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THE CHARACTERS OF THEOPHRASTUS

HERODES, CERCIDAS, AND THE GREEK CHOLIAMBIC POETS

(EXCEPT CALLIMACHUS AND BABRIUS)

THE
CHARACTERS
OF
THEOPHRASTUS

NEWLY EDITED AND TRANSLATED

BY

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PREFACE

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

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

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

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

J. M. EDMONDS.

CAMBRIDGE,
15th July 1927.

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THE CHARACTERS
OF
THEOPHRASTUS

B

INTRODUCTION

I. THE BOOK AND ITS AUTHOR

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

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

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

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

^a With *οἶος*.

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

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

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

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

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

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

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

^e Cf. xiii. n. 1.

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

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

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

^b νόμοι συσσιτικοί Diog. L. v. 26, συμποτικοί Ath. v. 2, 186 b, cf. i. 3 f.

^c συσσιτικὰ προβλήματα Hesych., cf. Plut. Q. Conv. 6 prol., Maer. Sat. vii. 3. 23. ^d v. 88.

^e It may have been a rhetorical work like Antisthenes' Περὶ λέξεως ἡ περὶ χαρακτήρων Diog. L. vi. 15.

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

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

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

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

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

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

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

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

^a iii. 80.

^b 553 A.

^c iv. 1123 a 6.

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

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II. THE TEXT

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

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

A is Parisinus (Fonteb. Reg.) 2977 membr. saec. xi,
B is Parisinus (Med. Reg.) 1983 membr. saec. xi
ineunt.,

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

M is Epitome Monacensis gr. 505 chart. sacc. xv.^a

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

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

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

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

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

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

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

^b More accurately, the Archetype was divided into p and q , p with full index, q with none ; from p came α with half the index ; the other half-index was freshly compiled and added either to q after v was made, or to an intermediate ms β , ancestor of all exemplars containing any of XV–XXX.

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

(a) *That all existing mss except the papyrus fragments come from a papyrus-roll without compendia^a which had 11-12 letters to the line and a column of the unusually short average length of 12½ lines^b ;*

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

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

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

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

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

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

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

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

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V :	repetition, in XXII 5-6, of	-τοῦ ἀποιθέναι (13) καὶ τὰ παιδία (11)
	after δεινὸς δὲ μὴ (10)	πέμψαι εἰς διδα- (13)
		σκάλου ὅταν γ (12)
	repetition,* in XXVI 3, of	ἀμέλει δὲ δει- (11)
		νὸς τοῖς τοιού· (12)
		τοῖς τῶν δλι- (10)
		γων χρήσασθαι (12)
	after ἐπίστασθαι (10)	
C D ^a :	omission,* in XVI 4, of	ἱερῷον εὐθὺς (12)
		after <u>ἱερὸν</u> ἐνταῦθα (12)
	transposition,* in XVI 9, of ἐλθεῖν between	<u>οὕτ'</u> ἐπὶ νεκρὸν (12)
		and <u>οὕτ'</u> ἐπὶ λεχώ (10)
	omission, in XXI 8, of	ἐν τοῖς μύωψι (11)
	transposition, in XXVIII 2, of φασὶν	after ἐν τῇ πατρίδι (12)
		εὐγενεῖς εἶναι (13)
A :	transposition,* in III 6, of	<u>μήτε σχολὴν</u> (10)
		and <u>μήτε σπουδὴν</u> (11)
	anticipation,* in XII 9, of	καὶ ἀναλίσκον- (12)
		τας
		after μεμαθηκότας (11)
	instead of after καὶ θίουντας (10)	
		10 lines, ^b see below.
A B e ^c :	omission, in Proem § 4, of	τὸν λόγον ἀπὸ (11)
D :	repetition, in IX 7, of	κριθὰς ποτὲ δὲ (12)
	omission, in XV 10, of	καὶ οὔτε ᾕσαι (12)

^a After XXIII C alone.

^b Of respectively 10, 9, 9, 10, 12, 11, 11, 12, 10, 10 letters.

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

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M : loss,* in XI. 1, of $\dot{\epsilon}\pi\iota\phi\alpha\eta\varsigma$ καὶ (11)
before $\dot{\epsilon}\pi\omega\nu\epsilon\dot{\iota}\delta\iota\sigma\tau\varsigma$ (12)

These give an average length to the line of $11\frac{1}{6}$ letters.

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

- (1) καὶ οἰνοπωλῶν—θεατρῶναι (marg. ἐπὶ θέατρον) 11 ll.
 - (2) καὶ ἀποδημῶν—φορτίον (marg. ἐπιθεῖναι) 11 ll.
 - (3) ἡ δύναται—βαλανείω καὶ (marg. ἄλλων and παρέχειν) 11 ll.
 - (4) εἰπὼν σαπρὸν—Ἐρμῆς (marg. ἐπρίω and ὑπὸ τῶν οἰκετῶν) 12 ll.
 - (5) καὶ ιμάτιον—μετρεῖν αὐτόν (marg. τὸν) 13 ll.
 - (6) -τὸς τοῦς ἔνδον—ἀπεδοῦναι καὶ (marg. σφόδρα δὲ ἀποψῶν) 13 ll.
 - (7) τῶν νιῶν δὲ—μάτα διὰ τὸ 14 ll.
 - (8) θεᾶς εἶναι—ρίζουντος καὶ 14 ll.
 - (9) φράτορας—δεινὸς μὴ λάβωσι 14 ll.

Of these nine columns M, or rather *m*, lost col. 1, probably by $\pi\beta\lambda$ between the top lines; all mss but V lost, probably owing to mutilation entire or partial, the first 8 ll. of col. 5 and the whole of cols. 7 and 8. The average length, then, of the column in this part of the roll was just under $12\frac{1}{2}$ lines. Now, as the tendency of papyrus is to tear vertically, and *C* stops at XXVIII, Char. XXIX probably began a new column. If so, between XXIX init. and XXX § 5, Arch. had (with two titles) 3 columns of 12, and 6

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

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

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of 13 ll. Again, as the roll was cut in two between XV and XVI, it is reasonable to suppose that XVI began a new column (this would doubtless be originally due to the planning-out of the *format* of the edition). It is interesting, then, to note that if we take 12 ll. as the content of XVI col. 1, the column ends with an unelided ἀπό (before *ιεροῦ*) ; that if we take 13, 13, 13, 12 as the length of cols. 2-5, cols. 3-5 may have been lost from *m* by πβλ between καὶ ἐὰν τόη and καν (καὶ ἐὰν) γλαῦκες. Again, if β₃ ended with the end of a column and the ultimately legible parts of it were copied and the copy inserted after Char. XI, Char. XII would seem to have begun with the top of a column ; and if we give this column 14 lines, we can account for *m*'s displacement of

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

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

7) καὶ ἐκ μακρᾶς (11)
down to (but not including)
(§ 12) καὶ μαστιγού- (11)
μένου

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

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

(c) *Arch. was copied to some extent in form* as well as in contents by the ancestors of all our mss (except, of course, the papyri). In some this identity seems to have included columns as well as lines, in others it was a matter of lines only. Both lines and columns apparently remained unchanged in both *v* and *m* throughout. The rest show evidence of the 11-12 letter line, but not of the 12-13 line column except in β₃, where they naturally coincide with *m*. (This
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perhaps indicates that *v* and *m* retained the roll-form while the ancestors of the rest were codices even in the first generation from Arch.)

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

II 4 f*: between καὶ and καὶ (12 ll.)

IX 5 f*: between καὶ and καὶ (14 ll.)

X 2 f*: between οἶς and οἶς (12 and 13 ll.)

XXI 8 f*: between καὶ πομπεύσας (12 ll.)
δὲ

and καὶ κυναρίου (11 ll.)
δὲ (11 ll.).

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

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

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

Proem § 4 *: τὸν λόγον σοῦ δὲ παρα- (17)
κολουθῆσαι τε ὥρθως (17)
καὶ εἰδῆσαι εἰ ὥρθως (17)
λέγω.

The first $\omega\theta\omega s$ clearly comes from the second. Comparing Aesch. i. 116 $\bar{\nu}\mu\bar{\alpha}s \beta\bar{o}u\lambda\bar{o}i\mu\bar{\eta}\nu \bar{\alpha}v \bar{o}\bar{\iota}s \bar{\epsilon}\bar{y}\bar{\omega} \mu\bar{\epsilon}\bar{\lambda}\bar{\lambda}\omega \lambda\bar{e}\bar{y}\bar{\epsilon}\bar{\epsilon}\bar{\iota}\bar{\sigma}$ $\pi\bar{\rho}\bar{o}\bar{s}-\bar{\epsilon}\bar{x}\bar{\epsilon}\bar{\iota}\bar{\sigma}$ $\tau\bar{\delta}\bar{\nu} \nu\bar{o}\bar{\nu}\nu \bar{\kappa}\bar{\alpha} \bar{\pi}\bar{\alpha}\bar{r}\bar{\alpha}\bar{l}\bar{o}\bar{n}\bar{\theta}\bar{\epsilon}\bar{\bar{\epsilon}}\bar{\bar{\epsilon}}$ $\bar{\epsilon}\bar{\bar{\nu}}\bar{\bar{\mu}}\bar{\bar{\alpha}}\bar{\bar{\theta}}\bar{\bar{\omega}}\bar{\bar{s}}$, we see that it has in all probability ousted $\bar{\epsilon}\bar{\bar{\nu}}\bar{\bar{\mu}}\bar{\bar{\alpha}}\bar{\bar{\theta}}\bar{\bar{\omega}}\bar{\bar{s}}$.

III 5 *: displacement of

καὶ ἐὰν ὑπομένῃ τις (17)
ἀντὸν μὴ ἀφίστασθαι (17)

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before καὶ ὡς Βοηδρομιῶνος (17)
μέν ἐστι τὰ μυστήρια (17)
Ἱενοψιῶνος δὲ τὰ Ἀπα- (18)
τούρια Ποσιδεῶνος δὲ (18)
τὰ κατ' ἄγρους Διονίσια (19).

IV 13 * : displacement of

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

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

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

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

τὴν ὁδὸν καταλιπὼν (16).

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

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

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

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

περιμεῖναι κελεῦσαι (18)

in the same way, though without $\pi\beta\lambda$.

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

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(e) *That this format was possible :*

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

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

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

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

(f) *Perpetuation of a particular format :*

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

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

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

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

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

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

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

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

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

I 2 * : Pre-Areh. may have omitted

<καὶ πρὸς οὓς ἀντιδικεῖ> (19)

over καὶ τούτοις συλλυπεῖσθαι (22).

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

ἀναστὰς ἔξιέναι ζητῶν (19)

(which came under ἀγαμιμησκόμενος (17)

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

VII 3 * : Pre-Areh. had

ἐπιβάλλειν εἰπας· Σὺ μὴ (19)

over ἐπιλάθῃ ὁ μέλλεις (16)

and the first *ἐπι* was corrected by a marginal adscript *ὑπό*, which was copied as an adscript also by Areh.; hence our mss vary between *ὑπόβ.* and *ἐπιβ.*

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

καὶ ὅσα μικροῦ τις

πριάμενος λογίζεται (18)

<αὐτῷ ἀποδοκιμάσαι> (17)

τοῖς ἀλλότρια δαπανῶσι> (20)

πάντα φάσκων <ῶντα> εἶναι (20).

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

ἐπὶ θάκου ἀνίστασθαι (18)

<καὶ ἐπανιών νύσταξαι (18)

καὶ τὴν θύραν ἀλλογνοήσας> (22, ΑΛΛ
written close as often)

ὑπὸ κυνὸς τῆς τοῦ γεί- (17)

τονος δηχθῆναι.

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XVI 10 : Perhaps Pre-Arch. had

πίνακα καὶ εἰσελθών εἶσω (21)
<διατελέσαι ἐπιθύμων καὶ> (20)

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

οὐ ἀν ḡ ἄξιος ἐγγυητής, καὶ (22)
ὅταν ἥκῃ τις αἰτησόμενος (22)

and Arch. changed *οὐ ἀν* to *ὅταν* by $\pi\beta\lambda$. With *ōs* for *ώs* above (Salm.) this is now good Greek (*see note*).

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

-διον ἀνθρωπον λαβεῖν. (18)
<έστιώμενος δὲ εἰπεῖν> (18)

XXI 9* : Pre-Arch. probably had

αὐτῷ μνῆμα ποιῆσαι (17)
καὶ στηλίδιον ἀναστήσας (21)

whence Arch. wrote *στηλίδιον ποιήσας* by $\pi\beta\lambda$.

XXI 11 : Pre-Arch. probably had

διοικήσασθαι παρὰ τῶν (19)
πρυτανέων

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

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

ἔνα αὐτῶν, καὶ ποσῶν (16)
αὐτὰς καθ' ἔξακοσίας (17)
<καὶ κατὰ τριακοσίας> (17)
καὶ κατὰ μνᾶν καὶ προ- (17)
στιθεὶς

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

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

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

$\omega\sigma\nu\epsilon\gamma\gamma\nu\sigma\gamma\nu\nu\alpha\kappa\epsilon\sigma$ (17)

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

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

πρὸς τρόπου πωλεῖν. (16)
ἐπιβαλῶν ἀποδόσθαι (17)

and Arch. changed $\pi\omega\lambda\epsilon\hat{\nu}$ to $\pi\omega\lambda\epsilon\hat{\iota}\sigma\theta\alpha\iota$ by $\pi\beta\lambda$.

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

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

XX 5 * : If, as seems likely, the mss other than V lost a part (*cd*) or the whole (*m*) of this § by $\pi\beta\lambda$ of $\kappa\alpha\iota\iota$, it probably filled a certain number of lines in Arch.; and yet 27 letters is rather too much for 2 lines and too little for 3; emendations of $\pi\alpha\nu\omega\rho\gamma\iota\hat{\omega}\nu$ should therefore lengthen it. I suggest that Arch. had

om. <i>m</i>	$\left\{ \begin{array}{l} \underline{\kappa\alpha\lambda~\acute{\nu}\rho\kappa\omega\rho\acute{\iota}\zeta\epsilon-} \quad (12) \\ \sigma\thetaai~\pi\omega\pi\acute{\iota}\zeta\omega\nu \quad (12) \end{array} \right.$
om. <i>cd</i>	$\left\{ \begin{array}{l} \underline{\kappa\alpha\lambda~\pi\alpha\nu\omega\rho\gamma\eta-} \quad (11) \\ \mu\acute{\alpha}\tau\iota\omega\nu~(or~-\mu\acute{\alpha}\tau\iota\delta\omega\nu)~\tau\omega\bar{v} \quad (9~or~11) \\ \pi\acute{\alpha}\pi\omega\nu~\kappa\alpha\lambda\omega\nu. \quad (11) \end{array} \right.$
	$\kappa\alpha\lambda~\acute{\epsilon}\sigma\theta\acute{\iota}\omega\nu~\delta\acute{\epsilon}$ (11).

XX 7 *: Here *CD* read *με ἔτικτες* and *V* *ἔτικτές με*, and *CD* omit *εἰπ.*—*kai* and read *ὡς πολα ἡμέρα* for *V*'s *τίς ἡμέρα*

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

omit *c d* { εἰπέ *<μοι*, ὡ> μάυ- (11)
 μη, ὅτ' ὕδινες (10)
 καὶ με ἔτικτες (12)
 ποία τις ἡμέρα; (12)
 καὶ ὑπέρ αὐτῆς (12).

XX 8 * : Arch. probably had

ώσ ἡδύ ἐστι καὶ (12)
<ἀλγεινόν, και (11)
 ἀμφότερα δὲ (10).

(c) *Emendations involving both units :*

VI 3 * : Arch. seems to have had

όρχεῖσθαι νή- (11)
 φων τὸν κόρ- (9)
 δακα καὶ προσω- (12)
 πεῖον ἔχων ἐν (11)
 κωμικῷ χορῷ (12)

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

ἔχων ἐν κωμικῷ χορῷ (18).
 περιάγειν ἐν τῷ θεάτρῳ (21).

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

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

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

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

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

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

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

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

ξένοις δὲ
συνεργεῖν ἐπιστάλματα (20)
καὶ ἄλας εἰς Βυζάντιον (19)
καὶ Λακωνικὰς κύνας (17)
εἰς Κύζικον πέμπειν καὶ (20)
μέλι Τμήττιον εἰς Ρόδον, (20)

which Arch. copied thus

ξένοις δὲ
καὶ ἄλας συνεργεῖν ἐπι- (12)
εἰς Βυζάντιον στάλματα καὶ (11)
Λακωνικὰς κύ- (11)
πέμπειν νας εἰς Κύζικον (13)
καὶ μέλι Τμήτ- (11)
τιον εἰς Ρόδον. (12).

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

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

$\alphaὐτὸς$ ἐν τοῖς ἀποδεί- (17)
 ξεσιν ὑστερον ἐπεισι- (18)
 ἔναι ηδη συγκαθημένων (19)
 ἵν' εἴπη τῶν θεωμένων (18)
 πρὸς τὸν ἔτερον ὅτι τού- (19)
 του ἔστιν ἡ παλαιότρα. (18).

Arch. lost -έναι ηδη συγκαθημένων by πβλ and read

αύ.

$\tauὸς$ ἐν τοῖς ἀπο- (12)
 δείξεσιν ὑστε- ἐπι (12)
 ρον ἐπεισιν εἰ- (12)
 πη τῶν θεωμέ- (11)
 νων πρὸς τὸν (10)
 ἔτερον ὅτι τού- (12)
 του ἔστιν ἡ (9)
 παλαιότρα.

P^a and the ancestor of Pre-Arch. had already lost ὁ ἔτερος before πρὸς τὸν ἔτερον : P's insertion of *tis* and omission of πρὸς τὸν ἔτερον are apparently an emendation of Philodemus or his authority. The *ἐπι* which apparently stood in the margin of Arch. as a correction of $\dot{\alpha}\pi\omega(\delta\epsilon\iota\xi\epsilon\sigma\omega)$ was taken by the ancestor of ABe as a correction of the now unintelligible *εἰπη* : CDe kept *εἰπη* and changed it to *εἰπεῖν*, taking *ἐπι* rightly as a correction of $\dot{\alpha}\pi\omega(\delta\epsilon\iota\xi\epsilon\sigma\omega)$.

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

After *v* was made, β^b became divided at many points. Some pieces were lost for good. The large piece containing XVI-XXVIII (β_1) was apparently missing when *abe* (see below) was made. One of the smaller pieces, however, that

^a The Papyrus.

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

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containing XXX 5-16 (β_3) was inserted in a^a (after Char. XI) before any of the ancestors of ABCDEM were copied. The ancestor of M (m) and that of CD (cd , see below) come from a plus the recovered, but not everywhere legible or unmutilated, β_1 .

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

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

All this seems to indicate (1) that β_1 was recovered torn and worm-eaten, (2) that it had suffered rather less mutilation when m was made. It is thus probable that m was made from $a(+\beta_3)+\beta_1$ before any ancestor of ABCDE copied it.

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

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

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

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

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

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

(a) *paralepsia* (?), e.g. XVI 4 ιερῶν εὐθύς, XX 9 καὶ τὸν φίλους—έμπλησται, XXI 6 καὶ κολοιῷ—πηδήσεται, XXIV 4 τὰς διαιτας—σχολάζειν, XXVI 5 καὶ ως θαυμάσω—διδόντος; (b) some of these, since it is hard to see how πβλ should create gaps of 6-8 ll. in a column of 12-13 ll., may well be due to *designed shortening*, not necessarily from a desire to abridge, but because the partial mutilation of a § or §§ had put the passage beyond the scribe's powers of emendation; (c) *mutilation* of β , e.g. XXI 9 Μελιταίου, XX 9 ώστε εἶναι—σκενάζων, XXVII 4 καὶ ἐπ' οὐράν—δικάζεσθαι (3 cols. of 11, 11, 12 ll.); (d) the *designed omission of incomprehensible passages*, e.g. XVI 2 ἐπιχρωνῆν, XXV 3 πεζὴ ἐκβοηθοῦντός τε, XXVII 11 καὶ ἔνδεκα λιταῖς—σιναύξοντας. Gaps of a column and over would perhaps generally indicate absolute separation, but the preservation, for the most part, of the right sequence of §§ makes it necessary to suppose, despite the help doubtless got from the indices, that some of these large gaps were not actually missing from the recovered β_1 , but wholly or partly illegible; a medieval scribe would probably merely omit such passages. I may add here that somewhere in the *C*-tradition there was an exemplar of about 21 letters to the line; see gaps or transpositions of some *C* mss at IV 7, V 5, VII 3, X 8, XVII 8.

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

^a For the Ambrosian mss see Bassi, *Riv. di Filol.* xxvi, 493
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while it may be said that it is highly probable that A and B had a common ancestor (*ab*), and that they share an ancestor (*abe*) with some of the *E*-class appears from Ambr. P's *τούτοις τοῖς* in VI 4, *ἐκβαλλοίσης* (AB *ἐκβαλοίσης*) and *τοσαύτας* in X 6 and 7.

Indications of an *A*→*e* tradition appear in *ἐμπεσών λόγος* II 2, *ἔσχες* and the position of *ἔχεις* 3, *διαψιθιρίζειν* 11, *τὸ δεῖπνον* III 2. For a *B*→*e* tradition cf. *νεοττία* (accent) II 6 (so Ambr. C), *ἀνασυρόμενος* XI 2. Suggestions of a *cd*→*e* tradition occur in II 4 *ἄκοντος*, XIII 4 *διεγείρειν*, XXI 16 (V 10) *εἰπεῖν*; and of a *c*→*e* tradition in IV 9 *ἐκπακούσαι*, VII 9 *κακωλύσαι*. Some of the above identities may of course be due to contamination.

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

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

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

^a A few have less; strictly, of course, A and B belong to this class.

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

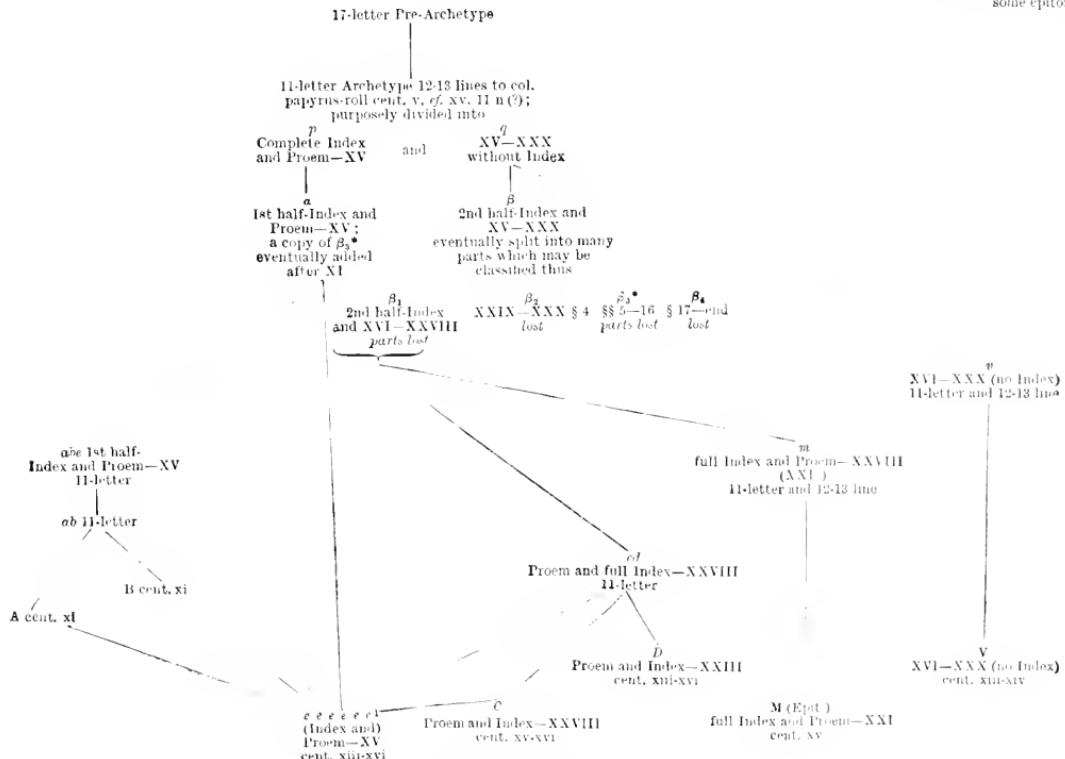
The following *Stemma* seems to me to account best for the facts. *If the reader prefers the doctrine of a double position for XXX §§ 5-16^b to that of its transference, it will not greatly affect my main contentions.* For even if the 12-13 line column be rejected—and that does not necessarily follow—the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

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

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

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

Various Papyri cent. I B.C. in A.D.
some epitomized



¹ There has probably been some contamination in E.

BIBLIOGRAPHY

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

Books useful to the student :—

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

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

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

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

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

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

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

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

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ΘΕΟΦΡΑΣΤΟΥ ΧΑΡΑΚΤΗΡΩΝ
ΠΙΝΑΞ

Εἰρωνείας	α'	Δεισιδαιμονίας	$\iota\varsigma'$
Κολακείας	β'	Μεμψιμοιρίας	$\iota\zeta'$
’Αδολεσχίας	γ'	’Απιστίας	$\iota\eta'$
’Αγροικίας	δ'	Δυσχερείας	$\iota\theta'$
’Αρεσκείας	ϵ'	’Αηδίας	κ'
’Απονοίας	ς'	Μικροφιλοτιμίας	$\kappa\alpha'$
Λαλιᾶς	ζ'	’Ανελευθερίας	$\kappa\beta'$
Λογοποιίας	η'	’Αλαζονείας	$\kappa\gamma'$
’Αναισχυντίας	θ'	’Τπερηφανίας	$\kappa\delta'$
Μικρολογίας	ι'	Δειλίας	$\kappa\epsilon'$
Βδελυρίας	$\iota\alpha'$	’Ολιγαρχίας	$\kappa\varepsilon'$
’Ακαιρίας	$\iota\beta'$	’Οψιμαθίας	$\kappa\zeta'$
Περιεργίας	$\iota\gamma'$	Κακολογίας	$\kappa\eta$
’Αναισθησίας	$\iota\delta'$	Φιλοπονηρίας	$\kappa\theta'$
Αὐθαδείας	$\iota\epsilon'$	Αἰσχροκερδείας	λ'

ΘΕΟΦΡΑΣΤΟΥ ΧΑΡΑΚΤΗΡΕΣ

ΠΡΟΘΕΩΡΙΑ¹

"Ηδη μὲν καὶ πρότερον ἐπιστήσας τὴν διάνοιαν ἔθαύμασα, ἵσως δὲ οὐδὲ παύσομαι θαυμάζων, τί ἄρα² δήποτε τῆς Ἑλλάδος ὑπὸ τὸν αὐτὸν ἀέρα κειμένης καὶ πάντων τῶν Ἑλλήνων ὁμοίως παιδευομένων, συμβέβηκεν ἡμῖν οὐ τὴν αὐτὴν ἔχειν τάξιν τῶν τρόπων. ἐγὼ οὖν,³ ὁ Πολύκλεις, συνθεωρήσας ἐκ πολλοῦ χρόνου τὴν ἀνθρωπίνην φύσιν, καὶ βεβιωκώς ἔτη ἐνενήκοντα ἐννέα,⁴ ἔτι δὲ ὡμιληκώς πολλαῖς τε καὶ παντοδαπαῖς φύσεσι καὶ παρατεθεάμενος ἐξ ἀκριβείας πολλῆς, τούς τε ἀγαθοὺς τῶν ἀνθρώπων καὶ τοὺς φαῦλους ὑπέλαβον δεῖν συγγράψαι ἀ ἔκαστοι⁵ αὐτῶν

TITLE OF BOOK: mss Θεοφράστου χαρακτῆρες (*iδιωμάτων*), Diog. Laert. v. 47-8 ἡθικοὶ χαρ. α', χαρ. ἡθ.: for χαρ. cf. Men. 72 K(ock) ¹ only in *e*; if anything it would probably be called in Hellenistic times Προοίμιον, cf. Aristotle's *Dialogues* ap. Cic. Att. iv. 16. 2 ² Madv: mss γὰρ ³ mss γάρ (from below?) ⁴ καὶ βεβ. to ἐννέα (we should expect ἀτε for καὶ), or to πολλῆς (*ἐξ* is strange and φύσεσι after φύσιν clumsy), is probably interpolated ⁶ only M: others ἔκάτεροι

THEOPHRASTUS

THE CHARACTERS

LETTER DEDICATORY

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

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

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

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3 ἐπιτηδεύουσιν ἐν τῷ βίῳ. ἐκθήσω δέ σοι κατὰ γένος ὅσα τε τυγχάνει γένη τρόπων τούτοις προσκείμενα καὶ δν τρόπον τῇ οἰκονομίᾳ χρῶνται· ὑπολαμβάνω γάρ, ὡς Πολύκλεις, τοὺς νίεῖς ἡμῶν βελτίους ἔσεσθαι καταλειφθέντων αὐτοῖς ὑπομημάτων τοιούτων, οἵς παραδείγμασι χρώμενοι αἱρήσονται τοῖς εὐσχημονεστέροις¹ συνεῖναι τε καὶ ὄμιλεῖν, ὅπως μὴ καταδεέστεροι ὥσιν αὐτῶν.
 4 τρέψομαι δὲ ἦδη ἐπὶ τὸν λόγον· σὸν δὲ παρακολουθῆσαι τε εὑμαθῶς² καὶ εἰδῆσαι³ εἰ ὁρθῶς λέγω.

Πρῶτον μὲν οὖν ποιήσομαι τὸν λόγον ἀπὸ τῶν τὴν χείρον⁴ αἴρεσιν⁵ ἐζηλωκότων, ἀφεὶς τὸ προοιμιάζεσθαι καὶ πολλὰ ἔξω⁶ τοῦ πράγματος λέγειν· καὶ ἄρξομαι πρῶτον ἀπὸ τῆς εἰρωνείας καὶ ὄριοῦμαι αὐτήν, εἴθ' οὕτως τὸν εἰρωνα διέξειμι, ποῖός τίς ἐστι καὶ εἰς τίνα τρόπον κατήνεκται· καὶ τὰ ἄλλα δὴ τῶν παθημάτων, ὥσπερ ὑπεθέμην, πειράσομαι κατὰ γένος φανερὰ καθιστάναι.⁶

¹ only M: others -τάτοις

² E, cf. Aesch. 1. 116: mss ὁρθῶς (introd. p. 17)

³ Arist. Eth. N. viii. 3. 8 al.

⁴ Bisch.-E, cf. i. 7 and Nicol. 1. 20 (cf. 13) K: mss τὴν εἰρωνείαν

⁵ E: mss περὶ

⁶ mss also ἐπεθέμην and

καταστῆσαι

CHARACTERS

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

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

^a Or ‘of either kind of men.’

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

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ΕΙΡΩΝΕΙΑΣ Α'

‘Η μὲν οὖν εἰρωνεία δόξειεν ἂν εἶναι, ὡς ἐν τύπῳ περιλαβεῖν, προσποίησις ἐπὶ τὸ χεῖρον¹ πράξεων καὶ λόγων, ὃ δὲ εἴρων τοιοῦτός τις,
² οὗτος προσελθὼν τοῖς ἔχθροῖς ἐθέλειν λαλεῖν οὐ μισεῖν,² καὶ ἐπαινεῖν παρόντας οὓς ἐπέθετο λάθρα,
*<καὶ πρὸς οὓς ἀντιδικεῖ>*³ καὶ τούτοις συλλυπεῖσθαι ἡττωμένοις ὡς δὴ πάσχουσι κακῶς.⁴
 καὶ συγγνώμην δὲ ἔχειν τοῖς αὐτὸν κακῶς λέγουσι,
 καὶ ἐπι<γελᾶν>⁵ τοῖς καθ’ ἑαυτοῦ λεγομένοις.
³ καὶ πρὸς τοὺς ἀδικουμένους καὶ ἀγανακτοῦντας
 πράως διαλέγεσθαι· καὶ τοῖς ἐντυγχάνειν κατὰ
⁴ σπουδὴν βουλομένοις προστάξαι ἐπανελθεῖν· καὶ
 μηδὲν ὡν πράττει ὁμολογῆσαι ἀλλὰ φῆσαι ἔτι⁶
 βουλεύεσθαι· καὶ προσποιήσασθαι ἄρτι παραγε-
 γονέναι, καὶ ὅψε γενέσθαι αὐτῶν,⁷ καὶ μαλακισθῆναι·
⁵ καὶ πρὸς τοὺς δανειζομένους καὶ ἔρανίζοντας
*<εἰπεῖν ὡς οὐ πλούτει, καὶ πωλῶν>*⁸ ὡς οὐ πωλεῖ,
 καὶ μὴ πωλῶν φῆσαι πωλεῖν· καὶ ἀκούσας τι μὴ
 προσποιεῖσθαι,⁹ καὶ ἴδων φῆσαι μὴ ἔωρακέναι,
 καὶ ὁμολογῆσας μὴ μεμνῆσθαι· καὶ τὰ μὲν σκέ-
 ψεσθαι¹⁰ φάσκειν, τὰ δὲ οὐκ εἰδέναι, τὰ δὲ θαυμά-
 ζειν, τὰ δ’ ἥδη ποτὲ καὶ αὐτὸς οὕτω διαλογίσασθαι.
⁶ καὶ τὸ ὅλον δεινὸς τῷ τοιούτῳ τρόπῳ τοῦ λόγου

¹ *καὶ ἐπὶ τὸ ἔλαττον?* ² for μισεῖν cf. Ar. *Eecel.* 502,
 Dem. 54, 26, and for οὐ rather than καὶ οὐ Men. *Pk.* 867;
 but Nav. λαθεῖν ὅτι μισεῖ is perhaps right, cf. M ἐνδείκνυσθαι
 οὐ μισεῖν ³ E, introd. p. 21 ⁴ E, from M καὶ
 συνάχθεσθαι πάσχουσι κακῶς ἢ ἡττημένοις; other mss omit
 ὡς . . . κακῶς ⁵ E ⁶ only M ⁷ E: mss αὐτόν
⁸ Ribb.-E ⁹ cf. Lys. 13, 75, Men. 179 K ¹⁰ Cas.,
 cf. Men. 460 K: mss σκέψεσθαι, ἐσκέφθαι

CHARACTER I

I. DISSEMBLING

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

^a And the less ?

^b Reading uncertain.

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

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χρῆσθαι· Οὐ πιστεύω· Οὐχ ὑπολαμβάνω· Ἐκ-
πλήττομαι· Λέγεις αὐτὸν ἔαυτοῦ ἔτερον γεγονέναι¹.
Οὐ μὴν οὐ ταῦτα πρὸς ἐμὲ διεξήει². Παράδοξόν
μοι τὸ πρᾶγμα· "Αλλω τινὶ λέγε· 'Οπότερον³ δὲ
σοὶ ἀπιστήσω ἢ ἔκείνου καταγνῶ ἀποροῦμαι.
'Αλλ' ὅρα μὴ σὺ θᾶττον πιστεύης."⁴

ΚΟΛΑΚΕΙΑΣ Β'

Τὴν δὲ κολακείαν ὑπολάβοι ἄν τις ὁμιλίαν
αἰσχρὰν εἶναι συμφέρουσαν δὲ τῷ κολακεύοντι,
τὸν δὲ κόλακα τοιοῦτόν τινα, ὥστε ἂμα πορευό-
μενον εἰπεῖν· Ἐνθυμῇ ὡς ἀποβλέπουσι πρὸς σὲ
οἱ ἄνθρωποι; τοῦτο δὲ οὐθενὶ τῶν ἐν τῇ πόλει
γίγνεται πλὴν σοί· ἢ⁵ Ήδοκίμεις χθὲς ἐν τῇ
στοᾷ· πλειόνων γάρ ἢ τριάκοντα ἀνθρώπων
καθημένων καὶ ἐμπεσόντος λόγου τίς εἴη βέλτιστος,
ἀπ' αὐτοῦ ἀρξαμένους πάντας ἐπὶ τὸ ὄνομα αὐτοῦ
κατενεχθῆναι. καὶ ἂμα⁶ τοιαῦτα λέγων ἀπὸ τοῦ
ἱματίου ἀφελεῖν κροκύδα, καὶ ἐάν τι πρὸς τὸ
τρίχωμα⁷ ὑπὸ πνεύματος προσενεχθῇ ἄχυρον,
καρφολογῆσαι, καὶ ἐπιγελάσας δὲ εἰπεῖν· Ὁρᾶς;
ὅτι δυοῖν σοι ἡμερῶν οὐκ ἐντετύχηκα, πολιῶν
ἔσχηκας τὸν πῶγωνα μεστόν, καίπερ εἴ τις καὶ
ἄλλος πρὸς τὰ ἔτη ἔχεις⁸ μέλαιναν τὴν τρίχα.

¹ E: mss καὶ λέγει αὐτὸν ἔτ. γεγ. ² Ambr. E: other mss καὶ μὴν οὐ κτλ. ³ Cob: mss. ὅπως ⁴ LATE ADDITION: (7) Τοιαύτας φωνὰς καὶ πλοκὰς καὶ παλιλλογίας εὑρεῖν ἔστι τοῦ εἰρωνος (mss ἔστιν οὐ χεῖρον δν and corr.)· ταῦτα δὴ τῶν ἡθῶν μὴ ἀπλᾶ ἀλλ' ἐπιβούλα φιλάττεσθαι μᾶλλον δεῖ ἢ τοὺς ἔχεις. ⁵ E: mss πλὴν σοὶ, πλὴν ἢ σοὶ, ἢ σοὶ (i.e. ἢ marg. arch.) ⁶ Needh: mss ἄλλα ⁷ mss add τῆς κεφαλῆς
⁸ mss also ἔχεις πρὸς τὰ ἔτη (i.e. ἔχεις marg. arch.)

CHARACTERS I—II

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

II. FLATTERY

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

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

^b Cf. Men. 402 K 5.

^c Or ‘in Athens.’

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4 καὶ λέγοντος δὲ αὐτοῦ τι τοὺς ἄλλους σιωπᾶν
 κελεῦσαι· καὶ ἐπαινέσαι δὲ ἀκούοντας¹· καὶ ἐπι-
 σημήνασθαι δέ, ἐπὰν παύσηται,² Ὁρθῶς· καὶ
 σκώψαντι ψυχρῶς ἐπιγελάσαι τό τε ἴμάτιον ὥσαι
 εἰς τὸ στόμα ὡς δὴ οὐδὲνάμενος κατασχεῖν τὸν
 5 γέλωτα. καὶ τοὺς ἀπαντῶντας μικρὸν ἐπιστῆναι
 κελεῦσαι³ ἕως ἂν αὐτὸς παρέλθῃ. καὶ τοῖς
 παιδίοις μῆλα καὶ ἀπίδια⁴ πριάμενος εἰσενέγκας
 δοῦναι ὄρῶντος αὐτοῦ, καὶ φιλήσας δὲ εἰπεῖν
 7 Χρηστοῦ πατρὸς νεόττια. καὶ συνωνούμενος ἐπὶ
 <πισυγγίου> κρηπῖδας⁵ τὸν πόδα φῆσαι εὔρυ-
 8 θμότερον εἶναι⁶ τοῦ ὑποδήματος. καὶ πορευο-
 μένου πρὸς τινα τῶν φίλων προδραμὼν εἰπεῖν
 ὅτι Πρὸς σὲ ἔρχεται, καὶ ἀναστρέψας ὅτι Προσ-
 9 ἡγγελκά σε.⁷ ἀμέλει δὲ καὶ τὰ ἐκ τῆς γυναικείας
 10 ἀγορᾶς διακονῆσαι δυνατὸς ἀπνευστί·⁸ καὶ τῶν
 ἔστιωμένων πρῶτος ἐπαινέσαι τὸν οἶνον καὶ
 παρακειμένῳ⁹ εἰπεῖν· Ὡς μαλακῶς ἐσθίεις, καὶ
 ἄρα τι τῶν ἀπὸ τῆς τραπέζης φῆσαι· Τουτὶ
 ἄρα ὡς χρηστόν ἔστι· καὶ ἔρωτῆσαι μὴ ρίγοι,
 καὶ εἰ ἐπιβάλλεσθαι βούλεται, καὶ εἴ τι μὴ περι-
 στείλῃ αὐτόν· καὶ¹⁰ ταῦτα λέγων πρὸς τὸ οὖς
 προσκύπτων¹¹ ψιθυρίζειν· καὶ εἰς ἐκεῖνον ἀποβλέπων

¹ mss. ἀκούοντος, ἀκούτος, ἀκούοντα

² Foss: mss. εἰ παύσεται, εἰ παύσηται with η corr. to ε, εἰ παύεται

³ some miss omit μικρόν

⁴ most mss. ἀπίοις, but cf. Geor. x. 74. 1 ὁπώρα . . οἷον δωράκινα μῆλα, ἀπίδια, δαμασκηνά

⁵ E: mss. ἐπικρηπῖδας, ἐπὶ κρηπῖδας (-ιδας)

⁶ mss. also φῆσαι εἶναι (εἶναι φῆσαι) εὐρυθμ. (i.e. εἶναι marg. arch.)

⁷ or omit σὲ, cf. Plat. Prot. 314 D fin: mss. also προσήγγελκας, -κα (introd. p. 23)

⁸ some mss. omit τῆς

⁹ Gronov-E: mss. παρακειμένων, παραμένων

¹⁰ E: mss. τι περιστ., and καὶ μὴν, καὶ μὴ (μὴ from marg. arch., whence it was intended to be added after τι)

¹¹ Valek: mss. -πίπτων

CHARACTER II

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

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

^b Cf. xiii. n. 1.

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

THEOPHRASTUS

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

ΑΔΟΛΕΣΧΙΑΣ Γ'

‘Η δὲ ἀδολεσχία ἔστι μὲν διήγησις λόγων οὐ
 2 καιρίων ἢ μακρῶν καὶ ἀπροβουλεύτων,² ὁ δὲ
 ἀδολέσχης τοιοῦτος τις, οἷος ὁν³ μὴ γιγνώσκει
 τῷ⁴ παρακαθεζόμενος πλησίον, πρῶτον μὲν τῆς
 3 αὗτοῦ γυναικὸς εἰπεῖν ἐγκώμιον, εἴτα δὲ τῆς
 νυκτὸς εἰδεν ἐνύπνιον τοῦτο διηγήσασθαι, εἴθ’
 ὁν εἶχεν ἐπὶ τῷ δείπνῳ τὰ καθ’ ἔκαστα διεξελθεῖν·
 εἴτα δὴ προχωροῦντος τοῦ πράγματος⁵ λέγειν ὡς
 πολλῷ⁶ πονηρότεροί εἰσιν οἱ νῦν ἄνθρωποι τῶν
 ἀρχαίων, καὶ ὡς ἄξιοι γεγόνασιν οἱ πυροὶ ἐν τῇ
 ἀγορᾷ, καὶ ὡς πολλοὶ ἐπιδημοῦσι ξένοι, καὶ τὴν
 4 θάλατταν ἐκ Διονυσίων πλόιμον εἶναι, καὶ εἰ
 ποιήσειν ὁ Ζεὺς ὕδωρ πλεῖον,⁷ τὰ ἐν τῇ γῇ
 βελτίῳ ἔσεσθαι, καὶ δὲ ἀγρὸν⁸ εἰς νέωτα γεωργῆσει,
 καὶ ὡς χαλεπόν ἔστι τὸ ζῆν, καὶ ὡς Δάμιππος
 μυστηρίοις μεγίστην <τὴν>⁹ δᾶδα ἔστησεν, καὶ
 πόσοι εἰσὶ κίονες τοῦ Ὀιδείου, καὶ Χθὲς ἥμεσα,
 5 καὶ Τίς ἔστιν ἥμέρα τήμερον; καὶ ὡς Βοηδρο-
 μιῶνος μέν ἔστι τὰ μυστήρια, Πυανοψιῶνος¹⁰ δὲ

¹ LATE ADDITION: (13) καὶ τὸ κεφάλαιον τὸν κόλακά ἔστι
 θεάσασθαι πᾶν λέγοντα καὶ πράττοντα ὡς χαριεῖσθαι ὑπολαμβάνει
 (mss πάντα and ως, δ, οἵς) ² οὐ καιρίων ἢ only in M
³ mss also ὅν ⁴ E: mss τούτῳ ⁵ cf. Luc. D. Mer.
 323 ⁶ mss also πολὺ ⁷ some mss omit ⁸ E (ὅ is
 the crop): mss ὅτι ἀγρόν, δ (ό) ἀγρός, ό ἀγρός εἰ ⁹ E
¹⁰ mss Πυανεψ.

CHARACTERS II—III

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

III. GARRULITY

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

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

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

^c Celebrated in March-April.

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

THEOPHRASTUS

τὰ Ἀπατούρια,¹ Ποσιδεῶνος δὲ τὰ κατ' ἄγρους
Διονύσια². κανὸν ὑπομένη τις αὐτὸν μὴ ἀφίστασθαι.³

ΑΓΡΟΙΚΙΑΣ Δ'

‘Η δὲ ἄγροικία δόξειεν ἂν εἶναι ἀμαθία ἀσχήμων,
ὅ δὲ ἄγροικος τοιοῦτός τις, οὗτος κυκεῶνα πιῶν
εἰς ἐκκλησίαν πορεύεσθαι, καὶ τὸ μύρον φάσκειν
οὐδὲν τοῦ θύμου ἥδιον ὅζειν, καὶ μείζω τοῦ ποδὸς
τὰ ὑποδήματα φορεῖν, καὶ μεγάλῃ τῇ φωνῇ λαλεῖν.
καὶ τοῖς μὲν φίλοις καὶ οἰκείοις ἀπιστεῖν, πρὸς
δὲ τοὺς αὐτοῦ οἰκέτας ἀνακοινοῦσθαι περὶ τῶν
μεγίστων· καὶ τοῖς παρ’ αὐτῷ ἐργαζομένοις
μισθωτοῖς ἐν ἀγρῷ πάντα τὰ ἀπὸ τῆς ἐκκλησίας
διηγεῖσθαι· καὶ ἀναβεβλημένος ἄνω τοῦ γόνατος
καθιζάνειν, ὥστε τὰ γυμνὰ αὐτοῦ ὑποφαίνεσθαι⁴.
καὶ ἐπ’ ἄλλῳ μὲν μηδενὶ <μήτε>⁵ θαυμάζειν μήτε
ἐκπλήττεσθαι ἐν ταῖς ὁδοῖς, ὅταν δὲ ἵδη βοῦν ἡ
ὄνον ἡ τράγον ἐστηκὼς θεωρεῖν. καὶ προαιρῶν
δέ τι ἐκ τοῦ ταμιείου δεινὸς φαγεῖν, καὶ ζωρότερον
πιεῖν· καὶ τὴν σιτοποιὸν πειρῶν λαθεῖν,⁶ κατ’
ἀλέσαι μετ’ αὐτῆς τοῖς ἔνδον πᾶσι καὶ αὐτῷ τὰ
ἐπιτήδεια. καὶ ἀριστῶν δὲ ἄμα καὶ⁷ τοῖς ὑπο-
ζυγίοις ἐμβαλεῖν τὴν ὄλύραν· καὶ κόψαντος τὴν

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

—sic—(introd. p. 17) LATE ADDITION: (6) παρασέίσαντα
δὴ δεῖ τοὺς τοιούτους τῶν ἀνθρώπων καὶ διαράμενον ἀπαλλάτ-
τεσθαι, ὅστις ἀπύρευτος βούλεται εἶναι· ἔργον γὰρ συναρκεῖσθαι
τοῖς μήτε σχολὴν μήτε σπουδὴν διαγνώσκουσιν, after which M
has ὁ γὰρ χρόνος οὐδὲ τοῖς καιριωτέροις ἔχαρκεῖ ⁴ mss
also φαίνεσθαι: from ὥστε on may be a gloss ⁵ Ast
⁶ cf. Ar. Pax 1138, Lys. 1. 12 ⁷ some mss omit

CHARACTERS III—IV

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

IV. BOORISHNESS

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

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

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

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

THEOPHRASTUS

10 θύραν¹ ὑπακοῦσαι² αὐτός· καὶ ἔστιων³ τὸν κύνα
 προσκαλεσάμενος καὶ ἐπιλαβόμενος τοῦ ρύγχους
 εἰπεῖν· Οὗτος φυλάττει τὸ χωρίον καὶ τὴν οἰκίαν.
 11 καὶ τὸ ἀργύριον δὲ παρά του λαμβάνων⁴ ἀπο-
 δοκιμάζειν, λίαν λέγων μολυβρὸν⁵ εἶναι, καὶ
 ἔτερον ἀνταλλάττεσθαι.⁶ κεὶ τὸ⁷ ἄροτρον ἔχρησεν
 ἡ κόφινον ἡ δρέπανον ἡ θύλακον, τοῦτο⁸ τῆς
 νυκτὸς κατὰ ἀγρυπνίαν ἀναμιμνησκόμενος <ἀναστὰς
 12 ἐξιέναι> ζητῶν.⁹ καὶ εἰς ἄστυ καταβαίνων ἐρωτήσαι
 τὸν ἀπαντῶντα πόσου ἦσαν αἱ διφθέραι καὶ τὸ
 τάριχος, καὶ εἰ τήμεροι¹⁰ νουμηνίαν ἄγει, καὶ
 <ἄν φῆ>¹¹ εἰπεῖν εὐθὺς ὅτι βούλεται καταβὰς
 ἀποκείρασθαι¹² καὶ τῆς αὐτῆς ὁδοῦ παριών¹³ κομί-
 13 σασθαι παρ' Ἀρχίου τοῦ ταρίχους.¹⁴ καὶ ἐν
 14 βαλανείῳ δὲ ἄσαι. καὶ εἰς τὰ ὑποδήματα δὲ
 ἥλους ἐγκροῦσαι.¹⁵

ΑΡΕΣΚΕΙΑΣ Ε'

‘Η δὲ ἀρέσκειά ἔστι μέν, ὡς ὅρῳ περιλαβεῖν,
 ἔντευξις οὐκ ἐπὶ τῷ βελτίστῳ ἥδονῆς παρα-
 2 σκευαστική, ὁ δὲ ἀρεσκος ἀμέλει τοιοῦτός τις,

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

³ E, from M ἔσθιοντα: other mss omit ⁴ mss
 also λαβών, but M δεχόμενος ⁵ Diels: mss λίαν μὲν
 λυπρόν (λυπηρόν) ⁶ Cob: mss ἄμα ἀλλάττ. ⁷ E, cf.
 Alciph. 2. 16. 1 (3. 19): mss καὶ τὸ, καὶ εἰ τὸ, καὶ δ

⁸ mss ταῦτα ⁹ E, see introd. p. 21 ¹⁰ mss σήμ. ὁ
 ἄγων (incorp. gloss; for nom. cf. Sch. M κόρδαξ 6. 3); for

ἄγει cf. Archil. 113 Bgk, where read Φησῖν', ἔως φᾶ· νῦν ἄγει
 Θαργηλία (subject once the king, cf. ὑει and ὑει Ζεύς) ¹¹ E

¹² mss also ὑποκ. ¹³ cf. Ar. Pax 1155 ¹⁴ Sylb. partit.
 gen.: mss τοὺς ¹⁵ all mss have these two sentences after
 ἀποκείρ. (introd. p. 18)

CHARACTERS IV—V

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

V. SELF-SEEKING AFFABILITY

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

^a Not necessarily ‘*his* (due) money’ ; the article is often used with this word when we should not expect it, e.g. Diog. L. ii. 81 : so $\tauὸ\chiρυστὸν$ xxiii. 7.

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

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

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

^e Cf. xiii. n. a.

THEOPHRASTUS

οῖος πόρρωθεν προσαγορεύσας καὶ ἄνδρα κράτιστον εἰπὼν καὶ θαυμάσας ἵκανῶς ἀμφοτέραις ταῖς χερσὶ λαβόμενος¹ μὴ ἀφίεναι, ἀλλὰ² μικρὸν ἐπι- προπέμψας³ καὶ ἐρωτήσας πότε αὐτὸν ὕψεται,
 3 ἐπαινῶν ἀπαλλάττεσθαι.⁴ καὶ παρακληθεὶς δὲ πρὸς δίαιταν μὴ μόνον ὡς πάρεστι βούλεσθαι ἀρέσκειν ἀλλὰ καὶ τῷ ἀντιδίκῳ, ἵνα κοινός τις εἶναι δοκῇ.⁵ καὶ τοῖς ξένοις⁶ δὲ εἰπεῖν ὡς δικαιότερα λέγουσι τῶν πολιτῶν. καὶ κεκλημένος δ'
 4 ἐπὶ δεῦπνον κελεῦσαι καλέσαι τὰ παιδία τὸν
 5 ἔστιῶντα, καὶ εἰσιόντα⁷ φῆσαι σύκου⁸ ὅμοιότερα εἶναι τῷ πατρί, καὶ προσαγαγόμενος⁹ φιλῆσαι καὶ παρ' αὐτὸν καθίστασθαι,¹⁰ καὶ τοῖς μὲν συμπαίζειν αὐτὸς λέγων· Ἀσκός, πέλεκυς, τὰ δὲ ἐπὶ τῆς γαστρὸς ἐᾶν καθεύδειν ἄμα¹¹ θλιβόμενος.¹²

ΑΠΟΝΟΙΑΣ Σ'

‘Η δὲ ἀπόνοιά ἐστιν ὑπομονὴ αἰσχρῶν ἔργων τε καὶ λόγων,¹³ ὁ δὲ ἀπονενοημένος τοιοῦτος τις,

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

CHARACTERS V—VI

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

VI. WILFUL DISREPUTABLENESS

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

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

THEOPHRASTUS

2 οὗτος ὁμόσαι ταχύ, *<έκών>*¹ κακῶς ἀκοῦσαι, λοι-
 δορηθῆναι δυναμένοις,² τῷ ἦθει ἀγοραῖός τις καὶ
 3 ἀνασευρμένος καὶ παντοποιός ἀμέλει δυνατὸς
 καὶ ὄρχεῖσθαι νήφων τὸν κόρδακα,³ καὶ προσω-
 πεῖον ἔχων ἐν κωμικῷ χορῷ περιάγειν ἐν τῷ
 4 θεάτρῳ.⁴ καὶ ἐν θαύμασι δὲ τοὺς χαλκοῦς ἐκ-
 λέγειν καθ' ἕκαστον περιών⁵ καὶ μάχεσθαι τούτοις
 τοῖς τὸ σύμβολον φέρουσι⁶ καὶ προῖκα θεωρεῖν
 5 ἀξιοῦσι. δεινὸς δὲ καὶ πανδοκεύσαι καὶ πορνο-
 βοσκῆσαι καὶ τελωνῆσαι, καὶ μηδεμίαν αἰσχρὰν
 ἔργασίαν ἀποδοκιμάσαι, ἀλλὰ κηρύττειν, μα-
 6 γειρεύειν, κυβεύειν· τὴν μητέρα μὴ τρέφειν,
 ἀπάγεσθαι κλοπῆς, τὸν κέραμον⁷ πλείω χρόνον
 τοίκεῦν ἢ τὴν αὐτοῦ οἰκίαν. καὶ τούτων⁸ ἂν εἶναι
 δόξειε τῶν περιϊσταμένων τοὺς ὄχλους καὶ προσ-
 καλούντων, μεγάλῃ τῇ φωνῇ καὶ παρερρωγνίᾳ
 λοιδορουμένων καὶ διαλεγομένων πρὸς αὐτούς· καὶ
 οἱ μὲν μεταξὺ⁹ προσίασιν, οἱ δὲ ἀπίασιν πρὶν
 ἀκοῦσαι αὐτοῦ, ἀλλὰ τοῖς μὲν τὴν ἀρχήν, τοῖς
 δὲ συλλαβήν, τοῖς δὲ μέρος τοῦ πράγματος λέγειν,
 οὐκ ἄλλως θεωρεῖσθαι ἀξιῶν τὴν ἀπόνοιαν αὐτοῦ
 8 ἢ ὅταν ἢ πανήγυρις. ἵκανὸς δὲ καὶ δίκας τὰς
 μὲν φεύγειν, τὰς δὲ διώκειν, τὰς δὲ ἐξόμνυσθαι,
 ταῖς δὲ παρεῖναι ἔχων ἔχινον¹⁰ ἐν τῷ προκολπίῳ

¹ Herw., cf. Men. 614 K

² Foss, i.e. τοῖς διν.; a parte, in the nom. (mss) cannot be right: or omit λοιδ. διν. as gloss?

³ Sch. κόρδαξ εἶδος ὄρχησεως αἰσχρᾶς καὶ ἀπρεποῦς

⁴ περιάγειν ἐν θεάτρῳ (sic) only in M. introd. p. 24

⁵ Needh. i.e. περιών: mss παριών

⁶ some mss omit τούτοις

⁷ only M: others have the gloss δεσμωτήριον

⁸ Needh.: mss τοῦτο δ', τοῦτ' ἄν

⁹ E: mss μεταξὺ οἱ μὲν

¹⁰ Sch. ἔχινός ἐστι σκεῦος χαλκοῦν τῆς δικαστικῆς τραπέζης, ἐν ᾧ

τὰ γράμματα ἥγουν τὰς νήφους ἀπετίθεσαν

CHARACTER VI

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

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

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

^c Cf. xiii. n. a.

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

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

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

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

^h This sentence is perhaps an interpolation.

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⁹ καὶ ὄρμαθοὺς γραμματειδίων ἐν ταῖς χερσίν. οὐκ ἀποδοκιμάζειν δὲ ἀλλ' οὐδὲ πολλῶν ἀγοραίων στρατηγεῦν¹ καὶ εὐθὺς τούτοις δανείζειν καὶ τῆς δραχμῆς τόκον τρία ἡμιωβόλια τῆς ἡμέρας πράττεσθαι, καὶ ἐφοδεύειν τὰ μαγειρεῖα, τὰ ἰχθυοπώλια, τὰ ταριχοπώλια, καὶ τοὺς τόκους <τοὺς² ἀπὸ τοῦ ἐμπολήματος εἰς τὴν γνάθον ἐκλέγειν.³

ΛΑΛΙΑΣ Ζ'

‘Η δὲ λαλιά, εἴ τις αὐτὴν ὄρίζεσθαι βούλοιτο,
 εἶναι ἂν δόξειεν ἀκρασία τοῦ λόγου, ὁ δὲ λαλὸς
² τοιοῦτός τις, οἷος τῷ ἐντυγχάνοντι εἰπεῖν, ἂν
 δτιοῦν πρὸς αὐτὸν φθέγξηται, ὅτι οὐθὲν λέγει,
 καὶ ὅτι αὐτὸς πάντα οἶδεν, καὶ ὅτι ἂν ἀκούῃ
³ αὐτοῦ μαθήσεται· καὶ μεταξὺ δὲ ἀποκρινομένῳ
 ὑποβαλεῖν⁴ εἴπας· Σὺ μὴ⁵ ἐπιλάθη ὁ μέλλεις
 λέγειν, καὶ Εὖ γε ὅτι με ὑπέμνησας, καὶ Τὸ
 λαλεῖν ὡς χρήσιμόν που, καὶ “Ο παρέλιπον, καὶ
 Ταχύ γε συνῆκας τὸ πρᾶγμα, καὶ Πάλαι σε
 παρετήρουν εἰ ἐπὶ τὸ αὐτὸν ἔμοὶ κατενεχθῆσῃ·
 καὶ ἔτέρας ἀρχὰς⁶ τοιαύτας πορίσασθαι, ὥστε
 μηδ' ἀναπινένσαι τὸν ἐντυγχάνοντα· καὶ ὅταν γε
 τοὺς καθ' ἔνα ἀποκναίσῃ,⁷ δεινὸς καὶ ἐπὶ τοὺς

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

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

CHARACTERS VI—VII

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

VII. LOQUACITY

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

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

^b The usual place for carrying *small* change, cf. Ar. *Eccl.* 818.

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

^c Or ‘interrupts him with.’

^d Or perhaps ‘disarmed.’

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ἀθροοὸς¹ συνεστηκότας πορευθῆναι καὶ φυγεῖν
 5 ποιῆσαι μεταξὺ χρηματίζοντας. καὶ εἰς τὰ διδα-
 σκαλεῖα δὲ καὶ εἰς τὰς παλαίστρας εἰσιὰν κωλύειν
 τοὺς παῖδας προμανθάνειν, τοσαῦτα καὶ προσ-
 λαλεῖν τοῖς παιδοτρίβαις καὶ διδασκάλοις. καὶ
 τοὺς ἀπιέναι φάσκοντας δεινὸς προπέμψαι καὶ
 ἀποκαταστῆσαι εἰς τὴν οἰκίαν.² καὶ πυθόμενος
 τὰς ἐκκλησίας ἀπαγγέλλειν, προσδιηγήσασθαι δὲ
 καὶ τὴν ποτε³ γενομένην τοῦν ῥήτοροιν μάχην,⁴
 καὶ οὓς ποτε λόγους αὐτὸς εἴπας εὐδοκίμησεν⁵ ἐν
 8 τῷ δῆμῳ· καὶ κατὰ τῶν πληθῶν γε ἄμα διηγού-
 μενος κατηγορίαν παρεμβαλεῖν, ὥστε τοὺς ἀκούον-
 τας ἦτοι ἐπιλαθέσθαι ἢ νυστάξαι ἢ μεταξὺ κατα-
 λιπόντας⁶ ἀπαλλάττεσθαι. καὶ συνδικάζων δὲ κω-
 λῦσαι κρῖναι, καὶ συνθεωρῶν θεάσασθαι, καὶ συν-
 δειπτῶν φαγεῖν, λέγων ὅτι χαλεπὸν τῷ λαλῷ
 ἔστι σιωπᾶν, καὶ ὡς ἐν ὑγρῷ ἔστιν ἡ γλῶττα,
 καὶ ὅτι οὐκ ἄν σιωπήσειεν οὐδ’ εἰ τῶν χελιδόνων
 10 δόξειεν εἶναι λαλίστερος. καὶ σκωπτόμενος ὑπο-
 μεῖναι καὶ ὑπὸ τῶν αὐτοῦ παιδίων, ὅταν αὐτὸς
 ἥδη καθεύδειν βουλόμενος κελεύῃ, λεγόντων Γάτα,⁷
 λαλεῖν τι ἡμῖν, ὅπως ἄν ἡμᾶς ὕπνος τις⁸ λάβῃ.

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

CHARACTER VII

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

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

^b Demosthenes and Aeschines in 330 B.C.

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

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ΛΟΓΟΠΟΙΑΣ Η'

Ἡ δὲ λογοπούα ἔστι σύνθεσις ψευδῶν λόγων καὶ πράξεων ὡν βούλεται ὁ λογοποιῶν, ὁ δὲ λογοποίος τοιοῦτος τις, οἷος ἀπαντήσας τῷ φίλῳ εὐθὺς καταβαλὼν τὸ ἥθος¹ καὶ μειδιάσας ἐρωτῆσαι· Πόθεν σὺ καὶ πῶς ἔχεις καὶ ἔχεις τι περὶ τοῦδε εἰπεῖν καινόν;² καὶ ὡς ἐπιβάλλων³ ἐρωτᾶν· Μὴ λέγεται τι καινότερον; καὶ μὴν ἄγαθά γέ ἔστι τὰ λεγόμενα· καὶ οὐκ ἔάσας ἀποκρίνασθαι εἰπεῖν· Τί λέγεις; οὐδὲν ἀκήκοας;⁴ δοκῶ μοί σε εὐωχήσειν καινῶν λόγων· καὶ ἔστιν αὐτῷ ἡ στρατιώτης <τις>⁵ ἡ παῖς Ἀστείου τοῦ αὐλητοῦ ἡ Λύκων ὁ ἐργολάβος παραγεγονὼς ἔξ αὐτῆς τῆς μάχης οὖν φησιν ἀκηκοέναι· αἱ μὲν οὖν ἀγαφοραὶ τῷ λόγῳ τοιαῦται εἰσιν αὐτῷ⁶ ὡν οὐδεὶς ἀι ἔχοι ἐπιλαβέσθαι⁷· διηγεῖται δὲ τούτους φάσκων λέγειν ὡς Πολυπέρχων καὶ ὁ βασιλεὺς μάχην⁸ νενίκηκε καὶ Κάσανδρος ἔζωγρηται· καὶ ἂν εἴπῃ τις αὐτῷ· Σὺ δὲ ταῦτα πιστεύεις; γεγονέναι φησὶ⁹ τὸ πρᾶγμα· βοᾶσθαι γὰρ ἐν τῇ πόλει, καὶ τὸν λόγον ἐπεντείνειν, καὶ πάντας συμφωνεῖν, ταῦτα γὰρ λέγειν περὶ τῆς μάχης καὶ πολὺν τὸν ζωμὸν γεγονέναι· εἶναι δ' ἑαυτῷ¹⁰ καὶ σημεῖον τὰ πρόσωπα τῶν ἐν τοῖς πράγμασιν, ὅραν γὰρ αὐτῶν¹¹ πάντωι μεταβεβληκότα· λέγει δ' ὡς καὶ

¹ sc. τὸ ἐπὶ τοῦ προτώπου; cf. [Arist.] *Physiog.* i. 805 b 2, and Eur. *Cycl.* 167 καταβάλλειν τὰς ὁφρῦς, Ar. *Vesp.* 655 χαλᾶν τὸ μέτωπον, Ach. 1069 ἀνασπᾶν τὰς ὁφρῦς, Amphis 3. 305 M. ἐπαίρειν τὰς ὁφρῦς ² introd. p. 24 ³ mss -βαλῶν ⁴ E most mss -τοῦ ⁵ Cas: mss -λαθέσθαι ⁶ mss also μάχη ⁷ cf. Men. *Ep.* 79: most mss omit γεγονέναι, all have φῆσαι ⁸ Diels: mss δὲ αὐτῷ ⁹ Diels: mss δὲ αὐτῷ¹⁰ αὐτὸς τῶν? mss also αὐτὸν

CHARACTER VIII

VIII. NEWSMAKING

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

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

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

^c Introd. p. 5, and Index.

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

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παρακήκοε παρὰ τούτοις κρυπτόμενόν τινα ἐν οἰκίᾳ
 ἥδη πέμπτην ἡμέραν ἥκοντα ἐκ Μακεδονίας ὃς
⁹ πάντα ταῦτα εἶδε¹. καὶ ταῦθ' ἅπαντα² διεξιὼν
 πῶς οἴεσθε πιθανῶς σχετλιάζων λέγει³. Δυστυχῆς
 Κάσαιδρος· ὃ ταλαιπωρος· ἐνθυμῇ τὸ τῆς τύχης;
¹⁰ ἀλλ' οὖν ἵσχυρός <γε> γενόμενος⁴— καὶ Δεῖ δ'
 αὐτὸν σὲ μόνον εἰδέναι· πᾶσι δὲ τοῖς ἐν τῇ πόλει
 προσδεδράμηκε λέγων.⁵

ΑΝΑΙΣΧΥΝΤΙΑΣ Θ'

'Η δὲ ἀναισχυντία ἐστὶ μέν, ὡς ὅρῳ λαβεῖν,
 καταφρόνησις δόξης αἰσχροῦ ἔνεκα κέρδους, ὁ δὲ
² ἀναισχυντος τοιοῦτος, οἷος πρῶτον μὲν ὃν ἀπο-
 στερεῖ πρὸς τοῦτον ἀπελθὼν δανείζεσθαι· εἴτα
 θύσας τοῖς θεοῖς αὐτὸς μὲν δειπνεῖν παρ' ἑτέρῳ,
³ τὰ δὲ κρέα ἀποτιθέναι ἀλσὶ πάσας. καὶ ποι
 κεκλημένος,⁶ προσκαλεσάμενος τὸν ἀκόλουθον
 δοῦναι ἀπὸ τῆς τραπέζης ἄρας κρέας καὶ ἄρτον,
 καὶ εἰπεῖν ἀκούοντων πάντων· Εὐώχοῦ, Τίβειε?⁷

¹ miss also οἶδε ² mss πάντα, ταῦτα π., ταῦθ' ἅμα
³ E: M σχετλιάζων ἐπάγειν, others σχετλιάζει(ν) λέγων
⁴ E ⁵ LATE ADDITION: (11) τῶν τοιούτων ἀνθρώπων
 τεθαύμακα τί ποτε βούλονται λογοποιοῦντες· οὐ γὰρ μόνον
 ψεύδονται ἀλλὰ καὶ ἀλυσιτελὴ πλάττουσι (mss -λῶς ἀπ-
 αλλάττ.). (12) πολλάκις γὰρ αὐτῶν οἱ μὲν ἐν τοῖς βαλανεῖοις
 περιστάσεις ποιούμενοι τὰ ιμάτια ἀποβεβλήκασιν, οἱ δὲ ἐν
 τῇ στοᾷ πεζομαχίᾳ καὶ ναυμαχίᾳ νικῶντες ἐρήμους δίκας ὠφλή-
 κασιν. (13) εἰσὶ δὲ οἱ καὶ πόλεις τῷ (mss πλεῖστοι) λόγῳ
 κατὰ κράτος αἰροῦντες παρεδειπνήθησαν. (14) πάνυ δὴ ταλαι-
 πωρον αὐτῶν ἔστι τὸ ἐπιτήδευμα· ποία γὰρ (mss insert οἱ)
 στοά, ποῖον δὲ ἐργαστήριον, ποῖον δὲ μέρος τῆς ἀγορᾶς οὐ οὐ
 (mss οὐ or omit) διημερεύοντις ἀπαιδᾶν ποιοῦντες τοὺς ἀκούοντας;
 (15) οἵτως καὶ καταπονοῦσι ταῖς θευδολογίαις.

⁶ only in M (που κεκλ.) ⁷ mss also τίμει, τιμιώτατε, Sch. only in M
 Τίβει δοιλικὸν δνομα ὡς καὶ Δρόμων καὶ Γέτας καὶ τὰ τοιαῦτα

CHARACTERS VIII—IX

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

IX. UNCONSCIONABLENESS

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

^a Or, ‘ knows everything.’

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

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

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

καὶ ὄψωνῶν δὲ ὑπομιμήσκειν τὸν κρεωπάλην εἴ τι χρήσιμος αὐτῷ γέγονε, καὶ ἐστηκὼς πρὸς τῷ σταθμῷ μαλίστα μὲν κρέας, εἰ δὲ μή, ὅστοῦν εἰς τὸν ζυγὸν¹ ἐμβαλεῖν, καὶ ἐὰν μὲν λάθη,² εἰ δὲ μή, ἀρπάσας ἀπὸ τῆς τραπέζης χολίκιον ἄμα γελῶν ἃ παλλάττεσθαι. καὶ ξένοις δὲ αὐτοῦ θέαν ἀγοράσας μὴ δοὺς τὸ μέρος θεωρεῖν, ἄγειν δὲ καὶ τοὺς νίεῖς εἰς τὴν ὑστεραίαν καὶ τὸν παιδαγωγόν. καὶ ὅσα ἐωνημένος ἄξιά τις φέρει, μεταδοῦναι κελεῦσαι : καὶ αὐτῷ. καὶ ἐπὶ τὴν ἀλλοτρίαν οἰκίαν ἐλθὼν δανείζεσθαι κριθάς, ποτὲ δὲ ἄχυρον,³ καὶ ταῦτα τοὺς χρήσαντας⁴ ἀναγκάσαι ἀποφέρειν πρὸς αὐτούς.⁵ δεινὸς δὲ καὶ πρὸς τὰ χαλκεῖα τὰ ἐν τῷ βαλανείῳ προσελθὼν καὶ βάψας ἀρύταιναν <βίᾳ>⁶ βιῶντος τοῦ βαλανέως αὐτὸς αὐτοῦ καταχέασθαι, καὶ εἰπεῖν ὅτι Λέλουμαι, ἀπιών, κάκείνου⁷ οὐδεμία σοι χάρις.

ΜΙΚΡΟΛΟΓΙΑΣ Ι'

"Εστι δὲ ἡ μικρολογία φειδωλία τοῦ διαφόρου ὑπὲρ τὸν καιρόν, ὁ δὲ μικρολόγος τοιοῦτός τις, οἶος ἐν τῷ μηνὶ ἡμιωβόλιον ἀπαιτεῖν ἐλθὼν⁸ ἐπὶ τὴν οἰκίαν. καὶ συσιτῶν⁹ ἀριθμεῖν τε πόσας¹⁰

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

² old var. ?: most mss λάθη, but cf. the reverse ἐπιλαθέσθαι viii. 4: mss add εὖ ἔχει³ mss also ἄχυρα; for omission of the μὲν-clause cf. Plat. *Theat.* 101 b, Andoc. I. 105⁴ M τοὺς χρῶντας: others χρηστοί⁵ E: mss αὐτὸν⁶ E

⁷ Λέλουμαι Herw., κάκείνου E: mss λέλουται ἀπ. κακεῖ; cf. Ar. *Pax* 1103⁸ most mss omit⁹ introd. p. 29

¹⁰ varied order in mss, τε (τὰς or omit) κύλικας πόσας (όπόσας Ambr. P, introd. p. 29), πόσας κύλ., shows that κύλικας was in marg. arch. (gloss, cf. xiii. 4)

CHARACTERS IX—X

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

X. PENURIOUSNESS

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

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

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

THEOPHRASTUS

ἔκαστος πέπωκε, καὶ ἀπάρχεσθαι ἐλάχιστον τῇ
 4 Ἀρτέμιδι τῶν συνδειπνούντων. καὶ ὅσα μικροῦ
 τις πριάμενος λογίζεται <αὐτῷ, ἀποδοκιμάσαι
 τοῖς ἀλλότρια δαπανῶσι>¹ πάντα φάσκων <ῶνια>²
 5 εἶναι. καὶ οἰκετοῦ χύτραν ἔνην³ ἥ λοπάδα κατ-
 ἀξαντος εἰσπρᾶξαι ἀπὸ τῶν ἐπιτηδείων. καὶ τῆς
 γυναικὸς ἐκβαλούσης⁴ τρίχαλκον οἷος μεταφέρειν
 τὰ σκεύη καὶ τὰς κλίνας καὶ τὰς κιβωτοὺς καὶ
 8 τὸ διφάν τὰ καλύμματα. καὶ ἐάν τι πωλῆι, τοσούτου
 ἀποδόσθαι ὥστε μὴ λυσιτελεῖν τῷ πριαμένῳ. καὶ
 9 οὐκ ἄν ἔᾶσαι οὕτε συκοτραγῆσαι ἐκ τοῦ αὐτοῦ
 κήπου,⁵ οὕτε διὰ τοῦ αὐτοῦ ἀγροῦ πορευθῆναι,
 10 οὕτε⁶ ἐλαίαν ἥ φοίνικα τῶν χάμαι πεπτωκότων⁷
 ἀνελέσθαι. καὶ τοὺς ὄρους δ' ἐπισκοπεῖσθαι ὁση-
 11 μέραι εἰ διαμένουσιν οἱ αὐτοί. δεινὸς δὲ καὶ
 12 ὑπερημερίαν πρᾶξαι καὶ τόκον τόκου· καὶ ἔστι ὡν
 13 δημότας μικρὰ τὰ κρέα κόψας παραθεῖναι· καὶ
 14 ὀψωνῶν μηδὲν πριάμενος εἰσελθεῖν· καὶ ἀπ-
 αγορεῦσαι τῇ γυναικὶ μήτε ἄλας χρηννύειν⁸ μήτε
 ἐλλύχινον μήτε κύμινον μήτε ὀρύγανον μήτε ὄλας⁹
 μήτε στέμματα μήτε θυηλήματα, ἀλλὰ λέγειν ὅτι
 τὰ μικρὰ ταῦτα πολλά ἔστι τοῦ ἐνιαυτοῦ. καὶ
 τὸ ὄλον δὲ τῶν μικρολόγων καὶ τὰς ἀργυροθήκας

¹ E, e.g. (introd. p. 21) ² Unger ³ E, cf. περυ-

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

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

⁵ mss also σκοποῦ

⁶ perhaps <εἰ μὴ ἐφ' ϕ> μηδέ E; cf. M μηδ' ἔαν διὰ τοῦ αὐτοῦ
 ἀγροῦ πορεύεσθαι ἐφ' ϕ μὴ σικοτραγῆσγ τις ⁷ mss also
 κειμένων, whence Cob. χαμαιπετῶν (χ. unaccented in some
 mss) ⁸ Foss: mss χρωνν. ⁹ only M, others οὐλὰς

CHARACTER X

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

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

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

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

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

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

THEOPHRASTUS

ἔστιν ἵδεν εύρωτίωσας καὶ τὰς κλεῖς ἰωμένας,
καὶ αὐτοὺς δὲ φοροῦντας ἐλάττω τῶν μηρῶν¹ τὰ
ἱμάτια, καὶ ἐκ ληκυθίων μικρῶν πάνυ ἀλειφο-
μένους, καὶ ἐν χρῷ κειρομένους, καὶ τὸ μέσον τῆς
ἡμέρας ὑπολυομένους,² καὶ πρὸς τοὺς γυναφεῖς δια-
τεινομένους ὅπως τὸ ἱμάτιον αὐτοῖς ἔξει πολλὴν
<τὴν> γῆν, ἵνα μὴ ρυπαίνηται ταχύ.

ΒΔΕΛΥΡΙΑΣ ΙΑ'

Οὐ χαλεπὸν δέ ἔστι τὴν βδελυρίαν διορίσασθαι.
 2 ἔστι γάρ παιδιὰ ἐπιφανῆς καὶ ἐπονείδιστος, ὁ δὲ
βδελυρὸς τοιοῦτος, οὗτος ἀπαντήσας³ γυναιξὶν
 3 ἐλευθέραις ἀνασυράμενος δεῖξαι τὸ αἰδοῖον· καὶ
ἐν θεάτρῳ κροτεῖν ὅταν οἵ ἄλλοι παύωνται, καὶ
συρίττειν οὓς ἡδέως θεωροῦσιν οἵ λοιποί· καὶ
ὅταν σιωπήσῃ τὸ θέατρον ἀνακύψας ἐρυγεῖν, ἵνα
 4 τοὺς καθημένους ποιήσῃ μεταστραφῆναι. καὶ πλη-
θούσης τῆς ἀγορᾶς προσελθὼν πρὸς τὰ κάρυα ἢ
τὰ μῆλα⁴ ἢ τὰ <ἄλλα> ἀκρόδρυα⁵ ἔστηκώς
τραγηματίζεσθαι ἀμα τῷ πωλοῦντι προσλαλῶν.
καὶ καλέσαι δὲ τῶν παρόντων⁶ ὀνομαστί τινα ὥ
μὴ συνήθης ἔστι. καὶ σπεύδοντας δέ ποι⁷ ὄρων
 8 περιμεῖναι κελεῦσαι.⁸ καὶ ἡττωμένω δὲ μεγάλην
δίκην ἀπιόντι ἀπὸ τοῦ δικαστηρίου προσελθεῖν
 7 καὶ συνησθῆναι. καὶ ὀψωνεῦν ἔαυτῷ⁹ καὶ αὐλη-

¹ mss also μικρῶν and μετρῶν (μετρίων ?)

² mss also

ὑποδουμένους (Ambr. P ὑποδύμενος)

³ some mss ὑπ.

(from marg. arch., whence M ὑποδεικνύειν below)

⁴ mss also

μύρτα

⁵ as ἀκρ. either includes all fruit or means nuts as

CHARACTERS X—XI

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

XI. BUFFOONERY

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

opposed to soft fruit, *όπωρα*, we must either read *τὰ ἄλλα* *ἄκρ.* or suppose *τὰ κάρυα* to be a gloss⁶ mss also
παριβντων ⁷ Cas: mss *πον* ⁸ some mss omit *π. κ.*
(introd. p. 18) ⁹ Cas: mss *ἴαυτὸν* or *αὐτὸν*

THEOPHRASTUS

τρίδας μισθοῦσθαι, καὶ δεικνύειν δὲ τοῖς ἀπαντῶσι
 8 τὰ ὡψωνημένα καὶ παρακαλεῖν Ἐπὶ ταῦτα,¹ καὶ
 διηγεῖσθαι προστὰς² πρὸς κουρέιν ἢ μυροπώλιον
 9 ὅτι μεθύσκεσθαι μέλλει.³ καὶ ἐξ ὄρνιθοσκόπου τῆς
 10 μητρὸς εἰσελθούσης⁴ βλασφημῆσαι· καὶ εὐχομένων
 καὶ σπενδόντων ἐκβαλεῖν⁵ τὸ ποτήριον καὶ γελάσαι
 11 ὥσπερ ἀστεῖον τι⁶ πεποιηκώς· καὶ αὐλούμενος δὲ
 κροτεῖν ταῖς χερσὶ μόνος τῶν ἄλλων, καὶ συν-
 τερετίζειν καὶ ἐπιτιμᾶν τῇ αὐλητρίδι ὅτι οὕτω
 12 ταχὺ παύσαιτο⁷. καὶ ἀποπτύσαι δὲ βουλόμενος,
 ὑπὲρ τῆς τραπέζης προσπτύσαι τῷ οἰνοχόῳ.

ΑΚΑΙΡΙΑΣ ΙΒ'

‘Η μὲν οὖν ἀκαιρία ἔστιν ἀπότευξις <καιροῦ>⁸
 λυποῦσα τοὺς ἐντυγχάνοντας, ὁ δὲ ἄκαιρος τοιοῦ-
 2 τός τις, οἷος ἀσχολουμένω προσελθὼν ἀνα-
 3 κοινοῦσθαι· καὶ πρὸς τὴν αὐτοῦ ἐρωμένην κω-
 4 μάζειν πυρέττουσαν· καὶ δίκην ὠφληκότα ἐγγύης
 5 προσελθὼν κελεῦσαι αὐτὸν ἀναδέξασθαι· καὶ μαρ-
 τυρήσων παρεῖναι τοῦ πράγματος ἥδη κεκριμένου·
 6 καὶ κεκλημένος εἰς γάμους τοῦ γυναικείου γένους
 7 κατηγορεῖν· καὶ ἐκ μακρᾶς ὅδοῦ ἥκοντας⁹ ἄρτι
 8 παρακαλεῖν εἰς περίπατον. δεινὸς δὲ καὶ προσ-

¹ the use of *ταῦτα* rather than *αὐτά* suggests his actual words, cf. *ταῦτην* xxiii. *fin.*: Nav. *δαῖτα*, cf. Xen. *Cyr.* iv. 2. 37, Plat. *Phaedr.* 247 *v*

² Fraenkel-Groeneboom: mss *προστὰς*

³ here follows, in all mss but V, xxx. § 5 καὶ οἰνοπωλῶν—§ 16 λάβωσι: most editors transfer hither from xix. the following passage: for early misplacements see introd. pp. 17 ff. ⁴ mss *eis* (V *eis* ἐξ) ὄρν. and ἐξελθ. ⁵ Cas: mss ἐμβ. ⁶ Bernard, cf. Lys. 24. 18: mss ὡς *τεράστιόν τι*

⁷ Eberhard: V *τι* οὐ *ταχὺ παύσαιτο*, others *μὴ ταχὺ πανσαμένη* (emendation of mutilated text)

⁸ Schn: mss ἐπίτευξις (M ἐντ.) ⁹ mss also -τα

CHARACTERS XI—XII

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

XII. TACTLESSNESS

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

^a Or is gone out to.

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

THEOPHRASTUS

ο ἀγειν ὡνητὴν πλείω διδόντα ἥδη πεπρακότι· καὶ
 ἀκηκοότας καὶ μεμαθηκότας ἀνίστασθαι ἐξ
 ἀρχῆς διδάξων.¹ καὶ προθύμως² δὲ ἐπιμεληθῆναι
 ἀ μὴ βούλεται τις γενέσθαι αἰσχύνεται δὲ ἀπ-
 είπασθαι. καὶ θύοντας καὶ ἀναλίσκοντας³ ἥκειν
 τόκον ἀπαιτήσων. καὶ μαστιγουμένου οἰκέτου
 παρεστὼς διηγεῖσθαι ὅτι καὶ αὐτοῦ ποτε παῖς
 οὗτος πληγὰς λαβὼν ἀπῆγξατο. καὶ παρὼν
 διαιτη συγκρούειν ἀμφοτέρων βουλομένων δια-
 λύεσθαι. καὶ ὀρχησόμενος⁴ ἄψασθαι ἔτέρου μη-
 δέπω μεθύοντος.

ΠΕΡΙΕΡΓΙΑΣ ΙΓ'

Ἄμελει ἡ περιεργία δόξει εἶναι προσποίησίς
 τις λόγων καὶ πράξεων μετ' εὐνοίας, ὁ δὲ περί-
 εργος τοιοῦτος τις, οἷος ἐπαγγέλλεσθαι ἀναστὰς
 ἀ μὴ δυνήσεται· καὶ ὅμολογουμένου τοῦ πράγ-
 ματος δικαίου εἶναι ἐνι τινι ἐνστὰς⁵ ἐλεγχθῆναι.
 καὶ πλείω⁶ δὲ ἐπαναγκάσαι τὸν παῖδα κεράσαι
 ἢ ὅσα δύνανται οἱ παρόντες ἐκπιεῖν. καὶ διείρ-
 γειν τοὺς μαχομένους καὶ οὓς οὐ γινώσκει. καὶ
 ἀτραποῦ ἥγήσασθαι τὴν ὁδὸν καταλιπών,⁷ εἴτα
 μὴ δύνασθαι εύρειν ἢ πορεύηται.⁸ καὶ τὸν

¹ Cor: mss -σκων ² Blaydes: mss -μος ³ introd.
 p. 14 ⁴ Cas: mss -άμενος ⁵ E: mss ἐνστὰς, ἐν τινι
 στὰς ⁶ sc. ποτήρια, cf. x. 3 ⁷ all mss but M omit τὴν
 ὁ. κ. (καταλιπεῖν e after πορεύηται), introd. p. 18 ⁸ -ηται
 only M: other mss -εται: mss οὐ (corr. to ἢ in marg. arch.,
 whence the variant ἵς for οὗς above)

^a A comparison of the uses of ἄμελει by Plato, Xenophon, and the Comic poets shows that it introduces or

CHARACTERS XII—XIII

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

XIII. OFFICIOUSNESS

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

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

^b Probably in the Assembly, cf. xxii. 5.

THEOPHRASTUS

στρατηγὸν προσελθὼν ἐρωτῆσαι πότε μέλλει παρατάπτεσθαι, καὶ τί μετὰ τὴν αὔριον παραγ-⁸ γελεῖ.¹ καὶ προσελθὼν τῷ πατρὶ εἰπεῖν ὅτι ἡ μήτηρ ἥδη καθεύδει ἐν τῷ δωματίῳ. καὶ ἀπαγορεύοντος τοῦ ἰατροῦ ὅπως μὴ δώσει οὖν τῷ μαλακιζομένῳ,² φήσας βούλεσθαι διαπειρᾶν δοῦναι <καὶ> ἀνατροπίσαι³ τὸν κακῶς ἔχοντα.⁴

10 καὶ γυναικὸς δὲ τελευτησάσης ἐπιγράψαι ἐπὶ τὸ μνῆμα τοῦ τε ἀνδρὸς αὐτῆς καὶ τοῦ πατρὸς καὶ τῆς μητρὸς καὶ αὐτῆς τῆς γυναικὸς τοῦνομα καὶ ποδαπή ἔστι, καὶ προσεπιγράψαι ὅτι Οὗτοι πάντες 11 χρηστοὶ ἦσαν. καὶ ὅμνύναι μέλλων εἰπεῖν πρὸς τοὺς περιεστηκότας ὅτι Καὶ πρότερον πολλάκις ὁμώμοκα.

ΑΝΑΙΣΘΗΣΙΑΣ ΙΔ'

"Εστι δὲ καὶ ἡ ἀναισθησία, ὡς ὅρῳ εἰπεῖν, βραδύτης ψυχῆς ἐν λόγοις καὶ πράξεσιν, ὁ δὲ ἀναίσθητος τοιοῦτος τις, οἷος λογισάμενος ταῖς ψήφοις καὶ κεφάλαιον ποιήσας ἐρωτᾶν τὸν παρ-³ καθήμενον Τί γίνεται; καὶ δίκην φεύγων καὶ ταύτην εἰσιέναι μέλλων ἐπιλαθόμενος εἰς ἄγρὸν 4 πορεύεσθαι, καὶ θεωρῶν ἐν τῷ θεάτρῳ μόνος 5 καταλείπεσθαι καθεύδων. καὶ πολλὰ φαγὼν τῆς νυκτὸς⁵ ἐπὶ θάκου ἀνίστασθαι⁶ <καὶ ἐπανιὼν νυστάξαι καὶ τὴν θύραν ἀλλογνοήσας>⁷ ὑπὸ

¹ most mss παραγέλλει

² mss also καλλωπιζομένω

³ E. cf. τροπίσω: mss βούλ εύ)εσθαι διάπειραν λαμβάνειν (cf. Diog. L. vii. 36) εὐτρεπίσαι

⁴ these three words are perh. a gloss

⁵ mss add καὶ

⁶ introd. p. 21: mss also ἐπὶ (ἀπὸ) θώκου; all mss ἀνιστάμενος (hence the interpolated καὶ): for ἀνιστ. ἐπὶ cf. Dem. lix. 31 (πρός); cf. also Ar. *Lys.* 1215

⁷ E. e.g. (introd. p. 21)

CHARACTERS XIII—XIV

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

XIV. STUPIDITY

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

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

^b Cf. Men. Pk. 569 K.

THEOPHRASTUS

6 κυνὸς τῆς τοῦ γείτονος δηχθῆναι. καὶ λαβών τι¹
 καὶ ἀποθεὶς αὐτὸς τοῦτο ζητεῖν καὶ μὴ δύνασθαι
 7 εὑρεῖν. καὶ ἀπαγγέλλοντός τινος αὐτῷ ὅτι τετε-
 λεύτηκε τις αὐτοῦ τῶν φίλων, ἵνα παραγένηται,
 σκυθρωπάσας καὶ δακρύσας εἰπεῖν Ἀγαθῆ τύχῃ.
 8 δεινὸς δὲ καὶ ἀπολαμβάγων ἀργύριον ὄφειλόμενον
 9 μάρτυρας παραλαβεῖν· καὶ χειμῶνος ὄντος μάχε-
 10 σθαι τῷ παιδὶ ὅτι σικύους οὐκ ἡγόρασεν· καὶ τὰ
 παιδία² παλαίειν ἀναγκάζων καὶ τροχάζειν εἰς κό-
 11 πους ἐμβάλλειν.³ καὶ ἐν ἀγρῷ αὐτοῖς φακῆν ἔψων
 δὶς ἄλας εἰς τὴν χύτραν ἐμβαλὼν ἄβρωτον ποιῆσαι·
 12 καὶ ὕοντος τοῦ Διὸς εἰπεῖν Ἡδύ γε τῶν ἄστρων
 ὅζει, ὅτε δὴ οἱ ἄλλοι λέγουσι τῆς γῆς⁴. καὶ λέγοντός
 13 τινος Πόσους οἵει κατὰ τὰς Ἱερὰς πύλας ἔξενηνέχ-
 θαι⁵ νεκρούς; πρὸς τοῦτον εἰπεῖν "Οσοι ἐμοὶ καὶ σοὶ
 γένοιτο.

ΑΓΘΑΔΕΙΑΣ ΙΕ'

‘Η δὲ αὐθάδειά ἐστιν ἀπήνεια ὁμιλίας ἐν λόγοις,⁶
 2 ὁ δὲ αὐθάδης τοιοῦτός τις, οἷος ἐρωτηθεὶς ‘Ο
 δεῖνα ποῦ ἐστιν; εἰπεῖν Πράγματά μοι μὴ
 3 πάρεχε· καὶ προσαγορευθεὶς μὴ ἀντιπροσειπεῖν·
 4 καὶ πωλῶν τι μὴ λέγειν τοῖς ὡνομένοις πόσου
 5 ἂν ἀποδοῖτο, ἀλλ’ ἐρωτᾶν τί εὑρίσκει· καὶ τοῖς
 τιμῶσι καὶ πέμπουσιν εἰς τὰς ἑορτὰς εἰπεῖν ὅτι
 6 οὐκ ἂν γένοιτο διδόμενα.⁷ καὶ οὐκ ἔχειν⁸ συγ-

¹ only in M and Ambr. E and I
 (gloss. cf. xix. 5, xx. 5)

² mss add ἔαυτοῦ

³ mss also κόπον ἐμβαλεῖν
⁴ ὅζει Cor.. ὅτε Jebb, τῆς γῆς Schw: mss νομίζει (corr. of
 νόσει?) ὅτι and πίσσης (πήσσης): mss δὴ καὶ οἱ, δὴ καὶ, δὴ
 οἱ

⁵ mss also ἔξενεχθῆναι
⁶ <καὶ πράξειν> Herw.

⁷ <προΐκα τὰ> διδ. Nav.

⁸ mss ἔχων

CHARACTERS XIV—XV

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

XV. SURLINESS

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

^a Emendation doubtful.

^b For the ceremonial $\pi\rho\theta\epsilon\sigma\tau\acute{\iota}s$ or laying-out.

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

THEOPHRASTUS

γνώμην οὕτε τῷ ἀπώσαντι αὐτὸν ἀκουσίως οὕτε τῷ
· ἄρσαντι¹ οὕτε τῷ ἔμβαντι. καὶ φίλῳ δὲ ἔρανον
κελεύσαντι εἰσενεγκεῖν εἰπὼν ὅτι οὐκ ἀν δοίη,
ὕστερον ἥκειν φέρων καὶ λέγειν ὅτι ἀπόλλυσι
· καὶ τοῦτο τὸ ἀργύριον. καὶ προσπταίσας ἐν τῇ
· ὁδῷ δεινὸς καταράσασθαι τῷ λίθῳ. καὶ ἀνα-
μεῖναι οὐκ ἀν ὑπομείναι² πολὺν χρόνον οὐθένα·
καὶ οὕτε ᾖσαι οὕτε ρῆσιν εἰπεῖν οὕτε ὄρχησασθαι
· ἀν ἡθελήσαι.³ δεινὸς δὲ καὶ τοῖς θεοῖς μὴ
ἐπεύχεσθαι.⁴

ΔΕΙΣΙΔΑΙΜΟΝΙΑΣ ΙΣ⁵

· Ἀμέλει ή δεισιδαιμονία δόξειεν ἀν εἶναι δειλία
τις⁶ πρὸς τὸ δαιμόνιον, ὁ δὲ δεισιδαιμών τοιοῦτός
τις, οἷος ἐπ' Ἐινεακρούνου⁷ ἀπονιψάμενος τὰς
χεῖρας καὶ πειρρανάμενος, ἀπὸ ιεροῦ δάφνης⁸ εἰς
τὸ στόμα λαβών, οὕτω τὴν ἡμέραν περιπατεῖν.
καὶ τὴν ὁδὸν ἐὰν ὑπερδράμῃ⁹ γαλῆ, μὴ πρότερον

¹ Groeneboom, cf. Sen. *Ben.* vi. 9. I (ιπώσαντι sugg. E): mss
ωσαντι ² E: mss ὑπομεῖναι ³ E: mss ἡθέλησε(ν),
θελῆσαι ⁴ some mss add τέλος τῶν τοῦ Θεοφράστου
Χαρακτήρων. ἀλλ' ἔστιν, ὡ Θεόφραστε, χαλεπὸν καθαροὺς
τῶν τοιούτων ἴδειν ἐν τῷ βίῳ καὶ τῆς ἐν τούτοις κακίας ὅλως
ἀφεστηκότας. εἰ μὴ γὰρ τὰ πάντα δοκοίη τις εἶναι κακός, τοῖς γοῦν
πλειόσι τοῦ χόρου τῶν ἀρίστων ἔξεωσται. ἢ τοίνιν σοὶ πειθομένους
ἡμᾶς τὰς ἀπάντων ὅψεις φυλάττεσθαι δεῖ, ἢ κοινωνοῦντας καὶ λόγων
καὶ πράξεων, τὴν ἐκάστου γνώμην (mss also μνήμην) μιμεῖσθαι.
ἀλλ' οὕτω μὲν κακίας ἐσμὸς καὶ ἀρετῆς ἀλλοτρίωσις ἐπεται, ἐκείνως
(mss -νους) δὲ ἡ μισανθρωπία καὶ τὸ τοῦ Τίμωνος ἔγκλημα. ταύτη

CHARACTERS XV—XVI

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

XVI. SUPERSTITIOUSNESS

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

^a Or perhaps squeeze him (in a crowd). ^b After supper.

