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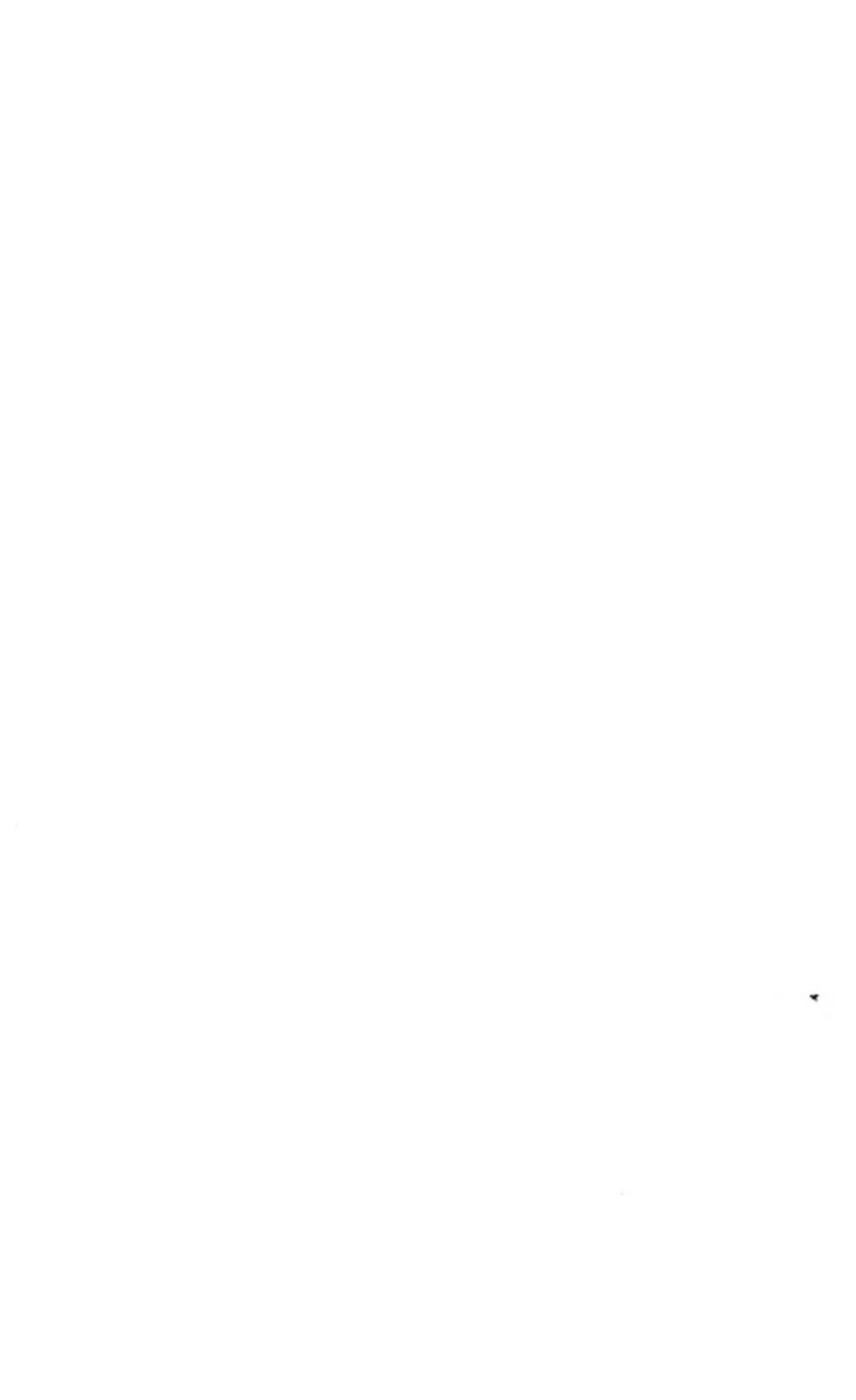
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LYRA GRAECA

II



LYRA GRAECA

BEING THE REMAINS OF ALL THE
GREEK LYRIC POETS FROM EUMELUS
TO TIMOTHEUS EXCEPTING PINDAR

NEWLY EDITED AND TRANSLATED BY

J. M. EDMONDS

LATE FELLOW OF JESUS COLLEGE CAMBRIDGE

IN THREE VOLUMES

VOLUME II

INCLUDING

STESICHORUS IBYCUS ANACREON AND SIMONIDES



LONDON : WILLIAM HEINEMANN
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PREFACE

IN introducing my second volume I have to thank the Egyptian Exploration Society for their kind permission to include the fragment of the *Sayings of Simonides* from the *Hibeh Papyri* and the new fragment of Ibycus from the XVth Oxyrhynchus volume.

While I was making the Index I found that I had omitted the second reference to Simonides in the *Parian Chronicle*, that recording his death at the age of ninety in the year 468 b.c., and the following characteristic anecdote of Timoocreon in the Ηερὶ Κακιῶν of Philodemus, first rightly emended by Wilamowitz in his *Sappho und Simonides*: ‘When that conceited fellow Timoocreon of Rhodes was asked, as he came before the judge of the competition, where he hailed from, he replied: “You shall hear presently from the herald”—a remark which was passed on. However, his Castor-song proved so little to the liking of his audience that the judge stretched out his wand and nearly stopped him before he had finished. This meant defeat; and when, as he withdrew, his questioner repeated “Where do you hail from?” he replied “From Seriphus.”’

Readers of Volume I should make the following corrections—none of which, by the way, is necessitated by any lapse of Mr. Heinemann’s admirable staff: at p. 16 near the bottom read ἀριθμητισταρ; p. 45 l. 5 632–629 b.c.; Aleman l. 14 γεραιτάτος 35 μησαμένοι, 44 μωμέσθαι, 45 εῖμεν; Alcaeus l. 1.

PREFACE

‘Απολλοι, 2 ὄν, 5 Βέλφοις, 15 Βελφίκοις, or better, perhaps, Βελφάοις, comparing *Etymologicum Magnum* 200. 24 and a Thessalian inscription published in the *Mitteilungen* for 1896 p. 248; at the bottom of p. 323 delete the word *footnote*; at p. 318 l. 9 read ἀνθρώποις, l. 10 ἀργυροῖς, fr. 27, l. 4 γειτομένοισιν as in the *Classical Review* for 1916 p. 103, fr. 86 παίσαν κακοτάτων πεδέχουσαν. In the *Proceedings of the Cambridge Philological Society* for 1922, p. 14, I have proposed the following reading of the passage beginning at l. 46 of Aleman’s *Partheneion*: ἐκπρέπης τῶς ὥπερ αἱ τις | ἐν δρόσοις στάσειν ἵππον | παγὸν ἀΦεθλοφόρον καραχάποδα | ταις ἐπιπετριδίων ὄνάγρων, comparing Aeschylus’ ἐπιτυμβίδιος, Strabo 568 τὰ τῶν Αγκαόνων ὁροπέδια ψυχρὰ καὶ ψιλὰ καὶ ὄναγροβοτα, and Aeschylus *Agamemnon* 141 with Callimachus *Hecale* col. 2 l. 4, and supposing the corruption of ὄνάγρων to have proceeded thus: ὄνάγρων—ὄναίρων—ὄνείρων, with which we may compare ὄναρ and Hesychius ὄναιρον ὄνειρον Κρῆτες.

The newly discovered fragments of Lesbian poetry are reserved for the appendix to Volume III.

I may be allowed to add that the one wholly unfavourable criticism published of my first volume will be found to be fully answered partly in the *Classical Review* for November 1922 and partly in the above volume of the Cambridge Philological Society’s *Proceedings*.

J. M. E.

CAMBRIDGE,
September 22, 1923.

CONTENTS

| | PAGE |
|---|------|
| PREFACE | v |
| ECHIEMBROTUS | 2 |
| SACADAS | 4 |
| XANTHUS | 12 |
| STESICHORUS: LIFE | 14 |
| FRAGMENTS | 30 |
| IBYCUS: LIFE | 78 |
| FRAGMENTS | 84 |
| ANACREON: LIFE | 120 |
| POEMS AND FRAGMENTS: | |
| BOOK I. GLYCONIC AND KINDRED METRES | 136 |
| BOOK II. IONIC AND KINDRED METRES | 160 |
| BOOK III. ANACREONTIC ¹ | 172 |
| BOOK IV. IAMBIC AND TROCHAIC | 180 |
| BOOK V. ELEGIAC | 196 |
| LASUS: LIFE | 222 |
| FRAGMENTS | 228 |
| APOLLODORUS | 232 |
| TYNNICHUS | 234 |
| TELESILLA: LIFE | 236 |
| FRAGMENTS | 243 |
| SIMONIDES: LIFE | 246 |

¹ a special type of Ionic

CONTENTS

| SIMONIDES: POEMS AND FRAGMENTS: | | PAGE |
|--|---|------|
| BOOK | I. HYMNS | 272 |
| BOOK | II. PAEANS | 276 |
| BOOK | III. PRAYERS | 278 |
| BOOK | IV. DITHYRAMBS | 282 |
| BOOK | V. EULOGIES | 284 |
| BOOK | VI. DIRGES | 288 |
| BOOKS VII-XII. ¹ VICTORY-SONGS: | | |
| | VII. FOR RUNNERS | 300 |
| | VIII. FOR FIVE-EVENT CHAMPIONS . . | 300 |
| | IX. FOR WRESTLERS | 202 |
| | X. FOR BOXERS | 302 |
| | XI. FOR THE FOUR-HORSE CHARIOT-RACE | 304 |
| | XII. FOR THE MULE-CAR-RACE. . . . | 308 |
| BOOK XIII. | ELEGIACS | 332 |
| BOOK XIV. ² | INSCRIPTIONS: | |
| | i. EPITAPHS | 350 |
| | ii. DEDICATIONS | 376 |
| TIMOCREON: | LIFE | 418 |
| POEMS AND FRAGMENTS: | | |
| BOOK I. ³ | LYRIC, IAMBIC, AND TROCHAIC . | 420 |
| BOOK II. | INSCRIPTIONS | 426 |
| TABLES OF COMPARATIVE NUMERATION | | 431 |
| LIST OF 'NEW' FRAGMENTS | | 444 |
| INDEX OF AUTHORS | | 445 |
| GENERAL INDEX OF NAMES | | 454 |

¹ see note on p. 300

² see note on p. 350

see note on p. 420

LYRA GRAECA

VOL. II.

B

ΕΧΕΜΒΡΟΤΟΤ

Ἐπίγραμμα

Paus. 10. 7. 3 [π. Πυθίαν]. τῆς δὲ τεσσαράκοστης Ὀλυμπιάδος καὶ ὑγδόης, ἡνὶ Γλαυκίας ὁ Κροτωνιάτης ἐνίκησε, ταύτης ἔτει τρίτῳ ἄθλα ἔθεσαν οἱ Ἀμφικτύονες κιθαρῳδίας μὲν καθὰ καὶ ἐξ ἀρχῆς, προσέθεσαν δὲ καὶ αὐλῳδίας ἀγώνισμα καὶ αὐλῶν ἀνηγορεύθησαν δὲ νικῶντες Κεφαλλήν τε Μελάμπους κιθαρῳδίῃ καὶ αὐλῳδὸς Ἀρκᾶς Ἐχέμβροτος, Σακάδας δὲ Ἀργεῖος ἐπὶ τοῖς αὐλοῖς . . . δευτέρᾳ δὲ Πυθιάδι . . . αὐλῳδίαι τε κατέλυσαν, καταγνώντες οὐκ εἶναι τὸ ἄκουσμα εὑφημονή γὰρ αὐλῳδία μελή τε ἦν αὐλῶν τὰ σκυθρωπότατα καὶ ἐλεγέναι¹ προσαδύμενα τοῖς αὐλοῖς. μαρτυρεῖ δέ μοι καὶ τοῦ Ἐχέμβροτου τὸ ἀνάθημα, τρίπους χαλκοῦς ἀνατεθεὶς τῷ Ἡρακλεῖ τῷ ἐν Θήβαις· ἐπίγραμμα δὲ ὁ τρίπους ἔχει.²

Ἡρακλέει <Θηβαίῳ> Ἐχέμβροτος "Ἀρκᾶς ἔθηκε νικάσας τόδ' ἄγαλμ' Ἀμφικτυόνων ἐν ἀέθλοις <αὐλῳδὸς> μέλει" ηδ' ἐλέγους "Ἐλλησιν ἀείδων".³

¹ mss μελέτη τε and ἐλεγέναι καὶ θρῆνοι

² miss εἰχεν

³ the three lines were apparently written round the bowl, down one leg, and round the base, respectively, for P. read ll. 1 and 3 as though they began with Ἐχέμ. and "Ἐλλησιν: Θηβαίῳ and αὐλῳδὸς Η' from context (*Camb. Philol. Soc. Proc.*, 1922); mss Ἐχ. Ἀρκ. θῆκε Ἡρακλεῖ and ἀέθλοις (ἀθλοῖς) "Ἐλλησι(ν) δ' ἀείδων μέλεα καὶ ἐλέγους

ECHEMBROTUS

INSCRIPTION

Pausanias *Description of Greece* [on the Pythian Games]: In the 3rd year of the 48th Olympiad (B.C. 586¹) at which the victor was Glauclias of Crotona, the Amphictyons established competitions for flute-song and flute-playing in addition to the contest for singers to the lyre which had been held from the beginning. The winners proclaimed on the occasion were a Cephallenian named Melampus in lyre-song, Echembrots the Arcadian in flute-song, and Sacadas of Argos in flute-playing. . . At the 2nd Pythiad they abandoned the flute-song, having decided that it was not an auspicious form of music. For the flute-song consisted of very doleful flute-music and elegies sung to its accompaniment. My witness here is the offering set up by Echembrots, which consists of a bronze tripod dedicated to the Theban Heracles, bearing the following inscription :

To the Theban Heracles Echembrots of Arcadia dedicated this offering in return for his victory at the Games of the Amphictyons, where he sang to the Greeks melodies and elegiac lines to the music of the flute.

¹ the date of the 1st Pythiad is given by some authorities as 582

ΣΑΚΑΔΑ

Βίος

Paus. 9. 30. 2 [π. Ἐλικῶνος]. ποιητὰς δὲ ή καὶ ἄλλως ἐπιφανεῖς ἐπὶ μουσικῆ τοσῶνδε εἰκόνας ἀνέθεσαν. Θάμυριν μὲν αὐτὸν τε ἥδη τυφλὸν καὶ λύρας κατεαγνίας ἐφαπτόμενον, Ἀρίων δὲ ὁ Μηθυμναῖος ἐστιν ἐπὶ δελφῖνος, ὁ δὲ Σακάδα τοῦ Ἀργείου τὸν ἀνδριάντα πλάσας, οὐ συνεὶς Πινδάρου τὸ ἐς αὐτὸν Προοίμιον, ἐποίησεν οὐδὲν ἐς τὸ μῆκος τοῦ σώματος εἶναι τῶν αὐλῶν μείζονα τὸν αὐλητήν, κάθηται δὲ καὶ Ἡσίοδος κιθάραν ἐπὶ τοῖς γόνασιν ἔχων, κ.τ.λ.

Plut. Mus. 8 [π. νόμων αὐλωδικῶν]. καὶ ἄλλος δ' ἐστὶν ἀρχαῖος νόμος καλούμενος Κραδίας, ὃν φησιν Ἰππῶναξ Μίμιγερμον αὐλῆσαι. ἐν ἀρχῇ γὰρ ἐλεγεῖα μεμελοποιημένα οἱ αὐλῶδοὶ ἥδον· τοῦτο δὲ δηλοῦ ἡ τῶν Παναθηναίων ἀναγραφὴ¹ ἡ περὶ τοῦ μουσικοῦ ἀγῶνος. γέγονε δὲ καὶ Σακάδας Ἀργεῖος ποιητὴς μελῶν τε καὶ ἐλεγείων μεμελοποιημένων· ὁ δ' αὐτὸς καὶ αὐλητὴς² ἀγαθὸς καὶ τὰ Πύθια τρὶς νεικηκὼς ἀναγέγραπται· τούτου καὶ Πίνδαρος μνημονεύει· τόνων γοῦν τριῶν ὅντων κατὰ Πολύμναστον καὶ Σακάδαν, τοῦ τε Δωρίου καὶ Φρυγίου καὶ Λυδίου, ἐν ἑκάστῳ τῷ

¹ Cob: mss γραφὴ

² Westphal: mss ποιητὴς

SACADAS

LIFE

Pausanias *Description of Greece* [on Mount Helicon]: The poets or persons otherwise eminent in music who have been accorded statues are these. Thamyris is represented as he was when he had gone blind, holding a broken lyre, Arion of Methymna is seated on a dolphin, Saeadas of Argos is portrayed, by a sculptor who did not understand Pindar's Prelude in his honour, as a flute-player no bigger than his flutes, Hesiod sits with his lyre upon his lap, etc.

Plutarch *Music* [on flute-sung Nomes]: There is another ancient Nome called Cradias, which Hippoanax declares to have been played by Mimnermus. For in the earliest times the singers to the flute sang elegiae verse set to music. This is made clear by the Panathenaic register of the winners of the musical contest. Sacadas of Argos also, who is mentioned by Pindar, was a composer of tunes and elegiac poems set to tunes, and at the same time was a great flute-player with three Pythian victories to his name. It seems that of the three 'modes' employed by Polymnastus and Sacadas, the Dorian, the Phrygian, and the Lydian, Sacadas taught his

είρημένων τόνων στροφὴν ποιήσαντά φασι τὸν Σακάδαν διδάξαι ἃδειν τὸν χορόν, Δωριστὶ μὲν τὴν πρώτην, Φρυγιστὶ δὲ τὴν δευτέραν, Λυδιστὶ δὲ τὴν τρίτην καλεῖσθαι δὲ τριμερῆ τὸν νόμον τοῦτον διὰ τὴν μεταβολὴν. ἐν δὲ τῇ ἐν Σικυῶνι ἀναγραφῇ τῇ περὶ τῶν ποιητῶν Κλονᾶς εύρετὴς ἀναγέγραπται τοῦ τριμεροῦς νόμου. ἡ μὲν οὖν πρώτη κατάστασις τῶν περὶ τὴν μουσικὴν ἐν τῇ Σπάρτῃ Τερπάνδρου καταστήσαντος γεγένηται· τῆς δευτέρας δὲ Θαλήτας τε . . . καὶ Ξενόδαμος . . . καὶ Ξειόκριτος . . . καὶ Πολύμναστος . . . καὶ Σακάδας ὁ Ἀργεῖος μάλιστα αἰτίαν ἔχουσιν ἥγεμονες γενέσθαι· τούτων γὰρ εἰσιηγησαμένων τὰ περὶ τὰς Γυμνοπαιδίας τὰς ἐν Λακεδαιμονι λέγεται κατασταθῆναι, τὰ περὶ τὰς Ἀποδείξεις τὰς ἐν Ἀρκαδίᾳ, τῶν τε ἐν Ἀργεί τὰ Ἐνδυμάτια καλούμενα. ἵσαν δ' οἱ περὶ Θαλήταν τε καὶ Ξειόδαμον καὶ Ξειόκριτον ποιηταὶ παιάνων, οἱ δὲ περὶ Πολύμναστον τῶν ὄρθιων καλουμένων, οἱ δὲ περὶ Σακάδαν ἐλεγείων.

Paus. 10. 7. 4 [π. Ηὐθίων]. τῆς δὲ τεσσαράκοστης Ὁλυμπιάδος καὶ ὄγδοης, . . . ἔτει τρίτῳ . . . ἀνηγορεύθησαν νικῶντες Κεφαλλίν τε Μελάμπους κιθαρῳδίᾳ καὶ αὐλῳδὶ Ἀρκὰς Ἐχέμβροτος, Σακάδας δὲ Ἀργεῖος ἐπὶ τοῖς αὐλοῖς. ἀνείλετο δὲ ὁ Σακάδας οὗτος καὶ ἄλλας δύο τὰς ἐφεξῆς ταύτης Ηὐθιάδας.

Ibid. 6. 14. 9 [π. Ὁλυμπίας]. παρὰ δὲ τὸν Ηύρρον ἀνὴρ μικρὸς αὐλοὺς ἔχων ἐστὶν ἐκτετυπωμένος ἐπὶ στιλῆ. τούτῳ Ηὐθικαὶ μῖκαι γεγόνασι τῷ ἀγδρὶ δευτέρῳ μετὰ Σακάδαν τὸν Ἀργεῖον.

LIFE OF SACADAS

chorus to sing successive strophes composed by him in each, and in that order, the Nome in question being called the Three-Part owing to these changes of ‘mode.’ However, according to the register of poets at Sicyon, the inventor of this Nome was Clonas. The first establishment of music at Sparta was due to Terpander. The second is best ascribed to Thaletas, Xenodamus, Xenoeritus, Polymnastus, and Sacadas of Argos. These were the men who introduced the *Dances of Naked Youths* at Sparta, the *Provings* in Arcadia, and the *Garment-Songs* as they are called at Argos. Thaletas, Xenodamus, and Xenoeritus were composers of Paeans, Polymnastus of the Orthian or High-pitched Songs, and Sacadas of Elegiac.

Pausanias *Description of Greece* [on the Pythian Games] : In the 3rd year of the 48th Olympiad . . .¹ the victors proclaimed were a Cephallenian named Melampus for lyre-song, Echembrotus the Arcadian for flute-song, and Sacadas of Argos for flute-playing. The same Sacadas was also victor in the two succeeding Pythiads.

The Same [on Olympia]: Next to Pyrrhus is a carved slab bearing the representation of a little man with flutes. This is the man who won Pythian victories after Sacadas of Argos.² For Sacadas won

¹ see on Echembr. above ² text perh. corrupt

LYRA GRAECA

Σακάδας μὲν γὰρ τὸν ἀγῶνα τὸν τεθέντα ὑπὸ¹ Λιμφικτυόνων οὐκ ὅντα πω στεφανίτην καὶ ἐπ’ ἔκεινῳ στεφανίτας δύο ἐνίκησε. . . .

Plut. *Mus.* 12 ἔστι δέ τις καὶ περὶ τῶν ρύθμῶν λόγος . . . Πολύμνιαστος δὲ μετὰ τοῦ Τερπανδρείου τρόπου, καινῷ¹ ἐχρίσατο, καὶ αὐτὸς μέντοι ἐχόμενος τοῦ καλοῦ τύπου, ὡσαύτως δὲ καὶ Θαλήτας καὶ Σακάδας· καὶ γὰρ οὗτοι κατά γε τὰς ρύθμοποιίας ἴκανοί, οὐκ ἐκβαίνοντες μέντοι τοῦ καλοῦ τύπου.

Poll. 4. 79 νόμοι δὲ Ὀλύμπου καὶ Μαρσύου Φρύγιοι καὶ Λύδιοι, ὁ δὲ Σακάδα νόμος Πυθικός, οἱ δὲ Εὐίου Κύκλιοι, καὶ Ὀλύμπου Ἐπιτυμβίδιοι.

Ibid. 84 τοῦ δὲ Πυθικοῦ νόμου τοῦ αὐλητικοῦ μέρη πέντε, Πεῖρα, Κατακελευσμός, Ἰαμβικόν, Σπονδεῖον, Καταχόρευσις. δήλωμα δ’ ἔστιν ὁ νόμος τῆς τοῦ Ἀπόλλωνος μάχης πρὸς τὸν δράκοντα. καὶ ἐν μὲν τῇ Πείρᾳ διορᾶ τὸν τόπον εἰ ἄξιός ἔστι τοῦ ἀγῶνος· ἐν δὲ τῷ Κατακελευσμῷ προκαλεῖται τὸν δράκοντα, ἐν δὲ τῷ Ἰαμβικῷ μάχεται. ἐμπεριέληφε δὲ τὸ Ἰαμβικὸν καὶ τὰ σαλπικτικὰ κρούματα καὶ τὸν ὀδοιποισμὸν ὡς τοῦ δράκοντος ἐν τῷ τοξεύεσθαι συμπρίοντος τοὺς ὀδόντας. τὸ δὲ Σπονδεῖον δηλοῖ τὴν νίκην τοῦ θεοῦ. ἐν δὲ τῇ Καταχορεύσει ὁ θεὸς τὰ ἐπινίκια χορεύει.

¹ Westphal - *E*: mss accus. and καὶ φ

LIFE OF SACADAS

the competition instituted by the Amphictyons before it was a crown-contest and twice after the change had been made. . . .

Plutarch *Music* 12: There is something to be said too in the matter of rhythms . . . Polymnastus, who followed Terpander, employed new rhythms as well as his, but preserved throughout the same beautiful style; and the like is true of Thaletas and Sacadas, who showed powers of invention in the rhythmic art without exceeding the limits of the beautiful style they inherited.

Pollux *Vocabulary*: The Nomes of Olympus and Marsyas are the *Phrygian* and the *Lydian*, that of Sacadas the *Pythian*, those of Euius the *Cyclic*, and those of Olympus (the younger?) *Epitymbidian* or *Over-the-Grave*.

The Same: The Pythian Flute-Nome has five parts, the *Trial*, the *Challenge*, the *Iambics*, the *Spondeics*, and the *Dance of Triumph*. It is a representation (in music) of the fight between Apollo and the Serpent. In the *Trial* Apollo looks about him to see if the place is suitable for the struggle, in the *Challenge* he calls the Serpent to come on, in the *Iambics* he fights him. The *Iambics* include passages for the trumpet and one to be played through the teeth, this representing the gnashing of the Serpent when he is pierced with the arrows. The *Spondeics* depict the victory of the God, and in the last of the five parts he dances triumphant.¹

¹ the interpretations seem to have differed, and the nome to have been elaborated by later hands, cf. Str. 9 421, *Arg. Pind. P.*

LYRA GRAECA

Paus. 2. 22. 8 [π. Ἀργοντος]: ὀλίγον δὲ τῆς ἐπὶ Κυλάραβιν καὶ τὴν ταύτην πύλην ἀποτραπεῖσι Σακάδα μνῆμά ἔστιν, ὃς τὸ αὐλημα τὸ Πυθικὸν πρῶτος ηὔλησεν ἐν Δελφοῖς· καὶ τὸ ἔχθος τὸ Ἀπόλλωνι διαμένον ἐς τοὺς αὐλητὰς ἔτι ἀπὸ Μαρσύου καὶ τῆς ἀμίλλης τοῦ Σιληνοῦ παυθῆναι διὰ τοῦτον δοκεῖ τὸν Σακάδαν.¹

Ibid. 4. 27. 7 [π. οἰκισμοῦ Μεσσήνης]: καὶ τὴν μὲν τότε ἡμέραν πρὸς θυσίας τε καὶ εὐχαῖς ἥσαν· ταῖς δὲ ἐφεξῆς τοῦ τείχους τὸν περίβολον ἥγειρον, καὶ ἐντὸς οἰκίας καὶ τὰ ἵερα ἐποιοῦντο. εἰργάζοντο δὲ καὶ ὑπὸ μουσικῆς ἄλλης μὲν οὐδεμᾶς, αὐλῶν δὲ Βοιωτίων καὶ Ἀργείων τά τε Σακάδα καὶ Ηρονόμου μέλη τότε δὴ προήχθησαν μάλιστα ἐς ἀμίλλαν.

Hesych. Σακάδειον· εἶδος μουσικοῦ ὁργάνου.

Ath. 13. 610 c καὶ ἐὰρ μέν τίς σου πύθηται τίνες ἥσαν οἱ εἰς τὸν δούρειον ἵππον ἐγκατακλεισθέντες, ἐνὸς καὶ δευτέρου ἵσως ἐρεῖς ὄνομα, καὶ οὐδὲ ταῦτ' ἐκ τῶν Στησιχόρου, σχολῆ γάρ, ἀλλ' ἐκ τῆς Σακάδου τοῦ Ἀργείου² Ἰλίου Ηέροιδος· οὗτος γὰρ παμπόλλους τινὰς κατέλεξεν.

¹ the inser. perh. ran somehow thus: Μνᾶμα τόδ' Ἀργείω Σακάδα· ὃς Πύθια πρᾶτος | αὐλήσας αὐλῶν ἔχθος ἔπανσε θεῷ (E, cf. Alem. vol. i. p. 49n, Camb. Philol. Soc. Proc. 1922) ² Cas: ίππος σακατοῦ ἀργείου

LIFE OF SACADAS

Pausanias *Description of Greece* [on Argos]: A little aside from the road to the Gymnasium called Cylarabis and the gate there, stands the tomb of Sacadas, who was the first to perform the *Pythian* tune at Delphi, and appears to have put an end to the old feud between Apollo and the flute-players which had persisted ever since the day of his contest with the Silenus Marsyas.¹

The Same [on the founding of Messenè by Epameinondas]: That day was devoted to sacrifices and prayers. On the following days they began to build the wall round the city, and houses and temples within it. The work was done to the accompaniment of no music but that of Boeotian and Argive flutes, and there was keen competition between the melodies of Sacadas and those of Pronomus.²

Hesychius *Glossary*: Saeadeion:—a kind of musical instrument.

Athenaeus *Doctors at Dinner*: If you are asked the names of the warriors who were shut up in the Wooden Horse you will perhaps be able to give one or two, and even these you will hardly get from Stesichorus' account, but rather from the *Taking of Troy* of Sacadas the Argive, who gives a very long list.

¹ the inscr. perh. ran 'This is the tomb of Sacadas of Argos who was the first to play the Pythian tune, and by fluting made cease the God's hatred of the flute' ² cf. Ath. 14. 631 e, Paus. 9. 12. 5

XANTHUS

ΞΑΝΘΟΥ

1

Ath. 12. 512 f. [π. Ἡρακλέους]· τοῦτον οὖν, φησίν (δ Μεγακλειδης), οἱ νέοι ποιηταὶ κατασκευάζουσιν ἐν ληστοῦ σχήματι μόνον περιπορευόμενον, ξύλον ἔχοντα καὶ λεοντῆν καὶ τόξα· καὶ ταῦτα πλάσαι πρῶτον Στησίχορον τὸν Ἰμεραῖον. καὶ Ξάνθος δ' ὁ μελοποιός, πρεσβύτερος ὡν Στησίχόρου, ὡς καὶ αὐτὸς ὁ Στησίχορος μαρτυρεῖ, ὡς φησιν ὁ Μεγακλειδης, ων ταύτην αὐτῷ περιτίθησι τὴν στολὴν, ἀλλὰ τὴν Ὄμηρικήν.

2-3 Ὀρεστεία

Ibid. πολλὰ δὲ τοῦ Ξάνθου παραπεποίηκεν δὲ Στησίχορος, ἔσπερ καὶ τὴν Ὀρεστείαν καλοῦμένην.

3

Ael. V.H. 4. 26 Ξάνθος ὁ ποιητὴς τῶν μελῶν—ἐγένετο δὲ οὗτος πρεσβύτερος Στησίχόρου τοῦ Ἰμεραίου—λέγει τὴν Ἡλέκτραν τὴν Ἀγαμέμνονος οὐ τοῦτο ἔχειν τοῦνομα πρῶτον ἀλλὰ Λαοδίκην. ἐπεὶ δὲ Ἀγαμέμνων ἀνηρέθη, τὴν δὲ Κλυταιμνήστραν δὲ Αἴγισθος ἔγημε καὶ ἐβαπίλευσεν, ἀλεκτρον οὖσαν καὶ καταγηρώσαν παρθένον Ἀργεῖοι Ἡλέκτραν ἐκάλεσαν διὰ τὸ ἀμοιρεῖν ἀνδρὸς καὶ μὴ πεπειρᾶσθαι λέκτρον.

XANTHUS

1

Athenaeus *Doctors at Dinner* [on Heracles]: The more modern poets, according to Megacleides, represent him as going about merely in the guise of a robber, with cudgel, lion-skin, and bow. This fashion was set by Stesichorus of Himera. The lyric poet Xanthus, who comes before Stesichorus, as is testified by Stesichorus himself, does not represent him thus, if we may believe Megacleides, but as he appears in Homer.

2-3 ORESTEIA

The Same: Stesichorus has drawn a great deal upon Xanthus, for instance upon his *Oresteia* as it is called.

3

Aelian *Historical Miscellany*: The lyric poet Xanthus, who comes before Stesichorus of Himera, says that Electra daughter of Agamemnon was originally called Laodicè. After the murder of her father, when Aegisthus had married Clytemnestra and become king, and Laodicè was likely to die an old maid, the Argives gave her the name of Electra because she remained a virgin.¹

¹ deriving the name from α- 'not' and λέκτρον 'a bed'

ΣΤΗΣΙΧΟΡΟΤ

Bίος

Sim. Fr. 61 :

οῦτω γὰρ Ὄμηρος ήδὲ Στησίχορος ἀεισε λαοῖς.

Plut. Mus. 3 [π. Λίνου, Θαμύριδος, Δημοδόκου κ.τ.λ.]: οὐ λελυμένην δ' εἶναι τῶν προειρημένων τὴν τῶν ποιημάτων λέξιν καὶ μέτρον οὐκ ἔχουσαν ἀλλὰ καθάπερ Στησιχόρου τε καὶ τῶν ἀρχαίων μελοποιῶν οἱ ποιοῦντες ἐπη τούτοις μέλη περιετίθεσαν.

Ibid. 7 ὅτι δ' ἐστὶν Ὄλυμπου ὁ Ἀρμάτιος νόμος, ἐκ τῆς Γλαύκου ἀναγραφῆς τῆς Ὑπὲρ τῶν Ἀρχαίων Ποιητῶν μάθοι ἀν τις, καὶ ἔτι γνοίη ὅτι Στησίχορος ὁ Ἰμεραῖος οὗτ' Ὁρφέα οὔτε Τέρπανδρον οὔτ' Ἀρχίλοχον οὔτε Θαλήταν ἐμμήσατο, ἀλλα Ὄλυμπου, χρησάμενος τῷ Ἀρματίῳ νόμῳ καὶ τῷ κατὰ δάκτυλον εἴδει, ὃ τινες ἔξ Ὁρθίου νόμου φασιν εἶναι.

Ibid. 12 ἔστι δέ τις Ἀλκμανικὴ καινοτομία (τῶν ῥυθμῶν) καὶ Στησιχόρειος, καὶ αὐταὶ οὐκ ἀφεστῶσαι τοῦ καλοῦ.

Suid. Σαπφώ . . . γεγονυῖα κατὰ τὴν μβ' Ὄλυμπιάδα, ὅτε καὶ Ἀλκαῖος ἦν καὶ Στησίχορος καὶ Ηιττακός.

STESICHORUS

LIFE

Simonides *Fragment* 61 :

For thus have Homer and Stesichorus sung to the peoples.

Plutarch *Music* [on Linus, Thamyris, Demodocus, etc.]: The inanner of the poems of the aforesaid poets was not free and without metre, but like those of Stesichorus and the older lyric poets who made epic verse and put it to music.

The Same : We learn that the Harmatian Nome was the work of Olympus from the treatise of Glaucus on *The Ancient Poets*, where we are also informed that the poet imitated by Stesichorus of Himera was neither Orpheus nor Terpander nor Archilochus nor Thaletas, but Olympus, and that Stesichorus made use of the Harmatian Nome and the dactylic form, which according to some authorities comes from the Orthian or High-pitched Nome.

The Same : Innovations in rhythm are ascribed to Alcman, and also to Stesichorus, in both cases without departing from the beautiful manner.

Suidas *Lexicon* : Sappho:— . . . flourished in the 42nd Olympiad (B.C. 612–609), in the time of Alcaeus, Stesichorus,¹ and Pittacus.

¹ cf. Euseb.

LYRA GRAECA

Suid. Σιμωνίδης· . . . μετὰ Στησίχορον τοῖς χρόνοις . . . γέγονε δ' ἐπὶ τῆς πεντηκόστης ἔκτης Ὄλυμπιάδος· οἱ δὲ ἐπὶ τῆς ἔξηκόστης δευτέρας γεγράφασι.

Cic. *Rep.* 2. 20 [neque enim Stesichor]us ne[pos ei]us (Hesiodi) ut di[xeru]nt quidam [e]x filia. quo [enim] ille mor[tuus, e]odem [est an]no na[tus Si]moni[des Ol]ympia[de se]xta et quin[qua]gesima.

Tzet. *Vit. Hes.* 18 Ἀριστοτέλης γὰρ ὁ φιλόσοφος . . . ἐν τῇ Ὁρχομενίῳ Πολιτείᾳ Στησίχορον τὸν μελοποιὸν εἶναι φησιν νίὸν Ἡσιόδου ἐκ τῆς Κτιμένης αὐτῷ γεννηθέντα τῆς Ἀμφιφάνους καὶ Γανύκτορος ἀδελφῆς, θυγατρὸς δὲ Φηγέως· ὁ δὲ Στησίχορος οὗτος σύγχρονος ἦν Πυθαγόρᾳ τῷ φιλοσόφῳ καὶ τῷ Ἀκραγαντίνῳ Φαλάριδῃ.

Arist. *Rh.* 2. 1393 b [π. παραδειγμάτων]. λόγος δέ, οἷος ὁ Στησίχόρον περὶ Φαλαρίδος . . . Στησίχορος μὲν γάρ, ἐλομένων στρατηγὸν αὐτοκράτορα τῶν Ἰμεραίων Φάλαριν καὶ μελλόντων φυλακὴν διδόναι τοῦ σώματος, τāλλα διαλεχθεὶς εἰπεν αὐτοῖς λόγον, ὡς ἵππος κατεῖχε λειμῶνα μόνος, ἐλθόντος δ' ἐλάφου καὶ διαφθείροντος τὴν νομήν, βουλόμενος τιμωρήσασθαι τὸν ἐλαφον ἥρωτα τὸν ἄνθρωπον εἰ δύναιτ' ἀν μετ' αὐτοῦ κολάσαι τὸν ἐλαφον, ὁ δ' ἔφησεν, ἐὰν λάβῃ χαλινὸν καὶ αὐτὸς ἀναβῆ ἐπ' αὐτὸν ἔχων ἀκόντια· συνομολογήσαντος δὲ καὶ ἀναβάντος, ἀντὶ τοῦ τιμωρήσασθαι αὐτὸς ἐδούλευσεν ἥδη τῷ ἀνθρώπῳ. 'Οὕτω δὲ καὶ ὑμεῖς' ἔφη 'όρâτε μὴ βουλόμενοι

¹ or was born
Hes. *Op.* 263

² cf. Euseb.

³ cf. *Ibid.* 19, Proel.

LIFE OF STESICHORUS

Suidas *Lexicon*: Simonides:— . . . In point of time he comes next to Stesichorus . . . He flourished¹ in the 56th Olympiad (556–553), though some authorities have assigned him to the 62nd (532–529).

Cicero *Republic*: Stesichorus cannot have been Hesiod's grandson through his daughter as some authorities declare. For the year of his death was that of the birth of Simonides, in the 56th Olympiad (556–553).²

Tzetzes *Life of Hesiod*: Aristotle the philosopher . . . in the *Constitution of Orchomenus* declares that Stesichorus the lyric poet was the son of Hesiod by Ctimenè sister of Amphiphanes and Ganyetor and daughter of Phegens. But this Stesichorus was a contemporary of Pythagoras the philosopher and Phalaris of Agrigentum.³

Aristotle *Rhetic* [on examples]: And secondly there is the fable, such as that of Stesichorus about Phalaris . . . For Stesichorus, when the Himeraeans elected Phalaris general with unlimited powers and proposed to give him a bodyguard, made a speech to them at the end of which he told them the following fable: A horse who had a meadow all to himself, found his title disputed by a stag who came and destroyed the pasturage. Desiring to avenge himself, he begged the man's help to punish the stag, which the man promised him if he would take bit and bridle of him and let him mount him javelins in hand. The bargain struck, the man got on his back; but the horse immediately found that he had received not vengeance on the stag but servitude to the man. ‘Even so you,’ said Stesichorus, ‘should

LYRA GRAECA

τοὺς πολεμίους τιμωρίσασθαι ταύτὸ πάθητε τῷ
ἴππῳ· τὸν μὲν γὰρ χαλινὸν ἔχετε ἥδη, ἐλόμενοι
στρατηγὸν αὐτοκρατόρα· ἐὰν δὲ φυλακὴν δῶτε
καὶ ἀναβῆται ἐάσητε, δουλεύσετε ἥδη Φαλάριδι.'

Arist. *Rh.* 2. 1395 a [π. παραδειγμάτων]: ἀρμότ-
τει δ' ἐν τοῖς τοιούτοις . . . τὰ αἰνιγματώδη, οἷον
εἴ τις λέγει ὅπερ Στησίχορος ἐν Λοκροῖς εἶπεν,
ὅτι οὐ δεῖ ὑβριστὰς εἶναι, ὅπως μὴ οἱ τέττιγες
χαμόθεν ἄδωσιν.

Steph. Byz. Μάταυρος πόλις Σικελίας Λοκρῶν
κτίσμα· ὁ πολίτης Μεταυρῖνος. Στησίχορος
Εὐφήμου παῖς Μεταυρῖνος γένος ὁ τῶν μελῶν
ποιητής.

Plut. *Phaedr.* 244 a . . . Στησιχόρου τοῦ Εὐφή-
μου, Ἰμεραίου.

Him. Schenkl *Herm.* 1911 τὴν δὲ Ἰμέραν¹ τὴν
Σικελικὴν οὐκ ἐλευθέραν ποιεῖ μόνον τῶν τυράν-
των ἀλλὰ καὶ λόγοις κοσμεῖ Στησιχόρος.

Plin. *N. H.* 2. 9 [de defectibus solis et lunae]: . . .
viri ingentes (Thales et Hipparchus) supraque mor-
talium naturam, tantorum lumen lege deprehensa,
et misera hominum mente absoluta, in defectibus
siderum² seelera aut mortem aliquam pavente; quo
in metu fuisse Stesiehori et Pindari vatum sublimia
ora palam est deliquio solis.

¹ ms χίμαιραν

² siderum after aliquam in mss

¹ Conon 42 gives a variant of the story making the would-be tyrant Gelon; cf. Demetr. *Eloc.* 99 ² instead of the trees, these being destroyed by an external foe: cf. Ibid. 3. 1412 a, Philod. *Mus.* 1. p. 18 Keimke; ascribed to Dionysius

LIFE OF STESICHORUS

beware lest your desire to be avenged on your enemies bring you into a similar plight. You are bridled now by choosing a dictator; if you give him a bodyguard and allow him to get on your back, you will quickly find yourselves the slaves of Phalaris.¹

Aristotle *Rhetoric* [on examples]: Such cases are met by enigmatic remarks, for instance that of Stesichorus to the Loerians that they must not prove wantons, or the crickets would chirp from the ground.²

Stephanus of Byzantium *Lexicon*: Mataurus:— a city of Sicily³ of Loerian foundation: the ethnic adjective is *Mataurine*. Stesichorus son of Euphemus the lyric poet was a Mataurine by birth.⁴

Plato *Phaedrus*: . . . Stesichorus son of Euphemus, the Himeraean.

Himerius *Declamations*: Sieilian Himera is not only freed of tyrants but adorned with words, by Stesichorus.

Pliny *Natural History* [on eclipses]: . . . Great men were they indeed (Thales and Hipparchus), great beyond mortal greatness, to have grasped the law of these mighty luminaries and freed the miserable human mind from the apprehension it felt, at their eclipse, of crimes or a death; an apprehension expressed, we know, by the sublime lips of poets like Stesichorus and Pindar when they saw an eclipse of the sun.⁵

by Demetr. *Eloc.* 99 ³ really Calabria ⁴ cf. Paus. 3. 19
⁵ Ginzel 2. p. 525 gives 4 notable eclipses of the sun between the total eclipses of 585 and 463, of which one (557) was total

Mar. Par. 50 ἀφ' οὗ Λίσχύλος ὁ ποιητὴς τραγῳδίᾳ πρῶτον ἐνίκησε καὶ Εὐριπίδης ὁ ποιητὴς ἐγένετο καὶ Στησίχορος ὁ ποιητὴς εἰς τὴν Ἑλλάδα ἀ[φίκετ]ο ἔτη ΗΗΔΔΔII ἄρχοντος Ἀθήνησι Φιλοκράτους.

Ibid. 73 ἀφ' οὗ Στησίχορος ὁ Ἰμεραῖος ὁ δεύτερος ἐνίκησεν Ἀθήνησιν καὶ οἰκίσθη Μεγάλη πόλις . . .

Poll. 9. 100 [π. τοῦ ἀστραγαλίζειν]. καὶ μὴν καὶ Στησίχορος ἐκαλεῖτο τις παρὰ τοῖς ἀστραγαλίζουσιν ἀριθμὸς ὃς ἐδῆλον τὰ ὀκτώ· τὸν γὰρ ἐν Ἰμέρᾳ τοῦ ποιητοῦ τάφον ἐξ ὀκτὼ πάντων συντεθέντα πεποιηκέναι τὴν 'Πάντ' ὀκτώ' φασι παροιμίαν.

Luc. Macr. 26 Ἀγακρέων δὲ ὁ τῶν μελῶν ποιητὴς ἔζησεν ἔτη πέντε καὶ ὅγδοήκοντα, καὶ Στησίχορος δὲ ὁ μελοποιὸς ταῦτα.

Suid. ἐπιτήδευμα· ἀσκησις, μάθησις. Ἰκανὸς ὄνομα, ληστὴς τὸ ἐπιτήδευμα· ὃς ἀνεῦλει Λίσχύλον τὸν αὐλητὴν καὶ Στησίχορον τὸν κιθαρῳδόν.

Phot. πάντα ὀκτώ· οἱ μὲν Στησίχορόν φασιν ἐν Κατάνῃ ταφῆγαι πολυτελῶς πρὸς τὰς ἀπ' αὐτοῦ Στησιχορείοις πύλαις λεγομέναις· καὶ τοῦ μνημείου ἔχοντος ὀκτὼ κίονας καὶ ὀκτὼ βαθμοὺς καὶ ὀκτὼ γωνίας· οἱ δὲ ὅπι Αλίγτης κατὰ χρησμὸν τοὺς Κορινθίους συνοικίζων ὀκτὼ φύλαις ἐποίησεν τοὺς πολίτας καὶ ὀκταμερῆ τὴν πόλιν.

Suid. Στησίχορος· Εὐφόρβου ἢ Εὐφήμου· ὡς δὲ ἄλλοι, Εὐκλείδου ἢ Τέτους ἢ Ησιόδου· πόλεως

LIFE OF STESICHORUS

The *Parian Chronicle*: From the year when the poet Aeschylus first won with a tragedy and the poet Euripides was born, and when the poet Stesichorus arrived in Greece 232 years, being the archonship of Philocrates at Athens (B.C. 485).

The Same: From the year when Stesichorus of Himera, the second, won at Athens, and Megalopolis was founded . . .¹

Pollux *Vocabulary* [on diceing]: Moreover in diceing, the throw which amounted to eight was called *Stesichorus*; for the proverb ‘Eight all’ is said to have come from the tomb of that poet at Himera, every feature of which was eightfold.²

Lucian *Longevity*: The lyric poet Anaereon lived 85 years and the lyrist Stesichorus the same.

Suid. ἐπιτῆδευμα:—‘profession, calling.’ Compare ‘Hieanus [*able*] by name, robber by trade’; this is the man who killed Aeschylus the flute-player and Stesichorus the singer to the lyre.

Photius *Lexicon*: Eight all:—We are told that Stesichorus was buried sumptuously at Catana near the gate called after him Stesichorus, and the proverb arose from the monument’s having eight columns, eight steps (or bases), and eight corners. Another explanation is, that when Aletes, in obedience to an oracle, made Corinth a city he established the citizens in eight tribes and the city in eight parts.³

Suidas *Lexicon*: Stesichorus:—Son of Enphorbus or Euphemus, or according to yet other authorities, of Euclides, or again of Hyetes, or of Hesiod; his

¹ incomplete; but the date must be B.C. 370 or 369 ² cf. Eust. *Od.* 1397 ³ Suid. πάντα ὀκτώ

LYRA GRAECA

Ίμέρας τῆς Σικελίας. καλεῖται γοῦν Ἰμεραῖος· οἱ δὲ ἀπὸ Ματαυρίας τῆς ἐν Ἰταλίᾳ· οἱ δὲ ἀπὸ Παλλαντίου τῆς Ἀρκαδίας φυγόντα αὐτὸν ἐλθεῖν φασιν εἰς Κατάνην κάκει τελευτῆσαι καὶ ταφῆναι πρὸ τῆς πύλης, ἵτις ἐξ αὐτοῦ Στησιχόρειος προσηγόρευται. τοῖς δὲ χρόνοις ἦν νεώτερος Ἀλκμᾶνος τοῦ λυρικοῦ, ἐπὶ τῆς λξ' Ὁλυμπιάδος γεγονώς. ἐτελεύτησε δὲ ἐπὶ τῆς ντ'. εἶχε δὲ ἀδελφὸν γεωμετρίας ἔμπειρον Μαμερτῖνον καὶ ἔτερον Ἡλιάνακτα νομοθέτην. γέγονε δὲ λυρικός. καὶ ἔστιν αὐτοῦ τὰ ποιήματα Δωρίδι διαλέκτῳ ἐν βιβλίοις κε'. φασὶ δὲ αὐτὸν γράψαντα ψόγον Ἐλένης τυφλωθῆναι, πάλιν δὲ γράψαντα Ἐλένης ἐγκώμιον ἐξ ὀνείρου τὴν Παλινφδίαν ἀναβλέψαι· ἐκλήθη δὲ Στησίχορος ὅτι πρῶτος κιθαρῳδίας χορὸν ἔστησεν· ἐπει τοι πρότερον Τεισίας ἐκαλεῖτο.

A. P. 7. 75: εἰς Στησίχορον· Ἀντιπάτρου·

Στασίχορον, ζαπληθὲς ἀμετρήτου¹ στόμα
Μούσης

ἐκτέρισεν Κατάρας αἴθαλόεν δάπεδον,
οὐ κατὰ Πυθαγόρου φυσικὰν φάτιν ἀ πρὶν
‘Ομήρου

ψυχὰ ἐὶ στέρνοις δεύτερον φύκισατο.

Cie. *Herr.* 2. 2. 35 Himera deleta, quos cives
belli calamitas reliquos fecerat, ii sese Thermis
collocarant in eiusdem agri finibus neque longe ab

¹ Brunck: mss. -ον

¹ cf. *fr.* 9 ² called Mamertius by Hero 4. 108 ³ according to Wil. the conflicting evidence seems to indicate the existence of three poets called S.:—(1) S. of Himera temp Phalaris, (2) Teisias son of Euphemus of Locri called (after

LIFE OF STESICHORUS

city Himera in Sicily; for he is called the Himeraean; or according to another account, Matauria in Italy. Others say that he went to Catana when banished from Pallantium¹ in Arcadia, and there died, and was buried before the gate which is called after him. In date he is later than the lyric poet Aleman, for he was born in the 37th Olympiad (B.C. 632-629) and died in the 56th (556-553). He had two brothers, one Mamertinus² a geometer, and the other Helianax a lawgiver. He was a lyric poet. His poems are in the Doric dialect and in 26 Books. It is said that for writing abuse of Helen he was struck blind, but received his sight again on writing an encomium of her in obedience to a dream. This encomium is known as the *Palinode*. He was called Stesichorus because he first set up choruses of singers to the lyre, his original name being Teisias.³

Palatine Anthology : On Stesichorus ; by Antipater : The smoky plain of Catana hath given burial to that copious mouthpiece of an immeasurable muse, Stesichorus, in whose breast, so runs the philosophic rede of Pythagoras, the soul that had been Homer's found a second dwelling-place.⁴

Cicero *Orations against Verres* : When Himera was destroyed, as many of the citizens as were left by the calamity of war had gathered at Thermae, within the confines of the same district and not far from their

him ?) S., who migrated to Greece in 485 (wrongly called of Himera), (3) a poet calling himself S. of Himera who 'won at Athens' in 369; it is perh. better (with Vürtheim) to reject the evidence of the Parian Chronicle and combine (1) and (2) under S. of Loeri (called of Himera because he lived there) c. 640-560 ⁴ cf. Ibid. 9. 571 (see vol. i. p. 164)

LYRA GRAECA

oppido antiquo. hi se patrum fortunam ac dignitatem recuperare arbitrabantur, cum illa maiorum ornamenta in eorum oppido colloocabantur. erant signa ex aere complura: in his mira pulchritudine ipsa Himera, in muliebrem figuram habitumque formata, ex oppidi nomine et fluminis. erat etiam Stesichori poetae statua senilis incurva cum libro, summo, ut putant, artificio facta; qui fuit Himerae, sed et est et fuit tota Graecia summo propter ingenium honore et nomine.

Inscr. Gr. 14. 1213¹ Hermae fragmentum Tibure repertum:

[Σ]τησίχορος Εὐκλείδον Ιμεραιόν

Ath. 14. 638 e

Plin. *N. H.* 10. 43 [de lusciniae cantu]: breviterque omnia tam parvulis in faucibus, quae exquisitis tibiarum tormentis ars hominum excogitavit; ut non sit dubium hanc suavitatem praemonstratam efficaci auspicio, cum in ore Stesichori cecinit infantis.

Amm. Mare. 38. 4 . . . destinatum poenae Socratem coniectumque in careerem perrogasse quandam scite lyrici carmen Stesichori modulanten, ut id agere doceretur dum liceret, interroganteque musico quid ei poterit hoc prodesse, respondisse 'ut aliquid sciens amplius e vita discedam'

¹ cf. *Ibid.* 14. 2414. 53

¹ cf. *Anth. Pal.* 2. 128 ² the resemblance to the story of Solon and Sappho is perh. not accidental (vol. i. p. 140)

LIFE OF STESICHORUS

former home. These thought to be recovering the fame and fortune of their fathers by gathering in the new town the ancestral embellishments of the old. Among these was a number of bronze statues, including one of Himera herself, represented in the shape and dress of a woman, bearing the name of the town and the river upon which it stood, and also a statue of Stesichorus as an old man bending over a book, a masterpiece of art, they tell us, representing a man who dwelt indeed at Himera, but enjoyed through his genius a great and still living reputation in every part of Greece.

Greek Inscriptions: A fragment of a herm found at Tibur :

Stesichorus son of Eucleides of Himera.

Athenaeus *Doctors at Dinner* (see Simonides *Life* below).

Pliny *Natural History* [on the song of the nightingale]: In a word, that tiny mouth contains all that the ingenuity of human art has been able to derive from the elaborate intricacies of flute-playing, and it is beyond all doubt that a sweetness as of this bird's song was plainly foretold when she sang upon the lips of the infant Stesichorus.¹

Ammianus Marcellinus *History*: The story goes that Socrates, when awaiting in prison the execution of his sentence, heard a man perform with some skill a song of the lyric poet Stesichorus, and begged him to teach it him that he might sing it before it was too late, and when the musician asked him what could be the use of it replied 'I want to die knowing something more.'²

LYRA GRAECA

Hor. *Od.* 4. 9. 8 :

non, si priores Maeonius tenet
sedes Homerus, Pindaricae latent
Caeque et Alcaeai minaces
Stesichorique graves Camenae.

Stat. *Silv.* 5. 3. 154 :

Stesichorusque ferox

[Longin.] *Subl.* 13. 3 μόνος Ἡρόδοτος Ὁμηρικώτατος ἐγένετο; Στησίχορος ἔτι πρότερον, ὃ τε Ἀρχίλοχος, πάντων δὲ τούτων μάλιστα ὁ Πλάτων, ἀπὸ τοῦ Ὁμηρικοῦ κείνου νάματος εἰς αὐτὸν μυρίας ὅσας παρατροπὰς ἀποχετευσάμενος.

Dion. Hal. *Cens.* *Iet.* 2. 7 ὄρα δὲ καὶ Στησίχορον ἐν τε τοῖς ἑκατέρου τῶν προειρημένων (Πινδάρου καὶ Σιμωνίδου) πλεονεκτήμασι κατορθοῦντα, οὐ μὴν ἀλλὰ καὶ ὡν ἐκεῖνοι λείπονται κρατοῦντα· λέγω δὲ τῆς μεγαλοπρεπείας τῶν κατὰ τὰς ὑποθέσεις πραγμάτων, ἐν οἷς τὰ ἥθη καὶ τὰ ἀξιώματα τῶν προσώπων τετήρηκεν.

Id. *Comp.* 19 οἱ μὲν οὖν ἀρχαῖοι μελοποιοί, λέγω δὲ Ἄλκαιόν τε καὶ Σαπφώ, μικρὰς ἐποιοῦντο στροφάς . . . οἱ δὲ περὶ Στησίχορόν τε καὶ Πινδαρον μείζους ἐργασάμενοι τὰς περιόδους εἰς πολλὰ μέτρα καὶ κῶλα διέτειμαν αὐτὰς οὐκ ἄλλου τινὸς ἢ τῆς μεταβολῆς ἔρωτι.

Ibid. 24 τῶν δ' ἄλλων ὅσοι τὴν αὐτὴν μεσότητα ἐπιτίθευσαν, ὕστεροι μὲν Ὁμήρου μακρῷ παρ' ἐκεῖνον ἐξεταζόμενοι φαίνοντ' ἄν, καθ' ἑαυτοὺς δὲ εἰ θεωροίη τις αὐτούς, ἀξιοθεατοί, μελοποιῶν μὲν Στησίχορός τε καὶ Ἄλκαιος,

LIFE OF STESICHORUS

Horace *Odes*: Albeit Maeonian Homer takes the higher place, the Muses of Pindar and of Ceos, of Alcaeus with her menaces, of Stesichorus with her stately ways, nevertheless shine bright and clear.

Statius *Silvae*:

and proud Stesichorus

[Longinus] *On the Sublime*: Can Herodotus alone be called ‘most Homeric’? Rather was there Stesichorus before him, and Archilochus; and more than all these Plato, who drew off rills innumerable from that Homeric spring.¹

Dionysius of Halicarnassus *Criticism of the Ancient Writers*: Take Stesichorus. While he makes his mark with the same superior characteristics as both the aforesaid authors (Pindar and Simonides), he succeeds where they are wanting, and that is in the grandeur of the setting of his theme, in which he always has an eye to the characters and stations of his *dramatis personae*.

The Same *Literary Composition*: The older lyric poets, by which I mean Alcaeus and Sappho, wrote in short stanzas . . . while poets like Stesichorus and Pindar made their sentences longer and distributed them among many various metres and lines, simply from a desire for variety.

The Same : Of the others, those who practised the same golden mean may indeed appear to come a long way behind Homer when compared with him, but if they are examined on their own merits will be found worthy of study. Among lyric poets I would instance Stesichorus and Alcaeus, among writers of

¹ cf. Dio Chrys. 55 p. 559

LYRA GRAECA

τραγῳδοποιῶν δὲ Σοφοκλῆς, συγγραφέων δὲ Ἡρόδοτος . . . τούτων γὰρ ἔτέρους εὑρεῖν ἀμήχανον ἄμεινον κεράσαντα τοὺς λόγους.

Quint. 10. 1. 62 Novem vero Lyricorum longe Pindarus princeps . . . Stesichorus quam sit ingenio validus materiae quoque ostendunt, maxima bella et clarissimos eanentem duces et epici carminis onera lyra sustinentem. reddit enim personis in agendo simul loquendoque debitam dignitatem, ac si tenuisset modum, videtur aemulari proximus Homerum potuisse; sed redundat atque effunditur, quod ut est reprehendendum, ita copiae vitium est.

Suid. θέμις· τὸ δίκαιον. καὶ Αἰλιανός· ‘Εἰ θέμις καὶ τῷ Ἰμεραίῳ πρὸς Ὀμηρον τὸ ὅμμα ἀνατείνειν.’

Hermog. π. ἵδ. 3. 322 Walz ταῦτά τοι καὶ ὁ Στησίχορος σφόδρα ἡδὺς εἶναι δοκεῖ διὰ τὸ πολλοῖς χρῆσθαι τοῖς ἐπιθέτοις.

Ath. 14. 620 c Χαμαιλέων δὲ ἐν τῷ Περὶ Στησιχόρου καὶ μελῳδηθῆναι φησιν οὐ μόνον τὰ Ὀμήρου, ἀλλὰ καὶ τὰ Ἡσιόδου καὶ Ἀρχιλόχου, ἕτι δὲ Μιμνέρμου καὶ Φωκυλίδου.

Cic. Att. 2. 9 si vero quae de me pacta sunt ea non servantur, in caelo sum, ut sciat hic noster Hierosolymarius traductor ad plebem quam bonam meis putissimis orationibus gratiam rettulerit, quarum exspecta divinam παλινφθάνω.

¹ that Clodius when made a tribune of the people by Pompey would take no steps against Cicero ² Pompey, who took Jerusalem b.c. 63

LIFE OF STESICHORUS

tragedy Sophocles, among historians Herodotus . . . For it would be well-nigh impossible to find better exponents than these of the art of composition.

Quintilian *Elements of Oratory*: Among the nine lyric poets Pindar stands easily first . . . The strength of Stesichorus' genius is shown among other things by his subject-matter. He sings of great wars and famous chieftains, sustaining all the weight of epic poetry with a lyre. Indeed he gives his characters the dignity that belongs to them both in speech and action, and if he had only kept within proper bounds might well have been counted a good second to Homer; but he is redundant and extravagant, though indeed these are the faults of a well-stored mind.

Suidas *Lexicon*: θέρις:—Justice. Compare Aelian: ‘If it is just for the man of Himera to raise his eyes to Homer.’

Hermogenes *Kinds of Style*: Herein Stesichorus too appears to give peculiar pleasure by his frequent use of epithets.

Athenaeus *Doctors at Dinner*: Chamaeleon in his treatise *On Stesichorus* declares that not only Homer's verse was sung to music, but that of Hesiod and Archilochus, and even that of Mimnermus and Phocylides.

Cicero *Letters to Atticus*: If this compact with me is not being kept,¹ then I hug myself to think how our gallant Jerusalemite plebeian-maker² will know what a fine return he has made me for my brilliant orations in his behalf, to which you may now expect a super-palinode.

LYRA GRAECA

Suid. παλιωδία· ἐναρτία όδός· παλινωδία δὲ ἐναρτία φύδη, ἡ τὸ τὰ ἐνάντια εἰπεῖν τοῖς προτέροις· καὶ ρῆμα παλινωδῶ· καὶ παροιμία ἄδων παλινωδίαν.

Macarius *Puroem.* 2. 210 Στησίχορος παλινωδίαν ἄδει εἶπε τῶν μεταβαλλομένων ἐπὶ τοῖς βελτίοσιν.

Suid. τρία Στησιχόρους στροφήν, ἀντίστροφου, ἐπωδόν. ἐπωδικὴ γὰρ πᾶσα ἡ τοῦ Στησιχόρου ποίησις. καὶ τὸν τελέως ἄμουσόν τε καὶ ἀπαίδευτον λοιδοροῦντες ἔφασκον ἀν οὐδὲ τρία τὰ Στησιχόρους εἰδέναι.

See also Serv. *Cent. Metr. Gr. Lat.* 4. 458 ff., Anon. *Ibid.* 6. 623, Plot. *Ibid.* 544, Gal. *Plat. et Hipp.* 309 M, Luc. *J. H.* 2. 15, Dio Chr. *Or.* 2. 25, Synt. *Ins. fin.*, Cie.

ΣΤΗΣΙΧΟΡΟΤ ΜΕΛΩΝ

1-1 Ἀθλα ἐπὶ Πελίᾳ

E.M. 544. 4 (with E. Sorb., E. Gud., Suid.) Κύλλαρος· ἵππος Κάστορος, παρὰ τὸ κέλλειν, ὁ ταχύς· Στησίχορος ἐν τοῖς ἐπὶ Πελίᾳ¹ Ἀθλοῖς τὸν μὲν Ἐρμῆν δεδωκέναι φησὶ τοῦ Διοσκούροις Φλόγεον καὶ Ἀρπαγον ὡκία τέκνα Ποδάργης, "Ηραν δὲ Ξάνθον καὶ Κύλλαρον.

"Ἐρμᾶς μὲν Φλόγεον <σφιν> ἔδωκε καὶ
"Ἀρπαγον ὡκέα τέκνα Ποδάργας,
"Ηρα δὲ Ξάνθον καὶ Κύλλαρον

¹ μες ἐπιπελίοις

¹ in the inser. on the book held by the seated autode on the Naueratis vase *J. H.* 8. 1905 p. 121, στησίχορον ὑμνον ἄγοισαι, the word is apparently merely an epithet, not the poet's

STESICHORUS

Suidas *Lexicon*: *παλιωδία* :—a return journey; but *παλιωφία* means a return or counter song, or saying the opposite to what one has said; the verb is *παλιωφῶ*; and there is a proverb ‘singing a palinode or recantation.’

Macarius *Proverbs*; Stesichorus sings a palinode: used of those who change their minds for the better.

Suidas *Lexicon*: The three of Stesichorus:—strophè, antistrophè, and epode; because all the poetry of Stesichorus was epodic. And when the ancients wanted to abuse an uncultivated man they said that he didn’t know even the three of Stesichorus.

de Sen. 23, *Ox. Pap.* 2, p. 59, Sch. *Pind. I.* 1. 11, Sch. *Eur. Phoen.* 166, *Philod. Mus.* 18. 35, 87. 8, *Ibye*, p. 78.¹

THE POEMS OF STESICHORUS²

1-4 THE FUNERAL GAMES OF PELIAS

Etymologicum Magnum (and other sources): Cyllarus [or Bow-legs]:—the horse of Castor, from *κέλλειν* to drive (ashore), ‘the swift one.’ Compare Stesichorus in the *Funeral Games of Pelias*:

Of Hermes had they Flame-bright and Snatcher
the children of Whitefoot, and of Hera Bayard and
Bow-legs.³

name: for a possible Stesichorean *Hymn* cf. Sch. *Ar. Nub.* 967, Clem. Al. *Str.* 1. 16. 78. 5, and fr. 97 below ² arranged in antiquity in 26 Books, some of the poems occupying more than one Book ³ they: the Dioscuri (Suid.), competing in the horse-race

LYRA GRAECA

2. 3

Ath. 4. 172 d πεμπάτων δὲ πρῶτην φησι μημονεῦσαι Πανύ-
αστιν Σέλευκος, ἐν οἷς Περὶ τῆς παρ' Αἰγυπτίοις Ἀνθρωποθυσίας
διηγεῖται, πολλὰ μὲν ἐπιθεῖναι λέγων πέμπατα, πολλὰς δὲ
νοσσάδας ὄρνεις, προτέρου Στησίχρου ἢ Ἰβύκου ἐν τοῖς Ἀθλοῖς
ἐπιγραφομένοις εἰρηκότος φέρεσθαι κ.τ.λ.

φέρεσθε τὰ παρθενόδωρα,
σασαμίδας¹ χόνδρον τε καὶ ἐγκρίδας ἄλλα τε
πέμπατα καὶ μέλι χλωρόν.

ὅτι δὲ τὸ ποίημα τοῦτο Στησίχρου ἐστιν ἵκανώτατος μάρτυς
Σιμωνίδης ὁ ποιήτης. ὃς περὶ τοῦ Μελέαγρου τὸν λόγον ποιούμενός²
φησιν (fr. 61): ‘οὕτω γὰρ Ὁμηρος ἡδὲ Στησίχορος ἀεισε λαοῖς.’
ὁ γὰρ Στησίχορος οὕτως εἰρηκεν ἐν τῷ προκειμένῳ ἀσματι τοῖς
Ἀθλοῖς.

θρώσκων μὲν ἄρ' Ἀμφιάραος, ἄκοντι δὲ νίκασεν
Μελέαγρος.²

4

Zenob. *Paroem.* I. 173:

χειροβρῶτι δεσμῷ.

τοῖς πυκτικοῖς ἴμᾶσι διὰ τὸ τὰς σάρκας διακόπτειν καὶ ἀναλίσκειν.
βέλτιον δὲ τὸν δεσμὸν ἀκούειν τὸν ἀποβιβρψκοντα τῷ χεῖρε.
ἔδεθη γὰρ ἐν τινι πέτρᾳ ἡ Τυρώ.³ Στησίχυρος ἐν ἀρχῇ⁴ τῶν ἐπὶ⁵
Πελίζ⁶ Αθλῶν.

5-10 Γηρυονῆς

Str. 3. 148 ἐνίκασι δὲ οἱ παλαιοὶ καλεῖν τὸν Βαῖτιν Ταρτησσόν,
τὰ δὲ Γάδειρα καὶ τὰς πρὸς αὐτὴν νήσους Ἐρύθειαν· διέπερ οὕτως

¹ Kleine-Cas: miss φέρεσθαι (rightly) and τῇ παρθένῳ δωρας
ἄσαμιδας ² ἄρ' Kleine: miss γὰρ ³ B; T. was mother of
Pelias: miss ἔδεθη and πετραίω ⁴ Schin.: miss εὐναρχεῖν

STESICHORUS

2, 3

Athenaeus *Doctors at Dinner*:¹ Cakes, according to Seleucus, are first mentioned by Panyassis in his *Account of the Human Sacrifices in Egypt*, in which he says that they offered many a cake and many a capon, although Stesichorus or Ibycus had written before him in the work called *Funeral Games*:

Bring your maid-gifts, sesame-cakes, groats, sweet-oil cakes, cakes of all sorts, and with them yellow honey.²

Note here that there is excellent authority for ascribing that poem to Stesichorus rather than Ibycus, namely the poet Simonides where he says in a passage about Meleager [and the spear-throwing] ‘So Homer and Stesichorus sang to the peoples.’ For in the poem in question Stesichorus says:

In the leap the victor was Amphiaraüs, and in the javelin Meleager.

4

Zenobius *Proverbs*:

armi-gnawing bonds:

boxing-thongs, because they eat and wear the flesh; or more probably the bonds [or the bondage] that eat away the arms [or the hands]: for Tyro was bound [or imprisoned] in a rocky place; Stesichorus at the beginning of the *Funeral Games of Pelias*.

5-10 THE TALE OF GERYON

Strabo *Geography*: The ancients appear to call Baetis Tartessus, and Gadeira and the islands near it Erytheia;

¹ cf. Ath. 14, 645 e (*Στηναῖς χορός*) ² prob. from description of the wedding of Admetus and Alcestis

LYRA GRAECA

εἰπεῖν ὑπολαμβάνουσι Στησίχορον περὶ τοῦ Γηρύονος βουκόλου¹
δίοτι γεννηθείη

. . . σχεδὸν ἀντιπέρας κλεινᾶς Ἐρυθείας
Ταρτησσοῦ ποταμοῦ παρὰ παγᾶς ἀπείρονας
ἀργυρορίζους
ἐν κευθμῷ πέτρας²

6

Sch. Hes. *Theog.* 287 ἔπτι δὲ ὁ Γηρυονεὺς ἐς Καλλιρρόης τῆς
'Οκεανοῦ καὶ Χρυσάρος. Στησίχερος δὲ ἐξ χεῖρας ἔχειν φησὶ καὶ
ἐξ πόδας καὶ ὑπόπτερον εἶναι.

e. g. ἐξάχερ' ἐξαπόδαν θ' ὑπόπτερόν τε³

7

Ath. II. 499a Στησίχοος δὲ τὸ παρὰ Φόλω τῷ Κενταύρῳ
ποτήριον σκύφειον δέπας καλεῖ ἐν ἴσῳ τῷ σκυφοειδέσ· λέγει δ' ἐπὶ⁴
τοῦ Ἡρακλοῦ·

σκύφειον δὲ λαβὼν δέπας ἔμμετρον ὡς τριλά-
γυνον
πτῦ ἐπισχόμενος, τό ρά οἱ παρέθηκε Φόλος
κεράσας.⁴

8

Ibid. II. 781a (p. 16 Kaih.) τὸν δὲ Ἡλιον δ Στησίχορος
ποτηρίῳ διαπλεῖν φησὶ τὸν Ὁκεανόν· φ καὶ τὸν Ἡρακλέα περαιω-
θῆναι ἐπὶ τὰς Γηρύονου βάσας ύρμῶντα.

Ibid. 469e ὅτι δὲ καὶ ὁ Ἡλιος ἐπὶ ποτηρίου διεκομίζετο ἐπὶ⁵
τὴν δύσιν Στησίχορος μὲν οὕτως φησίν·

'Λέλιος⁵ δ' Ὑπεριονίδας δέπας ἐσκατέβαινεν
χρύσεον, ὄφρα δι' Ὁκεάνοιο περάσας
ἀφίκοιθ' ιερᾶς ποτὶ βένθεα νυκτὸς ἐρεμνᾶς
ποτὶ ματέρα κουριδίαιν τ' ἄλοχον παῖδάς τε
φίλους.
ο δ' ἐς ἄλσος ἔβα δάφναισι κατάσκιον ποσὶν
παῖς Διός.⁶

¹ Kramer: mss βουκολίον ² Herm: mss κευθμῷ πέτραις
³ E, cf. Iuc. *Theo.* 62, M. Plot. *Gr. Lat.* 6. 544 ⁴ mss

STESICHORUS

and so they understand Stesichorus where he says that the keeper of Geryon [Eurytion] was born

hard over against the famous Erytheia, beside the never-ending silver-rooted¹ waters of Tartessus, in the hold of a rock

6

Scholiast on Hesiod's *Theogony*: Geryon is the son of Chrysaor and Callirrhoë daughter of Oceanus; Stesichorus calls him

six-handed and six-footed and with wings

7²

Athenaeus *Doctors at Dinner*: Stesichorus calls the wine-cup used at Pholus' the Centaur's a cuppy—that is a cup-like—bowl. He says of Heracles :

The cuppy bowl three flagons deep which Pholus mixed and put before him, he took, put to his lips, and drank.

8

The Same : According to Stesichorus the Sun crosses the ocean in a cup, and in the same cup Heracles passed over on his way to get the cattle of Geryon.³

The Same : Of the Sun's passage to his setting upon a cup we thus learn from Stesichorus :

Then went Helios son of Hyperion down into his golden goblet for to cross the Ocean and come to the deeps of sacred murky night, unto mother and wedded wife and children dear ; and the son of Zeus⁴ went afoot into the laurel-shaded grove.

¹ whose source is near the silver-mines ² cf. Ath. 11.
499 e ³ cf. Eust. 1632. 23 ⁴ prob. Heracles

σκυφίον κεράσας : perh. *κεράσσας* ⁵ mss. *ἄλιος* : Kaib.
ἄμος δ' : Garrod *ἄλιον* ⁶ *ποσὶν* B: mss *ποσσὶ*

LYRA GRAECA

9

Paus. 8. 3. 2 [π. Ἀρκαδίας]. Παλλαντίου μὲν δὴ καὶ δέ
Στησίχορος δέ Ιμεραῖος ἐν Γηρυονῆδι ἐποιήσατο μνήμην.

10

Sch. Ap. Rh. 1. 211. . . Στησίχορος δὲ ἐν τῇ Γηρυονίδι καὶ
νῆσόν τινα ἐν τῷ Ἀτλαντικῷ πελάγει

Σαρπαδονίαι¹

φησίν.

11 Δάφνις

Ael. Γ.Η. 10. 18 Δάφνιν τὸν βουκόλον λέγουσιν οἱ μὲν ἔρωμενοι Ἐρμοῦ, ἄλλοι δὲ νίδν. τὸ δὲ ὄνομα ἐκ τοῦ συμβάντος σχεῖν. γενέσθαι μὲν αὐτὸν ἐκ Νύμφης, τεχθέντα δὲ ἐκτεθῆναι ἐν δάφνῃ, τὰς δ' ὅπ' αὐτοῦ βουκολουμένας θοῖς φασιν ἀδελφὰς γεγοιέναι τῶν Ἡλίου, ὃν Ὁμηρος ἐν Ὀδυσσείᾳ μέμνηται. βουκολῶν δὲ κατὰ τὴν Σικελίαν δέ Δάφνις, ἡράσθη αὐτοῦ Νύμφη μία, καὶ ἀμίλησε καλῷ δόντι καὶ νέῳ καὶ πρῶτον ὑπηρήτη, ἔνθα τοῦ χρόνου ἡ χαριεστάτη ἐστὶν ἡβῆ τῶν καλῶν μειρακίων, ὡς που φησι καὶ Ὁμηρος. συνθῆκας δὲ ἐποίησε μηδεμιᾷ ἄλλῃ πλησιάσαι αὐτόν, καὶ ἐπηπέληησεν ὅτι πετρωμένοι ἐστὶν αὐτὸν στερηθῆναι τῆς ὄψεως, ἐὰν παραβῇ· καὶ εἶχον ὑπὲρ τούτων ῥήτραν πρὸς ἀλλήλους. χρόνῳ δὲ ὑστερον βασιλέως θυγατρὸς ἐρασθείσης αὐτοῦ οἰνωθεὶς ἔλυσε τὴν δυολογίαν, καὶ ἐπλησιάσε τῇ κύρρῃ. ἐκ δὲ τούτου τὰ βουκολικὰ μέλη πρῶτον ἤσθη, καὶ εἰχεν ὑπόθεσιν τὸ πάθος τὸ κατὰ τοὺς ὄφθαλμοὺς αὐτοῦ. καὶ Στησίχορον γε τὸν Ιμεραῖον τῆς τοιαύτης μελοποιίας ὑπάρξασθαι.

Diod Sic. 4. 84 οὐν δὲ περὶ Δάφνιδος πειρασόμεθα διελθεῖν τὰ μυθολογούμενα. Ἡραῖα γὰρ ὅρη κατὰ τὴν Σικελίαν ἐστίν, ἡ φασι κάλλει τε καὶ φύσει καὶ τόπων ἴδιότησι πρὸς θερινὴν ἄνεσιν καὶ ἀπόλλανσιν εὖ πεφυκέναι. πολλάς τε γὰρ πηγὰς ἔχειν τῇ γλυκύτητι τῶν ὑδάτων διαφέρουσας καὶ δένδρεσι παντοῖοις πεπληρώσθαι. εἶναι δὲ καὶ δρυῶν μεγάλων πλῆθος, φερουσῶν καρπὸν τῷ μεγέθει διαλλά-

¹ mss σαρπηδ.

¹ i. e. the edible oak

STESICHORUS

9

Pausanias *Description of Greece* [on Arcadia]: Now Pallantium is mentioned by Stesichorus of Himera in the *Tale of Geryon*.

10

Scholiast on Apollonius of Rhodes *Argonautica*: . . . But Stesichorus says in the *Tale of Geryon* that there is an island called

Sarpedonia

in the Atlantic Sea.

11 DAPHNIS

Aelian *Historical Miscellanies*: Daphnis the Neatherd according to some authorities was the beloved, and according to others the son, of Hermes, and is said to have received this name from the circumstance that his mother, who was a Nymph, exposed him under a *daphnè* or bay-tree. The cows whieh he tended were sisters of the cattle of the Sun, of which Homer tells in the *Odyssey*. And while he watched them in Sicily, one of the Nymphs fell in love with him and had him for her mate, as well she might, seeing that he was both a handsome lad and then 'making the first hair to his lip,' whieh, as Homer says, 'is the fairest season of youth' in a person with good looks. And more, she made a covenant with him that he would have to do with no other woman, threatening him with the certain loss of his sight if he should break his word. So it was agreed; but some time after, a king's daughter falling in love with him, he broke the covenant when he was overcome with wine, and lay with her. From this story arose the Bucolic songs or lays of herdsmen, having for their theme the blinding of Daphnis. The first composer of such songs was Stesichorus of Himera.

Diodorus of Sicily *Historical Library*: We will now try to narrate the myth of Daphnis. It seems there are certain highlands in Sicily called the Heraean Hills, which for their beauty, character, and physical peculiarities are said to be excellently suited for a summer holiday. The district possesses an abundance of springs remarkable for the sweetness of their water, and is full of trees of every sort, among them a multitude of great oaks¹ which bear fruit of unusual

LYRA GRAECA

τοντα. διπλασιάζοντα τῶν ἐν ταῖς ἄλλαις χώραις φυομένων. ἔχειν δὲ καὶ τῶν ἡμέρων καρπῶν αὐτομάτων, ἀμπέλου τε πελλῆς φυομένης καὶ μήλων ἀμυθῆτου πλήθους. διὸ καὶ στρατόπεδον ποτε Καρχηδονίων ὑπὸ λιμοῦ πιεζόμενον διαθρέψαι, παρερχομένων τῶν ὁφῶν πολλαῖς μυριάσι χορηγίας εἰς τροφὴν ἀνέκλειπτον. ἐν ταύτῃ δὲ τῇ χώρᾳ συναγκείας δένδρων οὔσης θεοπρεπούς καὶ Νύμφαις ἄλσους ἀνειμένου μυθολογοῦσι γεννηθῆναι τὸν ὀνομαζόμενον Δάφνιν. Ἐρμοῦ μὲν καὶ Νύμφης υἱόν, ἀπὸ δὲ τοῦ πλήθους καὶ τῆς πυκνότητος τῆς φυομένης δάφνης ὀνομάσθαι Δάφνιν. τοῦτον δ' ὑπὸ Νυμφῶν τραφέντα, καὶ βοῶν ἀγέλας παμπληθεῖς κεκτημένου, τούτων ποιεῖσθαι πολλὴν ἐπιμέλειαν· ἀφ' ἣς αἰτίας βουκόλον αὐτὸν ὀνομασθῆναι. φύσει δὲ διαφόρῳ πρὸς εὐμέλειαν κεχρηγημένον ἔξειρεν τὸ βουκολικὸν ποίημα καὶ μέλος, διότι τοῦ νῦν κατὰ τὴν Σικελίαν τυγχάνει διαμένον ἐν ἀποδοχῇ. μυθολογοῦσι δὲ τὸν Δάφνιν μετὰ τῆς Ἀρτέμιδος κυνηγεῖν ὑπηρετοῦντα τῇ θεῷ κεχωρισμένως, καὶ διὰ τῆς σύριγγος καὶ βουκολικῆς μελῳδίας τέρπειν αὐτὴν διαφερόντως. λέγουσι δ' αἵτοῦ μίαν τῶν Νυμφῶν ἔρασθεῖσαν προειπεῖν, ἐὰν ἄλλῃ τινι πληπιάσῃ, στερήσεισθαι τῆς δράσεως· κάκεῖνον ὑπό τινος θυγατρὸς βασιλέως καταμεθυσθέντα καὶ πλησιάσαντα αὐτῇ, στερηθῆναι τῆς δράσεως κοτὰ τὴν γεγενημένην ὑπὸ τῆς Νύμφης πρόρρησιν.

12-17 'Ελένα

Isoer. *Hel.* 64 ἐνεδείξατο δὲ (ἥ 'Ελένη) καὶ Στησιχόρῳ τῷ πιητῇ τὴν ἑαυτῆς δυνάμιν· ὅτε μὲν γὸρ ἀρχόμενος τῆς <'Ελένης> ἥδης ἐβλασφήμησε τι περὶ αὐτῆς, ἀνέστη τῶν ὀφθαλμῶν ἐστεργμένος, ἐπειδὴ δὲ γνὺς τὴν αἰτίαν τῆς συμφορᾶς τὴν καλούμενην Πολινφδίαν ἐποίησε, πάλιν αὐτὸν εἰς τὴν αὐτὴν φύσιν κατέστησεν.

Seh. Eur. 249 [ἐπίσημον ἔτεκε Τυνδάρεως ἐς τὸν ψύγον | γένος θυγατέρων δυσκλεέες τ' ἀν' 'Ελλάδα]. Στησίχορδος φησιν ὡς θύων τοῖς θεοῖς Τυνδάρεως Ἀφροδίτης ἐπελάθετο· διὸ δργοῦσθεῖσαν τὴν θεὸν διγάμους τε καὶ τριγάμους καὶ λειψάνδρους αἴτοῦ τὰς θιγατέρας ποιῆσαι¹ ἔχει δὲ ἡ χρῆσις οὕτως.

¹ ιππες ἐποίησεν

STESICHORUS

size, indeed twice as large as is found in other parts. Here too some of the fruits of cultivation grow of themselves, vines in profusion and apples in an incredible plenty. Indeed a Carthaginian army once lived on this country when they had otherwise starved to death, these highlands coming to their aid with a limitless and inexhaustible supply of food. In this country, at a spot divinely fair where two tree-clad valleys meet in a grove sacred to the Nymphs, the story goes that the child afterwards called Daphnis was born the son of Hermes and a Nymph, and received his name from the abundance and density of the bay-trees that grew there. Brought up by the Nymphs, this Daphnis came to be master of immense herds of cattle, which were his incessant care; whence his name of Neatherd. And being endowed with a great gift for melody, he invented the Bucolie or Pastoral poetry and music which remain in favour in Sicily to this day. It is further said that Daphnis attended Artemis on her hunting with much pleasure to the Goddess, delighting her with his pipe and his pastoral melodies. And we are told that one of the Nymphs, who fell in love with him, warned him that if he had to do with any other woman he would lose his sight, and that being made drunk and led astray by some princess, he lost it as the Nymph had foretold.ⁱ

12-17 HELEN

Isocrates *Helen*: Moreover Helen displayed her power to the poet Stesichorus. Having found some fault with her at the beginning of his poem the *Helen*, he went away [from the performance] blind, and then when, realising the cause of his misfortune, he composed what is called the *Palinode* or Recantation, she restored him his sight.

Scholiast on Euripides *Orestes* ['Conspicuous for blame were all the daughters begotten of Tyndareüs, and of ill-repute throughout all Greece']: According to Stesichorus, when Tyndareüs was sacrificing to the Gods he forgot Aphrodite, and for this the Goddess made his daughters twice-wed, thrice-wed, and husband-forsakers. The passage runs thus:

ⁱ cf. Vürtheim p. 73, and Reitz. *Epig. u. Skol.* p. 262

LYRA GRAECA

οῦνεκα Τυνδάρεος¹
 ρέζων ποτὲ πᾶσι θεοῖς μούνας λάθετ' ἡπιοδώρω
 Κύπριδος.² κείνα δὲ Τυνδαρέω κόρας³
 χολωσαμένα διγάμους τε καὶ τριγάμους τίθησι
 καὶ λιπεσάνορας.

13

Paus. 2. 22. 6 [π. Ἀργεος]- πλησίον δὲ τῶν Ἀνάκων, Εἰλει-
 θυίας ἔστιν ιερόν, ἀνάθημα Ἐλένης ὅτε σὺν Πειρίθῳ Θησέως ἀπελ-
 θύντος εἰς Θεσπρώτους Ἀφιδνά τε ὑπὸ Διοσκούρων ἐάλω καὶ ἤγετο
 εἰς Λακεδαίμονα Ἐλένη· ἔχειν μὲν γὰρ αὐτὴν λέγασιν ἐν γαστρί,
 τεκοῦσαν δὲ ἐν Ἀργει καὶ τῆς Εἰλειθυίας ἰδρυσαμένην τὸ ιερόν, τὴν
 μὲν παῖδα ἦν ἔτεκε Κλυταιμνήστρᾳ δοῦναι, συνοικεῖν μὲν γὰρ ἤδη
 Κλυταιμνήστραν Ἀγαμέμνονι· αὐτὴν δὲ ὑστερον τούτων Μενελάῳ
 γήμασθαι. καὶ ἐπὶ τῷδε Εὐφορίων Χαλκιδεὺς καὶ Πλευρώνιος
 Ἀλέξανδρος ἐπη ποιήσαντες, πρότερον δὲ ἔτι Στησίχορος ὁ
 Ἰμεραῖος, κατὰ ταῦτα φασιν Ἀργείοις Θησέως εἶναι θυγατέρα
 ἴδιηγένειαν.

14

Sch. II. 2. 339 [πῇ δὴ συνθεσίας τε καὶ ὄρκια βήσεται ἡμῖν]:
 τῶν ἐκ τῆς Ἑλλάδος ἀρίστων ἐπὶ μνηστείαν τῆς Ἐλένης πάροντων
 διὰ τὸ γένος καὶ τὸ κάλλος, Τυνδάρεως ὁ πατὴρ αὐτῆς, ὡς τινές
 φασι, φυλασσόμενος μὴ ποτε ἔρα αὐτῶν προκρίνας τοὺς ἄλλους
 ἔχθροὺς ποιήσηται, κοινὸν αὐτῶν ἔλαβον ὄρκον ἢ μὴν τῷ ληψομένῳ
 τὴν παῖδα ἀδικουμένῳ περὶ αὐτὴν σφόδρα πάντας ἐπαμυνεῖν· διόπερ
 Μενελάῳ αὐτὴν ἐκδίδωσι· καὶ μετ' οὐ πολὺ ἀρπασθείσης αὐτῆς ὑπὸ⁴
 Ἀλεξάνδρου ἐκοινωγηταν τῇ στρατείᾳ διὰ τοὺς γειτονέους ὄρκους.
 γετυρεῖ Στησίχορος.

¹ mss τυνδάρεως ² ποτ. here B; mss after οῦνεκα
 μούνας B; mss μόνης, μᾶς ³ mss κόρης, κούραις, κηράς

STESICHORUS

How Tyndareüs one day in making sacrifice to all the Gods forgat the joy-giving Cypris; and in anger she caused the maidens of Tyndareüs to be twice-wed and thrice, and forsakers of husbands.

13

Pausanias *Description of Greece* [on Argos]: Near the temple of the Twin Brethren is one dedicated to Ilithyia by Helen when, upon Theseus' departure into Thesprotis with Peirithoüs, Aphidna was taken by the Dioscuri and Helen carried off to Sparta. It is said that she was then with child, and being brought to bed at Argos and dedicating the temple to Ilithyia she gave the daughter she bore into the care of Clytemnestra, already the queen of Agameinon, and some time afterwards was married to Menelaus. And on this account Euphorion of Chaleis and Alexander of Pleuron in their epic poetry, and Stesichorus of Himera before them, all declare that the Argives hold Iphigeneia to have been the daughter of Theseus.

14

Scholiast on the *Iliad* ['what will become of our covenants and oaths?']: According to some authorities, when the best men in Greece came to win Helen because of her birth and beauty, her father Tyndareüs, for fear that his preference for one should make the rest his enemies, made them all take an oath that if the successful suitor suffered wrong in respect of his daughter, they would all come with a will to his aid; and so gave her to Menelaus. And when soon afterwards she was carried off by Paris, they joined the expedition because of their oaths. The story is told by Stesichorus.

LYRA GRAECA

15

Ath. 3. 81 d. Κυδωνίων δὲ μήλων μνημονεύει Στησίχορος ἐν Ελένη οὕτως.

πολλὰ μὲν Κυδώνια μᾶλα ποτερρίπτουν ποτὶ¹
δίφροι ἄγακτι,
πολλὰ δὲ μύρσινα φύλλα
καὶ ρόδίνους στεφάνους ἵων τε κορωνίδας οὐλας.

16

Ibid. 10. 451 d. καὶ Στησίχορος δὲ ἐν Ἐλένῃ·
λιθαργύρεον ποδονιπτῆρα¹

17

Arg. Theoer. 18 τοῦτο τὸ εἰδύλλιον ἐπιγράφεται Ἐλένης
Ἐπιθαλάμιος καὶ ἐν αὐτῷ τινα εἴληπτα ἐκ τοῦ πρώτου Στησιχόρου
Ἐλένης.²

18 Παλιρωδία

Hor. Epop. 17. 38

... paratus expiare sen poposceris
centum iuvencos, sive mendaci lyra
voles sonari, tu pudica, tu proba
perambulabis astra sidus aureum.
infamis Helenae Castor offensus vicem
fraterque magni Castoris, victi prece
adempta vati reddidere lumina :
et tu

Plat. Rep. 586 b ¹Αρ' οὖν οὐκ ἀνάγκη καὶ ἡδοναῖς συνεῖναι μεμειγμέναις λύπαις, εἰδώλοις τῆς ἀληθοῦς ἡδονῆς καὶ ἐσκιαγραφημέναις, ὑπὸ τῆς παρ' ἀλλήλας θέσεως ἀποχραινομέναις, ὥστε σφιδροὺς ἑκατέρας φαίνεσθαι, καὶ ἔρωτας ἔαυγῶν λυττῶντας τοῖς

¹ perh. nominative

² miss 'E. ἐπιθαλαμίου

¹ prob. ref. to marriage of Helen and Menelaus ² vitrified lead ³ prob. the name given to a new prelude to the *Helen*, not to an entirely new poem ⁴ this points to S.'s

STESICHORUS

15

Athenaeus *Doctors at Dinner*: Quinces are mentioned by Stesichorus in his *Helen* thus :

Many the quinces they cast upon the chariot of the king, many the leaves of myrtle, and garlands of roses and twisted wreaths of violets.¹

16

The Same : Stesichorus too, in his *Helen*, speaks of
a footbath of litharge²

17

Introduction to Theocritus' 18th *Idyll*: This idyll is called the *Epi'halamy of Helen*, and certain things in it are taken from the first Book of Stesichorus' *Helen*.

18 THE PALinode³

Horace *Epodes* : . . . I will expiate my sin whether you ask of me a hecatomb of oxen or, sung by a lying lute, would fain be a golden constellation walking modest and maiden —you!—amid the stars⁴ When Helen was defamed, the wrath of Castor and great Castor's brother was overcome by supplication, and they restored the light to the poet that was blind ; even so do you . . .⁵

Plato *Republic* : Does it not follow then that the pleasures such men have to do with are mixed with pains, mere phantoms of the true pleasure, perspective paintings of it, taking each its depth of colour from contrast in juxtaposition with its particular pain and for that reason appearing great, pleasures which make foolish persons madly in love with

having thus apotheosised H. ; cf. Eur. *Hel.* 1666, *Or.* 1636 (Vürtheim) —⁵ the supplication was H.'s ; the Romans (and Byzantine Greeks) regarded the Dioscuri as healers, cf Pers. 2. 56 (Sch.) and Vürtheim p. 69 ; see also Snid. Φορμιών

LYRA GRAECA

ἀφροσιν ἐντίκτειν καὶ περιμαχήτους εἶναι, ὥσπερ τὸ τῆς Ἐλένης εἰδωλον ὑπὸ τῶν ἐν Τροίᾳ Στησίχορός φησι γενέσθαι περιμάχητον ἀγνοίζ τῆς ἀληθοῦς;

Zon. 1338 μάτην ἀντὶ τοῦ ματαίως· ἀπὸ τοῦ θηλυκοῦ εἰς ἐπίρρημα· Στησίχορος μάτας εἶπον.¹

Aristid. 2. 572 καὶ ταῦτα μὲν δὴ ταῦτα. μέτειμι δ' ἐφ' ἔτερον προοίμιον κατὰ Στησίχορον· σκιαμαχεῖν μὲν οὖν πως οἴδ' ὅτι δεῖ· πρὸς οὓς γὰρ εἰρήσεται τὰ λεγόμενα οὐχ ἥκουσιν· ὥστε συμβαίνει ἄμα μὲν σχεδὸν ὥσπερ ἐν εἰς μάτην γίγνεσθαι τοὺς λόγους, ἄμα δ' εἶναι σαφέστατον ὡς ὀρθῶς καὶ προσηκόντως εἰρήσονται. αὐτόθεν γάρ που φανερόν, ὅτι οὐ τὸ ἡμέτερον αἴτιον οὔτε οὐν οὕτε ἄλλοτε πάποτε, σὺν θεοῖς εἰπεῖν, ἀλλ' ἡ τουτων περὶ πάντα συνηθῆς ῥᾳθυμία.

Plat. *Phaedr.* 243a ἐμοὶ μὲν οὖν, ὁ φίλε, καθήρασθαι ἀνάγκη· ἔστιν δὲ τοῖς ἀμαρτάνουσι περὶ μυθολογίαν καθαρμὸς ἀρχαῖος ὃν Ὁμηρος μὲν οὐκ ἥσθετο, Στησίχορος δέ. τῶν γὰρ ὁμμάτων στερηθεὶς διὰ τὴν Ἐλένης κακηγορίαν οὐκ ἡγνόθησεν ὥσπερ Ὁμηρος, ἀλλ' ἄτε μουσικὸς ἀν ἔγνω τὴν οἰτίαν, καὶ ποιεῖ εὐθύς· Οὐκ ἔστ' ἔτυμος κ.τ.λ. . . . καὶ ποιήσας δὴ πᾶσαν τὴν καλουμένην Παλιωφίδιαν παράχρημα ἀνέβλεψεν.

μάτας εἶπον· μέτειμι δ' ἐφ' ἔτερον προοίμιον.²
οὐκ ἔστ' ἔτυμος λόγος οὗτος·
οὐδ' ἔβασ ἐν ναυσὶν εὐσέλμοις,
οὐδ' ἵκεο πέργαμα Τροίας.

19–20 Ἔριφίλα

Apollod. 3. 10. 3 (3. 121) εὗρον δέ τινας λεγομένους ἀραστῆναι ὑπὸ αὐτοῦ (Ἀσκληπίου) Καπανέα καὶ Λυκοῦργον, ὡς Στησίχορός φησιν ἐν Ἐριφύλῃ, Ἰππόλυτον. . . .

¹ E, C.R. 1921: mss εἰπών; cf. *Vet. E. M.* 212 μάτας εἶπεν
² not in Plato; for metre cf. 54

¹ cf. Dio Chrys. 11. 40 (*ἐν τῇ ὕστερον φόδῃ*, ‘in the latter poem’), Philostr. *Apoll.* 6. 11. p. 246 (*πρότερος λόγος*), Aristid. 1.

STESICHORUS

them and are fought for, as the phantom of Helen according to Stesichorus was fought for by the warriors at Troy in ignorance of the true Helen?

Zonaras *Lexicon*: *μάτην*: for *ματαίως* 'vainly,' an adverb made from the feminine [noun]: compare Stesichorus 'I spake vanities.'

Aristides *Orations*: So much for that. 'I will go seek another prelude' as Stesichorus says. Now I know that I, like him, have to fight with shadows. Those to whom my words will apply are not present, and therefore in a sense my words become vain and empty, although at the same time it is certain that they will be true and to the point. For it is obvious that the fault is not nor ever can, save the mark, be mine, but rather lies with the entire and inveterate apathy of these gentlemen themselves.¹

Plato *Phaedrus*: So it seems that I, my friend, must do expiation. Now the precedent for expiation for sinners in mythology goes back, not indeed to Homer, but to Stesichorus, who when blinded for slandering Helen did not, like Homer, wonder why, but like a true scholar recognised the reason for what had befallen him and without more ado wrote 'This story' etc. . . . and having finished the *Palinode* as it is called, immediately received his sight.

I spake vanities, and I will go seek another prelude. This story is not true; thou wentest not in the benched ships, thou camest not to the city of Troy.

19–20² ERIPHYLÈ

Apollodorus *Library*: I find it maintained that the men Asclepius restored to life were Capaneus and Lycurgus,—and so they were according to Stesichorus in the *Eriphylè*—Hippolytus . . .

212, 2. 72, 3. 150 (Seh.), Tzet. Lyc. 113, Conon 18, Paus. 3. 19. 11 ('S. thereupon composed the *Palinode*'), and Bergk for 20 further refs: Seh. Lycophr. *Alex.* 822 ascribes the first mention of the phantom of H. to Hesiod ² cf. Sext. Emp. *Math.* 1. 261, Sch. Pind. *P.* 3. 96, Sch. Eur. *Ale.* 2, Philod. *εὐσέβ.* p. 52 Gom.

LYRA GRAECA

20

Eust. *H.* 316. 16 Πίνδαρος δὲ οὐκ ἀδελφοὺς ἀλλὰ γονέας μητρὸς μάτρωας ἔφη. Στησίχορος δὲ πάτρωα τὸν κατὰ πατέρα πρόγονον εἶπεν, ἐνθα παρ' αὐτῷ Ἀμφίλοχος ἔφη τό·

πάτρω' ἐμὸν ἀντίθεον Μελάμποδα.

Μελάμπους γὰρ οὗ Ἀντιφάτης οὗ Οἰκλῆς οὗ Ἀμφιάραος, ὅθεν Ἀμφίλοχος.

21 Εὑρωπεία

Sch. Eur. *Ph.* 670 [ἐνθεν ἔξανήκε γᾶ]: ὁ μὲν Στησίχορος ἐν Εὑρωπείᾳ τὴν Ἀθηνᾶν ἐσπαρτέναι τοὺς ὀδόντας φησίν.

22–31 Ἰλίου Ηέρσις

Dio. Chrys. *Or.* 2. 33 Εμπ. Στησιχόρου δὲ καὶ Πινδάρου ἐπεμνήσθη τοῦ μὲν ὅτι μιμητὴς Ὁμέρου γενέσθαι δοκεῖ καὶ τὴν ἄλωσιν οὐκ ἀναξίως ἐποίησε τῆς Τροίας, τοῦ δὲ Πινδάρου διὰ κ.τ.λ.

23

Ath. 10. 456 f . . . τὸν Τρωϊκὸν μῦθον, ἐν ᾧ ὁ Ἐπειδεὶς ὑδροφορεῖ τοῖς Ἀτρεΐδαις, ὡς καὶ Στησίχορος φησιν.

ῳκτυρε γὰρ αὐτὸν ὕδωρ αἰεὶ φορέοντα Διὸς κούρα βασιλεῦσιν.¹

¹ Eust. δ' αὐτὸν and Διὸς κούροις

¹ cf. Mill. *Mel.* 431 ² under a representation of the Sack of Troy and the flight of Aeneas which form the central part of the sculptured slab known as the *Tabula Iliaca* (in the

STESICHORUS

20¹

Eustathius on the *Iliad*: Pindar uses *πάτρως* not for the mother's brothers but for her parents. And Stesichorus uses *πάτρως* for an ancestor on the father's side, where he makes Amphilochus say:

my father's forefather, the godlike Melampus;
for Amphiroeus was son of Amphiaraus son of Oileus son of Antiphates son of Melampus.

21 EUROPEIA

Scholiast on Euripides *Phoenissae* [the sowing of the dragon's teeth]: According to Stesichorus in the *Europeia* it was Athena who had sown the teeth.

22-31 THE SACK OF TROY²

Dio Chrysostom *Orations*: He mentioned Stesichorus and Pindar because the former appears to have been an imitator of Homer and described the Sack of Troy in a poem of considerable merit, while the latter etc.

23³

Athenaeus *Doctors at Dinner*: . . . the Trojan story, in which Epeius carries water for the Atreidae, as also Stesichorus says:

For the Daughter of Zeus pitied him to be always bearing water for the kings.⁴

Capitoline Museum, ascribed to the 1st cent.) are the words 'Sack of Troy according to Stesichorus.' He was prob. the earliest authority for the story of the flight of A. to Italy. cf. Stuart-Jones *Cat. Mus. Capit.* p. 165 ³ cf. Eust. 1323. 57

⁴ daughter: Athena

LYRA GRAECA

24

Paus. 10. 27. 2 [π. τὴν ἐν λεσχῇ Δελφῶν γραφὴν τὴν Πολυγνάτου]· εἰς δὲ Ἐκάθην Στησίχορος ἐν Ἰλίου Περσίδι ἐποίησεν ἐς Λυκίαν ὑπὸ Ἀπόλλωνος αὐτὴν κομισθῆναι.

25

Tz. Lyc. 266 Στησίχορος γάρ καὶ Εὐφορίων καὶ Ἀλέξανδρος ὁ Αἰτωλὸς ποιηταὶ φασὶ τὸν Ἔκτορα νῦν εἶναι τοῦ Ἀπόλλωνος.

26

Sch. Eur. Anacr. 10 [βιφθέντα πύργων Ἀστυάνακτ' ἀπ' ὅρθιων]· . . . Στησίχορος μέντοι ἵστορεῖν¹ ὅτι τεθνήκοι καὶ τὸν τὴν Περσίδα συντεταχότα . . . ποιητήν, ὅτι καὶ ἀπὸ τοῦ τείχους βιφείη.

27

Paus. 10. 26. 1 [π. τοῦ αὐτοῦ]· Κλυμένην μὲν οὖν Στησίχορος ἐν Ἰλίου Περσίδι κατηρίμη τεν ἐν ταῖς αἰχμαλώτοις.

28

Ibid. 9 [π. τοῦ αὐτοῦ]· ἐν δὲ ταῖς Πριάμου θυγατράσι ἀριθμήσαι τις ἄν καὶ ταύτην (Μέδουσαν) κατὰ τοῦ Ἰμεραίου τὴν φᾶσθη.

29

Harpocr. καθελών· . . . ἀντὶ τοῦ ἀνελῶν ἢ ἀποκτείνος· ἔχρησαντο δὲ οὕτω τῷ ὀνόματι καὶ ἄλλοι, ὡς καὶ Στησίχορος ἐν Ἰλίου Περσίδι καὶ Σοφοκλῆς ἐν Εὐμήλῳ.

30

Ath. 13. 610c ἐὰν μὲν τίς σου πύθηται τίνες ἥσαν οἱ εἰς τὸν δούριον ἵππον ἐγκατακλεισθέντες, ἐνδεικνύει τοὺς ιστορεῖς ὄνομα, καὶ οὐδὲ ταῦτ' ἐκ τοῦ Στησιχόρου, σχολῆ γάρ, ἀλλ' ἐκ τῆς Σακάδα τοῦ² Ἀργείου Ἰλίου Περσίδος· οὗτος γάρ παμπόλλους τινὰς κατέλεξεν.

¹ Cob: mss Στησίχορος and ἵστορεῖ: the statement is dependent on φασίν ² Cas: mss σακατον

STESICHORUS

24

Pausanias *Description of Greece* [on the painting by Polygnotus in the public araeade at Delphi]: Stesiehorus says of Heenba in the *Sack of Troy*, that she was taken by Apollo into Lycia.

25 ¹

Tzetzes on Lycophron: The poets Stesiehorus, Euphorion, and Alexander of Aetolia make Hector the son of Apollo.

26

Seholiast on Euripides *Audromache* ['Astyanax hurled from the dizzy walls']: Stesiehorus, however, relates that he was killed,² and the poet who composed the *Sack* that he was also thrown from the wall.

27

Pausanias [on the same painting]: Clymenè³ is numbered among the captive women by Stesiehorus in his *Sack of Troy*.

28

The Same [on the same]: Medusa also according to the poem of the Himeræan may be reckoned among the daughters of Priam.

29 ⁴

Harpocration *Lexicon to the Ten Orators*: καθελών for ἀνελών 'having slain.' This word is so used elsewhere, as for instance by Stesiehorus in the *Sack of Troy* and by Sophocles in the *Eumæus*.

30

Athenaeus *Doctors at Dinner*: If you are asked the names of the warriors who were shut up in the Wooden Horse, you will perhaps give one or two, and even these you will hardly get from the works of Stesiehorus, but from the *Sack of Troy* by Sacadas of Argos, who gives a long list of them.

¹ cf. Ibid. 658, Sch. Il. 24. 259, Ibye. 38 ² or 'was killed first'? ³ handmaid of Helen Il. 3. 144 (athetised by Aristarchus) ⁴ cf. Phot. 122. 1, Suid. καθελών, Zon. 1165

LYRA GRAECA

Eust. 1698 init. φασὶ δὲ τοὺς εἰς αὐτὸν κατάβαντας τινὲς μέν, ὃν καὶ Στησίχορος, ἐκατὸν εἶναι, ἔτεροι δὲ δώδεκα.

31

Sch. Eur. Or. 1287 [ἄρ' ἐστι τὸ κάλλος ἐκκεκώφωται ξίφος;]· ἡραὶ εἰς τὸ τῆς Ἐλένης κάλλος βλέψαντες οὐκ ἐχρήσαντο τοῖς ξίφεσιν; οἵδιοι τι καὶ Στησίχορος ὑπογράφει περὶ τῶν καταλεύειν αὐτὴν μελλόντων φησὶ γάρ ἄμα τῷ τὴν ὄψιν αὐτῆς ιδεῖν αὐτοὺς ἀφεῖναι τοὺς λίθους ἐπὶ τὴν γῆν.

32 Κέρβερος

Poll. 10. 152 ἀρίθματος δὲ ἐπὶ τοῦ συσπάστου βαλλαντίου ἐν Ἀντιφάνους Αὐτοῦ ἐρῶντι καὶ ἐν τῷ Στησίχορου Κέρβερῳ.

33 Κύκνος

Sch. Pind. O. 10. 19 [τράπε δὲ Κυκνεία μάχα καὶ ὑπέρβιον Ἡρακλέα]· ἐτράπη δὲ καὶ ὑπεχώρησεν ἐν τῇ πρὸς τὸν Κύκνον μαχῇ ὁ μέγιστος Ἡρακλῆς παρορμήσαντος Ἀρεος τὸν Κύκνον. ἐπαχέσπατο δὲ Ἡρακλῆς ὅτι κακόξενος ἦν Κύκνος καὶ ἐν παροδῷ τῆς Θεσπαλίας οἰκῶν ἀπεκαρατύμει τοὺς παριόντας ναὸν τῷ Ἀπόλλωνι βουλόμενος ἐκ τῶν κεφαλῶν οἰκοδομῆσαι, καὶ αὐτῷ παριόντι ἐπιβουλεῦσαι ἡθέλησε. συστάσης οὖν οὐτοῖς μάχης ἐφυγάδευσεν Ἡρακλῆς, συμβαλλομένου Ἀρεος τῷ παιδὶ Κύκνῳ. ἀλλ' ὕστερον Ἡρακλῆς καὶ τοῦτον ἀπέκτεινε. Στησίχορος ἐν <τῷ> ἐπιγραφομένῳ Κύκνῳ ἴστορει.

34 Νόστοι

Paus. 10. 26. 1 [π. τὴν ἐν λέσχῃ Δελφῶν γραφὴν τὴν Πολυγνάτου]· ὥσταύτως δὲ καὶ Ἀριστομάχην ἐπινήσεν (δ Στησίχορος) ἐν Νόστοις θυγατέρα μὲν Πριάμου Κριτολάου δὲ γυναικός εἶναι τοῦ Ἰκετάονος.

STESICHORUS

Eustathius on the *Odyssey*: According to some authorities, including Stesichorus, the warriors in the Wooden Horse were a hundred in number; others say twelve.

31

Scholiast on Euripides *Orestes* ['are their swords stunned at her beauty?']: That is, has the sight of Helen's beauty disarmed them? Compare what Stesichorus implies about the men who went to stone her, saying that the moment they saw her face they let the stones fall from their hands.

32¹ CERBERUS

Pollux *Vocabulary*: 'Αρύβαλλος is used for a drawpurse in Antiphanes' *Self-Lover* and in the *Cerberus* of Stesichorus.

33 CYCNUS

Scholiast on Pindar *Olympians* ['the fight with Cyenus turned even the conquering Heracles about']: The great Heracles was turned about or gave ground in his fight with Cyenus because Cyenus was set on by Ares. The cause of Heracles' fighting him was his inhospitality; for he lived in the Pass of Thessaly and beheaded travellers in order to build a temple to Apollo with their heads, and when Heracles came that way was for serving him the same. Upon their joining battle Heracles took to flight because Ares aided the youthful Cyenus. But afterwards Heracles killed him like the rest of his enemies. The story is told by Stesichorus in the work called *Cyenus*.

34² THE RETURN FROM TROY

Pausanias *Description of Greece* [on the painting by Polygnotus in the public arcade at Delphi]: In the same way Stesichorus in his poem the *Return from Troy* makes Aristomachè daughter of Priam and wife of Critolaüs son of Hicetaon.

¹ cf. Bek. *An.* 1. 448. 27, Suid. ἀρύβαλλος ² cf. Tzet. *Posth.* 750, Phal. *Ep.* 9

LYRA GRAECA

35–43 Ὁρεστεία

Bek. *An.* 2. 783. 14 Στησίχορος δὲ ἐν δευτέρῳ Ὁρεστείᾳ τὸν Παλαιόδην λέγει εὑρηκέναι (τὰ στοιχεῖα).

36

Sch. Ar. *Iuc.* 775 [Μοῦσα σὺ μὲν πολέμους ἀπωσαμένη μετ' ἔιον | τοῦ φίλου χόρευσον | κλείουσα θεῶν τε γάμους ἀνδρῶν τε δαῖτας | καὶ θαλίας μακάρων· σοὶ γὰρ τάδ' ἐξ ἄρχης μέλει]: τὸ χ πρὸς τὴν ἀλλαγὴν τοῦ μέτρου· αὕτη δὲ πλοκή ἐστι καὶ ἔλαθεν σφόδρα δὲ γλαφυρὸν εἴρηται καὶ ἔστι Στησιχόρειος.

Μοῦσα, σὺ μὲν πολέμους ἀπωσαμένα μετ' ἔμεν κλείουσα θεῶν τε γάμους ἀνδρῶν τε δαῖτας καὶ θαλίας μακάρων

37, 38

Ibid. 797 and 800 [τοιάδε χρὴ Χαρίτων δαμώματα καλλικόμων | τὸν σοφὸν ποιητὴν | ὑμνεῖν ὅταν ἡριὰ μὲν φωνῇ χελιδῶν | ἥδιμένη κελαδῆ]: ἔστι δὲ παρὰ τὰ Στησιχόροις ἐκ τῆς Ὁρεστείας· Τοιάδε κ.τ.λ.—(800) καὶ αὕτη πλοκὴ Στησιχόρειος· φησὶ γὰρ οὕτως· “Οταν κ.τ.λ.

Τοιάδε χρὴ Χαρίτων δαμώματα καλλικόμων ὑμνεῖν Φρύγιον μέλος ἐξευρόντας ἀβρῶς ἥρος ἐπερχομένου.¹

. . . ὅταν ἥρος ὕρᾳ κελαδῆ χελιδῶν.

39

Ath. 12. 513a πολλὰ δὲ τῶν Ξάνθου παραπεποίηκεν ὁ Στησίχορος, ὥσπερ καὶ τὴν Ὁρεστείαν καλουμένην.

¹ ἐξευρόντας Kleime: mss. -τα

¹ cf. Ibid. 786. 11, Cram. *A.O.* 4. 318. 19, Sch. Hom. *Ox.*

STESICHORUS

35¹-43 THE TALE OF ORESTES²

Bekker *Inedita*: According to the Second Book of Stesichorus' *Oresteia* the alphabet was invented by Palamedes.³

36

Scholiast on Aristophanes *Peace* ['Come, Muse, thrust wars away and dance with me your friend in honour of a wedding of Gods and a feast of men and eke a merrymaking of the Blest ; for such has always been thy care'] : 'The mark refers to the change of metre. It is an 'intermixture' [or mingling of the author's words with another's] which has escaped notice. The passage is very neatly done and the original is by Stesichorus.

Come, Muse, thrust wars away, and with me in honour of a wedding of Gods and a feast of men and eke a merrymaking of the Blest . . .⁴

37, 38

Scholiast on the same (later) ['Such roundelay of the fair-tressed Graces must the clever poet sing when the glad voice of the swallow babbles of the Springtide'] : This comes from the passage of Stesichorus in the *Tale of Orestes* : 'Such' etc.—(again) This too is an 'intermixture' of Stesichorus who says : 'When' etc.

Such roundelay of the fair-tressed Graees must we find out a gentle Phrygian tune to sing, at the Springtime's coming in.

. . . when the swallow babbles in the Springtide.

39

Athenaeus *Doctors at Dinner*: Stesichorus has drawn a great deal upon Xanthus, for instance upon his *Oresteia* as it is called.

Pap. 1087. 48 ² cf. fr. 59 ³ cf. Eur. fr. 578 N, Sch. Ar. Thesm. 771 ⁴ how much is S. and how much A. is not certain

LYRA GRAECA

39 A

Philod. π. εὐσεβείας 24 Gomp. (*Vol. Herc. Coll. nov.* 2. 52)
 Στη[σίχορο]ς δ' ἐν Ὁρέστει[χ κατ]ακολουθήσας [Ἡσιόδῳ τὴν
 Ἀγαμέμνονος Ἰ]φιγένειαν εἰ[ναι τῇ]ν Ἐκάτην νῦν [ὄνομαξ]-
 ομένην . . .

40

Sch. Eur. *Or.* 46 φανερὸν ὅτι ἐν Ἀογει ἡ σκηνὴ τοῦ δράματος
 ἕποκεῖται. Ὁμηρος δὲ ἐν Μυκῆναις φησὶν εἴλαι τὰ βασίλεια τοῦ
 Ἀγαμέμνονος, Στησίχορος δὲ καὶ Σιμωνίδης ἐν Δακεδαίμονι.

41

Ibid. 268 [δὸς τόξα μοι κερουλκό, δῶρα Λοξίου]: Στησιχόρῳ
 ἐπόμενος τόξα φησὶν αὐτὸν (τὸν Ὁρέστην) εἴληφέναι παρὰ
 Ἀπόλλυνος.

42

Sch. Aesch. *Cho.* 733 Κίλισσαν δέ φησι τὴν Ὁρέστου τρύφον,
 Πίνδαρος δὲ Ἀρσινόην, Στησίχορος Λαοδάμεισαν.

43

Plut. *Sera N. I.* 10 ὥστε πρὸς τὰ γενόμενα καὶ πρὸς τὴν
 ἀλήθειαν ἀποπλάττεσθαι τὸ τῆς Κλυταιμνήστρας ἐνύπνιον τὸν
 Στησίχορον, οὐτωσὶ πως λέγοντα·

τῷ δὲ δράκων ἐδόκησε μολεῖν κάρα βεβροτώ-
 μενος ἄκρον,
 ἐκ δ' ἄρα τοῦ βασιλεὺς Πλεισθενίδας ἐφάνη.¹

44 Σκύλλα

Sch. Ap. Rh. 4. 828 [Σκύλλης Αἴσσονίης ὀλοόφρονος ἦν τέκε
 φόρισν]. . . Στησίχορος δὲ ἐν τῇ Σκύλλῃ² Λαμίας τὴν Σκύλλαν
 φησι θυγατέρα εἶναι.

