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THE CHARACTERS OF THEOPHRASTUS

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

THE
CHARACTERS
OF
THEOPHRASTUS

NEWLY EDITED AND TRANSLATED

BY

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PREFACE

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

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

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

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

J. M. EDMONDS.

CAMBRIDGE,
15th July 1927.

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THE CHARACTERS
OF
THEOPHRASTUS

INTRODUCTION

I. THE BOOK AND ITS AUTHOR

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

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

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

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

^a With *οἶος*.

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

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

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

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

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

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

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

^e Cf. xiii. n. 1.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

^a iii. 80.

^b 553 A.

^c iv. 1123 a 6.

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

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II. THE TEXT

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

^a After XXIII *C* alone.

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

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

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M : loss,* in XI. 1, of ἐπιφανής καὶ (11)
 before ἐπονείδιστος (12)

These give an average length to the line of $11\frac{1}{2}$ letters.

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

- (1) καὶ οἶνοπωλῶν—θεατρῶναι (marg. ἐπὶ θέατρον) 11 ll.
- (2) καὶ ἀποδημῶν—φορτίον (marg. ἐπιθεῖναι) 11 ll.
- (3) ἡ δύναται—βαλανείω καὶ (marg. ἄλλων and παρέχειν) 11 ll.
- (4) εἰπὼν σαπρὸν—'Ερμῆς (marg. ἐπρίω and ὑπὸ τῶν οἰκετῶν) 12 ll.
- (5) καὶ ἱμάτιον—μετρεῖν αὐ· (marg. τὸν) 13 ll.
- (6) -τὸς τοῖς ἔνδον—ἀποδοῦναι καὶ (marg. σφόδρα δὲ ἀποψῶν) 13 ll.
- (7) τῶν νύων δέ—-μάτα διὰ τὸ 14 ll.
- (8) θεὰς εἶναι—-ρίζοντος καὶ 14 ll.
- (9) φράτορας—-δες μὴ λάβωσι 14 ll.

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

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

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

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of 13 ll. Again, as the roll was cut in two between XV and XVI, it is reasonable to suppose that XVI began a new column (this would doubtless be originally due to the planning-out of the *format* of the edition). It is interesting, then, to note that if we take 12 ll. as the content of XVI col. 1, the column ends with an unelided ἀπό (before ἱεροῦ); that if we take 13, 13, 13, 12 as the length of cols. 2-5, cols. 3-5 may have been lost from *m* by π₃βλ between καὶ ἐὰν ἴδῃ and κᾶν (καὶ ἐὰν) γλαῦκες. Again, if β₃ ended with the end of a column and the ultimately legible parts of it were copied and the copy inserted after Char. XI, Char. XII would seem to have begun with the top of a column; and if we give this column 14 lines, we can account for *m*'s displacement of

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

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

7) καὶ ἐκ μακρᾶς (11)
down to (but not including)
(§ 12) καὶ μαστιγον- (11)
 μένον

is due to the omission of two whole columns through π₃βλ (of the scribe of *m*) between the top lines of cols. 3 and 5.

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

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

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

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

II 4 f*: between $\overline{\kappa\alpha\iota}$ and $\overline{\kappa\alpha\iota}$ (12 ll.)

IX 5 f*: between $\overline{\kappa\alpha\iota}$ and $\overline{\kappa\alpha\iota}$ (14 ll.)

X 2 f*: between $\overline{\sigma\iota\omicron\varsigma}$ and $\overline{\sigma\iota\omicron\varsigma}$ (12 and 13 ll.)

XXI 8 f*: between $\overline{\kappa\alpha\iota}$ $\overline{\pi\omicron\mu\pi\epsilon\upsilon\sigma\alpha\varsigma}$ (12 ll.)
 $\overline{\delta\epsilon}$

and $\overline{\kappa\alpha\iota}$ $\overline{\kappa\upsilon\nu\alpha\rho\iota\omicron\upsilon}$ (11 ll.)
 $\overline{\delta\epsilon}$ (11 ll.).

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

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

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

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

κολουθήσαι τε ὀρθῶς (17)

καὶ εἰδῆσαι εἰ ὀρθῶς (17)

λέγω.

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

III 5 *: displacement of

$\overline{\kappa\alpha\iota}$ $\overline{\epsilon\grave{\alpha}\nu}$ $\overline{\upsilon\pi\omicron\mu\acute{\epsilon}\nu\eta}$ $\overline{\tau\iota\varsigma}$ (17)

$\overline{\alpha\upsilon\tau\omicron\nu}$ $\overline{\mu\grave{\eta}}$ $\overline{\acute{\alpha}\phi\iota\sigma\tau\alpha\sigma\theta\alpha\iota}$ (17)

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before καὶ ὡς Βοηδρομιῶνος (17)
μέν ἐστι τὰ μυστήρια (17)
 Πιανοψιῶνος δὲ τὰ Ἀπα- (18)
 τούρια Προσιδεῶνος δὲ (18)
 τὰ κατ' ἀγροῦς Διονύσια (19).

IV 13 *: displacement of

καὶ ἐν βαλανείῳ δὲ (16)
ᾶσαι· καὶ εἰς τὰ ὑποδή- (18)
 ματα δὲ ἥλους ἐγκροῦσαι (20)
 before καὶ τῆς αὐτῆς ὁδοῦ παρι- (19)
ῶν κομίσασθαι παρ' Ἀρ- (17)
 χίου τοὺς ταρίχους· (16).

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

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

τὴν ὁδὸν καταλιπὼν (16).

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

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

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

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

περιμεῖναι κελεῦσαι (18)

in the same way, though without *πβλ*.

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

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(e) *That this format was possible :*

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

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

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

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

(f) *Perpetuation of a particular format :*

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

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

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

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

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

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

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

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

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

I 2 * : Pre-Arch. may have omitted

<καὶ πρὸς οὓς ἀντιδικεῖ> (19)

over καὶ τοῦτοις συλλυπεῖσθαι (22).

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

ἀναστὰς ἐξίέναι ζητῶν (19)

(which came under ἀναμιμνησκόμενος (17)

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

VII 3 * : Pre-Arch. had

ἐπιβάλλειν εἶπας· Σὺ μὴ (19)

over ἐπιλάθῃ ὁ μέλλεις (16)

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

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

καὶ ὅσα μικροῦ τις
πριάμενος λογίζεται (18)

<αὐτῷ ἀποδοκιμάσαι (17)

τοῖς ἀλλότρια δαπανῶσι> (20)

πάντα φάσκων <ᾧνι> εἶναι (20).

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

ἐπὶ θάκου ἀνίστασθαι (18)

<καὶ ἐπανιῶν νύσταξαι (18)

καὶ τὴν θύραν ἀλλογνοήσας> (22, ΑΛΛ

written close as often)

ὑπὸ κυνὸς τῆς τοῦ γεί-

τονος δηχθῆναι.

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XVI 10 : Perhaps Pre-Arch. had

πίνακα καὶ εἰσελθὼν εἶσω (21)

<διατελέσαι ἐπιθύων καί> (20)

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

οὐ ἂν ᾗ ἄξιος ἐγγνητής, καὶ (22)

ὅταν ᾗκη τις αἰτησόμενος (22)

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

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

-διον ἄνθρωπον λαβεῖν. (18)

<έστιώμενος δὲ εἰπεῖν> (18)

XXI 9 * : Pre-Arch. probably had

αὐτῷ μνήμα ποιῆσαι (17)

καὶ στηλίδιον ἀναστήσας (21)

whence Arch. wrote *στηλίδιον ποιήσας* by *πβλ.*

XXI 11 : Pre-Arch. probably had

διοικήσασθαι παρὰ τῶν (19)

πρυτανέων

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

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

ἕνα αὐτῶν, καὶ ποσῶν (16)

αὐτὰς καθ' ἐξακοσίας (17)

<καὶ κατὰ τριακοσίας> (17)

καὶ κατὰ μνᾶν καὶ προ- (17)

στιθεῖς

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

τῷ
σπεύδοντι ἀπὸ δείπνου (19)

〈ἐντυγχάνειν αὐτῷ〉 (16)

ἐντεύξεσθαι φάσκειν (18)

ἐν τῷ περιπατεῖν· καὶ (18).

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

ωσινεγγυναικεσ (17)

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

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

πρὸς τρόπον πωλεῖν· (16)

ἐπιβαλὼν ἀποδόσθαι (17)

and Arch. changed πωλεῖν to πωλεῖσθαι by πβλ.

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

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

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

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

XX 7 * : Here *CD* read με ἔτικτες and V ἔτικτές με, and *CD* omit εἶπ.—καί and read ὥς ποῖα ἡμέρα for V's τίς ἡμέρα

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

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

XX 8 * : Arch. probably had

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

(c) *Emendations involving both units :*

VI 3 * : Arch. seems to have had

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

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

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

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

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

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

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

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

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

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

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

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

which Arch. copied thus

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

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

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

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

Arch. lost -εἶναι ἤδη συγκαθημένων by πβλ and read

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

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

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

After *v* was made, β^b became divided at many points. Some pieces were lost for good. The large piece containing XVI-XXVIII (β₁) was apparently missing when *abe* (see below) was made. One of the smaller pieces, however, that

^a The Papyrus.

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

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

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

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

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

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

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

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

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

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

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

(*a*) *parablepsia* (*z*), *e.g.* XVI 4 ἱερῶν εὐθέις, XX 9 καὶ τοὺς φίλους—ἐμπλήσαι, XXI 6 καὶ κολοῖψ—πηδήσεται, XXIV 4 τὰς διαίτας—σχολάζειν, XXVI 5 καὶ ὡς θαιμαῖζ—διδόντος; (*b*) some of these, since it is hard to see how *πβλ* should create gaps of 6-8 ll. in a column of 12-13 ll., may well be due to *designed shortening*, not necessarily from a desire to abridge, but because the partial mutilation of a § or §§ had put the passage beyond the scribe's powers of emendation; (*c*) *mutilation* of *β*, *e.g.* XXI 9 Μελιταίων, XX 9 ὥστε εἶναι—σκενάζων, XXVII 4 καὶ ἐπ' οὐράν—δικάζεσθαι (3 cols. of 11, 11, 12 ll.); (*d*) the *designed omission of incomprehensible passages*, *e.g.* XVI 2 ἐπιχρωνῆν, XXV 3 περὶ ἐκβοηθοῦντός τε, XXVII 11 καὶ ἔνδεκα λιταῖς—συναύζοντας. Gaps of a column and over would perhaps generally indicate absolute separation, but the preservation, for the most part, of the right sequence of §§ makes it necessary to suppose, despite the help doubtless got from the indices, that some of these large gaps were not actually missing from the recovered *β*₁, but wholly or partly illegible; a medieval scribe would probably merely omit such passages. I may add here that somewhere in the *C*-tradition there was an exemplar of about 21 letters to the line; see gaps or transpositions of some *C* mss at IV 7, V 5, VII 3, X 8, XVII 8.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

17-letter Pre-Archetype

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

^p
Complete Index
and Proem—XV

and ^q
XV—XXX
without Index

^a
1st half-Index and
Proem—XV;
a copy of β_1^*
eventually added
after XI

^b
2nd half-Index and
XV—XXX
eventually split into many
parts which may be
classified thus

β_1 2nd half-Index and XVI—XXVIII
parts lost
 β_2 XXIX—XXX § 4 lost
 β_3^* §§ 5—16 parts lost
 β_4 § 17—end lost

^v
XVI—XXX (no Index)
11-letter and 12-13 line

^a 1st half-
Index and Proem—XV
11-letter

^{ab} 11-letter

B cent. xi

A cent. xi

^m
full Index and Proem—XXVIII
(XXI)
11-letter and 12-13 line

^{cd}
Proem and full Index—XXVIII
11-letter

^d
Proem and Index—XXIII
cent. xiii-xvi

^v
XVI—XXX (no Index)
cent. xiii-xiv

^c
Proem and Index—XXVIII
cent. xv-xvi

^M (Epist.)
full Index and Proem—XXI
cent. xv

¹ There has probably been some contamination in E.

BIBLIOGRAPHY

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

Books useful to the student:—

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

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

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

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

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

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

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

THEOPHRASTUS

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

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ΘΕΟΦΡΑΣΤΟΥ ΧΑΡΑΚΤΗΡΕΣ

ΠΡΟΘΕΩΡΙΑ¹

"Ἦδη μὲν καὶ πρότερον ἐπιστήσας τὴν διάνοιαν ἐθαύμασα, ἴσως δὲ οὐδὲ παύσομαι θαυμάζων, τί ἄρα² δῆποτε τῆς Ἑλλάδος ὑπὸ τὸν αὐτὸν ἀέρα κειμένης καὶ πάντων τῶν Ἑλλήνων ὁμοίως παιδευομένων, συμβέβηκεν ἡμῖν οὐ τὴν αὐτὴν² ἔχειν τάξιν τῶν τρόπων. ἐγὼ οὖν,³ ὦ Πολύκλεις, συνθεωρήσας ἐκ πολλοῦ χρόνου τὴν ἀνθρωπίνην φύσιν, καὶ βεβιωκὼς ἔτη ἐνενήκοντα ἐννέα,⁴ ἔτι δὲ ὠμίληκὼς πολλαῖς τε καὶ παντοδαπαῖς φύσεσι καὶ παρατεθεάμενος ἐξ ἀκριβείας πολλῆς, τοὺς τε ἀγαθοὺς τῶν ἀνθρώπων καὶ τοὺς φαύλους ὑπέλαβον δεῖν συγγράψαι ἃ ἕκαστοι⁵ αὐτῶν

TITLE OF BOOK: MSS Θεοφράστου χαρακτῆρες (ιδιωμάτων), Diog. Laert. v. 47-8 ἠθικοὶ χαρ. α', χαρ. ἠθ.: for χαρ. cf. Men. 12 K(ock) ¹ only in e; if anything it would probably be called in Hellenistic times Προοίμιον, cf. Aristotle's *Dialogues* ap. Cic. *Att.* iv. 16. 2 ² Madv: mss γάρ ³ mss γάρ (from below?) ⁴ καὶ βεβ. to ἐννέα (we should expect ἄτε for καί), or to πολλῆς (ἐξ is strange and φύσεσι after φύσιν clumsy), is probably interpolated ⁵ only M: others ἐκάτεροι

THEOPHRASTUS

THE CHARACTERS

LETTER DEDICATORY

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

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

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

³ ἐπιτηδεύουσιν ἐν τῷ βίῳ. ἐκθήσω δέ σοι κατὰ
 γένος ὅσα τε τυγχάνει γένη τρόπων τούτοις
 προσκείμενα καὶ ὃν τρόπον τῇ οἰκονομίᾳ χρῶνται·
 ὑπολαμβάνω γάρ, ὦ Πολύκλεις, τοὺς υἱεῖς ἡμῶν
 βελτίους ἔσσεσθαι καταλειφθέντων αὐτοῖς ὑπο-
 μνημάτων τοιούτων, οἷς παραδείγμασι χρώμενοι
 αἰρήσονται τοῖς εὐσχημονεστέροις¹ συνεῖναί τε
 καὶ ὁμιλεῖν, ὅπως μὴ καταδεέστεροι ὦσιν αὐτῶν.
⁴ τρέφομαι δὲ ἤδη ἐπὶ τὸν λόγον· σὸν δὲ παρ-
 ακολουθῆσαί τε εὐμαθῶς² καὶ εἰδῆσαι³ εἰ ὀρθῶς
 λέγω.

Πρῶτον μὲν οὖν ποιήσομαι τὸν λόγον ἀπὸ
 τῶν τὴν χεῖρον' αἵρεσιν⁴ ἐξηλωκότων, ἀφείς τὸ
 προοιμιάζεσθαι καὶ πολλὰ ἔξω⁵ τοῦ πράγματος
⁵ λέγειν· καὶ ἄρξομαι πρῶτον ἀπὸ τῆς εἰρωνείας
 καὶ ὀριοῦμαι αὐτήν, εἰθ' οὕτως τὸν εἰρωνα
 διέξειμι, ποῖός τις ἐστι καὶ εἰς τίνα τρόπον
 κατήνεκται· καὶ τὰ ἄλλα δὴ τῶν παθημάτων,
 ὥσπερ ὑπεθέμην, πειράσομαι κατὰ γένος φανερά
 καθιστάναι.⁶

¹ only M: others -τάτοις
 ὀρθῶς (introd. p. 17)

² E, cf. Aesch. 1. 116: mss

³ Arist. *Eth.* N. viii. 3. 8 al.

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

⁵ E: mss περὶ

⁶ mss also ἐπεθέμην and
 καταστήσαι

CHARACTERS

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

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

^a Or 'of either kind of men.'

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

ΕΙΡΩΝΕΙΑΣ Α'

Ἡ μὲν οὖν εἰρωνεία δόξειεν ἂν εἶναι, ὡς ἐν
τύπῳ περιλαβεῖν, προσποιήσεις ἐπὶ τὸ χεῖρον¹
πράξεων καὶ λόγων, ὁ δὲ εἴρων τοιοῦτός τις,
² οἷος προσελθὼν τοῖς ἐχθροῖς ἐθέλειν λαλεῖν οὐ
μισεῖν,² καὶ ἐπαινεῖν παρόντας οἷς ἐπέθετο λάθρα,
<καὶ πρὸς οὓς ἀντιδικεῖ>³ καὶ τούτοις συλ-
λυπεῖσθαι ἡττωμένοις ὡς δὴ πάσχουσι κακῶς.⁴
καὶ συγγνώμην δὲ ἔχειν τοῖς αὐτὸν κακῶς λέγουσι,
καὶ ἐπικγελᾶν⁵ τοῖς καθ' ἑαυτοῦ λεγομένοις.
³ καὶ πρὸς τοὺς ἀδικουμένους καὶ ἀγανακτοῦντας
πράως διαλέγεσθαι· καὶ τοῖς ἐντυγχάνειν κατὰ
⁴ σπουδὴν βουλομένοις προστάξει ἐπανελθεῖν· καὶ
μηδὲν ὧν πράττει ὁμολογήσαι ἀλλὰ φῆσαι ἔτι⁶
βουλεύεσθαι· καὶ προσποιήσασθαι ἄρτι παραγε-
γονέναι, καὶ ὁψὲ γενέσθαι αὐτῶν,⁷ καὶ μαλακισθῆναι.
⁵ καὶ πρὸς τοὺς δανειζομένους καὶ ἐρανίζοντας
<εἰπεῖν ὡς οὐ πλουτεῖ, καὶ πωλῶν>⁸ ὡς οὐ πωλεῖ,
καὶ μὴ πωλῶν φῆσαι πωλεῖν· καὶ ἀκούσας τι μὴ
προσποιεῖσθαι,⁹ καὶ ἰδὼν φῆσαι μὴ ἑωρακέσαι,
καὶ ὁμολογήσας μὴ μεμνήσθαι· καὶ τὰ μὲν σκέ-
ψεσθαι¹⁰ φάσκειν, τὰ δὲ οὐκ εἰδέναι, τὰ δὲ θαυμά-
ζειν, τὰ δ' ἤδη ποτὲ καὶ αὐτὸς οὕτω διαλογίσασθαι.
⁶ καὶ τὸ ὅλον δεινὸς τῷ τοιούτῳ τρόπῳ τοῦ λόγου

¹ <καὶ ἐπὶ τὸ ἑλαττον>?² for μισεῖν cf. Ar. Eccl. 502,

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

³ E, introd. p. 21⁴ E, from M καὶ

συνάχθασθαι πάσχουσι κακῶς ἢ ἡττημένοις; other mss omit ὡς . . . κακῶς

⁵ E⁶ only M⁷ E: mss αὐτὸν⁸ Ribb.-E⁹ cf. Lys. 13. 75. Men. 179 K¹⁰ Cas.,

cf. Men. 460 K: mss σκέψασθαι, ἐσκέφθαι

CHARACTER I

I. DISSEMBLING

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

^a And the less ?

^b Reading uncertain.

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

χρησθαι· Οὐ πιστεύω· Οὐχ ὑπολαμβάνω· Ἐκ-
πλήττομαι· Λέγεις αὐτὸν ἑαυτοῦ ἕτερον γεγονέναι¹.
Οὐ μὴν οὐ ταῦτα πρὸς ἐμὲ διεξήκει². Παράδοξόν
μοι τὸ πρᾶγμα· Ἄλλω τινὶ λέγε· Ὁπότερον³ δὲ
σοὶ ἀπιστήσω ἢ ἐκείνου καταγνῶ ἀποροῦμαι·
Ἄλλ' ὅρα μὴ σὺ θᾶπτον πιστεύης.⁴

ΚΟΛΑΚΕΙΑΣ Β'

Τὴν δὲ κολακείαν ὑπολάβοι ἂν τις ὁμιλίαν
αἰσχροὴν εἶναι συμφέρουσιν δὲ τῷ κολακεύοντι,
τὸν δὲ κόλακα τοιοῦτόν τινα, ὥστε ἅμα πορευό-
μενον εἰπεῖν· Ἐνθυμῇ ὡς ἀποβλέπουσι πρὸς σέ
οἱ ἄνθρωποι; τοῦτο δὲ οὐθενὶ τῶν ἐν τῇ πόλει
γίνεται πλὴν σοί· ἢ⁵ Ἡὐδοκίμεις χθὲς ἐν τῇ
στοᾷ· πλειόνων γὰρ ἢ τριάκοντα ἀνθρώπων
καθημένων καὶ ἐμπεσόντος λόγου τίς εἴη βέλτιστος,
ἀπ' αὐτοῦ ἀρξαμένους πάντας ἐπὶ τὸ ὄνομα αὐτοῦ
κατενεχθῆναι. καὶ ἅμα⁶ τοιαῦτα λέγων ἀπὸ τοῦ
ἱματίου ἀφελεῖν κροκύδα, καὶ ἐάν τι πρὸς τὸ
τρίχωμα⁷ ὑπὸ πνεύματος προσενεχθῇ ἄχυρον,
καρφολογῆσαι, καὶ ἐπιγελάσας δὲ εἰπεῖν· Ὁρᾷς;
ὅτι δυοῖν σοι ἡμερῶν οὐκ ἐντετύχηκα, πολιῶν
ἔσχηκας τὸν πώγωνά μεστόν, καίπερ εἴ τις καὶ
ἄλλος πρὸς τὰ ἔτη ἔχεις⁸ μέλαιναν τὴν τρίχα.

¹ E: mss καὶ λέγει αὐτὸν ἔτ. γεγ.

² Ambr. E: other

mss καὶ μὴν οὐ κτλ.

³ Cob: mss. ὅπως

⁴ LATE ADDI-

TION: (1) Τοιαύτας φωνὰς καὶ πλοκάς καὶ παλιλλογίας εὐρεῖν
ἔστι τοῦ εἰρωνος (mss ἔστιν οὐ χεῖρον ὄν and corr.)· ταῦτα δὴ
τῶν ἡθῶν μὴ ἀπλᾶ ἀλλ' ἐπίβουλα φυλάττεσθαι μᾶλλον δεῖ ἢ
τοὺς ἔχεις.

⁵ E: mss πλὴν σοί, πλὴν ἢ σοί, ἢ σοι (i.e. ἢ
marg. arch.)

⁶ Needh: mss ἅλλα

⁷ mss add τῆς κεφαλῆς

⁸ mss also ἔχεις πρὸς τὰ ἔτη (i.e. ἔχεις marg. arch.)

CHARACTERS I—II

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

II. FLATTERY

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

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

^b Cf. Men. 402 K 5.

^c Or ‘ in Athens.’

4 καὶ λέγοντος δὲ αὐτοῦ τι τοὺς ἄλλους σιωπᾶν
 κελεῦσαι· καὶ ἐπαινέσαι δὲ ἀκούοντας¹· καὶ ἐπι-
 στήμνασθαι δέ, ἐπὶ παύσῃται,² Ὁρθῶς· καὶ
 σκώψαντι ψυχρῶς ἐπιγελάσαι τό τε ἱμάτιον ὧσαι
 εἰς τὸ στόμα ὡς δὴ οὐ δυνάμενος κατασχεῖν τὸν
 5 γέλωτα· καὶ τοὺς ἀπαντῶντας μικρὸν ἐπιστῆναι
 6 κελεῦσαι³ ἕως ἂν αὐτὸς παρέλθῃ· καὶ τοῖς
 παιδίοις μῆλα καὶ ἀπίδια⁴ πριάμενος εἰσενέγκας
 δοῦναι ὀρώντος αὐτοῦ, καὶ φιλήσας δὲ εἰπεῖν·
 7 Χρηστοῦ πατὴρ νεόττια· καὶ συνωνούμενος ἐπὶ
 <πισυγγίου> κρηπίδας⁵ τὸν πόδα φῆσαι εὐρυ-
 8 θμότερον εἶναι⁶ τοῦ ὑποδήματος· καὶ πορευο-
 μένου πρὸς τινα τῶν φίλων προδραμῶν εἰπεῖν
 ὅτι Πρὸς σέ ἔρχεται, καὶ ἀναστρέψας ὅτι Προσ-
 9 ἡγγεγκά σε.⁷ ἀμέλει δὲ καὶ τὰ ἐκ τῆς γυναικείας
 10 ἀγορᾶς διακονῆσαι δυνατὸς ἀπνευστί⁸ καὶ τῶν
 ἐστιωμένων πρῶτος ἐπαινέσαι τὸν οἶνον καὶ
 παρακειμένῳ⁹ εἰπεῖν· Ὡς μαλακῶς ἐσθίεις, καὶ
 ἄρας τι τῶν ἀπὸ τῆς τραπέζης φῆσαι· Τουτὶ
 ἄρα ὡς χρηστόν ἐστι· καὶ ἐρωτῆσαι μὴ ῥίγοι,
 καὶ εἰ ἐπιβάλλεσθαι βούλεται, καὶ εἴ τι μὴ περι-
 στείλῃ αὐτόν· καὶ¹⁰ ταῦτα λέγων πρὸς τὸ οὗς
 προσκύπτων¹¹ ψιθυρίζειν· καὶ εἰς ἐκείνον ἀποβλέπων

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

CHARACTER II

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

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

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

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

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

ΑΔΟΛΕΣΧΙΑΣ Γ'

- Ἡ δὲ ἀδολεσχία ἐστὶ μὲν διήγησις λόγων οὐ
2 καιρίων ἢ μακρῶν καὶ ἀπροβουλεύτων,² ὁ δὲ
ἀδολέσχης τοιοῦτός τις, οἷος ὦν³ μὴ γινώσκει
τῷ⁴ παρακαθεζόμενος πλησίον, πρῶτον μὲν τῆς
3 αὐτοῦ γυναικὸς εἰπεῖν ἐγκώμιον, εἶτα ὁ τῆς
νυκτὸς εἶδεν ἐνύπνιον τοῦτο διηγῆσασθαι, εἰθ'
ὦν εἶχεν ἐπὶ τῷ δεῖπνῳ τὰ καθ' ἕκαστα διεξελθεῖν.
εἶτα δὴ προχωροῦντος τοῦ πράγματος⁵ λέγειν ὡς
πολλῶ⁶ πονηρότεροί εἰσιν οἱ νῦν ἄνθρωποι τῶν
ἀρχαίων, καὶ ὡς ἄξιοι γεγόνασιν οἱ πυροὶ ἐν τῇ
ἀγορᾷ, καὶ ὡς πολλοὶ ἐπιδημοῦσι ξένοι, καὶ τὴν
4 θάλατταν ἐκ Διονυσίων πλοῖμον εἶναι, καὶ εἰ
ποιήσειεν ὁ Ζεὺς ὕδωρ πλεῖον,⁷ τὰ ἐν τῇ γῇ
βελτίῳ ἔσεσθαι, καὶ ὁ ἀγρὸν⁸ εἰς νέωτα γεωργήσει,
καὶ ὡς χαλεπὸν ἐστὶ τὸ ζῆν, καὶ ὡς Δάμιππος
μυστηρίοις μεγίστην <τὴν>⁹ δᾶδα ἔστησεν, καὶ
5 καὶ Τίς ἐστὶν ἡμέρα τήμερον; καὶ ὡς Βοηδρο-
μιῶνος μὲν ἐστὶ τὰ μυστήρια, Πυανοψιῶνος¹⁰ δὲ

¹ LATE ADDITION: (13) καὶ τὸ κεφάλαιον τὸν κόλακά ἐστι θεάσασθαι πᾶν λέγοντα καὶ πράττοντα ᾧ χαριεῖσθαι ὑπολαμβάνει (mss πάντα and ᾧ, α, οἷς)

² οὐ καιρίων ἢ only in M

³ mss also ὦν

⁴ E: mss τούτῳ

⁵ cf. Luc. D. Mer.

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⁶ mss also πολλὸν

⁷ some mss omit

⁸ E (ὅ is

the crop): mss ὅτι ἀγρὸν, ὁ (ὁ) ἀγρός, ὁ ἀγρὸς εἰ

⁹ E

¹⁰ mss Πυανεψ.

CHARACTERS II—III

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

III. GARRULITY

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

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

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

^c Celebrated in March-April.

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

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

ΑΓΡΟΙΚΙΑΣ Δ'

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

¹ only M has τὰ

² M κατ' ἀγρ. τὰ Δ., perhaps rightly ;

others omit τὰ ³ all mss have this sentence after σήμερον
—sic—(introd. p. 17)

LATE ADDITION: (6) παρασείσαντα
δὴ δεῖ τοὺς τοιοῦτους τῶν ἀνθρώπων καὶ διαράμενον ἀπαλλάτ-
τεσθαι, ὅστις ἀπύρευτος βούλεται εἶναι· ἔργον γὰρ συναρκεῖσθαι
τοῖς μήτε σχολὴν μήτε σπουδὴν διαγινώσκουσιν, after which M
has ὁ γὰρ χρόνος οὐδὲ τοῖς καιριωτέροις ἐξαρκεῖ ⁴ mss

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

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

CHARACTERS III—IV

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

IV. BOORISHNESS

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

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

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

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

THEOPHRASTUS

- 10 θύραν¹ ὑπακούσαι² αὐτός· καὶ ἐστιῶν³ τὸν κύνα
προσκαλεσάμενος καὶ ἐπιλαβόμενος τοῦ ῥύγχους
εἰπεῖν· Οὗτος φυλάττει τὸ χωρίον καὶ τὴν οἰκίαν.
11 καὶ τὸ ἀργύριον δὲ παρά του λαμβάνων⁴ ἀπο-
δοκιμάζειν, λίαν λέγων μολυβρὸν⁵ εἶναι, καὶ
ἕτερον ἀνταλλάττεσθαι.⁶ καὶ τὸ⁷ ἄροτρον ἔχρησεν
ἢ κόφινον ἢ δρέπανον ἢ θύλακον, τοῦτο⁸ τῆς
νυκτὸς κατὰ ἀγρυπνίαν ἀναμιμνησκόμενος <ἀναστὰς
12 ἐξιέναι> ζητῶν.⁹ καὶ εἰς ἄστν καταβαίνων ἐρωτῆσαι
τὸν ἀπαντῶντα πόσου ἦσαν αἱ διφθέραι καὶ τὸ
τάριχος, καὶ εἰ τήμερον¹⁰ νουμηνίαν ἄγει, καὶ
<ἂν φῇ>,¹¹ εἰπεῖν εὐθὺς ὅτι βούλεται καταβὰς
ἀποκεῖρασθαι¹² καὶ τῆς αὐτῆς ὁδοῦ παριῶν¹³ κομί-
13 σασθαι παρ' Ἀρχίου τοῦ ταρίχους.¹⁴ καὶ ἐν
14 βαλανείῳ δὲ ᾄσαι. καὶ εἰς τὰ ὑποδήματα δὲ
ἥλους ἐγκροῦσαι.¹⁵

ΑΡΕΣΚΕΙΑΣ Ε'

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

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

³ E, from M ἐσθίοντα: other mss omit ⁴ mss also λαβών, but M δεχόμενος ⁵ Diels: mss λίαν μὲν

λυπρὸν (λυπηρόν) ⁶ Cob: mss ἅμα ἀλλάττ. ⁷ E, cf.

Aleiphr. 2. 16. 1 (3. 19): mss καὶ τὸ, καὶ εἰ τὸ, καὶ ὃ

⁸ mss ταῦτα ⁹ E, see introd. p. 21 ¹⁰ mss σῆμ. ὃ

ἀγών (incorp. gloss; for nom. cf. Sch. M κόρδαξ 6. 3); for ἄγει cf. Archil. 113 Bgk, where read Φησὶν', ἕως φᾶ' νῦν ἄγει Θαργῆλια (subject once the king, cf. ὕει and ὕει Ζεὺς) ¹¹ E

¹² mss also ὑποκ. ¹³ cf. Ar. Pax 1155 ¹⁴ Sylb. partit.

gen.: mss τοὺς ¹⁵ all mss have these two sentences after

ἀποκεῖρ. (introd. p. 18)

CHARACTERS IV—V

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

V. SELF-SEEKING AFFABILITY

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

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

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

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

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

^e Cf. xiii. n. a.

οἷος πόρρωθεν προσαγορεύσας καὶ ἄνδρα κράτιστον
 εἰπὼν καὶ θαυμάσας ἱκανῶς ἀμφοτέραις ταῖς
 χερσὶ λαβόμενος¹ μὴ ἀφιέναι, ἀλλὰ² μικρὸν ἐπι-
 προπέμψας³ καὶ ἐρωτήσας πότε αὐτὸν ὄψεται,
³ ἐπαινῶν ἀπαλλάττεσθαι.⁴ καὶ παρακληθεὶς δὲ
 πρὸς δίαιταν μὴ μόνον ᾧ πάρεστι βούλεσθαι
 ἀρέσκειν ἀλλὰ καὶ τῷ ἀντιδίκῳ, ἵνα κοινός τις
 εἶναι δοκῇ.⁵ καὶ τοῖς ξένοις⁶ δὲ εἰπεῖν ὥς δικαιο-
 τερα λέγουσι τῶν πολιτῶν. καὶ κεκλημένος δ'
⁴ ἐπὶ δείπνον κελευσαι καλέσαι τὰ παιδία τὸν
⁵ ἐστιῶντα, καὶ εἰσιόντα⁷ φῆσαι σύκου⁸ ὁμοιότερα
 εἶναι τῷ πατρί, καὶ προσαγαγόμενος⁹ φιλῆσαι καὶ
 παρ' αὐτὸν καθίστασθαι,¹⁰ καὶ τοῖς μὲν συμπαίζειν
 αὐτὸς λέγων· Ἀσκός, πέλεκυς, τὰ δὲ ἐπὶ τῆς
 γαστρὸς ἔαν καθεύδειν ἅμα¹¹ θλιβόμενος.¹²

ΑΠΟΝΟΙΑΣ Σ'

Ἦ δὲ ἀπόνοιά ἐστιν ὑπομονὴ αἰσχροῶν ἔργων τε
 καὶ λόγων,¹³ ὃ δὲ ἀπονεννημένος τοιοῦτός τις,

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

CHARACTERS V—VI

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

VI. WILFUL DISREPUTABLENESS

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

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

² οἷος ὁμόσαι ταχύ, <έκων>¹ κακῶς ἀκοῦσαι, λοι-
 δορηθῆναι δυναμένοις,² τῷ ἦθει ἀγοραῖός τις καὶ
³ ἀνασεσυρμένος καὶ παντοποιός· ἀμέλει δυνατὸς
 καὶ ὀρχεῖσθαι νήφων τὸν κόρδακα,³ καὶ προσω-
 πείον ἔχων ἐν κωμικῷ χορῷ περιάγειν ἐν τῷ
⁴ θεάτρῳ.⁴ καὶ ἐν θαύμασι δέ τοὺς χαλκοῦς ἐκ-
 λέγειν καθ' ἕκαστον περιῶν⁵ καὶ μάχεσθαι τούτοις
 τοῖς τὸ σύμβολον φέρουσι⁶ καὶ προῖκα θεωρεῖν
⁵ ἀξιούσι. δεινὸς δὲ καὶ πανδοκεῦσαι καὶ πορνο-
 βοσκῆσαι καὶ τελωνῆσαι, καὶ μηδεμίαν αἰσχρὰν
 ἐργασίαν ἀποδοκιμάσαι, ἀλλὰ κηρύττειν, μα-
⁶ γειρεύειν, κυβεύειν· τὴν μητέρα μὴ τρέφειν,
 ἀπάγεσθαι κλοπῆς, τὸν κέραμον⁷ πλείω χρόνον
⁷ οἰκεῖν ἢ τὴν αὐτοῦ οἰκίαν. καὶ τούτων⁸ ἂν εἶναι
 δόξειε τῶν περιῶσταμένων τοὺς ὄχλους καὶ προσ-
 καλούντων, μεγάλη τῇ φωνῇ καὶ παρερρωγυῖα
 λοιδορουμένων καὶ διαλεγομένων πρὸς αὐτούς· καὶ
 οἱ μὲν μεταξὺ⁹ προσίασιν, οἱ δὲ ἀπίασιν πρὶν
 ἀκοῦσαι αὐτοῦ, ἀλλὰ τοῖς μὲν τὴν ἀρχήν, τοῖς
 δὲ συλλαβήν, τοῖς δὲ μέρος τοῦ πράγματος λέγει,
 οὐκ ἄλλως θεωρεῖσθαι ἀξιῶν τὴν ἀπόνοιαν αὐτοῦ
⁸ ἢ ὅταν ἢ πανήγυρις. ἱκανὸς δὲ καὶ δίκας τὰς
 μὲν φεύγειν, τὰς δὲ διώκειν, τὰς δὲ ἐξόμνυσθαι,
 ταῖς δὲ παρεῖναι ἔχων ἐχῖνον¹⁰ ἐν τῷ προκολπίῳ

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

ἀπρεποῦς ⁴ περιάγειν ἐν θεατρῷ (sic) only in M. introd.
 p. 24 ⁵ Needh. i.e. περιῶν : mss παριῶν ⁶ some mss

omit τοῦτοις ⁷ only M : others have the gloss δεσμωτήριον

⁸ Needh : mss τοῦτο δ', τοῦτ' ἂν ⁹ E : mss μεταξὺ οἱ μὲν

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

CHARACTER VI

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

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

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

^c *Cf.* xiii. n. a.

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

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

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

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

^h This sentence is perhaps an interpolation.

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

ΛΑΛΙΑΣ Ζ'

Ἡ δὲ λαλιά, εἴ τις αὐτὴν ὀρίζεσθαι βούλοιτο, εἶναι ἂν δόξειεν ἀκрасία τοῦ λόγου, ὁ δὲ λαλὸς² τοιοῦτός τις, οἷος τῷ ἐντυγχάνοντι εἰπεῖν, ἂν ὅτιοῦν πρὸς αὐτὸν φθέγγηται, ὅτι οὐθὲν λέγει, καὶ ὅτι αὐτὸς πάντα οἶδεν, καὶ ὅτι ἂν ἀκούῃ³ αὐτοῦ μαθήσεται· καὶ μεταξὺ δὲ ἀποκρινομένων ὑποβαλεῖν⁴ εἴπας· Σὺ μὴ⁵ ἐπιλάθῃ ὃ μέλλεις λέγειν, καὶ Εὐ γε ὅτι με ὑπέμνησας, καὶ Τὸ λαλεῖν ὡς χρήσιμόν που, καὶ Ὁ παρέλιπον, καὶ Ταχύ γε συνῆκας τὸ πρᾶγμα, καὶ Πάλαι σε παρετήρουν εἰ ἐπὶ τὸ αὐτὸ ἐμοὶ κατενεχθήσῃ· καὶ ἐτέρας ἀρχὰς⁶ τοιαύτας πορίσασθαι, ὥστε¹ μὴδ' ἀναπνεῦσαι τὸν ἐντυγχάνοντα· καὶ ὅταν γε τοὺς καθ' ἓνα ἀποκναίῃς,⁷ δεινὸς καὶ ἐπὶ τοὺς

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

³ LATE ADDITION: (10) ἐργώδεις δὲ εἰσιν οἱ τὸ στόμα εὐλυτον ἔχοντες πρὸς λαιδορίαν καὶ φθεγγόμενοι μεγάλη τῇ φωνῇ, ὡς συνηχεῖν αὐτοῖς τὴν ἀγορὰν καὶ τὰ ἐργαστήρια ⁴ mss ὑποβάλλει(ν), ἐπιβ. (introd. p. 21): or ὑπολαβεῖν (old corr.?) ⁵ mss also Εἴπας σύ; μὴ ⁶ mss also ἀφορμὰς

⁷ old variant ἀπογυμνώσῃ (early corruption of the spelling ἀπογναίσῃ?): Nav. ἀπογυμνάσῃ

CHARACTERS VI—VII

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

VII. LOQUACITY

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

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

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

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

^c Or 'interrupts him with.'

^d Or perhaps 'disarmed.'

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

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

² mss also ἐκ τῆς οἰκίας (but cf. ἐκκεκρουμένῳ xxx. 11)

³ some mss τὴν ἐπ' Ἀριστοφῶντος τότε (ποτε), incorporating gloss

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

⁵ arch. recorded variant εἶπεν εὐδοκίμησας

CHARACTER VII

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

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

^b Demosthenes and Aeschines in 330 B.C.

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

ΛΟΓΟΠΟΙΙΑΣ Η'

Ἡ δὲ λογοποιία ἐστὶ σύνθεσις ψευδῶν λόγων καὶ πράξεων ὧν βούλεται ὁ λογοποιῶν, ὁ δὲ
 2 λογοποιὸς τοιοῦτός τις, οἷος ἀπαντήσας τῷ φίλῳ εὐθύς καταβαλὼν τὸ ἦθος¹ καὶ μειδιάσας ἐρωτῆσαι· Πόθεν σὺ καὶ πῶς ἔχεις καὶ ἔχεις τι περὶ τοῦδε εἰπεῖν καινόν;² καὶ ὥς ἐπιβάλλων³ ἐρωτᾶν· Μὴ λέγεται τι καινότερον; καὶ μὴν
 3 ἀγαθὰ γέ ἐστι τὰ λεγόμενα· καὶ οὐκ ἔασας ἀποκρίνασθαι εἰπεῖν· Τί λέγεις; οὐδὲν ἀκήκοας;
 4 δοκῶ μοί σε εὐωχήσειν καινῶν λόγων· καὶ ἔστιν αὐτῷ ἢ στρατιώτης <τις>⁴ ἢ παῖς Ἀστείου τοῦ αὐλήτου ἢ Λύκων ὁ ἐργολάβος παραγεγονώς ἐξ
 5 αὐτῆς τῆς μάχης οὗ φησιν ἀκηκοέναι· αἱ μὲν οὖν ἀναφοραὶ τῶν λόγων τοιαυταὶ εἰσιν αὐτῷ⁵ ὧν
 6 οὐδεὶς ἂν ἔχοι ἐπιλαβέσθαι⁶· διηγεῖται δὲ τούτους φάσκων λέγειν ὥς Πολυπέρχων καὶ ὁ βασιλεὺς
 7 μάχην⁷ νενίκηκε καὶ Κάσανδρος ἐζώγρηται· καὶ ἂν εἴπῃ τις αὐτῷ· Σὺ δὲ ταῦτα πιστεύεις; γεγονέναι φησὶ⁸ τὸ πρᾶγμα· βοᾶσθαι γὰρ ἐν τῇ πόλει, καὶ τὸν λόγον ἐπεντείνειν, καὶ πάντας συμφωνεῖν, ταῦτά γὰρ λέγειν περὶ τῆς μάχης καὶ πολὺν τὸν
 8 ζῶμον γεγονέναι· εἶναι δ' ἑαυτῷ⁹ καὶ σημεῖον τὰ πρόσωπα τῶν ἐν τοῖς πράγμασιν, ὁρᾶν γὰρ αὐτῶν¹⁰ πάντων μεταβεβληκότα· λέγει δ' ὥς καὶ

¹ sc. τὸ ἐπὶ τοῦ προσώπου; cf. [Arist.] *Physiog.* i. 805 b 2, and Eur. *Cycl.* 167 καταβάλλειν τὰς ὀφρῦς, Ar. *Vesp.* 655 χαλᾶν τὸ μέτωπον, *Ach.* 1069 ἀνασπᾶν τὰς ὀφρῦς, *Amphis* 3. 305 M. ἐπαίρειν τὰς ὀφρῦς ² introd. p. 24 ³ mss -βαλὼν ⁴ E

⁵ most mss -τοῦ ⁶ Cas: mss -λαθέσθαι ⁷ mss also μάχη ⁸ cf. Men. *Eupr.* 79: most mss omit γεγονέναι, all have φήσκει

⁹ Diels: mss δὲ αὐτῷ ¹⁰ αὐτὸς τῶν? mss also αὐτὸν

CHARACTER VIII

VIII. NEWSMAKING

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

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

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

^c *Intro.* p. 5, and *Index*.

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

παρακήκοε παρὰ τούτοις κρυπτόμενόν τινα ἐν οἰκίᾳ
 ἤδη πέμπτην ἡμέραν ἤκοντα ἐκ Μακεδονίας ὃς
 9 πάντα ταῦτα εἶδε¹. καὶ ταῦθ' ἅπαντα² διεξιὼν
 πῶς οἴεσθε πιθανῶς σχετλιάζων λέγει³. Δυστυχήs
 Κάσαινδρος· ὦ ταλαίπωρος· ἐνθυμῇ τὸ τῆς τύχης;
 10 ἀλλ' οὖν ἰσχυρός <γε> γενόμενος⁴— καὶ Δεῖ δ'
 αὐτὸν σὲ μόνον εἰδέναι· πᾶσι δὲ τοῖς ἐν τῇ πόλει
 προσεδράμηκε λέγων.⁵

ΑΝΑΙΣΧΥΝΤΙΑΣ Θ'

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

¹ mss also οἶδε² mss πάντα, ταῦτα π., ταῦθ' ἅμα³ E: M σχετλιάζων ἐπάγειν, others σχετλιάζει(ν) λέγων⁴ E ⁵ LATE ADDITION: (11) τῶν τοιούτων ἀνθρώπων

τεθαύμακα τί ποτε βούλονται λογοποιοῦντες· οὐ γὰρ μόνον
 ψεύδονται ἀλλὰ καὶ ἀλυσιτελῇ πλάττουσι (mss -λῶς ἀπ-
 αλλάττ.). (12) πολλάκις γὰρ αὐτῶν οἱ μὲν ἐν τοῖς βαλανείοις
 περιστάσεις ποιοῦμενοι τὰ ἱμάτια ἀποβεβλήκασιν, οἱ δ' ἐν
 τῇ στοᾷ πεζομαχία καὶ ναυμαχία νικῶντες ἐρήμους δίκας ὠφλή-
 κασιν. (13) εἰσὶ δ' οἱ καὶ πόλεις τῷ (mss πλείστοι) λόγῳ
 κατὰ κράτος αἰροῦντες παρεδειπνήθησαν. (14) πάνυ δὲ ταλαί-
 πωρον αὐτῶν ἐστὶ τὸ ἐπιτήδευμα· ποία γὰρ (mss insert οὐ)
 στοᾷ, ποῖον δὲ ἐργαστήριον, ποῖον δὲ μέρος τῆς ἀγορᾶς οὐ οὐ
 (mss οὐ or omit) διημερεῖουσιν ἀπαιδᾶν ποιοῦντες τοὺς ἀκούοντας;
 (15) οὔτως καὶ καταπονοῦσι ταῖς ψευδολογίαις.

⁶ only inM (που κεκλ.) ⁷ mss also τίμιε, τιμιώτατε, Sch. only in M

Τίβειε δουλικὸν ὄνομα ὡς καὶ Δρόμων καὶ Γέτας καὶ τὰ τοιαῦτα

CHARACTERS VIII—IX

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

IX. UNCONSCIONABLENESS

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

^a Or, ' knows everything.'

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

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

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

⁴ καὶ ὀψωνῶν δὲ ὑπομιμνήσκειν τὸν κρεωπώλην εἴ
 τι χρήσιμος αὐτῷ γέγονε, καὶ ἐστηκὼς πρὸς τῷ
 σταθμῷ μαλίστα μὲν κρέας, εἰ δὲ μή, ὅστουν εἰς
 τὸν ζυγὸν¹ ἐμβαλεῖν, καὶ ἐὰν μὲν λάθῃ,² εἰ δὲ μή,
 ἀρπάσας ἀπὸ τῆς τραπέζης χολίκιον ἅμα γελῶν
⁵ ἀπαλλάττεσθαι. καὶ ξένοις δὲ αὐτοῦ θέαν ἀγοράσας
 μὴ δοῦς τὸ μέρος θεωρεῖν, ἄγειν δὲ καὶ τοὺς
⁶ υἱεῖς εἰς τὴν ὑστεραίαν καὶ τὸν παιδαγωγόν. καὶ
 ὅσα ἐωνημένος ἄξιά τις φέρει, μεταδοῦναι κελεῦσαι
⁷ καὶ αὐτῷ. καὶ ἐπὶ τὴν ἀλλοτρίαν οἰκίαν ἐλθὼν
 δανείζεσθαι κριθάς, ποτὲ δὲ ἄχυρον,³ καὶ ταῦτα
 τοὺς χρήσαντας⁴ ἀναγκάσαι ἀποφέρειν πρὸς αὐτούς.⁵
⁸ δεινὸς δὲ καὶ πρὸς τὰ χαλκεῖα τὰ ἐν τῷ βαλανείῳ
 προσελθὼν καὶ βάψας ἀρύταιναν <βία>⁶ βοῶντος
 τοῦ βαλανέως αὐτὸς αὐτοῦ καταχέασθαι, καὶ
 εἰπεῖν ὅτι Λέλουμαι, ἀπιών, κἀκείνου⁷ οὐδεμία
 σοι χάρις.

ΜΙΚΡΟΛΟΓΙΑΣ I'

"Ἔστι δὲ ἡ μικρολογία φειδωλία τοῦ διαφόρου
 ὑπὲρ τὸν καιρόν, ὃ δὲ μικρολόγος τοιοῦτός τις,
² οἷος ἐν τῷ μηνὶ ἡμιωβόλιον ἀπαιτεῖν ἐλθὼν⁸ ἐπὶ
³ τῇ οἰκίᾳ. καὶ συσσιτῶν⁹ ἀριθμεῖν τε πόσας¹⁰

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

var. : most mss λάβῃ, but cf. the reverse ἐπιλαθέσθαι viii. 4: mss add εὖ ἔχει

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

⁴ M τοὺς χρῶντας: others χρῆσθ.

⁵ E: mss αὐτὸν

⁶ E

⁷ Λέλουμαι Herw., κἀκείνου E: mss Λέλουται ἀπ. κακεῖ; cf.

Ar. *Par.* 1103

⁸ most mss omit

⁹ introd. p. 29

¹⁰ varied order in mss, τε (τάς or omit) κύλικας πόσας (ὀπόσας

Ambr. P. introd. p. 29), πόσας κύλ., shows that κύλικας was

in marg. arch. (gloss, cf. xiii. 4)

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CHARACTERS IX—X

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

X. PENURIOUSNESS

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

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

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

ἕκαστος πέπωκε, καὶ ἀπάρχεσθαι ἐλάχιστον τῇ
 4 Ἀρτέμιδι τῶν συνδειπνούντων. καὶ ὅσα μικροῦ
 τις πριάμενος λογίζεται <αὐτῷ, ἀποδοκιμάσαι
 τοῖς ἀλλότρια δαπανῶσι>¹ πάντα φάσκων <ὦνια>²
 5 εἶναι. καὶ οἰκετοῦ χύτραν ἔνην³ ἢ λοπάδα κατ-
 6 άξαντος εἰσπράξαι ἀπὸ τῶν ἐπιτηδείων. καὶ τῆς
 γυναικὸς ἐκβαλούσης⁴ τρίχαλκον οἶος μεταφέρειν
 τὰ σκεύη καὶ τὰς κλῖνας καὶ τὰς κιβωτοὺς καὶ
 7 διφᾶν τὰ καλύμματα. καὶ ἐάν τι πωλῇ, τοσούτου
 8 ἀποδόσθαι ὥστε μὴ λυσιτελεῖν τῷ πριαμένῳ. καὶ
 οὐκ ἂν ἐᾶσαι οὔτε συκοτραγῆσαι ἐκ τοῦ αὐτοῦ
 κήπου,⁵ οὔτε διὰ τοῦ αὐτοῦ ἀγροῦ πορευθῆναι,
 οὔτε⁶ ἐλαίαν ἢ φοῖνικα τῶν χάμαι πεπτωκότων⁷
 9 ἀνελέσθαι. καὶ τοὺς ὄρους δ' ἐπισκοπεῖσθαι ὅση-
 10 μέραι εἰ διαμένουσιν οἱ αὐτοί. δεινὸς δὲ καὶ
 11 ὑπερημερίαν πρᾶξαι καὶ τόκον τόκου· καὶ ἐστιῶν
 12 δημότας μικρὰ τὰ κρέα κόψας παραθεῖναι· καὶ
 13 ὀψωνῶν μηδὲν πριάμενος εἰσελθεῖν· καὶ ἀπ-
 αγορεῦσαι τῇ γυναικὶ μήτε ἄλας χρηννύειν⁸ μήτε
 ἐλλύχνιον μήτε κύμινον μήτε ὀρίγανον μήτε ὀλὰς⁹
 μήτε στέμματα μήτε θυηλήματα, ἀλλὰ λέγειν ὅτι
 14 τὰ μικρὰ ταῦτα πολλὰ ἐστι τοῦ ἐνιαυτοῦ. καὶ
 τὸ ὅλον δὲ τῶν μικρολόγων καὶ τὰς ἀργυροθήκας

¹ *E. e.g.* (introd. p. 21)² Unger³ *E. cf.* περυσινόν *Ar. Ran.* 986: mss (AB and Ambr. P) εἶναι or omi⁴ old var. ἀποβ. but *cf.* *Ar. Thesm.* 481⁵ mss also σκοποῦ⁶ perhaps <εἰ μὴ ἐφ' ᾧ μὴδὲ *E*; *cf.* *M* μὴδ' ἐάν διὰ τοῦ αὐτοῦ ἀγροῦ πορεύεσθαι ἐφ' ᾧ μὴ συκοτραγῆσῃ τις⁷ mss also κειμένων, whence Cob. χαμαιπετῶν (*χ.* unaccented in some mss)⁸ Foss: mss χρωνν.⁹ only *M*, others οὐλὰς

CHARACTER X

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

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

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

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

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

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

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

ΒΔΕΛΥΡΙΑΣ ΙΑ'

Οὐ χαλεπὸν δέ ἐστι τὴν βδελυρίαν διορίσασθαι·
² ἔστι γὰρ παιδιὰ ἐπιφανῆς καὶ ἐπονείδιστος, ὁ δὲ βδελυρὸς τοιοῦτος, οἷος ἀπαντήσας³ γυναιξὶν
³ ἐλευθέραις ἀνασυράμενος δεῖξαι τὸ αἰδοῖον· καὶ ἐν θεάτρῳ κροτεῖν ὅταν οἱ ἄλλοι παύωνται, καὶ συρίττειν οὕς ἡδέως θεωροῦσιν οἱ λοιποί· καὶ ὅταν σιωπήσῃ τὸ θέατρον ἀνακύψας ἐρυγεῖν, ἵνα
⁴ τοὺς καθημένους ποιήσῃ μεταστραφῆναι. καὶ πληθούσης τῆς ἀγορᾶς προσελθὼν πρὸς τὰ κάρνα ἢ τὰ μῆλα⁴ ἢ τὰ <ἄλλα> ἀκρόδρνα⁵ ἐστηκὼς τραγηματίζεσθαι ἅμα τῷ πωλοῦντι προσλαλῶν. καὶ καλέσαι δὲ τῶν παρόντων⁶ ὀνομαστί τινα ᾧ μὴ συνήθης ἐστί. καὶ σπεύδοντας δέ ποι' ὀρώων
⁶ περιμεῖναι κελεῦσαι.⁸ καὶ ἡττωμένῳ δὲ μεγάλην δίκην ἀπιόντι ἀπὸ τοῦ δικαστηρίου προσελθεῖν
⁷ καὶ συνησθῆναι. καὶ ὀψωνεῖν ἑαυτῷ⁹ καὶ αὐλη-

¹ mss also μικρῶν and μετρῶν (μετρίων?)

ὑποδοιμένους (Ambr. P ὑποδύμενος)

³ some mss ὑπ. (from marg. arch., whence M ὑποδεικνύειν below)

⁴ mss also μύρτα

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

CHARACTERS X—XI

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

XI. BUFFOONERY

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

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

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

ΑΚΑΙΡΙΑΣ IB'

Ἡ μὲν οὖν ἀκαιρία ἐστὶν ἀπότευξις <καιροῦ>⁸
 λυποῦσα τοὺς ἐντυγχάνοντας, ὁ δὲ ἄκαιρος τοιοῦ-
 2 τός τις, οἷος ἀσχολουμένῳ προσελθὼν ἀνα-
 3 κοινοῦσθαι· καὶ πρὸς τὴν αὐτοῦ ἐρωμένην κω-
 4 μάζειν πυρέττουσαν· καὶ δίκην ὠφληκότα ἐγγύης
 5 προσελθὼν κελεῦσαι αὐτὸν ἀναδέξασθαι· καὶ μαρ-
 τυρήσων παρεῖναι τοῦ πράγματος ἤδη κεκριμένου·
 6 καὶ κεκλημένος εἰς γάμους τοῦ γυναικείου γένους
 7 κατηγορεῖν· καὶ ἐκ μακρᾶς ὁδοῦ ἦκοντας⁹ ἄρτι
 8 παρακαλεῖν εἰς περίπατον. δεινὸς δὲ καὶ προσ-

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

² Fraenkel-Groeneboom: mss προστάς

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

⁷ Eberhard: V τί οὐ ταχὺ παύσαιτο, others μὴ ταχὺ παυσάμενη (emendation of mutilated text) ⁸ Schn: mss ἐπίτευξις (M ἐντ.) ⁹ mss also -τα

CHARACTERS XI—XII

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

XII. TACTLESSNESS

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

^a *Or* is gone out to.

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

9 ἀγειν ὦνητήν πλείω διδόντα ἤδη πεπρακότι· καὶ
 ἀκηκοότας καὶ μεμαθηκότας ἀνίστασθαι ἐξ
 10 ἀρχῆς διδάξων.¹ καὶ προθύμως² δὲ ἐπιμεληθῆναι
 ἃ μὴ βούλεται τις γενέσθαι αἰσχύνεται δὲ ἀπ-
 11 εἶπασθαι. καὶ θύοντας καὶ ἀναλίσκοντας³ ἥκειν
 12 τόκον ἀπαιτήσων. καὶ μαστιγουμένου οἰκέτου
 παρεστῶς διηγείσθαι ὅτι καὶ αὐτοῦ ποτε παῖς
 13 οὕτως πληγὰς λαβὼν ἀπήγξατο. καὶ παρῶν
 διαίτη συγκρούειν ἀμφοτέρων βουλομένων δια-
 14 λύεσθαι. καὶ ὀρχησόμενος⁴ ἄψασθαι ἑτέρου μη-
 δέπω μεθύοντος.

ΠΕΡΙΕΡΓΙΑΣ ΙΓ'

Ἀμέλει ἡ περιεργία δόξει εἶναι προσποιήσις
 τις λόγων καὶ πράξεων μετ' εὐνοίας, ὃ δὲ περί-
 2 εργος τοιοῦτός τις, οἷος ἐπαγγέλλεσθαι ἀναστὰς
 3 ἃ μὴ δυνήσεται· καὶ ὁμολογουμένου τοῦ πράγ-
 ματος δικαίου εἶναι ἐνὶ τινι ἐνστάς⁵ ἐλεγχθῆναι.
 4 καὶ πλείω⁶ δὲ ἐπαναγκάσαι τὸν παῖδα κεράσαι
 5 ἢ ὅσα δύνανται οἱ παρόντες ἐκπιεῖν. καὶ διείρ-
 γειν τοὺς μαχομένους καὶ οὓς οὐ γινώσκει. καὶ
 6 ἀτραποῦ ἡγήσασθαι τὴν ὁδὸν καταλιπών,⁷ εἴτα
 7 μὴ δύνασθαι εὐρεῖν ἣ πορεύηται.⁸ καὶ τὸν

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

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

CHARACTERS XII—XIII

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

XIII. OFFICIOUSNESS

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

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

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

στρατηγὸν προσελθὼν ἐρωτῆσαι πότε μέλλει
 παρατάττεσθαι, καὶ τί μετὰ τὴν αὔριον παραγ-
 8 γελεῖ.¹ καὶ προσελθὼν τῷ πατρὶ εἰπεῖν ὅτι ἡ
 μήτηρ ἤδη καθεύδει ἐν τῷ δωματίῳ. καὶ
 9 ἀπαγορεύοντος τοῦ ἱατροῦ ὅπως μὴ δώσει οἶνον
 τῷ μαλακιζομένῳ,² φήσας βούλεσθαι διαπειρᾶν
 δοῦναι <καὶ> ἀνατροπίσαι³ τὸν κακῶς ἔχοντα.⁴
 10 καὶ γυναικὸς δὲ τελευτησάσης ἐπιγράψαι ἐπὶ
 τὸ μνήμα τοῦ τε ἀνδρὸς αὐτῆς καὶ τοῦ πατρὸς
 καὶ τῆς μητρὸς καὶ αὐτῆς τῆς γυναικὸς τοῦνομα καὶ
 ποδαπὴ ἐστὶ, καὶ προσεπιγράψαι ὅτι Οὗτοι πάντες
 11 χρηστοὶ ἦσαν. καὶ ὁμνῦναι μέλλων εἰπεῖν πρὸς
 τοὺς περιεστηκότας ὅτι Καὶ πρότερον πολλάκις
 ὁμώμοκα.

ΑΝΑΙΣΘΗΣΙΑΣ ΙΔ'

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

¹ most mss παραγγέλλει² mss also καλλωπιζομένῳ³ E. cf. τροπίζω: mss βουλ εὔ)εσθαι διάπειραν λαμβάνειν (cf. Diog. L. vii. 36) εὐτροπίσαι⁴ these three words are⁵ mss add καὶ ⁶ introd. p. 21: mss also ἐπὶ (ἀπὸ) θάκου; all mss ἀνίστάμενος (hence the interpolated καὶ); for ἀνιστ. ἐπὶ cf. Dem. lix. 34 (πρός); cf. also Ar. Lys. 1215 ⁷ E e.g. (introd. p. 21)

CHARACTERS XIII—XIV

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

XIV. STUPIDITY

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

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

^b *Cf.* Men. *Pk.* 569 K.

⁶ κυνὸς τῆς τοῦ γείτονος δηχθῆναι. καὶ λαβὼν τι¹
καὶ ἀποθεὶς αὐτὸς τοῦτο ζητεῖν καὶ μὴ δύνασθαι
⁷ εὑρεῖν. καὶ ἀπαγγέλλοντός τινος αὐτῷ ὅτι τετε-
λεύτηκέ τις αὐτοῦ τῶν φίλων, ἵνα παραγένηται,
σκυθρωπάσας καὶ δακρύσας εἰπεῖν Ἀγαθῇ τύχῃ.
⁸ δεινὸς δὲ καὶ ἀπολαμβάνων ἀργύριον ὀφειλόμενον
⁹ μάρτυρας παραλαβεῖν· καὶ χειμῶνος ὄντος μάχε-
¹⁰ σθαι τῷ παιδί ὅτι σικύους οὐκ ἠγόρασεν· καὶ τὰ
παιδιά² παλαίειν ἀναγκάζων καὶ τροχάζειν εἰς κό-
¹¹ πους ἐμβάλλειν.³ καὶ ἐν ἀγρῷ αὐτοῖς φακὴν ἔψων
δὺς ἄλλας εἰς τὴν χύτραν ἐμβαλὼν ἄβρωτον ποιῆσαι·
¹² καὶ ὕοντος τοῦ Διὸς εἰπεῖν Ἡδύ γε τῶν ἄστρον
ὄξει, ὅτε δὴ οἱ ἄλλοι λέγουσι τῆς γῆς⁴· καὶ λέγοντός
¹³ τινος Πόσους οἶε κατὰ τὰς ἱερὰς πύλας ἐξενηνέχ-
θαι⁵ νεκρούς; πρὸς τοῦτον εἰπεῖν Ὅσοι ἐμοὶ καὶ σοὶ
γένονται.

ΑΥΘΑΔΕΙΑΣ ΙΕ'

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

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

² mss add ἐαυτοῦ

³ mss also κόπον ἐμβαλεῖν

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

⁵ mss also ἐξενηχθῆναι ⁶ <καὶ πράξεσιν> Herw.

⁷ <προῖκα τὰ> διδ. Nav.

⁸ mss ἔχων

CHARACTERS XIV—XV

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

XV. SURLINESS

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

^a Emendation doubtful.

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

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

γνώμην οὔτε τῷ ἀπώσαντι αὐτὸν ἀκουσίως οὔτε τῷ
 7 ἄρσαντι¹ οὔτε τῷ ἔμβαντι. καὶ φίλῳ δὲ ἔρανον
 κελεύσαντι εἰσενεγκεῖν εἰπὼν ὅτι οὐκ ἂν δοίῃ,
 ὕστερον ἦκειν φέρων καὶ λέγειν ὅτι ἀπόλλυσι
 8 καὶ τοῦτο τὸ ἀργύριον. καὶ προσπταίσας ἐν τῇ
 9 ὁδῷ δεινὸς καταράσασθαι τῷ λίθῳ. καὶ ἀνα-
 10 μεῖναι οὐκ ἂν ὑπομεῖναι² πολὺν χρόνον οὐθένα·
 καὶ οὔτε ἄσαι οὔτε ῥῆσιν εἰπεῖν οὔτε ὀρχήσασθαι
 11 ἂν ἐθελήσαι.³ δεινὸς δὲ καὶ τοῖς θεοῖς μὴ
 ἐπεύχεσθαι.⁴

ΔΕΙΣΙΔΑΙΜΟΝΙΑΣ ΙΣ⁵

Ἀμέλει ἡ δεισιδαιμονία δόξειεν ἂν εἶναι δειλία
 1 τις⁶ πρὸς τὸ δαιμόνιον, ὃ δὲ δεισιδαίμων τοιοῦτός
 τις, οἷος ἐπ' Ἑννεακρόνου⁷ ἀπονιψάμενος τὰς
 χεῖρας καὶ περιρρανάμενος, ἀπὸ ἱεροῦ δάφνης⁸ εἰς
 τὸ στόμα λαβὼν, οὕτω τὴν ἡμέραν περιπατεῖν.
 καὶ τὴν ὁδὸν εἰς ὑπερδράμην⁹ γαλῇ, μὴ πρότερον

¹ Groeneboom, cf. Sen. Ben. vi. 9. 1 (ἰπώσαντι sugg. E); mss ᾤσαντι

² E; mss ὑπομεῖναι

³ E; mss ἠθέλησε(ν),

θελήσαι

⁴ some mss add τέλος τῶν τοῦ Θεοφράστου Χαρακτήρων· ἀλλ' ἔστιν, ὡς Θεόφραστε, χαλεπὸν καθαρὸς τῶν τοιούτων ἰδεῖν ἐν τῷ βίῳ καὶ τῆς ἐν τοῖς κακίαις ὁλως ἀφελτικότητος. εἰ μὴ γὰρ τὰ πάντα δοκοῖ τις εἶναι κακός, τοῖς γοῦν πλείοσι τοῦ χρόνου τῶν ἀρίστων ἐξέωσται. ἡ τοίνυν σοὶ πειθομένους ἡμᾶς τὰς ἀπάντων ὀψεις φυλάττεσθαι δεῖ, ἢ κοινωνοῦντας καὶ λόγων καὶ πράξεων, τὴν ἐκάστου γνώμην (mss also μνήμην) μιμεῖσθαι. ἀλλ' οὕτω μὲν κακίας ἐσμὸς καὶ ἀρετῆς ἀλλοτρίωσις ἔπεται, ἐκείνως (mss -νους) δὲ ἡ μισανθρωπία καὶ τὸ τοῦ Τίμωνος ἔγκλημα. ταύτη

CHARACTERS XV—XVI

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

XVI. SUPERSTITIOUSNESS

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

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

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

^d Or spiritual.

^e Or at three springs.

τοι καὶ χαλεπὸν ἐλέσθαι τὸ κρεῖττον καὶ δεινὸς ἐκατέρωθεν δλισθος

⁵ Title in V: ἀπὸ τῶν τοῦ Θεοφράστου χαρακτήρων ις'. χαρακτήρ δεισιδαιμονίας ⁶ only M ⁷ E, cf. Isocr. *Antid.* 287; or

ἐπὶ γ' κρουνῶν, cf. xxviii. 4 and Men. *Phasm.* 55; for ἐπὶ rather than ἀπὸ see § 12: V ἐπιχωρῶν (others omit), corruption of ἐπ' θ' κρηνῶν, from ἐπ' θ' κρούνου, or of ἐπὶ γ' κρουνῶν; for confusion of η and ω cf. ἀλφίτην below ⁸ comina E (so Nav.);

δάφνης partit. gen.: V -νην ⁹ Pauw: mss περιδ., παραδ.

πορευθῆναι ἕως διεξέλθῃ τις ἢ λίθους τρεῖς ὑπὲρ
 5 τῆς ὁδοῦ διαβάλλῃ.¹ καὶ ἐὰν ἴδῃ ὄφιν ἐν τῇ οἰκίᾳ,
 ἐὰν <μὲν> παρείαν, Σαβάζιον² καλεῖν, ἐὰν δὲ ἱερόν,
 5 ἐνταῦθα ἡρώων εὐθύς³ ἰδρύσασθαι. καὶ τῶν λιπα-
 ρῶν λίθων τῶν ἐν ταῖς τριόδοις παριῶν ἐκ τῆς
 ληκύθου ἔλαιον καταχεῖν καὶ ἐπὶ γόνατα πεσῶν
 6 καὶ προσκυνήσας ἀπαλλάττεσθαι. καὶ ἐὰν μῦς
 θύλακον ἀλφίτων⁴ διαφάγῃ, πρὸς τὸν ἐξηγητὴν ἐλθὼν
 ἐρωτᾷν τί χρὴ ποιεῖν, καὶ ἐὰν ἀποκρίνηται αὐτῷ
 ἐκδοῦναι τῷ σκυτοδέψῃ ἐπιρράψαι, μὴ προσέχειν
 7 τούτοις ἀλλ' ἀποτροπαίοις⁵ ἐκλύσασθαι. καὶ
 πυκνὰ δὲ τὴν οἰκίαν καθάραι⁶ δεινὸς Ἑκάτης
 8 φάσκων ἐπαγωγὴν γεγονέναι· κὰν γλαῦκες βαδί-
 ζοντος αὐτοῦ <ἀνακράγωσι>,⁷ ταραττεσθαι καὶ
 9 εἴπας Ἀθηνᾶ κρείττων παρελθεῖν οὕτω. καὶ οὕτε
 ἐπιβῆναι μνήματι οὐτ' ἐπὶ νεκρὸν οὐτ' ἐπὶ λεχῶ
 ἐλθεῖν ἐθελῆσαι, ἀλλὰ τὸ μὴ μαιίνεσθαι συμφέρον
 10 αὐτῷ φῆσαι εἶναι. καὶ ταῖς τετράσι δὲ καὶ ταῖς
 ἑβδομάσι⁸ τῶν ἡμερῶν⁹ προστάξας οἶνον ἔψειν τοῖς
 ἔνδον, ἐξελθὼν ἀγοράσαι μυρσίνας, λιβανωτόν,
 πίνακα,¹⁰ καὶ εἰσελθὼν εἴσω <διατελέσαι ἐπιθύων

¹ Sylb: mss -λάβῃ

others omit ἐὰν παρ.—ἐὰν δὲ

² V Σαβάδιον, but cf. xxvii. 8;

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

⁴ V ἀλφίτην,

cf. p. 79 n. 7

⁵ Wyt: mss -πεῖς

⁶ V καθάραι, others καθαριεῖν

⁷ Foss, cf. Men. 534. 1 K; or <κα(κ)-καβίζωσι> βαδ. αὐτ. (Cob. κακκ. παριόντος), Ar. Lys. 760

⁸ Im. -μαῖς: M ζι'

⁹ E: M ἡμερῶν (without τῶν), others omit

¹⁰ λιβανωτόν Foss: V -ωτῶν, others omit ἐθελῆσαι—ἡμέραν: for πίνακες or πινάκια (which might be read here) with myrtle and taenia cf. Boetticher, *Baumcultus* fig. 2; it is a serious objection to Foss's πόπανα (cf. Men. 129 K, Sch. Ar. *Plut.* 1126) that these would be made at home, cf. Ar. *Ran.* 507

CHARACTER XVI

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

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

^b Or the (official) diviner's.

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

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

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

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

καὶ¹ στεφανῶν τοὺς Ἑρμαφροδίτους ὅλην τὴν
 11 ἡμέραν. καὶ ὅταν ἐνύπνιον ἴδῃ, πορεύεσθαι πρὸς
 τοὺς ὄνειροκρίτας, πρὸς τοὺς μάντεις, πρὸς τοὺς
 ὀρνιθοσκόπους, ἐρωτήσων τίνι θεῶν ἢ θεά² προσ-
 12 εὔχεσθαι δεῖ.³ καὶ τελεσθησόμενος πρὸς τοὺς
 Ὀρφεοτελεστάς κατὰ μῆνα πορεύεσθαι μετὰ τῆς
 γυναικός, ἐὰν δὲ μὴ σχολάζῃ ἢ γυνή, μετὰ τῆς
 13 τίτθης καὶ τῶν παιδίων. καὶ τῶν περιρραينوμένων
 14 ἐπὶ θαλάττης ἐπιμελῶς⁴ δόξειεν ἂν εἶναι. κἂν ποτε
 ἐπίδῃ σκορόδῳ ἐστεμμένην <τινὰ τῶν Ἑκατῶν>⁵
 τῶν ἐπὶ ταῖς τριόδοις, ἀπελθὼν⁶ κατὰ κεφαλῆς
 λούσασθαι καὶ ἱερείας καλέσας σκίλλῃ ἢ σκύλακι
 κελεῦσαι αὐτὸν περικαθᾶραι. μαινόμενόν τε ἰδὼν
 ἢ ἐπίληπτον φρίξας εἰς κόλπον πτύσαι.

MEMΨΙΜΟΙΡΙΑΣ ΙΖ'

"Ἔστι δὲ ἡ μεμψιμοιρία ἐπιτίμησίς τις⁷ παρὰ
 τὸ προσῆκον τῶν δεδομένων, ὃ δὲ μεμψίμοιρος
 2 τοιόσδε τις, οἷος ἀποστείλαντος μερίδα τοῦ φίλου
 εἰπεῖν πρὸς τὸν φέροντα Ἐφθόνησάς μοι τοῦ ζωμοῦ
 3 καὶ τοῦ οἴναριου οὐκ ἐπὶ δεῖπνον καλέσας. καὶ
 ὑπὸ τῆς ἐταίρας καταφιλούμενος εἰπεῖν Θαυμάζω
 4 εἰ σὺ καὶ ἀπὸ τῆς ψυχῆς οὕτω με φιλεῖς. καὶ τῷ

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

CHARACTERS XVI—XVII

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

XVII. QUERULOUSNESS

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

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

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

^c Reading uncertain.

^d To avert the ill.

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

^f He confuses the servant with the master.

Διὺ ἀγανακτεῖν οὐ διότι οὐχ ὕει,¹ ἀλλὰ διότι
 5 ὕστερον. καὶ εὐρών τι² ἐν τῇ ὁδῷ βαλλάντιον
 6 εἰπεῖν Ἄλλ' οὐ θησαυρὸν εὔρηκα οὐδέποτε. καὶ
 πριάμενος ἀνδράποδον ἄξιον καὶ πολλὰ δεηθεὶς τοῦ
 πωλοῦντος Θαυμάζω, εἰπεῖν, ὅτι ὑγιὲς οὕτω ἄξιον
 7 ἐώνημαι· καὶ πρὸς τὸν εὐαγγελιζόμενον ὅτι Ὑἱός
 σοι γέγονεν εἰπεῖν ὅτι Ἄν προσθῆς καὶ τῆς οὐσίας
 8 τὸ ἡμῖς ἀπέστης,³ ἀληθῆ ἐρεῖς. καὶ δίκην
 νικήσας⁴ λαβὼν πάσας τὰς ψήφους ἐγκαλεῖν τῷ
 γράψαντι τὸν λόγον ὡς πολλὰ παραλελοιπότι τῶν
 9 δικαίων. καὶ ἐράνου εἰσενεχθέντος παρὰ τῶν
 φίλων καὶ φήσαντός τινος Ἰλαρὸς ἴσθι, Καὶ πῶς;
 εἰπεῖν, ὅτε⁵ δεῖ τὰργύριον ἀποδοῦναι ἐκάστω καὶ
 χωρὶς τούτων χάριν ὀφείλειν ὡς εὐεργετημένον ;

ΑΠΙΣΤΙΑΣ ΙΗ'

"Εστιν ἀμέλει ἡ ἀπιστία ὑπόληψις τις ἀδικίας
 2 κατὰ πάντων, ὃ δὲ ἄπιστος τοιοῦτός τις, οἷος
 ἀποστείλας τὸν παῖδα ὀψωνήσοντα ἕτερον παῖδα
 3 ἐπιπέμπειν⁶ τὸν πεύσομενον πόσου ἐπρίατο. καὶ
 φέρειν⁷ αὐτὸς τὸ ἀργύριον καὶ κατὰ στάδιον
 4 καθίζων ἀριθμεῖν πόσον ἐστί. καὶ τὴν γυναῖκα
 τὴν αὐτοῦ ἐρωτᾷν κατακείμενος⁸ εἰ κέκλεικε τὴν
 κιβωτόν, καὶ εἰ σεσήμανται τὸ κυλικούχιον,⁹ καὶ εἰ
 5 ὁ μοχλὸς εἰς τὴν αὐλείαν¹⁰ ἐμβέβληται· καὶ ἂν

¹ M ἀγ. ὅτι οὐχ ὕει, omitting ἀλλὰ δ. ὕ. : others οὐ διότι ὕει κτλ.

² V omits: others τι καὶ, καὶ, τι (or βαλλαντισι below), i.e. τι in marg. arch.

³ Im: V ἀπέστη, others ἀπεστιν

⁴ Cas: mss νίκη ν.: mss add καί, but cf. xxii. 9

⁵ Cas: mss ὅτι; cf. Ar. Nub. 716

⁶ only M: others πέμπ.

⁷ Cor: mss. -ων

⁸ M νυκτὸς συγκαθειδὼν

⁹ mss κυλιούχιον, κοιλιούχιον

¹⁰ M τῇ αὐλαίᾳ, cf. Men. 564 K: others εἰς τὴν θύραν τὴν αὐλ.

CHARACTERS XVII—XVIII

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

XVIII. DISTRUSTFULNESS

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

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

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

^c Instead of intrusting it to his lackey.

ἐκείνη φῆ, μηδὲν ἦττον αὐτὸς ἀναστὰς ἐκ τῶν
στρωμάτων γυμνὸς καὶ ἀνυπόδητος¹ τὸν λύχνον
ἄψας ταῦτα πάντα περιδραμὼν ἐπισκέψασθαι, καὶ
οὕτω μόλις ὕπνου τυγχάνειν. καὶ τοὺς ὀφείλοντας
αὐτῷ ἀργύριον μετὰ μαρτύρων ἀπαιτεῖν τοὺς
⁶τόκους, ὅπως μὴ δύναιντο² ἔξαρνοι γενέσθαι. καὶ
τὸ ἱμάτιον δὲ ἐκδοῦναι δεινός, οὐχ ὅς βέλτιστα
ἐργάσεται,³ ἀλλ' οὐ ἂν⁴ ἡ ἄξιος ἐγγυητής. καὶ
⁷ὅταν ἦκη τις αἰτησόμενος ἐκπώματα, μάλιστα μὲν
μὴ δοῦναι, ἂν δ' ἄρα τις οἰκείος ἦ καὶ ἀναγκαῖος,
μόνον οὐ πυρώσας⁵ καὶ στήσας καὶ σχεδὸν ἐγγυητὴν
⁸λαβὼν χρῆσαι. καὶ τὸν παῖδα δὲ ἀκολουθοῦντα
κελεύειν αὐτοῦ ὀπισθεν μὴ βαδίζειν ἀλλ' ἔμπροσθεν,
⁹ἵνα φυλάττηται αὐτῷ μὴ ἐν τῇ ὁδῷ ἀποδρᾶ. καὶ
τοῖς εἰληφόσι τι παρ' αὐτοῦ καὶ λέγουσι Πόσου,
κατάθου,⁶ οὐ γὰρ σχολάζω πω πέμπειν, <εἰπεῖν>⁷
Μηδὲνπραγματεύου· ἐγὼ γὰρ <ἔως>⁸ ἂν σὺ
σχολάσης, συνακολουθήσω.

ΔΥΣΧΕΡΕΙΑΣ ΙΘ'

Ἔστι δὲ ἡ δυσχέρεια ἀθεραπευσία σώματος
λύπης παρασκευαστική, ὃ δὲ δυσχερὴς τοιοῦτός
²τις, οἷος λέπραν ἔχων καὶ ἀλφὸν καὶ τοὺς ὄνυχας
μεγάλους περιπατεῖν, καὶ φῆσαι ταῦτα εἶναι αὐτῷ
συγγενικά⁹ ἀρρωστήματα· ἔχειν γὰρ αὐτὰ¹⁰ καὶ τὸν

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

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

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

⁹ mss also -γενῇ ¹⁰ Meier: mss -τὸν

CHARACTERS XVIII—XIX

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

XIX. NASTINESS

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

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

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

^c *φυλάττηται* passive.

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

^e *Or, keeping text*, if it is convenient to you, I will accompany you home.

^f *Lit.* great nails, *i.e.* from gout.

πατέρα καὶ τὸν πάππον, καὶ οὐκ εἶναι ῥάδιον
 3 αὐτῶν' εἰς τὸ γένος ὑποβάλλεσθαι. ἀμέλει δὲ
 δεινὸς καὶ ἔλκη ἔχειν ἐν τοῖς ἀντικνημίοις καὶ
 προσπταίσματα ἐν τοῖς δακτύλοις, καὶ ταῦτα² μὴ
 θεραπεῦσαι ἀλλ' ἐᾶσαι θηριωθῆναι· καὶ τὰς μα-
 σχάλας δὲ θηριώδεις καὶ δασείας ἔχειν ἄχρι ἐπὶ
 πολὺ τῶν πλευρῶν, καὶ τοὺς ὀδόντας μέλανας καὶ
 4 ἐσθιομένους.³ καὶ τὰ τοιαῦτα· ἐσθίων ἀπομύτ-
 τεσθαι· θύων ἅμ' ἀδαξᾶσθαι⁴· προσλαλῶν ἀπορρί-
 πτειν ἀπὸ τοῦ στόματος· ἅμα πιὼν προσερυγγάνειν·
 5 ἀναπόνιπτος ἐν τοῖς ἐμβάσι⁵ μετὰ τῆς γυναικὸς⁶
 6 κοιμᾶσθαι· ἐλαίῳ σαπρῷ ἐν βαλανείῳ χριόμενος
 7 φθύζεσθαι⁷· καὶ χιτωνίσκον παχὺν καὶ ἱμάτιον
 σφόδρα λέπτον⁸ καὶ κηλίδων μεστὸν ἀναβαλόμενος⁹
 εἰς ἀγορὰν ἐξελθεῖν.¹⁰

ΑΗΔΙΑΣ Κ'

"Εστι δὲ ἡ ἀηδία, ὡς ὄρω περιλαβεῖν,¹¹ ἔντευξις
 λύπης ποιητικὴ ἀνευ βλάβης, ὃ δὲ ἀηδὴς τοιοῦτός
 2 τις, οἷος ἐγείρειν ἄρτι καθεύδοντα εἰσελθόν, ἵνα
 3 αὐτῷ συλλαλῇ¹²· καὶ ἀνάγεσθαι ἤδη¹³ μέλλοντας
 4 κωλύειν· καὶ προσελθόντων δεῖσθαι ἐπισχεῖν ἕως ἂν

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

CHARACTERS XIX—XX

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

XX. ILL-BREEDING

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

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

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

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

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

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

5 βηματίσῃ¹. καὶ τὸ παιδίον τῆς τίτθης ἀφελόμενος,
 μασώμενος σιτίζειν αὐτός, καὶ ὑποκορίζεσθαι
 ποππύζων καὶ πανουργημάτων² τοῦ πάππου
 6 καλῶν. καὶ ἐσθίων³ δὲ ἅμα διηγείσθαι ὡς ἐλλέ-
 βορον πιὼν ἄνω καὶ κάτω καθαρθείη, καὶ ζωμοῦ
 τοῦ παρακειμένου ἐν τοῖς ὑποχωρήμασιν αὐτῷ
 7 μελαντέρα <εἶη> ἢ χολή. καὶ ἐρωτῆσαι δὲ δεινὸς
 ἐναντίον τῶν οἰκετῶν⁴ Εἰπέ <μοι, ὦ> μάμμη,⁵ ὅτ'
 8 ὦδινες καὶ με ἔτικτες, ποῖα τις <ῆ> ἡμέρα;⁶ καὶ
 ὑπὲρ αὐτῆς δὲ λέγειν ὡς ἡδύ ἐστι καὶ <ἀλγεινόν,
 καὶ>⁷ ἀμφότερα δὲ οὐκ ἔχοντα οὐ ῥάδιον ἄνθρωπον
 9 λαβεῖν. καὶ <ἐστιώμενος δὲ εἰπεῖν>⁸ ὅτι ψυχρόν
 ἐστι παρ' αὐτῷ <τὸ> λακκαῖον,⁹ καὶ ὡς κῆπος
 λάχανα πολλὰ ἔχων καὶ ἀπαλὰ¹⁰ καὶ μάγειρος εὖ
 τὸ ὄψον σκευάζων. καὶ ὅτι ἡ οἰκία αὐτοῦ παν-
 δοκεῖόν ἐστι, μεστὴ γὰρ αἰεί¹¹. καὶ τοὺς φίλους
 αὐτοῦ εἶναι τὸν τετρημένον πίθον, εὖ ποτίζων γὰρ¹²
 10 αὐτοὺς οὐ δύνασθαι ἐμπλῆσαι. καὶ ξενίζων δὲ
 δεῖξαι τὸν παράσιτον αὐτοῦ ποῖός τις ἐστι τῷ
 συνδειπνοῦντι. καὶ παρακαλῶν δὲ ἐπὶ τοῦ ποτηρίου
 εἰπεῖν ὅτι τὸ τέρψον τοὺς παρόντας παρεσκεύασται,
 καὶ ὅτι αὐτήν, ἐὰν κελεύσωσιν, ὁ παῖς μέτεισι

¹ i.e. dum cacet: so M: others περιπατήσῃ correction of gloss ἀποπατήσῃ, cf. δεσμωτήριον for κέραμον vi. 6 ² Cob.-E:

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

³ ἐσθίων? cf. xxiv. 9

⁴ Courier, cf. xxx. 9: mss οἰκείων

⁵ E (introd. p. 23): V εἶπον (corr. to εἶπερ) μάμμη, others omit εἶπ. . . . καί

⁶ Foss-E: V ὅτ' ὦδ. κ. ἔτικτές με τίς ἡμέρα, which would mean 'what day of the month,' cf. iii. 3 and Alciphro. 3. 4 init. (3. 7); other mss ὡς ποῖα ἡμέρα με ἔτικτες (introd. p. 24)

⁷ Im.-E

⁸ E (introd. p. 22)

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

¹¹ Foss: mss ἐστι

¹² Pas: mss

ποιῶν γάρ: cf. xiv. 12 for the corruption

CHARACTER XX

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

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

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

^c Of the Danaïds.