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

^d Or spiritual.

^e Or at three springs.

τοι καὶ χαλεπὸν ἐλέσθαι τὸ κρεῖττον καὶ δεινὸς ἐκατέρωθεν ὅλισθος
5 Title in V: ἀπὸ τῶν τοῦ Θεοφράστου χαρακτήρων ισ'. χαρακτὴρ
δεισιδαιμονίας ⁶ only M ⁷ E, cf. Isoer. *Antid.* 287; or
ἐπὶ γ' κρουνῶν, cf. xxviii. 4 and Men. *Phasm.* 55; for ἐπὶ rather
than ἀπό see § 12: V ἐπιχρωνῆν (others omit), corruption of
ἐπ' θ' κρηνῶν, from ἐπ' θ' κρούνον, or of ἐπὶ γ' κρουνῶν; for con-
fusion of η and ω cf. ἀλφίτην below ⁸ commma E (so Nav.);
δάφνης partit. gen. : V -νην ⁹ Pauw: mss περιδ., παραδ.

THEOPHRASTUS

πορευθῆναι ἔως διεξέλθη τις ἡ λίθους τρεῖς ὑπὲρ
 τῆς ὁδοῦ διαβάλῃ.¹ καὶ ἐὰν ἵδη ὅφιν ἐν τῇ οἰκίᾳ,
 ἐὰν <μὲν> παρείαν, Σαβάζιον² καλεῖν, ἐὰν δὲ ἱερόν,
 ἐνταῦθα ἥρῳν εὐθὺς³ ἰδρύσασθαι. καὶ τῶν λιπα-
 ρῶν λίθων τῶν ἐν ταῖς τριόδοις παριὼν ἐκ τῆς
 ληκύθου ἔλαιον καταχεῖν καὶ ἐπὶ γόνατα πεσὼν
 καὶ προσκυνήσας ἀπαλλάττεσθαι. καὶ ἐὰν μῆς
 θύλακον ἀλφίτων⁴ διαφάγη, πρὸς τὸν ἔξηγητὴν ἐλθὼν
 ἐρωτᾶν τί χρὴ ποιεῖν, καὶ ἐὰν ἀποκρίνηται αὐτῷ
 ἐκδοῦναι τῷ σκυτοδέψῃ ἐπιρράψαι, μὴ προσέχειν
 τούτοις ἀλλ' ἀποτροπαίοις⁵ ἐκλύσασθαι. καὶ
 πυκνὰ δὲ τὴν οἰκίαν καθάραι⁶ δεινὸς ‘Ἐκάτης
 φάσκων ἐπαγωγὴν γεγονέναι· κανὸν γλαῦκες βαδί-
 ζοντος αὐτοῦ <ἀνακράγωσι>,⁷ ταράττεσθαι καὶ
 εἴπας ’Αθηνᾶ κρείττων παρελθεῖν οὕτω. καὶ οὕτε
 ἐπιβῆναι μνήματι οὕτ’ ἐπὶ νεκρὸν οὕτ’ ἐπὶ λεχώ
 ἐλθεῖν ἐθελῆσαι, ἀλλὰ τὸ μὴ μιαίνεσθαι συμφέρον
 αὐτῷ φῆσαι εἶναι. καὶ ταῖς τετράσι δὲ καὶ ταῖς
 ἑβδομάσι⁸ τῶν ἡμερῶν⁹ προστάξας οἶνον ἔψειν τοῖς
 ἔνδον, ἔξελθὼν ἀγοράσαι μυρσίνας, λιβανωτόν,
 πίνακα,¹⁰ καὶ εἰσελθὼν εἴσω <διατελέσαι ἐπιθύμων

¹ Sylb: mss -λάβη

² V Σαβάδιον, but cf. xxvii. 8;

others omit ἐὰν παρ.—ἐὰν δὲ

³ Düb: V ἱερῷν (from

above) εὐθ.; others omit (introd. p. 28)

⁴ V ἀλφίτην,

cf. p. 79 n. 7

⁵ Wytt: mss -πεῖς

⁶ V καθάραι, others

καθαριεῦν

⁷ Foss, cf. Men. 534. 1 K; or <κα(κ)-

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

⁸ Im. -μαῖς: M ζί'

⁹ E: M ἡμερῶν (without τῶν), others

omit

¹⁰ λιβανωτὸν Foss: V -ωτῶν, others omit ἐθελῆσαι—

ἡμέραν: for πίνακες or πινάκια (which might be read here) with myrtle and taenia cf. Boetticher, Baumcultus fig. 2;

it is a serious objection to Foss's πόπανα (cf. Men. 129 K, Sch. Ar. Plut. 1126) that these would be made at home,

cf. Ar. Ran. 507

CHARACTER XVI

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

^a Cf. Diog. L. vi. 37. ^b Or the (official) diviner's.

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

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

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

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

THEOPHRASTUS

καὶ¹ στεφανῶν τοὺς Ἐρμαφροδίτους ὅλην τὴν
 11 ἡμέραν. καὶ ὅταν ἐνύπνιον ἵδῃ, πορεύεσθαι πρὸς
 τοὺς ὄνειροκρίτας, πρὸς τοὺς μάντεις, πρὸς τοὺς
 ὀρνιθοσκόπους, ἐρωτήσων τίνι θεῶν ἢ θέα² προσ-
 12 εύχεσθαι δεῖ.³ καὶ τελεσθησόμενος πρὸς τοὺς
 Ὀρφεοτελεστὰς κατὰ μῆνα πορεύεσθαι μετὰ τῆς
 γυναικός, ἐὰν δὲ μὴ σχολάζῃ ἢ γυνή, μετὰ τῆς
 13 τίτθης καὶ τῶν παιδίων. καὶ τῶν περιρραινομένων
 14 ἐπὶ θαλάττης ἐπιμελῶς⁴ δόξειεν ἂν εἶναι. κανὸν ποτε
 ἐπίδη σκορόδῳ ἐστεμμένην <τινὰ τῶν Ἐκατῶν>⁵
 τῶν ἐπὶ τᾶς τριόδοις, ἀπελθὼν⁶ κατὰ κεφαλῆς
 λούσασθαι καὶ ἱερείας καλέσας σκύλλῃ ἢ σκύλακι
 κελεῦσαι αὐτὸν περικαθάραι. μαινόμενόν τε ἴδων
 ἢ ἐπίληπτον φρίξας εἰς κόλπον πτύσαι.

ΜΕΜΨΙΜΟΙΡΙΑΣ ΙΖ'

"Εστι δὲ ἡ μεμψιμοιρία ἐπιτίμησίς τις⁷ παρὰ
 τὸ προσῆκον τῶν δεδομένων, ὁ δὲ μεμψίμοιρος
 2 τοιόσδε τις, οὗσος ἀποστείλαντος μερίδα τοῦ φίλου
 εἰπεῖν πρὸς τὸν φέροντα Ἐφθόνησάς μοι τοῦ ζωμοῦ
 3 καὶ τοῦ οἰναρίου οὐκ ἐπὶ δεῖπνον καλέσας. καὶ
 ὑπὸ τῆς ἔταιρας καταφιλούμενος εἰπεῖν Θαυμάζω
 4 εἴ σὺ καὶ ἀπὸ τῆς ψυχῆς οὕτω με φιλεῖς. καὶ τῷ

¹ Diels-E (introd. p. 22) ² θεᾶν? Diels sugg. θεῶν
 ἢ θύειν <ἢ> ³ V εὕχ. δεῖ ⁴ cf. Men. Pk. 32, 325.

10 K, Heracl. Pont. ap. Diog. L. ii. 135 ⁵ E: V
 ἐστεμμένων (for ω for η cf. ἐπιχρωνῆν above, § 2 n. 7, and
 ἐπισκῆψαι xxix. 3) ⁶ V ἀπελθόντων corrected from ἐπελθόν-
 των: others, omitting καν—τῶν, καὶ ἐπὶ τοῖς τρ. ἀπελθῶν
⁷ only in M

CHARACTERS XVI—XVII

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

XVII. QUERULOUSNESS

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

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

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

^c Reading uncertain.

^d To avert the ill.

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

^f He confuses the servant with the master.

THEOPHRASTUS

Διῦ ἀγανακτεῖν οὐ διότι οὐχ ὕει,¹ ἀλλὰ διότι
 5 ὕστερον. καὶ εὑρών τι² ἐν τῇ ὁδῷ βαλλάντιον
 6 εἰπεῖν 'Αλλ' οὐ θησαυρὸν εὕρηκα οὐδέποτε. καὶ
 πριάμενος ἀνδράποδον ἄξιον καὶ πολλὰ δεηθεὶς τοῦ
 πωλοῦντος Θαυμάζω, εἰπεῖν, ὅτι ὑγιὲς οὗτω ἄξιον
 7 ἔώνημαι· καὶ πρὸς τὸν εὐαγγελιζόμενον ὅτι 'Γίός
 σοι γέγονεν εἰπεῖν ὅτι "Αν προσθῆς καὶ τῆς οὐσίας
 8 τὸ ἥμισυ ἀπέστης,³ ἀληθῆ ἔρεις. καὶ δίκην
 νικήσας⁴ λαβὼν πάσας τὰς ψήφους ἐγκαλεῖν τῷ
 γράφαντι τὸν λόγον ὡς πολλὰ παραλελοιπότι τῶν
 9 δικαίων. καὶ ἔρανου εἰσενεχθέντος παρὰ τῶν
 φίλων καὶ φήσαντός τινος 'Ιλαρὸς ἴσθι, Καὶ πῶς;
 εἰπεῖν, ὅτε⁵ δεῖ τάργυριον ἀποδοῦναι ἐκάστῳ καὶ
 χωρὶς τούτων χάριν ὀφείλειν ὡς εὐεργετημένον;

ΑΠΙΣΤΙΑΣ ΙΗ'

"Εστιν ἀμέλει ἡ ἀπιστία ὑπόληψις τις ἀδικίας
 2 κατὰ πάντων, ὁ δὲ ἀπιστος τοιοῦτος τις, οἷος
 3 ἀποστείλας τὸν παῖδα ὄφωνήσοντα ἔτερον παῖδα
 4 ἐπιπέμπειν⁶ τὸν πεύσομενον πόσου ἐπρίατο. καὶ
 φέρειν⁷ αὐτὸς τὸ ἀργύριον καὶ κατὰ στάδιον
 5 καθίζων ἀριθμεῖν πόσον ἔστι. καὶ τὴν γυναικα
 τὴν αὐτοῦ ἔρωτᾶν κατακείμενος⁸ εἰ κέκλεικε τὴν
 κιβωτόν, καὶ εἰ σεσήμανται τὸ κυλιούχιον,⁹ καὶ εἰ
 6 ὁ μοχλὸς εἰς τὴν αὐλείαν¹⁰ ἐμβέβληται· καὶ ἂν

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

ἀπεστιν ⁴ Cas: mss νίκην ν.: mss add καὶ, but cf. xxii. 9

⁵ Cas: mss ὅτι; cf. Ar. Nub. 716 ⁶ only M:
 others πέμπ. ⁷ Cor: mss. -ων ⁸ M νυκτὸς

συγκαθεύδων ⁹ mss κυλιούχιον, κοιλιούχιον ¹⁰ M τῇ
 αὐλαίᾳ, cf. Men. 564 K: others εἰς τὴν θύραν τὴν αὐλ.

CHARACTERS XVII—XVIII

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

XVIII. DISTRUSTFULNESS

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

^a Cf. Men. *Ep.* 316.

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

^c Instead of intrusting it to his lackey.

THEOPHRASTUS

ἐκείνη φῆ, μηδὲν ἥττον αὐτὸς ἀναστὰς ἐκ τῶν στρωμάτων γυμνὸς καὶ ἀνυπόδητος¹ τὸν λύχνον ἄψας ταῦτα πάντα περιδραμὼν ἐπισκέψασθαι, καὶ οὕτω μόλις ὑπουργοῦ τυγχάνειν. καὶ τοὺς ὀφείλοντας αὐτῷ ἀργύριον μετὰ μαρτύρων ἀπαιτεῖν τοὺς τόκους, ὅπως μὴ δύναιντο² ἔξαρνοι γενέσθαι. καὶ τὸ ἴματιον δὲ ἐκδοῦναι δεινός, οὐχ ὃς βέλτιστα ἐργάσεται,³ ἀλλ’ οὐ ἄν⁴ ἢ ἄξιος ἐγγυητής. καὶ ὅταν ἡκη τις αἰτησόμενος ἐκπώματα, μάλιστα μὲν μὴ δοῦναι, ἀν δ’ ἄρα τις οἰκεῖος ἢ καὶ ἀναγκαῖος, μόνον οὐ πυρώσας⁵ καὶ στήσας καὶ σχεδὸν ἐγγυητὴν λαβὼν χρῆσαι. καὶ τὸν παῖδα δὲ ἀκολουθοῦντα κελεύειν αὐτοῦ ὅπισθεν μὴ βαδίζειν ἀλλ’ ἐμπροσθεν, ἵνα φυλάττηται αὐτῷ μὴ ἐν τῇ ὁδῷ ἀποδρᾶ. καὶ τοῖς εἰληφόσι τι παρ’ αὐτοῦ καὶ λέγουσι Πόσου, κατάθου,⁶ οὐ γὰρ σχολάζω πω πέμπειν, <εἰπεῖν>⁷ Μηδὲν πραγματεύον· ἐγὼ γὰρ <ἔως>⁸ ἀν σὺ σχολάσῃς, συνακολουθήσω.

ΔΥΣΧΕΡΕΙΑΣ ΙΘ'

"Εστι δὲ ἡ δυσχέρεια ἀθεραπευσία σώματος λύπης παρασκευαστική, ὁ δὲ δυσχερῆς τοιοῦτος τις, οἷος λέπραν ἔχων καὶ ἀλφὸν καὶ τοὺς ὄνυχας μεγάλους περιπατεῖν, καὶ φῆσαι ταῦτα εἶναι αὐτῷ συγγενικὰ⁹ ἀρρωστήματα· ἔχειν γὰρ αὐτὰ¹⁰ καὶ τὸν

¹ so M: others γ. ἐκ τ. στρ. καὶ ἀνυπ. (i.e. ἐκ τῶν στρ. in marg. arch.) ² Jebb δύνωνται ³ Salm: cf. ix. 6,

Ar. *Pax* 371, *Lys.* 614, *Lysias* 23. 2, Men. *Ep.* 218: mss ὡς β. ἐργάσεται (V ἐργάσηται); for ἐργ. cf. Plat. *Meno* 91 D

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

⁶ or Πόσου κατάθου ⁷ Cas. ⁸ Madv. (see opp.)

⁹ mss also -γενῆ ¹⁰ Meier: mss -τὸν

CHARACTERS XVIII—XIX

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

XIX. NASTINESS

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

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

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

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

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

THEOPHRASTUS

πατέρα καὶ τὸν πάππον, καὶ οὐκ εἶναι ράδιον
 3 αὐτῶν¹ εἰς τὸ γένος ὑποβάλλεσθαι. ἀμέλει δὲ
 δεινὸς καὶ ἔλκη ἔχειν ἐν τοῖς ἀντικυνημίοις καὶ
 προσπταίσματα ἐν τοῖς δακτύλοις, καὶ ταῦτα² μὴ
 θεραπεῦσαι ἀλλ’ ἔᾶσαι θηριωθῆναι· καὶ τὰς μα-
 σχάλας δὲ θηριώδεις καὶ δασείας ἔχειν ἄχρι ἐπὶ³
 πολὺ τῶν πλευρῶν, καὶ τοὺς ὄδόντας μέλανας καὶ
 4 ἔσθιομένους.⁴ καὶ τὰ τοιαῦτα· ἐσθίων ἀπομύτ-
 τεσθαι· θύων ἄμ’ ἀδαξᾶσθαι⁵· προσλαλῶν ἀπορρί-
 πτειν ἀπὸ τοῦ στόματος· ἄμα πιὼν προσερυγγάνειν·
 5 ἀναπόνιπτος ἐν τοῖς ἐμβάσι⁶ μετὰ τῆς γυναικὸς⁷
 6 κοιμᾶσθαι· ἐλαίω σαπρῷ ἐν βαλανείῳ χριόμενος
 7 φθύζεσθαι⁸· καὶ χιτωνίσκον παχὺν καὶ ἴμάτιον
 σφόδρα λέπτον⁹ καὶ κηλίδων μεστὸν ἀναβαλόμενος¹⁰
 εἰς ἄγορὰν ἔξελθεῖν.¹¹

ΑΗΔΙΑΣ Κ'

"Εστι δὲ ἡ ἀηδία, ὡς ὅρῳ περιλαβεῖν,¹¹ ἔντευξις
 λύπης ποιητικὴ ἄνευ βλάβης, ὁ δὲ ἀηδής τοιοῦτός
 2 τις, οἷος ἐγείρειν ἄρτι καθεύδοντα εἰσελθών, ἵνα
 3 αὐτῷ συλλαλῇ¹². καὶ ἀνάγεσθαι ἥδη¹³ μέλλοντας
 4 κωλύειν· καὶ προσελθόντων δεῖσθαι ἐπισχεῖν ἔως ἂν

¹ Meist: V -τὸν

² V omits

³ mss incorp. gloss ὥστε

δύσεντεικτος εἶναι καὶ ἀηδής ⁴ Diels: V θύων ἄμα δ'

ἄρξασθαι, others θύειν ἀρξάμενος and then προσλαλεῖν καὶ ἀπ.

⁵ ἀναπόν. Badh: ἐν τ. ἐμβ. E, cf. xxi. 8 n. and ἐμβασικοίτας Ath. 469 a and Petron. 24: V ἀναπίπτοντος ἐν τ. στρώμασι,

others omit ἀναπ. . . κοιμᾶσθαι ⁶ mss insert αὐτοῦ, i.e.

αὐτοῦ, a gloss, cf. xiv. 10 ⁷ E, cf. ἐπιφθύζω: V χρώμενος

σφύζεσθαι, others χρίεσθαι, χρᾶσθαι, χρῆσθαι only ⁸ <ἄμα

φορεῖν>? ⁹ Jebb: mss ἀναβαλλ. ¹⁰ the remainder is

rightly transferred by most editors to Char. xi. ¹¹ V

λαβεῖν ¹² so M: others λαλῆ ¹³ Schn: mss δὴ

CHARACTERS XIX—XX

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

XX. ILL-BREEDING

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

^a Cf. Aleiphr. ii. 25 (iii. 28).

^b They used no handkerchiefs. ^c Or scratch himself.

^d It was usual to wash the hands after supper, cf. Ar. Eccl. 419 ; they used no spoons or forks.

^e And therefore thickened, so as to require supplementing.

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

THEOPHRASTUS

βηματίσῃ¹. καὶ τὸ παιδίον τῆς τίτθης ἀφελόμενος,
 μασώμενος σιτίζειν αὐτός, καὶ ὑποκορίζεσθαι
 ποππύζων καὶ πανουργημάτιον² τοῦ πάππου
 καλῶν. καὶ ἐσθίων³ δὲ ἄμα διηγεῖσθαι ὡς ἐλλέ-
 βορον πιῶν ἄνω καὶ κάτω καθαρθείη, καὶ ζωμοῦ
 τοῦ παρακειμένου ἐν τοῖς ὑποχωρήμασιν αὐτῷ
 μελαντέρα <εἴη> ἡ χολή. καὶ ἐρωτῆσαι δὲ δεινὸς
 ἐναντίον τῶν οἰκετῶν⁴ Εἰπέ <μοι, ὦ> μάμμη,⁵ ὅτ’
 ὕδινες καὶ με ἔτικτες, ποία τις <ἡ> ἡμέρα;⁶ καὶ
 ὑπὲρ αὐτῆς δὲ λέγειν ὡς ἥδυ ἐστι καὶ <ἀλγεινόν,
 καὶ>⁷ ἀμφότερα δὲ οὐκ ἔχοντα οὐ ράδιον ἄνθρωπον
 λαβεῖν· καὶ <έστιώμενος δὲ εἰπεῖν>⁸ ὅτι ψυχρόν
 ἐστι παρ’ αὐτῷ <τὸ> λακκαῖον,⁹ καὶ ὡς κῆπος
 λάχανα πολλὰ ἔχων καὶ ἀπαλὰ¹⁰ καὶ μάγειρος εὖ
 τὸ ὄψον σκευάζων· καὶ ὅτι ἡ οἰκία αὐτοῦ παν-
 δοκεῖόν ἐστι, μεστὴ γάρ ἀει¹¹. καὶ τοὺς φίλους
 αὐτοῦ εἶναι τὸν τετρημένον πίθον, εὖ ποτίζων γάρ¹²
 αὐτοὺς οὐ δύνασθαι ἐμπλῆσαι. καὶ ξενίζων δὲ
 δεῖξαι τὸν παράσιτον αὐτοῦ ποιός τίς ἐστι τῷ
 συνδειπνοῦντι· καὶ παρακαλῶν δὲ ἐπὶ τοῦ ποτηρίου
 εἰπεῖν ὅτι τὸ τέρψον τοὺς παρόντας παρεσκεύασται,
 καὶ ὅτι αὐτήν, ἐὰν κελεύσωσιν, ὁ παῖς μέτεισι

¹ i.e. dum cacet: so M: others περιπατήσῃ correction of gloss ἀποπατήσῃ, cf. δεσμωτήριον for κέραμον vi. 6 ² Cob.-E: Β πανουργιῶν, others omit καὶ παν. . . . καλῶν (introd. p. 23)

³ ἐστιῶν? cf. xxiv. 9 ⁴ Courier, cf. xxx. 9: mss οἰκείων

⁵ E (introd. p. 23): V εἰπον (corr. to εἰπερ) μάμμη, others omit εἰπ. . . . καὶ ⁶ Foss-E: V ὅτ’ ὕδ. κ. ἔτικτές με τίς ἡμέρα, which would mean 'what day of the month,' cf. iii. 3 and Alciph. 3. 4 init. (3. 7); other mss ὡς ποιὰ ἡμέρᾳ με ἔτικτες (introd. p. 24) ⁷ Im.-E ⁸ E (introd. p. 22)

⁹ E: mss incorp. gloss ὕδωρ after ψυχρόν ¹⁰ V adds incorp. gloss on λακκαῖον, ὥστε εἶναι ψυχρόν, others omit ὥστε. . . . σκευάζων ¹¹ Foss: mss ἐστι ¹² Pas: mss ποιῶν γάρ: cf. xiv. 12 for the corruption

CHARACTER XX

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

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

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

^c Of the Danaïds.

THEOPHRASTUS

παρὰ τοῦ πορνοβόσκου ἥδη, "Οπως πάντες ὑπ'
αὐτῆς αὐλώμεθα καὶ εὐφραινώμεθα.

ΜΙΚΡΟΦΙΛΟΤΙΜΙΑΣ ΚΑ'

‘Η δὲ μικροφιλοτιμία δόξει εἶναι ὅρεξις τιμῆς
ἀνελεύθερος,¹ ὁ δὲ μικροφιλότιμος τοιοῦτος τις,
οὗτος σπουδάσαι ἐπὶ δεῖπνον κληθεὶς παρ' αὐτὸν τὸν
καλέσαντα κατακείμενος δειπνῆσαι· καὶ τὸν υἱὸν
ἀποκεῖραι ἀπαγαγὼν² εἰς Δελφούς. καὶ ἐπιμελη-
θῆναι δὲ ὅπως αὐτῷ ὁ ἀκόλουθος Αἰθίοψ ἔσται·
καὶ ἀποδιδοὺς μνᾶν ἀργυρίου καινὸν ποιῆσαι
ἀποδοῦναι. καὶ κολοιῷ δὲ ἐνδον τρεφομένῳ δεινὸς
κλιμάκιον πρίασθαι, καὶ ἀσπίδιον χαλκοῦν ποιῆσαι
ὅ ἔχων ἐπὶ τοῦ κλιμακίου ὁ κολοιὸς πηδήσεται·
καὶ βοῦν θύσας τὸ προμετωπίδιον ἀπαντικρὺ τῆς
εἰσόδου προσπατταλεῦσαι³ στέμμασι μεγάλοις περι-
δήσας, ὅπως οἱ εἰσιόντες ἴδωσιν⁴ ὅτι βοῦν ἔθυσε.
καὶ πομπεύσας δὲ μετὰ τῶν ἵππεων τὰ μὲν ἄλλα
πάντα ἀποδοῦναι⁵ τῷ παιδὶ ἀπενεγκεῖν οἴκαδε,
ἀναβαλόμενος⁶ δὲ θοῖμάτιον ἐν τοῖς μύωψι⁷ κατὰ
τὴν ἀγορὰν περιπατεῖν. καὶ κυναρίου δὲ Μελιταίου
τελευτήσαντος αὐτῷ, μνῆμα ποιῆσαι καὶ στηλίδιον
ἀναστήσας⁸ ἐπιγράψαι Κλάδος Μελιταῖος· καὶ

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

CHARACTERS XX—XXI

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

XXI. PETTY PRIDE

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

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

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

^c On the opposite side of the peristyle ?

^d Or perhaps more likely know.

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

^f See Index, Melitè.

THEOPHRASTUS

ἀναθεὶς δάκτυλον¹ χαλκοῦν ἐν τῷ Ἀσκληπιείῳ,
 τοῦτον ἐκτρίβειν, στεφανοῦν,² ἀλείφειν, ὁσημέραι.
 11 ἀμέλει δὲ καὶ διοικήσασθαι παρὰ τῶν συμπρυ-
 τανέων³ ὅπως ἀπαγγείλῃ τῷ δήμῳ τὰ ἱερά, καὶ
 παρεσκευασμένος λαμπρὸν ἴματιον καὶ ἐστεφα-
 νωμένος παρελθὼν εἰπεῖν Ὡ άνδρες Ἀθηναῖοι,
 ἐθύομεν οἱ πρυτάνεις⁴ τῇ Μητρὶ τῶν θεῶν τὰ
 Γαλάξια,⁵ καὶ καλὰ τὰ ἱερά,⁶ καὶ ὑμεῖς δέχεσθε⁶
 τὰ ἀγαθά· καὶ ταῦτα ἀπαγγείλας ἀπιών διηγή-
 σασθαι οἴκαδε τῇ αὐτοῦ γυναικὶ ὡς καθ' ὑπερβολὴν
 εὐημερεῖ?⁷

12 Καὶ πλειστάκις δὲ ἀποκείρασθαι, καὶ τοὺς
 ὄδόντας λευκοὺς ἔχειν.⁸ καὶ τὰ ἴματια δὲ χρηστὰ
 13 μεταβάλλεσθαι, καὶ χρίσματι ἀλείφεσθαι. καὶ τῆς
 μὲν ἀγορᾶς πρὸς τὰς τραπέζας προσφοιτᾶν,⁹ τῶν
 δὲ γυμνασίων ἐν τούτοις διατρίβειν οὐδὲν οἵ¹⁰ ἔφη-
 βοι γυμνάζωνται, τοῦ δὲ θεάτρου καθῆσθαι, ὅταν
 14 ἦ θέα,¹¹ πλησίον τῶν στρατηγῶν. καὶ ἀγοράζειν
 αὐτὸς μὲν¹² μηδέν, ξένοις δὲ συνεργεῖν ἐπι-
 στάλματα, *<καὶ ἄλας>* εἰς Βυζάντιον καὶ Λακωνικὰς
 κύνας εἰς Κύζικον πέμπειν¹³ καὶ μέλι Ὑμήττιον εἰς
 'Ρόδον· καὶ ταῦτα ποιῶν τοῖς ἐν τῇ πόλει δι-
 15 ηγεῖσθαι. ἀμέλει δὲ καὶ πίθηκον θρέψαι δεινός, καὶ

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

CHARACTER XXI

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

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

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

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

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

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

τίτυρον¹ κτήσασθαι, καὶ Σικελικὰς περιστεράς,
 καὶ δορκαδείους ἀστραγάλους,² καὶ Θουριακὰς³
 τῶν στρογγύλων ληκύθους, καὶ βακτηρίας τῶν
 σκολιῶν ἐκ Λακεδαιμονος, καὶ αὐλαίαν Πέρσας ἐν-
 υφασμένην,⁴ καὶ παλαιστρίδιον⁵ κόνιν ἔχον καὶ
¹⁶ σφαιριστήριον· καὶ τοῦτο περιὼν χρηννύναι⁶ τοῖς
 φιλοσόφοις,⁷ τοῖς σοφισταῖς, τοῖς ὄπλομάχοις,
 τοῖς ἀρμονικοῖς ἐνεπιδείκνυσθαι.⁸ καὶ αὐτὸς ἐν
 τοῖς ἐπιδείξεσιν ὕστερον ἐπεισιέναι ἥδη συγ-
 καθημένων, ἵν' εἴπῃ τῶν θεωμένων <ό ἐτερος>⁹ πρὸς
 τὸν ἐτερον ὅτι Τούτον ἔστιν ἡ παλαίστρα.

ΑΝΕΛΕΥΘΕΡΙΑΣ ΚΒ'

'Η δὲ ἀνελευθερία ἔστι πάρεσίς τις¹⁰ φιλοτιμίας
 δαπάνην ἔχουσης,¹¹ ὁ δὲ ἀνελευθερος τοιοῦτός τις,
² οἶος νικήσας τραγῳδοὺς ταινίαν ἀναθεῖναι τῷ
 Διονύσῳ ξυλίνην,¹² ἐπιγράψας μόνον¹³ αὐτοῦ τὸ
³ ὄνομα· καὶ ἐπιδόσεων γινομένων ἐκ τοῦ δήμου,¹⁴
⁴ ἀναστὰς σιωπᾶν ἡ ἐκ τοῦ μέσου ἀπελθεῖν· καὶ ἐκ-
 διδοὺς αὐτοῦ θυγατέρα τοῦ μὲν ἱερείου πλὴν τῶν

¹ Sch. Δωρεῖς τὸν σάτυρον· καὶ ἔστι δὲ ὁ μικρὰν ἔχων οὐρὰν πιθηκός and in one ins 3 obscure words, for the first 2 of which Knox suggests Πίνθωνος ἡ χρῆσις ² cf. Callim. 239 (S5 Mair) ³ Sch. (cf. Ambr. O) οἱ Θούριοι ἔθνος Ταραντινικὸν ἐν φῇ λήκυθοι ειργάζοντο διαφέρουσαι τῶν ἀλλων

⁴ Cob. and P: mss ἔχουσαν Πέρσας ἐνυφασμένους (cf. Diog. L. vi. 102) ⁵ so P: mss αὐλίδιον παλαιστριαῖον (παλαιστρικόν), incorp. gloss ⁶ P χρωννύναι ⁷ P omits, perh. intentionally; Philodemus was a philosopher himself ⁸ Cob. and P: mss ἐπιδ. ⁹ introd. p. 26 ¹⁰ E: mss περιουσία τις ἀπὸ (ἀπὸ incorp. correction to ἀπονοσία)

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

CHARACTERS XXI—XXII

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

XXII. PARSIMONY

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

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

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

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

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

THEOPHRASTUS

ιερέων¹ τὰ κρέα ἀποδόσθαι, τοὺς δὲ διακονοῦντας
 5 ἐν τοῖς γάμοις οἰκοσίτους μισθώσασθαι· καὶ τρι-
 ηραρχῶν τὰ τοῦ κυβερνήτου στρώματα αὐτῷ ἐπὶ
 τοῦ καταστρώματος ὑποστορέννυσθαι, τὰ δὲ αὐτοῦ
 6 ἀποτιθέναι. καὶ τὰ παιδία δὲ δεινὸς μὴ πέμψαι
 εἰς διδασκάλου ὅταν ἦ Μουσεῖα, ἀλλὰ φῆσαι κακῶς
 7 ἔχειν, ἵνα μὴ συμβάλωνται. καὶ ἐξ ἀγορᾶς δὲ
 8 ὁψωνήσας τὰ κρέα αὐτὸς φέρειν καὶ² τὰ λάχανα ἐν
 τῷ προκολπίῳ· καὶ ἔνδον μένειν ὅταν ἐκδῷ θούμά-
 9 τιον ἐκπλῦναι· καὶ φίλου ἔρανον συλλέγοντος καὶ
 διηγγελμένου³ αὐτῷ, προσιόντα προϊδόμενος ἀπο-
 κάμψας ἐκ τῆς ὁδοῦ τὴν κύκλῳ οἰκάδε πορευθῆναι.
 10 καὶ τῇ γυναικὶ δὲ τῇ ἑαυτοῦ <πλέον ταλάντου>⁴
 προΐκα εἰσενεγκαμένῃ μὴ πρίασθαι θεράπαιναν,
 ἀλλὰ μισθοῦνται εἰς τὰς ἐξόδους ἐκ τῆς γυναικείας
 11 παιδίον τὸ συνακολουθῆσον· καὶ τὰ ὑποδήματα
 παλιμπήξει κεκαττυμένα φορεῖν, καὶ λέγειν ὅτι
 12 κέρατος οὐδὲν διαφέρει· καὶ ἀναστὰς τὴν οἰκίαν
 13 καλλῦναι καὶ τὰς κλίνας ἐκκορῆσαι.⁵ καὶ καθεζό-
 μενος παραστρέψαι τὸν τρίβωνα δὲν αὐτὸν φορεῖ.⁶

ΑΛΑΖΟΝΕΙΑΣ ΚΓ'

Αμέλει δὲ ἡ ἀλαζονεία δόξει εἶναι προσδοκία
 τις⁷ ἀγαθῶν οὐκ ὄντων, ὁ δὲ ἀλάζων τοιοῦτός τις,
 οὗτος ἐν τῷ διαζεύγματι ἐστηκὼς διηγεῖσθαι⁸ ξένοις

¹ Holl. γερῶν ² V omits ³ Holl.: V διειλεγ., others
 omit καὶ δ. . . προσιόντα ⁴ E ⁵ mss also ἐκκορύσαι

⁶ Münsterberg: mss αὐτὸς φ. ⁷ mss also τινῶν ⁸ mss
 διηγεῖτο

CHARACTERS XXII—XXIII

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

XXIII. PRETENTIOUSNESS

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

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

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

^e These naturally would be covered with crumbs.

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

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ώς πολλὰ χρήματα αὐτῷ¹ ἔστιν ἐν τῇ θαλάττῃ· καὶ περὶ τῆς ἐργασίας τῆς δανειστικῆς διεξιέναι ἡλίκη, καὶ αὐτὸς ὅσα εἴληφε καὶ ἀπολώλεκε· καὶ ἄμα ταῦτα πλεθρίζων πέμπειν τὸ παιδάριον εἰς τὴν τράπεζαν δραχμῆς αὐτῷ κειμένης. καὶ συνοδοιπόρου δὲ ἀπολαῦσαι ἐν τῇ ὁδῷ δεινὸς λέγων ὡς μετὰ Εὐάνδρου ἐστρατεύσατο, καὶ ὡς αὐτῷ εἶχε,² καὶ ὅσα λιθοκόλλητα ποτήρια ἐκόμισε· καὶ περὶ τῶν τεχνιτῶν τῶν ἐν τῇ Ἀσίᾳ, ὅτι βελτίους εἰσὶ τῶν ἐν τῇ Εὐρώπῃ, ἀμφισβητῆσαι· καὶ ταῦτα φοφῆσαι³ οὐδαμοῦ ἐκ τῆς πόλεως ἀποδεδημηκώς. καὶ γράμματα δὲ εἰπεῖν ὡς πάρεστι παρ' Ἀντιπάτρου τριττὰ⁴ δὴ λέγοντα παραγίνεσθαι αὐτὸν εἰς Μακεδονίαν· καὶ διδομένης αὐτῷ ἐξαγωγῆς ξύλων ἀτελοῦς⁵ ὅτι ἀπείρηται, ὅπως μηδ' ὑφ' ἐνὸς συκοφαντηθῇ· Περαιτέρω φιλοσοφεῖν προσῆκε Μακεδόσι. καὶ ἐν τῇ σιτοδείᾳ⁶ δὲ ὡς πλείω⁷ ἢ πέντε τάλαντα αὐτῷ γένοιτο⁸ τὰ ἀναλώματα διδόντι τοῖς ἀπόροις τῶν πολιτῶν, ἀναινεύειν γὰρ οὐ δύνασθαι. καὶ ἀγνώτων⁹ δὲ παρακαθημένων κελεῦσαι θεῖναι τὰς ψήφους ἔνα αὐτῶν, καὶ ποσῶν αὐτὰς καθ' ἐξακοσίας <καὶ κατὰ τριακοσίας>¹⁰ καὶ κατὰ μνᾶν, καὶ προστιθεὶς πιθανὰ¹¹ ἐκάστοις

¹ Lycius: mss -τοῖς

² cf. Men. *Perinth.* i

³ Hottin-
ger: mss ψηφῆσαι

⁴ mss also τρίτον

⁵ some mss
add εἰπεῖν;

cf. Andoc. 2. 11

⁶ Cas: mss σποδιὰ. σποδία

⁷ V πλείους

⁸ cf. xiv. 2 τί γίνεται;

mss also γένοιτο αὐτῷ

⁹ mss also ἀγνώστων

¹⁰ E, introd. p. 22

¹¹ V -νῶς

CHARACTER XXIII

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

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

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

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

^d Prob. that of 329 b.c., cf. Dem. 34. 37 f.

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τούτων ὄνόματα, ποιῆσαι καὶ δέκα τάλαντα¹ καὶ τοῦτο φήσας εἰσενηροχέναι² εἰς ἔρανους αὐτῶν, καὶ τὰς τριηραρχίας εἰπεῖν ὅτι οὐ τίθησιν οὐδὲ τὰς λειτουργίας ὅσας λελειτούργηκε. καὶ προσελθὼν δ' εἰς τὸν ἵππον, τὸν ἀγαθὸν τοῖς πωλοῦσι προσποιήσασθαι ὧνητιάν· καὶ ἐπὶ τὰς κλισίας³ ἐλθὼν ἴματισμὸν ζητῆσαι εἰς δύο τάλαντα, καὶ τῷ παιδὶ μάχεσθαι ὅτι τὸ χρυσίον οὐκ ἔχων αὐτῷ ἀκολουθεῖ· καὶ ἐν μισθῷ τὴν οἰκίαν⁴ οἰκῶν φῆσαι ταύτην εἶναι τὴν πατρῷαν πρὸς τὸν μὴ εἰδότα, καὶ διότι μέλλει πωλεῖν αὐτὴν διὰ τὸ ἐλάττω εἶναι αὐτῷ πρὸς τὰς ξενοδοχίας.

ΥΠΕΡΗΦΑΝΙΑΣ ΚΔ'

"Ἐστι δὲ ἡ ὑπερηφανία καταφρόνησίς τις πλὴν αὐτοῦ τῶν ἄλλων, ὁ δὲ ὑπερήφανος τοιόσδε τις, οἷος τῷ σπεύδοντι ἀπὸ δείπνου <ἐντυγχάνειν αὐτῷ>⁵ ἐντεύξεσθαι φάσκειν ἐν τῷ περιπατεῖν· καὶ εὖ ποιῆσας μεμνῆσθαι φάσκειν· καὶ βαδίζων ἐν ταῖς ὁδοῖς⁶ τὰς διαίτας κρίνειν ἐν τοῖς ἐπιτρέψασιν⁷. καὶ χειροτονούμενος ἔξόμνυσθαι τὰς ἀρχάς, οὐ φάσκων σχολάζειν· καὶ προσελθεῖν πρότερος οὐδενὶ θελῆσαι.⁸ καὶ τὸν πωλοῦντάς τι ἡ μισθουμένους⁹

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

CHARACTERS XXIII—XXIV

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

XXIV. ARROGANCE

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

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

^b Another part of the market-place.

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

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

^e See critical note 7.

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δεινὸς κελεῦσαι ἥκειν πρὸς αὐτὸν ἄμ' ἡμέρᾳ· καὶ
 ἐν ταῖς ὁδοῖς πορευόμενος μὴ λαλεῖν τοῖς ἐντυγ-
 χάνουσι,¹ κάτω κεκυφώσ, ὅταν δὲ αὐτῷ δόξῃ, ἀνω-
 πάλιν· καὶ ἔστιῶν τοὺς φίλους αὐτὸς μὴ συνδειπνεῖν,
 ἀλλὰ τῶν ὑφ' αὐτόν τινι συντάξαι αὐτῶν ἐπι-
 μελεῖσθαι. καὶ προαποστέλλειν δέ, ἐπὰν πορεύηται,
 τὸν ἐροῦντα ὅτι προσέρχεται· καὶ οὕτε ἐπ' ἀλειφό-
 μενον αὐτὸν οὕτε λουόμενον οὕτε ἐσθίοντα ἔσται
 ἀν εἰσελθεῖν. ἀμέλει δὲ καὶ λογιζόμενος πρὸς
 τινα τῷ παιδὶ συντάξαι τὰς ψήφους διωθεῖν καὶ
 κεφάλαιον ποιήσαντι γράψαι αὐτῷ εἰς λόγον· καὶ
 ἐπιστέλλων μὴ γράφειν ὅτι Χαρίζοιο ἀν μοι, ἀλλ'
 ὅτι Βούλομαι γενέσθαι, καὶ Ἀπέσταλκα πρὸς σὲ
 ληφόμενος, καὶ "Οπως ἄλλως μὴ ἔσται, καὶ Τὴν
 ταχίστην.

ΔΕΙΛΙΑΣ ΚΕ'

'Αμέλει δὲ ἡ δειλία δόξειεν ἀν εἶναι ὑπειξίς τις
 ψυχῆς ἐν φόβῳ,² ὁ δὲ δειλὸς τοιοῦτος τις, οἷος
 πλέων τὰς ἄκρας φάσκειν ἡμιολίας εἶναι· καὶ
 κλυδωνίου³ γενομένου ἐρωτᾶν εἴ τις μὴ μεμύηται
 τῶν πλεόντων· καὶ τοῦ κυβερνήτου ἀνακύπτοντος
 <εἰσομένου> εἰ μεσοπορεῖ, πυνθάνεσθαι⁴ τί αὐτῷ
 δοκεῖ τὰ τοῦ θεοῦ· καὶ πρὸς τὸν παρακαθήμενον
 λέγειν ὅτι φοβεῖται ἀπὸ ἐνυπνίου τινός· καὶ ἐκδὺς
 διδόναι τῷ παιδὶ τὸν χιτωνίσκον· καὶ δεῖσθαι πρὸς
 τὴν γῆν προσάγειν αὐτόν. καὶ στρατευόμενος δὲ

¹ ἀλλὰ παριέναι? ² E: mss ἔμφοβος ³ V κλύδωνος

⁴ E; for εἰσ. cf. Men. Ep. 245: mss ἀνακόπτοντος (ἀνακύπτων
 μὲν) πυνθαν. (αἰσθάν.) εἰ μεσ. καὶ

CHARACTERS XXIV—XXV

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

XXV. COWARDICE

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

^a i.e. without asking if you agree with his arithmetic.

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

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

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

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πεζῆ¹ ἐκβοηθοῦντός τε² <τοὺς συσσίτους³ προσ-
καλεῖν πάντας πρὸς αὐτὸν κελεύων στάντας⁴
πρῶτον περιϊδεῖν, καὶ λέγειν ὡς ἔργον διαγνῶναι
ἐστι πότεροι⁵ εἰσιν οἱ πολέμιοι· καὶ ἀκούων
κραυγῆς καὶ ὅρῶν πίπτοντας, εἴπας⁶ πρὸς τοὺς
παρεστηκότας ὅτι τὴν σπάθην λαβεῖν ὑπὸ τῆς
σπουδῆς ἐπελάθετο, τρέχειν ἐπὶ τὴν σκήνην,
<καὶ> τὸν παῖδα ἐκπέμψας κελεύων⁷ προσκο-
πεῖσθαι ποῦ εἰσιν οἱ πολέμιοι, ἀποκρύψαι αὐτὴν
ὑπὸ τὸ προσκεφάλαιον, εἴτα διατρίβειν πολὺν
χρόνον ὡς ζητῶν· καὶ ἐκ τῆς σκηνῆς⁸ ὅρῶν
τραυματίαν τινὰ προσφερόμενον τῶν φίλων προσ-
δραμὼν καὶ θαρρεῖν κελεύσας ὑπολαβὼν φέρειν,
καὶ τοῦτον θεραπεύειν καὶ περισπογγίζειν, καὶ
παρακαθήμενος ἀπὸ τοῦ ἔλκους τὰς μυίας σοβεῖν,
καὶ πᾶν μᾶλλον ἢ μάχεσθαι τοῖς πολεμίοις. καὶ
τοῦ σαλπιστοῦ δὲ τὸ πολεμικὸν σημήναντος καθ-
ήμενος ἐν τῇ σκηνῇ <εἰπεῖν> "Απαγ' ἐς κόρακας·
οὐκ ἔάσει τὸν ἄνθρωπον ὕπνου λαβεῖν⁹ πυκνὰ
σημαίνων. καὶ αἷματος δὲ ἀνάπλεως ἀπὸ τοῦ
ἀλλοτρίου τραύματος ἐντυγχάνειν τοῖς ἐκ τῆς
μάχης ἐπανιοῦσι καὶ διηγεῖσθαι ὡς Κινδυνεύσας
ἔνα σέσωκα τῶν φίλων¹⁰. καὶ εἰσάγειν πρὸς τὸν
κατακείμενον σκεψομένους τοὺς δημότας, τοὺς

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

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

⁷ V καὶ κελεύσας, others κελεύειν ⁸ E: mss ἐν τῇ σκηνῇ

⁹ cf. Long. 4. 36 fin. ὕπνον εἴλοντο ¹⁰ or, with V, ὡς
κινδυνεύσας Ἔνα κτλ.

CHARACTER XXV

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

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

^b Not the wound itself.

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

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φυλέτας,¹ καὶ τούτων ἄμ' ἐκάστῳ διηγεῖσθαι, ὡς
αὐτὸς αὐτὸν ταῖς ἑαυτοῦ χερσὶν ἐπὶ σκηνὴν
ἐκόμισεν.

ΟΛΙΓΑΡΧΙΑΣ ΚΣ'

Δόξειεν δ' ἂν εἶναι ἡ ὀλιγαρχία φιλαρχία τις
ἰσχύος καὶ κέρδους² γλιχομένη, ὁ δὲ ὀλιγαρχικὸς³
τοιοῦτος, οἷος τοῦ δήμου βουλευομένου τίνας τῷ
ἄρχοντι προσαιρήσονται τοὺς συνεπιμελησομένους
τῆς πομπῆς,⁴ παρελθὼν ἀποφήγασθαι ὡς δεῖ
αὐτοκράτορας τούτους εἶναι, κανὸν ἄλλοι⁵ προ-
βάλλωνται δέκα, λέγειν Ἰκανὸς εἶς ἔστι, τοῦτον
δὲ ὅτι δεῖ ἄνδρα εἶναι· καὶ τῶν Ὁμήρου ἐπῶν
τοῦτο ἐν μόνον κατέχειν ὅτι

Οὐκ ἀγαθὸν πολυκοιρανίη, εῖς κοίρανος ἔστω,

³ τῶν δὲ ἄλλων μηδὲν ἐπίστασθαι. ἀμέλει δὲ
δεινὸς τοῖς τοιούτοις τῶν λόγων χρήσασθαι, ὅτι
Δεῖ αὐτοὺς ἡμᾶς συνελθόντας περὶ τούτου⁶
βουλεύσασθαι, καὶ Ἐκ τοῦ ὄχλου καὶ τῆς ἀγορᾶς
ἀπαλλαγῆναι, καὶ Παύσασθαι ἀρχαῖς πλησιάζοντας
καὶ ὑπὸ τούτων⁷ ὑβριζομένους ἢ τιμωμένους ὅτε⁸
⁴ ἡ τούτους δεῖ ἢ ἡμᾶς οἰκεῖν τὴν πόλιν. καὶ τὸ
μέσον δὲ τῆς ἡμέρας ἔξιῶν⁹ τὸ ἱμάτιον <μεμελη-
μένως>¹⁰ ἀναβεβλημένος καὶ μέσην κουρὰν κεκαρ-
μένος καὶ ἀκριβῶς ἀπωνυχισμένος σοβεῖν τοὺς

¹ mss also τοὺς φ. τὸν δῆμον ² mss and P (*Oxyrh.*
iv. 699) ισχυροῦ (-ρῶς) κέρδ. ³ Cas: mss (and P?) -αρχος

⁴ so V: other mss omit 2 ll. of arch. προσαιρ. τ. συν- and
(from marg.) τῆς ⁵ mss ἄλλοι ⁶ so prob. V (Im.):

others -τῶν ⁷ V adds αὐτοὺς: Nav. οὕτως ⁸ E: mss
ὅτι, cf. xvii. 9 ⁹ V adds καὶ, others omit καὶ τὸ ἰμ. ἀναβεβλ.

¹⁰ E (one line of arch. lost by πβλ), cf. Plat. *Prot.* 344 b

CHARACTERS XXV—XXVI

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

XXVI. OLIGARCHY

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

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

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

^a Cf. *Andoc.* 4. 16.

^b The procession at the Greater Dionysia.

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

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

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τοιούτους λόγους <λέγων> τὴν τοῦ Ὀιδείου¹.
 Διὰ τὸν συκοφάντας οὐκ οἰκητόν ἐστιν ἐν τῇ
 πόλει, καὶ ὡς Ἐν τοῖς δικαστηρίοις δεινὰ πά-
 σχομεν ὑπὸ τῶν δικαζόντων,² καὶ ὡς Θαυμάζω
 τῶν πρὸς τὰ κοινὰ προσιόντων τί βούλονται, καὶ
 ὡς ἀχάριστόν ἐστι <τὸ>³ τοῦ νέμοντος καὶ διδόντος,
 καὶ ὡς αἰσχύνεται ἐν τῇ ἐκκλησίᾳ ὅταν παρα-
 κάθηται τις αὐτῷ λεπτὸς καὶ αὐχμῶν· καὶ εἰπεῖν
 Πότε παυσόμεθα ὑπὸ τῶν λειτουργιῶν καὶ τῶν τρι-
 ηραρχιῶν ἀπολλύμενοι; καὶ ὡς μισητὸν τὸ τῶν
 δημαγωγῶν γένος, τὸν Θησέα πρῶτον φήσας τῶν
 κακῶν τῇ πόλει γεγονέναι αἴτιον,⁴ καὶ δίκαια
 παθεῖν,⁵ πρῶτον γὰρ αὐτὸν ἀπολέσθαι ὑπ’ αὐτῶν.
 καὶ τοιαῦτα ἔτερα πρὸς τοὺς ξένους καὶ τῶν
 πολιτῶν τοὺς ὁμοτρόπους καὶ ταῦτα προαιρουμένους.

ΟΥΠΙΜΑΘΙΑΣ ΚΖ'

‘Η δὲ ὄψιμαθία φιλοπονία δόξειεν ἃν εἶναι
 ὑπὲρ τὴν ἡλικίαν, ὁ δὲ ὄψιμαθὴς τοιοῦτος τις, οἷος
 ρήσεις μανθάνειν ἔξήκοντα ἔτη γεγονώς, καὶ
 ταύτας λέγων παρὰ πότον ἐπιλανθάνεσθαι· καὶ
 παρὰ τοῦ νίοῦ μανθάνειν τὸ Ἐπὶ δόρυ καὶ Ἐπ'
 ἀσπίδα καὶ Ἐπ' οὐράν· καὶ εἰς ἥρῳ συμβάλλε-
 σθαι τοῖς μειρακίοις λαμπάδα τρέχειν. ἀμέλει δὲ

¹ cf. βαδίζων ὁδὸν Xen. Mem. ii. 1. 22, and Alciphron. 4. 7.
 1 (1. 34) τὴν εἰς (sic lego) Ἀκαδήμειαν σοβεῖς (an imitation?)

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

adds incorp. gloss τοῦτον γὰρ ἐκ ὀῶδεκα πόλεων εἰς μίαν
 καταγαγόντα λιθείας φασιλείας ; cf. ὑπ’ αὐτῶν below, sc. τῶν
 δημαγωγῶν : other mss omit αἴτιον . . . ὑπ’ αὐτῶν ⁵ mss
 αὐτὸν παθεῖν

CHARACTERS XXVI—XXVII

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

XXVII. OPSIMATHY OR LATE-LEARNING

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

^a Cf. Plut. *Thes.* 35.

^b Perhaps an addition by another hand.

^c At dinner-parties.

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

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καν που¹ κληθῇ εἰς Ἡράκλεια,² ρίψας τὸ ἴμάτιον
· τὸν βοῦν αἴρεσθαι³ ὥντα τραχηλίσῃ⁴· καὶ προσανα-
· τρίβεσθαι εἰσιὼν εἰς τὰς παλαίστρας· καὶ ἐν τοῖς
θαύμασι τρία ἡ τέτταρα πληρώματα ὑπομένειν τὰ
· ἄσματα ἐκμανθάνων· καὶ τελούμενος τῷ Σαβαζίῳ
· σπεῦσαι ὅπως καλλιστεύσῃ παρὰ τῷ ἵερεῖ· καὶ
· ἐρῶν ἔταιρας⁵ καὶ κριοὺς προσβάλλων ταῖς θύραις
· πληγὰς εὐληφώς ὑπ’ ἀντεραστοῦ δικάζεσθαι· καὶ
· εἰς ἄγρὸν ἐφ’ ἵππου ἀλλοτρίου κατοχούμενος ἅμα
· μελετᾶν ἵππάζεσθαι καὶ πεσὼν τὴν κεφαλὴν
· καταγῆναι⁶· καὶ ἐν δεκαδισταῖς⁷ συνάγειν τοὺς
· *μὴ*⁸ μετ’ αὐτοῦ συναύξοντας· καὶ μακρὸν ἀν-
· δριάντα παιζειν πρὸς τὸν ἑαυτοῦ ἀκόλουθον· καὶ
· διατοξεύεσθαι καὶ διακοντίζεσθαι τῷ τῶν παιδίων
· παιδαγωγῷ, καὶ ἅμα μανθάνειν παρ’ αὐτοῦ
· *παραινεῖν*,⁹ ὡς ἀν καὶ ἐκείνου μὴ ἐπισταμένου.
· καὶ παλαίων δ’ ἐν τῷ βαλανείῳ πυκνὰ ἔδρο-
· στροφεῖν,¹⁰ ὅπως πεπαιδεῦσθαι δοκῇ· καὶ ὅταν ὥσιν
· ἐγγὺς γυναικεῖς¹¹ μελετᾶν ὀρχεῖσθαι αὐτὸς αὐτῷ
· τερετίζων.¹²

¹ ποι ? ² E: mss -κλειον (*eis=at or on*, cf. Lys. 21. 3) ³ Meier: V αἱρεῖσθαι, others omit καὶ ἐπ’ οὐράν . . . δικάζεσθαι ⁴ ὥντα τρ. perh. a gloss; Theophr.'s readers would surely not need this explanation ⁵ Schn.: V ἱερᾶς corr. fr. -ρὰς ⁶ E, cf. Plat. *Gorg.* 469 D: mss κατεαγέναι ⁷ Wilhelm: V ἐνδεκα λίταις, others omit καὶ . . . συναύξοντας ⁸ E ⁹ Hanow ¹⁰ E, cf.

ἔδροστρόφος: mss (τὴν) ἔδραν στρέφειν ¹¹ Meister, cf. Ar. *Ecccl.* 880: V ὥσι . . . γυναικ. . . . (introd. p. 23) ¹² LATE ADDITION (only in V, where it follows Char. XXVIII): (16) οὕτως ὁ τῆς διδασκαλίας ἐρεθισμὸς μανικούς καὶ ἔξεστηκότας ἀνθρώπους τοῖς ηθεσὶ ποιεῖ

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

^a For the knife.

^b A common diversion.

^c Meaning uncertain.

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

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

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

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ΚΑΚΟΛΟΓΙΑΣ ΚΗ'

"Εστι δὲ ἡ κακολογία ἀγωγὴ¹ τῆς ψυχῆς εἰς τὸ χεῖρον ἐν λόγοις, ὁ δὲ κακολόγος τούσδε τις,
οἷος ἐρωτηθεὶς 'Ο δεῖνα τίς ἔστιν; <εἰπεῖν>
"Ἀκουε δή,² καθάπερ οἱ γενεαλογοῦντες· Πρῶτον
ἀπὸ τοῦ γένους αὐτοῦ ἄρξομαι· τούτου ὁ μὲν πατὴρ
ἔξι ἀρχῆς Σωσίας ἐκαλεῖτο, ἐγένετο δὲ ἐν τοῖς
στρατιώταις Σωσίστρατος, ἐπειδὴ δὲ εἰς τοὺς
δημότας ἐνεγράφη, <Σωσίδημος>³. ἡ μέντοι μήτηρ
εὐγενὴς Θρᾷττά ἔστι, καλεῖται γοῦν ἡσυχὴ⁴
Κριωκοράκα· τὰς δὲ τοιαύτας φασὶν ἐν τῇ πατρίδι
εὐγενεῖς εἶναι⁵. αὐτὸς δὲ οὗτος ὡς ἐκ τοιούτων
γεγονὼς κακὸς καὶ μαστιγίας. καὶ <περὶ γυναι-
κῶν ἀκακῶν⁶ δὲ πρός τινα εἰπεῖν 'Εγὼ δήπου
τὰ τοιαῦτα οἶδα ὑπὲρ ὅν σὺ πλανᾶ⁷ πρός ἐμὲ καὶ
τούτους⁸ διεξιών· αὗται αἱ γυναικες ἐκ τῆς ὁδοῦ
τοὺς παριόντας συναρπάζουσι· καὶ Οἰκία τις αὐτὴ
τὰ σκέλη ἡρκυῖα, <καὶ> Οὐ γὰρ οἶον⁹ ληρός ἔστι
τὸ λεγόμενον, ἀλλ' ὥσπερ αἱ κύνες ἐν ταῖς ὁδοῖς

¹ Cas: mss ἀγων ² E, usual before a list, story, formal announcement, or emphatic statement, cf. Plat. *Phaedr.* 230 e, *Sym.* 214 b, *Tim.* Sch. 20 d, Plat. *Com.* Φάων 173. 5 K (cf. 174. 11) ἀκουε δή ἄρξομαι κτλ. Eupol. Κόλ. 151 K, Men. *Nam.* 93 and frag. p. 465 l. 25 Allinson, Callim. *Iamb.* 201, Cleanthes 3 Powell, Luc. *Gall.* 12; οὐκοῦν δή quoted by Nav. from Plat. *Soph.* 256 d, 257 A is clearly unsuitable: Το οὐκοῦνδε with mark of corruption: others omit, changing ἄρξομαι to ἄρξασθαι and omitting τούτου

³ Meier ⁴ E, cf. Diog. Laert. vi. 58, Theocr. 13. 27, Men. *Her.* 20; mss ἡ ψυχή, but the 'ornate alias' is hardly Greek (could it be an incorp. gloss translating κρ.?)
⁵ introd. p. 14 ⁶ Im.-E ⁷ Foss: Τ πλανᾶς, others omit καὶ . . . ἐμέ ⁸ Ussing: mss -τοις ⁹ Nav. compares Polyb. i. 20. 12

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XXVIII. BACKBITING

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

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

^b Prob. mercenaries (Nav.).

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

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

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

^g i.e. prostitutes.

^h Cf. Lys. 3. 46.

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συνέχονται¹. καὶ Τὸ ὄλον ἀνδρόλαλοι² τινες· καὶ
 4 Αὐταὶ τὴν θύραν τὴν αὐλειον ὅπακούουσι. ἀμέλει
 δὲ καὶ κακῶς λεγόντων ἐτέρων συνεπιλαμβάνεσθαι
 καὶ αὐτὸς λέγων³ Ἐγὼ δὲ τοῦτον τὸν ἀνθρωπον
 πλέον πάντων μεμίσηκα· καὶ γὰρ εἰδεχθής τις ἀπὸ
 τοῦ προσώπου ἔστιν· ἡ δὲ πονηρία, οὐδὲν ὅμοιον⁴.
 σημεῖον δέ· τῇ γὰρ αὐτοῦ γυναικὶ <γ’>⁵ τάλαντα
 εἰσενεγκαμένη προῖκα, ἐξ οὗ⁶ παιδίον αὐτῷ γέ-
 γονε, γ’ χαλκοῦς εἰς ὄψον δίδωσι καὶ τῷ ψυχρῷ
 λούεσθαι ἀναγκάζει τῇ τοῦ Ποσειδῶνος ἥμέρᾳ.⁸
 καὶ συγκαθήμενος δεινὸς περὶ τοῦ ἀναστάντος
 εἰπεῖν <κακά>,⁹ καὶ ἀρχήν γε εἰληφώς¹⁰ μὴ ἀπο-
 σχέσθαι μηδὲ τοὺς οἰκείους αὐτοῦ λοιδορῆσαι,
 ἀλλὰ¹¹ πλεῖστα περὶ τῶν φίλων καὶ οἰκείων κακὰ
 εἰπεῖν καὶ περὶ τῶν τετελευτηκότων, <τὴν> κακο-
 λογίαν¹² ἀποκαλῶν παρρησίαν καὶ δημοκρατίαν καὶ
 ἐλευθερίαν, καὶ τῶν ἐν τῷ βίῳ ἥδιστα τοῦτο ποιῶν.¹³

ΦΙΛΟΠΟΝΗΡΙΑΣ¹⁴ ΚΘ'

"Εστι δὲ ἡ φιλοπονηρία ὁμοπαθεία¹⁵ κακίας, δ
 2 δὲ φιλοπόνηρος ἔστι τοιόσδε τις, οἷος ἐντυγχάνειν
 τοῖς ἡττημένοις καὶ δημοσίους ἀγῶνας ὀφληκόσι,¹⁶

¹ κίνεις ὡς ἐν ὁδοῖς συνέχονται? ² Foss -λάζοι ³ V
 omits καὶ αὐτὸς and reads εἴπον (i.e. εἴπας), others καὶ
 αὐτὸν λέγοντα ⁴ V ὅμοια corr. from ὅμοια ⁵ or
 <ι>, cf. Men. 402, 11 K? Antiph. 224 K is not parallel

⁶ οὐ I m: V ἦσ ⁷ γέγονε V marg., cf. Mach. ap. Ath. xiii.
 581 d; text γεννᾶ, others omit τάλαντα . . . γεννᾶ ⁸ cf.
 C.I.A. iii. 17, 16: or τοῦ Ποσειδεῶνος ὁσημέραι (E)?

⁹ Cas.-E ¹⁰ Schn: V -φότος, others omit καὶ . . .
 λοιδοσῆσαι; cf. Men. Pk. 45 ¹¹ καὶ V, others καὶ ἄλλα

CHARACTERS XXVIII—XXIX

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

XXIX. FRIENDSHIP WITH RASCALS

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

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

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

^c Cf. Andoc. 4. 17.

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

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καὶ ὑπολαμβάνειν ἐὰν τούτοις χρῆται ἐμπειρότερος γενήσεσθαι καὶ φοβερώτερος· καὶ ἐπὶ τοῖς χρηστοῖς εἰπεῖν 'Ως γίνεται καὶ "Ως φασιν¹ <καὶ> ὡς οὐδείς ἔστι χρηστός, καὶ ὁμοίους πάντας εἶναι. καὶ ἐπισκῶφαι² δὲ 'Ως χρηστός ἔστι. καὶ τὸν πονηρὸν δὲ εἰπεῖν ἐλεύθερον ἐὰν βούληται τις εἰς πεῖραν ἐλθεῖν³. καὶ τὰ μὲν ἄλλα ὁμολογεῖν ἀληθῆ ὑπὲρ αὐτοῦ λέγεσθαι ὑπὸ τῶν ἀνθρώπων, ἔνια δὲ ἀγνοεῖσθαι· εἶναι⁴ γὰρ αὐτὸν εὐφυῆ καὶ φιλέταιρον καὶ ἐπιδέξιον· καὶ διατείνεσθαι δὲ ὑπὲρ αὐτοῦ ὡς οὐκ ἐντεύχηκεν ἀνθρώπῳ ἰκανωτέρῳ. καὶ εὔνους δὲ εἶναι αὐτῷ⁵ ἐν ἐκκλησίᾳ λόγον διδόντι⁶ ἦν ἐπὶ δικαστηρίου⁷ κρινομένῳ. καὶ πρὸς <τοὺς παρα>καθημένους⁸ δὲ εἰπεῖν δεινὸς ὡς οὐ δεῖ τὸν ἄιδρα ἄλλὰ τὸ πρᾶγμα κρίνεσθαι⁹. καὶ φῆσαι αὐτὸν κύνα εἶναι τοῦ δήμου, φυλάττειν¹⁰ γὰρ αὐτὸν τοὺς ἀδικοῦντας· καὶ εἰπεῖν ὡς Οὐχ ἔξομεν τοὺς ὑπὲρ τῶν κοινῶν συνεπαχθισθησομένους,¹¹ ἀν τοὺς τοιούτους προώμεθα. δεινὸς δὲ καὶ προστατῆσαι φαύλων· καὶ συνεδρεῦσαι ἐν δικαστηρίοις ἐπὶ πονηροῖς πράγμασι· καὶ κρίσιν κρίνων ἐκδέχεσθαι τὰ ὑπὸ τῶν ἀντιδίκων λεγόμενα ἐπὶ τὸ χεῖρον.¹²

¹ E: V ὡς γίνεται || (sic) καὶ φησὶν
-σκῆται. but cf. ἐπιχρωνῆν xvi.

² Nast: V

³ Naber: V εἰς π. : Iml. πλέον σκοπεῖν

³ Schn: V ἀγνοεῖν φῆσαι

⁵ Meier: V τῷ

⁶ Diels: V λέγοντι (without λόγον)

⁷ Meier: V -ιῷ

⁸ Foss: V προσκαθήμενος

¹⁰ cf. Alciph. 2. 16 fin. (3. 19)

¹¹ E: V συναχθεσθῆσσι.

¹² LATE ADDITION: καὶ τὸ ὅλον ἦ

φιλοποιηράia ἀδελφή ἔστι τῆς πονηρίας.

καὶ ἀληθές ἔστι τὸ τῆς παροιμίας,

τὸ ὅμοιον πρὸς τὸ δημοιον πορεύεσθαι

CHARACTER XXIX

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

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

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

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

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

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

^f Or accept the evil insinuations of the parties to the suit.
LATE ADDITION :—In fine, Friendship with Rascals is sister to rascality, and true is the saying ‘like to like.’

ΑΙΣΧΡΟΚΕΡΔΕΙΑΣ Λ'

Ἡ δὲ αἰσχροκέρδειά ἐστιν ἐπιθυμία¹ κέρδους αἰσχροῦ,² ἔστι δὲ τοιοῦτος ὁ αἰσχροκερδής, οἷος ἐστιῶν³ ἄρτους ἵκανοὺς μὴ παραθεῖναι· καὶ δανείστασθαι παρὰ ξένου παρ' αὐτῷ καταλύοντος· καὶ διανέμων μερίδας φῆσαι δίκαιον εἶναι διμοίρῳ τῷ διανέμοντι δίδοσθαι, καὶ εὐθὺς αὐτῷ νεῖμαι· καὶ οἰνοπωλῶν κεκραμένον τὸν οἶνον τῷ φίλῳ ἀπόδοσθαι· καὶ ἐπὶ θέαν τηνικαῦτα⁴ πορεύεσθαι ἄγων τοὺς υἱούς, ἡνίκα προῦκα ἀφιᾶσιν ἐπὶ θέατρον οἱ θεατρῶναι.⁵ καὶ ἀποδημῶν δημοσίᾳ τὸ μὲν ἐκ τῆς πόλεως ἐφόδιον οἴκοι καταλιπεῖν, παρὰ δὲ τῶν συμπρεσβευτῶν δανείζεσθαι⁶· καὶ τῷ ἀκολούθῳ μεῖζον φορτίον ἐπιθεῖναι⁷ ἢ δύναται φέρειν καὶ ἐλάχιστα ἐπιτήδεια τῶν ἄλλων παρέχειν⁸· καὶ ἀπὸ τῶν⁹ ξενίων δὲ τὸ μέρος τὸ αὐτοῦ ἀπαιτήσας ἀποδόσθαι· καὶ ἀλειφόμενος ἐν τῷ βαλανείῳ¹⁰ εἰπὼν Σαπρόν γε τὸ ἔλαιον ἐπρίω ὥ παιδάριον,¹¹

¹ Cob: V (the only ms for §§ 1-4, 14-15, 17-end, introd. p. 12)
² περιουσία ² Nav. sugg. <καὶ τούτου μικροῦ>, cf. Arist. *Eth.*

N. iv. 3. 1122 a 2 (τούτου written *τοῦ* and then whole line of arch. lost by πβλ?) ³ Cor: V ἐσθίων ⁴ V

τηνικαῦτα from *text* of arch., others ἡνίκ’ ἀν δέη from *marg.* (old var.). τηνικαῦτα being lost before they were copied

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

CHARACTER XXX

XXX. MEANNESS

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

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

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

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

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

THEOPHRASTUS

9 τῷ ἀλλοτρίῳ ἀλείφεσθαι. καὶ τῶν εὐρισκομένων
 χαλκῶν ὑπὸ τῶν οἰκετῶν ἐν ταῖς ὁδοῖς¹ δεινὸς
 ἀπαιτῆσαι τὸ μέρος, κοινὸν εἶναι φήσας τὸν
 10 Ἐρμῆν· καὶ θοιμάτιον² ἐκδοῦναι πλῦναι καὶ
 χρησάμενος παρὰ γυνωρίμου ἐφελκύσαι³ πλείους
 11 ἡμέρας ἕως ἂν ἀπαιτηθῇ. καὶ τὰ τοιαῦτα.⁴
 Φειδωνίω⁵ μέτρῳ τὸν πύνδακα εἰσκεκρουμένῳ⁶
 μετρεῖν αὐτὸς τοῖς ἔνδον σφόδρα δὲ ἀποψῶν τὰ
 12 ἐπιτήδεια⁷. ὑποπριάσθαι φίλον⁸. δοκοῦντος πρὸς
 13 τρόπου πωλεῖν· ἐπιβαλὼν ἀποδόσθαι. ἀμέλει⁹
 δὲ καὶ χρέος¹⁰ ἀποδιδοὺς τριάκοντα μνῶν ἔλαττον
 14 τετραδράχμῳ¹¹ ἀποδοῦναι. καὶ τῶν νίῶν δὲ μὴ
 πορευομένων εἰς τὸ διδασκαλεῖον τὸν μῆνα ὄλον
 διὰ τὴν ἀρρωστίαν,¹² ἀφαιρεῖν τοῦ μισθοῦ κατὰ
 λόγον, καὶ τὸν Ἀιθεστηριῶνα μῆνα μὴ πέμπειν
 αὐτοὺς εἰς τὰ μαθήματα διὰ τὸ θέας εἶναι πολλάς,
 15 ἵνα μὴ τὸν μισθὸν ἐκτίνῃ· καὶ παρὰ παιδὸς κομιζό-
 μενος ἀποφοράν, τοῦ χαλκοῦ τὴν ἐπικαταλλαγὴν
 προσαπαιτεῖν, καὶ λογισμὸν δὲ λαμβάνων παρὰ
 16 τοῦ χειρίζοντος <τοῦ ἀργυρίου>.¹³ καὶ φράτορας
 ἔστιῶν αἵτειν¹⁴ τοῖς ἑαυτοῦ παισὶν ἐκ τοῦ κοινοῦ
 ὅψοι, τὰ δὲ καταλειπόμενα ἀπὸ τῆς τραπέζης
 ἡμίσεα τῶν ῥαφανίδων¹⁵ ἀπογράφεσθαι, ἵνα οἱ δια-
 κονοῦντες παιδεῖς μὴ λάβωσι. συναποδημῶν δὲ

¹ V ὑπὸ τ. οἰκείων ἐν τ. ὁ., others ἐν τ. ὁ. ὑπὸ τ. οἰκετῶν
(i.e. two 11-13 letter lines inverted) ² Mein: V *i.p.*

³ cf. Herodas 2.9, Long. 3.5, Plut. *Luc.* 33 ⁴ old vari-
ant (?) τὰ δὲ δὴ τ.

⁵ cf. Arist. *Const. Ath.* 10 (Φειδωνείων):
mss also φειδομένῳ

⁶ E(κ for ιc): most mss ἔκκ.: Ambr. O ἔγκ.

⁷ V σφ. δὲ ὑποσπῶν τὰ ἔ., others τὰ ἔ. σφ. ἀποσπῶν

(i.e. σφ. δὲ ἀπ. in marg. arch.) ⁸ E: mss φίλον, but
compds. of ὑπό in this sense take accus.

⁹ V omits ἐπιλ. . . ἀμέλει, others omit δοκ. . . πωλ.: V πωλεῖσθαι (see

CHARACTER XXX

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

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

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

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

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

introd. p. 23) : ἐπιβαλὼν Ussing : mss ἐπιλαβὼν ¹⁰ Β καὶ χρέη δὲ ¹¹ sugg. Holl : mss τέτταρσι (τέτρασι) δραχμαῖς (δραγμαῖς corr. to δραγμῶν B), τετραδράχμῳ in marg. arch. ? cf. Diog. L. ii. 34 ¹² some epidemic; or read τινός?

¹³ E, sc. τὴν ἐπικαταλλαγὴν ¹⁴ V omits καὶ and ἔστ. αἰτ.

¹⁵ V φαφ. ἡμίσεα : ἡμιρραφανίδια ?

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17 μετὰ γνωρίμων χρήσασθαι τοῖς ἐκείνων παισί, τὸν
 δὲ ἑαυτοῦ ἔξω μισθῶσαι καὶ μὴ ἀναφέρειν εἰς τὸ
 κοινὸν τὸν μισθόν. ἀμέλει δὲ καὶ συναγόντων παρ'
 18 ἑαυτῷ ὑποθεῖναι τῶν παρ' ἑαυτοῦ δεδομένων
 ξύλων καὶ φακῶν καὶ ὅξους καὶ ἄλων καὶ ἐλαίου
 τοῦ εἰς τὸν λύχνον· καὶ γαμοῦντός τινος τῶν
 19 φίλων καὶ ἐκδιδομένου θυγατέρα πρὸ χρόνου τινὸς
 ἀποδημῆσαι, ἵνα <μὴ>¹ προπέμψῃ προσφοράν·
 καὶ παρὰ τῶν γνωρίμων τοιαῦτα κίχρασθαι ἀ
 20 μήτ' ἀν ἀπαιτήσαι μήτ' ἀν ἀποδιδόντων ταχέως
 ἄν τις κομίσαιτο.

¹ Siebenkees

^a Cf. Men. Ep. 195 : Pk. 55.

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

^a Such things would usually be left out of the reckoning ; for the genitive cf. Plat. *Gorg.* ταῦτης τῆς εὐεργεσίας δύο δραχμὰς ἐπράξατο, Xen. *Cyr.* iii. 1. 37 ἀπάγου τοὺς παιᾶς μηδέν αὐτῶν καταθεῖσ.

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- Antiphanes, 116; writer of comedy, 365 B.C.
- Antisthenes, 7; Cynic philosopher, 330 B.C.
- Apaturia, 48; the festival of the 'phratries,' at which Athenian fathers enrolled the children born within the year
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- Arcesilaus, 3, 7, 39, 87; philosopher, founder of the 'Middle' Academy about 270 B.C.
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- Aristippus, 39; founder of the Cyrenaic school of philosophy, 380 B.C.
- Ariston, 6; Peripatetic philosopher, 230 B.C.
- Aristophanes (Ar.), 8, 40, 45, 48, 50, 56-7, 60, 64, 66, 74, 80-1, 84, 86, 89, 92, 112, 117; writer of comedy, 410 B.C.
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¹ The dates are those of the *floruit*, i.e. about the fortieth year.

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- Polýbins, 114; historian, 175 B.C.
- Polycles, 5, 6, 37, 38; perhaps to be identified with the adviser of Eurydicé, wife of Philip III.
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¹ containing the principal crises.

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

EDITED AND TRANSLATED

BY

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PREFACE

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

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

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

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

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

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

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

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

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HUGHENDEN,
BUCKS.

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

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

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LIST OF ABBREVIATIONS

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

GENERAL INTRODUCTION

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

By common consent one of the greatest of Greek poets was Hipponax,¹ who was the founder of choli-

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

GENERAL INTRODUCTION

iambi¹: for though this title was often given to Ananius of whom we know nothing, yet the absurdity of Ananius' metre and the poverty of his fragments prevent us from considering his claim in any serious sense.

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

The metre was invented to suit the exceptional bitterness of the man. Of his life we are fairly well informed. He was (Suid. s.v.) $\pi\alpha\tau\rho\circ\varsigma$ Life of HIPPONAX $\Pi\acute{\iota}\theta\epsilon\omega$ (whence Metriche's parentage in Hrd. Mime I.). His mother was Protis.

A native of Ephesus² he was expelled by its tyrants and went to Clazomenae.³ His enmity with the Bergk's *Poetae Lyrici Graeci*: and the best abbreviated edition in Hoffmann's *Griechische Dialekte*, iii. p. 135 (including Reitzenstein's addenda). A long but not very able discussion of the fragments is given by ten Brink in early numbers of *Philologus*.

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

² Callim. *Iamb. passim*, Strabo, p. 642, Clem. Al. i. 308.

³ So Sulpicia, v. 6.

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

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

'Ατρέμα τὸν τύμβον παραμείβετε, μὴ τὸν ἐν ὑπνῷ
πικρὸν ἐγείρητε σφῆκ' ἀναπανόμενον'.
ἀρτὶ γὰρ Ἰππώνακτος ὁ καὶ τοκέων¹ βαῖξας
ἀρτὶ κεκοίμηται θυμὸς ἐν ἡσυχίᾳ.
ἄλλὰ προμηθήσασθε· τὰ γὰρ πεπυρωμένα κείνου
ρήματα πημαίνειν οὐδὲ καὶ εἰν 'Αΐδη.

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

¹ So W. Headlam for *τοκεωνεια*.

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

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

Beyond the shadowy name of Ananius we know nothing—perhaps there is nothing to be known of

Hipponax' immediate successors. It may be held for certain that for the period when Athens ruled supreme over Greek literary taste the metre and manner was disused. The development of Greek literature was entirely in a different direction. There is indeed one remark in Aristophanes which shows that even at Athens these two writers had some readers: but it is perhaps even more remarkable that the poet makes an error in attribution.

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

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

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

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

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

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

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

Perhaps a somewhat younger contemporary was Phoenix of Colophon. We are told by Pausanias i. 9. 7, that when Lysimachus destroyed ^{PHOENIX} Colophon its dirge was sung by Phoenix. It may be hoped that his dirge did not resemble the plea for Thebes which Pseudo-Callisthenes puts in the mouth of Ismenias the flute-player. He may have written as early as 280 B.C. He made no effort to copy the metre of Hippoanax; his metre depends normally on the Athenian stage writers. But his short poems possess a certain tinkling elegance and follow closely the Alexandrine method of clothing in new garb hackneyed themes. The short moralistic excerpt quoted in the Anthology of [Cercidas] is considered by Gerhard¹ to display cynicizing tendencies: but it contains nothing which might not have been prompted by a normal indignation against war profiteers. We cannot conjecture what may have prompted Aeschrion (of Samos or Mitylene) to use this metre: but if Phoenix followed his compatriots

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

GENERAL INTRODUCTION

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

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

The age of Cercidas³ of Megalopolis, once a matter

¹ Gerhard, *op. cit.* pp. 211 *sqq.*

² *Ib.* p. 226.

³ *Ib.* p. 206.

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

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

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metrically a clever and vigorous combination of the iambic and hexameter metres, each managed in the strictest and most graceful fashion. Whatever view be taken of their contents, in the narrower sense of the word style they are masterpieces. To our taste they suffer merely from their Alexandrinism : that is from the adaptation to one purpose of a form¹ designed for another use : the bombastic verbiage proper in a comedian or the writer of a mock cookery-book appears ill to become the gravity of a quite serious philosophy of life : and the excellent technique seems to detract from the seriousness of the writer.

Last—except for the verses in pseudo-Callisthenes² and some isolated epigrams—Herodes or Herodas.

The position of Herodes is an enigma to ^{HERODES:} moderns. His immediate audience was his date the literary world of Alexandria and Attica in the middle of the third century B.C. Even this may be said with hesitation. There are several words and ideas which appear to belong to a later literature and life. The mention of an artistic idea—the Boy and the Goose³—associated with Boethus, an artist of the second century A.D., with these may be urged in support of a theory which, while allowing that his mimes were written *about* the third century B.C., would hold that they were written

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

² See below.

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

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

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

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

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

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his subject. *Mime I.* is no more, or less, realistic than the Middle or New Comedy : *Mime II.* ^{His art} is sheer parody—which is very different.

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

^{His style} suffers is in his Alexandrine mannerisms.

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

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

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

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

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When Menander writes we can see an Athenian speaking plain and natural Attic. When Herodes writes we see an alleged Coan speaking in an Ionie dialect with many Attic phrases, and his sayings twisted into a clumsy metre. When Herodes tries to hint at a vulgarism he fails grotesquely. His proverbs are often misapplied : and from misunderstanding of the proverb-dictionary (such as had been collected by Aristotle, Theophrast and doubtless others) he either inserts words belonging to the dictionary, as ὄμοιώς ‘τὸν σῖδηρον τρόγονσιν,’ and (*μή*) πρός τε (? καὶ πρός γέ) ‘κινός’ φησὶ ‘χῶ τάπης,’ or omits words quite essential to the phrase as belonging to the explanation—e.g. in *κατὰ μήν* ἀλεθροί he appears to divide **κατὰ μεσός** ὀλεθροί.¹ Quite impossible, in vulgar mouths, are such contortions as ἀλλὰ μὴ βροιτέων αὐτὸς σὺ τρέψῃς μέζον ἐσ φυγὴν ίμέας, φέρειν ὅσας ἀν . . . σθένῃ and the like.

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

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

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

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

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

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

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

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

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

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

¹ For references see Kroll, Introd. p. x.

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

(1 inc.) #89 'Ἐρμῆ μάκαρ, κάτυπτορ οἶδας ἐγρίσσειν
(so ten Brink): "Blest Hermes to awake sleepers
knowing."

90 εὖ μοι γένοιτο παρθένος καλή τε καὶ τέρευτα.
This verse is actually called τοῦ Ἰππόνακτος (Hephaest. 30 *al.*): but there can be little doubt that this is a slip for 'Ιππωνάκτειον.'

*91 ὁ Κιθαιρὼν Λιδίοισιν ἐν χοροῖσι Βακχῶν (so Gaisford-Bgk.).

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

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*92 καὶ κνίσῃ τινὰ θυμήσας.

*93 οἱ ΘΕΟΙ ΤΑ ΛΟΙΠΑ ΤΑΝΤΑΛΟΣΙ ΔΟΝΤΕΣ (Plotius 280) : it is not worth attempting to find an acceptable reading for this or for

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

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

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

With this Bergk gives (2 *Inc.*) ὡς Κλαζομένιοι, Βούπαλος ΚΑΤΕΙΝΕ or ΚΑΘΗΝΕ, e.g. τε κάθηνται (Bdg.) : 'Ye Clazomenians, Bupalus (and Athenis)'). It is quite possible that this verse is by Hipponax : but the reading is wholly uncertain and it may well be that Putsch the editor of Plotius was right in supposing it to be a mere variant of Hippo. *fr.* 11. (Bdg.⁴) ὡς οἱ μὲν ἀγεῖ Βουπάλως κατηρῶντο. It is quite possible that the two verses quoted by Rufinus both come (as Bergk thought) from the same poet, but that this poet is Callimachus.

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

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

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

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

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

Γάμος κράτιστός ἔστιν ἀνδρὶ σώφρονι
τρόπον γυναικὸς χρηστὸν ἔνδον λαμβάνειν.
αὕτη γὰρ ἡ προλέξ οἰκίαν σώζει μύνη.
ὅστις δὲ τρυφῶστι τὴν γυναικ' ἄγει λαβών
συνεργὸν οὐτος ἀντὶ δεσποίνης ἔχει,
εὔνοιν, βεβαίαν εἰς ἄπαντα τὸν βίον.

In v. 2 Haupt suggested ἔδονι. In v. 4 if $\tau\rho\nu\phi\hat{\omega}\sigma\alpha\nu$ ¹ be read we must, of course, assume with Meineke a

¹ Better $\dot{\alpha}\tau\rho\nu\phi\hat{\epsilon}\rho\sigma\sigma\alpha\nu$ perhaps. The first four verses all contain rhythms impossible in any early Ionic writer.

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

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

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

Nor has another of Stobaeus' attributions found any defenders : *Flor.* xxix. 42 (Bhgk. 28 : *Inc.* 6) runs : $\chi\rho\circ\tau\circs \delta\epsilon \varphi\epsilon\iota\gamma\acute{\epsilon}\tau\omega \sigma\epsilon \mu\eta\delta\epsilon \epsilon\bar{\iota}s^1 \acute{\alpha}\rho\gamma\acute{\nu}s$. Apostolius the collector of proverbs gives it as $\Delta\eta\mu\circ\tau\alpha\kappa\tau\circs$. Style and subject are most akin to [Cercidas] : see below. The sense is 'Let not one moment pass thee by idle.' A third again seems equally unsound, and has, like the foregoing, been generally rejected :

$\Delta\delta'$ $\eta\mu\circ\tau\circs \gamma\tau\tau\alpha\kappa\circs \epsilon\iota\sigma\iota\nu \eta\delta\iota\sigma\tau\alpha\iota^2$
 $\delta\tau\alpha\iota \gamma\mu\bar{\eta} \tau\iota\kappa \kappa\acute{a}\kappa\acute{e}\rho\eta \tau\epsilon\theta\eta\eta\kappa\iota\alpha\iota$ (Bhgk. 29 : *Inc.* 7),

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

¹ $\mu\eta\delta\epsilon \epsilon\bar{\iota}s$ is Sicilian Doric, borrowed in Attic Comedy. Hipponax would have divided $\mu\eta \delta\iota\bar{\iota}s$.

² Compare *Com. Fr. Adesp.* p. 1224.

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attributed to $\tau\hat{\eta}\varsigma$ αὐτῆς or $\tau\hat{o}\nu$ αὐτοῦ ‘by the same.’ At all events we are justified in leaving it out of account in any generalization we may hope to make. But there is one fragment which, though possessing far higher claims than much which Bergk included, may be relegated (*Inc.* 9, Meineke, *Anon.* 3) perhaps to a very late date. It is the history of Hipponax’ discovery of the choliamb which I give from sehol. Heph. p. 214 (C. : for other references see Leutsch and Schneidewin on Apostolius, viii. 59): . . . ἦ ἀπὸ γραός τινος Ἰάμβης καλογέρης ὃ πλυνούσῃ συντυχὼν ὁ Ἱππῶναξ καὶ ἀψάμενος τῆς σκάφης ἐφ’ ἣς ἔπλυτεν ἦ γραῦς τὰ ἔρια ἥκουσε λεγούσης

“Ανθρωπ’ ἀπελθε· τὴν σκάφην ἀνατρέπεις

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

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

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

(*Inc.* 10) εὐνοῦχος ὄντες καὶ δοῦλος ἡρχεν ‘Ερρίας. The iota is short (Choerob.) and the fragment need not delay us.

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

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

On *v.* 39 he quotes ἀνίκεστον λάβει ἄλγος as ἀν. ἄλγος ἔλαχει which sheds a curious light on some of the metrical irregularities in his citations of Hipp.

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

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

On 219-222 Aratus' verses, *vv.* 257-8 and 261-4, are run together and 261 is filled out from . . . ἐπτὰ δὲ κεῖναι το ἐπτὰ δῆ τοι ταύγε (from 257).

In the very next citation from the first verses of the *Lithica*, οἴζνος ἀτρεκὲς θλκαρ is cited as ὁ. ἄλκαρ αἰρῆς.

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

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

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

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

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

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

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

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doubt the directness of a sixth¹ which is usually connected with the second. That so voluminous a reader should derive at second hand seems to show that mss of Hipponax at his time were non-existent or unprocurable. Plutarch appears to have had no general knowledge of his works. Of other sources Stobaeus the anthologist gives, as stated, extracts none of which can conceivably be by Hipp. : and we are left perhaps with a dozen verses.

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

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

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

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

As we find on close examination¹ that Hipponax obeys subtle rhythmic tests ; that, except on the direct statement of metrists whose conclusions in eight cases out of ten are mistaken, his rhythm is regularity itself ; that he is wholly consistent in his usage of dialectal forms ; and above all that Callimachus in his carefully restricted iambi openly claims to copy the example of Ephesus, we may at least be pardoned if we prefer the testimony of the poet-scholar of the third century B.C. to the ignorant *σχολαστικοί* of the twelfth or twentieth century A.D. For, as we have said, in reading a text of Hipponax over the second class of citations we are in a curious position : there is no evidence that Tzetzes was successful in disentangling the text of Hipponax from the comments of the scholiast. In *fr. 68. 6* one might even suppose a predecessor took the comment for text : in *fr. 61* Tzetzes is probably the culprit : while to complete the chain we may quote the text of Hipponax as elicited from Tzetzes by John Potter (*fr. 59*).

δὸς χλαιναν σφύκτουριν Ἰππώνακτι
καὶ κυπασσίσκον καὶ σαμβάλικα κάσκέρικα
καὶ χρυσοῦ μοι στατῆρας ἔξηκοντα
τοῦ νερτέρου τοίχον.

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

INTRODUCTION

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

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

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

HIPPONAX

EARLY CITATIONS

BOOK I

GENUINE FRAGMENTS FROM EARLY CITATIONS

1³³₁₂ τίς δύμφαλητόμος σε τὸν διοπλῆγα
ἔψησε κάπέλουσεν ἀσκαρίζοντα.

(*Et. Vat.* ed. Reitz., *Ind. Lect. Rost.* 1890-91, p. 7. E.M. 154. 27 ἀσκαρίζειν σημαίνει τὸ κινεῖσθαι ἐππώναξ (v. 2). Hesych. δύμφαλητόμος μαῖα. διοπλῆγτα ισχυροπλήκτην cft. Reitz.)

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

3₁₄ ἡμίεκτον αἰτεῖ τοῦ φάλεω κολαψαὶετ

(Choerobosc. *Exeg. in Herhaest.* xlvi. 6 (τὰ ἄφωνα) εὐρέθη ποιοῦντα σπανίως κοινὴν ἐν αὐτοῖς τὸ πτ̄ καὶ τὸ κτ̄, οἷον . . παρὰ ἐππώνακτι ἐν τῷ πρώτῳ ιάμβων (2) καὶ πάλιν παρὰ τῷ αὐτῷ (3).)

1 The upper number 33 is that of the last edition of Bergk's *Poetae Lyrici Graeci*; the lower, of Diehl's *Anth. Lyrica.* v. 1. -λιτομος cod.

2 *I. τ' (δ') ἔκε.* I doubt whether either illustration is really sound. If Hippo. wrote βακτηρίῃ (-ᾳ ms), so must Herodes have done (viii. 60): and our choice lies between the two traditions as to Hippo.'s text. 3 ἡμίεκτον may scan ἡμιγέκτον. If φάλης (-εω)=φαλῆς (-ῆτος) as Θαλῆς (-ῆτος, -εω), we might correct to κολάψασα, 'exsucta mentula,' or place a note of interrogation after αἰτεῖ and read κολάψαι με. One cod. of Choerob. has ἐν τῷ τρόπῳ ιαμβον: corr. Hoffmann.

HIPPONAX

EARLY CITATIONS

BOOK I

GENUINE FRAGMENTS FROM EARLY CITATIONS

- 1 What navel snipstress¹ wiped you, dolt blasted,
And, as you hoofed around yourself, washed you.

(‘Hoofing around’ means ‘struggling.’ *Hipp. Etymol.*
‘Navel-snipstress’: midwife, *Hesych.* ‘Blasted,’ strength-
smiter.)

- 2 Thinking ’twas him I smote with my cudgel.

- 3 She asks eight obols for her tongue’s service.²

(Mute consonants seldom allow the preceding syllable to be of doubtful quantity in the case of pt and kt; e.g. . . *Hipponax* has bākteriai in his first book of Iambi (2). So too the same writer has Hemiekton (3). *Choeroboscus.*)

¹ Midwife. Such allusions were the height of bad manners. So presumably Theophrast’s ἀηδόης asks (xx. 7) εἰπ’ ὁ μάμμη ὅτι ὡδίνες καὶ ἔτικτέσ με τίς ἡ μαῖα (for ἡμέρα); Hesych’s second explanation is corrupt. The real meaning is ἐμβρύντητος, ‘dunderhead.’

² Videor mihi fata Aretes videre quae ‘nunc in quadriviis et angiportis glubit magnanimi Remi nepotes.’

HIPPONAX

⁴³⁸₁₆ ἐκ πελλίδος πίνοντες· οὐ γὰρ ἦν αὐτῇ κύλιξ· ὁ παῖς γὰρ ἐμπεσὼν κατήραξεν.

⁵³⁹₁₇ ἐκ δὲ τῆς πέλλης
ἔπινον ἄλλοτ' αὐτός, ἄλλοτ' Ἀρήτη
προῦπινεν.

(Ath. xi. 495 c πέλλα· ἀγγεῖον σκυφοειδές, πυθμένα ἔχον πλατύτερον εἰς δὲ ἡμελγον τὸ γάλα. . . τοῦτο δὲ Ἰππ. λέγει πελλίδα (4), δῆλον, οἶμαι, ποιῶν ὅτι ποτήριον μὲν οὐκ ἦν, δι’ ἀπορίαν δὲ κύλικος ἔχρωντο τὴν πελλίδην. καὶ πάλιν (5). Φοινιξ δὲ . . . Κλείταρχος πελλητῆρα μὲν καλεῖν Θεσσαλίους καὶ Αἰολεῖς τὸν ἀμολγέα πέλλαν δὲ τὸ ποτήριον. Φιλητᾶς δὲ ἐν Ἀτακτοῖς τὴν κύλικα Βοιωτούς.)

^{6₄0}₁₈ σπονδῆ τε καὶ σπλάγχνοισιν ἀγρίης χοίρου

(Ath. ix. 375 c χοῖρον δὲ οἱ Ἰωνες καλοῦσι τὴν θήλειαν ὡς Ἰππ., ἐν <α> (6).)

*βακκάρει δὲ τὰς ρῖνας
ἢ λειφον.*

(Ath. xv. 690 a παρὰ πολλοῖς δὲ τῶν κωμῳδοποιῶν δρομάξεται τι μέρον βάκκαρις· οὐ μημονεύει καὶ Ἰππῶναξ διὰ τοίτων (7). ἐσθ' οὖη περ κρόκος.)

8¹₂ τί τῷ τάλαντῳ Βουπάλω συνοίκησας;

(Herodian ii. 301 (Choerobosc. i. 280. 31) ὅτι δὲ καὶ τοῦ τάλας τάλαντος ἦν ἡ γενεική, δηλοῖ ὁ Ἰππ. εἰπών (8).)

4. 1 v.l. *αὐτοῖς*. So Eust. 1561, 37.

5. 2 Perhaps 'Αρήτη προῦπινον should be read, or ἐπινεν . . . 'Αρήτη (Schnw.). I have adopted the former for purposes of translation.

⁶ ἀγριπλας codd. (em. by Bgk.: <α'> ins. id.).

7 ἐσθ̄ οὐη περ κρόκος] cod. E ἐστὶ δ̄. Both are corrupt.
The words probably belong to Ath., not Hipp.

8 συνώκησας plerique codd.