¹ τῷ δὲ Reis: miss τάδε. ² OBE ms inserts εἴδους τινος, a gloss either on Λ. ‘a ghost’ or corrupted from Εἴδους τινες ‘some say Eido’ = Eidothaea (Vütheim).

STESICHORUS

39 A

Philodemus *On Piety*: Stesichorus in the *Oresteia* follows Hesiod in identifying Iphigeneia daughter of Agamemnon with her whom we now call Hecate.¹

40

Scholiast on Euripides *Orestes*: It is clear that the scene of the play is laid at Argos, whereas Homer puts Agamemnon's palace at Mycenae, and Stesichorus and Simonides at Sparta.

41

The Same ['Give me the horn-tipped bow that Loxias gave']: He follows Stesichorus in saying that Orestes received it from Apollo.

42

Scholiast on Aeschylus *Liberation Bearers*: He calls Orestes' nurse Cilissa (Cilician), whereas Pindar calls her Arsinoë and Stesichorus Laodameia.

43

Plutarch *On the Slow Revenge of the Deity*: And so it seems that Stesichorus has modelled Clytemnestra's dream on real happenings and the truth of the matter, where he says, if I remember rightly:

She dreamt there came a serpent with a bloodied crest, and out of it appeared a king of Pleisthenes' line.²

44³ SCYLLA

Scholiast on Apollonius of Rhodes *Argonautica* ['the baleful Scylla of Ausonia, offspring of Phoreyn']: . . . According to Stesichorus in the *Scylla*, Scylla was the daughter of Lamia.

¹ cf. Paus. 1, 43, 1, 2, 22, 7 ² i.e. not, after all, of the new dynasty of Aegisthus (so Vürtheim) ³ cf. Cram. *A.P.* 3, 479, 14, Eust. *Od.* 1714, 34

LYRA GRAECA

45 Συοθῆραι

Ath. 3. 95 d [π. ῥύγχους] Στησίχορος δέ φησιν ἐν Συοθήραις·

. . . κρύψε δὲ ῥύγχος
ἄκρον γὰς ὑπένερθεν.¹

46 Καλύκα

Ibid. 14. 619 d 'Αριστόξενος δὲ ἐν δ' περὶ Μουσικῆς 'ἡδον' φησιν 'αἱ ἀρχαῖαι γυναῖκες Καλύκην τινὰ φέρουσαι Στησιχρού δ' ἦν ποίησα ἐν ᾧ Καλύκη τις ὕνομα ἔρωσα Εὐάθλου νεανίσκου ηὔχετο² τῇ 'Αφροδίτῃ γαμηθῆναι αὐτῷ, ἐπειδὴ δὲ ὑπερεῖδεν δὲ νεανίσκος, κατεκρήμνισεν ἔαυτήν. ἐγένετο δὲ διάθος περὶ Λευκάδα. σωφρονικὸν δὲ πάνυ κατεσκεύασεν διὰ ποιητῆς τὸ τῆς παρθένου ἡθος, οὐκ ἐκ παντὸς τρόπου θελούσης συγγενέσθαι: τῷ νεανίσκῳ, ἀλλ' εὐχομένης εἰς δύνατο γυνὴ τοῦ Εὐάθλου γενέσθαι κουριδία, ἢ εἰς τυντὸ μὴ δυνατὸν ἀπαλλαγῆσαι τοῦ βίου.'

47-48 Ραδίνα

Str. 8. 347. 20 [π. Τριφυλίας]. καὶ πεδίον δ' αὐτόθι καλεῖται Σαμικόν· ἐξ οὗ πλέον ἄν τις τεκμαίρυστο ὑπάρξαι ποτὲ πόλιν τὴν Σάμον. καὶ ἡ 'Ραδίνη δὲ ἦν Στησίχορος ποιῆσαι δοκεῖ, ἵνα ἀρχὴ

'Αγε Μοῦσα λίγει', ἄρξον ἀοιδᾶς ἐρατωνύμου³
Σαμίων περὶ παίδων ἐρατᾶ φθεγγομένα λύρᾳ,

ἐντεῦθεν λέγει τοὺς παῖδας· ἐκδυθεῖσαν γὰρ τὴν 'Ραδίνην ἐσ Κόρινθον τυράννῳ φησὶν ἐκ τῆς Σάμου πλεῦσαι πνέοντος ζεφύρου, οὐδὲ δήπουθεν τῆς Ιωνικῆς Σάμου· τῷ δὲ αὐτῷ ἀνέμῳ καὶ ἀρχιθέωρον εἰς Δελφοὺς τὸν ἀδελφὸν αὐτῆς ἐλθεῖν· καὶ τὸν ἀνεψιὸν ἐρῶντα αὐτῆς ἄρματι εἰς Κόρινθον ἔξορμῆσαι παρ' αὐτήν· ὃ τε τύραννος κτείνας ἀμφοτέρους ἄρματι ἀποπέμπει τὰ σώματα, μεταγνοὺς δὲ ἀνακαλεῖ καὶ θάπτει.

¹ κρύψε Dind: mss -αι

² mss εὔχεται

³ B: mss

ἐρατῶν ὕμνους

¹ Eust. II. 1236. 62

² for name (and source?) Vürtheim

STESICHORUS

45 THE BOAR-HUNTERS

Athenaeus *Doctors at Dinner* [on the word *φύγχος* 'snout'] :
Compare Stesichorus in the *Boar-Hunters* :

and buried the tip of his snout in the ground.

46¹ CALYCE

The Same : To quote the 4th Book of Aristoxenus *On Music*, 'In former times the women had a song called *Calyce*. It was a poem of Stesichorus in which a maiden called Calycē prayed to Aphrodite that she might be wedded to a youth called Euathlus, and when he flouted her threw herself over a cliff. The scene was laid near Leucas. The poet gave the maiden a very virtuous character ; for she had no wish that she and the youth should come together at all hazards, but prayed that she might if possible be his wedded wife, or failing that might die.'²

47-48 RHADINÈ

Strabo *Geography* [on Triphylia in Elis] : Moreover there is a plain there called Samian ; from which it may further be inferred that there was once a city of Samos at the spot. Again the *Rhadinè* ascribed to Stesichorus³ which begins

Come Muse sweet and clear, begin thou the lovely-named lay of the Samian children, crying aloud on thy lovely lyre,

describes the children as of this Samos. For the poet tells how Rhadinè when wedded to a despot at Corinth sailed from Samos thither with a south-west wind—certainly not the Ionian Samos ; and with the same wind her brother arrived at the head of a sacred mission at Delphi ; moreover her cousin-lover goes off after her to Corinth in a chariot, and the despot kills them both and sends the bodies back in a chariot, though indeed he repents and recalls it, and buries them.

compares Sch. Ap. Rh. 4. 57

³ metre perh. favours

Strabo's doubt

LYRA GRAECA

48

Paus. 7. 5. 6 [π. τῆς Ἰωνικῆς Σίμου]. Σαμίοις δὲ κατὰ τὴν ἀδὴν τὴν ἐς τὸ Ἡραῖον τὸ Ραδίνης καὶ λεοντίχου μνῆμά ἔστι, καὶ τοῖς ὑπὸ ἔρωτος ἀνιωμένοις εὔχεσθαι καθέστηκεν ίοῦσιν ἐπὶ τὸ μνῆμα.

49

Eust. II. 10. 1 οὐ μόνον γὰρ Ἡσίοδος ἐκ τῆς τῶν Μουσῶν ἐπικλήσεως ἄρχεται . . . Στησίχορος δὲ τὸ κύριον ἐκφωνεῖ ἐν τῷ·

Δεῦρ' ἄγε, Καλλιόπεια λίγεια.

50

Ath. 4. 154f ὅποτε δὲ παροξύνεται, τὸ μάχεσθαι ρῆμα περιέχει, ὡς ἐν τῷ πυγμάχος, ναυμάχος,

*αὐτόν σε, πυλαιμάχε, πρῶτον,¹
παρὰ Στησίχορῳ,*

51

Sch. II. 6. 507 [κροαίνων]. κυμβαλίζων· καὶ ἐρίγδουποι καὶ ὑψήχεες ἵπποι. Στησίχορος κοιλωνύχων ἵππων πρύτανιν τὸν Ποσειδῶνά φησιν.

e. g. *κοιλωνύχων ἵππων πρύτανις Ποτειδᾶν*

52

Plut. de EI 21 εἰκότως οὖν ὁ Εὐριπίδης εἶπε· ‘Λοιβαὶ νεκίων φθιμένων, | ἀνιδαί, τὰς χρυσοκόμας | Ἀπόλλων οὐκ ἐνδέχεται,’ καὶ πρότερος ἔτι τούτου ὁ Στησίχορος·

. . . . μάλα τοι μελιστᾶν²
παιγμοσύνας <τε> φιλεῖ μολπάς τ’ Ἀπόλλων
κάδεα δὲ στοναχάς τ’ Ἀΐδας ἔλαχεν.

¹ mss πυλαιμάχε, but cf. Hesych.
Wil. χορεύματά τοι μάλιστα

² B: mss μάλιστα;

STESICHORUS

48

Pausanias *Description of Greece* [on the Ionian Samos]: At the side of the road leading to the temple of Hera the Samians have the tomb of Rhadine and Leontichus, to which distressed lovers resort to pray.

49

Enstathius on the *Iliad*: For Hesiod is not the only poet who begins with the invocation to the Muses . . . Stesichorus raises the proper cry in the words:

Come hither, Callipè the sweet and clear.

50¹

Athenaeus *Doctors at Dinner*: But when the compound is accented paroxytone it includes (not the noun *μάχη* but) the verb *μάχεσθαι* 'to fight,' as in *πυγμάχος* 'pugilist,' *ναυμάχος* 'naval combatant,' and

thyself first, thou fighter in the gate,
from Stesichorus.

51

Scholiast in the *Iliad* ['elattering.' of a galloping horse's hoofs]: like the cymbals; horses are elsewhere called 'thundering' and 'loud-ringing.' Stesichorus says

prince of the hollow-hooved steeds, Poseidon

52

Plutarch *On the Eat Delphi*: Euripides, then, was right in saying 'Libations for the dead, songs which golden-haired Apollo accepteth not,'² and before him Stesichorus :

Well doth Apollo love the merry play and the music of the makers of song, but as for mourning and lament, they belong to the grave.

¹ cf. Sch. Ven. *Il*, 5. 31 τῷ παρὰ Σ. πολεμάχῳ ² *Suppl.* 975

LYRA GRAECA

53

Stob. *Fl.* 124. 15 [παρηγορικά]. Στησιχόρου·
 ἀτέλεστά τε γὰρ καὶ ἀμάχανα τοὺς θαυόντας
 κλαίειν.¹

54

Ibid. 126. 5 [ὅτι τῶν πλείστων μετὰ θάνατον ἡ μνήμη διαρρεῖ
 ταχέως]. Στησιχόρου·

θαυόντος ἀνδρὸς πᾶσ' ἀπόλλυθ' ἀ ποτ' ἀνθρώ-
 πων χάρις.²

55

Sch. Ap. Rh. 3. 106 [τῆς δ' Ἡρη ῥαδινῆς ἐπεμάσσατο χειρός].
 ῥαδινῆς· τρυφερᾶς . . . Στησίχορος ἐπὶ τοῦ εὐτόνου·
 ῥαδινοὺς δ' ἐπέπεμπον ἄκοντας.

56

Ibid. 1. 230 [ἐπεὶ Μινύαο θυγάτρων | οἱ πλεῖστοι καὶ ἄριστοι
 ἀφ' αἴματος εὐχετόωντο | ἔμεναι]· ὁ γὰρ Μινύας πυλλὰς εἶχεν
 θυγατέρας· καὶ γὰρ ὁ Ἰάσων Ἀλκιμέδης ἐστι τῆς Κλυμένης τῆς
 Μινύου θυγατρύς. Στησίχορος δὲ Ἐτεοκλυμένης φησίν.

57

Sch. Eur. *Rhes.* [τετράμοιρον νυκτὸς φρουράν]. ὅτι οἱ ἀρχαῖοι
 εἰς τρεῖς φυλακὰς νέμονται τὴν νύκτα . . . Στησίχορος δὲ καὶ³
 Σιμωνίδης πεντεφύλακόν φησιν ὑποτίθεσθαι τὴν νύκτα.

58

Arist. *H.A.* 5. 9 πάντων δὲ σπανιώτατον ἰδεῖν ἀλκυόνα ἐστί·
 σχεδὸν γὰρ περὶ Πλειάδος δύσιν καὶ τροπὰς δρᾶται μόνον, καὶ ἐν
 τοῖς ὑφόρμοις πρῶτον ὅσον περιπταμένη περὶ τὸ πλοῖον ἀφανίζεται
 εὐθύς· διὸ καὶ Στησίχορος τοῦτον τὸν τρόπον ἐμνήσθη περὶ αὐτῆς.

¹ ἀτέλεστά τε Ahr: mss ἀτελέστατα, ἀτέλεστα ² E: mss
 πᾶσ' ὄλυτ' ἀ. χ., πᾶσα πολιά ποτ' ἀ. χ. ³ E, for φησιν cf.
 Simon. 225: mss ὁ

60

STESICHORUS

53

Stobaeus *Anthology* [Words of Consolation]: Stesichorus :
'Tis a vain and impotent thing to bewail the dead.

54

The Same [That the Memory of most Men perishes quickly after Death]: Stesichorus :

When a man dies, all his glory among men dies also.

55

Scholiast on Apollonius of Rhodes *Argonautica* ['Hera took her by the slender hand'] : *βαδυῆς* 'slender,' here used to mean 'delicate' . . . Stesichorus uses it to mean 'vigorous' :

and they launched the slender javelins.

56 1

The Same ['For of the blood of the daughters of Minyas did the most and best of them boast to be'] : Minyas had many daughters : Jason himself is the son of Aleimedè daughter of Clymenè daughter of Minyas, though Stesichorus indeed calls her Eteoclymenè.

57

Scholiast on Euripides *Rhesus* ['the four-part watch of night'] : The ancients divide the night into three watches. . . but Stesichorus and Simonides make it of five watches.

58

Aristotle *History of Animals*: It is an extremely rare thing to see a halcyon. They are seen almost only about the setting of the Pleiades and the winter solstice, and then only just flying round ships at anchor and disappearing, a characteristic which is mentioned by Stesichorus.²

¹ perh. belongs to the *Pelias* (1-4) ² cf. Ap. Rh. 1. 1086 and Sch.

LYRA GRAECA

59

Ath. 12. 512f τοῖτον εἶναι (τὸν Ἡρακλέα), φησὶν (ό Μεγαλείδης), οἱ νέοι ποιηταὶ κατασκευάζουσιν ἐν ληστοῦ σχήματι μόνου περιπορευόμενον, ξύλον ἔχοντα καὶ λεοντῆν καὶ τόξα καὶ ταῦτα πλάσαι πρῶτον Στησίχορον τὸν Ἰμεραῖον, καὶ Ξάνθος δ' δι μελοποιός, πρεσβύτερος ὁν Στησίχορον, ὡς καὶ αὐτὸς δι Στησίχορος μαρτυρεῖ, ὡς φησιν οἱ Μεγακλείδης, οὐ ταύτην αὐτῷ περιτίθησι τὴν στολὴν, ἀλλὰ τὴν Ὀμηρικήν. πολλὰ δὲ τῶν Ξάνθου πορεποίηκεν δι Στησίχορος ὥσπερ καὶ τὴν Ὁρεστείαν καλουμένην.

60

Paus. 9. 11. 1 ἐπιδεικνύουσι δὲ (οἱ Θηβαῖοι) Ἡρακλέους τῶν παίδων τῶν ἐκ Μεγάρας μνῆμα, οὐδέν τι ἀλλοίως τὰ ἐς τὸν θάνατον λέγοντες ἢ Στησίχορος δι Ιμεραῖος καὶ Πανάσσιος ἐν τοῖς ἔπεσιν ἐποίησαν.

61

Plut. *Herod. Mal.* 14 καίτοι τῶν παλαιῶν καὶ λογίων ἀνδρῶν οὐχ "Ουρφρός, οὐχ Ἡσίοδος, οὐκ Ἄρχιλοχος, οὐ Πείσανδρος, οὐ Στησίχορος, οὐκ Ἀλκμάν, οὐ Πίνδαρος Αἰγυπτίου ἔσχον λόγον Ἡρακλέους ἢ Φοίνικος, ἀλλ' ἔνα τοῦτον ἴσσασι πάντες Ἡρακλέα τὸν Βοιωτιον δμοῦ καὶ Ἀργεῖον.

62

E.M. 772. 49 Τυφωεὺς Ἡσίοδος αὐτὸν Γῆς γενεαλογεῖ, Στησίχορος δὲ Ἡρας μόνης κατὰ μνησικακίαν Διὸς τεκούσης αὐτὸν.

63

Apollod. 3. 10. 3 Κυνόρτου δὲ Περιήρης, ὃς γαμεῖ Γεργυοφύνην τὴν Περσέως, καθάπερ Στησίχορός φησι, καὶ τίκτει Τυνδάρεων, Ἰκάριον, Ἀφαρέα, Λεύκιππον.

¹ cf. Eust. 1279. 8
62

² prob. in the last part ('seal of

STESICHORUS

59¹

Athenaeus *Doctors at Dinner*: According to Megaeleides the more modern poets represent Heracles as going about only in the guise of a robber, with club, lion-skin, and bow, the fashion being set by Stesichorus of Himera. And indeed the lyric poet Xanthus, who comes earlier than Stesichorus, as the latter testifies,² does not, if we may believe Megaeleides, dress him in this part but in that given him by Homer, though Stesichorus in many respects imitates Xanthus, for instance in the poem called the *Tale of Orestes*.

60

Pausanias *Description of Greece*: The Thebans show the tomb of the children born by Megara to Heracles, giving a similar account of their death to that we read in Stesichorus of Himera and in the epic poems of Panyassis.

61

Plutarch *The Malignity of Herodotus*: And yet among the ancient men of letters neither Homer, nor Hesiod, nor Archilochus, nor Peisander, nor Stesichorus, nor Aleman, nor Pindar, knew anything of an Egyptian or Phoenician Heracles, but all know this one Heracles who was both of Boeotia and of Argos.

62

Etymologicum Magnum: Typhoens:—Hesiod makes him a son of Earth, but Stesichorus says that Hera bore him as a virgin-birth out of spite to Zens.³

63⁴

Apollodorus *Library*: From Cynortes sprang Perieres, who, as Stesichorus relates, married Gorgophonè daughter of Perseus, and had by her Tyndareüs, Icarius, Aphareus, and Leucippus.

one of his poems, cf. Timoth. *Persae* ³ cf. *Hom. H. Pyth.*
Apoll. 129 ff ⁴ cf. Tzetz. *Lyc.* 511

63

LYRA GRAECA

64

Sch. Ap. Rh. 4. 1310 [Αθήνην, | ἥμερος ὅτε ἐκ πατρὸς κεφαλῆς θόρε παμφαίνουσα]· πρῶτος Στησίχορος ἔρη σὺν ὄπλοις ἐκ τῆς τοῦ Διὸς κεφαλῆς ἀναπηδῆσαι τὸν Ἀθηνᾶν.

65

Str. 1. 42 'Ησίοδος δ' ἐν Καταλόγῳ φησί· 'Καὶ κούρην Ἀράβοιο τὸν Ἐρμάνιον ἀκάκητα | γείνατο κοὶ Θρονίη κούρη Βήλου ἄνακτος.' οὕτω δὲ καὶ Στησίχορος λέγει.

66

Vibius Seq. Flum. 11 Oberl.: Himera oppido Thermitanorum dedit nomen Himerae. hoc flumen in duas findi partes ait Stesichorus, unam in Tyrrhenum mare alteram in Libyceum decurrere.

67

Him. Or. 29. 3 κοσμεῖ μὲν γὰρ Ἀνακρέων τὴν Τηνίων πόλιν τοῖς μέλεσι κάκεῖθεν ἄγει τοὺς ἔρωτας· κοσμεῖ δὲ καὶ Ἀλκαῖος τὴν Λέσβον καὶ πανταχοῦ τῶν μελῶν προσάγει Μυτιλήνην· καὶ Σιμωνίδης καὶ Βακχυλίδης ἡ Ιουλίς ἐσπούδασται· τὴν δὲ Ἰμέραν τὴν Σικελικὴν οὐκ ἐλευθέραν ποιεῖ μόνον τῶν τυράννων ἀλλὰ καὶ λογοῖς κοσμεῖ Στησίχορος.¹

68

Ael. II 1. 17. 37 Ἀμῶντες² ἄνθρωποι τὸν ἀριθμὸν ἑκκαίδεκα τοῦ ἡλίου καταφλέγοντος δύνη πιεζόμενοι ἔνα ἑαυτῶν ἀπέστειλαν ἐκ πηγῆς γειτνιάσσης κομίσαι ὕδωρ. οὐκοῦν δὲ ἀπιών τὸ μὲν δρέπανον τὸ ἀμητικὸν διὰ χειρὸς εἶχε, τὸ δὲ ἀρυστικὸν ἀγγεῖον κατὰ τοῦ ὅμου ἔφερεν. ἐλθὼν δὲ καταλαμβάνει ἀετὸν ὑπὸ τινος ὕφεως ἐγκρατῶς τε καὶ εὐλαβῶς περιπλακέντα ἀποπνιγόμενον ἦδη. ἔτυχε δὲ ἄρα καταπτὰς μὲν ἐπ' αὐτὸν δὲ ἀετός, οὐ μὴν κρείττων γενόμενος, οὐδὲ τῆς ἐπιβουλῆς ἐγκρατῆς ἐγένετο, οὐδὲ—τοῦτο δὴ τὸ Ὀμηρικόν—τοῖς ἑαυτοῦ τέκνοις τὴν διάτα ἐκάλισεν, ἀλλὰ ταῖς ἐγένου σπείραις περιπεσὼν ἐμελλεν οὐ μὰ Δί' ἀπολέειν ἀλλ' ἀπολεῖσθαι. εἰδὼς οὖν δὲ γεωργὸς ἀκούων τὸν μὲν εἶναι Δίὸς

¹ new text, Schenkl *Hermes* 1911. 420
ἀλοῶντες

² Reiske: mss

STESICHORUS

64

Scholiast on Apollonius of Rhodes *Argonautica* ['Athena, when she leapt all gleaming from her father's head']: Her leaping armed from the head of Zeus is first mentioned by Stesichorus.

65

Strabo *Geography*: To quote Hesiod's *Catalogue of Women*, 'And the daughter of Arabus whom guileless Hermaon begat of Thronia daughter of king Belus.' So too Stesichorus.

66

Vibius Sequester *On Rivers*: The Himera has given its name to the town of the Thermitani. According to Stesichorus it divides into two parts, one flowing into the Tyrrhenian Sea, the other into the Libyan.

67

Himerius *Orations*: Anacreon adorns with his songs the city of Teos, and derives from it his loves; Aleaeus adorns Lesbos and fills his poems with Mytilenè; Simonides and Bacchylides have set their hearts upon Iulis; and Sicilian Himera is not only freed from despots but adorned with words by Stesichorus.

68

Aelian *Natural History*: Some reapers one day, being very thirsty because of the burning heat, sent one of their number—it was sixteen¹—to fetch water from a neighbouring spring. This man, who went sickle in hand with the pitcher on his shoulder, found when he reached the place an eagle held so irresistibly in the coils of a snake that he must very soon be crushed to death. It seems the eagle had pouned on the snake, but failing to make good his design, instead of carrying off, as Homer says, supper to his children, beeame encircled in those coils and was like rather to be slain than to slay. Having heard that the eagle is the messenger and minister of Zeus, and well knowing that the snake is an evil

¹ this seems pointless; text perhaps corrupt

65

LYRA GRAECA

ἄγγελον καὶ ὑπηρέτην, εἰδὼς γε μὴν κακὸν θηρίον τὸν ὕφιν, τῷ δρεπάνῳ τῷ προειρημένῳ διακόπτει τὸν θῆρα, καὶ μέντοι καὶ τῶν ἀφύκτων ἐκείνων εἰργμῶν τε καὶ δεσμῶν τὸν ἀετὸν ἀπολύει. ἴδουν μέντοι πάρεργον τῷ ἀνδρὶ ταῦτα καὶ δὴ διεπέπρακτο, ἀρυσ- ἀμενος δὲ τὸ ὕδωρ ἦκε, καὶ πρὸς τὸν οἶνον κεφάσας ὥρεξε πᾶσιν, οἱ δὲ ἄρα ἔξεπιον καὶ ἀμυστή καὶ πυλλὰς ἐπὶ τῷ ἀρίστῳ. ἔμελλε δὲ καὶ αὐτὸς ἐπ' ἐκείνοις πίεσθαι· ἔτυχε γὰρ ὑπηρέτης κατ' ἐκεῖνό πως τοῦ καίρου ἀλλ' οὐ συμπότης ὅν. ἐπει δὲ τοῖς χείλεσι τὴν κύλικα προσῆγεν, ὁ σωθεὶς ἀετὸς ζωάγρια ἐκτίνων οἱ καὶ κατὰ τύχην ἀγαθὴν ἐκείνου ἔτι διατρίβων περὶ τὸν χῶρον, ἐμπίπτει τῇ κύλικι καὶ ἐκταράττει αὐτὴν καὶ ἐκχεῖ τὸ ποτόν. ὁ δὲ ἡγανάκ- τησεν—καὶ γὰρ ἔτυχε διψῶν—καὶ λέγει· ‘Ἐλτα μέντοι σὺ ἐκεῖνος ὁν’—καὶ γὰρ τὸν ὄργιν ἐγνώρισε—‘τιαύτας ἀποδίδως τοῖς σωτῆρσι τὰς χάριτας; ἀλλὰ πῶς ἔτι ταῦτα καλά; πῶς δ’ ἀν καὶ ἀλλος σπουδὴν καταθέσθαι θελήσειεν ἐς τινα αἰδοῖ Διὸς χαρίτων ἐφόρου τε καὶ ἐπόπτου;’ καὶ τῷ μεν ταῦτα εἴρητο, καὶ ἐφρύγετο· ὅρχ δὲ ἐπιστραφεὶς τοὺς πιόντας ἀσπάροντάς τε καὶ ἀποθνήσκοντας. ἦν δὲ ἄρα ὡς συμβαλεῖν ἐμημεκὼς ἐς τὴν πηγὴν ὑ ὕφις καὶ κεφάσας αὐτὴν τῷ ἰῷ. ὁ μὲν οὖν ἀετὸς τῷ σώταντι ἴστημον τῆς σωτηρίας¹ ἀπέδωκε τὸν μισθόν.

λέγει δὲ Κράτης ὁ Περγαμηνὸς ὑπὲρ τούτων καὶ τὸν Στησίχορον ἀδειν ἐν τινι ποιήματι οὐκ ἐκφοιτήσαντί² που ἐς πολλούς, σεμνόν τε καὶ ἀρχαῖον ὡς γε κρίνειν ἐμὲ τὸν μάρτυρα ἐσάγων.

69

Arg. Hes. Scut. καὶ Στησίχορος δέ φησιν ‘Ησιόδου εἶναι τὸ ποίημα.

70

Paus. 9. 2. 3 [π. πέτραν τὴν Ἀκταίωνος]. Στησίχορος δέ ὁ Ἰμερᾶος ἔγραψεν ἐνάγον περιβαλεῖν δέρμα Ἀκταίωνι τὴν θεόν, παρασκευάζουσάν τοι τὸν ἐκ τῶν κυιῶν θάνατον ἵνα δὴ μὴ γυναῖκα Σεμέλην λάβοι.

71

Plut. Soll. An. 36 ἡ δὲ Ὁδυσσέως ἀσπὶς ὅτι μὲν ἐπίσημον εἶχε δελφῖνα καὶ Στησίχορος ἴστρηκεν.

¹ Hercher: mss σώσαντι ἀμοιβὴν τῆς ἴστημον σωτηρίας
² Gesner: mss εἰσφ.

STESICHORUS

beast, the fellow severs the creature with the aforesaid sickle and thereby frees the eagle from his hopeless bondage. His unlooked for task accomplished, the countryman filled his pitcher, and going back, mixed the wine and handed it round to the company, who all drained both their first cups before the meal and many more along with it, he biding his turn, being for that time as it happened servingman and not guest. But no sooner had he raised cup to lip, than the eagle he had saved, being as luck would have it still near by and willing to make him good return for his service, swoops on the cup, knocks it over, and wastes the drink. The poor fellow, who had been very thirsty, cried out in anger, ‘ You are the bird I saved’—for he recognised him—‘ and is this your gratitude? Here’s a foul end to a fair deed! How shall any man now trouble himself for another out of fear of the God of thanks?’ As he spoke he grew still thirstier, when turning about he sees his comrades that had drunk gasping in the article of death. It seems that the snake had voided his vomit in the spring and fouled it with his venom, and the eagle had returned like with like and saved his saviour.

Crates of Pergamum declares that this tale is told in a little-known poem of Stesichorus, which in my opinion is high and ancient authority.

69

Introduction to Hesiod *Shield of Heracles*: Stesichorus too ascribes the poem to Hesiod.

70

Pausanias *Description of Greece* [on the Rock of Actaeon]: According to Stesichorus of Himera the Goddess wrapped Actaeon in a doeskin, thus making ready for his slaying by the hounds, to prevent his taking Semelé to wife.

71¹

Plutarch *On the Sagacity of Animals*: Stesichorus too tells that Odysseus’ shield was blazoned with a dolphin.

¹ cf. Tz. Lyc. 658

LYRA GRAECA

72

Philod. *Mus.* p. 87 K τοὺς ἐ[πὶ] τῶν ἀγώνων ἔτερπεν δέ τέρ[παν]δρος τοῖς δὲ Λάκωνας <μὴ>¹ ἀπειθεῖν προαιρουμένους τῷ μαντείῳ καὶ λόγῳ δ' ἵστως προαχθέντας ἀποτεθεῖσθαι τὴν στάσιν ἀλλὰ μὴν καὶ τὸ μὲν κατὰ Στησίχορον οὐκ ἀκριβῶς ἴστορεῖται, τὸ δὲ Πινδάρειον εἰ τῆς διχονούλας ἔπαινσεν² οὐκ οἰδαμεν. εἰ δ' οὖν ἐκάτερον ἐγένετο διὰ λόγων κατεσκευασμένων ποιητικῶς ἔπαινσαν,³ οὐ διὰ μελῶν, ἔτι δ' ἀν καθίκοντο μᾶλλον εἰ διὰ πεζῶν ἀπέτρεπον.

73

Sch. *Il.* 23. 91 [ὡς δὲ καὶ ὀστέα νῷῃ διη ὁ σόρος ἀμφικαλύπτοι | χρύσεος ἀμφιφορέος, τόν τοι πόρε πότνια μήτηρ⁴]. Διόνυσος Ἰηφαιστον γενόμενον ἐν Νάξῳ μῆτ τῶν Κυκλαδῶν ξενίσις ξλαβε πα]⁵ αὐτοῦ δῶρον χρύσεον ἀμφορέα· διωχθεὶς δὲ ὕστερον ὑπὸ Δυκούρηγον καὶ καταφυγὼν εἰς θάλασσαν φιλοφρύνως αὐτὸν ὑποδεξαμένης Θέτιδος ἐδωκεν αὐτῇ τὸν

‘Ιηφαιστότευκτον ἀμφορέα·

ἡ δὲ τῷ παιδὶ ἔχαριστο, ὅπως μετὰ θάνατον ἐν αὐτῷ αὐτοῦ ἀποτεθῇ τὰ ὀστά. ἴστορει Στησίχρος.

74

Plut. *Fac. Lom.* 19 εἰ δὲ μή. Θέων ἡμῖν οὗτος τὸν Μίμιερμον ἐπάξει καὶ τὸν Κυδίαν καὶ τὸν Ἀρχ'Αιοχον, πρὸς δὲ τούτοις Στησίχορον καὶ τὸν Πίνδαρον, ἐν ταῖς ἐκλεψεσιν ὀλοφυρομένους τὸν ‘φινεράτατον. <ὅστρον> κλέπτομενον’ καὶ ‘μέσφ ἄματι νύκτα γιγνομέταιν’ καὶ τὴν ἀκτῖνα τοῦ ἥλιου ‘σκότου ἀτραπὸν’ φάσκοντας.

75

Et. Vind. cod. clviii.

”Αἰος·

οὐομα παρὰ Στησιχρῷ.

¹ Kemke ² Hartung : ms ἔπεισεν ³ Hartung : ms
 επειδον ⁴ 92 athetised by Aristarchus and omitted by
 Aeschin. *Tim.* 149

STESICHORUS

72

Philodemus *Music*: True to his name Terpander, Gladdener of Men, pleased the judges of the contests; the Spartans quelled the disorders by choosing not to disobey the oracle, and possibly also because they were prevailed on by words of persuasion. Nevertheless, the story of Stesichorus is incorrect, and with regard to Pindar we do not know if what he did was successful in putting a stop to the party strife. But if either was the fact, it was done rather by words poetically arranged than by poetry, and they would have met with even greater success if they had employed prose.

73

Scholiast on the *Iliad* ['Even so may your bones lie with mine in the same urn, to wit the gold one of two handles which thy lady mother gave thee']: Dionysus, having entertained Hephaestus at Naxos, received from him a golden urn, and afterwards, when he took refuge from the pursuit of Lycurgus in the sea and was kindly received by Thetis, gave the

fire-God fashioned urn

to her, and she made a gift of it to her son Achilles, to be the urn of his burial. The story is told by Stesichorus.

74¹

Plutarch *The Face in the Moon*: If not, Theon here will call in his support Mimnermus, Cydias, and Archilochus, and with them Stesichorus and Pindar, who bewail in eclipses that 'the most manifest of stars is stolen away' and 'noonday made night,' and declare that 'the beam of the sun is the path of darkness.'

75

Etymologicum Vindobonense:

Aīus

a name in Stesichorus.²

¹ cf. Pind. *Pae.* 9, Plin. *N.H.* 2. 12. 54 ² Vürtheim compares ἥε Φῦβς (*matutinus* Boisacq) *Il.* 15. 365

LYRA GRAECA

76

Ptol. Heph. 3 περὶ δὲ τῶν παρὰ Στησιχόρῳ ζητουμένων
ἀκεσταλίων ὀρνίθων

77

Cram. A.O. I. 205. 11 ἡάπτω παρὰ τὸ ἵπτω, ἐξ οὗ καὶ τὸ
Μέγα δ' ἴψο λαὸν Ἀχαιῶν.

ἀνίψαλον παῖδα

ἔφη δὲ Στησίχορος.

78

Ath 5. 180 e καλεῖ δὲ Στησίχορος μὲν τὴν Μοῦσαν
ἀρχεσίμολπον

79

Et. Gud. 89. 31 ἄτερπνος· οὕτως δὲ ἄγρυπνος παρὰ 'Ρηγίνοις,
ώς καὶ παρὰ Ἰβύκῳ καὶ Στησιχόρῳ. οὐκ ἔστι δὲ ἡ φωνὴ κατὰ
στέρησιν τοῦ τερπνοῦ, ώς δὲ ἄκακος . . . δεῖ οὖν ἀποδεῖξαι τὸ
διφειλόμενον ν, ἔστι γὰρ κατ' ἐντέλειαν ἄτερπνος, δὲ χωρὶς ὧν
ὑπνου.

80

Hesych. Βρυαλίκται· πολεμικοὶ ὀρχησταί·

<Βρυαλίκται> μενέδουποι

'Ιβυκος ἢ¹ Στησίχορος.

81

Ibid. ναυκληρώσιμοι στέγαι· τὰ πανδοκεῖα, ἐπεὶ ἔνιοι ἐμπο-
ρεῖσα λέγουσιν· ώς καὶ Στησίχορος

ἐμπορικὸν οἶκον

φησίν.

¹ Herm. (ἢ E): mss ἀρχηται μὲν αἰδοίπον· 'Ιβυκος καὶ

¹ cf. Ibid. 369. 19, E.M. 110. 46, Hesych. ἀνίψαλον (alter-

STESICHORUS

76

Ptolemaeus Hephaestion *Stories* . . . on the unexplained
Acestalian birds
in Stesichorus. . . .

771

Cramer *Inedita* (*Oxford*): *ἰάπτω* ‘to send, assail, injure,’ from *ἴπτω* ‘to harm,’ to which belongs ‘didst greatly harm the people of the Achaeans’ (*Il.* 1. 404); compare Stesichorus
unharmed child

782

Athenaeus *Doctors at Dinner*: Stesiehorus calls the Muse
beginner of the strain

793

Etymologicum Gudianum: ἀτερπτος; used by the Rhegines for ἄγρυπνος ‘sleepless,’ as in Ibycus and Stesichorus. The word is not the negative form of τερπνός ‘joyful,’ as ἀκακος is of κακός ‘bad.’ . . . It is therefore necessary to explain the absence of *v*, for the word in full would be ἀτέρπυτος ‘he who is *without sleep*.’

80 4

Hesychius *Glossary*: $\beta\rhoναλίκται$:—war-dancers; compare Ibycus or Stesichorus.

war-dancers stedfast in the mellay⁵

51

The Same : Sea-merchants' houses :—inns, called by some writers travellers' or traders' rests ; compare Stesichorus
a house of merchants

LYRA GRAECA

82

Seh. Dion. Thr. Bek. *An.* 2. 945. 25 : *οἶος ἔνδοθεν,*
ἔξοθεν
 παρὰ Στησίχορφ, πρόσσοθεν παρ' Ὀμήρῳ.¹

83 ²

E.M. 100. 47 σφῆλαιν γὰρ τὸ ἴσχυρόν. Στησίχορος
ἐρίσφηλον
 ἔφη τὸν Ἡρακλέα, τὸν τῷ ἐρισθενεῖ.

84

Ibid. 427. 48 Στησίχορος δὲ
 Τάρταρον ἡλίβατον
 τὸν βαθὺν λέγει.

85

Seh. *Il.* 15. 336 τὸν Ὀἰλέα Ζηρόδοτος ἐπόμενος Ἡσιόδῳ καὶ
 Στησίχόρῳ χωρὶς τοῦ ὀνομάζει Ἰλέα.

86

Ibid. 21. 575 [ἴπει κεν ὑλαγμὸν ἀκούσῃ]: Ἀρίσταρχός τινάς
 φησι γρίφειν κυνυλαγμόν· οὕτω καὶ Ζηρόδοτος· καὶ Στησίχορος
 δὲ ἔοικεν οὕτως ἀνεγνωκέναι, φησὶ γοῦν
*ἀπειρεσίου κυνυλαγμοῦ*³

87

Eust. *Il.* 524. 28 καὶ γέρων
λεύκιππος
 λέγεται παρὰ Στησίχορῳ ἐπιθετικῶς.

¹ perh. belongs to Ibyc. 33 ² cf. Hesych. *σφηλόν*,
σφελόν ³ so Eust.: mss here -ο.ο -ο.ο

STESICHORUS

82

Scholiast on Dionysius of Thraee: Like οὐδοθεν 'from within,' ἔξοθεν

from without

in Stesichorus, πρόσσοθεν 'before' in Homer.

83¹

Etymologicum Magnum: σφῆλον means 'strong'; Stesichorus calls Heracles ἐρίσφηλος

mighty strong

like ἐρισθενής 'of mighty power.'²

84³

The Same: Stesichorus by

steepy Tartarus

means 'deep.'

85⁴

Scholiast on the *Iliad*: Zenodotus follows Hesiod and Stesichorus in spelling *Oīlus* without the o, *Ileus* [*i.e.* he read δ Ἰλέυς]

86⁵

The Same ['when he hears the barking']: Aristarchus records the variant 'when he hears the barking of dogs.' This is the reading of Zenodotus and apparently also of Stesichorus, who uses the phrase

innumerable barkings of dogs

87⁶

Eustathius on the *Iliad*:

white-horsed

is used by Stesichorus as an epithet.

¹ cf. *E.G.* 53. 12 ² explanation uncertain ³ cf. Hesych. ἡλίβατον, Phot. 66. 15, Sch. Lue. *Merc. Concl.* 10, Sch. Viet. *Ar. Ar.* 1739 ⁴ cf. Eust. 277. 2, 1018. 58 ⁵ cf. Eust. 1251. 61 ⁶ cf. Ibyc. 34

LYRA GRAECA

88

Choer. 1. 82. Bek. *An.* 3. 1397

Μεσόνυξ

Μεσόνυχος· εῖς τῶν ἐπτὰ πλανητῶν παρὰ τοῖς Πυθαγορείοις
δινομάζεται μέμνηται Στησίχορος.

89

Sch. Ap. Rh. 4. 973

ὁρείχαλκος

εἶδος χαλκοῦ . . . μνημονεύει καὶ Στησίχορος καὶ Βακχυλίδης.

90

Phot. 412. 21

πέποσχα

Δεριέων τινὲς τούτῳ κέχρηται, ὃν καὶ Στησίχορός ἔστιν.

91

Str. 8. 356 Στησίχορον δὲ καλεῖν πόλιν τὴν χώραν Πίσαν λεγομένην, ὡς ὁ ποιητὴς τὴν Λέσβον Μάκαρος πόλιν.

92

Sch. Ar. *An.* 1302 πηγέλοψ· νήττη μέν ἔστιν ὅμοιον περιστεφᾶς δὲ μέγεθος· μέμνηται δὲ αὐτοῦ Στησίχορος καὶ Ἰβυκος.¹

πανέλοψ

93

Cram. *A.O.* 1. 192. 1 δὲ γοῦν Στησίχορός φησι
ποταύδη

ἢ λέγει ὁ ποιητὴς προσηγόρευσα.

¹ perh. ἢ Ἰβυκος, cf. Ibyc. 4, Alc. 141

STESICHORUS

88¹

Choeroboscus on Theodosius : Μεσόνυξ

Midnight-star

genitive Μεσόνυχος, the Pythagorean name of one of the seven planets; it is mentioned by Stesichorus.

89

Scholiast on Apollonius of Rhodes *Argonautica* : ὀρείχαλκος
orichale

a kind of copper . . . mentioned by Stesichorus and Bacchylides.

90

Photius Lexicon : πέποσχα

I have suffered

used by some of the Doric writers; for instance, Stesichorus.

91

Strabo *Geography* : The district known as Pisa is called a city by Stesichorus, just as Homer calls Lesbos the city of Macar.

92

Scholiast on Aristophanes *Birds* : The bird called

penelops

is like a duck, but of the size of a dove; it is mentioned by Stesichorus and Ibycus.²

93

Cramer *Inedita (Oxford)* : Stesichorus uses the form ποταύδη
addressed

where Homer uses προσηνδα.

¹ cf. Ibid. 83 ($\mu\epsilon\sigma\acute{o}\nu\nu\xi$)

² perhaps we should read 'or Ibycus'

LYRA GRAECA

94

Eust. *H.* 772. 3 ή δὲ παροιμία τοὺς φθονεροὺς καὶ ψογερδούς
Τελχῖνας,

ὡς ἐκ τῶν εἰρημένων, καλεῖ· Στησίχορος δέ, φασί, τὰς κῆρας καὶ
τὰς σκοτώσεις τελχῖνας προσηγόρευσε.

95

Sch. Pind. *O.* 9. 129 χάρμα· νῦν ἀντὶ τοῦ χαρᾶ. "Ομηρος δὲ
ἐπὶ τῆς μάχης οἱ δὲ περὶ Ἰβυῶν καὶ Στησίχορον
χάρμαν¹
τὴν ἐπιδορατίδα φασίν.

96

Eust. 1441. 16 Στησίχορος δὲ
ὑπερθυμέστατον ἀνδρῶν

97

Timaeus ap. Ath. 6. 250 b [π. Δημοκλέα τὸν Διονυσίου τοῦ
νεωτέρου κόλακα] . . . δτι μετὰ τὸ δεῖπνον ἐκεῖνοι μὲν (οἱ
συμπρέσβεις) τῶν² Φρυνίχου καὶ Στησιχόρου, ἔτι δὲ Πινδάρου
Παιάνων³ τῶν ναυτῶν τινας⁴ ἀνειληφότες ἥδον, αὐτὸς δὲ μετὰ τῶν
Βουλομένων τοῦ συμποσίου τοὺς ὑπ' αὐτοῦ τοῦ Διονυσίου πεποίη-
μένους⁵ διεπεραίνετο.

98

Ibid. 13. 601 a [π. τῶν ἐρωτικὰ πεποιηκότων]· καὶ Στησίχορος
δ' οὐ μετρίως ἐρωτικὸς γενόμενος συγέστησε καὶ τοῦτον τὸν τρόπον
τῶν ἀσμάτων ἡ δῆ καὶ τὸ παλαιὸν ἐσαλεῖτο Παῖδεια καὶ Παιδικά.

¹ mss χάρμην ² Dohr: miss τὸν ³ Kaih: mss παιᾶνα

⁴ Mein: mss τινες ⁵ Schn. -E: miss τοῦ συμπότον Διονυσίου
πεπ., τοὺς αὐτοῦ Δ.

76

STESICHORUS

94

Eustathius on the *Iliad*: It is the grudging and the fault-finders, as we see from what has been said above, that the proverb calls

Telechins;

but it is said that Stesichorus used the word as an epithet of the Dooms or Death-goddesses and of darkenings or eclipses.¹

95

Seholiast on Pindar: $\chi\alpha\rho\mu\alpha$ is here used for $\chi\alpha\rho\acute{\imath}$ 'joy'; Homer uses it of battle, whereas in Ibycus (66) and Stesichorus it means

spear-head

96

Eustathius on the *Odyssey*: Stesichorus uses the superlative $\nu\pi\epsilon\rho\theta\nu\mu\acute{e}\sigma\tau\alpha\tau\oslash$

most high-minded of men

97

Timaeus in Athenaeus' *Doctors at Dinner* [on Democles the flatterer of Dionysius the Younger]: . . . because after supper the other ambassadors to Dionysius got some of the crew to join them in singing some of the Paeans of Phrynehus and Stesichorus, and even of Pindar, whereas he, with the aid of any of the guests who chose, went through the Paeans composed by Dionysius himself.

98

The Same [on writers of love-poetry]: Stesichorus too was of a very erotic turn of mind, and composed among others poems of this kind, which were called in ancient times Love-Ditties.²

¹ cf. fr. 74, but Vürtheim connects $\sigma\kappa\omega\tau\acute{\imath}\sigma\epsilon\isilon$ with Byzant. $\sigma\kappa\omega\tau\acute{\imath}\omega$ 'to slay' ² for possible refs. to other poems of S. cf. Seh. Ap. Rh. 1. 1304, Suid. $\tau\upsilon\phi\lambda\delta\tau\epsilon\pos$ $\grave{\alpha}\sigma\pi\grave{\alpha}\lambda\kappa\oslash$, Arist. Rhet. 2. 20, 21, Epiphan. Haer. 31. 4

ΙΒΥΚΟΥ

βίος

Euseb. Ol. 61 Ιbycus carminum scriptor agnos-
citur.

Him. Or. 22. 5 ἥρμοσε μὲν καὶ Ἀνακρέων μετὰ τὴν νόσον τὴν λύραν καὶ τοὺς φιλοὺς "Ἐρωτας αὐθις διὰ μέλους ἡσπάζετο. ἥρμοσε δὲ καὶ Στησίχορος μετὰ τὸ πάθος τὴν φόρμιγγα. "Ιβυκον δὲ κατέχει λόγος ἀπολισθεῖν μὲν ἐξ ἄρματος ἐς Ίμεραν ἀπὸ Κατάνης ὁχούμενοι, συντριβείσης δὲ αὐτῷ τῆς χειρὸς συχιτόν τινα χρόνον ἀπωδὸν γενέσθαι, τὴν λύραν δὲ <οὐκ>¹ ἀποθεῖναι Ἀπόλλωνι.

Suid. "Ιβυκος· Φυτίου· οἱ δὲ Πολυζήλου τοῦ Μεσσηνίου ἴστοριογράφου· οἱ δὲ Κέρδαντος· γένει Ρηγῆνος. ἐνθένδε εἰς Σάμον ἥλθεν ὅτε αὐτῆς ἤρχεν ὁ Πολυκράτης, ὁ² τοῦ τυράννου πατήρ. χρόνος³ δὲ ἦν οὗτος ἐπὶ Κροίσου Ολυμπιὰς νδ'. γέγονε δὲ ἐρωτομανέστατος περὶ μειράκια, καὶ πρῶτος εὖρε τὴν καλουμένην σαμβύκην· εἶδος δὲ ἐστι κιθύρας τριγώνου. ἔστι δὲ αὐτοῦ τὰ βιβλία ζ' τῇ Δωρίδι διαλέκτῳ. συλληφθεὶς δὲ ὑπὸ ληστῶν ἐπ' ἐρημίας ἔφη, καὶ τὰς γεράνους ἄσ

¹ Ε ² ἥρχεν Αἰάκης ὁ Πολυκράτους? ³ χρόνῳ?

IBYCUS

LIFE

Eusebius *Chronicle* : Olympiad 61 (B.C. 536-533) :—
Flourished the poem-writer Ibycus.

Himerius *Declamations* : After the plague¹ Anacreon tuned his lyre and greeted the dear Loves once more with song ; after the mishap Stesichorus tuned his harp ; and report hath it that Ibycus, when he fell from a chariot on the way from Catana to Himera and broke his wrist, played indeed for some time out of tune but did not dedicate his lyre to Apollo.²

Suidas *Lexicon* : Ibycus :— Son of Phytius, or, according to another account, of Polyzelus of Messene the historian ; or as some writers say, of Cerdas ; by birth of Rhegium. Thence he went to Samos when it was ruled by Polycrates father of the despot of that name,³ whose date falls in the reign of Croesus, the 54th Olympiad (B.C. 564-561). He was of an extremely amorous disposition, and was the inventor of the instrument called *sambuca*, which is a kind of three-cornered lyre. His works are in seven Books written in the Doric dialect. Falling one day among robbers in a deserted spot he was killed exclaiming that the very cranes which flew

¹ or his illness ² i.e. did not abandon his profession
³ or Aiaces father of the despot P. ?

ἔτυχεν ὑπερίπτασθαι ἐκδίκους γενέσθαι. καὶ
αὐτὸς μὲν ἀνηρέθη. μετὰ δὲ ταῦτα τῶν ληστῶν
εἰς ἐν τῇ πόλει θεασάμενος γεράνους ἔφη· ‘Ιδέ,
αἱ Ἰβύκου ἐκδικοί.’ ἀκούσαντος δέ τινος καὶ
ἐπεξελθόντος τῷ εἰρημένῳ, τό τε γεγονὸς ὡμολο-
γήθη καὶ δίκας ἔδωκαν οἱ λησταί· ώς ἐκ τούτου
καὶ παροιμίαν γενέσθαι ‘αἱ Ἰβύκου γέρανοι.’

Stat. Silv. 5. 3. 152

. volucrumque precator
Ibycus

Plut. Garr. 14 οἱ δὲ Ἰβυκον ἀποκτείναντες οὐχ
οὕτως ἑάλωσαν ἐν θεάτρῳ καθήμενοι, καὶ γεράνων
παραφανεισῶν πρὸς ἀλληλοὺς ἄμα γέλωτι ψιθυ-
ρίζοντες ώς αἱ Ἰβύκου ἐκδικοί πάρεισιν; ἀκούσ-
αντες γὰρ οἱ καθεζόμενοι πλησίον, ἥδη πολὺν
χρόνον τοῦ Ἰβυκού ὄντος ἀφανοῦς καὶ ζητουμένου,
ἐπελάβοντο τῆς φωνῆς καὶ προσίγγειλαν τοῖς
ἄρχουσιν. ἐλεγχθέντες δὲ οὕτως ἀπήγθησαν,
οὐχ ὑπὸ τῶν γεράνων κολασθέντες, ἀλλ’ ὑπὸ τῆς
αὐτῶν γλωσσαλγίας ὕσπερ Ἐρινύες ἢ Ποινῆς
βιασθέντες ἔξαγορεῦσαι τὸν φόνον.

A.P. 7. 745 εἰς Ἰβυκον τὸν λυρικὸν ὑπὸ⁵
ληστῶν πεφονευμένον· Ἀντιπάτρου Σιδωνίου·

‘Ιβυκε, λησταί σε κατέκτανον ἐκ ποτε νηὸς¹
βάντ’ ἐς ἐρημαίην ἀστιβον ἡτονα,
ἀλλ’ ἐπιβωσάμενον γεράνων νέφος, αἴ τοι
ἴκοντο

μάρτυρες ἀλγιστον ὀλλυμένῳ θάνατον·
οὐδὲ μάτην ὑάχησας, ἐπεὶ ποινῆτις Ἐρινὺς
τῶνδε διὰ κλαγγὴν τίσατο σεῖο φόνον

¹ Steph.: mss νῆσον: Stadtln. sugg. πόντον

LIFE OF IBYCUS

over at the moment would prove his avengers. Some time afterwards one of the robbers saw some cranes in the city and cried, ‘Look! the avengers of Ibycus.’ Whereupon one of the bystanders enquired into the matter of this speech of his, the crime was admitted, and the robbers brought to justice. Hence the proverb, ‘The cranes of Ibycus.’

Statius *Silvae*:

. . . and Ibycus who prayed to the birds

Plutarch *Garrulity*: Were not the murderers of Ibycus taken as they sat in the theatre whispering with smiles together, at the sight of some cranes, that yonder were the avengers of Ibycus? For the spectators near by heard what they said, and though Ibycus had long disappeared and been mourned for dead, took up the matter of this speech and reported it to the ruling authority. Whereupon they were convicted and forthwith executed, not indeed that they were punished by the cranes, but rather compelled by their own garrulity as by some Fury or Doom-Goddess to confess to the murder they had committed.¹

Palatine Anthology: On the murder of the lyrist Ibycus by robbers; by Antipater of Sidon:

Robbers slew thee, Ibycus, the day thou camest to land on a desert shore untrod, but not till thou hadst called to aid thee a cloud of cranes who had come witnesses to thy woeful death. Nor was thy call in vain; for by reason of their clang an avenging Fury requited thy murder in the land of

¹ cf. Iamb. *Vit. Pythag.* 126, Suid. ἐπιτηδευμα (above, p. 21)

LYRA GRAECA

Σισυφίην κατὰ γαῖαν. ἵω φιλοκερδέα φῦλα
ληϊστέων, τί θεῶν οὐ πεφόβησθε χόλον;
οὐδὲ γὰρ ὁ προπύροιθε κανὼν Λίγισθος ἀοιδὸν
10 ὅμμα μελαμπέπλων ἔκφυγεν Εὔμενίδων.

Ath. 4. 175 e τοῦτο δὲ τὸ ὄργανον (τὴν σαμβύκην) Νεάριθης ὁ Κυζικηνὸς ἐν α' "Ωρων εὕρημα εἶναι λέγει Ἰβύκου τοῦ Ῥηγίνου ποιητοῦ, ὡς καὶ Ἀνακρέοντος τὸ βάρβιτον.

Diogen. Paroem. 1. 207 ἀρχαιότερος Ἰβύκου· ἐπὶ τῶν εὐηθῶν. "Ιβύκος γὰρ τυραννεύειν πολιτῶν δυνάμενος ἀπεδήμησεν εἰς Ιωνίαν.

Ibid. 251 ἀνοητότερος Ἰβύκου.

A.P. 7. 714 εἰς "Ιβύκον τὸν λυρικὸν ποιητὴν· ἀδέσποτον·

"Ρίγιμον Ἰταλίης τεναγώδεος ἄκρον ἀείδω
αἱεὶ Θρινακίου γενομένην ὕδατος,
οὗτοι τὸν φιλέοντα λύρην φιλεόντα τε παιδας
"Ιβύκον εὐφύλλῳ θῆκεν ὑπὸ πτελέη
ἡδέα πολλὰ παθόντα· πολὺν δ' ἐπὶ σήματι
κισσὸν
χεύατο καὶ λευκοῦ φυταλίην καλύμμον.¹

Ar. Thesm. 159

ἄλλως τ' ἄμουσόν ἐστι ποιητὴν ἰδεῖν
ἀγρεῖον δύντα καὶ δασύν· σκέψαι δ' ὅτι
"Ιβύκος ἐκεῖνος κ' Ἀνακρέων ὁ Τήιος
ἀρχαῖος, οἵπερ ἀρμονίαν ἔχύμισαν,
ἐμιτροφόρουν τε καὶ διεκινοῦνθ' ὥδε πως.²

¹ ἐπὶ : mss. ὑπὸ

² Rogers : mss. διεκινοῦντ' Ιωνικᾶς

LIFE OF IBYCUS

Sisyphus.¹ Alas, ye greedy robbers! why fear ye not the wrath of the Gods? Even Aegisthus who slew the bard² in olden days escaped not the eye of the sable-robed Eumenides.³

Athenaeus *Doctors at Dinner*: The invention of this instrument (the *sambuca*) is ascribed by Neanthes of Cyzicus, in the 1st Book of his *Annals*, to Ibycus the poet of Rhegium, and that of the *barbiton* to Anaereon.⁴

Diogenian *Proverbs*: As ancient as Ibycus:—A proverb used of foolish persons. For Ibycus, when he might have reigned as a despot over his fellow-citizens, went away to live in Ionia.⁵

The Same : As foolish as Ibycus.

Palatine Anthology: On the lyric poet Ibycus; anonymous :

I sing of the end of shoaly Italia, of Rhegium which tasteth ever of the water of Sicily, because Ibycus that lover of the lyre, that lover of lads, was buried by her, his many pleasures over, beneath a leafy elm-tree, where much ivy and a bed of white reed make a covering for his grave.⁶

Aristophanes *Thesmophoriazusae*: It is particularly unrefined of a poet to be boorish and unkempt. Just think how master-cooks of music like the great Ibycus and old Anacreon of Teos wore the cap of luxury and danced like this [*i. e.* in the Ionian way].

¹ Corinth ² Cassandra ³ cf. Ibid. 9. 184 (vol. i. p. 2)
⁴ cf. Suid. Ιβυκανητῶν, E.M. Ιβις ⁵ the explanation seems to belong to the other proverb below ⁶ cf. 9. 571

LYRA GRAECA

Cie. *Tusc.* 4. 71 quae de iuvenum amore scribit Alceaus! nam Anaereontis quidem tota poesis est amatoria. maxime vero omnium flagrasse amore Reginum Ibycum, appetet ex scriptis. atque horum omnium libidinosos esse amores videmus.

Plut. *Nob.* 2 ποσάκις παρὰ Σιμωνίδη, Πινδάρῳ,
 Ἀλκαίῳ, Ἰβύκῳ, Στησιχόρῳ ἡ εὐγένεια ἐν λόγου
 καὶ τιμῆς μέρει ἔστι;

See also Servius *Cent. Metr. Gr. Lat.* 4. 461, Sch.
 Pind. *I.* 2. 1, Philod. *Mus.* p. 79 K., Demetr. περὶ

ΙΒΥΚΟΤ ΜΕΛΩΝ¹

1

Ath. 13. 601 b [π. τοὺς ἑρατικοὺς τῶν ποιητῶν]· καὶ δὲ Ρηγῖνος
 δὲ Ἰβυκὸς βοᾷ καὶ κέκραγεν·

¹ Ήρι μὲν αἴ τε Κυδώνιαι
 μαλίδες ἀρδόμεναι ροῦν
 ἐκποτύμων² ἵνα Παρθένων
 κᾶπος ἀκύρατος, αἴ τ' οἰναρθίδες
 5 αὐξόμεναι σκιέροισιν ὑφ' ἔργεσιν
 οἰναρέοις θαλέθοισιν· ἐμοὶ δὲ Ἐρος
 οὐδὲμίαν κατάκοιτος ὥραν,
 οὐδὲν ἄθετόν τοι φέρειν
 Θρηγίκιος Βορέας³ ἀΐσσων
 10 παρὸν Κύπριδος ἀξιλέαις μανίαισιν ἐρεμνὸς
 ἀθαμβῆς
 ἐγκρατέως πέδοθεν σαλύσσει
 ἀμετέρας φρένας.⁴

¹ Doric accents should prob. now be read as in 67 ² E,
 84

IBYCUS

Cicero *Tusculan Disputations*: What extravagant things Alcaeus writes on the love of youths! and as for Anacreon, his poetry is erotic from beginning to end. Yet to judge from his works they all were surpassed in this matter by Ibycus of Rhegium. And the love of all these poets was the sensual love.

Plutarch *On High-Birth*: How often in Simonides, in Pindar, in Alcaeus, in Ibycus, in Stesichorus, is high-birth a matter of praise and honour?

ποιημ. quoted above on Ale. *fr.* 82; Ath. 601 quotes *fr.* 1 prob. from Chamaeleon *On Ibycus*.

THE POEMS OF IBYCUS¹

1

Athenaeus *Doctors at Dinner* [on love in the poets]: And Ibycus of Rhegium cries aloud:

'Tis but in Spring the quince-trees of the Maids' holy garden grow green with the watering rills from the river, and the vine-blossoms wax 'neath the mantling sprays of the vines; but for me Love's awake the year round, and like the Northwind from Thrace afame with the lightning, comes with a rush from the Cyprian, with shrivelling frenzies baleful and bold, and with masterful power shakes me to the bottom of my heart.

¹ arranged in antiquity in 7 Books (see Suid. p. 79), to which refs. are given in only 3 passages, cf. 21, 22, 34

cf. ἄποικος: mss ἐκ ποτ. ³ ἀλλ' ἀθ Jac -E: mss τε: Θρηίκιος Fiorillo: mss Θρηίκιοι (-lois) ⁴ ἀθαμβής ἐγκρατέως Herm: mss ἀθάμβησεν κραταιῶς πέδουθεν Nacke: mss παιδ' ὅθεν γαλάσσει Schoem: mss φυλ. l. 12 perh. begins new strophe

LYRA GRAECA

2

Seh. Plat. *Ratm.* 136 e [τὸν οὖν Παρμενίδην Ἀνάγκη, φάναι, πείθεσθαι. καίτοι δοκῶ μοι τὸ τοῦ Ἰβυκείου ἵππου πεπονθέναι, φέτενος ἀθλητῆ ὄντι καὶ πρεσβυτέρῳ, ὑφ' ἄρμασι μέλλοντι ἀγωνισθαι καὶ δι' ἐμπειρίαν τρέμυντι τὸ μέλλον, ἔαυτὸν ἀπεικάξων ἄκων ἔφη καὶ αὐτὸς οὕτω πρεσβύτης ὃν εἰς τὸν ἔρωτα ἀναγκάξεσθαι λέναι]. τὸ τοῦ μελοποιοῦ Ἰβύκου ῥητόν.

Ἐρος αὗτέ με κυανέοισιν ὑπὸ¹
βλεφάροις τακέρ' ὅμμασι δερκόμενος
κηλήμασι παντοδαποῖς ἐς ἅπειρα
δίκτυα Κύπριδος βαλεῖ.¹

5 ἦ μὰν τρομέω νιν ἐπερχόμενον
ώστε φερέζυγος ἵππος ἀεθλοφόρος ποτὶ γήρᾳ
ἀέκων σὺν ὅχεσφι θοοῖς ἐς ἄμιλλαν ἔβα.

3

Theon Smyrn. 146 κοινῶς τε γάρ, φησὶν ὁ Ἀδραστος, πάντας τοὺς ἄστεας οἱ ποιηταὶ σειρίους καλοῦσιν, ὡς Ἰβυκος·

φλεγέθων ἀπερ διὰ νύκτα μάκραν
σείρια παμφανόωντα²

4, 5

Ath. 9. 388 e [π. πορφυρίωνος]. Ἰβυκος δέ τινας λασιπορφυρίδας ὀνομάζει διὰ τούτων

τοῦ μὲν πετάλοισιν ἐπ' ἀκροτάτοις
ἰξάνοισι³ ποικίλαι
πανέλοπές <τε καὶ> αἰολόδειροι
λασιπορφυρίδες
κάλκυονες τανυσίπτεροι.⁴

ἐν ἄλλοις δέ φησιν·

Αἰεί μ', ω φίλε θυμέ, τανύπτερος ως ὄκα πορφυρὶς

¹ E, or βαλέει? mss βάλλει ² ἐπερ Martin; mss ἀπερ,

IBYCUS

21

Scholiast on Plato *Parmenides* ['I must give way' said Parmenides; 'and yet I feel I resemble the old race-horse about to compete in a chariot-race and trembling at the prospect because he knows what it means, to whom Ibycus likens himself when he complains that at his time of life he is made to take part in love against his will]: The words of the lyric poet Ibycus are these :

Yet again will Love eye me tenderly from beneath dark brows and cast me with manifold magic into the hopeless net of the Love-Goddess. I swear his approach makes me tremble like an old champion-horse of the chariot-race when he draws the swift car all unwillingly to the contest.

32

Theon of Smyrna *Explanation of Mathematical Questions Arising in Plato*: For according to Adrastus any star is called by the poets σείριος (Sirius), for instance Ibycus :

flaming like the beaming stars nightlong

4, 53

Athenaeus *Doctors at Dinner* [on the bird called *porphyrion*, the purple coot]: Ibycus mentions certain 'shag-purples' in the following lines :

In the topmost leaves of it sit pied wild-ducks and sheeny-neckt shag-purples and wide-wingèd halcyons ;

but in another passage he mentions 'purple-birds' simply :

Ever to me, O my heart, as a wide-wingèd purple-bird

¹ cf. Procl. 5. 316 ² cf. Hesych. σείριον Ἰβυκός πάντα τὰ ἄστρα, Suid. Σείριον, Phot. 513. 10 ³ cf. Stes 92

ἀπεροφυρίδες ³ Wil: mss ἀφροτάτοισι ξανθοῖσι ⁴ τε καὶ Crus.
λασιπορφυρίδες E: mss λαθιτ. καλκύνοντες E: mss καὶ ἀλκ.

LYRA GRAECA

6

Ibid. 13. 564f [π. ἔρωτος]: ὁ δὲ τοῦ Κυθηρίου Φιλοξένος Κύκλωψ ἐρῶν τῆς Γαλατείας καὶ ἐπαινῶν αὐτῆς τὸ κάλλος, προμαντευόμενος τὴν τύφλασιν πάντα μᾶλλον αὐτῆς ἐπαινεῖ ἢ τῶν ὄφθαλμῶν μημονεύει, λέγχῳ ὅδε· ‘^ὭΩ καλλιπρόσωπε | χρυσεοβόστρυχε χαριτόφωνε θάλις Ἐρώτων.’ τυφλὸς ὁ ἐπαινὸς καὶ οὐδὲν ὅμοιος τῷ Ιβυκείῳ ἐκείνῳ.

Εὐρύαλε, γλυκέων Χαρίτων θάλος¹ *<Μεισάν>*

*Moto ubi
ad hunc usq; duxit? nō Kármán*

καλλικομων μελεδημα, σε μεν Κυπρις
παραστηθεισαν οντας οντας οντας οντας

ἄ τ' ἄγανοβλέφαρος Πειθώ ροδίοισιν ἐν ἄνθεσι
θρέψαν.²

7

Ibid. 15, 681a [π. ἐλιχρύσου]. καὶ Ἰβυκός.

μύρτα τε καὶ ἴα καὶ ἐλίχρυσος

μᾶλα τε καὶ ρόδα καὶ τέρεινα δάφνα

8, 9

Hdn. π. σχημ. 60. 24 τὸ δὲ (σχῆμα) Ἰβυκεῖον καὶ λέξεως καὶ συντάξεώς ἔστιν, γίνεται δὲ τοῖς ὑποτακτικοῖς τρίτοις προσώποις τῶν ρήμάτων κατὰ πρόσθεσιν τῆς σι συλλαβῆς . . . καλεῖται δὲ Ἰβύκειον οὐχ ὅτι Ἰβυκος πρῶτος ἐχρήσατο· λέλεκται γὰρ καὶ παρ' Ομήρῳ πρότερον· ἀλλ' ἐπεὶ πολὺν καὶ κατακορὲς παρ' αὐτῷ. καὶ γάρ·

*τάμος κλυτὰς ὄρθρος ἄϋπνος
ἐγείρησιν ἀηδόνας³*

ἀντὶ ταῦ ἐγέισον.

¹ γλυκέων Jac: mss γλανκ. ² Μαισᾶν E e. g. ³ κλυτᾶς ὕρθος ἄϋπνος E, cf. Simi, 74, Stes. 5: mss ἄϋπ. κλυτὸς ὕρθ. ἀνδόνας: mss ἀειδονάς: cf. Eur. *Fr.* 775, 23 and *Rhes.* 546 (Wil.)

IBYCUS

6

The Same [on love]: The Cyclops of Philoxenus of Cythera, when he praises the beauty of his love Galatea, presages his own blinding by careful avoidance of all mention of her eyes, thus : ‘O fair-faced scion of the Loves, with golden tresses and lovely voice.’ This is blind praise indeed ; contrast the lines of Ibycus :

Euryalus, thou scion of the delicious Graees, . . . darling of the lovely-tressed Muses, surely thou wast the nursling of Cypris and tender-eyed Persuasion amid flowers of the rose.

7

The Same [on the helichryse or cassidony] : And Ibycus mentions it thus :

myrtles and violets and cassidonies, apple-flowers and roses and glossy bay-leaves

8,¹ 9

Herodian *Figures of Speech* : The Ibycean figure belongs both to words and to syntax, occurring in the third person subjunctive of verbs by the addition of the syllable *σι* . . . It is called Ibycean not because Ibycus was the first to use it, for it occurs in Homer before him, but because he uses it so very frequently ; compare :

grey-eyed Cassandra, the lovely-tressed daughter of Priam is constrained by the talk of men,
and again :

When the Dawn that ends sleep wakes the loud nightingale,

ἐγείρησι ‘wakes’ for ἐγείρῃ.²

¹ cf. *Il.* 5. 6, Eust. *Od.* 1576. 56 ² cf. Plut. *Qu. Conv.* 7. 3. 5, Sch. *Od.* 9. 364 (supporting the corruption)

LYRA GRAECA

10

Prise. 6. 92 in quo Doris sequimur, qui pro Φυλεύς Φύλης,
pro Ὀρφεύς Ὀρφης et Ὀρφην dicunt, pro Τυδεύς Τύδης . . .
similiter Ibycus

όνομακλυτὸν Ὀρφην

11

E.M. 703. 28 ῥῆγος· τὸ πορφυροῦν περιβόλαιον· δέξαι γὰρ τὸ
βάψαι . . . ὅτι δὲ βαγεῖς ἔλεγυν τὸν βαφεῖς καὶ δέγχος τὸ βάψμα,
σαφὲς Ἀνακρέων ποιεῖ (79) . . . καὶ παρ' Ἰβύκῳ.

*ποικίλα δέγματα <καὶ> καλύπτρας
περόνας τ' ἀναλυσαμέναι¹*

12

Diom. *Ars Gram.* 1. 321 Keil [de nomine]: . . . ut est
Ulyssi agnomen Polytlas. nam praenomen est ut ait Ibycus

'Ολιξῆς²

13

E.M. 171. 7 αὔστιον· καὶ ὁ μὲν Ἱβυκὸς αὔστιον λέγει, οἶον·

*οὐ γὰρ αὔστιον πάϊς
Τυδέος . . .³*

14, 15

Diom. *Ars Gram.* 1. 323 Keil [de nomine]: patronymica
. . . abusive saepe etiam a matre fiunt, ut . . . aut a
maritis, ut

'Ελένα Μενελαΐς,

aut a filiis ut

'Αλθαία Μελεαγρίς,

sicut Ibycus Graccus rettulit.⁴

¹ E: mss. -αμένα ² mss. *Olixes* ³ Sehn -E: mss. παῖς
Τυδέως ⁴ mss. give Gk. words in Lat.

IBYCUS

10

Priscian *Principles of Grammar*: In this we follow the Dorians, who write for *Phyleus Phyles*, for *Orpheus Orphes* with [accusative] Ὀρφην for *Tydeus Tydes* . . . Similarly Ibycus writes

Orphes of famous name

11

Etymologicum Magnum φῆγος :—the purple coverlet; φέξαι is used for βάψαι ‘to dye’ . . . For φαγεῖς meaning ‘dyers’ and φέγος ‘dyed cloth’ compare Anacreon . . . and Ibycus:

loosing their brooches and their many-coloured robes and veils

12

Diomedes *Art of Grammar* [on the name]: . . . just as the *agnomen* of *Ulysses* is *Polytlas* ‘much-enduring.’ For his *praenomen* is, as Ibycus gives it,

Olixes

13

Etymologicum Magnum αἵστον: Ibycus uses αἵστον ‘in vain,’ as in

for not in vain the son of Tydeus

14, 15

Diomedes *Art of Grammar* [on the name]: Patronymics . . . are often formed improperly from the mother, as . . . or from the husband, as

Menelaïd Helen,

or from the son, as

Meleagrid Althaea,

as we find in the Greek writer Ibycus.

LYRA GRAECA

16

Cram. A.O. 1. 255. 7 Καδμηΐδι γαίη· ὥσπερ παρὰ τὸ Δάρδανος ἐκπίπτει πατρωνυμικὸν εἰς ις Δαρδανίς καὶ παρὰ τὸ Πρίαμος Πριαμίς, οὗτως ἔδει καὶ παρὰ τὸ Κάδμος Καδμίς· τὸ ἄρα Καδμῆς ἐπλεύνασε τὸ η· ὅτε οὖν φησιν δὲ Ιβυκός·

*παρελέξατο Καδμίδι κούρα
τὸ ὀφειλόμενον ἀπέδωκεν.*

17

Galen vol. 17 Pt. I. p. 881 Kühlēn ἐπὶ δὲ τοῦ νέφους δοκεῖ τετάχθαι (πέμφιξ) κατὰ τόδε τὸ ἔπος ἐν Σαλμωιεῖ σατύροις παρὰ Σοφοκλεῖ· ‘πέμφιγι πῦσαν ὑψιν ἀγγέλῳ πυρός.’ παρ’ Ιβύκῳ·

*πυκινὰς πέμφιγας πιόμενοι,
λέλεκται δ’ οὗτος ὁ λόγος αὐτῷ κατά τια παραβολὴν ἐπὶ χειμαζομένων εἰρημένην. διὸ καὶ τῶν προγνωστικῶν οἱ πλεῖστοι ἐπὶ τῶν κατὰ τοὺς ὕμβριους σταγόνων εἰρῆσθαι φασι τὰς πέμφιγας.*

18, 19

Hdn. π.μ.λ. 2. 938. 1 Lentz οὐδὲν εἰς αρ λῆγον οὐδέτερον ὑπὲρ μίαν συλλαβὴν ἔχει συμπλοκὴν δύο συμφώνων πρὸ τοῦ ω . . . ἔλδωρ· οὐ γὰρ συμπλοκὴ ἐνθάδε ἀλλὰ διάστασις. ὁ δὲ Ιβυκός ἔσθ’ ὅτε καὶ θήλυκῶς προφέρεται·

οὕτι κατὰ σφετέραν ἔελδὼ¹
καὶ

ἔσθλὰν προδεδεγμένος ἔλδὼ²

¹ Schn.: mss ἔελδὼρ ² ἔσθλὰν Schn.: mss -ov: προδεδεγμ. = προδεδειγμ. ἔλδὼ E; mss ἔελδὼρ

IBYCUS

16

Cramer *Inedita (Oxford)*: Cadmeïd land:—as from *Dardanus* comes the patronymic in *-is*, *Dardanis*, and from *Priamus Priamis*, so we ought to find from *Cadmus Cadmis*. In the form *Cadmeïs* therefore the *e* is pleonastic, and when Ibycus says:

he lay with a Cadmid maiden,

he uses the correct form.

17

Galen on Hippocrates *Epidemics*: The word $\pi\acute{\epsilon}\mu\phi\xi$ ¹ seems to have been used of a cloud, according to this line of Sophocles' satyric drama *Salmoneus*: ‘ . . . all its face with a $\pi\acute{\epsilon}\mu\phi\xi$ that presaged fire’; compare Ibycus:

about to drink many a $\pi\acute{\epsilon}\mu\phi\xi$,

where the poet employs the expression according to a proverbial saying used of travellers in a storm. And thus most of the mathematicians say that the word is used of raindrops.

18, 19

Herodian *Words without Parallel*: No neuter ending in $\omega\rho$, if it be of more than one syllable, has a combination of two consonants before the ω . . . $\xi\lambda\delta\omega\rho$ ‘wish,’ for the two consonants in this word belong to separate syllables, and Ibycus sometimes uses it in a feminine form, as in this:

not according to their wish

and this:

having made known a noble wish of his

¹ the meanings seem to vary among bubble, squall or puff of wind, and ray of light, cf. Pearson Soph. *Frag.* 337

LYRA GRAECA

20

E.M. Vet. 197 Κυάρας· Ἰβυκος

οὐδὲ Κυάρας ὁ Μηδείων στραταγὸς

τινὲς λέγουσιν ἀπὸ τοῦ Κυαξάρας γέγονε κατὰ συγκοπήν, ἄλλοι
δὲ ἀπὸ τοῦ κυρά.¹ ἐὰν οὖν ἢ ἀπὸ τοῦ Κυαξάρας συγκριτικοῦ² οὐ
πλεονάζει (τὸ α), ἐν δὲ ἀπὸ τοῦ κυρά³ πλεονασμῷ τοῦ α οὐ
συγ . . .

21

Hd. π.μ.λ. 36. 2 . . . τάφος . . . ὅποτε δὲ ἐπὶ τῆς
ἐκπλήξεως παραλαμβάνεται, γένος ἐπιδέχεται τὸ οὐδέτερον· ‘Η
δ’ ἀνέω δὴν ἥστο, τάφος δέ οἱ ἥτορ ἵκανε’ (Pl. 23. 93). ἀλλ’ ίσως
ἀμφίβολον δέ μέντοι Ἰβυκος διέστειλε τὸ γένος ἐν τῷ πρώτῳ,
σχεδὸν τὸ Ὀμηρικὸν μεταλαβόν·⁴ φησὶ γάρ·

δαρὸν παρά οἱ χρόνον ἥστο τάφει πεπαγώς.⁵

22

Sch. Ap. Rh. 4. 57 [καλῷ περιδάίομαι Ἐνδυμίῶνι] . . . Ἰβυκος
δὲ εἰ πρώτῳ Ἡλίδος αὐτὸν βασιλεύεισα φησι.

23

Str. 1. 59 [π. ῥήσων τῶν χειροῦ ἥτων γεγονυῖῶν κ.τ.λ.]: ἐπὶ
τῆς πρὸς Συρακούσαις ῥήσου νῦν μὲν γέφυρά ἔστιν ἡ συνάπτουσα
αὐτὴν πρὸς τὴν ἡπειρον, πρότερον δὲ χῶμα, ὡς φησιν Ἰβυκος,
λογαίου λίθου δν καλεῖ ἔκλεκτον.

Sch. Pind. N. 1. 1 [κλεινᾶν Συρακοσσᾶν θάλος Ὁρτυγίᾳ]: . . . ἡ δὲ Ὁρτυγία πρότερον μὲν οὖσα νῆσος εἴτα προσχωσθεῖσα
χερρονησος γέγονεν ὡς καὶ Ἰβυκος ίστορεῖ·

. . . . παρὰ χέρσον
ἔκλεκτοι παλάμαισι βροτῶν⁶
πρόσθε <δέ> νιν πεδ' ἀναριτᾶν
ἴχθυες ωμύφαγοι νέμοντο.⁷

¹ E.M.: ms here κυαρὰν ² ms -κὴν ³ ms κυάρα
⁴ Lehrs: mss -βαλῶν ⁵ παρά οἱ Herm: mss δάραοι: B δ'

IBYCUS

20¹

Old Etymologicum Magnum 197 : Cyaras :—Ibyens :
nor Cyaras the general of the Medians

Some authorities derive this from *Cyarus* by shortening, others from *Cyra* (?) ; if it comes from the compound *Cyareus* the *α* is not pleonastic, but if it comes from *Cyra* with pleonasm of *α* . . .

21

Herodian *Words without Parallel* : *τάφος* : . . . but when it is used for ‘amazement’ it is neuter ; compare [Homer] : ‘She sat for a long while silent, for amazement had come to her heart.’ But perhaps this instance fails to convince. Ibycus, at any rate, has distinguished the gender in his first Book, where he follows Homer very closely :

sat for a long time beside him fixed in amazement

22

Scholiast on Apollonius of Rhodes *Argonautica* [‘I burn with love of the fair Endymion’] : Ibycus in his first Book makes Endymion king of Elis.

23²

Strabo *Geography* [on islands that have become peninsulas, etc.] : On the island that lies off Syracuse there is now a bridge connecting it with the mainland where there was formerly a mole, according to Ibycus, of ‘selected’ or un-hewn masonry, which he calls ‘picked out’ [that is, builded].

Scholiast on Pindar [‘Ortygia, scion of famous Syracuse’] : Ortygia, once an island, later became joined to the mainland ; compare Ibycus :

to the dry land builded by mortal hands where once dwelt the flesh-gnawing fishes and the sea-snails

¹ cf. E.M 542, 51

² cf. 51 and Ath. 3, 86 b

⁶ E: Boeckh λίθαιον ἔκλ. π. β. : mss λίθαιον τὸν π. β.
⁷ δέ B: πεδ' ἀναρ. Boeckh from Ath: mss παῖδα νήριτον

LYRA GRAECA

24

Sch. Theoer. I. 117 Ἀρεθοιστα· κρήνη ἐν Συρακούσαις. φασὶ διὰ πελάγους Ἀλφειδν ἥκειν . . . ὡς φησιν Ἰβυκος παριστορῶν περὶ τῆς Ὄλυμπιακῆς¹ φάληρος.

25

Plut. Qu. Conr. 9. 15. 2 [τίνα κοινὰ ποιητικῆς καὶ ὄρχηστικῆς]: διὸ καὶ πέπονθεν δὲ φιβηθεὶς Ἰβυκος ἐποίησε·

δέδοικα μή τι πάρθεοῖς
ἀμπλακῶν τίμαν πρὸς ἀνθρώπων ἀμείψω.

26

Ael. H.A. 6. 51 [π. διψάδα]. δεῖ δὲ καὶ μῦθον τῷ ζῷῳ ἐπᾶσαι με· ὅνπερ οὖν ἀειόστας οἶδα οὐ σιωπήσομαι τοῦτον, ὡς ἀν μὴ δοκούην ἀμαθῶς ἔχειν αὐτὸν. τὸν Προμηθέα κλέψαι τὸ πῦρ ἡ φήμη φησί, καὶ τὸν Δία ἀγανακτῆσαι δὲ μῦθος λέγει καὶ τοῖς καταμηνύσασι τὴν κλοπὴν δοῦναι φάρμακον γήρως ἀμυντήριον. τοῦτο οὖν ἐπὶ ὅνφθεῖναι τοὺς λαβόντας πέπυσμα. καὶ τὸν μὲν προϊέναι τὸ ἄχθος φέροντα, εἴησαι δὲ ὥραν θέρειον, καὶ διψῶντα τὸν οὖν ἐπὶ τινα κρήνην κατὰ τὴν τοῦ ποτοῦ χρείαν ἐλθεῖν. τὸν οὖν ὄφιν τὸν φυλάττοντα ἀναστέλλειν αὐτὸν καὶ ἀπελαύνειν, καὶ ἐκεῖνον στρεβλούμενον μισθόν οἱ τῆς φιλοτησίας δοῦναι ὅπερ οὖν ἔτυχε φέρων φάρμακον. οὐκοῦν ἀντίδοσις γίνεται, καὶ δὲ μὲν πίνει, δὲ τὸ γῆρας ἀποδίνεται, προσεπιλαβὼν ὡς λόγιος τὸ τοῦ οὗνος δίψος. τί οὖν: ἐγὼ τοῦ μύθου ποιητής; ἀλλ' οὐκ ἀν εἴποιμι, ἐπεὶ καὶ πρὸ ἐμοῦ Σοφοκλῆς δὲ τῆς τραγῳδίας ποιητὴς καὶ Δεινόδοξος δὲ ἀνταγωνιστὴς Ἐπιχάρμου καὶ Ἰβυκος δὲ Ρηγῆνος καὶ Ἀριστέας καὶ Ἀπολλοφάνης ποιηταὶ κωμῳδίας ἀλούσιν αὐτόν.

¹ Wendel: mss. -πιας

¹ some words lost here, cf. Ziegler ² cf. Plat. Phaedr. 242 c, Suid. ἀμπλακῶν (ἔστι δὲ πρὸς ἵερασύνην συνάδον τὸ Ἰβυκεῖον τουτὸν ἥστείδιον), Synes. Ep. 115 (περὶ, ορ παρὰ, θεὸν 96

IBYCUS

24

Scholiast on Theocritus : Arethusa :—a spring at Syracuse. It is said that the Alpheus came thither through the sea¹ . . . according to Ibycus where he speaks of the Olympian cup.

25²

Plutarch *Dinner-table Problems* [what characteristics are common to poetry and dancing]: And so he (Simonides?) has felt the fear of which the poet Ibycus says :

I fear I may buy honour among men at the price of sin before the Gods.³

26

Aelian *Natural History* [on the snake called *dipsas*] : I must fain charm this beast with a tale, and therefore I will not withhold one I have heard, lest I be thought to be ignorant of it. Report hath it that Prometheus stole the fire, and this tale says that Zeus flew into a rage and gave those who told him of the theft a charm to avert old age. I understand that the recipients of this charm put it upon an ass, and the ass went on before with his pack, and growing thirsty—for it was summertime—brought himself to a spring to get him drink. But the snake that guarded that spring checked his advance, and would have driven him off had he not twisted his head about and bought his friendship with the only gift he had to hand, the charm he carried on his back. The bargain is struck. The ass drinks; the snake sloughs his old age, receiving, they say, the ass's thirst to boot. Well now; is this tale of my own making? No, I cannot claim that for mine which was told before me by Sophocles the tragedy-writer, Deinolochus the rival of Epicharmus, Ibycus of Rhegium, and Aristeas and Apollophanes the writers of comedy.

for παρ θεοῖς and ἐφεύρω for ἀμείψω), Marin. *Vit. Proel.* 1
³ perh. ref. to his refusal of the tyranny (*Life*, p. 83)

LYRA GRAECA

27

Porphyr. Ptol. *Harm.* (Wallis *Op. Math.* 3. p. 255) ταχέως γὰρ ἂν τις τῶν ἀπέιρων μὲν μουσικῆς καὶ τῶν τοιούτων θεωρημάτων, ἀ νῦν ψηλαφῶμεν ἡμεῖς, ἐν δὲ τοῖς σοφιστικοῖς λόγοις καλινδουμένων ‘ἔριδος πότι μάργον ἔχων στόμα’ φήσιν που Ἰβυκος ‘ἄντια δῆριν ἐμοὶ κορύσσοι.’

*<τάχα κέν τις ἀνὴρ>¹ “Ἐριδος πότι μαργὸν
ἔχων στόμα
ἄντια δῆριν ἐμοὶ κορύσσοι.²*

28

Chrys. π. ἀποφ. 14 Ὁ Ιβυκος ὁ ποιητὴς οὕτως ἀπεφαίνετο·
οὐκ ἔστιν ἀποφθιμένας ζωᾶς ἔτι φάρμακον
εὑρεῖν.

29–31 εἰς Γοργίαν

Sch. Ar. Ar. 192 χάσους· ἄντι τοῦ ἀέρος νῦν, ὡς Ὁ Ιβυκος·
πωτᾶται δ' ἐν ἀλλοτρίῳ χάει.³

30

Sch. Ap. Rh. 3. 158 [βῆ δὲ διεκ μεγάροιο Διὸς πάγκαρπον ἀλωῆν. | αὐτὰρ ἔπειτα πύλας ἐξήλυσθεν Οὐλύμποιο | αἰθερίας· εἰθεν δὲ καταιβάτις ἐστὶ κέλευθος | οὐρανίη· δοιὼ δὲ πόλοι ἀνέχουσι κάρηνα | οὐρέων ἡλιβάτων, κορυφαὶ χθονός, ἥχι τ' ἀερθεὶς | ἡέλιος πρώτησιν ἐρεύθεται ἀκτίνεσσι]. διὰ τούτων τῶν στίχων παραγράφει τὰ εἰρημένα ὑπὸ Ἰβύκου, ἐν οἷς περὶ τῆς Γανυμήδους ἀρπαγῆς εἶπεν ἐπὶ τῇ εἰς Γοργίαν φύῃ. καὶ ἐπιφέρει περὶ τῆς Ήσοῦς ὡς ἡρπασε Τιθωνόν.

¹ B ² πότι Steph: miss ποτὲ δῆριν ἐμοὶ κορύσσοι Nauck: miss δῆρι γενουσινορύσσοι, δῆριν ἐνιοικορύσσοι ³ πωτᾶται Suid: Sch. ποτ.

IBYCUS

27

Porphyrius *on the Harmonies of Ptolemaeus*: For among those who, though ignorant of music and such arts as are the subject of our present enquiry, wallow nevertheless in sophistical statements, there may well be one—I quote Ibycus—

There may well be one with a mouth greedy of strife who shall rouse battle against me.

28

Chrysippus *Negatires*: The poet Ibycus thus expressed himself:

You cannot find a medicine for life when once a man is dead.

29¹–31 To GORGIAS

Scholiast on Aristophanes *Birds*: $\chi\acute{a}os$ ‘the void’ is here used for the air, as in Ibycus

and flies in a void that is strange to him.²

30

Scholiast on Apollonius of Rhodes *Argonautica* [‘He went through the all-fruitful garden of Zeus, and then passed out of the lofty portal of Olympus, whence there is a celestial path leading downwards; and two poles rise there, the heads of steepy mountains, summits of the earth, where the risen sun first shines red’]. In these lines he is imitating what Ibycus says in his description of the rape of Ganymede in his poem to Gorgias. Ibycus there adds how the Dawn carried off Tithonus.

¹ cf. Suid. s. $\chi\acute{a}os$ ² perh. of the eagle which carried Ganymede to heaven; but the fr. may belong to Bacch. 5. 26.

LYRA GRAECA

31

Sch. Ap. Rh. 3. 106 [τῆς δ' Ἡρη̄ ραδινῆς ἐπεμάσσετο χειρός]·
ραδινῆς τρυφερῆς . . . Ἰβυκος δὲ ἐπὶ τῶν τὸν οὐρανὸν βαστα-
ζόντων κιόνων

ραδινούς

ἀντὶ τοῦ εὐμεγέθεις λέγει.

32

Ath. 13. 603 d Ῥαδαμάνθυος δὲ τοῦ δικαίου Ἰβυκος ἐραστήν
φησι γενέσθαι Ταλάν.

33

Sch. Pl. 23. 533 (Allen C.R. 1900, p. 244) πρόσσοθεν συνέ-
σταλται τὸ ω· καὶ ἔστιν ὅμοιόν τῷ παρ' Ἰβύκῳ
κύματος ἔξοθεν ἄκρου πᾶσα κάλως ἀστινής.¹

34

Ath. 2. 57 f [π. φων]· Ἰβυκος δὲ ἐν πέμπτῳ Μελῶν περὶ
Μολιονιδῶν φησι·

τούς τε λευκίππους κόρους
τέκνα Μολιόνας κτάνον
ἄλικας ἰσοκαρέας ἐνιγνίους
ἀμφοτέρους γεγαῶτας ἐν ὠέῳ
ἀργυρέῳ . . .²

¹ ms. ἔξωθεν and καλῶς ² κόρους Dind; mss. κούρ. :
ἰσοκαρέας E, cf. Nicand. Th. 812 ἀμφικαρής : mss. ἰσοκεφάλους :
Mein. ἰσοπάλους

IBYCUS

31

Scholiast on Apollonius of Rhodes *Argonautica* ['Hera took her by the slender hand'] : *φαδινῆς* 'slender,' here used to mean 'delicate' . . . Ibycus speaking of the pillars that support heaven calls them *φαδινοὶ*

slender

instead of 'very great.'

32

Athenaeus *Doctors at Dinner*: According to Ibycus, Rhadamanthus the Just was beloved by Talos.

33¹

Scholiast on the *Iliad*: *πρόσσοθεν* 'from afar':—the *ω* is shortened; compare *ἔξοθεν* 'outside, beyond' in Ibycus:

Every reef may be safely let out so long as the sail clears the top of the wave.²

34

Athenaeus *Doctors at Dinner* [on eggs]: In the fifth Book of his *Lyric Poems* Ibycus says of the Molionids:

And the white-horsèd lads the children of Molionè
I slew,³ like-aged, equal-headed, single-bodied, born
together in a silvern egg.

¹ perh. belongs to Stes. cf. him 82 ² only here is *κάλως*
fem. ³ Heracles

LYRA GRAECA

35

Sch. Pind. I. 8. 43 Μομμησεν [μηδὲ Νηρέος θυγάτηρ νεικέων πέταλα δὶς ἐγγυαλιζέτω | ἄμμιν]. νεικέων πεταλα· ἀντὶ τοῦ φιλονεικιῶν τὰ φύλα, τριπικώτερον δὲ τῶν φιλονεικιῶν τὰς στάσεις ἢ τὰ νείκη· ὡς Ἱβυκός.

κλάδον Ἐρυθραλίου

καὶ Ὁμηρος· ‘οὗτον Ἀρην·’

36

Sch. Ap. Rh. 3. 26 [παιδὶ ἔφ]. Ἱβυκός δὲ καὶ Ἡσίοδος¹ ἐκ Χάσου λέγει τὸν Ἐρωτα.

37

Ath. 2. 39 b [π. νέκταρος καὶ ἀμβροσίας]. Ἱβυκός δέ φησι τὴν ἀμβροσίαν τοῦ μέλιτος κατ' ἐπίτασιν ἐννεαπλασίαν ἔχειν γλυκύτητα, τὸ μέλι λέγων ἔνατον εἶναι μέρος τῆς ἀμβροσίας κατὰ τὴν ἥδονήν.

38

Sch. II. 3. 314 Πορφύριος δὲ ἐν τοῖς Παραλειμμένοις φησὶν ὅτι τὸν Ἐκτορα Ἀπόλλωνος νίδν παραδίδωσιν Ἱβυκός, Ἀλέξανδρος, Εὐφορίων, Λυκόφρων.

39

Ibid. 13. 516 [τοῦ (Ιδομενέως) δὲ βάδην ἀπιόντος ἀκόντισε δουρὶ φαεινῷ | Δηῆφοθος· δὴ γάρ οἱ ἔχειν κότον ἐμμενὲς αἰεῖ]. ὡς ἀντεράστης Ἐλένης· ὡς μαρτυρεῖ Ἱβυκός καὶ Σιμωνίδης· ἀλλ' οὔτε ἡρα μεσαιπόλιος, οὔτε τὸ παρὰ Ἱβύκῳ ἀληθές, ἀλλὰ διὰ τοὺς πεσόντας.²

¹ mss also Ἱβ. δὲ Ἡσ. ² reading apparently corrupt

¹ Aphrodite's ² some words perh. missing here ³ cf.

IBYCUS

35

Scholiast on Pindar [‘and let not the daughter of Nereus put into our hands a second time the (ballot-leaves of strife’]: that is ‘leaves of contentiousness,’ or more figuratively ‘the discords of contentiousness,’ or ‘the contentions.’ Compare Ibycus:

the scion of Enyalius

and Homer: ‘branch of Ares.’

36

Scholiast on Apollonius of Rhodes *Argonautica* [‘her son’¹]: Ibycus² and Hesiod make Love the child of Chaos or Void.

37³

Athenaeus *Doctors at Dinner* [on nectar and ambrosia]: Ibycus goes so far as to say that ambrosia has nine times the sweetness of honey, for he declares that honey is the ninth part of ambrosia in sweetness.

38⁴

Scholiast on the *Iliad*: Porphyrius in the *Omissions* declares that Hector is made the son of Apollo by Ibycus, Alexander [of Aetolia], Euphorion, and Lyceophron.

39⁵

The Same [‘As Idomeneus strode away, Deiphobus cast at him his shining javelin; for he had ever an abiding hatred of him’]: as his rival for the love of Helen, witness Ibycus and Simonides; but Idomeneus loved her, not, as Ibycus says, when he was going grey, but . . .⁶

Eust. 1633. 11, Sch. Pind. P. 9. 113 ⁴ cf. Stes. 25 ⁵ cf.
Eust. 944. 43 ⁶ i. e. his love for her was of old and Ib.
has mistaken Hom. (cf. *Il.* 13. 361)

LYRA GRAECA

40¹

Sch. Ar. *Iesp.* 714 [καὶ τὸ ξίφος οὐ δύναμαι κατέχειν]. ὡσπερ
ὁ Μενέλαος· τοῦτον γάρ φασιν δρμήσαντα ἐπὶ τὴν Ἐλένην ἀπο-
βαλεῖν τὸ ξίφος· ἡ δὲ ἴστορία παρὰ Ἰβύκῳ καὶ Εὐριπίδῃ.

Sch. Eur. *And.* 628 [οὐκ ἔκτανες γυναῖκα χειρίαν λαβάν, |
ἄλλ' ὡς ἐσεῖδες μαστόν, ἐκβαλὼν ξίφος | φίλημ' ἔδεξω πρόδοτιν
αἰκάλλων κύνα]. ἄμεινον φέκονθιται ταῦτα παρὰ Ἰβύκῳ.² εἰς γὰρ
Ἀφροδίτης ναὸν καταφεύγει ἡ Ἐλένη κἀκεῖθεν διαλέγεται τῷ
Μενελάῳ, δ' ὅτε ἔρωτος ἀφίησι τὸ ξίφος . . . τὰ παραπλήσια
<τούτοις καὶ Ἰβύκος δ>³ Ῥηγῆιος ἐν διθυράμβῳ φησίν.

41

Sch. Eur. *Hec.* 40 [αἵτει δ' ἀδελφὴν τὴν ἐμὴν Πολυξένην |
τύμβῳ φίλον πρόσφαγμα καὶ γέρας λαβεῖν]. ὑπὸ Νεοπτολέμου
φασὶν αὐτὴν σφαγιασθῆναι Εὐριπίδης καὶ Ἰβύκος.

42

Sch. Ap. Rh. 4. 814 [χρειώ μιν κούρης πόσιν ἔμμεναι Λίήταο |
Μῆδείης]. . . ὅτι δὲ Ἀχιλλεὺς εἰς τὸ Ἡλύσιον πεδίον παραγε-
νόμενος ἔγημε Μῆδειαν, πρῶτος Ἰβύκος εἴρηκε· μεθ' ὅν Σιμωνίδης.

43

Sch. Pind. *N.* 10. 7 [Διομῆδεα δ' ἄμβροτον ξανθά ποτε Γλαυ-
κῶπις ἔθηκε θεύν]. καὶ οὗτος Ἀργεῖος θεὸς δι' ἀρετὴν ἀπηθανατίσθη·
καὶ ζοτὶ παρὰ τὸν Ἄδριαν Διομῆδεια νῆσος ἵερά, ἐν ἥ τιμάται ὡς
θεός· καὶ Ἰβύκος οὕτω· . . .

44

Sch. Ap. Rh. 1. 287 [Ἄπλι μούνῳ | μίτρην πρῶτον ἔλυσα καὶ
ὑστατον]. ἐπὶ ἄρρενος δεῖ νοεῖν· εἶχεν γὰρ καὶ ἀδελφὴν Ἰάσων
Τιππολύτην, ὡς φησιν Ἰβύκος.

¹ cf. Sch. Ar. *Lys.* 155
² Schwartz

² B: mss τὰ περὶ Ἰβύκον

IBYCUS

40

Scholiast on Aristophanes *Wasps* ['and I cannot hold my sword'] : Like Menelaus ; for it is said that when he went to attack Helen he dropped his sword ; the story is told by Ibycus and Euripides.

Scholiast on Euripides *Andromache* ['you slew not the woman when she was in your power, but when you saw her breast you cast away your sword and received her kiss, fondling a treacherous she-dog'] : This has been better arranged by Ibycus, who makes Helen take refuge in the temple of Aphrodite and parley thence with Menelaus, who thereupon drops his sword for love of her . . . Details corresponding <to these are given by Ibycus> of Rhegium in a Dithyramb.

41

Scholiast on Euripides *Hecuba* ['asks that he may receive my sister Polyxena as a sweet offering and honour to his grave'] : According to Euripides and Ibycus, she was slain in sacrifice by Neoptolemus.

42

Scholiast on Apollonius of Rhodes *Argonautica* ['he shall be husband of Medea daughter of Aeëtes'] : . . . The marriage of Medea to Achilles on his arrival in the Elysian Plain is first told by Ibycus, and after him by Simonides.

43

Scholiast on Pindar ['The flaxen-haired Grey-Eyed One made Diomed an immortal God'] : He too was an Argive, and was immortalised for his valour. On the coast of the Adriatic there is a holy island called Diomedea in which he is worshipped as a God ; compare Ibycus . . . ¹

44

Scholiast on Apollonius of Rhodes *Argonautica* ['For whom alone and first and last I loosed my zone' ²] : alone, that is of the male sex ; for according to Ibycus Jason had a sister Hippolytē.

¹ quotation lost

² i. e. my only child

LYRA GRAECA

45

Zen. *Panegym.* 1. 44 ἀγῶν πρόφασιν οὐκ ἐπιδέχεται οὔτε φιλία δ Μίλων δ παροιμιογράφος Ἰβύκειον τὴν παροιμίαν ταύτην φησὶν ἡσ πρώτου χρησαμένου τοῦ Ἰβύκου.

e.g. ἄγων δὲ πρόφασιν οὐκ ἐπιδέχνυται
| οὔτε φιλία

46

Sch. Ap. Rh. 1. 146 [Αἰτωλὸς Δήδη] . . . ὁ δὲ Ἰβυκός
Πλευρωνίαν
φησίν.

47

Cram. A.O. 3. 413. 16 δ δὲ αὐτὸς Ἐωσφόρος καὶ Ἐσπερος·
καίτοι γε τὸ παλαιὸν ἄλλος ἐδόκει εἶναι δ Ἐωσφόρος καὶ ἄλλος δ
Ἐσπερος· πρῶτος δὲ Ἰβυκός ὁ Ῥηγῆνος συνήγαγε τὰς προσηγορίας.

48

Sch. Ap. Rh. 2. 780 [ζωστῆ; α φιλοπτολέμοιο κομίζων (Ἡρακλῆς) | Ἰππολύτης] . . . πολλοὶ δὲ λόγοι περὶ τοῦ ζωστῆρός
εἰσιν· τινὲς γὰρ Ἰππολύτης ἄλλοι δὲ Δηϊλύκης· Ἰβυκός δὲ
Οἰολύκης ιδίως ἴστορῶν τῆς Βριάρεω θυγατρός φησιν.

e.g. Οἰολύκα, Βριάρηο κόρα¹

49

Sch. Ar. Nub. 1051 [Ἡράκλεια λουτρά]· Ἰβυκός φησι τὸν
Ἡφαιστον κατὰ δωρεὰν δοῦναι² Ἡρακλεῖ

λουτρὰ θερμῶν ὑδάτων

ἔξ ὧν τὰ θερμά τινές φασιν Ἡράκλεια λέγεσθαι.

¹ *B*, cf. *E.M.* 213. 33

² *E*: mss ἀναδοῦναι

IBYCUS

45¹

Zenobius *Proverbs*:

Contests allow no excuses, no more do friendships.

The proverb-writer Milon calls this proverb Ibycean because it was first used by Ibycus.

46

Scholiast on Apollonius of Rhodes *Argonautica* ['Aetolian Leda']: Ibycus calls her Leda

of Pleuron

47²

Cramer *Inedita (Oxford)*: The Dawn-bringer and the Evening Star are the same, though in old days they were thought to be different. Recognition of their identity is first made by Ibycus of Rhegium.

48

Scholiast on Apollonius of Rhodes *Argonautica* ['Heracles . . . bringing the belt of war-loving Hippolyta'³]: There are many stories about this belt; some call it Hippolyta's, others Deilyea's; Ibycus is peculiar in saying that it belonged to

Oeolyca daughter of Briareus

49

Scholiast on Aristophanes *Clouds* ['Heraclean baths']: According to Ibycus Hephaestus gave to Heracles as a gift
baths of warm waters

which according to some authorities is why hot springs are called Heraclean.

¹ cf. Ar. *Ach.* 392, Plat. *Crat.* 421 d ² cf. Ach. Tat. *in Arat.* 136 Pet. ³ H. carried the belt when he went on foot to Colchis

LYRA GRAECA

50

Str. 6. 271 Ἀλφείδην δὲ Ζάϊλος δὲ βήτωρ ἐν τῷ Τενεδίων
Ἐγκωμίῳ φησὶν ἐκ Τενέδου ρέιν, τὸν¹ Ὁμηρον ψέγων ὡς μυθο-
γράφον. Ἰβυκός δὲ τὸν ἐν Σικυώνι Ασωπὸν ἐκ Φρυγίας ρέιν φησί.

51

Choer. *Gram.* 4. 267. 17 αὕτη ἡ αἰτιατική, φημὶ δὲ ἡ
ἴκτινον κατὰ μεταπλασμὸν γέγονε ίκτινα . . . ὥσπερ ἀλίτροχον
ἀλίτροχα
παρ' Ἰβύκῳ.

52

Paus. 2. 6. 5 Σικυώνα δὲ οὐ Μαραθῶνος τοῦ Ἐπωπέως,
Μητίωνος δὲ εἶναι τοῦ Ἐρεχθίου φασίν· διολογεῖ δέ σφισι καὶ
Ἀστος, ἐπεὶ Ἡσίοδος γε καὶ Ἰβυκός δὲ μὲν ἐποίησεν ὡς Ἐρεχθίους
εἶη Σικυών, Ἰβυκός δὲ εἶναι Πελοπόντιος φησιν αὐτόν.

53

Philod. εὐσεβ. p. 18 Comp. Αἰσχυλος δ' [ἐν]
καὶ Ἰβυκός καὶ Τελέστης [.] τὰς Ἀρπίας . . .

54

Et. Sorb. (E.M. 387. 42) ὁ δὲ Ἡρωδιανὸς συντίθεται πρώτῳ
Ἐπιμολογιῶν οὔτως λέγων· Τὸ παρ' Ὁμήρῳ ἐτώσιον τινὲς οἴονται
παρὰ τὸ ἐτῶν ἐτώσιον, ἀλλὰ μάχεται ὁ νοῦς· οἱ δὲ οὔτως· ἀητῶν,
ἀητώσιος, συστολῆ

ἀετώσιον

παρ' Ἰβύκῳ· τοῦτο ἀφαιρέσει ἐτώσιον.²

¹ mss δ τὸν

² mss ἐτήσιον

IBYCUS

50

Strabo *Geography*: The orator Zoilus, in his *Eulogy of Tenedos*, finds fault with Homer's accuracy as a story-writer, and declares that the Alpheus flows from Tenedos. Ibycus avers that the Sicyonian Asopus rises in Phrygia.

51

Choeroboscus *Canons*: This is the accusative; I say that ἵκτινον 'kite' becomes by metaplasim ἵκτινα . . . just as we find ἀλίτροχα

speeding through the sea¹

instead of ἀλίτροχον in Ibycus.

52

Pausanias *Description of Greece*: They say that Sicyon was not son of Marathon son of Epopeus, but was son of Metion son of Erechtheus, and in this they have the support of Asius, while Hesiod makes him the son of Erechtheus, and Ibycus of Pelops.

53

Philodemus *On Piety*: Aeschylus in the . . . and Ibycus and Telestes . . . that the Harpies . . .

54²

Etymologicum Sorbonicum: Herodian in the first Book of his *Etymologies* comes to the following conclusion: The Homeric word ἐτώσιος 'fruitless' is thought by some authorities to come from ἐτῶν 'of years,' but the sense forbids; others say ἀητῶν 'of winds,' adjective ἀητώσιος, with shortening ἀετώσιος, 'like the wind,'

vain

in Ibycus, and with loss of the first syllable ἐτώσιον.

¹ perh. an epithet of Asopus (50) or Alpheus (23)

² cf.

E.M. 20. 13, Hesych. ἀετώσιον, E.G. 216. 26

LYRA GRAECA

55, 56

Cramer *A.O.* 4. 329. 22 ὁ μὲν διὰ τοῦ -ωσιος Ῥηγίνων ἐστὶν,
ἐπεὶ συνέχης παρ' αὐτοῖς ἀπὸ γενικῆς γίνεται. Ἀράκων

'Ανακώσιος

χαρίτων

χαριτώσιος

57

Et. Gud. 89. 31 ἀτερπνος· οὕτως ὁ ἄγρυπνος παρὰ Ῥηγίνοις,
ἄς καὶ παρὰ Ἰβύκῳ καὶ Στησιχόρῳ.¹

58

Hesych. βρυαλίκται πολεμικοὶ ὄρχησται·
<βρυαλίκται> μενέδουποι
Ἰβυκος ἡ Στησίχορος.²

59

E.M. Vet.

διέφρασαι

παρὰ Ἰβύκῳ ἐστὶν ἔφθαρσαι· καὶ κατὰ πάθος ἔφαρσαι καὶ καθ'
ὑπέρθεσιν ἔφρασαι καὶ διέφρασαι· οὕτως Ἡρωδιανός.

60

E.M. 428. 28

ἵλσατο βοῦς

Ἰβυκος παρὰ τὸ ἕλασατο.

¹ see Stes. 79

² see Stes. 80

IBYCUS

55, 56¹

Cramer *Inedita (Oxford)*: The adjectival ending *-ωσιος* is used by the Rhegines, who regularly form it from the genitive; 'Αράκων 'of the Dioscuri,' Αράκωσιος

belonging to the Dioscuri

χαρίτων 'of graces,' χαριτώσιος

graceful

57

Etymologicum Gudianum: ἀτερπνός:—used by the Rhegines for ἀγρυπνός 'sleepless,' as in Ibycus and Stesichorus.

58

Hesychius *Glossary*: βρυαλικται:—war-dancers; compare Ibycus or Stesichorus

war-dancers stedfast in the mellay

59²

Old Etymologicum Magnum: διέφρασαι

thou art blind (?)

in Ibycus is ἐφθαρσαι, by loss of θ (?) ἐφαρσαι, and by transposition ἐφασαι, and so διέφρασαι. Thus Herodian.

60

The Same:

carried off the oxen

in Ibycus; ἔλεσατο is for ἔλασσατο.

¹ cf. Ibid. 1. 162. 15

² cf. E.M. 273. 24

LYRA GRAECA

61

Cram. A.O. I. 65. 15 καὶ τὴν κλαγγῆ δοτικήν¹ εἶπεν διβυκός

κλαγγί

62

Hdn. π.μ.λ. 2. 943. 26 Lentz Λιβυαφιγενής· ἡ διὰ τοῦ φι ἐπέκτασις οὐδέποτε θέλει κατ' ἀρχὴν συντίθεσθαι, μόνῳ δὲ παρηκολούθησεν² ἐπιρρήματι τῷ Ἰφι³ τὸ τοιοῦτον, Ἰφιγένεια, Ἰφικλῆς, Ἰφιάνασσα, καὶ ὅσα ἄλλα τοιαῦτά ἔστι· πεπλάνηται οὖν Ἰβυκός εἰπών.

Λιβυαφιγενής

63

Sch. Ap. Rh. 4. 1348 [στέρφεσιν αἰγείοις ἔξωσμέναι]. τοῖς δέρμασιν, ἔνθεν καὶ στερφῶσαι. Ἰβυκός δὲ

στερφωτῆρα στρατόν

εἴρηκε τὸν ἔχοντα δέρματα.

64

E.M. 763. 41 τραπεζίτης διὰ τοῦ ι σημαίνει τὸν ἐν τῇ συνηθείᾳ λεγόμενον τραπεζίτην, ἀπὸ τοῦ τράπεζα· διὰ δὲ τῆς εἰ διφθόργγου τὸν ἐν τῇ τραπέζῃ παριστάμενον, ὡς παρ' Ὁμήρῳ 'τραπεζῆς κύνες' ἀπὸ τοῦ τραπεζέντος ἔστι· τὸ δὲ παρ' Ἰβύκῳ διὰ τοῦ η λεγόμενον

*τραπεζιτᾶν κυνῶν*⁴

ἔστιν ὡς πλείων πλήσιων.

¹ miss τῇ κλαγγῆ δοτικῆ
miss φι ⁴ I: miss κυνῶν

² miss insert ἐν

³ Lehrs:

IBYCUS

61

Cramer *Inedita (Oxford)*: Ibycus used *κλαγγί*
with noise
for the dative *κλαγγῆ*.

62

Herodian *Words without Parallel*: *Λιβυαφιγενής* :—the extension [of a noun] with -*φι* never occurs at the beginning of a compound; this happens only with an adverb, namely *ἴφι* ‘mightily,’ as in *Iphigeneia*, *Iphicles*, *Iphianassa*, and the like. So Ibycus is wrong in using the word *Λιβυαφιγενής*

Libya-born

63

Scholiast on Apollonius of Rhodes *Argonautica* ['in goat-pelts clad']: that is 'skins,' whence comes *στερφῶσαι* 'to cover with hide'; and Ibycus says

hide-clad host

for an army that wears skins.

64 ¹

Etymologicum Magnum: *τραπεζίτης* with the *ι* has the ordinary meaning 'banker' from *τράπεζα* 'a table'; with the diphthong *ει* it means 'one who stands beside the table,' as in Homer 'the dogs beside the table,' *τραπεζῆτες* from *τραπεζέύς*; whereas the form with *η*, *τραπεζῆτης*, used by Ibycus in the phrase

the dogs about the table,

is parallel to *πλήων* for *πλείων* 'more.'

¹ cf. Cram. *A.O.* 2. 45. 22, Eust. 1257. 25, *E.G.* 533. 43, 534. 14, Suid. *τράπεζα*, Bek. *An.* 3. 1424, Poll. 3, 84

LYRA GRAECA

65

Plut. *Lyr. et Num.* 3 ἔτι δὲ μᾶλλον ἡ περὶ τὰς παρθένους φυλακὴ κατέσταλται τῷ Νομῷ πρὸς τὸ θῆλυ καὶ κόσμιον· ἡ δὲ τοῦ Λυκούργου παντάπασιν ἀναπεπταμένη καὶ ὕθηλυς οὖσα τοῖς ποιηταῖς λόγον παρέσχηκε·

*φανομηρίδας*¹

τε γὰρ αὐτὰς ἀπυκαλοῦσιν, ὡς Ἱβυκος, καὶ ἀνδρομαρεῖς λοιδοροῦσιν . . .

66

Seh. Pind. O. 9. 129 χάρμα· νῦν ἀντὶ τοῦ χαρά. "Ομηρος δὲ ἐπὶ τῆς μάχης· οἱ δὲ περὶ Ἱβυκον καὶ Στησίχορον

*χάρμαν*²

τὴν ἐπιδορατίδα φασίν.

67

O.c. Pap. XV 1790³

ἀντ. . . . [τοὶ⁴ κ]αὶ Δαρδανίδα Πριάμοιο μέ[γ']
 [ἄσ]τυ περικλεεὲς ὅλβιον ἥράρον
 ["Αργ]οθεν ὀρνυμένοι
 [Ζη]νὸς μεγάλοιο βουλαῖς
 ἐπ. [ξα]νθᾶς Ἐλένας περὶ εἰδει
 6 [δῆ]ριν πολύνυμον ἔχοντες
 [πό]λεμον κατὰ δακρυόεντα
 [Πέρ]γαμον δ' ἀνέβα ταλαπείριο[ν ἄ]τα
 [χρυ]σοέθειραν διὰ Κύπριδα.⁵

στρ. [νῦ]ν δέ μοι οὔτε ξειναπάταν Π[άρι]ν
 11 [ἔστ']⁶ ἐπιθύμιον οὔτε τανίσφυρον
 [ύμ]νην Κασσάνδραν

¹ B, cf. Poll. 2. 187, 7. 55, Clem. Al. 4. 128: mss *φανομ.*

IBYCUS

5

Plutarch *Comparison of Lycurgus and Numa*: Moreover the measures taken by Numa for the protection of virgins aim more at preserving the feminine nature and public decency than those of Lycurgus, which indeed are so entirely free and unfeminine as to have caused remark in poetry; for the poets, for instance Ibycus, call the Spartan girls

bare-thighed

and use 'man-mad' of them as a term of abuse.

