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ATHENAEUS

III

ATHENAEUS

THE DEIPNOSOPHISTS

WITH AN ENGLISH TRANSLATION BY
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IN SEVEN VOLUMES

III



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ABBREVIATIONS

- Allinson = *Menander*, in Loeb Classical Library.
 Aristoph. = Aristophanes.
 Aristot. = Aristotle.
 Athen. = Athenaeus.
 Brandt = *Parodorum Epicorum Graecorum Reliquiae*,
 ed. P. Brandt, 1888.
 Diehl = *Anthologia Lyrica*, ed. E. Diehl, 1922-24.
 Diels = *Poetarum Philosophorum Fragmenta*, ed. Her-
 mann Diels, 1901.
F.H.G. = *Fragmenta Historicorum Graecorum*, ed. C.
 Müller.
Frag. ep. = *Epicorum Graecorum Fragmenta*, ed. G.
 Kinkel.
 Hort = *Theophrastus*, in Loeb Classical Library.
I.G. = *Inscriptiones Graecae*.
 Kaibel = *Comicorum Graecorum Fragmenta*, ed. G. Kaibel
 (for Epicharmus, Sophron, Sopater).
 Kock = *Comicorum Atticorum Fragmenta*, ed. Th. Kock.
*P.L.G.*⁴ = Bergk, *Poetae Lyrici Graeci*, 4th edition.
*P.L.G.*⁵ = 5th edition of the preceding work, Vol. i.
 (Pindar), by Schroeder, 1900, reprinted
 with a new appendix (*P.L.G.*⁶), 1923.
 Vols. ii. and iii. reprinted with indices by
 Rubenbauer, 1914.
 Powell = *Collectanea Alexandrina*, ed. J. U. Powell,
 Oxford, 1925.
*T.G.F.*² = *Tragicorum Graecorum Fragmenta*, ed. A.
 Nauck, 2nd edition.

The references are to pages, unless otherwise indicated.

In the case of an ancient author whose work is known only through quotations, a proper name following a reference indicates the modern editor or compiler of the quoted fragments. Thus, "Frag. 200 Rose" means the edition of Aristotle's *Fragmenta* by Valentin Rose; "Frag. 72 Gaede," Gaede's edition of the *Fragmenta* of Demetrius of Scepsis, etc.

PERSONS OF THE DIALOGUE

- AEMILIANUS MAURUS, grammarian.
ALCEIDES OF ALEXANDRIA, musician.
AMOEBEUS, harp-player and singer.
ARRIAN, grammarian.
ATHENAEUS OF NAUCRATIS, the author.
CYNULCUS, nickname of a Cynic philosopher, Theodorus.
DAPHNUS OF EPHEBUS, physician.
DEMOCRITUS OF NICOMEDIA, philosopher.
DIONYSOCLES, physician.
GALEN OF PERGAMUM, physician.
LARENSIS (P. Livius Larensis), Roman official, *pontifex minor, procurator patrimonii*.
LEONIDAS OF ELIS, grammarian.
MAGNUS, probably a Roman.
MASURIUS, jurist, poet, musician.
MYRTILUS OF THESSALY, grammarian.
PALAMEDES THE ELEATIC, lexicographer.
PHILADELPHUS PTOLEMAEENSIS, philosopher.
PLUTARCH OF ALEXANDRIA, grammarian.
PONTIANUS OF NICOMEDIA, philosopher.
RUFINUS OF NICAEEA, physician.
TIMOCRATES, to whom Athenaeus relates the story of the banquet.
ULPIAN OF TYRE, Roman jurist and official.
VARUS, grammarian.
ZOILUS, grammarian.

ATHENAEUS

ΑΘΗΝΑΙΟΥ ΝΑΥΚΡΑΤΙΤΟΥ ΔΕΙΠΝΟΣΟΦΙΣΤΩΝ

5¹

222 Ἐπειδὴ ἀπαιτεῖς συνεχῶς ἀπαντῶν, ἔταίρε Τιμό-
κρατες, τὰ παρὰ τοῖς δεῖπνοσοφισταῖς λεγόμενα,
καινά τινα νομίζων ἡμᾶς εὐρίσκειν, ὑπομνήσομέν
σε τὰ παρὰ Ἀντιφάνει λεγόμενα ἐν Ποιήσει τόνδε
τὸν τρόπον·

μακάριόν ἐστιν ἡ τραγωδία
ποίημα κατὰ πάντ', εἴ γε πρῶτον οἱ λόγοι
ὑπὸ τῶν θεατῶν εἰσιν ἐγνωρισμένοι,
πρὶν καὶ τιν' εἰπεῖν· ὥσθ' ὑπομνήσαι μόνον
b δεῖ τὸν ποιητήν. Οἰδίπουν γὰρ ἂν φράσω,
τά γ' ἄλλα² πάντ' ἴσασιν· ὁ πατήρ Λαίος,
μήτηρ Ἰοκάστη, θυγατέρες, παῖδες τίνες,
τί πείσῃσθ' ὄδτος, τί πεποίηκεν. ἂν πάλιν
εἴπῃ τις Ἀλκμέωνα, καὶ τὰ παιδιά
πάντ' εὐθύς εἰρηχ', ὅτι μανεῖς ἀπέκτονε
τὴν μητέρ', ἀγανακτῶν δ' Ἄδραστος εὐθέως
ἤξει πάλιν τ' ἄπεισι.

¹ τῶν εἰς X ἀρχῆ τοῦ τᾶ mss., i.e. the beginning of Book XI.
See Introd. to Vol. I.

² γὰρ ἂν φράσω, τὰ γ' ἄλλα Kock: γὰρ φῶ τὰ δ' ἄλλα A.

THE DEIPNOSOPHISTS OF ATHENAEUS OF NAUCRATIS

BOOK VI

EVERY time that we meet, friend Timocrates, you repeatedly ask me what was said at the meetings of the Deipnosophists. You think that we produce novel inventions, and so we shall remind you of what Antiphanes says in his *Poesy*. His words are these ^a : "The art of writing tragedy is fortunate in every way. For, first of all, the stories are well known to people in the audience even before a character speaks a word, so that the poet merely has to remind them. Let me but mention Oedipus, and they know all the rest : his father was Laius, his mother Iocasta ; they know who his daughters were, his sons, what he will suffer, what he has done. If, again, one speaks of Alcmeon, straightway he has mentioned all his children, and has told that he killed his mother in a fit of madness ; and Adrastus ^b will soon come in high dudgeon and will depart again. . . . And then, when

^a Kock ii. 90.

^b Adrastus in legend belongs to a period earlier than Alcmeon. Kock conjectures ἀγανακτῶν δὲ δράσας ἐθθέως, continuing Alcmeon as subject : "and in grief for what he has done will soon return and depart again." If the text is allowed to stand, it introduces a new theme, the Seven against Thebes.

c ἔπειθ' ὅταν μηδὲν δύνωντ' εἰπεῖν ἔτι,
 κομιδῇ δ' ἀπειρήκωσι¹ ἐν τοῖς δράμασιν,
 αἴρουσιν ὡσπερ δάκτυλον τὴν μηχανήν,
 καὶ τοῖς θεωμένοισιν ἀποχρώντως ἔχει.
 223 ἡμῖν δὲ ταῦτ' οὐκ ἔστιν, ἀλλὰ πάντα δεῖ
 εὔρεῖν, ὀνόματα καινὰ, καινὰ πράγματα,
 καινοὺς λόγους² κάπειτα τὰ διοικημένα
 πρότερον, τὰ νῦν παρόντα, τὴν καταστροφὴν,
 τὴν εἰσβολήν. ἂν ἐν τι τούτων παραλίπη
 Χρέμης τις ἢ Φεῖδων τις, ἐκουρίττεται.
 Πηλεῖ δὲ ταῦτ' ἕξεσι καὶ Τεύκρω ποιεῖν.

Δίφιλος δ' ἐν Ἐλαιῶνι ἢ Φρουρούσι³.

ὦ τόνδ' ἐποπτεύουσα καὶ κεκτημένη
 Βραυρώνος ἱεροῦ θεοφιλέστατον τόπον,
 b Λητοῦς Διός τε τοξόδαμνε παρθένε,
 ὡς οἱ τραγωδοὶ φασιν, οἷς ἕξουσία
 ἐστὶν λέγειν ἅπαντα καὶ ποιεῖν μόνοις.

Τιμοκλῆς ὁ κωμωδιοποιὸς κατὰ πολλὰ χρησί-
 μην εἶναι λέγων τῷ βίῳ τὴν τραγωδίαν φησὶν ἐν
 Διονυσιαζούσαις.

ὦ τάν, ἄκουσον, ἦν τι σοι μέλλω⁴ λέγειν.
 ἀνθρωπὸς ἐστὶ ζῶον ἐπίπονον φύσει,
 καὶ πολλὰ λυπήρ' ὁ βίος ἐν ἑαυτῷ φέρει.

¹ ἀπειρήκωσι Dindorf: ἀπειρηκῶσι A.

² καινὰ πράγματα, καινοὺς λόγους added by Kaibel.

³ Ἐλαιῶνι ἢ Φρουρούσι Kock: Ἐλαιωνηφρουρούσι A.

⁴ μέλλω A: δοκῶ "seem" Stobaeus 124. 19.

^a One of the earliest critical allusions to the *θεὸς ἀπὸ μηχανῆς*, or *deus ex machina*, rising on the scene to untie the dramatic knot. Cf. below, 226 c.

^b The poets of comedy.

the poets can say no more, and their dramatic resources have completely given out, they raise 'the machine'^a as easily as lifting a finger, and the spectators are satisfied. But we^b have not these advantages; on the contrary, we must invent everything—new names, new plots, new speeches, and then the antecedent circumstances, the present situation, the outcome, the prologue.^c If a character named Chremes or Pheidon^d leaves out any one of these points, he is hissed off the boards; but a Peleus or a Teucer may do it." And Diphilus, in *The Olive-Orchard*, or *Guardians*^e: "'O Conqueror with the bow, Virgin of Leto and Zeus born! Thou guardest, thou ownest this place most loved by the gods, the Brauronian shrine.' That's the language of the tragedians, who alone are at liberty to say and do anything."

The comic poet Timocles, speaking of the many ways in which tragedy is useful in the conduct of life, says, in *Women at the Dionysia*^f: "Good sir, hearken, if haply I shall tell you the truth. Man is a creature born to labour, and many are the distresses which his life carries with it. Therefore he has contrived

^a Lit. "attack," perhaps a musical term for the manner of playing the opening notes in a musical piece.

^b Names common in the Middle and New Comedy, as Peleus and Teucer are familiar to epic and tragic poetry.

^c Kock ii. 549; see critical note.

^f Kock ii. 453. Cf. Browning, "Old Pictures in Florence":

"You're wroth—can you slay your snake like Apollo?
 You're grieved—still Niobe's the grander!
 You live—there's the Racers' frieze to follow.
 You die—there's the dying Alexander."

The theory of tragedy here propounded by Timocles should be contrasted with that of his contemporary Aristotle.

- παραψυχὰς οὖν¹ φροντῖδων ἀνεύρετο²
 c ταύτας· ὁ γὰρ νοῦς τῶν ἰδίων λήθην λαβῶν
 πρὸς ἄλλοτρίῳ τε ψυχαγωγηθεὶς πάθει
 μεθ' ἡδονῆς ἀπήλθε παιδευθεὶς ἅμα.
 τοὺς γὰρ τραγωδοὺς πρῶτον, εἰ βούλει, σκόπει
 ὡς ὠφελούσι πάντας. ὁ μὲν ὢν γὰρ πένης
 πτωχότερον αὐτοῦ καταμαθῶν τὸν Ἑλέφον
 γενόμενον ἤδη τὴν πενίαν ῥᾶον φέρει.
 ὁ νοσῶν δὲ μακρῶς Ἀλκμέων' ἐσκέφατο·
 ὀφθαλμῶ τις, εἰσὶ Φωεῖδαι τυφλοί.
 d τέθνηκέ τω παῖς, ἣ Νιόβη κεκούφικε.
 χωλὸς τίς ἐστὼ, τὸν Φιλοκτήτην ὄρα.
 γέρον τις ἀτυχεῖ, κατέμαθεν τὸν Οἰνέα.
 ἅπαντα γὰρ τὰ μείζον' ἢ πέπονθέ τις
 ἀτυχήματ' ἄλλοις γεγονότ' ἐννοούμενος
 τὰς αὐτὸς αὐτοῦ συμφορὰς ῥᾶον φέρει.

Καὶ ἡμεῖς οὖν, ὦ Τιμόκρατες, ἀποδιδόμεν σοι
 τὰ τῶν δεῖπνοσοφιστῶν λείψανα καὶ οὐ δίδομεν,
 ὡς ὁ Κοθωκίδης φησὶ ρήτωρ Δημοσθένην χλευά-
 ζων, ὃς Φιλίππου Ἀθηναίους Ἀλόνησον διδόντος
 e συνεβούλευε μὴ λαμβάνειν, εἰ δίδωσιν ἀλλὰ μὴ
 ἀποδίδωσιν. ὅπερ Ἀντιφάνης ἐν Νεοττίδι παιδιὰν
 θέμενος ἐρεσχηλεῖ τόνδε τὸν τρόπον·

ὁ δεσπότης δὲ πάντα τὰ παρὰ τοῦ πατρὸς
 ἀπέλαβεν ὡς περ ἔλαβεν. β. ἠγάπησεν ἂν
 τὸ ρῆμα τοῦτο παραλαβὼν Δημοσθένους.

Ἄλεξις δὲ ἐν Στρατιώτῃ·

¹ οὖν B, Stobaeus: γοῦν AC.

² ἀνεύρετο Dindorf: ἀνέβρατο A.

these respites from his cares ; for his mind, taking on forgetfulness of its own burdens, and absorbed in another's woe, departs in joy, instructed withal. Look first at the tragedians, if it please you, and see what a benefit they are to everybody. The poor man, for instance, learns that Telephus was more beggarly than himself, and from that time on he bears his poverty more easily. The sick man sees Alcmeon raving in madness. One has a disease of the eyes—blind are the sons of Phineus. One has lost his son in death—Niobe is a comfort. One is lame—he sees Philoetetes. One meets with misfortune in old age—he learns the story of Oeneus. For he is reminded that all his calamities, which 'are greater than mortal man has ever borne,' have happened to others, and so he bears his own trials more easily."

In like manner we,^a Timocrates, merely restore to you the morsels left by the Dinner-Sophists, we do not give them ; so quotes the orator from Cothocê in his tirade against Demosthenes.^b He, when Philip offered to give Halonnesus to the Athenians, advised them not to accept it if he gave it, but only if he gave it back. The same phrase is jestingly used in bantering tone by Antiphanes in *The Chick* ^c : " A. My master, in the way he took everything from his father, took it all as his own. B. Demosthenes would have been glad to take over that turn of speech ! " And Alexis, in *The Soldier* ^d : " A. Take this

^a Resuming the thought of 222 a, in which it is intimated that the author is producing novelties of his own invention.

^b Aeschines, iii. 83. The oration *On Halonnesus* (Demosth. vii.) is generally regarded as spurious.

^c Kock ii. 80. Demosthenes had " haggled over syllables," *περὶ συλλαβῶν διαφερόμενος* (Aeschines, *loc. cit.*), the difference between λαβεῖν and ἀπολαβεῖν. ^d Kock ii. 373.

ἀπόλαβε

τουτί. Β. τί τοῦτο δ' ἐστίν¹; Α. ὁ παρ' ὑμῶν ἐγὼ
 παιδάριον ἔλαβον ἀποφέρων ἤκω πάλιν.

f Β. πῶς; οὐκ ἀρέσκει σοι τρέφειν; Α. οὐκ ἔστι γὰρ
 ἡμέτερον. Β. οὐδ' ἡμέτερον. Α. ἀλλ' ἐδώκατε
 ὑμεῖς ἐμοὶ τοῦτ'. Α. οὐδ' ἐδώκαμεν. Β. τί δαί²;
 Β. ἀπεδώκαμεν.³ Β. τὸ μὴ προσήκόν μοι⁴ λαβεῖν;

καὶ ἐν Ἀδελφοῖς·

ἐγὼ δέδωκα γάρ τι ταύταις; εἰπέ μοι.

Β. οὐκ, ἀλλ' ἀπέδωκας ἐνέχυρον δήπου λαβών.

224 Ἀναξίλας δὲ ἐν Εὐανδρία·

καὶ τὰς παλαιὰς⁵ δώσω.⁶ Β. μὰ τὴν γῆν, μὴ σύ γε
 δῶς, ἀλλ' ἀπόδος. Α. καὶ δὴ φέρουσ' ἐξέρχομαι.

Τιμοκλῆς δ' ἐν Ἡρωσιν·

οὐκοῦν κελεύεις νῦν με πάντα μᾶλλον ἢ
 τὰ προσόντα φράζειν. Β. πάνυ γε. Α. δρᾶσω
 τοῦτό σοι.

καὶ πρῶτα μὲν δὴ⁷ παύσεται σοι Βριάρεως
 ὀργιζόμενος. Β. ὁ ποῖος οὗτος Βριάρεως⁸;
 Α. ὁ τοὺς καταπέλτας τὰς τε λόγχας ἐσθίων,

b μιστῶν λόγους ἄνθρωπος οὐδὲ πώποτε
 ἀντίθετον εἰπῶν οὐδέν, ἀλλ' Ἄρη βλέπων.

κατὰ τοὺς οὖν προειρημένους ποιητὰς καὶ αὐτοὶ
 τὰ ἐπόμενα τοῖς προειρημένοις ἀποδιδόντες καὶ οὐ
 διδόντες τὰ ἀκόλουθα λέζομεν.

¹ τουτί. τί τοῦτο δ' ἐστίν Κοκκ: τουτί τοῦτο δ' ἐστὶ τί Α.

² δαί Hermann: δέ Α.

³ ἀπεδώκαμεν Casaubon: ἀποδεδώκαμεν Α.

⁴ προσήκόν μοι Meineke: προσήκον ἐμοὶ Α.

⁵ παλαιὰς Kaibel: παλαιστρας Α.

⁶ δώσω Meineke: σοι Α. ⁷ δὴ Kaibel: σοι Α.

back. B. What is it? A. It's the baby I took from you; I have come to give it back. B. What's that? Don't you want to bring it up? A. No, for it isn't ours. B. Nor ours either. A. But you gave it to us. B. No, we did not give it to you. A. What do you mean? B. We gave it *back* to you. A. What was not mine to take?" Also in *Brothers*^a: "A. What, have I given anything to those girls? Explain! B. No, you only gave back, of course, the pledge which you had received." And Anaxilas in *Mantiness*^b: "A. And I will give these old shoes. B. By Mother Earth, you will not give them—you will give them back. A. Well, anyway, I am going out to fetch them." Timocles in *Heroes*^c: "A. And so you bid me now use phrases which are altogether inappropriate? B. Exactly so. A. I'll do it to please you. And first of all, then, Briareos will stop being angry at you. n. Briareos? Who is he? A. He is the one who eats up catapults and spears, a fellow who hates words, who has never uttered an antithesis in his life, but has an eye like Mars.^d" Accordingly, adopting the phrase of the poets just quoted, we too will give back, not give, the discourse which succeeded that which we recounted before, and we shall now tell what followed.

^a Kock ii. 299.^b Kock ii. 265. See critical note.^c Kock ii. 457. An ironical allusion to the alleged cowardice of Demosthenes and to his rhetorical style. See critical note.^d Shakespeare's phrase occurs often in the comic poets, especially Aristophanes; lit. "glares like Ares."

⁸ παύσειτα σοι Βριάρεως [ὀργιζόμενος. ὁ ποῖος οὗτος Βριάρεως Elmsley; παύσειτα Δημοσθένους] ὀργιζόμενος ὁ ποῖος ὁ Βριάρεως A. Δημοσθένους is a fortunate gloss, revealing against whom the satire is directed.

Ἐπεισηλθον οὖν ἡμῖν παῖδες πλήθος ὅσον ἰχθύων φέροντες θαλασσίων λιμναίων τε ἐπὶ πινάκων ἀργυρῶν, ὡς θαυμάσαι μετὰ τοῦ πλοῦτου καὶ τὴν πολυτέλειαν· μονονουχὶ γὰρ καὶ τὰς Νηρηίδας ὀψωνήκει.¹ καὶ τις τῶν παρασίτων καὶ κολάκων ἔφη τὸν Ποσειδῶ πέμπειν τῷ Νιττουρίῳ ἡμῶν τοὺς ἰχθύς οὐ διὰ τῶν ἐν τῇ Ῥώμῃ ὅσον ὄσω² τῶν τὸν ἰχθὺν πωλούντων, ἀλλὰ τοὺς μὲν ἐξ Ἀντίου κεκομίσθαι, ἑτέροισ δ' ἐκ Ταρακιῶν καὶ τῶν κατανατικρῶ νήσων Ποντίων, ἄλλοις δ' ἐκ Πύργων· πόλις δ' αὕτη Τυρρηκική. οἱ γὰρ ἐν τῇ Ῥώμῃ ἰχθυοπῶλαι οὐδ' ὀλίγον ἀποδέουσι τῶν κατὰ τὴν Ἀττικὴν ποτε κωμωδηθέντων· περὶ ὧν Ἀντιφάνης μὲν ἐν Νεανίσκοις φησίν·

ἐγὼ τέως μὲν ὥομην³ τὰς Γοργόνας εἶναι τι λογοποίημα· πρὸς ἀγορὰν δ' ὅταν ἔλθω, πεπίστευκ'· ἐμβλέπων γὰρ αὐτόθι τοῖς⁴ ἰχθυοπῶλαις λίθινος εὐθύς γίνομαι· ὥστ' ἐξ ἀνάγκης ἔστ' ἀποστραφέντι μοι λαλεῖν πρὸς αὐτούς. ἂν ἴδω γὰρ ἡλίκον ἰχθὺν ὅσον τιμῶσι, πήγνυμαι σαφῶς.

Ἄμφις δ' ἐν Πλάτῳ·

πρὸς τοὺς στρατηγούς ῥᾶόν ἐστι μυρίαίς μοίραις προσελθόντ' ἀξιοθῆναι λόγου λαβεῖν τ' ἀπόκρισιν ὧν⁵ ἂν ἐπερωτᾶ τις ἢ πρὸς τοὺς καταράτους ἰχθυοπῶλας ἐν ἀγορᾷ.
οὓς ἂν ἐπερωτήσῃ τις ἀναλαβῶν⁶ τι τῶν

¹ ὀψωνήκει A : ὠψωνήκει C.

² ὄσον ὄσω Lumb : ἴσον ἴσω AC.

³ ὥομην Grotius : ἔμην AC.

Thereupon, slaves entered bearing an enormous quantity of fish from sea and lake, on silver platters, so that we marvelled at the luxury as well as at the wealth displayed; for our host had bought everything but the Nereids. And one of the parasites and flatterers remarked that Poseidon must have sent the fish to our Nittunius^a; not, however, through the agency of the merchants in Rome who sell a tiny fish for a huge price; rather, he must have brought them himself, some from Antium, others from Taracina and the Pontian islands opposite, still others from Pyrgi, which is a city in Etruria. For the fishmongers of Rome do not fall short, even by a little distance, of those who were once satirized in Attica. Concerning the latter Antiphanes, in *Brave Lads*,^b says; "I used to think that the Gorgons were a fiction, but whenever I go to market, I am strong in my belief in them; for one glance there at the fishmongers, and I am straightway turned to stone. Therefore I must necessarily talk to them with my face turned away, for if I see what a small-sized fish it is for which they charge such a high price, I am then and there frozen solid."

Amphis, in *The Wandering Juggler*^c: "It is easier, by a million degrees, to get access to the General Staff, and demand a conference and receive an answer to one's questions than it is to approach the damned fishmongers in the market. Whenever a purchaser picks up one of their wares on display and

^a *i.e.* Neptune.^b Kock ii. 79.^c Kock ii. 244.

⁴ ἐμβλέπων γὰρ αὐτοῖσι τοῖσι Porson: εὐθύς ἐμβλέπων γὰρ αὐτοῖσι A (γὰρ τοῖσι C).

⁵ ὦν added by Porson.⁶ ἀναλαβῶν Kock: λαβῶν A.

παρακειμένων, ἔκυψεν ὡσπερ Τηλέφος
 πρῶτον σιωπῇ (καὶ δικαίως τοῦτό γε·
 ἅπαντες ἀνδροφόνοι γάρ εἰσι ἐνὶ λόγῳ),
 ὡσεὶ προσέξων¹ δ' οὐδὲν οὐδ' ἀκηκοὺς
 ἔκρουσε πουλύπουν τιν'· ὁ δ' ἐπρήσθη
 καὶ τότε οὐ λαλιῶν ὅλα
 τὰ ῥήματ', ἀλλὰ συλλαβὴν ἀφελὼν "τάρων"
 βολῶν² γένοιτ' ἄν." ἢ δὲ κέστρα; "κτῶ³ βολῶν."
 τοιαῦτ' ἀκοῦσαι δεῖ τὸν ὀψωνοῦντά τι.

f "Ἀλεξίς Ἀπεγλαυκωμένῳ·

τοὺς μὲν στρατηγούς τὰς ὀφρῦς ἐπὰν ἴδω
 ἀνεσπακότας, δεινὸν μὲν ἡγοῦμαι ποεῖν,
 οὐ πάνυ τι θαυμάζω δὲ προτετιμημένους
 ὑπὸ τῆς πόλεως μείζον τι⁴ τῶν ἄλλων φρονεῖν.
 τοὺς δ' ἰχθυοπώλας τοὺς κάκιστ' ἀπολουμένους
 ἐπὰν ἴδω κάτω βλέποντας, τὰς δ' ὀφρῦς
 ἔχοντας ἐπάνω τῆς κορυφῆς, ἀποπνίγομαι.
 εἰάν δ' ἐρωτήσης "πόσου τοὺς κεστρέας
 πωλεῖς δὴ ὄντας," "δέκ' ὀβολῶν," φησίν.
 "βαρύ.

225 ὀκτῶ λάβοις ἄν;" "εἴπερ ὠνεῖ τὸν ἕτερον."
 "ὦ τάν, λαβέ καὶ μὴ παῖζε." "τοσοῦδ'⁵;
 παράτρεχε."

ταῦτ' οὐχὶ πικρότερον ἔστιν αὐτῆς τῆς χολῆς;

Δίφιλος Πολυπράγμωνι·

ᾧ μιν ἐγὼ τοὺς ἰχθυοπώλας τὸ πρότερον
 εἶναι πονηροὺς τοὺς Ἀθήνησιν μόνους.
 τότε δ', ὡς ἔοικε, τὸ γένος ὡσπερ θηρίων⁶

¹ προσέξων Lumb: προσέχων A.

² τάρων Musurus: τετάρων A.

addresses to them a question, the dealer, like Telephus, crouches in silence first (and with good reason, for, to put it in a word, they are all murderers); and as if he meant to pay no attention and had not heard a word, he pounds a polyp. The purchaser bursts into a flame of rage. . . . The dealer, never stopping to pronounce his words entire, but clipping a syllable here and there, answers 'Twad cost y' eight pence.' 'And this hammer-fish?' 'Steen-pence.' Such is the jargon the purchaser must hear." Alexis in *The Man with a Cataract*^a: "When I look at the generals with their eyebrows uplifted, I think their conduct is strange, and yet I do not quite wonder that men who have been signally honoured by the state should be a bit prouder than the rest. But when I see the damned fishmongers with lowered eyes but with eyebrows lifted to the top of their polls, I am ready to choke. If you ask, 'How much are you offering those two mullets for,' he replies, 'Ten-pence.' 'Too steep! will you take eight?' 'Yes, if you will buy the one next to it.' 'My good man, take my offer, and stop joking.' 'At that price? Run along!' Are not these actions bitterer than gall itself?"

Diphilus in *The Busybody*^b: "I used to think in the old days that the fishmongers at Athens were the only rascals. But it is plain that this breed, like

^a Kock ii. 303.

^b Kock ii. 562.

³ βολῶν Schweighäuser: ὀβολῶν A (but βολῶν at the end of the verse).

⁴ κτῶ Meineke: ὀκτῶ A.

⁵ μεῖζόν τι Wakefield: μεῖζω A.

⁶ τοσοῦθι Dobree: τοὺς οὐδεὶ A, τοῦ σοι δεῖ C.

⁷ θηρίων Wakefield: θηρίων AC.

ἐπιβουλὸν ἔστι τῇ φύσει καὶ πανταχοῦ.
 ἐνταῦθα γοῦν ἔστιν τις ὑπερηκουτικῶς,
 κόμην τρέφων μὲν πρῶτον ἱερὰν τοῦ θεοῦ,
 b ὡς φησὶν· οὐ διὰ τοῦτό γ', ἀλλ' ἔστιγμένως
 πρὸ τοῦ μετώπου παραπέτασθ' αὐτὴν ἔχει.
 οὗτος ἀποκρίνεται, ἂν ἐρωτήσης "πόσου
 ὁ λάβραξ," "δέκ' ὀβολῶν," οὐχὶ προσθεῖς ὀπο-
 δαπῶν.¹

ἔπειτ' ἐὰν τὰργύριον αὐτῷ καταβάλῃς,
 ἐπράξαιτ' Αἰγυναῖον· ἂν δ' αὐτὸν δέῃ
 κέρματ' ἀποδοῦναι, προσπέδωκεν Ἀττικά.²
 κατ' ἀμφοτέρω δὲ τὴν καταλλαγὴν ἔχει.

c Ξέναρχος Πορφύρα·

οἱ μὲν ποιηταὶ (φησὶ) λῆρός εἰσιν· οὐδὲ ἐν
 καιῶν γὰρ εὐρίσκουσιν, ἀλλὰ μεταφέρει
 ἕκαστος αὐτῶν ταῦτ'³ ἄνω τε καὶ κάτω.
 τῶν δ' ἰχθυοπωλῶν φιλοσοφώτερον γένος
 οὐκ ἔστιν οὐδὲν οὐδὲ μᾶλλον ἀνόσιον.
 ἐπεὶ γὰρ αὐτοῖς οὐκέτ' ἔστ' ἐξουσία
 ραίνειν, ἀπείρηται δὲ τοῦτο τῷ νόμῳ,
 εἰς τις⁴ θεοῖσιν ἐχθρὸς ἄνθρωπος πάνυ
 ξηρανομένους ὡς εἶδε τοὺς ἰχθύς, μάχην
 d ἐποίησ' ἐν αὐτοῖς ἐξεπίτηδες εὐ πάνυ.
 ᾗσαν δὲ πληγαί, καιρίαν δ' εἰληφέναι
 δόξας καταπίπτει καὶ λιποψυχεῖν δοκῶν
 ἔκειτο μετὰ τῶν ἰχθύων. βοᾷ δέ τις
 "ὑδωρ, ὑδωρ."⁵ ὁ δ' εὐθύς ἐξάρας πρόχουν
 τῶν ὁμοτέχνων τις τοῦ μὲν ἀκαρῆ παντελῶς

¹ προσθεῖς ὀποδαπῶν Τουρ: προσθήσοι ποδαπῶν Α, προσθεῖς
 σοι ποταπῶν C.

² Ἀττικά O. Müller: ἀττικάς Α.

³ ταῦτ' Dindorf: ταῦτ' C: ταῦτ' A.

some wild beasts, is naturally given to deceit everywhere. Here, for example, is one who has beaten the record. In the first place, he wears his hair long, it being dedicated to the god, so he says. But that is not the reason; no, he has a brand on the front of his forehead, and wears long hair as a screen. If you ask this fellow, 'How much is that sea-bass?' he answers, 'Tenpence,' without adding in what currency. Then, when you pay him the money, he exacts the coin of Aegina, and if he has to give you back any change, he pays it in Attic coin besides. Either way he gets the benefit of the exchange."^a Xenarchus, in *Purple-Shell*^b: "The poets (he declares) are rubbish; for they invent not a single thing that is new, but every one of them just shifts the same topics back and forth. But when it comes to fishmongers, there isn't any breed more philosophic than they, or again, more impious. For since they are no longer at liberty to rinse their wares,^c and this is forbidden by law, one fellow, utterly detested by the gods, when he saw his fish drying up, very cleverly started on purpose a fight among the dealers. Blows came; and pretending that he had received a mortal wound, he feigned death and lay sprawling among the fish. Someone yelled 'Water, water!' Another man in the same business immediately snatched up a pitcher and poured just a drop over him, but emptied

^a The profits derived from the instability of foreign exchange in Europe since the World War are here seen to be nothing new. The currency of Aegina was especially pure.

^b Kock ii. 470.

^c In order to freshen them.

⁴ εἰς τὸς Hermann: εἰς τὸς A.

⁵ The second ὄδωρ added by Jacobs.

κατέχει,¹ κατὰ δὲ τῶν ἰχθύων ἀπαξάπαν.
εἶποις γ' ἂν αὐτοὺς ἀρτίως ἠλωκέσαι.

Ἵτι δὲ καὶ νεκροὺς πωλοῦσι τοὺς ἰχθύς καὶ
σεσηπότας ἐπισημαίνεται ὁ Ἀντιφάνης ἐν Μοιχοῖς
διὰ τούτων·

- e οὐκ ἔστιν οὐδὲν θηρίον τῶν ἰχθύων
ἀτυχεστέρον. τὸ μὴ γὰρ² ἀποχρῆν ἀποθανεῖν
αὐτοῖς ἀλοῦσιν, εἴτα κατεδηδεσμένοι
εὐθύς ταφῆναι, παραδοθέντες ἄθλιοι
τοῖς ἰχθυοπώλαις τοῖς κακῶς ἀπολουμένοις
σήπονθ', ἔωλοι κείμενοι δὴ ἡμέρας
ἢ τρεῖς. μόλις δ' ἐάν ποτ' ὠνητήν τυφλὸν
λάβωσ', ἔδωκαν τῶν νεκρῶν ἀναίρεσιν
τούτῳ· κομίσας δ' ἐξέβαλεν . . .³ οἴκαδε,
τὴν πεῖραν ἐν τῇ ῥίνι τῆς ὀδμῆς λαβίων.

f ἐν δὲ Φιλοθηβαίῳ φησὶν·

οὐ δεινόν ἐστι, προσφάτους μὲν ἂν τύχη
πωλῶν τις ἰχθύς, συναγαγόντα⁴ τὰς ὀφρῶς
τούτον σκυθρωπάζοντά θ' ἡμῖν προσλαλεῖν,
ἐὰν σαπρὸς κομιδῇ δέ, παίζειν καὶ γελᾶν;
τούναντίον γὰρ πᾶν ἔδει τούτους ποιεῖν·
τόν μὲν γελᾶν, τόν δ' ἕτερον οἰμώζει μακρά.

ὅτι δὲ καὶ παμπόλλου πιπράσκουσιν Ἄλεξις ἐν Πυ-
λαίαις φησὶν·

- 226 νῆ τὴν Ἀθηναίαν, ἀλλ' ἐγὼ τεθαύμακα
τοὺς ἰχθυοπώλας, πῶς ποτ' οὐχὶ πλοῦσιοι
ἅπαντές εἰσι λαμβάνοντες βασιλικοὺς
φόρους· β. φόρους⁵ μόνον; οὐχὶ δεκατεύουσι γὰρ

¹ κατέχει Kaibel; κατέχει A.

² τὸ μὴ γὰρ Kaibel; τὸ (τῷ C) γὰρ μὴ AC; τῷ μὴ γὰρ Erfurd.

all of it over the fish. You would say that they had just been caught."

That they sell fish when they are dead and decayed is indicated in these lines by Antiphanes, in *Adulterers*^a: "There is no animal more unlucky than a fish. It isn't enough that they should be caught and killed, and find quick burial by being eaten; ^b no, unhappy creatures that they are, they are given over to the damned fishmongers and rot, lying stale for two days or three. And if, at last, they ever find a buyer who is blind, they grant to him the disposal of the dead.^c He takes it home and throws it away,^d having learned his lesson from the smell in his nostrils." And in *The Pro-Theban*^e Antiphanes says: "Isn't it strange, that if a man chance to have fresh fish for sale, he talks to us with eyebrows contracted and with a scowling face; but if they are out-and-out rotten, he jokes and laughs? The rascals ought to do just the opposite; the first man should laugh, the second should—go howl!" That they also offer fish for sale at very high prices is told by Alexis in *The Meeting at Pylae*^f: "A. I vow to Athena, but I am lost in wonder at the fishmongers. How in the world is it that they are not all rich, since they receive royal tributes? B. Only tributes? Don't they sit at their ease in our cities and take

^a Kock ii. 76.

^b So Gorgias called vultures "living tombs," ἐμψύχους τάφους, [Long.] *De Sublim.* iii. 2.

^c Punning on the military phrase, "grant a truce for burying the dead."

^d See critical note.

^e Kock ii. 107.

^f Kock ii. 370.

³ Some word like ἀταφον, "unburied," has fallen out.

⁴ συναγαγόντα Grotius: συναγόντα AC.

⁵ B. φόρους added by Cobet.

τὰς οὐσίας ἐν ταῖς πόλεσι καθήμενοι,
ὄλας δ' ἀφαιρῶνται καθ' ἐκάστην ἡμέραν;

Κὰν τῷ Λέβητι δέ φησιν ὁ αὐτὸς ποιητῆς·

οὐ γέγονε κρείττων νομοθέτης τοῦ πλουσίου

Ἀριστονίκου¹

.¹ τίθησι γὰρ νυνὶ νόμον,

τῶν ἰχθυοπωλῶν ὅστις ἂν πωλῶν τινα²

b ἰχθὺν ὑποτιμήσας ἀποδῶτ' ἐλάττονος

ἧς εἶπε τιμῆς, εἰς τὸ δεσμοτήριον

εὐθὺς ἀπάγεσθαι τοῦτον, ἵνα δεδοκότες

τῆς ἀξίας ἀγαπῶσω ἢ τῆς ἐσπέρας

σαπροῦς ἀπαντας³ ἀποφέρωσιν οἴκαδε.

κάνταῦθα καὶ γραῦς καὶ γέρον καὶ παιδίον

πέμπτης⁴ ἀπαντες ἀγοράσουσι κατὰ τρόπον.

καὶ προελθὼν δέ φησιν·

οὐ γέγονε μετὰ Σόλωνι κρείττων οὐδὲ εἰς

Ἀριστονίκου νομοθέτης· τὰ τ' ἄλλα γὰρ

c νενομοθέτηκε πολλὰ καὶ παντοῖα δὴ

νυνὶ τε καινὸν εἰσφέρει νόμον τινὰ

χρυσοῦν, τὸ μὴ πωλεῖν καθημένους ἔτι

τοὺς ἰχθυοπώλας, διὰ τέλους δ' ἐστηκότας·

εἰτ' εἰς νέωτά φησι γράφειν κρεμαμένους,

καὶ θάπτον ἀποπέμψουσι τοὺς ὠνούμενους

ἀπὸ μηχανῆς πωλοῦντες ὡσπερ οἱ θεοί.

Ἐμφανίζει δ' αὐτῶν καὶ τὸ σκαιόν, ἔτι δέ

μισάνθρωπον Ἀντιφάνης ἐν Μισοπότηρῳ πρὸς

τοὺς ἐν τῷ βίῳ κακίστους τὴν σύγκρισιν αὐτῶν

d ποιούμενος διὰ τούτων·

εἰτ' οὐ σοφοὶ δῆτ' εἰσὶν οἱ Σκύθαι σφόδρα,

οἱ γενομένοισιν εὐθέως τοῖς παιδίοις

tithes of our property, and rob us of our entire estates every day ?”

The same poet also says in *The Melting-Pot*^a : “ There has never been a better legislator than the wealthy Aristonicus. . . . For to-day he proposes a law that whatsoever fishmonger offers a fish for sale to anyone, and after naming a price sells it for less than the price he asked, shall straightway be haled to prison ; the purpose being to keep them thoroughly frightened, so that they may be satisfied with the right price, or else take all their fish home rotten at evening. And in this way, old man and ancient hag and infant child will buy fish at a fifth of the price, as is right.” And going on he says : “ There has not been since Solon a single legislator better than Aristonicus. There are many other laws, of every description, which he has caused to be passed ; but to-day he is introducing a new law, of golden worth, that the fishmongers shall no longer offer wares for sale seated at their ease, but shall stand up the whole time. And next year he promises to propose a law that they shall hang, and so more quickly send their customers away, selling their wares, like the gods, from a machine.”^b

Antiphanes emphasizes also their stupidity, and again their bad temper ; in *Knave-Hater*^c he compares them with persons whose lives are most depraved, in these words : “ A. And then, are not the Scythians very wise ? For as soon as their children

^a Kock ii. 342. ^b Cf. 222 c, note a. ^c Kock ii. 75.

¹ Lacuna indicated by Dindorf. ² τιμι Porson ; τὸν A.

³ ἀπαρτας Grotius ; ἀπαρτας AC.

⁴ πέντετης Lumb (πενταετής, “ five-year-old,” Morel) ; πεμφθεις AC.

διδάσιν¹ ἵππων καὶ βοῶν πίνειν γάλα;
 B. οὐ² μὰ Δία τιτθᾶς εἰσάγουσι βασκάνους
 καὶ παιδαγωγούς αἰθίς, ὧν μείζον³ κακὸν
 οὐκ ἂν γένοιτο. A. μετὰ⁴ γε μαίας νῆ Δία·
 αὐται δ' ὑπερβάλλουσι. B. μετὰ γε νῆ Δία
 τοὺς μητραγυρτοῦντας⁵. τὸ⁶ πολὺ γὰρ αὐ γένος
 e μιαρῶτατον τοῦτ' ἐστίν. A. εἰ μὴ νῆ Δία
 τοὺς ἰχθυοπώλας τις λέγειν μιαρῶτάτους
 βούλοιο.⁷ B. μετὰ γε τοὺς τραπεζίτας· ἔθνος
 τούτου γὰρ οὐδέν ἐστιν ἐξωλέστερον.

Οὐκ ἀπιθάνως δὲ καὶ Δίφιλος ἐν Ἐμπορίῳ περὶ
 τοῦ παμπόλλου πιπράσκεσθαι τοὺς ἰχθῦς λέγει
 ὡδε·

οὐ πάποτ' ἰχθῦς οἶδα τιμωτέρους
 ἰδῶν. Πόσειδον, εἰ δεκάτην ἐλάμβανες
 αὐτῶν⁸ ἀπὸ τῆς τιμῆς ἐκάστης ἡμέρας,
 πολὺ τῶν θεῶν ἂν ἦσθα πλουσιώτατος.⁹
 f ὅμως δὲ τούτων εἴ με¹⁰ προσγελάσειε τις,
 ἐδίδου στενάξας ὅπόσον αἰτήσειέ με.
 γόγγρον μὲν, ὡσπερ ὁ Πρίαμος τὸν Ἔκτορα,
 ὅσον εἴλικυεν τοσοῦτο καταθεῖς ἐπριάμην.

"Ἀλεξίς δ' ἐν Ἑλληνίδι·

αἰὲ δὲ καὶ ζῶντ' ἐστὶ καὶ τεθνηκότα
 τάν¹¹ τῇ θαλάττῃ πολέμι' ἡμῶν θηρία.

¹ διδάσιν Grotius: διαδιδάσιν AC.

² οὐ Hermann: οὐχι A.

³ μείζον Grotius: μέζω A.

⁴ κακὸν οὐκ . . . μετὰ added by Wilamowitz.

⁵ μητραγυρτοῦντας Schweighäuser: μητραρπατωταςαγυργου-
τάς A.

⁶ τὸ Lumb: γε A; γῆ Herm. Barbarus.

are born, they give them the milk of mares and cows ^a to drink. B. Yes, by Zeus; and they do not bring into their houses malicious wet-nurses, and later slave-tutors; no greater pest than they could arise. A. Excepting midwives, Zeus is my witness. They beat all. B. Yes, excepting the mendicant priests, ^b by Zeus; for as a rule that is the foulest breed of all. A. Unless, by Zeus, one should want to call fishmongers the foulest. B. But only after the money-lenders. There is no more pestiferous tribe than they."

Diphilus, too, describes with some eloquence the very high price at which fish are sold; he says, in *The Merchant* ^c: "I don't remember ever seeing fish dearer. Great Poseidon! If thou didst day by day receive a tithe of their cost, thou wouldst be richest of the gods by far! And yet, if one of them ever cast his winsome glance at me, I would pay, albeit with a groan, all that he asked of me. I bought a conger-eel, I paid down as much as it weighed in gold, as Priam did for Hector."^d And Alexis in *The Woman from Greece* ^e: "Living or dead, the creatures of the sea are always at war with

^a The Greeks as a rule drank only the milk of goats and sheep. Eurip. *Cyclops* 389 is scarcely an exception.

^b Of Cybele.

^c Kock ii. 551. The *Mercator* of Plautus was based, it is said, on the Ἐμπορος of Philemon, not of Diphilus.

^d *Il.* xxiv. 556, 579.

^e Kock ii. 321.

⁷ τις . . . βούλοιτο* Kaibel (adding μαρωτάτους): τις βούλεται λέγειν A.

⁸ ἐλάμβανες αὐτῶν Grotius; αὐτῶν ἐλάμβανες AC.

⁹ πλουσιώτατος Meineke; πλουσιώτερος AC.

¹⁰ με Grotius; μή A; μοι C.

¹¹ τὰν Jacobs; ἐν AC.

ἄν ἀνατραπῆ γὰρ πλοῖον, εἶθ' ὡς γίνεται,
 ληφθῆ νέων τις, καταπεπόκασ' εὐθέως.
 227 αὐτοὶ τ' ἐπὶ ληφθῶσιν ὑπὸ τῶν ἀλιέων,
 τεθνεώτες ἐπιτρέβουσι τοὺς ἀνουμένους.
 τῆς οὐσίας γὰρ εἰσιν ἡμῶν ὄνιοι,
 ὁ πριάμενός τε πτωχὸς εὐθὺς ἀποτρέχει.

ἐξ ὀνόματος δ' ἰχθυοπόλου μνημονεύει Ἑρμαῖου
 Αἰγυπτίου Ἄρχιππος ἐν Ἰχθύσι οὕτως·

Αἰγύπτιος μιαιώτατος τῶν ἰχθύων κάπηλος
 Ἑρμαῖος, ὃς βία δέριον ρίνας γαλεοῦς τε πωλεῖ
 καὶ τοὺς λάβρακας ἐντερεύων, ὡς λέγουσιν ἡμῖν.

b καὶ Ἄλεξις δ' ἐν Ἐπικλήρῳ Μικίωνος ἰχθυοπόλου
 τινὸς μνημονεύει.

Εἰκότως οὖν καὶ οἱ ἀλιεῖς ἐπὶ τῇ τέχνῃ μέγα
 φρονοῦσι μᾶλλον ἢ οἱ ἄριστοι τῶν στρατηγῶν·
 παράγει γοῦν τινα τούτων Ἀναξανδρίδης ἐν Ὀδυσσεῖ
 περὶ τῆς ἀλιευτικῆς τέχνης τάδε λέγοντα·

τῶν ζωγράφων μὲν ἡ καλὴ χειρουργία
 ἐν τοῖς πίναξι κρεμαμένη θαυμάζεται·
 αὐτῇ¹ δὲ σεμνῶς ἐκ λοπάδος ἀρπάζεται
 ἀπὸ τοῦ ταγήνου τ' εὐθέως ἀφανίζεται.

c ἐπεὶ τίνα δι'² ἄλλην τέχνην, ὧ χρηστὲ σύ,
 τὰ στόματα τῶν νεωτέρων κατακάετ' ἢ
 ὠθισμός ἐστι δακτύλων τοιουτοσὶ³
 ἢ πνιγμός, ἂν μὴ ταχὺ δύνηται καταπιεῖν;
 ἀλλ' οὐ μόνη γὰρ τὰς συνοουσίας ποιεῖ

¹ αὐτῇ Schweighäuser: αὐτῇ AC.

² ἐπεὶ τίνα δι' Lumb: ἐπεὶ τίνα δ' A.

³ τοιουτοσὶ Dobree: τοιούτος C: τοιούτων A.

us. If, for example, a ship founders, and then, as often happens, a man is caught while he tries to swim, they quickly gulp him down for good and all. And when, in their turn, they are caught by fishermen, dead though they are, they ruin their purchasers. They are held for sale at the price of our estates, and he who buys straightway ambles home a beggar." A fishmonger, Hermaeus of Egypt, is mentioned by name in *The Fishes*^a of Archippus thus: "An Egyptian, Hermaeus, is the most rascally pedlar of fish. Why! He forcibly peels off the skin of file-sharks and dog-fishes and offers them for sale, and he disembowels sea-bass, so they tell me." Alexis, too, mentions a fishmonger named Micion, in *The Heiress*.^b

With good reason, therefore, fishermen take more pride than the most eminent generals in their profession. At any rate, Anaxandrides, in *Odysseus*,^c introduces one of them pronouncing these opinions about the fisherman's trade: "As for the artists, to be sure, their lovely handiwork is hung up on panels^d to be admired. But this handiwork of ours is ceremoniously wrested from the casserole and quickly disappears from the frying-pan. For, good sir, what other art makes the lips of youngsters burn? Or causes such pushing of fingers, or choking, in case one cannot swallow his mouthful quickly? Is not the market, well stocked with fish, the only thing that brings about assignations? What

In *Hermes* xxiv., 1889, 49, it is argued that this play was modelled on Aristoph. *Aves*.

^a Kock ii. 322. For the quotation see below, 227 d-e.

^b Kock ii. 146.

^c *πινάκες* also means "platters," and the double meaning is intended here.

εὖοφος ἀγορά; τίς δὲ συνδειπνεῖ βροτῶν
 φρυκτοὺς καταλαβῶν ἢ κορακίους ὠνίους
 ἢ μαινίδ'; ὥρατον δὲ μειρακύλλιον
 d ποίαις ἐπωδαῖς ἢ λόγοις ἀλίσκεται
 τίσω, φράσον γάρ, ἂν τις ἀφέλῃ τὴν τέχνην
 τὴν¹ τῶν ἀλιέων; ἥδε γὰρ δαμάζεται
 ἐφθοῖς προσώποις ἰχθύων χειρουμένη,
 ἀγούσ' ὑπ' αὐτὰ σώματ' ἀρίστου πύλας,
 ἀσύμβολον κλίνεω τ' ἀναγκάζει φύσιν.

Πρὸς δὲ τοὺς περιέργως ὀψωνοῦντας τάδε φησὶν
 "Ἀλεξίς ἐν Ἐπικλήρω·

ὅστις ἀγοράζει πτωχὸς ὦν ὄψων πολὺν
 e ἀπορούμενός τε τᾶλλα πρὸς τοῦτ' εὐπορεῖ,
 τῆς νυκτὸς οὗτος τοὺς ἀπαντῶντας ποεῖ
 γυμνοὺς, ἀναγκάζει τ'² ἐπὶν τις ἐκδυθῆ,
 τηρεῖν ἔωθεν εὐθύς ἐν τοῖς ἰχθύσιν·
 ὃν ἂν δ'³ ἴδῃ πρῶτον πένητα καὶ νέον
 παρὰ Μικίωνος ἐγχείλει ὠνούμενον,
 ἀπάγει λαβόμενον εἰς τὸ δεσμοκτήριον.

Δίφιλος δ' ἐν Ἐμπόρῳ καὶ νόμον εἶναι φησι παρὰ
 Κορινθίους τινὰ τοιοῦτον·

νόμιμον τοῦτ' ἐστὶ, βέλτιστ', ἐνθάδε
 Κορινθίωσι, ἂν τω' ὀψωνοῦντ' αἰεὶ
 f λαμπρῶς ὀρώμεν, τοῦτον ἀνακρίνειω πόθεν
 ζῆν καὶ τί ποιών. κἂν μὲν οὐσίαν ἔχη
 ἢς αἰ πρόσσοδοι λύουσι τὰναλώματα,
 εἰάν ἀπολαύειν τοῦτον ἤδη⁴ τὸν βίον·

¹ τὴν added by Porson.

² ἀναγκάζει τ' Kaibel; ἀπαντας. εἰτ' A.

³ ἂν δ' Dindorf; δ' ἂν A.

⁴ τοῦτον ἤδη Casaubon; ἤδη τοῦτον AC.

mortal goes to dine in company if he gets but paltry small fry, or crow-fish at the counter, or a sprat? By what enchantments or eloquence can a beautiful lad be seduced, tell me, if one abolishes the fishermen's art? ^a This it is which goes on its conquering way, subduing with the cheerful aspect ^b of stewed fish, luring their very bodies to the gates of—luncheon, ^c and forces their natures to succumb without receiving a fee."

With reference to those persons who are very particular in their marketing, Alexis has this to say in *The Heiress* ^d: "The man who, though a pauper, buys fish often, and albeit indigent in other things, is rich enough for that, strips naked those whom he meets at night, and compels them, once they have been robbed of their cloaks, to watch for him early in the morning at the fishmarket. And the first poor man, who is also young, ^e who is seen buying eels from Micion is seized and dragged to the prison." Diphilus, in *The Merchant*, ^f says that there is also a law among the Corinthians of some such tenor as the following: "A. This is the custom, good sir, here in Corinth, that if we ever see a man marketing opulently, we put him to the question and ask where he gets his living and what he does. And if he prove to have an estate whose revenues can pay his expenses, we let him enjoy that mode of life

^a Cf. 295 b.

^b Cf. 229 a, 295 c.

^c The word is either distorted or substituted for some proper name; πύλας appears to refer to the πύλη. Cf. Hesych. δημίαισι (Διομήσι?) πύλαις· κοιναῖς, ἐπεὶ προειστήκεισαν ἐν ταῖς πύλαις αἱ πόρται.

^d Kock ii. 322; the meaning is that the poor man who buys fish is *prima facie* a criminal.

^e Implying strength enough to commit a crime.

^f Kock ii. 549.

ἐὰν δ' ὑπὲρ τὴν οὐσίαν δαπανῶν τύχη,
 ἀπέειπον αὐτῷ τοῦτο μὴ ποιεῖν ἔτι.
 ὃς ἂν δὲ μὴ πίθῃτ', ἐπέβαλον ζημίαν.
 ἐὰν δὲ μηδ' ὀτιοῦν ἔχων ζῆν πολυτελῶς,
 τῷ δημίῳ παρέδωκαν αὐτόν. β. Ἡράκλεις.

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α. οὐκ ἐνδέχεται γὰρ ζῆν ἄνευ κακοῦ τινος
 τοῦτον, συνιείς, ἀλλ' ἀναγκαίως ἔχει
 ἢ λωποδυτεῖν τὰς νύκτας ἢ τοιχωρυχεῖν
 ἢ τῶν ποιούντων ταῦτα κοινωνεῖν τισιν
 ἢ συκοφαντεῖν κατ' ἀγοράν ἢ μαρτυρεῖν
 ψευδῆ. τὸ τοιοῦτον ἐκκαθαίρομεν γένος.
 β. ὀρθῶς γε νῆ Δί'. ἀλλὰ δὴ τί τοῦτ' ἐμοί;
 α. ὀρώμεν ὀψωνοῦνθ' ἐκάστης ἡμέρας
 οὐχὶ μετρίως, βέλτιστέ, σ', ἀλλ' ὑπερηφάνως.
 β οὐκ ἔστιν ἰχθυηρόν ὑπὸ σοῦ μεταλαβεῖν,
 συνῆχας¹ ἡμῶν² εἰς τὰ λάχανα τὴν πόλιν,
 περὶ τῶν σελίων μαχόμεθ', ὥσπερ Ἰσθμίοις.
 λαγῶς τις εἰσελήλυθ'. εὐθύς ἤρπακας.
 πέρδικα δ' ἢ κίχλην γε νῆ Δί' οὐκέτι³
 ἔστιν δι' ὑμᾶς οὐδὲ πετομένην ἰδεῖν,
 τὸν ξενικὸν οἶνον ἐπιτετιμήκας πολύ.

τὸ δὲ ἔθος τοῦτο καὶ Ἀθήνησιν εἶναι ἀξιοῖ Σιώφιλος
 ἐν Ἀνδροκλεῖ ὀψωνόμους ἀξιῶν αἰρεῖσθαι ὑπὸ τῆς
 βουλῆς δὴ ἢ καὶ τρεῖς. Λυγκεὺς δ' ὁ Σάμιος καὶ
 τέχνην ὀψωνητικὴν συνέγραψε πρὸς τινα δυσώγην,
 διδάσκων αὐτὸν τίνα δεῖ λέγοντα πρὸς τοὺς ἀνδρο-

¹ συνῆχας Schweighäuser; συνῆκας Α.

² τι (τί) before ἡμῶν deleted by Musurus.

³ -τι added by Musurus.

^a The subject changes to the third person (the Corinthians).