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

ΜΙΚΡΟΦΙΛΟΤΙΜΙΑΣ ΚΑ'

Ἡ δὲ μικροφιλοτιμία δόξει εἶναι ὄρεξις τιμῆς ἀνελεύθερος,¹ ὃ δὲ μικροφιλότιμος τοιοῦτός τις, οἷος σπουδάσαι ἐπὶ δεῖπνον κληθεὶς παρ' αὐτὸν τὸν καλέσαντα κατακείμενος δειπνήσαι· καὶ τὸν υἱὸν ἀποκεῖραι ἀπαγαγών² εἰς Δελφούς. καὶ ἐπιμεληθῆναι δὲ ὅπως αὐτῷ ὁ ἀκόλουθος Λιθίοψ ἔσται· καὶ ἀποδιδούς μνᾶν ἀργυρίου καινὸν ποιῆσαι ἀποδοῦναι. καὶ κολοῖῳ δὲ ἔνδον τρεφομένῳ δεινὸς κλιμάκιον πρίασθαι, καὶ ἀσπίδιον χαλκοῦν ποιῆσαι ὃ ἔχων ἐπὶ τοῦ κλιμακίου ὁ κολοῖος πηδήσεται· καὶ βοῦν θύσας τὸ προμετωπίδιον ἀπαντικρὺ τῆς εἰσόδου προσπατταλεῦσαι³ στέμμασι μεγάλοις περιδήσας, ὅπως οἱ εἰσιόντες ἴδωσιν⁴ ὅτι βοῦν ἔθυσε. καὶ πομπεύσας δὲ μετὰ τῶν ἱππέων τὰ μὲν ἄλλα πάντα ἀποδοῦναι⁵ τῷ παιδὶ ἀπενεγκεῖν οἴκαδε, ἀναβαλόμενος⁶ δὲ θοίμάτιον ἐν τοῖς μύωψι⁷ κατὰ τὴν ἀγορὰν περιπατεῖν. καὶ κυναρίου δὲ Μελιταίου τελευτήσαντος αὐτῷ, μνῆμα ποιῆσαι καὶ στηλίδιον ἀναστήσας⁸ ἐπιγράψαι Κλάδος Μελιταῖος· καὶ

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

CHARACTERS XX—XXI

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

XXI. PETTY PRIDE

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

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

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

^c On the opposite side of the peristyle?

^d Or perhaps more likely know.

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

^f See Index, Melitè.

- ἀναθεῖς δάκτυλον¹ χαλκοῦν ἐν τῷ Ἀσκληπιείῳ, τοῦτον ἐκτρίβειν, στεφανοῦν,² ἀλείφειν, ὅσημέραι.
- 11 ἀμέλει δὲ καὶ διοικήσασθαι παρὰ τῶν συμπруτανέων³ ὅπως ἀπαγγείλῃ τῷ δήμῳ τὰ ἱερά, καὶ παρεσκευασμένος λαμπρὸν ἱμάτιον καὶ ἐστεφανωμένος παρελθὼν εἰπεῖν ὦ ἄνδρες Ἀθηναῖοι, ἐθύομεν οἱ πρυτάνεις³ τῇ Μητρὶ τῶν θεῶν τὰ Γαλάξια,⁴ καὶ καλὰ τὰ ἱερά,⁵ καὶ ὑμεῖς δέχεσθε⁶ τὰ ἀγαθὰ· καὶ ταῦτα ἀπαγγείλας ἀπιὼν διηγῆσασθαι οἷκαδε τῇ αὐτοῦ γυναικὶ ὡς καθ' ὑπερβολὴν εὐημερεῖ.⁷
- 12 Καὶ πλειστάκις δὲ ἀποκείρασθαι, καὶ τοὺς ὀδόντας λευκοὺς ἔχειν.⁸ καὶ τὰ ἱμάτια δὲ χρηστὰ
- 13 μεταβάλλεσθαι, καὶ χρίσματι ἀλείφεσθαι. καὶ τῆς μὲν ἀγορᾶς πρὸς τὰς τραπέζας προσφοιτᾶν,⁹ τῶν δὲ γυμνασίων ἐν τούτοις διατρίβειν οὗ ἂν οἱ¹⁰ ἔφηβοι γυμνάζωνται, τοῦ δὲ θεάτρου καθῆσθαι, ὅταν
- 14 ἡ θεά,¹¹ πλησίον τῶν στρατηγῶν. καὶ ἀγοράζειν αὐτὸς μὲν¹² μηδέν, ξένοις δὲ συνεργεῖν ἐπιστάλματα, <καὶ ἄλλας> εἰς Βυζάντιον καὶ Λακωνικὰς κύνας εἰς Κύζικον πέμπειν¹³ καὶ μέλι Ὑμήττιον εἰς Ῥόδον· καὶ ταῦτα ποιῶν τοῖς ἐν τῇ πόλει δι-
- 15 ηγεῖσθαι. ἀμέλει δὲ καὶ πίθηκον θρέψαι δεινός, καὶ

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

CHARACTER XXI

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

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

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

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

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

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

τίτυρον¹ κτήσασθαι, καὶ Σικελικὰς περιστεράς,
καὶ δορκαδείους ἀστραγάλους,² καὶ Θουριακὰς³
τῶν στρογγύλων ληκύθους, καὶ βακτηρίας τῶν
σκολιῶν ἐκ Λακεδαιμόνος, καὶ αὐλαίαν Πέρσας ἐν-
υφασμένην,⁴ καὶ παλαιστρίδιον⁵ κόνιν ἔχον καὶ
¹⁶ σφαιριστήριον· καὶ τοῦτο περιῶν χρηννῦναι⁶ τοῖς
φιλοσόφοις,⁷ τοῖς σοφισταῖς, τοῖς ὀπλομάχοις,
τοῖς ἀρμονικοῖς ἐνεπιδείκνυσθαι.⁸ καὶ αὐτὸς ἐν
τοῖς ἐπιδείξεσιν ὕστερον ἐπεισιέναι ἤδη συγ-
καθημένων, ἵν' εἴπῃ τῶν θεωμένων <ὁ ἕτερος>⁹ πρὸς
τὸν ἕτερον ὅτι Τούτου ἐστὶν ἡ παλαίστρα.

ΑΝΕΛΕΥΘΕΡΙΑΣ ΚΒ'

Ἡ δὲ ἀνελευθερία ἐστὶ πάρεσις τις¹⁰ φιλοτιμίας
δαπάνην ἐχούσης,¹¹ ὁ δὲ ἀνελεύθερος τοιοῦτός τις,
² οἷος νικήσας τραγωδοὺς ταινίαν ἀναθεῖναι τῷ
Διονύσῳ ξυλίνην,¹² ἐπιγράψας μόνον¹³ αὐτοῦ τὸ
³ ὄνομα· καὶ ἐπιδόσεων γινομένων ἐκ τοῦ δήμου,¹⁴
⁴ ἀναστὰς σιωπᾶν ἢ ἐκ τοῦ μέσου ἀπελθεῖν· καὶ ἐκ-
διδούς αὐτοῦ θυγατέρα τοῦ μὲν ἱερείου πλήν τῶν

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

³ Sch. (cf. Ambr. O) οἱ Θούριοι ἔθνος
Ταραντινικὸν ἐν ᾧ λήκνθαι εἰργάζοντο διαφέρουσαι τῶν ἄλλων

⁴ Cob. and P: mss ἔχουσιν Πέρσας ἐνυφασμένους (cf. Diog. L.
vi. 102)

⁵ so P: mss αὐλίδιον παλαιστριαῖον (παλαιστρικόν),
incorp. gloss

⁶ P χρωννῦναι ⁷ P omits, perh. in-
tentionally; Philodemus was a philosopher himself

⁸ Cob. and P: mss ἐπιδ.

⁹ introd. p. 26 ¹⁰ E:

mss περιουσία τις ἀπὸ (ἀπὸ incorp. correction to ἀπουσία)

¹¹ Diels: mss -σα ¹² V ξυλίνην ἀναθ. τῷ Δ. (i.e. ξ. in
marg. of arch.)

¹³ Hanow: V μὲν, others omit; Madv.
μέλανι

¹⁴ Meier ἐν τῷ δήμῳ, cf. Dem. 21. 161

CHARACTERS XXI—XXII

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

XXII. PARSIMONY

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

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

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

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

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

ἱερέων¹ τὰ κρέα ἀποδόσθαι, τοὺς δὲ διακονοῦντας
 5 ἐν τοῖς γάμοις οἰκοσίτους μισθώσασθαι· καὶ τρι-
 ηρарχῶν τὰ τοῦ κυβερνήτου στρώματα αὐτῷ ἐπὶ
 τοῦ καταστρώματος ὑποστορέννυσθαι, τὰ δὲ αὐτοῦ
 6 ἀποτιθέναι. καὶ τὰ παῖδιά δὲ δεινὸς μὴ πέμψαι
 εἰς διδασκάλου ὅταν ἦ Μουσεῖα, ἀλλὰ φῆσαι κακῶς
 7 ἔχειν, ἵνα μὴ συμβάλωνται. καὶ ἐξ ἀγορᾶς δὲ
 ὀψωνήσας τὰ κρέα αὐτὸς φέρειν καὶ² τὰ λάχανα ἐν
 8 τῷ προκολπῖω· καὶ ἔνδον μένειν ὅταν ἐκδῶ θοῖμά-
 9 τιον ἐκπλῦναι· καὶ φίλου ἔρανον συλλέγοντος καὶ
 διηγγελμένου³ αὐτῷ, προσιόντα προϊδόμενος ἀπο-
 κάμψας ἐκ τῆς ὁδοῦ τὴν κύκλῳ οἰκάδε πορευθῆναι.
 10 καὶ τῇ γυναικὶ δὲ τῇ ἑαυτοῦ <πλέον ταλάντου>⁴
 προῖκα εἰσενεγκαμένη μὴ πρίασθαι θεράπαιναν,
 ἀλλὰ μισθοῦσθαι εἰς τὰς ἐξόδους ἐκ τῆς γυναικειᾶς
 11 παιδίον τὸ συνακολουθῆσον· καὶ τὰ ὑποδήματα
 παλιμπήξει κεκαττυμένα φορεῖν, καὶ λέγειν ὅτι
 12 κέρατος οὐδὲν διαφέρει· καὶ ἀναστὰς τὴν οἰκίαν
 13 καλλῦναι καὶ τὰς κλῖνας ἐκκορῆσαι.⁵ καὶ καθεζό-
 μενος παραστρέψαι τὸν τρίβωνα ὃν αὐτὸν φορεῖ.⁶

ΑΛΑΖΟΝΕΙΑΣ ΚΓ'

Ἀμέλει δὲ ἡ ἀλαζονεῖα δόξει εἶναι προσδοκία
 τις⁷ ἀγαθῶν οὐκ ὄντων, ὃ δὲ ἀλάζων τοιοῦτός τις,
 οἷος ἐν τῷ διαζεύγματι ἐστηκὼς διηγείσθαι⁸ ξένους

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

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

CHARACTERS XXII—XXIII

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

XXIII. PRETENTIOUSNESS

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

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

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

^e These naturally would be covered with crumbs.

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

ὥς πολλὰ χρήματα αὐτῷ¹ ἔστιν ἐν τῇ θαλάττῃ·
² καὶ περὶ τῆς ἐργασίας τῆς δανειστικῆς διεξιέναι
 ἡλικία, καὶ αὐτὸς ὅσα εἴληφε καὶ ἀπολώλεκε· καὶ
 ἅμα ταῦτα πλεθρίζων πέμπειν τὸ παιδάριον εἰς τὴν
 τράπεζαν δραχμῆς αὐτῷ κειμένης. καὶ συνοδοι-
 πόρου δὲ ἀπολαῦσαι ἐν τῇ ὁδῷ δεινὸς λέγων ὥς
 μετὰ Εὐάνδρου ἐστρατεύσατο, καὶ ὥς αὐτῷ εἶχε,²
 καὶ ὅσα λιθοκόλλητα ποτήρια ἐκόμισε· καὶ περὶ
 τῶν τεχνιτῶν τῶν ἐν τῇ Ἀσίᾳ, ὅτι βελτίους εἰσὶ
 τῶν ἐν τῇ Εὐρώπῃ, ἀμφισβητῆσαι· καὶ ταῦτα
 ψοφῆσαι³ οὐδαμοῦ ἐκ τῆς πόλεως ἀποδεδημηκώς.
 καὶ γράμματα δὲ εἰπεῖν ὥς πάρεστι παρ' Ἀντι-
 πάτρου τριττὰ⁴ δὴ λέγοντα παραγίνεσθαι αὐτὸν εἰς
 Μακεδονίαν· καὶ διδομένης αὐτῷ ἐξαγωγῆς ξύλων
 ἀτελοῦς⁵ ὅτι ἀπείρηται, ὅπως μὴδ' ὑφ' ἐνὸς
 συκοφαντηθῇ· Περαιτέρω φιλοσοφεῖν προσῆκε
 Μακεδόσι. καὶ ἐν τῇ σιτοδείᾳ⁶ δὲ ὥς πλείω⁷ ἢ
 πέντε τάλαντα αὐτῷ γένοιτο⁸ τὰ ἀναλώματα
 διδόντι τοῖς ἀπόροις τῶν πολιτῶν, ἀνανεύειν γὰρ
⁶ οὐ δύνασθαι. καὶ ἀγνώτων⁹ δὲ παρακαθημένων
 κελεῦσαι θείναι τὰς ψήφους ἕνα αὐτῶν, καὶ ποσῶν
 αὐτὰς καθ' ἑξακοσίας <καὶ κατὰ τριακοσίας>¹⁰ καὶ
 κατὰ μνᾶν, καὶ προστιθεὶς πιθανὰ¹¹ ἐκάστοις

¹ Lycius: mss -τοῖς

ger: mss ψηφῆσαι

add εἰπεῖν; cf. Andoc. 2, 11

⁷ V πλείους

⁹ mss also ἀγνώστων

² cf. Men. Perinth. 1

⁴ mss also τρίτον

⁵ some mss

⁶ Cas: mss σποδιᾶ, σποδιά

⁸ cf. xiv. 2 τί γίνεται; mss also γένοιτο αὐτῷ

¹⁰ E, introd. p. 22

¹¹ V -νῶς

CHARACTER XXIII

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

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

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

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

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

τούτων ὀνόματα, ποιῆσαι καὶ δέκα τάλαντα.¹ καὶ τοῦτο φήσας εἰσενηνοχέναι² εἰς ἐράνους αὐτῶν, καὶ τὰς τριηραρχίας εἰπεῖν ὅτι οὐ τίθησιν οὐδὲ τὰς λειτουργίας ὅσας λελειτούργηκε. καὶ προσελθὼν δ' εἰς τοὺς ἵππους, τοὺς ἀγαθοὺς τοῖς πωλοῦσι
 8 προσποιήσασθαι ὠνητιᾶν· καὶ ἐπὶ τὰς κλισίας³ ἐλθὼν ἱματισμὸν ζητῆσαι εἰς δύο τάλαντα, καὶ τῷ παιδί μάχεσθαι ὅτι τὸ χρυσίον οὐκ ἔχων αὐτῷ
 9 ἀκολουθεῖ· καὶ ἐν μισθῷ τὴν οἰκίαν⁴ οἰκῶν φῆσαι ταύτην εἶναι τὴν πατρώαν πρὸς τὸν μὴ εἰδότα, καὶ διότι μέλλει πωλεῖν αὐτὴν διὰ τὸ ἐλάττω εἶναι αὐτῷ πρὸς τὰς ξενοδοχίας.

ΥΠΕΡΗΦΑΝΙΑΣ ΚΔ'

"Ἐστι δὲ ἡ ὑπερηφανία καταφρόνησίς τις πλήν αὐτοῦ τῶν ἄλλων, ὃ δὲ ὑπερήφανος τοιοσόδε τις, οἷος τῷ σπεύδοντι ἀπὸ δείπνου <έντυγχάνειν
 3 αὐτῷ>⁵ ἐντεύξεσθαι φάσκειν ἐν τῷ περιπατεῖν· καὶ
 4 εὖ ποιήσας μεμνήσθαι φάσκειν· καὶ βαδίζων ἐν ταῖς ὁδοῖς⁶ τὰς διαίτας κρίνειν ἐν τοῖς ἐπιτρέψασιν⁷.
 5 καὶ χειροτονούμενος ἐξόμνυσθαι τὰς ἀρχάς, οὐ
 6 φάσκων σχολάζειν· καὶ προσελθεῖν πρότερος οὐδενὶ
 7 θελῆσαι.⁸ καὶ τοὺς πωλοῦντάς τι ἢ μισθουμένους⁹

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

CHARACTERS XXIII—XXIV

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

XXIV. ARROGANCE

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

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

^b Another part of the market-place.

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

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

^e See critical note 7.

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

ΔΕΙΛΙΑΣ ΚΕ'

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

¹ ἄλλα παριέναι?² E: mss ἔμφοβος³ V κλύδωνος⁴ E; for εἰς. cf. Men. Ep. 245: mss ἀνακόπτοντος (ἀνακύπτων
 μὲν) πυνθαν. (αἰσθάν.) εἰ μεσ. καὶ

CHARACTERS XXIV—XXV

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

XXV. COWARDICE

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

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

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

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

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

πεζῇ¹ ἐκβοηθοῦντός τε² <τοὺς συσσίτους>³ προσ-
καλεῖν πάντας πρὸς αὐτὸν κελεύων στάντας⁴
πρῶτον περιῖδεῖν, καὶ λέγειν ὡς ἔργον διαγνῶναί
⁴ ἔστι πότεροί⁵ εἰσιν οἱ πολέμιοι· καὶ ἀκούων
κραυγῆς καὶ ὄρων πίπτοντας, εἶπας⁶ πρὸς τοὺς
παρεστηκότας ὅτι τὴν σπάθην λαβεῖν ὑπὸ τῆς
σπουδῆς ἐπελάθετο, τρέχειν ἐπὶ τὴν σκὴνην,
<καὶ> τὸν παῖδα ἐκπέμψας κελεύων⁷ προσκο-
πεῖσθαι ποῦ εἰσιν οἱ πολέμιοι, ἀποκρῦψαι αὐτὴν
ὑπὸ τὸ προσκεφάλαιον, εἶτα διατρίβειν πολὺν
⁵ χρόνον ὡς ζητῶν· καὶ ἐκ τῆς σκηνῆς⁸ ὄρων
τραυματίαν τινὰ προσφερόμενον τῶν φίλων προσ-
δραμῶν καὶ θαρρεῖν κελεύσας ὑπολαβὼν φέρειν,
καὶ τοῦτον θεραπεύειν καὶ περισπογγίζειν, καὶ
παρακαθήμενος ἀπὸ τοῦ ἔλκουσ τὰς μυίας σοβεῖν,
καὶ πᾶν μᾶλλον ἢ μάχεσθαι τοῖς πολεμίοις. καὶ
τοῦ σαλπιστοῦ δὲ τὸ πολεμικὸν σημήναντος καθ-
ήμενος ἐν τῇ σκηνῇ <εἰπεῖν> "Ἀπαγ' ἐς κόρακας·
οὐκ ἑάσει τὸν ἄνθρωπον ὕπνου λαβεῖν⁹ πυκνὰ
⁶ σημαίνων. καὶ αἵματος δὲ ἀνάπλεως ἀπὸ τοῦ
ἄλλοτρίου τραύματος ἐντυγχάνειν τοῖς ἐκ τῆς
μάχης ἐπανιοῦσι καὶ διηγείσθαι ὡς Κινδυνεύσας
ἕνα σέσωκα τῶν φίλων¹⁰. καὶ εἰσάγειν πρὸς τὸν
κατακείμενον σκεφομένους τοὺς δημότας, τοὺς

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

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

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

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

CHARACTER XXV

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

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

^b Not the wound itself.

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

THEOPHRASTUS

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

ΟΛΙΓΑΡΧΙΑΣ ΚΣ'

Δόξειεν δ' ἂν εἶναι ἡ ὀλιγαρχία φιλαρχία τις ἰσχύος καὶ κέρδους² γλιχομένη, ὃ δὲ ὀλιγαρχικὸς³ τοιοῦτος, οἷος τοῦ δήμου βουλευομένου τίνας τῶ ἄρχοντι προσαιρήσονται τοὺς συνεπιμελησομένους τῆς πομπῆς,⁴ παρελθὼν ἀποφήνασθαι ὡς δεῖ αὐτοκράτορας τούτους εἶναι, κἂν ἄλλοι⁵ προβάλλωνται δέκα, λέγειν Ἰκανὸς εἰς ἔστι, τοῦτον δὲ ὅτι δεῖ ἄνδρα εἶναι· καὶ τῶν Ὀμήρου ἐπῶν τοῦτο ἐν μόνον κατέχειν ὅτι

Οὐκ ἀγαθὸν πολυκοιρανίη, εἰς κοίρανος ἔστω,

τῶν δὲ ἄλλων μηδὲν ἐπίστασθαι. ἀμέλει δὲ δεινὸς τοῖς τοιούτοις τῶν λόγων χρήσασθαι, ὅτι Δεῖ αὐτοὺς ἡμᾶς συνελθόντας περὶ τούτου⁶ βουλευέσασθαι, καὶ Ἐκ τοῦ ὄχλου καὶ τῆς ἀγορᾶς ἀπαλλαγῆναι, καὶ Παύσασθαι ἀρχαῖς πλησιάζοντας καὶ ὑπὸ τούτων⁷ ὑβριζομένους ἢ τιμωμένους ὅτε⁸ ἢ τούτους δεῖ ἢ ἡμᾶς οἰκεῖν τὴν πόλιν. καὶ τὸ μέσον δὲ τῆς ἡμέρας ἐξιών⁹ τὸ ἱμάτιον <μεμελημένως>¹⁰ ἀναβεβλημένος καὶ μέσην κουρὰν κεκαρμένος καὶ ἀκριβῶς ἀπωνυχισμένος σοβεῖν τοὺς

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

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

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

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

CHARACTERS XXV—XXVI

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

XXVI. OLIGARCHY

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

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

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

^a Cf. Andoc. 4. 16.

^b The procession at the Greater Dionysia.

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

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

τοιούτους λόγους <λέγων> τὴν τοῦ Ὀιδείου¹.
⁵ Διὰ τοὺς συκοφάντας οὐκ οἰκητόν ἐστιν ἐν τῇ πόλει, καὶ ὡς Ἐν τοῖς δικαστηρίοις δεινὰ πάσχομεν ὑπὸ τῶν δικαζόντων,² καὶ ὡς Θαυμάζω τῶν πρὸς τὰ κοινὰ προσιόντων τί βούλονται, καὶ ὡς ἀχάριστόν ἐστι <τὸ>³ τοῦ νέμοντος καὶ διδόντος, καὶ ὡς αἰσχύνεται ἐν τῇ ἐκκλησίᾳ ὅταν παρα-
⁶ κάθηταί τις αὐτῷ λεπτὸς καὶ αὐχμῶν· καὶ εἰπεῖν Πότε παυσόμεθα ὑπὸ τῶν λειτουργιῶν καὶ τῶν τριηραρχιῶν ἀπολλύμενοι; καὶ ὡς μισητόν τὸ τῶν δημαγωγῶν γένος, τὸν Θησέα πρῶτον φήσας τῶν κακῶν τῇ πόλει γεγονέναι αἴτιον,⁴ καὶ δίκαια παθεῖν,⁵ πρῶτον γὰρ αὐτὸν ἀπολέσθαι ὑπ' αὐτῶν.
⁷ καὶ τοιαῦτα ἕτερα πρὸς τοὺς ξένους καὶ τῶν πολιτῶν τοὺς ὁμοτρόπους καὶ ταῦτ' αἰρουμένους.

ΟΨΙΜΑΘΙΑΣ ΚΖ'

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

¹ cf. βαδίζων ὁδόν Xen. Mem. ii. 1. 22, and Alciph. 4. 7. 1 (l. 34) τὴν εἰς (sic lege) Ἀκαδήμειαν σοβεῖς (an imitation?)

² Schn: mss δικαζομένων: Meier δεκαζομένων ³ Bersanetti,

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

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

αὐτὸν παθεῖν

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

XXVII. OPSIMATHY OR LATE-LEARNING

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

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

^b Perhaps an addition by another hand.

^c At dinner-parties.

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

6 κᾶν που¹ κληθῇ εἰς Ἡράκλεια,² ῥύψας τὸ ἱμάτιον
 7 τὸν βοῦν αἵρεσθαι³ ἵνα τραχηλίσῃ⁴· καὶ προσανα-
 8 τρίβεσθαι εἰσιὼν εἰς τὰς παλαίστρας· καὶ ἐν τοῖς
 9 θαύμασι τρία ἢ τέτταρα πληρώματα ὑπομένειν τὰ
 10 ἄσματα ἐκμανθάνων· καὶ τελούμενος τῷ Σαβαζίῳ
 11 σπεῦσαι ὅπως καλλιστεύσῃ παρὰ τῷ ἱερεῖ· καὶ
 12 ἑρῶν ἑταίρας⁵ καὶ κριοὺς προσβάλλων ταῖς θύραις
 13 πληγὰς εἰληφὼς ὑπ' ἀντεραστοῦ δικάζεσθαι· καὶ
 14 εἰς ἀγρὸν ἐφ' ἵππου ἀλλοτρίου κατοχούμενος ἅμα
 15 μελετᾶν ἱππάζεσθαι καὶ πεσὼν τὴν κεφαλὴν
 16 καταγῆναι⁶· καὶ ἐν δεκαδισταῖς⁷ συνάγειν τοὺς
 17 <μὴ>⁸ μετ' αὐτοῦ συναύξοντας· καὶ μακρὸν ἀν-
 18 δριάντα παίζειν πρὸς τὸν ἑαυτοῦ ἀκόλουθον· καὶ
 19 διατοξεύεσθαι καὶ διακοντίζεσθαι τῷ τῶν παιδίων
 20 παιδαγωγῷ, καὶ ἅμα μανθάνειν παρ' αὐτοῦ
 21 <παραινεῖν>,⁹ ὥς ἂν καὶ ἐκείνου μὴ ἐπισταμένου.
 22 καὶ παλαίων δ' ἐν τῷ βαλανείῳ πυκνὰ ἔδρο-
 23 στροφεῖν,¹⁰ ὅπως πεπαιδεῦσθαι δοκῇ· καὶ ὅταν ὦσιν
 24 ἐγγὺς γυναῖκες¹¹ μελετᾶν ὀρχεῖσθαι αὐτὸς αὐτῷ
 25 τερετίζων.¹²

¹ ποι?

² E: mss -κλειον (εἰς=at or on, cf. Lys. 21. 3)

³ Meier: V αἰρεῖσθαι, others omit καὶ ἐπ' οὐράν . . . δικάζεσθαι

⁴ ἵνα τρ. perh. a gloss; Theophr.'s readers would surely not need this explanation

⁵ Schn: V ἱερᾶς corr. fr. -ρᾶς

⁶ E, cf. Plat. Gorg. 469 D: mss κατεαγῆναι

⁷ Wilhelm: V ἐνδεκα λιταῖς, others omit καὶ . . . συναύξοντας

⁸ E

⁹ Hanow

¹⁰ E, cf. ἐδροστροφός: mss (τὴν) ἔδραν στρέφειν

¹¹ Meister, cf. Ar. Eccl. 880: V ὦσι . . . γυναῖκ. . . (introd. p. 23)

¹² LATE ADDITION (only in V, where it follows Char. XXVIII):

(16) οὕτως ὁ τῆς διδασκαλίας ἐρεθισμὸς μανικοὺς καὶ ἐξεστηκότας ἀνθρώπους τοῖς ἥθεσι ποιεῖ

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

^a For the knife.

^b A common diversion.

^c Meaning uncertain.

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

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

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

ΚΑΚΟΛΟΓΙΑΣ ΚΗ'

"Εστι δὲ ἡ κακολογία ἀγωγὴ¹ τῆς ψυχῆς εἰς τὸ χεῖρον ἐν λόγοις, ὃ δὲ κακολόγος τοίσοδε τις, οἷος ἐρωτηθεὶς 'Ὁ δεῖνα τίς ἐστιν; <εἰπεῖν> "Ἀκουε δὴ,² καθάπερ οἱ γενεαλογοῦντες. Πρῶτον ἀπὸ τοῦ γένους αὐτοῦ ἄρξομαι· τούτου ὁ μὲν πατήρ ἐξ ἀρχῆς Σωσίας ἐκαλεῖτο, ἐγένετο δὲ ἐν τοῖς στρατιώταις Σωσίστρατος, ἐπειδὴ δὲ εἰς τοὺς δημότας ἐνεγράφη, <Σωσίδημος>³· ἡ μέντοι μήτηρ εὐγενὴς Θράττα ἐστι, καλεῖται γοῦν ἡσυχῇ⁴ Κρινοκοράκα· τὰς δὲ τοιαύτας φασὶν ἐν τῇ πατρίδι εὐγενεῖς εἶναι⁵· αὐτὸς δὲ οὗτος ὡς ἐκ τοιούτων⁶ γεγονὼς κακὸς καὶ μαστιγίας. καὶ <περὶ γυναικῶν ἀ>κακῶν⁶ δὲ πρὸς τινα εἰπεῖν 'Εγὼ δὴπου τὰ τοιαῦτα οἶδα ὑπὲρ ὧν σὺ πλανᾷ⁷ πρὸς ἐμέ καὶ τούτους⁸ διεξιὼν· αὗται αἱ γυναῖκες ἐκ τῆς ὁδοῦ τοὺς παριόντας συναρπάζουσι· καὶ Οἰκία τις αὐτὴ τὰ σκέλη ἤρκυια, <καὶ> Οὐ γὰρ οἶον⁹ λῆρὸς ἐστι τὸ λεγόμενον, ἀλλ' ὥσπερ αἱ κύνες ἐν ταῖς ὁδοῖς

¹ Cas: mss ἀγων ² E, usual before a list, story, formal announcement, or emphatic statement, cf. Plat. *Phaedr.* 230 E, *Sym.* 214 B, *Tim. Sch.* 20 D, Plat. *Com. Φάων* 173. 5 K' (cf. 174. 11) ἄκουε δὴ· ἄρξομαι κτλ. Eupol. *Κόλ.* 151 K, Men. *Sam.* 93 and frag. p. 465 l. 25 Allinson, Callim. *Iamb.* 201, Cleanthes 3 Powell, Luc. *Gall.* 12; οἰκοῦν δὴ quoted by Nav. from Plat. *Soph.* 256 D, 257 A is clearly unsuitable; Ὑ οἰκοῦνδε with mark of corruption: others omit, changing ἄρξομαι to ἄρξασθαι and omitting τούτων

³ Meier

⁴ E, cf. Diog. Laert. vi. 58, Theocr. 13. 27, Men. *Her.* 20: mss ἡ ψυχῇ, but the 'ornate alias' is hardly Greek (could it be an incorp. gloss translating κρ.?)

⁵ introd. p. 14

⁶ Im.-E

⁷ Foss: V πλανᾶς, others omit καὶ . . . ἐμέ

⁸ Ussing: mss -τοῖς

⁹ Nav. compares Polyb. i. 20. 12

CHARACTER XXVIII

XXVIII. BACKBITING

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

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

^b Prob. mercenaries (Nav.).

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

^d Cf. Men. 469 K, Diog. L. ii. 31, vi. 1.

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

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

^g *i.e.* prostitutes.

^h Cf. Lys. 3. 46.

συνέχονται¹. καὶ Τὸ ὅλον ἀνδρόλαοι² τινες· καὶ
 4 Αὐταὶ τὴν θύραν τὴν αὐλείον ὑπακούουσι. ἀμέλει
 δὲ καὶ κακῶς λεγόντων ἐτέρων συνεπιλαμβάνεσθαι
 καὶ αὐτὸς λέγων³ Ἐγὼ δὲ τοῦτον τὸν ἄνθρωπον
 πλεόν πάντων μεμίσηκα· καὶ γὰρ εἰδεχθῆς τις ἀπὸ
 τοῦ προσώπου ἐστίν· ἡ δὲ πονηρία, οὐδέν ὅμοιον⁴.
 σημεῖον δέ· τῇ γὰρ αὐτοῦ γυναικὶ <γ'>⁵ τάλαντα
 εἰσενεγκαμένη προῖκα, ἐξ οὗ⁶ παιδίον αὐτῷ γέ-
 γονε, γ' χαλκοῦς εἰς ὄψον δίδωσι καὶ τῷ ψυχρῷ
 λούεσθαι ἀναγκάζει τῇ τοῦ Ποσειδῶνος ἡμέρᾳ.⁸
 καὶ συγκαθήμενος δεινὸς περὶ τοῦ ἀναστάντος
 εἰπεῖν <κακά>,⁹ καὶ ἀρχὴν γε εἰληφῶς¹⁰ μὴ ἀπο-
 σχέσθαι μηδὲ τοὺς οἰκείους αὐτοῦ λοιδορῆσαι,
 ἀλλὰ¹¹ πλείστα περὶ τῶν φίλων καὶ οἰκείων κακὰ
 εἰπεῖν καὶ περὶ τῶν τετελευτηκότων, <τὴν> κακο-
 λογίαν¹² ἀποκαλῶν παρρησίαν καὶ δημοκρατίαν καὶ
 ἐλευθερίαν, καὶ τῶν ἐν τῷ βίῳ ἥδιστα τοῦτο ποιῶν.¹³

ΦΙΛΟΠΟΝΗΡΙΑΣ¹⁴ ΚΘ'

Ἔστι δὲ ἡ φιλοπονηρία ὁμοπαθεία¹⁵ κακίας, ὃ
 2 δὲ φιλοπόνηρός ἐστι τοιόσδε τις, οἷος ἐντυγχάνειν
 τοῖς ἡττημένοις καὶ δημοσίοις ἀγῶνας ὠφληκόσι,¹⁶

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

CHARACTERS XXVIII—XXIX

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

XXIX. FRIENDSHIP WITH RASCALS

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

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

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

^c Cf. Andoc. 4. 17.

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

καὶ ὑπολαμβάνειν ἔαν τούτοις χρήται ἐμπειρό-
 3 τερὸς γενήσεσθαι καὶ φοβερώτερος· καὶ ἐπὶ τοῖς
 χρηστοῖς εἰπεῖν Ὡς γίνεται καὶ Ὡς φασιν¹ <καὶ>
 ὥς οὐδεὶς ἐστὶ χρηστός, καὶ ὁμοίους πάντας εἶναι.
 4 καὶ ἐπισκῶψαι² δὲ Ὡς χρηστός ἐστὶ. καὶ τὸν
 πονηρὸν δὲ εἰπεῖν ἐλεύθερον ἔαν βούληταί τις εἰς
 πείραν ἐλθεῖν³. καὶ τὰ μὲν ἄλλα ὁμολογεῖν ἀληθῆ
 ὑπὲρ αὐτοῦ λέγεσθαι ὑπὸ τῶν ἀνθρώπων, ἔνια δὲ
 ἀγνοεῖσθαι· εἶναι⁴ γὰρ αὐτὸν εὐφυῆ καὶ φιλέταιρον
 καὶ ἐπιδέξιον· καὶ διατείνεσθαι δὲ ὑπὲρ αὐτοῦ
 5 ὥς οὐκ ἐντετύχηκεν ἀνθρώπῳ ἱκανωτέρῳ. καὶ
 εὖνους δὲ εἶναι αὐτῷ⁵ ἐν ἐκκλησίᾳ λόγον διδόντι⁶
 ἢ ἐπὶ δικαστηρίου⁷ κρινομένῳ. καὶ πρὸς <τοὺς
 παρα>καθημένους⁸ δὲ εἰπεῖν δεινὸς ὥς οὐ δεῖ τὸν
 ἄνδρα ἀλλὰ τὸ πρᾶγμα κρίνεσθαι⁹. καὶ φῆσαι
 αὐτὸν κύνα εἶναι τοῦ δήμου, φυλάττειν¹⁰ γὰρ αὐτὸν
 τοὺς ἀδικοῦντας· καὶ εἰπεῖν ὥς Οὐχ ἔξομεν τοὺς
 ὑπὲρ τῶν κοινῶν συνεπαχθισθησομένους,¹¹ ἂν τοὺς
 τοιούτους προώμεθα. δεινὸς δὲ καὶ προστατῆσαι
 6 φαύλων· καὶ συνεδρεῦσαι ἐν δικαστηρίοις ἐπὶ
 πονηροῖς πράγμασι· καὶ κρίσιν κρίνων ἐκδέχεσθαι
 τὰ ὑπὸ τῶν ἀντιδίκων λεγόμενα ἐπὶ τὸ χειρόν.¹²

¹ E: V ὥς γίνεται || (sic) καὶ φησὶν

-σκήψαι. but cf. ἐπιχωρῶν xvi. 2

² Nast: V εἰς π.: Im. πλέον σκοπεῖν

³ Meier: V τῷ

⁴ Meier: V -ίω

⁵ Foss: V προσκαθήμενος

⁶ Diels: V λέγοντι (without λόγον)

⁷ cf. Diog. L. v. 17 (ἄνθρωπον)

⁸ cf. Alciph. 2. 16 fin. (3. 19)

⁹ E: V συναχθεσθαι.

¹⁰ LATE ADDITION: καὶ τὸ ὅλον ἢ φιλοπονῆριά αἰετλή ἐστὶ τῆς πονηρίας.

¹¹ καὶ ἀληθές ἐστὶ τὸ τῆς παροιμίας, τὸ ὅμοιον πρὸς τὸ ὅμοιον πορεύεσθαι

¹²

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

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

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

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

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

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

^f Or accept the evil insinuations of the parties to the suit.

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

ΑΙΣΧΡΟΚΕΡΔΕΙΑΣ Λ'

Ἡ δὲ αἰσχροκέρδειά ἐστιν ἐπιθυμία¹ κέρδους αἰσχροῦ,² ἔστι δὲ τοιοῦτος ὁ αἰσχροκερδής, οἷος ἐστιῶν³ ἄρτους ἱκανοὺς μὴ παραθεῖναι· καὶ δανεί-
 4 σασθαι παρὰ ξένου παρ' αὐτῷ καταλύοντος· καὶ διανέμων μερίδας φῆσαι δίκαιον εἶναι διμοίρω τῷ
 5 διανέμοντι δίδοσθαι, καὶ εὐθὺς αὐτῷ νεῖμαι· καὶ οἰνοπωλῶν κεκραμένον τὸν οἶνον τῷ φίλῳ ἀπο-
 6 δόσθαι· καὶ ἐπὶ θέαν τηνικαῦτα⁴ πορεύεσθαι ἄγων τοὺς νιούς, ἡνίκα προῖκα ἀφιασιν ἐπὶ θέατρον οἱ
 7 θεατρῶναι.⁵ καὶ ἀποδημῶν δημοσίᾳ τὸ μὲν ἐκ τῆς πόλεως ἐφόδιον οἴκοι καταλιπεῖν, παρὰ δὲ τῶν συμπρεσβευτῶν δανείζεσθαι⁶· καὶ τῷ ἀκο-
 λούθῳ μεῖζον φορτίον ἐπιθεῖναι⁷ ἢ δύναται φέρειν καὶ ἐλάχιστα ἐπιτήδεια τῶν ἄλλων παρέχειν⁸· καὶ ἀπὸ τῶν⁹ ξενίων δὲ τὸ μέρος τὸ αὐτοῦ ἀπαιτήσας
 8 ἀποδόσθαι· καὶ ἀλειφόμενος ἐν τῷ βαλανείῳ¹⁰ εἰπὼν Σαπρόν γε τὸ ἔλαιον ἐπρίω ὦ παιδάριον,¹¹

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

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

τηνικαῦτα from text of arch., others ἡνίκα' ἂν δέη from marg. (old var.), τηνικαῦτα being lost before they were copied

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

CHARACTER XXX

XXX. MEANNESS

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

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

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

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

164, cent. iii. B.C.

⁶ V -βενόντων δανείσασθαι

⁷ so V :

others ἐπιθ. μ. φ. (i.e. ἐπιθ. marg. arch.)

⁸ some mss prefer the old variant τῶν ἱκανῶν and some omit παρέχειν (i.e. ἄλλων παρέχειν marg. arch.)

⁹ some mss omit καὶ ἀπὸ τῶν (lost by πβλ from under τῶν ἱκανῶν)

¹⁰ mss add καὶ

¹¹ Reiske : V only παιδ'ρ, others ἐπρίω (from marg. ?) τῶ παιδαρίῳ (from τῶ ἄλλοτρίῳ below)

9 τῷ ἄλλοτρίῳ ἀλείφεσθαι. καὶ τῶν εὐρισκομένων
 χαλκῶν ὑπὸ τῶν οἰκετῶν ἐν ταῖς ὁδοῖς¹ δεινὸς
 ἀπαιτῆσαι τὸ μέρος, κοινὸν εἶναι φήσας τὸν
 10 Ἑρμῆν· καὶ θοῖμάτιον² ἐκδοῦναι πλῦναι καὶ
 χρησάμενος παρὰ γνωρίμου ἐφελκύσαι³ πλείους
 11 ἡμέρας ἕως ἂν ἀπαιτηθῇ. καὶ τὰ τοιαῦτα⁴
 Φειδωνίῳ⁵ μέτρῳ τὸν πύνδακα εἰσκεκρουμένῳ⁶
 μετρεῖν αὐτὸς τοῖς ἔνδον σφόδρα δὲ ἀποψῶν τὰ
 12 ἐπιτήδεια⁷. ὑποπριάσθαι φίλον⁸. δοκοῦντος πρὸς
 13 τρόπου πωλεῖν· ἐπιβαλὼν ἀποδόσθαι. ἀμέλει⁹
 δὲ καὶ χρέος¹⁰ ἀποδιδούς τριάκοντα μνῶν ἔλαττον
 14 τετραδράχμῳ¹¹ ἀποδοῦναι. καὶ τῶν υἱῶν δὲ μὴ
 πορευομένων εἰς τὸ διδασκαλεῖον τὸν μῆνα ὅλον
 διὰ τὴν ἄρρωστίαν,¹² ἀφαιρεῖν τοῦ μισθοῦ κατὰ
 λόγον, καὶ τὸν Ἀνθεστηριῶνα μῆνα μὴ πέμπειν
 αὐτοὺς εἰς τὰ μαθήματα διὰ τὸ θέας εἶναι πολλὰς,
 15 ἵνα μὴ τὸν μισθὸν ἐκτίνη· καὶ παρὰ παιδὸς κομιζό-
 μενος ἀποφοράν, τοῦ χαλκοῦ τὴν ἐπικαταλλαγὴν
 προσαπαιτεῖν, καὶ λογισμὸν δὲ λαμβάνων παρὰ
 16 τοῦ χειρίζοντος <τοῦ ἀργυρίου>.¹³ καὶ φράτορας
 ἐστιῶν αἰτεῖν¹⁴ τοῖς ἑαυτοῦ παισὶν ἐκ τοῦ κοινοῦ
 ὄψον, τὰ δὲ καταλειπόμενα ἀπὸ τῆς τραπέζης
 ἡμίσεα τῶν ραφανίδων¹⁵ ἀπογράφεσθαι, ἵνα οἱ δια-
 κονοῦντες παῖδες μὴ λάβωσι. συναποδημῶν δὲ

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

² Mein: V ἱμ.

³ cf. Herodas 2. 9, Long. 3. 5, Plut. *Luc.* 33

⁴ old vari-

ant (?) τὰ δὲ δὴ τ.

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

⁶ E (κ for ις): most mss ἐκκ.: Ambr. O ἐγκ.

⁷ V σφ. δὲ ὑποσπῶν τὰ ἐ., others τὰ ἐ. σφ. ἀποσπῶν (i.e. σφ. δὲ ἀπ. in marg. arch.)

⁸ E: mss φίλον, but compds. of ὑπό in this sense take accus.

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

CHARACTER XXX

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

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

^b *Uf.* Diog. L. vi. 62.

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

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

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

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

¹ Siebenkees

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

CHARACTER XXX

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

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

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

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Zeus, 76, 85;

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¹ containing the principal cruces.

HERODES, CERCIDAS

AND

THE GREEK CHOLIAMBIC POETS

(EXCEPT CALLIMACHUS AND BABRIUS)

EDITED AND TRANSLATED

BY

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MCMXXIX

PREFACE

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

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

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

PREFACE

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

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

PREFACE

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

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

PREFACE

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

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HUGHENDEN,
BUCKS.

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

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

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LIST OF ABBREVIATIONS

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

GENERAL INTRODUCTION

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

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

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

GENERAL INTRODUCTION

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

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

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

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

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

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

³ So Sulpicia, v. 6.

GENERAL INTRODUCTION

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

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

Ἀτρεΐμα τὸν τύμβον παραμείβετε, μὴ τὸν ἐν ὕπνῳ
πικρὸν ἐγείρητε σφήκ' ἀναπανόμενον.
ἄρτι γὰρ Ἰππώνακτος ὁ καὶ τοκέωνε¹ βαῦξας
ἄρτι κεκοίμηται θυμὸς ἐν ἡσυχίῃ.
ἀλλὰ προμηθήσασθε· τὰ γὰρ πεπυρωμένα κείνου
ῥήματα πημαίνειν οἶδε καὶ εἰν Ἀΐδῃ.

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

¹ So W. Headlam for *τοκέωνε*ια.

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

GENERAL INTRODUCTION

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

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

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

GENERAL INTRODUCTION

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

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

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

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

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

GENERAL INTRODUCTION

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

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

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

GENERAL INTRODUCTION

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

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

The age of Cercidas³ of Megalopolis, once a matter

¹ Gerhard, *op. cit.* pp. 211 *sqq.*

² *Ib.* p. 226.

³ *Ib.* p. 206.

GENERAL INTRODUCTION

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

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

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

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

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

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

² See below.

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

GENERAL INTRODUCTION

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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*92 καὶ κνίσῃ τινὰ θυμύσας.

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

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

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

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

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

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

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avoids the spondee (— —) in the fifth foot, and besides this we have the direct testimony of Tzetzes and others. If, therefore, it is true that Hipponax too did so, Hephaestion the metrist when he was seeking for an example of the spondee in the fifth foot would have gone elsewhere; and we need not allow our judgement to be influenced by the anonymous citation (Bgk. 48*: Hephaest. 31. *Inc.* 3) εἰς ἀκρὸν ἔλκων ὥσπερ ἀλλάντα ψέχων (l. ψήχων: 'as one that strokes a sausage, drew tipward')—the more so as ὥσπερ is doubtful in early Ionic. The writer may be Herodes since it is easy to take the words *in malam partem*. No such disability attaches to the other example quoted of the long fifth foot in Plotius (273) (Bgk. 44: *Inc.* 4) ἀναβίος (l. ἀνὰ ὀρίος: Simmias *fr.* 20, 15 (so Powell), *Lyr. Adesp.* 7, p. 185 in Powell's *Collectanea Alexandrina*) πλάνητι προσπταίων κώλῳ, 'stumbling about the dell with leg errant'; and the example might be a mere mistake since the syllable πταῖ- might be short. Quite possibly it is from another writer: indeed it would be very attractive to place it after *v.* 67 of Herodes' *Mime VIII*. In fact it will be found on examination that no satisfactory instance of a certain spondee in the fifth foot occurs except in proper names: for a fuller discussion see elsewhere. There is yet another violation of Porson's law, this time as applied to the beginning of a trochaic tetrameter in *fr.* 78* (Hephaest. 34: *Inc.* 5), Μητροτίμω¹ δηῦτέ με χρεὶ τῷ σκότῳ δικάζεσθαι, 'with Metrotimus runagate must

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

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

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

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

In *v.* 2 Haupt suggested ἔδρον. In *v.* 4 if τρυφῶσαν¹ be read we must, of course, assume with Meineke a

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

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

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

.
.

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

Nor has another of Stobaeus' attributions found any defenders : *Flor.* xxix. 42 (*Bgk.* 28 : *Inc.* 6) runs :
χρόνος δὲ φειγέτω σε μηδὲ εἰς¹ ἀργός. Apostolius the collector of proverbs gives it as *Δημόνακτος*. Style and subject are most akin to [Cercidas] : see below. The sense is ' Let not one moment pass thee by idle.' A third again seems equally unsound, and has, like the foregoing, been generally rejected :

Δύ' ἡμέραι γυναικὸς εἰσιν ἡδίσται²
ὅταν γαμῇ τις κακφέρη τεθνηκυῖαν (*Bgk.* 29 : *Inc.* 7),

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

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

² Compare *Com. Fr. Adesp.* p. 1224.

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

"Ἀνθρῳπ' ἀπελθε· τὴν σκάφην ἀνατρέπεις

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

δὺς χλαῖναν σφέκτουριν Ἰππῶνακτι
καὶ κυπασίσκον καὶ σαμβάλικα κάσκέρικα
καὶ χρυσοῦ μοι στατήρας ἐξήκοντα
τοῦ νετέρου τοίχου.

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

INTRODUCTION

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

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

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

HIPPONAX

EARLY CITATIONS

BOOK I

GENUINE FRAGMENTS FROM EARLY CITATIONS

1₁₂³³ τίς ὀμφαλητόμος σε τὸν διοπλήγα
ἔβησε κἀπέλουσεν ἀσκαρίζοντα.

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

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

3₁₄ ἡμίεκτον αἰτεῖ τοῦ φάλεω κολαψταίει†

(Choerobosc. *Exeg. in Hephaest.* xlviii. 6 (τὰ ἄφωνα) εὐρέθη ποιοῦντα σπανίως κοινὴν ἐν αὐτοῖς τὸ π̄τ καὶ τὸ κ̄τ, οἶον . . . παρὰ Ἰππῶνακτι ἐν τῷ πρώτῳ ἱάμβων (2) καὶ πάλιν παρὰ τῷ αὐτῷ (3).)

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

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

HIPPONAX

EARLY CITATIONS

BOOK I

GENUINE FRAGMENTS FROM EARLY CITATIONS

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

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

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

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

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

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

¹ Midwife. Such allusions were the height of bad manners. So presumably Theophrast’s *ἀηδής* asks (xx. 7) *εἶπ’ ὦ μάμμη ὅτ’ ὠδίνες καὶ ἔτικτές με τίς ἢ μαῖα* (for *ἡμέρα*); *Hesych*’s second explanation is corrupt. The real meaning is *ἐμβρύουτος*, ‘dunderhead.’

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

HIPPONAX

4^{3 8}_{1 6} ἐκ πελλίδος πίνοντες· οὐ γὰρ ἦν αὐτῇ
κύλιξ· ὁ παῖς γὰρ ἐμπεσὼν κατήραξεν.
5^{3 9}_{1 7} ἐκ δὲ τῆς πέλλης
ἔπινον ἄλλοτ' αὐτός, ἄλλοτ' Ἀρήτη
προὔπινεν.

(Ath. xi. 495 c πέλλα· ἀγγεῖον σκυφοειδές, πυθμένα ἔχον πλατύτερον εἰς ὃ ἤμελγον τὸ γάλα. . . τοῦτο δὲ Ἴππ. λέγει πελλίδα (4), δῆλον, οἶμαι, ποιῶν ὅτι ποτήριον μὲν οὐκ ἦν, δι' ἀπορίαν δὲ κύλικος ἐχρῶντο τῇ πελλίδι. καὶ πάλιν (5). Φοῖνιξ δὲ . . . Κλείταρχος πελλητῆρα μὲν καλεῖν Θεσσάλους καὶ Αἰολεῖς τὸν ἀμολγέα πέλλαν δὲ τὸ ποτήριον. Φιλητᾶς δὲ ἐν Ἀτακτοῖς τὴν κύλικα Βοιωτοῦς.)

6^{4 0}_{1 8} σπονδῇ τε καὶ σπλάγχνοισιν ἀγρίης χοίρου
(Ath. ix. 375 c χοῖρον δὲ οἱ Ἴωνες καλοῦσι τὴν θήλειαν ὡς Ἴππ. ἐν <α'> (6).)

7^{4 1}_{1 9} βακκάρει δὲ τὰς ρῖνας
ἤλειφον.

(Ath. xv. 690 a παρὰ πολλοῖς δὲ τῶν κωμωδοποιῶν ὀνομάζεται τι μῖρον **βάκκαρις**· οὐ μνημονεύει καὶ Ἰππῶναξ διὰ τούτων (7). ἐσθ' οἷη περ κρόκος.)

8^{1 2}_{2 0} τί τῷ τάλαντι Βουπάλῳ συνοίκησας;

(Herodian ii. 301 (Choerobosc. i. 280. 31) ὅτι δὲ καὶ τοῦ τάλας τάλαντος ἦν ἡ γενική, δηλοῖ ὁ Ἴππ. εἰπὼν (8).)

4. 1 v.l. αὐτοῖς. So Eust. 1561. 37.

5. 2 Perhaps Ἀρήτη προὔπινον should be read, or ἔπινεν . . . Ἀρήτη (Schnw.). I have adopted the former for purposes of translation.

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

7 ἐσθ' οἷη περ κρόκος] cod. E ἐστὶ δ'. Both are corrupt. The words probably belong to Ath., not Hipp.

8 συνώκησας plerique codd.

FRAGMENTS 4-8

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

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

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

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

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

7 With bakkaris nostrils
Anointing

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

8 Why with rogue Bupalus didst cohabit ?

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

HIPPONAX

9₂^{6 3} ἐγὼ δὲ δεξιῶ παρ' Ἀρήτην
κνεφαῖος ἐλθὼν ῥωδιῶ κατηνυλίσθην.

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

10₂^{1 9} κύψασα γάρ μοι πρὸς τὸ λύχνον Ἀρήτη

(*Et. Vat.* Reitzenstein, *Ind. Lect. Rostoch.* 1891-2, p. 14
λύχνος: λέγεται ἄρσενικῶς καὶ οὐδετέρως ὁ λύχνος καὶ τὸ λύχνον·
'Ιππ. (10).)

10B₁₀₃¹ λίθινον ἀνδρίαντα

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

11₃₀^{2 2 A} μακάρις ὅστις . . . θηρεύει ἱπρήσας†.

12₁^{2 2 B} καίτ<ο>ιγ' εὖωνον αὐτὸν εἰ θέλεις δώσω.

13₂² τέκέλευε† βάλλειν καὶ λεύειν Ἰππώνακτα.

(Choerobosc. *Exeg. in Hephaest.* ὁμοίως καὶ τὴν $\overline{\epsilon\upsilon}$ εὐρί-
σκομεν ποιοῦσαν κοινήν, οἷον ἐν τῷ πρώτῳ Ἰάμβῳ (-ων Καλ.)
Ἰππώνακτος. ἐνθα φησί (11), τὴν $\overline{\rho\epsilon\upsilon}$ ἐν τετάρτῳ (?) ποδὶ
συνέστειλε· καὶ πάλιν ὁ αὐτὸς ἐν δευτέρῳ ποδὶ τὴν $\overline{\epsilon\upsilon}$ (12)· εἴτα
πάλιν ὁ αὐτὸς (13) τὴν $\overline{\lambda\epsilon\upsilon}$ ἐν τετάρτῳ ποδὶ· λεύειν δὲ φησιν
ἀντὶ τοῦ λιθοβολεῖν.)

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

10 Probably the beginning of a tetrameter.

11 The Attic μακάριος ὅστις of two mss is clearly false.
Choeroboscus or his source may be deceived: or *e.g.* θύρετρα
of amatory quarries. μακῆρ' ὅστις one cod.

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

13 Scan ἐκέλευε, εὖωνον, λεύειν, θηρεύει.

FRAGMENTS 9-13

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

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

10 Facing the lamp stooped to me Aréte

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

10 B Statue of stone

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

11 Happy is he who hunteth (such quarries).

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

13 He bade them pelt and stonecast Hipponax.

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

¹ ‘On my right’ : a favourable omen.

HIPPONAX

14²³ *μ<υ>δῶντα δὴ καὶ σαπρόν*

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

BOOK II

15²⁶ *ἀκήρατον δὲ τὴν ἀπαρτίην <ἴσ>χει*

(Pollux x. 18 τοῦτομα δὲ ἡ ἀπαρτία ἐστὶ μὲν Ἰωνικὸν ὠνομασμένων οὔτω παρ' αὐτοῖς τῶν κούφων σκευῶν ἃ ἐστὶ παρ-
αρτήσασθαι . . . εἰ μέντοι καὶ ἐν βιβλίῳ τινὶ τὴν ἀπ. εὐρεῖν
ἐθέλοις . . . εὐρήσεις ἐν τε τῷ δευτέρῳ τῶν Ἰππῶνακτος ἰάμβων
(15) καὶ παρὰ Θεοφράστῳ . . .)

UNCERTAIN BOOKS

16³⁴ *συκ<έ>ην μέλαιναν ἀμπέλου κασιγνήτην*

(Ath. iii. 78 b Φερένικος δὲ . . ἀπο Σικῆς τῆς Ὀξύλου
θυγατρὸς προσαγορευθῆναι Ὀξύλον γὰρ . . . γεννηῆσαι . . .
Ἀμπελον, Σικῆν . . . ὅθεν καὶ τὸν Ἴππ. φάναι (16).)

17³⁶ *οὐκ ἀτταγᾶς τε καὶ λαγούς καταβρύκων,
οὐ τηγαίτας σησάμοισι φαρμάσσων,
οὐδ' ἀττανίτας κηρίοισιν ἐμβάπτων*

(Ath. xiv. 645 c Πάμφιλος δὲ τὸν ἀττανίτην καλούμενον
ἐπιχυτὸν φησι καλεῖσθαι. τοῦ δὲ ἀττανίτου Ἰππῶναξ ἐν τοῖτοις
μνημονεύει (17). ix. 388 b μνημονεύει αὐτῶν ἀτταγῶν) Ἴππ.
οὕτως (17. 1). Hesych. ὀμπν[ε]ῖη δαιτί· ἀντὶ τοῖς πολλῇ.)

14 *μαδῶντα* corr. by Stephanus.

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

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

17. 1 Ath. 645 c *οικατταστε*:? *ἀτταγᾶς*. In both places
λαγῶς is given: corr. by Meineke. *καταβρύκων* 645 c,
διατρώγων 388 b. 2 *τηγαίτας* mss: corr. by Casaubon.
3 *οὐκ* Meineke, prob. rightly.

FRAGMENTS 14-17

14 Clammy and rotten

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

BOOK II

15 Untarnished his appendages keeping

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

UNCERTAIN BOOKS

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

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

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

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

¹ See on *fr.* 75.

HIPPONAX

18¹₁₀ ὁ δ' ἐξολισθὼν ἰκέτευε τὴν κράμβην
τὴν ἐπτάφυλλον ἧ θύεσκε Πανδῶρη
Ταργηλίοισιν ἔγχυτον πρὸ φαρμάκου.

(Ath. ix. 370 a μήποτε δὲ ὁ Νικανδρος μάντιν κέκληκε τὴν κράμβην ἱερὰν οἶσαν. ἐπεὶ καὶ παρ' Ἰππῶνακτι ἐν τοῖς ἰάμβοις ἐστὶ τι λεγόμενον τοιοῦτον (18). καὶ Ἀνάσιος δὲ φησιν . . .)

19¹₁₃ καὶ τοὺς σολοίκους, ἣν λάβωσι, περνᾶσι
Φρύγας μὲν ἐς Μίλητον ἀλφιτεύσοντας,

(Herodian, *de Barbarismo et Soloecismo*, Valck. Ammon. p. 193 Σολοίκους δὲ ἔλεγον οἱ παλαιοὶ τοὺς βαρβάρους. ὁ γὰρ Ἀνακρέων φησὶ . . . καὶ Ἰππῶναξ (19). v.l. in Eust. 368. 1.)

20¹₁₄ οὔκει δ' ὄπισθεν τῆς πόλ<η>ος ἐν Σμύρνῃ
μεταξὺ Τρηχέ<ι>ης τε καὶ Λέπρης ἀκτῆς.

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

21¹₁₆ ἔπειτα μάλθῃ τὴν τρόπιν παραχρίσας

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

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

19. 1 ἦν' ἐθέλουσι Eust. 2 v.v.ll. ἀλφιτεύοντας, -σαντας.

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

21 v.l. τρόπην.

FRAGMENTS 18-21

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

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

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

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

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

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

21 Anon the keel along with grease smearing

('Grease': melted wax, *Hipponax* (21). *Harpocration*.)

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

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

(Schol. Plat. 352 Bekker on *Gorg.* 494 B (χαραδριῶν βίον λέγεις of the incontinent man) χαραδριὸς ὄρνις τις ὃς ἅμα τῷ ἐσθίειν ἐκκρίνει. εἰς ὃν ἀποβλέψαντες, ὥς λόγος, οἱ ἱκτεριῶντες ῥᾶον ἀπαλλάττονται· ὅθεν καὶ ἐγκρέπτοισιν αὐτὸν οἱ πιπράσκοντες ἵνα μὴ προῖκα ὠφεληθῶσιν οἱ κάμνοντες, (22) ὥς φησιν Ἴππ.)

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

(*E.M.* 331. 1 ἐμβιβάξαντες: παρ' Ἴππ. (23) ἀντὶ τοῦ ἐμβοήσαντες.)

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

(*E.M.* 539. 1 (ὅτι κρῖκε) καὶ ῥηματικὸν ὄνομα κριγὴ· ὥς παρὰ Ἴππῶνακτι (24).)

25^{5 5^A}_{5 1} ὦμιξεν αἶμα καὶ χολὴν ἐτίλησεν.

(*E.M.* 624. 4 ὀμίχων· . . . ἐστὶ δὲ καὶ . . . ὀμίχω· ὁ μέλλων οἰμίζω ὥς παρ' Ἴππ., οἶον (25).)

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

(Pollux vi. 19 καὶ σίφωνα μὲν, ὅτῳ ἐγείντο, Ἴππ. εἶρηκεν (26).)

27^{5 7}_{5 3} στάζουσιν ὥσπερ ἐς τροπήϊον† σάκ<κ>ος.

(Pollux x. 75 καὶ ὁ τρύγοιπος καὶ ὁ σάκκος ἐπὶ τοῦ τρυγοίπου εἰρημένος. καὶ ὁ ὕλιστήρ. Ἴππ. δὲ φησιν (27).)

22 Corr. Bgk. μὴν for μιν is read in Suid. s.v. and Ar. *An.* 266 schol. πέρας schol. Ar. (Ven.), -rās cett., ὥς schol. Ar.

23 Also Zonaras, p. 706 Tittmann.

24 Also Zonaras, p. 1258 T., *An. Ox.* i. 268. 12, *Et. Gud.* 347. 27, Choerobosc. ii. 590, 657.

25 Also Zonaras, p. 1451 T., *An. Ox.* iv. 191. 6 (ὦμιξεν), 416. 7 (these have ἐτίλησεν), schol. Hom. E 531.

26 ἐπίθημα for ἐπίθεμα Welcker.

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

22 And veilest¹ it? Sellest thou a bustard?

(The 'bustard' is a bird which evacuates while it eats. People suffering from jaundice are eased by the sight of it: so those who sell it wrap it up to prevent patients from being relieved free of cost (22), as *Hipp.* says. *Commentator on Plato, Gorgias*, 494 B, 'life of a bustard.')

23 Anon they shrieked aloud to each other,

('Shriek to': in *Hipponax* (23)='yell to.' *Etymologicum Magnum*.)

24 And screech, the ghost-announcer, ghost-herald

(There is also a noun 'screech,' *e.g.* in *Hipponax* (24). *id.*)

25 Bile in his urin, blood in 's stool brought up.

(Urine . . .; also . . . urin; *Hipponax* (25). (ὀμίχην or -ίχην: fut. ὀμίξω.) *id.*)

26 With a thin tube he bored through the stopper.

('Tube' used for tasting mentioned in *Hipp.* (26). *Pollux*.)

27 They dribble like a winepress-sieve flowing.

(And 'strainer': and 'sieve' in the same sense: and 'filter.' *Hipponax* says (27). *id.*)

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

HIPPONAX

28^{5 8}₄ κάλειφα Ῥόδι[ν]ον ἥδ' καὶ λέκος πυροῦ

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

29^{5 9}₅ πρὸς τὴν μαρίλην τὰς φ<ο>ῖδας †θερμαίνωντ
οὐ παύεται.

(Erotian p. 134 φῶδες· ἐστὶ μὲν ἡ λέξις Δωρική, καλοῦσι δὲ φῶδας τὰ ἐκ τοῦ πυρὸς γινόμενα μάλιστα δὲ ὅταν ἐκ ψύχους ἐν τῷ πυρὶ καθίσωσι στρογγύλα ἐπιφλογίσματα . . . ὅτε δὲ καὶ ἐξανθήματα φοινικᾶ οἷον φῶδες περὶ τὸν θῶρακά πον γινόμενα, καὶ Ἴππ. δέ φησι (29). Tzetzes on Ar. *Plut.* 535 τὰ ἐκ ψύχους ἐκκαύματα ὥς καὶ Ἴππ. φησί (v. 1).

30^{6 6}_{5 8} κύμινδισ ἐν λαύρῃ
ἐκρωζεν.

(*Et. Flor.* p. 231 Miller *Mélanges* Οὐδὸν ἐς λαύρην (Hom. χ 128). τὴν δημοσίαν ὁδὸν . . . τινὲς μὲν ὁδὸν ἀπέδοσαν, τινὲς δὲ τὸν κοπρῶνα, ὥς Ἴππ. (30). στολὴ (στόμα Mill.) δὲ λαύρης τὴν ἔξοδον τὴν εἰς αὐτὴν (χ 137). Cf. Hesych. ἐρκανήντα πυλῶνα (Dindorf for ἐρχ-)· τὸν πεπυκνωμένον καὶ συνεχόμενον.)

31^{6 7}_{5 9} ἐν ταμ[ε]ρίῳ τε καὶ χαμευνίῳ γυμνόν

(*Mélanges* p. 402 Mill. χαμεύνιον· κραββάτιον καθάπερ καὶ παρ' Ἴππῶνακτι (31). p. 307 Ἴππ. ἐν μίφ τε κτλ. Hesych. τάμ[ε]ριον· θάλαμος.)

28 Ῥόδιον I conjecture as Ar. *Ar.* 944, where Blaydes' crit. n. is most misleading. See Pape-Benseler s.v. Ῥόδος. The converse error in Poll. vi. 104. ἥδ' with ῥόδινον appears otiose. Scan as Ῥόδον.

29 See note on opposite page.

31 The initial trochee may be supported from Herodes and is more likely than an initial dactyl, for which there is no good pre-Attic evidence. Corr. Hoffm. *Et. Vat.* has lost several sheets at the end, so that the entry χαμεύνιον is missing.

FRAGMENTS 28-31

28 And Rhodian unguent sweet and a wheat-crock

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

29 Cease warming at the embers your chilblains.¹

(*Chilblains* : the word is Doric and applied to the round inflammations that result from the fire, especially when people sit right in the fire after being out in the cold. . . Sometimes it is applied to crimson eruptions in the region of the chest. *Hipponax* says (29). *Erotian*. Inflammations from cold as *Hipp.* says. *Tzetzes'* note on *Aristophanes' Plutus*.)

30 A raven was croaking
In rear.

(' Passage to the " rear " *Homer* ' : the public way . . . Some explain the word as back-street, others as the privy : *cf. Hipp.* (30).² Mouth of the ' rear ' means the exit to it. *Etymologicum Florentinum*. *Cf.* ' Fenced gateway ' : narrow-set or straitened. *Hesychius*.)

31 Lay in a room on pallet-bed naked.

(‘Pallet-bed’: a small bed as in *Hipp.* (31). *Didymus* *Areius* on *Difficult Words in Plato*. So *Et. Flor.*)

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

The verse . . . as | $\bar{\theta}\epsilon\rho\mu\bar{\alpha}\iota\nu\bar{\omega}\nu$ appears unmetrical. Perhaps it is an injunction, 'up and be doing': $\theta\epsilon\rho\mu\alpha\iota\nu\omega\nu$ | $\pi.\tau.\mu.\tau.\phi.$ οὐ παύσαι; So I translate, *μαρίλην* is also cited as *-ίλλαν* or *-ίλλην*, here and in 39.

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

HIPPONAX

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

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

33^{4 5}_{6 1} καὶ Μύσων ὃν ὠπόλλων
ἀνείπεν ἀνδρῶν σωφρονέστατον πάντων.

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

34^{6 8A}₂ Σινδικὸν διάσφαγμα

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

35^{6 8B} σηπίης ὑπόσφαγμα

(*Ath.* vii. 324a Ἰππ. δ' ἐν τοῖς ἰάμβοις εἰπόντος (35) οἱ ἐξηγησάμενοι ἀπέδωκαν τὸ τῆς σηπίας μέλαν. ἐστὶ δὲ τὸ ὑπόσφαγμα ὡς Ἐρασίστρατος φησιν ἐν Ὀψαρτυτικῷ ὑπότρυμμα. *Eust. II.* 1286. 6.)

36^{6 9} πασπαληφάγον γρόμφιν

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

37^{7 1A} βολβίτου κασιγνήτην

(*E.M.* 204. 28 βόλιτον· βόλβιτον δὲ Ἴωνες οἳ τε ἄλλοι καὶ Ἰππ. οἶον (37). *Bekk. An.* 186. 10 βόλβιτον· Ἰππ.)

33 Probably Callimæchean (ten Brink).

34 In the schol. Meineke reads πρῶτῳ for πρὸς τὸ rightly: for a weak caesura would be incredible. All the same Cr. is very likely right in connecting with *fr.* 43, since Tz. appears to have quoted or meant to quote both verses.

36 πασπάλιν φαγῶν codd.: corr. Porson.

FRAGMENTS 32-37

32 And menaces to render me senseless.

(To 'menace': threaten, as in *Hipp.* (32): *i.e.* threatens.
id.)

33 Whom Apollo
Declared the wisest man of all, Myson.

(*Diogenes Laertius*. (Probably from *Callimachus*.)

34 Sindian fissure¹

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

35 Squid-pudding

(*Hipp.* in his iambi says (35). The interpreters explain it of the ink of the fish. It is really a pudding made of its blood as *Erasistratus* says in his *Cookery*. *Athenaeus*.)

36 Middlings-fed porker

(' Middlings ' : scraps. Others say millet, others millet-flour. *Hipp.* (36). *Photius.* *Hipp.* uses porker either of any sow or of an old one. *Eustathius* on *Homer's Odyssey.*)

37 Cow-dung's sister

(Bolitos was called bolbitos in general by the Ionians: and so *Hipp.* (37). *Etymologicum Magnum.*)

¹ i.e. γυναικεῖον αἰδοῖον Hesych.

HIPPONAX

38^{7 0 B} ὥσ<τε . . .> Ἐφεσίη δέλφαξ
(Ath. ix. 375 a καὶ Ἴππ. δὲ ἔφη (38).)

39^{7 1} πολλὴν μαρίλην ἀνθράκων
(Erotian p. 96 μάλλον δὲ ἡ θερμοσποδιὰ μαρίλη λέγεται ὡς . . . καὶ Ἴππ. φησι (39).)

40^{8 8} <τὸν δὲ> ληὸν ἀθρήσας
(Anon. 1η. Ορ. i. 265. 6 τὸ λαὸς τῇ μεταγενεστέρᾳ Ἰάδι τραπέν· (40) Ἴππ.)

41^{1 1} κρε<ῖ>ας ἐκ μολοβρίτ<εω>
σουός
(Eust. Od. 1817. 20 Ἀριστοφάνης γοῦν ὁ γραμματικὸς . . . ἐπάγει ὡς καὶ Ἴππ. τὸν ἴδιον νῖδον μολοβρίτην που λέγει ἐν τῷ (41). Ael. N.H. vii. 47 ἀκούσαις δ' ἂν καὶ τοῦ Ἴππ. καὶ αὐτὸν τὸν ὕν μολοβρίτην που λέγοντος.)

42^{1 2 7} μεσσηγνυδορποχέστα
(Eust. Od. 1837. 42 κατὰ δὲ Ἴππ. καὶ ὁ μεσσηγνυδορποχέστης ἡγοῦν ὅς μεσοῦντος δεῖπνον πολλάκις ἀποπατεῖ ὡς πάλιν ἐμπίμπασθαι. Sueton. περὶ βλασφ. is no doubt the source : Miller's text, p. 425 *Mél.*, gives the same explanation but does not name *Hipp.*)

42A^{1 0 0} ἄδηκε βουλῇ.

(Eust. Od. 1721. 61 χρήσεως Ἰππώνακτος ἦν Ἡρακλείδης προσφέρει, εἰπόντος (42A) ἡγοῦν ἤρεσκε τὸ βουλευμα. Compare and perhaps add Hesych. Πανθρ<ό>φ δῆμψ· παρρησίαν ἄγοντι κτλ., Ἀελλῆσι | θυμοῖς· ἀνυποστόλοις μετὰ παρρησίας. Τίεσκε μύθους· ἐτίμα λόγους.)

38 *e.g.* δῆ τις . Unless the word was pronounced Ἐφευσίη. Ἐφεσηίη ten Brink. Others suggest ἐπιστήη.

40 <δε> Bgk. invito metro.

41 μολοβριτέω for -ον Schneidewin.

FRAGMENTS 38-42A

38 Like Ēphēsīān piglet

(*Hipponax* says (38). *Athenaeus*.)

39 Embers of charcoal many

(Better to say that 'embers' mean hot ashes as *Hipp.*
. . . says. *Erotian*.)

40 Seeing the foulk

(Folk: the vowel is changed in later Ionic. (40) *Hipp.*
Grammarians in *Cramer's Anecdota Oxoniensia*.)

41 Flesh from a beggar

Pig

(*Hipponax* calls his own son ¹ 'beggar pig,' in the following
(41). *Aristophanes the grammarian* in *Eustathius* on
Homer Odyssey (p 219). You will find *Hipp.* calling even
the pig 'beggar.' *Aelian*.)

42 In-mid-feast-voiding

(According to *Hipp.* we have also (42), that is one who
in the midst of dinner retires often in order to make room
for more. *Eustathius* on *Homer* using *Suetonius'* work on
Opprobrious Names.)

42A (This) counsel pleased.

(A use of *Hipponax* adduced by *Heracleides*. *Hipp.* says
(42A), *i.e.* The proposal met with favour. *Eustathius* on
Homer's Odyssey. Cf. 'Licentious-tongued people': speaking
with license, etc. *Hesych*. 'Flighty of spirit': fearless
in license of speech, *id.* 'His rede did honour': honoured
his words, *id.*)

¹ There seems to have been some confusion in the text
of a previous grammarian between ὕς pig and υἱός son.
Aelian's version is clearly right. It was fashionable to
explain *μολοβρός*, a Homeric word of doubtful meaning, as
food-seeker. The Greeks turned their pigs loose early to
find food. *Hrd. Mime viii. init.*

HIPPONAX

42B¹⁰⁹ βεβρενθ<ονευ>μένον <δέ>

(Hesych. (42B)· παρ' Ἰππώνακτι ὀργιζόμενον.)

LATER CITATIONS, AND CITATIONS FROM CORRUPT TEXTS

BOOK I

43³ Κοραξικὸν μὲν ἡμφιεσμένη λῶπος

(Tzetz. *Chil.* x. 377 περὶ τῶν Μιλησίων μὲν ἔφαν πολλοὶ ἐρίων, περὶ ἐρίων Κοραξῶν ἐν πρώτῳ δὲ ἰάμβῳ Ἰππώναξ οὕτως εἶρηκε μέτρῳ χῳλῶν ἰάμβων (43). τοὺς Κοραξοὺς δὲ καὶ Σινδοὺς ἔθνη τυγχάνειν νόει. Hesych. Κοραξοί· Σκιθῶν γένος καὶ τὸ γυναικείον αἰδοῖον.)

44¹ ἔβωσε Μαίης παῖδα Κυλλήνης πάλμυν.

(Schol. *Lyc.* 219 Μαίας καὶ Διὸς Ἑρμῆς, ὡς . . . ὁ Ἰππ. ἐν τῷ κατὰ Βουπάλου πρώτῳ ἰάμβῳ (44). Tzetz. *ad loc.*)

With this is generally connected:—

45¹ Ἑρμῇ κυνάγχα Μηρονιστὶ Κανδαῦλα
φωρῶν ἐταῖρε δεῦρό [τί] μοι σκαπαρδεῦσαι.

(Tzetz. *An. Ox.* iii. 351. ἡ τὸ δὲ Κανδαύλης Λυδικῶς τὸν σκυλλοπνίκτην λέγει, ὥσπερ Ἰππώναξ δείκνυσιν γράφων ἰάμβῳ πρώτῳ (45). So Tzetz. *on Iliad* p. 843 B.)

42B βεβρενθόμενον Hesych. This is the only form which I can find which admits of easy scansion and appears to be sufficiently attested by such corrupt glosses as γρονθονεύεται and παρθενεύεσθαι. We might perhaps attribute to Hipponax forms in Hesychius like ἀναγαγγανέουσι, (κατ)ιμονεύει, λαγγονεύει.

44 *vv. ll.* Κυκλήσιον, Κυκλῆς, κυκλῆς : βασιλέα πάλμυν almost all codd. ἐβόησε codd. : corr. Schneidewin.

45. 2 [τι] bracketed by Bgk. σκαπαρδεῦσαι is explained by συμμαχεῖσθαι superscribed. σκαπερδεῦσαι· λοιδορῆσαι Hesych., who also explains κυνάγχα by κλέπτα. These and other glosses σκαρπαδεῦσαι· κρίναι and καπαρδεῦσαι· μαντεύσασθαι are cited by Bgk.

FRAGMENTS 42B-45

42B With choler puffed

((42B): angry in Hipponax. *Hesychius*.)

LATER CITATIONS, AND CITATIONS FROM CORRUPT TEXTS

BOOK I

43 Attired in a Koraxian mantle

(Many writers have mentioned Milesian wool, but *Hipp.* mentions Koraxian wool in his first book of iambi as follows in choliambic metre (43). You must know that the Koraxi and Sindi¹ are tribes. *Tzetzes*. Koraxians: A race of Scythians, etc. *Hesychius*.)

44 On Maia's son, Cyllene's tsar, called he.

(Hermes was son of Maia and Zeus, as . . . *Hipp.* says in the book of Iambi written against Bupalus (44). *Tzetzes* and *Commentator* on *Lycophron*.)

45 Dog-throttling Hermes, thief-mate, whom Maeons
Kandaules call, come give me a shove up.²

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

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

² Cf. λακκοσκάπερδος *Hesych*.

46² Κίκων δ' ὁ †πανδαληκτος†, ἄμμορος καύης,
τοιόνδε <μο>ι κατ'εἶπε, κρήτ' > ἔχων
<δαῦλο.>

δάφν<η>σ<ιν>, οὐδὲν δ' αἷσιον προθεσπίζων

(Tzetz. on *Πιστ* p. 76. 811 'δάφνη ἦν οἱ ἱερεῖς τοῦ ἡλίου ἦτοι μάντεις καὶ μάγοι. οἷος ἦν καὶ ὁ Χρύσης, στεφανοῦμενοι ἐπορεύοντο· καθὼς δηλοῖ καὶ Ἴππ. ἐν τῷ κατὰ Βούπαλον ἱάμβῳ (46. 1) τοιόνδε τι δάφνας κατέχων. id. on Lycophron *Alex.* 424. 5 καύηξ δὲ ὁ λάρος κατὰ Αἰνιάνας, ὡς φησι καὶ Ἴππ. (46. 1). Hesych. (added by ten Brink) Κίκων· ὁ Κίκων Ἀμυθάνος ἦν οὐδὲν αἷσιον προθεσπίζων.

47¹ πόλιν καθαίρειν καὶ κράδησι †βάλλεσθαι†

48² βάλλοντες ἐν λειμῶνι καὶ ῥαπίζοντες
κράδησι καὶ σκίλλησιν ὥσ<τε> φάρμακον.

49⁶ δεῖ δ' αὐτὸν ἐς φάρμακον †ἐκποιήσασθαι†,
50⁵ †κάφῃ παρέξειν† ἰσχάδας τε καὶ μαῖζαν
καὶ τυρὸν οἷον ἐσθίουσι φάρμακοι·

51^{1, 6} παλαὶ γὰρ αὐτοὺς προσ†δέχονται† χάσκοντες
κράδας ἔχο<ντες>
. ἔχο<ντας> ὡς ἔχουσι φάρμακοι[ς]

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

47 κρ. is glossed by σικαῖς. ? φαρμάσσειν for βάλλεσθαι, as Tz.
48. 2 ὥσπερ codd.

49-51A are probably misquoted in details. It cannot be certain that they were not consecutive. In 49 ἐκπ. must mean 'select': if corrupt it has replaced a passive. In 50. 1 I suspect the truth is πιέζειν (or -εῖν Hrd. viii. 47). On this verse there is a note (ἀφή καὶ ἄρμα καὶ τὰ λοιπὰ οἱ Ἴωνες ψιλοῖσιν) whence κάφῃ must be read. προσδοκεῖσι is probable for προσδεχ. —a slip of memory. The ms. used by Herodes had

FRAGMENTS 46-51

46 Kikon the hideous, cormorant¹ luckless,
Amythaon's son, his head with bay-leaves crowned,
With naught auspicious in his forecast

((Laurel) which the priests of the sun (*i.e.* prophets and wise-men, like Chryses) wore as a crown when they walked abroad, as is shown by Hipponax in his book of iambi against Bupalus (46. 1, 2). *Tzetzes* on *Homer's Iliad*. 'Kikon' was the son of Amythaon (46. 3). *Hesychius*.)

47 Must cleanse the city, and with twigs †pelted†

48 Pelting him in the meadow and beating
With twigs and squills like unto a scapegoat.

49 He must be chosen² from you as scapegoat

50 And in his grip take barley-cakes, dried figs
And cheese, such cheese as scapegoats may feed
on.

51 For long have they awaited them gaping
With twigs in hand ;
. as trembling as scapegoats.²

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

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

πάλαι γὰρ αὐτοῦ προσδέχονται χάσκοντες
κράδας, ἔχοντες ὡς ἔχουσι φάρμακοι.

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

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

52₁⁹ λιμῶ γένηται ξηρός, ἐν δὲ τῷ θυμῶ
[ὁ] φάρμακος ἀχθεὶς ἐπτάκις ράπισθείη.

(Tzetz. *Chil.* v. 726 ὁ φαρμακὸς τὸ κάθαρμα τοιοῦτον ἦν τὸ πάλαι. ἂν συμφορὰ κατέλαβε πόλιν θεομηνία, εἴτ' οὖν λιμός, εἴτε λοιμός, εἴτε καὶ βλάβος ἄλλο, τῶν (? τὸν) πάντων ἀμορφότερον ἦγον ὡς πρὸς θυσίαν, εἰς καθαρμὸν καὶ φαρμακὸν πολέως τῆς νοσοῦσης· εἰς τόπον δὲ τὸν πρόσφορον στήσαντες τὴν θυσίαν τυρόν τε δόντες τῇ χειρὶ καὶ μᾶζαν καὶ ἰσχάδας, ἐπτάκις γὰρ ράπισαντες ἐκείνουν εἰς τὸ πέος σκίλλαις συκαῖς ἀγρίαις τε καὶ ἄλλοις τῶν ἀγρίων τέλος πυρὶ κατέκαιον ἐν ξύλοις τοῖς ἀγρίοις. . . ὁ δὲ Ἰππῶναξ ἄριστα σύμπαν τὸ ἔθος λέγει (47), καὶ ἀλλαχοῦ δὲ πού φησιν πρῶτῳ ἰάμβῳ γράφων (48), καὶ πάλιν ἄλλοις τόποις δὲ ταῦτά φησὶ κατ' ἔπος (49-51), καὶ ἀλλαχοῦ δὲ πού φησιν ἐν τῷ αὐτῷ ἰάμβῳ (52).)

53₁⁴₅ τούτοισι θηπ<έ>ων τοὺς Ἐρυθραίων παῖδας
τούς φησι† μητροκοίτας Βούπαλος σὺν
Ἀρήτῃ
[κνίζων καὶ] †φέλιζων† τὸν δυσώνυμον
<χό>ρτον

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

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

53. 1 θήπων codd.: corr. Bgk. (Hesych. *θηπητής*· ἀπατεῶν). 2 *l.* τοὺς (ten Brink). 3 ἄρτον codd. κνίζων (in best cod.) might be an explanation of a participle meaning eat, gnaw: possibly *δρυψελίζων* (Bgk.). A simpler correction would be καὶ *κυψελίζων* or *ἐκυψελιζε*. in which case Hesych. would be using a corrupt text. We should then further read *κυψελιστήν* in gloss above. But there are many other possibilities, e.g. *κεῖται* (ten Brink) with *ψελίζων* an otherwise unknown verb.

FRAGMENTS 52-53

52 That he be parched with famine and, led out
A scapegoat, seven times on 's piece beaten.

(The scapegoat (expiatory offering) in old times was as follows. Did misfortune, by the wrath of heaven, overtake a city, whether famine or plague or other mischief, they led out as to sacrifice the ugliest of all the citizens to be an expiation and scapegoat of the diseased city. And having set the sacrifice at such a spot as seemed fit they placed in his hand cheese and barley-cake and dried figs. For after beating him seven times on the penis with squills and (rods of) wild fig and other wild trees they finally burnt him on a fire of timber of such trees. . .¹ Hipponax describes the custom best (47). Elsewhere he writes in the first book of iambi (48), and again elsewhere in these words (49-51) and elsewhere in the same book (52). *Tzetzes*.)

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

θήπων 'they marvelled'³: pres. θήπω: so Hipp. (53). *Tzetzes*. 'scuffle': tear. *Hesych*. Cf. *id.* 'scraping': 'scratching round, tearing round'; 'scrapes, gets, scratches.'

¹ Tzetzes first cites Lycophron 'as well as he can recall him' and then these passages, which is merely a hypocritical cloak for the fact that he has borrowed them from commentators on Lycophron.

² Like a hen, I take it.

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

HIPPONAX

54^{1 5} †τε ἀρεδεύειε† τὴν ἐπὶ Σμύρνης
 †ἴθι† διὰ Λυδῶν παρ[ά] τὸν †Ἀττάλειω†
 τύμβον
 καὶ σῆμα Γύγειω καὶ †μεγαστρυ† στήλην
 καὶ μνήμα †τωτος μυττάλυτα παλμυδοσ†,
 πρὸς ἥλιον δύνοντα γαστέρα <σ>τρέψας. 5

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

55^{6 0} [καὶ] τὴν ῥίνα καὶ τὴν μύξαν ἐξαράξασα

(Tzetz. in *An. Ox.* iii. 308. 20 τὸ μέτρον τὸ Δωρικὸν παρέλειψα λήθη· δέχεται δὲ πλεῖον τῶν ἄλλων ἱάμβ. μ. κατὰ τὴν β' χώραν ἢ καὶ δ' ἢ 5' σπονδεῖον, σπανιάκεις δὲ καὶ δάκτυλον ὡς ἰσόχρονον τῷ σπονδείῳ· Δωρικὸν Ἴππ. (55).)

54 In the text of Tzetzes read πάλιν (Meineke) for πᾶσαν. In schol. Nicand. Λυδίας (idem) is a gloss on ἐκεῖ. 2 scans ἴθι δὲ γὰ λ.: but read ἴθι. 4 μυταλιδι Tz.: Hesych.'s gloss was connected by Bgk. and M. Schmidt. For suggestions on text see notes. No weight of textual evidence will induce me to believe that the list contained foreign dynasts, paramours and bastards. I fancy there is an allusion to the conquest of Lydia. Perhaps begin ὁδὸν τεωρεῖσκε . . . ἴθι. τεωρεῖς . . . κακοῦργος, ληστής (Hesych.).