FRAGMENTS 4-8

4 Drank from a paillet : she had no tumbler :
Her slave had fallen on it and smashed it.

5 Now myself
I drank out of the pail, now Aréte
Had from me what I left.

(‘Pail’ means a vessel shaped like a drinking-cup with a rather broad bottom into which they used to milk. . . *Hipponax* calls this paillet (4); and what he says shows clearly that they had no cup, but in the absence of a tumbler used the pail. And again (5). But *Phoenix* . . *Cleitarchus* says that the Thessalians and Aeolians spoke of the milking utensil as a ‘paillier’ but of the cup as ‘pail.’ *Philetas* in his *Stray Notes* says that the Boeotians gave the name ‘pail’ to the tumbler. *Athenaeus*.)

6 With drink offerings and a she-boar’s entrails

(‘Boar’ was used of the female by the Ionians. *Hipponax* Book I. (6). *Athenaeus*.)

7 With bakkaris nostrils
Anointing

(Many of the comedians use the word ‘bakkaris’ of a kind of ointment: *Hipponax* too mentions it in these words (7). It is rather like saffron. *Athenaeus*.)

8 Why with rogue Bupalus didst cohabit?

(‘τάλας’ too (like μέλας) has the genitive τάλαντος as is clear from *Hipponax* (8). *Herodian*.)

HIPPONAX

9⁶₂³ ἐγὼ δὲ δεξιῷ παρ' Ἀρήτην
κνεφαῖος ἐλθὼν ρώδιῷ κατηυλίσθην.

(Herodian ii. 924. 14 λέγεται δὲ (έρωδιός) ἔσθ' ὅτε καὶ τρισυλλαβῶν ὥσπερ καὶ τὸ παρ' Ἰππώνακτι (9): *id. i.* 116. 25, ii. 171. 7, 511. 28, *E.M.* 380. 40)

10¹₂⁰ κύψασα γάρ μοι πρὸς τὸ λύχνον Ἀρήτη

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

10_B¹₀³ λίθινον ἀνδριάντα

(Antiatt. Bekk. *An.* i. 82. 13 ἀνδριάντα τὸν λίθινον ἔφη ππ. Βούπαλον τὸν ἀγαλματοποιόν.)

11²₃²₀^A μάκαρς ὄστις . . . θηρεύει τιρήσαστ.

12²₃²₁^B καίτ₂ο>ιγ' εῦωνον αὐτὸν εἰ θέλεις δώσω.

13₃₂ τέκέλενετ βάλλειν καὶ λεύειν Ἰππώνακτα.

(Choerobosc. *Exeg. in Hērphaest.* ὁμοίως καὶ τὴν **εὐ** εὐρίσκομεν ποιοῦσαν κοινήν, οἷον ἐν τῷ πρώτῳ Ἰάμβῳ (-ων Kal.) Ἰππώνακτος. ἔνθα φησί (11), τὴν **ρῆ** ἐν τετάρτῳ (?) ποδὶ συνέστειλε· καὶ πάλιν ὁ αὐτὸς ἐν δευτέρῳ ποδὶ τὴν **εῦ** (12)· εἴτα πάλιν ὁ αὐτὸς (13) τὴν **λεύ** ἐν τετάρτῳ ποδὶ λεύειν δέ φησιν ἀντὶ τοῦ λιθοβολεῖν.)

9. 1 παρὰ ρητήρ cod.: em. Schneidewin.

10 Probably the beginning of a tetrameter.

11 The Attic μακάριος ὄστις of two mss is clearly false. Choeroboscus or his source may be deceived: or e.g. θύρετρα of amatory quarries. μακηρ' δ τις one cod.

12 'him': since Hippoanax appears to use μιν of things.

13 Sean ἐκέλενε, ἔνωνον, λεύειν, θηρένει.

Fragments 9–13

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

(‘ἐρωδιός’ is sometimes trisyllabic (ἥρωδιός) as *Hipponax* saying shows (9). *Herodian.*)

10 Facing the lamp stooped to me Aréte

(λύχνος and λύχνον are both used (masculine and neuter) : *Hipponax* (10). *Etymologicum Vaticanum.*)

10 b Statue of stone

(Statue of stone was the title given by *Hipponax* to Bupalus the sculptor. An *antiacticist* in *Bekker's Anecdota*.)

11 Happy is he who hunteth (such quarries).

12 Yet, if you will, I'll give you him dirt-cheap.

13 He bade them pelt and stonecast Hipponax.

(In the same way we find $\tilde{\epsilon}\bar{v}$, as in the first book of the Iambi of *Hipponax*, where he says (11), he shortens $\tilde{p}\bar{e}\bar{v}$ in the fourth foot; again he has $\tilde{\epsilon}\bar{v}$ in the second foot (12); again (13) $\tilde{\lambda}\bar{e}\bar{v}$ in the fourth foot. ‘Stonecast’ is for ‘stone.’ *Choeroboscus.*)

¹ ‘On my right’: a favourable omen.

HIPPONAX

14²³ μεν δῶντα δὴ καὶ σαπρόν

(Erotian p. 115 σαπρόν: σεσηπότα ἡς Ἰππ. ἐν ἀ Ιάμβων φησί (14).)

BOOK II

15²⁶ ἀκήρατον δὲ τὴν ἀπαρτίην <ει>χει

(Pollux x. 18 τοῦνομα δὲ ἡ ἀπαρτία ἔστι μὲν Ἰωνικὸν ὄνομα συμέρων οὕτω παρ' αὐτοῖς τῶν κούφων σκευῶν ἡ ἔστι παραρτήσασθαι . . . εἰ μέντοι καὶ ἐν βιβλίῳ τινὶ τὴν ἀπ. εὑρεῖν ἐθέλοις . . . εὑρήσεις ἐν τε τῷ δειτέρῳ τῶν Ἰππώνακτος ιάμβων (15) καὶ παρὰ Θεοφράστῳ . . .)

UNCERTAIN BOOKS

16³⁴ συκέέην μέλαιναν ἀμπέλου κασιγνήτην

(Ath. iii. 78 b Φερένικος δὲ . . . ἀπὸ Σικῆς τῆς Ὀξείλου θηγατρὸς προσαγορευθῆνας Ὁξείλον γάρ . . . γεννῆσαι . . . Ἀμπέλον, Συκῆν . . . ὅθεν καὶ τὸν Ἰππ. φάναι (16).)

17³⁵ οὐκ ἀτταγᾶς τε καὶ λαγοὺς καταβρύκων,
οὐ τηγανίτας σησάμιοισι φαρμάσσων,
οὐδ' ἀττανίτας κηρίοισιν ἐμβάπτων

(Ath. xiv. 645 c Πάμφιλος δὲ τὸν ἀττανίτην καλούμενον ἐπιχιτζὸν φῆσι καλεῖσθαι. τοῦ δὲ ἀττανίτου Ἰππώναξ ἐν τοίσι μημονεύει (17). ix. 388 b μημονεύει αὐτῶν ἀτταγῶν) Ἰππ. οὕτως (17. 1). Hesych. δομπν[ε]ή δαιτί· ἀντὶ τοι πολλῆ.)

14 μαδῶντα corr. by Stephanus.

15 ἀπαρτίαν codd.: -ην Bgk. ἔχει codd.

16 συκῆν codd.: corr. Schnw. Perhaps Aeschriontic.

17. 1 Ath. 645 c οὐκατταστε:? ἀτταγέας. In both places λαγέας is given: corr. by Meineke. καταβρύκων 645 c, διατρώγων 388 b. 2 τηγανίτας mss: corr. by Casaubon. 3 οὐκ Meineke, prob. rightly.

FRAGMENTS 14-17

14 Clammy and rotten

(‘Rotten’: rotten. *Hipp.* Book I (14). *Erotian.*)

BOOK II

15 Untarnished his appendages keeping

(The word ‘appendages’ is Ionic, the name applying to light articles which may be hung on the belt; . . . if you wish for documentary evidence you may go to the second book of *Hipponax* Iambi (15) and to *Theophrast* . . . *Pollux*.)

UNCERTAIN BOOKS

16 (?) The fig-tree blaek, which is the vine’s sister

(*Pherenicus* . . . says that the word $\sigmaυκῆ$ came from Suké, the daughter of Oxylus; he . . . begat . . . Ampelos and Suké . . .; hence *Hipponax*, he says, said (16). *Athenaeus*.)

17 Not partridges and hares galore serunching,
Nor flavouring with sesamé paneakes,
Nor yet with honey drenching fried fritters¹

(*Pamphilus* speaks of the ‘fritter’ as a sort of cake. It is mentioned by *Hipponax* in the following verses (17). Of partridges *Hipp.* speaks as follows (17. 1). *Athenaeus*. Here may belong ‘rich feasting’: for ‘much.’ *Hesych.*)

¹ See on *fr.* 75.

HIPPONAX

18⁵⁵₁₀ ὁ δ' ἐξολισθῶν ἵκέτευε τὴν κράμβην
τὴν ἐπάφυλλον ἥ θύεσκε Πανδώρη
Ταργηλίοισιν ἔγχυτον πρὸ φαρμάκου.

(Ath. ix. 370 α μήποτε δέ ὁ Νικανόρος μάντιν κέκληκε τὴν
κράμβην ιερὰν οὐσαν. ἐπεὶ καὶ παρ' Ἰππωνακτὶ ἐν τοῖς ιάμβοις
ἐστὶ τι λεγόμενον τοιοῦτον (18). καὶ Ἀνάνιος δέ φησιν . . .)

19⁴⁶₁₃ καὶ τοὺς σολοίκους, ἦν λάβωσι, περνᾶσι
Φρύγας μὲν ἐς Μίλητον ἀλφιτεύσοντας,

(Herodian, *de Barbarismo et Soloecismo*, Valek. Ammon.
p. 193 Σολοίκους δέ ἔλεγον οἱ παλαιοὶ τοὺς βαρβάροις. ὁ γὰρ
Ἀνακρέων φησί . . καὶ Ἰππωναξ (19). v.l. in Eust. 368. 1.)

20⁴⁷₁₄ οἴκει δ' ὅπισθεν τῆς πόλεως ἐν Σμύρνῃ
μεταξὺ Τρηχεῖης τε καὶ Λέπρης ἀκτῆς.

(Strabo p. 633 καὶ τόπος δέ τις τῆς Ἐφέσου Σμύρνα ἐκαλεῖτο,
ὡς δηλοῖ Ἰππ. (20). ἐκαλεῖτο γὰρ Λέπρη μὲν ἀκτὴ ὁ πρηῶν ὁ
ὑπερκείμενος τῆς νῦν πόλεως, ἔχων μέρος τοῦ τείχους αὐτῆς· τὰ
γοῦν ὅπισθεν τοῦ πρηῶνος κτήματα ἔτι νινὶ λέγεται ἐν τῷ
‘Οπισθολεπρίᾳ’ Τραχεῖα δ' ἐκαλεῖτο ἡ περὶ τὸν Κορησὸν
παρώρειος.)

21⁴⁹₁₆ ἔπειτα μάλθη τὴν τρόπιν παραχρίσας

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

18. 1 ? ἐξόπισθεν Callim. *Iamb.* 413 s.v.l. ? *ικέτεινσε* since
Hrd. seems to shorten *ικετεύω*. But cf. *καπηλεῖται* *jfr.* 70.
The forms *θύεσκε* and perhaps *ικέτευε* are not from the
vernacular, the dialect being made appropriate to the myth.
3 *vv.ll.* Θαργ-, Γαργ-: *Tarγ-* Schnw.

19. 1 ἦν' ἐθέλοντι *Eust.* 2 *vv.ll.* ἀλφιτεύοντας, -σαντας.

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

21 *v.l.* τρόπην.

FRAGMENTS 18-21

- 18 So slipping off,¹ adjuréd the cabbage,
The cabbage seven-leaved, which Pandora
At the Thargelia gave as cake-off'ring
Ere she was victim.

(We may suggest that *Nicander* (*fr. 85*) speaks of the 'cabbage' as 'prophetic' because it is holy since we find in the *Iambi* of *Hipponax* something of this sort (18). And *Ananius* too says . . . *Athenaeus*.)

- 19 And the soloeci sell, if they take them,
The Phrygians to Miletus for mill-work,

(The ancients gave the name soloeci to barbarians. *Anacreon* says . . . And *Hipponax* (19). *Herodian* (explaining the origin of the term solecism. The work is not considered authentic).)

- 20 Behind the city lived he in Smyrna
Halfway between Cape Rough and the Crumbles.

(A part of Ephesus used to be called 'Smyrna' as is clear from *Hipponax* (20); for the Crumbles was the name given to the cape situate above the present city containing a part of its wall; the property behind the cape is still spoken of as 'in the Back Crumbles': 'Rough' was the name given to the mountain side round Koressos. *Strabo* (who further tells how Smyrna was founded thence).)

- 21 Anon the keel along with grease smearing
(‘Grease’: melted wax, *Hipponax* (21). *Harpocration*.)

¹ v. 1 Presumably off a height. Bergk connects with the accident to the slave (*fr. 4* above). On the story see Schweighäuser. Conceivably the verses are Callimachean.

HIPPONAX

22⁵₄ καί μιν καλύπτει<ς>; μῶν χαραδριὸν πέρνης;

(Schol. Plat. 352 Bekker on *Gorg.* 494 b (χαραδριοῦ βίον λέγεις of the incontinent man) χαραδριὸς ὅρις τις ὁ αἱμα τῷ ἐσθίειν ἔκκρινει. εἰς δὲ ἀποβλέψαντες, ὡς λόγος, οἱ ἵκτερῶντες μᾶλιν ἀπαλλάττονται· ὅδεν καὶ ἐγκρύπτοισιν αὐτὸν οἱ πιπράσκοντες ἵνα μὴ προΐκα ὠφεληθῶσιν οἱ κάμυοντες, (22) ὡς φησιν Ἰππ.)

23⁵₄ ἀλλ' αὐτίκ' ἀλλήλοισιν ἐμβιβάξαντες

(E.M. 331. I ἐμβιβάξαντες: παρ' Ἰππ. (23) ἀντὶ τοῦ ἐμβοήσαντες.)

24⁵₄ κριγὴ δὲ νεκρῶν ἄγγελός τε καὶ κῆρυξ

(E.M. 539. 1 (οπ κρίκε) καὶ ῥηματικὸν ὄνομα κριγὴ· ὡς παρὰ Ἰππώνακτι (24).)

25⁵₁ ὕμιξεν αἷμα καὶ χολὴν ἐτίλησεν.

(E.M. 624. 4 ὕμιχεῖν· . . . ἐστὶ δὲ καὶ . . . ὕμιχω· ὁ μέλλων ὕμιξω ὡς παρ' Ἰππ., οἷον (25).)

26⁵₂ σίφωνι λεπτῷ τούπιθ<η>μα τετρήνας

(Pollux vi. 19 καὶ σίφωνα μέν, ὅτῳ ἐγείνοτο, Ἰππ. εἴρηκεν (26).)

27⁵₃ στάζουσιν τῶσπερ ἐσ τροπήϊοντι σάκ<κ>ος.

(Pollux x. 75 καὶ ὁ τρύγοιπος καὶ ὁ σάκκος ἐπὶ τῷ τρυγοίπου εἰρημέρος. καὶ ὁ ύλιστήρ. Ἰππ. δέ φησιν (27).)

22 Corr. Bgk. μήν for μιν is read in Suid. s.v. and Ar. *Av.* 266 schol. πέρας schol. Ar. (Ven.), -νᾶς cett., ὡς schol. Ar.

23 Also Zonaras, p. 706 Tittmann.

24 Also Zonaras, p. 1258 T., *An. Ox.* i. 268. 12, *Et. Gud.* 347. 27, Choerobosc. ii. 590, 637.

25 Also Zonaras, p. 1451 T.. *An. Ox.* iv. 191. 6 (ὕμηξεν), 416. 7 (these have ἐτίλλησεν), schol. Hom. E 531.

26 ἐπίθημα for ἐπίθεμα Welcker.

27 ὕσπερ ἐκ τροπήϊον Bgk., since (Meineke) the wine goes from the vat into the sieve. Better ὕσπερ ἢ εἰ τραπητόν since ὕσπερ requires a main verb. σάκος corrected to σάκκος by Salmasius. τραπη- should probably be read (Hemsterhuys).

FRAGMENTS 22-27

22 And veilest¹ it? Sellest thou a bustard?

(The ‘bustard’ is a bird which evacuates while it eats. People suffering from jaundice are eased by the sight of it: so those who sell it wrap it up to prevent patients from being relieved free of cost (22), as *Hipp.* says. *Commentator on Plato, Gorgias*, 494 b, ‘life of a bustard.’)

23 Anon they shrieked aloud to each other,

(‘Shriek to’: in *Hipponax* (23)=‘yell to.’ *Etymologium Magnum*.)

24 And screech, the ghost-announeer, ghost-herald

(There is also a noun ‘screech,’ e.g. in *Hipponax* (24). *id.*)

25 Bile in his urin, blood in ’s stool brought up.

(Urine . . .; also . . . urin; *Hipponax* (25). ($\delta\mu\chi\epsilon\bar{\iota}\nu$ or $-\iota\chi\epsilon\bar{\iota}\nu$: fut. $\delta\mu\iota\xi\omega$.) *id.*)

26 With a thin tube he bored through the stopper.

(‘Tube’ used for tasting mentioned in *Hipp.* (26). *Pollux.*)

27 They dribble like a winepress-sieve flowing.

(And ‘strainer’: and ‘sieve’ in the same sense: and ‘filter.’ *Hipponax* says (27). *id.*)

¹ Perhaps $\kappa\alpha\lambda\acute{u}\pi\tau\epsilon\iota$ could be kept as a middle ($\kappa\alpha\lambda\acute{u}\pi\tau\bar{\iota}$); if $u\bar{\iota}\nu$ is a part of the body.

HIPPONAX

28⁵₄ κάλειφα Ἀρόδι[ν]ον ἥδὺ καὶ λέκος πυροῦ
 (Pollux, x. 87 ἐν δὲ τοῖς Δημιοπράτοις λέκος εὐρίσκομεν,
 εἰπόντος Ἰππ. (28).)

29⁵₅ πρὸς τὴν μαρίλην τὰς φεούΐδας θερμαίνων
 οὐ παύεται.

(Erotian p. 134 φῶδες· ἔστι μὲν ἡ λέξις Δωρική, καλοῦσι δὲ φῶδας τὰ ἐκ τοῦ πυρὸς γινόμενα μάλιστα δὲ ὅταν ἐκ ψύχους ἐν τῷ πυρὶ καθίσωσι στρογγύλα ἐπιφλογίσματα . . . ὅτε δὲ καὶ ἔξανθήματα φουνικᾶ οὖν φῶδες περὶ τὸν θώρακά που γινόμενα, καὶ Ἰππ., δέ φησι (29). Tzetzes on Ar. *Plnt.* 535 τὰ ἐκ ψύχους ἐκκαίματα ὡς καὶ Ἰππ. φησί (v. 1).

30⁶₅⁶ κύμινδις ἐν λαύρῃ
 ἔκρωζεν.

(*Et. Flor.* p. 231 Miller *Mélanges* Οὔδὸν ἐς λαύρην (Hom. χ 128), τὴν δημοσίαν ὄδὸν . . . τινὲς μὲν ὄδὸν ἀπέδοσαν, τινὲς δὲ τὸν κοπρῶνα, ὡς Ἰππ. (30). στολὴ (στόμα Mill.) δὲ λαύρης τὴν ἔξοδον τὴν εἰς αὐτήν (χ 137). Cf. Hesych. ἔρκανηντα πυλῶνα (Dindorf for ἔρχ-). τὸν πεπικνωμένον καὶ σινεχόμενον.)

31⁶₅⁷ ἐν ταμῆ]ίῳ τε καὶ χαμενίῳ γυμνόν

(*Mélanges* p. 402 Mill. χαμενίον κραββάτιον καθάπερ καὶ παρ' Ἰππώρακτι (31). p. 307 Ἰππ. ἐν μιᾳ τε κτλ. Hesych. τάμ[ε]ιον θάλαμος.)

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

29 See note on opposite page.

31 The initial trochee may be supported from Herodes and is more likely than an initial daetyl, for which there is no good pre-Attic evidence. Corr. Hoffm. *Et. Vat.* has lost several sheets at the end, so that the entry χαμενίον is missing.

FRAGMENTS 28–31

28 And Rhodian unguent sweet and a wheat-crock

(In the *Demioprata* (*Goods Sold by Public Auction*) we find ‘crock,’ used by *Hipp.* (28). *id.*)

29 Cease warming at the embers your chilblains.¹

‘Chilblains’: the word is Doric and applied to the round inflammations that result from the fire, especially when people sit right in the fire after being out in the cold. . . . Sometimes it is applied to crimson eruptions in the region of the chest. *Hipponax* says (29). *Erotian*. Inflammations from cold as *Hipp.* says. *Tzetzes’ note on Aristophanes’ Plutus.*)

30 A raven was croaking

In rear.

(‘Passage to the “rear” *Homer*’: the public way . . . Some explain the word as back-street, others as the privy : cf. *Hipp.* (30).² Mouth of the ‘rear’ means the exit to it. *Etymologicum Florentinum*. Cf. ‘Fenced gateway’: narrow-set or straitened. *Hesychius*.)

31 Lay in a room on pallet-bed naked.

(‘Pallet-bed’: a small bed as in *Hipp.* (31). *Didymus Areius on Difficult Words in Plato*. So *Et. Flor.*)

¹ A most puzzling quotation. *Erotian* has $\tauούς παιδας$ for $\tauάς φωδας$ (*Tzetzes*): but Hoffmann, who rightly changes to $\phiιδας$, is also right in regarding this as a mere error.

The verse . . . $\bar{as} \mid \theta\bar{e}\rho\mu\bar{a}\bar{i}\nu\bar{\omega}\nu$ appears unmetrical. Perhaps it is an injunction, ‘up and be doing’: $\theta\bar{e}\rho\mu\bar{a}\bar{i}\nu\bar{\omega}\nu \mid \pi.\tau.\mu.\tau.\phi.$ οὐ πανσεατ; So I translate. $\muαριλην$ is also cited as $-i\lambda\lambda\alpha\nu$ or $-i\lambda\lambdaη\nu$, here and in 39.

² *Et. Flor.* has $\epsilon\kappa\rho\omega\zeta\epsilon\nu \kappa. \dot{\epsilon}s \lambda.$ *Et. Vat. Reitz. Lect. Rost.*, 1891-2, p. 14, gives the true reading, $\epsilon\nu \lambda\alpha\rho\gamma$.

HIPPONAX

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

(*Et. Flor.* p. 41 Mill. ἀρειῶ τὸ ἀπειλῶ ὡς παρ' Ἰππ. (32). τοιτεστίν ἀπειλεῖ. *E.M.* 139. 36 one cod. ἀρειάς . . . ἀπειλεῖς, sed ἀρειᾶ *Et. Vat.*)

33^{4 5}_{6 1} καὶ Μύσων ὅν ὠπόλλων
ἀνεῖπεν ἀνδρῶν σωφρονέστατον πάντων.

(Diog. L. i. 107.)

34^{6 8}₂ Σινδικὸν διάσφαγμα

(Schol. Ap. Rhod. iv. 321 καὶ Ἰππωναξ δὲ μυημονεῖει (τῶν Σινδικῶν) πρὸς τὸ (34). Hesych. Σινδικὸν διάσφαγμα· τὸ τῆς γυναικός.)

35^{6 8}₈ σηπίης ὑπόσφαγμα

(Ath. vii. 324a Ἰππ. δ' ἐν τοῖς ιάμβοις εἰπόντος (35) οἱ ἔξηγησάμενοι ἀπέδωκαν τὸ τῆς σηπίας μέλαν. ἔστι δὲ τὸ ὑπόσφαγμα ὡς Ἐρασίστρατός φησιν ἐν Ὀφαρτιτίκῳ ὑπότριψμα. Eust. *Il.* 1286. 6.)

36^{6 9} πασπαληφάγον γρόμφιν

(Phot. *Lex.* II. 67. 12 Naber πασπάλη· τὸ τιχόν, οἱ δὲ κέγχρον· οἱ δὲ τὰ κέγχρινα ἄλειρα. Ἰππ. (36). Cf. Eust. 1752. 121.)

37^{7 10}₈ βολβίτον κασιγνήτην

(*E.M.* 204. 28 βόλιτον· βόλβιτον δὲ Ἰωνες οἵ τε ἄλλοι καὶ Ἰππ. οἵον (37). Bekk. *An.* 186. 10 βόλβιτον: Ἰππ.)

33 Probably Callimachean (ten Brink).

34 In the schol. Meineke reads πρώτῳ for πρὸς τὸ rightly: for a weak caesura would be incredible. All the same Cr. is very likely right in connecting with fr. 43, since Tz. appears to have quoted or meant to quote both verses.

36 πασπάλιν φαγῶν codd.: corr. Porson.

FRAGMENTS 32-37

32 And menaces to render me senseless.

(To ‘menace’ : threaten, as in *Hipp.* (32) : i.e. threatens.
id.)

33 Whom Apollo
Declared the wisest man of all, Myson.

(*Diogenes Laertius.* (Probably from *Callimachus.*))

34 Sindian fissure¹

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

35 Squid-pudding

(*Hipp.* in his iambi says (35). The interpreters explain it
of the ink of the fish. It is really a pudding made of its
blood as *Erasistratus* says in his *Cookery.* *Athenaeus.*)

36 Middlings-fed porker

(‘Middlings’: scraps. Others say millet, others millet-
flour. *Hipp.* (36). *Photius.* *Hipp.* uses porker either of
any sow or of an old one. *Eustathius* on *Homer’s Odyssey.*)

37 Cow-dung’s sister

(Bolitos was called bolbitos in general by the Ionians :
and so *Hipp.* (37). *Etymologicum Magnum.*)

¹ i.e. γυραικεῖον αἰδοῖον Hesych.

HIPPONAX

38^{7 0B} ὥσ<τε . . .> Ἐφεσίη δέλφαξ

(Ath. ix. 375 a καὶ Ἰππ. δὲ ἔφη (38).)

39^{7 1} πολλὴν μαρίλην ἀνθράκων

(Erotian p. 96 μᾶλλον δὲ ἡ θερμοσποδιὰ μαρίλη λέγεται ὡς . . . καὶ Ἰππ. φησι (39).)

40^{8 8} <τὸν δὲ> ληὸν ἀθρήσας

(Anon. *An. Ox.* i. 265. 6 τὸ λαὸς τῇ μεταγενεστέρᾳ Ἱάδι τραπέν· (40) Ἰππ.)

41^{7 7} κρε<ῖ>ας ἐκ μολοβρίτ<εω>

συός

(Eust. *Od.* 1817. 20 Ἀριστοφάνης γοῦν ὁ γραμματικὸς . . . ἐπάγει ὡς καὶ Ἰππ. τὸν ἴδιον νιὸν μολοβρίτην που λέγει ἐν τῷ (41). Ael. *N.H.* vii. 47 ἀκούσας δ' ἄν καὶ τοῦ Ἰππ. καὶ αὐτὸν τὸν ὕν μολοβρίτην που λέγοντος.)

42^{12 7} μεσσηγυδορποχέστα

(Eust. *Od.* 1837. 42 κατὰ δὲ Ἰππ. καὶ ὁ μεσσηγυδορποχέστης ἡγοῦν δις μεσοῦντος δείπνου πολλάκις ἀποπατεῖ ὡς πάλιν ἐμπίμπλασθαι. Sueton. περὶ βλασφ. is no doubt the source : Miller's text, p. 425 *Mél.*, gives the same explanation but does not name *Hipp.*)

42A^{10 0} ἄδηκε βουλή.

(Eust. *Od.* 1721. 61 χρήσεως Ἰππώνακτος ἦν Ἡρακλείδης προφέρει, εἰπόντος (42A) ἡγοῦν ἥρεσκε τὸ βουλευμα. Compare and perhaps add Hesych. Πανθρ<ό>ω δῆμῳ παρρησίαν ἀγοντι κτλ., Ἀελλῆσι | θυμῷσι· ἀνυποστόλοις μετὰ παρρησίας. Τίεσκε μύθοις· ἑτίμα λόγους.)

38 e.g. δὴ τις . Unless the word was pronounced Ἐφεσίη. Ἐφεσήν ten Brink. Others suggest ἐπιστίη.

40 δὲ Bgk. invito metro.

41 μολοβριτέω for -ον Schneidewin.

FRAGMENTS 38–42A

38 Like Ἐφεσιān piglet

(*Hipponax* says (38). *Athenaeus.*)

39 Embers of charcoal many

(Better to say that ‘embers’ mean hot ashes as *Hipp.* . . . says. *Erotian.*)

40 Seeing the foulk

(Folk : the vowel is changed in later Ionic. (40) *Hipp.* *Grammariān* in *Cramer's Anecdota Oxoniensia.*)

41 Flesh from a beggar

Pig

(*Hipponax* calls his own son ¹ ‘beggar pig,’ in the following (41). *Aristophanes the grammarian* in *Eustathius on Homer Odyssey* (p 219). You will find *Hipp.* calling even the pig ‘beggar.’ *Aelian.*)

42 In-mid-feast-voiding

(According to *Hipp.* we have also (42), that is one who in the midst of dinner retires often in order to make room for more. *Eustathius on Homer* using *Suetonius'* work on Opprobrious Names.)

42A (This) counsel pleased.

(A use of *Hipponax* adduced by Heracleides. *Hipp.* says (42A), *i.e.* The proposal met with favour. *Eustathius on Homer's Odyssey.* Cf. ‘Licentious-tongued people’: speaking with license, etc. *Hesych.* ‘Flighty of spirit’: fearless in license of speech, *id.* ‘His rede did honour’: honoured his words, *id.*)

¹ There seems to have been some confusion in the text of a previous grammarian between ὑριός pig and υἱός son. Aelian’s version is clearly right. It was fashionable to explain μολοθρός, a Homeric word of doubtful meaning, as food-seeker. The Greeks turned their pigs loose early to find food. Hrd. Mime viii. init.

HIPPONAX

42B¹⁰⁹ βεβρενθεονευμένον δέ

(Hesych. (42B) παρ' Ἰππώνακτι ὁργιζόμενον.)

LATER CITATIONS, AND CITATIONS FROM CORRUPT TEXTS

BOOK I

43³₂ Κοραξικὸν μὲν ἡμφιεσμένη λῶπος

(Tzetz. *Chil.* x. 377 περὶ τῶν Μιλησίων μὲν ἔφαν πολλοὶ ἐρίων, περὶ ἐρίων Κοραξῶν ἐν πρώτῳ δὲ ίάμβῳ Ἰππώναξ οὕτως εἴρηκε μέτρῳ χωλῶν ίάμβων (43). τοὺς Κοραξοὺς δὲ καὶ Σιδοὺς ἔθνη τυγχάνειν νύει. Hesych. Κοραξοί· Σκιθῶν γένος καὶ τὸ γινναικεῖον αἰδοῖον.)

44¹₄ ἔβωσε Μαίης παῖδα Κυλλήνης πάλμυν.

(Schol. Lyc. 219 Μαίας καὶ Διὸς Ἐρμῆς, ὡς . . . ὁ Ἰππ. ἐν τῷ κατὰ Βουπάλου πρώτῳ ίάμβῳ (44). Tzetz. *ad loc.*)

With this is generally connected:—

45¹₄ Ἐρμῆ κυνάγχα Μηονιστὶ Κανδαῦλα
φωρῶν ἔταιρε δεῦρο [τὶ] μοι σκαπαρδεῦσαι.

(Tzetz. *An. Ox.* iii. 351. 7 τὸ δὲ Κανδαύλης Λυδικῶς τὸν σκυλλοπνίκτην λέγει, ὥσπερ Ἰππώναξ δείκνυσι γράφων ίάμβῳ πρώτῳ (45). So Tzetz. *on Iliad* p. 843 b.)

42B βεβρενθεονευμένον Hesych. This is the only form which I can find which admits of easy scansion and appears to be sufficiently attested by such corrupt glosses as γρονθονεύεται and πραθενεύεσθαι. We might perhaps attribute to Hippo-nax forms in Hesychius like ἀναγαγγανεύοντι, (κατ)ιμονεύει, λαγγονεύει.

44 *vñll.* Κυκλήσιον, Κυκλίης, κυκλίης : βασιλέα πάλμιν almost all codd. ἔβησε codd.: corr. Schneidewin.

45. 2 [τὶ] bracketed by Bgk. σκαπαρδεῦσαι is explained by συμμαχῆσαι superscribed. σκαπερδεῦσαι· λοιδορῆσαι Hesych., who also explains κυνάγχα by κλέπτα. These and other glosses σκαρπαδεῦσαι· κρῖναι and καπαρδεῦσαι· μαντεύσασθαι are cited by Bgk.

FRAGMENTS 42B-45

42B With choler puffed

((42B): angry in Hipponax. *Hesychius.*)

LATER CITATIONS, AND CITATIONS FROM CORRUPT TEXTS

BOOK I

43 Attired in a Koraxian mantle

(Many writers have mentioned Milesian wool, but *Hipp.* mentions Koraxian wool in his first book of iambi as follows in choliambic metre (43). You must know that the Koraxi and Sindi¹ are tribes. *Tzetzes.* Koraxians : A race of Seythians, etc. *Hesychius.*)

44 On Maia's son, Cyllene's tsar, called he.

(Hermes was son of Maia and Zeus, as . . . *Hipp.* says in the book of Iambi written against Bupalus (44). *Tzetzes* and *Commentator on Lycophron.*)

45 Dog-throttling Hermes, thief-mate, whom Maeons
Kandaules call, come give me a shove up.²

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

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

² Cf. λακκοσκάπερδος Hesych.

HIPPONAX

46²₃ Κίκων δ' ὁ τιπανδαληκτος†, ἄμμορος καύης,
τοιόνδε <μο>₁ κατ<εἰπε, κρῆτ> ἔχων
<δαῦλο>₂

δάφν<η>σ<ιω>, οὐδὲν δ' αἴσιον προθεσπίζων

(Tzetz. on *Iliad* p. 76, 811 ὅδαφνη ἦν οἱ ἵερεῖς τοῦ ἡλίου ἥτοι μάντεις καὶ μάγοι. *olos* ἦν καὶ ὁ Χρύσης, στεφανούμενοι ἐπορεύοντο· καθὼς δηλοῖ καὶ Ἰππ. ἐν τῷ κατὰ Βούπαλον ιάμβῳ (46. 1) τούτοις δὲ τι δάφνας κατέχων. id. on *Lycophron Alex.* 424. 5 καῦξε δὲ ὁ λάρος κατὰ Λινίαρας, ὡς φησι καὶ Ἰππ. (46. 1). Hesych. (added by ten Brink) Κίκων· ὁ Κίκων Ἀμυθάονος ἦν οὐδὲν αἰσιον προ- θεσπίζων.

⁴⁷ πόλιν καθαιρεῖν καὶ κράδησι βάλλεσθαι

48⁵ βάλλοντες ἐν λειμῶνι καὶ ραπίζοντες
κράδησι καὶ σκύλλησιν ὥστε φάρμακον.

τις δεῖ δ' αὐτὸν ἐσ φάρμακον ἐκποιήσασθαι;

50⁵ [†]κάφη παρέξειν[†] ισχάδας τε καὶ μᾶζαν
καὶ τυρὸν οἶον ἐσθίουσι φάρμακοι.

46 The Hesychian gloss, whose language shows that it is not a gloss but a quotation, was rightly incorporated by ten Brink. 1 πανδάλητος, πανδαιληκτός, al. Κίκων is glossed ὄνειρα μάντεως and καίης λάρος. 2 Supplevi e.g.: τοιόνδε τι δάφνης κατέχων Tzetzes. Hereabouts come the words παῖς ῥαιθέωνος.

47. *κρ.* is glossed by *συκαῖς*. Φαρμάσσειν for βάλλεσθαι, as Tz.
48. Ζ. ωσπερ codd.

49-51A are probably misquoted in details. It cannot be certain that they were not consecutive. In 49 ἐκπ. must mean 'select': if corrupt it has replaced a passive. In 50.1 I suspect the truth is πιέσειν (or -eiv Hrd. viii. 47). On this verse there is a note (ἀφή καὶ ἄρμα καὶ τὰ λοιπά οἱ Ἰωνεῖς ψιλοτίνι) whence καφῆ must be read. προσδοκεῖσθαι is probable for προσδέχει, —a slip of memory. The ms. used by Herodes had

FRAGMENTS 46–51

- 46 Kikon the hideous, cormorant¹ luckless,
 Amythaon's son, his head with bay-leaves crowned,
 With naught auspicious in his forecast

((Laurel) which the priests of the sun (*i.e.* prophets and wise-men, like Chryses) wore as a crown when they walked abroad, as is shown by Hippoanax in his book of iambi against Bupalus (46. 1, 2). *Tzetzes* on *Homer's Iliad*. ‘Kikon’ was the son of Amythaon (46. 3). *Hesychius*.)

- 47 Must cleanse the city, and with twigs †pelted†
 48 Pelting him in the meadow and beating
 With twigs and squills like unto a scapegoat.
 49 He must be chosen² from you as scapegoat
 50 And in his grip take barley-cakes, dried figs
 And cheese, such cheese as scapegoats may feed
 on.
 51 For long have they awaited them gaping
 With twigs in hand ;
 as trembling as scapegoats.²

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

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

*πάλαι γὰρ αὐτοῦ προσδέχονται χάσκοντες
 κράδας, ἔχοντες ὡς ἔχουσι φάρμακοι.*

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

χασκεῦντες: cf. Hrd. iv. 42. In 51. 2 the people who hold the twigs are those who wait: hence *-τες* for *-τας* (Meineke). But as *ὡς ἔχοντι* could only mean ‘at once’ in reference to the subject of the sentence we need another *ἔχοντας* (*e.g.* *δέοντας*) to refer to the state of mind of the victims.

HIPPONAX

52¹¹ λιμῷ γένηται ἔηρός, ἐν δὲ τῷ θυμῷ
[ό] φάρμακος ἀχθεὶς ἐπτάκις ῥαπισθείη.

(Tzetz. *Chil.* v. 726 ὁ φαρμακὸς τὸ κάθαρμα τοιοῦτον ἦν τὸ πάλαι. ἀν συμφορὰ κατέλαβε πόλιν θεομηνίᾳ, εἴτ' οὖν λιμός, εἴτε λαιμός, εἴτε καὶ βλάβος ἄλλο, τῶν (? τὸν) πάντων ἀμορφύτερον ἥγον ὡς πρὸς θυσίαν, εἰς καθαρμὸν καὶ φαρμακὸν πολέως τῆς νοσούσης· εἰς τόπον δὲ τὸν πρόσφορον στήσαντες τὴν θυσίαν τυρόν τε δόντες τῇ χερὶ καὶ μᾶξαν καὶ ἰσχάδας, ἐπτάκις γὰρ ῥαπίσαντες ἐκεῖνον εἰς τὸ πέος σκίλλαις σικαῖς ἀγρίαις τε καὶ ἄλλοις τῶν ἀγρίων τέλος πυρὶ κατέκαιον ἐν ξύλοις τοῖς ἀγρίοις. . . ὁ δὲ Ἰππῶνας ἄριστα σύμπαν τὸ ἔθος λέγει (47), καὶ ἄλλαχοῦ δέ πού φησιν πρώτῳ ιάμβῳ γράφων (48), καὶ πάλιν ἄλλοις τόποις δὲ ταῦτα φησὶ κατ' ἔπος (49-51), καὶ ἄλλαχοῦ δέ πού φησιν ἐν τῷ αὐτῷ ιάμβῳ (52).)

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

(Tzetz. on *Posthomerica*, 687 θήπον· ἐθαίμαζον· τὸ θέμα θήπω καὶ Ἰππ. (53). ἐλλίζων· τίλλων. Cf. id. Φελιστήν· λι<χ>νον (for λιγ- Mus.) and χναύων· περικνίζων, περιτίλλων; χναύει· λαμβάνει, κνίζει.)

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

53. 1 θήπων codd.: corr. Bgk. (Hesych. θηπητής· ἀπατεῶν). 2 l. τοὺς (ten Brink). 3 ἄρτον codd. κνίζων (in best cod.) might be an explanation of a participle meaning eat, gnaw: possibly δρυψελίζων (Bgk.). A simpler correction would be καὶ κυψελίζων or ἐκυψελίζε. in which case Hesych. would be using a corrupt text. We should then further read κυψελιστήν in gloss above. But there are many other possibilities, e.g. κειται (ten Brink) with ψελίζων an otherwise unknown verb.

FRAGMENTS 52-53

52 That he be parched with famine and, led out
A scapegoat, seven times on 's piece beaten.

(The scapegoat (expiatory offering) in old times was as follows. Did misfortune, by the wrath of heaven, overtake a city, whether famine or plague or other mischief, they led out as to sacrifice the ugliest of all the citizens to be an expiation and scapegoat of the diseased city. And having set the sacrifice at such a spot as seemed fit they placed in his hand cheese and barley-cake and dried figs. For after beating him seven times on the penis with squills and (rods of) wild fig and other wild trees they finally burnt him on a fire of timber of such trees. . .¹ Hipponax describes the custom best (47). Elsewhere he writes in the first book of iambi (48), and again elsewhere in these words (49-51) and elsewhere in the same book (52). *Tzetzes.*)

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

Θήπον 'they marvelled³': pres. θήπω: so Hipp. (53). *Tzetzes.* 'scuffle': tear. *Hesych.* Cf. *id.* 'scraping': 'scratching round, tearing round'; 'scrapes, gets, scratches.'

¹ Tzetzes first cites Lycophron 'as well as he can recall him' and then these passages, which is merely a hypocritical cloak for the fact that he has borrowed them from commentators on Lycophron.

² Like a hen, I take it.

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

HIPPONAX

54^{1,5} τιε αρεδεύειετ τὴν ἐπὶ Σμύρνης
τίθιτ διὰ Λυδῶν παρ[ὰ] τὸν τ'Αττάλεωτ
τύμβον
καὶ σῆμα Γύγεω καὶ τμεγαστρυτ στήλην
καὶ μνῆμα τωτος μυττάλυτα παλμυδοστ,
πρὸς ἥλιον δύνοντα γαστέρα <σ>τρέψα. 5

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

55^{6,0} [καὶ] τὴν ρῖνα καὶ τὴν μύξαν ἐξαράξασα

(Tzetz. in *An. Ox.* iii. 308. 20 τὸ μέτρον τὸ Δωρικὸν παρέλειψα
λήθη· δέχεται δὲ πλεῖον τῶν ἄλλων ιάμβ. μ. κατὰ τὴν β' χώραν ἦ
καὶ δ' ἦστ' σπονδεῖον, σπανιάκις δὲ καὶ δάκτυλον ὡς ισόχρονον τῷ
σπονδείῳ Δωρικὸν Ἰππ. (55).)

54 In the text of Tzetzes read *πάλιν* (Meineke) for *τπᾶσαν*. In schol. Nicand. *Λυδίας* (idem) is a gloss on *ἔκει*. 2 scans *iθī δyà Λ.* : but read *iθū*. 4 *μυταλιδι* Tz. : Hesych.'s gloss was connected by Bgk. and M. Schmidt. For suggestions on text see notes. No weight of textual evidence will induce me to believe that the list contained foreign dynasts, paramours and bastards. I fancy there is an allusion to the conquest of Lydia. Perhaps begin *οδὸν τεωρείεσκε . . . iθū. τεωρεύς . . . κακοῦργος, ληστής* (Hesych.).
55 ? *μύσπαν* : and give *μυσπίη* (Hesych.) to Hippo.

¹ Unfortunately we are helpless here. There seems no reason to suppose the corruptions are slight. Attales (Nicol. Dam. fr. 63) is mentioned as a bastard, *Σεσώστριος* Bgk.'s suggestion in v. 3 intrudes a foreigner, and any unknown name or person is improbable. Perhaps *μεγαστρυ* is partly

FRAGMENTS 54–55

54 Along the road to Smyrna he ravag'd
 Through Lydia straight by Alyattes' burrow,
 By Gyges' grave, and Ardys' tomb mighty
 And Sadyattes' monument, great tzar,
 His belly turning, as he went, westward.¹

(Verses of Hipp. with trisyllabic penultimate feet . . .
 Again (54). *Tzetzes* [He mis-scans Ἀτταλέω as Ἀττάλεω!].
 The tomb of Gyges who was king there, as Hipp. says in
 the first book of his [Lydian] iambi. *Commentator on*
Nicander's Theriaca. μυττάλιτα: 'great.' *Hesychius.*)

55 [And] her nose, and the discharge therefrom
 knocking

(By a slip of memory I passed over the Dorian metre,
 which more than other iambs contains spondees in the second,
 fourth or sixth place, or rarely a dactyl as its metrical
 equivalent. A Dorian verse of Hipponax (55). *Tzetzes.*)
 [Tz.'s next citation suggests that he scanned μνξᾶν: but
 I fancy he read τὴν μύξᾶν κατὰ τῆς ρυὸς when we need only
 read ἐκ for κατὰ to get good sense and metre.]²

composed of an old gloss μεγίστου on †μυτταλιτα† (*infra*)
 like Hesych.'s μεγάλου. The remainder may be καὶ <παρ>
 'Αρδυος στήλην. In v. 2 'Αλνάττεω Schnw. is the nearest.

τοσαδναττ

In v. 4 τωτοσμυττάλιτα might stand for τωλναττεω. πάλμυδος
 is known (Choerob. i. 232) to be an error, and anyhow it
 must have ῦ. I suggest e.g. καὶ τὸ Σαδνάττεω μυῆμα Λυδῶν
 πάλμυν or πάλμυν. Ατνος (Cr.) is nearer, but Λ. was never
 a ruler (Hdt. i. 34): so παλμ. would have to go into another
 verse. On the main point, that we have a list of Lydian
 kings, I fancy the version is not misleading.

² Before this may have come ἀποσκαμνθίζειν: ἀπομυκτηρί-
 ζειν Hesych.: cf. σκινθαρίζειν 'to strike the nose with the
 middle finger,' id.

HIPPONAX

56¹₂⁷₄^B δὸς χλαῖναν Ἰππώνακτι· κάρτα γὰρ ρίγῳ
καὶ βαμβα<λ>ύζω.

(Plutarch *Mor.* 1058 ε ὁ δὲ ἐκ τῆς Στοᾶς βοῶν μέγα καὶ κεκραγώς ‘έγὼ μόνος εἰμὶ βασιλεύς, έγὼ μόνος εἰμὶ πλούσιος,’ ὅπαται πολλάκις ἐπ’ ἄλλοτριας θύραις λέγων (56). The first verse is quoted with variations of the moral 1068 B and 523 E. See below. It is possible that the order is *fr. 57* and *fr. 56. 1 + ἐπεύχομαι—ρίγῳ + καὶ β.* So I translate. Then follows 59 perhaps with only two words missing.

57¹₂⁶₄^A ἐρ<έ>ω, φίλ’ Ἐρμῆ, Μαιαδεῦ Κυλλήν<ε>ιε
[ἐπεύχομαι τοι· κάρτα γὰρ κακῶς ρίγῳ].

(Tzetz. Lycophron 855 ἡ χρεία σοὶ καὶ ἑτέρας μαρτυρίας; ἀκουσον (57); καὶ μετά τινά φησιν (59). Priscian *de metr. Com.* p. 251 L. ‘Hipponactem etiam ostendit Heliodorus iambos et choliambos confuse protulisse (57) ἐπεύχομαι τοι· κάρτα γὰρ κακῶς ρίγῳ. p. 247 L. (21 B Bgk.) Heliodorus metricus ait: Ἰππ. πολλὰ παρέβη τῶν νενομισμένων ἐν τοῖς λάμβοις. . . Hipp. in primo ἐρέω [γὰρ οὕτω Κυλλήνιε Μαιάδος Ἐρμῆ]. Iste enim versus cum sit choliambus, in quarto loco et quinto habuit dactylos, cum in utroque debuerit a brevi incipiens pes poni. In eodem (58). Iste iambus habet in secundo loco spondeum et in quarto (*an error for tertio*) dactylum.)

58²₂¹₈ ἡ δ’ ὁσφυῆγα καὶ ὁδυνοσπάδ’ αἱρεῖται
γέροντα <νωδὸν κάτερόφθαλμον>

(Plut. *Mor.* 1057 F καὶ κατ’ Αἰσχύλον (an error of memory) ἔξ ‘ὁσφυαλγοῦς κώδυνοσπάδος λυγροῦ γέροντος,’ . . . *Lex. de Spir.* p. 234 Valck. ὁσφυῆξ· . . . ὡς τὸ ὁσφυῆγος γέροντος. Priscian (*l.c.*) gives [*τοὺς ἄνδρας τούτους*] ὁδύνη παλλιρειτ(ορ π)αε.)

56. 2 βαμβακίζω: corr. Schnw.

57. 1 ὡ φίλ’ Tz. ερμη or εραις Prisc.¹ ἐρέω Prisc.² Μαιάδος Tz. ex gloss. quod integrum in Prisc.² habemus. In Prisc.² ἐπεύχομαι is perhaps an explanation of ἐρέω. The words from γὰρ to Ἐρμῆ are clearly a parallel citation, e.g. Ἀντίμαχος γὰρ οὕτω φησί κτλ. ‘Iste enim versus,’ etc.—not unnaturally in a citation from Epic. κυλλήνειε Welcker.

58. 2 e.g. ὠδε. νωδὸν etc. Plut. *Mor.* 1058 A. The Lexicon is no doubt quoting from a better ms. of Plutarch than we possess.

FRAGMENTS 56-58

- 56 I'll say dear son of Maia, Cyllene's
 and Lord, give Hipponax a great coat : chilly
 57 I am—I beg you I am right chilly
 And my teeth chatter.

(But the Stoic philosopher, shouting aloud and crying 'I alone am king, I alone am rich,' is often seen at other men's doors saying (56). *Plutarch on the Ultrapoetical Absurdities of the Stoicks*: also *On Common Conceptions* and *On the Love of Riches*. Inaccurately quoted by *Heliodorus* the metrist as 'Verily I beseech thee : for full chilly Am I,' and perhaps by *Tzetzes*, 'Give to Hipponax a great coat, shirtlet,' etc. : see below, 59.)

- 57 See above and fr. 56.¹

(If you need further evidence listen to this (57). Later he says (59). *Tzetzes*. *Heliodorus* shows that Hipponax wrote a mixture of choliambics and iambics (57). *Priscian*. *Heliodorus* the metrist says 'Hipponax broke many of the iambic traditions. He says in the first book "For I will say thus : son of Maia, Cyllenian Hermes." This verse, although a choliambus, has dactyls in the fourth and fifth place, although there should be in either place a foot beginning with a short. In the same book (58). This iambus has in the second place a spondee, and in the fourth (*he means* "third") a dactyl.' *Priscian*.)

- 58 <She> a hip-shot old man, pain-racked, chooses,²
 <Toothless, one-eyed>

(And to be changed from what Aeschylus (? Hipponax) calls a 'hip-pained sorry old man' to a beautiful god-like fair shaped youth. *Plutarch on The Stoicks say*, etc. 'Hip-shot': e.g. hip-shot old man. *Breathing Dictionary*.)

¹ It is clear that Heliodorus drew the verses from a copy of Hipponax' works interlarded with glosses and marginal comments. Perhaps these were the first verses.

² Priscian gives

Indeed all these men in a pain racked chooses.

Plutarch in the next sentence to that quoted, speaking of Odysseus in Homer, introduces some details, I suggest from Hipponax. The reference would be to Arete and Bupalus.

HIPPONAX

59¹_{2 4} δὸς χλαῖναν Ἰππώνακτι καὶ κυπασσίσκον
καὶ σαμβαλίσκα κάσκερίσκα καὶ χρυσοῦ
στατῆρας ἔξήκοντα τούτερου τοίχου.

(Tzetz. Lycophron 853 οὗτος ἀσκέρας τὰ ὑποδήματα οὐ καλῶς λέγει (59). αἰσκέραι¹ δὲ κυρίως τὰ ἐν τοῖς ποσὶ πιλία ἢτοι ὄρταρια¹ λέγονται καὶ χλαῖναν¹ τὸ σφικτούριον¹ καὶ κυπασσίσκον¹ τὸ ἐπιλωρικόν.¹ οὗτος δὲ ὁ Λινκόφρων, καίπερ ἀπ' Αἰσχύλου κλέπτων λέξεις τινάς, ἔξ Ἰππ. δὲ πλέον, ἢ ἐπιλήσμων ὡν, ἢ μὴ νοῶν ταύτας, ἄλλην ἄλλως ἐκτίθει . . . ἄλλ' ἀκούε πῶς φησὶν Ἰππ. (60). ἔγνως ὅτι διὰ τὸ εἰπεῖν δασείας τὰς ἀσκέρας τὰ ὄρταριά φησιν; ἢ . . (57). καὶ μετά τινά φησιν (59).)

60¹_{2 5} ἐμοὶ γὰρ τούκ ἔδωκας οὕτε χλαῖναντ
δασεῖαν, ἐν χειμῶνι φάρμακον ρίγευς,
οὔτ' ἀσκέρησι τοὺς πόδας δασείγσιν
ἔκρυψας ὡς <μοι μὴ> χίμετλα γέγνηται.

(Tzetz. *vide sup.*)

61²_{2 0} ἐμοὶ δὲ Πλοῦτος, ἔστι γὰρ λίην τυφλός,
ἐσ τῷκι² ἐλθὼν οὐδάμ' εἶπεν· Ἰππώναξ,
δίδωμι³ <σ>οι μν<έ>ας ἀργύρ[ί]ου τριήκοντα.

(Tzetz. on Ar. *Plut.* 90 τυφλὸν δὲ τὸν Πλοῦτόν φησιν ἔξ Ἰππώνακτος τοῦτο σφετερισάμενος φησὶ γὰρ οὕτως Ἰππ. (61) καὶ πόλλα ἔτι ἄλλα δεῖλαιος γὰρ τὰς φρένας.

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

60. 1 One cod. has τὰν χλαῖναν. e.g. οὕτε κω Scaliger. 3 δασείγσιν: one cod. φησί. 4 ρίγνυται one cod.: γίγν. corr. Hoffmann. μὴ μοι codd.

61. 3 τοι codd.: σοι Bgk. ἀργυρίου codd.: corr. id. καὶ πόλλα κτλ. has falsely been given to Hippoanax: cf. καὶ πολλαχοῦ διστηνὰ τοιαυτὶ λέγει Aeschrion (fr. 1 q.v.). Those who insist on giving them to Hippoanax should read δεῖλαγος γὰρ and find a substitute for τὰς φρένας.

FRAGMENTS 59–61

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

(Lycophron wrongly uses the word ‘ slippers ’ for boots (59). ‘ Slippers ’ properly mean the felt-shoes, that is *ortaria*, worn on the feet, great-coat the *sphictorium*, and shirtlet the *epiloricum*. This Lycophron, though stealing some words from Aeschylus, while preferring Hippon., either from forgetfulness or ignorance of their sense uses them anyhow. . . . Listen to what *Hipp.* says (60). You realize that by calling them ‘ shaggy ’ he means *ortaria*. But cf. (57). Later he says (59). *Tzetzes on Lycophron.*)

- 60 To me thou gavest never (yet) great-coat
 Shaggy, a cure for ague in winter,
 Nor hid'st in carpet-slippers right shaggy
 My feet, to hinder my chillblains growing.

(See above 59 *Tzetzes.*)

- 61 But never came there Plutus, the blind one,
 Unto my house, nor spake thus : ‘ Hipponax
 Minas of silver give I thee thirty.’
 [Etcetera : for his intelligence is paltry].²

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

¹ τούτερου τοίχου is of course the inner wall by which the host sits (Hom. 1 219), and the gold is to be there since the task of the thief who digs under the walls (*τοιχωρύχος*) would thereby be rendered more difficult. Refer perhaps to this passage the word *τοιχοδιφήτωρ* = *τοιχωρύχος* cited by Hesych. ὄρταρια and σφικτ. are both late mediaeval words. I note πόδορτα and σφικτ. in Achmes the oneiromancer.

² Tzetzes, who presumably borrowed this citation from an earlier commentator, perhaps on Lycophron (1102 ?), included the last words (which are really the grammarian’s criticism of L.) in his note. Or they may be Tz.’s own criticism on Aristophanes’ peculations from Hipponax.

HIPPONAX

LATE CITATIONS

FROM UNCERTAIN BOOKS

62^{3 9 A}_{3 4} ὁ Ζεῦ πάτερ <Ζεῦ> θεῶν Ὄλυμπίων πάλμυ
 (Tzetz. on Lyc. 690 ἡ δὲ λέξις ὁ πάλμυς ἔστιν Ἰώνων καὶ
 χρῆται ταύτη Ἰππ. λέγων (62, 63).)

63^{3 9 B}_{3 5} τί μ' οὐκ ἔδωκας χρυσόν, ἀργυρού [πάλμυ];
 (Vid. supra.)

64^{3 1}_{3 6} τάπο σ' ὀλέσειεν "Αρτεμις, σὲ δ[ὲ κ][]] ὠπόλ-
 λων†,
 <σὲ δ'[>]

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

65^{3 2}_{3 7} παρ' ὁ σὺ λευκόπεπλον ἡμέρην μείνας
 πρὸς μὲν κυνήσει<s> τὸν Φλυησίων[']
 Ἐρμῆν.

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

62 <Ζεῦ> rectissime Meineke ex Archil. 88 (Bhg.). v.l.
 Ὄλ. θεῶν.

63 πάλμι] v.l. πάλμιν : see opposite.

64 δὲ κώπ.: corrected by Meineke.

65. οἱ κυνήσειν cod.: corr. Welcker. Φλυησίων['] Bhg. olim
 rectissime. Hesych. φλυησίον is (?) corrupt, for months may
 end in -ων or -εών (so perhaps -εῶν' here). Nor do they
 say ὁ Δηλίων Ἀπόλλων but ὁ Δῆλος.

FRAGMENTS 62-65

LATE CITATIONS

FROM UNCERTAIN BOOKS

62 Zeus, tsar of Gods Olympian, father

(The word 'tsar' is Ionic and used by *Hipponax* when he says (62, 63). *Tzetzes* on *Lycophron*.)

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

(See above.)

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

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

65 Whereat awaiting day of white raiment
Phlyesiary Hermes thou 'lt worship.

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

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

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

HIPPONAX

66⁴₁ ἐπ' ἄρμάτων τε καὶ Θρησκίων πώλων
λευκῶν δρούσας ἐγγὺς Ἰλίου πύργων
ἀπηναρίσθη 'Ρῆσος Αἰν[ε]ίων πάλμυς.

(Tzetz. on Posthom. 186 ὁ δὲ 'Ρῆσος Αἰνειῶν Θράκης ἦν βασιλεὺς, νιὸς Στρύμονος ἡ Ἱλιονέως καὶ Τερψιχόρης... καὶ Ἰππ. (66). On ll. 78. 1 H. καὶ ἀντὶ τῶν δασέων ψιλὰ ἐξεφῶνον ὡς ἔχει ἡ ἀρχαία Ἰωνική, ἐπιβρύκων ἀντὶ τοῦ ἐπιβρύχων, καὶ τὸ (66. 1), καὶ μεταρμόσας. Hesych. Νεαίρησιν ἵπποις τοὺς ἀπὸ Νεαίρης.

67⁴₂ κακοῖσι δώσω τὴν πολύστονον ψυχήν,
ἥν μὴ ἀποπέμψῃς ὡς τάχιστά μοι κριθέων
μέδιμνον ὡς ἂν ἄλφιτον ποιήσωμαι,
κυκεῶνα πίνων, φάρμακον πονηρ[ί]οῦσ<ι>.

(Tzetz. An. Ox. iii. 308 δέχονται καὶ τρισυλλάβους πόδας εἰς (?)
σ', πλὴν τοὺς ἀπὸ βραχείας ἀρχομένοις, τὸν χορεῖον φημί καὶ τὸν
ἀνάπαιστον ὡς ὁ Ἰππ. (69) καὶ πάλιν (so Meineke) (68).
Hesych.)

68⁴₅ Μιμνῆ, τκατωμηχανετ· μηκέτι γράψῃς
ὅφιν τριήρευς ἐν πολυζύγῳ τοίχῳ
ἀπ' ἐμβόλου φεύγοντα πρὸς κυβερνήτην·
αὕτη γὰρ ἔστασι συμφορή τε καὶ κληδὼν
τικυρτα καὶ σαβωνιτ τῷ κυβερνήτῃ 5
ἥν αὐτὸν <ό> ὕφις τιώντικνήμιον δάκητ.

(Tzetz. on Lycophron 425 "Αποθεν· τὸ πό μικρὸν γράφε.

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

67. 3 Scan πόγησωμαι or *l.* πονήσ. 4 πονηρίοις cod. : corr. Fick. ? πάσι for πίνων with ἄλφιτων in 3.

68. 1 κακῶν μοχλητά ten Brink. If a vocative, κατωμόδαρτε is near the traces, but perhaps it is a verb; e.g. κακοῦ μὴ ἔχανε or κατ' ὧν μὴ χαῖνε (Hes. καταχηνῇ) which might have degenerated into ἔχανε. γράψῃς one cod. v.l. 4 ἔστι: v.l. αὕτη. 5 vv.ll. σινωνι, δαβωνι, σαμανι. 6 vv.ll. τ' ἀνακείμενον, των τικνήμων, τῶν τι κνημένον. See Addenda.

66 On cariot and Thracian horses

All white he sallied and near¹ Troy's castles
 There was he slain tsar Aeneian Rhesus.

(Rhesus was king of the Aeneians in Thrace, son of Strymon or Eioneus and Terpsichore (66). *Tzetzes on Post-homerica*.² They used smooth consonants instead of aspirated like old Ionic souting instead of shouting, and (66. 1), and resaping. *id.* ‘Neaerean Horses’ : from Neaera. *Hesych.*)

67 To woe my weeping soul I 'll surrender

Unless at once you send me a bushel
 Of barley, wherewithal I may find me,
 By drinking groats, of all my ills respite.

(Trisyllables are allowed in the sixth foot except those beginning with a short vowel, *i.e.* ˘˘˘ and ˘˘- : *e.g.* *Hipp.* (67), and again (68). *Tzetz.* in *Cramer's Anecdota Oxoniensia*).³

68 Yearn not for mischief, Mimnes.⁴ Cease painting
 A snake upon the trireme's benched bulwarks
 Which runs from prow abaft to the helmsman.
 For this brings evil fame and fate evil,
 Thou slave of slaves and yid, to the helmsman,
 If right upon his shin [the] snake bite him.

(ἀπόθεν : write *sic* with omicron. Scribes ignorant of

¹ Read either ‘straight for’ or ‘sallied : hard by.’

² Tzetzes purloined this note from a long note by an earlier editor of Lycophron on the use of πάλμυς ‘tsar.’

³ The criticism (that κριθέων is trisyllabic) is erroneous, as erroneous as the criticism of the next citation ἀπόθεν. Nor can anyone have written δφις in 68. 6, as the snake has already been mentioned. In view of this, -τώντικνήμιον and δάκη, the verse may be an early gloss. If the steerer exposes to the snake the *back* of his leg or calf the sense of ἀντικν. in Hipp.’s time—‘shin’ or the forepart—is somewhat unsuitable. δάκη has been altered to δάκνη. Σάμορνα, “God help us,” is said to have been another name for Ephesus from its Semitic inhabitants: Schmidt on *Hesych.* s.v. Σαμορνία.

⁴ ? Mimnes thou well-bespangled.

HIPPONAX

οὐτοις (the ms.?) δὲ ἀγνοήσαντες τὸ μέτρον μέγα τοῦτο γράφουσι. σὺ δὲ τοῦτο γίγνωσκε ὅτι τὸ δασὺ ἔκτείνειν δύναται ὅτε βούλεται ὁ στιχιστὴς ἵστως τοῖς διπλοῖς ὡς... Τρῶες δ' ἐρρίγησαν ὥπας ἦδον αἰόλον ὅφιν (Hom. M 208). εἰ δὲ μείουρον τοῦτον νομίζεις ἄκουσον καὶ τῶν κατὰ Μιμῆ τοῦ ἱωγράφου χωλῶν λάμβων Ἰππωνάκτείων στίχων (68). ἵδον τοῦ ὅφις τὸ δικρόν ἐστιν ἔκταθὲν ὑπὸ τοῦ φίδασέος ὅντος. **νικύρτας**: δουλέκδουλος. Ath. vi. 267 c (cit. ten Brink) σίνδρωνα δὲ τὸν δουλέκδουλον.)

69⁵₆⁴ οὐ μοι δικαίως μοιχὸς τάλῶναι δοκεῖτ
τΚριτίης ὁ Χῖος ἐν τῷ κατωτικῷ δούλῳ

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

70⁵₄¹ δ δ' αὐτίκ' ἐλθὼν σὺν τριοῖσι μάρτυρσιν
δκου τὸν ἔρπιν ὁ σκότος καπηλεύει
ἄνθρωπον εὑρε τὴν στέγην ὄφέλλοντα—
οὐ γάρ παρῆν ὄφελμα—πυθμένι στοιβῆς.

(Tzetz. on Lycophron 579 ἔρπιν· χάλις καὶ ἔρπις ὁ οἶνος. χάλις μὲν παρὰ τὸ χαλᾶν τὴν ἴνα ἥγουν τὴν δύναμιν ἔρπις δὲ κτλ. οὕτεν καὶ οἱ Αἰγύπτιοι τὸν οἶνον ἔρπιν καλοῦσι. Ἰππωνάκτειοι δέ εἰσιν αἱ λέξεις. φησὶ γάρ (72). ἀλλαχοῦ δὲ πάλιν (70. 1-3). On 1165 ὄφελτρεύσωσι: σαρώσωσι σάρον γάρ καὶ δφελτρον καὶ δφελμα καὶ δφελμος ἡ σκοῦπα λέγεται. καὶ τοῦτο Ἰππ. φησὶν (70). On Ar. Plut. 435 (v. 2). The second verse is quoted in an older scholium on Lyc. ll.cc. Hesych. Ηέρδικος καπηλείον· χωλὸς καπηλὸς ὁ ΙΙ. ἥν. ἔνθεν ἔνιοι τὴν παροιμίαν φασὶ διαδοθῆναι.)

69. 2 mss give either κατωξ or κτωξ (*i.e.* κτωικῷ). See Bast's *Commentatio Palaeographica*, Tab. vii. 7, 8. Bgk.'s remark, 'Sunt enim iambi (sc. recti)' is inane, since Tz. quotes for trisyllables (exc. ωωω and ωω-) in the final place of choliambi. On 2 see nn.

70. I ? αἴτις. μάρτυρσιν Buttmann. 2 ὥπου only schol. Ar. Plut. v.l. σκοπὸς. 3 εύρών and ὄρῶν vv.ll.

¹ See crit. n. Bgk.'s suggestion κασωρ- is excellent. Hesychius' inane note rightly referred here by Ahrens should have provided food for thought for scholars who believe in

FRAGMENTS 68-70

metrical rules write omega. But you, gentle reader, must realize that an aspirate may at the will of the author count two letters and lengthen the previous vowel, *e.g.* ὄφις in *Homer*, *Il.* (M 208). If you think this verse ‘docked’, cf. further *Hipp.*’s choliambi attacking Mimnes the painter (68). Here you have ὄφις before φ aspirate. *Tzetzes* on *Lycophron*. *τικύρτας*: slave of slave birth. *Hesychius.*)

69 †Unjust the Chian court that condemned you
Tamquam adulter in luponari¹†

(*Tzetzes*: see on 68. *Slave*: House or a collection of women in the same place. *Hesychius.*)

70 With three to witness he returned straightway
To where the runaway his swipes peddles
And found a man who, having no besom,
Was besoming the house with a broom-stick.

‘Swipes’: booze and swipes are names for wine. The former is derived from brawn and loose, *i.e.* loosening the strength: the latter (etc.). Hence the Egyptians call wine swipes. The words are used by *Hipp.*, who says (70). Again elsewhere (70. 1-3). *Tzetzes* on *Lycophron*, 579. On 1165 commenting on the unfamiliar verb “besom” *Tz.* gives various forms for ‘sweep,’ ‘sweeping,’ and quotes all four verses. He quotes *v. 2* again on Aristophanes’ *Plutus*. They were also given by a previous critic of *Lycophron*. ‘The hostel of Perdix’: Perdix was a lame innkeeper after whom some say this proverb became traditional.² *Hesych.*)

the word μαλις and the like. As δοκεῖ is not a trisyllable with a long vowel it follows that we must end the second verse ἐν κασωρίτεω: one may therefore write (*e.g.*) with Ahrens οὐ μοι δικαῖως ὥστε μοιχὸς ἀλῶναι δοκέει Κριτίης ὁ Χῖος ἐν κ., but it is perhaps permissible to suspect that the whole is a satirical attack on Bupalus: οὐ μοι δικαῖως ἐν κρίτησι Χίουσι δοκέεις ἀλῶναι μοιχὸς ἐν κασωρίτεω. This I translate. There is a further doubt that really we may have κατωτάτῳ, a favourite word of *Tz.* in explanation, *e.g.* on Lyc. 121 ἐν τῷ τοῦ κρυπτοῦ καὶ κατωτάτον τόπου σήραγγι.

² I suggest that there was an older Perdix who gave rise to this tag if it is choliambic. The famous innkeeper (*Av.* 1292) of this name was, however, an Athenian. See Addenda.

HIPPONAX

71⁶₅⁴₆ <'Αθηνα<ίη>>
 <ι>λ<ά>σκο<μαι σ>ε καὶ με δεσπότε<ω>
 βεβροῦ
 λαχόντα λίσσομαι σε μὴ ραπίζεσθαι.

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

DOUBTFUL FRAGMENTS

72⁷₆³ τὸλιγὰ φρον<έ>ουσιν οἱ χάλιν πεπωκότες.†

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

73*⁵₂⁵₆* Ἐρμῆς δὲ Σιμώνακτος ἀκολουθήσας

(Miller, *Mél.* 19 ἀκολουθήσας (73). ἔκτάσει τοῦ ἀ· οὔτως
 Ἡρωδιανός.)

71. 1 'Αθηναὶ ita Bgk.? The word 'Αθηνᾶ is a gloss on
 the corrupt μάλις: but it is quite probable that 'Αθ. preceded.

χαῖρε

Μαλισκονισκε ms. A : κονισκελαιρε cett. χαῖρε Bgk. rightly
 explained as a gloss. μαλίς· 'Αθηνᾶ Hesych. For my
 reading cf. Ἄληθι· χαῖρε Hesych. Ο δεσποτεα βεβροῦ: corr.
 Schneidewin. The last word is glossed μα[...].οῦ: ? μαλακοῦ
 Hoffmann.

72 Very doubtful. Perhaps οἱ . . . πεπώκασιν. v.l. πεπτ-

FRAGMENTS 71-73

71

O Athéne,
I cry thee hail and beg that I gentle
Master may win, and feel not his cudgel.

(Verses of *Hipponax* with trisyllables in the penultimate feet. . . Again (71). *Tzetzes* in *Cramer's Anecdota Oxoniensia*.)

DOUBTFUL FRAGMENTS

72 †Full little wit have men who sup on booze.†

(For wine removes wits: occasionally too it induces passion as *Hipp.* says (72). *Tzetzes* on *Aristophanes' Plutus*, *Lycophron*. Also the *Etymologicum*, but without naming the author.)

73 †Hermes who followed, son of Simonax¹†

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

¹ I am inclined to think the citation spurious and post-Attic. See on *Herodas* ii. 47. I read ἀ or ὠκ.

73 If *Herodian* is to be trusted, and his authority is great, it is perhaps more likely that ὠκ is some peculiarity of Ephesian dialect, than that it is an innovation of a later writer. *Lehrs* reads Ἐρυῆς δὲ ἐστι Ιππώνακτος. But even *Herodian* may have been deceived by a false text, and ἀκολ. is far more fitted to a gloss than to any early Ionic writer. Even *Hrd.* eschews it. The real word may have taken the genitive.

HIPPONAX

74*^{6 1}_{6 4} ἀνὴρ ὅδ' ἐσπέρης καθεύδοντα
ἀπ' <ῶ>ν ἔδ<υ>σε τχλούνην.[†]

(Schol. Hom. I 539 χλούνην : οἱ μὲν ἀφριστήν χλουδεῦ γὰρ τὸ ἀφρίσειν τινες Δωριέων ἐλεγον· ἄλλοι δὲ κακοῦργον· καὶ γὰρ τῶν ἀρχαίων ιαμβοποιῶν τινα φάναι (74). Ξενοφῶντα δὲ γένος τι 'Ινδῶν φάναι τὸν χλούνην εἶναι.)

(See also Introduction and after fr. 86.)

75^{3 5}_{3 0}* See Phoenix fr. 8.

76* ἐκ πελλίδος <δὲ> τάργανον κα[ι]τηγυίης
χωλοῖσι δακτύλοισι τήτερη σπένδει
τρέμων οἴόν περ ἐν βορηῖῳ νωδός.

(Ath. 49δ c Πέλλα· . . . εἰς δὲ ἡμελγον τὸ γάλα. . . 'Ιππ.
λέγει πελλιδα (4, 5), Φοῖνιξ δὲ ὁ Κολοφώνιος ἐν τοῖς Ἰάμβοις
ἐπὶ φιάλης τίθησι λέγων οὕτως (Phoenix fr. 4). καὶ ἐν ἄλλῳ δὲ
μέρει φησίν (76). Hesych. τάργανον· δξος, Λυδοί.)

74 Dindorf may be right in placing χλούνην at the end of v. 2, or Meineke in placing it at the beginning. More probably Bgk. is right in placing χλούνης at the beginning of v. 1. 2 οὐν codd.: corr. Schnw. ἔδησε codd.: corr. Hermann.

76. 1 <δὲ> Schnw. καὶ τηγ. Ath.: corr. Porson.

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

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

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

FRAGMENTS 74-76

74 †This rogue¹ here as I was at eve sleeping
Stripped me.†

(‘Rogue’ (of a boar) : some explain as ‘foaming’ : for certain Dorians spoke of foaming as ‘roguing.’ Others as ‘villain’ : for, they say, one of the old (choliambic writers said (74). Xenophanes says that rogue was the name of a clan of Sindi.)²

75 (See Phoenix *fr.* 8.)

76 And tarragon out of a smashed paillet
With limping fingers of one hand dribbles,
A-tremble like the toothless in north wind.³

(‘Pail’: . . . into which they used to milk. . . *Hipp.* speaks of it as ‘paillet’ (4, 5). Phoenix of Colophon in his Iambi uses it of a cup, as follows (Phoenix, *fr.* 4). And in another portion of his works he says (76). *Athenaeus.* ‘Tarragon’: vinegar, a Lydian use. *Hesych.*)

are no difficulties of metre in the ascription. Every other verse in our *frr.* of Phoenix is metrically impossible for Hipp. So in *fr.* 1 v. 1, 3 ?, 6, 8 (*bis*), 9, 12, 14 (*τοῖσι*), 15, 17 (see *J. Camb. Phil.* 1927). (b) The tone is that of a virulent lampoonist, not of a plaintive cynic. (c) The misery of the sketch is accentuated if we transfer this paragraph to the ‘pail’ illustrations. (d) Hipp. certainly *used* not only *πελλίς* but also the word *τάργανον* as the gloss shows. Phoen. is not very fond of direct imitations, despite *λέκος πυρῶν frr.* 1, 2. If I am right in supposing Plut. had Hipp. in mind when writing on the ultra-poetical absurdities of the Stoics *νωδός* may also be Hipponactean. As against these arguments we may set *χωλοῖσι* (deb. *κυλλ.*) and *οἶονπερ* (deb. *δσονπ.*). (f) They are far too good and concentrated for Phoenix. Contrast his *fr.* 3. (g) What ‘other portion’?

HIPPONAX

TRIMETER OR TETRAMETER

77⁷₆⁸₉ τλαιμώσσει δέ σ<ε>ντ τὸ χεῖλος ὥσ<τ>⁹
έρωδιοῦ.

(Schol. Nicand. *Ther.* 470 μαιμώσσων: ἀντὶ τοῦ ξητῶν καὶ
όρμῶν. γράφεται δὲ καὶ λαιμώσσων ἀντὶ τοῦ πεινῶν ὡς Ἰππ. (77).
Hesych. λαιμᾶς εἰς βρῶσιν ὄρμηται.)

TETRAMETERS

78⁸₇⁹₀ λάβετέ μ<ε>ν ταιμάτι<α>, κόψω Βουπάλου
τὸν ὀφθαλμόν.

ἀμφιδέξιος γύρ είμι, κούκ ἀμαρτάνω κόπτων.

(Suid. **Βούπαλος**: ὄνομα. Ἀριστοφάνης εἰ νὴ Δι[α] <ἢδη> [τις]
τὰς γνάθους τούτων <τις ἢ> δἰς ἢ τρὶς ἔκοψεν ὥσπερ Βουπάλου,
φωνὴν ἀν οὐκ ἀν εἶχον. παρὰ τῷ Ἰππ. (78. 1). *id.* κόπτων εἰ νὴ
Δια... αὐτῶν... καὶ αὐθις (78. 1). Erotian p. 43 ἀμφιδέξιος...
ὁ δὲ Ἰπποκράτης . ἐπὶ τοῦ εὐχρήστου κατὰ ἀμφότερα τὰ μέρη ...
όμοιως δὲ καὶ ὁ Ἰππωνάξ φησίν (v. 2). Galen, *Gloss. Hippocr.*
430, *Aphorism.* xviii. 1. 148 also quote v. 2 but without
κόπτων.)

79⁷₁₃⁹ καὶ δικάζεσθαι Βίαντος τοῦ Πριηνέ<ο>s
κρέσσων

(Strabo xiv. 636, Diog. L. i. 84, Suid. s.vr. **Βίαντος**
Πριηνέως (one cod. -έος) δίκη and δικάζεσθαι.)

77 The words can easily be arranged, with slight alterations, for a tetrameter. But see n. *v.l.* λαιμᾶς σου codd.
Some om. δέ σου.

78. 1 ? τῆτε for λάβετε. μου corr. by Schnw. θαιμάτια Bgk.
for θοιμάτιον: ται. (trisyll.) Hi.-Cr. *v.l.* Βουπάλω. 2 The
fragments were connected by Bgk. καὶ οὐχ, κούχ mss.: corr.
ten Brink. Suidas was copying a lost schol. on Arist.
Lys. 360.

79 ἀ καὶ κτλ. Diog. L.: Meineke ej. πρώτως. ἀ καὶ om.
Suid. δικάσασθαι Strabo. Πριηνέως codd. omni. κρέσσον
Strabo: κρέσσων Suid.: κρεῖσσον Diog. L.

TRIMETER OR TETRAMETER

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

(‘Raving’: seeking and hastening. Some write ‘ravelling,’ meaning hungry: cf. *Hipp.* (77). *Commentator* on *Nicander's Theriaca*.)

TETRAMETERS

78 Here take my clothes, so in the eye I 'll Bupalus
pummel;

For I am ambidexterous and pummelling miss
not.²

(‘Bupalus’: a name. Aristophanes ‘In faith if some one twice or thrice the jaws of these had pummelled, as it was done to Bupalus, no voice would they have left them.’ In *Hipp.* (78. 1). *Suidas*. ‘Pummel.’ ‘In faith,’ etc. And again (78. 1). *id.* ‘Ambidexterous’: . . . Hippocrates . . uses of those whose limbs are equally efficient on both sides of the body . . . So in *Hipp.* (78. 2). *Erotian*. Also twice cited by *Galen*.)

79 Than Bias of Priene far a better judge (finding)

(*Strabo*, *Diogenes Laertius*, *Suidas* on ‘Bias of Priene’ and ‘judge.’)

¹ With the Greeks almost all diving birds and sea birds are types of gluttony. With us only the cormorant enjoys that position. Probably read τὸ σεῦ δὲ χεῖλος ὥστε ῥωδιοῦ λαιμᾶ.

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

HIPPONAX

80^s₄ μηδὲ μοιμύλ[α]λειν Λεβεδίην ἵσχαδ' ἐκ
Καμανδωλοῦ

(Sext. Emp. *adv. Math.* i. 275 Λεβεδίων γοῦν διαφερομένων πρὸς τοὺς ἀστυγέιτονας περὶ Καμανδωλοῦ ὁ γραμματικὸς τὸ Ἰππωνάκτειον παραθέμενος ἑνίκα (80). Hesych. μοιμύλλειν· θηλάζειν, ἐσθίειν.)

81^s₅ Κυπρίων <λ>έκος φαγοῦσι κάμαθουσίων
†πυρῶν†

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

82^s₁ οἱ δέ μεν ὀδόντες
<οῖ κοτ'> ἐν τοῖσι γναθοῖσι πάντες <ἐκ>-
κεκινέαται.

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

83^s₆ †εξ†. . . | τίλλοι τις αὐτοῦ τὴν τράμιν τ'
ὑποργά<ζο>ι.

(Erotian p. 124 τράμιν τὸν δρρον ὄνπερ καὶ ὑποταύριον καλοῦμεν ὡς καὶ Ἰππ. φησίν (83). μέμνηται καὶ Ἀρχίλοχος. Λυσίμαχος δὲ τὸν σφιγκτῆρα.)

80. 1 μοι μύ λαλεῖν codd.: corr. Meineke. Καμανδωδοῦ most codd. Λεβεδίην trisyll.?

81 βέκος codd. φαγοῦσι om. Eust. πυρῶν Eust.: πυρόν Strabo: ? πυρέων Hrd.; cf. ii. 80.

82 Metre restored by Ahrens. 2 <ἐκ> ten Brink. οἴ κοτ' I have inserted *metri gratia*.

83 τράμιν ὑποργάσαι cod.: <τ'> Meineke. Clearly the difference of tense is indefensible. For the alteration comp. crit. nn. on 79. I have placed the fragment here following Bgk. who suggested ἐκ <τρίχας>, but translate εξ — | κτλ. Certainly the more probable cause of corruption is the loss of a word after εξ. Meineke's ἔξακις is wholly pointless. Erotian does not quote by verses, so that a trimeter is more probable.

FRAGMENTS 80-83

80 Nor mumble figs Lebedian, from far Kaman-dolus

(When the Lebedians disputed with their neighbours over Kamandolus, the scholar won the case by citing *Hipponax'* verse (80). *Sextus Empiricus*. ‘To mumble’: chew, eat. *Hesychius*.)

81 Of Amathusian loaves a crock and Cyprian eating¹

(They say that Homer mentions together both the whole and the part. . . So do later writers: *Hipp.* (81). For the Amathusians are Cyprians. *Eustathius* on *Homer's Iliad*.)

82 But my grinders
[That once] were in my jaws have now been all of
them knock'd out.²

(‘Number’d’: . . . Ionic. . . In Hipponax (82). *Ety-mologicum Magnum*.)

83 His anus
Let some one pluck withal and knead gently.

(‘Anus’: the rump or hypotaurium: e.g. Hipp. (83). Archilochus too mentions it. Lysimachus says it is the sphincter muscle. *Erotian*.)

¹ I do not believe in the form *βέκος* in Hdt. ii. 2, in view of the ms. discrepancies and Aristophanes’ *βεκκεσέληνος*. Why *βέκος Κυπρίων*, not *Κύπριον*, and *Αμαθονσίων* not *-ιον*? And why should a Greek in Lydian territory use a Phrygian word of a Cyprian produce? *λέκος* removes these difficulties.

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

HIPPONAX

84^{2+inc.} [ά] πελα γὰρ τρυγὸς γλυκείης ἦν ἔτικτεν
ἀνθηδών.

(*Et. Gud.* 57. 33 ἀνθηδών· ἡ μέλισσα παρὰ τὸ τὰ ἀνθη
ἔ[ν]δειν (so *Et. Gen.*) ἐν αὐτῇ (*Iππ.* ἐν πρώτῃ Wilam.) (84).)

[85¹₃¹] στέφανον εἶχον κοκκυμήλων . . . καὶ
μύνθης]

(Ath. ii. 49 εἶπει δὲ πλεῖστον ἐν τῇ τῶν Δαμασκηνῶν ἐστι χώρα
τὸ κοκκύμηλον καλούμενον . . . ιδίως καλεῖται τὸ ἀκρόδρυον
Δαμασκηνόν. . . κοκκύμηλα μὲν οὖν ἐστι ταῦτα· ὅν ἄλλος
τε μέμνηται καὶ *Iππ.* (85).)

86¹⁺⁰ καὶ Διὸς κούρας Κυβῆ^βη^{η ν} καὶ
Θρ^εϊκίην Βενδῶν

(Hesych. Κυβῆ^{βη}η^{η ν} ἡ μήτηρ τῶν θεῶν . . . παρ' ὁ καὶ *Iππ.*
φησι (86)· ἄλλοι δὲ Ἀρτεμιν.)

(*Inc.* 8) διὰ δέρηντες ἔκοψε μέσσην καδ δὲ λῶπος
ἐσχισθη.

86 Cod. κοῦρος, -ηκη, -ικη: corr. Schmidt.

Inc. 8 I include here for convenience. It is attributed to Anacreon by writers on Homer, P 542. It is difficult to believe that Anacreon wrote seazons, but it is far more probable that we should read ἔσχισεν than attribute to Hippo or Aeschrion. δέρην is impossible for Hipp. or Anacreon, hence read δὲ ρῆν(α).

FRAGMENTS 84–86

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

(‘Flower-eater’: the bee because it sucks from the flowers. (Hipp.) Book I. (84). *Etymologicum Gudianum.*)

85 A garland wore of damson flower, and mint [full sweet smelling]²

(Since the ‘damson’ . . . grows in profusion in the Damascene district . . . the fruit is specially named ‘damascene.’ Hipp. among others mentions it (85). *Athenaeus.*)

86 Daughters of Zeus Cybebe hight and Thracian Bendis

(‘Cybebe’: the mother of the Gods. . . Whence Hipp. has (86). Others identify her with Artemis. *Hesychius.*)

(Inc. 8) Clave through the middle of his (nose) and rent was his mantle.³

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

² In English damson is of course derived from damascene. The Greek words differ. I have given the verse in the only form in which it approaches metre: it is still irregular and probably the attribution is mistaken. In Ionic tetrameters separate words cannot form the first two feet, and εἰχόν is improbable. See however *Journal Camb. Phil. Soc.*, 1927, p. 46. Perhaps read στέφεα μὲν . . . λα καὶ μίνθην.

³ Inc. 8 is really a plain tetrameter ‘and rent his mantle wide.’

HIPPONAX

- 87* (Anan. 4) καὶ σε πολλὸν ἀνθρώπων
 ἐγὼ φιλέω μάλιστα ναὶ μὰ τὴν κράμβην.
 (Ath. 370 b μήποτε δὲ ὁ Νίκανδρος . . . (see on 18): καὶ
 Ἀνάνιος δέ φησι (87*).)
- (Inc. 9) καὶ σαῦλα βαίνεις ἵππος ὡς κορωνίτης
 (E.M. 270. 45 διασαυλούμενος· παρὰ τὸν σαῦλον, τὸν
 τρυφερὸν καὶ ἄβρόν. Σιμωνίδης ἐν Ἰάμβοις (Inc. 9).)
- (Inc. 10) ὥσπερ ἔγχελν κατὰ γλοιοῦ
 (Ath. vii. 299 c Σιμωνίδης δ' ἐν Ἰάμβοις (Inc. 10).)

HEXAMETERS

- 89⁵_{2 7} Μοῦσά μοι Εὐρυμεδοντιάδε_{<ω>} τὴν π_{<α>}ντο-
 χάρυβδιν
 τὴν ἔγγαστριμάχαιραν, ὅσ' ἐσθίει οὐ κατὰ
 κόσμον,
 ἔννεφ' ὅπως ψηφῖδικακ_{<η>} κακὸν οἴτον ὅληται
 βουλῇ δημοσίῃ παρὰ θῖν' ἀλὸς ἀτρυγέτοιο.
 (Ath. xv. 698 b Ηολέμων δ' ἐν τῷ δωδεκάτῳ τῶν πρὸς Τίμαιον
 περὶ τῶν τὰς παρῳδίας γεγραφότων ιστορῶν τάδε γράφει . . . :
 εὐρετὴν μὲν οὖν τοῦ γένους Ἰππώνακτα φατέον τὸν Ιαμβοποιόν.
 λέγει γὰρ οὗτος ἐν τοῖς ἔξαυέτροις (89). Hesych. ἔγγαστριμάχαι-
 ραν· τὴν ἐν τῇ γαστρὶ κατατέμνουσαν.)

87* Metre forbids us to accept the attribution to Ananius. I suspect a dislocation in Ath.'s text or a misunderstanding of Lysanias. As the rhythm of the first verse is unparalleled in early Ionic writers, it may belong to Herodes.

Inc. 10 ὥσπερ γὰρ A.

89. 1 εὐρυμεδοντιάδεα: corr. Wilam. ποντοχ.: corr. Bgk. ?
 2 ὅς: corr. Kal. 3 κακῆ (om. tres codd.): corr. quis? ἔννεπ'
 inepte recentiores.

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

FRAGMENTS 87-89

87*

Beyond all men

I love thee most I swear by this cabbage.¹

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

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

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

(*Inc.* 10) Like eel on oil-scrapings²

(Simonides in his *Iambi* (*Inc.* 10). *Athenaeus.*)

HEXAMETERS

89 Eurymedontiades his wife with knife in her belly,³
Gulf of all food, sing Muse, and of all her dis-
orderly eating :

Sing that by public vote at the side of th' un-
harvested ocean

Pebbled with stones she may die, an evil death to
the evil.

(Polemon in his twelfth book of Criticisms of Timaeus dealing with parodists writes as follows: Boeotus and Euboeus . . . surpassed their predecessors. But the actual inventor of this class of poetry we must admit to have been Hipp. the writer of (choli)ambics. In his hexameters he says (89). *Athenaeus.*)

² *Inc.* 8, 9 and 10 are included here for convenience. Their true authorship is uncertain and their resemblance to Choliambi perhaps fortuitous. $\omega\sigma\pi\epsilon\rho$ (10) is probably unsound for the old Ionic. Aeschrion and Simonides are confused (6).

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

HIPPONAX

90[§]₈

τί με σκιράφοισ' ἀτιτάλλεις;

(Eust. *Od.* 1397. 26 . . . Ἀθηναῖοις οἵ καὶ ἐν ιεροῖς ἀθροιζόμενοι ἐκύβενον καὶ μάλιστα ἐν τῷ τῆς Σκιράδος Ἀθηνᾶς τῷ ἐπὶ Σκιρῷ. ἀφ' οὐ καὶ τὰ ἄλλα κυβεντήρια σκιράφεια ὠνομάζετο. ἐξ ὧν καὶ πάντα τὰ πανουργήματα διὰ τὴν ἐν σκιραφέοις ἥδισιν γίναν σκιράφοι ἐκαλοῦντο. Ἰππ. (90).)

91[§]₇ πῶς παρὰ Κυψοῦν ἥλθε

(Gramm. *Hort. Adonid.* p. 268^a οἱ δὲ "Ιωνες . . . Σαπφοῦν καὶ Λητοῦν . . . ὄμοιως καὶ παρὰ Ἰππώνακτι (91).)

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

PAPYRUS FRAGMENT

92	ηὔδα δὲ λυδίζουσα β(ασγ)ικορλαζε·	
	πυγιστὶ τὸν πυγεῶνα παρ[,	
	καί μοι τὸν ὄρχιν, τῇ σφαλ[ε	
	κ]ράδη συνηλοίησεν ωσ<τε> [φαρμάκῳ,	
	ἐ]ν τοῖς διοζίοισιν ἐμπε(δ)ωθέντι. 5	
	καὶ δὴ δυοῖσιν ἐν πόνοισι[ιν	
	ἥ τε κράδη με τούτερωθ[εν	
	ἄνωθεν ἐμπίπτουσα· κ[ώ	
	π(αρα)ψιδάζων βολβίτω [
	ωζεν δὲ λαύρη· κάνθαρο[ι δὲ	
	ἥλθον κατ' ὁσμὴν πλεῦν[ες	
	τῶν οἱ μὲν ἐμπίπτοντε[ς	
	κατέβαλον· οἱ δὲ τοὺς ὁδό[ντας ωξυνον·	
	οἱ δ' ἐμπέσοντες τάθυ(ρ)ά[τγματ' ἔγραινον	
	τοῦ Πυγέλησι [. . . 15	

(For all notes see p. 65.)

FRAGMENTS 90-92

90 Why cozenest me with thy dicings?¹

(... the Athenians who even used to assemble in temples to play dice and most of all in that of Athene Sciras in the quarter Sciron. Hence all other dicing-places were called *σκίραφεῖα*. Hence too rogueries in general were called *σκίραφοι* ‘dicings’ on account of the cheating that went on in the dicing-places. Hipp. (90). *Eustathius on Homer's Odyssey.*)

91 How unto Kypso came he

(The Ionians . . . formed the accusative of Sappho and Leto in -onn. . . . So in Hipponax <you get Kypsoun> (91). A Grammarian in the *Horn of Amalthea and Gardens of Adonis*, Aldine ed. p. 268 verso.)

¹ ‘In the quarter Sciron.’ So clearly Eust. took it: the derivation of Sciras is disputed.

PAPYRUS FRAGMENT

92 Then spoke she foreign wise : [Venez plus vite ;
Hereafter I will pluek your foul anus ;
Then with a bough [where tripped I lay kicking],
Battered my . . . s as though I were scapegoat,
Emprisoned fast in place where twain planks split.
Yes, truly was I [caught] in two evils ; 6
On one side fell the rod above on me,
[To my sore pain : below upon th' other]
Befouled my . . . dripped with fresh cow-dung.
Then stank the midden ; [numberless] beetles 10
Came at the stench [like flies in midsummer].
Whereof some shoved away as they fell on
[Perforce their neighbour] ; some their teeth
whetted ;
Some, that had fallen, first devoured th' ordure.
More than Pygelean woes did I suffer. 15

COMPARISON OF NUMBERS OF FRAGMENTS
OF HIPPONAX IN BERGK, P.L.G. AND THIS
EDITION

Bgk.	Knox	Bgk.	Knox	Bgk.	Knox
1	44 and 45	32	65	64	71
2	46	33	1	65	32
3	43	34	16	66	30
4	47	35	75	67	31
5	48	36	17	68A	34
6	49	37	18	68B	35
7	50	38	4	69	36
8	51	39	5	70A	37
9	52	40	6	70B	38
10	10	41	7	71	39
11	2 Inc. (Introd.)	42	66	72	See p. 5
12	8	43	67	73	72
13	2 Inc.	44	Inc. 4	74	69
14	53	45	33	75	Herodas v. 74
15	54	46	19	76	77
16	57	47	20	78	Inc. 5 Introd.
17	56	48	Inc. 3	79	79
18	59	49	68	80	80
19	60	50	21	81	85
20	61	51	70	82	81
21	See 57	52	22	83	78
22A	11	53	23	84	83
22B	12	54	24	85	89
23	14	55A	25	86	90
24 (inc.)	84	55B	73	87	91
25	om.	56	26	88	40
26	15	57	27	89 and 91-99	om
27	om.	58	28	90	See p. 2
28	Inc. 6	59	29	100	42A
29	Inc. 7	60	55	109	42B
30A	62	61	74	120	86
30B	63	62	82	127	42
31	64	63	9		

NOTE.—So profuse is Hesychius in glosses from Hippoanax that I venture to suggest that some of the following anonymous citations may belong to him. Some I have included as illustrations in what *might* be their approximate contexts. In addition most of the Hesychian glosses referred in German texts to Herodes are more probably due to his original.

Words in *ἰβι-*, various Lydian glosses, *ἀρναν* and other
64

FRAGMENTS AND NEW DISCOVERIES

Clazomenian glosses, Schmidt *s.v.* αὐριβάτας (Lyd. adv.), λονταρίζημα, μαστγδουπον | βασιλέα, Νεαρήσιν | ἵπποις, ὁδώδυνται, ὀμπνήγ δαιτί, τὸ πωφάταιτ, Ηέρδικος καπηλεῖον, τοιχοδιφήτωρ, τίεσκε μύθους, Τοξίου βουνός and *e.g.* τομεύονται, χατεύονται, φραδεύονται.