^b "Wall-digger," τοιχωρύχας, was the word for burglar.

from that time on; but if it happens that he is spending beyond his estate, they^a forbid him to do that again. And whosoever disobeys, upon him they lay a fine. If, again, he lives sumptuously without owning anything whatever, they hand him over to the public executioner. b. Save us! a. Because that man cannot live without doing some mischief, you understand; on the contrary, he is bound to spend his nights as a cloak-snatcher or wall-digger^b or acting as a fence for gangs who do these things; or he must play the informer in the market-place or bear false witness. We are cleaning out that sort of gentry. b. And quite rightly, Zeus knows! But what has that to do with me? a. We see you, sir, making purchases every day, not modestly, but prodigally. You make it impossible for anyone to get his share of anything resembling fish; you have crowded our whole town into the vegetable market; we fight for celery as they do at the Isthmian Games.^c A hare is brought to market—you grab it immediately for keeps. As for a partridge or a thrush, Zeus is my witness that folk like you make it impossible to get even a glimpse of one on the wing; you have greatly advanced the market-price of imported wine.^d And Sophilus, in *Androcles*,^e demands that this practice be introduced at Athens, proposing that two or three "fish-inspectors"^e be chosen by the Council. Lyncens of Samos even wrote a treatise on *How to Buy in the Market*,^f addressed to a man who found buying difficult. It told him what he must pay to

^c Held near Corinth; the prize was a wreath of celery.

^d Kock ii. 445; Eustath. 867. 60.

^e ὀψορβουός, inspectors to watch the price of fish. The word is invented on the analogy of ἀγοραρβουός, "market-inspectors."

^f See 313 f.

φόνους ἰχθυοπώλας λυσitelώς, ἔτι δὲ ἀλύπως
ἰνεῖσθαι ἃ βούλεται.

Ἐκ τούτων πάλιν τῶν λεχθέντων τὰς ἀκάνθας
ἀναλεξάμενος Οὐλπιανὸς "εἰ ἔχομεν," ἔφη, "δείξαι
ἀργυροῖς σκεύεσιν ἐν τοῖς δεῖπνοις χρωμένους τοὺς
ἀρχαίους καὶ εἰ ὁ πίναξ Ἑλληνικὸν ὄνομα. Ὀμή-
ρου γὰρ εἰπόντος ἐν Ὀδυσσεΐα·

τοῖσιν δ' αὖ πίνακας κρειῶν παρέθηκε συβώτης,
d Ἀριστοφάνης ὁ Βυζάντιος νεώτερόν φησιν εἶναι
τὸ ἐπὶ πινάκων παρατιθέναι τὰ ὄψα, ἀγνοῶν ὅτι
καὶ ἄλλοις εἶρηκεν ὁ ποιητής·

δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν αἰέρας.

ζητῶ δὲ καὶ εἰ δούλων πληθὺς τινες ἐκέκτηντο
ὡσπερ καὶ οἱ νῦν καὶ εἰ τὸ τήγανον εἶρηται καὶ μὴ
μόνως τάγηνον, καὶ μὴ πάντα πίνωμεν ἢ καὶ
ἐσθίωμεν ὡσπερ οἱ διὰ τὴν γαστέρα παράσιτοι
ὀνομαζόμενοι ἢ κόλακες."

Ἐρὸς δὲν Αἰμιλιανὸς ἀπεκρίνατο· "πίνακα μὲν
e ἔχεις τὸ σκεδὸς ἄνομασμένον καὶ παρὰ Μεταγένηι
τῷ κωμικῷ ἐν Θουριοπέρσαις. τήγανον δέ, ὡ
βέλτιστε, εἶρηκεν ἐν μὲν Λήροις¹ Φερεκράτης
οὕτως·

ἀπὸ τηγάνου τ' ἔφασκεν ἀφύας φαγεῖν.

καὶ ἐν Πέρσαις ὁ αὐτός·

ἐπὶ τηγάνοις καθίσανθ' ὑφάπτει τοῦ φλέω.²

f Φιλωνίδης δ' ἐν Κοθόρνοις·

ὑποδέχεσθαι καὶ μαγίσι³ καὶ τηγάνοις.

¹ μὲν Λήροις Casanbon: μενδρόροις A.

² φλέω Meineke: φλέως A.

³ μαγίσι Kock: βατίσι, "rays" (the fish), A.

the murderous fishmongers in order to buy what he wanted profitably and without too much agony.

After this Ulpian once more recurred to the thorny places ^a in what had been said and asked: "Can we prove that the ancients used silver ware at their dinners, and is the word for platter ^b a Greek noun? For Homer said in the *Odyssey* ^c: 'Before them, again, the swineherd laid platters of meat.' But Aristophanes of Byzantium maintains ^d that the laying of meats on platters is a later custom; he does not know that in other verses ^e the poet has said: 'The carver brought and laid platters of meat before them.' I also want to know whether any persons owned a large number of slaves, as the men of our own times do, and whether the form *téganon* ('frying-pan') is used, and not *tagénon* only; and let us not drink and eat everything merely to satisfy the belly, like the persons whom we name parasites or flatterers."

In answer to Ulpian Aemilianus said: "As for 'platter,' you have that utensil named also ^f in *The Thurio-Persians* ^g of the comic poet Metagenes. And *téganon*, my good sir, is mentioned thus by Pherecrates in *Frills* ^h: 'He said too that he had eaten anchovies *au téganon*.' ⁱ And the same writer in *The Persians* ^j: ' (He told me) to sit down by the frying-pans and light a fire under the rushes.' Philonides in *The Buskins* ^k: 'Welcome with kneading-troughs and

^a *i. e.* difficult questions, *cf.* 97 d.

^b *πίραξ*, *cf.* 227 b, note d.

^c *xvi.* 49.

^d p. 31 Nauck.

^e *Od.* i. 141.

^f Other examples have probably been lost at this point.

^g Kock i. 707. The colonists at Thurii, in southern Italy, were noted for their luxury, which caused them to be compared with the Persians.

^h Kock i. 173.

ⁱ *i. e.*, "fried."

^j Kock i. 182.

^k Kock i. 255; see *crit. note.*

καὶ πάλιν·

ἀσφρομένην τῶν τηγάνων.

Εὐβουλος δ' ἐν Ὀρθάνῃ·

ῥιπὶς δ' ἐγείρει φύλακας Ἐφαιστοῦ κύνας
θερμῇ παροξύνοσα τηγάνου πνοῇ.

καὶ πάλιν·

πᾶσα δ' εὐμορφος γυνὴ
ἐρῶσα φοιτᾷ τηγάνῳ τε συντρυφᾷ.

229 καὶ ἐν Τιτάσι·

προσγελῶσά τε
λοπὰς παφλάζει βαρβάρῳ λαλήματι·
πηδῶσι δ' ἰχθύς ἐν μέσοισι τηγάνοις.

τοῦ δὲ ῥήματος μέμνηται Φρύνιχος ἐν Τραγωδοῖς·

ἦδὺ δ' ἀποτηγανίζεω ἄνευ συμβολῶν.

καὶ Φερεκράτης ἐν Μυρμηκανθρώποις φησὶ·

σὺ δ' ἀποτηγανίζεις.

Ἠγήσανδρος δ' ὁ Δελφὸς Συρακοσίους φησὶ τὴν
μὲν λοπάδα τήγανον καλεῖν, τὸ δὲ τήγανον ξηρο-
β τήγανον· διὸ καὶ Θεοδωρίδαν φάναι ἐν τινι ποιη-
ματίῳ·²

τήγανον³ εὖ ἤψησεν ἐν ὀψιτῆρι κολύμβῳ,

τὴν λοπάδα τήγανον προσαγορεύων. χωρὶς δὲ τοῦ
τ στοιχείου Ἴωνες ἤγανον λέγουσιν, ὡς Ἀνακρέων
“ χεῖρά τ' ἐν ἡγάνῳ βαλεῖν.”

Εἰς ἐπίστασιν δέ με ἄγει, καλὲ Οὐλπιανέ, περὶ
τῆς τῶν ἀργυρωμάτων χρήσεως τὸ ὑπὸ Ἀλέξιδος
ἐν Φυγάδι εἰρημένον·

frying-pans.' And again ^a: 'Taking a sniff at the frying-pans.' Eubulus in *Orthannes* ^b: 'The fan stirs up the watch-dogs of Hephaestus, rousing them to fury with the hot vapour from the pan.' And again ^b: 'Every pretty woman who is in love resorts thither, and with the frying-pan enjoys her share of luxury.' And in *The Titans* ^c: 'The casserole smiles up at me and splutters with barbarian prattle; the fish jump in the middle of the pans.' The verb 'eat-from-the-pan' is mentioned by Phrynichus in *The Tragedians* ^d: 'Pleasant it is to eat from the pan without paying the scot.' And Pherecrates in *Ant-Men* ^e says: 'But you are eating from the pan.' Hegesander of Delphi says ^f that the Syracusans call the casserole a *téganon* ('frying-pan'), but the *téganon* they call a 'dry-pan' ^g; wherefore, he says, Theodoridas in a certain short poem has: 'Well did the pan (*téganon*) stew in a boiling swim,' thus calling the casserole a 'pan.' And Ionians, dropping the letter *t*, call it *éganon*. Thus Anacreon ^h: 'He put his hand in the *éganon* ("pan").'

"Concerning the use of silver utensils, noble Ulpian, I am led to make observation by what Alexis has said in *The Refugee* ⁱ: 'For where

^a Kock i. 255.

^b Kock ii. 190-1; but *cf.* 108 b.

^c Kock ii. 203; *cf.* 227 d.

^e Kock i. 181.

^d Kock i. 384.

^f *F.H.G.* iv. 420.

^g The *téganon* was used for frying, the *lopas* ("casserole"), for stewing.

^h *P.L.G.* ⁴ frag. 26.

ⁱ Kock ii. 391, *cf.* 164 f.

¹ *Ἰέρθαις* Meineke.

² *ποιματίψ* Schweighäuser; *ποιματι*. *ἄν* A.

³ *τήγανος* Wilamowitz; *τηγάνου* A.

ὅπου γὰρ ἔστιν ὁ κέραμος¹ μισθώσιμος
 c ὁ τοῖς μαγείροις.

μέχρι γὰρ τῶν Μακεδονικῶν χρόνων κεραμέοις
 σκευεσιν οἱ δειπνοῦντες διηκονοῦντο, ὡς φησιν
 ὁ ἐμὸς Ἰόβας. μεταβαλόντων δ' ἐπὶ τὸ πολυ-
 τελέστερον Ῥωμαίων τὴν διαίταν κατὰ μίμησιν
 ἐκδιαιτηθεῖσα Κλεοπάτρα ἢ τὴν Αἰγύπτου κατα-
 λύσασα βασιλείαν τοῦνομα οὐ δυναμένη ἀλλάξαι
 ἀργυροῦν καὶ χρυσοῦν ἀπεκάλει κέραμον αὐτὸ
 κεραμᾶ τ' ἐπέδιδον τοιαῦτα² ἀποφόρητα τοῖς
 δειπνοῦσι· καὶ τοῦτ' ἦν τὸ πολυτελέστατον· εἰς τε
 τὸν Ῥωσικὸν εὐανθέστατον ὄντα κέραμον πέντε
 d μνᾶς ἡμερησίως ἀνῆλθικεν ἢ Κλεοπάτρα. Πτολε-
 μαῖος δ' ὁ βασιλεὺς ἐν ὀγδόῳ ὑπομνημάτων περὶ
 Μασσανάσσου τὸν λόγον ποιούμενος τοῦ Λιβύων
 βασιλέως φησὶ τάδε· "δεῖπνα Ῥωμαϊκῶς ἦν
 κατεσκευασμένα, κεράμω παντὶ χορηγούμενα ἀρ-
 γυρῶ· τὰς δὲ τῶν δευτέρων τραπέζας ἐκόσμηι τοῖς
 Ἰταλικοῖς ἐθισμοῖς· τὰ δὲ κανίσκια ἦν ἅπαντα
 χρυσᾶ, γεγονότα πρὸς τὰ πλεκόμενα ταῖς σχοίνοις·
 μουσικοῖς δὲ³ ἐχρήτο Ἑλληνικοῖς." Ἀριστοφάνης
 e δὲ ὁ κωμωδιοποιός, ὃν φησιν Ἡλιόδωρος ὁ
 Ἀθηναῖος ἐν τοῖς περὶ ἀκροπόλεως—πεντεκαίδεκα
 δ' ἔστι ταῦτα βιβλία—Ναυκρατίτην εἶναι γένος, ἐν
 τῷ Πλούτῳ⁴ δράματι κατὰ τὴν τοῦ ὁμωνύμου θεοῦ
 ἐπιφάνειαν τοὺς ἰχθυηροὺς φησὶ πίνακας ἀργυροῦς
 ἀναφανῆναι καθάπερ καὶ τὰ ἄλλα ἅπαντα, λέγων
 ὡδὲ·

¹ κέραμος 164 f: κερασμός A.

² κεραμᾶ τ' ἐπέδιδον τοιαῦτα Kaibel: κέραμα ἀπεδίδετο τὰ A.

³ δὲ Wilamowitz: τε A.

⁴ τῷ after Πλούτῳ deleted by Kaibel.

crockery is exposed for cooks to hire.' Down to Macedonian times people at dinner were served from utensils of crockery, as my compatriot Juba says.^a But when the Romans shifted their mode of living in the direction of greater luxury, Cleopatra, who caused the downfall of the Egyptian monarchy, in imitation of the Romans gave up her mode of living. But not being able to change the name, she called a silver or a gold vessel 'crockery' pure and simple, and used to bestow such 'crockery-ware' upon her guests at dinner to take home; and this ware was of the most costly kind; ^b for the Rhosic ^c ware, which is the most gaily decorated of all, Cleopatra used to spend five minas ^d every day. And King Ptolemy ^e in the eighth book of his *Commentaries*, where he discusses Massinissa, the king of Libya, says: 'Dinners were got up in the Roman style and furnished with every kind of silver crockery; the tables of the second courses ^f he adorned in accordance with Italic customs; all the baskets were of gold, and were in imitation of those made with reeds intertwined; but the musicians whom he employed were Greek.' Aristophanes, the comic poet, who is said to have been a native of Naucratis by Heliodorus of Athens in his work *On the Acropolis* ^g (which is in fifteen books), tells in his play *Plutus* how, at the appearance of the god bearing that name, ^h the fish-platters suddenly turned to silver, as did all the other utensils. He says:

^a *F.H.G.* iii. 472.

^b See the fuller account 148 a.

^c From Rhosus, a Syrian seaport.

^d About £20, or \$100.

^e Ptolemy VII., *F.H.G.* iii. 187.

^f The usual expression for "dessert" was "second tables."

^g *F.H.G.* iv. 425.

^h *Plutus*, or Wealth; Aristoph. *Plut.* 812 ff.

ὄξϊς δὲ πᾶσα καὶ λοπάδιον καὶ χύτρα
 χαλκῆ γέγονε· τοὺς δὲ πινακίσκους τοὺς σαπροὺς
 f τοὺς ἰχθυηροὺς ἀργυροὺς πάρεσθ' ὄραν.
 ὁ δ' ἱπνὸς γέγον' ἡμῖν ἑξαπίνης¹ ἐλεφάντιος.

Πλάτων δ' ἐν Πρέσβεσι·

κᾶτ' ἔλαβον² Ἐπικράτης τε καὶ Φορμίσιος³
 παρὰ τοῦ βασιλέως πλείστα δωροδοκήματα,
 ὀξύβαφα χρυσᾶ καὶ πινακίσκους ἀργυροὺς.

230 Σώφρων δ' ἐν γυναικείοις μίμοις φησί· “ τῶν δὲ
 χαλκωμάτων καὶ τῶν ἀργυρωμάτων ἐμάρμαιρε⁴ ἃ
 οἰκία.⁵ ”

Φιλιππίδης δ' ἐν Ἀργυρίου ἀφανισμῷ ὡς φορ-
 τικοῦ μέμνηται τοῦ τοιούτου καὶ σπαρίου, ζηλου-
 μένου δὲ ὑπὸ τινων νεοπλοῦτων μετοίκων·

ἀλλ' ἔλεος ἐμπέπτωκέ τίς μοι τῶν ὄλων
 ὅταν ἀπορουμένους μὲν ἀνθρώπους ἴδω
 ἐλευθέρους, μαστιγίας δ' ἀπ'⁶ ἀργυροῦ
 πίνακος ἀγοντος μῶν τάριχος ἐνίοτε
 δυεῖν ὀβολῶν ἔσθοντας ἢ τριωβόλου
 b καὶ κάππαρι χαλκῶν τριῶν ἐν τρυβλίῳ
 ἀγοντι πεντήκοντα δραχμὰς ἀργυρῷ.
 πρότερον δὲ φιάλην ἦν ἀνακειμένην ἰδεῖν
 ἐργῶδες ἀμέλει. β. τοῦτο μὲν καὶ νῦν ἔτι·
 ἂν γὰρ ἀναθῆ τις, εὐθύς ἕτερος ἦρπασεν.

Ἄλεξις δ' ἐν Ἰππίσκῳ νεανίσκον παράγων ἐρῶντα
 καὶ ἐπιδεικνύμενον τὸν πλοῦτον τῇ ἐρωμένῃ ταῦτα
 ποιεῖ λέγοντα·

¹ δ' ἱπνὸς γέγον' ἡμῖν ἑξαπίνης Aristoph.: δεῦπρος γέγον'
 ἑξαπίνης A.

² κᾶτ' ἔλαβον Meineke: κατέλαβον A. *

'Every vinegar-cruet and casserole and pot has become bronze; the worn-out fish-platters, one can see, are of silver, and the lantern all of a sudden has become ivory.' Plato in *Envoys*^a: 'And, as a consequence, Epicrates and Phormisius got a great many bribes from the great king—golden saucers and silver platters.' And Soplron in *Mimes of Women*^b says: 'With vessels of bronze and vessels of silver the house gleamed.'^c

"Philippides, in *The Abolition of Money*,^d mentions the use of such ware as something vulgar and confined to a few, yet affected by certain newly-rich among the resident foreigners: 'A. But a kind of pity for all men in the world lies deep in my soul, when I see free men in sore straits, while rogues from the whipping-post eat salt fish worth perhaps only two or three pence from a silver platter weighing a pound, or capers bought for three farthings in a silver bowl weighing fifty drachms. Yet in the old days it was actually hard to discover a (silver) saucer dedicated in a temple. B. Well, that's true still even to-day. For, if a man dedicates one, another quickly carries it off.' And Alexis in *The Scarf*,^e introducing a young man who is in love and who displays his wealth to his sweetheart, makes him say this: A. 'And I told my

^a Kock i. 633. The reference is to a legation sent to the Persian king in 395 B.C., out of which arose charges of corruption against Epicrates. See Lysias, *Or.* 27, Athen. 251 a-b, 424 a.

^b Kaibel 159.

^c Or, "swarmed." See critical note.

^d Kock iii. 303.

^e Kock ii. 297. Cf. Athen. 502 f.

² Φορμισίος Schweighäuser: φόρμισος A.

⁴ γάργαιρε, "swarmed," Schol. Aristoph. *Ach.* 3.

⁵ ἄ οικία Dindorf: δοκία A.

⁶ ἀπ' Herwerden: ἐπ' AC.

τοῖς παισὶ τ' εἶπα (δύο γὰρ ἦγον οἴκοθεν)
 τὰκπώματ' εἰς τὸ φανερόν ἐκκεντρωμένα
 c θείναι, κύαθος δ' ἦν ἀργυροῦς (οὗτος μὲν οὖν¹
 ἦγεν δύο δραχμάς), κυμβίον δὲ τέτταρας
 ἴσως ἐτέρας,² ψυκτηρίδιον δὲ δέκ' ὀβολούς,
 Φιλιππίδου λεπτότερον. β. ἀλλὰ ταῦθ' ὅλως
 πρὸς ἀλαζονείαν οὐ κακῶς νενοημέν' ἦν.

οἶδα δὲ καὶ γὼ τινα⁴ πολίτην ἡμέτερον πτωχαλαζόνα,
 ὃς δραχμῆς ἔχων τὰ πάντα ἀργυρώματα ἐβόα
 d χρώμενον ψαμμακοσίους, "παῖ Στρομβιχίδη, μὴ τῶν
 χειμεριῶν ἀργυρωμάτων ἡμῶν παραθῆς, ἀλλὰ τῶν
 θεριῶν." τοιοῦτός ἐστι καὶ ὁ παρὰ Νικοστράτῳ
 ἐν τῷ ἐπιγραφομένῳ δράματι Βασιλεῖς. ἀλαζῶν
 δ' ἐστὶ στρατιώτης περὶ οὗ λέγει·

λοιπή⁵ τις ὀξίς ἐστὶ καὶ ψυκτήριον
 τῆς εὐπαρύφου λεπτότερον.

ἐξήλαυνον γάρ τινας τὸν ἀργυρον καὶ τότε εἰς
 ὑμένους ἰδέαν. καὶ Ἀντιφάνης δὲ ἐν Λημνίαις⁶
 φησί·

παρετέθη τρίπους
 e πλακοῦντα χρηστόν, ὧ πολυτίμητοι θεοί,
 ἔχων ἐν ἀργυρῷ τε τρυβλίῳ μέλι.
 καὶ Σώπατρος δ' ὁ πάρωδός ἐν Ὁρέστη·

¹ οὗτος μὲν οὖν Kaibel; τὰκπώματα A. τὰκπώματα must be a gloss, since a number of cups would weigh more than two drachms.

² Here, but not at 502 f.

³ δὲ added by Schweighäuser.

⁴ C has οἶδά τινα, φησὶν Ἀλεξίς.

⁵ λιτή, "paltry," Meineke.

⁶ Λημνίαις Dalechamp: λήμναις A.

slaves (since I had brought two from home) to place the cups, cleaned with soda, for all to see. And there was a ladle-cup ^a of silver (this, to be sure, weighed two drachms), a gravy-dish weighing perhaps four more, and a small cooler weighing one and two-thirds drachms, of metal thinner than Philipides. B. Why! 'This was cleverly conceived, for all it was pure boasting.' I, for my part, also know of a citizen of our country, ^b a bragging beggar, who, although his total possessions in silver ware amounted to no more than a draehm's weight, yet loudly called to his one and only slave, but one whose names were as innumerable as the sands ^c: 'Slave! Strombichides! Don't set before us the silver ware we use in winter, but what we use in summer.' A similar character also is the one in the play of Nicostratus entitled *Kings*. ^d It is a swashbuckling soldier, of whom he says: 'There remain a vinegar-cruet and a cooler, of metal thinner than the texture of his purple cloak.' For they used sometimes to hammer out silver even in those days to the likeness of a membrane. Antiphanes in *Lemnian Women* ^e says: 'A three-legged table was set before us which held—O ye worshipful gods!—a nice flat-cake and honey in a silver bowl.' And the parodist Sopater in

^a The *κράθος* had a single handle rising high above the brim, and was used for ladling wine.

^b North Africa. The following account seems to contain words borrowed from another play of Alexis. See crit. note.

^c A comic compound. See Athen. 671 a, and cf. Aristoph. *Αἰθ.* 3 ψαμμάκοστοργόγαγα.

^d Kock ii. 222. The character speaking seems to be describing all that is left of the soldier's property; but the text is doubted. See critical note.

^e Kock ii. 70.

σαπρὸν σίλουρον ἀργυροῦς πίναξ ἔχων.
 ἐν δὲ τῷ ἐπιγραφομένῳ δράματι Φακῆ¹ φησιν·

ἀλλ' ἀμφὶ δείπνοις ὀξὺδ' ἀργυρᾶν ἔχει
 δρακοντομίμοις ἡρμένην² τορεύμασιν,
 οἶαν ποτ' ἔσχε καὶ Θίβρων ὁ Ταντάλου
 μαλακὸν ταλάντοις ἔκταλαντωθεῖς³ ἀνήρ.

Θεόπομπος δ' ὁ Χίος ἐν ταῖς πρὸς Ἀλέξανδρον
 f συμβουλαῖς περὶ Θεοκρίτου τοῦ πολίτου τὸν λόγον
 ποιούμενός φησιν· “ ἐξ ἀργυρωμάτων δὲ καὶ χρυσῶν
 πίνει καὶ τοῖς σκεύεσιν χρῆται τοῖς ἐπὶ τῆς τρα-
 πέζης ἑτέροις τοιοῦτοις, ὁ πρότερον οὐχ ὅπως ἐξ
 ἀργυρωμάτων⁴ ἔχων πίνειν ἀλλ' οὐδὲ χαλκῶν, ἀλλ'
 ἐκ κεραμέων καὶ τούτων ἐνίοτε κολοβῶν.” Δί-
 φίλος δ' ἐν Ζωγράφῳ·

231 ἄριστον ἐπεχόρευσεν ἐκλελεγμένον,
 εἴ τι νέον ἢ ποθεινόν· ὀστρέων γένη
 παντοδαπά, λοπάδων παρατεταγμένη φάλαγξ,
 ὀπτῶν ἐπήηττε⁵ σωρὸς ἀπὸ τοῦ τηγάνου,
 τριμμάτια τούτοις ἐν θυῖαις ἀργυραῖς.

Φιλίμων Ἰατρῶ·

καὶ γυλιόν⁶ τιν' ἀργυρωμάτων.

Μένανδρος Ἐαυτὸν τιμωρουμένῳ·

λουτρόν, θεραπαίνας, . . . ἀργυρώματα.

καὶ ἐν Ἰγνίδι·

¹ Φακῆ B : Φακῆ A. But the nominative is regular in this order. Cf. above, d, and 108 f, 124 b.

² ἡρμένην Kaibel : ὀργάνων AC.

³ μαλακὸς ταλάντοις ἔκταλαντωθεῖς C.

⁴ οὐκ after ἀργυρωμάτων deleted by Cobet.

Orestes ^a: 'A silver platter containing a stale sheat-fish.' In the play entitled *Lentil-Soup* ^b he also says: 'Why! At his meals he has a silver vinegar-cruet, with figures of serpents in high relief—the kind which Thibron, son of Tantalus, also acquired once on a time, a man who was softly out-talented of his talents.' ^c Again, Theopompus of Chios in his *Counsels to Alexander* ^d discusses his fellow-citizen Theocritus and says: 'He also drinks from vessels of silver and gold and makes use of other similar utensils at the table—he, of all men, who earlier in life not only never had any silver-ware from which to drink, but he had no bronze ware either, only earthenware, and that, too, sometimes chipped.' And Diphilus in *The Painter* ^e: 'A choice luncheon came dancing on,' composed of everything novel or much desired. There were all kinds of shell-fish, a cohort of oysters was drawn up alongside, a heap of broiled meats rushed at us from the pan, and spiced drinks to wash them down, in silver mazers.' Philemon in *The Doctor* ^f: 'And a knapsack full of silverware.' Menander in *The Self-Tormentor* ^g: 'A bath, serving-maids, . . . silverware.' Also in

^a Kaibel 195.

^b Kaibel 196.

^c Or, adopting the reading in C: "a soft man was untantalized of his talents." Thibron murdered Harpalus and took his property, but was afterwards killed himself. See Arrian in Phot. *Bibl.* 70 a 10. There is also an allusion to the proverb τὰ Ταντάλου τάλαρα τανταλίζεται, "Tantalus's talents grow tantalizingly."

^d *F.H.G.* i. 323.

^e Kock ii. 555.

^f Cf. Athen. 231 d, and 300 c ἐπεισέπλει, "came sailing in after."

^g Kock ii. 487.

^h Kock iii. 42; Menander's first play, translated by Terence.

ⁱ ἐπήγτε Kock: ἐπήγε A.

^j γυλιόν Casaubon: γυλιαν A.

ἀλλὰ τὰργυρώματα

ἤκω λαβεῖν βουλόμενος.

b) Λυσίας δ' ἐν τῷ περὶ τοῦ χρυσοῦ τρίποδος, εἰ γνήσιος ὁ λόγος· “ἀργυρώματά τε ἢ χρυσοῦματα ἔτι ἦν διδόναι.” οἱ δ' ἐλληρίζοντες λέγειν δεῖν φασιν ἀργυροῦν κόσμον καὶ χρυσοῦν κόσμον.”

Τοσαῦτα εἰπόντος τοῦ Αἰμιλιανοῦ ὁ Ποντιανὸς ἔφη· “σπάνιος γὰρ ὄντως ἦν τὸ παλαιὸν παρὰ τοῖς Ἕλλησιν ὁ μὲν χρυσοῦς καὶ πάνυ, ὁ δὲ ἀργυρος ὀλέγος ἦν ὁ ἐν τοῖς μετάλλοις. διὸ καὶ Φίλιππον τὸν τοῦ μεγάλου βασιλέως Ἀλεξάνδρου πατέρα φησὶν Δούρις ὁ Σάμιος φιάλιον χρυσοῦν κεκτη-
 c) μένου αἰεὶ τοῦτ' ἔχειν κείμενον ὑπὸ τὸ προσκεφάλαιον. καὶ τὴν Ἀτρέως δὲ χρυσοῦν ἄρνα, περὶ ἣν γεγόνασιν ἡλίου τε ἐκλείψεις καὶ βασιλέων μεταβολαὶ ἔτι τε τῆς τραγωδίας ἢ πολλή, φιάλην ἀργυρᾶν φησι γεγενέσθαι Ἡρόδωρος ὁ Ἡρακλεώτης ἔχουσαν ἐν μέσῳ ἄρνα χρυσοῦν. Ἀναξιμένης δ' ὁ Λαμψακηνὸς ἐν ταῖς πρώταις ἐπιγραφομέναις ἱστορίαις τὸν Ἐριφύλης ὄρμον διαβόητον γενέσθαι διὰ τὸ σπάνιον εἶναι τότε τὸ χρυσοῖον παρὰ τοῖς Ἕλλησιν· καὶ γὰρ ἀργυροῦν ποτήριον ἦν ἰδεῖν τότε παράδοξον. μετὰ δὲ τὴν Δελφῶν ὑπὸ Φωκέων κατάληψιν πάντα τὰ τοιαῦτα δαψίλειαν εἴληφεν.
 d) ἐκ ποτηρίων δὲ χαλκῶν ἔπινον οἱ σφόδρα δοκοῦντες πλουτεῖν καὶ τὰς θήκας τούτων ἀνόμαζον

¹ τὸ added by Wilamowitz.

^a Kock iii. 136; Hymnis is the name of an hetæra.

^b Frag. 56 Thalheim; the point in the criticism is that ἀργυρώματα and χρυσοῦματα suggest only plated ware.

^c Beginning at 228 d.

^d F.H.G. ii. 470; cf. Athen. 155 c.

Hymnis^a: 'But I have come for the purpose of getting the silverware.' Lysias, in the speech *On the Golden Tripod*,^b if it be genuine: 'There remained silver ware and gold ware to be given up.' But those who insist on pure Greek assert that he ought to have said 'silver ornament' and 'gold ornament.'"

After Aemilianus had concluded these many remarks,^c Pontianus said: "As a matter of fact, gold was really very scarce in Greece in ancient times, and the silver to be found in the mines was not considerable. Duris of Samos, therefore, says^d that Philip, the father of King Alexander the Great, always kept the small gold saucer which he owned lying under his pillow. Indeed, the golden ewe-lamb of Atreus, which caused eclipses of the sun, the downfall of monarchs, and what is more, provided most of the themes of tragedy,^e is said by Herodorus of Heraclæia^f to have been a silver saucer which had a golden lamb in the centre. Anaximenes of Lampascus, in the work entitled *First Inquiries*,^g says that the necklace of Eriphyle became famous merely because gold was at that time rare among the Greeks; indeed, it was even unusual to see a silver drinking-cup in those days. But after the seizure of Delphi by the Phocians,^h all such things as that took on abundance. Even those who were reputed to be very rich used to drink from bronze cups, and they

^a The story of the quarrel over this lamb between the brothers Atreus and Thyestes, the cannibal "Thyestean meal" at which the sun in horror moved out of its orbit (Eurip. *Iph. Taur.* 192 ff.), is too well known to require repetition. Cf. Athen. 242 f, Pausanias ii. 18.

^f F.H.G. ii. 41.

^g Frag. 1 Müller.

^h At the outbreak of the "Sacred War," 355 B.C. The names of the leaders, called *ῥήγαντοι* below, are given at 232 c.

χαλκοθήκας. Ἡρόδοτος τέ φησι τοὺς Αἰγυπτίων
 ἱερεῖς χαλκοῖς ποτηρίοις πίνειν, τοῖς τε βασιλεύσιν
 αὐτῶν θύουσί ποτε κοινῇ οὐχ εὐρεθῆναι πᾶσι¹
 δοθῆναι φιάλας ἀργυρᾶς. Ψαμμήτιχον γοῦν νεώ-
 τερον ὄντα τῶν ἄλλων βασιλέων χαλκῆ φιάλῃ
 σπείσαι τῶν ἄλλων ἀργυραῖς σπενδόντων. συλη-
 θέντος δ' οὖν² τοῦ Πυθικοῦ ἱεροῦ ὑπὸ τῶν Φωκικῶν
 τυράνων ἐπέλαμψε παρὰ τοῖς Ἑλλήσιν ὁ χρυσός,
 εἰσεκώμασε δὲ καὶ ὁ ἄργυρος. ὕστερον δὲ τοῦ
 μεγίστου Ἀλεξάνδρου τοὺς ἐκ τῆς Ἀσίας θησαυ-
 ροὺς ἀνελομένου ὄντως ἀνέτειλεν ὁ κατὰ Πίνδαρον
 εὐρυσθενῆς πλοῦτος. καὶ τὰ ἐν Δελφοῖς δὲ ἀνα-
 θήματα τὰ ἀργυρὰ καὶ τὰ χρυσᾶ ὑπὸ πρώτου Γύγου
 τοῦ Λυδῶν βασιλέως ἀνετέθη· καὶ πρὸ τῆς τούτου
 βασιλείας ἀνάργυρος, ἔτι δὲ ἄχρυσος ἦν ὁ Πύθιος,
 ὡς Φαιίας τέ φησιν ὁ Ἑρέσιος καὶ Θεόπομπος
 ἐν τῇ τεσσαρακοστῇ τῶν Φιλιππικῶν. ἱστοροῦσι
 γὰρ οὗτοι κοσμηθῆναι τὸ Πυθικὸν ἱερόν ὑπὸ τε
 τοῦ Γύγου καὶ τοῦ μετὰ τούτον Κροίσου, μεθ' οὗς
 ὑπὸ τε Γέλωνος καὶ Ἰέρωνος τῶν Συκελιωτῶν, τοῦ
 μὲν τρίποδα καὶ Νίκην χρυσοῦ πεποιημένα ἀνα-
 θέντος καθ' οὗς χρόνους Ξερέξης ἐπεστράτευε τῇ
 Ἑλλάδι, τοῦ δ' Ἰέρωνος τὰ ὅμοια. λέγει δ' οὗτως
 ὁ Θεόπομπος. “ ἦν γὰρ τὸ παλαιὸν τὸ ἱερόν κεκο-
 σμημένον χαλκοῖς ἀναθήμασιν, οὐκ ἀνδριάσιν ἀλλὰ
 λέβησι καὶ τρίποσι χαλκοῦ πεποιημένοις. Λακε-
 δαιμόνιοι οὖν χρυσῶσαι βουλόμενοι τὸ πρόσωπον

¹ πᾶσι Kaibel: φησι A.

² ὅν Kaibel: οὖν C: δὲ Eustath. 868. 52: γοῦν A.

called the receptacles for these 'bronze-boxes.' And so Herodotus ^a says that the priests of the Egyptians drank from bronze cups, and that once, when their kings were offering sacrifice ^b together, not enough silver cups to be given to all could be found; at any rate, Psammetichus, being younger than all the other kings, poured his libation from a bronze cup. Be that as it may, when the Pythian shrine was looted by the Phocian usurpers, gold flamed up everywhere among the Greeks, and silver also came romping in. Later, when the all-highest Alexander brought away for his own uses the treasures of Asia, the sun of 'wealth, with far-flung might,' as Pindar ^c has it, verily rose. Now the votive offerings, also, of silver and of gold at Delphi, had been dedicated in the first instance by Gyges, who was king of Lydia; and before his reign, the god at Delphi had no silver, much less gold, as Phaenias of Eresus ^d tells us, and Theopompus in the fortieth book of his *History of Philip*. For these authorities record that the Pythian shrine was adorned by Gyges and his successor Croesus, and after them by Gelon and Hieron, the Sicilian Greeks. The former dedicated a tripod and a Victory made of gold about the time when Xerxes was making his invasion of Greece, the latter dedicated similar offerings. The words of Theopompus are as follows ^e: 'For in ancient times the sacred precinct was adorned with bronze offerings which were not statues, but cauldrons and tripods made of bronze. Now the Lacedaemonians, desiring to gild the face

^a ii. 151, which should be compared for discrepancies.

^b Really a libation; hence the use of the word *φάλαξ*, saucer-shaped cups. Psammetichus used his helmet.

^c *Pyth.* v. 1.

^d *F.H.G.* ii. 297.

^e *Ibid.* i. 314.

232 τοῦ ἐν Ἀμύκλαις Ἀπόλλωνος καὶ οὐχ εὐρίσκοντες ἐν τῇ Ἑλλάδι χρυσίον πέμψαντες εἰς θεοῦ ἐπιγρά-
 των τὸν θεὸν παρ' οὗ χρυσίον πρίαυτο. ὁ δ' αὐτοῖς ἀνείλεν παρὰ Κροίσου τοῦ Λυδοῦ πορευ-
 θέντας ἀνεῖσθαι.¹ καὶ οἱ πορευθέντες παρὰ Κροί-
 σου ὠνήσαντο. Ἰέρων δ' ὁ Συρακόσιος βουλόμενος
 β ἀναθεῖναι τῷ θεῷ τὸν τρίποδα καὶ τὴν Νίκην ἐξ
 ἀπέφθου χρυσοῦ ἐπὶ πολὺν χρόνον ἀπορῶν χρυσίου
 ὕστερον ἐπεμψε τοὺς ἀναζητήσοντας εἰς τὴν Ἑλ-
 λάδα, οὔτινες μόλις ποτ' εἰς Κόρινθον ἀφικόμενοι
 καὶ ἐξιχνεύσαντες εὗρον παρ' Ἀρχιτέλει τῷ
 Κορινθίῳ, ὃς πολλῷ χρόνῳ συνωνούμενος κατὰ
 μικρὸν θησαυροὺς εἶχεν οὐκ ὀλίγους. ἀπέδοτο
 γοῦν τοῖς παρὰ τοῦ Ἰέρωνος ὅσον² ἠβούλοντο καὶ
 μετὰ ταῦτα πληρώσας καὶ τὴν ἑαυτοῦ χεῖρα ὅσον
 ἡδύνατο χωρῆσαι ἐπέδωκεν αὐτοῖς. ἀνθ' ὧν
 Ἰέρων πλοῖον σίτου καὶ ἄλλα πολλὰ δῶρα ἐπεμψεν
 c ἐκ Σικελίας." Ἱστορεῖ τὰ αὐτὰ καὶ Φαινίας³ ἐν τῷ
 περὶ τῶν ἐν Σικελίᾳ τυράννων, ὡς χαλκῶν ὄντων
 τῶν παλαιῶν ἀναθημάτων καὶ τριπόδων καὶ
 λεβήτων καὶ ἐγχειριδίων, ὧν ἑφ' ἑνὸς καὶ ἐπι-
 γεγράφθαι φησὶν.

θάησαί μ'· ἔτεόν γάρ ἐν Ἰλίου εὐρέι πύργῳ
 ἦν ὅτε καλλικόμῳ μαρνάμεθ' ἄμφ' Ἑλένη·
 καί μ' Ἀντηγορίδης ἐφόρει κρείων Ἑλικᾶων·
 νῦν δέ με Λητοῖδου θεῖον ἔχει δάπεδον.

d ἐπὶ δὲ τρίποδος, ὃς ἦν εἰς τῶν ἐπὶ Πατρόκλῳ
 ἀθλων τεθέντων·

χάλκεός εἰμι τρίπους, Πυθοῖ δ' ἀνάκειμαι ἀγαλ-
 μα.

of the Apollo of Amyclae, but not finding any gold in Greece, sent to the oracle of the god and asked the god from whom they should purchase gold. And he returned answer to them that they should go and buy it from Croesus the Lydian. And so they went and bought it from Croesus. As for Hieron of Syracuse, he desired to dedicate to the god the tripod and the Victory of refined gold; for a long time he was puzzled to know where to get it, and finally sent messengers to search for it in Greece, who at last came to Corinth, and on investigation found it in the house of the Corinthian Architeles. He had been buying up small amounts for a long time, and had a large store. Well, he sold to Hieron's agents all that they wanted, and then, filling his hand with as much as it could hold, he added that as a present to them. In return for this Hieron sent from Sicily a shipload of grain and many other gifts.' Phaenias records the same facts in his work on *The Tyrants of Sicily*,^a that the ancient votive offerings were of bronze, whether tripods, or cauldrons, or daggers; and on one of these, he says, is this inscription: 'Behold me; for verily I was in Ilium's broad tower, what time we fought for Helen with the beautiful tresses; and Antenor's son, lordly Helicaon, carried me. But to-day the sacred soil of Leto's son holds me in its keeping.' On the tripod, which was one of the prizes offered at the games in honour of Patroclus, was inscribed: 'A bronze tripod am I, dedicated as an offering at

^a *F.H.G.* ii. 297.

¹ After ἀνεῖσθαι AB (but not C) have παρ' ἐκείνου.

² ὄσων Casaubon: ὄν AC.

³ φαenias A, as usual.

καὶ μ' ἐπὶ Πατρόκλῳ θῆκεν πόδας ὠκύς Ἀχιλλεύς·

Τυδεΐδης δ' ἀνέθηκε βοὴν ἀγαθὸς Διομήδης,
υκῆσας ἵπποισι παρὰ πλατὺν Ἑλλήσποντον.

Ἐφορος δὲ ἢ Δημόφιλος ὁ υἱὸς αὐτοῦ ἐν τῇ
ε^ο τριακοστῇ τῶν ἱστοριῶν περὶ τοῦ ἐν Δελφοῖς
ἱεροῦ λέγων φησὶν· “Ὀνόμαρχος δὲ καὶ Φάυλλος¹
καὶ Φάλακος οὐ μόνον ἅπαντα τὰ τοῦ θεοῦ ἐξεκόμισαν,
ἀλλὰ τὸ τελευταῖον αἱ γυναῖκες αὐτῶν τὸν τε
τῆς Ἐριφύλης κόσμον ἔλαβον, ὃν Ἀλκμαίων εἰς
Δελφοῦς ἀνέθηκε κελεύσαντος τοῦ θεοῦ, καὶ τὸν τῆς
Ἑλένης ὄρμον Μενελάου ἀναθέντος. ἐκατέρῳ γὰρ
ὁ θεὸς ἔχρησεν, Ἀλκμαίῳ μὲν πυνθανομένῳ πῶς
ἂν τῆς μανίας ἀπαλλαγῆι·

τιμῆν μ' αἰτεῖς δῶρον μανίαν ἀποπαῦσαι·

f καὶ σὺ φέρειν τιμῆν ἐμοὶ γέρας, ᾧ ποτε μήτηρ
Ἀμφιάραον ἔκρυσ' ὑπὸ γῆν αὐτοῖσι σὺν ἵπποις·

Μενελάῳ δὲ πῶς ἂν τὸν Ἀλέξανδρον τιμωρήσαιο·

πάγχρυσον φέρε κόσμον ἐλὼν ἀπὸ σῆς ἀλόχοιο
δειρῆς, ὃν ποτε Κύπρις ἔδωχ' Ἑλένη μέγα χάσμα·
ὡς σοι Ἀλέξανδρος τίσιν ἐχθίστην ἀποδώσει.

233 συνέβη δὲ ταῖς γυναξίν ἔρω ἐμπεσεῖν περὶ τοῦ
κόσμου τούτου ποτέρα πότερον λήψεται. καὶ δια-
κληρουμένων ἢ μὲν σκυθρωπῇ οὔσα κατὰ τὸν βίον
καὶ σεμνότητος πλήρης τὸν Ἐριφύλης ὄρμον, ἢ δὲ
ᾧρα διαφέρουσα καὶ μάχλος οὔσα τὸν τῆς Ἑλένης

¹ φάθλος ABC.

^a Ancient and poetic name of Delphi.

^b See 177 c, note c (Vol. II, p. 328).

^c See 41 b.

^d F.H.G. i. 275.

Pytho,^a and Achilles, swift of foot, staked me in honour of Patroclus. And Tydeus's son, Diomedes good at the cry,^b made offering of me after his victory with racehorses beside the broad Hellespont.'^c

"Ephorus (or his son Demophilus), speaking of the shrine at Delphi in the thirtieth book of his *Histories*,^d says: 'Not only did Onomarchus, Phayllus, and Phalaeus convey away all the possessions of the god, but to cap all this, their wives took the jewelry of Eriphyle, which Alceon had dedicated in Delphi at the god's command, and also the necklace of Helen, which Menelaus had dedicated. For the god had given an oracle to both; to Alceon, when he asked how he might be relieved of his madness, he had said: "A precious boon thou askest of me, surcease from madness. Do thou also bring unto me a precious offering, wherewith thy mother once caused Amphiarus to be hidden beneath the earth, horses and all."^e To Menelaus, who asked how he might punish Alexander^f: "Bring the jewels, all of gold, which thou takest from thy wife's neck, and which Cypris once gave to Helen to be a great joy. Thus shall Alexander pay unto thee retribution most hateful." Now it happened that the women fell to quarrelling over this jewelry, to see which of them should have which. And when lots were drawn for the division, one woman, of austere and morose mode of life, and full of solemnity, won Eriphyle's necklace, while the other, who was exceedingly beautiful as well as

^a Eriphyle was bribed by the necklace to reveal the hiding-place of her husband Amphiarus, who did not wish to join the expedition against Thebes. Driving away after the defeat and death of his friends, he and his chariot were swallowed up in the earth at Oropus. Cf. 222 b, note b.

^f Paris.

ἔλαχε.¹ καὶ αὕτη μὲν ἐρασθεΐσα νεανίσκου τινὸς Ἡπειρώτου συνεξεδήμησεν, ἣ δὲ τῷ ἀνδρὶ θάνατον ἐβούλευσεν.”

Πλάτων δὲ ὁ θεῖος καὶ Λυκούργος ὁ Λάκων οὐδ' εἶων ἐνεπιδημεῖν ταῖς ἰδίαις πολιτείαις οὔτε τῶν ἄλλων πολυτελῶν οὐδέν, ἀλλ' οὐδὲ τὸν ἄργυρον οὐδὲ τὸν χρυσόν, τῶν μεταλλευομένων τὸν σίδηρον καὶ τὸν χαλκὸν ἀρκεῖν νομίζοντες, ἐκεῖνα δ' ἐκβάλλοντες ὡς λυμαινόμενα τὰς ὑγιανούσας τῶν πόλεων. Ζήνων δὲ ὁ ἀπὸ τῆς στοᾶς πάντα τὰ ἄλλα πλὴν τοῦ νομίμως αὐτοῖς καὶ καλῶς χρῆσθαι νομίσας ἀδιάφορα τὴν μὲν αἴρεσιν² αὐτῶν καὶ φυγὴν ἀπειπῶν. τὴν χρῆσιν δὲ τῶν λιτῶν καὶ περιττῶν³ προηγουμένως⁴ ποιεῖσθαι προστάσων, ὅπως ἀδεῆ καὶ ἀθαύμαστον πρὸς τὰλλα τὴν διάθεσιν τῆς ψυχῆς ἔχοντες οἱ ἄνθρωποι ὅσα μῆτε καλά ἐστί μῆτε αἰσχρὰ τοῖς μὲν κατὰ φύσιν ὡς ἐπὶ πολὺ χράνται, τῶν δ' ἐναντίων μηδὲν ὄλως δεδοικότες λόγῳ καὶ μὴ φόβῳ τούτων ἀπέχωνται. οὐδὲν γὰρ ἡ φύσις ἐκβέβληκεν ἐκ τοῦ κόσμου τῶν εἰρημένων, ἀλλ' ἐποίησεν ὑπογείους αὐτῶν φλέβας

¹ ἔλαχε Wilamowitz: εἰληφε C (omitted in A).

² αἴρεσιν Schweighäuser: ἀρχὴν A.

³ Schweighäuser (followed by the revised Liddell and Scott) read ἀπεριττων, synonymous with λιτῶν.

⁴ προηγουμένως Casaubon: προηγορευμένως A.

^a This story is one of the earliest dealing with the folklore of lucky and unlucky jewels.

^b *Lacs* 742 A: a certain amount of gold and silver is to be kept in reserve by the magistrates for foreign trade, etc.

^c Cf. Xen. *Resp. Lacéd.* 7. 6.

^d A technical term applied by the Stoics to things neither good nor bad *per se*. Cf. Cicero, *De fin.* iii. 16.

^e Or, following Schweighäuser's reading (see critical note), "make use of plain and simple things." But the wise man

dissolute, won Helen's. The latter fell in love with a young man from Epeirus and eloped with him, but the other got up a plot to kill her husband.' ^a

"The divine Plato ^b and Lycurgus ^c the Spartan not only would not allow anything whatsoever of a luxurious nature to be imported into their states, but they prohibited even silver and gold as well; they believed that of the materials obtained from mines, iron and copper were sufficient, and excluded the other metals as tending to injure States which had even vigorous constitutions. But the Stoic Zeno, while he made an exception of the legitimate and honourable use of money, nevertheless placed it in all other respects in the category of the 'indifferent,' ^d and discouraged both the pursuit and the avoidance of it, ordaining that one should make use of simplicity or superfluity ^e in a purposeful manner. Zeno's intention in this was that men should maintain an attitude of the soul which evinces neither fear nor wonder ^f toward things which are neither honourable nor dishonourable (*per se*), and so may adapt themselves in general to the things which are 'according to nature' ^g; on the other hand, having no fear whatever of anything, men should abstain from what is opposed to nature through reason, and not through fear. For nature has not excluded from men's environment any of the things aforesaid, ^h but has

adapts himself to both conditions, simplicity or superfluity, in realizing his mission; *kai* often has a disjunctive force.

^f The principle of *nil admirari*, seen in Aristotle's *μεγαλόψυχος* (*magnanimus*, *Eth. Nic.* 1125 a 2) and in the North American Indian.

^g Cicero's *secundum naturam*, a cant phrase of philosophy after Plato.

^h The "indifferent" things, such as wealth.

πολύτονον καὶ χαλεπὴν ἐχούσας ἐργασίαν, ὅπως οἱ περὶ ταῦτα σπουδάζοντες ὀδυνώμενοι μετίωσι τὴν κτῆσιν, καὶ οὐχ οἱ μεταλλεύοντες μόνοι ἀλλὰ καὶ οἱ τὰ μεταλλευθέντα συναγείροντες μυρίοις μόχθοις θηρεύουσι τὴν περιβλεπτοῦν ταύτην πολυκτῆσιαν. ¹ δείγματος μὲν οὖν χάριν ἔστω οὐπερ¹ ἐπιπόλαιον αὐτῶν ἐστὶ τὸ γένος, εἴ γ' ἐν ταῖς ἔσχατιαῖς τῆς οἰκουμένης καὶ ποτάμια τὰ τυχεύοντα ψήγματα χρυσοῦ καταφέρει καὶ ταῦτα γυναῖκες καὶ ἄνδρες ἀσθενεῖς τὰ σώματα σὺν ταῖς ἄμμοις υποψήχοντες δυστάσι καὶ πλύναντες ἄγουσιν ἐπὶ τὴν χώνην, ὡς παρὰ τοῖς Ἐλουητιοῖς² φησὶν ὁ ἐμὸς Ποσειδάσιος καὶ ἄλλοις τισὶ τῶν Κελτῶν. καὶ τὰ τε πάλαι μὲν Ῥιπαῖα καλούμενα ὄρη, εἴθ' ὕστερον Ὀλβια προσαγορευθέντα, νῦν δὲ Ἄλπια ³ (ἔστι δὲ τῆς Γαλατίας) αὐτομάτως ὕλης ἐμπρησθείσης ἀργύρω διερρῦη. τὸ μέντοι γε πολὺ τοῦτου βαθείας καὶ κακοπαθείς³ μεταλλείας εὕρισκεται κατὰ τὸν Φαληρέα Δημήτριον ἐλπιζούσης τῆς πλεονεξίας ἀνάξειν ἐκ τῶν μυχῶν τῆς γῆς αὐτὸν τὸν Πλούτωνα. χαριεντιζόμενος γοῦν φησὶν ὅτι "πολλάκις καταναλώσαντες τὰ φανερά τῶν ἀδῆλων ἕνεκα ἃ μὲν ἔμελλον οὐκ ἔλαβον, ἃ δ' εἶχον ἀπέβαλον ὡσπερ αἰνύματος τρόπον ἀτυχοῦντες." Λακεδαιμόνιοι δ' ὑπὸ τῶν ἔθῶν κωλυόμενοι εἰς-

¹ χάριν ἔστω οὐπερ Schweighäuser: χάριν ἐπέειπε A. Casaubon assumed a gap between χάριν and ἐπέειπε.

² Ἐλουητιοῖς Schweighäuser: ἐπουητιοῖς A.

³ κακοπαθείς Cobet: κακοπάθοις A.

^a F.H.G. iii. 273.

^b This notion is said to be held by the inhabitants of the Pyrenees to-day.

created underground veins of them, involving laborious and difficult toil, in order that persons who are eager for them may go after their acquisition in pain, and that not merely those who work in mines, but also those who amass the metals when mined, may pursue with infinite trouble this great wealth so universally admired. By way of providing a sample, to be sure, there are places where these kinds of metal are found on the surface, since, in remote corners of the world, ordinary brooks carry down grains of gold which women or men of feeble body extract by rubbing and sifting with the sand, and after washing it they carry it to the melting-pot. This is the custom among the Helvetians, as my fellow-countryman Poseidonius^a says, and among some other Celts. Again, the mountains which used to be called Rhipaeun, then later named Olbian, and to-day Alps, which are in Celtic land, oozed silver^b whenever a forest fire broke out spontaneously. Nevertheless, by far the greatest quantity of this metal is found 'by delvings deep and painful,' to quote Demetrius of Phalerum,^c 'since avarice hopes to drag out of earth's recesses Pluto^d himself.' By way of jest, indeed, he declares that men often lavish what they plainly have for the sake of what is uncertain; they fail to get what they expected, but let fall what they had, meeting with misfortune in a kind of conundrum.^e Although the Lacedaemonians, as Poseidonius also records, were forbidden

^a See Strabo iii. 147.

^b Here identified, as often in late Greek, with Phtus.

^c See *Homeri vita Herodotae* 35; the conundrum is, ἄσ' ἔλομεν ληψόμεθα, ἢ δ' οὐχ ἔλομεν φερέμεθα, "what we caught we left behind, what we failed to catch we brought with us," of a louse.

ἰ φέρειν εἰς τὴν Σπάρτην, ὡς ὁ αὐτὸς ἱστορεῖ Ποσει-
 δώνιος, καὶ κτᾶσθαι ἄργυρον καὶ χρυσὸν ἐκτῶντο
 μὲν οὐδὲν ἦττον, παρακατετίθεντο δὲ τοῖς ὁμόροις
 Ἀρκάσι. εἶτα πολεμίους αὐτοὺς ἔσχον ἀντὶ
 φίλων, ὅπως ἀνυπεύθυνον τὸ ἄπιστον διὰ τὴν
 ἔχθραν γένηται. τῷ μὲν οὖν ἐν Δελφοῖς Ἀπόλλωνι
 τὸν πρότερον ἐν τῇ Λακεδαίμονι χρυσὸν καὶ
 ἄργυρον ἱστοροῦσιν ἀνατεθῆναι, δημοσίᾳ δὲ εἰς
 τὴν πόλιν Λύσανδρον εἰσαγαγόντα πολλῶν κακῶν
 234 αἴτιον γενέσθαι. Γύλιππον γοῦν τὸν Συρακοσίου
 ἐλευθερώσαντα ἀποθανεῖν ἀποκαρτερήσαντα λόγος,
 καταγνωσθέντα ὑπὸ τῶν ἐφόρων ὡς νοσφισάμενον
 ἐκ τοῦ Λυσανδρείου χρήματος. τοῦ δὲ ἀνα-
 τιθεμένου θεῷ καὶ συγχωρομένον δῆμον καθάπερ
 κοσμήματος καὶ κτήματος οὐ ῥάδιον ἦν τὸν θνητὸν
 ὀλίγων γενέσθαι. τῶν δὲ Γαλατῶν οἱ Σκορ-
 δίσται¹ καλούμενοι χρυσὸν μὲν οὐκ εἰσάγουσιν εἰς
 τὴν αὐτῶν χώραν, ληξόμενοι δὲ τὴν ἄλλοτρίαν καὶ
 ἂ ἀδικοῦντες τὸν ἄργυρον² οὐ παραλείπουσι. τὸ δ'
 ἔθνος αὐτῶν ἐστὶ μὲν λείψανον τῶν μετὰ Βρέννου
 στρατευσαμένων ἐπὶ τὸ Δελφικὸν μαντεῖον Γα-
 λατῶν, Βαθνάπτος³ δὲ τις ἡγεμὼν αὐτοὺς διώκισεν
 ἐπὶ τοὺς περὶ τὸν Ἰστροῦ τόπους ἀφ' οὗ⁴ καὶ τὴν
 ὁδὸν δι' ἧς ἐνόστησαν Βαθαναττίαν καλοῦσι καὶ
 τοὺς ἀπογόνους τοὺς ἐκείνου Βαθανάπτους ἔτι καὶ
 νῦν προσαγορεύουσιν. ἀφωσιώκασι δὲ οὔτοι τὸν
 χρυσὸν καὶ οὐκ εἰσφέρουσιν εἰς τὰς πατρίδας, δι'
 ὃν πολλὰ καὶ δεινὰ ἔπαθον· ἀργύρῳ δὲ χρώνται
 καὶ τούτου χάριν πολλὰ καὶ δεινὰ ποιοῦσιν.