55 ? μύσπαν: and give μυσπίη (Hesych.) to Hippon.

¹ Unfortunately we are helpless here. There seems no reason to suppose the corruptions are slight. Attales (Nicol. Dam. *fr.* 63) is mentioned as a bastard, Σεσώστριος Bgk.'s suggestion in v. 3 intrudes a foreigner, and any unknown name or person is improbable. Perhaps μεγαστρυ is partly

54 Along the road to Smyrna he ravag'd
Through Lydia straight by Alyattes' burrow,
By Gyges' grave, and Ardys' tomb mighty
And Sadyattes' monument, great tzar,
His belly turning, as he went, westward.¹

(Verses of Hipp. with trisyllabic penultimate feet . . .
Again (54). *Tzetzes* [He mis-scans 'Αττάλεω as 'Αττάλέω!].
The tomb of Gyges who was king there, as Hipp. says in
the first book of his [Lydian] iambi. *Commentator* on
Nicander's Theriaca. μυττάλυτα: 'great.' *Hesychius*.)

55 [And] her nose, and the discharge therefrom
knocking

(By a slip of memory I passed over the Dorian metre,
which more than other iambs contains spondees in the second,
fourth or sixth place, or rarely a dactyl as its metrical
equivalent. A Dorian verse of Hipponax (55). *Tzetzes*.)
[Tz.'s next citation suggests that he scanned μυξᾶν: but
I fancy he read τὴν μύξαν κατὰ τῆς ῥινός when we need only
read ἐκ for κατὰ to get good sense and metre.]²

composed of an old gloss μεγίστου on †μυτταλυτα† (*infra*)
like Hesych.'s μέγαν. The remainder may be καὶ <παρ>
'Ἀρδύος στήλην. In v. 2 'Αλυάττεω Schnw. is the nearest.

^{τοσαδναττ}
In v. 4 τωτοσμυττάλυτα might stand for τωλυαττεω. πάλμυδος
is known (Choerob. i. 232) to be an error, and anyhow it
must have ῥ. I suggest e.g. καὶ τὸ Σαδνάττεω μνήμα Λυδίων
πάλμυος or πάλμυ. Ἄττος (Cr.) is nearer, but A. was never
a ruler (Hdt. i. 34): so παλμ. would have to go into another
verse. On the main point, that we have a list of Lydian
kings, I fancy the version is not misleading.

² Before this may have come ἀποσκαμυνθίζειν: ἀπομυκτῆρι-
ζειν Hesych.: cf. σκινθαρίζειν 'to strike the nose with the
middle finger,' id.

56^{1 7}_{2 4 B} δὸς χλαῖναν Ἰππώνακτι· κάρτα γὰρ ρίγῳ
καὶ βαμβα<λ>ύζω.

(Plutarch *Mor.* 1058 E ὁ δὲ ἐκ τῆς Στοᾶς βοῶν μέγα καὶ κεκραγώς 'ἐγὼ μόνος εἰμὶ βασιλεὺς, ἐγὼ μόνος εἰμὶ πλούσιος,' ὁρᾶται πολλάκις ἐπ' ἄλλοτρίαις θύραις λέγων (56). The first verse is quoted with variations of the moral 1068 B and 523 E. See below. It is possible that the order is *fr.* 57 and *fr.* 56. 1 + ἐπεύχομαι—ρίγῳ + καὶ β. So I translate. Then follows 59 perhaps with only two words missing.

57^{1 6. 2 1 A}_{2 4 A} ἐρ<έ>ω, φίλ' Ἑρμῇ, Μαιαδεῦ Κυλλήν<ε>ιε
[ἐπεύχομαί τοι· κάρτα γὰρ κακῶς ρίγῳ].

(Tzetz. Lycophron 855 ἡ χρεία σοὶ καὶ ἐτέρας μαρτυρίας; ἄκουσον (57)· καὶ μετὰ τινά φησιν (59). Priscian *de metr. Com.* p. 251 L. 'Hipponactem etiam ostendit Heliodorus iambos et choliambos confuse protulisse (57) ἐπεύχομαί τοι· κάρτα γὰρ κακῶς ρίγῳ. p. 247 L. (21 B Bgk.) Heliodorus metricus ait: Ἰππ. πολλά παρέβη τῶν νενομισμένων ἐν τοῖς ἰάμβοις. . . Hipp. in primo ἐρέω [γὰρ οὕτω Κυλλήνι Μαιάδος Ἑρμῇ]. Iste enim versus cum sit choliambus, in quarto loco et quinto habuit dactylos, cum in utroque debuerit a brevi incipiens pes poni. In eodem (58). Iste iambus habet in secundo loco spondeum et in quarto (an error for tertio) dactylum.)

58^{2 1 B}_{2 8} ἡ δ' ὀσφυῆγα καὶ ὀδυνοσπάδ' αἰρεῖται
γέροντα <νωδὸν κατέρόφθαλμον>

(Plut. *Mor.* 1057 F καὶ κατ' Αἰσχύλον (an error of memory) ἐξ 'ὀσφυαλγούς ὀδυνοσπάδος λυγροῦ γέροντος,' . . . *Lex. de Spir.* p. 234 Valck. ὀσφυῆξ· . . . ὡς τὸ ὀσφυῆγος γέροντος. Priscian (*l.c.*) gives [τοὺς ἀνδρας τούτους] ὀδύνη παλλιρεῖ (or π)αε.)

56. 2 βαμβακύζω: corr. Schnw.

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

58. 2 *e.g.* ὦδε. νωδὸν etc. Plut. *Mor.* 1058 A. The Lexicon is no doubt quoting from a better ms. of Plutarch than we possess.

FRAGMENTS 56-58

- 56 I'll say dear son of Maia, Cyllene's
and Lord, give Hipponax a great coat : chilly
57 I am—I beg you I am right chilly
And my teeth chatter.

(But the Stoic philosopher, shouting aloud and crying 'I alone am king, I alone am rich,' is often seen at other men's doors saying (56). *Plutarch* on the *Ultrapoetical Absurdities of the Stoics* : also *On Common Conceptions* and *On the Love of Riches*. Inaccurately quoted by *Heliodorus* the metrist as 'Verily I beseech thee : for full chilly Am I,' and perhaps by *Tzetzes*, 'Give to Hipponax a great coat, shirtlet,' etc. : see below, 59.)

- 57 See above and *fr.* 56.¹

(If you need further evidence listen to this (57). Later he says (59). *Tzetzes*. *Heliodorus* shows that Hipponax wrote a mixture of choliambics and iambs (57). *Priscian*. *Heliodorus* the metrist says 'Hipponax broke many of the iambic traditions. He says in the first book "For I will say thus : son of Maia, Cyllenian Hermes."' This verse, although a choliambus, has dactyls in the fourth and fifth place, although there should be in either place a foot beginning with a short. In the same book (58). This iambus has in the second place a spondee, and in the fourth (*he means* "third") a dactyl.' *Priscian*.)

- 58 <She> a hip-shot old man, pain-racked, chooses,²
<Toothless, one-eyed>

(And to be changed from what Aeschylus (? Hipponax) calls a 'hip-pained sorry old man' to a beautiful god-like fair shaped youth. *Plutarch* on *The Stoics* say, etc. 'Hip-shot' : *e.g.* hip-shot old man. *Breathing Dictionary*.)

¹ It is clear that Heliodorus drew the verses from a copy of Hipponax's works interlarded with glosses and marginal comments. Perhaps these were the first verses.

² Priscian gives

Indeēd all these men in a pain racked choōses.

Plutarch in the next sentence to that quoted, speaking of *Odysseus* in *Homer*, introduces some details, I suggest from Hipponax. The reference would be to *Arete* and *Bupalus*.

HIPPONAX

59^{1 8}_{2 4 A} δὸς χλαῖναν Ἴππῶνακτι καὶ κυπασσίσκον
καὶ σαμβαλίσκα κασκερίσκα καὶ χρυσοῦ
στατηῆρας ἐξήκοντα τοῦτέρου τοίχου.

(Tzetz. Lycophron 853 οὗτος ἀσκέρας τὰ ὑποδήματα οὐ καλῶς λέγει (59). ἀσκέραι¹ δὲ κυρίως τὰ ἐν τοῖς ποσὶ πιλία ἦτοι ὀρτάρια¹ λέγονται καὶ χλαῖναν¹ τὸ σφικτουρίον¹ καὶ κυπασσίσκον¹ τὸ ἐπιλωρικόν.¹ οὗτος δὲ ὁ Λυκόφρων, καίπερ ἀπ' Αἰσχύλου κλέπτων λέξεις τινάς, ἐξ Ἴππ. δὲ πλέον, ἢ ἐπιλήσμων ὢν, ἢ μὴ νοῶν ταύτας, ἄλλην ἄλλως ἐκτίθει . . . ἀλλ' ἄκουε πῶς φησὶν Ἴππ. (60). ἔγνωσ ὅτι διὰ τὸ εἰπεῖν δασείας τὰς ἀσκέρας τὰ ὀρτάρια φησιν; ἢ . . . (57). καὶ μετὰ τινά φησιν (59).)

60^{1 9}_{2 5} ἔμοι γὰρ τοῦκ ἔδωκας οὔτε χλαῖναν¹
δασείαν, ἐν χειμῶνι φάρμακον ρίγεις,
οὔτ' ἀσκέρησι τοὺς πόδας δασείησιν
ἐκρυψας ὥς <μοι μὴ> χίμετλα γί[γ]νεται.

(Tzetz. *vide sup.*)

61^{2 9}_{2 0} ἔμοι δὲ Πλοῦτος, ἔστι γὰρ λίην τυφλός,
ἐς τῶκ' ἐλθὼν οὐδὰμ' εἶπεν· Ἴππῶναξ,
δίδωμί <σ>οι μν<έ>ας ἀργύρ[ι]ου τριήκοντα.

(Tzetz. on Ar. *Plut.* 90 τυφλὸν δὲ τὸν Πλοῦτόν φησιν ἐξ Ἴππῶνακτος τοῦτο σφετερισάμενος· φησὶ γὰρ οὕτως Ἴππ. (61) καὶ πόλλ' ἔτ' ἄλλα· δεῖλαιος γὰρ τὰς φρένας.

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

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

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

FRAGMENTS 59-61

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

(Lycophron wrongly uses the word 'slippers' for boots (59). 'Slippers' properly mean the felt-shoes, that is *ortaria*, worn on the feet, great-coat the *sphictorium*, and shirtlet the *epiloricum*. This Lycophron, though stealing some words from Aeschylus, while preferring Hippon., either from forgetfulness or ignorance of their sense uses them anyhow. . . . Listen to what *Hipp.* says (60). You realize that by calling them 'shaggy' he means *ortaria*. But cf. (57). Later he says (59). *Tzetzes* on *Lycophron*.)

- 60 To me thou gavest never (yet) great-coat
Shaggy, a cure for ague in winter,
Nor hid'st in carpet-slippers right shaggy
My feet, to hinder my chillblains growing.

(See above 59 *Tzetzes*.)

- 61 But never came there Plutus, the blind one,
Unto my house, nor spake thus : ' Hipponax
Minas of silver give I thee thirty.'
[Etcetera : for his intelligence is paltry].²

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

¹ τοῦτέρου τοίχου is of course the inner wall by which the host sits (Hom. I 219), and the gold is to be there since the task of the thief who digs under the walls (τοιχωρύχος) would thereby be rendered more difficult. Refer perhaps to this passage the word τοιχοδιφῆτωρ = τοιχωρύχος cited by Hesych. ὀρτάρια and σφικτ. are both late mediaeval words. I note πόδορτα and σφικτ. in Achmes the oneiromancer.

² *Tzetzes*, who presumably borrowed this citation from an earlier commentator, perhaps on Lycophron (1102?), included the last words (which are really the grammarian's criticism of L.) in his note. Or they may be Tz.'s own criticism on *Aristophanes*' speculations from Hipponax.

HIPPONAX

LATE CITATIONS

FROM UNCERTAIN BOOKS

62^{3 9A}_{3 4} ὦ Ζεῦ πάτερ <Ζεῦ> θεῶν Ὀλυμπίων πάλμυ

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

63^{3 9B}_{3 5} τί μ' οὐκ ἔδωκας χρυσόν, ἀργύρου [πάλμυ];
(*Vid. supra.*)

64^{3 1}_{3 6} τ'ἀπό σ' ὀλέσειεν Ἀρτεμις, σέ δ[ἐ κ]' ὠπόλ-
λων†,
<σέ δ'>. . . .

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

65^{3 2}_{3 7} παρ' ὧ σὺ λευκόπεπλον ἡμέρην μείνας
πρὸς μὲν κυνήσει<ς> τὸν Φλυησίων'
Ἑρμῆν.

(Tzetz. *Il.* p. 83. 25 H. ἐπὶ μῦθον ἔτελλεν· ὑπερβατόν· ἐστὶ δὲ καὶ τοῦτο Ἰωνικὸν ὥς φησι καὶ Ἰππ. (64). καὶ ἀλλαχοῦ (65). Hesych. Φλυήσιος· Ἑρμῆς καὶ μῆν τις.

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

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

64 δὲ κώπ. : corrected by Meineke.

65. 2 κυνήσειν cod. : corr. Welcker. Φλυησίων' Bgk. olim rectissime. Hesych. φλυησί†ο†ς is (?) corrupt, for months may end in -ων or -εών (so perhaps -εών' here). Nor do they say ὁ Δηλίων Ἀπόλλων but ὁ Δήλιος.

FRAGMENTS 62-65

LATE CITATIONS

FROM UNCERTAIN BOOKS

62 Zeus, tsar of Gods Olympian, father

(The word ' tsar ' is Ionic and used by *Hipponax* when he says (62, 63). *Tzetzes* on *Lycophron*.)

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

(See above.)

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

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

65 Whereat awaiting day of white raiment
Phlyesiary Hermes thou 'lt worship.

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

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

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

66^{4 2}_{4 1} ἐπ' ἀρμάτων τε καὶ Θρ<ε>ϊκίων πώλων
λευκῶν ὁ<ρ>ούσ<ας> ἐγγὺς Ἰλίου πύργων
ἀπηναρίσθη Ῥῆσος Αἰν[ε]ίων πάλμυς.

(Tzetz. on *Posthomer.* 186 ὁ δὲ Ῥῆσος Αἰνεῖων Θράκης ἦν βασιλεὺς, υἱὸς Στρίμονος ἢ Ἡιονέος καὶ Τερψιχόρης . . . καὶ Ἴππ. (66). On *Il.* 78. 1 H. καὶ ἀντὶ τῶν δασέων ψιλὰ ἐξεφώνουν ὡς ἔχει ἡ ἀρχαία Ἰωνική, ἐπιβρύκων ἀντὶ τοῦ ἐπιβρύχων, καὶ τὸ (66. 1), καὶ μεταρμύσας. Hesych. Νεαίρησιν Ἴπποις· τοὺς ἀπὸ Νεαίρης.

67^{4 3}_{4 2} κακοῖσι δώσω τὴν πολύστονον ψυχὴν,
ἣν μὴ ἀποπέμψης ὡς τάχιστα μοι κριθέων
μέδιμνον ὡς ἂν ἄλφιτον ποιήσωμαι,
κυκεῶνα πίνων, φάρμακον πονηρ[ί]οῖς<ι>.

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

68^{4 2}_{4 3} Μιμνῇ, †κατωμηχανε†· μηκέτι γράψης
ὄφιν τριήρευσ ἐν πολυζύγῳ τοίχῳ
ἀπ' ἐμβόλου φεύγοντα πρὸς κυβερνήτην·
αὕτη γὰρ ἔστ<α>ι συμφορὴ τε καὶ κληδὼν
†νικύρτα καὶ σαβωνί† τῷ κυβερνήτῃ 5
ἦν αὐτὸν <ό> ὄφεις †τῶντικνήμιον δάκη†.

(Tzetz. on Lycophron 425 "Αποθεν· τὸ πῶ μικρὸν γράφε.

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

67. 3 Scan πῶμήσωμαι or l. πονήσ. 4 πονηρίοις cod. : corr. Fick. ? πᾶσι for πίνων with ἀλφίτων in 3.

68. 1 κακῶν μοχλητά ten Brink. If a vocative, κατωμόδαρτε is near the traces, but perhaps it is a verb ; e.g. κακοῦ μὴ ἔχαινε or κατ' ὦν μὴ χαῖνε (Hes. καταχηνῇ) which might have degenerated into ἔχανε. γράψης one cod. v.l. 4 ἐστι : v.l. αὕτη. 5 vv.ll. σινωνι, δαβωνι, σαμανι. 6 vv.ll. τ' ἀνακείμενον, τῶν τικνήμων, τῶν τι κνημένον. See Addenda.

66 On cariot and Thraciān horses

All white he sallied and near ¹ Troy's castles

There was he slain tsar Aeneian Rhesus.

(Rhesus was king of the Aeneians in Thrace, son of Strymon or Eioneus and Terpsichore (66). *Tzetzes on Post-homerica*.² They used smooth consonants instead of aspirated like old Ionic souting instead of shouting, and (66. 1), and resaping. *id.* 'Neaerean Horses': from Neaera. *Hesych.*)

67 To woe my weeping soul I 'll surrender

Unless at once you send me a bushel

Of barley, wherewithal I may find me,

By drinking groats, of all my ills respite.

(Trisyllables are allowed in the sixth foot except those beginning with a short vowel, *i.e.* ∪ ∪ ∪ and ∪ ∪ - : *e.g.* *Hipp.* (67), and again (68). *Tzetz. in Cramer's Anecdota Oxoniensia.*)³

68 Yearn not for mischief, Mimnes.⁴ Cease painting

A snake upon the trireme's benched bulwarks

Which runs from prow abaft to the helmsman.

For this brings evil fame and fate evil,

Thou slave of slaves and yid, to the helmsman,

If right upon his shin [the] snake bite him.

(*ἄποθεν* : write *sic* with omicron. Scribes ignorant of

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

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

³ The criticism (that *κριθεῶν* is trisyllabic) is erroneous, as erroneous as the criticism of the next citation *ἄποθεν*. Nor can anyone have written *ὄφιν* in 68. 6, as the snake has already been mentioned. In view of this, *-τῶν τικνῆμιον* and *δάκη*, the verse may be an early gloss. If the steerer exposes to the snake the *back* of his leg or calf the sense of *ἀντικν.* in Hipp.'s time—'shin' or the forepart—is somewhat unsuitable. *δάκη* has been altered to *δάκνη*. *Σάμορνα*, "God help us," is said to have been another name for Ephesus from its Semitic inhabitants: Schmidt on Hesych. *s.v.* *Σαμονία*.

⁴ ? Mimnes thou well-bespankéd.

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

69^{7 4}_{6 7} οὐ μοι δικαίως μοιχὸς τάλῳναι δοκεῖτ
†Κριτίης ὁ Χίος ἐν τῷ κατωτικῷ δούλωτ

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

70^{5 1}_{4 7} ὁ δ' αὐτίκ' ἐλθὼν σὺν τριοῖσι μάρτυ<ρ>σιν
ὅκου τὸν ἔρπιν ὁ σκότος καπηλεύει
ἄνθρωπον εὖρε τὴν στέγην ὀφέλλοντα—
οὐ γὰρ παρῇν ὀφελμα—πυθμένι στοιβῆς.

(Tzetz. on Lycophron 579 ἔρπιν· χάλις καὶ ἔρπισ ὁ οἶνος. χάλις μὲν παρὰ τὸ χαλᾶν τὴν ἵνα ἤγουν τὴν δύναμιν ἔρπισ δὲ κτλ. ὅθεν καὶ οἱ Αἰγύπτιοι τὸν οἶνον ἔρπιν καλοῦσι. Ἰππωνάκτειοι δὲ εἰσιν αἱ λέξεις. φησὶ γάρ (72). ἀλλαχοῦ δὲ πάλιν (70. 1-3). On 1165 ὀφελτρεύσωσι· σαρώσωσι· σάρον γὰρ καὶ ὀφελτρον καὶ ὀφελμα καὶ ὀφελμος ἢ σκοῦπα λέγεται. καὶ τοῦτο Ἰππ. φησὶν (70). On Ar. *Plut.* 435 (v. 2). The second verse is quoted in an older scholium on *Lyc. ll. cc.* Hesych. Πέρδικος καπηλεῖον· χωλὸς καπηλὸς ὁ Π. ἦν. ἔνθεν ἔνιοι τὴν παροιμίαν φασὶ διαδοθῆναι.)

69. 2 mss give either κατωξ or κτωξ (*i.e.* κτωικῷ). See Bast's *Commentatio Palaeographica*, Tab. vii. 7, 8. Bgk.'s remark, 'Sunt enim iambi (sc. recti)' is inane, since Tz. quotes for trisyllables (exc. ∪ ∪ ∪ and ∪ ∪ —) in the final place of choliambi. On 2 see nn.

70. 1 ? αἴτις. μάρτυρσιν Buttmann. 2 ὅπου only schol. Ar. *Plut.* v.l. σκοπὸς. 3 εὐρών and ὀρών *vv. ll.*

¹ See crit. n. Bgk.'s suggestion κασωρ- is excellent. Hesychius' inane note rightly referred here by Ahrens should have provided food for thought for scholars who believe in

metrical rules write omega. But you, gentle reader, must realize that an aspirate may at the will of the author count two letters and lengthen the previous vowel, *e.g.* ὄφης in *Homer, Il.* (M 208). If you think this verse 'docked' cf. further *Hipp.*'s choliambi attacking Mimnes the painter (68). Here you have ὄφης before φ aspirate. *Tzetzes* on *Lycophron*. νικύρτας : slave of slave birth. *Hesychius*.)

69 †Unjust the Chian court that condemned you
Tamquam adulter in lupanari¹†

(*Tzetzes* : see on 68. *Slave* : House or a collection of women in the same place. *Hesychius*.)

70 With three to witness he returned straightway
To where the runaway his swipes peddles
And found a man who, having no besom,
Was besoming the house with a broom-stick.

('Swipes' : booze and swipes are names for wine. The former is derived from brawn and loose, *i.e.* loosening the strength: the latter (etc.). Hence the Egyptians call wine swipes. The words are used by *Hipp.*, who says (70). Again elsewhere (70. 1-3). *Tzetzes* on *Lycophron*, 579). On 1165 commenting on the unfamiliar verb "besom" *Tz.* gives various forms for 'sweep,' 'sweeping,' and quotes all four verses. He quotes *v.* 2 again on *Aristophanes' Plutus*. They were also given by a previous critic of *Lycophron*. 'The hostel of Perdix' : Perdix was a lame innkeeper after whom some say this proverb became traditional.² *Hesych.*)

the word μαλῖς and the like. As δοκεῖ is not a trisyllable with a long vowel it follows that we must end the second verse ἐν κασωρίτῳ : one may therefore write (*e.g.*) with *Ahrens* οὐ μοι δικαίως ὥστε μοιχὸς ἀλῶναι δοκέει Κριτῆς ὁ Χίος ἐν κ., but it is perhaps permissible to suspect that the whole is a satirical attack on Bupalus : οὐ μοι δικαίως ἐν κρίτῃσι Χίοισι δοκέεις ἀλῶναι μοιχὸς ἐν κασωρίτῳ. This I translate. There is a further doubt that really we may have κατωτάτῳ, a favourite word of *Tz.* in explanation, *e.g.* on *Lyc.* 121 ἐν τῷ τοῦ κρυπτοῦ καὶ κατωτάτον τόπον σήραγγι.

² I suggest that there was an older Perdix who gave rise to this tag if it is choliambic. The famous innkeeper (*Av.* 1292) of this name was, however, an Athenian. See *Addenda*.

HIPPONAX

71^{6 4}_{5 6}

<᾿Αθηνα<ίη>>

<ί>λ<ά>σκο<μαί σ>ε καί με δεσπότε<ω>
βεβροῦ
λαχόντα λίσσομαί σε μὴ ῥαπίζεσθαι.

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

DOUBTFUL FRAGMENTS

72^{7 3}_{6 6} †ὀλιγὰ φρον<έ>ουσιν οἱ χάλιν πεπωκότες.†

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

73*^{5 5ⁿ}_{2 6} Ἑρμῆς δὲ Σιμώνακτος ἀκολουθήσας

(Miller, *Mél.* 19 ἀκολουθήσας (73). ἐκτάσει τοῦ ᾱ· οὕτως Ἑρωδιανός.)

71. 1 ᾿Αθηναίη ita Bgk.? The word ᾿Αθηνᾶ is a gloss on the corrupt μάλις: but it is quite probable that ᾿Αθ. preceded.

χαίρε
Μαλισκονισκε ms. A : κονισκελαιρε cett. χαῖρε Bgk. rightly explained as a gloss. **μαλῖς**· ᾿Αθηνᾶ Hesych. For my reading cf. Ἐληθι· χαῖρε Hesych. 2 δεσποτεα βεβροῦ : corr. Schneidewin. The last word is glossed μα[. . .]οῦ : ? μαλακοῦ Hoffmann.

72 Very doubtful. Perhaps οἱ . . . πεπώκασιν. *v.l.* πεπτ-.
50

71 O Athéne,
I cry thee hail and beg that I gentle
Master may win, and feel not his cudgel.

(Verses of *Hipponax* with trisyllables in the penultimate feet. . . Again (71). *Tzetzes* in *Cramer's Anecdota Oxoniensia*.)

DOUBTFUL FRAGMENTS

72 †Full little wit have men who sup on booze.†

(For wine removes wits: occasionally too it induces passion as *Hipp.* says (72). *Tzetzes* on *Aristophanes' Plutus, Lycophron*. Also the *Etymologicum*, but without naming the author.)

73 †Hermes who followed, son of Simonax¹†

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

¹ I am inclined to think the citation spurious and post-Attic. See on Herodas ii. 47. I read ἀ or ὦκ.

73 If Herodian is to be trusted, and his authority is great, it is perhaps more likely that ἀκ is some peculiarity of Ephesian dialect, than that it is an innovation of a later writer. Lehrs reads Ἑρμῆς δ' ἐς ἱππώρακτος. But even Herodian may have been deceived by a false text, and ἀκολ. is far more fitted to a gloss than to any early Ionic writer. Even Hrd. eschews it. The real word may have taken the genitive.

HIPPONAX

74*^{6 1}_{6 4} ἀνὴρ ὅδ' ἐσπέρης καθεύδοντα
ἀπ' <ᾧ>ν ἔδ<υ>σε †χλούνην.†

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

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

75^{3 5}_{3 0}* See Phoenix *fr.* 8.

76* ἐκ πελλίδος <δὲ> τάργανον κα[ι]τηγυῖης
χλωοῖσι δακτύλοισι τήτέρῃ σπένδει
τρέμων οἶόν περ ἐν βορητῷ νωδός.

(Ath. 495 c Πέλλα· . . . εἰς δ' ἡμελγον τὸ γάλα. . . Ἴππ. λέγει πελλιδα (4, 5), Φοῖνιξ δὲ ὁ Κολοφώνιος ἐν τοῖς Ἰάμβοις ἐπὶ φιάλης τίθησι λέγων οὕτως (Phoenix *fr.* 4). καὶ ἐν ἄλλῳ δὲ μέρει φησὶν (76). Hesych. τάργανον· ὄξος, Λυδοί.)

74 Dindorf may be right in placing χλούνην at the end of v. 2, or Meineke in placing it at the beginning. More probably Bgk. is right in placing χλούνης at the beginning of v. 1. 2 οὖν codd.: corr. Schnw. ἔδησε codd.: corr. Hermann.

76. 1 <δὲ> Schnw. καὶ τηγ. Ath.: corr. Porson.

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

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

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

74 †This rogue¹ here as I was at eve sleeping
Stripped me.†

(‘Rogue’ (of a boar): some explain as ‘foaming’: for certain Dorians spoke of foaming as ‘roguing.’ Others as ‘villain’: for, they say, one of the old (chol)iambic writers said (74). Xenophanes says that rogue was the name of a clan of Sindi.)²

75 (See Phoenix *fr.* 8.)

76 And tarragon out of a smashed paillet
With limping fingers of one hand dribbles,
A-tremble like the toothless in north wind.³

(‘Pail’: . . . into which they used to milk. . . *Hipp.* speaks of it as ‘paillet’ (4, 5). Phoenix of Colophon in his Iambi uses it of a cup, as follows (Phoenix, *fr.* 4). And in another portion of his works he says (76). *Athenaeus*. ‘Tarragon’: vinegar, a Lydian use. *Hesych.*)

are no difficulties of metre in the ascription. Every other verse in our *fr.* of Phoenix is metrically impossible for Hipp. So in *fr.* 1 v. 1, 3?, 6, 8 (*bis*), 9, 12, 14 (τοίσι), 15, 17 (see *J. Camb. Phil.* 1927). (b) The tone is that of a virulent lampoonist, not of a plaintive cynic. (c) The misery of the sketch is accentuated if we transfer this paragraph to the ‘pail’ illustrations. (d) Hipp. certainly *used* not only πᾶλλis but also the word τάργανον as the gloss shows. Phoen. is not very fond of direct imitations, despite λέκος πυρῶν *fr.* 1, 2. If I am right in supposing Plut. had Hipp. in mind when writing on the ultra-poetical absurdities of the Stoics νωδός may also be Hipponactean. As against these arguments we may set χωλοῖσι (deb. κυλλ.) and οἶονπερ (deb. ὄσονπ.). (f) They are far too good and concentrated for Phoenix. Contrast his *fr.* 3. (g) What ‘other portion’?

HIPPONAX

TRIMETER OR TETRAMETER

77^{1 6}_{6 9} †λαιμώσσει δέ σ<ε>υ† τὸ χεῖλος ὥσ<τ>’
ἐρωδιοῦ.

(Schol. Nicand. *Ther.* 470 μαιμώσσων : ἀντὶ τοῦ ζητῶν καὶ ὀρμῶν. γράφεται δὲ καὶ λαιμώσσων ἀντὶ τοῦ πεινῶν ὡς Ἴππ. (77). Hesych. λαιμᾶ· εἰς βρῶσιν ὥρμηται.)

TETRAMETERS

78^{8 3}_{7 6} λάβετέ μ<ε>υ ταίματι<α>, κόψω Βουπάλου
τὸν ὀφθαλμόν·

ἀμφιδέξιος γάρ εἰμι, κοῦκ ἀμαρτάνω κόπτων.

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

79^{1 3}_{1 3} καὶ δικάζεσθαι Βίαντος τοῦ Πριηνέ<ο>ς
κρέσσων

(Strabo xiv. 636, Diog. L. i. 84, Suid. s.v. Βίαντος Πριηνέως (one cod. -έος) δίκη and δικάζεσθαι.)

77 The words can easily be arranged, with slight alterations, for a tetrameter. But see n. v.l. λαιμῶ. σου codd. Some om. δέ σου.

78. 1 ? τῆτε for λάβετε. μου corr. by Schnw. θαιμάτια Bgk. for θοιμάτιον : ταί. (trisyll.) Hi.-Cr. v.l. Βουπάλω. 2 The fragments were connected by Bgk. καὶ οὐχ, κοῦχ mss. : corr. ten Brink. Suidas was copying a lost schol. on Arist. *Lys.* 360.

79 ᾠ καὶ κτλ. Diog. L. : Meineke cj. πρώτῃ. ᾠ καὶ om. Suid. δικάσασθαι Strabo. Πριηνέως codd. omn. κρέσσον Strabo : κρέισσων Suid. : κρέισσον Diog. L.

FRAGMENTS 77-79

TRIMETER OR TETRAMETER

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

(‘Raving’: seeking and hastening. Some write ‘ravening,’ meaning hungry: cf. *Hipp.* (77). *Commentator* on *Nicander’s Theriaca*.)

TETRAMETERS

78 Here take my clothes, so in the eye I ’ll Bupalus
pummel;
For I am ambidexterous and pummelling miss
not.²

(‘Bupalus’: a name. Aristophanes ‘In faith if some one twice or thrice the jaws of these had pummelled, as it was done to Bupalus, no voice would they have left them.’ In *Hipp.* (78. 1). *Suidas*. ‘Pummel.’ ‘In faith,’ etc. And again (78. 1). *id.* ‘Ambidexterous’: . . . Hippocrates . . . uses of those whose limbs are equally efficient on both sides of the body . . . So in *Hipp.* (78. 2). *Erotian*. Also twice cited by *Galen*.)

79 Than Bias of Priene far a better judge (finding)

(*Strabo*, *Diogenes Laertius*, *Suidas* on ‘Bias of Priene’ and ‘judge.’)

¹ With the Greeks almost all diving birds and sea birds are types of gluttony. With us only the cormorant enjoys that position. Probably read τὸ σεῦ δὲ χεῖλος ὥστε ῥωδιοῦ λαιμῶ.

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

HIPPONAX

80 $\frac{8}{7} \frac{9}{4}$ μηδὲ μοιμύλ[α]λεῖν Λεβεδίην ἰσχάδ' ἐκ
Καμανδωλοῦ

(Sext. Emp. *adv. Math.* i. 275 Λεβεδίων γοῦν διαφερομένων πρὸς τοὺς ἀστυγείτονας περὶ Καμανδωλοῦ ὁ γραμματικὸς τὸ Ἴππωνάκτειον παραθέμενος ἐνίκα (80). Hesych. μοιμύλλειν· θηλάζειν, ἐσθίειν.)

81 $\frac{8}{7} \frac{2}{5}$ Κυπρίων <λ>έκος φαγοῦσι κάμαθουσίων
†πυρῶν†

(Strabo viii. 340 συγκαταλέγειν τὸ μέρος τῷ ὅλῳ φασὶ τὸν Ὅμηρον. . . χρῶνται δὲ καὶ οἱ νεώτεροι Ἴππ. μὲν (81). Κύπριοι γὰρ καὶ οἱ Ἀμαθούσιοι. Eust. II. 305. 23.)

82 $\frac{6}{7} \frac{2}{1}$ οἱ δέ μευ ὀδόντες
<οἷ κοτ'> ἐν τοῖσι γναθοῖσι πάντες <ἐκ>-
κεκινέαται.

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

83 $\frac{8}{7} \frac{4}{6}$ †ἐξ† . . . | τίλλοι τις αὐτοῦ τὴν τράμιν τ'
ὑποργά<ζο>ι.

(Erotian p. 124 τράμιν· τὸν ὄρρον ὃνπερ καὶ ὑποταύριον καλοῦμεν ὥς καὶ Ἴππ. φησὶν (83). μέμνηται καὶ Ἀρχίλοχος. Λυσίμαχος δὲ τὸν σφιγκτήρα.)

80. 1 μοι μύ λαλεῖν codd.: corr. Meineke. Καμανδωδοῦ most codd. Λεβεδίην trisyll.?

81 βέκος codd. φαγοῦσι om. Eust. πυρῶν Eust.: πυρόν Strabo: ? πυρέων Hrd.; cf. ii. 80.

82 Metre restored by Ahrens. 2 <ἐκ> ten Brink. οἷ κοτ' I have inserted *metri gratia*.

83 τράμιν ὑποργάσαι cod.: <τ'> Meineke. Clearly the difference of tense is indefensible. For the alteration comp. crit. nn. on 79. I have placed the fragment here following Bgk. who suggested ἐκ <τρίχας>, but translate ἐξ — — | κτλ. Certainly the more probable cause of corruption is the loss of a word after ἐξ. Meineke's ἐξάκισ is wholly pointless. Erotian does not quote by verses, so that a trimeter is more probable.

80 Nor mumble figs Lebedian, from far Kaman-
dolos

(When the Lebedians disputed with their neighbours over Kamandolus, the scholar won the case by citing *Hipponax*' verse (80). *Sextus Empiricus*. 'To mumble': chew, eat. *Hesychius*.)

81 Of Amathusian loaves a crock and Cyprian eating¹

(They say that Homer mentions together both the whole and the part. . . So do later writers: *Hipp.* (81). For the Amathusians are Cyprians. *Eustathius* on *Homer's Iliad*.)

82 But my grinders
[That once] were in my jaws have now been all of
them knock'd out.²

('Number'd': . . . Ionic. . . In *Hipponax* (82). *Etymologicum Magnum*.)

83 His anus
Let some one pluck withal and knead gently.

('Anus': the rump or hypotaedium: *e.g.* *Hipp.* (83). Archilochus too mentions it. Lysimachus says it is the sphincter muscle. *Erotian*.)

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

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

HIPPONAX

84^{2 4 inc.} [ά] π<έλ>λα γὰρ τρυγὸς γλυκείης ἦν ἔτικτεν
ἀνθηδών.

(*Et. Gud.* 57. 33 ἀνθηδών· ἡ μέλισσα παρὰ τὸ τὰ ἄνθη
ἐ[ν]δένειν (so *Et. Gen.*) ἐν αὐτῇ (Ἰππ. ἐν πρώτῃ Wilam.) (84).)

[85^{5 1} στέφανον εἶχον κοκκυμήλων . . . καὶ
μίνθης]

(*Ath.* ii. 49 εἰπεῖ δὲ πλείστον ἐν τῇ τῶν Δαμασκηνῶν ἐστὶ χώρα
τὸ κοκκύμηλον καλούμενον . . . ἰδίως καλεῖται τὸ ἀκρόδριον
Δαμασκηόν. . . κοκκύμηλα μὲν οἶν ἐστὶ ταῦτα· ὧν ἄλλος
τε μέμνηται καὶ Ἰππ. (85).)

86^{1 2 0} καὶ Διὸς κούρ<α>ς Κυβή<β>η<ν> καὶ
Θορ<ε>ϊκίην Βενδῖν

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

(*Inc.* 8) διὰ †δέρην† ἔκοψε μέσσην καδ δὲ λῶπος
ἐσχίσθη.

86 *Cod.* κοῦρος, -ηκη, -ικη : corr. Schmidt.

Inc. 8 I include here for convenience. It is attributed to Anacreon by writers on Homer, P 542. It is difficult to believe that Anacreon wrote scazons, but it is far more probable that we should read ἔσχισεν than attribute to Hipponax or Aeschylus. δέρην is impossible for Hipp. or Anacreon, hence read δὲ ῥιν(α).

FRAGMENTS 84-86

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

(‘Flower-eater’: the bee because it sucks from the flowers. (Hipp.) Book I. (84). *Etymologicum Gudianum*.)

85 A garland wore of damson flower, and mint [full
sweet smelling]²

(Since the ‘damson’ . . . grows in profusion in the Damascene district . . . the fruit is specially named ‘damascene.’ Hipp. among others mentions it (85). *Athenaeus*.)

86 Daughters of Zeus Cybebe hight and Thracian
Bendis

(‘Cybebe’: the mother of the Gods. . . Whence Hipp. has (86). Others identify her with Artemis. *Hesychius*.)

(Inc. 8) Clave through the middle of his (nose) and
rent was his mantle.³

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

² In English damson is of course derived from damascene. The Greek words differ. I have given the verse in the only form in which it approaches metre: it is still irregular and probably the attribution is mistaken. In Ionic tetrameters separate words cannot form the first two feet, and *εἰχὼν* is improbable. See however *Journal Camb. Phil. Soc.*, 1927, p. 46. Perhaps read *στέφεια μὲν -λα καὶ μίνθην*.

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

HIPPONAX

- 87* (Anan. 4) καί σε πολλὸν ἀνθρώπων
 ἐγὼ φιλέω μάλιστα ναὶ μὰ τὴν κράμβην.
 (Ath. 370 b μῆποτε δὲ ὁ Νίκανδρος . . . (see on 18): καὶ
 Ἀνάσιος δὲ φησι (87*).)
- (Inc. 9) καὶ σαῦλα βαίνειεις ἵππος ὥς κορωνίτης
 (E.M. 270. 45 διασανλούμενος· παρὰ τὸν σαῦλον, τὸν
 τρυφερὸν καὶ ἀβρόν. Σιμωνίδης ἐν Ἰάμβοις (Inc. 9).)
- (Inc. 10) ὥσπερ ἔγχελυσ κατὰ γλοιοῦ
 (Ath. vii. 299 c Σιμωνίδης δ' ἐν Ἰάμβοις (Inc. 10).)

HEXAMETERS

- 89^{s 5}₇ Μοῦσά μοι Εὐρυμεδοντιαδέ<ω> τὴν π<α>ντο-
 χάρυβδιν
 τὴν ἐγγαστριμάχαιραν, ὅσ' ἐσθίει οὐ κατὰ
 κόσμον,
 ἔννεφ' ὅπως ψηφίδι κακ<ή> κακὸν οἶτον ὀλῆται
 βουλῇ δημοσίῃ παρὰ θῖν' ἀλὸς ἀτρυγέτιο.
 (Ath. xv. 698 b Πολέμων δ' ἐν τῷ ὠδῆκάτῳ τῶν πρὸς Τίμαιον
 περὶ τῶν τὰς παρωδίας γεγραφότων ἱστορῶν τάδε γράφει . . .
 εὐρετὴν μὲν οὖν τοῦ γένους Ἰππῶνακτα φατέον τὸν ἱαμβοποιόν.
 λέγει γὰρ οὗτος ἐν τοῖς ἑξαμέτροις (89). Hesych. ἐγγαστριμάχαι-
 ραν· τὴν ἐν τῇ γαστρὶ κατατέμνουσαν.)

87* Metre forbids us to accept the attribution to Ananias. I suspect a dislocation in Ath.'s text or a misunderstanding of Lysanias. As the rhythm of the first verse is unparalleled in early Ionic writers, it may belong to Herodes.

Inc. 10 ὥσπερ γὰρ A.

89. 1 εὐρυμεδοντιαδεα; corr. Wilam. ποντοχ.; corr. Bgk. ?
 2 ὅς: corr. Kal. 3 κακῇ (om. tres codd.): corr. quis? ἔννεπ'
 inepte recentiores.

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

FRAGMENTS 87-89

- 87* Beyond all men
 I love thee most I swear by this cabbage.¹
 (Perhaps Nicander (. . . see on 18): and Ananius says
 (87). *Athenaeus*.)
- (Inc. 9) And treadest proudly like a horse arch-
 necked
 ("Proudifying": from proud = luxuriant, dainty. Simon-
 ides in his Iambi (Inc. 9). *Etymologicum Magnum*.)
- (Inc. 10) Like eel on oil-scrapings²
 (Simonides in his Iambi (Inc. 10). *Athenaeus*.)

HEXAMETERS

- 89 Eurymedontiades his wife with knife in her belly,³
 Gulf of all food, sing Muse, and of all her dis-
 orderly eating:
 Sing that by public vote at the side of th' un-
 harvested ocean
 Pebbled with stones she may die, an evil death to
 the evil.

(Polemon in his twelfth book of Criticisms of Timaeus dealing with parodists writes as follows: Boeotus and Euboeus . . . surpassed their predecessors. But the actual inventor of this class of poetry we must admit to have been Hipp. the writer of (chol)iambics. In his hexameters he says (89). *Athenaeus*.)

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

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

HIPPONAX

90:3

τί με σκιδάφοις' ἀπιτάλλεις;

(Eust. *Od.* 1397. 26 . . . 'Αθηναίοις οἱ καὶ ἐν ἱεροῖς ἀθροίζομενοι ἐκύβειον καὶ μάλιστα ἐν τῷ τῆς Σκιράδος 'Αθηνᾶς τῷ ἐπὶ Σκίρφ. ἀφ' οὗ καὶ τὰ ἄλλα κυβευτήρια σκιράφεια ὠνομάζετο. ἐξ ὧν καὶ πάντα τὰ πανουργήματα διὰ τὴν ἐν σκιραφείοις ῥαδιουργίαν σκίραφοι ἐκαλοῦντο· Ἱππ. (90).)

91⁸⁷ πῶς παρὰ Κυψοῦν ἦλθε

(Gramm. Hort. Adonid. p. 268^a οἱ δὲ Ἰωνες . . . Σαπφοῦν καὶ Λητοῦν . . . ὁμοίως καὶ παρὰ Ἰππώνακτι (91).)

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

PAPYRUS FRAGMENT

92 ἡϋδα δὲ λυδίζουσα β(ασγ)[ικορλαζε·
 πυγιστὶ τὸν πυγεῶνα παρ[,
 καί μοι τὸν ὄρχιν, τῇ σφαλ[ε
 κ]ράδῃ συνηλοίησεν ὥσ<τε> [φαρμάκω,
 ἐ](ν τ)οῖς διοζίοισιν ἐμπε(δ)[ωθέντι. 5
 καὶ δὴ δυοῖσιν ἐν πόνοισ[ιν
 ἧ τε κράδῃ με τοὔτέρωθ[εν
 ἄνωθεν ἐμπίπτουσα· κ[ὼ
 π(αρα)ψιδάζων βολβίτω [.
 ὥξεν δὲ λαύρη· κάνθαρο[ι δὲ 10
 ἦλθον κατ' ὅσμην πλευν[ες
 τῶν οἱ μὲν ἐμπίπτοντε[ς
 κατέβαλον· οἱ δὲ τοὺς ὀδό[ντας ὥξυνον·
 οἱ δ' ἐμπέσοντες τὰθυ(ρ)ά[†γ†ματ' ἐγραῖνον
 τοῦ Πυγέλησι [. 15

(For all notes see p. 65.)

FRAGMENTS 90-92

90 Why cozenest me with thy dicings? ¹

(. . . the Athenians who even used to assemble in temples to play dice and most of all in that of Athene Sciras in the quarter Sciron. Hence all other dicing-places were called σκίραφέα. Hence too rogueries in general were called σκίραφοι 'dicings' on account of the cheating that went on in the dicing-places. Hipp. (90). *Eustathius on Homer's Odyssey.*)

91 How unto Kypso came he

(The Ionians . . . formed the accusative of Sappho and Leto in -oun. . . . So in Hipponax <you get Kypsoun> (91). A Grammarian in the *Horn of Amalthea and Gardens of Adonis*, Aldine ed. p. 268 verso.)

¹ 'In the quarter Sciron.' So clearly Eust. took it: the derivation of Sciras is disputed.

PAPYRUS FRAGMENT

92 Then spoke she foreign wise: [Venez plus vite ;
 Hereafter I will pluck your foul anus ;
 Then with a bough [where tripped I lay kicking],
 Battered my . . . s as though I were scapegoat,
 Emprisoned fast in place where twain planks split.
 Yes, truly was I [caught] in two evils ; 6
 On one side fell the rod above on me,
 [To my sore pain : below upon th' other]
 Befouled my . . . dripped with fresh cow-dung.
 Then stank the midden ; [numberless] beetles 10
 Came at the stench [like flies in midsummer].
 Whereof some shoved away as they fell on
 [Perforce their neighbour] ; some their teeth
 whetted ;
 Some, that had fallen, first devoured th' ordure.
 More than Pygelean woes did I suffer. 15

COMPARISON OF NUMBERS OF FRAGMENTS OF HIPPONAX IN BERGK, *P.L.G.* AND THIS EDITION

Bgk.	Knox	Bgk.	Knox	Bgk.	Knox
1	44 and 45	32	65	64	71
2	46	33	1	65	32
3	43	34	16	66	30
4	47	35	75	67	31
5	48	36	17	68A	34
6	49	37	18	68B	35
7	50	38	4	69	36
8	51	39	5	70A	37
9	52	40	6	70B	38
10	10	41	7	71	39
11	2 Inc. (Introd.)	42	66	72	See p. 5
12	8	43	67	73	72
13	2 Inc.	44	Inc. 4	74	69
14	53	45	33	75	Herodas v. 74
15	54	46	19	76	77
16	57	47	20	78	Inc. 5 Introd.
17	56	48	Inc. 3	79	79
18	59	49	68	80	80
19	60	50	21	81	85
20	61	51	70	82	81
21	See 57	52	22	83	78
22A	11	53	23	84	83
22B	12	54	24	85	89
23	14	55A	25	86	90
24 (inc.)	84	55B	73	87	91
25	om.	56	26	88	40
26	15	57	27	89 and 91-99	om
27	om.	58	28	90	See p. 2
28	Inc. 6	59	29	100	42A
29	Inc. 7	60	55	109	42B
30A	62	61	74	120	86
30B	63	62	82	127	42
31	64	63	9		

NOTE.—So profuse is Hesychius in glosses from Hipponax that I venture to suggest that some of the following anonymous citations may belong to him. Some I have included as illustrations in what *might* be their approximate contexts. In addition most of the Hesychian glosses referred in German texts to Herodes are more probably due to his original.

Words in ἱππ-, various Lydian glosses, ἀπρὸν and other

FRAGMENTS AND NEW DISCOVERIES

Clazomenian glosses, Schmidt s.v. αἰριβάτας (Lyd. adv.), λουταρίζημα, μασίγδουπον | βασιλέα, Νεαίρησιν | ἵπποις, ὁδῶ-
δυσται, ὁμπνίη δαιτί, τόπωφᾶται†, Πέρδικος καπηλεῖον, τοιχο-
διφήτωρ, τίσκε μύθους, Τόξιον βουνός and e.g. τομεύουσι, χατεύ-
ουσα, φραδεῖουσι.

To complete list of addenda to Bergk's edition, I give the following fragment (Diehl addenda): Inscr. Ostrak. Berolin. 12605 ὦρος· ἐνιαυτός Ἰπώνακτος·

πονηρὸς []οι πάντας

Ἄσωποδώρου παῖδα κ[]

apparently with the sense 'wicked for all his years beyond the son of Asopodorus.'

Of certain fragments given by Bergk we may guess at metre in *fr.* 133 κύων λιμῶ | σαρκῶν, a dog gnawing In hunger, and *frr.* 110, 111 ἡ βορβορῶπις κάνασυρτύλις πόρνη, which I do not translate.

Fragment 92 was found at Oxyrrhyncus. Ed. pr. *Rivista di Fil. Class.* 1928. pp. 500 *sqq.* by G. Co[ppola].

1 ζι corr. from ξι P. 6 καιῶ ex καυη. 8 πίπτ ex πειπτ P. Iotas subscr. om P exc. βολβίτω (9). Accents, etc., at 2 πυ-
γεῶνα, 3 καί, 4 ηλοῖη, 7 ἡ and τοῦτέρ, 8 ἐμπύπτοσα·κ, 9 ἀζων,
10 λαύρη, 11 κατ' and πλεῦν, 13 ον' οἶδε, 14 οἶδ', 15 πυγέλησι,
and perhaps 10 ὤξεν. Supplements v. 1 Vogliano and Lobel,
v. 4 Coppola (corr. E. Lobel from ὤσπ(ερ), v. 5 (init.) Co.,
v. 10 Lobel, 11, 12, and 13 (ὁδόντας) Co., v. 4 . .]ποις Co.,
vv. 3, 5, 8, 13, 14 (ἔγρ. vel ἔχναυον) supplēvi.

I translate v. 2 -is ἐλάκτιζον, v. 6 ἡγρεῖμην, v. 7 ἡλγυνεν,
v. 9 κατησχύνθη, v. 10 τῶριθμῶ, v. 11 ἡ θέρεος μνῖαι (following
Co.), v. 12 ἐκ βίης ἄλλους. Only a few letters of the three
next verses remain. In vv. 2 and 9 the sense is highly con-
troversial. I translate παρτιλῶ σ' αὔθις and φαλῆς καινῶ
(vereor ne σπέρμα legendum sit). τὰ διόξια sunt sedes
(planks) τῆς λαύρης in quibus Hipponactem aut fraude
(*Decameron*, ii. 5) aut casu eaptum et pronum jacentem
Arete spe frustrata tamquam cinaedum (Petron. ch. 138) et
impotentem (Burton, *Arabian Nights*, x. 250) contumelia
punit. Nescio an cantharorum dapes et titillationes pro-
viderit mulier. βολβ. de stercore bovino tantum dici
potest. In λαύρη ('midden') excrementa omnius generis
coacervantur. Pro ἀθυράγματα vid. Hesych. θυραγμ- (extra
ordinem): ἀφοδεύματα.

ANANIUS

1¹ "Απολλον ὅς <κ>ου Δῆλον ἦ Πυθῶν' ἔχεις,
 ἦ Νάξον ἦ Μίλητον ἦ θεί<η>ν Κλάρον,
 ἔκ<ε>υ κα<τ>' ἱ[ε]ρά· †† Σκύθας ἀ<π>ιξέαι.

(Ar. Ran. 659 Dionys. (1. 1). Xanth. ἠλγησεν· οὐκ ἤκουσας ;
 Di. οὐκ ἔγωγ' ἐπεὶ ἱαμβον Ἰππῶνακτος ἀνεμιμνήσκομεν. Schol.
 ἱαμβον Ἰππ.· ὡς ἀλγήσας καὶ συγκεχυμένος οὐκ οἶδε τί λέγει·
 ἐπεὶ οὐκ Ἰππ. ἀλλ' Ἀνανίου. ἐπιφέρει δὲ ὁ Ἀνανίας αὐτῷ
 (1. 2, 3).)

2² χρυσὸν λέγει Πύθερμος ὥς οὐδὲν τᾶλλα.

(Heraclid. Pont. (Ath. xiv. 625 c) οὗτός ἐστι Πύθερμος οὗ
 μνημονεῖει Ἀνάνιος ἢ Ἰππῶναξ ἐν τοῖς ἱάμβοις †ἐν ἄλλω†
 οὕτως (2).)

1 πον, θείαν, ἱκον, καθ', ἱερά, ἀφιξ- : corr. Meineke. 3 for
 ἦ read καί, the usual error, 'and then you may return
 home,' or better τί . . . ;

2 ? χρυσοῦ. On the score of metre Ananias must be the
 author. Note that Athenaeus quotes at second hand.

¹ The subject seems to be clear. It is an appeal to Apollo
 who had a tendency to wander to the north. Himerius
 (Or. xiv. 10) tells us (from Alcaeus) how on his birth A. was
 sent on his swan-car to Delphi by Zeus to give law to the
 Greeks. He immediately turned his team to the Hyper-
 66

ANANIUS

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

(*Dionysus* (1. 1). *Xanthias*. It hurt. Didn't you hear?
Dionysus. Not it indeed : a verse of Hipponax I hunted
for. *Aristophanes, Frogs*, 659. 'Hipponax': this is said
in his pain and confusion inaccurately, since the verse is
not by Hipp. but by Ananius. The next verses are (2, 3).
Commentator on this passage.)

2 Aught else but gold is naught, saith Pythermus.

(This is the Pythermus whom Ananius or Hipponax
mentions in his iambs † . . . †² as follows (2). *Heraclides*
Ponticus quoted by *Athenaeus*.)

boreans. He spent a year there before bidding his swans
return (ἐξ Ὑπερβορέων ἐφίπτασθαι). See Wernsdorf *ad loc.*,
J. U. Powell on Simias *fr.* 1 (*Collectanea Alexandrina*,
p. 111). Clearly the address is not that made on this
occasion but merely alludes to Apollo's migratory habits.

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

3³ εἴ τις καθείρξαι χρυσὸν ἐν δόμοις ἑπολὺντ
καὶ σῦκα βαιὰ καὶ δὺ' ἢ τρεῖς ἀνθρώπους
γνοίη <κ>όσον τὰ σῦκα τοῦ χρυσοῦ κρέσσω.

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

4⁴ = Hippon. 87.

5⁵ ἔαρι μὲν χρόμιος ἄριστος, ἀνθί<κ>ης δ' ἐ<ν>
χειμῶνι,
τῶν καλῶν δ' ὄψων ἄριστον καρὶς ἐκ συκῆς
φύλλου,
ἡδὺ δ' ἐσθίειν χιμαίρης φθινοπωρισμῷ
κρε<ῖ>ας,
δέλφακος δ' ὅταν τραπ<έ>ωσι καὶ πατέωσιν
ἐσθίειν.
καὶ κυνῶν αὕτη τό<τ>' ὥρη καὶ λαγῶν
καλωπέκων. 5
οἷος αὐτ' ὅ[ε]ταν θέρος τ' ἦ κηχέται βαβρά-
ζωσιν.
εἶτα δ' ἐστὶν ἐκ θαλάσσης θύννος οὐ <κακόν>
βρῶμα,
ἀλλὰ πᾶσιν ἰχθύεσσιν ἐμπρεπῆς ἐν μυ<σσ>ωτῷ.

3. 1 -ξει codd. πολλὸν edd. But it is doubtful if
Ananius ever used the verse-ending — — — and the right
reading might be e.g. ἄλις. δόμοις is not Ionic: δόμοις' is.
3 γνῶν σχάσσοντας Stob.: γνοίη χ' ὅσῳ Ath. Both writers
(see on Hipp. 75) draw ultimately, I fancy, from Lysanias
on the Choliambists. This book probably contained a parallel
quotation from Hipp.

5. 1 -ίας: corr. Schn. 2 (Cas.) ἐν . . . φύλλοις. ὄψων
absent in some codd. 3 χιμέρης: corr. Heringa. 5 αὖ τῆμος
68

FRAGMENTS 3-5

3 Should any in a room enclose much gold
 And a few figs and two or three mortals,
 He'd learn that figs than gold are far better.

(That figs are more useful than all so-called orchard fruits . . . Ananius the iambist says (3). *Athenaeus*. Also quoted by *Stobaeus* the anthologist in his *Comparison of Wealth and Poverty*.)

4 See Hippon. 87.

5 For best in spring the salmon¹ is, in winter the
 mack'rel¹;
 And best of dainties is the prawn that peeps from
 green fig-leaves,
 And sweet in autumn 'tis to eat the flesh of a
 young kid,
 And sweet to eat the flesh of pigs the autumn
 grapes treading.
 This is the time to eat of whelps, of hares and
 of foxes.² 5
 But mutton eat when summer comes and grass-
 hoppers chatter.
 And then the tunny from the sea no paltry food
 renders,
 But set in cheese-cake shineth out among other
 fishes.

¹ 'Salmon,' really umber: see Isaac Walton, *Compleat Angler* ch. vi. I avoid the familiar English "grayling," since the date does not fit. *Our* mackerel is most pleasantly caught in August (in a light wind, sails reefed) off the Devon coast and eaten within an hour or two, but it keeps ill in summer. ² See Casaubon.

Meineke is prob. right: τόθ' codd. 6 οἶος: expl. Casaubon. αυτοεταν: corr. Heringa. 7 ? for κακόν—e.g. δειλόν. 8 ἐμπρεπεῖς v.l. μυττ.: corr. Bgk.?

ANANIUS

βοῦς δὲ πιανθείς, δοκέω μὲν, καὶ μεσέων
 νυκτῶν ἡδὺς
 κῆμέρης. 10

(Ath. vii. p. 282 b ἀνθίας· κάλλιχθvs. τούτου μέμνηται
 Ἐπίχαρμος ἐν Ἡβας Γαυφ (*fr.* 58 Kb.) καὶ σκιφίας χρόμις θ'
 ὅς ἐν τῷ ἦρι καττὸν Ἀνάγιον ἰχθυῶν πάντων ἄριστος ἀνθίας δὲ
 χείματι. λέγει δὲ Ἀν. οὕτως (5).)

FRAGMENT 5

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

(‘Anthias’: beauty-fish. Mentioned by *Epicharmus* in his *Marriage of Hebe*: ‘The sword-fish and the chromis which in spring Ananius says Is best of fish, as winter brings the beauty-fish the best.’ Ananius’ words are (5). *Athenaeus*.)

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

HERODES
MIMES AND FRAGMENTS

INTRODUCTION

THE papyrus of Herodes is in the British Museum (135).¹ The editio princeps by Kenyon dates from 1891. Rutherford's edition, based on Kenyon's proofs, was published soon after. Rutherford contributed something: but his very loose handling of the text drew violent criticisms from Nicholson (Librarian of the Bodleian, Oxford) in the *Academy*, September 26-October 31. Since then few English scholars have ventured to publish without an examination of the papyrus. Many other English critics, notably Walter Headlam and E. L. Hicks (subsequently Bishop of Lincoln), published in the same journal. In 1922 Bücheler published an edition based on a wide knowledge of classical literature, especially the more obscene Roman writers: Crusius' *Untersuchungen* appeared the same year. Crusius had spent great care on certain writers of whom Babrius was one: but his editions display a grave lack of judgement in preferring the text to the corrections, in sustaining the most obviously false readings, and in regarding Herodes as tending rather to the vulgar style than, as is the fact, to excessive artifice. His treatment of the text was honest and exceptionally careful, but he was quite devoid of palaeographical

¹ Milne, *Catalogue* 96, p. 66.

INTRODUCTION

skill. Blass was the only sound reader, always with the exception of Kenyon, who had to sustain the facts of palaeography like Athanasius against a world of heretical misreadings : and performed the task with extreme courtesy and an admirable firmness which in only one case¹ relaxed. The only flaw in Kenyon's work was that neither he nor anyone else had then any distinct idea of the proper treatment of papyri : in consequence the mounting was in places very faulty, and only lately several errors have been removed. In 1892 an edition by Herwerden appeared in *Mnemosyne* ; and in 1893 R. Meister published an edition, the interest of which lay in the view that Herodes wrote in perfectly good Ionic ; a view which can only be disproved by the number of cases (*e.g.* $\alpha\iota\kappa$ -) where the true Ionic ($\acute{\alpha}\epsilon\iota\kappa$ -) does not suit the metre. For the following years only Crusius and Headlam continued the intensive study of Herodes : Headlam with an obstinate refusal to publish a full edition when problems remained of which an accurate solution might be found ; and Crusius with a stream of editions (last 1914) which displayed a satisfaction in a quite illiterate text and conjectural supplements. Meanwhile, however, R. Herzog made some excavations in Cos, which appear to complicate the problems of Mime IV., and some valuable notes on archaeological points. In 1904 (Dr.) J. A. Nairn, headmaster of Merchant Taylors' School, published an edition embodying most previous research : the main flaw being that the editor continually accepted theories based on quite inconsistent premises. In 1922 appeared an edition of Mimes I.-VI. by Professor

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

HERODES

P. Grooneboom¹: which displays the sound taste of a widely read scholar and clear, lucid and consistent judgement. The editor wisely follows Blass and Kenyon for text, but was unable himself to contribute anything. At about the same time Headlam's complete notes were published by the Cambridge University Press with an illustrative text and what was practically an editio princeps of Mime VIII., with the loose fragments pieced together. The main value of this edition (and, in a lesser degree, of Grooneboom's) should be to destroy the idea that Herodes was a writer who shows any relation to the ordinary speech, or that his connexions, aims, and methods are other than literary.

The following is a list of some recent work on Herodes:—

² Herodas: *The Mimes and Fragments*. With notes by Walter Headlam, Litt.D., Cambridge, 1922.

Les Mimiambes d'Hérodas I-VI par P. Grooneboom, Groningue, 1922.

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

² Otto Crusius: *Die Mimiamben des Herondas*. . . . Zweite Auflage . . . von Rudolf Herzog. Leipzig, 1926.

³ Articles (excluding reviews):

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

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

² With translations.

³ Mr. H. I. Bell's Bibliography of work on Papyri has been very helpful. Dr. P. Grooneboom has also sent me kind notes on recent literature.

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- A. D. Knox, *C.R.* xxxix. pp. 13 *sqq.*, *Philologus*, lxxxi. 241 *sqq.*, *Phil. Woch.*, 1926, 77 *sq.*, *C.R.* xlii. 163.
A. E. Housman, *C.R.* xxxvi. 109 *sqq.* (a certain explanation of ii. 65-7).
Kalinka (*Akad. der Wiss. in Wien Sitzb.*, 197 Bd. 6 Abh.).
Meerwaldt (*Mnemosyne*, liii. 393 *sqq.*).
Radermacher (*Der Lehrer des Herondas: Sonderabsdr. aus Wien. Zeitschr. für Volkskunde*, 30, 1925).
Vogliano (*Riv. di Fil.*, 1925, 395 *sqq.*).
W. M. Calder, *C.R.*, xxxviii. 113 *sqq.* (a useful note on Nannakos).
H. J. Rose, *C.Q.*, 1923, 32 *sqq.*
J. M. Edmonds, *C.Q.*, 1925, 129 *sqq.*
W. Vollgraff, *Mnemosyne*, 1927, p. 104.
W. R. Halliday, *C.R.* xxxvii. 115.

Of these writings it is only necessary for immediate purposes to observe that Terzaghi (1925) makes no effort to give a correct text, and that Edmonds' notes are wholly deficient in objectivity and appear to be wanting in appreciation of the author's meaning and style. Rudolf Herzog's¹ articles are of course in a different category. Bound, in some sort, to the cartwheels of earlier Teubner editions, he has yet adopted and contributed a large number of improvements. Unfortunately on many points he retains theories of Crusius' which are obviously inadmissible: and his valuable discoveries in Cos have led him to take Herodes as a critic of actual life in a way which would surprise no one more than Herodes.

To return to the papyrus. It is of curious form, with few verses to the column. It dates from perhaps about A.D. 100. It is written by an untrained

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

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hand. and various errors suggest a more cursive hand for its immediate archetype. It was checked with indifferent care, the reviser writing the mark / against the left of the dubious verse and calling attention to false scansions by the usual method of placing quantitative marks on the top. The actual corrector missed many false verses even where his attention was so called. Even so there are very numerous corrections; and apart from cases where, as so often happens, the corrections (written above or in the margin with occasional cancellation of the false letters) are themselves inaccurately placed, all corrections of every sort by whatever hand are for the better.¹ The theory that corrections to normal grammar were ever made is absurd, since it is patent that no scholar ever touched this text or any ancestor; otherwise we might have valuable marginal notes. Long $\bar{\iota}$ is indifferently written ι or $\epsilon\iota$, and $\epsilon\iota$ is indifferently written $\epsilon\iota$ or ι or $\bar{\iota}$ or $\acute{\epsilon}\iota$. To save space I have not noticed cases in my critical apparatus. For $\chi\acute{\omega}$, etc. (P) I write $\langle\kappa\rangle\acute{\omega}$ without note in crit. app. And so in other crases and elisions except after prepositions: but see iv. 83, viii. 52. Similarly I have standardized the contraction $\kappa\acute{\eta}$ - for $\kappa\alpha\iota\acute{\epsilon}$ -, giving $\kappa\langle\acute{\eta}\rangle$ - where P has $\kappa\acute{\alpha}$ -. I have omitted to note places where P gives punctuation (by gaps), and numerous omissions of iota subscript. I give the speakers' names, which are not given by P, and note by the symbols [] in text, and < > in translation where P fails to note change of speakers (by paragraphus —). Further I have omitted to note

¹ Except at iii. 91, and vii. 104 where, in any case, the erroneous correction is by the first hand. Occasionally, as at iii. 53, the correction has miscarried.

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

The papyrus has suffered little from worms except at vii. *init.* Some damage due to incompetent handling before reaching the British Museum has been set right.

Of the Bude edition (1928 Laloy et Nairn) I have taken all the notice necessary for a student of Herodes: see the crit. nn. on ii. 15 and viii. 8. The reader should be warned that the Bude text (*e.g.* at i. 81, 82; viii. 47; ix. 8) is very inaccurate. I should have included among the list of signs omitted in my crit. app. cases (*e.g.* v. 6) where a hard verse is measured for metre by insertion of dots between feet. In iv. 70 I ought to have noted $\pi\eta\mu\eta\nu\eta$.

I

ΠΡΟΚΥΚΛΙ[Σ] Η ΜΑΣΤ(ΡΟΠ)ΟΣ

ΜΗΤΡΙΧΗ

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

ΘΡΕΙΣΣΑ

τ(ίς τ)[ῆν] θύρην;

ΓΥΛΛΙΣ

ἐγῶδε.

ΘΡΕΙΣΣΑ

τίς σύ; δειμαίνεις
ἄσσον προσελθεῖν;

ΓΥΛΛΙΣ

ἦν ἰδού, πάρειμ' ἄσσον.

ΘΡΕΙΣΣΑ

τίς δ' εἶ σύ;

1. ^ηθυραν P, suppl. R.
3. suppl. Bl.

2. μή τις Bl.

^{γρ}αποικίης P.

I

THE BAWD OR MATCHMAKER

(*Metrichie, a respectable well-to-do lady, still young and attractive, is sitting at home with her slave Threissa in the room. A knock is heard. The season is winter. Time and (for us) place are not clearly marked. For the latter Cos is perhaps suggested. v. 56 has the clue.*)

METRICHIE ¹

Threissa, list, a rap at the door : go see an any of ours be here from the estate.

THREISSA

Who knocketh ?

GYLLIS

'Tis I.

THREISSA

Who art thou ? Art afraid to come nearer ?

GYLLIS

See there : I have come nearer.

THREISSA

Who art thou ?

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

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ΓΤΛΛΙΣ

Γυλλίς, ἡ Φιλαινίδος μήτηρ. 5
ἄγγειλον ἔνδον Μητρίχη παρ(ε)ῦσάν με.

ΜΗΤΡΙΧΗ

κάλει. τίς ἐστίν;

ΓΤΛΛΙΣ

Γυλλίς, ἀμμί<η> Γυλλίς.

ΜΗΤΡΙΧΗ

στρέψον τι, δούλη. τίς σε μοῖρ' ἔπεισ' ἐλθεῖν,
Γυλλίς, πρὸς ἡμέας; τί σὺ θε[ὸς πρὸ]ς ἀνθρώπους;
ἤδη γάρ εἰσι πέντε κου, δοκέω, (μῆνες) 10
ἐξ οὗ σε, Γυλλίς, οὐδ' ὄναρ, μὰ τὰς Μοίρας,
πρὸς τὴν θύρην ἐλθοῦσαν εἶδέ τις ταύτην.

ΓΤΛΛΙΣ

μάκρην ἀποικέω, τέκνον, ἐν δὲ ταῖς λαύραις
ὁ πηλὸς ἄχρις ἰγνύων προσέστηκεν.
ἐγὼ δὲ δραίνω μυῖ' ὅσον· τὸ γὰρ γῆρας 15
ἡμέας καθέλκει κή σκιὴ παρέστηκεν.

[ΜΗΤΡΙΧΗ]

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

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

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

GYLLIS

Gyllis, mother of Philaenis. Take news to Metriché within that I am here.

METRICHE (*hearing a woman's voice*)

Admit her. Who is it ?

GYLLIS

Gyllis, nurse Gyllis.

METRICHE

To your wheel, wench. What fate, Gyllis, beguiled you to come to us? Why camest angel-wise? 'Tis now, I ween, five months since any beheld you, even in fancy, come to this door, the Fates be witness.

GYLLIS

I live afar off, childe, and in the alleys the mud is knee-deep; and I can no more than a fly; for eld weigheth upon me, and the Shadow standeth by me.

<METRICHE¹>

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

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

(J. H. Wright). 16. ημε]ας P supplied by K. from Stob. Fl. cxvi. 18 where some codd. have v. 15 μυιοσων, μυοσων, κην for καί, and παραστηκει or παρεστηκη. 17. ...] (δ)εκαιμη P.

(so Mn.): ? ερειδε, unless νεαζε be possible. καταψενδου P.
18. suppl. by Tucker.

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<ΓΤΛΛΙΣ>

σίλ(λαιν)ε· ταῦτα τῆς νεωτέρης ὑμῖν
πρόσεστιν.

<ΜΗΤΡΙΧΗ>

ἀλλ' οὐ τοῦτο μή σε θερμήνη. 20

<ΓΤΛΛΙΣ>

ἀλλ', ὦ τέκνον, κόσον τιν' ἤδη χηραίνεις
χρόνον μόνη τρύχουσα τὴν μίαν κοίτην;
ἐξ οὗ γὰρ εἰς Αἴγυπτον ἐστάλη Μάνδρις
δέκ' εἰσὶ μῆνες, κοῦδὲ γράμμα σοι πέμπει,
ἀλλ' ἐκλέλυσται καὶ πέπωκεν ἐκ καινῆς. 25
κεῖ δ' ἐστὶν οἶκος τῆς θεοῦ· τὰ γὰρ πάντα,
ὅσ' ἔστι κου καὶ γίνετ', ἔστ' ἐν Αἰγύπτῳ·
πλοῦτος, παλαιστρη, δύναμις, εὐδί(η), (δ)όξα,
θείαι, φιλόσοφοι, χρυσίον, νεηνίσκοι,
θεῶν ἀδελφῶν τέμενος, ὁ βασιλεὺς χρηστός, 30
Μουσῆον, οἶνος, ἀγαθὰ πάν<τ>' ὅσ' ἂν χρήξῃ[s],
γυναῖκες, ὁκόσους οὐ μὰ τὴν "(Α)ιδεω Κούρην
(ἀστέ)ρας ἐνεγκεῖν οὐραν[ο]ς κεκαύχεται,
τὸ δ' εἶδος οἶαι πρὸς Πάρι[ν] κο<τ>' ὥρμησαν
θ(ε)αὶ κρι(θ)ῆναι καλλονήν—(λ)άθοιμ' αὐτάς 35
γρύξασα.] κο(ί)ην οὖν τάλαινα(α) σὺ ψυχὴν
ἔχουσα] θάλπεις τὸν δίφρον; κατ' οὖν λήσεις
γηρᾶσα] καί σευ τὸ ὥριον τέφρη κάψει.
πάπτῃ]νον ἄλλῃ κήμερας μετάλλαξον
τ(όν)] νοῦν (δ)ύ' ἢ τρεῖς, <κ>ίλαρὴ κατάστηθι 40
... (πρ)]ὸς ἄλλον· νηὺς μῆς ἐπ' ἀγκύρης
οὐκ ἀσφ]αλῆς ὀρμ(ε)ῦ(σ)α· κείνος ἦν ἔλθῃ—

19. σιλ[(λ)α](ιν)ε P: suppl. by K. νεωτερησιμῖν P.

23. μάνδρις P. 25. εκλελυσται P, and καιν·ῆ's P: κυνης in
λικος

<GYLLIS>

Jest on : 'tis the way with you merrie wives.

<METRICHE>

Let not this irk thee.

<GYLLIS>

Well, childe, how long art thou a widow, in lonesomed wearying thy sole bedde ? Since Mandris fared to Egypt 'tis ten months ne a jot sent thee. He hath forgotten thee and quaffed anew. There is the goddess house. No being nor creacioun but what is in Egypt : wealth, grounds of disport, power, climate fayr, fame, exhibiciouns, sages, gold, children, the demesne of the Brethren Gods, right noble the king, the Museum, wine, all boons man mote crave, women, 'a Hell-Maids name, more than sky vaunteth of stars, and in countenance as what [goddesses] of yore came unto Paris for deeming of their beantie, pray they hear not my prating. [With] what intendiment then warmest thy seat ? [Eld] will steal on thee and ash ¹ devour thy bloom. Spy elsewhither, and for two or three days make change of your mind, and be chearfull [once more] toward another. Ships ride [not] safely on one anchor. An He come, <thence> shall

¹ As the ash on a torch creeps over the ember.

-
- | | | | |
|------------------------|------------------------------|---------------------------|----------------|
| margin. | 26. κῆ P. | 28. πα'λαιστρη P.
(θα) | 29. θέαι P. |
| 31. marked as corrupt. | αγα πανθ P. | 32. suppl. K. | |
| 33. so Hicks. | 34. τηνδ'οψιν P with | 35. δος superscr | |
| explained by Hdl., Bl. | 35. so Buech. | 36. suppl. Hdl. | |
| (e.g.) | 37. suppl. R. | κατοὺνλησεις P. | 38. suppl. R. |
| | | κ' | |
| ωριμόν P. | 39. suppl. Weil. | χημ P. | 40. suppl. Bl. |
| χιλαρ.ηκαταστηθ.ι P. | 41. e.g. αὐτις. | | 42. so Hicks. |

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.....]...[.]ν[.] μηδὲ εἰς ἀναστήσῃ
 ἡ]μεας φίλ(η) τὸ δεῖν(α) δ' ἄγριος χεῖμων
](λα), κοῦδὲ εἰς οἶδεν 45
 τὸ μέλλο]ν ἡμέων· ἄστατος γὰρ ἀνθρώποις
](θλη)[.]ς. ἀλλὰ μήτις ἔστηκε
 σύνεγγυ[ς] ἡμῖν;

ΜΗΤΡΙΧΗ

οὐδὲ ε[ῖ]ς.

ΓΥΛΛΙΣ

ἄκουσον δὴ

ἄ σοι χρ[εῖ]ζουσ' ὦδ' ἔβην ἀπαγγεῖλαι·
 ὁ Ματαλ[ί]νης τῆς Παταικίου Γρύλλος, 50
 ὁ πέντε νικέ[ω]ν ἄθλα, παῖς μὲν ἐν Πυθοί,
 δις δ' ἐν Κορίνθῳ τοὺς ἴουλον ἀνθεῖντας,
 ἄνδρας δὲ Πί(ση) (δ)ῖς καθεῖλε πυκτεύσας,
 πλουτέων τὸ (καλόν), οὐδὲ κάρφος ἐκ τῆς γῆς
 κινέων, ἄθικτ[ο]ς [ἐς] (Κυ)θηρίην σφῆρη(γ)ίς, 55
 ἰδὼν σε κ(α)θό(δ)ω (τῆς) Μίσσης ἐκύμηνε
 τὰ σπλάγχν', ἔρω[τι] καρδίην ἀνοιστρηθείς,
 καί μεν οὔτε νυκτὸς οὔτ' ἐφ' ἡμέρην λείπει
 τὸ δῶμα, [τέ]κνον, ἀλλὰ μεν κατακλαίει
 καὶ ταταλ[ί]ζει καὶ ποθέων ἀποθνήσκει. 60
 ἀλλ', ὦ τέκνον μοι Μητρίχη, μίαν ταύτην
 ἁμαρτίην δὸς (τῇ) θεῶ· κατάρτησον
 σαυτήν, τὸ [γ]ῆρας μὴ λάθῃ σε πρόσβλεψαν.

43. *e.g.* τέθνηκεν· (R.) οὐκουν. 44. φίλη· τὸ δεῖνα Bell, Nairn. I conjecture and translate 'φιλεῖ τὸδ' εἶν'· ὁ δὲ.
 45. *e.g.* [(σε)ίει χαμαὶ τὰ φύλ]λα. 46.]νημεων P: τὸ μέλλον

Buech., W.H., and others. γαρημιων P (ανθρωπων first written in superscr.). 47. *e.g.* ζοῇ (Cr.) γενέθλησ' with

none raise us again, deere. †So runs the world.†
The wild winter [shakes down the leav]es, and none
of us conneth [what will be]: for [life] is unstable
to the [generaeious] of man. But say an any be
hard by.

METRICHE

None.¹

GYLLIS

Hear then the newes whereof I wolde come here
messenger. Gryllos, son of Mataline, woman of
Pataikios, victor of five prizes, as boy at Pytho, twice
at Corinth over downy youth, while twice at Pisa in
boxing he overwent his rival men, of fair wealth,
moving no mote from ground, seal untouched to
Cytherea—he at the Descent of Misé set eyne on
thee, and his harte was stung with passion, and his
entrayles swollen: night and day long he quitteth
not my house, childe, but weepeth over me, calling
me fond names, and of yearning perdy dyeth. But
childe Metriche, prithe, this one errour grant to
the goddes: devote thyself to her,² lest eld espy

¹ 'None' is said by M., but the changes of speaker are
marked only by spaces.

² Understand ἐξ αὐτῆς: so Grooneboom. One might com-
pare Michael Psellus (p. 244. 34 Sathas) ἐπειδὴ προσηλωμένην
εἶδον τῇ θεῷ καὶ οἶον ἐξηρτημένην (which normally takes genitive
or ἐκ . . .).

ἀνθρώπων. εστῆκεν P, a mark of error prefixed: ν
is cancelled before completion. 48. read and supplied by

Nicholson: ημων P. 49. suppl. Hardie. 50. Māṭāk P.

γυλλος P, corrected in margin. 54. καλόν Hicks: καρπος
P. 55. suppl. Nicholson. 56. καθόδω and μίσης P.

57. suppl. Hicks, Hdl. 59. suppl. K. 60. τὰτάλιζει P.

61. μητριχηί P. 63. suppl. K.

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καὶ δοιὰ πρήξεις· ἡδέω[ν] (τεύ)[ξ]ει (κα)[ί σοι
δοθήσεται τι μέζον ἢ δοκεῖς· σκέψαι, 65
πείσθητί μεν· φιλέω σε, ναὶ μὰ τὰς Μοίρας.

ΜΗΤΡΙΧΗ

Γυλλί, τὰ λευκὰ τῶν τριχῶν ἀπαμβλύνει
τὸν νοῦν· μὰ τὴν γὰρ Μάνδριος κα[τ]άπλωσιν
καὶ τὴν φίλην Δήμητρα ταῦτ' ἐγὼ 'ξ ἄλλης
γυναικὸς οὐκ ἂν ἡδέως ἐπήκου(σ)α, 70
χωλὴν δ' αἰείδειν χῶλ' ἂν ἐξεπαίδευσα
καὶ τῆς θύρης τὸν οὐδὸν ἐχθρὸν ἡγείσθαι.
σὺ δ' αὖτις ἔς με<υ> μηδὲ ἐν<α> φίλη τοῖον
φέρουσα χώρει μῦθον· (ὄν) (δ)ἐ γρήαι(σ)<ι>
πρέπει γυναιξὶ ταῖς νέαις ἀπάγγελλε· 75
τὴν Πυθέω δὲ Μητρίχην ἕα θάλπειν
τὸν δίφρον· οὐ γὰρ ἐ<γ>γελαῖ τις εἰς Μάνδριν.
ἀλλ' οὐχὶ τούτων, φασί, τῶν λόγων Γυλλίς
δεῖται· Θρεῖσσα τὴν μελαινίδ' ἔκτ[ρ]υψον
(κῆ)κτημόρους τρεῖς ἐγγέ(α)[σα τ](οῦ ἄ)κρήτου 80
καὶ ὕδωρ ἐπιστάξασα δὸς πιεῖ[ν].

ΓΥΛΛΙΣ

κ(αλ)ῶ(ς).

ΜΗΤΡΙΧΗ

τῇ, Γυλλί, πῖθι.

64. δοῖα P: expl. Hdl.: suppl. Hdl., F.D. (καὶ σοι).
65. σκεψαι· P (? such marks after ῖ are often accidental; cf.
viii. 24 αμφι in Nairn's facs.). 65-66. a change of speakers
wrongly marked but cancelled. 67. β of ἀπαμβλυνει ex

correctura. γυναι for Γυναι Stob. Fl. cxvi. 24. 71. χωλον^a

thee ere thou wot. Twain ends shalt thou win :
thou shalt have joyaunce and gifts beyond thy fancy.
Think on't, be of my persuasioun. 'A Fates name
thy friend am I.

METRICHE

Gyllis, white hair blunteth wit : for, by Mandris
return and Demeter deare, had other woman spoken
so, I had not heard her out, but made her as lame as
her lays, and hate the threshold of my door. But
thou, deare, come thou never again to my house with
sike tale : tell girls what semeth old women ; but
let Metriché, childe of Pytheas, warm her seat ; for
none scoffeth at Mandris. But, 'tis said, 'tis not
words whereof Gyllis hath need : so Threissa, scour
out the chalice and pour in three noggins of neat
wine.

GYLLIS

That is well.¹

<METRICHE>

There, Gyllis, drink.

¹ 'When !' see Appendix.

P. 73. corr. Buecheler (με P), and Cr. (εν P). 76. π
^{τον διφρον}
ex δι P. 77. μητριχην P. μητρι cancelled. μάνδριν P.
^{χι}
ενγελαι P. 78. ουδε P. ^αφυσει P. 79. in margin
^{ευ}
κυλ γ(ε) (κυλίκων γένος εὐτελής Edmonds). 80. suppl. Hdl.,
Cr. 81. καλῶς Alexis fr. 230. After ν there must
have been a large space. The change of speaker is marked
here only.

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ΓΥΛΛΙΣ

δέξον· οὐ [] (πον) [. .
 πείσουσά σ' ἤλθον, ἀλλ' ἔ(κ)[ητι] (τ)ῶν ἰ(ρ)ῶν,
 ὦν οὐνεκέν μοι—

ΜΗΤΡΙΧΗ

Γυλλί, ωνα[.
 οσσοῦ γένοιτο.

ΓΥΛΛΙΣ

μᾶ, (τ)έκνον (π)[.] 85
 ἡδύς γε, ναὶ Δήμητ[ρ]α, Μη[τρί](χ)[η]· τού[τ]ου
 ἡδίων' οἶνον Γυλλίς οὐ πέ[π]ω(κέν) [κ](ω).
 σὺ δ' εὐτύχει μοι, τέκνον, ἀσ[φ]α(λ)ί[ζ]ο[υ] [δέ
 σαυτήν· ἐμοὶ δὲ Μυρτάλη τε κ[αῖ] (Σί)μη
 νέαι μένοιεν, ἔστ' ἂν ἐμπνέ[η] Γυλλίς. 90

82. δείξον P corr. by Meister. e.g. οὐ [σ]πείσαι
 σπον[δὴν] (i.e. to give me a drink). 83. suppl. Cr.
 84. distinxi. No Greek ever said ὦναό μοι 'you got from
 me.' For the break compare vi. 15, iii. 58, 88, v. 73:
 see pp. 177 sqq.: also Addenda, p. 354. Perhaps ὠναγῆς

MIME I. 82-90

<GYLLIS>

Give it me : I came not here to persuade thee
[to spill liquor] but for holy rites'¹ sake, wherefore
my—

<METRICHE>

Gyllis, let yon mucky man [drub] his own.

<GYLLIS>

La ! childe, [I am past that]. Good 'a Demeter's
name, Metriché : better wine than this Gyllis ne'er
drank. But fare thee well, childe, and hold thyself
in gard ; but may my Myrtale and Simé remain
young while Gyllis hath breath in nostrils.

¹ The rites in *v.* 56.

ἴσχοι ὅσ' οὐ γένοιτο (ii. 83). At 85 *e.g.* παρήβηκα.
μᾶ P. 86. suppl. Milne. 87. so Bl., al. : ἡδέιον P.
88. suppl. Hdl. after Buech. 89. σαρτην by correction
from ταυτην P : suppl. Nicholson, Buech.

II

ΠΟΡΝΟΒΟΣΚΟΣ

ΒΑΤΤΑΡΟΣ

ἄνδρες δικασταί, τῆς γενῆς μ[έν] οὐκ ἐστέ
 ἡμέων κριταὶ δῆκουθεν οὐδὲ [τ]ῆς δόξης,
 οὐδ' εἰ Θαλῆς μὲν οὗτος ἀξίην τ[ὴν] νῆν
 ἔχει ταλάντων πέντ', ἐγὼ δὲ μ[η]δ' ἄρτους,
] (ὕ)περέξει Βάτταρόν [τι π]ημ[ήν]ας· 5
 πολλο[ὺ] γε) καὶ (δεῖ)· [τ]ώλυκόν γάρ [ἄν] κλαύσαι
 . . . K[α]ρ[ί]η (γ') ὅμαστος ἦ ἀσ[τέω]ν χώρη.
]ος μέτοι(κός) ἐστι τῆς [πό]λιος κῆγώ,
 καὶ ζ[ὠ]μεν) οὐχ ὥς βουλ(ό)[με<σ>]θ', ἀλλ' ὥς ἡμέας
 ὁ καὶ ρὸς ἔλκει. προστάτην [ἔχ]ει Μέννην 10
 ἐγὼ δ' Ἀρισ[τοφ]ῶντα· πὺξ [νέ]νικηκεν
 Μέν[νης], (Ἀρισ[τοφ]ῶν δὲ κ[ῆ]τι) νῦν ἄγχει·
 κεῖ μ[ὴ] ἐστ' ἀληθέα ταῦτα, το[ῦ] ἡ[λ]ίου δύντος

1. ἐστε P : suppl. by K. 2. suppl. by K. 3. /ονδ
 P, whence τ[ὴν] νῆν : explained by Bl. 4. εχει P who
 started to write ειχ. μ[η]δ[α]ρτους P : suppl. by Cr. 5. e.g.
 νομοῦ. [τι π]ημ[ήν]ας suppl. by Nicholson, Bl. 6 sqq.
 first spaces missing with the two halves correctly mounted of
 five letters narrowing to three. 6. πολλο[ὺ] suppl. Mn.
 γε και δι legi. [τ]ώλυκον and [ἄν] C.E. *errata*. 7. so
 Mn. : γ' ego : ἦν Bl. fin. supplevi dubitanter : vid. n.
 8. e.g. (κ)οὔτος Cr. μέτοικος F.D. (rightly Mn.). Rest K. :

. . . ¹⁰λεω P. 9. suppl. Hdl., Cr. (init.). ἡμέας P. Before
 92

II

THE BROTHEL-KEEPER

(A court of law, nominally in Cos. Battaros, a villainous old rogue shoddily clad, addresses the jury. One of his protégées, whom he alleges to have been assaulted by the defendant Thales, is present.)