To complete list of addenda to Bergk's edition, I give the following fragment (Diehl addenda): Inscr. Ostrak. Berolin. 12605 ὥρος· ἐνιαυτός 'Ιππώνακτος'

πονηρὸς [] οἱ πάντας

'Ασωποδώρου παῖδα κ[]]

apparently with the sense ' wicked for all his years beyond the son of Asopodorus.'

Of certain fragments given by Bergk we may guess at metre in *fr.* 133 κύων λιμῷ | σαρκῶν, a dog gnawing In hunger, and *frr.* 110, 111 ἡ βορβορῶπις κάνασυρτόλις πόρνη, which I do not translate.

Fragment 92 was found at Oxyrrhyneus. Ed. pr. *Rivista di Fil. Class.* 1928, pp. 500 *sqq.* by G. Co[pola].

I ξι ecorr. from ξι P. 6 καιῶνται εἰς καινή. 8 πῖπται εἰς πειπτ P. Iotas subser. om P exc. βολβίτῳ (9). Accents, etc., at 2 πυγεῶντα, 3 καὶ, 4 ηλοίη, 7 ἡ and τούτερό, 8 εμπῖπτονσακ, 9 ἀξων, 10 λαύρη, 11 κατ̄ and πλεῦν, 13 ον· οιδε, 14 οιδ̄, 15 πυγέλησι, and perhaps 10 ὠξεν. Supplements v. 1 Vogliano and Lobel, v. 4 Coppola (corr. E. Lobel from ὡσπ[ερ]), v. 5 (init.) Co., v. 10 Lobel, 11, 12, and 13 (ὁδόνται) Co., v. 4 . . ποιοι Co., vv. 3, 5, 8, 13, 14 (ἐγρ. vel ἔχνανον) supplevi.

I translate v. 2 -is ἐλάκτιζον, v. 6 ἡγρεῖμην, v. 7 ἥλγυνεν, v. 9 κατησχώνθη, v. 10 τώριθμῷ, v. 11 ἡ θέρεος μνῖαι (following Co.), v. 12 ἐκ βίης ἀλλοιος. Only a few letters of the three next verses remain. In vv. 2 and 9 the sense is highly controversial. I translate παρτιλῶ σ' αῦθις and φαλῆς καινῷ (vereor ne σπέρμα legendum sit). τὰ διόδια sunt sedes (planks) τῆς λαύρης in quibus Hipponactem aut fraude (*Decameron*, ii. 5) aut easu eaptum et pronum jacentem Arete spe frustrata tamquam cinaedum (*Petron.* ch. 138) et impotentem (*Burton*, *Arabian Nights*, x. 250) contumelia punit. Nescio an cantharorum dapes et titillationes providerit mulier. βολβ. de stercore bovino tantum dici potest. In λαύρῃ ('midden') excrements omnis generis coacervantur. Pro ἀθυράγματα vid. Hesych. θυραγμ- (extra ordinem): ἀφοδεύματα.

ANANIUS

1¹ Ἀπολλον ὅς <κ>ου Δῆλον ἡ Πυθῶν' ἔχεις,
ἡ Νάξον ἡ Μίλητον ἡ θεί<η>ν Κλάρον,
ἴκ<ε>ν κα<τ>' i[ε]ρά· τῇτ Σκύθας ἀ<π>ιξέαι.

(Ar. *Ran.* 659 Dionys. (1. 1). Xanth. ἥλγησεν· οὐκ ἥκουσας;
Di. οὐκ ἔγωγ' ἐπεὶ λαμβον Ἰππώνακτος ἀνεμιμνήσκομεν. Schol.
λαμβον Ἰππ.· ως ἀλγήσας καὶ συγκεχυμένος οὐκ οἶδε τί λέγει
ἐπεὶ οὐκ Ἰππ. ἀλλ' Ἀνανίου. ἐπιφέρει δὲ ὁ Ἀνανίας αὐτῷ
(1. 2, 3).)

2² χρυσὸν λέγει Πύθερμος ως οὐδὲν τᾶλλα.

(Heraclid. Pont. (Ath. xiv. 625 c) οὗτός ἐστι Πύθερμος οὐ
μημονεῖεν Ἀνάνιος ἡ Ἰππώναξ ἐν τοῖς λάμβοις τὴν ἄλλωτ
οὕτως (2).)

1 που, θειαν, ἵκον, καθ', iερά, ἀφιξ.: corr. Meineke. 3 for
ἡ read καὶ, the usual error, 'and then you may return
home,' or better τι . . .;

2 ? χρυσοῦ. On the score of metre Ananius must be the
author. Note that Athenaeus quotes at second hand.

¹ The subject seems to be clear. It is an appeal to Apollo
who had a tendency to wander to the north. Himerius
(Or. xiv. 10) tells us (from Alcaeus) how on his birth A. was
sent on his swan-car to Delphi by Zeus to give law to the
Greeks. He immediately turned his team to the Hyper-
66

ANANIUS

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

(*Dionysus* (1. 1). *Xanthias*. It hurt. Didn't you hear?
Dionysus. Not it indeed : a verse of Hipponax I hunted
for. *Aristophanes*, *Frogs*, 659. 'Hipponax': this is said
in his pain and confusion inaccurately, since the verse is
not by Hipp. but by Ananius. The next verses are (2, 3).
Commentator on this passage.)

2 Aught else but gold is naught, saith Pythermus.

(This is the Pythermus whom Ananius or Hipponax
mentions in his iambi † . . . †² as follows (2). *Heraclides*
Ponticus quoted by *Athenaeus*.)

boreans. He spent a year there before bidding his swans
return ($\epsilon\xi\tau\pi\epsilon,\beta\omega\rho\epsilon\omega\nu\acute{\epsilon}\phi\pi\tau\alpha\sigma\theta\alpha\iota$). See Wernsdorf *ad loc.*,
J. U. Powell on Simias *fr. 1* (*Collectanea Alexandrina*,
p. 111). Clearly the address is not that made on this
occasion but merely alludes to Apollo's migratory habits.

² († . . . †) perhaps $\acute{\epsilon}\nu\acute{\alpha}\delta\acute{\eta}\lambda\omega\beta\iota\beta\lambda\iota\omega$, 'I cannot say in which
book.'

ANANIUS

3³ εἴ τις καθείρξαι χρυσὸν ἐν δόμοις τπολὺντ
καὶ σῦκα βαιὰ καὶ δύ' ἡ τρεῖς ἀνθρώπους
γνοίη <κ>όσον τὰ σῦκα τοῦ χρυσοῦ κρέσσω.

(Ath. iii. 78 d ὅτι δὲ πάντων τῶν καλουμένων ξυλίνων καρπῶν
ἀφελιμάτερά ἔστι τοῖς ἀνθρώποις τὰ σῦκα . . . (f) καὶ Ἀνάνιος
δ' ὁ ιαμβοποιὸς ἔφη (3). Stob. iv. 33 Ἰππώνακτος (3).)

4⁴ = Hippo. 87.

5⁵ ἔαρι μὲν χρόμιος ἄριστος, ἀνθίης δ' ἐν
χειμῶνι,
τῶν καλῶν δ' ὄψων ἄριστον καρὶς ἐκ συκέης
φύλλου,
ἡδὺ δ' ἐσθίειν χιμαίρης φθινοπωρισμῷ
κρεῖας,
δέλφακος δ' ὅταν τραπέειωσι καὶ πατέωσιν
ἐσθίειν.
καὶ κυνῶν αὕτη τότε⁵ ὥρη καὶ λαγῶν
κάλωπέκων.
οἵος αὐτὸς ὁ[ε]ταν θέρος τ' οὐ κῆχέται βαβρά-
ζωσιν.
εἶτα δ' ἐστὶν ἐκ θαλάσσης θύννος οὐ τκακὸντ
βρῶμα,
ἀλλὰ πᾶσιν ἰχθύεσσιν ἐμπρεπῆς ἐν μυσσωτῷ.

3. 1 -ξει codd. πολλὸν edd. But it is doubtful if Ananius ever used the verse-ending $\cup \dots$ and the right reading might be e.g. ἄλις. δόμοις is not Ionic: δόμοισ' is. 3 γνώῃ σχάσσοντας Stob.: γνοίη χ' δσῳ Ath. Both writers (see on Hipp. 75) draw ultimately, I fancy, from Lysanias on the Choliambists. This book probably contained a parallel quotation from Hipp.

5. 1 -ιας: corr. Schn. 2 (Cas.) ἐν . . . φύλλοις. ὄψων absent in some codd. 3 χιμέρης: corr. Heringa. 5 αὐ τῆμος

FRAGMENTS 3-5

3 Should any in a room enclose much gold
And a few figs and two or three mortals,
He'd learn that figs than gold are far better.

(That figs are more useful than all so-called orchard fruits . . . Ananius the iambist says (3). *Athenaeus*. Also quoted by *Stobaeus* the anthologist in his *Comparison of Wealth and Poverty*.)

4 See Hippo. 87.

5 For best in spring the salmon¹ is, in winter the mack'rel¹;
And best of dainties is the prawn that peeps from green fig-leaves,
And sweet in autumn 'tis to eat the flesh of a young kid,
And sweet to eat the flesh of pigs the autumn grapes treading.
This is the time to eat of whelps, of hares and of foxes.² 5
But mutton eat when summer comes and grass-hoppers chatter.
And then the tunny from the sea no paltry food renders,
But set in cheese-cake shineth out among other fishes.

¹ ‘Salmon,’ really umber: see Isaac Walton, *Compleat Angler* ch. vi. I avoid the familiar English “grayling,” since the date does not fit. Our mackerel is most pleasurable caught in August (in a light wind, sails reefed) off the Devon coast and eaten within an hour or two, but it keeps ill in summer.

² See Casaubon.

Meineke is prob. right: $\tauόθ'$ codd. 6 $οίος$: expl. Casaubon. $αὐτοεταν$: corr. Heringa. 7 ? for $\kappaακδν$ —e.g. $\deltaειλδν$. 8 $\epsilonμ-πρεπεῖς$ v.l. $\muνττ.$: corr. Bgk. ?

ANANIUS

βοῦς δὲ πιανθείσ, δοκέω μέν, καὶ μεσέων
νυκτῶν ἡδὺς
κῆμέρης.

10

(Ath. vii. p. 282 b ἀνθίας· κάλλιχθυς. τούτου μέμνηται
Ἐπίχαρμος ἐν Ἡβας Γάυψ (fr. 58 Kb.) καὶ σκιφίας χρόμις θ'
ὅς ἐν τῷ ἥρι καττὸν Ἀνάνιον ἵχθιῶν πάντων ἄριστος ἀνθίας δὲ
χείματι. Λέγει δὲ Ἀν. οὔτως (5).)

FRAGMENT 5

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

(‘Anthias’: beauty-fish. Mentioned by *Epicharmus* in his *Marriage of Hebe*: ‘The sword-fish and the chromis which in spring Ananius says Is best of fish, as winter brings the beauty-fish the best.’ Ananius’ words are (5). *Athenaeus.*)

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

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HERODES
MIMES AND FRAGMENTS

INTRODUCTION

THE papyrus of Herodes is in the British Museum (135).¹ The editio princeps by Kenyon dates from 1891. Rutherford's edition, based on Kenyon's proofs, was published soon after. Rutherford contributed something : but his very loose handling of the text drew violent criticisms from Nicholson (Librarian of the Bodleian, Oxford) in the *Academy*, September 26–October 31. Since then few English scholars have ventured to publish without an examination of the papyrus. Many other English critics, notably Walter Headlam and E. L. Hicks (subsequently Bishop of Lincoln), published in the same journal. In 1922 Bücheler published an edition based on a wide knowledge of classical literature, especially the more obscene Roman writers : Crusius' *Untersuchungen* appeared the same year. Crusius had spent great care on certain writers of whom Babrius was one : but his editions display a grave lack of judgement in preferring the text to the corrections, in sustaining the most obviously false readings, and in regarding Herodes as tending rather to the vulgar style than, as is the fact, to excessive artifice. His treatment of the text was honest and exceptionally careful, but he was quite devoid of palaeographical

¹ Milne, *Catalogue* 96, p. 66.

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skill. Blass was the only sound reader, always with the exception of Kenyon, who had to sustain the facts of palaeography like Athanasius against a world of heretical misreadings : and performed the task with extreme courtesy and an admirable firmness which in only one case¹ relaxed. The only flaw in Kenyon's work was that neither he nor anyone else had then any distinct idea of the proper treatment of papyri : in consequence the mounting was in places very faulty, and only lately several errors have been removed. In 1892 an edition by Herwerden appeared in *Mnemosyne* ; and in 1893 R. Meister published an edition, the interest of which lay in the view that Herodes wrote in perfectly good Ionic ; a view which can only be disproved by the number of cases (*e.g.* *αικ-*) where the true Ionic (*ᾳεικ-*) does not suit the metre. For the following years only Crusius and Headlam continued the intensive study of Herodes : Headlam with an obstinate refusal to publish a full edition when problems remained of which an accurate solution might be found ; and Crusius with a stream of editions (last 1914) which displayed a satisfaction in a quite illiterate text and conjectural supplements. Meanwhile, however, R. Herzog made some excavations in Cos, which appear to complicate the problems of Mime IV., and some valuable notes on archaeological points. In 1904 (Dr.) J. A. Nairn, headmaster of Merchant Taylor's School, published an edition embodying most previous research : the main flaw being that the editor continually accepted theories based on quite inconsistent premises. In 1922 appeared an edition of Mimes I.-VI. by Professor

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

HERODES

P. Grooneboom¹: which displays the sound taste of a widely read scholar and clear, lucid and consistent judgement. The editor wisely follows Blass and Kenyon for text, but was unable himself to contribute anything. At about the same time Headlam's complete notes were published by the Cambridge University Press with an illustrative text and what was practically an *editio princeps* of *Mime VIII.*, with the loose fragments pieced together. The main value of this edition (and, in a lesser degree, of Grooneboom's) should be to destroy the idea that Herodes was a writer who shows any relation to the ordinary speech, or that his connexions, aims, and methods are other than literary.

The following is a list of some recent work on Herodes:—

² Herodas: *The Mimes and Fragments*. With notes by Walter Headlam, Litt.D., Cambridge, 1922.

Les Mimambes d'Hérodes I-VI par P. Grooneboom, Groningue, 1922.

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

² Otto Crusius: *Die Mimamben des Herondas*. . . . Zweite Auflage . . . von Rudolf Herzog. Leipzig, 1926.

³ Articles (excluding reviews):

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

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

² With translations.

³ Mr. H. I. Bell's Bibliography of work on Papyri has been very helpful. Dr. P. Grooneboom has also sent me kind notes on recent literature.

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- A. D. Knox, *C.R.* xxxix. pp. 13 *sqq.*, *Philologus*, lxxxii.
241 *sqq.*, *Phil. Woch.*, 1926, 77 *sqq.*, *C.R.* xlvi. 163.
- A. E. Housman, *C.R.* xxxvi. 109 *sqq.* (a certain explanation of ii. 65-7).
- Kalinka (*Akad. der Wiss. in Wien Sitzb.*, 1917 Bd. 6 Abh.).
- Meerwaldt (*Mnemosyne*, liii. 393 *sqq.*).
- Radermacher (*Der Lehrer des Herondas: Sonderabsdr. aus Wien. Zeitschr. für Volkskunde*, 30, 1925).
- Vogliano (*Riv. di Fil.*, 1925, 395 *sqq.*).
- W. M. Calder, *C.R.*, xxxviii. 113 *sqq.* (a useful note on Nannakos).
- H. J. Rose, *C.Q.*, 1923, 32 *sqq.*
- J. M. Edmonds, *C.Q.*, 1925, 129 *sqq.*
- W. Vollgraff, *Mnemosyne*, 1927, p. 104.
- W. R. Halliday, *C.R.* xxxvii. 115.

Of these writings it is only necessary for immediate purposes to observe that Terzaghi (1925) makes no effort to give a correct text, and that Edmonds' notes are wholly deficient in objectivity and appear to be wanting in appreciation of the author's meaning and style. Rudolf Herzog's¹ articles are of course in a different category. Bound, in some sort, to the cartwheels of earlier Teubner editions, he has yet adopted and contributed a large number of improvements. Unfortunately on many points he retains theories of Crusius' which are obviously inadmissible: and his valuable discoveries in *Cos* have led him to take Herodes as a critic of actual life in a way which would surprise no one more than Herodes.

To return to the papyrus. It is of curious form, with few verses to the column. It dates from perhaps about A.D. 100. It is written by an untrained

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

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hand, and various errors suggest a more cursive hand for its immediate archetype. It was checked with indifferent care, the reviser writing the mark / against the left of the dubious verse and calling attention to false scansions by the usual method of placing quantitative marks on the top. The actual corrector missed many false verses even where his attention was so called. Even so there are very numerous corrections ; and apart from cases where, as so often happens, the corrections (written above or in the margin with occasional cancellation of the false letters) are themselves inaccurately placed, all corrections of every sort by whatever hand are for the better.¹ The theory that corrections to normal grammar were ever made is absurd, since it is patent that no scholar ever touched this text or any ancestor ; otherwise we might have valuable marginal notes. Long $\bar{\imath}$ is indifferently written ι or $\epsilon\iota$, and $\epsilon\iota$ is indifferently written $\epsilon\iota$ or ι or $\bar{\imath}$ or $\dot{\epsilon}\iota$. To save space I have not noticed cases in my critical apparatus. For $\chi\omega$, etc. (P) I write $\langle\kappa\rangle\omega$ without note in crit. app. And so in other erases and elisions except after prepositions : but see iv. 83, viii. 52. Similarly I have standardized the contraction $\kappa\dot{\eta}\bar{\imath}$ - for $\kappa\dot{\alpha}\dot{\iota}\dot{\epsilon}\bar{\imath}$, giving $\kappa\langle\dot{\eta}\rangle\bar{\imath}$ - where P has $\kappa\dot{\alpha}\bar{\imath}$. I have omitted to note places where P gives punctuation (by gaps), and numerous omissions of iota subscript. I give the speakers' names, which are not given by P, and note by the symbols [] in text, and < > in translation where P fails to note change of speakers (by paragraphus —). Further I have omitted to note

¹ Except at iii. 91, and vii. 104 where, in any case, the erroneous correction is by the first hand. Occasionally, as at iii. 53, the correction has miscarried.

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

The papyrus has suffered little from worms except at vii. *init.* Some damage due to incompetent handling before reaching the British Museum has been set right.

Of the Bude edition (1928 Laloy et Nairn) I have taken all the notice necessary for a student of Herodes: see the crit. nn. on ii. 15 and viii. 8. The reader should be warned that the Bude text (*e.g.* at i. 81, 82; viii. 47; ix. 8) is very inaccurate. I should have included among the list of signs omitted in my crit. app. eases (*e.g.* v. 6) where a hard verse is measured for metre by insertion of dots between feet. In iv. 70 I ought to have noted $\pi\eta\mu\alpha\tau\nu\eta$.

I

ΠΡΟΚΥΚΛΙ[Σ] Η ΜΑΣΤ(ΡΟΠ)ΟΣ

ΜΗΤΡΙΧΗ

Θ[ρέισ] (σ'), ἀράσσει τὴν θύρην τις· οὐκ ὅψει
μ[ῆ] τ[ις] παρ' ἡμέων ἐξ ἀγροικίης ἥκει;

ΘΡΕΙΣΣΑ

τ(ίς τ)[ὴν] θύρην;

ΓΤΛΛΙΣ

ἐγῶδε.

ΘΡΕΙΣΣΑ

τίς σύ; δειμαίνεις
ἀσσον προσελθεῖν;

ΓΤΛΛΙΣ

ἢν ἴδού, πάρειμ' ἀσσον.

ΘΡΕΙΣΣΑ

τίς δ' εἰ σύ;

1. θυραν^η P, suppl. R.
3. suppl. Bl.

2. μή τις Bl.

αποικίης P.

I

THE BAWD OR MATCHMAKER

(*Metriche, a respectable well-to-do lady, still young and attractive, is sitting at home with her slave Threissa in the room. A knock is heard. The season is winter. Time and (for us) place are not clearly marked. For the latter Cos is perhaps suggested. v. 56 has the clue.*)

METRICHE¹

Threissa, list, a rap at the door : go see an any of
ours be here from the estate.

THREISSA

Who knocketh ?

GYLLIS

"Tis I.

THREISSA

Who art thou ? Art afryd to come nearer ?

GYLLIS

See there : I have come nearer.

THREISSA

Who art thou ?

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

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ΓΤΛΛΙΣ

Γυλλίς, ἡ Φιλαινίδος μήτηρ. 5
ἄγγειλον ἔνδον Μητρίχῃ παρ(ε)ῦσάν με.

ΜΗΤΡΙΧΗ

κάλει. τίς ἐστιν;

ΓΤΛΛΙΣ

Γυλλίς, ἀμμί^{<η>} Γυλλίς.

ΜΗΤΡΙΧΗ

στρέψον τι, δούλη. τίς σε μοῖρ' ἔπεισ' ἐλθεῖν,
Γυλλίς, πρὸς ἡμέας; τί σὺ θε[ὸς πρὸ]ς ἀνθρώπους;
ἡδη γάρ εἰσι πέντε κου, δοκέω, (μῆνες) 10
ἔξ οὐ σε, Γυλλίς, οὐδ' ὄναρ, μὰ τὰς Μοίρας,
πρὸς τὴν θύρην ἐλθοῦσαν εἶδε τις ταύτην.

ΓΤΛΛΙΣ

μάκρην ἀποικέω, τέκνον, ἐν δὲ ταῖς λαύραις
ὅ πηλὸς ἄχρις ἴγνύων προσέστηκεν.
ἔγω δὲ δραίνω μνᾶ ὅσον τὸ γάρ γῆρας 15
ἡμέας καθέλκει κή σκιὴ παρέστηκεν.

[ΜΗΤΡΙΧΗ]

. . . ε καὶ μὴ τοῦ χρόνου καταψεύδεο.
οἴη τ' ἔτ' εἰ] γάρ, Γυλλί, <κ>ήτέρους ἄγχειν.

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

6. μητρίχη P. 7. αμμια P : corr. R. 9. π P
(i.e. παρ' corr. to προς) K. suppl. R. 10. suppl.

K. 12. ταυτην by correction from ταυτης P (K.).

15. μνι, οσον P with μνσοσον in faint small letters in margin

GYLLIS

Gyllis, mother of Philaenis. Take news to Metriché
within that I am here.

METRICHE (*hearing a woman's voice*)

Admit her. Who is it?

GYLLIS

Gyllis, nurse Gyllis.

METRICHE

To your wheel, wench. What fate, Gyllis, beguyled you to come to us? Why camest angelwise? 'Tis now, I ween, five months since any beheld you, even in fancy, come to this door, the Fates be witness.

GYLLIS

I live afar off, childe, and in the alleys the mud is knee-deep; and I can no more than a fly; for *eld* weighth upon me, and the Shadow standeth by me.

<METRICHE¹>

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

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

(J. H. Wright). 16. ημε]ας P supplied by K. from Stob. *Fl.* exvi. 18 where some codd. have v. 15 μνιοσων, μνοσων, κην for και, and παραστηκει or παρεστηκη. 17. . . .] (δ)εκαιμη P.

(so Mn.): ? ερειδε, unless νέαζε be possible. καταψευδου P.
18. suppl. by Tucker.

HERODES

ΓΤΑΛΙΣ

*σίλ(λαιν)ε· ταῦτα τῆς νεωτέρης ὥμιν
πρόσεστιν.*

МНТРИХН

ἀλλ' οὐ τοῦτο μή σε θερμήνῃ. 20

〈ΓΤΑΛΙΣ〉

ἀλλ', ὁ τέκνον, κόσον τιν' ἥδη χηραίνεις
χρόνον μόνη τρύχουσα τὴν μίαν κοίτην;
ἔξ οὖ γάρ εἰς Αἴγυπτον ἐστάλη Μάνδρις
δέκ' εἰσὶ μῆνες, κούδὲ γράμμα σοι πέμπει,
ἀλλ' ἐκλέλησται καὶ πέπωκεν ἐκ καινῆς. 25
κεῖ δ' ἐστὶν οἶκος τῆς θεοῦ· τὰ γὰρ πάντα,
ὅσσ' ἔστι κου καὶ γίνετ', ἔστ' ἐν Αἴγυπτῳ·
πλοῦτος, παλαίστρη, δύναμις, εὐδί(η), (δ)όξα,
θέαι, φιλόσοφοι, χρυσίον, νεηνίσκοι,
θεῶν ἀδελφῶν τέμενος, ὁ βασιλεὺς χρηστός, 30
Μουσῆον, οἶνος, ἄγαθὰ πάντα· ὅσ' ἂν χρῆζῃ[ς],
γυναικες, δόκοσους οὐ μὰ τὴν "(Α)ιδεω Κούρην
(ἀστέ)ρας ἐνεγκεῖν οὐραν[ὸ]ς κεκαύχηται,
τὸ δ' εἶδος οἵαι πρὸς Πάρι[ν] κο^τ, ὥρμησαν
θ(ε)αι κρι[θ]ῆναι καλλονήν—(λ)άθοιμ' αὐτάς 35
γρύξασα.] κο(i)ην οὖν τάλαιν(a) σὺ ψυχήν
ἔχουσα] θάλπεις τὸν δίφρον; κατ' οὖν λήσεις
γηρᾶσα] καί σεν τὸ ὕριον τέφρη κάψει.
πάπτη]νον ἄλλῃ κήμέρας μετάλλαξον
τ(ὸν)] ιοῦν (δ)ῦ ἥ τρεῖς, <κ>ιλαρὴ κατάστηθε 40
..... (πρ)]ὸς ἄλλοι· νηῦς μιῆς ἐπ' ἀγκύρης
οὐκ ἀσφαλῆς ὄρμ(ε)ῦ(σ)α· κεῖνος ἦν ἔλθη—

[19.] $\sigma_t N(\lambda) g^*(\nu) \in P$; suppl. by K.

νεωτερησυμῖν P.
Δικασ

23. $\mu_{\text{av}} \delta_{045}$ P.

25. $\epsilon\kappa\lambda\varepsilon\lambda\eta\sigma\tau\alpha\iota$ P, and $\kappa\alpha\psi\cdot\hat{\eta}\cdot\varsigma$ P: $\kappa\alpha\eta\varsigma$ in

〈GYLLIS〉

Jest on : 'tis the way with you merrie wives.

〈METRICHE〉

Let not this irk thee.

〈GYLLIS〉

Well, childe, how long art thou a widow, in lone-lied wearying thy sole bedde ? Since Mandris fared to Egypt 'tis ten months ne a jot sent thee. He hath forgotten thee and quaffed anew. There is the goddes house. No being nor creacioun but what is in Egypt : wealth, grounds of disport, power, climate fayr, fame, exhibiciouns, sages, gold, children, the demesne of the Brethren Gods, right noble the king, the Museum, wine, all boons man mote crave, women, 'a Hell-Maids name, more than sky vaunteth of stars, and in countenance as what [goddesses] of yore came unto Paris for deeming of their beautie, pray they hear not my prating. [With] what intendiment then warmest thy seat ? [Eld] will steal on thee and ash ¹ devour thy bloom. Spy elsewhither, and for two or three days make change of your mind, and be chearfull [once more] toward another. Ships ride [not] safely on one anchor. An He come, <thence> shall

¹ As the ash on a torch creeps over the ember.

margin.	26. κι P.	28. πα'λαιστρη P. (θα)	29. θέαι P.
31. marked as corrupt.	32. suppl. K.	33. so Hicks.	34. τηνδούψιν P with δος superscr explained by Hdl., Bl.
35. so Buech.	36. suppl. Hdl.	(e.g.) 37. suppl. R.	38. suppl. R.
ωριμὸν P.	39. suppl. Weil.	χῆμ P.	40. suppl. Bl.
χιλαρηκαταστηθεὶ P.	41. e.g. αὐτις.	καταστηθεὶ P.	42. so Hicks.

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.....] .. [...]ν[.] μηδὲ εἰς ἀναστήσῃ
 ή]μεας φίλ(η) τὸ δεῖν(a) δ' ἄγριος χείμων
] (λα), κούδὲ εἰς οἶδεν 45
 τὸ μέλλο]ν ἡμέων· ἀστατος γὰρ ἀνθρώποις
](θλη)[.]s. ἀλλὰ μήτις ἔστηκε
 σύνεγγυ[.]s] ἡμῖν;

ΜΗΤΡΙΧΗ

οὐδὲ ε[.]s.

ΓΥΛΛΙΣ

ἄκουσον δή

ἄσοι χρ[εῖ]ζουσ' ὁδ' ἔβην ἀπαγγεῖλαι·
 ὁ Ματαλ[ί]νης τῆς Παταικίου Γρύλλος,
 ὁ πέντε νικέ[ω]ν ἀθλα, παῖς μὲν ἐν Πυθοῖ,
 δὶς δ' ἐν Κορίνθῳ τοὺς ἰούλον ἀνθεῦντας,
 ἄνδρας δὲ Πί(ση) (δ)ις καθεῖλε πυκτεύσας,
 πλουτέων τὸ (καλόν), οὐδὲ κάρφος ἐκ τῆς γῆς
 κινέων, ἄθικτ[ο]s [ἐs] (Κυ)θηρίην σφρη(γ)ίς,
 ἴδων σε κ(a)θό(δ)ω (τῆς) Μίσης ἐκύμηνε 55
 τὰ σπλάγχν', ἔρω[τι] καρδίην ἀνοιστρηθείς,
 καὶ μεν οὔτε νυκτὸς οὔτ' ἐφ' ἡμέρην λείπει
 τὸ δῶμα, [τέ]κνον, ἀλλά μεν κατακλαίει
 καὶ ταταλ[ί]ζει καὶ ποθέων ἀποθνήσκει. 60
 ἀλλ', ὁ τέκνον μοι Μητρίχη, μίαν ταύτην
 ἀμαρτίην δὸς (τῇ) θεῷ· κατάρτησον
 σαυτήν, τὸ [γ]ῆρας μὴ λάθη σε πρόσβλεψαν.

43. e.g. τέθνηκεν· (R.) οὐκον. 44. φίλη· τὸ δεῖνa Bell,
 Nairn. I conjecture and translate 'φιλεῖ τόδ' εἰν'. ὁ δὲ.
 45. e.g. [(σε)]ει χαμαὶ τὰ φύλ]α. 46.]ημεων P: τὸ μέλλον
 αιθρωποις Buech., W.H., and others. 47. e.g. ζοὴ (Cr.) γενέθλησ' with

none raise us again, deere. †So runs the world.† The wild winter [shakes down the leav]es, and none of us conneth [what will be]: for [life] is unstable to the [generaeiou]ns of man. But say an any be hard by.

METRICHE

None.¹

GYLLIS

Hear then the newes whereof I wolde come here messenger. Gryllos, son of Mataline, woman of Pataikios, victor of five prizes, as boy at Pytho, twice at Corinth over downy youth, while twice at Pisa in boxing he overwent his rival men, of fair wealth, moving no mote from ground, seal untouched to Cytherea—he at the Descent of Misé set eyne on thee, and his harte was stung with passion, and his entrayles swollen: night and day long he quitteth not my house, childe, but weepeth over me, calling me fond names, and of yearning perdy dyeth. But childe Metriche, prithee, this one errour grant to the goddes: devote thyself to her,² lest eld espy

¹ 'None' is said by M., but the changes of speaker are marked only by spaces.

² Understand ἐξ αὐτῆς: so Grooneboom. One might compare Michael Psellus (p. 244, 34 Sathas) ἐπειδὴ προσηλωμένην εἶδον τῇ θεῷ καὶ οἷον ἐξηρτημένην (which normally takes genitive or ἐκ . . .).

ἀνθρώπων. εστηκεν P, a mark of error prefixed: ν is cancelled before completion. 48. read and supplied by

Nicholson: ημων^υ P. 49. supp. Hardie. 50. Μᾶτακ P. φ

γυλλος P, corrected in margin. 54. καλόν Hicks: καρπος P. 55. suppl. Nicholson. 56. καθόδω and μίσης P.

57. suppl. Hicks, Hdl. 59. suppl. K. 60. τὰτάλιζει P. 61. μητριχη P. 63. suppl. K.

HERODES

καὶ δοιὰ πρήξεις· ἡδέω[ν] (τεύ)[ξ]ει (κα)[ί σοι
δοθήσεται τι μέζον ἢ δοκεῖς· σκέψαι,
πείσθητί μεν φιλέω σε, ναὶ μὰ τὰς Μοίρας.

65

ΜΗΤΡΙΧΗ

Γυλλί, τὰ λευκὰ τῶν τριχῶν ἀπαμβλύνει
τὸν νοῦν· μὰ τὴν γὰρ Μάνδριος κα[τ]άπλωσιν
καὶ τὴν φίλην Δήμητρα ταῦτ' ἐγὼ 'ξ ἄλλης
γυναικὸς οὐκ ἀν ἡδέως ἐπήκου(σ)α, 70
χωλὴν δ' ἀείδειν χώλ' ἀν ἔξεπαιδευσα
καὶ τῆς θύρης τὸν οὐδὸν ἐχθρὸν ἥγεῖσθαι.
σὺ δ' αὖτις ἔσ με<υ> μηδὲ ἔν<α> φίλη τοῖον
φέρουσα χώρει μῆθον· (όν) (δ)ἐ γρήαι(σ)<ι>
πρέπει γυναιξὶν ταῖς νέαις ἀπάγγελλε. 75
τὴν Πυθέω δὲ Μητρίχην ἔα θάλπειν
τὸν δίφρον· οὐ γὰρ ἔ<γ>γελᾶ τις εἰς Μάνδριν.
ἄλλ' οὐχὶ τούτων, φασί, τῶν λόγων Γυλλίς
δεῖται· Θρέϊσσα τὴν μελαινίδ' ἔκτ[ρ]ιψον
(κή)κτημόρους τρεῖς ἐγχέ(α)[σα τ](οῦ ἀ)κρήτου 80
καὶ ὕδωρ ἐπιστάξασα δὸς πιεῖ[ν].

ΓΥΛΛΙΣ

$\kappa(a\lambda)\hat{\omega}(s)$.

ΜΗΤΡΙΧΗ

τῆ, Γυλλί, πῖθι.

64. δοια P: expl. Hdl.: suppl. Hdl., F.D. (*καὶ σοι*).
65. σκέψαι P (? such marks after *i* are often accidental; cf. viii. 24 *αμφι* in Nairn's facs.). 65-66. a change of speakers
wrongly marked but cancelled. 67. β of *απαμβλύνει* ex
correctura. γυναι for Γυλλί Stob. Fl. exvi. 24. 71. χωλον^a
88

thee ere thou wot. Twain ends shalt thou win :
 thou shalt have joyaunce and gifts beyond thy fancy.
 Think on't, be of my persuasioun. 'A Fates name
 thy friend am I.

METRICHE

Gyllis, white hair blunteth wit : for, by Mandris return and Demeter deare, had other woman spoken so, I had not heard her out, but made her as lame as her lays, and hate the threshold of my door. But thou, deare, come thou never again to my house with sike tale : tell girls what semeth old women ; but let Metriché, childe of Pytheas, warm her seat ; for none scoffeth at Mandris. But, 'tis said, 'tis not words whereof Gyllis hath need : so Threissa, scour out the chalice and pour in three noggins of neat wine.

GYLLIS

That is well.¹

<METRICHE>

There, Gyllis, drink.

¹ • When ! ' see Appendix.

- | | | |
|--|--|---|
| P. | 73. corr. Buecheler ($\mu\varepsilon$ P), and Cr. ($\epsilon\nu$ P). | 76. π
$\tauον διφρον$ |
| ex δi P. | 77. $\muητριχην$ P. $\muητρι$ cancelled. | $\muανδριν$ P. |
| $\epsilon\nuγελαι$ P. | 78. $ουδε$ P. χ^{ϵ} $\phiυσει$ P. | 79. in margin α |
| $\kappaυλ \gamma(\epsilon)$ (κυλικων γέρος εύτελέσ Edmonds). | 80. suppl. Hdl., Cr. | 81. $\kappaαλως$ Alexis fr. 230. After ν there must have been a large space. The change of speaker is marked here only. |

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ΓΤΛΛΙΣ

δέξοντος οὐ [] (πον) [. .
πείσουσά σ' ἥλθον, ἀλλ' ἔ(κ)[ητι] (τ)ῶν ἵ(ρ)ῶν,
ῶν οὕνεκέν μοι—

ΜΗΤΡΙΧΗ

Γυλλί, ωνα[.
οσσοῦ γένοιτο.

ΓΤΛΛΙΣ

μᾶ, (τ)έκνον (π)[.] 85
ἥδυς γε, ναὶ Δήμητ[ρ]α, Μη[τρί](χ)[η]· τού[τ]ου
ἥδίον' οἶνον Γυλλίς οὐ πέ[π]ω(κέν) [κ](ω).
σὺ δ' εὐτύχει μοι, τέκνον, ἀσ[φα](λ)ίζ[ο]ν [δέ]
σαυτήν· ἐμοὶ δὲ Μυρτάλη τε κ[αὶ] (Σί)μη
νέαι μένοιεν, ἔστ' ἀν ἐμπνέ[η] Γυλλίς. 90

82. δέξον P corr. by Meister. e.g. οὐ [σ]πεῖσαι
σπον[δήν] (i.e. to give me a drink). 83. suppl. Cr.
84. distinx. No Greek ever said ὠναό μοι 'you got from
me.' For the break compare vi. 15, iii. 58, 88, v. 73:
see pp. 177 *sqq.*: also Addenda, p. 354. Perhaps ὠναγής

〈GYLLIS〉

Give it me : I came not here to persuade thee
 [to spill liquor] but for holy rites¹ sake, wherefore
 my—

〈METRICHE〉

Gyllis, let yon mucky man [drub] his own.

〈GYLLIS〉

La ! childe, [I am past that]. Good 'a Demeter's name, Metriché : better wine than this Gyllis ne'er drank. But fare thee well, childe, and hold thyself in gard ; but may my Myrtale and Simé remain young while Gyllis hath breath in nostrils.

¹ The rites in v. 56.

ἴσχοι ὕστερον οὐ γένοιτο (ii. 83).

μᾶ P.

At 85 e.g. *παρήβηκα*.

86. suppl. Milne.

87. so Bl., al.: *ηδέτον* P.

88. suppl. Hdl. after Buech.

89. *σαυτην* by correction

from *ταυτην* P: suppl. Nicholson, Buech.

II

ΠΟΡΝΟΒΟΣΚΟΣ

ΒΑΤΤΑΡΟΣ

ἄνδρες δικασταί, τῆς γενῆς μ[ἐν] οὐκ ἐστέ
ἡμέων κριταὶ δήκουθεν οὐδὲ [τ]ῆς δόξης,
οὐδ' εἰ Θαλῆς μὲν οὗτος ἀξίην τ[ὴν] νηῦν
ἔχει ταλάντων πέντ', ἐγὼ δὲ μ[ηδέ] ἄρτους,
....] (ὑ)περέξει Βάτταρόν [τι π]ημ[ήν]ας. 5
πολλο] (ὑ γε) καὶ (δεῦ)· [τ]ώλυκὸν γὰρ [ἄν] κλαύσαι
... Κ] (αρ)ίη (γ') ὅμαστος ἢ ἀστέων χώρη.
.... ος μέτοι(κός) ἐστι τῆς [πόλιος κήγω,
καὶ ζ] (ῶμεν) οὐχ ὡς βουλ(ό)[με<σ>]θ', ἀλλ' ὡς ἡμέας
ό καὶ ρὸς ἔλκει. προστάτην [ἔχ]ει Μέννην 10
ἐγὼ δ' Ἀριστοφ]ῶντα· πὺξ [νε]νίκηκεν
Μέννης, ('Αριστοφῶν δὲ κ[ῆπι] νῦν ἄγχει.
κεὶ μ]ή ἐστ' ἀληθέα ταῦτα, το[ῦ ή](λ)ίου δύντος

1. ἐστε P : suppl. by K. 2. suppl. by K. 3. /ονδ
P, whence τ[ην] νηυ: explained by Bl. 4. εχει P who
started to write ειχ. μ[η]δαρτους P : suppl. by Cr. 5. e.g.
νομοῦ. [τι π]ημ[ήν]ας suppl. by Nicholson, Bl. 6 sqq.
first spaces missing with the two halves correctly mounted of
five letters narrowing to three. 6. πολλο] suppl. Mn.
γε καὶ δι legi. [τ]ώλυκον and [ἄν] C.E. *errata*. 7. so
Mn.: γ' ego : ην Bl. fin. supplevi dubitanter: vid. n.
8. e.g. (κ)ούτος Cr. μέτοικος F.D. (rightly Mn.). Rest K.:
... λεω P. 9. suppl. Hdl., Cr. (init.). ήμεας P. Before
92

II

THE BROTHEL-KEEPER

(*A court of law, nominally in Cos. Battaros, a villainous old rogue shoddily clad, addresses the jury. One of his protégées, whom he alleges to have been assaulted by the defendant Thales, is present.*)

BATTAROS

Gentlemen of the jury ye wot ye are no judges of our lineage nor renown: nor an Thales here hath a ship worth five talents, and I lack loaves, shall he [therefore] do Battaros a hurt and hold mastery of law. Nay, far from it. Salt tears should he weep, if Carian isle be a land of cities that are united into one city.¹ For I am in this city as he—an alien. We live not as we wolde but as needs drive us. His patron is Aristophon, Mennes mine. Mennes has won boxing bouts: Aristophon can still hug. An this be not true, sirs, let him come out at

¹ *Kapία* or *Kapίς*=*Kῶς*, St. Byz. *s.vv.* For the end compare Nairn's introduction, p. xix., Diod. Sic. xv. 76, *C.R.* xlvi. 163.

αλλ a ḥ deleted. 10. suppl. Stadtmueller. [ε(χ)]ει P
 (so Mn.) with νέμετν in margin, the ν being presumably a
 slip. 11. suppl. Cr. and K. (νε). 12. suppl. Cr.
 and Buech.(ητι). 13. suppl. Bl. (init.), K. fin.

HERODES

ἐξε(λ)θε(τω) [χ]ων, ἄνδρες, [ῆν] (ε)χ(ει) χλαῖναν·
 . . . γνώσε<τ>, οἵω προστάτ[η τ]εθώρ(ηγ)μαι. 15
 ἐρεῖ τ](ά)χ' (ν)[μῖ]ν “ἐξ” Ακης ἐλή[λου]θα
 πυρ]ούς ἄγ(ω)ν κῆστησα (τ)ὴν κακὴν λιμόν,”
 ἐγὼ δ(ε) (πόρ)νας ἐκ Τύρου· τί τῷ δήμῳ
 ; δ]ωρεὴν γὰρ οὕθ’ οὗτος πυρούς
 δίδωσ’ ἀλή]θειν οὔτ’ ἐγὼ πάλιν κείνην. 20
 εὶ δ’ οὕνεκεν πλεῖ τὴν θάλασσαν ἥ χλαῖναν
 ἔχει τριῶν μνέων Ἀττικῶν, ἐγὼ δ’ οἰκέω
 ἐν γῇ τρίβωνα καὶ ἀσκέρας σαπρὰς ἔλκων,
 βίῃ τιν’ ἄξει τῶν ἐμῶν ἔμ’ οὐ πείσας,
 καὶ ταῦτα νυκτός, οἶχε<τ> ἥμιν ἥ ἀλεωρή 25
 τῆς πόλιος, ἄνδρες, κ<ἡ>φ’ ὅτῳ σεμνύνεσθε,
 τὴν αὐτονομίην ὑμέων Θαλῆς λύσει.
 ὃν χρῆν <έ>αυτὸν ὅστις ἐστὶ κ<ἡ>κ ποίου
 πηλοῦ πεφύρητ’ εἰδότ’ ὡς ἐγὼ ζώειν
 τῶν δημοτέων φρίσσοντα καὶ τὸν ἥκιστον. 30
 νῦν δ’ οἱ μὲν ἔόντες τῆς πόλιος καλυπτῆρες
 καὶ τῇ γενῇ φυσῶντες οὐκ ἵσον τούτῳ
 πρὸς τοὺς νόμους βλέπουσι κήμε τὸν ξεῖνον
 οὐδεὶς πολίτης ἡλόγησεν οὐδ’ ἥλθεν
 πρὸς τὰς θύρας μεν νυκτὸς οὐδ’ ἔχων δᾶδας 35
 τὴν (ο)ἰκίην ὑφῆ[ψ]εν οὐδὲ τῶν πορνέων
 β[ῆ]η λαβὼν οἶχωκεν· ἀλλ’ ὁ Φρὺξ οὗτος
 ὁ νῦν Θαλῆς ἔών, πρόσθε δ’, ἄνδρες, Ἀρτίμης,
 (ἄ)παντα ταῦτ’ ἐπρηξε κούκ έπηδέσθη
 οὕτε νόμον οὕτε προστάτην οὔτ’ ἄρχοντα. 40
 καίτοι λαβών μοι γραμματεῦ τῆς αἰκείης
 τὸν νόμον ἄνειπε, καὶ σὺ τὴν ὄπὴν βῆσον
 τῆς κλεψύδρης, βέλτιστε, μέχρις οὐ εἴπη,

14. init. suppl. Cr. [χ]ων supplevi (or [εχ] Mn.).
 fin. nescioquis. 15. Legi et εῦ supplevi (contra Hdl.)

sun wane in that cloke he weareth, and he shall know what kind of patron is my habergeon. Perchance he will tell you 'From Aere came I with cargo of wheat and allayed the curst famine.' Aye but I have brought giglots from Tyre. What is that to the folk? Neither giveth he wheat free to grind, nor give I her so. But an he claim, for that he sayle the sea or be digit in a cloke worth three Attic minae, while I live ashore trayling my ragged shoon—an he claim therefore to take amaine of mine sans mendes made, aye and by night, then gone is the saufgard of the city, and your pride of self-rule by Thales fordone. Nay he should know who he is and of what clay mingled, and live as do I, in awe of the least of his townsfolk: but in fact those who be top-tiles of the city, and puffed of lineage far more than he, these look to the laws, and no citizen ere wronged me the straunger nor came of night to my doors, nor with torches flamed my habitaunce, nor took of my giglots amaine: but this Phrygian, now Thales hight, but once Artimmes did this all sans hede of law or governour or ruler. Now sir clerke, take and read me the law of batterie, and thou, sir, stop the hole of the water-clocke till he end his

p. 75 and crit. app., unde κεν Edmonds; ut suum profert Nairn! Melius e.g. καὶ 16. init. Cr. Fin. Blass. 17. init. Cr. κήστηστα P with τ deleted. (τ) vel [τ]ην me iudice P. 18. suppl. Hdl. 19. suppl. Hicks. Init. e.g. τοῦτ' ἔστι Hdl. 20. suppl. Hdl., Bl. κ(ω)ῆν P. Can the accent be misplaced and point to οὐτ εγω(γε) αλεῖν κυνην in the original? 24. ἐμ' P. 28. εχρην P, corr. Blass. 29. ξωην P: ex compendio ξω̄ ortum (cf. Philol. 1925 Bd. 3-4). 36. (ο)κιαν P. 38. After εων an α cancelled P. 43. I translate (ἀ)νείπη Herwerden.

HERODES

†μὴ πρός τε κυσὸς φῆσι τ<κ>ώ τάπης ἥμīν,
τὸ τοῦ λόγου δὴ τοῦτο, λη̄ῆς κύρσῃ.

45

ΓΡΑΜΜΑΤΕΥΣ

ἐπὴν δ' ἐλεύθερός τις αἰκίσῃ δούλην
ἢ ἔκὼν ἐπίσπη, τῆς δίκης τὸ τίμημα
διπλοῦν τελείτω.

ΒΑΤΤΑΡΟΣ

ταῦτ' ἔγραψε Χαιρώνδης,
ἄνδρες δικασταί, καὶ οὐχὶ Βάτταρος χρήζων
Θαλῆν μετελθεῖν. ἦν θύρην δέ τις κόψῃ, 50
μ(ν)ῆν τινέτω, φ<ήσ'>· ἦν δὲ πὺξ ἀλοιήσῃ
ἄλλ]ην πάλι μνῆν. ἦν δὲ τὰ οἰκι' ἐμπρήσῃ
ἢ ὅρους ὑπερβῆ, χιλίας τὸ τίμημα
᷂(ν)ειμε, κὴν βλάψῃ τι, διπλόν τίνειν.
ῳ[κ]ει πόλιν γάρ, ὁ Θαλῆς, σὺ δ' οὐκ οἰσθας 55
οῦ[τ]ε πόλιν οὕτε πῶς πόλις διοικεῖται,
ο[ἰ](κ)[εῖ]ς δὲ σήμερον μὲν ἐν Βρικινδήροις
ἐ(χ)θὲς δ' ἐν Ἀβδήροισιν, αὔριον δ' ἦν σοι
ν[α](ῦ)λον διδοῦ τις, ἐς Φασηλίδα πλώσῃ.
ἐ(γ)ὼ δ' ὕκως ἄν μὴ μακρηγορέων ὑμέας, 60
ἄνδρες δικασταί, τῇ παροιμίῃ τρύχω,
πέπονθα πρὸς Θάλητος ὅσσα κήμ πίσσῃ
μῦς· πὺξ ἐπλήγην, ἡ θύρη κατήρακται
τῆς οἰκίης μευ, τῆς τελέω τρίτην μισθόν,
τὰ ὑπέρθυρ' ὄπτα. δεῦρο, Μυρτάλη, καὶ σύ· 65
δεῖξον σεωυτὴν πᾶσι· μηδέν' αἰσχύνευ.
νόμιζε τούτους οὖ[σ] ὄρῆς δικάζοντας
πατέρας ἀδελφοὺς ἐμβλέπειν. ὄρητ', ἄνδρες,

44. Corrupt: see Hdl.: I suggest 'πρόετε' κυσὸς φῆσι.
οἱ λόγοι huiusmodi fuerit. Venator post immodicam fierum
96

reading, lest, as the saw goeth, arse ery 'shoot' and sheets bag the spoyle.

CLERK

An a freeman assault a slave, or follow her of malintent, let him pay double the assessment.

BATTAROS

So wrote Chaerondes, gentlemen of the jury, not Battaros with intent to prosecute Thales. "An one batter the dore, let him pay a mina ; an he pommel with his fist, another mina ; an he burn the habit-aunce, or trespass, a thousand minae is the price set, and an he injure aught, restore double. For Chaerondes was aedifying a city, Thales, but thou knowest not city, nor how a city be aedified, but livest to-day in Bricindéra, yesterday in Abdēra, and on the morn, an any give thee his fare, thou wilt sayl to Phaselis. But I, leaste in long speche, gentlemen of the jury, I frett you with my saws, I have been so entreated by Thales as mouse in pitch : I was smot with fists, the dore of my house, wherefore I pay a third as rent, is broken down, the lintell brent. Come hither Myrtale : shew thyself to all : be shamefast toward none : think, in this jury thou seest, that thou beholdest fathers and brethren. See,

immaturorum cenam visus est audire consocios clamantes.

Cf. Philogelos 243 45. ληῆς P. 49. βατταῶς P.
 51. *sqq. suppl. K.* φησιν P. 57. βρικινδήροις P.
 59. πλωση̄ P. 61. I translate τῆ̄ς παροιμίη̄ς Blass.
 62. καπισση̄ P. 64. μισθον P corr. from μοῖραν. 67. οραῑ P.

HERODES

τὰ τίλματ' αὐτῆς καὶ κάτωθε κάνωθεν
 ὡς λεῖα ταῦτ' ἔτιλλεν ὥναγῆς οὗτος, 70
 ὅ<τ> εἰλκεν αὐτὴν κ<ἢ>βιάζετ'—ῳ Γῆρας,
 σοὶ θυέτω ἐπ[εὶ] τὸ αἷμ' ἀν ἐξεφύσησεν
 ὥσπερ Φίλι[ππ]ος ἐν Σάμῳ κοτ' ὁ Βρε<ῦ>κος.
 γελᾶς; κίν[αι]δός εἰμι καὶ οὐκ ἀπαρνεῦμαι
 καὶ Βάτταρός μοι τοῦνομ' ἔστι <κ>ώ πάππος 75
 ἦν μοι Σισυ(μ)βρᾶς <κ>ώ πατήρ Σισυμβρίσκος,
 κῆπορνοβόσ[κ]ευν πάντες, ἀλλ' ἔκητ' ἀλκῆς
 θαρσέων λέ[ον]θ'[ὶλλ]οιμ' ἄν, εἰ Θαλῆς εἴητι.
 ἐρᾶς σὺ μὲν ἵσως Μυρτάλης· οὐδὲν δεινόν· 80
 ἐγὼ δὲ πυρέων· ταῦτα δοὺς ἐκεῖν' ἔξεις.
 ἢ νὴ Δῖ, εἴ σεν θ(ά)λπεταί τι τῶν ἔνδον
 ἔμβυστον εἰς τὴν χεῖρα Βαττάρω τιμήν,
 καύτὸς τὰ σαυτοῦ θλῆ λαβὼν ὅκως χρήζεις.
 ἐν δ' ἔστιν, ἄνδρες—ταῦτα μὲν γάρ εἴρηται
 πρὸς τοῦτον—ύμεις δ' ὡς ἀμαρτύρων εὔντων 85
 γνώμη δικαίη τὴν κρίσιν διαιτᾶτε.
 ἦν δ' οἶον ἐσ τὰ δοῦλα σώματα σπεύδῃ
 κῆς βάσανον αἰτῆ, προσδίδωμι κ<ἢ>μαυτόν.
 λαβών, Θαλῆ, στρέβλου με· μοῦνον ἡ τιμή
 ἐν τῷ μέσῳ ἔστω· ταῦτα τρυτάνη Μίνως 90
 οὐκ ἄν δικάζων βέλτιον διήτησε.
 τὸ λοιπόν, ἄνδρες, μὴ δοκεῖτε τὴν ψῆφον
 τῷ πορνοβοσκῷ Βαττάρω φέρειν, ἀλλά
 ἅπασι τοῖς οἰκεῦσι τὴν πόλιν ξείνοις.

69. κατωθεν P (*v* deleted) 70. λῖα P. ὥναγης P.
 73. Φιλιππος can hardly be right but the correction above
 ππ is unfortunately illegible. ποτ (κ superscr.) and βρεγκος
 (νθ)

P : corr. Hdl. 76. βρίσκος P. 78. λε(ων)[.]οιμαν

P (teste Milne). Perhaps in λέοντ' ἵλλοιμ' ἄν (cf. Hom. λ 573) the second word was read as <ε>ἴμ' οἵμ' ἄν and hence λέων

sirs, round about her smoothness, how smooth was this pluckt by this mucky man when he raunched and shent her.—Eld, let him render thankoffering to thee : els had he spat forth his blood, as did once Philip the Locust in Samos. Dost laugh ? I am a Boye, I denay not—and my grandsire was Patchouli hight, and my sire Patchouletto, and panders were they all : but for prowes wolde I chivy a lion, were I as Thales. You lust after Myrtale perchance ; small matter that ; and I, after loaven : give one and thou shalt get the other. Or els 'a god's name, an thou be inly warmed, stuff the price into Boye Battaros his hand, and take thine own and drub thine own to thy desire. One thing, sirs—for this has been said unto him—do ye sirs, since witnes is there none, rule your sentence by aequitie. And, an he will merely assay the bodys of slaves and call unto torture, lo ! I offer mine own self freely : take me Thales and torture me : only let the price be in the midst : no better ruling could Minos himself have made were he judge here with his balaunce. For the rest, sirs, deme not that ye give vote for Battaros the pandar but for all the straungers

arose. The false breathing ($\epsilon\bar{\imath}\lambda\cdot$, $\bar{\imath}\lambda\lambda\cdot$) is fairly common. Ap. Rhod. ii. 27; Ruhnk. on Timaeus *Lex. Plat.* 80^b. Fin.: $\bar{\imath}\eta$ P., $\epsilon\bar{\imath}\eta\nu$ Kaibe; see Grooneboom's crit. n. which is very sound.

79. $\sigma\sigma$ superscribed. P here and 83 (fin.) most falsely gives a change of speaker ! 80. $\pi\psi\rho\epsilon\omega\nu$ auctor non scriba. 82. $\iota\omega\tau\iota\mu\eta\tau\iota$ P. 83. $\theta\lambda\hat{\eta}$ P. $\tau\alpha\sigma$, $\alpha\tau\tau\alpha$ P (, deleted). Mark of corruption cancelled.

84. $\epsilon\bar{\imath}\delta\epsilon\tau\iota\sigma$ P, the last σ being deleted. $\dot{\epsilon}\sigma\tau'$ $\dot{\epsilon}\tau'$ Herw., which I translate. 85. $\alpha\bar{\nu}\delta\rho\bar{\rho}\bar{\alpha}s$ P. 87. $\bar{o}\bar{\iota}\bar{o}\bar{\nu}$ (not $\bar{o}\bar{\iota}\bar{o}\bar{\nu}$) Rutherford.

HERODES

νῦν δείξε^τ’ ἡ Κῶς κώ Μέροψ κόσον δραίνει, 95
κ>ώ Θεσσαλὸς τίν’ εἶχε <κ>ήρακλῆς δόξαν,
<κ>ώσκληπιὸς κῶς ἥλθεν ἐνθάδ’ ἐκ Τρίκκης,
κῆτικτε Λητοῦν ὅδε τεῦ χάριν Φοίβη.
ταῦτα σκοπεῦντες πάντα τὴν δίκην ὀρθῆ
γνώμη κυβερνᾶτ’, ὡς ὁ Φρὺξ τὰ νῦν ὑμῖν 100
πληγεὶς ἀμείνων ἔσσετ’, εἴ τι μὴ ψεῦδος
ἐκ τῶν παλαιῶν ἡ παροιμίη βράζει.

95. δίξεθηκώς P. 96. εἰχεν^χ P. 97. κῶς P.
98. κῆτικτε, λητοῦν and τεῦ. Post φοιβη punctum P.
102. βαζει P: ? l. κράζει.

within your gates. Now shall ye prove Cos and Merops their puissaunce, and Thessalus and Herenles their glorie, and with what intencioun Aesculapius came hither from Tricca, and wherefore 'twas here that Phoebe bare Leto. Think on all these thynges and steer justice by aequity, sin now this Phrygian ye will find better for his beating, an out of ages past yon saw spit¹ sooth.

¹ Like the sea. Herodes is thinking of such phrases as *ἐξηρυγεις* Callim. p. 32 Pfeiffer, *ἐξερύγη* (ita legendum) *fr.* 67 Schneider.

III

ΔΙΔΑΣΚΑΛΟΣ

ΜΗΤΡΟΤΙΜΗ

Οὗτω τί σοι δοίησαν αἱ φίλαι Μοῦσαι,
Λαμπρίσκε, τερπνὸν τῆς ζοῆς τ' ἐπαυρέσθαι—
τοῦτον κατ' ὥμου δεῖρον, ἄχρις ἡ ψυχή
αὐτοῦ ἐπὶ χειλέων μοῦνον ἡ κακὴ λειφθῇ.
ἐκ μεν ταλαίνης τὴν στέγην πεπόρθηκεν 5
χαλκίνδα παίζων· καὶ γάρ οὐδ' ἀπαρκεῦσιν
αἱ ἀστραγάλαι, Λαμπρίσκε, συμφορῆς δ' ἥδη
όρμῃ ἐπὶ μέζον. κοῦ μὲν ἡ θύρη κεῖται
τοῦ γραμματιστέω καὶ τριηκὰς ἡ πικρή
τὸν μισθὸν αἰτεῖ κῆν τὰ Ναννάκου κλαύσω, 10
οὐκ ἄν ταχέως λέξειε· τὴν γε μὴν παίστρην,
ὅκουπερ οἰκίζουσιν οἵ τε προύνεικοι
κοί δρηπέται, σάφ' οἶδε κήτερῳ δεῖξαι.
κή μὲν τάλαινα δέλτος, ἦν ἐγὼ κάμνω 15
κηροῦσ' ἔκάστου μηνός, ὄρφανὴ κεῖται
πρὸ τῆς χαμεύνης τοῦ ἐπὶ τοῖχον ἔρμινος,
κῆν μήκοτ' αὐτὴν οἶον 'Αίδην βλέψας
γράψῃ μὲν οὐδὲν καλόν, ἐκ δ' ὅλην ξύσῃ.

6. χαλκίνδα P. 7. αστραγάλαι P: αἱ δορκάδες R., M.
See Hippom. 31. 10. αιτε κην P. 11. ληξιε P: corr. by
102

III

THE SCHOOLMASTER

(*Scene : A school, the master and boys present. There are statues of Muses round the walls. Enter Metrotyme with her boy Kottalos. She addresses Lampriskos the master.*)

METROTIME

An thou hope, Lampriskos, that the deare Muses
mote give thee some pleasaunce and joyaunee of
lyfe, so do thou beat this boye lefte ashoulder, till
his last curst breath hang ons lips. Playing hazardry
he hath spoiled the roof from his poor mother : for,
Lampriskos, the knucklebones suffice not, but our
affayres ever wax warre. Where lieth the dore of
the writing-master, and the curst last day o' month
ask his sold, weep I as much as Nannacus, this note
he say forthright : but the gaming-place, where
dwell the churles and rumagates, he wotteth enow to
direet his fellow. And the poor tablet which each
month I werke to cere, lieth beraft before the wall-
ward post of our pallet, an it so be he seowl not on
it as 'twere Death, and write naught fair thereon, but

Bl., Hicks. 17. I take 'Αἰδηνος as acc. after βλέψας : Callim.

Iamb. 297. 18. ξυληνός P.

HERODES

αἱ δορκαλίδες δὲ λιπαρώτεραι πολλόν
 τῆς ληκύθου ἡμέων τῇ ἐπὶ παντὶ χρώμεσθα 21
 ἐν τῇσι φύσησ τοῖς τε δικτύοις κεῖνται.
 ἐπίσταται δ' οὐδ' ἄλφα συλλαβὴν γνῶναι,
 ἢν μή τις αὐτῷ ταῦτὰ πεντάκις βώσ<η>. 20
 τρι<τ> ἡμέρ<η> Μάρωνα γραμματίζοντος
 τοῦ πατρὸς αὐτῷ, τὸν Μάρωνα ἐποίησεν
 οὗτος Σύμωνα ὁ χρηστός· ὥστ' ἔγωγ' εἶπα
 ἄνουν ἐμαυτήν, ἵτις οὐκ ὅνος βόσκειν
 αὐτὸν διδάσκω, γραμμάτων δὲ παιδείην,
 δοκεῦσ' ἀρωγὸν τῆς ἀωρίης ἔξειν.
 ἐπεὰν δὲ δὴ καὶ ρῆσιν οὖα παιδίσκον 30
 ἢ 'γώ μιν εἰπεῖν ἢ ὁ πατήρ ἀνώγωμεν,
 γέρων ἀνὴρ ὡσίν τε κῶμμασιν κάμνων,
 ἐνταῦθ', ὄκως νιν ἐκ τετρημένης ἡθεῖ
 "Απολλον—'Αγρεῦ'—, 'τοῦτο,' φημί, '⟨κ> ἡ
 μάμμη,
 τάλης, ἐρεῖ σοι, κὴστὶ γραμμάτων χήρη, 35
 κὼ προστυχὼν Φρύξ· ἦν δὲ δὴ τι καὶ μ<έ>ζον
 γρύξαι θέλωμεν, ἢ τριταῖος οὐκ οἶδεν
 τῆς οἰκίης τὸν οὐδόν, ἀλλὰ τὴν μάμμην,
 γρηῦν γυναικα κώρφανὴν βίου, κείρει,
 ἢ τοῦ τέγευς ὑπερθε τὰ σκέλεα τείνας 40
 κάθῃ<τ> ὄκως τις καλλίης κάτω κύπτων.
 τί μεν δοκεῖς τὰ σπλάγχνα τῆς κακῆς πάσχειν,
 ἐπεὰν ἴδωμι; κοὺ τόσος λόγος τοῦδε·
 ἀλλ' ὁ κέραμος πᾶς ὥσπερ ἵτρια θλῆται,
 κὴπὴν ὁ χειμὼν ἐγγὺς ἦ, τρὶς ἡμαιθα 45
 κλαίουσ' ἐκάστου τοῦ πλατύσματος τίνω.
 ἐν γάρ στόμ' ἐστὶ τῆς συνοικίης πάσης,
 τοῦ Μητροτίμης ἔργα Κοττάλου ταῦτα,

scrape it elene. But his dibs, glossier far than our oil-flask, the which we use algates, lye in theyre bags and nets. And he note conne the letter A, save one schriech it to him five times. Two daies agone when his father dictated ‘ Maron ’ to him this fine fellow made Simon o’t : wherefore I dubbed myself fool that taught him not to pasture asses but gave him an educaeion in lettres, deming I sholde be holpen when smit in yeres. And when or I or his father, an old man ylfavoured of eyen and ears, bid him say a speche, as one doth a child, then while he leaketh the words—‘ Apollo ’—‘ Hunter ’—‘ why that,’ quoth I, ‘ even grandam could tell you albe she hath lost her lettres, or any Phrygian serf in the stretes ’; and should we rate him more raucoously, then for three daies he knoweth not the threshold of our habitaunce, but despoyleth his granddam, an old dame beraft of sustenaunce, or else stretcheth his legs astride the roof and sitteth pering alow like some monkey. What thinkest my poor harte suffereth when I see him ? Nay, and this is a small matter : but all the tyling are disshivered like wafers, and whensoever winter be nigh, sobbing I pay three grotes for each tyle ; for all the tenement hath but one voice, ‘ "Tis the werke of Kottalos, childe of

ελι

19. δαιπαρωτεροι P. 21. την P. 20, 21. transposed by Pearson ; but see Addenda. 23. βωσαι P : corr. R.

24. τριθημεραι P : corr. Meister. 33. ιθι P (first *i* deleted).

34. αυρεν P. Verse first punctuated by Tucker. 36. μιζον P : corr. by M. 43. ιδωμι κουτσος P. 44. ωσπερι τια P : corr. by R. 45. . κηυην P, with a dot, not a

mark of corruption. ημεθα P. 46. . κλαιουσα εκαστου P, perhaps the *a* is deleted.

HERODES

κάληθίν', ὥστε μηδ' ὁδόντα κινῆσαι.

ὅρη δ' ὄκοιως τὴν ράκιν λελέπρηκε 50

πᾶσαν καθ' ὅλην, οἷα Δήλιος κυρτεύς

ἐν τῇ θαλάσσῃ τῷμβλὺ τῆς ζοῆς τρίβων.

τάς τ' ἔβδόμας δ' ἄμεινον εἰκάδας τ' οἶδε

τῶν ἀστροδιφέων, κούδ' ὕπνος νιν αἴρεῖται

νοεῦν<τ> ὁ<π>ῆμος παιγνίην ἀγιν<εῖ>τε. 55

ἀλλ' εἴ τι σοι, Λαμπρίσκε, καὶ βίου πρῆξιν

ἔσθλὴν τελοῖεν αἴδε κάγαθῶν κύρσαις

μῆλασσον αὐτῷ—

ΛΑΜΠΡΙΣΚΟΣ

Μητροτίμη, <μὴ> ἐπεύχεο·

ἔξει γὰρ οὐδὲν μεῖον. Εὐθίης κοῦ μοι, 59

κοῦ Κόκκαλος, κοῦ Φίλλος; οὐ ταχέως τοῦτον

ἀρεῖτ' ἐπ' ὥμιου τῇ Ἀκέσεω σεληναίη

δείξοντες; αἰνέω τάργα, Κότταλ', ἀ πρήσσεις·

οὐ σοι ἔτ' ἀπαρκεῖ τῇσι δορκάσιν παίζειν

ἀστράβδ', ὅκωσπερ οἶδε, πρὸς δὲ τὴν παίστρην

ἐν τοῖσι προ<υ>νείκοισι χαλκίζεις φοιτέων; 65

έγώ σε θήσω κοσμιώτερον κούρης

κινεῦντα μηδὲ κάρφος, εἰ τό γ' ἥδιστον.

κοῦ μοι τὸ δριμὺ σκῦτος, ἡ βοὸς κέρκος,

49. καληθιν' ωστε P. Verse marked as corrupt. 50. ορη-

δεκοιως P. 53. ε^οδομασταμ P (correction miscarried).

Terzaghi reads δ' on other grounds. 55. οτημος P : corr.

Hdl. αγωητε corr. R. 58. μὴ inserted by Jackson.

μητροιτ P. 59. που P. 61. ακέσεω P. 62. Κοτταλα-^λ
πρήσσις P. 63. ταισι P : corrected by R. πεμπειν P,
corrected to παιζειν. 64. ἀστράβδ P. 65. προνικοισι P :
corrected by K. 68. σκυλος P : corrected by Jackson.

Metrotime,' and sooth is it, so they may keep their teeth whole.¹ And see how he hath peled all his chine in the woodland, like some Delian lobster-fisher,² dragging out his blunted life afloat. But the seventh daies and twentieth he wotteth of better than the stargazers, and not e'en sleep o'ertaketh him as he reckoneth when ye kepe playday. But Lampriskos, as thou hopest these dames³ may render thee fair avauntage in life, and mayest encounter fortune, give him not less—

LAMPRISKOS

Metrotime, cease imprecaciouns : he shall lose naught. Hither Euthies, hither Kokkalos, hither Phillos ; lift him forthright ashoulder and shew him to Aceses' full moon.⁴ (*They do so.*) Kottalos, I admire your haveour. Sufficeth it not to play dibs quick-eyed⁵ like these, but must hie to the gaming-place and play with the churles at toss-penny ? I will make thee moe modest than a maid ne'er moving mote, an that be thy pleasaunce. Bring hither the smarting lash, the bull's pizzle wherewith I flay the

¹ 'Otherwise I would have knocked them out.' See *Philologus*, lxxxii. 246 n. 7. A similar interpretation was simultaneously proposed by Radermacher.

² The absurdity of statement (chine for back), and of metaphor (for the Delians were not idle lobster-fishers but divers) is possibly designed.

³ The Muses.

⁴ i.e. my patience is exhausted, though I have waited as long as A.—a proverbial dawdler.

⁵ ἀστράβδα I take of the quick graceful glances (Diett. s.v. ἀστράπτω) of the youths engaged at the game.

HERODES

ω̄ τοὺς πεδήτας κάποτάκτους λωβεῦμαι;
δότω τις ἐς τὴν χεῖρα πρὶν χολῆ βῆξαι.

70

ΚΟΤΤΑΛΟΣ

μή̄ <μ>’ ἵκετεύω, Λαμπρίσκε, πρός σε τῶν Μουσέων
καὶ τοῦ γενείου τῆς τε Κόττιδος ψυχῆς
μὴ τῷ με δριμεῖ, τῷ ’τέρῳ δὲ λώβησαι.

〈ΛΑΜΠΡΙΣΚΟΣ〉

ἀλλ’ εἴς πονηρός, Κότταλ’, ὥ<στ>ε καὶ περνάς
οὐδείς σ’ ἐπαινέσειεν, οὐδ’ ὅκου τχώρηστ
οἱ μῆσ ομοίως τὸν σίδηρον τρώγουσιν.

ΚΟΤΤΑΛΟΣ

κόσας, κόσας, Λαμπρίσκε, λίσσομαι, μέλλεις
ἐς μ’ ἐ<μ>φορῆσαι;

〈ΛΑΜΠΡΙΣΚΟΣ〉

μὴ ’μέ, τήνδε δ’ εἰρώτα.

〈ΚΟΤΤΑΛΟΣ〉

ταταῖ, κόσας μοι δώσετ’;

〈ΜΗΤΡΟΤΙΜΗ〉

εἴ̄ τί σοι ζώην,
φέρειν ὅσας ἀν ἡ̄ κακὴ σθένη βύρσα.

80

70. χολη P: corrected by Hicks, Tucker. 71. μημητικετέιω προσπρισκε P: over προς λαμ is written, προσ being cancelled. The marks over εν may be an error (washed out) for ον which in 72 is written over των and γενειων.

-εῦω is short (Buech.). 72. κοττιδος P. 74. ἴς P. ατεκαι

gyved and unruly : put it in mine hand ere I
choke with choler.

KOTTALOS

I adjure thee, Lampriskos, by the Muses, and thy
beard and the life of thy deare Kottalos, damnify
me not with the smarter but with the other.

< LAMPRISKOS >

But thou art bad, Kottalos. E'en selling none
would prayse thee, e'en where mjee eat iron summer-
tyde¹ and winter-tyde alike. (*He beats him.*)

KOTTALOS

How many, how many blows, Lampriskos, wilt lay
on me ?

< LAMPRISKOS >

Ask not me, but her.

< KOTTALOS >

Ow ! how many will ye give ?

< METROTOME >

As thou wishest me life, as many as your wicked
hyde can bear.

¹ See crit. note.

$\pi\acute{\epsilon}\rho\nu\alpha\sigma$ P. 75. $\omega\kappa\omega\sigma$ P. $\chi\ddot{\omega}\rho\eta\varsigma$ or $\kappa\ddot{\omega}\rho\eta\varsigma$ should be read :
So I translate (= $\kappa\dot{\alpha}\dot{\iota}\theta\acute{\epsilon}\rho\omega\upsilon\sigma$ $\kappa\dot{\alpha}\dot{\iota}\chi\acute{\epsilon}\mu\hat{\omega}\nu\sigma$). 78. $\epsilon\smile\epsilon\nu$ P.

$\acute{\epsilon}\dot{\sigma}$ μ' $\dot{\epsilon}\nu\phi$. Rth. 79. $\tau\acute{\alpha}\tau\acute{\alpha}$ P. $\dot{\iota}\dot{\tau}\acute{\iota}\sigma\omega\eta\varsigma$ P. 80. $\phi\acute{\epsilon}\rho$
P with mark of corruption. $\beta\acute{\nu}\rho\sigma\alpha\iota$ (ι deleted) P.

HERODES

« ΚΟΤΤΑΛΟΣ »

παῦσαι· ἵκαναι, Λαμπρίσκε.

ΛΑΜΠΡΙΣΚΟΣ

καὶ σὺ δὴ παῦσαι
κάκ' ἔργα πρήσσων.

« ΚΟΤΤΑΛΟΣ »

οὐκέτ' οὐχὶ <τι> πρήξω,
ὅμνυμί σοι, Λαμπρίσκε, τὰς φίλας Μούσας.

ΛΑΜΠΡΙΣΚΟΣ

ὅσσην δὲ καὶ τὴν γλάσσαν οὗτος ἔσχηκας. 84
πρός σοι βάλεω τὸν μῦν τάχ', ἢν πλέω γρύξῃς.

ΚΟΤΤΑΛΟΣ

ἰδού, σιωπῶ· μή με, λίσσομαι, κτείνῃς.

ΛΑΜΠΡΙΣΚΟΣ

μέθεσθε, Κόκκαλ', αὐτόν.

ΜΗΤΡΟΤΙΜΗ

οὐ<κ ἔ>δε<ι> λῆξαι,
Λαμπρίσκε, δεῖρον δ'—

« ΛΑΜΠΡΙΣΚΟΣ »

ἄχρις ἥλιος δύσῃ;

MIME III. 81-88

«KOTTALOS»

Stop ! Enow, Lampriskos.

LAMPRISKOS

Stop thou too thy villainy.

«KOTTALOS»

Ne'er again will I do aught, I swear to thee,
Lampriskos, by the deare Muses.

LAMPRISKOS

And what a tongue hast thou gotten, boye ! I
will set the gag on thee an thou prate moe.

KOTTALOS

See, I am silent : prithee slay me not.

LAMPRISKOS

Kokkalos, lose ye him. (*They do so.*)

METROTOME

Thou shouldest not have ceast, Lampriskos, but
beat him—

«LAMPRISKOS»

Till sun welke ?

82. $\pi\rho\eta\sigma\omega\nu$ P. ουκετουχιπαιξω P : οὐχὶ τι or τοι Ellis.

83. ομνυμιλοι P. 84. εσχηκε(ν) P. 87. ουδεκληξαι P.
Here as L. has stopped ξδει (Buecheler?) is necessary (C.E.)
with λῆξαι or ἐκλῆξαι (Pearson). 88. δὺς ḡ Meister.
δειρονδαχρι P.

HERODES

«ΜΗΤΡΟΤΙΜΗ»

ἀλλ' ἔστιν ὕδρης ποικιλώτερος πολλῷ,
καὶ δεῖ λαβεῖν νιν—

«ΛΑΜΠΡΙΣΚΟΣ»

κ<ἢ>πὶ βυβλίῳ—

«ΚΟΤΤΑΛΟΣ»

τὸ μηδέν— δήκου 90

«ΜΗΤΡΟΤΙΜΗ»

ἄλλας εἴκοσίν γε, κῆν μέλλῃ
αὐτῆς ἄμεινον τῆς Κλεοῦς ἀναγνῶναι.

«ΚΟΤΤΑΛΟΣ»

ἰσσαῖ.

«ΜΗΤΡΟΤΙΜΗ»

λάθοις τὴν γλάσσαν

«ΛΑΜΠΡΙΣΚΟΣ»

ἐς μέλι πλύνας.

«ΜΗΤΡΟΤΙΜΗ»

ἐρέω ἐπιμηθέως τῷ γέροντι, Λαμπρίσκε,
ἐλθοῦσ' ἐς οἶκον ταῦτα, καὶ πέδας ἥξω
φέρουσ', ὅκως νιν σύμποδ' ὥδε πηδεῦντα
(ai) π(ότνι)αι βλέπ(ωσι)ν ἀς ἐμίσησεν. 95

91. μηδέν P. 92. κλεοῦς P. 93. ισσαῖ P. Ιασσαν
P: corr. K. 97. ai π. legit Hdl.

〈METROTOME〉

Aye, far more knavish than hydra is he, and he must get—

〈LAMPRISKOS〉

An he studie his book ?

KOTTALOS

Naught whatsoever.

〈METROTOME〉

Aye, twenty moe blowes, e'en though he shall read better than Clio herself.

〈KOTTALOS〉

Yah !

〈METROTOME〉

Mayst wake to find tongue cu—¹

〈LAMPRISKOS〉

—ltured in honied eloquence.

〈METROTOME〉

I will hie home, Lampriskos, and tell the old man of this so een he can grasp ² it, and return with gyves that the Ladies ³ whom he hated may see him daunce here foot-tight.

¹ M. would have gone on to say ‘cut out,’ but this word (which also meant ‘castrated’) would have shocked the prim pedagogue. He substitutes a phrase which implies ‘skilled in poetry and oratory,’ *σοφός*, educated. Many may prefer van Leeuwen’s conjecture *μάθοις . . . πλήναι*.

² *ἐπιμηθέως* is objective, not subjective. Herodes recalls Thuc. i. 140 *ἐνδέχεται γὰρ τὰς ξυμφορὰς τῶν πραγμάτων οὐχ ἡσσον ἀμαθῶς χωρῆσαι η τὰς διανοίας τοῦ ἀνθρώπου.*

³ The Muses.

IV

ΑΣΚΛΗΠΙΩΙ ΑΝΑΤΙΘΕΙΑΙ ΚΑΙ
ΘΥΓΙΑΖΟΥΤΑΙ

ΚΤΝΝΩ

Χαίροις, ἄναξ Παιήον, δὸς μεδεῖς Τρίκκης
καὶ Κῶν γλυκῆαν κήπιδαυρον ὥκηκας,
σὺν καὶ Κορωνὶς ἡ σ' ἔτικτε κώπόλλων
χαίροιεν, ἡς τε χειρὶ δεξιῇ φαύεις

Τγίεια κῶνπερ οἶδε τίμιοι βωμοί,
Πανάκη τε κήπιώ τε κίησὼ χαίροι,
<κ>οὶ Λεωμέδοντος οἰκίην τε καὶ τείχ<εα>
πέρσαντες, ἵητῆρες ἀγρίων νούσων,
Ποδαλείριός τε καὶ Μαχάων χαιρόντων
<κ>ῶσοι θεοὶ σὴν ἐστίην κατοικεῦσιν

καὶ θεαί, πάτερ Παιήον· ἵλεω δεῦτε
τώλέκτορος τοῦδ', ὅντιν' οἰκίης τοίχων
κήρυκα θύω, τάπιδορπα δέξαισθε.

οὐ γάρ τι πολλὴν οὐδ' ἔτοιμον ἀντλεῦμεν,
ἐπεὶ τάχ' ἂν βοῦν ἡ νευημένην χοῖρον
πολλῆς φορίης, κούκ ἀλέκτορ', ἵητρα
νούσων ἐποιεύμεσθα τὰς ἀπέψησας
ἐπ' ἡπίας σὺ χεῖρας, ὁ ἄναξ, τείνας.

1. αἴναξ, παιήον, and μεδεῖς P. 3. χωπολλων P,
corr. to κωπ. 5. ιγιατεκ' marked as corrupt P:

IV

OFFERINGS AND SACRIFICES

(*The Temple of Aesculapius at Cos. There are two poor women, Kynno and Kokkale, with their slave and a cock which they bring as an offering. They are early for the moment of entering the inner chamber and they look round at the statues and sculptures.*)

KYNNO

Hail, King Paieon, that art sovran of Tricea and hast gotten braw Cos and Epidaurus as thine habitaunce, and Koronis withal that bare thee and Apollo I cry hail, and Hygieia whom thou touchest with thy right hand, and those whose honoured shrines are here, Panace and Epio and Ieso and Podalirius and Machaon that sack'd house and walls of Leomedon, physickers of fell sickneses, and all gods or goddeses, father Paieon, that inhabit thine hearth : hither come graciously to accept as side-dish this cock, herald of the walls of my habitaunce whom I saerifice. For small and scanty are our sources : els might no cock but some ox or sow crammed with mochell fat be our guerdon for physicking of those sickneses which thou, O King, hast brushed away by laying on of

corr. Bl. 11. $\iota\delta\epsilon\omega$ P. 12. $\tau\alpha\alpha\lambda.$ P with ω superser.
16. $\alpha\lambda\epsilon\kappa\tau\sigma\rho'$ $\iota\eta\tau\rho\iota\alpha$ P.

HERODES

ἐκ δεξιῆς τὸν πίνακα, Κο~~κκ~~^ηάλη, στῆσον
τῆς Ὑγιείης.

〈 ΚΟΚΚΑΛΗ 〉

20

μᾶ καλῶν, φίλη Κυννοῖ,
ἀγαλμάτων· τίς ἥρα τὴν λίθον ταύτην
τέκτων ἐπο<ί>ει καὶ τίς ἔστιν ὁ στήσας;

〈 ΚΤΝΝΩ 〉

οἱ Πρηξιτέλεω παιδες· οὐχ ὄρῆς κεῖνα
ἐν τῇ βάσει τὰ γράμματ'; Εὐθίης δ' αὐτ<ήν>
ἔστησεν ὁ Πρήξωνος.

〈 ΚΟΚΚΑΛΗ 〉

25

ἴλεως εἴη
καὶ τοῦσδ' ὁ Παιών καὶ Εὐθίη καλῶν ἔργων.
ὅρη, φίλη, τὴν παιδα τὴν ἄνω κείνην
βλέπουσαν ἐσ τὸ μῆλον· οὐκ ἐρεῖς αὐτήν,
ἢν μὴ λάβῃ τὸ μῆλον ἐκ τάχα ψύξεις;
κεῖνον δέ, Κυννοῖ, τὸν γέροντ'—ἄ πρὸς Μοιρέων 30
τὴν χηναλώπεκ' ὡς τὸ παιδίον πνίγει.
πρὸ τῶν ποδῶν γοῦν εἴ τι μὴ λίθος, τούργον,
ἐρεῖς, λαλήσει. μᾶ, χρόνῳ κοτ' ὄνθρωποι
κῆς τοὺς λίθους ἔξουσι τὴν ζοὴν θεῖναι—
τὸν Βατάλης γὰρ τοῦτον, οὐχ ὄρῆς, Κυννοῖ, 35
ὅκως βέβ(η)[κ](ε)ν, ἀνδρ[ι]άντα τῆς Μύττεω;
εἰ μ(ή) [τι]ς (αὐτὴν εἶδε Βατάλην, βλέψας
ἐσ τοῦτο τὸ εἰκόνισμα μὴ (έτέρ)ης δείσθω.

19. κοτταλη P: corr. R., Buech. 20. μᾶ P. 21. τον^η
P. 24. αυτα P: corr. Richards. 26. ειθης P:

gentle hands. Kokkale, set the picture by the right hand of Hygieia.

«KOKKALE»

Lo ! Kynno deare, what fayre statues : what artifieer, prithée, made this stone, and who was it that did set it here ?

«KYNNO»

The children of Praxiteles : seest not yon letters on the base ? And Euthies son of Prexon set it up.

«KOKKALE»

Graeious be Paion unto these and Euthies for their fayre werkes. See deare, yon child looking up toward the apple : woldest not say that, an she get not the apple, she will expire forthwith ? Aye and yon old man, Kynno ! Lo , 'a Fates' name how the babe doth throttle the goose. Were it not at close quarters of stone, the werke, motest say, wolde speke. La ! time will be when man shall wot to put life e'en into stones ! This image of Batale, daughter of Myttes, seest not, Kynno, its gait ? None that had seen not Batale but only glaunceed at this likenes wolde need the other.

corrected by Bl., R. 27. κειμένην P. 29. ψυχή
P : corrected by Buech. 30. ιπογεροντάπρος P.

32. Marked as corrupt. 33. λαλήσειν R. μακρονωι P.
^χ

34-5. There is a paragraphus in P. 36. οπως P. suppl.
Bl. ανδρ[ι]αντα suppl. K. 37. supplied by

Hicks, R. 38. εικονισμα P. ηδισθω P.
^ε ^σ

HERODES

ΚΤΝΝΩ

επευ, φίλη, μοι καὶ καλόν τί σοι δείξω
 πρῆγμ, οἶνον οὐχ ὥρηκας ἐξ ὅτ<ε>ν ζώεις. 40
 Κύδιλλ, ιοῦσα τὸν νεωκόρον βῶσον.
 οὐ σοὶ λέγω, αὕτη, τῇ ὁ(δε) <κ>ῶδε χασκεύσῃ;
 μᾶ, μή τιν' ὥρην ὡν λέγω πεποίηται
 ἔστηκε δ' εἴς μ' ὄρεῦσα κα(ρ)κ[ί]νου μέζον.
 ιοῦσα, φημί, τὸν νεωκόρον βῶσον. 45
 λαίμαστρον, οὔτ' ὁργή† σ[ε] κ(ρ)ηγύην οὔτε
 βέβηλος αἰνεῖ, πανταχῇ δ' (ἴσω) κεῖσαι.
 μαρτύρομαι, Κύδιλλα, τὸν θ[εὸν] τοῦτον
 ὡς ἔκ με κάεις οὐ θέλουσαν οἰδῆσαι.
 μαρτύρομαι, φήμ', ἔσσετ' ἡμ(έρη) κείνη 50
 ἐν ᾧ τὸ βρέγμα τοῦτο τὸ ἀσυρὲς κνήσῃ.

ΚΟΚΚΑΛΗ

μὴ πάνθ' ἔτοίμως καρδιη<βολεῦ>, Κυννοῦ·
 δούλη 'στί, δούλης δ' ὡτα νωθρίη θλίβει.

ΚΤΝΝΩ

ἀλλ' ἡμέρη τε κὴπι μέζον ὡθεῖται·
 αὕτη σύ, μεῖνον· ἡ θύρη γὰρ ὥϊκται 55
 κάνει<τ>, ὁ παστός.

< ΚΟΚΚΑΛΗ >

οὐχ ὄρῆς, φίλη Κυννοῦ;
 οἶ ἔργα! <ν>αὶ <μ>ὴν ταῦτ' ἔρεις 'Αθηναίην

40. οτου P: corrected by M. 41. κυδιλλ P. sqq. suppl.
 K. 42. ἀντη P. χασκούση Bl. 43. over i of τιν
 P has an accent deleted. 44. suppl. by K. 46.
 λαίμαστρον P. 46. ? ἀργή. fin. suppl. K. 47. αιν-

KYNNO

Follow, deare, and I will shew you a fayre thyng
such as hast not seen in thy life. Kydilla, go and
cry lowd to the sacristan. Speke I not to thee that
starest hither and thither? La! no reke hath she
of what I say, but standeth goggling at me more
agape than a crab. Go, I repeat, and cry lowd to
the sacristan. Thou gluttonry, ne close ne common
clepes thee werthy, but algates art thou held naught.
Kydilla, I call this god to witnes that thou flamest
me albeit I wolde not rage: god be witnes, I repeat:
day shall tide when thou shalt scratch this fowl noddle
of thine.

KOKKALE

Lay not all things to heart readily, Kynno: she is
a slave, and slaves ears are choked with slombrihed.

KYNNO

But 'tis day, and the pres increaseth. So bide
thou: for the door is oped, and the sanctuary is
free of ingate.

<KOKKALE>

See'st not, Kynno deare? What werkes! In
sooth motest say 'twas Athena did chisell the fayre

πανταχη P. The first missing letter was ε or ι, the
last ω: -(εσω) suits the traces better than any other
conjecture, but it is not quite satisfactory: <ε>ικῆ (Cr.)
is impossible: I translate δ' ἵσως. 48. suppl. K.

? δθν P. 50. φιμι εσσετημ(ερηι)κεινηι P: corr. Palmer
(φημι R.). A mark between τ and η unintentional?
Marked corrupt. 51. ηι with i crossed out P. τωνσυρ(ε)ς

P: corr. Bl. 52. καρδιηβαλλ(ον) P (apparently): cor-
rected by Paton. 56. κᾶνειθο P. 57. οιεργα κῶνην
P: for this reading see *Philol.* 1925, Bd. 3-4.

HERODES

γλύψαι τὰ καλά—χαιρέτω δὲ δέσποινα.
 τὸν παῦδα δὴ <τὸν> γυμνὸν ἦν κνίσω τοῦτον
 οὐχ ἔλκος ἔξει, Κύννα; πρὸς γάρ οἱ κεῖνται 60
 αἱ σάρκες οἴλα θερμὰ θερμὰ πηδεῦσαι
 ἐν τῇ σανίσκῃ· τώργυρεῦν δὲ πύραυστρον
 οὐκ ἦν ἵδη Μύελλος ἢ Παταικίσκος
 ὁ Λαμπρίωνος, ἐκβαλεῦσι τὰς κούρας
 δοκεῦντες ὅντας ἀργυρεῦν πεποιῆσθαι; 65
 ὁ βοῦς δὲ <κώ> ἄγων αὐτὸν ἢ <τ> ὁμαρτεῦσα
 <κ>ώ γρυπὸς οὗτος κῶν ἀνάσιλλος ἀνθρωπος
 οὐχὶ ζόην βλέπουσι <κ>ήμερην πάντες;
 εἰ μὴ ἔδόκειν τι μέζον ἢ γυνὴ πρήσσειν,
 ἀνηλάλαξ' ἄν, μή μ' ὁ βοῦς τι πημήνη· 70
 οὔτως ἐπιλοξοῖ, Κυννί, τῇ ἐτέρῃ κούρῃ.

ΚΤΝΝΩ

ἀληθιναί, φίλη, γάρ αἱ Ἐφεσίου χεῖρες
 ἐσ πάντ' Ἀπελλέω γράμματ', οὐδ' ἐρεῖς “κεῖνος
 ὥνθρωπος ἐν μὲν εἶδεν, ἐν δ' ἀπηρνήθη,”
 ἀλλ' ὃ οἱ ἐπὶ νοῦν γένοιτο τὰς θεῶν ψαύειν 75
 ἡπείγετ· ὃς δ' ἐκεῖνον ἢ ἔργα τὰ ἐκείνου
 μὴ παμφαλήσας ἐκ δίκης ὀρώρηκεν,
 ποδὸς κρέμαιτ' ἐκεῖνος ἐν γναφέως οἴκῳ.

ΝΕΩΚΟΡΟΣ

κάλ' ὑμιν, ὡ γυναικες, ἐντελέως τὰ ἴρα
 καὶ ἐς λῶν ἐμβλέποντα· μεζόνως οὔτις 80

59. τονπαιδαδη γιμνον P : corrected by K. 60. κύννα P.

61. θερμαπηδωσαι P. 62. δὲ πέρα(σ)τον P: corr. W. Voll-

graff. 63. ιδημιλος P with mark of corruption. ιδησι
 120

thynges—Lady I cry mercie. This bare boye, an I scratch him, wolde he not be wounded, Kynno? For his flesh lieth on him in the picture as with right warm pulsaciouns; and the silvern fire-box—an Myellos or Pataikiskos see it, wolde not their eyne fall out for belief 'twere in sooth silvern ywrought? And the ox and his leader and her that followeth, and this man of hooked nose, and this of heyre erect, are not day and livelihed in their eyne? An I demed not I sholde defame my sex, I sholde have eryed out for feare the ox mote do me an hurt: so askaunce looketh he with one eye.

KYNNO

Yea, deare, for true are the hands of Apelles of Ephesus in all paintings ne motes say 'Yon man looked on one thyng, and gave no thought to another,' but all that was his of wit or inspiracioun, he was fain to assay: and whoso examine not him ors werkes with judicious oeillades, may he hang by the foot in fullers house.

SACRISTAN

Full fayre, dames, are your meat-offerings, and fayrer their signifieaunce: none hath ere found moe

Μύλλος Hdl.	66. χο P.	67. χω P.	ΟΥΤΟΣΟΥΚΚΩ
αν			
[αν]ασι(μ)ος P.	οὐκ	is cancelled by line and dots superscribed.	
μ itself is formed out of a λ.	Verse marked corrupt.		
68. γόην P.	σινημερην P:	corr. Hicks.	69. -κουν P.
75. ωι P:	explained by Hdl.	Read ιάκ: i.e. ὅ τι καὶ	
οι θεοὶ ἐπὶ νοῦν αὐτῷ ποιήσειαν Hdt. i. 27.			76. Verse
marked corrupt.	τα		
σταιρα P but the second σ is cancelled by a vertical stroke.	ηέργαεκεινου P.		79. εντελεωσ-
80. μεζονωστουτις P.	.		

HERODES

ἡρέσατο τὸν Παιήον⁵³, ἢπερ οὖν ὑμεῖς.
 ἵὴτι⁵⁴ Παιήον, εὐμενῆς εἴης
 καλοῖς ἐπ' ἥροῖς ταῖσδε κεῖ τινες τῶνδε
 ἔασ' ὀπυιηταί τε καὶ γενῆς ἀσσον.
 ἵὴτι⁵⁵ Παιήον· ὅδε ταῦτ' εἴη.

85

ΚΤΝΝΩ

εἴη γάρ, ὡς μέγιστε, *<κ>* ύγίη πολλῆ
 ἔλθοιμεν αὐτὶς μέζον⁵⁶ ἵρ' ἀγινεῦσαι
 σὺν ἀνδράσιν καὶ παισί.—Κοκκάλη καλῶς
 τεμεῦσα μέμιγεο τὸ σκελύδριον δοῦναι
 τῷ νεωκόρῳ τούριθος, ἐσ τε τὴν τρώγλην 90
 τὸν πελανὸν ἔνθες τοῦ δράκοντος εὐφήμως
 καὶ (*ψ*)αιστὰ δεῦσον· τἄλλα δ' οἰκίης ἔδρῃ
 δαισόμεθα—καὶ ἐπὶ μὴ λάθῃ φέρειν, αὕτῃ,
 τῆς ύγινῆς δ', ὅ οἱ προσδόσ· ἡ γάρ ἥροῖσιν
 μέ(ζ)ων ἀμαρτ<εῖν> ἡ ύγίη στὶ τῆς μοίρης. 95

⁵³ καλοισεμπροις P, but *u* is cancelled and so is a mark of corruption at the beginning of the verse. ⁵⁴ χνγιη P: corrected by R. ⁵⁵ Change of speaker falsely marked.

favour in Paieons eyne than ye. Hail, hail Paieon ;
mayst be propitious for fayre offerings to these and
any that be their spouses or near sybbe. Hail, hail,
Paieon. Amen.