¹ Σκορδίσται Strabo 296: κορδίσται AC.

² τὸν ἄργυρον added by Wilamowitz.

³ βαδηγαβα: ἀθανάτιος A: δῆγαβα ἀθανάτιος B.

by custom from importing into Sparta or acquiring either silver or gold, they none the less acquired it, but they deposited it for safe keeping with their neighbours the Arcadians. They then proceeded to make enemies of them where once they were friends, in order that through this enmity their disobedience might pass without investigation. It is recorded, to be sure, that the gold and silver which had previously been in Lacedaemon was dedicated to the Apollo of Delphi, but Lysander brought it into the city for public use, and so became the author of many evils. There is a story, at any rate, that Gylippus, the liberator of Syracuse,^a starved himself to death because he had been convicted by the Ephors of having embezzled some of the funds brought in by Lysander. It was not easy for a mere mortal to regard as of small value the gold which had been dedicated to the god and bestowed as an ornament and possession of the people. Among the Celts, the tribe called Scordistae, though they refrain from importing gold into their own country, nevertheless do not pass silver by when they pillage and outrage other people's lands. This tribe is a remnant of the Celts who attacked the Delphic oracle under Brennus, but a leader named Bathanattus removed them to the regions round the Danube; from him also the road by which they retreated is called Bathanattia, and they call his descendants Bathanatti to this very day. They also eschew gold and do not bring it into their native towns, because through it they had undergone many terrible trials; but they use silver, and for its sake commit many terrible acts.

^a By the defeat of the Athenian expedition, 413 B.C.

^a οὐ Schweighäuser: ἤs AC.

ATHENAEUS

ε καίτοι γε ἐχρῆν οὐχὶ τὸ γένος τοῦ συληθέντος, ἀλλὰ τὴν ἱεροσυλήσασαν ἀσέβειαν ἐξορίσαι· εἰ δὲ μηδὲ τὸν ἄργυρον εἰσέφερον εἰς τὴν χώραν, ἢ περὶ τὸν χαλκὸν ἂν καὶ σίδηρον ἐπλημμέλουσιν ἢ εἰ¹ μηδὲ ταῦτ' ἦν² παρ' αὐτοῖς, περὶ τῶν βρωτῶν καὶ ποτῶν καὶ τῶν ἄλλων ἀναγκαίων ὄπλομανοῦντες ἂν διετέλουσιν."³

Τοσαῦτα καὶ τοῦ Ποντιανοῦ εἰπόντος—ἐφιλοτιμήσαντο γὰρ οἱ πολλοὶ τὰς τοῦ Οὐλπιανοῦ ἀπολύσασθαι προτάσεις· ὡς τὰς ὑπολειπομένας διελόμενοι ὁ μὲν Πλούταρχος ἔφη· “τὸ δὲ τοῦ παρασίτου ὄνομα πάσαι μὲν ἦν σεμνὸν καὶ δ ἱερόν. Πολέμων γοῦν (ὁ εἶτε Σάμιος ἢ Σικυνῶνιος εἶτ' Ἀθηναῖος ὀνομαζόμενος χαίρει, ὡς ὁ Μομφεάτης Ἑρακλείδης λέγει καταριθμούμενος αὐτὸν καὶ ἀπ' ἄλλων πόλεων) ἐπεκαλεῖτο δὲ καὶ στηλοκόπας, ὡς Ἡρόδικος ὁ Κρατήτειος εἴρηκε) γράψας περὶ παρασίτων φησὶν οὕτως· “τὸ τοῦ παρασίτου ὄνομα νῦν μὲν ἄδοξόν ἐστι, παρὰ δὲ τοῖς ἀρχαίοις εὐρίσκομεν τὸν παρασίτον ἱερόν τι χρῆμα καὶ τῶ συνθίῳ παρόμοιον. ἐν Κυνοσάργει³ μὲν οὖν ἐν ε τῶ Ἑρακλείῳ στήλῃ τίς ἐστὶν ἐν ἣ ψήφισμα μὲν Ἀλκιβιάδου, γραμματεὺς δὲ Στέφανος Θουκυδίδου,⁴ λέγεται δ' ἐν αὐτῷ περὶ τῆς προσηγορίας οὕτως· “τὰ δὲ ἐπιμήνια θυέτω ὁ ἱερεὺς μετὰ τῶν

¹ ἢ εἰ Kaibel: καὶ εἰ A: ἢ C.

² ταῦτ' ἦν Schweighäuser: ταύτην A, τοῦτ' ἦν C.

³ of after Κυνοσάργει deleted by Musurus.

⁴ The deme name has dropped out.

* Here ends the citation from Poseidonius, begun at 233 f.

³ Begun at 231 b.

ε Frag. 78 Preller. See Athen. 171 e, note f.

And yet surely they ought not to have banished that class of metal so sacrilegiously stolen, but rather the impiety which had committed the sacrilege. For if they had not brought silver into their country any more than gold, then they would sin with respect to bronze and iron ; or, again, if even these were not found among them, then they would be continually exercising their craze for war in order to steal food and drink and other necessities." ^a

Here Pontianus finished his many remarks.^b Most of the party eagerly aspired to solve Ulpian's problems, and among those who interpreted the problems still remaining Plutarch said : " The name of parasite was in old times dignified and sacred. Take, for example, what Polemon writes ^c about parasites (I know not whether he likes to be called the Samian, or the Sicyonian, or the Athenian, names for him which Heraclidides of Mopsnestia enumerates, adding others derived from other cities ; he used also to bear the soubriquet of ' tablet-picker,' ^d according to Herodicus, the disciple of Crates) : ' Parasite is nowadays a disreputable term, but among the ancients we find it used of something sacred, equivalent to companion at a sacred feast. In the temple of Heracles in Cynosarges there is a tablet on which is a decree proposed by Alcibiades, the clerk being Stephanus, son of Thucydides. ^e With regard to the use of the term the words to be found on it are as follows : " The priest shall sacrifice the monthly offerings in company with the parasites. ^f

^a From his antiquarian interest in inscriptions on stelae and elsewhere.

^e See critical note.

^f i. e., men especially invited to participate in the priestly rite.

παρασίτων. οἱ δὲ παράσιτοι ἔστων¹ ἐκ τῶν νόθων
 καὶ τῶν τούτων παίδων κατὰ τὰ² πάτρια. ὃς δ'
 ἂν μὴ θέλῃ παρασιτεῖν, εἰσαγέτω καὶ περὶ τούτων
 εἰς τὸ δικαστήριον." ἐν δὲ τοῖς κύρβεσι τοῖς περὶ
 τῶν Δηλιαστών οὕτως γέγραπται: "καὶ τὼ κήρυκε
 ἐκ τοῦ γένους τῶν Κηρύκων τοῦ τῆς μυστηριώ-
 τιδος. τούτους δὲ παρασιτεῖν ἐν τῷ Δηλίῳ ἐνιαυ-
 τόν." ἐν δὲ Παλληνίδι³ τοῖς ἀναθήμασιν ἐπιγέγραπ-
 ται τάδε: "ἄρχοντες καὶ παράσιτοι ἀνέθεσαν οἱ
 ἐπὶ Πυθοδώρου ἄρχοντος στεφανωθέντες χρυσῶ
 στεφάνῳ. ἐπὶ Διφίλης⁴ ἱερείας παράσιτοι Ἐπι-
 λυκος . . . -στράτου⁵ Γαργήττιος, Περικλῆς Πери-
 κλείτου Πιτθεύς, Χαρίνος Δημοχάρους Γαργήττιος."
 κὰν τοῖς τοῦ βασιλέως δὲ νόμοις γέγραπται:
 "θῆναι τῷ Ἀπόλλωνι τοὺς Ἀχαρνέων παρα-
 σίτους." Κλέαρχος δ' ὁ Σολεύς, εἰς δ' οὗτος τῶν
 Ἀριστοτέλους ἐστὶ μαθητῶν, ἐν τῷ πρώτῳ τῶν
 235 βίων τάδε γράφει: "ἔτι δὲ παράσιτον νῦν μὲν τὸν
 ἔτοιμον,⁶ τότε δὲ τὸν εἰς τὸ συμβιωῦν κατειλεγ-
 μένον. ἐν γοῦν τοῖς παλαιοῖς νόμοις αἱ πλείεσται
 τῶν πόλεων ἔτι καὶ τήμερον ταῖς ἐντιμοτάταις
 ἀρχαῖς συγκαταλέγουσι παρασίτους." Κλειδῆμος
 δ' ἐν τῇ Ἀθίδι φησί: "καὶ παράσιτοι δ' ἠρέθησαν

¹ ἔστων Meier: ἐνα τῶν A.

² τὰ added by Casaubon.

³ Παλληνίδος "in the temple (of Athena) at Pallene," Preller.

⁴ Διφίλης Meier: δὲ φύλης A.

⁵ Ἐπλυκος . . . -στράτου Heringa: ἐπὶ Λυκοστράτου A.

⁶ Pierson, Coraes, Preller read ἀτιμον "despised"; of. 234 d.

^a Sons (like Themistocles) of a foreign mother by an Athenian father, for whom the gymnasium called Cynosarges was specially reserved.

These parasites shall be drawn from men of mixed descent^a and their children, according to ancestral custom. And whosoever shall decline to serve as a parasite shall be cited before the court on precisely this charge." Again, on the tablets^b which relate to the members of the Delian sacred mission, it is written: "Also the two heralds from the house of Heralds^c connected with the Mysteries. These shall serve as parasites for a year in the precinct of Apollo." And at Pallene there is inscribed on the votive offerings: "Dedicated by the magistrates and parasites who were awarded a gold crown in the archonship of Pythodorus.^d In the year of the priestess Diphilê the parasites were Épilycus, son of . . .-stratus of Gargettus, Pericles, son of Pericleitus of Pitthis, Charinus, son of Demochares of Gargettus." Again in the laws of the king^e it is written: "The parasites of Acharnae shall sacrifice to Apollo." Clearchus of Soli, who was one of Aristotle's disciples, records the following in the first book of his *Lives*^f: 'Further: whereas to-day a parasite is one who is only too ready,^g in those days he was one especially enrolled to have subsistence with others. In their old laws, at any rate, most states still include even to-day parasites among their most honoured officials.' And Cleidemus, in his *History of Attica*,^h says: 'Parasites also were chosen

^b The *κίρβεις* were very old pyramidal tablets.

^c A priestly house at Athens associated with the Eleusinian Mysteries.

^d 432-431 B.C.

^e The second archon at Athens, who had charge of all matters pertaining to the state religion.

^f *F.G.H.* ii. 303.

^g See critical note.

^h *F.H.G.* i. 361.

τῷ Ἡρακλεῖ." καὶ Θεμίσων δ' ἐν Παλληνίδι.
 "ἐπιμελεῖσθαι δὲ τὸν βασιλέα τὸν αἰεὶ βασιλεύοντα
 καὶ τοὺς ἄρχοντας² καὶ τοὺς παρασίτους οὓς ἂν ἐκ
 τῶν δῆμων προσαιρῶνται³ καὶ τοὺς γέροντας καὶ
 τὰς γυναῖκας τὰς πρωτοπόσεις." ἔχεις δὲ κακ
 b τούτων, καλέ μου Οὐλπιανέ, ζητεῖν τίνας αἱ
 πρωτοπόσεις γυναῖκες. ἀλλὰ μὴν (περὶ γὰρ τῶν
 παρασίτων ὁ λόγος) κὰν τῷ Ἀνακείῳ ἐπὶ τινοσ
 στήλης γέγραπται. "τοῖν δὲ βοοῖν τοῖν ἡγεμόνου
 τοῖν ἐξαιρουμένοι τὸ μὲν τρίτον μέρος εἰς τὸν
 ἀγῶνα, τὰ δὲ δύο μέρη τὸ μὲν ἕτερον τῷ ἱερεῖ, τὸ
 δὲ τοῖς παρασίτοις." Κράτης δ' ἐν δευτέρῳ
 Ἀττικῆς διαλέκτου φησί. "καὶ ὁ παράσιτος νῦν
 ἐπ' ἄδοξον μετάκειται⁴ πρᾶγμα, πρότερον δ'
 ἐκαλοῦντο παράσιτοι οἱ ἐπὶ τὴν τοῦ ἱεροῦ σίτου
 ἐκλογὴν αἰρούμενοι καὶ ἦν ἀρχεῖόν τι παρασίτων.
 c διὸ καὶ ἐν τῷ τοῦ βασιλέως νόμῳ γέγραπται ταυτί.
 "ἐπιμελεῖσθαι δὲ τὸν βασιλεύοντα τῶν τε ἀρχόν-
 των ὅπως ἂν καθιστῶνται καὶ τοὺς παρασίτους ἐκ
 τῶν δῆμων αἰρῶνται κατὰ τὰ γεγραμμένα. τοὺς
 δὲ παρασίτους ἐκ τῆς βουκολίας ἐκλέγειν ἐκ
 τοῦ μέρους τοῦ ἑαυτῶν ἕκαστον ἕκτέα κριθῶν
 δαίνυσθαι τε τοὺς ὄντας Ἀθηναίων⁵ ἐν τῷ ἱερῷ

¹ θέσιμον δ' ἐν Παλληνίδος, "an ordinance in the temple at Pallene," Wilamowitz. An historian Themison is not otherwise known. Cf. above, 234 f.

² καὶ τοὺς ἄρχοντας added by R. Schoell.

³ προσαιρῶνται Wilamowitz: προαιρῶνται A.

⁴ μετάκειται Wilamowitz: μὲν κίται A.

⁵ δαίνυσθαι τε προθύσαντας τῇ Ἀθηναίᾳ, "after a preliminary offering to Athena, shall feast," Wilamowitz.

^a F.H.G. iv. 511. But see critical note.

^b Cf. 234 f and note e.

to honour Heracles.' So Themison in his *Portico of Pallene*^a: 'It shall be administered by the king for the time being in office,^b the magistrates and the parasites chosen in addition from the demes, as also by the elders and the women still living with their first husbands.'^c You can, my noble Ulpian, now ask again, in the light of this quotation, who are 'the women still living with their first husbands'? However, since we are talking about parasites, there is also an inscription on a tablet in the Anaceium^d: 'Of the two oxen which are specially selected as the leaders, one-third^e shall go to the expenses of the festival; as for the other two-thirds, one part shall go to the priest, the other to the parasites.' Crates, in the second book of his *Attic Dialect*, says: 'And the word parasite has in our times shifted its meaning to apply to a disreputable thing, but in earlier times parasite was the name given to those who were chosen to select the sacred grain,^f and there was a special repository for their use. Wherefore, in the king's code the following also stands written: "He who is king shall see that the magistrates are appointed and that the parasites are chosen from the demes according to the statutes. And the parasites are to select, each from his own share in the king's office, eight quarts^g of barley, and those Athenians who are in the sacred precinct are to be feasted

^a *i.e.*, married only once, their husbands being still alive. Similar restrictions were common in ritual; cf. *παῖς ἀμφιβαλῆς*, a boy both of whose parents were still living, who served at weddings. ^b Temple of the Anaces, or Dioscuri.

^c *i.e.*, of the meat when the oxen were slaughtered.

^d To be used at a festival.

^e A *ἐκτέως*, Lat. *sextarius*, was one-sixth of a *μέδιμνος*, which was about one and one-half bushels.

κατὰ τὰ πάτρια. τὸν δ' ἐκτέα παρέχειν εἰς τὰ ἀρχαία τῷ Ἀπόλλωνι τοὺς Ἀχαρνέων παρασίτους ἀπὸ τῆς ἐκλογῆς τῶν κριθῶν." ὅτι δὲ καὶ ἀρχαίον ἦν αὐτῶν ἐν τῷ αὐτῷ νόμῳ τάδε γέγραπται: "εἰς τὴν ἐπισκευὴν τοῦ νεῶ¹ καὶ τοῦ παρασιτίου καὶ τῆς οἰκίας τῆς ἱερᾶς διδόναι τὸ ἀργύριον ὅπόσου ἂν οἱ τῶν ἱερῶν² ἐπισκευασταὶ μισθώσωσιν." ἐκ τούτου δῆλόν ἐστιν ὅτι ἐν ᾧ τὰς ἀπαρχὰς ἐτίθεισαν τοῦ ἱεροῦ σίτου οἱ παράσιτοι τοῦτο παρασίτιον προσηγορεύετο." ταῦτα ἱστορεῖ καὶ Φιλόχορος ἐν τῇ ἐπιγραφομένη Τετραπόλει μνημονεύων τῶν καταλεγόμενων τῷ Ἡρακλεῖ παρασίτων καὶ Διόδωρος ὁ Σιωπεὺς κωμωδιοποιὸς ἐν Ἐπικλήρῳ, οὗ τὸ μαρτύριον ὀλίγον ὕστερον παραθήσομαι. Ἀριστοτέλης δ' ἐν τῇ Μεθωναίων πολιτείᾳ "παράσιτοι," φησί, "τοῖς μὲν ἀρχουσι δύο καθ' ἕκαστον ἦσαν, τοῖς δὲ πολεμ-ἀρχοῖς εἰς τεταγμένα δὲ ἐλάμβανον παρ' ἄλλων τέτινων καὶ τῶν ἀλιέων ὄψον." τὸν δὲ νῦν λεγόμενον παράσιτον Καρύστιος ὁ Περγαμηνὸς ἐν τῷ περὶ διδασκαλιῶν εὐρεθῆναί φησιν ὑπὸ πρώτου Ἀλέξιδος, ἐκλαθόμενος ὅτι Ἐπιχαρμος ἐν Ἐλπίδι ἢ Πλούτῳ παρὰ πότον αὐτὸν εἰσήγαγεν οὕτως λέγων:

ἀλλ' ἄλλος³ ἔστειχ'⁴ ὦδε⁵ τοῦδε κατὰ πόδας,
τὸν ῥαδίως⁶ λαίψῃ τὸ κατ τὸ νῦν γὰ θην⁷

¹ τοῦ ἀρχαίου after νεῶ deleted by Kaibel.

² ἱερῶν Preller; ἱερῶν A.

³ ὅδ' after ἄλλος deleted by Meineke.

⁴ Bergk: ἔστηχ' A.

⁵ Schweighäuser: ὅδε A.

⁶ Anonymous reviewer of Schweighäuser's edition: ῥα δεινῶς A.

⁷ κατ τὸ νῦν γὰ θην Kaibel: κατωίνων γαθην A.

therewith according to ancestral custom. And the parasites of Acharnae are to bring their eight quarts in honour of Apollo to the repositories after the barley has been selected." That there was also a repository for them is proved by what is written in the same code : " For the repair of the temple, the magazine of the parasites, and the sacred house, payment shall be made at whatsoever price the repairers of sacred places shall fix in the contract." From this it is clear that the repository in which the parasites placed the first fruits of the grain was called the " magazine of the parasites." The same facts are recorded by Philochorus also in the work entitled *Tetrapolis*,^a when he mentions the parasites who were drafted for the service of Heracles ; also by Diodorus of Sinope, comic poet, in his *Heiress*, whose testimony I will cite a little later.^b Aristotle, in his *Constitution of Methonê*,^c says : ' There were two parasites for each magistrate, and one for each military office ; they received regular contributions from certain other persons, and particularly fish from the fishermen.' But as for the modern use of the term parasite, Carystius of Pergamum, in his work on *Dramatic Performances*, says that it was first invented by Alexis. He forgets, however, that Epicharmus, in *Hope* or *Wealth*,^d introduced the character at a drinking-bout with these words : ' But another came stalking in here at the heels of the first—one whom, I can assure you, you will easily, as

^a *F.H.G.* i. 410; the title refers to a district in Attica composed of four towns, Marathon, Oenoe, Probalinthus, and Tricorythus.

^b 239 b.

^c Kaibel 96.

^d *Frag.* 551 Rose.

εὖωνον ἀείσιτον.¹ ἀλλ' ἔμπας ὄδε
 ἄμυστω ὡσπερ κύλικα πίνει τὸν βίον.

καὶ² αὐτὸν ποιεῖ τὸν παράσιτον λέγοντα τοιαῦδε πρὸς
 τὸν πυνθανόμενον·

συνδειπνέων τῷ λῶντι, καλέσαι δεῖ μόνον,
 καὶ τῷ γὰρ μὴ λεῶντι, κοῦδέν δεῖ³ καλεῖν·
 236 τῆρσι δὲ χαρίης τ' εἰμὶ καὶ ποιέω πολὺν
 γέλωτα καὶ τὸν ἰστιῶντ' ἐπαινέω.
 καὶ κά τις ἀντίον τι⁴ λῆ τήνῳ λέγειν,
 τήνῳ κυδάζομαί τε κάπ' ὧν ἤχθόμαν.⁵
 κῆπειτα πολλὰ καταφαγῶν, πόλλ' ἐμπῶν
 ἄπειμι· λύχνον δ' οὐχ ὁ παῖς μοι συμφέρει·
 ἔρπω δ' ὀλισθράζων τε καὶ κατὰ σκότος
 ἔρημος⁴. αἶ κα δ' ἐντύχω⁵ τοῖς περιπόλοις,
 τοῦθ' οἶον⁸ ἀγαθὸν ἐπιλέγω τοῖς θεοῖς ὅτι
 οὐ λῶντι πλεῖον, ἀλλὰ μαστιγῶντί με.
 b ἐπεὶ δέ χ' εἶκω οἴκαδις⁹ καταφθαρείς,¹⁰
 ἄστρωτος εὐδῶ, καὶ τὰ μὲν πρᾶτ'¹¹ οὐ κοῶ,
 ἄς κά μ' ἔχων ὠκρατος¹² ἀμφέπη φρένας.

Καὶ ἄλλα δὲ τοιαῦτα ἐπιλέγει ὁ τοῦ Ἐπιχάρμου
 παράσιτος. ὁ δὲ παρὰ τῷ Διφίλῳ τάδε φησίν·

ὅταν με καλέσῃ πλούσιος δεῖπνον ποιῶν,
 οὐ κατανοῶ τὰ τρίγλυφ' οὐδὲ τὰς στέγας,
 οὐδὲ δοκιμάζω τοὺς Κορυθίους κάδους,

¹ ἀείσιτον Kaibel: δεῖ σῖτον A.

² καὶ Meineke: δι A.

³ γαμηλιῶντι τῷ γακῶνθεν δεν A; words divided by Petit:
 λεῶντι Dindorf: κοῦδέν δεῖ Grotius.

⁴ τι added by Grotius.

⁵ Meineke, Bergk: καπωνηχθομην A.

things now go, find ever ready to assist at the feast. (However poor he may be) this fellow can none the less quaff life in a single breath, as he would a cup.' And he makes the parasite himself say these words to his questioner: 'Dining with him who desires me (he needs only to ask me), and alike with him who desires me not (and there is no need to ask); at dinner there I am a wit, and cause much laughter and praise my host. And if anyone wants to say something hostile to him, I revile the upstart and so get myself hated. Then after eating heartily and drinking heartily I take my leave; but no slave carries a lamp ahead for me. I skulk along the slippery way and am all alone in the darkness; if I meet the watchmen anywhere, the one good thing that I can ascribe to the gods is this, that the patrol wants no more of me than a flogging. And when at last I get home, done to death, I go to sleep without any bedding, and never heed the first thing so long as the neat wine holds and befuddles my senses.'

"And Epicharmus's parasite goes on to recite other matters of the same kind. The parasite in Diphilus ^a says: 'When a rich man gets up a dinner and invites me, I don't stop to notice the triglyphs or the ceiling; nor do I examine the Corinthian

^a Kock ii. 561.

⁶ ἔρημος (ἐρήμιος) Ahrens; ἐραμος Casaubon; ἐριμος A.

⁷ αἱ κα δ' ἐντόχω Musurus; εκκαδεντιχω A.

⁸ τοῦθ' οἶνον Ahrens; τουτοιον A.

⁹ οἰκαδεις Dindorf; οἰκαδ' εἰς A.

¹⁰ καταφθαρεῖς Heringa; καταφθερεῖς A.

¹¹ πρῶτ' Kaibel; πρῶτ' A.

¹² ἄς κά μ' Τουρ; ἄς καμῶν ἀκρατος οἶνος A; ἔχωσ added by Kaibel, οἶνος deleted by Bergk.

ἀτενὲς δὲ τηρῶ τοῦ μαγείρου τὸν καπνόν.
 c κὰν μὲν σφοδρὸς φερόμενος εἰς ὀρθὸν τρέχῃ,
 γέγηθα καὶ χαίρω τε¹ καὶ περυύττομαι.
 ἂν δὲ πλάγιος καὶ λεπτός, εὐθέως νοῶ
 ὅτι τοῦτό μοι τὸ δείπνον ἀλλ' οὐδ' αἷμ' ἔχει.
 πρῶτος δ' Ὀμηρος, ὡς τινὲς φασιν, εἰσήγαγε παρά-
 σιτον, τὸν Ποδῆν εἶναι λέγων φίλον εἰλαπιναστήν
 τοῦ Ἑκτορος.

ἦν δέ τις ἐν Τρώεσσι Ποδῆς υἱὸς Ἡετίωνος,
 d ἀφνεὶός τ' ἀγαθὸς τε· μάλιστα δέ μιν τίεν

Ἑκτωρ

δήμου, ἐπεὶ οἱ ἑταῖρος ἔην φίλος εἰλαπιναστής.
 τὸν γὰρ ἐν εἰλαπίνῃ φίλον εἴρηκεν τὸν ἐν τῷ
 δευτενέϊν. διὸ καὶ ποιεῖ αὐτὸν ὑπὸ Μενελάου τιτρω-
 σκόμενον κατὰ τὴν γαστέρα· φησὶν δ' ὁ Σκῆψιος
 Δημήτριος ὡς καὶ Πάνδαρον διὰ τὸ ἐπιωρκε-
 e κέναι κατὰ τῆς γλώττης. τιτρώσκει δ' αὐτὸν
 Σπαρτιάτης ἄνθρωπος τὴν αὐτάρκειαν ἐξηλωκώς.

Οἱ δ' ἀρχαῖοι ποιηταὶ τοὺς παρασίτους κόλακες
 ἐκάλου, ἀφ' ὧν καὶ Εὐπόλις τῷ δράματι τὴν ἐπι-
 γραφὴν ἐποίησατο, τὸν χορὸν τῶν Κολάκων ποιήσας
 τάδε λέγοντα·

ἀλλὰ δίαταν ἦν ἔχουσ' οἱ κόλακες πρὸς ὑμᾶς
 λέξομεν· ἀλλ' ἀκούσαθ', ὡς ἐσμὲν ἅπαντα² κομψοὶ
 ἄνδρες· ὅτοισι³ πρῶτα μὲν παῖς ἀκόλουθός ἐστιν
 ἀλλότριος τὰ πολλά, μικρὸν δέ τι κάμὸς⁴ αὐτοῦ.

¹ τε Dobree: τι A.

² ἅπαντα Hermann: ἅπαντες AC.

³ ὅτοισι Porson: τοῖσι AC.

⁴ κάμὸς Bergk: κάμων A.

^a It was considered good form in a guest to admire the

jars,^a but I watch intently the chef's smoke. And when it comes pouring straight up in an eager rush, I am all delight, I rejoice and am in a flutter; but when it comes out crosswise and thin, I at once perceive that that dinner isn't going to have even a drop of blood for me.' But Homer was the first, as some people assert, to introduce a parasite when he says that Podes was a friendly companion at the feast of Hector^b: 'There was a man among the Trojans, Podes, son of Estion, rich and brave withal; more than all others among the people Hector honoured him, for he was his comrade, a friendly companion at the feast.' For when he speaks of a friend at the feast he means a friend when it came to eating. That is why he represents him as wounded by Menelaus in the belly, just as, Demetrius of Scepsis^c says, Pandarus for his perjury was wounded in the tongue.^d And Podes was wounded by a man from Sparta,^e who zealously practised frugality.

"The ancient poets called parasites flatterers, a name by which Eupolis entitled his play, making the chorus of Flatterers say^f: 'But now we will tell you the manner of life which flatterers lead; listen then, for we are clever gentlemen in all emergencies. In the first place, another man's slave is our attendant usually, but he's mine for a little while.^g Then I

household furniture. See 181 e (of Telemachus at the palace of Menelaus); Aristoph. *Vesp.* 1214 (Bdelycleon is giving his father a lesson in politeness): "Praise one of the bronze pieces, look at the ceiling, admire the hall curtains."

^b *Il.* xvii. 575.

^c Frag. 74 Gaede.

^d *Il.* v. 292.

^e Menelaus, *Il.* xvii. 578.

^f Kock i. 301. These verses in Priapean metre are from the parabasis of the play.

^g Text and meaning are debated.

f
 237 ἱματίω δέ μοι δὴ ἔστων χαρίεντε τούτω,
 οἶν¹ μεταλαμβάνων ἄει θάτερον ἕξελαύνω
 εἰς ἀγοράν. ἐκεῖ δ' ἐπειδὴν κατῴω τω' ἄνδρα
 ἡλίθιον, πλουτοῦντα δ', εὐθύς περὶ τούτων εἰμί.
 κἄν τι τύχη λέγων ὁ πλούταξ, πάνυ τοῦτ' ἐπαινώ
 καὶ καταπλήττομαι δοκῶν τοῖσι λόγοισι χαίρειν.
 εἴτ' ἐπὶ δεῖπνον ἐρχόμεσθ' ἄλλυδις ἄλλος ἡμῶν
 μᾶζαν ἐπ' ἀλλόφυλον, οὗ δεῖ χαρίεντα πολλά
 τὸν κόλακ' εὐθέως² λέγειν ἢ κφέρεται³ θύραζε.
 οἶδα δ' Ἀκέστορ' αὐτὸ τὸν στιγματίαν παθόντα·
 σκῶμμα γὰρ εἶπ' ἀσελγές,⁴ εἴτ' αὐτὸν ὁ παῖς
 θύραζε

ἐξαγαγὼν ἔχοντα κλοιὸν παρέδωκεν Οἰνεῖ.

Τοῦ δὲ ὀνόματος τοῦ παρασίτου μνημονεύει
 Ἀραράως ἐν Ὑμεναίω⁵ διὰ τούτων·

οὐκ ἔσθ' ὅπως οὐκ εἰ παράσιτος, φίλτατε·
 ὁ δ' Ἰσχομάχος ὀδὶ τρέφων⁶ σε τυγχάνει.

πολὺ δ' ἔστι τὸ ὄνομα παρὰ τοῖς νεωτέροις. τὸ δὲ
 ῥῆμα παρὰ Πλάτωνι τῷ φιλοσόφῳ ἐν Λάχτηι
 φησὶ γάρ· “καὶ ἡμῖν τὰ μειράκια παρασιτεῖ.”
 b παρασίτων δ' εἶναι φησι γένη δύο Ἀλεξίς ἐν
 Κυβερνήτῃ διὰ τούτων·

δύ' ἐστί, Ναυσίνικε, παρασίτων γένη,
 ἐν μὲν τὸ κοινὸν καὶ κεκωμωδημένον,
 οἱ μέλανες ἡμεῖς. θάτερον ζῆ⁷ τοῖ γένος,

¹ τούτω, οἶν Porson: τούτων AC.

² εὐθέως Grotius: εὐθύς A.

³ κφέρεται Bergk: φέρεται A.

⁴ εἴπ' ἀσελγές Porson: εἶπας ἕλεγες A.

⁵ ἐν Ὑμεναίω Casaubon: ἐν μεναίω A.

⁶ ὀδὶ τρέφων Bothe: ὁ διατρέφων A.

⁷ ζῆ τοι Lumb: ζητῶ A.

have these two nice coats which I interchange continually, the one for the other, when I go out to the market. And when I spy a simpleton who is rich, I fasten upon him at once. And if the rich blighter chanceth to say anything, I loudly praise him and express my amazement, pretending delight in his words. Then we go to dinner, one of us in one direction, another in another—all to get a barley-cake not our own. There the flatterer must at once begin his witty chatter or be chucked out at the door. I know that that happened to the blackguard Acestor^a; for he uttered an outrageous jest, and the slave led him out at the door—with a collar on—and handed him over to Oeneus.^b

“The name parasite is mentioned by Araros in *The Wedding Hymn*^c in these lines: ‘It must be that you are a parasite, dearie; and here comes Ischomachus, who as it chanceth keeps you in food.’ But the word occurs often among more recent poets. The verb also occurs in the philosopher Plato, in *Laches*.^d He says, namely: ‘And the lads parasite with us.’^e Alexis in *The Pilot*^f says there are two classes of parasites. The lines are: ‘P. There are two classes of parasites, Nausimachus. One is the widely-prevailing kind, ridiculed on the stage, the black ones^g we. Then there lives another class, a

^a A tragic poet mocked by Aristoph. (*Aves* 31) as a foreigner.

^b The “collar” was a heavy wooden frame put on the neck of a refractory slave. Oeneus was the eponymous hero of the Attic tribe Oeneis, in one deme of which was the *Βάραθρον* or pit into which the bodies of executed criminals were thrown.

^c Kock ii. 218.

^d 179 c.

^e *i.e.*, eat with us at the mess.

^f Kock ii. 338; a parasite speaks.

^g So called from the colour of their clothes. Pollux iv. 119.

- σεμνοπαράσιτον ἔθνος εὐ¹ καλούμενον,
 σατράπας παρασίτους καὶ στρατηγούς ἐπιφανείς²
 c ὑποκρινόμενον εὐ τοῖς βίοις, ὀφρῦς ἔχον³
 χλιοταλάντους ἀνακυλίον τ' οὐσίας·
 νοεῖς σὺ⁴ τὸ γένος καὶ τὸ πρᾶγμα; N. καὶ μάλα.
 P. τούτων δ' ἑκατέρου τῶν γενῶν ὁ μὲν τύπος
 τῆς ἐργασίας εἰς ἔστι, κολακειάς ἀγών·
 ὡσπερ ἐπὶ τῶν βίων δὲ τοὺς μὲν ἢ τύχη
 ἡμῶν μεγάλοις προσέειμε, τοὺς δ' ἐλάττωσι·
 d ἄρ' οἱ μὲν εὐποροῦμεν, οἱ δ' ἀλύομεν.
 ἄρ' ἐκδιδάσκω,⁵ Νανσίνικ'; N. οὐκ ἀστόχως·
 ἀλλ' ἂν σ' ἐπαινώ μᾶλλον, αἰτήσεις μέ τι.⁶

Χαρακτηρίζει δ' οὐκ ἀρρήθμως τὸν παράσιτον
 οἷοις τίς ἔστι Τιμοκλῆς ἐν Δρακοντίῳ οὕτως·

- ἔπειτ' ἐγὼ παράσιτον ἐπιτρέψω τινὶ
 κακῶς λέγειν; ἤκιστα γ'· οὐδὲν ἔστι γὰρ
 ἐν τοῖς τοιοῦτοις χρησιμώτερον γένος.
 εἰ δ' ἔστι τὸ' φιλέταιρον ἐν τι τῶν καλῶν,
 ἀνὴρ παράσιτος τοῦτο ποιεῖ διὰ τέλους.
 o ἐρᾶς, συναραστής ἀπροφάσιτος γίνεται.
 πράττει τι, πράξει συμπαρὼν ὅ τι ἂν δέη,
 δίκαια ταῦτα τῷ τρέφοντι νενομικῶς,
 ἐπαινέτης θαυμαστός οἷος τῶν φίλων.
 χαίρουσι δειπνῶν ἡδοναῖς ἀσυμβόλοις·
 τίς δ' οὐχὶ θνητῶν; ἢ τίς ἤρωσ ἢ θεός

¹ ἔθνος εὐ Lumb: ἐκ μέσου A.

² This verse transposed with the preceding by Dobree.

³ ἔχον Grotius: ἔχοντα A.

⁴ σὺ added by Reisig.

⁵ ἄρ' ἐκδιδάσκω Kock: ἀρά γε διδάσκων A.

tribe well called by the name "august parasite," that skilfully act the part of nabob parasites and generals of renown in their ways of living, with eyebrows a thousand talents weight, squandering estates right and left.^a Do you know the kind and the thing I speak of? *κ.* Indeed I do. *ρ.* The mode of operation in each of these two classes is the same; it's a contest in flattery. As it generally happens in men's lives, fate assigns some of us to great patrons, others to patrons of less degree; and so some of us are well off, while others of us are in despair. Do I make myself clear, Nausinicus? *κ.* You hit the nail on the head. However, if I give you any more praise, you'll be asking me for something!

"With a deft touch Timocles outlines the parasite's character in *Dracontium*,^b thus: 'So I am to allow anyone to abuse a parasite? Not a bit of it. For there doesn't exist a more useful class when it comes to the things I have just described. Again, if you grant that sociability is one of the virtues, your parasite practises that to perfection. Suppose you're in love; he proves himself in your affair a helper who never shirks. You have some business to transact; he will stand by and carry through whatever is wanted, claiming his patron's rights as if they were his own—an incomparable admirer of his friends. But, you say, they enjoy the pleasures of eating without paying their share. Well, what mortal man does not do that? Still more, what god or hero

^a Cf. Aristoph. *Nub.* 33 ἐξήλικας ἐμέ γ' ἐκ τῶν ἐμῶν, "you have rolled me out of all I own."

^b Kock ii. 454. The title may be a courtesan's name.

⁶ ἐπαινῶ μᾶλλον, αἰτήσεις μέ τι Duthell; ἐπαινῶ, μᾶλλον αἰτήσεις μέτι Α. [?] τὸ added by Casaubon.

ἀποδοκιμάζει τὴν τοιαύτην διατριβήν;
 ἵνα μὴ δὲ πολλά μακρολογῶ δι' ἡμέρας,
 τεκμηριῶν τι παμμέγεθες οἶμαί γ' ἔρευν,
 f ὁ τῶν παρασίτων ὡς τετίμηται βίος.
 γέρα γὰρ αὐτοῖς ταῦτά τοις τῶλύμπια
 νικῶσι δίδονται χρηστότητος εἵνεκα,
 σίτησις. οὐ γὰρ μὴ τίθενται συμβολαί,
 πρυτανεῖα ταῦτα πάντα προσαγορευτέα.²

καὶ Ἀντιφάνης δὲ ἐν Διδύμοις φησίν·

238 ὁ γὰρ³ παράσιτός ἐστιν, ἂν ὀρθῶς σκοπήσῃς,
 κοινωνὸς ἀμφοῖν, τῆς τύχης καὶ τοῦ βίου.
 οὐδείς παράσιτος εὐχετ' ἀτυχεῖν τοὺς φίλους,
 τοῦναντίον δὲ πάντας εὐτυχεῖν αἰεί.
 ἐστὶν πολυτελής τῷ βίῳ τις· οὐ φθονεῖ,
 μετέχει δὲ τούτων εὐχετ' αὐτῷ συμπαραῶν.
 κάστιν φίλος γενναῖος ἀσφαλῆς θ' ἄμα,
 οὐ μάχιμος, οὐ πάροξος, οὐχὶ βάσκανος,
 ὀργὴν ἐνεγκεῖν ἀγαθός. ἂν σκώπτῃς, γελᾷ·
 b ἔρωτικός, γελοῖος, ἰλαρὸς τῷ τρόπῳ·
 πάλιν στρατιώτης ἀγαθὸς εἰς ὑπερβολήν,
 ἂν ἦ τὸ σιτάρκημα⁴ δεῖπνον εὐτρεπές.

καὶ Ἀριστοφῶν δὲ ἐν Ἰατρῷ φησι·

βούλομαι δ' αὐτῷ προειπεῖν οἷός εἰμι τοὺς
 τρόπους.

ἂν τις ἐστιᾷ, πάρεμι πρῶτος, ὥστ' ἦδη πάλαι
 . . . ζωμὸς καλοῦμαι. δεῖ τιν' ἄρασθαι μέσον

¹ μὴ δὲ Grotius: δὲ μὴ AC.

² προσαγορευτέα Meineke: προσαγορεύεται AC.

³ ὁ γὰρ Wakefield: ὄρα γὰρ AC.

⁴ σιτάρκημα Cobet: σιτάρχημα AC.

discouragements that kind of pastime? ^a Not to drag out the day with too many instances, I think I can cite one proof of immense importance, to show that the parasites' life is held in honour. They are given for their deserts exactly the same prize as those who win at the Olympic Games—maintenance.^b For all places where payment is not imposed should be called Prytaneia.' Again, Antiphanes says in *The Twins* ^c: "For the parasite, if you look at him rightly, is a partner in both things, our fortune and our life. No parasite prays that his friends may have misfortune; quite the contrary, he prays that all may have perpetual good fortune. A man may be sumptuous in his mode of life; he feels no envy, but only prays that he may stand beside him and share his wealth. He is also a noble friend and safe as well, not contentious, not quick to take offence, not malicious, good at enduring bad temper. If you joke at his expense, he laughs. He is affectionate, amusing; gay in character; again, he is a good soldier, good passing belief, if only his ration be a dinner promptly served.' And Aristophon says in *The Doctor* ^d: "I wish to explain to him beforehand what sort of man I am in my ways. If anyone gives a dinner, I am first on the spot, so that long since I am known by the name of Broth. If someone who has drunk too much has to be tackled at the waist ^e and

^a Since gods and heroes were supposed to be feasted at the Θεογένεια, or "god-entertainments." See 82 e note c, 137 e note a, 252 b note b, 372 a.

^b Referring to public maintenance in the Prytaneium, or town-hall, 186 a note a.

^c Kock ii. 43.

^d Kock ii. 277.

^e ἀρᾶσθαι μέσων, "to lift by the middle," a wrestling term.

- c τῶν παροινούντων, παλαιστὴν νόμισον Ἄργεῖόν¹
 μ' ὄραν.
 προσβαλεῖν πρὸς οἰκίαν δεῖ, κριός· ἀναβῆναι τι πρὸς
 κλιμάκιον . . . Καπαεύς· ὑπομένειν πληγὰς
 ἄκμων·
 κονδύλους πλάττει δὲ Τελαμών· τοὺς καλοὺς
 πειρᾶν καπνός.

κάν Πυθαγοριστῆ δέ φησι·

- πρὸς μὲν τὸ πευῆν ἐσθίειν τε μηδὲ ἐν
 νόμῳ ὄραν Τιθύμαλλον ἢ Φιλιππίδην.
 d ὕδωρ δὲ πίνειν βάτραχος, ἀπολαύσαι θύμων
 λαχάνων τε κάμπη, πρὸς τὸ μὴ λουῖσθαι ῥύπος,
 ὑπαίθριος χειμῶνα διάγειν κόψιχος,
 πνίγος ὑπομῆναι καὶ μεσημβρίας λαλεῖν
 τέττιξ, ἐλαίω μηδὲ χρίεσθαι τὸ πᾶν²
 κοινορτός, ἀνυπόδητος ὄρθρου περιπατεῖν
 γέρανος, καθεύδειν μηδὲ μικρὸν νικτερίς.

Ἄντιφάνης δ' ἐν Προγόνους·

- τὸν τρόπον μὲν οἶσθά μου
 e ὅτι τῦφος οὐκ ἔνεστιν, ἀλλὰ τοῖς φίλοις
 τοιοῦτός εἰμι, ἦδιστε,³ τύπτεσθαι μῦδρος,
 τύπτειν κεραυνός, ἐκτυφλοῦν τιν' ἀστραπή,
 φέρειν τιν' ἄρας ἄνεμος,⁴ ἀποπνίξαι βρόχος,

¹ Ἄργεῖόν Grotius : αὐταργεῖον A.

² μηδὲ χρίεσθαι (Wilamowitz) τὸ πᾶν Kaibel : μήτε χρῆσθαι
 μήτε ὄραν AC.

³ τοιοῦτός εἰμι, ἦδιστε Lumb : τοιοῦτος εἰμη (εἰμι C) δη τις A.

⁴ ἄρας ἄνεμος Lobeck : αἰρανανεμος AC.

⁴ Such as Heracles ; wrestling was supposed to be peculi-
 arly an Argive sport, *Anthol. Pal.* ii. 139.

thrown, you would think that you saw in me an Argive wrestler.^a Or perhaps a house door is to be assaulted; I am a battering-ram. At climbing up a ladder, I am a Capaneus^b; at enduring blows I am an anvil; at fashioning fisticuffs I am a Telamon,^c at tempting the fair, smoke.^d And in *The Disciple of Pythagoras*^e he says: 'When it comes to being hungry, and not eating a single bite, imagine that you are looking at Tithymallus or Philippides.^f At drinking he's a frog, at getting all the benefit out of thyme and greens, a caterpillar, at abstaining from a bath, a filth-pot; at passing the winter in the open, he's a crow,^g at enduring heat and chattering at noonday, a cicada, at refusing to anoint himself with oil under any circumstances, a dust-cloud,^h at walking about shoeless in the early dawn, a crane, and at sleeping not so much as a wink, a bat.' And Antiphanes, in *Ancestors*ⁱ: 'You know my character, and that I hold within me no vain conceit; rather, toward my friends, good sir, I am like this: at receiving blows I am pig-iron, at giving blows, a thunder-bolt, at blinding the eyes, a lightning flash, at picking a fellow up and carrying him off, a hurricane, at choking

^b One of the Seven against Thebes, struck down by Zeus when he scaled the wall of the city.

^c A "Telamonian blow" was proverbially severe, a "knock-out."

^d Since smoke penetrates the smallest opening. Cf. (but in a different sense) *la fumée cherche les beaux*, cited by Villebrun; see also 242 f.

^e Kock ii. 280.

^f Names of parasites. For Tithymallus see 240 c.

^g Lit. "blackbird."

^h The use of olive oil on the body was common among the better classes from the time of Homer; cf. 242 c. For its use as food see 66 f.

ⁱ Kock ii. 94.

θύρας μοχλεύειν σεισμός, εἰσπηδᾶν ἀκρίς,
 δειπνεῖν ἀκλήτος μυία, μὴ ἔλθειν φρέαρ,
 ἄγχειν, φονεύειν, μαρτυρεῖν, ὅσ' ἂν μόνον
 τύχη τις εἰπῶν, ταῦτ' ἀπροσκέπτως ποιεῖν
 ἅπαντα. καὶ καλοῦσί μ' οἱ νεώτεροι
 f διὰ ταῦτα πάντα σκηπτόν· ἀλλ' οὐδὲν μέλει
 τῶν σκωμμάτων μοι· τῶν φίλων γὰρ ὢν φίλος
 ἔργοισι χρηστός, οὐ λόγοις ἔφην μόνον.

Δίφιλος δ' ἐν Παρασίτῳ μελλόντων γίνεσθαι
 γάμων τὸν παράσιτον ποιεῖ λέγοντα τάδε·

ἀγνοεῖς ἐν ταῖς ἀραις

ὃ τι ἔστω, εἴ τις μὴ φράσει¹ ὀρθῶς ὁδὸν
 239 ἢ πῦρ ἐναντίει ἢ διαφθείρει ἕδωρ,
 ἢ δειπνεῖν² μέλλοντα κωλύσαι³ τινά.

Ἐβουλος δὲ ἐν Οἰδίποδι·

ὁ πρῶτος εὐρῶν τὰλλότρια δειπνεῖν ἀνήρ
 δημοτικός ἦν τις, ὡς ἔοικε, τοὺς τρόπους.
 ὅστις δ' ἐπὶ δεῖπνον ἢ φίλον τιν' ἢ ξένον
 καλέσας ἔπειτα συμβολὰς ἐπράξατο,
 φυγὰς γένοιτο μηδὲν οἴκοθεν λαβῶν.

Διόδωρος δὲ ὁ Σινωπεὺς ἐν Ἐπικλήρῳ περὶ τοῦ
 παρασιτεῖν καὶ αὐτὸς οὐκ ἀγλαφύρως τάδε φησὶν·

b βούλομαι δεῖξαι σαφῶς
 ὡς σεμνὸν ἔστι τοῦτο καὶ νενομισμένον

¹ φράσει· Porson: φρασεῖ A: φραση ἢ C.

² δειπνεῖν Erfurd: δειπνεῖν A.

³ κωλύσαι Erfurd: κωλύσει A.

^a A proverb, "fighting-dogs in a well" (Zenob. iii. 45), was used of a fight which could not be avoided or shifted to more advantageous ground. Cf. Simplic. *Physic.* 470, 21.

^b Cf. *Ev. Marc.* iii. 17: "And he surnamed them Boanerges, which is, The sons of Thunder."

him, a noose, at wrenching the bolts of a door, an earthquake, at hopping in, a cricket, at eating uninvited, a fly; as immovable as a cistern,^e I can choke, murder, bear false witness, do anything that one may happen to propose—all at a moment's notice. And the younger chaps for all these traits call me Thunderbolt.^b But I don't mind their jokes at all. For I am a friend to my friends, and it's my nature to serve them with deeds, not words alone.' Diphilus in *The Parasite*^c makes his parasite say these lines on the occasion of an impending marriage: 'You don't know what the curses^d threaten in case a man should refuse to show the way correctly, or to kindle a fire; or should he poison the water or hinder a man who wanted—to give a dinner.' And Eubulus in *Oedipus*^e: 'The first man to discover the art of dining at other people's expense was plainly a patriot in character. But the man who invites anyone to dinner, be it friend or foreigner, and then exacts a contribution—may he have to flee the country without taking any thing from home.'

"Diodorus of Sinope, in *The Heiress*,^f expresses himself with equal elegance on the subject of parasites: I want to show you plainly that this is a business august and rightly recognized, a veritable

^e Koek ii. 561.

^d The *ἀρὰ Βουζύγγειοι* were solemn curses pronounced at the ritual act of ploughing by the Buzygae, one of the oldest priestly tribes in Athens. Cf. Cicero, *Off.* iii. 13. 55 "erranti nam non monstrare, quod Athenis execrationibus publicis sanctum est." The last verse in the quotation is no part of the official curse, but added *παρὰ προσδοκίαν*.

^e Koek ii. 189; apparently a parody of some tragic poet (Euripides?), especially the last verse.

^f Koek ii. 420; cf. above, 235 e.

καὶ τῶν θεῶν εὐρημα· τὰς δ' ἄλλας τέχνας
οὐδεὶς θεῶν κατέδειξεν, ἀλλ' ἄνδρες σοφοί·
τὸ γὰρ παρασιτεῖν εἶπεν ὁ Ζεὺς ὁ φίλιος,
ὁ τῶν θεῶν μέγιστος ὁμολογουμένως.
οὗτος γὰρ εἰς τὰς οἰκίας εἰσέρχεται
οὐχὶ διακρίνας τὴν πενιχρὰν ἢ πλουσίαν.
οὗ δ' ἂν καλῶς ἐστρωμένην κλίνην ἴδῃ,
παρακειμένην τε τὴν¹ τράπεζαν πάνθ' ἃ δεῖ
c ἔχουσιν, ἤδη συγκατακλιθεὶς² κοσμίως
ἀριστίσας³ ἑαυτὸν, ἐντραγῶν, πιῶν,⁴
ἀπέρχεται⁵ οἰκαδ' οὐ καταβαλῶν συμβολάς.
καγὼ ποῶ νῦν τοῦτ'. ἐπὰν κλίνας ἴδω
ἐστρωμένας καὶ τὰς τραπέζας εὐτρεπεῖς
καὶ τὴν θύραν ἀνεωγμένην, εἰσέρχομαι
ἐνθάδε σιωπῇ καὶ ποιήσας εὐσταλῇ
ἐμαντόν, ὥστε μὴ ἐνοχλεῖν τὸν συμπότην,
πάντων ἀπολαύσας τῶν παρατεθέντων, πιῶν,
d ἀπέρχομαι⁶ οἰκαδ' ὥσπερ ὁ Ζεὺς ὁ φίλιος.
ὅτι δ' ἦν τὸ πρᾶγμα ἔνδοξον αἰεὶ καὶ καλόν,
ἐκεῖθεν ἂν γνοιῇ τις ἔτι σαφέστερον·
τὸν Ἡρακλέα τιμῶσα λαμπρῶς ἡ πόλις
ἐν ἅπασιν τοῖς δήμοις θυσίας ποιουμένη⁷
εἰς τὰς θυσίας ταύτας παρασίτους τῷ θεῷ
οὐ πώποτ' ἀπεκλήρωσεν οὐδὲ παρέλαβεν
εἰς ταῦτα τοὺς τυχόντας, ἀλλὰ κατέλεγεν
ἐκ τῶν πολιτῶν δώδεκ' ἄνδρας ἐπιμελῶς
ἐκλεξαμένη τοὺς ἐκ δὴ⁸ ἀστῶν⁹ γεγονότας,
e ἔχοντας οὐσίας,⁷ καλῶς βεβιωκότας.

¹ τὴν added by Casaubon.

² συγκατακλιθεὶς Dobree: κατακλιθεὶς AC.

³ ἀριστίσας Musurus: ἀριστήσας AC.

⁴ πιῶν Grotius: ἐμπιῶν AC.

discovery of the gods. As for the other arts, no gods disclosed them, but only clever men. Aye, the parasite's life was an invention of Zeus the god of Friendship, admittedly the mightiest of the gods. For this god enters our houses, making no distinction between rich and poor; and wherever he sees a couch nicely spread, with the table laid beside it holding everything that can be desired, he forthwith lies down with the guests decorously and feasts himself; and having eaten of this and drunk of that, he goes back home without paying the scot. And that is what I do to-day. Whenever I see couches spread, the tables ready, the door standing open, I enter there noiselessly; I assume my best manners, so as not to annoy my fellow-drinker; and after enjoying all that is served, and I have had a drink, I go back home like Zeus the god of Friendship. And that this business has always been noble and in good repute, one may realize still more clearly from this: whenever the State honours Heracles sumptuously, celebrating festivals in all the demes, never to this day has it chosen *by lot*, for these feasts, parasites^a to honour the god; and it never selected for this purpose ordinary citizens either. No, the State made a list from the citizens, carefully selecting twelve men who were sons of Athenian parents,^b who owned property, and who had lived decent lives. And

^a In the good sense of the word (234 c-235 f); election, not sortition, was used in their case.

^b Lit. "sprung from two citizens," father and mother both being of Attic descent.

⁵ *παιουμένη* Casaubon: *παιουμένης* A.

⁶ *δύ' ἀστῶν* Cobet: *δυσαστῶν* A.

⁷ *οὐσίας* Casaubon: *θυσίας* A.

εἶθ' ὕστερον τὸν Ἑρακλέα μιμούμενοι
τῶν εὐπόρων τινές¹ παρασίτους ἐλόμενοι
τρέφειν παρεκάλουν οὐχὶ τοὺς χαριεστάτους
ἐκλεγόμενοι, τοὺς δὲ κολακεύειν δυναμένους
καὶ πάντ' ἐπαυεῖν· οἷς ἐπειδὴν προσερεύγη²
ράφανιδας ἢ³ σαπρὸν σίλουρον καταφαγῶν,
ἴα καὶ ῥόδα φασὶν⁴ αὐτὸν ἠρισθηκέναι.

ἔπᾶν δ'⁵ ἀποπάρδη μετὰ τινος κατακείμενος
f τούτων,⁶ προσάγων τὴν ῥίνα δεῖθ' αὐτῶ⁷ φράσαι,
πόθεν τὸ θυμίαμα τοῦτο λαμβάνεις;
διὰ τοὺς τοιούτους τοὺς ἀσελγῶς χρωμένους
τὸ τίμιον καὶ τὸ καλὸν αἰσχρὸν ἔστι νῦν.

Καὶ Ἀξιόνικος δ' ἐν Χαλκιδικῶ φησιν·

ὅτε τοῦ παρασιτεῖν πρῶτον ἠράσθη μετὰ
Φιλοξένου τῆς Πτεροκοπίδος νέος ἔτ' ὢν,
πληγὰς ὑπέμενον⁸ κονδύλων⁹ καὶ τρυβλίων
240 ὄστων τε τὸ μέγεθος τοσαύτας ὥστε με
ἐνίοτε τοῦλάχιστον ὀκτῶ τραύματα
ἔχειν. ἐλυσιτέλει γάρ· ἦπτων εἰμὶ γὰρ
τῆς ἡδονῆς. ἔπειτα καὶ τρόπον τινὰ
τὸ πρᾶγμά μοι λυσιτελές εἶναι νερόμικτα.
οἷον φίλερίς τίς ἐστι καὶ μάχεται τί μοι
μετεβαλόμην πρὸς τοῦτον ὅσα τ'⁷ εἴρηκέ με
κακῶς ὁμολογῶν εὐθέως οὐ βλάπτομαι.

¹ τινές Casaubon: τινὰς A.

² προσερεύγη Kock: προσερεύγοι A.

³ ἢ Dindorf: καὶ A.

⁴ φασὶν Kock: ἔφασαν AC.

⁵ ἔπᾶν δ' Kock: ἐπεὶ δ' ἂν δ' AC.

⁶ τούτων Dohree: τούτοις AC.

⁷ δεῖθ' αὐτῶ Kock: δεῖ ταυτῶ A, δεῖτ' αὐτῶ C.

so, in later times, certain rich men, imitating the example of Heracles, picked out parasites to support, and invited them in, selecting not the finest men, but those best able to play the flatterer and praise them in everything. Why! When a patron, after eating radishes or a stale sheat-fish, belches in their faces, the flatterers say that he must have lunched on violets and roses. And when the patron breaks wind as he lies next to one of these fellows, the latter applies his nose and begs him to tell him, "Where do you buy that incense?" It is because of such people, who make outrageous use of flatterers, that what was once estimable and noble is to-day a scandal.'