66

Scholiast on Pindar: $\chi\acute{\alpha}\rho\mu\alpha$ is here used for $\chi\alpha\rho\acute{\alpha}$ 'joy'; Homer uses it of battle; whereas in Ibycus and Stesichorus (95) it means

spear-head

67

From a Papyrus of the First Century B.C.:¹

. . . who set forth from Argos at the hest of great Zeus, and upholding an often-sung strife in tearful war for the sake of the form of flaxen-haired Helen, made an end of the city so mighty and rich and renowned of Dardanid Priam, and the vengeance of Heaven went up on long-suffering Pergamum because of the golden-tressed Cypris. But now 'tis my will to sing neither of Paris the host-cheater nor yet of slim-ankled Cassandra and other the

¹ apparently part of the epilogue to a Book (or the whole collection?) of I.'s poems dedicating it to his patron Polycrates of Samos

² mss $\chi\acute{\alpha}\rho\mu\eta\nu$ ³ restored by Hunt, Murray, Lobel, *E*
⁴ $\tau\omega\tau$ *E*, Hunt agreeing, cf. fr. 4 *O.P.* ⁵ prob. scanned
—ο—⁶ *E*, Hunt now agreeing: Hunt once $\hat{\eta}\nu$

LYRA GRAECA

- ἀντ. [Πρι]άμοιό τε παιδας ἄλλους
 [Τρο]ίας θ' ύψιπυλοιο ἄλωσιν, ὅγ'
 15 [οὐκ] ἄρ' ἀνώνυμον· οὐδὲ ἐπ[ελεύσομαι]¹
 [ἱρ]ώων ἀρετὰν
 [ύπ]ερύφανοι οῦστε κοίλαι
 ἐπ. [νύες] πολυγόμφοι ἐλεύσαν
 [Τροί]α κακὸν ἥροας² ἐσθλούς.
 20 [τῶν] μὲν κρείων Ἀγαμέμνων
 ἄρχε Πλεισθενίδας βασιλεὺς ἄγος ἀνδρῶν
 'Ατρέος ἐσ[θλοῦ] παῖς ἐκ π[ατρό]ς.
- στρ. καὶ τὰ μὲν [ν ἀν] Μοίσαι σεσοφισμένα
 εὖ 'Ελικωνίδες ἐμβαῖεν ὅπι,³
 25 θνατὸς δ' οὐ κ[ε]ν ἀνὴρ
 διερὸ[ς] τὰ ἔκαστα⁴ εἴποι
 ἀντ. ναῶν, ω[ς Μεν]έλαος ἀπ' Αὐλίδος
 Αἰγαῖον διὰ [πό]ντον ἀπ' "Αργεος
 ἡλύθε [Δαρδανία]ν
 30 ἵπποτρόφο[ν, ώς δ]ὲ φώτες
 ἐπ. χαλκύσπι[δες, υῖ]ες Ἀχαιῶν.
 τῶν μὲν προφερέστατος αἰχμᾶ
 [ἱλθε]ν⁵ πόδ[ας ω]κὺς Ἀχιλλεὺς
 [καὶ μέ]γας Τ[ελαμ]ώνιος ἄλκιμ[ος Αἴας]
 35 [. . .] ρ ατ[. . .] αρ]γυρος.
- στρ. [.]ος ἀπ' "Αργεος
 [.]ες ἐσ "Ιλιον
 [.] .
 [.] . . .
 ἀντ. [.]ά χρυσεόστροφος

¹ E: Hunt ἐπανέρχομαι ² P ηρωας ³ E, i. e. Φοπί of

IBYCUS

children of Priam with the taking of Troy the high-gated, for all 'tis so glorious a theme; nor shall I reeount the proud valour of the Heroes, the Heroes so noble whom the hollow ships with their nailèd sides brought unto Troy for her mischief, of whom Agamemnon was chief, the Pleisthenid king, the leader of men, the son of a noble father, to wit of Atreus.

On such tasks may the well-skilled voice of the Muses of Helicon enter, but never a mortal alive could tell of all the doings of the ships, how came Menelaus from Aulis across the Aegean Sea from Argos to Dardany nurse of horses, and how came those brazen-targeted wights, the sons of the Achaeans, of whom the most eminent in battle came swift-foot Achilles and the great and courageous Aias son of Telamon . . .

.¹

¹ the missing strophe prob. contained a ref. to Teucer and the horses of Laomedon, which are apparently the subject of a mutilated scholion

which through γοπί P's λογ[φ?] is perh. a correction: Hunt prints σεσοφισμέναι which is prob. what P intended ⁴ P prob. [σκατατα]ταεκαστα ⁵ E; for hiatus cf. 2. 6: Hunt [βαίν]ε[ι]

LYRA GRAECA

41 Τλλὶς ἐγείνατο,¹ τῷ δὲ ἄρα Τρωΐλον
ώσει χρυσὸν ὀρει-
χάλκῳ τρὶς ἅπεφθον ἥδη
ἐπ. Τρώες Δαναοί τ' ἐρόεσσαν
45 μορφὰν μάλ' ἐίσκον ὅμοιον.
τοῖς μὲν πέδα κάλλεος αἰέν·
καὶ σὺ, Πουλύκρατες,² κλέος ἄφθιτον ἔξεις
ώς κατ' ἀοιδὰν καὶ ἐμὸν κλέος.

¹ P εγήν.

² P πολύκ.

IBYCUS

and the son of gold-girt Hyllis, aye and he to whom Troilus for loveliness of form was likened forthwith both by Trojan and Danaan even as gold thrice refined might be likened to mountain copper.

Theirs it is to share beauty for ever, and thine, too, Polycrates, shall be a glory, even as my glory in song, unfading.

ΑΝΑΚΡΕΟΝΤΟΣ

Βίος

Str. 14. 644 καὶ ἡ Τέως δὲ ἐπὶ χερρονήσῳ
ἰδρυται λιμένα ἔχουσα· ἐνθένδ' ἐστὶν Ἀνακρέων
ὁ μελοποιός, ἐφ' οὐδὲ Τίγιοι τὴν πόλιν ἐκλιπόντες εἰς
"Αβδηρα ἀπώκησαν Θρακίαν πόλιν, οὐ φέροντες
τὴν τῶν Περσῶν ὕβριν, ἀφ' οὗ καὶ τοῦτ' εἴριγται
"Αβδηρα καλὴ Τηγίων ἀποικίη." πάλιν δὲ ἐπα-
νῆλθόν τινες αὐτῶν χρόνῳ ὕστερον.

Aristox. *Frag. Hist. Gr.* 2. 279. 23 φ' γὰρ καὶ
ιδ' ἔτη ἔγγιστα ἀπὸ τῶν Τρωϊκῶν ιστορεῖται
μέχρι Ξενοφάνους τοῦ φυσικοῦ καὶ τῶν Ἀνακρέ-
οντός τε καὶ Πολυκράτους χρόνων καὶ τῆς ὑπὸ¹
Ἀρπάγου τοῦ Μήδου Ιώνων πολιορκίας καὶ
ἀναστάσεως ἦν Φωκαεῖς φυγόντες Μασσαλίαν
φύκησαν.

Euseb. Ol. 62. 2: Anacreon lyricus poeta agnos-
citur.

Suid. Ἀνακρέων· Τήιος, λυρικός, Σκυθίνου
νίος· οἱ δὲ Εύμηλον, οἱ δὲ Παρθενίου, οἱ δὲ
Ἀριστοκρίτου ἐδόξασαν. ἔγραψεν ἐλεγεῖα καὶ
ιάμβους, Ιάδι πάντα διαλέκτῳ. γέγονε κατὰ
Πολυκράτην τὸν Σάμου τύραννον, Ὁλυμπιάδι
ξβ'.¹ οἱ δὲ ἐπὶ Κύρου καὶ Καμβύσου τάττουσιν
αὐτὸν κατὰ τὴν ξε'² Ὁλυμπιάδα· ἐκπεσὼν δὲ
Τέω διὰ τὴν Ιστιαίου ἐπανάστασιν φύκησεν

¹ mss νβ'

² mss νε'

ANACREON

LIFE

Strabo Geography: Teos is built on a peninsula and has a harbour. It is the birthplace of the lyric poet Anacreon, in whose time the inhabitants left their city and founded Abdera in Thrace because they would not endure the Persian yoke—whence the saying: ‘Abdera, fair new home of them of Teos,’—though indeed some of the Teians returned in later days.

Aristoxenus Histories: Approximately 514 years are represented as having elapsed between the Trojan War and the times of the physical philosopher Xenophanes, of Anacreon and Polycrates, and of the blockade of Ionia by Harpagus the Persian and the migration of the Phocaeans to Marseilles to escape it.

Eusebius Chronicle: Second year of the 62nd Olympiad (B.C. 532–529): flourished the lyric poet Anacreon.

Suidas Lexicon: Anacreon: Of Teos, a lyric poet, son of Scythinus or, according to other varying authorities, of Eumelus, Parthenius, or Aristocritus. He wrote elegiac and iambic poems, all in the Ionic dialect. He was contemporary with Polycrates tyrant of Samos, that is, of the 62nd Olympiad, though some authorities put him in the time of Cyrus and Cambyses, that is, in the 65th (B.C. 520–517). Driven from Teos through the revolt of

"Αβδηρα ἐν Θράκῃ. βίος δὲ ἦν αὐτῷ πρὸς ἔρωτας παιδῶν καὶ γυναικῶν καὶ ωδάς. καὶ συνέγραψε παροίνιά τε μέλη καὶ ἴαμβους καὶ τὰ καλούμενα 'Ανακρεόντεια.

Hdt. 3. 121 [π. αἰτιῶν τῶν τοῦ θανάτου τοῦ Πολυκράτους]: οἱ δὲ ἐλάσσονες λέγουσι πέμψαι 'Οροίτεα ἐς Σάμον κήρυκα ὅτεν δὴ χρήματος δειησόμενον· οὐ γὰρ ὥν δὴ τοῦτο γε λέγεται· καὶ τὸν Πολυκράτεα τυχεῖν κατακείμενον ἐν ἀνδρεῶνι, παρεῖναι δέ οἱ καὶ 'Ανακρέοντα τὸν Τήϊον· καὶ κως, εἴτ' ἐκ προνοίης αὐτὸν κατηλογέοντα τὰ Οροίτεω πρήγματα, εἴτε καὶ συντυχίη τις τοιαύτη ἐπεγένετο· τὸν τε γὰρ κήρυκα τὸν 'Οροίτεω παρελθόντα διαλέγεσθαι καὶ τὸν Πολυκράτεα, τυχεῖν γὰρ ἐπεστραμμένον πρὸς τὸ τοῖχον, οὕτε τι μεταστραφῆναι οὕτε ὑποκρίνασθαι.

Str. 14. 638 [π. Σάμου]: αἱ μὲν οὖν τυραννίδες ἥκμασαν κατὰ Πολυκράτη μάλιστα καὶ τὸν ἀδελφὸν αὐτοῦ Συλοσῶντα· ἦν δὲ ὁ μὲν καὶ τύχη καὶ δυνάμει λαμπρὸς ὥστε καὶ θαλαττοκρατῆσαι . . . τούτῳ συνεβίωσεν 'Ανακρέων ὁ μελοποιός· καὶ δὴ καὶ πᾶσα ἡ ποίησις πλήρης ἐστὶ τῆς περὶ αὐτοῦ μινήμης.

Him. Or. 31. 4 ἦν Πολυκράτης ἔφηβος· ὁ δὲ Πολυκράτης οὗτος οὐ βασιλεὺς Σάμου μόνον, ἀλλὰ καὶ τῆς Ἑλληνικῆς ἀπάσης θαλάσσης ὑφ' ¹ ἦς γαῖα ὄριζεται· ὁ δὴ γοῦν τῆς Ρόδου (?) Πολυκράτης ἦρα μουσικῆς καὶ μελῶν, καὶ τὸν πατέρα ἔπειθε συμπρᾶξαι αὐτῷ πρὸς τὸν τῆς μουσικῆς ἔρωτα. ὁ δὲ 'Ανακρέοντα τὸν μελοποιὸν μετα-

LIFE OF ANACREON

Histiaens he colonised Abdera in Thrace. His life was devoted to love and song. He wrote drinking-songs and iambics and the poems called *Anacreontea*.¹

Herodotus *Histories* [on the causes of the death of Polycrates]: The following is the less generally received account. A herald sent by Oroetes to Samos demanding a sum of money the amount of which is not given, found Polycrates reclining in the dining-hall and with him Anacreon of Teos. Somehow, whether by accident or because Polycrates wished to show his contempt of Oroetes, it came about that when the man approached and began to speak, Polycrates, who lay with his face to the wall, made no attempt either to turn round or to answer him.

Strabo *Geography* [on Samos]: These despotisms culminated in Polycrates and his brother Syloson. The former by fortune and power became so great as to rule the seas. . . . Under his roof lived the lyrast Anacreon, whose poetry abounds with references to him.

Himerius *Declamations*: Polycrates was then a youth. Now the elder Polycrates was not only king of Samos but ruled all the inner seas of Greece. The younger Polycrates² loved music and poetry, and urged his father to help him to indulge his love of music. So his father sent for the lyric poet

¹ these are really late imitations of his 'Hemiacbics' such as 75, see vol. iii; for his supposed invention of the *barbiton* see Ath. 4. 175 e (above, p. 83) ² mss. 'Pol. of Rhodes,' which must be corrupt

¹ mss. εφ'

LYRA GRAECA

πεμψάμενος δίδωσι τῷ παιδὶ τοῦτον τῆς ἐπιθυμίας διδάσκαλον, ὑφ' ὧ τὴν βασιλικὴν ἀρετὴν ὁ παῖς διὰ τῆς λύρας πονῶν, τὴν Ὀμηρικὴν ἡμελλε πληρώσειν εὐχὴν τοῦ πατρὸς Πολυκράτους πᾶσι¹ κρείσσων ἐσόμενος.

Ibid. 5. 3 ἔχαιρε μὲν Ἀνακρεών εἰς Πολυκράτους στελλόμενος τὸν ξανθὸν Μεγίστην² προσφθέγξασθαι· ἥδὺ δὲ ἦν καὶ Πινδάρῳ προσεπεῖν πρὸ τοῦ Διὸς τὸν Ἰέρωνα . . .

Ibid. 30 (Schenkl) ἥδε δὲ ὁ Ἀνακρεών τὴν Πολυκράτους τύχην Σαμίων τῇ θεῷ πεμπόντων³ τὰ ίερά.

Max. Tyr. 21. 7 τοιαύτην φασὶ τὸν Ἀνακρέοντα ἐκεῖνον τὸν Τήϊον ποιητὴν δοῦναι δίκην τῷ Ἐρωτι. ἐν τῇ τῶν Ἰώνων ἀγορᾷ ἐν Πανιωνίῳ ἐκόμιζεν τίτθη βρέφος· ὁ δὲ Ἀνακρέων βαδίζων μεθύων ιάχων⁴ ἐστεφανωμένος, σφαλόμενος⁵ ὥθει τὴν τίτθην σὺν τῷ βρέφει καὶ τι καὶ εἰς τὸ παιδίον ἀπέρριψεν βλάσφημον ἔπος· ἡ δὲ γυνὴ ἄλλο μὲν οὐδὲν ἐχαλέπηνεν τῷ Ἀνακρέοντι, ἐπηγένετο δὲ τὸν αὐτὸν τοῦτον ὑβριστὴν ἄνθρωπον τοσαῦτα καὶ ἔτι πλείω ἐπαινέσαι ποτὲ τὸ παιδίον ὅσα νῦν ἐπηράσατο. τελεῖ ταῦτα ὁ θεός· τὸ γὰρ παιδίον ἐκεῖνο δὴ αὐξηθὲν γίγνεται Κλεόβουλος ὁ ὠραιότατος, καὶ ἀντὶ μικρᾶς ἀρᾶς ἔδωκεν ὁ Ἀνακρέων Κλεοβούλῳ δίκην δι' ἐπαίνων πολλῶν.

Ibid. 37. 5 οὗτοι καὶ Ἀγακρέων Σαμίοις Πολυκράτην ἡμέρωσεν κεράσας τῇ τυραννίδι ἔρωτα,

¹ mss τῷ πατρὶ Πολυκράτει πάντων
Ξάνθιππον ³ mss πέμπουσαν

² Wil: mss μέγαν
⁴ Hobein: mss ἀκῶν

LIFE OF ANACREON

Anacreon, and gave him to his son to teach him his heart's desire ; and under him the lad, labouring with the lyre at royal virtue, seemed likely to fulfil the prayer of which Homer speaks, by surpassing his father Polycrates in all accomplishments.¹

The Same : Anacreon rejoiced, when summoned to the court of Polycrates, to address the flaxen-haired Megistes ; sweet it was to Pindar to salute Hiero before Zeus . . .

The Same : Anacreon sang the praise of the fortunes of Polycrates when the Samians gave offerings to the Goddess.

Maximus of Tyre *Dissertations* : Anacreon, the poet of Teos, is said to have been punished by Love in the following way. One day at the Pan-Ionian Festival a nurse was carrying a baby in the Ionian Meeting-Place,² when Anacreon came along tipsy and shouting with a wreath on his head, and stumbling against the woman and her charge let fall some words of abuse. The indignant nurse contented herself with expressing a pious wish that the very scoundrel who now cursed the child should live to praise him in still stronger terms—which indeed was the fact ; for the God heard her prayer and, the child growing to be the lovely Cleobulus, Anacreon expiated a little curse with manifold praise.

The Same : Anacreon, too, mitigated the tyranny of Polycrates over the Samians by mingling it with

¹ *Il.* 6. 476 ff.

² on Mt. Mycale

⁵ mss σφαλλ.

LYRA GRAECA

Σμερδίου καὶ Κλεοβούλου κόμην καὶ κάλλος¹
Βαθύλλου καὶ φδὴν Ἰωνικήν.²

Sch. Pind. *Isth.* 2. 1 'Ανακρέοντα γοῦν, ἐρωτηγ-
θέντα φασὶ διατί οὐκ εἰς θεοὺς γράφει ὑμνούς
ἄλλ' εἰς παῖδας, εἰπεῖν "Οτι οὗτοι ἡμῶν θεοί
εἰσι."

Ar. *Thesm.* 159

ἄλλως τ' ἄμουσόν ἐστι ποιητὴν ἵδεῖν
ἀγρεῖνον ὅντα καὶ δασύν· σκέψαι δ' ὅτι
"Ιβυκος ἐκεῖνος κ' Ανακρέων ὁ Τήϊος
κ' Αλκαῖος, οἵπερ ἀρμονίαν ἔχύμισαν,
ἐμιτροφόρουν τε καὶ διεκινοῦνθ' ὥδε πως³ . . .

[Plat.] Hipparch. 228 b . . . 'Ιππάρχῳ, ὃς τῶν
Πεισιστράτου παίδων ἦν πρεσβύτατος καὶ σοφ-
ώτατος, ὃς ἄλλα τε πολλὰ καὶ καλὰ ἔργα σοφίας
ἀπεδείξατο καὶ τὰ Όμήρου ἔπη πρῶτος ἐκόμισεν
εἰς τὴν γῆν ταυτηνί, καὶ ἡμάγκασε τοὺς ῥαψῳδοὺς
Παναθηναίοις ἐξ ὑπολήψεως ἐφεξῆς αὐτὰ διεἴναι,
ὡσπερ νῦν ἔτι οἶδε ποιοῦσιν, καὶ ἐπ' Ἀνακρέοντα
τὸν Τήϊον πεντηκόντορον στείλας ἐκόμισεν εἰς τὴν
πόλιν, Σιμωνίδην δὲ τὸν Κεῖον ἀεὶ περὶ αὐτὸν
εἶχεν μεγάλοις μισθοῖς καὶ δώροις πείθων· ταῦτα
δ' ἐποίει βουλόμενος παιδεύειν τοὺς πολίτας, ἵν
ώς βελτίστων ὅντων αὐτῶν ἄρχοι, οὐκ οἰόμενος
δεῖν οὐδενὶ σοφίας φθονεῖν ἄτε ὡν καλός τε
κάγαθός.

Plat. *Charm.* 157 e οὐ γὰρ οἶμαι ἄλλον οὐδένα
τῶν ἐνθάδε φραδίως ἀν ἔχειν ἐπιδεῖξαι ποῖαι δύο

¹ Markl; mss. αὐλοὺς

² cf. Hym. 30. 3, A.P. 7. 27, 30,

31, Hor. *Epid.* 14. 9

LIFE OF ANACREON

love, to wit with the locks of Smerdies and Cleobulus, the beauty of Bathyllus, and Ionian song.¹

Scholiast on Pindar : It is said that when Anacreon was asked why he did not write hymns to the Gods, but to his loves, he replied ‘Because our loves are our Gods.’

Aristophanes *Thesmophoriazusae* : It is particularly unrefined of a poet to be boorish and unkempt. Just think how master-cooks of music like the great Ibycus and Alcaeus and Anacreon of Teos wore the cap of luxury and danced like this [*i.e.* in the Ionian way] . . .

[Plato] Hipparchus : . . . to Hipparchus the eldest and wisest of the sons of Peisistratus, who among other fine ways showed his wisdom not only in being the first to bring the works of Homer to this country and compelling the minstrels, as my friends here still do, to recite them in relays from beginning to end at the Panathenaic Festival, but in sending a fifty-oared galley to fetch Anacreon of Teos to Athens, and in inducing Simonides of Ceos by high pay and valuable presents to be in continual attendance upon him. This he did in order to educate his fellow-citizens and make them loyal subjects, because he believed, like a true man of culture, that wit and wisdom should never be despised.

Plato *Charmides* : I hardly believe that anybody in

¹ cf. Hor. *Epo* l. 14

³ Rogers : mss διεκτισθήτ' Ἰωνίκῶς

οἰκίαι συνελθοῦσαι εἰς ταύτὸν τῶν Ἀθήνησιν ἐκ τῶν εἰκότων καλλίω ἀν καὶ ἀμείνω γεννήσειαν ἡ ἔξ ὧν σὺ γέγονας. ἦ τε γὰρ πατρόφα ὑμῖν οἰκία, ἡ Κριτίου τοῦ Δρωπίδου, καὶ ὑπὸ Ἀνακρέοντος καὶ ὑπὸ Σόλωνος καὶ ὑπ’ ἄλλων πολλῶν ποιητῶν ἐγκεκωμιασμένη παραδέδοται ἡμῖν ὡς διαφέρουσα κάλλει τε καὶ ἀρετῇ καὶ τῇ ἄλλῃ λεγομένῃ εὐδαιμονίᾳ, καὶ αὖ ἡ πρὸς μητρὸς ώσαύτως . . .

Sch. Aesch. *P.I.* 128 . . . ἐπεδήμησε γὰρ (ό 'Ανακρέων) τῇ Ἀττικῇ Κριτίου ἐρῶν, καὶ ἥρεσθη λίαν τοῖς μέλεσι τοῦ τραγικοῦ.

Him. *Or.* 22. 5 ἥρμοσε μὲν καὶ Ἀνακρέων μετὰ τὴν νόσον τὴν λύραν, καὶ τοὺς φίλους ἔρωτας αὗθις διὰ μέλους ἡσπάζετο . . .

Ath. 13. 600 d [π. ἔρωτος]: ὃν ὁ σοφὸς ὑμιῶν αἰεί ποτε Ἀνακρέων πᾶσίν ἐστιν διὰ στόματος. λέγει οὖν περὶ αὐτοῦ καὶ ὁ κράτιστος Κριτίας τάδε·

τὸν δὲ γυναικείων μελέων πλέξαντά ποτ' ὡδὰς
ἡδὺν Ἀνακρείοντα Τέως εἰς Ἑλλάδ' ἀνῆγεν,
συμποσίων ἐρέθισμα, γυναικῶν ἡπερόπευμα,
αὐλῶν ἀντίπαλον, φιλοβάρβιτον, ἡδύν, ἄλυπον.
οὕποτέ σου φιλότης γηράσεται οὐδὲ θανεῖται
ἔστ' ἀν ὕδωρ οἴνῳ συμμειγνύμενον κυλίκεσσι
παῖς διαπομπεύῃ προπόσεις ἐπιδέξια νωμῶν,
παννυχίδας θ' ἵερὰς θήλεις χοροὶ ἀμφιέπωσιν,
πλάστιγξ θ' ἡ χαλκοῦ θυγάτηρ ἐπ' ἄκραισι
καθίζῃ.

κοττάβου ὑψηλοῦ¹ κορυφαῖς Βρομίου φακά-
δεσσιν.

¹ Kaib: mss ὑψηλαῖς

LIFE OF ANACREON

this city could point to two Athenian houses which have united to produce so true a nobleman as the two from which you spring. The fame of your father's family, the house of Critias son of Dropides, has come down to us crowned with the praises accorded it by Anacreon, Solon, and many other poets for the beauty, the virtue, and the prosperity as it is called, of those who have belonged to it ; the same is true of your mother's . . .

Scholiast on Aeschylus *Prometheus Bound* : For Anacreon lived some time in Attica in the days of his passion for Critias, and took delight in the lyrics of Aeschylus.¹

Himerius *Declamations* : Anacreon tuned his lyre after the plague² and welcomed his dear loves (*or* his friends the Loves) again with music.

Athenaeus *Doctors at Dinner* : Love is the almost constant theme of the wise Anaereon who is so familiar to us all. Compare the excellent Critias : 'Teos brought unto Greece that sweet old weaver of womanish song, rouser of revels, cozener of dames, rival of the flute, lover of the lyre, the delightful, the anodyne. Never shall love of thee, Anacreon, grow old or die, so long as serving-lad bears round mixed wine for cups and deals bumpers about board, so long as maiden band does holy night-long service of the dance, so long as the scale-pan that is daughter of bronze sits upon the summit of the cottabus-pole ready for the throwing of the wine-drops.'

¹ cf. *fr.* 39 ; An. may not have died till 488 : Aesch. first exhibited in 499 ² *or* his illness

[Luc.] *Macr.* 26 Ὁνακρέων δὲ ὁ τῶν μελῶν ποιητὴς ἔζησεν ἔτη πέντε καὶ ὀγδοήκοντα, καὶ Στησίχορος δὲ ὁ μελοποιὸς ταῦτα· Σιμωνίδης δὲ ὁ Κεῖος ὑπὲρ τὰ ἐνεγήκοντα.

Val. Max. 9. 8 sicut Anacreonti quoque, quem usitatum humanae vitae modum supergressum passae uiae suco tenues et exiles virium reliquias foventem unius grani pertinacior in aridis faucibus mora¹ absumpsit.

Paus. 1. 25. 1 ἔστι δὲ ἐν τῇ Αθηναίων ἀκροπόλει καὶ Περικλῆς ὁ Ξανθίππου καὶ αὐτὸς Ξάνθιππος, ὃς ἐναυμάχησεν ἐπὶ Μυκάλῃ Μήδοις. τοῦ δὲ τοῦ Ξανθίππου πλησίον ἔστηκεν Ὁνακρέων ὁ Τήιος, πρῶτος μετὰ Σαπφώ τὴν Λεσβίαν τὰ πολλὰ ὡν ἔγραψε ἐρωτικὰ ποιήσας· καὶ οἱ τὸ σχῆμά ἔστιν οἷον ἄδοντος ἀν ἐν μέθῃ γένοιτο ἀνθρώπου.

Anth. Pol. 7. 24²

Ἡμερὶ πανθέλκτειρα, μεθυτρόφε μῆτερ ὀπώρας,
οὐλης ἡ σκολιὸν πλέγμα φύεις ἐλικος,
Τηίου ήβησείας Ὁνακρείοντος ἐπ' ἄκρη
στήλῃ καὶ λεπτῷ χώματι τοῦδε τάφου,
ὡς ὁ φιλάκρητος τε καὶ οἰνοβαρῆς φιλοκώμοις
πανυγίσιν³ κρούων τὴν φιλόπαιδα χέλυν
κήν χθονὶ πεπτηὸς κεφαλῆς ἐφύπερθε φέροιτο
ἀγλαὸν ώραίων βότρυν ἀπ' ἀκρεμόνων,
καὶ μιν ἀεὶ τέγγοι νοτερὰ δρόσος, ἥς ὁ γεραιὸς
λαρότατον⁴ μαλάκων ἔπνεεν ἐκ στομάτων.

Ibid. 25²

Οὗτος Ὁνακρείοντα, τὸν ἄφθιτον εἶνεκα Μου-
σέων
ὑμνοπόλον, πάτρης τύμβος ἔδεκτο Τέω,

LIFE OF ANACREON

[Lucian] *Longevity*: The lyric poet Anaereon lived eighty-five years, the lyric poet Stesichorus the same, and Simonides of Ceos over ninety.

Valerius Maximus *Memorable Deeds and Sayings*: . . . as in the case of Anaereon, who outlived the common span of human life, only to perish while nursing what poor strength was left him with a cup of raisin-wine, by the sticking of an obstinate grape-stone in his withered throat.

Pausanias *Description of Greece*: On the Athenian Acropolis there are statues of Pericles son of Xanthippus and his father also who fought the Persians at Mycalè. Near Xanthippus stands Anaereon of Teos, the first poet excepting Sappho of Lesbos to make his chief theme love. The statue represents him as one singing in his cups.

Palatine Anthology: All-enchanting nurse of the wine, mother of fruit who bringest forth the crooked plait of the twisting tendril, grow lush and long, thou Vine, a-top the stone and little mound that are the tomb of Teian Anaereon; so shall the tippling friend of neat liquor, who thrummed in night-long revel the lute of a lover of lads, yet sport above his buried head the glorious cluster of some teeming bough, and be wet evermore with the dew whose delicious scent was the breath of his mild old mouth.

The Same: This tomb in his native Teos hath received one whom the Muses made an immortal

¹ Madv: mss *υπορ* ² wrongly ascribed to Simonides
³ Heck: mss *φιλόκωμος* (-μω) *παννύχιος* ⁴ mss *λαρότερον*

ὅς Χαρίτων πνείοντα μέλη πνείοντα δ' Ἐρώτων,
τὸν γλυκὺν ἐς παιδῶν ὥμερον ἡρμόσατο.
μοῦνον¹ δ' εἰν Ἀχέροντι βαρύνεται, οὐχ ὅτι
λείπων

ἡέλιον Λήθης ἐνθάδ' ἔκυρσε δόμων,
ἀλλ' ὅτι τὸν χαρίεντα μετ' ἡϊθέοισι Μεγιστέα
καὶ τὸν Σμερδίεω Θρῆκα λέλοιπε πόθον·
μολπῆς δ' οὐ λήθει μελιτερπέος, ἀλλ' ἔτ'
ἔκεῖνον²

βάρβιτον οὐδὲ θανὼν εῦνασεν εἰν Ἀΐδη.

Him. Or. 19 Schenkl *Hermes* 1911 p. 416 Σαπφὼ
καὶ Ἀνακρέων ὕσπερ τι προοίμιον τῶν μελῶν τὴν
Κύπριν ἀναβοῶντες οὐ παύονται.

Ibid. 29. 3 κοσμεῖ μὲν γὰρ Ἀνακρέων τὴν
Τηῖων πόλιν τοῖς μέλεσι κάκεῦθεν ἄγει τοὺς
ἔρωτας.

Ath. 15. 694a [π. σκολίων] . . . ὡς Ἀριστο-
φάνης παρίστησιν ἐν Δαιταλεῦσιν λέγων οὕτως·
‘Ἀσον δή μοι σκόλιόν τι λαβὼν Ἀλκαίου
κ'Ανακρέοντος.’

Anth. Pal. 4. 1. 35 Μελεάγρου Στέφανος·

ἐν δ' ἄρ' Ἀνακρείοντα, τὸ μὲν γλυκὺ κεῖνο
μέρισμα³
νέκταρος εἰς δ' ἐλέγους ἕσπορον ἀνθέμιον.

Ibid. 9. 239 Κριναγόρου εἰς βίβλον λυρικὴν
Ἀνακρέοντος·

Βίβλων ἡ γλυκέρη λυρικῶν ἐν τεύχει τῷδε
πεντὰς ἀμιμήτων ἔργα φέρει Χαρίτων,
Ἀνακρέοντος ἡς ὁ Τῆιος δόναξ⁴
ἔγραψεν ἡ παρ' οἶνον ἡ σὺν ἴμέροις.

LIFE OF ANACREON

bard, one who married unto the sweet desire of lads songs redolent of the Graces and redolent of the Loves ; in the land of the dead, Anacreon hath but one trouble, and it is not that he hath quitted the sunlight to go to the house of Oblivion, but rather that he hath left behind him the fair stripling Megisteus and the Thracian love of Smerdies. For his sweet delightful music he forgetteth not, nay, giveth that lyre of his no rest even there in death.

Him, *Declamations* : Sappho and Anacreon never cease to call upon Cypris as a sort of prelude to their poems.

The Same : Anacreon adorns the city of Teos with his poems and thence derives his loves.

Athenaeus *Doctors at Dinner* [on drinking-songs] : Compare what Aristophanes says in the *Banqueters*, ‘Take and sing me a drinking-song of Alceaeus or Anacreon.’

Palatine Anthology The Garland of Meleager : And Anacreon he twined therein, that honeysuckle which is one of the sweet ingredients of nectar but may not be sown in elegiac verse.¹

The Same : Crinagoras on Anacreon’s Book of Lyrics : The delicious five lyric books in this volume² carry those works of the peerless Graces which were written by the Teian pen of Anacreon over the wine or with the Loves. We come as a

¹ Anacreon’s name can be got into elegiac metre only by a make-shift ² or perh. box (= *capsa*)

¹ B : mss. -os ² ἐτ' ἐκεῖνον prob. corrupt ³ E, cf. Ibyc. 37 : mss. μέλισμα ⁴ E, cf. A.P. 6. 295. 1 ; for metre cf. A.P. 4 above : ms. δ ἡδὺς πρέσβυς corr. of δ' ἄναξ

LYRA GRAECA

δῶρον δ' εἰς Ἱερὴν Ἀντωνίη ἥκομεν ἡῶ,
καύλλευς καὶ πραπίδων ἔξοχ' ἐνεγκαμένη.

Cic. *T.D.* 4. 71 nam *Anacreontis* quidem tota poesis est amatoria.

Ath. 14. 635 c καὶ ὁ μὲν Ποσειδώνιός φησιν τριῶν μελῳδῶν αὐτὸν (τὸν Ἀνακρέοντα) μνημονεύειν, Φρυγίου τε <καὶ Δωρίου> καὶ Λυδίου· ταύταις γὰρ μόναις τὸν Ἀνακρέοντα κεχρῆσθαι.

Ibid. 15. 671 f Ἀρίσταρχος ὁ γραμματικώτατος, ἔξηγούμενος τὸ χωρίον (*fr.* 45), ἔφη ὅτι λύγοις ἐστεφανοῦντο οἱ ἀρχαῖοι. Τέναρος δὲ ἄγροίκων εἶναι λέγει στεφάνωμα τὴν λύγον. καὶ οἱ ἄλλοι ἔξηγηται ἀπροσδιόνυσά τινα εἰρήκασιν περὶ τοῦ προκειμένου.

Ael. *N.I.* 7. 39 πρὸς δὲ τοὺς μοιχῶντας τὸ λεχθὲν (*fr.* 52), καὶ μέντοι καὶ φάσκοντας δεῖν ἐροέσσης γράφειν ἀντίλεγει κατὰ κράτος Ἀριστοφάνης ὁ Βυζάντιος, καὶ ἔμεγε αἴρει τῇ ἀντιλογίᾳ.

Sen. *Ep.* 88 quattuor milia librorum Didymus grammaticus scripsit. misererer si tam multa supervacua legisset. in his libris de patria Homeri quaeritur, in his de Aeneae matre vera, in his libidinosior Anacreon an ebriosior vixerit, in his an Sappho publica fuerit, et alia quae erant dediscenda si scires; i nunc et longam esse vitam nega.

¹ cf. 96 (Chamaeleon), and 52, where the ref. to Zenodotus perh. indicates that he compiled an edition of A.

LIFE OF ANACREON

gift for the birthday of Antonia, whose looks like her wit are beyond compare.

Cicero *Tusculan Disputations*: Anacreon's poetical works are entirely erotic.

Athenaeus *Doctors at Dinner*: According to Posidonius, Anacreon mentions three musical modes, the Phrygian, the Dorian, and the Lydian, these being the only modes he ever uses.

The Same [on fr. 45]: The great grammarian Aristarchus says in his note on these lines that the ancients used garlands of willow. But Tenarus declares that such garlands are not used by persons of refinement, and the other commentators¹ have made irrelevant remarks upon the passage.

Aelian *Natural History* [on fr. 52]: The reference is to adulterers; and indeed Aristophanes of Byzantium stoutly opposes the view that we should read $\epsilon\rho\acute{\epsilon}\sigma\sigma\eta\varsigma$ 'charming' for $\kappa\epsilon\rho\acute{\epsilon}\sigma\sigma\eta\varsigma$ 'horned,' and I must say that I agree with him.

Seneca *Letters to Lucilius*: The grammarian Didymus wrote four thousand books. I should pity him if he had merely read so many useless works. The list includes treatises in which he discusses the birthplace of Homer, the true mother of Aeneas, whether Anaereon was more of a rake than a sot, whether Sappho was a prostitute, and other questions the answers to which you ought to forget if you knew them. And then people complain that life is short.

LYRA GRAECA

Porph. Hor. *Od.* 1. 27. 1 [Natis in usum laetitiae]:
protreptice ode est haec ad hilaritatem, cuius sensus
sumptus est ab Anaereonte ex libro tertio.

See also Serv. *Cent. Metr. Gr. Lat.* 4. 458 ff., Viet.
Ibid. 6. 81 ff., Caes. Bass. *Ibid.* 259 ff., Plot. *Ibid.*
514 ff., 536, *A.P.* 7. 23-33, 9. 184, 571, 599, *Anth.*

ΑΝΑΚΡΕΟΝΤΟΣ ΜΕΛΩΝ

Α'

1 εἰς Ἀρτεμιν

Ηερή. π. ποίημ. 128 κοινὸν δέ ἔστι κατὰ σχέσιν τὸ δόνο
συστήμασιν ὑποπεπτωκὸς (ποίημα) καθάπερ τὸ πρῶτον Ἀνα-
κρέοντος ἀσμα.

Γουνοῦμαι σ', ἐλαφηβόλε
ξανθὴ παῖ Διός, ἀγρίων
δέσποιν' Ἀρτεμι θηρῶν,
ἢ κου νῦν ἐπὶ Ληθαίου
5 δίνησι θρασυκαρδίων
ἀνδρῶν ἐσκατορᾶς πόλιν
χαίρουσ'. οὐ γὰρ ἀνημέρους
ποιμαίνεις πολιήτας.¹

κατὰ μὲν γὰρ τὴν νῦν ἔκδοσιν ὀκτακωλός ἔστιν ἡ στροφὴ καὶ τὸ
ἀσμά ἔστι μωνοστροφικόν· δύναται δὲ καὶ ἐτέρως διαιρεῖσθαι εἰς
τε τριάδα καὶ πεντάδα ἡ στροφή, ὡστε Φερεκρατεῖον εἶναι τὸ
τελευταῖον τοῦ συστήματος τοῦ ἐκ τῶν τριῶν κώλων καὶ <τοῦ>
τῶν πέντε.²

¹ H.'s citation ends with θηρῶν (l. 3) καὶ τὰ ἔξῆς; ll. 4-8 from Sch. ² Caesar-E: mss ἡ τῶν πέντε

ANACREON

Porphyrio on Horace *Odes* 1. 27 : This ode is of the class which exhorts to hilarity ; the sense of it comes from Anacreon, Book III.

Plan. 306–9, *Dio Chr. Or.* 2, p. 25 *Dind, Ov. Tr.* 2. 363, *A.A.* 3. 330, *Jul. Mis.* init., *Plut. Mus.* 8, *Ath.* 10. 429a, *Philod. Mus.* 79. 11.¹

THE POEMS OF ANACREON

Book I

I² To ARTEMIS

Hephaestion *On Poems* : A poem is known as ‘common in form’ when it is made up of two ‘systems’ or stanzas like the first poem of Anacreon :

To thee I kneel,³ thou shooter of deer, flaxen-haired child of Zeus, Artemis queen of wild beasts, who now doubtless lookest down rejoicing beside the eddies of Lethaeus upon a city of valiant hearts ; for thou art shepherd to no savage flock of men.⁴

For although according to the edition now in use the strophe has eight lines and the poem consists of a single strophe, this strophe can also be separated into a three-group and a five-group, so that a Phereeratic ends both the three-line and the four-line systems.⁵

¹ and Sa. vol. i p. 169 ² cf. Heph. 8, Att. Fort. 356–8, Sch. *Il.* 21. 470, Eust. 1247. 9, Joh. Sie. Walz 6. 128, Keil *A.G.* 10. 26 ($\theta\eta\rho\iota\omega\nu$), *Paroem.* 2. 351, Apoll. Dys. *Synt.* 55

³ lit. ‘elasp thy knees in supplication’ ⁴ now : dedicatory of a new temple or statue of Artemis? city : Ionian Magnesia the poem is prob. complete ; see however Kehrhahn *Herm.* 1914 ⁵ does not necessarily imply that l. 3 ended in the Aristarchean (?) edition in $\theta\eta\rho\iota\omega\nu$, but prob. that there was no division-mark put betw. ll. 3 and 4

LYRA GRAECA

2 εἰς Διόνυσον

Dio Chrys. 2. 62 τούτου γε μὴν συνέπεται, μηδὲ εὐχὰς εὔχεσθαι τὸν βασιλέα τοῖς ἄλλοις ὅμοίας, μηδὲ αὖ τοὺς θεοὺς καλεῖν οὕτως εὐχθμενον ὥσπερ ὁ Ἰάνων ποιητῆς Ἀγακρέων·

ὭΓραξ, φῶ δαμάλης "Ἐρως
καὶ Νύμφαι κυανώπιδες
πορφυρῆ τ' Ἀφροδίτη
συμπαίζουσιν ἐπιστρέψῃ δ'
5 ὑψήλων ὀρέων κορυφάς,¹
γουνοῦμαί σε, σὺ δ' εὐμενῆς
ἔλθοις μοι κεχαρισμένης τ'
εὐχωλῆς ἐπακούων,
Κλευβούλῳ δ' ἀγαθὸς γενεῦ
10 σύμβονλος τὸν ἐμόν γ' ἔρωτ',
ὦ Δεύννυσε, δέχεσθαι.²

3

[Hdn.] π. σχῆμ. 57. 5 Dindorf [π. πολυπτάτου]. παρὰ δὲ Ἀγακρέοντι ἐπὶ τριῶν.

Κλευβούλου μὲν ἐγωγ' ἐρέω
Κλευβούλῳ δ' ἐπιμαίνομαι
Κλεύβουλον δὲ διοσκέω.³

4

Ath. 13. 564d [π. ἔμματα τὰ τὰν ἐρωμένων]: δ' δ' Ἀγακρέων τί φησιν;

ὭΩ παῖ παρθένιον βλέπων,
δίζημαί σε, σὺ δ' οὐκ αἴεις,⁴
οὐκ εἰδὼς ὅτι τῆς ἐμῆς
ψύχης ἡνιοχεύεις.

¹ metre cf. Sa. 86. 20: mss also ὑψήλας, but cf. Il. 12. 282, Ar. Nub. 279 (Wil.) ² γ' Ε': mss δ', δέ, δέ τ' ³ B, cf. Hesych. διασκεῖν· διαβλέπειν συνεχῶς τὴν ὄρασιν <μὴ> μετα-

ANACREON

2¹ To DIONYSUS

Dio Chrysostom *Declamations*: It follows that we should not offer to the king prayers like those we offer others, nor yet call upon the Gods in the manner of Anacreon the poet of the Ionians :

O Lord with whom playeth Love the subduer and the dark-eyed Nymphs and rosy Aphrodite as thou wanderest the tops of the lofty hills, to thee I kneel ; do thou come unto me kind and lending ear unto a prayer that is acceptable, and give Cleobulus good counsel, O Dionysus, to receive my love.²

3

[Herodian] *On Figures of Speech* [repetition of a word in various cases]: It occurs in Anacreon in three :

I love Cleobulus, I dote on Cleobulus, I gaze at Cleobulus.

4

Athenaeus *Doctors at Dinner* [on the eyes of the beloved] : And what says Anacreon ?

O lad that lookest in maiden wise, I seek thee and thou hearkenest not, little knowing that the reins of my soul are in thy hand.

¹ cf. Steph. Byz. Ἀσκάλων, Ael. *H.A.* 4. 2 ² a complete letter (or serenade ?) to Cleobulus

βάλλοντα : mss διοσκυρέω, διὸς κνέων, διῆδεῖν ἐπιποθῶ ⁴ O. Schneider, but ἄεις, cf. *fr.* 1. 4 : mss οὐκ αἴεις, οὐ καλεῖς

LYRA GRAECA

5

Eust. 1542. 47 [*Orl.* 5. 306 τρισμάκαρες]: καὶ ἐν τῷ·

ἀλλ' ὁ τρὶς κεκορημένε.
Σμερδίη . . .

παρ' Ἀνακρέοντι· ἡ γοῦν πολλάκις ἐκπεσαρωμένε.

6

Id. 1012. 1 . . . Ποσειδῶν δὲ τὸ συνέχον αἴτιον τὴν θάλασσαν,
ἐπεὶ πόσεως αἴτιος διὰ τοὺς ποταμοὺς καὶ τὰ λοιπὰ ὕδατα ἀ ἐκ
θαλάσσης διηθούμενα ἐκρέουσιν, ἀφ' ἣς καὶ οἱ ὑετοὶ πότιμοι καὶ
αὐτοὶ ὄντες ἄναμμα ἔχουσι. διὸ καὶ οἱ Ἀττικοὶ τὸν περὶ χειμερίους
τροπὰς μῆνα Ποσειδεῶνα καλοῦσιν, ὡς Ἀνακρέων.

Μεὶς μὲν δὴ Ποσιδηϊῶν
ἔστηκεν, νεφέλας δ' ὕδωρ
βαρύ<νει Δία> τ' ἄγριοι
χειμῶνες κατάγουσιν.¹

7

Sch. *Hl.* 3. 219 [ἀστεμφέσ]: ἡ διπλῆ πρὸς τὸν ἀστεμφέσ· ὅτι τὸ
ἀμετακίνητον· ὁ γὰρ Ἀιακρέων·

. . . . σὺ γὰρ ἦς ἔμοιγ'
ἀστεμφής.

8

Sch. Dion. Perieg. 332 . . . Ταρτησός, ἦν καὶ δὲ Ἀνακρέων
φησὶ πανευδαιμονα, ταύτης γὰρ <Ἀργανθάνιον> βασιλεύειν.²

Str. 3. 151 [*π. πλυντοι τοῦ τῶν Ἰβήρων*]: ὑπολάθοι δ' ἂν τις
ἐκ τῆς πολλῆς εὐδαιμονίας καὶ μακραίωνας ὀνομασθῆναι τοὺς

¹ *B*, cf. Hor. *Epid.* 13. 1; miss Sch. νεφέλη δ' ὕδ. βαρὺ
δ' ἄγριοι χ. κ., Eust. νεφέλαι δ' ὕδατι βαρύνονται ἄγ. δὲ χ.
παταγοῦσιν ² *B*: miss αὕτη γὰρ βασιλεύει

ANACREON

5

Eustathius on the *Odyssey* ['thrice blest']: . . . and in Anaereon :

but O thrice out-swept Smerdies,
that is 'often swept out'¹

6²

The Same on the *Iliad*: . . . Poseidon is the 'cause' comprising the sea, being the cause of 'drinking' ($\pi\acute{o}\sigma\acute{os}$) owing to the rivers and other waters which spring forth after percolating from the sea, with which 'drinking' is connected the rain, itself 'drinkable' ($\pi\acute{o}\tau\mu\acute{os}$); and that is why in Attic the month of the winter solstice is called Poseideon; compare Anaereon :

Lo! the month of Poseidon is here; the clouds are heavy with water, and wild storms bring the sky-God down.

7

Seholiast on the *Iliad* ['immovable']: The mark is against $\alpha\sigma\tau\epsilon\mu\phi\acute{e}s$, which means 'not to be moved'; compare Anaereon:
for thou to me wast immovable.

8³

Scholiast on Dionysius Periegetes: . . . Tartessus which Anaereon calls all-happy, for that Arganthonius reigned there.

Strabo *Geography* [on the wealth of the Iberians]: Well might one believe the inhabitants of these parts to have a

¹ meaning doubtful, perh. 'well-groomed, foppish' ² cf. Seh. *Il.* 15. 192 ³ cf. Plin. *N.H.* 7. 154, Hdt. 1. 163, Luc. *Mae.* 10, Phleg. Trall. *Mae.* 4

LYRA GRAECA

ἐνθάδε ἀνθρώπους, καὶ μάλιστα τοὺς ἡγεμόνας· καὶ διὰ τοῦτο
'Ανακρέων μὲν οὕτως εἰπεν.¹

"Ἐγωγ' οὗτ' ἀν 'Αμαλθεῖης
βουλοίμην κέρας οὗτ' ἔτεα
πεντήκοντά τε κάκατὸν
Ταρτησσοῦ βασιλεῦσαι
πανευδαίμονος . . .²

'Ηρόδοτος δὲ καὶ τὸ ὄνυμα τοῦ βασιλέως κατέγραψε καλέσας
'Αργανθώνιον.

9

Ath. 15. 687 e [π. ὁδμῶν ἥδειῶν]· καὶ ὁ σοφὸς δὲ 'Ανακρέων
λέγει που·

. . . . τί μ' οὐ πέτη
σηράγγων κοιλώτερα
στιήθεα χρισόμενος μύρῳ ;³

τὰ στήθη παρακελευθμενούς μυροῦν, ἐν οἷς ἐστιν ἡ καρδία, ὡς καὶ
ταύτης δηλονύτι παρηγυρουμένης τοῖς εὐώδεσι.

10

Et. Mag. 601. 20 νένωται . . . ἀπὸ τοῦ νενύηται . . . καὶ
παρ' 'Ανακρέοντι ἡ μετοχή·

οὐδὲ ὑψηλὰ νενωμένος

11

Ibid. 259. 28 Δεύνυσσος· ὁ Διύνυσσος· 'Ανακρέων·

. . . . πολλὰ δ' ἐρίβρομον
Δεύνυσσον

τοῦ ι τραπέντος εἰς ε γίνεται Δεύνυσσος· οὕτω γὰρ Σάμιοι προ-
φέρουσι· καὶ συναιρέσει Δεύνυσσος, ὡς Θεύδοτος Θεύδοτος.

¹ miss 'Ανακρέωντα μὲν οὕτως εἰπεῖν, and below 'Ηρόδοτον and
καταγράφας καλέσαντα ² ἔγωγ' οὗτ' ἀν Mehl: miss ἔγώ τ'
ἀν οὗτ' οὗτ' ἔτεα Tyrwh: miss οὗτε τὰ τε: cf. Pind. O.
1. 79 πανευδ. not in Str. ³ μ' οὐ E, cf. Hipp. 30 B:
Cas. μὴ: miss μὴν σηράγγων Heck., cf. Hesych. and
I 42

ANACREON

name for happiness and longevity, particularly their rulers ; and it was for this reason Anacreon said :

I would not have Amalthea's horn, nor even a reign of a hundred years and fifty over all-happy Tartessus ;¹

Herodotus adds the name of the king in question, Arganthonius.

9

Athenaeus *Doctors at Dinner* [on sweet smells] : And the wise Anaereon says :

Come haste thee to anoint with unguent a bosom as hollow as a cave ;²

exhorting him to anoint the bosom, in which lies the heart, clearly because the heart is soothed by sweet scents.

10³

Etymologicum Magnum : *νέωται* [for *νενόηται*] ‘he is minded . . . and the participle in Anacreon :

but he, being lofty-minded
or ‘proud’ . . .

11

The Same : *Δεύνυσος*, Deunysus :—Dionysus. Compare Anacreon :

and oft loud-shouting Deunysus

The *i* becoming *e* gives *Deonysus*, whieh is the Samian form—and by contraction *Deunysus*, like *Theodotus Theudotus*.

¹ the possessor of A.'s horn got all he wished ² the idea is ‘as deep-breasted as a woman’ ³ cf. Fav. 298

βαθύκολπος : mss *συρίγγων* *χρισθμερος* *E*, cf. context : mss aor. *κοιλάωτερα* *L* : mss *κοιλότα*.

LYRA GRAECA

12

Sch. Eur. *Hec.* 361 [τὴν Ἔκτορὸς τε χάτέρων πολλῶν κάσιν]·
τὴν κάσιν ὡς Ἀνακρέων λέγει·

οὔτε μὴν ἀπάλιην κάσιν¹

σεσημείωται δὲ ὅτι τὴν θήλειαν κάσιν εἶπε, εἰ μὴ ἀποκοπή ἐστι
τοῦ κασιγνήτην.

13

E.M. Vet. μύθεα· δεύτερον πρόσωπον παθητικοῦ ἐνεστῶτος·
τοιοῦτόν ἐστιν τὸ παρ' Ἀνακρέοντι·

Λευκίππην ἐπιδίνεαι.²

14

E.M. 713. 7 σίλλοι· ἐπισκώμα <τα> κατὰ τροπὴν τοῦ τ εἰς
σ τίλλοι τινές· τίλλειν δὲ τὸ σκώπτειν, ὡς λέγει Ἀνακρέων·
τίλλει κ.τ.λ.

E.M. Vet. σίλλοις· . . . Ἀνακρέων ἐν τῷ πρώτῳ·

Οὗτος διηῦτ' Ἰαλυσίους³
τίλλει τοὺς κυανασπίδας.⁴

15

Ath. 13. 599c ἐν τούτοις Ἐρμησιάναξ σφάλλεται συγχρονῶν
Σαπφὼ καὶ Ἀνακρέοντα, τὸν μὲν κατὰ Κύρον καὶ Πολυκράτην
γενόμενον, τὴν δὲ κατ' Ἀλυάττην τὸν Κροίσον πατέρα. Χαμαιλέων
δ' ἐν τῷ Περὶ Σαπφοῦς καὶ λέγειν τινάς φησιν εἰς αὐτὴν πεποιησθαι
նπὸ Ἀνακρέοντος τάδε·

Σφαίρη δηῦτέ με πορφυρῆ
βάλλων χρυσοκόμης Ἐρως
νῆνι ποικιλοσαμβαλῷ⁵
συμπαίζειν προκαλεῖται·

¹ οὔτε μὴν Cob: mss οὔτε μὲν, τύτε μ' ² Λευκίππην
Hofm: mss -η, -ων ³ Hofm, cf. ibid. 162 Ἀνακρέων
‘Ιαλυσίους τίλλει κασπίδας: B δηῦτε Θαλυσίοις: mss Διτ' τ'

ANACREON

12

Scholiast on Euripides ['the sister of Heetor and of many another'] : *τὴν κάσιν* 'the sister' [not 'brother'] ; compare Anacreon :

nor yet the tender sister

It is marked because he uses *κάσις* as a feminine noun, unless indeed it is a shortened form of *κασιγνήτη* 'sister.'

13

Old Etymologicum Magnum : *μύθεαι* 'thou sayest' ; second person of the present passive ; compare Anaereon's *ἐπιδίνεαι* :
thou art crazy for Leucippè.

14¹

Etymologicum Magnum : *σίλλοι* :—'jest,' by change of *τ* to *σ*, thus some writers for *τίλλοι* ; and *τίλλειν* means 'to jest or flout' ; compare Anaercon : 'Flouts' etc.

Old Etymologicum Magnum : *σίλλος* 'jest' . . . Compare Anaereon in the first Book :

Lo ! this man flouts the blue-buckled warriors
of Ialyssus.

15

Athenaeus *Doctors at Dinner* [on a poem of Hermesianax] : Now Hermesianax is mistaken here in synchronising Sappho and Anacreon, the one having flourished in the reign of Alyattes father of Croesus, and the other in the time of Cyrus and Polyerates. Chamaeleon in his book *On Sappho* declares that she is held by some authorities to have been the person to whom Anacreon addressed the following poem :

Lo now ! golden-haired Love hits me with his
purple ball and calls me forth to play with a motley-

¹ cf. *E.M. Vet.* 162, *E.M.* 436. 16, *Orion* 148. 12

ἀλυσίοις τίλλει confirmed by *E.M.* 713. 7 ⁴ B : mss
κυνασπίδας ⁵ Seid, cf. *E.M.* 448, 29 n : mss ποικίλος λαμβάνω

LYRA GRAECA

ἢ δ', ἐστὶν γὰρ ἀπ' εὐκτίτου
Λέσβου,¹ τὴν μὲν ἐμὴν κόμην,
λευκὴ² γάρ, καταμέμφεται
πρὸς δ' ἄλλον τινὰ χάσκει.³

καὶ τὴν Σαπφὼ δὲ πρὸς αὐτὸν ταῦτα φησιν εἰπεῖν· ‘Κεῖνον, ὁ
χρυσόθρονε Μοῦσ', ἔνισπες | ὕμνον, ἐκ τᾶς καλλίγυναικος ἐσθλᾶς |
Τήιus χώρας ὃν ἀειδε τερπνῶς | πρέσβυς ἀγαυύς.’ ὅτι δὲ οὐκ ἔστι
Σαπφοῦς τούτο τὸ ἀσμα πάντι που δῆλον. ἐγὼ δὲ ἡγοῦμαι παίζειν
τὸν Ἐρμησιάνακτα περὶ τούτου τοῦ ἔρωτος.

16

Apoll. *Synt.* 238 καὶ δὴ παρείπετο τῷ χρῷ παραγωγῇ τοῦ
χρῆμα, ὡς φημί, ἀφ' οὗ τρίτον πρόσωπον χρῆσίν, ὡς φησίν, ἐξ οὗ
τὸ χρή ἐν ἀποκοπῇ ἐπετελεῖτο, δμοίως τῷ παρ' Ἀνακρέοντι·

. . . . σὲ γὰρ
φὴ Ταργήλιος ἐμμελέως
δισκεῖν . . .

17

Chrys. ἀποφατ. 22 Ἀνακρέων οὔτως ἀπεφήνατο·

οὐδ' εὐπέμπελός εἰμι⁴
οὐδ' ἄστοισι προσηνής.

18

Heph. 64 [π. ἀντισπαστικοῦ]: τὸ δὲ τὴν δευτέραν (συζυγίαν)
Ιάμβικὴν ἔχον (καταληκτικὸν τετράμετρον) καλεῖται Πριαπεῖον, οἷον·

'Ηρίστησα μὲν ἵτρίου λεπτοῦ μικρὸν ἀποκλάσ,
οἴνου δ' ἔξεπιον κάδον, νῦν δ' ἀβρῶς ἐρόεσσαν
ψάλλω πηκτίδα τῇ φίλῃ κωμάζων Πολιάγρῳ.⁵

¹ Barnes : mss εὐκτικοῦ Λ. ² λευκὴν γ. ? ³ ἄλλον Dale-
camp: mss corr. in mal. part. ἄλλην (γυναικα would be required)

⁴ B, cf. Aesch. *Eum.* 476: pap. ΟΥΔΕΥΤΕΜΠΕΔΟ-
ϹΕΙΜΙ ⁵ E: Sitz. Πολιάρχῃ, Wil. παρ' Ιάμβῃ: mss ποδὶ¹
ἀβρῆ (Orion's reading 3. 11), παιδὶ ἀβρῆ (impossible order)

ANACREON

slippered maid ; but no, she hails from grand Lesbos,
and so she finds fault with my hair because it is white,
and goes gaping after another ;

and says that Sappho replied to him thus : ‘The hymn thou
hast uttered O golden-thronèd Muse, is that which the
illustrious old Teian sang so delightfully from that noble
land of fair women’ ; but it is perfectly obvious, surely, that
this poem is not the work of Sappho, and for my part I think
that Hermesianax is not speaking seriously.

16¹

Apollonius *Syntax* : The form $\chi\rho\hat{\eta}\mu\iota$ was actually used for
 $\chi\rho\hat{\omega}$, like $\phi\eta\mu\iota$, and the third person of it was $\chi\rho\hat{\eta}\sigma\iota$, like
 $\phi\eta\sigma\iota$, with the shortened form $\chi\rho\hat{\eta}$ ‘it is right or necessary’ ;
compare [the form $\phi\acute{\eta}$ ‘he says’] in Anaereon :

For Targelius saith thou pitchest the quoit full
well.

17

Chrysippus *Negatives* : Anaereon has said :

Nor am I easy-going, nor yet pleasant to my
fellow-citizens.

18²

Hephaestion *Handbook of Metre* [on the antispastic] : The
catalectic tetrameter which has the second dipody iambic is
called Priapeian, for instance :

I have dined on a morsel of thin mealcake, but I
drained a whole keg of wine, and now I thrum delicately
my lovely lute in a serenade to dear Poliagré.

¹ cf. Bek. *An.* 2. 543. 7, Sch. *Il.* 5. 256, Cram. *A.O.* 4. 411.
23 ($\tau\delta\ \delta\epsilon\ \Tau\rho\gamma\hat{\eta}\lambda\iota\o\n$ $\dot{\nu}\nu\o\mu\alpha\ \delta\alpha\mu\o\n\delta\ \dot{\epsilon}\sigma\tau\i$), Choer. 2. 495, Joh.
Alex. *de acc.* 21 ² cf. Ath. 11. 472 e (explains $\kappa\acute{a}\delta\o$ as ‘cup’
and gives author’s name), 14. 646 d, Poll. 10. 70 ($\Alpha\name\kappa\rho\acute{e}\omega\n$),
Apoll. *Lex. Hom.* 106. 6, Apost. 8. 68 c .

LYRA GRAECA

19

Ath. 14. 634 c [π. μαγάδιδυς]. δέ μὲν γὰρ ἥδιστος Ἀνακρέων λέγει που·

. ψύλλω δ' εἰκοσίχορδον¹
 <Λυδιστὶ>² μαγάδην ἔχων, ὡς Λεύκασπι, σὺ δ' ἥβᾶς.³

20

Sch. Od. 8. 294 [Σίντιας ἀγριοφώνων]. καὶ Ἀνακρέων δὲ ὡς πολεμικῶν ὑπλων τεχνίτας μέμνηται·

Τί μοι τῶν ἀγκυλοτόξων⁴
 <Σιντιέων> φιλοκιμέρων⁵ καὶ Σκυθέων μέλει;

21

Hepl. π. ποιημ. 133 εἰσὶ δὲ ἐν τοῖς ποιήμασι καὶ οἱ ἀρρενικῶς οὗτω καλούμενοι ἐπωδοί, ὅταν μεγάλῳ στίχῳ πέριττον τι ἐπιφέρηται . . . ὅταν δὲ ἔμπαλιν ἡ τάξις ἦ, προωδὸς καλεῖται, ὡς παρὰ Ἀνακρέοντι·

Ἄρθεις δηῦτ' ἀπὸ λευκάδος
 πέτρης ἐς πολιὸν κῦμα κολυμβῷ μεθύων ἔρωτι.⁶

22

Ath. 4. 177 a [π. αὐλῶν]. οἴδαμεν δὲ καὶ τὸν ἡμιόπους καλούμενος, περὶ ᾧ φησιν Ἀνακρέων·

. τίς ἐρασμίην
 τρέψας θυμὸν ἐς ἥβην τερένων ἡμιόπων ὑπ'
 αὐλῶν
 ὀρχεῖται ;⁷

εἰσὶ δ' οἱ αὐλοὶ οὗτοι ἐλάσσονες τῶν τελείων.

¹ Hart: mss εἴκοσι χορδαῖσι ² E, cf. Ath. here and 14 634 f, and ἀνωΐστι Od. 4. 92 ³ μαγάδην Dind: mss μάγαδιν: or μαγάδιν, cf. Hesych, Soph. Fr. 217? ⁴ Cram.: mss ἀγκύλων τόξων ⁵ Cram.-E: mss φιλοκιμέρων, φιλοκίμεως
⁶ edd. Λευκάδος perh. needlessly, for Cape Colonna in Samos

ANACREON

19¹

Athenaeus *Doctors at Dinner* [on the *magadis* or harp]: For the sweet Anacreon says:

And I thrum and thrum in the Lydian fashion
the harp of twenty strings, while you, Leucaspis,
play the roysterer.

20²

Scholiast on the *Odyssey* ['the Sintians of wild speech']: Anacreon too speaks of them as makers of weapons:

What eare I for the Scythians and the erook-bowed
Sintians who befriend the Cimmerians?

21

Hephaestion *On Poems*: There are also in poems the so-called ἐπῳδοί—the noun is masculine—or epodes, when an addition is made to a long line . . . but when the addition comes first it is called a pro-ode, as in Anacreon:

Lo! I climb up and dive from the White Cliff into
the hoary wave, drunken with love.³

22

Athenaeus *Doctors at Dinner* [on flutes]: We know also the flutes called half-bores [that is, with half the usual number of holes or stops], of which Anacreon says:

Who turneth back his mind to delightsome youth
and daneeth to the tender half-bore?

These flutes are smaller than the complete ones.

¹ cf. Ath. 14. 635 c, Poll. 4. 61 ² cf. Cram. *A.P.* 3. 455.
29 ³ or Leucadian Cliff? see opp.

is still called ἄσπρο κάβω 'White Cape'; cf. also Eur. *Cyc.* 166 and Sa. vol. i pp. 151-3 ⁷ ἐς ἡβην Mehlhorn: mss ἐσέβην τερένων ἡμιόπων Cas., cf. Ath. 4. 182 c: mss τέρεν
ώς ἡμιόπον

Heph. 103 [π. Κρατικείου]: Εὕπολις δὲ ἐν τοῖς Ἀστρατεύτοις καὶ ἀτακτοτάτως συνέθηκε τὸ εἶδος· πῆ μὲν γὰρ τοιαῦτα ποιεῖ· . . . πῆ δὲ τοιαῦτα· ‘Καὶ συνεγιγνόμην ἀεὶ τοῖς ἀγαθοῖς φάγροισιν· ὥστε ὅλον αὐτὸν χοριαμβικὸν ἐπίμικτον γενέσθαι, ὅμοιον Ἀνακρειοντείω τῷδε·’

Σίμαλον εἰδον ἐν χόρῳ πηκτίδ' ἔχοντα καλήν·
πῆ δὲ καὶ ἄλλοις ἐχρήσατο λίαν ἀτάκτοις σχήμασι.

Ibid. 57 [π. χοριαμβικοῦ]: πολὺ δ' ἐστὶ καὶ τὸ πρὸς τὴν κατάκλειδι τὴν δευτέραν συζυγίαν ιαμβικὴν ἔχον (χοριαμβικὸν τετράμετρον καταληκτικόν), οἷόν ἐστι παρὰ μὲν Ἀνακρέοντι

ἐκ ποταμοῦ πανέρχομαι πάντα φέρουσα λάμπρα.

Ibid. 56 [π. χοριαμβικοῦ]: ‘Ἀνακρέων δὲ ἐπετήδευσε τὴν πρώτην συζυγίαν (τὸ χοριαμβικὸν τετράμετρον καταληκτικόν) δι' ὅλου ἄσματος ἐκ τριβραχέος καὶ λάμβου ποιῆσαι, ὡς εἶναι κουήν λύσιν τῆς τε χοριαμβικῆς καὶ τῆς ιαμβικῆς· ‘Ἀναπέτομαι’ κ.τ.λ.

Luc. *Herc. Gall.* 8 ἀλλ' ὅταν ἀναμνησθῶ τοῦ γέροντος ἐκείνου Ἡρακλέους, πάντα ποιεῖν προάγομαι καὶ οὐκ αἰδοῦμαι τοιαῦτα τολμῶν ἡλικιώτης ὡν τῆς εἰκόνος· ὥστε ἵσχὺς μὲν καὶ τάχος καὶ κάλλος καὶ ὅσα σώματος ἀγαθὰ χαιρέτω, καὶ ὁ Ἐρως ὁ σός, ὁ Τῆς ποιητά, ἐσιδὼν κ.τ.λ.

‘Ἀναπέτομαι δὴ πρὸς Ὄλυμπον πτερύγεσσι κούφαις

μετὰ τὸν Ἐρωτ·¹ οὐ γὰρ ἐμοὶ <δηῦτε> θέλει συνηβᾶν

<κατάπερ ἔωθ', ἀλλ'> ἐσιδών μοι <τὸ> γένειον <ἢδη>²

ὑποπόλιον χρυσοφαείρων³ πτερύγων ἀγέταις παραπέτεται.

¹ μετὰ E: mss διὰ ² l. 2 from Sch. Ar. Ar. 1372 : supplements by E ³ mss -φαέννων

ANACREON

23

Hephaestion *Handbook of Metre* [on the Cratinean]: Eupolis in the *Exempt from Service* has used this form of verse very irregularly; sometimes he writes it thus . . . and sometimes like this: ‘And I always consorted with good sea-breams,’ so that it becomes a mixed choriambic like this of Anacreon:

I saw Simalus in the chorus with his pretty lyre.
Sometimes again he has used it in other irregular shapes.

24

The Same [on the choriambic]: A frequent variety of the choriambic tetrameter catalectic is that which has the second dipody iambic as well as the close; compare Anacreon:

I return from the river bringing all bright¹ . . .

25²

The Same [just before]: Anacreon throughout a whole poem has made the first dipody (of the choriambic tetrameter catalectic) of a tribrach and an iambus, so that there is ‘resolution’ common both to the choriambic and to the iambic³: ‘Light-winged,’ etc.

Lucian *The Gallic Hercules*: But when I remember that aged Heracles I begin to feel reckless and lose all shame to be doing such things at the statue’s time of life; so strength and swiftness and beauty and all other bodily advantages may go hang, and your Love-God, O poet of Teos, may ‘fly by me,’ etc.

Light-winged I fly to Olympus to fetch master Love; for lo! he will not play with me as he used to do, but he has seen that my beard is getting grey now, and so he flies by me in the wind of his golden-shining wings.

¹ the next line perh. began *εἵματα* ‘clothes’; the speaker is feminine ² cf. Gram. ined. cod. Paris. 2881 (see *B*), Jul. *Ep.* 18 ³ i.e. whether you regard the first dipody as iambic or choriambic there are two shorts standing for a long

LYRA GRAECA

26

Ath. 6. 229 b [π. τηγάνου]: χωρὶς δὲ τοῦ τ στοιχέλου Ἱανεῖς
ἥγανον λέγονται, ὡς Ἀνακρέων.

*χῖδρά τ' ἐν ἥγάνῳ βαλεῖν.*¹

27

Prise. *Inst.* 2. 289 Keil: nec mirum, cum Graecorum quoque poetae similiter inveniantur protulisse vocativos in supradicta terminatione. Anaereon

"Ιλιε καλλιλαμπέτη

pro καλλιλαμπέτα.

28

Att. Fort. *Metr. Hor.* 6. 301 Keil: secundum colon Anaereon sic:

ἀσπίδᾳ ρῆψ' ἐς ποταμοῦ καλλιρόου προχοίας.²

29

E.M. *Vet.* κύκκυξ· ὅρνεον ἐστιν δὲ παραπλήσιον ιέρακι· η δειλότατον, ὡς φησιν Ἀνακρέων.

ἐγὼ δ' ἀπ' αὐτὴν φύγον ὥστε κόκκυξ.³

30

Heph. 100 [π. ἀσυναρτήτων]· Ἀνακρέων δὲ οὐκ ἴαμβικῷ ἀλλὰ χοριαμβικῷ ἐπιμίκτῳ πρὸς τὰς ἴαμβικὰς ἐπήγαγε τὸ ιθυφαλλικόν·

Τὸν λυροποιὸν ἡρόμην Στράττιν εἰ κομίζει.⁴

¹ *χῖδρα* Mein: mss *χεῖρα* doubtful with *βαλεῖν* (*Sim.* 27. 4 is different) ² = *προχοῖς* E, cf. *πνοία* *Sim.* 78 and *Od.* 5. 453: mss *τροχοῖς* ³ ἀπ' αὐτὴν (tmesis) E, cf. 51: mss αὐτῆς φεύγω, ἀπ' αὐτῆς φεύγω (οἱ φάγω) ⁴ Poll. *μυροποιὸν*

ANACREON

26¹

Athenaeus *Doctors at Dinner* [on *τήγανον* ‘pot’]: The Ionians say *ηγανον* without the *τ*; compare Anacreon:

to throw green-wheat into the pot

27

Priscian *Elements of Grammar*: And it is not surprising, since the Greek poets are found to lengthen vocatives in the above termination. Compare Anacreon:

Fair-shining Sun,

καλλιλαμπέτη for *καλλιλαμπέτα*.²

28

Attilius Fortunatianus *The Metres of Horace* [contrasted with *Te deos oro Sybarin cur properas amanlo*: The second line of the stanza Anacreon gives thus:

cast his shield into the outflow of a fair-streaming river.³

29

Old Etymologicum Magnum: Cuckoo:—a spring bird the size of a falcon; a great coward; compare Anacreon:

as for me, I fled her like a cuckoo.

30⁴

Hephaestion *Handbook of Metre* [on ‘unconnectable’ metres]: Anacreon has added the ithyphallic not to an iambic dipody but to an iambic-mixed choriambic:

I asked the lyre-maker Strattis if he would wear his hair long.

¹ cf. Eust. 1862. 12, II. 244. 46, 701. 18 ² if this poem referred to an eclipse it must have been either 19 May 557 or 17 Feb. 478 ³ his: or ‘my’ ⁴ cf. Poll. 7. 177

LYRA GRAECA

31

Ath. 10. 433 ε [π. δίψης μεταφορικῶς]: τῆς δὲ δίψης οὐδέν
ἐστι πολυποθητότερον. διόπερ καὶ τὸ Ἀργος πολυδίψιον δ ποιητὴς
ἔφη, τὸ πολυπόθητον διὰ τὸν χρόνον. τὸ δίψος γὰρ πᾶσιν ἵσχύραν
ἐπιθυμίαν ἐμποιεῖ τῆς περιττῆς ἀπολαύσεως. διὸ καὶ δ Σοφοκλῆς
φησι . . . καὶ Ἀνακρέων.

φίλη γὰρ εἰς ξείνοις· ἔασον δέ με διψέωντα.¹

32

Heph. 56 [π. χοριαμβικοῦ καταληκτικοῦ]: τὰ δὲ εἰς τὸν ἀμφί-
βραχυν ἡ βακχεῖον (περαιοῦται). οἷον δίμετρα μὲν . . . τρίμετρα
δὲ οὖν τὸ Ἀνακρέοντος.

δακρυόεσσάν τ' ἐφίλησεν αἰχμῆν.

33

Ath. 11. 475 f [π. κελέβης]: Ἀνακρέων·

ῳνοχόει δ' ἀμφίπολος μελιχρὸν
τρικύαθον <ἄρδην> κελέβην ἔχουσα.²

34

Sch. Pind. I. 2. 9 [ά Μοῖσα γὰρ οὐ φιλοκερδής πω τότ' ἦν
οὐδ' ἐργάτις | οὐδ' ἐπέρναντο γλυκεῖαι μελιφθύγου ποτὶ Τερψι-
χόρας | ἀργυρωθεῖσαι πρόσωπα μαλθακόφωνοι ἀοιδαί]. περιφρασ-
τικῶς οὖν εἰρηκεν ἀπὸ τοῦ τοὺς γράφοντας λαμβάνειν· τοιοῦτον δέ
τι καὶ Ἀνακρέων εἰρηκε, καὶ μήποτε ἡ ἀπόστασίς ἔστιν εἰς τὰ ὑπ'
ἔκείνου εἰρημένα· φησὶ γάρ·

οὐδ' ἀργυρέη κω τότ' ἔλαμπε Πειθώ.³

¹ εἰς ξείνοις Schn: mss εισξεινεις: for constr. of γάρ before
imper. cf. 106, [Sim.] 46 Bgk. διψέωντα E, cf 39; for
constr. cf. Soph. O. T. 256: mss διψῶντα πιεῖν ² E, cf.
Alc. 166 μελιάδεος: mss οἶνον τρικ. ³ κω τότ' B, cf. Pind.
and impf. ἔλαμπε: mss κοτε, κ̄κότε, πώποτε

ANACREON

31

Athenaeus *Doctors at Dinner* [on thirst used metaphorically]: There is no desire more imperious than that of thirst. And that is why Homer calls Argos ‘much-thirsted-after’ as being much desired owing to lapse of time [to the absent Greeks]. And so too Sophocles says . . . and Anacreon:

You are dear, my lass, to strangers; so, as for me,
you may let me go thirsty.¹

32²

Hephaestion *Handbook of Metre* [on the choriambic catalectic]: some of these lines end with an amphibrach or bacchius, for instance in the dimeter . . . and in the trimeter compare Anacreon:

and fell in love with the tearful strife of war.

33

Athenaeus *Doctors at Dinner* [on the large cup or jar called κελέβη]: compare Anacreon:

And the serving-maid, holding the jar aloft,
poured out the honey-sweet, mixed one in three.³

34

Scholiast on Pindar [‘For in those days the Muse was not covetous nor an hireling, nor were sweet tender-voiced lays sold of honey-lipped Terpsichorè with their faces silvered o'er’]: he speaks periphrastically of those who wrote for money. The same sort of thing is said by Anacreon, and possibly there is a reference to it here. Anacreon says:

nor in those days did Persuasion shine all silver.

¹ or, keeping the ms.-reading, ‘let a thirsty man drink’
² cf. Sch. Heph., Sch. Hermog. 7. 488 Walz ³ i. e. one of wine to three of water;

LYRA GRAECA

35

Att. Fort. *Metr. Hor.* 6. 301 Keil [‘Lydia dic per omnes’]:
apud Anacreontem:

. εἰμι λαβὸν ἐς Ἡρης.¹

36

Sch. *Il.* 24. 278 [ἡμιόνους . . . τούς δά ποτε Πριάμῳ Μυσοὶ δόσται]. Μυσοὶ πλησίον ὅντες Ἐνέτων, ὅθεν ἡμιόνων γένος, ἡ ὡς καὶ παρὰ Μυσοῖς διαφόρων ὄντων Ἀνακρέων.

. . . ἵπποθόρων δὲ Μυσοὶ
εὑρον μεῖξιν ὄνων πρὸς ἵππους,²
ἔξ ὧν ἡμίονοι.

37

Sch. *Od.* 12. 313 [ζαῆν ἀνεμον]: ἔδει χωρὶς τοῦ ν ζαῆ . . . ἔστιν οὖν Αἰολικὸν τὸ μετὰ τοῦ ν, καὶ ἔδει αὐτὸν Αἰολικῶς βαρύνεσθαι ὡς τὸ < . . . παρ' Ἀλκαίῳ τὸ δὲ χωρὶς τοῦ ν Ιωνικὸν ὡς τὸ >³

. . . αἰνοπαθῆ πατρίδ' ἐπόφομαι
παρ' Ἀνακρέοντι. ο δὲ Ἀρίσταρχός φησὶ περισπᾶσθαι.

38

Hesych. ἔρμα: ἔρειμα ἢ ἔργμα ἢ τὸν πετρώδη καὶ ἐπικυματιζόμενον ὥστε μὴ βλέπειν τόπον τῆς θαλάσσης· καὶ Ἀνακρέων.

ἀσήμων ὑπὲρ ἔρμάτων φορεῦμαι.

¹ B: mss εἰμὶ λ. εἰσάρας ² ἵπποθόρων Hoffm: mss-ον εὑρον B: mss -εῖν wrongly restored after loss of -ον by haplogr. ³ Kehrhahn-E

ANACREON

35

Attilius Fortunatianus *The Metres of Horace*: In Anacreon we find:

I will take it to the temple of Hera.¹

36

Scholiast on the *Iliad* ['mules . . . which the Mysians gave once to Priam']: The Mysians, because they dwelt near the Enetians who first bred mules, or because the Mysian mules are particularly good; compare Anacreon:

The Mysians invented the mixing of mare-leaping asses with horses;
whence the mules come by the name 'half-asses.'

37

Scholiast on the *Odyssey* ['a stormy wind']: The correct form is without ν $\zeta\alpha\eta$. . . it is Aeolic with the ν and should be accented on the last but one, as in: <. . .² in Alcaeus; the form without the ν is Ionic; compare:>

. . . I should live to see my country in misery;
Anacreon. But Aristarchus says it should be circumflexed (*i. e.* in the Homeric passage).

38³

Hesychius *Glossary* ἐρυά: a support, or a deed, or a rocky place of the sea hidden from view by the waves; compare Anacreon:

I am carried over hidden reefs.

¹ prob. the famous temple on Cape Colonna in Samos, cf. 21

² citation apparently lost; cf. Cram. *A.P.* 3. 480. 31 ³ cf. Harpoer. 86, Phot. 15. 1, Suid. ἐρυάν (*sic*), Zon. 860 (ἐρυάν)

LYRA GRAECA

39

Sch. Aesch. *Prom.* 128 [μηδὲν φοβηθῆσ· φιλία γὰρ ἀδε τάξις]. δὸς βουθυμὸς Ἀνακρέοντειός ἐστι κεκλασμένος πρὸς τὸ θρηνητικόν· ἐπεδήμησε γὰρ τῇ Ἀττικῇ Κριτίου ἔρῶν, καὶ ἡρέσθη λίαν τοῖς μέλεσι τοῦ τραγικοῦ ἔχρωντο δὲ αὐτοῖς οὐκ ἐν πάντι τόπῳ ἀλλ’ ἐν τοῖς θρηνητικοῖς, ὡς καὶ Σοφοκλῆς . . . ἐστι δὲ ταῦθ’ ὅμοια τῷ·

οὐδ’ αὖ μ’ ἔάσεις μεθύοντ’ ἀπ’ οἴκαδ’ ἐλθεῖν; ¹

40

Ath. 15. 674c [π. στεφάνων]· ἐκάλουν δὲ καὶ οἵ περιεδέοντο τὸν τράχηλον στεφάνους ὑποθυμίδας ² ὡς . . . καὶ Ἀνακρέων

. . . πλεκτὰς δ’ ὑποθυμίδας
περὶ στήθεσι λωτίνας ἔθεντο.

41

Poll. 7. 172

χῆλινον ἄγγος ἔχον
πυθμένας ἀγλαῶν σελίνων ³

ὅταν εἴπῃ Ἀνακρέων τὸ ἐκ σχοινίων πλέγμα δηλοῖ.

42

Ath. 1. 20f [π. ὁρχήσεως]· τῆς δὲ Μέμφιδος ὁρχήσεως ἤρα καὶ Σωκράτης ὁ σοφός, καὶ πολλάκις καταλαμβανόμενος ὁρχούμενος, ὡς φησι Ξενοφῶν, ἔλεγε τοῖς γνωρίμοις παντὸς εἶναι μέλους τὴν ὁρχηστιν γυμνάσιον. ἔταπτον γὰρ τὸ ὁρχεῖσθαι ἐπὶ τοῦ κινεῖσθαι καὶ ἐρεθίζεσθαι. Ἀνακρέων.

Καλλίκομοι κοῦραι Διὸς ὁρχήσαντ’ ἐλαφρῶς·

*Ιων. *Ἐκ τῶν ἀέλπτων μᾶλλον ὥρχησαν φρένες.

¹ E, for tmesis cf. 29: mss οἴκαδ' ἀπελθεῖν ² Dind.:
mss ὑποθυμιάδας (bis) ³ ἀγλαῶν B sugg: mss ἀγρίων

ANACREON

39

Scholiast on Aeschylus [— — o — — oo — o — o — —]: The rhythm is Anacreon's, a broken rhythm suitable to a lament. For Anacreon lived some time at Athens at the time of his passion for Critias, and took delight in the lyrics of Aeschylus. They did not use them promiscuously but only in laments, as Sophocles did . . . This passage resembles (in rhythm):

And will you not suffer me to go home drunk?

40

Athenaeus *Doctors at Dinner* [on garlands]: They called the garlands they tied about their necks ὑποθυμίδες; compare . . . and Anacreon:

and woven necklets of lotus did they put about their breasts.

41¹

Pollux *Vocabulary*: When Anacreon speaks of:
a wattle basket full of the stalks of fine white
celery

he means one plaited of reeds.

42

Athenaeus *Doctors at Dinner* [on dancing]: Even Socrates the Wise loved the Memphis dance, and according to Xenophon, when he was found dancing it, as often happened, he used to say to his acquaintance 'Dancing exercises every limb.' For the verb 'to dance' was used of movement and excitement; compare Anacreon:

Lightly danced the fair-tressèd daughters of
Zeus;²

and Ion: 'The unexpected makes hearts dance the more.'

¹ cf. Hesych. κεχήλωμαι ² context seems to imply that the dancing is metaphorical, but?

LYRA GRAECA

43 A and B

Hebr. 42 [π. δακτυλικοῦ]- καὶ τὸ τετράμετρον εἰς δισύλλαβον καταληκτικόν, ὃ πρῶτος μὲν ἐχρήσατο Ἀρχίλοχος ἐν ἐπιφδοῖς . . . ὑστερον δὲ καὶ Ἀνακρέων τούτῳ τῷ μέτρῳ καὶ ὅλα ἀσματα συνέθηκεν.

καὶ· Ἡδυμελὲς χαρίεσσα χελιδοῖ¹

Μνᾶται δηῦτε φαλακρὸς Ἀλεξις.

44

Ibid. τῶν δὲ εἰς συλλαβὴν τῷ μὲν πενθημιμερεῖ Ἀρχίλοχος κέχρηται . . . , τῷ δὲ ἐφθημιμερεῖ Ἀνακρέων.²

ταῦτα μὲν ὡς ἀν ὁ δῆμος ἅπας

B'

45

Ath. 15 671 e [π. στεφάνων]: καὶ διὰ τί παρὰ τῷ αὐτῷ ποιητῇ (τῷ Ἀνακρέοντι) λύγῳ τινὲς στεφανοῦνται; φησὶν γὰρ ἐν τῷ δευτέρῳ τῶν Μελῶν·

<’Ο> Μεγίστης δ’ ὁ φιλόφρων δέκα δὴ μῆνες
ἐπεί τε στεφανοῦται τε λύγῳ καὶ τρύγῳ πίνει μελι-
αδέα.³

δὸς γὰρ τῆς λύγου στέφανος ἀτοπος· πρὸς δεσμοὺς γὰρ καὶ πλέγματα
ἡ λύγος ἐπιτήδειος.

46

Ibid. 10, 430 d [π. μεῖξιν οἶνον]: ὁ δὲ Ἀνακρέων ἔτι ζωρότερον (κιρνάναι κελεύει τὸν οἶνον) ἐν οἷς φησί:

*καθαρῆ δ' ἐν κελέβῃ πέντε <τε> καὶ τρεῖς
ἀναχείσθων.⁴*

¹ mss ἀδυμελὲς

² Wil: mss 'Αλκμάν

3 o Gais

⁴ sc. κυάθους

ANACREON[†]

43 A and B

Hephaestion *Handbook of Metre* [on the daetylic]: . . . and the tetrameter catalectic in a disyllable, which was first used by Archilochus in epodes . . . but this metre was afterwards employed by Anaereon for whole poems; compare:

Sweet-tunèd swallow, pretty bird,

and:

Lo! baldhead Alexis goes a-wooing.

44

The Same: For those which are catalectic in a syllable, compare the two-and-a-half-foot used by Archilochus . . . and the three-and-a-half-foot used by Anacreon thus:

this, like all the people

BOOK II

45¹

Athenaeus *Doctors at Dinner* [on garlands]: And why in Anacreon are people crowned with osier? In the second Book of his *Lyric Poems* we read:

For ten months now has Megistes crowned himself, dear heart, with osier and drunk the honey-sweet must.²

A garland of osier is absurd; for it is used for cords and wickerwork.

46

The Same [on mixing wine]: Anaereon bids them mix the wine still stronger³ in this passage:

And into a pure clean jar let them pour five and three.

¹ cf. Ath. 15. 674a, Poll. 6. 107 ² prob. means he is an *cphēbus* of 10 months' standing ³ than one of wine to two of water, Ale. 163

Sch. *Il.* 23. 88 [ἀμφ' ἀστραγάλοισι χολωθείσ]. αἱ πλείους τῶν κατ' ἄνδρα ἀμφ' ἀστραγάλησιν ἐρίσσασ· καὶ ἔστιν Ιωνικώτερον·

ἀστραγάλαι δὲ "Ἐρωτός εἰσιν μανίαι τε καὶ κυδοιμοί·

'Ανακρέων.

48, 49 πρὸς Σμερδίην

Heph. 74 [π. τιῦ ἀπ' ἑλάπτονος Ιωνικοῦ]. καὶ τῷ Βραχυκαταλήκτῳ (τετραμέτρῳ) δὲ Ἀνακρέων ὅλα ἄσματα σογέθηκεν·

Μεγάλῳ δηῦτέ μ' "Ἐρως ἔκοψεν ὥστε χαλκεὺς πελέκει, χειμερίῃ δ' ἔλουσεν ἐν χαράδρῃ.

Ath. 12. 540e [π. τρυφὴν Πολυκράτους] . . . ὡς καὶ ἀντερᾶν Ανακρέοντι τῷ ποιητῇ· ὅτε καὶ δι' ὀργὴν ἀπέκειρε τὸν ἐρώμενον.

Ael. *V.H.* 9. 4 δὲ (Ἀνακρέων) οὐ προσεποιήσατο αἰτιᾶσθαι τὸν Πολυκράτην σωφρύνως καὶ ἐγκρατῶς, μετήγαγε δὲ τὸ ἔγκλημα ἐπὶ τὸ μειράσιον, ἐν οἷς ἐπεκάλει τόλμαν αὐτῷ καὶ ἀμαθίαν ὄπλισαμένῳ κατὶ τῶν ἑαυτοῦ τριχῶν. τὸ δὲ ἄσμα τὸν ἐπὶ τῷ πάθει τῆς κόμης Ἀνακρέων ἀστάτῳ ἐμοῦ γὰρ αὐτὸς ἄμεινον ἄστειαι.

Fav. ap. Stub. *Fl.* C6. 6 [κατὰ κάλλους]. πρὸς ταῦτα γελοῖος ἄν φανείη δ' Ἀνακρέων καὶ μικρολόγος τῷ παιδὶ μεμφόμενος ὅτι τῆς κόμης ἀπεκείρατο, λέγων ταῦτα·

ἀπέκειρας δ' ἀπαλῆς κόμης ἄμωμον ἄνθος¹
e. g.² σέθεν αὐτοῦ χέρα σῆσι θριξὶν ἀντοπλισθείσ.

¹ *B* ἀπεκείρασ, unnecessarily with l. 2 following

² *E*

ANACREON

47

Scholiast on the *Iliad* ['in anger over the dicee']: Most of the 'individual' editions read 'in a quarrel over the dice,' using the feminine form of the word 'dice'; and it is more Ionic; compare Anacreon:

The dice of Love are madnesses and mellays.

48¹, 49

Hephaestion *Handbook of Metre* [on the *Ionicum a minore*]: And the brachycatalectic tetrameter is used for whole poems by Anacreon:

Lo now! Love like a smith has smitten me with a great hammer and soused me in the chill stream.

Athenaeus *Doc'ors at Dinner* [on the luxury of Polycrates, tyrant of Samos]: . . . Indeed he was actually a rival in love to the poet Anacreon, and in a fit of rage cut his beloved's hair off.

Aelian *Historical Miscellanies*: Anacreon did not take upon himself to accuse Polycrates with coolness and determination, but shifted the blame to the beloved, in words in which he upbraided his rashness and ignorance in taking arms against his own hair. But the poem on the disaster to the hair must be sung by Anacreon; for he will sing it himself better than I.

Favorinus in Stobaeus *Anthology* [against beauty]: And therefore Anacreon would seem to be ridiculous and captious in blaming the lad for having cut off some of his hair, in the words:

You have shorn a faultless flower of soft hair,
[arming your own hand against your tresses].

¹ cf. Gram. ap. Gais. Hesych. 322 ($\epsilon\lambdaισσεν$ for $\epsilon\lambdaουσεν$)

LYRA GRAECA

50

E.M. 714. 38 σῖτος . . . ἔστι γὰρ καὶ σίω διὰ τοῦ ι, ὁ χρῆται
'Ανακρέων, οἶον·

. . . . Θρηκίην σίουτα χαίτην

51

Ἡρᾶ. 74 [π. τοῦ ἀπ' ἐλάσσονος ἰωνικοῦ]: τῶν δὲ τριμέτρων τὸ
μὲν ἀκατάληκτον . . . παρὰ δὲ 'Αι ακρέοντι.¹

'Από μοι θανεῦν διδοῦτ',² οὐ γὰρ ἀν ἄλλη
λύσις ἐκ πόνων γένοιτ' οὐδαμὰ τῶνδε.

52

Sch. Pind. O. 3. 52 [χρυσοκέρων ἔλαφον θήλειαν]: ὅτι ἐπι-
μελῶς οἱ ποιηταὶ τὴν θήλειαν ἔλαφον κέρατα ἔχουσαν εἰσάγουσι
. . . τέτακται δὲ παρὰ 'Ανακρέοντι·

ἀγανῶπ' οἴά τε νεβρὸν νεοθηλέα
γαλαθηνόν, ὅστ' ἐν ὕλῃ κεροέσσης
ἀπολειφθεὶς ὑπὸ μητρὸς ἐπτοήθη.³

Ζηνόδοτος δὲ μετεποίησεν ἐρεύσσης διὰ τὸ ἵστορεῖσθαι τὰς θηλείας
κέρατα μὴ ἔχειν, ἀλλὰ τοὺς ἄρρενας· οἱ μέντοι ποιηταὶ πάντες
κέρατα ἔχουσας ποιοῦσιν.

53

E.M. 713. 26

σινάμωροι πολεμίζουσι θυρωροί·

ἐν δευτέρῳ 'Ανακρέων· μεμορημένοι φησὶ πρὸς τὸ σίνεσθαι.

¹ mss add ἔτέρως ἐσχημάτισται which Wil. rightly transfers
to 57 ² E: mss γένοιτ' from below ³ ἀγανῶπ' E, cf.
ἀγανῶπις, δεινῶπες: mss Sch. ἀγανῶς (so edd.), ἄγαν ὡς,
ἄ . . . (Ath. and Ael. omit) ὕλῃ: mss Sch. (with Zenod.?)
ὕλαις ἀπολειφθεὶς: mss Ael. and Sch. ὑπὸλ.

ANACREON

50¹

Etymologicum Magnum: σῖτος 'corn'; . . . The word σίτω
'to shake' occurs also in the form σίω, which is used by
Anacreon, for instance:

tossing [your] Thracian locks

51²

Hephaestion *Handbook of Metre* [on the *Ionicum a minore*]:
Of the trimeter the acatalectic . . . and in Anacreon:

May my due be granted me, to die; for no other
deliverance from these troubles e'er can be.

52³

Scholiast on Pindar ['a golden-horned hind']: The poets
make a point of giving the female deer horns . . . and it is
the rule in Anacreon:

mild-eyed, like a little suckling fawn that is afraid
when he is left by his horned mother in the wood.

Zenodotus changed κεροέσσης 'horned' to ἐροέσσης 'lovely'
because it is recorded that the females have no horns like the
males; nevertheless all the poets give them horns.

53

Etymologicum Magnum:

Doorkeepers that fight are a mischief,
from the second Book of Anacreon; σινάμαρποι 'a mischief,'
that is μεμορημένοι 'destined to mischief,' σίνεσθαι.

¹ cf. Joan. Charax 745 *Philol.* 1900, 618 (*δρυκὴν* for Θρηκίην)

² cf. *Puroem.* 2. 301 ³ cf. Ael. *H.A.* 7. 39, Ath. 9. 396d,
Eust. 711. 34, Poll. 5. 76

LYRA GRAECA

54

Αρολλ. *Lex. Hom.* θέσθαι . . . καὶ γὰρ δὲ θησαυρός θεσμός λέγεται, καθάπερ καὶ Ἀνακρέων λέγει·

ἀπὸ δὲ ἐξείλετο θέσμον μέγαν . . .

55

Ath. 10. 427 d [π. κοττάβου]· ἔχρωντο γὰρ ἐπιμελῶς τῷ κοτταβίζειν, ὅντος τοῦ παιγνίου Σικελικοῦ, καθάπερ καὶ Ἀνακρέων ὁ Τήιος πεποίηκε.

Σικελὸν κότταβον ἀγκύλῃ λατάξων¹

56

Ibid. 15. 674 c [π. στεφάνων]· ἐστεφανοῦντο δὲ καὶ τὸ μέτωπον, ὡς δὲ καλὸς Ἀνακρέων ἔφη·

ἐπὶ δὲ ὄφρύσιν σελίνων στεφανίσκους
θέμενοι θάλειαν ὄρτὴν ἀγάγωμεν
Δεονύσῳ.²

57

Heph. 74 [π. τοῦ ἀπὸ ἐλάσσονος ἴωνικοῦ]· παρὰ δὲ Ἀνακρέοντι (51) . . . τὸ δὲ καταληκτικὸν (*τρίμετρον*) ἐτέρως ἐσχημάτισται.³

Δεονύσου σαῦλαι Βασσαρίδες

58

Sch. Eur. *Her.* 933 [λέχη δὲ φίλια μονόπεπλος | λιποῦσα,
Δωρὶς ὡς κύρα . . .] . . . καὶ δωριάζειν τὸ γυμνουμένα φαίνεσθαι
τὰς γυναικας· Ἀνακρέων.

. . . . ἐκδῦσα κιθῶνα δωριάζειν⁴

¹ Σικελὸν: mss. Σικελικὸν λατάξων Wil: mss. δατάξων
² ὄρτὴν Herm: mss. ἄορτὴν Δεονύσῳ Fick: mss. Διον. ³ ἐπ.
ἐσχ. Wil. from above (51) ⁴ κιθῶνα Fick: mss. χιτ.

ANACREON

54

Apollonius *Homerie Lexicon*: θέσθαι 'to deposit': . . . for θησαυρός 'treasure' is sometimes called θεσμός; compare Anacreon:

· and carried off a great treasure.

55

Athenaeus *Doctors at Dinner* [on the game called *cottabus*]: They regularly practised the *cottabus*,—a Sicilian game as Anacreon of Teos testifies:

throwing with elbow curved the drops of the Sicilian cottabus.

56¹

The Same [on garlands]: They also wore garlands on their foreheads, as the beautiful Anacreon says:

Let us put little garlands of celery upon our brows and hold high festival to Dionysus.

57

Hephaestion *Handbook of Metre* [on the *Ionium a minore*]: And in Anacreon (51) . . . but the catalectic trimeter is different:²

the prancing Bassarids of Dionysus³

58⁴

Scholiast on Euripides ['leaving her dear bed in a single garment like a Dorian maid']: . . . and 'to play the Dorian' means that women display themselves naked; compare Anacreon:

to put off her shift and play the Dorian

¹ cf. Sch. Pind. *O.* 3. 19, Eust. 1998. 55 ² the second foot being a molossus ³ i. e. Bacchants prancing: or of straddling gait ⁴ cf. Eust. 975. 30

LYRA GRAECA

59

Ptolem. (Ammion.) π διαφ. λέξ. 43 [διαβόητος]: ἐπιβόητος¹
δ' ὁ μοχθηρὰν ἔχων φήμην Ἀνακρέων ἐν δευτέρῳ·

καὶ μ' ἐπίβωτον κατὰ γείτονας ποιήσεις.

60

Sch. *Od.* 21. 71 [μύθου ἐπισχεσίην]: μύθουν νῦν τῆς στάσεως,
ὅθεν καὶ Ἀνακρέων τοὺς ἐν τῇ Σάμῳ ἀλιεῖς ὕντας στασιαστάς
<μυθητάς> φησιν.

μυθηταὶ δ' ἀνὰ νῆσον, ὡς Μεγίστη,
Νυμφέων διέπουσιν ἵρὸν ἄστυ.²

61

Ptol. π. διαφ. λέξ. Heylbut *Hermes* 1887 p. 459 λεία διὰ
μὲν τοῦ εἰ γραφόμενον σημαίνει τὴν ἀπελασίαν τῶν τετραπόδων·
'ληίδα δ' ἐκ πεδίου συνελάσσαμεν ἤλιθα πολλήν' (Δ 677). διὰ δὲ
τοῦ εἰ γραφόμενον ἐπίρρημά ἐστιν ἐπιτάσσεως δηλωτικόν . . . ἐάν
τε συστέλληται ὡς παρὰ Ἀνακρέοντι

λίγην δὲ δειλιάζεις³

62

Plut. *Erot.* 4 οὕτως εἰς ἔρως δ γνήσιος ὁ παιδικός ἐστιν, οὐ
πόθῳ στίλβων ὡς ἔφη τὸν παρθένιον Ἀνακρέων, οὐδὲ μύρων
ἀνάπλεως καὶ γεγανέμενος, ἀλλὰ λιτὸν ὄψει καὶ ἄθρυπτον
ἐν σχολαῖς φιλοσόφων.

e. g. . . . πόθῳ στίλβουσα καὶ μύροισι
γεγανωμένη

¹ mss. ἐπιβόητος, but cf. Eust. ² μυθηταὶ: Ap. μυθιῆται,
E. M. μυθῖται ἀνὰ νῆ. ὡς Μ. Butt: mss. ἀν νησῳ μεγίστη: Eust. ἐν νῆτῳ Νυμφέων here E, L after ἄστυ: from Hesych. ἄστυ νυμφέων τὴν Σάμον Ἀνακρέων ἵρὸν Butt: mss. ἱερὸν
³ Heyl. mss. δηλ.

ANACREON

59¹

Ptolemaeus *Differences in words*: [διαβόητος ‘famous’]: επιβόητος means ‘of ill report’; compare Anacreon’s second Book:

and you will make me of ill-report among my neighbours.

60²

Scholiast on the *Odyssey* [a vexed passage]: μύθον ‘word, tale’:—here ‘rebellion’ or ‘factious strife’; hence Anacreon calls the rebel fishermen of Samos μυθηταί; compare:

And rebels, O Megistes, bear sway in the sacred city of the Nymphs.³

61

Ptolemaeus *Differences in Words*: λεία with an ε means ‘cattle-lifting’; compare Homer *Iliad* 677 ‘A mightily abundant prey did we drive together out of the plain’; whereas with the ι it is an adverb expressing intensity, whether the ι is short as in Anacreon:

thou art exceedingly afraid

62

Plutarch *Amatorius*: So true is it that the genuine love is of the male, not ‘shining with desire,’ as Anacreon says of that of the female, nor ‘gleaming with unguents,’ but of plain aspect and not spoilt in the schools of the philosophers.

e.g. . . . shining with desire and gleaming with unguents

¹ cf. *E.G.* 142. 45, 199. 3, Eust. 1856. 12 ² cf. Eust. 1901. 44, Apoll. *Lee. Hom.*, *E.M.* 593. 48 (‘Anacreon in Book II of his *Lyric Poems*’), Bek. *An.* 2. 524. 5, *E.G.* 84. 1, Steph. Byz. *Αἴγινα*, Hesych. μυθητῆρες· στασιασταί and μυθίτης· δ στασιώτης (Cyr.) ³ i. e. Samos: metre Phalaecian

Ἡερh. 94 [π. ἀσυναρτήτων]. ἔνδοξόν ἐστι ἐπισύνθετον καὶ τὸ διπενθημιμερὲς τὸ ἐγκωμιολογικὸν καλούμενον, ὅπερ ἐστὶν ἐκ δακτυλικοῦ πειθημιμεροῦς καὶ ιαμβικοῦ τοῦ Ἰσσυ, φέρεται μὲν καὶ Ἀλκαῖος . . . κέχρηται δὲ καὶ Ἀνακρέων ἐν πλείσιν ἄσμασιν.

Ὀρσόλοπος μὲν Ἄρης φιλεῖ μεναίχμην.¹

E.M. 429. 50 ἡμετερεῖος· κτητικόν ἐστιν σημαίει δὲ τοῦ ἡμετέρου· ἐχράτο δὲ τῇ λέξει Ἀνακρέων·

οὕτε γὰρ ἡμετέρειον οὕτε κāλόν

Sch. Pind. O. 8. 42 [Ἴλιψ μέλλοντες ἐπὶ στέφανον τεῦξαι]. μεταφορικῶς τὸ τεῖχος· στέφανος γὰρ ὥσπερ τῶν πόλεων τὰ τείχη· καὶ Ἀνακρέων·

νῦν δ' ἀπὸ μὲν στέφανος πόλεως ὕλωλεν.²

Chioer. Ἡερh. 55. 16 [π. συνεκφωνήσεως]. δ' δ' Ἡλιόδωρός φησιν ἐν τῇ Εἰσαγωγῇ ὅτι καὶ τρεῖς εἰς μίαν συνεκφωτοῦνται συλλαβαῖ, ὡς τὸ διπενθημιμερὲς τοῦτο τὸ δοκοῦν εἶναι ἐλεγεῖσιν·

Ἄστερίς, οὕτε σ' ἐγὼ φιλέω οὕτ' Ἀπελλῆς·

οὐ γάρ ἐστιν ἐλεγεῖσιν, ἀλλὰ τὸ πρῶτον αὐτοῦ μέρος ἐστὶ δακτυλικόν, τὸ δὲ δεύτερον ιαμβικόν· δύο γὰρ ιαμβικοὺς ἔχει πόδας καὶ συλλαβήν· τὸ υῦν φιλέω μέν ἀπὸ βραχείας καὶ μιᾶς μάκρας.

¹ cf. Hesych. ὄρσολοπεῖται· διαπολεμεῖται, ταράσσεται. Αἴσχυλος (Pers. 10); orig. perh. ‘storm-raising’ or ‘dust-raising’; miss μεναίχμαν ² B; miss πόλ. στ. ὕλ.

ANACREON

63

Hephaestion *Handbook of Metre* [on ‘unconnectable’ metres]: A notable composite too is the double two-and-a-half-foot line known as the encomiologic, which consists of a two-and-a-half-foot daetylic and an iambic of the same length, used by Alcaeus . . . and by Anacreon in several poems, for instance

Warman Ares loves a staunch fighter.

64¹

Etymologicum Magnum: *ἴμετρέπειος* is a possessive adjective meaning ‘belonging to what is ours’; it was used by Anacreon thus :

neither one of our land nor beautiful

65

Scholiast on Pindar [‘when they set about to make a crown for Ilium’]: ‘crown’ is metaphorical for ‘wall’; for the walls of a city are as it were its crown; so also Anacreon:

But alas! the crown of the city is destroyed.

66

Choeroboscus on Hephaestion [on the combination of two syllables not separated by a consonant]: Heliodorus in his *Introduction* says that even three syllables coalesce into one, for instance this double two-and-a-half line which resembles an elegiac:

Asteris, neither I love you nor Apelles.

For it is not an elegiac really, but the first part is a daetylic and the second an iambic, since it has two iambic feet and a syllable, so that the words *φιλέω οὐ* together make a short and one long.

¹ cf. Zon. 990

E. M. 423. 44 ἡπεροπειτής . . . οἶος (Od. II. 364) . . .
καὶ παρὰ Ἀνακρέοντι

Βούλεται ἡπεροπός <τις> ἡμὶν εῖναι.¹

Ibid. 2. 49 ἀβακῆς . . . παρὰ τὸ ἀβακῆς οὖν γίνεται ἀβακῶ
ἄσπερ εὐπεβής εὐσεβῶ· γίνεται δὲ καὶ ἀβακίζω· φησὶν Ἀνακρέων·

. . . . ἐγὼ δὲ μισέω
πάντας ὅσοι χθονίους ἔχουσι ρυσμοὺς
καὶ χαλεπούς· μεμάθηκά σ', ὁ Μεγιστῆ,
τῶν ἀβακιζομένων.²

ἀντὶ τοῦ τῶν ἡσυχίων καὶ μὴ θορυβωδῶν.

Stob. Fl. 118. 13 [π. θαυάτου καὶ ὡς εἰη ἀρυκτος]· Ἀνακρέοντος·

Πολιοὶ μὲν ἡμὶν ἥδη κρύταφοι κάρη τε λευκόν·
χαρίεσσα δ' οὐκέτ' ἥβη πάρα, γηραλέοι τ'
ὅδοντες·

γλυκεροῦ δ' οὐκέτι πολλὸς βιότου χρόνος
λέλειπται·

διὰ ταῦτ' ἀνασταλύζω θάμα Τάρταρον δεδοι-
κώς.

5 'Λίδεω γάρ ἐστι δεινὸς μύχος, ἀργαλῆ δ' ἐς
αὐτὸν

κάθοδος. καὶ γὰρ ἐτοῦμον καταβάντι μὴ
ναβῆναι.

¹ miss ἀπεριπός : τις B

ANACREON

67

Etymologicum Magnum : ἡπεροπευτής ‘a cheat’: . . . compare (*Od.* 11. 364) . . . and Anacreon :

. . . wishes to be a deceiver to us.

68¹

The Same : ἀβακῆς ‘childlike, innocent’ . . . so from ἀβακῆς comes ἀβακῶ ‘to be childlike,’ as εὐσεβῶ ‘to be pious’ from εὐσεβῆς ‘pious’; there is also a form ἀβακίζω ; compare Anacreon :

But as for me I hate all those who have secretive and uncompromising ways; I have learnt that you, Megistes, are one of the childlike ones;
meaning quiet and not blustering.²

BOOK III

69

Stobaeus *Anthology* [on death and its inevitability]; Anacreon :

My temples have grown grey and my crown bare and white; graceful youth is no longer with me, and my teeth are the teeth of an old man. There is left me but a short span of sweet life. And so I often make my moan for fear of the underworld. For dire is the dark hold of death, and grievous the way down thither; and more, 'tis sure that once down there's no coming up.

¹ cf. 77, Philem. 135, Cram. *A.P.* 4. 84. 28 ² more prob. ‘frank’

² οἵσοι *B*: mss οἱ μεμάθηκά σ' ὁ *M.* *B-Hemst*: mss μεμαθήκασιν ὡς μεγίστη

LYRA GRAECA

70, 71, 72

Max. Tigr. 24. 9 ἡ δὲ τοῦ Τητοῦ σοφιστοῦ τέχνη τοῦ αὐτοῦ
ἥθους καὶ τρόποι· κοὺ γὰρ πάντων ἐρῆ τῶν καλῶν καὶ ἐπαινεῖ
πάντας· μέστα δὲ αὐτοῦ τὰ ἄσματα τῆς Σμέρδιος κόμης καὶ τῶν
Κλεοβούλου ὀφθαλμῶν καὶ τῆς Βεθύλλου ἄρας· ἀλλὰ κὰν τούτοις
τὴν σωφροσύνην ὅρα.¹

ἔραμαι <δέ> τοι συνηβάν· χαρίεν γάρ ἐστί σ'
ἡθος.²

καὶ αὐθις.

Καλόν ἐστι τοῖς ἔρωσιν τὰ δίκαια . . .³
φησί. ἥδη δέ που καὶ τὴν τέχνην ἀπεκαλύψατο·

ἔμε γὰρ λόγων <μελέων τ'> εἴνεκα παῖδες ἀν
φιλοῖεν.⁴

χαρίεντα μὲν γὰρ ἄδω, χαρίεντα δ' οἶδα λέξαι.⁵

73

Str. 14. 661 [π. Καρῶν]: τοῦ δὲ περὶ τὰ στρατιωτικὰ ζῆλου
τά τε ὄχανα ποιοῦνται τεκμήρια καὶ τὰ ἐπίσημα καὶ τὸν λόφους·
ἄπαντα γὰρ λέγεται Καρικά· Ἀνακρέων μέν γε φησίν·

Διὰ δὴντε Καρικουργέος
ὄχάνου χεῖρα τέθειμαι.⁶

74

Hepli. 70 [π. τοῦ ἀπ' ἐλάσσονος ιωνικοῦ]: τὸ δὲ <δίμετρον
τὸ> ἀκατάληκτον κατὰ τὸν ἀνακλώμενον χαρακτῆρα πολὺ παρὰ
τῷ Ἀνακρέοντί ἐστι·

Παρὰ δὴντε Πυθόμανδρον
κατέδυν "Ἐρωτα φεύγων.

¹ M.'s point is the use of *χαρίεις* ² ἐστί σ' Hoff: mss
ἔχεις ³ Hoff: mss εἰναι (rightly) and τῷ ἔρωτι ⁴ μελέων
τῷ Blass ⁵ ἄδω Valek: mss δίδῳ ⁶ miss also ὄχάνοιο:
τέθειμαι E: mss τιθέναι, τιθέμεναι (or -οι)

ANACREON

70, 71, 72

Maximus of Tyre *Dissertations*: The art of the sophist of Teos is of the same kind and character. He is in love with all who are beautiful and praises them all. His poems are full of the hair of Smerdis, the eyes of Cleobulus, and the youthful bloom of Bathyllus. Yet mark even in this his powers of restraint :

and I long to play with you ; you have such pretty ways ;

and again :

To be just and fair is a good thing in lovers ;
and I am sure he has revealed his art at once in the lines :

For as for me, the children can but love me for
my words and my tunes, seeing that I sing pretty
things and know how to say pretty things.

73¹

Strabo *Geography* [on the Carians]: Their bent for things military is indicated, it is said, by our shield-straps, blazons, and plumes, all of which are called Carian. Compare Anacreon :

Lo ! through the shield-strap of Carian work have
I thrust my hand.

74

Hephaestion *Handbook of Metre* [on the *Ionicum a minore*]: The acatalectic dimeter of 'irregular' type is frequent in Anacreon :

Lo now ! I went down to Pythomander's to escape
Love.

¹ cf. Eust. 367. 25, 707. 61, *E.G.* 297. 43, Seh. *Il.* 8. 193,
E.M. 489. 39

Ath. 11. 782 a [π. μεῖξιν οἶνον]: ἔθος δ' ἦν πρότερον ἐν τῷ ποτηρίῳ ὕδωρ ἐμβάλλεσθαι, μεθ' ὃ τὸν οἶνον . . . 'Ανακρέων·

Φέρ' ὕδωρ, φέρ' οἶνον, ὡς παῖ,
φέρε <δέ> ἀνθεμεῦντας ἡμὶν
στεφάνους, ἔνικον, ὡς δὴ
πρὸς Ἐρωτα πυκταλίζω.¹

Ibid. 11. 427 a [π. τοῦ αὐτοῦ]: πατὰ δὲ 'Ανακρέοντι εἰς οἶνον πρὸς δύο ὕδατος·

"Αγε δὴ φέρ' ἡμὶν, ὡς παῖ,
κελέβην, ὅκως ἄμυστιν
προπίω, τὰ μὲν δέκ' ἐγχέας
ὕδατος, τὰ πέντε δ' οἶνον
5 κυάθους, ὡς ἀνυβριστὶ²
ἀνὰ δηῦτε βασσαρίσω.

καὶ προελθὼν τὴν ἀκρατοποσίαν Σκυθικὴν καλεῖ πόσιν·
ἄγε δηῦτε μηκέτ' οὔτω
πατάγῳ τε κάλαλητῷ
Σκυθικὴν πόσιν παρ[;] οἴνῳ
10 μελετῶμεν, ἀλλὰ καλοῖς
ὑποπίνοντες ἐν ὕμνοις.

Sch. Hes. Th. 767 [θεοῦ χθονίου]: τὸ δὲ χθοῖς ἦ νποχθονίου
ἢ στυγεροῦ, ὡς Ανακρέων·

χθόνιον δ' ἐμαυτὸν ἥγον.³

¹ δ' Cas. ἔνικον Fick: mss ἔνεικ. δὴ: mss also μὴ

² Baxter: mss ἀν ὑβριστῶς ³ mss also ἥρεν

¹ cf. Demetr. *Eloc.* 5, Eust. 1322. 53, Orion 62. 31, *E.M.* 345. 39 ² cf. Cruq. and Porph. Hor. *Od.* 1. 27 (*ex Anacreontis* 176

ANACREON

75¹

Athenaeus *Doctors at Diner* [on mixing wine]: It was formerly the custom to pour into the cup first the water and then the wine . . . Compare Anaereon:

Bring water, lad, bring wine, bring me garlands
of flowers; aye, bring them hither; for I would try
a bout with Love.

76²

The Same [on the same]: In Anacreon it is one of wine to
two of water:

Come bring me a jar, lad; I want my first-drink;
ten ladles of water to five of wine, for I would e'en
play the Bacchanal in decent wise;

and proceeding he calls the drinking of wine unmixed a
Seythian practice:

Come let us give up this Seythian drinking with
uproar and din over our cups, and drink moderately
between pretty songs of praise.³

77

Scholiast on Hesiod ['of the infernal God']: The word
χθύνος 'infernal' is used for *στυγεός* 'hateful or wretched'
as in Anaereon:

and I kept myself secretive.⁴

libro tertio), Ath. 11. 475e. Eust. 1476. 31 ³ the two pas-
sages are apparently continuous ⁴ if the quotation is
sound (cf. 68), it is hardly applicable

LYRA GRAECA

78

Sch. Pind. *O.* 7. 5 [φιάλαν ἀς εἴ τις . . . δωρήσεται νεανίζ
γάμιθρος πι, οπίνων]: προπίνεν ἐστὶ κυρίως τὸ ἄμα τῷ κράματι τὸ
ἀγγεῖον χαρίζεσθαι. Ἀνεκέχεντος.

. . . ἀλλὰ πρόπινε
παδινούς, ὃ φίλε, μηρούς.
ἀντὶ τοῦ χαρίζοντος.

79

E.M. 703. 28 ῥῆγος· τὸ πιρφυροῦν περιβόλαον· ῥέξαι γὰρ τὸ
βίψι· . . . ὅτι δὲ φαγεῖς ἔλεγον τοὺς βαρεῖς καὶ ῥέγος τὸ βάζμα
σαφὲς Ἀνακρέων ποιεῖ.

ἀλιπόρφυρον ρέγος

80

Procl. Hes. *Op.* 371 [γίνη . . . αίμιλα κωτίλλονσα¹]: κωτίλ-
λονσα δὲ σημαίνει ἡδέα λέγουσα· καὶ γὺρ τὴν χελιδόνα κωτίλλειν
λέγει, ἂς ἐστι παρὰ Ἀνακρέοντι

κωτίλη χελιδών

81

Serv. Verg. *Aen.* 1. 749 [Dido . . . longumque bibebat
amorem]: Allusit ad convivium; sic Anacreon

ἔρωτα πίνων

82

Sch. Ap. Rh. 3. 120 μάργος "Ἐρως· κατὰ ματωνυμίαν δ
μαργαίνειν πινῶν . . . καὶ Ἀνακρέων·"

τακερὸς δ' Ἐρως

¹ cf. E.G. 492. 18, Zon. 1608

ANACREON

78

Scholiast on Pindar ['Even as if one . . . shall make gift of a cup to his daughter's young bridegroom']: παρπίνειν, 'to drink before or to, to pledge,' is properly to make a present of the drinking-vessel along with its contents; compare Anacreon:

Nay, pledge me, friend, thy slender thighs;
where pledge means 'let me have.'