KYNNO

Amen, most mighty, and may we return anon in
goodly health, bearing withal larger offerings, with
husbands and children.—Kokkale, take hede fayrly
to cutte the leg of the fowl and give it to the sacristan,
and silently set the cake in the snakes den, and dip
the wafer¹: of the rest shall we make feast in the
seats of our habitaunce, and don't forget to give
him some too of the health-offering : for soothly in
sacrifices a health-offering is sorer loss than the
portion.

¹ The 'cake' is probably (Hg.) a piece of money and the 'den' a collecting-box. 'Him' two lines below is the husband, implied from *oikinjs ēōρη*.

89. *τεμοῦσα* most edd. 90. *τω·ι* P. 91. *πὲλαρον* P.

94. $\delta\omega\iota$ P, *i.e.* δ' , \ddot{o} *oi* ($\omega\iota$ for $\omega\iota$). 95. *αμαρτιης* P: corr.
Hdl.

V

ΖΗΛΟΤΥΠΟΣ

BITINNA

Λέγε μοι σύ, Γάστρων, <εἰ> δ' ὑπερκορῆς οὗτω,
ῶστ' οὐκέτ' ἀρκεῖ τάμα σοι σκέλεα κινεῖν
ἀλλ' Ἀμφυταίη τῇ Μένωνος ἔγκεισαι;

ΓΑΣΤΡΩΝ

ἐγὼ Ἀμφυταίη; τὴν λέγεις δρώρηκα
γυναικα;

<BITINNA>

προφάσεις πᾶσαν ἡμέρ<η>ν ἔλκεις. 5

ΓΑΣΤΡΩΝ

Βίτιννα, δοῦλός εἰμι· χρῶ ὅτι <μοι> βούλει
καὶ μὴ τό μεν αἷμα νύκτα κήμέρην (πᾶ)νε.

BITINNA

ὅσην δὲ καὶ τὴν γλάσσαν, οὗτος, ἔσχηκας·
Κύδιλλα, κοῦ στι Πυρρίης; κάλει μ' αὐτόν.

1. η P : corr. Buech.	4. αμφυταίην P : corr. J.	μενων
crossed out and λεγεις superser. P.		5. προφασῖς P.
ημεραν P.	6. βίτιννα P.	μοι inserted by R.
after βούλει; but cf. Hippoν. fr. 45.		7. suppl. K.

9. πονμοι P (μο crossed out and στ superser.)

V

A JEALOUS LADY

(Scene : A lady's chamber in a house in Ephesus.
*Bitinna the lady harangues Gastron, her slave, also
her unfaithful paramour. Kydilla, her confidential
slave-girl, is also present.*)

BITINNA

Tell me Gastron, art so surfeited, that it sufficeth
thee not to stir my legs, but must woo Amphytaea,
Meno's woman¹?

GASTRON

Amphytaea? I. Have I e'en seen her of whom
thou speakest?

<BITINNA>

Excuse on excuse all day long!

GASTRON

Bitinna, thy slave am I: use me as thou wilt, ne
sup my blood day and night.

BITINNA

And what a tongue hast gotten, slave! Kydilla,
where is Pyrrhies? Call him to me.

¹ Probably wife.

HERODES

ΠΤΥΡΡΙΗΣ

τι ἔστι;

〈BITINNA〉

τοῦτον δῆσον—ἀλλ' ἔθ' ἔστηκας;— 10
 τὴν ἴμανήθρην τοῦ κάδου ταχέως λύσας.
 ἦν μὴ καταικίσασα τῇ σ' ὅλῃ χώρῃ
 παραδεῖγμα θῶ, μᾶ, μὴ με θῆσ γυναικ' εἶναι.
 ἥρ' οὐχὶ μᾶλλον Φρύξ; ἐγὼ αἰτίη τούτων
 ἐγῶμι, Γάστρων, ἡ σε θεῖσ' ἐν ἀνθρώποις. 15
 ἀλλ' εἰ τότ' ἐξήμαρτον, οὐ τὰ νῦν εὖσαν
 μῷρ<ο>ν Βίτινναν, ὡς δοκεῖς, ἔ<τ> εὑρήσεις.
 φέρ', εἰς σύ, δῆσον, τὴν ἀπληγίδ' ἐκδύσας.

ΓΑΣΤΡΩΝ

μὴ μή, Βίτιννα, τῶν σε γουνάτων, δεῦμαι.

BITINNA

ἔκδυθι, φημί. δεῖ σ' ὁτεύνεκ' εἶ δοῦλος 20
 καὶ τρεῖς ὑπέρ σεν μν<έ>ας ἔθηκα γινώσκειν.
 ὡς μὴ καλῶς γένοιτο τήμέρη κείνη,
 ἥτις σ' ἐσήγαγ' ὥδε. Πυρρίη, κλαύσῃ·
 ὅρω σε δήκου πάντα μᾶλλον ἡ δεῦντα.
 σύ<σ>φιγγε τοὺς ἀγκῶνας, ἔκπρισον δήσας. 25

ΓΑΣΤΡΩΝ

Βίτιννα, ἄφες μοι τὴν ἀμαρτίην ταύτην.
 ἀνθρωπός εἰμι, ἥμαρτον· ἀλλ' ἐπὴν αὗτις
 ἔληγς τι δρῶντα τῶν σὺ μὴ θέλησ, στίξον.

11. *τοιτον* P with second *τον* crossed out. 14. *ειρ* P
 changed to *ηρ*. 15. *εγωιμι* P. 17. *μῳραν* P: corr. Hdl.

18. *φερης* P: expl. by Ellis. 19. *δουμαι* was
 126

PYRRHIES

What is it ?

〈BITINNA〉¹

Bind this fellow—what ? Standest still ?—loosing
anon the rope of the bucket. An I mar thee not
and set thee as an example to the countriesyde, la !
eall me no woman. Am I not rather an Eunuch ?
"Tis I, Gastron, I that fault herein, that I set thee
among men.² But, an I erred then, thou shalt find
Bitinna a fool now no moe, for all thou thinkest.
Come, thou, bind him unayded when thou hast
stripped him of his smock.

GASTRON

Nay, nay, Bitinna—by thy knees, prithee.

BITINNA

Strip him, I repeat. Must wot that art a slave
and that I payd for thee three minae. Ah ! ill
betyde that day that brought thee hither. Shalt rue
it, Pyrrhies—I see that dost aught els save bind him.
Truss his arms ; bind till they be perdy severed.

GASTRON

Bitinna, forgive me this error. Mortal am I, I
have erred ; but an thou find me moe doing aught
thou woldest not, then tattoo me.

¹ The second change of speaker is adequately indicated by a large space.

² Treated you as fellow man.

first written by P.	20. ὅτεινεκ P.	21. μνας P with dot below μ.
	γινωσκειν P.	25. συγσφ P : corr.

Buech.	26. αμαρτιαν P.	η
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HERODES

BITINNA

πρὸς Ἀμφυταίην ταῦτα, μὴ μὲ πληκτίζειν,
μεθ' ἡς ἀλινδῆ καὶ ἐμὲ χρὴ π(ο)δόψηστρον 30

«ΠΤΥΡΡΙΗΣ»

δέδεται καλῶς σοι.

BITINNA

μὴ λάθῃ λυθεὶς σκέψαι.
ἄγ' αὐτὸν ἐσ τὸ ζήτρειον πρὸς Ἔρμωνα
καὶ χιλίας μὲν ἐσ τ<ὸ> νῶτον ἐγκόψαι
αὐτῷ κέλευσον χιλίας δὲ τῇ γαστρί.

ΓΑΣΤΡΩΝ

ἀποκτενεῖς, Βίτιννα, μ' οὐδ' ἐλέγξασα 35
εἴτ' ἔστ' ἀληθέα πρῶτον εἴτε καὶ ψευδέα;

BITINNA

ἄ δ' αὐτὸς εἶπας ἅρτι τῇ ἵδι<ῃ> γλάσσῃ
'Βίτινν', ἄφεις μοι τὴν ἀμαρτίην ταύτην';

ΓΑΣΤΡΩΝ

τήν σευ χολὴν γὰρ ἥθελον κατασβ<έσ>σαι.

BITINNA

ἔστηκας ἐμβλέπων σύ, κούκ ἄγεις αὐτόν
ὅκου λέγω σοι; <θλ>ῆ, Κύδιλλα, τὸ ρύγχος 40

30. δῆ καιεμ(ε)χρηπ(ο)δοψ P (read by Milne). There is no doubt as to this reading. I translate a v. 30^a ὑμέων γενέσθαι

BITINNA

Playne not to me, but to Amphytæa with whom
thou lyest, and needs must I <your> foot towell <be
. . . >.

<PYRRHIES>

Thou hast him well bound.

BITINNA

See he escape not loose. Take him to the abode
of torment to Hermon, and bid him hammer thousand
stripes into his back and thousand into's belly.

GASTRON

Wilt kill me, Bitinna, ne try first an it be sooth or
false?

BITINNA

What of thine own tongues utteraunce ' Bitinna
forgive me this errour ' ?

GASTRON

Aye, for I wolde quench your choler.

BITINNA

Standest agape, and leadest him not where I bid
thee? Kydilla, dint this losells beak, and thou,

. . . . 31. $\mu\acute{\epsilon}\theta\lambda\alpha\theta\eta$ P. 33. $\tau\omega\nu\omega\tau\omega$ P. 36. $\psi\epsilon\nu\delta\epsilon\alpha$
^η
 P (doubtful mark over ε). 37. $\iota\delta\iota\alpha\iota$ P: corr. by R.
 39. $\kappa\alpha\alpha\sigma\beta\omega\sigma\alpha$ P: corr. by Bl. 41. $\omega\delta\hat{\eta}$ P: corr. by Hdl.

HERODES

τοῦ παντοέρκτεω τοῦδε, καὶ σύ μοι, Δρήχων,
ἥδη ἕφαμάρτει <τῇ σ' ἄν> οὗτος ἡγῆται.
δώσεις τι, δούλη, τῷ κατηρήτῳ τούτῳ
ῥάκος καλύψαι τὴν ἀνώνυμον κέρκον, 45
ὡς μὴ δι' ἀγορῆς γυμνὸς ὥν θεωρῆται;
τὸ δεύτερόν σοι, Πυρρίη, πάλιν φωνέω,
ὅκως ἐρεῖς "Ἐρμωνι χιλίας ὁδε,
καὶ χιλίας ὁδὸς ἐμβαλεῖν· ἀκήκουκας;
ώς, ἦν τι τούτων ὥν λέγω παραστείξῃς, 50
αὐτὸς σὺ καὶ τάρχαῖα καὶ τόκους τίσεις.
βάδιζε καὶ μὴ παρὰ τὰ Μικκάλης αὐτόν
ἄγ', ἀλλὰ τὴν ίθεῖαν. οὐδὲ <ύ>πεμνήσθην—
κάλει, κάλει δραμεῦσα, πρὶν μακρήν, δούλη,
αὐτο<ὺ>ς γενέσθαι.

ΚΤΔΙΛΛΑ

Πυρρίης, τάλ<η>s, κωφέ, 55
καλεῖ σε. μᾶ, δόξει τις οὐχὶ σύνδουλον
αὐτὸν σπαρά<σσ>ειν ἀλλὰ σημάτων φῶρα·
όρῆς ὅκως νῦν τοῦτον ἐκ βίης ἔλκεις
ἐς τὰς ἀνάγκας, Πυρρίη; <σ>έ, μᾶ, τούτοις
το<ῦ>s δύο Κύδιλλ' ἐπόψε<τ>' ἡμερέων πέντε 60
παρ' Ἀντιδώρῳ τὰς Ἀχαιϊκὰς κείνας,
ἅς πρῶν ἔθηκας, τοῖς σφυροῖσι τρίβοντα.

BITINNA

οὗτος σύ, τοῦτον αὗτις ὁδὸς ἔχων ἥκε
δεδεμένον οὕτως ὕσπερ ἔξαγεις αὐτόν,
Κόσιν τέ μοι κέλευσον ἐλθεῖν τὸν στίκτην 65
ἔχοντα ράφιδας καὶ μέλαν. μιῆ δεῖ σε

42. τοιτο και P: *το* is crossed out and *δε* superser. 43. αμ-
αρτισοιεαν P: corrected by Danielss. 49. -κᾶς P. 53. επεμν.

Drechon, follow now by the way thy fellow leadeth.
 Slave, wilt give a rag to this curst fellow to hyde his
 bestiall nakedness, that he be not seen bare through
 the market? Once moe a second time I cry thee
 Pyrrhies to tell Hermon that he lay on thousand
 here and thousand there: hast heard? Soothly an
 thou traverse aught of my orders thou shalt thine
 own self pay debt and interest. Walk on and lead
 him not by Mrs. Smallwaies¹ but on the Mall. But
 I mind—run, slave-girl, and call them, call them ere
 they be afar.

KYDILLA

Pyrrhies, deaf wretche, she calleth thee. La,
 one mote deme 'twas no fellow-slave he mauleth,
 but a grave-robber: look how dost drag him perforce
 to the torments, Pyrrhies. La! 'tis thee that
 Kydilla will live to see with this pair of eyne in
 five daies time rubbing with thine ankles at Antidorus
 abode those Achaean gyves that but yestereen didst
 doff.

BITINNA

Ho there, come back bringing him bound even as
 dost lead him out, and enjoyne Kosis the tattooer
 to come with needles and ink. Thou must be spotted

¹ i.e. through the back slums.

P: corr. Hdl. 54. δραμοῦσα is usually read. 55. Mark
 of change of speakers misplaced below 56: i.e. at μᾶ.

αυτος P: corr. J., Bl. ταλας P. 56. ουχιδουλον P.
 59. verse marked as corrupt. πινηριημα P: corr. by Bl.

60. τοvs P: corr. Bl. 61. αχαικαs P. 63. αυθιs P.
 66. φ of ραφιδαs first written as δ. δι P.

HERODES

όδῳ γενέσθαι ποικίλον. κατηρτήσθω
οὗτῳ τακταμνοσ† ὥσπερ ἡ Δάου τιμή.

ΚΤΔΙΛΛΑ

μή, τατί, ἀλλὰ νῦν μὲν αὐτόν,—οὗτω σοι
ζῷη Βατυλλὶς κῆπίδοις μιν ἐλθοῦσαν 70
ἐσ ἀνδρὸς οἰκον καὶ τέκν’ ἀγκάλαις ἄραις—
ἄφες, παραιτεῦμαί σε· τὴν μίαν ταύτην
ἀμαρτίην—

BITINNA

Κύδιλλα, μή με λυπεῖτε,
ἢ φεύξομ’ ἐκ τῆς οἰκίης. ἀφέω τοῦτον
τ[ὸ]ν ἐπτάδουλον; καὶ τίς οὐκ ἀπαντῶσα 75
ἐσ μεν δικαίως τὸ πρόσωπον ἐμπτύοι;
ο(ὐ), (τ)ὴν Γύραννον, ἀλλ’ ἐπείπερ οὐκ οἰδεν,
ἄνθρωπος ὅν, ἔωντόν, αὐτίκ’ εἰδήσει
ἐ(ν) τῷ μετώπῳ τὸ ἐπίγραμμ’ ἔχων τοῦτο.

ΚΤΔΙΛΛΑ

ἀλλ’ ἔστιν εἰκὰς καὶ Γερήνι’ ἐσ πέμπτην— 80

68. see nn. 69. τατί P. σω P. 70. μεν P:
corr. R. 71. Non αγκα'λ. 73 μηλυπιτεμε P: corr.
by R. 77. επε(π,ειπερ P, who wrote επει first but oddly
turned the i into π. 80. εστιν—the i is a correction as if
the writer had started to write ε.

¹ Herodes may have misread an old proverb collection : see introd. The proverb, which refers to a quiet death, is, however, inapposite. The correct sense is given by Horace, *Sat.* ii. 5. 91 *Darus sis comicus atque stes capite obstipo, multum similis metuenti.* There is fair evidence for καταμν- in the sense 'capite obstipo,' perhaps by early confusion with

attone. Let him be taught to cringe as low as his honour Davus.¹

KYDILLA

Nay, mamma, but now—e'en as thou hopest Batyllis may live and maiest one day see her come to a mans house, and maiest lift her children in thine arms—now let him be : this one errour—

BITINNA

Kydilla, vex me not, all of you : or will flee the habitaunce. Am I to let be this slave of slaves ? Who then that encountred me wolde not rightly spit in my faee ? Nay by the Queen.² but since, though mortal he be, he knoweth not himself, soon shall he know it with this inseripeiou ³ on his forehead.

KYDILLA

But 'tis the twentieth, and but four days to the Gerenia.

the Doric *κατάμιω*. Either Herodes coined *κατάμιος* incorrectly or *καταμίων* should be read.

² οὐ τὴν Τύραννον. The title is unknown for any Greek divinity : yet it is fairly clear that v. 80 suggests an Ionic colony and that the immediately following mimes are likely to be Ephesian. There the oath is ‘by Artemis,’ and it may be presumed that we have Artemis here. The commonest error in Greek texts, as in proofs and books to-day, is the writing of a somewhat similar word for another by false association : cf. vi. 34-38. I fancy Herodes wrote Κυναγόν, ‘Huntress.’

³ Inseripeiou : ΑΝΟC EIMI ?

HERODES

BITINNA

νῦν μέν σ' ἀφήσω, καὶ ἔχε τὴν χάριν ταύτη,
ἥν οὐδὲν ἡ<σσ>ον ἡ Βατυλλίδα στέργω,
ἐν τῇσι χερσὶ τῇσ' ἐμῆσι θρέψασα.
ἐπεὰν δὲ τοῖς καμοῦσιν ἐγχυτλώσωμεν
ἄξεις τότ' ἀμελι<τίτι>ν ὁρτὴν ἐξ ὁρτῆς. 85

82. *ηττον* P : corr. by Meister. 83. *εμησι* P.
85. *αμ(ε)λιτ(η)ν εορτην εξ εορτης* P : corr. by Hdl.

BITINNA

Now shall I let thee be, and be thankfull to this girl whom I love as Batyllis and in mine own hands did noursle. But whenas we have done libacioun to those that sleep, then shalt have unhonied¹ festivall on festivall.

¹ *i.e.* πικράν ‘bitter.’ Honey was not offered to the dead.

VI

ΦΙ(Λ)ΙΑΖ(Ο)ΥCAI Η ΙΔΙΑΖΟΥCAI

ΚΟΡΙΤΤΩ

Κάθησο, Μητροῦ· τῇ γυναικὶ θὲς δίφρον
 ἀναστα(θ)ε(ῖσα)· πάντα δεῖ με προστά<σσ>ειν
 αὐτήν, σὺ δ' οὐδὲν ἄν, τάλαινα, ποιήσαις
 αὐτὴν ἀπὸ σαυτῆς· μᾶ, λίθος τις, οὐ δούλη
 ἐν τῇ οἰκίῃ <κ>εῦσ· ἀλλὰ τǎλφιτ' ἦν μετρῆ⁵
 τὰ κρίμν' ἀμιθρεῖς, κῆ<ν> τοσοῦτ' ἀποστάξῃ
 τὴν ἡμέ[ρ]ην ὅλην σε τονθορύζουσαν
 καὶ πρημονῶσαν οὐ φέρουσιν οἱ τοῖχοι.
 ιῦν αὐτὸν ἔκμάσσεις τε καὶ ποεῖς λαμπρόν,
 ὅτ' ἐστὶ χρ[εί](η), ληστρί; θῦέ μοι ταύτη¹⁰
 ἐπεὶ σ' ἔγ(εν)σ' ἄν τῶν ἐμῶν ἔγώ χειρέων.

ΜΗΤΡΩ

φίλη Κοριττοῦ, ταῦτ' (ἐ)μ(ο)ὶ ζυγὸν τρίβεις.
 κῆγώ ἐπιβρύχουσ' ἡμέρην τε καὶ νύκτα
 κύων ὑλακτέω ται[σ] ἀιωνύμοις ταύταις.
 ἀλλ' οῦνεκεν πρός σ' (ἡλ)[θ]ον—

1. κιδθεσ P (δ cancelled by vertical stroke and θ formed out of o (Buech.)). 2. legit K. ταττειν P : corr. by R. 3. some marks over δε of ουδεν. 5. εις P : corr.

Richards. μετρεω P. 6. κη P : corr. by Bl.
 136

VI

A PRIVATE CHAT

(*Scene : Ephesus? The house of Koritto, a lady. Her friend Metro bursts in unannounced. A slave-girl is present.*)

KORITTO

Sit down, Metro—Arise and set a chayre for the lady ! Must I bid thee myself do all thy devoys, and thou woldest do naught of thine own self ? La ! thou'rt a stone in the house, not a slave-girl : but an thou takest thy measure of wheat, each crumb thou tellest, and an ne'er so litell driblet escape, the walls burst with thy day-long playnts and lamentaciouns. So thou dost wipe it and render it clean now, thou thief, when need is ? I counsell thee render oblacoun to this lady : els had I given thee taste of my handes.

METRO

Deare Koritto thou'rt galled by the same yoke as I. I too day and night long yap like a dog gnashing at these bestiall wenches. But for my errand—

7. suppl. by K. 10. suppl. by Bl. 11. $\chi\acute{\epsilon}\iota\rho\epsilon\omega\nu$
is a customary hyper-Ionicism due doubtless to Herodes :
 $\chi\epsilon\iota\rho\hat{\omega}\nu$ editors. 13. ϵ of $\epsilon\pi\iota\beta.$ is due to a correction by P.
14. suppl. by K. non $\bar{\imath}\lambda\alpha\kappa\tau\acute{e}\omega$ P. 15. suppl. by K.

HERODES

ΚΟΡΙΤΤΩ

έκποδὼν ἡμῖν 15
φθείρεσθε, νώβυστρ', ὁ(τ)[α] μοῦνον καὶ γλάσσαι
τὰ δ' ἄλλ' ἔορτή—

ΜΗΤΡΩ

λίσσομα[ί σ](ε), μὴ ψεύσῃ,
φίλη Κοριττοῖ, τίς <κ>οτ' ἦν ὅ σοι ράψας
τὸν κόκκινον βαυβῶνα;

ΚΟΡΙΤΤΩ

κοῦ δ' ὄρώρηκας,
Μητροῖ, σὺ κεῖνον;

ΜΗΤΡΩ

Νοσσὶς ε[ἰ]χεν ἥριννης 20
τριτήμέρη νιν· μᾶ, καλόν τι δώρημα.

ΚΟΡΙΤΤΩ

Νοσσὶς; κόθεν λαβοῦσα;

ΜΗΤΡΩ

διαβαλεῖς ἦν σοι
εἴπω;

ΚΟΡΙΤΤΩ

μὰ τούτους τὸν γλυκέας, φίλη Μητροῖ,
ἐκ τοῦ Κοριττοῦ στόματος οὐδεὶς μὴ ἀκούσῃ
ὅσ' ἀν σὺ λέξῃς.

ΜΗΤΡΩ

ἡ Βιτᾶ<δ>ος Εύβούλη 25
ἔδωκεν αὐτῇ καὶ εἶπε μηδέν' αἰσθέσθαι.

< KORITTO >

Get ye gone, ye slightfull ones ; naught but ears
and tongues, and the rest of ye idlenes—

METRO

Prithee, lie not, Koritto deare ? Who did stitch
thee the scarlet baubon ?

KORITTO

Where hast seen it, Metro ?

METRO

Nossis, Erinna's childe, had it two daies agone.
La ! a fayre gift.

KORITTO

Nossis ! Whencee gat she it ?

METRO

Wilt bewray an I tell thee ?

KORITTO

By these sweet eyne, Metro deare, none shall hear
from Koritto's mouth aught thou saiest.

METRO

Eubule, wife of Bitas, gave it her and bade her
that none discover it.

16. suppl. by Hicks. 17. *εορτη* P : corr. by Bl.

Suppl. by K. 19. ^κ*κονκινον* P. 25. *ηβιτάτος* P :
corr. W. Schulze.

HERODES

ΚΟΡΙΤΤΩ

γυναικες, αῦτη μ' ἡ γυνή <κ>οτ' ἐκτρίψει.
 ἐγὼ μὲν αὐτὴν λιπαρεῦσαν ἥδεσθην
 κῆδωκα, Μητροῖ, πρόσθεν ἡ αὐτὴ χρήσασθαι.
 ἡ δ' ὁ <σ>περ εὕρημ' ἀρπάσα<σα> δωρεῖται 30
 καὶ τ<ῆ>σι μὴ δεῖ. χαιρέτω, φίλη, πολλά,
 ἔοῦσα τοίη, <κ>ήτερην τιν' ἀνθ' ἡμέων
 φίλην ἀθρείτω τᾶλλα. Νοσσίδι χρῆσθαι
 τῇ Μηδοκέω—μέζον μὲν ἡ δίκη γρύζω,
 λάθοιμι δ' Ἀδρήστεια—χιλίων εὗντων 35
 ἐν' οὐκ ἄν ὅστις σαπρός ἐστι προσδοίην.

ΜΗΤΡΩ

μὴ δή, Κοριττοῖ, τὴν χολὴν ἐπὶ ρινός
 ἔχ' εὐθύς, ἦν τι ρῆμα μὴ καλὸν πεύθῃ.
 γυναικός ἐστι κρηγύης φέρειν πάντα.
 ἐγὼ δὲ τούτων αἰτίη λαλεῦσ' εἰμὶ 40
 ἑπολλὰτ τήν μεν γλ<ά>σσαν ἐκτεμεῖν δεῖται.
 ἐκεῖνο δ' οὖ σοι καὶ μάλιστ' ἐπεμνήσθην,
 τίς ἔσ<τ>ος ὁ ράψας αὐτόν; εἰ φιλεῖς μ' εἶπον.
 τί μ' ἔ<μ>βλέπεις γελῶσα; νῦν δρώρηκας
 Μητροῦν τὸ πρῶτον; ἢ τί τάβρά σοι ταῦτα; 45
 ἐνεύχομαι, Κοριττί, μή μ' ἐπιψεύσῃ,
 ἀλλ' εἰπὲ τὸν ράψαντα.

ΚΟΡΙΤΤΩ

μᾶ, τί μοι ἐνεύχῃ;

Κέρδων ἔραψε.

27. ποτ P: corr. R.

30. omissions suppl. by K.

31. ταῖσι P: corr. R.

33. χρησθ̄ P.

34. ηγυ-

νηγρυξω P with ηδικηγριξ ω superscr.

36. λεπρος and σα.

KORITTO

Oh womankind, this woman shall one day fordo me. I granted her prayers, and gave it her, Metro, ere I used it myself: and she seized it like trove, and gives it to whom she ought not. To such an one, dere, bid I long farewell, and let her quest henceforward other friend in my room. To Nossis, wife of Medokes—I speke beyond due limit and may Adrasteia hearken not—though I had a thousand yet wolde I not lend one that were rotten.

METRO

Prithee, Koritto, let not ire sit anon on thy nostrils an thou hear word of no fayre import. Gentle woman sholde suffer all things. 'Tis I that fault herein for speking o'ermuch: I sholde cut out my tongue. But—to my main intendment—who did stitch it? Say, an thou love me. Why these mowes at me? Hast neer seen Metro before? What mene these bashings? I adjure thee, Koritto, false me not, but say who stitched it.

KORITTO

La! why adjure? 'Twas Kerdon.

προσδωσω ^{οιην} (ωσω erased) P. 37. κόρη τυ Stob. Fl. lxxiv.
καλ

14. 38. σοφον P: σοφὸν Stob. 41. <ἡ> πολλά K.
But the writer is here half asleep and quite probably has substituted πολλά (as λεπρός) for a word of the same sense: e.g. περισσά or ἄκαιρα (Greg. Naz. ii. 726, v. 984 ίδού προτείνω τὴν ἄκαιρον καὶ λάλον γλῶσσαν· ὁ θέλων νηλέως ἐκτεμνέτω).
γλωσσαν P: corr. by M. 43. ἵπον P. 44. ενβ. P.
46. μαγμοι P: corr. Bl., Hdl.

HERODES

〈 ΜΗΤΡΩ〉

κοῖος, εἰπέ μοι, Κέρδων;
 δύ' εἰσὶ γὰρ Κέρδωνες, εἴς μὲν ὁ γλαυκός
 ὁ Μυρταλίνης τῆς Κυλαιίθιδος γείτων. 50
 ἀλλ' οὗτος οὐδ' ἂν πλῆκτρον ἔσ λύρην ράψαι.
 ὁ δ' ἔτερος ἐγγὺς τῆς συνοικίης οἰκέων
 τῆς Ἐρμοδώρου τὴν πλατεῖαν ἐκβάντι,
 ἦν μέν κοτ', ἦν τις, ἀλλὰ νῦν γεγήρακε·
 τούτῳ [Κ](υλ)αιθὶς ἡ μακαρῖτις ἐχρῆτο— 55
 μνησθεῖεν αὐτῆς οἵτινες προσήκουσιν.

ΚΟΡΙΤΤΩ

οὐδέτερος αὐτῶν ἔστιν ὁ<ν> λέγεις, Μητροῖ,
 ἀλλ' οὗτος οὐκ οἶδ' ἢ <κ> Χίου τις ἢ 'ρυθρεών
 ἥκει, φαλακ(ρ)ός, μικκός—αὐτὸ ἐρεῖς εἶναι
 Πρηξῖνον· οὐδ' ἂν σῦκον εἰκάσαι σύκω 60
 ἔχοις ἂν (οῦ)[τ]ω· πλὴν ἐπὴν λαλῇ, γνώσῃ
 Κέρδων ὅτεύνεκ' ἔστι καὶ οὐχὶ Πρηξῖνος.
 κατ' οἰκίην δ' ἐργάζετ' ἐ<μ> πολέων λάθρη,
 τοὺς γὰρ τελώνας πᾶσα νῦν θύρη φρίσσει—
 ἀλλ' ἐρ(γ)' ὄκ(οι)' (ἐ)στ' ἐργάτης; Ἀθηναίης 65
 αὐτῆς ὁρ<ῆ>n τ(ἀ)s χε[ῖ]ρας οὐχὶ Κέρδωνος
 δόξεις· ἐ[γὼ] μὲν—δύο γὰρ ἥλθ' ἔχων, Μητροῖ—
 ἴδούσ' ἄμ' ἵ(δμ)ῆ τῶμματ' ἐξεκύμηνα·
 τὰ βαλλῖ οὕτως ἄνδρες οὐχὶ ποιεῦσι—
 αὐταὶ γάρ ἐ(σ)μεν—όρθα· κού μόνον τοῦτο, 70
 ἀλλ' ἡ μαλακό(τ)ης ὕπνος, οἱ δ' ἴμαντίσκοι
 ἔρι', οὐχ ἴμ(ά)[ντες]· εύνοέστερον σκυτέα
 γυναικ[ῖ] διφῶσ' ἄλλον οὐκ ἀνευρ[ή]σ[εις].

ΜΗΤΡΩ

κῶς οὖν ἀφῆκας τὸν ἔτερον;

<METRO>

Which Kerdon? Tell me. There are two Kerdons, one of grey eyne, neighbour of Myrtaline daughter of Kylaithis: but yon note stitch plectre for lyre. The other has habitaunce forby the tenement of Hermodorus as one quitteth the Broad Way: of mark once but now eld hath him. Him had Kylaithis, who is now at peace. May her kin memorize her.

KORITTO

"Tis neither of these, Metro. This one haileth from Chios or Erythrae, I wot not which: bald and short: a very Prexinos motest say: fig to fig notest so compare: but whenas he prateth thou'l ken him to be Kerdon not Prexinos. At home he werketh bartering by stealth, for every door now shuddereth at the tax-gatherers. 'But what werkes is he worker?' Athenes own handes woldest deme to see, not Kerdons. I—for he came with twain of them, Metro—at first glaunce were mine eyne extent: e'en straighter than the livelihed—none listeth: nay moe—as soft as sleep, and the thonglets no thongs but wool: kinder cobbler to feminitie notest find, quest how thou wilt.

METRO

How gatest not the other?

-
- | | | |
|---|---------------------|-------------------------------------|
| 52. οικεων P. | 57. ως P: corr. Bl. | 58. ηχιου P: |
| corr. W. Schulze. | 60. αισσυκωι P. | 61. suppl. by K. |
| 63. κατοικειν P with mark of error at beginning: corr. R. | | |
| 65. I give the letters as Milne reads them exc. (ε)στ for (α)στ. Construction as τὰ μετεωρὰ φροντιστής (Plat.), μυρία πεμπαστάν (Aesch.). | 66. ορ(α)ν P. | 67. suppl. Bl., Buech. |
| 68. ἀμι(δμ)η P. | 72. suppl. R. | 73. suppl. Hdl. (ησ.[.] superser.). |
| | 74 etc. suppl. K. | |

HERODES

〈 ΚΟΡΙΤΤΩ 〉

τ[ι] δ' οὐ, Μητροῖ,
ἐπρηξα; κοίην δ' οὐ προσήγαγον πειθοῦν 75
αὐτῷ; φιλεῦσα, τὸ φαλακρὸν κ[α]ταψῶσα,
γλυκὺν πιεῖν ἐγχεῦσα, ταταλίζ[ο]υσα,
τὸ σῶμα μοῦνον οὐχὶ δοῦσα χ[ρ]ῆσασθαι.

ΜΗΤΡΩ

ἀλλ' εἴ σε καὶ τοῦτ' ἡξίωσ' ἔδει δοῦ[ν]αι.

ΚΟΡΙΤΤΩ

ἔδει γάρ· ἀλλ' ἄκαιρον οὐ πρέπον (γ') εἶναι. 80
ἥληθεν ἡ Βιτᾶ<δ>ος ἐν μέσῳ <Εὐβ>ούλη·
αὕτη γὰρ ἡμέων ἡμέρην τε καὶ νύκτα
τρίβουσα τὸν ὄνον σκωρίην πεποίηκεν,
ὅκως τὸν ωντῆς μὴ τετρωβόλο[υ] κόψῃ.

ΜΗΤΡΩ

κῶς δ' οὗτος εὑρε πρός σε τὴν ὁδὸν ταύτην, 85
φίλη Κοριττοῦ; μηδὲ τοῦτο με ψεύσ(η).

ΚΟΡΙΤΤΩ

ἔπειμψεν αὐτὸν Ἀρτεμῖς ἡ Κανδᾶ<δ>(ο)[ς]
τοῦ βυρσοδέψεω τὴν στέγην σημήνασα.

ΜΗΤΡΩ

αἰεὶ μὲν Ἀρτεμῖς τι καινὸν εύρήσει,
πρόσω πιεῦσα τὴν προκυκλίη 90
ἀλλ' οὖν γ' ὅτ' οὐχὶ τοὺς δύ' εἶχες ἐ<κ>λῦσαι
ἔδει πυθέσθαι τὸν ἔτερον τίς ἡ ἐ<κ>δοῦσα.

<KORITTO>

All things tryed I: all persuasiouns trayned :
kissing, stroking his bald pate, flagons of mead, fond
names, albut surrendring mine own bodie.

METRO

But an he asked, e'en this sholdest have given.

KORITTO

Aye—but all things in tyde. Eubule wife of Bitas
was grinding before us. For day and night long
doth she weare our stone into scrapings, enaunter
she pay a grote to set her own.

METRO

And how found he his way hither to thee, deare
Koritto? Eke herein false me not.

KORITTO

Artemis, wife of Kandas the tanner, sent him
hither, shewing the house.

METRO

Artemis will aye find some new deviee drinking
deep down in bawdy bottles. But sin notest salve the
twain, algates sholdest have found who bid the other.

81. ηληθενγαρ P. τατος corr. W. Schulze. ενμεσ(ω)-
δσιλη P : corr. Jevons. 86. ψευσ(η)[ι] P. 87. Καν-
δατος P (so Bl.): corr. W. Schulze. 90. P has ιηνθα(λπην),
but there is a quite different correction (unfortunately illeg-
ible) above. I imagine τῆς προκυκλήης στάμνης. 91, 92. εγ
for εκ P.

HERODES

ΚΟΡΙΤΤΩ

ἐλιπάρεον ὁ δ' ὥμηνος οὐκ ἀν εἰπεῖν μοι·
ταῦτη γὰρ <ἡλω> κῆγάπησέ ν<ιν>, Μητροῦ.†

< ΜΗΤΡΩ >

λέγεις ὄδόν μοι· νῦν πρὸς Ἀρτεμῖν εἶ<μι>. 95
οἶκως ὁ Κ(έρδω)ν ὅστις ἐστὶν εἰδ[ή](σ)ω.
ὑγίαινέ μ(ο)[ι, Κοριτ]τί· λαιμᾶ τ[ις] <κ>ῶρη
ἡμᾶ[ν] ἀφ[έρπειν] ἐστί.

ΚΟΡΙΤΤΩ

τὴν θύρην κλεῖσον,
αὕτ[η σ]ύ, (ν)[εο]σσοπῶλι, καξαμίθρησαι
αἱ ἀλ(ε)κτ[ορῖ]δες ε(ἰ) [σ]όαι εἰσί, τῶν τ' αἰρέων 100
αὐτῆσ[ι . . . ο]ν· οὐ γὰρ ἀλλὰ πορθεῦ(σι)
ῶρν[ι]θ(ο)[κ]λέ[π]ται, κῆν τρέφη τις ἐν κόλπῳ.

94. This verse at top of the column with a right mg. of 93. The article was only granted to a lady in return

KORITTO

I besought but he swore he nould say : †for he was charmed with her and she with him, Metro.†

METRO

Thy tale speedeth me : now hie I to Artemis to know what man Kerdon be. Fare thee well, Koritto : one hungereth and I must move off.

KORITTO

Shut the door—ho you there, chick-girl—and tell an the hens be safe, and toss darnel to them. For indeed the bird-thieves spoyle e'en an one rear abosom.

for services. *ναι* P : corr. by R. 96. suppl. Buech.
 97. init. suppl. Buech. fin. corr. (*λαμαί*) and suppl. by Grooneboom. 98. init. suppl. Cr. 99. init. suppl. R., med. Diels. 100. suppl. by Cr. 101. e.g. *πίψον* Bl.
 102. suppl. Hdl.

VII

C]KY(T)[E]YC

ΜΗΤΡΩ

Κέρδων, ἄγω (σ)οι τάσδε τὰς (γ)[υνάς, εἰ] τι
τῶν σῶν ἔχεις αὐτῆσιν ἀξιον δεῖ(ξ)αι
χειρέων νοῆρες ἔργον.

ΚΕΡΔΩΝ

οὐ μάτην, Μητρ(οῖ),
ἐγὼ φ[ι]λέω σε. ταῖς γυναιξὶν οὐ θήσεις
τὴν μέζον' ἔξω σανίδα; Δριμύλῳ φωνέω. 5
πάλιν καθεύδεις; κόπτε, Πίστ(ε), τὸ ρύγχος
αὐτοῦ, μέχρις τὸν ὕπνον ἐκχέη πάντα.
μᾶλλον δὲ τὴν ἄκανθα[ν], ὡς ἔχ[ω]ν κλάηη,
ἐκ τοῦ τραχήλου δῆσο[ν. εἰ]α δή, [κέρκω]ψ,
κίνει ταχέως τὰ γοῦνα· μέζον [ἰχη](vas) 10
τρίβειν ψοφεῦντα νου(θ)[ετημάτων] τῶνδε;

1. γυνάς Diels, εἰ τι Ellis. 3 fin. an erasure. 4. φ[ι]λω
P. 8. καληὶ P : corredi et supplevi. 9. εἰα δή suppl.
Diels, κέρκωψ Hdl. 10. supplevi dubitanter. 11. sup-
plied by Hdl. τοιτωνδε P (*τοι* being cancelled by
dots). The gap here when the mounting is corrected is of
about one letter more than would appear from the facsimile;

VII

THE COBBLER

(*Scene : A street in Ephesus (?) by a cobbler's shop. Metro arrives and introduces two customers to Kerdon. Slaves are at work inside. Metro appears to have made Kerdon's acquaintance since Mime VI—and to some effect.*)

METRO

Kerdon, I bring thee these dames an hast slic
handycraft to shew them.

KERDON

My loves labour for thee, Metro, is not lost. Set
the larger plank outside for the dames. 'Tis Drimylos
I speke to. Asleep again? Smite his snout, Pistos,
till he shed all his sleep. Nay rather, that his
penaunce may endure, hang the teasell from his
neek. Ply thy knees apaee, sir Kerkops; yearnst
to chafe louder¹ chastisements than these? Now

¹ 'louder,' i.e. chains.

here of seven or eight letters. See Kenyon in the Cambridge Edition.

HERODES

νῦν ἔκ μιν αὐτήν, λε[.], λαμπ]ρύνεις
 κ(α)[ὶ] ψ[ῆ]σ; (ἐ)γώ] σεν τὴ(n) [.]ψήσω.
 ἔ(ζεσ)[θε, Μ](η)τροῖ. Πίστ[ε τὴν ο]ιξας
 πυργίδα, μὴ τὴν ὥδ[ε,](ν), 15
 τὰ χρήσιμ' ἔργα, τοῦ τρ[ι]ωρόφου . . .]ος
 ταχέως ἐνεγκ' ἄνω(θ)[εν. . . . Μη]τροῖ,
 οἵ' ἔργ' ἐπόψεσθ'. ήσυχη [.]ον
 τὴν <σ>αμβαλούχην οἰ(γ)[ε.] πρῶτον,
 Μητροῖ, τελέων ἄρη[ρεν ἐκ μερ](έ)ων ἵχνος· 20
 θηεῖσθε κύμε[ὶ]ς, ὡ γυ[ναῖκες· ή πτ]έρυη
 ὁρῆθ' ὄκως πέπηγε, <κ>[ώς σά]φ' ήν[ίσκ]οις
 ἐξηρτίωται πᾶσα, κ[ού τὰ] μὲν κ[αλῶ]ς
 τὰ δ' οὐχὶ καλῶς, ἀλλὰ πά[ν]τ' ἴσαι χ[εῖρε]ς.
 τὸ χρῶμα δ', οὕτως ὑμ[ι]ν ή Πα[. .] δοίη 25
 . [.]ερ ἵχανάσθ' ἐπαυρέσθαι,
 (π)[.] ἄλ]λο τῷδ' ἴσον χρῶμα
 κ[οῦ οῦτ]ω, κοῦ δὲ κηρὸς ἀνθήσει;
 χ[ρυσοῦ στατῆρα](ς) τρεῖς ἔδωκε Κανδᾶ<δ>(ι)
 Κ[έρδων] τοῦτο κῆτερον χρῶμα. 30
 β[ραχεῖ λόγῳ δ' ὅμνυ]μι πάν<τ>, ὅσ' τεστ' ὕ[ρ]ά
 κώ[σσ' ἐστιν ὄσια] τὴν ἀλη[θείη]ν βάτ.. τζειν
 οὐδ' ὄσον ρόπην ψεῦδος
 Κέρδων μὴ βίου ὄνησις
 μ[ηδ']ων γίνοιτο—κα[ὶ] χάριν πρός με 35
 οὐ γ](ά)ρ ἀλλὰ μεζόνων ἥδη
 κερδέων ὀριγνῶνται.

12. If λαμπ]ρύνεις (Blass ?) is right at most six letters are missing. λειπτυγε may be better than λευκόπυγε Cr.

13. init. supplevi (judice H. Rackham certissime): ψ superser.

ἐγώ Cr. fin. cf. Diels. κοχώνην ἐκψήσω fills the space well.

14. init. suppl. by Hdl. τὴν Cr., e.g. διπλῆν Hg. 15. τὴν δ' ἐκεῖσ', ἀρον.

16. supplevi e.g. with δ' ολος. They are so precious as to be kept at the top of the house and none

⟨smooth-rump⟩, dost clene and wipe it : I'll wipe thy ⟨posteriours⟩ for thee. Sit ye down, Metro. Pistros, ope the ⟨double⟩ chest—not this ⟨here but yon, and have out⟩ my noble werkes, bringing them ⟨thyself⟩ speedily the third floor adown. Happy Metro, what werkes shalt behold ! Quietly, ⟨sir greedy-belly⟩, ope the shoecase. ⟨This⟩ sole Metro is fixed of perfect ⟨parts⟩ : discern ye, too, ladies : see how fast it is, and how truly finished with straps all about, nor is it part-fair part-fowl, but equall handiercraft algate. And for tint,—so may Paphos queen grant ye joyaunce of all things ⟨soever⟩ ye yearn for,—no tint like this hath ⟨any yet chaunced on⟩. Where shall ⟨dye or⟩ wax bear sike flowers ? Three gold staters did K⟨erdon⟩ pay to Kandas who sold him this and another colour,—nay I swear by all things holy ⟨and hallowed⟩ that I speke sooth and that no lye ⟨shall escape the barrier of my teeth⟩ one moment : or may Kerdon have no profit of life ⟨or trafficking⟩— and bade me thank him : for, and true is it, ⟨the skinners⟩ clutch after greater gains now. ⟨As with

but Pistros may touch them. 17. suppl. Bl., K. e.g. ὀλβίη (Hdl.). 18. 9 or 10 letters missing, e.g. σύ, λαίμαστρον. 19. corr. by Bl. Seven letters missing after οἶγε : e.g. τοῦτο (Bl.) δὴ or σοι. 20. supplevi. 21. suppl. by R. 22. οπως P (who started to write ορ). supplevi e.g. 23. suppl. Bl., Hdl. 24. supplied by Cr., Bl. 25. ? Πάφου, 26. e.g. μεδέοντ', with ὁσωνπ]ερ Hdl. 27. e.g. <ε>Ιληχεν οὐδ<ε>ις 28. suppl. Cr. Hg.: e.g. φῦκος. 29. supplevi: ἄτ(i) P: corr. W. Schulze. 30. suppl. Cr. Then e.g. ο δ' ἐδίδον. 31. εστιν[.] α P : ὅμνυμι πάνθ' ὁσ' ἔστ' ιρά Bl. 32. init. suppl. Hdl. βαδίζειν P: suppl. and corrected by Bl. A mark of doubt is prefixed. 33. e.g. ἔρκος δ' ὁδόντων. 34. e.g. ἀμείψεται ή. 35. supplevi e.g. ἐμπολέων. 36. suppl. Cr. init. e.g. ἔτησεν. 37. e.g. οι ῥινοδέψαι.

HERODES

.....] τᾶργα τῆς τέχνης ἡμ<έ>ων
 ὁ πίσ]υγγος δὲ δειλαίην οἰζύν
]. ναν[...]έων νύκτα <κ>ἡμέρην θάλπω. 40
]s ἡμέων ἄχρις ἐσπέρης κάπτει
](a)i πρ[ὸς] ὅρθ[ρ]ον; οὐ δοκέω τόσ<σ>ον
 τὰ Μικ<ί>ωνος (κ)ηρί² εὺπ[....]
 κοῦπω λέγω, τρεισκαίδε[κ'] β](ό)σκω,
 ὅτεύνεκ' ὁ γυναικες ἀργ[....]s, 45
 οἱ, κῆν ὅη Ζ(ε)ύ(s), τοῦτο μοῦνον ν
 ' φέρ' εὶ φέρεις τι, τἄλλα δ' ἀψ[.... ἔ](ά)ται
 ὅκως νεοσσο[ἰ] τὰς κ<ο>χώνας θά[λ]π[ο]ντες.
 ἀλλ' οὐ λόγων γάρ, φασίν, ἡ ἀγο(ρ)ὴ δεῖται
 χαλκῶν δέ—τ(ο)ῦτ' ἦν μ(ὴ) ὑμιν ἀ[νδ]άνη, Μητρ[οῖ],
 τὸ ζεῦγος, ἔτερον <κῆ>τε[ρ]ον μάλ' ἔξοίσει, 51
 ἔστ' ἂν (ν)ό(ω) πεισθῆτε [μὴ λ]έγει[ν] ψευδέα
 Κέρδωνα. τὰς μ(οι σ)α[μβα]λουχίδας πάσας
 ἔνεγκε, Πίστε· (δεῖ 'γ]κ)αλίστ' (εὖ) νηθείσας
 ὑμέας ἀπελθεῖν, ὁ γυναικες, εἰς [ο]ἶκον. 55
 θήσεσθε δ' ὑμ[εῖς]. (γέ)νεα ταῦτα πα[ν]τοῖα·
 Σικυώνι', Ἀμβρακίδια, Νοσσίδες, <Χ>ῖαι,
 ψιττάκια, κανναβίσκα, Βαυκίδ[ες], βλαυττία,
 'Ιωνίκ' ἀμφίσφαιρα, νυκτιπήδηκες,
 ἀκροσφύρια, καρκίνια, σάμβαλ' Ἀργεῖα, 60
 κοκκίδες, ἔφηβοι, διάβαθρ'. ὡν ἐρā θ[υ]μός
 ὑμέων ἐκάστης εἴπατ'. ὡς ἂν αἰσθοισθε
 σκύτεα γυναικες καὶ κύνες τί βρώζουσιν.

38. τα εργα and ημων P. e.g. ὅκως μελίσσης. 39. suppl. Bl. e.g. φορεῖτ'. De mensura huius loci mire agit Edmondsius C.Q. 1925, qui ea quae falsis rationibus adductus conjecterat, tamquam spatiis congruentia iterat. 40. e.g. πάσχων, and ἀνώγεων Postgate. 41. e.g. ἐπ<ε>ὶ τίς. 42. e.g. ἡ πιεται: cett.

bees, so ye enjoy> my handicraft, dames, but I, the cobbler, <suffering> piteous woe, <this> <chamber> warm night and day long. <Which of us> eateth till even? <Or shall drink> at dawn? Not Mikion's <combs> I ween are so <bounteous to all els>. And—which is more—tho' thirteen slaves I browse—they are all idleness itself, and e'en an rain come know naught but 'Bring an bringest': but for aught els sitt croakles, like chicks warming their posteriors. But say they, 'Market needs not words but brass.' So, an this pair beseme thee not Metro, he will bring out another and yet another till ye be persuaded o' mind that Kerdon telleth no lies. Bring me, Pistros, the shoeecases all: soothly, dames, must ye have arms well laden ere ye go home. Ye shall discern: here are all these kinds: Sieyonian, little Ambraeians, Nossians, Chiāns, parrots, hemps, Baucises, slippers, Ionian buttoned, hop-o'-nights, ankle-tops, crabs, Argive sandals, searlets, lads, stairs; say each what heart wish, that ye may know why women and dogs devour leather.

- suppl. K. *τοσον* P: corr. K. 43. *μικρωνος* P: corr. Cr. *κηρία* recte Cr.¹, Hg. fin. e.g. *εὗ ποιεῦν ἄλλους*. 'Sic vos non vobis mellificatis apes.' Mikion misellus apibus suis ne decimam quidem partem mellis (*Geopon.* xv. 5. 4) reliquerit. 44. *'κον* P: suppl. Buech., Cr. fin. e.g. *εἰ Κάρας*. 45. *στουνεκ* with *ε* superscr. P. e.g. *ἀργίη πάντες* Hdl. 46. *οὲ* P. e.g. *μοῦνον ἄδουσι* Hdl. 47. suppl. by Cr.: e.g. *ἀψέφως* Hdl. 48. *ὅπως* P with *κ* superscr.: corr. and suppl. by Jackson. *κηχωνας* P. 51. *χατε[ρ]ον* P. 52. *(ν)ο(ω)* P: read and corrected by Bl. fin. supplied by Buech. (?). 53. *σαμβαλονχίδας* Buech. *μοι* Bl. 56. *θήσεσθε* P? rest as R. 57. *σικυνια* P and *λειαι*: corr. Hdl. 58. *ψιττακαια* P: *ψιττακια* in *E.M.*, Hsch. *βλαυττια* P. See *Proc. Camb. Phil. Soc.* 1927.

HERODES

ΜΗΤΡΩ

κόσου χρεῖζεις κεῦν³ ὁ πρόσθεν ἥειρας
ἀπεμπολῆ⁴ν τὸ⁵ ζεῦγος; ἀλλὰ μὴ βροντέων 65
οὗτος σὺ τρέψον μέζον εἰς φυγὴν ἡμέας.

ΚΕΡΔΩΝ >

αὕτη σὺ καὶ τίμησον εἰς θέλεις αὐτό⁶
καὶ στήσον ἥς κοτ’ ἐστὶν ἄξιον τιμῆς.
(εἰ)τ⁷, (ἐκ) τό(σ)ων γάρ οὖ σε ρηδίως κρ(ι)ναι
ζευγέων, γύναι, τῷληθὲς—

ΜΗΤΡΩ >

ἢν θέλῃς, ἔργον 70
ἔρεῖς τι—

ΚΕΡΔΩΝ >

ναὶ μὰ τήνδε τὴν τεφρὴν κόρσην,
ἔφ⁸, ἥς ἀλώπηξ νο[σ]σίην (π)ε(πο)ί(η)τ(αι)—
τάχ⁹, ἀλφιτηρὸν ἐρ(γ)α(λε)ῖα κινεῦσι.
Ἐρμῆ τε Κερδέων καὶ σὺ Κερδείη Πειθοῖ,
ώς, ἢν τι μὴ νῦν ἥμιν ἐσ βόλον κύρσῃ, 75
οὐκ οἶδ¹⁰ ὅκως ἄμεινον ἡ <κ>ύ<θ>ρη πρήξει.

ΜΗΤΡΩ

τί τονθορύζεις κούκ¹¹ ἐλευθέρη γλάσσῃ
τὸν τῆμον ὄστις ἐστὶν ἐξεδίφησας;

ΚΕΡΔΩΝ

γ(ύ)να(ι), μιῆς μ[νῆ](σ) ἐστιν ἄξιον τοῦτο
τὸ ζεῦγος· ἢ ἄνω "σ<τ>" ἢ κάτω βλέπειν· χαλκοῦ 80

65. (marked as corrupt): <ν τὸ> inserted by K.
69. (κ)_ε(ει)ναι and (εκ) το(σ)ων legi: ('possible' Milne).
70. ζευγέων legit Milne: sed vide addenda. 72. αλώπηξ

METRO

That pair thou tookest up just now—at what price woldest barter? Ho, thou, roar not overlowd ne put us to flight.

KERDON

Ho thou, prithee, price it thine self and weigh the price thereof: next, for 'twas no random chance, lady, that led thee, out of all these pairs, to the true one—

METRO

Prithee talk some busines.

KERDON

Aye, busines indeed will I talk—I swear by this grey pate whereon fox nests¹—to bring quick bread to toolpliers. Ah gainster Hermes and gainstress Suasioun in troth, an naught now renounter our casting, I know not how pot shall prosper.

METRO

Why mumblest ne freetonged descryest the pryce?

KERDON

Lady this pair is worth a mina, scan sky, scan
¹ i.e. bald.

P. suppl. Hdl. 73. marked as corrupt: suppl. Diels.
74. Κερδέων Danielss. and others. 76. χυτρη P by correction of some letters: κύθρη Buech., Meister.

^σ 77. τονθορυξει P: corr. by Buech. 78. εξεδιφ (imitating the form of ξ used in the text copied) P: cf. on 77. 79. supplied by K. 80. ηνωση P: corr. by Hdl.

HERODES

ρίνημ' ὁ δήκοτ' ἐστὶ τῆς Ἀθηναίης
ἀνευμένης αὐτῆς ἂν οὐκ ἀποστάξαι.

ΜΗΤΡΩ

μάλ' εἰκότως σεν τὸ στεγύλλιον, Κέρδων,
πέπληθε δαψιλέων τε καὶ καλῶν ἔργων.
φύλασσε καῦργ]ασ' αὐτά· τῇ γὰρ εἰκοστῇ 85
τοῦ Ταυρεῶνος ἡ κατῆ γάμου ποιεῖ
τῆς Ἀρτακηνῆς, κύποδημάτων χρείη·
τάχ' οὖν, τάλης, (ἄξουσι) σὺν τύχῃ πρός σε,
μᾶλλον δὲ πάντως ἀλλὰ θύλακον ράψαι
τὰς μνέας ὅκως σοι μὴ αἱ γαλαῖ διοίσουσι. 90

ΚΕΡΔΩΝ

ἢν τ' ἡ κάτη> ἔλθῃ, μνῆς ἔλασσον οὐκ> οὔσει,
ἢν τ' ἡ Ἀρτακηνή· πρὸς τάδ', εἰ θέλεις, σκέπτευ.

ΜΗΤΡΩ

οὐ σοι δίδωσιν ἡ ἀγαθὴ τύχη, Κ[έ]ρδων,
ψαῦσαι ποδίσκων ὃν πόθοι τε κῆρωτες
ψαύουσιν, ἀλλ' εἴς κινῦσα καὶ κακὴ λώβη· 95
ῶστ' ἐκ μὲν ἡμέων †Λιολέοστ ἔω πρήξεις,
τ(a)ύτῃ δὲ δώσεις κεῦνο τὸ ἔτερον ζεῦγος
κόσου; πάλιν πρήμηνον ἀξίην φωνήν
σεωυτοῦ.

85. φιλασσεκα[.]ασ P: two short letters missing.
87. [τ]ησα[ρ][τα]κηνησ P: supplied by K. 88. marked
as corrupt. Reading (Cr.) is doubtful. 91. ηκατελθη

earth¹: no fyling of copper whatsoever might ooze therefrom were Athena customer.

METRO

Full metely, Kerdon, is thy hovel packed with plenty of fayre werkes: keep them and make them. On the twentieth of Taureon Hecate holds marriage of the Artacene, and need is of shoon. Mayhap, wretche, nay assuredly will they hye to thee. Stitch thee a purse enaunter the cats dispred thy minas.

KERDON

Come Heeate, come th' Artakene, a mina, no less, ere they take them: prithée recorde that.

METRO

Fayre Fortune, Kerdon, granteth thee not to touch dainty feet that loves and desires touch: thou a scald knave and an infamy. So from us thou'l get no more than Aeoleus' dawn²: but at what price wilt give yon other pair to this lady? blatter thilk time some utteraunce beseming thee.

¹ The *ὑπερήφανος* of Theophrast carefully cuts people in the street, looking above or beneath them: so here the sense is 'affect to despise' (*περιορᾶν*, *ὑπερορᾶν*).

² Conceivably <Α>*ἰολεὺς* dreamt of great riches and woke to find himself robbed. The whole would mean 'less than nothing.'

and *ουχοισι* P. 92. *ηντηι* P. 96. marked as corrupt.

97. *κ ex χ.* 99. *σεωτου* in left margin with *σεωυτου στατη*.^{ρυ}
at top of column.

HERODES

ΚΕΡΔΩΝ

στατῆρας πέντε, ναὶ μὰ θεούς, φο[ι]τᾶ
 ἡ ψάλτρι' <Εὺ> ετηρὶς ἡμέρην πᾶσαν 100
 λαβεῦν ἀνώγουσ', ἀλλ' ἐγώ μιν [ἐ](χθ)[α]ίρω,
 κῆν τέσσαράς μοι Δαρ<ι>κοὺς ὑπόσχηται,
 ὅτεύνεκέν μεν τὴν γυναικα (τ)ωθάζει
 κακοῖσι δέννοις· εἰ δὲ [.... ἔχ]ει χρείη
 φέρ', —εὐλαβοῦ<μαι> τῶν τριῶν . . . δοῦναι—
 καὶ ταῦτα καὶ ταῦτ' ἥ ὑμιν ἐπτὰ Δαρεικῶν 106
 ἔκητι Μητροῦς τῆσδε· μηδὲν ἀντεί(πης).
 δύ]ναιτό μ' ἐλάσαι σ<ὴ> ἄν [ἰη] τὸν πίσ[υγγον
 ἔόντα λ<ί>θινον ἐς θεοὺς ἀν(απ)τῆ(ν)αι·
 ἔχεις γὰρ οὐχὶ γλάσσαν ἥδ<ο>νης δ' ἥθ(μό)ν· 110
 ἀ, θεῶν ἐκεῖνος οὐ μακρὴν ἀπ(ε)[στ' ὀν](ήρ)
 ὅτέω σὺ χείλεα νύκτα κήμέρην οἴγ[εις].
 φέρ', ὁδε τὸν ποδίσκον· εἰς ἵ<χ>νος θῶ (μιν).
 πάξ· μήτε προσθῆς μήτ' ἀπ' οὖν ἔλη[σ] μηδέν.
 τὰ καλὰ πάντα τῆς καλῆσιν ἀρμόζει. 115
 αὐτὴν ἔρεις τὸ πέλμα τὴν Ἀθηναίην
 τεμεῦν. δὸς αὕτη καὶ σὺ τὸν πόδ'. ἀ, ψωρῇ
 ἄρηρεν ὄπλῃ βοῦς ὁ λακτίσας ὑμ<έ>ας.
 εἴ τις πρ[ὸ]ς ἵχνος ἡκόνησε τὴν σμιλήν,
 οὐκ ἄν, μὰ τὴν Κέρδωνος ἐστίην, οὕτω 120
 τοῦργον σαφέως ἔκειτ' ἄν ὡς σαφ<έ>ως κεῖται.
 αὕτη σύ, δώσεις ἐπτὰ Δαρικοὺς τοῦδε,
 ἡ μέζον ἵππου πρὸς θύρην κιχλίζουσα;
 γυναικες, ἣν ἔχητε κήτέρων χρείην
 ἡ σαμβαλίσκων ἡ ἀ κατ' οἰκίην ἔλκειν 125

100. corr. by Bl. R (ει om. P). 101. suppl. by K.
 102. δαρεικοὺς P. 103. οτοινεκέν P: corr. by Meister.

104. δέννοις P. e.g. τῶνδ'. 105. correxi et supplevi e.g.
 The placing of a fragment is uncertain (Lamacraft): perhaps
 158

KERDON

Five staters, 'a gods name, doth the harpist Eueteris
bid me take, and haunteneth me daylong, but I hate
her, tho' she promise me four Daries, in that she
wyteth my wyfe with ill reprieves. But an ye nede
such, come—*< I am ware of giving les than the three >*
—let these and these be¹ yours for Daries seven, for
Metros sake : gainsay thou me naught. Thy voice
might drive me the stony cobbler to fly heavenward :
for no tongue hast thou but a sieve of joyaunce : in
sooth not far from heaven is he unto whom thou
opest thy lips day and night long. Here with thy
dainty foot : let me set shoe thereon. Ah ! no more,
no les : all things fayre fit the fayre : Athena herself,
motest say, cut the sole. Give me thy foot, eke thou :
the lout that trod on you had a clumsy hoof.² Had
one but whetted his knife on the sole, 'a Kerdons
hearth, the werke were not so true as true 'tis. Ho
thou, woldest give seven Daries for this, thou that
gigglest against the door moe lowd than horse ?
Dames, an ye have need of other sandals dainty or

¹ η̄ : the subjunctive (as Soph. *Phil.* 300) is softened by the sense (δῶ) as in Soph. (διδάξω).

² Appears to be a mere touch of picturesque flattery.

σν[αρ], perhaps [με]ιον. I translate the latter. He does not want to 'split the set.' 106. καιταυταυτακαιταυτ P : corrected by K. η νμιν P. 107. ita Hg.

108. δύνατο Buech., marked as doubtful. 109. ενταληθινον P. 110. ηδηνησδηθ(μη)ν (or (ι)ν) P. The verse is marked as doubtful. 111. supplied by Buecheler.

112. supplied by Bl. 113. legit id. 114. παξ. μητε P. 115. της P. 118. οπλη P : corr. Hdl. νμιας P : corr. Meister. 121. σαφως P : corr. Meister.

HERODES

εἴθισθε, τὴν μοι δουλ[ίδ'] ὥδε <δεῖ> πέμπειν.
σὺ δ' ἡκε, Μητροῦ, πρός με τῇ ἐνάτῃ πάντως
ὅκως λάβῃς καρκίνια· τὴν γὰρ οὖν βαίτην
θάλπους ἄνευ δεῖ <καὶ> φρονοῦντ' <ἢ> νδον ράπτειν.

126. marked as doubtful.
crossed out P: corr. Bl.

^{εἰν} πέμπετει the last ει being
129. correxi: ανευδεινδον-
φρονοιντακαιραπτιν P.

housewear ye mote send me the handmaid.¹ But be ware Metro that thou come to me on the ninth to get thy ‘crabs,’ for jenkins inner seam must be sticheht sans haste and warily withal.

¹ The suggestion seems to be that Metro’s commission needs inordinate care. The subject matter of Mime VI. is perhaps suggested. *ἐρδον* objective ‘on its inside.’

VIII

ΕΝΥΠΝΙΟΝ

"Αστηθι, δούλη Ψύλλα· μέχρι τέο κείσῃ
 ρέγχουσα; τὴν δὲ χοῖρον αὐόνη δρύπτει.
 ἦ προσμένεις σὺ μέχρι σεν ἥλιος θάλψει
 τὸν] κυσὸν ἐσδύς; κῶς δ', ἄτρυτε, κοῦ κάμνεις
 τὰ πλ]ευρὰ κνώσσουσ'; αἱ δὲ νύκτες ἐννέωροι.
 ἀστη]θι, φημί, καὶ ἄφον, εἰ θέλεις, λύχνον, 6
 καὶ τ]ὴν ἄναυλον χοῖρον ἐσ νομὴν πέμψον.
 τ]όν]θρυζε καὶ κνῶ, μέχρις <ο>ῦ παραστά[s σοι
 τὸ] βρέγμα τῷ σκίπωνι μαλθακὸν θῶμα[i.
 δει]λὴ Μεγαλλί, κ(a)[i] σὺ Λάτμιον κνώσσεις; 10
 οὐ] τᾶρ(γ)α σὲ τρύχ[ον]σιν· ἀλλὰ μὴν στέμμ[a
 ἐπ' ἵρᾳ διζόμε(σ)[θ]α; βα(ιὸ)s οὐχ ἡμῖν
 ἐν τῇ οἰκίῃ <'σ>τι μα[λ]λὸς εἰρίων. δειλή,
 ἀστηθι· σὺ τέ μοι τ]οῦ(nap), εἰ θέλεις, Ἀννᾶ,
 ἀκουσον, οὐ γὰρ ν(η)[πίας] φρένας βόσκεις. 15
 τράγον των' ἔλκειν [διὰ] φάραγγος ὠήθ[ην]
 μακρῆς, ὁ δ' εὐπώ[γω]ν τε κεύκέρως [ἥεν·

3. θαλψη P (*ηι* deleted and *i* superscr.). 4. τον] (κ)υσον.
 The supplements in this and following vv. are due to Diels,
 Palmer, Hdl.

6. αστη]θι φημι P. αστησον P but
 with σησ cancelled and τ changed to ψ. 8. τον]θρυζε K.

ρισεν P: correxi Camb. Ed. 1922. 9. το]βρεγμα P. θωμα[i
 P. 10. δι]λημεγαλλί P. κ(a)[i]σν P. 11. ου]ταερ(γ)α
 P. 'The width of the damaged surface is so small that if

VIII

THE DREAM

(*A monologue (probably) on a winter's day at dawn in a country farm. Herodes, as master of the house, rises and wakes the servants. A sow grunts outside.*)

Rise up, Psylla wench ! How long wilt lye snoring
and the sow forswat ? Tarriest till the sun steal into
thy parts and warm them ? Art not thy ribs tired,
tireless one, of sleeping these agelong nights ? Rise
up, again I say, and light the lamp, prithee, and
escort her unmelodious pigship to pasture. Oh,
mutter and scratch thyself till I stand o'er thee and
make me thy noddle soft with my stave. Megallis,
wretche, snorest thou too like ympe of Latmos¹? Not
with werkes art weary : for seeke we a wool fillet
for rytes, not a wisp of wool is in our habitaunce.
Wretche rise up : and thou Annas, prithee, list to
my dreme, for thouourslest not sorry wits. Mesemed
I dragged through a long gorge² a gote, fayre of

¹ Like Endymion.

² 'led a goat'; the phrase implies 'to sacrifice.'

it (the letter after ρ) is a $\tilde{\gamma}$ the horizontal stroke must have been exceptionally short' K. 13. $\epsilon\nu\tau\eta\iota$ P. $\epsilon\tau\iota$ P: corr. Hdl. $\mu\alpha[\lambda]\lambda\omega\sigma$ P. 14. P, suppl. by Bl. $\alpha\nu\nu\hat{a}$ P. Verse marked as doubtful. 15. suppl. by K. 16. $\eta\theta[$ superscr. above $\iota\sigma\mu[$ P. suppl. Cr. 17. med. suppl. by Cr.

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ἐπεὶ δὲ δή [μ](ι) [.] (α) τῆς βήσσης,
 ἔω φα[ούσης . . . οὐ] γάρ ἐσσῶμαι,
 σύ[ριγξι] ν]τες αἰπόλοι πλέ[γδην] 20
 τῆ[ι]ς χλ[ωριῶντ] ἐποιεῦ[ντο].
 κῆγὼ οὐκ ἐσύλευν [.] (αἰξ)[.] . . . ἄλλης
 καὶ ἄλλης δρυὸς [.] (γ)ε[
 οἱ δ' ἀμφὶ κάρτα (ό)ρῶν]τες [25
 τὸν αἶγ' ἐποί<ευ>ν [.] π[
 κα[ι] (ι) [π]λησίον με[.] . . . (ιω)
 κ[.] . . . (αν)μα, (μ)εχρὶ (τῶ)ν
 σχ[ιστ] . . . κροκωτ[.] . . . φι[
 ω[.] . . . λεπτῆς ἄντυγος . αθ(ιξ)[
 σ(τικτῆ)ς δὲ νεβροῦ χλαν[ι]δίῳ κατέζω[στ]ο 30
 κ[αθειμένη]ην κύπα[σι]ν ἀμ[φ]ὶ τοῖ[ς] ὥμοις,
 κόρυμβα δ'] ἀμφὶ κ(ρ)[ητὶ (κ)]ίσσι[(ν)]' ἐστεπτο·
 κνήμη κο]θορνου [.]η κα[τ]αζώστρη
 <ε>ἴλικτο· κ]ώ μὲν το[σσάδ]ε α(ι)[θρίου] φρίκη[ς
 . . . ἀλ(ε)]ώρην εἰχ[.] . . . θι 35

18. e.g. *eis τὸ τέρπα Hg.* 19. η[.] σφα[P: supplevi.
e.g. ἐπίρυσι, οὐ (i.e. I was late for the beginning).
 20. supplevi *e.g. coll. Milton, Sams. Ag.* 1596, ‘Occasions drew me early to this city And as the gates I entered with sunrise The morning trumpets . . .’ Here the dreamer was always going to the festival or he would not have been dragging the goat. After *συριγ*. e.g. *τέρπν'* αὐλοῦντες : then πλέγδην : cf. Eratosthenes fr. 27 Powell περιπλέγδην κρεμάνεσσι (from the *Erigone*, which I conjecture to be related to these verses). 21. marked as corrupt. init. suppl. Herzog, fin. Cr. cett. e.g. χερσὶ δεσμά, like the *oscilla* : cf. Eratosth. fr. 26 μόσχοις καὶ χλώρας κλήματος ἑκφνάδας. For the whole scene, Greg. Naz. ii. 11b γηπόνων χορὸν στησάμενος καὶ ἀμητάμενος στάχυν ὄραιον πλεκέτω στέφανον ἡμερίδας τε περὶ κεφαλῆς ἐτειρέτω κισσῷ κτλ. 22. supplevi *e.g. iρ' ὁ δ'* (Hg.) φυγῶν. 23. e.g. διῆγεν ἀμπέλους τρώγων : cf. Hesychius ὄρνες οινοχίτωρες. 24. e.g. ἔκδικ' ἔρδοντα. 25. e.g. θῦμα·

beard and horn. And whenas at long last I <dragged him> from the dell—with dawn for I failed not my task, <mid pleasaunt ditties on> flutes goteherds were twining grene <bonds>. No hurt did I but <the gote scaped> and nibbled <of the vine shoots now from this> tree now from that.

But those around, seeing how he <did> right <wantonly>, made the gote <an oblatiououn>. Now against the altar and hard by me saw I <a young man clad> in a very fayre cloke of gold to his feet.¹ He was dight with a slit frock round <his thighs> so as it mote reach down to their thin curve : and he had about his shoulders a long gowne bound by a stole of dappled fawn, and a crown of ivy tendrils around his hed. His nether shin was <swathed> with the binding of a high boot. Such a garb had he as fayre protectioun from savage chill,² e'en as real.³ Mean-

¹ For the number of clothes see the excerpts from Athenaeus in the Cambridge edition.

² The supplement is certain enough from Hesych. Αλεξαίθριον· θερμὸν σκέπασμα· Σοφοκλῆς Ἀμφιαράω. αἴθρος· ψύχος τὸ ὄρθρυν id.

³ Init. e.g.: καλὴν : fin. e.g. εἰχ' ἀληθίνησ' ἵσα (v. 38).

πρὸς δὲ τῷ βώμῳ. 26. e.g. μεν δή τιν' εἶδον ἔλκοντα. 27. e.g. καλὸν μάλ (ε)ιμα, and ποδῶν, χρυσοῖν (the punctuation is certain from the space in P). μᾶ (feminina ejulatio) is impossible. χρυσοῖν and εῖμα are necessary: see Callixen. Ath. 197 e and Cambridge Ed. p. 384. 28. e.g. σχιστὸν κροκωτὸν (Vogl.) ἡμφίεστο τοὺς μηρούς. 29. ὥν δόξε and καθίξεσθαι. 30. supplevi. fin. suppl. Hg. Traces of last letter (in adjoining column) noted by Cr⁵. στικτῆς ex v.l. in v. 32 certum: improbat Edmondsius. 31. init. supplevi (vel Κορα-
ξικῆν): καὶ is impossible. 32. supplevi. εστεπτο P (from v. 30). 33. supplevi: e.g. νειάτη. 34. supplevi: longiora ἐσφικτο (Hg.) etc. 35. supplevi.

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36. init. supplevit <i>e.g.</i> Lobel.	$\alpha\iota\tau\omega(\iota)$ primum scrip-
serit. $\lambda\hat{\omega}\pi\sigma\delta=\delta\epsilon\rho\mu\alpha$ (Hg.).	med. supplevi. $\overset{\circ}{\omega}\lambda\omega\pi\sigma\delta$
P. $\pi\epsilon\pi\omega\eta\sigma\theta\alpha\iota$ Mn. recte	37. $\]v\sigma\sigma\epsilon\omega\delta$ o P. suppl.
Cr.: correxi et med. supplevi.	init. <i>e.g.</i> $\epsilon\iota\varsigma\pi\lambda\omega\delta\eta\pi$ Hg.
38. supplevi <i>e.g.</i> $\pi\rho\iota\theta\epsilon\nu\tau\cdot\epsilon]$ $\rho\eta$ [$\delta\epsilon\delta\epsilon\eta$.	39. <i>e.g.</i> $\kappa\hat{\eta}\chi\epsilon\iota\nu$
$\tau\delta\eta\alpha\iota\tau\epsilon\pi\rho\sigma\beta$.	40. $\Delta\iota\omega\eta$. P: corr. K. 42. $\dot{\alpha}\rho$
$\nu\epsilon\iota\tau\eta\pi\epsilon$ ceu urinatores explicavi (C.E. trad.).	44. <i>e.g.</i>

time they <set forth> the hide in size such as mote have been the gift of Aeolus for Ulysses <voyaging, while he bade that they> sholde lepe on the skin¹ <while he sholde win that> was best at landing again thereon, e'en as we observe in the dances of Dionysus. And some plunging with their foreheads on to the dust smit as dyvers the erthe amain : others were cast aback ; and all thynges, Annas, both laughter and payne were mingled in one. And mesemed I too had share and alone of that sore havocke leped on twice, and they acclaymed me as they saw me burdened and <o'er prest with the> skin <around my shoulders after the order of victors>. But others <did cast me out with mocking words . . .>. But an <old> man hooked of nose and fowl of

'to be proud for thy tramplings. Out of sight, leaste aged though I be I smit thee athwart with my rod.'

¹ I give a suggestion in accordance with δis in 45. After the first impact the leaper would bound up.

'ναμιχθέντα. 45. καγω P with mark of doubt. μοῦνος rectissime Hg. δis may have been explained as δ' εἰς (so Hg.?) in right hand margin. 47. supplevi. e.g. αἰνῶς: in fine δορῆν suppl. Cr. 48. e.g. καὶ φλῶσαν ἀμφὶ ὕμοισιν οἷα νικῶντα (Ar. *Ran.* init.). 49. e.g. οἱ δ' ἐξέβαλλον ἔπεστι μιξιάμβοισι. 50 sqq. a description of the old man (ed.). 57. fin. e.g. κῶς δ' ἥρθης. 58. fin. e.g. δορῆν μοῦνος. 59. sq. supplied by K. from Schol. Nicander, *Ther.* 397 'Ηρώδης . . . ἐν τῷ ἐπιγραφομένῳ "Τπνω (l. ἐνυπνίῳ) φεύγωμεν ἐ. π. μή σ' ἐκπερῶν π. ο. κ. β. καλύψῃ.

HERODES

κιγώ μεταῦτις ὁ παρεόν[τες] ἡμείφθην
 ‘θανεῦμ’ ὑ(π)ὲρ γῆς εἰ ὁ γέρων μ[
 μαρτύρο]μαι δὲ τὸν νεην[ίην
 ὁ δ’ εἶπεν τὰ μοφω τὸν δορέα (ξ)[ύλῳ δῆσαι.
 καὶ τοῦτ’ ἵδων ἔληξα. τοῦτον 65
 ’Αντινά δ[ὸς] ὥδε. τοῦτον ὥδ’ ἵδων
]ν αἴγα τῆς φ[άραγγος ἐξε]ιλκον
 ἔξω τι κ](α)λοῦ δῶρον ἐ(κ) (Δ)[ιων](ύ)σου·
 ὡς δ’ οἱ αἱ πόλοι μιν ἐκ βίης [έδα](ι)τρεῦντο
 [τ]ὰ ἕιθεα τελεῦτες καὶ κρεῶν ἐδαῖνυντο 70
 τὰ μέλεα πολλοὶ κάρτα τοὺς (ἐ)μοὺς (μ)όχθους
 τιλεῦσιν ἐν Μούσησιν ὥδ’ ἔγωγ[ι] (οἱ)μαι.
 τὸ μὴν ἄεθλον ὡς δόκεον ἔχειν μοῦνος,
 πολλῶν τὸν ἅπνουν κώρυκον πατησάντων,
 κὴ τῷ γέροντι ξύν’ ἔπρηξ’ ὀρινθέντι, 75
 ἐπὶ] κλέος ναὶ Μοῦσαν ἢ μ’ ἔπεια κ[λήσει
 μέγ’ ἐξ ιάμβων, ἢ με δευτέρη γν[ώμη
 ἐ](μοῖς μεθ’ Ἰππώνακτα τὸν πάλαι τεῦγον
 (τ)ὰ κύλλ’ ἀείδειν Ξουθίδαις ἔπιθεύσει.

- | | | |
|--|---|-----------------------------------|
| 61. κηγω η εχ ω P. | supplevi. | 62. e.g. με κικλήσκει. |
| 63. end ? αἰτόν. | 64. suppl. Hg. (me judice probabilius). | 65. suppl. Cr. Then e.g. κοῦ μοι; |
| τωναρ P: correxi. | in fine e.g. κρίνω. | 66. supplevi. |
| ε.ως καλόν. | 68. init. supplevi, fin. Cr. | 69. init. |
| supplevi: fin. (Mn.): non fuit έμετρεῦντο. | | 70. suppl. |
| Cr. | 71. suppl. Cr. | 72. supplevi dubitanter. |
| 73. δοκοιν P. | 76. supplevi e.g. | 77. init. suppl. |
| nescioquis: fin. γνώμη Cr. ¹ | | 78. init. suppl. Hg. vel |
| τι[η] σ Mne. ἐμοι = οἱ Ἀθηναῖοι. | | fin. Cr. |
| επίονσι P: correxi. | | 79. κυλλ' P. |

And I answered back 'O folk, I will die for the country an the old man <summon> me : thereunto call I the young man to witnes.' And he bad the flogman to <bind> both in the stocks. Thereat ended my swooning. <Where is my> coat¹? Hither with it, Annas. Thus saw I : thus expound I. <E'en as fayre> was the gote I dragged out of the gorge, e'en so shall I have some gift from Dionysus fayre : and as amain the gotcheards cleaved him and rendered their rites and ate the flesh thereof, e'en so shall a many poetards² clever rend my writings. So reckon I. But as mesemed alone to have the guerdon, while many trod in vain the breathles³ skin, for all I shared⁴ with the old man enraged, e'en so by Muses troth, either shall iambickes call me to great fame, or my second intendiment gode me after the order of Hipponax of yore to sing halting measures to my Xuthos-born kin.⁵

¹ He shivers with *fear*: cf. Callim. *fr. anon.* 80, and my note in C.E. So Ovid *Heroides* xv. 173 *ego frigida surgo* after a dream: *Amor.* iii. 5 *dixerat interpres: gelido mihi sanguis ab ore fugit.*

² The dream is interpreted by a series of puns to retain which I have taken liberties with the Greek, which runs: 'Many in a literary line (high-brows) shall tear up (criticize) my poems.'

³ 'breathles': *i.e.* air-tight; see Camb. Ed.

⁴ 'fared alike' Hg.

⁵ my Ionian brethren: *i.e.* to Athens.

IX

ΑΠΟΝΗCTIZOMENAI

"Ε]ζεσθε πᾶσαι. κοῦ τὸ παιδίον; δέξ[ον
κ]αὶ π[ρ]ὸς Εὐέτειραν [κ]αὶ Γλύκην· (β)[.....
χ]ιτ[ῶνα λ]αιδρή· τὴν ἔτοιμον οὐ [.....
.....]εις; μή σε [κν]ισμάτων [.....
.....]ινα τ[αῦτ' ἀ]νηνύτω[s 5
.....]ν ḡ[δη κάλλ]αχῆ πεπο[ίκιλσαι.
.....] φέρ'[ἐσ] κό[ρον
(κ)ρ[. .](ο)(λλ)[.....]α δειλαίοις βλέ[ψαι.
φέρ' ὠ(δ)[ε] (κ)[αὶ τὴν κύλι] (κ)α· καὶ τὰ νῦ[n
αὕτη σύ, [.....]ζεται νό[ου 10
οὐ πρόσθ' ἀ[.....]νις η ξ[.....]
τίθεσθ' ἄμ[ιλλαν ἀ]εθλον ἐξοί[σ.
γλή[χωνα τοῖς το]κεῦσι σ' ḡ[ειρα

- | | | | |
|-----------------------------|--------------------------------|-------------------------------|-------|
| 1. suppl. K. | fin. supplevi. | 2. suppl. K. | Eὐέτ. |
| Cr. rightly. | fin. e.g. βρέχεις τόν μεν. | 3. sup- | |
| plevi. | fin. e.g. συήχεις. | 4. e.g. ἀεὶ καθεύδεις; | |
| quamvis probante Edmondsio. | fin. e.g. μνήσω. | 5. e.g. | |
| ἡνπερ τα δεινὰ. | fin. e.g. κνώσσης. | 6. e.g. ὅσσοισιν. | med. |
| ἢδη κ ego ἀλλαχῆ Cr. | fin. supplevi. | 7. e.g. τὴν Εὐέτειραν | |
| πρόσφερ. | med. suppl. by Cr. | fin. e.g. ἐς κόρον δ' ὅσσοις. | |
| 8. so Mne. | e.g. χρὴ πολλὰ καὶ δυστηγὰ ... | 9. supplevi | |

IX

BREAKING FAST

(Scene and plot unknown.)

Sit ye all down. Where is the baby? Bring him hither—and Euetira too and Glyke. Clumsy thing, thou <soaking my dress>. <Soap> the one that's ready. <Ever> asleep? I fear lest I mind thee of all those prickings wherewith hast oft been tattooed e'er now, an thou continue these fearsome <yawns>. Hither with <Euetira>—<sholdest> have had enow of all these <sorry> hangdog grimaces. Hither too with the <cup>. Still <asleep>? Ho there—has <Nossis> lost all those wits that once <were hers>? —and our visitaunt, are ye in pitched combat? Seekst to carry off yon salad for prize? Yet sooth I raised thee to be thy parents <staff and

- | | | |
|--|--|-------------------------|
| (φέρ' ὁδε Cr. rightly). | fin. e.g. εῦδεις. | 10. e.g. μᾶ μὴ |
| πλάζεται. | in fine nomen: φρ ^{ro} Π (i.e. φρ[ευῶν]). | |
| 11. e.g. ἀμαρτοῦσ· ή τε νῆνις ή ξείρη. | 12. init. supplevi, | |
| fin. Cr. ² | in med. e.g. μῶν . . . -οίσεις. | 13. init. suppl. |
| Cr. med. e.g.; καίτοι. | fin. supplevi. | 14. e.g. σκίπωνα γήρως. |

HERODES

X

"Η χαλκέην μοι μνῖαν ἢ κύθρην παιίζει
ἢ τῆσι μηλάνθησιν ἄμματ' ἐξάπτων
τοῦ κεσκίου μοι τὸν γέροντα λωβῆται.

Stob. *Fl.* lxxviii. 6 (51 Hense) (*περὶ νηπίων*) Ἡρώδου Μιμιάμβων.

1. *vv.ll.* χαλκαίην, μνίην. 2. *vv.ll.* ταισι, τμῆσι: corr. by Meineke. μηλάνθασιν, μηλολόνθης: corr. Gaisford. 3. κεσκέουν codd.: corr. by Salmasius.

XI

'Ως οἰκίην οὐκ ἔστιν εὑμαρέως εὔρεῖν
ἄνευ κακῶν ζώουσαν· ὅς δ' ἔχει μεῖον,
τοῦτόν τι μέζον τοῦ ἑτέρου δόκει πρήσσειν.

Stob. *Fl.* xeviii. 28 (27 Hense) Ἡρώδα Μιμιάμβων (sine accentu duo codd.)

3. *τοίτοι* corr. by Schneidewin. δοκεῖ corr. id. μεῖζον corr. Meister.

SMALLER FRAGMENTS

X

Or ‘brassfly’¹ or ‘pot’¹ playeth he, or tying
threads to coekehafers robbeth my distaff of flax.

Mimes of Herodes . . . *Stobaeus* in his *Anthology*: book
On Infants.

¹ Forms of blind-man’s-buff.

XI²

Sin ’tis no light task to find a habitaunee that
liveth sans ills: but whoso hath least thereof him
reekon to fare better than another.

Mimes of Herodas . . . *id.*

² X and XI. Either or both of these might belong to
Mime IX.

HERODES

XII

ΜΟΛΠΙΝΟΣ

Ἐπὴν τὸν ἔξηκοστὸν ἥλιον κάμψης
ῳ Γρύλλε, Γρύλλε, θνῆσκε καὶ τέφρη γίνεν·
ώς τυφλὸς οὐπέ[ρ]κειν<α> τοῦ βίου καμπτήρ·
ηδη γὰρ αὐ<γ>ὴ τῆς ζοῆς ἀπήμβλυνται.

Stob. *Fl.* exvi. 21 (56 Hense) Ἡρώδου ἐκ Μολπεινοῦ (corr. by Meineke).

3. ὁ ὑπὲρ κεῖνο or ὑπερκεῖνο codd.: corrected by Porson.
4. (Stob. *ibid.* 22 Ἡρώδον μιμάμβων): the conjunction is due to Salmasius. αὖτη codd.: αὐγὴ Salm. ζωῆς codd.: corrected by Porson. ἀπήμβλυτο codd.: corrected by Salm.

XIII

ΣΥΝΕΡΓΑΖΟΜΕΝΑΙ

προσφὺς ὄκως τις χοιράδων ἀν<η>ρίτης

Ath. 86 b Ἡρώνδας δ' ἐν Συνεργαζομέναις.

προσφῖστ' Buecheler. ἀναρίτης codd.

SMALLER FRAGMENTS

XII

MOLPINOS

Gryllus, Gryllus, when hast entered lifes sixtieth
lap,¹ die and become ashes : for blind is the lap that
follows, seeing that lifes ray is dimmed.

From Herodes' *Molpinos* . . . *id.*

¹ The mss of Stobaeus give a most unusual phrase for 'passed your sixtieth birthday'—'rounded your sixtieth sun' as a runner entering the straight rounds the corner. $\eta\lambda\tau\sigma\nu$ 'sun,' can hardly be correct. I have omitted it and slightly changed the metaphor.

XIII

FACTORY GIRLS

Clinging like limpet to rocks

But Herondas in the *Factory Girls* says . . . *Athenaeus*
(discussing the word limpet).)

HERODES (?)

From Cn. Mattius (see Cambridge Herodas, p. 419).

XIV

- 1 Nuper die quarto, ut recordor ; et certe aquarium urceum unicum domi fregit.
 - 2 iam iam albicascit Phoebus, et recentatur commune lumen hominibus voluptatis.
 - 3 quapropter eduleare convenit vitam curasque acerbas sensibus gubernare.
 - 4 sinuque amicam refice frigidam caldo columbulatim labra conserens labris.
 - 5 iam tonsiles tapetes ebrii fuco quos concha purpura imbuens venenavit.
 - 6 ficorum in milibus tot non videbitis grossum.
 - 7 sumas ab alio lacte diffluos grossos.
 - 8 pressusque labris unus acinus arebat.
 - †9 dein coquenti vasa cuncta deiectat nequamve scitamenta pipulo poscit.†

APPENDICES

APPENDIX I

(i. 80-85)

The readings of P proposed and generally accepted here (in col. 6) are quite impossible: this is due in the main to mismounting. There are several strips but these may be considered as two strips since some join up. A the left hand strip is mounted touching B the right hand: really there is a gap throughout of one letter (τ in the top line ($\tau\omega\hat{\nu}$ $\dot{\alpha}\kappa\rho\acute{\eta}\tau\omega\tau$) and η in the bottom line (where the δ of $\mu\eta(\delta)\acute{\alpha}\rho\tau\omega\tau$ would have filled the slight gap shown)). The following *placita* are all wrong.

Line 2. C. E. presents Cr.'s reading as $\pi\iota\epsilon\iota[\nu\alpha\delta\rho](\omega)$. The gap is of 5 letters, not $3\frac{1}{2}$. Nor can the traces be fitted. Moreover, if the $\mu\epsilon\lambda\alpha\tau\omega\tau$ is a $\pi\omega\tau\acute{\eta}\rho\omega\tau$, $\dot{\alpha}\delta\rho\hat{\omega}$ (*sc.* $\pi\omega\tau\eta\acute{\rho}\omega\tau$) is nonsense.

Line 3. $\delta\epsilon\acute{\xi}\omega\tau\cdot\omega\tau(\pi\alpha\rho\lambda\lambda\acute{\alpha}\tau\tau\omega\tau)$ Nairn. This does not fit the traces. Further (*a*) there is a letter (ϵ) of which some traces are visible before (π). (*b*) Before this another letter must have gone. Blass' $\omega\iota[\kappa](\acute{\epsilon}\gamma\omega)(\pi\acute{\alpha}\mu)\pi(u)\nu$ fits the spaces. I doubt, however, if it or ($\omega\acute{\delta}\acute{\epsilon}\gamma\dot{\alpha}\rho$) be right.

Line 4. If $\acute{\epsilon}(\kappa)[\eta\tau\iota](\tau)\hat{\omega}\nu$ is right, the gap here = $\tau\iota$ in space.

Line 5. The traces after $\omega\tau\alpha$ [] are far too dubious for discussion.

HERODES

But there is another error of mounting. At the bottom line the strip (or combined strips) B are $\frac{1}{3}$ of a letter too low. But the papyrus has stretched unequally and at the top verses the letters on B are a whole letter too low. At line 6 $\tau\epsilon\kappa\nu\sigma$ (π) they would be about $\frac{3}{4}$ of a letter too low. The distinct traces after (π) (i.e. after (π)[.]) give therefore the tops of letters.

Only at line 2 can guessing at the exact word be profitable. Here Mne. read $\pi\iota\epsilon\iota[\nu]$ (κ). .(ws) and between (doubtfully) ($v\hat{o}$) or ($v\hat{o}\rho$). But here I think it is safe to leave the shadowy traces, merely noting that they are all diagonal, that there must have been a wide gap after [ν], and that there is a paragraphus, which can only refer to a change of speaker in or at the end of this verse.

Alexis (fr. 230) reads $\mu\dot{\gamma}\ \pi\alpha\tau\epsilon\lambda\hat{\omega}\sigma\ a\dot{\nu}\tau\hat{\omega}\ \delta\iota\delta\omega\dot{\nu}\ s$ $\dot{\iota}\delta\alpha\tau\hat{\rho}\eta\cdot\ \kappa\alpha\tau\alpha\nu\epsilon\dot{\iota}\dot{\iota}\cdot\ i\dot{\sigma}\sigma\ i\dot{\sigma}\omega\ \mu\iota\kappa\rho\dot{\nu}\cdot\ \kappa\alpha\lambda\hat{\omega}\sigma\ !\ \dot{\eta}\dot{\delta}\dot{\nu}\ \gamma\epsilon\tau\dot{\omega}\mu\alpha$. We may I think safely read $\pi\iota\epsilon\iota\nu$ (space) $\kappa\alpha\lambda\hat{\omega}\sigma$ and give this word to Metriché in the sense of 'Thanks' or 'When!' See also Alexis 111, Men. 292. Milne considers this reading a legitimate interpretation of the traces. There would, with change of speaker, probably be a gap of the space of about one letter before κ .

It is not my purpose to argue in favour of any 'supplements.' It is rather to draw attention to a point which should have been noted before. As Crusius and Headlam certainly read a vast amount of Greek literature, it is quite safe to assume that there is in Greek literature no parallel whatever for $\dot{\omega}\nu\alpha\ \mu\o\dot{\nu}\ \tau\iota\omega\sigma$, 'you got something at my hands.' As well might you say $\dot{\epsilon}\lambda\alpha\beta\epsilon\iota\ \dot{\epsilon}\alpha\alpha\tau\hat{\omega}\ \mu\o\dot{\nu}\ i\pi\pi\sigma\sigma$, 'he got a horse from me.' The dative of advantage inherent in the middle form wholly precludes another dative

APPENDIX I

of advantage (or disadvantage); and the common use is, of course, $\pi\alpha\rho'$ $\epsilon\muo\hat{v}$. The question is simply where to divide the speakers (for P gives no paragraphi and no clues). Anyone familiar with the style of Herodes will easily recognize, I hope, that $\delta\nu$ $\omega\nu\nu\kappa\epsilon\nu$ $\mu\nu$ can hardly be other than an introduction to a request and that it is suitably followed by an interruption—precisely because the speaker falters: compare exactly vi. 15 (at the beginning of a conversation) :—

vi. 15 A. $\dot{\alpha}\lambda\lambda'$ $\omega\nu\nu\kappa\epsilon\nu$ $\pi\rho\oslash$ σ' $\dot{\eta}\lambda\theta\omega\nu$ —
B. $\dot{\epsilon}\kappa\pi\omega\delta\omega\nu$ $\dot{\eta}\mu\hat{v}\nu$
 $\phi\theta\epsilon\acute{\iota}\rho\epsilon\sigma\theta\epsilon$, $\nu\acute{\omega}\beta\nu\sigma\tau\rho'$
A. $\lambda\acute{\iota}\sigma\sigma\omega\mu\acute{a}$ $\sigma\epsilon$.

Even if the speakers be not changed, the interruption remains.

But we have a similar phenomenon (without the speaker faltering, but at the *end* of a plea) in iii. 56 :—

A. $\dot{\alpha}\lambda\lambda'$ $\epsilon\acute{i}$ $\tau\acute{i}$ $\sigma\omega$, $\Lambda\alpha\mu\rho\acute{i}\sigma\kappa\epsilon$. . . $\dot{\alpha}\gamma\alpha\theta\omega\nu$ $\kappa\acute{\iota}\rho\sigma\omega\acute{s}$
 $\mu\ddot{\iota}\lambda\omega\sigma\sigma\omega$ $\omega\acute{u}\tau\hat{\omega}$ —
B. $M\eta\tau\rho\omega\tau\acute{i}\mu\eta$, $\mu\acute{\jmath}$ $\dot{\epsilon}\pi\epsilon\acute{u}\chi\epsilon\omega$.