"And Axionicus says in *Aping the Chalcidians*^a: 'As soon as I, still a stripling, had come to love the parasite's life in company with Philoxenus,^b that "Ham-cleaver," I began to receive patiently blows from knuckles, bowls, and bones; they were so many and so severe^c that sometimes I bore eight wounds at the least. (But I didn't mind) for it paid; I am indeed a slave to pleasure. And so I have come to think that the business is in a way actually profitable. Suppose, for example, a man is quarrelsome, and gets into a brawl with me; I face about and acknowledge to him all the evil that he has said of me, and so I straightway come off

^a Kock ii. 414, Athen. 241 e. Chalcis, the chief city of Euboea, was notorious for licentiousness and avarice.

^b Cf. Athen. 220 b, 241 e.

^c Lit. "in size"; the blows (τσοαίτρας πληγάς) are confused with the missiles.

⁸ ὑπέμενον Grotius: ὑπομέμων Λ.

⁹ κονδύλων Schweighäuser: κονδύλων Λ.

πονηρὸς ὢν δὲ¹ χρηστὸς εἶναι φησί τις·
ἐγκωμιάζων τοῦτον ἀπέλαβον χάριν.

- b γλαύκου βεβρωκῶς τέμαχος ἐφθόν τήμερον
αὔριον ἔωλον τοῦτ' ἔχων οὐκ ἄχθομαι.
τοιοῦτος ὁ τρόπος ἐστὶν ἢ φύσις τέ μου.

Ἀντίδοτος δ' ἐν τῷ ἐπιγραφομένῳ Πρωτοχόρῳ
παράγει τινὰ παραπλήσιον τοῖς ἐν τῷ Κλαυδίῳ
νῦν σοφιστεύουσιν, ὢν οὐδὲ μεμνησθαι καλόν,
τοιαῦτα περὶ παρασιτικῆς τέχνης λέγοντα·

- κατὰ τὴν στάσει δὴ στάντες ἀκροάσασθέ μου.
πρὶν ἐγγραφῆναι καὶ λαβεῖν τὸ χλαμύδιον
c περὶ τοῦ παρασιτεῖν εἴ τις ἐμπέσει λόγος,
τὸ τεχνίον αἰεὶ τοῦτό μοι κατεπίνετο,²
καὶ παιδομαθῆς πρὸς αὐτὸ τὴν διάνοιαν ἦν.

Παράσιτοι δ' ἐπ' ὀνόματος ἐγένοντο Τιθύμαλλος
μέν, οὗ μνημονεύει Ἀλέξιος ἐν Μιλησίᾳ καὶ ἐν
᾽Οδυσσεὶ ὑφαίνοντι· ἐν δὲ Ὀλυνθίοις φησὶν·

- ὁ δὲ σὸς πένης ἔστ', ὦ³ γλυκεῖα· τοῦτο δὲ
δέδοιχ' ὁ θάνατος τὸ γένος, ὡς φασιν, μόνον·
d ὁ γοῦν Τιθύμαλλος ἀθάνατος περιέρχεται.

Δρόμων δ' ἐν Ψαλτρίᾳ·

ὑπερρησχυνόμεν
μέλλων ἀσύμβολος πάλιν δειπνεῖν· πάντ'
αἰσχρὸν γάρ.⁴ B. ἀμέλει· τὸν Τιθύμαλλον γοῦν αἰεὶ·

¹ δὲ Kaibel: τε A.

² κατεπίνετο Dalechamp: καταπινέτω A.

³ ἔστ', ὦ Casaubon: ἔστω A.

⁴ γάρ added by Schweighäuser.

^a Kock ii. 410. The Emperor Claudius enlarged the
Museum at Alexandria with an extension here called.

without injury. Again, a scoundrel asserts that he is a good man; I load him with praise and win his gratitude. If to-day I eat a slice of boiled grey-fish, I am not disturbed if to-morrow I have it to eat warmed over. Such is my character and my nature.' Antidotus, in the play entitled *Premier Danseur*, brings on the stage a character resembling the modern professors in the Claudian Institute, whom it is a disgrace even to mention; this is what he says concerning the School for Parasites ^a: 'Take up your positions, now, and pay attention to me. Before I became a registered voter, and received the cloak,^b whenever the conversation happened to fall on how to be a parasite, I always drank in the art eagerly, and proved that I had a precocious understanding in grasping it.'

"Several parasites are specially mentioned by name. There was first of all Tithymallus, whom Alexis mentions in *The Woman of Miletus* and in *Odysseus at the Loom*. In *The Olynthians* ^c he says: 'Yes, my dear, but your husband is a poor man, and death, they say, avoids that class of persons alone; Tithymallus, for example, haunts the town, deathless ever.' And Dromon in *The Harp-girl* ^d: 'A. I was ashamed beyond words to go to dinner again without paying my share; for it is altogether scandalous. B. Never mind. Tithymallus, at least, may be seen

Claudianum; Sueton. *Claud.* v. 42. A "professor" is here drilling the class in the parasite's art.

^b Of the ephēbos, on reaching the age of eighteen.

^c Kock ii. 353; a rich woman, conversing with a poor woman, is comparing husbands. The parasite, like the deathless gods, never has to pay his share; Menander, *Samia* 401 Capps: Χαίρεσθων πρώτιστος ὄντος, ὃν τρέφουσι ἀσύβολον, οὐ θεός σοι φαίνεται εἶναι;

^d Kock ii. 419.

ἐρυθρότερον κόκκου περιπατοῦντ' ἔσθ' ὄραν·
οὕτως ἐρυθριᾷ συμβολᾶς οὐ κατατιθείς.

Τιμοκλῆς Κενταύρω ἢ Δεξαμενῶ·

Τιθύμαλλον αὐτὸν καὶ παρασίτον ἀποκαλῶν.

ἐν δὲ Καυνοῖσι·

- e ἤδη προσεήνεκται,¹ τί μέλλεις; σπεῦδε δὴ,²
ὦ τάν. ὁ γὰρ Τιθύμαλλος οὕτως ἀνεβίω
κομιδῇ τεθνηκώς, τῶν ἀν' ὀκτῶ τοῦβολου
θέρμους μαλάξας. οὐκ ἀπεκαρτέρησε γὰρ
ἐκεῖνος, ἀλλ' ἔκαρτέρησ', ὦ φίλτατε,
πεινῶν.³

ἐν δ' Ἐπιστολαῖσι·

- οἴμοι κακοδαίμων, ὡς ἐρῶ· μὰ τοὺς θεούς,
Τιθύμαλλος οὐδεπώποτ' ἠράσθη φαγεῖν
οὕτω σφόδρ' οὐδὲ Κόρυδος ἱμάτιον λαβεῖν,
f οὐ Νεῖλος⁴ ἄλφιτ', οὐ Κόρυδος ἀσύμβολος
κινεῖν ὀδόντας.

Ἀντιφάνης Τυρρηνῶ·

ἀρετῇ⁵ τὸ προῖκα τοῖς φίλοις ὑπηρετεῖν.

β. λέγεις ἔσσεσθαι τὸν⁶ Τιθύμαλλον πλούσιον.

εἰ πράζεται⁷ γὰρ μισθὸν ἐκ τοῦ σου λόγου
παρ' οἷσι δειπνεῖ⁸ προῖκα, συλλέξει⁹ συχρῆν.

- 241 Ἦν δὲ καὶ ὁ Κόρυδος τῶν δι' ὀνόματος παρα-
σίτων. μνημονεύει δ' αὐτοῦ Τιμοκλῆς ἐν Ἐπι-
χαιρεκάκῳ οὕτως·

¹ Marked as an interrogation by Kock.

² μέλλεις; σπεῦδε δὴ Jacobs: μέλλει σπεῦδετε A.

³ πεινῶν Meineke: πίνων A. ⁴ νεῖλλος A. Cf. 343 b.

⁵ Τυρρηνῶ· ἀρετῇ Dobree: τυρρηνωῦ ἀρετῇ A.

⁶ τὸν added by Schweighäuser.

prowl about, redder than scarlet. He blushes so at not paying *his* share!' Timocles, in *The Centaur*, or *Dexamenus*^a: 'Calling him an out-and-out Tithymallus^b and parasite.' And in *The Caunians*^c: 'Has dinner been brought on yet? What's the delay? Hurry, my good man! For Tithymallus, completely dead, came to life just by chewing some lupines at the price of only eight pints to the penny. For though he could not patiently face death, he patiently bore his hunger.'^d And in *The Letters*^e: 'Ah me, poor devil, how madly in love am I! I swear by the gods, not even Tithymallus ever conceived such a violent passion for something to eat, not Cormus for a cloak to steal, not Nilus for barley-meal, not Corydus (Lark) for exercising his teeth without paying the scot!' Antiphanes in *The Etruscan*^f: 'A. It is a virtue to assist one's friends gratis. B. Then you mean that Tithymallus will be a rich man. For if he is going to exact pay according to your meaning from those with whom he dines gratis, he will collect a lot of virtue!'

"Then there was also Lark among the parasites mentioned by name. Timocles speaks of him thus

^a Kock ii. 460.

^b *i. e.*, starving.

^c Kock ii. 460; the title refers to the brother and sister, Caunus and Byblis, who became a proverb for any desperate passion.

^d For the somewhat forced antithesis between ἀκαρτέρησε, "starved myself to death," and ἐκαρτέρησε, "endured," cf. Frag. adesp. Kock iii. 469 ὥστε μᾶλλον ἢ θέλει ἀποκαρτερεῖν ἢ ταῦτ' ἀκούων καρτερεῖν.

^e Kock ii. 456.

^f Kock ii. 103; for the title cf. Athen. 517 d, 607 f.

⁷ εἰ πράξεται Cobet; εὐπράξεται A.

⁸ οἷσι δειπνεῖ Kock; οἷς εἰδῆπνει A.

⁹ συλλέξει Dindorf; συλλέξεν A.

ATHENAEUS

ἀγορὰν ἰδεῖν εὖοψον εὐποροῦντι μὲν
 ἡδίστον, ἂν δ' ἀπορῆ τις, ἀθλιώτατον.
 ὁ γοῦν Κόρυδος ἀκλήτος, ὡς ἐμοὶ δοκεῖ,
 γενόμενος ὠψώνει¹ παρ' αὐτὸν οὐκάδε,
 ἦν δὲ τὸ πάθος γέλοιοι, οἴμοι, τέτταρας
 χαλκοῦς ἔχων ἄνθρωπος, ἐγχείλει ὄρων,
 θύνηια, νάρκας, καράβους ἡμωδία.

b καὶ ταῦτα πάντῃ μὲν² περιελθὼν ἤρετο
 ὀπόσου, πυθόμενος δ' ἀπέτρεχ' εἰς³ τὰς μεμβράδας.

* Ἀλεξίς Δημητρίῳ ἢ Φιλεταίρῳ·

ἀλλ' αἰσχύνομαι
 τὸν Κόρυδον, εἰ δόξω συναριστᾶν τισιν
 οὕτω προχείρως· οὐκ ἀπαρνοῦμαι δ' ὄμως.
 οὐδὲ γὰρ ἐκεῖνος, ἂν καλῆ τις ἂν τε μή.⁴

ἐν δὲ Τίτθῃ·

c ὁ Κόρυδος οὗτος, ὁ τὰ γέλοι' εἰθισμένος
 λέγειν, Βλεπαῖος βούλετ' εἶναι.⁵ β. νοῦν γ' ἔχων·
 πλουτεῖ γὰρ ὁ Βλεπαῖος.

Κρατῖνος δ' ὁ νεώτερος ἐν Τιτάσι·

Κόρυδον τὸν χαλκότυπον πεφύλαξο,
 ἦ μὴν⁶ σοὶ νομίεις αὐτὸν μηδὲν καταλείψειν,
 μῆδ' ὄψον κοινῇ μετὰ τούτου πώποτε δαίση
 τοῦ Κορύδου· προλέγω σοι· ἔχει γὰρ χεῖρα κρα-
 ταιάν,
 χαλκῆν, ἀκάματον, πολὺ κρείττω τοῦ πυρὸς αὐτοῦ.

¹ ὠψώνει Schweighäuser: ὀψωνεῖ AC.

² πάντῃ μὲν Dindorf: πάνταημεν A.

in *The Spiteful Man*^a: 'To see a well-stocked market is very pleasant for a rich man, but if one is poor, it is very painful. Lark, at any rate, because, I suppose, he had not been invited out, tried to buy some fish to take home. Alas! his experience was funny—a fellow with only four farthings, he looked at the eels, the tunny-steaks, the electric rays, the crayfish, and his mouth watered. And as he walked about everywhere, he inquired the price of them all, but when he learned it, he scuttled off to the small-fry market.' Alexis in *Demetrius* or *Philetaerus*^b: 'Nay, but I should feel shame in the presence of Lark, if I should be seen lunching with certain persons so readily. Still, I shall not refuse any more than Lark would, whether he is invited or not.' And in *The Nurse*^c: 'A. Our Lark here, the one who is in the habit of saying the funny things, wants to be known as Sharp-Eyes.^d B. And with good reason; for Sharp-Eyes is rich.' And Cratinus the Younger in *The Titans*^e: 'Against Lark, the man of bronze mould, be thou on thy guard; verily thou shalt believe that he will leave thee naught; thou shalt never eat fish in company with this Lark; I warn thee; for he has a hand that is mighty, brazen, untiring, stronger far than the very fire.' That Lark

^a Kock ii. 456.

^b Kock ii. 314.

^c Kock ii. 380.

^d A banker named Biepaeus is mentioned by Demosthenes xxi. 215.

^e Kock ii. 291. This is a mock oracle, such as Aristophanes gives in *Knights* and in *Birds*. Cf. *Hor. Sat.* i. 9. 29 ff.

¹ ἀπέρρεχ' els Casaubon: ἀποτρέχεις A; ἀποτρέχεις els C.

⁴ ἄν τε μή added by Nauck.

² βούλετ' εἶναι Schweighäuser: εἶναι βούλεται AC.

⁶ ἦ μὴν Lumb: ἦν μὴ A.

ἄ ὅτι δὲ γέλοια ἔλεγεν ὁ Κόρυδος καὶ ἐπὶ τούτοις
 γελᾶσθαι ἤθελεν ὁ αὐτὸς Ἄλεξις ἐν Ποιηταῖς φησι·

πάνυ τοι βούλομαι
 οὗτος γελᾶσθαι καὶ γέλοι' αἰεὶ λέγειν
 μετὰ τὸν Κόρυδον μάλιστ' Ἀθηναίων πολῦ.

ἀναγράφει δὲ αὐτοῦ τὰ ἀπομνημονεύματα Λυγκεὺς
 ὁ Σάμιος Εὐκράτην αὐτὸν καλεῖσθαι κυρίως
 φάσκων. γράφει δ' οὕτως· Εὐκράτης ὁ Κόρυδος
 πίνων παρά τινι σαθρᾶς¹ οὔσης τῆς οἰκίας "ἐν-
 ταῦθα," φησὶν, "δειπνεῖν δεῖ ὑποστήσαντα τὴν
 εἰς ἀριστερὰν χεῖρα ὡσπερ αἱ Καρυάτιδες."

Φιλόξενος δ' ἡ Πτεροκοπίς ἐμπροσθέντος λόγου
 ὅτι αἱ κίχλαι τίμιαί εἰσι καὶ τοῦ Κόρυδου παρόντος,
 ὃς ἐδόκει πεπορνεῦσθαι, "ἀλλ' ἐγώ," ἔφη, "μνη-
 μονεύω ὅτε ὁ κόρυδος ὀβολοῦ ἦν." ἦν δὲ καὶ ὁ
 Φιλόξενος τῶν παρασίτων, ὡς Ἀξιόνικος εἶρηκεν
 ἐν τῷ Χαλκιδικῷ· πρόκειται δὲ τὸ μαρτύριον.
 μνημονεύει δ' αὐτοῦ καὶ Μένανδρος ἐν Κεκρυφάλῳ
 αὐτὸ μόνον Πτεροκοπίδα αὐτὸν καλῶν. μνη-
 μονεύει δ' αὐτοῦ καὶ Μάχων ὁ κωμωδιοποιὸς ὁ
 Κορίνθιος μὲν ἢ Σικυώνιος γενόμενος, ἐν Ἀλεξ-
 ανδρείᾳ δὲ τῇ ἐμῇ καταβιὸς καὶ διδάσκαλος
 γενόμενος τῶν κατὰ κωμωδίαν μερῶν² Ἀριστο-
 φάνους τοῦ γραμματικοῦ· ὃς καὶ ἀπέθανεν ἐν τῇ
 Ἀλεξανδρείᾳ, καὶ ἐπιγέγραπται αὐτοῦ τῷ μνήματι
 τῷ κωμωδογράφῳ,³ κούφη κόνι, τὸν φιλάγωνα
 κισσὸν ὑπὲρ τύμβου ζῶντα⁴ Μάχωνι φέροισ.

¹ σαθρᾶς Meineke: σαπρᾶς AC.

² μελῶν, "lyrics," conjectured by Meineke.

³ κωμωδογράφῳ A.

⁴ ζῶντα Anth. Pal.: ζῶντι A, retained by Schweighäuser
 in the sense of "immortal."

used to say funny things, and was willing to be laughed at for them, Alexis also tells us in *The Poets*^a: 'Yes, indeed! I am here ready to be laughed at and continually to say funny things, much better than any other Athenian can excepting Lark.' Reminiscences of him have been published by Lynceus of Samos, who says that his real name was Eucrates. He writes as follows: 'Eucrates, the Lark, while drinking with a certain person whose house was in a tumble-down state, remarked, In this place one has to dine with the left hand supporting the roof, like the Caryatides.'

"Once, in the presence of Lark, who had the reputation of being a prostitute, the conversation turned on the high price of thrushes, and Philoxenus the Ham-cleaver said, 'Yes, but I can remember when the lark cost only a penny.' But Philoxenus was also a parasite, as Axionicus says in *Aping the Chalcidians*. The quotation has been given already.^b He is mentioned in *The Head-dress* also, by Menander,^c who calls him Ham-cleaver and nothing more; and again by the comic poet Machon, who, though born either in Corinth or Sicyon, spent the last days of his life in my^d own Alexandria, and became a teacher of the grammarian Aristophanes in all matters pertaining to comedy.^e He also died in Alexandria, and the epitaph on his tomb reads^f: 'Spread, O gentle earth, the lush ivy, dear to the games,^g over the tomb of Machon, writer of comedies.

^a Kock ii. 365.

^b 239 f.

^c Kock iii. 79.

^d The speaker is Plutarch, 234 c.

^e See critical note. The translation follows the interpretation of Wolf, *Proleg. ad Homerum*, p. 220.

^f *Anthol. Pal.* vii. 70.

^g Since ivy was used for victor crowns. See critical note.

242 οὐ γὰρ ἔχεις κηφήνα παλίμπλυντον, ἀλλ' ἄρα τέχνης
 ἄξιον ἀρχαίης λείβανον ἡμφίεσαι.¹

τοῦτο δ' ὁ πρέσβυς ἐρεῖ· “Κέκροπος πόλι,² καὶ
 παρὰ Νείλω
 ἔστω ὅτ' ἐν Μούσαις δριμύ πέφυκε φυτόν.”

ἐν τούτοις δηλοῖ σαφῶς ὅτι Ἀλεξανδρεὺς ἦν γένος.
 ὁ δ' οὖν Μάχων τοῦ Κορύδου μνημονεύει ἐν τού-
 τοις·

τὸν Κορύδον ἠρώτησεν Εὐκράτη³ ποθ' εἰς⁴
 τῶν συμπαρόντων πῶς κέχηρη⁵ αὐτῷ ποτε
 b Πτολεμαῖος. “οὐκ οἶδ', εἶπεν, οὐδέπω σαφῶς·
 πεπότικε μὲν γὰρ ὥσπερ ἰατρός μ', ἔφη,
 ἀ δεῖ· φαγεῖν δέ σιτι' οὐ δέδωκέ πω.”

Λυγκεὺς δὲ ἐν δευτέρῳ περὶ Μενάνδρου “ἐπὶ
 γελοίοις,” φησί, “δόξαν εἰληφότες Εὐκλείδης⁶ ὁ
 Σμικρίνου καὶ Φιλόξενος ἢ Πτεροκοπίς· ὦν ὁ μὲν
 Εὐκλείδης ἀποφθεγγόμενος οὐκ ἀνάξια⁷ βιβλίου
 καὶ μνήμης ἐν τοῖς ἄλλοις ἦν ἀηδής καὶ ψυχρός, ὁ
 δὲ Φιλόξενος οὐδὲν ἐπὶ κεφαλαίου περιττόν λέγων
 e ὅ τι λαλήσειεν, εἴ' πικρανθείη πρὸς τινα τῶν
 συζώντων καὶ διηγῆσαιτο, πᾶν ἐπαφροδισίας καὶ
 χάριτος ἦν μεστόν. καὶ οὕτω⁸ γε συνέβη τὸν μὲν
 Εὐκλείδην ἀκλεῆ καταβιοῦν,⁹ τὸν δὲ Φιλόξενον
 ὑπὸ πάντων φιλεῖσθαι καὶ τιμᾶσθαι.”

Μοσχίωνος δὲ τινος παρασίτου μνημονεύων

¹ ἡμφίεσαι Kaibel: ἀμφίεσαι A: ἡμφίεσας Anth.

² πόλι AC. ³ Εὐκράτη Grotius: εὐκράτης AC.

⁴ ποθ' εἰς Meineke: ποτὲ AC.

⁵ Εὐκλείδης added by Musurus.

⁶ ἀνάξια Casaubon: ἄξια AC. ⁷ ei Schweighäuser: ἢ AC.

⁸ καὶ οὕτω Meineke: καίτοι AC.

⁹ ἀκλεῆ καταβιοῦν Schweighäuser: κατὰ τὸν βίον AC.

For he was no re-vamping drone,^a now held by thee, but thou didst enwrap the remains of one worthy of the ancient art. Thus shall the old man^b speak: O city of Cecrops, beside the Nile, even as in thee, there grows sometimes a pungent shrub in the garden of the Muses.' In these lines he plainly shows that he was an Alexandrian in origin. However that may be, Machon mentions Lark in the following^c: 'One of his companions once asked Eucrates the Lark how Ptolemy had treated him. I know not yet clearly, he replied; to be sure, he has given me draughts to drink in plenty, like any physician; but of food to eat he has not yet given me anything.' Lycæus, in the second book of his work *On Menander* says: 'Eucleides the son of Smicrines and Philoxenus the Ham-cleaver won a reputation for funny sayings. Of these two men Eucleides would often give out sententious utterances not unworthy of being recorded in a book, while in other remarks he was tasteless and flat.^d Philoxenus, on the other hand, though in his prattle he did not as a rule say anything specially noteworthy, if he was stirred to resentment against any of his associates at the table, or had a story to tell, used language which was always full of elegance and charm. And so it came about that whereas Eucleides ended his days in obscurity, Philoxenus was loved and honoured by everybody.'

"Alexis mentions another parasite, Moschion, in

^a *i.e.*, plagiarist; for the figure contained in *παλιμπλουρον*, "washed again and again," *cf.* Athen. 413 d.

^b Machon himself. He boasts that the Muses flourish in Egypt as well as in Athens.

^c This and other quotations from Machon are omitted by Kock iii. 324 ff.

^d For one of his puns see 250 c-f.

* Ἀλεξίς ἐν Τροφωνίῳ παραμασήτην αὐτὸν ἐν τούτοις καλεῖ·

εἶθ' ὁ Μοσχίων

ὁ παραμασήτης ἐν βροτοῖς αὐδώμενος.

ἐν δὲ τῷ Παγκρατιασῆι * Ἀλεξίς τρεχεδείπνους
d καταλέγων φησὶν·

πρῶτον μὲν ἦν σοι Καλλιμέδων ὁ Κάραβος,
ἔπειτα Κόρυδος, Κωβίων, Κυρηβίων,
ὁ Σκόμβρος, ἢ Σεμίδαλις. β. Ἡράκλεις φίλε,
ἀγοράσματ', οὐ συμπόσιον εἴρηκας, γύναι.

Κυρηβίων δ' ἐπεκαλεῖτο Ἐπικράτης ὁ Αἰσχίνου
τοῦ ῥήτορος κηδεστής, ὡς φησι Δημοσθένης ἐν τῷ
περὶ τῆς παραπρεσβείας. τῶν δὲ τοιούτων ἐπι-
θέτων, ἃ ἐπὶ χλεύῃ Ἀθηναῖοι παίζοντες ἔλεγον,
μνημονεύει Ἀναξανδριδῆς ἐν Ὀδυσσεῖ οὕτως·

e ὑμεῖς γὰρ ἀλλήλους ἀεὶ χλευάζετ', οἶδ' ἀκριβῶς.
ἂν μὲν γὰρ ἦ τις εὐπρεπής, ἱερὸν γάμον καλεῖτε.
ἐὰν δὲ μικρὸν παντελῶς ἀνθρώπιον, σταλαγμόν·
λαμπρός τις ἐξέληλυθ', εὐθύς¹ ὄλολος οὗτός ἐστι·
λιπαρὸς περιπατεῖ Δημοκλῆς, ζωμὸς κατ-
ωνόμασται
χαίρει τις αὐχμῶν ἢ ῥυπῶν, κοινορτὸς ἀνα-
πέφηνεν·

f ὅπισθεν ἀκολουθεῖ κόλαξ τῷ, λέμβος ἐπικέκληται·
τὰ πόλλ' ἄδειπνος περιπατεῖ, κεστρινὸς ἐστὶ
νῆστις·

¹ εὐθύς added by Meineke.

^a Kock ii. 383.

^b Kock ii. 359; see 95 a, note b.

Trophonius,^a and calls him 'trencher-mate' in these verses: 'Then there was Moschion, heralded as the trencher-mate among mortals.' And in *The Pancration-fighter*^b Alexis, in giving a list of dinner-chasers,^c says: 'A. First, you know, there was Callimedon the Crayfish^d; then came Lark, Gudgeon, Pod,^e Mackerel, and Mealy. B. Dear Heracles, woman! You are telling of a bazaar, not a banquet.' Pod was the soubriquet given to Epicrates, the kinsman of the orator Aeschines, as Demosthenes tells us in the oration on *The Faithless Conduct of the Embassy*.^f Epithets of this kind, applied to parasites by Athenians in derisive jest, are mentioned by Anaxandrides in *Odysseus*,^g thus: 'For you continually deride one another, I know absolutely. If, for example, one is good-looking, you call him Sacred Marriage.^h If he is an out-and-out little maunikin, you call him Drip.ⁱ Perhaps one comes out with radiant looks—at once his name is Pop. Oily Democles goes walking round—he has the name of Broth^j; another likes to be unkempt and dirty—he turns out to be Dust-cloud.^k Behind some man a flatterer follows—his surname is Dinghy. One who usually goes about dinnerless belongs to the family of Fasting-mullets;

^a Cf. 4 a.^d Cf. 100 c, 104 c.^e From *κυρήβια*, "shells," "pods."^f Or. xix. 287, where Epicrates is execrated as τοῦ κατ'ἀράτου Κυρηβίωνος.^g Kock ii. 148, Athen. 307 f.^h Referring to certain ritual marriages; Hesych. s.v. ἐορτή Διὸς καὶ Ἡρα. Here used *sens. obs.*ⁱ Stalagmus is the name of a slave in Plautus, *Captivi*.^j Cf. 238 b.^k Cf. 238 d.

εἰς τοὺς καλοὺς δ' ἂν τις βλέπη, καπνὸς¹ Θεα-
γένειος².

ὑφέλλετ' ἄρα ποιμένος παλίων, Ἄτρεὺς ἐκλήθη·
εἰάν δέ κριόν, Φρίξος, ἂν δέ κωδάριον, Ἰάσων.

Χαιρεφώντος δὲ τοῦ παρασίτου μέμνηται Μά-
243 τρων³ μὲν κἂν τοῖς πρὸ τούτων, ἀτὰρ δὴ καὶ
Μένανδρος αὐτοῦ μνημονεύει ἐν Κεκρυφάλῳ. κἂν
τῇ Ὀργῇ δέ φησι·

διαφέρει Χαιρεφώντος οὐδὲ γρῦ
ἄνθρωπος ὅστις ἐστίν, ὃς κληθεὶς ποτε
εἰς ἐστίασιν δωδεκάποδος ὄρθριος
πρὸς τὴν σελήνην ἔτρεχε τὴν σκιάν ἰδὼν
ὡς ὑστερίζων, καὶ παρῆν ἅμ' ἡμέρα.

ἐν δὲ Μέτῃ·

ἐμὲ γὰρ διέτριψεν ὁ
κομψότατος ἀνδρῶν Χαιρεφῶν ἱερὸν γάμον
b φάσκων ποιήσῃ δευτέρα⁴ μετ' εἰκάδα
καθ' αὐτόν, ἵνα τῇ τετράδι δειπνῇ παρ' ἑτέροις·
τὰ τῆς θεοῦ γὰρ πανταχῶς ἔχειω καλῶς.

μνημονεύει αὐτοῦ καὶ ἐν Ἀνδρογύνῳ ἡ Κρητί.
Τιμοκλῆς δ' ἐν Ἐπιστολαῖς καὶ ὡς Δημοσίῳ τῷ
ἀσώτῳ παρασιτοῦντος αὐτοῦ μνημονεύει·

¹ καπνὸς Schweighäuser, cf. 238 c: καυρὸς A.

² Θεαγένειος Kaibel, cf. Schol. Aristoph. *Av.* 823; θεατροποιὸς
A. ³ Μάτρων added by Meyer. ⁴ -ρα Usener: -ραν A.

⁵ Theagenes, a profligate known to Aristoph. (*Av.* 823),
was called Smoke. See Schol. and critical note, also 238 c.

⁶ Cf. 231 c, note e.

⁷ The ram with the golden fleece was ridden by Phrixus
and his sister Hellē on their way to Colchis.

⁸ Athen. 134 d. See critical note.

⁹ Kock iii. 106, Allinson 418. Cf. Athen. 8 b and note a,
where the same story is told of the parasite Philocrates.

if one leers at the beauties, he is Smock, of the family of Theagenes.^a Somebody playfully filches a lamb from a shepherd—he is called Atreus.^b If he steals a ram, he is Phrixus^c; if a fleece, Jason.^d

" Matron also mentions the parasite Chacrephon, in a passage quoted before,^e but Menander mentions him as well in *The Head-dress*. And in *Temperament* also he says^f: 'Not the smallest bit different from Chacrephon is the fellow, whoever he is, who was once invited to dine when the sun's shadow marks twelve feet^g; rising at dawn, he took a look at the shadow cast by the moon and ran full speed as though he were late, arriving at daybreak.^h' And in *The Carouse*ⁱ: 'For Chacrephon, who is the cleverest of men, put me off by alleging that he was going to celebrate at his house a sacred marriage^j on the twenty-second of the month, in the hope that he might get a dinner at the house of other people on the fourth; for, he said, the omens of the goddess were in every way favourable.' Menander mentions Chacrephon also in *The Hermaphrodite* or *Cretan*.^k And Timocles likewise speaks of him in *The Letters*^l as living on the bounty of the prodigal Demotion:

^f This occurred both at sunrise and at sunset.

^g The proper dinner-time was at sunset.

^h Kock iii. 92, Allinson 404.

ⁱ See above, 242 e, note h. The month was divided into three parts, of which the last was called *εἰκάς* or *εἰκάδες*. In this part the days were ordinarily counted from the end, as in the Roman calendar, so that *δευτέρα μετ' εἰκάδα* is rather unusual. Cf. Aristoph. *Nub.* 1131. The fourth of the month was sacred to Heracles. Chacrephon, hoping to be invited to a dinner early in the month, gives out that he will have a dinner later, and adds plausibility to his false invitation by pretending that he has consulted the auspices.

^j Kock iii. 19.

^k Kock ii. 455.

ὁ Δημοσίων δὲ παραμενεῖν¹ αὐτῶ² δοκῶν
τὰργύριον οὐκ ἐφείδεται, ἀλλὰ παρέτρεφε
τὸν βουλόμενον. ὁ Χαιρεφῶν μὲν παντελῶς
c οἶκαδε βαδίσειω ᾤεται,³ ὡ τάλαντατος.
καὶ μὴν ἐτι τοῦτ' οὐκ ἔστιν ἀνάξιον⁴ μόνον,
τὸν παραμασήτην λαμβάνειν δίκρουν ξύλον;⁵
οὔτ' εὐρυθμος γὰρ ἔστιν οὔτ' ἀχρήματος.

Ἀντιφάνης δ' ἐν Σκύθῃ·

ἐπὶ κῶμον δοκεῖ

ἴωμεν ὡςπερ ἔχομεν. β. οὐκοῦν δᾶδα καὶ
στεφάνους λαβόντες; λ. Χαιρεφῶν οὕτως
μεμάθηκε κωμάζειν⁶ ἀδειπνος.

Τιμόθεος Κυναρίου·

d πειρώμεθ' ὑποδύντ' ἐς⁷ τὸ δεῖπνον ἀπιέναι.
εἰς ἐπτάκλιον δ' ἔστιν, ὡς ἔφραξέ μοι,
ἂν μὴ παράβυστος που γένηται Χαιρεφῶν.

Ἀπολλόδωρος δ' ὁ Καρύστιος ἐν Ἱερείᾳ·

καινόν γέ φασι Χαιρεφῶντ' ἐν τοῖς γάμοις
ὡς τὸν Ὀφέλιαν ἀκλητον εἰσdedυκέσαι.
σπυρίδα λαβὼν γὰρ καὶ στέφανον, ὡς ἦν σκότος,
φάσκων παρὰ τῆς νύμφης ὁ τὰς ὄρνεις⁸ φέρων
e ἦκειν, δεδείπνηχ', ὡς⁹ εἴκειν, εἰσπεσιῶν.

¹ παραμενεῖν Schweighäuser; παραμένειν A.

² αὐτῶ Dindorf; αὐτῶ A.

³ ᾤεται Schweighäuser; ᾤετο A.

⁴ τοῦτ' οὐκ ἔστιν ἀνάξιον Tour; τοῦτ' ἔστιν ἀξιον A.

⁵ Punctuated as a question by Schweighäuser.

⁶ μεμάθηκε κωμάζειν Casaubon; μεμάθηκ' ἐγκωμάζειν A.

⁷ ὑποδύντ' ἐς Cobet; ἀποδύντ' ἐς Schweighäuser; ἀποδύντες A.

⁸ Perhaps ὄρνεις; cf. Athen. 373 d.

⁹ δεδείπνηχ', ὡς Casaubon; δεδειπνηκώς A.

' Demotion, expecting his money to last him for ever, did not spare it, but fed in his house anyone who so desired. Chaerephon—oh, the wretch!—used to imagine that he was actually going to his own house.^a And look you now. Is not this again an undignified thing, just to receive as one's trencher-mate a collared rogue^b? For Demotion is neither a dignified nor a moneyless man.'^c And Antiphanes in *The Scythian*^d: 'A. Let's go to a revel, so please you, just as we are. B. Shan't we take torch and wreaths? A. No, Chaerephon has learned to revel in that way when he has had no dinner.' Timotheus in *The Puppy*^e: 'Let's try to get away and slip into the dinner-party. It is to have seven couches, so he was telling me, unless Chaerephon manages to get himself stuffed in as an extra somewhere.' Apollodorus of Carystus in *The Priestess*^f: 'A new Chaerephon, they say, has slipped uninvited into the wedding at the house of Ophelas. For he took a basket and a wreath, since it was dark, and pretending that he had come from the bride as a porter bringing fowls, he thrust himself in, it appears, and so got a

^a This is the only meaning the text will bear, but it is certainly corrupt: *δυστο* (see crit. note) has supplanted some other word, and *παντελῶς* should perhaps be *οὐδαμῶς*: 'Chaerephon, for example, never thought of going home at all,' since he could make himself quite at home in Demotion's house. For *παραμασθήτην* cf. 242 c.

^b Lit. "forked stick," referring to the punitive collar placed on criminals; cf. 237 a, note b.

^c There is no need to emend the line, though the collocation of adjectives is odd. Demotion lacks dignity, and therefore fails to choose the better sort of companions with whom his wealth would naturally allow him to associate.

^d Kock ii. 96.

^e Kock ii. 450; on *παρὰβυτος* cf. 257 a.

^f Kock iii. 287.

ἐν δὲ Σφαττομένη·

καλῶ δ' Ἄρη Νίκην τ' ἐπ' ἐξόδοις ἐμαῖς,
καλῶ δὲ Χαιρεφῶντα· κἄν γὰρ μὴ καλῶ,
ἀκλητος ἦξει.

Μάχων δ' ὁ κωμικός φησιν·

ὄδον μακρὰν ἐλθόντος ἐπὶ δεῖπνόν ποτε
τοῦ Χαιρεφῶντος εἰς γάμους ἐξ ἄστεως
εἰπεῖν λέγουσι τὸν ποιητὴν Δίφιλον·

“ εἰς τὰς ἑαυτοῦ, Χαιρεφῶν, σιαγόνας
f ἔγκοιπον ἦλους ἑκατέρᾳ γε τέτταρας,
ἵνα μὴ παρασεῖων καὶ μακρὰν ἐκάστοτε
ὄδον βαδίζων τὰς γνάθους διαστρέψης.”

καὶ πάλιν·

ὁ Χαιρεφῶν κρεάδι' ὠψιώνει ποτέ,
καὶ τοῦ μαγείρου, φασίν, ὀστώδες σφόδρα
αὐτῷ τι προσκόπτοντος ἀπὸ τύχης κρέας
εἶπεν· “ μάγειρε, μὴ προσίστα τοῦτό μοι
τουστοῦν.¹” ὁ δ' εἶπεν· “ ἀλλὰ μὴν ἐστὶν γλυκύ.

244 καὶ μὴν τὸ πρὸς ὀστοῦν φασὶ κρέας εἶναι γλυκύ.”
ὁ Χαιρεφῶν δὲ “ καὶ μάλ',² ὦ βέλτιστ',” ἔφη,
“ γλυκὺ μὲν, προσιωτάμενον δὲ λυπεῖ πανταχῆ.”

τοῦ Χαιρεφῶντος καὶ σύγγραμμα ἀναγράφει Καλλι-
μαχος ἐν τῷ τῶν παντοδαπῶν πινάκι³ γράφων
οὕτως· “ δεῖπνα ὅσοι ἔγραψαν· Χαιρεφῶν Κυρη-
βίωνι.⁴” εἰθ' ἐξῆς τὴν ἀρχὴν ὑπέθηκεν· “ ἐπειδὴ
μοι πολλάκις ἐπέστειλας· στίχων ποῖ.” καὶ ὁ
Κυρηβίων δ' ὅτι παράσιτος προεῖρηται.

¹ τῆστοῦν AC.

² μάλ' Schweighäuser: μάλιστα AC.

³ πινάκι Casaubon: πινάκιων A.

dinner.' Again, in *The Girl who was Sacrificed*^a: 'I call upon Ares, I call upon Victory, to favour my expedition; I also call Chaerephon, for even if I don't call, he will come uncalled.' And the comic poet Machon says: 'Once upon a time Chaerephon came a long way from town to attend a dinner at a wedding. And they say that the poet Diphilus remarked, You, Chaerephon, had better hammer four nails into each of your jaws, that you may not twist your cheek-bones out of shape every time you come a long way in frantic haste.'^b And again: 'Chaerephon once on a time went to buy some meat. And they say that the butcher sliced off for him by chance a very bony piece of meat. At which he remarked, "Butcher, don't add the weight of that bone to my bill." But the butcher replied, "Yes, but it is very sweet. In fact, the nearer the bone, they say, the sweeter the meat." But Chaerephon answered, "It may be very sweet, my friend, but its added weight hurts wherever it is applied."^c There is even a book by Chaerephon recorded by Callimachus in his *Table of Miscellany*^d; he writes as follows: 'Writers on dinners: Chaerephon; dedicated to Pod.' And then he subjoins the beginning of it, 'Since you have often bidden me' (and adds the size) 'in three hundred and seventy-five lines.'^e That Pod was a parasite has been explained before.^f

^a Kock iii. 288.

^b For *παρὰ τῶν*, "shaking the arms" when running, cf. Aristot. *Nic. Eth.* iv. 3. 15.

^c He means, "especially on the bill."

^d Frag. 100 d 8 Schneider.

^e A stichometric note, often added by librarians and publishers.

^f 242 d.

^g *Κυρηβιστῶν* Bentley: *κυρηβιστῶν* A.

b Καὶ Ἀρχεφώντος δὲ τοῦ παρασίτου μνημονεύων
ὁ Μάχων φησί·

κληθεὶς ἐπὶ δεῖπνον ὁ παράσιτος Ἀρχεφών
ὑπὸ Πτολεμαίου τοῦ βασιλέως, ἥνικα
κατέπλευσεν εἰς Αἴγυπτον ἐκ τῆς Ἀττικῆς,
ὄψου πετραίου παρατεθέντος ποικίλου
ἐπὶ τῆς τραπέζης καράβων τ' ἀληθινῶν,
ἐπὶ πᾶσι λοπάδος τ' εἰσνερχθείσης ἀδράς,

c ἐν ἣ τεμαχιστοὶ¹ τρεῖς ἐνήσαν κωβιοί,
οὓς κατεπλάγησαν πάντες οἱ κεκλημένοι,
τῶν μὲν σκάρων ἀπέλαυε τῶν τριγλῶν θ' ἄμα
καὶ φυκίδων ἐπὶ πλείον Ἀρχεφῶν πᾶν,
ἄνθρωπος ὑπὸ τῶν μαινίδων καὶ μεμβράδων
Φαληρικῆς ἀφύης τε διασεσαγμένος,
τῶν κωβιῶν δ' ἀπέσχετ' ἐγκρατέστατα.

d πᾶν δὲ παραδόξου γενομένου τοῦ πράγματος
καὶ τοῦ βασιλέως πυθομένου τάλκηγορος
“ μὴ παρεόρακεν Ἀρχεφῶν τοὺς κωβιοὺς; ”
ὁ κυρτὸς εἶπε, “ πᾶν² μὲν οὖν τούναντιον,
Πτολεμαί', εἶρακε πρῶτος, ἀλλ' οὐχ ἄπτεται,
τούψον δὲ σέβεται τοῦτο καὶ δέδοικέ πως·
οὐδ' ἐστὶν αὐτῷ πάτριον οὐτ' ἀσύμβολον
ἰχθὺν ἔχοντα ψῆφον³ ἀδικεῖν οὐδένα.”

Ἄλεξις δ' ἐν Πυραύνῳ⁴ Στράτιον τὸν παράσιτον
εἰσάγει δυσχεραίνοντα τῷ τρέφοντι καὶ λέγοντα
τάδε·

e ἐμοὶ παρασιτεῖν κρεῖττον ἦν ἢ τῷ Πηγάσῳ,

¹ τεμαχιστοὶ Casaubon: τεμαχίσκοι AC.

² πᾶν Meineke: πᾶν AC.

³ ἔχοντα ψῆφον Casaubon: ἔχοντ' ἀψηφον A.

⁴ Πυραύνῳ Dindorf: παρῖνον A.

" Mentioning another parasite named Archephon, Machon says : ' The parasite Archephon was invited to dinner by King Ptolemy after he had returned to Egypt from Attica.^a All kinds of fish which are found near rocks^b were set upon the table, as well as genuine crayfish, and to crown all, a fat casseroles was brought in containing three sliced gobies, at which all the guests were amazed. Archephon was enjoying greatly his fill of the parrot-fishes together with the red mullets and the forked hake—he was a fellow gorged with sprats and minnows and Phalcri anchovies, but he kept aloof from the gobies most abstemiously. Now his conduct was so very strange that the king asked Alcenor,^c " It can't be, can it, that Archephon has overlooked the gobies ? " To which the hunchback replied, " No, Ptolemy, quite the contrary ; he was the first to see them, but he refrains from touching them, because he treats this fish as taboo, and fears it somehow ; and having come to dinner without paying his share, it is against his ancestral custom to injure a fish which carries its credentials with it."^d

" Alexis in *The Fire-lighter*^e introduces the parasite Stratus expressing his disgust at his patron in these terms : ' It would have been better for me to be a

^a Ptolemy Soter returned from an expedition to Greece in 308 B.C. Diod. xx. 37. ^b Cf. Athen. 357 f.

^c A comic poet of this name is mentioned in *L.A.* ii. 977 g. ^d ψῆφος, "pebble," was used of ballots and counters, equivalent to a ticket of admission, such as Archephon himself usually lacked, being a parasite. Apparently the goby was supposed to carry a jewel in its belly, as Shakespeare's "toad, ugly and venomous, wears yet a precious jewel in his head," *As You Like It*, II. i. Of the parrot-fish (σκαῖος) we read that it chews its cud, Athen. 319 f.

^e Kock ii. 371.

ἢ τοῖς Βορεάδαις ἢ εἴ τι θάπτον ἔτι¹ τρέχει,
 ἢ Δημέα Λάχητος Ἐτεοβουτάδη.
 πέτεται γάρ, οὐχ οἶον βαδίζει τὰς ὁδοὺς.

καὶ μετ' ὀλίγα·

Στράτιε, φιλεῖς δῆπου με. *σ.* μᾶλλον τοῦ πατρός·
 ὁ μὲν γὰρ οὐ τρέφει με, σὺ δὲ λαμπρῶς τρέφεις.
Α. εὐχῆ τ' αἰέ με ζῆν; *σ.* ἅπασιν τοῖς θεοῖς·
 ἂν γὰρ πάθης τι, πῶς ἐγὼ βιώσομαι;

ἰ Ἀξιόνικος δ' ὁ κωμικὸς ἐν τῷ Τυρρηνώ² Γρυλ-
 λῖνος τοῦ παρασίτου ἐν τούτοις μνημονεύει·

οἶνος οὐκ ἔνεστιν.

Β. αἰτεῖσθ' ἑταίρους³ πρόφασιν ἐπὶ κῶμόν τινα,⁴
 ὅπερ ποιεῖν εἴωθε Γρυλλίων αἰέ.

Ἄριστόδημος δ' ἐν β' γελοίων ἀπομνημονευμάτων
 παρασίτου ἀναγράφει Ἀντιόχου μὲν τοῦ βασιλέως
 Σώστρατον, Δημητρίου δὲ τοῦ πολιορκητοῦ Εὐ-
 245 ἀγόραν τὸν κυρτόν, Σελεύκου δὲ Φορμύωνα. Λυγ-
 κεύς δ' ὁ Σάμιος ἐν τοῖς ἀποφθέγμασι “Σιλανός,”
 φησὶν, “ὁ Ἀθηναῖος Γρυλλῖνος παρασιτοῦντος
 Μενάνδρῳ τῷ σατράπῃ, εὐπαρύφου⁵ δὲ καὶ μετὰ
 θεραπείας περιπατοῦντος ἐρωτηθεὶς τίς ἐστὶν οὗτος
 ‘Μενάνδρου,’ ἔφησεν, ‘ἀξία γνάθος.’ Χαιρῶν δέ,
 φησὶν,⁶ ὁ παράσιτος εἰς γάμον ἄκλητος εἰσελθὼν

¹ ἔτι Schweighäuser: ἔτι τούτων *A.*, τούτων ἔτι *C.*

² Τυρρηνώ Dindorf: τυρρηκῶ *A.*

³ αἰτεῖσθ' ἑταίρους Emperius: αὐτοῖς πρὸς *A.* I have divided
 the lines between two speakers, a slave and a master.

⁴ τινα Emperius: τινὰς *A.*

⁵ παρ' before εὐπαρύφου deleted by Schweighäuser.

⁶ δέ, φησιν Kaibel: δ' ἔφησεν *A.*

parasite of Pegasus or the Sons of Boreas ^a or anything that runs faster still, rather than live with this Demeas, son of Laches, for all he is an Eteobutade.^b For when he goes through the streets it is nothing like walking,^c it is flying!' And after a few lines: 'A. Stratus, I'm sure you love me. s. Ay, more than my father; for he doesn't support me, whereas you support me sumptuously. A. And you pray that I may live for ever? s. Yes, to all the gods; for if anything happens to you, how am I to get my living?' The comic poet Axionicus, in *The Etruscan*,^d mentions the parasite Gryllion in these lines: 'A. We have no wine in the house. B. Then beg some from our comrades, making the excuse that it is for a revel; that is what Gryllion is always in the habit of doing.' Aristodemus, in the second book of his *Ludicrous Memoirs*,^e records the names of parasites; attached to King Antiochus was Sostratus,^f to Demetrius Poliorcetes the hunchback Evagoras, to Seleucus Phormion. And Lynceus of Samos says in his *Apophthegms*: 'Gryllion, the parasite of Menander the Satrap, used to go about in a coat with purple border and attended by a large retinue; and the Athenian Silanus, when asked who that was replied, "The Honourable Jaw of Menander."' As for the parasite Chaerephon, he says that once he got into a wedding-party uninvited and took his place

^a Zetes and Calais, noted for speed.

^b Of the distinguished family of Eteobutadæ, descended from Butes.

^c Phrynichus, *Epit.* 372, condemns the expression οὐχ οἶον for οὐ δῆπρον, "one cannot describe it as." Alexis uses it again, *Athen.* 301 b.

^d Kock ii. 412.

^e *F.H.G.* iii. 310.

^f *Cf.* *Athen.* 19 d; the king was Antiochus I.

καὶ κατακλιθεὶς ἔσχατος καὶ τῶν γυναικονόμων ἀριθμούντων τοὺς κεκλημένους καὶ κελευόντων αὐτὸν ἀποτρέχειν ὡς παρὰ τὸν νόμον ἐπὶ τοῖς τριάκοντα ἐπόντος, ἀριθμεῖτε δὴ, ἔφη, ἄλλιν ἅπ' ἐμοῦ ἀρξάμενοι." ὅτι δ' ἦν ἔθος τοὺς γυναικονόμους ἐφορᾶν τὰ συμπόσια καὶ ἐξετάζειν τῶν κεκλημένων τὸν ἀριθμὸν εἰ ὁ κατὰ νόμον ἐστί, Τιμοκλῆς ἐν Φιλοδικαστῇ φησιν οὕτως·

ἀνοίγετ' ἤδη τὰς θύρας, ἵνα πρὸς τὸ φῶς ὦμεν καταφανεῖς μᾶλλον, ἐφοδεύων ἐὰν βούληθ' ὁ γυναικονόμος ἀπολαβεῖν τὸν ἀριθμὸν,¹ κατὰ τὸν νόμον τὸν καινὸν ὅπερ εἴωθε δρᾶν, τῶν ἐστιωμένων. ἔδει δὲ τοῦμπαλιῶν τὰς τῶν ἀδείπνων ἐξετάζειν οἰκίας.

Μένανδρος δ' ἐν Κεκρυφάλῳ·

παρὰ τοῖς γυναικονόμοις δὲ τοὺς ἐν τοῖς γάμοις διακονοῦντας ἀπογεγράφθαι πυθόμενος πάντα μαγείρους κατὰ νόμον καινὸν τινα, ἵνα πυνθάνωνται τοὺς κεκλημένους ἐὰν πλείους τις ὦν ἕξεστω ἐστιῶν τύχη,² ἔλθῶν . . .

καὶ Φιλόχορος δ' ἐν ἑβδόμῃ Ἀτθίδος "οἱ γυναικονόμοι," φησί, "μετὰ τῶν Ἀρεοπαγιτῶν ἐσκόπουι τὰς ἐν ταῖς οἰκίαις συνόδους ἐν τε τοῖς γάμοις καὶ ταῖς ἄλλαις θυσίαις."

¹ ἀπολαβεῖν τὸν ἀριθμὸν Dindorf: λαβεῖν ἀριθμὸν A.

² τύχη Musurus: τύχης A.

last on a couch; and when the Supervisors of Women^a counted the guests they told him to be off, because he exceeded the limit of thirty guests allowed by law.^b 'Well, then,' he replied, 'count them over again, but begin with me.' That it was customary for the Supervisors of Women to oversee symposia and scrutinize the number of guests to see whether it was according to law is shown by Timocles, in *Fond of the Bench*,^c thus: 'Open at once the front door, that we may be more conspicuous in the light, in case the supervisor of women, as he strolls by, wants to take the number of the diners, the thing which he is in the habit of doing in accordance with the new law. He ought to do just the reverse and scrutinize the houses of the dinnerless.' And Menander in *The Head-dress*^d: 'Learning at the office of the Supervisors of Women that a list had been drawn up, in accordance with a new law, of all the caterers who serve at weddings, the object being to find out whether anyone happens to be entertaining more guests than the law allows, he went . . .' And Philochorus, in the seventh book of the *History of Attica*,^e says: 'The Supervisors of Women, in co-operation with the Areopagites, used to watch all the gatherings in private houses, whether they were wedding-parties or other sacrificial feasts.'

pointed to censor the conduct of women. Aristot. *Pol.* 1299 a 22.

^b Lit. "as being, contrary to the law, over the number of thirty."

^c Kock ii. 465; the title refers to one who, like Philocleon in Aristoph. *Wasps*, was eager to sit as a dicast in the law-courts.

^d Kock iii. 78, Allinson 368; the sentence, which lacks the verb, seems to refer to an informer. ^e *F.H.G.* i. 408.

d Τοῦ δὲ Κορύδου ἀποφθέγματα τάδε ἀναγράφει ὁ Λυγκεύς· Κορύδῳ συμπινούσης τινὸς ἐταίρας, ἢ ὄνομα ἦν Γνώμη, καὶ τοῦ οἴναριον ἐπιλιπόντος¹ εἰσφέρειν ἐκέλευσεν ἕκαστον δύο ὀβολούς, Γνώμη δὲ συμβάλλεσθαι ὅ τι δοκεῖ τῷ δήμῳ. Πολύκτορος δὲ τοῦ κιθαρωδοῦ φακῆν ῥοφούντος καὶ λίθον μασησαμένου ὧ ταλαίπωρε, ἔφη, 'καὶ ἡ φακῆ σε βάλλει.' (μήποτε τούτου καὶ Μάχων μνημονεύει. φησὶ γάρ·

κακὸς τις, ὡς εἶοικε, κιθαρωδὸς σφόδρα
τὴν οἰκίαν μέλλων ἀνοικοδομεῖν,² φίλον
e αὐτοῦ λίθους ἤτησεν ἀποδώσω³ δ' ἐγὼ
αὐτῶν πολὺ πλείους, φησὶν, ἐκ τῆς δειξέως.)

λέγοντος δὲ τινος τῷ Κορύδῳ ὡς τῆς αὐτοῦ γυναικὸς ἐνίστε καὶ τὸν⁴ τράχηλον καὶ τοὺς τιτθοὺς καὶ τὸν ὀμφαλὸν φιλεῖ 'πονηρόν,' ἔφη, 'τοῦτ' ἤδη· καὶ γὰρ ὁ Ἡρακλῆς ἀπὸ τῆς Ὀμφάλης ἐπὶ τὴν Ἥβην μεταβέβηκε.' Φυρομάχου δ' ἐμβαφαμένου εἰς φακῆν καὶ τὸ τρύβλιον ἀνατρέψαντος "ζῆμιωθῆναι αὐτόν," ἔφη, "δίκαιον, ὅτι οὐκ ἐπιστάμενος f δειπνεῖν ἀπεγράψατο." παρὰ Πτολεμαίῳ δὲ μαρτύτης περιφερομένης καὶ κατ' ἐκείνον ἀεὶ λειτούσης,

¹ ἐπιλιπόντος Schweighäuser: ἐπολιπόντος AC.

² τὴν οἰκίαν μέλλων ἀνοικοδομεῖν Grotius: μέλλων οἰκοδομεῖν τὴν οἰκίαν A.

³ αὐτοῦ . . . ἀποδώσω Grotius: αὐτοῦ . . . ἀποῖσω A.

⁴ τὸν added by Meineke.

^a The usual formula (e.g. I.A. ii. 17 b) was γνώμη τῆς Βουλῆς ἐμβάλλεσθαι ὅ τι δοκεῖ τῇ Βουλῇ, "to transmit the resolve of the Council (to the People) according to the Council's pleasure." Here the usual object (Resolve) is made the subject, with another meaning easily understood.

“The following are some of the smart sayings of Lark recorded by Lynceus. Once, when a courtesan whose name was Resolve was at a symposium with Lark, the wine gave out, and he told each guest to contribute twopence, whereas Resolve should transmit whatever was voted by the people.^a The harp-player Polyctor was once greedily drinking some lentil soup, and hit his tooth on a stone. ‘You poor fool,’ said Lark, ‘even the lentil soup throws things at you.’^b (Perhaps Polyctor is the man referred to by Machon when he says :^c ‘A very bad harp-singer, it appears, was about to repair his house, and asked his friend for some stones. “I will pay them back to you in much greater number,” he said, “after the performance.”’) ^d Cum narraret aliquis Corydo uxoris suae non nunquam cervicem et mammas et umbilicium (*omphalon*) se osculari, ‘at hoc quidem,’ inquit ille, ‘iam flagitiosum; nam et Hercules ab Omphale ad Heben ^e transit.’ When Phylomachus upset the bowl as he was dipping bread into his lentil soup, Lark said, ‘He ought to be fined for having himself registered ^f when he does not know how to dine out.’ Once a delicious *vol-au-vent* was passed round at Ptolemy’s table, but always gave out at his

^b The audience at a poor performance showed its displeasure by throwing stones. Macrobius ii. 6. 1: “lapidatus a populo Vatinius . . . obtinuerat ut aediles edicerent ne quis in arenam nisi pomum misisse vellet.”