79¹

Etymologicum Magnum: βῆγος 'the purple coverlet'; for βέξαι is equivalent to βίψαι 'to dye' . . . the use of βαγεύς for βαφεύς 'dyer' and βέγος for βάμυχ 'dye' is shown by Anacreon's phrase:

dye of sea-purple

80²

Proclus on Hesiod ['a woman . . . with cozening babble']: κωτίλλουσα means 'sweetly speaking'; he uses the verb in connexion with the swallow, as Anacreon does:

the babbling swallow

81

Servius on the *Aeneid* ['Dido . . . and drank long love']: metaphor from a drinking-party; so Anacreon

drinking love

82

Scholiast on Apollonius of Rhodes *Argonautica*: 'mad Love':—by 'metonymy' Love that makes mad . . . compare Anacreon

languishing love

² cf. Anacreont. 10, Simon 228

LYRA GRAECA

82 A

Ηλιν. π.μ.λ. 1. 14 ὁ μέντοι Ἀνακρέων καὶ
χαριτόεις
εἶπεν ἀποδοὺς τὸ ἐντελὲς τῇ λέξει.

83

Phot. 570. 13

Ταντάλου τάλαντα

πλοίσιος ὁ Φρὺξ Τάνταλος διεβεβόητο, Πλουτοῖς καὶ Διὸς λεγό-
μενιστε κέχρηται δὲ τῇ παροιμίᾳ καὶ Ἀνακρέων ἐν γ'.

Δ'

IAMBΩΝ

84

Heracl. *Alleg. Hom.* 4 καὶ μὴν ὁ Τῆιος Ἀνακρέων ἑταῖρικὸν
φρόνημα καὶ σοθαρᾶς γυναικὸς ἵπερηφανίαν διειδίζων τὸν ἐν αὐτῷ
σκιρτῶντα γοῦν ὡς ἵππουν ἡλληγόρησεν οὕτω λέγων.

Πῶλε Θρηκίη, τί δή με λοξὸν ὅμμασι βλέπουσα
νηλεῶς φεύγεις, δοκεῖς δέ μ' οὐδὲν εἰδέναι σοφόν;
ἴσθι τοι καλῶς μὲν ἀν τοι τὸν χαλινὸν ἐμβάλοιμι
ἡνίας δ' ἔχων στρέφοιμι <σ'> ἀμφὶ τέρματα
δρόμου.¹

5 νῦν δὲ λειμῶνάς τε βόσκη κοῦφά τε σκιρτῶσα
παιίζεις,
δεξιὸν γὰρ ἵπποπείρην οὐκ ἔχεις ἐπεμβάτην.²

¹ σ' B ² B ἵπποπείρην needlessly ἔχεις : mss ἔξεις ;
perh. ἔχοις E : perh. δεξιὸς γὰρ ἵπποπείρης ὡν ἔχω σ' ἀνεμβάτην
:= Xen. ἀνάμβατον ; for feminine termination cf. 133) E :
accepted text requires ἔγω in l. 3

ANACREON

82 A

Herodian *Words without Parallel*: But Anacreon gives the word *χαρίεις*

graceful

the full form *χαριτδεις*.¹

83 ²

Photius *Lexicon*:

the talents of Tantalus

The Phrygian Tantalus was famous for his wealth, being reputed the son of Zeus and Pluto; the proverb is used by Anacreon in his third Book.

BOOK IV

IAMBICS ³

84

Heracleitus *Homeric Allegories*: Moreover Anacreon of Teos, in finding fault with the airs of a courtesan and the arrogance of a disdainful woman, has compared her skittish disposition to a horse in these lines:

Pray, why do you look askance at me, my Thraeian filly, and shun me so resolutely as though I knew nothing of my art? I would have you to know I could bridle you right well and take rein and ride you about the turning-post of the course. But instead you graze in the meadows and frisk and frolic to your heart's content; for you have not a clever breaker to ride you.⁴

¹ cf. *fr. 70, 72* ² cf. *Apostol. 16. 16*, *Suid.*, *Ars. 443*
³ I have included trochaies ⁴ perh. emending text, 'for it is because I am so clever a breaker that I keep you unridden'

Hepr. 39 [π. τροχαϊκοῦ]. καὶ τῶν ἀκαταλήκτων δὲ τὸ τετράμετρόν ἐστιν ἔνδοξον, οἷον τουτὶ τὸ Ἀνακρέοντος.

Κλῦθί μεν γέροντος εὐέθειρα χρυσόπεπλε κοῦρα.¹

Jul. Misop. 366 B ἥδη γὰρ, ὡς καὶ ὑμεῖς αὐτοὶ συναράτε, πλησίον ἐσμὲν ἔθελόντων θεῶν,

Εὗτέ μοι λευκαὶ μελαινῆσ' ἀναμεμείξονται τρίχες

δ Τήιος ἔφη ποιητής.

A.P. 13. 4 Ἀνακρέοντος τετράμετρον.

Ἄλκιμων σ', Ὁριστοκλείδη, πρῶτον οἰκτίρω φίλων,
ἀλέσας δ' ἥβην ἀμύνων πατρίδος δουληΐην.

Plat. Thraet. 125 b ΣΩ. τί οὖν ἂν εἰ Εὑριπίδη τι προσχρησαί-
μεθα, ἢ Θέαγες; Εὐριπίδης γάρ πού φησιν· ‘Σοφοὶ τύραννοι τῶν
σοφῶν συνουσίζ·’ εἰ οὖν ἔροιτο τις τὸν Εὑριπίδην· Ὡ Εὑριπίδη,
τῶν τί σοφῶν συνουσίζ φῆς σοφοὺς εἶναι τοὺς τυράννους; . . .
ἀλλὰ βούλει ἐγὼ σὺ εἴπω;—ΘΕ. εἰ σὺ βούλει.—ΣΩ. ταῦτ' ἐστιν
ἄπερ ἔφη Ἀνακρέων τὴν Καλλικρίτην ἐπίστασθαι ἢ οὐκ οἰσθα
τὸ ἄσμα;—ΘΕ. ἔγωγε.—ΣΩ. τί οὖν; τοιαύτης τινὸς καὶ σὺ
συνουσίας ἐπιθυμεῖς, ἀνδρὸς ὅστις τυγχάνει διάτεχνος ὁν Καλλι-
κρίτη τῇ Κυάνης καὶ ἐπίσταται τυραννικά, ὥσπερ ἐκείνην ἔφη δ
ποιητής, ἵνα καὶ σὺ ἡμῖν τύραννος γένη καὶ τῇ πόλει;

e.g.² ἀλλ' ἐπίσταται τυραννικός ἡ Κυάνης Καλ-
λικρίτη.

¹ cf. Theocr. 27. 55, Sch. T. II. 3. 130 (Kehrhahn): mss
κοῦρα ² E

ANACREON

85

Hephaestion *Handbook of Metre* [on the trochaic]: Among the acatalectic forms the tetrameter is a notable metre, for instance Anacreon :

Give ear, thou maid of the lovely tresses and robe of gold, give ear to an old man's prayer.¹

86

Julian *The Beard-hater*: For already, as you see as well as I do, I am near, save the mark, to the time

When white hairs shall mingle with my black
in the words of the poet of Teos.

87

Palatine Anthology: A tetrameter by Anacreon :

Of all my gallant friends, Aristocleides, I pity thee the most; for in the defence of thy country from slavery thou hast lost thy youth.²

88

Plato *Theages*: SOCR. Well, shall we make use now of Euripides, Theages? It is he, I think, who says 'Kings know their art through converse with the knowing'. Now suppose someone said to Euripides, knowing in what? . . . Well then, shall I tell you the answer?—THEAG. Please do.—SOCR. They are knowing in what Anacreon says Callieritè knew. You know the poem, don't you?—THEAG. Yes.—SOCR. Well? Is the converse *you* want the converse or company of a man who is of the same craft as Callieritè daughter of Cyanè, and knows how to king it or queen it as the poet says that she did, so that *you* yourself may become a ruler over us and our country?

e. g. Callieritè daughter of Cyanè knows well how to queen it.

¹ prob. to a Muse; cf. Sa. 101 καλύπτως and Pind. *I. 6. 75*
χρυσόπεπλος ² an epitaph (metre to suit name)

LYRA GRAECA

89

Sch. Soph. *Ant.* 134 [ἀντιτύπῳ δ' ἐπὶ γῇ πέσε τανταλωθείσ].
ὅτι δὲ τανταλωθείσ σημαίνει τὸ διασεισθείσ μαρτυρεῖ καὶ Ἀνακρέων.

<εν> μελαμφύλλῳ δάφνη χλωρῆ τ' ἐλαίη
τανταλίζει.¹

90

Ανον. π. σολοικισμοῦ σολοίκους δὲ ἔλεγον οἱ παλαιοὶ τοὺς
βαρβάρους· ὁ γὰρ Ἀνακρέων φησί·

κοίμισον δ', ὡ Ζεῦ, σόλοικον φθόγγον.

91, 92

Sch. *Il.* 17. 542 [λέων κατὰ ταῦρον ἐδηδώσ]. ἡ διακοπὴ τῆς
λέξεως τὸν εἰς πολλὰ διεσπασμένον παρέστησε ταῦρον, οὐ τοῦ
μέτρου ἀπαιτούντος παρῆν γὰρ φάναι ταῦρον κατεδηδώσ· καὶ
Ἀνακρέων.

Εἰὰ δέρην ἔκοψε μέσσην·

<καὶ>

καὶ δὲ λῶπος ἐσχίσθη.²

93

Cram. *A. O.* I. 288. 3 μεμετρέαται τοῦτο Ἰωνικὸν ἐστιν . . .
καὶ Ἀνακρέων.

. . . αἰ δέ μεν φρένες
ἐκκεκωφέαται . . .³

¹ miss δάφνῃ χλωρῆ and ἐλαίῃ: perh. therefore not Ανα-
κρέων; Wil. μελάμφυλλῳ δάφναι χλωραί τ' ἐλαῖαι ταντά-
λζον (miss also τανταλίζοι) ² B joins these two quotations
³ so E.M.; miss here κεκ.

ANACREON

89

Scholiast on Sophocles ['swaying he fell on the unyielding earth'] : *τανταλωθείς* means 'shaken' or 'swaying,' witness Anacreon :

swings amid the dark-leaved laurel and green olive¹

90²

An Anonymous Writer *On Solecism* : The ancients called barbarous speakers *solecians* ; compare Anacreon :

Make cease, O Zeus, the solecian utterance.

91, 92³

Scholiast on the *Iliad* ['a lion that has eaten up a bull'] : the severance of the verb 'eaten up' from its prefix is descriptive of the disparted bull, as it is not necessary to the metre ; compare Anacreon :

cut through the midst of the neck

and :

the robe was rent right down.⁴

93⁵

Cramer *Inedita (Oxford)* : *μετρέαται* 'have been measured' : —this form is Ionie ; compare Anacreon :

and my senses are stunned.

¹ perh. of a bird ² cf. Villois. *An.* 2. 77, Eust. *Il.* 366.
² ³ cf. Cram. *A.P.* 3. 287, 28 ⁴ both passages illustrate the separation of the verb from the preposition with which it is compounded ⁵ cf. *E.M.* 322. 22 (*δέματι*)

Ath. 11. 498 a [π. σκύφου]: Ἡσίοδος δ' ἐν τῷ β' Μελαμποδίᾳ παντὸν τῷ π σκύπτον λέγει . . . δόμοις εἰρηκε καὶ Ἀνακρέων·

ἐγὼ δ' ἔχων σκύπτον Ἐρξίωντι
τῷ λευκολόφῳ μεστὸν ἐξέπιτον·

ἀντὶ τοῦ προέπιτον.

Ibid. 15. 671 e ἐπεὶ περὶ στεφάνων ζητήσεις ἥδη γεγόνασιν, εἰπὲ ἡμῖν τίς ἐστιν δ παρὰ τῷ χαρίεντι Ἀνακρέοντι Ναυκρατίτης στέφανος, ὁ Οὐλπιανέ. φησιν γὰρ οὕτως ὁ μελιχρὸς ποιητής·

στεφάνους δ' ἀνὴρ τρεῖς ἔκαστος εἶχεν,
τοὺς μὲν ροδίνους, τὸν δὲ Ναυκρατίτην.

Ibid. 12. 533 e [π. τρυφῆς]: Χαμαιλέων δ' ὁ Ποντικὸς ἐν τῷ περὶ Ἀνακρέοντος προθεὶς τό-

ξανθῇ δ' Εὐρυπύλῃ μέλει
ο περιφόρητος Ἀρτέμων·

τὴν προσηγορίαν ταύτην λαβεῖν τὸν Ἀρτέμωνα διὰ τὸ τρυφερῶς βιοῦντα περιφέρεσθαι ἐπὶ κλίνης· καὶ γὰρ Ἀιακρέων αὐτὸν ἐκ πενίας ἐς τρυφὴν ὅρμησαί φησιν ἐν ταύτοις.

Πρὶν μὲν ἔχων Κερβερίων καλύμματ' ἐσφηκωμέρα¹

καὶ ξυλίνους ἀστραγάλους ἐν ὀσὶ κάψιλὸν περὶ πλευρῆσι <δέρμ' ἦει> βοός,²

νιήπλυτον εἴλυμα κακῆς ἀσπίδος, ἀρτοπωλίσιν 5 κύθελοπόρνοισιν ὀμιλέων ὁ πονηρὸς Ἀρτέμων κίβδηλον εὐρίσκων βίοι,³

¹ Κερβερίων Schw.-E, cf. Hesych. κερβέριος: mss βερβέριον καλύμματ', for pl. cf. Soph. Aj. 245 ² κάψιλον E, cf. Hesych. ἄψιλον πολύπτερον: mss καὶ ψιλον δέρμ' ἦει B (ἥει 186

ANACREON

94

Athenaeus *Doctors at Dinner* [on σκύφος ‘a drinking-vessel’]: Hesiod in the second Book of the *Metamorphoses* uses the form with π inserted . . . so also Anacreon:

but as for me, I held the cup and drained it to the white-crested Erxion;

‘drained it to him’ instead of ‘drank it to him.’

95¹

The Same: Now that our enquiries have turned to garlands, pray tell us, Ulpian, the nature of the ‘wreath of Naueratis’ mentioned by the charming Anacreon; for that delicious poet says:

and each man had three garlands, of roses two, and the other a wreath of Naueratis.

96, 97

Athenaeus *Doctors at Dinner* [on luxury]: Chamaeleon of Pontus in his book *On Anacreon*, after quoting the lines:

the flaxen-haired Eurypylē’s concern is with Litter-rider Artemon;²

declares that Artemon received this nickname from his luxurious habit of being carried in a litter. And indeed Anacreon avers in the following passage that he rose from poverty to luxury:

Once he went about in the waspèd-headdress of a Cimmerian, with wooden astragals in his ears, and about his ribs a hairy oxhide that had been the un-washen cover of a wretched shield—the scoundrel Artemon who made a fraudulent living by consorting

¹ cf. Poll. 6, 107 who explains ‘Nauer.’ as ‘of marjoram’

² not part of the next poem: for Euryp. cf. A.P. 7, 27

haplogr. with -γσι) -πλυντον

³ νήπλυντον Schoem: mss νείπλωντον,

LYRA GRAECA

πολλὰ μὲν ἐν δουρὶ δεθεὶς αὐχένα, πολλὰ δ' ἐν
 τροχῷ,
 πολλὰ δὲ νῶτον σκυτίγη μάστιγι θωμιχθεύς,¹
 κόμην
 πώγωνά τ' ἐκτετιλμένος.

10 νῦν δ' ἐπιβαίνει σατινέων χρύσεᾳ φορέων
 κάτερματα
 πασικύκης,² καὶ σκιαδίσκην ἐλεφαντίνην φορεῖ
 <τῆσιν> γυναιξὶν αὔτως.³

98

Hept. 32 [π. ἰαμβικοῦ]. ἔστι δὲ ἐπίσημα ἐν αὐτῷ ἀκατάληκτα
 μὲν δίμετρα, οἷον τὰ Ἀγακρεόντεια ὅλα ἄσματα γέγραπται (104)
 . . . τρίμετρα δέ τοις Εστε κ.τ.λ.

Plut. *adv. Stoic.* 29 διψῶντες οὖν ὕδατος οὐκ ἔχουσι χρέαν
 οὐδὲ δέ δρον πεινῶντες.

"Εστε ξένοισι μειλίχοις ἑοικότες
 στέγης <τε> μοῦνον καὶ πυρὸς κεχρημένοις.⁴

99

Zenob. *Ragōm.* I. 153 φασὶ τοὺς Κᾶρας πολεμουμένους ὑπὸ⁵
 Δαρείου τοῦ Πέρσου κατά τινα παλαιὰν μαντείαν εἰρημένην αὐτοῖς
 τοὺς ἀλκιμωτάτους προσθέσθαι συμμάχους ἐλθεῖν εἰς Βραγχίδας
 καὶ τὸν ἐκεῖ θεὸν ἐρωτῆσαι εἰ Μιλησίους πρόσθοιντο συμμάχους.
 τὸν δὲ ἀπεκρίνασθα.

Πάλαι κοτ' ἦσαν ἄλκιμοι Μιλήσιοι.⁵

οὗτος δὲ ὁ στίχος εὑρηται τὸ πρότερον παρὰ Ἀγατρέοντι.

¹ νῶτον *B*: mss νῶτα (from πολλὰ) ² *E*, cf. Alem. 27
 Πασιχάρη: mss παῖς Κύκης: Diod. παῖς Κύκης, Herm. παῖς δ. Κ.
³ τῆσιν *E* ⁴ τε Gais: l. 2 not in Heph. ⁵ another
 version was ἦσαν ποτ' ἦσαν ἄλκ. M.

ANACREON

with bread-wenches and whores-for-choice, with his neck often bound to the whipping-stock¹ or else to the wheel, and his back often seared with the leatherne seurge and his hair and beard plucked out; but now he goes in a coach, wearing earrings of gold like a mix-with-all, and carries an ivory sunshade as though he were a woman.

98

Hephaestion *Handbook of Metre* [on the iambic]: There are notable acatalectic forms of it, whether dimeters such as whole poems of Anacreon (104) . . . or trimeters such as: 'Ye are' etc.

Plutarch *Against the Stoics*: So when they are thirsty they have no need of water, nor when hungry of bread:

Ye are like kind guests who need but roof and fire.

99²

Zenobius *Proverbs*: It is said that the Carians when at war with Darius the Persian, in obedience to an old oracle bidding them take the bravest of men for their allies, went to Branehidae and asked the God there if they should seek alliance with Miletus; whereupon he replied :

There was a time when the Milesians were brave men :

but the line occurs earlier in Anacreon.

¹ according to Poll. 10. 177 fraudulent buyers or sellers in the market were thus treated ² cf. Sch. Ar. Pl. 1002, Vesp. 1063 Philostr. *Vit. Soph.* 1. 22, Diod. *Exc. Vat.* 47, Synes. 228 c, Ath. 12. 523 f.

LYRA GRAECA

100

Crusius *Annl. Ptolema.* p. 140

ἔκιητι Συλοσῶντος εὐρυχωρίη·

Συλοσῶν Σάμιος φίλοις ἐγένετο τῷ Δαρείῳ τῷ τῶν Περσῶν βασιλεῖ,
καὶ δι' αὐτοῦ τὴν ἐν Σάμῳ δυναστείαν παρέλαβε τελευτήσαντος
Πολυκρίτου· ἐπεὶ δὲ πινρὸς καὶ χαλεπὸς ἥρχεν, ἐκλιπόντες τὴν
νῆσον οἱ πλείους μετώνησαν ὅθεν ἡ παροιμία ἐκράτησεν.

101

Hdn. π. ἀκυρολ. Boiss. *A.G.* 3. 263 τὸ δὲ γῆμαι τοῦ γῆμασθαι
διαφέρει . . . καὶ διασύρων τινὰ Ἀνακρέων ἐπὶ θηλύτητι

. . . . καὶ θάλαμος ἐν φῷ
ἐκεῖνος οὐκ ἔγημεν ἀλλ’ ἐγήματο.¹

102

E.M. 522. 47 τὸ δὲ κυνίζα, ὡς λέγει Ἡρωδιανός, εἰ μὲν ἐπὶ²
τοῦ φυτοῦ, συγκοπή ἔστι . . . εἰ δὲ ἐπὶ τοῦ παρεφθαρμένου καὶ
ἐρυπωμένου, οὐ συγκοπή ἔστιν ἀλλ’ ἀπὸ τοῦ κυνώ ἀφ’ οὗ κυνός
ἡ φθορά· γίνεται κυνίζα, ὡς παρὰ Ἀνακρέοντι ἐν Ιάμβοις.²

κυνίζῃ τις ἵδη καὶ πέπειρα γίνομαι
σὴν διὰ μαργοσύνην.³

103

Zon. 1512 πανδοκείον . . . τὸν δὲ μοχλὸν ἐν τῷ χ καὶ
Ἀττικὸν καὶ Δωριεῖς καὶ Ἰωνες πλὴν Ἀνατρέοντος οὗτος δὲ μόνος
σχεδὸν τῷ κ, Ζηνόδοτος δὲ <μόχλον>·

κοὺ μοκλὸν ἐν θύρησι διξῆσιν βαλὼν
ἵσυχος κατεύδει.⁴

¹ ἐκεῖνος *E*: mss κεῖνος ² mss ιάμβω ³ κυνίζῃ: mss
also κυνίζη, but cf. Hesych. κυνίσοι ⁴ θύρησι διξῆσιν *B*: mss
οὔρησι δίξησι

¹ ascription not certain ² cf. Ammon. 37, Bach. *An.* 2.

ANACREON

100¹

Select Proverbs:

Thanks to Sylosou there's plenty of room :

Syloson of Samos became friendly with the Persian king Darius, and through his means succeeded to the despotism at Samos on the death of Polycrates, but owing to the harshness of his rule most of the inhabitants emigrated. Hence the proverb.

101²

Herodian *On Incorrect Speech*: There is a difference between γῆμαι 'to marry' and γῆμασθαι 'to give oneself in marriage, be married' . . . Anacreon, ridiculing a man for effeminacy, says :

and the chamber wherein he married not but was married.

102³

Etymologicum Magnum: κνύξα, according to Herodian, if it means the plant 'Fleabane,' is a shortening . . . but if it means 'spoilt or defiled' it comes from κνύω 'to scratch'— whence κνύος 'the itch'—; compare Anacreon in the *Iambics*:

I am growing blear-eyed and big because of thy leehery.⁴

103

Zonaras [on πανδοκεῖον 'inn']: . . . the form μοχλός 'bolt' with a χ is used equally in Attic, Doric, and Ionic, save for Anacreon, who is practically alone in spelling it with a κ, though Zenodotus would change it to a χ:

He sleeps untroubled though he never drew bolt
in his house-door.⁵

375, *Cod. Vind.* 205, *E.G.* 125. 4, *Eust.* 1678. 59 ³ cf.
Eust. 1746. 13 ⁴ the subject is fem: the meaning 'blear-eyed' or 'with itching eyes' is more likely than 'defiled'
⁵ lit. double-door

LYRA GRAECA

104

Hebr. 32 [π. ἰαμβικοῦ]: ἔστι δὲ ἐπίσημα ἐν αὐτῷ ἀκατάληκτα
μὲν δίμετρα οὖν τὰ Ἀγακρέόντεια ὅλα ἄγματα γέγραπται.

Ἐρέω τε δηῦτε κούκ ἐρέω
καὶ μαίνομαι κού μαίνομαι.

105

Ath. 10. 446 f [π. τοῦ πίνω]: καὶ σὺ οὖν, ὁ ἑταῖρε, κατὰ τὸν
Ἀλεξιν, ὃς ἐν Διδύμοις φησί· ‘Τούτῳ πρόπτιθ’ ἵνα καντὸς ἄλλῳ,
καὶ γένηται ἡ παρ’ Ἀγακρέοντι καλουμένη ἐπίστιος· φησὶ γὰρ ὁ
μελοποιός·

μηδ’ ὥστε κῦμα πόντιον
λάλαζε τῇ πολυκρότῃ
σὺν Γαστροδώρῃ καταχύδην
πίνοντα τὴν ἐπίστιον.¹

τοῦτο δ’ ἡμεῖς ἀνίσωμά φαμεν.

106

Hebr. 32 [π. ἰαμβικοῦ]: καταληκτικὸν δὲ δίμετρον τὸ καλού-
μενον Ἀγακρέόντειον οὖν:

ὅ μὲν θέλων μάχεσθαι,
πάρεστι γάρ, μαχέσθω.²

107

Prise. Metr. Ter. 3. 427. 20 Keil: Anacreon teste Helio-
doro:

Ὥ οὐ ράνν' ἀεὶ λίην, πολλοῖσι γὰρ μέλεις³
hic iambus quartum⁴ spondeum habet.

¹ i. e. ἐφέστιον sc. κύλικα ² for γάρ before imperative cf.
31 and [Sim.] 46 Bgk.: mss πάρεστι ³ B-Hoff. (= ἐραννέ):
mss ὁρᾶν ἀεὶ κ.τ.λ. ⁴ so ed. Gaisf., merum ed. Keil

ANACREON

104

Hephaestion *Handbook of Metre* [on the iambic]: There are notable aeatalectic forms of it, whether dimeters such as whole poems of Anacreon, for instance :

Lo ! I both love and love not, and am mad yet not mad.

105

Athenaeus *Doctors at Dinner* [on $\pi\acute{\nu}\omega$ ‘to drink’]: Then, my friend, to quote the *Tirius* of Alexis ‘Drink you to this man and he to another’ and let us have what the lyric poet Anacreon calls a hearth-cup :

and babble not like a wave of the sea, while
you quaff the bounteous hearth-cup with the jade
Gastrodora¹;

this is what we call the equalisation-cup.

106²

Hephaestion *Handbook of Metre* [on the iambic]: The catalectic dimeter is that known as Anacreontean, for instance :

He that will fight may fight if he will.

107

Priscian *The Metres of Terence*: According to Heliodorus, Anacreon has the line :

O ever too delightful one ! for many are they
that love thee ;

where the iambic line has a spondee in the fourth place.

¹ prob. a comic perversion of *Metrodora* (Wil.) ² cf.
Plot. 270, Sch. Ar. Pl. 302 (*Ἀνακρέοντας*), Sch. Heph.,
Anacreont. 47. 8, *Ox. Pap.* 220. x. 6

LYRA GRAECA

108

E.M. 514. 28 κινάκη· δ ἀκινάκης κινάκης παρὰ Σοφοκλεῖ· τὸ μὲν γὺρ 'Ανακρεόντειον χωρὶς τοῦ ι γράφεται· γέγονεν ἔθλιψις τοῦ ι καὶ κράσει τοῦ ωα

τῶκινάκη

ἄσπερ ὁ 'Απολλον 'Ωπολλον.

109

E. Surb. ap. *E.M.* 159. 50 ἀστράβη· . . . εἰς 'Ανακρέοντα εἱρηται καὶ

ἀστραφή

καὶ ἐπὶ ὁχήματος ἐρ υῦ ἀσφαλῶς¹ καθῆνται.

110

Hesych.

αὐτάγητοι

ἀγάμεναι ἔαυτὰς καὶ θαυμαστῶς ἔχουσαι ἔαυτῶν· 'Ιων 'Αλκμήνη· ἔνιιι δὲ αὐθίδεις. καὶ 'Ανακρέων οὕτω κέχρηται.

111

E.M. 385. 9 ἐσυνῆκεν 'Αλκαῖος ἐσυνῆκεν· καὶ 'Ανακρέων

ἐξυνῆκεν

πλεονασμῷ.

112

Sch. Ar. Ach. 1133 διὰ τὸ θερμαίνειν οὖν τὸ στῆθος θωρήσσειν λέγουσιν τὸ μεθύειν καὶ

*ἀκροθώρηκας*²

τοὺς ἀκρομεθύσους ἐκάλουν· κέχρηται δὲ τῇ λέξει καὶ 'Ανακρέων· ἔστι δὲ 'Αττική.

¹ perh. ἀστραφῶς, an attempted derivation
ἀκροθώρακας

² mss

ANACREON

108

Etymologicum Magnum κινάρη ‘scimitar’: the form is *κινάκης* in Sophocles. The form used by Anaereon (is not parallel, for it) is written without the *i* (‘subscript’); there has been ethlipsis or squeezing-out of the *i*, and with erasis of *ωα* the result is *τώκινάκη*

with his scimitar

as in *ὦπολλον* for ὦ Ἀπολλον ‘O Apollo.’

109

Etymologicum Sorbonicum ἀστράβη . . . in Anaereon it occurs in the form *ἀστραφή*

saddle

and is used of a chair-saddle in which people sit securely.

110

Hesychius *Glossary αὐτάγητοι*: ‘self-admiring, self-marveling’ (women); Ion in the *Alemena*. Some authorities say it means

stubborn

and it is used so by Anaereon.

111

Etymologicum Magnum ἐσυνῆκεν: Alcaeus uses this form, and Anacreon *ἐξυνῆκεν*

he understood,

with pleonastic augment.

112¹

Scholiast on Aristophanes: Because of its warming the breast the phrase ‘to put the corslet on’ is used meaning ‘to be drunk,’ and people slightly drunk were called

top-corsleted

an expression used by Anaereon. It is Attie.

¹ cf. Suid. θωρήξασθαι, Zon. 1068

LYRA GRAECA

113

E. G. 339. 22 κοράνη . . . παρὰ τὸ καῦρον, ὃ σημαίνει τὸ κακόν· Ἀνακρέων

κόρωνα βαίνων

φησί.

114

Sch. Ap. Rh. 2. 127 [ἐπιπαμφαλόωντες]: πολλὰ ἐπιβλέποντες καὶ μετ' ἐνθουσιασμοῦ·

παμφαλᾶν

γὰρ τὸ μετὰ πτοιήσεως καὶ ἐνθουσιασμοῦ ἐπιβλέπειν, κέχρηται δὲ τῇ λέξει καὶ Ἰππῶναξ καὶ Ἀνακρέων.

115

Clem. Al. *Paed.* 3. 294 τὸ γὰρ ἀβροδίαιτον τῆς περὶ τὸν περίπατον κινήσεως καὶ τὸ

σαῦλα βαίνειν

ὡς φησιν Ἀνακρέων, κομιδῆ ἔταιρικά.

E'

ΕΛΕΓΕΙΩΝ

116

Ath. 11. 463 a [π. συμποσίων]: καὶ δὲ χαριεῖς δὲ Ἀνακρέων φησίν.

Οὐ φιλέω δὲς κρητῆρι παρὰ πλέω οἰνοποτάξων νείκεα καὶ πολεμὸν δακρυόεντα λέγει,
ἀλλ’ ὅστις Μούσας τε καὶ ἀγλαὰ δῶρα Ἀφροδίτης¹

συμμίσγων ἐρατῆς μνήσκεται εὐφροσύνης.

¹ E: mss Μουσέων τε καὶ ἄγ. δῶρος Ἀφροδίτης, impossible order

ANACREON

113

Etymologicum Gudianum: κορένη ‘crow’ . . . from καῦφος which means ‘bad’: compare Anacreon:

stepping with archèd neck

[*i. e.* haughtily].

114

Scholiast on Apollonius of Rhodes *Argonautica* [‘glancing fearfully over them’]: looking at them hard and excitedly; for παυφαλᾶν

to glance fearfully

is to look at excitedly, and is used by Hipponax and Anacreon.

115

Clement of Alexandria *The Schoolmaster*: For effeminacy of movement in walking about and

to go straddling-wise

in Anacreon’s phrase, are altogether marks of the harlot.¹

BOOK V

ELEGIACS

116

Athenaeus *Doctors at Dinner* [on drinking-parties]: And the delightful Anacreon says:

I like not him who at his drinking beside the full mixing-bowl tells of strife and lamentable war, but rather one that taketh thought for delightsome mirth by mingling the Muses and the splendid gifts of Aphrodite.

¹ cf. Semon. 18 (Bergk), to whom the *fr.* possibly belongs

LYRA GRAECA

117

Heph. 11 [π. κοινῆς συλλαβῆς]. ὅμως μέντοι καὶ ἐν ἔπεσιν
εὑρίσκεται, ὡς παρὰ Θεοκρίτῳ . . . καὶ παρ' Ἀνακρέοντι ἐν
Ἐλεγέσαις.

οὐδέ τι τοι πρὸς θυμόν, ὅμως γε μένω σ'
ἀδοϊάστως.¹

118

[Long.] *Subl.* 31 . . .² θρῆπτικώτατον καὶ γόνιμον τόδι
Ἀνακρέοντος.

οὐκέτι Θρηικίης <πώλου> ἐπιστρέφομαι.³

ταύτη καὶ τὸ τοῦ Θεοπόμπου ἐτεῖνο ἐπαινετόν· διὰ τὸ ἀνάλογον
ἔμοιγε σημαντικώτατα ἔχειν δοκεῖ . . . ‘δεινὸς ὁν’ φησιν ‘ὅ
Φίλιππος ἀναγκοφαγῆσαι πράγματα’. ἔστιν ἄρ’ ὁ ἴδιωτισμὸς
ἐνίστε τοῦ κόσμου παρὰ πολὺ ἐμφανιστικώτερον· ἐπιγνώσκεται
γὰρ αὐτόθεν ἐκ τοῦ κοινοῦ βίου, τὸ δὲ σύνηθες ἡδη πιστότερον.

119

Ath. 11. 460c [π. ποτηρίων]. ὁ δὲ Ανακρέων ἔφη·
οἰνοπότης δὲ πεποίημαι.

120

Macc. *A.P.* 10. 70 οὐδὲ γενοίμην | ἐς κρίσιν ἡμετέρην πικρὸς
Ἀριστοτέλης· | τὴν γὰρ Ἀνακρέοντος ἐπὶ πραπίδεσσι φυλάσσω |
παρτασίν ὅτι

δεῖ φροντίδα μὴ κατέχειν.

121

Hyg. *Astr.* 2. 2 hac etiam de causa nonnulli Lyram, quae
proxima ei signo (Engonasin) est collocata, Thesei esse

¹ μέρω σ' *B*: mss μὲν ὡς ² 4 leaves missing ³ πώλου *B*

ANACREON

117

Hephaestion *Handbook of Metre* [on 'common' syllables]: It is also found in epic metres, for instance in Theocritus . . . and in Anaereon's *Elegiacs*:

Neither is it a thing to your mind, but nevertheless I await you without doubting.

118

[Longinus] *On the Sublime*: . . . Most productive and fruitful [of such an effect ?] is this of Anaereon:

I care no more for the Thracian <filly.>¹

In this respect too this phrase of Theopompus is worthy of praise—it seems to me the analogy makes it most impressive—: 'Philip being adept at eating circumstances as a duty.' You see that the homely phrase is sometimes far more vivid than the embellishment; for it is immediately recognised from everyday life, and we are quicker to believe a thing when it is familiar to us.

119

Athenaeus *Doctors at Dinner* [on cups]: And Anaereon says:

and I am become a wine-bibber.

120

Macedonius: . . . nor would I like rigid Aristotle sit in judgement on myself; for 'tis the counsel of Anaereon that I keep in mind—

let not Care restrain.

121

Hyginus *Astronomics*: For this reason it is said by some authorities that the Lyre, which comes next to that constellation, is the lyre of Theseus, for among his manifold

¹ emendation uncertain

LYRA GRAECA

dixerunt, quod ut eruditus omni genere artium lyram quoque didicisse videbatur. idque et Anacreon dicit:

ἀγχοῦ δ' Λιγείδεω Θησέος ἐστὶ λύρη.

122

Eust. 1329. 34 καὶ μὴν δὲ Ἀνακρέων τὴν τοιαύτην οὐ πάντα σφυδρῶς ἀλλὰ περιεσκεμμένως πανδοσίαν ὡνείδισε καὶ λεωφόρων καὶ πολύμυνων.

Suid. μυσάχιη· ἡ πόρνη παρὰ Ἀρχιλόχῳ . . . Ἀνακρέων δὲ πανδοσίαν καὶ λεωφόρων καὶ μανιόςηπον.

e.g. Πανδοσίη, πολύμυνη, λεωφόρε, μηλιώκηπε¹

123

Hesych.

*Αἰθοπίης παῖδα*²

τὸν Διόνυσον Ἀνακρέων. ἄλλοι τὸν οἶνον, ἄλλοι τὴν Ἀρτεμιν.

124

Sch. II. 19. 21 [τὰ μὲν ὅπλα θεὸς πόρεν, αὖτε ἐπιεικὲς | ἵργι
ἔμεν ἀθανάτων, μηδὲ βρέτον ἄνδρα τελέσσαται]· ἐν ἑαυτῷ τὸ πρᾶγμα
τὴν ὑπερβιλῆν ἔχον ὑπεροχῆν οὐκ ἐπιδέχεται μείζονα. καὶ
Ἀνακρέων.

*κωμάζει δὲ ὡς Δεόρυσος*³

αὐτὸν αὗτῷ συγκρίνας.

¹ E: for μηλιώςηπε cf. Ar. *Lys.* 155, Theocrit. 27, 49: μανιόςηπε in the meaning proposed (presuming an adj. μάνιος) is perh. unlikely in A.

² I, cf. Sa. 143: mss αἰθοπεῖς π.

³ Maass: mss δὲ ὡς ἦν δεῖ Διόνυσος

ANACREON

accomplishments he seems to have been skilled in the lyre.
And Anaereon says the same :

The lyre is near to Aegid Theseus.¹

122²

Eustathius on the *Iliad*: Moreover Anaereon calls such a woman quite coolly ‘all-given’ and ‘people-trodden,’³ and ‘sung-of-many.’

Snidas *Lexicon μωσάχρη*: ‘harlot’ in Archilochus . . . Anaereon calls her ‘all-given’ and ‘people-trodden,’ and (mad-tail?⁴)

e. g. All-given, sung - of - many, people-trodden,
apple-orchard

123

Hesychius *Glossary*:

Son of Aethopia

that is ‘Dionysus’; Anaereon. Some authorities say that Aethopia means ‘wine,’ others ‘Artemis.’⁵

124

Scholiast on the *Iliad* [‘the arms the God hath given are such as the work of immortals should be and as no mortal man should have made’]: Since the fact is of its nature an hyperbole it admits of no extension ; compare Anaereon ;

he revels as Dionysus revels

where Dionysus is compared with himself.

¹ Mein, perh. rightly ascribes this line to a later Anaereon who wrote *Astronomica* ² cf. Ibid. 1921, 61 (where all four are given), 1688, 38, 862, 45, 1572, 13 (where μεν. is ascribed to a comic poet) ³ epithet of a highway ⁴ see opp. ⁵ cf. Sappho 143

LYRA GRAECA

125

Ath. 1. 11f [π. τροφῶν]: παρ' ὅλην δὲ τὴν συνουσίαν παρεκέντο αἱ (Τηλεμάχου) τράπεζαι πλήρεις, ὡς παρὰ πολλοῖς τῶν βαρβάρων ἔτι καὶ νῦν ἔθος ἐστί

κατηρεφέες παντοίων ἀγαθῶν¹
κατὰ Ἀνακρέοντα.

126

Greg. in Hermog. Rh. Gr. 7. 1256 Walz αἰσχρῶς μὲν κολακεύει τὴν ἀκοὴν ἐκεῖνα, δόσα ἐστὶν ἐρωτικά· οἶον τὰ Ἀνακρέοντος, τὰ Σαμφοῖς· οἶον γάλακτος λευκοτέρα, ὕδατος ἀπαλωτέρα, πηκτίδων ἐμμελεστέρα, ἵππου γαυροτέρα, ῥόδων ἀβροτέρα, ἴματουν ἑάνου μαλακωτέρα, χρυσοῦν τιμιωτέρα.

127²

Hesych.

ἄμιθα

ἔδεσμα ποιὸν καὶ ἄρτυμα ὡς Ἀνακρέων.

128

Eust. 1538. 50 [Od. 5. 313] ὕθεν

ἀνηλατος

φασὶ παρ' Ἀνακρέοι τι ὁ ἀπειθῆς, ἀπὸ ὑποζυγίων.

129

Ath. 4. 182f τὸν γὰρ βίρωμον καὶ βάρβιτον, ὃν Σαπφὼ καὶ Ἀνακρέων μνημονεύουσι, καὶ τὴν μάγαδιν καὶ τὰ τρίγωνα καὶ τὰς σαμβύκας ἀρχαῖα εἶναι.

¹ perh. τράπεζαι | παντοίων ἀγαθῶν κεῖντο κατηρεφέες E
² cf. Heysch. σαμίθη

ANACREON

125

Athenaeus *Doctors at Dinner* [on meals]: Telemachus' tables remained before the guests full during the whole of the entertainment as is still the custom among many Barbarian nations.

overspread with all manner of good things
as Anacreon says.¹

126²

Gregorius on Hermogenes: The ear is improperly flattered by this figure when it is erotic in character, I mean as it is used by Sappho and Anacreon; for instance 'as white as milk,' 'as soft as water,' 'as tuneful as the lyre,' 'as skittish as a mare,' 'as delicate as a rose,' 'as soft as a fine robe,' 'as precious as gold.'³

127

Hesychius *Glossary*: ἄμιθα:—a kind of eatable or sauce mentioned by Anacreon.

128

Eustathius on the *Odyssey*: Whence is said to come Anacreon's use of ἀνήλατος to mean:

disobedient,

from beasts of burden.

129⁴

Athenaeus *Doctors at Dinner* [on stringed instruments]: The *barōmus* and the *barbitus* mentioned by Sappho and Anacreon, as well as the *majadis* and the *trigōnon* and the *sambuta*, are all ancient.

¹ cf. *Od.* 1. 138 ² cf. *Sa.* 59 ³ the adjectives are fem.
⁴ cf. *Ibid.* 175 d.

LYRA GRAECA

130

Poll. 3. 50 Ἀγανρέων δὲ

δίτοκον

τὴν δὲ τεκοῦσαν.

131

Ibid. 3. 98 μετοχαὶ δὲ τέρπων ἀλλὰ καὶ ἔτερψεν· τὸ γὰρ
ἥδων Ἰωνικὸν καὶ τὸ

ησε

*σπάνιον μὲν παῖδημῖν, Ἀγακρέων δὲ αὐτὸν εἴρηκεν, Ἰων καὶ ποιητὴς
ἀνήρ.*

132

Poll. 5. 96 [π. τὰ κεφαλῆς κοσμήματα γυναικεῖα]. σὺ δ' ἀν
προσθείης . . . καὶ

κάλυκας

παρ' Ομήρου τε καὶ Ἀνακρέοντος.

133

Ibid. 2. 103 πτύσμα . . . τὰ δὲ ἀπ' αὐτοῦ ὀνόματα πτύειν,
ἀποπτύειν, καταπτύειν, κατάπτυστον, ἀπόπτυστον. Ἀγακρέων δὲ
καὶ

καταπτύστην

εἴρηκε.

134

Sch. Aesch. Pers. 42 [$\delta\beta\rho\delta\alpha\tau\omega\nu$ Λύδων]. ἀβροδίαιτοι δὲ
οὗτοι ὄθεν καὶ τὸ παρὰ Ἀγακρέοντι

Λυδοπαθεῖς τινες

ἀντὶ τοῦ ἡδυπαθεῖς.

ANACREON

130

Pollux *Vocabulary*: Anacreon uses *δίτοκος* to mean her
that has twice brought forth

131

The Same: The partieipes are *τέρπων* ‘pleasing’—and
there is the aorist *τέρψεν* ‘he pleased’—; *ηδῶν* ‘pleasing,’
which is Ionic; and the aorist *ἡσε*
he pleased

though rare with us, occurs in Anacreon who was an Ionian
and a poet.

132

The Same [on women's head-adornments]: And you might
add . . . the

flower-cups

used by Homer and Anacreon.

133

The Same: *πτύσμα* ‘spittle’ . . . the words that come from
it are *πτύειν* ‘to spit,’ *ἀποπτύειν* ‘to spit out,’ *καταπτύειν* ‘to
spit upon,’ *κατάπτυστος* ‘contemptible,’ *ἀπόπτυστος* ‘detest-
able’; Anacreon uses the separate feminine form *καταπτύστη*
contemptible

134¹

Scholiast on Aeschylus [‘soft-living Lydians’]: They live
softly, whence Anacreon’s phrase:

Lydian-like persons

meaning ‘luxurious.’

¹ cf. Ath. 15. 690 e. Eust. 1144. 14

LYRA GRAECA

135

Str. 14. 633 [π. Ἰωνίας]. Τέω δὲ Ἀθάμας μὲν πρότερον
(ἔκτισεν), διόπερ
 Ἀθαμαντίδα
καλεῖ αὐτὴν Ἀνακρέων.

136

Poll. 6. 21 ἀπὸ δὲ οἴνου . . . καὶ οἰνοπότης καὶ
οἰνοπότις
γυνή ὡς Ἀνακρέων.¹

137

Ibid. 6. 23 καὶ
οἰνηρὸς θεράπων
παρὰ Ἀνακρέοντι.

138

Hesych. γυναικες είλίποδες . . . καὶ Ἀνακρέων
πλέξαντες μηροῦς πέρι μηρούς²

139

Sch. Ap. Rh. 3. 106 [τῆς δ' Ἡρη δαδινῆς ἐπεμάσσατο χειρός].
ἡδινῆς τρυφερῆς. Ἀνακρέων δὲ ἐπὶ τάχους ἔταξε τὸ δαδινόν.
ραδινοὺς πώλους

140

Choer. 2. 555 σημειούμεθα παρὰ τῷ ποιητῇ το· ‘τά μοι
μέρυπωμένα κεῖται’ (Oid. 6. 59) . . . καὶ τό
ρεραπισμένα νῶτα³
παρὰ τῷ Ἀνακρέοντι.

¹ cf. 119 ² B; mss περὶ μηροῦσι παρὰ μηρόν
-μένα (or -μένος) νῶ, -μένω νῶτω (or -τον), -μένων δτων

³ mss

ANACREON

135

Strabo *Geography* [on Ionia]: The first founder of Teos was Athamas, and that is why Anaereon calls it

Athamantid

136

Pollux *Vocabulary*: From *oīros* ‘wine’ . . . *oīronōtrēs* ‘wine-bibber,’ and *oīronōtrēs*

wine-bibbing woman

in Anacreon.

137

The Same : And

wine-server

in Anaereon.

138

Hesychius *Glossary*: *γυναικες εἰλίποδες* ‘shambling women’ . . . and Anacreon says:

twining thigh with thigh

139

Scholiast on Apollonius of Rhodes *Argonautica* [‘Hera clasped her soft hand’]: *φαδινῆς* ‘soft, tender’; but Anacreon uses it to mean ‘swift’,¹:

slender colts

140²

Choeroboscus on Theodosius *Canons*: We remark in Homer the phrase ‘the soiled clothes which I have by me’ . . . and in Anacreon

befloggèd back

¹ the explanation is hardly correct ² cf. Bek. *An.* 3, 1287, Cram. *A.O.* 4, 415, 4, 185, 17, Hdn. Ald. *Corn.* 194, Sch. *Od.* 6, 59

LYRA GRAECA

141

Serv. Verg. *Aen.* 11. 550 [‘caroque oneri timet’]: Anacreon
 φόρτον ἔρωτος,¹

id est onus amoris.

142

Seh. Ap. Rh. 1. 789 [καλῆς διὰ παστάδος] . . . καλῆς δὲ
 ἥτι μέτι βασίλεια τὰ οἰκήματα ἡ ὅτι ἐρωτικά· τοιαῦτα γὰρ τὰ τῶν
 ἐρωμένων. ὡς καὶ Ἀνακρέων ἐπὶ ἐρωμένης φησίν· . . .

143

Poll. 6. 107 Ἀνακρέων δὲ καὶ μύρτοις στεφανοῦσθαι φησι καὶ
 κοριάννοις καὶ λύγῳ² καὶ Ναυκρατίῃ³ στεφάνῳ σάμψυχος οὗτος
 ἦν· καὶ ἀνήτῳ, ὡς καὶ Σαπφῷ καὶ Ἀλκαῖος.

144

Him. *Or.* 3. 3 [πρὸς Βασίλιον]. Χαῖρε φίλον φάσος χαρίεντι
 μειδίδον προσώπῳ μέλος γάρ τι λαβὼν ἐκ τῆς λύρας εἰς τὴν σὴν
 ἐπιδημίαν προσάσουμαι, ἥδεως μὲν ἀν πείσας καὶ αὐτοὺς τὸν λόγους
 λύραν μοι γενέσθαι καὶ ποίησιν, ἵνα τι κατὰ σοῦ νεανιεύσωμαι,
 ὑποῖον Σιμωνίδης ἡ Πίνδαρος κατὰ Διονύσου καὶ Ἀπόλλωνος. ἐπεὶ
 δὲ ἀγέρωχοι τε ὄντες καὶ ὑψαυχένες ἄφετοι τε καὶ ἔξω μέτρων
 ἀθύρουσιν, ὀλίγα παρακαλέσας τὴν ποίησιν δοῦναί μοι τι μέλος
 Τῆϊον· ταύτην γὰρ φιλῶ τὴν Μούσαν· ἐκ τῶν ἀποθέτων τῶν
 Ἀνακρέοντος τοῦτον σοι φέρων τὸν ύμνον ἔρχομαι, καὶ τι καὶ αὐτὸς
 προσθεῖται τῷ ἄσματι.⁴ Ω φάσος Ἐλλήνων καὶ τῶν δσοι Παλλάδος
 ἱερὸν δάπεδον Μουσάων τε ἄλση νεμόμεθα . . .

¹ B, cf. Batr. 78, Nonn. 4. 118: mss φορτίον ἔρ. ² B, cf. 45; mss αὐτῷ ³ cf. 95

¹ Europa on the bull? 2 quotation apparently lost
 208

ANACREON

141

Servius on the *Aenid* ['and fears for his dear burden' Camilla]: Compare Anaereon :

a burden of love¹

142

Scholiast on Apollonius of Rhodes *Argonautica* ['through the beautiful sleeping-chamber']: . . . 'beautiful' either because the room was royal, or because it was connected with love ; for that is how we speak of what belongs to our beloved. So Anacreon of the woman he loved. . . .²

143

Pollux *Vocabulary*: According to Anacreon they used to crown themselves with myrtle, and coriander, and willow ; and with the wreath of Naueratis, which was marjoram ; and also with anise, which is mentioned both by Sappho and by Alcaeus.

144

Himerius *Declinations* [to Basilius]: Hail ! dear light that smilest with so fair a face ; for I will take a tune from the lyre to sing in honour of your visit, and though I would rather prevail upon the actual words to be my lyre and poesy so that I might sing you some wanton thing such as Simonides or Pindar sang to Dionysus and Apollo, I will content myself, since the words are proud and haughty and unmanageable and frisk it outside the limits of metre, with inviting Poesy to give me some tune of Teos, which is a Muse I love, and bring you this song of praise from the stores of Anacreon,³ adding to it something of my own : O light of Greece and of all us who dwell in the holy plain of Pallas and the groves of the Muses . . .

³ or omit as a gloss 'from the rejected or apocryphal poems of A.'

145

Ibid. 4. 3 [πρὸς Κερβώνιῳ]: φέρε οὖν, ἐπειδὴ καὶ ἡμᾶς, ὁ παῖδες, ὁσπερ τις θεός, ὅδε δὲ ἀνὴρ φαίνει, οἷον ποιηταὶ πολλάκις εἰς ἀνθρώπων εἰδῆ μορφάς τε πικίλας ἀμείβιντες πόλεις τε εἰς μέστας καὶ δῆμους ἄγουσιν· ἀνθρώπων ὑβριν τε καὶ εὐνομίην ἐφηρῶντος.¹ οἴαν "Ομηρὸς μὲν Ἀθηνᾶν, Διόνυσον δὲ Ἀνακρέων Εὐμηπίδης τε ἔδειξεν . . .

146

Zenob. *Paroem.* 1. 123 Μέγα φρονεῖ μᾶλλον ἢ Πηλεὺς ἐπὶ τῇ μαχαίρῃ μέμνηται ταύτης Ἀνακρέων καὶ Πίνδαρος ἐν Νεμεονίταις φασὶ δὲ αὐτὴν ὑπὸ Ἡφαίστου γενομένην δῶρον Πηλεῖ σωφροσύνης ἔνεκα παρὰ θεῶν δοθῆναι. ἢ χράμενος πάντα κατέρθουν καὶ ἐν ταῖς μάχαις καὶ ἐν ταῖς θῆραις.

147

Fulg. *Myth.* 1. 25: Iuppiter enim, ut Anacreon antiquissimus auctor scripsit, dum adversus Titanas, id est Titanis filios qui frater Saturni fuerat, bellum adsumeret et sacrificium Caelo fecisset, in victoriae auspicio aquilae sibi adesse prosperum vidi volatum. Pro quo tam felici omine, praesertim quia et victoria consecuta est, in signis bellicis sibi aquilam auream fecit, tutelaque suae virtuti dedicavit, unde et apud Romanos huiusemodi signa traeta sunt.

148

Sch. Hor. *Od.* 4. 9. 9 [nec si quid olim lusit Anacreon | delevit aetas]: Anacreon satiram scripsit, amicus Lysandri.² alii dicunt quod scripsit Circe et Penelopen 'in uno laborantes.'

¹ *Od.* 17. 487: miss here ἐφέποντας

² perh. *in inimicum Lysandrūm*

¹ cf. Ars. 351, *Paroem.* Miller *Mel.* 366

² perh. belongs

ANACREON

145

The Same [to Ceronius]: Come then, my children, since this man illuminates us like a God such as poets clothe in mortal guise and various shapes and bring into towns and cities 'to note the lawlessness or orderliness of man,' such as Homer makes Athena, and Anacreon and Euripides make Dionysus . . .

146¹

Zenobius *Proverbs*: 'Prouder than Peleus of his sword':—this proverb is mentioned by Anacreon and by Pindar in his *Nemours* (4. 95); it is said that the sword was made by Hephaestus and given to Pelous by the Gods because of his virtuous behaviour, and by using it he always succeeded whether in battle or the chase.

147

Fulgentius *Mythologies*: For according to Anacreon, a most ancient authority, when Zeus took arms against the Titans—that is the sons of Titan brother of Saturn or Cronus—and had made sacrifice to Heaven, he saw an eagle fly in such a way as to make a favourable omen of his victory; and for this happy augury, and the more because it was followed by victory, he made a golden eagle upon his war-standards, and consecrated it as a protection to his valour; whence are derived the Roman standards of the like sort.²

148

Scholiast on Horace ['nor has Time destroyed the playful work of old Anacreon']: Anacreon wrote a satire (on his enemy Lysander?). Some authorities say that he wrote the story of Circe and Penelope 'loving the same man.'³

to a later Anacreon ³ Hor. Od. 1. 17. 18 *et file Teia | dices laborantes in uno | Penopen ritreamque Circean*; A. evidently wrote a well-known poem on this theme

LYRA GRAECA

149

I.P. 7. 226 Ανακρέοντος Τηῆου εἰς Ἀγάθωνα στρατιώτην ἐν
Αβδήροις.

'Αβδήρων προθανόντα τὸν αἰνοβίην Ἀγάθωνα
πᾶσ' ἐπὶ πυρκαῆς ἥδ' ἐγόησε πόλις.¹
οὕτινα γὰρ τοιόνδε νέων ὁ φιλαίματος "Αρης
ἡνάρισε στυγερῆς ἐν στροφάλιγγι μάχης.

150

Ibid. 7. 160 εἰς Τιμόκριτον ἀριστείσαντα· Ἀνακρέοντος.

Κάρτερος ἐν πολέμοις Τιμόκριτος, οὗ τόδε
σῆμα.

"Αρης δ' οὐκ ἀγαθῶν φείδεται ἀλλὰ κακῶν.

151

Ibid. 6. 134 ἀνάθημα Ἀνακρέοντος.

'Η τὸν θύρσον ἔχουσ' Ἐλικωνιάς, η̄ τε παρ'
αὐτὴν

Ξανθίππη, Γλαύκη τ' η̄ 'σ σχερὸν² ἐρχομένη
ἐξ ὅρεος χωρεῦσι, Δεωνύσῳ δὲ φέρουσι
κισσὸν καὶ σταφυλὴν πίονα καὶ χίμαρον.³

152

Ibid. 135 ἀνάθημα τῷ Διὶ παρὰ Φειδόλᾳ· τοῦ αὐτοῦ.

Αὔτα Φειδόλα ἵππος ἀπ' εὐρυχόροιο Κορίνθου
ἀγκειται Κρονίδῃ μνᾶμα ποδῶν ἀρετᾶς.⁴

¹ Wakefield: mss ἐβό. π. ² E (Theewrewk θ' η̄ 'σ): mss εἰς χορὸν, η̄ σχεδὸν: B ἐισχερὼ ³ mss Διωνύσῳ ⁴ αὐτα E, cf. Paus: mss οὗτος

¹ cf. Suid. προθανόντα, ἡνάρισεν ² this and the following inscriptions must have either formed part of a collection

ANACREON

149¹

*Palatine Anthology*²: Anacreon of Teos on the soldier Agathon, at Abdera:

The doughty Agathon who died for Abdera, was mourned at his pyre by all this town; for blood-loving Ares never slew in the whirl of hateful battle such a youth as he.

150

The Same : On Timocritus for distinguished valour ; by Anacreon :

This is the tomb of Timocritus, a staunch man in the wars; for it is the craven, not the brave, that are spared by Ares.

151

The Same : A dedication ; by Anacreon :

She with the thyrsè is Heliconias, she next her Xanthippè, and she that is joining the others Glauçè : and they come from the hill with ivy and a fat bunch of grapes and a kid for Dionysus.³

152

The Same : A dedication to Zeus by Pheidolas ; by the same :

This mare of Pheidolas from spacious Corinth is set up as a memorial of the prowess of her legs.⁴

of A.'s works made by himself, or been collected from later unsigned monuments; if the latter, they are not certainly his ³ title of dedicatory picture or plaque ⁴ cf. Paus. 6. 13. 5 ἡ Πίπος . . . ὄνομα μὲν . . . ἔχει Αὔρα, 'the mare's name was *Breeze*'; she lost her rider and won by herself

LYRA GRAECA

153

Ibid. 136 ἀνάθημα τοῦ αἰτοῦ.

Πρηξιδίκη μὲν ἔρεξεν, ἐβούλευσεν δὲ Δύσηρις
εἶμα τόδε· ξυνὴ δ' ἀμφοτέρων σοφίη.

154

Ibid. 137 ἀνάθημα τῷ Ἀπόλλωνι παρὰ Ναυκράτους τοῦ αὐτοῦ.

Πρόφρων, ἀργυρότοξε, δίδου χάριν Λίσχύλου
νιψ

Ναυκράτει εὐχώλας τάσδ' ὑποδεξάμενος.

155

Ibid. 138 τοῦ σύντοῦ.¹

Ηρὶν μὲν Καλλιτέλγις μ' ἵδρυσατο· τόνδε δ'
ἐκείνου
ἔκγοιοι ἐστήσαντ' οῖς χάριν ἀντιδίδουν.²

156

Ibid. 139 ἀνάθημα παρὰ Πραξαγόρᾳ τοῦ αὐτοῦ.

Πραξαγόρας τύδε δῶρα θεοῖς ἀνέθηκε Λυκαίου
νύός· ἐποίησεν δ' ἔργον Λαναξαγόρας.

157

Ibid. 140 ἀνάθημα παρὰ Μελάνθου τῇ Σεμέλῃ τοῦ αὐτοῦ.

Παιδὶ φιλοστεφάνῳ Σεμέλας <μ'> ἀνέθηκε
Μέλαιθος
μνᾶμα χόρου νίκας νύός Λρηφίλου.³

¹ lemma adds incorrectly, ὄμοίως i. e. ἀνάθημα τῷ Ἀπόλλωνι
² ἐστήσαντ': mss. ἐστασαν, stone ἐστησαν ³ μ' Heek:
φιλοστεφάνῳ Barnes: mss. -νον

ANACREON

153¹

The Same : A dedication ; by the same :

This robe was made by Praxidice and designed by Dysēris : the art of it is common to them both.

154

The Same : A dedication to Apollo by Naukrates ; by the same :

Lord of the Silver Bow, hearken to these prayers,
and give thy gracious thanks to Naukrates son of
Aeschylus.

155

The Same : By the same :

I was first set here in effigy by Calliteles ; this
later image of me is put up by his children, to whom
give thou thanks.²

156³

The Same : A dedication by Praxagoras ; by the same :

These gifts to the Gods are the offering of
Praxagoras son of Lycaeus, and the work of
Anaxagoras.

157

The Same : A dedication by Melanthus to Semelé ; by the same :

I was set up to the garland-loving son of Semele
by Melanthus son of Arephilus in memory of the
victory of his chorus.

¹ cf. Suid. *εἰμια*, Sim. 24 ² a herm with what appears to
be an incorrect restoration (omitting μ') of this inser., in
letters dating 460–445, has been found at Athens, *C.I.A.* 1,
381 ³ cf. Paus. 5. 23. 3

LYRA GRAECA

158

Ibid. 141 ἀνάθημα τῷ Ἀθηνᾷ τοῦ αὐτοῦ.

Ρυσαμένη Πύθωνα δυσηχέος ἐκ πολέμοιο
ἀσπὶς Ἀθηναίας ἐν τεμένει κρέμαμαι.¹

159

Ibid. 142 ἀνάθημα τῷ Διονύσῳ τοῦ αὐτοῦ.

Σάν τε χάριν, Διόνυσε, καὶ ἀγλαὸν ἀστεῖ κόσμον
Θεσσαλίας μ' ἀνέθηκ' ἀρχὸς Ἐχεκρατίδας.

160

Ibid. 143 ἀνάθημα τῷ Ἐρμῇ παρὰ Τιμώρακτος· τοῦ αὐτοῦ.

Εὔχεο Τιμώρακτι θεῶν κήρυκα γεινέσθαι
ἥπιον, ὃς μ' ἔρατοῖς ἀγλαῖην προθύροις
Ἐρμῇ τε κρείοντι κατέσσατο· τὸν δ' ἐθέλοντα
ἀστῶν καὶ ξείνων γυμνασίφ δέχομαι.

161

Ibid. 6. 346 Ἀνακρέοντος.

Τελλίᾳ ἴμερύεντα βίον πόρε, Μαιάδος νίέ,
ἀντ' ἔρατῶν δώρων τῶνδε χάριν θέμενος.
δὸς δέ μιν εὐθυδίκων Εὐωνυμέων ἐνὶ δῆμῳ
ταιέιν αἰῶνος μοῖραν ἔχοντ' ἀγαθῆς.²

¹ *B* sugg. cf. *A P.* 6. 264. ²: mss. -ται Ἀρηναίας Stadt im :
mss. -ης ² Τελλίζ Reis: mss. τε λαιαι: *B* Τέλλιδι ἀγαθῆς Barnes: mss. -ῃ,

ANACREON

158¹

The Same : A dedication to Athena ; by the same :

I who hang here in the precinct of Athena am the shield which brought Python safe home from ill-sounding war.

159

The Same : A dedication to Dionysus ; by the same :

To thy honour, Dionysus, and as a fine adornment of the city was I set up by Echeeratidas lord of Thessaly.²

160

The Same : A dedication to Hermes by Timōnax ; by the same :

Pray you that the Herald of the Gods be kind to Timonax, who set me up to the Lord Hermes as an adornment of the pretty porch ; I receive into my gymnasium any who will come, friend or stranger.

161

The Same : Anacreon :

In gratitude for these pretty gifts, O Son of Maia, send Tellias a life to be desired, and grant he may dwell among the upright-ruling people of Euonymia³ enjoying the lot of happy days.⁴

¹ cf. Suid. δυσηχίς ² cf. Thue, l. 111 ³ a deme of Attica ⁴ inscr. for a statue of Hermes (set up by a resident-alien outside his house, Wil.)

LYRA GRAECA

162

Ibid. 7. 263 εἰς Κλεηνοῦ, θίηντα παρηγήσαντα· Ἀνεκά έοιτος Τητίου·
 Καὶ σέ, Κλεηνορίδη, πόθος ὥλεσε πατρίδος αἴης
 θαρσήσαντα Νότου λαίλαπι χειμερίγη·
 ὥρη γάρ σε πέδησεν ἀνέγγυος· ὑγρὰ δὲ τὴν σὴν
 κύματ' ἀπ' ἴμερτὶν ἔκλυσεν ηλικίην.

163

Bek. *An.* 1. 373. 28

ἀκταινῶσαι

ἀντὶ τοῦ ὑψῶσαι καὶ ἐξῆραι ταὶ μετεωρίσαι πεποίηται δὲ οὕτως·
 ἐστι δένδρον δὲ καλεῖται ἀκτῆ ἀρ' οὗ τὰ ἀκόντα τέμνεται. οὕτως
 Ἀνακρέαν.

164

Eust. 932. 1 [II. 13. 281 ἐπ' ἀμφιπέριν πόδας ἵζει]· καὶ ὅτι
 τοὺς οὕτως ἵζοντας ἐπ' ἀμφοτέρους πόδας καὶ γονυκρότους τηνι-
 καῖτα δριμέως ἐστὶ προσειπεῖν, καθὼς καὶ οἱ παλαιοὶ δηλοῦσιν, ἐν
 οἷς φασιν ὅτι

γονύκροτοι

οἱ βλαισοί· Ἀνακρέων δὲ κέχρηται ἐπὶ δειλῶν.

165

Ap. *Adv.* Bek. *An.* 2. 572. 14 τούτοις δὴ ἐτιστήσας δὲ
 Τρύφων ἐξῆτει περὶ τοῦ μεγαλωστί·

ἰρωστί

πατὴρ Ἀνακρέωντι.

¹ perh. to be ascribed to Leonidas of Tarentum

² this

ANACREON

162

The Same : On Cleenorides lost at sea ; by Anaereon¹ :

Thou too, Cleenorides, didst put thy trust in the wintry blast of the Southwind and wast slain by thy love of thy home ; for the season with whom is no covenanting had kept thee fast, and now the wet waves have washed away thy pleasant youth.

163

Bekker *Inedita* : ἀκταιῶσαι

to uplift

meaning to raise, to lift, to elevate ; and it is formed thus :— there is a tree called ἀκτέα or ἀκτῆ ‘elder,’ from which they make darts² ; so Anaereon.

164

Eustathius on the *Iliad* [‘sits on both feet’] : because people who sit thus on both feet can be called sarcastically knock-kneed, as is shown by the ancient writers where they say that crooked-legged people are

knock-kneed

but Anaereon uses the word of eowards.

165³

Apollonius *Adverbs* [on adverbs in -στὶ] : With this in view Tryphon investigated the forms μεγαλωστὶ ‘greatly’ and ἵψωστὶ

sacredly

in Anaereon.

derivation is doubtful ³ cf. Sch. *Il.* 18. 23, Semon. 24 (Bergk), to whom it perhaps belongs

LYRA GRAECA

166

Eust. 1654. 17 ἔστι φῶ τὸ λέγω, οὗ μετοχὴ ἀόριστος φάσας·
ἀς κλᾶ κλάσας· καὶ συγκοπῇ φάσ, οἶον . . . ὥσπερ καὶ

κλαίς

φησὶ {Ἡρακλεῖδης} παρὰ Ἀνακρέοντι.

167

E.M. 707. 50 καὶ

*σαλαΐζειν*¹

Ἀνακρέων ἐπὶ τοῦ θρηνεῖν.

168

Sch. II. 13. 227 [νωνύμιους ἀπολέσθαι]. τινὲς ἀθρηνήτους·

ὔμινον

γὰρ καὶ Ἀνακρέων τὸν θρῆνόν φησιν.

169

Hdn. π. μον. λέξ. 11. 26

Φίλλος

παρὰ Ἀνακρέοντι τὸ ὄνομα.

¹ mss also *σαλαμβίζειν*

ANACREON

166

Eustathius on the *Odyssēy*: φάω is equivalent to λέγω ‘to say,’ and has an aorist participle φάτας—as κλάω has κλάπτας—by shortening, φάς, as . . . just as Heracleides quotes the form κλάς

having broken off

from Anacreon.

167¹

Etymologicum Magnum: And σαλαῖξειν is used by Anacreon meaning

to wail

168

Scholiast on the *Iliad* ['perish unpraised']: according to some authorities, 'unlamented': Anacreon uses ὑμρός

song of praise

to mean a dirge.

169²

Herodian *Words without Parallel*:

Phillus

is a proper name in Anacreon.³

¹ cf. Orion 148, 5 ² the ancient song-book known as the *Anacreontea* will form part of vol. iii ³ the names Phillo and Philleas occur in inscriptions, and Phillus in Herodas 3, 60

ΛΑΣΟΤ

Βίος

Hdt. 7. 6 τοῦτο δὲ Ηεισιστρατιδέων οἱ ἀναβεβηκότες ἐς Σοῦσα, τῶν τε αὐτῶν λόγων ἔχόμενοι τῶν καὶ οἱ Ἀλευάδαι καὶ δή τι πρὸς τούτοισι ἔτι πλέον προσορέγοντό οἱ, ἔχοντες Ὀνομάκριτον, ἄνδρα Ἀθηγαῖον χρησμολόγον τε καὶ διαθέτην χρησμῶν τῶν Μουσαίου. ἀναβεβίκεσαν γὰρ τὴν ἔχθρην προκαταλυσάμενοι ἔξηλασθη γὰρ ὑπὸ Ἰππάρχου τοῦ Πεισιστράτου ὁ Ὀνομάκριτος ἐξ Ἀθηνέων, ἐπ' αὐτοφώρῳ ἀλοὺς ὑπὸ Λάσου τοῦ Ἐρμιονέος ἐμποιέων ἐς τὰ Μουσαίου χρησμόν, ὡς αἱ ἐπὶ Λήμνου ἐπικείμενοι νῆσοι ἀφανιζοίατο κατὰ τῆς θαλάσσης· διὸ ἔξιήλασέ μιν ὁ Ἰππαρχος, πρότερον χρεώμενος τὰ μάλιστα. τότε δὲ συγαραβάς, ὅκως ἀπίκοιτο ἐς ὅψιν τὴν βασιλέος, λεγόντων τῶν Πεισιστρατιδέων περὶ αὐτοῦ σεμνοὺς λόγους κατέλεγε τῶν χρησμῶν.

Ar. *Vesp.* 1410 (Φιλοκλέων καὶ Ἀρτόπωλις).

ΦΙ. Μὰ Δι', ἀλλ' ἄκουσον ἦν τί σοι· δόξω λέγειν.

Λᾶσός ποτ' ἀντεδίδασκε καὶ Σιμωνίδης·
ἔπειθ' ὁ Λᾶσος εἶπεν, ὀλίγον μοι μέλει.

Thom. Mag. *lit. Pind.* ἡ δὲ Μυρτώ ἐγαμήθη Σκοπελίνῳ τῷ αὐλητῇ, ὃς τὴν αὐλητικὴν διδάσκων τὸν Ηίνδαρον, ἐπεὶ εἶδε μείζονος ἔξεως ὅντα,

LASUS

LIFE

Herodotus *Histories*: Moreover those of the Peisistratids who had repaired to Susa were as insistent (that the Persians should invade Greece) as the Aleuadae, indeed more so, having with them a soothsayer and expounder of the oracles of Musaeus, the Athenian Onomaeritus. This man, who had been expelled from Athens, despite his former friendship for him, by Peisistratus' son Hipparchus, when Lasus of Hermionè caught him in the act of foisting into the writings of Musaeus an oracle to the effect that the islands off Lemnos would disappear under the sea, had now become reconciled with the Peisistratids and come up with them to Susa to have audience of the King, and being given a flattering testimonial by his old friends repeated to him some of the oracles.

Aristophanes *Wasps* (PHILOCLEON AND THE BAKER'S WENCH):

PHIL. No, no; just listen, and you'll understand. One day Lasus and Simonides were in for the chorus-prize, and when it was all over Lasus exclaimed 'I don't mind a bit.'

Thomas Magister *Life of Pindar*: Myrto was married to the flute-player Scopelinus, who taught Pindar the flute, and finding in the course of his

LYRA GRAECA

παρέδωκε Λάσω τῷ Ἑρμιονεῖ μελοποιῷ, παρ' ὃ
τὴν λυρικὴν ἐπαιδεύθη.

Theon Smyrn. *Math.* [π. τῶν συμφωνιῶν].
ταύτας δὲ τὰς συμφωνίας οἱ μὲν ἀπὸ βαρῶν
ἥξιον λαμβάνειν, οἱ δὲ ἀπὸ μεγεθῶν, οἱ δὲ ἀπὸ
κινήσεων. Λᾶσος δὲ ὁ Ἑρμιονεὺς ὡς φασι . . .
συνέπεσθαι τῶν κινήσεων τὰ τάχη καὶ τὰς βρα-
δυτῆτας δι' ᾧν αἱ συμφωνίαι.

Plut. *Mus.* 29 Λᾶσος δ' ὁ Ἑρμιονεὺς εἰς τὴν
διθυραμβικὴν ἀγωγὴν μεταστήσας τοὺς ῥυθμοὺς
καὶ τῇ τῶν αὐλῶν πολυφωνίᾳ κατακολουθήσας
πλείοσί τε φθόγγοις καὶ διερριμμένοις χρησά-
μενος εἰς μετάθεσιν τὴν προϋπάρχουσαν ἔγαγε
μουσικήν.

Sch. Pind. *OI.* 13. 26 b [ταὶ Διονύσου πόθεν
ἔξεφανεν | σὺν βοηλάτῃ χάριτες διθυράμβῳ ;].
οὗτας ἀκουστέον αἱ τοῦ Διονύσου διθυράμβων
ἐν Κορίνθῳ ἐφάνησαν χάριτες, τουτέστι τὸ σπου-
δαιότατον τῶν Διογύσου διθυράμβων ἐν Κορίνθῳ
πρῶτον ἐφάνη. ἐκεῖ γὰρ ὠράθη ὁ χορὸς <ό>
ὑρχούμενος. ἔστησε δὲ αὐτὸν πρῶτος Ἀρίων ὁ
Μηθυμναῖος, εἴτα Λᾶσος¹ ὁ Ἑρμιονεύς.

Suid. Λᾶσος.² Χαρβίνου, Ἑρμιονεύς, πόλεως
τῆς Ἀχαΐας, γεγονὼς κατὰ τὴν νηὶ Ὁλυμπιάδα,
ὅτε Δαρεῖος ὁ Τστάσπου. τινὲς δὲ τοῦτον συνα-
ριθμοῦσι τοῖς ζ' σοφοῖς ἀντὶ Περιάνδρου. πρῶτος
δὲ οὗτος περὶ μουσικῆς λόγον ἔγραψε, καὶ διθύ-

¹ miss λάσσος

² miss λάσος

LIFE OF LASUS

lessons that his pupil had unusual ability, passed him on to the lyric poet Lasus of Hermione to learn the lyre.¹

Theon of Smyrna *Exposition of Things Mathematical in Plato* [on the musical intervals]: These intervals some writers thought to be derived from varying weight, others from varying size, others from varying vibrations. Lasus of Hermione is said . . . to have investigated the various rates of vibration which produce the different intervals.²

Plutarch *Music*: It was Lasus of Hermione who by transferring the rhythms (prosodiac, choree, and baeohius) to the sphere of the dithyramb, and by adapting to it, in imitation of the polyphony of the flute, a more extensive and at the same time more finely divided scale, produced a change in the existing system of music.

Scholiast on Pindar ['whence sprang the graces of Dionysus and their ox-winning dithyramb?']: We are to understand it thus:—the graces of the dithyrambs of Dionysus appeared at Corinth; that is, the finest of Dionysus' dithyrambs first appeared there. For it was at Corinth that the dancing-chorus first appeared, and the originator of it was Arion of Methymna, who was followed by Lasus of Hermione.

Suidas *Lexicon*: Lasus:—Son of Charbinus, of Hermione a city of Achaea; flourished in the 58th Olympiad (B.C. 548–545) in the reign of Darius son of Hystaspes. He is reckoned by some authors among the Seven Wise Men in the place usually given to Periander. He was the first writer on

¹ cf. Eust. *Proem. Pind.* 27 ² cf. Aristox. *Harm. El.* 1, p. 3 Meibom, Mart. Capell. *Nupt.* 9, 935 Kopp

ραμβον εἰς ἄγωνα εἰσίγαγε, καὶ τοὺς ἐριστικοὺς εἰσηγήσατο λόγους.

Ath. 8. 338b [π. ἵχθύων]. οἶδα δὲ καὶ ἂ ὁ Ἐρμιονεὺς Λᾶσος ἔπαιξε περὶ ἵχθυων, ἀπέρ Χαμαιλέων ἀνέγραψεν ὁ Ἡρακλεώτης ἐν τῷ περὶ αὐτοῦ συγγράμματι λέγων ὡδε· ‘Τὸν Λᾶσόν φησι τὸν ὡμὸν ἵχθὺν ὄπτον εἶναι φάσκειν θαυμαζόντων δὲ πολλῶν ἐπιχειρεῖν λέγειν ὡς δὲ ἔστιν ἀκοῦσαι τοῦτο ἔστιν ἀκουστὸν καὶ δὲ ἔστιν νοῆσαι τοῦτο ἔστιν γοητόν· ὡσαύτως οὖν καὶ δὲ ἔστιν ἰδεῖν τοῦτ’ εἶναι ὄπτον· ὥστ’ ἐπειδὴ τὸν ἵχθὺν ἦν ἰδεῖν, ὄπτὸν αὐτὸν εἶναι. καὶ παίζων δέ ποτε ἵχθὺν παρά τινων ἀλιέων ὑφείλετο καὶ λαβὼν ἔδωκέ τινι τῶν παρεστώτων. ὅρκίζοντος δὲ ὕμοσεν μήτ’ αὐτὸς ἔχειν τὸν ἵχθὺν μήτ’ ἄλλῳ συνειδέναι λαβόντι, διὰ τὸ λαβεῖν μὲν αὐτὸν ἔχειν δὲ ἔτερον, ὃν ἐδίδαξεν ἀπομόσαι πάλιν ὅτι οὕτ’ αὐτὸς ἔλαβεν οὕτ’ ἄλλον ἔχοντα οἴδεν· εἰλήφει μὲν γὰρ ὁ Λᾶσος εἶχεν δὲ αὐτός.

Plut. *Tit. Pud.* 5 ως οὖν πολλῶν κακῶν αἴτιον τὸ νόσημα τοῦτ’ ὃν πειρατέον ἀποβιάζεσθαι τῇ ἀσκήσει . . . ἔτερος παρακαλεῖ κυβεύειν παρὰ πότον· μὴ δυσωπηθῆς μηδὲ δείσης σκωπτόμενος, ἀλλ’ ὥσπερ Ξειροφάνης, Λάσου τοῦ Ἐρμιονέως μὴ βουλόμενον αὐτῷ συγκυβεύειν δειλὸν ἀποκαλοῦντος, ὠμολογεῖ καὶ πάνυ δειλὸς εἶναι περὸς τὰ αἰσχρὰ καὶ ἄτολμος.

¹ cf. Diog. L. 1. 1. 42 ('son of Charmantides or Sisymbinus, or according to Aristoxenus, of Charbinus') ² cf. Stob. *App.* 4. 41. 17, Gais. 'Solon took a man to task for dicing, and

LIFE OF LASUS

music, and made the dithyramb competitive ; he also introduced quibbles.¹

Athenaeus *Doctors at Dinner* [on fish] : I know too the sallies of Lasus of Hermione on this subject, as given by Chamaeleon of Heraclea in his *Account of Lasus*, where he says : ‘Lasus used to declare that raw fish was ὀπτός ‘cooked,’ and when, as many people did, his interlocutor showed his amazement, he tried to make out that since what is to be heard is ἀκοντός or ‘audible’ and what is to be thought is ροντός or ‘conceivable,’ therefore, since a fish is to be seen, it is ὀπτός or ‘visible’ [which also means ‘cooked’]. And one day, by way of a joke, he purloined a fish from some fishermen, and gave it to one of the bystanders, and then took a solemn oath that he neither had it himself nor knew that anybody else had taken it ; which he was able to do because he had taken it himself and another man had it, and this man had his instructions to swear that he neither had taken it himself nor knew that anybody else had it—which he in like manner could do because he had it and Lasus had taken it.

Plutarch *False Shame* : This disease, then, being the cause of many ills, it behoves us to eradicate by treatment. . . . Suppose, for instance, a fellow-guest asks you to play dice over the wine. Do not be put out of countenance or be afraid you are being made fun of, but imitate Xenophanes, who when Lasus of Hermione called him a coward for refusing to play dice with him, agreed that he was a coward, and a great coward, over unseemly things.²

when he pleaded that the stakes were small, rejoined ‘Ah ! but not the habit’

LYRA GRAECA

Stob. *Fl.* 29. 70 ἐκ τῶν Ἀριστοτέλους Χρειῶν·
 Λάσος ὁ Ἐρμιονεὺς ἐρωτηθεὶς τί εἴη σοφώτατον
 ‘Η πεῖρα’ ἔφη.

Hesych. Λασίσματα· <σοφίσματα>¹ ώς σοφί-
 στου τοῦ Λάσου καὶ πολυπλόκου.

See also Tz. *Prol. Lyc.* 252, *Mar. Par.* 46.

ΛΑΣΟΤ

1 “Υμιος εἰς τὴν ἐν Ἐρμιώι Δήμητρα

Ath. 14. 624 e [π. τῆς Αἰολέων ἄρμονίας]· τὸ δὲ τῶν Αἰολέων
 ἥθος ἔχει τὸ γαῦρον καὶ ὑγκῶδες, ἔτι δὲ ὑπόχαυνον· ὅμοιογεῖ δὲ
 ταῦτα τὰς ἵπποτροφίας αὐτῶν καὶ ξενοδοχίας· οὐ πανούργον δὲ
 ἀλλὰ ἔξηρτημένον καὶ τεθαρρηκός. διὸ καὶ οἰκεῖόν ἐστ' αὐτοῖς ἡ
 φιλοποσία καὶ τὰ ἐρωτικὰ καὶ πᾶσα ἡ περὶ τὴν δίαιταν ἀνεστι.
 διόπερ ἔχουσι τὸ τῆς ὑποδωρίου καλουμένης ἄρμονίας ἥθος. αὗτη
 γάρ ἔστι, φησὶν ὁ Ἡρακλείδης, ἦν ἐκάλονυν Αἰολίδα, ὡς καὶ Λάσος
 δι Ἐρμιονεὺς ἐν τῷ εἰς τὴν <ἐν> Ἐρμιώι Δήμητρα “Υμνῷ λέγων
 οὔτως·

Δάματρα μέλπω Κόραν τε Κλυμένοι' ἄλοχον
 μελιβοίαν
 ὕμνον ἀναγνῶν Λιολῆδα²
 ἀμ βαρύβρομον ἄρμονίαν.³

ταῦτα δ' σδουσιν πάντες ὑπυδώρια τὰ μέλη.

Ibid. 10. 455 e [π. ἀσίγμων ὠδῶν]· καὶ δι εἰς Δημήτρα δὲ δι
 ἐν Ἐρμιώνῃ ποιηθεὶς τῷ Λάσῳ ὕμνος ἀσιγμύσ ἐστιν, ὡς φησιν
 Ἡρακλείδης δι Ποντικὸς ἐν τρίτῳ περὶ Μουσικῆς· οὐ ἐστιν ἀρχή
 ‘Δάματρα—ἄλοχον.’

¹ E ² ἀναγνῶν B : = ἀνάγων, cf. Hesych. ἀγνεῖν, ἀγνεῖ :
 miss ἀν. Αἰολίδα ³ ἀμ E : miss ἄμα

LASUS

Stobaeus *Anthology*: From the *Maxims* of Aristotle:—When Lasus of Hermione was asked what was the cleverest¹ thing in the world, he replied ‘Taking pains.’

Hesychius *Glossary*: Λασίσματα ‘Lasisms’:—sophistries or quibbling jests, Lasus being a ‘sophist’ or quibbler.

LASUS

1 HYMN TO THE HERMIONIAN DEMETER

Athenaeus *Doctors at Dinner* [on the Aeolian ‘mode’]: The Aeolian character, on the other hand, is one that gives itself airs and does the grand, and indeed is inclined to be conceited—which agrees with their horse-breeding and their ways of entertaining guests—; there is no real wickedness in it, but it is high-spirited and self-confident. And that is why the Aeolians are so given to wine, women, and luxurious living. Thus it is that they have the character of the mode known as Hypodorian, which is the same, according to Heracleides, as what they called Aeolian, as indeed Lasus of Hermione calls it in his Hymn to the Hermionian Demeter, which begins thus:

Demeter I sing and the Maiden that was the wife
of Clymenus, leading a honey-voiced hymn by way
of the deep-noted mode Aeolian;
though this is always sung as Hypodorian.

The Same [on poems written without s]: According to Heracleides of Pontus in the 3rd Book of his *Treatise on Music*, Lasus’ Hymn to the Hermionian Demeter also is asigmatic—the hymn which begins ‘Demeter I sing.’

¹ the Gk. word implies the skill that comes of training

LYRA GRAECA

2 Κένταυροι

Ath. 10. 455c: ταῦτα ἀν σημειώσαιτ' ἀν τις πρὸς τυὺς νοθεύοντας Λάσου τοῦ Ἐρμιονέως τὴν ἀστιγμον φᾶν, ητις ἐπιγράφεται Κένταυροι.

3

Ael. VH. 12. 36 ἔστιν αἱρεσίνοις οἵ αρχαῖοι ὑπὲρ τοῦ ἀριθμοῦ τῶν τῆς Νιόβης παιδῶν μὴ συνάδειν ἀλλήλοις . . . Λᾶσος δέ δἰς ἐπταλέγει.

4

Id. H.A. 7. 47 ἔστι καὶ τὰ τῶν λυγκῶν ἔκγονα δμοίως (σκύμνοι) ὄνομάζεσθαι ἐν γοῖν τοῖς Λάσου λεγομένοις Διθυράμβοις οὗτως εὑρίσκεται εἰρημένον τὸ βρέφος τὸ τῆς λυγκός.

5

Nat. Com. 1018: Fuit autem Sphinx Echidnae Typhonisque filia, ut scribit Lasus Hermioneus.

LASUS

2 THE CENTAURS

Athenaeus *Doctors at Dinner* [immediately before]: This might be pointed out to those who would reject as spurious the assignation of Lasus of Hermione entitled *The Centaurs*.

3

Aelian *Historical Miscellanies*: The ancients seem to vary as to the number of Niobe's children. . . . Lasus gives her seven of either sex.

4

The Same *Natural History*: The young of the lynx, also, seem to be known as σκύλωτοι 'whelps.' For in the Dithyrambs attributed to Lasus, the cub of the lynx occurs under that name.

5

Natalis Comes¹ *Mythology*: According to Lasus of Hermione the Sphinx was the daughter of Echidna and Typhon.

¹ the *bona fides* of this author is open to doubt

ΑΠΟΛΛΟΔΩΡΟΤ

Βίος

Eust. *Prooem. Pind.* 27 καὶ οὕτως οἰωνισάμενος (ό Πίνδαρος) ἔπειτα εἰς ποιητικὴν ἐτράπη, καθηγησαμέρων αὐτῷ τοῦ μαθεῖν ἢ τοῦ Λάσου, ώς εἴρηται, ἢ τοῦ Ἀθηναίου Ἀγαθοκλέους, ἢ Ἀπολλοδώρου, ὃν φασι καὶ προϊστάμενον κυκλίων χορῶν καὶ ἀποδημοῦντα πιστεῦσαι τὴν διδασκαλίαν Πινδάρῳ παιδὶ ὅντι τὸν δὲ εὖ τὸ πιστευθὲν διακοσμήσαντα περιβοηθῆναι.

"Γυνοι

Erotian 336 τὸ τέρψον τοῦ πάθους ἀντὶ τοῦ τὸ τέλος . . .
ιαὶ γέπολλοδροι· οἱ τούς γυναῖς γράψας φησί·

Τίς τοι ἕδ' ἐν ὕρῃ
ἰλαθεν ἐπὶ τέρψον θυράων;

ἀντὶ τοῦ ἐπὶ τέλει τῶν θυρῶν.

APOLLODORUS

LIFE

Eustathius *Introduction to Pindar*: Under such omens did Pindar turn to the art of poetry, having for guide therein either Lasus as aforesaid, or the Athenian Agathocles, or else Apollodorus, of whom we are told that having to absent himself from the city when he was in command of a cyclic chorus, he committed their training to the boy Pindar, who acquitted himself so well as to become the talk of the town.

HYMNS

Erotian *Glossary to Hippocrates*: The ‘edge’ of the disease instead of the ‘end’ or crisis . . . compare Apollodorus the writer of the hymns :

Who cometh to the edge of my gates at this hour of the night ?

where he uses ‘edge’ for ‘end’ (or threshold).

ΤΤΝΝΙΧΟΤ

Βίος

Ptol. Ηερά. ap. Phot. *Bibl.* 190. 151. 9 τελευτήσαντος Δημητρίου τοῦ Σκηνψίου τὸ βιβλίον Τέλλιδος πρὸς τὴν κεφαλῆν αὐτοῦ εύρεθη· τὰς δὲ Κολυμβώσας Ἀλκμάνος¹ πρὸς τὴν κεφαλῆν Τυννίχου² τοῦ Χαλκιδέως εύρεθῆναι φασιν.

Πατάν

Porph. *Abst.* 2. 18 τὸν γοῦν Αἰσχύλον φασὶ τῶν Δελφῶν ὀξιούρτων εἰς τὸν θεὸν γράψαι παιᾶνα εἰπεῖν ὅτι βέλτιστα Τυννίχῳ πεποίηται παραβαλλόμενον δὲ τὸν αὐτοῦ πρὸς τὸν ἐκείνου ταῦτὸν πείσεσθαι τοῖς ἀγάλμασιν τοῖς καινοῖς πρὸς τὰ ἀρχαῖα· ταῦτα γὰρ καίπερ ἀπλῶς πεποιημένα θεία νομίζεσθαι, τὰ δὲ καινὰ περιέργως εἰργασμένα θαι μάζεσθαι μὲν θεοῦ δὲ διξαν ἥττον ἔχειν.

Plat. *Ion* 534b ἄτε οὖν οὐ τέχνῃ ποιοῦντες (οἱ ποιηταὶ) καὶ πολλὰ λέγοντες καὶ καλὰ περὶ τῶν πραγμάτων, ἀσπερ σὺ περὶ Ὁμήρου, ἀλλὰ θείᾳ μοίρῃ, τυντὸ μόνον οἶσι τε ἔκαστος ποιεῖν καλῶς ἐφ' ὃ ή Μοΐσα αὐτὸν ὡριησεν, οὐ μὲν διθυράμβους, οὐ δὲ ἐγκέμια, δ δὲ ὑπορχήματα δ δ' ἔπη, δ δ' ίαμβους· τὰ δ' ἄλλα φαῦλος αὐτῶν ἔκαστος ἐστιν . . . μέγιστον δὲ τεκμήριον τῷ λόγῳ Τύννιχος δ Χαλκιδέης, ὃς ἄλλοι μὲν οὐδὲν πάποτε ἐποίησε ποίημα ὅτου τις ἦν ἀξιώσειεν μηδηθῆναι, τὸν δὲ παίωνα ὃν πάντες ἀδουσι, σχέδον τι πάντων μελῶν κάλλιστον, ἀτέχνως, ὑπερ αὐτὸς λέγει,

εὕρημά τι Μοισᾶν

¹ miss ἀλκμάνους

² miss τυρονίχου

¹ cf. Suid. Ἀλκμάν (vol. i. p. 44 n)
4. 22, see Bergk, p. 379

² for Procop. *B.G.*

TYNNICHUS

LIFE

Ptolemaeus Hephaestion in Photius *Library*: It is said that upon the death of Demetrius of Scepsis a copy of Tellis was found on his pillow, and similarly that the *Diving Women* of Aleman (?)¹ was found beside Tynnichus.²

PAEAN

Porphyrius *On Abstaining from Animal Food*: When Aeschylius was asked by the Delphians to write a Paean to Apollo, he is said to have replied that Tynnichus had written an excellent one already, and that any paean he might write would be at as great a disadvantage as a modern statue in comparison with an old one; for the latter though simply executed was considered divine, while the modern statue might be marvelled at for its elaborate workmanship but gave less conviction as a representation of the deity it portrayed.

Plato *Ion*: Since, then, the many noble things the poets compose and say on any subject, like you on Homer, are not the result of art but of a divine dispensation, they are able to acquit themselves well only in a kind to which they are directed by the Muse, be it the dithyramb, the eulogy, the dance-song, the epic, or the iambic; in all other kinds their performance is second-rate. . . . A good example of what I mean is seen in Tynnichus of Chalcis, who never composed anything worth remembering but the Paean sung everywhere, which is well-nigh the finest lyric poem ever written, truly, as he himself calls it,

an invention of the Muses

ΤΕΛΕΣΙΑΛΗΣ

Βίος

Paus. 2. 20. 8 [π. "Αργους]. ὑπὲρ δὲ τὸ θέατρον Ἀφροδίτης ἐστὶν ιερόν· ἔμπροσθεν δὲ τοῦ ἔδους Τελέσιλλα ἡ ποιήσασα τὰ ἄσματα ἐπείργασται στήλῃ· καὶ ἐκεῖνα μὲν¹ ἔρριπταί οἱ πρὸς τοῖς ποσίν, αὕτη δὲ ἐς κράνος ὁρᾶ κατέχουσα τῇ χειρὶ καὶ ἐπιτίθεσθαι τῇ κεφαλῇ μέλλουσα. ἦν δὲ καὶ ἡ Τελέσιλλα καὶ ἄλλως ἐν ταῖς γυναιξὶν εὐδόκιμος, καὶ μᾶλλον ἐτιμᾶτο ἔτι <ἢ> ἐπὶ τῇ ποιήσει. συμβάντος δὲ Ἀργείοις ἀτυχῆσαι λόγου μειζόνως πρὸς Κλεομέρην τὸν Ἀραξιανδρίδον καὶ Λακεδαιμονίους, καὶ τῶν μὲν ἐν αὐτῇ πεπτωκότων τῇ μάχῃ, ὅσοι δὲ ἐς τὸ ἄλσος τοῦ "Αργου κατέφευγον, διαφθαρέντων καὶ τούτων, τὰ μὲν πρῶτα ἐξιόντων κατὰ ὄμολογίαν, ώς δὲ ἔγνωσαν ἀπατώμενοι συγκατακαυθέντων τῷ ἄλσει τῶν λοιπῶν, οὕτως τοὺς Λακεδαιμονίους ἥγεν ἐπὶ ἕρημον ἀνδρῶν τὸ "Αργος. Τελέσιλλα δὲ οἰκετὰς μὲν καὶ ὅσοι διὰ νεύτητα ἡ γῆρας ὅπλα ἀδύνατα φέρειν ἦσαν, τούτους μὲν πάντας ἀνεβίβασεν ἐπὶ τὸ τεῖχος· αὐτὴ δὲ ὅποσα ἐν ταῖς οἰκίαις ὑπελείπετο καὶ τὰ ἐκ τῶν ιερῶν ὅπλα ἀθροίσασα τὰς ἀκμαζούσας ἥλικια τῶν γυναικῶν ὠπλιζεν· ὅπλίσασα δὲ ἔταστε κατὰ τοῦτο ἡ τοὺς πολεμίους προσιόντας ἡπίστατο. ώς δὲ ἐγένετο οἱ Λακεδαιμόνιοι, καὶ αἱ γυναικες οὔτε τῷ ἀλαλαγμῷ κατεπλάγησαν,

¹ Kayser: mss βιβλία μὲν ἐκεῖνα.

TELESILLA

LIFE

Pausanias *Description of Greece* [on Argos]: Above the theatre there is a temple of Aphrodite, and in front of the seated statue of the Goddess is a slab engraved with a figure of Telesilla the writer of the poems. These lie as though thrown down beside her feet, and she herself is looking at a helmet which she holds in her hand and is about to put upon her head. Telesilla was famous among women for her poetry, but still more famous for the following achievement. Her fellow-citizens had sustained an indescribable disaster at the hands of the Spartans under Cleomenes son of Anaxandrides. Some had fallen in the actual battle, and of the others, who took sanctuary in the grove of Argus, some had at first ventured out under a truce only to be slaughtered, and the rest realising the enemy's treachery had stayed behind only to be burnt to death when he fired the grove. By these means Cleomenes, proceeding to Argos, led his Lacedaemonians against a city of women. But Telesilla took all the slaves and all such male citizens as through youth or age had been unable to bear arms, and made them man the walls, and gathering together all the weapons of war that had been left in the houses or were hanging in the temples, armed the younger women and marshalled them at a place she knew the enemy must pass. There, undismayed by the war-ery, the women stood their

LYRA GRAECA

ἐεξάμεναί τε ἐμάχοντο ἐρρωμένως, ἐνταῦθα οἱ Λακεδαιμόνιοι, φρονήσαντες ὡς καὶ διαφθείρασί σφισι τὰς γυναικας ἐπιφθόνως τὸ κατόρθωμα ἔξει, καὶ σφαλεῖσι μετὰ ὄνειδῶν γενήσοιτο ἡ συμφορά, ὑπείκουσι ταῖς γυναιξί. πρότερον δὲ ἐπὶ τοὺς ἀγῶνα τοῦτον προεσήμηνεν ἡ Πυθία, καὶ τὸ λόγιον, εἴτε ἄλλως εἴτε καὶ ὡς συνείς, ἐδίλωσεν Ἡρόδοτος.

'Αλλ' ὅταν ἡ θῆλεια τὸν ἄρρενα νικήσασα ἐξελάσῃ, καὶ κῦδος ἐν Ἀργείοισιν ἄρηται,
πολλὰς Ἀργείων ἀμφιδρυφέας τότε θήσει.

τὰ μὲν εἰς τὸ ἔργον τῶν γυναικῶν ἔχοντα τοῦ χρησμοῦ ταῦτα ἦν.

Plut. *Mul. Virt.* 245 c οὐδενὸς δ' ἥττον ἔνδοξόν ἐστι τῶν κοινῆ διαπεπραγμένων γυναιξὶν ἔργων ὁ πρὸς Κλεομένη περὶ Ἀργους ἀγών, δν ἡγωνίσαντο Τελεσίλλης τῆς ποιητρίας προτρεψαμένης. ταύτην δέ φασιν οἰκίας οὖσαν ἔνδοξου τῷ δὲ σώματι νοσηματικὴν εἰς θεοῦ πέμψαι περὶ ὑγιείας· καὶ χρησθὲν αὐτῇ Μούσας θεραπεύειν, πειθομένην τῷ θεῷ καὶ ἐπιθεμένην ωδῆ καὶ ὄρμονίᾳ τοῦ τε πάθους ἀπαλλαγῆναι ταχὺ καὶ θαυμάζεσθαι διὰ ποιητικὴν ὑπὸ τῶν γυναικῶν. ἐπεὶ δὲ Κλεομένης ὁ βασιλεὺς τῶν Σπαρτιατῶν πολλοὺς ἀποκτείνας (οὐ μήν, ὡς ἔνιοι μυθολογοῦσιν, ἐπτὰ καὶ ἐβδομήκοντα καὶ ἐπτακοσίους πρὸς ἐπτακισχιλίους) ἐβάδιζε πρὸς τὴν πόλιν, κ.τ.λ. . . . οὕτω δὲ τῆς πόλεως περιγενομένης

¹ i.e. be mourning her husband ² Hdt. 6 77 (cf. 19) gives what is apparently the Spartan version omitting all

LIFE OF TELESILLA

ground and fought with the greatest determination, till the Spartans, reflecting that the slaughter of an army of women would be but an equivocal victory and defeat at their hands dishonour as well as disaster, laid down their arms. Now this battle had been foretold by the Pythian priestess, and Herodotus, whether he understood it or not, quotes the oracle as follows :

When male by female's put to flight
And Argos' name with honour's bright,
Many an Argive wife shall show
Both cheeks marred with sears of woe.¹

Such is the part of the oracle which refers to the women.²

Plutarch *Feminine Virtue*: No less famous than these collective deeds is the fight in which Cleomenes was driven from Argos by the poetess Telesilla. This woman, we are told, though the daughter of a doughty line, was of a sickly habit of body, and sent one day to the God to enquire how she might improve her health. When his reply came that she must pay court to the Muses, she obeyed him by devoting herself to poetry and music, and with such good effect that before very long she had both rid herself of her disorder and become the wonder of her fellow-countrywomen for her skill in poesy. And when the Spartan king Cleomenes, after great slaughter of the Argives—not however, as some authorities would have us believe,³ to the number of seven thousand seven hundred seventy and seven—advanced upon the city, etc. . . . Those of the

reference to the heroism of T. and her countrywomen
³ cf. Polyae. S. 33

LYRA GRAECA

τὰς μὲν πεσούσας ἐν τῇ μάχῃ τῶν γυναικῶν ἐπὶ τῆς ὁδοῦ τῆς Ἀργείας ἔθαψαν, ταῖς δὲ σωθείσαις ὑπόμνημα τῆς ἀριστείας ἔδοσαν ἵδρυσασθαι τὸν Ἐιναύλιον. τὴν δὲ μάχην οἱ μὲν ἐβδόμη λέγουσιν ἴσταμένου μηρός, οἱ δὲ νουμηνίᾳ γενέσθαι τοῦ νῦν μὲν τετάρτου, πάλαι δ' Ἐρμαίου παρ' Ἀργείοις, καθ' ἣν μέχρι νῦν τὰ Τβριστικὰ τελοῦσι, γυναικας μὲν ἀνδρείοις χιτῶσι καὶ χλαμύσιν, ἄνδρας δὲ πέπλοις γυναικῶν καὶ καλύπτραις ἀμφιεννύντες.

Euseb. Ol. 82. 4 :—Crates comicus et Telesilla cognoscerebantur.

Max. Tyr. 37. 5 καὶ Σπαρτιάτας ἥγειρεν τὰ Τυρταίου ἔπη, καὶ Ἀργείους τὰ Τελεσίλλης μέλη, καὶ Λεσβίους ἡ Ἀλκαίου φύδι.

Anth. Pal. 9. 26 Ἀντιπάτρου Θεσσαλονικέως εἰς τὰς ἐννέα λυρικὰς ποιητρίας.

Τύσδε θεογλώσσους Ἑλικῶν ἔθρεψε γυναικας
ῦμροις καὶ Μακεδῶν Πιερίας σκόπελος,
Πρήξιλλαν, Μοιρώ, Ἀνύτης στόμα, θῆλυν
Ομηρον,

Λεσβιάδων Σαπφὼ κόσμον ἔϋπλοκάμων,
Πιριναν, Τελέσιλλαν ἀγακλέα, καὶ σέ, Κόριννα,
θοῦριν Ἀθηναίης ἀσπίδα μελψαμέναν,
Νοσσίδα θηλύγλωσσον, ἵδε γλυκναχέα Μύρτιν,

¹ cf. Paus. 6. 22. 9, Sch. Pind. P. 2. 12, N. 1. 3 and see Herzog *Philol.* 1912, who connects with this victory a 4th cent. inscription which records the monthly celebration of a sacrifice to Apollo and Artemis ‘from the time when Apollo

LIFE OF TELESILLA

women who fell in the battle were buried upon the Argive Way, while the prowess of the survivors was accorded a memorial in the shape of a shrine of Enyalius. The battle took place according to some writers on the seventh, according to others on the first, of the month which is now reckoned the fourth and was known anciently at Argos as the month of Hermes; and on this day the Argives still celebrate the *Hybristica* or *Feast of Outrage*, in which they dress women in the shirts and cloaks of men, and men in the robes and wimples of women.¹

Eusebius *Chronicle*: Fourth year of the 82nd Olympiad (B.C. 449) :—Flourished the comedy-writer Crates, and Telesilla.²

Maximus of Tyre *Dissertations*: The Spartans were roused by the lines of Tyrtaeus, the Argives by the lyrics of Telesilla, and the Lesbians by the song of Aleaenus.

Palatine Anthology : Antipater of Thessalonica on the Nine Lyric Poetesses :—These are the divinely-tongued women who were reared on the hymns of Helicon and the Pierian Rock of Maeodon,—Praxilla and Moero; Anytè the woman-Homer and Sappho the ornament of the fair-tressed Lesbian dames; Erinna, renowned Telesilla, and that Corinna who sang of Athena's martial shield; Nossis the maiden-throated and Myrtis the delightful-voiced;

drove out Pleistarchus by night.' Cleomenes reigned c. 520-489, P. 480-458. According to Plut. the second Spartan king acting with C. was Damaratus (510-491) ² cf. Sync. *Chron.* 470. 13

LYRA GRAECA

πάσας ἀεράων ἐργάτιδας σελίδων.
 Ἐπρέα μὲν Μούσας μέγας Οὐρανός, ἐννέα δ'
 αὐτὰς
 Γαῖα τέκεν, θυατοῖς ἐφθιτον εὐφροσύναν.

See also Hdt. 3. 131, Arist. *Pol.* 1303 a 6, Luc.

ΤΕΛΕΣΙΛΑΗΣ

1

Heph. 67 [π. ἰωνικοῦ τοῦ ἀπὸ μείζονος]. ἔστι τοίνυν ἐπίσημα
ἐν τῷ ἰωνικῷ περθημαμέρη¹ μὲν τὰ τοιαῦτα, οἷς ἡ Τελέσιλλα
ἐχρήσατο.

Τὰδ' Ἀρτεμισ, ὁ κόραι,
 φεύγοισα τὸν Ἀλφέον²

2

Ath. 14. 619 b [π. φᾶν]. ἡ δὲ εἰς Ἀπόλλωνα φᾶν
φιληγλιάς
ὡς Τελέσιλλα παι, ἵστησιν.

3

Paus. 2. 35. 2 [π. Φρυγιῶνης]. Ἀπόλλωνος δέ εἰσι ναοὶ τρεῖς
καὶ ἀγάλματα τρία· καὶ τῷ μὲν οὐτὶ ἔστιν ἐπίκλησις, τὸν δὲ
Πυθαέα ὄνομάζει καὶ Ὁριον τὸ τρίτον. τὸ μὲν δὴ τοῦ Πυθαέως
ὄνομα μεμαθήκαστι πορὰ Ἀργείων· τούτοις γὰρ Ἑλλήνων πρώτοις
ἀφικέσθαι Τελέσιλλά φησι τὸν Πυθαέα ἐς τὴν χώραν Ἀπόλλωνος
παιδ καὶ³ ἵτα.

¹ mss. ἐφθημ. ² τὰδ' Ε: mss. here ἄδ, ἀ δ, Epit. οὐδ'
³ Ε: mss. παιδα

TELESILLA

all of them fashioners of the page that is for ever.
Nine Muses came of the great Heaven, and nine
likewise of the Earth, to be a joy undying unto
mortal men.

Amor. 30 (vol. i p. 171). Clem. Al. *Str.* 4. 19. 386,
Suid. s.v., Tat. *Or. ad Gr.* 33, Phot. *Bibl.* 167 p. 115 a.

TELESILLA

1¹

Hephaestion *Handbook of Metre* [on the *Ionicum a maiore*]:
A notable example of the Ionic is the two-and-a-half foot line
used by Telesilla:

Here Artemis, O maidens, fleeing from Alpheüs²

2

Athenaeus *Doctors at Dinner* [on songs]: The song to Apollo
is called the Phileiad or

sun-loving

as is shown by Telesilla.

3

Pausanias *Description of Greece* [on the city of Hermione]:
Here are three temples of Apollo, each with an image. One
of these has no particular title, the second they call Apollo
Pythæus, and the third Apollo of the Boundaries. The
former name they have learnt from the Argives, whose
country, according to Telesilla, was the first district of Greece
in which Pythæus, who was a favourite of Apollo, arrived.³

¹ cf. Heph. 28, Epit. Heph. 361 Consbr.
22. 9 ² cf. Paus. 2. 24. 1

² cf. Paus. 6.
n 2

LYRA GRAECA

4

Paus. 2. 28. 2 [π. Ἐπιδαύρου]: ἐπὶ δὲ τῇ ἀκρῷ τοῦ ὕρους Κορυφαῖς ἐστὶν ἱερὸν Ἀρτέμιδος σὸν καὶ Τελέσιλλα ἐποιήσατο ἐν ἀγραπτι μνήμην.

5

Apollod. *Bibl.* 3. 5. 5 [π. Νιοβῶδῶν]: ἐσάθη δὲ τῶν μὲν ἀρρένων Ἀμφίων, τῶν δὲ θηλειῶν Χλωρίς ἡ πρεσβυτάτη,¹ ἦ Νηλεὺς συνφέρει, κατὰ δὲ Τελέσιλλαν² ἐσάθησαν Ἀμύκλας καὶ Μελίζαια, ἐτοξεύθη δὲ ὑπ' αὐτῶν καὶ Ἀμφίων.

6

Hesych.

βελτιώτας.³

τοὺς⁴ βελτίους Τελέσιλλα.

7

Ath. 11. 457 f [π. δείνου ποτηρίου]: Τελέσιλλα δὲ ἡ Ἀργεία καὶ τὴν ἄλω καλεῖ

δῖνον⁵

8

Poll. 2. 223 [π. τριχᾶν]: . . . καὶ παρὰ Φερεκράτει οὐλοκέφαλος.

οὐλοκίκιννα

δὲ Τελέσιλλα εἴρηκε.

9

Sch. *Od.* 13. 289 [δέμας δ' ἥϊκτο (Ἀθίνη) γυναικὶ | καλῇ τε μεγάλῃ τε]: ἐκ τῆς κατὰ τὴν ὄψιν κοσμιότητος καὶ αἰδοῦς καὶ τοῦτο⁶ ὑπονοεῖν δίδωσι, καθὰ καὶ Ξενοφῶν καὶ Τελέσιλλα ἡ Ἀργεία διαγράφουσιν Ἀρετῆς καὶ Καλοκαγγλίας εἰκόνα.

¹ *B*: mss. -τέρα ² mss. τελεσίαν ³ *Lob*: βελτιωτέρας

⁴ mss. τὰς ⁵ mss. δεῖνον, δῖνον corr. to δεῖνον ⁶ ἐκ τούτου τὴν κατὰ τ. ὅ. . . . κοσμιότητα καὶ αἰδῶ oimmitting καὶ τοῦτο?

TELESILLA

4

Pausanias *Description of Greece* [on Epidaurus]: Upon the top of Mount Coryphaea there is a temple of Artemis which is mentioned in a poem of Telesilla's.

5

Apollodorus *Library* [on the children of Niobe]: The only son saved was Amphion and the only daughter Chloris, the eldest, who had become the wife of Nelens, though according to Telesilla the survivors were Amyclas and Meliboea, Amphion perishing with the rest.¹

6

Hesychius Glossary: $\beta\epsilon\lambda\tauι\omega\tauas$:—
the better sort
used for $\beta\epsilon\lambda\tauios$ by Telesilla.

7

Athenaeus *Doctors at Dinner* [on the cup called *deinos*]: Telesilla of Argos speaks of the threshing-floor as *dinos* or
the round

8

Pollux *Vocabulary* [on hair]: . . . and in Phereerates
'curly-pate'; compare Telesilla's
curly-locks

9

Seholiast on the *Odyssey* ['And in form Athene was like to a tall and beautiful woman']: By this means he conveys to us the comeliness and modesty of her demeanour (?), just as Xenophon portrays Manly Refinement, and Telesilla of Argos Virtue.

¹ cf. Paus. 2. 21. 10, who identifies Mel. with Chloris

ΣΙΜΩΝΙΔΟΥ

Βίος

Str. 10. 486 Κέως δὲ τετράπολις μὲν ὑπῆρξε, λείπονται δὲ δύο, ἡ τε Ἰουλὶς καὶ ἡ Καρθαία, εἰς ἣς συνεπολίσθησαν αἱ λοιπαί, ἡ μὲν Ποιήσσα εἰς τὴν Καρθαίαν ἡ δὲ Κορησία εἰς τὴν Ἰουλίδα. ἐκ δὲ τῆς Ἰουλίδος ὁ τε Σιμωνίδης ἦν ὁ μελεποιὸς καὶ Βακχυλίδης ἀδελφιδοῦς ἐκείνου, καὶ μετὰ ταῦτα Ἐρασίστρατος ὁ ἴατρὸς καὶ τῶν ἐκ τοῦ περιπάτου φιλοσόφων Ἀρίστων . . . παρὰ τούτοις δὲ δοκεῖ τεθῆναι ποτε νόμος, οὐδὲ μέμνηται καὶ Μένανδρος· ‘Καλὸν τὸ Κείων νόμυμόν ἔστι, Φανία | ὁ μὴ δυνάμενος ζῆν καλῶς οὐ ζῆ κακῶς.’ προσέταττε γάρ, ὡς ἔοικεν, ὁ νόμος τοὺς ὑπὲρ ἔξηκοιτα ἔτη γεγονότας κωνειάζεσθαι τοῦ¹ διαρκεῖν τοῖς ἄλλοις τὴν τροφήν.

Hdt. 5. 102 ἐπόμενοι δὲ κατὰ στίβον αἱρέουσι αὐτοὺς ἐν Ἐφέσῳ· καὶ ἀντετάχθησαν μὲν οἱ Ἱωνες, συμβαλόντες δὲ πολλὸν ἐσσώθησαν. καὶ πολλοὺς αὐτῶν οἱ Πέρσαι φονεύουσι ἄλλους τε ὄνομαστοὺς ἐν δὲ δὴ καὶ Εὐαλκίδην στρατηγέοντα Ἐρετριέντι, στεφανηφόροις τε ἀγῶνας ἀναραιρηκότα καὶ ὑπὸ Σιμωνίδεω τοῦ Κηΐον πολλὰ αἰνεθέντα.

¹ mss καὶ τρῦ

SIMONIDES

LIFE

Strabo *Geography*: Ceos was originally a tetrapolis, but only two of the four remain as separate cities, Iulis and Carthaea, the former having absorbed Coresia and the latter Poieëssa. Iulis was the birth-place of the lyric poet Simonides and of his nephew Bacchylides, and later of the physician Erasistratus and the Peripatetic philosopher Ariston . . . There appears to have been a law here, mentioned by Menander in the lines 'The Cean custom takes my fancy still, | The man who can't live well shall not live ill,' whereby, in order to make the supplies go round, all citizens who had reached the age of sixty should drink the hemlock.¹

Herodotus *Histories*: Following upon their track, the Persians came up with the flying Ionians at Ephesus, and when they turned and showed fight inflicted upon them a severe defeat, after which they put to the sword a number of well-known men, including the Eretrian commander Eualeides, who had taken the prize at crown-contests in the Games and been highly eulogised by Simonides of Ceos.

¹ hence partly perh. S.'s voluntary exile after middle-age ; had the law been enforced in his case, much of his finest extant work would never have been done

LYRA GRAECA

[Plat.] *Hipparch.* 228c . . . Πεισιστράτου δὲ
νέεῖ Ἰππάρχῳ, ὃς τῶν Πεισιστράτου παίδων ἦν
πρεσβύτατος καὶ σοφώτατος, ὃς ἄλλα τε πολλὰ
καὶ καλὰ ἔργα σοφίας ἀπεδείξατο καὶ . . .
Σιμωνίδην τὸν Κεῖον ἀεὶ περὶ αὐτὸν εἶχεν μεγά-
λοις μισθοῖς καὶ δώροις πείθων.

Ael. Γ.Π. 4. 24 Λεωπρέπης ὁ Κεῖος ὁ τοῦ Σιμω-
νίδου πατὴρ ἔτυχε ποτε ἐν παλαιόστρᾳ καθήμενος·
εἴτα μειράκια πρὸς ἄλλήλους οἰκείως διακείμενα
ἵρετο τὸν ἄνδρα πῶς ἀν αὐτοῖς ἡ φιλία διαμένοι
μάλιστα· ὁ δὲ εἶπεν· ‘Εὰν ταῖς ἄλλήλων ὄργαις
ἔξιστησθε καὶ μὴ ὅμόσε χωροῦντες τῷ θυμῷ εἴτα
παροξύνητε ἄλλήλους κατ’ ἄλλήλων.’

Mar. Par. 54 ἀφ’ οὗ Σιμωνίδης ὁ Λεωπρέπους
ὁ Κεῖος ὁ τὸ μνημονικὸν εὔρων ἐνίκησεν Ἀθήνησι
διδάσκων, καὶ αἱ εἰκόνες ἐστάθησαν Ἀρμοδίου καὶ
Ἀριστογείτορος, ἔτη ΗΗΔΙΙ.