The final appeal is interrupted. Probably too
iii. 88 A. $\delta\acute{\epsilon}\rho\omega\nu$ δ' — B. $\ddot{\alpha}\chi\rho\acute{s}$. . . So in v. 73 $\tau\acute{\eta}\nu$
 $\mu\acute{\iota}\omega\nu$ $\tau\omega\acute{u}\tau\eta\nu$ $\acute{\alpha}\mu\omega\tau\acute{i}\eta\nu$ — B. $K\acute{u}\delta\iota\lambda\lambda\omega$, $\mu\acute{\jmath}$ $\mu\epsilon$ $\lambda\omega\pi\epsilon\acute{i}\tau\epsilon$.
A. . . .

In fact in almost all cases where there is an appeal we have the request broken off in mid verse. In all the wholly visible words you have here exactly the same thing almost as if it were traditional to the mime :—‘I came for no petty ends, but for those sacred rites for whose sake . . .’ ‘Gyllis . . .’ ‘La ! child . . .’

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APPENDIX II

vi. 94. It is amazing to see the egregious blunder of Buecheler in reading *καὶ* as *ἰσθι* (! !) still repeated by editors. Yet there is no palaeographer in Europe who has or could support such an attempt. In editing a text it is fatal to proceed without expert advice.

APPENDIX III

(on vii. 8. 9)

vii. 8. The spacing of the papyrus here which I gave in 1922 and for which I had secured Dr. Kenyon's assent in 1913 (C.E. p. 230 *inf.*) is sound ; like Dr. Headlam's conclusions. The exact reading is *μᾶλλον δὲ τὴν ἄκαρθυ[τ]ην ὡς εχ[]ην καλητι ἐκ τοῦ τραχύλου δῆρον*, the space left being of one large or two small letters. Now no satisfactory explanation of *καλητι* has been given : it could only mean 'with a fair bond,' which is absurd. Wrongly I have suggested the reading *δεῖρον* and supposed a blow to be indicated. But this is inconsistent with *τρίβειν* which must be of something galling which is worn (v. 62). 'Do you wish to wear louder reminders than these' indicates a heavier form of the same unpleasant gyves. Dr. Headlam might have noted

APPENDICES II-IV

that though ἄκανθα itself is not used elsewhere of any instrument of this sort, yet similar words are so used. On κήρυκες or sharp shell-shaped prongs Christian martyrs were made to lie (*Eccl. Smyrn. Ep.* Jacobsen, p. 590). The Latin is *murices*, a phrase also used to translate the Greek τρίβολοι, so called from the plant or ‘burr.’ As an instrument in the shop we have no evidence for ἄκανθα : but a spiked instrument hung down the back underneath the dress would certainly prevent the slave from going to sleep.¹

What of ὡς εχ ν κάλγ? ὡς εχει εν is not only meaningless but impossible. As I have shown (C.E. l.c.) ὡς ἔχεις is necessary. ὡς ἔχρην which I suggested (*F.G.A.* 1923) lacks support. They did not say ‘Do so as you ought to have done.’ Moreover καληι is at fault. Far the easiest correction is to κλάγ, and this with ἔχων gives excellent sense : *Eccl. Sm. Ep. l.c.* κήρυκας ὑποστρωνύμενοι . . . ἵνα . . . διὰ τῆς ἐπιμόνον κολάστεως . . . That at least they did say : Ar. *Nub.* 58 δεῦρ' ἔλθ' ἵνα κλάγς, and the order is good, for ἔχων is stressed as *ibid.* 131 τί ταῦτ' ἔχων στραγγεύομαι ;

APPENDIX IV

(vii. 31 and 40 *sqq.*)

vii. 31. Of this verse we have only β.
μι πάιθ' ὁσ' ἔστιν ι[.]α, and yet it is very probable that the whole can be reconstructed. Building

¹ See also Wesseling on *Hdt.* i. 92.

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on Blass' sure foundation we get ὅμνημι πάνθ' ὅσ'
εστ' ἵπα. Now very often the Greeks avoided
anything so bold as the use of πᾶς, οὐδείς, etc., with-
out an apologetic phrase. In an Attic tragedian, if
we had πάντας ὡς ε[], we might with fair safety
conjecture ὡς εἰπεῖν (εἴπος): and it is attractive to
suppose that this line is whole and that we have
another and common phrase here:—

Aesch. *P.V.* 521 βραχεῖ δὲ μίθῳ πάντα συλλήβ-
δηγε μάθε.

715 πάντα γὰρ Δαρεῖ ἀκοίσῃ μῦθον ἐν βραχεῖ λόγῳ
(so recc.).

Eur. *Or.* 446 πάντων πρὸς ἀστῶν ὡς θάνω· βραχὺς
λόγος.

Lucian iii. 362 ἀνδρὸς ὡς βραχεῖ λόγῳ περιλαβεῖν
. . . οὐδεπώποτε . . . ἄπαντα . . .

The same phrase is used with πολλά: βραχεῖ δὲ
μίθῳ πολλὰ συλλαβὼν ἔρω Eur. *fr.* 362. 5; cf.
704. 3. Contrast *Mime* iv. init.

vii. 40 *sqq.* The conditions have been changed by
recent work on the papyrus. Herzog ('rightly',
Bell) has recalled the reading *κηρί(α)* in 43, giving
it the signification of 'wax-lights.' At first sight
neither 'honey' nor 'honey-combs' gives sense,
and the apparent verbal resemblance in *Theocr.* v.
126 τὸ πότορθρον ἀ παις ἀνθ' ὕδατος τῷ καλπιδὶ κηρία
βάψαι (with 112 τὰ Μίκωνος) cannot possibly assist.
Perhaps Kerdon likens himself to the 'little busy
bee' *Coll. Alex. Lyr.* Ad. 7, which works for others,
Lucian, *A.P.* x. 41. There is a chance that ΤΜίκωνΤ
is plagued with *κηρία* (an unpleasant type of sore) and
that Kerdon complains that his sedentary habits have

APPENDICES IV-V

given him an even more distressing disease ; and this can easily be reconciled with Greek diction and the traces in P leaving a wide choice of alternatives, e.g. :—

ἐντεῦθεν ὑμεῖ](s) τῷργα τῆς τέχνης ἡμέων	38
φορεῖθ', ὁ πίστυγγος δὲ δειλαίην οἰζύν·	
γάγγρα]ιναν . . . ών τύκτα κῆμέρην θύλπω	40
ἢ σάρκα]ς ἡμέων ἄχρις ἐσπέρης κάπτει·	
... . ίαι πρὸς ὅρθρον ! οὐ δοκέω τόσσον	
τὰ Μικίων κηρί' εὐπ[ορεῖν . . .	

See Aesch. *fr.* 253, Eur. *fr.* 792 (*φαγέδαια* quod fort. leg.). There is then a wide choice of unpleasant details to fill up the gaps still left. Without leisure to read Greek medical works again for this one purpose, I suggest at random *v.* 40 ἀλγέων, *v.* 43 ἀνπνίαι (Herzog), and *v.* 43 ψώρης. But I hope that this restoration is not the true one.

APPENDIX V

viii. (THE DREAM)

Herodes, who is at no point in contact with life except where it touches letters, gives us plenty of clues for the identification of the scene. It is a feast to Dionysus at midwinter where a game of leaping on a bladder is played. At all points this tallies with the country festivals of Dionysus in Attica ; and no other festival of this sort is known in Greek

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letters. Herodes appears to be defending himself against a criticism of Callimachus in his iambi that the modern writers of lame iambi did not use the metres of Hippoanax. Herodes replies with a poem in which he uses the 'Ephesian' metre at least as accurately as Callimachus. Resolved feet are rare (only one except in the first foot) : and there are no verses ending in four long syllables. Herodes professes to have attended the festival, won the prize and contested afterwards with an old man. The old man is Hippoanax : and other punning prophecies are made. Callimachus appears to have known of Herodes' work ; presumably because the first seven mimes were current earlier.

It may be remarked that Phoenix' verses also show changes of this type. His moralist poem follows the licence of Ananius : his other two poems avoid the four long syllables at the end of the verse : and to the (oriental) Ninos he gives frequent use of the resolved syllable, following Aeschylus in the *Persae*.

The idea that the speaker is a woman (Terzaghi, Vogliami) has been mercilessly refuted in reviews by Herzog and by the present writer. In vv. 27 and 47 I have chosen illustrative supplements to show on how shadowy a foundation the idea rests. Many will prefer my earlier version of 47, especially as the skin at the country Dionysiaca was not fully blown up. In 45 δ' εἰς seems possible.

There is no reason to suppose that I was right (in C.E.) in making a story out of *vv. 20 sqq.* The whole thing is quite normal and τὸ λῶπος covers all need for details. Herodes merely dreamed he was going to a country Dionysia and chooses to paint the

APPENDIX V

dress and the leaping scene, rather than recount familiar details like a scholiast. How far the quarrel with the old man is a new incident, or part of the normal ritual, is uncertain. At least, there is nothing in it to conflict with theories of vegetation festivals so familiar to us from the *Golden Bough*.

If this be so, we must explain on normal principles for such dreams. The priest of Dionysus (*vv. 26 sqq.*) both is (*v. 68*), and must be referred to, the god whose priest he is. Artemidorus is quite definite on the point at issue (ii. 30 οἵου δ' ἀν ὑπολάβῃ τις θεοῦ ἱερεὺς εἶναι, τοιοῦτον αὐτῷ καὶ τὸ ἀγαθὸν ἀποβίησεται ἢ ἀπὸ τοιούτων ἀνδρῶν ἢ γυναικῶν. Conversely *id.* iii. 13).

Whatever men may say, Dionysus, the god of all dramatic art, will place Herodes next to Hippoanax among all those who have used his metre. There is no evidence that Muses were present: indeed Herodes especially uses an odd and forced expression ἐρθεος (*v. 70*) to introduce the Muses (*v. 71*).

CERCIDAS
MELIAMBS, FRAGMENTS, AND
CERCIDEA

INTRODUCTION

THE papyrus of Cereidas is in the British Museum. For a description see the *editio princeps* (A. S. Hunt, *P. Oxy.* viii. 1082). Latest edition in *Coll. Alex.* (J. U. Powell), p. 203. See also Diehl, *Anthologia Lyrica*, iii. 305. For recent work on the papyrus see articles by the present writer in *C.R.* xxxviii-xxxix. There are still a large number of small isolated fragments : but there is no reason to believe that they were all once contiguous (Hunt). The general character of the metre was pointed out by P. Maas and von Arnim. For references to periodicals see Milne *Catalogue* 59, p. 45 (where read 1138 for 1158).

I

col. i	$\epsilon \gamma \grave{a} \rho \ o[.] \xi \epsilon \nu . s \ \epsilon \grave{i} \delta \acute{e} \mu \epsilon \nu$	1
	$] \nu \epsilon \tau \omega i [. . .] \ a \delta ' \ \grave{\epsilon} \pi ' \ \epsilon \grave{i} \lambda \alpha \pi i -$	
	$] \alpha \iota \rho \omega (\nu) [. . . . \beta] \lambda \epsilon \nu \nu \omega (\tau \omega) \iota (\sigma) \nu -$	
	$\pi \eta \rho i] (\delta) a s \ a \lambda [.] u \sigma \omega \ kai \ d o -$	
	$] \nu \nu \nu [.]$	5
	$] \rho \ \tau \omega \ l a \mu \beta a [\nu]$	
	$] \mu i \ \tau o \hat{u} t o \cdot (\nu) [$	
	$\epsilon \kappa \tau e$	
	$] \sigma u n t e \lambda \hat{i} s \ \tau [$	
	$] \phi \acute{e} r e i \ kai \ \gamma (a) [$	
	$] \omega s \ \mu \grave{j} \ l e g o [$	10
	$] \epsilon l \theta e \cdot (\delta \omega) . [$	
	$] (\nu) \epsilon s u m [. . .] \eta \nu a \cdot \ kai \tau [$	12
	$] (o) \mu i \zeta [. . . .] u \tau e u s \eta [$	
	$] \mu [.] a \rho \ \mu o i \ \tau \omega [$	
	$] a \tau a \ . [. . .] . \ a \lambda a i o s [$	15
	$] \iota \nu o [. . . .] \tau e \omega \nu \cdot \ \ddot{\omega} [$	
	$\overset{(v \mu)}{] \tau \omega \nu \ a (\grave{u} \tau \hat{o}) \nu \ \grave{a} \ l a \beta o \hat{u} [\sigma a }$	
	$] Z \epsilon \grave{u} s \ koi \rho a n [$	
	$(\sigma) . o p e i \nu \ p a \rho e \sigma t i \nu \ \epsilon [$	

Col. i. 1. The placing of $\xi \epsilon \nu$ is doubtful: nor can we be certain how many letters are missing at the beginning of the lines. $\epsilon \grave{i} \delta \acute{e} \mu \epsilon \nu$ P. 3. $\lambda \grave{e} \nu \nu \omega (\tau \omega) i (o) \nu$ P (marked as (part of) one word). $\tau (o) \iota$ not $\tau \epsilon i$ (Lobel, Bell): (σ) me

1

Col. i

... but little in feasting
This man delighteth
Child of oily-ragged clothes . . .

4

... how
If Zeus be master
Never fair result we see?

18

indice, (possible) Bell : $\beta\lambda\varepsilon\nu\rho\tau=\beta\lambda\varepsilon\nu\rho\circ\nu\tau\circ\iota\sigma\upsilon\pi\cdot\ldots$
7. $\tau\hat{\omega}\nu\tau$ P. 8. as above P. 11. $\epsilon\lambda\theta\epsilon$ P. 12. $\eta\mu\alpha$ P. 16. so P.

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col. ii	$\kappa\alpha[.$	$\gamma]\grave{a}\rho\ \delta$
	$\sigma\chi(\epsilon)[.$	$\grave{a}\lambda]\lambda\grave{a}$
	$\tau_i(\lambda\lambda)$	
	$\tau a(\eta)[$	$]\epsilon\nu$
	$\tau'\ \acute{o}v[$	$](\gamma)as$
	$\kappa ai\tau[$	5
	$\mu\nu\epsilon[$	$]\nu$
	$\pi i\delta[$	7
		$]\alpha$
fr. 9	$]\eta\ \pi o\lambda i o[$? 7
	$]\iota\omega\kappa o\lambda a[$? 8
	$]\lambda\epsilon\omega n\ \pi\kappa i\omega[$? 9
	$]\chi\omega\eta\sigma i\ \gamma\acute{\eta}\rho a\ \delta[$? 10
	$o]v\kappa e\tau i\ \pi\acute{a}n\theta'\ \acute{\omega}[$? 11
	$]\sigma\grave{a}\pi.[$? 12
	marg. $\sigma\pi]a\eta i o\psi i\acute{a}\delta a$	12
	$]\tau o s$	13
	$]\kappa i\ \sigma\pi\eta r o i\ o i\ \pi\eta r o i$	14

Col. ii. 1. κῆ P (*e.g.* καλὸν). 3, 4. ita P. 3. superscr. ?
 $\tau\iota\epsilon\nu$. 10. (?) $]\chi\omega v\ \sigma\iota\gamma\eta\rho o i$ H. 12. schol. suppl.
 Wilamowitz. Perhaps we have (fr. 26) the ends of some

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Col. ii (?)

Fragment 7 (? = 25 *fr.* H. : see crit. n.).

So it appears to me that our ‘pot friend’ Ulpian, as my Cereidas of Megalopolis says, watches his fellow guests to see if they have overlooked a fish-bone or lumpy piece of gristle in their food before them (Athenaeus).

‘ Child of but frugal repasts ’

verses (about 12-14) ($\delta\nu\sigma$)παλεστωι.[/(i)λον ἔνθα/(κι)s καθιζε[: also below this and just above κ.λ. *fr.* 25 αλ] λ)ονς ακα[/'ω παλι . [/]εσσοσι ..]/... (κελευ). This fragment suggests a loose citation in Ath. viii. 347 ε οὕτω μοι δοκεῖ καὶ ὁ λεβητοχάρων Οὐλπιανός, κατὰ τὸν ἐμὸν Μεγαλοπολίτην Κερκίδαν, (....) τηρεῖν (..) τοὺς ἐσθίοντας εἰ παρεῖδον η"ΑΚΑνθαν η τῶν τραγανῶν <τι> [η] χονδρῶδες τῶν παρατεθέντων, which agrees well enough with the margination just *above* it. In this case *fr.* 26 probably belongs elsewhere, since it is hard to bring this in line with the notes. (λ)ονς ακα [..] would be 14 fin., (κελευ) [...] 17 fin., μέχρι 18 fin., γερπε[20] fin., καύτῶν 22 fin., and λάρον 23 fin. It is not possible to read σπ](ν)ριδια in *fr.* 32 nor to place it by the lowest note.

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II

.....]κ.λ.[
] μέχρι
] (β)ριδιατριβά[
] γερπε[

- col. ii. εἰς [.]κ' αὐτῶν
 fin. ὁ]λβοθύλακον
- col. iii. λαρόν | τε καὶ ἀκρασίων
 θῆκε πενητ(υλίδ)αν
 Ξένωνα, ποτάγαγε δ' ἀμίν | 5
 ἄργυρον <τὸν >
 <εἰς ἀνόνατα> ρέοντα; |
 καὶ] τί τὸ κώλυον ἦσ
 αἱ τι<ς> σφ' ἔρο[ι]το,
 (ρέῖα γάρ ἐστι θεῷ
 πᾶν ἐκτελέσ<σ>αι
 χρῆμ' | τόκκ' ἐπὶ νοῦν ἵη†),
 ἢ τὸν ῥυποκιβδοτόκων | 10
 καὶ τεθνακοχαλκίδαν|,
 ἢ τὸν παλινεκχυμενίταν
 τῶν κτεάνων <ο>λεθρον|,
 τοῦτον κενῶσαι
 τὰς συοπλουτοσύνας, |

ante 1. ? ἀ]βρίδια, γ' ἐρπε., (εριδια H.). 1. εἰσόκ':
 cf. μέχρι supra. 2. ταγὸν (e.g.). Up to this point
 I have not attempted to place the words in metrical
 setting. Between γερπε and εἰσοκ' might be two—three

II

Chose out that greedy
 Cormorant, of wealthy purse,
 And child of licentiousness, Xeno,
 Turn him to poverty's child,
 And gave unto us <who deserve it>¹ 5
 Rivers of silver that now
 Are wasted on profitless uses ?
 What should there be to prevent
 —Ask God the question,
 Sinee it is easy for him,
 Whate'er he fancy,
 Sure exeeution to find—, 10
 10 If one be the ruin of money,
 Pouring out whate'er he has,
 Or usurer dross-stain-begrimed,
 Ready to perish for gold,
 That God should drain him,
 Void of his swine-befouled wealth,

¹ The lacuna may have been ἀργυρον τὸν αὐτόθεν νῦν.

verses (or half-verses). (The numeration at the side is that of J. U. Powell, *Coll. Alex.*; the vertical lines mark the lines of the ed. pr.) On Ξένωνα is a note ἀκρατῆς [ό Ξένων καὶ ἀπό]/γνωστός τις καὶ (π)ι(κ)ρός (supplevi post Hunt), and on ii fin. ἀ(πό)λαυο(ν)(?). 3. ἀκρασίωνa P. 5. ξένωνα· ποταγαγέ ὁ' P. 7. εροιτο· P. σ om. P: correxit H. αι ex ει P. sqq. ἰδαν, τραν P. 8. τελεσαι P: corr. A(rnim). 9. μι' ὄκ. P. e.g. ἐπὶ νοῦν ὄκ' ἦ A. 13. for τῶν perhaps read τὸν with M(aas). πλεθρον but ολεθρον in margin. 14. -σύνασσδομενδ' P.

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δόμεν δ' ἐπιταδεοτρώκτᾳ 15
 κοινοκρατηροσκύφῳ |
 τὰν ὀλλυμέναν δαπάνυλλαν; |
 μήπο<*κ*> οὖν ὁ τᾶς Δίκας
 ὄφθαλμὸς ἀπεσπαλάκωται, |
 χὼ Φαέθων μονάδι 20
 γλήνᾳ παραυγεῖ, |
 (κ)αὶ Θέμις ἀ λιπαρὰ
 καταχλύωται; |
 πῶς ἔτι δαίμονες οὖν
 τοὶ μήτ' ἀκουὰν
 μήτ' ὅπα<*s*> πεπαμένοι; |
 καὶ μὰν τὸ τάλαντον ὁ σεμνὸς |
 ἀστεροπαγερέτας 25
 col. iv. μέσσον τ' <*ἀ*>ν' "Ολυμπον [.....†]
 (ο)ρθον[†.....] |
 [κ](α)ὶ νένευκεν οὐδ(α)μῆ· |
 καὶ τοῦθ' "Ομηρος
 εἶπεν ἐν Ἰλιάδι· |
 ρέπην, ὅταν αἴσιμον ἀμαρ, 30
 ἀνδράσι κυδαλίμοις την̄ |
 πῶς οὖν ἐμὶν οὐ ποτέρεψεν
 ὄρθὸς ὥν ζυγοστάτας, |
 τὰ δ' ἔσχατα Βρύγια Μυσῶν— |
 ἄζομαι δέ θην λέγ<*η*>ν— 35

15. -τρώκται (and so often) P. 16. φωι· 17. δα-
 πανύλλαν P. 18. μηποτ P. 19. schol. ξῶν δ
 τύποις μ(ἐν) ὄφθαλμ(ῶν) ἔχει, ὄφθαλμο(ὺς δ' ο(ὐ, τού, δ(ὲ) βλ[έ]πει
 (ita Mn.). 20. χω, φαέθων, μονάδι, P. schol.
 οὐ δι ὄφθαλμῳ π(αρα)βλέπει. 21. αι· πως P. schol.

ἐπεσκότισ[τ]αι. 22. οὐτοιμῃ P, but ουνοιμῃ in margin.
 23. οπαν P. 25. Delirant Powell, Wilamowitz, alii

- 15 And give to one frugally feeding, 15
 Dipping cup at common bowl,
 The cash that is wasted on trifles ?
 Is the eye of Justice then
 Beshrunk that a mole might outsee her ?
 Phaethon, too, doth he squint 20
 With single pupil ?
 Themis the bright—doth a mist
 Bedim her vision ?
 How can man hold them for gods
 That neither hearken,
 Nor have any eyes to see ?
 Yet say they the gath'rer of lightning
 Mighty monarch holds the scales 25
 Aloft in the midst of Olympus,
 Nodding not a moment's space.
 E'en so doth Homer¹
 Set in his *Iliad* down :—
 ' By fate to the mighty of valour
 Sinks the balance of the day.'
 Why then doth the balancer even
 Never unto me incline ? 30
 But Brygians,² farthest of mortals,—
 Clearer words I dare not say— 35

¹ Θ 72.² Apparently the Macedonians.

Homerici στεροπηγερέτα inimemores. 26. τὸν P:
 correi. Between Ὁλυμπον and ὄρθον 5-11 letters missing :
 I suggest *metri gratia* ἀνορθοῖ glossed ἀνὰ τὸ ὄρθον ἔχει.
 27. suppl. H. 30-31. ρεπειδ P: -ειν A. +ην·† del. A. :
 fuit verborum ρεπειδ correctio (cf. H. praef. 24-5) : ρέπειν
 G. Murray : terminaciones huiusmodi facite (<η>ν) mutavi.
 32. εμεν is corrected into εμιν in P. 34. φρυγια
 P, while εσχάτα has an accent on ε cancelled : the truth is
 given in the margin. 35. ἄξομαι P.

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ὅσον [κατά]γει τὸ παρ' αὐτοῖς |
 τῶ Διὸς πλα[στ]ίγγιον. |
 ποίους ἐπ' ἀνάκτορας οὖν τις |
 ἢ τίνας οὐρανίδας
 κιὰν ἀνεύροι |
 πῶς λάβῃ τὰν ἀξίαν, 40
 ὅθ' ὁ Κρονίδας, ὁ φυτεύσας |
 πάντας ἀμὲ καὶ τεκών, |
 τῶν μὲν πατρωός,
 τῶν δὲ πέφανε πατήρ; |
 λῷον μεθέμεν περὶ τούτων
 τοῖς μετεωροκόποις. | 45
 τούτους γὰρ ἔ(ρ)γον
 οὐ<δὲ> ἐν ἔλπομ' ἔχην· |
 ἀμὲν δὲ Παιάν
 καὶ τάγαθὰ Μετάδως μελέτωτ, |
 —θεὸς γὰρ αῦτα—
 καὶ Νέμεσις κατὰ (γ)ᾶν;
 μέσφ' οὖν ὁ δαιμων |
 οὐρια φυσιάει
 τιμ<ῆ>τε ταύταν 50
 φῶ(τ)[ες]· ἔ(λα)[
 κα]ταιξ
 ἀντε(π)[

col. v.

36. supplevi. 37. suppl. H. stop after πλα[. .]γγιον.

39. εὐρη^{οι} P. 40. πῶσλ P. 41. ὅθ P. 42. ἀμε P.
 43. πατρῶος P: cited from Cercidas by Poll. iii. 27 as less
 198

How far they pull down in their favour
 Zeus' seals of equity !
 What lords them that lord it above us,
 Whom then of Uranos' sons
 May any seeking
 Merit's retribution find, 40
 When the offspring of Kronos, our parent
 Who begat us one and all,
 Some men as father,
 Others as stepfather know ?
 Fit talk for astrologers truly ;
 Let us refer it to them : 45
 For them to settle
 It will be slightest of tasks ;
 To us is Paean
 Good, and fair-dealing is good—
 A very goddess—
 Nemesis too, upon earth :
 What time the godhead
 Blows in our favour astern,
 Hold *her* in honour, 50
 Mortals : though bravely they fare,
 A sudden tempest
 Swooping down from other airt
 Sinks to perdition

correct than ἐπιπάτωρ. 44. ἀλωτον P. 45. μετεωροκοποιος.
 is glossed in margin by αστρολογοις. 46. ουθεν P?

^η corr. Wilam. εχειν· ἀμιν P. 47. ἀγαθὰ scel. Wilam.
 μεταιῶς P: corr. Wilam.; schol. has ἐπεὶ δῶς ἀγαθή, whence
 it appears that καὶ Μετάῶς ἀγαθὰ must have been the reading.
 48. (γ)αν P. 50. suppl. H. 51. Ἰταιξ supplevi
 et correxi: pessime H., cett. μετάξαντες. 52. αντ(ι). π)
 vel (. γ): non fuit (εσ). Cf. e.g. Theod. Presb. *de incarn.*
Dom. p. 245 ἔνθα καὶ ἐτέρας καταιγίδος ἀντιπνευσάσης.

CERCIDAS

] $\sigma\eta\tau\omega\nu$ ὅλ[$\beta\omega\nu$
] $\tau\acute{u}\chi\alpha(s)$.
ταῦτ' ε[...]μιν
νείοθεν ἔξεμέσαι;

55

53. suppl. H. 50-55. I translate ἐλαιυνομένως ἄλλος κατὰ τοὺς ἀντέπνεισε ποντιῶν φυσητὸν (-ατὸν: ὅλβον χύπεραφανεῖς τύχας· ταῦτ' ἔσθ' δις ὥμιν . . . : The exact size of the various gaps

III

Δοιά τις ἀμιν ἔφα
γνάθοισι φυσῆν |
τὸν κνανοπτέρυγον
παῖδ' Ἀφροδίτας, |
Δαμόνομ'. οὕτι (γ)[ἀ]ρ εἰ
λίαν ἀπευθῆς· |
καὶ βροτῶν [ὅτῳ] γὰρ ἀν
πραεῖα καὶ <πως>
εὐμενε δεξιτέρα
πνεύσῃ σιαγών, |
οὗτο(s) (ἐν) ἀτρεμίᾳ
τὰν ταῦν ἔρωτος |

1

5

The new poem is marked by a coronis. It bears no title.

- | | |
|------------------------------------|--|
| 1. schol. δοι[α]: δοιάτισδιμιν P. | 3. Δαμονομ' and |
| ἀπευθῆς· P. | 4. βροτῶν [?] ^{γαρ} μενανπραειακαιειμενε[?] δεξιτεραν |
| 200 | |

Puffed-up wealth or fortunes proud :
And who can youward
Vomit them back from the deep ?

55

is uncertain. The meaning of the end is hard to fit: the nautical metaphor is clear from the schol., and the use of $\epsilon\xi\epsilon\nu\epsilon\omega$ in Hom. μ 237, 437. On 56 there is a marginal note $\epsilon k\beta\alpha\theta(\epsilon\omega)\nu.$ 54. $\tau\nu\chi\alpha\varsigma$ P. 55. $\tau\alpha\pi^{\tau}$ P.

111

Thou, O Damonomus, art
Not ill instructed :
' Twain are the blasts ' we are told
 'That Aphrodité's
Offspring doth breathe from his cheeks,
 The azure-wingéd.
Unto whomsoe'er of men
 With gentle mildness
Kindlily-out-of-the-right
 His jaw hath breathéd,
Tranquil the sea of love,
 Whereon that mortal

with ν cancelled: supplevi et correxi. There is no need (apart from metre) to assume gaps at either point: possibly $\ddot{\sigma}\tau\omega$, [$\ddot{\sigma}\tau\omega$] Hunt.

CERCIDAS

	σώφρονι πηδαλίω πειθοῦς κυβερνῆ·	
	τοῖς δὲ τὰν ἀριστερὰν λύσας ἐπόρση	10
	λαιλαπας ἢ λαμυρὰς πόθων ἀέλλας,	
	κυματίας διόλου τούτοις ὁ πορθμός·	
	εὖ λέγων Εύριπίδας·	
	τού κάρρον οὖν ἔστιν δύ' ὄντων † ἐκλέγε <eta>ν</eta>	
	τὸν οὔριον ἄμιν ἀήταν	
	καὶ μετὰ σωφροσύνας οἴακι πειθοῦς	15
	χρώμενον εὐθυπλο <eta>ν</eta>	
	ὅκ' ἢ κατὰ Κύπριν ὁ πορθμός·	
	μὴ-	18
col. vi.	[.....]]α[.....]στω βι[.....]κυβερν[.....]σω δόξα[.....]ν μὲν ἀλλ[.....]καν Ἰκάρω[.....]φ . . . πι[18 a
fr. 13	νομ[δαπ[19 20
fr. 53]καὶ τ... (τ) . (ρ)ηξεῖ . [ἀ]στρα(π)[. . .] (σ)[. . .] (π)λόος· πᾶν γ[ὰρ] τὸ βι[(αι)οπόν]ηρον (κ)αὶ προκοθ[η]λυμαν[ἐσ]	21

Ruddered by discipline ealm
 His ship directeth.
 But 'gainst whomsoe'er the boy,
 His left jaw loosing,
 Rouseth the storms or the fierce
 Typhoons of passion.
 These have their voyages fraught
 With waves unceasing.'
 Nobly said. Euripides !
 Since twain the choee is,
 Better far it is for us
 To choose out the wind in our favour,
 So that with ealmness of soul,
 Where leads the goddess,
 Voyage we straight on our course
 And steer us by discipline's tiller.

Iearus

Lightning besetting his course : 23
 For all that is violent, wicked,
 Mad in pursuit of its mate,

-
- | | | |
|---|--|--|
| 7. ατρεμια P, and 8. πηδαλιωι and κυβερνη P. | 9. ορση | |
| quae exempla sufficiant. | 10. αελλας P. | 12. ευρι- |
| πιδας P. | ούκουν δυ' ὄντων κάρρον ἐστιν ἐκλ. recte Maas. | πιδας P. |
| 14. ἀμυναγταν και P. | 16. ευθυπλοειν δκη P. | 17. πορθμος. |
| P. schol. ἀφροδισιος. | col. vi. fr. 13 hue certe referen- | P. schol. ἀφροδισιος. |
| dubites de columnae lineis. conieceram νομ . . σω/δαπ . . | dum: dubites de columnae lineis. conieceram νομ . . σω/δαπ . . | ν/καλ τόκ' ἀνικα : sed refragantur vestigia πι/πλ. |
| ν/καλ τόκ' ἀνικα : sed refragantur vestigia πι/πλ. | 18. Ικάρω | bene Powell. |
| 21. e.g. τόκα πρὸς ταῦτα ῥηξεῖν. | ηξεῖ P. | 22. στράπ. P. ? -όβλητος. |
| 23. supplevi. | 24. προ- | κοθηλ. A. |

CERCIDAS

φέρει ταναβλαψιτέλειαν 25
 (κ)αὶ μεταμελλοδύναν·
 ἀ δ' ἐξ ἀγορᾶς Ἀφροδίτα,
 καὶ τὸ μη[δε]νὸς μέλ<η>ν
 ὁπ[α]νίκα λῆσ, ὅκ(a) χρήζης,
 οὐ φόβος οὐ ταραχά· 30
 τ(a)[ύ]ταν ὄβόλω κατακλίνας
 Τ[υν]δαρέοιο δόκει
 γαμβ(ρ).
 τημεν· κο
 γα
 γα
 ρ(ε)

(Stob. *Fl.* lviii. 10 περιήσυχιας: Κερκίδα μελιάμβων: (ἡμιάμβων codd.: corr. Meineke) τὰ δὲ τὰς ρίκνας χελώνας ταῦμαμονεῦ (em. Meineke)· οἶκος γὰρ ἄριστος κτλ.: vid. inf.)

25. λειαν· and διναν· á P.	28. suppl. H.	29. νι-
καλῆσδ P.	30. ταραχα· P.	31. κατακλίνας· P.
(There are faint traces of scholia against vv. 22, 23, 30, 31.)		
32. γαμβρέστατ· ἥμεν potius quam γαμβρὸς το· κ·?	33. τει	η
μεν· νν P. si hoc pertineret fr. 7 (H.) legi non posset quod		

Engendereth woe of repentance¹ 25
And ruin¹ far-spread in the end :
But Venus that paees the market—
In repletion of desire
Demanding no thought or attention :—
Here is no fear and no care : 30
One obol will win you a mistress,
Son-in-law faney yourself
To Tyndarus (favoured 'mong suitors) :
(Yet remains one more advice) :—
<Remember always
What the wrinkled tortoise said :
Both dearest and best, my good masters,
Truly, of all things, is home.'>

¹ These Greek words *ταραβλ.* and *μεταμελλ.* appear easiest as two words despite the strange nature of the compounds. The latter would have to be connected with *μεταμέλειν*, which may be compared with, but not excused by, e.g. Nicand. *Alex.* 81 ξηρὰ δ' ἐπιλλύσων ὀλοῦ χελλύσσεται ἄτη. μέλος Ebeling, *Lex. Hom.* s.v.

proposui γαμβρες (nam ρ vix aut ne vix quidem possibile): metri et spatiorum gratia potest e.g. γαμβρ(ὸ)[*s χαρι*]έσ[τατά] τ' ἥμεν . . . [τὸ] τᾶς μ[ικνᾶς] γὰ[ρ δὴ] χελώνας μναμόν[ειν](ε). οὐκος γὰρ [ἄριστος ἀλαθέως] καὶ φιλόδ[ο], [πρε]ψ[υ-]. Certe hic poema finem habet: sub καιφιλος spatium: e.g. ὠνδρες ἔφα,

CERCIDAS

IV

col. vii.

ά]κις

δμαθεὶς βροτὸς οὕπι ἐκὼν |
ἐκλαξε κανθώσ.

τὸν δ' ἀμάλακτον ἔσω |
στέρνων καὶ ἀνί-
κατον κέαρ ἔσκεν |

πιμελοσαρκοφάγων
πάσας μελεδώνας.

[†]τοιτ τὸν διέφευγεντ καλῶν
οὐδέν ποκα· πάντα [†]δ' ὑπὸ[†]
σπ[λάγχνοις τεοῖς[†]ιτ ἔσκ'

(ά)βρ(ὰ) Μουσ<ᾶ>ν κνώδαλα· |

Πιερίδων θ' ἀλ[ι]ευ-
τὰς ἔπλεο, θυμέ, καὶ ἵχν-
(ευτ)ὰς ἄρισ(τ)[ο]ς. |

νῦν δ' ὕκκα μὲντ ἐκφανέες
λευκαὶ κορυφ[ᾶ] (περι)αι- |
ωρεῦντ' ἐ(θ)...(ν).

(ἀκαλέω) <> λάχνα,
κνα[κ]ὸν δὲ (γένη)-
ον, καὶ τι ματεύει |

1, 2. metre uncertain. Above at top of column a schol.
]μενον. The writer appears to address himself. In this poem
the metrical divisions do not appear to correspond, as they
do elsewhere, to sense divisions. 1. e.g. — ω μιριάκις.

2. ἐκλαξε κανθώσ P. 3. τὸν P. αμάλακτον P: superscr.
(α)·πε·(ραντον): margin αμαλακτον. 4. εσκ'εν (ἢν εἰς)
Powell: dubito. πιμελοσαρκοφάγων πασᾶς . . . νᾶς P.

IV

Many a time
 Man loses the fight e'er his orbs
 Full loath he closes.

Thou hadst a heart in thy breast
 Unsoftened and un-
 Tamed ever in fighting

'Gainst all the desires of fat flesh
 Which gluttons may cherish.

Nothing on earth that was fair
 Escaped you : but ever you kept
 Within your bosom

All the Muses' cublets young.

Thou wert a fisher my soul
 Of all the Pierian maids
 And keenest traeker.

But now that there gleam on my head
 White hairs but a few at the edge
 Around encircling

Still with incipient down,
 Still yellow my beard,
 And still doth my summer

6. *e.g.* τὶν διέφευγε(ν) (ex τοιδιεφ).: τιν Wilam. τοι delen-
 dum. Ρ καλον. 7. ουδένποκα παντα τεοισιν (ν cancelled) ουποσπ Ρ. 8. Μουσῶν P. 9. πε(cancelled)ιεριδῶν P. 11. † . . . † *e.g.* ὄκα τ'. νῦν P. 12. -ωρευνται P. *e.g.* ἀμιν. ἀκαλέψ(η) is false (?) Doricism for ἥκαλέψ(η). A short syllable is missing: *e.g.* πι. λαχναι P. κρα[κ]ον suppl. H. γέν(ε)ιον H.

κράγνον [ά]λικίατσι
 <χοῖν> κολακεύει<ν>

15

<τῶ> χρόνω τ' ἐπάξιον

δερκομένα βιοτᾶς
 εὐρὺν (ποτὶ) (τέ)ρματος οὐδ-
 όν· | τάμος ἐσλᾶς

14. κάι P (non κάι). superser. (above *(κρ)αγνον*) .(τ)[.].
 ἀλικία Murray, which I translate. 15 is devoid of metre
 and sense. It runs χρ. τ. ἐ. κολακεύει. It seems necessary
 to make the half iambus correspond to ἀβρὰ M. κ.
 16. βιοτᾶς P.

IV (?)

(a) col. viii.	(b) fr. 59 + 11 + 39	(c) col. ix
μὲν δέμον γ[νο.[σίκ ἄχαρι(ν) ναν, (ο)[μεθα .[ον· μὴ νόμιζ[ε]τω ρένσε[ι π]όκα· μία πέλ[λα]. μην[. .].μι· τουτῶ[]οις[. .]με(ι)[πολ]λο(ι)[(δ)έ] κ(αι)[σοφ]ίας· πολλᾶ[ν] δ[έ σο](φ)οις· ἀ δὲ (π)υ[]οτ[]. εντω]ονμ

17. τάμος εσλᾶς P with gloss τάμος ἐ[πειτα : suppl. H.

(a) 1. e.g. μέν δόμον — — ἐκ κρηπίδος ... In margin opposite r. 9 (*κνώδαλα*): ἀγρεύματα κ(αι) ἐνεργήματα ('objects of chase,' i.e. activities), opp. 14: ἡ[(λικίαν) φ. ματεύ[ει]ν ἀν(τὶ τοῦ) τ[ούτοις] ἡδ[ε](σ)θ[αι] ἡ μέλειειν ['Age,' he says, 'seeks': that is, delights in these things or has a care for them. Opp. 16: (προσ)ών(τι) [δη](λαδη) [εις] π(ο)[λὺν τ]ὸν and a much rubbed line: e.g. τοῦ γήρως χρόνον: 'looking forward to a long span of old age.' I give the be-

Seek for the thing that is fair
And able to flatter

Worthy of my riper years

Looking ahead to my life's
Broad threshold of eld at its close,

Then from foundation
Fair <

IV (?)

Think not

One cup

Mind doth see
And mind doth hearken

«Poets have said» : can they then
Though standing < . . . > at their doors
Behold true wisdom

ginnings of col. viii. and ix. (*e.g.*) which it appears hopeless to combine as viii. init. and fin. Between I give *e.g.* the *frr.* 59 + 11 + 39 and the literary *fr.* 4 connecting παλῶ with Prometheus: for a correction of a previous error of mine my thanks are due to Hunt. There is of course no certainty that ix. follows on viii., nor that (b) and (c) should be connected. (b) 7. πολλᾶ Pet cett.; vid. Hunt. 8. metri gratia σοφοῖς ἀ δὲ πινθανόμεσθα, κούκ ἀπάτυλλα φάτις. 9. suppl. H. (c) ll. 4, 5, 6 (*οὕτως μέν*), 14, 18, are scholl. The juncture of *fr.* 41 (and 9*) is certain; of 40 probable.

CERCIDAS

<i>τὶς ἀλα[</i>	<i>ἀ]πα . νλλα.[</i>
<i>περ.[</i> 10	<i>]καλον[</i>
<i>νωω[</i>	
<i>ταν[</i>	<i>]. .δρυ[</i>
<i>ηκόρυφ</i>	<i>]. [.]υ.[</i>
<i>(τ)ας δα[</i>	<i>πα]λῶ· πέφ(υ)κε . αλλ' ὄλ.</i>
<i>κτο[</i> 15	<i>][]ρ Προμαθεὺς</i>
<i>πάιλ.[</i>	<i>](ισαρ)ο</i>
<i>εκτα[</i>	<i>](τ)άχα ρή-</i>
<i>στακ.[</i>	<i>(λ [.]</i>
<i>βεβ[</i>	
<i>με.[</i> 20	
<i>ἀκτ(ι)[</i>	

(Stob. *Fl.* iv. 42, 43 M. (*περὶ ἀφροσύνης* : *νοῖς ὄρη* | *καὶ νῦν* *ἀκοίει*. <— υ υ πῶς κεν ἵδοι εν τὰν σοφίαν πέλας ἔστακνίαν — — — υ υ — υ — | — ἀνέρες ων τὸ κέαρ παλύω> σέσακται καὶ δισεκνίπτω τριγύς (*παλος* and *-τψ* cod.): corr. Bentley.)

17. *τάχαρη* P.

V

col. x.	<i>οὐ. [. . . .]νης πν[θι </i>	1
	<i>ουτ[. . . .] ἀκάρδιον[</i>	2
	<i>[. . . .](φ)ρίκαν τ'[Α]πό(λ)[λων συγ-]</i>	3
	<i>κροτησιγόμφιον </i>	4

The conjunction of the col. which I call (*e.g.*) ix. and x. is certain. I conjecture that no verse is missing and that *fr. 37* (with coronis) may begin. The spot above, if ink, might be part of a gloss. Metre as poems 2, 3 but without equal correspondence of sense and cola. 1-2. *e.g.* οὐ μάταν ἡς Πύθιος

Those < . . . > mortals whose heart
 With mud is filléd,
 Stained with lees that wash not out.

(Cercidas quoted in Stobaeus' *Anthology* : *On Madness.*)

V

Not in vain the Pythian¹
 Is so entitled :
 Unto each man cowardly blight
 Apollo sendeth
 Or cold fear teeth-chattering,

¹ The Cynic regarded Apollo and the Muses (music) with as great suspicion as any other patrons of pleasure.

βοατὸς οὕτως ἀλλ' . . . βλάβαν. 3-4. *γέμυφ* P. supplevi.
e.g. νέμει: gaps [] from two to eight letters. *τρωι* P.

CERCIDAS

κα]τὰ καιρὸν ἔκάστω,	5
(π)[άντα] θεῖ κῆ(λ)αύνεται	
γάρ (ἀ)[]τα	
φευξιπόνων ἀν[ὰ γᾶν	
φῦλα σκιόθρεπτ'	
τάδον[ο]π[λ]άκτων βροτῶν	10
ἀκ[ήρ]ιος ἐγχεσίμωρος†.	9
καὶ μ[ά]λ' ἐπισταμένως	11
[ὑψ[ι]τράγ[ῳδο]ς	13
(θεὰ) χ(λ)[ι]δᾶγας ὥπασ(ας)	12
πι[ειρ]ατ[ν] μὲν ὠλεσίκαρπο<s>	14
[δέ Φρ]ύγα φυσαλέτατν	15
(Λ)υδάν [τ']ῆ·	
νεῦρα δὲ καὶ κρα[δα . .	
δι?] ὥτ' ἐλέλιγμα[.]ς	
εὐπα(λ)[αμ	

About four lines lost in col. x. and ten in col. xa. The next ten lines begin ταντα|γαρον|αθεσ|ναται.|τοσαεικ|ω φιλος τασι|ησκαι|ν οωκ.|πενια ποτιφ|τιμοτάτω δεπ|π[.] (α μυρο[.]. There the poem ends and the remainder of the column is lost.

5. suppl. H. 6. θεῖκῆλαύ P. e.g. ἀτοντα. 7. supplevi.
10. suppl. Wilam. 9. supplevi e.g. et transtuli. φῦλαι

VI

col. xi. αιο]λόπωλον[
βουσόω μύω[π	2
ιππον χρέων;	3

1. suppl. H. 2. σόω P: suppl. Wilam. fin.
et 3 supplevi. 3. fin. supplevi.

Alike unto each in their season.
See how smoothly all things glide,
For those that hearken,
Races that live in the shade
Avoiding turmoil,
Men by stroke of pleasure numbed—
The spear-spurning spiritless godhead :
Aye, and with cunning intent
The lofty-tragic,
Fertile dam of sterile stock,
Muse gendereth luxury-shattered
Phrygian of puffing cheeks
And Lydian wanton :
Strings and reverberant twang
Of dexterous fingers resounding

P (*i* cancelled). 13, 12. $\omega\pi\alpha\sigma(\alpha\sigma\theta\epsilon\alpha)$ χλ. [v]ψ P.
 suppl. et transtuli. 14. ν seclusi. -καρπον
 P: correx. Accents on $\sigma\kappa\iota\theta\cdot$, -ιωρος, -άκτων, χλιδάγας, πῑ.
 15. φῦστάλεαν P: read φυσαλέον. 16. χνδαν might just be read:
 not αὐδάν. 17. η·νεῦρα P. e.g. κραδαλὰ . . . ἐλέλιγμα
 εὐπάλαμός τε λύρα. schol.] . . σκρα [] (αια)s. 18. ωτ'
 ελέλ P. 19. suppl. Maas.

VI

What driver of team of four horses
 Brightly sparkling in the sun
Should use to spur them
 Goad that galleth oxen's flanks

CERCIDAS

| τοῦ]το γάρ ἐστ' ἀγάθω
τοῦτ' εὐθυδίκω [δελ]εαστᾶ,
Στωικὲ Καλλιμέδων.
..... π[.] (σ)[.] στι πονηρὰ
καὶ [.....] μένα.
Σφαίρω γὰρ [αἴ τι
.....] (π)ροβάλῃς
ἢ καί τι [.....]
οὐ]χὶ τὸν εἰς ἀρετὰν
[καὶ] δεις ἵχνεύεις
ἀλ[λὰ τὸν εἰς]
φέροντ' ὄπωραν
[.....].
κο(ν) (το)ῦτ[ο]ν (α)ὐ[τὸν
[<, ἀλλ>]

5. $\tau\alpha$ and $\delta\omega\nu$. P. 1-4. e.g. $\pi\sigma\tau'$ αιολόπωλον ω—ώμο-
πληξιβουσόω μύωπι χρῆσθαι ἀνδρὶ τέθριππον χρέων; πολλοῦ δεῖσει.

VI (?)

col. xii.]ηθρα
 (e.g. 20) σκωπτὶλλ(ιο)[. . .] αὐ̄, |
 (λ)η[.]ιδ[ίκ]ως,
 βλαβὰν (ἀκλ)η[
 (e.g. 25)]ετρ[. . .]μοφλυακῆν†

col. xii. (*e.g.*) probably from same poem and possibly the next column. See appendix. Ληρολογ. K. F. W. Schmidt; φύεται ἀπεστανεῖ Η. Ι. πηδαστέπτιλλα P.

Schmidt: *φόβος, ἀποστομοῖ* H.

ληρολογ. K. F. W.

«Far be it from him.»

This is the action of one,
 O Stoic Callimedon, seeking
 To entice the good and just :
 Nay, this is the pathway of villains
 Trodden by the base and ill :
 Whoso to Sphaerus
 Giveth up aught that is dear,
 Or aught confideth,
 It is no guide unto calm
 Or virtuous life he pursueth :
 Nay, it is one who will lead
 To madness' harvest

7. π superser. e.g. τῷδε ἀτρακτός ἐστι. 8. e.g. κακοῖς
 τέτριμμένα : μενᾶ P. 9. supplevi. 10. e.g. τῷν ιδίων.
 11. e.g. πεισθῆς. 12. supplevi. 13. supplevi e.g.
 τάταραχῶδες (ita fere Mayer). 14. supplevi: e.g μανίας.
 16. e.g. κάσεβῃ διδάσκαλον. 17. supplevi.

VI (?)

Of idle jestings

Pettifogging lawyers they,
 Disaster <bringing
 With their sharp and prickly thorns>
 To babbling of pitiful nonsense
 «Whetting well their pointed tongue» :

2. ἀν P: but corrected to circumflex. λη is more probably a gloss. There is a stop after ως. 5-6. ακεῖν τοπος (o is certain) P: ? κοπος. αυτο P. There is not room for Φοῖβος. see Appendix.

- | τόπος ἢ φ[ό]βος αὐτὸν
 $\sigma\nu(\mu)[\pi a]\rho\grave{\omega}n$ [ά]ποστ(o)μ[οῖ];
- τᾶς δὴ το[i]αύτας
 σκεπτοσύνας κεν[ά] | μὴ
- (e.g. 30) σπουδὰν ποιεῖσθ[αι]
 τῶ] | στρέψ<η>ν ἄνω κάτω, 10
 †(ά)[λλ', ai] | (τ)[i]ν' εῦρης διὰ (π)ασᾶν
 (μ)[ον] σικῶς ἀρμοσμένον, |
 †.]οτανισοντον πόθον ἔλκ[ε],
- (e.g. 35) (κ)ai | [(μ)άθ' εὖ τὸν ἵμερον,
 τ[i]s [τ'] ἐστὶ ποτ' ἀρσενας ἀρσ(η)[ν | 15
 τi's] τ' ἔ[ρ]ως Ζα(ν)ωνικός.

Κερκίδα
 κυνός
 με]λίαμβοι

Nor habit of discipline blunteth
 Nor fatigue its bitter edge.
 Aspire not therefore
 Into the follies to probe
 Of suchlike tenets,
 Turning on from page to page,
 But an thou discover a fellow
 Formed in perfect harmony,
 To companionship equal of passion
 Take him, finding what desire
 Can be for a man of another,
 And what Zeno's love doth mean.

9-10. *κενὰ* is object of *στρέφειν*. 11. suppl. Wilam.
 for *εὗρης e.g. ἀθρῆς, ἕδης.* διὰ (*π*)*ασαν* lucide P: . (*θεα*)*ν* H.
 hic quidem dormibundus. 12. suppl. H. 14-16. sup-
 plevi post H. 13. locus desperatus. After *Ἐλκε εἰς πόθον*
 would be usual. I suggest *ποτὰν ἵσον εἰς πόθον* *Ἐλκε κτλ.* (C.R.).

FRAGMENTS

(All fragments of papyrus of over thirty letters have received some adjuncts and been placed in their columns : except those to which I give the name of column xi. (e.g.) and col. viii. 9. The remainder, with one possible exception, appear, as long as they remain separate, of little interest. The following meliambic fragments must be added to those read, or cited, above.)

1. (2 Bgk. ii. P.)

οὐ μὰν δὲ πάρος <γα> Σινωπεύς,
τῆνος δὲ βακτροφόρος,
διπλοτείματος, αἰθεριβόσκας,
ἀλλ' ἀν' <υ-υ> ἔβα
χ<η>λος ποτ' ὁδόντας ἐρείσας
καὶ τὸ πνεῦμα συνδακών.
<Ζανὸς γόνος> ἡς γὰρ ἀλαθέως †Διογένης† 5
†Ζανὸς γόνος† οὐράνιος τε κύων.

(Diog. L. vi. 76 οἱ δὲ τὸ πνεῦμα συγκρατήσαντα, ὃν ἔστι καὶ Κερκίδας ὁ Μεγαλοπολίτης ἡ Κρής (? ἀντίκρυς) λέγων ἐν τοῖς Ιάμβοις οὕτως (1).) So perhaps fr. 19 αταν[ο]υμα above which is a note which *might* be expanded into ἐκ τούτων ἀκριβ]ῶς γν(ω)[ναι ὅποι]καν δι[η τοῦ βίου τελευτὴν εἶχεν ὁ Διογένης.

2. (5 Bgk., 15 P.) Θέσσαλος δὲ ἄμα τοῖς ἑαυτοῦ σοφισταῖς ἐφ' ὑψηλοῦ θρόνου καθήμενος ἐν κριομύξ<α>ις ἀνδράσιν, ὡς ὁ Κερκίδας φησίν, εὐδοκιμήσει. Galen (x. 406). C. may have written

ἐν κριομύξ<α>ις
ἀνδράσιν εὐδοκιμῶν.

FRAGMENTS

1. Others say that he committed suicide by holding his breath : among these is Cercidas of Megalopolis [or Crete ?], who says plainly ?, as follows in his *Iambi* :—

Not so did the old Sinopean
Famed for the eudgel he bore,
The double-cloaked liver in ether ;
Nay but he rose to the sky
By clipping his lips with his grinders.
Thereby biting off his breath :
Zeus' son was he rightly entitled,
Rightly ' the heavenly dog.'¹

(*Diogenes Laertius's Lives.*)

2. But Thessalus sitting among his sophists on a lofty seat will, as Cercidas says,

find favour
'mong sheepishly-drivelling² folk.

(*Galen.*)

¹ From the Dog (*κύων*) the Cynics took their name.

² -μιξης is the common form, e.g. Anon. c. Synes. 32 fin. The writer like Synes. may have read Cercidas.

1. 1. γεα codd. : corr. Bgk. 2. φορας codd. 3. ο
seclusit A. 4. e.g. Ολυμπον'. χειλος codd.

5-6. Διογένης seclusit et Z. γ. transtulit A.

2. 1. κριομίξοις codd.

CERCIDAS

3. (1 Bgk., 15 P.)

ἥν καλλιπύγων ζεῦγος ἐν Συρακούσαις.

(Ath. xii. 554 d αὐταις ὑπὸ τῶν πολιτῶν καλλιπυγοι ἐκαλοῦντο
ὡς καὶ ὁ Μεγαλοπολίτης Κ. ἐν τοῖς ιάμβοις ιστορεῖ λέγων (3).)

4. (7 Bgk., 16 P.) Greg. Naz. ii. 213 is a mere paraphrase
of portions of [Cercid.] *προοιμίον*.

5*. (10 P. : Cronert, *Rh. Mus.* lxiii. 311.)

τῷ περι<σσαν>-
θηροπέπλου μαρίας
ὑβρεός τε περιστάσιμον
στοὰν ἔχοντι
Πυθαγόρου πελάτᾳ

5

(Ath. iv. 163 ε πρὸς δν ἐπιστέλλων ὁ Στρατόνικος ἐκέλευσε
τὸν ἀπαίροντα τὸ ῥῆθὲν ἀπαγγεῖλαι (5).)

6. (28 II.)

αρσε
ρέθος βλε[π
β]λοσνρομ[ματ

7. See above (on col. ii.).

4. See my *First Greek Anthologist*, Cambridge, 1922.

5. 1-2. *σσαν* inserui (cf. Eur. *I.A.* 73). 5. *πελατᾳ* eos.
The metrical agreement of this *fr.* with that of poem iv. is
extraordinary: but it should be remembered that the metre
is also that of Philoxenus and no doubt others. Chrono-
logical considerations preclude the authorship of Cercidas,
unless we suppose that the characters Strat. and Demetrius
Aspendius (*πρὸς ὄν*) are wrongly given by Athenaeus.

FRAGMENTS 3-7

3. These girls were called ‘fair-rumped’ by their fellow-citizens as (pseudo-) Cercidas of Megalopolis narrates in his *Iambi*. Here are his words :—

There was a fair-rumped pair in Syracuse.
(*Athenaeus.*)

4. (Fr. 17 Bgk., 16 Powell from *Gregory of Nazianzus* : see over and n.)

5. Stratonicus sent a message to Demetrius of Aspendus and told the messenger dispatched to deliver his words to the

Pythagorean expert
Whose portico ever is thronged
With pride and over-
Gorgeously-raimented crowds.

(*Athenaeus.*)

(These verses—older than C.—are interesting as showing that his style and one at least of his metres had previously been applied to kindred topics.)

6. (See n.) It is not probable that he will brace himself up and

with austere eyes

look gold in the face : nay rather would he be struck with awe thereof and yield and finally embrace it. (*Synesius.*)

7. (See col. ii.).

6. 3. Supp. H. ? ὁ βλοσυροματίας. I subjoin this fragment which might belong to our second column in order to call attention to a possible adaptation of it in Synesius, *de Regno*, p. 54 Krabinger οὐκ εἰκός γε αὐτὸν διαράμενον βλοσυροῖς ὄφυαλμοῖς ἀντιβλέψαι χρισίως τούναντίον μὲν <οὖν> αἰδεσθῆναι τε καὶ ἐνδοῦναι καὶ τελευτῶντα περιπτίξασθαι.

APPENDIX

THE last column of the papyrus of Cercidas' *Meliambi* provides several problems of difficulty : of some of these I have attempted to provide a solution. But the gravest difficulties lie in the first few lines. Scanty as the remains are, they should be sufficient to guide us as to the general sequence of thought and metre : and this they fail to do.

Here are the traces as I see them :

[]ηθρασ[] κώπτιλλ. .ᾱ·λη[
[.]ιδ[. .]ως · βλαβαν(ακλ)η
[.]ετ[. .]μοφλ(ν)ακε̄(ν)
τόπος ηφ[.] (β)οσαντοσν(μ)[. . . .]
ρων[.]ποστ(ο)μ[.] τας διτο[.] κτλ. 5

1. *āv* by correction from *āv.λη* or *ση.ηθρασ* may or may not join *κώ*.
2. parts of two letters below *ηθρα* (*v.*) visible.
3. no room for *o* after *φ*. *ι(μ)* or *ι(δ)* only.
4. *τόπος* certain.

Hunt read *v.* 4. *τόπ(ο)s* *η φόβος*. As to the second *o* of *τόπος* his doubts are to me unintelligible. The fragment fits close up not as in the facsimile and *o* is as certain as any letter in the papyrus (and that is a high order of certainty). Further Hunt, disregarding *έποστόμη* which we know now to be metrically false, rightly read *ἀποστομή*.

It may safely be predicted of the metre of this

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poem (especially if *frr.* 5 and 6 belong to it) that it follows the common metre of Cercidas, that is

$$A \left\{ \begin{array}{l} \text{---} \text{---} \text{---} \text{---} \\ \text{or } \text{---} \text{---} \text{---} \text{---} \end{array} \right. ^1 + B \left\{ \begin{array}{l} \text{---} \text{---} \text{---} \text{---} \\ \text{or } \text{---} \text{---} \text{---} \end{array} \right. ^2$$

Whether this is the *whole* law we do not know.

Now these verses flagrantly transgress this rule. At $(\sigma)\nu\mu\ldots \dot{\alpha}\pi o\sigma\tau o\mu\bar{o}$ we are in A² and at $\tau\hat{a}s \delta\dot{\eta} \tau o\mu\bar{i}\tau\bar{a}s$ in B². Hence at $\tau\acute{o}\pi\bar{o}s \dot{\eta} \phi\acute{o}\beta\bar{o}s a\acute{n}\tau\acute{o}(s)$ we are at the end of B¹. But immediately before this $\tau \ldots \mu\phi\lambda$, or $\tau \ldots \mu\phi\lambda\bar{v}\alpha\kappa\bar{i}\nu$ is also an end of B¹. In view of the punctuation—for Cercidas always unites metre and sense in *cola*— $\iota\delta \ldots \omega s \cdot \beta\lambda\alpha\beta\bar{a}\nu$ is clearly the end of A¹ or A² and beginning of B¹ or B². Line 1 is hopeless.

Of this phenomenon (the complete disappearance of two As running) there can be three solutions :—

(a) One A is really B. This is secured in current texts by three errors (or wholly improbable corrections) :—

- (a) Reading $\tau\bar{o} \pi(\hat{\omega})s$: this is impossible.
- (β) Followed by $\dot{\eta} \Phi\bar{o}\beta\bar{o}s$: this is impossible.
- (γ) By the metre $-\omega\phi\lambda\bar{v}\alpha\kappa\bar{e}\bar{i}\nu \tau\bar{o} \pi\bar{\omega}s$: this is unheard of.

(b) Extensive lacunae. But why should these lacunae be so regular?

(c) The only theory which seems conceivable is that the *Meliambi* of Cercidas in the papyrus from which this is copied ended the roll: that a square piece was torn out: and that the writer simply missed the letters which he did not see. It is a simple calculation that a gap averaging ten syllables

would account for all difficulties after line 1. If the letters λη there are an adscript, there is a certain improbability, since, *ex hypothesi*, the parent papyrus had no adscripts here. They would have either to be text or an adscript λε[ίπει . . .] due to the actual scribe.

Clearly we must consider on independent grounds of language whether the view (a) with its corrections of text is more or less probable than (c). We have to choose—since τὸ and even τὸ π[τ] can well follow φλυακεῖν—between (c) τόπος ἡ φόβος αὐτὸς (for H.'s αὐτὸς is meaningless) σιρ[]ων ἀποστομοῖ, and (a) ἡ Φοῖβος αὐτὸς ἵμ[ό]ρων απ., always remembering that the papyrus in no way favours this reading.

Now to (a) there are three further several objections.

(i) It appears that here as in *frr. 5* and 6 only one person is addressed (*l. 9 εἴρησις*). Probably H. was right in reading ποιεῖσθαι in 7.

(ii) Phoebus is never spoken of, as far as I know, as blunting anything or anybody.

(iii) ὅρων is wholly pointless.

To (c) I can only see one reason why it should fail here of general acceptance. That is that it falls in line with a commonplace figure in Greek poetry which has no exact counterpart in modern languages. I will take the words singly.

(i) -ος ἡ φόβος. Fear has several companions, e.g. Menand. *fr. 418* λίπη (so often) φόβος φροντίς, Callim. *fr. Anon. 176* αἰδὼς καὶ δέος ἀλλήλων, φόβοι καὶ πόνοι, Plat. *Legg. 635 c*, Plut. *M. 128 c* (so that you can go as far back as κόπος), Plat. *Symp. 197 d*, ἐν πόνῳ, ἐν φόβῳ, ἐν πόθῳ, ἐν λόγῳ.

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(ii) *φόβος συμπαρὼν*. In certain writers, especially Xenophon and Plutarch, *συμπ.* means little more than *συνεῖναι* (*Thes. s.v.*). Compare *Rep. Lac.* 2. 2 ὅστε πολλὴν μὲν αἰδῶ, πολλὴν δὲ πειθὼ ἐκεῖ *συμπαρεῖναι*, *Cyrop.* viii. 7. 7 *φόβος μοι συμπαρομαρτῶν*. But this is of an ever-haunting fear and probably the sense is nearer ‘reverence.’ For the Greek *συνών* we use some wholly different metaphor such as ‘ingrained.’ If κ]όπος be right we should think of some rather strained sense such as ‘pain’: Soph. *Phil.* 880 ἡγίκ’ ἀν κόπος μὲν ἀπαλλάξῃ ποτε. Ar. *Plut.* 321 has τῷ κόπῳ ἔνειναι.

(iii) Fear blunts. Pind. *Nem.* iii. 39 οὐδέ τιν *φόβος ἀνδροδίμας ἐπανσεν ἀκρὰν φρενῶν*—just as in old age αἱ φρένες ἀπαμβλέψονται Hdt. iii. 134. Conversely courage sharpens: so expressly Christodor. *Eccphr.* 295 θάρσεϊ τολμήεντι τεθηγμένος.

(iv) What is blunted? Clearly anything that has an edge on which fear operates unfavourably. Edged tools are:—

(a) The person sharpened: Ar. *Nub.* 1107 εὖ μοι στομώσεις αὐτὸν (Blaydes), Poll. ii. 100 Ἀριστοφάνης δὲ στ. εἴρηκε τὸ λάλον ἀπεργάσασθαι.

(b) γνάθος: *ibid.*

(c) ὀδόντες: Ar. *Ran.* 815 ἡγίκ’ ἀν ὀξειλάλον τιπερὶ ἵδη θίγοντος ὀδόντως.

(d) γλῶσσα: Soph. *Aj.* 584, Pindar, *Ol.* vi. 82 δόξαντι τινὲς ἐπὶ γλώσσῃ ἀκονᾶς λιγνῆς, *Trag. Fr.* Anon. *Adesp.* 423 γλῶσσαν ἥκοντημένος.

(e) λόγοι: Lucian, ii. 517, Aesch. *P.V.* 327.

(f) φρένες: Eur. *Hipp.* 689.

(g) ψυχήν: Xen.; see Index *s.vv.* ἀκονᾶν, θίγειν.

Thus we see that speakers, instruments of speech,

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or words spoken are most commonly sharpened whether by courage or anger. But we are seeking a neuter noun (*αὐτό*) and the choice lies between *λῆμα* Eur. *Or.* 1625, or, what seems more suitable, *στόμα* :—

Soph. *O.C.* 794 *τὸν σὸν . . . στόμα πολλὴν ἔχων στόμωσιν.*
Trach. 1176 *μὴ πυρεῖναι τούμπον ὀξεῖναι στόμα.*

(v) Can fear blunt the mouth or tongue? Though this exact metaphor does not occur we have—

Soph. *Ant.* 180 *ὅστις . . . ἐκ φόβου τὸν γλῶσσαν ἐγκλήσας ἔχει.* 505. *Ajax* 171 *σιγῇ πτίξειαν ἄφωνοι:* whence it may be questioned whether Sappho's texts (p. 16 Lobel) had not once *ἄλλὰ κάμ μὲν γλῶσσα τρέθησε* by error for *τέθαπε*: if such be possible in Aeolic.¹ So interlinked are the ideas of fear, silence, confidence and loquacity.²

A case has, I hope, been made out for a lacuna -*μοφλυακῆν τὸ [στόμ'] κόπος ή φόβος*—the intervening words being e.g. εἰ τέθαγμέρο; τίς ή . . . For the rest we can hope for little. But *βλάβαν ἄκληη* strikes no obvious note and it might be considered whether *λη* is not part of the same verse as -*φλυακῆν* (e.g. *λῆμα δὲ τρισμοφλυακῆν*—with *κι]ρα]ιδ[ικ]ῶς* above), and whether *ἄκ* does not belong to *βλάβαν*. Certainly *ἄκ-* sharp gives us a wide field of choice, with *ἄκμά, ἄκονά* (Pind. *ll.cc.*), *ἄκι-*, or even *ἄκμων*: *P. i.* 86 *ἄψευδει δὲ πρὸς ἄκμονι χάλκευε γλῶσσαν.* But I prefer *ἄκονα-* in view of those two difficult sayings of Aeschylus :—

¹ Hesychius's gloss *θάπαν* shows that the root is not only found in Ionic.

² *E.M. s.v. βοή* . . . ή μὲν γὰρ δειλία θραύσοντα τὸ πνεῦμα *βραχίστην ἀπεργάσεται τὴν φωνήν.* Ach. Tat. ii. 25.

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Ag. 1537 Δίκα δ' ἐπ' ἄλλο πρᾶγμα θήγεται βλάβης
πρὸς ἄλλας θηγάναισι Μοῖρα,

Eum. 861 αἴματηρὰς θηγάνας, σπλάγχνων βλάβας
νέων,

where, however you read or explain, it seems to me that some subtle and lost connexion between $\beta\lambda\acute{\alpha}\beta\eta$ and $\theta\eta\gamma\acute{a}n\eta$ lies—as if, for instance, $\beta\lambda\acute{\alpha}\beta\eta$ could bear the sense of a good or true sharpening surface. As to the first lines of the column in Cercidas palaeographical difficulties are so grave that it seems idle to make suggestions : on metrical grounds it would be desirable to separate (σ) $\kappa\omega\pi\tau\acute{i}\lambda\lambda\ldots$ and $a\hat{v}\ldots$. But $\kappa(a\grave{i}\grave{o})\pi\tau\acute{i}\lambda\lambda\ldots$ also gives sense and, if the theory of a considerable gap is right, it is useless to attempt precision.

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THE following verses appear to be continuous and to have been attributed to Cercidas at least as early as the end of the fourth century A.D. The evidence is produced and considered in a work by the present writer (*The First Greek Anthologist*, Cambridge, 1922). They clearly formed the beginning of an Anthology. But it is difficult to believe they actually were by Cercidas, though the anthology may have been due to his efforts. The chief discrepancy lies not so much in style, as Mr. W. E. Barber thinks, but in metre. For style may easily be assumed but, once a metrist as skilful as the writer of the *Meliambi*, always a metrist. Not that the metre is irregular (see on *Phoenix* fr. 4). It is the norm of the moralist, admitting the spondee freely in the fifth foot, and rigidly limiting resolution. But the adaptation of sense to metre is careless and clumsy. As I find it impossible to represent such metrical shortcomings, I translate into prose.

Such an unfavourable verdict could not fairly be given on evidence of the text of the two English papyri¹ which is very unsound : but what remains of the Heidelberg² papyrus is excellent. On this

¹ Lond. 155 verso, Bodl. ms gr. class. f, 1 (p).

² No. 310.

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magnificent¹ work was done by Dr. G. A. Gerhard of Heidelberg (*Phoinix von Kolophon*, Teubner, 1909) : full illustrations being given of the moral ideas underlying these lines of doggerel verse. Dr. Gerhard's work is also of great bibliographical value for other choliambic writers : but it loses to some extent by a failure to recognize essential metrical differences, and by a theory that the metre was used especially by moralist writers (see on *Phoenix*). Recently I have visited Heidelberg and with the subsequent aid of Prof. F. Bilabel solved one or two doubtful points. Professor Bilabel has also very kindly examined many doubtful passages. Where he has confirmed my reading I use the symbol (K.-Bi.) ; where he has detected flaws and helped with sketches to the establishment of a new reading, I use the symbol (Bi.-K.). Where the suggestion is due entirely to him, it is so accredited.

Later leaves of our anthologist may be found at Strassbourg (*Wiss. Ges. Pap.* 304-7: see *Phoenix*, fr. 4).

¹ Dr. Gerhard, however, was not a skilled palaeographer. Among several errors one may especially mention his failure to allow for the form of τ used by the scribe. The text of the London papyrus is almost entirely due to Milne, assisted, or hindered, by the present writer.

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. [οὐδεὶς οὐ ἀνθ] (ρ)ώποις
 (ι, κατεῖδ(ε) ν . . . ἀ] (ν)θρώπων
 σα(s) οὖς κα(τ) [εῖδεν] ἀνθρώπο(υ)s
 ὅ) è (π)ρός (σ)ε χρήσομαι πάση
 (π)o[η] (μ)α(τ)' οὐ μάτ[.] ἀκούοντα· 5
 (παρνεσωσπα[.] ἀνθρώπων
] (καιδ)[. .] εν καλὴ κεῖ(ται)
 κυλόχειρες ὥσπερ Ἀρπυῖαι
 ἄναγνον κέρδος ἐκ λίθου παντός
 ἔκαστος ἔνθεν ἀρπάξῃ 10
 κυβιστᾶ κῆπωνήχεται πᾶς τις
 ἔταιρον καὶ (κασί)γν[ητ]ον κ[αὶ] ὠρα
 ἔյαυτοῦ τὴν τρισο[ζύρη]ν ψυχήν
 οὐ[δὲν] [. . . ἡ] θά[λασσα μὲν πεζή
 ἀνθρώποι[σιν ἡ δὲ] (γ)ῆ πλωτή· 15
 περιφέρουσι τήνδ[ε τ]ὴν ρήσιν
 κέρδαιν' ἔταιρε καὶ θέρευς κ(αὶ) χειμῶνος
 . . . πάντοθε[ν κέρδ(αι)νε· μηδέν' αἰσχύνου
 αἰδοῦ· τοῦτ' ὄνειδ(ι)εῖτα(ί σοι).

1. e.g. τοῖς νῦν μεν and καταράται. 2. e.g. ὁς κάν ὅσον and
 ἥθος. 3. e.g. ἀποστιγήσας : fin. suppl. 4. e.g. προθιμίη
 (Πάρνε vix legi potest). suppl. G(erhard). 5. suppl. e.g. χρηστῶν and
 μάτην. 6. e.g. ἔαν διδάξω. Πάρνε σ. ὡς παρ'.
 7. e.g. οἰχωκεν Αἰδώς κούδ' ἐφ' ἐν. 8. suppl. Hdl. e.g. αὐτοὶ
 ὁε. ὥσπερ Kenyon. 9. suppl. Cr. e.g. ξητοῖσ' id.

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There is no one who has glanced <for a moment> on the <character> of mankind at present, without <cursing> mankind, and <hatting> mankind on whom he has glanced : but to you I shall display all <zeal>, since you are no idle listener to poems of <worthy> writers, <if, maybe, I might teach> you, Parnos, that from mankind <Shame has departed> and in no respect is considered fair : while <men themselves> with <crooked> fingers like Harpies seek from every stone an unholy gain : and each <hunting> for a stretch to pillage, dives thither and swims to his prey, <destroying> comrade, brother or wife, but <preserving> his own thrice wretched life. <To them> nothing is <sacred> : <by such> of mankind the sea is trodden under foot and the land sailed over : all alike they carry on their lips this saying : ‘win gain, my friend, summer and winter alike : from everywhere win gain : have no reverence or shame of any man : he will merely mock you for it.’ ‘Un-

-
10. *e.g.* διζήμενος δ'. 11. suppl. Cr. *e.g.* ἐκεῖ *id.* or εὐθύς.
 12. *e.g.* ὀλλύς. 13. *e.g.* σφέσων δ' cett. ex P Bodl.
 14. *e.g.* οὐδὲν ἵρδν (Mn.), and τοῦ δ'. ηθαλλα(σ)α P Bodl.: corr. *id.* 15. *e.g.* τοίοισιν Mn. (*σηδετν*) P Bodl.: corr. *id.* 16. *e.g.* πάντες δὲ. τουτο το ρη P Bodl. 17. κηρ
 κερους P Bodl.: see Sext. Emp. *adv. Dogm.* v. 122.
 18. ἀπαντόθεν Sext. Emp. rightly. ? P habuerit ἀπανταχόθεν.
 19. *e.g.* καὶ μηδένα. See Addenda.

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.....] (ν) τὴν χεῖρ' ὅκου λαβεῖν δεῖ τι	20
ὅκου [δ]ὲ δοῦναι μηδ' ὅλως φόρει χεῖρα	
ἔροῦσι πολλοί· πολλὰ σαυτὸν ἀσπάζου	
ἐπὴν ἔχης τι· πάντα σοι φίλων πλήρη·	23
πένητα δ' ὄντα χὴ τεκοῦσα μισήσει·	25
πλουτοῦντα γάρ σε χοὶ θεοὶ φιλήσουσι,	24
ἐὰν <δὲ> μὴ ἔχης μηδέν, οὐδὲ κηδεσταί.	26
ἔγὼ μὲν οὖν, ἀ̄τα, καὶ καταρῶμαι	27
τοῖς νῦν βίοις καὶ πάντας ἀνθρώπους μισῶ	
τοὺς ζῶντας οὕτω, καὶ ἔτι μᾶλλον μισήσω,	
ἀνεστρόφαν γάρ τὴν ζ<ό>ην ἡμῶν οὗτοι·	30
τῇ γὰρ πάροιθεν ἦν δ' [ᾳ]χρ[ι] [ν]ῦν (ἐστὶν σεμνῆ)†	
δ]ικαιότης ὥ(χωκεν) ἔ(νθ)ε[ν ο]ὔχ ἥξει.	
ἀπιστίη ζῆ· π(ίστι)s (ε).....	
ἴσχυκεν ἡ (ἀναίδε)ια (τ)οῦ [Δ]ιὸς μεῖζον·	
ὅρκοι τεθ[νήκα]στιν· οἱ θ(εο)ὶ δ' (εἰά)κασ(ιν). 35	
ἡ δυσγένεια κριθ(i)ᾶ κατ' ἀνθρώπους	
τῆς δ' εὐγενεῖ[as ἀ]λμυρὸν κ(ατ)έπτυσ(ται).	
τγῆμαι δ' ἂν οὐ[δεὶ](s) ο[ύ]δε τὴν ("Ηρ) <η>ν θέλοιτ	
πτωχὴν (ἐοῦσα)ν τ[.....] (ε) . . . (ο)ντο(s),	
μᾶλλον δ' ἔλοι(τ)[ο τὴν](ε)[π](ι) [σ](τέ)γους Λυδήν σ]	
ἔχων ὁπιέιν (ἔνδ)o[ν η]ν φέρη χαλκοῦς. 41	
κα(i). [
οί τά[
(ε̄άν) [
ο . . . [
μο.[
αι.[
ε(χ). [
κα(i). [
ὅτα[ν	
	45
	50

fold your hand when you are to receive anything ; but when you are to give have no hand at all,' is what many will say : ' embrace yourself heartily when you have anything : then the world is full of friends for you : but if you are poor even your mother will hate you. For if you are rich even the gods will love you : if you have nothing, not even your relatives will love you.' I then, my eomrade, curse the lives men lead now, and hate all mankind who live thus, and shall hate them even more. For these have overturned our life ; for justice, holy until now, has departed beyond recall. Faithlessness flourishes, faith <has left the earth> : shamelessness has won greater strength than Zeus. The sanctity of oaths has perished, while the gods suffer it. Low birth runs riot among mankind and men spit salt on noble birth. And none now would wed even Hera herself, were she poor, and bereft of all that might profit him ; rather would he choose to keep in his house as wife a Lydian harlot, if he¹ get brass with her.

¹ Not 'she bring,' which would be φέρηται.

20. *e.g.* διπλῆν φορεῖ : better perhaps ἀναπέτ(α)σο]ν.
 fin. ὄκου (τι) δει λ(αβει)ν P Lond. ὄκου λαβε[P Bodl.
 which has the middle portions of 22, 23, 26 in this
 order. I follow J. U. Powell. 21. suppl. Kenyon.
 26. corr. id. δε om. P Lond. P Bodl. χεις μηδερ ο(ιη) ab-
 surdly. 27. αιτεια P : corr. J. U. Powell. 29. l. και ἐπι.
 30. ξωην P : corr. C. 31. supplevi. fin. (lectio vix dubia)
 Mn.: *e.g.* del. ην δ Mn. 32. suppl. Mn. 33. *e.g.* ἐκ τῆς
 γῆς ἔρρει. 34. suppl. Mn. l. μέζον. 35. suppl. Mn.
 (there are vague traces of (νηκα)). 37. suppl. Mn. κ(ατ)
 επτισ(. .) P : text Sitzler, dubitante Mn. 38. suppl. Mn.
 -αν P. *e.g.* γ. θ. δ' ἀν. οὐδὲ τ. "Η. οὐδείς. 39. εουσαν
 K.-Mn. *e.g.* τοῦ νν ωφελήσοντος. 40. suppl. Mn.
 (ἀπὸ). 41. supplevi: ην Cr. οπινειν P.

CERCIDEA

P Heid ἔοικ' ἐνεῖναι· π[αντό](θ)εν γὰρ ἔλκουσιν
κούκ ἔστιν οὐ[τ]ε [σ]υγγενῆς οὔτε ξεῖνος
ὅ[s o]ὐχ[ὶ λα]μᾶ τ[οῦδ'] (ο)κως ἔξει μέζον·
χ[ω]ρὶς δέατος ὁ (θ)εσ[μὸς ο]ὐδὲ μέμνηται
θεοῦ Δικαίης ἀλλ(ἀ) [...](χλ)ενάζουσιν· 71
οκως δὲ χ(ρ)ὴ ζῆν [.]. [...] (ἔγ)ωγε θαν-
μ(ά)[ζω·
ἐν θηρίοισιν; ἀλλὰ δ.[.]. .(ζ)ωαί·
ἀπιστίη γε παντα[...].[.]. [.]. αι[
τὸ τῆς (ἀχ)...[.]†πενια† τ', ἵσως πάντα[75
τὸ μειλιχῶδες κ(α)ὶ προσηνὲς δὴ τοῦτο.
ἐκεῖνο μ[έ]ν γὰρ ο[ἰδ]α, σὺν θεοῖς εἰπεῖν,
ὅπερ κ(ρά)[τιστ](όν) [έ]στιν, οὐ νενίκημ(α)[ι
[.].[.]. καὶ γαστ[ρὸ](s) ἀλλ' ἀπ-
(α)ρ[κ]εῦμαι
[.]. (ἔχε)ις γὰρ πρῆ(ον, ḡ) τ(ι) κερδαί(ν)[εις

51. How well could I have spared, for thee, young swain,
 Enew of such as for their bellies' sake
 Creep and intrude and climb into the fold ;
 Of other care they little reckoning make
 Than . . .

MILTON, *Lycidas*, 112 sqq. >

Such goad <of avarice> is in their souls : they drag gain from every souree : and there is neither kin nor friend but ventures all in quest of gain. Divine Law has no terrors, nor are they mindful of the goddess of justice but mock at her. I wonder only how one should live among these beasts : nay here life is unlivable. All around faithlessness overcomes the cause of spotless faith and all things, perchance, riot on this comfortable and attractive doctrine. Nay, but, by heaven's grace, I know that old rule which is best : I am no slave of pleasures or of my belly, but am content with little. What¹ civil-

¹ One is tempted to conjecture $\pi\rho\hat{\eta}\xi\nu$ or $\pi\lambda\epsilon\iota\nu$ 'profit,' but neither can be read.

55. A mark of corruption. If the equation with P Heid. is sound five *vv.* have dropped out. The endings of *vv.* from P Heid. are *v.* 38 and *v.* 40 $\eta\nu$ etc. 55. ? $\chi\rho\acute{\nu}\rho\acute{\nu}\oslash$ $\delta\acute{\epsilon}$ $\phi\acute{e}v\gamma\acute{e}t\omega\ \sigma\acute{e}\ \mu\eta\delta\acute{e}\ \epsilon\acute{l}\acute{s}\ \acute{a}\rho\gamma\acute{o}s$ (p. 6). 57-61. ? om. P Lond., which marks corruption. 59, 61. So Bi. 66. e.g. $\kappa\acute{e}n\tau\rho\acute{o}s$: or $\kappa\acute{e}(i)\nu\acute{o}s$? (Mn.) 67. . . . $\kappa\acute{e}(v)[$ (optime quadrat $\epsilon\acute{o}u\acute{k}\ \epsilon\nu$ vel $\epsilon\acute{o}u\acute{k}\ \epsilon\nu$) P Lond.: $\epsilon\acute{o}u\acute{k}\epsilon\nu$ P Heid. suppl. G. 68. $\kappa\acute{a}\ i\acute{o}k$ P Heid.: *vestigia* P Lond. cum $\kappa\acute{o}u\acute{k}\ \epsilon\acute{o}t\iota\nu$ quadrant. suppl. G. 69. non fuit $\tau\acute{o}[\lambda\mu]\acute{a}$ $\pi[\acute{a}n\theta]$ Bi.-K.: supplevi. 70. $\theta\acute{e}\sigma\mu\acute{o}s$ supplevi probante Bi.: cett. Gerhard. 71. suppl. Hense: praecessit e.g. *viv.* 72. supplevimus ego et Powell: e.g. $\tau\acute{o}\bar{\iota}\bar{\sigma}\bar{\delta}\acute{e}$. 73. (K.-Bi.) e.g. $\delta(\bar{\iota}\bar{\sigma}\bar{\beta}\iota\acute{o})$. 74. e.g. $\pi\acute{a}n\tau\alpha\chi\acute{o}\bar{\iota}\bar{\nu}$ $\pi\acute{i}\bar{\sigma}\bar{\tau}\bar{\epsilon}\bar{\omega}\bar{\iota}\bar{\nu}$. 75. e.g. $\acute{a}\chi\racute{p}\acute{a}n\tau\acute{o}s$ Sitzler: nullum spatium ante $\pi\acute{e}\nu\acute{i}\acute{a}$ G.-Bi.: $\sigma\acute{t}\bar{\rho}\bar{\tau}\bar{\rho}\bar{\nu}\acute{a}$ reposui, coll. *v.* 36. fin. legi rectissime (indice Bi.). 77, 78, 79. suppl. G. 79. init. e.g. $\lambda\acute{a}\iota\mu\acute{a}\rho\acute{y}\iota\acute{n}\acute{s}$. 80. $\pi\rho\eta\acute{o}s$ Bi.: ad *v.* 73 refero: init. e.g. $\tau\acute{i}\delta\acute{\eta}\tau'$. cett. leg. K.-Bi.

$\iota\delta\omega](\nu\ \gamma)\acute{\epsilon}$ πως κάνδ(υλ)ον (ώ)s οῦτως εἰ-
 π(ώντ); 81
 $\epsilon\iota s]$ (γ)ἀρ στόμ' ώς ἔοικ[εν] (ἴ)στ(α)[τ]αι
 μο(ῦ)νον
 χρό]νον τοσ[οῦ]τον [ὅσσον ἄν] τις ἔσθη [τι],
 (ὅτα)ν δ' ἀμείψητα[ι αὐτ](ὸ) καὶ τ(ὸ)[ν ἡκι-
 σ](τ)ον
 $\epsilon\iota s$ ζὴν χ(ά)ρυβδ(ιν) [. . . .]. οἵχεται πά[ν-
 τ](α). 85
 καὶ ταῦτα τεν[. . . .].[.]. .ε καὶ ἐτερ(o)
 [. . . .]
 ὑπὲρ δὲ τούτων [μ]ὴ πάτει λίνων [.
 ἐγὼ μὲν οὖν, ὁ II[άρ]νε, (τα)ῦτ' οὐχὶ ζ[ηλῶ
 ἀλλ' ἐν χαλ[ινοῖς] .].[.] ἐ(μ)αυτὸν ω(s [. . . .
 γαστρὸς κατ(ί)σ(χ)[ω..].[...] βιά[ζ]ομαι τ[οῦ-
 τον 90
 πρὸς εὔτέλε(ια)ν τ[ὸ]ν [βί](ον) κα(θ)ίστασ(θ)[α]
 καὶ μὴν ὅτ[α]ν γε (θῆδ).[. .] σ(π)έν(δ)ειν .[
 κάμνω· με[γ]ίσ(τη δ') [. .].[. .]. (μοι) χό(ν)-
 [δρος
 τέρπει δέ μ' οῦτως (ο)[ν](δ)[έ]ν ώς τὸ κερ-
 δ(αί)[νειν
 ἐκ] τοῦ δικαίου το[. . . .]. [τ]οῖς ἀν[θ]ρώ-
 (π)[οις 95
 . . λαμ]βάνειν .[.].[.].[. .] ἐκ τρόπ[ων] α[ι-
 σχρῶν
].[.](νενο)ν . . [. . .]. οὐθεν . . [.].[
] χρ]όνῳ π[λ]ο(ν)τοῦτας ἔξ ἀ[.
]. (τ). . (ν). . (ώ)σπ(ερ) οὐδ(ο). .[
 ἔστιν γάρ, ἔστιν, δ(s τ)ά(δε σ)κοπεῖ (δ)άμων
 δ(s ἐ)ν χρόνῳ τὸ θεῖον οὐ καταισχύνει, 101
 νέ]μει δ' ἐκάστῳ τὴν καταισιον μοῖραν.

ization is it, what boots it, to glimpse, so to say, a *bonne bouche*? For what is set in the month remains only for the moment of eating : after it has passed through but a moment, all goes into a live¹ abyss. Eat then cheerfully just so much as I do and no more : beyond this walk not as a bird into the net. These maxims, Parnos, I not only admire, but keep myself obedient as <a horse> in belly-bands, and force myself to order my life to simplicity. Aye and when I must saerifice to some pleasure I am weary of it, since a pineh of salt is enough pleasure for me, and nothing delights me so mnch as to win from just dealing that <which never> comes to men from base courses, <as I now see many> for a short while enriching themselves by shamelessness,<though their wealth vanishes> as if <it had never come>. For there is indeed a divinity who looks on these things and in time's course brings not to shame the god-head, but gives to each his due portion. So I,

¹ γαστήρ is derived (*E.M.*) to mean ἡ πάντα τὸν βίον λαμβάνοντα μὴ πληρουμένη.

- | | | |
|---|---|-------------------------|
| 81. init. leg. Bi.-K. | supplevi. fin. leg. εἴπω. | 82. sup- |
| plevi: ἵσταται K.-Bi. | 83. init. supplevi ex Greg. Naz. (ii. 444). ἐσθὶ .. vel ἐσθὶ Bi. | supplevi. 84. sup- |
| | supplevi. | plevi. |
| 85. suppl. G. init. K.-Bi. | | med. e.g. δή τιν'. |
| 86. e.g. τένδειν χρή σε καὶ ἔτέρῳ δοῦναι. | | 87. πατ. K.-Bi. |
| [ὅρνις. 88. suppl. G. 89. suppl. G. e.g. νῦν] | | |
| ἐμαυτὸν ὡς (leg. K.-Bi.) [πῶλον. 90. e.g. καὶ ἐκβ. Hense. τοῦτο G.: τοῦτον Hense. 91. suppl. G. 92. suppl. G. θῆδον γ̄ K. σπένδειν K.-Bi. 93. supplevi e.g. ἐσθ' ἀλός γ̄ ἐμοὶ: praecesserit (92) χρῆσω. 94. suppl. Kroll, Powell, ed. 95. suppl. G. e.g. τοῦθ' ὅπερ. 96. init. suppl. G. e.g. οὐ. ἔξεστιν. fin. supplevi. Cf. e.g. Plut. <i>Mor.</i> 570 πλουτοῦσιν ἀπὸ πραγμάτων αἰσχρῶν. 97 sqq. I translate as <i>F.G.A.</i> p. x. 102, 103. suppl. G. 102. καταισιαν P. After this v. follows "Ιαμβὸς Φοίνικος, another citation (from Phoenix ?), then a comic fr. | | |

CERCIDEA

ἐγ]ὼ μὲν οὖν, ὡς Πά(ρ)νε, βουλοίμην εἶναι
τάρκεῦντ' ἐμαυτῷ καὶ νομίζεσθαι χρηστός
ἢ πολλὰ πρήσσειν, καὶ ποτ' εἰπεῖν τοὺς
ἐχθρούς 105
‘ἄλων δὲ φόρτος ἔνθεν ἥλθεν ἔνθ’ ἥλθεν.’

106. *αλων ex αλλων.*

Parnos, would wish to have just what sufficeth me,
and to be considered worthy, rather than to busy
myself and give my enemies scope for saying ‘The
salt cargo returns whence it came.’¹

¹ A proverb of wasted labour—with a gibe at the Cynic’s
diet (*v.* 93).

FRAGMENTA
CHOLIAMBICA

EUPOLIS

Ανόσια πάσχω ταῦτα ναι μὰ τὰς νύμφας.
πολλοῦ μὲν οὖν δίκαια ναι μὰ τὰς κράμβας.

(Priscian *de metr. Com.* 415 K. Eupolis Βάπταις . . . hos . . . posuit in fine habentes spondeos (1, 2).

PHOENIX

IAMBOC A. NINOC

fr. 1 (1 Powell)

Ανὴρ Νίνος τις ἐγένετ’ ὡς ἐγὼ κλύω
Ασσύριος ὅστις εἶχε χρυσίου πόντον,
τὰ δ’ ἄλλα πολλῷ πλε^υνα Κασπίης ψάμμου·
ὅς οὐκ ἵδ’ ἀστέρ’ οὐ [δίζ]ων ἐδίζητο,

1. ἐγὼ ’κούω Bgk. 3. τάλαντα πολλῷ Ε: καὶ τἄλλα πολλὸν cod. A. The above reading seems to explain the variants, but it may be Ph. wrote τὰ δ’ ἀγαθά: cf. the proverb πόντος ἀγαθῶν. 4. e.g. οὐχ ἄλων.

EUPOLIS

Unholy wrongs I bear by Nymphs swear I !
Nay rightfully by cabbages swear I.

(Eupolis in the *Baptae* wrote the following verses with spondees at the end (1, 2). *Priscian on Comic Metres.*)

PHOENIX

POEM I. NINOS¹

I

There was a man called Ninos, I am told,
Assyrian, who possessed a sea of gold
And all things else more than the Caspian sand :
Who ne'er the stars nor orb of heaven scanned

¹ The song is one of many variants of an alleged inscription on the tomb of Sardanapallus in the Chaldaean tongue, of which two translations, one in verse and one in prose, were current in Greek. The poise of the fingers of the statue was interpreted as dismissing everything else as worth no more than a flick. I do not think that Phoenix wrote *books* of Iambi. This was the first poem in his book.

FRAGMENTA CHOLIAMBICA

οὐ παρὰ μάγοισι πῦρ ἵερὸν ἀνέστησεν, 5
 ὥσπερ νόμος, ράβδοισι τοῦ θεοῦ ψαύων.
 οὐ μυθιήτης οὐ δικασπόλος κεῖνος·
 οὐ λεωλογεῦν ἐμάνθαν' οὐκ ἀμιθρῆσαι.
 ἀλλ' ἦν ἄριστος ἐσθίειν τε καὶ πίνειν 9
 κήραν, τὰ δ' ἄλλα πάντα κατὰ πετρῶν ὥθει.
 ὡς δ' ἀπέθαν' ὠνήρ, πᾶσι κατέλιπε ρῆσιν,
 ὅκου Νίνος νῦν ἔστι τοι τὸ σῆμα' ἀϊδέ<ς>[†].
 "Ακουσον εἴτ' Ἀσσύριος εἴτε καὶ Μῆδος
 εἰς ἣ Κοραξός, ἣ πὸ τῶν ἄνω λιμνῶν
 <Σ>ινδὸς κομῆτης· οὐ γάρ ἀλλὰ κηρύσσω· 15
 ἐγὼ Νίνος πάλαι ποτ' ἐγενόμην πνεῦμα,
 νῦν δ' οὐκέτ' οὐδέν, ἀλλὰ γῆ πεποίημαι.
 ἔχω δ' ὄκόσον ἔδαισα [χώκοσ' ἡεισα],
 χώκόσ[σ]· ἡράσθην,
 τὰ δ' ὅλβι· ἡμέων δήιοι συνελθόντες
 φέρουσιν ὥσπερ ὡμὸν ἔριφον αἱ Βάκχαι· 20
 ἐγὼ δ' ἐς "Αιδην οὔτε χρυσὸν οὔθ' ἵππον
 οὔτ' ἀργυρῆν ἄμαξαν ὡχόμην ἐλκων
 σποδὸς δὲ πολλὴ χώ μιτρηφόρος κεῖμαι.

(Ath. 530 ε Φοῖνιξ δὲ ὁ Κολοφώνιος ποιητὴς περὶ Νίνου λέγων
 ἐν τῷ πρώτῳ τῶν Ιάμβων γράφει οὕτως (1).)

7. μυθιήτης codd. : corr. Schweighäuser. 12. is often
 regarded as an insertion. σῆμα 'ἴ δει cod. A, 15. corr.
 by Schweig. 18. χώκοσσ' ἡράσθην cod. : corr. Bgk.
 Perhaps we should write two verses: so translation. Hdl.
 read ὄκόσσ' ἔπαισα (Kaibel), χώκ. ἡεισα, χώκόσσ' ἔδωκα γαστρὶ,
 κτλ. (v.l. ὄκόσσον ἔδ.). For this I would compare exactly
 Greg. Naz. Carm. (ii. 780 Colon) ἔπαιξεν. ὑσε, γαστρὸς ἔπλησεν
 νόσον.