^c Omitted by Kock.

^d The reminiscences from Lynceus are here resumed.

^e De pudendis ἡδὴ σαepius usurpatur, e.g. Aristoph. *Nub.* 976.

^f As athletes were required to prove their fitness and be duly registered before entering a contest, being punished for omitting this prerequisite, so Phylomachus should be punished for incompetence as a professed glutton.

"Πτολεμαῖε," ἔφη, "πότερον ἐγὼ μεθύω ἢ δοκεῖ μοι ταῦτα περιφέρεισθαι;" Χαιρεφάντος δὲ τοῦ παρασίτου φήσαντος οὐ δύνασθαι τὸν οἶνον φέρεω "οὐδὲ γὰρ τὸ εἰς τὸν οἶνον," ἔφη. τοῦ δὲ Χαιρεφάντος γυμνοῦ ἐν τινι δείπνῳ διαναστάτος "Χαιρεφῶν," εἶπεν, "ὥσπερ τὰς ληκύθους ὀρῶ σε μέχρι πόσου μεστός εἶ." καθ' ὃν δὲ καιρὸν Δημοσθένης παρ' Ἀρπάλου τὴν κύλικα εἰλήφει 246 "οὗτος," ἔφη, "τοὺς ἄλλους ἀκρατοκόθωνας καλῶν αὐτὸς τὴν μεγάλην ἔσπακεν." εἰωθότος δ' αὐτοῦ ῥυπαροὺς ἄρτους ἐπὶ τὰ δείπνα φέρεσθαι, ἐνεγκάμενον τινὸς ἔτι μελαντέρους, οὐκ ἄρτους ἔφη αὐτὸν ἐνηνοχέαι, ἀλλὰ τῶν ἄρτων σκιάς.

Φιλόξενος δὲ ὁ παράσιτος, Πτεροκοπίς δ' ἐπίκλην, παρὰ Πύθωνι ἀριστῶν παρακειμένων ἐλαῶν καὶ μετὰ μικρὸν προσερχθείσης λοπάδος ἰχθύων πατάξας τὸ τρύβλιον ἔφη "μάστιξεν δ' ἐλάαν." ἐν δείπνῳ δὲ τοῦ καλέσαντος αὐτὸν μέλανας ἄρτους ἢ παρατιθέντος "μὴ πολλούς," εἶπε, "παρατίθει, μὴ σκότος ποιήσης." τὸν δ'¹ ὑπὸ τῆς γραδὸς τρεφόμενον παράσιτον Πανσίμαχος ἔλεγεν τοῦναντίον πάσχειν τῇ γρᾶϊ συνόντα· αὐτὸν γὰρ ἐν γαστρὶ λαμβάνειν αἰεί. περὶ τούτου καὶ Μάχων γράφει οὕτως·

¹ δ' added in C.

^a i.e., water.

^b i.e., hard drinkers.

^c The arrival of the Macedonian Harpalus at Athens, in 324 B.C., with much stolen treasure, gave rise to charges of corruption against many public men, including Demosthenes. The epithet quoted from Demosthenes is ascribed to him by Hypericides, *Contra Dem.*, end; cf. Athen. 341 e-f, 483 e.

place. He said, 'Ptolemy, am I drunk, or do I imagine that I am seeing things go round me?' And when the parasite Chaerephon said that he could not take wine, he remarked, 'You mean you can't take what is mixed with the wine.'^a And when Chaerephon arose at a dinner stark naked he said, 'Chaerephon, you are like an oil-jug; I can see how far you are full.' About the time when Demosthenes accepted the cup from Harpalus he said, 'The very man who calls other people "neat-wine-goblets"^b has grabbed the biggest one for himself.'^c And although Chaerephon was in the habit of bringing gritty loaves of bread^d to dinner-parties, when somebody brought in still blacker loaves he said that it was not bread, but the black shadows of bread, that the man had brought.

"The parasite Philoxenus, whose nickname was Ham-cleaver, was once lurching at the house of Python. Olives were served, and presently a goulash was added. With a rap on his bowl he quoted, 'He lashed them into a go.'^e When the host who had bidden him to a dinner served loaves of black bread he said, 'Don't serve too many, for fear you bring on darkness.' Of the parasite who was kept by the old woman, Pausimachus used to say that he suffered the opposite of what the old lady did when he was with her; for it was he who always had a bellyful. Concerning him Machon also writes as follows:

^a For *πυραποὶ ἀποταί* see 110 d.

^b *Il.* v. 366, *Od.* iii. 484, etc. The pun is on *ἐλάαν*, "olive," and *ἐλάαν*, "to drive." As this cannot be exactly reproduced, *λωπάδος ἰχθύων*, "a casserole of fish," is here rendered "goulash." *εὐχόμενος μὲν τὴν ἀνάσσει τὴν αἰετὸν ἢ οὐκ ἔστι*

^c *ἐν γαστρὶ λαμβάνειν* is properly said only of a woman; "to conceive." *Cf.* Athen. 453 a.

τὸν ὑδροπότην δὲ¹ Μοσχίωνα λεγόμενον
 ἰδόντα φασὶν ἐν Λυκείῳ μετὰ τιῶν
 παράσιτον ὑπὸ γραῶς τρεφόμενον πλουσίας
 “ὁ δεινά, παράδοξόν γε ποιεῖς πρᾶγμ’, ὅτι
 ἡ γραῦς ποιεῖ σ’ ἐν γαστρὶ λαμβάνειν αἶε’.”

οὗ δὲ αὐτὸς παράσιτον ἀκούσας ὑπὸ γραΐας τρεφόμενον συγγινόμενόν τε αὐτῇ ἑκάστης ἡμέρας

νῦν πάντα, φασί, γίνεθ². ἡ μὲν οὐ κῦει,
 ἐν γαστρὶ δ’ οὗτος λαμβάνει καθ’ ἡμέραν.

Πτολεμαῖος δ’ ὁ τοῦ Ἀγησάρχου Μεγαλοπολίτης γένος ἐν τῇ δευτέρᾳ τῶν περὶ τὸν Φιλοπάτορα ἱστοριῶν συμπότας φησὶ τῷ βασιλεῖ συνάγεσθαι ἐξ ἀπάσης τῆς πόλεως, οὓς προσαγορεύεσθαι γελοιαστάς. Ποσειδώνιος δ’ ὁ Ἀπαμεὺς ἐν τῇ κ’ καὶ τρίτῃ τῶν ἱστοριῶν “Κελτοί,” φησὶ, “περιάγονται
 δ μεθ’ αὐτῶν καὶ πολεμοῦντες συμβιωτάς, οὓς καλοῦσι παρασίτους. οὗτοι δὲ ἐγκώμα αὐτῶν καὶ πρὸς ἀθρώους λέγουσιν ἀνθρώπους συνεστῶτας καὶ πρὸς ἕκαστον τῶν κατὰ μέρος ἐκείνων ἀκρωμένων. τὰ δὲ ἀκούσματα αὐτῶν εἰσιν οἱ καλούμενοι βάρδοι· ποιηταὶ δὲ οὗτοι τυγχάνουσι μετ’ ὠδῆς ἐπαίνοους λέγοντες.” ἐν δὲ τῇ τετάρτῃ καὶ τριακοστῇ ὁ αὐτὸς συγγραφεὺς Ἀπολλωνίων τινὰ ἀναγράφει παράσιτον γεγονότα Ἀντιόχου τοῦ Γρυποῦ ἐπικαλουμένου τοῦ τῆς Συρίας βασιλέως.
 ε Ἀριστοδόμημος δ’ ἱστορεῖ Βίβην τὸν Λυσιμάχου τοῦ βασιλέως παράσιτον, ἐπεὶ αὐτοῦ εἰς τὸ ἱμάτιον ὁ Λυσιμάχος ἐνέβαλε ξύλινον σκορπίον, ἑκταραχ-

¹ δὲ added by Dindorf.

² γίνεθ’ Musurus: γήμεσθ’ Α.

' They say, too, that Moschion, who goes by the name of Teetotaler, once saw in the Lyceum in company with certain persons a parasite who was kept by a rich old woman (and he cried out): You there! what's your name, you're carrying on an incredible affair, because the old woman causes *you* always to have a bellyful.' And the same Moschion, hearing of a parasite who was kept by an old woman, that he went to see her every day (said): 'To-day, as the saying is, all kinds of things can happen; for whereas the old woman cannot conceive, this man here gets a bellyful every day.'

" Ptolemy, the son of Agesarehus, who was a native of Megalopolis, says, in the second book of his *Inquiries relating to Philopator*,^a that drinking-companions for that king used to gather from every city, who were called 'laugh-artists.' Poseidonius of Apameia says, in the twenty-third book of his *Histories*^b: 'The Celts, even when they go to war, carry round with them living-companions whom they call parasites. These persons recite their praises before men when they are gathered in large companies as well as before any individual who listens to them in private. And their entertainments are furnished by the so-called Bards; these are poets, as it happens, who recite praises in song.' And in the thirty-fourth book^c the same historian records the name of a certain Apollonius who was a parasite of Antiochus, surnamed Grypus, the king of Syria. Aristodemus tells the story^d of Bithys, the parasite of King Lysimachus, who, when Lysimachus thrust a wooden scorpion into his cloak, jumped up in utter

^a *F.H.G.* iii. 67.

^c *Ibid.* 264.

^b *Ibid.* 259.

^d *Ibid.* 310.

θέντα ἀναπηδήσαι, εἶτα γνόντα τὸ γεγενημένον
 “κἀγὼ σέ,” φησίν, “ἐκφοβήσω, βασιλεῦ· δός μοι
 τάλαντον.” ἦν δ’ ὁ Λυσίμαχος μικρολογώτατος.
 Ἀγαθαρχίδης δ’ ὁ Κνίδιος ἐν τῇ β’ καὶ εἰκοστῇ
 τῶν Εὐρωπαϊκῶν Ἀριστομάχου τοῦ Ἀργείων
 τυράννου παράσιτον γενέσθαι φησίν Ἀνθεμόκριτον
 τὸν παγκρατιαστήν.

f Κουῆ δὲ περὶ παρασίτων εἰρήκασι Τιμοκλῆς μὲν
 ἐν Πύκτῃ, ἐπισιτίους καλῶν αὐτοὺς ἐν τοῖσδε·

εὐρήσεις δὲ τῶν ἐπισιτίων
 τούτων τιν¹ οἱ δειπνοῦσιν ἐσφυδωμένοι
 τᾶλλότρι², ἑαυτοὺς ἀντὶ κωρύκων λέπειν³
 παρέχοντες ἀθληταῖσι.

Φερεκράτης Γραυσί·

οὐ δ’ οὐδὲ θᾶσσον, Σμικυθίων, ἐπισιτιεῖ;
 β. τίς δ’ οὗτος ὑμῖν ἐστὶ³; α. τοῦτον πανταχοῦ
 ἄγω λαρυγγικόν τιν⁴ ἐπὶ μισθῷ ξένον.

ἐπισιτίοι γὰρ καλοῦνται οἱ ἐπὶ τροφαῖς ὑπουρ-
 247 γοῦντες. Πλάτων ἐν τετάρτῳ Πολιτείας· “καὶ
 ταῦτα ἐπισιτίοι καὶ οὐδὲ μισθὸν πρὸς τοῖς σιτίοις
 ὡσπερ οἱ ἄλλοι λαβόντες.” Ἀριστοφάνης Πελαρ-
 γοῖς·

ἦν γὰρ ἓν’ ἀνδρ’ ἄδικον σὺ διώκης,⁵

¹ τιν’ Herwerden: τινὰς A.

² λέπειν Meineke: λέγειν A.

³ ἐστὶ Casaubon: ἔτι A.

⁴ τιν’ Porson: τὴν A.

⁵ σὺ διώκης Porson: συνδιώκης A.

^a F.H.G. III. 193. There were two tyrants of Argos by the

fright, and then, realizing what the thing was, he said, 'I will now give *you* a shock, Your Majesty. Give me a talent.' For Lysimachus was very niggardly. Agatharchides of Cnidus, in the twenty-second book of his *European History*,^a says that Anthemocritus the pancration-fighter became a parasite of Aristomachus, the tyrant of Argos.

"On the subject of parasites in general Timocles, among others, speaks in *The Boxer*.^b He calls them 'victual-seekers' in these lines: 'You will find one of these victual-seekers, fellows who dine at other peoples' tables to the point of bursting, and who offer themselves, like so many punching-bags, for athletes to thrash.'^c Also Pherecrates in *Old Women*^d: 'A. You there, Smicythion, won't you quickly go and be a victual-seeker? B. What is this man to you? A. He? Oh, he's a throat specialist^e whom I take everywhere with me at a price, a stranger from foreign parts.' For victual-seekers was the name given to those who rendered service for their keep. And Plato in the fourth book of the *Republic*^f: 'Yes, and what is more, they are to be victual-seekers, and they do not even get any pay over and above their food, as the others do.' Aristophanes, also, in *The Storks*^g: 'For if you prosecute one man who is a name of Aristomachus; the first (ca. 250-240 B.C.) seems to be meant here. For the pancration see 95 a, note b.

^b Kock ii. 464.

^c Lit. "peel"; for another slang meaning of *λέλει* see 161 a, note c, 170 d.

^d Kock i. 153.

^e In this case a glutton.

^f 420 A; there *ἐπιβίοντες* has a slightly different turn of meaning, being suggested by Adeimantus's use of *ἐπικουροί*, "coming to the aid of," "auxiliaries," in the preceding paragraph of Plato.

^g Kock i. 504.

ἀντιμαρτυροῦσι
δῶδεκα τοῖς ἑτέροις ἐπισίτιοι.

Εὐβουλος δ' ἐν Δαιδάλω·

ἐθέλει δ' ἄνευ
μισθοῦ παρ' αὐτοῖς καταμένειν ἐπισίτιος.¹

Δίφιλος δ' ἐν Συνωρίδι (ἑταίρας δ' ὄνομα ἢ
Συνωρίς) Εὐριπίδου μνησθεῖς (κύβος δέ τις οὕτως
b καλεῖται Εὐριπίδης) παίζων καὶ πρὸς τὸ τοῦ
πουητοῦ ὄνομα ἅμα καὶ περὶ παρασίτων, τάδε
λέγει·

ἄριστ' ἀπαλλάττετε ἐπὶ τούτου τοῦ κύβου.

b. ἀστεῖος εἶ. δραχμὴν ὑπόθετε. a. κεῖται πάλαι.

b. πῶς ἂν βάλοιμ' Εὐριπίδην; a. οὐκ ἂν ποτε

Εὐριπίδης γυναῖκα σώσει.² οὐχ ὄρας

ἐν ταῖς τραγωδίαισιν αὐτὰς ὡς στυγεῖ;

τοὺς δὲ παρασίτους ἠγάπα. λέγει γέ τοι

c “ ἀνὴρ γὰρ ὅστις εὖ βίον κεκτημένος

μὴ τοῦλάχιστον τρεῖς ἀσυμβόλους τρέφει,

ἄλοιτο, νόστου μὴ ποτ' εἰς πάτρην τυχῶν.³”

b. πόθεν ἐστὶ ταῦτα, πρὸς θεῶν; a. τί δέ σοι

μέλει;

οὐ γὰρ τὸ δρᾶμα, τὸν δὲ νοῦν σκοπούμεθα.

ἐν δὲ τῇ διασκευῇ τοῦ αὐτοῦ⁴ δράματος περὶ ὀργιζο-
μένου παρασίτου λέγων φησὶν·

¹ ἐπισίτιος Casaubon: ἐπισίτιος A.

² σώσει Forson: σώσειεν AC.

³ τυχῶν Euripides: μολεῖ A.

⁴ τοῦ αὐτοῦ Schweighäuser: αὐτοῦ τοῦ A.

^a i.e., in their pay, which consists in free meals.

^b Koek ii. 172.

rascal, a dozen men who are victual-seekers for other rascals ^a will testify against you.' And Eubulus in *Daedalus* ^b: 'He is willing, without pay, to remain with them as their victual-seeker.'

"Diphilus in *Synoris* (Synoris was a courtesan's name ^c), mentioning Euripides (a certain throw of the dice went by this name, Euripides), and joking on the poet's name and on the subject of parasites as well, has the following ^d: 'A. You come off very nicely with that throw. B. You will have your joke. Put up a shilling. A. I put it up long ago. B. I wonder how I can throw a Euripides? B. A Euripides could never save a woman. Don't you see how he loathes them in his plays? But he loved the parasites. At least he says: "As for the man who enjoys abundant means but does not at table support at least three persons, exacting no payment from them, a curse upon him, and may he never find safe return to his native land!"' ^e B. Where are these lines from, in the gods' name? A. What is that to you? It isn't the play, it is his thought that we are considering.' And in the revised edition of the same play, speaking of an angry parasite, Diphilus says ^f:

^a Meaning either a span (of horses) or a pair of fetters; she was also called the Lamp, Athen. 583 a.

^d Kock ii. 565. The name Εὐριπίδης is here derived from εὖ πῦρρον, "to make a lucky throw"; it matters not, for the comedian's purpose, that the Euripides who gave his name to the throw was not the tragedian. See Pollux ix. 101.

^e A comic cento made up of a verse from Eur. *Antiope*, T.G.F.² 415, and *Iph. Taur.* 535.

^f Kock ii. 566. Cf. *Romeo and Juliet*, i. 3: "And she was wean'd,—I never shall forget it,—For I had then laid wormwood to my dug." The parasite, by his exhibition of spleen at his host's table, is in a fair way to be for ever excluded from it.

ὀργίζεται; παράσιτος ὦν ὀργίζεται;
 B. οὐχ ἄλλ' ἀλείψας τὴν τράπεζαν τῇ χολῇ
 ὡσπερ τὰ παιδί' αὐτὸν ἀπογαλακτιεῖ.

d καὶ ἐξῆς·

τότε φάγοις, παράσιθ'. B. ὄρα
 ὡς διασέσυρκε τὴν τέχνην. οὐκ οἶσθ' ὅτι
 μετὰ τὸν κιθαρῳδὸν ὁ παράσιτος κρίνεται;

κὰν τῷ δὲ ἐπιγραφομένῳ Παρασίτῳ δράματι
 φησιν·

οὐ δεῖ παρασιτεῖν ὄντα δυσάρεστον σφόδρα.

Μένανδρος δ' ἐν τῇ Ὀργῇ περὶ φίλου λέγων οὐχ
 ὑπακούοντας γάμων δεῖπνω φησίν·

e τοῦθ' ἑταῖρός ἐστιν ὄντως¹. οὐκ ἐρωτᾷ πηρὶκα
 δεῖπνόν ἐστιν, ὡσπερ ἕτεροι, καὶ τί δειπνεῖν καλύψει
 τοὺς παρόντας, εἶτα δεῖπνον ἕτερον εἰς τρίτην
 βλέπει,

εἶτα δ' ἕτερον εἰς τετάρτην² εἶτα περιδειπνον πάλιν.

καὶ Ἀλεξίς ἐν Ὀρέστη Νικόστρατός τε ἐν Πλούτῳ
 Μένανδρός τε ἐν Μέθῃ καὶ Νομοθέτῃ· Φιλωνίδης
 τε ἐν Κοθόρνοις οὕτως·

ἐγὼ δ' ἀπόσιτος ὦν τοιαῦτ' οὐκ ἀνέχομαι.

Τῷ δὲ παράσιτος ὁμοιά ἐστιν ὀνόματα ἐπίσιτος,
 περὶ οὗ προεῖρηται, καὶ οἰκόσιτος σιτόκουρός τε
 καὶ αὐτόσιτος, ἔτι δὲ κακόσιτος καὶ ὀλιγόσιτος.

¹ ἐστιν ὄντως Grotius: ὄντως ἐστίν A.

² εἶτα . . . τετάρτην added by Porson.

'A. He's angry? A parasite, and angry? B. Oh, no! not angry! He has polished the table with his gall, and will wean himself from milk as mothers wean their babies.' And further on^a: A. 'Then, and not before, you shall eat, my parasite. B. See how he has insulted the profession. Don't you know that a parasite is assigned a place next to the harp-singer?' And in the play entitled *The Parasite*^b he says: 'One must not be a parasite if one is very hard to please.'

"Menander, in *Temperament*, speaking of a friend who declined an invitation to a wedding-supper, says^c: 'There's a real comrade for you! He doesn't ask, as others do, "At what hour is dinner?" or "What's to hinder those who are here from dining?"—and then has his eye out for another dinner two days later, and still another three days after that, and again for a funeral feast later.' So also Alexis in *Orestes*,^d Nicostratus in *Plutus*,^e and Menander in *The Carouse* and in *The Law-giver* (have all told of the parasite).^f So Philonides in *Bushins*,^g thus: 'As for me, hungry though I am, I will not stand such treatment.'

"Nouns similar to *parasitos* are the following: *episitōs*, 'victual-seeker,' which has been spoken of before^h; *oikositos*, 'living on one's own means'; *sitokouros*, 'bread-shearer'; *autositos*, 'bringing his own food'ⁱ; further, *kakositos*, 'off one's feed'^j;

^a Kock ii. 566.

^b *Ibid.* 562.

^c Kock iii. 106, Allinson 418.

^e *Ibid.* 226.

^d Kock ii. 358.

^f Kock iii. 91; 102; for the words supplied see Athen. 246 f.

^g Kock i. 255; cf. Athen. 47 e.

^h 246 f, in the form *ἐπισίτρος*; below, 247 f.

ⁱ Cf. 47 e.

^j Plato, *Rep.* 475 c.

ATHENÆUS

μνημονεύει δὲ τοῦ μὲν οἰκόσιτου Ἀναξανδρίδης ἐν
Κυνηγέταις·

f υἱὸς γὰρ οἰκόσιτος ἦδὺ γίνεται.

καλεῖται δ' οἰκόσιτος ὁ μὴ μισθοῦ, ἀλλὰ προῖκα τῇ
πόλει ὑπηρετῶν. Ἀντιφάνης Σκύθη·

ταχὺ γὰρ γίνεται
ἐκκλησιαστῆς οἰκόσιτος.

Μένανδρος Δακτυλίω·

οἰκόσιτον νυμφίον
οὐδὲν δεόμενον προικὸς ἐξευρήκαμεν.

καὶ ἐν Κιθαριστῇ·

οὐκ οἰκόσιτους τοὺς ἀκροατὰς λαμβάνεις.

Ἐπισιτίου δὲ Κράτης Τόλμαις·

παιμαίνει δ' ἐπισίτιον, ῥιγῶν δ' ἐν Μεγαβύζου'
δέξεται' ἐπὶ μισθῷ σίτον·²

248 Ἰδίως δ' ἐν Συναριστώσασι ἔφη·

ἀστεῖον τὸ μὴ
συνάγειν γυναῖκας μηδὲ δειπνίζειν ὄχλον,
ἀλλ' οἰκόσιτους τοὺς γάμους πεποηκέναι.

σιτοκούρου δ' Ἀλεξίς μνημονεύει ἐν Παννυχίδι ἢ
Ἐρίθωις·

ἔση περιπατῶν σιτόκουρος.

Μένανδρος δὲ τὸν ἄχρηστον καὶ μάτην τρεφόμενον
σιτόκουρον εἴρηκεν ἐν Θρασυλέοντι οὕτως·

and *oligositos*, 'little-feeder.' The *oikositos* is mentioned by Anaxandrides in *Hunters*^a: 'It is indeed pleasant to have a son who lives on his own means.' The expression is also applied to one who serves the community, not for pay, but at his own expense. Thus Antiplanes in *The Scythian*^b: 'Indeed, soon we'll be having a member of the Assembly serving at his own expense.' Menander in *The Ring*^c: 'A bridegroom living on his own means we have discovered, one who does not require of us a dowry.' And in *The Harper*^d: 'The audience you get doesn't live on its own means.'^e

"Crates mentions 'victual-seeker' in *Deeds of Daring*^f: 'He cajoles the victual-seeker, but though shivering in the palace of Megabyzus, he will receive food as his pay.'

"Menander uses *oikositos* in a special sense in *Ladies at Luncheon*^g: 'A clever scheme this, not to get a lot of women together and entertain a crowd, but to get up a wedding, as you have done, for those who eat at home.' 'Bread-shearer' is mentioned by Alexis in *The Vigil, or Toilers*^h: 'You will be a bread-shearer loafing about.' Now Menander, in *The Swashbuckler*,ⁱ uses bread-shearer of a good-for-nothing who gets his living without any

^a Kock ii. 144.

^b *Ibid.* 97.

^c Kock iii. 31, Allinson 340.

^d Kock iii. 81, Allinson 380.

^e *i.e.*, it needs some inducement to listen to you.

^f Kock i. 140.

^g Kock iii. 129, Allinson 436.

^h Kock ii. 363.

ⁱ Lit. "Bold-Lion," of a bragging soldier, Kock iii. 70.

¹ Μεγαβύζον Casaubon: μεταβύζον A.

² σίτων Casaubon: σίτος A.

b πάντ¹ ὀκνηρός, πάντα μέλλων, σιτόκουρος ὁμο-
λογῶν²
παρατρέφεσθαι.

καὶ ἐν Πωλουμένοις·

οἴμοι³ τάλας, ἔστηκας ἔτι πρὸς ταῖς θύραις
τὸ φορτίον θείς· σιτόκουρον, ἄθλιον,
ἄχρηστον⁴ εἰς τὴν οἰκίαν εἰλήφαμεν.

αὐτόσιτον δ' εἶρηκε Κρώβυλος ἐν Ἀπαγχομένῳ·
παράσιτον αὐτόσιτον. αὐτὸν γοῦν τρέφω
τὰ πλεῖστα συνεραμιστὸς⁵ εἰ τῷ δεσπότη.

κακοσίτου δὲ μέμνηται Εὐβουλος ἐν Γανυμήδει·

c ὕπνος αὐτὸν ὄντα κακοσίτου τρέφει.

ὀλιγοσίτου δὲ μέμνηται Φρύνιχος ἐν Μονοτρόπῳ·

ὁ δὲ ὀλιγόσιτος Ἡρακλῆς ἐκεῖ τί δρᾷ;

καὶ Φερεκράτης ἢ Στράττις ἐν Ἀγαθοῖς·

ὡς ὀλιγόσιτος ἦσθ' ἄρ', ὃς κατεσθλείς
τῆς ἡμέρας μακρᾶς τριήρους σιτία."

Τοσαῦτα τοῦ Πλουτάρχου εἰπόντος περὶ παρα-
σίτων διαδεξάμενος τὸν λόγον ὁ Δημόκριτος "ἀλλὰ
μὴν καὶ αὐτός," ἔφη, "τὸ ποτίκολλον ἄτε ξύλον
παρὰ ξύλω, ὡς ὁ Θηβαῖος εἶρηκεν ποιητῆς, περὶ
d κολάκων ἐρῶ τι. "πράττει γὰρ πάντων ὁ κόλαξ
ἄριστα," ὁ καλὸς εἶπεν Μένανδρος, οὐ μακρὰν δ'

¹ πάντ' added by Kaibel.

² σιτόκουρος ὁμολογῶν Porson: σιτόκουρον ἄθλιον ἀχρηστον
εἰς γῆν ὁμολογῶν A (cf. below).

³ οἴμοι added by Cobet.

return, thus : ' Always hesitant, always delaying, a bread-shearer confessedly getting his living at another's expense.' And in *For Sale*^a : ' O you rascal, there you still stand by the front door with your bundle on the ground ! A bread-shearer, miserable and good for nothing, we've taken into our house.' ' Bringing his own food ' is a name applied by Crobylus in *The Suicide*^b : ' A parasite bringing his own food ! At any rate you support yourself in most things and are contributed by your master to his parties.' ' Off one's feed ' is mentioned by Eubulus in *Ganymede*^c : ' Sleep nourishes him when he is off his feed.' And Phrynichus mentions ' little-feeder ' in *The Recluse*^d : ' And the little-feeder Heracles, what is he doing yonder ? ' Also Pherecrates or Strattis in *Nice People*^e : ' What a little-feeder you were, then ! Why, you consume daily rations enough for a cruiser ! ' "

When Plutarch had finished this long account of parasites,^f Democritus took up the discussion and said : " But I too shall have something to tell about flatterers, ' like plank glued firmly to plank,' as the Theban poet has it.^g ' The flatterer, indeed, fares best of all,' the noble Menander once said,^h and the

^a Kock iii. 122, Allinson 432.

^b Kock iii. 379. The meaning is uncertain. The *επαρως* was a dining-club to which each member brought his contribution of food.

^c Kock ii. 171.

^d Kock i. 377 ; Heracles was the glutton of comedy.

^e Kock i. 145 ; cf. Athen. 415 c.

^f Begun at 234 c.

^g Pindar, frag. 241, *P.L.G.*⁵ 478.

^h Kock iii. 64, Allinson 358.

⁴ ἀχρηστον added by Porson (cf. above).

⁵ συνεπαριστὸς Porson : συνεπαριστῆς AC.

ἐστὶν ὁ κόλαξ τοῦ τῶν παρασίτων ὀνόματος. Κλείσοφον γοῦν τὸν ὑπὸ πάντων κόλακα Φιλίππου τοῦ τῶν Μακεδόνων βασιλέως ἀναγραφόμενον (Ἀθηναῖος δ' ἦν γένος, ὡς φησι Σάτυρος ὁ περιπατητικὸς ἐν τῷ Φιλίππου βίῳ) Λυγκεὺς ὁ Σάμος ἐν τοῖς Ἀπομνημονεύμασι παράσιτον ὀνομάζει λέγων οὕτως· "Κλείσοφος ὁ Φιλίππου παράσιτος ἐπιτιμῶντος αὐτῷ τοῦ Φιλίππου διότι ἀεὶ αἰτεῖ,^e "ἦν', ἔφη, μὴ¹ ἐπιλανθάνωμαι." τοῦ δὲ Φιλίππου δόντος αὐτῷ ἵππον τραυματίαν ἀπέδοτο, καὶ μετὰ χρόνον ἐπερωτηθεὶς ὑπὸ τοῦ βασιλέως πῶς ἔστιν, "ἐκ τοῦ τραύματος, ἔφη, κείνου πέπραται," σκώπτοντος δ' αὐτὸν τοῦ Φιλίππου καὶ εὐημεροῦντος "εἶπ' οὐκ ἐγὼ σέ, ἔφη, θρέψω;" Καὶ ὁ Δελφὸς δὲ Ἠγήσανδρος ἐν τοῖς ὑπομνήμασι περὶ τοῦ Κλεισόφου τάδε ἱστορεῖ· "Φιλίππου τοῦ βασιλέως εἰπόντος διότι γράμματα αὐτῷ ἐκομίσθη παρὰ Κότυος τοῦ Θρακῶν βασιλέως Κλείσοφος παρῶν ἔφη "εὐ γε νῆ τοὺς θεοὺς." τοῦ δὲ Φιλίππου εἰπόντος "τί δὲ σὺ οἶδας ὑπὲρ ὧν^f γέγραπται;" "νῆ τὸν Δία τὸν μέγιστον," εἶπεν, "ἄκρως γέ μοι ἐπετίμησας." Σάτυρος δ' ἐν τῷ Φιλίππου βίῳ "ὅτε, φησί, Φίλιππος τὸν ὀφθαλμὸν ἐξεκόπη συμπροῆλθεν αὐτῷ καὶ ὁ Κλείσοφος τελαμωνισθεὶς τὸν αὐτὸν ὀφθαλμὸν. καὶ πάλιν ὅτε τὸ σκέλος ἐπηρώθη, σκάζων συνεξώδευε τῷ βασιλεῖ. καὶ εἴ ποτε δριμύ προσφέροντο τῶν ἐδεσμάτων ὁ 249 Φίλιππος, αὐτὸς συνέστρεφε τὴν ὄψιν ὡς συν-

¹ ἦν', ἔφη, μὴ Porson: εἶναι φημι A.

^a F.H.G. iii. 161.

^b i.e., the rôles of king and jester are reversed.

^c F.H.G. iv. 413; cf. below, 250 d.

meaning of flatterer is not remote from that of parasite. Take Cleisophus, for instance. He is mentioned in all records as the flatterer of Philip, king of Macedon, and was a native of Athens, as Satyrus the Peripatetic declares in his *Life of Philip*.^a But Lynceus of Samos in his *Reminiscences* calls him a parasite in these words: 'When Cleisophus, Philip's parasite, was chided by Philip because he was always begging, he replied, "It's because I don't want to be forgotten." Once Philip gave him a damaged horse, which he sold. And when, after a while, he was asked by the king where the horse was, he said, "It's been sold for damages." And when Philip, amid loud applause, perpetrated a joke at his expense, he said, "After that, ought I not to be the one to keep you?"'^b

Hegesander of Delphi narrates the following of Cleisophus in his *Commentaries*: 'When Philip announced that letters had been brought to him from Cotys, king of Thrace, Cleisophus, who was present, exclaimed, "Good news, by the gods!" And when Philip asked him, "What do you know about what he has written?" he replied, "Zeus the All-Highest is my witness, that's a neat rebuke."' Satyrus, in his *Life of Philip*,^a says that when Philip had his eye knocked out Cleisophus went along with him with his own eye bandaged in the same way.^c Again, when Philip was wounded in the leg, Cleisophus marched limping along with the king. And whenever Philip tasted any food that was bitter, Cleisophus also made a wry face as if he had eaten it too.

^a *F.H.G.* iii. 161; cf. Eustath. *ad Il.* 995.24, Dem. *De cor.* 67 and Schol.

^c Lit. "with the same eye bandaged."

- δαινούμενος. ἐν δὲ τῇ Ἀράβων χώρα οὐχ ὡς ἐν
 κολακείᾳ τοῦτ' ἐποιοῦν, ἀλλὰ κατὰ τι νόμιμον,
 βασιλέως παθόντος τι τῶν μελῶν συνυποκρίνε-
 σθαι τὸ ὅμοιον πάθος, ἐπεὶ καὶ γέλοιον νομίζουσιν
 ἀποθανόντι μὲν αὐτῷ σπουδάξωιν συγκατορύτ-
 τεσθαι, πηρωθέντι δὲ μὴ χαρίζεσθαι τὴν ἴσην
 δόξαν τοῦ πάθους." Νικόλαος δ' ὁ Δαμασκηνός
 (εἰς δ' ἦν τῶν ἐκ τοῦ περιπάτου) ἐν τῇ πολυβύβλω
 ἱστορίᾳ (ἐκατὸν γὰρ καὶ τεσσαράκοντά εἰσι πρὸς
 ταῖς τέσσαρσι) τῇ ἑκκαίδεκάτῃ καὶ ἑκατοστῇ
 b φησιν Ἀδιάτομον τὸν τῶν Σωτιανῶν βασιλέα
 (ἔθνος δὲ τοῦτο Κελτικόν) ἑξακοσίους ἔχων λογάδας
 περὶ αὐτόν, οὓς καλεῖσθαι ὑπὸ Γαλατῶν τῇ πατρίῳ
 γλώττῃ σιλοδούρους¹· τοῦτο δ' ἐστὶν ἑλληνιστὶ
 εὐχλωμαῖοι. "τούτους δ' οἱ βασιλεῖς ἔχουσι
 συζῶντας καὶ συναποθνήσκοντας ταύτην ἐκείων
 εὐχλὴν ποιουμένων· ἀνθ' ἧς συνδυναστεύουσι τε
 αὐτῷ τὴν αὐτὴν ἐσθήτα καὶ δίαιταν ἔχοντες καὶ
 συναποθνήσκουσι κατὰ πᾶσαν ἀνάγκην εἴτε νόσω²
 τελευτήσῃ βασιλεὺς εἴτε πολέμῳ εἴτ' ἄλλως πως.
 καὶ οὐδεὶς εἰπεῖν ἔχει τινὰ ἀποδειλιάσαντα τούτων
 τὸν θάνατον ὅταν ἤκη βασιλεὶ ἢ διεκδύντα."
- c Φίλιππον δὲ φησὶ Θεόπομπος ἐν τῇ τετάρτῃ καὶ
 τεσσαρακοστῇ τῶν ἱστοριῶν Θρασυδαῖον τὸν Θεο-
 σαλὸν καταστήσασαι τῶν ὁμοεθνῶν τύραννον, μικρὸν
 μὲν ὄντα τὴν γυνάμην, κόλακα δὲ μέγιστον. ἀλλ'
 οὐκ Ἀρκαδίων ὁ Ἀχαιὸς κόλαξ ἦν· περὶ οὗ ὁ
 αὐτὸς ἱστορεῖ Θεόπομπος καὶ Δοῦρις ἐν πέμπτῃ

¹ σιλοδούρους C; σιλοδοῖνους A; *soldurū* Caesar, B. G. iii. 20.

² εἴτε νόσω Kaibel; εἴτ' ἐν νόσω AC.

In the country of the Arabs people used to do this sort of thing not by way of flattery, but through a polite convention. If a king was hurt in any of his limbs they acted out the pretence of having the same disability, since they think it absurd to take so much pains to be buried with him if he dies, but not to do him the favour of the same honour for his hurt if he is made lame. Nicolas of Damascus (he was of the Peripatetic School) in his bulky *History* (for there are one hundred and forty books) says, in the one hundred and sixteenth book,^a that Adiatomus, the king of the Sotiani,^b which is a Celtic tribe, had six hundred picked men as a body-guard, called by the Celts in their native tongue 'siloduri'; this in Greek means 'bound by a vow.' 'These men the kings keep to live and die with them, since that is the vow which the picked men make. In return for this they exercise power with him, wearing the same dress and having the same mode of life, and they are absolutely bound to die with him, whether the king dies of disease or in battle or in any other manner. And no one can tell of any case where one of these men played the coward or evaded death whenever it came to the king.'

"Theopompus in the forty-fourth book of his *Histories* ^c says that Philip established Thrasylaeus of Thessaly as tyrant over his compatriots; he was a man of small intelligence, but a very great flatterer. But Arcadion the Achaean was no flatterer; an account of him is given by the same Theopompus and by Duris in the fifth book of his *Macedonian*

^a *F.H.G.* iii. 418.

^b Caesar gives the forms Adiatunnus and Sontiates. See critical note.

^c *F.H.G.* i. 317.

d Μακεδονικῶν· οὗτος δὲ ὁ Ἀρκαδίων μισῶν τὸν Φίλιππον ἐκούσιον ἐκ τῆς πατρίδος φυγὴν ἐφυγεν. ἦν δ' εὐφρέστατος καὶ πλείους ἀποφάσεις αὐτοῦ μνημονεύονται. ἔτυχεν δ' οὐδὲν ποτε ἐν Δελφοῖς ἐπιδημοῦντος Φιλίππου παρεῖναι καὶ τὸν Ἀρκαδίωνα· ὃν θεασάμενος ὁ Μακεδῶν καὶ προσκαλεσάμενος “μέχρι τίνος φεύξῃ, φησίν, Ἀρκαδίων;” καὶ ὅς·

ἔς τ' ἂν τοὺς ἀφίκωμαι οἱ οὐκ ἴσασι Φίλιππον.

Φύλαρχος δ' ἐν τῇ πρώτῃ καὶ εἰκοστῇ τῶν ἱστορικῶν γελάσαντα τὸν Φίλιππον ἐπὶ τούτῳ καλέσαι¹ τε ἐπὶ δεῖπνον τὸν Ἀρκαδίωνα καὶ οὕτω τὴν ἔχθραν διαλύσασθαι.

Περὶ δὲ Νικησίου τοῦ Ἀλεξάνδρου κόλακος Ἠγήσανδρος τὰδ' ἱστορεῖ· Ἀλεξάνδρου δάκνεσθαι φήσαντος ὑπὸ μυῖων καὶ προθύμως αὐτὰς ἀποσοβοῦντος τῶν κολάκων τις Νικησίας παρῶν “ἦ που τῶν ἄλλων μυῖων,” εἶπεν, “αὐταὶ πολὺ κρατήσουσι τοῦ σοῦ γευσάμεναι αἵματος. ὁ δ' αὐτὸς φησι καὶ Χειρίσοφον τὸν Διονυσίου κόλακα ἰδόντα Διονύσιον γελῶντα μετὰ τιῶν γνωρίμων (ἀπέειχεν δ' ἀπ' αὐτῶν πλείω τόπον, ὡς μὴ συνακουεῖν) συγγελᾶν. ἐπεὶ δ' ὁ Διονύσιος ἠρώτησεν αὐτὸν διὰ τίνα αἰτίαν οὐ συνακούων τῶν λεγομένων γελᾷ, “ὕμιν,” φησί, “πιστεύω διότι τὸ ῥῆθὲν γέλοιόν ἐστιν.” πλείστους δ' εἶχεν καὶ ὁ υἱὸς αὐτοῦ Διονύσιος τοὺς κολακεύοντας, οὓς καὶ ἰ προσηγόρευον οἱ πολλοὶ Διονυσοκόλακας. οἱτοὶ δὲ προσεποιούντο μῆτε δξύ ὄραν παρὰ τὸ δεῖπνον,

¹ καλέσαι Casaubon: ἐκάλεσε AC.

^a F.H.G. ii. 471.

History.^a This Arcadion detested Philip and went into voluntary exile from his native land. He was very talented, and several of his sayings are remembered. It happened, anyhow, that once when Philip was staying in Delphi Arcadion was also there; the Macedonian caught sight of him, and summoning him to his presence asked him, 'How long, Arcadion, are you going to remain in exile?' And he replied,^b 'Until I am come unto them who know not—Philip.' Phylarchus, in the twenty-first book of his *Histories*,^c says that Philip laughed at this retort, and inviting Arcadion to dinner so put an end to his hostility.

"Concerning Nicesias, Alexander's^d parasite, Hegesander records the following: When Alexander complained of being bitten by flies, and was energetically shoing them away, Nicesias, one of his parasites present, said, 'Surely these flies have much the better of all other flies in having tasted your blood.' Hegesander also says that Cheirisophus, the parasite of Dionysius, seeing Dionysius laughing in company with some acquaintances, laughed too, although he was some distance away from them, so that he could not overhear. And when Dionysius asked him why he laughed when he could not overhear what they said, he replied, 'I put my trust in you, that whatever was said was laughable.' His son Dionysius also kept a large number of persons who flattered him, whom the people used to call 'Dionysokolakes.'^e These persons pretended at dinner that they were near-sighted, since Dionysius did not have

^b *Od.* xi. 122, where *θάλασσαν*, "the sea," stands in place of *φθιππον*.

^c *F.H.G.* i. 344.

^d King of Epeirus, so *F.H.G.* iv. 414; cf. *Athen.* 251 c.

^e Properly, "courtiers of Dionysus," i.e. "actors." See *Athen.* 588 f, 435 e, and 254 b.

ἐπεὶ ὁ Διονύσιος οὐκ ἦν ὀξυνώπης, ἔψαυόν τε τῶν
 παρακειμένων ὡς οὐχ ὀρώντες, ἕως ὁ Διονύσιος
 αὐτῶν τὰς χεῖρας πρὸς τὰ λεκάνα προσήγγεν.
 ἀποπτύοντος δὲ τοῦ Διονυσίου πολλάκις παρέχον
 250 τὰ πρόσωπα καταπτύεσθαι καὶ ἀπολείχοντες τὸν
 σιάλον, ἔτι δὲ τὸν ἔμετον αὐτοῦ μέλιτος ἔλεγον
 εἶναι γλυκύτερον. Τίμαιος δ' ἐν τῇ δευτέρᾳ καὶ
 εἰκοστῇ τῶν ἱστοριῶν Δημοκλέα φησὶ τὸν Διο-
 νυσίου τοῦ νεωτέρου κόλακα, ἔθους ὄντος κατὰ
 Σικελίαν θυσίας ποιεῖσθαι κατὰ τὰς οἰκίας ταῖς
 Νύμφαις καὶ περὶ τὰ ἀγάλματα παννυχίζειν μεθυ-
 σκομένους ὀρχεῖσθαι τε περὶ¹ τὰς θεάς, ὁ Δημοκλῆς
 εἰσας τὰς Νύμφας καὶ εἰπὼν οὐ δεῖν προσέχειν
 ἀψύχοις θεοῖς ἔλθων ὀρχεῖτο περὶ τὸν Διονύσιον.
 b ἔπειτα πρεσβεύσας ποτὲ μεθ' ἑτέρων² καὶ πάντων
 κομιζομένων ἐπὶ τριήρους κατηγορούμενος ὑπὸ
 τῶν ἄλλων ὅτι στασιάζει κατὰ τὴν ἀποδημίαν καὶ
 βλάβῃ τοῦ Διονυσίου τὰς κοινὰς πράξεις καὶ
 σφόδρα τοῦ Διονυσίου ὀργισθέντος ἔφησεν τὴν
 διαφορὰν γενέσθαι αὐτῷ πρὸς τοὺς συμπρέσβεις
 ὅτι μετὰ τὸ δείπνον ἐκείνοι μὲν τῶν³ Φρυνίχου καὶ
 Στησιχόρου, ἔτι δὲ Πινδάρου παιάνων⁴ τῶν ναυτῶν
 τινας⁵ ἀνειληφότες ἤδον, αὐτὸς δὲ μετὰ τῶν
 c βουλομένων τοὺς ὑπὸ τοῦ⁶ Διονυσίου πεποιημέ-
 νους διεπεραίνετο. καὶ τούτου σαφῆ τὸν ἔλεγχον
 παρέξευ ἐπηγγελάτο· τοὺς μὲν γὰρ αὐτοῦ κατ-
 ἡγόρους οὐδὲ τὸν ἀριθμὸν τῶν ἀσμάτων κατέχειν,

¹ περὶ Wilamowitz: πρὸς A.

² ὡς τὸν Διονύσιον after ἑτέρων deleted by Schweighäuser.

³ τῶν Dohree: τὸν A.

⁴ παιάνων Kaibel: παιάνα A.

good eyesight; and they would feel for the viands set before them as if they could not see, until Dionysius guided their hands toward the dishes.^a When Dionysius spat, they would often present their faces to be spat upon, and as they licked the spittle, or even his vomit, they declared that it was sweeter than honey. Timaens, in the twenty-second book of his *Histories*,^b tells about Democles, the parasite of Dionysius the Younger. He says that it was customary throughout Sicily to offer sacrifices to the Nymphs from house to house, spending the night in a drunken condition round their statues, and dancing round the goddesses. But Democles, disregarding the Nymphs, and declaring that men should not bother with lifeless divinities, went and danced round Dionysius. Some time later Democles went on an embassy with others, all being transported on board a trireme. He was accused by the others of stirring up sedition during the journey, and injuring Dionysius's negotiations involving the public interest. At this Dionysius became very angry, but Democles said that the quarrel between himself and his colleagues on the embassy had arisen because, after dinner, the latter, taking some of the sailors into their company, used to sing the paeans of Phrynichus and Stesichorus or again Pindar, whereas he himself, in company with volunteers, used to render the paeans composed by Dionysius. Moreover, he promised that he would make clear the proof of this; for the accusers could not even remember the number of his songs, while he was prepared to sing them

^a Cf. Athen. 435 c.

^b F.H.G. i. 224.

^c τῶας Meineke: τῶας A.

^d τοὺς ἐπὶ τοῦ Schweighäuser: τοῦ συμπετόρου A.

αὐτὸς δ' ἔτοιμος εἶναι πάντας ἐφεξῆς ἄδειν. λήξαντος δὲ τῆς ὀργῆς τοῦ Διονυσίου πάλιν ὁ Δημοκλῆς ἔφη· "χαρίσαιο δ' ἂν μοί τι, Διονύσιε, κελύσας τινὶ τῶν ἐπισταμένων διδάξαι με τὸν πεποιημένον εἰς τὸν Ἀσκληπιὸν παιᾶνα· ἀκούω γάρ σε πεπραγματεῦσθαι περὶ τοῦτον." παρακεκλημένων δὲ ποτε τῶν φίλων ὑπὸ τοῦ Διονυσίου d ἐπὶ τὸ δεῖπνον εἰσιὼν ὁ Διονύσιος εἰς τὸν οἶκον "γράμματα ἡμῖν, ἔφη, ἄνδρες φίλοι, ἐπέμφθη παρὰ τῶν ἡγεμόνων τῶν εἰς Νέαν πόλιν ἀποσταλέντων." καὶ ὁ Δημοκλῆς ὑπολαβὼν¹ "εὐ γε νῆ τοὺς θεοὺς,"² ἔφη, "Διονύσιε." καὶ κείνος προσβλέψας αὐτῷ "τί δ' οἶδας," ἔφη, "σύ, πότερα κατὰ γνώμην ἐστὶν ἢ τοῦναντίον ἂ γεγράφασι;" καὶ ὁ Δημοκλῆς "εὐ γε νῆ τοὺς θεοὺς ἐπιτετιμηκας, ἔφη, Διονύσιε." καὶ Σάτυρον δὲ τινα ἀναγράφει ὁ Τίμαιος κόλακα ἀμφοτέρων τῶν Διονυσίων.

e Ἡγήσανδρος δ' ἱστορεῖ καὶ Ἱέρωνα τὸν τύραννον ἀμβλύτερον κατὰ τὰς ὄψεις γενέσθαι καὶ τοὺς συνδευπνοῦντας τῶν φίλων ἔχειν ἐπίτηδες διαμαρτάνοντας τῶν ἐδεσμάτων ἢ ὑπ' αὐτοῦ χειραγωγῶνται καὶ δοκῆ τῶν ἄλλων ὀξυδερκέστερος εἶναι. Εὐκλείδην δὲ φησὶ Ἡγήσανδρος τὸν Σεῦτλον ἐπικαλούμενον (παράσιτος δ' ἦν καὶ οὗτος) παραθέντος τινὸς αὐτῷ πλείους σόγκους ἐν δείπνῳ, "ὁ Καπαεύς, ἔφη, ὁ ὑπὸ τοῦ Εὐρυπίδου εἰσαγόμενος ἐν ταῖς Ἱκέτσιω ὑπεραστειὸς ἦν

¹ ἔφη after ὑπολαβὼν deleted by Kaibel.

² ἐποίησαν after θεοὺς deleted by Diels.

^a Implying that no one knew it so well as he.

^b He adds a word of apology in such a way as to make

all himself in their proper order. When the anger of Dionysius was thus allayed, Democles resumed: 'You would do me a favour, Dionysius, if you would command someone who knows it ^a to teach me the pæan composed in honour of Asclepius; for I hear that you have been occupied with that.' Once, when some friends had been invited to dinner by Dionysius, Dionysius, as he entered the room, said, 'Letters have been sent to us, my friends, from the officers who were dispatched to Naples.' Whereupon Democles broke in and said, 'By the gods, Dionysius, that's good!' Dionysius looked at him and said, 'How do you know that what they have written is satisfactory or the reverse?' And Democles replied, 'By the gods, Dionysius, that's good—reproof.' ^b Satyrus is another parasite of both Dionysiuses, mentioned by Timæus in his writings.

"Hegesander records ^c that the tyrant Hieron was also rather near-sighted, and that the friends whom he had to dine with him purposely missed reaching their food in order that their hands might be guided by him, and he might appear to be more sharp-sighted than the rest of them. And Hegesander says that Euclides, nicknamed the Beet (he, too, was a parasite), when somebody set before him several nettles ^d at dinner, said, 'Capaneus, who is brought on the scene by Euripides in *The Suppliant Women*,^e showed his polish in "loathing the man who

it appear that he had intended this last sentence from the beginning, thus giving more point to the anecdote here told than in the similar one at 248 e-f. See critical note.

^c *F.H.G.* iv. 415.

^d Lit. "sow-thistles," *sonci*; the verb in the quotation is so pronounced as to sound like *ec—soncoito*.

^e L. 864; *cf.* Athen. 159 a.

f μισῶν τραπέζαις¹ ὅστις ἐξογκοῖτ' ἄγαν."

οἱ δὲ δημιαγωγοῦντες, φησὶν, Ἀθήνησι κατὰ τὸν Χρემωνίδειον πόλεμον κολακεύοντες τοὺς Ἀθηναίους τᾶλλα μὲν ἐφασκον πάντα εἶναι κοινὰ τῶν Ἑλλήνων, τὴν δ' ἐπὶ τὸν οὐρανὸν ἀνθρώπους φέρουσαν ὁδὸν Ἀθηναίους εἶδέναι μόνους. Σάτυρος δ' ἐν τοῖς βίοις Ἀνάξαρχόν φησι τὸν εὐδαιμονικὸν φιλόσοφον ἓνα τῶν Ἀλεξάνδρου γενέσθαι κολάκων καὶ συνοδεύοντα τῷ βασιλεῖ, ἐπεὶ ἐγένετό ποτε βροντῇ ἰσχυρὰ καὶ ἐξαισίος ὡς πάντας πτῆξαι, εἰπεῖν "μή τι σὺ τοιοῦτον ἐποίησας, Ἀλέξανδρε, ὃ
251 τοῦ Διός;" τὸν δὲ γελάσαντα εἰπεῖν "οὐ γὰρ φοβερὸς βούλομαι εἶναι, καθάπερ σὺ με διδάσκεις ὅτι τὰς τῶν σατραπῶν καὶ βασιλέων κελεύων με δειπνοῦντα προσφέρεσθαι κεφαλᾶς." Ἀριστόβουλος δὲ φησιν ὁ Κασσανδρεὺς Διώξιππον τὸν Ἀθηναῖον παγκρατιαστὴν τρωθέντος ποτὲ τοῦ Ἀλεξάνδρου καὶ αἵματος ρέοντος εἰπεῖν

ἰχώρ οἷόσπερ τε ῥέει μακάρεσσι θεοῖσιν.

Ἐπικράτης δ' ὁ Ἀθηναῖος πρὸς βασιλέα πρεσβεύσας, ὡς φησιν Ἡγήσανδρος, καὶ πολλὰ δῶρα παρ' ἐκείνου λαβῶν οὐκ ἤσχυνετο κολακεύων οὕτως φανερώς καὶ τολμηρώς τὸν βασιλέα ὡς καὶ εἰπεῖν δεῖν κατ' ἐναντιὸν οὐκ ἐννέα ἄρχοντας, ἀλλ' ἐννέα πρέσβεις αἰρεῖσθαι πρὸς βασιλέα. θαυμάζω δὲ ἔγωγε τῶν Ἀθηναίων πῶς τοῦτον μὲν ἄκριτον εἶασαν, Δημάδην δὲ δέκα ταλάντοις ἐξημίωσαν ὅτι

¹ τραπέζαις Euripides: τραπέζας A.

^a Lit. "is puffed up."

gets nettled^a too much at the table." The popular leaders at Athens, in the time of the Chremonidean War,^b as Hegesander says, used to declare by way of flattering the Athenians that while all other things were common property of the Greeks, the road which led men to Heaven was known only to the Athenians. Satyrus in his *Lives*^c says that Anaxarchus, the philosopher of eudaemonism, was one of Alexander's parasites. On one occasion when he was travelling with the king there came a violent clap of thunder so extraordinary that everybody cowered in fear, and he said, 'Can it be that you, Alexander, the son of Zeus, did that?' Alexander laughed and said, 'No, for I don't want to be so terrifying as you would have me, when you urge me to have the heads of satraps and kings brought to me when I am dining.' And Aristobulus of Cassandreia says^d that the Athenian pancratiast Dioxippus, when Alexander was wounded and his blood was flowing, quoted the line,^e 'Ichor, such as floweth in the blessed gods.'

"Epicrates of Athens, according to Hegesander,^f when he went on the embassy to the Persian king, accepted many bribes from him, and never scrupled to flatter the king so openly and boldly that he would declare the Athenians ought to choose annually, not nine archons, but nine envoys to send to the king. I wonder, for my part, how the Athenians could have let him go without bringing him to trial, seeing that they fined Demades ten talents for proposing a

^b 268 or 267-263 B.C., unsuccessfully waged by Athens against Antigonos Gonatas.

^c *F.H.G.* iii. 164; *Plut. Alex.* 28. ^d *Frag.* 28 b Müller.

^e *Il.* v. 340; the "spirit fluid" in the gods' veins was called "ichor," not blood.

^f *F.H.G.* iv. 414. See *Athen.* 229 f.

θεὸν εἰσηγήσατο Ἀλέξανδρον, καὶ Τιμαγόραν¹ δ' ἀπέκτειναν ὅτι πρεσβεύων ὡς βασιλέα προσεκύνησεν αὐτόν. Τίμων ὁ Φλιάσιος ἐν τῷ τρίτῳ τῶν σιλλων Ἀρίστωνά φησι τὸν Χίον, Ζήνωνος δὲ τοῦ Κιτιέως γνώριμον, κόλακα γενέσθαι Περσαίου τοῦ φιλοσόφου, ὅτι ἦν ἑταῖρος Ἀντιγόνου τοῦ βασιλέως. Φύλαρχος δὲ ἐν σ' ἱστοριῶν Νικησίαν φησὶ τὸν Ἀλεξάνδρου κόλακα θεασάμενον τὸν βασιλέα σπαρασσόμενον ὑφ' οὗ εἰλήφει φαρμάκου εἰπεῖν "ὦ βασιλεῦ, τί δεῖ ποιεῖν ἡμᾶς, ὅτε καὶ ὑμεῖς οἱ θεοὶ τοιαῦτα πάσχετε;" καὶ τὸν Ἀλέξανδρον μάλιστα ἀναβλέψαντα, "ποιοὶ θεοί;" φῆσαι, "φοβοῦμαι δ μὴ τι² θεοῖσιν ἐχθροί." ἐν δὲ τῇ ὀγδόῃ καὶ εἰκοστῇ ὁ αὐτὸς Φύλαρχος Ἀντιγόνου τοῦ κληθέντος Ἐπιτρόπου τοὺς Λακεδαιμονίους ἐλόντος κόλακα γενέσθαι Ἀπολλοφάνη τὸν εἰπόντα τὴν Ἀντιγόνου τύχην ἀλεξανδρίζειν.