BATTAROS

Gentlemen of the jury ye wot ye are no judges of our lineage nor renown: nor an Thales here hath a ship worth five talents, and I lack loaves, shall he [therefore] do Battaros a hurt and hold mastery of law. Nay, far from it. Salt tears should he weep, if Carian isle be a land of cities that are united into one city.¹ For I am in this city as he—an alien. We live not as we wolde but as needs drive us. His patron is Aristophon, Mennes mine. Mennes has won boxing bouts: Aristophon can still hug. An this be not true, sirs, let him come out at

¹ *Kapía* or *Kapís* = *Kōs*, St. Byz. *s. v. c.* For the end compare Nairn's introduction, p. xix., Diod. Sic. xv. 76, *C.R.* xlii. 163.

αλλ a $\bar{\kappa}$ deleted. 10. suppl. Stadtmueller. [$\epsilon(\chi)$] $\epsilon\iota$ P (so Mn.) with $\nu\epsilon\mu\epsilon\iota\nu$ in margin, the ν being presumably a slip. 11. suppl. Cr. and K. ($\nu\epsilon$). 12. suppl. Cr. and Buech. ($\eta\tau\iota$). 13. suppl. Bl. (init.), K. fin.

HERODES

ἐξε(λ)θε(τω) [᾿χ]ων, ἄνδρες, [ῆν] (ἐ)χ(ει) χλαῖναν·
 . . .]γνώσε<τ> ὡς προστάτ[η τ]εθώρ(ηγ)μαι. 15
 ἐρεῖ τ[ι] (ἀ)χ' (ὕ)[μι]ν "ἐξ Ἀκῆς ἐλή[λου]θα
 πυρ]οὺς ἄγ(ω)ν κῆστησα (τ)ὴν κακὴν λιμόν,"
 ἐγὼ δ(ἐ) (πόρ)]νας ἐκ Τύρου· τί τῷ δήμῳ
 ; δ]ωρεὴν γὰρ οὐθ' οὗτος πυρούς
 δίδωσ' ἀλή]θειν οὐτ' ἐγὼ πάλιν κείνην. 20
 εἰ δ' οὐνεκεν πλεῖ τὴν θάλασσαν ἢ χλαῖναν
 ἔχει τριῶν μνέων Ἀττικῶν, ἐγὼ δ' οἰκέω
 ἐν γῇ τρίβωνα καὶ ἀσκέρας σαπρὰς ἔλκων,
 βίη τιν' ἄξει τῶν ἐμῶν ἔμ' οὐ πείσας,
 καὶ ταῦτα νυκτός, οἷχε<τ> ἡμῖν ἡ ἀλεωρή 25
 τῆς πόλιος, ἄνδρες, κ<ῆ>φ' ὅτῳ σεμνύνεσθε,
 τὴν αὐτονομίην ὑμέων Θαλῆς λύσει.
 ὃν χρῆν <ἐ>αυτὸν ὅστις ἐστὶ κ<ῆ>κ ποίου
 πηλοῦ πεφύρητ' εἰδότες ὥς ἐγὼ ζῶειν
 τῶν δημοτέων φρίσσοντα καὶ τὸν ἥκιστον. 30
 νῦν δ' οἱ μὲν ἐόντες τῆς πόλιος καλυπτῆρες
 καὶ τῇ γενῇ φυσῶντες οὐκ ἴσον τούτῳ
 πρὸς τοὺς νόμους βλέπουσι κῆμὲ τὸν ξεῖνον
 οὐδεὶς πολίτης ἠλόγησεν οὐδ' ἦλθεν
 πρὸς τὰς θύρας μεν νυκτός οὐδ' ἔχων δᾶδας 35
 τὴν (ο)ϊκίην ὑφῆ[ψ]εν οὐδὲ τῶν πορνέων
 β[ί]η λαβὼν οἷχωκεν· ἀλλ' ὁ Φρυγὸς οὗτος
 ὁ νῦν Θαλῆς ἑὼν, πρόσθε δ', ἄνδρες, Ἀρτίμης,
 (ᾗ)παντα ταῦτ' ἔπραξε κοῦκ ἐπηδέσθη
 οὔτε νόμον οὔτε προστάτην οὐτ' ἄρχοντα. 40
 καίτοι λαβὼν μοι γραμματεῦ τῆς αἰκείης
 τὸν νόμον ἄνειπε, καὶ σὺ τὴν ὁπὴν βῦσον
 τῆς κλειψύδρης, βέλτιστε, μέχρις οὗ εἴπη,

14. init. suppl. Cr. [᾿χ]ων supplevi (or [ἐχ] Mn.).
 fin. nescioquis. 15. Legi et εἰ supplevi (contra Hdl.)

sun wane in that cloke he weareth, and he shall know what kind of patron is my habergeon. Perchance he will tell you 'From Acre came I with cargo of wheat and allayed the curst famine.' Aye but I have brought giglots from Tyre. What is that to the folk? Neither giveth he wheat free to grind, nor give I her so. But an he claim, for that he sayle the sea or be dight in a cloke worth three Attic minae, while I live ashore trayling my ragged shoon—an he claim therefore to take amaine of mine sans mendes made, aye and by night, then gone is the saufgard of the city, and your pride of self-rule by Thales fordone. Nay he should know who he is and of what clay mingled, and live as do I, in awe of the least of his townsfolk: but in fact those who be top-tiles of the city, and puffed of lineage far more than he, these look to the laws, and no citizen ere wronged me the straunger nor came of night to my doors, nor with torches flamed my habitaunce, nor took of my giglots amaine: but this Phrygian, now Thales hight, but once Artimmes did this all sans hede of law or governour or ruler. Now sir clerke, take and read me the law of batterie, and thou, sir, stop the hole of the water-clocke till he end his

p. 75 and crit. app., unde κεῖν Edmonds; ut suum profert Nairn! Melius *e.g.* καὶ 16. init. Cr. Fin. Blass. 17. init. Cr. κήσθησθα P with τ deleted. (τ) vel [τ]ην me iudice P. 18. suppl. Hdl. 19. suppl. Hicks. Init. *e.g.* τοῦτ' ἐστὶ Hdl. 20. suppl. Hdl., Bl. κ(ιν)ῆν P. Can the accent be misplaced and point to οὐτ ἐγω(γῆ) ἀλείν κινῆν in the original? 24. ἐμ' P. 28. ἐχρην P, corr. Blass. 29. ζωιην P: ex compendio ζῶ ortum (*cf.* *Philol.* 1925 Bd. 3-4). 36. (ο)ικίαν P. 38. After ἐων an α cancelled P. 43. I translate (ἀ)νείπη Herwerden.

HERODES

†μη̄ πρὸς τε κυσὸς φῆσι †<κ>ῶ τάπης ἡμῖν,
τὸ τοῦ λόγου δὴ τοῦτο, ληϊῆς κύρση. 45

ΓΡΑΜΜΑΤΕΥΣ

ἐπὴν δ' ἐλεύθερός τις αἰκίσῃ δούλῃν
ἢ ἐκὼν ἐπίσπῃ, τῆς δίκης τὸ τίμημα
διπλοῦν τελείτω.

ΒΑΤΤΑΡΟΣ

ταῦτ' ἔγραψε Χαιρώνδης,
ἄνδρες δικασταί, καὶ οὐχὶ Βάτταρος χρήζων
Θαλῆν μετελθεῖν. ἦν θύρην δέ τις κόψῃ, 50
μ(ν)ῆν τινέτω, φκῆσ' >· ἦν δὲ πῦξ ἀλοιήσῃ
ἄλλ]ην πάλι μνῆν· ἦν δὲ τὰ οἰκί' ἐμπρήσῃ
ἢ ὄρους ὑπερβῇ, χιλίας τὸ τίμημα
ἔ(ν)ειμε, κῆν βλάβῃ τι, διπλόον τίνειν.
ὦ[κ]ει πόλιν γάρ, ὦ Θαλῆς, σὺ δ' οὐκ οἶσθας 55
οὔ[τ]ε πόλιν οὔτε πῶς πόλις διοικεῖται,
ο[ἰ](κ)[εῖ]ς δὲ σήμερον μὲν ἐν Βρικινδήροις
ἐ(χ)θές δ' ἐν Ἀβδῆροισιν, αὔριον δ' ἦν σοι
ν[α](ῦ)λον διδοῖ τις, ἐς Φασηλίδα πλώσῃ.
ἐ(γ)ὼ δ' ὅκως ἂν μὴ μακρηγορέων ὑμέας, 60
ὦνδρες δικασταί, τῇ παροιμίῃ τρύχω,
πέπονθα πρὸς Θάλητος ὅσσα κῆμ πίσσῃ
μῦς· πῦξ ἐπλήγῃν, ἢ θύρῃ κατήρακται
τῆς οἰκίης μεν, τῆς τελέω τρίτην μισθόν,
τὰ ὑπέρθυρ' ὀπτά. δεῦρο, Μυρτάλη, καὶ σύ· 65
δείξον σεωυτὴν πᾶσι· μηδέν' αἰσχύνεν.
νόμιζε τούτους οὔ[ς] ὀρῆς δικάζοντας
πατέρας ἀδελφούς ἐμβλέπειν. ὀρήτ', ἄνδρες,

44. Corrupt: see Hdl.: I suggest 'πρόετε' κυσὸς φῆσι.
ὁ λόγος huiusmodi fuerit. Venator post immodicam ficorum
96

reading, lest, as the saw goeth, arse ery 'shoot' and sheets bag the spoyle.

CLERK

An a freeman assault a slave, or follow her of malintent, let him pay double the assessment.

BATTAROS

So wrote Chaerondes, gentlemen of the jury, not Battaros with intent to prosecute Thales. "An one batter the dore, let him pay a mina; an he pommel with his fist, another mina; an he burn the habit-aunce, or trespass, a thousand minae is the price set, and an he injure aught, restore double. For Chaerondes was aedifying a city, Thales, but thou knowest not city, nor how a city be aedified, but livest to-day in Bricindéra, yesterday in Abdera, and on the morn, an any give thee his fare, thou wilt sayl to Phaselis. But I, leaste in long speche, gentlemen of the jury, I frett you with my saws, I have been so entreated by Thales as mouse in pitch: I was smot with fists, the dore of my house, wherefore I pay a third as rent, is broken down, the lintell brent. Come hither Myrtale: shew thyself to all: be shamefast toward none: think, in this jury thou seest, that thou beholdest fathers and brethren. See,

immaturorum cenam visus est audire consocios clamantes.

Cf. Philogelos 243 45 λήϊς P. 49. βαττα^{ρο}ς P.
 51 *sqq.* suppl. K. φησιν P. 57. βρικινδήροις P.
 59. πλωση P. 61. I translate τῆς παροιμίας Blass.
 62. καπισση^{ημ} P. 64. μισθον P corr. from μοῖραν. 67. οραις^η P.

HERODES

τὰ τίλματ' αὐτῆς καὶ κάτωθε κᾶνωθεν
ὥς λεία ταῦτ' ἔτιλλεν ὠναγῆς οὗτος, 70
ὅ<τ>' εἶλκεν αὐτὴν κ<ῆ>βιάζετ'—ὦ Γῆρας,
σοὶ θυέτω ἐπ[εῖ] τὸ αἶμ' ἄν ἐξεφύσησεν
ὥσπερ Φίλι[π]π(ο)ς ἐν Σάμῳ κοτ' ὁ Βρε<υ>κος.
γελᾶς; κίν[αι]δ(ό)ς εἶμι καὶ οὐκ ἀπαρνεῦμαι
καὶ Βάτταρός μοι τοῦνομ' ἐστὶ <κ>ὼ πάππος 75
ἦν μοι Σισυ(μ)βρᾶς <κ>ὼ πατὴρ Σισυμβρίσκος,
κῆπορνοβός[κ]ευν πάντες, ἀλλ' ἔκητ' ἀλκῆς
θαρσέων λέ[ον]θ' [ἰλλ]οιμ' ἄν, εἰ Θαλῆς εἴη†ι†.
ἐρᾶς σὺ μὲν ἴσως Μυρτάλης· οὐδὲν δεινόν·
ἐγὼ δὲ πυρέων· ταῦτα δοὺς ἐκείν' ἔξεις. 80
ἦ νῆ Δί', εἴ σευ θ(ά)λπεταί τι τῶν ἔνδον
ἔμβυσον εἰς τὴν χεῖρα Βαττάρῳ τιμῆν,
καὐτὸς τὰ σαντοῦ θλῆ λαβὼν ὅκως χρήξεις.
ἐν δ' ἐστίν, ἄνδρες—ταῦτα μὲν γὰρ εἴρηται
πρὸς τοῦτον—ὕμεῖς δ' ὡς ἀμαρτύρων εὖντων 85
γνώμη δικαίῃ τὴν κρίσιν διαιτᾶτε.
ἦν δ' οἶον ἐς τὰ δοῦλα σώματα σπεύδῃ
κῆς βάσανον αἰτῇ, προσδίδωμι κ<ῆ>μαντόν·
λαβὼν, Θαλῇ, στρέβλου με· μῶνον ἢ τιμῇ
ἐν τῷ μέσῳ ἔστω· ταῦτα τρυτάνῃ Μίνως 90
οὐκ ἂν δικάζων βέλτιον διήτησε.
τὸ λοιπόν, ἄνδρες, μὴ δοκεῖτε τὴν ψῆφον
τῷ πορνοβοσκῷ Βαττάρῳ φέρειν, ἀλλὰ
ἅπασι τοῖς οἰκεῦσι τὴν πόλιν ξείνοις.

69. κατωθεν P (ν deleted) 70. λῖα P. ὠναγῆς P.
73. Φίλιππος can hardly be right but the correction above
ππ is unfortunately illegible. ποτ (κ superscr.) and βρεγκος
(νθ)
P: corr. Hdl. 76. βρίσκος P. 78. λε(ων)ι[. .]οιμαν
P (teste Milne). Perhaps in λέοντ' ἰλλοιμ' ἄν (cf. Hom. λ 573)
the second word was read as <ε>ἰμ' οἰμ' ἄν and hence λέων
98

sirs, round about her smoothness, how smooth was this pluckt by this mucky man when he raunched and shent her.—Eld, let him render thankoffering to thee : els had he spat forth his blood, as did once Philip the Locust in Samos. Dost laugh ? I am a Boye, I denay not—and my grandsire was Patchouli hight, and my sire Patchouletto, and panders were they all : but for provowes wolde I chivy a lion, were I as Thales. You lust after Myrtale perchance ; small matter that ; and I, after loaven : give one and thou shalt get the other. Or els 'a god's name, an thou be inly warmed, stuff the price into Boye Battaros his hand, and take thine own and drub thine own to thy desire. One thing, sirs—for this has been said unto him—do ye sirs, since witnes is there none, rule your sentence by acquitie. And, an he will merely assay the bodys of slaves and call unto torture, lo ! I offer mine own self freely : take me Thales and torture me : only let the price be in the midst : no better ruling could Minos himself have made were he judge here with his balaunce. For the rest, sirs, deme not that ye give vote for Battaros the pandar but for all the straungers

arose. The false breathing (ειλ-, ιλλ-) is fairly common. Ap. Rhod. ii. 27 ; Ruhnck. on Timaeus *Lex. Plat.* 80^b. Fin. : ιηι P, ειην Kaiβει ; see Grooneboom's crit. n. which is very sound. 79. σι superscribed. P here and 83 (fin.)

most falsely gives a change of speaker ! 80. πυρεων auctor non scriba. 82. ιωιτιμηνι P. 83. θλη P.

τασ, αυτου P (, deleted). Mark of corruption cancelled.

84. ενδ^{σ ν}ερισ P, the last σ being deleted. εστ' ετ' Herw.,

which I translate. ανδ^ερας P. 87. ολον (not ολον) Rutherford.

HERODES

νῦν δείξε<τ> ἢ Κῶς κῶ Μέρου κόσον δραίνει, 95
 <κ>ῶ Θεσσαλὸς τίν' εἶχε <κ>ήρακλῆς δόξαν,
 <κ>ῶσκληπιὸς κῶς ἦλθεν ἐνθάδ' ἐκ Τρίκκης,
 κῆτικτε Λητοῦν ὦδε τεῦ χάριν Φοίβη.
 ταῦτα σκοπεῦντες πάντα τὴν δίκην ὀρθῇ
 γνώμη κυβερνᾶτ', ὥς ὁ Φρῦξ τὰ νῦν ὑμῖν 100
 πληγεῖς ἀμείνων ἔσσετ', εἴ τι μὴ ψεῦδος
 ἐκ τῶν παλαιῶν ἢ παροιμίῃ βράζει.

95. δίξεθηκῶς P. 96. εἰχεν^χ P. 97. κῶς P.
 98. κῆτικτε, λητοῦν and τεῦ. Post φοιβη punctum P.
 102. βαζει^ρ P: ? l. κράζει.

within your gates. Now shall ye prove Cos and Merops their puissance, and Thessalus and Hercules their glorie, and with what intencioun Aesculapius came hither from Tricca, and wherefore 'twas here that Phoebe bare Leto. Think on all these thynges and steer justice by aequity, sin now this Phrygian ye will find better for his beating, an out of ages past yon saw spit¹ sooth.

¹ Like the sea. Herodes is thinking of such phrases as *ἐξήρυγες* Callim. p. 32 Pfeiffer, *ἐξερεύγη* (ita legendum) *fr.* 67 Schneider.

III

ΔΙΔΑΣΚΑΛΟΣ

ΜΗΤΡΟΤΙΜΗ

Οὕτω τί σοι δοίησαν αἱ φίλαι Μοῦσαι,
Λαμπρίσκε, τερπνὸν τῆς ζοῆς τ' ἐπαυρέσθαι—
τοῦτον κατ' ὤμου δείρον, ἄχρις ἢ ψυχὴ
αὐτοῦ ἐπὶ χειλέων μουνον ἢ κακὴ λειφθῇ.
ἔκ μεν ταλαίνης τὴν στέγην πεπόρθηκεν 5
χαλκίνδα παίζων· καὶ γὰρ οὐδ' ἀπαρκεῦσιν
αἱ ἀστραγάλοι, Λαμπρίσκε, συμφορῆς δ' ἤδη
ὄρμα ἐπὶ μέζον. κοῦ μὲν ἢ θύρη κεῖται
τοῦ γραμματιστέω καὶ τριηκὰς ἢ πικρὴ
τὸν μισθὸν αἰτεῖ κῆν τὰ Ναννάκου κλαύσω, 10
οὐκ ἂν ταχέως λ<έ>ξειε· τὴν γε μὴν παίστρην,
ὄκουπερ οἰκίζουσιν οἷ τε προύνεικοι
κοί δρηπέται, σάφ' οἶδε κῆτέρω δεῖξαι.
κῆ μὲν τάλαινα δέλτος, ἦν ἐγὼ κάμνω
κηροῦς' ἐκάστου μηνός, ὄρφανὴ κεῖται 15
πρὸ τῆς χαμεύνης τοῦ ἐπὶ τοίχον ἐρμῖνος,
κῆν μήκοτ' αὐτὴν οἶον Ἀΐδην βλέψας
γράψῃ μὲν οὐδὲν καλόν, ἐκ δ' ὅλην ξύσῃ·

6. χαλκίνδα P.

See Hippon. 31.

7. ἀστραγάλοι P: αἱ δορκάδες R., M.

10. αἰτι κην P.

11. ληξιε P: corr. by

III

THE SCHOOLMASTER

(*Scene : A school, the master and boys present. There are statues of Muses round the walls. Enter Metrotime with her boy Kottalos. She addresses Lampriskos the master.*)

METROTIME

An thou hope, Lampriskos, that the deare Muses mote give thee some pleasaunce and joyaunce of lyfe, so do thou beat this boye lefte ashoulder, till his last curst breath hang ons lips. Playing hazardry he hath spoiled the roof from his poor mother : for, Lampriskos, the knucklebones suffice not, but our affayres ever wax warre. Where lieth the dore of the writing-master, and the curst last day o' month ask his sold, weep I as much as Nannacus, this note he say forthright : but the gaming-place, where dwell the churles and runagates, he wotteth enow to direct his fellow. And the poor tablet which each month I werke to cere, lieth beraft before the wallward post of our pallet, an it so be he scowl not on it as 'twere Death, and write naught fair thereon, but

Bl., Hicks. 17. I take 'Αἰδῶν as acc. after βλέψας : Callim.
Iamb. 297. 18. ξυλῆ^σ P.

αἱ δορκαλίδες δὲ λιπαρώτεραι πολλόν
 τῆς ληκύθου ἡμέων τῇ ἐπὶ παντὶ χρώμεσθα 21
 ἐν τῇσι φύσης τοῖς τε δικτύοις κεῖνται. 20
 ἐπίσταται δ' οὐδ' ἄλφα συλλαβὴν γνῶναι,
 ἣν μή τις αὐτῷ ταῦτ' πεντάκις βώσ<η>.
 τρι<τ>ῆμέρ<η> Μάρωνα γραμματίζοντος
 τοῦ πατρὸς αὐτῷ, τὸν Μάρωνα ἐποίησεν 25
 οὗτος Σίμωνα ὁ χρηστός· ὥστ' ἔγωγ' εἶπα
 ἄνουν ἐμαυτήν, ἥτις οὐκ ὄνους βόσκειν
 αὐτὸν διδάσκω, γραμμάτων δὲ παιδεῖν,
 δοκεῖς ἄρωγόν τῆς ἀωρίης ἔξειν.
 ἐπεὰν δὲ δὴ καὶ ῥῆσιν οἶα παιδίσκον 30
 ἢ ἄγώ μιν εἰπεῖν ἢ ὁ πατὴρ ἀνώγωμεν,
 γέρων ἀνὴρ ὡσὶν τε κῶμμασιν κάμνων,
 ἐνταῦθ', ὅπως νιν ἐκ τετρημένης ἡθεῖ
 "Ἀπολλων—Ἀγρεῦ"—, 'τοῦτο,' φημί, ' <κ>ῇ
 μάμμη,
 τάλης, ἐρεῖ σοι, κῆστὶ γραμμάτων χήρη, 35
 κῶ προστυχὼν Φρύξ'· ἣν δὲ δὴ τι καὶ μ<έ>ζον
 γρύξαι θέλωμεν, ἢ τριταῖος οὐκ οἶδεν
 τῆς οἰκίης τὸν οὐδόν, ἀλλὰ τὴν μάμμην,
 γρηῦν γυναῖκα κῶρφανὴν βίου, κείρει,
 ἢ τοῦ τέγευς ὑπερθε τὰ σκέλεα τείνας 40
 κάθη<τ>' ὅπως τις καλλίης κάτω κύπτων.
 τί μιν δοκεῖς τὰ σπλάγχνα τῆς κακῆς πάσχειν,
 ἐπεὰν ἴδωμι; κοῦ τόσος λόγος τοῦδε·
 ἀλλ' ὁ κέραμος πᾶς ὥσπερ ἴτρια θλῆται,
 κῆπὴν ὁ χειμὼν ἐγγὺς ἦ, τρί' ἡμαιθα 45
 κλαίουσ' ἐκάστου τοῦ πλατύσματος τίνω·
 ἐν γὰρ στόμ' ἐστὶ τῆς συνοικίης πάσης,
 τοῦ Μητροτίμης ἔργα Κοττάλου ταῦτα,

scrape it clene. But his dibs, glossier far than our oil-flask, the which we use algates, lye in theyre bags and nets. And he note comne the letter A, save one schriech it to him five times. Two daies agone when his father dictated 'Maron' to him this fine fellow made Simon o't: wherefore I dubbed myself fool that taught him not to pasture asses but gave him an educaeioun in lettres, deming I sholde be holpen when smit in yeres. And when or I or his father, an old man ylfavoured of eyen and ears, bid him say a speche, as one doth a child, then while he leaketh the words—'Apollo'—'Hunter'—'why that,' quoth I, 'even grandam could tell you albe she hath lost her lettres, or any Phrygian serf in the stretes'; and should we rate him more raucously, then for three daies he knoweth not the threshold of our habitaunce, but despoyleth his granddam, an old dame beraft of sustenaunce, or else stretcheth his legs astride the roof and sitteth pering alow like some monkey. What thinkest my poor harte suffereth when I see him? Nay, and this is a small matter: but all the tyling are disshivered like wafers, and whensoever winter be nigh, sobbing I pay three grotes for each tyle; for all the tenement hath but one voice, 'Tis the werke of Kottalos, childe of

-
- | | | | |
|---|---|---|-----------------------|
| 19. ^ε λι δαιπαρωτεροι P. | 21. ^ι την P. | 20, 21. transposed by Pearson; but see Addenda. | 23. βωσαι P: corr. R. |
| 24. τριθημεραι P: corr. Meister. | 33. ^η ιθι P (first ι deleted). | | |
| 34. ^γ αυρεν P. Verse first punctuated by Tucker. | 36. μιζον P: corr. by M. | 43. ιδωμι κοντ'οςος P. | 44. ωσπερι |
| τια P: corr. by R. | 45. κημην P, with a dot, not a | | |
| mark of corruption. | ^{αι} ημεθα P. | 46. κλαιουσα εκαστου | |
| P, perhaps the α is deleted. | | | |

HERODES

κάληθιν', ὥστε μηδ' ὀδόντα κινήσαι.
 ὄρη δ' ὀκοίως τὴν ῥάκιν λελέπηκε 50
 πᾶσαν καθ' ὕλην, οἷα Δῆλιος κυρτεύς
 ἐν τῇ θαλάσῃ τῶμβλὺ τῆς ζοῆς τρίβων.
 τάς τ' ἐβδόμας δ' ἄμεινον εἰκάδας τ' οἶδε
 τῶν ἀστροδιφέων, κοῦδ' ὕπνος νιν αἰρεῖται
 νοεῦν<τ>' ὀ<π>ῆμος παιγνίην ἀγιν<εῖ>τε. 55
 ἀλλ' εἴ τί σοι, Λαμπρίσκε, καὶ βίου πρῆξιν
 ἐσθλήν τελοῖεν αἶδε κάγαθῶν κύρσαις
 μῆλασσον αὐτῶ—

ΛΑΜΠΡΙΣΚΟΣ

Μητροτίμη, <μῆ> ἐπεύχεο·
 ἔξει γὰρ οὐδὲν μείον. Εὐθίης κοῦ μοι, 59
 κοῦ Κόκκαλος, κοῦ Φίλλος; οὐ ταχέως τοῦτον
 ἀρεῖτ' ἐπ' ὤμου τῇ Ἀκέσειω σεληναίῃ
 δείξοντες; αἰνέω τᾶργα, Κότταλ', ἃ πρήσσεις·
 οὐ σοι ἔτ' ἀπαρκεῖ τῇσι δορκάσιν παίζειν
 ἀστράβδ', ὅκωσπερ οἶδε, πρὸς δὲ τὴν παίστην
 ἐν τοῖσι προ<υ>νεῖκοισι χαλκίζεις φοιτέων; 65
 ἐγὼ σε θήσω κοσμιώτερον κούρης
 κινεῦντα μηδὲ κάρφος, εἰ τό γ' ἥδιστον.
 κοῦ μοι τὸ δριμὺν σκυῦτος, ἢ βοὸς κέρκος,

49. καληθιν' ὥστε P. Verse marked as corrupt. 50. ορη-

δεκοίως P. 53. εβδομασταμ P (correction miscarried).
 Terzaghi reads δ' on other grounds. 55. οστημος P: corr.

Hdl. αγινετε corr. R. 58. μῆ inserted by Jackson.

μητροιτ P. 59. κ που P. 61. ακεσειω P. 62. Κοτταλα-
 πρήσσις P. 63. ταισι P: corrected by R. πεμπειν P,
 corrected to παίζειν. 64. αστραβδ P. 65. προνικοισι P:
 corrected by K. 68. σκυλος P: corrected by Jackson.

Metrotime,' and sooth is it, so they may keep their teeth whole.¹ And see how he hath peled all his chine in the woodland, like some Delian lobster-fisher,² dragging out his blunted life afloat. But the seventh daies and twentieth he wotteth of better than the stargazers, and not e'en sleep o'ertaketh him as he reckoneth when ye kepe playday. But Lampriskos, as thou hopest these dames³ may render thee fair avauntage in life, and mayest encounter fortune, give him not less—

LAMPRISKOS

Metrotime, cease imprecaciouns: he shall lose naught. Hither Euthies, hither Kokkalos, hither Phillos; lift him forthright ashoulder and shew him to Aceses' full moon.⁴ (*They do so.*) Kottalos, I admire your haveour. Sufficeth it not to play dibs quick-eyed⁵ like these, but must hie to the gaming-place and play with the churles at toss-penny? I will make thee moe modest than a maid ne'er moving mote, an that be thy pleasaunce. Bring hither the smarting lash, the bull's pizzle wherewith I flay the

¹ 'Otherwise I would have knocked them out.' See *Philologus*, lxxxi. 246 n. 7. A similar interpretation was simultaneously proposed by Radermacher.

² The absurdity of statement (chine for back), and of metaphor (for the Delians were not idle lobster-fishers but divers) is possibly designed.

³ The Muses.

⁴ *i.e.* my patience is exhausted, though I have waited as long as A.—a proverbial dawdler.

⁵ ἀστράβδα I take of the quick graceful glances (Dietz. *s.v.* ἀστράπτω) of the youths engaged at the game.

HERODES

ὦ τοὺς πεδήτας κάποτάκτους λωβεῦμαι;
 δότω τις ἐς τὴν χεῖρα πρὶν χολῇ βῆξαι. 70

ΚΟΤΤΑΛΟΣ

μὴ <μ> ἴκετεύω, Λαμπρίσκε, πρὸς σε τῶν Μουσέων
 καὶ τοῦ γενείου τῆς τε Κόττιδος ψυχῆς
 μὴ τῷ με δριμεῖ, τῷ ἔτέρῳ δὲ λώβησαι.

<ΛΑΜΠΡΙΣΚΟΣ>

ἀλλ' εἰς πονηρός, Κότταλ', ὥ<στ>ε καὶ περνάς
 οὐδεὶς σ' ἐπαινέσειεν, οὐδ' ὅκου †χώρης† 75
 οἱ μῦς ὁμοίως τὸν σίδηρον τρώγουσιν.

ΚΟΤΤΑΛΟΣ

κόσας, κόσας, Λαμπρίσκε, λίσσομαι, μέλλεις
 ἔς μ' ἐ<μ>φορῆσαι;

<ΛΑΜΠΡΙΣΚΟΣ>

μὴ ἔμέ, τήνδε δ' εἰρώτα.

<ΚΟΤΤΑΛΟΣ>

ταταῖ, κόσας μοι δώσετ';

<ΜΗΤΡΟΤΙΜΗ>

εἴ τί σοι ζώην,
 φέρειν ὅσας ἂν ἡ κακὴ σθένη βύρσα. 80

70. χολῇ P: corrected by Hicks, Tucker. 71. μημη-
 κετεύω προσπρίσκει P: over προς λαμ is written, προσ being
 cancelled. The marks over εν may be an error (washed
 out) for ου which in 72 is written over των and γενειων.

-εῦω is short (Buech.). 72. κουτιδος P. 74. ἰς P. 75. ωτεκαι

MIME III. 69-80

gyved and unruly : put it in mine hand ere I choke with choler.

KOTTALOS

I adjure thee, Lampriskos, by the Muses, and thy beard and the life of thy deare Kottalos, damnify me not with the smarter but with the other.

<LAMPRISKOS>

But thou art bad, Kottalos. E'en selling none would prayse thee, e'en where miee eat iron summer-tyde¹ and winter-tyde alike. (*He beats him.*)

KOTTALOS

How many, how many blows, Lampriskos, wilt lay on me ?

<LAMPRISKOS>

Ask not me, but her.

<KOTTALOS>

Ow ! how many will ye give ?

<METROTIME>

As thou wishest me life, as many as your wicked hyde can bear.

¹ See crit. note.

πέρνας P. 75. ^{ου}οκως P. ? χωρης or κωρης should be read :
 So I translate (= καὶ θέρους καὶ χειμῶνος). 78. εςμεν P.
 ες μ' ἐνφ. Rth. 79. τᾱτᾱ P. ἰτίσοιζων P. 80. ^{ειν}φερ
 P with mark of corruption. βυρσαι (ι deleted) P.

HERODES

< ΚΟΤΤΑΛΟΣ >

παῦσαι· ἱκαναί, Λαμπρίσκε.

ΛΑΜΠΡΙΣΚΟΣ

καὶ σὺ δὴ παῦσαι
κάκ' ἔργα πρήσσω.

< ΚΟΤΤΑΛΟΣ >

οὐκέτ' οὐχί <τι> πρήξω,
ὄμνυμί σοι, Λαμπρίσκε, τὰς φίλας Μούσας.

ΛΑΜΠΡΙΣΚΟΣ

ὅσσην δὲ καὶ τὴν γλάσσαν οὗτος ἔσχηκας· 84
πρός σοι βάλεω τὸν μῦν τάχ', ἣν πλέω γρύξης.

ΚΟΤΤΑΛΟΣ

ἰδοῦ, σιωπῶ· μή με, λίσσομαι, κτείνης.

ΛΑΜΠΡΙΣΚΟΣ

μέθεσθε, Κόκκαλ', αὐτόν.

ΜΗΤΡΟΤΙΜΗ

Λαμπρίσκε, δεῖρον δ'— οὐ<κ ἔ>δε<ι> λῆξαι,

< ΛΑΜΠΡΙΣΚΟΣ >

ἄχρισ ἥλιος δύση;

MIME III. 81-88

<KOTTALOS>

Stop ! Enow, Lampriskos.

LAMPRISKOS

Stop thou too thy villainy.

<KOTTALOS>

Ne'er again will I do aught, I swear to thee,
Lampriskos, by the deare Muses.

LAMPRISKOS

And what a tongue hast thou gotten, boye ! I
will set the gag on thee an thou prate moe.

KOTTALOS

See, I am silent : prithee slay me not.

LAMPRISKOS

Kokkalos, lose ye him. (*They do so.*)

METROTIME

Thou shouldst not have ceast, Lampriskos, but
beat him—

<LAMPRISKOS>

Till sun welke ?

82. ^σπρησων P. ουκετου^{ρη}χιπαιξω P : οὐχί τι or τοι Ellis.

83. ^σομνυμιλοι P. 84. ^{ας}εσχηκε(ν) P. 87. ουδεκληξαι P.
Here as L. *has* stopped εἶδει (Buecheler?) is necessary (C.E.)
with λῆξαι or ἐκλῆξαι (Pearson). 88. δὲς ἦ Meister.
δειρονδαχρι P.

HERODES

< ΜΗΤΡΟΤΙΜΗ >

ἀλλ' ἐστὶν ὕδρης ποικιλώτερος πολλῶ,
καὶ δεῖ λαβεῖν νιν—

< ΛΑΜΠΡΙΣΚΟΣ >

κ<ῆ>πὶ βυβλίῳ—

< ΚΟΤΤΑΛΟΣ >

δήκου 90

τὸ μηδέν—

< ΜΗΤΡΟΤΙΜΗ >

ἄλλας εἴκοσιν γε, κῆν μέλλῃ
αὐτῆς ἄμεινον τῆς Κλεοῦς ἀναγνῶναι.

< ΚΟΤΤΑΛΟΣ >

ἰσσαῖ.

< ΜΗΤΡΟΤΙΜΗ >

λάθοις τὴν γλάσσαν

< ΛΑΜΠΡΙΣΚΟΣ >

ἐς μέλι πλύνας.

< ΜΗΤΡΟΤΙΜΗ >

ἐρέω ἐπιμηθέως τῷ γέροντι, Λαμπρίσκε,
ἐλθοῦς' ἐς οἶκον ταῦτα, καὶ πέδας ἥξω
φέρουσ', ὅκως νιν σύμποδ' ὦδε πηδεῦντα
(αἶ) π(ότνι)αι βλέπ(ωσι)ν ἄς ἐμίσησεν.

95

91. ^θμηθεν P. 92. κλεοῦς P. 93. ισσαῖ P. ιλασσαν
P: corr. K. 97. αἶ π. legit Hdl.

MIME III. 89-97

<METROTIME>

Aye, far more knavish than hydra is he, and he must get—

<LAMPRISKOS>

An he studie his book ?

KOTTALOS

Naught whatsoever.

<METROTIME>

Aye, twenty moe blowes, e'en though he shall read better than Clio herself.

<KOTTALOS>

Yah !

<METROTIME>

Mayst wake to find tongue cu—¹

<LAMPRISKOS>

—ltured in honied eloquence.

<METROTIME>

I will hie home, Lampriskos, and tell the old man of this so cen he can grasp ² it, and return with gyves that the Ladies ³ whom he hated may see him daunce here foot-tight.

¹ M. would have gone on to say 'cut out,' but this word (which also meant 'castrated') would have shocked the prim pedagogue. He substitutes a phrase which implies 'skilled in poetry and oratory,' σοφός, educated. Many may prefer van Leeuwen's conjecture μάθοις πλῦναι.

² ἐπιμηθέως is objective, not subjective. Herodes recalls Thuc. i. 140 ἐνδέχεται γὰρ τὰς ξυμφορὰς τῶν πραγμάτων οὐχ ἥσσον ἀμαθῶς χωρῆσαι ἢ τὰς διανοίας τοῦ ἀνθρώπου.

³ The Muses.

IV

ΑΣΚΛΗΠΙΩΙ ΑΝΑΤΙΘΕΙCΑΙ ΚΑΙ ΘΥCΙΑΖΟΥCΑΙ

ΚΤΝΝΩ

Χαίροις, ἄναξ Παίηον, ὃς μεδεῖς Τρίκκης
καὶ Κῶν γλυκῆαν κῆπίδαυρον ῥῆκῃκας,
σὺν καὶ Κορωνὶς ἧ σ' ἔτικτε κώπόλλων
χαίροιεν, ἧς τε χειρὶ δεξιῇ ψαύεις
Ἑγείεια κῶνπερ οἶδε τίμιοι βωμοί, 5
Πανάκη τε κῆπιώ τε κῆσῶ χαίροι,
κ>οὶ Λεωμέδοντος οἰκίην τε καὶ τείχεα>
πέρσαντες, ἱητῆρες ἀγρίων νούσων,
Ποδαλείριός τε καὶ Μαχάων χαιρόντων
κ>ῶσοι θεοὶ σὴν ἐστίην κατοικεῦσιν 10
καὶ θεαί, πάτερ Παίηον· ἔλεω δεῦτε
τῷλέκτορος τοῦδ', ὄντιν' οἰκίης τοίχων
κήρυκα θύω, τὰπίδορπα δέξαισθε.
οὐ γάρ τι πολλὴν οὐδ' ἐτοῖμον ἀντλεῦμεν,
ἐπεὶ τάχ' ἂν βοῦν ἧ νενημένην χοῖρον 15
πολλῆς φορίνης, κοῦκ ἀλέκτορ', ἱητρα
νούσων ἐποιεύμεσθα τὰς ἀπέψῃσας
ἐπ' ἡπίας σὺ χεῖρας, ὦ ἄναξ, τείνας.

1. ἀν/αξ, παί/ηον, and μ/εδις P. 3. χωπολλων P,
corr. to κωπ. 5. υγιᾶτεκ' marked as corrupt P:

IV

OFFERINGS AND SACRIFICES

(The Temple of Aesculapius at Cos. There are two poor women, Kynno and Kokkale, with their slave and a cock which they bring as an offering. They are early for the moment of entering the inner chamber and they look round at the statues and sculptures.)

KYNNO

Hail, King Paieon, that art sovran of Tricca and hast gotten braw Cos and Epidaurus as thine habitaunce, and Koronis withal that bare thee and Apollo I cry hail, and Hygieia whom thou touchest with thy right hand, and those whose honoured shrines are here, Panace and Epio and Ieso and Podalirius and Machaon that sack'd house and walls of Leomedon, physickers of fell sicknesses, and all gods or goddesses, father Paieon, that inhabit thine hearth : hither come graciously to accept as side-dish this cock, herald of the walls of my habitaunce whom I sacrifice. For small and scanty are our sources : els might no cock but some ox or sow crammed with moche fat be our guerdon for physicking of those sicknesses which thou, O King, hast brushed away by laying on of

corr. Bl. 11. ^λιδ'εω P. 12. τουαλ. P with ω superscr.
16. αλεκτορ' ιητρια P.

HERODES

ἐκ δεξιῆς τὸν πίνακα, Κο<κκ>άλη, στήσον
τῆς Ἰγικίης.

< KOKKALH >

20

μᾶ καλῶν, φίλη Κυνοῖ,
ἀγαλμάτων· τίς ἦρα τὴν λίθον ταύτην
τέκτων ἐπο<ί>ει καὶ τίς ἐστὶν ὁ στήσας;

< KTNNO >

οἱ Πρηξιτέλεω παῖδες· οὐχ ὀρῆς κεῖνα
ἐν τῇ βάσει τὰ γράμματ'; Εὐθίης δ' αὐτ<ήν>
ἔστησεν ὁ Πρήξωνος.

< KOKKALH >

25

ἴλεως εἴη
καὶ τοῖσδ' ὁ Παιῶν καὶ Εὐθίη καλῶν ἔργων.
ὄρη, φίλη, τὴν παῖδα τὴν ἄνω κείνην
βλέπουσιν ἐς τὸ μῆλον· οὐκ ἐρεῖς αὐτήν,
ἣν μὴ λάβῃ τὸ μῆλον ἐκ τάχα ψύξει<ν>;—
κεῖνον δέ, Κυνοῖ, τὸν γέροντ'—ᾧ πρὸς Μοιρέων 30
τὴν χηναλώπεκ' ὥς τὸ παιδίον πνίγει.
πρὸ τῶν ποδῶν γοῦν εἴ τι μὴ λίθος, τοῦργον,
ἐρεῖς, λαλήσει. μᾶ, χρόνῳ κοτ' ὠνθρωποι
κῆς τοὺς λίθους ἔξουσι τὴν ζοὴν θεῖναι—
τὸν Βατάλης γὰρ τοῦτον, οὐχ ὀρῆς, Κυνοῖ, 35
ὅκως βέβ(η)[κ](ε)ν, ἀνδρ[ι]άντα τῆς Μύττεω;
εἰ μ(ή) [τι]ς (αὐ)τὴν εἶδε Βατάλην, βλέψας
ἐς τοῦτο τὸ εἰκόνισμα μὴ (ἐτέρ)ης δείσθω.

19. κοτταλη P: corr. R., Buech. 20. μᾶ P. 21. ^ητον
P. 24. αυτα P: corr. Richards. 26. ειθιης P:

gentle hands. Kokkale, set the picture by the right hand of Hygieia.

<KOKKALE>

Lo! Kynno deare, what fayre statues: what artificer, prithee, made this stone, and who was it that did set it here?

<KYNNO>

The children of Praxiteles: seest not yon letters on the base? And Euthies son of Prexon set it up.

<KOKKALE>

Gracious be Paion unto these and Euthies for their fayre werkes. See deare, yon childe looking up toward the apple: woldest not say that, an she get not the apple, she will expire forthwith? Aye and yon old man, Kynno! Lo, 'a Fates' name how the babe doth throttle the goose. Were it not at close quarters of stone, the werke, motest say, wolde speke. La! time will be when man shall wot to put life e'en into stones! This image of Batale, daughter of Myttes, seest not, Kynno, its gait? None that had seen not Batale but only glaunced at this likenes wolde need the other.

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- | | | |
|------------------------------------|-------------------------------|--------------------------|
| corrected by Bl., R. | 27. κειμένην P. | 29. ψυξι |
| P: corrected by Buch. | 30. ιτονγεροντάπρος P. | |
| 32. Marked as corrupt. | 33. λαλήσειν R. | ^χ μακρονωι P. |
| 34-5. There is a paragraphus in P. | 36. ^κ οπως P. | suppl. |
| Bl. ανδρ[ι]αντα suppl. K. | 37. supplied by | |
| Hicks, R. | 38. ^ε εικονισμα P. | ^σ ηδισθω P. |

HERODES

ΚΤΝΝΩ

ἔπει, φίλη, μοι καὶ καλόν τί σοι δείξω
 πρῆγμ' οἶον οὐχ ὥρηκας ἐξ ὅτ<ε>υ ζώεις. 40
 Κύδιλλ', ἰοῦσα τὸν νεωκόρον βῶσον.
 οὐ σοὶ λέγω, αὕτη, τῇ ᾧ(δε) <κ>ᾧδε χασκεύση;
 μᾶ, μή τιν' ὥρην ᾧν λέγω πεποιήται
 ἔστηκε δ' εἰς μ' ὀρεῦσα κα(ρ)κ[ί]νου μέζον.
 ἰοῦσα, φημί, τὸν νεωκόρον βῶσον. 45
 λαίμαστρον, οὔτ' ὀργή† σ[ε] κ(ρ)ηγύην οὔτε
 βέβηλος αἰνεῖ, πανταχῇ δ' (ἴσω) κείσαι.
 μαρτύρομαι, Κύδιλλα, τὸν θ[εόν] τοῦτον
 ὥς ἔκ με κάεις οὐ θέλουσαν οἰδῆσαι·
 μαρτύρομαι, φήμ'. ἔσσετ' ἡμ(έρη) κείνη 50
 ἐν ᾗ τὸ βρέγμα τοῦτο τὸ ἀσυρές κνήση.

ΚΟΚΚΑΛΗ

μὴ πάνθ' ἐτοίμως καρδιη<βολεῦ>, Κυννοῖ·
 δούλη ἔστι, δούλης δ' ᾧτα νωθρίη θλίβει.

ΚΤΝΝΩ

ἀλλ' ἡμέρη τε κῆπὶ μέζον ὠθεῖται·
 αὕτη σύ, μείνον· ἡ θύρη γὰρ ὥϊκται 55
 κἀνεῖ<τ>' ὁ παστός·

< ΚΟΚΚΑΛΗ >

οὐχ ὀρήης, φίλη Κυννοῖ;
 οἱ' ἔργα! <ν>αὶ <μ>ὴν ταῦτ' ἐρεῖς Ἀθηναίην

40. στου P; corrected by M. 41. κυδιλλ' P. sqq. suppl.
 K. 42. αὕτη P. χασκούση Bl. 43. over ι of τιν
 P has an accent deleted. 44. suppl. by K. 46.
 λαίμαστρον P. 46. ? ἀργή. fin. suppl. K. 47. αινῶ-

KYNNO

Follow, deare, and I will shew you a fayre thyng
such as hast not seen in thy life. Kydilla, go and
cry lowd to the sacristan. Speke I not to thee that
starest hither and thither? La! no reke hath she
of what I say, but standeth goggling at me more
agape than a crab. Go, I repeat, and cry lowd to
the sacristan. Thou gluttonry, ne close ne common
clepes thee werthy, but algates art thou held naught.
Kydilla, I call this god to witnes that thou flamest
me albeit I wolde not rage: god be witnes, I repeat:
day shall tide when thou shalt scratch this fowl noddle
of thine.

KOKKALE

Lay not all things to heart readily, Kynno: she is
a slave, and slaves ears are choked with slombrihed.

KYNNO

But 'tis day, and the pres increaseth. So bide
thou: for the door is oped, and the sanctuary is
free of ingate.

<KOKKALE>

See'st not, Kynno deare? What werkes! In
sooth motest say 'twas Athena did chisell the fayre

πανταχι P. The first missing letter was ε or ι, the
last ω: -(εσω) suits the traces better than any other
conjecture, but it is not quite satisfactory: <ε>ικῆ (Cr.)
is impossible: I translate δ' ἴσως. 48. suppl. K.

? ὁθ^{εο}ν P. 50. φιμι εσσετημ(ερη)κείν^{εο}η P: corr. Palmer
(φημι R.). A mark between τ and η unintentional?
Marked corrupt. 51. ηι with ι crossed out P. τωνσυρ(ε)ς

P: corr. Bl. 52. καρδιηβαλλ^(οῦ)(ει) P (apparently): cor-
rected by Paton. 56. κᾶνείθο P. 57. οιεργα κόνιν^{εο}η
P: for this reading see *Philol.* 1925, Bd. 3-4.

HERODES

γλύψαι τὰ καλὰ—χαιρέτω δὲ δέσποινα.
 τὸν παῖδα δὴ <τὸν> γυμνὸν ἦν κνίσω τοῦτον
 οὐχ ἔλκος ἔξει, Κύννα; πρὸς γάρ οἱ κεῖνται 60
 αἱ σάρκες οἷα θερμὰ θερμὰ πηδεῦσαι
 ἐν τῇ σανίσκῃ· τῶργυρεῦν δὲ πύραυστρον
 οὐκ ἦν ἴδῃ Μύελλος ἢ Παταικίσκος
 ὁ Λαμπρίωνος, ἐκβαλεῦσι τὰς κούρας
 δοκεῦντες ὄντως ἀργυρεῦν πεποιῆσθαι; 65
 ὁ βοῦς δὲ <κῶ> ἄγων αὐτὸν ἢ <τ>’ ὁμαρτεῦσα
 <κ>ῶ γρυπὸς οὗτος κῶ ἀνάσιλλος ἄνθρωπος
 οὐχὶ ζόην βλέπουσι <κ>ήμερην πάντες;
 εἰ μὴ ἐδόκ<ε>υν τι μέζον ἢ γυνὴ πρήσσειν,
 ἀνηλάλαξ’ ἄν, μή μ’ ὁ βοῦς τι πημήνῃ· 70
 οὕτω†† ἐπιλοξοῖ, Κυννί, τῇ ἐτέρῃ κούρῃ.

ΚΤΝΝΩ

ἀληθιναί, φίλη, γὰρ αἱ Ἐφεσίου χεῖρες
 ἐς πάντ’ Ἀπελλέω γράμματ’, οὐδ’ ἐρεῖς “ κεῖνος
 ἄνθρωπος ἐν μὲν εἶδεν, ἐν δ’ ἀπηρνήθη,”
 ἀλλ’ ὁ οἱ ἐπὶ νοῦν γένοιτο †καὶ† θεῶν ψαύειν 75
 ἡπείγεται· ὅς δ’ ἐκείνον ἢ ἔργα τὰ ἐκείνου
 μὴ παμφαλήσας ἐκ δίκης ὀρώρηκεν,
 ποδὸς κρέμαιοι ἐκείνος ἐν γναφέως οἴκῳ.

ΝΕΩΚΟΡΟΣ

κάλ’ ὕμιν, ὦ γυναῖκες, ἐντελέως τὰ ἱρὰ
 καὶ ἐς λῶον ἐμβλέποντα· μεζόνως οὔτις 80

59. τονπαιδαδῃ γυμνον P : corrected by K. 60. κύννα P.

61. θερμα^{θερμα}πηδῶσαι P. 62. δὲ πῆρᾱ(σ)^ρτον P : corr. W. Voll-

graff.
63. ἰδημυλος P with mark of corruption. ἰδησι

thynges—Lady I cry mercie. This bare boye, an I scratch him, wolde he not be wounded, Kynno? For his flesh lieth on him in the picture as with right warm pulsaciouns; and the silvern fire-box—an Myellos or Pataikiskos see it, wolde not their eyne fall out for belief 'twere in sooth silvern ywrought? And the ox and his leader and her that followeth, and this man of hooked nose, and this of heyre erect, are not day and livelihood in their eyne? An I demed not I sholde defame my sex, I sholde have cryed out for feare the ox mote do me an hurt: so askaunce looketh he with one eye.

KYNNO

Yea, deare, for true are the hands of Apelles of Ephesus in all paintings ne motes say 'Yon man looked on one thyng, and gave no thought to another,' but all that was his of wit or inspiracioun, he was fain to assay: and whoso examine not him ors werkes with judicious ocellades, may he hang by the foot in fullers house.

SACRISTAN

Full fayre, dames, are your meat-offerings, and fayrer their signefiaunce: none hath ere found moe

-
- | | | | |
|--|--|---|------------|
| Μύλλος Hdl. | 66. χο P. | 67. χω P. | ΟΥΤΟΣΟΥΚΚΩ |
| ^{λλ}
[αν]ασι(μ)ος P. ουκ is cancelled by line and dots superscribed.
μ itself is formed out of a λ. Verse marked corrupt. | | | |
| 68. ζήην P. | σινήμερην P: corr. Hicks. | 69. -κουν P. | |
| 75. ωι P: explained by Hdl. | Read ἡ ἀκ: i.e. ὁ τι καὶ οἱ θεοὶ ἐπὶ νοῦν αὐτῶ ποιήσειαν Hdt. i. 27. | 76. Verse | |
| marked corrupt. | ^{τα}
ἡ ἐργαεκεινου P. | 79. εντελεωσ-
σταῖρα P but the second σ is cancelled by a vertical stroke. | |
| 80. μεζονω ^σ οντις P. | | | |

HERODES

ἡρέσατο τὸν Παιήον', ἥπερ οὖν ὑμεῖς.
 ἰὴ ἰὴ Παίηον, εὐμενῆς εἷης
 καλοῖς ἐπ' ἱροῖς ταῖσδε κεί τινες τῶνδε
 ἔασ' ὀπυιηταί τε καὶ γενῆς ἄσσον.
 ἰὴ ἰὴ Παίηον· ὦδε ταυτ' εἷη.

85

ΚΤΝΝΩ

εἷη γάρ, ὦ μέγιστε, <κ>ύγίη πολλῇ
 ἔλθοιμεν αὐτίς μέζον' ἱρ' ἀγινεῦσαι
 σὺν ἀνδράσιν καὶ παισὶ.—Κοκκάλη καλῶς
 τεμεῦσα μέμνεο τὸ σκελύδριον δοῦναι
 τῷ νεωκόρῳ τοῦρριθος, ἔς τε τὴν τρώγλην 90
 τὸν πελανὸν ἔνθες τοῦ δράκοντος εὐφήμεως
 καὶ (ψ)αιστὰ δεῦσον· τᾶλλα δ' οἰκίης ἔδρη
 δαισόμεθα—καὶ ἐπὶ μὴ λάθῃ φέρειν, αὕτη,
 τῆς ὑγίης δ', ὃ οἱ προσδός· ἥ γὰρ ἱροῖσιν
 μέ(ζ)ων ἀμαρτ<εῖν> ἢ ὑγίη 'σπὶ τῆς μοίρης. 95

83. ^ικαλοισεμπροῖς P. but *μ* is cancelled and so is a mark
 of corruption at the beginning of the verse. 86. *χυνγιμη* P:
 corrected by R. 88. Change of speaker falsely marked.

favour in Paieons eyne than ye. Hail, hail Paieon ; mayst be propitious for fayre offerings to these and any that be their spouses or near sybbe. Hail, hail, Paieon. Amen.

KYNNO

Amen, most mighty, and may we return anon in goodly health, bearing withal larger offerings, with husbands and children.—Kokkale, take hede fayrly to cutte the leg of the fowl and give it to the sacristan, and silently set the cake in the snakes den, and dip the wafer¹ : of the rest shall we make feast in the seats of our habitaunce, and don't forget to give him some too of the health-offering : for soothly in sacrifices a health-offering is sorer loss than the portion.

¹ The 'cake' is probably (Hlg.) a piece of money and the 'den' a collecting-box. 'Him' two lines below is the husband, implied from οἰκίης ἔδρη.

-
89. $\overset{\lambda}{\tau\epsilon\mu\omicron\upsilon\sigma\alpha}$ most edd. 90. $\tau\omega\iota$ P. 91. $\pi\acute{\epsilon}\lambda\alpha\rho\omicron\nu$ P.
94. $\delta\omega\iota$ P, *i.e.* δ' , δ' $\overset{\lambda}{\omicron\iota}$ (ωι for $\overset{\lambda}{\omega\iota}$). 95. $\alpha\mu\alpha\rho\tau\iota\eta\varsigma$ P: corr.
Hdl.

V
ΖΗΛΟΥΤΥΠΟΣ

BITINNA

Λέγε μοι σύ, Γάστρων, <εἶ> δ' ὑπερκορῆς οὕτω,
ὥστ' οὐκέτ' ἀρκεῖ τὰμά σοι σκέλεα κινεῖν
ἀλλ' Ἀμφυταίῃ τῇ Μένωνος ἔγκεισαι;

ΓΑΣΤΡΩΝ

ἐγὼ Ἀμφυταίῃ; τὴν λέγεις ὀρώρηκα
γυναῖκα;

< BITINNA >

προφάσεις πᾶσαν ἡμέρ<η>ν ἔλκεις. 5

ΓΑΣΤΡΩΝ

Βίτιννα, δοῦλός εἰμι· χρῶ ὅτι <μοι> βούλει
καὶ μὴ τό μεν αἶμα νύκτα κῆμέρην (πῖ)νε.

BITINNA

ὄσῃν δὲ καὶ τὴν γλάσσαν, οὗτος, ἔσχηκας·
Κύδιλλα, κοῦ ἔστι Πυρρίης; κάλει μ' αὐτόν.

1. η P : corr. Buech. 4. ἀμφυταινην P : corr. J. μενων
crossed out and λεγεις superscr. P. 5. προφασῖς P.
ημεραν P. 6. βίτιννα P. μοι inserted by R.
after βούλει; but cf. Hippon. fr. 43. 7. suppl. K.

9. ^κ ποιμοι P (μο crossed out and στ superscr.)

V

A JEALOUS LADY

(*Scene : A lady's chamber in a house in Ephesus.
Bitinna the lady harangues Gastron, her slave, also
her unfaithful paramour. Kydilla, her confidential
slave-girl, is also present.*)

BITINNA

Tell me Gastron, art so surfeited, that it sufficeth thee not to stir my legs, but must woo Amphytaea, Meno's woman¹?

GASTRON

Amphytaea? I. Have I e'en seen her of whom thou speakest?

<BITINNA>

Excuse on excuse all day long!

GASTRON

Bitinna, thy slave am I: use me as thou wilt, ne sup my blood day and night.

BITINNA

And what a tongue hast gotten, slave! Kydilla, where is Pyrrhies? Call him to me.

¹ Probably wife.

HERODES

ΠΥΡΡΙΗΣ

τί ἐστί;

< BITINNA >

τοῦτον δῆσον—ἀλλ' ἔθ' ἔστηκας;— 10
 τὴν ἱμανήθρην τοῦ κάδου ταχέως λύσας.
 ἦν μὴ κατακίσασα τῇ σ' ὅλη χώρα
 παραδείγμα θῶ, μᾶ, μή με θῆς γυναικ' εἶναι.
 ἦρ' οὐχὶ μᾶλλον Φρύξ; ἐγὼ αἰτίη τούτων 15
 ἐγῶμι, Γάστρων, ἥ σε θείσ' ἐν ἀνθρώποις.
 ἀλλ' εἰ τότ' ἐξήμαρτον, οὐ τὰ νῦν εὔσαν
 μῶρ<ο>ν Βίτινναν, ὡς δοκεῖς, ἔ<τ>' εὐρήσεις.
 φέρ', εἰς σύ, δῆσον, τὴν ἀπληγίδ' ἐκδύσας.

ΓΑΣΤΡΩΝ

μὴ μῆ, Βίτιννα, τῶν σε γουνάτων, δεῦμαι.

BITINNA

ἔκδυθι, φημί. δεῖ σ' ὀτεύνεκ' εἰ δοῦλος 20
 καὶ τρεῖς ὑπέρ σευ μν<έ>ας ἔθῃκα γινώσκειν.
 ὡς μὴ καλῶς γένοιτο τῇμέρη κείνη,
 ἥτις σ' ἐσήγαγ' ὦδε. Πυρρίη, κλαύση·
 ὁρῶ σε δῆκου πάντα μᾶλλον ἢ δεῦντα.
 σύ<σ>φιγγε τοὺς ἀγκῶνας, ἔκπρισον δῆσας. 25

ΓΑΣΤΡΩΝ

Βίτιννα, ἄφες μοι τὴν ἀμαρτίην ταύτην.
 ἀνθρωπός εἰμι, ἥμαρτον· ἀλλ' ἐπὴν αὖτις
 ἔλῃς τι δρῶντα τῶν σὺ μὴ θέλῃς, στίξον.

11. τουτου P with second του crossed out. 14. ειρ P
 changed to ηρ. 15. εγωμι P. 17. μωραν P: corr. Hdl.

18. φερῖς P: expl. by Ellis. 19. δουμαι was

MIME V. 10-28

PYRRHIES

What is it ?

<BITINNA> ¹

Bind this fellow—what ? Standest still ?—loosing anon the rope of the bucket. An I mar thee not and set thee as an example to the countriesyde, la ! eall me no woman. Am I not rather an Eunuch ? 'Tis I, Gastron, I that fault herein, that I set thee among men.² But, an I erred then, thou shalt find Bitinna a fool now no moe, for all thou thinkest. Come, thou, bind him unayded when thou hast stripped him of his smock.

GASTRON

Nay, nay, Bitinna—by thy knees, prithee.

BITINNA

Strip him, I repeat. Must wot that art a slave and that I payd for thee three minae. Ah ! ill betyde that day that brought thee hither. Shalt rue it, Pyrrhies—I see that dost aught els save bind him. Truss his arms ; bind till they be perdy severed.

GASTRON

Bitinna, forgive me this errour. Mortal am I, I have erred ; but an thou find me moe doing aught thou woldest not, then tattoo me.

¹ The second change of speaker is adequately indicated by a large space.

² Treated you as fellow man.

first written by P.
dot below μ .

20. $\acute{o}\tau\epsilon\upsilon\nu\epsilon\kappa$ P.
 $\gamma\iota\nu\omega\iota\sigma\kappa\epsilon\iota\nu$ P.

21. $\mu\nu\alpha\varsigma$ P with
25. $\sigma\nu\gamma\sigma\phi$ P : corr.

Buech.

η
26. $\alpha\mu\alpha\rho\tau\iota\alpha\nu$ P.

HERODES

BITINNA

πρὸς Ἀμφυταίην ταῦτα, μὴ ἔμὲ πληκτίζου,
μεθ' ἧς ἀλινδῇ καὶ ἐμὲ χρὴ π(ο)δόψηστρον 30

.

< ΠΤΡΡΙΗΣ >

δέδεται καλῶς σοι.

BITINNA

μὴ λάθῃ λυθείς σκέψαι.
ἄγ' αὐτὸν ἐς τὸ ζήτρειον πρὸς Ἑρμῶνα
καὶ χιλίας μὲν ἐς τ(ὸ) νῶτον ἐγκόψαι
αὐτῷ κέλευσον χιλίας δὲ τῇ γαστρί.

ΓΑΣΤΡΩΝ

ἀποκτενεῖς, Βίτιννα, μ' οὐδ' ἐλέγξασα 35
εἴτ' ἔστ' ἀληθέα πρῶτον εἴτε καὶ ψευδέα;

BITINNA

ἂ δ' αὐτὸς εἶπας ἄρτι τῇ ἰδί(κῃ) γλάσση
'Βίτιν', ἄφες μοι τὴν ἁμαρτίην ταύτην';

ΓΑΣΤΡΩΝ

τὴν σευ χολὴν γὰρ ἤθελον κατασβέ(σ)σαι.

BITINNA

ἔστηκας ἐμβλέπων σύ, κοῦκ ἄγεις αὐτόν 40
ὅκου λέγω σοι; <θλ>ῇ, Κύδιλλα, τὸ ῥύγχος

30. δι(κῇ) καὶ ἐμ(ε)χρηπ(ο)δοψ P (read by Milne). There is no doubt as to this reading. I translate a v. 30^a ὑμέων γενέσθαι

MIME V. 29-41

BITINNA

Playne not to me, but to Amphytaea with whom
thou lyest, and needs must I <your> foot towell <be
. . . >.

<PYRRHIES>

Thou hast him well bound.

BITINNA

See he escape not loose. Take him to the abode
of torment to Hermon, and bid him hammer thousand
stripes into his back and thousand into's belly.

GASTRON

Wilt kill me, Bitinna, ne try first an it be sooth or
false?

BITINNA

What of thine own tongues utteraunce ' Bitinna
forgive me this errour ' ?

GASTRON

Aye, for I wolde quench your choler.

BITINNA

Standest agape, and leadest him not where I bid
thee? Kydilla, dint this losells beak, and thou,

. . . . 31. $\mu\epsilon\theta\lambda\alpha\theta\eta$ P. 33. $\tau\omicron\nu\nu\nu\omega\tau\omicron\varsigma$ P. 36. $\psi\epsilon\nu\delta\epsilon\alpha$
P (doubtful mark over ϵ). 37. $\iota\delta\iota\alpha\iota$ P; corr. by R.
39. $\kappa\alpha\tau\alpha\sigma\beta\omega\sigma\alpha\iota$ P; corr. by Bl. 41. $\omicron\delta\eta$ P; corr. by Hdl.

HERODES

τοῦ παντοέρκτεω τοῦδε, καὶ σύ μοι, Δρήχων,
 ἤδη 'φαμάρτει <τῇ σ' ἄν> οὗτος ἡγήται.
 δώσεις τι, δούλη, τῷ κατηρήτῳ τούτῳ
 ῥάκος καλύψαι τὴν ἀνώνυμον κέρκον, 45
 ὥς μὴ δι' ἀγορῆς γυμνὸς ὢν θεωρῆται;
 τὸ δεύτερόν σοι, Πυρρίη, πάλιν φωνέω,
 ὅκως ἐρεῖς Ἑρμῶνι χιλίας ὧδε,
 καὶ χιλίας ὧδ' ἐμβαλεῖν ἀκήκουκας;
 ὥς, ἦν τι τούτων ὧν λέγω παραστείξης, 50
 αὐτὸς σὺ καὶ τάρχαϊα καὶ τόκους τίσεις.
 βάδιζε καὶ μὴ παρὰ τὰ Μικκάλῃς αὐτόν
 ἄγ', ἀλλὰ τὴν ἰθεῖαν. οὐ δ' <ὕ>πεμνήσθην—
 κάλει, κάλει δραμεῦσα, πρὶν μακρὴν, δούλη,
 αὐτο<ὕ>ς γενέσθαι.

ΚΥΔΙΛΛΑ

Πυρρίης, τάλ<η>ς, κωφέ, 55
 καλεῖ σε. μᾶ, δόξει τις οὐχὶ σύνδουλον
 αὐτὸν σπαρά<σσ>ειν ἀλλὰ σημάτων φῶρα·
 ὀρῆς ὅκως νῦν τοῦτον ἐκ βίης ἔλκεις
 ἐς τὰς ἀνάγκας, Πυρρίη; <σ>έ, μᾶ, τούτοις
 το<ῖ>ς δύο Κυδιλλ' ἐπόψε<τ>' ἡμερέων πέντε 60
 παρ' Ἀντιδώρῳ τὰς Ἀχαϊκάς κείνας,
 ἃς πρῶν ἔθηκας, τοῖς σφυροῖσι τρίβοντα.

BITINNA

οὗτος σύ, τοῦτον αὐτὶς ὧδ' ἔχων ἦκε
 δεδεμένον οὕτως ὥσπερ ἐξάγεις αὐτόν,
 Κόσιν τέ μοι κέλευσον ἐλθεῖν τὸν στίκτην 65
 ἔχοντα ῥαφίδας καὶ μέλαν. μὴ δεῖ σε

42. τοῦτο καὶ P: το is crossed out and δε superscr. 43. αμ-
 αρτισοιεαν P: corrected by Danielss. 49. -kās P. 53. επεμν.

Drechon, follow now by the way thy fellow leadeth. Slave, wilt give a rag to this curst fellow to hyde his bestiall nakedness, that he be not seen bare through the market? Once moe a second time I cry thee Pyrrhies to tell Hermon that he lay on thousand here and thousand there: hast heard? Soothly an thou traverse aught of my orders thou shalt thine own self pay debt and interest. Walk on and lead him not by Mrs. Smallwaies¹ but on the Mall. But I mind—run, slave-girl, and call them, call them ere they be afar.

KYDILLA

Pyrrhies, deaf wretche, she calleth thee. La, one mote deme 'twas no fellow-slave he mauleth, but a grave-robber: look how dost drag him perforce to the torments, Pyrrhies. La! 'tis thee that Kydilla will live to see with this pair of eyne in five daies time rubbing with thine ankles at Antidorus abode those Achaeon gyves that but yestereen didst doff.

BITINNA

Ho there, come back bringing him bound even as dost lead him out, and enjoyne Kosis the tattooer to come with needles and ink. Thou must be spotted

¹ *i.e.* through the back slums.

P: corr. Hdl. 54. δραμουσα is usually read. 55. Mark of change of speakers misplaced below 56: *i.e.* at μά.

αυτος P: corr. J., Bl. 56. συ^{συν}ουχιδουλον P.
59. verse marked as corrupt. 60. πυρριημα P: corr. by Bl.

60. τους P: corr. Bl. 61. αχαϊκας P. 63. αυθις^τ P.
66. φ of ραφιδας first written as δ. 62. δι P.

HERODES

ὁδῶ γενέσθαι ποικίλον. κατηρτήσθω
οὕτω †καταμυος† ὥσπερ ἡ Δάου τιμή.

ΚΥΔΙΑΛΛΑ

μή, τατί, ἀλλὰ νῦν μὲν αὐτόν,—οὕτω σοι
ζώῃ Βατυλλῖς κῆπίδοις μιν ἐλθοῦσαν 70
ἐς ἀνδρὸς οἶκον καὶ τέκν' ἀγκάλαις ἄραις—
ἄφες, παραιτεῦμαί σε· τὴν μίαν ταύτην
ἀμαρτίην—

BITINNA

Κύδιλλα, μή με λυπεῖτε,
ἢ φεύξομ' ἐκ τῆς οἰκίης. ἀφέω τοῦτον
τ[ὸ]ν ἐπτάδουλον; καὶ τίς οὐκ ἀπαντῶσα 75
ἐς μεν δικαίως τὸ πρόσωπον ἐμπτύοι;
ο(ὕ), (τ)ὴν Τύραννον, ἀλλ' ἐπέιπερ οὐκ οἶδεν,
ἄνθρωπος ὢν, ἐωυτόν, αὐτίκ' εἰδήσει
ἐ(ν) τῷ μετώπῳ τὸ ἐπίγραμμα¹ ἔχων τοῦτο.

ΚΥΔΙΑΛΛΑ

ἀλλ' ἔστιν εἰκὰς καὶ Γερήνι' ἐς πέμπτην— 80

68. see nn. 69. τατί P. ^{οι}σω P. 70. μεν P:
corr. R. 71. Non ἀγκα'λ. 73. μῆλυπιτεμε P: corr.
by R. 77. ἐπε(π)ειπερ P, who wrote ἐπει first but oddly
turned the ι into π. 80. ἐστιν—the ι is a correction as if
the writer had started to write ε.

¹ Herodes may have misread an old proverb collection :
see introd. The proverb, which refers to a quiet death, is,
however, inapposite. The correct sense is given by Horace,
Sat. ii. 5. 91 *Darus sis comicus atque stes capite obstipo,*
multum similis metuenti. There is fair evidence for καταμν-
in the sense 'capite obstipo,' perhaps by early confusion with

attone. Let him be taught to cringe as low as his honour Davus.¹

KYDILLA

Nay, mamma, but now—e'en as thou hopest Batyllis may live and maiest one day see her come to a mans house, and maiest lift her children in thine arms—now let him be : this one errour—

BITINNA

Kydilla, vex me not, all of you : or will flee the habitaunce. Am I to let be this slave of slaves ? Who then that encountred me wolde not rightly spit in my faee ? Nay by the Queen.² but since, though mortal he be, he knoweth not himself, soon shall he know it with this inscripcioun³ on his forehead.

KYDILLA

But 'tis the twentieth, and but four days to the Gerenia.

the Doric *κατὰμίω*. Either Herodes coined *κατάμνος* incorrectly or *καταμίων* should be read.

² οὐ τὴν Τύραννον. The title is unknown for any Greek divinity : yet it is fairly clear that *v.* 80 suggests an Ionic colony and that the immediately following mimes are likely to be Ephesian. There the oath is 'by Artemis,' and it may be presumed that we have Artemis here. The commonest error in Greek texts, as in proofs and books to-day, is the writing of a somewhat similar word for another by false association : *cf.* *vi.* 34-38. I fancy Herodes wrote *Κυναγόν*, 'Huntress.'

³ Inscriptioun : ἌΝΘΡΩΠΟΝ ΕΙΜΙ ?

HERODES

BITINNA

νῦν μέν σ' ἀφήσω, καὶ ἔχε τὴν χάριν ταύτη,
ἣν οὐδὲν ἡ<σσ>ον ἢ Βατυλλίδα στέργω,
ἐν τῇσι χερσὶ τῇσ' ἐμῇσι θρέψασα.
ἐπεὰν δὲ τοῖς καμουῦσιν ἐγχυτλώσωμεν
ἄξεις τότ' ἀμελι<τίτι>ν ὀρτὴν ἐξ ὀρτῆς. 85

82. ηττον P : corr. by Meister.

83. εμησι P.

85. αμ(ε)λιτ(η)ν εορτην ἐξ εορτης P : corr. by Hdl.

MIME V. 81-85

BITINNA

Now shall I let thee be, and be thankfull to this girl whom I love as Batyllis and in mine own hands did noursle. But whenas we have done libacioun to those that sleep, then shalt have unhonied ¹ festivall on festivall.

¹ *i.e.* *πικράν* 'bitter.' Honey was not offered to the dead.

VI

ΦΙ(Λ)ΙΑΖ(Ο)ΥΓΑΙ Η ΙΔΙΑΖΟΥΓΑΙ

ΚΟΡΙΤΤΩ

Κάθησο, Μητροῖ· τῇ γυναικὶ θῆς δίφρον
ἀναστα(θ)ε(ῖ)σα· πάντα δεῖ με προστά<σσ>ειν
αὐτήν, σὺ δ' οὐδὲν ἄν, τάλαινα, ποιήσῃς
αὐτῇ ἀπὸ σαυτῆς· μᾶ, λίθος τις, οὐ δούλη
ἐν τῇ οἰκίῃ <κ>εῖς· ἀλλὰ τᾶλφειτ' ἦν μετρῇ 5
τὰ κρίμν' ἀμιθρεῖς, κῆ<ν> τοσοῦτ' ἀποστάξῃ
τὴν ἡμέ[ρ]ην ὅλην σε τονθορύζουσιν
καὶ πρημονῶσαν οὐ φέρουσιν οἱ τοῖχοι.
νῦν αὐτὸν ἔκμάσσεις τε καὶ ποεῖς λαμπρόν,
ὅτ' ἐστὶ χρ[εῖ](η), ληστρί; θυέ μοι ταύτη 10
ἐπεὶ σ' ἔγ(ευ)σ' ἂν τῶν ἐμῶν ἐγὼ χειρέων.

ΜΗΤΡΩ

φίλη Κοριττοῖ, ταῦτ' (ἐ)μ(ο)ὶ ζυγὸν τρίβεις.
κῆγὼ ἐπιβρύχουσ' ἡμέρην τε καὶ νύκτα
κύων ὑλακτέω ταῖ[s] ἀνωρύμοις ταύταις.
ἀλλ' οὔνεκεν πρὸς σ' (ῆλ)[θ]ον—

1. κιδθεσ P (δ cancelled by vertical stroke and θ formed out of ο (Buech.)). 2. legit K. ταττειν P: corr. by R. 3. some marks over δε of ουθεν. 5. εις P: corr.

Richards. η' μετρεω P. 6. κη P: corr. by Bl.

VI

A PRIVATE CHAT

(*Scene : Ephesus? The house of Koritto, a lady. Her friend Metro bursts in unannounced. A slave-girl is present.*)

KORITTO

Sit down, Metro—Arise and set a chayre for the lady ! Must I bid thee myself do all thy devoyrs, and thou woldest do naught of thine own self ? La ! thou'rt a stone in the house, not a slave-girl : but an thou takest thy measure of wheat, each crumb thou tellest, and an ne'er so litell driblet escape, the walls burst with thy day-long playnts and lamentaciouns. So thou dost wipe it and render it clean now, thou thief, when need is ? I counsell thee render oblacioun to this lady : els had I given thee taste of my handes.

METRO

Deare Koritto thou'rt galled by the same yoke as I. I too day and night long yap like a dog gnashing at these bestiall wenches. But for my errand—

7. suppl. by K. 10. suppl. by Bl. 11. χείρων
is a customary hyper-Ionicism due doubtless to Herodes :
χειρῶν editors. 13. ε of επιβ. is due to a correction by P.
14. suppl. by K. non ὑλακτέω P. 15. suppl. by K.

HERODES

ΚΟΡΙΤΤΩ

ἐκποδὼν ἡμῖν 15
φθείρεσθε, νώβυστρ', ὦ(τ)[α] μούνον καὶ γλάσσαι
τὰ δ' ἄλλ' ἐορτή—

ΜΗΤΡΩ

λίσσομα[ί σ](ε), μὴ ψεύση,
φίλη Κοριττοῖ, τίς <κ>οτ' ἦν ὃ σοι ῥάψας
τὸν κόκκινον βαυβῶνα;

ΚΟΡΙΤΤΩ

κοῦ δ' ὀρώρηκας,
Μητροῖ, σὺ κείνον;

ΜΗΤΡΩ

Νοσσίς ἐ[ῖ]χεν ἡρίννης 20
τριτῇμέρη νιν· μᾶ, καλόν τι δώρημα.

ΚΟΡΙΤΤΩ

Νοσσίς; κόθεν λαβοῦσα;

ΜΗΤΡΩ

διαβαλεῖς ἦν σοι
εἴπω;

ΚΟΡΙΤΤΩ

μὰ τούτους τοὺς γλυκέας, φίλη Μητροῖ,
ἐκ τοῦ Κοριττοῦς στόματος οὐδεὶς μὴ ἀκούσῃ
ὅς' ἂν σὺ λέξῃς.

ΜΗΤΡΩ

ἡ Βιτᾶ<δ>ος Εὐβούλη 25
ἔδωκεν αὐτῇ καὶ εἶπε μηδέν' αἰσθέσθαι.

MIME VI. 15-26

<KORITTO>

Get ye gone, ye slightfull ones ; naught but ears
and tongues, and the rest of ye idlenes—

METRO

Prithee, lie not, Koritto deare ? Who did stitch
thee the scarlet baubon ?

KORITTO

Where hast seen it, Metro ?

METRO

Nossis, Erinna's childe, had it two daies agoe.
La ! a fayre gift.

KORITTO

Nossis ! Whence gat she it ?

METRO

Wilt bewray an I tell thee ?

KORITTO

By these sweet eyne, Metro deare, none shall hear
from Koritto's mouth aught thou saiest.

METRO

Eubule, wife of Bitas, gave it her and bade her
that none discover it.

16. suppl. by Hicks.

17. εορτη P : corr. by Bl.

Suppl. by K.
corr. W. Schulze.

19. ^κκορκινον P.

25. ἡβιῆτατος P :

HERODES

ΚΟΡΙΤΤΩ

γυναῖκες, αὕτη μ' ἡ γυνή <κ>οτ' ἐκτρίβει.
 ἐγὼ μὲν αὐτὴν λιπαρεῦσαν ἡδέεσθην
 κῆδωκα, Μητροῖ, πρόσθεν ἢ αὐτὴ χρήσασθαι.
 ἡ δ' ὦ<σ>περ εὖρημ' ἀρπάσα<σα> δωρεῖται 30
 καὶ τ<ῇ>σι μὴ δεῖ. χαιρέτω, φίλη, πολλά,
 ἐοῦσα τοίῃ, <κ>ῆτέρην τιν' ἀνθ' ἡμέων
 φίλην ἀθρείτω τᾶλλα. Νοσσίδι χρῆσθαι
 τῇ Μηδοκέω—μέζον μὲν ἢ δίκη γρύζω,
 λάθοιμι δ' Ἀδρήστεια—χιλίων εὐντων 35
 ἔν' οὐκ ἂν ὅστις σαπρός ἐστι προσδοίην.

ΜΗΤΡΩ

μὴ δὴ, Κοριττοῖ, τὴν χολὴν ἐπὶ ῥινός
 ἔχ' εὐθύς, ἣν τι ῥῆμα μὴ καλὸν πεύθῃ.
 γυναικός ἐστι κρηγύης φέρειν πάντα.
 ἐγὼ δὲ τούτων αἰτίη λαλεῦσ' εἰμὶ 40
 ἥπολλά† τὴν μεν γλ<α>σσαν ἐκτεμεῖν δεῖται.
 ἐκεῖνο δ' οὐ σοι καὶ μάλιστ' ἐπεμνήσθην,
 τίς ἔσ<τ>' ὁ ῥάψας αὐτόν; εἰ φιλεῖς μ' εἶπον.
 τί μ' ἐ<μ>βλέπεις γελῶσα; νῦν ὀρώρηκας
 Μητροῦν τὸ πρῶτον; ἢ τί τᾶβρά σοι ταῦτα; 45
 ἐνεύχομαι, Κοριττί, μή μ' ἐπιψεύσῃ,
 ἀλλ' εἶπέ τὸν ῥάψαντα.

ΚΟΡΙΤΤΩ

μᾶ, τί μοι ἐνεύχῃ;

Κέρδων ἔραψε.

27. ποτ P: corr. R.

30. omissions suppl. by K.

31. ταῖσι P: corr. R.

33. χρ^{αι}σθ P.

34. ηγν-

νηγρυζω P with ηδικηγρυζω superscr.

.σα.

36. λεπρος and

KORITTO

Oh womankind, this woman shall one day fordo me. I granted her prayers, and gave it her, Metro, ere I used it myself: and she seized it like trove, and gives it to whom she ought not. To such an one, dere, bid I long farewell, and let her quest henceforward other friend in my room. To Nossis, wife of Medokes—I speke beyond due limit and may Adrasteia hearken not—though I had a thousand yet wolde I not lend one that were rotten.

METRO

Prithee, Koritto, let not ire sit anon on thy nostrils an thou hear word of no fayre import. Gentle woman sholde suffer all things. 'Tis I that fault herein for speking o'ermuch: I sholde cut out my tongue. But—to my main intendiment—who did stitch it? Say, an thou love me. Why these mowes at me? Hast neer seen Metro before? What mene these bashings? I adjure thee, Koritto, false me not, but say who stitched it.

KORITTO

La! why adjure? 'Twas Kerdon.

προσδωσω ^{οιην} (ωσω erased) P.

37. κόρη τυ Stob. *Fl.* lxxiv.

14. 38. ^{καλ} σοφον P: σοφόν Stob.

41. <ῆ> πολλά K. But the writer is here half asleep and quite probably has substituted πολλά (as λεπρός) for a word of the same sense: e.g. περισσά or ἄκαιρα (Greg. Naz. ii. 726, v. 984 ἰδοὺ προτείνω τὴν ἄκαιρον καὶ λάλον γλῶσσαν· ὁ θέλων νηλέως ἐκτεμνέτω). γλωσσαν P: corr. by M.

43. ἵπον P.

44. ενβ. P.

46. μαημοι P: corr. Bl., Hdl.

HERODES

< ΜΗΤΡΩ >

κοῖος, εἰπέ μοι, Κέρδων;
 δύ' εἰσὶ γὰρ Κέρδωνες, εἷς μὲν ὁ γλαυκός
 ὁ Μυρταλίνης τῆς Κυλαίθιδος γείτων· 50
 ἀλλ' οὗτος οὐδ' ἂν πληκτρον ἐς λύρην ράψαι·
 ὁ δ' ἕτερος ἐγγὺς τῆς συνοικίης οἰκέων
 τῆς Ἑρμοδώρου τὴν πλατεῖαν ἐκβάντι,
 ἦν μὲν κοτ', ἦν τις, ἀλλὰ νῦν γεγήρακε·
 τούτῳ [Κ](υλ)αιθῖς ἡ μακαρίτις ἐχρήτο— 55
 μνησθεῖεν αὐτῆς οἷτινες προσήκουσιν.

ΚΟΡΙΤΤΩ

οὐδέτερος αὐτῶν ἐστὶν ὦ<ν> λέγεις, Μητροῖ,
 ἀλλ' οὗτος οὐκ οἶδ' ἡ <κ> Χίου τις ἡ ῥυθρεῶν
 ἦκει, φαλακ(ρ)ός, μικκός—αὐτὸ ἐρεῖς εἶναι
 Πρηξῖνον· οὐδ' ἂν σῦκον εἰκάσαι σύκῳ 60
 ἔχοις ἂν (οὔ)[τ]ω· πλὴν ἐπὴν λαλῇ, γνώσῃ
 Κέρδων ὀτεύνεκ' ἐστὶ καὶ οὐχὶ Πρηξῖνος.
 κατ' οἰκίην δ' ἐργάζετ' ἐ<μ>πολέων λάθρη,
 τοὺς γὰρ τελώνας πᾶσα νῦν θύρῃ φρίσσει—
 ἀλλ' ἔρ(γ)' ὀκ(οῖ)' (ἔ)στ' ἐργάτης; Ἀθηναίης 65
 αὐτῆς ὀρ<ῃ>ν τ(ὰς) χε[ῖ]ρας οὐχὶ Κέρδωνος
 δόξεις· ἐ[γὼ] μὲν—δύο γὰρ ἦλθ' ἔχων, Μητροῖ—
 ἰδοῦς' ἄμ' ἰ(δμ)ῇ τῶμματ' ἐξεκύμηνα·
 τὰ βαλλί' οὕτως ἄνδρες οὐχὶ ποιεῦσι—
 αὐταὶ γὰρ ἐ(σ)μεν—ὀρθά· κοῦ μόνον τοῦτο, 70
 ἀλλ' ἡ μαλακό(τ)ης ὕπνος, οἱ δ' ἱμαντίσκοι
 ἔρι', οὐχ ἱμ(ά)[ντες]· εὐνοέστερον σκυτέα
 γυναικ[ῖ] διφῶς' ἄλλον οὐκ ἀνευρ[ή]σ[εις].

ΜΗΤΡΩ

κῶς οὖν ἀφῆκας τὸν ἕτερον;

<METRO>

Which Kerdon? Tell me. There are two Kerdons, one of grey eyne, neighbour of Myrtaline daughter of Kylaithis: but yon note stich plectre for lyre. The other has habitaunce forby the tenement of Hermodorus as one quitteth the Broad Way: of mark once but now eld hath him. Him had Kylaithis, who is now at peace. May her kin memorize her.

KORITTO

'Tis neither of these, Metro. This one haileth from Chios or Erythrae, I wot not which: bald and short: a very Prexinos notest say: fig to fig notest so compare: but whenas he prateth thou'lt ken him to be Kerdon not Prexinos. At home he werketh bartering by stealth, for every door now shuddereth at the tax-gatherers. 'But what werkes is he werker?' Athenes own handes woldest deme to see, not Kerdons. I—for he came with twain of them, Metro—at first glaunce were mine eyne extent: e'en straighter than the livelihood—none listeth—: nay moe—as soft as sleep, and the thonglets no thongs but wool: kinder cobbler to feminitee notest find, quest how thou wilt.