Suid. Σιμωνίδης· (α'). Λεωπρέπους, Ἰουλιήτης
τῆς ἐν Κέῳ τῇ νήσῳ πόλεως, λυρικός, μετὰ Στησί-
χορον τοῖς χρόνοις· ὃς ἐπεκλήθη Μελικέρτης διὰ
τὸ ἥδυ· καὶ τὴν μνημονικὴν δὲ τέχιην εὔρεν
οὐτος· προσεξεῦρε δὲ καὶ τὰ μακρὰ τῶν στοι-
χείων καὶ διπλᾶ, καὶ τῇ λύρᾳ τὸν τρίτον φθόγγον.
γέγονε δὲ ἐπὶ τῆς πεντηκοστῆς ἕκτης Ὁλυμπιάδος·
οἱ δὲ ἐπὶ τῆς ἑξηκοστῆς δευτέρας γεγράφασι· καὶ
παρέτεινε μέχρι τῆς ἑβδομηκοστῆς ὄγδοης, βιοὺς
ἔτη πτ'. καὶ γέγραπται αὐτῷ Δωρίδι διαλέκτῳ

LIFE OF SIMONIDES

[Plato] *Hipparchus*: . . . Hipparchus, the eldest and wisest of the sons of Peisistratus, who among other fine ways showed his wisdom . . .¹ in inducing Simonides of Ceos by high pay and valuable presents to be in continual attendance upon him.

Aelian *Historical Miscellanies*: Leoprepes of Ceos, the father of Simonides, was sitting one day in a wrestling school, when some boys who had formed mutual friendships asked the grown-up man how they could best make their friendship last; to which he replied: ‘By making allowance for one another’s dispositions instead of rousing one another’s anger by a challenge of spirit.’

Parian Chronicle: From the time when the Ceian Simonides son of Leoprepes, the inventor of the system of memory-aids, won the ehorus-prize at Athens, and the statues were set up to Harmodius and Aristogeiton, 213 years (B.C. 477).

Suidas *Lexicon*: Simonides (1st notice):—Son of Leoprepes, of Iulis, a city of the island of Ceos; a lyric poet; coming next to Stesichorus; called, because of the sweetness of his style, Melicertes; originator of the art of mnemonics. He also invented the signs for the long vowels, H and Ω, and the double letters Ξ and Ψ, [as well as the third note on the lyre²]. He was born in the 56th Olympiad (B.C. 556–553)³—or according to some accounts in the 62nd (532–529)—and lived till the 78th (468–465), attaining the age of eighty-nine. He wrote the following works in the Doric dialect:—*The*

¹ cf. p. 127 ² this prob. belongs to an earlier Simonides
cf. Euseb. Ol. 29 ³ cf. Cic. *Rep.* 2, 10, Euseb. (Ol. 55. 3)

LYRA GRAECA

‘Η Καμβύσου καὶ Δαρείου Βασιλεία, καὶ Ξέρξου Ναυμαχία, καὶ Ἡ ἐπ’ Ἀρτεμισίῳ Ναυμαχία, δι’ ἐλεγείας· ἡ δὲ ἐν Σαλαμῖνι μελικῶς· Θρῆνοι, Ἐγκώμια, Ἐπιγράμματα, Παιάνες, καὶ Τραγῳδίαι, καὶ ἄλλα. οὗτος ὁ Σιμωνίδης μνημονικός τις ἦν εἴπερ τις ἄλλος . . .

Vit. Aesch. Biog. Gr. 119 . . . κατὰ δὲ ἐγίους ἐν τῷ εἰς τοὺς ἐν Μαραθῶνι τεθνηκότας ἐλεγείῳ ἡσσηθεὶς Σιμωνίδης (ὁ Αἰσχύλος). τὸ γὰρ ἐλεγεῖον πολὺ τῆς περὶ τὸ συμπαθὲς λεπτότητος μετέχειν θέλει, ὃ τοῦ Αἰσχύλου, ως ἔφαμεν, ἐστὶν ἀλλότριον.

Ar. Ar. 919:

ΙΟ. μέλη πεποίηκ’ ἐς τὰς Νεφελοκοκκυγίας τὰς ὑμετέρας κύκλια τε πολλὰ καὶ καλὰ καὶ παρθένεια καὶ κατὰ τὰ Σιμωνίδου.

Id. Vespr. 1410.

Id. Pax. 695

ΕΡ. πρῶτον δὲ ὅ τι πράττει Σοφοκλέης ἀνήρετο.

ΤΡ. εὐδαιμονεῦ πάσχει δὲ θαυμαστόν.

ΕΡ. τὸ τί;

ΤΡ. ἐκ τοῦ Σοφοκλέους γίγνεται Σιμωνίδης.

ΕΡ. Σιμωνίδης; πῶς;

ΤΡ. ὅτι γέρων ὅν καὶ σαπρὸς κέρδους ἔκατι κάνει ἐπὶ ρίπος πλέοι.

Sch. ad loc. Σιμωνίδης δοκεῖ πρῶτος σμικρολογίαν εἰσεγεγκεῖν εἰς τὰ ἄσματα καὶ γράψαι ἄσμα μισθοῦ· τοῦτο δὲ καὶ Πίνδαρος ἐν τοῖς Ἰσθμιογίκαις (2. 10) φησὶν αἰνιττόμενος· ‘Α Μοῖσα γάρ, οὐ φιλοκερδῆς πω τότ’ ἦν οὐδὲ ἐργάτις . . .’

LIFE OF SIMONIDES

Kingdom of Cambyses and Darius, The Sea-fight with Xerxes, The Sea-fight off Artemisium, these in elegiacs; The Sea-fight at Salamis in lyric metre; Dirges, Eulogies, Inscriptions, Paeans, Tragedies, etc. This Simonides had a very remarkable memory . . .¹

Life of Aeschylus: According to some authorities, Aeschylus was defeated by Simonides in the competition for an elegy on those who fell at Marathon.² For the elegiac metre requires the fineness of detail which is associated with the rousing of sympathy, and that, as we have said, is foreign to Aeschylus.

Aristophanes Birds: POET: I've written some lyrics to your Cloudeuenkooborough, a lot of fine dithyrambs and some maiden-songs, and—you know, the Simonides trick.

The Same *Wasps* (see on Lasus p. 223)³.

The Same *Peace* (HERMES and TRYGAEUS):

H. She (Peace) first asked after Sophocles.

T. He's all right; but there's something remarkable happening to him.

H. What's that?

T. He's changing into Simonides.

H. Simonides? What d'ye mean?

T. I mean that now that he's old and off colour he'd go to sea on a hurdle to earn a groat.⁴

Scholiast on the passage: Simonides seems to have been the first to connect poetry with meanness of disposition and to write it for pay; which is what Pindar hints at in his Isthmians (2. 10), where he says, 'For the Muse was no seeker of gain then, nor worked for hire. . . .'

¹ cf. *Oe. Pap.* XV. 1800 ² cf. *fr.* 89 ³ and *fr.* 13 below with Ar. *Nub.* 1355 f ⁴ cf. Arist. *Eth.* N. 4. 1121 a 7

LYRA GRAECA

Sch. *ad. loc.* Pind. *rūr*, φησί, μισθοῦ συντάτ-
τουσι τοὺς ἐπινικίους, πρῶτον Σιμωνίδου προ-
καταρξαμένου . . .

Plut. *Sen.* 5 Σιμωνίδης ἔλεγε πρὸς τοὺς ἐγκα-
λοῦντας αὐτῷ φιλαργυρίαν, ὅτι τῶν ἄλλων
ἀπεστερημένος διὰ τὸ γῆρας οἶδονθν, ὑπὸ μᾶς
ἔτι γηροβοσκεῖται τῆς ἀπὸ τοῦ κερδαίνειν.

Stob. *Fl.* 10. 62 Σιμωνίδης ἐρωτηθεὶς διὰ τί
ἐσχάτου γήρως ὃν φιλάργυρος εἴη, ‘Οτι’ εἶπεν
‘Βουλούμην ἀν ἀποθανὼν τοῖς ἔχθροῖς μᾶλλον
ἀπολιπεῖν ἢ ζῶν δεῖσθαι τῶν φίλων, κατεγνωκώς
τῆς τῶν πολλῶν φιλίας τὸ ἀβέβαιον.’

Plat. *Rep.* 1. 331e ’Αλλὰ μέντοι, ἦν δ’ ἐγώ,
Σιμωνίδης γε οὐ ράδιον ἀπιστεῖν· σοφὸς γὰρ καὶ
θεῖος ἀνήρ.

Hibeh Pap. 17 ’Ανηλωμάτων· Σιμωνίδου· εὔδο-
κιμεῖ δ’ αὐτοῦ πρὸς ἀλιγθειαν καὶ τὸ πρὸς τὴν
Ιέρωνος γυναικα λεχθέν. ἐρωτηθεὶς γὰρ εἰ πάντα
γηράσκει ‘Ναι’ ἔφη ‘πλίν γε κέρδους· τάχιστα
δὲ αἱ εὐεργεσίαι’, καὶ τὸ πρὸς τὸν πυνθανόμενον
διὰ τί εἴη φειδωλὸς ἔφη διὰ τοῦτ’ εἶναι φειδωλός,
ὅτι μᾶλλον ἄχθοιτο τοῖς ἀνηλωμένοις ἢ τοῖς
περιοῦσιν, τούτων δὲ ἔκάτερον ἥθος μὲν ἔχειν
φαῦλον παρὰ δὲ τὰς ὄργας καὶ τὰς ἀ[λογιστίας]
τῶν ἀνθρώπων [εὔδοκι]μεῖ<ν>, διόπερ οὕτε
β[λάπτεσθαι] οὕτε ἀπλῶς εἰπεῖν [έξ αὐτῷ]ν
ῳφελεῖσθαι· χαλεπὸν [δ’ εἶναι] τὸ μὴ χρῆσθαι
τοῖς αὐ[τοῦ β]ακτηρίοις ἀλλὰ τοῖς ἀλλοτρίοις,
τὸ δὲ δανεισθὲν¹ ὀλιγοῦ μὲν εἴλιπται προσανα-

¹ sugg. Richards *C.Q.* 1907: P. ἀνηλωθὲν

LIFE OF SIMONIDES

Scholiast on the passage of *Pindar*: He means that nowadays they compose victory-songs for pay, a custom begun by Simonides . . .¹

Plutarch *Should Old Men Govern?* : Simonides said to the friends who accused him of penuriousness, that the pleasure of making profit was the one and only pleasure he had left to tend him in his old age.

Stobaeus *Anthology* : When Simonides was asked why at his advanced age he was so careful of his money, he replied, ‘It is because I should rather leave money for enemies when I die than stand in need of friends while I live; for I know too well how few friendships last.’

Plato *Republic* : ‘But still,’ said I, ‘I find it difficult to disbelieve a great and inspired artist like Simonides.’²

From a Papyrus of the 3rd Century B.C. : On Expenditure :—Simonides : The following sayings of his are also esteemed for their truth to nature. When asked by the wife of Hiero if all things grew old, he replied ‘Yes, all, except love of gain; and acts of kindness sooner than anything else.’ Again, when he was asked why he was so penurious, he answered that it was because he got more vexation from debit than from credit; either was really negligible, though both derived importance from the passions and unreasonableness of men; and so neither of them did him any harm, or, strictly speaking, any good; but it was irksome to use another man’s staff instead of one’s own; moreover, borrowed money might cost little at the moment,

¹ cf. Callim. *fr. 77*, where S. is described as ‘grandson of Hyllichus’ ² cf. 335 e

λίσκεται δὲ τὸ εἰπλάσιον, διὸ δεῖ ἔλκειν τὰς ψυήφους· καὶ τὸ παρ' αὐτοῦ δανείζεσθαι ὅταν τῇ ἀγαγκαίᾳ καὶ φυσικῇ τροφῇ χρήσηται <καὶ> ὥσπερ τὰ ξῶα ἄπλῆ.

Arg. Theocr. 16 (cf. I. 10) λέγουσι γὰρ ἐκεῖνον (τὸν Σιμωνίδην) ἔχειν δύο κιβώτια, τὸ μὲν τῶν χαρίτων, τὸ δὲ τῶν δεδομένων.¹ ὅτε οὖν τις πρὸς αὐτὸν παρεγέιτο χάριν αἰτούμενος, ἐκέλευε φέρειν τὰ κιβώτια καὶ δεικνύειν αὐτὰ ἀνοίξαντα· εὑρίσκετο οὖν τὸ μὲν τῶν χαρίτων κενόν, τὸ δὲ τῶν δεδομένων¹ πλῆρες· καὶ οὕτως ὁ τὴν δωρεὰν αἰτούμενος ἀνεκόπτετο.

Theocr. 16. 34

πολλοὶ ἐν Ἀντιόχῳ δόμοις καὶ ἀνακτος Ἀλεύα
ἀρμαλιὰν ἔμμητον ἐμετρήσαντο πενέσται·
πολλοὶ δὲ Σκοπάδαισιν ἐλαυνόμενοι ποτὶ σακοὺς
μόσχοι σὺν κεραΪσιν ἔμυκήσαντο βόεσσι,
μυρία δ' ἀμ πεδίον Κραινώνιον ἐνδιάσκον
ποιμένες ἔκκριτα μῆλα φιλοξείροισι Κρεώνδαις·
ἄλλ' οὐ σφιν τῶν ἥδος, ἐπεὶ γλυκὺν ἔξεκέρωσαν
θυμὸν ἐσ εὐρεῖαι σχεδίαι στυγυοῦ γέροντος,
ἄμναστοι δὲ τὰ πολλὰ καὶ ὅλβια τῆνα λιπόντες
δειλοῖς ἐν νεκύεσσι μακροὺς αἰώνας ἔκειντο,
εἰ μὴ θεῖος ἀοιδὸς ὁ Κήϊος αἰόλα φωιέων
βάρβιτον ἐσ πολύχορδον ἐν ἀνδράσι θῆκ' ὄνο-
μαστοὺς
όπλοτέροις, τιμᾶς δὲ καὶ ὡκέες ἔλλαχον ἵπποι,
οἵ σφισιν ἔξ ιερῶν στεφανηφόροι ἥιθον ἀγώνων.

¹ *mss. διδόντων: Stob. ἀργυρίου*

¹ *lit. draw the counters; perh. = draw them across one by one instead of pushing them en masse: cf. A.P. 9. 435 and*

LIFE OF SIMONIDES

but in the end it eost twice as much; and so we ought to count every penny.¹ Lastly he declared that when he consumed only the necessary and natural food of man, simple food like that of the animals, he was borrowing from himself.²

Introduction to Theocritus 16 (cf. l. 10): The story goes that Simonides kept two boxes, the one for fees and the other for favours; and whenever any friend came asking a favour, he had the boxes brought in and opened before him, and cut short his importunity by discovering the favour-box to be empty and the fee-box full.³

Theocritus: Many indeed were the bondmen earned their monthly meed in the houses of Antiochus and King Alenas, many the calves that went lowing with the horned kine home to byres of the Scopads, and ten thousand were the fine sheep that the shepherds of the plain of Crannon watched all night for the hospitable Creondae; but once all the sweet wine of their life was in the great cup, once they were embarked in the barge of the old man loathsome, the joyance and pleasure of those things was theirs no more: and though they left behind them all that great and noble wealth, they had lain among the vile dead long ages unremembered, had not the great Ceian cried sweet varied lays to the strings and famous them in posterity, and had not the coursers that came home to them victorious out of the Games achieved the honour and glory which called the poet to his task.

¹ διωθεῖν Theophr. *Char.* 24 ² cf. Arist. *Rhet.* 4. 1 ³ cf. Stob. *Flor.* 10. 39 where the story is told of a man who asked for a eulogy and said he would take it as a favour (*χάριν ἔξειν*), and Plut. *Curios.* 10, Sch. *Il.* 24. 228

LYRA GRAECA

Sch. ad loc. . . . ἀντὶ τοῦ ἄγαν πλούσιοι, ὥστε πολλοὺς παρέχειν τὴν τροφήν. ἀλλ' οὐδὲν ἡνυσσεν ὁ πλοῦτος αὐτῶν πρὸς τὴν νῦν δόξαν, εἰ μὴ ὑπὸ Σιμωνίδου ὑμνήθησαν . . . οἱ δὲ Σκοπάδαι Κραννώνιοι τὸ γένος· Κραννὼν δὲ πόλις Θεσσαλίας, ὅθεν Σκόπας ὁ Κραννώνιος Κρέοντος καὶ Ἐχεκρατείας νίος· καὶ Σιμωνίδης ἐν Θρήνοις . . . ὁ Κῆϊος· τὸν Σιμωνίδην φησί, παρόσον αὐτὸς τοῖς προειρημένοις ἐνδόξοις ἀνδράσι τῶν Θεσσαλων ἐπιωκίους ἔγραψε καὶ θρήνεις.

Plut. *Aud. Poet.* 15 d διὸ καὶ Σιμωνίδης μὲν ἀπεκρίνατο πρὸς τὸν εἰπόντα ‘Τί δὴ μόνους οὐκ ἔξεπατᾶς Θεσσαλους;’ ‘Αμαθέστεροι γάρ εἰσιν ἡ ὡς ὑπ’ ἐμοῦ ἔξεπατᾶσθαι.’

Diog. Laert. 2. 5. 46 . . . καθά φησιν Ἀριστοτέλης ἐν τρίτῳ περὶ Ποιητικῆς, ἐφιλονείκει . . . Πιττακῷ Ἀντιμενίδας καὶ Ἀλκαῖος, Ἀραξαγόρᾳ Σωσίβιος, καὶ Σιμωνίδῃ Τιμοκρέων.

Plat. *Rep.* 1. 331 e ΣΩ. λέγε δή, εἶπον ἐγώ, . . . τί φῆς τὸν Σιμωνίδην ὄρθως λέγειν περὶ δικαιοσύνης;—ΠΟ. “Οτι, ἡ δὲ ὅσ, τὸ τὰ δικαιολόμενα ἐκάστῳ ἀποδιδόναι δίκαιον ἐστι.

Stob. *Anth.* 2. 42 Σιμωνίδου·—Σιμωνίδης ὁ μελοποιὸς εἰπόντος τινὸς ὅτι πολλοὶ αὐτὸν παρ’ αὐτῷ κακῶς λέγουσιν, ‘Οὐ παύσῃ’ ἔφη ‘ποτὲ σὺ τοῖς ὡσί με βλασφημῶν;

Plut. *Garr.* ἐπὶ πᾶσι δὲ καὶ παρὰ ταῦτα πάντα δεῖ πρόχειρον ἔχειν καὶ μνημονεύειν τὸ Σιμωνίδειον, ὅτι λαλήσας μὲν πολλάκις μετενόησε σιωπήσας δὲ οὐδέποτε.

LIFE OF SIMONIDES

Scholiast *on the passage*: . . . By this he implies the possession of great riches, so as to be able to feed many retainers. ‘But all the same,’ says he, ‘their wealth would have been of no avail for the preservation of their glory, had their praises not been sung by Simonides.’ . . . The Scopads were Crannonians by birth, and Crannon is a city of Thessaly, birth-place of Scopas son of Creon and Echeerateia. Compare Simonides in the *Dirges* . . . By ‘the great Ceian’ he means Simonides, who wrote victory-songs and dirges for the aforesaid great Thessalians.

Plutarch *On Listening to Poetry*: And that is why, when they asked Simonides why the Thessalians were the only people he never cheated, he replied ‘They are too great dunces.’

Diogenes Laertius *Lives of the Philosophers*: According to Aristotle in the 3rd Book of his *Treatise on Poetry* (*fr. 65*) . . . Antimenidas and Alcaeus had a feud with Pittacus, Sosibius with Anaxagoras, and Timoereon with Simonides.¹

Plato *Republic* (Socrates and Polemarchus): What do you say, said I, that Simonides rightly says about justice?—That justee is to give every man his due.

Stobaeus *Anthology*: Simonides:—When a friend of his once told Simonides that he was hearing a great deal of slander about him, he replied ‘Be so good as to stop defaming me with your ears.’

Plutarch *Garrulity*: In all things and for all these reasons we ought to bear in mind the saying of Simonides, that he had often repented speaking but had never repented holding his tongue.

¹ see *fr. 110* and Timoer. Life (below)

LYRA GRAECA

Plut. *Qu. Com.* 3 *prooem.* Σιμωνίδης ὁ ποιητὴς ἐν τινὶ πότῳ ξένον ἴδων κατακείμενον σιωπῆ καὶ μηδενὶ διαλεγόμενον ‘‘Ω ἄνθρωπε’ εἶπεν, ‘εἰ μὲν ἡλίθιος εἰ, σοφὸν πρᾶγμα ποιεῖς, εἰ δὲ σοφός, ἡλίθιον.’

Ibid. *Glor. Ath.* 3 ὁ Σιμωνίδης τὴν μὲν ζωγραφίαν ποίησιν σιωπῶσαν προσαγορεύει, τὴν δὲ ποίησιν ζωγραφίαν λαλοῦσαν· ἃς γὰρ οἱ ζωγράφοι πράξεις ὡς γινομένας δεικνύουσιν, ταύτας οἱ λόγοι γεγενημένας διηγοῦνται καὶ συγγράφουσιν.

Arist. ap. Stob. *Anth.* 86. 25 (*fr. 83*) Σιμωνίδην δέ φασιν ἀποκρίνασθαι διερωτώμενον τίνες εὐγενεῖς, τοὺς ἐκ πάλαι πλουσίων φάγαι.

Mich. Psell. π. Ἐνεργ. Δαιμ. 821 Migne . . . κατὰ τὸν Σιμωνίδην ὁ λόγος τῶν πραγμάτων εἰκὼν ἔστι.

Aristid. π. Παραφθέγματος 2. 513 [π. ἐπιγραμμάτων ὅτι αἱ πόλεις αὐτὰὶ ἑαυτὰς ἐπαινοῦσιν ἐπιγράφοντες αὐτά]· ὥστε ὥρα σοι σκώπτειν αὐτούς, ως ἀδολέσχας τινὰς νεκροὺς καὶ οὐκ εἰδότας ἡσυχίαν ἄγειν, καῦτά σε ἀνήρ Σιμωνίδειος ἀμείψεται ‘‘Ωνθρωπε, κεῖσαι ζῶν ἔτι μᾶλλον τῶν ὑπὸ γῆς ἐκείνων.

Theon. *Prog.* 1. 215 Walz . . . βλαβερῶς παραινεῖ Σιμωνίδης παίζειν ἐν τῷ βίῳ καὶ περὶ μηδὲν ἀπλῶς σπουδάζειν.

Arist. *Phys. Ause.* 222 b 17 ἐν δὲ τῷ χρόνῳ πάντα γίνεται καὶ φθείρεται· διὸ καὶ οἱ μὲν σοφώτατον ἔλεγον, οἱ δὲ Πυθαγόρειος Πάρων ἀμαθέστατον, ὅτι καὶ ἐπιλανθάνονται ἐν τούτῳ, λέγων ὀρθότερον.

LIFE OF SIMONIDES

Plutarch *Dinner-Table Problems*: One evening over the wine, when the poet Simonides saw a guest sitting absolutely silent, he exclaimed ‘If you’re a fool, my good sir, you’re wise in what you do; and if you’re wise, you’re a fool.’

The Same *The Glory of Athens*: Simonides calls ‘painting silent poetry and poetry painting that speaks’; for the actions which painters depict as they are being performed, words describe after they are done.¹

Aristotle in Stobaeus *Anthology*: We are told that when Simonides was asked what was meant by good birth, he replied ‘ancestral wealth.’

Michael Psellus *The Function of Daemons*: . . . According to Simonides the word is the image of the thing.

Aristides *On the Extempore Addition* [how epitaphs prove that states are guilty of self-praise]: So you may laugh at the fallen [for praising themselves] and call them underground babbler who cannot keep still; and some disciple of Simonides will retort ‘you are more dead above ground, my good man, than those are below it.’

Theon *First Course in Grammar*: . . . Simonides gives harmful advice when he says we should play all our lives and never be entirely in earnest.

Aristotle *Physics*: In time everything comes into existence and passes out of it; and that is why some writers² called Time wisest of things; though Paron the Pythagorean says it is foolishest, because we also forget in it—which indeed is more correct.

¹ cf. *Q.C.* 9, 15

² cf. Simplicius *ad loc.* (Simonides)

LYRA GRAECA

Ath. 2. 40a [π. οἶνοι]: Σιμωνίδης τὴν αὐτὴν ἀρχὴν τίθησιν οἴνου καὶ μουσικῆς,

Plut. *Cons. Apoll.* 6 Σιμωνίδης ὁ τῶν μελῶν ποιητὴς Ηαυσανίου τοῦ Βασιλέως τῶν Λακεδαιμονίων μεγαλαυχουμένου συνεχῶς ἐπὶ ταῖς αὐτοῦ πράξεσι καὶ κελεύοντος ἀπαγγειλαί τι αὐτῷ σοφὸν μετὰ χλευασμοῦ, συνεὶς αὐτοῦ τὴν ὑπερηφανίαν συνεβούλευε μεμνῆσθαι ὅτι ἄνθρωπός ἐστι.

Ibid. *Vit. Them.* 5 οὐ μὴν ἀλλὰ τοῖς πολλοῖς ἐνήρμοττε, τοῦτο μὲν ἔκαστου τῶν πολιτῶν τούνομα λέγων ἀπὸ στόματος, τοῦτο δὲ κριτὴν ἀσφαλῆ περὶ τὰ συμβολαῖα παρέχων ἔαυτόν. ὥστε που καὶ πρὸς Σιμωνίδην τὸν Κεῖον εἰπεῖν αἰτούμενόν τι τῶν οὐ μετρίων παρ' αὐτοῦ στρατηγοῦντος, ὡς οὕτ' ἐκεῖνος ἀν γένοιτο ποιητὴς ἀγαθὸς ἄδων παρὰ μέλος οὕτ' αὐτὸς ἀστεῖος ἀρχῶν παρὰ νόμον χαριζόμενος.

Arist. *Rhet.* 2. 1391a 8 [π. πλούτου]: ὅθεν καὶ τὸ Σιμωνίδου εἵρηται περὶ τῶν σοφῶν καὶ πλουσίων πρὸς τὴν γυναικα τὴν Ἱέρωνος ἐρομένην πότερον γενέσθαι κρείττον πλούσιον ἢ σοφόν, πλούσιον εἰπεῖν· τοὺς σοφοὺς γὰρ ἔφη ὄραν ἐπὶ ταῖς τῶν πλουσίων θύραις διατρίβοντας.

Cic. *N.D.* 1. 22 Roges me quid aut quale sit deus, auctore utar Simonide, de quo cum quaesivisset hoc idem tyrannus Hiero, deliberandi sibi unum diem postulavit; eum idem ex eo postridie quaereret, biduum petivit; cum saepius duplicaret numerum

¹ Ael. *V.H.* 9. 41 adds that when dying of hunger in
260

LIFE OF SIMONIDES

Ath. 2. 40a [on wine] : Simonides ascribes wine and music to one and the same origin.

Plutarch *Consolation to Apollonius* : One day when the Spartan king Pausanias, who was suffering from swelled head, bade the lyrist Simonides tell him a wise tale with a jest in it, the poet, fully appreciating the king's exonerated humour, advised him to remember that he was human.¹

The Same *Life of Themistocles* : All the same he ingratiated himself with the people by calling every citizen by his name, and by putting his sure judgment at their disposal in matters of business. Indeed, when Simonides of Ceos made an improper request of him during the time of his command, he retorted that he would not be a good minister of state if he put favour before law, any more than Simonides would be a good poet if he sang out of tune.

Aristotle *Rhetoric* [on wealth] : Thus when Simonides² was speaking of wisdom and riches with the wife of Hiero, and she asked him which was better, to get wise or to get wealthy, he replied 'To get wealthy; for I see the wise sitting on the doorsteps of the rich.'

Cicero *The Nature of the Gods* : If you were to ask me the nature and attributes of God, I should reply in the words of Simonides, who when asked this very question by the despot Hiero asked for a day's notice of it, and when it was repeated the next day, requested two days more, and so on, doubling every

prison P. thrice exclaimed 'Ah! my friend from Ceos, you were right after all' ² but cf. Plat. *Rep.* 6. 489 e, Sch. Diog. L. 2. 8. 4. § 69

LYRA GRAECA

dierum admiransque Hiero requireret eur ita faeeret, ‘Quia quanto diutius considero’ inquit, ‘tanto mihi res videtur obseuriōr.’ sed Simonidem arbitror (non enim poeta solum suavis, verum etiam ceteroqui doctus sapiensque traditur), quia multa venirent in mentem acuta atque subtilia, dubitantem quid eorum esset verissimum, desperasse omnem veritatem.

Ath. 14. 656 d ὅντως δὲ οὐ ως ἀληθῶς κίμβιξ
οὐ Σιμωνίδης καὶ αἰσχροκερδῆς, ως Χαμαιλέων
φησίν. ἐν Συρακούσαις γοῦν, τοῦ Ιέρωνος ἀπο-
στέλλοντος αὐτῷ τὰ καθ' ίμέραν, λαμπρῶς πωλῶν
τὰ πλείω οὐ Σιμωνίδης τῶν παρ' ἐκείνουν πεμπο-
μένων ἑαυτῷ μικρὸν μέρος ἀπετίθετο· ἐρομένου δέ
τινος τὴν αὐτίαν, ‘Οπως’ εἶπεν ‘ή τε Ιέρωνος
μεγαλοπρέπεια καταφανῆς ή καὶ ή ἐμὴ κοσμιότης.’

Plut. Arat. 45 καὶ γὰρ εἰ δεινὸν ἄνδρας ὁμο-
φύλους καὶ συγγενεῖς οὗτοι μεταχειρίσασθαι δι'
ὅργην, ἀλλ’ ‘Ἐν ἀνάγκαις γλυκὺ γίνεται καὶ τὸ
σκληρὸν¹ κατὰ Σιμωνίδην, ὥσπερ ἀλγοῦντι τῷ
θυμῷ καὶ φλεγμαίνοντι θεραπείαν καὶ ἀναπλή-
ρωσιν προσφερόντων.

Tim. ap. Seh. Pind. O. 2. 29 d καὶ οὕτω τὸν
Θήρωνα, ὑπεραγακτήσαντα θυγατρὸς ἄμα καὶ
γαμβροῦ, συρρῆξαι πρὸς Ιέρωνα πόλεμον παρὰ
Γέλα τῷ Σικελιωτικῷ ποταμῷ . . . μή γε μὴν εἰς
βλάβην, μηδὲ εἰς τέλος προχωρῆσαι τὸν πόλεμον.
φασὶ γὰρ τότε Σιμωνίδην τὸν λυρικὸν περιτυ-
χόντα διαλῦσαι τοῖς βασιλεῦσι τὴν ἔχθραν.

¹ Madv.: mss καὶ οὐ σ.

LIFE OF SIMONIDES

time, till at last, when the wondering Hiero asked him to explain his strange behaviour, he replied that it was because the longer he thought about it, the more obscure it became. I believe that the truth is that Simonides, of whom tradition speaks not only as a delightful poet but in all respects a wise and learned man, despaired of the true answer because so many subtle definitions occurred to him that he could not decide among them.

Athenaeus *Doctors at Dinner*: If we may believe Chamaeleon, Simonides' niggardliness is a real fact. For instance at Syracuse, where Hiero was in the habit of sending him daily a portion of food, Simonides used openly to sell most of it and keep only a small part for himself; and once, when he was asked the reason, replied that he did so as a testimony to Hiero's munificence and his own moderation.¹

Plutarch *Life of Aratus*: Even if it be a terrible thing to deal thus with one's fellow-clansmen and kinsfolk by anger, still in Simonides' words 'In time of necessity even harshness is sweet,' healing as it were and restoring the spirit when it is sick and fevered.

Timaeus quoted by the Scholiast on Pindar: Thus Theron took umbrage on behalf both of his daughter (Demaretè) and her husband (Polyzelus), and made war upon Polyzelus' brother Hiero, advancing to the Sicilian river Gela. . . . But not a blow was struck, and the war came to nothing. For we are told that the lyric poet Simonides came up in the nick of time and reconciled the two kings.²

¹ cf. Plat. *Ep.* 2. 311 a

² cf. *Ibid.* 29 c for another account

LYRA GRAECA

Arist. *Metaph.* 1091 a 5 πάντα δὴ ταῦτα ἄλογα, καὶ μάχεται καὶ αὐτὰ ἑαυτοῖς καὶ τοῖς εὐλόγοις, καὶ ἔοικεν ἐν αὐτοῖς εἶναι ὁ Σιμωνίδου μακρὸς λόγος· γίγνεται γὰρ ὁ μακρὸς λόγος ὥσπερ ὁ τῶν δούλων ὅταν μηθὲν ὑγιὲς λέγωσιν.

Alex. Aphr. *ad loc.* 4. p. 827 Brandis τὸ δὲ . . . σαφὲς ἔσται προειδόσι¹ τίς ἔστιν ὁ Σιμωνίδου λόγος. ὁ Σιμωνίδης ἐν τοῖς λόγοις οὓς Ἀτάκτους ἐπιγράφει μιμεῖται καὶ λέγει οὓς εἰκός ἔστι λόγους λέγειν δούλους ἐπταικότας πρὸς δεσπότας ἐξετάζοντας αὐτοὺς τίνος ἔνεκα ταῦτα ἐπταικασιν καὶ ποιεῖ αὐτοὺς ἀπολογουμένους λέγειν πάνυ μακρὰ καὶ πολλά, οὐδὲν δὲ ὑγιὲς ἢ πιθανόν, ἀλλὰ πᾶν τὸ ἐπιφερόμενον ἐναντίον τῷ προφρασθέντι· τοιοῦτον γὰρ ὡς εἰκὼς τὸ βάρβαρον καὶ παιδείας ἄμοιρον.

Pind. *Ol.* 2. 94 . . . σοφὸς ὁ πολλὰ εἰδὼς φυἁ·
μαθόντες δὲ λάβροι
παγγλωσσίᾳ κόρακες ὡς ἄκραντα γαρύετον
Διὸς πρὸς ὅρπιχα θεῖον.

Schol. *ad loc.* αἰνίττεται Βακχυλίδην καὶ Σιμωνίδην, ἑαυτὸν λέγων ἀετόν, κόρακας δὲ τοὺς ἀντιτέχνους.

Sch. Pind. *Nem.* 4. 35 . . . Σιμωνίδης παρεκβάσει χρῆσθαι εἴωθεν.

Eust. *Prooem. Com. Pind.* 25 Πίνδαρός φασι καὶ Σιμωνίδου ἥκουνσε.

¹ miss προειποῦσι

LIFE OF SIMONIDES

Aristotle *Metaphysics*: All these things are irrational, and inconsistent both with one another and with what is rational, and we may apply to them the term ‘a long story’ as it is used by Simonides, a long story in that sense being the kind of account given by a slave when he will not talk sense.

Alexander of Aphrodisias *on the passage*: These words will be clear to any reader who has been told what is meant by the λόγος of Simonides. This writer, in what he calls his "Ατακτοι Λόγοι or *Prose Conversations*,¹ imitates [that is, gives a literary representation of] the answers erring slaves will generally make when their masters are enquiring why they have blundered, and makes them give extremely long and verbose excuses which have no sense—that is, plausibility—but are entirely off the point. This would seem to be characteristic of foreign birth and lack of education.

Pindar *Olympians*: Skilled is the man who knoweth much by nature; they that have but learnt—even as a pair of crows, gluttonous in their wordiness, these chatter vain things against the divine bird of Zeus.

Scholiast *on the passage*: He hints at Bacchylides and Simonides, calling himself an eagle and his rivals crows.²

Scholiast on Pindar: . . . Simonides often employs digression.

Eustathius *Introduction to the Commentary on Pindar*: It is said that Pindar was a pupil also of Simonides.

¹ meaning doubtful; apparently some sort of Mime
² cf. Sch. *Nem.* 4, 60

LYRA GRAECA

Plut. *Mus.* 20 ἀπείχετο γὰρ καὶ οὗτος (όΠαγκράτης) ώς ἐπὶ τὸ πολὺ τούτου (τοῦ χρωματικοῦ γένους), ἔχρισατο δὲ ἐν τισιν· οὐδὲ ἄγνοιαν οὖν δηλούντι, ἀλλὰ διὰ τὴν προαιρεσιν ἀπείχετο· ἔξηλου γοῦν, ώς αὐτὸς ἦφη, τὸν Πινδάρειόν τε καὶ Σιμωνίδειον τρόπον καὶ καθόλου τὸ ἀρχαῖον καλούμενον ὑπὸ τῶν νῦν.

Longin. *Rhet.* 1. 2. 201 Hammer ἥδη δὲ καὶ Σιμωνίδης καὶ πλείους μετ' ἐκείνον μνήμης ὄδοις προϋδίδαξαν, εἰδώλων παράθεσιν καὶ τόπων εἰσηγούμενοι πρὸς τὸ μνημονεύειν ἔχειν ὀνομάτων τε καὶ ρῆμάτων· τὸ δέ ἐστιν οὐδὲν ἢ τῶν ὄμοιών πρὸς τὸ δοκοῦν καινὸν παραθεώρησις καὶ συζυγία πρὸς ἀλλήλα.¹

Cic. *de Fin.* 2. 32 In nostrane potestate est quid meminerimus? Themistocles quidem eum ei Simonides an quis alias artem memoriae polliceretur, ‘Oblivionis’ inquit ‘mallem; nam memini etiam quae nolo, oblivisci non possum quae volo.’

Sch. Dion. *Thr.* 185 [π. τῶν γραμμάτων]· εύρεται δὲ τῶν λοιπῶν χαρακτήρων, τουτέστι τῶν ὀκτώ, οἷον τῶν δύο μακρῶν καὶ τῶν τριῶν διπλῶν καὶ τῶν τριῶν δασέων, δηλούντι Σιμωνίδης ὁ Κεῖος τῶν δύο μακρῶν καὶ τοῦ Ξ καὶ τοῦ Ψ, Παλαμίδης δὲ τῶν δασέων καὶ τοῦ Ζ, ἢ ώς φασί τινες, Ἐπίχαρμος ὁ Συρακούσιος.

Plut. *Sen. Ger. Rep.* 3 Σιμωνίδης ἐν γήρᾳ χοροῖς ἐνίκα.

¹ mss. ἀλλο

LIFE OF SIMONIDES

Plutarch *Music*: Pancrates usually avoided the chromatic scale, though he used it occasionally, thus showing that he did not avoid it from ignorance. Indeed he tells us himself that he imitates the musical style of Pindar and Simonides and, generally, what is now called the ancient style.

Longinus the Rhetorician: Simonides and many after him have pointed out paths to remembrance, counselling us to compare images and localities in order to remember names and events, but there is nothing more in it than the concatenation and co-observation of the apparently new with what is similar to it.

Cicero *On the Chief Good and the Chief Evil*: Is it in our power to remember or to forget? When Themistocles was once promised—by Simonides I think it was—a handbook of mnemonics or guide to remembrance, ‘I should prefer,’ he exclaimed, ‘a guide to forgetfulness; for I remember things I would not and cannot forget what I would.’¹

Scholiast on Dionysius of Thrace [on the Alphabet]: As for the inventors of the remaining eight letters, namely the two long vowels, the three double letters, and the three aspirates, it is clear that Simonides of Ceos invented the H, the Ω, the Ξ and the Ψ, and Palamedes the Θ, the Φ, the X, and the Z, though some authorities ascribe these last four (?) to Epicharmus of Syracuse.

Plutarch *Should Old Men Govern?* Simonides won the chorus prize in his old age.²

¹ cf. *de Or.* 2. 74, *jfr.* 175 below, Plin. *N.H.* 7. 24, Ael. *N.A.* 6. 10 ² cf. *jfr.* 176 below

LYRA GRAECA

Luc. *Macr.* 26 Σιμωνίδης δὲ ὁ Κεῖος (ἔξησεν)
ὑπὲρ τὰ ἐνευήκοντα (ἔτη).

Suid. Σιμωνίδης (γ') . . . Ἀκραγαντίνων στρατηγὸς ἦν ὄνομα Φοῖνιξ· Συρακουσίοις δὲ ἐπολέμουν οὗτοι. οὐκοῦν ὅδε ὁ Φοῖνιξ διαλύει τὸν τάφον τοῦ Σιμωνίδου μάλα ἀκηδῶς τε καὶ ἀνοίκτως, καὶ ἐκ τῶν λίθων τῶιδε ἀνίστησι πύργον· καὶ κατὰ τοῦτον ἐάλω ἡ πόλις. ἔοικε δὲ καὶ Καλλίμαχος τούτοις ὁμολογεῖν. οἰκτίζεται γοῦν τὸ ἄθεσμον ἔργον, καὶ λέγοντά γε αὐτὸν ὁ Κυρηναῖος πεποίηκε τὸν γλυκὺν ποιητὴν.

οὐδὲ τὸ γράμμα
γῆδέσθη τὸ λέγον μ' νῦν Λεωπρέπεος
κεῖσθαι Κήϊον ἄνδρα.
κἄτ' εἰπὼν ἄττα ἐπιλέγει·
οὐδ' ὑμέας, Πολύδευκες, ὑπέτρεσεν, οἵ με μελά-
θρου
μέλλοντος πίπτειν ἐκτὸς ἔθεσθέ ποτε
δαιτυμόνων ἄπο μοῦνον, ὅτε Κραυνώνιος, αἱ αἱ,
ῷλισθεν μεγάλους¹ οἶκος ἐπὶ Σκοπάδας.

Ath. 14. 638 e καὶ ὁ τοὺς Εἴλωτας δὲ πεποι-
ηκώς φησιν·

τὰ Στησιχόρου τε καὶ Ἀλκμᾶνος Σιμωνίδου τε
ἀρχαῖον ἀείδειν. ὁ δὲ Γινήσιππος ἔστ’ ἀκούειν . .

Sch. Ar. *Iesp.* 1222 [τὰ σκόλι’ ὅπως δέξῃ
καλῶς]. ἀρχαῖον ἔθος ἐστιωμένους ἄδειν ἀκο-
λούθως τῷ πρώτῳ, εἰ παύσαιτο τῆς ωδῆς, τὰ
ἔξῆς. καὶ γὰρ ὁ ἐξ ἀρχῆς δάφνιν ἡ μυρρίνην
κατέχων ἦδε Σιμωνίδου ἡ Στησιχόρου μέλη ἄχρις
οὗ ἥθελε, καὶ μετὰ ταῦτα ὡς ἐβόύλετο ἐδίδου, οὐχ

LIFE OF SIMONIDES

Lucian *Longevity*: Simonides of Ceos lived to be over ninety.¹

Suidas *Lexicon*: Simonides (3rd notice) : . . . There was an Agrigentine General named Phoenix who, in the course of a war with Syracuse, with cynical ruthlessness pulled down the tomb of Simonides and made a bastion of the stones. At that spot the city was taken.² This story would seem to be confirmed by Callimachus of Cyrene, who deplores the outrage and makes this writer of delightful verse say: ‘neither had he respect for the writing thereon which declared that beneath lay the son of Leoprepes of Ceos’; and a little further on: ‘nor yet had he any fear of you brethren, O Polydeuces, who made me, alone of all the guests, pass out ere the roof fell, when the house at Crannon came down alas! upon the mighty Scopadae.

Athenaeus *Doctors at Dinner*: Compare the author of the play called *The Helots*: ‘It’s old-fashioned to sing Stesichorus, Aleman, or Simonides; but we can hear Gnesippus . . .

Scholiast on Aristophanes *Wasps* [‘mind you take up the catch properly’]: It was an old custom for guests at table to continue where the first singer left off. The guest who began held a sprig of bay or myrtle and sang a lyric of Simonides or Stesichorus as far as he chose, and then handed the sprig to another, making his choice of a successor with no regard to the order in which the guests were seated.

¹ cf. Cic. *de Sen.* 7 ² context implies Acragas; S. then apparently died there and not at Syracuse

¹ Bentl: miss Κρανωνίων αλας ω. μέγας

LYRA GRAECA

ώς ἡ τάξις ἀπήτει. καὶ ἔλεγεν ὁ δεξάμενος παρὰ τοῦ πρώτου τὰ ἔξῆς, κἀκεῖνος ἀπεδίδου πάλιν φῶ βούλετο.

Ath. 13. 611a . . . ως Χαμαιλέων φησὶν ἐν τῷ Ηερὶ Σιμωνίδου.

Suid. Παλαίφατος· Λύγυπτιος ἢ Ἀθηναῖος,
γραμματικός . . . Τποθέσεις εἰς Σιμωνίδην.

Auth. Pal. 4. 1 Μελεάγρου στέφανος . . .
καὶ νέον οἰράνθης κλῆμα Σιμωνίδεω.

Catull. 38. 7: . . paulum quid lubet adlocutionis
maestius lacrimis Simonideis.

Suid. Τρύφων· Αμμωνίου, Ἀλεξανδρεύς, γραμματικὸς καὶ ποιητής, γεγονὼς κατὰ τοὺς Αὐγούστους χρόνους καὶ πρότερον . . . περὶ τῶν παρ' Ὁμήρῳ Διαλέκτων καὶ Σιμωνίδη καὶ Πινδάρῳ καὶ Ἀλκμάνι καὶ τοῖς ἄλλοις λυρικοῖς.

Dion. Hal. *Vet. Script.* 420 Reiske Σιμωνίδου δὲ παρατίθει τὴν ἐκλογὴν τῶν ὄγομάτων, τῆς συνθέσεως τὴν ἀκρίβειαν πρὸς τούτοις, καθ' ὅ βελτιών εὑρίσκεται καὶ Πινδάρου, τὸ οἰκτίζεσθαι μὴ μεγαλοπρεπῶς ως ἐκεῖνος ἀλλὰ¹ παθητικῶς.

Quint. *Inst. Or.* 10. 1. 64 [de novem lyricis]: Simonides, tenuis alioqui, sermone proprio et iucunditate quadam commendari potest; praecipua tamen eius in commovenda miseratione virtus, ut

¹ miss ἀλλ' ως ἐκεῖνος

¹ ref. to the *Dirges*, cf. Hor. *Od.* 2. 1. 37, 4. 9. 7

LIFE OF SIMONIDES

His successor then continued the song, and in turn passed on the sprig at his own caprice.

Athenaeus *Doctors at Dinner*: . . . according to Chamaeleon in his treatise *On Simonides*.

Suidas *Lexicon*: Palaephatus:—An Egyptian, or according to some authorities, an Athenian; grammarian; wrote *Arguments* or introductions to the works of Simonides.

Palatine Anthology: The Garland of Meleager: . . . and a fresh young spray of the vine-buds of Simonides.

Catullus: . . . a word of talk as sad as the tears of Simonides.¹

Suidas *Lexicon*: Tryphon:—Son of Ammonius; of Alexandria; grammarian and poet; flourished in the reign of Augustus and earlier; wrote . . . on the Dialects in Homer and in Simonides, Pindar, Aleman, and the other lyric poets.

Dionysius of Halicarnassus *Critique of the Ancient Writers*: You should note in Simonides his choice of words and his nicety in combining them; moreover—and here he surpasses even Pindar—he is remarkable for his expression of pity not by employing the grand style but by appealing to the emotions.

Quintilian *Guide to Oratory* [the Nine Lyric Poets]: Simonides, though in other respects not a commanding figure, may be praised for his choice of expression and for a certain sweetness; but his chief excellence lies in his pathos; indeed some critics

LYRA GRAECA

quidam in hac eum parte omnibus eius operis auctoribus p[re]ferant.

See also Heph. 67 and 404 Consbr., Serv. *Cent. Metr. Gram. Lat.* 4. 460 ff., Mar. Viet. *Ibid.* 6. 73, 125, Plut. *Exil.* 13, Q.C. 9. 3. 2, Ael. *V.H.* 4. 15, 8. 2, 9. 1, Paus. 1. 2. 3, Xen. *Hiero*, Villois. *An.* 2. 187, Ath. 3. 352 c, 14. 625 d, Mar. *Par.* 48-9, Suid.

ΣΙΜΩΝΙΔΟΤ ΜΕΛΩΝ

A'

ΤΜΝΩΝ

1 εἰς Δία Ὀλύμπιον

Him. *Or.* 5. 2 Ἡλεῖοί ποτε τῆς Σιμωνίδου λύρας ἐπιλαβόμενοι ὅτε ἐπὶ τὴν Πίτσαν ἔσπευδεν ὕμνῳ κοσμῆσαι τὸν Δία, δημοσίᾳ φωνῇ τὴν πόλιν πρὸ Διὸς ἄδειν ἐκέλευον.

2 εἰς Ποσειδῶνα

Sch. Eur. *Met.* 5 [πάγχρυσον δέρας]· τὸ δέρμα· τοῦτο οἱ μὲν ὀλόχρυσον εἶναι φασιν οἱ δὲ πορφυροῦν. καὶ Σιμωνίδης δὲ ἐν τῷ Εἰς τὸν Ποσειδῶνα "Ὕμνῳ ἀπὸ τῶν ἐν τῇ θαλάττῃ πορφυρῶν κεχρῶσθαι αὐτὸν λέγει.

¹ the numeration is purely conjectural; there are no ancient references by number ² I have placed here the

SIMONIDES

consider that in this quality he surpasses all other writers of this class of literature.

Βακχυλίδης, Them. *Or.* 21, p. 259, *A.P.* 9. 184, 571 (vol. i, pp. 2, 164), Plat. *Rep.* 1. 335 e, *Prot.* 316 a, Plut. *Num. Fvid.* 555 f, Philod. *Mus.* 96. 38, 99. 28, Sch. Dion. *Thr.* 35, 191, 320, Aristid. π. Ηαραφθ. 3, p. 646, Synes. *Ep.* 49.

THE POEMS OF SIMONIDES

BOOK I¹

HYMNS

I To OLYMPIAN ZEUS

Himerius *Declamations*: One day when Simonides was hastening to Pisa to honour Zeus with a hymn, the Eleans laid hold of his lyre and 'all with one accord bade him sing the city instead of Zeus.'

2 To POSEIDON²

Scholiast on Euripides *Medea* ['the all-golden pelt']: The fleece, which according to some authorities was entirely of gold, according to others of purple. Simonides in the *Hymn to Poseidon* says that it was dyed in sea-purple.

fragments which deal with the Argonauts, but they may have belonged to other poems

LYRA GRAECA

E.M. 596. 14 νάκη τὸ αἰγεῖον δέρμα, κωδία καὶ κώδιον τὸ προβατεῖον. οὐκ ἄρα τὸ ἐν Κόλχῳ νάκος φητέον. κακῶς οὖν Σιμωνίδης

νάκος

φησί.

Sch. *Ap. Rh.* 4. 177 πολλῷ δὲ χρυσῷν τὸ δέρας εἰρήτασιν . . . δὲ Σιμωνίδης ποτὲ μὲν λευκόν, ποτὲ δὲ πορφυρόν.

3

Sch. Eur. *Med.* 2 [Ξυμπληγάδας]: ταύτας δὲ Σιμωνίδης
Συνορμάδας

φησίν.

4

Sch. Pind. *P.* 4. 450 [ἔνθα καὶ γυίων ἀέθλοις ἐπέδειξαν κρίσιν ἐσθῆτος ἀμφίσ] . . . καὶ γὰρ καὶ παρὰ Σιμωνίδη ἐστὶν ἡ ἴστορία ὅτι περὶ ἐσθῆτος ἡγωνίσαντο.

5

Sch. Eur. *Med.* 19 ὅτι δὲ καὶ ἔβασίλευσεν (ἡ Μήδεια) Κορίνθου, ἴστοροῦντιν Εῦμηλος καὶ Σιμωνίδης λέγων οὕτως.

ό δὲ κατεὶς Κόρινθον οὐ Μαγνησίαν
ναιὲν,¹ ἀλόχου δὲ Κολχίδος συνέστιος²
Κράνου Λεχαῖον τ' ἄνασσεν.³

6

Sch. *Ap. Rh.* 4. 814 ὅτι δὲ Ἀχιλλεὺς εἰς τὸ Ἡλύσιον πεδίον παραγενόμενος ἔγημε Μήδειαν, πρῶτος Ἰβυκος εἴρηκε, μεθ' οὐ Σιμωνίδης.

¹ δὲ κατεὶς (= κατιὼν) *B* sugg. cf. 80; mss οὐδὲ κατ' εἰς
² Elms: mss συνάστεος ³ Κράνου (= Κρανείου) *E*: mss θράνου

SIMONIDES

Etymologicum Magnum: νάκη means a goatskin, κωδία and κώδιον a sheepskin. And so the Colchian

fleece

ought not to be called νάκος, and Simonides is wrong in this.

Scholiast on Apollonius of Rhodes *Argonautica*: Many have made the Fleece golden. . . . Simonides sometimes calls it white and sometimes purple.¹

3

Scholiast on Euripides *Medea* ['the Clashing Rocks']
These are called by Simonides

the Together-moving Rocks

4

Scholiast on Pindar [. . . ' Lemnos, where the Argonauts gave proof of their limbs in a contest for a garment (*or* without their clothes),] . . . And indeed in Simonides' account the clothing is the prize.

5 2

Scholiast on Euripides *Medea*: We are told that Medea was queen of Corinth by Eametus, and by Simonides in the lines:

And when Jason returned he dwelt not at Magnesia but at Corinth, and ruled Cranum and Lechaeum as hearth-fellow of a Colchian spouse.

6

Scholiast on Apollonius of Rhodes *Argonautica*: The marriage of Medea to Achilles on his arrival in the Elysian Plain is first told by Ibycus, and after him by Simonides.

¹ seems to imply that S. mentioned the Fleece in more poems than one; cf. Tzet. *Chil.* 1. 430 where S. is said to have applied the epithet to the lamb of Atreus ² cf. Sch. Eur. *Med.* 10, Paus. 2. 3. 10

LYRA GRAECA

7

Arg. Eur. Med. Φερεκύδης δὲ καὶ Σιμωνίδης φασὶν ὡς Μήδεια ἀνεψήσασα τὸν Ἰάσονα νέον ποιήσειε.

B'

ΠΛΙΑΝΩΝ

8

Him. *Or.* 16. 7 διὸ δὴ καὶ Σιμωνίδης πείθομαι ὅπερ ἐκεῖνος ἐν Μέλεσι περὶ Μουσῶν ἀνύμνησε· φησὶ γὰρ δῆπον τοῦτο ἐκεῖνος· ‘Αεὶ μὲν αἱ Μοῦσαι χορεύουσι καὶ φίλον ἔστι ταῖς θεᾶσι ἐν φίδαις τε εἶναι καὶ κρούμασιν ἐπειδὰν δὲ ἴδωσι τὸν Ἀπόλλωνα τῆς χυρείας ἥγεῖσθαι ἀρχόμενον, τότε πλέον ἢ πρότερον τὸ μέλος ἐκτείνασται ἥχον τινα παναρμόνιον καθ’ Ἐλικῶνος ἐκπέμπουσιν.’

e.g.¹ Λίεὶ μὲν χορὸς φίλος ἔστι Μοίσαις·
ἐπεὶ δὲ ἴδωσιν Ἀπόλλωνα χορείας
ἀγεῖσθ’ ἀρχόμενον, τότε πλεῖον
ἢ πρότερον τὸ μέλος
τείνουσι παναρμονίαν τε
καθ’ Ἐλικῶνος ἐκπέμπουσιν ἡχώ.²

9

Jul. *Ep.* 24. 395 d Σιμωνίδης δὲ ἄρα τῷ μελικῷ πρὸς τὴν Ἀπόλλωνος εὐφημίαν ἀκεῖ τὸν θεὸν

"Εκατον

προσειπόντι καὶ καθέπερ ἀντ’ ἄλλου τινὸς ἵεροῦ γυναρίσματος αὐτοῦ τὴν ἐπωνυμίαν κοσμῆσαι, διότι τὸν Πύθωνα τὸν δράκοντα βέλεσιν ἑκατόν, ὡς φησιν, ἐχειρώσατο.

¹ *E* ² cf. Sch. Aesch. *Cho.* 324 (where συνήθης means 'colloquial' i. e. η not ῏, cf. Philostr. *Diæl.* 258. 10)

¹ cf. Sch. Ar. *Eq.* 1321 ² cf. Suid. (p. 248) ³ H. ap-
276

SIMONIDES

7¹

Introduction to Euripides *Medea*: According to Pherecydes and Simonides, Medea made Jason young again by boiling him.

BOOK II

PAEANS²

8

Himerins *Declamations*: Therefore I believe what Simonides says in praise of the Muses in his *Lyric Poems*:

A dance is ever dear to the Muses, but when they espy Apollo about to lead a round, then more than ever put they forth their best in music and send down Helicon an all-harmonious sound.³

9⁴

Julian *Letters*: It suffices the lyrist Simonides for praise of Apollo to call the God “Εκατός or

Far-Shooter

and to adorn him with that title instead, as it were, of another sacred mark—because, as he says, he slew the serpent Python with a hundred (εκατόν) arrows.

pears to paraphrase l. 1 thus: ‘The Muses ever dance, and dear it is to the Goddesses to be in songs and music,’ but more of this than is given above may belong to S. ⁴ cf. Eust. 52. 12, Tzetz. *Il.* 117. 17

LYRA GRAECA

Γ'

ΚΑΤΕΤΧΩΝ

10

Plut. *Prace. Pol.* 14 ἐπεὶ δὲ

πάσαις κορυδάλλαις χρὴ λόφου ἐγγενέσθαι¹
κατὰ Σιμωνίδην, καὶ πᾶσα πολιτεία φέρει τινὰς ἔχθρας καὶ διαφοράς,
οὐχ ἦκιστα προσήκει καὶ περὶ τούτων ἐσκέφθαι τὸν πολιτικόν.

11

Sch. *Od.* 6. 164 [ῆλθον γὰρ καὶ κεῖσε (εἰς Δῆλον), πολὺς δέ
μοι ἐσπετο λαός]: λέγοι δ' ἂν πολὺν λαὸν οὐ τὸν ίδιον στύλον
ἀλλὰ τὸν Ἑλληνικόν, οὐτ' ἀφηγοῦμενος εἰς Δῆλον ἦλθε Μενέλαος
πὺν Ὀδυσσεῖ ἐπὶ τὰς Ἀνίου θυγατέρας, αἱ καὶ Οἰνόπτροποι ἐκα-
λῶντο. ή δὲ ἴστορία καὶ παρὰ Σιμωνίδη ἐν ταῖς Κατευχαῖς.

12-16 εἰς τὴν ἐπ' Ἀρτεμισίῳ Ναυμαχίᾳν

Sch. *Ap. Rh.* 1. 211 [Ζήτης αὖ Κάλαῖς τε Βορήιοι νῆες ἵκοντο]:
. . . τὴν δὲ Ὁρείθυιαν Σιμωνίδης ἀπὸ Βριλησσοῦ φησὶν ἀρπα-
γεῖσαν ἐπὶ τὴν Σαρπηδονίαν πέτραν τῆς Θράκης ἐνεχθῆναι . . . ή
δε Ὡνείθυια Ἐρεχθέως θυγατήρ· ήν ἐξ Ἀττίκης ἀρπάσας δὲ Βορέας
ἥγαγεν εἰς Θράκην κακεῖσε συνελθὼν ἔτεκε Ζήτην καὶ Κάλαῖν, ὡς
Σιμωνίδης ἐν τῇ Ναυμαχίᾳ.

¹ exact reading uncertain, miss Plut. πάσαισ(ι) κορυδαλλίσι
οἱ πᾶσι κορυδαλλοῖς : Lupercus (Paton C.R. 1912) Σιμωνίδης ἐν
Κατευχαῖς, χοὴ κορυδαλλοῖς πάσαις ἐμφῦραι λόφον, where context
requires fem.

¹ cf. Plut. *Utr. ex Host.* 10, *Vit. Timol.* 37, *Paroem.*
2. 602 ² Wil. compares inser. ap. Pomtow *Delphica*
3. 118 οἱ ἱερεῖς τοῦ Ἀπόλλωνος κατευχέσθωσαν τὰ Εὐμένεια

SIMONIDES

BOOK III

PRAYERS

10¹

Plutarch *Political Precepts*: But since, as Simonides says:

Every lark must have his crest

and every form of government involves some hatred and strife, it is particularly necessary for the statesman to have studied these things.

11

Scholiast on the *Odyssey* ['For I went to Delos with a large company']: This refers not to his own people but to the Grecian expedition as a whole, at the head of which Menelaus went to Delos with Odysseus after the daughters of Amisus who were called the Turners-into-Wine. The story is given by Simonides in the *Prayers*.²

12-16 ON THE SEA-FIGHT OFF ARTEMISIUM

Scholiast on Apollonius of Rhodes *Argonautica*. ['Thither came also Zetes and Calais, sons of the Northwind']: . . . According to Simonides, Oreithyia was carried off from Brilessus to the Sarpedonian Rock in Thrace . . . Oreithyia was the daughter of Erechtheus whom the Northwind carried off from Attica to Thrace, there to beget on her Zetes and Calais, as Simonides tells in the *Sea-Fight*.³

καθὼς νομίζεται, 'the priests of Apollo shall make the prayers customary for the Feast of the Eumeneia' . . . cf. Hdt. 7. 188, who records the tale that the Athenians were told by an oracle to summon to their aid τὸν γαμβρόν i. e. τὸν Ἐρέχθεως γαμβρόν 'the son-in-law of Erechtheus (which should prob. be read, cf. Suid. γαμβρὸν Ἐρέχθηος); the poem connected the rape of O. with the aid Boreas gave in destroying the Persian fleet

LYRA GRAECA

13, 14

Prise. *Metr. Ter.* 2. 428 Keil: Simonides et Aleman in iambico teste Heliodoro non solum in fine ponunt spondeum, sed etiam in aliis loeis. Simonides in ἐπ' Ἀρτεμισίῳ Ναυμαχίῃ in dimetro eatalecticō

έβόμβησεν θάλασσα¹

in secundo loeo spondeum posuit: ἀντιστρέφει δὲ αὐτῷ
ἀποτρέποισι Κῆρας

15

Him. *Or.* 3. 14 λύσει δὲ τῆς νεῶς φῦδὴ τὰ πείσματα, ἥ οερὸς προσάρδιοντιν Ἀθηναῖοι χορός, καλοῦντες ἐπὶ τὸ σκάφος τον ἄνεμον, παρεῖναι τε αὐτὸν καὶ τῇ θεωρίδι συμπέτεσθαι. ὁ δὲ ἐπιγνοὺς οἶμαι τὴν Κείαν² φῦδὴν ἡγε Σιμωνίδης αὐτῷ προσῆσε μετὰ τὴν 〈κατὰ〉 θάλατταν 〈μάχην〉,³ ἀκολουθεῖ μὲν εὐθὺς τοῖς μέλεσι, πολὺς δὲ πυξύσας κατὰ πρύμνης οὔριος ἐλαύνει τὴν ὄλκάδα τῷ πνεύματι.

Ibid. *Erl.* 13. 32 οὐν γὰρ ποιητικῶς ἐθέλων καλέσαι τὸν ἄνεμον, εἴτα οὐκ ἔχων ποιητικὴν ἀφεῖναι φωνήν, ἐκ τῆς Κείας⁴ Μούσης προσειπεῖν ἐθέλω τὸν ἄνεμον . . .⁵ ἀπαλὸς δ' ὑπὲρ κυμάτων χεύμενος πορφυρᾶ σχίζε περὶ τὴν πρόφραν τὰ κύματα· οὐ γὰρ ἀτασθάλους μαστεύον ἔρχεται τὴν σήν πλεῦσαι σπουδάζει θάλασσαν, ἀλλὰ τελέσαι θέλιν πάντας τοὺς⁶ Ιωρας τὰ σεμνὰ σωφροσύνης μυστήρια.

16

Sch. Ap. Rh. 1. 583 [εἰναλίη Σκίαθος]: νῆσος γὰρ ἡ Σκίαθος τῆς Θεσσαλίας ἐγγὺς Εὐβοϊας ἦσαν καὶ Σιμωνίδης μέμνηται.

¹ Ald: mss -σας ² mss οἰκείαν ³ E ⁴ mss οἰκείας
⁵ gap in mss

SIMONIDES

13, 14

Priscian *Metres of Terence*: Simonides and Aleman, according to Heliodorus, not only end iambic lines with spondees, but put them [irregularly] elsewhere. Simonides in the *Sea-Fight off Artemisium* puts a spondee in the second place in the catalectic dimeter:

the sea began to roar,
corresponding in the antistrophe to
they avert the Death-Goddesses

15

Himerius *Declamations*: A song shall loose the moorings of the vessel, the song which the holy chorus of Athenians sings to call the wind to the ship, that it may be present indeed and fly along with the sacred craft;¹ and the wind, doubtless recognising the song which Simonides sang to it after the sea <-fight>, comes straightway at the call of the music, and blowing strong and full astern drives the bark on with its blast.

The Same *Eclogues*: For now desiring to call the wind in poetic wise, but being unable to utter poetic speech, I would fain call the wind according to the Cean Muse . . .² and softly spreading over the waves, cleave thou the purple waves about the bows; for in quest of no wicked desires would he sail thy sea, but in the hope of initiating all Ionia into the holy mysteries of virtuous living.

16

Scholiast on Apollonius of Rhodes *Argonautica* ['Sea-girt Sciathos']: Sciathos is an island of Thessaly close to Euboea; it is mentioned by Simonides.

¹ the sacred ship in the Panathenaic procession ² the gap is in the mss

LYRA GRAECA

Δ'

ΔΙΘΤΡΑΜΒΩΝ

17 Μέμυων

Str. 15. 728 [π. Σούσων]. λέγεται γὰρ δὴ καὶ κτίσμα Τιθωνοῦ τοῦ Μέμυνοντος πατρός . . . ἡ δὲ ἀερόπολις ἐκαλεῖτο Μέμυνδνιον· λέγονται δὲ καὶ Κίσσιοι οἱ Σούσιοι, φησὶ δὲ καὶ Αἰσχύλος τὴν μητέρα Μέμυνοντος Κισσίαν, ταφῆναι δὲ λέγεται Μέμυνων περὶ Πατὸν τῆς Συρίας παρὰ Βαδᾶν ποταμόν, ὃς εἴργητε Σιμωνίδης ἐν Μέμυνοντι διθυράμβῳ τῷν Δηλιακῶν.

18 Εὐρώπη

Ar. Byz. Miller *Mil.* 43.) Σιμωνίδης δ' ἐν τῇ Εὐρώπῃ τὸν ταῦρον ὅτε μὲν ταῦρον, ὅτε δὲ μῆλον, ὅτε δὲ πρόβατον ὀνομάζει.

¹ whether these formed a Book is doubtful ² apparently

SIMONIDES

BOOK IV

DITHYRAMBS¹

17 MEMNON

Strabo *Geography* [on Susa]: It is said to have been founded by Tithonus father of Memnon . . . The acropolis was called the Memnonium, and the Susians are known as Cissian, a title which Aeschylus gives to the mother of Memnon; moreover Memnon is said to have been buried near Paltus in Syria, on the banks of the river Badas, as is told by Simonides in his Dithyramb *Memnon* included among the *Delica*.²

18 EUROPA

Aristophanes of Byzantium: In his *Europa* Simonides calls the bull not only a bull but also *μῆλον* and *πρόβατον* [which usually are applied to sheep or goats.]

a copy of S.'s works preserved in the temple-archives at Delos, cf. Ale. vol i p. 316 n

Ε'

ΕΓΚΩΜΙΩΝ

19 πρὸς Σκόπαν

Plat. *Prot.* 339a-347a λέγει γάρ που Σιμωνίδης πρὸς Σκόπαν τὸν Κρέοντος ὑδν τοῦ Θεττάλου ὅτι¹

στρ. α' "Ανδρ' ἀγαθὸν μὲν ἀλαθέως γενέσθαι
χαλεπόν,
χερσὶν τε καὶ ποσὶ καὶ νόφῳ τετράγωνον
ἄιεν ψόγου τετυγμένον.

στρ. β' οὐδέ μοι ἐμμελέως τὸ Ηιττακεῖον νέμεται,
καίτοι σοφοῦ παρὰ φωτὸς εἰρημένον.²
χαλεπὸν φάτ' ἐσθλὸν ἐμμεναι.

10 θεὸς ἀν μόνος τοῦτ' ἔχοι γέρας· ἄνδρα δ'
οὐκ ἔστι μὴ οὐ κακὸν ἐμμεναι,
ὅν ἀμάχανος συμφορὰ καθέλη.
πράξας γὰρ εὖ³ πᾶς ἀνὴρ ἀγαθός,
κακὸς δ' εἰ κάκιον,⁴
κἀπὶ πλεῦστον ἄριστοι τοὺς θεοὶ φίλωσιν.⁵

στρ. γ' τοῦτον οὕποτ' ἐγὼ τὸ μὴ γενέσθαι
δυνατὸν
15 διξήμενος κενεῖν ἐς ἄπρακτον ἐλπίδα
μοῖραν αἰῶνος βαλέω,

¹ so arranged by Aars, preserving order of quotation by Plato ² καίτοι : καίπερ? ³ Pl. πράξας μὲν γὰρ εὖ ⁴ Ε:

SIMONIDES

BOOK V EULOGIES

19 To Scopas¹

Plato *Protagoras* [beginning a full discussion of the poem, whence this is reconstructed]: For does not Simonides say to Scopas son of Creon the Thessalian :

It is hard to quit you like a truly good man fashioned without flaw in hand, foot, or mind, four-square.² And though it come of a wise man, I hold not with the saying of Pittacus, 'Tis hard to be good.'³ Such is the lot of a God alone; as for a man, he cannot but be evil if he be overtaken by hopeless calamity; for any man is good in good fortune and bad in bad, and take it all in all, they are best who are loved by the Gods.⁴ Therefore never will I cast my portion of life profitless away upon a hope unaccomplishable, by going in quest of

¹ cf. Diog. Laert. 1. 7. 6, Suid. Πιττακεῖον, Arist. Eth. Nic. 1100b 21, Rh. 3. 11, Stob. Fl. 46. 51, Julian Caes. 333 b, Suid. τετράγωνος, Arist. Met. 1. 2, Sch. Arist. 529 b, Cram. A.P. 1. 387. 33, Boiss. A.N. 210, Plut. Q. Conv. 9. 14. 2, Tranq. 10, Frat. Am. 14, Stoic. 7, Plat. Prot. 346 b, Leg. 7. 818 b, Sch. Eur. Or. 488, Stob. Erl. 1. 154, Synes. Ep. 103, Proel. Plat. Cratyl. 156, Suid. Σιμωνίδης, Puroem. 1. 29, Arsen. 58 ² Plato does not quote the rest of this stanza; if the poem is complete except for these lines and a line and a half below, this gap doubtless contained the personal application of the general statement to Scopas ³ i. e. P. does not go far enough for me ⁴ i. e. lucky

mss. κακῶς ⁵ κἀπὶ πλ. Adam: Plat. ἐπὶ πλ. δὲ καὶ τοὺς θεοὺς B: Pl. οὖς ἀν θέοι

LYRA GRAECA

παγάμωμον ἄνθρωπον, εὐρυεδοῦς ὅσοι
 καρπὸν αἰγύμεθα χθονός,
 ἐπὶ δὲ ὑμμιν εύρῳν ἀπαγγελέω.¹
 πάντας δὲ ἐπαίνημι καὶ φιλέω,
 20 ἐκὼν ὄστις ἔρδη
 μηδὲν αἰσχρόν· ἀνάγκῃ δὲ οὐδὲ θεοὶ²
 μάχονται.

στρ. δ' οὐκ εἰμὶ γὰρ φιλόμωμος.²
 ἐξαρκεῖ δὲ ἐμοὶ
 ὁ γε μὴ γαθὸς μηδὲ ἄγαν ἀπάλαμνος,³
 εἰδώς γε ὀνασίπολιν δίκαν,
 25 ὑγίης ἀνήρ· οὐδὲ μή μιν ἐγὼ
 μωμάσομαι.⁴ τῶν γὰρ ἀλιθίων
 ἀπείρων γενέθλα·
 πάντα τοι καλὰ τοῖσι τ' αἰσχρὰ μὴ
 μέμεικται.

20

Him. 33 (Schenkl *Hermes* 1911 p. 423) Σιμωνιδης δὲ Κεῖος
 Ἱέρων<α>⁵ πέμπων ἐκ Σικελίας ἐπ' ἄλλης γῆς ἥπτετο μὲν λύρας,
 ἥπτετο δὲ δάκρυα μείκας τοῖς κρούμασιν.

¹ B: mss. ἐπειθ' ὑμῖν κτλ. ² Plat. οὐ γάρ εἰμι φ., position not certain ³ Pl. ἔμοιγε ἐξ. ⁴ γε μὴ γαθὸς E (amb. Phil. Sow. Proc. 1923, cf. paraphr. 346 d ἀλλά μοι ἐξαρκεῖ θν ἦ μέσος

SIMONIDES

what cannot be, to wit a man without spot or blemish among all of us who win the fruit of the wide-set earth, but if so be I should come upon him I will send you word of it. My praise and friendship is for all them that of themselves earn no disgrace; even Gods fight not against necessity. I am no faultfinder; enough for me is he that is not good nor yet too exceeding wicked, that knoweth that Right which aideth cities, a sound man. Him will I never blame. For the generation of the worthless is without number, and surely all is fair wherein is mixed nothing foul.

20

Himerius *Declamations*: Simonides of Ceos when bidding farewell to Hiero as the king left Sicily for abroad, touched the lyre, but mingled tears with the notes he played.

καὶ μηδὲν κακὸν ποιῆ : mss δεῖ ἀν μὴ κακὸς γῆ (δὲ γέ taken as rel.)
⁴ οὐδὲ μή μιν Schl. -B : mss οὐ μὴν ⁵ Wit.

S'

ΘΡΗΝΩΝ

21 εἰς τοὺς ἐν Θερμοπύλαις ἀποθανόντας

Diod. Sic. 11. 11 διόπερ οὐχ οἵ τῶν ἴστοριῶν συγγραφεῖς μόνοι, ἀλλὰ καὶ πολλοὶ τῶν ποιητῶν καθύμησαν αὐτῶν τὰς ἀνδραγαθίας· ὃν γέγονε καὶ Σιμωνίδης ὁ μελοποιὸς ἄξιον τῆς ἀρετῆς αὐτῶν ποιήσας ἐγκάμιον, ἐν φιλέγει.

Τῶν ἐν Θερμοπύλαις θανόντων
 εὐκλεής μὲν ἡ τύχα καλὸς δ' ὁ πότμος,¹
 βωμὸς δ' ὁ τάφος πρὸ χοῶν δὲ μνᾶστις ὁ δ'
 οἶνος ἔπαινος.²
 ἐντάφιον τοιοῦτον εὐρὼς
 5 οὕτ' ὁ πανδαμάτωρ ἀμαυρώσει χρόνος.³
 ἀνδρῶν ἀγαθῶν ὅδε σακὸς
 οἰκέτιν εὐδοξίαν
 Ἐλλάδος εἴλετο⁴ μαρτυρεῖ δὲ καὶ Λεωνίδας
 Σπάρτας βασιλεύς, ἀρετᾶς μέγαν λελοιπὼς
 10 κόσμον ἀέναόν τε κλέος.⁵

22

Men. *Encom. Rhet.* Gr. 9. 133 Walz [π. ὑμνων τῶν εἰς τοὺς θεούς]: πεπλασμένοι δὲ ὕμνοι, ὅταν αὐτοὶ σωματοποιοῦμεν καὶ θεὸν καὶ γονᾶς θεῶν ἢ δαιμόνων, ἐπερ Σιμωνίδης τὴν Αἴριον δαίμονα κέκληκεν καὶ ἔτεροι Ὁκνον καὶ ἔτεροι ἔτερον τινα.

| | |
|-------------------------------|--|
| ¹ mss Θερμοπύλαισι | ² πρὸ χοῶν Herm: mss προγένων: |
| Ilgen πρὸ γόδων | οἶνος E, Camb. Philol. Soc. Proc. 1923: mss |
| oītōs: Jas. | οἰκέτος |
| B-Wil: mss οὕτ' εὐρ. | ³ ἐντάφιον E: mss ἐντ. δὲ εὐρὼς |
| Schn. οἰκέταν | ⁴ οἰκέτιν Thiersch: mss οἰκετᾶν: |
| Σπ. λελοιπὼς: Ars. | ⁵ καὶ: Diod. omits Σπάρτας B: mss ὁ |
| λιπῶν perh. τε κλεῖος E | |

¹ cf. Ars. 242 ² burial: or funeral libation [*not* shroud],

SIMONIDES

BOOK VI

DIRGES

21 ON THOSE WHO FELL AT THERMOPYLAE¹

Diodorus of Sicily : *Historical Library* : And for this their valour has been lauded not only by the historians but by many of the poets, and among these the lyrist Simonides, who wrote them a eulogy worthy of their noble deed, in which he says :

To them that fell at Thermopylae belong a glorious fortune and a noble lot; for grave they have an altar, for libation-ewers remembrance, and the wine that comes thereof is praise. Such burial neither shall Decay darken, nor Time the all-vanquisher bedim.² This shrine of brave men hath taken for its keeper the fair fame of Greece, witness Leonidas the king of Sparta by token of the great ornament of valour and the everlasting glory that he hath left behind.

22³

Menander *On Eulogies* : Hymns are said to be factitious when we personify abstractions as Gods and children of Gods or of spirits for the occasion, like Simonides when he makes a spirit of To-morrow, and others of Hesitation and what not.⁴

cf. Plut. quoted below, *fr.* 34 ; wine was poured over the embers after cremation ³ cf. Ibid. 105. 62 (*ων μηδέποτ’ εἴπης* and, after *ἔσπεται*, *ἀλλὰ μηδὲ οἶκον* *ώσπερ ἀμέλει διατητής διεξέρχεται τὴν τῶν Σκοπάδων ἀθρόαν ἀπώλειαν*, ‘a man —or a house either, as the poet describes the disaster which overwhelmed the Scopads’), *Ox. Pap.* 1087. i. 30 ⁴ cf. Callim. *Ep.* 14

LYRA GRAECA

Stob. *F*l. 105. 9 [ὅτι ἀβέβαιος ἡ τῶν ἀνθρώπων εὐπραξία μεταπιπτούσης ῥεδίως τῆς τύχης]: Σιμωνίδου Θρήνων

"Λιθρωπος ἔων μιήποτε φάσης ὁ τ' ἀγυνίσει Λύριον
μηδ' ἄνδρα ἵδων ὅλβιον, ὅσσον χρόιον ἔσσεται.¹
ώκεια γάρ, οὐδὲ ταιυπτερύγου μυίας²
οὔτως ἀ μετάστασις.³

23 εἰς Σκοπάδας

Seh. Theoer. 16. 36 [Σκοπάδαισιν]: . . . οἱ δὲ Σκοπάδαι Κρανώνιοι τὸ γένος. Κράννων δὲ πόλις Θεσσαλίας, ὑθεν Σκόπας ὁ Κραννώνιος Κρέωντος καὶ Ἐχεκρατέλας νῦν. καὶ Σιμωνίδης ἐν Θρήνοις.

Ibid. 44 [ἀοιδὸς δ Κήϊος]: τὸν Σιμωνίδην φησί, παρόστον αὐτὸς τοῖς προειρημένοις ἐνδέξοις ἀνδράσι τῶν Θεσσαλῶν Ἐπινικίους ἔγραψε καὶ Θρήνους.

24 εἰς Ἀντίχον

Aristid. 1 r. 1. 127 [εἰς Ἐτεωνέα ἐπικήδειος]: ποῖος ταῦτα Σιμωνίδης θρηνήσει, τίς Πίνδαρος; ποῖον μέλος ἡ λόγον τοιούτον ἐξευρὰν Στησίχορος βέξον φθέγξεται τοιούτου πάθους; ποια δὲ Δύσηροις Θετταλὴ τοσοῦτο πένθος ἐπένθησεν ἐπ' Ἀντίχῳ τελευτήσαντι, ὃν μητρὶ τῇ τούτου πένθυς προκεῖται;

Seh. Theoer. 16. 34 [πολλοὶ ἐν Ἀιτιώχῳ δόμοις καὶ ἄνακτος Ἀλεύᾳ]: ὁ δὲ Ἀντίχοος Ἐχεκρατίδου καὶ Δυσήριδος νῦν ἦν, ὡς φησι Σιμωνίδης.

25 εἰς Λυσίμαχον

Harpocr. 174. 15 Ταμύραι . . . πόλις ἐστὶν ἐν Εὐβοίᾳ ἐν τῇ χώρᾳ τῶν Ἐσετρέων αἱ Ταμύναι, ἔνθα καὶ ιερὸν Ἀπόλλωνος, ὡς οἵ τε τὰ Εὐβοϊκά γράφαντες μαρτυροῦσι καὶ Σιμωνίδης ἐν τῷ εἰς Λυσίμαχον τὸν Ἐπετριέα Θρήνῃ φ.

¹ αἴριον and ὅλβιον from Stob. *F*l. 105. 62, omitted here: ὁ τ' ἀγυνήσει *F*, *Camb. Phil. Soc. Proc.* 1923: mss ὁ τι γίνεται Αἴριος? mss also ἐσσεῖται, with which Garrod

SIMONIDES

Stobaeus *Anthology* [That human prosperity is uncertain because Fortune turns so easily]: From the *Dirges* of Simonides:

If thou be'st a mortal man, never say what To-morrow will bring, nor when thou seest a man happy, how long he shall be happy. For swift is change—nay, not so swift the changing course of the wide-wingèd fly.¹

23 ON THE SCOPADS

Scholiast on Theocritus ['the Scopads']: These were of Crannon, which is a city of Thessaly whence came Scopas son of Creon and Echeerateia. Compare Simonides in the *Dirges*.

The Same ['the Ceian bard']: That is, Simonides, because he wrote *Victory-Songs* and *Dirges* for the aforesaid famous Thessalians.

24 ON ANTIOCHUS

Aristides *Orations* [The funeral speech on Eteoneus]: What Simonides, what Pindar shall bewail such a thing as this? What tune or word shall Stesichorus find worthy of so great a calamity? What Dyseris of Thessaly ever made such lament for the death of an Antiochus, as this mother makes for her son?

Scholiast on Theocritus ['many in the house of Antiochus and king Aleuas']: Antiochus was the son of Echeratidas and Dyseris, as we know from Simonides.

25² ON LYSIMACHUS

Harpoeratian *Lexicon to the Attic Orators*: Tamynae: a city of the Eretrians in Euboea, containing a temple of Apollo, as we learn from the authors of the *Euboëa* and from Simonides in the *Dirge for Lysimachus of Eretria*.

¹ apparently 'dragon-fly' ² cf. Phot., Suid. Ταμύναι

compares Soph. *O.T.* 880 ² μῆτις? or make it part of next line, omitting α? ³ οὐτως; sc. ὠκεῖα

LYRA GRAECA

26

Stob. *Fl.* 98. 15 [π. τοῦ βίου, ὅτι βραχὺς καὶ εὐτελῆς καὶ φροντίδων ἀνέμεστος]. Σιμωνίδου Θρήνων·

οὐδὲ γὰρ οἱ πρότερόν ποτ' ἐπέλοντο
θεῶν δ' ἐξ ἀνάκτων ἐγένονθ' υἱες ἡμίθεοι,
ἄπονον οὐδ' ἀφθόνητον¹ οὐδ' ἀκίνδυνον
βίον
τελέσαντες ἐξίκουντο γῆρας.²

27

Dion. Hal. *Compr.* 26 [π. τῆς ἐμμελοῦς τε καὶ ἐμμέτρου συνθέσεως τῆς ἔχουσης πολλὴν ὁμοιότητα πρὸς τὴν πεζῆν λέξιν]. ἐκ δὲ τῆς μελικῆς τὰ Σιμωνίδου ταῦτα γέγραπται δὲ κατὰ διαστολάς, οὐχ ὅν Ἀριστοφάνης ἢ ἄλλος τις κατεγκεύασε κώλων, ἀλλ' ὅν δι πεζὸς λόγος ἀπαιτεῖ πρόσεχε δὴ τῷ μέλει καὶ ἀναγίνωσκε ταῦτα κατὰ διαστολάς, καὶ εὖ ἵσθ' ὅτι λήσεται σε δρυμὸς τῆς φύδης καὶ οὐχ ἔξεις συμβαλεῖν οὔτε στροφὴν οὔτε ἀντίστροφον οὔτε ἐπωδόν, ἀλλὰ φανήσεται σοι λόγος οὗτος διειρόμενος. ἔστι δὲ ἡ διὰ πελάγους φερομένη Δανάη τὰς ἑαυτῆς ἀποδυρομένη τύχας·

στρ. ὅτε λάργακα δαιδαλέαν ἄνεμος τέτμε
πνέων³
κινηθεῖσά τε λίμνα
δείματί τε ρέπεν οὔτ' ἀδιάντοισιν παρειαῖς,⁴
ἀμφὶ Περσεῖ βάλλε φίλαν χέρα,⁵
៥ εἰπέ τ'. Ὁ τέκος, οἷον ἔχον πόνον οὐ
δακρύεις,⁶
γαλαθίνῳ δ' ἥθει κυωώσσεις⁷ ἀτερπεῖ

¹ Wil: mss ἀφθιτον ² E, cf. 38: mss ἐς γηρ. ἐξ. τελέσ-
σαντες ³ λάρνακα δαιδαλέαν E, *Camb. Phil. Soc. Proc.*
1923: mss -κι ἐν δαιδαλαίᾳ τέτμε Smyth: mss τε μὴν,
Ald. τ' ἐμῇ ⁴ τε ρέπεν E: mss ἐριπεν mss ἀδιάντοισι
⁵ mss ἀμφὶ τε ⁶ ἔχον E: mss ἔχων, Ath. ἔχω from

SIMONIDES

26

Stobaeus *Anthology* [That life is short, of little account, and full of care]: From the *Dirges* of Simonides:

For even they that were of old time and were born half-immortal sons of most high Gods, came not unto old age without toil, nor without the malice of men, nor without peril.

27¹

Dionysius of Halicarnassus [On verse composition which greatly resembles prose]: Take from the lyric poetry this of Simonides, which is here written² with the pause-marks corresponding not to the metrical lines arranged by Aristophanes of Byzantium or another, but to the requirements of the words treated as prose. Pray consider the poem and read this part of it according to the pause-marks, and you may be quite sure that the rhythm of the poem will escape you and you will be unable to pick out strophe, antistrophe, or epode; the poem will appear to you mere prose. It is Danaë on the sea, bewailing her fate:

When the wind came blowing upon the carven chest and the swaying sea bent her towards fear and tears that would not be stayed from her cheeks, she threw a loving arm round Perseus, saying, 'O babe, what woe is thine! and yet thou weepest not, but slumberest in thy suckling's way as thou liest

¹ cf. Ath. 9. 369 e

² but not in the version opposite

εἰχον οὐ δακρύεις E: mss *οὐ δ' αὐταῖς* from *οὐδ' αὐτεῖς* correction of *οὐδ' ἀκρύεις*: Ath. *σὺ δ' αὐτεὶς εἰς* whence Cas. *σὺ δ' ἀωτεῖς*, but pleonastic ^{7 γαλαθήνω} *δ' ἥθεῖ B*: mss *ἐγαλαθηνωδεῖ θει*, Ath. *γαλαθήνω δ' ἥπορι κυνωώσσεις E*: mss *κυνωώσσεις*, Ath. *κυνώσσεις*

LYRA GRAECA

δούρατι χαλκογόμφω¹
 νυκτίλαπτον² κνανέψι δνόφω ταθέν³ ἄλμαν
 ὑπερθε τεῦν κομᾶν βαθεῖαν⁴

ἀντ. παριόντος κύματος οὐκ ἀλέγεις⁵ οὐδ' ἀνέμου
 φθόγγον, πορφυρέασι
 κείμενον ἐν χλανίσι⁶ προσέχον καλὸν
 πρόσωπον.⁷
 εἰ δέ τοι δεινὸν τό γε δεινὸν ἥν,
 καί κ' ἐμοῖσι <σὺ> ρήμασι⁸ λεπτὸν ὑπεῖχες
 οὖας.

15 κέλομαι <δ>⁹ εὐδῆ βρέφος, εὔδέτω δὲ πόντος,
 <άμέτερον δ>¹⁰ ἄμετρον
 εὔδέτω κακόν¹¹ μεταιβολία δέ τις <ἄμμιν,
 ω>¹¹ Ζεῦ πάτερ, ἐκ σέθεν φανείη.¹²
 ἐπ. ὅττι δὲ θαρσαλέον ἔπος εὕχομαι
 20 νόσφι δίκαιος, σύγγνωθί μοι.'

28

Stob. *Fl.* 118. 5 [π. θενάτου καὶ ὡς εἴη ἄφυκτος]: Σιμωνίδου·
 πάντα γὰρ μίαν ἰκνεῖται δασπλῆτα Χάρυβδιν,
 αἱ μεγάλαι τ' ἀρεταὶ καὶ ὁ πλοῦτος.

¹ mss ἐν ἀτερπεῖ δ. χαλκεογ. δὲ ² E, cf. δορίληπτος: mss
 νυκτίλαμπεῖ: B νυκτὶ ἀλαμπεῖ ³ Schm. -E: mss τε δνόφω
 ταδ' εἰς (τὰν δ' εἰς) from the correction ταθεῖς ⁴ B (but
 ἄλμαν δ'): mss αὐλέαν ὑπ. τεῦν κομᾶν β. ⁵ mss also περιθντος
⁶ πορφυρέασι Nietzsche: mss -έα, -έα mss κείμενος mss
 also χλανίδι ⁷ προσέχον Nietzsche-E: mss πρόσωπον or omit

SIMONIDES

night-bound in the black darkness¹ of a dismal
brass-ribbed bark, and rekest not of the salt of the
passing wave so thick on thy hair, nay, nor the cry
of the wind, lying in thy purple swathings with thy
pretty face against me. For if the dire were dire to
thee, thou 'dst lend thy little ear to what I say.
So sleep thou on, my baby, as I pray the sea may
sleep and our great great woe may sleep; and come
some change to us, Father Zeus, of thee. And what-
soever of my prayer be overbold and wrong, do thou
forgive it me.'

28

Stobaeus *Anthology* [On death and its inevitability]: By Simonides:

For all things come at last to the same horrible
Charybdis, great achievements and riches too.

¹ not of real night, but of the closed chest ; the spray came through the air-holes which are represented on a vase-painting (Hermitage 1723, Harrison and MacColl 34) and through whieh Comatas was fed by the bees (Theoer. 7. 80)

⁸ E: mss καί κεν (μὲν) ἐμῶν δημάτων ⁹ B ¹⁰ E: mss εὖ
δὲ τῶν ἄμετρον (ἄμοτρον) κακόν ¹¹ B-E: mss μεταβούλια,
ματαιοβούλια κτλ. ¹² σέθεν B: mss σέο φανείη here E:
mss after τις

LYRA GRAECA

29

Plut. *Consol.* Ap. 11 ὁ γαῦν Σιμωνίδης φησίν·
 Ἀνθρώπων ὀλίγον μὲν κάρτος ἄπρακτοι δὲ
 μεληδόνες,
 αἰῶνι δὲ ἐν παύρῳ πόνος ἀμφὶ πόνῳ.¹
 ὁ δὲ ἄφυκτος ὅμως ἐπīκρέμαται θάνατος.²
 κείνου γὰρ ἵστον λάχον μέρος οὗ τὸ ἀγαθὸν
 ὅστις τε κακός.

30

Ath. 9. 396 e [π. τοῦ γαλαθηγός]· καὶ ἐν ἄλλοις ἐπ' Ἀρχεμόρου
 (δὲ Σιμωνίδης) εἱρηκεν·

<Εὐρυδίκας>³ ἴστεφάνου γλυκεῖαν ἐδάκρυσαν
 ψύχαν ἀποπνέοντα γαλαθηγὸν τέκος.

31

Diog. Laert. 1. 89 [π. Κλεοβούλου]: οὗτος ἐποίησεν ἄσματα
 καὶ γρίφους εἰς ἑπτή τρισχίλια καὶ τὸ ἐπίγραμμά τινες τὸ ἐπὶ Μίδῃ
 τοῦτον φασὶ ποιῆσαι· ‘Χαλκέη παρθένος εἰμί, Μίδεω δὲ ἐπὶ σήματι
 κεῖμαι | ἔστ’ ἀνὴρ τε νάγη καὶ δένδρεα μακρὰ τεθήλη, | ἡέλιος
 δὲ ἀνιῶν λάμπῃ λαμπρά τε σελήνη, | καὶ ποταμοί γε ῥέωσιν ἀνα-
 κλύζῃ δὲ θάλασσα. | αὐτοῦ τῇδε μένουσα πολυκλαύτῳ ἐν τύμβῳ |
 ἀγγελέω παριοῦσι Μίδας ὅτι τῇδε τεθαπται.’ φέρουσι δὲ μαρτύριον
 Σιμωνίδου ἄσμα ὑπου φησί·

Τίς κεν αἰνήσειε νόῳ πινυτὸς⁴ Λίνδου ναέταν
 Κλεόβουλον
 ἀεράοις ποταμοῖσιν⁵ ἄνθεσί τ’ εἰαρινοῖς
 ἀελίου τε φλογὶ χρυσέας τε σελάνας
 καὶ θαλασσαίαισι δίναις ἀντία θέντα μένος
 στάλας;⁶
 ἅπαντα γάρ ἐστι θεῶν ἥσσω· λίθον δὲ
 καὶ βρότεοι παλάμαι θραύσοντε· μωροῦ φωτὸς ἄδε
 βουλά.

¹ δὲ ἐν Schm.: mss δὲ

² mss ὅμως

³ B

⁴ sugg.

SIMONIDES

29

Plutarch *Letter of Consolation to Apollonius*: For Simonides says:

Little is man's strength and his cares unavailing,
and 'tis toil upon toil for him in a life that is short;
for all he can do, there's a death hangs over him
that will not be esaped, in which both good men
and bad must share alike.

30

Athenaeus *Doctors at Dinner* [on the word γαλαθηνός 'suckling']: And in another passage Simonides says of Archemorus:

They wept as the suckling babe of violet-crowned
Eurydiece breathed out its sweet soul.

31

Diogenes Laertius [on Cleobulus]: This man composed poems and riddles to the amount of 3000 lines, and is considered by some writers to be the author of the Epitaph on Midas: 'A maiden of brass am I, and I lie on the tomb of Midas. So long as water shall flow and tall trees grow green, sun rise and shine and moon give light, rivers run and sea wash shore, ever shall I abide upon this sore-lamented tomb and tell the passers-by that this is the grave of Midas.' And they find evidence for this in a poem of Simonides, where he says:

Who that hath understanding would praise Cleobulus the man of Lindus for his pitting of the might of a gravestone against the ever-running rivers and the flowers of the Spring, against the flame of sun and of golden moon, and against the eddies of the ocean-wave? All these are subject to the Gods; but a stone, even mortal hands may break it. This is the rede of a fool.

B: mss πίσυνος ⁵ mss ποταμοῖς ⁶ ἀντία θέντα B: mss
ἀντιθέντα

LYRA GRAECA

32

Theophil. *Autol.* 2. 8 [περὶ προνοίας]. Σιμωνίδης·

Οὕτις ἄνευ θεῶν
ἀρετὴν λάβεν, οὐ πόλις, οὐ βροτός.
θεὸς ὁ πάμμητις· ἀπήμαντον δὲ
οὐδέν εἶστιν ἐν αὐτοῖς.

33

Ibid. 2. 37 [ὅτι μέλλει ἡ τοῦ θεοῦ κρίσις γίνεσθαι καὶ τὰ κακὰ
τοὺς πονηροὺς αἰφνιδίως καταλαμβάνειν]. τί δ' οὐχὶ καὶ δὲ
Σιμωνίδης;

Οὐκ εἴστιν κακὸν
ἀνεπιδόκητον ἀνθρώποις, ὅλιγῷ δὲ χρόνῳ
πάντα μεταρρίπτει θεός.

34

Plut. *An Seni Resp.* 1 πολιτεία δὲ δημοκρατικὴ καὶ νόμιμος
ἀνδρὸς εἰθισμένου παρέχειν αὐτὸν οὐχ ἥττον ἀρχόμενον ὀφελίμως
ἢ ἄρχοντα, ‘καλὸν ἐντάφιον’ ἡς ἀληθῶς τὴν ἀπὸ τοῦ βίου δόξην
τῷ θαγάτῳ προστίθησι· ‘τοῦτο γάρ’ κτλ. ἡς φησι Σιμωνίδης.

. καλὸν ἐντάφιον.¹
τοῦτο γάρ εἴσχατον δύεται κατὰ γᾶς.

35

Sch. Soph. *Aj.* 377 [ἐπ’ ἔξειργασμένοις]. ἐπὶ τετελεπμένοις καὶ
γαστιν οὐκ ἔχουσιν· κατὰ τὸ Σιμωνίδου·

τὸ γάρ γεγενημένον οὐκέτ’ ἄρεκτον εἴσται.

¹ possibly not Simonides

SIMONIDES

32¹

Theophilus of Antioch *To Autolycus* [on Providence]: Simonides:

None getteth achievement without the Gods, neither man nor city. He that can devise all is a God, and there's nothing to be got among men without toil.

33

The Same [that the judgment of God will come, and misfortune will take the wicked unawares]: Simonides:

There's no ill that a man must not expect, and 'tis not long ere God turneth all things upside-down.

34

Plutarch *Should Old Men Govern?*: From a lawful and democratic constitution the death of a man who has always suffered himself to be ruled for his advantage no less than to rule, receives in the fame his life has won, to quote Simonides, indeed

a fair funeral-offering; for such sinketh last of all offerings into the ground.

35²

Scholiast on Sophocles ['on things full done']: Upon that which is done and cannot be cured; compare Simonides:

For what once hath happened cannot be undone.

¹ cf. Stob. *Ecl.* l. p. 28 ² cf. Suid. $\tau\acute{e}\delta\hat{\eta}\tau'$ $\&\nu\alpha\lambda\gamma\omega\hat{\eta}\eta\varsigma$, Plut. *Cons.* Ap. 26, Agath. ap. Arist. *E.N.* 6. 2, Plat. *Prot.* 324

LYRA GRAECA

Z'

ΕΠΙΝΙΚΩΝ ΔΡΟΜΕΤΣΙ¹

36 Ἀστύλῳ Κροτωνιάτῃ

Phot. 413. 20 περιαγειρόμενοι . . . ἐκ τούτου συνήθες ἐγένετο κύκλῳ περιπορευομένους τοὺς ἀθλητὰς ἐπαγείρειν καὶ λαμβάνειν τὰ διδόμενα· ὅθεν Σιμωνίδης περὶ Ἀστύλου φησὶν οὕτως·

τίς δὴ
τῶν νῦν τοσάσδ' ἢ πετάλοισι μύρτων
ἢ στεφάνοισι ρόδων ἀνεδήσατο νίκας
ἐν ἀγώνι περικτιόνων;

H'

ΕΠΙΝΙΚΩΝ ΠΕΝΤΑΘΛΟΙΣ

37

Arist. *H.A.* 5. 9 ἡ δὲ ἀλκυὼν τίκτει περὶ τροπᾶς τὰς χειμερινάς διὸ καὶ καλοῦνται, ὅταν εὑδιειναὶ γένωνται αἱ τροπαὶ, ἀλκυόνειαι ἡμέραι, ἐπτὰ μὲν πρὸ τροπῶν, ἐπτὰ δὲ μετὰ τροπᾶς, καθάπερ καὶ Σιμωνίδης ἐποίησεν·

ώς ὄπόταν χειμέριον κατὰ μῆρα πινύσκη
Ζεὺς ἄματα τέσσαρα καὶ δέκα, λαθάνεμόν τέ
μιν ὕραν
καλέουσιν ἐπιχθόνιοι
ίεράν παιδοτρόφον ποικίλας
ἀλκυόρος

¹ cf. Cram. *A.O.* 3. 257, Choer. Theod. I. 220, Wil. *S. und S.* 154

¹ some of Books VIII—XIII may have been originally parts of Books; for their order cf. *Ox. Pap.* 222 ² cf. Miller *Mél.*

SIMONIDES

BOOK VII¹

VICTORY-SONGS FOR RUNNERS FOR ASTYLUS OF CROTONA

36²

Photius *Lexicon*: *περιαγειρόμενοι* ‘going round collecting’: . . . after this it became the custom for the athletes to walk round and ‘collect’ or receive what was given them; whence Simonides says of Astylus :

Who among those of our time ever bound upon him so many victories with leaves of myrtle or wreaths of roses in a contest of the men of those parts?³

BOOK VIII

VICTORY-SONGS FOR FIVE-EVENT- CHAMPIONS

37⁴

Aristotle *History of Animals*: The haleyon nests about the time of the winter-solstice, and that is why, when the weather is fine at that time of year we call the days ‘haleyon-days,’ being seven before and seven after the shortest day of the year; compare Simonides :

As when in the month of winter Zeus monisheth⁵ the fourteen days, and mankind call it the sacred windless season when the pied haleyon rears her young.

403 (*Σ. π. Ἀστύλου λέγων τοῦ δρομέος*), Suid. *περιαγειρόμενοι*, *Paroem.* 2. 610 ³ Phot. misunderstands *περικτιόνων*: A. won at Olympia in 488, 484, 480 ⁴ cf. Bek. *An.* 1. 377. 27, Phot. (Reitz.) 77 (*Σ. ἐν Πεντάθλοις*), Apost. 2. 20, Ars. 40, Suid. *ἀλκυονίδες ἡμέραι*, Eust. 776. 34 ⁵ lit. ‘teaches to behave correctly, brings to a proper frame of mind’

LYRA GRAECA

Θ'

ΕΠΙΝΙΚΩΝ ΠΑΛΑΙΣΤΑΙΣ

38

Sch. Ar. *Nub.* 1356 [πρῶτον μὲν αὐτὸν τὴν λύραν λαβόντ' ἐγὼ
| κέλευστα | ἀσαι Σιμωνίδου μέλος, τὸν Κριὸν ὡς ἐπέχθη]: 'Αρχὴ
φδῆς εἰς Κριὸν τὸν Αἰγυπτίην· ἐπέξ. κτλ. φαίνεται δὲ εὐδοκιμεῖν
καὶ διαφανῆς εἶναι.—τοῦτο τὸ μέλος Σιμωνίδου ἐξ Ἐπινίκου· ἐπέξ.
κτλ. ἦν δὲ παλαιστὴς Αἰγυπτίης¹ . . . ὁ ποιητὴς λέγων·

'Ἐπέξαθ' ὁ Κριὸς οὐκ ἀεικέως
ἐλθὼν ἐύδειδρον ἀγλαὸν Διὸς
τέμενος . . .²

I'

ΕΠΙΝΙΚΩΝ ΗΤΚΤΑΙΣ

39 Γλαύκω Καρυστίω

Luc. *Pro Imaug.* 19 Ἀλλὰ πῶς ἐπήγνεσε ποιητὴς εὐδόκιμος τὸν
Γλαῦκον οὐδὲ Πολυδεύκεος βίαν φῆσας ἀνατείνεσθαι ἢν αὐτῷ
ἐναντίας τὰς χεῖρας οὐδὲ σιδάρεον Ἀλκμάνας τέκος, δρᾶς δποίοις
αὐτὸν θεοῖς εἴκασε; μᾶλλον δὲ καὶ αὐτῶν ἐκείνων ἀμείνων ἀπέφηνε;
καὶ οὕτε αὐτὸς ὁ Γλαῦκος ἡγανάκτησε τοῖς ἐφόροις τῶν ἀθλητῶν
θεοῖς ἀντεπαινούμενος οὕτε ἐκεῖνοι ἡμύναιτο ἢ τὸν Γλαῦκον ἢ τὸν
ποιητὴν ὡς ἀσεβῶντα περὶ τὸν ἔπαινον, ἀλλὰ εὐδοκίμουν ἄμφω
καὶ ἐτιμῶντο ὑπὸ τῶν Ἑλλήνων, δὲν ἐπὶ τῇ ἀϊκῇ, δὲ ποιητὴς
ἐπὶ τε τοῖς ἄλλοις καὶ ἐπ' αὐτῷ τούτῳ μάλιστα τῷ ἄσματι.

. . . οὐδὲ Πολυδεύκεος βία
ἀντείνατ' ἢν αὐτῷ
ἐναντίας χέρας οὐδὲ σιδάρεον Ἀλκμάνας τέκος.

¹ some mss αὐτὸς ἐπίσημος οὖθις νικήσαντος ἐν Ὀλυμπίᾳ γράφει
ἄσμα δ. Σ. ² ἐύδειδρον Ε': mss εἰς δένδρον: Ε' ἐς εὔδειδρον

SIMONIDES

BOOK IX

VICTORY-SONGS FOR WRESTLERS

38

Scholiasts on Aristophanes [‘First I took the lyre and bade him sing a song of Simonides about the shearing of the Ram’]: The beginning of a song to (?) Crius (Ram) of Aegina¹ . . . It is (*or* he is) apparently famous.—This poem comes from a *Song of Victory* of Simonides . . . Crius was an Aeginetan wrestler . . . the poet says :

Master Ram yielded no scanty fleece when he came to the fine woody precinct of Zeus.²

BOOK X

VICTORY-SONGS FOR BOXERS

39 FOR GLAUCUS OF CARYSTUS

Lucian *On Behalf of the Pictures*: But think how a famous poet praised Glaucus saying :

Neither the might of Polydeuces would have lift hand against him, nay, nor the iron child of Alemena.³

Do you see to what Gods he likened him, or rather declared him to surpass? And neither was Glaucus himself offended at being praised at the expense of the Gods who are guardians of athletes, nor did those Gods punish either Glaucus or the poet for impiety. Far from it, both of them received honour and glory from all Greece, the one for his strength and the other for no poem that he wrote more than for this.⁴

¹ cf. Hdt. 6, 73, 85, 6, 50 ² cf. Eust. ad Dion. Perieg. 511, Syn. Ep. 146 ³ Heracles ⁴ Glaucus won at Olympia in 480

LYRA GRAECA

IA'

ΕΠΙΝΙΚΩΝ ΤΕΘΡΙΠΠΟΙΣ

40

Ar. *Eq.* 404 εἴθε φαύλως, ὡσπερ ηὗρες, ἐκβάλοις τὴν ἔνθεσιν | ἄσαιμι γάρ τότ' ἀν μόνον·

Πῦνε, πῦν' ἐπὶ συμφοραῖς.¹

τὸν Ἰούλιόν² τ' ἀν οἰομαι, γέροντα πυροπίπην, | ἡσθέντ' ἵηπαιωνίσαι καὶ Βακχέβακχον ἄσαι.

Sch. ad loc. τότε γάρ, φησίν, ἐπάσαιμί σοι τὸ Σιμωνίδου μέλος Πῦνε κ.τ.λ. ἐκ τοῦ Σιμωνίδου δὲ τοῦτο Τεθρίππων. τὸ δὲ συμφοραῖς ἐπ' ἐσθλοῖς· τῶν μέσων γάρ ἡ συμφορά.

41 Ξενοκράτει Ἀκραγαντίνῳ

Sch. Pind. *I.* 2. Arg. οὗτος δὲ ὁ Ξενοκράτης οὐ μόνον² Ισθμια νενίκηκεν ἵπποις, ἀλλὰ καὶ Πύθια τὴν εἰκοστήην τετάρτην Πυθιάδα, ὡς Ἀριστοτέλης ἀναγράφει· καὶ Σιμωνίδης ἐπαινῶν αὐτὸν ἀμφοτέρας αὐτοῦ τὰς νίκας κατατάσσει.

42 Ὁρίλλα

Diogen. *Puroem.* 1. 179. 14 Καρικὸς αἶνος λέγεται, ὃν ἀναφέρουσιν εἰς γένει Κάρα ἄνδρα· τυῦτον γὰρ ἀλιέα τυγχάνοντα χειμῶνος θεασάμενον πολύποδα εἰπεῖν· ‘Εἰ μὲν ἀποδὺς κολυμβήσαιμι ἐπ' αὐτόν, ρίγωσω· ἐὰν δὲ μὴ λάβω τὸν πολύποδα τῷ λιμῷ τὰ παιδὶ ἀπολῶ.’ κέχρηται δὲ τῷ λόγῳ τούτῳ καὶ Τιμοκρέων ἐν Μέλεσι καὶ Σιμωνίδης δ' αὐτοῦ μνημονεύει ἐν τῷ εἰς Ὁρίλλαν Ἐπινικίῳ.

¹ Sch. ἐν ταῖς σ. πῦνε: Εὐετ. παῖςε

² mss. Ιουνίου

SIMONIDES

BOOK XI

VICTORY-SONGS FOR THE FOUR-HORSE-CHARIOT-RACE

40¹

Aristophanes *Knights*: [CHORUS to CLEON]: O how I wish you might throw up your mouthful² as readily as you found it. Then, it ever, should I sing

Drink, O drink when things go right;

and I believe that the man from Iulis, being an old chap with an eye for the—loaves,³ would have sung his Hail-to-Apollo's and Great-God-of-Wine's with a right good will for the occasion.

Scholiast on the passage: He means: Then I should sing you Simonides' song 'Drink' etc.: the song comes from Simonides' *Four-Horse-Chariot-Race Songs*, and the word *συμφορά* [which usually means 'misfortune'] is here used of good luck. For it is really colourless [meaning an event].

41⁴ FOR XENOCRATES OF AGRIGENTUM

Seholiast on Pindar *Introduction to Pythian I*: This Xenocrates won in the horse-race not only at the Isthmian Festival, but at the Pythian in the 24th Pythiad (B.C. 490) according to Aristotle's list. Simonides includes both the victories in his celebration of the victor.

42 FOR ORILLAS

Diogenian *Preface to Proverbs*: A 'Carian tale' is one which is told of a Carian fisherman who said when he saw an octopus one winter's day 'If I strip and dive for him I shall catch cold, and if I don't take him my children will die of hunger.' Timocreon uses this story in his *Lyric Poems*, and Simonides refers to it in his *Epinician Ode for Orillas*.

¹ cf. Enst. *Op.* 279 ² free dinners at the Town-hall
³ the Greek is 'ogler of loaves' for 'ogler of lads' ⁴ cf.
Pind. *P.* 6

LYRA GRAECA

Cohn *Ptolem.* p. 79 ὁ Κάριος αῖνος· μέωνηται ταύτης Σιμωνίδης ἐπαινῶν τινα ἡγεμόνον νικήσαντα ἐν Πελλήνῃ καὶ λαβόντα ἐπινίκιου χλαμύδα. ὃ χρησάμενος ἀπηλλίγη τοῦ βίγους· χειμῶνος . . .¹ ἐν Πελλήνῃ ἐπετελεῖτο. φασὶ δὲ ὅτι ἀλιεὺς ἦδων ἐν χειμῷνι πολύποδα εἶπεν· ‘Εἰ μὴ κολυμβήσω πεινήσω?’ τοῦτον οὖν εἴραι τὸν Κάριον αἶνον.

Ath. 7. 318f [π. πουλυπόδων]. Διερεῖς δ' αὐτὸν διὰ τοῦ ωκαλοῦσι πώλυπον, ὡς Ἐπίχαρμος· καὶ Σιμωνίδης δ' ἔφη

πώλυπον διζήμενος

43 Σκόπα

Cic. de *Orat.* 2. 86 Gratiam habeo Simonidi illi Ceo quem primum ferunt artem memoriae protulisse. dicunt enim, cum cenaret Crannone in Thessalia Simonides apud Seopam fortunatum hominem et nobilem cecinissetque id carmen quod in eum scripsisset, in quo multa ornandi causa poetarum more in Castorem scripta et Pollucem fruissent, nimis illum sordide Simonidi dixisse se dimidium eius ei quod pactus esset pro illo carmine daturum; reliquum a suis Tyndaridis quos aequem landasset peteret, si ei videretur. paulo post esse ferunt nuntiatum Simonidi ut prodiret; iuvenis stare ad iannam dno quosdam qui eum magno opere evocarent; surrexisse illum, prodisse, vidisse neminem: hoc interim spatio conelave illud ubi epularetur Scopas, concidisse; ea ruina ipsum eum cognatis suis oppressum interisse. quos cum humare vellent sui, neque possent obtritos internoscere ullo modo, Simonides dicitur ex eo quod meminisset quo eorum loco quisque cubuisse, demonstrator unius eiusque sepeliendi fuisse. haec tum re admonitus invenisse fertur, ordinem esse maxime qui memoriae lumen afferret.

¹ 1-2 words illegible, perh. γὰρ Ἔρματα Crus.

¹ cf. Hesych. Πελληνικαὶ χλαῖναι ² Quint. 11. 2. 11 says that the song was written *pugili coronato* ‘in honour of the winning boxer,’ but that it is uncertain both who he was, the authorities varying among Glaucon of Carystus, Leocrates, Agatharchus, and Seopas, and whether the accident took

SIMONIDES

Proverbs (Cohn): 'The Carian tale':—mentioned by Simonides in his praises of a charioteer who won at Pellenè and received for his prize a cloak¹ with which he kept off the cold *(for the . . . games were held)* at Pellenè in winter. They say that a fisherman said on seeing an octopus in the winter 'If I don't dive I shall starve,' and that this is the Carian tale.

Athenaeus *Doctors at Dinner* [on octopuses]: The Dorians, for instance Epicharmus, give it the ω , $\pi\acute{\omega}\lambda\nu\pi\sigma\sigma$ 'octopus,' and Simonides says :

searching for an octopus

43 FOR SCOPAS

Cicero *On the Orator*: I am grateful to Simonides of Ceos for his invention—if his it was—of the art of mnemonics. For there is a story that one day when Simonides was dining at Crannon in Thessaly with a wealthy noble named Scopas, and sang a song which he had written in his honour and which contained by way of poetic ornament much praise of Castor and Pollux, Scopas ungenerously remarked that he should give the poet only half of the price agreed for it; he must please to go for the rest to the precious deities who had received half his praise. Shortly afterwards, having received a message that two young men wanted him urgently outside, Simonides rose from the table and went to the door, only to find nobody there. That very moment Scopas' dining-chamber collapsed, and he and his perished in the ruins. Now when their kinsfolk wished to bury them they found it was impossible to identify the remains. But we are told that Simonides was able from his recollection of the place each guest occupied at table to do so for them in every case. This it was, they say, which led to his discovery that the chief aid to memory is arrangement.²

place at Crannon or at Pharsalus, though it is certain that Scopas and some of his relations perished on the occasion; he disbelieves the intervention of the Dioscuri 'because the poet nowhere makes mention of it, though it would have redounded greatly to his credit.' cf. Val. Max. 1. 8. 7, Phaedr. 4. 23, Callim. ap. Suid. Σιμωνίδης above, p. 268, Aristid. 26. 512, Ov. Ib. 511, Stob. Fl. 105. 62, Ath. 10. 438 c

LYRA GRAECA

44 Εὐαλκίδη

Hdt. 5. 102 (see p. 246).

45

Plut. *De Discr. Am.* 2 ἔτι δὲ ὥσπερ ὁ Σιμωνίδης τὴν ἵπποτον οφίαν φησὶν οὐ Ζακύνθῳ διπέπειν, ἀλλ' ἀνούραισι πυροφόροις. οὕτω τὴν κολακείαν δρῶμεν οἱ πένησιν οὐδὲ ἀδάξοις οὐδὲ ἀδυνάτοις ἀειδουσθοῦσαν, ἀλλ' οἴκαν τε καὶ πραγμάτων μεγάλων δλίσθημα καὶ νόσημα γιγνομένην.

ἵπποτροφία γὰρ οὐ Ζακύνθῳ
ἀλλ' ἀρούραισι πυροφόροις διπάδει.

IB'

ΕΙΠΙΝΙΚΩΝ ΑΠΗΝΑΙΣ

46 Ἀραξίλᾳ Τηγύνῳ

Arist. *Rh.* 3. 2 ὁ Σιμωνίδης, ὅτε μὲν ἐδίδου μισθὸν δλίγον αὐτῷ ὁ νικήσας τοῖς ὀρεῦσιν, οἵκη ήθελε ποιεῖν ὡς δυσχεραίνων εἰς ηὐλίονος ποιεῖν· ἐπει δὲ ίκανὸν ἔδωκεν, ἐποίησε·

Χαίρετ’ ἀελλοπόδων θύγατρες ἵππων.

καίτοι καὶ τῶν ὄντων θυγατέρες ησαν.

47

Sch. Ar. *Pac.* 117 [. . . φάτις ἦκει | ὡς σὺ μετ’ ὀρνήθων πρωλιπῶν ἐμὲ | ἐσ κόρακας βαδίει. μεταμώνιος ;]· τὸ δὲ μεταμώνιος εἰ μὲν ἐξεδέξαντο ματαίως καὶ πρὸς οὐδὲν χρήσιμον, οἱ δέ φασιν ιδίως μεταμώνιον τὸν ἐτέρωθεν μετέωρον σημαίνειν, πιστούμενοι τοῦτο παρὰ Σιμωνίδου οὕτω εἰπόντος.

κονία δὲ παρὰ τροχὸν μεταμώνιος ἄρθη.¹

¹ B: οὐδὲ ηέρθη

¹ cf. Heracl. Pont. *Pol.* 25 ('Επινίκων Σ.), Ath. 1. 3 e ('Επινίκων Σ.)

SIMONIDES

44 FOR EUALCIDES

Herodotus *History* : (see p. 247)

45

Plutarch *How to distinguish a Friend from a Flatterer* : And moreover, as Simonides says :

The rearing of horses goeth not with Zaeynthus,
but with fields that bear wheat.

Thus we see flattery not following after the poor or obscure
or weak, but becoming a pitfall and a plague to great houses
and mighty undertakings.