Εὐφάντος δ' ἐν τετάρτῃ ἱστοριῶν Πτολεμαίου φησὶ τοῦ τρίτου βασιλεύσαντος Αἰγύπτου κόλακα γενέσθαι Καλλικράτην, ὃς οὕτω δεινὸς ἦν ὡς μὴ μόνον Ὀδυσσεῶς εἰκόνα ἐν τῇ σφραγίδι περιφέρειν, ἀλλὰ καὶ τοῖς τέκνοις ὀνόματα θέσθαι Τηλέγονον καὶ Ἀντίκλειαν. Πολύβιος δ' ἐν τῇ τρισκαιδεκάτῃ τῶν ἱστοριῶν Φιλίππου τοῦ καταλυθέντος

¹ Τιμαγόραν Valois (*cf.* 48 e): Εὐαγόραν AC.

² τι Meineke: τοι A: τοῖς C.

^a Frag. 64 Wachsmuth, 186 Diels.

^b Antigonus Gonatas. See 140 b, 162 d.

^c *F.H.G.* i. 336; *cf.* Athen. 249 d.

^d Of Epeirus (so Müller, Pape).

^e *F.H.G.* i. 348.

^f This Antigonus, nephew of Gonatas, was also known as Doston. Before he became king he acted as regent (hence

decree naming Alexander a god, and actually put to death Timagoras because when ambassador to the Persian king he made obeisance to him. Timon of Phlius, in the third book of his *Satires*,^a says that Ariston of Chios, an acquaintance of Zeno of Citium, was a parasite of the philosopher Persaeus, because he was a close friend of King Antigonus.^b Phylarchus, in the sixth book of his *Histories*,^c says that Nicias, the parasite of Alexander,^d seeing the king writhing with the effects of some medicine which he had taken, said, 'O King, what are *we* to do, when even you gods suffer such agonies?' And Alexander scarcely looking up at him, answered, 'Gods indeed! I'm afraid we are such as the gods hate.' In the twenty-eighth book the same Phylarchus says^e that Antigonus, called Guardian,^f who conquered the Lacedaemonians, had a parasite named Apollophanes, the one who said that Antigonus's luck was on the side of Alexander.

"Euphantus in the fourth book of his *Histories*^g says that Ptolemy, the third of that name who ruled over Egypt, had a parasite named Callicrates, who was so clever that he carried a picture of Odysseus in his seal-ring,^h and even went so far as to give to his children the names Telegonus and Anticleia. Polybius, in the thirteenth book of the *Histories*,ⁱ says that a parasite of Philip, the one who was disastrously the epithet Guardian) for Philip, a minor, son of Demetrius II., king of Macedonia. The defeat of Cleomenes of Sparta at the hands of Antigonus occurred at the battle of Sellasia, in the summer of 222 B.C. The Alexander here mentioned was captain of the young Philip's guard.

^a *F.H.G.* iii. 19.

^b As if to identify himself with Odysseus; Telegonus was the son of Odysseus and Circe, Anticleia was the mother of Odysseus.

^f Polyb. xiii. 4.

ὑπὸ Ῥωμαίων κόλακα γενέσθαι Ἡρακλείδην¹ τὸν
 Παραντῖνον τὸν καὶ τὴν βασιλείαν αὐτοῦ πᾶσαν
 ἀνατρέψαντα· ἐν δὲ τῇ τεσσαρεσκαίδεκάτῃ Ἀγα-
 θοκλέους τοῦ Οὐάνθητος υἱοῦ, ἑταίρου² δὲ τοῦ Φιλο-
 πάτορος βασιλέως Φίλωνα. Ἱερωνύμου δὲ τοῦ
 Συρακοσίου τυράννου Θράσωνα τὸν Κάρχαρον
 ἐπικαλούμενον Βάτων ὁ Σινωπεὺς ἱστορεῖ ἐν τῷ
 f φάσκων αὐτὸν ἐκάστοτε πολλὸν ἄκρατον. τοῦτον
 δ' ἐποίησεν ἀναιρεθῆναι ὑπὸ τοῦ Ἱερωνύμου ἕτερος
 κόλαξ Σῶσις³ ὄνομα· καὶ αὐτὸν δὲ τὸν Ἱερώνυμον
 ἀνέπεισεν διάδημά τε ἀναλαβεῖν καὶ τὴν πορφύραν
 καὶ τὴν ἄλλην πᾶσαν διασκευὴν ἣν ἐφόρει Διονύσιος
 ὁ τύραννος. Ἀγαθαρχίδης δ' ἐν τῇ τριακοστῇ τῶν
 ἱστοριῶν “ Αἰρήσιππος, φησὶν, ὁ Σπαρτιάτης, ἄν-
 θρωπος οὐ μετρίως φαῦλος οὐδὲ⁴ δοκῶν χρηστός
 εἶναι, πιθανὸν δ' ἔχων ἐν κολακείᾳ λόγον καὶ
 252 θεραπεῦσαι τοὺς εὐπόρους μέχρι τῆς τύχης δεινός.”
 τοιοῦτος ἦν καὶ Ἡρακλείδης ὁ Μαρωνεΐτης ὁ
 Σεύθου τοῦ Θρακῶν βασιλέως κόλαξ, οὐ μνη-
 μονεύει Ξενοφῶν ἐν ζ' Ἀναβάσεως. Θεόπομπος
 δ' ἐν ὀκτωκαιδεκάτῃ ἱστοριῶν περὶ Νικοστράτου
 Ἀργεῖου λέγων ὡς ἐκολάκευε τὸν Περσῶν βασιλεῖα
 γράφει καὶ ταῦτα· “ Νικόστρατον δὲ τὸν Ἀργεῖον
 πῶς οὐ χρῆ φαῦλον νομίζειν, ὃς προστάτης γενό-
 μενος τῆς Ἀργείων πόλεως καὶ παραλαβὼν καὶ
 γένος καὶ χρήματα καὶ πολλὴν οὐσίαν παρὰ τῶν
 προγόνων ἅπαντας ὑπερεβάλετο τῇ κολακείᾳ καὶ

¹ Ἡρακλείδην Polybius: προκλείδην A.

² ἑταίρου Leopardi: ἑτέρου A.

³ Σῶσις Gronovius, cf. Livy xxiv. 21 etc.: ὠσις AC.

⁴ οὐδὲ Schweighäuser: οὐτε AC.

defeated by the Romans,^a was Heracleides of Tarentum; he caused the overthrow of his entire kingdom. In the fourteenth book he mentions ^b Philon, parasite of Agathocles, the son of Oenanthe, and intimate friend of King Philopator. Baton of Sinope, in his work *On the Tyranny of Hieronymus*,^c records a parasite of the Syracusan tyrant Hieronymus, Thrason surnamed the Biter. He says that he always drank a great deal of unmixed wine. Another parasite named Sosis caused Thrason to be murdered by Hieronymus; he also persuaded Hieronymus himself to assume the crown and the purple and all the other frippery which the tyrant Dionysius had worn. Agatharchides, in the thirtieth book of his *Histories*,^d says of the Spartan Haeresippus that he was no ordinary rascal, not even pretending to be decent, and yet in his parasitism he possessed a persuasive eloquence, and was clever at currying favour with the rich so long as their luck lasted. Such also was Heracleides of Maroneia, the parasite of the Thracian king Sentes, mentioned by Xenophon in the seventh book of the *Anabasis*.^e Theopompus, in the eighteenth book of the *Histories*,^f speaking of Nicostratus of Argos and how he played the flatterer to the Persian king, among other things writes this: 'Why should we not regard Nicostratus of Argos as a rascal? Why! Although he was the chief man in the Argive state, and although he had inherited from his forebears good birth and money and a large estate, yet in flattery and obsequious behaviour he

^a Under Flamininus, at the battle of Cynoscephalae, 197 B.C. On Philip see note *f* on p. 132.

^b Polybius xiv. 11.

^c *F.H.G.* iv. 349.

^e vii. 3. 16.

^d *Ibid.* iii. 194.

^f *F.H.G.* i. 301.

b ταῖς θεραπέαις οὐ μόνον τοὺς τῆς¹ τότε στρατείας
 μετασχόντας, ἀλλὰ καὶ τοὺς ἔμπροσθεν γενο-
 μένους. πρῶτον μὲν γὰρ οὕτως ἠγάπησε τὴν παρὰ
 τοῦ βαρβάρου τιμὴν ὥστε βουλόμενος ἀρέσκειν
 καὶ πιστεύεσθαι μᾶλλον ἀνεκόμισε πρὸς βασιλέα
 τὸν υἱόν· ὁ τῶν ἄλλων οὐδεὶς πώποτε φανήσεται
 ποιήσας. ἔπειτα καθ' ἑκάστην ἡμέραν, ὅποτε
 μέλλοι δειπνεῖν, τράπεζαν παρετίθει χωρὶς ὀνο-
 μάζων τῶν δαίμωνι τῶ βασιλέως, ἐμπλήσας σίτου
 καὶ τῶν ἄλλων ἐπιτηδείων, ἀκούων μὲν τοῦτο
 c ποιεῖν καὶ τῶν Περσῶν τοὺς περὶ τὰς θύρας δια-
 τρίβοντας, οἰόμενος δὲ διὰ τῆς θεραπέας ταύτης
 χρηματιεῖσθαι μᾶλλον παρὰ τοῦ βασιλέως· ἦν γὰρ
 αἰσχροκερδῆς καὶ χρημάτων ὡς οὐκ οἶδ' εἴ τις
 ἕτερος ἦρταν." Ἀττάλου δὲ τοῦ βασιλέως ἐγένετο
 κόλαξ καὶ διδάσκαλος Λυσίμαχος, ὃν Καλλίμαχος
 μὲν Θεοδώρειον ἀναγράφει, Ἑρμιππος δ' ἐν τοῖς
 Θεοφράστου μαθηταῖς καταλέγει. οὗτος δ' ὁ ἀνὴρ
 καὶ περὶ τῆς Ἀττάλου παιδείας συγγέγραφε βί-
 βλους πᾶσαν κολακείαν ἐμφαινούσας. Πολύβιος δ'
 d ἐν ὀγδόῃ ἱστοριῶν "Καύαρος, φησὶν, ὁ Γαλάτης
 ὢν ἀνὴρ ἀγαθός² ὑπὸ Σωστράτου τοῦ κόλακος
 διεστρέφετο, ὃς ἦν Χαλκηδόνιος γένος."

Λικυνίου δὲ Κράσσου τοῦ ἐπὶ Πάρθους στρατεύ-
 σαντος κόλακά φησι γενέσθαι Νικόλαος ἐν τῇ
 τεσσαρεσκαίδεκάτῃ πρὸς ταῖς ἑκατὸν Ἀνδρό-
 μαχον τὸν Καρρηνόν, ᾧ τὸν Κράσσον πάντα ἀνα-
 κωοῦμενον προδοθῆναι Πάρθοις ὑπ' αὐτοῦ καὶ

¹ τῆς added by Wilamowitz.

² ἀνὴρ ἀγαθός C; τᾶλλα ἀγαθός A.

^a Against Egypt, 351 B.C., in the interest of Artaxerxes Ochus; Diodorus xvi. 44.

surpassed all the men who joined with him in the expedition ^a at that time, and all other men before him as well. For in the first place he prized so highly the favour of the Persian that in his desire to please him and to enjoy more of his confidence he took his son up to the king's court—a thing which, it can be shown, nobody else ever did. Then, secondly, every day, as often as he began dinner, he would set a special table, naming it for the genius ^b of the king, heaping it with food and all other necessaries, since he heard that this is what the Persians did who spent their time at court, and because he thought that by this obsequiousness he should gain more material rewards from the king; for he was avaricious, and a slave to wealth to a degree such as no one else known to me ever was.' As for King Attalus, he had a parasite and teacher in Lysimachus, whom Callimachus records ^c as a pupil of Theodorus, but Hermippus includes him among the disciples of Theophrastus. This man has compiled books on the education of Attalus which display every kind of flattery. Polybius, in the eighth book of the *Historics*,^d says that Cavarus, the Gaul, though he had been a good man, was perverted by the parasite Sostratus, who was a native of Chalcedon.

"Nicolas, in the 114th book,^e says that Andromachus of Carrhae was a parasite of Licinius Crassus, who made the expedition against the Parthians; Crassus shared all his counsels with him, but was betrayed to the Parthians by him and destroyed.

^b This obsequious practice offended the Greeks because it was to them an irreverent imitation of the *θεοκλία*; see 82 e note c, 237 e note a.

^c Frag. 100 d 12 Schneider.

^d viii. 24.

^e *F.H.G.* iii. 418.

ἀπολέσθαι. οὐκ ἀτιμώρητος δ' ὑπὸ τοῦ δαίμονιου
 παρείθη ὁ Ἀνδρόμαχος. μισθὸν γὰρ λαβὼν τῆς
 πράξεως τὸ τυραννεῖν Καρρῶν τῆς πατρίδος διὰ
 τὴν ἀμώτητα καὶ βίαν ὑπὸ τῶν Καρρηνῶν πανοικίᾳ
 ἐνεπρήσθη. Ποσειδώνιος δ' ὁ Ἀπαμεύς, ὕστερον
 δὲ Ῥόδιος χρηματίσας, ἐν τῇ τετάρτῃ τῶν ιστο-
 ρίων Ἰέρακά φησι τὸν Ἀντιοχέα πρότερον λυσι-
 φδοῖς ὑπαναλοῦντα ὕστερον γενέσθαι κόλακα δεῶν
 Πτολεμαίου τοῦ ἑβδόμου βασιλέως τοῦ καὶ Εὐ-
 εργέτου ἐπικληθέντος καὶ τὰ μέγιστα δυνηθέντα παρ'
 αὐτῷ, καθάπερ καὶ παρὰ τῷ Φιλομήτορι, ὕστερον
 ἢ ὑπ' αὐτοῦ διαφθαρῆναι. Μιθριδάτου δ' ἀναγράφει
 κόλακα Σωσίπατρον ἄνθρωπον γόητα Νικόλαος ὁ
 περιπατητικός. Θεόπομπος δ' ἐν τῇ ἐνάτῃ τῶν
 Ἑλληνικῶν Σισύφου φησι τοῦ Φαρσαλίου κόλακα
 καὶ ὑπηρέτην γενέσθαι Ἀθηναίων τὸν Ἐρετριέα.

Διαβόητος δὲ ἐγένετο ἐπὶ κολακείᾳ καὶ ὁ τῶν
 Ἀθηναίων δῆμος. Δημοχάρης γοῦν ὁ Δημο-
 σθένους τοῦ ῥήτορος ἀνεψιὸς ἐν τῇ εἰκοστῇ τῶν
 ιστοριῶν διηγούμενος περὶ ἧς ἐποιοῦντο οἱ Ἀθη-
 253 ναῖοι κολακείας πρὸς τὸν Πολιορκητὴν Δημήτριον
 καὶ ὅτι τοῦτ' οὐκ ἦν ἐκεῖνῳ βουλομένῳ, γράφει
 οὕτως· “ἐλύπει μὲν καὶ τούτων ἔνια αὐτόν, ὡς
 ἔουκεν, οὐ μὴν ἄλλα καὶ ἄλλα γε παντελῶς αἰσχροῖ
 καὶ ταπεινά, Λαίης μὲν καὶ Λαμίας Ἀφροδίτης
 ἱερὰ καὶ Βουρίχου καὶ Ἀδειμάντου καὶ Ὄξυ-
 θέμιδος τῶν κολάκων αὐτοῦ καὶ βωμοὶ καὶ ἡρώα

^a F.H.G. iii. 254; cf. Diodorus xxxiii. 23.

^b See 182 c, 211 b, 620 c.

^c F.H.G. iii. 415.

^d *Ibid.* i. 280.

^e *Ibid.* ii. 449. Demochares was the nephew (ἀδελφίδος)

But Andromachus was not allowed exemption from the punishment of Heaven. For having received as a reward for his treasonable act the supreme rule over his native city of Carrhae, through his cruelty and violence he and his entire household were destroyed by fire at the hands of the Carrhenians. Poseidonius of Apameia, but later known as a Rhodian, says in the fourth book of his *Histories* ^a that Hierax of Antioch, who had earlier played flute-accompaniments for women who impersonate men,^b later became an accomplished parasite of Ptolemy the seventh king, who also bore the name Energetes, and that he enjoyed the greatest influence with him, as he also did with Ptolemy Philometor, though he was afterwards killed by him. And Nicolas the Peripatetic records ^c a parasite of Mithradates named Sosipater, who was a juggler. Theopompus, in the ninth book of the *Hellenica*, says ^d that Athenaeus of Eretria was a parasite and henchman of Sisyphus of Pharsalus.

"Even the Athenian populace became notorious for flattery. Demochares, at any rate, a relative of the orator Demosthenes, tells a story in the twentieth book ^e of his *Histories* of the flattering conduct of the Athenians toward Demetrius Poliorcetes, and says that it was not to his liking. He writes as follows: 'Some of these things, it is plain, annoyed him, but other acts were downright disgraceful and humiliating, such as temples to Aphrodite Leaina and Aphrodite Lamia, also altars, shrines, and libations to Burichus, Adeimantus, and Oxythemis, his para-

of Demosthenes, not his cousin (*ἀνεψιός*). Yet *ἀνεψιός* may possibly denote consanguinity in general, and in Modern Greek it means "nephew." It recurs 610 f.

καὶ σπονδαί. τούτων ἐκάστῳ καὶ παιᾶνες ἤδοντο, ὥστε καὶ αὐτὸν τὸν Δημήτριον θαυμάζειν ἐπὶ τοῖς
 b γινομένοις καὶ λέγειν ὅτι ἐπ' αὐτοῦ οὐδεὶς Ἀθη-
 ναίων γέγονε μέγας καὶ ἄδρὸς τὴν ψυχὴν." καὶ
 Θηβαῖοι δὲ κολακεύοντες τὸν Δημήτριον, ὡς φησι
 Πολέμων ἐν τῷ περὶ τῆς ποικίλης στοᾶς τῆς
 ἐν Σικυωνί, ἰδρῦσαντο ναὸν Ἀφροδίτης Λαμίας.
 ἐρωμένη δ' ἦν αὐτῆ τοῦ Δημητρίου καθάπερ καὶ
 ἡ Λεάινα. τί οὖν παράδοξον οἱ Ἀθηναῖοι οἱ τῶν
 κολάκων κόλακες ἐποίησαν¹ εἰς αὐτὸν τὸν Δημή-
 τριον παιᾶνας καὶ προσόδια ἄδοντες; φησὶ γοῦν
 ὁ Δημοχάρης ἐν τῇ πρώτῃ καὶ εἰκοστῇ γράφων·
 c "ἐπανελθόντα δὲ τὸν Δημήτριον ἀπὸ τῆς Λευκάδος
 καὶ Κερκύρας εἰς τὰς Ἀθήνας οἱ Ἀθηναῖοι ἐδέ-
 χοντο οὐ μόνον θυμιῶντες καὶ στεφανοῦντες καὶ
 οἰνοχοοῦντες, ἀλλὰ καὶ προσοδιακοὶ² χοροὶ καὶ
 ἰθύφαλλοι μετ' ὀρχήσεως καὶ ψδῆς ἀπῆντων αὐτῷ
 καὶ ἐφιστάμενοι κατὰ τοὺς ὄχλους ἤδον ὀρχούμενοι
 καὶ ἐπάδοντες ὡς εἴη μόνος θεὸς ἀληθινός, οἱ δ'
 ἄλλοι καθεῖδουσιν ἢ ἀποδημοῦσιν ἢ οὐκ εἰσὶν,
 γεγονὼς δ' εἴη ἐκ Ποσειδῶνος καὶ Ἀφροδίτης,
 d τῷ δὲ κάλλει διάφορος καὶ τῇ πρὸς πάντας φιλα-
 θρωπία κοινός. δεόμενοι δ' αὐτοῦ ἰκέτευον, φησί,
 καὶ προσηύχοντο." ὁ μὲν οὖν Δημοχάρης τοσαῦτα
 εἶρηκε περὶ τῆς Ἀθηναίων κολακείας· Δούρις δ'
 ὁ Σάμιος ἐν τῇ δευτέρᾳ καὶ εἰκοστῇ τῶν ἱστοριῶν
 καὶ αὐτὸν τὸν ἰθύφαλλον

¹ οἱ added by Coraes.

² οἱ after ἐποίησαν deleted by Coraes.

³ προσοδιακοὶ Bernhardt; προσόδια καὶ AC.

⁴ Frag. 15 Preller.

sites. To every one of these, paeans were chanted, so that even Demetrius himself was amazed at these actions, and declared that not a single Athenian of his time had shown himself great and fine in soul.' The Thebans also, in their adulation of Demetrius, founded a temple of Aphrodite Lamia, as Polemon says in his work *On the Painted Porch in Sicily*.^a Lamia was a mistress of Demetrius, as was also Leæna. What is there, then, surprising in what the Athenians, flatterers of flatterers, did in composing paeans and processions in honour of Demetrius himself? Says Demochares, at any rate, writing in the twenty-first book^b: 'When Demetrius returned^c from Leucas and Corcyra to Athens, not only did the Athenians welcome him with offerings of incense and crowns and libations, but processional choruses also, and mummers with the elevated phallus met him with dancing and song; and as they took their places in the crowds they sang and danced, repeating the refrain that he was the only true god, while all the others were asleep or making a journey or non-existent;^d he, however, was sprung from Poseidon and Aphrodite, pre-eminent in beauty and embracing all in his benevolence. They supplicated him with entreaty, Demochares says, and offered prayers to him.' This is the amazing account of Athenian flattery which Demochares has given. And Duris of Samos cites^e the mummers' song itself in the twenty-second book of his

^b *F.H.G.* ii. 449.

^c 290 B.C.

^d *Cf.* 1 Kings xviii. 27, "Elijah mocked them, and said, Cry aloud; for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth." *Epicurea* 108 Usener.

^e Hulleman supplies *παρὰθεραί*.

ὡς οἱ μέγιστοι τῶν θεῶν καὶ φίλτατοι
τῇ πόλει πάρευσιν·

ἐνταῦθα γὰρ Δήμητρα καὶ¹ Δημήτριον²
ἅμα παρήγ³ ὁ καιρός.

χῆ μὲν τὰ σεμνὰ τῆς Κόρης μυστήρια
ἔρχεθ' ἵνα ποιήσῃ,

ὁ δ' ἰλαρός, ὥσπερ τὸν θεὸν δεῖ, καὶ καλὸς
καὶ γελῶν πάρεστι.

σεμνὸν τί⁴ φαίνεθ', οἱ φίλοι πάντες κύκλω,
ἐν μέσοισι δ' αὐτός,

e ὅμοιον⁵ ὥσπερ οἱ φίλοι μὲν ἀστέρες,
ἥλιος δ' ἐκεῖνος.

ὦ τοῦ κρατίστου παῖ Ποσειδῶνος θεοῦ,
χαῖρε, κάφροδίτης.

ἄλλοι μὲν ἢ μακρὰν γὰρ ἀπέχουσιν θεοὶ
ἢ οὐκ ἔχουσιν ὤτα

ἢ οὐκ εἰσὶν ἢ οὐ προσέχουσιν ἡμῖν οὐδὲ ἔν,
σὲ δὲ παρόνθ' ὀρώμεν,

οὐ ξύλινον οὐδὲ λίθινον, ἀλλ' ἀληθινόν.
εὐχόμεσθα δὴ σοι·

πρῶτον μὲν εἰρήνην ποιήσον, φίλτατε·
κύριος γὰρ εἶ σύ.

τὴν δ' οὐχὶ Θηβῶν, ἀλλ' ὅλης τῆς Ἑλλάδος
Σφίγγα περικρατοῦσαν,⁶

Αἰτωλὸς ὅστις ἐπὶ πέτρας καθήμενος,
ὥσπερ ἢ παλαιά,⁷

τὰ σώμαθ' ἡμῶν πάντ' ἀναρπάσας φέρει,
f κοῦκ ἔχω μάχεσθαι·

Αἰτωλικὸν γὰρ ἀρπάσαι τὰ τῶν πέλας,
νῦν δὲ καὶ τὰ πόρρω·

μάλιστα μὲν δὴ κόλασον⁸ αὐτός· εἰ δὲ μή,

¹ γὰρ . . . καὶ added by Tour.

Historics ^a: . . . ' For the highest and dearest of the gods are come to our city. Hither, indeed, the time ^b hath brought together Demeter and Demetrius. She comes to celebrate the solemn mysteries of the Daughter,^c but he, as is meet for the god, is here in gladness, fair and smiling. Something august he seemeth, all his friends about him, and he himself in their midst, his friends the stars, even as he is the sun. O son of the most mighty god Poseidon and of Aphrodite, hail ! For other gods are either far away, or have not ears, or are not, or heed us not at all ; but thee we can see in very presence, not in wood and not in stone, but in truth. And so we pray to thee. First bring peace, thou very dear ! For thou hast the power. That Sphinx which crushes, not Thebes but all Hellas—the Aetolian ^d who sits upon the cliff, even as the Sphinx of old, and snatches up and carries off all our men—against it I cannot fight. For it is the Aetolian way to carry off the things of their neighbours, and now even the things more distant. Best were it that thou thyself punish him ;

^a *F.H.G.* ii. 476; *P.L.G.* iii. 674; *cf.* Athen. 697 a, from which it has been inferred that this hymn was written by Hermocles.

^b The time of the Eleusinian Mysteries, in the month Boëdromion (late September).

^c Persephone.

^d The Aetolian League, which had won some successes.

² Δημήτριον Casaubon: Δημήτριος A.

³ παρήγ' Porson: παρήν A.

⁴ τι Meineke: ὅτι A.

⁵ ὅμοιον Meineke: ὅμοιος A.

⁶ περικρατούσαν Casaubon: περιπατούσαν AC.

⁷ παλαιά Casaubon: πάλαι AC.

⁸ κέλασον Tour: σχέλασον AC.

Οἰδίπουν τω' εὐρέ,
τὴν Σφίγγα ταύτην ὅστις ἢ κατακρημνιεῖ
ἢ σπύλον¹ ποιήσει.

Ταυτ' ἦδον οἱ Μαραθωνομάχοι² οὐ δημοσίᾳ
μόνον, ἀλλὰ καὶ κατ' οἰκίαν, οἱ τὸν προσκυνήσαντα
τὸν Περσῶν βασιλέα ἀποκτείναντες, οἱ τὰς ἀν-
αρίθμους μυριάδας τῶν βαρβάρων φονεύσαντες.
254 Ἄλεξις γοῦν ἐν Φαρμακοπόλῃ ἢ Κρατεία³ προ-
πίωντά τινα εἰσαγαγῶν ἐνὶ τῶν συμποτῶν καὶ
λέγοντα ποιεῖ τάδε·

παῖ, τὴν μεγάλην δός, ὑποχέας
φιλίας κυάθους τῶν συμπρόντων⁴ τέτταρας,
τοὺς τρεῖς δ' ἐγὼ Σωτήρῳ ἀποδώσεις θεοῖς⁵.
ἐν⁶ Ἄντιγόνου τοῦ βασιλέως νίκης καλῶς,
καὶ τοῦ νεανίσκου κύαθον Δημητρίου

.....⁵ φέρε τὸν τρίτον
Φίλας Ἀφροδίτης. χαίрет', ἄνδρες συμπόται,
b ὅσων⁷ ἀγαθῶν τὴν κύλικα μεστήν πίομαι.

Τοιοῦτοι τότε ἐγένοντο οἱ Ἀθηναῖοι κολακείας
θηρίου χαλεπωτάτου λύσσαν ἐμβαλούσης αὐτῶν
τῇ πόλει· ἦν ὁ μὲν Πύθιος ἐστὶν τῆς Ἑλλάδος
ἀνεκέρυξ, πρυτανεῖον δὲ Ἑλλάδος ὁ δυσμενέ-
στατος Θεόπομπος ὁ φήσας ἐν ἄλλοις πλήρεις
εἶναι τὰς Ἀθήνας Διονυσοκολάκων καὶ ναυτῶν
c καὶ λωποδυτῶν, ἔτι δὲ ψευδομαρτύρων καὶ συκο-

¹ σπύλον Meineke: σπεινον A, πεινήν C.

² Μαραθωνομάχοι (the later form) Kaibel: -μάχαι AC.

³ κρατεία A: Κρατεία edd.

⁴ συμπρόντων Meineke: πρόντων A.

⁵ ἐγὼ Σωτήρῳ ἀποδώσεις θεοῖς Kaibel: ἔρωτος προσαποδώσεις
ὑστερον A.

⁶ τὸν δεύτερον added by Morel, who reads καλῶ for καλῶν
above.

but if not, find some Oedipus who shall either send him hurtling down, or turn him to rock.'

"This was the song sung by the Victors of Marathon, not merely in public, but even in their homes—those men who had put to death the man who did obeisance to the Persian king, the heroes who had slaughtered countless myriads of the barbarians! Alexis, at any rate, in *The Apothecary*, or *Cratæas*,^a brings on the scene a character drinking the health of one of his companions in the symposium, and represents him as saying the following: 'Slave! hand me the large beaker, first ladling into it four measures for my companions here, in friendship's name; three will I give as an offering due to the Saviour gods, one for King Antigonus's victory—happy omen!—and a measure for the sturdy lad Demetrius. . . . Bring the third for Aphrodite Phila.^b Hail, ye comrades of the symposium, how full of blessings is the cup that I shall drink!'

"Such were the people the Athenians had become at that time, when flattery, like a ravening beast, had injected its madness into the city; that city which the Pythian god had proclaimed as the hearthstone of Hellas, the town-hall of Hellas.^c Theopompus, who was most inimical to it, has declared in another passage^d that Athens was full of Dionysus-flatterers,^e sailors, footpads, also perjurers and informers and

^a Kock ii. 336.

^b Wife of Demetrius Poliorcetes, mother of Antigonus Gonatas.

^c See 187 d.

^d *F.H.G.* i. 328, perhaps from Book xxv.

^e See 249 f and note e.

⁶ ἐρ' added by Casaubon.

⁷ βρωσὶν Casaubon: ἕσσην A.

φαντῶν καὶ ψευδοκλητῆρων. οὓς ἐγὼ πείθομαι ὡς ἐπομβρίαν ἢ τι δεινὸν ἐκ θεοῦ τὴν προειρημένην πᾶσαν εἰσηγήσασθαι κολακείαν. περὶ ἧς καλῶς ὁ Διογένης ἔλεγε πολὺν κρεῖττον εἶναι ἐς κόρακας ἀπελθεῖν ἢ ἐς κόλακας, οἱ ζῶντας ἔτι τοὺς ἀγαθοὺς τῶν ἀνδρῶν κατεσθίουσι. φησὶ γοῦν καὶ Ἀναξίλας ἐν¹

- οἱ κόλακές εἰσι τῶν ἐχόντων οὐσίας
 σκώληκες. εἰς οὖν ἄκακον ἀνθρώπου τρόπον
 εἰσδύς ἕκαστος ἐσθίει καθήμενος,
 ἕως ἂν ὡσπερ πυρὸν ἀποδείξῃ κενόν.
 δ ἔπειθ' ὁ μὲν λέμμι' ἐστίν, ὁ δ' ἕτερον δάκνει.²

Πλάτων τ' ἐν Φαίδρῳ φησὶ. "κόλακι, δεινῶν θηρίων καὶ βλάβη μεγάλη, ὅμως ἐπέμιξεν ἡ φύσις ἡδονὴν τινα οὐκ ἄμουσον." Θεόφραστος δ' ἐν τῷ περὶ κολακείας φησὶν ὡς Μύρτις³ ὁ Ἀργεῖος Κλεώνυμον τὸν χορευτὴν ἅμα καὶ κόλακα προσκαθίζοντα πολλάκις αὐτῷ καὶ τοῖς συνδικάζουσι, βουλόμενον δὲ καὶ μετὰ τῶν κατὰ τὴν πόλιν ἐνδόξων ὄρασθαι, λαβόμενος τοῦ ὠτὸς καὶ ἔλκων αὐτὸν ἐκ τοῦ συνεδρίου πολλῶν παρόντων εἶπεν. "οὐ χορεύσεις ἐνθάδε· οὐδ' ἄμῶν ἀκούσει."⁴ Δίφιλος δ' ἐν Γάμψ φησὶν.

ὁ γὰρ κόλαξ
 καὶ στρατηγὸν καὶ δυνάστην καὶ φίλους καὶ τὰς
 πόλεις
 ἀνατρέπει λόγῳ κακούργῳ μικρὸν ἡδύνας χρόνον.

¹ Τοῖς Meineke: Νηρεῖ Dindorf.

² ἕτερον δάκνει Casaubon; ἕτεροδάκνει AC.

³ μῆρτις C; μῆρτις μῆρτις A; Μῆρτις Wilamowitz (cf. Aristot. Poet. 9, Ps.-Dem. Contra Neaer. 33).

endorsers of false warrants. These, I believe, all the adulation before described brought in, like a deluge or some dreadful visitation from a god. Concerning this city Diogenes was right in saying that it had far better go to the vultures rather than to the flatterers,^a for the latter devour good men while they are still alive. Anaxilas, at any rate, also testifies in . . .^b : ' Flatterers are worms in rich men's property. Each worm bores his way into a man of simple character, and lodged there, eats him until he makes him as empty as a wheat-stalk. After that the rich man is a mere husk, while the flatterer bites another.' And so Plato says in the *Phaedrus* ^c : ' In the flatterer is a dreadful creature and a great nuisance ; yet nature has none the less added a mixture of entertainment not wholly unrefined.' And Theophrastus, in the essay *On Flattery*,^d says that Myrtis of Argos, when Cleonymus the dancer and also parasite persisted often in seating himself beside Myrtis and his fellow-judges, being desirous of being seen in company with the distinguished men of the city, caught him by the ear, and as he dragged him out of the judgement-hall in full sight of the crowd, said, ' You shall not dance here, and you shall not hear our deliberations either.' Diphilus says in *Marriage* ^e : ' For the parasite upsets the general, the potentate, one's friends, and our cities with his malicious tongue, though he may have delighted them for a little while. But the fact is

^a Punning on *korakas*, "crows," and *kolakas*, "flatterers."
 "Go to the crows" was the usual expression for "go to the devil."

^b Kock ii. 274; the title of the play is lost. See critical note.

^c 240 B.

^d Frag. 83 Wimmer.

^e Kock ii. 547.

νῦν δὲ καὶ καχεξία τις ὑποδέδυκε τοὺς ὄχλους,
αἱ κρίσεις θ' ἡμῶν νοσοῦσι, καὶ τὸ πρὸς χάριν πολὺ.

Ἰ διὸ καὶ Θετταλοὶ καλῶς ποιήσαντες κατέσκαψαν
τὴν καλουμένην πόλιν Κολακειάν, ἣν Μηλιεῖς
ἐνέμοντο, ὡς φησι Θεόπομπος ἐν τῇ τριακοστῇ.

Κόλακας δ' εἶναι φησι Φύλαρχος καὶ τοὺς ἐν
Λήμνῳ κατοικοῦντας Ἀθηναίων ἐν τῇ τρισκαίδε-
κάτῃ τῶν ἱστοριῶν· χάριν γὰρ ἀποδιδόντας τοῖς
255 Σελεύκου καὶ Ἀντιόχου ἀπογόνους, ἐπεὶ αὐτοὺς ὁ
Σέλευκος πικρῶς ἐπιστατομένους ὑπὸ Λυσιμάχου
οὐ μόνον ἐξείλετο, ἀλλὰ καὶ τὰς πόλεις αὐτοῖς
ἀπέδωκεν ἀμφοτέρας, οἱ Αἰημιόθεν Ἀθηναῖοι οὐ
μόνον ναοὺς κατεσκεύασαν τοῦ Σελεύκου, ἀλλὰ
καὶ τοῦ υἱοῦ Ἀντιόχου· καὶ τὸν ἐπιχεόμενον
κύαθον ἐν ταῖς συνουσίαις Σελεύκου σωτήρος
καλοῦσι.

Ταύτην δὲ τὴν κολακειάν τινὲς ἐκτρεπόμενοι
τοῦνομα ἀρέσκειαν προσαγορεύουσιν, ὡς καὶ Ἀνα-
ξανδρίδης ἐν Σαμίᾳ·

b τὸ γὰρ κολακεύειν νῦν ἀρέσκειν¹ ὄνομ' ἔχει.

οὐκ ἐπίστανται δὲ οἱ τὴν κολακειάν μεταχειρίζο-
μενοι ὡς ἔστιν αὕτη ἡ τέχνη ὀλιγοχρόνιος. Ἄλεξις
γούν φησιν ἐν Ψευδομένῳ·

κόλακος δὲ βίος μικρὸν χρόνον ἀνθεῖ·
οὐδεὶς γὰρ χαίρει πολιοκροτάφῳ παρασίτῳ.

Κλέαρχος δ' ὁ Σολεὺς ἐν τῷ πρώτῳ τῶν Ἐρωτικῶν·
“κόλαξ μὲν οὐδεὶς,” φησί, “διαρκεῖ πρὸς φιλίαν.
e καταναλίσκει γὰρ ὁ χρόνος τὸ τοῦ προσποιήματος

¹ ἀρέσκειν Canter: ἀρέσκειαν AC.

that to-day an evil condition has made its insidious way into the mob; our judgements are awry, and anything to please is the rule.' For this reason the Thessalians were quite right in demolishing the town called Flattery inhabited by the Malians, as Theopompus says in the thirtieth book.^a

"Flatterers, again, were the Athenians who settled in Lemnos, as Phylarchus declares in the thirteenth book of his *Histories*.^b For by way of showing their gratitude to the descendants of Seleucus and Antiochus, after Seleucus had rescued^c them from the bitter tyranny of Lysimachus and had also restored to them both of their cities, the Athenians of Lemnos erected temples, not merely to Seleucus, but also to his son Antiochus; and the added measure of wine poured out in their social gatherings they name for 'Seleucus the Saviour.'

"This 'flattery' certain persons, by a perverse use of the term, call 'willingness to oblige.'^d So also Anaxandrides in *The Lady from Samos*^e: 'For this business of flattering now goes by the name of being obliging.' But the persons who engage in flattery are not aware that this profession is short-lived. Alexis, at any rate, says in *The Deceiver*^f: 'A flatterer's life blooms only a little while; for nobody delights in a parasite whose temples are grey.' Clearchus of Soli says, in the first book of his *Love Stories*^g: 'No flatterer lasts long when it comes to affection. For time undermines the falsehood which

^a *F.H.G.* i. 310.

^b *Ibid.* 341.

^c 281 B.C.

^d For similar euphemisms see Thuc. iii. 82. 4 (in time of war), Plat. *Rep.* 560 E (in a democracy generally), Aristot. *Nic. Eth.* 1108 a 28, Athen. 258 c.

^e Kock ii. 155.

^f *Ibid.* 392.

^g *F.H.G.* ii. 313.

αὐτῶν ψεύδος. ὁ δ' ἐραστῆς κόλαξ ἐστὶ φίλας δι' ὦραν ἢ κάλλος." τῶν δὲ Δημητρίου τοῦ βασιλέως κολάκων οἱ περὶ Ἀδείμαντον τὸν Λαμψακηνὸν νεῶν κατασκευασάμενοι καὶ ἀγάλματα ἰδρυσάμενοι Θρηῆσιν ὠνόμασαν Φίλας Ἀφροδίτης καὶ τὸν τόπον Φιλαῖον ἐκάλεσαν ἀπὸ τῆς Δημητρίου Φίλας, ὡς φησι Διονύσιος ὁ τοῦ Τρύφωνος ἐν τῷ δεκάτῳ περὶ ὀνομάτων.

Κλέαρχος δ' ὁ Σολεὺς ἐν τῷ ἐπιγραφομένῳ Γεργιθίῳ καὶ πόθεν ἢ ἀρχὴ τοῦ ὀνόματος τῶν κολάκων παρήλθε διηγεῖται καὶ αὐτὸν τὸν Γεργιθιον ὑποτιθέμενος, ἀφ' οὗ τὸ βιβλίον ἔχει τὴν ἐπιγραφὴν, ἓνα γεγονότα τῶν Ἀλεξάνδρου κολάκων. διηγεῖται δὲ οὕτως, τὴν κολακειῶν ταπεινὰ ποιεῖν τὰ ἤθη τῶν κολάκων καταφρονητικῶν ὄντων τῶν περὶ αὐτούς. σημεῖον δὲ τὸ πᾶν ὑπομένει εἰδότας οἷα τολμῶσι. τὰ δὲ τῶν κολακευομένων ἐμφυσημένων τῇ κολακειᾷ, χαύνους καὶ κενούς ποιούντα, πάντων ἐν ὑπεροχῇ παρ' αὐτοῖς ὑπολαμβάνεσθαι κατασκευάζεσθαι.² ἐξῆς τε διηγούμενος περὶ τινος μεираκίου Παφίου μὲν τὸ γένος, βασιλέως δὲ τὴν τύχην " τοῦτο, φησί, τὸ μεираκίον (οὗ λέγων αὐτοῦ τοῦνομα) κατέκειτο δι' ὑπερβάλλουσαν τρυφὴν ἐπὶ ἀργυρόποδος κλίνης ὑπεστρωμένης Σαρδιανῆ ψιλοτάπιδι τῶν πάντων πολυτελών. ἐπεβέβλητο δ' αὐτῷ πορφυροῦν ἀμφίταπον ἀμοργίνῳ καλύμματι περι-

¹ μητρός after Δημητρίου deleted by Herwerden.

² These words, which do not even make a sentence, are obviously corrupt, and their meaning can only be guessed.

lies in their pretence. And the lover is a flatterer seeking affection through youthful charm or beauty.' Among the flatterers, then, of King Demetrius, those associated with Adeimantus of Lampsacus^a erected a temple and set up statues at Thuria, naming them from Aphrodite Phila; they also called the place Philaeum after Phila, the wife of Demetrius, as Dionysius the son^b of Tryphon says in the tenth book of his *Onomasticon*.

"Again, Clearchus of Soli, in the work entitled *Gergithius*,^c explains how it came about that the name of flatterer originated. He begins by representing Gergithius himself, from whom the book has its title, as having been one of Alexander's parasites. And then he goes on to explain that flattery renders base the characters of flatterers, since their associates look on them with contempt. And the proof is that flatterers will submit to anything, though well aware of the nature of the acts which people dare to perpetrate against them. Further, those who listen to flattery become inflated with it, and that makes them frivolous and conceited, and causes them to entertain an exaggerated opinion of their own endowments.^d Well, Clearchus goes on to tell about a lad who was a native of Paphos and a prince in rank. 'This lad,' he says, not mentioning his name, 'used to indulge in overweening luxury, lying at full length on a silver-footed couch spread with a smooth carpet^e of the most expensive kinds produced in Sardis. Over him was laid a purple robe with heavy nap on both sides, encased in a covering made of mallow

^a Cf. 253 a.

^b Or, possibly, pupil.

^c *F.H.G.* ii. 310; the quotation extends to 257 c.

^d See critical note.

^e For *ψιλαί*, "smooth" meaning "carpet," see 197 b.

ειλημμένον. προσκεφάλαια δ' εἶχε τρία μὲν ὑπὸ τῆ κεφαλῇ βύσσινα παραλουργῆ, δι' ὧν ἤμυνετο τὸ καθμα,¹ δύο δ' ὑπὸ τοῖς ποσὶ ὑσγνοβαφῆ τῶν Δαυρικῶν καλουμένων ἐφ' ὧν κατέκειτο ἐν λευκῇ χλανίδι.² παραδεδεγμένοι δ' εἰσὶ πάντες οἱ κατὰ τὴν Κύπρον μόναρχοι τὸ τῶν εὐγενῶν κολάκων γένος ὡς χρήσιμον· πᾶν γὰρ τὸ κτήμα τυραννικόν ἐστί. καὶ τούτων οἶον Ἀρεοπαγιτῶν τινων οὔτε τὸ πλήθος οὔτε τὰς ὄψεις ἕξω τῶν ἐπιφανεστάτων οἶδεν οὐδεὶς. διηρημένων δὲ διχῆ κατὰ συγγένειαν τῶν ἐν τῇ Σαλαμῖνι κολάκων, ἀφ' ὧν εἰσι οἱ κατὰ τὴν ἄλλην Κύπρον κολακες, τοὺς μὲν Γεργίνους, 256 τοὺς δὲ Προμάλαγγας³ προσαγορεύουσιν· ὧν οἱ μὲν Γεργίνοι συναναμινύμενοι τοῖς κατὰ τὴν πόλιν ἐν τε τοῖς ἐργαστηρίοις καὶ ταῖς ἀγοραῖς ὠτακουστοῦσι κατασκόπων ἔχοντες τάξιν, ὃ τι δ' ἂν ἀκούσωσιν ἀναφέρουσιν ἐκάστης ἡμέρας πρὸς τοὺς καλουμένους ἀνακτας. οἱ δὲ Προμάλαγγες ζητοῦσιν ἂν τι⁴ τῶν ὑπὸ τῶν Γεργίνων προσαγγελλέντων ἄξιον⁵ εἶναι ζητήσεως δόξης, ὄντες τινὲς ἐρευνηταί. καὶ τούτων οὕτως ἐντεχνος καὶ πιθανή πρὸς ἅπαντας ἢ ἐντευξίς ὥστ' ἔμοιγε δοκεῖ, ἢ καθάπερ καὶ αὐτοὶ φασί, παρ' ἐκείνων εἰς τοὺς ἕξω τόπους διαδεδοσθαι τὸ σπέρμα τῶν ἐλλογίμων κολάκων· καὶ γὰρ οὐχ οἶον μετρίως ἐπὶ τῷ πράγματι σεμνύνονται διὰ τὸ τετιμῆσθαι παρὰ τοῖς βασιλεῦσιν, ἀλλὰ καὶ λέγουσιν ὅτι τῶν Γεργίνων

¹ καθμα Casaubon: κάλυμμα AC.

² ἐν λευκῇ χλανίδι Casaubon: λευκῇ χλαμίδι A.

³ προμαλάγγους AC, but cf. Προμάλαγγες below.

⁴ ἂν τι Kaibel: ἀντι AC.

⁵ ὅτι ἂν before ἄξιον deleted by Meyer.

fibres.^a Under his head he had three cushions of fine linen edged with purple, by means of which he avoided the heat ; ^b at his feet he had two crimson cushions of the kind called Doric ; on these he lay at full length dressed in a white shirt. All the rulers in Cyprus have accepted the custom of having about them the class of "aristocratic parasites," as an institution useful to them. For to possess them is very much in the manner of despots. Of these parasites, like some Areopagites, no one knows the number or how they look, excepting the most conspicuous. The parasites in Salamis,^c from whom are derived all the others in Cyprus, are divided into classes according to family, and are called in the one case *Gergini*, in the other *Promalanges*. Of these two classes the Gergini mingle with the people in the city, in their workshops or in the markets, and listen like spies to what they say, and they make daily reports of what they hear to the bosses, as they are called. The Promalanges in turn make scrutiny, if anything reported by the Gergini appears to deserve scrutiny, being a kind of investigators. And the intercourse of these persons with all others is so skilful and plausible, that I am convinced, as they themselves declare, that the seed of those "aristocratic parasites" has been from them dispersed in foreign parts ; what is more, they take no ordinary pride in the profession, merely because they enjoy honours at the hands of the kings, but they also say that one of the Gergini was a descendant of those

^a Or, "silk." Cf. Aristoph. *Nub.* 10 ἐν πέντε σισύραις ἐγκροπ-
δολημένος, "wrapped in five goatskin rugs," of a young dandy.

^b Substituting one for the other as they grew too warm. See critical note.

^c Not the island, but the city in Cyprus.

see v. 1
see v. 1
p. 171

τις ἀπόγονος ὦν τῶν Τρώων ἐκεῖνων οὐς Τεῦκρος
 ἀπὸ τῶν αἰχμαλώτων κατακτησάμενος εἰς Κύπρον
 ἔχων ἀπέκρησεν, οὗτος διὰ τῆς παραλίας μετ'
 ὀλίγων στείλας ἐπὶ τῆς Αἰολίδος κατὰ πύστιν ἄμα
 καὶ οἰκισμὸν τῆς τῶν προγόνων χώρας πόλιν
 οἰκίσσει περὶ τὴν Ἰρωικὴν Ἰδην συμπαραλαβόντων
 τῶν Μυσῶν, ἣ πάλαι μὲν ἀπὸ τοῦ γένους
 Γέργινα, νῦν δὲ Γέργιθα κέκληται. τούτου γάρ,
 ὡς ἔοικε, τοῦ στόλου τινὲς ἀποσπασθέντες ἐν τῇ
 Κυμαία κατέσχον ἐκ Κύπρου τὸ γένος ὄντες, ἀλλ'
 οὐκ ἐκ τῆς Θετταλικῆς Τρίκκης, καθάπερ τινὲς
 εἰρήκασιν, ὧν ἰατρῆσαι τὴν ἀγνοίαν οὐδ' Ἀσκλη-
 πιάδαις τοῦτό γε νομίζω δεδῶσθαι. γεγόναισι δὲ
 παρ' ἡμῖν καὶ ἐπὶ Γλοῦ τοῦ Καρὸς¹ καὶ γυναῖκες
 ὑπὸ τὰς ἀνάσσας αἱ προσαγορευθεῖσαι κολακίδες.
 ἀφ' ὧν ὑπολιπεῖς τιναεῖς εἰς τὸ πέραν ἀφικόμεναι
 μετὰ πέμπτοι πρὸς τε τὰς Ἀρταβάζου καὶ τὰς
 Μέντορος γυναῖκας κλιμακίδες² μετωνομάσθησαν
 ἀπὸ τοιαύτης πράξεως· ταῖς μεταπεμφμέναις
 ἀρροσκυόμεναι κλίμακα κατεσκεύαζον ἐξ ἑαυτῶν
 οὕτως ὡστ' ἐπὶ τοῖς νότοις αὐτῶν τὴν ἀνάβασιν
 γίνεσθαι καὶ τὴν κατάβασιν ταῖς ἐπὶ τῶν ἁμαξῶν
 ὄχουμέναις. εἰς τοῦτο τρυφῆς, ἵνα μὴ ἀθλιότητος
 εἶπω, προηγάζοντο τεχνώμεναι τὰς ἀφρονεστάτας.
 τοιγαροῦν αὐταὶ μὲν ἐκ τῶν λιαν μαλακῶν ὑπὸ τῆς
 τύχης μεταβιβασθεῖσαι σκληρῶς ἐβίωσαν ἐπὶ γῆρως,
 αἱ δέ, τῶν παρ' ἡμῖν ταῦτα διαδεξαμένων, ἐκπεσοῦ-
 σαι τῆς ἐξουσίας κατήραν εἰς Μακεδονίαν καὶ τὰς

¹ Γλοῦ τοῦ Καρὸς Casaubon: γλουτουκαρὸς A.

² κλιμακίδες C: κημακίδες A.

Trojans whom Teucer received as his share of the captives and with whom he colonized Cyprus; and that he, sailing with a few men along the coast in the direction of Aeolis, in order to explore and settle in the land of their forefathers, founded a city in the region of the Trojan Ida, taking along some of the Mysians with them; this city was in old times called Gergina after their race, but to-day is called Gergitha. Some members of that expedition, it appears, were separated from it and settled in Cumae, since the inhabitants there are of Cyprian race; they did not come from the Thessalian Tricea, as some aver whose ignorance, I fancy, it is not given even to the sons of Asclepius to cure.^a There have also been in our part of the world, in the days of Glus the Carian, women called *Kolakides*,^b subject to female despots. A remnant of these crossed over to the mainland, being summoned to come to the wives of Artabazus and of Mentor, and had their names changed to "Ladder-lasses" from the following practice^c: in their desire to please the women who summoned them, they made ladders of themselves so that the women riding in carts could mount or dismount on their backs. To that pitch of luxury, not to call it abjectness, did they by their devices bring these very stupid women. Therefore they, borne by the turn of fate out of their luxurious circumstances, lived lives of hard necessity in their old age; while the other women, who have taken over these manners that were in vogue in our country, were brought to Maecdonia after they had fallen from their high

^a The ironical criticism is suggested by the fact that Tricea was the birthplace of Asclepius.

^b Quasi "Flatteresses."

^c Cf. Plutarch, *De Adul.* 50 ε.

τῶν ἐκεῖ κυρίας τε καὶ βασιλίδας ὄν τρόπον ταῖς ὀμίλαις διέθεσαν οὐδὲ λέγειν καλόν, πλὴν ὅτι μαγεύμεναι καὶ μαγεύουσαι ταυροπόλοι καὶ τριοδιτίδες¹ αὐται πρὸς ἀλήθειαν ἐγένοντο, πλήρεις ἴ πάντων ἀποκαθαρμάτων. τοσούτων ἔοικε καὶ τοιούτων ἢ κολακεία κακῶν αἰτία γενέσθαι τοῖς διὰ τὸ² κολακεύεσθαι προσδεξαμένοις αὐτήν."

Προελθὼν δὲ πάλω ὁ Κλέαρχος καὶ τάδε φησὶν·
 "ἀλλ' ἤδη τῇ τούτων χρεῖα μέμψαιτ' ἂν τις τὸ μειρακίον, ὥσπερ εἶπον. οἱ μὲν γὰρ παῖδες μικρὸν ἀπώθεν τῆς κλίνης ἐν χιτωνίσκοις ἕστασαν τριῶν δ' ὄντων ἀνδρῶν, δι' οὓς δὴ νῦν ὁ πᾶς λόγος ἐνέστηκε, καὶ τούτων ὄντων ἐπωνύμων παρ' ἡμῖν ὁ μὲν εἰς ἐπὶ τῆς κλίνης πρὸς ποδῶν καθήστο τοὺς τοῦ μειρακίου πόδας ἐπὶ τοῖς αὐτοῦ γόνασι λεπτῶ
 257 ληδίῳ συννημφιακῶς· ὁ δὲ ἐποίει δήπου καὶ μὴ λέγοντος οὐκ ἄδηλον· καλεῖται δ' οὗτος ὑπὸ τῶν ἐγχωρίων Παράβυστος διὰ τὸ καὶ τῶν μὴ παραδεχομένων ὅμως τεχνικώτατα κολακεύων παρεμπίπτειν ἐς τὰς ὀμίλιας. ἄτερος δ' ἦν ἐπὶ τιος δίφρου κειμένος παρ' αὐτὴν τὴν κλίνην καὶ τοῦ νεανίσκου τὴν χεῖρα παρεκόςτος ἐκκρεμάμενος ταύτης³ καὶ προσπεπτωκῶς κατέψηχέ τε καὶ τῶν δακτύλων ἕκαστον ἐν μέρει διαλαμβάνων εἰλκέ τε καὶ ἐξέτεινεν· ὥστε τὸν πρῶτον αὐτὸν ἐπονομάσαντα Σικίαν
 ἢ εὐστόχως εἰρηκέναι δοκεῖν. ὁ δὲ τρίτος ὁ Θῆρ ὁ γενναϊότατος, ὥσπερ ἦν τῆς ὑπηρεσίας πρωταγωγ-

¹ τριοδιτίδες Lobeck: τριοδοιτινες AC.

² τὸ Kaibel: τοῦ A.

³ ταύτης Casaubon: ταύτη AC.

^a Referring *sens. obs.* to the ancient customs of the Taurobolium in honour of Artemis Taurobolos, apparently involving

estate, and it is not even decent to say how they affected by their intercourse the princesses and other women of rank in Macedonia; this much may be said, that by the reciprocal practice of their magic enchantments they became veritable "bull-chasers" and street-walkers, replete with every abomination.^a Thus flattery is the cause of many terrible evils to those who complacently allow it for the pleasure of being flattered.

"Proceeding, Clearchus again has this to say: 'But by this time one could find fault with the lad whom I have mentioned^b for his indulgence in these blandishments. For his slaves stood at a little distance from his couch, clad in short tunics; and there were three men, who are in fact the occasion of this entire discussion, and who have given rise to certain names which we use.^c One was seated at the foot of the couch, with the legs of the lad in his lap wrapped in a thin cloth; what he was doing is of course plain even without the telling. He is called by the natives "Stuffed-in,"^d because even when they do not invite him he none the less manages most skilfully by his flattery to force himself into their parties. The second man was on a stool which lay right by the couch, and while the young man let his hand drop he clung to it, and as he embraced it he separated the fingers and stroked each of them in turn, pulling and stretching them out; the man, therefore, who first gave him the name of "Cucumber" appears to have spoken aptly. The third man, the noblest of all, was the "Beast," who was the chief also licentious rites such as were practised in honour of Cotyto.

^a Apparently referring to some Cyprian authority consulted by Clearchus.

^b 253 d-e.

^d Cf. 243 d.