METRO

How gattest not the other?

-
- | | | |
|---|---------------------|------------------------|
| 52. οικέων P. | 57. ως P: corr. Bl. | 58. ηχιον P: |
| corr. W. Schulze. | 60. αίσουκωι P. | 61. suppl. by K. |
| 63. κατοικειν P with mark of error at beginning: corr. R. | | |
| 65. I give the letters as Milne reads them exc. (ε)στ for (α)στ. Construction as τὰ μετεωρὰ φροντιστής (Plat.), μυρία πεμπαστάν (Aesch.). | 66. ορ(α)ν P. | 67. suppl. Bl., Buech. |
| 68. ἀμι(δμ)η P. | 72. suppl. R. | 73. suppl. Hdl. |
| (ησ.[.] superscr.). | 74 etc. suppl. K. | |

HERODES

< ΚΟΡΙΤΤΩ >

τ[ί] δ' οὐ, Μητροῖ,
 ἔπρηξα; κοίην δ' οὐ προσήγαγον πειθοῦν 75
 αὐτῶ; φιλεῦσα, τὸ φαλακρὸν κ[α]ταψῶσα,
 γλυκὺν πιεῖν ἐγχεῦσα, ταταλίζ[ο]υσα,
 τὸ σῶμα μόνον οὐχὶ δοῦσα χ[ρ]ήσασθαι.

ΜΗΤΡΩ

ἀλλ' εἴ σε καὶ τοῦτ' ἡξίωσ' ἔδει δοῦ[ν]αι.

ΚΟΡΙΤΤΩ

ἔδει γάρ· ἀλλ' ἄκαιρον οὐ πρόπον (γ') εἶναι· 80
 ἤληθεν ἡ Βιτᾶ<δ>ος ἐν μέσῳ <Εὐβ>ούλῃ.
 αὕτη γὰρ ἡμέων ἡμέρην τε καὶ νύκτα
 τρίβουσα τὸν ὄνον σκωρίην πεποίηκεν,
 ὅκως τὸν ωύτης μὴ τετρωβόλο[ν] κόψῃ.

ΜΗΤΡΩ

κῶς δ' οὗτος εὔρε πρόσ σε τὴν ὁδὸν ταύτην, 85
 φίλῃ Κοριττοῖ; μηδὲ τοῦτό με ψεύσ(η).

ΚΟΡΙΤΤΩ

ἔπεμψεν αὐτὸν Ἀρτεμῖς ἢ Κανδᾶ<δ>(ο)[ς]
 τοῦ βυρσοδέψεω τὴν στέγην σημήνασα.

ΜΗΤΡΩ

αἰεὶ μὲν Ἀρτεμῖς τι καινὸν εὐρήσει,
 πρόσω ἑπιεῦσα τὴν προκυκλίη 90
 ἀλλ' οὖν γ' ὅτ' οὐχὶ τοὺς δὺ' εἶχες ἐ<κ>λῦσαι
 ἔδει πυθέσθαι τὸν ἕτερον τίς ἢ ἐ<κ>δοῦσα.

MIME VI. 74-92

<KORITTO>

All things tryed I: all persuasiouns trayned:
kissing, stroking his bald pate, flagons of mead, fond
names, albut surrendring mine own bodie.

METRO

But an he asked, e'en this sholdest have given.

KORITTO

Aye—but all things in tyde. Eubule wife of Bitas
was grinding before us. For day and night long
doth she weare our stone into scrapings, enaunter
she pay a grote to set her own.

METRO

And how found he his way hither to thee, deare
Koritto? Eke herein false me not.

KORITTO

Artemis, wife of Kandas the tanner, sent him
hither, shewing the house.

METRO

Artemis will aye find some new device drinking
deep down in bawdy bottles. But sin notest salve the
twain, algates sholdest have found who bid the other.

81. *ηληθενγαρ* P. *τατος* corr. W. Schulze. *ενμεσ(ω)ι-*
δουλη P: corr. Jevons. 86. *ψενσ(η)[ι]* P. 87. *Καν-*
δατος P (so Bl.): corr. W. Schulze. 90. P has *ιηνθα(λπην)*,
but there is a quite different correction (unfortunately illeg-
ible) above. I imagine *της προκυκλής στάμνης*. 91, 92. *εγ*
for *εκ* P.

HERODES

ΚΟΡΙΤΤΩ

ἐλιπάρεον ὁ δ' ὥμνυ' οὐκ ἂν εἰπεῖν μοι·
†ταύτῃ γὰρ <ἦλω> κηγάπησέ ν<ιν>, Μητροῖ.†

<ΜΗΤΡΩ>

λέγεις ὁδόν μοι· νῦν πρὸς Ἀρτεμῖν εἶ<μι>· 95
ὅκως ὁ Κ(έρδω)ν ὅστις ἐστὶν εἰδ[ή](σ)ω.
ὑγίαινέ μ(ο)[ι, Κοριτ]τί· λαιμᾶ τ[ις] <κ>ῶρη
ἡμῖ[ν] ἀφ[έρπειν] ἐστί.

ΚΟΡΙΤΤΩ

τὴν θύρην κλείσον,
αὖτ[η σ]ύ, (ν)[εο]σσοπῶλι, κάξαμίθρησαι
αἱ ἀλ(ε)κτ[ορῖ]δες ε(ῖ) [σ]όαι εἰσί, τῶν τ' αἰρέων 100
αὐτῇσ[ι . . . ο]ν· οὐ γὰρ ἀλλὰ πορθεῦ(σι)
ὠρν[ι]θ(ο)[κ]λέ[π]ται, κῆν τρέφῃ τις ἐν κόλπῳ.

94. This verse at top of the column with ᾗ right mg. of 93. The article was only granted to a lady in return

MIME VI. 93-102

KORITTO

I besought but he swore he nould say : †for he was charmed with her and she with him, Metro.†

METRO

Thy tale speedeth me : now hie I to Artemis to know what man Kerdon be. Fare thee well, Koritto : one hungereth and I must move off.

KORITTO

Shut the door—ho you there, chick-girl—and tell an the hens be safe, and toss darnel to them. For indeed the bird-thieves spoyle e'en an one rear abosom.

for services.	<i>ναι</i> P : corr. by R.	96. suppl. Buech.
97. init. suppl. Buech.	fin. corr. (<i>λαιμαι</i>) and suppl. by	
Grooneboom.	98. init. suppl. Cr.	99. init. suppl. R.,
med. Diels.	100. suppl. by Cr.	101. <i>e.g.</i> <i>πίψον</i> Bl.
102. suppl. Hdl.		

VII

C]KΥ(T)[E]ΥC

ΜΗΤΡΩ

Κέρδων, ἄγω (σ)οι τάσδε τὰς (γ)[υνάς, εἴ] τι
τῶν σῶν ἔχεις αὐτῇσιν ἄξιον δεῖ(ξ)αι
χειρέων νοῆρες ἔργον.

ΚΕΡΔΩΝ

οὐ μάτην, Μητρ(οῖ),
ἐγὼ φ[ι]λέω σε. ταῖς γυναιξὶν οὐ θήσεις
τὴν μέζον' ἔξω σανίδα; Δριμύλῳ φωνέω· 5
πάλιν καθεύδεις; κόπτε, Πίστ(ε), τὸ ρύγχος
αὐτοῦ, μέχρῃς τὸν ὕπνον ἐκχέη πάντα·
μᾶλλον δὲ τὴν ἄκανθα[ν], ὥς ἔχ[ω]ν κ<λά>η,
ἐκ τοῦ τραχήλου δῆσο[ν. εἴ]α δῆ, [κέρκω]ψ,
κίνει ταχέως τὰ γούνα· μέζον [ἴχνη](νας) 10
τρίβειν ψοφεῦντα νου(θ)[ετημάτων] τῶνδε;

1. γυνάς Diels, εἰ τι Ellis. 3 fin. an erasure. 4. φ[ι]λω
P. 8. καληι P: correxi et supplevi. 9. εἴα δῆ suppl.
Diels, κέρκωψ Hdl. 10. supplevi dubitanter. 11. sup-
plied by Hdl. τοιτωνδε P (τοι being cancelled by
dots). The gap here when the mounting is corrected is of
about one letter more than would appear from the facsimile;

VII

THE COBBLER

(*Scene : A street in Ephesus (?) by a cobbler's shop. Metro arrives and introduces two customers to Kerdon. Slaves are at work inside. Metro appears to have made Kerdon's acquaintance since Mime VI—and to some effect.*)

METRO

Kerdon, I bring thee these dames an hast slic handycraft to shew them.

KERDON

My loves labour for thee, Metro, is not lost. Set the larger plank outside for the dames. 'Tis Drimylos I speke to. Asleep again? Smite his snout, Pistos, till he shed all his sleep. Nay rather, that his penaunce may endure, hang the teasell from his neek. Ply thy knees apace, sir Kerkops; yearnst to chafe louder¹ chastisements than these? *Now*

¹ 'louder,' *i.e.* chains.

here of seven or eight letters. See Kenyon in the Cambridge Edition.

HERODES

νῦν ἔκ μιν αὐτήν, λε[., λαμπ]ρύνεις
 κ(α)[ι] ψ[ῆς; (ἐ)γώ] σευ τή(ν) [.]ψήσω.
 ἔ(ζες)[θε, Μ](η)τροῖ. Πίστ[ε τήνο]ιξας
 πυργίδα, μὴ τήν ᾧδ[ε,](ν), 15
 τὰ χρήσιμ' ἔργα, τοῦ τρ[ιωρόφου . . .]ος
 ταχέως ἔνεγκ' ἄνω(θ)[εν. Μη]τροῖ,
 οἷ' ἔργ' ἐπόψεσθ'. ἡσυχῇ [.]ον
 τήν <σ>αμβαλούχην οἷ(γ)[ε.] πρῶτον,
 Μητροῖ, τελέων ἄρη[ρεν ἐκ μερ](έ)ων ἵχνος. 20
 θηεῖσθε κύμε[ι]ς, ᾧ γυ[ναῖκες· ἡ πτ]έρνη
 ὀρήθ' ὅκως πέπηγε, <κ>[ῶς σά]φ' ἡν[ίσκ]οις
 ἐξηρτίωται πᾶσα, κ[οῦ τὰ] μὲν κ[αλῶ]ς
 τὰ δ' οὐχὶ καλῶς, ἀλλὰ π[ά]ντ' ἴσαι χ[εῖρε]ς.
 τὸ χρώμα δ', οὕτως ὑμ[ι]ν ἡ Πα[.] δοίη 25
 .[. π]ερ ἱχανᾶσθ' ἐπαυρέσθαι,
 (π)[. ἄλ]λο τῷδ' ἴσον χρώμα
 κ[οῦ οὔ]τ'ω, κοῦ δὲ κηρὸς ἀνθήσει;
 χρυσοῦ στατῆρα](ς) τρεῖς ἔδωκε Κανδᾶ<δ>(ι)
 Κ[έρδων] τοῦτο κῆτερον χρώμα. 30
 β[ραχεῖ λόγῳ δ' ὅμνυ]μι πάν<τ>' ὅσ' ἔεστ'† ἱ[ρ]ά
 κώ[σσ' ἐστιν ὅσια] τήν ἀλη[θείη]ν β[ά]† . . †ζειν
] οὐδ' ὅσον ῥοπήν ψεύδος
] Κέρδωνι μὴ βίου ὄνησις
 μ[ηδ']ων γίνοιτο—κα[ι] χάριν πρὸς με 35
 οὐ γ[ι] (ἀ)ρ ἀλλὰ μεζόνων ἤδη
] κερδέων ὀριγῶνται.

12. If λαμπ]ρύνεις (Blass?) is right at most six letters are missing. λειόπυγε may be better than λευκόπυγε Cr.
 13. init. supplevi (judice H. Rackham certissime): ψ superscr. ἐγώ Cr. fin. cf. Diels. κοχώνην ἐκψήσω fills the space well.
 14. init. suppl. by Hdl. τήν Cr., e.g. διπλῆν Hg. 15. τήν δ' ἐκεῖσ', ἄρον. 16. supplevi e.g. with δ' ὅλος. They are so precious as to be kept at the top of the house and none
 150

<smooth-rump>, dost clene and wipe it: I'll wipe thy
<posteriours> for thee. Sit ye down, Metro. Pistos,
ope the <double> chest—not this <here but yon, and
have out> my noble werkes, bringing them <thysself>
speedily the third floor adown. Happy Metro, what
werkes shalt behold! Quietly, <sir greedy-belly>,
ope the shoecase. <This> sole Metro is fixed of per-
fect <parts>: discern ye, too, ladies: see how fast
it is, and how truly finished with straps all about,
nor is it part-fair part-fowl, but equall handicraft
algate. And for tint,—so may Paphos queen grant ye
joyaunce of all things <soever> ye yearn for—, no tint
like this hath <any yet chaunced on>. Where shall
<dye or> wax bear sike flowers? Three gold staters
did K<erdon> pay to Kandas who sold him this and
another colour,—nay I swear by all things holy <and
hallowed> that I speke sooth and that no lye <shall
escape the barrier of my teeth> one moment: or
may Kerdon have no profit of life <or trafficking>—
and bade me thank him: for, and true is it, <the
skinners> clutch after greater gains now. <As with

but Pistos may touch them. 17. suppl. Bl., K. *e.g.* ὀλβίη
(Hdl.). 18. 9 or 10 letters missing, *e.g.* σύ, λαίμαστρον.
19. corr. by Bl. Seven letters missing after οἷγε: *e.g.*
τοῦτο (Bl.) δῆ or σοι. 20. suppl. 21. suppl.
by R. 22. *οπως* P (who started to write *ορ*). suppl. 23. suppl. Bl., Hdl. 24. supplied by Cr., Bl.
e.g. 25. ? Πάφου, 26. *e.g.* μεδέουσ', with ὄσωνπ]ερ Hdl.
27. *e.g.* <ε>ἰληχεν οὐδ<ε>is 28. suppl. Cr. Hg.: *e.g.* φῦκος.
29. suppl. *ἄτ(ι)* P: corr. W. Schulze. 30. suppl. Cr.
Then *e.g.* ὁ δ' ἐδίδον. 31. *εστιν*[.] α P: ὁμνυμι
πάνθ' ὅσ' ἔστ' ἰρά Bl. 32. init. suppl. Hdl. βαδίζειν
P: suppl. and corrected by Bl. A mark of doubt is
prefixed. 33. *e.g.* ἔρκος δ' ὀδόντων. 34. *e.g.* ἀμείψεται ἡ.
35. suppl. *e.g.* ἐμπολέων. 36. suppl. Cr. init. *e.g.*
ἦτησεν. 37. *e.g.* οἱ ῥινοδέψαι.

HERODES

.....] τάργα τῆς τέχνης ἡμ'έων
 ὁ πίσ]υγγοσ δὲ δειλαίην οἰζύν
] .ναν[. . .]έων νύκτα <κ>ῆμέρην θάλπω· 40
]ς ἡμέων ἄχρισ ἐσπέρης κάπτει
](α)ι πρ[ὸς] ὀρθ[ρ]ον; οὐ δοκέω τόσ<σ>ον
 τὰ Μικ<ί>ωνος (κ)ηρί' εὐπ[.]
 κοῦπω λέγω, τρεισκαίδε[κ' β](ό)σκω,
 ὀτεύνεκ' ὦ γυναῖκες ἀργ[.]ς, 45
 οἷ, κῆν ὕη Ζ(ε)ύ(ς), τοῦτο μοῦ[νον]ν
 'φέρ' εἰ φέρεις τι,' τᾶλλα δ' ἀψ[. ἐ](ά)ται
 ὅκως νεοσσο[ι] τὰς κ<ο>χώνας θά[λ]π[ο]ντες.
 ἀλλ' οὐ λόγων γάρ, φασίν, ἡ ἀγο(ρ)ή δεῖται
 χαλκῶν δέ—τ(ο)ῦτ' ἦν μ(ῆ) ὕμιν ἀ[νδ]άνη, Μητρ[οῖ],
 τὸ ζεῦγοσ, ἕτερον <κῆ>τε[ρ]ον μάλ' ἐξοίσει, 51
 ἔστ' ἂν (ν)ό(ω) πεισθῇτε [μῆ λ]έγει[ν] ψευδέα
 Κέρδωνα. τὰς μ(οι σ)α[μβα]λουχίδας πάσας
 ἔνεγκε, Πίστε· (δεῖ '[γ]κ)αλίστ' (εὐ) νηθείσας
 ὑμέας ἀπελθεῖν, ὦ γυναῖκες, εἰς [ο]ἶκον. 55
 θήσεσθε δ' ὑμ[εῖς]· (γέ)νεα ταῦτα πα[ν]τοῖα·
 Σικυνώνι', Ἀμβρακίδια, Νοσσίδες, <Χ>ῖαι,
 ψιττάκια, κανναβίσκα, Βαυκίδ[ες], βλαυττία,
 Ἰωνί' ἀμφίσφαιρα, νυκτιπήδηκες,
 ἀκροσφύρια, καρκίνια, σάμβαλ' Ἀργεῖα, 60
 κοκκίδες, ἔφηβοι, διάβαθρ'· ὦν ἐρᾶ θ[υ]μός
 ὑμέων ἐκάστης εἴπατ'· ὥς ἂν αἰσθοισθε
 σκύττα γυναῖκες καὶ κύνες τί βρώζουσιν.

38. τα εργα and ημων P. e.g. ὅκως μελίσσης. 39. suppl. Bl. e.g. φορεῖτ'. De mensura huius loci mire agit Edmondsius C.Q. 1925, qui ea quae falsis rationibus adductus conjecerat, tamquam spatiis congruentia iterat. 40. e.g. πάσων, and ἀνώγειων Postgate. 41. e.g. ἐπ<ε>ὶ τίς. 42. e.g. ἡ πῖεται: cett.

bees, so ye enjoy> my handicraft, dames, but I, the cobbler, <suffering> piteous woe, <this> <chamber> warm night and day long. <Which of us> eateth till even? <Or shall drink> at dawn? Not Mikion's <combs> I ween are so <bounteous to all els>. And—which is more—tho' thirteen slaves I browse—they are all idleness itself, and e'en an rain come know naught but 'Bring an bringest': but for aught els sitt croakles, like chicks warming their posteriors. But say they, 'Market needs not words but brass.' So, an this pair beseme thee not Metro, he will bring out another and yet another till ye be persuaded o' mind that Kerdon telleth no lies. Bring me, Pistos, the shoecases all: soothly, dames, must ye have arms well laden ere ye go home. Ye shall discern: here are all these kinds: Sicyonian, little Ambracians, Nossians, Chians, parrots, hems, Baucises, slippers, Ionian buttoned, hop-o'-nights, ankle-tops, crabs, Argive sandals, scarlets, lads, stairs; say each what heart wish, that ye may know why women and dogs devour leather.

-
- suppl. K. *τοσον* P: corr. K. 43. *μικρωνος* P: corr. Cr.
κηρία recte Cr.¹, Hg. fin. *e.g.* *εὖ ποιεῖν ἄλλους*. 'Sic vos
non vobis mellificatis apes.' Mikion misellus apibus suis ne
decimam quidem partem mellis (*Geopon.* xv. 5. 4) reliquerit.
44. *κου* P: suppl. Buech., Cr. fin. *e.g.* *εἰ Κᾶρας*.
45. *στουνεκ* with *ε* superscr. P. *e.g.* *ἀργίη πάντες* Hdl. 46. *οἱ*
P. *e.g.* *μοῦνον ἄδουσι* Hdl. 47. suppl. by Cr.: *e.g.* *ἀψόφως*
Hdl. 48. *ὅπως* P with *κ* superscr.: corr. and suppl. by
Jackson. *κηχωνας* P. 51. *χατε[ρ]ον* P. 52. *(ν)ο,ω* P:
read and corrected by Bl. fin. supplied by Buech. (?).
53. *σαμβαλουχίδας* Buech. *μοι* Bl. 56. *θήσθε* P? rest
as R. 57. *σικυνια* P and *λαιαι*: corr. Hdl. 58. *ψιντακαia*
P: *ψιττακia* in *E.M.*, Hsch. *βλανττια* P. See *Proc.*
Camb. Phil. Soc. 1927.

HERODES

ΜΗΤΡΩ

κόσου χρεῖζεις κεῖν' ὃ πρόσθεν ἦειρας
ἀπεμπολῆ<ν τὸ> ζευγος; ἀλλὰ μὴ βροντέων 65
οὗτος σὺ τρέψον μέζον εἰς φυγὴν ἡμέας.

<ΚΕΡΔΩΝ>

αὕτη σὺ καὶ τίμησον εἰ θέλεις αὐτό
καὶ στήσον ἥς κοτ' ἐστὶν ἄξιον τιμῆς.
(εἰ)τ', (ἐκ) τό(σ)ων γὰρ οὗ σε ῥηδίως κρ(ῖ)ναι
ζευνγέων, γύναι, τῶληθές—

<ΜΗΤΡΩ>

ἦν θέλῃς, ἔργον 70
ἐρεῖς τι—

<ΚΕΡΔΩΝ>

ναὶ μὰ τήνδε τὴν τεφρὴν κόρσην,
ἐφ' ἥς ἀλώπηξ νο[σ]σίην (π)ε(πο)ί(η)τ(αι)—
τάχ' ἀλφιτηρὸν ἐρ(γ)α(λε)ῖα κινεῦσι.
'Ερμῇ τε Κερδέων καὶ σὺ Κερδεΐη Πειθοῖ,
ὥς, ἦν τι μὴ νῦν ἡμῖν ἐς βόλον κύρσῃ, 75
οὐκ οἶδ' ὅκως ἄμεινον ἢ <κ>ύ<θ>ρη πρήξει.

ΜΗΤΡΩ

τί τονθορύ<ζ>εις κοῦκ ἐλευθέρῃ γλάσση
τὸν τίμον ὅστις ἐστὶν ἐ<ξ>εδίφησας;

ΚΕΡΔΩΝ

γ(ύ)να(ι), μιῆς μ[νῆ](ς) ἐστὶν ἄξιον τοῦτο
τὸ ζευγος· ἢ ἄνω "σ<τ>" ἢ κάτω βλέπειν· χαλκοῦ 80

65. (marked as corrupt): <ν τὸ> inserted by K.
69. (κ)ε(ι)ναι and (εκ) το(σ)ων legi: ('possible' Milne).
70. ζευγέων legit Milne: sed vide addenda. 72. αλώπηξ
154

MIME VII. 64-80

METRO

That pair thou tookest up just now—at what price woldest barter? Ho, thou, roar not overlod ne put us to flight.

<KERDON>

Ho thou, prithee, price it thine self and weigh the price thereof: next, for 'twas no random chance, lady, that led thee, out of all these pairs, to the true one—

<METRO>

Prithee talk some busines.

<KERDON>

Aye, busines indeed will I talk—I swear by this grey pate whereon fox nests¹—to bring quick bread to toolpliers. Ah gainster Hermes and gainstress Suasioun in troth, an naught now rencounter our casting, I know not how pot shall prosper.

METRO

Why mumblest ne freetonged descryest the pryce?

KERDON

Lady this pair is worth a mina, scan sky, scan

¹ *i.e.* bald.

P. suppl. Hdl. 73. marked as corrupt: suppl. Diels.
 74. *Κερδέων* Danielss. and others. 76. *χυτρη* P by
 correction of some letters: *κύθρη* Buech., Meister.

77. *τονθορ^συξει* P: corr. by Buech. 78. *εξεδιφ* (imitating the
 form of *ξ* used in the text copied) P: *cf.* on 77. 79. sup-
 plied by K. 80. *ηνωση* P: corr. by Hdl.

HERODES

ρίνημ' ὁ δῆκοτ' ἐστὶ τῆς Ἀθηναίης
ὠνευμένης αὐτῆς ἂν οὐκ ἀποστάξαι.

ΜΗΤΡΩ

μάλ' εἰκότως σευ τὸ στεγύλλιον, Κέρδων,
πέπληθε δαφιλέων τε καὶ καλῶν ἔργων.
φύλασσε κα[ρ]γ[α]σ' αὐτά· τῇ γὰρ εἰκοστῇ 85
τοῦ Ταυρεῶνος ἡ 'κατῇ γάμον ποιεῖ
τῆς Ἀρτακηνῆς, κύποδημάτων χρεῖη·
τάχ' οὖν, τάλης, (ἄξουσι) σὺν τύχῃ πρὸς σε,
μᾶλλον δὲ πάντως· ἀλλὰ θύλακον ράψαι
τὰς μνέας ὅκως σοι μὴ αἰ γαλαῖ διοίσουσιν. 90

ΚΕΡΔΩΝ

ἦν τ' ἡ 'κάτ<η> ἔλθῃ, μνῆς ἔλασσον οὐ<κ> οἶσει,
ἦν τ' ἡ Ἀρτακηνή· πρὸς τὰδ', εἰ θέλεις, σκέπτειν.

ΜΗΤΡΩ

οὗ σοι δίδωσιν ἡ ἀγαθὴ τύχη, Κ[ε]ρδων,
ψαῦσαι ποδίσκων ὧν πόθοι τε κῆρωτες
ψαύουσιν, ἀλλ' εἰς κινῶσα καὶ κακὴ λώβῃ· 95
ὥστ' ἐκ μὲν ἡμέων †Λιολέος† ἔω πρήξεις,
τ(α)ύτῃ δὲ δώσεις κείνο τὸ ἕτερον ζευγος
κόσου; πάλιν πρήμηνον ἀξίην φωνήν
σεωυτοῦ.

85. φυλάσσεκα[.]ασ P: two short letters missing.

87. [τ]ησα(ρ)[τα]κηνῆς P: supplied by K. 88. marked
as corrupt. Reading (Cr.) is doubtful. 91. ηκατελθη

earth¹ : no fying of copper whatsoever might ooze therefrom were Athena customer.

METRO

Full metely, Kerdon, is thy hovel packed with plenty of fayre werkes : keep them and make them. On the twentieth of Taureon Hecate holds marriage of the Artacene, and need is of shoon. Mayhap, wretche, nay assuredly will they hye to thee. Stitch thee a purse enaunter the cats dispred thy minas.

KERDON

Come Hecate, come th' Artakene, a mina, no less, ere they take them : prithee recorde that.

METRO

Fayre Fortune, Kerdon, granteth thee not to touch dainty feet that loves and desires touch : thous a scald knave and an infamy. So from us thou'lt get no more than Aeoleus' dawn² : but at what price wilt give yon other pair to this lady ? blatter thilk time some utteraunce beseming thee.

¹ The *ὑπερήφανος* of Theophrast carefully cuts people in the street, looking above or beneath them : so here the sense is 'affect to despise' (*περιορᾶν, ὑπερορᾶν*).

² Conceivably <A>ιολεὺς dreamt of great riches and woke to find himself robbed. The whole would mean 'less than nothing.'

and ^κουχοισι P. 92. ηντηι P. 96. marked as corrupt.
 97. κ ex χ. 99. σεωτου in left margin with ^{ρϋ}σεωντου στατη.
 at top of column.

HERODES

ΚΕΡΔΩΝ

στατῆρας πέντε, ναὶ μὰ θεούς, φο[ι]τᾶ
 ἢ ψάλτρι· <Εὐ>ετηρὶς ἡμέρην πᾶσαν 100
 λαβεῖν ἀνώγουσ', ἀλλ' ἐγὼ μιν [ἐ](χθ)[α]ίρω,
 κῆν τέσσαράς μοι Δαρ<ι>κοὺς ὑπόσχηται,
 ὅτεύνεκέν μεν τὴν γυναῖκα (τ)ωθάζει
 κακοῖσι δέννοισ· εἰ δὲ [. . . . ἔχ]ει χρεῖη
 φέρ',—εὐλαβοῦμαι> τῶν τριῶν δοῦναι—
 καὶ ταῦτα καὶ ταῦτ' ἦ ὑμιν ἐπτά Δαρεικῶν 106
 ἔκητι Μητροῦς τῆσδε· μηδὲν ἀντεῖ(πη)ς·
 δύ[ν]αιτό μ' ἐλάσαι σ<ή> ἂν [ἰ]ῆ τὸν πίσ[υ]γγον
 εόντα λ<ί>θινον ἐς θεοὺς ἀν(α)π(η)ν(α)ι·
 ἔχεις γὰρ οὐχὶ γλάσσαν ἡδ<ο>νῆς δ' ἡθ(μό)ν· 110
 ᾧ, θεῶν ἐκείνος οὐ μακρὴν ἀπ(ε)[στ' ὦν](ήρ)
 ὁτέω σὺ χεῖλεα νύκτα κῆμέρην οἴγ[εις].
 φέρ' ὥδε τὸν ποδίσκον· εἰς ἔ<χ>νος θῶ (μιν).
 πάξ· μήτε προσθῆς μήτ' ἀπ' οὖν ἔλ[η]ς] μηδέν·
 τὰ καλὰ πάντα τῆς καλῆσιν ἀρμόζει· 115
 αὐτὴν ἐρεῖς τὸ πέλμα τὴν Ἀθηναίην
 τεμεῖν. δὸς αὕτη καὶ σὺ τὸν πόδ'· ᾧ, ψωρῇ
 ἄρηρεν ὀπλῇ βοῦς ὁ λακτίσας ὑμ<έ>ας.
 εἴ τις πρ[ὸ]ς ἱχνίος ἡκόνησε τὴν σμιλὴν,
 οὐκ ἂν, μὰ τὴν Κέρδωνος ἐστίν, οὕτω 120
 τοῦργον σαφέως ἔκειτ' ἂν ὡς σαφ<έ>ως κείται.
 αὕτη σύ, δώσεις ἐπτά Δαρικοὺς τοῦδε,
 ἢ μέζον ἵππου πρὸς θύρην κιχλίζουσα;
 γυναῖκες, ἣν ἔχητε κήτέρων χρεῖη
 ἢ σαμβαλίσκων ἢ ᾧ κατ' οἰκίην ἔλκειν 125

100. corr. by Bl. R (εν om. P).

101. suppl. by K.

102. δαρεικοὺς P.

103. οτουνεκεν P: corr. by Meister.

104. δέννοισ P. e.g. τῶνδ'.

105. correxi et supplevi e.g.

The placing of a fragment is uncertain (Lamacraft): perhaps

KERDON

Five staters, 'a gods name, doth the harpist Eueteris bid me take, and haunteneth me daylong, but I hate her, tho' she promise me four Darics, in that she wyteth my wyfe with ill reprieves. But an ye nede such, come—<I am ware of giving les than the three>—let these and these be ¹ yours for Darics seven, for Metros sake : gainsay thou me naught. Thy voice might drive me the stony cobbler to fly heavenward : for no tongue hast thou but a sieve of joyaunce : in sooth not far from heaven is he unto whom thou opest thy lips day and night long. Here with thy dainty foot : let me set shoe thereon. Ah ! no more, no les : all things fayre fit the fayre : Athena herself, motest say, cut the sole. Give me thy foot, eke thou : the lout that trod on you had a clumsy hoof.² Had one but whetted his knife on the sole, 'a Kerdons hearth, the werke were not so true as true 'tis. Ho thou, woldest give seven Darics for this, thou that gigglest against the door moe lowd than horse ? Dames, an ye have need of other sandals dainty or

¹ ἦ : the subjunctive (as Soph. *Phil.* 300) is softened by the sense (δῶ) as in Soph. (διδάξω).

² Appears to be a mere touch of picturesque flattery.

δν[αρ], perhaps [με]ῖον. I translate the latter. He does not want to 'split the set.' 106. καὶ ταυτα καὶ ταυτ P: corrected by K. η υμιν P. 107. ita Hg. 108. δύναιτο Buech., marked as doubtful. εἰλασαι P. supplevi et correxi: η om. P (cf. v. 91): post αν unius literae spat. 109. εονταληθινον P. corrected by Hdl. 110. ηδην ησδηθ(μην)ν (or (ι)ν) P. The verse is marked as doubtful. 111. supplied by Buecheler. 112. supplied by Bl. 113. legit id. 114. παξ. μητε P. 115. της P. 118. οπλη P: corr. Hdl. υμας P: corr. Meister. 121. σαφως P: corr. Meister.

HERODES

εἴθισθε, τήν μοι δουλ[ίδ'] ὦδε <δεῖ> πέμπειν.
 σὺ δ' ἦκε, Μητροῖ, πρὸς με τῇ ἐνάτῃ πάντως
 ὅκως λάβῃς καρκίνια· τήν γὰρ οὖν βαίτην
 θάλπους ἄνευ δεῖ <καὶ> φρονοῦντ' <ἔ>νδον ῥάπτειν.

126. marked as doubtful.
 crossed out P: corr. Bl.
 φρονοῦντακαιραπτειν P.

^{ειν}
 πεμπεται the last ι being
 129. correxi: ανευδεινδον-

MIME VII. 126-129

housewear ye mote send me the handmaid.¹ But be ware Metro that thou come to me on the ninth to get thy 'crabs,' for jerkins inner seam must be sticht sans haste and warily withal.

¹ The suggestion seems to be that Metro's commission needs inordinate care. The subject matter of Mime VI. is perhaps suggested. *ἐνδον* objective 'on its inside.'

VIII

ΕΝΥΠΝΙΟΝ

Ἄσστηθι, δούλη Ψύλλα· μέχρι τέο κείσῃ
 ῥέγχουσα; τὴν δὲ χοῖρον αὐόνη δρύπτει·
 ἢ προσμένεις σὺ μέχρι σευ ἥλιος θάλπει
 τὸν] κυσὸν ἐσδύς; κῶς δ', ἄτρυτε, κοῦ κάμνεις
 τὰ πλ]ευρὰ κνώσσουσ'; αἱ δὲ νύκτες ἐννέωροι.
 ἄσστη]θι, φημί, καὶ ἄψον, εἰ θέλεις, λύχνον, 6
 καὶ τ]ὴν ἄναυλον χοῖρον ἐς νομὴν πέμψον.
 τ](όν)θρυζε καὶ κνῶ, μέχρις <ο>ῦ παραστά[ς σοι
 τὸ] βρέγμα τῷ σκίπῳνι μαλθακὸν θῶμα[ι.
 δει]λὴ Μεγαλλί, κ(α)[ι] σὺ Λάτμιον κνώσσεις; 10
 οὐ] τάρ(γ)α σὲ τρύχ[ου]σιν· ἀλλὰ μὴν στέμμ[α
 ἐπ' ἱρὰ διζόμε(σ)[θ]α; βα(ιὸ)ς οὐχ ἡμῖν
 ἐν τῇ οἰκίῃ <σ>τι μα[λ]λὸς εἰρίων. δειλὴ,
 ἄσστηθι· σὺ τέ μοι τ[οῦ](ναρ), εἰ θέλεις, Ἄννα,
 ἄκουσον, οὐ γὰρ ν(η)[πίας] φρένας βόσκες. 15
 τράγον τιν' ἔλκειν [διὰ] φάραγγος ὠήθ]ην
 μακρῆς, ὃ δ' εὐπώ[γω]ν τε κευκέρως [ἦεν·

3. θαλψηι P (ηι deleted and ι superscr.). 4. τον] (κ)υσον.
 The supplements in this and following vv. are due to Diels,
 Palmer, Hdl. 6. αστη]θι φημι P. αστησον P but
 with σησ cancelled and τ changed to ψ. 8. τον]θρυζε K.
 ρισευ P: correxī Camb. Ed. 1922. 9. το]βρεγμα P. θωμα[ι
 P. 10. δι]λημεγαλλί P. κ(α)[ι]σιν P. 11. ου]ταερ(γ)α
 P. 'The width of the damaged surface is so small that if

VIII

THE DREAM

(A monologue (probably) on a winter's day at dawn in a country farm. Herodes, as master of the house, rises and wakes the servants. A sow grunts outside.)

Rise up, Psylla wench ! How long wilt lye snoring and the sow forswat ? Tarriest till the sun steal into thy parts and warm them ? Art not thy ribs tired, tireless one, of sleping these agelong nights ? Rise up, again I say, and light the lamp, prithee, and escort her unmelodious pigship to pasture. Oh, mutter and scratch thyself till I stand o'er thee and make me thy noddle soft with my stave. Megallis, wretche, snorest thou too like ympe of Latmos¹ ? Not with werkes art weary : for seeke we a wool fillet for rytes, not a wisp of wool is in our habitaunce. Wretche rise up : and thou Annas, prithee, list to my dreame, for thou nounslest not sorry wits. Mesemed I dragged through a long gorge² a gote, fayre of

¹ Like Endymion.

² 'led a goat'; the phrase implies 'to sacrifice.'

it (the letter after ρ) is a γ̄ the horizontal stroke must have been exceptionally short' K. 13. εντηι P. ετι P: corr. Hdl. μα[λ]λοσ P. 14. P, suppl. by Bl. αννα P. Verse marked as doubtful. 15. suppl. by K. 16. ηθ[superscr. above ισμ[P. suppl. Cr. 17. med. suppl. by Cr.

HERODES

ἐπεὶ δὲ δὴ [μ](ιν) [.](α) τῆς βήσσης,
 ἔω φα[ούσης] . . . οὐ[] γὰρ ἐσώμαι,
 σύ[ριγξι] ν[]τες αἰπόλοι πλέ[γδην] 20
 τῆ[ις] χλ[ωριῶντ' ἐποιεῦ]ντο.
 κῆγὼ οὐκ ἐσύλευν[. . . .] (αἶξ)[. . . . ἄλλης
 καὶ ἄλλης δρυὸς [. . .] (γ)ε[
 οἱ δ' ἀμφὶ κάρτα (ὁ)ρῶν]τες [25
 τὸν αἶγ' ἐποίκευ]ν [. . . .] π[
 κα[(ὶ)] [π]λησίον με[. . . .](ιν)
 κ[. . . .](αν)μα, (μ)[ε]χρὶ] (τῶ)[ν
 σχ[ιστ. . . κροκωτ[. . . .]φι[
 ω[. . . .] λεπτῆς ἄντυγος . αθ(ιξ)[
 σ[(τ)ικτῆ]ς δὲ νεβροῦ χλαν[ὶ]δίῳ κατέζω[στ]ο 30
 κ[αθειμέν]ην κύπα[σσι]ν ἀμ[φ]ὶ τοῖ[ς] ὤμοις,
 κό[ρυμβα] δ' ἀμφὶ κ(ρ)[ητὶ] (κ)[ί]σσι[(ν)]' ἔστεπτο·
 κνήμη κο[θορνου] [. . . .]η κα[τ]αζώστρη
 <ε>ἴλικτο· κ[ώ] μὲν το[σσάδ]ε α(ὶ)[θρίου] φρίκη[ς
 ἀλ(ε)]ώρην εἶχ[. . . .] .θι[.] 35

18. *e.g.* εἰς τὸ τέρμα Hg. 19. ^{εω} η[. . .] σφα[P: supplevi.
e.g. 'ἐλῖνσ', οὐ (i.e. I was late for the beginning).
 20. supplevi *e.g.* coll. Milton, *Sams. Ag.* 1596, 'Occasions
 drew me early to this city And as the gates I entered with
 sunrise The morning trumpets . . .' Here the dreamer was
 always going to the festival or he would not have been
 dragging the goat. After *συριγ.* *e.g.* *τέρπν' αἰλοῦντες*: then
πλέγδην: cf. Eratosthenes *fr.* 27 Powell *περιπλέγδην κρεμόνεσσι*
 (from the *Erigone*, which I conjecture to be related to these
 verses). 21. marked as corrupt. init. suppl. Herzog,
 fin. Cr. cett. *e.g.* *χερσὶ δεσμά*, like the *oscilla*: cf. Eratosth.
fr. 26 *μύσχοις καὶ χλῶρας κλήματος ἐκφιάδας*. For the
 whole scene. Greg. Naz. ii. 11b *γηπόνων χορόν στησάμενος*
καὶ ἀμησάμενος στάχυν ὠραῖον πλεκέτω στέφανον ἡμερίδας τε περὶ
κεφαλῆς ἐγείρετώ κισσῶ κτλ. 22. supplevi *e.g.* *ἰρ' ὁ δ' (Hg.)*
φυγών. 23. *e.g.* *διήγην ἀμπέλους τρώγων*: cf. Hesychius
δρύες οἰνοχίτωνες. 24. *e.g.* *ἐκδὶκ' ἐρδοντα.* 25. *e.g.* *θύμα.*

beard and horn. And whenas at long last I <dragged him> from the dell—with dawn for I failed not my task, <mid pleasaunt ditties on> flutes gotcherds were twining grene <bonds>. No hurt did I but <the gote scaped> and nibbled <of the vine shoots now from this> tree now from that.

But those around, seeing how he <did> right <wantonly>, made the gote <an oblatioun>. Now against the altar and hard by me saw I <a young man clad> in a very fayre cloke of gold to his feet.¹ He was dight with a slit frock round <his thighs> so as it mote reach down to their thin curve: and he had about his shoulders a long gowne bound by a stole of dappled fawn, and a crown of ivy tendrils around his hed. His nether shin was <swathed> with the binding of a high boot. Such a garb had he as fayre protectioun from savage chill,² e'en as real.³ Mean-

¹ For the number of clothes see the excerpts from Athenaeus in the Cambridge edition.

² The supplement is certain enough from Hesych. 'Ἀλεξαίθριον' θερμὸν σκέπασμα. Σοφοκλῆς 'Ἀμφιαράω. αἶθρος' ψύχος τὸ ὀρθρινὸν ἰδ.

³ Init. *e.g.*: καλήν: fin. *e.g.* εἶχ' ἀληθίνησ' ἴσα (v. 38).

πρὸς δὲ τῷ βώμῳ. 26. *e.g.* μεν δὴ τιν' εἶδον ἔλκοντα. 27. *e.g.* καλὸν μάλ' (ε)ῖμα, and ποδῶν, χρυσοῦν (the punctuation is certain from the space in P). μά (feminina ejulatio) is impossible. χρυσοῦν and εῖμα are necessary: see Callixen. Ath. 197 e and Cambridge Ed. p. 384. 28. *e.g.* σχιστὸν κροκωτὸν (Vogl.) ἡμφίεστο τοὺς μηροὺς. 29. ὦν δόξε and καθίξεσθαι. 30. supplevi. fin. suppl. Hg. Traces of last letter (in adjoining column) noted by Cr⁵. στικτῆς ex v.l. in v. 32 certum: improbat Edmondsius. 31. init. supplevi (vel Κορα-

ικῆν): καὶ is impossible. 32. supplevi. εστεπτο P (from v. 30). 33. supplevi: *e.g.* ν<ε>ιάτη. 34. supplevi: longiora ἔσφικτο (Hg.) etc. 35. supplevi.

HERODES

οἱ δὲ αὖ τ' ὃ λῶπο[ς] ἡλί[κον] [πε]π(ο)ιῆσθαι
..... Ὀδ]υσσεός ο[ϊκός] Αἰόλ[ου] δῶρον
.....] τὸ (δ)[έρμ]α λακτίζειν
..... βεβη](κ)έν[αι] λῶστον
ὥσπερ τελευθεύμεν ἐν χοροῖς Δικω[νύσου]. 40
<κ>οί μὲν μετώποις ἐ[ς] κόνιν κολυμβῶντες
ἐκοπτον ἀρνευτήρ[ε](ς) ἐκ βίης οὔδας
οἱ δ' ὑπτί' ἐρριπτεύντο· πάντα δ' ἦν Ἀνν[ᾱ]
εἰς ἐν γέλωσ τε κἀνή [.]έντα.
κ<ῆ>γὼ δόκεον δις μ(οῦ)[νο]ς ἐκ τόσης λείης 45
ἐπ' οὖν ἀλέσθαι, κήλά(λα)ξαν ὠνθρω[ποι]
ὥς μ' εἰδ[ον] . . .]ως τὴν δο[ρῇ]ν πιεζεύσαν
καί φ[.]τ(α)[.]
οἱ δ' ἐ[.]
γρυπ[.] 50
ρύπ[.]
τ[.]
τ[.]
.
. 55
.
.
.

‘τὰ δεῖνα πνεῦσαι λάξ πατέ[ων]
ἔρρ’ ἐκ προσώπου μή σε καίπ[ερ] ὧν πρέσβυς
οὔλη κατι(θὺ) τῇ βατηρίῃ κόψω.’ 60

36. init. supplevit <i>e.g.</i> Lobel.	αιτω(ι) primum scrip-
serit. λῶπος=δέρμα (Hg.).	med. supplevi. ὠλωπος ^ο
P. πεποιῆσθαι Mn. recte	37.]υσσεως ^ω ο P. suppl.
Cr. : correxī et med. supplevi.	init. <i>e.g.</i> εἰς πλοῦν Hg.
38. supplevi <i>e.g.</i> προῖθεντ· ἔ]φη [δὲ δειν.	39. <i>e.g.</i> κῆχεν
τὸν αὐτ]ε π[ροσβ.	40. Διον. P : corr. K.
41. νευτῆρες ceu urinatores explicavi (C.E. trad.).	42. ἀρ-
	44. <i>e.g.</i>

time they <set forth> the hide in size such as mote
have been the gift of Aeolus for Ulysses <voyaging,
while he bade that they> sholde lepe on the skin¹
<while he sholde win that> was best at landing again
thereon, e'en as we observe in the dances of Dionysus.
And some plunging with their foreheds on to the
dust smit as dyvers the erthe amain : others were cast
aback ; and all thynges, Annas, both laughter and
payne were mingled in one. And mesemed I too
had share and alone of that sore havocke leped on
twice, and they acclaymed me as they saw me
burdened and <o'erprest with the> skin <around my
shoulders after the order of victors>. But others
<did cast me out with mocking words . . .>. But an
<old> man hooked of nose and fowl of

'to be proud for thy tramlings. Out of sight, leaste
aged though I be I smit thee athwart with my rod.'

¹ I give a suggestion in accordance with *δῖς* in 45. After
the first impact the leaper would bound up.

'ναμιχθέντα. 45. καγω P with mark of doubt. μούνος
rectissime Hg. *δῖς* may have been explained as *δ' εἰς* (so
Hg.?) in right hand margin. 47. *supplevi.* e.g. *αἰνῶς* :
in fine *δορὴν* suppl. Cr. 48. e.g. *καὶ φλώσαν ἀμφὶ ὤμοισιν*
οἶα νικῶντα (Ar. *Ran.* init.). 49. e.g. *οἱ δ' ἐξέβαλλον ἔπεσι*
μυξιάμβοις. 50 *sqq.* a description of the old man (ed.).
57. fin. e.g. *κῶς δ' ἤρθης*. 58. fin. e.g. *δορὴν μούνος*.
59. *sq.* supplied by K. from Schol. Nicander, *Ther.* 397
'*Ἡρώδης . . . ἐν τῷ ἐπιγραφομένῳ "Ἑπνῷ* (l. *ἐνιπνίῳ*) *φεύγωμεν*
ἐ. π. μὴ σ' ἐκπερῶν π. ο. κ. β. καλύψῃ.

κῆγῶ μεταῦτις ‘ὦ παρεόν[τες] ἡμείφθην
 ‘θανεῦμ’ ὑ(π)έρ γῆς εἰ ὁ γέρων μ[
 μαρτύρ[ο]μαι δὲ τὸν νεην[ίην
 ὁ δ’ εἶπεν ἄμφω τὸν δορέα (ξ)[ύλω] δῆσαι.
 καὶ τοῦτ’ ἰ[δ]ὼν ἔληξα. τοῦνδ’[τον] 65
 Ἀν[ν]ᾶ δ’[ὸς] ὦδε. τ<οῦ>ναρ ὦδ’ ἰ[δ]ὼν
]ν αἶγα τῆς φ[άραγγος] ἔξε[ίλκον]
 ἔξω τι κ[α]λοῦ δῶρον ἐ(κ) (Δ)[ιων](ύ)σου.
 ὡς δ’ οἱ αἰ[πόλοι] μιν ἐκ βίης [ἐδα](ι)τρεῦντο
 [τ]ὰ ἔνθεα τελεῦντες καὶ κρεῶν[ν] ἐδαί[νυντο] 70
 τὰ μέλεα πολλοὶ κάρτα τοὺς (ἐ)[μοὺς] (μ)[όχθους]
 τιλεῦσιν ἐν Μούσῃσιν· ὦδ’ ἔγω[γ]’ (οἶ)[μαι].
 τὸ μὴν ἄεθλον ὡς δόκ<εο>ν ἔχ[ει]ν μοῦνος,
 πολλῶν τὸν ἄπνουν κώρυκον πατησάντων,
 κῆ τῶ γέροντι ξύν’ ἔπρηξ’ ὀρινθέντι, 75
 ἐπ[ι] κλέος ναὶ Μοῦσαν ἢ μ’ ἔπεα κ[λήσει]
 μ[έγ]’ ἐξ ἰάμβων, ἢ με δευτέρῃ γν[ώμη]
 ἐ[μ]οῖς μεθ’ Ἰππῳνάκτα τὸν πάλαι [κεῖνον]
 (τ)ὰ κύλλ’ ἀείδειν Ξουθίδαις ἐπι<θ>ύσει.

61. κῆγῶ η ex ω P. supplēvi. 62. e.g. με κικλήσκει.
 63. end ? αἰτόν. 64. suppl. Hg. (me iudice proba-
 bilitar). 65. suppl. Cr. Then e.g. κοῦ μοι; 66. supplēvi.
 τῶναρ P; correxi. in fine e.g. κρίνω. 67. suppl. Cr. init.
 e.g. ὡς καλόν. 68. init. supplēvi, fin. Cr. 69. init.
 supplēvi; fin. (Mn.): non fuit ἐμετρεῦντο. 70. suppl.
 Cr. 71. suppl. Cr. 72. supplēvi dubitanter.
 73. δοκοῖν P. 76. supplēvi e.g. 77. init. suppl.
 nescioquis; fin. γνώμη Cr.¹ 78. init. suppl. Hg. vel
 τι[μῆ]ς Mne. ἐμοί = οἱ Ἀθηναῖοι. fin. Cr. 79. κύλλ’ P.
 ἐπίουσι P; correxi.

And I answered back 'O folk, I will die for the country an the old man <summon> me : thereunto call I the young man to witnes.' And he bad the flogman to <bind> both in the stocks. Thereat ended my swevening. <Where is my> coat¹? Hither with it, Annas. Thus saw I : thus expound I. <E'en as fayre> was the gote I dragged out of the gorge, e'en so shall I have some gift from Dionysus fayre : and as amain the gotcheards cleved him and rendered their rites and ate the flesh thereof, e'en so shall a many poetards² clever rend my writings. So reckon I. But as mesemed alone to have the guerdon, while many trod in vain the breathles³ skin, for all I shared⁴ with the old man enraged, e'en so by Muses troth, either shall iambickes call me to great fame, or my second intendiment gode me after the order of Hipponax of yore to sing halting measures to my Xuthos-born kin.⁵

¹ He shivers with *fear*: cf. Callim. *fr. anon.* 80, and my note in C.E. So Ovid *Heroides* xv. 173 *ego frigida surgo* after a dream: *Amor.* iii. 5 *dixerat interpretes: gelido mihi sanguis ab ore fugit.*

² The dream is interpreted by a series of puns to retain which I have taken liberties with the Greek, which runs: 'Many in a literary line (high-brows) shall tear up (criticize) my poems.'

³ 'breathles': i.e. air-tight; see Camb. Ed.

⁴ 'fared alike' Hg.

⁵ my Ionian brethren; i.e. to Athens.

IX

ΑΠΟΝΗCΤΙΖΟΜΕΝΑΙ

Ἐ]ξεσθε πᾶσαι. κοῦ τὸ παιδίον; δέξ[ον
 κ]αὶ π[ρ]ὸς Εὐέτειραν [κ]αὶ Γλύκην· (β)[.....
 χ]ιτ[ῶνα λ]αιδρή· τὴν ἐτοῖμον οὐ [.....
]εις; μή σε [κν]ισμάτων [.....
]ῖνα τ[αὐτ' ἄ]νηνύτω[ς 5
]ν ἥ[δη καλ]λ[αχῇ πεπο]ίκιλσαι.
] φέρ' [ἐς] κό[ρον
 (κ)ρ[. .](ο)(λλ)[.....]α δειλαίοις βλέ[ψαι.
 φέρ' ὦ(δ)[ε] (κ)[αὶ τὴν κύλι](κ)α· καὶ τὰ νῦ[ν
 αὐτῇ σύ, [.....]ζεται νό[ου 10
 οὐ πρόσθ' ἄ[.....]νις ἡ ξ[.....
 τίθεσθ' ἄμ[ιλλαν ἄ]εθλον ἐξοί[σ.
 γλή[χωνα τοῖς το]κεῦσί σ' ἥειρα

1. suppl. K. fin. supplevi. 2. suppl. K. Εὐέτ.
 Cr. rightly. fin. e.g. βρέχεις τόν μεν. 3. sup-
 plevi. fin. e.g. σμήχεις. 4. e.g. αἰὲ καθεύδεις;
 quamvis probante Edmondsio. fin. e.g. μνήσω. 5. e.g.
 ἦν περ τα δεινά. fin. e.g. κνώσσης. 6. e.g. ὅσσοισιν. med.
 ἦδη κ ego ἀλλαχῇ Cr. fin. supplevi. 7. e.g. τὴν Εὐέτειραν
 πρόσφερ'. med. suppl. by Cr. fin. e.g. ἐς κόρον δ' ὅσσοις.
 8. so Mne. e.g. χρῆ πολλά καὶ δυστηνὰ ... 9. supplevi

IX

BREAKING FAST

(Scene and plot unknown.)

Sit ye all down. Where is the baby? Bring him hither—and Eueteira too and Glyke. Clumsy thing, thous <soaking my dress>. <Soap> the one that's ready. <Ever> asleep? I fear lest I mind thee of all those prickings wherewith hast oft been tattooed e'er now, an thou continue these fearsome <yawns>. Hither with <Eueteira>—<sholdest> have had enow of all these <sorry> hangdog grimaces. Hither too with the <cup>. Still <asleep>? Ho there—has <Nossis> lost all those wits that once <were hers>?—and our visitaunt, are ye in pitched combat? Seekst to carry off yon salad for prize? Yet sooth I raised thee to be thy parents <staff and

(φέρ' ὦδε Cr. rightly). fin. *e.g.* εὐδεις. 10. *e.g.* μᾶ μὴ
 πλάζεται. in fine nomen: φρ^{ro} P (*i.e.* φρ[ενῶν]).
 11. *e.g.* ἀμαρτοῦσ' ἢ τε νῆνις ἢ ξείνη. 12. init. supplevi,
 fin. Cr.² in med. *e.g.* μῶν . . . -οίσεις. 13. init. suppl.
 Cr. med. *e.g.*; καίτου. fin. supplevi. 14. *e.g.* σκίπωνα
 γήρως.

HERODES

X

Ἡ χαλκήν μοι μύϊαν ἢ κύθρην παίζει
ἢ τῇσι μηλάνθ<η>σιν ἄμματ' ἐξάπτων
τοῦ κεσκ<ί>ου μοι τὸν γέροντα λωβῇται.

Stob. *Fl.* lxxviii. 6 (51 Hense) (περὶ νηπίων) Ἡρώδου
Μιμιάμβων.

1. *rv.ll.* χαλκαίην, μύϊην. 2. *rv.ll.* ταῖσι, τμησι: corr.
by Meineke. μηλάνθασιν, μηλολόνησ: corr. Gaisford.
3. κεσκέον codd.: corr. by Salmasius.

XI

Ὡς οἰκίην οὐκ ἔστιν εὐμαρέως εὐρεῖν
ἄνευ κακῶν ζώουσιν· ὅς δ' ἔχει μείον,
τοῦτό<ν> τι μέζον τοῦ ἑτέρου δόκει πρήσσειν.

Stob. *Fl.* xcvi. 28 (27 Hense) Ἡρώδα Μιμιάμβων (sine
accentu duo codd.)

3. τοίτου corr. by Schneidewin. δοκεῖ corr. id. μείζον
corr. Meister.

SMALLER FRAGMENTS

X

Or 'brassfly'¹ or 'pot'¹ playeth he, or tying
threads to coekhafers robbeth my distaff of flax.

Mimes of Herodes . . . *Stobaeus* in his *Anthology*: book
On Infants.

¹ Forms of blind-man's-buff.

XI²

Sin 'tis no light task to find a habitaunee that
liveth sans ills: but whoso hath least thereof him
reekon to fare better than another.

Mimes of Herodas . . . *id.*

² X and XI. Either or both of these might belong to
Mime IX.

HERODES

XII

ΜΟΛΠΙΝΟC

Ἐπὴν τὸν ἐξηκοστὸν ἥλιον κάμψης
ὦ Γρύλλε, Γρύλλε, θνήσκε καὶ τέφρη γίνε·
ὥς τυφλὸς οὐπέ[ρ]κειν<α> τοῦ βίου καμπτήρ·
ἤδη γὰρ αὐ<γ>ή τῆς ζωῆς ἀπήμβλυνται.

Stob. *Fl.* cxvi. 21 (56 Hense) Ἡρώδου ἐκ Μολπεινοῦ (corr. by Meineke).

3. ὁ ὑπὲρ κείνο or ὑπερκεῖνο codd.: corrected by Porson.
4. (Stob. *ibid.* 22 Ἡρώδου μιμιάμβων): the conjunction is due to Salmasius. αὐτή codd.: αὐγὴ Salm. ζωῆς codd.: corrected by Porson. ἀπήμβλυτο codd.: corrected by Salm.

XIII

ΣΥΝΕΡΓΑΖΟΜΕΝΑΙ

προσφῶς ὅκως τις χοιράδων ἀν<η>ρίτης

Ath. 86 b Ἡρώνδας δ' ἐν Συνεργαζομέναις.

προσφῶς' Buecheler. ἀναρίτης codd.

SMALLER FRAGMENTS

XII

MOLPINOS

Gryllus, Gryllus, when hast entered lifes sixtieth lap,¹ die and become ashes : for blind is the lap that follows, seeing that lifes ray is dimmed.

From Herodes' *Molpinos* . . . *id.*

¹ The mss of Stobaeus give a most unusual phrase for 'passed your sixtieth birthday'—'rounded your sixtieth sun' as a runner entering the straight rounds the corner. *ἥλιον* 'sun,' can hardly be correct. I have omitted it and slightly changed the metaphor.

XIII

FACTORY GIRLS

Clinging like limpet to rocks

But Herondas in the *Factory Girls* says *Athenaeus* (discussing the word limpet.)

HERODES (?)

From Cn. Mattius (see Cambridge Herodas, p. 419).

XIV

- 1 Nuper die quarto, ut recorder ; et certe
aquarium urceum unicum domi fregit.
- 2 iam iam albicascit Phoebus, et recentatur
commune lumen hominibus voluptatis.
- 3 quapropter edulcare convenit vitam
curasque acerbis sensibus gubernare.
- 4 sinuque amicam refice frigidam caldo
columbulatim labra conserens labris.
- 5 iam tonsiles tapetes ebrii fuco
quos concha purpurea imbuens venenavit.
- 6 ficorum
in milibus tot non videbitis grossum.
- 7 sumas ab alio lacte diffluos grossos.
- 8 pressusque labris unus acinus arebat.
- †9 dein coquenti vasa cuncta deiecat
nequamve scitamenta pipulo poscit.†

APPENDICES

APPENDIX I

(i. 80-85)

The readings of P proposed and generally accepted here (in col. 6) are quite impossible: this is due in the main to mismounting. There are several strips but these may be considered as two strips since some join up. A the left hand strip is mounted touching B the right hand: really there is a gap throughout of one letter (τ in the top line ($\tau\omicron\hat{\nu}$ ἀκρήτων) and η in the bottom line (where the δ of $\mu\eta(\delta)$ ἄρτους would have filled the slight gap shown). The following *placita* are all wrong.

Line 2. C. E. presents Cr.'s reading as $\pi\iota\epsilon\iota[\nu\alpha\delta\rho](\omega)$. The gap is of 5 letters, not $3\frac{1}{2}$. Nor can the traces be fitted. Moreover, if the $\mu\epsilon\lambda\alpha\iota\nu\acute{\iota}\varsigma$ is a $\pi\omicron\tau\acute{\eta}\rho\iota\omicron\nu$, $\acute{\alpha}\delta\rho\hat{\omega}$ (sc. $\pi\omicron\tau\eta\rho\acute{\iota}\omega$) is nonsense.

Line 3. $\delta\epsilon\acute{\iota}\xi\omicron\nu \cdot \omicron\acute{\nu}$ ($\pi\alpha\rho\alpha\lambda\lambda\acute{\alpha}\tau\tau\epsilon\iota\nu$) Nairn. This does not fit the traces. Further (a) there is a letter (ϵ) of which some traces are visible before (π). (b) Before this another letter must have gone. Blass' $\omicron\acute{\nu}[\kappa]$ ($\epsilon\gamma\hat{\omega}$) ($\pi\acute{\alpha}\mu$) $\pi(u)\nu$ fits the spaces. I doubt, however, if it or ($\omicron\acute{\nu}\delta\acute{\epsilon}$ $\gamma\acute{\alpha}\rho$) be right.

Line 4. If $\epsilon\acute{\iota}(\kappa)[\eta\tau\iota]$ (τ) $\hat{\omega}\nu$ is right, the gap here = $\tau\iota$ in space.

Line 5. The traces after $\omega\nu\alpha$ [] are far too dubious for discussion.

HERODES

But there is another error of mounting. At the bottom line the strip (or combined strips) B are $\frac{1}{3}$ of a letter too low. But the papyrus has stretched unequally and at the top verses the letters on B are a whole letter too low. At line 6 τεκνον (π) they would be about $\frac{3}{4}$ of a letter too low. The distinct traces after (π) (*i.e.* after (π)[.]) give therefore the tops of letters.

Only at line 2 can guessing at the exact word be profitable. Here Mne. read $\pi\epsilon\acute{\iota}[\nu]$ (κ). ω s) and between (doubtfully) ($\nu\acute{\omicron}$) or ($\nu\delta\rho$). But here I think it is safe to leave the shadowy traces, merely noting that they are all diagonal, that there must have been a wide gap after $[\nu]$, and that there is a paragraphus, which can only refer to a change of speaker in or at the end of this verse.

Alexis (*fr.* 230) reads $\mu\grave{\eta}\ \pi\alpha\nu\tau\epsilon\lambda\acute{\omega}\varsigma\ \alpha\upsilon\tau\acute{\omega}\ \delta\iota\delta\omicron\upsilon\varsigma\ \acute{\iota}\delta\alpha\rho\eta\ \kappa\alpha\tau\alpha\nu\omicron\epsilon\acute{\iota}\varsigma\ ;\ \acute{\iota}\sigma\omicron\nu\ \acute{\iota}\sigma\omega\ \mu\iota\kappa\rho\omicron\upsilon\ \kappa\alpha\lambda\acute{\omega}\varsigma\ !\ \eta\delta\acute{\upsilon}\ \gamma\epsilon\ \tau\acute{\omicron}\ \pi\acute{\omega}\mu\alpha$. We may I think safely read $\pi\epsilon\acute{\iota}\nu$ (space) $\kappa\alpha\lambda\acute{\omega}\varsigma$ and give this word to Metriché in the sense of 'Thanks' or 'When!' See also Alexis 111, Men. 292. Milne considers this reading a legitimate interpretation of the traces. There would, with change of speaker, probably be a gap of the space of about one letter before κ .

It is not my purpose to argue in favour of any 'supplements.' It is rather to draw attention to a point which should have been noted before. As Crusius and Headlam certainly read a vast amount of Greek literature, it is quite safe to assume that there is in Greek literature no parallel whatever for $\acute{\omega}\nu\alpha\omicron\ \mu\omicron\upsilon\ \tau\iota\nu\omicron\varsigma$, 'you got something at my hands.' As well might you say $\acute{\epsilon}\lambda\alpha\beta\epsilon\nu\ \acute{\epsilon}\alpha\nu\tau\acute{\omega}\ \mu\omicron\iota\ \acute{\iota}\pi\pi\omicron\nu$, 'he got a horse from me.' The dative of advantage inherent in the middle form wholly precludes another dative

APPENDIX I

of advantage (or disadvantage); and the common use is, of course, *παρ' ἐμοῦ*. The question is simply where to divide the speakers (for P gives no paragraphi and no clues). Anyone familiar with the style of Herodes will easily recognize, I hope, that *ὦν οὔνεκέν μοι* can hardly be other than an introduction to a request and that it is suitably followed by an interruption—precisely because the speaker falters: compare exactly vi. 15 (at the beginning of a conversation):—

vi. 15 A. ἀλλ' οὔνεκέν πρόσ σ' ἦλθον—
B. ἐκποδὼν ἡμῖν
φθείρεσθε, νόβυστρ'
A. *λίσσομαί σε.*

Even if the speakers be not changed, the interruption remains.

But we have a similar phenomenon (without the speaker faltering, but at the *end* of a plea) in iii. 56 :—

A. ἀλλ' εἴ τί σοι, Λαμπρίσκε . . . ἀγαθῶν κύρσαις
μῆλασσον ἀντῷ—
B. *Μητροτίμη, μὴ ἐπέύχαιο.*

The final appeal is interrupted. Probably too
iii. 88 A. *δειρὸν δ'*— B. *ἄχρῃς . . .* So in v. 73 *τὴν μίαν ταύτην ἀμαρτίην*— B. *Κύδιλλα, μή με λυπεῖτε.*
A. . . .

In fact in almost all cases where there is an appeal we have the request broken off in mid verse. In all the wholly visible words you have here exactly the same thing almost as if it were traditional to the mime :—‘ I came for no petty ends, but for those sacred rites for whose sake . . . ’ ‘ Gyllis . . . ’ ‘ La ! child . . . ’

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APPENDIX II

vi. 94. It is amazing to see the egregious blunder of Buecheler in reading $\kappa\alpha\iota$ as $\iota\sigma\theta\iota$ (!!) still repeated by editors. Yet there is no palaeographer in Europe who has or could support such an attempt. In editing a text it is fatal to proceed without expert advice.

APPENDIX III

(on vii. 8. 9)

vii. 8. The spacing of the papyrus here which I gave in 1922 and for which I had secured Dr. Kenyon's assent in 1913 (C.E. p. 230 *inf.*) is sound; like Dr. Headlam's conclusions. The exact reading is $\mu\acute{\alpha}\lambda\lambda\omicron\nu\delta\grave{\epsilon}\tau\eta\nu\acute{\alpha}\kappa\alpha\nu\theta\alpha[\nu]\acute{\omega}\varsigma\epsilon\chi[\quad]\nu\kappa\alpha\lambda\eta\iota\acute{\epsilon}\kappa\tau\omicron\upsilon\tau\rho\alpha\chi\acute{\iota}\lambda\omicron\nu\delta\hat{\eta}\mu\omicron\nu$, the space left being of one large or two small letters. Now no satisfactory explanation of $\kappa\alpha\lambda\eta\iota$ has been given: it could only mean 'with a fair bond,' which is absurd. Wrongly I have suggested the reading $\delta\epsilon\acute{\iota}\rho\omicron\nu$ and supposed a blow to be indicated. But this is inconsistent with $\tau\rho\acute{\iota}\beta\epsilon\iota\nu$ which must be of something galling which is worn (v. 62). 'Do you wish to wear louder reminders than these' indicates a heavier form of the same unpleasant gyves. Dr. Headlam might have noted

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APPENDICES II-IV

that though ἄκανθα itself is not used elsewhere of any instrument of this sort, yet similar words are so used. On κήρυκες or sharp shell-shaped prongs Christian martyrs were made to lie (*Eccl. Smyrn. Ep.* Jacobsen, p. 590). The Latin is *murices*, a phrase also used to translate the Greek τριβόλοι, so called from the plant or 'burr.' As an instrument in the shop we have no evidence for ἄκανθα: but a spiked instrument hung down the back underneath the dress would certainly prevent the slave from going to sleep.¹

What of ὥς ἐχ ν κάλῃ? ὥς ἐχει εἰς is not only meaningless but impossible. As I have shown (*C.É. l.c.*) ὥς ἔχεις is necessary. ὥς ἔχρην which I suggested (*F.G.A.* 1923) lacks support. They did not say 'Do so as you ought to have done.' Moreover καλῃ is at fault. Far the easiest correction is to κλάῃ, and this with ἔχων gives excellent sense: *Eccl. Sm. Ep. l.c.* κήρυκας ὑποστρωγνύμενοι . . . ἵνα . . . διὰ τῆς ἐπιμόνου κολάσεως . . . That at least they did say: *Ar. Nub.* 58 δεῖν' ἔλθ' ἵνα κλάῃς, and the order is good, for ἔχων is stressed as *ibid.* 131 τί ταῦτ' ἔχων στραγγεύομαι;

APPENDIX IV

(vii. 31 and 40 *sqq.*)

vii. 31. Of this verse we have only β.
 μι πάνθ' ὅσ' ἐστὶν ι[.]α, and yet it is very probable that the whole can be reconstructed. Building

¹ See also Wesseling on *Hdt.* i. 92.

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on Blass' sure foundation we get ὁμννμι πάνθ' ὅσ' ἔστ' ἰρά. Now very often the Greeks avoided anything so bold as the use of πᾶς, οὐδείς, etc., without an apologetic phrase. In an Attic tragedian, if we had πάντας ὥς εἰ[], we might with fair safety conjecture ὥς εἰπεῖν (ἔπος): and it is attractive to suppose that this line is whole and that we have another and common phrase here :—

Aesch. *P.V.* 521 βραχεὶ δὲ μύθῳ πάντα συλλήβ-
δην μάθε.

715 πάντα γὰρ Δαρεῖ' ἀκούσῃ μῦθον ἐν βραχεὶ λόγῳ
(so recc.).

Eur. *Or.* 446 πάντων πρὸς ἀστῶν ὥς θάνω βραχὺς
λόγος.

Lucian iii. 362 ἀνδρὸς ὥς βραχεὶ λόγῳ περιλαβεῖν
. . . οὐδὲ πώποτε . . . ἅπαντα . . .

The same phrase is used with πολλά: βραχεὶ δὲ μύθῳ πολλὰ συλλαβὼν ἐρῶ Eur. *fr.* 362. 5; cf. 704. 3. Contrast Mime iv. init.

vii. 40 *sqq.* The conditions have been changed by recent work on the papyrus. Herzog ('rightly' Bell) has recalled the reading κηρί(α) in 43, giving it the signification of 'wax-lights.' At first sight neither 'honey' nor 'honey-combs' gives sense, and the apparent verbal resemblance in Theocr. v. 126 τὸ πότορθρον ἅ παῖς ἀνθ' ἑδάτος τᾷ κάλπιδι κηρία βάψαι (with 112 τὰ Μίκωνος) cannot possibly assist. Perhaps Kerdon likens himself to the 'little busy bee' *Coll. Alex. Lyr.* Ad. 7, which works for others, Lucian, *A.P.* x. 41. There is a chance that †Μικρων† is plagued with κηρία (an unpleasant type of sore) and that Kerdon complains that his sedentary habits have

APPENDICES IV-V

given him an even more distressing disease ; and this can easily be reconciled with Greek diction and the traces in P leaving a wide choice of alternatives, *e.g.* :—

ἐντεῦθεν ὑμεῖ](s) τᾶργα τῆς τέχνης ἡμέων	38
φορεῖθ', ὁ πίσ]υγγος δὲ δειλαίην οἰζύν·	
γάγγρα]ιναν . ἔων νύκτα κῆμέρην θάλπω	40
ἢ σάρκα]ς ἡμέων ἄχρις ἐσπέρης κάπτει·	
. . . ί]αι πρὸς ὄρθρον ! οὐ̐ δοκέω τόσσον	
τὰ Μικίωνος κηρί' εὐπ[ορεῖν . . .	

See Aesch. *fr.* 253, Eur. *fr.* 792 (*φαγέδαινα* quod fort. leg.). There is then a wide choice of unpleasant details to fill up the gaps still left. Without leisure to read Greek medical works again for this one purpose, I suggest at random *v.* 40 ὀλγέων, *v.* 43 ἀνπνίαι (Herzog), and *v.* 43 ψώρης. But I hope that this restoration is not the true one.

APPENDIX V

viii. (THE DREAM)

Herodes, who is at no point in contact with life except where it touches letters, gives us plenty of clues for the identification of the scene. It is a feast to Dionysus at midwinter where a game of leaping on a bladder is played. At all points this tallies with the country festivals of Dionysus in Attica ; and no other festival of this sort is known in Greek

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letters. Herodes appears to be defending himself against a criticism of Callimachus in his iambi that the modern writers of lame iambi did not use the metres of Hipponax. Herodes replies with a poem in which he uses the 'Ephesian' metre at least as accurately as Callimachus. Resolved feet are rare (only one except in the first foot): and there are no verses ending in four long syllables. Herodes professes to have attended the festival, won the prize and contested afterwards with an old man. The old man is Hipponax: and other punning prophecies are made. Callimachus appears to have known of Herodes' work; presumably because the first seven mimes were current earlier.

It may be remarked that Phoenix' verses also show changes of this type. His moralist poem follows the licence of Ananius: his other two poems avoid the four long syllables at the end of the verse: and to the (oriental) Ninos he gives frequent use of the resolved syllable, following Aeschylus in the *Persae*.

The idea that the speaker is a woman (Terzaghi, Vogliami) has been mercilessly refuted in reviews by Herzog and by the present writer. In *vv.* 27 and 47 I have chosen illustrative supplements to show on how shadowy a foundation the idea rests. Many will prefer my earlier version of 47, especially as the skin at the county Dionysiaca was not fully blown up. In 45 δ' εἶς seems possible.

There is no reason to suppose that I was right (in C.E.) in making a story out of *vv.* 20 *sqq.* The whole thing is quite normal and τὸ λῶπος covers all need for details. Herodes merely dreamed he was going to a country Dionysia and chooses to paint the

APPENDIX V

dress and the leaping scene, rather than recount familiar details like a scholiast. How far the quarrel with the old man is a new incident, or part of the normal ritual, is uncertain. At least, there is nothing in it to conflict with theories of vegetation festivals so familiar to us from the *Golden Bough*.

If this be so, we must explain on normal principles for such dreams. The priest of Dionysus (*vv.* 26 *sqq.*) both is (*v.* 68), and must be referred to, the god whose priest he is. Artemidorus is quite definite on the point at issue (ii. 30 οἷον δ' ἂν ὑπολάβῃ τις θεοῦ ἱερέως εἶναι, τοιοῦτον αὐτῷ καὶ τὸ ἀγαθὸν ἀποβήσεται ἢ ἀπὸ τοιούτων ἀνδρῶν ἢ γυναικῶν. Conversely *id.* iii. 13).

Whatever men may say, Dionysus, the god of all dramatic art, will place Herodes next to Hipponax among all those who have used his metre. There is no evidence that Muses were present: indeed Herodes especially uses an odd and forced expression ἐνθεος (*v.* 70) to introduce the Muses (*v.* 71).

CERCIDAS
MELIAMBS, FRAGMENTS, AND
CERCIDEA

INTRODUCTION

THE papyrus of Cercidas is in the British Museum. For a description see the *editio princeps* (A. S. Hunt, *P. Oxy.* viii. 1082). Latest edition in *Coll. Alex.* (J. U. Powell), p. 203. See also Diehl, *Anthologia Lyrica*, iii. 305. For recent work on the papyrus see articles by the present writer in *C.R.* xxxviii-xxxix. There are still a large number of small isolated fragments : but there is no reason to believe that they were all once contiguous (Hunt). The general character of the metre was pointed out by P. Maas and von Arnim. For references to periodicals see Milne *Catalogue* 59, p. 45 (where read 1138 for 1158).

I

col. i	]ε γὰρ ο[.]ξεν.ς εἰδέμεν	1
	]νετοι[. . .] αδ' ἐπ' εἰλαπι-	
	]αιρω(ν)[. . . . β]λεννο(το)ι(σ)υ-	
	πηρί[(δ)ας αλ[.]υσω καὶ δο-	
	]νυν[.]	5
	]ρ τον λαμβα[ν]	
	]μι τοῦτο· (ν)[]	
	^{ΕΚΤΕ}	
	]συντελῖς τ[]	
	]φέρει καὶ γ(α)[]	
	]ως μὴ λεγο[]	10
	]ελθε· (δω).[]	
	](ν)εσυμ[. . .]ηνα· καιτ[]	12
	](ο)μιζ[. . .]υτευση[]	
	]μ[.]αρ μοι το[]	
	]ατα .[. . .]. αλαιος []	15
	]ινο[. . . .]τεων· ὦ[]	
	^(νμ)	
	]των α(ὕτῳ)ν ἅ λαβοῦ[σα]	
	]Ζεὺς κοιραν[]	
	(σ). .ορειν παρεστιν ε[]	

Col. i. 1. The placing of ξεν is doubtful: nor can we be certain how many letters are missing at the beginning of the lines. εἰδέμεν P. 3. λέννο(τ)οἰ(ο)ν P (marked as (part of) one word). τ(ο)ι not τει (Lobel, Bell): (σ) me

Col. i

. . . but little in feasting 2
This man delighteth
Child of oily-ragged clothes . . .

. . . how
 If Zeus be master
 Never fair result we see?

indice, (possible) Bell : $\beta\lambda\epsilon\nu\nu\sigma\tau = \beta\lambda\epsilon\nu\nu\sigma\tau\sigma\iota\sigma\upsilon\pi\pi$ [. . .
 7. $\tau\acute{o}\upsilon\tau\omicron$ P. 8. as above P. 11. $\epsilon\lambda\theta\epsilon$ P. 12. $\eta\mu\alpha$
 P. 16. so P.

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col. ii	κα[. γ]ἄρ ὅ	
	σχ(ε)[. ἄλ]λὰ	
	τι(λλ)	
	τα(η)[.]εν	
	τ' ὀυ[.](γ)ας	
	καιτ[.]	5
	μνε[.]ν	
	πιδ[.]	7
]α	
fr. 9]η πολιο[? 7
]ινακολα[? 8
	]λεων πυκιν[	? 9
	]χουσι γήρα δ[	? 10
	ο]υκέτι πάνθ' ὥ[	? 11
	]σάπ.[	? 12
	marg. σπ]ανιοψιάδα	12
	]τος	13
	]καὶ σπυροὶ οἱ πυροί	14

Col. ii. 1. κᾱ P (*e.g.* καλόν). 3, 4. ita P. 3. superscr. ?
 πυρ). 10. (?)]χον σιγηροὶ H. 12. schol. suppl.
 Wilamowitz. Perhaps we have (*fr.* 26) the ends of some

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Col. ii (?)

Fragment 7 (? = 25 *fr.* H. : see crit. n.).

So it appears to me that our 'pot friend' Ulpian, as my Cercidas of Megalopolis says, watches his fellow guests to see if they have overlooked a fish-bone or lumpy piece of gristle in their food before them (Athenaeus).

'Child of but frugal repasts'

verses (about 12-14) (δυσ)παλεστωι.[/(ι)λον ξνθα/(κι)ς καθιζε[: also below this and just above κ.λ. *fr.* 25 αλ[|λ)ους ακα[/'ω παλι. [/(ε)σσοσι...]/... (κελεν). This fragment suggests a loose citation in Ath. viii. 347 e οὕτω μοι δοκεῖ καὶ ὁ λεβητοχάρων Οὐλπιανός, κατὰ τὸν ἐμὸν Μεγαλοπολίτην Κερκίδα, (. . . .) τηρεῖν (. .) τοὺς ἐσθίοντας εἰ παρεῖδον ἢ ἈΚΑνθαν ἢ τῶν τραγανῶν <τι> [ἢ] χονδρῶδες τῶν παρατεθέντων, which agrees well enough with the margination just *above* it. In this case *fr.* 26 probably belongs elsewhere, since it is hard to bring this in line with the notes. (λ)ους ακα [. . .) would be 14 fin, (κελεν) [. . .] 17 fin., μέχρι 18 fin., γερπε[20 fin., καὶ τῶν 22 fin., and λάρων 23 fin. It is not possible to read σπ[(ῶ)ριδια in *fr.* 32 nor to place it by the lowest note.

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II

]κ.λ.[
] μέχρι	
](β)ριδιατριβα ^ω [
] ᾿ γερπε[
	
col. ii. εἰς [. .]κ' αὐτῶν	
fin. ὁ]λβοθύλακον	
col. iii.	λαρόν τε καὶ ἀκρασίωνα	
	θῆκε πενητ(υλίδ)αν	
	Ξένωνα, ποτάγαγε δ' ἀμίν |	5
	ἄργυρον <τὸν >	
	<εἰς ἀνόνατα> ῥέοντα; |	
	κα[ι] τί τὸ κώλυον ῆς	
	αἶ τι<ς> σφ' ἔρο[ι]το,	
	(ῥεῖα γάρ ἐστι θεῶ	
	πᾶν ἐκτελέσ<σ>αι	
	χρῆμ' | †ὄκκ' ἐπὶ νοῦν ἦ†),	
	ἢ τ[ὸ]ν ῥυποκιβδοτόκωνα |	10
	καὶ τεθνακοχαλκίδαν |,	
	ἢ τὸν παλινεκχυμενίταν	
	τῶν κτεάνων <ὄ>λεθρον |,	
	τοῦτον κενῶσαι	
	τᾶς συοπλουτοσύνας, |	

ante 1. ? ἀ]βρίδια, γ' ἔρπε., (ερίδια H.). 1. εἰσόκ' :
cf. μέχρι *supra*. 2. ταγόν (*e.g.*). Up to this point
 I have not attempted to place the words in metrical
 setting. Between γερπε and εἰσοκ' might be two—three

II

.
 Chose out that greedy
 Cormorant, of wealthy purse,
 And child of licentiousness, Xeno,
 Turn him to poverty's child,
 And gave unto us <who deserve it>¹ 5
 Rivers of silver that now
 Are wasted on profitless uses?
 What should there be to prevent
 —Ask God the question,
 Since it is easy for him,
 Whate'er he fancy,
 Sure execution to find—, 10
 10 If one be the ruin of money,
 Pouring out whate'er he has,
 Or usurer dross-stain-begrimed,
 Ready to perish for gold,
 That God should drain him,
 Void of his swine-befouled wealth,

¹ The lacuna may have been ἀργυρον τὸν αὐτόθεν νῦν.

verses (or half-verses). (The numeration at the side is
 that of J. U. Powell, *Coll. Alex.*; the vertical lines mark the
 lines of the ed. pr.) On Ξένωνα is a note ἀκρατῆς [ὁ Ξένων
 καὶ ἀπο]γνώστὸς τις καὶ (π)ικ(κ)ρός (supplevi post Hunt), and
 on ii fin. ἀ(πὸ)λανο(ν) (?). 3. ἀκρασίωνα P. 5. ξένωνα.
 ποταγαγε δ' P. 7. εροιτο P. σ om. P: correxit H.
 αι ex ει P. sqq. ἴδαν, ἴταν P. 8. τελεσαι P: corr.
 A(rnim). 9. μ' ὅκ. P. e.g. ἐπὶ νοῦν ὅκ' ἦ A. 13. for
 τῶν perhaps read τὸν with M(aas). πλεθρον but ολεθρον
 in margin. 14. -σύνασδομενὸ P.

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- δόμεν δ' ἐπιταδεοτρώκτα 15
 κοινοκρατηροσκύφῳ |
 τὰν ὀλλυμέναν δαπάνυλλαν; |
 μήπο<κ>' οὖν ὁ τᾶς Δίκας
 ὀφθαλμὸς ἀπεςπαλάκωται, |
 χῶ Φαέθων μονάδι 20
 γλήνᾳ παραυγεῖ, |
 (κ)αὶ Θέμις ἅ λιπαρὰ
 καταχλύωται; |
 πῶς ἔτι δαίμονες οὖν
 τοῖ μήτ' ἀκουὰν
 μήτ' ὅπα<ς> πεπαμένοι; |
 καὶ μὰν τὸ τάλαντον ὁ σεμνὸς |
 ἀστεροπαγερέτας 25
 col. iv. μέσσον τ' <ἀ>ν' Ὀλυμπον [. . . . †]
 (ο)ρθον[†. |
 [κ](α)ὶ νένευκεν οὐδ(α)μῆ· |
 καὶ τοῦθ' Ὀμηρος
 εἶπεν ἐν Ἰλιάδι· |
 ῥέπην, ὅταν αἴσιμον ἄμαρ, 30
 ἀνδράσι κυδαλίμοις †ην† |
 πῶς οὖν ἐμὶν οὐ ποτέρειψεν
 ὀρθὸς ὦν ζυγοστάτας, |
 τὰ δ' ἔσχατα Βρύγια Μυσῶν— |
 ἄζομαι δέ θην λέγ<η>ν— 35

15. -τρωκται· (and so often) P. 16. φωι· 17. δα-
 πανύλλαν P. 18. μηποτ P. 19. schol. ξῶνον δ
 τύπους μ(έν) ὀφθαλμ(ῶν) ἔχει, ὀφθαλμο(ῶ)ς δ' ο(ὐ), (οὐ,δ(έ) βλ[έ]πει
 (ita Mn.). 20. ·χω, φαέθων, μονάδι, P. schol.
 ἐνὶ ὀφθαλμῷ π(αρα)βλέπει. 21. αἰ· πως P. schol.
 ἐπεςκότισ[τ]αι. 22. οὔτοιμη P, but οὐνοιμη in margin.
 23. οπαν P. 25. Delirant Powell, Wilamowitz, alii

- 15 And give to one frugally feeding, 15
 Dipping cup at common bowl,
 The cash that is wasted on trifles ?
 Is the eye of Justice then
 Beshrunk that a mole might outsee her ?
 Phaethon, too, doth he squint 20
 With single pupil ?
 Themis the bright—doth a mist
 Bedim her vision ?
 How can man hold them for gods
 That neither hearken,
 Nor have any eyes to see ?
 Yet say they the gath'rer of lightning
 Mighty monarch holds the scales 25
 Aloft in the midst of Olympus,
 Nodding not a moment's space.
 E'en so doth Homer ¹
 Set in his *Iliad* down :—
 ' By fate to the mighty of valour
 Sinks the balance of the day.'
 Why then doth the balancer even
 Never unto me incline ? 30
 But Brygians,² farthest of mortals,—
 Clearer words I dare not say— 35

¹ Θ 72.

² Apparently the Macedonians.

Homerici στεροπηγέρετα immemores. 26. τον P :
 correxī. Between Ὀλυμπον and ὄρθον 5-11 letters missing :
 I suggest *metri gratia* ἀνορθοῖ glossed ἀνὰ τὸ ὄρθον ἔχει.
 27. suppl. H. 30-31. ρεπειδ P : -ειν A. †ην† del. A. :
 fuit verborum ρεπειδ correctio (cf. II. praef. 24-5) : ῥέπειν
 G. Murray : terminationes huiusmodi tacite (<η>ν) mutavi.
 32. εμεν is corrected into εμιν in P. 34. φρυγία
 P, while εσχάτᾱ has an accent on ε cancelled : the truth is
 given in the margin. 35. ἄζομαι P.

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ὅσον [κατά]γει τὸ παρ' αὐτοῖς |
 τῷ Διὸς πλα[στ]ίγγιον. |
 ποίους ἐπ' ἀνάκτορας οὖν τις |
 ἢ τίνας οὐρανίδας
 κιὼν ἀνεύροι |
 πῶς λάβῃ τὰν ἀξίαν, 40
 ὅθ' ὁ Κρονίδας, ὁ φυτεύσας |
 πάντας ἀμὲ καὶ τεκῶν, |
 τῶν μὲν πατρῶος,
 τῶν δὲ πέφανε πατήρ; |
 λῶον μεθέμεν περὶ τούτων
 τοῖς μετεωροκόποις. | 45
 τούτους γὰρ ἔ(ρ)γον
 οὐ<δὲ> ἐν ἔλπομ' ἔχην. |
 ἀμὴν δὲ Παιάν
 καὶ †ἀγαθὰ Μετά[δως μελέτω†, |
 —θεὸς γὰρ αὐτα—
 καὶ Νέμεσις κατὰ (γ)ᾶν;
 μέσφ' οὖν ὁ δαίμων |
 οὐρία φυσιάει
 τιμ<ῆ>τε ταύταν 50
 φῶ(τ)[εσ]. ἐ(λα)[
 κα]ταῖξ
 ἀντε(π)[

col. v.