BOOK XII

VICTORY-SONGS FOR THE MULE-CAR-RACE

46¹ FOR ANAXILAS OF RHEGIUM

Aristotle *Rhetoric* : Once when Simonides was offered too small a fee by the victor in the mule-race, he refused to write him an ode, on the plea that he could not bring himself to write in honour of mules. But when he offered him sufficient pay, he took it and wrote :

Hail, ye daughters of storm-footed steeds !

And yet they were also daughters of asses.

47

Scholiast on Aristophanes *Peace* [. . . comes the report that thou wilt leave me to the birds and go to the dence and the winds?] : The word *μεταμύριος* is taken by some authorities to mean 'vain and useless'; others say it means properly 'that which goes aloft on both sides,' quoting in support of this Simonides :

And the dust from the wheel went up to the winds.²

νίκιον γράψαντος Σ.) ² *μεταμύριος* 'to the winds' is prob. connected with *ἄνεμος* Aeol. for *ἄρεμος* 'wind'

Plut. *Virt. Mor.* 6 . . . οῖνος δὲ Πλάτων ἔξεικονίζει περὶ τὰ τῆς ψυχῆς ὑποξύγια, τοῦ χείρονος πρὸς τὸ βέλτιον ἕνγομαχοῦντος ἄμα καὶ τὸν ἡμίοχον διαταράττοντος, ἀντέχειν δπίσω καὶ κατατείνειν ὑπὸ σπουδῆς ἀιαγκεζόμενον ἀεί,

μὴ ποβάλῃ φοίνικας ἐκ χειρῶν ἴμάντας¹
κατὰ Σιμωνίδην.

Ath. 11. 490f [π. Πλειάδων]· καὶ Σιμωνίδης δὲ τὰς Πλειάδας Πελειάδας εἶρηκεν ἐν τούτοις·

δίδωτι δὴντέ σ' Ἐρμᾶς ἐναγώνιος
Μαιάδος οὐρείας ἐλικοβλεφάρου παῖς·²
ἔπικτε δ' Ἄτλας τάν γ' ἔξοχον εἶδος
ἐπτὰ ἵπλοκάμων φιλᾶν θυγατρῶν ταὶ καλέονται
Πελειάδες οὐράνιαι.³

Sch. Pind. O. 1. 28 [Πίσας]· τὸ Πίσας τε συσταλτέον διὰ τὸ ἀντίστροφον. οὗτω δὲ οὐ περὶ Πίνδαρον καὶ Σιμωνίδην.

Tzet. Chil. 1. 316 ὡς γράφει πυυ περὶ τοῦ Ὁρφέως καὶ Σιμωνίδης οὗτω.

τοῦ καὶ ἀπειρέσιοι ποτῶντο⁴
ὅρνιθες ὑπὲρ κεφαλᾶς, ἀνὰ δ' ἵχθύες ὄρθοὶ
κνανέου ἔνδατος ἄλλοντο καλᾶ σὺν ἀοιδᾶ.⁵

¹ ἀποβάλῃ E: miss βάλῃ which does not mean ‘lose’ but ‘throw’ ² so Sch. Pind. but omitting παῖς: Ath. Μαίας ἐνπλοκάμων παῖς ³ B: miss τάν γ' ἔξ. εἶδ. after θυγατέρων (sic) ⁴ Urs: miss πωτῶντο ⁵ perh. scanned φᾶ

SIMONIDES

48

Plutarch *Moral Virtue*: . . . just as Plato¹ employs the simile of the draught-horses of the soul, the worser horse struggling against the better in the shafts, and disquieting the driver, who has for ever to be carefully holding them and tightening the rein,

lest he lose his hold on the crimson thongs
in Simonides' phrase.

49²

Athenaeus *Doctors at Dinner* [on the Pleiads]: Simonides calls them Peleiades in the following passage:

Now he that gives it thee³ is Hermes God of the Games, Son of mountain Maia of the glancing eye, who was the fairest of all Atlas' seven violet-tressèd daughters dear, that are ealled the Heavenly Peleiades.

50

Scholiast on Pindar ['of Pisa']: The first syllable of Πίσας must be made short to preserve the antistrophic correspondence; both Pindar and Simonides do this.

51⁴

Tzetzes *Chiliads*: . . . as Simonides writes of Orpheus:

Above his head there hovered birds innumerable, and fishes leapt clean from the blue water because of his sweet music.

¹ *Phaedr.* 254 ² cf. Seh. Pind. N. 2. 16, Tzet. Lye. 219, Eust. 1713. 3 ³ the prize to the winner ⁴ here follow the unplaceable lyric fragments

LYRA GRAECA

52¹

Plut. *Q. Conv.* 8. 3. 4. [διὰ τὶ τῆς ἡμέρας ἡχωδεστέρα ἡ νύξ];
νηρεμία γὰρ ἡχῶδες καὶ γαλήνη, καὶ τούναντιον, ὡς Σιμωνίδης
φησίν.

οὐδὲ γὰρ ἐνισοίφυλλος ἀήτα τότ’ ὥρτ’ ἀνέμων,²
ἄτις κατεκώλυε κιδναμέναν μελιαδέα γάρυν
ἀραρεῖν ἀκοαῖσι βροτῶν.³

53

Stob. *Ecl.* 2. 10 [π. τῶν τὰ θεῖα ἔρμηνευόντων καὶ ὡς εἴη
ἀνθράποις ἀκατάληπτος ἡ τῶν νοητῶν κατὰ τὴν οὐσίαν ἀλήθεια].
Σιμωνίδης.

‘Ρεῖα θεοὶ κλέπτουσιν ἀνθρώπων νόον.

54

Sch. Ap. Rh. 3. 26 Ἀπολλώνιος μὲν Ἀφροδίτης τὸν Ἐρωτα
γενεαλογεῖ . . . Σιμωνίδης δὲ Ἀφροδίτης καὶ Ἄρεος

Σχέτλιε παῖ δολομήδεος Ἀφροδίτας
τὸν Ἄρει δολομαχάνῳ τέκει⁴

55, 56

Plut. *Pylth. Or.* 17 πειρελθόντες οὖν ἐπὶ τῶν μεσημβριγῶν
καθεζόμεθα κρηπίδων τοῦ νεὼ πρὸς τὸ τῆς Γῆς ἱερὸν τὸ θ'
ἱδωρ . . .⁵ ἀποβλέποντες ὡστε ἐνθὺς εἰπεῖν τὸν Βόθηον ὅτι καὶ
ὁ τόπος τῆς ἀπορίας συνεπιλαμβάνεται τῷ ξένῳ. Μουσῶν γὰρ ἦν
ἱερὸν ἐνταῦθα περὶ τὴν ἀναπνοὴν τοῦ νάματος, ὅθεν ἔχρωντο πρὸς
τὰς λοιβὰς τῷ ὕδατι τούτῳ, ὡς φησι Σιμωνίδης.

¹ cf. Serv. *Cent. (Gram. Lat.)* 4. 11 ² ἀήτα: so Pap.
Bacch. 16. 91 τότ': Garrod τόσα (fem.) ³ κιδναμέναν
Sehn: mss σκιδ. ⁴ δολομήδεος Rickmann: mss -δες
δολομαχάνῳ: B κακῷμ.: Wil. θρασυμ. ⁵ gap of about 8
letters in mss

SIMONIDES

52

Plutarch *Dinner-Table Problems* [Why sounds are clearer at night than by day]: For a calm or absence of wind is favourable to sound, and the opposite unfavourable, as Simonides says:

For then there was wind not so much as the breath that maketh leaves quiver, to stay the honey-sweet voice from its goal in the ears of man.

53

Stobaeus *Selections* [on those who explain divine things, and that the real truth of abstract conceptions is unattainable]: Simonides:

'Tis easy for a God to steal the wits of a man.

54¹

Scholiast on Apollonius of Rhodes *Argonautica*: Apollonius makes Love the son of Aphrodite . . . Simonides of Aphrodite and Ares:

Thou cruel child of wile-contriving Aphrodite,
whom she bore to wile-devising Ares²

55, 56

Plutarch *Why the Oracles are no longer in Metre*: So we went round and sat down on the southern basement of the temple,³ looking at the chapel of Earth and the water there. Whereupon Boëthus exclaimed that the place contributed to the stranger's bewilderment. For there was a chapel of the Muses there, where the spring rises, which is why they used this water for libations; compare Simonides:

¹ cf. Theocr. 13. 1, Serv. *Aen.* 1. 664
'devising Ares'

³ of Apollo at Delphi

² perh. 'ill-

LYRA GRAECA

. ἔιθα

χερνίβεσσιν ἀρύεται¹

Μουσᾶν καλλικόμων ὑπένερθεν ἀγνὸν ὕδωρ.

μικρῷ δὲ περιεργάτερον αὖθις ὁ Σιμωνίδης τὴν Κλειώ τροσειπὰν φησί·

‘Αγνᾶν ἐπίσκοπε χερνίβων
ἀρυόντεσσιν πολύλιστε,²
ἢ χρυσέοχετον εὔοδεῖς
ἀμβροσίων ἐκ μύχων ἐρατὰν λίβα.³

οὐκ ὄρθως οὖν Εῦδοξος ἐπίστευσε τοῖς Στυγὸς ὕδωρ τοῦτο καλεῖσθαι ἀποφήνασι.

57

Plut. *Prof. Virg.* 8 [πῶς ἂν τις αἰσθοιτο ἑαυτοῦ προκόπτοντος ἐπ' ἀρετῇ]: ἀσπερ γὰρ ἄνθεσιν διμιλεῖν δ Σιμωνίδης φησὶ τὴν μέλιτταν ξαθὸν μέλι μηδομέναν, ἔτερον δὲ οὐδὲν ἀγαπῶσιν οὐδὲ λαμβάνουσιν,⁴ οἱ δ' ὅλλοι χρέαν αὐτῶν καὶ ὀσμήν, οὕτως <δ>⁵ τῶν ὅλων ἐν ποιήμασιν ἡδονῆς ἔνεκα καὶ παιδιᾶς ἀναστρεφομέριων αὐτὸς εὑρίσκων τι καὶ συνάγων σπουδῆς ἄξιον, ζοικεν ἡδη γηωριστικὸς ὑπὸ συνηθείας καὶ φιλίας τοῦ καλοῦ καὶ οἰκείου γεγονέναι.

όμιλεῖ δ' ἄνθεσιν μέλισσα
ξανθὸν μέλι μηδομένα.

58

Seh. *Il.* 10. 252 . . . εἰν 'Ομήρου εἰπόντος 'ἐνυεακαίδεκα μέν μοι ἵης ἐκ νηδύος ἥσαν,' Σιμωνίδης δέ φησιν.

καὶ σὺ μέν, εἴκοσι παίδων μάτερ, Ἰλαθι.

¹ Turn: miss εἰρ. ² ἐπίσκοπε and πολύλιστε changed to accus. by Plut. ἀρυόντεσσιν Emp: miss ἀραιὸν τέ ἐστιν: miss πολύλιστον (sic) after χερν. ³ ἢ χρυσέοχετον E: miss ἢ χρυσόπεπλον from corruption ἢ χρυσοχίτων' εὔοδεῖς Hart: miss εὐῶδες ἐρατὰν λίβα E: miss ἐρανὸν ὕδωρ λαβὴν ⁴ these 6 words after ὀσμήν in the miss ⁵ Madv.

SIMONIDES

. . . where they draw the pure lustration-water from beneath the placee of the fair-tressed Muses.

And again Simonides addressing Clio says a little more elaborately:

Thou overseer of the pure lustration-water, receiver of the prayers of many a pitcher-carrier, who givest free course through a golden pipe to the lovely liquor that comes of the ambrosial cave;¹

Eudoxus, therefore, is wrong in agreeing with the writers who make out that it is the water of the Styx that is so called.

57²

Plutarch *How a Man may perceive that he is progressing in Virtue*: Just as Simonides says that

The bee consorteth with the flowers to contrive her yellow honey,

and neither likes nor takes anything else from them, whereas others like their colour and scent, so the man who, unlike those who have recourse to poetry for pleasure and amusement, finds for himself in it and adds to his store some treasure that is really worth having—such a man may be reckoned to have won by mere familiarity a power to appreciate what is beautiful and proper.

58

Scholiast on the *Iliad* [on round numbers]: . . . For Homer says ‘Nineteen were there of my one womb’ [*Il.* 24. 496], and Simonides:

And gracious be thou, O Mother of twenty children.³

¹ cf. Poulsen *Delphi* 4 ² cf. Cram. *A.O.* 3. 173. 12, Plat. *Ion*. 534 b ³ Hecuba; cf. Theoer. 15. 139

LYRA GRAECA

59

Sch. Pind. *O.* 13. 78 [τὰ δὲ καὶ πιοτ' ἐν ἀλκῇ | πρὸ Δαρδάνου
τειχέων ἔδόκησαν | ἐπ' ἀμφότερα μαχᾶν τάμνειν τέλος]: οἱ
Κορίνθιοι ἐπ' ἀμφότερα ἡρίστευσαν ἐν Ἰλίῳ· καὶ γὰρ τοῖς Τρωσὶ¹
συνεμάχησαν καὶ τοῖς Ἑλλησι . . . διὰ τοῦτο δέ καὶ Σιμωνίδης
εἶπε·

**Κορινθίοις δ' οὐ μανίει οὐδ' <ἐοῦσι>
Δανάοις.¹**

ἀμφοτέροις γὰρ σύμμαχοι ἐγένοντο.

60

Plut. *Exil.* 8 ἂν γὰρ τούτων τις μνημονεύῃ φρένας ἔχων καὶ
μὴ παντάπαι τετυφωμένος, αἴρεσται καὶ νῆσον οἰκεῖν φυγὰς
γενόμενος, Γύαρον ἢ Κίναρον . . . οὐκ ἀθυμῶν οὐδὲ ὀδυρόμενος
οὐδὲ λέγων ἐκεῖνα τὰ τῶν παρὰ Σιμωνίδηρ γυναικῶν.

ἴσχει δέ με πορφυρέας
ἄλος ἀμφιταρασσομένας ὄρυμαγδός.

61

Ath. 4. 172e [π. τῶν Ἀθλῶν]: ὅτι δὲ τὸ ποίημα τοῦτο
Στησιχόρου ἐστὶν ἴκανώτατος μαρτὺς Σιμωνίδης ὁ ποιητής, ὃς
περὶ τοῦ Μελεάγρου τὸν λόγον ποιούμενός φησιν·

. ὃς δουρὶ πάντας
νίκασε νεοὺς διηγέντα βαλὼν
· Λαναυρον ὑπερ πολυβύτρυνος ἐξ Ἰωλκοῦ.
οὕτω γὰρ Ὁμηρος ἥδε Στασίχορος ἔεισε λαοῖς.²

¹ Κορινθίοις δ' Cram. *A.P.*: Sch. Pind. *Κορινθίοισιν* *ἐοῦσι E*
² "Ομηρος κτλ. the metre of this and the previous line is recorded as Stesichorean; cf. Caes. Bass. *Gr. Lat.* 6, 256, Mar. Viet. *ibid.* 126, Sch. Pind. *O.* 3 (Garrod *C.Q.* '22, p. 69)

SIMONIDES

59¹

Scholiast on Pindar [‘how once before the walls of Dardanus the Corinthians were thought to be turning the issues of fights either way’]: The Corinthians distinguished themselves on both sides at Troy, fighting both with the Trojans and with the Greeks . . . And this is why Simonides says:

Troy is not wroth with the men of Corinth,
Greeks though they be;
for they were allies of both sides.

60

Plutarch *Exile*: If a man will but bear this in mind and keep his head, he will prefer even to live in exile on an island such as Gyaros or Cinaros . . . without losing heart or lamenting or saying like the women in Simonides

The noise of the purple sea-waves about me holds
me fast.

61

Athenaeus *Doctors at Dinner* [on the *Funeral Games of Pelius*]: Sound evidence that this poem is the work of Stesichorus is given by the poet Simonides, who in a passage about Meleager says:

who beat all the youth of Iolcos of the vineyards in
throwing the spear across the eddies of Anaurus; for
thus have Homer and Stesichorus sung to the peoples.

¹ cf. Plut. *Vit. Dion.* 1, Arist. *Rh.* 1. 6, Cram. *A.P.* 1. 285. 8

LYRA GRAECA

62-64

Plut. Vit. Thes. 17 τότε δὲ τοῦ Θησέως τὸν πατέρα θαρρύνοντος καὶ μεγαληγοροῦντος ὡς χειράστεται τὸν Μινώταυρον ἔδωκεν (Αἰγέας) ἔτερον ἵστιον λευκὸν τῷ κυβερνήτῃ, κελεύσας ὑποστρέφοντα σφέσιμένου τοῦ Θησέως ἐπάρασθαι τὸ λευκόν, εἰ δὲ μή, τῷ μέλανι πλεῖν καὶ ἀποσημαίνειν τὸ πάθος· ὁ δὲ Σιμωνίδης οὐ λευκόν φησιν εἶναι τὸ δοθέν ὑπὸ τοῦ Αἰγέως, ἀλλὰ

*φοινίκεον ἵστιον ὑγρῷ
πεφυρμένον ἄνθει πρινῶν ἐριθάλλων¹*

καὶ τοῦτο τῆς σωτηρίας αὐτῶν ποιήσασθαι σημεῖον. ἐκυβέρνα δὲ τὴν ναῦν

'Αμαρσυάδας Φέρεκλος

ὡς φησι Σιμωνίδης.

Sch. Soph. Aj. 740 [τί δ' ἔστι χρείας τῆσδ' ὑπεσπανισμένον;] νίον τί σοι λείπει, ὅπερ σπάνιον ἔστι, πρὸς τὴν χρείαν τὴν νῦν ἐσπάνιξε δὲ τὸ ἄμεινον εἶναι πρὸς ὀλίγους αὐτὸν παραγεγονέναι· καὶ παρὰ Σιμωνίδη ἐπὶ τοῦ πρὸς Αἴγεα ἀγγέλου πεμφθέντος·

βιότου κέ σε μᾶλλον ὄνασα πρότερος ἐλθών.²

65

Clem. Al. Str. 4. 585 θεὺς δὲ ἡμῖν κηρύσσει καὶ πειστέον αὐτῷ· 'Καρδίζ γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὀμολογεῖται εἰς σωτηρίαν. λέγει γοῦν ἡ γραφή· "πᾶς δ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται." εἰκύτως οὖν Σιμωνίδης γράφει·

¹ *E*: mss πρινός, -ου (changed to suit sing. ἄνθει) ἄνθει
ἐριθάλλους ² βιότου κέ Herm: mss -τω καὶ ὄνασα Schm:
mss ὄν

SIMONIDES

62-64

Plutarch *Life of Theseus*: And then, while Theseus cheered his father and boasted how he would vanquish the Minotaur, Aegeus gave the ship's captain a spare white sail, bidding him hoist the white if he came home with Theseus saved alive, and if not, to sail with the black in token of what had happened. But according to Simonides the sail given by Aegeus was not white, but

a crimson sail dyed with the flower of the
springing holm-oak

and Aegeus made this their token that all was well. The captain of the ship was

Phereclus son of Amarsyas

according to Simonides.

Scholiast on Sophocles [‘What is it you have left undone?’¹] that is, what is wanting or lacking to you for this your need? ‘what is lacking’ means that it would have been better for him to come a moment sooner; and in Simonides, of the messenger sent to Aegeus:

I would have given thee reward more worth than life itself, hadst thou got hither sooner.

65

Clement of Alexandria: God preaches to us and Him we must believe: ‘For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the scripture saith “Whosoever believeth on him shall not be put to shame.”’ (*Rom. 10.10*). Well may Simonides write:

¹ Soph. prob. wrote (pleonastically) $\tau\acute{\iota}\ \delta'\ \acute{\epsilon}\sigma\tau\acute{\iota}\ \chi\rho\acute{\epsilon}\lambda\acute{s}\ \tau\omega\theta'$ $\bar{\nu}\pi\epsilon\sigma\pi\alpha\nu\sigma\mu\acute{e}n\acute{o}\nu$; $\chi\rho\acute{\epsilon}\lambda\acute{s}$ going with $\tau\acute{\iota}$; Jebb's translation cannot be got out of his text (*E*)

LYRA GRAECA

"Εστι τις λόγος τὰν ἀρετὰν
ναιειν δυσαμβάτας ἐπὶ πέτρας,¹
σὺν δέ μιν θεᾶν χορὸν ἀγνὸν ἀμφέπειν,²
οὐδὲ πάντως βλεφάροις θνατῶν ἔσοπτον,³
ῳ μὴ δακέθυμος ἵδρως ἔνδοθεν μόλη
ἴκηται τ' ἀνδρεῖας ἐς ἄκρου.⁴

66

Hdm. π.μ.λ. 2. 919 Walz πῦρ· οὐδὲν εἰς νρ λῆγον οὐδέτερον μονοσύλλαβον, ἀλλὰ μόνον τὸ πῦρ· ὅπερ Σιμωνίδης καὶ ἔνεκα μέτρου δισυλλάβως ἀπεφήνατο.

τοῦτο γὰρ μάλιστα φῆρες ἔστυγον πύρ.⁵

67

Plut. *Disc. Am.* 24 ὁ ψευδῆς καὶ νόθος καὶ ὑπόχαλκος ὡν . . . τὸν δὲ κρείττονα τρέμει καὶ δέδοικεν, οὐ μὰ Διὰ παρὰ Λύδιον ἄρμα πεζὸς οἰχνεύων, ἀλλὰ ὡς φησὶ Σιμωνίδης⁶

παρὰ χρυσὸν ἐφθὸν ἀκήρατον
οὐδὲ μόλυβδον ἔχων

68

Stob. *Fl.* 118. 6 [π. θανάτου καὶ ὡς εἴη ἄφυκτος]. Σιμωνίδου·

ό δ' αὖθις θάνατος κίχε τοι τὸν φυγόμαχον.⁷

¹ E: mss -τοις ἐπὶ πέτραις ² σὺν (adv.) E: mss νῦν : Wil. ρυμφᾶν θεᾶν E: mss θυάν (ινθε became ινδν from above): Wil. θοᾶν χορὸν Wil.: mss χῶρον ³ πάντως E: mss πάντων mss ἔσοπτος ⁴ ἴκηται τ' B: mss ἴκητ' mss ἐς ἄκρ. ἀνδρ. ⁵ Lobeck: mss φῆρες ἐς τύγε πύρ ⁶ these 3 words come after ἐφθὸν in the mss: perh. ἀκήρατον is a

SIMONIDES

There's a tale that Virtue¹ dwelleth on a rock hard to climb and with a pure band of Goddesses to watch over it, nor may she ever be seen by eye of mortal, unless heart-devouring sweat come out of one and he reach unto the very top of manliness.

66

Herodian *Words without Parallel*: πῦρ, ‘fire’ :—There is no neuter monosyllable in -υρ except this, and Simonides for metre's sake makes it disyllabic:

For fire is what the beasts hate most of all.

67

Plutarch *How to distinguish a Friend from a Flatterer*: The false, counterfeit, base-minted friend . . . stands in awe of the better man, not ‘going afoot beside a Lydian chariot,’ but in Simonides’ phrase:

With pure refinèd gold to his hand, possessing not lead.

68

Stobaeus *Anthology* [on Death and its inevitability]: Simonides :

But Death surely overtaketh him that runneth from the battle.

¹ the Greek word sometimes connotes achievement and the fame it brings

gloss ⁷ κίχε B : mss ξκιχε τοι E : mss τε : Gais. καὶ
but sound awkward Garrod sugg. κίχε καὶ φυγαίχμαν

Plut. *Arioph.* *Imp.* 207 c [Καίσαρος τοῦ Σεβάστου]. Ἀθηνοδώρῳ δὲ τῷ φιλοσόφῳ διὰ γῆρας εἰς οἰκον ἀφεθῆναι δεηθέντι συνεχώρησεν· ἐπεὶ δὲ ἀσπατάμενος αὐτὸν δὲ Ἀθηνόδωρος εἶπεν “Οταν δργίσθης, Καῖσαρ, μηδὲν εἴπῃς μηδὲ ποιήσῃς πρότερον ἢ τὰ εἴκοσι καὶ τέτταρα γράμματα διελθεῖν πρὸς σεαυτόν,” ἐπιλαβόμενος αὐτοῦ τῆς χειρὸς “Ἐτι σου παρόντος” ἔφη ‘χρείαν ἔχω’· καὶ κατέσχεν αὐτὸν ὅλον ἐνιαυτόν, εἰπὼν ὅτι

ἔστι καὶ σιγᾶς ἀκίνδυνον γέρας.

Sext. Emp. *Math.* 11. 556 ἀγαθὸν μὲν οὖν, καὶ τοῦτο πρῶτον, εἰρήκασι τὴν ὑγίειαν οὐκ ὀλίγοι τῶν τε ποιητῶν καὶ τῶν συγγραφέων καὶ καθόλου πάντες οἱ ἀπὸ τοῦ βίου. Σιμωνίδης μὲν γὰρ δὲ μελοποιός φησιν·

οὐδὲ καλᾶς σοφίας ἔστιν χάρις
εἰ μή τις ἔχει σεμνὰν ὑγίειαν.¹

Ath. 12. 512 e [π. τρυφῆς]· καὶ οἱ φρονιμώτατοι καὶ μεγίστην δόξαν ἐπὶ σοφίᾳ ἔχοντες μέγιστον ἀγαθὸν τὴν ἡδονὴν εἶναι νομίζουσιν, Σιμωνίδης μὲν οὐτωσὶ λέγων·

τίς γὰρ ἀδονᾶς ἄτερ
θνατῶν βίος ποθεινὸς ἢ ποία τυραννίς;
τᾶς ἄτερ οὐδὲ θεῶν ζαλωτὸς αἰών.²

¹ mss μηδὲ . . . εἶναι χάριν . . . ἔχοι . . . (rightly) ² τᾶς Kaiib: mss τᾶς δ'

¹ perh. from the same poem as 68, being imitated by Horace in the same ode, 3. 2. 14 and 25; cf. Aristid. 2. 192 and

SIMONIDES

69¹

Plutarch *Sayings of Emperors* [Augustus Caesar]: When the philosopher Athenodorus asked to be allowed to return home because of his age, Augustus agreed; but when the old man on bidding him farewell added 'When you are angry, Caesar, say nothing and do nothing till you have mentally repeated the alphabet,' he took him by the hand saying, 'I still have need of your presence'; and kept him a whole twelvemonth, adding

In silence also there's a worth that brings no risk.

70

Sextus Empiricus *Against the Mathematicians*: Health has been declared not only a good, but the first good, by many poets and prose-writers, indeed by all who write of the realities of life; Simonides the lyrst says:

There's no joy even in beautiful Wisdom, unless one have holy Health.

71

Athenaeus *Doctors at Dinner* [on luxury]: And pleasure is considered a very great good by the keenest-witted of men, men with the highest reputation for wisdom, for instance Simonides, who says:

For what human life, nay, what throne, is desirable without pleasure? Without her the life of a very God is not to be envied.

Sch. (δ Σ.), Stob. *Fl.* 33. 5, *C.I.G.* 3. 6308, Clem. *Paed.* 2. 203, Str. 2. 465, Greg. Naz. 4. 317, *Paroem.* 2. 422, Ars. 242, Jul. *Or.* 1. 3, Liban. *Decl.* 15. 1. 445, Philo *Vit. Mos.* 646 c, *Rh. Gr.* Walz 8. 119

LYRA GRAECA

72

Ath. 13. 603 f [π. ἔρωτος] . . . εἶπεν (οὐ Σοφοκλῆς κατὰ τὸν
 Ἰωνα πρὸς τὸν συγκατακείμενον) · · · Ως καλῶς Φρύνιχος ἐποίησεν
 εἶπας · · · “Δάμπτει δ’ ἐπὶ πορφυρέας παρῆστι φῶς ἔρωτος.”· · καὶ πρὸς
 τόδε ἡμείφθη δ’ Ἐρετριεὺς ή Ἐρυθραῖος γραμμάτων ἐὼν διδάσκαλος·
 · Σοφὸς μὲν δὴ σύ γε εἰ, ὁ Σοφόκλεις, ἐν ποιήσει· ὅμως μέντοι γε
 οὐκ εὐ εἴρηκε Φρύνιχος πορφυρέας εἰπὼν τὰς γνάθους τοῦ καλοῦ.
 εἰ γάρ οὐ χαργράφος χράματι πορφυρέῳ ἐγαλείψει τουδὶ τοῦ
 παιδὸς τὰς γνάθους, οὐκ ἀν ἔτι καλὸς φαίνοιτο· οὐ κάρτα δὴ τὸ
 καλὸν τῷ μὴ καλῷ φαινομένῳ εἰκάζειν δεῖ· γελάσας δ’ ἐπὶ τῷ
 Ἐρετριεῖ Σοφοκλῆς· Οὐδὲ τόδε σοι ἀρέσκει ἄρα, ὁ ξένε, τὸ
 Σιμωνίδειον, κάρτα δοκέον τοῖς “Ελλησιν εὐ εἰρῆσθαι·

· · · · πορφυρέον
 ἀπὸ στόματος ἰεῖσα φωνὰς παρθένος

73

E.M. 813. 8 χλωρητὸς ἀηδῶν· ἀπὸ τοῦ χρώματος . . . καὶ
 Σιμωνίδης·

εὗτ’ ἀηδόνες πολυκώτιλοι
 χλωραύχενες εἰαριναί

74

Sch. Ar. Ar. 1410 [ὑριθες τίνες οἵδ' κ.τ.λ.] . . . τινὲς παρὰ
 τὸ Ἀλκαίον (fr. 141) καὶ παρὰ τὸ Σιμωνίδου·

“Ἄγγελε κλυτὰ ἔαρος ἀδυόδμου,
 κναέα χελιδοῖ

75

Sch. Pind. O. 9. 74 [αἵνει δὲ παλαιὸν μὲν οἶνον, ἄνθεα δ’
 ὕμνων | νεωτέρων] . . . δοκεῖ δὲ τοῦτο πρὸς τὸ Σιμωνίδειον
 εἰρῆσθαι· ἐπεὶ ἐκεῖνος ἐλασσωθεὶς ὑπὸ Πινδάρου λοιδορίας ἔγραψε
 κατὰ τοῦ <κνιτοῦ κατα>κρίναντος¹ ἀγαθῶν εἰδῶν² ἐπειδὴ ἐκεῖνος
 εἶπεν·

¹ E

² miss εἰδέον

SIMONIDES

72

Athenaeus *Doctors at Dinner* [on love]: . . . Sophocles (according to Ion) said to the guest sitting next him, ‘What a pretty phrase that is of Phrynicus: “The light of love shines upon crimson cheeks” !’ Whereupon the Eretrian or Erythraean—and he was an elementary schoolmaster—exclaimed, ‘ You may be very clever, Sophocles, at poetry ; but all the same, Phrynicus was wrong in calling the cheeks of the pretty one crimson. If the painter were to put crimson on this lad’s cheeks, he would no longer be pretty. And therefore what is pretty ought not to be likened to what is not so.’ To which Sophocles replied with a smile at the Eretrian, Then, sir, this of Simonides, highly approved by our countrymen in general, will likewise meet your censure :

The maid sent forth speech from her crimson lips.

73¹

Etymologicum Magnum: Green-hued nightingale (*Od. 19, 518*) :—from the colour . . . Compare Simonides :

When the babbling nightingales, the green-necked birds of the Spring

74²

Scholiast on Aristophanes *Birds* [‘ What birds are these ? etc.]: Some say this comes from Alcaeus (*fr. 141*) and from Simonides :

Loud messenger of sweet-scented Spring, blue Swallow³

75

Scholiast on Pindar [‘ praise thou old wine, but the flowers of new songs ’] : . . . This appears to be directed against Simonides, who when beaten by Pindar in the contest, wrote abuse of the judge for condemning a good poem. And it is because in this he said :

¹ cf. Sch. *Od. 19. 518*, Enst. 1875. 41 ² cf. Sch. Ar. *Ar. 1301* ³ loud: in the eaves of a morning, cf. *Anacreont. 10*

LYRA GRAECA

εἰξελέγχεται δ' ὁ νέος
οὗνος οὐπω <τὸ> πέρυσι δῶρον ἀμπέλου·¹
ό δὲ μῦθος ὅδε κενεοφρόνων κόρων δέ·²
διὰ τοῦτο δὲ Πίνδαρος ἐπαινεῖ παλαιὸν οἶνον.

76

Sch. Eur. *Or.* 236 [κρεῖσσον δὲ τὸ δοκεῖν, κανὸν ἀληθεῖας ἀπῆ];
καὶ Σιμωνίδης·

τὸ δοκεῖν καὶ τὰν ἀλάθειαν βιάται.

77

Theod. Metoch. 90 καὶ·

μόνος ἄλιος οὐρανῷ³

φησὶ Σιμωνίδης, καὶ μόνος Ἀριστοτέλης καὶ τὰ ἐκείνου συντάγματα
πᾶσα πρόθεσίς ἔστι τοῖς περὶ φιλοσοφίαν . . . σπουδάζειν
αἱρουμένοις.

78

Sch. *Il.* 21. 126 [θράσκων τις κατὰ κῦμα μέλαιναν φρῖχ·
ὑπαίξει | ἵχθύς]: ἔστιν ἡ φρὶξ κινουμένου τοῦ πνεύματος ἀρχή·
Σιμωνίδης δὲ αὐτὴν καὶ δεῖξαι πειρώμενος οὔτως ἔφη·

εἰσ' ἄλα στίζοισα πνοιά⁴

79

Ibid. 2. 2 [νήδυμος ὑπνος]· . . . οἱ δὲ μεθ' Ὁμηρον καὶ χωρὶς
τοῦ ν λέγουσιν . . . καὶ Σιμωνίδης·

οὗτος δέ τοι ἄδυμον ὑπνον ἔχων⁵

¹ τὸ E (οὐ τὸ Gerh.) ² E: mss κενεόφρων κούρων δέ
³ B: mss ἐν οὐρανῷ ⁴ εἰσ' B: mss ἐσ ⁵ ἄδυμον Schn:
mss ἥδυμος: perh. τοῦτον δέ τοι ἄδυμος ὑπνος ἔχων

SIMONIDES

New wine can be known for this year's gift of the vine,¹ and this tale is the work of a fool and a lad,
that Pindar here praises old wine.

76²

Scholiast on Euripides ['appearancee winneth even if it be beside the trnht']: Compare Simonides:

A appearance forceeth even the truth.

77

Theodorus the Metochite *Prelude*: In the words of Simonides,

The sky hath nought but the sun;

and in like manner those who concern themselves with philosophy have nought but Aristotle and his writings for a complete exposition of it.

78

Scholiast on the *Iliad* ['A fish leaping in the wave shall dart beneath the dark ripple']: $\phi\rho\xi$, 'a ripple,' is the beginning of a rising wind. Simonides tries to indicate it thus:

A breeze comes stippling the sea.³

79⁴

The Same ['sweet sleep']: . . . Poets after Homer also use the form without the *v*, $\eta\delta\upsilon\mu\sigma$. . . Compare Simonides:

but he, possessing sweet slumber

¹ lit. 'not yet last year's'; *i.e.* it is as easy to tell young work as new wine, and neither is good ² cf. Plat. *Rep.* 2. 356 c ³ cf. fr. 13. ⁴ cf. Eust. 163. 28

LYRA GRAECA

80

Cram. *A. P.* 4. 186. 33 νίκη· Ἀπολλάνιος ὁ Ἀρχιβίου δὲ ἐν τούτοις εἴκει, τουτέστιν ἐν ὑποχωρεῖ γέγονεν δὲ κατὰ ἀφαιρεσιν τοῦ ε., συγκοπῇ τῆς εἰ διφθόγγου δὲ γοῦ Σιμωνίδης παρετυμολογεῖ φησὶ γάρ·

ἐνὶ δ' οἵῳ εἴκε θεὰ μέγαν
ἀνεῖσα δίφρον.¹

81

Ath. 9. 374 d [π. δρυίθωρ] λέγεται δὲ καὶ ἀλέκτορίς καὶ ἀλέκτωρ· Σιμωνίδης·

‘Ιμερόφων’ ἀλέκτορ²

82

Sch. *H.* 15. 625 [κῦμα . . . ἀνεμοτρεφές] . . . καὶ Σιμωνίδης
ἀνεμοτρεφέων πυλάων
εἱρηκε.

83

Ibid. 24. 5 [ὕπνος . . . παιδαμάτωρ] . . . παιδαμάτωρ δὲ διηδένει ἐών ἀδάμαστον· Σιμωνίδης δὲ
δαμασίφωτα
τὸν ὕπνον εἶπεν.

84

Choer. *Eph.* 1. 279 (Bek. *An.* 3. 1424)· τριγλώχιν· . . . σπανίως γὰρ ηὔρηται ἐν χρήσει ἡ εἰς ν κατίληξις, ὡς παρὰ Σιμωνίδη·

τριγλώχιν διστός

¹ ἐνὶ δ' οἵῳ ms ap. Reitz. *Gra. Etym.* p. 309, here ἐν δὲ οἷον εἴκε *E*: mss εἴκει θεὰ *B*: mss θεαὶ ἀνεῖσα *E*, cf. 5: mss εἰς ² mss also ἡμεροφ.: mss ἀλέκτωρ

SIMONIDES

80

Cramer *Inedita (Paris)*: *víkη* ‘victory’ :—Apollonius son of Archibius says that it stands for *δένει* είκει, that is ‘that which yields to one,’ being formed by the dropping of the initial *ε* and syncope of the diphthong *ει*.¹ Simonides alludes to the etymology of it in the lines :

To one alone did the Goddess yield when she mounted the chariot.

81

Athenaeus *Doctors at Dinner* [on poultry]: The forms *ἀλέκτορίς* ‘hen’ and *ἀλέκτωρ* ‘cock’ also occur: compare Simonides :

Delightsome-voicèd chanticleer

82²

Scholiast on the *Iliad* [‘a wave reared by the wind’]: Simonides speaks of

gates reared by the wind

83³

The Same [‘all-subduing sleep’]: *πανδαιμάτωρ* means ‘that which leaves no man unsubdued’: Simonides calls sleep

man-subduing

84

Choeroboscus on Theodosius: *τριγλάψχιν* ‘three-barbed’ . . . the form ending in *r* rather than *s*, as in Simonides

three-barbèd arrow

is rarely found.

¹ the etymology is hardly correct
³ cf. Eust. 1336. 6

² cf. Eust. 1034. 2

LYRA GRAECA

85

Seh. Theocr. I. 65 [Θύρσις ὅδ' ἀξ Αἴτνας]: ἡ δὲ Αἴτνη Σικελίας ἄρος. . . . Σιμωνίδης δὲ Αἴτνην φησὶ κρίναι "Ηφαιστον καὶ Δῆμητραν περὶ τῆς χώρας ἐρίσαντας.

86, 87, 88

Plut. Q. Conv. 9. 15. 2 [τίνα κουνὰ ποιητικῆς καὶ ὄρχηστικῆς]. καὶ ὅλως ἔφη μεταθήσειν τὸ Σιμωνιδέion ἀπὸ τῆς ζωγραφίας ἐπὶ τὴν ὄρχησιν, τὴν γὰρ ὄρχησιν εἶναι ποίησιν¹ σιωπῶσαν, καὶ φθεγγούμενην ὄρχησιν πάλιν τὴν ποίησιν . . . δόξειε δ' ἄν, ὥσπερ ἐν γραφικῇ, τὰ μὲν ποιήματα ταῖς χρώσεσιν ἐοκέραι τὰ δὲ ὄρχηματα ταῖς γραμμαῖς ὅφ' ἀν δρίζεται τὰ εἴδη. δηλοῖ δὲ δ μάλιστα κατωρθωκέναι δόξας ἐν ὑπορχήμασιν² καὶ γεγονέναι πιθανώτατος ἔαυτοῦ τὸ δεῖσθαι τὴν ἐτέραν τῆς ἐτέρας. τὸ γάρ·

'Απέλαστον ἵππον ἢ κύνα

'Αμυκλαίαν ἀγωνίῳ³

ἐλελιξόμενος ποδὶ μίμεο καμπύλον μέλος διώκων·

ἢ τό·⁴

οἵα <δ> ἀνὰ Δώτιον ἀνθεμόεν πεδίον⁵

πέταται θάνατον κεροέσσα

εὐρέμεν κύων ἐλάφῳ.⁶

τὰν δ' ἐπ' αὐχένι στρέφοισαν ἐὸν κάρα⁷

πάντ' ἐπ' οἴμον⁸

καὶ τὰ ἔζης μόνον οὐ Διάθεν⁹ τὴν ἐν ὄρχήσει διάθεσιν παρακαλεῖ, καὶ¹⁰ τὰ χεῖρε καὶ τὰ πάδε μᾶλλον δ' ὅλον ὥσπερ μηρύνθοις ἔλκει¹¹ τὸ σῶμα τοῖς μέλεσι καὶ ἐντείνει, τούτων λεγομένων καὶ

¹ miss ποίησιν γὰρ εἶναι τὴν ὄρχ. ² miss δόξειεν ὑπ' ὄρχ.

³ miss ἀγωνίων ⁴ miss also τὸν μὲν ⁵ miss οἷος ἀναδάτιον

ἀνθεμόεντα παιδίον ⁶ Wytt., cf. Anacr. 52: miss κεράσασα

εὐρέμεν μανύων ἐλ. ⁷ Wytt.-E: miss στρέφοιαν ἐτερον κ.

perh. the line should end καρ πάντ' ἐπ' οἴμον⁸ ⁸ Schn: miss

πάιτα ἔτοιμον ⁹ E: miss λειθεν¹⁰ παρακ. καὶ Wil.

Rein: miss τὰ ποίηματα καὶ παρακαλεῖν ¹¹ Wil: miss ἔλκει

SIMONIDES

85

Scholiast on Theocritus [‘This is Thyrsis of Etna’]: Etna is a mountain in Sicily . . . According to Simonides, Etna decided between Hephaestus and Demeter when they quarrelled over the possession of the country.

86, 87, 88¹

Plutarch *Dinner-Table Problems* [What features Poetry and Dancing have in common]: In short the saying of Simonides must be changed, he said, from painting to dancing, and we must say (not that painting but) that the dance is a silent poetry and poetry a speaking dance . . . And it would appear that, as if it were a matter of painting, the poems themselves are like the colours, and the dances to which they belong like the outlines which the colours fill. And the poet who is thought to have done his best and most expressive work in the Hyporcheme or Dance-Song proves that the two arts (of dancing and poetry) stand in need of one another; compare:

Come pursue the curving course of the tune, and imitate with foot a-whirl in the contest unapproachable horse or Amyclean hound;

or this:

And even as on the windy Dotian plain a hound doth fly to find death for a hornèd hind, and she turns the head upon her neck this, that, and every way

and the rest:—these passages may almost be said to call down the subject-matter of the dance from heaven above, and to pull and guide one’s hands and feet, or rather one’s whole body, with the puppet-strings of its music, the body being

¹ cf. Ath. 5. 181 b, Eust. 1166. 49: these three fragments are now generally ascribed to Pindar, prob. rightly: cf. Reinach, *Mél. Weil* p. 413

LYRA GRAECA

οδομένων ἡσυχίαν ἄγειν μὴ δυνάμενον.¹ αὐτὸς γοῦν ἑαυτὸν οὐκ
αἰσχύνεται περὶ τὴν ὄρχησιν οὐχ ἥττον ἢ τὴν ποίησιν ἐγκωμιάζων
ὅταν δὲ γηρύσσω νύον²
ἔλαφρὸν ὄρχημα σίδα³ ποδῶν μιγνύμεν·
Κρῆτα μιν⁴ καλέουσι τρόπου τὸ δ' ὄργανον
Μολοσσόν.⁵

JU'V

ΕΛΕΓΕΙΩΝ

89-90 <εἰς τὴν ἐν Μαραθῶνι μάχην>

Seh. Ar. Pac. 736 [εἰ δὲ οὖν εἰκός τινα τιμῆσαι, θύγατερ Διός,
ὅστις ἄριστος | κωμῳδοῖδιδάσκαλος ἀνθρώπων καὶ κλεινότατος
γεγένηται | ἄξιος εἶναι φησ' εὐλογίας μεγάλης δὲ διδάσκαλος
ἥμων]: παρὰ τὰ Σιμωνίδου ἐκ τῶν Ἐλεγελων·

εὶ δ’ ἄρα τιμῆσαι, θύγατερ Διός, ὅστις ἄριστος,⁶
δῆμος Ἀθηναίων ἐξετέλεσσα μόνος.

90

Sch. Greg. Naz. Or. in Jul. 169 d⁷ τὸ ἀναμάρτητον, φησίν,
ὑπὲρ ἡμᾶς τοὺς ἀνθρέπους· τὸ δὲ μικρόν τι πταισαντας ἐπανάγε-
σθαι τε καὶ διορθοῦσθαι ἀνθρώπων ἐστὶ καλῶν τε κάγαθῶν. λέγει
δὲ καὶ Σιμωνίδης—εἰς δ' οὗτος τῶν θ' λυρικῶν—ἐν ἐπιγράμματι
ῥήθεντι αὐτῷ ἐπὶ τοῖς Μαραθῶνι πεσοῦσιν Ἀθηναίων τὸν στίχον
τούτον·

Μηδὲν ἀμαρτεῖν ἐστὶ θεοῦ καὶ πάντα κατορθοῦν.

¹ Wil: mss *τούτων* δὲ and *δυναμέροις* ² E mss *γηράσαι*
τὸν ³ cf. 22. 2 *ἄρδρα ιδῶν* ⁴ Cas: mss *μέν*, *μὴν*
⁵ these 4 words in Ath. only ⁶ perh. *τιμήσεις* E: otherwise supply *εἰκός* from an earlier clause ⁷ Kirchhoff,
Herm. 6, 488

SIMONIDES

unable to keep still while they are being sung or said. At any rate he takes no shame to himself to praise his own dance any more than his own poetry ; compare :

And when I shall sing the bride, I know well how to mingle the light dance of the feet. The style of it is called the Cretan, and the instrument of music is Molossian.

BOOK XIII

ELEGIACS

89-90¹ <ON THE BATTLE OF MARATHON>

Scholiast on Aristophanes ['Now if it is right, thou Daughter of Zeus,² to honour him that is the best and most famous author of comedy in the world, great praise is due, says our poet, to me'] : This comes from Simonides' *Elegiacs*:

But if it is right, thou Daughter of Zeus,² to honour him that is best, it was none but the people of Athens, though I say it, that did this thing.

90

Scholiast on Gregory of Nazianzen : He means that whereas guiltlessness is superhuman, to repair a small error marks the good man and true. Simonides, one of the Nine Lyric Poets, in an epigram³ he wrote on the Athenians who fell at Marathon has the following line :

To incur no guilt and accomplish all things is the mark of a God.⁴

¹ cf. *Vit. Aesch. Biog. Gr.* 119 'According to some authorities Aeschylus was defeated by Simonides in the *Elegy on Those who fell at Marathon*', ² Truth ³ or inscription ; see p. 351 n. ⁴ the ascription can hardly be correct, as the line occurs in the Chaeronea-epitaph Dem. *Crown* 288

LYRA GRAECA

91 εἰς τὴν ἐν Σαλαμῖνι ναυμαχίαν

Plut. *Themist.* 15 οἱ δὲ ἄλλοι τοῖς βαρβάροις ἔξισούμενοι τὸ πλῆθος ἐν στένφ κατὰ μέρος προσφερομένους καὶ περιπίπτοντας ἀλλήλοις ἐτρίψαντο

. μέχρι δείλης
ἀντισχόντας

ὡς εἴρηκε Σιμωνίδης, τὴν καλὴν ἐκείνην καὶ περιβόητον ἀράμενοι νίκην ἡς οὕθ' Ἑλλησιν οἵτε βαρβάροις ἐνάλιον ἔργον εἴργασται λαμπρότερον, ἀνδρεῖς μὲν καὶ προθυμίζ τῶν ναυμαχησάντων, γνώμῃ δὲ καὶ δεινότητι Θεμιστοκλέους.

92 εἰς τὴν ἐν Πλαταιαῖς μάχην¹

Plut. *Hdt. Mal.* 42 ἄλλὰ Κορινθίους γε καὶ τάξιν ἦν ἐμάχοντο τοῖς βαρβάροις, καὶ τέλος ἡλίκον ὑπῆρξεν αὐτοῖς ἀπὸ τοῦ Πλαταιᾶσιν ἀγῶνος. ἔξεστι Σιμωνίδου πυθέσθαι, γράφοντος ἐν τούτοις·

μέσσοι δ' οἵ τ' Ἐφύρην πολυπίδακα γαιετά-
οντες,

παντοίης ἀρετῆς ἵδριες ἐν πολέμῳ.

<καὶ>²

οἵ τε πόλιν Γλαύκοιο, Κορίνθιον ἄστυ νέ-
μοντες

τῶν <σφῶν>³ κάλλιστον μάρτυν ἔθεντο
πόνων

χρυσὸν τιμῶντες τὸν ἐν αἰθέρι.⁴ καί σφιν ἀέξει
αὐτῶν τ' εὐρεῖαν κληδόνα καὶ πατέρων·

ξεινοδόκων γάρ ἄριστος ὁ χρυσὸς ἐν αἰθέρι
λάμπων,⁵

e.g.⁶ ξεῖνος δ' ἥλθε κακὸς τοῖς χερὶ δεξαμένοις.

ταῦτα γάρ οὐ χορδὴ⁷ ἐν Κορίνθῳ διδάσκων οὐδὲ ἄσμα ποιῶν εἰς τὴν πόλιν, ἄλλως δὲ τὰς πράξεις ἐκείνας ἐλεγεῖα γράφων ἴστορηκεν.

¹ Blass rightly takes as separate passages of one poem
² E ³ E: mss οἱ ⁴ E: mss χρυσοῦ τιμήεντος κτλ.

⁵ B from Apoll. where ξεινοδ. is explained as μαρτύρων γάρ
B: mss δ' λάμπων E.M., E.G.: Zon, Apoll. λαμπρός ⁶ E,
Cantab. Phil. Soc. Proc. 1922 ⁷ Herw: mss οὐχ οἶον

SIMONIDES

91¹ ON THE SEA-FIGHT AT SALAMIS

Plutarch *Themistocles*: The rest, their inferiority in numbers being compensated by the narrowness of the strait, which both prevented the Barbarians from using their whole force at once and caused their ships to fall foul of one another,

held out till fall of night

as Simonides says, and thus won a great and famous victory which outshone any deed of the sea whether Greek or Barbarian, alike in the fire and courage of the men and in the genius of their leader.

92² ON THE BATTLE OF PLATAEA

Plutarch *The Malignity of Herodotus*: But of the Corinthians and their position in the battle, and what they gained from the conflict at Plataea, we may learn from Simonides, who writes:

Midmost stood the dwellers in Ephyra of the many fountains, men versed in every virtue of war :
and this :

And those that live in Corinth town, the city of Glaneus, made unto themselves a right noble witness of their deeds by honouring the gold that is in the sky ;³ and that gold doth increase and spread wide their fame and the fame of their fathers ; for whereas gold is the kindest of all hosts when it shineth in the sky, [it comes an evil guest unto those that receive it in their hand].⁴

He has not said this in any work for which he trained a chorus at Corinth nor in any poem written in honour of that city, but has simply recorded their deeds in an elegiac poem.

¹ cf. Suid. Σιμωνίδης (above, p. 248) perh. corrupt, Sch. Ar. *Vesp.* 1411, *Vit. Pind.* 98 West. ² cf. Apoll. *Lex. Hom.* 116. 25, *E.M.* 610. 46, *E.G.* 414. 35, Zon. 1415 ³ the sun

⁴ they had refused the Persian bribes, cf. 117. 2

LYRA GRAECA

93

Amm. Marc. 14. 6. 7 sed laeditur hic coetum magnificus splendor levitate paucorum incondita, ubi nati sint non reputantium, sed tanquam indulta licentia vitiis ad errores lapsorum ac laseiviam. ut enim Simonides lyricus docet, beata perfecta ratione victuro ante alia patriam esse convenit gloriosam.

e.g.¹ τῷ γὰρ παντελέως εὐδαιμονι βουλομένῳ ζῆν
| πάντων δεῦ μᾶλλον πατρίδος εὐκλεέος.

94

Claudian. *Ep. 4. 9* [ad Probinum]: ‘Fors iuvat audentes, Cei sententia vatis; | hac duce non dubitem te reticente sequi.

e.g.¹ τυχὰ τολμῶσιν ἀρίγγει.

95

Plut. *An. Scni I* τὸ γάρ

. πόλις ἄνδρα διδάσκει
κατὰ Σιμωνίδην ἀληθές ἔστιν ἐπὶ τῶν ἔτι χρόνον ἔχόντων μετα-
διδαχθῆναι καὶ μεταμαθεῖν μάθημα.

96

Cram. *A.P. 1. 166. 11* ἀλλ' ἀκουσον τὸ τοῦ Κρωβύλου. ‘Αθηναῖος ήν, τοῖς δὲ πολίταις ποτὲ τοῖς αὐτοῦ συνεβόύλευε μὴ προσέχειν τῷ Μακεδόνι Φιλίππῳ προϊσχομένῳ τὰ εἰρηνικά. ‘. . . εἴ γε βούλεσθε μὴ ληρεῖν ἀλλὰ τοὺς Ἑλληνας ἐλευθερῶσαι καὶ κτήσασθαι πάλιν αὖ τὴν πατρών ἡγεμονίαν

. ἀπροφασίστως
δουλεύοντα

κατὰ τὸν Σιμωνίδην· οὐδὲν γάρ που μέγα μικρῷ θεραπεύεται.’

¹ *E, Camb. Phil. Soc. Proc. 1922*

SIMONIDES

93

Ammianus Marcellinus *History*: But the magnificence of these assemblies is spoilt by the uncouth irresponsibility of a few who forget their station in life, and through being allowed licence slip into licentiousness. As the lyrist Simonides says:

For he that would live completely happy must before all things belong to a country that is of fair report.

94¹

Claudian *Letters [to Probinus]*:

Fortune helps the brave

is the maxim of the poet of Ceos; and whither it leads, though you were silent, I should not hesitate to go.

95

Plutarch *Should Old Men Govern?*: Simonides' dictum

The city is the teacher of the man

applies to those who have still time to be taught better and mend their ways.

96

Cramer *Inedita (Paris)*: Pray listen to what Crobylus said. He was an Athenian who advised his fellow-countrymen to turn a deaf ear to Philip of Macedon's proposals for peace. ' . . . if, that is, you will cease vain talk, if you will free Greece and regain your traditional hegemony, both of which are now, in the words of Simonides,

in bondage inexcusable.

For there's no healing great things with little.'

¹ cf. Verg. *Aen.* 10. 284 (*audentes fortuna iuvat*), Enn. ap. Maer. 6. 1 (*fortibus est fortuna viris data*)

Stob. *Fl.* 98. 29 [π. τοῦ βίου, ὅτι βραχὺς καὶ εὐτελῆς καὶ φροντίδων ἀνάμεστος]. Σιμωνίδου·

ἐν δὲ τὸ κάλλιστον Χῖος ἔειπεν ἀνήρ·
 'Οīη περ φύλλων γενεή, τοιήδε καὶ ἀνδρῶν.
 παῦροι μὴν θυητῶν οὕασι δεξάμενοι
 στέρνοις ἐγκατέθεντο· πάρεστι γὰρ ἐλπὶς
 ἑκάστῳ
 5 ἀνδρῶν ἥτε νέων στιήθεσιν ἐμφύεται,
 θυητῶν δ' ὅφρα τις ἄνθος ἔχῃ πολυηρατον
 ἥβης
 κοῦφον ἔχων θυμὸν πόλλα' ἀτέλεστα νοεῖ·
 οὔτε γὰρ ἐλπίδ' ἔχει γηρασέμεν οὔτε θανεῖσθαι,
 οὐδ' ὑγιὴς ὅταν ἥ φροντιδ' ἔχει καμάτου.
 10 νήπιοι, οἰς ταύτη κεῖται νόος, οὐδὲ ἵσασιν
 ως χρόνος ἐσθ' ἥβης καὶ βιότοι ὀλίγος
 θυητοῖς· ἀλλὰ σὺ ταῦτα μαθὼν βιότον ποτὶ^{τέρμα}
 ψυχῇ τῶν ἀγαθῶν τλῆθι χαριζόμενος.

Plut. *Cons. Apoll.* 17 τὰ γὰρ χίλια καὶ τὰ μύρια κατὰ Σιμωνίδην ἔτη στιγμὴ τις ἐπτὸν ἀβριστος μᾶλλον δὲ μόριον τι βραχύτατον στιγμῆς.

^{c g.}¹ χίλια γὰρ καὶ μύρι' ἔτη στιγμή² στιν ἄϊστος²
 μᾶλλον δὲ στιγμῆς μικρότατον μόριον.

¹ E, Camb. Phil. Soc. Proc. 1922
 corrupted because misread ἀεὶ δῆλος?

² or 'στ' ἀϊδηλος

SIMONIDES

97

Stobaeus *Anthology* [That Life is short, of little account and full of care]: Simonides :¹

But there's one saying of the man of Chios² which passes all, 'The life of man is even as the life of a green leaf'; yet few that receive it with the ear lay it away in the breast: for there's a hope which springeth in every heart that is young, and so long as man possesseth the flowery bloom of youth there is much that his light heart deems to have no end, counting neither on age nor death, and taking no thought for sickness in time of health. Poor fools they to think so, and not to know that the time of youth and life is but short for such as be mortal! Wherefore be thou wise in time, and fail not when the end is near to give thy soul freely of the best.

98

Plutarch *Letter of Consolation to Apollonius*: For as Simonides says:

A thousand, aye, ten thousand years are but a point one cannot see, nay the smallest part of a point.

¹ Wil. ascribes to Semonides of Amorgus ² Homer: cf. Plut. *Vit. Hom.* 283 Gale, *Vit. Hom.* Westerm. 28, Cram. *A.P.* 3. 98. 13

LYRA GRAECA

99

Plut. *Is. et Os.* 23 ὁκνῶ δέ, μὴ τοῦτο ἥ τὰ ἀκίνητα κινεῖν καὶ πολεμεῖν τῷ¹ πολλῷ χρόνῳ, κατὰ Σιμωνίδην, μόνον, πολλοῖς δ' ἀνθρώπων ἔθνεσιν καὶ γένεσιν κατόλοις ὑπὸ τῆς πρὸς τοὺς θεοὺς τούτους δσιότητος.

c. g.² κίνεσον τάκινητα χρόνῳ πολλῷ πολεμοῦντες πολλοῖς τ' ἀνθρώπων ἔθνεσι καὶ γένεσιν.

100

Stob. *Ecl.* 1. 28 [ὅτι θεὸς δημιουργὸς τῶν ὕντων καὶ διέπει τὸ ὄλον τῷ τῆς προνοίας λόγῳ, καὶ πολας οὐσίας ὑπάρχει]· Σιμωνίδης·

Ζεὺς πάντων αὐτὸς φάρμακα μοῦνος ἔχει.

101

Ath. 10. 447 a [π. τοῦ πίνω]: σὺ δὲ πιὼν μὴ φοβηθῆς ὡς εἰς τούπισω μέλλων καταπεσεῖσθαι· τοῦτο γὰρ παθεῖν οὐ δύνανται οἱ τὸν κατὰ Σιμωνίδην πίνοντες

. οἶνον ἀμύντορα δυσφροσυνάων

102

Ibid. 1. 32 b [π. οἴρων]

οὐδὲν ἀπόβλητον Διονύσιον, οὐδὲ γίγαρτον.³
οἱ Κεῖσι φησι ποιητές.

103

Ibid. 11. 498 e [π. σκύφου]: Σιμωνίδης δὲ οὐατόεντα σκύφου ἔφη.

c. g. σκύφον οὐατόεντα

¹ mss ἐν τῷ, οὐ τῷ ² E, Camb. Phil. Soc. Proc. 192
³ οὐδὲν: mss οὐδὲ γὰρ: the lines before οὐδὲ (ἥν ἄρ' ἐπος τοῦ)

SIMONIDES

99¹

Plutarch *Isis and Osiris*: I hesitate, lest this be merely, in Simonides' words, to

move what should be left alone, warring against long lapse of time and many tribes and sorts of men who are inspired with the piety they feel towards these Gods.

100

Stobaeus *Selections* [That God is the Creator of existing things, and orders all by the word of providence, and what he really is]: Simonides :

Great Zeus alone hath the medicines for all ills.

101

Athenaeus *Doctors at Dinner* [on the word 'to drink']: But my friend, when you have drunk you need not be afraid that the manner of your falling will be backward; for this can never happen to such as drink what Simonides calls

wine the defender against care

102

The Same [on wines]: For in the words of the poet of Ceos:

Nothing that belongeth to Bacchus should be thrown away, nay, not a grapestone.

103²

The Same [on the cup called *σκύφος*]: Simonides speaks of the

earèd cup

¹ cf. Plut. *Vit. Thes.* 10, Arist. *Pol.* 2. 1264 a 1 ² cf. Eust. 870. 6, 1775. 19. Fav. 332

ἀληθές, ὅτι οὐ μόνον ὑδατος αἴσαν | ἀλλά τι καὶ χλεύης οἶνος ἔχειν
ἐθέλει) Schw. rightly ascribes to another author

LYRA GRAECA

104

E.M. 38. 46

εἰριπόνοι δμωαί

Σιμωνίδης ἐκ τοῦ ἐριπόνοι¹ συγκοπῇ τοῦ ο· οὕτως Ἡρωδιανὸς
Περὶ Παθῶν.

105

Ibid. 60. 36 'Αλέρα καὶ 'Ελάρω·

'Ελάρας γενεά

οὕτως παρὰ Σιμωνίδη.

106

E.G. 645. 43

φύξιμος ὀδμοί

ἡ φυγεῖν ἐμποιοῦσα· Σιμωνίδης ὁ Κεῖος.²

107

E.M. Vcl. 28 ἀμιθρῆσαι· Σιμωνίδης τὸν ἀριθμὸν ἀμιθρὸν εἶπε
καθ' ὑπερβιβασμὸν οἶον

*κύματ' ἀμιθρεῖν*³

108

Ath. 3. 125 ε [π. τοῦ χιόνος πίνειν κατὰ Σιμωνίδην]. Καλλί-
στρατος ἐν ζ' Συμμίκτων φησὶν ὡς ἐστιάμενος παρά τισι Σιμωνίδης
ὁ ποιητὴς 'κραταιοῦ καύματος ἄρα' καὶ τῶν οἰνοχοῶν τοῖς ἄλλοις
αισχύντων εἰς τὸ πότον χιόνος αὐτῷ δὲ οὕτως ἀπεσχεδίασε τόδε τὸ
ἐπίγραμμα.

Τῇ ρά ποτ' Οὐλύμποιο περὶ πλευρᾶς ἐκάλυψεν
ὅξὺς ἀπὸ Θρήκης ὀρυμενος Βορέης,⁴

¹ E: mss αἱριπόλιοι and αἱριπόλιοι (ΛΙ for Ν) ² mss
δ Τήιος ἀπὸ τῆς Τέω ³ E, cf. Theor. 16. 60 (a proverbial impossibility, like counting the stars): mss κ. ἀμιθρον
from above: ἀμιθρῆσαι comes from 154 ⁴ τῇ Cas: mss
τὴν ὅξὺς Valek: mss ὥκὺς

SIMONIDES

104

Etymologicum Magnum: εἰριπόνοι δμωαῖ :

bondwomen that work the wool

Simonides, from ἐριπόνοι with loss of *o*; so Herodian *Inflections*.

105

The Same: Alera and Elara:—compare Simonides:

the offspring of Elara¹

106

Etymologicum Giulianum: φύξιμος ὁδμή :

a loathsome stench,

literally ‘one that makes to flee’; Simonides of Ceos.

107²

Old Etymologicum Magnum: ἀμιθρῆσαι ‘to count’:—Simonides says ἀμιθρός for ἀριθμός ‘number’ by transposition; compare

to number the waves

108

Athenaeus *Doctors at Dinner* [on drinking snow like Simonides]: Callistratus in the 7th Book of his *Miscellanies* relates that once when the poet Simonides was dining out ‘in the season of mighty heat,’ the wine-bearers in mixing snow with the wine for the guests forgot to do so with his, whereupon he improvised the following lines:

Of that with which keen Boreas hies him from Thrace to wrap the sides of Olympus and gnaw the

¹ Tityus: cf. *E.M.* *Ict.* 22 (*παρὰ Σ. ἡ Ἐλάρα, Ἀλέρα δὲ παρὰ Πινδάρῳ, οἶνον Ἀλέρας νίσν*) ² cf. *E.M.* 83. 43, and *fr.* 154

LYRA GRAECA

ἀνδρῶν δ' ἀχλαίρων ἔδακε φρένας, αὐτὰρ
ἐθάφθη

ζωὴ Πιερίην γῆν ἐπιεσσαμένη,¹
ἐν τις ἐμοὶ καὶ τῇς χεέτῳ μέρος· οὐ γὰρ ἔοικεν
θερμὴν βαστάζειν ἀνδρὶ φίλῳ πρόποσιν.

109

*A.P. 6. 216 ἀνάθημα τῷ Δίτι παρὰ Σάσου καὶ Σωσοῦς.
Σιμωνίδου*

Σῶσος καὶ Σωσώ, Σῶτερ, σοὶ² τόνδ' ἀνέθηκαν,
Σῶσος μὲν σωθείς, Σωσὼ δ' ὅτι Σῶσος ἐσώθη.

110

*Ath. 10. 415f [π. τῶν πολυφάγων καὶ πολυποτῶν]· καὶ
Τιμοκρέων δ' ὁ Ῥόδιος ποιητὴς καὶ ἀθλητὴς πένταθλος ἄδην ἔφαγε
καὶ ἔπιεν, ὡς τὸ ἐπὶ τοῦ τάφου αὐτοῦ ἐπίγραμμα δηλοῖ·*

Πολλὰ πιὼν καὶ πολλὰ φαγὼν καὶ πολλὰ κάκ'
εἰπὼν
ἀνθρώπους κείμαι Τιμοκρέων Ῥόδιος.

111

*A.P. 13. 30 Σιμωνίδου ἔξαμετρος καὶ αὐτὸς ὡς τροχαϊκὸς
τετράμετρος κατὰ μετάθεσιν τῶν λέξεων.³*

Μοῦσά μοι Ἀλκμήνης καλλισφύρου νίὸν ἀειδε·
νίὸν Ἀλκμήνης ἀειδε Μοῦσά μοι καλλισφύρου.

¹ ἐθάφθη Pors: mss ἐκάμφθη ² B: mss σωτῆρι ³ ms
καὶ οὗτος τροχ. and τῆς λέξεως

¹ the making of such riddles was an after-dinner game

² doubtless a mock-dedication; the fun lies in the repetition of the syllable *so* which comes 10 times in 27 syllables; the names are masc. and fem. diminutives of e.g. Sosibius

³ lit. ‘Here lie I, T. of Rhodes, having drunken much, eaten much, and slandered much’; a mock epitaph; cf. A.P. 7. 348,

SIMONIDES

hearts of men who have no cloaks, that which thereafter is buried alive in a shroud of Pierian clay, of that let them fill me my share ; for 'tis ill bringing to a friend a bumper that is hot.¹

109

Palatine Anthology : A dedication to Zeus by Sosus and Soso ; by Simonides :

Take, Saviour, this from Sosus and Soso,
For saving Sosus' life and Soso woe.²

110

Athenaeus *Doctors at Dinner* [on heavy eaters and drinkers] : And Timocreon the poet and champion athlete of Rhodes ate and drank his fill, witness his epitaph :

Your guttling o'er, your tippling done,
You're lying still, Timocreon.³

111

Palatine Anthology : Simonides ; an hexameter and the same arranged as a trochaic tetrameter by transposition of the words :

Sing me a song, blest Muse, of the fair-foot Midean's offspring ;

Sing me of the fair-foot Midean's offspring, blessed Muse, a song.⁴

where it bears this quaint lemma : 'Simonides on T. of R. whose inclinations and habits were exactly those of my uncle' — ⁴ Alemena's son Heracles ; the first line is prob. a quotation from the opening of a poem by Timocreon of Rhodes, and the whole a skit ; cf. Timocr. 10

Ath. 14. 656 c περὶ δὲ λαγῶν Χαμαιλέων φησὶν ἐν τῷ Περὶ Σιμωνίδου ὡς δειπνῶν παρὰ τῷ Ἱέρωνι δὲ Σιμωνίδης, οὐ παρατεθέντος αὐτῷ ἐπὶ τὴν τράπεζαν καθάπερ καὶ τοῖς ἄλλοις λαγφοῦ ἀλλ' ὑστεροῦ μεταδιδόντος τοῦ Ἱέρωνος, ἀπεσχεδίασεν.

Οὐδὲ γὰρ <οὐδέ> εὑρύς περ ἐών ἔξικετο δεῦρο.¹

Ibid. 10. 456 c γριφώδη δὲ στολὴ καὶ Σιμωνίδης ταῦτα πεποιημένα ὡς φησὶ Χαμαιλέων δὲ Ἡρακλεάτης ἐν τῷ Περὶ Σιμωνίδου·

Μιξορόμου τε πατὴρ ἐρίφου καὶ σχέτλιος ἵχθυς πλησίον ἡρείσαντο καρίατα· παῖδα δὲ νυκτὸς δεξάμενοι βλεφάροισι Διωρύσσοι ἄνακτος βουφόνοι οὐκ ἐθέλουσι τιθηνεῖσθαι θεράποντα.

φασὶ δὲ οἱ μὲν . . . οὐ δέ φασιν ἐν Ιουλίδι τὸν τῷ Διονύσῳ θυδμενον βοῦν ὑπὸ τίρος τῶν γεαίσκων παίεσθαι πελέκει. πλησίον δὲ τῆς ἑορτῆς οὗσης εἰς χαλκεῖνον δοθῆναι τὸν πέλεκυν· τὸν οὖν Σιμωνίδην ἔτι νέον ὕντα βαδίσαι πρὸς τὸν χαλκέα κομιούμενον αὐτὸν. ιδόντα δὲ καὶ τὸν τεχνίτην κοιμάμενον καὶ τὸν ἀσκὸν καὶ τὸν καρκίνον εἰκῇ κείμενον καὶ ἐπαλλήλως ἔχοντα τὰ ἔμπροσθεν, οὕτως ἐλθόντα εἰπεῖν πρὸς τοὺς συνήθεις τὸ προειρημένον πρόβλημα. τὸν μὲν γὰρ τὸν ἐρίφου πατέρα τὸν ἀσκὸν ἔλναι, σχέτλιον δὲ ἵχθυν τὸν καρκίνον, νυκτὸς δὲ παῖδα τὸν ὑπνον, βουφόνον δὲ καὶ Διονύσου θεράποντα τὸν πελέκυν. πεποίηκε δὲ καὶ ἐτερον ἐπίγραμμα δὲ Σιμωνίδης, δὲ παρέχει τοῖς ἀπερόισι τῆς ἴστορίας ἀπορίαν.

Φημὶ τὸν οὐκ ἐθέλοντα φέρειν τέττιγος ἀεθλον τῷ Ηανοπηϊάδῃ δώσειν μέγα δεῦπνον Ἐπείω.

¹ οὐδέ' suppl. Musurus, cf. II. 14. 33 οὐδὲ γὰρ οὐδέ' εὑρύς περ ἐών ἐδυνήσατο πάσας | αἰγιαλὸς νῆας χαδέειν

¹ Homer says ‘Wide though it was, the beach could not

SIMONIDES

112

Athenaeus *Doctors at Dinner*: With regard to hares Chamaeleon relates in his book *On Simonides* that when supping once with Hiero, the poet was left out when the jugged hare was served to the guests, whereupon as Hiero was sending him some, he improvised the following parody:¹

Wide though it was, it could not reach to me.

113, 114

The Same: Verses of the nature of riddles were composed also by Simonides, if we may believe Chamaeleon of Heraclea in his book on that poet: let me quote these:

The father of the wayward kid,
The child of eve upon each lid,
With the fell fish lies jowl by cheek ;
And so my quest is still to seek.
For they refuse their aid to lend
Lord Bacchus' butcher-knight to mend.

Some explain it thus . . . Others say it was the custom at Inlis that the ox to be sacrificed to Dionysus should be killed with an axe by a boy. The festival being near, the axe had been sent to be repaired, and Simonides, who was then a lad, was sent off to the blacksmith's to fetch it. Finding the man asleep and his bellows and tongs lying on the ground end to end, he returned to his companions and put to them the above conundrum. For the 'father of the kid' is the bellows, the 'fell fish' the 'crab' or tongs, 'the child of eve' sleep, and 'Bacchus' butcher-knight' the axe. There is another piece by Simonides which puzzles readers who do not know the story:

Who would not be of cricket's prize the winner,
To son of Panopeus shall carry dinner.²

contain all the ships' ² cf. Sch. *Il.* 23. 665, Eust. 1323. 60, 1606. 60, *Rh. Gr.* Walz 6. 200, 7. 949

LYRA GRAECA

λεγεται δε ἐν τῇ Καρθαίῃ διατρίβοντα αὐτὸν διδάσκειν τοὺς χορούς· εἶναι δὲ τὸ χορηγεῖον ἄνω πρὸς Ἀπόλλωνος ἵερῷ μακρὰν τῆς θαλάσσης· ὑδρεύεσθαι οὖν καὶ τοὺς ἄλλους καὶ τοὺς περὶ Σιμωνίδην κάτωθεν, ἔνθα ἦν ἡ κρήνη. ἀνακομίζοντος δ' αὐτοῖς τὸ ὕδωρ ὕνου, ὃν ἐκάλουν Ἐπείον διὰ τὸ μυθολογεῖσθαι τοῦτο δρᾶν ἐκεῖνον καὶ ἀναγεγράφθαι ἐν τῷ τοῦ Ἀπόλλωνος ἱερῷ τὸν Τρωϊκὸν μῦθον, ἐν φῳ δὲ Ἐπείος ὑδροφορεῖ τοῖς Ἀτρείδαις . . . ὑπαρχόντων οὖν τούτων ταχθῆναι φασὶ τῷ μὴ παραγιγνομένῳ τῶν χορευτῶν εἰς τὴν ἀριστμένην ἥραν παρέχειν τῷ ὅνφι χοίνικα κριθῶν. τοῦτ' οὖν κανὸν τῷ ποιήματι λέγεσθαι, καὶ εἶναι τὸν μὲν οὐ φέροντα τὸ τοῦ τέττιγος ἀεθλον τὸν οὐκ ἐθέλοντα φέδειν,¹ Πανοπηϊάδην δὲ τὸν ὕνον, μέγα δὲ δεῖπνον τὴν χοίνικα τῶν κριθῶν.

115

Plut. *Cohib. Ira* 6 καὶ ὁ Μαρσύας ὡς ἔοικε φορβείῃ τινὶ καὶ περιστομίοις βίᾳ τοῦ πνεύματος τὸ ῥαγδαῖον ἐγκαθεῖρξε, καὶ τοῦ προσώπου κατεκόσμησε καὶ ἀπέκρυψε τὴν ἀνωμαλίαν.

χρυσῷ δ' αἰγλήειτι συνήρμοσεν² ἀμφιδασείας κόρσας καὶ στόμα λαβρὸν ὀπισθοδέτοισιν ἴμασιν.

ἡ δὲ ὁργὴ φυσῶσα καὶ διατείνουσα τὸ πρόσωπον ἀπρεπῶς, ἔτι μᾶλλον αἰσχρὰν ἀφίησι καὶ ἀτερπῆ φωνήν.

¹ perh. μανθάνειν φέδειν E

² Tzetz. πρωσήργα.

¹ in Ceos; cf. for the festival Nicand. ap. Anton. Lib. I
² the cricket being popularly supposed to be the champion singer, the chorister who lost instruction by coming late

SIMONIDES

Now it is said that the poet used to stay at Carthaea¹ while training the choruses there, and the training-school being high up by the temple of Apollo and far from the sea, all the chorus-men, including the pupils of Simonides, fetched their water from the spring in the lower part of the town. This they did by means of a jackass which they called Epeius after the Epeius who carries water for the Atreidae in the Trojan story, a story which was depicted on the walls of the temple of Apollo near which they were training. . . . Now it was arranged that any chorister who came late should provide the jackass with a quart of barley. This is what is referred to in the verses ; he who would not be winner of the cricket's prize means he who would not [learn to] sing,² the son of Panopeus means the jackass, and the dinner the quart of barley.

115³

Plutarch *On Restraining Anger* : It seems that Marsyas perforce curbed the violence of his breath by a mouthpiece and cheekbands and thus prevented the ugly puffing-out of his face :

And he joined the fringed sides of his head with day-bright gold, and fitted his wanton mouth with backward-bounden thongs ;⁴

whereas anger, through its unseemly puffing and stretching of the face, makes the voice even more ugly and unpleasant than it would otherwise be.

could be said to be unwilling to learn to beat the cricket
³ cf. Tzet. *Chil.* I. 372 (*τὴν δὲ ἔριν ταύτην πού φησιν ασματί Σιμωνίδης*), but the ascription is doubtful ⁴ i. e. when playing the flute

ΙΔ'

ΕΠΙΓΡΑΜΜΑΤΩΝ

α' Ἐπικῆδεια

116

Anth. Plau. 26 Σιμωνίδου·

Δίρφυος ἐδμήθημεν ὑπὸ πτυχί, σῆμα δ' ἐφ'
 ἡμῖν
 ἔγγυθεν Εύριπου δημοσίᾳ κέχυται
 οὐκ ἀδίκως· ἐράτην γὰρ ἀπωλέσαμεν νεότητα
 τρηχεῖαν πολέμου δεξάμενοι νεφέλην.¹

117

Lycurg. Leocr. 109 τοιγαροῦν ἐπὶ τοῖς ὥρίοις² μαρτύρια ἔστιν
 ἰδεῖν τῆς ἀρετῆς αὐτῶν ἀναγεγραμμένα ἀληθῆ πρὸς ἄπαντας τοὺς
 "Ελληνας, ἐκείνοις μὲν (τοῖς Δακεδαιμονίοις). (119). τοῖς δ'
 ὑμετέροις προγύνοις.

Ἐλλήνων προμαχοῦντες Ἀθηναῖοι Μαραθῶν
 χρυσοφόρων Μήδων ἐστόρεσαν δύναμιν.³

¹ cf. *Il.* 17, 243 ² Wurm: mss ὥρίοις τοῦ βίου ³ Aristid.
 ἔκτειναν (*B* ἔκλιναν) Μήδων ἐννέα μυριάδες: cf. Aristid. Seh.
 289 Frommel, where εἴκοσι μυρ.

¹ This Book and XIII were perh. really one (cf. 89, 165, 199); some of the poems, even where no warning is given in the notes, may be by other hands, for the tendency of an ancient collector would be to ascribe any good contemporary

SIMONIDES

BOOK XIV INSCRIPTIONS¹

1 EPITAPHS

116

Planudean Anthology: Simonides :

We were slain in a glen of Dirphys, and the mound of our grave is made beside Euripus at our country's charge, and rightly so; for by abiding the onset of the cruel cloud of war we lost our lovely time of youth.²

117³

Lycurgus Speech against Leocrates : Thus we may see unimpeachable testimony to their valour engraven upon their tombs for all Greece to read, to the Spartans this: (119); and to your own ancestors this :

At Marathon the Athenians fought for Greece and scattered the might of the Mede and all his gold.

inscription to S.; others may be imitations belonging to a later time; some, on the other hand, may well derive from the author's own collected edition; as I think it better to give too many than too few, I print all that appear in Bergk pp. 408-504 ² cloud: the thick of the fight, ref. to operations against Chalcis 506 (?) ³ cf. Aristid. 2. 511, where l. 2 runs 'and put to flight ninety thousand Medes'

LYRA GRAECA

118, 119, 120

Hdt. 7. 228 [π. τῆς ἐν Θερμοπύλαις μάχης]: θαφθεῖσι δέ σφι αὐτοῦ ταύτη τῇπερ ἔπεσον καὶ τοῖσι πρότερον τελευτήσασι ἢ τοὺς ὑπὸ Λεωνίδεω ἀποπεμφθέντας οὕχεσθαι ἐπιγέγραπται γράμματα λέγοντα τάδε.¹

*Μυριάσιν ποτὲ τῇδε τριακοσίαις ἐμάχοντο
ἐκ Πελοποννάσου χιλιάδες τέτορες.²*

ταῦτα μὲν δὴ τοῖσι πᾶσι ἐπιγέγραπται· τοῖσι δὲ Σπαρτιήτησι ἴδιγ·¹

*Ὤ ξεῖν' ἀγγέλλειν Λακεδαιμονίοις ὅτι τῇδε
κείμεθα τοῖς κείνων ρήμασι πειθόμενοι.³*

Λακεδαιμονίοισι μὲν δὴ τοῦτο· τῷ δὲ μάντι τόδε.¹

Μνᾶμα τόδε κλείνοιο Μεγιστία, ὃν ποτε Μῆδοι

*Σπερχειὸν ποταμὸν κτεῖναν ἀμειψάμενοι,
μάντιος, ὃς ποτε κῆρας ἐπερχόμενας σάφα εἰδὼς
οὐκ ἔτλα Σπάρτας ἄγεμόνας προλιπεῖν.⁴*

ἐπιγράμμασι μέν νυν καὶ στήλῃσι, ἔξω ἢ τὸ τοῦ μάντιος ἐπίγραμμα,
Ἄμφικτυόνες εἰσὶ σφεας οἱ ἐπικοσμήσαντες, τὸ δὲ τοῦ μάντιος
Μεγιστίω Σιμωνίδης ὁ Λεωπρέπεος ἐστι κατὰ ξεινίην ὁ ἐπιγράψας.

¹ the stones doubtless had *τειδε*, *ξενε* (so Diod.) for *ξένFε*,
ἀγγέλλεν, *προλιπεν*, which have either been read ‘Ionically’
 by H. or Ionicised by his transcribers (I have restored *a* in
μνᾶμα κτλ. because mss give *Πελοποννασου*) ² *τριακοσίαις*:
 Diod. *διακ.* ³ Diod., Lyc., *A.P.*, Ars. *ἄγγειλον*, Str.
ἀπάγγειλον *ρήμασι πείθ.*: Lyc., Str., Diod., Ars. (Cic.),
πείθ. νομίμοις ⁴ *κλείνοιο*: mss also *κλειτοῖο*

SIMONIDES

118, 119, 120¹

Herodotus *Histories* [on the Battle of Thermopylae]: They were buried where they fell, and with them the men who died before the withdrawal of those whom Leonidas sent to the rear; and the following inscriptions stand over their graves:

Here four thousand of the Peloponnesian once fought with three thousand thousand.

Such is the epitaph of the whole force; of the Spartans in particular this:

Stranger, go tell the Lacedaemonians that we lie here in obedience to their word.

And of the seer this:

This is the tomb of the famous Megistias, slain by the Medes beside the river Spercheius, the seer who well-knowing that his doom was nigh, would not forsake the leaders of Sparta.

The epitaphs and pillars, with the exception of the epitaph of the seer, were accorded them by the Amphictyons. The epitaph of the seer Megistias was put up by Simonides the son of Leoprepes because of the friendship he bore him.²

¹ cf. *A.P.* 7. 248, 249 (*Σιμωνίδον*), 677, Aristid. 2. 512 and Sch. Lycurg. *Leocr.* 109, Diod. 11. 33, Suid. *Λεωνίδης*, Str. 9. 429, Ars. 118, Iriart. 91, 293, Cic. *T.D.* 1. 42 ² the evidence of Hdt., who is concerned only with the setting-up of the epitaphs, must not be taken as indicating that S. did not write the first two as well as the third

Str. 9. 425 δ δ' Ὁποῦς ἐστι μητρόπολις (Λοκρῶν), καθάπερ καὶ τὸ ἐπίγραμμα δηλοῖ τὸ ἐπὶ τῇ πρώτῃ τῶν πέντε στηλῶν τῶν περὶ Θερμοπύλας ἐπιγεγραμμένον πρὸς τῷ πολυνανδρίῳ.

Τούσδε ποθεῖ φθιμένους ὑπὲρ Ἑλλάδος ἀντία
Μήδων
μητρόπολις Λοκρῶν εὐθυνόμων Ὁπόεις.¹

Anth. Pal. 7. 301 τοῦ αὐτοῦ (Σιμωνίδου) εἰς τὸν μετὰ Λεωνίδην τὸν Σπαρτιάτην τελευτήσαντας·

Εὐκλέας αὖτε κέκενθε, Λεωνίδα, οἵ μετὰ σεῦ
τῇδ' ἔθανον, Σπάρτας εὐρυχόρου βασιλεῦ,
πλείστων δὴ τόξων τε καὶ ὥκυπόδων σθένος
ἴππων
Μηδείων τ' ἀνδρῶν δεξάμενοι πολέμῳ.

Dio Chrys. *Or.* 37. 18 ἐν Σαλαμῖνι δ' ἡρίστευσαν (οἱ Κορίνθιοι) καὶ τῆς νίκης αἴτιοι κατέστησαν Ἡρόδότῳ γὰρ οὐ προσέχω, ἀλλὰ τῷ τάφῳ καὶ τῷ Σιμωνίδῃ, ὃς ἐπέγραψεν ἐπὶ τοῖς ἕκροις τῶν Κορινθίων τεθαμμένοις ἐν Σαλαμῖνι·

Ὦ ξέν', εὔνδρόν ποκ' ἐναίομες ἄστυ Κορίνθω
ιῦν δ' ἄμ' Λιαντος νᾶσος ἔχει Σαλαμίς.²

¹ ποθεῖ Mein: mss ποτὲ ² ξέν' = ξένιFε: mss ξένε, ξεῖνε ποκ stone: mss ποτ' stone Κορινθο: mss Κορίνθου δ' ἄμ' (= ἄμε) Al. Valck.-B: mss ν. δὲ μετ' Al., ν. δὲ ἀνάματος: stone ιντος[mss add ἐνθάδε (ρεῖα δὲ) Φοινίσσας νῆσος καὶ Πέρσας ἐλόντες | καὶ Μήδους ἱερὰν Ἑλλάδα ρυσάμεθα (ρυόμεθα, ἴδρυσάμεθα)

SIMONIDES

121¹

Strabo *Geography*: Opus is the mother-city of the Locrans, witness the inscription on the first of the five pillars commemorating Thermopylae, the one near the general grave :

Of those who died for the sake of Greece against the Medes these are mourned by Opus the mother-city of the Locrans of the upright laws.

122²

Palatine Anthology: The Same (Simonides) on those who died with Leonidas the Spartan :

Famous are they this earth doth cover, slain here with thee, Leonidas king of spacious Lacedaemon, when they fought and abode the strength of many and many an arrow and swift-footed horse and man of Media.

123³

Dio Chrysostom *Orations*: And they (the Corinthians) fought the best at Salamis and were the prime cause of the victory. For I prefer the witness not of Herodotus but of their tomb and of Simonides, who wrote the following epitaph on the Corinthians who were buried at Salamis :

Once, O stranger, we lived in the well-watered citadel of Corinth, but now we dwell in Ajax' isle of Salamis.⁴

¹ ascription doubtful ² perh. by Mnasaleas (cf. *A.P.* 13. 21) ³ cf. Plut. *Hdt. mal.* 39, who apparently does not ascribe it to S. ⁴ so the stone; literary tradition, i.e. Plnt. and Dio, adds 'where we saved sacred Greece by taking Phoenician ships with Persians and Medes'

LYRA GRAECA

124

Plut. Hdt. Mol. 39 τὸ δ' ἐν Ἰσθμῷ κενοτάφιον ἐπιγραφὴν
ἔχει ταύτην.

'Ακμᾶς ἐστακνῖαν ἐπὶ ξυροῦ Ἑλλάδα πᾶσαν
ταῖς αὐτῶν ψυχαῖς κείμεθα ρυσάμενοι.¹

125

Ibid. 39 αὐτός γε μὴν ὁ Ἀδείμαντος, φὲ πλεῖστα λοιδορούμενος
'Ηρόδοτος διατελεῖ καὶ λέγων μοῦνον ἀσπαίρειν² τῶν στρατηγῶν
ώς φευξόμενον ἀπ' Ἀρτεμισίου καὶ μὴ περιμενοῦντα, σκόπει τίνα
δύξαν εἶχεν.'

Οὗτος Ἀδείμαντου κείρου τάφος, οὗ διὰ βουλὰς³
'Ελλὰς ἐλευθερίας ἀμφέθετο στέφανον.

126

Anth. Pal. 7. 251 Σιμωνίδου.⁴

"Ασβεστον κλέος οἵδε φίλη περὶ πατρίδι θέντες
ἀμφεβάλοντο νέφος κυάνεον θανάτου.⁵
οὐδὲ τεθνᾶσι θανόντες, ἐπεί σφ' ἀρετὴ καθύ-
περθε
κυδαίνουσ' ἀνάγει δώματος ἐξ Αἰδεω.

¹ so also *A.P.*, Sch. Aristid., Iriarte; Aristid. adds δου-
λοσύνης, Πέρσαις δὲ περίφρωσι (*B*: mss περὶ φρεσὶ) πήματα
πίντα | ἥψαμεν ἀργαλίης μνήματα ναυμαχίης | ὕστεα δ' ἡμιν (mss
ἡμῖν) ἔχει Σάλαμις πατρὶς δὲ Κύρινθος | ἀντ' εὐεργεσίης μνῆμ'
ἐπέθηκε τόδε (for ἐπέθ. cf. Sa. 145) ² Cob. from *Hdt.* 8. 5:
mss ἀπαίρειν ³ mss *Plut.* ὅν δὰ πᾶσα (an old variant, cf.
Perpl. 13) ⁴ lemma εἰς τοὺς αὐτοὺς μετὰ Λεωνίδου πεσόντας
but see opp. ⁵ so Friedmann: mss κ. θ. ἀ. ν.

¹ the Greek is 'when she stood upon a razor's edge':
cf. *A.P.* 7. 250 (Σιμωνίδου), Sch. Aristid. 3. 136, Iriarte 91;

SIMONIDES

124

Plutarch *Malignity of Herodotus* [after 123]: The cenotaph at the Isthmus bears the following inscription :

With our lives saved we all Grecce when her fate hung by a single hair.¹

125²

The Same [after 124]: And indeed Adeimantus himself, whom Herodotus always maligns most bitterly, and particularly in saying that he was the only general who resisted (Themistocles) with a view to making his escape from Artemisium, pray consider what fame he afterwards enjoyed :

This is the tomb of that Adeimantus, through whose counsels Grecce put on the crown of freedom.³

126⁴

Palatine Anthology : Simonides :

These crowned their dear country with fame inextinguishable by wrapping round them the mist and gloom of death ; though they died they are not dead, for their valour brings them back in glory from the world below.

also Aristid. 2. 512 (among other poems of S.), who adds from a less trustworthy tradition '[saved all Grecce] from slavery, and fastening all manner of woe upon the proud Persians made them to remember a grievous fight at sea. Our bones lie in Salamis, but our fatherland of Corinth hath set up this memorial in return for the good deed we did' ² cf. A.P. 7. 347 (*Σιμωνίδον*), Dio Chr. 37. 19 (*Σιμ.*) ³ ref. to Salamis ⁴ the headings refer 126 and 127, prob. wrongly (as often), to Thermopylae ; B rightly favours Plataea, comparing Paus. 9. 2. 5, who says that there Athens and Sparta had each her own monument with epitaph by S. ; for 126 B compares Iriarte *Reg. Bibl. Matr. Codd. Gr.*, for 127 Seh. Aristid. 3. 154 (Thermop.), Iriarte, Aristid. *Pan.* 1. 214

LYRA GRAECA

127

Anth. Pal. 7. 253 Σιμωνίδου¹

Ἐλ τὸ καλῶς θνήσκειν ἀρετῆς μέρος ἔστι μέγιστον,
 ἥμīν ἐκ πάντων τοῦτ' ἀπένειμε τύχη.
 Ἐλλάδι γὰρ σπεύσαντες ἐλευθερίαν περιθεῖναι
 κείμεθ' ἀγηράντῳ χρώμενοι εὐλογίᾳ.

128

Ibid. 7. 257 ἄδηλον εἰς τὸν Ἀθηναίους προμάχους·

. . . παῖδες Ἀθηναίων Περσῶν στρατὸν
 ἐξελάσαντες²
 ἥρκεσαν ἀργαλέην πατρίδι δουλοσύνην.

129

Ibid. 7. 512 τὸν αὐτοῦ (Σιμωνίδου).³

Τῶνδε δὶ' ἀνορέαν ἀρετὰν οὐχ ἵκετο καπνὸς
 αἰθέρα δαιομένας εὐρυχόρου Τεγέας,⁴
 οἵ βουλοντο πόλιν μὲν ἐλευθερίᾳ τεθαλυῖαν
 παισὶ λιπεῖν αὐτοὶ δ' ἐν προμάχοισι θαυεῖν.

130

Ibid. 7. 442 Σιμωνίδου⁵

Εὐθυμάχων ἀνδρῶν μνησώμεθα, τῶν ὅδε τύμβος,
 οἵ θάνον εὕμηλον ρύμενοι Τεγέαν,
 αἰχμητὰ πρὸ πόληος, ἵνα σφισι μὴ καθέληται
 Ἐλλὰς ἀπὸ κλυμένου κρατὸς ἐλευθερίαν.⁶

¹ lemma εἰς τὸν αὐτὸν but see on 126; Doric forms should perh. be restored, e. g. αἱ . . . θνήσκην . . . ἀρετᾶς (so ms corr.) . . . ἀμὴν . . . τύχα ² B, cf. 169. 2; mss ἐξολέσαντες ³ lemma εἰς τὸν Τεγέατας (ms "Ελληνας) τὸν τὴν Ἐλλάδα (ms Τεγέαν) ἐλευθέραν ποιήσαντας ⁴ ἀνορέαν E, adj. cf. Soph. fr. 384: ms, against usage, ἀνθρώπων through ἀνδρῶν ⁵ lemma εἰς τὸν ἐν Τεγέᾳ πεσόντας ἀριστεῖς Ἀθηναίους ⁶ ἀπὸ κλυμένου E: ms ἀποφθιμένου

SIMONIDES

127¹

Palatine Anthology: Simonides:

If the greatest part of virtue is to die well, that
hath Fortune given, of all men, unto us; we lie here
in glory unaging because we strove to crown Greece
with freedom.

128²

The Same: Of uncertain authorship, upon the Athenian
vanguard:

. . . the children of the Athenians drove out the
Persian host and saved their country from woeful
servitude.³

129⁴

The Same: Simonides:

Because of these men's manly virtue the smoke of
the burning of spacious Tegea has not gone to the
sky; for they chose to leave their children a country
green and gay with freedom, and themselves to die
in the forefront of the battle.

130⁴

The Same: Simonides:

Let us remember the fair-fighting men whose
tomb this is, who died to save the pastures of Tegea,
wielding the spear for their country that their dear
Greece might not doff freedom from her renowned
head.

¹ see on 126 ² cf. Sch. Aristid. 3. 155 (*Σιμωνίδος*)

³ prob. incomplete; ascription doubtful; ref. to Plataea?

⁴ *B* refers these to Plataea, comparing Hdt. 9. 85, but cf.
Paus. 9. 2. 5; perh. alternative suggestions for the same
monument, both preserved in S.'s collected works

LYRA GRAECA

131

Aristid. 2. 511 π. τοῦ Παραφθέγματος. ἀρά σοι καὶ τὰ τοιάδε δόξει ἀλσῶνεία τις εἶναι; . . .

. . . ἀμφὶ τε Βυζάντειαν ὅσοι θάνον, ἵχθύοεσσαν ρύόμενοι πορέαν, ἄνδρες ἀρηθόοι.¹

132

Anth. Pal. 7. 258 [Σιμωνίδου] εἰς τὸν μετὰ Κίμωνος ἐν Εὐρυμέδοντι ἀριστεύσαντας·

Οἶδε παρ' Εὐρυμέδοντα κατ' ἀγλαὸν ὥλεσταν
ηβῆν

μαρνάμενοι Μήδων τοξοφόρων προμάχοις
αἰχμηταὶ πεζοί τε καὶ ὀκυπόρων ἐπὶ νηῶν,
κάλλιστον δ' ἀρετῆς μνῆμ' ἔλιπον φθίμενοι.²

133

Ibid. 7. 443 [Σιμωνίδου] εἰς τὸν πεσόντας παρ' Εὐρυμέδοντα ποταμὸν Ἑλληνας·

Τῶνδέ ποτ' ἐν στέρνοισι ταχυγλώχινας δῖστοὺς
λοῦσεν φοινίσσα θοῦρος Ἀρης ψακάδι,
ἀντὶ δ' ἀκοντοδίκων ἀνδρῶν μνημῆα νεκρῶν
ἔμψυχ' ἀψύχων ἄδε κέκευθε κόνις.³

134

Wilhelm *Jahresh. öst. Arch. Inst.* 1899 p. 221 τὸ ἐπίγραμμα τῶν ἐν τῷ Περσικῷ πολέμῳ ἀποθανόντων καὶ κειμένων ἐνταῖθα ἥρων ἀπολόμενον δὲ τῷ χρόνῳ Ἐλλάδιος ὁ ἀρχιερεὺς ἐπιγραφῆναι ἐποίησεν εἰς τιμὴν τῶν κειμένων καὶ τῆς πόλεως· Σιμωνίδης ἐποίει·

¹ Βυζάντειαν *B*: mss -τιον πυρέαν = πορέαν *E*, cf. II. 9. 360, Ar. *Thesm.* 324: mss χώραν ² κατ' *B*: ms ποτ' against metre ³ ποτ' ἐν Μειν: mss ποτε ἀκοντοδίκων *E*: mss -δόκων μνημῆα νεκρῶν ἔμψ. ἀψ. *B-E*, cf. 151: mss μνημεῖα θανόντων ὄψυχ' ἔμψύχων

SIMONIDES

131

Aristides *On the Ext temporary Addition*: Do you perchance call such words as these mere boastfulness?

. . . and those who died before Byzantium, to save the fishy straits of the sea, men swift in the work of war.

132

Palatine Anthology: [Simonides¹] on those who won distinction with Cimon at the Eurymedon:

These lost their splendid youth at the Eurymedon, fighting the van of the Median bowmen with the spear; both ashore and on swift shipboard they fought, and left when they died a right goodly memorial of their valour.

133

The Same: [Simonides²] on the Greeks who fell at the Eurymedon:

In these men's breasts the impetuous War-God washed the long-pointed arrow with crimson drops, and instead of javelineers this dust shronds the living memorials of corpses without life.

134³

On a stone of the fourth or fifth century A.D. found near Megara: The epitaph of the heroes who died in the Persian War and lie where they fell, being decayed through lapse of time, the high priest Helladius caused it to be inscribed to the honour of the fallen and of the city; the author is Simonides:

¹ ascription doubtful; cf. Paus. 10. 15. 4

doubtful ³ cf. Paus. 1. 43. 3

² ascription

LYRA GRAECA

Ἐλλάδι καὶ Μεγαρεῦσιν ἐλεύθερον ἀμαρτέξειν
ἰέμενοι θανάτου μοῖραν ἐδεξάμεθα.¹

μέλρις ἐφ' ἡμῶν δὲ ἡ πόλις ταῦρον ἐνάγιζεν.

135

Anth. Pal. 7. 254 [Σιμωνίδου]: εἰς τὸν Ἀθηναίων προμάχους.

Χαίρετ’ ἀριστῆς πολέμου μέγα κῦδος ἔχοντες
κοῦροι Ἀθαναίων ἔξοχοι ἵπποσύνᾳ,
οἵ ποτε καλλιχόρου περὶ πατρίδος ὠλέσαθ’
ηβαν
πλείστοις Ἐλλάνων ἄντια μαρτάμενοι.²

136

Ibid. 7. 270 (and after 650) Σιμωνίδου εἰς ναυηγούς τινας.³

Τούσδ’ ἀπὸ Τυρρηνῶν ἀκροθίνια Φοίβῳ ἄγοντας
ἐν πέλαγος, μία νύξ, ἐν σκάφος ἐκτέρισεν.⁴

¹ stone adds τὸ μὲν ὑπ’ Εὐβοίζ καὶ Παλίω ἔνθα καλεῖται | ἀγνᾶς Ἀρτέμιδος τοξοφόρου τέμενος, | τὸ δὲ ἐν ὅρει Μυκάλας, τὸ δὲ ἔμπροσθεν Σαλαμῖνος, | τὸ δὲ καὶ ἐν πεδίῳ Βοιωτίῳ, οἵτινες ἔτλαν | χεῖρας ἐπ’ ἀνθρώπους ἵππομάχους ἴέναι· | ἀστοὶ δὲ ἀμμι τόδε <Μεγαρῆς> γέρας ὀμφάλῳ ἀμφὶς | Νισαίων ἐπορυ λαοδόκων ἀγορῆ<s>. ² I restore Ἀθαναίων, ηβαν because the stone has ἵπποσύνᾳ and the ms Ἐλλάνων, but these forms are remarkable in an Attic inser. ³ lemma after 650 adds ἐν Τυρρηνί ναυηγήσαντας, 270 Σ. εἰς τὸν ἀπὸ Σπάρτης ναυαγήσαντας ⁴ ἀπὸ Τ. aft. 650: 270 ποτ’ ἐκ Σπάρτας νὺξ κτλ.: mss also ναῖς ἐν σκίφος: mss also εἰς τάφος

¹ the stone records a later addition (prob. omitting a

SIMONIDES

We received the lot of death because we were
fain to exalt the day of freedom unto Greece and
the Megarians.¹

The city has sacrificed a bull to them every year even to
our own time.

135

Palatine Anthology: [Simonides] on the Athenian van-
guard:

Farewell, ye glorious princes of war, noble young
chivalry of Athens, who lost your youth fighting
against the more part of all Greece for the sake of
your country of the fair dances.²

136

The Same: Simonides, on certain men who were ship-
wrecked³:

All these men, on their way to Apollo with first-
fruits of the Tyrrhenian spoil, had their burial of
one sea, one night, and one ship.

line after *Salamis*): ‘—some of us bencath Pelion and the
Euboean heights, where is the temple named of the virgin-
archer Artemis, some in the highlands of Mycalè, some before
Salamis, some in the Boeotian plain, who dared lift hand
against men that fought on horseback. Our fellow-townsman
of Megara gave us this honour beside the centre of the
marketlae of the hospitable Nisaens’² the stone
belongs to the mid-5th cent.; ref. prob. to the Athenian
defeat at Tanagra 457 (Thuc. I. 108): S. died 468³ prob.
in the Corinthian Gulf on the way to Delphi with an offering
from the spoils of the victory at Cumae in 474; the inscr.
was on a cenotaph

LYRA GRAECA

137

Anth. Pol. 7. 344 [Σιμωνίδου] εἰς Λέοντά τινα ὃν ἐφρούρει λέων μαρμαρίνος.¹

Θηρῶν μὲν κάρτιστος ἔγώ, θνατῶν δ' ὃν ἔγὼ νῦν φρουρῶ τῷδε τάφῳ λάῖνος ἐμβεβαώς.²
ἀλλ' εὶ μὴ θυμόν γε Λέων ἐμὸν ὡς ὄνομ' εἰχεν,
οὐκ ἀν ἔγὼ τύμβῳ τῷδ' ἐπέθηκα πόδας.³

138

Myth. Vat. 3. 27 Mai: neque enim verum est animam deserere corpus, cum potius corpus animam deserat. hinc et Simonides poeta, et Statius itidem in octavo Thebaidos ait 'Odi artus fragilemque hunc corporis usum | desertorem animi.'

e. g.⁴ τὸ γὰρ σῶμ' ἀνδρὶ τοιούτῳ
| ψυχὴν κούψιν ψυχὴ σῶμα θαρόντι λίπεν.

139

Thuc. 6. 59 'Ιππόκλου γοῦν τοῦ Λαμψακηνοῦ τυράννου Αἰαντίδη τῷ παιδὶ θυγατέρᾳ ἑαυτοῦ μετὰ ταῦτα Ἀρχεδίκην Ἀθηναῖος ἐν Λαμψακήνῳ ἔδωκεν (δ 'Ιππίας), αἰσθανόμενος αὐτοὺς μέγα παρὰ βασιλεῖ Δαρείῳ δύνασθαι· καὶ αὐτῆς σῆμα ἐν Λαμψάκῳ ἐστὶν ἐπίγραμα ἔχον τόδε·

'Ανδρὸς ἀριστεύσαντος ἐν Ἑλλάδι τῶν ἐφ'
έαυτοῦ
'Ιππίου Ἀρχεδίκηι ἦδε κέκενθε κόνις,
ἢ πατρός τε καὶ ἀνδρὸς ἀδελφῶν τ' οὖσα
τυράννων
παιδῶν τ' οὐκ ἥρθη τοῦν ἐσ ἀτασθαλίην.

¹ Huet adds 3-4 from same page, where lemma Καλλιμάχου· εἰς Λέοντά τινα ὃν λέων ἐπὶ τοῦ λάρυνας ἔσκεπτε λίθινος: 3-4 with lemma ἄδηλον follow 1-2 in *Plan.* ² θνατῶν: Stadtm. φωτῶν λάῖνος Mein: mss λαῖνῳ ³ ὡς ὄνομ': mss also οὔνομά τ' ⁴ E, Cumb. Phil. Soc. Proc. 1922

SIMONIDES

137

Palatine Anthology: [Simonides] on one Lion who was guarded by a lion of marble :

I am the most valiant of beasts, even as he whom now I guard in stone astride this grave was most valiant of men; if Lion had had my name without my nature, then had I never set foot upon this tomb.¹

138²

Anonymous Mythographer: For it is not true that the soul leaves the body, but rather that the body leaves the soul. Hence both the poet Simonides . . .,³ and Statins to the same effect in Book VIII of the *Thelmid*: 'I hate the limbs and this fragile usage of a body that deserts the soul.'

e.g. . . . For the body of such a man as this leaveth
| at death his soul, not his soul the body.

139⁴

Thucydides *History*: Aiantides the son of Hippocles tyrant of Lampsacus soon after received Hippias' daughter Archedice in marriage, her Athenian father giving her to a Lampsacene because he knew that the rulers of that city had great influence with king Darius. Archedice's tomb is at Lampsacus, and bears the following inscription :

This dust covers Archedice the daughter of Hippias the foremost Greek of his time; daughter, wife, sister, and mother, of despots, she lifted not up her heart unto presumptuousness.

¹ ascription doubtful; *E*, who wrongly rejects 3-4 as an addition, sugg. the L. of Hdt. 7. 180; Leonidas (Hdt. 7. 225) impossible, cf. Paus. 3. 8. 2 ² cf. Stat. *Theb.* 8. 738 and Sch. ³ quotation apparently lost ⁴ cf. Isid. *Pel. Ep.* 3. 224, Arist. *Rh.* 1. 9 (*Σιγωνίδον*), Cram. *A.P.* 1. 267. 26

LYRA GRAECA

140

Anth. Pal. 13. 26 Σιμωνίδου.¹

Μνήσομαι· οὐ γὰρ ἔοικεν ἀνώνυμον ἐνθάδ'
 'Αρχεναύτεω
 κεῖσθαι θαυόνσαν ἀγλαὰν ἄκοιτιν
 Ξανθίππην, Περιάνδρου ἀπέκγονον, ὃς ποθ'
 ὑψιπύργου
 σῆμαινε λαοῖς τέρμ' ἔχων Κορίνθου.

141

Ibid. 7. 511 τοῦ αὐτοῦ (Σιμωνίδου)· εἰς Μεγακλέα·

Σῆμα καταφθιμένοιο Μεγακλέος εὗτ' ἀν ἵδωμαι
 οἰκτίρω σέ, τάλαν Καλλία, οἵ' ἔπαθες.

142

Ibid. 7. 496 Σιμωνίδου· εἰς τιὰ ναυηγὸν ἐν Γερανείᾳ καὶ ταῖς
 Σκειρωνίσι πέτραις ναυηγήσαντα.²

'Αερία Γεράνεια, κακὸν λέπας, ὥφελες "Ιστρον
 τῆλε καὶ ἐν Σκυθέων μακρὸν ὄρâν Τάναϊν,³
 μηδὲ πέλας ναίειν Σκειρωνικὸν ἄγμα θαλάσσας
 ἀν ἵεν Ιφιμένης ἀμφὶ Μολουριάδας.⁴
 νῦν δ' οἱ μὲν ἐν πόντῳ κρυερὸς νέκυς, οἱ δὲ
 βαρεῖαν
 ναυτιλίαν κέινεοι τῇδε βοῶσι τάφοι.

¹ lemma adds ἐπὶ τοῦ τῷ τετραμέτρῳ μείουρον τρίμετρον
² α in ἀερίᾳ, θαλάσσας, ναυτιλίαν *E*: ms. η ³ ὥφελες Salm: ms. -λεν ⁴ ἄγμα *E* cf. ἄγμός: ms. οἰδμα δν ἵεν Ιφ. *E*: ms. ἄγνέα νειφομένας which must conceal a name Μολ. Hemst.-Hart., cf. Arg. Pind. *Is.*: ms. μὲ θουριάδος (*o* erased)

SIMONIDES

140

Pulatine Anthology : Simonides :

I shall remember ; for she that lies here cannot lie unnamed, to wit Xanthippè the beauteous wife of Archenautes and grandehild's grandehild of that Periander who gave the word of sovereignty to them of towered Corinth.¹

141

The Same : By the same (Simonides), on Megacles :

When I behold the tomb of Megacles, I pity you, poor Callias.²

142

The Same : Simonides, on one that was shipwrecked on Geraneia and the Seironian Roeks :

Skyey Geraneia, thou evil crag, I would thou lookedst on Ister far away and upon Seythia's distant Tanaïs, and that the Seironian Cliff dwelt not beside the sea by which Iphimenes sailed about the rock Moluris ; but alas ! he is a chill corpse in the deep, and this empty tomb proclaims a bitter seafaring.

¹ the speaker is apparently the statue of a Siren or the like
² Callias : his father, son of Hippoönus 'Ammon' of the Alcmaeonidae ?

LYRA GRAECA

143

Anth. Pal. 7. 513 τοῦ αὐτοῦ (*Σιμωνίδου*).¹

Φῆ ποτε Τιμόμαχος, πατρὸς περὶ χεῖρας ἔχοντος
ἵνικ' ἀφ' ἴμερτὴν ἔπνεεν ἱλικίην.²
Ὦ Τιμηγορίδη, παιδὸς φίλου οὕποτε λήξεις
οὗτ' ἀρετὴν ποθέων οὕτε σαοφροσύνην.³

144

Ibid. 7. 647 Σιμωνίδου, οἱ δὲ Σιμίου, εἰς Γοργά τινα κόρην
τελευτήσασαν.

"Τστατα δὴ τάδ' ἔειπε φίλαν ποτὶ ματέρα
Γοργὼ
δακρυόεσσα δέρας χερσὶν ἐφαπτομένα.⁴
Λῦθι μένοις παρὰ πατρί, τέκοις δ' ἐπὶ λώοιν
μοίρᾳ
ἄλλαν σῷ πολιῷ γήραι καδέμονα.

145

Ibid. 7. 515 Σιμωνίδου εἰς Τίμαρχον τεώτερον ἐν νόσῳ
τελευτήσαντα.

Αἰαῖ, νοῦσε βαρεῖα, τί δὴ ψυχαῖσι μεγαίρεις
ἀνθρώπων ἐρατῇ πάρ νεότητι μένειν;
ἢ καὶ Τίμαρχον γλυκέρης αἰῶνος ἄμερσας
ἥιθεον, πρὶν ἴδεῖν κουριδίην ἄλοχον.

146

Ibid. 7. 509 τοῦ αὐτοῦ (*Σιμωνίδου*) εἰς Θέουγνιν τὸν Σινωπέα.

Σῆμα Θεόγυνιδός εἴμι Σινωπέος, ω̄ μ' ἐπέθηκεν
Γλαῦκος ἔταιρείης ἀντὶ πολυχρονίου.

¹ lemma adds εἰς Πρόμαχον υῖον Τιμάνορος ² Τιμόμαχος
Jac: ms πρόμαχος (Plan. Τίμαρχος) ³ λήξεις Heck: ms
λήσῃ ⁴ ms δέρης

SIMONIDES

143

Palatine Anthology: By the same (Simonides):

When Timomachus was breathing forth his precious youth in his father's arms, he cried 'Never will you cease to long, O son of Timenor, for the valour or the virtue of your dear son.'¹

144

The Same: [Simonides² or] Simias, epitaph of a girl named Gorgo:

These were the last words of Gorgo as she wept with her dear mother's arms about her neck: 'May you remain with my father, and bear, unto a better fortune, another daughter to care for you when you be grey-headed.'

145

The Same: Simonides, on Timarchus, who died young of an illness:

Alas, thou fell disease! Why dost thou grudge the souls of men their sojourn with lovely youth? Now it is the young Timarchus thou hast reft of delicious life, and that ere he might look upon a wedded spouse.

146

The Same: By the same (Simonides), on Theognis of Sinopè:

I am the tomb of Theognis of Sinopè, to whom I was put up by Glauclus in return for a companionship of many years.

¹ the son's name is doubtful
Ath. 11. 491 c

² more prob. Simias, cf.

LYRA GRAECA

147

Anth. Pal. 7. 510 τοῦ αὐτοῦ (*Σιμωνίδου*) εἰς Κλεισθένην
ταυγὴν Κεῖον·

Σῆμ' οὐκ ἀλλοδαπὴ σὸν ἔχει κόνις,¹ ἐν δέ σε
πόντῳ,

Κλείσθενες, Εὐξείνω μοῖρ' ἔκιχεν θαυάτου
πλαζόμενον, γλυκεροῦ δὲ μελίφρονος οἴκαδε
νόστου

ἵμπλακες, οὐδ' ἵκεν Κεῖον ἐπ' ἀμφιρύτην.²

148

Ibid. 7. 514 Σιμωνίδου· εἰς Κλεόδημον ὑπὸ Θρᾷκῶν ἀναιρε-
θέντα.³

Αἰδὼς καὶ Κλεόδημον ἐπὶ προχοήσι Θεαίρου
ἀενάου στονόεντ' ἥγαγεν εἰς θάνατον
Θρηϊκίω κύρσαντα λόχῳ πατρὸς δὲ κλεεννὸν
Διφίλου αἰχμήτης νίος ἔθηκ' ὄνομα.

149

Ibid. 7. 302 Σιμωνίδου· εἰς Νικόδικον·

Τῶν αὐτοῦ τις ἔκαστος ἀπολλυμένων ἀνιᾶται·
Νικοδίκου δὲ φίλοι καὶ πόλις ἥδε τόση.⁴

150

Ibid. 10. 105 Σιμωνίδου·

Χαίρει τις, Θεύδωρος ἐπεὶ θάνον· ἄλλος ἐπ'
αὐτῷ
χαιρήσει· θανάτῳ πάντες ὁφειλόμεθα.

¹ οὐκ and σὸν (or τόδ'?) ἔχει *E*: mss μὲν and κεύθει, which
B keeps, reading σῶμα with *Plan.* ² Κεῖον Froehlich =
Κέων (Attic Κέως presupposes older Κῆος or Κεῖος): mss here
and lemma Χῖον, but *i* is short ³ lemma adds καὶ κλέεννον

SIMONIDES

147

Palatine Anthology: By the same (Simonides), on Cleisthenes of Ceos who perished at sea¹:

Your tomb stands on no foreign soil, Cleisthenes,
but the doom of death overtaking you in the Euxine
Sea you have lost the sweet delicious home coming
and returned no more to wave-washed Ceos.

148

The Same : Simonides, on Cleodemus who was killed by the Thracians:

Cleodemus too was led by Honour to a lamentable death, the which he met in a Thracian ambuscade by the mouth of the ever-flowing Thaeerus,² and the name of his father Diphilus has been made famous by the deeds of his warrior son.

149

The Same : Simonides, on Nicodiens :

Each is hurt by the loss of his own ; the loss of Nicodiceus hurts both his friends and all this great city.

150

The Same : Simonides :

Some one rejoices that I, Theodorus, am dead ; another will rejoice over him ; we are all debts due to Death.

¹ on a cenotaph ² perh. the Tearus of Hdt. 4. 90

Διφίλων νίδν ⁴ Νικοδίκου Salm : ms -ov τόση E: ms πίλη, apparently for πολλή, but ?

LYRA GRAECA

151

Anth. Pal. 7. 300 Σιμωνίδους εἰς Πυθώνακτα καὶ τὸν ἀδελφὸν
αὐτοῦ.

"Ενθαδε Ηυθώνακτα κασίγνητόν τε κέκευθε
γαῖ ἐρατῆς ἥβης πρὶν τέλος ἄκρον ἰδεῖν·
μνῆμα δ' ἀποφθιμέτοισι πατὴρ Μεγάριστος
ἔθηκεν
ἀθάνατον θιητοῖς παισὶ χαριζόμενος.¹

152²

Ibid. 7. 507

Ανθρωπ', οὐ Κροίσου λεύσσεις τάφον· ἀλλὰ
γὰρ ἀνδρὸς
χερνήτεω μικρὸς τύμβος ἔμοιγ' ίκανός.³

153⁴

Ibid. 7. 507 B

Οὐκ ἐπιδῶν νύμφεια λέχη κατέβην τὸν ἄφυκτον
Γόργιππος ξανθῆς Φερσεφόνης θάλαμον.