PHOENIX

Nor duly at his magi's side with rod
Stirred up the holy fire and touched his god.
No spokesman was, nor counsellor this man,
No marshal, no reviewer of his clan ;
Wine, food, and lust of all men he adored
The most : aught else but these went by the board :
And when he died he left, to all to say
(Where town and tomb alike are hid to-day)¹ :—
' Assyrian and Median, give ear
Unto my preaching ! hear Koraxian ! hear
Thou long-haired Sindian from the Upper Mere :
I Ninos once of yore was living breath :
And now am nought but common earth in death.
All that I ate <or drank> †and all my song†
And all my lechery to me belong.
But all my goods my foes have ravished
And sundered as a Maenad doth a kid.
And I to Hades neither gold did bring
Nor horse, nor ear of silver panelling :
I that did wear the diadem on my brow
A far-flung scattering of ash² am now.'

(Phoenix the poet of Colophon speaking of Ninos in his first Iambus says (1). *Athenaeus.*)

¹ See Addenda.

² πολλή whether "wide-spread" as I take it, or "a heap" as Mr. J. U. Powell suggests to me, is probably right. To my ear it suggests ὥσπερ οἱ πολλοί, which is the point of the poem. I have introduced this in v. 16 (transl.). Ninos did not have the grand burial of the old Assyrian princes, as to which we are learning new details. For the earliest burials with jewelled cars and asses see C. L. Woolley in the *Times*, p. 11, Jan. 12, 1928.

КОРΩΝΙСТАІ

fr. 2 (2 Powell)

Ἐσθλοί, κορώνη χεῖρα πρόσδοτε κριθέων,
τῇ παιδὶ τῷ πόλλωνος, ἢ λέκος πυρῶν
ἢ ἄρτον, ἢ ἡμαιθον, ἢ ὅτι τις χρήζει.
δότω, γαθοί, τις, τῶν ἔκαστος ἐν χερσίν
ἔχει, κορώνη. χǎλα λήψεται χονδρόν· 5
φιλεῖ γὰρ αὕτη πάγχυ ταῦτα δαίνυσθαι.
οὐ νυν ἄλας δοὺς αὐθὶ κηρίον δώσει.
ὦ παῖ, θύρην ἄγκλινε, Πλοῦτος τῆκουσετ,
καὶ τῇ κορώνῃ παρθένος φέρς>ι σῦκα.
θεοί, γένοιτο πάντ' ἀμεμπτος ἢ κούρη 10
κάφνειον ἄνδρα κώ_υνομαστὸν ἔξεύροι
καὶ τῷ γέροντι πατρὶ κούρον εἰς χεῖρας
καὶ μητρὶ κούρην εἰς τὰ γοῦνα κατθείη, 13
< > 13a
θάλος, τρέόφειν, γυναικα, τοῖς κασιγνήτοις.
ἐγὼ δ' ὕκο_ι πόδες φέρω>σιν, ὁφθαλμούς 16
τάμείβομαι Μούσησι, πρὸς θύρησ' ἄδων,
καὶ δοντὶ καὶ μὴ δοντί, πλεῦνα τετ>τίγων. 17
ἄλλ', ὥγαθοί, πορέξαθ' ὧν μυχὸς πλουτεῖ· 18
δός, ὦ _ᾶναξ, δός καὶ σὺ πότνα μοι νύμφη.

- 1 (and 20). Λέσι χεῖρα? 4. τις after ἔκαστος codd.
 Ath. 7. αὐθὶς codd. 8. e.g. l. ἤκει σοι.
 9. φέρει codd.: corr. Bgk. 14. τρέφειν codd.
 15. ὕκοι, φέροντι codd.: corr. Dind., Bgk. 16. -αισι,
 -αις codd.: corr. Cr. 16. See on Herodas (C.E.), p. 395,
 where add Opp. *Cyn.* iv. 199, ii. 222. e.g. ἐρείδομαι:
 Greg. Naz. *Or.* i. 477 *β οἱ μὲν πύδες ἐφέρον[το] ἢ δὲ δψις εἰχε*
τὴν θάλατταν fixes the sense and punctuation. 17. τωνγεω
 codd. 19. so Cr.

THE CHOUGH-BEGGARS

2

- Good sirs, give to Apollo's child the chough
 A fist of barley, crock of loaves, enough
 Of bread, a farthing. Each give what he will
 Of what he has in hand, kind sirs, to me
 The chough. Coarse salt will not distasteful be. 5
 On all these things she loves full well to thrive.
 Who now gives salt a honeycomb shall give.
 Sir slave ! open the door. Let wealth come in
 What time the girl brings figs from store within.
 Pray God the maiden lead a virtuous life 10
 And to a famous man and rich be wife.
 And set a son upon her father's knee,
 A daughter on her mother's : and may she
 As child or girl or woman <bring delight,
 When forth she ventures¹ to her brothers' sight.
 I, as I wander over dale and hill,
 Keep my eyes fixed upon the Muses still ; 15
 And, be ye churl or lavish, at your wicket
 More blithely will I sing than any cricket. 17
-
- Kind sirs, set forth what cupboard has in store, 18
 Kind master give, kind mistress give me more.

¹ Clearly a verse is missing. The sense is secured by Hom. § 154 *sqq. τρισμάκαρες μὲν σοί γε πατὴρ καὶ πότνια μήτηρ, τρισμάκαρες δὲ καστγνητοι· μάλα πού σφισι θυμός αἰὲν εὐφροσύνησιν λαίνεται εἴνεκα σεῖο λευσσόντων τοιεῦδε θάλος χορὸν εἰσαχνεῦσαν.* The line lost was something like *κῆρε εὐφρανέοισαν ἥντικ' ἐς χορὸν φοιτῆ.* The Greeks (in literary tradition) were very fond of their sisters. We are not.

νόμος κορώνη χεῖρα δοῦν' ἐπαιτούσῃ.
τοιαῦτ' εἰδὼς δός τι καὶ καταχρήσει.

20

(Ath. viii. 359 ε οἶδα δὲ Φοίνικα τὸν Κολοφώνιον ιαμβοποιὸν μυημονεύοντά τινων ἀνδρῶν ὡς ἀγειρόντων τῇ κορώνῃ καὶ λέγοντα (? -ων) ταῦτα (vv. 1-17). καὶ ἐπὶ τέλει δὲ τοῦ Ἰάμβου φησίν (vv. 18-21).)

It is remarkable that these verses differ (metrically) *toto caelo* from those of I and III: perhaps they are written after Callimachus' criticisms in his *Iambi*. More probably Phoenix varies metre with subject.

21. e.g. τοσαῦτ' ἀείδω Bgk.

〈ΝΕΟΠΛΟΥΤΟΙ〉

fr. 3 (6 Powell)

π(ολ)λοῖς γε θητῶν τάγ[ά]θ', ὁ Ποσεΐδιππε,
οὐ [σύ]μφορ' ἔστιν, ἀλλὰ δεῖ τοιαῦτ' αὐτούς
τ] (έμν)ειν, ὄκοια καὶ φρονε[τ]ν ἐπίστανται.
(νῦν) δ' ο[ι] (μ)ἐν [ή]μῶν κ(ρή)[γυ]οι καθεστῶτες
(π)ολλὴν ἀ(φ)ειδέως ν(η)[σ](τίην) ἐρεύγοντα[ι 5
(οἱ) δ' οὔτε σῦκα, φασίν, οὔτ' ἐρίν' εὗντες
(π)λουτοῦσι. τῷ πλούτῳ δὲ πρ(ός) τί δεῖ χρῆ[σθ]αι
τοῦτ' αὐτὸ πάντων πρῶτον οὐκ ἐπίστανται,
ἀλ(λ)α' (ο)ἰ(κ)[ία]ς μὲν ἐκ λίθου σμαραγδίτου,
εἴ πω[τ] ἀνυστόν ἔστι τοῦτ' αὐτοῖς πρήσσει(ν) 10
πά[το(ν)] [τ'] ἐχούσας καὶ στοὰς τετραστύλους
πολλῶν τ(α)λάντων ἀξίας κατακτῶ(ν)ται.
.....] (δ)' ἔαυτῶν τὴν ἀναγκαίην (ψυχ)ὴν
.....] η σκ[ωρίη το]ύτων πάντων.
.....].ρα [πλοῦ](τ)[ο]ν ἐκπορίζουσιν 15
....λ] (δ)γοις χρηστοῖ(σ)ι σωφρονισθεῖσα

1, 2. so Gerhard. 3. suppl. Bi.-K.; cf. Poseidippus
A.P. ix. 359. 4. νῦν etc. Cr. κρήγνοι G. 5. νηστίην
Bücherer-Cr. 6. ερινα Papyrus. 7, 9, 10. so G.

So give the chough a fistful as is fit. 20
 So sing I. Give. You 'll ne'er repent of it.

(I recall that Phoenix the (chol)iambist of Colophon mentions certain men as collecting for the chough, and says (saying ?) as follows (1-17). At the end of the Iambus he says (18-20). *Athenaeus.*)

[THE PROFITEERS]

3

Unto full many mortals goods are not
 Good, Poseidippos : such should be men's lot
 As is their power to stomach. Now, God wot,
 Our nobles belch not save on sorry fare,
 Those who nor garden figs nor wild figs are, 5
 Are rich. But how their riches they should spend
 They know not. An they gain their dearest end,
 Houses they buy for millions houses bright
 With colonnades and floor of malachite.
 But for the food whereon their souls should feed, 10
 They mix it with the scourings of their greed.
 For base are gains when men seek wealth alone
 And listen not to words of righteous tone,
 To learn precisely what is right and fit.
 O Poseidippus let us say of it : 15
 Their houses costly are and fair of note

11. . .](στοι)[.] Heidelb. legere visus sum : sed "besser]τον["
 monet Bi. 12. so G. 13. see G. and read with him
 $\psi\nu\chi\hat{\eta}$. Beginning e.g. τροφήν. 14. το]ύτων G. beginning
 (for sense) ἔφυρεν ἀργή. 15. e.g. κέρδη γὰρ αἰσχρά.
 $\pi\lambda\omega\tau\omega$ dubium (Bi.). 16. e.g. οὐ μὴ. λόγους G.

FRAGMENTA CHOLIAMBICA

.....] (τ) \grave{a} χρηστὰ καὶ τὰ συμφέροντ' εἰδῆ.
] τοιούτοις ἀνδράσιν, Ποσείδιππε,
 .. σ]υ(μ)βέβηκεν (οἰκ)ίας μὲν κεκτῆσ(θ)α(ι)
 κ]αλὰς καταξίας τε χρημάτων πολλῶν, 20
 α]ὐτοὺς δ' ὑπάρχειν ἀξίους τ[ρι]ῶν χ(α)[λκῶ]ν;
 κ]αὶ μάλα δικαίως, ἦν τις ἐνθυμῆτ' [օρ]θῶς
]ν γάρ καὶ λίθων φροντίζουσιν.

(In Cercidas' Anthology with lemma "Ιαμβός Φοίνικος (η').
 Follows at once (? τοῦ αὐτοῦ))

3*

..... (μ') [οἰ]κι. [.] (ἀ)νιστᾶσιν

17. e.g. ὄρθῶς. 18. e.g. τοῖς οὖν G. 19. οὐ σιμβ. G.
 20, 21, 22, 23. So G.

¹ The anthology does not add materially to the reputation of the poet. Athenaeus would appear to have selected his two best pieces. But it gives us their scope—say twenty to fifty lines—and shows us that 1 and 2 may be nearly complete. Moreover, Poseidippus gives us a clue as to date: that is that this poem may be later than 275, if this (Gerhard)

PHOENIX

But they themselves are worth not half a groat.¹
And rightly, too, such verdict may we give,
<For stones they are and> unto stones they live.²

(The first citation in *Cercidas*' anthology, 'One of *Phoenix'* *Iambi.*' The citation which follows in the same metre—the title has been lost—runs :)

3*

. . . set up hous. . .

is the Poseidippus who was then studying in Athens under Zeno and Cleanthes. Another identification (see below) is with the comic poet who lived later. But again, if my reading in v. 2 is rightly approved by Bilabel, the epigrammatist (of the same date as the comic poet) must also be considered. Indeed the piece might be a commentary on the epigram ποίην τις βιότοιο τάμοι τρίβον;

² Such seems to be the most apposite ending but it is somewhat hard to fit in. See Gerhard pp. 134, 140. Perhaps λιθοι τ' ἔφυν (Pind. *P.* i. 42), written ἔφυσαν.

PHOENIX (?)

A Papyrus at Strassburg (*W.G.* 304-307)¹ contains on the recto an anthology of lyrics from tragedy. On the verso is what appears undoubtedly to be part of the Cercidas anthology. In general the metres are iambic and the subjects chosen for their ethical value. There are no names of authors given. The date of the hand, according to Bell, Lobel, and Bilabel, is the middle of the third century B.C. It can hardly be doubted that the author of the eholiambi given below is Phoenix. The metre is identical with that used by Phoenix in the Heidelberg fragment; and the loose flowing repetitive style is typical of all we have of him. Another reason, observed by W. Crönert, is that the name Lyneeus occurs in this, and Poseidippus in the Heidelberg fragment. Lyneeus is known to have written letters to Poseidippus, possibly those of an elder to a pupil. If, as may be, it is Lynceus who is dead, the verses may have been written about 280 B.C.: for Lynceus is called a contemporary of Menander, Poseidippus being younger, or at least younger as a writer: see Suid. *s.vr.*, Ath. viii. 337 d. The anthology, then, is almost contemporary with the verses, if these names are those of the well known writers of Attic comedy.

¹ *Gött. Gel. Nachr.*, 1922, i. 31.

FRAGMENTA CHOLIAMBICA

This may be a convenient place to note two points: *firstly*, the metre of the fragment. There are two licences employed by Greek writers as a variant of the rigid form $\text{—} \text{—} \text{—} \text{—}$. One is to allow many resolutions. Phoenix adopts this in two pieces. The other is to allow the ending $\text{—} \text{—} \text{—}$. This is adopted by Phoenix in two pieces; also by the author of the anthology whom Gregory calls Cercidas. Callimachus eschews both licences, though occasionally admitting an undivided trochee: Herodes uses both. *Secondly*, we may now place the anthology collector, who contributed the preface, as writing about 250 b.c., and roundly assert that this metre was as far as we know and in all probability not used between 200 b.c. and the Christian era. Earlier columns of the Strassburg portion of the Anthology are not well re-assembled yet. Below this poem we have the verses (already edited by Crönert):

ἀγαπᾶτε τοῦτον πάντες ὃς ἔχει τάγαθά¹
ἄπαντ' ἐν αὐτῷ, χρηστός, εὐγενής, ἀπλοῦς,
φιλοβασιλεύς, ἀνδρεῖος, ἐι² πίστει μέγας,
σώφρων, φιλέλληγ, πραΐς, εὐπροσήγορος,
τὰ πανούργα μισῶν, τὴν ἀλήθειαν σέβων.

Next column contains three pseudo-Epicharmic verses, $\dot{\epsilon}\pi\omega\tau\alpha \dots | \tau\mu\alpha\nu \theta\epsilon\omega \dots | \alpha\dot{\nu}\tau\dot{\omega}\nu \kappa\nu\beta\epsilon\rho(r)\nu$ —clearly of ruling the tongue. At the bottom is a fragment of Attic comedy of which I give the beginnings of the last nine verses: "Απολλον' Α(γρ εῦ ? ?) | οὔτως δ' ἀν ἐμ | ήμūν ὑβριζ . . . | καὶ τρίποδες ἀλ. . | καὶ μῆν ἀδικεῖται ψ. | νῦν μοι διακόνουν . . παιδίον | ἀστεῖον οὐχ ὄμ. . . . ἐκ κει. | ἦ δ' ἀν λάβω τοι δεῖ

¹ a horrid pun, *αγαπα* and *αγα(θα)* *πα(ντ)*.

² for *εμ*.

PHOENIX (?)

διπλός ἀποδοῦναι | τὰ πάτρια γὰρ δὴ τῆς τέχνης |. In between are the interesting verses :

οὗτ(ω) τὰ πρόσθει[
κοιτῆς τραπέζης ἀξίωμ' ἔχων ἵστοι,
ἀκόλαστον ἔστι χεὶ γλωσσαν αἰσχύστην νόστον.
κορυφῆς ὑπερτέλλοντα δειμαίνων πέτρον¹
τυχ. . . ετα[
ἢ πον τ[

These I quote, (a) since they give clearly the subject of this section of the anthology—praise or blame of the tongue : (b) since, as will be seen, the three verses taken from the first ten lines of Euripides' *Orestes* may be choliambic (*ἵστοι*, *νοῖστοι*, *πέτροι*).

We must consider briefly the subject matter. A poet is dead. The speaker (Phoenix or, as in the Ninos poem, another) wishes consolation for the loss. He longs to see Lynceus, and will render him famous by iambi at feast of bowls (and in the country ??). For us there is an unfortunate ambiguity. Does Apollo or some representative of poetry mourn a dead writer, e.g. Menander, and beseech Lynceus to replace him, with promises to inspire him at the Dionysia in city (see *ap.* Dem. 531) and country ? Or is the request for the robe merely an aside to a slave, and is “that which was my robe” Lynceus, and the iambi those of Phoenix who speaks ? On the whole, I believe this is so, but have no confidence in either interpretation.

¹ vv. 2, 3, 4 suppl. E. Lobel.

«ΑΝΩΝΥΜΟΥ ΕΠΙΤΥΜΒΙΟΣ»

fr. 4

ο[ο] (ελπ)[.....] δειωσις	5
] ..(μι)[..](π)ε[.....]ν λέσχη	
] ..(σν)[..](ν) δὲ (λ)αψηρήν	
] ..(ι)δαι [..] (ἀσφαλ)ῆ π(ού)ρ(α)ς	
] ..ην.(φ). [ἐν]αύεσθαι λύχνον.	
] ..(ε).(αλ)ος, καὶ πα(νοι)κίη θάλλων	
	ἔτοιμον τ. .τον κ(τῆσι)ν ὠ(ν) ἐ(κ)εῖτ τήρει,	
	καὶ κάε χρείην καὶ π[έν](η)τος ἐμβλέψας.	
] ..ε(s) τ. (θοιλπα) τῆς τύχης κρίνων	10
] τὸ μηδὲν καὶ κενῶ προσεμβ(α)[.....]	
] (ω)δεστ.ν[ε](ξ)αγ.. πάρ σεν	
] ..[.....]..[.....]..[.....]	
	(duo versus desunt)	
] (φν)εα [.....] (μηδ)[.....]	15
] εξιῆς ἥψ(ω) τ' ἡμῶν	
] τι τ(ῷ) θεῶν ξείνω	
] (α)[.].οι(το) (σοὶ) μὲν (X)εῖος (ἢ) (ἀ)πὸ τῆς	
	Σμύρνης	

3. e.g. σεαυτὸν ἴσθι τὴν τύχην . . . 4. e.g. δαιμόν' (init. ἐνταῦθα μίμενε). 5. e.g. ἐνθενδέ σ' ἔχρην ὥψ'. 6. e.g. πρόφασιν καλός: l. -οικήγ. 7. . . . τοι P: ? l. αὐτοῦ. Dein suspicor ὡς ἔχει. 8. εβλ. P with μ superscr.: l. χρείγ. 9. e.g. τὰ κοινά, τὰ δεινά cett.: init. e.g. σὺ δὲ ηλίτες.

<EPITAPH (ON LYNCEUS?)>

4

Full often would I say in idle] talk,
“ Beware of] dangers [if abroad you walk.
Know you are mortal] and swift Fate is not :
Abide at home where] safety is your lot. 4
There are the fires] from which your lamp to light,
Flourish both you and yours, and shining bright
Keep it a ready vessel there¹ with heed
And burn it, apt to serve the poorest’s need.
Alas ! you] scoffed at Fate’s alarms, and found
Faring abroad] your [feet] on hollow ground. 10
No profit is there more of you for me

'rich'	15
'my right hand clasped'	16
'the host of gods'	17
Praise you in Smyrna, †Cretet, or Chios ² bred	18

¹ In v. 7 I translate *αὐτοῦ*. . . *ώς ἔχει*. P seems to have *ωνέκει*. There may be an allusion here to Lynceus as a poet: Callim. *Iamb.* 334 "Εφεσον ὅθεν πῦρ οἱ τὰ μέτρα μέλλοντες τὰ χωλὰ τίκτειν μὴ ἀμαθῶς ἐναύονται. v. 8 'Give a light even to the poorest 'encourages this interpretation.

² Clearly Homer who was born at Smyrna, Chios, Colophon, Salamis, Rhodes, Argos or Athens. The reading 'Crete' is an error, perhaps for ἡ Ἀκτῆς—'from Smyrna or Attica.'

10. e.g. εἰναι and προσεμβαίνων. 16. ? ήμέων. 18 e.g.
κλήσιτο.

FRAGMENTA CHOLIAMBICA

(ἢ) (Κρητος) ὅ, τ' εἴη καὶ κεν(ὸν κεν)ῷ (β)ά(ξ)α(ι).
 ἐγὼ δ' ὑπ' "Αἰδου (δή σε πε)[ι]θομαι γλῶσσαν 20
 (τα π)[ερὶ] πασ(ῷ)ν χειδόνων.
 ὁ δ' (εὐκο)[.] (π)[. . . .] (φ)η(μ)[.] (μυστα)ισι[.]
 (σὺ)ν εὐλαβείη τ(ρι) [.] [.]
 τί πόλλ' ἀείδω; μ(ω)ρίη γάρ ή λέσχη.
 στεῖλόν μ(ε χ)λ(αί)νη· κώς δ' ἔχω ποθέω(ν) βλέψαι
 Λυγκεῦ σε; σύ· νῦ(ν γ)άρ ὥ κατέσταλμαι 26
 κατερρύηκε καὶ εἰς τὸν 'Αίδη βαίνει.
 ἐγὼ δ' ίάμβ(οι)ς κὴπι Κρητήρων Θοί(ν)η
 θήσω σε τιμήεντα καὶ ἐν χώρῃ παντί.

19. Beginning very uncertain. (*ἄκρως*) would fit traces better. 21. read περὶ χ. π. 25. *στειλομ* P. 26. lectio incertissima: μή olim dedi: fort. *ἄγρει*. νυγ ex νῦν? 29. εγ P.

fr. 5 (3 Powell)

Νίνον κάδοι μάχαιρα καὶ κύλιξ αἰχμή,
 κ<ύ>μ<β>η δὲ τόξα δήιοι δὲ κρητῆρες,
 ἵπποι δ' ἄκρητος κάλαλή 'μύρον <χ>εῖτ<ε>.'

(Ath. x. 421 d καὶ ὁ Κολοφώνιος δὲ Φοῖνίξ φησιν (5).)

5. 2. *κόμη* corrected by Haupt. 3. *κεῖται* by Lachmann.

ANECDOTUM ARGENTINENSE

Some empty singer to an empty head ¹ :	
But you have ta'en below, I wot, a tongue	20
That has all twittering swallows far outsung. ²	21
· · · · ·	22
‘with caution’	23
Why sing I long ; for idle talk is folly.	24
Robe me ! How suffer I, who long to see	25
You, Lynceus, once again ! Come ! robe thou me.	
For that which was my robe has vanished quite ³	
And treads the path to Hades out of sight.	
But I at country-side and Feast of Bowls ⁴	
Will win your verses honour from all souls.	30

¹ See *Paroem.* κενοὶ κενὰ βουλεύονται and πρὸς κενὴν (or -ὸν) ψάλλεις.

² vv. 20 and 21 echo Phoenix *fr.* 1 *v.* 21 and *fr.* 2 *v.* 17.

³ See Headlam's note on Herodes ii. 15.

⁴ ‘Feast of Bowls’: conceivably two mixing-bowls, one for the living and one for the dead. Ionic has no dual. As Phoenix lived at Ephesus, the probable scene for Mine V. of Herodes, this appears as a *possible* name of the feast which Herodes paraphrased with the words ἐπεὰν δὲ τοῖς κα-μοῦσιν ἐγχυτλώσωμεν (84). But see above.

5

For casks were Ninus' sword and jugs his spear,
 Cups were his arrows, bowls his enemy,
 Ho ointment ! his alarm, liqueurs his cavalry.

(And Phoenix of Colophon says (5). *Athenaeus.*)

FRAGMENTA CHOLIAMBICA

fr. 6 (4 Powell)

Θαλῆς γὰρ τῷστιστ ἀστέ[ρ]ων δύνηιστος
καὶ τῶν τότ', ὡς λέγουσι, πολλεὸν ἀνθρώπων
ἔων ἄριστος, ἔλαβε πελλίδα χρυσῆν.

(Ath. xi. 495 d Φοῖνιξ δ' ὁ Κολοφώνιος ἐν τοῖς Ἰάμβοις ἐπὶ¹
φιάλης τίθησι τὴν λέξιν λέγων οὕτως (6). καὶ ἐν ἄλλῳ δὲ μέρει
φησίν (7).)

fr. 7 (5 Powell)

Hippon. *fr. 76**.

fr. 8

ὅ μὲν γὰρ αὐτῶν ἡσυχῆ τε καὶ ρύδην
θύνντοντ τε καὶ μυττωτὸν ἡμέρας πάσας
δαινύμενος ὕσπερ Λαμψακηνὸς εὔνοῦχος
κατέφαγε δὴ τὸν [σ]κλῆρον, τῶστε χρήτ
σκάπτειν

6. 1. ὅστις: read *e.g.* ἀστοῖς. ἀστέων (from false mss. of Hdt.): Casaubon's certain correction (quam nemo umquam dubitavit literarum Graecarum vel minime peritus). Here are the disjecta membra in Hdt. alone:—τῶν τέτε + superlative i. 23, viii. 8, ix. 72, cf. iii. 125: ἀνθρώπων + sup. i. 24, 45, iv. 91, viii. 68: τῶν ἀστῶν + sup. or δύκιμος i. 158, iii. 20, iv. 14, 161, v. 63, 97, 126, vi. 61, 101, vii. 118, viii. 46, ix. 93. It is true that the expression is intolerably diffuse, but so is all that we have of Phoenix. Compare Theogn. v. 23. On ἀστεύς see my *First Greek Anthologist*, p. 24. 2. -ῶν A: corr. by Toup. 3. v.l. πελλιάδα.

PHOENIX (?)

6

For Thales, to his townsmen usefullest
Of townsmen, and, say they, by far the best
Of men then living took the paillet gold.

(Phoenix of Colophon in his *Iambi* uses the word (paillet) of a cup as follows (6). Elsewhere¹ he says (7). *Athenaeus*.)

7

Hippon. *fr.* 76.

8

One day by day luxuriously dined
In ease on cheese-cake spiced and tunny brined,
Like eunuch Lampsacene : his portion done
He fain would dig 'mid mountain rocks and stone ;

¹ It is clearly impossible to suppose these words are right. In what other part? For these are iambi like the others. But we know of various books of Hipponax, and if we transfer the text of Athenaeus (or of Lysanias behind it) we get a natural sequence *καὶ πάλιν* (495 d) . . . *καὶ ἐν ἀλλῷ δὲ μέρει* (495 e). The gravest stylistic argument is that Phoenix was wholly incapable of such compression as the three verses show.

8. 2. θύνναν A, θύννον C, θυννίδα Meineke. 4. σκληρὸν
cod. Ath.: corr. Dalecamp. ὥστε χρῆ cod. Ath.: leg.
χρῆ: Soph. *Ant.* 887 (Jebb). So ten Brink.

FRAGMENTA CHOLIAMBICA

*πέτρας [τ'] ὁρείας σῦκα μέτρια τρώγων
καὶ κρίθιον κόλλικα δούλιον χόρτον.*

5

(Ath. vii. 303 ε θυννίς . . . 304 β Ἰππάναξ δὲ ὡς Λισανίας ἐν
τοῖς περὶ τῶν λαμβοποιῶν παρατίθεται, φησίν (8).)

The evidence for attributing this fragment to Hippoanax appears faulty. On the one hand Athenaeus' attribution is plain, the divisions and the breaks are good, and the connexion with *fr. 17* (so most edd.) attractive. Against this we have (*a*) *ῥῦδην* so typical of later choliambists (*έμπτίοι* Hrd., *καταπτῦ* (?) Cercid., *κλύω* Phoenix). (*b*) The moral tone. (*c*) Three cases of resolution in the first foot—for Athenaeus seems to have read *θιννίδα* in *v. 2*. Of course his text may have been corrected from better codd.,

AESCHRION

- fr. 1. μήνη τὸ καλὸν οὐρανοῦ νέον σίγμα*
- 2*. στενὸν καθ' Ἐλλήσποντον ἐμπόρων χώρην*
ναῦται θαλάσσης ἐστρέφοντο μύρμηκες.
- 3*. ὁ δ' ἔξελὼν ἴμαντα φορτίου ζώνην*
- 4*. ἵρις δ' ἔλαμψε καλὸν οὐρανοῦ τόξον.*
- 5*. καὶ πίσσαν ἔφθην ἦν θύραι μυρίζονται*

(Tzetz. *Rhet. Gr.* iii. 650 Walz ὡς τὴν σελήνην οὐρανοῦ πάλιν Αἰσχρίων σίγμα· οὕτω γὰρ λέξειν αὐταῖς αὐτὸ Αἰσχρίων λέγει (1) τὸν λόγον ἐκτραχύνοντι, σκληρύνοντι δὲ πλέον ἡ μᾶλλον εἰς ψυχρότητα σύροντι γελαστέαν, ὡς καὶ ὁ γράψας τὰ ψυχρὰ ταυτὶ τῶν λαμβείων (2) καὶ πολλαχοῦ διστηνὰ τοιαιτὶ λέγει (3-5).

AESCHRION

And peck at fodder whereon slaves are fed,
A modicum of figs and barley bread.

(Tunny . . . ; Hipponax, as Lysanias says in his work on the (chol) iambic poets, remarks (8). *Athenaeus.*)

if these were extant. Again, v. 4 is wholly unsatisfactory though the resolution is not objectionable. (d) The fact that the citation is second-hand. If genuine we should have to read e.g. v. 1 *ρύβδην* (Bdg.), v. 2 *μυσσωτὸν id.*, v. 3 *ώστε*, v. 4 *κατ' ὄν φαγὼν* and *ώστε θῆς σκάπτει* and in v. 2 keep *θυννόν* C (*θύνναν* A). Even so *μέτρια τρώγων* is wrong for Hipponax, but right for Phoenix (2. 1, 6. 3).

AESCHRION

1. O Moon the heaven's pretty new sigma¹
- 2*. Sea-ants the sailors swarmed, where their business
The merchants have in Hellespont's narrows.
- 3*. So he unloosed a strap, a bale's girdle
- 4*. A rainbow shone, the heaven's fair iris.²
- 5*. And boiling pitch, a portal's anointment

(Or again as Aeschrion calls the moon the heaven's pretty sigma. Here are his exact words (1). Thus style is rendered 'rougher,' I should rather say 'harsher,' or better still 'diverted to a ridiculous bathos,' as is the case with the author of these iambi which are typical of bathos (2). With him these unfortunate effects are common (3-5). *Tzetzes in Rhetores Graeci.*)

¹ C, not Σ.

² Transposing the original.

FRAGMENTA CHOLIAMBICA

fr. 6

έγώ Φιλαινὶς ἡπίβωτος ἀνθρώποις
ἐνταῦθα γήρᾳ τῷ μακρῷ κεκούμημαι.
μή μ', ὡς μάταιε ναῦτα, τὴν ἄκρην κάμπτων
χλεύην τε ποιεῦ καὶ γέλωτα καὶ λάσθην·
οὐ γὰρ μὰ τὸν Ζῆν', οὐ μὰ τοὺς κάτω Κούρους, 5
οὐκ ἦν ἐς ἄνδρας μάχλος οὐδὲ δημώδης·
Πολυκράτης δὲ τὴν γενὴν Ἀθηναῖος
λόγων τ<ε> παιπάλημα καὶ κακὴ γλῶσσα
ἔγραψεν <ὅ>σσ' ἔγραψ'. ἔγώ γὰρ οὐκ οἶδα.

(Ath. viii. 335 b Φιλαινίδος εἰς ἦν ἀναφέρεται τὸ περὶ
'Αφροδισίων ἀκόλαστον σίγηραμμα ὅπερ φησὶ ποιῆσαι Αἰσχρίων
ὁ Σάμιος ιαμβοποίος Πολυκράτη τὸν σοφιστὴν ἐπὶ διαβολῇ τῆς
ἀνθρώπου σωφρονεστάτης γενομένης. ἔχει δὲ οὕτως τὰ ιαμβεῖα (6).
A.P. vii. 345 ἀδίσποτον· οἱ δὲ Σιμωνίδοι.)

fr. 7

καὶ θεῶν <βρῶσιν>
ἄγρωστιν εὑρες ἦν Κρόνος κατέσπειρεν.

(Ath. vii. 296 e Αἰσχρίων δ' ὁ Σάμιος ἐν τινι τῶν ιάμβων
Τῦνης φησὶ τῆς Σκύλλου (cf. A.P. ix. 296) (Hdt. viii. 8) τοῦ
Σκιωναίου κατακολυμβητοῦ θιγατρὸς τὸν θαλάσσιον Γλαῦκον
έρασθηναι, ίδιως δὲ καὶ περὶ τῆς βοτάνης λέγει ἦν φαγὼν
ἀθάνατος ἐγένετο (7).)

6. *vv. ll.* 4 λάσθην, 5 Ζεῦν, οἵσε, 6 ην, 7 γυνὴν, 8 οἴα
and ἄσσα. 8. *τι* Ath., A.P.

7. 1. so Haupt.

AESCHRION

6

Pheraenis I, the whole wide world's byword,
Lie resting here after a long old age.
O idle sailor, rounding the headland,
Spare me your jeers, derisions and mockings,
For so I swear by Zeus, and by Hell's Youths¹
Ne'er was I common woman, nor lustful.
Polyerates, Athenian native,
Evil of tongue and crafty word-monger,
Wrote of me what he wrote : for I know not.

(Pheraenis, to whom is ascribed the obscene work on erotics, said by Aeschrion of Samos, the writer of iambi, to have been written by Polycrates the sophist to libel the woman, who was, in fact, a model of chastity. *Athenaeus*. Also in the *Palatine Anthology* with lemma "On Pheraenis the courtesan from Elephantine who painted on a tablet the famous γυναικείας πίξεις on account of which she is lampooned by the Athenian wits." A scholiast (*A.P.*) repeats the charge quoting Lucian (*Amor.* 28).

7

And agrostis
Did'st find, the Gods' repast, sown by Kronos.

(Aeschrion of Samos in one of his iambi says that the sea deity Glaucus was enamoured of Hydna, daughter of Scyllus² the Scionean diver. And he has an original statement about the food which he ate and became immortal (7). *Athenaeus*.)

¹ The Dioscuri. For the ellipse of (Dios) compare *Herodes*, i. 32.

² Scyllus or Scyllies was (*IIndt.* viii. 8) the famous diver who deserted to the Greeks before the naval fighting round Artemisium in connexion with the battle of Thermopylae. He swam ten miles under sea ! Agrostis is a kind of grass. Glaucus was originally a fisher of Anthedon.

THEOCRITUS

ὅ μουσοποιὸς ἐνθάδ' Ἰππῶναξ κεῖται·
 εἰ μὲν πονηρός, μὴ προσέρχεν τῷ τύμβῳ·
 εἰ δ' ἐσσί κρήγυνός τε καὶ παρὰ χρηστῶν,
 θαρσέων καθίζεν, κῆν θέλης ἀπόβριξον.

(A.P. xiii. 3 and one cod. Theocr.)

2. A.P. ποτέρχεν: cod. Med. προσέρχουν.	3. χρηστῶν
A.P. 4. καθίζουν cod. Med.	

DIPHILUS

στρωφᾶς δὲ πώλους ὡς ὁ Μαντινεὺς Σῆμος
 ὃς πρῶτος ἄρματ' ἥλασεν παρ' Ἀλφειῷ.

(Scholl. Pind. *Ol.* x. 83 (a) παρατίθεται δὲ (*Δίδυμος*) καὶ τὸν γράφοντα τὸν Θησηΐδα μαρτυροῦντα τῷ "Ηρωι τὴν τοῦ ἄρματος ἡμιοχευτικὴν ἀρετὴν" τρέψας δὲ πώλους ὡς ὁ Μαντινεὺς "Ηρως. (b) Ἀριστόδημος δέ φησι μὴ δύνασθαι συγχρονεῖν Ἀλιρρόθιον τὸν κατὰ Κέκροπα Ἡρακλεῖ ἀλλὰ μηδὲ Ἀρκάδα εἶναι ἀλλ' Ἀθηναῖον. Σῆμον δέ τινα νῦν νενικηκέναι ἄρματι ὡς φησι Δίφιλος ὁ τὴν Θησηΐδα ποιήσας ἔν τινι ιάμβῳ οὕτω τρέψας δὲ κτλ. (vv. 1-2).

I. v.l. τρέψας, "Ηρως schol. (a).

VARIOUS FRAGMENTS

THEOCRITUS

Stranger, here lies the poet Hipponax :
If thou art wicked, to his tomb come not ;
If thou art goodly and thy sires gentle,
Be bold : sit here : and if thou wilt, slumbe¹

(In the *Anthologia Palatina* and one ms. of *Theocr.*)

DIPHILUS¹

And swervest colts like Mantinese Semus
Who won the car race first by Alpheus.

((a) Didymus cites the author of the *Theseis* as witness to the driving skill of the Hero (v. 1). (b) Aristodemus says that Halirrhothius being contemporary of Cecrops cannot have been alive with Heracles, nor was he an Arcadian but an Athenian. In fact the victor in the car race was a certain Semus, as is stated by Diphilus the author of the *Theseis* in a (choli)ambic verse as follows (vv. 1, 2). Two *Commentators on an Olympian Ode of Pindar.*)

¹ Of Diphilus nothing is known beyond the statements above. In the second verse it is not clear whether $\pi\rho\hat{\omega}\tau\oslash$ means 'was first to' or 'to victory.' The second schol. suggests that this was part of a fugitive epigram. Quite possibly a quotation from the *Theseis* is lost and these iambi are by another hand. The Diphilus of schol. Ar. Nub. 96 might be the same, but this is improbable.

FRAGMENTA CHOLIAMBICA

RHINTHON

(fr. 10 Kaibel)

A. ὁ σὲ Διόνυσος αὐτὸς ἐξώλη θείη.

B. Ἰππωνά[κ]τειον τὸ μέτρον.

A. οὐδέν μοι μέλει.

(Hephaest. p. 9 Πίνθων μὲν γὰρ καὶ ἐν ἱάμβῳ ἐπισημασίας ἡξιώσε τὸ τοιοῦτον. ἐν γὰρ Ὁρέστη δράματι φησιν (v. 1), εἴθ' (v. 2). So Choerob. in Theodos. ii. 796 Hillgard πολλάκις εὑρίσκονται καὶ ἐν τοῖς μέτροις ἀποτελούντα κουήν τὸ κτ̄ καὶ πīτ̄, . . . ὡς παρὰ τῷ Π. (v. 2).)

1. θείης ιθ' cod.

2. Ἰππώνακτος codd.: correxi.

The apparent choliambic fragment in Clement of Alexandria, p. 14 Potter, attributed to Rhinthon, is really a trimeter: see Potter's citations. For another fragment of Rhinthon see my *First Greek Anthologist*, p. 22.

ASCLEPIADES OF SAMOS

fr. 1

δ καὶ κυνὸς καλοῦσι δυσμόρου σῆμα

(Schol. Eur. *Hec.* 1273 περὶ δὲ τοῦ κινὸς σήματος καὶ Ἀσκληπιάδης φησὶν ὅτι κινὸς καλοῦσι δυσμόρου σῆμα. Schol. Lyc. 315 σκύλαξ· . . . σκύλακα τὴν Ἐκάβην λέγει, ὅτι κύων ἐγένετο ὡς φησι μιθικῶς Εἰρυπίδης (*I.c.*) . . . καὶ Ἀσκληπιάδης περὶ τοῦ τόπου οὗ ἀνηρέθη (1.).)

1. δ καὶ om. schol. *Hec.*

VARIOUS FRAGMENTS

RHINTHON

A. May Dionysus be thy perdition.

B. A Hipponaetean¹ verse !

A. I do not mind.

(Rhinthon in an iambus calls attention to this practice. In his play *Orestes* he says (v. 1) and proceeds (v. 2). *Hephaestion*. *Kt* and *pt* often have the syllable before them either short or long: e.g. Rhinthon (v. 2). *Choeroboscus*.)

¹ Rhinthon is satirizing the seansion $\theta\epsilon\acute{\imath}\eta$ (Hephaestion) and $\alpha\kappa\tau\cdot$ (Choerobosens). The latter depends on the false reading $\beta\alpha\kappa\tau\eta\rho\acute{\imath}\gamma$ in Hipponax (p. 14).

ASCLEPIADES OF SAMOS

1

The luckless ‘ bitch’s tomb ’ they now eall it.

(About the ‘ bitch’s tomb ’ Asclepiades says that (1). *Commentator* on *Euripides’ Hecuba*. ‘ Whelp’: . . . Lycophron gives this name to Hecuba since she was turned into a bitch according to Euripides’ legend. Asclepiades says about the place where she was killed (1).)

FRAGMENTA CHOLIAMBICA

fr. 2

κούφη κεραί^η κενσταλεῖ παρήνεγκεν

(Plut. *Mor.* 476 A καν τις ἔξωθεν ἀρχὴ πάθους ὥσπερ διαδρομὴ γένηται σπιλάδος (ε. καὶ κ. π.) ὡς φῆσιν Ἀσκλ.)

APOLLONIUS RHODIUS CANOBUS

fr. 1

Κορινθιουργέσ ἐστι κιόνων σχῆμα.

(Steph. Byz. Κόρινθος· . . . καὶ σύνθετον Κορινθιουργῆς ὡς Ἀττικουργῆς. Ἀπ. ὁ Πόδιος Κανώπιτψ [δευτέρω] (1).)

fr. 2

τιτρέψει δὲ νηὸντ ὁ γλυκύς σε χωρίτης
πλόος κομίζων δῶρα πλουσίου Νείλου.

(Steph. Byz. χώρα· . . . Ἀπολλώνιος ἐν τῷ Κ. (2).)

1. δευτέρω del. Meineke. In text ?? σῆμα.

2. 1. τέρψει δὲ νηῶν Pinedo, which I translate. χωρίτης : em. Meineke. 2. Νείλου πλουσίου codd. : em. Gavel.

VARIOUS FRAGMENTS

2

Rides out the storm with light and bare yard-arm

(And if from outside comes the beginning of any evil
like the passage of a storm¹ he as Asclepiades says (2).
Plutarch on Tranquillity.)

¹ σπιλάς ‘storm’: see *J.Th.S.* xiv. 56, xvi. 78. Add Plut. *Dio* 10 τοῦ χειμῶνος παραφερομένου.

APOLLONIUS OF RHODES

CANOBUS

1

A pillared group Corinthian-fashion

(‘Corinth’: . . . there is a compound ‘Corinthian-fashion’ like ‘Attic-fashion.’ Apollonius of Rhodes in his [second] *Canobus*.¹ *Stephanus of Byzantium.*)

2

Thou shalt delight in the ships’ sweet passage
That brings the countryfolk rich Nile’s presents.

(‘Country’ . . .: compound ‘countryfolk.’ Apollonius in his *Canobus*. *Id.*)

¹ Canobus was the steersman of Menelaus who was turned into a star. The Corinthian pillars marked his alleged grave. Out of Helen’s tears for him grew, as Apollonius no doubt did not fail to mention, the plant ἐλένειον. *E.M. s.v.* Neither Apollonius nor Asclepiades seem to have written more than one choliambic poem.

FRAGMENTA CHOLIAMBICA

PARMENO

fr. 1 (1 Powell)

ἀνὴρ γὰρ ἔλκων οἶνον, ὡς ὕδωρ ἵππος,
Σκυθιστὶ φωνεῖ

οὐδὲ κόππα γιγνώσκων
κεῖται δ' ἄναυδος ἐν πίθῳ κολυμβήσας
κάθυπνος ὡς μῆκωνα φάρμακον πίνων.

(Ath. v. 221 a (1) φητὸν ὁ Βυζάντιος Παρμένων.)

fr. 2 (2 Powell)

ἥλθον μακρὴν θάλασσαν, οὐκ ἄγων σῦκα
Καὶ νεῖλον φόρτον.

(Ath. iii. 75 f Παρμένων ὁ Βυζάντιος ἐν τοῖς ιάμβοις τὰ ἀπὸ
Κανῶν τῆς Αἰολικῆς πόλεως ὡς διάφορα ἐπαινῶν φησὶν (2).)

fr. 3 (3 Powell)

Αἰγύπτιε Ζεῦ Νεῖλε

(Ath. v. 203 c. Schol. Pind. *P.* iv. 97.)

fr. 4 (8 Powell)

παιᾶδ' οὔτε γένευσι πυρρὸν οὔθ' ὑπηνήτην

(Schol. Theocr. vi. 3 πυρρός· ὁ ἀρτίχνους . . . Παρμενίσκος
(-ων Haupt) (4).)

1. 3. κόππα Λ: κάππα cett. 5. φαρμάκων AC: corr. Cas.

Meineke saw that the order was unsatisfactory. For
sense lost e.g. πρῶτον εἴτα που πλεῖον πιῶν σεσίγηκ'

2. 2. Καινεα Λ: corr. Palmerius. φόρτου Λ: corr.
Cas. Sense ἀλλὰ — πόρνας?

4. γένειον sch.: corr. Bücheler.

VARIOUS FRAGMENTS

PARMENO

1

For one that drinketh wine, as horse water,
First speaks like Scythians : <then when drunk
deeper>

Silent he lies, and cannot say ‘ Koppa,’¹
Since he has fallen to a tub’s bottom,
As with some opiate, with sleep druggéd.

(Parmeno of Byzantium says (1). *Athenaeus.*)

2

«Crossing»

Far seas I came hither, no figs bringing,
Produce of Canae, <but some fair ladies>.

(Parmeno of Byzantium in his iambi praises figs from
Canae the Aeolian city as of superlative quality. *Athenaeus.*)

3

O Nile, Egyptian Zeus,

(*Athenaeus.* A *Commentator* on a *Pythian* ode of *Pindar.*)

4

A boy nor yellow-chinned nor yet downy

(‘ Yellow ’: used of one whose beard is just beginning to
grow. . . . Parmeniscus (4). *Commentator* on *Theocritus.*)

¹ To the Greeks the northern tongues appeared to have an undue preponderance of ugly guttural sounds (Hdl. on Hrd. vi. 34). *ko* is both the ‘first’ letter of the Scythian or as the hiccup of the drunkard’s alphabet. The Greeks said *οὐδὲ ἄλφα*.

FRAGMENTA CHOLIAMBICA

HERMEIAS

(p. 237 Powell)

'Ακούσατ', ὡς Στοίακες, ἔμποροι λήρου,
λόγων ὑποκρ<ι>τῆρες, οἱ μόνοι πάντα⁵
τὰν τοῖς πίναξι, πρὸν <τι> τῷ σοφῷ δοῦναι
αὐτοὶ καταρροφεῖτε, καθ' ἀλίσκεσθε
ἐναντία πράσσοντες οἵς τραγῳδεῖτε.

(Ath. xiii. 563 d τούτων τῶν Ἀλέξιδος ἀπομνημονεύσας ὁ Μυρτίλος κατὰ ἀποβλέψας εἰς τοὺς τὰ τῆς Στοῖς αἰρουμένους τὰ Ἐρμείου τοῦ Κουριέως ἐκ τῶν ιάμβων προειπών (vv. 1-5), παιδοπῖται ὄντες καὶ τοῦτο μόνον ἔζηλωκότες τὸν ἀρχηγὸν ὑμῶν τῆς σοφίας Ζήνωνα τὸν Φοίνικα, δις οὐδέποτε γυναικὶ ἔχρήσατο παιδικοῖς δ' αἰεί, ὡς Ἀντίγονος ὁ Καρύστιος ιστορεῖ ἐν τῷ περὶ τοῦ βίου αὐτοῦ.)

1. στόακες A : στοίακες (E). 2. ὑποκρητῆρες corr. Mus.
3. πρινὴ : corr. Porson. Read προεἶπεν in Ath. Perhaps continue (for otherwise there is no construction), e.g.

ὡς παιδοπῖται τ' ἔστε καὶ μόνον τοῦτο
Ζήνωνα τὸν Φοίνικα ἔοίκατε ζῆλοῦν
δις οὐδὲν δημορφ γυναικί, παιδικοῖς δ' αἰεί⁶
ἔχρήσατ'.

CHARINUS

"Ἐρροις πλαινῆτι καὶ κακὴ πέτρη Λευκάς·
Χαρῖνον, αἰαῖ, τὴν ιαμβικὴν Μοῦσαν
κατηθάλωσας ἐλπίδος κενοῖς μύθοις.
τοιαῦτ' "Ἐρωτος Εὐπάτωρ ἔρασθείη.

(Ptolemaeus Chennus (Phot. Bibl. p. 153. 5) Χαρῖνος δὲ ιαμβογράφος ἡράσθη "Ἐρωτος εὐνούχου τοῦ Εὐπάτορος οἰνοχόου, καὶ πιστεύσας τῷ περὶ τῆς πέτρας λόγῳ κατέβαλεν ἑαυτόν. ἐπεὶ δὲ καταβαλὼν τὸ σκέλος κατεάγη καὶ ὑπὸ ὀδύνης ἐτελεύτα ἀπέρριψε τάδε τὰ ιαμβεῖα (vv. 1-4).)

VARIOUS FRAGMENTS

HERMEIAS

Hear me, ye Stoics, merchants of twaddle,
Verbiage-fakers : you yourselves gulp down
All that is in the dishes, ere wise men
Can get a sup or bite : and your actions
Belie your fair pretences :¹ †you're caught out 5
In lust unnatural, herein Zeno
Your founder, and herein alone, aping :
For this Phoenician never knew woman.†

(After quoting these verses of Alexis, Mytilus stared round at those of the Stoic persuasion present and quoted the words of Hermeias of Curium (vv. 1-8), as Antigonus the Carystian states in his *Life*. *Athenaeus.*)

¹ Verses 5-8 are merely paraphrased in Athenaeus : see crit. n. Of Hermeias of Curium (in Cyprus) nothing more is known.

CHARINUS

Damn thee, Leucadian rock,¹ thou vile truant :
Alas the Muse iambic Charinus
Thou didst burn up with flattering tales empty.
Eupator's love for Love I pray end thus.

(Charinus a (chol)iacantic poet fell in love with Love, a eunuch who was cup-bearer to Eupator, and trusting in the tale about the rock threw himself over the edge. In falling he broke his leg and just as he was dying in agony threw off these iambic verses (vv. 1-4). *Ptolemaeus Chennus* in *Photius's Catalogue.*)

¹ Diving over the Leucadian precipice into the sea was supposed to have the effect of winning the love of a reluctant loved one. The whole of the narrative of Ptolemaeus is suspect : but these verses can hardly be later than A.D. 100 or 200. $\pi\lambda\alpha\nu\hat{\eta}\tau\iota\sigma$ seems to mean 'deceitful.' See [Ovid], *Heroid.* xv. 163 sqq.

FRAGMENTA CHOLIAMBICA

APOLLONIDES (NICAENUS)

Γλῆνιν παρηονῖτις ἀμπέχω χερμάς
πικρῆ κατασπασθέντα κύματος δίνη,
ὅτ' ἵχθυάζετ' ἐξ ἀκρῆς ἀπορρῶγος·
χῶσαν δέ μ' ὅσσος λαὸς ἦν σινεργήτης,
Ποσεῦδον, οὓς σὺ σῳζε καὶ γαληναίην 5
αἰὲν διδοίης ὄρμιηβόλοις θῖνα.

(*A.P.* vii. 693 'Απολλωνίδου ιαμβικόν.)

4. ὅσσος ἦν σινεργάτης λαός conj. Jacobs.

HERODIANUS

Ἡρωδιανὸς Νι[κί]ου πα[τ]ρὸς [σ]τῆσεν
χαλκεῦον ἀνδρίαντα πατρίδος ψήφῳ
γνώμης τ' ἔκ<η>τι, μείλιχος γὰρ ἦν [π]ᾶ[σιν]
τερπνῶν τε μ[ι]μων οὓς ἔγραψεν ἀσ[τ]ε[ί]ως.

(Cougny, *A.P.* iii. p. 589, from a grave-stone at Ergissa (Eski-Zaghra).)

3. τε ἔκατι λαπί.

PARDALAS

Ο Σαρδιηνὸς Παρδαλᾶς δὶς ἥκουσα·
μεμνήσομαι σου κάν εμῆσι βύβλοισι.

(Cougny, *A.P.* iii. p. 30. One of a number of inscriptions on the left leg of the famous statue of Memnon in Egypt.)

2. Num σεν?

VARIOUS FRAGMENTS

APOLLONIDES (OF NICAEA?)

Here, sea-side eairn, do I embrace Glenis,
In woeful whirl of wave to death sucked down,
What time he sat on rugged cliff fishing.
His mates did pile me here, O Poseidon :
Them save thou : evermore give ealm weather
To all who from this sea-board their lines cast.

(In the *Anthologia Palatina*.)

HERODIAN

Herodianus set this bronze statue
To Nicias his sire by his town's vote
Memorial to his charaeter gentle
And to his pleasant mimes with wit written.
(On a grave-stone : see *Cougny's Appendix to A.P.*)

PARDALAS OF SARDIS

I, Pardalas of Sardis, twice heard thee
And in my books I promise thee mention.¹
(*Appendix to the Palatine Anthology*.)

¹ Ancient tourists who listened for the sound of Memnon's statue at dawn scrawled their semimetreial testimonies all over the statue and base. Cougny i. 175, 184, 185 are mainly in pure iambi and I omit them despite an occasional choliambus, due to the incompetent author or authoress. Pardalas seems to have had some knowledge of the metre and appropriate dialect.

FRAGMENTA CHOLIAMBICA

ANON. I

‘Ο κλεινὸς ἵνις βασιλέως Ἀμάζασπος,
 ὁ Μιθριδάτου βασιλέως κασίγνητος,
 ὡς γαῖα πατρὶς Κασπί_{<οι>}ς παρὰ κλήθρ_{<οι>}s,
 “Ιβηρ” Ιβηρος ἐνθαδὶ τετάρχυται
 πόλιν παρ’ ἵρην ἦν ἔδειμε Νικάτωρ 5
 ἐλαιόθηλον ἀμφὶ Μυγδόνος νᾶμα.
 θάνεν δ’ ὄπαδὸς Αὐσόνων τάγήτορι
 μολὼν ἄνακτι Παρθικὴν ἐφ’ ὑσμάνην,
 πρὶν περ παλάξαι χεῖρα δηϊῷ λύθρῳ,
 ἴφθιμον, αἰαῖ, χεῖρα δουρὶ τκανοζωρ̄ 10
 καὶ φασγάνου κνώδοντι, πεζὸς ἵπ<πεύς τε>. 11
 ὁ δ’ αὐτὸς ἵσος παρθένοισιν αἰδοίας . .

(Cougny, *A.P.* iii. p. 132. In Rome? Non inveni.)

3. -ιας -πας corr. by Meineke. 7. ? ταγήτορι and
 ἄναξι (8). 10. καὶ τόξῳ M. Haupt. 11. supplied
 by Scaliger.

ANON. II

.....]_{ιων} ἵχνος, εἰ θέλεις γνῶναι
]_{ις} τῆδε λαίη στήλῃ.
]_{ἐν} φθιτοῖς ἀνὴρ χρηστός,
]_{λέλοιπεν} ἥλίου φέγγος,
]_{ων} μηδέπω τελειώσας. 5
 πάντ’]_ι δέδοκτο, μοῦνος ἀνθρώπων,
 καὶ πάντας] ἀρετῇ τοὺς ὅμýλικας προῦχεν
 εἰς πᾶν δί]_{καιος}, θεοσεβής, φιλάνθρωπος.
 τίς οὐχ ἔ]_{ταιρων} τὸν τεὸν μόρον κλαίει;

1-5. I translate the general sense given by Cagnat (so
 7, 9, 10, 12, 13 (*δεινὸν*) and 14). 3. χρ. ἐν φθ. ἀν. lapis.
 6. δέχοιτο lapis: corr. Cagnat.

ANONYMOUS FRAGMENTS

ANON. I

The famous son of a king, Amazaspus,
And of king Mithridates own brother,
Who by the Caspian gates was born, here lies,
Iberian of Iberian, balméd,
By holy city¹ built by Nicator 5
On the Mygdonian stream 'neath grey olives.
Unto the Roman emperor² fighting
Against the Parthian he went ally,
(And fell his hand not yet in foes' blood steeped,
That hand alas ! both with the bow mighty 10
And with the sword-hilt) horse and foot leading.
Withal he was of modesty maiden . . .

¹ Nisibis.

² The emperor seems to have been Trajan.

ANON. II

⟨Halt passing⟩ if thou wouldest learn, stranger,
⟨Who buried lies⟩ beneath this stone pillar.
Once was he ⟨so and so⟩, a man righteous,
⟨But now hath gone and⟩ left the fair sunlight
And left unfinished ⟨his life's due course⟩. 5
Alone of men was he ⟨in all blameless⟩
⟨And all⟩ his fellows he in worth outdid.
⟨In all things⟩ just, humane, and god-fearing
⟨Which of⟩ thy comrades at thy fate weeps not ?

FRAGMENTA CHOLIAMBICA

ᾶπας] μὲν ὄχλος οἰκετῶν σε δακρύει, 10
 ἐν παν]τὶ δ' ἥσθα σεμνὸς ὡς δοκεῖν εἶναι
 ἔτ' ὅν]τα παῖδα τοῖς νοήμασιν πρέσβυν.
 . . .]ον, ποθητὴ μῆτερ, εῦνασον θρῆνον,
 πέ]νθους τιθηνόν, ὃς μάτην σε πημαίνει·
 οὐδεὶς γὰρ ἔξηλυξε τὸν μίτον Μοιρῶν, 15
 οὐ θνητός, οὐκ ἀθάνατος· οὐδ' ὁ δεσμώτης
 οὐδ' αὖ τύραννος βασιλικὴν λαχῶν τιμήν
 θεσμοὺς ἀτρέπτους διαφυγεῖν ποτ' ὠήθη.
 Φαέθοντα Τιτὰν οὐκ ἔκλαυσ' ὅτ' ἐκ δίφρων
 ἀπ' οὐρανοῦ κατέπεσεν εἰς πέδον γαίης; 20
 Ἐρμῆς δ' ὁ Μαίας οὐκ ἔκλαυσεν ὃν παῖδα
 [Μυρτίλον ἡ̄π̄ δίφρωντ̄ κύμασιν φορούμενον];
 οὐδ' αὖ Θέτις τὸν σ<θ>εναρὸν ἔστενεν παῖδα
 ὅτ' ἐκ βελέμνων θνῆσκε τῶν Ἀπόλλωνος;
 οὐδ' αὖ βροτῶν τε καὶ θεῶν ἄναξ πάντων 25
 Σαρπηδόν' οὐκ ἔκλαυσεν, οὐκ ἔκώκυσεν;
 οὐδ' αὖ Μακηδὼν ὁ βασιλεὺς Ἀλέξανδρος
 ὃν τίκτεν "Αμμων θέμενος εἰς ὅφιν μορφήν . . .

(Cougny, *A.P.* iii. p. 123. In Alexandria.)

16. read οὐδὲ. 22. is corrupt. 23. στεναρόν lapis.
 25. πάντων ἄναξ lapis. 28. incomplete.

ANONYMOUS FRAGMENTS

< Aye all > thy household servants are mourners ; 10
And always wast thou dignified, seeming,
Though yet a boy, in intellect man-like.
O yearning ¹ mother, thy lament cease thou :
It doth but nurse the grief that hurts idly.
For none have yet escaped from the Fates' thread,
Nor mortal nor immortal : nor pris'ner ² 16
Nor tyrant borne to consequence kingly
Has ever thought to flee their laws fix'd.
Titan did mourn for Phaethon fallen
Out of his car from heaven to earth's plain. 20
And Hermes Maea's son his own son wept,
Myrtilus, thrown to waves < that his name bear ³.
Thetis lamented for her son valiant
When by Apollo's darts he lay stricken.
Aye and the king of all gods and all men 25
Bewailéd and lamented Sarpedon.
Aye Alexander, Macedon's ruler,
Whom Ammon did beget disguised snake-wise . . .

¹ $\piοθητή$ must mean weeping. Read $\piοθῆτι$.

² Cf. Ps.-Call. pp. 290 *sqq.* for these and following verses.
They might actually be by the same writer.

³ I suppose the author to have written something like
 $Μυρτίλουν ιαφθέντ' εἰς φερώνυμον κῦμα.$ $\phiρηθέντα$ would suffice.

FRAGMENTA CHOLIAMBICA

DIOGENES LAERTIUS

1 (1 Meineke)

Τί δὴ γέρων ὥν καὶ φάλανθος, ὡς ῥίστων,
τὸ βρέγμα δῶκας ἡλίῳ κατοπτῆσαι;
τοιούγάρ τὸ θερμὸν πλεῖον ἢ δέον ζητῶν
τὸν ψυχρὸν ὄντως εὑρες οὐ θέλων "Αἰδην.

(Diog. L. vii. 164 τοῦτον λόγος φαλακρὸν ὄντα ἐγκαυθῆναι
ὑπὸ τοῦ ἡλίου καὶ ὡδε τελευτῆσαι . . . (1).)

2 (2 Meineke)

Οὐκ ἀρα μῦθος ἦν ἐκεῖνος εἰκαῖος
ὡς ἀτυχῆς τις ἐών
τὸν πόδα κολυμβῶν περιέπειρέ <πως> ἥλω·
καὶ γὰρ ὁ σεμνὸς ἀνήρ,
πρὶν Ἀλφεόν ποτ' ἐκπερᾶν, Ἀλεξῖνος 5
θυησκε νυγεὶς καλάμω.

(Diog. L. ii. 109 ἔπειτα μέντοι νηχόμενον ἐν τῷ Ἀλφειῷ
νυχθῆναι καλάμω καὶ οὕτω τελευτῆσαι . . . (2).)

3 (3 Meineke)

Εἰ καὶ σέ, Ξενοφῶν, Κραναοῦ Κέκροπός τε πολῖται
φεύγειν κατέγνων τοῦ φίλου χάριν Κύρου,
ἀλλὰ Κόρινθος ἔδεκτο φιλόξενος, ἢ σὺ φιληδῶν
οὕτως ἀρέσκῃ· κεῖθι καὶ μένειν ἔγνως.

(Diog. L. ii. 58 ὡς ἐτελεύτα (3). A.P. vii. 98 (3) ἐκ τῆς
βίβλου τῆς ἐπιγραφομένης Βίων Φιλοσόφων. vv. 3, 4 Suid.
s.v. φιληδῶν from A.P.)

1. 3. τὸ γὰρ corr. Meineke.

2. 3. τὸ cod.: em. Stephanus. 6. νυχθεὶς corr. Hermann.

3. 2. φευγέμεναι A.P. 4. ? ὅκως.

DIOGENES LAERTIUS

DIOGENES LAERTIUS

1

Why, O Ariston old and bald-headed,
Did'st to the sun to bake give thy noddle ?
Withal didst thou, excess of heat seeking,
Discover that cool death which thou shunnédst.

(It is said that Ariston, who was bald, was scorched by the sun and so died. Here is an epigram of mine (1). *Diogenes Laertius, Lives of the Philosophers.*)

2

That witty jest was no mere jest random
How an unfortunate wight,
In swimming, on a nail his foot piercéd :
So did that reverend man
Named Alexinus crossing Alphéus
Pierced by a bulrush expire.

(Later while swimming in the Alpheus Alexinus was pierced by a reed and so died. Here is my epitaph (2). *id.* See Addenda.)

3

Xenophon, though by the townsmen of Cecrops
and Cranaus dooméd
To exile since thou followedst Cyrus,
Yet did Corinth receive thee hospitable : where
both in comfort
Thy life thou passed' st and wast there buried.

(On Xenophon's death *id.* Also in the *Palatine Anthology* whence *Suidas* quotes the last two verses.)

FRAGMENTA CHOLIAMBICA

4 (om. Meineke)

Καὶ σὲ Πρωταγόρη σοφίης ἵδμεν βέλος ὁξύ
ἀλλ’ οὐ τιτρώσκοντας, <οὗτα> δὲ γλυκὺ^{χρ}ρ^ιμα.

(*A.P.* vii. 132. Not in our codd. of Diog. L.)

5 (om. Meineke)

Ιλιγγίασε Βάκχον ἐκπιὼν χανδόν
Χρύσιππος, οὐδ’ ἐφείσατο
οὐ τῆς Στοᾶς, οὐχ ἡς πάτρης, οὐ τῆς ψυχῆς,
ἀλλ’ ἡλθε δῶμ’ ἐς Ἀΐδεω.

(Diog. L. vii. 184 τοῦτον ἐν τῷ Ὡιδείῳ σχολάζοντά φησιν
“Ἐρμιππος ἐπὶ θισίαιν ὑπὸ τῶν μαθητῶν κληθῆναι. ἔνθα προσ-
ενεγκάμενον γλυκὺν ἄκρατον καὶ ἀλιγγιάσαντα πευπταῖον ἀπελθεῖν
ἔξ ἀνθρώπων . . . (5). *A.P.* vii. 706.)

4. 2. -ον, -ων corrected by Jacobs. κρῆμα corrected
by Boissonade.

5. 3. οὐχ ἡς *A.P.*: οὐδ’ ἡς some codd. D.L. (vitiosissime):
Jacobs οὐ τῆς perhaps rightly. πάτρας *A.P.*

DIOGENES LAERTIUS

4

Thee too Protagoras do we know, sharp spear-point of wisdom,
Not wounding us but sweet as an ointment.

(In the *Palatine Anthology* only.)

5

Chrysippus had a fit upon gulping
A drink, and spared not anyone,
Nor Stoa, nor his land, nor his own self,
But into Hades passed away.

(Hermippus says that Chrysippus was resting in the Odeum when he was summoned by his pupils to a sacrifice : there he took a liqueur and had a fit and five days later departed this life . . . (5). *Diog. L.* Also in the *Palatine Anthology*.)

ANON. AP. PSEUDO-CALLISTHENEM

Poems I and II and those later ones which concern the death of Darius were edited by Kuhlmann, a pupil of W. Kroll (Munster, 1912). Since then Kroll has produced a text of the one best codex, or recension of the life of Alexander (Berlin, 1926). This is codex A (Paris Graec. 1711). Some other codices present quite different versions, B and C (codd. dett.): and I have constantly referred to the Bodleian cod. Barocc. 20, a ms. in the main of type C. Further we have the excellent Armenian version (Arm.) translated into Greek by Richard Raabe¹ (Leipzig, 1896), the Latin translation of Valerius (Val. : printed by Müller-Didot : Arrian etc. 1865), and the Byzantine version (Byz.) into politic verse (W. Wagner,² Berlin, 1881), all of which preserve something of value. Of the recensions A (only preserved in one bad codex) is by a stylist more or less faithful to his original : B and C represent a version into the vulgar language. In a way they are more helpful, since wherever a literary metrical phrase peeps out that is necessarily original.

Besides the verses in i. 42 preserved only in the Latin of Julius Valerius, Kuhlmann recognized only three

¹ To whom most of the improvements in the text of i. 46 are due.

² *Trois Poèmes grecs du moyen âge.*

FRAGMENTA CHOLIAMBICA

choliambic portions : and to these Kroll in his critical notes adds an oracle (which is quite separate) and an account of Darius' appearance when Alexander goes to the Persian camp as his own herald. But, as the verses in i. 46 show, there is far more. For we have no mere song of Ismenias the flute-player : the narrative between his verses and those of Alexander—and indeed, though obscurely, the narrative before—is all choliambic. Further, in the fable of the mice and wasps, which I give below in verse for the first time,¹ the conclusion is

ὦς δὲ εἰπεῖν δέ] βασιλεὺς πάντες αὐτὸν ηὔφημονν

and the verses continue. It is clear that for large portions this life of Alexander rests on a choliambic basis : and we may hazard a guess that the whole is based on an anthology of Alexander's deeds in which the choliambic verses (as far as they extended) occupied pride of place. The only known poet who wrote of the fall of Thebes was Soterichus, who lived under Diocletian ; but he seems to have been an epic poet.² There are difficulties in placing our choliambist later (when the art of the iambus was beginning to be lost), or earlier (when Soterichus must have merely copied the theme of the fall of Thebes). But the first appears the less unlikely hypothesis. The coincidence of parts of the story with far earlier sources is by no means fatal to this. It is best merely to give what can be found of these verses and leave entirely the question as to when this curious narrative—compound of Egyptian and

¹ So with many other portions.

² For another epic poem on this subject introduced into a history see *P. Oxy.* 1798.

ANON. AP. PSEUDO-CALLISTHENEM

Aethiopian fable, anecdote, forged letters and choliambic verse, with some traces of sound historians as sources—finally took shape. The only certain test of a very late date does not apply to our author, who uses words like the nominative *'Αλέξανδρος* in which the accent does not fall on the penultimate.¹

¹ As the verses have to be picked from various sources I use the following signs :—

- i. The reading of Codex A is given without mark.
- ii. Insertions from codd. dett. are given in round brackets ().
- iii. Insertions or corrections whether conjectural or from the versions are marked < >. When they are from the versions the source is given in the crit. app.
- iv. Where I indicate omissions (...), I give the general sense in italics on the English side. Often one or two isolated traces of metre are omitted. Where no traces of metre occur I give a résumé in English in italics and round brackets.

I

i. 42. 9 καὶ παραγίνεται εἰς Φρυγίαν καὶ εἰσελθὼν εἰς αὐτὴν Ἰλιον τὴν πόλιν ἔθυσεν "Εκτορὶ καὶ Ἀχιλλεῖ καὶ τοῖς ἄλλοις ἥρωσιν. praecipue tamen Achillem veneratur ac rogar uti sibi et ipse faveat et dona quae ferret dignanter admittat; haec enim a se non ut ab externo ac superstitioso verum ut consanguineo ac religioso dedicari;

hinc primus exstat Aeacus Iovis proles,
atque inde Peleus Phthiae regna possedit,
quo tu subortus inclyta cluis proles.
Pyrrhusque post id nobile adserit sanguem,
quem subsecuta est Pie*l* fama non dispar ; 5
Pie*l*ique proles Eubius dehinc regnat.
post Nessus ardens excipit domus nomen,
Argusque post id, qui potens fuit Xanthi ;
ex hoc Arete nobilis genus ducit.
Areta natus Priami nomen accepit, 16
Tryinus unde et Eurymachus post illum,
ex quo Lycus fit dives et dehinc Castor.
Castore natus est Dromon qui dat Phocum ;
atque hinc suborta est Metrias, quae suscepit
Neoptolemei nominis vicem dignam, 15
cui substitutus Charopus. hic Molossorum

5. Pieri codd.: corr. Mai.

I

i. 42. 9¹ Alexander arrived in Phrygia and entered the city of Ilium itself and sacrificed to Hector and Achilles and the other heroes. Most of all he honoured Achilles and asked him to favour him and deign to accept the gifts he bore. These he dedicated not as a superstitious stranger, but as a relative and a religious man.

Aeacus son of Jove your race founded,
Next Peleus held the Phthian dominion,
Whose world-famed progeny you are called
Next Pyrrhus vindicates thy blood nobly,
And Pielus of equal fame follows. 5
Thereafter Eubius, Pielus' son, reigns.
Next glorious Nessus name of thy house bore ;
Thereafter Argus, master of Xanthus,
From whom Arete noble her race drew.
Priamus was the son of Arete, 10
Tryinus and Eurymachus next eame ;
Whence wealthy Lyeus and anon Castor.
Dromon was Castor's son and bore Phocus ;
Hence Metrias was born, and her son bore
The name Neoptolemeian with full worth ; 15
Charopus, his successor, the kingdom

¹ All our Greek mss. omit this poem.

FRAGMENTA CHOLIAMBICA

regni potitus auctor extitit stirpis
nostrae <

20

> eritque viscus inclytum matris.

e qua subortus vestro sanguini adnector,
quaesoque nomen adseras tuum nobis,
bellisque praestes gloriasque subtexus
velut feracis seminis < > fructum.
quod cuncta late spatia terrae pervadat ;
unaque metis nostra fac Phaethonteis
regna explicari mundus adserat cunctus.

25

25

II

(ii. 46. 11)

χεὶρ δὲ Μακεδονικὴ οὐκ ἔκαμε τὸν
πολυσφαγῆ σίδηρον αἰματώσασα.

1

(46a. 3)

Ισμηνίας Θηβαῖος, τῆς αὐλομελωδίας ἔμπειρος
ἄνθρωπος, τὴν χεῖρα προτείνας
ἄρχεται λέγειν οὕτως.

2

(Βασιλεῦ μέγιστε, φεῦσαι ἡμῶν εὔτελῶν· μὴ τοιού-

Molossian gat, and of our race founder
Became . . .¹

will be his mother's famed offspring.
Whose son I, with your race thus connected, 20
Beg that your name by us be asserted,
Given to wars and erownéd with glories :
For fruit are we of a seed right fertile,
A seed to range over the whole wide earth.
Grant the whole world declare that our realm be 25
By Phaethontean goals alone bounded.²

(Alexander wins over the cities on the Black Sea, and enters Greece. The first resistance comes from Thebes.)

¹ Here should follow the names of Aleetas and Neoptolemus (Kuhlmann).

² As we should say, 'the sun should never set on it.'

II

(The Thebans close their gates but Alexander forces an entrance.)

The hand of Maeedon tired not

Dipping in gore its sword all blood-spattered. 1

· · · · ·
(A certain Ismenias of Thebes, a flute-player, stretched forth his hand and with many tears)

did thus begin speaking :— 2

Spare, Alexander of all kings greatest,¹ our sorry

¹ *r.* I was *e.g.* φεῖσαι μέγιστε βασιλέων Ἀλέξανδρε. Where we can see a basic verse I drop into verses in the translation.

FRAGMENTA CHOLIAMBICA

τῷ κινδύνῳ τὴν πόλιν ἡμῶν εἰς τέλος ἀφανίσῃς).
 Ἀλέξανδρε, νῦν πείρᾳ μαθόντες τὸ σὸν (ἰσόθεον)
 κράτος σεβόμεθα^a. ἐπίσχες τὰς ἀνικήτους χεῖρας
 ἀπὸ Θηβαίων <ἀγνοίᾳ μήπως ἀσεβεῖν δόξεις
 τὰ συγγενῆ σου. Ἡράκλεος, Διόνυσος, οὗτοι
 θεοὶ Θηβαῖοι>,^b ἐπιδοξότατοι θεοὶ καὶ προγονικῆς
 μίξεως ἀρχέγονον βλάστημα. Διός τε καὶ Σεμέλης
 πυριλοχευτὸς Διόνυσος ἐν Θήβαις <ἐτέχθη>^b.
 Ἡρακλῆς <παρὰ>^b Διός τε καὶ Ἀλκμήνης
 <ἐσπάρη>^c. οὗτοι^d πᾶσιν ἀνθρώποις <βοηθοὶ καὶ
 εἰρηνικοὶ>^e σωτηρίας φύλακες ἐφάνησαν

σοῦ δὲ τυγχάνουσ' [ιν] Ἀλέξανδρε 3
 προπάτορες ὄντες. 4

τούτ<ους>^f σε χρὴ μιμήσασθαι καὶ εὐεργετεῖν,
 ὥσπερ ἐκ θεῶν γενόμενος. μὴ ὑπερίδης τὰς
 Διονύσους καὶ Ἡρακλέους τροφοὺς Θήβας ἀπολ-
 λυμένας μηδὲ τὸ βοόκτιστον ἄστυ κατασκάψῃς.
 ὄνειδος γὰρ ὕστερον Μακεδόσι γενήσεται.

ἀγνοεῖς Ἀλέξανδρε 5
 < > Θηβαῖον [καὶ] οὐχὶ Πελλαῖον. 6

<ὅλη>^g σε Θηβαίων χώρα λιτανεύει

<θρηνοῦσα>, τοὺς σους προπάτορας κομίζουσα 7
 θεούς, Λυαῖον 8

εὐφροσύνης καὶ χορείης θιασώτ<ην>,^h Ἡρακλέα
 δίκαιον ἔργοις καὶ βοηθὸν ἀνθρώποις. 9

^a from *σεβόμεθα* we have only the versions as a check on the readings of cod. A. ^b Byz. ^c Byz.: *κατέσπειραν* A.
^d οὕτω A. ^e Arm. (Byz.) ^f Byz.: *τούτῳ* A. 6. e.g.

persons. Do not in such a disaster destroy our city completely.

Taught by experience your divine puissance¹
We worship thee : keep off from us Thebans
Your hands unconquered,

lest you appear in ignorance to wrong your kin.
Heracles and Dionysus are the gods of Thebes,
most glorious gods and ancestral offspring of earliest
union between Zeus and Semele. Dionysus,² with
fire for his midwife, was gotten in Thebes. In Thebes
was born Heracles, offspring of Zeus and Alcmene.
These appeared to all the world preservers, as helpers
and peaceful guardians of safety. (3, 4) And they
are your ancestors, Alexander. As you are born of
gods, you should imitate these and do good. Do not
allow the continuance of the destruction of Thebes
which nursed Dionysus and Heracles, nor raze the
ox-founded city. For hereafter it will be a reproach
to the Macedonians. (5, 6) Do you not know,
Alexander, that you are a Theban and not a citizen
of Pella? The whole land of Thebes calls on you
wailing and entreats you through my mouth, (7, 8)
Thebes that displays your ancestral gods, Lyaeus,
god of delight and revel-leader of the danee, and
Heracles

Righteous of deed and all mankind's helper. 9

¹ e.g. *ισόθεον τὸ σὸν κάρτος.*

² Dionysius Zagreus, distinguished thus by later writers
from D. the late-born.

Ἐχων γένος ^ο πόλις Α : ὀλη Βyz. : e.g. ὀλη δὲ λιτανεῖται σε
Θ χ. 7. Byz.: διὰ τῆς ἐμῆς φωνῆς Α. Νομι νομίζοντα?
8. Byz.: λῦσαι οὖς Α. ^η-ας Α.

FRAGMENTA CHOLIAMBICA

ἥδη καὶ μιμητὴς τῶν προγόνων <φαινόμενος>^a
καλῶν καὶ ἀγαθῶν ὅντων τὸ πλεῖον, εἰς εὐεργεσίαν
μετατρ<απείς ἐκ> τῆς ὄργῆς, 10

[πρὸς]^b τὸ προχειρότατον <πρὸ>^c τοῦ κολάζειν
τὸ ἐλεεῖν ἔχε.

μὴ θῆς ἐρήμους 11
τούς σε σπείραντας θεούς,

τῶν σῶν γεν[ε]αρχῶν <ᾶστυ> μὴ καθαιρήσῃς,
ἰδίαν πατρίδα σου μὴ ἀγνοῶν κατασκάψῃς.
ὄρᾶς τὰ τείχη ταῦτα; <ταῦτα δέδμηνται>
Ζῆθός <θ> ὁ ποιμὴν καὶ ὁ λυρῳδὸς Ἀμφίων, 15
οἱ Ζην[ων]ὸς νιοί, <τ>οὺς λάθρᾳ ἔτε<κ>εν νύμφη
ἡ Νύκτεως <παῖς> ἐν χοροῖς πλανηθεῖσα.

[τὰ] θεμέλια ταῦτα καὶ τὸ πλούσιον δῶμα
πύργωσε Κάδμος. ὥδε λαμβάνει νύμφη<ν> 19
<τὴν> Ἀρμονίαν ἦν ἔτεκεν ἀφρογενῆς Κύπρις
τῷ κλεψικοίτῃ Θρηκίῳ συνελθοῦσα.

τὴν σὴν ἄρουραν μὴ ἀκρίτως ἐρημώσῃς,
μη<δὲ> καταφλέξῃς πάντα Θηβαίων τείχη.
<τῇ Λαβδακοῦ> [έ]στι [α]δώμα<θ>. ὥδε δυσ-
δαιμων

<ὅ> Λαῖο<s> <γυναικα λαμβάνει>· τίκτει 25
<τὸν> πατρο<s><φ>ούγοντην <Οἰδίπουν> λυγρὰ
μήτηρ.

τοῦ<θ>· Ἡρακλ<ῆ>ος τέμενος ἦν, τὸ μὲν πρῶτον
Ἀμφιτρύωνος οἶκος· <ῶ>δ' ἐκοιμήθη
τρεῖς νύκτας ὁ Ζεὺς εἰς μί<η>ν ἀριθμήσας.

^a ἀν φαινη Byz. 10. Byz.: -τρέπε τὰ A. ^b del. Kroll.

^c Müller, Arm. 12. καθ. πόλιν A. 13. σου π. A.

14. δεδομηένα A. A verse is lost 'with poems, lyre and lute': Byz., Arm. 15. Kroll. Λοίδορος A: cf. Arm.

Do you too imitate your aneestors, persons of general excellenee ;

Turn your anger to benevolenee, 10
prefer pity to over-hasty punishment.

Desolate not 11
the gods that begat you,

The city of your ancestors raze not : 12
Nor thine own land in ignorance ruin.

Seest thou yon walls ? they are the walls builded
By shepherd Zethus, poet Amphion, 15

The sons of Zeus, whom at a feast erring
The child of Nycteus secretly brought forth.
And these foundations here, and the rich house
Were built by Cadmus, who to wife took once
Harmonia nymph, child of foam-born Cypriſ, 20
By union with ravishér Thracian.

Lay not thine own demesne thus unjudged waste
Nor burn down all the walls of us Thebans.

This is the house of Labdacus : here took
A wife the ill-starred Laius ; here bore 25
Oedipus patricide his poor mother.
Here shrine of Heracles : it was erstwhile
Amphitryon's house : here on a time Zeus slept
Three nights which he did turn to one only.

16. Müll., Arm. ἔτεμεν A. 17. Arm. χοροῖς Byz.,
Arm.: χρόνοις A. 18. Byz., Arm.: δόγμα A. 19. Kroll
ex Byz. προσεπίργωσε: πύργος καὶ A. ὥδε Arm. τὴν ν.
Α. A : corr. Kroll. 21. κλεψοκύτει θρησκειώ A : corr. Müll.
22. ἀκρίτως μὴ A. 24. πλαγίου τε A. ὥδε A.
25. πλαγίου τε A. τίκτει: τί δὲ A, which gives one verse:
suppl. et corr. ex Byz., Arm. 26. -ψ- A. 27. Kroll.
-κλέος A. 28. Arm.: Ἀμφικτύονος A, Byz. ὥδε A.
29. εἰς μίαν ἀθροίσας A: ἀριθμήσας Arm., Byz.

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όρᾶς ἐκείνους τοὺς πεφλεγμένους οἴκους 30
 ἀκμὴν ἔτ' ἐκ<στάζ>οντας οὐρανοῦ μῆν<ι>n;
 ἐκ<εῖ> κεραυνῷ τὴν ποθουμένην βάλλει
 Σεμέλην ποθ' ὁ Ζεύς· <ῶ>δε τοῦ πυρὸς μέσ<σ>ον
 τὸν Εἰραφιώτην ἀπεκύησε <Ληναῖον>.
 <ῶ>δ' ‘Ηρακλῆς μέμηνεν· ἐνθεν οἰστρηθείς 35
 Μεγάραν ἀνεῖλεν τὴν γυναικα τοξεύσας.
 ὁ βωμὸς οὗτός ἐστιν ὃν βλέπεις “Ηρας,
 <ἢ τις> λόφου τέτμηκε βῶλον ἀρχαῖον,

.

ἐνθ' ‘Ηρακλῆς κιθῶνι σάρκα δαρδάπτων 40
 κατηθαλώθη, χερὶ τῆς Φιλοκτήτου
 <δοὺς τόξα βαφθέιθ' αἷματι δρακοντείω>. .
 ταῦτ' ἐστὶ Φοίβου λόγια, Τειρεσίου δῶμα.
 ὁ τρισγέρων <ἐν τοῖσδε> γίνεται μάντις
 ὃν εἰς γυναικα μετετύπωσ<ε> Τριτων<ίς>. 45
 ’Αθάμα<s> μανεὶς ἐνταῦθα παῖδα Λε<i>αρχον
 τόξοις ἀνεῖλεν εἰς νε<β>ρὸν τυπωθέντα.
 ἐνθένδε <δ’> ’Ινῳ <φ>ήλατ’ εἰς βυθοῦ κῦμα
 σὺν τῷ Μελικέρτῃ τῷ νεογνῷ λυσσώδης.
 ἐνθένδε πηρὸς Οἰδίπους ἀπηλάσθη 50
 ταγ<αῖ>s Κρέοντος· οὖ τὸ βάκτρον ’Ισμήνην
 <ἔπεφνε Τυδεύς· ἥς ἐπώνυμος κρήνη>

31. Byz.: -ταξ- Α. -ην Α: μῆνιν Arm., Byz. 32. ἐκεῖ
 Arm.: ἐκ Α. κεραυνῷ Kroll: -νοῦ Α. 33. ὅδε Α. μ. τ. π.
 Α. 34. ἡρα- Α, Byz. Αηναῖον Byz., Arm.: λινεόχην Α.
 35. ὅδε Α. 38. ἢ τις inserui: conf. HPHC et HITIC.
 Α. τ. β. Byz. fere: ὑψηλὰ κέκμηκεν βῶμον ἀρχαῖον Α. A verse
 is missing, e.g. βάθροισιν ὑψηλοῖσι χωρὶς ιδρύσας: cf. Arm.
 40. κιθῶνα Α. δαρδάπτειν Α: corr. Maas. 41. καθηλώθη
 Α: corr. Maas. 42. supplevi e.g. ex Arm. 43. ταῖ-
 ταις τῇ Α: corr. Müller. 44. ἐν οἷς Byz. 45. -α -α
 Α: corr. Müller. 47. Arm.: νεῦροι Α. 48. ἐκεῦνο
 Α: δ' Müll. (Arm.). 49. λινσσότην Α: corr. Müll.

Beholdest over there those burnt houses, 30
 That even now do heaven's wrath ooze out ?
¹ There Semele belovéd did Zeus once
 With levin smite ; and in the fire's own midst
 Th' Eiraphiot Lenaean from thigh brought forth.
 Here was to madness Heracles goaded 35
 And Megara his wife slew with arrow.
 This altar that thou see'st is of Hera,
 Where the hill's aneient sod is by man eut
 With lofty steps apart : Heraeles here,
 In anguish of the shirt his flesh burning, 40
 Was burnt on pyre : unto Philoetetes
 His arrows steeped in dragon's blood leaving.
 See here is Phoebus' pulpit ; three ages
 Teiresias living in this house outlived ;
 Tritonis changed to woman his manhood. 45
 Here Athamas went mad and Leiarehus
 His child did shoot with bow a deer deeming.
 Henee Ino leapt into the sea's depths down
 With Melieertes her young child frenzied.
 Henee Oedipus was driven, at Creon's 50
 Behest, all lame : his staff, his Ismene,²
 <Did Tydeus slay : from whom this spring gat
 name>

¹ *vv. 14 sqq.* may be older. Not once is 'O Alexander'—useful padding in this metre—introduced. The sack is only mentioned in 22 and 23. The diction is not so late, the style high-faluting instead of prosaic, the catalogue straightforward, and the metre excellent. But it is very poor stuff. *A Midsummer-Night's Dream* provides an easy model for translation.

² Schol. Eur. *Phoen.* 53 'Ισμήνη ἦν ἀναιρεῖ Τυδεὺς ἐπὶ κρήνης
 καὶ ἡ κρήνη ἀπ' αὐτῆς 'Ισμήνη ἐκλήθη.'

1. τ. ν. τ. M. 50. ἀπελάσθην Α : corr. Müller. 51. ταγες,
 οῦτω Α. 52. supplevi ex schol. Eur. *Phoen.*

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οὐτός <θ> δ ποταμὸς ἐκ μέσου Κιθαιρῶν<o>s
 ’Ισμηγός ἔστι Βάκχιον φέρων ὕδωρ.
 ἐλάτην ὄρᾶς κλάδοισιν ὑψόσ’ ἀρθεῖσαν; 55
 ἐν τ<ῆ>δε Πενθεὺς[ιν] τοὺς χοροὺς κατοπτεύων
 πρὸς τῆς τεκούσης δυστυχ<ῶ>s διεσπάσθη.
 πηγὴν ὄρᾶς βρύουσαν αἰμόχρουν ὕδωρ,
 ἐξ ἥς βοὸς μύκημα δειρὸν ἡχεῖται;
 τοῦτ’ ἔστιν αἷμα τ<ῆς> σεσυρμένης Δίρκης. 60
 ὄρᾶς ἐκεύητην <ν>στάτην ἀκρώρειαν
 τὴν ἐξέχουσαν τῆς ἀταρπιτοῦ <τ>αύτης;
 ἡ Σφίγξ ἐπ’ αὐτῆς ἔζεθ’ ἡ τεραστ<ε>ία
 πρόσταγμα προστάττουσα δημ<ό>ταις πᾶσιν
 ἦν Οἰδίπους ἀνεῖλε πολλὰ μερμήρας. 65
 αὕτη θεῶν πηγὴ ’στι καὶ ἱερὰ κρήνη,
 ἐξ ἥς ἀγαβλύζουσ<ιν> ἀργυραῖ νύμφαι.
 εἰς <ταῦ>τα λιβάδι’ ”Αρτεμις κατελθοῦσα
 φαιῶρυν<ε> χρῶτας· δὲ δύσαγνος ’Ακταίων
 ἀ μὴ θέμις κατεῖδε λουτρὰ <Λητ>ώας. 70
 <μετ>αλλαγεὶς <δ’ ἐ> ἔλαφοι ἀκλεῶς σῶμα
 κυ<σ>ὶν <ῶ>μοδ[ι]αίτοις διὰ τὸ λουτρὸν ἡγρεύθη.
 <όρ>ᾶς ἦν ”Αρης ἐπολέμησε τὰς Θήβας,
 ἐνθὰ Πολυιεύκης ἴρξει ’Αργείου λ<ηοῦ>, 74
 στράπτων λοχαγὸς <έπτὰ> θ<ο>υρίων λόγχη<s>;
 ἐνταῦθα Κα[μ]πανεὺς παρὰ τὸ χεῖλος ἐφλέχθη.
 τὰς μὲν πύλας καλοῦσι <ταύ>τας ’Ηλέκτρας.

53. οὐτω ἀπότομος Λ: ποταμ. Kroll. εἰς μέσον and -νως
 Λ: corr. Müll. 54. -εον φέρον corr. id. 55. εἰς ὕψος
 ἀρ. κλ. Α. 56. τιδε Λ. 57. τὴ -ση and -χοις Α: corr.
 Müll. 58. τὴν Ἀγήνυορος Λ: πηγὴν ὄρᾶς Müll. (Arm., Byz.)
 ἔμοχθον Λ: αἴματόν Arm.: αἷμα χρυσοῦ κτλ. Byz.: ita Kroll.
 60. τι Α. 61. Müll.: ν om. A. 62. σατάρπη· τοῦ
 Α: corr. Müller, Arm. αὐτῆς Α: ταύτης Sitzler.
 63. εἰσφῆξ Α: corr. Müll., Arm. 64. -ώταις Α.

And eke Ismenus from mid Cithaeron
In his stream bearing Bacchian water.
Dost see that fir with branches aloft borne ? 55
Thence Pentheus Dionysus' rites witnessed
Whom did his mother tear apart sadly.
Dost see the fount whose waters are bloody
And echo up a dreadful bull's bellow ?
This is the blood of Dirce, by bull dragg'd. 60
Dost see that ridge upon the horizon
That juts from out the path of man trodden ?
Upon it sat the Sphinx, that great marvel,
And bade the townsfolk all do her bidding,
Till she was slain by Oedipus crafty. 65
This is the Gods' Well and the spring sacred
From which do silver nymphs gush out water.
Unto these pools did Artemis climb down
To wash her body ; impious Actaeon
Saw the Letoan's bath that none may see. 70
His form uncouthly to a stag's ehangéd,
Slain by his ravening hounds he paid dearly.¹
See'st thou, when Ares fought 'gainst Thebes' city,
Where Polyniees led the host Argive,
Gleaming of seven spear hosts commander ? 75
There Capaneus was burnt at wall's eoping,
Where are the gates men call the Electrae.

¹ ὅιὰ τὸ λουτρὸν can hardly be correct. A phrase like δι' ἀσέβειαν, 'for his impiety,' is needed. I translate λυτρόν.

65. μερμῆρας A : corr. Müll., Arm. 66. π. θ. ἐστί A : corr. Müll. 67. -σα A. 69. Byz. : -αι A. 70. Arm. : διστ. A. 71. ins. Kroll : -αγῆς A. 72. κυριν A : corr. Müll. ὄμοδι- A : corr. Sitzler ex Arm. 73. ἐν πᾶσιν A : παῖδες Arm. 74. λεῶς A (Byz.). 75. Byz. : ἐνθα A. -ην A. 77. Kroll. δε ὑλοκορας A : corr. Müll., Kroll.

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πύλαις δὲ ταύταις Προίτισιν <τὸν> ἄρρηκτ<ον>
 'Αμφιάραον χαί<ν>ουσα δέχ<ννται> γαῖα.
 'Ωγωγίαις πύλ<αι>σιν ἐν τρίταις κλήθρ<ω> 80
 <Ιπ>πομέδοντα <παῖς> Μεγα[νευ]σθέν<ους>
 κτείνει.

ἔπεσε <δὲ> Νηίσταισι παρὰ πύλαις <ταύταις>
 Παρθενοπαῖος· δ' δ' 'Ομολωίσιν γαί<ων>
 πύλαισις<i> <Τυδεὺς> μυρί<οι>σιν ἐ<β>λήθη. 84
 <φεύγει δ' "Αδραστος· ἔβδόμαι πύλαι δ' αὗται>.

θάν<ο>ντα [ἐ]θάψ<αι> τὸν λ<οχ>αγὸν 'Αργείωι
 [ἡ] διώ<ρι>σ'[α] ἀγνὰ <πα>ῖς ἔτ' εῦσα[ι] Καδ-
 με<i>α[ν],

αὗται Λυ<αι>ον τοῦ φιλευίου Θῆβαι 90
 αὐ<λ>αὶ πέφυκαν ἀς ἐπ<έκτ>ισ' Αἰσώπω,
 < > Βακχίους < > 91a

ἀς <νῦν> κελεύεις ἐκ βάθρων ἀναιρεῖσθαι.
 ὁρᾶς σὺ σηκὸν 'Ηρακλέους πυρὸ<s> μεστόν>;
 τοῦ σοῦ γεν[ε]άρχου καὶ πατρὸς φιλ<ανθρώ>που
 τεμένη σεαυτὸ<n> ἀγνοῶν θέλεις φλέξαι. 95
 τί τοὺς γον<ῆ>ας τοὺς τεκόντας ὑβρίζεις,
 'Ηρακλέους γένος <τε> καὶ κλυτοῦ Βάκχου;
 'Ισμηνίας μὲν ἵκέτευσε τοσ<σ>αῦτα
 πεσὼν παρὰ ποσὶ βασιλέως 'Αλεξάνδρου.