36. supplevi. 37. suppl. H. stop after πλα[. .]ίγγιον.

39. ^{οι} ευρη· P. 40. πῶσλ P. 41. ὅθ P. 42. ἀμε P.
 43. πατρῶος P: cited from Cercidas by Poll. iii. 27 as less

How far they pull down in their favour
 Zeus' scales of equity !
 What lords them that lord it above us,
 Whom then of Uranos' sons
 May any seeking
 Merit's retribution find, 40
 When the offspring of Kronos, our parent
 Who begat us one and all,
 Some men as father,
 Others as stepfather know ?
 Fit talk for astrologers truly ;
 Let us refer it to them : 45
 For them to settle
 It will be slightest of tasks ;
 To us is Paean
 Good, and fair-dealing is good—
 A very goddess—
 Nemesis too, upon earth :
 What time the godhead
 Blows in our favour astern,
 Hold *her* in honour, 50
 Mortals : though bravely they fare,
 A sudden tempest
 Swooping down from other airt
 Sinks to perdition

correct than ἐπιπάτωρ. 44. ἄλιον P. 45. μετεωροκοποις?
 is glossed in margin by αστρολογοις. 46. ουθεν P?

corr. Wilam. ^ηεχειν· ἀμιν P. 47. ἀγαθὰ secl. Wilam.
 μεταιδως P: corr. Wilam.; schol. has ἐπεὶ δὲ ἀγαθῇ, whence
 it appears that καὶ Μετάδως ἀγαθὰ must have been the read-
 ing. 48. (γ)αν· P. 50. suppl. H. 51.]ταῖς supplevi
 et correxi: pessime H., cett. με]τὰ ξαντες. 52. αντ(. π)
 vel (. γ): non fuit (εσ). Cf. e.g. Theod. Presb. *de incarn.*
Dom. p. 245 ἐνθα καὶ ἐτέρας καταγίδος ἀντιπνευσάσης.

CERCIDAS

]σητον ὄλ[βον
]τύχα(s).
 ταῦτ' ε[...]μιν
 νείοθεν ἐξέμεσαι;

55

53. suppl. H. 50-55. I translate ἐλαττωμένως ἄλλος κατὰξ ἀντέπνευσε ποντιῶν φύσητόν (-ατόν; ὄλβον χύπεραφανεῖς τύχας· ταύτ' ἔσθ' ὅς ὑμῖν . . .; The exact size of the various gaps

III

Δοιὰ τις ἄμιν ἔφα
 γνάθοισι φύσῃν |
 τὸν κυανοπτέρυγον
 παῖδ' Ἀφροδίτας, |
 Δαμόνομ'· οὔτι (γ)[ἀ]ρ εἶ
 λίαν ἀπευθής· |
 καὶ βροτῶν [ὄτω] γὰρ ἄν
 πραεῖα καὶ <πως>
 εὖμενε δεξιτέρα
 πνεύσῃ σιαγών, |
 οὔτο(ς) (ἐν) ἀτρεμία
 τὰν γαῦν ἔρωτος |

1

5

The new poem is marked by a coronis. It bears no title.

1. schol. δοί[α]: *δοιάτισδμιν* P. 3. *Δαμονομ'* and
ἀπενυθης P. 4. *βροτων* [?] *μενανπραειακαιενμενέ*[?] *δεξιτεραν*
200

Puffed-up wealth or fortunes proud :
 And who can youward 55
 Vomit them back from the deep ?

is uncertain. The meaning of the end is hard to fit: the nautical metaphor is clear from the schol., and the use of ἐξευέω in Hom. μ 237, 437. On 56 there is a marginal note ἐκ βαθ(έω)ν. 54. τύχας P. 55. ταυτ' P.

III

Thou, O Damonimus, art
 Not ill instructed :
 ‘ Twain are the blasts ’ we are told
 ‘ That Aphrodité’s
 Offspring doth breathe from his cheeks,
 The azure-wingéd.
 Unto whomsoe’er of men
 With gentle mildness
 Kindlily-out-of-the-right
 His jaw hath breathéd,
 Tranquil the sea of love,
 Whereon that mortal

with ν cancelled: supplevi et correxī. There is no need (apart from metre) to assume gaps at either point: possibly (ὄτρω). [ὄτρω] Hunt.

CERCIDAS

	σώφρονι πηδαλίῳ πειθοῦς κυβερνῇ· | τοῖς δὲ τὰν ἀριστερὰν λύσας ἐπόρση | λαίλαπας ἢ λαμυρὰς πόθων ἀέλλας, | κυματίας διόλου τούτοις ὁ πορθμός· | εὖ λέγων Εὐριπίδας· τοῦ κάρρον οὖν ἐστὶν δύ' ὄντων † ἐκλέγ<η>ν τὸν οὖριον ἄμιν ἀήταν | καὶ μετὰ σωφροσύνας οἴακι πειθοῦς | χρώμενον εὐθυπλο<η>ν ὅκ' ἦ κατὰ Κύπριν ὁ πορθμός· μῆ-	10
	col. vi. []α[] []στω βι[] fr. 13 []κυβερν[] []σω δόξα[] []ν μὲν ἀλλ[] fr. 53 []καν Ἰκάρω[] []φ . . . πι[] νομ[] δαπ[] []καὶ τ[] . . . (. . .) [] . . . (τ) . (ρ)ηξέει . [] ἀ]στρα(π)[] (σ)[] (π)λόος· πᾶν γ[ἀρ] τὸ βι[](αι)οπόν]ηρον (κ)αὶ προκοθ[η]λυμαν[ἐς]	15 18 18 a 19 20 21

Ruddered by discipline ealm
 His ship directeth.
 But 'gainst whomsoe'er the boy,
 His left jaw loosing,
 Rouseth the storms or the fierce
 Typhoons of passion,
 These have their voyages fraught
 With waves unceasing.'
 Nobly said. Euripides !
 Since twain the choicee is,
 Better far it is for us
 To choose out the wind in our favour,
 So that with ealmness of soul,
 Where leads the goddess,
 Voyage we straight on our course
 And steer us by discipline's tiller.

Icarus

Lightning besetting his course : 23
 For all that is violent, wicked,
 Mad in pursuit of its mate,

7. ατρεμία P, and 8. πηδαλιω and κυβερνή P. 9. ορση
 quae exempla sufficient. 10. αελλᾶς P. 12. ευρι-
 πιδας P. οὐκοῦν δὲ ὄντων κάρρον ἐστὶν ἐκλ. recte Maas.
 14. ἀμυναηταν· και P. 16. ευθυπλοειν ὁκῇ P. 17. πορθμος.
 P. schol. ἀφροδίσιος. col. vi. fr. 13 huc certe referen-
 dum : dubites de columnae lineis. conieceram νομ . . σω/δαπ . .
 ν/καὶ τὸκ' ἀνίκα : sed refragantur vestigia πι/πλ. Ἰκάρω
 bene Powell. 21. ε.γ. τόκα πρὸς ταῦτα ῥηξείν. ηξεί P.
 22. στράπ. P. ? -όβλητος. 23. supplēvi. 24. προ-
 κοθηλ. A.

φέρει ταναβλαψιτέλειαν 25
 (κ)αὶ μεταμελλοδύναν·
 ἃ δ' ἐξ ἀγορᾶς Ἀφροδίτα,
 καὶ τὸ μη[δε]νὸς μέλ<η>ν
 ὁπ[α]νίκα λῆς, ὅκ(α) χρήζης,
 οὐ φόβος οὐ παραχά· 30
 τ(α)[ύ]ταν ὀβόλω κατακλίνας
 Τ[υν]δαρέοιο δόκει
 γαμβ(ρ).[
 τημεν· κο
 |γα
 |γα
 |ρ(ε)

(Stob. *Fl.* lviii. 10 περιήσυχιας: Κερκίδα μελιάμβων: (ἡμιάμβων codd.: corr. Meineke) <τ>ὸ τᾶς ῥικνᾶς χελώνας †α†μναμονεῦ (em. Meineke)· οἶκος γὰρ ἄριστος κτλ.: *vid. inf.*)

25. λειαν· and δύναν· ἃ P. 28. suppl. H. 29. νί-
καλῆσθ P. 30. παραχα· P. 31. κατακλίνας· P.
 (There are faint traces of scholia against vv. 22, 23, 30, 31.)

32. γαμβρέστατ' ἤμεν potius quam γαμβρὸς το· κ' ? 33. τει^η
μεν· ^{κο}νυ P. si huc pertineret fr. 7 (H.) legi non posset quod

Engendereth woe of repentance ¹ 25
 And ruin ¹ far-spread in the end :
 But Venus that paces the market—
 In repletion of desire
 Demanding no thought or attention :—
 Here is no fear and no care : 30
 One obol will win you a mistress,
 Son-in-law fancy yourself
 To Tyndarus (favoured 'mong suitors) :
 (Yet remains one more advice) :—
 <Remember always
 What the wrinkled tortoise said :
 ' Both dearest and best, my good masters,
 Truly, of all things, is home.'>

¹ These Greek words *παναβλ.* and *μεταμελλ.* appear easiest as two words despite the strange nature of the compounds. The latter would have to be connected with *μεταμέλειν*, which may be compared with, but not excused by, *e.g.* Nicand. *Alex.* 81 *ξηρὰ δ' ἐπιλλύζων ὀλοῇ χελλύσσεται ἄτη. μέλος* Ebeling, *Lex. Hom. s.v.*

proposui *γαμβρες* (nam *ρ* vix aut ne vix quidem possibile): metri et spatiorum gratia potest *e.g.* *γαμβρ(ὸ)[ς χαρι]έσ[τατά] τ' ἦμεν* . . . [τὸ] τὰς ῥ[ικνᾶς] γὰ[ρ δὴ χελώνας μναμόν]εν(ε)· οἶκος γὰρ [ἄριστος ἀλαθέως] καὶ φίλῶς, [ῥ]ε[—]. Certe hic poema finem habet: sub *καίφιλος* spatium: *e.g.* *ὦνδρες ἔφα.*

CERCIDAS

IV

col. vii.

ἀ]κῖς

δμαθεῖς βροτὸς οὔτι ἐκὼν |
ἐκλαξε κανθῶς.

τὴν δ' ἀμάλακτον ἔσω |
στέρνων καὶ ἀνί-
κατον κέαρ ἔσκειν |

πιμελοσαρκοφάγων
πάσας μελεδῶνας.

5

†τοι† τὴν διέφευγε†ν† καλῶν
οὐδέν ποκα· πάντα †δ' ὑπὸ
σπ[λ]άγχνοις τεοῖς†ι† ἔσκ'

(ἀ)βρ(ἀ) Μουσ<ᾱ>ν κνώδαλα· |

Πιερίδων θ' ἀλ[ι]ευ-
τὰς ἔπλεο, θυμέ, καὶ ἰχν-
(ευτ)ὰς ἄρισ(τ)[ο]ς. |

10

νῦν δ' ὄκκα μὲν† ἐκφανέες
λευκαὶ κορυφ[ᾱ] (περι)αι- |
ωρεῦντ' ἐ(θ). . . (ν).

(ἀκαλέω) < > λάχνα,
κνα[κ]ὸν δὲ (γένη)-
ον, καί τι ματεύει |

1, 2. metre uncertain. Above at top of column a schol.]μενον. The writer appears to address himself. In this poem the metrical divisions do not appear to correspond, as they do elsewhere, to sense divisions. 1. *e.g.* — ◡ ◡ μνριάκῖς.

2. ἐκλαῖξε κανθῶς P. 3. τὴν P. ἀμάραντον P; superscr. (α)·πε·(ραντον): margin ἀμαλακτον. 4. ἐσκ'εν (ἦν εἰς) Powell: dubito. πῖμελοσαρκοφαγῶν πασᾶς . . . νᾶς P.

MELIAMB IV. 1-14

IV

Many a time
Man loses the fight e'er his orbs
Full loath he closes.

Thou hadst a heart in thy breast
Unsoftened and un-
Tamed ever in fighting

'Gainst all the desires of fat flesh
Which gluttons may cherish.

Nothing on earth that was fair
Escaped you : but ever you kept
Within your bosom

All the Muses' cublets young.

Thou wert a fisher my soul
Of all the Pierian maids
And keenest tracker.

But now that there gleam on my head
White hairs but a few at the edge
Around encircling

Still with incipient down,
Still yellow my beard,
And still doth my summer

6. *e.g.* τιν διέφευγε(ν) (ex τιν διέφε).: τιν Wilam. τιν delendum. P καλον. 7. ουδέν ποκα' παντα τεοισιν (ν cancelled) δυποσπ P. 8. Μουσῶν P. 9. 'πε(cancelled)ιεριδων P. 11. † . . . † *e.g.* ὅκα τ'. νῦν P. 12. -ωρευνται P. *e.g.* ἀμιν. ἀκαλέψ(α) is false (?) Doricism for ἡκαλέψ(η). A short syllable is missing: *e.g.* 'πι. λαχναί P. κνα[κ]ον suppl. H. γέν(ε)ιον H.

CERCIDAS

κράγνον [ά]λικία†σ†
 <χοῖον> κολακεύει<ν>

15

<τῶ> χρόνω τ' ἐπάξιον

δερκομένα βιοτᾶς
 εὐρὺν (ποτὶ) (τέ)ρματος οὐδ-
 όν· | τᾶμος ἐσλᾶς

14. καί P (non καί). superscr. (above (κρ)αγνον) .(τ)ι[.].
 ἀλικία Murray, which I translate. 15 is devoid of metre
 and sense. It runs χρ. τ. ἐ. κολακεύει. It seems necessary
 to make the half iambus correspond to ἀβρά M. κ.
 16. βιοτᾶς P.

IV (?)

(a) col. viii.

(b) fr. 59 + 11 + 39

(c) col. ix

μὲν	δ[όμον	]	ον· μὴ νόμιζ[ε	
	[		]	τω ῥευσσε[ι
	γ[		π]όκα· μία πέλ[λα	
	νο.[		]. μην[. .].μι· τουτῶ[	]στ[
	σῖκ	5	]	οις· [. .].με(ι)[
	ἄχαρι(ν)		| πολ[λο(ὶ) [(δ)έ] κ(αὶ)[	| ]ουμ
	ναν, (ο)[		σοφ]ίας· | πολλᾶ[ν] δ[έ	|
	μεθα .[		| σό](φ)οις· ἅ δέ (π)υ[

17. τᾶμος ἐσλᾶς P with gloss τᾶμος ἐ[πειτα: suppl. H.

(a) 1. e.g. μὲν δόμον — — ἐκ κρηπίδος... In margin
 opposite v. 9 (κνώδαλα): ἀγρεύματα κ(αὶ) ἐνεργήματα ('objects
 of chase,' i.e. activities), opp. 14: ἡ[(λικίαν) φ. ματεύ[ει]ν ἀν(τὶ
 τοῦ) τ[ούτοις] ἡδ[ε](σ)θ[αι ἡ] μέλειν ['Age,' he says,
 'seeks': that is, delights in these things or has a care
 for them. Opp. 16: (πρ ο' ορ)ῶν(τι) [δη](λαδῆ) [εἰς] π(ο)[λὺν
 τ[ὸ]ν and a much rubbed line: e.g. τοῦ γήρως χρόνον:
 'looking forward to a long span of old age.' I give the be-

MELIAMB IV. 14—IV (?). 8

Seek for the thing that is fair
And able to flatter

Worthy of my riper years

Looking ahead to my life's
Broad threshold of eld at its close,
Then from foundation
Fair <

IV (?)

Think not

One cup

Mind doth see
And mind doth hearken

<Poets have said> : can they then
Though standing <. . .> at their doors
Behold true wisdom

ginnings of col. viii. and ix. (*e.g.*) which it appears hopeless to combine as viii. init. and fin. Between I give *e.g.* the *frr.* 59 + 11 + 39 and the literary *fr.* 4 connecting παλῶ with Prometheus: for a correction of a previous error of mine my thanks are due to Hunt. There is of course no certainty that ix. follows on viii., nor that (*b*) and (*c*) should be connected. (*b*) 7. πολλὰ P et cett.; vid. Hunt. 8. metri gratia σοφοῖς ἃ δὲ πινυθάνομεσθα, κοῦκ ἀπάτυλλα φάτις. 9. suppl. 11. (*c*) ll. 4, 5, 6 (οὕτως μὲν), 14, 18. are scholl. The juncture of *fr.* 41 (and 9*) is certain; of 40 probable.

CERCIDAS

τῖς ἀλα[	ἀ]πα ^τ . υλλα.[
περ.[10	]καλον[
νω[
ταν[	]. δρυ[
ηκὸρυ[φ	]..[.]υ.[	φῦναι
(τ)ας δα[	πα]λῶ· πέφ(υ)κε . αλλ' ὅλ.	
κτο[15	][ ]ρ Προμαθεὺς	
παίιλ.[		](ισαρ)ο
εκτα[		](τ)άχα ῥή-
στακ.[		(λ [.]
βεβ[
με.[20		
ἀκτ(ι)[

(Stob. Fl. iv. 42, 43 M. (περὶ ἀφροσύνης : νοῦς ὀρῇ | καὶ νοῦς ἀκούει . <—○○/ πῶς κεν ἴδοιεν τὰν σοφίαν πέλας ἐστακυῖαν — — — — — | — ἀνέρες ὧν τὸ κέαρ παλ' ὧ> σέσακται καὶ δυσεκνίπτω τριγύς (παλός and -τω cod.): corr. Bentley.)

17. τάχαρῇ P.

V

col. x.	οὐ. [.]νης πυ[θι ||	1
	ουτ[. . . .] ἀκάρδιον[	2
	[. . . .] (φ)ρίκαν τ' [Ἀ]πό(λ)[λων || συγ-]	3
	κροτησιγόμφιον ||	4

The conjunction of the col. which I call (*e.g.*) ix. and x. is certain. I conjecture that no verse is missing and that *fr.* 37 (with coronis) may begin. The spot above, if ink, might be part of a gloss. Metre as poems 2, 3 but without equal correspondence of sense and cola. 1-2. *e.g.* οὐ μάταν ἦς Πύθιος

MELIAMB IV (?). 9—V. 4

Those < . . . > mortals whose heart
 With mud is filléd,
 Stained with lees that wash not out.

(Cercidas quoted in Stobaeus' *Anthology : On Madness*.)

V

Not in vain the Pythian¹
 Is so entitled :
 Unto each man cowardly blight
 Apollo sendeth
 Or cold fear teeth-chattering,

¹ The Cynic regarded Apollo and the Muses (music) with as great suspicion as any other patrons of pleasure.

βοατὸς οὕτως· ἀλλ' . . . βλάβαν. 3-4. γόμφ P. supplevi.
e.g. νέμει: gaps [] from two to eight letters. τωι P.

CERCIDAS

κα]τὰ καιρὸν ἐκάστω,	5
(π)[άντα] θεῇ κῆ(λ)αύνεται	
γὰρ (ᾶ)[]τα	
φευξιπόνων ἀν[ὰ γᾶν	
φῦλα σκινόθρεπτ'	
†άδον[ο]π[λ]άκτων βροτῶν	10
ἀκ[ήρ]ιος ἐγχεσίμωρος†	9
καὶ μ[ά]λ' ἐπισταμένως	11
[ύ]ψ[ι]τράγ[ωδο]ς	13
(θεὰ) χ(λ)[ι]δᾶγας ὥπασ(ας)	12
πί[ειρ]α†ν† μὲν ὠλεσίκαρπο<ς>	14
[δὲ Φρ]ύγα φυσαλέ†α†ν	15
(Λ)υδάν [τ']ῆ·	
νεῦρα δὲ καὶ κρα[δα . .	
δι'] ὦτ' ἐλέλιγμα[.]ς	
εὐπα(λ)[αμ	

About four lines lost in col. x. and ten in col. xa. The next ten lines begin ταῦτα|γαροῖ|αθεσ|ναται,|τοσσαεὶκ|ω φίλος τασι|ησκαί|ν οωκ,|πεινιὰ ποτιφ|τιμοτάτω δεπ|π[. .] (α μυρο[. There the poem ends and the remainder of the column is lost.

5. suppl. H. 6. θεῖκήλαυ P. *e.g.* ἄτοντα. 7. supplevi.
10. suppl. Wilam. 9. supplevi *e.g.* et transtuli. φῦλαι

VI

col. xi.	αιο]λόπωλον[	|	|
	βουσόω | μύω[π		|	2
	ιππον χρέ[ων; |		|	3

1. suppl. H. 2. σόω P: suppl. Wilam. fin.
et 3 supplevi. 3. fin. supplevi.

MELIAMB V. 5—VI. 3

Alike unto each in their season.
 See how smoothly all things glide,
 For those that hearken,
 Races that live in the shade
 Avoiding turmoil,
 Men by stroke of pleasure numbed—
 The spear-spurning spiritless godhead :
 Aye, and with cunning intent
 The lofty-tragic,
 Fertile dam of sterile stock,
 Muse gendereth luxury-shattered
 Phrygian of puffing cheeks
 And Lydian wanton :
 Strings and reverberant twang
 Of dexterous fingers resounding

P (i cancelled). 13, 12. *ωπασ(ασθεα) χλ.* [ι]ψ P.
 suppl. et transtuli. 14. *ν* seclusi. -καρπον
 P : correxī. Accents on *σκιόθ.*, -*ίμωρος*, -*άκτων*, *χλιδᾶγας*, *πῖ*.
 15. *φῦσᾶλέαν* P : read *φυσαλέον*. 16. *χυδαν* might just be read:
 not *αὐδάν*. 17. *ῆ'νεῦρα* P. e.g. *κραδαλᾶ . . . ἐλέλιγμα* ~ ~ ~ ~ ~
εὐπάλαμός τε λύρα. schol.] . . *σκρα* [] (*αια*)s. 18. *ωτ'*
ἐλέλ P. 19. suppl. Maas.

VI

What driver of team of four horses
 Brightly sparkling in the sun
 Should use to spur them
 Goad that galleth oxen's flanks ?

CERCIDAS

| τοῦ]το γάρ ἐστ' ἀγάθω	4
τοῦτ' εὐθυδίκω [δελ]εαστᾶ,	5
Στωικὲ Καλλιμέδων·	
.....π[.](σ)[.]στι πονηρὰ	
καὶ [.....]μένα·	
Σφαίρω γάρ [αἶ τι	
.....](π)ροβάλης	10
ἦ καί τι [.....	
οὐ]χὶ τὸν εἰς ἀρετὰν	
[καὶ .....]δες ἰχνεύεις	
ἀλλ[λὰ τὸν εἰς]	
φέροντ' ὁπώραν	15
[.....]	
κο(ῡ) (το)ῦτ[ο]ν (α)ῡ[τὸν	
[<, ἀλλ>]	
[]	

5. τᾶ and δων· P. 1-4. *e.g.* ποτ' αἰολόπωνον ∪ — — ὥμο-
πληξιβουσὸφ μύωπι χρῆσθαι ἀνδρὶ τέθριππον χρέων; πολλοῦ δεήσει.

VI (?)

col. xii.	]ηθρα	1
(<i>e.g.</i> 20) σκωπτίλλ(ιο)[. .]	αῡ, |	
(λ)η[.....]	ιδ[ίκ]ως,	
βλαβὰν (ἀκλ)η[
(<i>e.g.</i> 25) .....]ετρ[...]	μοφλυακῆν†	5

col. xii. (*e.g.*) probably from same poem and possibly
the next column. See appendix. ληρολογ. K. F. W.
Schmidt: φύβος, ἀποστομοῖ H. 1. ηθρασκῶπτίλλ.ο P.

<Far be it from him.>

This is the action of one,
O Stoic Callimedon, seeking
To entice the good and just :
Nay, this is the pathway of villains
Trodden by the base and ill :
Whoso to Sphaerus
Giveth up aught that is dear,
Or aught confideth,
It is no guide unto calm
Or virtuous life he pursueth :
Nay, it is one who will lead
To madness' harvest

.

-
7. π superscr. *e.g.* τᾷδ' ἀτ^πρακτός ἐστι. 8. *e.g.* κακοῖς
τετριμμένα : μενᾶ P. 9. supplevi. 10. *e.g.* τῶν ἰδίων.
11. *e.g.* πεισθῆς. 12. supplevi. 13. supplevi *e.g.*
τὰ παραχῶδες (ita fere Mayer). 14. supplevi: *e.g.* μανίας.
16. *e.g.* κάσεβῆ διδάσκαλον. 17. supplevi.

VI (?)

Of idle jestings
Pettifogging lawyers they,
Disaster <bringing
With their sharp and prickly thorns>
To babbling of pitiful nonsense
<Whetting well their pointed tongue> :

-
2. ἄν P: but corrected to circumflex. λη is more probably a
gloss. There is a stop after ως. 5-6. ἀκεῖν τοπος (o is certain)
P: ! κοπος. αυτο P. There is not room for Φοῖβος.
see Appendix.

- | τόπος ἢ φ[ό]βος αὐτὸ
 συ(μ)[πα]ρῶν [ᾶ]ποστ(ο)μ[οῖ];
 τᾶς δὴ το[ι]αύτας
 σκεπτοσύνας κεν[ᾶ] | μὴ
 (e.g. 30) σπουδὰν ποιέισθ[αι
 τῶ] | στρέφ<η>ν ἄνω κάτω, 10
 ἱ(ᾶ)[λλ', αῖ] | (τ)[ι]ν' εὕρης διὰ (π)ασᾶν
 (μ)[ου] σικῶς ἄρμωσμένον, |
 †.]οτανισοντον πόθον ἔλκ[ε],
 (e.g. 35) (κ)αὶ | [(μ)άθ' εὔ τὸν ἡμερον,
 τ[ί]ς [τ'] ἐστὶ ποτ' ἄρσενας ἄρσ(η)[ν | 15
 τίς] τ' ἔ[ρ]ως Ζα(ν)ωνικός.

Κερκίδα
 κυνός
 με]λίαμβοι

Nor habit of discipline blunteth
 Nor fatigue its bitter edge.
 Aspire not therefore
 Into the follies to probe
 Of suchlike tenets,
 Turning on from page to page,
 But an thou discover a fellow
 Formed in perfect harmony,
 To companionship equal of passion
 Take him, finding what desire
 Can be for a man of another,
 And what Zeno's love doth mean.

9-10. *κενὰ* is object of *στρέφειν*. 11. suppl. Wilam.
 for *εὐρησ* e.g. *ἀθροῆς, ἰδῆς*. *διὰ (π)ασαν* lucide P: . (θεα)ν H.
 hic quidem dormibundus. 12. suppl. H. 14-16. sup-
 plevi post H. 13. locus desperatus. After *ἔλκε εἰς πόθον*
 would be usual. I suggest *ποτὰν ἔσον εἰς πόθον ἔλκε* κτλ. (C.R.).

FRAGMENTS

(All fragments of papyrus of over thirty letters have received some adjuncts and been placed in their columns: except those to which I give the name of column xi. (*e.g.*) and col. viii. 9. The remainder, with one possible exception, appear, as long as they remain separate, of little interest. The following meliambic fragments must be added to those read, or cited, above.)

1. (2 Bgk. ii. P.)

οὐ μὰν ὁ πάρος <γα> Σινωπεύς,
 τήνος ὁ βακτροφόρ<ο>ς,
 διπλ[†]ο[†]είματος, αἰθεριβόσκας,
 ἀλλ' ἀν' <~ - ~> ἔβα
 χ<ῆ>λος ποτ' ὀδόντας ἐρείσας
 καὶ τὸ πνεῦμα συνδακῶν.
 <Ζανὸς γόνος> ἧς γὰρ ἀλαθέως †Διογένης† 5
 †Ζανὸς γόνος† οὐράνιός τε κύων.

(Diog. L. vi. 76 οἱ δὲ τὸ πνεῦμα συγκρατήσαντα, ὧν ἐστὶ καὶ Κερκίδας ὁ Μεγαλοπολίτης ἢ Κρής (? ἀντίκρυς) λέγων ἐν τοῖς Ἰάμβοις οὕτως (1).) So perhaps *fr.* 19 αταν| (ο)υ(μα) above which is a note which *might* be expanded into ἐκ τούτων ἀκριβ]ῶς γν(ῶ)[ναι ὅποι][αν δ][ῆ τοῦ βίου τελευτήν εἶχεν ὁ Διογέν]ης.

2. (5 Bgk., 15 P.) Θέσσαλος δὲ ἅμα τοῖς ἑαυτοῦ σοφισταῖς ἐφ' ὑψηλοῦ θρόνον καθήμενος ἐν κριομύξ<α>ις ἀνδράσιν, ὡς ὁ Κερκίδας φησὶν, εὐδοκίμησει. Galen (x. 406). C. may have written

ἐν κριομύξ<α>ις
 ἀνδράσιν εὐδοκιμῶν.

FRAGMENTS

1. Others say that he committed suicide by holding his breath : among these is Cercidas of Megalopolis [or Crete ?], who says plainly ? as follows in his *Iambi* :—

Not so did the old Sinopean
 Famed for the eudgel he bore,
 The double-cloaked liver in ether ;
 Nay but he rose to the sky
 By clipping his lips with his grinders.
 Thereby biting off his breath :
 Zeus' son was he rightly entitled,
 Rightly ' the heavenly dog.'¹
(*Diogenes Laertius's Lives.*)

2. But Thessalus sitting among his sophists on a lofty seat will, as Cercidas says,

find favour
 'mong sheepishly-drivelling² folk.
(*Galen.*)

¹ From the Dog (κύων) the Cynics took their name.

² -μυξής is the common form, *e.g.* Anon. c. Synes. 32 fin. The writer like Synes. may have read Cercidas.

1. 1. γεα codd. : corr. Bgk. 2. φoρas codd. 3. ο
 seclisit A. 4. *e.g.* : "Ολυμπον". χείλος codd.
 5-6. Διογένης seclisit et Ζ. γ. transtulit A.
 2. 1. κριομύξοις codd.

CERCIDAS

3. (1 Bgk., 15 P.)

ἦν καλλιπύγων ζεύγος ἐν Συρακούσαις.

(Ath. xii. 554 d αὐται ὑπὸ τῶν πολιτῶν καλλίπυγοι ἐκαλοῦντο
ὡς καὶ ὁ Μεγαλοπολίτης Κ. ἐν τοῖς ἱάμβοις ἱστορεῖ λέγων (3).)

4. (7 Bgk., 16 P.) Greg. Naz. ii. 213 is a mere paraphrase
of portions of [Cercid.] προοιμίον.

5*. (10 P. : Crönert, *Rh. Mus.* lxii. 311.)

τῷ περι<σσαν> -
θηροπέπλου μανίας
ὑβρεός τε περιστάσιμον
στοὰν ἔχοντι
Πυθαγόρου πελάτα

5

(Ath. iv. 163 e πρὸς ὃν ἐπιστέλλων ὁ Στρατόνικος ἐκέλευσε
τὸν ἀπαίροντα τὸ ῥηθὲν ἀπαγγεῖλαι (5).)

6. (28 H.)

αρσε
ρέθος βλε[π
β]λοσυρομ[ματ

7. See above (on col. ii.).

4. See my *First Greek Anthologist*, Cambridge, 1922.

5. 1-2. σσαν inserui (cf. Eur. *I.A.* 73). 5. πελαιτα cod.
The metrical agreement of this *fr.* with that of poem iv. is
extraordinary: but it should be remembered that the metre
is also that of Philoxenus and no doubt others. Chrono-
logical considerations preclude the authorship of Cercidas,
unless we suppose that the characters Strat. and Demetrius
Aspendius (πρὸς ὅν) are wrongly given by Athenaeus.
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FRAGMENTS 3-7

3. These girls were called ' fair-rumped ' by their fellow-citizens as pseudo-? Cercidas of Megalopolis narrates in his *Iambi*. Here are his words :—

There was a fair-rumped pair in Syracuse.
(*Athenaeus*.)

4. (*Fr.* 17 Bgk., 16 Powell from *Gregory of Nazianzus* : see over and n.)

5. Stratoniceus sent a message to Demetrius of Aspendus and told the messenger dispatched to deliver his words to the

Pythagorean expert
Whose portico ever is thronged
With pride and over-
Gorgeously-raimented crowds.
(*Athenaeus*.)

(These verses—older than C.—are interesting as showing that his style and one at least of his metres had previously been applied to kindred topics.)

6. (See n.) It is not probable that he will brace himself up and

with austere eyes

look gold in the face : nay rather would he be struck with awe thereof and yield and finally embrace it. (*Synesius*.)

7. (See col. ii.).

6. 3. Supp. H. ? ὁ βλοσυρομματίας. I subjoin this fragment which might belong to our second column in order to call attention to a possible adaptation of it in Synesius, *de Regno*, p. 54 Krabinger οὐκ εἰκός γε αὐτὸν διαράμενον βλοσυροῖς ὀφθαλμοῖς ἀντιβλέψαι χρυσίῳ· τούναντίον μὲν <οῖν> αἰδεσθῆναι τε καὶ ἐνδοῦναι καὶ τελευτῶντα περιπτύξασθαι.

APPENDIX

THE last column of the papyrus of Cercidas' *Meliambi* provides several problems of difficulty : of some of these I have attempted to provide a solution. But the gravest difficulties lie in the first few lines. Scanty as the remains are, they should be sufficient to guide us as to the general sequence of thought and metre ; and this they fail to do.

Here are the traces as I see them :

[]ηθρασ[] κῶπιτίλλ. .αῦ.(λη)[
[.]ιδ[. .]ως . βλαβαν(ακλ)η	
[.]ετ.[. .]μοφλ(ν)ακεῖ(ν)	
τόπος ηφ[.] (β)οσαντοσν(μ.[. . . .]	
ρων[.]ποστ(ο)μ[.] τας δητο[.] κτλ.	5

1. αῦ by correction from αῦ.λη or ση.ηθρας may or may not join κῶ.
2. parts of two letters below ηθρα (ν.) visible.
3. no room for αι after φ. ι(μ) or ι(δ) only.
4. τόπος certain.

Hunt read *v.* 4. τόπ(ο)ς ἡ φόβος. As to the second *ο* of τόπος his doubts are to me unintelligible. The fragment fits close up not as in the facsimile and *ο* is as certain as any letter in the papyrus (and that is a high order of certainty). Further Hunt, disregarding ἐπὶ στόμα which we know now to be metrically false, rightly read ἀποστομοῖ.

It may safely be predicted of the metre of this

APPENDIX

poem (especially if *frr.* 5 and 6 belong to it) that it follows the common metre of Cercidas, that is

$$A \left\{ \begin{array}{l} \text{---} \cup \cup \text{---} \cup \cup \text{---}^1 \\ \text{or } \text{---} \cup \text{---} \cup \text{---} \cup \text{---}^2 \end{array} \right. + B \left\{ \begin{array}{l} \cup \text{---} \cup \cup \text{---} \cup \cup \text{---}^1 \\ \text{or } \cup \text{---} \cup \text{---} \cup \text{---}^2 \end{array} \right.$$

Whether this is the *whole* law we do not know.

Now these verses flagrantly transgress this rule. At $(\sigma)\nu\mu. . . \acute{\alpha}\pi\sigma\sigma\tau\omicron\mu\omicron\iota$ we are in A^2 and at $\tau\acute{\alpha}\varsigma \delta\grave{\eta} \tau\omicron\iota\omega\acute{\iota}\tau\alpha\varsigma$ in B^2 . Hence at $\tau\acute{o}\pi\omicron\varsigma \grave{\eta} \phi\acute{o}\beta\omicron\varsigma \alpha\acute{\iota}\tau\acute{o}(\varsigma)$ we are at the end of B^1 . But immediately before this

$\tau . . . \mu\omicron\phi\lambda$, or $\tau . . . \mu\omicron\phi\lambda\nu\alpha\kappa\grave{\eta}\nu$ is also an end of B^1 . In view of the punctuation—for Cercidas always unites

metre and sense in cola— $\iota\delta . . \omega\varsigma \cdot \beta\lambda\alpha\beta\alpha\nu$ is clearly the end of A^1 or A^2 and beginning of B^1 or B^2 . Line 1 is hopeless.

Of this phenomenon (the complete disappearance of two As running) there can be three solutions:—

(a) One A is really B. This is secured in current texts by three errors (or wholly improbable corrections):—

(a) Reading $\tau\grave{o} \pi(\hat{\omega})\varsigma$: this is impossible.

(β) Followed by $\grave{\eta} \Phi\omicron\grave{\iota}\beta\omicron\varsigma$: this is impossible.

(γ) By the metre $\text{---} \cup \phi\lambda\bar{\upsilon}\alpha\kappa\acute{\epsilon}\iota\nu \tau\grave{o} \pi\hat{\omega}\varsigma$: this is unheard of.

(b) Extensive lacunae. But why should these lacunae be so regular?

(c) The only theory which seems conceivable is that the *Meliambi* of Cercidas in the papyrus from which this is copied ended the roll: that a square piece was torn out: and that the writer simply missed the letters which he did not see. It is a simple calculation that a gap averaging ten syllables

would account for all difficulties after line 1. If the letters 'λη' there are an adscript, there is a certain improbability, since, *ex hypothesi*, the parent papyrus had no adscripts here. They would have either to be text or an adscript 'λε[ίπει . . .] due to the actual scribe.

Clearly we must consider on independent grounds of language whether the view (a) with its corrections of text is more or less probable than (c). We have to choose—since τω and even τὸ π[τ can well follow —φλυακεῖν—between (c) τ]όπος ἢ φόβος αὐτὸ (for H.'s αὐτὸς is meaningless) σιν[]ων ἀποστομοῖ, and (a) ἢ Φοῖβος αὐτὸς ἵμ' [ό]ρων ἀπ., always remembering that the papyrus in no way favours this reading.

Now to (a) there are three further several objections.

(i) It appears that here as in *frs.* 5 and 6 only one person is addressed (*l.* 9 εἴρης). Probably H. was right in reading ποιεῖσθ[αι in 7.

(ii) Phoebus is never spoken of, as far as I know, as blunting anything or anybody.

(iii) ὁρων is wholly pointless.

To (c) I can only see one reason why it should fail here of general acceptance. That is that it falls in line with a commonplace figure in Greek poetry which has no exact counterpart in modern languages. I will take the words singly.

(i) -ος ἢ φόβος. Fear has several companions, *e.g.* Menand. *fr.* 418 λίπη (so often) φόβος φροντίς, Callim. *fr.* Anon. 176 αἰδὼς καὶ δέος ἀλλήλων, φόβοι καὶ πόνοι, Plat. *Legg.* 635 c, Plut. *M.* 128 c (so that you can go as far back as κ]ύπος), Plat. *Symp.* 197 D, ἐν πόνῳ, ἐν φόβῳ, ἐν πόνῳ, ἐν λόγῳ.

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(ii) φόβος συμπαρόν. In certain writers, especially Xenophon and Plutarch, συμπ. means little more than συνεῖναι (*Thes. s.v.*). Compare *Rep. Lac.* 2. 2 ὥστε πολλὰ μὲν αἰδῶ, πολλὰ δὲ πειθῶ ἐκεῖ συμπαρεῖναι, *Cyrop.* viii. 7. 7 φόβος μοι συμπαρομαρτῶν. But this is of an ever-haunting fear and probably the sense is nearer 'reverence.' For the Greek συνών we use some wholly different metaphor such as 'ingrained.' If κ]όπος be right we should think of some rather strained sense such as 'pain': *Soph. Phil.* 880 ἡνίκ' ἂν κόπος μ' ἀπαλλάξῃ ποτε, *Ar. Plut.* 321 has τῷ κόπῳ ξυνεῖναι.

(iii) Fear blunts. *Pind. Nem.* iii. 39 οὐδέ νιν φόβος ἀνδροδύμης ἔπauσεν ἀκμὴν φρενῶν—just as in old age αἱ φρένες ἀπαμβλίνονται *Hdt.* iii. 134. Conversely courage sharpens: so expressly *Christodor. Ecphr.* 295 θάρσει τολμῇεντι τεθηγμένους.

(iv) What is blunted? Clearly anything that has an edge on which fear operates unfavourably. Edged tools are :—

(a) The person sharpened: *Ar. Nub.* 1107 εἶ μοι στομώσεις αὐτόν (*Blaydes*), *Poll.* ii. 100 Ἀριστοφάνης δὲ στ. εἶρηκε τὸ λάλον ἀπεργάσασθαι.

(b) γνάθος: *ibid.*

(c) ὀδόντες: *Ar. Ran.* 815 ἡνίκ' ἂν ὀξυλάλον ἱπερὶ ἰῶν θήγοντος ὀδόντας.

(d) γλώσσα: *Soph. Aj.* 584, *Pindar, Ol.* vi. 82 δόξαν ἔχω τιν' ἐπὶ γλώσσᾳ ἀκονᾶς λιγυρᾶς, *Trag. Fr. Anon. Adesp.* 423 γλώσσαν ἡκοινημένους.

(e) λόγοι: *Lucian*, ii. 517, *Aesch. P.V.* 327.

(f) φρένες: *Eur. Hipp.* 689.

(g) ψυχὴν: *Xen.*; see *Index s.v.* ἀκονᾶν, θήγειν.

Thus we see that speakers, instruments of speech,

or words spoken are most commonly sharpened whether by courage or anger. But we are seeking a neuter noun (*αὐτό*) and the choice lies between *λήμα* Eur. *Or.* 1625, or, what seems more suitable, *στόμα* :—

Soph. *O.C.* 794 τὸ σὸν . . . στόμα πολλὴν ἔχων στόμωσιν.
Trach. 1176 μή 'πιμείναι τοῦμὸν ὀξύναι στόμα.

(v) Can fear blunt the mouth or tongue? Though this exact metaphor does not occur we have—

Soph. *Ant.* 180 ὅστις . . . ἐκ φόβου τοῦ γλῶσσαν ἐγκλήσας ἔχει, 505. *Ajax* 171 σιγῇ πτήξειαν ἄφωνοι : whence it may be questioned whether Sappho's texts (p. 16 Lobel) had not once ἀλλὰ καὶ μὲν γλῶσσαι τέθλαγες by error for τέθαπε : if such be possible in Aeolic.¹ So interlinked are the ideas of fear, silence, confidence and loquacity.²

A case has, I hope, been made out for a lacuna -μοφλνακῆν τὸ [στόμ' κό]πος ἢ φόβος—the intervening words being e.g. ἐν τεθαγμένῳ—; τίς ἢ . . . For the rest we can hope for little. But βλάβαν ἀκλῆ strikes no obvious note and it might be considered whether λῆ is not part of the same verse as -φλνακῆν (e.g. λήρημα δὲ τρισμοφλνακῆν—with κί]να)ιδ[ικ]ῶς above), and whether ἀκ does not belong to βλάβαν. Certainly ἀκ- sharp gives us a wide field of choice, with ἀκμά, ἀκονά (Pind. *Il.cc.*), ἀκι-, or even ἄκμων : *P.* i. 86 ἀψευθεῖ δὲ πρὸς ἄκμονι χάλκευε γλῶσσαν. But I prefer ἀκονα- in view of those two difficult sayings of Aeschylus :—

¹ Hesychius's gloss θάπαν shows that the root is not only found in Ionic.

² *E.M.* s.v. βοή . . . ἡ μὲν γὰρ δειλία θραύουσα τὸ πνεῦμα βραχίστην ἀπεργάζεται τὴν φωνήν. Ach. Tat. ii. 25.

APPENDIX

Ag. 1537 Δίκη δ' ἐπ' ἄλλο πρᾶγμα θίγεται βλάβης
πρὸς ἄλλαις θηγάναισι Μοῖρα,

Eum. 861 αἵματηρὰς θηγάνας, σπλάγχχνων βλάβας
νέων,

where, however you read or explain, it seems to me that some subtle and lost connexion between βλάβη and θηγάνη lies—as if, for instance, βλάβη could bear the sense of a good or true sharpening surface. As to the first lines of the column in Cercidas palaeographical difficulties are so grave that it seems idle to make suggestions : on metrical grounds it would be

desirable to separate (σ)κωπτίλλ . . . and αὐ . . . But κ(αὶ ὁ)πτίλλ . . . also gives sense and, if the theory of a considerable gap is right, it is useless to attempt precision.

CERCIDEA

THE following verses appear to be continuous and to have been attributed to Cercidas at least as early as the end of the fourth century A.D. The evidence is produced and considered in a work by the present writer (*The First Greek Anthologist*, Cambridge, 1922). They clearly formed the beginning of an Anthology. But it is difficult to believe they actually were by Cercidas, though the anthology may have been due to his efforts. The chief discrepancy lies not so much in style, as Mr. W. E. Barber thinks, but in metre. For style may easily be assumed but, once a metrist as skilful as the writer of the *Meliambi*, always a metrist. Not that the metre is irregular (see on Phoenix *fr.* 4). It is the norm of the moralist, admitting the spondee freely in the fifth foot, and rigidly limiting resolution. But the adaptation of sense to metre is careless and clumsy. As I find it impossible to represent such metrical shortcomings, I translate into prose.

Such an unfavourable verdict could not fairly be given on evidence of the text of the two English papyri¹ which is very unsound: but what remains of the Heidelberg² papyrus is excellent. On this

¹ Lond. 155 verso, Bodl. ms gr. class. f, 1 (p).

² No. 310.

magnificent¹ work was done by Dr. G. A. Gerhard of Heidelberg (*Phoinix von Kolophon*, Teubner, 1909): full illustrations being given of the moral ideas underlying these lines of doggerel verse. Dr. Gerhard's work is also of great bibliographical value for other choliambic writers: but it loses to some extent by a failure to recognize essential metrical differences, and by a theory that the metre was used especially by moralist writers (see on Phoenix). Recently I have visited Heidelberg and with the subsequent aid of Prof. F. Bilabel solved one or two doubtful points. Professor Bilabel has also very kindly examined many doubtful passages. Where he has confirmed my reading I use the symbol (K.-Bi.); where he has detected flaws and helped with sketches to the establishment of a new reading, I use the symbol (Bi.-K.). Where the suggestion is due entirely to him, it is so accredited.

Later leaves of our anthologist may be found at Strassbourg (*Wiss. Ges. Pap.* 304-7: see Phoenix, *fr.* 4).

¹ Dr. Gerhard, however, was not a skilled palaeographer. Among several errors one may especially mention his failure to allow for the form of τ used by the scribe. The text of the London papyrus is almost entirely due to Milne, assisted, or hindered, by the present writer.

CERCIDEA

.](οὐδ)εῖς οὐ̃ ἀνθ](ρ)ώποις
](ι) κ(ατ)εῖδ(ε)̃ ν̃ ἀ](ν)θρώπων
]σα(ς) οὐ̃ς κα(τ)εῖδεν̃ ἀνθρώπο(υ)ς
](δ)έ (π)ρός (σ)ε χ[ρήσο]μαι πάση
](π)ο[ιή](μ)α(τ)̃ οὐ̃ μάτ[. . .] ἀκούοντα· 5
] . (παρνεσωσπα)̃ . . . ἀνθρώπων
](καιδ)̃ . . .]εν καλὴ̃ κεί(ται)
 κυλλ̃όχειρες ὤ̃σπ[ερ Ἀρπυῖαι
 ἀναγ̃νον κέρδος̃ ἐκ λίθου παντός
 ἔ̃καστος ἔ̃νθεν ἀρπάξῃ 10
 κ̃υβιστῆ̃ κήπινήχεται πᾶς τις
 ἔ̃ταιiron καὶ (κασί)γν[ητ]ον κ̃[αῖ] ὦρα
 ἔ̃αυτοῦ τὴν τρισο[ιζύρη]ν ψυχὴν
 οὐ̃(δέν) [. . . ἦ] θά[λασσα μέ]ν πεζή
 ἀν]θρώποι̃σιν ἢ δέ] (γ)ῇ̃ πλωτή· 15
 περ]ιφέρουσι τήνδ[ε τ]ὴν ῥῆσιν
 κέρδαιν' ἑταῖ̃ρε καὶ θέρευσ κ(αὶ) χεიმῶνος
 πάντοθ[ε]ν κέρδ(αι)νε· μηδέν' αἰσχύνου
 α]ἰδοῦ· τοῦτ' ὄνειδ(ι)εῖτα(ί σοι).

1. *e.g.* τοῖς νῦν μεν and καταράται. 2. *e.g.* ὅς κ' ἂν ὅσον and ἦθος. 3. *e.g.* ἀποστιγῆσας : fin. supplevi. 4. *e.g.* προθυμίη (Πάρνε vix legi potest). suppl. G(erhard). 5. supplevi. *e.g.* χρηστῶν and μάτην. 6. *e.g.* ἐὰν διδάξω, Πάρνε σ' ὥς παρ'. 7. *e.g.* οἷχωκεν Αἰδῶς κοῖδ' ἐφ' ἐν. 8. suppl. Hdl. *e.g.* αὐτοὶ δε. ὥσπερ Kenyon. 9. suppl. Cr. *e.g.* ζητοῦσ' ἰδ.

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There is no one who has glanced <for a moment> on the <character> of mankind at present, without <cursing> mankind, and <hating> mankind on whom he has glanced : but to you I shall display all <zeal>, since you are no idle listener to poems of <worthy> writers, <if, maybe, I might teach> you, Parnos, that from mankind <Shame has departed> and in no respect is considered fair : while <men themselves> with <crooked> fingers like Harpies seek from every stone an unholy gain : and each <hunting> for a stretch to pillage, dives thither and swims to his prey, <destroying> comrade, brother or wife, but <preserving> his own thrice wretched life. <To them> nothing is <sacred> : <by such> of mankind the sea is trodden under foot and the land sailed over : all alike they carry on their lips this saying : ‘win gain, my friend, summer and winter alike : from everywhere win gain : have no reverence or shame of any man : he will merely mock you for it.’ ‘Un-

-
10. *e.g.* διζήμενος δ'. 11. suppl. Cr. *e.g.* ἐκεῖ *id.* or εὐθύς.
 12. *e.g.* ὅλλύς. 13. *e.g.* σφίζων δ' cett. ex P Bodl.
 14. *e.g.* οὐδὲν ἱρόν (Mn.), and τοῖς δ'. ἠθαλλα(σ)α P Bodl.:
 corr. *id.* 15. *e.g.* τοίοισιν Mn. (σηδετυ) P Bodl.: corr.
id. 16. *e.g.* πάντες δὲ. τουτο το ρη P Bodl. 17. κην
 κερους P Bodl.: see Sext. Emp. *adv. Dogm.* v. 122.
 18. ἀπαντόθεν Sext. Emp. rightly. ? P habuerit ἀπανταχόθεν.
 19. *e.g.* καὶ μηδένα. See Addenda.

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-](ν) τήν χεῖρ' ὅκου λαβεῖν δεῖ τι 20
 ὅκου [δ]έ δοῦναι μηδ' ὅλως φόρει χεῖρα
 ἐρουῖσι πολλοί· πολλὰ σαυτὸν ἀσπάζου
 ἐπὴν ἔχῃς τι· πάντα σοι φίλων πλήρη· 23
 πένητα δ' ὄντα χῆ τεκοῦσα μισήσει· 25
 πλουτοῦντα γάρ σε χοῖ θεοὶ φιλήσουσι, 24
 εἰάν <δὲ> μὴ ἔχῃς μηδέν, οὐδὲ κηδεσταί. 26
 ἐγὼ μὲν οὖν, αἵτα, καὶ καταρῶμαι 27
 τοῖς νῦν βίοις καὶ πάντας ἀνθρώπους μισῶ
 τοὺς ζῶντας οὕτω, καὶ ἔτι μᾶλλον μισήσω,
 ἀνεστρόφαν γὰρ τήν ζ<ό>ην ἡμῶν οὗτοι· 30
 †ἡ γὰρ πάροιθεν ἦν δ' [ᾗ]χρ[ι [ν]ῦν (ἐστὶν σεμνή)†
 δ]ικαιοσύνης ᾧ(χωκεν) ἔ(νθ)ε[ν ο]ὔχ ἥξει·
 ἀπιστίῃ ζῇ· π(ίστι)ς (ε)
 ἴσχυκεν ἡ (ἀναΐδε)ια (τ)οῦ [Δ]ιὸς μεῖζον·
 ὄρκοι τεθ[νήκα]σιν†· οἱ θ(εο)ὶ δ' (εἰά)κασ(ιν)· 35
 ἡ δυσγένεια κριθ(ι)ᾶ κατ' ἀνθρώπους
 τῆς δ' εὐγενεί[ας ἀ]λμυρὸν κ(ατ)έπτυσ(ται).
 †γῆμαι δ' ἂν οὐ[δεῖ](ς) ο[ὔ]δὲ τήν (᾽Ηρ)κην θέλοι
 πτωχὴν (ἐοῦσα)ν τ[.](ε) . . . (ο)ντο(ς),
 μᾶλλον δ' ἔλοι(τ)[ο τήν](ἐ)[π](ι) [σ](τέ)γους Λυδὴν 41
 ἔχων ὀπυίειν (ἐνδ)ο[ν ἦ]ν φέρη χαλκοῦς.
 κα(ι) [
 οἱ τὰ [
 (ἐάν) [
]την
 ο . . . [
 45
 μο . [
 αι . [
 ε(χ) . [
 κα(ι) . [
 50
 ὅτα[ν

fold your hand when you are to receive anything ; but when you are to give have no hand at all,' is what many will say : 'embrace yourself heartily when you have anything : then the world is full of friends for you : but if you are poor even your mother will hate you. For if you are rich even the gods will love you : if you have nothing, not even your relatives will love you.' I then, my comrade, curse the lives men lead now, and hate all mankind who live thus, and shall hate them even more. For these have overturned our life ; for justice, holy until now, has departed beyond recall. Faithlessness flourishes, faith <has left the earth> : shamelessness has won greater strength than Zeus. The sanctity of oaths has perished, while the gods suffer it. Low birth runs riot among mankind and men spit salt on noble birth. And none now would wed even Hera herself, were she poor, and bereft of all that might profit him ; rather would he choose to keep in his house as wife a Lydian harlot, if he¹ get brass with her.

¹ Not 'she bring,' which would be *φέρειται*.

20. *e.g.* διπλῆν φορεῖ : better perhaps ἀναπέτ(α)σο]ν. fin. ὅκου (τι) δει λαβεῖν P Lond. ὅκου λαβεῖ[P Bodl. which has the middle portions of 22, 23, 26 in this order. I follow J. U. Powell. 21. suppl. Kenyon. 26. corr. id. δε om. P Lond. P Bodl. χεῖς μηδεν ο(ι)η) absurdly. 27. αἰτεῖα P : corr. J. U. Powell. 29. l. καὶ ἐπι. 30. ζῶην P : corr. C. 31. supplevi. fin. (lectio vix dubia) Mn. : *e.g.* del. ἡν δ Mn. 32. suppl. Mn. 33. *e.g.* ἐκ τῆς γῆς ἔρρει. 34. suppl. Mn. l. μέζον. 35. suppl. Mn. (there are vague traces of (νηκα)). 37. suppl. Mn. κ(ατ) ἐπτυσ(. .) P : text Sitzler, dubitante Mn. 38. suppl. Mn. -αν P. *e.g.* γ. θ. δ' ἀν. οὐδὲ τ. "H. οὐδεῖς. 39. εουσαν K.-Mn. *e.g.* τοῦ νιν ὠφελήσοντος. 40. suppl. Mn. (ἀπὸ). 41. supplevi : ἦν Cr. οπυειν P.

CERCIDEA

κ[οὐ](δ)ἐ μαίον[ται
(π)[λῆν]ων
.[γα](σ)τρος
..[(υ)]σεν
χρ[55
α.[.]ν[

]σων
]α
ο](ῡ)τοι 60
]φης

.....[
ὅσ.[
..[
ὄν ..(α)[65
κε(ν)[

P Heid ἔοικ' ἐνείναι· π[αντό](θ)εν γὰρ ἔλκουσιν
κούκ ἔστιν οὐ[τ]ε [σ]υγγενῆς οὔτε ξείνος
ὅ[ς ο]ὐχ[ὶ λα]ιμᾶ τ[οῦδ'] (ὄ)κως ἔξει μέζον·
χ[ω]ρίς δέατος ὁ (θ)εσ[μὸς ο]ὐδὲ μέμνηται
θεοῦ Δικαίης ἀλλ(ὰ) [...](χλ)ευάζουσιν· 71
ὄκως δὲ χ(ρ)ῆ ζῆν [...].[...] (ἔγ)ωγε θαν-
μ(ά)[ζω·

ἐν θηρίοισιν; ἀλλὰ δ.[.]..(ζ)ωαί·
ἀπιστίη γε παντα[...].[...].[...].αι[
τὸ τῆς(ἀχ)....[.]†πενια†τ' ἴσως πάντα[75
τὸ μειλιχῶδες κ(α)ὶ προσηνὲς δὴ τοῦτο.
ἐκεῖνο μ[ἐ]ν γὰρ ο[ἰδ]α, σὺν θεοῖς εἰπεῖν,
ὅπερ κ(ρά)[τιστ](όν) [ἐ]στιν, οὐ νενίκημ(α)[ι
[...].[.....] καὶ γαστ[ρὸ](ς) ἀλλ' ἀπ-
(α)ρ[κ]εῦμαι
.....[(ἔχ)εις γὰρ πρῆ(ον, ἦ) τ(ί) κερδαί(ν)[εις

51. How well could I have spared, for thee, young swain,
 Enow of such as for their bellies' sake
 Creep and intrude and climb into the fold;
 Of other care they little reckoning make
 Than . . .

MILTON, *Lycidas*, 112 sqq.>

Such goad <of avarice> is in their souls: they drag gain from every source: and there is neither kin nor friend but ventures all in quest of gain. Divine Law has no terrors, nor are they mindful of the goddess of justice but mock at her. I wonder only how one should live among these beasts: nay here life is unlivable. All around faithlessness overcomes the cause of spotless faith and all things, perchance, riot on this comfortable and attractive doctrine. Nay, but, by heaven's grace, I know that old rule which is best: I am no slave of pleasures or of my belly, but am content with little. What¹ civil-

¹ One is tempted to conjecture *πρῆξιν* or *πλείον* 'profit,' but neither can be read.

55. A mark of corruption. If the equation with P Heid. is sound five *vv.* have dropped out. The endings of *vv.* from P Heid. are *v.* 38 and *v.* 40 *ην* etc. 55. ? χρόνος δὲ φενγέτω σε μηδὲ εἰς ἀργός (p. 6). 57-61. ? om. P Lond., which marks corruption. 59, 61. So Bi. 66. *e.g.* κέντρον: or κε(ί)νοis? (Mn.) 67. . . . κ.ε(ν)[(optime quadrat εοικε εν vel εοικε εν) P Lond.: εοικεν P Heid. suppl. G. 68. καὶ οὐκ P Heid.: vestigia P Lond. cum κοινε εστιν quadrant. suppl. G. 69. non fuit το[λμ]ᾱ π[άνθ] Bi.-K.: supplevi. 70. θεσμός supplevi probante Bi.: cett. Gerhard. 71. suppl. Hense: praecessit *e.g.* *vin.* 72. supplevimus ego et Powell: *e.g.* τοῖσδε. 73. (K.-Bi.) *e.g.* δ(ύσβιοι). 74. *e.g.* πανταχοῦ πίστεως νικᾷ. 75. *e.g.* ἀχράντου Sitzler: nullum spatium ante πενία G.-Bi.: στερηνῖα reposui, coll. *v.* 36. fin. legi rectissime (indice Bi.). 77, 78, 79. suppl. G. 79. init. *e.g.* λαιμαργίης. 80. πρηον Bi.: ad *v.* 73 refero: init. *e.g.* τί δῆτ'. cett. leg. K.-Bi.

ἰδῶ](ν γ)έ πως κἀνδ(υλ)ον (ὦ)ς οὔτως εἰ-
 π(ὠ†ν†); 81

εἰς] (γ)ὰρ στόμ' ὥς ἔοικ[εν] (ἴ)στ(α)[τ]αι
 μο(ῦ)νον

χρό]νον τοσ[οῦ]τον [ὅσσον ἄν] τις ἔσθῃ [τι],
 (ὅτα)ν δ' ἀμείψητα[ι αὐτ](ὸ) καὶ τ(ὸ)[ν ἦκι-
 σ](τ)ον

εἰς ζῆν χ(ά)ρυβδ(ιν) [.]. οἴχεται πά[ν-
 τ](α). 85

καὶ ταῦτα τεν[.]. [. . .]. ε καὶ ἔτερ(ο)
 [.]

ὑπὲρ δὲ τούτων [μ]ῆ πάτει λίνων [.
 ἐγὼ μὲν οὔν, ὦ Π[ά]ρνε, (τα)ῦτ' οὐχὶ ζ[ηλῶ]
 ἀλλ' ἐν χαλ[ινοῖς] .[.]. ἐ(μ)αυτὸν ὥ(ς) [.
 γαστρὸς κατ(ί)σ(χ)[ω. .]. [. . .]βιά[ζ]ομαι τ[οῦ-
 τον 90

πρὸς εὐτέλε(ια)ν τ[ὸ]ν [βί](ον) κα(θ)ίστασ(θ)[αι]
 καὶ μὴν ὅτ[α]ν γε (θῆ)δ). [. .] σ(π)έν(δ)ειν .[
 κάμνω· με[γ]ίσ(τη δ') [. .]. [. . .] (μοι) χό(ν)-
 [δρος

τέρπει δέ μ' οὔτως (ο)[ῦ](δ)[ἐ]ν ὥς τὸ κερ-
 δ(αί)[νειν

ἐκ] τοῦ δικαίου το[.]. [τ]οῖς ἀν[θ]ρώ-
 (π)[οις 95

.. λαμ]βάνειν .[.]. [. . .] ἐκ τρόπ[ων] α[ἰ]-
 σχρῶν

.....[.]. (νενο)ν .[.]. ουθεν .[.]. [

..... χρ]όνω π[λ]ο(υ)τοῦντας ἐξ ἀ[.

.....[.]. (τ). . (ν). . . (ῶ)σπ(ερ) ουδ(ο). [

ἔστιν γάρ, ἔστιν, ὅ(ς τ)ά(δε σ)κοπεῖ (δ)αίμων
 ὅ(ς ἐ)ν χρόνῳ τὸ θεῖον οὐ καταισχύνει, 101
 νέ]μει δ' ἐκάστῳ τὴν καταίσιον μοῖραν.

ization is it, what boots it, to glimpse, so to say, a *bonne bouche*? For what is set in the mouth remains only for the moment of eating: after it has passed through but a moment, all goes into a live¹ abyss. Eat then cheerfully just so much as I do and no more: beyond this walk not as a bird into the net. These maxims, Parnos, I not only admire, but keep myself obedient as <a horse> in belly-bands, and force myself to order my life to simplicity. Aye and when I must sacrifice to some pleasure I am weary of it, since a pinch of salt is enough pleasure for me, and nothing delights me so much as to win from just dealing that <which never> comes to men from base courses, <as I now see many> for a short while enriching themselves by shamelessness, <though their wealth vanishes> as if <it had never come>. For there is indeed a divinity who looks on these things and in time's course brings not to shame the god-head, but gives to each his due portion. So I,

¹ γαστήρ is derived (*E.M.*) to mean ἡ πάντα τὸν βίον λαμβάνουσα μὴ πληρουμένη.

-
- | | | | |
|---|--|---|---|
| 81. init. leg. Bi.-K. | supplevi. fin. leg. εἴπω. | 82. supplevi: ἴσταται K.-Bi. | 83. init. supplevi ex Greg. Naz. (ii. 444). |
| | εἶσθῃ . . vel ἐσθιῇ Bi. | supplevi. | 84. supplevi. |
| 85. suppl. G. init. K.-Bi. | med. e.g. δὴ τιν'. | | |
| 86. e.g. τένδειν χρή σε καὶ ἐτέρῳ δοῦναι. | 87. πατ. K.-Bi. [ὄρνις. | 88. suppl. G. | 89. suppl. G. e.g. νῦν] |
| ἐμαντὸν ὡς (leg. K.-Bi.) [πῶλον. | 90. e.g. καὶ ἐκβ. Hense. | | |
| τοῦτο G.: τοῦτον Hense. | 91. suppl. G. | 92. suppl. G. | |
| θῆδονῃ K. | σπένδειν K.-Bi. | 93. supplevi e.g. ἐσθ' ἄλός γ' ἐμοί: praecefferit (92) χρῆζω. | 94. suppl. Kroll, Powell, ed. |
| 95. suppl. G. | e.g. τοῦθ' ὅπερ. | 96. init. suppl. G. | |
| e.g. οὐ. ἔξεστιν. | fin. supplevi. | Cf. e.g. Plut. <i>Mor.</i> 570 | |
| πλουτοῦσιν ἀπὸ πραγμάτων αἰσχροῶν. | 97 sqq. I translate as <i>F.G.A.</i> p. x. | 102, 103. suppl. G. | 102. καταισιαν |
- P. After this *v.* follows Ἰαμβος Φοῖνικος, another citation (from Phoenix?), then a comic *fr.*

CERCIDEA

ἐγ]ὼ μὲν οὖν, ὦ Πά(ρ)νε, βουλοίμην εἶναι
 τὰρκεῦντ' ἐμαυτῷ καὶ νομίζεσθαι χρηστός
 ἢ πολλὰ πρήσσειν, καί ποτ' εἰπεῖν τοὺς
 ἐχθρούς 105
 ' ἁλῶν δὲ φόρτος ἔνθεν ἦλθεν ἔνθ' ἦλθεν.'

106. αλων ex αλλων.

Parnos, would wish to have just what sufficeth me,
and to be considered worthy, rather than to busy
myself and give my enemies scope for saying ‘The
salt cargo returns whence it came.’¹

¹ A proverb of wasted labour—with a gibe at the Cynic’s
diet (*v.* 93).

FRAGMENTA
CHOLIAMBICA

EUPOLIS

Ἀνόσια πάσχω ταῦτα ναὶ μὰ τὰς νύμφας.
πολλοῦ μὲν οὖν δίκαια ναὶ μὰ τὰς κράμβας.

(Priscian *de metr. Com.* 415 K. Eupolis Βάπταις . . . hos
. . . posuit in fine habentes spondeos (1, 2).

PHOENIX

IAMBOC A. NINOC

fr. 1 (1 Powell)

Ἀνὴρ Νίνος τις ἐγένετ' ὥς ἐγὼ κλύω
Ἀσσύριος ὅστις εἶχε χρυσίου πόντον,
τὰ δ' ἄλλα πολλῶ πλε<ὺ>να Κασπίης ψάμμου·
ὅς οὐκ ἴδ' ἀστέρ' οὐ [δίζ]ων ἐδίζητο,

1. ἐγὼ 'κοίω Bgk. 3. τάλαντα πολλῶ E: καὶ τᾶλλα πολλὸν
cod. A. The above reading seems to explain the variants,
but it may be Ph. wrote τὰ δ' ἀγαθὰ: cf. the proverb πόντος
ἀγαθῶν. 4. e.g. οὐχ ἄλων.

EUPOLIS

Unholy wrongs I bear by Nymphs swear I !
Nay rightfully by cabbages swear I.

(Eupolis in the *Baptae* wrote the following verses with spondees at the end (1, 2). *Priscian* on *Comic Metres*.)

PHOENIX

POEM I. NINOS¹

1

There was a man called Ninos, I am told,
Assyrian, who possessed a sea of gold
And all things else more than the Caspian sand :
Who ne'er the stars nor orb of heaven scanned

¹ The song is one of many variants of an alleged inscription on the tomb of Sardanapallus in the Chaldaean tongue, of which two translations, one in verse and one in prose, were current in Greek. The poise of the fingers of the statue was interpreted as dismissing everything else as worth no more than a flick. I do not think that Phoenix wrote *books* of Iambi. This was the first poem in his book.

οὐ παρὰ μάγοισι πῦρ ἱερὸν ἀνέστησεν, 5
 ὥσπερ νόμος, ῥάβδοισι τοῦ θεοῦ ψαύων.
 οὐ μυθιήτης οὐ δικασπόλος κείνος·
 οὐ λεωλογεῖν ἐμάνθαν' οὐκ ἀμιθρῆσαι.
 ἀλλ' ἦν ἄριστος ἐσθίειν τε καὶ πίνειν 9
 κῆρᾶν, τὰ δ' ἄλλα πάντα κατὰ πετρῶν ὥθει.
 ὥς δ' ἀπέθαν' ὠνήρ, πᾶσι κατέλιπε ῥῆσιν,
 ὅκου Νίνος νῦν ἐστί †καὶ τὸ σῆμ' αἰδέεσθ†·
 "Ακουσον εἴτ' Ἀσσύριος εἴτε καὶ Μῆδος
 εἰς ἣ Κοραξός, ἣ 'πὸ τῶν ἄνω λιμνῶν
 <Σ>ινδὸς κομήτης· οὐ γὰρ ἀλλὰ κηρύσσω· 15
 ἐγὼ Νίνος πάλαι ποτ' ἐγενόμην πνεῦμα,
 νῦν δ' οὐκέτ' οὐδέν, ἀλλὰ γῇ πεποιήμαι·
 ἔχω δ' ὁκόσον ἔδαισα [χῶκόσ' ἤεισα],
 χῶκόσ[σ]' ἠράσθην,
 τὰ δ' ὄλβι' ἡμέων δῆιοι συνελθόντες
 φέρουσιν ὥσπερ ὠμὸν ἔριφον αἱ Βάκχαι· 20
 ἐγὼ δ' ἐς Ἀιδην οὔτε χρυσὸν οὔθ' ἵππον
 οὔτ' ἀργυρῇν ἄμαξαν ὠχόμην ἔλκων
 σποδὸς δὲ πολλὴ χῶ μιτρηφόρος κεῖμαι.

(Ath. 530 e Φοῖνιξ δὲ ὁ Κολοφώνιος ποιητὴς περὶ Νίνου λέγων
 ἐν τῷ πρώτῳ τῶν Ἰάμβων γράφει οὕτως (1).)

7. μυθιήτης codd. : corr. Schweighäuser. 12. is often
 regarded as an insertion. σῆμα ἵδρι cod. A. 15. corr.
 by Schweig. 18. χῶκοσσ' ἐράσθην cod. : corr. Bgk.
 Perhaps we should write two verses: so translation. Hdl.
 read ὁκόσσ' ἐπαισα (Kaibel), χῶκ. ἤεισα, χῶκόσσ' ἐδ' ὠκα γαστρί',
 κτλ. (v.l. ὁκόσσον ἐδ.). For this I would compare exactly
 Greg. Naz. Carm. (ii. 780 Colon) ἐπαιξεν, ἦσε, γαστρός ἐπλησεν
 νόσον.

PHOENIX

Nor duly at his magi's side with rod
 Stirred up the holy fire and touched his god.
 No spokesman was, nor counsellor this man,
 No marshal, no reviewer of his clan ;
 Wine, food, and lust of all men he adored
 The most : aught else but these went by the board :
 And when he died he left, to all to say
 (Where town and tomb alike are hid to-day) ¹ :—
 ' Assyrian and Median, give ear
 Unto my preaching ! hear Koraxian ! hear
 Thou long-haired Sindian from the Upper Mere :
 I Ninos once of yore was living breath :
 And now am nought but common earth in death.
 All that I ate <or drank> †and all my song†
 And all my lechery to me belong.
 But all my goods my foes have ravished
 And sundered as a Maenad doth a kid.
 And I to Hades neither gold did bring
 Nor horse, nor ear of silver panelling :
 I that did wear the diadem on my brow
 A far-flung scattering of ash ² am now.'

(Phoenix the poet of Colophon speaking of Ninos in his first Iambus says (1). *Athenaeus*.)

¹ See Addenda.

² πολλή whether "wide-spread" as I take it, or "a heap" as Mr. J. U. Powell suggests to me, is probably right. To my ear it suggests ὥσπερ οἱ πολλοί, which is the point of the poem. I have introduced this in v. 16 (transl.). Ninos did not have the grand burial of the old Assyrian princes, as to which we are learning new details. For the earliest burials with jewelled cars and asses see C. L. Woolley in the *Times*, p. 11, Jan. 12, 1928.

ΚΟΡΩΝΙΚΤΑΙ

fr. 2 (2 Powell)

Ἐσθλοί, κορώνη χεῖρα πρόσδοτε κριθέων,
 τῇ παιδὶ τῷπόλλωνος, ἣ λέκος πυρῶν
 ἢ ἄρτον, ἢ ἥμαιθον, ἢ ὅτι τις χρήζει.
 δότω, ἄγαθοί, τις, τῶν ἕκαστος ἐν χερσὶν
 ἔχει, κορώνη. χᾶλα λήψεται χονδρόν· 5
 φιλεῖ γὰρ αὕτη πάγχυ ταῦτα δαίνυσθαι.
 ὁ νυν ἄλας δούς αὖθι κηρίον δώσει.
 ὦ παῖ, θύρην ἄγκλυε, Πλούτος ἤκουσεῖ,
 καὶ τῇ κορώνῃ παρθένος φέρ<ο>ι σῦκα.
 θεοί, γένοιτο πάντ' ἄμεμπτος ἡ κούρη 10
 κάφνειον ἄνδρα κῶ<υ>νομαστὸν ἐξεύροι
 καὶ τῷ γέροντι πατρὶ κούρον εἰς χεῖρας
 καὶ μητρὶ κούρην εἰς τὰ γούνα κατθείη, 13
 < > 13a
 θάλας, τρ<ό>φ[ε]ιν, γυναῖκα, τοῖς κασιγνήτοις.
 ἐγὼ δ' ὅκο<ι> πόδες φέρ<ω>σιν, ὀφθαλμούς
 ἰαμείβομαι Μούσησι, πρὸς θύρησ' ἄδων, 16
 καὶ δοντὶ καὶ μὴ δοντί, πλεῦνα <τετ>τίγων. 17
 ἀλλ', ὦγαθοί, ἴπορέξαθ' ὦν μυχὸς πλουτεῖ· 18
 δός, ὦ <ᾗ>ναξ, δός καὶ σὺ πότνα μοι νύμφη·

- 1 (and 20). <ς> χεῖρα? 4. τις after ἕκαστος codd.
 Ath. 7. αὖθις codd. 8. e.g. l. ἤκει σοι.
 9. φέρει codd.: corr. Bgk. 14. τρέφειν codd.
 15. ὅκοι, φέρουσι codd.: corr. Dind., Bgk. 16. -αῖσι,
 -αῖς codd.: corr. Cr. 16. See on Herodas (C.E.), p. 395,
 where add Opp. *Cyn.* iv. 199. ii. 222. e.g. ἐρείδομαι:
 Greg. Naz. *Or.* i. 477 B οἱ μὲν πόδες ἐφέρον[το] ἢ δὲ ὄψις εἶχε
 τὴν θάλατταν fixes the sense and punctuation. 17. τῶν γεω
 codd. 19. so Cr.

PHOENIX

THE CHOUGH-BEGGARS

2

Good sirs, give to Apollo's child the chough
A fist of barley, crock of loaves, enough
Of bread, a farthing. Each give what he will
Of what he has in hand, kind sirs, to me
The chough. Coarse salt will not distasteful be. 5
On all these things she loves full well to thrive.
Who now gives salt a honeycomb shall give.
Sir slave ! open the door. Let wealth come in
What time the girl brings figs from store within.
Pray God the maiden lead a virtuous life 10
And to a famous man and rich be wife.
And set a son upon her father's knee, 12
A daughter on her mother's : and may she
As child or girl or woman <bring delight,
When forth she ventures> ¹ to her brothers' sight.
I, as I wander over dale and hill,
Keep my eyes fixed upon the Muses still ; 15
And, be ye churl or lavish, at your wicket
More blithely will I sing than any cricket. 17
· · · · ·
Kind sirs, set forth what cupboard has in store, 18
Kind master give, kind mistress give me more.

¹ Clearly a verse is missing. The sense is secured by Hom. ζ 154 *sqq.* τρισμάκαρες μὲν σοί γε πατήρ καὶ πότνια μήτηρ, τρισμάκαρες δὲ κασίγνητοι· μάλα ποῖ σφισι θυμὸς αἰὲν εὐφροσύνησιν λαίνεται εἵνεκα σεῖο λυσσόντων τοιόνδε θάλος χορὸν εἰσοιχνεῦσαν. The line lost was something like κῆρ εὐφρανέουσιν ἥνικ' ἐς χορὸν φοιτῇ. The Greeks (in literary tradition) were very fond of their sisters. We are not.

νόμος κορώνη χεῖρα δοῦν' ἐπαιτούσῃ. 20
ἵτοιαῦτ' εἰδῶς† δός τι καὶ καταχρήσει.

(Ath. viii. 359 e οἷδα δὲ Φοῖνικα τὸν Κολοφώνιον ἱαμβοποιὸν μνημονεύοντά τινων ἀνδρῶν ὡς ἀγειρόντων τῇ κορώνῃ καὶ λέγοντα (? -ων) ταῦτα (vv. 1-17). καὶ ἐπὶ τέλει δὲ τοῦ Ἰάμβου φησὶν (vv. 18-21).)

It is remarkable that these verses differ (metrically) *toto caelo* from those of I and III: perhaps they are written after Callimachus' criticisms in his *Iambi*. More probably Phoenix varies metre with subject.

21. e.g. τοσαῦτ' αἰείδω Bgk.

<ΝΕΟΠΛΟΥΤΟΙ>

fr. 3 (6 Powell)

π(ολ)λοῖς γε θνητῶν τὰ γ[ά]θ', ὦ Ποσειδίππε,
οὐ [σύ]μφορ' ἐστίν, ἀλλὰ δεῖ τοιαῦτ' αὐτοὺς
τ(έμν)ειν, ὁκοῖα καὶ φρονεῖ[ν] ἐπίστανται·
(νῦν) δ' ο[ἱ] (μ)ὲν [ῆ]μῶν κ(ρή)[γυ]οὶ καθεστῶτες
(π)ολλὴν ἀ(φ)ειδέως ν(η)[σ](τήν) ἐρεύνοντα[ι] 5
(οἱ) δ' οὔτε σῦκα, φασίν, οὔτ' ἐρίν' εὔντες
(π)λουτοῦσι. τῷ πλούτῳ δὲ πρ(ὸς) τί δεῖ χρῆ[σθ]αι
τοῦτ' αὐτὸ πάντων πρῶτον οὐκ ἐπίστανται,
ἀλ(λ)' (ο)ἷ(κ)[ία]ς μὲν ἐκ λίθου σμαραγδίου,
εἴ πω[ς] ἀνυστόν ἐστι τοῦτ' αὐτοῖς πρήσσει(ν) 10
πά(το)ν [τ'] ἐχούσας καὶ στοὰς τετραστύλους
πολλῶ[ν] τ(α)λάντων ἀξίας κατακτῶ(ν)ται.
.....](δ)' ἐαυτῶν τὴν ἀναγκαίην (ψυχ)ήν
.....]η σκ[ωρίη] το[ύ]των πάντων·
.....].ρα [πλοῦ](τ)[ο]ν ἐκπορίζουσιν 15
.....λ](ό)γοις χρηστοῖ(σ)ι σωφρονισθεῖσα

1, 2. so Gerhard. 3. suppl. Bi.-K.; cf. Poseidippus
A.P. ix. 359. 4. νῦν etc. Cr. κρήγνοι G. 5. νηστήην
Bücherer-Cr. 6. εἰνα Papyrus. 7, 9, 10. so G.

PHOENIX

So give the chough a fistful as is fit. 20
 So sing I. Give. You'll ne'er repent of it.

(I recall that Phoenix the (chol)iambist of Colophon mentions certain men as collecting for the chough, and says (saying?) as follows (1-17). At the end of the Iambus he says (18-20). *Athenaeus*.)

[THE PROFITEERS]

3

Unto full many mortals goods are not
 Good, Poseidippos : such should be men's lot
 As is their power to stomach. Now, God wot,
 Our nobles belch not save on sorry fare,
 Those who nor garden figs nor wild figs are, 5
 Are rich. But how their riches they should spend
 They know not. An they gain their dearest end,
 Houses they buy for millions houses bright
 With colonnades and floor of malachite.
 But for the food whereon their souls should feed, 10
 They mix it with the scourings of their greed.
 For base are gains when men seek wealth alone
 And listen not to words of righteous tone,
 To learn precisely what is right and fit.
 O Poseidippus let us say of it : 15
 Their houses costly are and fair of note

11. . .](στων)[.] Heidelb. legere visus sum : sed "besser]των["
 monet Bi. 12. so G. 13. see G. and read with him
 ψυχῇ. Beginning e.g. τροφήν. 14. το]ύτων G. be-
 ginning (for sense) ἐφυρεν ἀργή. 15. e.g. κέρδη γὰρ αἰσχροῖα.
 πλοῦτον dubium (Bi.). 16. e.g. οὐ μὴ. λόγοις G.

FRAGMENTA CHOLIAMBICA

.] (τ)ὰ χρηστὰ καὶ τὰ συμφέροντ' εἶδῃ.
 [.] τοιούτοις ἀνδράσιν, Ποσειδίππε,
 . . σ]υ(μ)βέβηκεν (οἰκ)ίας μὲν κεκτῆσ(θ)α(ι)
 κ](α)λὰς καταξίας τε χρημάτων πολλῶν, 20
 α]ὐτοὺς δ' ὑπάρχειν ἀξίους τ[ρι]ῶν χ(α)[λκῶ]ν;
 κ]αὶ μάλα δικαίως, ἣν τις ἐνθυμῇτ' [ὀρ]θῶς
]ν γὰρ καὶ λίθων φροντίζουσιν.

(In Cercidas' Anthology with lemma Ἰαμβος Φοῖνικος (η').
 Follows at once (? τοῦ αὐτοῦ))

3*

. (μ') [οἶ]κι. [. .] (ᾰ)νιστᾶσιν

17. *e.g.* ὀρθῶς. 18. *e.g.* τοῖς οἶν G. 19. οὐ συμβ. G.
 20, 21, 22, 23. So G.

¹ The anthology does not add materially to the reputation of the poet. Athenaeus would appear to have selected his two best pieces. But it gives us their scope—say twenty to fifty lines—and shows us that 1 and 2 may be nearly complete. Moreover, Poseidippus gives us a clue as to date: that is that this poem may be later than 275, if this (Gerhard)

PHOENIX

But they themselves are worth not half a groat.¹
 And rightly, too, such verdict may we give,
 <For stones they are and> unto stones they live.²

(The first citation in *Cercidas*' anthology, 'One of *Phoenix*' *Iambi*.' The citation which follows in the same metre—the title has been lost—runs :)

3*

. . . set up hous. . .

is the Poseidippus who was then studying in Athens under Zeno and Cleanthes. Another identification (see below) is with the comic poet who lived later. But again, if my reading in *c.* 2 is rightly approved by Bilabel, the epigrammatist (of the same date as the comic poet) must also be considered. Indeed the piece might be a commentary on the epigram *ποίην τις βιότοις τάμοι τρίβον* ;

² Such seems to be the most apposite ending but it is somewhat hard to fit in. See Gerhard pp. 134, 140. Perhaps *λίθοι τ' ἔφην* (Pind. *P.* i. 42), written *ἔφυσαν*.

PHOENIX (?)

A Papyrus at Strassburg (*W.G.* 304-307)¹ contains on the recto an anthology of lyrics from tragedy. On the verso is what appears undoubtedly to be part of the Cercidas anthology. In general the metres are iambic and the subjects chosen for their ethical value. There are no names of authors given. The date of the hand, according to Bell, Lobel, and Bilabel, is the middle of the third century B.C. It can hardly be doubted that the author of the choliambi given below is Phoenix. The metre is identical with that used by Phoenix in the Heidelberg fragment; and the loose flowing repetitive style is typical of all we have of him. Another reason, observed by W. Crönert, is that the name Lynceus occurs in this, and Poseidippus in the Heidelberg fragment. Lynceus is known to have written letters to Poseidippus, possibly those of an elder to a pupil. If, as may be, it is Lynceus who is dead, the verses may have been written about 280 B.C.: for Lynceus is called a contemporary of Menander, Poseidippus being younger, or at least younger as a writer: see *Suid. s.vv.*, *Ath.* viii. 337 d. The anthology, then, is almost contemporary with the verses, if these names are those of the well known writers of Attic comedy.

¹ *Gött. Gel. Nachr.*, 1922, i. 31.

FRAGMENTA CHOLIAMBICA

This may be a convenient place to note two points: *firstly*, the metre of the fragment. There are two licenses employed by Greek writers as a variant of the rigid form $\asymp - \cup - \asymp - \cup - \cup - - -$. One is to allow many resolutions. Phoenix adopts this in two pieces. The other is to allow the ending $- - - -$. This is adopted by Phoenix in two pieces; also by the author of the anthology whom Gregory calls Cercidas. Callimachus eschews both licences, though occasionally admitting an undivided trochee: Herodes uses both. *Secondly*, we may now place the anthology collector, who contributed the preface, as writing about 250 B.C., and roundly assert that this metre was as far as we know and in all probability not used between 200 B.C. and the Christian era. Earlier columns of the Strassburg portion of the Anthology are not well re-assembled yet. Below this poem we have the verses (already edited by Crönert):

ἀγαπᾶτε τοῦτον πάντες ὃς ἔχει τὰγαθά¹
 ἅπαντ' ἐν αὐτῷ, χρηστός, εὐγενής, ἀπλοῦς,
 φιλοβασιλείς, ἀνδρείος, ἐν² πίστει μέγας,
 σώφρων, φιλέλλην, πρᾶνς, ἐπ'προσήγορος,
 τὰ πανούργα μισῶν, τὴν ἀλήθειαν σέβων.

Next column contains three pseudo-Epicharmic verses, ἐπιωστα . . . | τιμαν θεοι . . . | αὐτὸν κυβερ(ν)[—clearly of ruling the tongue. At the bottom is a fragment of Attic comedy of which I give the beginnings of the last nine verses: Ἀπολλων' Α(γρ εὐ ? ?) | οὕτως δ' ἂν ἐμ | ἡμῖν ὑβριζ . . . | καὶ τρίποδες ἀλ. . | καὶ μὴν ἀδικεῖται ψ. | νῦν μοι διακόνουν . . παιδίον | ἀστειὸν οὐχ ὀμ. . . . ἐκ κει. | ἃ δ' ἂν λάβω τοι δεῖ

¹ a horrid pun, ἀγαπα and ἀγα(θα) πα(ντ).

² for ἐμ.

PHOENIX (?)

διπλό' ἀπο[δοῦναι | τὰ πάτρια γὰρ δι' τῆς τέχνης |. In between are the interesting verses:

οὐτ(ω) τὰ πρόσθει[
 κουνῆς τραπ[έξης ἀξίωμ' ἔχων ἴσον,
 ἀκόλαστον ἔσ[χε γλώσσαν αἰσχίστην νόσον.
 κορνφῆς ὑπε[ρτέλλοντα δειμαίνων πέτρον¹
 τυχ. . . ετα[
 ῆ' πον τ[

These I quote, (*a*) since they give clearly the subject of this section of the anthology—praise or blame of the tongue: (*b*) since, as will be seen, the three verses taken from the first ten lines of Euripides' *Orestes* may be choliambic (ἴσον, νοῦσον, πέτρον).