154

Ibid. 13. 14 Σιμωνίδους ἐπὶ ξαμέτρῳ πεντάμετρον καὶ δύο
τρίμετροι εἴτα ξαμέτρον·

'Αργεῖος Δάνδης σταδιόδρομος ἐνθαδε κεῖται
νίκαις ἵπποβοτον πατρίδ' ἐπευκλεῖσας
'Ολυμπίᾳ δίς, ἐν δὲ Ηυθῶνι τρίᾳ,
δύω δ' ἐν Ἰσθμῷ, πεντεκαίδεκ' ἐν Νεμέᾳ,
τὰς δ' ἄλλας νίκας οὐκ εὑμαρές ἐστ' ἀμιθρῆσαι.⁵

¹ Μεγάριστος Grot., cf. Bechtel *Hist. Pers.* 299: ms μέγ' ἀριστος ² this and the next are one in A.P.; Jac. separ.: *Plan.* omits this ascribing 153 to Alex. Actol.; lemma in A.P. εἰς Γόργιππον ἐπιτύμβιον Σιμωνίδου, but? ³ ἔμοιγ' Ε: ms ἔμοι δ' ⁴ see on 152 ⁵ Nauck, cf. 107: ms ἀριθμῆσαι

SIMONIDES

151

Palatine Anthology: Simonides, on Pythonax and his brother :

Here lie Pythonax and his brother, ere they
might see the full perfecting of lovely youth, and
their father Megaristus hath put up an immortal
monument in honour of his mortal children dead.¹

152²

The Same :

Sir, you look not on the tomb of Croesus, but
since your poor man needs but a little gravestone
it is great enough for me.³

153²

The Same :

Ere I might behold my bridal bed, I Gorgippus
went down to the chamber unescapable of flaxen-
haired Persephonè.

154

The Same : Simonides : an hexameter followed by a penta-
meter, two trimeters, and an hexameter :

Here lies Dandes of Argos, the runner of the
single course, after glorifying the horse-breeding
land of his birth by two victories at Olympia, three
at Delphi, two at the Isthmus, fifteen at Nemea,
and others well-nigh past counting.⁴

¹ the unnamed brother was perh. an infant ² ascription
doubtful ³ Chernetes ‘Poore’ was prob. his name, cf.
Xερνητάδας Inscr. Coll. 5075 B2 ⁴ he won at Olympia in
476 and 472; cf. Diod. Sic. 11. 53, Dion. Hal. 9. 37 (where
mss. read *Δάτης*)

LYRA GRAECA

155

Anth. Pal. 7. 177 Σιμωνίδου·

Σᾶμα τόδε Σπίνθηρ Σπίνθηρ' ἐπέθηκε θανόντι.¹

156

Ibid. 7. 254 B εἰς Βρόταχον Σιμωνίδου·

Κρής γενεὰν Βρόταχος Γορτύνιος ἔνθαδε κεῖμαι
οὐ κατὰ τοῦτ' ἐλθὼν ἀλλὰ κατ' ἐμπορίαν.²

157–158

Ibid. 7. 516 and 77 εἰς Σιμωνίδην Σιμωνίδου· Σιμωνίδης εὑρὰν
νεκρὸν ἐν νῆσῳ τινὶ θάψας ἐπέγραψεν·

Οἱ μὲν ἐμὲ κτείναντες ὄμοίων ἀντιτύχοιεν,
Ζεῦ Ξένι', οἱ δ' ὑπὸ γᾶν θέντες ὅναιντο βίου.

ὁ ταφεὶς νεκρὸς ἐπιφανεὶς τῷ Σιμωνίδῃ ἐκώλυσε πλεῖν· διὸ τῶν
συμπλεόντων μὴ πεισθέντων αὐτὸς μείνας σφέζεται καὶ ἐπιγράφει
τόδε τὸ ἐλεγεῖον τῷ τάφῳ.

Οὗτος ὁ τοῦ Κείοιο Σιμωνίδεω ἐστὶ σαωτήρ,
ὅς καὶ τεθνηώς ζῶντ' ἀπέδωκε χάριν.³

159

Poll. 5. 47 ἔνδοξον δὲ καὶ Λυκάδα τὴν Θεττάλην Σιμωνίδης
ἐποίησε, γράψας τουτὶ τὸ ἐπίγραμμα ἐπὶ τῷ τάφῳ τῆς κυνός.

Ἡ σεν καὶ φθιμένας λεύκ' ὀστέα τῷδ' ἐνὶ τύμβῳ
ἴσκω ἔτι τρομέειν θῆρας, ἀγρῶσσα Λυκάς.⁴
τᾶς ἀρετὰν οἶδεν μέγα Πάλιον ἢ τ' ἀρίδηλος
Ὀσσα Κιθαιρῶνός τ' οἰονόμοι σκοπιαί.⁵

¹ *E.*, cf. 158. 4: ms σ. τ. Σπίνθηρι πατὴρ ἐ. θ. ² *βρόταχος* =
βάτραχος *E.M.* 214. 43 ³ so *A.P.*, cf. 155 and *Inscr. Gr.*
12. 8. 67, Kühne *Gram. Gr.* 1. 235; Sch. Aristid., Tz., *ζῶντα*
πάρεσχε χ. ⁴ = ἀγρῶσσα *E*: ms ἀγρωσσα ⁵ *τᾶς E*: ms
τὰν δ'

SIMONIDES

155

Palatine Anthology: Simonides:

This tomb did Spinther build for Spinther dead.¹

156

The Same: On Brotachus: Simonides:

I that lie here am Brotachus of Gortyn, a Cretan born, and I came not for this but on business.

157-158²

The Same: Simonides on himself: Simonides, finding a corpse on a certain island, buried it and wrote this epitaph over the grave:

Grant, O God of Guest and Host, that those who slew me shall meet with like fortune, but those who put me under the sod may enjoy a happy life.

The ghost of the buried man now appeared to Simonides and urged him not to set sail. His fellow-travellers refusing to take the warning, Simonides stayed behind alone and was saved (from the death which overtook them). Whereupon he put over the grave the following lines:

This is he that saved the life of Simonides of Ceos, he who though dead yet showed his gratitude to the living.

159

Pollux *Vocabulary*: Even Lycas the Thessalian hound was made famous by Simonides, who wrote this epitaph over her grave:

Methinks, huntress Lycas, even the dead white bones in this tomb must still affright the beasts of the field; for thy valour is well-known to great Pelion and far-seen Ossa and the towering sheep-walks of Cithaeron.³

¹ father for son? ² cf. Sch. Aristid. 3. 533, Tz. *Chil.* 1. 632, Cic. *Div.* 1. 27, 2. 66, Val. Max. 1. 7, Liban. 4. 1101 R (who puts the scene at Tarentum on S.'s way to Sicily)

³ or lonely heights of C.

LYRA GRAECA

β' Ἀραθηματικά

160

Ἡερῆ. 28 πᾶν μέτρον εἰς τελείαν περατοῦται λέξιν, ὅθεν ἐπίληπτά ἔστι τὰ τοιαῦτα Σιμωνίδου ἐκ τῶν Ἐπιγραμμάτων.

ἢ Η μέγ' Ἀθηναίοισι φόως γένεθ' ἡνίκ' Ἀριστο-
γείτων" Ιππαρχον κτεῖνε καὶ Ἀρμόδιος.

161

Ἡdt. 5. 77 καὶ τῶν λύτρων τὴν δεκάτην ἀνέθηκαν ποιησάμενοι τέθριππον χάλκεον· τὸ δὲ ἀριστερῆς χειρὸς ἔστηκε πρῶτα ἐσιδύντι ἐς τὰ προπύλαια τὰ ἐν τῇ ἀκροπόλει ἐπιγέγραπται δέ οἱ τάδε.¹

Δεσμῷ ἐν ἀχλυόεντι σιδηρέῳ ἐσβεσαν ὕβριν
παῖδες Ἀθηναίων ἔργυμασιν ἐμπολέμοις
ἔθνεα Βοιωτῶν καὶ Χαλκιδέων δαμάσαντες
τῶν ἵππους δεκάτην Παλλάδι τάσδ' ἀνέθεν.²

162

Anth. Plan. 232 Σιμωνίδου*

Τὸν τραγόπουν ἐμὲ Πᾶνα, τὸν Ἀρκάδα, τὸν
κατὰ Μήδων,
τὸν μετ' Ἀθηναίων, στήσατο Μιλτίαδης.

¹ I give the lines in the order of the older (late 6th cent.) inscr. of which part has been found, Hdt. follows the later (mid-5th cent.)—3, 2, 1, 4 ² ἐμπολέμοις E, cf. Hesych: mss ἐν πολέμῳ, ἐν (ἐκ) πολέμου mss also ἀχνυθέντι, ἀχνυνθ. whence Heck. ἀχνυδεντι 'woeful' τῶν: mss also ὦν ἀνέθεν Schm.: mss ἀ:έθεσαν, ζθεσαν

SIMONIDES

2 DEDICATIONS

160¹

Hephaestion *Handbook of Metre*: Every metrical line ends in a complete word; hence such lines as these of Simonides in the *Inscriptions* are incorrect:

A marvellous great light shone upon Athens when Aristogeiton and Harmodius slew Hipparchus.²

161³

Herodotus *History*: The Athenians set up as a tithe of the ransom (of the Boeotian and Chalcidian prisoners) a chariot-and-four in bronze, which stands first on the left as you enter the Propylaea of the Acropolis, and bears the following inscription:

The sons of Athens, by subduing them with their deeds of war, extinguished in an iron chain⁴ of gloom the pride of the nations of Boeotia and Chalcis, whose tithe is here dedicated in these horses unto Pallas.

162⁵

Planudean Anthology: Simonides:

The goat-footed Pan, the Arcadian, the enemy of Media, the ally of Athens, I was dedicated here by Miltiades.

¹ cf. Eust. *Il.* 984. 8 ² the word Aristogeiton, to come into the metre, has to be divided between the two lines—prob. inscribed beneath the statues of the tyrannicides erected in 477, cf. *Mar. Par.* 54 (above, p. 248) ³ date of battles, 507; cf. Diod. *Ecc. Tat.* 3. 40, *A.P.* 6. 343, Aristid. 2. 512 (after others by S.), Paus. 1. 28. 2, Him. *Or.* 2. 12

⁴ this would recall the actual chains of the ransomed Boeotian and Chalcidian prisoners; dedicated on the Acropolis where Hdt. saw them ⁵ cf. Sozom. 2. 5, Niceph. 8. 33

Plut. *Hdt. Mal.* 39 Διοδώρου δέ τινος τῶν Κορινθίων τριηράρχῶν ἐν ἵερῷ Δητοῦ ἀναθήμασι κειμένοις καὶ τοῦτ' ἐπιγέγραπται

Ταῦτ' ἀπὸ δυσαμένων Μῆδων ναῦται Διοδώρου
ὅπλ' ἀνέθειν Λατοῖ μνάματα ναυμαχίας.¹

Ibid. 34 εἶτα πιστεύειν ἄξιον τούτῳ γράφοντι περὶ ἀνδρὸς ἦ πόλεως μιᾶς, ὡς ἐν ῥήματι τὸ νίκημα τῆς Ἑλλάδος ἀφαιρεῖται καὶ τὸ τρόπαιον καθαρεῖ, καὶ τὰς ἐπιγραφὰς ὡς ἔθεντο παρὰ τῇ Ἀρτέμιδι τῇ Προσηφέῃ κόμπον ἀποφαίνει καὶ ἀλαζονείαν; ἔχει δ' οὕτω τὸ ἐπίγραμμα.

Παντοδαπῶν ἀνδρῶν γενεὰς Ἀσίας ἀπὸ χώρας
παῖδες Ἀθηναίων τῷδέ ποτ' ἐν πελάγει
ναυμαχίᾳ δαμάσαντες, ἐπεὶ στρατὸς ὕλετο
Μῆδων,
σήματα ταῦτ' ἀνέθειν παρθένῳ Ἀρτέμιδι.²

Ibid. 36 ὅτι δὲ οὐκ ἐπαινέσαι βούληθεὶς Δημόκριτον, ἀλλ' ἐπ' αἰσχύνη Ναξίων συνέθηκε τὸ φεῦδος, δῆλον ἐστι τῷ παραλιπεῖν ὅλως καὶ παραπιωπῆσαι τὸ Δημοκρίτου κατόρθωμα καὶ τὴν ἀριστείαν ἦν ἐπιγράμματι Σιμωνίδης ἐδηλώσει.

. . . Δημόκριτος τρίτος ἡρξε μάχης ὅτε πὰρ Σαλαμῖνα

"Ἐλληνες Μῆδοις σύμβαλον ἐν πελάγει.
πέντε δὲ ιῆας ἔλεν δῆμων ἔκτην δ' ὑπὸ χειρὸς
ρύσατο βαρβαρικῆς Δωρίδ' ἀλισκομένην.

¹ δυσαμένων A. P.: Plut. δυσμενέων
ἀιέθεντο ² ἀνέθειν B: mss. ἔθεπον

ἀνέθειν Blf: mss.

SIMONIDES

163¹

Plutarch *Malignity of Herodotus*: The offerings dedicated in the temple of Leto by Diodorus, one of the Corinthian commanders, bear the following inscription²:

These arms of the Medes whom they sank in the sea the crew of Diodorus dedicated to Leto as a memorial of the sea-fight.

164³

The Same: And then shall we believe what he says about a single individual or state, when in one word he robs Greece of the victory, destroys the trophy, and damns as mere boasting and bluff the inscription the Athenians dedicated to Artemis of the East? The inscription runs thus:

When the host of the Mede was destroyed, the sons of Athens defeated tribes of all manner of men from Asia in a fight upon this sea, and dedicated these tokens unto the Virgin Artemis.⁴

165

The Same: It becomes clear that his object in concocting this lie was not to praise Demoeritus but to shame the Naxians, when we remark that he has passed over without a word the success of Demoeritus and the distinguished service indicated by the Incription⁵ of Simonides:

. . . Democritus, as one of the three that commanded the fight when the Greeks fought the Medes on the sea off Salamis, took five ships from the foe, and for a sixth feat saved Doris⁶ from falling into Barbarian hands.

¹ cf. A.P. 6. 215 ² ref. to Salamis ³ cf. Plut. *Them.* 9
⁴ ref. to Artemisium ⁵ more likely an Elegiae poem, but they may have formed a single Book with the *Inscriptions*
⁶ the Peloponnese

Sch. Pind. Ol. 13. 32 [ἐν δ' Ἀρης ἀνθεῖ νέων οὐλίαις αἰχμαῖσιν ἀνδρῶν]. Θεόπομπος δέ φησι καὶ τὰς γυναῖκας αὐτῶν (τὰν Κορινθίαν) εὑξασθαι τῇ Ἀφροδίτῃ ἔρωτα ἐμπεσεῖν τοῖς ἀνδράσιν αὐτῶν μάχεσθαι ὑπὲρ τῆς Ἑλλάδος τοῖς Μήδοις, εἰσελθούσας εἰς τὸ ἕρδον τῆς Ἀφροδίτης . . . εἶναι δὲ καὶ νῦν ἀναγεγραμμένον ἐλεγεῖον εἰσιόντι εἰς τὸν ναὸν ἀριστερᾶς χειρός. Αἴδ' κ.τ.λ.

Ath. 13. 573c νῦμαὶ μόνη ἐστιν ἀρχαῖον ἐν Κορίνθῳ, ὡς καὶ Χαμαιλέων δὲ Ἡρακλεάτης ἴστορει ἐν τῷ Περὶ Πινδάρου, ὅταν ἡ πόλις εὑχηται περὶ μεγάλων τῇ Ἀφροδίτῃ, συμπαραλαμβάνεσθαι πρὸς τὴν ἵκετείαν τὰς ἑταῖρας ὡς πλείστας καὶ ταῦτα προσένεχεσθαι τῇ θεῷ καὶ ὑστερον ἐπὶ τοῖς ἱεροῖς παρεῖναι. καὶ ὅτε δὴ ἐπὶ τὴν Ἑλλάδα τὴν στρατείαν ἥγειν ὁ Πέρσης, ὡς καὶ Θεόπομπος ἴστορει καὶ Τίμαιος ἐν τῇ ἑβδόμῃ, αἱ Κορίνθιαι ἑταῖραι εὑξαντο ὑπὲρ τῆς τῶν Ἑλλήνων σωτηρίας εἰς τὸν τῆς Ἀφροδίτης ἐλθοῦσαι νεάν. διὸ καὶ Σιμωνίδης ἀναθέντων τῶν Κορινθίων πίνακα τῇ θεῷ τὸν ἔτι καὶ νῦν διαμένοντα καὶ τὰς ἑταῖρας ἰδίζ γραφάντων τὰς τότε ποιηταμένας τὴν ἵκετείαν καὶ ὑστερον παρούσας συνέθηκε τόδε τὸ ἐπίγραμμα. Αἴδ' κ.τ.λ.

Plut. Hist. Milt. 39 καὶ μὴν ὅτι μόναι τῶν Ἑλληνίδων αἱ Κορίνθιαι γυναῖκες εὑξαντο τὴν καλὴν ἐκείνην καὶ δαιμόνιον εὐχήν, ἔρωτα τοῖς ἀνδράσι τῆς πρὸς τοὺς Βαρβάρους μάχης ἐμβαλεῖν τὴν θεόν, οὐχ ὅπως τοὺς περὶ τὸν Ἡρόδοτον ἀγνοῆσαι πιθανὸν ἦν ὀλλά' οὐδὲ τὸν ἔσχατον Καρῶν διεβοήθη γάρ τὸ πρᾶγμα, καὶ Σιμωνίδης ἐποίησεν ἐπίγραμμα χαλκῶν εἰκόνισιν ἀνασταθεισῶν ἐν τῷ ναῷ τῆς Ἀφροδίτης . . . τὸ δὲ ἐπίγραμμα τοῦτο ἐστιν.

Αἴδ' ὑπὲρ Ἑλλάνων τε καὶ εὐθυμάχων πολιατῶν
ἐστάθειν εὐξάμεναι Κύπριδι δαμοσίᾳν
<εὐχάν, ἐμβάλλειν σφετέροις ἀνδρέσσιν ἔρωτα

¹ prob. Chamaeleon's interpretation of T.'s 'women'; the wives would hardly have been left out of it

SIMONIDES

166

Scholiast on Pindar [‘Among them blooms Ares in the terrible spears of the young men’]: According to Theopompus, the Corinthian women, too, went to the temple of Aphrodite and prayed to her that their men should be filled with love of the battle for Greece against the Medes . . . and he declares that the following elegiac poem which was dedicated there is still to be seen on the left hand as you enter the temple: ‘These’ etc.

Athenaeus *Doctors at Dinner*: According to Chamaeleon of Heraelea in his book *On Pindar*, it is an ancient custom at Corinth that when the city makes supplication to Aphrodite in any great crisis, the intercession shall be attended by as many as possible of the courtesans,¹ who shall pray to the Goddess and afterwards be present at the sacrifice. Accordingly when Greece was invaded by the Persian, the Corinthian courtesans, if we may believe Theopompus and the 7th Book of Timaeus, went to Aphrodite’s temple and prayed for the salvation of Greece. And thus it was that when the Corinthians dedicated to the Goddess the tablet which is still extant and inscribed on it the name of each of the courtesans who had made that intercession and afterwards attended the sacrifice, the following inscription was dedicated along with it by Simonides: ‘These’ etc.

Plutarch *Malignity of Herodotus*: And yet the fact that the women of Corinth, and they only of all the women of Greece, made that wonderful and beautiful prayer that the Goddess should fill their men with love of the battle against the barbarians, was probably well-known to the remotest Carian, let alone Herodotus. Indeed it was matter of common talk, and when bronze images were dedicated in the temple of Aphrodite an inscription was composed for them by Simonides to the following effect :

These women were dedicated in effigy after that they had made public intercession to the Cyprian for Greece and for their fair-fighting fellow-countrymen, <that she should fill their men with love of

LYRA GRAECA

τᾶς ἐπ' ἔθνη Μήδων βαρβαρόφωνα μάχας·¹
οὐ γὰρ τοξοφόροισιν ἐμῆδετο δῖα θεάων
Μήδοις Ἐλλάνων ἀκρόπολιν προδόμεν.²

167

Thuc. 1. 132 τά τε ἄλλα αὐτοῦ (τοῦ Παυσανίου) ἀνεσκόπουν (οἱ Σπαρτιῆται), εἴ τι που ἐξεδεδίητο τῶν καθεστώτων νομίμων καὶ ὅτι ἐπὶ τὸν τρίποδά ποτε τὸν ἐν Δελφοῖς, ὃν ἀνέθεσαν οἱ Ἐλληνες ἀπὸ τῶν Μήδων ἀκροθίνιον, ἡξίωσεν ἐπιγράψασθαι αὐτὸς ἴδιζ τὸ ἐλεγεῖον τόδε·

‘Ἐλλάνων ἀρχαγὸς ἐπεὶ στρατὸν ὥλεσε Μήδων
Παυσανίας Φοίβῳ μνᾶμ’ ἀνέθηκε τόδε.

τὸ μὲν οὖν ἐλεγεῖον οἱ Λακεδαιμόνιοι ἐξεκόλαψαν εὐθὺς τότε ἀπὸ τοῦ τρίποδος τοῦτο καὶ ἐπέγραψαν δνομαστὶ τὰς πόλεις ὅσαι ξυγκαθελοῦσαι τὸν βάρβαρον ἐστησαν τὸ ἀνάθημα.

168

Diod. Sic. 11. 33 οἱ δὲ “Ἐλληνες ἐκ τῶν λαφύρων δεκάτην ἐξελόμενοι κατεσκεύασαν χρυσῷν τρίποδα καὶ ἀνέθηκαν εἰς Δελφοὺς ἐπιγράψαντες ἐλεγεῖον τόδε·

¹ εὐθυμάχων: Sch. ἀγχερ., ἐγχεμ. ἐστάθεν *B*: Plut. ἐσταθεν, Ath. ἐσταθεν, Sch. ἐστασαν, ἐστασαν εὐξάμεναι: Sch. εὐχόμεναι, Ath. εὐχεσθαι δαμοσίαν Lobeck-*E*: mss δαιονίζ an emendation (suggested by T.'s context) of δαμοσία taken as πανδήμω, cf. *A.P.* 6. 340 suppl. *E* e. g., from Sch. and Plut. (the couplet, partly paraphrased in its context in Thieop., was probably lost early from his mss through similarity of εὐξ. and εὐχ.) ² ἐμῆδετο: Ath. ἐμήσατο, Sch. ἐβούλετο θεάων Boeckh: Sch. θεοῖσιν Ἀφροδίτα, cett. Ἀφροδίτα προδόμειν: Sch. δόμεναι

¹ commemorates the due dedication of the votive offering
382

SIMONIDES

the battle against the barbarous-tongued nations of the Medes; for the mighty Goddess would not deliver over the citadel of Greece into the hands of Median bowmen.¹

167

Thucydides *History*: The Spartan nobles carefully investigated Pausanias' behaviour to see if he had departed from the established customs, and among other things fastened upon the following personal eulogy which he had seen fit some time before to have inscribed upon the tripod which the Greeks dedicated at Delphi as an offering from the spoil of the Medes (at Plataea):

When Pausanias in command of the Greeks destroyed the Median host he dedicated this memorial unto Phoebus.

This inscription was now at once erased by the Spartans, who engraved upon the offering the names of all the cities which had set it up after their combined defeat of the Barbarian.²

168

Diodorus of Sicily *Historical Library*: The Greeks (after Plataea) took a tithe of the spoil and made with it a gold tripod which they dedicated at Delphi with the following inscription:

(ἐστάθεν) after the prayer was fulfilled (*οὐ γὰρ κτλ.*) fair-fighting: mss also have 'fighting hand-to-hand,' but 'fair-fighting' implies what this expresses, viz. contrast between the valour required for close and for distant combat repetition of 'Median' comes of a desire to contrast them contemptuously with the 'citadel of Greece'
² cf. Dem. *Neuer.* 97, Plut. *Hdt. Mal.* 42, Aristodem. 355 Wesch., *A.P.* 6. 197 (*Σιμωνίδου*), Suid. *Παυσανίας*, *Paroem.* 2. 397, Nep. *Paus.* 1, Aristid. 2. 233, Hdt. 9. 81, Paus. 3. 8. 1, who ascribes it to S. and says it was the only known poem in honour of a Spartan king; the later inser. is still extant, Dittenb. *Syll.* 7 (see on 168)

LYRA GRAECA

‘Ελλάδος εύρυχόρου σωτῆρες τόνδ’ ἀνέθηκαν
δουλοσύνης στυγερᾶς ρυσάμενοι πόλιας.

169

Plut. Hilt. Mal. 42 τέλος δὲ (Αθηναῖοι καὶ Λακεδαιμόνιοι)
τῷ βωμῷ τὸ ἐπίγραμμα τοῦτο γράφαντες ἐνεχάραξαν.

Τόνδε ποθ' Ἔλληνες νικοστράτου ἔργῳ Ἄρηος
Πέρσας ἐξελάσαντες ἐλευθέρᾳ Ἐλλάδι κοινὸν
ἰδρύσαντο Διὸς βωμὸν Ἐλευθερίου.¹

170

Sch. Pind. Pyth. 1. 152 φασὶ δὲ τὸν Γέλωνα τὸν ἀδελφὸν
φιλοφρονούμενον ἀναθεῖναι τῷ θεῷ χρυσοῦς τρίποδας ἐπιγράψαστα
ταῦτα·

Φαμὶ Γέλων', Ιέρωνα, Πολύζαλον, Θρασύ-
βουλον,²
παῖδας Δεινομένεος, τοὺς τρίποδας θέμεναι³
ἐξ ἑκατὸν λιτρῶν καὶ πεντήκοντα ταλάντων
Δαμαρετίου χρυσοῦ, τὰς δεκάτας δεκάταν⁴

¹ νικοστράτου *E*, cf. name: mss *Plut.* νίκης κράτει, *A.P.*
ῥέμη χερὸς ψργῷ: mss also πόθῳ ἐλευθέρᾳ: mss also
ἐλεύθερον κοινὸν: mss also κόσμον ² φαμὶ: I restore α
for η throughout where the mss Ionicise ³ *A.P.*, Suid. τὸν
τρίποδ' ἀνθέμεναι, cf. *Diod.* 11. 26 ⁴ ll. 3-4 only in *A.P.*
and Suid. Δαμαρετίου for -τείου, cf. *Sch. Pind. O.* 2. 1
where A reads δημαρέτιον corr. from δημάρετον: mss δαρετίου
(cf. Suid.): or Δαρεϊκοῦ (*Alciph.* 1. 5) Reinach?

¹ cf. *Ars.* 118; prob. not by S. but added to the base,
now lost, of the monument later (see on 167); the traces
of the line substituted for 167 are thus restored by Goettling
‘Απόλλωνι θεῷ [στάσαντ'] ἀνάθημ’ ἀπὸ Μ[ήδων] ² some mss
here and *A.P.* 6. 50 (*Σιμωνίδου*) insert after line 1 ἐντόλμῳ
ψυχῆς λήματι πειθόμενοι ‘in obedience to the courage of their

SIMONIDES

This tripod was dedicated by the saviours of spacious Greece after that they had saved their cities from hateful servitude.¹

169²

Plutarch *Malignity of Herodotus*: Finally the Athenians and Spartans wrote and engraved upon the altar (at Plataea) :

This altar the Greeks did build to be an altar of the Zeus of Freedom common to a free Greece, after that their deeds of triumphant war had driven out the Persians.

170³

Scholiast on Pindar: It is said that Gelo out of regard for his brothers dedicated to the God gold tripods thus inscribed :

I say that Gelo, Hiero, Polyzalus, and Thrasybulus, sons of Deinomenes, dedicated these tripods out of fifty talents and a hundred litres of the gold of Damaretè,⁴ being a tithe of the tithe of the booty

soul' ³ cf. A.P. 6. 214 (*Σιμωνίδον*), Suid. *Δαρετίου* ⁴ wife of Gelo who gave her name to a coinage generally identified with the fine silver coinage of the period; the couplet is therefore thought to be a later addition; cf. Diod. 11. 26, Ath. 6. 231 e: but perh. we should read 'of gold in daries'. Homolle *Mél. Weil*, finding together at Delphi four tripod-bases, two larger (A and B) bearing dedicatory inscriptions of Gelo and [Hiero?] and two smaller (C and D) without inscr., believes the lost pedestal of C and D to have borne these lines; A's inscr. speaks of a Nikè as well as a tripod, B's (of apparently later date) of the weight in [talents and] minae; the historians make no mention of Pol. and Thras., perh. because our inscr. had disappeared; prob. A stood first alone to commemorate Himera (480), B, C, D were added by Hiero after Cumae (474) prob. in 468 (cf. Bacch. 3. 17); Sitzler *Burs. Jahresb.* '07 reads Hiero for Gelo in Sch.; see Poulsen *Delphi*, Jebb Bacch. 452

385

βάρβαρα νικάσαιτας ἔθνη· πολλὰν δὲ παρα-
σχεῖν
σύμμαχον "Ελλασιν χεῖρ' ἐσ ἐλευθερίαν.

171

Aristid. 2. 209 ἐπὶ δὲ Εὐρυμέδοντι ποταμῷ ναυμαχίας καὶ πεζομαχίας μνημεῖα ξστησεν (δ Κίμων) ἀμφότερα ὑμέρᾳ μιᾷ νικῶν. ὥστε τοῖς προτέροις ἔργοις ἐκπεπληγμένων τῶν ποιητῶν τοῖς ὅτ' ἐπήεσαν οἱ βάρβαροι πραχθεῖσιν, ὅμως τις ὑμησεν αὐτῶν τὰ εἰς¹ ὥστερον, οὐ πάντα ἀλλὰ μιᾶς τιως ὑμέρας ἔργα.

'Εξ οὗ τ' Εὐρώπην 'Ασίας δίχα πόντος ἔνειμεν²
καὶ πόλιας θυητῶν θοῦρος "Αρης ἐφέπει,³
οὐδέν πω κάλλιον ἐπιχθονίων γένετ' ἀνδρῶν
ἔργον ἐν ἡπείρῳ καὶ κατὰ πόντον ὄμοιον.⁴
οἶδε γὰρ ἐν γαίῃ Μήδων πολλοὺς ὀλέσαντες
Φοινίκων ἑκατὸν ναῦς ἔλον ἐν πελάγει
ἀνδρῶν πληθούσας⁵ μέγα δ' ἔστενεν 'Ασὶς ὑπ'
αὐτῶν
πληγεῖσ' ἀμφοτέραις χερσὶ κραταιπολέμοις.⁶

172

Anth. Pal. 6. 2 Σιμωνίδου· ἐπὶ τόξοις ἀνατεθεῖσιν ἐν τῷ τῆς
Ἀθηνᾶς ναῷ.

Τόξα τάδε πτολέμοιο πεπαυμένα δακρυόεντος
νηῷ 'Αθηναίης κεῖται ὑπωρόφια,
πολλάκι δὴ στοινόεντα κατὰ κλόνον ἐν δαϊφώτων
Περσῶν ἵππομάχων αἴματι λουσάμενα.⁷

¹ E: mss εἰς ταῦτα ² so an imitation C.I.G. 3. 4269 : Aristid. and Sch. ἔκρινεν ³ πόλιας θυητῶν : A.P. πόλεμον λαῶν ⁴ ἐφέπει : Diod. ἐπέχει ⁵ οὐδέν : Aristid. and Sch. οὐδενί, A.P. οὐδαμὰ ⁶ κάλλιον : Diod. τοιοῦτον ⁷ διοῦ : Diod. ἄμα ⁵ γαῖρ : Diod., Ars., A.P. Κύπρῳ ⁶ E: mss κράτει πολέμου ⁷ δαϊφώτων E, cf. δαμασίφως Sim. 83, δαικτάμενος, δαιφρων Hom: mss δατ φωτῶν

¹ this would make the value of the whole booty 6,400 Attic 386

SIMONIDES

they had of their victory over the Barbarian nations when they gave a great army to fight beside the Greeks for freedom.¹

171²

Aristides *On the Four Great Athenians*: At the river Erymmedon, having won on both elements in the same day, Cimon set up commemorative monuments of fights both by sea and by land, and thus, amazed as the poets were by the earlier deeds of glory done when the Barbarians invaded Greece, one of them nevertheless sang of the later achievements—not indeed of all of them, but of those that were done on a certain single day.³

Since the day the sea parted Europe from Asia and the impetuous War-God first haunted the cities of mankind, no fairer deed of earthly men ever befel at once on land and sea. For these men first destroyed many of the Medes ashore and then took a hundred ships of the Phoenicians on the sea, ships and shipmen too; and loud were Asia's laments when she found herself smitten with both of their mightily-warring hands.⁴

172⁵

Pulatine Anthology: Simonides, on a bow and arrows dedicated in the temple of Athena:

This bow and its arrows that lie beneath the roof of Athena's temple their lamentable warfare done, oft-times amid the mournful mellay bathed themselves in the blood of the man-destroying horsemen of Persia.

talents (£1,500,000), doubtless a gross exaggeration; Sitz. sugg. τῷ Ἐκάτῳ for τᾶς δεκάτας, thus reducing it to 640
² cf. Aristid. 2. 512 (among others really by S.) and Sch. 3. 209 (*Σιμωνίδης*), A.P. 7. 296 (*Σ.*), Diod. II. 62, Paroem. 2. 409 (*Σ.*), Ars. 329, Aristid. 2. 210 ³ ascription doubtful
⁴ to do a thing with both hands was to do it earnestly and thoroughly; there is double intention here, the hands being also 'arms' military and naval ⁵ cf. Aesch. *Pers.* 460, Hdt. 9. 22, 60

LYRA GRAECA

173

Andl. Pil. 6. 52 Ἀνάθημα τῷ Διὶ παρὰ στρατιώτου· Σιμωνίδου.
 Οὔτω μοι, μελία ταναά, ποτὶ κίονα μακρὸν
 ἥσο πανομφαίῳ Ζανὶ μένουσ' ἵερά.¹
 ἥδη γὰρ χαλκός τε γέρων αὐτά τε τέτρυσαι
 πυκνὰ κραδαινομένα δαίῳ ἐν πολέμῳ.

174

Ibid. 6. 213 ἀνάθημα τοῦ αὐτοῦ (Σιμωνίδου).

²Ἐξ ἐπὶ πεντήκοντα, Σιμωνίδη, ἥραο ταύρους²
 καὶ τρίποδας πρὶν τόνδ' ἀνθέμεναι πίνακα·
 τοσσάκις ἴμερόεντα διδαξάμενος χορὸν ἀνδρῶν
 εὐδόξου Νίκης ἀγλαὸν ἄρμ' ἐπέβησ.³

175

Aristid. 2. 510 ἐτόλμησε γοῦν (ὁ Σιμωνίδης) εἰπεῖν·

. . μνήμη δ' οὕτινά φημι Σιμωνίδη ἴσοφαρίζειν
 ὀγδωκονταέτει παιδὶ Λεωπρέπεος.⁴

τουτὶ γὰρ οὐχ ἔτερος δῆπου περὶ τοῦ Σιμωνίδου λέγει, ἀλλ' αὐτὸς
 εἰς ἑαυτὸν πεποίκεν· ὡνα δὲ μὴ δόξῃ νέος ὅν ἔτι καὶ ὠραῖζθμενος
 λέγειν ταῦτα προστίθησιν· Ὁγδωκονταέτει κ.τ.λ.

176

Max. Plan. ad Hermog. 5. 543 Walz . . . τὸν Σιμωνίδην·
 οὗτος πάσης ἐπιστήμων ποιητικῆς καὶ μουσικῆς ὑπῆρχεν, ὡς ἐκ
 νεότητος ἄχρι γήρως ἐν τοῖς ἀγῶσι νικῶν.⁵ ὡς καὶ τὸ ἐπίγραμμα
 δηλοῦ.

¹ οὔτω μοι: mss also οὕ. τοι ² Tz. νίκας ³ τοσσάκις
 Heck: mss τοσσάκι δ' ⁴ μνήμη: mss also -ην last line
 quoted only below by Aristid. ⁵ mss νικᾶ

SIMONIDES

173¹

Palutine Anthology : A soldier's offering to Zeus ; Simonides :

Rest so, thou fine long ash, against the tall pillar,
abiding ever sacred to Zeus the Diviner; for thy
bronze point is grown old and thou thyself art worn
out with much wielding in dreadful war.²

174³

The Same : A dedication of the same (Simonides) :

Fifty and six, Simonides, were the bulls and the
tripods you had won ere you set up this tablet, even
so many were the times you mounted the splendid
chariot of glorious Victory for teaching a delightful
chorus of men.

175⁴

Aristides *The Extemporary Addition* : For Simonides could
say :

. . . and I declare that no man can rival in power
of memory Simonides the son of Leoprepes, eighty
years old though he be.

These are not the words of another man speaking of
Simonides, but his own, and moreover he adds the second
line to show that it is not a boast of his youthful prime.

176⁵

Maximus Planudes : Simonides was skilled in all poetry
and music, winning prizes from youth to age : compare the
inscription :

¹ cf. Suid. *ταραή*, Μελίατ, *ἥσο* ² ash : spear ³ cf. Tz.
Chil. 4. 487, l. 636 ⁴ cf. *Oe. Pap.* 1899 ⁵ cf. Tz. ap.
Cram. *A.O.* 353. 4, Plut. *An Seni* 3, Val. Max. 8. 7. 13

LYRA GRAECA

Ὕπρχε μὲν Ἀδείμαντος Ἀθηναίοις ὅτ' ἐνίκα
 Ἀντιοχὶς φυλὴ δαιδάλεον τρίποδα.¹
 Ξεινοφίλου δὲ τόθ' νιὸς Ἀριστείδης ἔχοριγγει
 πεντήκοντ' ἀνδρῶν καλὰ μαθόντι χορῷ.²
 ἀμφὶ διδασκαλίῃ δὲ Σιμωνίδη ἐσπετο κῦδος
 ὁγδωκονταέτει παιδὶ Λεωπρέπεος.

177

Anth. Pal. 13. 28 [Βακχυλίδου ἢ Σιμωνίδου].³

Πολλάκι δὴ φυλῆς Ἀκαμαντίδος ἐν χοροῖσιν
 Ὡραι
 ἀνωλόλυξαν κισσοφόροις ἐπὶ διθυράμβοις
 αἱ Διονυσιάδες, μίτραισι δὲ καὶ ρόδων ἀώτοις
 σοφῶν ἀοιδῶν ἐσκίασαν λιπαρὰν ἔθειραν.
 5 οἱ τόνδε τρίποδα σφίσι μάρτυρα Βακχίων
 ἔθηκαν
 ἄθλων, ἐκείνους γ' Ἀντιγένης ἐδίδασκεν
 ἄνδρας.⁴
 εὗ δ' ἐπιθηνεῖτο γλυκερὰν ὅπ' Ἀθηνάοις
 Ἀρίστων
 Ἀργεῖος ἥδὺ πνεῦμα χέων καθαροῖς ἐν
 αὐλοῖς,⁵
 τῶν ἔχοριγγησεν κύκλον μελιγήρυν Ἰππόνικος⁶
 10 Στρούθωνος νιὸς ἄρμασιν ἐν Χαρίτων φορη-
 θείς,
 αἱ οἱ ἐπ' ἀνθρώπους ὄνομα κλυτὸν ἀγλαύν τε
 νίκαν
 θεοῦ θ' ἔκατι θῆκαν ίοστεφάγων τε Μοισᾶν.⁷

¹ μὲν Ἀδείμαντος *E*: Plan. μὲν Ἀδ., Ἀδ. μὲν Tz. ² τόθ
B: miss *tis* ³ lemma adds incorrect description of metre

⁴ Mein.-*E*: ms ἀέθλων | θῆκαν· κείνους δ' ⁵ ὅπ' Ἀθηνάοις *E*,

SIMONIDES

When the tribe Antiochis won a fine-wrought tripod, Adeimantus was archon at Athens,¹ Aristides son of Xenophilus was master of the well-taught chorus of fifty men, and the credit for the teaching fell to Simonides son of Leoprepes, being eighty years of age.

177

Palatine Anthology: [Bacchylides or Simonides²]:

Oft have the Dionysian Seasons shouted with joy for the ivy-dight dithyramb at the dances of the tribe Acamantis, and shaded the shining locks of skilful singers with ribbons and with choice roses; but they who have made this tripod to be witness to their Bacchic prize are the men who were taught by Antigenes; and right well did Ariston of Argos nurse with outpourings of the sweet breath of his pure flute the delightful voice of Athenians, who were led in their ring of melody by Hipponicus son of Struthon from the chariot of the Graces, the which have bestowed upon his men name and fame and splendid victory by aid of the God and the violet-crownèd Muses.

¹ 477 B.C. ² ascription doubtful (*Σιμωνίδης* Steph. Byz. *'Ακαμάντιον*): the true author, otherwise unknown, was prob. Antigenes (below)

ef. *Harmodius-song* 11 (vol. 3): ms ὕπα Δωρῖοις ⁶ for constr. cf. Ant. 117. 32, Lys. 122. 4 ⁷ so Wil. (*θεοῦ = Διονύσου*): ms θῆκ. λοστ. θεᾶν ἔκατι M.

LYRA GRAECA

178

Anth. Plan. 2 Σιμωνίδου·

Γνῶθι Θεόγυητον προσιδὼν τὸν Ὄλυμπιονίκαν
παῖδα,¹ παλαισμοσύνας δεξὶὸν ἀνίσχον,
κάλλιστον μὲν ἵδεν, ἀθλεῖν δ' οὐ χείρονα
μορφᾶς,
· δις πατέρων ἄγαθῶν ἐστεφάνωσε πόλιν.²

179

Anth. Pal. 6. 144 ἀνάθημα τῷ Ἐρμῆ παρὰ Λεωκράτους· τοῦ
αὐτοῦ (Σιμωνίδου³).

Στροίβου παῖ, τόδ' ἄγαλμα, Λεώκρατες, εὗτ'
ἀνέθηκας
Ἐρμῆ, καλλικόμους οὐκ ἔλαθες Χάριτας.⁴

180

Ibid. 13. 20 Σιμωνίδου· ἐπὶ ἔξαμέτρῳ ἐνάλλαξ τότε κωμικὸν
τετράμετρον δύο συλλαβαῖς⁵ λεῖπον καὶ τὸ Ἀρχιλόχειον σκάζον
τρίμετρον·

Πατρίδα κυδαίνων ἱερὴν πόλιν Ὁπις Ἀθήνης,
τέκνον μελαίνης γῆς, χαρίεντας αὐλοὺς
τούσδε σὺν Ἡφαίστῳ τελέσας ἀνέθηκ' Ἀφρο-
δίτῃ
καλοῦ δαμασθεὶς ἴμέρῳ Βρύσωνος.

¹ Θεόγυητον Sehn. from Paus. 6. 9. 1, cf. Pind *P.* 8. 35: ms Θεόκριτον ² for this use of πατέρες cf. Long. 4. 33 ³ B
⁴ Στροίβου Schneider from Thuc. 1. 105, so also stone: ms Στοίβου. Στρόμβῳ A. P. adds οὐδ' Ἀκαδήμειαν πολυγηθέα, τῆς
ἐν ἀγοστῷ σὴν εὐεργεσίην τῷ προσιόντι λέγω ⁵ τρίμετρον
μιᾶ συλλαβῇ?

SIMONIDES

178

Planudean Anthology: Simonides :

When you look here pray know that this is Theognetus the Olympian boy-victor, the skilful driver of the car of wrestling, fair to behold and his looks not belied by his prowess, the lad that put a crown upon the city of his noble parents.¹

179

Palatine Anthology: Dedication to Hermes by Leocrates, by the same (Simonides) :

When you dedicated, O Leocrates son of Stroebus, this sculpture unto Hermes, you were not forgotten of the fair-tressed Muses.²

180

The Same : Simonides ; an hexameter followed alternatively by a comic tetrameter short by two syllables,³ and the Archilochian seazon or halting trimeter :⁴

In honour of his native place, the sacred city of Athena child of the dark earth,⁵ these pretty flutes made with the help of Hephaestus were dedicated to Aphrodite by Opis because of his love for the beautiful Bryson.

¹ he won in 476 ² cf. *A.P.* after 6. 213, Suid. *ἀγοστῷ*, Quint. 11. 2. 14; so the stone (1st half of 5th cent.): literary tradition adds 'or of the delightful Academe in whose dell I proclaim your kindness unto him that comes thither' ³ trimeter short by one syllable? ⁴ ascription doubtful; S. is more concise and elsewhere uses logaoedie metres only through metrical necessity ⁵ like the grasshopper, autochthonous, Thue. 1. 6

LYRA GRAECA

181

Paus. 6. 9. 9 [π. Ὀλυμπίας]: παρὰ δὲ τοῦ Γέλωνος τὸ ἄρμα
ἀνακεῖται Φίλων, τέχνη τοῦ Αἰγινήτου Γλαυκίου· τουτῷ τῷ Φίλωνι
Σιμωνίδης δὲ Λεωπρέπους ἐλεγεῖσον δεξιώτατον ἐποίησε.

Πατρὶς μὲν Κόρκυρα, Φίλων δ' ὅνομ', εἰμὶ δὲ
Γλαύκου
νιὸς καὶ νικῶ πὺξ δύ' Ὀλυμπιάδας.

182

Anth. Plan. 3 τοῦ αὐτοῦ Σιμωνίδου).

"Ισθμία καὶ Πυθοῖ Διοφῶν ὁ Φίλωνος ἐνίκα
ἄλμα, ποδωκείην, δίσκου, ἄκοντα, πάλην.

183

Ibid. 23 Σιμωνίδου.

Εἰπὸν τίς τίνος ἐσσὶ τίνος πατρίδος τί δὲ νικᾶς.¹
Κασμύλος Εὐαγοροῦ Πύθια πὺξ Ρόδιος.

184

Anth. Pal. 13. 19 Σιμωνίδου· ἐπὶ ἔξαμέτρῳ ἐννεασύλλαβος.

"Ανθηκεν τόδ' ἄγαλμα Κορίνθιος ὕσπερ ἐνίκα
ἐν Δελφοῖς ποσὶ Νικολάδας,²
καὶ Ηαναθηναίοις στεφάνους λάβε πέντ' ἐν
ἀέθλοις
ἔξήκοντα κάδους ἐλαίου,³
5 Ισθμῷ δ' ἐν ζαθέᾳ τρὶς ἐπισχερὼ οὐδ' ἐγένοντο
ἄντα τῶν τομίων πόταθλοι.⁴

¹ Urs: ms νίκης ² ποσὶ B: ms ποτε ³ E; as a measure κάδος = ἀμφορεύς: ms ἀμφιφορεῖς (gloss) ⁴ E;
competitors were sworn in ἐπὶ κάπρου τομίων before Zeus
Ὀρκιος, Paus. 5. 24. 9, cf. Dem. 642. 18; cf. σύναθλος: ms
ἀκτίνων τομίδων ποταθμοὶ following corruption αντων

394

SIMONIDES

181

Pausanias *Description of Greece* [on Olympia]: Beside the chariot of Gelo is dedicated a statue of Philon, the work of Glaucias of Aegina. For this statue Simonides son of Leoprepes composed the following very clever lines:¹

I hail from Coreyra, my name is Philon, I am the son of Glaucus, and I won the boxing twice at Olympia.

182

Planudean Anthology: The Same (Simonides):

At the Isthmus and at Delphi Diophon son of Philon won jump, race, disc, javelin, and wrestling.²

183

The Same : Simonides :

Name self, sire, city, victory. Casmylus, Euagoras, Rhodes, boxing at Pytho.

184

Palatine Anthology : Simonides ; an hexameter followed by a nine-syllable :

This statue is the offering of Nicoladas of Corinth, who won the footrace at Delphi, who took sixty jars of oil in five prizes at the Panathenaea,³ whose rivals thrice upon end came not even before the oath-offerings at holy Isthmus ; who won thrice at Nemea, four

¹ because expressed in the usual metre in the simplest possible terms ; cf. 182-3 ² i.e. the pentathlon or five-event contest ³ the number of jars varied with the importance of the event

LYRA GRAECA

καὶ Νεμέᾳ τρὶς ἐνίκασεν καὶ τετράκις ἄλλα
 Πελλάνα δύο δ' ἐν Λυκαιῷ,
 καὶ Τεγέᾳ¹ καὶ ἐν Αἰγίνῃ κραναῖ τ' Ἐπιδαύρῳ²
 10 καὶ Θήβας Μεγάρων τε δύμῳ,³
 ἐν δὲ Φλιοῦντι στάδιον τά τε πέντε κρατήσας
 ηὗφρανει μεγάλαν Κόρινθον.⁴

185

Anth. Pian. 24 τοῦ αὐτοῦ (**Σιμωνίδου**)

Μίλωνος τόδ' ἄγαλμα καλοῦ καλόν, δος ποτὶ⁵
 Πίσα
 ἔξακι νικάσας ἐς γόνατ' οὐκ ἔπεσεν.⁵

186

Diog. Laert. 4. 45 γεγόνασι καὶ ἄλλοι τρεῖς Ἀρκεσίλαοι
 . . ἔτερος ἄγαλματοποιός, εἰς δν καὶ Σιμωνίδης ἐποίησεν
 ἐπίγραμμα τουτό.

'Αρτέμιδος τόδ' ἄγαλμα, διηκόσιαι δ' ἀρ' ὁ
 μισθὸς
 δραχμαὶ τὰὶ Πάριαι τῶν ἐπίσημα τράγος,⁶
 ἀσκητὸς δ' ἐποίησεν Ἀθηναίης παλάμησιν
 "Ἄξιος Ἀρκεσίλας νιὸς Ἀριστοδίκου.⁷

187

Anth. Pal. (Jac. vol. 3, p. 5) **Σιμωνίδου**

Κρῆς⁸ Ἀλκων Διδ[ύμου] Φοίβῳ στέφος⁹ Ἰσθμι'
 ἐλῶν πύξ.⁸

¹ Brunck: ms Νεμέῃ ² κραναῖ Schn: ms κρατερᾶ
³ Θήβας Wil: ms -ζ ⁴ στάδιον Herm: ms -φ ⁵ ποτὶ⁵
 Schn: ms ποτε ⁶ ἔξακι Siebelis, cf. Paus. 6. 14. 2 and
 Frazer's notes: ms ἐπτάκι ⁷ δ' ἀρ' Menagius: mss
 γὰρ τράγος Heyne: mss Ἀρατος ⁸ δ' ἐποίησεν: Ars.
 ποίησεν ⁹ Αξιος: 'of Oaxus' B ⁸ Διδύμου B

SIMONIDES

times at Pellene, twice at Lycaeus, and at Tegea, Aegina, and rocky Epidaurus, at Thebes and at Megara town ; who at Phlius won the short course and the contest-of-five,¹ and made great Corinth to rejoice.

185

Planudean Anthology: The Same (Simonides) :

This is the noble statue of the noble Milon, who kept his feet victoriously six times by the stream of Pisa.²

186³

Diogenes Laertius *Lives of the Philosophers*: There have been three other men of the name of Arcesilaüs : . . . and another a statuary, to whom Simonides wrote the following inscription :

This is the statue of Artemis, the price of it two hundred Parian drachmas stamped with the goat, and the master that made it with aid of Athena was Arcesilaiüs of Oaxus, son of Aristodieus.

187

Palatine Anthology: Simonides :

From Alcon of Crete, the son of Didymus, this wreath to Phoebus for the victory in boxing at the Isthmus.⁴

¹ see on 182 ² kept his feet : the Gk. is ‘did not fall to his knees’ i.e. wrestling at Olympia ; prob. the stream is intended and not the town ³ cf. Ars. 119 ⁴ see on 181

LYRA GRAECA

188

Tryphon ap. Boiss. *An.* 3. 274 [π. ὑπερβοτῶν]· ἔνιοι καὶ ἐν ταῖς συλλαβαῖς ὑπερβατὰ πεποιήκασιν, ὡς καὶ Σιμωνίδης ἐν 'Επιγράμμασι·

Τόνδ' ἀνέθηχ' 'Ερμῆν Δημήτριος ἐν προθύροισι
<νικήσας Μεγάροις ὁρθὰ μὲν> ὥρθια δ' οὐ.¹
ἀντὶ τοῦ οὐκ ὥρθια δέ.

189

Plut. *Them.* 1 οἵτι μέντοι τοῦ Λυκομιδῶν γένους μετεῖχε, δῆλός ἐστι τὸ γὰρ Φλυῆσι τελεστήριον, ὅπερ ἦν Λυκομιδῶν κοινόν, ἐμπρησθὲν ὑπὸ τῶν βαρβάρων αὐτὸς ἐπεσκεύασε καὶ γραφαῖς ἐκόσμησεν, ὡς Σιμωνίδης ἴστροηκεν.

190

Paus. 10. 27. 4 κατὰ τοῦτο τῆς γραφῆς καὶ ἐλεγεῖν ἐστι τοῦ Σιμωνίδου·

Γράψε Πολύγνωτος, Θάσιος γένος, Ἀγλαο-
φῶντος
νίος, περθομέναν Ἰλίου ἀκρόπολιν.

191

Anth. Pal. 9. 757

'Ιφίων τόδ' ἔγραψε Κορίνθιος οὐκ ἐπιμώμοις
χερσίν,² ἐπεὶ δόξας ἔργα πολὺ προφέρει.

192

Ibid. 9. 758 εἰς θύρας· τοῦ αὐτοῦ (Σιμωνίδου)·

Μίκων ἔγραψε τὴν θύραν τὴν δεξιάν·
τὴν δ' ἔξιόντων δεξιὰν Διονύσιος.³

¹ *E, e. g. : mss ὥρθια δ' οὐκ ἐν προθύροις* ² *E : ms ἐνι μῶμοις χ.* ³ *Míkōn Müller : ms Kíμων*

¹ restoration doubtful; there is a play, as it is restored, on ὁρθά 'fairly' and ὥρθια referring to the 'upright' kind of wrestling which was opposed to the 'rolling' kind κύλισις

SIMONIDES

188

Tryphon [on hyperbaton]: Some writers have used hyperbaton or transposition even in syllables, for instance Simonides in the *Inscriptions*:

This statue of Hermes was dedicated in the porch by Demetrius after that he had won at Megara uprightly indeed, but upright, no ; where 'upright no' is for 'not upright.'¹

189

Plutarch *Life of Themistocles*: But it is clear that Themistocles was connected by birth with the Lycomids, because the place of initiation at Phlya, which belonged to them and was burnt down by the Persians, was restored by him and adorned with paintings, as we are told by Simonides.²

190³

Pausanias *Description of Greece* [on a painting by Polygnotus at Delphi]: In this part of the painting there is a couplet of Simonides:

Polygnotus of Thasos, son of Aglaophon, painted the sack of the citadel of Troy.

191⁴

Palatine Anthology:

This was painted by Iphion of Corinth, and small blame to his hand ; for work is far better than fame.

192

The Same: On the doors ; by the same (Simonides):

The right hand of these doors did Micon paint,
The right as you come out, Dionysius.

² prob. in a dedicatory inscription for the building ³ cf.
A.P. 9. 700 (*Σιμωνίδου*), Plut. *Def. Orac.* 47, Sch. Plat. *Gorg.*
338 Bek., Philostr. *Apoll.* 6. 11, Phot. 80. 16, Ars. 291,
Hesych. Θάσιος παῖς Ἀγλαοφῶντος ⁴ cf. *Anth. Plan.*
(*Σιμωνίδου*)

LYRA GRAECA

193

Arist. *Rh.* I. 7. 1365α εἰ γὰρ παρὰ δύναμιν καὶ παρ’ ἡλικίαν καὶ παρὰ τὸν δόμοίους, καὶ εἰ οὕτω ἡ ἐνταῦθα ἡ τύπε, ἔξει μέγεθος καὶ καλῶν καὶ ἀγαθῶν καὶ δικαίων καὶ τῶν ἐναντίων· ὅθεν καὶ τὸ ἐπίγραμμα *〈τὸ〉 τοῦ Ὄλυμπιονίκου*.¹

Πρόσθε μὲν ἀμφ’ ὄμοισιν ἔχων τράχειαν
ἀσιλλαν
ἰχθὺς ἐξ”Αργούς ἐσ Τεγέαν ἔφερον²
[νῦν δὲ . . .]

194

Anth. Pal. 6. 213 ἀνάθημα Σιμωνίδου.

Εὔχεο σοῖς δώροισι, Κύτων, θεὸν ὁδε χαρῆναι
Λητοΐδην ἀγορῆς καλλιχόρου πρύτανιν
ὅσπερ ὑπὸ ξείνων τε καὶ οἱ ναίουσι Κόρινθον
αἶνον ἔχεις χαρίτων δ’ ἔσπετό σοι στέφανος.³

195

Hdn. π. μ. λ. 45. 2 ἦν γὰρ ἐγώ Ἀττικὸν λέγοντι καὶ ἦν ἐκεῖνος καὶ πληθυντικῶς Σιμωνίδης ἐπὶ πρώτου προσώπου, ὡς καὶ ἐν τοῖς Ἐπιγράμμασιν.

ἦν ἑκατὸν φιάλαι δίχθα σφισὶν⁴
ἀντὶ τοῦ ἥμεν ἦν.

¹ miss τῷ Ὄλυμπιονίκῳ; but cf. *Rh.* I. 9 ² miss also πρόσθεν μὲν τρ. ἔχ. ὄμοισιν ἄσ. ³ σοῖς *B*: ms τοι Κύτων: *B* sugg. Κύλαν δ’ ἔσπετο κ.τ.λ. *E*, cf. 176. 5: ms δέσποτα τοῖς στεφάνοις ⁴ Ludwich: ms δίχα σφ.

¹ cf. Arist. *Rh.* I. 9 where he also quotes 139 after ‘and the lines of Simonides’; the critic Aristophanes, however, from whom 193 is quoted by Eust. *Od.* 1761. 25, ascribed

SIMONIDES

193¹

Aristotle *Rhetoric*:

For if an action exceeds what is expected of the actor's powers or years, or surpasses the common standard of those whom he resembles : or if it is performed in a certain way or at a certain time or at a certain place, it will acquire thereby a greatness, be it of beauty, of excellence, of justice, or of their opposites. Hence the inscription for the statue of the Olympian victor:

In the old days with a galling basket on my shoulders I used to carry fish from Argos to Tegea, [but now . . .]²

194

Palatine Anthology: Dedication by Simonides:

Pray that your gifts, O Cyton, may bring even as full joy to the holy Son of Leto who rules the marketplace of the fair dances, as the praise you have both of stranger and them of Corinth and the crown of thanks that has fallen to your lot.³

195

Herodian *Words without Parallel* [on *ἡν* 'I was']: Speakers of Attic say *ἡν* ἐγώ 'I was' and *ἡν* ἐκεῖνος 'he was,' and Simonides uses the same form for the first person plural, as for instance in the *Inscriptions*:

We were once a hundred cups belonging to either city⁴

—*ἡν* for *ἡμεῖν*.

it to S. ² the lost second couplet doubtless contained name and victory ³ prob. ref. to the voting of a crown by the people for services to the state, this being the inser. written upon it when he dedicated it to Apollo ⁴ Sparta and Athens?—'but now we are united into one tripod, as an offering to the God'? Ludwich

401

Seb. Pind. N. 7. I [Ἐλειθύαι πάρεδρε Μοιρᾶν]: . . . Ἀριστόδημος δὲ ὁ Ἀριστάρχου μαθητὴς Βέλτιων οὕτω φησὶν· ὅφε ποτε τῷ Θεαρίωνι καὶ παρὰ τὴν ἡλικίαν προήκοντι εὐξαμένῳ τῇ θεῷ Σωγένην τεκνωθῆναι, καὶ τὴν τοῦ παιδὸς αὐτοῦ γέννησιν οἶον Εἰλειθύιας εἶναι χάριν· διὰ τὴν ἴδιότητα γοῦν τῆς γενέσεως τοῦ ἀθλητοῦ πρὸς τὴν θεὸν ταύτην ἐπήρεισε τὸν λόγον· ἐπιστοῦτο δὲ τοῦτο ἐξ ἐπιγράμματος Σιμωνίδου.

Ath. 13. 680 d Χορωνόν. Ἀπίων τῷ περὶ τῆς Ῥωμαϊκῆς Διαλέκτου φησὶν τὸν στέφανον πάλαι χορωνὸν καλούμενον ἀπὸ τοῦ τοὺς χορευτὰς ἐν τοῖς θεάτροις αὐτῷ χρῆσθαι, αὐτούς τε περικεμένους καὶ ἐπὶ τὸν στέφανον ἀγωνιζομένους, καθὼς ἐν τοῖς Σιμωνίδου Ἐπιγράμμασιν ἴδειν ἔστιν οὕτως καλούμενον·

Φοῖβον δος ἀγεῖται <τοῖς> Τυνδαρίδαισιν
ἀοιδᾶν
ἀμέτεροι τέττιγες ἐπεστέψαντο χορωνῷ.¹

Ath. 5. 210 b . . . διάθεσιν ἐν Φλιοῦντι κατὰ τὴν πολεμάρχειον στοὰν γεγραμμένην ὑπὸ Σίλλακος τοῦ Ῥηγίνου, οὗ μνημονεύοντος Ἐπίχαρμος καὶ Σιμωνίδης.

Stob. Ecl. 1. 8. 15 [π. χρόνου οὐσίας καὶ μερῶν καὶ πόσων εἴη αἵτιος]. Σιμωνίδης ἐκ τῶν Ἐπιγραμμάτων.²

Οὐκ ἔστιν μείζων βάσανος χρόνου οὐδενὸς ἔργου
δος καὶ ὑπὸ στέρνοις ἀνδρὸς ἔδειξε νόον.

¹ Φοῖβον δος Wil: mss Φοῖβος ἐσαγ. ² τοῖς B ἀοιδᾶν
ἀμέτεροι B- Hart: mss αοιδησαναμετροι

so Cod. Urs.

¹ date of victory doubtful; perh. 485 ² both lines prob.

402

SIMONIDES

196

Scholiast on Pindar [‘Eileithnia that sittest beside the Fates’]: . . Aristodemus the pupil of Aristarchus gives a better account:—Sogenes [the winning boy¹] was born to Thearion when he was advanced in years, in answer to a prayer to the Goddess, and so the birth of his son was as it were a favour of Eileithia. Thus it is owing to the peculiar circumstances of the athlete’s birth that the poet thus addresses the Goddess. Aristodemus’ view was based on an *Inscription* of Simonides.

197

Athenaeus *Doctors at Dinner*: χωρωνόν ‘wreath’: Apion in his book *On the Latin Language* declares that what is now called στέφανος was anciently known as χωρωνόν because it was used by the χορευταί or chorus-men in the theatres, who both wore a wreath themselves and competed for one; compare this passage in the *Inscriptions* of Simonides, where the word χωρωνόν occurs:

Phoebus, who leads the singing of the children of Tyndareüs, is crowned with a wreath by these
crickets of ours.²

198

Athenaeus *Doctors at Dinner*: . . . a subject painted in the Portico of the Polemarch at Phlius by Sillax of Rhegium, who is mentioned by Epicharmus and Simonides.

199³

Stobaeus *Selections* [on Time’s nature and parts and of how many things he is the cause]: From the *Inscriptions* of Simonides :

The greatest touchstone of any work is Time, who showeth even the heart of a man beneath his breast.

contain topical allusions to a chorus trained by S., cf. 114
³ the subject suggests that this fragment comes rather from the *Elegiacs* than the *Inscriptions*, but it is possible that the two formed one Book

LYRA GRAECA

200

Stob. *Ecl.* I. 8. 22 [π. χρόνον οὐσίας καὶ μερῶν καὶ πόσων εἴη αἴτιος]: Σιμωνίδου Ἐπιγραμμάτων.

· · . . . ὁ τοι χρόνος ὀξὺς ὀδύντας
πάντα καταψήχει καὶ τὰ βιαιότατα.¹

201

Str. 15. 711 [π. τῶν Ἰνδῶν]: τοὺς δὲ Ἀμύκτηρας εἶναι (φησὶν ὁ Μεγασθένης) παμφάγους ὡμιφάγους ὀλιγοχρονίους πρὸ γῆρως θυγόσκοντας· τοῦ δὲ στόματος τὸ ἄνω προχειλότερον εἶναι πολὺ· περὶ δὲ τῶν χιλιετῶν ἕπερβιρέων τὰ αὐτὰ λέγει Σιμωνίδης καὶ Πινδάρως καὶ ἄλλοις μυθολόγοις.

202

Ibid. 9. 441 [π. τῶν Περραιβῶν]: διὰ δὲ τὸ ἀναμλέξ οἰκεῖν Σιμωνίδης Περραιβός καὶ Λαπίθας καλεῖ τοὺς Πελασγιώτας ἀπαντας τοὺς τὰ ἐφά κατέχοντας τὰ περὶ Γυρτῶνα καὶ τὰς ἐκβολὰς τοῦ Πηγειοῦ καὶ Ὁσπαν καὶ Πήλιον καὶ τὰ περὶ Δημητριάδα καὶ τὰ ἐν τῷ πεδίῳ, Λάρισαν Κραννῶνα Σκοτοῦσσαν Μόδψιον Ἀτρακα, καὶ τὰ περὶ τὴν Νεσσωνίδα λίμνην καὶ τὴν Βοιβηίδα.

203

Sch. Theocr. 12. 27 [Νισάῖοι Μεγαρῆς ἀριστεύοντες ἐρετμοῖς]: (α') ναυτικοὶ γάρ εἰσι. μαρτυρεῖ δὲ αὐτοῖς καὶ Σιμωνίδης τὴν ναυτικήν. (β') καὶ Σιμωνίδης ἐπαιωεῖ τοὺς Μεγαρεῖς.

204

Phot. 500. 24 Σαρδύνιος γέλως· . . . Σιμωνίδης δὲ τὸν Τάλων τὸν Ἡφαιστότευκτον Σαρδονίους, οὐ βουλομένους περαιῶσαι πρὸς Μίνωα, εἰς πῦρ καθαλλόμενον ἢν χαλκοῦν, προστερνιζόμενον ἀναιρεῖν ἐπιχάσκοντας.

¹ ὁ τοι *B*: mss ὅτι, οὕτοι πάντα καταψήχει Pierson-*B*: mss καὶ πάντα ψύχει

SIMONIDES

200¹

Stobaeus *Selections* [on Time's nature and parts and of how many things he is the cause] : From the *Inscriptions* of Simonides :

. . . sharp-toothèd Time grindeth all things up,
aye, even the mightiest.

201

Strabo *Geography* [the Indians]: The Noseless are declared by Megasthenes to be gluttons, eaters of raw flesh, and short-lived, dying before they become old ; moreover their upper lips are remarkably protruding. Of the Hyperboreans who live for a thousand years he gives the same account as Simonides, Pindar, and other mythologers.

202

The Same [the Perrhaebians] : Owing to their living side by side in the same district, Simonides gives the names Perrhaebian and Lapith to all the Pelasgiots inhabiting the eastward parts about Gyrton, the mouth of the Peneius, and Mounts Ossa and Pelion, as well as the district of Demetrias and the townships of the plain, Larissa, Crannon, Scotussa, Mopsium, Atrax, and the country of the Nessonian and Boebian Lakes.

203

Scholiast on Theocritus ['Nisaean Megarians, masters of the oar'] : (1) Because they are a nautical people, as Simonides testifies ; (2) Simonides too praises the Megarians.

204²

Photius *Lexicon* : A Sardonic smile : . . . According to Simonides, Talos, the man that Hephaestus made with his hands, took the Sardinians, who refused to carry him over to Minos, and leapt down with them into the fire, as he well might do being made of bronze, and there hugged them to his breast and slew them all grinning upon him.

¹ see on 199 ² cf. Suid. s.v. ('proverbial of those who laugh at their own destruction')

LYRA GRAECA

Zen. *Pisoem.* 1. 155 Σιμωνίδης δέ φησι τὸν Τάλω πρὸ τῆς εἰς Κρήτην ἀφίξεως οἰκῆσαι τὴν Σαρδὼ καὶ πολλοὺς τῶν ἐν ταύτῃ διαρθεῖραι, οὓς τελευτῶντας σεσηρέναι καὶ ἐκ τούτου ὁ Σαρδόνιος γέγενε.

205

Philod. π. εὐσεβ. 37 (Comp. [π. Ἀτλαντος].) Σιμωνίδης [δὲ τὸν] οὐρανὸν ἐ[πὶ τῷ] θμων [φέροντα, παρ' Ἡσιόδῳ δὲ] ‘εὐρὺν ἔχει κρατερῆς ὑπ’ ἀνάγκης | ἐστηώς κεφαλῆ τε καὶ ἀκάματησι χέρεσσιν.’

206

Sch. Hes. *Th. oī.* 313 τὴν ὕδραν δὲ Ἀλκαῖος μὲν ἐννεακέφαλον φησι, Σιμωνίδης δὲ πεντηκοντακέφαλον.

207

Sch. Ap. Rh. 4. 1212 [γενεὴν Ἐφύρηθεν ἔδντες]. Ἐφύρα ἡ Κόρινθος ἀπὸ Ἐφύρας τῆς Ἐπιμηθέως θυγατρός· Εὔμηλος δὲ καὶ Σιμωνίδης¹ ἀπὸ Ἐφύρας τῆς Ωκεάνου καὶ Τηθύος, γυναικὸς δὲ γενομένης Ἐπιμηθέως.

208

Sch. Eur. *Or.* 16 φανερὸν ὅτι ἐν Ἀργείῳ σκηνὴ τοῦ δράματος ὑποκεῖται. “Ομηρος δὲ ἐν Μυκήναις φησὶν εἶναι τὰ βασίλεια τοῦ Ἀγαμέμνονος, Στησίχορος δὲ καὶ Σιμωνίδης ἐν Λακεδαιμονίῳ.

209

Sch. II. 13. 516 [τοῦ (Ιδομενέως) δὲ βάδην ἀπιόντος ἀκόντισε δουρὶ φαεινῷ, Δηϊφυβος· δὴ γόροι ἔχει κύτον ἐμμενὲς αἰεῖ]. ὡς ἀντεράστης Ἐλένης· ὡς μαρτυρεῖ Ἰθυκος καὶ Σιμωνίδης.

¹ E. δὲ καὶ Σ. B., cf. 5: mss E. δὲ or Σ. δὲ

SIMONIDES

Zenobius *Proverbs* : According to Simonides, Talos before he went to Crete lived in Sardinia, and killed many of the inhabitants, who as they died grinned, whence the phrase ‘a Sardonic smile.’

205

Philodemus *On Piety* [Atlas] : Simonides represents him as carrying the sky on his shoulders, while in Hesiod¹ he ‘holds the broad sky through mighty Necessity, standing erect with head and hands unwearying.

206²

Scholiast on Hesiod : According to Alcaeus the Hydra had nine heads, according to Simonides fifty.

207

Scholiast on Apollonius of Rhodes *Argonautica* [‘being of Ephyra by birth’] : Ephyra means Corinth, from Ephyra daughter of Epimetheus, though according to Eumelus and Simonides she was daughter of Oceanus and Tethys, and wife of Epimetheus.

208

Scholiast on Euripides *Orastes* : It is clear that the scene of the play is laid at Argos, whereas Homer puts Agamemnon’s palace at Mycenae, and Stesichorus and Simonides at Sparta.

209³

Scholiast on the *Iliad* [‘As Idomenus strode away, Deiphobus cast at him his shining javelin; for he had ever an abiding hatred of him’] : As his rival for the love of Helen, witness Ibycus and Simonides.

¹ *Theog.* 517

² cf. Serv. *Verg. Aen.* 6. 576, 7. 658

³ cf. Eust. 944. 43

LYRA GRAECA

210

[Longin.] *Nuyl.* 15. 7 [π. φαντασιῶν]. ἄκρως δὲ καὶ δ Σοφοκλῆς ἐπὶ τοῦ θυῆσκοντος Οἰδίπου καὶ ἔαυτὸν μετὰ διοσημείας τινὸς θάπτοντος πεφάντασται, καὶ κατὰ τὸν ἀπόπλουν τῶν Ἑλλήνων ἐπὶ τοῦ Ἀχιλλέως, προφανομένου τοῖς ἀλαγομένοις ὑπὲρ τοῦ τάφου, ἦν οὐκ οἰδ' εἴ τις ὅψιν ἐναργέστερον εἰδωλοποίησε Σιμωνίδου· πάντα δ' ἀμήχανον παρατίθεσθαι.

211

Sch. *H.* 2. 871 [Νάστης Ἀμφίμαχός τε Νομίονος ἀγλαὰ τέκνα· | ὃς καὶ χρυσὸν ἔχων πόλευσόνδειν ἡῦτε κούρη]. ἡ διπλῆ ὅτι ἐπὶ τοῦ Ἀμφιμάχου ἐστὶ τὸ ‘ὃς καὶ χρυσὸν ἔχων,’ ὁ δὲ Σιμωνίδης ἐπὶ τοῦ Νάστου λέγει· καὶ ὅτι οὐ λέγει ὅπλα αὐτὸν ἔχειν χρυσᾶ ὡς καὶ πάλιν ὁ Σιμωνίδης ἔξελαβεν, ὅλλα καὶ κόσμον χρυσοῦν.

212

Sch. Pind. *OI.* 13. 31 [ἐν δὲ Μοῖσ' ἀδύπνοος]. ἀντὶ τοῦ μουσικοῦ εἰσι περόσον καὶ ποιηταὶ διασημότατοι ἐν Κορίνθῳ ἐγένοντο ὥν ἦν καὶ Ἀρίων¹ οὗ μέμνηται Σιμωνίδης.

213

Sch. *P.* 9. 557 [κούρῃ Μαρπήσσης]. Ἰδας δὲ Ἀφαρέως μὲν παῖς κατ’ ἐπίκλησιν, γόνος δὲ Ποσειδῶνος, Λακεδαιμονίος δὲ τὸ γένος, ἐπιθυμήσας γάμου, παραγίνεται εἰς Ὀρτυγίαν τὴν ἐν Χαλκίδι καὶ ἐντεῦθεν ἀρπάζει τὴν Εὐήνου θυγατέρα Μάρπησσαν· ἔχων δὲ ἵππους Ποσειδῶνος ἡπείγετο. ὁ δὲ Εὐήνης εἰς ἐπιζήτησιν ἐξῆλθε τῆς θυγατρός. ἐλθὼν δὲ κατὰ τὸν Λυκόρμαν ποταμὸν τῆς Αἰτωλίας ἔαυτὸν ἐκεῖ καθῆκεν· ὅθεν δὲ Λυκόρμας Εὐήνης ὡνομάσθη· κατὰ δὲ τὴν Ἀρήνην ἀπαντήσας δὲ Ἀπόλλων τῷ “Ιδα λαμβάνεται τῆς Μαρπήσσης” δὲ ἔτεινε τὸ τόξον καὶ διεφέρετο περὶ τοῦ γάμου· οὐς κριτῆς δὲ Ζεὺς γενέμενος αἴρεσιν τοῦ γάμου ἐπὶ τῇ Μαρπήσσῃ τίθεται· ἡ δὲ δείπασα μὴ αὐτὴν ἐπὶ γήρᾳ καταλίπη δὲ Ἀπόλλων, αἱρεῖται τὸν Ἰδανοῦ οὔτας δὴ Σιμωνίδης τὴν ιστορίαν περιέργασται.

¹ Wil: mss. Aἰσων

SIMONIDES

210

[Longinus] *On the Sublime* [on ‘images’]: The imagery of Sophocles is of supreme excellence where the dying Oedipus goes to his grave amidst a gathering tempest, and also where, as the Greeks set sail from Troy, Achilles appears to them over his tomb; and yet the latter image could hardly be more vividly employed than it is by Simonides. But it is impracticable to quote every case in point.

211

Scholiast on the *Iliad* ['Nastes and Amphimachus, the glorious children of Nomion; and he came moreover to the war with a gold trinket like a girl']: The marginal mark is because ‘he’ refers to Amphimachus, though Simonides took it of Nastes and because the meaning is not that he came with golden arms, as again Simonides would have it, but with a gold ornament.

212

Scholiast on Pindar ['Among the Corinthians is the sweet-breathèd Muse']: that is, they are musical; for Corinth had very famous poets, including Arion, who is mentioned by Simonides.

213

Scholiast on the *Iliad* ['daughter of Marpessa']: Idas, the reputed son of Aphareus but true son of Poseidon, by race a Lacedaemonian, desiring a wife, went to Ortygia in Chalcis and carried away thence Euenus' daughter Marpessa, travelling speedily with horses of Poseidon. Going forth to seek his daughter, Euenus came to the river Lycormas in Aetolia and there sank down; whence the Lycormas came to be known as the Euenus. But nigh to Arenè Idas was met by Apollo, who laid hold on Marpessa, whereat Idas stretched bow and began to fight him for his bride. Then became Zeus judge between them, and bade Marpessa choose her man: when for fear Apollo would leave her when she grew old, she chose Idas. Such is Simonides’ elaboration of the story.

LYRA GRAECA

214

Plut. Lyc. 1 οὐ μὴν ἀλλά, καίπερ οὕτως πεπλανημένης τῆς ἵστορίας, πειρασόμεθα τοῖς βραχυτάτας ἔχουσιν ἀντιλογίας ἢ γνωριμωτάτους μάρτυρας ἐπόμενοι τῶν γεγραμμένων περὶ τοῦ ἀνδρὸς ἀποδούναι τὴν διήγησιν. ἐπεὶ καὶ Σιμωνίδης ὁ ποιητὴς οὐκ Εὔνομος λέγει τὸν Λυκοῦργον πατρός, ἀλλὰ Πρυτανίδος καὶ τὸν Λυκοῦργον καὶ τὸν Εὔνομον, οἱ πλεῖστοι σχεδὸν οὐχ οὕτω γενεαλογοῦσιν, ἀλλὰ κτλ.

215

Id. Ages. 1 διὸ καὶ φασιν ὑπὲν τοῦ Σιμωνίδου τὴν Σπάρτην προσηγορεῦσθαι

δαμασίμβροτον

ὡς μάλιστα διὰ τῶν ἔθων τοὺς πολίτας τοῖς νόμοις πειθηνίους καὶ χειροήθεις ποιοῦσαν, ὡσπερ ἵππους εὐθὺς ἐξ ἀρχῆς δαμαζομένους.

216

Sch. Eur. Rhes. [τετράμοιρον νυκτὸς φρουράν]· ὅτι οἱ ἀρχαῖοι εἰς τρεῖς φυλακὰς νέμουσι τὴν νύκτα . . . Στησίχορος δὲ καὶ ¹ Σιμωνίδης πεντεφύλακεν φησιν ὑποτίθεσθαι τὴν νύκτα.

217

Sch. Pind. Ol. 7. 42 [Ἄμυντορίδαι ματρόθεν Ἀστυδαμεῖας]· . . . ἐνταῦθα δὲ Ἄμυντορος αὐτὴν φησιν ὁ Πίνδαρος, Ἡσίόδος δὲ καὶ Σιμωνίδης Ὁρμένου.

218

Steph. Byz. Ἀκανθος· . . . ἔστι καὶ ἡ Ἀθαμανίας. τὸ ἔθνικὸν τῆς Ἀκάνθου Ἀκάνθιος· ἐξ οὗ καὶ παροιμία Ἀκάνθιος τέττιξ· ἐπὶ τῶν ἀφώνων τοιωῦτοι γάρ οἱ τῆς χάρας τέττιγες, ὡς Σιμωνίδης.

¹ *E*, for φησιν cf. fr. 225: mss δ

¹ cf. Sch. *Plat.* p. 419 Bek., *Dion. Hal. Ant.* 2. 49, *Strab.*

SIMONIDES

214¹

Plut. *Life of Lycurgus*: Nevertheless, although History is at a loss, we will try to base our account of the man upon such of the recorded facts as are least controverted or have the support of the best authorities. According to the poet Simonides, the father of Lycurgus was not Eunomus, but Lycurgus and Eunomus were sons of Prytanis. This is contrary to most of the authorities, etc.

215

The Same *Life of Agesilaus*: And this is why Simonides is said to have called Sparta

breaker-in of men

as, more than any other city, making her people obedient through her customs, like horses whose breaking-in is begun from the outset.

216

Scholiast on Euripides *Rhesus* ['the four-part watch of night']: The ancients divide the night into three watches . . . but Stesichorus and Simonides make it of five watches

217

Scholiast on Pindar ['on the mother's side from Astydameia and so sons of Amyntor'] . . . Pindar here makes her a daughter of Amyntor, but according to Hesiod and Simonides her father was Ormenus.

218²

Stephanus of Byzantium *Lexicon*: Acanthus:—. . . there is also an Acanthus in Athamania. The ethnic adjective is *Acanthius* 'Acanthian,' whence the proverb 'Acanthian cricket' of taciturn people; for according to Simonides the crickets of that country do not chirp.³

10. 481 ² cf. Ars. 444, Apostol. 16. 33, *Paroem.* 2. p. 5
³ cf. fr. 113 fin.

LYRA GRAECA

219

Hdn. Boiss. *Ap.* 3. 250 ὡς δὴ¹

έγὼ γελᾷ

παρὰ τῷ λυρικῷ Σιμωνίδῃ· τὸ γὰρ ἔγώ πρώτου ἐστὶ προσώπου τὸ δὲ γελᾷ τρίτου· διότι τοῖνυν ἐπήνεγκε τῷ πρώτῳ τὸ ἀνακόλουθον, τὴν δροσέπειαν ἔβλαψεν. ἔδει γὰρ εἰπεῖν ‘ἔγὼ γελῶ’ η̄ ‘ἐκεῖνος γελᾷ’.

220

Zon.

ἀμύνεσθαι·

. . Σιμωνίδης δὲ ἀντὶ τοῦ χάριτας ἀποδοῦναι.

221

Ath. 3. 99 b [π. δνοματοποιῶν]· οἶδα δ' ὅτι Σιμωνίδης ὁ ποιητὴς ·

ἀρίσταρχον

εἶπε τὸν Δία.

222

Seh. II. 15. 713 [φάσγανα καλὰ μελάνδετα]· μελάνδετα· σιδηρόδετα . . . οὖν ἐκ σιδήρου τὰς λαβᾶς ἔχοντα δεδεμένας· τὴν δὲ λαβῆν

δεσμὸν

καὶ εἴ Σιμωνίδης.

223

Ibid. 4. 79 [θάμβος δ' ἔχεν εἰσαριστός τος]· τὸ

θάμβος

δὲ οὐδέτερον παρ' Ομήρῳ, παρὰ δὲ Σιμωνίδη ἀρσενικῶς.

¹ perh. part of the quotation (some mss οἶον· ὡς)

SIMONIDES

219

Herodian *On Solecism*: compare

I laughs¹

in the lyric poet Simonides; for 'I' is of the first person and 'laughs' of the third, and so he has made a false concord, whereas he should have said 'I laugh' or 'he laughs.'

220²

Zonaras *Lexicon* *ἀμύνεσθαι* 'to avenge oneself'

requite

. . . used by Simonides for 'to repay a favour.'

221

Athenaeus *Doctors at Dinner* [on word-coining]: I know the poet Simonides somewhere calls Zeus

best-ruler

222

Scholiast on the *Iliad* ['fair black-mounted swords']: that is, 'iron-bound' . . . 'having iron handles bound to them' . . . The handle is called the 'bond' or

binding

by Simonides.

223

The Same ['astonishment held them as they looked on']
θάυβος

astonishment

is neuter in Homer, but masculine in Simonides.

¹ if H. is not deceived by a false reading or explanation (which is quite possible), S. must have been joking (perh. in a riddle) ² cf. Suid., Philem. 141, Phot. (Reitz.) 96

LYRA GRAECA

224

Sch. *Il.* 9. 586 [έταιροι | οἵ οἱ κεδνύτατοι καὶ φίλτατοι ἥσαν
ἀπάντων]· κεδνύτατοι ὅτι σωφρονέστατοι· ὁ δὲ Σιμωνίδης
κέδνους
τοὺς φίλους.

225

Ibid. 228 [φωριαμῶν]. Ἀρίσταρχος δέ φησι τὴν
κιβωτόν

λέξιν νεωτέραν εἶναι, ἀγνοεῖ δὲ ὅτι καὶ Σιμωνίδης καὶ Ἐκαταῖος
μέμνηται αὐτῆς.

226

Cram. *A.O.* 1. 424. 15 τὰ εἰς τος δισύλλαβα ἀπαρασχημά-
τιστα ἔχοντα ἐν τῇ πρὸ τέλους τὸ ρ, βαρύνεται· κύρτος, Μύρτος
ἢ πόλις,

*σκίρτος*¹

παρὰ Σιμωνίδην ἢ χρῆσις.

227

E.M. 692. 25 πρῷρα· σὺν τῷ . . . ἀπό τε τῆς ἐτυμολογίας
ἀπὸ τοῦ προϊέναι καὶ ἀπὸ τῆς διαστάσεως· ἐπειδὴ εὔρηται κατὰ
διάστασιν ὡς παρὰ τῷ ποιητῷ κυανοπρωΐρους καὶ παρὰ τῷ Σιμωνίδῃ

κυανοπρώΐραν

τὸ δὲ πρῷρα οἱ μὲν διὰ τοῦ τοις λέγουσιν, ὡς ἀπὸ τοῦ πρῷρα, κατὰ
διάστασιν τοῦ πρῳρά, δὲ Ἡρωδιανὸς διὰ τῆς εἰ διφθόγγου
γράφει πρὸς τὸν χαρακτῆρα τῶν διὰ τοῦ ειρα.

¹ Heck: mss. *κίρτος*

SIMONIDES

224

Scholiast on the *Iliad* ['his comrades the dearest and most cherished of all'] : *κεδνότατοι* really means 'wisest,' but Simonides calls friends *κεδνοί*

cherished

225

The Same ['eoffers'] : Aristarchus says that the word *κιβωτός*

chest

is modern, not knowing that it occurs in Simonides¹ and Hecataeus.

226²

Cramer *Inedita* (Oxford) : Disyllables in -τος which do not change their form and have ρ in the penultimate are accented paroxytone, for instance *κύρτος* 'weel,' *Μύρτος* the city Myrtus, *σκύρτος*

frisky

a word used by Simonides.

227

Eymologium Magnum πρώπα 'prow' :—With the i . . . by the derivation from *προϊέναι* 'to go forward,'³ and by 'separation,' since it is found with the two vowels 'separated,' as in Homer *κνανοπρωΐρος*⁴ and in Simonides *κνανοπρώίρα*

blue-prowed

Some authorities write the latter half of the compound with an i, as from *πρώπα* with 'separation' of i from ω, but Herodian writes it with the diphthong ει on the pattern of words in -ειρα.

¹ cf. p. 255 ² cf. Hdn. *Gram. Gr.* 1. 216. 14 ³ the etymology is hardly correct ⁴ apparently *Od.* 3. 299

LYRA GRAECA

228

Tzet. Hes. *Op.* 374 [γυνή . . . | αίμιλα κωτίλλουσα]. κωτίλλουσα· πολυλογοῦσα·

κωτίλη

γὰρ ἡ χελιδῶν διὰ τὸ λαλὸς εἶναι παρά τε Ἀνακρέοντι καὶ Σιμωνίδῃ καλεῖται.

229

Hesych. νεοίρησιν¹ ὕπποις· τοῖς ἀπὸ Νεαίρας· καὶ Σιμωνίδης νεαίραν γνάθον
Νέαιρα δὲ χωρίον ἐν Λήμνῳ.

230

Ibid.

Οἰκιάδης

Σιμωνίδης· <Δεξαμενοῦ> καὶ Ἰππορόου πατὴρ <Οἰκεύς>²

231

E.M. *Vet.* 291 νῖος· ἔστιν ὕιος, ὕιος, ὡς ὄφις, ὄφιος· εἴρηται ἡ εὐθεῖα παρὰ Σιμωνίδη συναιρέσει τοῦ καὶ ν εἰς τὴν νι δίφθογγον,

<νῖς·

ἢ γενικὴ>³ ὕιος προπαροξυτόνως κτλ.

232

Sch. Dion. Thir. 346 ἐὰν εἰς σύμφωνον ληγγή συλλαβή, τὸ ζ τῆς ἔξῆς ἀρκτικὸν οὐκ ἔσται, εἰ μὴ βάρβαρος εἴη <ἢ> λέξις οἷον Ἀριοβαρζάνης, ἢ σύνθετος ὡς τὸ

μελάνζοφος

παρὰ Σιμωνίδη.

¹ ms ναιαί (corr. to νεαί), ρήσιν

² suppl. Sevinus

³ E

SIMONIDES

228¹

Tzetzes on Hesiod ['a woman . . . babbling cozeningly']:
Babbling :—'speaking much';

babbling

is an epithet of the swallow in Anacreon and Simonides
because it is garrulous.

229

Hesychius *Lexicon νεαίρησιν ἵπποις*: 'Horses from Neaera,'²
a place in Lemnos; Simonides uses the phrase *νεαίρων*
γυνάθον

youthful cheek

230

The Same:

Oeciades

'Son of Oeeus': Simonides; he was the father of Dexamenus
and Hippoiiis.

231

Old Etymologicum Magnum: *νιός* 'son':—It is nominative
νιός, genitive *νιός*, like *ἱφις* 'snake,' genitive *ἱφιος*; the
nominative occurs in Simonides with 'synaeresis' or coalescing
of the *i* and the *v* into the diphthong *vi*, *νις*

son;

the genitive is *νιός*, accented acute on the first syllable, etc.

232³

Scholiast on Dionysius of Thrace: If a syllable ends with
a consonant the next to it will not begin with a *ζ*, unless the
word be foreign like *Ariobarzanes* or a compound like the
μελάνζοφος

pitch-dark

of Simonides.

¹ cf. Anacr. 80 ² the explanation is prob. wrong; the word is a special fem. of *νέος* 'young,' cf. *πρέσβειρα* ³ cf. E.M. 370, 19

ΤΙΜΟΚΡΕΟΝΤΟΣ

Bίος

Suid : Τιμοκρέων· 'Ρόδιος, κωμικὸς καὶ αὐτὸς τῆς ἀρχαίας κωμῳδίας. διεφέρετο δὲ πρὸς Σιμωνίδην τὸν τῶν μελῶν ποιητὴν καὶ Θεμιστοκλέα τὸν Ἀθηναῖον, εἰς δὲν ἔξυφανε ψόγον δι' ἐμμελοῦς τινὸς ποιήματος. ἔγραψε δὲ κωμῳδίαν εἰς τε τὸν αὐτὸν Θεμιστοκλέα καὶ εἰς Σιμωνίδην τὸν μελοποιόν, καὶ ἄλλα.

Ath. 10. 415 f [π. ἀδηφαγίας]· καὶ Τιμοκρέων δ' ὁ 'Ρόδιος ποιητὴς καὶ ἀθλητὴς πένταθλος ἄδην ἔφαγε καὶ ἔπιεν, ώς τὸ ἐπὶ τοῦ τάφου αὐτοῦ ἔπιγραμμα δηλοῖ·

Πολλὰ πιὰν καὶ πολλὰ φαγὼν καὶ πολλὰ κάκ'
εἰπὼν
ἀνθρώπους κεῖμαι Τιμοκρέων 'Ρόδιος.

Θρασύμαχος δ' ὁ Χαλκηδόνιος ἐν τινι τῶν Προοιμίων τὸν Τιμοκρέοντά φησιν ώς μέγαν βασιλέα ἀφικόμενον καὶ ξενιζόμενον παρ', αὐτῷ πολλὰ ἐμφορεῖσθαι. πυθομένου δὲ τοῦ βασιλέως ὅτι ἀπὸ τούτων ἐργάζοιτο, εἰπε Περσῶν ἀναριθμήτους συγκόψειν. καὶ τῇ ὑστεραίᾳ πολλοὺς καθ' ἕνα νικήσας μετὰ τοῦτο ἐχειρονόμησε. πυνθανομένου δὲ τὴν πρόφασιν ὑπολείπεσθαι ἔφη τοσαύτας, εἰ προσίοι τις, πληγάς.

TIMOCREON

LIFE

Suidas *Lexicon* :—Timocreon :—Of Rhodes, a playwright of the Old Comedy. He was at enmity with the lyric poet Simonides, and also with the Athenian Themistocles, of whom he composed a censure in the form of a song. He wrote among other things a comedy directed against the same Themistocles and the lyrist Simonides.¹

Athenaeus *Doctors at Dinner* [on gluttony] : Timocreon the poet of Rhodes and five-event champion was both toper and trencherman, as is shown by the epitaph :²

Thy guttling o'er, thy tippling done,
Thou'rt lying still, Timocreon.

And indeed Thrasymachus of Chalcedon informs us in one of his *Introductions* that when Timocreon became the guest of the Persian King he took every advantage of his table; once, when the King asked what he was feeding himself up for, he replied, ‘To give innumerable Persians a sound thrashing,’ and the next day defeated a large number of them one by one, and then stood beating the air, explaining to his wondering host that he had all these blows to spare if anybody would come on.³

¹ cf. Diog. L. 2. 5. 25
doubtless a mock-epitaph

² A.P. 7. 348 (Simonides) :
³ cf. Ael. V.H. 1. 27

LYRA GRAECA

Aristid. 2. 293. 20 οὐ τοίνυν οὐδ' Ἀρχίλοχος περὶ τῆς Βλασφημίας οὗτω διατρίβων τοὺς ἀρίστους τῶν Ἑλλήνων καὶ τοὺς ἐνδοξοτάτους ἔλεγε κακῶς, ἀλλὰ Λυκάμβην καὶ Χειδὸν καὶ . . . καὶ τοιούτους ἀνθρώπους ἔλεγε κακῶς. μὴ τοίνυν ἡμεῖς ἐκεῦνον ὑπερβαλώμεθα, μηδὲ Τιμοκρέοντος τοῦ σχετλίου πρᾶγμα ποιῶμεν, ἀλλ' εἰδῶμεν εὐφημεῖν τὰ γιγνόμενα, κ.τ.λ.

Sch. ad loc. οἱ μὲν λυρικὸν ποιητὴν τοῦτον φασι, γεγραφότα ἱάμβους διαβολὰς ἔχοντας· οἱ δὲ ὅτι κακὸς ἴν τοι καταγνωσθεὶς ὑπ' Ἀθηναίων περιήει λέγων ὡς οὐκ ἐμὲ μόνον πεποιήκασι κακῶς ἀλλὰ καὶ Περικλέα.

ΤΙΜΟΚΡΕΟΝΤΟΣ ΠΟΙΗΜΑΤΩΝ¹

Α'

ΜΕΛΩΝ

1, 2, 3

Plat. *Them.* 21 Τιμοκρέων δ' ὁ Ῥόδιος μελοπολος ἐν ἄσματι καθάπτεται πικρότερον τοῦ Θεμιστοκλέους, ὡς ἄλλους μὲν ἐπὶ χρήμασι φυγάδας διαπραξαμένου κατελθεῖν αὐτὸν δὲ ξένον ὕντα καὶ φίλον προεμένου δι' ἀργύριον· λέγει δὲ οὕτως·

στρ. Ἀλλ' εἰ τύγα Παυσανίαν ἵ καὶ τύγα
 Ξάνθιππον αἰνεῖς
 ἥ τύγα Λευτυχίδαν, ἐγὼ δ' Ἀριστείδαν
 ἐπαινέω
 ἄνδρ' ιερᾶν ἀπ' Ἀθανᾶν
 ἐλθεῖν ἔνα λόστον, ἐπεὶ Θεμιστοκλῆν²
 ἥχθαρε Λατώ,

¹ ορ μελῶν? ² Wil: mss. -κλῆα, -κλέα δ'

TIMOCREON

Aristides *The Four Great Athenians*: Even Archilochus, given as he was to libel, did not slander the finest and most famous characters in Greece, but people like Lycaebes, Cheidus, and . . . Let us not therefore surpass him, nor equal the miserable Timocreon, but let us know how to speak well of things, etc.

Scholiast on the passage: According to some authorities Timocreon was a lyric poet who wrote lampoons in iambic verse, while others say that he was a bad man who, when convicted by the Athenians, went about saying, ‘I’m not their only victim: there’s Pericles.’

See also Serv. *Cent. Metr. (Gram. Lat.)* 4. 464. 15.

THE POEMS OF TIMOCREON

BOOK I

LYRIC POEMS¹

1, 2, 3²

Plutarch *Life of Themistocles*: The lyric poet Timocreon of Rhodes makes a very bitter attack on Themistocles in a song, on the ground that he had taken bribes to contrive the restoration of other exiles, but for lucre’s sake had left his friend and host Timocreon in the lurch. The song is as follows:

O you may praise Pausanias, or you again Xanthippus, or you perhaps Leotychidas, but I praise Aristides as the finest man of all that hail from holy Athens now that Leto hateth Themis-

¹ I have included Iambics and Trochaics, which however may have formed a separate Book ² cf. Apost. *Paroem.* 2. 402, Ars. 231

LYRA GRAECA

ἀντ. ψεύσταν, ἄδικον, προδόταν, ὃς Τιμοκρεόντα
ξένον ἔγντα

6 ἀργυρίοισι κοβαλικοῖσι¹ πεισθεὶς οὐ κατά-
γεν

ἐς πᾶτριδ' Ἰάλυσον·

λαβὼν δὲ τρι' ἀργυρίου τάλαντ' ἔβα πλέων
εἰς ὅλεθρον

ἐπ. τοὺς μὲν κατάγων ἀδίκως τοὺς δ' ἐκδιώκων
τοὺς δὲ καίνων

10 ἀργυρίων ὑπόπλεως· Ἰσθμοῖ δ' ἐπανδόκευε
γλοιῶς²

ψυχρὰ κρέα παρέχων·

οἱ δ' ἥσθιον κηῦχοντο μὴ ὕρας³ Θεμιστοκλέους
γενέσθαι.

πολὺ δ' ἀσελγεστέρᾳ καὶ ἀναπεπταμένῃ μᾶλλον εἰς τὸν Θεμισ-
τοκλέα βλασφημίᾳ κέχρηται μετὰ τὴν φυγὴν αὐτοῦ καὶ τὴν
καταδίκην ὁ Τιμοκρέων ἔσμα ποιήσας οὖν ἔστιν ἀρχή·

Μοῦσα, τοῦδε τοῦ μέλεος
κλέος ἀν' Ἑλλανας τίθει
ώς ἐοικὸς καὶ δίκαιον.

λέγεται δ' ὁ Τιμοκρέων ἐπὶ Μηδισμῷ φυγεῖν συγκαταψηφισμένου
τοῦ Θεμιστοκλέους· ὡς οὖν ὁ Θεμιστοκλῆς αἰτιαν ἔσχε Μηδίζε ν,
ταῦτ' ἐποίησε πρὸς αὐτόν.

Οὐκ ἄρα Τιμοκρέων μόνος⁴
Μήδοισιν ὠρκιατόμει,⁵
ἄλλ' ἐντὶ κάλλοι δὴ πονηροί·
οὐκ ἐγὼ μόνα κόλουρις·
ἐντὶ κάλλαι ἀλώπεκες.

TIMOCREON

stocles, the liar, the cheat, the traitor who for a bribe of rascally silver-pieces kept his old friend Timocreon an exile from his native Ialysus, and sailed off to the devil with three talents of silver, restoring, expelling or killing as he would, chokefull of his silver-pieces ; and at the Isthmus played the scoundrelly innkeeper and gave them meat that was cold, meat that they ate with curses on his head.

After Themistocles' flight and condemnation Timocreon gives far more of a loose to his invective in the song which begins :

Make, Muse, this song a bye-word in Greece, as it is meet and just it should be.

Timocreon is said to have been banished for showing Persian sympathies, and Themistocles to have participated in the adverse ballot. And so, when Themistocles was accused of the same offence, Timocreon composed upon him these lines :

So it is not only Timocreon who takes oaths to help the Medes ; it seems there's other scoundrels. I'm not the only curtail ; there's other foxes like me.

¹ *B*: mss σκυβαλικοῖσι, κυμβ. ² *B*: mss γελοῖως ³ Cob: mss ὥραν : cf. Men. *Pk.* 131, *Ph.* 43 (which show that the phrase admitted hiatus) ⁴ mss μοῖνος ⁵ Herm.- *B*: mss ὄρκια τέμοι, τομή, τέμω, τέμνει

LYRA GRAECA

4

[Diogen.] *Præf. Prov.* 179 [π. αῖνων]: Καρικὸς δὲ αἶνος λέγεται, ὃν ἀναφέρουσιν εἰς γένει Κύρα ἄνδρα· τοῦτον γὰρ ἀλιέα τυγχάνοντα χειμῶνος θεασάμενον πολύποδα εἰπεῖν. ‘Εἰ μὲν ἀπυδὺς κολυμβήσαμι ἐπ’ αὐτόν, φίγώσω. ἐλν δὲ μὴ λάβω τὸν πολύποδα, τῷ λιμῷ τὰ παιδῖ ἀπολῶ.’ κέχρηται δὲ τῷ λύγῳ τούτῳ καὶ Τιμοκρέων ἐν Μέλεσι, καὶ Σιμωνίδης δ’ αὐτοῦ μνημονεύει ἐν τῷ εἰς Ὀρίλλαν Ἐπιτικίῳ.

5

Ibid. 180 ὁ δὲ Κύπριος (αἶνος) προσηγόρευται διὰ τὸ παρὰ Κυπρίοις λέγεσθαι ὡς ἐπιχώριος· κέχρηται δὲ καὶ τούτῳ Τιμοκρέων, ἔμφανων ὡς οἱ ἄδικα πράσποντες καὶ ἐς ὕστερον τῶν προσηκόντων τυγχάνουσιν. καὶ γὰρ τῷ Ἀδωνιδὶ ἐν Κύπρῳ τιμηθέντι ὑπὸ τῆς Ἀφροδίτης μετὰ τὴν τελετὴν¹ οἱ Κύπριοι ζώσας ἐνίεσαν περιστεράς, αἱ δὲ ἀποπτᾶσαι καὶ διαφυγοῦσαι αὖθις ἀδοκήτως εἰς ἄλλην ἐμπεσοῦσαι πυρὰν διεφθάρησαν.

6

Heph. 40 [π. ἰωνικοῦ τοῦ ἀπ’ ἐλάσσονος]: τῷ δὲ καθαρῷ (διμέτρῳ) ὅλον ἄσμα Τιμοκρέων συνέθηκε·

**Σικελὸς κομψὸς ἀνὴρ
ποτὶ τὰν ματέρ' ἔφα**

7

Sch. Ar. *Uesp.* 1063 [$\hat{\omega}$ πάλαι ποτ’ ὕντες ἡμεῖς ἄλκιμοι μὲν ἐν χυροῖς | ἄλκιμοι δὲ ἐν μάχαις | καὶ κατ’ αὐτὸν δὴ τοῦτ’ ἄνδρες ἀνδρικώτατοι, | πρίν ποτ’ ἦν, πρὶν ταῦτα· μῦν δ’, κ.τ.λ.]: Δίδυμος φησιν ὅτι παρῷδησε ταῦτα ἐκ τῶν τοῦ Τιμοκρέοντος τοῦ Ροδίου.

πάλαι ποτ’ ἥσαν ἄλκιμοι Μιλήσιοι.²

¹ mss. τελευτὴν

² from Zenob. 5. 80 (see p. 188)

¹ cf. Simon. 42 ² cf. Plat. *Gorg.* 493 a ³ this line, elsewhere ascribed to Anacreon, must be referred to

TIMOCREON

4

[Diogenian] Introduction to *Proverbs* [on fables]: A 'Carian fable' is that which is told of a Carian fisherman who said when he saw an octopus one winter's day, 'If I strip and dive for him I shall catch cold, and if I don't take him my children will die of hunger.' Timocreon uses this story in his *Lyric Poems* and Simonides refers to it in his *Epinician Ode for Orillas*.¹

5

The Same: The 'Cyprian fable' is so called because it is said to have arisen among the Cyprians. This again is quoted by Timocreon to illustrate how wrong-doers come eventually by their deserts. It seems that at the end of the Adonis-rites, after the honouring of Adonis by Aphrodite, the Cyprians threw into his funeral pyre some live doves, which flew away only to fall into another pyre and perish after all.

6²

Hephaestion *Handbook of Metre* [on the Ionic *a minore*]: Of the 'pure' dimeter Timocreon composed a whole poem, beginning :

Quoth a pretty man of Sicily to his mother

7

Scholiast on Aristophanes *Wasps* ['O we that once were doughty in the dance and doughty in the fray and manliest of men in this (our sting), that's all over long ago ; now, etc.']: According to Didymus this is a parody from Timocreon of Rhodes.

There was a time when the Milesians were doughty men.³

here; there seems to have been doubt about the authorship (Wil.); cf. Anacr. 99

LYRA GRAECA

8

Sch. Ar. Ach. 532 [ἐντεῦθεν ὁργῇ Περικλέης οὐλύμπιος | ἥστραπτ', ἐβρόντα, ξυνεκύκα τὴν Ἑλλάδα, | ἐτίθει νόμους ὕσπερ σκόλια γεγραμμένους, | ὡς χρὴ Μεγαρέας μήτε γῆ μήτ' ἐν ἀγορᾷ | μήτ' ἐν θαλάττῃ μήτ' ἐν ἡπείρῳ μένειν]. μιμούμενος τὸν τῶν σκολίων ποιητήν. Τιμοκρέων δὲ ὁ Ἀρόδιος μελοποιὸς τοιοῦτον ἔγραψε σκόλιον κατὰ τοῦ Πλούτου, οὐδὲ ἄρχην·

"Ωφελέν σ',¹ ὁ τυφλὲ Πλοῦτε,
μήτε² γῆ μήτ' ἐν θαλάσσῃ
μήτ' ἐν ἡπείρῳ φανῆμεν,
ἀλλὰ Τάρταρον τε ναίειν
κ' Αχέροντα· διὰ σὲ γὰρ <δὴ>³
πάντ' ἐν ἀνθρώποις κακά.

B'

ΕΠΙΓΡΑΜΜΑΤΩΝ

9

Hept. 3 [π. μακρᾶς]. θέσει μακραὶ γίνονται ὅταν βραχέος ὄντος ἡ βραχυνομένου φωνήεντος σύμφωνα πίπτῃ μεταξὺ αὐτοῦ καὶ τοῦ τῆς ἔξης συλλαβῆς φωνήεντος πλείονα ἐνδιάπλοον. γίνεται δὲ τοῦτο κατὰ πέντε τρόπους. ἦτοι γὰρ λήξει εἰς δύο σύμφωνα οἶον . . . καὶ Τιμοκρέοντος ἐκ τῶν Ἐπιγραμμάτων.

φέξυμβουλεύειν χέρς ἄπο νοῦς δὲ πάρα

¹ Ilgen: mss ὄφελες, ὕφελες

² Bentl.: mss μήτ' ἐν

³ B <σύμ->

¹ cf. Suid. *σκολιόν*, Isid. Pelus. Ep. 2. 146 ('it was an ancient custom after feasting to take the lyre and sing "Death to you, Riches, and may you not be seen either

TIMOCREON

S 1

Scholiast on Aristophanes *Acharnians* [‘Then in wrath Olympian Pericles thundered and lightened and confounded all Greece, made laws written like drinking-songs and told the Megarians to remain neither ashore nor at market nor at sea nor on the mainland’]: That is, in imitation of the composer of drinking-songs. The lyric poet Timocreon of Rhodes wrote a drinking-song like this attacking Wealth, of which the beginning is :

Oh how I wish, blind God of Riches, you were to be seen neither ashore nor at sea nor on the mainland, but dwelt by Acheron’s bank in Tartarus! For you it is that are the cause of all the evil of the world.

BOOK II

INSCRIPTIONS

9 2

Hephaestion *Handbook of Metre* [on long syllables]: Syllables become long by position if, a vowel being short or used short,³ more than one simple consonant come between it and the vowel of the succeeding syllable; this may occur in five different ways; for it will either end in two consonants as . . . and Timocreon *Inscriptions*

With whom to plot the mind stands ready though the hand holds off.⁴

ashore or at sea,’ ‘Απόλοιο, ὁ Πλωῦτε, καὶ μῆτε ἐν γῇ φανεῖης μῆτε ἐν θαλάσσῃ’² cf. Dion. Thr. *Giram. Gr.* 3. 346. 21, Choer. in Theod. *Ibid.* 4. 1. p. 17. 8³ i. e. ε, ο, α, ι, υ

⁴ the English is no more awkward than the Greek

LYRA GRAECA

10

Anth. Pal. 13. 31 Τιμοκρέοντος Ῥοδίου δμοίως*

Κηΐα με προσῆλθε φλυαρία οὐκέτ' ἔόντα,
οὐκέτ' ἔόντα με προσῆλθε Κηΐα φλυαρία.¹

¹ οὐκέτ' ἔόντα (bis) sugg. *B*: ms οὐκ ἔθέλοντα

¹ similar, in being the same words in different metres, to

TIMOCREON

10

Palatine Anthology A similar¹ poem of Timocreon of Rhodes:

Reaches me ah! too late, for I'm dead, the
Ceian nonsense;
Ah! too late the Ceian nonsense reaches me,
for I am dead.

Sim. 111, to which it is doubtless a reply (with a reference to Sim. 110)

TABLES

COMPARING THE NUMERATION ADOPTED IN THIS EDITION
 (E) WITH THOSE FOLLOWED BY BERGK IN HIS
 'POETAE LYRICI GRAECI' OF 1882 (BGK.) AND
 HILLER-CRUSIUS IN THEIR 'ANTHOLOGIA LYRICA' OF
 1913 (HIL.)