νιοτήs, προσεσθηκώς αὐτῷ κατὰ κεφαλὴν μετείχε τῶν βυσσίνων προσκεφαλαίων ἀποκεκλιμένος εἰς αὐτὰ πάνυ φιλικῶs· καὶ τῇ μὲν ἀριστερᾷ τὸ τοῦ μειρακίου τριχωμάτιον ἐπικοσμών, τῇ δεξιᾷ δὲ Φωκαϊκὸν ψύγμα¹ τι διακινῶν καλ² αἰωρῶν ἡδὺς ἦν, ἀλλ' οὖν καὶ μυίας ἀποσοβῶν.³ διὸ ἐμοὶ δοκεῖν⁴ αὐτῷ δαίμων τις ἐλευθέριος νεμεσήσας ἐφίησι τῷ μειρακίῳ μυίαν, οὐκ ἄλλην ἢ κείνην ε⁵ ἦs· καὶ τὴν Ἀθηναίῳ φησιν Ὀμηρος ἐνεῖναι τῷ Μενελάῳ τὸ θάρσος· οὕτως ἦν ἐρρωμένη καὶ ἀφοβος τὴν ψυχὴν. δηχθέντος δὲ τοῦ μειρακίου τηλικούτου ἀνέκραγεν ἄνθρωπος ὑπὲρ ἐκείνου καὶ οὕτως ἠγανάκτησεν ὥστε διὰ τὴν πρὸς μίαν ἔχθραν ἀπάσας ἐκ τῆs οἰκίας ἤλαυνεν. ὅθεν καὶ φανερὸs ἐγένετο πρὸs τούτῳ τεταχῶs αὐτόν."

Ἄλλ' οὐ Λεύκων τοιοῦτος ἦν ὁ Ποντικὸs τύραννος, ὃs ἐπεὶ συχνούς τῶν φίλων ἤσθετο σεσυλημένους ὑπὸ τῶν περὶ αὐτόν τινοs⁶ κολάκων, συνιδῶν τὸν ἄνθρωπον διαβάλλοντά τινα τῶν λοιπῶν d φίλων "ἀπέκτεινα ἄν, εἰπέν, σε νῆ τοὺs θεοὺs, εἰ μὴ πονηρῶν ἀνδρῶν ἢ τυραννῖs ἐδεῖτο." Ἀντιφάνηs δ' ὁ κωμωδιοποιὸs ἐν Στρατιώτῃ τὰ ὅμοια λέγει περὶ τῆs τῶν ἐν Κύπρῳ βασιλείων τρυφῆs· ποιεῖ δὲ τινα ἀναπυθνανόμενον στρατιώτου τάδε·

ἐν Κύπρῳ φῆs, εἰπέ μοι, διήγετε πολὺν χρόνον; β. τὸν πάνθ' ἕωσ ἦν ὁ πόλεμος.
Α. ἐν τίνι τόπῳ μάλιστα; λέγε γάρ. β. ἐν Πάφῳ·

¹ ψύγμα Casaubon: ψήγμα AC.

² καὶ Kaibel: ὡs AC.

³ ἀλλ' οὖν καὶ μυίας ἀποσοβῶν Kaibel: ἀλλ' οὐκ ἀποσοβῶν AC.

⁴ δοκεῖν Kaibel: δοκεῖ ἂν AC.

⁵ ἦs Casaubon: ὡs AC.

actor in this degrading service. He stood next to the lad's head and shared in his cushions of fine linen, bending over into them very affectionately. With his left hand he added ornaments to the boy's looks, while with his right he ingratiated himself by moving back and forth and raising up and down a Phœcean fan, at the same time keeping off the flies^a! Wherefore, in my opinion, some god of decency got angry at him, and sent a fly against the lad—no other than that fly whose boldness, as Homer says,^b Athena inspired in Menelaus; so lusty it was and fearless of soul. Well, when the lad was stung the fellow cried out so loudly and became so angry in his behalf that for hatred of the one fly he proceeded to drive all the flies outdoors. Whence it became clear that he had posted himself for that duty.

"Leucon, however, the tyrant of Pontus, was not of that sort^c; for when he observed that many of his friends had been robbed by one of the parasites at his court, and seeing at a glance that the fellow was falsely accusing one of his other friends, he said, 'By the gods, I should have killed you if a tyrant's government did not need rascals.' The comic poet Antiphanes, in *The Soldier*, has similar things to say about the luxury of the Cyprian kings. He represents a character inquiring thus of a soldier^d: 'A. Tell me, you say that you stayed a long time in Cyprus? B. All the time the war lasted. A. In what place were you most? Tell me. B. In Paphos, where there was

^a See critical notes.

^b *Il.* xvii. 570.

^c viz., like the Paphian prince just described.

^d Kock ii. 97.

^e *τινος* added by (Schweighäuser, after *ἐντὸς*) Kaibel.

- e οὐ πρᾶγμα τρυφερόν διαφερόντως ἦν ἰδεῖν,
 ἄλλως τ'¹ ἄπιστον. Α. ποῖον; Β. ἐρριπίζετο
 ὑπὸ τῶν περιστερῶν, ὑπ' ἄλλου δ' οὐδενός
 δειπνῶν ὁ βασιλεύς. Α. πῶς; ἑάσας τ' ἄλλα² γὰρ
 ἐρήσομαι σε τοῦθ'. Β. ὅπως³; ἠλείφετο
 ἐκ τῆς Συρίας ἦκοντι τοιοῦτῶ μύρω
 καρποῦ σύχν' οἴου⁴ φασὶ τὰς περιστερὰς
 τρῶγειν. διὰ τὴν ὁσμὴν δὲ τούτου πετόμεναι
- f παρήσαν οἶαί τ' ἦσαν ἐπικαθίζανειν
 ἐπὶ τὴν κεφαλὴν· παῖδες δὲ παρακαθήμενοι
 ἐσόβουν. ἀπαίρουσαι⁵ δὲ μικρόν, οὐ πολὺ,
 τὸ⁶ μήτ' ἐκείσε μήτε δεῦρο παντελῶς,
 οὕτως ἀνερρίπιζον ὥστε σύμμετρον
 αὐτῷ τὸ πνεῦμα, μὴ περισκληρον ποιεῖν.

- 258 "Εἴη οὖν ἂν ὁ τοῦ προειρημένου μειρακίου
 κόλαξ μαλακοκόλαξ, ὡς φῆσιν ὁ Κλέαρχος· πρὸς
 γὰρ τοι τῷ οὕτῳ⁷ κολακεύει καὶ τὸ σχῆμα τῶν
 κολακευομένων ἐπακολουθῶν ἀποπλάττεται παρ-
 αγκωνίζων καὶ σπαργανῶν ἑαυτὸν τοῖς τριβωναρίοις.
 ὅθεν αὐτὸν οἱ μὲν παραγκωνιστήν, οἱ δὲ σχηματο-
 θήκην καλοῦσι. κατ' ἀλήθειαν γὰρ ὁ κόλαξ ἔοικεν
 εἶναι τῷ Πρωτεῖ ὁ αὐτός. γίννεται γοῦν παντο-
 दाπὸς οὐ μόνον κατὰ τὴν μορφήν, ἀλλὰ καὶ κατὰ
- b τοὺς λόγους· οὕτω ποικιλόφωνός τις ἐστίν. Ἄνδρο-
 κύδης δ' ὁ ἰατρὸς ἔλεγε τὴν κολακείαν ἔχειν τὴν
 ἐπιωνυμίαν ἀπὸ τοῦ προσκολλᾶσθαι ταῖς ὁμιλίαις·
 ἐμοὶ δὲ δοκεῖ διὰ τὴν εὐκολίαν τε καὶ⁸ τὴν εὐ-

¹ τ' Dindorf: γ' AC.

² τ' ἄλλα recent.: τὰμα AC.

³ τοῦθ'. Β. ὅπως Cobet: τοῦτο· πῶς AC.

⁴ σύχν' οἴου Kock (οἴου Porson): συχνού ὅν AC.

⁵ ἀπαίρουσαι Herwerden: ἐπαίρουσαι AC.

⁶ τὸ Lumb: τοῦ AC.

a practice extraordinarily luxurious to behold, and incredible besides. A. What was it? B. The king, when he dined, was fanned by pigeons, ay, by nothing else. A. How could that be? I will let other questions go and ask you that. B. How, you ask? He would smear himself with Syrian perfume made of the kind of fruit which, they say, pigeons eat greedily. Attracted by the smell of this they came flying, ready to perch on his head; but slaves who sat by shooed them off. They would rise a little, not much—neither wholly this way nor yonder, as the saying is—and so would fan him in such a way that they made a breeze for him which was moderate and not too rough.’

“ ‘The parasite of the lad mentioned above,’ as Clearchus says,^a ‘must have been a voluptuous parasite. But there are other names for him; for, in addition to playing the flatterer as described, he obsequiously imitates the posture of those whom he flatters, now crossing his arms, now wrapping himself closely in his ragged cloak. Whence some call him “arm-crosser,” others, “posture-magazine.” In fact, the parasite, in one and the same person, is the very image of Proteus. At any rate, he assumes every kind of shape and of speech as well, so varied are his tones. The physician Androcydes used to say that flattery gets its name from the way in which the flatterer (*kolax*) glues himself (*kollasthai*) to the company; but I^b think that it comes from the easy good-nature (*eukolia*), that is to say,

^a *F.H.G.* ii. 312.

^b Clearchus, borrowing from Plato. See critical note.

⁷ πρὸς γὰρ τοὶ τῷ οὐτῶ Lumb; πρὸς γὰρ τῷ τοιούτῳ AC.

⁸ τῆν . . . καὶ added by Gulick (*cf.* Plato, *Laws*, 942 n).

χέρειαν ὅτι πάντα ὑποδύεται, ὡς δὴ τις ὑποστατικός
νωταγωγῶν τῷ τῆς ψυχῆς ἦθει καὶ οὐ βαρυνό-
μενος οὐδενὶ τῶν αἰσchrῶν." οὐκ ἂν διαμάρτοι δέ
τις τὸν τοῦ μειρακίου τούτου τοῦ Κυπρίου βίον
ὑγρόν ὀνομάζων· οὐ πολλοὺς καὶ διδασκάλους
φησὶν εἶναι Ἀθήνησιν Ἀλεξίς ἐν Πυραυνῶ λέγων
οὕτως·

- c πείραν ἐπεθύμουν θατέρου βίου λαβεῖν,
ὃν πάντες εἰώθασιν ὀνομάζειν ὑγρόν.
τρεῖς ἐν Κεραμεικῷ περιπατήσας ἡμέρας
διδασκάλους ἐξεύρον οὗ λέγω βίον
ἴσως τριάκοντ' ἀφ' ἑνὸς ἐργαστηρίου.
καὶ Κράβυλος ἐν Ἀπολιπούσῃ·

πάλιν ἢ τοῦ βίου
ὑγρότης μέ σου τέθλιφε¹· τὴν ἀσωτίαν
ὑγρότητα γὰρ νῦν προσαγορεύουσιν τινας.

- d Ἀντιφάνης δ' ἐν Δημνίαις τέχνην τινὰ εἶναι
ὑποτίθεται τὴν κολακείαν² ἐν οἷς λέγει·

εἴτ' ἔστιν ἢ γένουτ' ἂν ἡδίων τέχνη
ἢ πρόσσδος ἄλλη τοῦ κολακεύειν εὐφύως;
ὁ ζωγράφος ποιεῖ τι καὶ πικραίνεται,
ὁ γεωργός
.³ ἐν ὅσοις ἐστὶ κινδύνους πάλιν·
πρόσσεισι πᾶσιν ἐπιμέλεια καὶ πόνος.

- ἡμῖν δὲ μετὰ γέλωτος ὁ βίος καὶ τρυφῆς·
οὐ γὰρ τὸ μέγιστον ἔργον ἐστὶ παιδιὰ,
e ἀδρόν γέλασαι, σκῶψαί τιν', ἐμπιεύ⁴ πολύν,
οὐχ ἡδύ; ἐμοὶ μὲν μετὰ τὸ πλουτεῖν δεύτερον.

¹ σου τέθλιφε Herwerden: τοῦ σου τέθλιφε A.

² εἶναι repeated after κολακείαν deleted by Kaibel.

³ Lacuna marked by Jacobs.

dexterity, with which he submits to any treatment, being the sort of person who takes on his own shoulders the burden of another's character, never restive under anything, no matter how degrading.' And so one would not go wrong if he called the manner of that Cyprian lad's life soft. There are many instructors in it at Athens, as Alexis in *The Fire-lighter*^a declares in these words: 'I wanted to get a taste of that other mode of life which is popularly called soft. After strolling about the Cerancieus for three days, I discovered instructors in the life I mean, perhaps thirty in a single shop.' And Crobylus, in *The Woman who left her Husband*^b: 'Once more the softness of your mode of life has troubled me; for to-day some people call prodigality softness.'

" Antiphanes, in *The Lemnian Women*,^c assumes the existence of the flatterer's profession where he says: 'And so, is there, or can there be, a profession or other source of profit pleasanter than the gentle practice of flattery? Your painter works on something and only vexes himself. Your farmer . . . (And see) in what dangers (the soldier), again, must be involved. They are all beset with care and trouble. But *our* lives are lived amid mirth and luxury; our hardest job is child's-play—loud laughter, a joke at somebody's expense, a deep draught of wine—is it not pleasant? In my eyes it is second only to being rich.' Menander has drawn

^a Kock ii. 372.

^b Kock iii. 380; for the euphemism in the text cf. Athen. 255 a and note d.

^c Kock ii. 70.

⁴ ἐμπιεύ C: εκπιεύ A.

κεχαρκτήρικε δὲ ὡς ἐνὶ μάλιστα ἐπιμελῶς τὸν
κόλακα Μένανδρος ἐν τῷ ὁμωνύμῳ δράματι, ὡς
καὶ τὸν παράσιτον Δίφιλος ἐν Τελεσίᾳ. Ἄλεξις
δ' ἐν Καταιψευδομένῳ λέγοντά τινα κόλακα τοιαῦτα
παρειαγῶν φησίν·

εὐδαίμων ἐγώ, μὰ τὸν Δία
f τὸν Ὀλύμπιον καὶ τὴν Ἀθηνᾶν, οὐχ ὅτι
ἐν τοῖς γάμοισιν, ἄνδρες, εὐωχῆσομαι,
ἀλλ' ὅτι διαρραγήσομ', ἂν θεὸς θέλῃ·
τούτου δέ μοι γένοιτο τοῦ θανάτου τυχεῖν.

δοκεῖ δέ μοι οὗτος, ἄνδρες φίλοι, ὁ καλὸς γάστρις
οὐκ ἂν ἰκνηκέναι εἰπεῖν καὶ τὰ ἐξ Ὀμφάλῃς
Ἰωνος τοῦ τραγωδιοποιοῦ·

ἐναυσίαν γὰρ δεῖ με τὴν ἑορτὴν¹ ἄγειν.²

Ἰππίας δ' ὁ Ἐρυθραῖος ἐν τῇ δευτέρᾳ τῶν περὶ
τῆς πατρίδος ἱστοριῶν διηγουμένου ὡς ἡ Κνωποῦ
259 βασιλεία ὑπὸ τῶν ἐκείνου κολάκων κατελύθη φησὶν
καὶ ταῦτα· “Κνωπῷ μαντευομένῳ περὶ σωτηρίας
ὁ θεὸς ἔχρησε θύειν Ἐρμῇ δολίῳ. καὶ μετὰ ταῦτα
ὀρμήσαντος αὐτοῦ εἰς Δελφοὺς οἱ τὴν βασιλείαν
αὐτοῦ καταλῦσαι βουλόμενοι ἰν' ὀλιγαρχίαν κατα-
στήσωσιν (ἦσαν δ' οὗτοι Ὀρτύγῃς καὶ Ἴπρος καὶ
Ἐχαρος, οἱ ἐκαλοῦντο διὰ τὸ περὶ τὰς θεραπείας
εἶναι τῶν ἐπιφανῶν πρόκυνες³ καὶ κόλακες) συμ-
πλέοντες οὖν τῷ Κνωπῷ, ὡς ἤδη πόρρω τῆς γῆς
ἦσαν, δῆσαντες τὸν Κνωπὸν ἔρριψαν εἰς τὸ πέλαγος
b καὶ καταχθέντες εἰς Χίον καὶ δύναμιν παρὰ τῶν

¹ ἑορτὴν Dindorf.

² ἄγειν Bentley; λέγειν AC. After ἄγειν occurs the gloss
οἶον καθημερινήν, deleted by Dindorf.

the character of a flatterer with the utmost possible skill in the play which bears that name,^a just as Diphilus has drawn the parasite in *Telesias*. And Alexis, representing a flatterer as uttering similar sentiments to those above, says in *The Falsifier*^b: 'Happy am I, so help me Olympian Zeus and Athena, because at the wedding, gentlemen, I shall not feast, but burst, if Heaven so please. May it be my luck to get that mode of death.' It seems to me, dear friends, that this doughty glutton would not have hesitated to repeat the line from the tragedian Ion's *Omphalé*^c: 'Tis mine to celebrate the holiday for a whole year.'

"Hippias of Erythrae, in the second book of his *Inquiries* (concerning his native country), relating how the monarchy of Cnopus was destroyed by his flatterers, says this^d also: 'As Cnopus was consulting an oracle about his personal safety, the god told him to offer sacrifices to Hermes the Crafty. After this he set out for Delphi, accompanied on the voyage by those who wanted to destroy his monarchy in order to establish an oligarchy. These men were Ortyges, Irus, and Echarus, who bore the title Fawning Dogs, *i.e.* Flatterers, because of the attentions they bestowed on eminent persons. When, I say, they were at a great distance from the land on their voyage, they tied up Cnopus hand and foot and threw him into the sea; and landing at Chios, where they obtained forces from the tyrants there,

^a Cf. Athen. 659 d; Ter. *Eunuch*, prol. 30 "Colax Menandrist: in east parasitus colax et miles gloriosus."

^b Kock ii. 381.

^c *T.G.F.*² 736.

^d *F.H.G.* iv. 431.

^e *πρόκωνες* Lobeck after Schweighäuser: *πρόσκωνες* AC.

ἐκεῖ τυράννων λαβόντες Ἀμφίκλον καὶ Πολυτέκνου νυκτὸς κατέπλευσαν εἰς τὰς Ἐρυθράς. κατὰ τὸ αὐτὸ καὶ τὸ τοῦ Κνωποῦ σῶμα ἐξεβράσθη τῆς Ἐρυθραίας¹ κατὰ τὴν ἀκτὴν ἣ νῦν Λεόποδον καλεῖται. τῆς δὲ γυναικὸς τοῦ Κνωποῦ Κλεονίκης περὶ τὴν τοῦ σώματος κηδείαν γνωμμένης (ἦν δὲ ἑορτὴ καὶ πανηγυρίς ἀγομμένη Ἀρτέμιδι Στροφαίᾳ²) ἐξαίφνης ἀκούεται σάλπιγγος βοή· καὶ καταληφθέντος τοῦ ἄστεος ὑπὸ τῶν περὶ τὸν Ὀρτύγην πολλοὶ μὲν ἀναροῦνται τῶν τοῦ Κνωποῦ φίλων καὶ ἡ Κλεονίκη μαθοῦσα φεύγει εἰς Κολοφῶνα. οἱ δὲ περὶ τὸν Ὀρτύγην τύραννοι ἔχοντες τὴν ἐκ Χίου δύναμιν τοὺς ἐνισταμένους αὐτῶν τοῖς πράγμασι διέφθειρον καὶ τοὺς νόμους καταλύσαντες αὐτοὶ διεῖπον τὰ κατὰ τὴν πόλιν ἐντὸς τείχους οὐδένα δεχόμενοι τῶν δημοτῶν· ἔξω δὲ πρὸ τῶν πυλῶν δικαστήριον κατασκευάσαντες τὰς κρίσεις ἐποιούνητο, ἀλουργὰ μὲν ἀμπεχόμενοι περιβόλαια καὶ χιτῶνας ἐνδεδυκότες περιπορεύουσι. ὑπέδεδεοντο δὲ καὶ πολυσχιδῆ σανδάλια τοῦ θέρους, τοῦ δὲ χειμῶνος ἐν γυναικείοις ὑποδήμασι διετέλουν περιπατοῦντες κόμας τε ἔτρεφον καὶ πλοκαμίδας ἔχειν ἤσκουν, διευλημμένοι τὰς κεφαλὰς διαδήμασι μηλίνοις καὶ πορφυροῖς· εἶχον δὲ καὶ κόσμον ὀλόχρυσον ὁμοίως ταῖς γυναιξίν. ἠνάγκαζόν τε τῶν πολιτῶν τοὺς μὲν διφροφορεῖν, τοὺς δὲ ραβδουχεῖν, τοὺς δὲ τὰς ὁδοὺς ἀνακαθαίρειν καὶ τῶν μὲν τοὺς υἱεῖς εἰς τὰς κοινὰς συνουσίας μετεπέμποντο, τοῖς δὲ τὰς ἰδίας γυναικας καὶ τὰς θυγατέρας ἄγειν παρήγγελλον· τοὺς δ' ἀπειθοῦντας e ταῖς ἐσχάταις τιμωρίαις περιέβαλλον. εἰ δὲ τις

¹ τῆς Ἐρυθραίας Kontos : ταῖς ἐρυθραῖς A.C.

Amphiclus and Polytecenus, they sailed back by night to Erythrae. About the same time the body of Cnopus was cast up on the beach of Erythrae which to-day is called Leopodum. While the wife of Cnopus, Cleonice, was engaged in the mourning-rites for the body (it was a holiday, and an assemblage had gathered in honour of Artemis Strophaea), the sound of a trumpet was suddenly heard; the town had been seized by the partisans of Ortyges and many of Cnopus's friends were killed; Cleonice, learning this, fled to Colophon. Ortyges and the other usurpers, having at their disposal the forces from Chios, destroyed those who opposed their interest, and after abolishing the city's laws they managed the city's affairs, allowing none of the populace^a to come inside the walls. On the contrary, they set up a court and tried cases outside the gates, wrapped in purple cloaks and dressed in tunics with purple borders. They also shod their feet in summer with sandals of many lacings, while in winter they always made a practice of walking about in feminine foot-gear; they affected long hair and took pains to have it curly; their heads were distinguished by yellow and purple fillets; they also wore solid gold jewelry, like women. Further, they compelled the citizens to serve them in some cases as their stool-bearers, in others as wand-bearers; others still they compelled to clean the streets thoroughly. They summoned the sons of some to their joint gatherings, others they commanded to bring their own wives and daughters; and they visited with extreme penalties those who disobeyed. If any member of

^a Lit., townsmen, or democratic party.

² *Στροφαία* Spanheim: *στοφάα* AC.

τῶν ἐκ τῆς ἑταιρίας αὐτῶν ἀποθάνοι, συνάγοντες τοὺς πολίτας μετὰ γυναικῶν καὶ τέκνων ἠνάγκαζον θρηγεῖν τοὺς ἀποθανόντας καὶ στερνοτυπείσθαι μετὰ βίας καὶ βοᾶν δξὺ καὶ μέγα ταῖς φωναῖς ἐφεστηκότος μαστιγοφόρου τοῦ ταῦτα ποιεῖν ἀναγκάζοντος, ἕως Ἰππότης ὁ Κνωποῦ ἀδελφός μετὰ δυνάμειος ἐπελθὼν ταῖς Ἐρυθραῖς ἑορτῆς οὐσῆς τῶν Ἐρυθραίων προσβοηθούτων ἐπήλθε τοῖς τυράννοις καὶ πολλοὺς αἰκισάμενος τῶν περὶ αὐτοὺς Ὀρτύγην μὲν φεύγοντα συνεκέντησε καὶ τοὺς μετὰ τούτου, τὰς δὲ γυναῖκας αὐτῶν καὶ τὰ τέκνα δεινῶς αἰκισάμενος τὴν πατρίδα ἠλευθέρωσεν."

Ἐκ τούτων οὖν ἀπάντων ἔστι συνιδεῖν, ἄνδρες φίλοι, ὅσων κακῶν αἰτία γίνεται κολακεία τῷ βίῳ· καὶ Θεόπομπος γὰρ ἐν τῇ θ' τῶν Φιλιππικῶν φησιν· "Ἄγαθοκλέα δούλον γενόμενον καὶ τῶν ἐκ 260 Θετταλίας πενεστῶν Φίλιππος μέγα παρ' αὐτῷ δυνάμενον διὰ τὴν κολακείαν καὶ ὅτι ἐν τοῖς συμποσίοις συνῶν αὐτῷ ὠρχεῖτο καὶ γέλωτα παρεσκεύαζεν ἀπέστειλε διαφθεροῦντα Περραιβοὺς καὶ τῶν ἐκεῖ πραγμάτων ἐπιμελησόμενον. τοιοῦτους δ' εἶχεν αἰεὶ περὶ αὐτὸν ἀνθρώπους ὁ Μακεδῶν, οἷς διὰ φιλοποσίαν καὶ βωμολοχίαν πλείω χρόνον ὡς τὰ πολλὰ συνδιέτριβε καὶ συνήδρευε περὶ τῶν μεγίστων βουλευόμενος." ἱστορεῖ δὲ περὶ αὐτοῦ καὶ τὰδε Ἠγήσανδρος ὁ Δελφός ὡς τοῖς Ἀθήνησιν.
 ἢ εἰς τὸ Διομέων Ἡράκλειον ἀθροισμένοις τοῖς τὰ γέλοια λέγουσιν ἀπέστελλεν ἱκανὸν κερμάτιον καὶ

^a F.H.G. i. 301; cf. Athen. 167 a-b.

^b A class of serfs like the Helots of Sparta; see 263 e.

their clique died, they would collect the citizens with their wives and children and compel them to sing dirges for the dead, to beat their breasts under compulsion, and to cry shrilly and loudly with their voices, while a lash-bearer who forced them to do this stood over them. This went on until Hippotes, the brother of Cnopus, came upon Erythrae with an armed force during a festival, and reinforced by the Erythracans attacked the tyrants; and after putting to the torture many of their partisans, they stabbed Ortyges to death while he was attempting to escape, but their wives and children they tortured terribly, and so set free their native land.'

"In the light of all these facts, therefore, it is easy for us, my friends, to see how great are the evils in life caused by flattery. Theopompus also testifies to this in the ninth book of his *History of Philip*.^a He says: 'Agathocles had been a slave, one of the Thessalian penestae.^b He enjoyed great power with Philip on account of his flattery and because, when he was with him at drinking-bouts, he danced and caused mirth. Philip dispatched him to destroy the Perrhaebi and to take charge of affairs in that quarter. For the Macedonian always had that kind of men about him, in whose company he usually spent the greater part of his time because of their love of drinking and their vulgarity, and with them he used to hold deliberations on the most important matters.' Concerning him Hegesander of Delphi relates also this,^c that he used to send a large quantity of small coin^d to the wits assembled in the precinct of Diomean Heracles in Athens, and would order certain

^c *F.H.G.* iv. 413.

^d κερύδριον is purposely contemptuous.

προσέτασέ τισιν ἀναγράφοντας τὰ λεγόμενα ὑπ' αὐτῶν ἀποστέλλειν πρὸς αὐτόν. Θεόπομπος δ' ἐν ἕκτη καὶ εἰκοστῇ ἱστοριῶν " τοὺς Θεσσαλοὺς, φησὶν, εἰδὼς ὁ Φίλιππος ἀκολάστους ὄντας καὶ περὶ τὸν βίον ἀσελγεῖς συνουσίας αὐτῶν κατεσκεύαζε καὶ πάντα τρόπον ἀρέσκεν αὐτοῖς ἐπειρᾶτο, ὀρχοῦμενος¹ καὶ κωμᾶζων καὶ πᾶσαν ἀκολασίαν ^c ὑπομένων· ἦν δὲ καὶ φύσει βωμολόχος καὶ καθ' ἑκάστην ἡμέραν μεθυσκόμενος καὶ χαίρων τῶν ἐπιτηδευμάτων τοῖς πρὸς ταῦτα συντείνουσι καὶ τῶν ἀνθρώπων τοῖς εὐφρέσι καλουμένοις καὶ τὰ γέλοια λέγουσι καὶ ποιοῦσι πλείους τε τῶν Θεοταλῶν τῶν αὐτῷ πλησιασάντων ἤρει² μᾶλλον ἐν ταῖς συνουσίαις ἢ ταῖς δωρεαῖς." τὰ παραπλήσια ἐποίηε καὶ ὁ Σικελιώτης Διονύσιος, ὡς Εὐβουλος ὁ κωμωδιοποιὸς παρίστησιν ἐν τῷ τοῦ τυράννου ὁμωνύμῳ δράματι·

ἄλλ' ἔστι τοῖς σεμοῖς μὲν αὐθαδέστερος
^d καὶ τοῖς κόλαξι πάσι, τοῖς σκώπτουσι δὲ
 ἑαυτὸν³ εὐόργητος· ἡγεῖται δέ' δὴ
 τούτους μόνους ἐλευθέρους, κἂν δοῦλος ᾗ.

Ἄλλὰ μὴν καὶ τοὺς ἀποβάλλοντας τὰς οὐσίας εἰς μέθας καὶ κύβους καὶ τὴν τοιαύτην ἀκολασίαν οὐ μόνον ὁ Διονύσιος ἀνελάμβανε, ἀλλὰ καὶ ὁ Φίλιππος. ἱστορεῖ δὲ περὶ ἑκατέρου Θεόπομπος ἐν μὲν τῇ ἐνάτῃ καὶ τεσσαρακοστῇ γράφων οὕτως·
 " Φίλιππος τοὺς μὲν κοσμίους τὰ ἦθη καὶ ^e τοὺς τῶν ἰδίων ἐπιμελουμένους ἀπεδοκίμαζε, τοὺς δὲ πολυτελεῖς καὶ ζῶντας ἐν κύβοις καὶ πότοις ἐπαινῶν ἐτίμα. τοιγαροῦν οὐ μόνον αὐτοὺς τοιαύτ'

persons to write down what they said and report it to him. Theopompus, again, in the twenty-sixth book of the *Histories*,^a says that Philip, knowing that the Thessalians were licentious and wanton in their mode of life, got up parties for them and tried to amuse them in every way, dancing and rioting and submitting to every kind of licentiousness; he was himself naturally vulgar, getting drunk every day and delighting in those pursuits which tended in that direction and in those men, the so-called gallants, who said and did laughable things. And so he won most Thessalians who consorted with him by parties rather than by presents.' The Siceliot Dionysius behaved similarly, as the comic poet Eubulus represents him in the play bearing the same name as the tyrant^b: 'Yet, toward the dignified and toward all flatterers he is rather stern, but toward those who jest at his expense he is good-tempered; and so he thinks that only these are free men, even if they be slaves.'

"Nevertheless Dionysius was not the only one who patronized those who wasted their property in drunken revels and gambling and similar licence, but Philip did it as well. Theopompus gives an account of both, writing as follows in the forty-ninth book^c: 'Philip spurned those who were of decent character and who were careful of their property, but he honoured with praise the extravagant and those who spent their lives in dicing and drinking. Therefore he

^a *F.H.G.* i. 308.

^b Kock ii. 173.

^c *F.H.G.* i. 320; see Polybius viii. 11. 7.

¹ ὀρχούμενος C: καὶ γὰρ ὀρχούμενος A.

² C: ἡρέτω A.

³ ἐαυτὸν Casaubon: αὐτὸν AC.

⁴ δε added by Schweighäuser.

ἔχειν παρεσκευάζεν, ἀλλὰ καὶ τῆς ἄλλης ἀδικίας καὶ βδελυρίας ἀθλητὰς ἐποίησεν. τί γὰρ τῶν αἰσχρῶν ἢ δεινῶν αὐτοῖς οὐ προσῆν ἢ τί τῶν καλῶν καὶ σπουδαίων οὐκ ἀπῆν; οὐχ¹ οἱ μὲν ξυρούμενοι καὶ λεαινόμενοι διετέλουν ἄνδρες ὄντες, οἱ δ' ἄλλήλοις ἐτόλμων ἐπανίστασθαι πύργωνας f ἔχουσι; καὶ περιήγοντο μὲν δύο καὶ τρεῖς ἑταυρο-
 μένους,² αὐτοὶ δὲ τὰς αὐτὰς ἐκείνοις χρήσεις ἐτέροις παρεῖχον. ὅθεν δικαίως ἂν τις αὐτοὺς οὐχ ἑταίρους ἀλλ' ἑταίρας ὑπέλαβεν οὐδὲ στρατιώτας ἀλλὰ χαμαιτύπας³ προσηγόρευσεν· ἀνδροφόνοι γὰρ τὴν φύσιν ὄντες ἀνδροπόρνοι τὸν τρόπον ἦσαν. πρὸς δὲ τούτοις ἀντὶ μὲν τοῦ νῆφειν τὸ μεθύειν ἠγάπων, ἀντὶ δὲ τοῦ κοσμίως ζῆν ἀρπάζειν καὶ φονεῦειν ἐζήτουν. καὶ τὸ μὲν ἀληθεύειν καὶ ταῖς
 261 ὁμολογίαις ἐμμένειν οὐκ οἰκείον αὐτῶν ἐνόμιζον, τὸ δ' ἐπιορκεῖν καὶ φενακίζειν ἐν τῷ σεμνοτάτῳ⁴ ὑπελάμβανον. καὶ τῶν μὲν ὑπαρχόντων ἠμέλουν, τῶν δὲ ἀπόντων ἐπεθύμουν, καὶ ταῦτα μέρος τι τῆς Εὐρώπης ἔχοντες. οἶομαι γὰρ τοὺς ἑταίρους οὐ πλείονας ὄντας κατ' ἐκείνον τὸν χρόνον ὀκτακοσίων οὐκ ἐλάττω καρπιζέσθαι γῆν ἢ μυρίας τῶν Ἑλλήνων τοὺς τὴν ἀρίστην καὶ πλείστην χώραν κεκτημένους." καὶ περὶ Διονυσίου δὲ τὰ παραπλήσια ἱστορεῖ ἐν τῇ πρώτῃ πρὸς ταῖς εἴκοσι·
 "Διονύσιος ὁ Σικελίας τύραννος τοὺς ἀποβάλλοντας τὰς οὐσίας εἰς μέσας καὶ κύβους καὶ τὴν

¹ οὐχ AC: ὦν Polybius. ² τοὺς ἑταιρευομένους Polybius.

³ χαμαιτύπους (masc.) Polybius.

⁴ ἐν τῷ σεμνοτάτῳ AC: ἐν τοῖς σεμνοτάτοις Kaibel. But cf. Andocides i. 42, Lysias xxxii. 13.

^a See critical note.

took pains that they should have these amusements, and even made them competitors in every kind of wickedness and disgusting conduct. For what scandalous or appalling act was not in their programme? Or what honourable and upright act was not missing? Did they not in some cases, grown men though they were, go shaved and depilated, in other cases even go so far as to consort infamously with each other, though they were bearded? In fact each had in his train two or three prostitute companions, and they themselves granted to others the same favours. Hence one may rightly assume that they were not companions, but 'mistresses,' and might rightly call them not soldiers, but harlots; for they were man-killers by nature, man-harlots by habit. In addition, they loved drunkenness instead of soberness, they were eager to plunder and murder instead of living decent lives. Truth-telling and keeping promises they regarded as no part of their duty, whereas they readily assumed the odium of perjury and cheating in the most august sanctuary.^a Careless of what they had, they *itched* for what they had not,^b though they owned a whole section of Europe. For I believe that though these companions numbered at that time not more than eight hundred, yet they enjoyed the profits of as much land as any ten thousand Greeks possessing the richest and most extensive territory. And with reference to Dionysius, Theopompus gives a similar account in the twenty-first book^c: 'Dionysius, the tyrant of Sicily, patronized those who wasted their property in drunken revels and gambling and similar licence;

^b A proverb; Lysias xii. 78 τῶν μὲν πάντων καταφρονῶν τῶν δὲ ἀπόντων ἐπιθυμῶν.

^c F.H.G. i. 303.

τοιούτην ἀκολασίαν¹. ἤβουλετο γὰρ ἅπαντας εἶναι διεφθαρμένους καὶ φαύλους· οὓς καὶ εὖ περιείπε.”

Καὶ Δημήτριος δ' ὁ Πολιορκητῆς φιλόγελως ἦν, ὡς ἱστορεῖ Φύλαρχος ἐν τῇ δεκάτῃ² τῶν ἱστοριῶν. ἐν δὲ τῇ τεσσαρεσκαυδεκάτῃ γράφει οὕτως· “περιεώρα³ Δημήτριος τοὺς κολακεύοντας αὐτὸν ἐν τοῖς συμποσίοις καὶ ἐπιχειομένους Δημητρίου μὲν μόνου βασιλέως, Πτολεμαίου δὲ⁴ ναυάρχου, Λυσιστάχου δὲ γαζοφύλακος, Σελεύκου δ' ἐλεφαντάρχου. καὶ ταῦτα αὐτῷ⁵ οὐ τὸ τυχὸν συνῆγε μῖσος.” Ἡρόδοτος δὲ φησὶ “Ἀμασιν Αἰγυπτίων βασιλέα παιγνήμονα ἔοντα σκώπτειν τοὺς συμπτώτας, καὶ “ ὅτε ἰδιώτης, φησὶν, ἦν, φιλοπότης ὑπῆρχε καὶ φιλοσκώμμων καὶ οὐ κατεσπουδασμένος ἀνὴρ.” Νικόλαος δ' ἐν τῇ ἑβδόμῃ καὶ ἑκατοστῇ⁶ τῶν ἱστοριῶν Σύλλαν φησὶ τὸν Ῥωμαίων στρατηγὸν οὕτω χαίρειν μίμοις καὶ γελωτοποιοῖς φιλόγελων γενόμενον, ὡς καὶ πολλὰ γῆς μέτρα αὐτοῖς χαρίζεσθαι τῆς δημοσίας. ἐμφανίζουσι δ' αὐτοῦ τὸ περὶ ταῦτα ἰλαρὸν αἰ ὑπ' αὐτοῦ γραφεῖσαι σατυρικαὶ κωμωδίαὶ τῇ πατριῷ φωνῇ.

†. 124 w. d Ἡ Τυρηνθίου δὲ φησὶ Θεόφραστος ἐν τῷ περὶ κωμωδίας φιλόγελως ὄντας, ἀχρείους δὲ πρὸς τὰ σπουδαιότερα τῶν πραγμάτων καταφυγεῖν ἐπὶ τὸ ἐν Δελφοῖς μαντεῖον ἀπαλλαγῆναι βουλομένους τοῦ πάθους, καὶ τὸν θεὸν ἀνελεῖν αὐτοῖς, ἦν θύοντες τῷ Ποσειδῶνι ταῦρον ἀγελαστὶ τοῦτον

¹ sc. ἀνελάμβανεν.

² ἕκτη, Athen. 614 c.

³ περιεώρα Schweighäuser: ὡσπερ εἶδρα A.

⁴ μόνου repeated after δὲ deleted by Dindorf.

⁵ αὐτῷ Casaubon: οὕτως AC.

⁶ ἑκατοστῇ Valesius: εἰκοστῇ A.

for he wanted all to be utterly abandoned and degenerate, and these he treated well.'

"Demetrius Polioreetes was also fond of merry-making, as Phylarchus relates in the tenth book of his *Histories*.^a And in the fourteenth he writes as follows ^b: 'Demetrius used to allow those who wanted to flatter him at drinking-bouts even to drink to him as sole king, whereas to Ptolemy they drank as commander of the fleet, to Lysimachus as custodian of the treasury, and to Seleucus as master of the elephants. And this drew upon him no little hatred.' Herodotus says ^c that Amasis, king of Egypt, was playful and jested at his boon-companions, and even, he says, 'when he was a private citizen, he was a drink-lover and a joke-lover, and not a man of serious purpose.' And Nicolas, in the one hundred and seventh book of the *Histories*,^d says that the Roman commander Sulla took such delight in mimes and clowns, being fond of merry-making, that he lavished many acres of public lands upon them. The satirical comedies written by him in his native tongue reveal his delight in these things.^e

^f"Theophrastus, in his work *On Comedy*,^f says that the people of Tiryns were so mirth-loving that they were useless in more serious business, and so they had recourse to the oracle at Delphi, desiring to be rid of that disability. The god gave answer to them that they should be freed if they sacrificed a

^a *F.H.G.* i. 339; *cf.* Athen. 614 c.

^b *F.H.G.* i. 341.

^c ii. 173, 174.

^d *F.H.G.* iii. 416.

^e Teuffel, *Gesch. d. röm. Literatur*, 157. 3, thinks that this statement is due to some misunderstanding, since it was in Sulla's time, but not by him, that the Atellanæ began to be written.

^f Frag. 124 Wimmer.

ἐμβάλωσιν εἰς τὴν θάλατταν, παύσεσθαι. οἱ δὲ
 δεδιότες μὴ διαμάρτωσι τοῦ λογιῶν τοὺς παῖδας
 ἐκάλωσαν παρεῖναι τῇ θυσίᾳ. μαθῶν οὖν εἰς καὶ
 συγκαταμιχθεὶς, ἐπέειπε ἔβωον ἀπελαύνοντες αὐτόν,
 “ τί δήτ’; ἔφη· δεδοίκατε μὴ τὸ σφάγιον ὑμῶν
 ἀνατρέψω;” γελασάντων δὲ ἔμαθον ἔργῳ τὸν
 θεὸν δείξαντα ὡς ἄρα τὸ πολυχρόνιον ἦθος ἀμή-
 χανόν ἐστι θεραπευθῆναι Σωσικράτης δ’ ἐν ἁ’
 Κρητικῶν ἰδιὸν τί φησι περὶ τοὺς Φαιστίους ὑπάρ-
 χειν. δοκοῦσι γὰρ ἄσκειν ἐκ παιδαρίων εὐθύς τὸ
 γέλοια λέγειν· διὸ καὶ συμβέβηκεν αὐτοὺς ἀπο-
 φθέγγεσθαι πολλάκις εὐκαίρως διὰ τὴν ἐξ ἀρχῆς
 συνήθειαν. ὥστε πάντας τοὺς κατὰ Κρήτην τού-
 τοις ἀνατιθεῖν τὸ γέλοισιν.

ἰ Τῇ δ’ ἀλαζονείᾳ μετὰ τὴν κολακειᾶν χώραν
 δίδωσιν Ἀναξανδρίδης ὁ κωμωδιοποιὸς ἐν Φαρ-
 μακομάντει λέγων οὕτως·

ὅτι εἴμ’ ἀλαζῶν τοῦτ’ ἐπιτιμᾶς; ἀλλὰ τί;
 νικᾷ¹ γὰρ αὕτη τὰς τέχνας πάσας πολὺ
 μετὰ τὴν κολακειᾶν· ἦδε μὲν γὰρ διαφέρει.

ψωμοκόλακος δὲ μνημονεύει Ἀριστοφάνης² ἐν
 Γηρυτάδῃ οὕτως·

ψίθυρός τ’ ἐκαλοῦ καὶ ψωμοκόλαξ.
 καὶ Σαννυρίων Ἰοῖ³.

φθειρέσθ’ ἐπίτριπτοι ψωμοκόλακες.

262 Φιλήμων Ἀνανεουμένην·

ψωμοκόλαξ δ’ ἔσθ’ οὗτος.

¹ ἀλλὰ τί; νικᾷ Casaubon: ἀλλὰ τινι καὶ Α., ὑπερτείνει αὐτῇ C.

bull to Poseidon by casting it into the sea without a smile. Fearing that they might fail to realize the promise of the oracle, they forbade the children to attend the sacrifice. But one boy learned what was going on, and mingling with the crowd he cried out just as they were shouting and trying to drive him away, 'What's the matter with you? Are you afraid that I shall upset your victim?' They burst into laughter at this, and so learned in fact that the god meant to show them that an inveterate habit is desperately hard to cure.¹ Sosicrates, in the first book of his *Cretan History*,^a says that the people of Phaestus enjoy a peculiar distinction. For it is known that they cultivate the habit of saying laughable things from their earliest boyhood; hence it has come to pass that they often say things that are pat because of their early habit. And so all the inhabitants of Crete ascribe mirth to them.

"A station next to flattery is given to bragging by the comic poet Anaxandrides in *The Drug-Prophet*^b when he says: 'Do you find fault because I am a braggart? But why? That art, surely, can beat all the other arts by a long distance, next to flattery; this, to be sure is superior.' A 'crumb-flatterer',^c is mentioned by Aristophanes in *Gerytades* thus: 'You used to be called a slanderer and a crumb-flatterer.' Also by Sannyrion in *Io*^d: 'To perdition with you, you sneaking crumb-flatterers!' Philemon in *She who renewed her Youth*^e: 'This fellow is a

^a *F.H.G.* iv. 500.^b Kock ii. 157.^c One who flatters to get a morsel of bread; Kock i. 432.^d Kock i. 795.^e Kock ii. 480.² Casaubon: ἀντιφάρης AC.³ 'Iol Porson: πῶς AC.

Φιλιππίδης δ' ἐν Ἀνανεώσει.

ψωμοκολακεύων καὶ παρεισιῶν αἰί.

κυρίως δ' ὁ κόλαξ ἐπὶ τούτου κείται· κόλον γὰρ ἢ τροφή, ὅθεν καὶ ὁ βουκόλος καὶ ὁ δύσκολος, ὅς ἐστι δυσάρεστος καὶ σικχός, κοιλία τε ἢ τὴν τροφήν δεχομένη. ψωμοκόλαφον δ' εἴρηκε Δίφιλος ἐν Θησεί οὕτως·

σὲ μὲν καλοῦσι ψωμοκόλαφον δραπέτην."

- b Τοσαῦτα τοῦ Δημοκρίτου εἰπόντος καὶ πιεῖν αἰτήσαντος ἐν τῷ Σαυρία βομβυλιῶ ὁ Οὐλπιανὸς ἔφη· "καὶ τίς ὁ Σαυρίας οὗτος;" καὶ μέλλοντος ἀπεραντολογίας πολλὰς διεξιέναι παρεφάνη πληθὸς οἰκετῶν τὰ πρὸς τὴν ἐδωδὴν εἰσκομίζοντες. περὶ ὧν πάλιν ὁ Δημόκριτος κατὰ τὸ ἀκόλουθον ἔφη· "αἰί ποτε ἐγώ, ἄνδρες φίλοι, τεθαύμακα τὸ τῶν δούλων γένος ὡς ἐστὶν ἐγκρατὲς τοσαύταις ἐγκαλινοδούμενον λιχνείαις. ταύτας γὰρ ὑπερορῶσιν οὐ μόνον διὰ φόβον ἀλλὰ καὶ κατὰ διδασκαλίαν, οὐ τὴν ἐν Δουλοδιδασκάλῳ Φερεκράτους, ἀλλὰ ἐθισθέντες· οὐχ ὡς ἀπειρημένον τοῦ τοιοῦτου, καθάπερ ἐν Κῶ τῇ νήσῳ ὅταν τῇ Ἡρα θύωσι· φησὶ γὰρ Μακαρεὺς ἐν τῇ τρίτῃ Κωακῶν¹ ὅτι ὁπόταν τῇ Ἡρα θύωσιν οἱ Κῶοι οὔτε εἴσεισιν εἰς τὸ ἱερόν δούλος οὔτε γεύεταιί τινος τῶν παρεσκευασμένων. καὶ Ἀντιφάνης δ' ἐν Δυσπράτῳ φησὶν·

¹ Κωακῶν Casaubon: κολάκων A.

^a Kock iii. 303.

^b It is hardly necessary to say that these etymologies are wrong.

^c One who submits to blows and other indignities for the sake of food, cf. 250 a; Kock ii. 557.

crumb-flatterer.' And Philippides in *The Fountain of Youth*^a: 'Always crumb-flattering and sneaking in.' This is the proper use of the word *kolar* ('flatterer'); for *kolon* means food, whence come the *boukolos* ('cow-feeder') and also the *dyskolos* ('peevish man'), since the latter is hard to please and squamish; further *koilia* ('hollow,' 'belly') is the receptacle for food.^b The word 'crumb-cuffed'^c is used by Diphilus in *Theseus* thus: 'You they call a crumb-cuffed runaway.'

When Democritus had concluded this exposition^d and had demanded a drink in the "gurgler" of Saurias," Ulpian asked, "And who is this Saurias?" and was on the point of detailing much interminable information when there appeared beside us a crowd of servants bringing in the things to eat. Once more Democritus, continuing his talk, spoke up, his subject being servants. "I, dear friends, have always wondered to see how abstemious slaves are as a class, considering that they move among so many tempting dainties. They treat them lightly, not merely through fear but also through training, though not the training described in Pherecrates's *Slave-teacher*, but rather acquired by habit. Nor is it because of an express prohibition, as on the island of Cos at the festival of Hera; for Macareus, in the third book of his *Cos History*,^f says that whenever the people of Cos sacrifice to Hera a slave may neither enter the temple nor taste any of the food that is provided. So Antiphanes says in *Hard to Sell*^g: ' (It is our fate) to

^d Begun at 248 c.

^e The *βομβηλός* was a narrow-necked bottle from which the liquid trickled with a gurgling sound; see Athen. xi. 784 d.

^f *P.H.G.* iv. 442.

^g Kock ii. 47; the title refers to a bad slave.

ὄραν τε κείμενα
 ἄμητας ἡμιβρώτας ὀρνίθειά τε,
 ὧν οὐδὲ λειψθέντων θέμις δούλω φαγεῖν,
 ὡς φασιν αἱ γυναῖκες.

d Ἐπικράτης δ' ἐν Δυσπράτῳ ἀγανακτοῦντα ποιεί
 τωα τῶν οἰκετῶν καὶ λέγοντα·

τί γὰρ
 ἔχθιον ἢ “παῖ παῖ” καλεῖσθαι παρὰ πότον,
 καὶ ταῦτ' ἀγενεῖω μειρακυλλίῳ τινί,
 ἢ τὴν ἀμίδα φέρεω ὄραν τε κείμενα
 ἄμητας ἡμιβρώτας ὀρνίθειά τε,
 ὧν οὐδὲ λειψθέντων θέμις δούλω φαγεῖν,
 ὡς φασιν αἱ γυναῖκες. ὁ δὲ χολᾶν^ο ποιεί,
 γάστριν καλοῦσι καὶ λάμυρον ὃς ἂν φάγη
 ἡμῶν τι τούτων.

e ἐκ τῆς παραθέσεως τῶν ἱαμβείων δῆλός ἐστιν ὁ
 Ἐπικράτης τὰ τοῦ Ἀντιφάνους μετενεγκῶν.

Διευχίδας δ' ἐν τοῖς Μεγαρικοῖς . . . τὰς καλου-
 μένας, φησίν, Ἀραιὰς (μεταξὺ δὲ τῆς Κνιδίας^α καὶ
 τῆς Σύμης εἰσὶ) γενομένης διαφορᾶς τοῖς συνεξορ-
 μήσασι τῷ Τριόπῃ μετὰ τὸν ἐκείνου θάνατον, καὶ
 τῶν μὲν εἰς τὸ Δῶτιον^ι ἀναχωρησάντων, . . . οἱ
 μὲν μετὰ Φόρβαντος μείναντες εἰς Ἴηλυσὸν ἦλθον,
 οἱ δὲ μετὰ Περιέργου τὴν Καμυρίδα κατέσχον.
 f τότε λέγεται καταράσασθαι^β τὸν Περιέργον τῷ
 Φόρβαντι καὶ διὰ τοῦτο τὰς νήσους Ἀραιὰς
 κληθῆναι. ναυαγήσας δ' ὁ Φόρβας καὶ Παρθενία
 ἢ τοῦ Φόρβαντος καὶ τοῦ Περιέργου ἀδελφῆ δι-
 ενήξαντο εἰς Ἴηλυσὸν περὶ τὸν καλούμενον τόπον
 Σχεδίαν. καὶ αὐτοῖς περιτυχῶν Θαμνεύς, ὃς ἐτύγ-
 χανε κατὰ τὴν Σχεδίαν κυνηγετῶν, ἦγεν ὡς
 180

see things lying spilt before us—half-eaten milk-cakes and bits of chicken which, though left over, no slave may touch, as the women tell us.’ And Epicrates, in *Hard to Sell*,^a makes a slave indignantly say: ‘What is more hateful than to be summoned with Slave, Slave! to where they are drinking; to serve, moreover, some beardless stripling or fetch him the chamber-pot, and to see things lying spilt before us—half-eaten milk-cakes and bits of chicken which, though left over, no slave may touch, as the women tell us. But what makes us rage is to have them call anyone of us who eats any of these things an impudent glutton!’ From a comparison of these iambs it is plain that Epicrates borrowed the lines from Antiphanes.

“Dieuchidas in his *Megarian History*^b says that (in the islands) called Araeae, which lie between the territory of Cnidus and Syme, a quarrel arose among the companions of Triopas after his death, and some withdrew to Dotium. . . . Some, remaining with Phorbas, went to Ialysus, while others under Periergus landed in the territory of Camirus. It is said that on that occasion Periergus cursed Phorbas, and for that reason the islands are called Araeae.^c But Phorbas was shipwrecked, and he and Parthenia, the sister of Phorbas and Periergus, swam across to Ialysus, near the place called Schedia. There they were met by Thamneus, who happened to be hunting in Schedia,

^a Kock ii. 284; cf. Aristoph. *Ran.* 541-3.

^b *F.H.G.* iv. 389.

^c From ἀραί, “curses.”

¹ ἦ added by Porson.

² χολᾶν Porson: χολᾶν A.

³ Κνιδίας Casaubon: κνιδίας A.

⁴ Δώριον Schweighäuser: δωμάτιον A.

⁵ καταράσασθαι edd.: καταράσασθαι A.

ξενίων εἰς οἶκον καὶ τὸν οἰκέτην ἀπέστειλεν ἀπαγγελοῦντα τῇ γυναικὶ τὰπιτῆδεα παρασκευά-
 263 ζειν ὡς ἄγοντος αὐτοῦ ξένους. ἔλθων δ' εἰς οἶκον ὡς οὐδὲν εὔρε παρασκευασμένον αὐτὸς ἐπιβαλὼν τὸν σίτον ἐπὶ τὸν ἀλετώνα καὶ τᾶλλα τὰκόλουθα ἐπιτελέσας¹ ἐξένισεν αὐτούς. καὶ ὁ Φόρβας οὕτως ἐπὶ τῷ ξενισμῷ ἦσθη ὡς καὶ τὸν βίον τελευτῶν ἐπέσκηψε τοῖς φίλοις δι' ἐλευθέρων τοὺς ἐναγισμοὺς ἐπιτελεῖν αὐτῷ· καὶ τὸ ἔθος διαμένων ἐν τῇ θυσίᾳ τοῦ Φόρβαντος. ἐλευθεροὶ γὰρ εἰσιν οἱ διακονοῦντες, δούλω δὲ προσελθεῖν οὐκ ἔστιν ὄσιον. ἐπεὶ δὲ καὶ τοῦτ' ἔστι τῶν ὑπὸ τοῦ Οὐλπιανοῦ
 b προβεβλημένων, τὸ² περὶ τοὺς οἰκέτας, φέρε εἰπωμέν τι καὶ ἡμεῖς ἀναπεμπασάμενοι περὶ αὐτῶν ἐξ ὧν πάσαι τυγχάνομεν ἀνεγνωκότες. Φερεκράτης μὲν γὰρ ἐν Ἀγρίοις φησὶν·

οὐ γὰρ ἦν τότε οὔτε Μάνης οὔτε Σηκίς οὐδενὶ δούλος, ἀλλ' αὐτὰς ἔδει μοχθεῖν ἅπαντ' ἐν οἰκίᾳ.³
 εἶτα πρὸς τοῦτοις ἦλον⁴ ὄρθρῳι τὰ σιτία,
 ὥστε τὴν κώμην ὑπηχεῖν θυγγανουσῶν⁵ τὰς μύλας.

καὶ Ἀναξανδρίδης δὲ ἐν Ἀγχίση φησὶν·

c οὐκ ἔστι δούλων, ὦγάθ', οὐδαμοῦ πόλις,
 τύχη δὲ πάντῃ⁶ μεταφέρει τὰ σώματα.
 πολλοὶ δὲ νῦν μὲν εἰσιν οὐκ ἐλεύθεροι,
 εἰς αὔριον δὲ Σουνίεις, εἰτ' εἰς τρίτην

¹ ἐπιτελέσας Kaibel: ἔπειτα ἀλέσας AC.

² καὶ before τὸ deleted by Meineke.

³ ἅπαντ' ἐν οἰκίᾳ Canter: ἅπαντα τὰν τῇ οἰκίᾳ A.

⁴ ἦλον Pierson: ἦλων A: ἦλων C.

⁵ θυγγανουσῶν is suspected because it does not take the accusative, and is weak in sense. But Kock's περιαιγουσῶν is weaker. τυμπαριουσῶν μύλας?

and he invited them to come home for entertainment, dispatching a slave to tell his wife to get food ready, since he was bringing guests. But when he arrived home and found that nothing had been prepared, he placed the grain on the mill himself, and having performed all other duties proper to the occasion, he entertained them. Phorbas was so delighted with this hospitality that when he was dying he solemnly commanded his friends that they should perform the funeral rites in his honour only through the medium of freemen; and so this custom remained in the case of the festival of Phorbas. For only freemen are the servitors, and it is unholy for a slave to come near. And since this is one of Ulpian's questions, I mean that having to do with servants, let us also, I pray you, consider and recite something of what we, as it happens, read about them long ago. Well, Pherocrates says in *The Savages*^a: 'In those days nobody had a slave, a Sambo or a Dinali, but the women had to toil by themselves over all the housework. And what is more, they would grind the corn at early dawn, so that the village rang with the touch^b of the handmills.' And Anaxandrides in *Anchises*^c says: 'Slaves, my good sir, have no citizenship anywhere, yet Fortune shifts their bodies in all kinds of ways. To-day there are many men who are not free, but to-morrow they will be registered at Sunium,^d and on

^a Kock i. 147, below, 267 e. Cf. "When Adam delved and Eve span, who was then the gentleman?"