We must consider briefly the subject matter. A poet is dead. The speaker (Phoenix or, as in the Ninos poem, another) wishes consolation for the loss. He longs to see Lynceus, and will render him famous by iambs at feast of bowls (and in the country? ?). For us there is an unfortunate ambiguity. Does Apollo or some representative of poetry mourn a dead writer, *e.g.* Menander, and beseech Lynceus to replace him, with promises to inspire him at the Dionysia in city (see *ap.* Dem. 531) and country? Or is the request for the robe merely an aside to a slave, and is "that which was my robe" Lynceus, and the iambs those of Phoenix who speaks? On the whole, I believe this is so, but have no confidence in either interpretation.

¹ vv. 2, 3, 4 suppl. E. Lobel.

<ΑΝΩΝΥΜΟΥ ΕΠΙΤΥΜΒΙΟΣ>

fr. 4

.....[.]...ο.[ο.] (ελπ)[...] δεινοῖς
] .. (μι)[.](πι)ε[....]ν λέσχῃ
]... (συ).[.](ν) δὲ (λ)αιψηρήν
]... (ι)δαι[.](α)σφαλῇ ἥ π(ού)ρ(α)ς
]... ην.(φ). [έν]αύεσθαι λύχνον. 5
(ε).(αλ)ος, καὶ πα(νοι)κίῃ θάλλων
 ἑτοῖμον †. τον κ(τῇσι)ν ὦ(ν) ἐ(κ)εῖτ τήρει,
 καὶ κάε χρειῇν καὶ π[έν](η)τος ἐμβλέψας.
 ...[.]. ε(s) τ. (θοιλπα) τῆς τύχης κρίνων
] τὸ μηδὲν καὶ κενῶ προσεμβ(α)[..... 10
](ω)δεστ.ν[ε](ξ)αγ.. πάρ σευ
]...[.....]...[..... 12

(duo versus desunt)

.....ἀ](φν)εα[.](μηδ)[..... 15
δ]εξιῆς ἥψ(ω) τ' ἡμῶν
]τι τ(ῶ) θεῶν ξείνων
 .](α)[.].οι(το) (σοὶ) μὲν (X)εῖος (ῆ) (ἀ)πὸ τῆς
 Σμύρνης

3. e.g. σεαυτὸν ἴσθι τὴν τύχην . . . 4. e.g. δαίμον'
 (init. ἐνταῦθα μίμνε). 5. e.g. ἐνθενδὲ σ' ἐχρῆν ὀψ'. 6. e.g.
 πρόφαινε καλός; l. -οικίη. 7. . . . τογ P: ? l. αὐτοῦ. Dein
 suspicor ὥς ἔχει. 8. εβλ. P with μ superscr.: l. χρειῇ.
 9. e.g. τὰ κοινά, τὰ δεινά cett.: init. e.g. σὺ δ' ἥλιτες.
 256

<EPITAPH (ON LYNCEUS ?)>

4

Full often would I say in idle] talk,
 "Beware of] dangers [if abroad you walk.
 Know you are mortal] and swift Fate is not :
 Abide at home where] safety is your lot. 4
 There are the fires] from which your lamp to light,
 Flourish both you and yours, and shining bright
 Keep it a ready vessel there¹ with heed
 And burn it, apt to serve the poorest's need.
 Alas ! you] scoffed at Fate's alarms, and found
 Faring abroad] your [feet] on hollow ground. 10
 No profit is there more of you for me

.
 'rich' 15
 'my right hand clasped' 16
 'the host of gods' 17
 Praise you in Smyrna, †Cretet, or Chios² bred 18

¹ In v. 7 I translate αὐτοῦ . . . ὡς ἔχει. P seems to have ωνεκει. There may be an allusion here to Lynceus as a poet: Callim. *Iamb.* 334 "Ἐφεσον ὅθεν πῦρ οἱ τὰ μέτρα μέλλοντες τὰ χωλὰ τίκτειν μὴ ἀμαθῶς ἐναύονται. v. 8 'Give a light even to the poorest' encourages this interpretation.

² Clearly Homer who was born at Smyrna, Chios, Colophon, Salamis, Rhodes, Argos or Athens. The reading 'Crete' is an error, perhaps for ἡ Ἀκτῆς—'from Smyrna or Attica.'

10. e.g. εἶναι and προσεμβαίνων. 16. ? ἡμέων. 18 e.g. κληῖται.

(ῆ) (Κρής) ὄ,τ' εἴη καὶ κεν(ὸν κεν)ῶ (β)ά(ξ)α(ι).
 ἐγὼ δ' ὑπ' "Αιδου (δὴ σε πε)[ί]θομαι γλῶσσαν 20
[.](τα π)[ερί] πασ(ῶ)ν χελιδόνων.
 ὁ δ' (εὐκο)[.](π)[. . . .](φ)η(μ)[.](μυστα)ισι[.]
 (σὺ)ν εὐλαβείῃ τ(ρι)[. . . .]. .[. . . .].[.]
 τί πόλλ' αἰείδω; μ(ω)ρίῃ γὰρ ἡ λésχη.
 στείλόν μ(ε χ)λ(αί)νη· κῶς δ' ἔχω ποθέω(ν) βλέψαι
 Λυγκεῦ σε;σύ· νῦ(ν γ)ὰρ ᾧ κατέσταλμαι 26
 κατερρύηκε καὶ εἰς τὸν 'Αἶδη βαίνει.
 ἐγὼ δ' ἰάμβ(οι)ς κῆπι Κρητῆρων Θοί(ν)η
 θήσω σε τιμῆεντα καὶ ἐν χώρῃ παντί.

19. Beginning very uncertain. (ἄκρως) would fit traces better. 21. read περὶ χ. π. 25. στείλομ P. 26. lectio incertissima: μὴ olim dedi: fort. ἄγρει. νυγ ex νῦν? 29. εγ P.

fr. 5 (3 Powell)

Νίνου κάδοι μάχαιρα καὶ κύλιξ αἰχμή,
 κ<ύ>μ<β>η δὲ τόξα δῆιοι δὲ κρητῆρες,
 ἵπποι δ' ἄκρητος κάλαλῇ ' μύρον <χ>εῖτ<ε>.'

(Ath. x. 421 d καὶ ὁ Κολοφώνιος δὲ Φοῖνίξ φησιν (5).)

5. 2. κόμη corrected by Haupt. 3. κείται by Lachmann.

ANECDOTUM ARGENTINENSE

Some empty singer to an empty head¹:
 But you have ta'en below, I wot, a tongue 20
 That has all twittering swallows far outsung.² 21
 ' with caution ' 22
 Why sing I long; for idle talk is folly. 23
 Robe me! How suffer I, who long to see 24
 You, Lynceus, once again! Come! robe thou me.
 For that which was my robe has vanished quite³
 And treads the path to Hades out of sight.
 But I at country-side and Feast of Bowls⁴
 Will win your verses honour from all souls. 30

¹ See *Paroem.* κενοὶ κενὰ βουλευόνται and πρὸς κενὴν (or -ὸν) ψάλλεις.

² vv. 20 and 21 echo Phoenix *fr.* 1 v. 21 and *fr.* 2 v. 17.

³ See Headlam's note on Herodes ii. 15.

⁴ 'Feast of Bowls': conceivably two mixing-bowls, one for the living and one for the dead. Ionic has no dual. As Phoenix lived at Ephesus, the probable scene for Mime V. of Herodes, this appears as a *possible* name of the feast which Herodes paraphrased with the words ἐπεὰν δὲ τοῖς καμούσιν ἐγχυτλώσωμεν (84). But see above.

5

For casks were Ninus' sword and jugs his spear,
 Cups were his arrows, bowls his enemy,
 Ho ointment! his alarm, liqueurs his cavalry.

(And Phoenix of Colophon says (5). *Athenaeus.*)

FRAGMENTA CHOLIAMBICA

fr. 6 (4 Powell)

Θαλῆς γὰρ †ῶστις† ἀστέ[ρ]ων ὀνήιστος
καὶ τῶν τότε, ὡς λέγουσι, πολλὰ ὄν ἀνθρώπων
ἔων ἄριστος, ἔλαβε πελλίδα χρυσήν.

(Ath. xi. 495 d Φοῖνιξ δ' ὁ Κολοφώνιος ἐν τοῖς Ἰάμβοις ἐπὶ φιάλης τίθησι τὴν λέξιν λέγων οὕτως (6). καὶ ἐν ἄλλῳ δὲ μέρει φησὶν (7).)

fr. 7 (5 Powell)

Hippon. fr. 76*.

fr. 8

ὁ μὲν γὰρ αὐτῶν ἡσυχῇ τε καὶ ῥύδην
θύνντον† τε καὶ μυττωτὸν ἡμέρας πάσας
δαινύμενος ὥσπερ Λαμψακηνὸς εὐνοῦχος
κατέφαγε δὴ τὸν [σ]κλήρον, †ὥστε χρῆ†
σκάπτειν

6. 1. ὥστις: read *e.g.* ἀστοῖς. ἀστέων (from false mss. of Hdt.): Casaubon's certain correction (*quam nemo umquam dubitavit literarum Graecarum vel minime peritus*). Here are the disjecta membra in Hdt. alone:—τῶν τότε + superlative i. 23, viii. 8, ix. 72, *cf.* iii. 125: ἀνθρώπων + sup. i. 24, 45, iv. 91, viii. 68: τῶν ἀστῶν + sup. or δόκιμος i. 158, iii. 20, iv. 14, 161, v. 63, 97, 126, vi. 61, 101, vii. 118, viii. 46, ix. 93. It is true that the expression is intolerably diffuse, but so is all that we have of Phoenix. Compare Theogn. v. 23. On ἀστεύς see my *First Greek Anthologist*, p. 24. 2. -ῶν A: corr. by Toup. 3. *v.l.* πελλάδα.

PHOENIX (?)

6

For Thales, to his townsmen usefulest
Of townsmen, and, say they, by far the best
Of men then living took the paillet gold.

(Phoenix of Colophon in his *Iambi* uses the word (paillet) of a cup as follows (6). Elsewhere¹ he says (7). *Athenaeus*.)

7

Hippon. *fr.* 76.

8

One day by day luxuriously dined
In ease on cheese-cake spiced and tunny brined,
Like eunuch Lampsacene : his portion done
He fain would dig 'mid mountain rocks and stone ;

¹ It is clearly impossible to suppose these words are right. In what other part ? For these are iambi like the others. But we know of various books of Hipponax, and if we transfer the text of Athenaeus (or of Lysanias behind it) we get a natural sequence *καὶ πάλιν* (495 d) . . . *καὶ ἐν ἄλλῳ δὲ μέρει* (495 e). The gravest stylistic argument is that Phoenix was wholly incapable of such compression as the three verses show.

8. 2. *θύναν* A, *θύνον* C, *θυνηίδα* Meineke. 4. *σκληρὸν*
cod. Ath.: corr. Dalecamp. ὥστε χρῆ cod. Ath.: leg.
χρῆ: Soph. *Ant.* 887 (Jebb). So ten Brink.

FRAGMENTA CHOLIAMBICA

πέτρας [τ'] ὀρείας σῦκα μέτρια τρώγων 5
καὶ κρίθινον κόλλικα δούλιον χόρτον.

(Ath. vii. 303 c θυννίς . . . 304 b Ἰππῶναξ δὲ ὡς Λυσανίας ἐν τοῖς περὶ <τῶν> ἰαμβοποιῶν παρατίθεται, φησὶν (8).)

The evidence for attributing this fragment to Hipponax appears faulty. On the one hand Athenaeus' attribution is plain, the divisions and the breaks are good, and the connexion with *fr.* 17 (so most edd.) attractive. Against this we have (a) ῥῦδην so typical of later choliambists (ἐμπτύοι Hrd., καταπτῦ (?) Cercid., κλύω Phoenix). (b) The moral tone. (c) Three cases of resolution in the first foot—for Athenaeus seems to have read θυννίδα in v. 2. Of course his text may have been corrected from better codd.,

AESCHRION

- fr.* 1. μήνη τὸ καλὸν οὐρανοῦ νέον σίγμα
2*. στενὸν καθ' Ἑλλήσποντον ἐμπούρων χώρην
ναῦται θαλάσσης ἐστρέφοντο μύρμηκες.
3*. ὁ δ' ἐξελὼν ἱμάντα φορτίου ζώνην
4*. ἶρις δ' ἔλαμψε καλὸν οὐρανοῦ τόξον.
5*. καὶ πίσσαν ἐφθῆν ἦν θύραι μυρίζονται

(Tzetz. *Rhet. Gr.* iii. 650 Walz ὡς τὴν σελήνην οὐρανοῦ πάλιν Αἰσχυρίων σίγμα· οὕτω γὰρ λέξεσιν αὐταῖς αὐτὸ Αἰσχυρίων λέγει (1)· τὸν λόγον ἐκτραχύνουσι, σκληρύνουσι δὲ πλεον ἢ μᾶλλον εἰς ψυχρότητα σύρουσι γελαστέαν, ὡς καὶ ὁ γράφας τὰ ψυχρὰ ταυτὶ τῶν ἰαμβείων (2) καὶ πολλαχοῦ δυστηνὰ τοιαυτὶ λέγει (3-5).

AESCHRION

And peck at fodder whereon slaves are fed,
A modicum of figs and barley bread.

(Tunny . . . ; Hipponax, as Lysanias says in his work on the (chol)iambic poets, remarks (8). *Athenaeus*.)

if these were extant. Again, *v.* 4 is wholly unsatisfactory though the resolution is not objectionable. (*d*) The fact that the citation is second-hand. If genuine we should have to read *e.g.* *v.* 1 ῥύβδην (Bgk.), *v.* 2 μυσσωτὸν *id.*, *v.* 3 ὥστε, *v.* 4 κατ' ὧν φαγῶν and ὥστε θῆς σκάπτει and in *v.* 2 keep θυννόν C (θύνναν A). Even so μέτριᾶ τρώγων is wrong for Hipponax, but right for Phoenix (2. 1, 6. 3).

AESCHRION

1. O Moon the heaven's pretty new sigma¹
- 2*. Sea-ants the sailors swarmed, where their
business
- The merchants have in Hellespont's narrows.
- 3*. So he unloosed a strap, a bale's girdle
- 4*. A rainbow shone, the heaven's fair iris.²
- 5*. And boiling pitch, a portal's anointment

(Or again as Aeschion calls the moon the heaven's pretty sigma. Here are his exact words (1). Thus style is rendered 'rougher,' I should rather say 'harsher,' or better still 'diverted to a ridiculous bathos,' as is the case with the author of these iambs which are typical of bathos (2). With him these unfortunate effects are common (3-5). *Tzetzes in Rhetores Graeci*.)

¹ C, not Σ.

² Transposing the original.

fr. 6

ἐγὼ Φιλαινὶς ἡπίβωτος ἀνθρώποις
 ἐνταῦθα γήρα τῷ μακρῷ κεκοίμημαι.
 μή μ', ὦ μάταιε ναῦτα, τὴν ἄκρην κάμπτων
 χλεύην τε ποιεῦ καὶ γέλωτα καὶ λάσθην·
 οὐ γὰρ μὰ τὸν Ζῆν', οὐ μὰ τοὺς κάτω Κούρους, 5
 οὐκ ἦν ἐς ἄνδρας μάχλος οὐδὲ δημώδης·
 Πολυκράτης δὲ τὴν γενὴν Ἀθηναῖος
 λόγων τ<ε> παιπάλημα καὶ κακὴ γλῶσσα
 ἔγραψεν <ὄ>σσ' ἔγραψ'. ἐγὼ γὰρ οὐκ οἶδα.

(Ath. viii. 335 b Φιλαινίδος εἰς ἣν ἀναφέρεται τὸ περὶ Ἀφροδισίων ἀκόλαστον σίγγραμμα ὅπερ φησὶ ποιῆσαι Αἰσχυρίων ὁ Σάμιος ἱαμβοποιὸς Πολυκράτη τὸν σοφιστὴν ἐπὶ διαβολῇ τῆς ἀνθρώπου σωφρονεστάτης γενομένης. ἔχει δὲ οὕτως τὰ ἱαμβεῖα (6). *A.P.* vii. 345 ἀδέσποτον· οἱ δὲ Σιμωνίδοι.)

fr. 7

καὶ θεῶν <βρῶσιν>
 ἄγρωστιν εὖρες ἦν Κρόνος κατέσπειρεν.

(Ath. vii. 296 e Αἰσχυρίων δ' ὁ Σάμιος ἐν τινι τῶν ἱάμβων "Τῶνς φησὶ τῆς Σκύλλου (cf. *A.P.* ix. 296)(Hdt. viii. 8) τοῦ Σκιωναίου κατακολυμβητοῦ θυγατρὸς τὸν θαλάσσιον Γλαῦκον ἐρασθῆναι, ἰδίως δὲ καὶ περὶ τῆς βοτάνης λέγει ἦν φαγὼν ἀθάνατος ἐγένετο (7).)

6. *vv.* 11. 4 λάσθην, 5 Ζεῦν, οὐδὲ, 6 *ην*, 7 *γενήν*, 8 *οἶα*
 and *ᾄσσα*. 8. *τι* Ath., *A.P.*

7. 1. so Haupt.

AESCHRION

6

Philaenis I, the whole wide world's byword,
Lie resting here after a long old age.
O idle sailor, rounding the headland,
Spare me your jeers, derisions and mockings,
For so I swear by Zeus, and by Hell's Youths ¹
Ne'er was I common woman, nor lustful.
Polycrates, Athenian native,
Evil of tongue and crafty word-monger,
Wrote of me what he wrote : for I know not.

(Philaenis, to whom is ascribed the obscene work on erotics, said by Aeschrion of Samos, the writer of iambi, to have been written by Polycrates the sophist to libel the woman, who was, in fact, a model of chastity. *Athenaeus*. Also in the *Palatine Anthology* with lemma "On Philaenis the courtesan from Elephantiné who painted on a tablet the famous *γυναικείας μίξεις* on account of which she is lampooned by the Athenian wits." A scholiast (*A.P.*) repeats the charge quoting Lucian (*Amor.* 28).

7

And agrostis
Did'st find, the Gods' repast, sown by Kronos.

(Aeschrion of Samos in one of his iambi says that the sea deity Glaucus was enamoured of Hydna, daughter of Scyllus ² the Scionean diver. And he has an original statement about the food which he ate and became immortal (7). *Athenaeus*.)

¹ The Dioscuri. For the ellipse of (Dios) compare Herodes, i. 32.

² Scyllus or Scyllies was (Hdt. viii. 8) the famous diver who deserted to the Greeks before the naval fighting round Artemisium in connexion with the battle of Thermopylae. He swam ten miles under sea ! Agrostis is a kind of grass. Glaucus was originally a fisher of Anthedon.

THEOCRITUS

ὁ μουσοποιὸς ἐνθάδ' Ἰππῶναξ κεῖται·
 εἰ μὲν πονηρός, μὴ προσέρχεν τῷ τύμβῳ·
 εἰ δ' ἐσσι κρήγυός τε καὶ παρὰ χρηστῶν,
 θαρσέων καθίζεν, κῆν θέλης ἀπόβριξον.

(*A.P.* xiii. 3 and one cod. Theocr.)

2. *A.P.* ποτέρχεν; cod. Med. προσέρχον.
A.P. 4. καθίζον cod. Med.

3. χρηστῷ

DIPHILUS

στρωφᾶς δὲ πώλους ὡς ὁ Μαντινεὺς Σῆμος
 ὁς πρῶτος ἄρματ' ἤλασεν παρ' Ἀλφειῷ.

(Scholl. Pind. *Ol.* x. 83 (a) παρατίθεται δὲ (Δίδυμος) καὶ τὸν γράφοντα τὸν Θησηίδα μαρτυροῦντα τῷ Ἡρῳ τὴν τοῦ ἄρματος ἡνιοχευτικὴν ἀρετὴν· τρέψας δὲ πώλους ὡς ὁ Μαντινεὺς Ἡρῳς. (b) Ἀριστόδημος δὲ φησι μὴ δύνασθαι συγχρονεῖν Ἀλιρρόθιον τὸν κατὰ Κέκροπα Ἡρακλεῖ ἀλλὰ μηδὲ Ἀρκάδα εἶναι ἀλλ' Ἀθηναῖον. Σῆμον δὲ τίνα νῦν νενικηκέναι ἄρματι ὡς φησι Δίφιλος ὁ τὴν Θησηίδα ποιήσας ἐν τινι ἰάμβῳ οὕτω τρέψας δὲ κτλ. (v. 1-2).

1. *v.l.* τρέψας, Ἡρῳς schol. (a).

VARIOUS FRAGMENTS

THEOCRITUS

Stranger, here lies the poet Hipponax :
If thou art wicked, to his tomb come not ;
If thou art goodly and thy sires gentle,
Be bold : sit here : and if thou wilt, slumber

(In the *Anthologia Palatina* and one ms. of *Theocr.*)

DIPHILUS¹

And swervest colts like Mantinese Semus
Who won the car race first by Alpheus.

((a) Didymus cites the author of the *Theseis* as witness to the driving skill of the Hero (v. 1). (b) Aristodemus says that Halirrhothius being contemporary of Cecrops cannot have been alive with Heracles, nor was he an Arcadian but an Athenian. In fact the victor in the car race was a certain Semus, as is stated by Diphilus the author of the *Theseis* in a (chol)iambic verse as follows (rv. 1, 2). Two *Commentators* on an *Olympian Ode* of *Pindar.*)

¹ Of Diphilus nothing is known beyond the statements above. In the second verse it is not clear whether *πρῶτος* means 'was first to' or 'to victory.' The second schol. suggests that this was part of a fugitive epigram. Quite possibly a quotation from the *Theseis* is lost and these iambi are by another hand. The Diphilus of schol. Ar. *Nub.* 96 might be the same, but this is improbable.

FRAGMENTS CHOLIAMBICA

RHINTHON

(*fr.* 10 Kaibel)

A. ὁ σὲ Διόνυσος αὐτὸς ἐξώλη θείη.

B. Ἰππωνά[κ]τειον > τὸ μέτρον.

A. οὐδέν μοι μέλει.

(Hephaest. p. 9 Ῥινθων μὲν γὰρ καὶ ἐν ἰάμβῳ ἐπισημασίας ἠξίωσε τὸ τοιοῦτον. ἐν γὰρ Ὀρέστη δράματί φησιν (v. 1), εἴθ' (v. 2). So Choerob. in Theodos. ii. 796 Hillgard πολλάκις εὐρίσκονται καὶ ἐν τοῖς μέτροις ἀποτελοῦντα κοινὴν τὸ κτ̄ καὶ πτ̄, . . . ὡς παρὰ τῷ P. (v. 2).)

1. θείης ἰθ' cod.

2. Ἰππώνᾱκτος codd.: correxi.

The apparent choliambic fragment in Clement of Alexandria, p. 14 Potter, attributed to Rhinthon, is really a trimeter: see Potter's citations. For another fragment of Rhinthon see my *First Greek Anthologist*, p. 22.

ASCLEPIADES OF SAMOS

fr. 1

ὁ καὶ κυνὸς καλοῦσι δυσμόρου σῆμα

(Schol. Eur. *Hec.* 1273 περὶ δὲ τοῦ κυνὸς σήματος καὶ Ἀσκληπιάδης φησὶν ὅτι κυνὸς καλοῦσι δυσμόρου σῆμα. Schol. Lyc. 315 σκύλαξ . . . σκύλακα τὴν Ἑκάβην λέγει, ὅτι κύων ἐγένετο ὡς φησι μυθικῶς Εὐριπίδης (*l.c.*). . . καὶ Ἀσκληπιάδης περὶ τοῦ τόπου οὗ ἀνηρέθη (1).)

1. ὁ καὶ om. schol. *Hec.*

VARIOUS FRAGMENTS

RHINTHON

A. May Dionysus be thy perdition.

B. A Hipponactean¹ verse !

A. I do not mind.

(Rhinthon in an iambus calls attention to this practice. In his play *Orestes* he says (v. 1) and proceeds (v. 2). *Hephaestion*. *Kt* and *pt* often have the syllable before them either short or long : e.g. Rhinthon (v. 2). *Choeroboscus*.)

¹ Rhinthon is satirizing the seansion $\theta\epsilon\iota\eta$ (Hephaestion) and $\alpha\kappa\tau$ - (Choeroboscus). The latter depends on the false reading $\beta\acute{\alpha}\kappa\tau\eta\rho\acute{\iota}\eta$ in Hipponax (p. 14).

ASCLEPIADES OF SAMOS

1

The luckless ' bitch's tomb ' they now call it.

(About the ' bitch's tomb ' Asclepiades says that (1). *Commentator* on *Euripides' Hecuba*. ' Whelp ': . . . Lycophron gives this name to Hecuba since she was turned into a bitch according to Euripides' legend. Asclepiades says about the place where she was killed (1).)

FRAGMENTA CHOLIAMBICA

fr. 2

κούφη κεραί<η> κεύσταλεῖ παρήνεγκεν

(Plut. *Mor.* 476 A καὶ τις ἔξωθεν ἀρχὴ πάθους ὥσπερ διαδρομὴ γένηται σπιλάδος (ε. καὶ κ. κ. π.) ὥς φησιν Ἀσκλ.)

APOLLONIUS RHODIUS

CANOBUS

fr. 1

Κορινθιουργὲς ἐστι κίωνων σχῆμα.

(Steph. Byz. Κόρινθος· . . . καὶ σύνθετον Κορινθιουργὴς ὡς Ἀττικουργὴς. Ἀπ. ὁ Ῥόδιος Κανώ†π†φ [δευτέρῳ] (1).)

fr. 2

†τρέψει δὲ νηὸν† ὁ γλυκὺς σε χωρίτης
πλόος κομίζων δῶρα πλουσίου Νείλου.

(Steph. Byz. χώρα· . . . Ἀπολλώνιος ἐν τῷ Κ. (2).)

1. δευτέρῳ del. Meineke. In text ?? σῆμα.

2. 1. τέρπει δὲ νηῶν Pinedo, which I translate. χω-
ρίτης : em. Meineke. 2. Νείλου πλουσίου codd. : em.
Gavel.

VARIOUS FRAGMENTS

2

Rides out the storm with light and bare yard-arm

(And if from outside comes the beginning of any evil like the passage of a storm¹ he as Asclepiades says (2). *Plutarch on Tranquillity*.)

¹ σπιλάς 'storm': see *J.Th.S.* xiv. 56, xvi. 78. Add *Plut. Dio* 10 τοῦ χειμῶνος παραφερομένου.

APOLLONIUS OF RHODES

CANOBUS

1

A pillared group Corinthian-fashion

(‘Corinth’: . . . there is a compound ‘Corinthian-fashion’ like ‘Attic-fashion.’ Apollonius of Rhodes in his [second] *Canobus*.¹ *Stephanus of Byzantium*.)

2

Thou shalt delight in the ships’ sweet passage
That brings the countryfolk rich Nile’s presents.

(‘Country’ . . . : compound ‘countryfolk.’ Apollonius in his *Canobus*. *Id.*)

¹ Canobus was the steersman of Menelaus who was turned into a star. The Corinthian pillars marked his alleged grave. Out of Helen’s tears for him grew, as Apollonius no doubt did not fail to mention, the plant ἐλένειον. *E.M. s.v.* Neither Apollonius nor Asclepiades seem to have written more than one choliambic poem.

FRAGMENTA CHOLIAMBICA

PARMENO

fr. 1 (1 Powell)

ἀνὴρ γὰρ ἔλκων οἶνον, ὥς ὕδωρ ἵππος,	1
Σκυθιστὶ φωνεῖ	2
οὐδὲ κόππα γιγνώσκων	3
κεῖται δ' ἄναυδος ἐν πίθῳ κολυμβήσας	4
κάθυπνος ὥς μήκωνα φάρμακ<ο>ν πίνων.	5

(Ath. v. 221 a (1) φησὶν ὁ Βυζάντιος Παρμένων.)

fr. 2 (2 Powell)

ἦλθον μακρὴν θάλασσαν, οὐκ ἄγων σῦκα
Κα[ι]ν<αῖ>α φόρτον.

(Ath. iii. 75 f Παρμένων ὁ Βυζάντιος ἐν τοῖς ἰάμβοις τὰ ἀπὸ Κανῶν τῆς Αἰολικῆς πόλεως ὡς διάφορα ἐπαινῶν φησὶν (2).)

fr. 3 (3 Powell)

Αἰγύπτιε Ζεῦ Νεῖλε

(Ath. v. 203 c. Schol. Pind. P. iv. 97.)

fr. 4 (8 Powell)

παῖδ' οὔτε γέν<υσι> πυρρὸν οὔθ' ὑπηγήτην

(Schol. Theocr. vi. 3 πυρρός· ὁ ἀρτίχρους . . . Παρμενίσκος (-ων Haupt) (4).)

1. 3. κόππα Α: κάππα cett. 5. φαρμάκων AC: corr. Cas.

Meineke saw that the order was unsatisfactory. For sense lost e.g. πρῶτον· εἰτά που πλεῖον πιὼν σεσίγηκ'

2. 2. Καίνα Α: corr. Palmerius. φόρτον Α: corr. Cas. Sense ἀλλὰ — πόρνας?

4. γένειον sch.: corr. Bücheler.

VARIOUS FRAGMENTS

PARMENO

1

For one that drinketh wine, as horse water,
First speaks like Scythians: <then when drunk
deeper>

Silent he lies, and cannot say 'Koppa,'¹
Since he has fallen to a tub's bottom,
As with some opiate, with sleep druggéd.

(Parmeno of Byzantium says (1). *Athenaeus*.)

2

<Crossing>

Far seas I came hither, no figs bringing,
Produce of Canae, <but some fair ladies>.

(Parmeno of Byzantium in his iambi praises figs from Canae the Aeolian city as of superlative quality. *Athenaeus*.)

3

O Nile, Egyptian Zeus,

(*Athenaeus*. A *Commentator* on a *Pythian* ode of *Pindar*.)

4

A boy nor yellow-chinned nor yet downy

('Yellow': used of one whose beard is just beginning to grow. . . . *Parmeniscus* (4). *Commentator* on *Theocritus*.)

¹ To the Greeks the northern tongues appeared to have an undue preponderance of ugly guttural sounds (Hdl. on Hrd. vi. 34). *ko* is both the 'first' letter of the Scythian or as the hiccup of the drunkard's alphabet. The Greeks said οὐδ' ἄλφα.

FRAGMENTA CHOLIAMBICA

HERMEIAS

(p. 237 Powell)

Ἀκούσατ', ὦ Στοίακες, ἔμποροι λήρου,
λόγων ὑποκρ<ι>τῆρες, οἳ μόνοι πάντα
τὰν τοῖς πίναξι, πρὶν <τι> τῷ σοφῷ δοῦναι
αὐτοὶ καταρροφεῖτε, κᾶθ' ἀλίσκεσθε
ἐναντία πράσσοντες οἷς τραγωδεῖτε.

5

(Ath. xiii. 563 d τούτων τῶν Ἀλέξιδος ἀπομνημονεύσας ὁ Μυρτίλος κᾶτα ἀποβλέψας εἰς τοὺς τὰ τῆς Στοῆς αἰρουμένους τὰ Ἑρμείου τοῦ Κουριέως ἐκ τῶν ἰάμβων προειπῶν (vv. 1-5), παιδοπῖπαι ὄντες καὶ τοῦτο μόνον ἐξηλωκότες τὸν ἀρχηγὸν ὑμῶν τῆς σοφίας Ζήνωνα τὸν Φοίνικα, ὃς οὐδέποτε γυναικὶ ἐχρήσατο παιδικοῖς δ' αἰεὶ, ὡς Ἀντίγονος ὁ Καρύστιος ἱστορεῖ ἐν τῷ περὶ τοῦ βίου αὐτοῦ.)

1. στόακες A : στοίακες (E). 2. ὑποκρητῆρες corr. Mus.
3. πρηνῆ: corr. Porson. Read προεῖπεν in Ath. Perhaps continue (for otherwise there is no construction), *e.g.*

ὡς παιδοπῖπαι τ' ἐστὲ καὶ μόνον τοῦτο
Ζήνωνα τὸν Φοίνικα εἰόκατε ζηλοῦν
ὃς οὐδ' ὄναρ γυναικί, παιδικοῖς δ' αἰεὶ
ἐχρήσατ'.

CHARINUS

Ἔρροις πλανῆτι καὶ κακῇ πέτρῃ Λευκάς·
Χαρῖνον, αἰαῖ, τὴν ἰαμβικὴν Μοῦσαν
κατηθάλωσας ἐλπίδος κενοῖς μύθοις.
τοιαῦτ' Ἔρωτος Εὐπάτωρ ἐρασθεῖη.

(Ptolemaeus Chennus (Phot. Bibl. p. 153. 5) Χαρῖνος δὲ ἰαμβογράφος ἠράσθη Ἔρωτος εὐνοίχου τοῦ Εὐπάτορος οἰνοχόου, καὶ πιστεύσας τῷ περὶ τῆς πέτρας λόγῳ κατέβαλεν ἑαυτόν. ἐπεὶ δὲ καταβαλὼν τὸ σκέλος κατεάγη καὶ ὑπὸ ὀδύνης ἐτελεύτα ἀπέρριψε τάδε τὰ ἰαμβεῖα (vv. 1-4).)

VARIOUS FRAGMENTS

HERMEIAS

Hear me, ye Stoics, merchants of twaddle,
Verbiage-fakers : you yourselves gulp down
All that is in the dishes, ere wise men
Can get a sup or bite : and your actions
Belie your fair pretences :¹ †you're caught out 5
In lust unnatural, herein Zeno
Your founder, and herein alone, aping :
For this Phoenician never knew woman.†

(After quoting these verses of Alexis, Myrtilus stared round at those of the Stoic persuasion present and quoted the words of Hermeias of Curium (*vv.* 1-8), as Antigonus the Carystian states in his *Life*. *Athenaeus*.)

¹ Verses 5-8 are merely paraphrased in *Athenaeus* : see *crit. n.* Of Hermeias of Curium (in Cyprus) nothing more is known.

CHARINUS

Damn thee, Leucadian rock,¹ thou vile truant :
Alas the Muse iambic Charinus
Thou didst burn up with flattering tales empty.
Eupator's love for Love I pray end thus.

(Charinus a (chol)iambic poet fell in love with Love, a eunuch who was cup-bearer to Eupator, and trusting in the tale about the rock threw himself over the edge. In falling he broke his leg and just as he was dying in agony threw off these iambic verses (*vv.* 1-4). *Ptolemaeus Chennus* in *Photius's Catalogue*.)

¹ Diving over the Leucadian precipice into the sea was supposed to have the effect of winning the love of a reluctant loved one. The whole of the narrative of *Ptolemaeus* is suspect : but these verses can hardly be later than A.D. 100 or 200. *πλανήτης* seems to mean 'deceitful.' See [Ovid], *Heroid.* xv. 163 *sqq.*

FRAGMENTA CHOLIAMBICA

APOLLONIDES (NICAENUS)

Γλῆνιν παρηονίτις ἀμπέχω χερμάς
 πικρῇ κατασπασθέντα κύματος δίνη,
 ὅτ' ἰχθυάζετ' ἐξ ἀκρῆς ἀπορρώγος·
 χῶσαν δέ μ' ὅστος λαὸς ἦν συνεργήτης,
 Ποσειδον, οὓς σὺ σῶζε καὶ γαληναίην 5
 αἰὲν διδοίης ὀρμηβόλοις θίνα.

(*A.P.* vii. 693 Ἀπολλωνίδου ἱαμβικόν.)

4. ὅστος ἦν συνεργάτης λαός conj. Jacobs.

HERODIANUS

Ἡρωδιανὸς Νι[κί]ου πα[τ]ρὸς [σ]τῆσεν
 χαλκείον ἀνδρίαντα πατρίδος ψήφῳ
 γνώμης τ' ἔκ<η>τι, μείλιχος γὰρ ἦν [π]ᾶ[σιν]
 τερπνῶν τε μ[ί]μων οὓς ἔγραψεν ἀσ[τ]ε[ί]ως.

(Cougny, *A.P.* iii. p. 589, from a grave-stone at Ergissa (Eski-Zaghra).)

3. τε ἑκατι lapis.

PARDALAS

Ὁ Σαρδιηνὸς Παρδαλᾶς δις ἤκουσα·
 μεμνήσομαί σου κὰν ἐμῇσι βύβλοισι.

(Cougny, *A.P.* iii. p. 30. One of a number of inscriptions on the left leg of the famous statue of Memnon in Egypt.)

2. Num σευ?

VARIOUS FRAGMENTS

APOLLONIDES (OF NICAEA?)

Here, sea-side cairn, do I embrace Glenis,
In woeful whirl of wave to death sucked down,
What time he sat on rugged cliff fishing.
His mates did pile me here, O Poseidon :
Them save thou : evermore give ealm weather
To all who from this sea-board their lines cast.

(In the *Anthologia Palatina*.)

HERODIAN

Herodianus set this bronze statue
To Nicias his sire by his town's vote
Memorial to his character gentle
And to his pleasant mimes with wit written.

(On a grave-stone : see *Cougny's Appendix to A.P.*)

PARDALAS OF SARDIS

I, Pardalas of Sardis, twice heard thee
And in my books I promise thee mention.¹

(*Appendix to the Palatine Anthology*.)

¹ Ancient tourists who listened for the sound of Memnon's statue at dawn scrawled their semimetrical testimonies all over the statue and base. Cougny i. 175, 184, 185 are mainly in pure iambi and I omit them despite an occasional choliambus, due to the incompetent author or authoress. Pardalas seems to have had some knowledge of the metre and appropriate dialect.

FRAGMENTA CHOLIAMBICA

ANON. I

Ὁ κλεινὸς ἱνὶς βασιλέως Ἀμάζασπος,
 ὁ Μιθριδάτου βασιλέως κασίγνητος,
 ᾧ γαῖα πατρὶς Κασπί<οι>ς παρὰ κλήθρ<οι>ς,
 Ἰβηρ Ἰβηρος ἐνθαδὶ τετάρχεται
 πόλιν παρ' ἱρὴν ἣν ἔδειμε Νικάτωρ 5
 ἐλαιόθηλον ἀμφὶ Μυγδόνης νᾶμα.
 θάνεν δ' ὁπαδὸς Αὐσόνων τ' ἀγήτορι
 μολὼν ἄνακτι Παρθικὴν ἐφ' ὑσμίνην,
 πρὶν περ παλάξαι χεῖρα δηῖω λύθρῳ,
 ἴφθιμον, αἰαῖ, χεῖρα δουρὶ κ' αὐτοζωρ† 10
 καὶ φασγάνου κνώδοντι, πεζὸς ἰπ<πεύς τε>.
 ὁ δ' αὐτὸς ἴσος παρθένοισιν αἰδοίαις . .

(Cougny, *A.P.* iii. p. 132. In Rome? Non inveni.)

3. -ias -ras corr. by Meineke. 7. ? ταγήτορι and
 ἄναξι (8). 10. καὶ τόξῳ M. Haupt. 11. supplied
 by Scaliger.

ANON. II

.] ἰων ἵχνος, εἰ θέλεις γνῶναι
] ἰς τῇδε λαίηνῃ στήλῃ.
] ἐν φθιτοῖς ἀνὴρ χρηστός,
] λέλοιπεν ἡλίου φέγγος,
] ἰων μηδέπω τελειώσας. 5
 πάντ'] ἰ δέδοκτο, μῦθος ἀνθρώπων,
 καὶ πάντας] ἀρετῇ τοὺς ὁμήλικας προὔχεν
 εἰς πᾶν δίκαιος, θεοσεβής, φιλόφρων.
 τίς οὐχ ἐ]ταίρων τὸν τεὸν μόρον κλαίει;

- 1-5. I translate the general sense given by Cagnat (so
 7, 9, 10, 12, 13 (δαινόν) and 14). 3. χρ. ἐν φθ. ἀν. lapis.
 6. δέχοιτο lapis : corr. Cagnat.

ANONYMOUS FRAGMENTS

ANON. I

The famous son of a king, Amazaspus,
And of king Mithridates own brother,
Who by the Caspian gates was born, here lies,
Iberian of Iberian, balméd,
By holy city ¹ built by Nicator 5
On the Mygdonian stream 'neath grey olives.
Unto the Roman emperor ² fighting
Against the Parthian he went ally,
(And fell his hand not yet in foes' blood steeped,
That hand alas ! both with the bow mighty 10
And with the sword-hilt) horse and foot leading.
Withal he was of modesty maiden . . .

¹ Nisibis.

² The emperor seems to have been Trajan.

ANON. II

<Halt passing> if thou wouldest learn, stranger,
<Who buried lies> beneath this stone pillar.
Once was he <so and so>, a man righteous,
<But now hath gone and> left the fair sunlight
And left unfinished <his life's due course>. 5
Alone of men was he <in all blameless>
<And all> his fellows he in worth outdid.
<In all things> just, humane, and god-fearing
<Which of> thy comrades at thy fate weeps not ?

ἅπας] μὲν ὄχλος οἰκετῶν σε δακρύει, 10
 ἐν παν]τὶ δ' ἦσθα σεμνὸς ὥς δοκεῖν εἶναι
 ἔτ' ὄν]τα παῖδα τοῖς νοήμασιν πρέσβυν.
 . . .]ον, ποθητὴ μῆτερ, εὖνασον θρῆνον,
 πέ]νθους τιθηνόν, ὃς μάτην σε πημαίνει·
 οὐδεῖς γὰρ ἐξήλυξε τὸν μίτον Μοιρῶν, 15
 οὐ θνητός, οὐκ ἀθάνατος· οὐδ' ὁ δεσμώτης
 οὐδ' αὖ τύραννος βασιλικὴν λαχὼν τιμὴν
 θεσμοὺς ἀτρέπτους διαφυγεῖν ποτ' ὤήθη.
 Φαέθοντα Τίταν οὐκ ἔκλαυσ' ὅτ' ἐκ δίφρων
 ἀπ' οὐρανοῦ κατέπεσεν εἰς πέδον γαίης; 20
 Ἑρμῆς δ' ὁ Μαίας οὐκ ἔκλαυσεν ὃν παῖδα
 [Μυρτίλον †ἀπὸ δίφρων† κύμασιν φορούμενον];
 οὐδ' αὖ Θέτις τὸν σ<θ>εναρὸν ἔστενεν παῖδα
 ὅτ' ἐκ βελέμνων θνήσκε τῶν Ἀπόλλωνος;
 οὐδ' αὖ βροτῶν τε καὶ θεῶν ἄναξ πάντων 25
 Σαρπηδόν' οὐκ ἔκλαυσεν, οὐκ ἐκώκυσεν;
 οὐδ' αὖ Μακηδὼν ὁ βασιλεὺς Ἀλέξανδρος
 ὃν τίκτεν Ἀμμων θέμενος εἰς ὄφιν μορφὴν . . .

(Cougny, *A.P.* iii. p. 123. In Alexandria.)

16. read οὐδὲ. 22. is corrupt. 23. στεναρόν lapis.
 25. πάντων ἀναξ lapis. 28. incomplete.

ANONYMOUS FRAGMENTS

<Aye all> thy household servants are mourners ; 10
 And always wast thou dignified, seeming,
 Though yet a boy, in intellect man-like.
 O yearning ¹ mother, thy lament cease thou :
 It doth but nurse the grief that hurts idly.
 For none have yet escaped from the Fates' thread,
 Nor mortal nor immortal : nor pris'ner ² 16
 Nor tyrant borne to consequence kingly
 Has ever thought to flee their laws fixed.
 Titan did mourn for Phaethon fallen
 Out of his car from heaven to earth's plain. 20
 And Hermes Maea's son his own son wept,
 Myrtilus, thrown to waves <that his name bear>. ³
 Thetis lamented for her son valiant
 When by Apollo's darts he lay stricken.
 Aye and the king of all gods and all men 25
 Bewailéd and lamented Sarpedon.
 Aye Alexander, Macedon's ruler,
 Whom Ammon did beget disguised snakewise . . .

¹ *ποθητή* must mean weeping. Read *ποθητι*.

² Cf. Ps.-Call. pp. 290 *sqq.* for these and following verses. They might actually be by the same writer.

³ I suppose the author to have written something like *Μυρτίλον ἰαφθέντ' εἰς φερώνυμον κύμα. φορηθέντα* would suffice.

FRAGMENTA CHOLIAMBICA

DIOGENES LAERTIUS

1 (1 Meineke)

Τί δὴ γέρων ὦν καὶ φάλανθος, ὦ 'ρίστων,
τὸ βρέγμα δῶκας ἡλίῳ κατοπτῆσαι;
τ<οι>γὰρ τὸ θερμὸν πλεῖον ἢ δέον ζητῶν
τὸν ψυχρὸν ὄντως εὔρες οὐ θέλων "Αἰδην.

(Diog. L. vii. 164 τοῦτον λόγος φαλακρὸν ὄντα ἐγκανθῆναι
ὑπὸ τοῦ ἡλίου καὶ ὧδε τελευτῆσαι . . . (1).)

2 (2 Meineke)

Οὐκ ἄρα μῦθος ἦν ἐκείνος εἰκαῖος
ὥς ἀτυχῆς τις ἐὼν
τὸν πόδα κολυμβῶν περιέπειρέ <πως> ἦλω.
καὶ γὰρ ὁ σεμνὸς ἀνὴρ,
πρὶν 'Αλφεόν ποτ' ἐκπερᾶν, 'Αλεξίνος
θνήσκε νυ<γ>εῖς καλάμῳ.

5

(Diog. L. ii. 109 ἔπειτα μέντοι νηχόμενον ἐν τῷ 'Αλφειῷ
νυχθῆναι καλάμῳ καὶ οὕτω τελευτῆσαι . . . (2).)

3 (3 Meineke)

Εἰ καὶ σέ, Ξενοφῶν, Κραναοῦ Κέκροπός τε πολῖται
φεύγειν κατέγνωσαν τοῦ φίλου χάριν Κύρου,
ἀλλὰ Κόρινθος ἔδεκτο φιλόξενος, ἥ σὺ φιληδῶν
οὕτως ἀρέσκη· κεῖθι καὶ μένειν ἔγνωσ.

(Diog. L. ii. 58 ὡς ἐτελεύτα (3). A.P. vii. 98 (3) ἐκ τῆς
βίβλου τῆς ἐπιγραφομένης Βίων Φιλοσόφων. vv. 3, 4 Suid.
s.v. φιληδῶν from A.P.)

1. 3. τὸ γὰρ corr. Meineke.

2. 3. τὸ cod.: em. Stephanus. 6. νυχθεῖς corr. Hermann.

3. 2. φευγέμεναι A.P. 4. ? ὅκως.

DIOGENES LAERTIUS

DIOGENES LAERTIUS

1

Why, O Ariston old and bald-headed,
Did'st to the sun to bake give thy noddle ?
Withal didst thou, excess of heat seeking,
Discover that cool death which thou shunnédst.

(It is said that Ariston, who was bald, was scorched by the sun and so died. Here is an epigram of mine (1).
Diogenes Laertius, Lives of the Philosophers.)

2

That witty jest was no mere jest random
How an unfortunate wight,
In swimming, on a nail his foot pierced :
So did that reverend man
Named Alexinus crossing Alphéus
Pierced by a bulrush expire.

(Later while swimming in the Alpheus Alexinus was pierced by a reed and so died. Here is my epitaph (2).
id. See Addenda.)

3

Xenophon, though by the townsmen of Cecrops
and Cranaus dooméd
To exile since thou followedst Cyrus,
Yet did Corinth receive thee hospitable : where
both in comfort
Thy life thou passed'st and wast there buried.

(On Xenophon's death *id.* Also in the *Palatine Anthology* whence *Suidas* quotes the last two verses.)

FRAGMENTA CHOLIAMBICA

4 (om. Meineke)

Καὶ σὲ Πρωταγόρῃ σοφίης ἴδμεν βέλος ὀξύ
 ἀλλ' οὐ τιτρώσκον<τ>', <ὄντα> δὲ γλυκὺ
 <χ>ρ<ι>μα.

(*A.P.* vii. 132. Not in our codd. of Diog. L.)

5 (om. Meineke)

Ἰλιγγίασε Βάκχον ἐκπιὼν χανδόν
 Χρύσιππος, οὐδ' ἐφείσατο
 οὐ τῆς Στοᾶς, οὐχ ἧς πάτρης, οὐ τῆς ψυχῆς,
 ἀλλ' ἦλθε δῶμ' εἰς Ἀἶδεω.

(Diog. L. vii. 184 τοῦτον ἐν τῷ Ὡιδείῳ σχολάζοντά φησιν
 "Ἑρμιππος ἐπὶ θυσίαν ὑπὸ τῶν μαθητῶν κληθῆναι· ἔνθα προσ-
 ενεγκάμενον γλυκὺν ἄκρατον καὶ ἰλιγγιάσαντα πεμπταῖον ἀπελθεῖν
 ἐξ ἀνθρώπων . . . (5). *A.P.* vii. 706.)

4. 2. -ον, -ων corrected by Jacobs. κρῆμα corrected
 by Boissonade.

5. 3. οὐχ ἧς *A.P.*: οὐδ' ἧς some codd. D.L. (vitiosissime):
 Jacobs οὐ τῆς perhaps rightly. πάτρας *A.P.*

DIODENES LAERTIUS

4

Thee too Protagoras do we know, sharp spear-
point of wisdom,
Not wounding us but sweet as an ointment.

(In the *Palatine Anthology* only.)

5

Chrysippus had a fit upon gulping
A drink, and spared not anyone,
Nor Stoa, nor his land, nor his own self,
But into Hades passed away.

(Hermippus says that Chrysippus was resting in the Odeum when he was summoned by his pupils to a sacrifice: there he took a liqueur and had a fit and five days later departed this life . . . (5). *Diog. L.* Also in the *Palatine Anthology*.)

ANON. AP. PSEUDO-CALLISTHENEM

Poems I and II and those later ones which concern the death of Darius were edited by Kuhlmann, a pupil of W. Kroll (Munster, 1912). Since then Kroll has produced a text of the one best codex, or recension of the life of Alexander (Berlin, 1926). This is codex A (Paris Graec. 1711). Some other codices present quite different versions, B and C (codd. dett.): and I have constantly referred to the Bodleian cod. Barocc. 20, a ms. in the main of type C. Further we have the excellent Armenian version (Arm.) translated into Greek by Richard Raabe¹ (Leipzig, 1896), the Latin translation of Valerius (Val. : printed by Müller-Didot : Arrian etc. 1865), and the Byzantine version (Byz.) into politic verse (W. Wagner,² Berlin, 1881), all of which preserve something of value. Of the recensions A (only preserved in one bad codex) is by a stylist more or less faithful to his original : B and C represent a version into the vulgar language. In a way they are more helpful, since wherever a literary metrical phrase peeps out that is necessarily original.

Besides the verses in i. 42 preserved only in the Latin of Julius Valerius, Kuhlmann recognized only three

¹ To whom most of the improvements in the text of i. 46 are due.

² *Trois Poèmes grecs du moyen âge.*

FRAGMENTA CHOLIAMBICA

choliambic portions : and to these Kroll in his critical notes adds an oracle (which is quite separate) and an account of Darius' appearance when Alexander goes to the Persian camp as his own herald. But, as the verses in i. 46 show, there is far more. For we have no mere song of Ismenias the flute-player : the narrative between his verses and those of Alexander—and indeed, though obscuredly, the narrative before—is all choliambic. Further, in the fable of the mice and wasps, which I give below in verse for the first time,¹ the conclusion is

ὥς ὁ εἶπε[ν ὁ] βασιλεὺς πάντες αὐτὸν ἡυφήμεον

and the verses continue. It is clear that for large portions this life of Alexander rests on a choliambic basis : and we may hazard a guess that the whole is based on an anthology of Alexander's deeds in which the choliambic verses (as far as they extended) occupied pride of place. The only known poet who wrote of the fall of Thebes was Soterichus, who lived under Diocletian ; but he seems to have been an epic poet.² There are difficulties in placing our choliambist later (when the art of the iambus was beginning to be lost), or earlier (when Soterichus must have merely copied the theme of the fall of Thebes). But the first appears the less unlikely hypothesis. The coincidence of parts of the story with far earlier sources is by no means fatal to this. It is best merely to give what can be found of these verses and leave entirely the question as to when this curious narrative—compound of Egyptian and

¹ So with many other portions.

² For another epic poem on this subject introduced into a history see *P. Oxy.* 1798.

ANON. AP. PSEUDO-CALLISTHENEM

Aethiopian fable, anecdote, forged letters and choliambic verse, with some traces of sound historians as sources—finally took shape. The only certain test of a very late date does not apply to our author, who uses words like the nominative Ἀλέξανδρος in which the accent does not fall on the penultimate.¹

¹ As the verses have to be picked from various sources I use the following signs:—

- i. The reading of Codex A is given without mark.
- ii. Insertions from codd. dett. are given in round brackets ().
- iii. Insertions or corrections whether conjectural or from the versions are marked < >. When they are from the versions the source is given in the crit. app.
- iv. Where I indicate omissions (. . .), I give the general sense in italics on the English side. Often one or two isolated traces of metre are omitted. Where no traces of metre occur I give a résumé in English in italics and round brackets.

I

i. 42. 9 καὶ παραγίνεται εἰς Φρυγίαν καὶ εἰσελθὼν
εἰς αὐτὴν Ἴλιον τὴν πόλιν ἔθυσεν Ἑκτορι καὶ Ἀχιλλεῖ
καὶ τοῖς ἄλλοις ἥρωσιν. praecipue tamen Achillem
veneratur ac rogat uti sibi et ipse faveat et dona
quae ferret dignanter admittat; haec enim a sese
non ut ab externo ac superstitioso verum ut con-
sanguineo ac religioso dedicari;

hinc primus exstat Aeacus Iovis proles,
atque inde Peleus Phthiae regna possedit,
quo tu subortus inclyta cluis proles.
Pyrrhusque post id nobile adserit sanguem,
quem subsecuta est Pieri fama non dispar; 5
Pierique proles Eubius dehinc regnat.
post Nessus ardens excipit domus nomen,
Argusque post id, qui potens fuit Xanthi;
ex hoc Arete nobilis genus ducit.
Arete natus Priami nomen accepit, 10
Tryinus unde et Eurymachus post illum,
ex quo Lycus fit dives et dehinc Castor.
Castore natus est Dromon qui dat Phocum;
atque hinc suborta est Metrias, quae susceperit
Neoptolemei nominis vicem dignam, 15
cui substitutus Charopus. hic Molossorum

5. Pieri *codd.*: *corr. Mai.*

I

i. 42. 9 ¹ Alexander arrived in Phrygia and entered the city of Ilium itself and sacrificed to Hector and Achilles and the other heroes. Most of all he honoured Achilles and asked him to favour him and deign to accept the gifts he bore. These he dedicated not as a superstitious stranger, but as a relative and a religious man.

Aeacus son of Jove your race founded,
 Next Peleus held the Phthian dominion,
 Whose world-famed progeny you are called
 Next Pyrrhus vindicates thy blood nobly,
 And Pielus of equal fame follows. 5
 Thereafter Eubius, Pielus' son, reigns.
 Next glorious Nessus name of thy house bore ;
 Thereafter Argus, master of Xanthus,
 From whom Arete noble her race drew.
 Priamus was the son of Arete, 10
 Tryinus and Eurymachus next came ;
 Whence wealthy Lyeus and anon Castor.
 Dromon was Castor's son and bore Phocus ;
 Hence Metrias was born, and her son bore
 The name Neoptolemeian with full worth ; 15
 Charopus, his successor, the kingdom

¹ All our Greek mss. omit this poem.

FRAGMENTA CHOLIAMBICA

regni potitus auctor extitit stirpis
nostrae <

> eritque viscus inclytum matris.
 e qua subortus vestro sanguini adnector, 20
 quaesoque nomen adseras tuum nobis,
 bellisque praestes gloriasque subtexus
 velut feracis seminis < > fructum.
 quod cuncta late spatia terrae pervadat ;
 unaque metis nostra fac Phaethonteis 25
 regna explicari mundus adserat cunctis.

II

(ii. 46. 11)

χειρ δὲ Μακεδονικὴ οὐκ ἔκαμε τὸν
πολυσφαγῇ σίδηρον αἵματώσασα. 1

$$(46a. 3)$$

Ἰσμηνίας Θηβαῖος, τῆς αὐλομελωδίας ἔμπειρος
 ἄνθρωπος, τὴν χεῖρα προτείνας
 ἄρχεται λέγειν οὕτως· 2

(Βασιλεῦ μέγιστε, φείσαι ἡμῶν εὐτελῶν· μὴ ποιού-

Molossian gat, and of our race founder
Became . . .¹

will be his mother's famed offspring.
Whose son I, with your race thus connected, 20
Beg that your name by us be asserted,
Given to wars and crownéd with glories :
For fruit are we of a seed right fertile,
A seed to range over the whole wide earth.
Grant the whole world declare that our realm be 25
By Phaethontean goals alone bounded.²

(Alexander wins over the cities on the Black Sea, and enters Greece. The first resistance comes from Thebes.)

¹ Here should follow the names of Alcetas and Neoptolemus (Kuhlmann).

² As we should say, 'the sun should never set on it.'

II

(The Thebans close their gates but Alexander forces an entrance.)

The hand of Maedon tired not

Dipping in gore its sword all blood-spattered. 1

(A certain Ismenias of Thebes, a flute-player, stretched forth his hand and with many tears)

did thus begin speaking :— 2

Spare, Alexander of all kings greatest,¹ our sorry

¹ *r.* 1 was *e.g.* φείσαι μέγιστε βασιλέων Ἀλέξανδρε. Where we can see a basic verse I drop into verses in the translation.

τω κινδύνῳ τὴν πόλιν ἡμῶν εἰς τέλος ἀφανίσῃς).
 Ἀλέξανδρε, νῦν πείρα μαθόντες τὸ σὸν (ἰσόθεον)
 κράτος σεβόμεθα^α. ἐπίσχεσ τὰς ἀνικήτους χεῖρας
 ἀπὸ Θηβαίων <ἀγνοία μήπως ἀσεβεῖν δόξεις
 τὰ συγγενῇ σου. Ἡράκλεος, Διόνυσος, οὗτοι
 θεοὶ Θηβαῖοι>^β, ἐπιδοξότατοι θεοὶ καὶ προγονικῆς
 μίξεως ἀρχέγονον βλάστημα. Διὸς τε καὶ Σεμέλης
 πυριλοχευτὸς Διόνυσος ἐν Θήβαις <ἐτέχθη>^β.
 Ἡρακλῆς <παρὰ>^β Διὸς τε καὶ Ἀλκμήνης
 <ἐσπάρη>^γ. οὗτοι^δ πᾶσιν ἀνθρώποις <βοηθοὶ καὶ
 εἰρηνικοὶ>^ε σωτηρίας φύλακες ἐφάνησαν

σοῦ δὲ τυγχάνουσ'[ιν] Ἀλέξανδρε 3
 προπάτορες ὄντες. 4

τούτ<ους>^ζ σε χρὴ μιμήσασθαι καὶ εὐεργετεῖν,
 ὥσπερ ἐκ θεῶν γενόμενος. μὴ ὑπερίδῃς τὰς
 Διονύσου καὶ Ἡρακλέους τροφούς Θήβας ἀπολ-
 λυμένας μηδὲ τὸ βοόκτιστον ἄστυ κατασκάψῃς.
 ὄνειδος γὰρ ὕστερον Μακεδόσι γενήσεται.

ἀγνοεῖς Ἀλέξανδρε 5
 < > Θηβαῖον [καὶ] οὐχὶ Πελλαῖον. 6

<ὅλη>^η σε Θηβαίων χώρα λιτανεύει

<θρηνοῦσα>, τοὺς σοὺς προπάτορας κομίζουσα 7
 θεούς, Λυαῖον 8

εὐφροσύνης καὶ χορείης θιασώτ<ην>^η, Ἡρακλέα
 δίκαιον ἔργοις καὶ βοηθὸν ἀνθρώποις. 9

^α from σεβόμεθα we have only the versions as a check on
 the readings of cod. A. ^β Byz. ^γ Byz.: κατέσπειραν A.

^δ οὕτω A. ^ε Arm. (Byz.) ^ζ Byz.: τούτῳ A. 6. e.g.

persons. Do not in such a disaster destroy our city completely.

Taught by experience your divine puissance¹
We worship thee : keep off from us Thebans
Your hands unconquered,

lest you appear in ignorance to wrong your kin. Heracles and Dionysus are the gods of Thebes, most glorious gods and ancestral offspring of earliest union between Zeus and Semele. Dionysus,² with fire for his midwife, was gotten in Thebes. In Thebes was born Heracles, offspring of Zeus and Alcmene. These appeared to all the world preservers, as helpers and peaceful guardians of safety. (3, 4) And they are your ancestors, Alexander. As you are born of gods, you should imitate these and do good. Do not allow the continuance of the destruction of Thebes which nursed Dionysus and Heracles, nor raze the ox-founded city. For hereafter it will be a reproach to the Macedonians. (5, 6) Do you not know, Alexander, that you are a Theban and not a citizen of Pella? The whole land of Thebes calls on you wailing and entreats you through my mouth, (7, 8) Thebes that displays your ancestral gods, Lyaeus, god of delight and revel-leader of the dance, and Heracles

Righteous of deed and all mankind's helper. 9

¹ *e.g.* ἰσότηεον τὸ σὸν κάρτος.

² Dionysius Zagreus, distinguished thus by later writers from D. the late-born.

ἔχων γένος ⁹ πόλις A : ὅλη Byz. : *e.g.* ὅλη δὲ λιτανεύει σε
Θ χ. 7. Byz. : διὰ τῆς ἐμῆς φωνῆς A. Numi νομίζουσα?
8. Byz. : λῦσαι οὖς A. ^h -ας A.

ἤδη καὶ μιμητὴς τῶν προγόνων <φαινόμενος>^a,
καλῶν καὶ ἀγαθῶν ὄντων τὸ πλεῖον, εἰς εὐεργεσίαν
μετατρ<απεῖς ἐκ> τῆς ὀργῆς, 10

[πρὸς]^b τὸ προχειρότατον <πρὸ>^c τοῦ κολάζειν
τὸ ἐλεεῖν ἔχε.

μὴ θῆς ἐρήμους 11
τούς σε σπείραντας θεούς,

τῶν σῶν γεν[ε]αρχῶν <ἄστν> μὴ καθαιρήσης,
ιδίαν πατρίδα σου μὴ ἀγνοῶν κατασκάψης.
ὄρᾱς τὰ τεῖχη ταῦτα; <ταῦτα δέδμηνται>
Ζῆθός <θ'> ὁ ποιμὴν καὶ ὁ λυρωδὸς Ἀμφίων, 15
οἱ Ζην[ων]ὸς υἱοί, <τ>οὺς λάθρα ἔτε<κ>εν νύμφη
ἡ Νύκτεως <παῖς> ἐν χοροῖς πλανηθεῖσα.

[τὰ] θεμέλια ταῦτα καὶ τὸ πλούσιον δῶμα
πύργωσε Κάδμος. ὦδε λαμβάνει νύμφη<ν> 19
<τῆν> Ἀρμονίαν ἣν ἔτεκεν ἀφρογενῆς Κύπρις
τῷ κλεψικοίτῃ Θρηκίῳ συνελθοῦσα.

τὴν σὴν ἄρουραν μὴ ἀκρίτως ἐρημώσης,
μη<δὲ> καταφλέξης πάντα Θηβαίων τεῖχη.
<τῇ Λαβδακοῦ> ἔ[στι] [α]δῶμα<θ'>. ὦδε δυσ-
δαίμων

<ὁ> Λαῖος <γυναῖκα λαμβάνει>. τίκει 25
<τὸν> πατρο[ς]<φ>ό[γο]ντην <Οἰδίπουν> λυγρὰ
μήτηρ.

τοῦ<θ'> Ἡρακλ<η>ος τέμενος ἦν, τὸ μὲν πρῶτον
Ἀμφιτρύωνος οἶκος. <ὦ>δ' ἐκοιμήθη
τρεῖς νύκτας ὁ Ζεὺς εἰς μί<η>ν ἀριθμήσας.

^a ἂν φαίνη Byz. 10. Byz.: -τρέπε τὰ Α. ^b del. Kroll.
^c Müller, Arm. 12. καθ. πόλιν Α. 13. σου π. Α.
14. δεδομμένα Α. A verse is lost 'with poems, lyre and
lute': Byz., Arm. 15. Kroll. λοιδορος Α: cf. Arm.

Do you too imitate your ancestors, persons of
general excellence ;

Turn your anger to benevolence, 10
prefer pity to over-hasty punishment.

Desolate not 11
the gods that begat you,

The city of your ancestors raze not : 12

Nor thine own land in ignorance ruin.

Seest thou yon walls ? they are the walls builded

By shepherd Zethus, poet Amphion, 15

The sons of Zeus, whom at a feast erring

The child of Nycteus secretly brought forth.

And these foundations here, and the rich house

Were built by Cadmus, who to wife took once

Harmonia nymph, child of foam-born Cypris, 20

By union with ravishér Thracian.

Lay not thine own demesne thus unjudged waste

Nor burn down all the walls of us Thebans.

This is the house of Labdacus : here took

A wife the ill-starred Laius ; here bore 25

Oedipus patricide his poor mother.

Here shrine of Heracles : it was erstwhile

Amphitryon's house : here on a time Zeus slept

Three nights which he did turn to one only.

-
- | | | | |
|---|--|------------|--------------|
| 16. Müll., Arm. | ἔτεμεν A. | 17. Arm. | χοροῖς Byz., |
| Arm.: χρόνοις A. | 18. Byz., Arm.: δόγμα A. | 19. Kroll | |
| ex Byz. προσεπύργωσε: πύργος καὶ A. | ὠδε Arm. | τὴν ν. | |
| 'A. A: corr. Kroll. | 21. κλεψοκῦται θρησκεῖω A: corr. Müll. | | |
| 22. ἀκρίτως μὴ A. | 24. πλαγίου τε A. | ὅδε A. | |
| 25. πλαγίου τε A. | τίκει: τί δὲ A, which gives one verse; | | |
| suppl. et corr. ex Byz., Arm. | 26. -ψ- A. | 27. Kroll. | |
| -κλέος A. | 28. Arm.: Ἀμφικτύονος A, Byz. | ὅδε A. | |
| 29. εἰς μίαν ἀθροίσας A: ἀριθμήσας Arm., Byz. | | | |

ὀράς ἐκείνους τοὺς πεφλεγμένους οἴκους 30
 ἀκμὴν ἔτ' ἐκ<σ>τάζοντας οὐρανοῦ μῆν<ι>ν;
 ἐκ<εῖ> κεραυνῶ τὴν ποθουμένην βάλλει
 Σεμέλην ποθ' ὁ Ζεὺς· <ῶ>δε τοῦ πυρὸς μέσ<σ>ον
 τὸν Εἰραφιώτην ἀπεκύησε <Ληναῖον>.
 <ῶ>δ' Ἑρακλῆς μέμνηεν· ἔνθεν οἰστρηθεῖς 35
 Μεγάραν ἀνείλεν τὴν γυναῖκα τοξεύσας.
 ὁ βωμὸς οὗτός ἐστιν ὃν βλέπεις Ἑρας,
 <ῆ τις> λόφου τέτμηκε βῶλον ἀρχαῖον,
 ἔνθ' Ἑρακλῆς κιθῶνι σάρκα δαρδάπτων 40
 κατηθαλώθη, χερσὶ τῆς Φιλοκτῆτου
 <δοὺς τόξα βαφθένθ' αἵματι δρακοντείῳ>.
 ταῦτ' ἐστὶ Φοίβου λόγια, Τειρεσίου δῶμα·
 ὁ τρισγέρων <ἐν τοῖσδε> γίνεται μάντις
 ὃν εἰς γυναῖκα μετετύπωσ<ε> Τριτων<ίς>. 45
 Ἀθάμα<ς> μανεῖς ἐνταῦθα παῖδα Λε<ί>αρχον
 τόξοις ἀνείλεν εἰς νε<β>ρὸν τυπωθέντα·
 ἐνθένδε <δ'> Ἰνῶ <φ>ήλατ' εἰς βυθοῦ κύμα
 σὺν τῷ Μελικέρτῃ τῷ νεογνῷ λυσσώδης.
 ἐνθένδε πηρὸς Οἰδίπους ἀπηλάσθη 50
 ταγ<αῖ>ς Κρέοντος· οὐ τὸ βάκτρον Ἰσμήνην
 ἐπέφνε Τυδεὺς· ἥς ἐπώνυμος κρήνη>

31. Byz.: -ταξ- A. -ην A: μῆριν Arm., Byz. 32. ἐκεῖ
 Arm.: ἐκ A. κεραυνῶ Kroll: -νοῦ A. 33. ὅδε A. μ. τ. π.
 A. 34. ἤρα- A, Byz. Ληναῖον Byz., Arm.: λινεόχην A.
 35. ὅδε A. 38. ῆ τις inserui: conf. HPHC et HITIC.
 A. τ. β. Byz. fere: ὑψηλὰ κέκμηκεν βῶμον ἀρχαῖον A. A verse
 is missing, e.g. βάθροισιν ὑψηλοῖσι χωρὶς ἰδρύσας: cf. Arm.
 40. κιθῶνα A. δαρδάπτειν A: corr. Maas. 41. κατηλώθη
 A: corr. Maas. 42. supplevi e.g. ex Arm. 43. ταύ-
 ταις τῇ A: corr. Müller. 44. ἐν οἷς Byz. 45. -α -α
 A: corr. Müller. 47. Arm.: νεῦρον A. 48. ἐκεῖνο
 A: δ' Müll. (Arm.). 49. λυσσώτην A: corr. Müll.

Beholdest over there those burnt houses, 30
 That even now do heaven's wrath ooze out ?
¹ There Semele belovéd did Zeus once
 With levin smite ; and in the fire's own midst
 Th' Eiraphiot Lenaeon from thigh brought forth.
 Here was to madness Heracles goaded 35
 And Megara his wife slew with arrow.
 This altar that thou see'st is of Hera,
 Where the hill's ancient sod is by man cut
 With lofty steps apart : Heraeles here,
 In anguish of the shirt his flesh burning, 40
 Was burnt on pyre : unto Philoetetes
 His arrows steeped in dragon's blood leaving.
 See here is Phoebus' pulpit ; three ages
 Teiresias living in this house outlived ;
 Tritonis changed to woman his manhood. 45
 Here Athamas went mad and Leiarehus
 His child did shoot with bow a deer deeming.
 Hence Ino leapt into the sea's depths down
 With Melicertes her young child frenzied.
 Hence Oedipus was driven, at Creon's 50
 Behest, all lame : his staff, his Ismene,²
 <Did Tydeus slay : from whom this spring gat
 name>

¹ *vv. 14 sqq.* may be older. Not once is 'O Alexander'—useful padding in this metre—introduced. The sack is only mentioned in 22 and 23. The diction is not so late, the style high-faluting instead of prosaic, the catalogue straightforward, and the metre excellent. But it is very poor stuff. *A Midsummer-Night's Dream* provides an easy model for translation.

² Schol. Eur. *Phoen.* 53 'Ισμήνην ἣν ἀναίρει Τυδεὺς ἐπὶ κρήνης καὶ ἡ κρήνη ἀπ' αὐτῆς 'Ισμήνη ἐκλήθη.

l. τ. ν. τ. M. 50. ἀπελάσθην *A* : corr. Müller. 51. ταγες,
οὔτω A. 52. supplevi ex schol. Eur. *Phoen.*

οὗτός <θ'> ὁ ποταμὸς ἐκ μέσου Κιθαιρῶν<ο>ς
 Ἰσμηνὸς ἐστι Βάκχιον φέρων ὕδωρ.
 ἐλάτην ὀράς κλάδοισιν ὑψόσ' ἀρθείσαν; 55
 ἐν τ<ῇ>δε Πειθεὺς[ι] τοὺς χοροὺς κατοπτεύων
 πρὸς τῆς τεκούσης δυστυχ<ῶ>ς διεσπάσθη.
 πηγὴν ὀράς βρύουσαν αἰμόχρουν ὕδωρ,
 ἐξ ἧς βοὸς μύκημα δεινὸν ἠχεῖται;
 τοῦτ' ἐστὶν αἶμα τ<ῆς> σεσυρμένης Δίρκης. 60
 ὀράς ἐκείνην <ύ>στάτην ἀκρώρειαν
 τὴν ἐξέχουσαν τῆς ἀταρπιτοῦ <τ>αύτης;
 ἢ Σφίγξ ἐπ' αὐτῆς ἔζεθ' ἢ τεραστ<ε>ία
 πρόσταγμα προστάττουσα δημ<ό>ταις πᾶσιν
 ἦν Οἰδίπους ἀνείλε πολλὰ μερμήρας. 65
 αὕτη θεῶν πηγὴ ἔστι καὶ ἱερὰ κρήνη,
 ἐξ ἧς ἀναβλύζουσ<ιν> ἀργυραὶ νύμφαι.
 εἰς <ταῦ>τα λιβάδι' Ἀρτεμις κατελθοῦσα
 φαίδρυν<ε> χρώτας· ὁ δὲ δύσαγνος Ἀκταίων
 ἂ μὴ θέμις κατέϊδε λουτρὰ <Λητ>ώας. 70
 <μετ>αλλαγεῖς <δ'> ἔς> ἔλαφοι ἀκλεῶς σῶμα
 κυ<σ>ὶν <ῶ>μοδ[ι]αίτοις διὰ τὸ λουτρὸν ἡγρεύθη.
 <ὄρ>ᾱς ἦν Ἀρης ἐπολέμησε τὰς Θήβας,
 ἐνθά Πολυνείκης ἦρξεν Ἀργείου λ<ηοῦ>, 74
 στράπτων λοχαγὸς <έπ<τ>α> θ<ο>υρίων λόγχη<ς>;
 ἐνταῦθα Κα[μ]πανεὺς παρὰ τὸ χεῖλος ἐφλέχθη.
 τὰς μὲν πύλας καλοῦσι <ταύ>τας Ἡλέκτρας.

53. οὕτω ἀπότομος Α: ποταμ. Kroll. εἰς μέσον and -νωσ
 Α: corr. Müll. 54. -εον φέρον corr. id. 55. εἰς ὕψος
 ἀρ. κλ. Α. 56. τιδε Α. 57. τῇ -ση and -χοις Α: corr.
 Müll. 58. τὴν Ἀγήνορος Α: πηγὴν ὀράς Müll. (Arm., Byz.)
 ἔμοχθον Α: αἱματόεν Arm.: αἶμα χρυσοῦ κτλ. Byz.: ita Kroll.
 60. τι Α. 61. Müll.: ὕ om. Α. 62. σατάρπη· τοῦ
 Α: corr. Müller, Arm. αὐτῆς Α: ταύτης Sitzler.
 63. εἰσφῆξ Α: corr. Müll., Arm. 64. -ώταις Α.
 300

And eke Ismenus from mid Cithaeron
 In his stream bearing Bacchian water.
 Dost see that fir with branches aloft borne ? 55
 Thence Pentheus Dionysus' rites witnessed
 Whom did his mother tear apart sadly.
 Dost see the fount whose waters are bloody
 And echo up a dreadful bull's bellow ?
 This is the blood of Dirce, by bull dragg'd. 60
 Dost see that ridge upon the horizon
 That juts from out the path of man trodden ?
 Upon it sat the Sphinx, that great marvel,
 And bade the townsfolk all do her bidding,
 Till she was slain by Oedipus crafty. 65
 This is the Gods' Well and the spring sacred
 From which do silver nymphs gush out water.
 Unto these pools did Artemis climb down
 To wash her body ; impious Actaeon
 Saw the Letoan's bath that none may see. 70
 His form uncouthly to a stag's changéd,
 Slain by his ravening hounds he paid dearly.¹
 See'st thou, when Ares fought 'gainst Thebes' city,
 Where Polynices led the host Argive,
 Gleaming of seven spear hosts commander ? 75
 There Capaneus was burnt at wall's coping,
 Where are the gates men call the Electrae.

¹ διὰ τὸ λυτρὸν can hardly be correct. A phrase like δι' ἀσέβειαν, 'for his impiety,' is needed. I translate λυτρὸν.

65. μερμήνας A : corr. Müll., Arm. 66. π. θ. ἐστί A :
 corr. Müll. 67. -σα A. 69. Byz. : -αι A. 70. Arm. :
 διστ·A. 71. ins. Kroll : -αγῆς A. 72. κυριν A : corr.
 Müll. ὁμοδι- A : corr. Sitzler ex Arm. 73. ἐν πᾶσιν
 A : παῖδες Arm. 74. λεῶς A (Byz.). 75. Byz. :
 ἐνθα A. -ην A. 77. Kroll. δε ὑλοκορας A : corr. Müll.,
 Kroll.

πύλαις δὲ ταύταις Προίτισιν <τὸν> ἄρρηκτον>
 Ἀμφιάραιον χαί<ν>ουσα δέχ<ννται> γαῖα.
 Ὠγωγίαις πύλ<αι>σιν ἐν τρίταις κλήθρ<ω> 80
 <Ἴπ>πομέδοντα <παῖς> Μεγα[νευ]σθέν<ους>
 κτείνει.

ἔπασσε <δὲ> Νηίσταισι παρὰ πύλαις <ταύταις>
 Παρθενοπαῖος· ὁ δ' Ὀμολωίσιν γαί<ων>
 πύλαισ<ι> <Τυδεὺς> μυρί<οι>σιν ἐ<β>λήθη. 84
 <φεύγει δ' Ἄδραστος· ἐβδόμαι πύλαι δ' αὖται>.

θάν<ο>ντα [ἐ]θάψ<αι> τὸν λ<οχ>αγὸν Ἀργείων
 [ῆ] διώ<ρι>σ'[α] ἀγνὰ <πα>ῖς ἔτ' εὖσα[ι] Καδ-
 με<ί>α[ν],

αὖται Λυ<αί>ου τοῦ φιλεῦιου Θῆβαι 90
 αὐ<λ>αὶ πέφυκαν ἄς ἐπ<έκ>τισ' Αἰσώπῳ,
 < > Βακχίους < > 91a
 ἄς <νῦν> κελεύεις ἐκ βάθρων ἀναιρεῖσθαι.
 ὁρᾷς σὺ σηκὸν Ἡρακλέους πυρὸ<ς> μεστόν>;
 τοῦ σοῦ γεν[ε]άρχου καὶ πατρὸς φιλ<ανθρώ>που
 τεμένη σεαυτὸ<ν> ἀγνοῶν θέλεις φλέξει. 95
 τί τοὺς γον<ῆ>ας τοὺς τεκόντας ὑβρίζεις,
 Ἡρακλέους γένος <τε> καὶ κλυτοῦ Βάκχου;
 Ἴσμηνίας μὲν ἰκέτευσε τοσ<σ>αῦτα
 πεσὼν παρὰ ποσὶ βασιλέως Ἀλεξάνδρου.

78. προστεθείσαις ἡμῖν: corr. Müller, Kroll. -τες A:
 corr. Müll. 79. Arm.: χαιρ- A. Kroll: δεχοίετε
 A. 80. -εσιν A. -ρε A. 81. παῖς Arm.: τὸν A.
 εἰτ' A: ἀναιρεῖ Arm. 82. ἔπασσε Arm.: εἶπεν τὲ A. δὲ
 suppl. Sitzler. Νηίσταισι Arm.: κεδίστεσιν A. 83. Arm.:
 ὅτε ἦν μόλην A. γαίης A: cf. θαρρῶν Arm. 84. Arm.
 -εσιν A. ἐκλ. A. Arm. 85. supplevi e Byz., Arm. 86.
 ε.γ. ἐναῦθα πύλειος Ἀντιγονή παρὰ γνώμην. 87. -ψε A.

At these the Proetid gates the unshatter'd 78
 Amphiarauus was by earth swallow'd.
 At third Ogygian gates with the gate-bar ¹ 80
 Hippomedon Megasthenes' son felled.
 Fourth at the Neistean gates perish'd
 Parthenopaeus ; at th' Homoloid
 Slain Tydeus was, struck down by darts countless.
 Adrastus fled : these are the gates seventh. 85
 <Here notwithstanding the townsfolk's bidding,>
 Antigone, unwedded maid Theban,
 The leader of the Argive host buried,
 <And with her love in living tomb perished>.
 These Thebes upon Asopus are founded 90
 Courts of Lyaeus that doth love ' Evoc,'
 <That> Bacchic <revelry once supported> 91a
 Which now to be uprooted thou biddest.
 Dost see the shrine of Heracles song-famed ?
 Homes of thine ancestor and sire, lover
 Of all mankind, would'st burn ? Thyself know'st
 not ? 95
 Why dost insult thy parents, thy fathers,
 Scion of Heracles and famed Bacchus ?
 Ismenias did supplicate thuswise
 Falling at feet of King Alexander.

¹ I translate κλήθρω and what the Armenian version suggests, παῖς Μεγασθέωνος for slayer of Hippomedon. But I find no warrant for either guess.

-έντα and λαν- A : corr. Müll. 88. λιστενσαι A. From
 this verse to end of speech we have only A. 89. see
 translation. 90. Λνεου τοῦ φιλέα νίδος ὡς οὐ A : corr. Kroll.
 91. αὔται A. ἐσωπω A : corr. Müll. 92. σὺ A :
 corr. Kroll. 93. πυρούμενον A. 94. σ ευγενεαρχου A.
 Φιλίππου absurde A. 95. σεαυτοῦ τεμ. A. 96. -εας A.
 97. Ἡρ. γεν. A : corr. Müll. 98. -τος αὐτὸς μὲν ἰκετεύσας
 Ἴσμ. ἔπεσεν π. π. 'A. β.

ὁ δὲ Μακεδὼν πρὸς αὐτὸν ὄμμα <τρηχ>ύνας 100
 καὶ τοὺς ὀδόντας τοῖς ὀδοῦσι συντρίζων
 ὀργὴν ἀναπ<ν>έων τοῖον εἶπε τὸν μῦθον·
 ὦ παγκάκιστ<ον> ἐκλόχευμα Καδμείων,
 ὦ παγκάκιστον ζῶον, <ὦ> θεοῖς μῖσος,
 ὦ δήμι<ο>ν βλάβστημα βαρβάρου ῥίζης, 105
 ὦ τῆς ἐπ' Ἰσμήνη σ<ὺ> λείψανον λύπης,
 < >.,
 σοφιστικούς μοι καὶ πεπλασμένους μύθους
 εἰπὼν ὑπέλαβες ὅτι πλανᾷς Ἀλέξανδρον;
 <ἦν> γὰρ προ[σ]πάσαν τὴν πόλιν καθαιρήσω, 110
 καὶ πυρὶ τεφρώσω < >.,
 καὶ πάντας ὑμᾶς μετὰ πάτρας κατασκάψω,
 <πῶς> τῶν <γενεαρχῶν ἐξέκοψα τὴν ῥίζαν>;
 εἰ γὰρ σὺ πᾶσαν τὴν σποράν <ἐ>γίνωσκε[ι]ς
 [καὶ] πόθεν <π>έφυ<κ>α, καὶ τίνες λοχεύσαντες,
 οὐκ ἦν σε Θηβαίοισ<ι> ταῦτα κηρύ<σσ>ειν; 116
 ὅτι ἐστὶν ἡμῖν συγγενὴς Ἀλέξανδρος,
 μὴ πρὸς πολίτην [α]πο<λέμιοι> καταστῶμεν·
 <θ>ῶμεν στρατηγ<ὸ>ν· σύμμαχοι γεννηθῶμεν·
 ἡμεῖς πολῖται, συγγενεῖς Ἀλεξάνδρου. 120
 δόξ' ἐστὶν ἡμῖν τῆς γεραι[ο]τάτης ῥίζης,
 <ἦ>ν οἱ Μακεδόνες ἐπιπλακῶσι Θηβαίοις.
 ὅτ<ε> δ' εἰς ἄμυναν οὐδὲν ἄτονησατε†
 καὶ τὸ θράσος ὑμῶν τῆς μάχης κατησχύνθη,
 τότε <δὴ> μεταβολὴ καὶ δέησις ἀγνώμων, 125

100. Kroll?: ὁ. π. αὐ. Α. μηκύνας Α. 102. Byz.:
 -πτειων Α. 103. Arm., Byz.: -τε Α. 104. καὶ Α:
 (or ἀνθρωπε καὶ θ. Arm.: τῶν κακίστων Byz.). 105. -ων

The latter gave at him a glance savage, 100
 And gnashing upper teeth upon lower
 Spake out as follows his irate answer :
 Most evilly begotten of Thebans !
 Most evil beast ! Of heaven's hate object !
 Of root barbarian a growth common ! 105
 Last relic of the woe of Isménē !
 <O dotard of blind mind and of blind eyes> ! 107
 With barrister-like cunning of false tales
 Didst thou expect to cheat Alexander ? 110
 Suppose that I destroy the whole city
 And burn to ashes <all the walls Theban>
 And raze you all to earth with your township,
 How do I then root out my forefathers ?
 If thou hadst known of my descent truly
 Whence I was born and who they were gat me, 115
 Should'st not have told the Thebans as follows ?—
 ' Since Alexander is our own kinsman,
 Let us not go to war 'gainst our fellow :
 Let 's make him general, be his allies :
 Kin are we, fellow-citizens are we. 120
 To us the honour of the branch eldest
 If Macedonians join with us Thebans.'
 Now when you 've shown no spirit in combat,
 And all your boast of battle disgraced lies,
 Now you revert to prayers and pleas idle, 125

Α. 106. -νησι Α. 107. Arm.: see transl.
 110. ἐν Α; recte Arm. (Byz.). 111. om. Α, Arm., Byz.:
e.g. πάντα Θεβαίων τείχη. 113. τὴν Α, Byz. cett. Byz.:
 γονέων Α. 114. σὺ μου γ. τ. σ. π. Α. 115. -σα Α.
 ? καὶ τίνων -ων. 116. -ττ- Α. 118. παραταχῶμεν Byz.:
 λ
 πο for ἀπο. 119. δῶμεν -ίαν Α. 122. ἐὰν Α. 123.
 Arm.: ὅτι Α. ὑποτονήσατε Raabe ex Arm.: l. -άντων τὸ
 θάρσ. 125. Müller.