STESICHORUS

| Bgk. | E | Bgk. | E | Bgk. | E | Bgk. | E |
|------|------|------|-----------------|------|----|------|----|
| 1 | 1 | 24 | 30 | 48 | 50 | 72 | 73 |
| 2 | 2 | 25 | 31 | 49 | 51 | 73 | 74 |
| 3 | 3 | 26 | 12 | 50 | 52 | 74 | 75 |
| 4 | 4 | 27 | 13 | 51 | 53 | 75 | 76 |
| 5 | 5 | 28 | 14 | 52 | 54 | 76 | 77 |
| 6 | 6 | 29 | 15 | 53 | 55 | 77 | 78 |
| 7 | 7 | 30 | 16 | 54 | 56 | 78 | 79 |
| 8 | 8 | 31 | 17 | 55 | 57 | 79 | 80 |
| 9 | 9 | 32 | 18 | 56 | 58 | 80 | 81 |
| 10 | 10 | 33 | 34 | 57 | 59 | 81 | 82 |
| 11 | 32 | 34 | 35 | 58 | 60 | 82 | 83 |
| 12 | 33 | 35 | 36 | 59 | 61 | 83 | 84 |
| 13 | 34 | 36 | 38 | 60 | 62 | 84 | 85 |
| 14 | 45 | 37 | 37 | 61 | 63 | 85 | 86 |
| 15 | 21 | 38 | 39 _A | 62 | 64 | 86 | 87 |
| 16 | 19 | 39 | 40 | 63 | 11 | 87 | 88 |
| 17 | 20 | 40 | 41 | 64 | 65 | 88 | 89 |
| 18 | { 22 | 41 | 42 | 65 | 66 | 89 | 90 |
| | { 23 | 42 | 43 | 66 | 68 | 90 | 91 |
| 19 | 24 | 43 | 46 | 67 | 69 | 91 | 92 |
| 20 | 26 | 44 | 47 | 68 | 70 | 92 | 93 |
| 21 | 27 | 45 | 49 | 69 | 25 | 93 | 94 |
| 22 | 28 | 46 | 18 | 70 | 71 | 94 | 95 |
| 23 | 29 | 47 | | 71 | 72 | 95 | 96 |

Hil.-E] NUMERATION TABLES

| Hil. | E | Hil. | E | Hil. | E | Hil. | E |
|------|----|------|----|------|----|------|----|
| 1 | 1 | 8 | 20 | 15 | 43 | 22 | 52 |
| 2 | 2 | 9 | 23 | 16 | 47 | 23 | 53 |
| 3 | 3 | 10 | 15 | 17 | 12 | 24 | 54 |
| 4 | 5 | 11 | 18 | 18 | 49 | 25 | 55 |
| 5 | 7 | 12 | 36 | 19 | 18 | | |
| 6 | 8 | 13 | 38 | 20 | 50 | | |
| 7 | 45 | 14 | 37 | 21 | 51 | | |

| E | Bgk. | Hil. | E | Bgk. | Hil. | E | Bgk. | Hil. |
|----|------------------|------|-----|------|------|----|------|------|
| 1 | 1 | 1 | 27 | 21 | — | 54 | 52 | 24 |
| 2 | 2 | 2 | 28 | 22 | — | 55 | 53 | 25 |
| 3 | 3 | 3 | 29 | 23 | — | 56 | 54 | — |
| 4 | 4 | — | 30 | 24 | — | 57 | 55 | — |
| 5 | 5 | 4 | 31 | 25 | — | 58 | 56 | — |
| 6 | 6 | — | 32 | 11 | — | 59 | 57 | — |
| 7 | 7 | 5 | 33 | 12 | — | 60 | 58 | — |
| 8 | 8 | 6 | 34 | 33 | — | 61 | 59 | — |
| 9 | 9 | — | 35 | 34 | — | 62 | 60 | — |
| 10 | 10 | — | 36 | 35 | 12 | 63 | 61 | — |
| 11 | 63 | — | 37 | 37 | 14 | 64 | 62 | — |
| 12 | 26 | 17 | 38 | 36 | 13 | 65 | 64 | — |
| 13 | 27 | — | 39 | 35n | — | 66 | 65 | — |
| 14 | 28 | — | 39A | 38 | — | 67 | 65n | — |
| 15 | 29 | 10 | 40 | 39 | — | 68 | 66 | — |
| 16 | 30 | — | 41 | 40 | — | 69 | 67 | — |
| 17 | 31 | — | 42 | 41 | — | 70 | 68 | — |
| 18 | {47 46 32} | — | 43 | 42 | 15 | 71 | 70 | — |
| | | 19 | 44 | 13 | — | 72 | 71 | — |
| | | 11 | 45 | 14 | 7 | 73 | 72 | — |
| 19 | 16 | — | 46 | 43 | — | 74 | 73 | — |
| 20 | 17 | 8 | 47 | 44 | 16 | 75 | 74 | — |
| 21 | 15 | — | 48 | 44n | — | 76 | 75 | — |
| 22 | 18n | — | 49 | 45 | 18 | 77 | 76 | — |
| 23 | 18 | 9 | 50 | 48 | 20 | 78 | 77 | — |
| 24 | 19 | — | 51 | 49 | 21 | 79 | 78 | — |
| 25 | 69 | — | 52 | 50 | 22 | 80 | 79 | — |
| 26 | 20 | — | 53 | 51 | 23 | 81 | 80 | — |

STESICHORUS [E-Bgk.-Hil.]

| <i>E</i> | Bgk. | Hil. | <i>E</i> | Bgk. | Hil. | <i>E</i> | Bgk. | Hil. |
|----------|------|------|----------|------|------|----------|--------|------|
| 82 | 81 | — | 88 | 87 | — | 94 | 93 | — |
| 83 | 82 | — | 89 | 88 | — | 95 | 94 | — |
| 84 | 83 | — | 90 | 89 | — | 96 | 95 | — |
| 85 | 84 | — | 91 | 90 | — | 97 | p. 232 | — |
| 86 | 85 | — | 92 | 91 | — | 98 | — | — |
| 87 | 86 | — | 93 | 92 | — | | | |

IBYCUS

| Bgk. | <i>E</i> | Bgk. | <i>E</i> | Bgk. | <i>E</i> | Bgk. | <i>E</i> |
|------|----------|------|----------|------|----------|------|----------|
| 1 | 1 | 16 | 34 | 32 | 32 | 47 | 50 |
| 2 | 2 | 17 | 17 | 33 | 37 | 48 | 52 |
| 3 | 3 | 18 | 18 | 34A | 38 | 49 | 53 |
| 4 | 5 | 19 | 19 | 34B | 39 | 50 | 51 |
| 5 | 6 | 20 | 20 | 35 | 40 | 51 | 54 |
| 6 | 7 | 21 | 21 | 36 | 41 | 52 | 57 |
| 7 | 9 | 22 | 23 | 37 | 42 | 53 | 58 |
| 8 | 4 | 23 | 24 | 38 | 43 | 54 | 59 |
| 9 | 8 | 24 | 25 | 39 | 44 | 55 | 60 |
| 10A | 10 | 25 | 26 | 40 | 45 | 56 | 61 |
| 10B | 11 | 26 | 27 | 41 | 46 | 57 | 62 |
| 11 | 12 | 27 | 28 | 42 | 47 | 58 | 61 |
| 12 | 13 | 28 | 29 | 43 | 47n | 59 | 63 |
| 13 | 14 | 29 | 35 | 44 | 22 | 60 | 64 |
| 14 | 15 | 30 | 30 | 45 | 48 | 61 | 65 |
| 15 | 16 | 31 | 36 | 46 | 49 | 62 | 66 |

| Hil. | <i>E</i> | Hil. | <i>E</i> | Hil. | <i>E</i> | Hil. | <i>E</i> |
|------|----------|------|----------|------|----------|------|----------|
| 1 | 1 | 6 | 7 | 8d | 16 | 12 | 21 |
| 2 | 2 | 7 | 9 | 8e | 18 | 13 | 23 |
| 3 | 3 | 8a | 4 | 9 | 34 | 14 | 25 |
| 4 | 5 | 8b | 10 | 10 | 17 | 15 | 27 |
| 5 | 6 | 8c | 11 | 11 | 20 | 16 | 28 |

E-Bgk.-Hil.] NUMERATION TABLES

| <i>E</i> | Bgk. | Hil. | <i>E</i> | Bgk. | Hil. | <i>E</i> | Bgk. | Hil. |
|----------|------|------|----------|------|------|----------|------|------|
| 1 | 1 | 1 | 24 | 23 | — | 47 | 42 | — |
| 2 | 2 | 2 | 25 | 24 | 14 | 48 | 45 | — |
| 3 | 3 | 3 | 26 | 25 | — | 49 | 46 | — |
| 4 | 8 | 8a | 27 | 26 | 15 | 50 | 47 | — |
| 5 | 4 | 4 | 28 | 27 | 16 | 51 | 50 | — |
| 6 | 5 | 5 | 29 | 28 | — | 52 | 48 | — |
| 7 | 6 | 6 | 30 | 30 | — | 53 | 49 | — |
| 8 | 9 | — | 31 | 58 | — | 54 | 51 | — |
| 9 | 7 | 7 | 32 | 32 | — | 55 | 51n | — |
| 10 | 10A | 8b | 33 | — | — | 56 | 51n | — |
| 11 | 10B | 8e | 34 | 16 | 9 | 57 | 52 | — |
| 12 | 11 | — | 35 | 29 | — | 58 | 53 | — |
| 13 | 12 | — | 36 | 31 | — | 59 | 54 | — |
| 14 | 13 | — | 37 | 33 | — | 60 | 55 | — |
| 15 | 14 | — | 38 | 34A | — | 61 | 56 | — |
| 16 | 15 | 8d | 39 | 34B | — | 62 | 57 | — |
| 17 | 17 | 10 | 40 | 35 | — | 63 | 59 | — |
| 18 | 18 | 8e | 41 | 36 | — | 64 | 60 | — |
| 19 | 19 | — | 42 | 37 | — | 65 | 61 | — |
| 20 | 20 | 11 | 43 | 38 | — | 66 | 62 | — |
| 21 | 21 | 12 | 44 | 39 | — | 67 | — | — |
| 22 | 44 | — | 45 | 40 | — | | | |
| 23 | 22 | 13 | 46 | 41 | — | | | |

ANACREON

| Bgk. | <i>E</i> | Bgk. | <i>E</i> | Bgk. | <i>E</i> | Bgk. | <i>E</i> |
|------|----------|------|----------|------|----------|------|----------|
| 1 | 1 | 11 | 11 | 19 | 21 | 28 | 28 |
| 2 | 2 | 12A | 12 | 20 | 22 | 29 | 29 |
| 3 | 3 | 12B | 13 | 21 | { 96 | 30 | 30 |
| 4 | 4 | 13A | 62 | | { 97 | 31 | 32 |
| 5 | 5 | 13B | 14 | 22 | 23 | 32 | 33 |
| 6 | 6 | 14 | 15 | 23 | 24 | 33 | 34 |
| 7 | 7 | 15 | 17 | 24 | 25 | 34 | 35 |
| 8 | 8 | 16 | 60 | 25 | — | 35 | 36 |
| 9 | 9 | 17 | 18 | 26 | 26 | 36 | 37 |
| 10 | 10 | 18 | 19 | 27 | 27 | 37 | 41 |

ANACREON

[Bgk., -E]

| Bgk. | E | Bgk. | E | Bgk. | E | Bgk. | E |
|------|----------------|------|-----|------|----------------|-------|-----|
| 38 | 38 | 71 | 64 | 103 | 159 | 138 | 79 |
| 39 | 40 | 72 | 65 | 104 | 155 | 139 | 127 |
| 40 | 16 | 72B | 66 | 105 | 156 | 140 | 128 |
| 41 | 45 | 73 | 67 | 106 | 157 | 141 | 109 |
| 42 | 46 | 74 | 68 | 107 | 158 | 142 | 110 |
| 43 | 69 | 75 | 84 | 108 | 151 | 143 | 129 |
| 44 | 79 | 76 | 85 | 109 | 153 | 144 | 164 |
| 45 | 72 | 77 | 86 | 110 | 154 | 145 | 130 |
| 46 | 47 | 78 | 89 | 111 | 160 | 146 | 111 |
| 47 | 48 | 79 | 90 | 112 | 161 | 147 | 112 |
| 48 | 49 | 80 | 91 | 113 | 162 | 148 | 131 |
| 49 | 50 | 80 | 92 | 114 | 87 | 149 | 165 |
| 50 | 51 | 81 | 93 | 117 | 135 | 150 | 132 |
| 51 | 52 | 82 | 94 | 118 | 88 | 151 | 113 |
| 52 | 53 | 83 | 95 | 119 | 142 | 152 | 133 |
| 53 | 55 | 84 | 98 | 120 | 71 | 153 | 166 |
| 54 | 56 | 85 | 99 | 121 | 125 | 154 | 80 |
| 55 | 57 | 86 | 101 | 122 | 126 | 155 | 134 |
| 56 | 39 | 87 | 102 | 123 | 143 | 156-9 | 122 |
| 57 | 31 | 88 | 103 | 124 | 144 | 160 | 114 |
| 58 | 54 | 89 | 104 | 125 | 145 | 161 | 137 |
| 59 | 58 | 90 | 105 | 126 | p. 124 | 162 | 136 |
| 60 | 59 | 91 | 73 | 127 | 83 | 163 | 81 |
| 61 | 74 | 92 | 106 | 128 | 146 | 164 | 138 |
| 62 | 75 | 93 | 107 | 129 | <i>Anacre-</i> | 165 | 139 |
| 63 | 76 | 94 | 116 | 130 | <i>ontea</i> | 166 | 149 |
| 64 | 77 | 95 | 117 | 130 | 20 | 167 | 167 |
| 65 | <i>Anacre-</i> | 96 | 118 | 131 | 124 | 168 | 115 |
| | <i>ontea</i> | 97 | 119 | 132 | 147 | 169 | 82 |
| 66 | 78 | 98 | 120 | 133 | 148 | 170 | 141 |
| 67 | 43A | 99 | 121 | 134 | 18n | 171 | 168 |
| 68 | 43B | 100 | 149 | 135 | 123 | 172 | 169 |
| 69 | 42 | 101 | 150 | 136 | 108 | | |
| 70 | 63 | 102 | 152 | 137 | 163 | | |

Hil.-E] NUMERATION TABLES

| Hil. | E | Hil. | E | Hil. | E | Hil. | E |
|------|---------------|------|----------------|------|----|------|-----|
| 1 | 1 | 29 | 34 | 55 | 56 | 82 | 101 |
| 2 | 2 | 30 | 45 | 56 | 78 | 83 | 102 |
| 3 | 3 | 31 | 46 | 57 | 57 | 84 | 103 |
| 4 | 4 | 32 | 69 | 58 | 39 | 85 | 104 |
| 5 | 6 | 33 | 70 | 59 | 31 | 86 | 105 |
| 6 | 8 | 34 | 72 | 60 | 43 | 87 | 73 |
| 7 | 9 | 35 | 60 | 61 | 44 | 88 | 106 |
| 8 | 14 | 36 | 41 | 62 | 37 | 89 | 107 |
| 9 | 15 | 37 | 38 | 63 | 42 | 89a | 61 |
| 10 | <i>Adesp.</i> | 38 | 40 | 64 | 63 | 90 | 116 |
| 11 | 16 | 39 | 47 | 65 | 64 | 91 | 117 |
| 12 | 17 | 40 | 54 | 66 | 65 | 92 | 118 |
| 13 | 18 | 41 | 58 | 67 | 66 | 93 | 119 |
| 14 | 19 | 42 | 59 | 68 | 67 | 94 | 149 |
| 15 | 21 | 43 | 74 | 69 | 68 | 95 | 150 |
| 16 | 22 | 44 | 75 | 70 | 84 | 96 | 159 |
| 17 | 36 | 45 | 76 | 71 | 85 | 97 | 155 |
| 18 | 96 | 45a | 76 | 72 | 89 | 98 | 156 |
| 19 | 97 | 46 | 77 | 73 | 86 | 99 | 157 |
| 20 | 23 | 47 | <i>Anacre-</i> | 74 | 87 | 100 | 154 |
| 21 | 24 | 47 | <i>ontea</i> | 75 | 93 | 101 | 160 |
| 22 | 25 | 48 | 48 | 76 | 90 | 102 | 161 |
| 23 | 25 | 49 | 49 | 77a | 91 | 103 | 162 |
| 24 | 28 | 50 | 50 | 77b | 92 | 104 | 153 |
| 25 | 29 | 51 | 51 | 78 | 94 | 105 | 152 |
| 26 | 30 | 52 | 52 | 79 | 95 | 106 | 158 |
| 27 | 32 | 53 | 53 | 80 | 98 | 107 | 151 |
| 28 | 33 | 54 | 55 | 81 | 99 | | |

| E | Bgk. | Hil. | E | Bgk. | Hil. | E | Bgk. | Hil. |
|---|------|------|----|------|------|----|------|------|
| 1 | 1 | 1 | 7 | 7 | — | 13 | 12b | — |
| 2 | 2 | 2 | 8 | 8 | 6 | 14 | 13b | 8 |
| 3 | 3 | 3 | 9 | 9 | 7 | 15 | 14 | 9 |
| 4 | 4 | 4 | 10 | 10 | — | 16 | 40 | 11 |
| 5 | 5 | — | 11 | 11 | — | 17 | 15 | 12 |
| 6 | 6 | 5 | 12 | 12a | — | 18 | 17 | 13 |

ANACREON [E-Bgk.-Hil.

| E | Bgk. | Hil. | E | Bgk. | Hil. | E | Bgk. | Hil. |
|-----|-------|-------|----|------|------|-----|-------|------|
| 19 | 18 | 14 | 54 | 58 | 40 | 91) | 80 | (77a |
| 20 | 130 | — | 55 | 53 | 54 | 92) | 77b | |
| 21 | 19 | 15 | 56 | 54 | 55 | 93 | 81 | 75 |
| 22 | 20 | 16 | 57 | 55 | 57 | 94 | 82 | 78 |
| 23 | 22 | 20 | 58 | 59 | 41 | 95 | 83 | 79 |
| 24 | 23 | 21 | 59 | 60 | 42 | 96) | 21 | (18 |
| 25 | {24 | 22 | 60 | 16 | 35 | 97) | 19 | |
| | {25 | 23 | 61 | — | 89a | 98 | 84 | 80 |
| 26 | 26 | — | 62 | 13A | — | 99 | 85 | 81 |
| 27 | 27 | — | 63 | 70 | 64 | 100 | — | — |
| 28 | 28 | 24 | 64 | 71 | 65 | 101 | 86 | 82 |
| 29 | 29 | 25 | 65 | 72 | 66 | 102 | 87 | 83 |
| 30 | 30 | 26 | 66 | 72b | 67 | 103 | 88 | 84 |
| 31 | 57 | 59 | 67 | 73 | 68 | 104 | 89 | 85 |
| 32 | 31 | 27 | 68 | 74 | 69 | 105 | 90 | 83 |
| 33 | 32 | 28 | 69 | 43 | 32 | 106 | 92 | 88 |
| 34 | 33 | 29 | 70 | 44 | 33 | 107 | 93 | 89 |
| 35 | 34 | — | 71 | 120 | — | 108 | 136 | — |
| 36 | 35 | — | 72 | 45 | 34 | 109 | 141 | — |
| 37 | 36 | 62 | 73 | 91 | 87 | 110 | 142 | — |
| 38 | 38 | 37 | 74 | 61 | 43 | 111 | 146 | — |
| 39 | 56 | 58 | 75 | 62 | 44 | 112 | 147 | — |
| 40 | 39 | 38 | 76 | 63 | 45 | 113 | 151 | — |
| 41 | 37 | 36 | 77 | 63 | 45a | 114 | 160 | — |
| 42 | 69 | 63 | 78 | 64 | 46 | 115 | 168 | — |
| 43A | 67 | 60 | 79 | 66 | 56 | 116 | 94 | 99 |
| 43B | 68 | 61 | 79 | 138 | — | 117 | 95 | 91 |
| 44 | Alem. | Alem. | 80 | 154 | — | 118 | 96 | 92 |
| | 49 | 25 | 81 | 163 | — | 119 | 97 | 93 |
| 45 | 41 | 30 | 82 | 169 | — | 120 | 98 | — |
| 46 | 42 | 31 | 83 | 127 | — | 121 | 99 | — |
| 47 | 46 | 39 | 84 | 75 | 70 | 122 | 156-9 | — |
| 48 | 47 | 48 | 85 | 76 | 71 | 123 | 135 | — |
| 49 | 48 | 49 | 86 | 77 | 73 | 124 | 131 | — |
| 50 | 49 | 50 | 87 | 114 | 74 | 125 | 121 | — |
| 51 | 50 | 51 | 88 | 118 | — | 126 | 122 | — |
| 52 | 51 | 52 | 89 | 78 | 72 | 127 | 139 | — |
| 53 | 52 | 53 | 90 | 79 | 76 | 128 | 140 | — |

E-Bgk.-Hil.] NUMERATION TABLES

| <i>E</i> | Bgk. | Hil. | <i>E</i> | Bgk. | Hil. | <i>E</i> | Bgk. | Hil. |
|----------|------|------|----------|------|------|----------|------|------|
| 129 | 143 | — | 143 | 123 | — | 157 | 106 | 99 |
| 130 | 145 | — | 144 | 124 | — | 158 | 107 | 106 |
| 131 | 148 | — | 145 | 125 | — | 159 | 103 | 96 |
| 132 | 150 | — | 146 | 128 | — | 160 | 111 | 101 |
| 133 | 152 | — | 147 | 132 | — | 161 | 112 | 102 |
| 134 | 155 | — | 148 | 133 | — | 162 | 113 | 103 |
| 135 | 117 | — | 149 | 100 | 94 | 163 | 137 | — |
| 136 | 162 | — | 150 | 101 | 95 | 164 | 144 | — |
| 137 | 161 | — | 151 | 108 | 107 | 165 | 149 | — |
| 138 | 164 | — | 152 | 102 | 105 | 166 | 153 | — |
| 139 | 165 | — | 153 | 109 | 104 | 167 | 167 | — |
| 140 | 166 | — | 154 | 110 | 100 | 168 | 171 | — |
| 141 | 170 | — | 155 | 104 | 97 | 169 | 172 | — |
| 142 | 119 | — | 156 | 105 | 98 | | | |

SIMONIDES

| Bgk. | <i>E</i> | Bgk. | <i>E</i> | Bgk. | <i>E</i> | Bgk. | <i>E</i> |
|-------|----------|------|---------------|------|---------------|-------|----------|
| 1 | 13 | 20 | 1 | 38 | 28 | 57 | 31 |
| 2 | 14 | 21 | 2 | 39 | 29 | 58 | 65 |
| 3 | 12 | 22 | 3 | 40 | 51 | 59 | 66 |
| 4 | 21 | 23 | <i>Adesp.</i> | 41 | 52 | 60 p. | 258 |
| 5 | 19 | 24 | 11 | 42 | 53 | 61 | 32 |
| 6 | 41 | 25 | 15 | 43 | 54 | 62 | 33 |
| 7 | 46 | 26A | 9 | 44 | 55 | 63 | 34 |
| 8 | 39 | 26B | <i>Adesp.</i> | 45 | 56 | 64 | 67 |
| 9 | 44 | 27 | 17 | 46 | <i>Adesp.</i> | 65 | 68 |
| 10 | 36 | 28 | 18 | 47 | 57 | 66 | 69 |
| 11 | 42 | 29 | 86 | 48 | 5 | 67 | 95 |
| 12 | 37 | 30 | 87 | 49 | 58 | 68 | 10 |
| 13 | 38 | 31 | 88 | 50 | 59 | 69 | 35 |
| 14 | 40 | 32 | 22 | 51 | 60 | 70 | 70 |
| 15 | 45 | 33 | 23 | 52 | 30 | 71 | 71 |
| 16 | 47 | 34 | 24 | 53 | 61 | 72 | 72 |
| 17 | 48 | 35 | 25 | 54 | 62 | 73 | 73 |
| 18 | 49 | 36 | 26 | 55 | 64 | 74 | 74 |
| 19 p. | 258 | 37 | 27 | 56 | 63 | 75 | 75 |

SIMONIDES [Bgk.-E

| Bgk. | E | Bgk. | E | Bgk. | E | Bgk. | E |
|------|-----|------|-----|------|---------------|------|--------|
| 76 | 76 | 113 | 141 | 150 | 179 | 198 | 202 |
| 77 | 77 | 114 | 142 | 151 | 180 | 199 | 203 |
| 78 | 78 | 115 | 143 | 152 | 181 | 200A | 2n |
| 79 | 79 | 116 | 144 | 153 | 182 | 200B | 85 |
| 80A | 80 | 117 | 145 | 154 | 183 | 201 | 8 |
| 80B | 81 | 118 | 146 | 155 | 184 | 202A | 204 |
| 81 | 89 | 119 | 147 | 156 | 185 | 202B | 205 |
| 82 | 90 | 120 | 148 | 157 | 186 | 203 | 206 |
| 83 | 91 | 121 | 149 | 158 | 187 | 204 | 7 |
| 84 | 92 | 122 | 150 | 159 | 188 | 205 | 4 |
| 85 | 97 | 123 | 151 | 160 | 190 | 206 | 207 |
| 86 | 101 | 124A | 152 | 161 | 191 | 207 | 208 |
| 87 | 100 | 124B | 153 | 162 | 192 | 208 | 209 |
| 88 | 102 | 125 | 154 | 163 | 193 | 209 | 210 |
| 89 | 116 | 126 | 155 | 164 | 194 | 210B | 22 |
| 90 | 117 | 127 | 156 | 165 | 195 | 211 | 96 |
| 91 | 118 | 128 | 157 | 166 | 196 | 212 | 16 |
| 92 | 119 | 129 | 158 | 167 | 198 | 213 | 6 |
| 93 | 121 | 130 | 159 | 168 | 199 | 214 | 211 |
| 94 | 120 | 131 | 160 | 169 | 110 | 215 | 212 |
| 95 | 122 | 132 | 161 | 170 | 111 | 216 | 213 |
| 96 | 123 | 133 | 162 | 171 | 112 | 217 | 214 |
| 97 | 124 | 134 | 163 | 172 | 113 | 218 | 215 |
| 98 | 125 | 135 | 164 | 173 | 114 | 219A | 216 |
| 99 | 126 | 136 | 165 | 174 | 197 | 219B | 217 |
| 100 | 127 | 137 | 166 | 175 | 199 | 220 | 218 |
| 101 | 128 | 138 | 167 | 176 | 200 | 224 | 219 |
| 102 | 129 | 139 | 168 | 177 | 115 | 225 | 93 |
| 103 | 130 | 140 | 169 | 189 | p. 264 | 226 | p. 262 |
| 104 | 131 | 141 | 170 | 190A | <i>Scolia</i> | 227 | 94 |
| 105 | 132 | 142 | 171 | 190B | p. 258 | 228 | 107 |
| 106 | 133 | 143 | 172 | 191 | p. 252 | 229 | 220 |
| 107 | 134 | 144 | 173 | 192 | p. 258 | 230 | 82 |
| 108 | 135 | 145 | 174 | 193 | 99 | 231 | 221 |
| 109 | 136 | 146 | 175 | 194 | 198 | 232 | 83 |
| 110 | 137 | 147 | 176 | 195 | 138 | 233 | 222 |
| 111 | 139 | 148 | 177 | 196 | 98 | 234 | 105 |
| 112 | 140 | 149 | 178 | 197 | 201 | 235 | 104 |

Bgk.-E] NUMERATION TABLES

| Bgk. | E | Bgk. | E | Bgk. | E | Bgk. | E |
|------|-----|------|-----|------|-----|------|-----|
| 236 | 8n | 240 | 226 | 245 | 230 | 249 | 231 |
| 237 | 223 | 241 | 227 | 246 | 103 | 250 | 106 |
| 238 | 224 | 243 | 228 | 247 | 50 | | |
| 239 | 225 | 244 | 229 | 248 | 84 | | |

| Hil. | E | Hil. | E | Hil. | E | Hil. | E |
|------|--------|-------|--------|------|-----|------|-----|
| 1 | 21 | 29 | Adesp. | 59 | 92 | 89 | 132 |
| 2 | { 13 | 30 } | | 60 | 76 | 90 | 133 |
| | { 14 | 31 | 57 | 61 | 77 | 91 | 134 |
| 3 | 19 | 32 | 5 | 62 | 78 | 92 | 135 |
| 4 | 46 | 33 | 58 | 63 | 79 | 93 | 136 |
| 5 | 39 | 34 | 59 | 64 | 80 | 94 | 139 |
| 6 | 36 | 35 | 60 | 65 | 81 | 95 | 140 |
| 6a | 42 | 36 | 30 | 66 | 101 | 96 | 141 |
| 7 | 37 | 37 | 61 | 67 | 89 | 97 | 142 |
| 8 | 38 | 38 | 62 | 68 | 92 | 98 | 143 |
| 9 | 40 | 39 | 64 | 69 | 97 | 99 | 144 |
| 10 | 45 | 40 | 31 | 70 | 100 | 100 | 145 |
| 11 | 47 | 41 | 65 | 71 | 102 | 101 | 146 |
| 12 | 48 | 42 | 66 | 72 | 175 | 102 | 148 |
| 13 | 49 | 43 p. | 258 | 73 | 108 | 103 | 149 |
| 14 | 86 | 44 | 32 | 74 | 116 | 104 | 150 |
| 15 | 87 | 45 | 33 | 75 | 117 | 105 | 153 |
| 16 | 88 | 46 | 34 | 76 | 90 | 106 | 154 |
| 17 | 22 | 47 | 67 | 77 | 118 | 107 | 156 |
| 18 | 26 | 48 | 68 | 78 | 119 | 108 | 157 |
| 19 | 28 | 49 | 69 | 79 | 120 | 109 | 159 |
| 20 | 29 | 50 | 95 | 80 | 122 | 110 | 137 |
| 21 | Adesp. | 51 | 10 | 81 | 123 | 111 | 147 |
| 22 | 27 | 52 | 35 | 82 | 124 | 112 | 151 |
| 23 | 51 | 53 | 70 | 83 | 125 | 113 | 155 |
| 24 | 52 | 54 | 71 | 84 | 126 | 114 | 158 |
| 25 | 53 | 55 | 72 | 85 | 127 | 115 | 152 |
| 26 | 54 | 56 | 73 | 86 | 128 | 120 | 160 |
| 27 | 55 | 57 | 74 | 87 | 129 | 121 | 162 |
| 28 | 56 | 58 | 75 | 88 | 130 | 122 | 163 |

SIMONIDES

[Hil.-E]

| Hil. | E | Hil. | E | Hil. | E | Hil. | E |
|------|-----|------|-----|------|-----|---------------|-----|
| 123 | 165 | 134 | 183 | 145 | 174 | 164 | 114 |
| 124 | 166 | 135 | 184 | 146 | 177 | 165 | 111 |
| 125 | 167 | 136 | 186 | 147 | 180 | 166 | 197 |
| 126 | 169 | 137 | 187 | 150 | 173 | 167 | 115 |
| 127 | 170 | 138 | 188 | 151 | 185 | <i>Add.</i> 1 | 121 |
| 128 | 171 | 139 | 190 | 152 | 192 | .. 2 | 131 |
| 129 | 176 | 140 | 191 | 159 | 200 | .. 3 | 161 |
| 130 | 178 | 141 | 193 | 160 | 109 | .. 4 | 164 |
| 131 | 179 | 142 | 194 | 161 | 110 | .. 5 | 168 |
| 132 | 181 | 143 | 195 | 162 | 112 | | |
| 133 | 182 | 144 | 172 | 163 | 113 | | |

| E | Bgk. | Hil. | E | Bgk. | Hil. | E | Bgk. | Hil. |
|----|------|------|----|------|------|----|------|------|
| 1 | 20 | — | 23 | 33 | — | 46 | 7 | 4 |
| 2 | 21 | — | 24 | 34 | — | 47 | 16 | 11 |
| 3 | 22 | — | 25 | 35 | — | 48 | 17 | 12 |
| 4 | 205 | — | 26 | 36 | 18 | 49 | 18 | 13 |
| 5 | 48 | — | 27 | 37 | 22 | 50 | 247 | — |
| 6 | 213 | — | 28 | 38 | 19 | 51 | 40 | 23 |
| 7 | 204 | — | 29 | 39 | 20 | 52 | 41 | 24 |
| 8 | 201 | — | 30 | 52 | 36 | 53 | 42 | 25 |
| 9 | 26A | — | 31 | 57 | 40 | 54 | 43 | 26 |
| 10 | 68 | — | 32 | 61 | 44 | 55 | 44 | 27 |
| 11 | 24 | — | 33 | 62 | 45 | 56 | 45 | 28 |
| 12 | 3 | — | 34 | 63 | 46 | 57 | 47 | 31 |
| 13 | 1 | 2 | 35 | 69 | — | 58 | 49 | 33 |
| 14 | 2 | 2 | 36 | 10 | 6 | 59 | 50 | 34 |
| 15 | 25 | — | 37 | 12 | 7 | 60 | 51 | 35 |
| 16 | 212 | — | 38 | 13 | 8 | 61 | 53 | 37 |
| 17 | 27 | — | 39 | 8 | 5 | 62 | 54 | 38 |
| 18 | 28 | — | 40 | 14 | 9 | 63 | 56 | — |
| 19 | 5 | 3 | 41 | 6 | — | 64 | 55 | 39 |
| 20 | — | — | 42 | 11 | 6a | 65 | 58 | 41 |
| 21 | 4 | 1 | 43 | 5n | — | 66 | 59 | 42 |
| 22 | 210B | 32 | 17 | 44 | 9 | 67 | 64 | 47 |
| | | | 45 | 15 | 10 | 68 | 65 | 48 |

E-Bgk.-Hil.] NUMERATION TABLES

| <i>E</i> | Bgk. | Hil. | <i>E</i> | Bgk. | Hil. | <i>E</i> | Bgk. | Hil. |
|----------|------|------|----------|------|-------------|----------|------|-------------|
| 69 | 66 | 49 | 107 | 228 | — | 143 | 115 | 98 |
| 70 | 79 | 53 | 108 | 167 | 73 | 144 | 116 | 99 |
| 71 | 71 | 54 | 109 | 168 | 160 | 145 | 117 | 100 |
| 72 | 72 | 55 | 110 | 169 | 161 | 146 | 118 | 101 |
| 73 | 73 | 56 | 111 | 170 | 165 | 147 | 119 | 111 |
| 74 | 74 | 57 | 112 | 171 | 162 | 148 | 120 | 102 |
| 75 | 75 | 58 | 113 | 172 | 163 | 149 | 121 | 103 |
| 76 | 76 | 60 | 114 | 173 | 164 | 150 | 122 | 104 |
| 77 | 77 | 61 | 115 | 177 | 167 | 151 | 123 | 112 |
| 78 | 78 | 62 | 116 | 89 | 74 | 152 | 124A | 115 |
| 79 | 79 | 63 | 117 | 90 | 75 | 153 | 124B | 105 |
| 80 | 80A | 64 | 118 | 91 | 77 | 154 | 125 | 106 |
| 81 | 80B | 65 | 119 | 92 | 78 | 155 | 126 | 113 |
| 82 | 230 | — | 120 | 94 | 79 | 156 | 127 | 107 |
| 83 | 232 | — | 121 | 93 | <i>Add.</i> | 157 | 128 | 108 |
| 84 | 248 | — | — | — | | 158 | 129 | 114 |
| 85 | 200B | — | 122 | 95 | 80 | 159 | 130 | 109 |
| 86 | 29 | 14 | 123 | 96 | 81 | 160 | 131 | 120 |
| 87 | 30 | 15 | 124 | 97 | 82 | 161 | 132 | <i>Add.</i> |
| 88 | 31 | 16 | 125 | 98 | 83 | — | — | |
| 89 | 81 | 67 | 126 | 99 | 84 | 162 | 133 | 121 |
| 90 | 82 | 76 | 127 | 100 | 85 | 163 | 134 | 122 |
| 91 | 83 | — | 128 | 101 | 86 | 164 | 135 | <i>Add.</i> |
| 92 | 84 | 68 | 129 | 102 | 87 | — | — | |
| 93 | 225 | — | 130 | 103 | 88 | 165 | 136 | 123 |
| 94 | 227 | — | 131 | 104 | <i>Add.</i> | 166 | 137 | 124 |
| 95 | 67 | 50 | — | — | | 167 | 138 | 125 |
| 96 | 211 | — | 132 | 105 | 89 | 168 | 139 | <i>Add.</i> |
| 97 | 85 | 69 | 133 | 106 | 90 | — | — | |
| 98 | 196 | — | 134 | 107 | 91 | 169 | 140 | 126 |
| 99 | 193 | — | 135 | 108 | 92 | 170 | 141 | 127 |
| 100 | 87 | 70 | 136 | 109 | 93 | 171 | 142 | 128 |
| 101 | 86 | 66 | 137 | 110 | 110 | 172 | 143 | 144 |
| 102 | 88 | 71 | 138 | 195 | — | 173 | 144 | 150 |
| 103 | 246 | — | 139 | 111 | 94 | 174 | 145 | 145 |
| 104 | 235 | — | 140 | 112 | 95 | 175 | 146 | 72 |
| 105 | 234 | — | 141 | 113 | 96 | 176 | 147 | 129 |
| 106 | 250 | — | 142 | 114 | 97 | 177 | 148 | 146 |

SIMONIDES [E-Bgk.-Hil.

| <i>E</i> | Bgk. | Hil. | <i>E</i> | Bgk. | Hil. | <i>E</i> | Bgk. | Hil. |
|----------|------|------|----------|------|------|----------|------|------|
| 178 | 149 | 130 | 197 | 174 | 166 | 216 | 219A | — |
| 179 | 150 | 131 | 198 | 194 | — | 217 | 219B | — |
| 180 | 151 | 147 | 199 | 175 | — | 218 | 220 | — |
| 181 | 152 | 132 | 200 | 176 | 159 | 219 | 224 | — |
| 182 | 153 | 133 | 201 | 197 | — | 220 | 229 | — |
| 183 | 154 | 134 | 202 | 198 | — | 221 | 231 | — |
| 184 | 155 | 135 | 203 | 199 | — | 222 | 233 | — |
| 185 | 156 | 151 | 204 | 202A | — | 223 | 237 | — |
| 186 | 157 | 136 | 205 | 202B | — | 224 | 238 | — |
| 187 | 158 | 137 | 206 | 203 | — | 225 | 239 | — |
| 188 | 159 | 138 | 207 | 206 | — | 226 | 240 | — |
| 189 | 222 | — | 208 | 207 | — | 227 | 241 | — |
| 190 | 160 | 139 | 209 | 208 | — | 228 | 243 | — |
| 191 | 161 | 140 | 210 | 209 | — | 229 | 244 | — |
| 192 | 162 | 152 | 211 | 214 | — | 230 | 245 | — |
| 193 | 163 | 141 | 212 | 215 | — | 331 | — | — |
| 194 | 164 | 142 | 213 | 216 | — | 232 | — | — |
| 195 | 165 | 143 | 214 | 217 | — | | | |
| 196 | 166 | — | 215 | 218 | — | | | |

LIST OF NEW FRAGMENTS

FRAGMENTS NOT INCLUDED IN BERGK'S EDITION OF
1882

| | |
|-------------|-----------|
| STESICHORUS | ANACREON |
| 98 | 61 * |
| — | 100 |
| IBYCUS | — |
| 33 | SIMONIDES |
| 67 | 20 |
| — | 231 |
| IBYCUS | 232 |

FRAGMENTS NEWLY RESTORED *EXEMPLI GRATIA* FROM
PARAPHRASES

| | |
|-------------|-----------|
| STESICHORUS | SIMONIDES |
| 6 | 8 |
| 51 | 91 |
| — | 92 † |
| IBYCUS | 93 |
| 45 | 94 |
| 48 | 98 |
| — | 99 |
| ANACREON | 103 |
| 49 † | 138 |
| 62 | 166 † |
| 88 | |
| 122 | |

* Included by Hiller-Crusius

† Partly 'new'

INDEX OF AUTHORS*

- ACHILLES** ('Tatius') : 107; mathematician; A.D. 200?
- Adrastus**: 86; Peripatetic philosopher; A.D. 150
- Aelian**: 12, 28, 36, 64, 96, 134, 139, 162, 165, 230, 248, 260, 267, 272, 419; writer of miscellanies; A.D. 200
- Aeschinēs**: 68; orator; 350 B.C.
- Aeschylus**: 20, 54, 128, 146, 158, 170, 204, 234, 250, 276, 282, 333, 387; writer of tragedy; 485 B.C.
- Agāthon**: 299; writer of tragedy; 410 B.C.
- Alecaus**: 14, 26, 64, 84-5, 126, 132, 154-6, 161, 170, 208, 240, 256, 282, 324, 406; lyric poet; 595 B.C.
- Alciphron**: 384; writer of fictitious letters; A.D. 150
- Aleman**: 10, 14, 22, 62, 188, 268-70; lyric poet; 630 B.C.
- Alexander of Aetolia**: 48, 102, 372; poet; 275 B.C.
- Alexander of Aphrodisias**: 264; Peripatetic philosopher; A.D. 200
- Alexander of Pleuron**: 40; see A. of Aetolia
- Alexis**: 192; writer of comedy; 350 B.C.
- Ammianus Marcellinus: 24, 336; historian; A.D. 390
- Ammonius**: 168, 190; grammarian; A.D. 390
- Ammonius**: 270; father of Tryphon, prob. not A. the pupil of Aristarchus; 50 B.C.
- Anacreon**: 20, 64, 78, 82, 84, 120 ff., 330, 416, 425
- Anacreon**: 201 (?) author of *Astronomica*; 150 B.C.?
- Anacreontea**: 122, 179, 193, 221; a collection of short poems suitable for singing, written by various hands, mostly late, in imitation of Anacreon
- Anaxāgōras**: 256; philosopher; 440 B.C.
- Anon. Gram.** see Grammarian
- Anonymous Mythographer**: 364
- Anthologia Palatina** [A.P.] see *Palatine Anthology*
- Anthologia Planudea**: see *Planudean Anthology*
- Antigēnes**: 391
- Antipáter of Sidon**: 22, 80, 240; epigrammatist; 150 B.C.
- Antiphánes**: 50; writer of comedy; 365 B.C.
- Antiphon**: 391; Attic orator; 440 B.C.
- Antoninus Liberalis**: 348; mythologist; A.D. 150?
- Anyté**: 240; a poetess, author of 'epigrams'; 280 B.C.?
- Apion**: 402; grammarian; A.D. 40
- Apollodórus**: 232; lyric poet; 510 B.C.
- Apollodórus**: 44, 62, 244; chronologer, grammarian, mythologist; 140 B.C.
- Apollonius** (son of Archebius): 147, 166, 169, 328, 335; grammarian and lexicographer, A.D. 1
- Apollonius Dyseolus**: 137, 146, 218; grammarian; A.D. 110
- Apollonius of Rhodes**: 36, 54, 57, 60-1, 64, 74, 77, 94, 98, 100-6, 112, 178, 196, 206-8, 274, 278-80, 312, 406; poet; 260 B.C.
- Apollophánes**: 96; writer of comedy; 400 B.C.
- Apostolius**: 147, 181, 301, 411,

* The dates are those of the *floruit*, i.e. about the 40th year

INDEX OF AUTHORS

- 420; compiler of a collection of proverbs; A.D. 1460; *see also Paroemiographi*
- Aratus: 107; didactic poet; 270 B.C.
- Archilochus: 14, 26–8, 62, 68, 160, 420; elegiac and iambic poet; 650 B.C.
- Arion: 4, 224, 408; lyric poet; 625 B.C.
- Aristarchus: 49, 68, 72, 134, 137, 156, 414; grammarian; 175 B.C.
- Aristeas: 96; writer of comedy; prob. to be identified with Aristias, who introduced the Satyric drama c. 520 B.C.
- Aristides: 44, 258, 273, 290, 307, 322, 351, 353, 356, 359, 360, 375, 377, 383, 386–8, 420; rhetorician; A.D. 170
- Aristodēmus: 383; historian; A.D. 200?
- Aristodēmus son of Menecrātes: 402; 150 B.C.
- Ariston: 246; Peripatetic philosopher; 230 B.C.
- Aristophānes [Ar.]: 31, 52–3, 73–4, 82, 98, 104–7, 126, 132, 138, 150, 189, 193–4, 222, 244, 250–1, 268, 276, 302–4, 308, 324, 332, 335, 426; writer of comedy; 410 B.C.
- Aristophanes of Byzantium: 134, 282, 298, 400; grammarian; 215 B.C.
- Aristotle [Arist.]: 16–8, 60, 77, 198, 228, 242, 251, 255–60, 264, 285, 299, 300, 304, 308, 317, 326, 341, 365, 400; philosopher; 345 B.C.
- Aristoxēnus: 56, 120, 225–6; writer on music; 320 B.C.
- Arsenius: 181, 285, 288, 301, 323, 353, 384, 387, 397, 399, 411, 421; son of Apostolius; compiler of a collection of proverbs and sayings; A.D. 1500
- Asius: 108; poet; 700 B.C.?
- Athenaeus [Ath.]: 10–12, 24, 28, 32–5, 42, 46–8, 52, 56–8, 62, 70, 76, 82–8, 95, 100–2, 123, 128, 132–4, 137–8, 142–4, 147–9, 152–4, 158–62, 165–6, 176–7, 186, 189, 192, 196–8, 202, 205, 226–30, 242, 260–2, 268–72, 293, 296, 306–10, 316, 322–4, 328, 331, 340–6, 369, 380, 385, 402, 418; writer of miscellanies; A.D. 220
- Atilius Fortunatianus: 137, 152, 156; Latin writer on metre; A.D. 300?
- Baechylides: 64, 74, 99, 246, 264, 312, 390; lyric poet; 470 B.C.
- Bachmann's *Anecdōta*: 190; extracts from hitherto unpublished Greek MSS preserved at Paris, published 1828
- Basilus (Basil the Great): 208; Christian writer; pupil of Himerius; A.D. 365
- Butrachomyomachia* or *Battle of the Frogs and Mice*: 208; ascribed to Pigres; 480 B.C.
- Bekker's *Anecdōta*: 51–2, 113, 147, 169, 207, 218, 301; a collection of previously unedited Greek works, published 1814–21
- Boissonade's *Anecdōta Graeca* (*Nova*): 285; Extracts from Greek MSS preserved at Paris published 1844
- Cæsius Bassus: 136, 316; Roman metricalian of uncertain date
- Callimachus: 252, 268, 289, 307; poet; 270 B.C.
- Callistratus, pupil of Aristophanes (of Byz.): 342; 150 B.C.
- Catullus: 270; Roman poet; 60 B.C.
- Chamaeleon: 85, 134, 144, 186, 226, 262, 270, 346, 380; Peripatetic philosopher and grammarian; 310 B.C.
- Choeroboscus, Georgius: 74, 108, 147, 170, 206, 300, 328, 427; grammarian; A.D. 600
- Chrysippus: 98, 146; the Stoic philosopher; 240 B.C.; the fragmentary work *On Negatives* is perh. not his
- Cicero: 16, 22, 28, 31, 84, 134, 260, 266, 269, 306, 353, 375; Roman orator and philosopher; 60 B.C.
- Claudian: 336; Roman poet; A.D. 400

INDEX OF AUTHORS

- Clement of Alexandria : 31, 114, 196, 243, 318, 323; Christian writer; A.D. 200
Cod. Vind. see MSS
Cohn's Paroemiographen : 306
 Conon : 18, 45; grammarian; A.D. 1
 Corinna : 240; lyric poetess; 510 B.C.
Cramer's Anecdota Oeoniensia : 52, 70, 74, 92, 106, 110-3, 147, 184, 207, 300, 389, 414; a collection of previously unedited Greek works from Oxford MSS, published 1835-7
Cramer's Anecdota Parisiensia : 55, 71, 119, 157, 173, 185, 285, 316, 317, 328, 336, 339, 365; a collection of previously unedited Greek works from Paris MSS, published 1839-41
 Crates : 240; writer of comedy; 450 B.C.
 Crates of Pergamum (*or* of Mallus) : 66; grammarian; 170 B.C.
 Crinagóras : 132; epigrammatist; A.D. 1
 Critias son of Drópides : 128; Athenian archon in 596 B.C.
 Critias, friend of Anacreon : 128, 159; descendant of the above; 510 B.C.?
 Critias son of Callaeschrus : 128; orator and poet; one of the 'Thirty Tyrants'; descendant of the above; 410 B.C.
 Cróbýlus : 336; also known as Hegesippus; an Athenian orator; c. 340 B.C.
 Cruquius : 176; editor of Horace; A.D. 1578
Crusius' Analecta ad Paroemiographos : 190; a critical study of the Greek Proverb-collections with some newly published matter (1883)
 Cydias : 68; lyric poet; 480 B.C.?
 Cyrillus : 169; of Alexandria; author of a glossary; A.D. 420?
 Deinolóchus : 96; writer of comedy; 490 B.C.
 Demetrius : 18, 84, 176; rhetorician; A.D. 50?
 Demetrius of Scepsis : 234; grammarian; 170 B.C.
 Demosthénes : 333, 383, 394; the great Athenian orator and statesman; 340 B.C.
 Didýmus : 134, 424; grammarian; 30 B.C.
 Dio Chrysostom : 27, 30, 44-6, 137-8, 354, 357; rhetorician; A.D. 80
 Diódórus of Sicily : 36, 189, 288, 353, 373, 377, 382-4, 387; historian; 40 B.C.
 Diogénés Laertius [Diog. L.] : 226, 256, 261, 285, 296, 396, 419; biographer; A.D. 220
 [Diogenian] : 82, 304, 424; grammarian; prob. not the author of the collection of proverbs under his name (*see also Paroemiographi*)
 Dionysius of Halicarnassus : 26, 270, 292, 373, 410; historian and grammarian; 20 B.C.
 Dionysius Periégetes : 140, 303; geographer; 300 B.C.
 Dionysius of Thrace : 72, 266, 273, 416, 427; grammarian; 125 B.C.
 Echembrótus : 2
 Ennius : 336; Roman poet; 200 B.C.
 Epicharmus : 96, 306, 402; writer of comedy; 500 B.C.
 Epiphanius : 77; Christian writer; A.D. 350
 Erasistrátus : 246; physician; 290 B.C.
 Erinna : 240; a poetess of doubtful date
 Erotian : 232; lexicographer; A.D. 60
Etymologicum Gudianum [E.G.] : 70, 73, 109-10, 113, 169, 175, 178, 196, 335, 342; etymological lexicon; A.D. 1100
Etymologicum Magnum [E.M.] : 30, 62, 70-2, 83, 94-5, 106-8, 109, 111-2, 142-5, 164, 170-2, 175-8, 185, 190, 194, 220, 274, 324, 335, 342, 414, 417; etymological lexicon; A.D. 1200
Etymologicum Magnum Veterum [also called *Et. Florentinum* and *Et. Genuinum*] : 110, 144-5, 152, 342, 416; an etymological

INDEX OF AUTHORS

- lexicon compiled under the direction of Photius c. A.D. 870
- Etymologicum Vindobonense*: 68; an anonymous Greek lexicon first published by Bergk in 1859
- Euboīca*: 290; two authors of *Euboīca* are mentioned, Aristotle of Chaleis (350 B.C.?) and Archemachus (250 B.C.?)
- Eudoxus: 314; astronomer; 360 B.C.
- Euius: 8; flute-player 331 B.C.?
- Eumēlus: 274, 406; epic and lyric poet; 760 B.C.
- Euphorion: 40, 48, 102; poet and writer of learned works; 235 B.C.
- Eupólis: 150; writer of comedy; 410 B.C.
- Euripiðes: 20, 31, 38, 43, 45–8, 50, 53–4, 58, 60, 88, 104, 144, 149, 166, 182, 210, 272–6, 285, 326, 406, 410; writer of tragedy; 440 B.C.
- Eusebius: 15–6, 78, 120, 240, 249; chronologer [mostly survives only in Jerome's Latin version and the Armenian translation]; A.D. 305
- Eustathius: 21, 35, 46–7, 50, 55–8, 62, 71–3, 76, 89, 103, 113, 137, 140, 153, 165–9, 175–7, 185, 190, 200–2, 205, 218–20, 225, 232, 264, 277, 301, 303, 304, 311, 325, 327, 329, 331, 341, 347, 377, 400, 407; grammarian and historian; A.D. 1160
- Favorinus (or Guarino): 143, 162, 341; scholar and lexicographer; A.D. 1520
- Fulgentius: 210; Latin grammarian; c. A.D. 520
- Galen: 30, 92; writer on medicine, philosophy, grammar, criticism; A.D. 170
- Glaucus of Rhegium, *or* of Italy: 14; writer on music and poetry; 420 B.C.
- Gnēsippus: 268; an erotic lyric poet; 450 B.C.
- Grammarians, Anonymous*: 151, 163, 184
- Gregorius (Pardus): 202; grammarian; A.D. 1150
- Gregory of Nazianzen: 323, 332; Christian writer; A.D. 370
- Harmodius-Song, The*: 391; the famous drinking-song in honour of the tyrannicides; 477 B.C.?
- Harpocrate: 48, 157, 290; grammarian; A.D. 170
- Hecataeus: 414; historian and geographer; 500 B.C.
- Heliānax: 22
- Heliōdorus: 170, 192, 280; metraeian; 30 B.C.
- Hephaestion: 136–7, 146–54, 160–6, 170, 174, 182, 188, 192–3, 198, 242–3, 272, 376, 424–6; metrician; A.D. 170
- Heracleides: 220, 228; grammarian; A.D. 380
- Heracleides of Pontus: 308; Peripatetic philosopher and grammarian; 380 B.C.
- Heracleitus: 180; grammarian; A.D. 50?
- Hermesiānax: 144–6, 220; poet; 290 B.C.
- Hermogēnes: 28, 155, 202; rhetorician; A.D. 200
- Hero of Alexandria: 22; mathematician; 250 B.C.
- Herodian [Hdn.]: 88, 92–4, 108–12, 138, 180, 190, 207, 220, 320–2, 342, 400, 412, 415; grammarian; A.D. 170
- Herodotus [Hdt.]: 26–8, 122, 141–2, 222, 238, 242, 246, 279; 303, 308, 352–6, 359, 365, 371, 376, 380, 383, 387; historian; 445 B.C.
- Hesiod: 4, 16, 28, 34, 45, 62–6, 72, 102, 108, 176–8, 186, 406, 410; epic poet; 720 B.C.?
- Hesychius: 10, 58, 70–3, 87, 109–10, 138, 142, 148, 156, 159, 168–70, 186, 192, 200–2, 206, 228, 244, 306, 399, 416; lexicographer; A.D. 450
- Hibeh Papyri*: 252; fragments of ancient books and other documents found by B. P. Grenfell

INDEX OF AUTHORS

- and A. S. Hunt at Hibeh in Egypt; published in 1906
- Himerius : 18, 64, 78, 122, 126-8, 132, 208-10, 272, 276, 280, 286, 377; rhetorician; A.D. 355
- Hipparchus : 18; astronomer; 150 B.C.
- Hippocrates : 92, 232; physician; 420 B.C.
- Hippōnax : 4, 142, 196; writer of lampoons in iambic verse; 540 B.C.
- Homer : 12-4, 22, 26-8, 32, 36, 44-6, 52-4, 62, 72-4, 94, 108, 112, 124-6, 134, 204-6, 210, 234, 270, 314-6, 326, 338, 386, 406, 412; see also *Iliad*, *Odyssey*, Eustathius, Tzetzes; poet; 850 B.C.?
- Homeric Hymns*: 63; a collection of hymns to the Gods by various hands; 750-550 B.C.?
- Horae : 26, 42, 126-7, 136, 140, 152, 156, 176, 210-1, 270, 322; Roman poet; 25 B.C.
- Hyginus : 198; Roman writer on agriculture, astronomy, mythology; 10 B.C.
- Iamblichus : 81; Neo-Platonic philosopher; c. A.D. 320
- Ibycus : 32, 49, 70-76, 78 ff., 126, 133, 274, 406
- Iliad* : 40, 49, 58-9, 68-72, 89, 100-3, 137-141, 147, 162, 168, 175, 182-4, 200, 210-20, 255, 314, 326-8, 347, 406-8, 412-4; see also Homer, Eustathius, Tzetzes
- Inscriptions* : 24, 215, 354, 360-2, 373, 374, 376, 383, 384-6, 392; see also *Parian Chronicle* and *Tabula Iliaea*
- Ion : 324; writer of tragedy and prose-works; 440 B.C.
- Iriarte's Reg. Bibl. Matr. Codd. Gr.*; an account of the Greek MSS in the Royal Library at Madrid; 353, 356
- Isidore of Pelusium : 365, 426; Christian writer; A.D. 420
- Isocrates : 38; orator; 390 B.C.
- Johannes Charax : 165; grammarian; A.D. 550
- Johannes of Alexandria, or Philoponus; philosopher and grammarian; A.D. 510
- Johannes of Sicily (Doxopatres) : 137; rhetorician; A.D. 1020 (see *Rethores Graeci*)
- Julian : 137, 151, 182, 276, 285, 323; Roman Emperor; A.D. 361
- Keil's Analecta Grammatica* : 137; fragments of two anonymous metrical treatises
- Lasus : 222 ff., 232
- Leonidas of Tarentum : 218; epigrammatist; 270 B.C.
- Libanius : 323, 375; rhetorician; A.D. 355
- [Longinus] : 26, 198, 408; anonymous rhetorician, author of the treatise *On the Sublime*; A.D. 50?
- Longinus, Cassius : 266; rhetorician; A.D. 260
- Longus : 392; romanee-writer; A.D. 150?
- Lucian : 20, 30, 34, 73, 130, 141, 150, 242, 268, 302; rhetorician and satirist; A.D. 165
- Lycophron : 44-5, 48, 63, 67, 102, 229, 311; poet; 200 B.C.
- Lycurgus : 350, 353; Attic orator; 330 B.C.
- Lysias : 391; Attic orator; 405 B.C.
- Macarius : 30; compiler of Greek proverbs; A.D. 1350?
- Macedonius : 198; epigrammatist; A.D. 540
- Maerobius : 336; Roman grammarian; A.D. 390
- Mamertinus : 20
- MSS : 151, 163, 190
- Marinus : 97; pupil of Proclus; A.D. 480
- Marius Victorinus : 30, 272, 316; grammarian; A.D. 350
- Marmor Parium*: see *Parian Chronicle*
- Martianus Capella : 225; compiler of a chrestomathy; A.D. 420
- Maximus Planūdes : 388; grammarian, compiler of the

INDEX OF AUTHIORS

- Planudean Anthology*; A.D. 1301
- Maximus of Tyre: 124, 170, 210; rhetorician; A.D. 180
- Megachides: 12, 62; Peripatetic philosopher; 250 B.C.?
- Megasthēnes: 401; geographer; 300 B.C.
- McLampus: 2, 6; singer to the lyre (lyric poet?); 586 B.C.
- Menander: 246, 423; writer of comedy; 300 B.C.
- Menander: 288; rhetorician; A.D. 270
- Michael Psellus: 258; philosopher, grammarian; rhetorician; A.D. 1060
- Müller's *Mélange de Philologie et d'Epigraphie*: a collection of articles containing certain hitherto unpublished Greek works; 46, 282, 300; published in 1876
- Milon: 106
- Mimnermus: 4, 28, 68; elegiac poet; 620 B.C.
- Mnasaileas: 355; epigrammatist; 250 B.C.
- Moero: 240; poetess; 250 B.C.
- Myrtis: 240
- Natālis Comes: 230; mythographer; A.D. 1550
- Neanthes: 82; historian; 240 B.C.
- Nepos, Cornelius: 383; Roman historian; 60 B.C.
- Nicander: 100, 348; poet; 150 B.C.
- Nicephorus: 377; Christian historian; A.D. 1300
- Nonnus: 298; epic poet; c. A.D. 420
- Nossis: 210; poetess, epigrammatist; 300 B.C.
- Odyssey*: 89, 148, 152, 156, 163, 172, 203, 207, 210, 214, 278, 324, 415; see also Homer, Eustathius
- Olympus: 8, 14; flute-player; 700 B.C.?
- Onomacritus: 222; poet and writer of oracles; 520 B.C.
- Orion: 145, 6, 176, 221; lexicographer; A.D. 430
- Ovid: 137, 307; Roman poet; A.D. 1
- Oxyrhynchus Papyri*: 31, 52, 114, 193, 251, 289, 389; fragments of ancient books and other documents found by B. P. Grenfell and A. S. Hunt at Oxyrhynchus in Egypt in 1897, still in course of publication
- Palaephatus: 270; mythographer; 200 B.C.?
- Palatine Anthology* [I.P.]: 22-4, 80-2, 126, 130-3, 182, 187, 212-8, 240, 254, 270-2, 344, 353, 354-74, 379, 383, 384-400, 419, 428; a large collection of Greek 'epigrams,' i.e. inscriptions and quasi-inscriptions, embodying the earlier compilations of Meleager and others, made by Constantine Cephala about A.D. 920
- Panerates: 266; lyric poet later than Simonides
- Panyassis: 62; epic poet; 480 B.C.
- Panyassis (the younger): 32; philosopher; 420 B.C.?
- Parian Chronicle*: 20, 23, 229, 248, 272, 377; an inscribed stone, now at Oxford, giving a summary of Greek history down to 264 B.C.
- Paroemiographi Graeci*: 137, 165, 190, 278, 285, 301, 323, 383, 387, 411; the Collection of the proverb-collections of Zenobius and others published by von Leutsch and Schneidewin in 1839; see also O. Crusius *Analecta Critica ad Paroem. Gr.* 1883
- Paron: 258; Pythagorean philosopher
- Pausanias: 2-6, 10, 19, 36, 40, 45, 48-50, 55, 58, 62, 66, 108, 130, 213-5, 236, 240-5, 272, 275, 357, 359, 361, 365, 377, 383, 394-8; geographer; A.D. 180
- Paisander: 62; poet; 615 B.C.
- Persius: Roman poet; A.D. 60
- Phaedrus: 307; Roman writer of fables in iambic verse; A.D. 20

INDEX OF AUTHORS

- [Phäßäris]: 51; the letters ascribed to this despot (*see General Index*) are spurious; 200 B.C.?
- Pherecrates: 244; writer of comedy; 430 B.C.
- Pherecydes of Leros or Athens: 276; historian; 440 B.C.
- Philémon: 173, 412; lexicographer; A.D. 650?
- Philo: 323; Jewish philosopher; A.D. 40
- Philodémus: 18, 45, 54, 68, 84, 108, 137, 273, 406; philosopher and poet; 60 B.C.
- Philostratus ('the Athenian'): 44, 189, 399; biographer; A.D. 210
- Philoxenus: 88; dithyrambic poet; 395 B.C.
- Phlegon of Tralles: 141; chronologer; A.D. 120
- Phocylides: 28; elegiac poet; 540 B.C.
- Photius: 20, 49, 73-4, 87, 157, 180, 243, 291, 300, 399, 404, 412; lexicographer, compiler of chrestomathies; A.D. 860
- Phrynicus: 76, 324; writer of tragedy; 490 B.C.
- Pindar: 4, 9, 18, 26-8, 31, 45-6, 50, 54, 62, 68, 76, 84, 94, 102-4, 114, 124-6, 142, 154, 164, 167, 170, 178, 183, 208, 222-5, 232, 240, 250-2, 262-6, 270, 274, 290, 304, 310, 316, 324-6, 331, 343, 366, 380, 384, 392, 402-4, 408-10; lyric poet; 480 B.C.
- Planudean Anthology*: 137, 350, 372, 376, 392, 396; a shorter collection of Greek 'epigrams' made by Maximus Planudes; A.D. 1301; *see Palatine Anthology*
- Plato: 18, 26, 42-4, 86, 96, 107, 126, 182, 224, 234, 248, 252, 256, 261, 263, 273, 284-5, 299, 310, 327, 410, 424; philosopher; 380 B.C.
- Pliny ('the Elder'): 18, 24, 69, 141, 267; encyclopedist; A.D. 60
- Plotius (Sacerdos): 34, 136, 192; Roman metrician; between 30 B.C. and A.D. 500
- Plutarch: 4, 8, 14, 54, 58, 62, 66, 80, 84, 89, 96, 114, 137, 224-6, 238, 241, 252, 255-62, 266, 272-3, 278, 285, 289, 296-9, 308-22, 330, 334-40, 349, 355-6, 378-80, 383, 384, 389, 398, 410, 420; biographer and essayist; A.D. 85
- Pollux (Polydectes): 8, 20, 50, 71, 113-4, 147-9, 152-3, 158, 161, 165, 187, 204-8, 244, 374; lexicographer; A.D. 170
- Polyaenius: 239; writer on strategy; A.D. 150
- Polymnastus: 4, 6, 8; musician and poet; 630 B.C.
- Polyzébus of Messénè: 78
- Porphyrio: 136, 176; commentator on Horace; A.D. 250?
- Porphyrius (Porphyry): 98, 234; Neo-Platonist philosopher; A.D. 270
- Poseidonius: 131; Stoic philosopher; 90 B.C.
- Praxilla: 240; lyric poetess; 450 B.C.
- Priscian: 152, 192, 280; Roman grammarian; A.D. 500
- Proclus: 16, 87, 97, 178; Neo-Platonist philosopher and grammarian; A.D. 450
- Procopius of Caesarea: 234; historian; A.D. 540
- Prönimus: 10; flute-player; 430 B.C.
- Psellus: *see Michael Psellos*
- Ptolemaeus of Ascalon: 108; grammarian; 80 B.C.
- Ptolemaeus (son of Hephaestion): grammarian; 70, 234; A.D. 120
- Ptolemy: 98; astronomer; A.D. 140
- Quintilian: 28, 270, 306; Roman rhetorician; A.D. 75
- Rhetores Graeci* Walz: 323, 347
- Romans, Epistle to the*: 318
- Sacádas: 24 ff., 48
- Sappho: 14, 24-6, 130-4, 137, 144-6, 149, 183, 200-3, 208, 240; lyric poetess; 600 B.C.
- Scholiast*: = ancient commentator whose notes are preserved in

INDEX OF AUTHORS

- some of our MSS of Greek authors
- Seleneus : 32; grammarian; A.D. 20
- Semonides of Amorgus : 197, 219, 339; iambic poet; 650 B.C.
- Séneca (the younger) : 131; philosopher; A.D. 35
- Servius : 30, 84, 136, 178, 208, 272, 312, 407, 420; Roman grammarian; A.D. 400
- Sextus Empiricus : 45, 322; Sceptic philosopher and physician; A.D. 190
- Simias : 368; poet; 320 B.C.
- Simoniades : 14–6, 26, 32, 3, 54, 60, 64, 84, 88, 96, 102–4, 126, 130, 152–4, 179, 208, 215, 246 ff., 418, 424, 429
- Solon : 24, 128, 226; the Athenian lawgiver and elegiae and iambic poet; 600 B.C.
- Sophocles : 28, 48, 93, 96, 148, 154, 158, 184–6, 250, 291, 298, 318, 324, 408; writer of tragedy; 450 B.C.
- Sozómenos (Sozomenus) : 377; ecclesiastical historian; A.D. 420
- Statius : 26, 89, 364; Roman poet; A.D. 80
- Stephanus of Byzantium : 18, 139, 169, 391, 410; lexicographer; A.D. 530
- Stesichorus : 10–2, 14 ff., 78, 84, 87–8, 101–3, 110, 114, 268, 290, 316, 406, 410
- Stesichorus (the younger) : 20; poet; 485 B.C.
- Stobaeus : 60, 162, 172, 226–8, 252–8, 285, 290–4, 299, 307, 312, 320, 323, 338–40, 404; compiler of chrestomathies; A.D. 450?
- Strabo : 9, 32, 56, 64, 74, 94, 120–2, 140, 174, 206, 246, 282, 323, 353, 354, 404, 410; geographer A.D. 1
- Suidas : 14–6, 20, 28–31, 43, 49, 51, 78, 81–7, 96, 113, 157, 181, 192, 195, 200, 212, 215–7, 224, 234, 243, 248, 268–72, 276, 279, 285, 291, 299, 301, 307, 335, 353, 383, 389, 405, 413, 418, 426; lexicographer; A.D. 950
- Syneclodus, George : 241; chronologer; A.D. 790
- Synesius : 30, 96, 189, 273, 285, 303; Christian writer; A.D. 410
- Tatula Ilacea* : 16
- Tatian : 243; Christian writer; A.D. 160
- Telesilla : 236 ff.
- Telestes : 108; dithyrambic poet; 400 B.C.
- Tenarus (Taenarus?) : 134
- Terence : 192; Roman writer of comedy; 160 B.C.
- Terpander : 6–8, 14, 68; lyric poet; 675 B.C.
- Thalætas (or Thales) : 6–8, 11; lyric poet; 660 B.C.
- Themistius : 272; philosopher and rhetorician; A.D. 350
- Theocritus : 42, 96, 182, 200, 254–6, 290, 293, 313, 330, 342, 404; poet; 275 B.C.
- Theodorus the Metochite : 326; grammarian and historian; A.D. 1300
- Theodosius : 300, and see Choeroboseus; grammarian; A.D. 400
- Theon (Aelius) of Alexandria : 258; rhetorician; A.D. 120
- Theon of Smyrna : 86, 224; Pythagorean philosopher; A.D. 120
- Theophilus of Antioch : 298; Christian writer; A.D. 170
- Theophrastus : 255; Peripatetic philosopher; 330 B.C.
- Theopompos : 198, 380; historian; 340 B.C.
- Thomas Magister : 222; grammarian; A.D. 1300
- Thrasyrnachus of Chaleédon : 418; rhetorician; 420 B.C.
- Thucydides : 217, 363, 364, 382, 392; historian; 430 B.C.
- Timaeus : 76, 262, 380; historian; 300 B.C.
- Timocreon : 256, 304, 344, 418 ff.
- Timotheus : 63; lyric poet; 410 B.C.
- Tryphon : 218, 270, 398; grammarian; 20 B.C.
- Tynnichus : 234
- Tyrtaeus : 240; elegiac poet; 630 B.C.

INDEX OF AUTHORS

- Tzetzes : 16, 45, 48, 51, 63, 67, 229, 275-7, 310, 349, 375, 389, 416; grammarian; A.D. 1150
- Valerius Maximus : 130, 307, 375, 389; writer of miscellanies; A.D. 20
- Vergil : 336; Roman poet; 30 B.C.; *see also* Servins
- Vibius Sequester : 64; geographer; A.D. 450?
- Victorinus : *see* Marius Victorinus
- Villoison's *Anecdota Graeca* : 185, 272; a collection of hitherto unedited Greek works or parts of works preserved in the libraries of Paris and Venice; published in 1781
- Wilhelm in *Jahresberichte öst. Arch. Inst.* : 360
- Xanthus : 12, 52, 62
- Xenoceritus or Xenocrātes : 6; lyric poet; 650 B.C.?
- Xenodāmus : 6; lyric poet; 650 B.C.
- Xenophānes : 120, 226; elegiac poet and Eleatic philosopher; 53 B.C.
- Xenophon : 158, 180, 244, 272; historian; 400 B.C.
- Zenobius : 32, 106, 188, 210, 406, 424; rhetorician; A.D. 130
- Zenodōtus : 73, 134, 164, 190; grammarian; 285 B.C.
- Zoīlus : 108; rhetorician; 350 B.C.
- Zonāras : 44, 49, 157, 171, 178, 190, 195, 335, 412; A.D. 1120 [the lexicon ascribed to this historian is probably by another hand]

GENERAL INDEX

- ABDERA : 120–2, 212; a town on the S. coast of Thrace, colonised by the Ionians of Teos in 541 B.C.
- Academy, Academe, Académieia* : 333; a public garden at Athens walled by Hipparchus and adorned with groves and fountains by Cimon; here Plato taught
- Acamantis : 390; one of the Attic tribes
- Acanthus : 410; a town of Chalcidice
- Acestalian Birds* : 70
- Achaea : 224; a district in the N.W. of the Peloponnese
- Achaeans* : 70, 116
- Achéron : 426; the river of Death
- Achilles : 68, 104, 116, 274, 408; son of Peleus and the sea-nymph Thétis; hero of the *Iliad*
- Acrágas or Agrigentum : 16, 268; a Greek city of Sicily
- Actaeon : 66; son of Aristaens and Autonoë daughter of Cadmus; a hunter who was torn to pieces by his hounds because he had seen Artemis bathing or had boasted that he excelled her in hunting (*or see* Stes. 70); the rock on which he rested after the chase was shown near Orchomenus in Boeotia
- Adeimantus : 390; an Athenian; archon in 477 B.C.
- Adeimantus son of Oýtus : 356; Corinthian commander in the invasion of Xerxes
- Admétus : 32; king of Pherae in Thessaly; *see* Alectis
- Adónis : 424; a Cyprian youth beloved by Aphrodite, who mourned his death yearly at the Adonis Festival
- Adriatic Sea* : 104
- Aeëtes : 104; king of Colchis
- Aegean Sea* : 116
- Ægeus : 200, 318; king of Athens; father of Theseus
- Aegina : 302, 396; an island S.W. of Attica
- Aegisthus : 12, 55, 82; cousin of Agamemnon, king of Mycenae, whose wife Clytemnestra he seduced in Agamemnon's absence and murdered her husband on his return from Troy
- Aenéas : 46, 134; son of Anchises and Aphrodite; cousin of Priam; a Trojan hero from whom the Romans claimed descent
- Aeolians* : 228
- Aeschylus the flute-player : 20
- Aeschylus father of Naucrátēs : 214
- Aethópia : 200
- Aetolia : 408; a district of N. Greece
- Agamemnon : 12, 40, 54, 114, 406; king of Mycenae and leader of the Greeks before Troy
- Agatharchus : 306; an Olympian victor of this name, of Corcyra, is mentioned by Dionysius of Halicarnassus 4. 41. 5; he won in 536 B.C.
- Agathócles : 232; a famous Athenian musician
- Agáthon : 212
- Agrigentum : *see* Acrágas
- Aláces : 79

GENERAL INDEX

- Aiantides : 364
 Aias (Ajax) : 116, 354; the name of two Greek heroes before Troy : (1) son of Telamon and king of Salamis, (2) son of Oileus and king of the Loerians
 Aius : 68
 Alara : *see* Elara
 Alcestis : 32; daughter of Pēlias and wife of Admetus king of Pherae, who was granted by the Fates deliverance from death if his father, mother, or wife would die for him; Alcestis did so, but was brought back to the upper world by Korē or by Heracles
 Alcimēdē : 60
 Alemaeonidae : 367; a great Athenian family
 Alemēna : 344; wife of Amphitryon and mother by Zeus of Hercules
 Aleon : 396
 Aleuas : 254, 290; a mythical king of Thessaly, founder of the noble house of
 Alenādae : 222, 290
 Alexis : 160
 Alphīus : 96, 108–9, 242; a river of the Peloponnese; once a hunter who pursued the nymph Arethusa, who thereupon became a spring and fled pursued by her lover, now a river, under the sea to Ortygia, the island which formed part of Syracuse; in another version of the myth the pursued maiden was Artemis, who fleeing to Letrini in Elis covered her face and those of her attendant nymphs with mud, thus balking her lover
 Althaea : 90; daughter of the Aetolian king Thestius, and wife of Oeneus king of Calydon; at the birth of her son Meleager the Fates declared that he should be invulnerable but should live no longer than a piece of wood then burning on the hearth; this Althaea, after keeping it long in a chest, burnt to avenge her brothers whom Meleager slew in war
 Alyattes : 144; king of Lydia 604–560 B.C.
 Amalthea : 142; the goat which suckled the infant Zeus; one of her horns was given by the God to his nurses the daughters of the Cretan king Melissens, making it a 'horn of plenty' (*cornucopia*) which could be filled at the wish of the possessor
 Amarsyās : 318
 Amphiaraüs : 32, 46; son of Oïles; one of the 'Seven against Thebes'
 Amphictyons : 352; members of the councils of various Greek federations, particularly that of the Thessalians, Boeotians, Dorians, Ionians, Delphians, and others which met annually at Anthēla near Thermopylae and at Delphi
 Amphiliōchus : 46; son of Amphiaraüs; a member of the second expedition against Thebes
 Amphimachus : 408; a leader of the Carians before Troy
 Amphion : 244
 Amphiphūnes : 16
 Amyclae : 330; a town of Laconia
 Amyclas : 244
 Amyntor : 410
 Anaurus : 316; a river of Magnesia in Thessaly on which stood Ioleus
 Anaxāgoras : 214; an Aeginetan sculptor who flourished about 480 B.C.
 Anaxandrides : 236
 Anaxilas (Anaxilaüs) : 308; despot of Rhegium 494–476 B.C.
 Anius : 278; son of Apollo by Creūsa or Rhoeo, who in her pregnancy was sent to sea in a chest which landed at Delos; her son, consecrated by his mother to Apollo, became the father of three daughters to whom Dionysus gave the power of producing wine, corn, or oil at will
 Antiménidas : 256; an elder brother of Alcaeus
 Antiōchis : 390; one of the Attic tribes

GENERAL INDEX

- Antióchus : 254, 290; a king of Thessaly
 Antiphátes : 46
 Antonia : 134; daughter of Mark Antony and wife of Drusus
 Apelles : 170
 Aphréus : 62, 408; mythical king of Messenia
 Aphidna : 40; one of the twelve ancient towns of Attica
 Aphrodítē : 38–40, 56, 84–8, 102, 114, 132, 138, 196, 236, 312, 380, 392, 424
 Apollo : 8, 10, 48, 50, 54, 58, 78, 102–4, 194, 208, 214, 234, 240–2, 276, 279, 313, 348, 362, 384, 400, 408
 Apollonius : 296
 Arábūs : 64
 Arcadia : 2, 6, 22, 36; the central district of the Peloponnese
 Arcesilaüs : 396
 Archedice : 364
 Archemórus : 296; son of Lycurgus king of Nemea; left by his nurse when she went to show the way to the Seven as they passed on their way to Thebes, he was killed by a serpent, whereupon they returned, buried him, and founded the Nemean Games in his honour
 Archenautes : 366
 Areíphilus : 214
 Arénè : 408
 Ares : 50, 170, 212, 312, 360, 380, 386
 Arethúsa : 96; *see* Alpheüs
 Arganthonius : 140–2; king of Tartessus in the 6th cent. B.C.
 Argonauts : 273–4; the heroes who sailed in the Argo under Jason on the first great maritime expedition to Colchis on the E. of the Euxine Sea, to fetch the Golden Fleece
 Argos : 2–5, 10–2, 40, 54, 62, 114–6, 154, 236, 390, 400, 406; a city of the Peloponnese
 Argus : son of Zeus and Niobè, and third king of Argos
 Aristides (Aristeides) son of Lysimachus : 420; the Athenian statesman and general; *see* Aristides son of Xenophilus : 390; the statesman, like this Aristides, belonged to the tribe Antiochis (Plut. Arist. 1)
 Aristocleides : 182
 Aristocritus : 120
 Aristogeiton : 248, 376; *see* Harmodius
 Aristomáchē : 50
 Ariston : 390
 Arsinoë : 54
 Artémis : 38, 46, 66, 136, 200, 240–4, 363, 378
 Artemisium : 250, 278–80, 363, 378; the N. promontory of Euboea, so called from a neighbouring temple of Artemis; off this coast the Greek fleet fought with Xerxes in 480 B.C.
 Artémon : 186
 Asclépius (Aesculapius) : 44; a great physician; after Homer, the God of healing
 Asia : 378, 386
 Asópus : 108–9; the name of three rivers of Greece
 Astēris : 170
 Astyánax : 48; the little son of Hector and Andromaché
 Astydamia : 410
 Astylus of Crotóna : 300
 Athāmas : 206; grandson of Aeolus; he led a colony of Minyans to Teos
 Athēna (in Homer, Athēnè) : 46, 64, 210, 216, 244, 386, 392
 Athenodórus : 322; a Stoic philosopher; friend of Augustus
 Athens : 20, 126–30, 208, 214, 222, 278–80, 332, 336, 350, 357, 358, 362, 376–8, 384, 390, 394, 400, 420
 Atlantic Sea : 36
 Atlas : 310, 406; leader of the Titans; condemned, on their defeat, to support the sky
 Atrax : 404
 Atreidae : 46, 348; Agamemnon and Menelaüs the sons of Atreus : 116, 274; son of Pelops, and grandson of Tantalus; a lamb with a golden fleece, given him by Hermes, was stolen by his brother Thyestes

GENERAL INDEX

- Augustus : 270, 322; Roman Emperor; 27 B.C.-A.D. 14
 Aulis : 116; a town on the coast of Boeotia whence the Greek fleet sailed for Troy
 Aura : 212
 Ausonia : 54; a Greek name for Italy
 Autolýeus : 298
Bacchanal, Bacchant : 167, 176
 Bacchus : *sec* Dionysus
 Badas : 282
Barbarians : 382, 386
 Bassarids : 166; another name for a Maenad or Bacchant
 Bathyllus (short for Bathýcles, *E.M.* s.v. Λριστυλλος) : 126, 174; a Samian youth beloved by Anacreon
 Bélus : 64; son of Poseidon and Libya, and brother of Aegyptus and Danaüs
Boebian Lake : 404
 Boeotia : 10, 62, 363, 376; a district of Greece
 Böreas : *see* Northwind
 Branchidae : an ancient seat of the worship of Apollo; near Miletus in Ionia
 Briäreüs : 106; a son of Heaven and Earth; like his brothers Gyges and Cottus he had a hundred hands and fifty heads; these monsters secured the victory for Zeus in his conflict with the Titans
 Brilessus : 278; an ancient name of Mt. Pentélico in Attica
 Brotáchus : 374
 Bryson : 392
 Byzantium : 360; the Greek city afterwards known as Constantinople
 Cadmus : 92; mythical king of Thebes; the ref. must be to Zeus and Semelè, Athamas and Ino, Eehion and Agavè, or Aristaeus and Autonoë
 Calabria : 18; the S.E. end of Italy
 Calaïs : 278; *see* Zetes
 Callias : 366
 Callicritè : 182
 Calliopè : 58; one of the Muses
 Callirhoë : 34
 Callitéles : 214; perhaps the sculptor, a pupil of Onatas (*Paus.* 5, 27, 5)
 Calyçè : 56; the name of three mythical personages
 Cambyses : 120, 250; son of Cyrus the Great; king of Persia 529-521 B.C.
 Camilla : 208; a huntress who fought with Turnus against Aeneas
 Capaneus : 44; one of the 'Seven against Thebes'; slain by the thunderbolt of Zeus while scaling the walls of the city
 Caria : 174, 188, 304-6, 380, 424; a district of W. Asia Minor inhabited by a non-Hellenic race
 Carthaea : 246, 348; a city of Ceos
Carthage : 38
 Casmýlus : 394
 Cassandra : 88, 114; a prophetess; daughter of Priam
 Castor : 28, 42, 306; *see* Dioseuri
 Catana : 20, 78; a Greek city of Sicily
 Centaurs : 34, 230; a mythical race half-man and half-horse, inhabiting the mountains of Thessaly
 Ceos : 28, 126, 246-8, 254, 280, 370, 428; a small island of the W. Aegean
 Cephallenia : 2, 6; a large island off the W. coast of Greece
 Cerbérus : 50; the watch-dog of the Lower World
 Cerbonius : 210
 Cerdas : 78
 Chaeronëa (Chaironeia) : 232; a town of Boeotia, scene of the defeat of the Athenians and Boeotians by Philip in 338 B.C.
 Chalcis : 408; a city of Aetolia
 Chaleis : 350, 376; a city of Euboea
 Chaos : 102
 Charbinus : 224
 Charybdis : 294; the famous whirlpool in the Straits of Messina

GENERAL INDEX

- Cheidus : 420
Chernētes : 372
Chios : 336, 370; a large island of the E. Aegean
Chloris : 244
Chrysaor : 34; son of Poseidon and Medusa, and brother of Pégasus
Cilissa : 54
Cimmerians : 148, 186; a people living N. of the Euxine Sea, who invaded Asia Minor in 657 B.C. and were not finally driven out till 585
Cimon : 369, 386; the Athenian statesman and general
Cināros : 316; a small island of the mid-Aegean
Cirè : 210; a mythical sorceress who turned Odysseus' companions into pigs, and then falling in love with him induced him to stay with her a whole year
Cissian : 282
Cithaeron : 374; the mountain-range separating Attica and Boeotia
Clashing Rocks : 274; two islets off the mouth of the Bosphorus, said to clash together and crush ships passing through to the Euxine; successfully passed by the Argo, they ever after remained immovable
Cleēnórides : 218
Cleisthenes of Ceos : 370
Cleobūlus : 124-6, 138, 174; a Samian youth beloved by Anaereon
Cleobūlus : 296; despot (?) of Lindus c. 580 B.C.; one of the Seven Sages
Cleodēnus : 370
Cleomēnes : 236-8, 241; king of Sparta c. 520-489 B.C.
Cleon : 304; an Athenian demagogue
Clio (Cleio) : 314; one of the Muses
Clýménē, handmaid of Helen : 48
Clýménē, grandmother of Jason : 60
Clýmēnus : 228; a name of Hades or Pluto
Clytemnestra : 12, 40, 54; wife of Agamemnon; *see Aegisthus*
Colechis : 107, 274; a country at the E. end of the Euxine Sea whither the Argonauts went to fetch the Golden Fleece
Corevra : 394; a large island off the W. coast of Greece
Corésia : 246
Corinth : 20, 56, 82, 212, 224, 274, 316, 334, 354, 357, 366, 380, 394-400, 406-8
Corinthian Gulf : 363
Coryphaea : 244
Cramon : 254-6, 268, 290, 306, 404; a town of Thessaly
Crānum : 274; apparently = Crāneum a quarter of Corinth
Creon : 256, 284, 290; a Thessalian prince, father of Scopas and founder of the noble house of Creonidae : 254
Crete : 332, 374, 396, 406; southernmost island of the Aegean; one of the great Dorian areas of Greece; famous for its dancing
Critias : 128, 159; *see Index of Authors*
Critolaüs : 50
Crīus (*Ram*) : 303; a prominent pro-Persian Aeginetan, whose son Polycritus wiped out the reproach by distinguishing himself at the battle of Salamis (Hdt. 6. 50 ff. and 8. 92)
Croesus : 78, 144, 372; king of Lydia; 560-546 B.C.
Crōnus : 210; father of Zeus
Crotōna (Crotone) : 2; a Greek city of S. Italy
Ctimēnē : 16
Cumae : 363; a Greek colony near Naples, scene of the great naval defeat of the Etruscans by Hiero of Syracuse in 474 B.C.
Cupid : *see Lore*
Cyanē : 182
Cyaras : 94
Cyaxaras : 94; name of the father and son of Astyäges king of Media 584-550 B.C.
Cyclōpes : 88; a race of one-eyed giants dwelling in the district of Syracuse in Sicily; the

GENERAL INDEX

- most famous was Polyphēmus, who was blinded by Odysseus and whose love for the sea-nymph Galatea was a favourite theme of the Alexandrine poets
- Cyenus (swan) : 50; a son of Ares; killed by Heracles in single combat
- Cylarabis : 10
- Cyllarus : 30
- Cynortes : 62; a mythical king of Sparta
- Cypris, *the Cyprian* : see Aphrodite
- Cyprus : 424; easternmost island of the Mediterranean, containing many Greek cities
- Cyrus (the Great) : 120, 144; king of Persia ; 550-529
- Cyton : 400
- Damaratus : 241; king of Sparta 510-491 B.C.
- Damaretē : see Demaretē
- Danaans : 118; an ancient name for the Greeks
- Danaē : 292; daughter of Acrisius king of Argos; an oracle having declared that she should bear a son who should kill his grandfather, Acrisius shut her up in a brazen tower, and when she nevertheless bore a son—some said to Zeus who visited her in the form of a shower of gold—sent her to sea with her babe (Perseus) in a chest, whence they were resened on the shore of Seriphis; Perseus eventually killed Acrisius by accident when throwing the dice
- Dandes : 372
- Daphnis : 36-8
- Dardania : 116; the Troad
- Dardanus : 92, 114, 316; son of Zeus and mythical ancestor of the Trojans
- Darius son of Hystaspes : 188-90, 224, 250; king of Persia 521-485 B.C.
- Dawn (Eōs) : 98; see Tithōnus
- Dawn-bringer : 106
- Death-Goddesses (Kēres) : 76-8, 280
- Deilića : 106; one of the Amazons
- Deinoménēs : 384
- Delphobus : 102, 406; a son of Priam
- Delos : 278, 282; an island of the S. Aegean, one of the chief seats of the worship of Apollo
- Delphi : 10, 48-50, 56-8, 234, 238, 313, 363, 372, 382-4, 394, 398; a city of Phocis in central Greece; seat of the oracle of the Pythian Apollo
- Démárētē : 263, 384
- Déméter : 228, 330
- Démétrias : 404
- Démétrius : 318
- Démocles : 76
- Démocritus : 378; Naxian commander in the invasion of Xerxes (Hdt. 8, 46)
- Démodocēs : 14; a bard mentioned in the *Odyssey*
- Dexamēnus : 416
- Diodorus : 378
- Diomed (Diomēdes) : 104; king of Argos; one of the greatest Greek warriors before Troy
- Diomedea : 104
- Dionysius ('the Elder') : 18; despot of Syracuse 406-367 B.C.
- Dionysius ('the Younger') : 76; despot of Syracuse 367-343 B.C.
- Dionysius of Colophon : 398; a famous painter who flourished about 460 B.C.
- Dionysus (Bacchus) : 68, 138, 142, 166, 200, 208-16, 224, 340, 346, 390
- Diōphon : 394
- Dioscūri (Castor and Polydeuces) : 28, 40-3, 110, 268, 302, 306; sons of Zeus and Leda wife of Tyndareus king of Sparta, and brothers of Helen; worshipped as horsemen, boxers, and harpers, and as saviours of men in battle or at sea
- Diphilus : 370
- Dirphys : 350; the central mountain-range of Euboea
- Dorian : 166, 306
- Doris : 378
- Dotian Plain : 330; part of Pelasgiotis in Thessaly
- Drōpides : 128
- Dysēris : 214, 290; wife of Echeratidas, a Thessalian noble

GENERAL INDEX

- Earth* : 62, 242, 312
Eehecrateia : 256, 290
Echeeratidas : 216, 290; his son Orestes is called 'king of Thessaly' by Thucydides under the year 456 B.C.
Echidna : 230; a serpent-maiden, daughter of Tartarus and Earth, who became by Typhon mother of the Sphinx, Cerberus, Scylla, the Gorgon, the Hydra, and other monsters
Egypt : 32, 62
Eidothea : 54; a daughter of Proteus
Eileithnia (Ithiyia) : 40, 402; Goddess of birth
Elāra : 343; daughter of Orchomenus or of Minyas
Electra : 12
Elis : 56, 91, 272; a district in the N.W. of the Peloponnese
Elysium : 104, 274; the haunt of the ghosts of the departed in the underworld
Endymion : a youth beloved by the Moon, who sent him into perpetual sleep on Mt. Latmus in Caria, so that he might always remain young and beautiful
Enetian : 156; the Eneti (Vene-tians?) are placed by Homer in Paphlagonia, N. Asia Minor
Enyalius : 102, 240; a War-God, in Homer identified with Ares, but later regarded as distinct
Epameinondas : 10; the great Theban general and statesman, who having defeated the Spartans re-founded Messenè in 369 B.C.
Epeius : 46, 348; in Homer the builder of the Wooden Horse and a gallant warrior on the side of the Greeks before Troy; later tradition made him a coward and gave him an inferior place among the heroes
Ephesus : 246; one of the twelve Ionian cities of Lydia
Ephyra : 334, 406; ancient name of Corinth, identified with Ephyra daughter of Ocean or of Epimētheus
Epidaurus : 244, 396; a town on the E. coast of the Peloponnese
Epimētheus : 406; a Titan, brother of Promētheus
Epōpus : 108; a son of Poseidon; king of Sieyon
Erechtheus : 108, 278; a mythical king of Athens
Eretria : 246, 290, 324; a city on the W. coast of Euboea
Erīnys : *see* Fury
Eriphylē : 44; wife of Amphiaraüs whom she betrayed for the sake of a necklace of Harmonia
Erōs : *see* Love
Erxion : 186
Erytheia : 32-4
Erythrae : 324; a city of Ionia
Eteoclyménē : 60
Eteoneus : 290
Etna (Actna) : 330; the great volcano of Sicily
Eualeides : 246, 308
Euathlus : 56
Euboea : 280, 290, 363; a large island on the E. coast of Greece
Euēnus : 408
Eumēlus : 120
Eumēnides : *see* Fury
Eunomus : 410
Euonymia : 216
Euripus : 350; the strait between Euboea and the mainland
Eurōpa : 40, 208, 282; daughter of Phoenix; carried off by Zeus in the form of a bull from Phoenicia to Crete
Europe : 386
Euryalius : 88; a youth beloved by Ibycus
Eurydice : 296; wife of Lycurgus king of Nemea; *see* Archemorus
Eurymēdon : 360, 386; a river of Pamphylia in Asia Minor, whose mouth was the scene of the defeat of the Persians by Cimon in 466 B.C.
Eurypylē : 186; a girl beloved by Anaereon
Euxine Sea : 370; the Black Sea
Evening Star : 106
Fates : 402

GENERAL INDEX

- Fury*: 80, 82; these were avenging deities who punished wrong-doers
- Gadeira: 32; = Cadiz, a town on the S.W. coast of Spain
- Galatēa: 88; a sea-nymph beloved by the Cyclops Polyphemus
- Ganyctor: 16
- Ganymed* (*Ganymēdes*): 98; a beautiful youth carried off by eagles to be the cupbearer of Zeus
- Gastrodōra: 192
- Gela: 262
- Gelon (Gelo): 18, 384; despot of Gela, afterwards (485–478 B.C.) of Syracuse
- Geraneia: 366; the mountain-range between the territories of Megara and Corinth, overlooking the Saronic Gulf
- Geryon: 32–6; a mythical three-headed monster, king of Hesperia (Spain), killed by Hercules, one of whose 'labours' it was to steal his oxen from the island of Erytheia
- Glaucē: 212
- Glaucias of Aegina: 394; a sculptor who flourished 485 B.C.
- Glaucus: 368
- Glaucus: 334; son of Sisyphus founder of Corinth
- Glaucus of Carystus (called by Quintilian Glaucon): 302, 306; a famous boxer
- Gorgias: 98; a youth beloved by Ibycus
- Gorgippus: 372
- Gorgo: 368
- Gorgophonē: 62
- Gortyn: 374
- Graces*: 50, 88, 132, 390; spirits of beauty and excellence and handmaids of the Muses
- Greece*: 20, 128, 208, 223, 288, 350, 354–8, 362, 380–6, 420, 424
- Greeks*: 2, 278, 316, 364, 378, 382–6, 408
- Gyāros or Gyara: 316; an islet of the mid-Aegean, used as a place of banishment under the Roman Empire
- Gyrtion: 404
- Harmōdios and Aristogeiton: 248, 376; murderers (in B.C. 514) of Hipparchus one of the sons of Peisistratus; after the expulsion of his brother Hippias from Athens in 510 they came to be regarded as martyrs in the cause of democracy
- Harpágus: 120; the Persian general who in 545 B.C. completed the conquest of Ionia
- Harpies*: 108; in Homer, spirits of the storm-winds; later, winged maidens of foul aspect who swooped on a man's food and carried it away
- Heaven* (*Uranus*): 210, 212
- Hecatē: 54
- Hector: 48, 102, 114; son of Priam and chief hero of the Trojan side
- Hecūba (Hecābē): 48, 214; wife of Priam
- Helen: 22, 38–44, 49–50, 90, 102–4, 114, 406; daughter by Zeus of Leda wife of Tyndarēus king of Sparta; after she became the wife of Menelaüs she was carried off by Paris, and this gave rise to the Trojan War
- Helicon: 4, 116, 240, 276; a mountain of Boeotia; chief haunt of the Muses
- Heliōnias: 212
- Hēlios (*the Sun*): 34–6; he was said to be the son of Hyperion and Theia or Euryphaëssa and to have had seven sons and one daughter by Rhodē
- Helladius: 360
- Hēphaestus: 68, 106, 210, 330, 392, 404
- Hera: 30, 58–62, 100, 158, 206
- Hercules (Hercules): 2, 10, 34, 50, 62, 66, 99, 106, 150, 302, 344
- Heraean Hills*: 36
- Hermaon: 64; =
- Hermes: 30, 36–8, 216, 240, 256, 310, 392, 398
- Hermione or Hermion: 242; a city of Argolis in the Peloponnese
- Hesperus: *see* Evening Star
- Hicānus: 20

GENERAL INDEX

- Hicetaon : 50; son of Laomedon and brother of Priam
- Hiero (Hieron) the First : 124, 252, 260-2, 286, 346, 384; despot of Syracuse 478-466 B.C.
- Himéra : 12, 16-8, 22, 48, 64, 78, 385; a Greek city of Sicily
- Hipparchus : 126, 222, 218, 376; brother of Hippias (*see below*); murdered by Harmodius and Aristogeiton in 514
- Hippias : 364; son of Peisistratus and despot of Athens 527-510 B.C.
- Hippolytē sister of Jason : 104
- Hippolyte queen of the Amazons : 196; slain and despoiled of her girdle by Heracles
- Hippolytus : 44; son of Theseus by the queen of the Amazons
- Hipponicus Ammon : 367
- Hipponicus son of Struthon : 390
- Hippónous : 416
- Histiæus : 12; despot of Miletus; 'the revolt of H.' would naturally refer to the Ionian revolt against Persia in 499 B.C., but it is thought here to have been confused with the subjugation of Ionia by Harpagus in 545
- Hydra, The* : 406; a many-headed monster killed by Heracles
- Hyllichus : 253
- Hyllis : 118
- Hyperboreans : 404; a legendary people of the far north, remarkable for the piety and serenity of their lives
- Hyperion : 34; son of Heaven and Earth, and father of Helios
- Hystaspes : 221
- Ialysus : 111, 422; one of the three cities of Rhodes
- Iberians : 140; the Greek name for the inhabitants of Spain
- Icarius : 62
- Idas : 408
- Idoménæus : 102, 106; leader of the Cretans in the Trojan War
- Iithyia : *see* Eileithyia
- Ioleos : 316; a town of Magnesia in Thessaly, whence the Argonauts sailed
- Ionia : 82, 120-6, 138, 152, 204, 246, 280; the Greek cities of the mid-Aegean coast of Asia Minor
- Iphianassa : 112; the name of four mythical personages
- Iphicles : 112; brother of Heracles
- Iphigeneia : 40, 112; daughter of Agamemnon
- Iphimenes : 366
- Iphon : 398; of Corinth; a painter
- Ister : 366; the river Danube
- Isthmus : 372, 394-6, 422
- Italy* : 22, 47, 82
- Iulis : 64, 216-8, 346; a city of Creos; birthplace of Simonides
- Jason : 60, 104, 276; son of Aeson the rightful king of Ioleus; he was sent by the usurper Pélias, who hoped thus to be rid of him, to fetch the Golden Fleece from Colchis; but by aid of the wiles of the king's daughter Medea, Jason succeeded and returned with his bride
- Kères : *see* Death-Goddesses
- Korè : *see* Maiden
- Lamia : 54; a Libyan queen who, deprived of her own children through the jealousy of Hera, robbed others of theirs; she came to be regarded as a sort of bogey by which children were frightened
- Lampsacus : 364; a Greek city on the E. side of the Hellespont
- Laodameia : 54
- Laodicé : 12
- Laomédon : 116; king of Troy; father of Priam
- Lapith : 404; these were a Thessalian tribe who waged a famous war upon the Centaurs
- Larissa : 404
- Lechaeum : 274; the W. port of Corinth
- Leda : 106; wife of Tyndareüs king of Sparta, and mother by Zeus of the Dioscūri
- Lemnos : 222, 274, 416; a large volcanic island in the N.

GENERAL INDEX

- Aegean; when visited by the Argonauts it was inhabited only by women
- Leocrates*: 306
- Leocrates*: 350
- Leocrates* son of Stroebus: 392; an Athenian commander who defeated the Aeginetans at sea in 457 B.C.
- Leon*: 364; perhaps the Troezenian captured and sacrificed by the Persians before the battle of Artemisium (Hdt. 7, 180)
- Leonidas*: 288, 352, 354, 365; king of Sparta 491–480; leader at Thermopylae
- Leontichus*: 58
- Leoprépes*: 248, 388
- Leotyehidas*: 420; king of Sparta 491–469 B.C.; he defeated the Persians at Mycale in 479 B.C.
- Lesbos*: 64, 74, 130, 146, 240; a large island of the E. Aegean
- Lethaeus*: 136; a small tributary of the Maeander
- Leto (Latona)*: 378, 400, 420; mother of Apollo and Artemis
- Leueas*: 56, 149; the name of several White Cliffs throughout Greece, particularly of that of the island so called off the W. coast of Greece
- Leucaspis*: 148
- Leucippè*: 144
- Leucippus*: 62
- Libya*: 112; daughter of Epaphus and Memphis, and mother by Poseidon of Agenor, Belus, and Lelex
- Libyan Sea*: 64; the S. part of the Mediterranean between Carthage and Egypt
- Lindus*: 296; a city of Rhodes
- Linus*: 14; a mythical poet and musician slain by Apollo for vying with him in song
- Lion*: see *Leon*
- Loeri (Epizephyrii)*: 18; a Greek city on the S.E. coast of the southernmost part of Italy
- Locrians (of Opus)*: 354; see *Opus*
- Love (Cupid, Erōs)*: 78, 84–8, 102, 124, 128, 132–4, 138, 144, 150, 162, 176–8, 312
- Loxias*: see *Apollo*
- Lyaeus*: 214
- Lycæus*: 396; a mountain in Arcadia, scene of the Lycean Games
- Lycambes*: 420; father of Neobûlè; attacked in a poem by Archiloëhus for refusing him his daughter in marriage after promising him her hand
- Lycas*: 374
- Lycia*: 48; the most southerly district of W. Asia Minor
- Lycomids*: 398; an Athenian family in whom the priesthood of Demeter was hereditary
- Lycormas*: 408
- Lycergus* king of the Edones in Thrace: 68; persecutor of Dionysus
- Lycurgus* son of Pronax; brother of the wife of Adrastus; one of the 'Seven against Thebes'
- Lycergus the legislator*: 114, 410; the great lawgiver of Sparta; 8th cent. B.C.?
- Lydia*: 148, 204, 320; the middle district of W. Asia Minor, seat of the kingdom of Croesus with capital Sardis; became part of the Persian Empire in 546 B.C.
- Lysander*: 210
- Lysimachus*: 290
- Macar*: 74; son of Aeolus and founder of the Greek colony in Lesbos
- Macedon*: 240, 336; the district N. of Greece
- Maeonian*: 26; from an ancient name of Lydia; Homer is so called because by some he was believed to have been of that country
- Magnesia (on the Maeander)*: 137; a city of Ionia near Miletus
- Maia*: 216, 310; daughter of Atlas and mother of Hermes
- Maiden, The* (*Korè, Persephonè*): 228; daughter of Demeter; carried off by Pluto (Cléménus) when she was playing in the fields of Sicily
- Maids, The*: 84; the ref. prob. is

GENERAL INDEX

- to a sanctuary of the *Nymphs* (*which see*) such as Pausanias speaks of as existing in various localities of Greece *e.g.* 9, 24, 4
- Marathon**: 108; eponymous hero of Marathon : 250, 332, 350; name of a plain and a hamlet in N.E. of Attica, famous for the defeat of the Persians by the Athenians in 490 B.C.
- Marpessa** : 408
- Marseilles** (Massilia) : 120; a Greek colony in S. Gaul, founded by the Phocaeans in 600 B.C.
- Marsyas** : 10, 348; a mythical flute-player, sometimes confused with Silenus (*which see*)
- Mataurus, Matauria** : 18, 22
- Médée** : 104, 274–6; *see* Jason
- Medes** : 350–2, 354, 360, 378–82, 386, 420; *see* Persians
- Media** : 94, 376; the older Greek name of Persia, continuing in use after the overthrow of the Median Empire by Cyrus in 550 B.C.
- Medúsa** : 48; a daughter of Priam, not to be confused with Medusa the Gorgon
- Mégæcles** : 366
- Megalopolis** : 20; the city of Arcadia founded by Epameinondas in 370 B.C.
- Megára** : 63; daughter of Creon king of Thebes, and wife of Heracles
- Megára** : 360–2, 396–8, 404, 424; a famous city of the E. end of the Corinthian Gulf
- Megaristus** : 372
- Megistes or Megistens** : 124, 132, 160, 168, 172; a youth beloved by Anacreon
- Megistias** : 352; an Achaean seer who when ordered to the rear by Leonidas at Thermopylae, sent instead his only son, and perished with the Spartans; he claimed descent from the great seer Melampus (Hdt. 7, 219, 221)
- Melampus son of Amythaon : 46, 186, a mythical seer
- Melampus of Cephallenia : 2, 6
- Melanthus** : 214
- Meleager** : 32, 90, 316; *see* Althaea
- Meliboea** : 244
- Melicertes** : 248; son of Athamas and Ino, who from jealousy of his true wife threw herself and M. into the sea, where she became the sea-goddess Leucothea and he the sea-god Palaeomon; Suidas' reason for this nickname of Simonides is not altogether satisfactory
- Mennon** : 282; son of the Dawn and leader of the Ethiopians against the Greeks before Troy
- Menelaüs** : 40–2, 90, 104, 116; king of Sparta and husband of Helen
- Mesonyx** (*Midnight-star*) : 74
- Messéné** : 10; a city of the Peloponnese, reduced by the Spartans c. 640 B.C.
- Méthymna** : 4; a town of Lesbos
- Metion** : 108
- Micon** : 398; an Athenian painter who flourished about 460 B.C.
- Midas** : 296; the name of a legendary king (or kings) of Phrygia
- Midean** : 345; of Midea, an ancient city of the Peloponnese, birthplace of Alcmena mother of Heracles
- Milètus** : 188, 424; a city of Ionia, which in the 6th cent. B.C. was paramount among the Greek states of Asia Minor; in the time of Croesus (560–546) it became tributary to Lydia, and on his overthrow to Cyrus; in 494 it was sacked by the Persians and did not regain its freedom till 479
- Milon** : 396; a famous wrestler who flourished in 510 B.C.
- Miltiades** : 376; the Athenian general who defeated the Persians at Marathon
- Minos** : 404; king of Crete c. 1450 B.C.
- Minotaur** : 318; a monster half-man half-bull said to be kept by Minos in the Labyrinth and fed with a yearly tribute of youths and maidens sent from Athens; he was killed by Theseus

GENERAL INDEX

- Minyas : 60; ancestral hero of the
 Minyans
Molianids : 100; twin sons of Aetor
 or Poseidon by
Moliōnē : 100
Molossian : 332; the Molossi were a
 tribe inhabiting part of Epirus
Molūris : 366; a rock on the coast
 near Megara, from which Ino
 threw herself into the sea
Moon : 68
Mopsium : 404
Mūsaeus : 222; an early poet,
 reputed author of a collection
 of oracles which were used in
 6th-century Athens like the
 Sibylline Books
Muse : 50, 56-8, 88, 116, 130, 146,
 154, 158, 183, 196, 208, 234,
 238, 242, 250, 276, 280, 312-4,
 344, 390-2, 420
Myeālē : 124, 130, 363; a moun-
 tain and promontory of Lydia,
 near which the Persians were
 defeated by the Greeks in
 479 B.C.
Myeēnae : 54, 406; an ancient city
 of the Peloponnese
Myrto : 222; according to some
 authorities the mother of
 Pindar
Myrtus : 414; an island near
 Euboea
Mysia : 156; a district in the
 N.W. of Asia Minor
Mytilēnē : 64; chief city of Lesbos
Nastes : 408; leader of the Carians
 before Troy
Nauerātes : 214
Nauerātis : 30, 186, 208; the Greek
 emporium in the Egyptian
 Delta
Naxos : 68; an island of the mid-
 Aegean
Neaera : 416
Necessity : 404
Neleus : 244; son of Cretheus (*or*
 Poseidon) and Tyro; brother
 of Pelias; king of Pylos and
 father of Nestor
Nēmēa : 372, 394; a valley between
 Cleōnae and Phlius in the
 Peloponnese; scene of the
 Nemean Games
Neoptolēmus : 104; son of Aehilles
Nēreus : 102; the Sea-God
Nessonian Lake : 404
Nicodiceus : 370
Nicolādas : 394
Nikē, Victory : 385, 388
Niōbē : 230, 244; wife of Amphion
 king of Thebes; she boasted
 to Leto of the number of her
 children, whereupon they were
 slain by Apollo and Artemis;
 her lamentations for them
 were proverbial
Nisaeans : 363, 404; descendants
 of Nisus, mythical king of
 Megara
Nomion : 408
Northwind (Boreas) : 84, 278, 342
Noiseless, The : 404
Numa : 114; the Roman king and
 lawgiver
Nymph : 36-8, 84, 138, 168
Oaxus : 398; a city of Crete
Ocean : 34, 406
Odysseus (Ulysses) : 66, 90, 278;
 one of the chief Greek heroes
 before Troy; his wanderings
 on his way home are the sub-
 ject of the *Odyssey*
Oeeeus : 416
Oedipus : 408; mythical king of
 Thebes; he unwittingly killed
 his father and married his
 mother, and on discovering
 his sin put out his eyes
Oeolýea : 106
Oicles : 46
Oileus : 72; a Trojan slain by
 Agamemnon
Olixes : *see Odysseus*
Olympia : 6, 96, 301, 302, 372,
 392-4, 397, 400; in Elis; the
 scene of the Olympic Games
Olympus : 98, 150, 342; the abode
 of the Gods, sometimes identi-
 fied with the mountain in
 Thessaly
Opis : 392
Opus : 354; the chief city of
 Locris in central Greece
Orehomēnus : 16; a town of Boeotia
Oreithyia : 278
Orestes : son of Agamemnon; he
 slew his mother Clytemnestra

GENERAL INDEX

- in revenge of her murder of his father; 12, 50, 54, 62
- Orillas : 304, 424
- Orménus : 410
- Oroetes : 122; Persian satrap of Sardis who decoyed Polycrates of Samos into his power and murdered him in 522 B.C.
- Orphens : 14, 90, 310; the early Thracian poet and musician
- Ortygia : 94; part of Syracuse, containing the fountain of Arethusa
- Ortygia in Chalcis : 408
- Ossa : 374, 404; a mountain of Thessaly
- Palamèdes : 52; according to authorities later than Homer, a Greek warrior before Troy, credited with the invention, among other useful things, of the alphabet
- Pallantium : 22, 36; an ancient town of Arcadia
- Pallas : 208, 376; epithet of Athena, patron-Goddess of Athens
- Paltus : 282
- Pan : 376; the Arcadian nature-God who, previously neglected by them, promised the Athenians his aid before the battle of Marathon and thereafter was worshipped on the Acropolis (Hdt. 6, 105)
- Panopeus : 346-8
- Paris : 40, 114; son of Priam king of Troy; *see* Helen
- Parthénios : 120
- Pausanias : 260, 382; regent of Sparta 479-470 B.C., when he was starved to death in prison for intriguing with the Persians
- Peirithoüs : 40; king of the Lapiths and friend of Theseus
- Peisistrátus : 126, 222, 248; despot of Athens (with intervals of exile) 561-527 B.C.
- Peitho : *see* Persuasion
- Pelasgiots : 404; the inhabitants of a district of Thessaly
- Pélens : 210; king of the Myrmidons of Phthia in Thessaly and father of Achilles
- Pélias : 30-2, 316; son of Cretheus (*or* Poseidon) and Tyro; king of Ioleus, ousting Aeson the father of Jason
- Pélion : 363, 374, 404; a mountain of Thessaly
- Pellénè : 306, 396; a town of Achaia in the Peloponnese
- Peloponnes : 352
- Pélops : 108; mythical king of Pisa in Elis, and father of Atreus; he gave his name to the Peloponnese
- Peneius : 404
- Penelopé : 210; the faithful wife of Odysseus
- Pergamum: *see* Troy
- Periander : 224, 366; despot of Corinth c. 625 B.C.
- Pericles : 420, 424; the great Athenian statesman
- Periéres : 62; son of Aeolus or Cynortas and king of Messénè; father of Tyndareüs
- Persephónè (*Proserpine or The Maid*): 372; daughter of Deméter; carried off to Hades by Pluto when she was playing in the fields of Sicily
- Perseus : 62, 292; son of Zeus and Danaë; he rescued Andromédë from a sea-monster
- Persians : 120, 130, 188-90, 223, 246, 279, 334, 305, 358-60, 378, 384-6, 398, 418-20; *see* Medes and Barbarians
- Persuasion (Peitho): 88, 154; daughter and handmaid of Aphrodite
- Phálaris : 16; despot of Acragas c. 570 B.C.
- Pharsáhus : 307; a town of Thessaly
- Phégeus : 16; son of Alpheus and king of Psophis in Arcadia
- Phéidólas : 212
- Phereclus : 318
- Philip II king of Macedon 359-336 B.C. : 198, 336
- Phillus : 220
- Philocleon : 222
- Philocrates : 20
- Philon : 394
- Phílius : 396, 402; a city of the Peloponnese
- Phlya : 398; an Attic deme

GENERAL INDEX

- Phœacea : 120; a city of Ionia
 Phœbus : 382, 396, 402; *see* Apollo
 Phœnicia : 62
Phœnicians : 355, 386
 Phoenix : 268
 Phôlus : *see* Centaurs
 Phorcyn : 54; in Homer, 'the old man of the sea'; later, a son of Pontus (Sea) and Gê (Earth) and brother of Nereus
 Phrygia : 52, 108, 180; a district of central Asia Minor, the home of the flute
 Phyleus : 90; son of Augeas
 Phytius : 78; perh. grandfather of Pythius the pupil of Pythagoras and one of the lawgivers of Rhegium
 Pieria : 344; a district of Macedonia, just N. of Olympus
 Pisa : 74, 272, 310, 396; a town and stream in Elis near Olympia where the famous Games were held
 Pittacus : 14, 256, 284; the aesymnete or elected dictator of Mytilenè 590-580 B.C.; one of the Seven Sages
 Plataea : 334, 357, 359, 363, 382-4; a city of Boeotia, scene of the famous defeat of the Persians by the Greeks in 479 B.C.
 Pleiades : 60, 310
 Pleistarchus : 241
 Pleisthenes : 54, 116; son of Atreus and father of Agamemnon and Menelaüs
 Pleuron : 106; a city of Aetolia
 Pluto : 180; daughter of Cronus
 Poieëssa : 246
 Polemarchus : 256; brother of the orator Lysias
 Poliagrè : 146
 Polycrates : 78, 114, 118-24, 144, 162, 190; despot of Samos 533-522 B.C.
 Polydeuces (Pollux) : 302, 306; *see* Dioscuri
 Polygnôtus : 48-50, 398; a famous painter who flourished c. 470 B.C.
 Polyxena : 104; daughter of Priam; sacrificed by Neoptolemus to his father's shade on the voyage • home from Troy
- Polyzelus son of Deinomenes: 262, 384; brother of Gelon and Hiero
 Polyzelus of Messenè : 78
 Poseidon : 58, 140, 272, 408
 Praxagôras : 214
 Praxidice : 214
Priam : 48, 50, 88, 92, 114-6; king of Troy
 Probinus : 336
 Prométheus : 96; son of the Titan Iapetus; he stole fire from heaven and gave it to men
 Prytanis : 410
 Pyrrhus : 6; king of Epirus 295-272 B.C.
 Pythæus : 242
 Pythagoras : 16, 22, 74, 258; the great philosopher of Samos and Croton; c. 540 B.C.
 Pytho : *see* Delphi
 Pythonander : 174
 Python : 216
 Python : *see* Serpent
 Pythonax : 372
 Rhadamanthus : 100; son of Zeus and Europa, and brother of Minos; after death he became one of the judges in Hades
 Rhadine : 56
 Rhium : 70, 78, 82, 110, 308; a Greek city near the S. extremity of Italy
 Rhodes : 344, 394, 418; a large island of the S. Aegean
Romans : 210
- Sâkamis : 250, 332, 354, 363, 378; an island on the W. coast of Attica, memorable for the defeat of the fleet of Xerxes by the Greeks in 480 B.C.
 Samos : 56-8, 78, 114, 120-4, 142, 148, 157, 169, 190; an island of the E. Aegean
 Sardinia : 404-6
Sardonic : 406
 Sarpedonia : 36
Sarpedonian Rock : 278; a promontory on the S. coast of Thrace
Saturn (Cronus) : 210
 Sciathos : 280; an island of the Aegean a few miles N.E. of Artemisium

GENERAL INDEX

- Scironian Cliff*: 366; on the S. coast of the territory of Megara
- Scōpads*: 254–6, 268, 289, 290; a noble house of Thessaly, descendants of Scopas grandfather of
- Seópas son of Creon: 256, 290, 306
- Scopelinus: 222; the father or uncle of Pindar
- Scotussa: 404
- Seylla: 54; in Homer, daughter of Crataeis; later, daughter of Phoreyn or Lamia by Hecate Crataeis; a monster dwelling on a rock in the Straits of Messina
- Scythians*: 148, 176, 366; a race living N. of the Euxine Sea, who invaded Asia Minor c. 620 B.C. and occupied parts of it till c. 590; Scythia was invaded by the Persians under Darius in 514
- Seythīnus: 120
- Sémélé: 66, 214; daughter of Cadmus king of Thebes, and mother by Zeus of Dionysus
- Serpent, The* (*Python*): 8, 276; ancient guardian of the oracle at Delphi; slain by Apollo when he took possession of the oracle
- Sicily*: 18, 22, 36–8, 64, 82, 166, 262, 286, 330, 375, 424
- Sieýon: 6; a city of the Peloponnes, anciently called Aegialeia or Mēcōnē; received its name from
- Sieýon: 108; an early Athenian who became king of Mēcōnē
- Silénus: 10; the chief attendant of Dionysus
- Sillax: 402; a painter who flourished about 500 B.C.
- Símalus: 150
- Sintians*: 148; the early (half-Thracian?) inhabitants of Lemnos; here prob. = Lemnians
- Siren*: 367; in Homer a bird-like death-spirit luring sailors to their doom; later a death-spirit or a simile of alluring song
- Sírius: 86
- Sisýphus: 82; legendary founder of Corinth
- Smerdies or Smerdis: 126, 132, 140, 174; a Thracian youth beloved by Anaecon
- Socrates: 24, 158, 182, 256; the great Athenian philosopher who flourished about 440 B.C.
- Sögēnes: 402; an Aeginetan five-event champion
- Sōsilius: 256
- Sōsns: 344
- Sparta (*Lacedaemon*): 6, 40, 54, 68, 114, 236–8, 260, 288, 350, 352–4, 357, 382–4, 400, 406–10
- Spercheius: 352; a river of central Greece flowing into the Maliac Gulf near Thermopylae
- Sphinx: 230; a monster, daughter of Orthus and Chimaera or of Typhon and Echidna, who vexed Thebes in the days of Oedipus
- Spinther: 374
- Strattis: 152
- Styx: 314; (1) a stream in Arcadia, (2) one of the rivers of Hades
- Sun*: see Helios
- Susa: 222, 282; one of the capitals of the Persian kings
- Sylōson: 122, 190; brother of Polyerates, and made despot of Samos by Darius some time after his death
- Syracuse*: 94–6, 262, 268; the chief Greek city of Sicily
- Syria: 282
- Talos: 100; nephew and pupil of Daedalus
- Talos: 404–6; a brazen man made by Hephaestus and employed by Minos to guard Crete; he was killed by the Argonauts
- Tamýnae: 290
- Tanagra: 363; a city of Boeotia
- Tanaïs: 366; the river Don
- Tantalus: 180; father of Pelops; variously described as king of Lydia, Phrygia, Argos, and Corinth
- Tarentum: 375; a Greek city in the S.E. of Italy
- Targelius: 146

GENERAL INDEX

- Tartarus : 72, 426; the Lower World
- Tartessus : 32-4, 140-2; a Phoenician colony on the S.W. coast of Spain
- Tearus : 371
- Tégēa : 358, 396, 400; a city of Arcadia in the Peloponnese
- Teisias : 22
- Télamon : 116; son of Aeacus and brother of Peleus
- Telchines* (*Telchines*) : 76; mythical monsters variously described as cultivators of the soil, sorcerers, and artists, whose story is connected with various localities of Greece and Asia Minor
- Telémachus : 202; son of Odysseus
- Tellias : 216
- Tellis : 234; perh. identical with Tellen a flute-player and writer of lampoons c. 370 B.C.
- Ténédos : 108; a small island near Troy
- Teos : 64, 120, 128-32, 146, 174, 206-8; a city of Ionia
- Terpsichorè : 154; one of the Muses
- Téthys : 406; daughter of Heaven and Earth and wife of Ocean
- Teucer : 117; first king of Troy
- Thámýris : 4, 14; a Thracian poet mentioned by Homer; for thinking he could surpass the Muses he was deprived of his sight and his power of song
- Thasos : 398; an island of the N. Aegean
- Theaerus : 370
- Theágæs : 182; a Socrate philosopher
- Thearion : 402
- Thebes* : 2, 62, 396
- Themistocles : 266, 418-20; the Athenian statesman and general
- Theodórus : 370
- Theodótus : 142
- Theognétus : 392; an Aeginetan wrestler
- Theognis of Sinòpè : 368
- Thermae : 22, 64
- Thermopýlae : 288, 357; the pass on the Maliac Gulf between N. and S. Greece, famous for its defence by the Spartans against the Persians in 480 B.C.
- Theron : 262; despot of Aeragas 489-472 B.C.
- Théseus : 40, 198, 200, 318; legendary king and chief hero of Athens
- Thesprótis : 40; a district of Epirus in the N.W. of Greece
- Thessaly* : 50, 216, 256, 280, 284, 290, 306; a district of N. Greece
- Thétis : 68; a sea-nymph, daughter of Néræus and mother by Péleus of Achilles
- Thrace* : 84, 120-2, 132, 164, 180, 198, 278, 342, 370; the barbarous N. part of the Greek peninsula
- Thrasybûlus : 384; brother and successor of Hiero despot of Syracuse
- Thrónia : 64; a nymph, eponymous heroine of Thronium in Locris
- Thyrsis : 330
- Tibur : 24; a town of Latium
- Timarchus : 368
- Timénor : 368
- Timocritus : 212
- Timonáchus : 368
- Timónax : 216
- Titans* : 210; the sons of Heaven of whom the chief was Cronus; they were overcome by Zeus and the Olympians and hurled into Tartarus
- Tithónus : 98, 282; brother of Priam; beloved by the Dawn (Eos); the Gods gave him immortality but not perpetual youth
- Titýns : 342; an enormous giant who for offering violence to Artemis was cast into Tartarus
- Triphylia : 56
- Troílius : 118; a son of Priam
- Troy* : 10, 44-50, 114-20, 316, 348, 398, 408
- Truth* : 332
- Trygæus : 250
- Twin Brethren* : see Dioseuri
- Tydeus : 90; father of Diomed and king of Calydon; one of the 'Seven against Thebes'

GENERAL INDEX

- Tyndareüs : 38, 40, 62, 402; king of Sparta, husband of Leda
- Typhōeus, Typhon : 62; in Homer, a destructive hurricane or fire-breathing giant; later regarded as two separate beings, the one a hundred-headed monster, the other a hurricane
- Tyro : 32; daughter of Salmōneus and wife of Cretheus, mother, by the Thessalian river-God Enīpeus, of Pēlias and Nēleus
- Tyrrhenian Sea : 64; the Mediterranean between Sardinia, Italy, and Sicily
- Tyrrhenians (Etruscans) : 362; defeated by Hiero at sea off Cumae in 474 B.C.
- Ulysses : *see* Odysseus
- Urānus : *see* Heaven
- Verres : 22; Roman governor of Sicily 73-71 B.C., impeached by Cicero
- Victory : *see* Nikè
- Wealth (Plutus) : 426
- Wooden Horse, The : 10, 48, 50; the effigy within which a number of Greeks gained secret admittance to Troy and took it, thus ending the Trojan War
- Xanthippè : 212
- Xanthippè wife of Archenautēs : 366
- Xanثippus : 212, 420; succeeded Themistocles in the command of the Athenian fleet in 479 and, with the Spartans under Leotychidas, defeated the Persians at Mycalè
- Xenoerātes : 304; brother of Theron the despot of Aegagrus (Agrigentum)
- Xerxes : 250; son of Darius and king of Persia 485-465 B.C.
- Zacynthus : 308; a large island W. of the Peloponnese
- Zētes and Calaïs : 278; winged heroes, sons of Boreas; they accompanied Jason on the Voyage of the Argos
- Zeus : 34, 46, 62-4, 96-8, 114, 124, 136, 140, 158, 180, 184, 210-12, 264, 272, 294, 302, 332, 340, 344, 374, 384, 388, 408, 412

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