- | | | |
|---|--------------------------------|-----------------|
| 78. προστεθείσαις ἡμῖν : corr. Müller, Kroll. | -τεις A : | |
| corr. Müll. | 79. Arm. : χαιρ- A. | Kroll: δεχόοιτε |
| A. | -ρε A. | |
| 80. -εσιν A. | 81. παῖς Arm. : τὸν A. | |
| ειτ' A : ἀναιρεῖ Arm. | 82. ἔπεσε Arm. : εἰπεν τὲ A. | δὲ |
| suppl. Sitzler. | Νηίσταισι Arm. : κεδίστεσιν A. | 83. Arm. : |
| ὅτε ἦν μόλην A. | γαιῆς A : cf. θαρρῶν Arm. | 84. Arm. |
| -εσιν A, ἐκλ. A, Arm. | 85. supplevi e Byz., Arm. | 86. |
| e.g. ἐνταῦθα πύλεως 'Αντιγονὴ παρὰ γνώμην. | | 87. -ψε A. |

- At these the Proetid gates the unshatter'd 78
 Amphiaraus was by earth swallow'd.
 At third Ogygian gates with the gate-bar¹ 80
 Hippomedon Megasthenes' son felled.
 Fourth at the Neistean gates perish'd
 Parthenopaeus ; at th' Homolóid
 Slain Tydeus was, struck down by darts countless.
 Adrastus fled : these are the gates seventh. 85
 <Here notwithstanding the townsfolk's bidding,>
 Antigone, unwedded maid Theban,
 The leader of the Argive host buried,
 <And with her love in living tomb perished>.
 These Thebes upon Asopus are founded 90
 Courts of Lyaeus that doth love 'Evoe,'
 <That> Bacchic <revelry once supported> 91a
 Which now to be uprooted thou biddest.
 Dost see the shrine of Heracles song-famed ?
 Homes of thine ancestor and sire, lover
 Of all mankind, would'st burn ? Thyself know'st
 not ? 95
 Why dost insult thy parents, thy fathers,
 Scion of Heracles and famed Bacchus ?
 Ismenias did supplicate thuswise
 Falling at feet of King Alexander.

¹ I translate κλύθρῳ and what the Armenian version suggests, παῖς Μεγασθέροις for slayer of Hippomedon. But I find no warrant for either guess.

-έντα and λαυ- Α : corr. Müll. 88. λιστετενσαι Α. From
 this verse to end of speech we have only A. 89. see
 translation. 90. Λυεον τοῦ φιλέα νιὸς ὡς οὐ Α : corr. Kroll.
 91. αὐται Α. ἐσωπω Α : corr. Müll. 92. σὺ Α :
 corr. Kroll. 93. πυρούμενον Α. 94. σ ευγενεαρχου Α.
 Φλίππου absurde A. 95. σεαυτοῦ τεμ. A. 96. -εας Α.
 97. Ἡρ. γεν. A : corr. Müll. 98. -τος αὐτὸς μὲν ἰκετεύσας
 'Ισμ. ἔπεσεν π. π. 'Α. β.

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ὅ δὲ Μακεδῶν πρὸς αὐτὸν ὅμμα <τρηχ>ύνας 100
καὶ τοὺς ὁδόντας τοῖς ὁδοῦσι συντρίζων
ὁργὴν ἀναπ<ν>έων τοῖον εἶπε τὸν μῆθον·
ὦ παγκάκιστ<ον> ἐκλόχευμα Καδμείων,
ὦ παγκάκιστον ζῶον, <ὦ> θεοῖς μῖσος,
ὦ δῆμι<ο>ν βλάστημα βαρβάρου ρίζης, 105
ὦ τῆς ἐπ' Ἰσμήνῃ σ<ὺ> λείψανον λύπης,
<.>,
σοφιστικούς μοι καὶ πεπλασμένους μύθους
εἰπὼν ὑπέλαβες ὅτι πλανᾶς Ἀλέξανδρον;
<ἢν> γὰρ προ[σ]πᾶσαν τὴν πόλιν καθαιρήσω, 110
καὶ πυρὶ τεφρώσω < >,
καὶ πάντας ὑμᾶς μετὰ πάτρας κατασκάψω,
<πῶς> τῶν <γενεαρχῶν ἔξεκοψα τὴν ρίζαν>;
εὶ γὰρ σὺ πᾶσαν τὴν σπορὰν <ἐ>γίνωσκε[ι]ς
[καὶ] πόθεν <π>έφυ<κ>a, καὶ τίνες λοχεύσαντες,
οὐκ ἦν σε Θηβαίοισ<i> ταῦτα κηρύ<σσ>ειν; 116
ὅτι ἐστὶν ἡμῖν συγγενῆς Ἀλέξανδρος,
μὴ πρὸς πολίτην [α]πο<λέμιοι> καταστῶμεν.
<θ>ῶμεν στρατηγ<ὸ>n· σύμμαχοι γενηθῶμεν·
ἡμεῖς πολίται, συγγενεῖς Ἀλεξάνδρου. 120
δόξ’ ἐστὶν ἡμῖν τῆς γεραι[ο]τάτης ρίζης,
<ἢ>n οἱ Μακεδόνες ἐπιπλακῶσι Θηβαίοις.
ὅτ<ε> δ’ εἰς ἄμυναν οὐδὲν †άτονησατε†
καὶ τὸ θράσος ὑμῶν τῆς μάχης κατησχύνθη,
τότε <δὴ> μεταβολὴ καὶ δέησις ἀγνώμων, 125

100. Kroll?: δ. π. αὐ. Α. μηκύνας Α. 102. Byz.:
~~-πτεων~~ Λ. 103. Arm., Byz.: -τε Α. 104. καὶ Α.:
 (or ἀνθρωπε καὶ θ. Arm.: τῶν κακίστων Byz.). 105. -ων
 204

The latter gave at him a glance savage,	100
And gnashing upper teeth upon lower	
Spake out as follows his irate answer :	
Most evilly begotten of Thebans !	
Most evil beast ! Of heaven's hate object !	
Of root barbarian a growth common !	105
Last relic of the woe of Ismène !	
<O dotard of blind mind and of blind eyes> !	107
With barrister-like cunning of false tales	
Didst thou expect to cheat Alexander ?	110
Suppose that I destroy the whole city	
And burn to ashes <all the walls Theban>	
And raze you all to earth with your township,	
How do I then root out my forefathers ?	
If thou hadst known of my descent truly	
Whenee I was born and who they were gat me,	115
Should'st not have told the Thebans as follows ?—	
' Since Alexander is our own kinsman,	
Let us not go to war 'gainst our fellow :	
Let 's make him general, be his allies :	
Kin are we, fellow-citizens are we.	120
To us the honour of the branch eldest	
If Macedonians join with us Thebans.'	
Now when you 've shown no spirit in eombat,	
And all your boast of battle disgraeed lies,	
Now you revert to prayers and pleas idle,	125

A. 106. -νησι A. 107. Arm.: see transl.
 110. ἐν A : recte Arm. (Byz.). 111. om. A, Arm., Byz.:
e.g. πάντα Θηβαίων τειχη. 113. τὴν A, Byz. cett. Byz.:
 γονέων A. 114. σύ μου γ. τ. σ. π. A. 115. -σα A.
 ? κάκ τίνων -ων. 116. -πτ- A. 118. παραταχθῶμεν Byz.:
 λ
 πο for ἀπο. 119. δῶμεν -ιαν A. 122. ἐὰν A. 123.
 Arm.: ὅτι A. ηύτονήσατε Raabe ex Arm.: *l.* -άντων τὸ
 θάρσ. 125. Müller.

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«οῖ, μὴ δυνάμενοι νο>ῦν ἔχοντ<ες αἵρεσθαι 126
δόξη> δύνασθε πρὸς μάχην Ἀλεξάνδρ<ου>. 126a
ἀλλ’ οὐδὲ Θηβαίοι[ει]σιν οὐδέ σ<οι> πρ<ῆξι>,
κάκιστα <έφ> ὑμᾶς τοῦ τέλους <ἐπ>ελθόντος
Θήβας <μὲν> αὐτ<ὰ>s <αὐτόθεν> καταφλέξω.
[καὶ] ’Ισμηνίαν <δ>ὲ τὸν κράτιστον αὐλητήν 130
τ<ῶ>n ἡμιφλέκτ<ω>n δωμάτων ἐφεστῶτα
οὕτω [σε] κελεύω δίδυμ<o>n ὄργάνων ἥχος
βοιωτιά<ζει>n <τήν θ> ἄλωσιν αὐλῆσαι.
<οὕτω>[s εἰπὼν ἐ]> κέλευσε τοῖς στράτοις κατα-
σκάπτειν

ἐπτάπυλα τείχη καὶ πόλισμα Θηβαίων. 135
πάλιν <Κιθ>αιρὼν ἐπεχόρευε Θηβαίοις.
'Ισμην[i]ος αὐτὸς αἴμοφυρτος <ἔρ>ρευσ<ε·
βέβλητο τείχη καὶ πόλισμα Θηβαίων.
καὶ πᾶσα γαῖα ταῖς σφαγαῖς κοπωθεῖσα, 139
κατα<ρ>ριφέντων δωμάτων πολυκ<λ>αύστων,
βαρὺ σ<τ>ένουσ<a τ',> ἀπ' ἐ<δαφ>ῶν ἐμυκάτο.
'Ισμηνίας δὲ δίδυμον ὄργάνων ἥχος
ἥν ἀρμοσάμενος, τ<ῶ>n <ἐ>ρειπί<ω>n ἐστώς
<ῆ>περ ἐκέλευσεν ὁ Μακεδὼν Ἀλέξανδρος.
ἐπεὶ δὲ τείχη πάντ' ἐπιπτ<ε> Καδμείων 145
καὶ μέλαθρα <τὰ> Λύκου καὶ τὸ <Λα>βδάκου
δῶμα,

εἰς εὔσέβειαν τῆς πάροιθε παιδείας
τὴν Πινδάρου <τήρησεν οἱ>k<i>αν <μούνην>,

- 126, 126 a. iniuria desperat Kroll: ita Arm., nisi quod
σωφρονοῦντες et ἡβούλεσθε τὴν δόξαν vertit Raabe: μὴ δινα-
μένη συνεχόντων ἀναιρῆσαι ὅτι οὐ δύνασθε πρ. μ. Ἀλεξάνδρῳ
A. 127. Arm.: σὺ A. πρωτο Λ: συμφέρει
Arm. 128. Byz.: sive ὑμῖν κάκ. αὐθέντος Α: ἐλθ.
Byz.: ἐπιφανέντος Arm. 129. δὲ Λ: μὲν Byz., Arm.: ὃς
A. Kroll e Byz. (ἐκ ῥιζῶν): Arm. ἐν ταύτῃ τῇ ὥρᾳ.

Who, since before you could not choose rightly, 126
 Imagined you could fight Alexander. 126a
 But neither do the Thebans, nor dost thou
 Avail : and now the evil end eometh,
 When I will burn the town of Thebes wholesale.
 And bid Ismenias, ‘ best flute-player,’ 130
 Standing upon the half-consumed houses,
 The double harmony of pipes <pouring>
 Boeotian-wise¹ to play the town’s sacking.
 Thus did he bid his hosts to earth raze down
 The seven-gated walls and fort Theban. 135
 Onee more Cithaeron raved and Ismenus
 With stream of blood did rush on Thebes’ eity.
 Fallen the walls and fort of the Thebans.
 And all the earth was by the spade harassed,
 As were east down the houses much wept for, 140
 And bellowed from its very foundations.
 Ismenias stood there on the ruins,
 The harmony of his twin pipes fitting.
 Where he was bidden by Alexander.
 But as fell all the walls of the Thebans, 145
 And Lyeus’ halls and Labdacus’ mansion,
 In pious mem’ry of his young training
 The house of Pindar did he spare only,

¹ The Boeotian *ρόμος* here alluded to was symbolical of an unhappy ending.

- | | | |
|--|----------------------------------|-------------------|
| 130. σε A. | Arm., Byz. : κάκιστον A. | 131. Arm. : |
| τὴν -ιν A. | 132. Byz. : -ων A, Arm. | 133. δύο τι ἀναλ. |
| A : recte Arm., Byz. : sive Βοιώτιον χεῖν. | | 134. Byz. : |
| αὐτὸν A. | 136. Arm., Byz. : ἐκεῖ χαίρων A. | 137. Byz. : |
| Ισμηνίας Arm., -νιος A. | μένσας A. | 140. cf. Arm. |
| 141. Arm. : γένους A. | ἀπελθών A. | 142. τῆς μηνίας |
| Α : corr. Müll. | 143. τὸν ἡρίπτιον corr. Müll. | 144. ὅπερ A : |
| ώς Arm. | 145. -ον corr. Müll. | 146. Λαβ. Arm. |
| 148. codd. dett. i. 27 (Arm. ἐπηρεν). | codd. dett. ibid. | |
| μόρην : Α κατανα τύμβον, Arm. πύργον : | fort. οἰκιας πύργον | |

FRAGMENTA CHOLIAMBICA

ἐν<θ’> ἥλθε πᾶς ὡν καὶ μετέσχε ταῖς Μούσαις
 πρὸς τὸν λυρ^ωδὸν τὸν γέροντα φοιτήσας. 150
 πολλοὺς μὲν ἄνδρας περὶ πάτραν κατασφάξας
 ὀλίγους κατέλιπε παντελῶς ἔτι ζῶντας,
 καὶ τοῦνο^μ αὐτῶν τοῦ γένους ἀπῆλειφεν.
 Θήβας γὰρ εἰπε μή^{τιν} ἔτι <^κ>αλεῖν Θήβας
 ἀλλ’ ἄπολιν αὐτῶν τὴν πόλιν γεν[ν]ηθῆναι, 155
 ως <οὐ>ιομ^ηναι τὸν τοιοῦτον ἄνθρωπον.

(ii. 14. 5.)

ἔξω^{θεν} ἐπὶ λόφου (γὰρ) ἦν ὁ Δαρεῖος
 (τάφρους) ὄρύσσων καὶ φάλαγγα[s] συντάσσων
 [ώς] δέ<ει> [τῶν] Μακεδόνων <οὐ μεροῦσαν>
 ὑσμίνην.
 ὁ δὲ <τότ’> ἀθρήσας τὸ πολὺ θαῦμα Δαρείου 160
 παρ’ ὀλίγον αὐτὸν προσεκύνησεν ως Μίθραν
 θεὸν νομίζων οὐραγοῦ κατελθόντα
 τοῖς βαρβάροις πέπλοισιν ἐγκοσμηθέντα.
 ἦν γὰρ <καθάριον> τῶν τύπων τὸ προσχῆμα.
 <ἀνὴρ μεσῆλιξ>· <καὶ> λίθοι πολύτιμοι 165

149. ἐνθ’: ἐν φ. Α. πᾶς ὡν Arm.: πεσὼν Α. 150. -οδὸν
 Α. 153. Arm.: τοῦ νοῦ Α. 154. μηκέτι λαλεῖν Α :
 recte Arm. καλεῖν. 156. ως ἐννομον εἶναι Α : ἀνομον Arm.
 Fuit δο ἀν ὄνομάνην vel εἴ τις . . . -ῆναι. 157. Byz.: order
 varies in A, B, C: γὰρ C. 158. Byz.: τάφους cod.
 Barocc. 20: στράτους cett. ὑποτάσσων A. 159.
 ως δέ ὁ Α. συνεισμηνιοδῷ (i.e. φόβῳ) Α: recto propius
 Byz.: καὶ φόβῳ συστελλόμενος πολλῷ τῶν Μ. 160. Arm.
 161. θέον Μίθραν Α: Μιθρ. om. cett. Hie demum usque ad
 σῶμα Δαρείου choliambos agnovit Kroll. 163. στολαῖς

Where as a boy he went to learn musie—
 His master the old lyrical poet.¹ 150
 Many he slew around their own city,
 And very few indeed he left living,
 The very name of all their race rubbed out.
 He bade that Thebes should be on no man's lips,
 And that their city should be no city, 155
 When anyone should speak of such fellows.

(Here the traces of choliambi cease for the time till ii. 13, when Alexander is in Persia. But, as the last verse shows, the story of the refounding of Thebes, and much else, was in this metre once.)

(ii. 13-14. 5 *Alexander sees a vision of Ammon in guise of Hermes with wand and cloak (and staff) and Macedonian felt hat and is told to proceed in this disguise as his own herald. He crosses the frozen Strangas and tells the outposts of his errand. They take him to Darius.*)

Apart upon a hill sat Darius 157
 Deep ditches digging, and his hosts training
 That feared the Macedonian combat.
 When he saw Darius, that wonder, 160
 He very nearly worshipped him ; Mithras
 He thought to see from heaven descended,
 Adorned with barbarian raiment ;
 For holy was the monarch's appearance.
 He was of middle age. With stones preeious 165

¹ Comment is perhaps superfluous.

cett. 164. Arm. : κατ' αὐτόν Α. 165. Byz. : A and Arm. paraphrase : ad fin. ἐκ λιθων πολυτίμων dett.

FRAGMENTA CHOLIAMBICA

διαδήματος [τὸ] κάρηγον ἔσκεπτον σφιγχθέν[τος].
πέπλω δ' ἔχρῆτο <όποιον> ἄλλον οὐκ εἶδεν.
Βαβυλωνί^ς ων (ῦφασμα) χρυσί^ς ων νῆμα
σειραὶ δὲ χρυσ[ει]αῖ καὶ πέδιλα [χρυσέων]
φοινικ^ς ἄ>, 169

<σκέποντα> δέ <ιρ>ὴν καὶ δυοῖν ποδοῖν κνήμα^[ι].

(χρύσεα δὲ λυχνίδια ἐπάνωθεν αὐτοῦ ἥπτοντο·
ἔτερα δὲ περὶ τοῖς πόσιν αὐτοῦ καὶ κύκλῳ περι-
έστραπτον λυχνία.)

λοχαγέται <δὲ> μυρίοιςι κηρύκων 171
(σκήπτροισιν) ἔκατέρωθεν μυρίων φωτῶν
κυκληδὸν ἐστέψαντο σῶμα Δαρείου.

σοὶ μηνύώ γάρ, (ώς) παρὼν Ἀλέξανδρος, 174
βασιλεὺς βραδύνων εἰς μάχην <κατέρχεσθαι> 175
ἥδη πρόδηλός ἐστὶν ἀσθενῆ ψυχήν
<κεκτημένος καὶ δειλός>· ὥστε μὴ μέλλε,
<πότε δὲ συνάπτεις τὸν πόλεμον>, (ἀνάγ-
γειλον). 178

οὐ μὴ [με] ταράξης <. . .> ἀλλ᾽ ἐπεὶ δεῖπνον
[τὸ] συνηθὲς [τοῖς] ἀγγέλοισις<i> δεῖ τελειοῦ-
σθαι, 180

καὶ γὰρ αὐτὸς Ἀλέξανδρος (δεῖπνον ἐποίησε τοῖς
ἐμοῖς γραμματοφόροις, συνδείπνησόν μοι. καὶ)
χειρὸς (κρατήσας) δεξιᾶς ('Αλέξανδρον) 181

166. A δ. σ. τὸ κ. ἔσκεπτον: φορῶν cett. 167. A οἰλον οὖν οὐκ εἶδον ἄ. 168. A -ιον (bis) et εἴφασιν. 169. -κων A: codd. dett. give the colours *vice versa*. 170. σκήπτρον A. 171. ἄλλοι λ. A. 172. ἔθνεα ταῖς A: σκήπτρα (and στίφη) cett. 174. ἐγώ σοι μηνύω omnes: ως om. A. 175.

A diadem his head around girded.
 A robe he wore,—the other had ne'er seen
 Its like, of Babylonian gold lace :
 Necklets of gold he wore and shoes crimson
 Cov'ring his neck and calves of his two legs. 170

Golden lamps were alight above him, and larger
 lamps shone at his feet and around him.

While generals with countless heraldic 171
 Sceptres arrayed on this and on that side
 Circled around the form of Dareius.

(*Alexander is brought to Darius and delivers his message :—*)

I tell thee, as I were¹ Alexander, 174
 A king who is sloth to enter the combat, 175
 At once is shown to have a weak spirit
 And cowardliness of heart. Without halting
 Announce to me when combat may open. 178

(*Darius, after commenting on A.'s boldness, says :—*)

Thou shalt not trouble me. But, since dinner 179
 Must be prepared as usual for heralds, 180

for so did Alexander himself give dinner to my envoys,
 dine with me. So

He took the right hand of Alexander 181

¹ ὥσπερ ὡν.

ὁφείλεις εἰδέναι βασιλεῦ Δαρεῖον ὅτι βρ. ε. μ. β. πρ. ἐ. τῷ ἀντιδίκῳ :
 τῷ ἀντιδ. ομ. Byz. recte. 176. ἀσθενῆ ἔχων τὴν Α. 177. κεκτημένος Byz. : καὶ ἀνανδρον Arm.: δειλ- and μαλθακ-
 Byz. 178. init. Byz. (exc. δέ): codd. dett. ἀλλὰ ἀνάγ-
 γειλόν μοι πότε βούλη σύναψαι . . . 180. τὸ σ. δ. τοῖς ἄγ. Α. :
 sim. Byz. 181. τῆς δ. χ. Α.

FRAGMENTA CHOLIAMBICA

[εἰσ] ἥνεγκεν αὐτὸν <τῶν ἀνακτόρων εἴσω>
ό δ'[ε 'Αλέξανδρος] (ἀγαθὸν) ἔσχ' ἐν καρδίᾳ τὸ
σημεῖον

ἥδη κρατήσειν > τῶν τυραννικῶν <έδρῶν>. 186
ό δὲ <οὖν> ἐι σελθὼν εἰς τὰ μέλαθρα Δαρείου
καὶ ἐπὶ τὸ [ν] δεῖπνον εὐθέως ἐκηρύχθη.
πρῶτος δ' ἄνω κλιντῆρος ἦν ὁ Δαρεῖο<s>,

δεύτερος δὲ ἀδελφὸς ἦν Ὁξυάθρης <ό> Δαρείου,
τρίτος δὲ <Δίοχος> σατράπης Ὁξυδράκ<ων>, 188

εἶτα πάλιν <'Α>δου<λ>ίτης^a ὁ ἐπὶ Σούσης,^b καὶ
Φραόρτης^c <.. .>

μετ' αὐτὸν <ἐκλίθη δὲ> Μιθριδάτης ἕκτος 189
καὶ Τιριδάτης τοξοτῶν <ὅς ἦν> πρῶτος, 190

ἔπι τε Κανδαύλης ὁ νυκτίχρωος ἡ Μένωπος^d εἶτ'
ἀνέκειτο Λιθιόπων ἄναξ,

καὶ Πολυάρης ἔγγιστος^e ἡγέμων 191
μέγας,^f Ὁρυράτης, Διόσιος, Καρδερωκέτης, Σουλ-
βάτης, Ἀλκίδης,

τοῖσ<i>ι</i> δ' ἀντίκρυς 192
ἀνέκειτο μο<ῦ>νος αὐτὸς ἐπὶ μᾶς κλίνης
ὁ πάντ' ἄριστος ὁ Μακεδών <'Αλέξανδρος>. 194

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182. Byz. (except for ἔσω): ἐνδον τῷ βασιλείων A. 183.
better <ἐν ἦν δὲ> (καλὸν). 184. -ήσης A. τόπων Byz.: δε-
σποτῶν absurde Arm.: τὸν τύραννον νικῶν A. 185. οὖν inserui.
186. e.g. πρὸς (πρῶτος codd. dett.). 187. Arm., Byz.: -ου

And led him by it into his palace ;		
The other treasured up the fair omen,		
That he would take the tyrant's throne right soon.		
So to Darius' halls did he enter	185	
And even unto dinner was summoned.		
Now first on couch aloft lay Darius,	187	
second came Oxyathres brother of Darius,		
Third Diochus the Oxydrak's satrap,	188	
then next Adoulites warden of Susa, and Phraortes < . . >,		
And Mithridates next to him lay sixth	189	
And Tiridates chief of the archers,	190	
and Menops' son the dusky Candaules, then the king of the Ethiopians <. . . >,		
And Polyares nearest great general,	191	
Ornirates, Diosius, Carderocetes, Sultates, Alcides.		
	over	192
Against them lay alone on one divan		
Hero of Macedon Alexander.	194	
<i>(The Persians marvelled at his small size, not knowing that a drop of heavenly soul resides in a small vessel. Now the cupbearers plied the cup freely.)</i>		
A.	188. Byz. : δὲ ὦχος A.	Kroll : -ησαν A.
^a δαιρίτης A : -λιτῆς Byz. : Ἀνδ- Arm.	^b Arm. : ἐκ πισσ- A.	
^c Here and elsewhere the forms differ in our three authorities between whom I choose : all miss the description of Ph.		
189. συνανεκλ. post ἔκτος A.	190. τόξων τῶν A.	^d Per- haps ὁ νυκτίχρως παῖς Μέροπος ὁ Κανδαύλης.
γιστα A.	193. αὐ. μ. ἀν. A.	191. ἔγ- ^e e.g. δεινός.
'Αλ. Byz.		194.

μεσάσαντος δὲ τοῦ πότου ἐπινοεῖ τι ὁ Ἀλέξανδρος·
(ὅσους σκύφους <γὰρ> ἔλαβ') ἔσωθεν ἔκρυπται·

195

οἱ δὲ [πινεγχύται] βλέποντες ἐνεφάνιζον Δαρείῳ.
ὁ δὲ Δαρεῖος ἐκ τοῦ κλιντῆρος ἀναστὰς εἶπεν· ὡς
γειτταῖε

πρὸς τί ταῦτ' ἐγκολπίζῃ; 197

(νοήσας δὲ ὁ Ἀλέξανδρος ἀπὸ τοῦ σχήματος τῆς
ψυχῆς <τὴν μωρίαν>^a εἶπε· μέγιστε βασιλεῦ,

οὕτω <γὰρ> ὁ ἐμὸς δεσπότης Ἀλέξανδρος 198
όταν δεῖπνον ποιῇ τοῖς ταξιάρχαις καὶ ὑπερ-
ασπισταῖς)

τὰ κύπελλα <ἐν οἷσιν ἀν πίωσι> δωρεῖται 199
<αὐτοῖσιν>. (ὑπενόουν δὲ καὶ σε τοιοῦτον, 200
καὶ) ὡς παρὰ τῷ ἐμῷ βασιλεῖ ἐνεκολπισάμην . . .

πρὸς ταῦτα [...] ὄρῶντες <τῶν λόγων Ἀλεξ-
άνδρου> 201

(τὴν πιθανότητα) <πάντες ἦσαν ἐκθαμβοι>·
πλαστὸς γὰρ ἀεὶ μῦθος <ἢ>ν (ἢ) χῃ πίστιν
(εἰς ἕκστασιν) πεποίηκε τοὺς ἀκούοντας.
[...] σιγῆς γενομένης <οὖν τις> ἀνεπόλησ[εν]
αὐτόν 205
ὄνομα τι] (Πασάργης), [...] ἡγεμὼν γῆς Περ-
σίδος.

195. ἔκρυψε Α. ^a Arm. 199. ενσιπήνοις Λ (i.e. ἐν <οἷ>σι πίνοισι). 200. Arm., Byz. 201. [οἱ Ηερσαι ἀφ] delen-
dum. fin. Byz., Arm. 202. πιθανότητι (misplaced) codd. dett.: τῇ π. Arm., Byz. Byz. (ἄπ.). 203. ἔαν codd. σχῆ Α. 204. Better ἔξιστάναι πεφίκε. 205. []: πολλῆς

And when the drinking was well started Alexander devised a ruse.

As the cups came to him, in his bosom 195
He bid them : whieh was shown to Darius. 196

Darius leaping up from his coueh said, ‘ Good sir,

Why put these in your bosom ? 197

Alexander, diagnosing from his appearance the folly of his soul, said, ‘ O most mighty King,

My master even so, Alexander.¹ 198

if he gives a feast to his own spearmen and colonels

Gives them the cups whereof they have drunken² ;
And I supposed you had the same eustom, 200

and put them in my bosom as I would at my king’s table. (*But if you have not this custom, take them back.*)

Wherefore they when they saw the persuasion 201
Of Alexander’s words were astonished.

For ever lying tale if it wins faith
Drives to bewilderment all its hearers.

Silence ensuing, one, the embassy’s 205
Chief leader, called Pasarges, remarked him.

¹ Om. Ἀλέξ. et lege ὁτ. δ. τ. τ. καὶ ὑ. ποιῆ.

² Professor Kroll adds to our difficulties by reading ἐκείνοις for ἐρσιπήνοις. What A copied badly was ἐν οἷσι πίνονται and the original perhaps κύπελλ’ ἐν οἷσιν ἀν πίωσι. See also crit. n.

οἵνις codd.: ἡς Λ. 206. Λ: ὄνδματι ἀσάργης: παράγης C.
[]: ὃς ἦν γενόμενος. Notandum Ηερσίδος. ? τῆς πρεσβείας.

FRAGMENTA CHOLIAMBICA

ἥδει γὰρ αὐτὸν κατὰ πρόσωπον, εἰς Πέλλην
ἥνικα τὸ πρῶτον ἥλθε[ν ὑπὸ] Δαρεί^ω πεμφθείς
Μακεδονίας ^γῆς (τοὺς) φόρους ἀπαιτήσαι.
(ἔστη δ' ἐπιστὰς ἀντίκρυς Ἀλεξάνδρου). 210

καὶ πρὸς ἑαυτὸν ἔλεγεν,

οὐκ ἔστιν οὗτος δὸν λέγουσ' [ιν] 'Αλέξανδρον; 211
ἔστιν <γε>· δεῖ με τοὺς τύπους ἐπιγράψαι. 212

καὶ κατανοήσας ἐκ δευτέρου εἶπεν· αὐτός ἐστιν
ἀσφαλῶς·

ἡ φωνὴ γὰρ αὐτὸν ἥλεγξε
 «εὶ καὶ πλανᾶ τύπος με». 214

(πολλοὶ γὰρ ἄνθρωποι τῇ φωνῇ γινώσκονται κανέναν σκότει διάγωσιν). . . παραγακλιθεὶς δὲ τῷ Δαρείῳ εἶπε· [μέγιστε]

(βασιλεῦ τε καὶ δυνάστη Περσικῆς χώρας)
οὗτός γ' ὁ πρεσβεὺς αὐτὸς ἐστιν [iv] Ἀλέξανδρος
(ὅ παλαιὶ Φιλίππου γειόμενος ἀριστεύων) 217

ό δὲ Ἀλέξανδρος ὑπὸ τοῦ θεοῦ βοηθούμενος

ῳξυνε ([τὸν] πῶλον τὴν ὁδὸν διευθύνων). 218
 τὸν γὰρ βαθεῖα (καὶ σκότος κατ' Οὐλυμπον).
 <πλεῖστοι δ' ἐφ' ἵππων βάρβαροι διώκοντες> 220
 <ἰσχυσαν οὐδὲν καταλαβεῖν> <'Αλέξανδρον>.
 (ό μὲν γὰρ εἶχε τὴν ὁδευτικὴν) πεύκην

207-8. order ἡρίκα . . . ἥλθεν εἰς Πελλην τῆς Μ. ὑπὸ Δαρείου π. 209. Better ἀπαιτήσων. 210. so codd. Barocc. 20 (ἐπιστὰς ἔστη). 212. ἀσφαλῶς ἔστι Α. 213. ἔστιν γάρ? 214. ita fere Byz.: sim. codd. dett. 215. πάσης 316

For by his face he knew him, since erstwhile
 He came to Pella town, for Darius
 Demanding Macedonian tribute.
 He took his stand facing Alexander 210

and said to himself

Is not this he they call Alexander ? 211
 'Tis he. I ought to recognize full well. 212

And observing again he said : Certainly it is he ;

His voice so betrays him, 213
 Even if his shape trick me. 214

For many people even in the dark are recognized
 by their voice. (*Pasarges then concluding certainly
 that he was Alexander himself*) lay down beside Darius
 and said,

The envoy, King and Lord of all Persia, 215
 Is none but Philip's son Alexander
 Who among Philip's sons (?) showed most manhood

(*Alexander seeing he is recognized escapes with the
 cups and a torch which he snatches from a sentry.*)

And with God's aid 217
 He spurred his colt and held on a straight course.
 The night was deep, and dark was Olympus.
 And many following him on horseback 220
 Entirely failed to catch Alexander.
 For he held out, unto himself shining,

B: Ηερσ. Byz. 217. γεγονώς B (num τῶν γόνων !?)
 Μοx τοῦ θεοῦ βοηθοῦντος. 218. δι. τὴν ὁ. αὐτῷ B; cf. Byz.
 219. ἦν γάρ ν. β. A. "Ολ. C, Byz. 220. Byz.: πλ.
 δὲ τοῦτον β. δ. μεθ' ἵπ. κατ. οὐκ ἴσχ. sim. B. 222. C, Arm.
 γῆν C: πεύκην A, Arm.

FRAGMENTA CHOLIAMBICA

λάμπ $\langle\omega\nu\rangle$ ἔαυτῷ, (φῶ $\langle\varsigma\rangle$ ἄπειρον. ἐμπροσθεν).
 (ἥν δ' ὥσπερ ἀστὴρ $\langle\tauῶν\ \acute{e}ν\rangle$ οὐρανῷ φαιδρός
 μόνος τ' ἵων εἰς οὐδὲν ἥγε[ιτο] τοὺς Πέρσας), 225
 οἱ δ' εἰς φάραγγας $\langle\hat{\eta}\rangle$ ἔτυχον $\langle\deltaιώλοντο\rangle$. 226
 ὁ δὲ Δαρεῖος συνεφοράζετο ἐπὶ τοῦ κλιντῆρος
 καθεζόμενος· ἐθεάσατο δὲ [τι]^a ἐξαίφνης

κρήγυον τι σημεῖον. 227
<Ξέρξου> γὰρ εἰκὼν τοῦ ὄρόφου διαστάντος
κατέπεσε<ν> ἦνπερ ἡγάπ<ησε> Δαρεῖος. 229

μηδὲν δυνάμενοι τῶν τόπων ἀπέστησαν, 230
ποταμὸς γὰρ οὗτος πᾶσίν ἔστιν ἅπλευστος. 231
καὶ οἱ μὲν Δαρείω ἔλεγον

καὶ οἱ μὲν Δαρεῖῷ ἔλεγον

τὸ εὐτύχημ' Ἀλεξάνδρου. 232

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ἔωθεν τὸν στράτον συναθροίσας 233
(ἐξ ὄνόματος καθώπλισ'), ἐν μέσοις ἔστωσ
ὅποιος <ό> Ζεὺς [...] δαίμονας διακρίνων. 235
καὶ πάντας [τοὺς ἐ]αύτοῦ <τοὺς στράτους>
ἀριθμήσας 236

(εὗρεν τὸν ἀριθμὸν χιλιάδας ἑκατὸν εἴκοσι, καὶ στὰς ἐφ' ὑψηλοῦ τόπου τινὸς παραινεῖ αὐτοὺς λέγων· ἄνδρες συστρατιῶται,

εἰ καὶ <*παρ'* ήμ^ην>) ὁ ἀριθμὸς βραχὺς λίαν, 237

223. κατέλαμπεν Λ. φῶτ' B, which places this after next verse. 224. ἐξ codd. dett. 225. ἀνίων τὴν ὁδὸν μόνος C: ἀνιών B. 226. ἦ: or ἐν [τῷ] σκότει Byz.: Α καὶ οἱ μὲν διώκοντες εἰς ὃ μέρος ἔτυχον ἐδίωκον· ὃ πλέον γάρ . . . οἱ δὲ εἰς τὰς φάραγγας

The guiding torch of infinite splendour,
And was as one of heaven's stars radiant,
Lone traveller outwitting the Persians, 225
Who perished in the dells, as chance led them. 226

Now Darius bemoaned his fate, seated on his divan ;
where he

Saw suddenly a trustworthy omen. 227
The roof cracked and a picture of Xerxes,
By King Darius treasured much, fell down. 229

(*Alexander escapes over the river just before it thaws :
the Persians arrive too late and*)

Retreating from the riverside baffled,
(For this is an impassable river)
Of Alexander's luck told Darius. 232

(*Alexander next day*)

Full early did assemble his hosts all, 233
Armed them and called by name, in midst standing,
Like Zeus the heavenly deities counting. 235
And having counted up all his soldiers 236

found there were 120,000. He stood on a high hill,
and harangued them :

Fellow soldiers and friends !

Full small, as well I know, are our numbers, 237

κατεκρημνίζοντο. ^a del. Kroll. 228. Arm. : *εἰκὼν*
γὰρ ἔξω Λ. *κατ.* δι. A. 229. -πα Λ. ^b There
are only isolated traces of verses in Alexander's escape
across the river, e.g. *τὸν δὲ Ἀλέξανδρον ἐρριψεν· ἐρρύσθη <δὲ>*
γῆς ἐπὶ στερρᾶς. 230. ἀπ. τῶν τε ὁ γὰρ π. οὐ. ἀ. ἐ. π. Λ.
233. *συν. τ. σ.* 234. *ἐκέλευσεν ἐ. δ. καθοπλισθῆναι* C, Arm.
μέσῳ Λ. 235. *τοὺς οὐρανίους Λ, ἐν οὐράνῳ* Arm. ^c e.g.
δις ἔξηκοντα χιλιάδας εὑρεν. 237. A in false place : B
εἰ καὶ β. ὁ ἀ. ἀλλὰ φρ. μεγάλη παρ' ήμῶν κτλ.

FRAGMENTA CHOLIAMBICA

ἀλλὰ φρόνησις μεγάλη [παρ' ἡμῖν] καὶ θράσος καὶ δύναμις

ὑπέρ <γε> Πέρσας τοὺς ἐναντίους ἡμῶν· 238
ἡμῶν δὲ μηδεὶς ἀσθενέστερόν . . . 239

τι λογίσηται

<.> θεωρῶν τὸ <μέγα> βαρβάρων
πλῆθος· 240

εἰς γάρ τις ἐξ ἡμῶν <γε> χεῖρα γυμνώσας)
τιτῷ νῷ θεωρῶν† (χιλίους ἀναιρήσει. 242

μηδεὶς οὖν ὑμῶν δειλιάσῃ·

πολλαὶ γὰρ εἰσὶ μυριάδες <.> μνιῶν 243
λειψᾶνται <.> θλίβονται·

ὅποτὰν δὲ ταύταις ἐμπέσωσιν <αἱ> σφῆκες 245
σοβοῦσιν αὐτὰς ταῖς πτέρυξι) κλά<ζ>οντες·

սῦτω τὸ πλῆθος οὐδέν ἐστι πλὴν πλῆθος·

σφηκῶν γὰρ ὄντων οὐδέν εἰσιν (αἱ μνῖαι).

ώς δ' εἶπε[ν ὁ] βασιλεύς, πάντες αὐτὸν ηὐφήμουν.

πολλὰς <δὲ> χέρσους καὶ τιτόμονται διευθύνται 250
<ῆγεν> τὸν ὄχλον ἐπὶ τὰ νῶτα τοῦ Στράγγου.

Δαρεῖος <οὖν> ώς (εἶδε) τόν <τ'> Ἀλέξανδρο<ν>
δόλιγοστὸν ὄντα, (καὶ παγέντα) <.>

[] τὸν ποταμὸν εὔρων διεπέρασ'[εν], ἐπιστῆναι
βουλόμενος.....τοῖς στράτοις Ἀλέξανδρου· 255

..... κήρυκας εἰς (μέσον) πέμπει
καλεῖν <ἀνώγων> (εἰς μάχην [τοὺς] ἀριστ<ῆ>as)

(ό δὲ στράτος Δαρείου

238. τοὺς B. 239. μηδ. οὖν ἡμ. B. ἀσθενέστερον: -ος φανείη Byz.: e.g. -ραν ψυχὴν ἔχωι. 240. Byz.: τὸ πλ. τῶν β. B. 242. τῶν ἀντιμάχων codd. dett.; verss.: τῶν

but we have great resouree and eourage and personal strength

- Beyond our adversaries the Persians. 238
 Let none of us display the least weakness
 Seeing the vast barbarian numbers. 240
 For one of us even with hand empty
 Of idle fools like these will slay thousands.
 For there are flies < . . . > in thousands
 Thronging in days of summer the meadows ;
 But when the wasps attaek them in battle 245
 They rout them merely by their wings' whistle.
 So numbers count as nothing but numbers.
 When there are wasps mere flies count for nothing.
 The king spoke and his soldiers all cheered him.
 And after many lands and paths traversed 250
 He led them to the borders of Strangas.
 Darius when he saw the commander
 Had few with him, and saw the stream frozen,
 Crossed it in haste, desiring to surprise
 By stealth the armies of Alexander, 255
 Yet heralds sent to summon to combat
 The chosen men of all the brave foemen.

Now Darius' host

- ἀντιόικων οὕτω τῷ νῷ θεωρῶν (οὕτω τι νωθρῶν Kroll). Vestigiis propius τῷν ὁδε μωρῶν, which I translate. 243. e.g. αἱ. 244. ἡμέρᾳ θερινῇ Arm., e.g. -να θερινῆσ' ἡμέρησι: θλίβουσαι λευ-μῶνας B: αἱ σκοποῦσαι τὸν ἄέρα misere cod. A. 246. κλαγόντες A. 247. πλὴν πλῆθος: πρὸς ἡμᾶς or σύνεσιν codd. dett. 248. codd. omnes?: παρόντων inepte Kroll. 250. οὐν omnes. ὁδοὺς καὶ ἄκρα Arm., στίβους Kroll. 251. εὑρεν A. 252. ὁ δὲ Δ. omnes. ιδών: ἐθεάσατο Α. στράτον -ρου Α. 254. Α ἔχλείασεν ὡς μηδὲν (om. cett.) καὶ εὐ. ἐπιπήκτον τ. π. 255. e.g. ἄφνω: πρῶτος dett. 256. καὶ Λ: e.g. δῆμος (Byz.) γε μήν. ἐκπέμπει Α. 257. καλεῖν τὴν μάχην Α: καλοῦντας κτλ. cett. -εας codd. dett.

FRAGMENTA CHOLIAMBICA

«πᾶς ὅπλοις ἐθωρήχθη».

ὅ δὲ ἄρματος Δαρεῖος ἦν ἐφ' ὑψηλοῦ
καὶ οἱ σατράπαι αὐτοῦ ἐπὶ δρεπανηφόρων ἄρμάτων
ἐκαθέζοντο). τῶν δὲ Μακεδόνων προηγεν δ'
Ἀλέξανδρος ἐγκαθίσας τὸν Βουκέφαλον ἵππον·
προσεγγίσαι δὲ τούτῳ οὐδεὶς ἥδυνατο. . . .

ώς δ' ἑκατέρους ἔκληζε πολέμιος σάλπιγξ 260
πολὺς δέ τις θροῦς συνεκλονεῖτο καὶ κλαγγή
στράτων, προθυμίᾳ <γάρ> ἥλθον εἰς δῆριν,
(οἱ μὲν λίθους ἔβαλλον, οἱ δὲ τόξ. 263

ἔπειμπον ώς ὅμβρον ἀπ' οὐρανοῦ φερόμενον,
ἔτεροι δ') <ἔκρυπτον> βέλεσιν (ήμέρας φέγγος),
ἄλλοι δ' <ἄρρ'> ἔξοιστροῦντο <ταῖς> μαχαίραισιν.
[καὶ] ὕλοντο πολλοί, πολὺς ὁδυρμὸς ὠρώρει.
<ώς> οἱ μὲν ἐσφάζοντο (βέλεσι τρωθέντες),
ήμισθαγεῖς δ' ἔκειντο (ἄλλοι 268
γνοφερὸς δὲ ἦν ὁ ἀὴρ καὶ αἵματώδης).

πολλῶν δὲ Περσῶν ὀλεθρίως τελευτῶντων, 269
ὅ Δαρεῖος ἔστρεψε τὰς ἡγίας τοῦ ἴδιου ἄρματος,^a
καὶ πᾶν τὸ Περσῶν πλῆθος εἰς φυγὴν ὥρμα. 270
δρεπανηφόρων <οὖν> ἄρμάτων τροχαζόντων
(ἐθέριζ<ο>ν αὐτο<ὶ> τοὺς πλείστους τῶν Περσῶν
ὄχλους ώς [ἔπι]

258. ἐθωρακίσαντο πανοπλίαν codd. dett.: π. ὁ. ἐθωρακίσθη Byz.
259. ὁ δὲ Δ. ἦν ἐφ' ἄρματος ὑψηλοῦ Λ. 260. ἔκλαγξε codd.
dett.: οὖν -οις ἔκλιζε A (Kr.). 261. κλαγγείων Α: i.e.
κλαγγὴ τῶν Kroll. 262. δὲ A. 263. e.g. οἱ δ' ἐτόξευον
πέμποντες — ως ἀπ' οὐρανῶν ὅμβρον. 264. βολίδας ἐσφεν-
δόντιζον ώστε ἐπικαλύπτειν codd. dett.: ἐσκέπασαν Λ. τὸν
ἀέρα Α: ἡμέρας φέγγος codd. dett., Byz. (Arm.). 265. ἂ.
δὲ μ. ἔξ. Α. 266. πολλοὶ μ. ὡ., πολὺς δὲ Α. 267. καὶ

was all in arms ready. 258
Darius sat on chariot lofty

and his satraps were seated on seythed chariots.
The Macedonians were led by Alexander on his
horse Bucephalus that none could approach.

Now when the martial trumpet called both sides 260
And mighty din and shouting of armies
Clattered together, eagerly fighting, 262
Some hurled great stones, and others shot arrows,

like rain falling from heaven,

Others with missiles the daylight clouded, 264
Others with swords to frenzy were goaded. 265
Many did fall, and many cries rose up.
As some were slain of wounds from thrown missiles
Or lay half slain . . .

The air was thick and blood-tainted.

When many Persians were by doom taken,
Darius turned the reins of his car,

And the whole Persian host to flight urgéd. 270
Then on their chariots seythed, in haste wheel-
ing,¹ 271

the satraps mowed down the common herd of the
Persians like

¹ vv. 271-2 may be continuous, e.g. πεῖσοι 'θερίζονθ' ὥσπερ
ὑπ' ἀγροτῶν σῖτος, which is nearer the A version.

codd. 268. ἔτεροι δὲ ἡ. ἔ. A, Byz. : ἄλλοι δὲ ἡ. ἔ. codd.
dett. ^a e.g. Δ. ἔφυγεν ἵριοστροφῶν ἄρμα. 270. τὸ πλ.
τῶν II. A. 271. δὲ πολλῶν A. ^b So in general
codd. dett.: -εν -ος codd. dett.: e.g. ἐθέριζον ὅχλους ὥσπερ
ἐν θέροντι ὥργη.

στάχνας ἀρούρης ἀγρόται ἐπικείροντες). 272

κάτωθε[ν] δ'[ι] ἐλύθη κῦμα καὶ ἥρπασε<ν> πάντας
οἱ δὲ μὴ φθάσαντες διαπερᾶσαι τὸν ποταμόν
ὑπὸ τῶν Μακεδόνων (νηλεῶς) ἀνηροῦντο. 274
ὅ δὲ Δαρεῖος φυγὰς γενηθεὶς καὶ εἰσελθὼν εἰς τὰ
βασίλεια^α

(ρύμας ἔαυτὸν εἰς [τὸ] ἔδαφος, ἀνοιμώξας, 275
σὺν δάκρυσι ἐθρήνει ἔαυτὸν ἀπολέσας πολὺ πλῆθος
ἀνδρῶν

καὶ τὴν Περσίδα ὅλην ἐρημώσας). 276

ch. 20
.
.
(οἱ δὲ σατράπαι Δαρείου ἔγνωσαν τὸν Ἀλέξανδρον
ἐγγίζοντα ὁ τε Βῆσσος καὶ ὁ Ἀριοβαρζάνης· καὶ
παρατραπέντες [οὗτοι] τὰς φρενοβλαβεῖς γνώμας
ἔβουλεύσαντο Δαρείον ἀναιρῆσαι) οὕτως
ἐπήνεγκαν Δαρείω

ἐξιφωμένας [τὰς] χεῖρας. 278

ὅ δὲ τοὺς πονηροὺς ἴδων εἶπεν·

ὦ ἐμοῦ δεσπόται [οἵ] τὸ πρὸν [μον] δοῦλοι,
τί τοσοῦτον ἡδίκησα (βαρβάρω τόλμη[ματι]) 280

272. ἀρούρης στάχνας ἀγρότητι κείροντες cod. Barocc.: first
ἐπὶ rightly omitted by Byz.: ὥσπερ σῖτος ὑπ' ἀρότρῳ, ne mur-
murante quidem Kroilio, A: nostrates aratris haud ita utun-
tur: στ. ἀρούρας etiam Byz. ^a e.g. φ. γ. δ' εἰς δόμους ὁ Δ.
276. e.g. ἔαυτὸν ἐθρήνησεν ἀπολέσας πλῆθος μέγιστον ἀνδρῶν γῆν
θ' ὅλην ἐρημώσας. 280. β. τολ. after ἀνέλητε codd. dett.

The husbandmen the plough-land corn reaping.

(*The Persian host attempt to flee across the Strangas but*)

The ice gave way and the wave engulf'd them. 273

Those who failed to cross in time

Were by the men of Macedon butcher'd.

Darius fled to his palace and

Casting him on the floor, with a loud groan, 275

and floods of tears wept for his loss of so numerous
a host,

And desolation of his own country. 276

(*Darius after vain appeals¹ flees to Ecbatana and the Caspian gates. Alexander pursues.*) Now the satraps
of Darius Bessus and Ariobarzanes learnt that Alex-
ander was approaching, and,

By evil stroke from God their hearts smitten, 277

they plotted to kill Darius. . . They attacked Darius,

swords in their hands holding. 278

When he saw the villains he said :

My masters, my slaves once ! 279

How have I wronged you that with cruel spirit 280

¹ Darius cites some pure iambic verses : and one letter in his correspondence with Alexander which ensues, unlike the rest of the letters of which this history is full, shows traces of *pure iambi*. These, like others (i. 33, iii. 24. 3), have no place in this collection.

Fragmentsa Choliambica

ἴνα με ἀνέλητε;

(μὴ πλε^{<ι>}ον ύμεῖς Μακεδόνων τι δράσητε.) 281
έάσατ'[ε με] οὕτως ἐπὶ τὰ μέλαθρα ρίφ<θ>έντα
ἀναστενάζειν τὴν (ἀνώμαλον <μοῖραν>).

έὰν γὰρ ἐλθὼν ὁ βασιλεὺς Ἀλέξανδρος
εῦρῃ σφαγέντα ιβασιλέατ ληστρικῇ γνώμῃ, 285
ἐ<π>εκδικήσει <μ'>· οὐ θέμις γὰρ ὄφθῆναι 286

βασιλέα^a δολοφονηθέντα οἰκτίστω<s>.^b

οἱ δὲ ἀσεβεῖς μαθόντες τὴν εἴσοδον ('Ἀλέξανδρου)
... προλεύψαντες τὸν Δαρείον ἡμίπνουν ἀπο-
φεύγοντιν ... καὶ (εἰσελθὼν πρὸς αὐτὸν 'Ἀλέξ-
ανδρος

<...> εὑρεν αὐτὸν <αιμόφυρτον> ἡμίπνουν), 287

καὶ (ἀνοιμώξας

<έλέου γέμοντα> θρῆνον ἄξιον λύπης 288

δάκρυα ἔξέχεεν [καὶ]

τῇ χλάμυδι <δ'> ἐσκέπα<ζ>ε [τὸ] σῶμα
Δαρείου), 289

ἐπιθεὶς δ' ἑαυτοῦ χεῖρας ἐπὶ τὸ Δαρείον 290

στῆθος τοίους ἔλεξε συμπαθεῖς μύθους.

ἀνάστα, φησί· τῆς τύχης, ὥ Δαρεῖ,
καὶ τῶν σεαυτοῦ δεσπότης πάλιν γίνουν.

δέξαι σ[ο]ὺ τὸ διάδημα Περσικοῦ πλήθους,

ἔχε σοῦ τὸ μέγεθος τῆς τυραννικῆς δόξης. 295

ὅμνυμί (σοι) Δαρεῖ τοὺς θεοὺς πάντας

<ώς ταῦτ'> ἀληθῶς καὶ οὐ πεπλασμένως (φράζω).

281. δράσηται cod. Barocc. : -σετε codd. dett. ?? 283.
ἀνώμαλόν μου (ἀνομαλῆ cod. Barocc.) τύχην: δυσέκβατον A.
326

you come to kill me ?

- | | |
|---|-----|
| Excel not Macedon in your actions. | 281 |
| Suffer me thus upon the earth rolling | |
| To weep aloud at my fate's injustice. | |
| For if there come the king Alexander, | |
| And find a king by pirates slain lying, | 285 |
| He will avenge me : Right doth not suffer | 286 |

that a king should be seen slain by guile most pitifully.

(After a struggle they decamp leaving Darius half dead. Alexander arrives and)

- | | |
|--|-----|
| found him half alive with blood spatter'd. | 287 |
| With a loud groan he uttered | |
| A lamentable dirge and right piteous, | 288 |
| shed tears | |

- | | |
|---|-----|
| And with his cloak Darius' form veiling, | 289 |
| Upon Darius' breast his hands laid he, | 290 |
| And words of sympathy spoke as follows :— | |
| Arise, quoth he ; Darius, of fortune | |
| And of your own be once again master. | |
| Reeeive the Persian diadem once more, | |
| The might of all your kingly fame keeping. | 295 |
| I swear to you, Darius, by heaven, | |
| I speak this truly with no feigned utt'rance, | |

285. ἄνακτα Kroll. 286. ἐπ- : εὖ A: cett. ἐκδικ. τὸ αἷμά μοι.
^a *<βασιλεῖ>* β. Ausfeld; but sterner measures are needed.
^b -των A. 287. Byz.: ἐκκεχυμένον . . . τὸ . . . αἷμα C.
 288. θρ. ἄ. λ. C: ἐλ. γέμυ. B later. 289. -ασε C. 290. τὰς
 χεῖρας δὲ αὐτοῦ ἐπ. A. 296. σε A. 297. Kroll (ὡς Byz.,
 ταῦτα Arm.): ὅτι ἐγώ A.

FRAGMENTA CHOLIAMBICA

μόνος παρέ<ξ>ω τὸ διάδημα τῶν σκήπτρων.
 μετὰ σοῦ γὰρ αὐτὸς καὶ τροφῆς ἐκοινών<ουν>
 ἐπὶ <σ>αῖς τραπέζαις <σ>ὴν ἀν' ἔστιαν, χ<ρεί>αν
 ἡνίκα παρήμην ἄγγελ<ῶν> Ἀλεξάνδρου. 301
 ἀλλ' ἐξανάστα καὶ κράτυνε τῆς χώρας.
 οὐ δεῖ βασιλέα δυστυχοῦντα λυπεῖσθαι·
 ἵστης γὰρ ἀνθρώποισι <ι περὶ τέλους μοίρης>. 305
 τίνες δέ σ' οἱ τρώσαντες, εἶπε, Δαρεῖε; 305
 μήνυσσον αὐτοὺς (ἴνα σε νῦν, ἄνα<ξ, τί>σω.)
 ταῦτα <οὖν> λέγοντος [] ἐστέναξ[εν] ὁ Δαρεῖος
 καὶ ἐπισπασάμενος (τάς <τε> χεῖρας ἐκτείνας)
 στῆθος φιλήσας <τ'> εἶπε· τέκνον Ἀλέξανδρε
 μη<δέ>ποτ' ἐπαρθῆσ (τῇ τυραννικῇ δόξῃ). 310
 (όποτὰν) γὰρ ἔργον ἵσθεον κατορθώ<σης>, 311
 καὶ χερσὶ ταῖς σαῖς οὐραν(οῦ θέλ)ης ψαύειν,
 σκόπει τὸ μέλλον· ἡ τυχὴ γὰρ οὐκ οἰδεν
 < > (βασιλέ’ οὗτε μὴν πλῆθος),
 ἀκρίτῳ δὲ ροίζῳ πάντ<a> (πανταχ)ῶς (ρέμβε-
 [τα]ι). 315

δρᾶ(s) τίς ἥμην καὶ τίς ἐγενόμην τλήμων·
 ὁ τῆς τοσαύτης ἄρτι <κύριος γαίης>
 νῦν οὐδ' ἐμαυτοῦ δεσπότης ἀποθνήσκω.
 θάψον με ταῖς σαῖς εὐσεβεστάτ<a>ις χερσίν·
 κηδευσατώσαν Μακέδονες (με) καὶ Πέρσαι. 320

.

μί<η> γενέσθω συγγένεια Δαρείω. 321
 τὴν δ' ἐμὲ τεκοῦσαν παρατίθημι σοι τλήμων,

298. -έχω Α. 299-300. Kroll: -νουν, ταῖς, τὴν Α. 300.
 χεῖραν Α (χειρὶ Arm.). 301. ἄγγελος Α. 304. ἡ π. τ. μύρις
 Α : corr. Kroll ex Arm. 306. ἀναπαύσω Β: ίνα με ἔκδικον
 ἔχης Α. 307. Ἀλεξάνδρου. 308. καὶ codd. dett., Byz.
 328

That you may have again the sole sceptre.
 For I myself at meat with you sat once
 At table by your hearth, when I came here 300
 To bring you message from Alexander.
 But now arise and be your land's master :
 A king should suffer not nor be wept for.
 For all are equal at their last hour's end.
 Who are they who did wound you, Darius ? 305
 Tell me their names, O King : I 'll avenge you.
 As Alexander spake thus, Darius 307
 Groaned, drew him nigh to him, his hands stretch'd
 forth,
 And kissed his breast and quoth : Alexander,
 Be not elated by your proud kingship : 310
 When you have wrought a deed of god worthy
 And fancy with your hands to touch heaven
 Think of what is to be : for fate knows not
 Or king or commoner : all things cruelly
 In undistinguished eddy she whirls round. 315
 See what I was, and what my fate now is ;
 I, who was once of all this land owner,
 Am master now not even of myself.
 Me with your hands most pious here bury.
 Let Macedonians tend me, and Persians :¹ 320

Let all as kindred do my kin's functions.
 Alack for me, I give you my mother !

¹ Probably the account in C, according to which the king summons his harem is, for the choliambic writer, original. But, as usual in this version, traces of metre are few.

-
310. Kroll. 311. -σεις Α. 312. οὐρανούς Α, οὐρανὸν
 codd. dett. (*φθάσαι*). 314. *e.g.* ὅλως τιν' οὕτε : Α βασιλέα
 ἢ ληστὴν οὕτε πλῆθος. 315. παντὶ κακῷς Α : πανταχόθεν
 cett. 317. Arm. (om. cett.) : κύρου γύνης Α. 319. -οις
 Α. 321. μία codd.

FRAGMENTA CHOLIAMBICA

καὶ τὴν γυναικα <δ’> ὡς σύν<αι>μον οἴκτειρον·
 καὶ τὴν θυγατέρα σοι δίδωμι ‘Ρωξάνην,
 ἵν’ εἴ τι κἄν φθιτοῖσι λείπεται γνώμη<s> 325
 <οἱ δύο γονῆς> ἐπὶ τέκνοισ<i></i> κα(ν)χῶνται.
 σ<οὶ> μὲν Φίλιππ<ος>, ‘Ρωξάνη[s] δὲ Δαρεῖ<ος>.
 τοσαῦτα λέξας ὁ βασιλεὺς <ό> Δαρεῖος
 τὸ πνεῦμ’ ἔλειψε<n> ἐν χερ<oī>ν Ἀλεξάνδρου.

323. Kroll.	σῦνεμὸν A : corr. Raabe ex Arm.	324. P.
δ. σοι A.	325. γνώμῃ A.	326. Kroll: σὺ δυὸς
γενεᾶis A.	κάχοι ται A : καίχ. cett.	327. σὺ, -πω, -ης, -ιω eodd.: corr. Kroll.
		329. ε. τὸ π. and χερσὶν A.

Pity my wife here as a kinswoman !
My daughter give I also Roxanes,
That if sense liveth yet among dead men 325
Two parents in their offspring may glory,
Philip in you, and I in Roxanes.
After this utterance King Darius
In Alexander's hands the ghost gave up.¹

¹ Further traces of metre are few : and it is very doubtful whether Book III. containing Alexander's expedition into Judea, his journey to Candace, and his death, owes anything to the versifier. See p. 357.

ORACULUM

ap. Ps.-Call. i. 3. 4.

Ἐν δὲ τῷ Αἰγύπτῳ ἀφανοῦς γενομένου τοῦ Νεκτανεβῶ ἡξίωσαν οἱ Αἰγύπτιοι τὸν προπάτορα τῶν θεῶν Ἡφαιστον τί ἄρα ὁ τῆς Αἰγύπτου βασιλεὺς ἐγένετο. ὁ δὲ ἐπεμψεν αὐτοῖς χρησμὸν πρὸς τὸν ἀόρατον τοῦ Σεραπείου^a στῆναι^b ὃς χρησμοδοτεῖ αὐτοῖς οὕτως.

Αἴγυπτον ὁ φυγὼν κρατερὸς ἄλκιμος πρέσβυς βασιλεὺς δυνάστης ἡξειτ μετὰ χρόνον νέος, τὸ γηράλαιον ἀποβαλὼν τύπων εἶδος, κόσμον κυκλεύσας ἐπὶ τὸ πεδίον Αἰγύπτου, ἔχθρῶν <ἀπάντων> ὑποταγὴν διδοὺς ἥμâν. 5
οὕτω δοθέντος . . .

^a Σεραπείου: v.l. Σινωπείου. ^b στῆσαι A. iambos notwithstanding W. Kroll. 1. ἐκφυγὼν [cod.] L[eid]. κραταὶς A: -ερὸς L. 2. e.g. μ. χ. ν. θ' ἡξει. 3. γηράλαιον A, L. τύπον εἶδον κόσμον A. 4. Αἰγ. π. A, L (Αἴγυπτον L). 5. ἔλθων διδοὺς L.

ORACLE

Ps.-Call. i. 3. 4

Now in Egypt after Nectanebos' disappearance the Egyptians saw fit to ask Hephaestus the grandsire of the gods what had happened to the king of Egypt. And he sent to them an oracle to go to the recess of the Serapium. And Serapis delivered an oracle to them as follows :—

The strong, brave sire that has fled Egypt
Monarch and king will come again youthful,
Having put off his features old semblance,
Circling the world to Egypt's plain once more,
Giving of all our enemies conquest. 5

After this oracle had been thus delivered, [failing to discover its meaning they wrote the verses on the base of Nectanebos' statue, as a memorial against such time as the oracle should come to pass.]

UNCERTAIN FRAGMENTS

The search for anonymous choliambics has met with but little success. It is very easy for prose passages to appear to belong to such a metre. An excellent instance of this kind appears in Polyb. i. 32 :

*τοὺς ἀπολογισμοὺς παρὰ τίνη σφαλείησαν
καὶ πῶς δύναιτο τοὺς ἔργατίους νικᾶν;*

as quoted by Suidas. Under the heading ‘ Spuria ’ I give a few instances of verses which, it appears to me, are either fortuitous, or belong to another metre. But there is another class, not yet noted by editors, as to which, it seems, some room for doubt exists. The collectors of Greek proverbs normally threw these into the rhythm of the end of a verse, or indeed a whole verse ; and where the choliambic rhythm predominates it seems possible to claim a few of these, not indeed from writers in choliambi, but as conscious choliambi produced by the editor of proverbs. This is why I have ventured to give the late fifteenth-century choliambi of Arsenius, who after the fall of Constantinople augmented Apostolius’ (his father’s) collection of proverbs ; and drawn attention to a place where a far earlier writer, Synesius, bishop of Cyrene, deliberately casts a proverb into this metre, or uses a metrical authority. Thus Hesiod’s δῶρα θεοὺς πείθει degenerates into a verse-end δῶρα

UNCERTAIN FRAGMENTS

καὶ θεοὺς πείθει and *ἵνα ἀπὸ Σκυθῶν ἥγοις* assumes an illogical accusative. Since distinction is not always possible I include a certain number of cases where there may actually be a quotation from a choliambic writer (other than a proverb-collector); but I do not suppose that there are more than four or five of these. The division into (a) *Dieta* and (b)¹ is unsatisfactory. It is further possible that of the four or five some like *ἀεὶ μὲ κτλ.* and *μέωπι κτλ.* are from lost fables of Babrius. Where all is so hypothetical detailed discussion is unnecessary; and this warning must suffice.

¹ Proverbs proper.

FRAGMENTA INCERTA

(1-10, *vid.* pp. 2-7)

Inc. 11 (Bgk. 25)

ὅ τὸν κυσὸν τρωθείς
ἢδ<ει>s <ὅ>που μάλιστα τοῦ κράνους χρεί<η>. (Photius, ii. 33 Naber.)

Inc. 12 (Bgk. 26 A)

A. βαύ, βαύ.

B. καὶ κυνὸς φωνὴν ἵεις;

(Joan. Alex. *de ton.* p. 32. 23 βαύ . . . δξύνεται (12).)

Inc. 13

στροβεῖς σεαυτὸν κοχλίου βίον ζώ<ω>n.

(Plut. *Mor.* p. 525 ε σὺ δὲ τοσαῦτα πράγματα συγχεῖς καὶ ταράττεις καὶ (13).)

Inc. 14 (Bgk. 27)

ἐγὼ μὲν ὁ Λεύκιππ<ε> δεξίῃ σίττη

(Schol. Ar. *Av.* 704 Δίδυμος δέ, ἐπεὶ ἡ σίττη καὶ εἴ τι τοιοῦτον δρυεον δεξιὰ πρὸς ἔρωτας φαίνεται (14). Suid. ἀεὶ τοῖς ἔρωσιν.)

- | | | |
|------------------------------------|--------------------------|-------|
| 11. 2. ἢδη Αισώπου : corr. Dobree. | χρεία corr. Bgk. | |
| 12. interpunki. | 13. ζῶν : corr. Crusius. | 14. ὁ |
| Suid. : ὡς schol. Ar. | Λευκίππη corr. Bentley. | -η -η |
| corr. Meineke. | | |

UNCERTAIN FRAGMENTS

(For 1-10 see above)

11

In the rump wounded
Thou knewest where a helmet was needed.

(*Photius's Lexicon.*)

12

A. Bow ! Wow !

B. Do'st bark dog-like ?

(*John of Alexandria on Accents.*)

13

You lead a shell-fish life of inquietude.

(You confound all these matters¹ and in your worry (13).
Plutarch on Avarice.)

14

Leucippus, I with favouring parrot

(Didymus' explanation rests on the ground that parrots and suchlike birds are favourable to lovers (14). *Commentator on Aristophanes' Birds* : also in *Suidas' Lexicon.*)

¹ The reading is uncertain and unsatisfactory.

FRAGMENTA CHOLIAMBICA

Inc. 15

τέπ' ἀνδρὸς ἄνδρα Κερκίδας ἀπέκτεινεν.

(Arist. 673 a 13 τὸ περὶ τὴν κεφαλὴν ὡς ἀποκοπῆσα φθέγγεται. . . τοῦ γὰρ ιερέως τοῦ Ὀπλοσμίου Διὸς ἀποθανόντος . . ἔφασάν τινες ἀκοῦσαι τῆς κεφάλης ἀποκεκομμένης λεγούσης πολλάκις (15). διὸ καὶ ἥητήσαντες φῶνομα ἦν ἐν τῷ τόπῳ Κερκίδας ἔκριναν.)

Inc. 16

ἐγὼ μέντοι ἡ τοσαύτη τρεῖς ἥδη
καθεῖλον ἴστοὺς ἐν βραχεῖ χρόνῳ τούτῳ.

(Strabo, p. 378 μνημονεύεται τις ἑταίρα πρὸς τὴν ὄντειδίζουσαν
ὅτι οὐ φιλεργὸς εἴη οὐδὲ ἐρίων ἀπτοιτο εἰπεῖν (16).)

Inc. 17

μὴ πάντοθεν κέρδαινε σαυτὸν αἰσχύνων.

(Greg. Naz. περὶ ἀρετῆς ii. 432. v. 387 καὶ ταῦτ' ἐπαίνει
τῶν σοφῶν εἰρημένων (17) . . .)

Inc. 18

τέττιγα <μέντοι> τοῦ πτεροῦ συνείληφας.

(Lucian, iii. 162 τὸ δὲ τοῦ Ἀρχιλόχου ἐκεῦνο ἥδη σοι λέγω
ὅτι (18). Apostol. xvi. 32.)

15. I doubt whether there be a verse at all, and whether the head said more than Κερκίδας ἀπέκτεινεν. The first two words are anyhow corrupt. The obvious correction of ΕΠΑΝΔΡΟC is (Ε)ΗΜΙΑΡΟC, which I translate.
17. The verse is expressly attributed by Gregory to an older writer. However, it may well have been an ordinary iambus (*αισχυνῶν*). The next citation is from Eur. (fr. 20). See my *F.G.A.*, p. 4.

UNCERTAIN FRAGMENTS

15

Foul Cereidas his fellow-man murder'd.¹

(The story of the head speaking when severed from the body. . . When the priest of Illoplosmian Zeus was mysteriously slain, some alleged that the head though cut off kept on repeating (15). So they hunted out one of this name there and accused them. *Aristotle.*)

16

I at my age three times
In this brief space have undone three pieees.²

(A certain courtesan is said to have remarked to a lady who rebuked her for idleness nor putting her fingers to the loom (16). *Strabo.*)

17

Gain not from every souree thyself shaming.

(You must approve the following wise utterances ' (17) . . .' *Gregory, Bishop of Nazianzus.*)

18

You've taken by the wing a grasshopper.

(It is time for me to tell you of Archilochus' ³ dictum (18). *Lucian's Liar.* Also in *Greek Proverbs.*)

¹ Some have actually sought to connect this with Cereidas (the law-giver of Megalopolis or the cynic) or a relative!

² Should probably be classed among paroemiæ dicta : it may not occur in any literary writer.

³ Pfeiffer has recently shown that Archilochus wrote τέττιγος ἐθράξω πτεροῦ: so this fragment belongs to p. 347.

FRAGMENTA CHOLIAMBICA

Inc. 19

$\lambda\epsilon\nu\kappa\acute{\eta}\nu$

$\mu\hat{\alpha}\zeta\alpha\nu \phi\nu\rho\hat{\omega} \sigma\sigma\iota;$

(Diogen. vi. 12 ἐπὶ τῷ μεγάλῳ ὑπισχνοῦμένων. Other references *Paroem. Gr.* i. 271.)

Inc. 20

$\zeta\hat{\omega}\nu\epsilon\nu \pi\nu\rho\grave{\iota} \sigma\kappa\hat{\alpha}\rho\nu\sigma$

(Cram. *An. Ox.* ii. 371. 19.)

Inc. 21

$\langle\tau\acute{e}\rho\psi\nu\rangle \hat{\eta}\nu \chi\alpha\rho\acute{i}\zeta\sigma\sigma\tau\alpha\iota \nu\acute{\kappa}\tau\epsilon\sigma$

(*Ibid.* 483. 3.)

19. *vv. ll.* φύρωσιν, μεγάλους, μεγάλα.

20, 21. indicates Headlam.

UNCERTAIN FRAGMENTS

19

May I

A white cake mix you?

((19) refers to those who make lofty promises. *Greek Proverbs.*)

20

An animal in fire leaping

(*Grammian in Cramer's Anecdota Oxoniensia.*)

21

That pleasure which nights give

(*Ibid.*)

PAROEMICA

(a) *Dicta*

1. φιλεῖν ἀκαίρως ἴσον. ἐστὶ τῷ μισεῖν.

(*Paroem. Gr.* ii. 778.)

2. εἰ τυρὸν εἶχον οὐκ ἂν ἔδεόμην ὅψου.

(Apostol. vi. 76 ἐπὶ τῶν ὀλίγοις ἀρκοιμένων καὶ ἐγκρατῶν from Plut. *Mor.* 234 εἰς πανδοκεῖον (Λάκων τις) καταλύσας καὶ δοὺς ὅψον τῷ πανδοκεῖ σκευάσαι, ὡς ἄτερος τυρὸν ἦτε καὶ ἔλαιον, ‘εἰτ,’ ἔφη (2).)

3. ζημίαν αἴροῦ μᾶλλον
ἢ κέρδος αἰσχρόν· τὸ μὲν [γὰρ] ἅπαξ σε λυπήσει
τὸ δὲ διὰ παντός.

([Apostol.] viii. 34 b from Stob. *Fl.* v. 31 (i. 20 H.).
Χιλωρος.)

4. ἡ βραχυλογία ἐγγύς ἐστι τοῦ σιγᾶν.

([Apostol.] viii. 41 c from Stob. *Flor.* xxxv. 9 Λυκοῦργος πρὸς τὸν εἰπόντα ‘διὰ τὶ Λακεδαιμόνιοι τὴν βρ. ἀσκοῦσιν :’ εἰπεν ὅτι ἐγγύς κτλ.)

1-5. It is possible that at some period before Plutarch (or Stobaeus) certain dicta may have been given in a metrical choliambic form. 4. e.g. τὸ γὰρ βραχυλόγον if the story is adopted from a metrical writer.

PROVERBS

(a) *Sayings* (cf. *Inc.* 16)

1. Untimely love 's than hatred no better.

(*Greek Proverbs.*)

2. If I had cheese what use to me were meat ?

(*Greek Proverbs* from the story in *Plutarch* : A certain Spartan put up at an inn and gave meat to the innkeeper to cook : when the latter asked for cheese and oil, he rejoined (2).)

3. For loss is far better
Than gain with shame : the one for one moment,
The other aye will irk.

(*Greek Proverbs* from *Stobaeus' Anthology*, where it is attributed to *Chilon.*)

4. For brevity to silence is next door.

(*Greek Proverbs* from *Stobaeus' Anthology* : Lyceurgus when asked why the Spartans practised brevity replied (4).)

FRAGMENTA CHOLIAMBICA

5.

ἔξ ἵσον δίδου πᾶσιν.

(Plut. *Mor.* 208 B (Agesilaus is the speaker) is thus given by Apostol. vii. 51, with the lemma ἐπὶ τῷ ὅρθῳ διανεμόντων καὶ δικαῖως κρινόντων.)

6. ἀκραῖς ἐπὶ ρήγμασιν Εὐξείνου πόντου

(Plut. *Mor.* 602 A διὸ καὶ Διογένης ὁ Κίνων πρὸς τὸν εἰπόντα ‘Σινωπεῖς σοι φυγὴν ἐκ Ηόντου κατέγνωσαν,’ ‘ἐγὼ δέ,’ εἶπεν, ‘έκείνων ἐν Ηόντῳ μονῆν’ (6).)

6. Diogenes was well-read but is not likely to have cited Hippoanax or Ananius or a contemporary. It is usual to read πόροιν.

(b)^a

Λεί με τοῖ[ουτ]οι πολέμιοι διώκοιεν, Ἀκάνθιος τέττιξ, "Αλμη <γάρ> οὐκ ἔνεστ' αὐτῷ, Ἀκαρπότερος εἰ <τῶν> Ἀδωνίδος κήπων, Ἀκόλω [τὰ] χειλ<έ> οὐ σύκω βῦσαι, Ἀπὸ ξύλου καλοῦ<
<γε> καν ἀπάγξασθαι, Ἀρουραία μάντις, Βία πειήτων πλουσίων παράκλησις, Γύης <μὲν> οὐκ ἔνεστ' αὐτῷ,^c Δηλίου κολυμβητοῦ, Δίκτυον φυσᾶς,^d Δῶρα καὶ θεοὺς πείθει, Ἐγένετο καὶ Μάνδρωνι συκίνη ν<ῆ>ϋς, Εἴληφεν ἡ παγὶς τὸν μῦν, Ἐμπεδοκλέους ἔχθρα, Ἐν θέρει [τὴν] χλαῖναν^e κατατρίβεις, Ἐξ ἑνὸς πηλοῦ, Ἐχεται δ' ὥσ<τε> πο<ν>λύπους πέτρο<η>s, Ἡ τρὶς ἔξ ἢ τρεῖς οἴνας, Θρῆκες ὅρκι' οὐκ ἐπίστανται, Κάκιον ἢ Βαθῦς (?)

^a References will readily be found in the Indexes of Leutsch and Schneidewin, *Paroemiographi Graeci*, Gottingae 344

PROVERBS

5. Equal shares all round.

(*Greek Proverbs*: ‘applies to fair and just apportionment.’
Plutarch is the source where it is part of a saying of *Agisilaus*.)

6. Upon the furthest shores of the Euxine

(Hence Diogenes the Cynic when told that the Sinopeans had condemned him to exile beyond the Euxine sea rejoined ‘Bnt I condemn them to remain in Pontus (6).’)

(b)¹

Such² enemies be e'er my pursuers, A hedge-cricket, Therein is no saltiness, Less fruitful than Adonis (his) gardens, No mere fig but a good mouthful, If hang I must, hang me from strong gallows, A seer rustic. The poor perforce the rich by persuasion, This plough has no tree to 't, Delian diver's, A net you 're inflating. Even the gods take bribes, For Mandron too a ship had—of figwood, The mouse in trap 's taken, Empedocles' hatred, In summer why thy overcoat wearest ?, Of one clay founded, Octopus to rock clinging, Thrice six or three aces, Oaths in Thrace run not, Than Babys worse player, Than

¹ For Ηέρδικος καπηλεῖον see on Hippo. 70.

² Greek text corrected by Sauppe.

1839, or in Suid. s.v.

^d Suid. s.v. δίκτυον.

^b cf. Suid. ἀπο καλοῦ.

^c χλ. ἐν θ.

^e Suid.

FRAGMENTA CHOLIAMBICA

αὐλεῖ, Καλλικυρίων πλείους, Καρικὴ Μοῦσα,
 Καρικὸν θῦμα, Κατὰ λίθων σπείρειν, Κατὰ πε-
 τρῶν σπείρειν, Κίσσαμις Κῶος, Κρωβύλου ζεῦγος,
 Κωδάλου χῶνιξ, Λίνον λίνω κλώθεις, Λυδὸς ἐν
 μεσημβρίᾳ παιζει, Λύκου πτερὸν ζητεῖς, Μάρτυς
 ἐκ Διὸς δέλτων, Μή νεκρῶν θήκας κίνει, Μύωπι
 τὸν <τ>ρ<έχ>οντα <πῶλον> ἥγειρας, ‘Οδοῦ παρ-
 ούσης τὴν ἀτ<αρ>πιτὸν ζητεῖς^a; Οὐ σχολὴ
 δούλοις, Παρθένος τὰ πατρῶα, Πρὸς σῆμα μη-
 τρινιᾶς κλαίει, Τὰ Σαμίων ὑποπτεύεις, Τὴν ἀπὸ
 Σκυθῶν ρῆσιν, Φάων ὑπάρχεις τῷ κάλλει καὶ
 τὸν τρόπον.^b

^a Paroem. ἀτραπὸν μὴ ξήτει: Suid. best cod. ἀτραπιτὸν.

^b e.g. τὸν τρ. καὶ τ. κ.

PROVERBS

Callicurians are more num'rous, Carian music, Carian
victim, Seed upon stones sowing, Seed upon rocks
sowing, Cissamis Coan, Crobylus' couple, Codalus'
pint-pot, Thread with thread spinning, A Lydian at
noon playing, As one who seeks a wolf's feather,
Witness Zeus' tablets, Let dead men lie quiet, The
willing horse whip not, Seek not the by-way when
thou hast the highway, Slaves have no leisure,
Spends like a virgin, Weeps at the tombstone of
his stepmother, The Samians' fate fearing, The
Scythian saying, As fair of fame and favour as
Phaon.¹

¹ In cod. Urbin Gr. 125 a fifteenth-century hand gives on the fly-leaf δρυὸς πεσούσης ἀκαμάτως ξυλίζεσθαι, 'small search for fuel when the oak 's fallen.' The alternative version is a pure iambic.

SPURIA

1. αἰσχύνομαι μὰ τὴν φιλότητα γηράσκων
ἴππος ὑπὸ ζυγὸν θήλειάν τε τροφήντ
ἔχων ὁρᾶσθαι.

(Diog. ii. 53, [Apostol.] i. 67 d, Prov. Bodl. 171.)

2. Χῖος παραστὰς Κῶον οὐκ ἔῃ τσῷζειντ.

(*App. Propr.* v. 28 gives the right form: this is from Schol. Plat. p. 320 Bekk., Eust. 1397. 39.)

3. ἄρκτου παρούσης ἵχνη μὴ ζήτει.

(Zenobius, ii. 36 ἐπὶ τῶν δειλῶν κινήγων. *Paroem. Gr.* i. 42.)

4. ὁ τὸν πάτερα εὑρὼν . . . χαλκοῦ χρείᾳ

(Phot. ii. 33 Naber.)

5. ὑπερδεδίσκευκας ποιηρίᾳ πάντας.

(Bekk. *An.* 67. 27. No choliambic writer entirely neglects the caesura. It is clearly from an orator.)

6. ἀνθρωποειδὲς θηρίον ὕδατι συζῶν

(See Nauck, *Tr. Gr. Fragm.* p. 11: attributed to Aeschylus by Phrynicus, 5. 21. Read ὕδ. συζ. θηρ. and attribute to an Attic comedian.)

SPURIOUS

1. In friendship's name, it shames me to grow old
Like horse in harness and to be seen
Nurtured like woman.

(In the *Proverb-Collections.*)

2. A Chian speaking may a Coan drown.

(*Ibid.*)

3. When bear is near seek not his traces.

(*Ibid.*)

4. Who with no farthing left found his father.

(*Photius' Lexicon.*)

5. You have o'ershot in villainy all men.

(*Harpocration's Lexicon.*)

6. A human form living in water

(Concerning Glaucus appearing from the sea. *Aeschylus*
quoted by *Phrynicus* (*Bekk. An.* v. 21).)

1. Meineke indicated this : if genuine read $\tau\dot{\eta}\nu\ \tau\rho.\ \tau\epsilon\ \theta\acute{\eta}\lambda.$
v. 2. But probably in all these seven cases the vague
resemblance to metre is *wholly* fortuitous. 2, 3 and 5
Sauppe. 2 is really $\lambda\acute{e}\gamma\epsilon\nu.$

FRAGMENTA CHOLIAMBICA

7. πολλά[κι] τοι μῦθος
εἰς καιρὸν <έλθων> ράδίως κατορθοῖ τι
ὅπερ βιαίως <οὐκ ἔπραξεν> ἡ ρώμη.

(Choricius, p. 15, Graux, *Textes inédites.*)

(Diehl, *fr. 7*)

8. ἀλλ' ἐμοῦ [τοι] τὸ ἐντὸς [ἔφη] σκοπῶν,
ὦ δικαστά, ποικιλωτέραν με τῆσδ' ὄψει.

(Plut. *Mor.* 500 c ἡ μὲν οὖν Αἰσώπειος ἀλώπηξ περὶ ποικιλίας
δικαζομένη πρὸς τὴν πάρδαλιν . . . (8).)

7. So Weil. 8. is iambic, e.g. δικάστ', ἐμ' ὄψει κτλ.
Otherwise omit ὦ and τῆσδ'.

SYNESIUS

οἱ πάτταλοι γὰρ παττάλοις ἐκκρούονται.

(*Epr.* 45 Ὁλυμπίων λυποῦσι τὴν ἐκκλησίαν ἀλλότριοι πονηροί.
διάβηθι κατ' αὐτῶν (. . .).)

SPURIOUS

7. For persuasion¹
Well timed doth often guide aright business
Where strength, employing force, achieves nothing.
(*Choricius in Graux' Textes inédites.*)

8. But look at my inside,
Good sir juryman : you 'll find me more spotted.²
(The fox of Aesop in his case against the pard. *Plutarch*
on *Mental or Bodily Affliction* (8).)

¹ Conceivably, however, this might be from a lost fable of Babrius, or from part of the life of Alexander, or even written in the metre by Choricius. See on Synesius below. $\epsilon\lambda\theta\omega\nu$ is Graux' suggestion for $\epsilon i\rho\eta\mu\acute{e}\nu\sigma$.

² The word 'spotted' implied to the Greek both variety of colour and cunningness of disposition.

SYNESIUS¹

- For wedges must with wedges be knocked out.
(To Olympius. The church is suffering from evil strangers.
Attack them (. . .).)

¹ Synesius bishop of Cyrene either took this proverb from a collection in which it was adapted to the eholiambic metre (see below) or so adapted it.

FRAGMENTA CHOLIAMBICA

ARSENIUS

οῦτω σε τανῦν ἔστιω τὸν κράτιστον
νηκτοῖς πετεινοῖς, κτήνεσιν ἔρπυστοῖς τε.
αὖθις δέ σοι τράπεζαν, εἰ δοίης, θήσω,
εἰς ἐκτύπωσιν, πορισμὸν τὸν ἀρκοῦντα,
λαμπροῖς στρατηγήμασι τοῦ Πολυαίνου,
οἷς κεῦνος εἰστίασε τῷ βασιλῆε
πάλαι τὸν Οὐῆρόν τε καὶ Ἀντωνῖνον.

Κύων ἐγὼ σὸς καὶ γλυκὺς σὺ δεσπότης·
οὐκοῦν ὑλακτῶ καὶ φαγεῖν ζητῶ βρῶμα.
"Αναξ λεοντόθυμε τὸν κύνα τρέφε·
θρέμματα γὰρ θηρᾶν σε βλέπω βαρβάρου.

(Phile, p. 1 Didot. These verses end the dedication.)

ARSENIUS

ARSENIUS¹

So now most noble one herein find food.
Herein are birds and fishes, beasts, serpents.
If you will pay enough, I 'll get printed
Later a second course, and Your Highness
Regale with Polyaenus his tactics,
Whereon he once feasted the two rulers
Verus and Antoninus of old Rome.

I am thy dog and thou my master art.
So do I bark and wish for my dog-food.
O lion-hearted king feed thou thy dog.
I see thou huntest the barbarian beasts.

¹ Arsenius had lived in Constantinople before its capture and edited his father's collection of proverbs. His choice of metre may be significant.

ADDENDA

P. 46, fr. 68. Add the variants: v. 1 κατωμόχαε, καταμόχανε and κακομήχανε: v. 6 τὸν τέκνοιμενον and τῶν τικείμενον. The verses are also quoted by Tzetzes on his *Antehomerica*, v. 168. For τῶντικείμενον a good case could be made out, but it has little ms. support.

P. 49, fr. 70. In order not to confuse the reader I have given what I believe may have been the Lycophron-Tzetzes view of these verses. It has been suggested to me that πυθμένι στοιβῆς may have been taken as a 'bunch of straw.' But I believe the whole to be nonsense and it is superfluous to trouble much over a patent error. στοιβὴ means a paving, perhaps as Photius, p. 539. 15 (from Eupolis) explains it, an inlaid paving. ὄφελλω and ὄφελμα are simply used of raising the ground-level or of adorning. πυθμήν has its natural sense of foundation.

And found a man adorning the mansion,
Yet unadorned, with an inlaid pavement.

On the word see also Herwerden, *Lex. Suppl.*

P. 91, i. 84 *sqq.* These verses present several unsolved problems: (a) why in v. 83 is ἔκητι τῶν ιρᾶν unexplained? (b) why is there no obvious antecedent to ὅς (v. 85), or noun on which σοῦ depends? (c) Why is there no note of change of speaker between Γυλλὶ and τέκνον or ἥλθον and Γυλλὶ? As to (a), traces in 82 are sufficient to show we have no explanatory contrast to ιρᾶν: and as to (b), μᾶ τέκνον cannot belong to the same sentence as γένοιτο, so there can be no construction for σοῦ. All these difficulties could be removed by reading, as I should have done, *αι* Γρυλλίων(α) in 84, 'my dear little Grylls.' The parent ms. probably had Γύλλος at v. 50. At v. 83 Gyllis says 'I didn't come or want to come,' e.g. δεῖξον οὖν ἐπεὶ οὐ σποιδῆ); it was the rites in

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respect of which my dear little Gryllos needed you to initiate him (*e.g.* Γρυλλιώνα ἔχοις μύστην). Then Metriche (not, as P *pardonably* mistook, Gyllis) says, ‘Let him be your μύστης.’ It is much in favour of this view that many other, and, no doubt, better arrangements of parts and supplements can be found than these, whereas on the other view nothing can be done: and that there is far less departure from the tradition of P that the verses *could* be read consecutively.

P. 104, iii. 20. 21. The transposition of these verses is unnecessary. The least unsatisfactory interpretation seems to me to be that given. Not only are they rubbed brighter than the flask, but their gaudy trappings are contrasted with the mother’s lack of ‘vanity bags.’ Headlam thought that the old man was a fisherman. Another suggestion made to me is that the dibs are left lying at the smithies or on the foreshore—the low haunts which the boy frequents. Perhaps φύσαι and δίκτυα are used ironically, ‘puffs and reticules.’

P. 155, vii. 69, 70. Inexcusably I have failed here to recognize the sequence of thought. We should read in v. 69 ὁ τοῦτος ἔων γὰρ οὐ σε ργδίως χηνά (deleting ρ: cf. Hesych. χηνῆσαι, to deride): “he who allows this (so Blass) is not lightly mocking you.” Proceed then, reading τι; in 71: “For of shoes, lady, the true function you will admit, please, to be—what? Why, ‘pon my head . . . to bring quick profit to tool-pliers: since if this throw prosper not, O Hermes . . ., I know not how pot shall thrive better.” Those who find this lapse into the style of Plato difficult should read χρῆναι (χραίνω) ἔσικατούτων οὐκ ἀμεινον εύρήσειν . . .: but I prefer to translate what is in the Papyrus. Other accentuations of τι, and divisions of speakers, are credible.

P. 231. The readings of the Bodleian papyrus not noted are as follows:

Above υρην in v. 13 at distance of one verse is visible (ημο): certainly not any words in v. 11 (Lond). Where εκλιθον should come (v. 9) we have . . . (τα . αν) πολε. . . . In v. 13 the τοῦ of ἐαυτοῦ is fairly clear. In v. 15 fin. πλωιτηρ is clear. In v. 22 ολλοι is as easy as αλλοι, and in 26 χεις easier than νεις. In 14 my reading ηθ on which is based Mr. Milne’s clever correction is, I think, certain.

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Pp. 244-5. There are three main points of difficulty associated with this poem.

In the first place the whole story is associated by all other Greek and Latin writers with Sardanapallus, not with Ninos. As to this I suspect that Phoenix is influenced solely by metrical considerations. I do not think it credible that -os is throughout corrupt—‘son of Ninos,’ ‘at Nineveh,’ *ινιος Νινος, κτλ.*

Secondly, there are two legends as to the inscription, both given in Athenaeus. According to one, the famous saying, ‘Eat, drink, and be merry: the rest is not worth *that*,’ is part of an inscription on Sardanapallus’ memorial (not tomb) at Anchialé, which, with Tarsus, Sardanapallus built in one day. The other contains the words, ‘I drank, I ate, I satisfied my lust.’ This was given to Greece by Choerilus. It was once inscribed on a stone pillar on a mound at Nineveh; but the mound was pulled down by Cyrus. In one account Sardanapallus had no regular tomb but burnt himself with his wives and concubines, not at Nineveh (*Nivos*). In another, he was murdered in his palace. He was the last of his dynasty. See Mayor’s Juvenal, ii. 178.

The decisive point as to which legend Phoenix followed is in v. 12; but unfortunately this ends with a *vox nihili*, *αιδει*. Editors have generally read *ᾳδει* which is precisely the one thing that we cannot read. *ᾳδεῖς* which I give is, in a sense, certain from Hes. Sc. 477 *τοῦ δὲ τάφου καὶ σῆμαί αἰδεῖς ποίησεν Αναιρός*. We may then either (a) regard *καὶ . . . αἰδεῖς* as an illustrative adscript and read what we will (e.g. *καὶ τὸ σῆμα ιζει*), ‘for all men writ Where Ninos on his monument doth sit.’ The *σῆμα* might be the Anchialé monument and the quotation given to show that *σῆμα* is not the same as *τάφος*. This seems to me all very unlikely. (b) We may suppose that Phoenix actually scanned the word *ᾳδεῖς* and that the diaeresis was put in, as so often in papyrus texts, by editors to call attention to irregularity. (c) We may suppose that Phoenix wrote (e.g.) *ὅκου Νίνος νῦν καὶ τὸ σῆμα αἰστωθέν*, and that the adscript gave the same sense as the original. Either (b) or (c) seems to me certainly right; but it is quite doubtful whether *Nivos* is Ninos or Nineveh. I prefer the latter, the destruction of Nineveh (c. 600 B.C.) being famous and proverbial. As in the Greek I leave it doubtful in my translation whether *ὅκου* is locative or not.

P. 249, 3. 9. Malachite—darkish green, rare, beautiful,
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and brittle—would be a suitable extravagance to allege rather than a sober fact. In the grand hundred-marbled church of St. Paul outside the Roman walls it appears only in the altars presented by the Emperor of Russia, Nicholas the First. It is given as a material for a palace floor (*πάτος*: Sophocles *Lex. Byz.*) in the Septuagint version of Esther.

P. 283. 2. To the Greek humourists appropriate misfortune was an enthralling joke. The Greek book of jests called *Philogelos* says: “A drunkard who had bought a vineyard died before vintage.” We are not amused. Or rather we use different forms, ‘as unlucky as the man who . . .,’ ‘Why he couldn’t even . . . without . . .,’ ‘Have you heard about poor old X?’

P. 331, v. 329. I am inclined to think the choliambic versifier wrote three poems about Alexander, an “Iliad,” a “Thebaid,” and a “Dareiad.” In editing these verses I have made no attempt to estimate how far the Ionic dialect was employed. The writer of cod. A, otherwise our only good guide, atticizes ruthlessly throughout the history. Slight indications would seem to show that the original was in an Ionic dialect at least as strict as that of the Mimes of Herodes.

P. 350, *Adde* 9. Choliambos Seythini ap. Stob. *Ecl.* i. 8. 43 non recte agnovit Meineke.

CALLIMACHII NOVAE LECTIONES

The following verses of Callimachus have lately been recovered by G. Vitelli (*Bull. Soc. Arch. d'Alex.* No. 24) from scholia. They are verses 99 *sqq.* (see the late Professor Mair's *Callimachus*, p. 272, lines 96 ff.).

They afford an admirable illustration of Callimachus' art in his use of this metre. Essentially lyric in cadence and metre, and strict in their Ionic versification, his verses yet give, as those of no other Greek poet do, the essential illusion of natural speech. A wide and versatile imagination, an use of deft touches to depict the crowd surging round the dead poet Hipponax, who is supposed to be speaking, a breathless but clear and distinct narration—all these mark out the genius of Callimachus as something infinitely higher than that of his rivals.

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<p>ὦ Ἐκάτη πλήθευς ! ὁ ψιλοκόρσης τὴν πνοὴν ἀναλώσει φυσέων ὅκως μὴ τὸν τρίβωνα γυμνώσῃ. σωπὴ γενέσθω καὶ γράφεσθε τὴν ῥῆσιν, ἀνὴρ Βαθυκλῆς Ἀρκάς—οὐ μακρὴν ἄξω— ὡ λῶστε, μὴ σίλλαινε, καὶ γάρ οὐδὲ αὐτός μέγα σχολάξων εἰμί . . ρμεσ(ον) δινεῖν, (ὦ) Ζεῦ Ἀχέροντος !—τῶν πάλαι τις εὐδαίμων ἐγένετο, πάντα δὲ εἶχ' ἐν οἷσιν ἄνθρωποι θεοί τε λευκὰς ἡμέρας ἐπίστανται.</p>	99 100 105
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I translate :

He'll lose his breath, will my bald-head comrade,
 In panting to keep cloak on his shoulder.
 Let there be silence ! write ye my words down !
 In Arcady Bathycles—cease mocking,
 Sirrah ! I fly not far : a brief moment
 Have I to spend with you : how stern, great Zeus,
 Is Acheron !—the patriarch thrice blest
 Did live, nor lacked in aught of such riches
 Wherewith endowed men live white days ever.
 (He was about to finish his last lap, etc.)

In v. 108 'white days' are 'days of white-raiment,' 'feast days'; see Hippo. *fr.* 65.

v. 103 *ἄξω* P: correcxi. v. 105 non fuit *παρμεσον*. v. 106 num *χάζεν* . . . !

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¹ Philip was educated at Thebes, but not by Pindar!

² Inepta Gerhard legit Cercidea, p. 51; ineptius apud Herodis Mimum VIII. inveniunt scholastici.

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