<οἶ, μὴ δυνάμενοι νο>ῦν ἔχοντ<ες αἰρεῖσθαι 126
 δόξῃ> ᾿δύνασθε πρὸς μάχην ᾿Αλεξάνδρου>. 126a
 ἀλλ' οὐδὲ Θηβαῖοι[εἰ]σιν οὐδέ σ<οι> πρ<ῆξις>,
 κάκιστα <ἐφ' ὑμᾶς> τοῦ τέλους <ἐπ>ελθόντος
 Θήβας <μὲν> αὐτ<ὰ>ς <αὐτόθεν> καταφλέξω.
 [καί] ᾿Ισμηνίαν <δ> ἐ τὸν κράτιστον αὐλητὴν 130
 τ<ῶ>ν ἡμιφλέκτω>ν δωμάτων ἐφεστῶτα
 οὕτω [σε] κελεύω δίδυμ<ο>ν ὀργάνων ἦχος
 βοιωτιά<ζει>ν <τὴν θ'> ἄλωσιν αὐλῆσαι.
 <οὕτω>[ς εἰπὼν ἐ'] κέλευσε τοῖς στρατοῖς κατα-
 σκάπτειν

ἐπτάπυλα τείχη καὶ πόλισμα Θηβαίων. 135
 πάλιν <Κιθ>αιρῶν ἐπεχόρευε Θηβαίοις·
 ᾿Ισμην[ι]ος αὐτὸς αἰμόφυρτος <ἔρ>ρευσ<ε·
 βέβλητο τείχη καὶ πόλισμα Θηβαίων.
 καὶ πᾶσα γαῖα ταῖς σφαγαῖς κοπωθεῖσα, 139
 κατα<ρ>ριφέντων δωμάτων πολυκ<λ>αύστων,
 βαρὺ σ<τ>ένουσ<α τ',> ἀπ' ἐ<δαφ>ῶν ἐμυκάτο.
 ᾿Ισμηνίας δὲ δίδυμον ὀργάνων ἦχος
 ἦν ἄρμοσάμενος, τ<ῶ>ν <ἐ>ρειπί<ω>ν ἐστῶς
 <ῆ>περ ἐκέλευσεν ὁ Μακεδὼν ᾿Αλέξανδρος.
 ἐπεὶ δὲ τείχη πάντ' ἔπιπτ<ε> Καδμείων 145
 καὶ μέλαθρα <τὰ> Λύκου καὶ τὸ <Λα>βδάκου
 δῶμα,
 εἰς εὐσέβειαν τῆς πάροιθε παιδείας
 τὴν Πινδάρου <τῆρησεν οἷ>κ<ί>αν <μούνην>,

126, 126 a. iniuria desperat Kroll: ita Arm., nisi quod
 σωφρονούντες et ἡβούλεσθε τὴν δόξαν vertit Raabe: μὴ δυνα-
 μένη συνεχόντων ἀναιρῆσαι ὅτι οὐ δύνασθε πρ. μ. ᾿Αλεξάνδρῳ
 A. 127. Arm.: σὺ A. πρωτο A: συμφέρει
 Arm. 128. Byz.: sive ὑμῖν κάκ. αὐθέντος A: ἐλθ.
 Byz.: ἐπιφανέντος Arm. 129. δὲ A: μὲν Byz., Arm.: ὅς
 A. Kroll e Byz. (ἐκ ρίζων): Arm. ἐν ταύτῃ τῇ ᾠρᾳ.

Who, since before you could not choose rightly, 126
 Imagined you could fight Alexander. 126a
 But neither do the Thebans, nor dost thou
 Avail : and now the evil end cometh,
 When I will burn the town of Thebes wholesale.
 And bid Ismenias, ' best flute-player,' 130
 Standing upon the half-consumed houses,
 The double harmony of pipes <pouring>
 Boeotian-wise¹ to play the town's sacking.
 Thus did he bid his hosts to earth raze down
 The seven-gated walls and fort Theban. 135
 Once more Cithaeron raved and Ismenus
 With stream of blood did rush on Thebes' eity.
 Fallen the walls and fort of the Thebans.
 And all the earth was by the spade harassed,
 As were east down the houses much wept for, 140
 And bellowed from its very foundations.
 Ismenias stood there on the ruins,
 The harmony of his twin pipes fitting,
 Where he was bidden by Alexander.
 But as fell all the walls of the Thebans, 145
 And Lyons' halls and Labdacus' mansion,
 In pious mem'ry of his young training
 The house of Pindar did he spare only,

¹ The Boeotian *νόμος* here alluded to was symbolical of an unhappy ending.

- | | | |
|---|---|--------------------------|
| 130. σε Α. | Arm., Byz. : <i>κάκιστον</i> Α. | 131. Arm. : |
| <i>τήν -ιν</i> Α. | 132. Byz. : <i>-ων</i> Α, Arm. | 133. <i>δύο τι ἀναλ.</i> |
| Α : recte Arm., Byz. : <i>σιβε Βοιωτίων χεῖν.</i> | | 134. Byz. : |
| <i>αὐτόν</i> Α. | 136. Arm., Byz. : <i>ἐκεῖ χαίρων</i> Α. | 137. Byz. : |
| <i>Ἰσμηνίας</i> Arm., <i>-νιος</i> Α. | <i>ρεύσας</i> Α. | 140. <i>cf.</i> Arm. |
| 141. Arm. : <i>γένους</i> Α. | <i>ἀπελθών</i> Α. | 142. <i>τῆς μηνίας</i> |
| Α : corr. Müll. | 143. <i>τὸν ἡρίπιον</i> corr. Müll. | 144. <i>ὅπερ</i> Α : |
| <i>ὡς</i> Arm. | 145. <i>-ον</i> corr. Müll. | 146. <i>Λαβ.</i> Arm. |
| 148. codd. dett. i. 27 (Arm. <i>ἐπιηρεν</i>). | | codd. dett. <i>ibid.</i> |
| <i>μόνην</i> : Α <i>κατανα τύμβον</i> , Arm. <i>πύργον</i> : fort. <i>οἰκίας πύργον</i> | | |

ἐν<θ' > ἦλθε παῖς ὦν καὶ μετέσχε ταῖς Μούσαις
 πρὸς τὸν λυρ<ω>δὸν τὸν γέροντα φοιτήσας. 150
 πολλοὺς μὲν ἄνδρας περὶ πάτραν κατασφάξας
 ὀλίγους κατέλιπε παντελῶς ἔτι ζῶντας,
 καὶ τοῦνο<μ>' αὐτῶν τοῦ γένους ἀπήλειψεν.
 Θήβας γὰρ εἶπε μή<τιν' > ἔτι <κ>αλεῖν Θήβας
 ἀλλ' ἄπολιν αὐτῶν τὴν πόλιν γεν[ν]ηθῆναι, 155
 ὡς <οὐ>νομ<ῃ>ναι τὸν τοιοῦτον ἄνθρωπον.

(ii. 14. 5.)

ἔξω<θεν> ἐπὶ λόφου (γὰρ) ἦν ὁ Δαρείος
 (τάφρους) ὀρύσσων καὶ φάλαγγα[s] συντάσσων
 [ὡς] δέ<ει> [τῶν] Μακεδόνων <οὐ> μειοῦσαν>
 ὑσμίνην.
 ὁ δὲ <τότ' > ἀθρήσας τὸ πολὺ θαῦμα Δαρείου 160
 παρ' ὀλίγον αὐτὸν προσεκύνησεν ὡς Μίθραν
 θεὸν νομίζων οὐρανοῦ κατελθόντα
 τοῖς βαρβάροις πέπλοισιν ἐγκοσμηθέντα.
 ἦν γὰρ <καθάριον> τῶν τύπων τὸ προσχῆμα.
 <ἀνὴρ μεσηλιξ>· <καὶ> λίθοι πολὺ<τιμοι>† 165

149. ἐνθ' : ἐν ῥ̄ A. παῖς ὦν Arm. : πεσῶν A. 150. -οδόν
 A. 153. Arm. : τοῦ νοῦ A. 154. μηκέτι λαλεῖν A :
 recte Arm. καλεῖν. 156. ὡς ἔννομον εἶναι A : ἄνομον Arm.
 Fuit ὅς ἂν ὀνομήνη vel εἴ τις . . . -ῆναι. 157. Byz. : order
 varies in A, B, C : γὰρ C. 158. Byz. : τάφους cod.
 Barocc. 20 : στρατοῖς cett. ὑποτάσσων A. 159.
 ὡς δὲ ὁ A. συνεισσημιόδω (i.e. φόβῳ) A : recto propius
 Byz. : καὶ φόβῳ συστελλόμενος πολλῶ τῶν M. 160. Arm.
 161. θεὸν Μίθραν A : Μιθρ. om. cett. Hic demum usque ad
 σῶμα Δαρείου choliambos agnovit Kroll. 163. στολαῖς

Where as a boy he went to learn music—
 His master the old lyrical poet.¹ 150
 Many he slew around their own city,
 And very few indeed he left living,
 The very name of all their race rubbed out.
 He bade that Thebes should be on no man's lips,
 And that their city should be no city, 155
 When anyone should speak of such fellows.

(Here the traces of choliambi cease for the time till ii. 13, when Alexander is in Persia. But, as the last verse shows, the story of the refounding of Thebes, and much else, was in this metre once.)

(ii. 13-14. 5 *Alexander sees a vision of Ammon in guise of Hermes with wand and cloak (and staff) and Macedonian felt hat and is told to proceed in this disguise as his own herald. He crosses the frozen Strangas and tells the outposts of his errand. They take him to Darius.*)

Apart upon a hill sat Darius 157
 Deep ditches digging, and his hosts training
 That feared the Macedonian combat.
 When he saw Darius, that wonder, 160
 He very nearly worshipped him ; Mithras
 He thought to see from heaven descended,
 Adornéd with barbarian raiment ;
 For holy was the monarch's appearance.
 He was of middle age. With stones precious 165

¹ Comment is perhaps superfluous.

διαδήματος [τὸ] κάρηνον ἔσκεπ<ο>ν σφιγχθέν[τος]·
πέπλω δ' ἐχρήτο <όπ>οῖον ἄλλον οὐκ εἶδ<ε>ν·
Βαβυλωνί<ω>ν (ὑφασμα) χρυσί<ω>ν νῆμα
σειραὶ δὲ χρυσ[ει]αῖ καὶ πέδιλα [χρυσέων]
φοινικ<ᾱ>, 169

<σκέποντα> δε<ιρ>ὴν καὶ δυοῖν ποδοῖν κνήμα[ι].
(χρύσεια δὲ λυχνίδια ἐπάνωθεν αὐτοῦ ἤπτοντο·
ἕτερα δὲ περὶ τοῖς πόσιν αὐτοῦ καὶ κύκλῳ περι-
έστραπτον λυχνία.)

λοχαγέται <δὲ> μυρίοι<σι> κηρύκων 171
(σκήπτροισιν) ἐκατέρωθε[ν] μυρίων φωτῶν
κυκληδὸν ἐστέψαντο σῶμα Δαρείου.

σοὶ μὲν ὕμνῳ, (ὥς) παρὼν Ἀλέξανδρος, 174
βασιλεὺς βραδύνων εἰς μάχην <κατέρχεσθαι> 175
ἤδη πρόδηλός ἐστὶν ἀσθενῇ ψυχῇ
<κεκτημένος καὶ δειλός>· ὥστε μὴ μέλλε,
<πότε δὲ συνάπτεις τὸν πόλεμον>, (ἀνάγ-
γειλον). 178

οὐ μὴ [με] ταράξῃς <. . .> ἀλλ' ἐπεὶ δεῖπνον
[τὸ] συνηθὲς [τοῖς] ἀγγέλοισ<ι> δεῖ τελειοῦ-
σθαι, 180

καὶ γὰρ αὐτὸς Ἀλεξάνδρος (δεῖπνον ἐποίησε τοῖς
ἐμοῖς γραμματοφόροις, συνδείπνησόν μοι. καὶ)
χειρὸς (κρατήσας) δεξιᾶς (Ἀλέξανδρον) 181

166. A δ. σ. τὸ κ. ἔσκεπεν: φορῶν cett. 167. A οῖον οὖν οὐκ
εἶδον ᾱ. 168. A -ιον (bis) et εἴφασιν. 169. -κων A:

codd. dett. give the colours *vice versa*. 170. σκήπτρον A.

171. ἀλλ' οἱ A. A. 172. ἔθνεα ταῖς A: σκήπτρα (and στίφη)
cett. 174. ἐγὼ σοι μὲν ὕμνῳ omnes: ὥς om. A. 175.

A diadem his head around girded.
 A robe he wore,—the other had ne'er seen
 Its like, of Babylonian gold lace :
 Necklets of gold he wore and shoes crimson
 Cov'ring his neck and calves of his two legs. 170

Golden lamps were alight above him, and larger
 lamps shone at his feet and around him.

While generals with countless heraldic 171
 Sceptres arrayed on this and on that side
 Circled around the form of Dareius.

*(Alexander is brought to Darius and delivers his
 message :—)*

I tell thee, as I were¹ Alexander, 174
 A king who is sloth to enter the combat, 175
 At once is shown to have a weak spirit
 And cowardliness of heart. Without halting
 Announce to me when combat may open. 178

(Darius, after commenting on A.'s boldness, says :—)

Thou shalt not trouble me. But, since dinner 179
 Must be prepared as usual for heralds, 180

for so did Alexander himself give dinner to my envoys,
 dine with me. So

He took the right hand of Alexander 181

¹ ὥσπερ ὦν.

οφείλεις εἰδέναι βασιλεῦ Δαρεῖε ὅτι βρ. ε. μ. β. πρ. ἐ. τῷ ἀντιδίκῳ :
 τῷ ἀντιδ. om. Byz. recte. 176. ἀσθενῇ ἔχων τὴν Α.
 177. κекτημένος Byz. : καὶ ἄνανδρον Arm. : δειλ- and μαλθακ-
 Byz. 178. init. Byz. (exc. δέ): codd. dett. ἀλλὰ ἀνάγ-
 γειλὸν μοι πότε βοίλῃ σίναψαι . . . 180. τὸ σ. δ. τοῖς ἀγ. Α :
 sim. Byz. 181. τῇς δ. χ. Α.

FRAGMENTA CHOLIAMBICA

[εἰς] ἤνεγκεν αὐτὸν <τῶν ἀνακτόρων εἶσω>
 ὁ δ' [εἰς] Ἀλέξανδρος] (ἀγαθὸν) ἔσχ' ἐν καρδίᾳ τὸ
 σημεῖον

ἤδη κρατήσ<ειν> τῶν τυραννικῶν <ἐδρῶν>.
 ὁ δὲ <οὖν> ἐ[ἰ]σελθὼν εἰς τὰ μέλαθρα Δαρείου
 καὶ ἐπὶ τὸ[ν] δειπνον εὐθέως ἐκηρύχθη. 186
 πρῶτος δ' ἄνω κλιντῆρος ἦν ὁ Δαρείος>,>

δεύτερος δὲ ἀδελφὸς ἦν Ὁξυάθρης <ὁ> Δαρείου,
 τρίτος δὲ <Δίος> σατράπης Ὁξυδράκ<ων>, 188

εἶτα πάλιν <Ἀ>δου<λ>ίτης^a ὁ ἐπὶ Σούσης,^b καὶ
 Φραόρτης^c <. . .>

μετ' αὐτὸν <ἐκλίθη δὲ> Μιθριδάτης ἔκτος 189

καὶ Τιριδάτης τοξοτῶν <ὅς ἦν> πρῶτος, 190

ἔτι τε Κανδαύλης ὁ νυκτίχρως †Μένωπος†,^d εἶπ'
 ἀνέκειτο Αἰθιοπῶν ἄναξ,

καὶ Πολυάρης ἔγγιστος> ἡγέμων 191
 μέγας,^e Ὀρνιράτης, Διόσιος, Καρδερωκέτης, Σουλ-
 βάτης, Ἀλκίδης,

τοῖς<ι> δ' ἀντίκρυς 192

ἀνέκειτο μο<ῦ>νος αὐτὸς ἐπὶ μιᾷ κλίνῃς

ὁ πάντ' ἄριστος ὁ Μακεδὼν <Ἀλέξανδρος>. 194

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182. Byz. (except for εἶσω): ἐνδον τῶν βασιλείων A. 183.
 better <ἐντὴν δὲ> (καλὸν). 184. -ήσης A. τόπων Byz.: δε-
 σποτῶν absurde Arm.: τὸν τύραννον νικῶν A. 185. οἶν inserui.
 186. e.g. πρὸς (πρῶτος codd. dett.). 187. Arm., Byz.: -ου

And led him by it into his palace ;
 The other treasured up the fair omen,
 That he would take the tyrant's throne right soon.
 So to Darius' halls did he enter 185
 And even unto dinner was summoned.
 Now first on couch aloft lay Darius, 187
 second came Oxyathres brother of Darius,
 Third Diochus the Oxydrak's satrap, 188
 then next Adoulites warder of Susa, and Phraortes
 < .>,
 And Mithridates next to him lay sixth 189
 And Tiridates chief of the archers, 190
 and Menops' son the dusky Candaules, then the king
 of the Ethiopians < . . >,
 And Polyares nearest great general, 191
 Ornirates, Diosius, Carderocetes, Sulbates, Alcides.
 over 192
 Against them lay alone on one divan
 Hero of Macedon Alexander. 194

*(The Persians marvelled at his small size, not knowing
 that a drop of heavenly soul resides in a small vessel.
 Now the cupbearers plied the cup freely.)*

A. 188. Byz.: δὲ ὦχος A. Kroll: -ησαν A.
^a δουρίτης A.: -λίτης Byz.: Ἄνδ- Arm. ^b Arm.: ἐκ πισσ- A.
^c Here and elsewhere the forms differ in our three authorities
 between whom I choose: all miss the description of Ph.
 189. συναρεκλ. post ἔκτος A. 190. τόξων τῶν A. ^d Per-
 haps ὁ νυκτίχρως παῖς Μέροπος ὁ Κανδαύλης. 191. ἐγ-
 γιστα A. ^e e.g. δεινός. 193. αὐ. μ. ἀν. A. 194.
 Ἄλ. Byz.

μεσάσαντος δὲ τοῦ πότου ἐπινοεῖ τι ὁ Ἀλέξανδρος·
(ὅσους σκύφους <γὰρ> ἔλαβ') ἔσωθεν ἔκρυ<π-
τ>εν· 195

οἱ δὲ [πινεγχύται] βλέποντες ἐνεφάνιζον Δαρείω.
ὁ δὲ Δαρείος ἐκ τοῦ κλυτῆρος ἀναστὰς εἶπεν· ὦ
γεινναῖε

πρὸς τί ταῦτ' ἐγκολπίζ[η]; 197
(νοήσας δὲ ὁ Ἀλέξανδρος ἀπὸ τοῦ σχήματος τῆς
ψυχῆς <τὴν μωρίαν>^a εἶπε· μέγιστε βασιλεῦ,

οὕτω <γὰρ> (ὁ ἐμὸς δεσπότης Ἀλέξανδρος 198
ὁτὰν δεῖπνον ποιῇ τοῖς ταξιάρχαις καὶ ὑπερ-
ασπισταῖς)

τὰ κύπελλ' <ἐν οἷσιν ἂν πῖωσι> δωρεῖται 199
<αὐτοῖσιν>· (ὑπενόουν δὲ καὶ σε τοιοῦτον, 200
καὶ) ὥς παρὰ τῷ ἐμῷ βασιλεῖ ἐνεκολπισάμην . . .

πρὸς ταῦτα [. . .] ὁρῶντες <τῶν λόγων Ἀλεξ-
άνδρου> 201

(τὴν πιθανότητα) <πάντες ἦσαν ἔκθαμβοι>·
πλαστός (γὰρ) αἰεὶ μῦθος <ἦ>ν (ἐ)χρηπίστιν
(εἰς ἔκστασιν) πεποίηκε τοὺς ἀκούοντας.

[. . .] σιγῆς γενομένης <οὐν τις> ἀνεπόλησ[εν]
αὐτόν 205

ὄνομα[τι] (Πασάργης), [. . .] ἡγεμὼν γῆς Περ-
σίδος·

195. ἔκρυψε A. ^a Arm. 199. ἐνσιπῆνους A (i.e. ἐν <οἷ>σι
πίνουσ' i.). 200. Arm., Byz. 201. [οἱ Περσai ἀφ] delen-
dum. fin. Byz., Arm. 202. πιθανότητι (misplaced)
codd. dett.: τῇ π. Arm., Byz. Byz. (ἄπ-). 203. εἰαν codd.
σχῆ A. 204. Better ἐξιστάναι πέφικε. 205. []: πολλῆς

And when the drinking was well started Alexander
devised a ruse.

As the cups came to him, in his bosom 195
He hid them : which was shown to Darius. 196

Darius leaping up from his couch said, ' Good sir,

Why put these in your bosom ? 197

Alexander, diagnosing from his appearance the folly
of his soul, said, ' O most mighty King,

My master even so, Alexander.¹ 198

if he gives a feast to his own spearmen and
colonels

Gives them the cups whereof they have drunken² ;
And I supposed you had the same custom, 200

and put them in my bosom as I would at my king's
table. (*But if you have not this custom, take them
back.*)

Wherefore they when they saw the persuasion 201
Of Alexander's words were astonished.

For ever lying tale if it wins faith
Drives to bewilderment all its hearers.

Silence ensuing, one, the embassy's 205
Chief leader, called Pasargès, remarked him.

¹ Om. Ἀλέξ., et lege ὅτ. δ. τ. τ. καὶ ὁ ποιῇ.

² Professor Kroll adds to our difficulties by reading
ἐκείνοις for *ἐνσιπήνοισι*. What A copied badly was *ἐν οἷσι πίνουσι*
and the original perhaps *κύπελλ' ἐν οἷσιν ἂν πίωσι*. See also
crit. n.

οἶνον codd. : ἥς A. 206. A : ὀνόματι ἀσάργης : παράγης C.
[] : ὅς ἦν γενόμενος. Notandum Περσίδος. ? τῆς πρεσβείας.

ἦδ' αὖ γὰρ αὐτὸν κατὰ πρόσωπον, εἰς Πέλλην
 ἡνίκα τὸ πρῶτον ἦλθε[ν ὑπὸ] Δαρεί<ω> πεμφθείς
 Μακεδονίας <γ>ῆς (τοὺς) φόρους ἀπαιτῆσαι.
 (ἔστη δ' ἐπιστὰς ἀντίκρυσ Ἀλεξάνδρου). 210

καὶ πρὸς ἑαυτὸν ἔλεγεν,
 οὐκ ἐστὶν οὗτος ὃν λέγουσ' [ιν] Ἀλέξανδρον; 211
 ἔστιν <γε>· δεῖ με τοὺς τύπους ἐπιγινῶναι. 212

καὶ κατανοήσας ἐκ δευτέρου εἶπεν· αὐτός ἐστιν
 ἀσφαλῶς·

ἡ φωνὴ γὰρ αὐτὸν ἤλεγξε 213
 <εἰ καὶ πλανᾷ τύπος με>. 214

(πολλοὶ γὰρ ἄνθρωποι τῇ φωνῇ γινώσκονται καὶ
 ἐν σκότει διάγωσιν). . . . παρανακλιθεὶς δὲ τῷ
 Δαρείῳ εἶπε· [μέγιστε]

(βασιλεῦ <τε> καὶ δυνάστα <Περσικῆς> χώρας)
 οὗτός <γ>· ὁ πρεσβεὺς αὐτὸς ἔστ' [ιν] Ἀλέξανδρος
 (ὁ παλαὶ Φιλίππου <γαινόμενος> ἀριστεύων) 217

.

ὁ δὲ Ἀλέξανδρος ὑπὸ τοῦ θεοῦ βοηθούμενος

ᾧξυνε ([τὸν] πῶλον τὴν ὁδὸν διευθύνων). 218
 νύξ γὰρ βαθεῖα (καὶ σκότος κατ' Ο<ῦ>λυμπου).
 <πλείστοι δ' ἐφ' ἵππων βάρβαροι διώκοντες> 220
 <ἴσχυσαν οὐδὲν καταλαβεῖν> <Ἀλέξανδρον>·
 (ὁ μὲν γὰρ εἶχε τὴν ὁδευτικὴν) πεύκην

207-8. order ἡνίκα . . . ἦλθεν εἰς Πέλλην τῆς Μ. ὑπὸ
 Δαρείου π. 209. Better ἀπαιτήσων. 210. so codd.
 Barocc. 20 (ἐπιστὰς ἔστη). 212. ἀσφαλῶς ἐστι Α. 213. ἔστιν
 γάρ? 214. ita fere Byz.: sim. codd. dett. 215. πάσης

For by his face he knew him, since erstwhile
 He came to Pella town, for Darius
 Demanding Macedonian tribute.
 He took his stand facing Alexander 210

and said to himself

Is not this he they call Alexander ? 211
 'Tis he. I ought to recognize full well. 212

And observing again he said : Certainly it is he ;
 His voice so betrays him, 213
 Even if his shape trick me. 214

For many people even in the dark are recognized
 by their voice. (*Pasarges then concluding certainly
 that he was Alexander himself*) lay down beside Darius
 and said,

The envoy, King and Lord of all Persia, 215
 Is none but Philip's son Alexander
 Who among Philip's sons (?) showed most manhood

(*Alexander seeing he is recognized escapes with the
 cups and a torch which he snatches from a sentry.*)

And with God's aid 217
 He spurred his colt and held on a straight course.
 The night was deep, and dark was Olympus.
 And many following him on horseback 220
 Entirely failed to catch Alexander.
 For he held out, unto himself shining,

B: Περσ. Byz. 217. γεγονώς B (num τῶν γόνων!?)
 Mox τοῦ θεοῦ βοηθοῦντος. 218. δι. τὴν ὁ. αὐτῷ B; cf. Byz.
 219. ἦν γὰρ ν. β. A. Ὀλ. C, Byz. 220. Byz.: πλ.
 δὲ τοῦτον β. δ. μεθ' ἱπ. κατ. οὐκ ἴσχ. sim. B. 222. C, Arm.
 γῆν C: πέλκην A, Arm.

- λάμπ<ων> ἑαυτῷ, (φῶ<ς> ἄπειρον ἔμπροσθεν)·
 (ἦν δ' ὥσπερ ἀστὴρ <τῶν ἐν> οὐρανῷ φαιδρός
 μόνος τ' ἰὼν εἰς οὐδὲν ἦγε[ιτο] τοὺς Πέρσας), 225
 οἱ δ' εἰς φάραγγας <ῆ> ἔτυχον <διώλοντο>. 226
 ὁ δὲ Δαρεῖος συνεφοράζετο ἐπὶ τοῦ κλιντῆρος
 καθεζόμενος· ἐθεάσατο δὲ [τι]^a ἐξαίφνης
 κρήγνόν τι σημεῖον· 227
 <Ξέρξου> γὰρ εἰκὼν τοῦ ὀρόφου διαστάντος
 κατέπεσε<ν> ἦνπερ ἡγάπη<ησε> Δαρεῖος. 229

^b
 μῆδὲν δυνάμενοι τῶν τόπων ἀπέστησαν, 230
 ποταμὸς γὰρ οὗτος πᾶσιν ἐστὶν ἄπλευστος. 231
 καὶ οἱ μὲν Δαρείῳ ἔλεγον
 τὸ εὐτύχημ' Ἀλεξάνδρου. 232
 ch. 16

 ἔωθεν τὸν στρατόν συναθροίσας 233
 (ἐξ ὀνόματος καθώπλισ'), ἐν μέσ<οις> ἐστῶς
 ὁποῖος <ὁ> Ζεὺς [. . . .] δαίμονας διακρίνων. 235
 καὶ πάντας [τοὺς ἐ]αὐτοῦ <τοὺς στρατοὺς>
 ἀριθμήσας 236
 (εὗρεν τὸν ἀριθμὸν χιλιάδας ἑκατὸν εἴκοσι,^c καὶ
 στὰς ἐφ' ὑψηλοῦ τόπου τινὸς παραινεί αὐτοὺς
 λέγων· ἄνδρες συστρατιῶται,
 εἰ καὶ <παρ' ἡμῖν>) ὁ ἀριθμὸς βραχὺς λίαν, 237
 223. κατέλαμπεν Α. φῶτ' Β, which places this after next
 verse. 224. ἐξ codd. dett. 225. ἀνίων τὴν ὁδὸν μόνος C:
 ἀνίων Β. 226. ῆ: or ἐν [τῷ] σκότει Byz.: Α καὶ οἱ μὲν διώκοντες
 εἰς ὃ μέρος ἔτυχον ἐδίωκον· ὁ μὲν γὰρ . . . οἱ δὲ εἰς τὰς φάραγγας

The guiding torch of infinite splendour,
 And was as one of heaven's stars radiant,
 Lone traveller outwitting the Persians, 225
 Who perished in the dells, as chance led them. 226

Now Darius bemoaned his fate, seated on his divan ;
 where he

Saw suddenly a trustworthy omen. 227
 The roof cracked and a picture of Xerxes,
 By King Darius treasured much, fell down. 229

*(Alexander escapes over the river just before it thaws :
 the Persians arrive too late and)*

Retreating from the riverside baffled, 230
 (For this is an impassable river)
 Of Alexander's luck told Darius. 232

(Alexander next day)

Full early did assemble his hosts all, 233
 Armed them and called by name, in midst standing,
 Like Zeus the heavenly deities counting. 235
 And having counted up all his soldiers 236

found there were 120,000. He stood on a high hill,
 and harangued them :

Fellow soldiers and friends !

Full small, as well I know, are our numbers, 237

κατεκρημνίζοντο. ^a del. Kroll. 228. Arm. : εἰκὼν
 γὰρ ἔξω Λ. κατ. δι. Α. 229. -πα Λ. ^b There
 are only isolated traces of verses in Alexander's escape
 across the river, e.g. τὸν δ' Ἀλέξανδρον ἔρριψεν· ἐρρύσθη <δὲ>
 γῆς ἐπὶ στερρᾶς. 230. ἀπ. τῶν τ.· ὁ γὰρ π. οὐ. δ. ἐ. π. Α.
 233. συν. τ. σ. 234. ἐκέλευσεν ἐ. ὁ. καθοπλισθῆναι C, Arm.
 μέσῳ Λ. 235. τοὺς οὐρανίους Λ, ἐν οὐράνῳ Arm. ^c e.g.
 δις ἑξήκοντα χιλιάδας εὗρεν. 237. A in false place : B
 εἰ καὶ β. ὁ ἀ. ἀλλὰ φρ. μεγάλη παρ' ἡμῖν κτλ.

ἀλλὰ φρόνησις μεγάλη [παρ' ἡμῖν] καὶ θράσος καὶ
δύναμις

ὑπὲρ <γε> Πέρσας τοὺς ἐναντίους ἡμῶν. 238

ἡμῶν δὲ μηδεὶς ἀσθενέστερόν . . . 239

τι λογίσσεται

< > θεωρῶν τὸ <μέγα> βαρβάρων
πλήθος. 240

εἷς γάρ τις ἐξ ἡμῶν <γε> χεῖρα γυμνώσας)
†τῷ νῶ θεωρῶν† (χιλίους ἀναιρήσει. 242

μηδεὶς οὖν ὑμῶν δειλιάσῃ·

πολλαὶ γὰρ εἰσὶ μυριάδες < > μυιῶν 243

λειμῶνας < > θλίβουσαι·

ὅποτ' ἀν δὲ ταύταις ἐμπέσωσιν <αἱ> σφῆκες 245

σοβοῦσιν αὐτὰς ταῖς πτέρυξι) κλά<ζ>οντες·

οὕτω τὸ πλήθος οὐδέν ἐστι πλήν πλήθος·

σφηκῶν γὰρ ὄντων οὐδέν εἰσιν (αἱ μυῖαι).

ὥς δ' εἶπε[ν ὁ] βασιλεύς, πάντες αὐτὸν ηὐφρόνουν.

πολλὰς <δὲ> χέρσους καὶ †στόμους† διευθύνας 250

<ἦγεν> τὸν ὄχλον ἐπὶ τὰ νῶτα τοῦ Στράγγου.

Δαρείος <οὖν> ὥς (εἶδε) τὸν <τ'> Ἀλέξανδρον <ν>

ὀλιγοστόν ὄντα, (καὶ παγέντα) < >

[] τὸν ποταμὸν εὐρὺν διεπέρασ' [εν], ἐπιστῆναι

βουλόμενος τοῖς στρατοῖς Ἀλεξάνδρου· 255

. κήρυκας εἰς (μέσον) πέμπει

καλεῖν <ἀνώγων> (εἰς μάχην [τοὺς] ἀριστ<ῆ>ας)

(ὁ δὲ στρατός Δαρείου

238. τοὺς B. 239. μηδ. οὖν ἡμ. B. ἀσθενέστερον : -ος
φανείη Byz. : ε.γ. -ραν ψυχὴν ἔχει. 240. Byz. : τὸ πλ. τῶν
β. B. 242. τῶν ἀντιμάχων codd. dett. ; verss. : τῶν

but we have great resource and courage and personal strength

Beyond our adversaries the Persians. 238

Let none of us display the least weakness

Seeing the vast barbarian numbers. 240

For one of us even with hand empty

Of idle fools like these will slay thousands.

For there are flies < . . . > in thousands

Thronging in days of summer the meadows ;

But when the wasps attack them in battle 245

They rout them merely by their wings' whistle.

So numbers count as nothing but numbers.

When there are wasps mere flies count for nothing.

The king spoke and his soldiers all cheered him.

And after many lands and paths traversed 250

He led them to the borders of Strangas.

Darius when he saw the commander

Had few with him, and saw the stream frozen,

Crossed it in haste, desiring to surprise

By stealth the armies of Alexander, 255

Yet heralds sent to summon to combat

The chosen men of all the brave foemen.

Now Darius' host

ἀντιδίκων οὕτω τῷ νῶ θεωρῶν (οὕτω τι νωθρῶν Kroll). Vestigiis propius τῶν ὧδε μωρῶν, which I translate. 243. *e.g.* αἰ.

244. ἡμέρα θερινῇ Arm., *e.g.* -να θερινῇσ' ἡμέρησι: θλίβουσαι λει-

μῶνας B: αἱ σκοποῦσαι τὸν αἶρα misere cod. A. 246. κλαγόντες

A. 247. πλὴν πλῆθος: πρὸς ἡμᾶς or σύνεσιν codd. dett.

248. codd. omnes?: παρόντων inepte Kroll. 250. οἶν

omnes. ὁδοὺς καὶ ἄκρα Arm., στίβους Kroll. 251. εὗρεν A.

252. ὁ δὲ Δ. omnes. ιδῶν: ἐθεάσατο A. στράτον -ρον A.

254. A ἐχλεύασεν ὡς μηδὲν (om. cett.) καὶ εὐ. ἐπιπήκτον τ. π.

255. *e.g.* ἄφνω: πρῶτος dett. 256. καὶ A: *e.g.* ὅμως

(Byz.) γε μὴν. ἐκπέμπει A. 257. καλεῖν τὴν μάχην A:

καλοῦντας κτλ. cett. -εας codd. dett.

FRAGMENTA CHOLIAMBICA

〈πᾶς ὄπλοις ἐθωρήχθη〉.

ὁ δὲ ἄρματος Δαρείος ἦν ἐφ' ὑψηλοῦ

καὶ οἱ σατράπαι αὐτοῦ ἐπὶ δρεπανηφόρων ἁρμάτων
ἐκαθέζοντο). τῶν δὲ Μακεδόνων προῆγεν ὁ
Ἀλέξανδρος ἐγκαθίσας τὸν Βουκέφαλον ἵππον·
προσεγγίσει δὲ τούτῳ οὐδεὶς ἠδύνατο. . . .

ὥς δ' ἐκατέρους ἔκληζε πολέμιος σάλπιγξ 260

πολὺς δέ τις θροῦς συνεκλονεῖτο καὶ κλαγγή〉

στράτων, προθυμία 〈γὰρ〉 ἦλθον εἰς δῆριν,

(οἱ μὲν λίθους ἔβαλλον, οἱ δὲ τόξ. 263

ἔπεμπον ὥς ὄμβρον ἀπ' οὐρανοῦ φερόμενον,

ἕτεροι δ' ἐκρυπτον〉 βέλεσιν (ἡμέρας φέγγος),

ἄλλοι δ' ἄρ' ἐξοιστροῦντο ταῖς〉 μαχαίραισιν·

[καὶ] ὤλοντο πολλοί, πολὺς ὀδυρμὸς ὠρώρει·

〈ὥς〉 οἱ μὲν ἐσφάζοντο (βέλεσι τρωθέντες),

ἡμισφαγεῖς δ' ἔκειντο (ἄλλοι· 268

γνοφερὸς δὲ ἦν ὁ ἀήρ καὶ αἵματώδης).

πολλῶν δὲ Περσῶν ὀλεθρίως τελευτώντων, 269

ὁ Δαρείος ἔστρεψε τὰς ἡνίας τοῦ ἰδίου ἁρματος,^a

καὶ πᾶν τὸ Περσῶν πλῆθος εἰς φυγὴν ὥρμα. 270

δρεπανηφόρων 〈οὖν〉 ἁρμάτων τροχαζόντων

(ἐθέριζον αὐτοὶ) τοὺς πλείστους τῶν Περσῶν

ὄχλους ὥς [ἐπὶ]

258. ἐθωρακίσαντο πανοπλίαν codd. dett.: π. ὁ. ἐθωρακίσθη Byz.

259. ὁ δὲ Δ. ἦν ἐφ' ἁρματος ὑψηλοῦ A. 260. ἐκλαγγε codd.

dett.: οὖν -ους ἐκλίξε A (Kr.). 261. κλαγγαίων A: i.e.

κλαγγή τῶν Kroll. 262. δὲ A. 263. i.e. οἱ δ' ἐτόξευον

πέμποντες — ὥς ἀπ' οὐρανῶν ὄμβρον. 264. βολίδας ἐσφεν-

δύμιζον ὥστε ἐπικαλύπτειν codd. dett.: ἐσκέπασαν A. τὸν

αέρα A: ἡμέρας φέγγος codd. dett., Byz. (Arm.). 265. ἄ.

δὲ μ. ἐξ. A. 266. πολλοὶ μ. ὦ, πολὺς δὲ A. 267. καὶ

was all in arms ready. 258
Darius sat on chariot lofty

and his satraps were seated on scythed chariots.
The Macedonians were led by Alexander on his
horse Bucephalus that none could approach.

Now when the martial trumpet called both sides 260
And mighty din and shouting of armies
Clattered together, eagerly fighting, 262
Some hurled great stones, and others shot arrows,
like rain falling from heaven,

Others with missiles the daylight clouded, 264
Others with swords to frenzy were goaded. 265
Many did fall, and many cries rose up.
As some were slain of wounds from thrown missiles
Or lay half slain . . .

The air was thick and blood-tainted.

When many Persians were by doom taken,
Darius turned the reins of his car,

And the whole Persian host to flight urgéd. 270
Then on their chariots scythed, in haste wheel-
ing,¹ 271

the satraps mowed down the common herd of the
Persians like

¹ *vv.* 271-2 may be continuous, *e.g.* περὶ τοὶ 'θερίζονθ' ὥσπερ
ὑπ' ἀγροτῶν σῆτος, which is nearer the A version.

codd. 268. ἑτεροὶ δὲ ἡ. ζ. A, Byz. : ἄλλοι δὲ ἡ. ζ. codd.
dett. ^a *e.g.* Δ. ἐφυγεν ἡμιστροφῶν ἄρμα. 270. τὸ πλ.
τῶν Π. A. 271. δὲ πολλῶν A. ^b So in general
codd. dett.: -εν -ος codd. dett.: *e.g.* ἐθέριζον ὄχλους ὥσπερ
ἐν θέρους ὥρη.

στάχνας ἀρούρης ἀγρόται ἐπικείροντες). 272

κάτωθε[ν] δ'[ι] ἐλύθη κῦμα καὶ ἤρπασε<ν> πάντας
οἱ δὲ μὴ φθάσαντες διαπεράσαι τὸν ποταμόν

ὑπὸ τῶν Μακεδόνων (νηλεῶς) ἀνηροῦντο. 274

ὁ δὲ Δαρείος φυγὰς γενηθεὶς καὶ εἰσελθὼν εἰς τὰ
βασίλεια^a

(ρύψας ἑαυτὸν εἰς [τὸ] ἔδαφος, ἀνοιμώξας, 275
σὺν δάκρυσι ἐθρήνει ἑαυτὸν ἀπολέσας πολὺ πλῆθος
ἀνδρῶν

καὶ τὴν Περσίδα ὅλην ἐρημώσας). 276

.
.
ch. 20	.	.	.	.	.	.	.
.

(οἱ δὲ σατράπαι Δαρείου ἔγνωσαν τὸν Ἀλέξανδρον
ἐγγίζοντα ὃ τε Βῆσσοι καὶ ὁ Ἀριοβαρζάνης· καὶ

παρατραπέντες [οὔτοι] τὰς φρενοβλαβεῖς γνώμας
ἐβουλεύσαντο Δαρεῖον ἀναιρῆσαι) οὕτως
ἐπήνεγκαν Δαρεῖω

ἐξιφωμένας [τὰς] χεῖρας. 278

ὁ δὲ τοὺς πονηροὺς ἰδὼν εἶπεν·

ὦ ἐμοῦ δεσπότη [οἱ] τὸ πρὶν [μου] δοῦλοι,
τί τοσοῦτον ἠδίκησα (βαρβάρῳ τόλμῃ[ματι]) 280

272. ἀρούρης στάχνας ἀγρότητι κείροντες cod. Barocc.: first
ἐπὶ rightly omitted by Byz.: ὥσπερ σῖτος ὑπ' ἀρότρῳ, ne mur-
murante quidem Krollio, A: nostrates aratris haud ita utun-
tur: στ. ἀρούρας etiam Byz. ^a e.g. φ. γ. δ' εἰς δόμους ὁ Δ.

276. e.g. ἑαυτὸν ἐθρήνησεν ἀπολέσας πλῆθος μέγιστον ἀνδρῶν γῆν
θ' ὅλην ἐρημώσας. 280. β. τολ. after ἀνέλητε codd. dett.

The husbandmen the plough-land corn reaping.

(*The Persian host attempt to flee across the Strangas but*)

The ice gave way and the wave engulf'd them. 273

Those who failed to cross in time

Were by the men of Macedon butcher'd.

Darius fled to his palace and

Casting him on the floor, with a loud groan, 275

and floods of tears wept for his loss of so numerous
a host,

And desolation of his own country. 276

(*Darius after vain appeals¹ flees to Ecbatana and the
Caspian gates. Alexander pursues.*) Now the satraps
of Darius Bessus and Ariobarzanes learnt that Alex-
ander was approaching, and,

By evil stroke from God their hearts smitten, 277

they plotted to kill Darius. . . They attacked Darius,

swords in their hands holding. 278

When he saw the villains he said :

My masters, my slaves once ! 279

How have I wronged you that with cruel spirit 280

¹ Darius cites some pure iambic verses : and one letter in his correspondence with Alexander which ensues, unlike the rest of the letters of which this history is full, shows traces of *pure* iambi. These, like others (i. 33, iii. 24. 3), have no place in this collection.

ἵνα με ἀνέλητε;

(μὴ πλε<ι>ον ὑμεῖς Μακεδόνων τι δράσητε·) 281
 ἔασατ'[ε με] οὕτως ἐπὶ τὰ μέλαθρα ρίψ<θ>έντα
 ἀναστενάζειν τὴν (ἀνώμαλον <μοῖραν>).

ἐὰν γὰρ ἐλθὼν ὁ βασιλεὺς Ἀλέξανδρος
 εὖρη σφαγέντα βασιλέα ληστρικῇ γνώμῃ, 285
 ἐ<π>εκδικήσει <μ'>· οὐ θέμις γὰρ ὀφθῆναι 286

βασιλέα^a δολοφονηθέντα οἰκτίστω<ς>.^b

οἱ δὲ ἀσεβεῖς μαθόντες τὴν εἴσοδον (Ἀλεξάνδρου)
 . . . προλείψαντες τὸν Δαρεῖον ἡμίπνουν ἀπο-
 φεύγουσιν . . . καὶ (εἰσελθὼν πρὸς αὐτὸν Ἀλέξ-
 ανδρος

<...> εὗρεν αὐτὸν <αἰμόφυρτον> ἡμίπνουν), 287

καὶ (ανοιμώξας

<έλεου γέμοντα> θρῆνον ἄξιον λύπης 288

δάκρυα ἐξέχεεν [καὶ]

τῇ χλάμυδι <δ'> ἐσκέπα<ζ>ε [τὸ] σῶμα
 Δαρείου), 289

ἐπιθεὶς δ' ἑαυτοῦ χεῖρας ἐπὶ τὸ Δαρείου 290

στῆθος τοίους ἔλεξε συμπαθεῖς μύθους·

ἀνάστα, φησί· τῆς τύχης, ὦ Δαρεῖε,

καὶ τῶν σεαυτοῦ δεσπότης πάλιν γίνου.

δέξαι σ[ο]ὺ τὸ διάδημα Περσικοῦ πλήθους,
 ἔχε σοῦ τὸ μέγεθος τῆς τυραννικῆς δόξης. 295

ὄμνυμί (σοι) Δαρεῖε τοὺς θεοὺς πάντας

<ὡς ταῦτ'> ἀληθῶς καὶ οὐ πεπλασμένως (φράζω).

281. δράσηται cod. Barocc. : -σετε codd. dett. ?? 283.
 ἀνώμαλόν μου (ἀνομαλῇ cod. Barocc.) τύχην: δυσέκβατον A.

you come to kill me ?

Excel not Macedon in your actions. 281

Suffer me thus upon the earth rolling

To weep aloud at my fate's injustice.

For if there come the king Alexander,

And find a king by pirates slain lying, 285

He will avenge me : Right doth not suffer 286

that a king should be seen slain by guile most pitifully.

(*After a struggle they decamp leaving Darius half dead. Alexander arrives and*)

found him half alive with blood spatter'd. 287

With a loud groan he uttered

A lamentable dirge and right piteous, 288

shed tears

And with his cloak Darius' form veiling, 289

Upon Darius' breast his hands laid he, 290

And words of sympathy spoke as follows :—

Arise, quoth he ; Darius, of fortune

And of your own be once again master.

Receive the Persian diadem once more,

The might of all your kingly fame keeping. 295

I swear to you, Darius, by heaven,

I speak this truly with no feigned utt'rance,

285. ἄνακτα Kroll. 286. ἐπ- : εὖ A: cett. ἐκδικ. τὸ αἶμά μου.
^a <βασιλεῖ> β. Ausfeld; but sterner measures are needed.
^b -των A. 287. Byz. : ἐκκεχυμένον . . . τὸ . . . αἶμα C.
 288. θρ. ἄ. λ. C : ἐλ. γέμ. B later. 289. -ασε C. 290. τὰς
 χεῖρας δὲ αὐτοῦ ἐπ. A. 296. σε A. 297. Kroll (ὡς Byz.,
 ταῦτα Arm.) : ὅτι ἐγὼ A.

μόνος παρέ<ξ>ω τὸ διάδημα τῶν σκήπτρων.
μετὰ σοῦ γὰρ αὐτὸς καὶ τροφῆς ἐκοινών<ουν>
ἐπὶ <σ>αῖς τραπέζαις <σ>ὴν ἀν' ἐστίαν, χ<ρεῖ>αν
ἡνίκα παρήμην ἀγγελῶν > Ἀλεξάνδρου. 301
ἀλλ' ἐξανάστα καὶ κράτυνε τῆς χώρας.
οὐ δεῖ βασιλέα δυστυχοῦντα λυπεῖσθαι.

ισότης γὰρ ἀνθρώποις<ι> περὶ τέλους μοίρης>.
τίνες δέ σ' οἱ τρώσαντες, εἶπε, Δαρεῖε; 305
μήνυσον αὐτοὺς (ἵνα σε νῦν, ἄνα<ξ>, τί<σω>.)
ταῦτα <οῦν> λέγοντος [] ἐστέναξ[εν] ὁ Δαρεῖος
καὶ ἐπισπασάμενος (τάς <τε> χεῖρας ἐκτείνας)
στήθος φιλήσας <τ'> εἶπε· τέκνον Ἀλέξανδρε
μη<δέ>ποτ' ἐπαρθῆς (τῇ τυραννικῇ δόξῃ). 310
(ὅποτ' ἀν) γὰρ ἔργον ἰσόθεον κατορθώ<σης>, 311
καὶ χερσὶ ταῖς σαῖς οὐραν(οῦ θέλ)ῃς ψαύειν,
σκόπει τὸ μέλλον· ἢ τυχὴ γὰρ οὐκ οἶδεν
< > (βασιλέ' οὔτε μὴν πλήθος),
ἀκρίτῳ δὲ ροίζῳ πάντ<α> (πανταχ)ῶς (ρέμβε-
[τα]ι). 315

ὁρᾶ(ς) τίς ἤμην καὶ τίς ἐγενόμην τλήμων.
ὁ τῆς τοσαύτης ἄρτι <κύριος γαίης>
νῦν οὐδ' ἐμαυτοῦ δεσπότης ἀποθνήσκω.
θάψον με ταῖς σαῖς εὐσεβεστάτ<α>ις χερσίν·
κηδευσάτωσαν Μακέδονες (με) καὶ Πέρσαι· 320

· · · · ·
· · · · ·
μί<η> γενέσθω συγγένεια Δαρεῖω. 321
τὴν δ' ἐμὲ τεκοῦσαν παρατίθημί σοι τλήμων,

298. -έχω Α. 299-300. Kroll: -νουν, ταῖς, τὴν Α. 300.
χεῖραν Α (χειρὶ Arm.). 301. ἄγγελος Α. 304. ἢ π. τ. μύρις
Α: corr. Kroll ex Arm. 306. ἀναπαύσω Β: ἵνα με ἔκδικον
ἔχῃς Α. 307. Ἀλεξάνδρου. 308. καὶ codd. dett., Byz.
328

That you may have again the sole sceptre.
 For I myself at meat with you sat once
 At table by your hearth, when I came here 300
 To bring you message from Alexander.
 But now arise and be your land's master :
 A king should suffer not nor be wept for.
 For all are equal at their last hour's end.
 Who are they who did wound you, Darius ? 305
 Tell me their names, O King : I'll avenge you.
 As Alexander spake thus, Darius 307
 Groaned, drew him nigh to him, his hands stretch'd
 forth,
 And kissed his breast and quoth : Alexander,
 Be not elated by your proud kingship : 310
 When you have wrought a deed of god worthy
 And fancy with your hands to touch heaven
 Think of what is to be : for fate knows not
 Or king or commoner : all things cruelly
 In undistinguished eddy she whirls round. 315
 See what I was, and what my fate now is ;
 I, who was once of all this land owner,
 Am master now not even of myself.
 Me with your hands most pious here bury,
 Let Macedonians tend me, and Persians : ¹ 320
 Let all as kindred do my kin's functions.
 Alack for me, I give you my mother !

¹ Probably the account in C, according to which the king summons his harem is, for the choliambic writer, original. But, as usual in this version, traces of metre are few.

310. Kroll. 311. -σεις A. 312. οὐρανοὺς A, οὐρανὸν
 codd. dett. (φθάσαι). 314. e.g. ὅλως τιν' οὔτε : A βασιλέα
 ἢ ληστήν οὔτε πλῆθος. 315. παντὶ κακῶς A : πανταχόθεν
 cett. 317. Arm. (om. cett.) : κύρον γίγης A. 319. -οις
 A. 321. μία codd.

FRAGMENTA CHOLIAMBICA

καὶ τὴν γυναικα <δ'> ὥς σύν<αι>μον οἴκτειρον·
καὶ τὴν θυγατέρα σοι δίδωμι Ῥωξάνην,
ἵν' εἴ τι κἄν φθιτοῖσι λείπεται γνώμη<ς> 325
<οἱ δύο γονῆες> ἐπὶ τέκνοισ<ι> κα(υ)χῶνται.
σ<οῖ> μὲν Φίλιππος>, Ῥωξάνη[s] δὲ Δαρεῖος>.
τοσαῦτα λέξας ὁ βασιλεὺς <ὁ> Δαρεῖος
τὸ πνεῦμ' ἔλειψε<ν> ἐν χερ<οῖ>ν Ἀλεξάνδρου.

- | | | |
|------------------------------|--------------------------------|---------------------|
| 323. Kroll. | σύνεμὸν A: corr. Raabe ex Arm. | 324. Ῥ. |
| δ. σοι A. | 325. γνώμη A. | 326. Kroll: σὺ δυνὸ |
| γενεᾶς A. | κάχεται A: καύχ. cett. | 327. σὺ, -πω, |
| -ης, -ίφ codd.: corr. Kroll. | 329. ἔ. τὸ π. and χερσὶν A. | |

Pity my wife here as a kinswoman !
 My daughter give I also Roxanes,
 That if sense liveth yet among dead men 325
 Two parents in their offspring may glory,
 Philip in you, and I in Roxanes.
 After this utterance King Darius
 In Alexander's hands the ghost gave up.¹

¹ Further traces of metre are few : and it is very doubtful whether Book III. containing Alexander's expedition into Judea, his journey to Candace, and his death, owes anything to the versifier. See p. 357.

ORACULUM

ap. Ps.-Call. i. 3. 4.

Ἐν δὲ τῷ Αἰγύπτῳ ἀφανοῦς γενομένου
τοῦ Νεκτανεβῶ ἡξίωσαν οἱ Αἰγύπτιοι τὸν προ-
πάτορα τῶν θεῶν Ἡφαιστον τί ἄρα ὁ τῆς Αἰ-
γύπτου βασιλεὺς ἐγένετο. ὁ δὲ ἐπεμψεν αὐτοῖς
χρησμὸν πρὸς τὸν ἀόρατον τοῦ Σεραπείου^a στήναι^b
ὅς χρησμοδοτεῖ αὐτοῖς οὕτως·

Αἴγυπτον ὁ φυγὼν κρατερὸς ἄλκιμος πρέσβυς
βασιλεὺς δυνάστης ἡῴξει[†] μετὰ χρόνον νέος,
τὸ γηράλαιον ἀποβαλὼν τύπων εἶδος,
κόσμον κυκλεύσας ἐπὶ τὸ πεδίον Αἰγύπτου,
ἐχθρῶν <ἀπάντων> ὑποταγὴν διδοὺς ἡμῖν. 5

οὕτω δοθέντος . . .

^a Σεραπείου: v.l. Σινωπείου. ^b στήσαι A. iambos no-
tavit W. Kroll. 1. ἐκφυγῶν [cod.] L[eid]. κραταιὸς A:
-ερὸς L. 2. e.g. μ. χ. ν. θ' ἡξει. 3. γεράλαιον A, L.
τύπον εἶδον κόσμου A. 4. Αἰγ. π. A, L (Αἴγυπτον L).
5. ἐλθὼν διδοὺς L.

ORACLE

Ps.-Call. i. 3. 4

Now in Egypt after Nectanebos' disappearance the Egyptians saw fit to ask Hephaestus the grandsire of the gods what had happened to the king of Egypt. And he sent to them an oracle to go to the recess of the Serapium. And Serapis delivered an oracle to them as follows :—

The strong, brave sire that has fled Egypt
 Monarch and king will come again youthful,
 Having put off his features old semblance,
 Circling the world to Egypt's plain once more,
 Giving of all our enemies conquest. 5

After this oracle had been thus delivered, [failing to discover its meaning they wrote the verses on the base of Nectanebos' statue, as a memorial against such time as the oracle should come to pass.]

UNCERTAIN FRAGMENTS

The search for anonymous choliambics has met with but little success. It is very easy for prose passages to appear to belong to such a metre. An excellent instance of this kind appears in Polyb. i. 32 :

τοὺς ἀπολογισμοὺς παρὰ τί νῦν σφαλείησαν
καὶ πῶς δύναιντο τοὺς ἐναντίους νικᾶν;

as quoted by Suidas. Under the heading 'Spuria' I give a few instances of verses which, it appears to me, are either fortuitous, or belong to another metre. But there is another class, not yet noted by editors, as to which, it seems, some room for doubt exists. The collectors of Greek proverbs normally threw these into the rhythm of the end of a verse, or indeed a whole verse; and where the choliambic rhythm predominates it seems possible to claim a few of these, not indeed from writers in choliambi, but as conscious choliambi produced by the editor of proverbs. This is why I have ventured to give the late fifteenth-century choliambi of Arsenius, who after the fall of Constantinople augmented Apostolius' (his father's) collection of proverbs; and drawn attention to a place where a far earlier writer, Synesius, bishop of Cyrene, deliberately casts a proverb into this metre, or uses a metrical authority. Thus Hesiod's δῶρα θεοῦς πείθει degenerates into a verse-end δῶρα

UNCERTAIN FRAGMENTS

καὶ θεὸς πέιθει and ἡ ἀπὸ Σκυθῶν ῥήσις assumes an illogical accusative. Since distinction is not always possible I include a certain number of cases where there may actually be a quotation from a choliambic writer (other than a proverb-collector); but I do not suppose that there are more than four or five of these. The division into (a) *Dieta* and (b)¹ is unsatisfactory. It is further possible that of the four or five some like ἀεί με κτλ. and μύωπι κτλ. are from lost fables of Babrius. Where all is so hypothetical detailed discussion is unnecessary; and this warning must suffice.

¹ Proverbs proper.

FRAGMENTA INCERTA

(1-10, *vid.* pp. 2-7)

Inc. 11 (Bgk. 25)

ὁ τὸν κυσὸν τρωθείς
ἦδ<ει>ς <ὄ>που μάλιστα τοῦ κράνους χρεί<η>.
(Photius, ii. 33 Naber.)

Inc. 12 (Bgk. 26 A)

A. βαύ, βαύ.

B. καὶ κυνὸς φωνὴν ἴεις;

(Joan. Alex. *de ton.* p. 32. 23 βαὺ . . . ὁξύνεται (12).)

Inc. 13

στροβεῖς σεαυτὸν κοχλίου βίον ζώ<ω>ν.

(Plut. *Mor.* p. 525 E σὺ δὲ τοσαῦτα πράγματα συγχεῖς καὶ ταράττεῖς καὶ (13).)

Inc. 14 (Bgk. 27)

ἐγὼ μὲν ὦ Λεύκιππ<ε> δεξίῃ σίττη

(Schol. Ar. *Av.* 704 Δίδυμος δέ, ἐπεὶ ἡ σίττη καὶ εἴ τι τοιοῦτον ὄρνεον δεξιὰ πρὸς ἔρωτας φαίνεται (14). Suid. ἀὲ τοῖς ἐρώσιν.)

11. 2. ἦδη Αἰσώπων : corr. Dobree. χρεία corr. Bgk.
12. interpuncti. 13. ζῶν : corr. Crusius. 14. ὦ
Suid. : ὡς schol. Ar. Λευκίππη corr. Bentley. -η -η
corr. Meineke.

UNCERTAIN FRAGMENTS

(For 1-10 see above)

11

In the rump wounded
Thou knewest where a helmet was needed.

(*Photius's Lexicon.*)

12

A. Bow ! Wow !

B. Do'st bark dog-like ?

(*John of Alexandria on Accents.*)

13

You lead a shell-fish life of inquietude.

(You confound all these matters ¹ and in your worry (13).
Plutarch on Avarice.)

14

Leucippus, I with favouring parrot

(Didymus' explanation rests on the ground that parrots
and suchlike birds are favourable to lovers (14). *Com-
mentator on Aristophanes' Birds* ; also in *Suidas' Lexicon.*)

¹ The reading is uncertain and unsatisfactory.

FRAGMENTA CHOLIAMBICA

Inc. 15

†έπ' ἀνδρὸς ἄνδρα Κερκίδας ἀπέκτεινεν.

(Arist. 673 a 13 τὸ περὶ τὴν κεφαλὴν ὡς ἀποκοπεῖσα φθέγγεται. . . τοῦ γὰρ ἱερέως τοῦ Ὀπλοσμίου Διὸς ἀποθανόντος . . . ἔφασάν τινες ἀκοῦσαι τῆς κεφαλῆς ἀποκεκομμένης λεγούσης πολλάκις (15). οὐδὲ καὶ ζητήσαντες ὃ ὄνομα ἦν ἐν τῷ τόπῳ Κερκίδας ἔκριναν.)

Inc. 16

ἐγὼ μέντοι ἢ τοσαύτη τρεῖς ἤδη
καθεῖλον ἱστοὺς ἐν βραχεῖ χρόνῳ τούτῳ.

(Strabo, p. 378 μνημονεύεται τις ἑταῖρα πρὸς τὴν ὀνειδίζουσαν ὅτι οὐ φιλεργὸς εἶη οὐδ' ἐρίων ἄπτοιο εἰπεῖν (16).)

Inc. 17

μὴ πάντοθεν κέρδαινε σαυτὸν αἰσχύνων.

(Greg. Naz. περὶ ἀρετῆς ii. 432. v. 387 καὶ ταῦτ' ἐπαίνει τῶν σοφῶς εἰρημένων (17) . . .)

Inc. 18

τέττιγα <μέντοι> τοῦ πτεροῦ συνείληφας.

(Lucian, iii. 162 τὸ δὲ τοῦ Ἀρχιλόχου ἐκείνο ἥδη σοι λέγω ὅτι (18). Apostol. xvi. 32.)

15. I doubt whether there be a verse at all, and whether the head said more than Κερκίδας ἀπέκτεινεν. The first two words are anyhow corrupt. The obvious correction of ΕΠΑΝΔΡΟΣ is (Ε)ΗΜΙΑΡΟΣ, which I translate. 17. The verse is expressly attributed by Gregory to an older writer. However, it may well have been an ordinary iambus (αἰσχυνῶν). The next citation is from Eur. (*fr.* 20). See my *F.G.A.* p. 4.

UNCERTAIN FRAGMENTS

15

Foul Cereidas his fellow-man murder'd.¹

(The story of the head speaking when severed from the body. . . . When the priest of Iloplomian Zeus was mysteriously slain, some alleged that the head though cut off kept on repeating (15). So they hunted out one of this name there and accused them. *Aristotle.*)

16

I at my age three times
In this brief space have undone three pieces.²

(A certain courtesan is said to have remarked to a lady who rebuked her for idleness not putting her fingers to the loom (16). *Strabo.*)

17

Gain not from every source thyself shaming.

(You must approve the following wise utterances ' (17) . . . ' *Gregory, Bishop of Nazianzus.*)

18

You've taken by the wing a grasshopper.

(It is time for me to tell you of Archilochus'³ dictum (18). *Lucian's Liar.* Also in *Greek Proverbs.*)

¹ Some have actually sought to connect this with Cereidas (the law-giver of Megalopolis or the cynic) or a relative !

² Should probably be classed among paroemiac dicta : it may not occur in any literary writer.

³ Pfeiffer has recently shown that Archilochus wrote τέττιγος ἐδράξω πτεροῦ : so this fragment belongs to p. 347.

FRAGMENTA CHOLIAMBICA

Inc. 19

λευκὴν

μᾶζαν φυρῶ σοι;

(Diogen. vi. 12 ἐπὶ τῶν μεγάλως ὑπισχνουμένων. Other references *Paroem. Gr.* i. 271.)

Inc. 20

ζῶον ἐν πυρὶ σκαῖρον

(Cram. *An. Ox.* ii. 371. 19.)

Inc. 21

<τέρψιν> ἥν χαρίζονται νύκτες

(*Ibid.* 483. 3.)

19. *vv. ll.* φύρωσιν, μεγάλους, μεγάλα.
vit Headlam.

20, 21. indica-

UNCERTAIN FRAGMENTS

19

May I

A white cake mix you ?

((19) refers to those who make lofty promises. *Greek Proverbs.*)

20

An animal in fire leaping

(*Grammarians in Cramer's Anecdota Oxoniensia.*)

21

That pleasure which nights give

(*Ibid.*)

PAROEMICA

(a) *Dicta*

1. φιλεῖν ἀκαίρως ἴσον. ἐστὶ τῷ μισεῖν.

(*Paroem. Gr.* ii. 778.)

2. εἰ τυρὸν εἶχον οὐκ ἂν ἐδεόμην ὄψου.

(*Apostol.* vi. 76 ἐπὶ τῶν ὀλίγοις ἀρκουμένων καὶ ἐγκρατῶν from *Plut. Mor.* 234 E εἰς πανδοκεῖον (Λάκων τις) καταλύσας καὶ δοὺς ὄψον τῷ πανδοκεῖ σκευάσαι, ὡς ἄτερος τυρὸν ἤτει καὶ ἔλαιον, 'εἶτ', ἔφη (2).)

3. ζημίαν αἰροῦ μάλλον
ἢ κέρδος αἰσχρόν· τὸ μὲν [γὰρ] ἅπαξ σε λυπήσει
τὸ δὲ διὰ παντός.

([*Apostol.*] viii. 34 b from *Stob. Fl.* v. 31 (i. 20 H.). *Χίλωνος.*)

4. ἡ βραχυλογία ἐγγύς ἐστι τοῦ σιγᾶν.

([*Apostol.*] viii. 41 c from *Stob. Flor.* xxxv. 9 Λυκοῦργος πρὸς τὸν εἰπόντα 'διὰ τί Λακεδαιμόνιοι τὴν βρ. ἀσκοῦσιν:' εἶπεν ὅτι ἐγγύς κτλ.)

1-5. It is possible that at some period before Plutarch (or Stobaeus) certain dicta may have been given in a metrical choliambic form. 4. *e.g.* τὸ γὰρ βραχυλόγον if the story is adopted from a metrical writer.

PROVERBS

(a) *Sayings* (cf. *Inc.* 16)

1. Untimely love 's than hatred no better.

(*Greek Proverbs.*)

2. If I had cheese what use to me were meat ?

(*Greek Proverbs* from the story in *Plutarch* : A certain Spartan put up at an inn and gave meat to the innkeeper to cook : when the latter asked for cheese and oil, he rejoined (2).)

3. For loss is far better
Than gain with shame : the one for one moment,
The other aye will irk.

(*Greek Proverbs* from *Stobæus' Anthology*, where it is attributed to *Chilon*.)

4. For brevity to silence is next door.

(*Greek Proverbs* from *Stobæus' Anthology* : *Lycurgus* when asked why the Spartans practised brevity replied (4).)

5.

ἐξ ἴσου δίδου πᾶσιν.

(Plut. *Mor.* 208 B (Agesilaus is the speaker) is thus given by Apostol. vii. 51, with the lemma ἐπὶ τῶν ὀρθῶς διανεμόντων καὶ δικαίως κρινόντων.)

6. ἀκραῖς ἐπὶ ῥηγμῖσιν Εὐξείνου πόντου

(Plut. *Mor.* 602 A διὸ καὶ Διογένης ὁ Κύων πρὸς τὸν εἰπόντα 'Συνωπεῖς σου φυγὴν ἐκ Πόντου κατέγνωσαν,' 'ἐγὼ δέ,' εἶπεν, 'ἐκείνων ἐν Πόντῳ μονήν' (6).)

6. Diogenes was well-read but is not likely to have cited Hipponax or Ananius or a contemporary. It is usual to read πόρον.

(h)^a

Ἄλεις με τοῖ[ουτ]οι πολέμοιοι διώκοιεν, Ἀκάνθιος
τέττιξ, Ἀλμη <γὰρ> οὐκ ἔνεστ' αὐτῷ, Ἀκαρπύ-
τερος εἶ <τῶν> Ἀδωνίδος κήπων, Ἀκόλῳ [τὰ]
χειλ' <έ> οὐ σύκῳ βῦσαι, Ἀπὸ ξύλου καλοῦ^b
<γε> καὶ ἀπάγξασθαι, Ἀρουραία μάντις, Βία
πειρήτων πλουσίων παράκλησις, Γύης <μὲν>
οὐκ ἔνεστ' αὐτῷ,^c Δηλίου κολυμβητοῦ, Δίκτυον
φυσᾶς,^d Δῶρα καὶ θεοὺς πείθει, Ἐγένετο καὶ Μάν-
δρωνι συκίνη ν<ῆ>υς, Εἰληφεν ἡ παγὶς τὸν μῦν,
Ἐμπεδοκλέους ἔχθρα, Ἐν θέρει [τὴν] χλαῖναν^e
κατατρίβεις, Ἐξ ἐνὸς πηλοῦ, Ἐχεται δ' ὥσ<τε>
πο<ν>λύπους πέτρ<η>ς, Ἡ τρὶς ἐξ ἡ τρεῖς οἶνας,
Θράκες ὄρκι' οὐκ ἐπίστανται, Κάκιον ἢ Βαβῦς (?)

^a References will readily be found in the Indexes of Leutsch and Schneidewin, *Paroemiographi Graeci*, Gottingae 344

PROVERBS

5. Equal shares all round.

(*Greek Proverbs* : ' applies to fair and just apportionment.'
Plutarch is the source where it is part of a saying of *Agésilas*.)

6. Upon the furthest shores of the Euxine

(Hence Diogenes the Cynic when told that the Sinopeans had condemned him to exile beyond the Euxine sea rejoined ' But I condemn them to remain in Pontus (6).')

(b)¹

Such² enemies be e'er my pursuers, A hedge-cricket,
 Therein is no saltness, Less fruitful than
 Adonis (his) gardens, No mere fig but a good mouth-
 ful, If hang I must, hang me from strong gallows,
 A seer rustic, The poor perforce the rich by per-
 suasion, This plough has no tree to 't, Delian diver's,
 A net you 're inflating, Even the gods take bribes,
 For Mandron too a ship had—of figwood, The mouse
 in trap 's taken, Empedocles' hatred, In summer why
 thy overcoat wearest ?, Of one clay founded, Octopus
 to rock clinging, Thrice six or three aces, Oaths
 in Thrace run not, Than Babys worse player, Than

¹ For *Πέρδικος καπηλείον* see on Hippon. 70.

² Greek text corrected by Sauppe.

1839, or in Suid. *s.v.*

^d Suid. *s.v.* *δίκτυον*.

^b *cf.* Suid. *ἀπο καλοῦ*.

^c *χλ. ἐν θ.*

^e Suid.

αὐλεῖ, Καλλικυρίων πλείους, Καρική Μοῦσα,
 Καρικὸν θῦμα, Κατὰ λίθων σπείρειν, Κατὰ πε-
 τρῶν σπείρειν, Κίσσαμις Κῶος, Κρωβύλου ζευγος,
 Κωδάλου χοῖνιξ, Λίνον λίνῳ κλώθεις, Λυδὸς ἐν
 μεσημβρία παίζει, Λύκου πτερὸν ζητεῖς, Μάρτυς
 ἐκ Διὸς δέλτων, Μὴ νεκρῶν θήκας κίνει, Μύωπι
 τὸν <τ>ρ<έχ>οντα <πῶλον> ἥγειρας, Ὅδοῦ παρ-
 ούσης τὴν ἀτ<αρ>πιτὸν ζητεῖς^a; Οὐ σχολὴν
 δούλοις, Παρθένος τὰ πατρῶα, Πρὸς σῆμα μη-
 τρυιᾶς κλαίει, Τὰ Σαμίων ὑποπτεύεις, Τὴν ἀπὸ
 Σκυθῶν ῥῆσιν, Φάων ὑπάρχεις τῷ κάλλει καὶ
 τὸν τρόπον.^b

^a Paroem. ἀτραπὸν μὴ ζήτει: Suid. best cod. ἀτραπιτὸν.
^b ρ.η. τὸν τρ. καὶ τ. κ.

PROVERBS

Callicurians are more num'rous, Carian music, Carian victim,
 Seed upon stones sowing, Seed upon rocks sowing,
 Cissamis Coan, Crobylus' couple, Codalus' pint-pot,
 Thread with thread spinning, A Lydian at noon playing,
 As one who seeks a wolf's feather, Witness Zeus' tablets,
 Let dead men lie quiet, The willing horse whip not,
 Seek not the by-way when thou hast the highway,
 Slaves have no leisure, Spends like a virgin,
 Weeps at the tombstone of his stepmother,
 The Samians' fate fearing, The Scythian saying,
 As fair of fame and favour as Phaon.¹

¹ In cod. Urbin Gr. 125 a fifteenth-century hand gives on the fly-leaf *ὁρὸς πεσοῦσης ἀκαμάτως ξυλίζεσθαι*, 'small search for fuel when the oak 's fallen.' The alternative version is a pure iambic,

SPURIA

1. αἰσχύνομαι μὰ τὴν φιλότητα γηράσκων
†ἵππος ὑπὸ ζυγὸν θήλειάν τε τροφήν†
ἔχων ὀραῖσθαι.

(Diog. ii. 53, [Apostol.] i. 67 d, Prov. Bodl. 171.)

2. Χῖος παραστὰς Κῶον οὐκ ἐᾷ †σώ[ζειν].

(*App. Prov.* v. 28 gives the right form : this is from Schol. Plat. p. 320 Bekk., Eust. 1397. 39.)

3. ἄρκτου παρούσης ἵχνη μὴ ζήτει.

(Zenobius, ii. 36 ἐπὶ τῶν δειλῶν κινήγων. *Paroem. Gr.* i. 42.)

4. ὁ τὸν πάτερα εὐρὼν . . . χαλκοῦ χρεία

(Phot. ii. 33 Naber.)

5. ὑπερδεδίσκευκας πονηρία πάντας.

(Bekk. *An.* 67. 27. No choliambic writer entirely neglects the caesura. It is clearly from an orator.)

6. ἀνθρωποειδὲς θηρίον ὕδατι συζῶν

(See Nauck, *Tr. Gr. Fragm.* p. 11 : attributed to Aeschylus by Phrynichus, 5. 21. Read ὕδ. συζ. θηρ. and attribute to an Attic comedian.)

SPURIOUS

1. In friendship's name, it shames me to grow old
Like horse in harness and to be seen
Nurtured like woman.

(In the *Proverb-Collections*.)

2. A Chian speaking may a Coan drown.

(*Ibid.*)

3. When bear is near seek not his traces.

(*Ibid.*)

4. Who with no farthing left found his father.

(*Photius' Lexicon*.)

5. You have o'ershot in villainy all men.

(*Harpocraton's Lexicon*.)

6. A human form living in water

(Concerning Glaucus appearing from the sea. *Aeschylus* quoted by *Phrynichus* (*Bekk. An.* v. 21).)

1. Meineke indicated this : if genuine read τῇν τρ. τε θήλ.
v. 2. But probably in all these seven cases the vague
resemblance to metre is *wholly* fortuitous. 2, 3 and 5
Sauppe. 2 is really λέγειν.

FRAGMENTA CHOLIAMBICA

7. πολλά[κι] τοι μῦθος
εἰς καιρὸν <ἐλθὼν> ῥαδίως κατορθοῖ τι
ὅπερ βιαίως <οὐκ ἔπραξεν> ἡ ῥώμη.

(Choricus, p. 15, Graux, *Textes inédites*.)

(Diehl, *fr.* 7)

8. ἀλλ' ἐμοῦ [τοι] τὸ ἐντὸς [ἔφη] σκοπῶν,
ὦ δικαστά, ποικιλωτέραν με τῆσδ' ὄψει.

(Plut. *Mor.* 500 c ἡ μὲν οὖν Αἰσώπειος ἀλώπηξ περὶ ποικιλίας
δικαζομένη πρὸς τὴν πάρδαλιν . . . (8).)

7. So Weil. 8. is iambic, *e.g.* δικάστ', ἐμ' ὀψει κτλ.
Otherwise omit ω and τῆσδ'.

SYNESIUS

οἱ πάτταλοι γὰρ παπτάλοις ἐκκρούονται.

(*Ερ. 45* Ὁλυμπίῳ· λυποῦσι τὴν ἐκκλησίαν ἄλλότριοι πονηροί.
διάβηθι κατ' αὐτῶν (. . .).)

SPURIOUS

7. For persuasion¹
Well timed doth often guide aright business
Where strength, employing force, achieves nothing.
(*Choricus* in *Graux' Textes inédites*.)

8. But look at my inside.
Good sir juryman : you 'll find me more spotted.²

(The fox of Aesop in his case against the pard. *Plutarch*
on *Mental or Bodily Affliction* (8).)

¹ Conceivably, however, this might be from a lost fable of Babrius, or from part of the life of Alexander, or even written in the metre by Choricus. See on Synesius below. *ἐλθὼν* is Graux' suggestion for *εἰρημένος*.

² The word 'spotted' implied to the Greek both variety of colour and cunningness of disposition.

SYNESIUS¹

For wedges must with wedges be knocked out.

(To Olympius. The church is suffering from evil strangers.
Attack them (. . .).)

¹ Synesius bishop of Cyrene either took this proverb from a collection in which it was adapted to the choliambic metre (see below) or so adapted it.

ARSENIUS

οὕτω σε τανῦν ἐστιῶ τὸν κράτιστον
 νηκτοῖς πετεινοῖς, κτήνεσιν ἔρπυστοῖς τε.
 αὖθις δέ σοι τράπεζαν, εἰ δοίης, θήσω,
 εἰς ἐκτύπωσιν, πορισμὸν τὸν ἄρκουντα,
 λαμπροῖς στρατηγήμασι τοῦ Πολυαίνου,
 οἷς κείνος εἰστίασε τῷ βασιλῇ
 πάλαι τὸν Οὐῆρόν τε καὶ Ἀντωνῖνον.

Κύων ἐγὼ σὸς καὶ γλυκὺς σὺ δεσπότης·
 οὐκοῦν ὑλακτῶ καὶ φαγεῖν ζητῶ βρῶμα.
 Ἄναξ λεοντόθυμε τὸν κύνα τρέφε·
 θρέμματα γὰρ θηρᾶν σε βλέπω βαρβάρου.

(Phile, p. 1 Didot. These verses end the dedication.)

ARSENIUS

ARSENIUS¹

So now most noble one herein find food.
Herein are birds and fishes, beasts, serpents.
If you will pay enough, I 'll get printed
Later a second course, and Your Highness
Regale with Polyænus his tactics,
Whereon he once feasted the two rulers
Venus and Antoninus of old Rome.

I am thy dog and thou my master art.
So do I bark and wish for my dog-food.
O lion-hearted king feed thou thy dog.
I see thou huntest the barbarian beasts.

¹ Arsenius had lived in Constantinople before its capture and edited his father's collection of proverbs. His choice of metre may be significant.

ADDENDA

P. 46, *fr.* 68. Add the variants: *v.* 1 *κατωμόχαιε, καταμόχανε* and *κακομήχανε*: *v.* 6 *τὸν τεκνούμενον* and *τῶν τικείμενον*. The verses are also quoted by Tzetzes on his *Antehomerica*, *v.* 168. For *τῶν τικείμενον* a good case could be made out, but it has little ms. support.

P. 49, *fr.* 70. In order not to confuse the reader I have given what I believe may have been the Lycophron-Tzetzes view of these verses. It has been suggested to me that *πυθμένι στοιβῆς* may have been taken as a 'bunch of straw.' But I believe the whole to be nonsense and it is superfluous to trouble much over a patent error. *στοιβή* means a paving, perhaps as Photius, p. 539. 15 (from Eupolis) explains it, an inlaid paving. *ὀφέλλω* and *ὀφέλμα* are simply used of raising the ground-level or of adorning. *πυθμήν* has its natural sense of foundation.

And found a man adorning the mansion,
Yet unadorned, with an inlaid pavement.

On the word see also Herwerden, *Lex. Suppl.*

P. 91, i. 84 *sqq.* These verses present several unsolved problems: (*a*) why in *v.* 83 is *ἔκητι τῶν ἱρῶν* unexplained? (*b*) why is there no obvious antecedent to *ὅς* (*v.* 85), or noun on which *σοῦ* depends? (*c*) Why is there no note of change of speaker between *Γυλλί* and *τέκνον* or *ἦλθον* and *Γυλλί*? As to (*a*), traces in 82 are sufficient to show we have no explanatory contrast to *ἱρῶν*: and as to (*b*), *μὰ τέκνον* cannot belong to the same sentence as *γένοιτο*, so there can be no construction for *σοῦ*. All these difficulties could be removed by reading, as I should have done, *μοι Γρυλλίων(α)* in 84, 'my dear little Gryllos.' The parent ms. probably had *Γύλλος* at *v.* 50. At *v.* 83 Gyllis says '*I didn't come or want to come,*' *e.g.* *δείξον οὖν ἐπεὶ οὐ σποιδῆ*); it was the rites in

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ADDENDA

respect of which my dear little Gryllos needed you to initiate him (*e.g.* Γρυλλίωνα ἔχοις μύστην). Then Metriche (not, as P *pardonably* mistook, Gyllis) says, 'Let him be your μύστης.' It is much in favour of this view that many other, and, no doubt, better arrangements of parts and supplements can be found than these, whereas on the other view nothing can be done: and that there is far less departure from the tradition of P that the verses *could* be read consecutively.

P. 104, iii. 20. 21. The transposition of these verses is unnecessary. The least unsatisfactory interpretation seems to me to be that given. Not only are they rubbed brighter than the flask, but their gaudy trappings are contrasted with the mother's lack of 'vanity bags.' Headlam thought that the old man was a fisherman. Another suggestion made to me is that the dibs are left lying at the smithies or on the foreshore—the low haunts which the boy frequents. Perhaps φῦσαι and δίκτυα are used ironically, 'puffs and reticules.'

P. 155, vii. 69, 70. Inexcusably I have failed here to recognize the sequence of thought. We should read in *v.* 69 ὁ τοῦτ' ἐὼν γὰρ οὗ σε ῥηδίως χηνᾷ (deleting ρ: *cf.* Hesych. χηνῆσαι, to deride): "he who allows this (so Blass) is not lightly mocking you." Proceed then, reading τί; in 71: "For of shoes, lady, the true function you will admit, please, to be—what? Why, 'pon my head . . . to bring quick profit to tool-pliers: since if this throw prosper not, O Hermes . . ., I know not how pot shall thrive better." Those who find this lapse into the style of Plato difficult should read χρῆναι (χραίνω) εἰκα· τούτων οὐκ ἄμεινον εὐρήσειν . . .: but I prefer to translate what is in the Papyrus. Other accentuations of τί, and divisions of speakers, are credible.

P. 231. The readings of the Bodleian papyrus not noted are as follows:

Above *vρην* in *v.* 13 at distance of one verse is visible (ημο): certainly not any words in *v.* 11 (Lond). Where *εκλιθου* should come (*v.* 9) we have . . . (τα . αν) πολε. . . . In *v.* 13 the *τοῦ* of *ἐαυτοῦ* is fairly clear. In *v.* 15 *fin.* *πλωιτηρ* is clear. In *v.* 22 *ολλοι* is as easy as *αλλοι*, and in 26 *χεις* easier than *υεις*. In 14 my reading *ηθ* on which is based Mr. Milne's clever correction is, I think, certain.

ADDENDA

Pp. 244-5. There are three main points of difficulty associated with this poem.

In the first place the whole story is associated by all other Greek and Latin writers with Sardanapallus, not with Ninos. As to this I suspect that Phoenix is influenced solely by metrical considerations. I do not think it credible that *-os* is through-out corrupt—'son of Ninos,' 'at Nineveh,' *ἴνις Νίνου*, κτλ.

Secondly, there are two legends as to the inscription, both given in Athenaeus. According to one, the famous saying, 'Eat, drink, and be merry; the rest is not worth *that*,' is part of an inscription on Sardanapallus' memorial (not tomb) at Anchialé, which, with Tarsus, Sardanapallus built in one day. The other contains the words, 'I drank, I ate, I satisfied my lust.' This was given to Greece by Choerilus. It was once inscribed on a stone pillar on a mound at Nineveh; but the mound was pulled down by Cyrus. In one account Sardanapallus had no regular tomb but burnt himself with his wives and concubines, not at Nineveh (*Nivos*). In another, he was murdered in his palace. He was the last of his dynasty. See Mayor's Juvenal, ii. 178.

The decisive point as to which legend Phoenix followed is in v. 12: but unfortunately this ends with a *vox nihili*, αἶδει. Editors have generally read ᾄδει which is precisely the one thing that we cannot read. αἶδές which I give is, in a sense, certain from Hes. Sc. 477 τοῦ δὲ τάφου καὶ σῆμ' αἶδές ποίησεν Ἀναίρος. We may then either (a) regard καὶ . . . αἶδές as an illustrative adscript and read what we will (*e.g.* καὶ τὸ σῆμ' ἔξει), 'for all men writ Where Ninos on his monument doth sit.' The σῆμα might be the Anchialé monument and the quotation given to show that σῆμα is not the same as τάφος. This seems to me all very unlikely. (b) We may suppose that Phoenix actually scanned the word αἶδές and that the diaeresis was put in, as so often in papyrus texts, by editors to call attention to irregularity. (c) We may suppose that Phoenix wrote (*e.g.*) ὅκου Νίνος νῦν καὶ τὸ σῆμ' αἰστωθέν, and that the adscript gave the same sense as the original. Either (b) or (c) seems to me certainly right; but it is quite doubtful whether *Nivos* is Ninos or Nineveh. I prefer the latter, the destruction of Nineveh (c. 600 B.C.) being famous and proverbial. As in the Greek I leave it doubtful in my translation whether ὅκου is locative or not.

P. 249, 3. 9. Malachite—darkish green, rare, beautiful,
356

ADDENDA

and brittle—would be a suitable extravagance to allege rather than a sober fact. In the grand hundred-marbled church of St. Paul outside the Roman walls it appears only in the altars presented by the Emperor of Russia, Nicholas the First. It is given as a material for a palace floor (πάρος: Sophocles *Lex. Byz.*) in the Septuagint version of Esther.

P. 283. 2. To the Greek humourists appropriate misfortune was an enthralling joke. The Greek book of jests called *Philogelos* says: "A drunkard who had bought a vineyard died before vintage." We are not amused. Or rather we use different forms, 'as unlucky as the man who . . .,' 'Why he couldn't even . . . without . . .,' 'Have you heard about poor old X?'

P. 331, v. 329. I am inclined to think the choliambic versifier wrote three poems about Alexander, an "Iliad," a "Thebaid," and a "Dareiad." In editing these verses I have made no attempt to estimate how far the Ionic dialect was employed. The writer of cod. A, otherwise our only good guide, atticizes ruthlessly throughout the history. Slight indications would seem to show that the original was in an Ionic dialect at least as strict as that of the Mimes of Herodes.

P. 350, *Adde* 9. Choliambos Scythini ap. Stob. *Ecl.* i. 8. 43 non recte agnovit Meineke.

CALLIMACHI NOVAE LECTIONES

The following verses of Callimachus have lately been recovered by G. Vitelli (*Bull. Soc. Arch. d'Alex.* No. 24) from scholia. They are verses 99 *sqq.* (see the late Professor Mair's *Callimachus*, p. 272, lines 96 ff.).

They afford an admirable illustration of Callimachus' art in his use of this metre. Essentially lyric in cadence and metre, and strict in their Ionic versification, his verses yet give, as those of no other Greek poet do, the essential illusion of natural speech. A wide and versatile imagination, an use of deft touches to depict the crowd surging round the dead poet Hipponax, who is supposed to be speaking, a breathless but clear and distinct narration—all these mark out the genius of Callimachus as something infinitely higher than that of his rivals.

ADDENDA

ὦ Ἑκάτη πλήθευς!	99
ὁ ψιλοκόρσης τὴν πνοὴν ἀναλώσει	100
φυσέων ὅκως μὴ τὸν τρίβωνα γυμνώσῃ.	
σωπὴ γενέσθω καὶ γράφεσθε τὴν ῥῆσιν.	
ἀνὴρ Βαθυκλῆς Ἀρκάς—οὐ μακρὴν ἄξιω—	
ὦ λῶστε, μὴ σίλλαινε, καὶ γὰρ οὐδ' αὐτός	
μέγα σχολάζ[ων] ἐῖμι . . ρμεσ(ον) δινεῖν,	105
(ὦ) Ζεῦ Ἀχέροντος!—τῶν πάλαι τις εὐδαίμων	
ἐγένετο, πάντα δ' εἶχ' ἐν οἷσιν ἀνθρωποὶ	
θεοὶ τε λευκὰς ἡμέρας ἐπίστανται.	

I translate :

He'll lose his breath, will my bald-head comrade,
 In panting to keep cloak on his shoulder.
 Let there be silence! write ye my words down!
 In Arcady Bathycles—cease mocking,
 Sirrah! I fly not far: a brief moment
 Have I to spend with you: how stern, great Zeus,
 Is Acheron!—the patriarch thrice blest
 Did live, nor lacked in aught of such riches
 Wherewith endowed men live white days ever.
 (He was about to finish his last lap, etc.)

In *v.* 108 'white days' are 'days of white-raiment,' 'feast days'; see Hippon. *fr.* 65.

v. 103 αἶξω P: correxi. *v.* 105 non fuit παρμεσον. *v.* 106 num χάζεν . . . !

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¹ Philip was educated at Thebes, but not by Pindar!

² Inepte Gerhard legit *Cercidea*, p. 51; ineptius apud Herodis Mimum VIII. inveniunt scholastici.

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ῶλεσίκαρπος, 212

ῶρ, 'wife,' 230

ῶρος, 'year,' 65

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