^b See critical note.

^c Kock ii. 137.

^d The most remote deme in Attica; a preliminary step to full citizenship.

ἀγορᾷ κέχρηται. τὸν γὰρ οἶακα στρέφει
δαίμων ἐκάστῳ.

† Ποσειδώνιος δέ φησιν ὁ ἀπὸ τῆς στοᾶς ἐν τῇ
* F 2 Lac = M 2 δ. τῶν ἱστοριῶν ἑνδεκάτῃ " πολλοὺς τινὰς ἑαυτῶν οὐ
δυναμένους προιστασθαι διὰ τὸ τῆς διανοίας ἀσθε-
νὲς ἐπιδοῦναι ἑαυτοὺς εἰς τὴν τῶν συνετωτέρων
d ὑπηρεσίαν, ὅπως παρ' ἐκείνων τυγχάνοντες τῆς
εἰς τὰ ἀναγκαῖα ἐπιμελείας αὐτοὶ πάλιν ἀποδιδῶσιν
ἐκείνοις δι' αὐτῶν ἄπερ ἂν ὦσιν ὑπηρετεῖν δυνατοί.
καὶ τοῦτω τῷ τρόπῳ Μαρριανδνοὶ μὲν Ἑρακλεώ-
ταις ὑπετάγησαν, διὰ τέλους ὑποσχόμενοι θητεύ-
σει παρέχουσιν αὐτοῖς τὰ δέοντα, προσδιαστεύ-
μενοι μηδενὸς αὐτῶν ἔσεσθαι πρᾶσιν ἔξω τῆς
Ἑρακλεωτῶν χώρας, ἀλλ' ἐν αὐτῇ μένευ' τῇ ἰδίᾳ
χώρα.† τὰχ' οὖν διὰ τοῦτο καὶ Εὐφορίων ὁ
ἐποποιὸς τοὺς Μαρριανδννοὺς δωροφόρους κέκληκε·

e δωροφόροι καλεοῖαθ' ὑποφρίσσοντες ἀνακτας.

λέγει δὲ καὶ Καλλίστρατος ὁ Ἀριστοφάνειος ὅτι
τοὺς Μαρριανδννοὺς ἰσχυροὺς μὲν δωροφόρους
ἀφαιροῦντες τὸ πικρὸν τῆς ἐπι' τῶν οἰκετῶν προσ-
ηγορίας, καθάπερ Σπαρτιᾶται μὲν ἐποίησαν ἐπὶ
τῶν εἰλωτῶν, Θετταλοὶ δ' ἐπὶ τῶν πενεστών,
Κρήτες δ' ἐπὶ τῶν κλαρωτῶν. καλοῦσι δὲ οἱ
f Κρήτες τοὺς μὲν κατὰ πόλιν οἰκέτας χρυσιωγήτους,
ἀμφαμιώτας³ δὲ τοὺς κατ' ἀγρὸν ἐγχωρίους μὲν
ὄντας, δουλωθέντας δὲ κατὰ πόλεμον διὰ τὸ
κληρωθῆναι δὲ κλαρώτας. ὁ Ἐφορος δ' ἐν γ'

¹ μένευ Gulick: μόνον A.

² ἐπὶ Lumb: ἀπὸ A (bracketed by Kaibel).

³ ἀμφαμιώτας here and in Eustath. 102k 35: ἀφαμιώτας
below, Hesych., Strabo 701.

the day after they have full admittance to the market-place. A divinity guides each man's helm.'

"Poseidonius (he of the Porch) says, in the eleventh book of his *Histories*^a: 'Many persons being unable to manage themselves on account of the weakness of their intellect, give themselves voluntarily to the service of more intelligent men, in order that they may secure from them provision for their daily needs, and in turn may themselves render to their patrons, through their own labours, whatever they are capable of in the way of service. And so in this manner the Mariandynians put themselves in subjection to the Heracleots, promising to serve them continually so long as the Heracleots provided for their needs, though they stipulated in addition that there should be no selling of any of them beyond the Heracleot territory, but that they should stay right in their own territory.' Perhaps, therefore, it is for that reason that the epic poet Euphronion calls the Mariandynians tribute-bearers^b: 'Tribute-bearers shall they be called, secretly dreading their masters.' And Callistratus also, the disciple of Aristophanes, says^c that they called the Mariandynians tribute-bearers to take away the sting in the term slave, as the Spartiates did in the case of the Helots, the Thessalians in the case of the Penestae,^d the Cretans in the case of the Clarotae. But Cretans call their urban slaves 'money-bought,' their rural slaves 'amphamiots,' since these are natives, though enslaved by war. The Clarotae are so called because they are allotted.^e Ephorus, in the third book of

^a *F.H.G.* iii. 257.

^b Frag. 73 Meineke, 78 Powell.

^c *F.H.G.* iv. 355.

^d See Athen. 260 a.

^e From κληρος, "lot."

ἱστοριῶν· “ κλαρώτας, φησί, Κρήτες καλοῦσι τοὺς δούλους ἀπὸ τοῦ γενομένου περὶ αὐτῶν κλήρου. τούτοις δ’ εἰσι νενομισμένοι τινὲς ἑορταὶ ἐν Κυδωνία, ἐν αἷς οὐκ εἰσίασι εἰς τὴν πόλιν ἐλεύθεροι, ἀλλ’ οἱ δούλοι πάντων κρατοῦσι καὶ κύριοι μαστιγῶν εἰσι τοὺς ἐλευθέρους.” Σωσικράτης δ’ ἐν δευτέρῳ Κρητικῶν “ τὴν μὲν κοινήν, φησί, δουλείαν οἱ Κρήτες καλοῦσι μνοίαν, τὴν δὲ ἴδιαν 264 ἀφαμιώτας, τοὺς δὲ ὑπηκόους περιοίκους.¹” τὰ παραπλήσια ἱστορεῖ καὶ Δωσιάδης ἐν δ’ Κρητικῶν. Θετταλῶν δὲ λεγόντων πενέστας τοὺς μὴ γόνου δούλους, διὰ πολέμου² δ’ ἠλωκότας, Θεόπομπος ὁ κωμικὸς ἀποχρησάμενος τῇ φωνῇ φησι·

δεσπότην πενέστου ῥυσὰ βουλευτήρια.

Φιλοκράτης δ’ ἐν β’ Θετταλικῶν (εἰ γνήσια τὰ συγγράμματα) καλεῖσθαί φησι τοὺς πενέστας καὶ Θετταλοκέτας. Ἀρχέμαχος δ’ ἐν τῇ τρίτῃ Εὐβοϊκῶν “ Βοιωτῶν, φησί, τῶν τὴν Ἀρναίαν κατοικησάντων οἱ μὴ ἀπάραντες εἰς τὴν Βοιωτίαν, ἀλλ’ ἐμφιλοχωρήσαντες παρέδωκαν ἑαυτοὺς τοῖς Θεσσαλοῖς δουλεύειν καθ’ ὁμολογίας, ἐφ’ ᾧ οὔτε ἐξάξουσιν αὐτοὺς ἐκ τῆς χώρας οὔτε ἀποκτενοῦσιν, αὐτοὶ δὲ τὴν χώραν αὐτοῖς ἐργαζόμενοι τὰς συντάξεις ἀποδώσουσιν· οὗτοι οὖν οἱ κατὰ τὰς ὁμολογίας καταμείναντες καὶ παραδόντες ἑαυτοὺς ἐκλήθησαν

¹ ὑπηκόους περιοίκους Dobree: περιοίκους ὑπηκόους A.

² C: διὰ πόλεμον A.

^a F.H.G. i. 242.

^b F.H.G. iv. 501.

^c Ibid. 399.

^d Kock i. 752. *πενέστης* properly means “labouring-man”; here, if the reading is right, it seems to mean “poor.” It is unsafe to see in an isolated verse the prophecy

the *Histories*,^e says: 'Cretans call their slaves Clarotae from the lot which is cast for them. For these certain festivals are regularly held in the district of Cydon, during which no free persons enter the city, but the slaves are masters of everything and have power to flog the freemen.' Sositrates, in the second book of his *Cretan History*,^b says that 'the Cretans call their public slaves *mnoia*, their private slaves *aphamiotae*, their subject population *perioeci*.' Dosiadas records the like also in the fourth book of his *Cretan History*.^c Thesalians call by the name of penestae those who are not slaves from birth, but taken prisoners in war; and the comic poet Theopompus stretches the meaning of the word when he says^d: 'The wrinkled councillors of Master Poorman.' Philocrates, in the second book of the *Thessalica*^e (if this history be genuine), says that the penestae are also called Thessaly-slaves. Archemachus, in the third book of the *Euboica*,^f says that 'of the Boeotians who settled the country round Arne, those who did not depart into Boeotia but came to love the new country, gave themselves up as slaves to the Thessalians according to a stipulation by which the latter were neither to carry them out of the country nor put them to death, while they themselves were to till the land for the Thessalians and render them the contributions due. These persons, therefore, who stayed behind according to this agreement and surrendered themselves were originally called *menestae* ("stayers"), though to-day they are called *penestae*.

of a Labour Parliament. Cf. Aesch. *Pers.* 175 σύμβουλοι λόγου τοῦδὲ μοι γένεσθε, Περσῶν γηραλέα πιστώματα.

^e *F.H.G.* iv. 477.

^f *Ibid.* 314.

τότε μὲν μενέσται, νῦν δὲ πενέσται. καὶ πολλοὶ τῶν κυρίων ἑαυτῶν εἰσὶν εὐπορώτεροι." καὶ Εὐριπίδης δὲ ἐν Φρίξῳ λάτριας¹ αὐτοὺς ὀνομάζει
 c διὰ τούτων

λάτρις πενέστης ἀμὸς ἀρχαίων δόμων.

Τίμαιος δ' ὁ Ταυρομενίτης ἐν τῇ ἐνάτῃ τῶν ἱστοριῶν "οὐκ ἦν, φησί, πάτριον τοῖς Ἕλλησιν ὑπὸ ἀργυρωνήτων τὸ παλαιὸν διακονεῖσθαι," γράφων οὕτως: "καθόλου δὲ ἠτιῶντο τὸν Ἀριστοτέλη διημαρτηκέαι τῶν Λοκρικῶν ἐθῶν· οὐδὲ γὰρ κεκτήσθαι νόμον εἶναι τοῖς Λοκροῖς, ὁμοίως δὲ οὐδὲ Φωκεῦσιν, οὔτε θεραπαίνας οὔτε οἰκέτας πλὴν ἐγγύη² τῶν χρόνων. ἀλλὰ πρώτη τῇ Φιλομήλου γυναικὶ τοῦ καταλαβόντος Δελφούς δύο θεραπαίνας d ἀκολουθήσαι, παραπλησίως δὲ καὶ Μνάσωνα τὸν Ἀριστοτέλους ἐταῖρον χιλίους οἰκέτας κτησάμενον διαβληθῆναι παρὰ τοῖς Φωκεῦσιν ὡς τοσοῦτος τῶν πολιτῶν τὴν ἀναγκαίαν τροφήν ἀφηρημένον. εἰθίσθαι γὰρ ἐν ταῖς οἰκειακαῖς³ διακονεῖν τοὺς νεωτέρους τοῖς πρεσβυτέροις."

Πλάτων δ' ἐν ἔκτῳ Νόμων φησί: "τὰ τῶν οἰκετῶν χαλεπὰ πάντη. σχεδὸν γὰρ πάντων Ἑλλήνων ἢ Λακεδαιμονίων εἰλωτεία πλείστην ἀπορίαν e παράσχοιτ' ἂν καὶ ἔριν τοῖς μὲν ὡς εὔ, τοῖς δ' ὡς οὐκ εὖ γεγυυῖά ἐστιν· ἐλάττω δὲ ἢ Ἡρακλεωτῶν δουλεία τῆς τῶν Μαριανδυνῶν καταδουλώσεως ἔριν ἂν ἔχοι, τὸ Θετταλῶν τ' αὖ πενεστικὸν ἔθνος. εἰς

¹ λάτρις (= λάτρις) C. ² ἐγγύη Lumb; ἐγγυὸς AC.

³ A (sc. χρειαῖς Hemsterhuys): οἰκειαῖς C.

^a T.G.F.² 630.

^b F.H.G. i. 207; cf. Athen. 272 b.

^c Page 497 Rose.

And many of them are better off than their own masters.' Euripides, to cite him also, calls them *latreis* ('servants') in *Phrixus*,^a thus: 'Servant-toiler of my ancient home.'

'Timaeus of Tauromenium, in the ninth book of the *Histories*,^b says that it was not customary in ancient times for the Greeks to be served by purchased slaves. He writes as follows: 'People accused Aristotle^c of having been mistaken about all customs of the Locrians. In particular, it was not customary for the Locrians, any more than for the Phocians, even to possess maidservants or male slaves except on a guarantee for the agreed periods. On the contrary, the wife of Philomelus, who took Delphi, was the first woman to be attended by two maidservants. Similarly Mnason, the friend of Aristotle, who had acquired a thousandslaves, became obnoxious to the Phocians because he had deprived so many citizens of the necessary means of sustenance; for, it is said, it was customary in domestic matters for the younger members of the family to serve their elders.'

'Plato, in the sixth book of the *Laws*,^d says: 'But the question of slaves is difficult in every way. Of all Greek forms of slavery, the Helot system of Sparta is perhaps the one which might arouse most doubt and dispute, some maintaining that it is good, others that it is not. Less dispute might arise in the case of the Heracleot system of enslaving the Marian-dynians, and again in the case of the penestae class among the Thessalians. Looking at these and all

^a 776 B; 778 A; Plato has just said that the other kinds of property are easy to understand and acquire. In this paraphrase δὲ is omitted after τὰ, and there are other omissions. One would never guess, from this excerpt, that Plato does full justice to the good qualities of slaves.

ἂ καὶ πάντα ἀποβλέψαντας ἡμᾶς τί χρῆ ποιεῖν περὶ κτήσεως οἰκετῶν; οὐ γὰρ ὑγίης οὐδὲν ψυχῆς δούλης· οὐ δεῖ γὰρ οὐδὲν¹ πιστεῦειν αὐτοῖς τὸν νοῦν κεκτημένον. ὁ δὲ σοφώτατος τῶν ποιητῶν φησιν·

ἧμισυ γάρ τε νόου ἀπαμείρεται εὐρύσπα Ζεὺς
 f ἀνδρῶν οὓς ἂν δῆ² κατὰ δούλιον ἡμᾶρ ἔλθοι.

χαλεπὸν οὖν τὸ κτῆμα ἔργω πολλάκις ἐπιδέδεικται περὶ τε τὰς Μεσσηνίων συχνὰς ἀποστάσεις καὶ περὶ τὰς τῶν ἐκ μιᾶς φωνῆς πολλοὺς οἰκέτας κτωμένων πόλεις ὅσα κακὰ συμβαίνει, καὶ ἔτι τὰ τῶν λεγομένων περιδίνων περὶ τὴν Ἰταλίαν παντοδαπὰ κλοπῶν³ ἔργα καὶ παθήματα· πρὸς ἃ τις ἂν πάντα
 265 βλέψας διαπορήσειε τί χρῆ δρᾶν περὶ ἀπάντων τῶν τοιούτων. δύο δὲ λείπεσθον μηχαναί, μὴ πατριώτας ἀλλήλων εἶναι τοὺς μέλλοντας δουλεύσειν ἀσυμφώνους τε ὅτι μάλιστα εἰς δύναμιν, τρέφειν δ' αὐτοὺς ὀρθῶς μὴ μόνον ἐκείνων ἕνεκα, πλέον δ' ἑαυτῶν προτιμῶντας ὑβρίζειν τε ἤκιστα εἰς αὐτοὺς. κολλάζειν δὲ ἐν δίκῃ δούλους δεῖ καὶ μὴ νουθετοῦντας ὡς ἐλευθέρους θρύπτεσθαι ποιεῖν, τὴν δὲ οἰκέτου πρόσρησιν χρῆ σχεδὸν ἐπίταξι πᾶσαν γίνεσθαι,
 b μὴ προσπαίζοντας μηδαμῆ μηδαμῶς οἰκέταις, μήτ' οὖν θηλείαις μήτε ἄρρσιν· ἂ δὲ πρὸς δούλους φιλοῦσι πολλοὶ σφόδρα ἀνοήτως θρύπτοντες χαλεπότερον ἀπεργάζεσθαι τὸν βίον ἐκείνοις τε ἄρχεσθαι καὶ ἑαυτοῖς ἄρχειν."

Πρώτους δ' ἐγὼ τῶν Ἑλλήνων οἶδα ἀργυρωνήτοις δούλοις χρησαμένους Χίους, ὡς ἱστορεῖ Θεόπομπος ἐν τῇ ἑβδόμῃ καὶ δεκάτῃ τῶν ἱστοριῶν·

¹ ὑγίης repeated after οὐδὲν in A.

² ἤδη A.

³ κλοπῶν wrongly deleted by Naber and Kaibel.

other systems, what are we to do in the matter of slave property? For there is nothing sound in a slave's soul, and no one in possession of his senses ought to trust them in anything. The wisest of poets says ^a: "Far-seeing Zeus takes away half the understanding of men whom the day of slavery deposes." Difficult, therefore, is this form of property, as has often been demonstrated in fact by the many insurrections of the Messenians, and the great evils which occur in states possessing many slaves who speak the same language, and again the manifold deeds of robbery and sufferings in Italy, inflicted by the Rovers, as they are called. With an eye to all this, one might be puzzled to know what to do in the case of all such people. Two courses are left open—those who are to be slaves must not come from the same country, nor, so far as possible, speak the same language; secondly, we must treat them properly, not merely for their sakes, but even more out of respect to ourselves, and so never do violence to them. One must punish one's slaves according to their deserts, not admonishing them as one would freemen and so making them conceited; practically every address to a slave should be a command, and one should on no account joke with them in any way, whether they be females or males. This is the kind of conduct toward slaves which many persons adopt, thus very foolishly, by making them conceited, rendering life more difficult for them in serving, and for their masters in ruling.

"The first Greeks, so far as I know, who made use of purchased slaves were the Chians. This is recorded by Theopompus in the seventeenth book of his

"Χίοι πρῶτοι τῶν Ἑλλήνων μετὰ Θετταλοῦς καὶ
 Λακεδαιμονίου ἐχρήσαντο δούλοις, τὴν μέντοι
 κτῆσιν αὐτῶν οὐ τὸν αὐτὸν τρόπον ἐκείνοις . . .¹
 c Λακεδαιμόνιοι μὲν γὰρ καὶ Θετταλοὶ φανήσονται
 κατασκευασάμενοι τὴν δουλείαν ἐκ τῶν Ἑλλήνων
 τῶν οἰκούντων πρότερον τὴν χώραν ἣν ἐκείνοι νῦν
 ἔχουσι, οἱ μὲν Ἀχαιῶν, Θετταλοὶ δὲ Περραιβῶν
 καὶ Μαγνήτων, καὶ προσηγόρευσαν τοὺς καταδου-
 λωθέντας οἱ μὲν εἰλωτας, οἱ δὲ πενέστας. Χίτι δὲ
 βαρβάρους κέκτηνται τοὺς οἰκέτας καὶ τιμὴν αὐτῶν
 καταβάλλοντες." ὁ μὲν οὖν Θεόπομπος ταύθ'
 ἰστορήσεν· ἐγὼ δὲ τοῖς Χίοις ἡγοῦμαι διὰ τοῦτο
 νεμεσῆσαι τὸ δαιμόνιον· χρόνοις γὰρ ὕστερον
 ἐξεπολεμήθησαν διὰ δούλους. Νυμφόδωρος γοῦν
 d ὁ Συρακόσιος ἐν τῷ τῆς Ἀσίας Παράπλῳ τὰδ'
 ἰστορεῖ περὶ αὐτῶν· "τῶν Χίων οἱ δούλοι ἀπο-
 διδράσκουσι αὐτοὺς καὶ εἰς τὰ ὄρη ὀρμώμενοι τὰς
 ἀγροικίας αὐτῶν² κακοποιοῦσι πολλοὶ συναθρο-
 σθέντες· ἡ γὰρ νῆσός ἐστι τραχεῖα καὶ κατάδενδρος·
 μικρὸν δὲ πρὸ ἡμῶν οἰκέτην τινα³ μυθολογοῦσι
 αὐτοὶ οἱ Χίοι ἀποδράντα ἐν τοῖς ὄρεσι τὰς διατρι-
 βὰς ποιεῖσθαι, ἀνδρείον δὲ τινα ὄντα καὶ τὰ πολέμια
 ἐπιτυχῆ⁴ τῶν δραπετῶν ἀφηγεῖσθαι ὡς ἂν βασιλέα
 στρατεύματος. καὶ πολλάκις τῶν Χίων ἐπιστρατευ-
 σάντων ἐπ' αὐτὸν καὶ οὐδὲν ἀνύσαι δυναμένων ἐπεὶ
 αὐτοὺς εἴωρα μάτην ἀπολλυμένους ὁ Δριμάκος
 e (τοῦτο γὰρ ἦν ὄνομα τῷ δραπετῇ) λέγει πρὸς

¹ In the lacuna a verb like ἐποίησαντο is to be supplied.

² αὐτῶν Casaubon: ἐαυτῶν AC.

³ ὄν after τινα in A (om. C) probably belonged to the original narrative before curtailment.

⁴ ἐπιτυχῆ Schweighäuser: τῆς ψυχῆ A.

Histories ^a : 'The Chians were the first Greeks, after the Thessalians and Lacedaemonians, to use slaves, but they did not acquire them in the same way. For the Lacedaemonians and Thessalians, as will be seen, constituted their slave-class out of the Greeks who had earlier inhabited the territories which they themselves possess to-day, the Lacedaemonians taking the land of the Achaeans, the Thessalians, that of the Perrhaebians and Magnesians. The people reduced to slavery were in the first instance called helots, in the second penestae. But the slaves whom the Chians own are derived from non-Greek peoples, and they pay a price for them.' This, then, is the account given by Theopompus. But I believe that the Deity became wroth at the Chians for this practice, since, at a later time, they were disastrously involved in war on account of their slaves. Nymphodorus of Syracuse, at any rate, records the following narrative about them in his *Voyage in Asia* ^b : 'The slaves of the Chians ran away from them, and gathering in great numbers started for the mountains (since the island is rough and wooded), inflicting injury on the country-houses of their masters. A little before our time, a certain slave, as the Chians themselves tell the story, ran away and made his abode in the mountains. Being a brave man and successful in warfare, he led the fugitive slaves as a king leads an army. The Chians often sent expeditions to attack him, but were quite unable to effect anything. When Drimacus (for that was the fugitive's name) saw that they were throwing their lives away without result,

^a *F.H.G.* i. 300.

^b *F.H.G.* ii. 378 ; a more exact rendering of the title would be *Voyage along the Coast of Asia*.

αὐτοὺς τάδε· “ ὑμῖν, ὦ Χίοι τε καὶ κύριοι, τὸ μὲν
 γινόμενον πρᾶγμα παρὰ τῶν οἰκετῶν οὐδέποτε μὴ
 παύσεται· πῶς γὰρ ὅποτε κατὰ χρησμὸν γίνεται
 θεοῦ δόντος; ἀλλ’ ἐὰν ἐμοὶ σπείσῃσθε¹ καὶ ἔατε
 ἡμᾶς ἡσυχίαν ἄγειν, ἐγὼ ὑμῖν ἔσομαι πολλῶν
 ἀγαθῶν ἀρχηγός.” σπεισαμένων οὖν τῶν Χίων
 πρὸς αὐτὸν καὶ ἀνοχὰς ποιησαμένων χρόνον τινα
 κατασκευάζεται μέτρα καὶ σταθμὰ καὶ σφραγίδα
 f ἰδίαν. καὶ δείξας τοῖς Χίοις εἶπε διότι “ λήψομαι
 ὃ τι ἂν² παρὰ τινος ὑμῶν λαμβάνω τοῦτοις τοῖς
 μέτροις καὶ σταθμοῖς καὶ λαβὼν τὰ ἱκανὰ ταύτῃ
 τῇ σφραγίδι τὰ ταμεία³ σφραγισάμενος καταλείψω.
 τοὺς δ’ ἀποδιδράσκοντας ὑμῶν δούλους ἀνακρίνας
 τὴν αἰτίαν ἐὰν μὲν μοι δοκῶσιν ἀνήκεστον τι
 παθόντες ἀποδεδρακέναι, ἔξω μετ’ ἐμαντοῦ, ἐὰν
 266 δὲ μηδὲν λέγωσι δίκαιον, ἀποπέμψω πρὸς τοὺς
 δεσπότας.” ὄρωντες οὖν οἱ λοιποὶ οἰκέται τοὺς
 Χίους ἠδέως τὸ πρᾶγμα προσδεξαμένους πολλῶ
 ἔλαττον ἀπεδίδρασκον φοβούμενοι τὴν ἐκείνου
 κρίσιν καὶ οἱ ὄντες δὲ μετ’ αὐτοῦ δραπέται πολὺ
 μᾶλλον ἐφοβοῦντο ἐκείνον ἢ τοὺς ἰδίους αὐτῶν δε-
 σπότας καὶ πάντ’ αὐτῷ τὰ δέοντ’ ἐποίουν, πειθαρχ-
 οῦντες ὡς ἂν στρατηγῷ. ἐτιμωρεῖτό τε γὰρ τοὺς
 ἀτακτοῦντας καὶ οὐθενὶ ἐπέτρεπε συλᾶν ἀγρὸν οὐδ’
 ἄλλο ἀδικεῖν οὐδὲ ἐν ἄνευ τῆς αὐτοῦ γνώμης.
 b ἐλάμβανε δὲ ταῖς ἑορταῖς ἐπιπορευόμενος ἐκ τῶν
 ἀγρῶν οἶνον καὶ ἱερέια τὰ καλῶς ἔχοντα ὅσα μὴ
 αὐτοῖς⁴ δοίησαν οἱ κύριοι· καὶ εἴ τινα αἰσθητοῦ ἐπι-

¹ σπείσῃσθε Meineke: πεισθήσεσθε AC.

² ὃ τι ἂν Schweighäuser: ὅταν AC.

³ ταμεία Schweighäuser: τιμεία A, ταμεία C.

⁴ μὴ αὐταῖς Wilamowitz: ὃ ἂν αὐτοῖς AC.

he said to them : " Chians and masters ! The trouble you are in because of your slaves will never stop. Why should it, when it happens according to an oracle given by the god ? If, however, you will make a treaty with me and let us alone in peace and quiet, I will initiate many blessings for you." So the Chians made a treaty and an armistice with him for a certain period, and he devised measures, weights, and a special seal. Showing the seal to the Chians he said : " Whatever I take from any one of you, I will take according to these measures and weights, and after taking what I require I will seal up your storehouses with this seal and leave them unharmed. Those of your slaves who run away I will examine to find out the reason, and if in my judgement they have run away because they have suffered something irreparable, I will keep them with me, but if they can urge no justification, I will send them back to their masters." The other slaves, therefore, seeing that the Chians willingly accepted this condition, were much less inclined to run away, because they dreaded the trial before him ; while the run-aways in his band feared him far more than their own masters, and did everything that he required, obeying him as they would a military officer. For he not only punished the disobedient, but he also would allow none to plunder a field or commit any other act of injury whatever without his consent. On festival days he would sally forth and take from the fields wine and unblemished victims, except what was voluntarily given him by the masters ; and if he

βουλευόντα αὐτῷ ἢ ἐνέδρας κατασκευάζοντα ἐτιμωρεῖτο. εἰτ' (ἐκήρυξε γὰρ ἡ πόλις χρήματα δώσειν πολλὰ τῷ αὐτὸν λαβόντι ἢ τὴν κεφαλὴν κομίσαντι) οὗτος ὁ Δρίμακος πρεσβύτερος γενόμενος καλέσας τὸν ἐρώμενον τὸν ἑαυτοῦ εἰς τῶν τόπον λέγει αὐτῷ ὅτι " ἐγὼ σε πάντων ἀνθρώπων ἠγάπησα μάλιστα καὶ σὺ μοι εἰ καὶ παῖς καὶ υἱὸς καὶ τὰ ἄλλα πάντα· ἐμοὶ μὲν οὖν χρόνος ἰκανὸς βεβίωται, σὺ δὲ νέος εἶ καὶ ἀκμὴν ἔχεις τοῦ ζῆν. τί οὖν ἐστίν; ἄνδρα σε δεῖ γενέσθαι καλὸν καὶ ἀγαθόν· ἐπεὶ γὰρ ἡ πόλις τῶν Χίων δίδωσι τῷ ἐμῆ ἀποκτείναντι χρήματα πολλὰ καὶ ἐλευθερίαν ὑπισχνεῖται, δεῖ σε ἀφελόντα μου τὴν κεφαλὴν εἰς Χίον ἀπενεγκεῖν καὶ λαβόντα παρὰ τῆς πόλεως τὰ χρήματα εὐδαιμονεῖν." ἀντιλέγοντος δὲ τοῦ νεανίσκου πείθει αὐτὸν τοῦτο ποιῆσαι. καὶ ὅς ἀφελόμενος αὐτοῦ τὴν κεφαλὴν λαμβάνει παρὰ τῶν Χίων τὰ ἐπικηρυχθέντα χρήματα καὶ θάψας τὸ σῶμα τοῦ δραπέτου εἰς τὴν ἰδίαν ἐχώρησε. καὶ οἱ Χίοι πάλιν ὑπὸ τῶν οἰκετῶν ἀδικούμενοι καὶ διαρπαζόμενοι μνησθέντες τῆς τοῦ τετελευτηκότος ἐπιεικειᾶς ἠρώων ἰδρύσαντο κατὰ τὴν χώραν καὶ ἐπωνόμασαν ἠρώως εὐμενοῦς· καὶ αὐτῷ ἔτι καὶ νῦν οἱ δραπέται ἀποφέρουσιν ἀπαρχὰς πάντων ὧν ἂν ὑφέλωνται.¹ φασὶ δὲ καὶ καθ' ὑπνοῦς ἐπιφαινόμενον πολλοῖς τῶν Χίων προσημαίνειν οἰκετῶν ἐπιβουλὰς· καὶ οἷς ἂν ἐπιφανῆ² οὗτοι θύουσιν αὐτῷ ἐλθόντες ἐπὶ τὸν τόπον οὗ τὸ ἠρώων ἐστίν αὐτοῦ.³ ὁ μὲν οὖν Νυμφόδωρος ταῦτα ἰστόρησεν ἐν πολλοῖς δὲ ἀντιγράφοις ἐξ ὀνόματος αὐτὸν καλού-

¹ ὧν ἂν ὑφέλωνται Schweighäuser: ὧν ἀφέλωνται Α.

² ἐπιφανῆ Schweighäuser: ἐπεφάνη AC.

discovered that anyone was plotting against him or laying an ambush he took vengeance on him. Now the State had proclaimed that it would give a large reward to the man who took him alive or brought in his head, and finally, when this Drimacus had grown old, he summoned his favourite boy to a certain place and said: "I have loved you more than anyone else in the world; you are my favourite, my son, everything that I have. But I have lived long enough, whereas you are young and in the flower of life. What, then, remains? You must become a good and noble man." Since, now, the Chian State offers a large sum to the man who kills me, and promises him freedom, you must cut off my head and carry it to Chios; then you shall receive the money from the State and live in wealth." The lad remonstrated, but was finally persuaded; and cutting off the head of Drimacus he received from the Chians the reward that had been proclaimed, and after burying the body of the runaway he removed to his own country. And once more the Chians suffered injuries at the hands of their slaves, and when they were plundered they remembered the probity of the dead runaway, and founded a shrine in his country, giving it the name of the Kindly Hero. In his honour, to this very day, fugitive slaves render the first-fruits of everything that they purloin. They say also that he appears to many Chians in their sleep and warns them of plots among their slaves; and those persons to whom he appears go to the place where his shrine is and make offerings to him. This, then, is the story told by Nymphodorus. But in many copies, as I have

^a i. e., have a liberal education and become a gentleman.

μενον οὐχ εὖρον. οὐδένα δὲ ὑμῶν ἀγνοεῖν οἶμαι οὐδὲ ἂ ὁ καλὸς Ἡρόδοτος ἱστορήσῃ περὶ Πανωνίου τοῦ Χίου καὶ ἂν ἐκεῖνος ἔπαθεν δικαίως ἐλευθέρων παίδων ἐκτομὰς ποιησάμενος καὶ τούτους ἀποδόμενος. ¹ Νικόλαος δ' ὁ περιπατητικὸς καὶ Ποσειδώνιος ὁ στωικὸς ἐν ταῖς ἱστορίαις ἑκάτερος τοὺς Χίους φασὶν ἐξανδραποδισθέντας ^f ὑπὸ Μιθριδάτου τοῦ Καππάδοκος παραδοθῆναι τοῖς ἰδίοις δούλοις δεδεμένους, ἢ εἰς τὴν Κόλχων γῆν κατοικισθῶσιν· οὕτως αὐτοῖς ἀληθῶς τὸ δαιμόνιον ἐμήνισε πρῶτοις χρησαμένοις ἀνηγοῖς ἀνδραπόδοις τῶν πολλῶν αὐτουργῶν ὄντων κατὰ τὰς διακονίας. ¹ μήποτ' οὖν διὰ ταῦτα καὶ ἡ παροιμία "Χίος δεσπότην ἀνήσατο," ἢ κέχρηται Εὐπολις ἐν Φίλοις.

Ἀθηναῖοι δὲ καὶ τῆς τῶν δούλων προουόντες τύχης ἐνομοθέτησαν καὶ ὑπὲρ δούλων γραφὰς ὑβρεως εἶναι. Ὑπερείδης γοῦν ὁ ῥήτωρ ἐν τῷ ²⁸⁷ κατὰ Μαρτυθεοῦ αἰκίας φησὶν· "ἔθεσαν οὐ μόνον ὑπὲρ τῶν ἐλευθέρων, ἀλλὰ καὶ ἐάν τις εἰς δούλου σῶμα ὑβρίσῃ γραφὰς εἶναι κατὰ τοῦ ὑβρίσαντος." τὰ ὅμοια εἶρηκε καὶ Λυκούργος ἐν τῷ κατὰ Λυκούφρονος πρώτῳ καὶ Δημοσθένης ἐν τῷ κατὰ Μειδίου. Μάλακος δ' ἐν τοῖς Σιφνίων ᾠροῖς ἱστορεῖ ὡς τὴν "Ἐφeson δούλοι τῶν Σαμίων ᾤκισαν¹ χίλιοι τὸν ἀριθμὸν ὄντες, οἳ καὶ τὸ πρῶτον ἀποστάντες εἰς τὸ ἐν τῇ νήσῳ ὄρος κακὰ πολλὰ ^b ἐπόλουν τοὺς Σαμίους· ἔπει δὲ ἕκτω μετὰ ταῦτα

¹ ᾤκισαν Schweighäuser: ᾤκησαν AC.

^a viii. 105.

^c Ibid. 265.

^b F.H.G. iii. 415.

^d In 86 B.C.

found, the man is not mentioned by name. I imagine that none of you is ignorant, either, of the story told by the noble Herodotus^a concerning Panionius of Chios and the just deserts which he suffered for having made eunuchs of freeborn boys, and selling them. Nicolas the Peripatetic^b and Poseidonius the Stoic^c both say in their *Histories* that the Chians were enslaved by Mithradates the Cappadocian^d and handed over in chains to their own slaves, to be transported to Colchis; so truly did the Deity vent his wrath upon them for being the first to use purchased slaves, although most people did their own work when it came to menial services. Perhaps, therefore, it was because of these experiences that the proverb arose, 'A Chian hath bought him a master,' used by Eupolis in *The Friends*.^e

"The Athenians took measures to protect the condition of their slaves, and passed laws to legalize suits for outrage even in behalf of slaves. The orator Hyperides, for example, says in the speech *Against Mantiachus*,^f which involves a case of assault: 'Not only in behalf of free persons, but even when a man outrages the body of a slave, they decreed that actions should lie against the man who committed the outrage.' The like is stated by Lycurgus in the first speech *Against Lycophron*^g and by Demosthenes in that *Against Meidias*.^h Malacus, in his *Annals of Siphnos*,ⁱ records that Ephesus was settled by slaves of the Samians, to the number of a thousand, who at first had retired to the mountain on the island and done much mischief to the Samians. Five years after

^a Kock i. 382; the Ionic form of the verb is noteworthy.

^f Frag. 123 Blass.

^h Chap. 46.

^g Frag. 72 Turnebus.

ⁱ *F.H.G.* iv. 442.

ἐκ μαντίας οἱ Σάμιοι ἐσπείσαντο τοῖς οἰκέταις ἐπὶ συνθήκαις, καὶ ἄθῳοι ἐξεληθόντες τῆς νήσου ἐκπλεύσαντες κατέσχον τὴν Ἐφεσον καὶ οἱ Ἐφέσιοι ἐκ τούτων ἐγένοντο.

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Ἐπιφέρει δὲ φησι Χρυσίππος δοῦλον οἰκέτου γράφων ἐν δευτέρῳ περὶ ὁμοιότητος διὰ τὸ τοῦ ἀπελευθέρου μὲν δούλους ἔτι εἶναι, οἰκέτας δὲ τοὺς μὴ τῆς κτήσεως ἀφειμένους. "ὁ γὰρ οἰκέτης, φησί, δούλος ἐστὶ κτήσει κατατεταγμένος." καλοῦνται δ' οἱ δούλοι, ὡς μὲν Κλείταρχος φησιν ἐν ταῖς Γλώσσαις, ἄζοι καὶ θεράποντες καὶ ἀκόλουθοι καὶ διάκονοι καὶ ὑπηρέται, ἔτι δ' ἐπάμους¹ καὶ λάτρες. Ἀμερίας δὲ ἐρκίτας φησὶ καλεῖσθαι τοὺς κατὰ τοὺς ἀγροὺς οἰκέτας. Ἐρμῶν δὲ ἐν Κρητικαῖς Γλώτταις μῶτας² τοὺς ἐγγενεῖς³ οἰκέτας, Σέλευκος δ' ἄζους τὰς θεραπαίνας καὶ τοὺς θεράποντας, ἀποφράσῃ δὲ τὴν δούλην καὶ βολίξην, σίνδρωνα δὲ τὸν δουλέκδουλον, ἀμφίπολον δὲ τὴν περὶ τὴν δέσποιναν θεραπαίαν, d πρόπολον δὲ τὴν προπορευομένην. Πρόξενος δ' ἐν δευτέρῳ Λακωνικῆς πολιτείας ἐπικαλεῖσθαι φησιν χαλκίδας παρὰ Λακεδαιμονίοις τὰς θεραπαίνας. Ἴων δ' ὁ Χίος ἐν Λαέρτῃ τὸν οἰκέτην ἐπὶ δούλου τέθεικεν εἰπών·

ἴθι⁴ μοι, δόμον, οἰκέτα, κλείσον ὑπόπτερος,
μή τις ἔλθῃ βροτῶν.

¹ δ' ἐπάμους Valckenaer; δὲ πάλμους AC.

² C: μῶτας A. Cf. μῶται 263 f.

³ ἐγγενεῖς Eustath. 1024. 37; ἐγγενεῖς A.

⁴ Wagner: τοῖ A.

^a This distinction, found again only in Thomas Magister 644, is not observed in classical writers. δούλος is the generic term for any kind of bondman, and it is here implied 200

this the Samians, in obedience to an oracle, made a conditional treaty with the slaves, and they departed unharmed from the island, sailing forth to Ephesus, where they landed. The Ephesians sprang from them.

“Chrysippus, writing *On Concord*, says in the second book that a slave differs from a domestic in that freedmen are still slaves, whereas those who have not been released from ownership are domestics.^a ‘For,’ says he, ‘the domestic is a slave appointed thereto by ownership.’ According to Cleitarchus in his *Glossary*, slaves are known as ‘attendants,’^b ‘care-takers,’ ‘followers,’^c ‘ministers,’ ‘henchmen,’ or again ‘footmen’^c and ‘menials.’ Amerias says that rural slaves are called ‘enclosure-men.’ Hermon^d in the *Cretan Glossary* defines *mnotae* as indigenous slaves, while Selencus says that *asoî* (‘attendants’) are handmaids and caretakers, *apophrases* and *bolizes* are female slaves in general, *sindron* is one born of a slave, *amphipolos* is the maid who waits on the mistress, *propolos* the maid who walks before her. Proxenus, in the second book of his *Laconian Constitution*,^e says that the epithet *chalcides* was given to maid-servants among the Lacedaemonians. Ion of Chios, in *Laertes*,^f has applied the word ‘domestic’ to a slave in the line: ‘Go, domestic, on winged foot and lock the house lest any mortal enter.’ And Achaicus, that the social stigma remained after manumission; *oikétns* is a house-slave. Cf. Plato, *Legg.* 763 A, 777 A.

^b Especially in temple worship.

^c Etymologically *ἀκλόνοιοι* and *ἐπάμορες* mean the same thing.

^d Hermonax.

^e *F.H.G.* ii. 463. The exact meaning of *chalcis* is unknown; in *Il.* xiv. 291, it is a bird of prey, in Athen. 328 c, a fish which some identify with the herring or the pilchard.

^f *T.G.F.* 734.

Ἀχαιοὺς δ' ἐν Ὀμφάλῃ περὶ τοῦ σατύρου λέγων
φησὶν·

ὡς εὐδουλος, ὡς εὐοικος ἦν,

ιδίως λέγων ὡς χρηστός ἐς τοὺς δούλους ἐστὶ καὶ
ε τοὺς οἰκέτας. ὅτι δὲ οἰκέτης ἐστὶν ὁ κατὰ τὴν
οἰκίαν διατριβῶν κἂν ἐλεύθερος ἢ κοινόν.

Οἱ δὲ τῆς ἀρχαίας κωμωδίας ποιηταὶ περὶ τοῦ
ἀρχαίου βίου διαλεγόμενοι ὅτι οὐκ ἦν τότε δούλων
χρεία τοιαύδε ἐκτίθενται· Κρατῖνος μὲν ἐν Πλούτοις·

οἷς δὴ βασιλεὺς Κρόνος ἦν τὸ παλαιόν,
ὅτε τοῖς ἄρτοις ἤστραγάλιζον, μᾶζαι δ' ἐν ταῖσι
παλαιστραῖς

Λίγυναίαι κατεβέβληντο δρυπεπεῖς βώλοισ τε κο-
μῶσαι.

Κράτης δ' ἐν Θηρίοις·

ἔπειτα δούλον οὐδὲ εἷς κεκτήσεται οὐδὲ δούλην,

ἀλλ' αὐτὸς αὐτῷ δῆτ' ἀνὴρ γέρων διακονήσει;
f B. οὐ δῆθ'· ὀδοιποροῦντα¹ γὰρ τὰ² πάντ' ἐγὼ
ποιήσω.

A. τί δῆτα τοῦτ' αὐτοῖς πλέον; B. πρόσεισιν αὐθ'
ἕκαστον

τῶν σκευαρίων ὅταν καλῆ τι παρατίθου,³ τράπεζα·
αὕτη,⁴ παρασκεύαζε σαυτήν.⁵ μάττε, θυλακίσκε.
ἔγχει, κύαθε. ποῦσθ' ἢ κύλιξ; διάνιζ' ἰούσα
σαυτήν.⁶

ἀνάβαινε, μᾶζα. τὴν χύτραν χρῆν⁷ ἐξεραῖν τὰ⁸
τεύτλα.

¹ Casaubon: ὀδοιποροῦ τὰ A.

² τὰ Elmsley: ταῦτα A.

³ Elmsley: παρατιθῶ A.

speaking in *Omphale*^a of the satyr says: 'How kind was he to his slaves, to his domestics!' thereby properly meaning that he is good to his slaves and domestics. But that 'domestic' may mean anyone living in the house, even if he be a free person, is generally known.^b

"The poets of the Old Comedy, when they tell us about life in primitive times, set forth such lines as the following to show that in those days no use was made of slaves.^c Cratinus, for example, in *The Plutus*^d: 'Their king was Cronus in the old days, when they used to shoot dice with bread-loaves, and in the wrestling-schools fees were paid with Aeginetan^e barley-cakes, juicy ripe and swelling in lumps.'^f Crates in *Wild Animals*^g: 'A. So then, no man shall own any slave, male or female, but, old though he may be, must he serve himself with his own hands? B. Not at all, for I shall make all his utensils capable of walking. A. But what good, pray, will that do him? B. Each article of furniture will come to him when he calls it. Place yourself here, table! You, I mean, get yourself ready! Knead, my little troughly. Fill up, my ladle! Where's the cup? Go and wash yourself. Walk this way, my barley-cake. The pot should disgorge

^a *T.G.F.*² 754.

^b See Herod. viii. 106.

^c *Cf.* above, 263 b.

^d Kock i. 64.

^e Alluding to the sound coinage of Aegina; *cf.* 141 c, 143 b, 225 b.

^f A sacrificial cake called *βαλις* is mentioned by Hesychius.

^g Kock i. 133; a prophecy of the electric age!

⁴ A: *αὐτῆ* C.

⁵ C: *σαυρὸν* A.

⁶ Dindorf: *λιανίζουσα σαυρην* A: *νίξε σαυρήν* C.

⁷ Elmsley: *χρη* AC.

⁸ *ἐξέπαρ* τὰ Schweighäuser; *ἐξάπαντα* A: *ἐξ ἀραι* τὰ C.

ἰχθύ, βάδιζ'. ἀλλ' οὐδέπω πὶ θάτερ' ὀπτός εἰμι.
οὐκ οὖν μεταστρέφας σεαυτὸν ἀλλ' πάσεις ἀλείφων;

268 ἔξῃς δὲ μετὰ ταῦτα ὁ τὸν ἐναντίον τούτῳ παρα-
λαμβάνων λόγον φησὶν·

ἀλλ' ἀντίθες τοι· ἐγὼ γάρ αὐτὰ τᾶμπαλι^α
τὰ θερμὰ λουτρά πρῶτον ἄξω τοῖς ἐμοῖς
ἐπὶ κίωνων, ὡσπερ διὰ τοῦ Παιωνίου,
ἀπὸ^α τῆς θαλάττης, ὡσθ' ἐκάστῳ ρεύσεται
εἰς τὴν πύελον· ἐρεὶ δὲ θῦδωρ ἰ' ἀνέχετε.^α
εἴτ'^α ἀλάβαστος εὐθέως ἤξει μύρου
αὐτόματος, ὁ σπόγγος τε καὶ τὰ σάνδαλα.

Βέλτιον δὲ τούτων Τηλεκλείδης Ἀμφικτύουσι·

b λέξω τοῖνυν βίον ἐξ ἀρχῆς ὃν ἐγὼ θνητοῖσι παρ-
εἶχον·

εἰρήνη μὲν πρῶτον ἀπάντων ἦν ὡσπερ ὕδωρ κατὰ
χειρός.

ἢ γῆ δ' ἔφερ' οὐ δέος οὐδὲ νόσους, ἀλλ' αὐτόματ'
ἦν τὰ δέοντα·

οἴνω γὰρ ἅπασ' ἔρρει χαράδρα, μᾶζαι δ' ἄρτοις
ἐμάχοντο

περὶ τοῖς στόμασιν τῶν ἀνθρώπων ἰκετεῦσαι
καταπίνειν,

εἴ τι φιλοῖεν τὰς λευκοτάτας. οἱ δ' ἰχθύες οὐκαδ'
ἰόντες

c ἐξοπτῶντες σφᾶς αὐτοὺς ἂν παρέκειντ' ἐπὶ ταῖσι
τραπέζαις.

ζωμοῦ δ' ἔρρει παρὰ τὰς κλίνας ποταμὸς κρέα
θερμὰ κυλίνδων·

ὑποτριμματίων δ' ὄχετοὶ τούτων τοῖς βουλομένοισι
παρήσαν,

the beets. Fish, get up! "But I'm not yet done on the other side!" Well, turn yourself over, won't you? and baste yourself with oil and salt.' Immediately after these lines the one who plays opposite him takes up the word and says: "Well, then, match that with this. I in turn will first draw, for the benefit of my friends, warm baths from the sea on columns, like those in the doctor's office, so that they shall flow of their own accord into every man's basin, and the water will say, Stop me! And the ointment-bottle, full of perfume, will come immediately, of its own accord, and so will the sponge and the sandals."

"Better still than this is the way in which Telecleides sets it forth in *The Amphictyons*^b: 'I will, then, tell of the life of old which I provided for mortals. First, there was peace over all, like water over the hands.^c The earth produced no terror and no disease; on the other hand, things needful came of their own accord. Every torrent flowed with wine, barley-eakes strove with wheat-loaves for men's lips, beseeching that they be swallowed if men loved the whitest. Fishes would come to the house and bake themselves, then serve themselves on the tables. A river of broth, whirling hot slices of meat, would flow by the couches; conduits full of piquant sauces for the meat were close

cf. Plutarch
Symposium
Amphictyons

^a Kock i. 134.

^b *Ibid.* 209; cf. Athen. 64 f, 644 f.

^c A proverb of anything easy to get; cf. 156 e.

¹ πῖ Erfurdt: τῶπι AC.

² Casaubon: πῖπυλον A.

³ Bergk: ἐπι A.

⁴ Dindorf: ἀνεχερεῖ A: ἀναχαίρε C.

⁵ Bergk: ἐπειρα AC.

ὥστ' ἀφθονία τὴν ἔνθεσιν ἦν ἄρδουθ' ἀπαλὴν
καταπίνειν.

λεκανίσκαισι δ' ἂν ψιαστὰ¹ παρῆν ἡδυσματίοις
κατάπαστα,

ὅπταί δὲ κίχλαι μετ' ἀμητίσκων εἰς τὸν φάρυγ'²
εἰσεπέτοντο.

d τῶν δὲ πλακούντων ὡστιζομένων περὶ τὴν γνάθον
ἦν ἀλαλητός.

μήτρας δὲ τόμοις καὶ χναυματίοις οἱ παῖδες ἂν
ἤστραγάλιζον.³

οἱ δ' ἄνθρωποι πίονες ἦσαν τότε καὶ μέγα χρῆμα
γυάντων.

Πρὸς τῆς Δήμητρος ὑμῶν, ὦ ἐταῖροι, εἰ ταῦτα
οὕτως ἐγίνετο, χρεῖα τίς ἡμῖν ἦν οἰκετῶν; ἀλλὰ
γὰρ αὐτουργοὺς εἶναι ἐθίζοντες ἡμᾶς οἱ ἀρχαῖοι
διὰ τῶν ποιημάτων ἐπαίδεον εὐωχοῦντες λόγοις.
ἐγὼ δ' ἐπειδὴ ὡσπερ λαμπάδιον κατασεύσαντος
e τοῦ θαυμασιωτάτου Κρατίου τὰ προκείμενα ἔπη
καὶ οἱ⁴ μετ' αὐτὸν γενόμενοι μιμησάμενοι ἐπ-
εξεργάσαντο, ἐχρησάμην τῇ τάξει τῶν δραμάτων
ὡς ἐδιδάχθη· καὶ εἰ μὴ ἐνοχλῶ τι ὑμῶν (τῶν γὰρ
κυκλικῶν φροντίς οὐδὲ ἡ σμικροτάτη), ἀπομνη-
μονεύσω κατὰ τὴν τάξιν καὶ τὰ τοῖς ἄλλοις
εἰρημένα ποιηταῖς· ὧν εἰς ἔστιν ὁ Ἀττικώτατος
Φερεκράτης, ὃς ἐν μὲν τοῖς Μεταλλεύσι φησιν·

πλούτῳ δ' ἐκεῖν' ἦν πάντα συμπεφυρμένα,
ἐν πάσῳ ἀγαθοῖς πάντα τρόπον εἰργασμένα.

* ποταμοὶ μὲν ἀθάρης καὶ μέλανος ζωμοῦ πλέω
f διὰ τῶν στενωπῶν τονθολυγοῦντες ἔρρεον
αὐταῖσι μυστλαῖσι καὶ ναστῶν τρύφη,

at hand for the asking, so that there was plenty for moistening a mouthful and swallowing it tender. On dishes there would be honey-cakes all sprinkled with spices, and roast thrushes served up with milk-cakes were flying into the gullet. The flat-cakes jostled each other at the jaws and set up a racket, the slaves would shoot dice with slices of paunch and tid-bits. Men were fat in those days and every bit mighty giants.'

" In Demeter's name, I ask you, comrades, if things were like that what need had we of servants? It was to give us practice in doing our own work that the ancients tried to educate us in their verse, feasting us on words. The altogether admirable Cratinus gave the signal with his torch, as it were, in the verses I have cited, and his successors imitated and rounded out his ideas to completeness. I, therefore, have adopted, in citing the dramas, the order in which they were brought out. And if I don't bore you (as for the Cynics, I don't care the smallest bit for what they think), I will recite in chronological order what other poets have said, beginning with the most Athenian of all, Pherecrates, who says in *The Miners*^a: 'A. All things in the world yonder were mixed with wealth and fashioned with every blessing in every way. Rivers full of porridge and black broth flowed babbling through the channels spoons^b and all, and lumps of

^a Kock i. 174, cf. Pollux vi. 58. A woman returning from the underworld relates what she saw there.

^b For the pieces of bread used as spoons see 126 a-f.

¹ ἢν ψαίστῃ Meineke: ἀνάπαιστα A.

² φάρυγγ' Schweighäuser: φάρυγγ' AC.

³ ἢν ἡστραγάλιζον Schweighäuser: ἀνεστραγάλιζον A.

⁴ ὡς after αἱ deleted by Kaibel.

- ὥστ' εὐμαρῇ γε καὶ τομάτῃ¹ τὴν ἔνθεσιν
 χωρεῖν λιπαρὰν κατὰ τοῦ λάρυγγος τοῖς νεκροῖς.
 φύσκαί δὲ καὶ σίζοντες² ἀλλάντων τόμοι
 παρὰ τοῖς ποταμοῖσιν ἐξεκέχυντ'³ ἀντ' ὄστράκων.
 καὶ μὴν παρῆν τεμάχη μὲν ἐξωπτημένα,
 καταχυσματιοῖσι παντοδαποῖσιν εὐτρεπῆ·
 269 σκελίδες δ' ὀλόκνημοι πλησίον τακερώταται
 ἐπὶ πινακίσκοις καὶ δῖεφθ⁴ ἀκροκώλια
 ἥδιστον ἀπατμίζοντα⁴ καὶ χόλικες βοοῦς
 καὶ πλευρὰ δελφάκει' ἐπεξανθισμένα
 χναυρότατα παρέκειτ' ἐπ' ἀμύλοις καθήμενα.
 παρῆν δὲ χόνδρος γάλακι⁵ κατανευμιμένος
 ἐν καταχύτλοις λεκάναισι καὶ πνοῦ τόμοι.⁶
 Β. οἴμ' ὡς ἀπολείς μ' ἐνταῦθα διατρίβουσ' ἔτι,
 παρὸν κολυμβᾶν ὡς ἔχετ' εἰς τὸν Τάρταρον.
 b Α. τί δῆτα λέξεις, τὰπίλοιπ' ἦνπερ πύθη;
 ὄπται κίχλαι γὰρ εἰς ἀνάβραστ'⁷ ἤρτυμένα
 περὶ τὸ στόμ' ἐπέτοντ' ἀντιβολοῦσαι καταπιεῖν
 ὑπὸ μυρρίναισι κάνεμῶναισι κεχυμένας.⁸
 τὰ δὲ μῆλ' ἐκρέματο⁹ τὰ καλὰ τῶν καλῶν ἰδεῖν¹⁰
 ὑπὲρ κεφαλῆς, ἐξ οὐδενὸς πεφυκότα.
 κῶραι δ' ἐν ἀμπεχόναισι τριχάπτοις ἀρτίως
 ἠβυλλιῶσαι καὶ τὰ ῥόδα κεκαρμένα
 πλήρεις κύλικας οἴνου μέλανος ἀνθοσμίου
 c ἦντλου διὰ χώνης τοῖσι βουλομένοις πιεῖν.

¹ εὐμαρῇ γε καὶ τομάτῃ Casaubon: εὐμαρῇ ἦγεν αἰτοματ' εἰς Α (καὶ τομάτοις Kaibel). ² σίζοντες Herwerden: ζέοντες AC.

³ ποταμοῖσιν ἐξεκέχυντ' Herwerden: ποταμοῖς σίζοντες ἐκέχυντ' AC.

⁴ Gulick: γάλακτι AC (γάλατι Dindorf, but cf. *Asac. Oson. iv. 338*). ⁵ ἀμύλοις Dindorf: ἀτμίζοντα AC.

⁶ πνοῦ τόμοι Villebrun: πυστομοῖ Α.
⁷ Meineke: ἀναβρασεις, αναβρασεις, ἀναβραστ' Α: ἀνάβραστοι (without εἰς) C.

cheese-cakes too. Hence the morsel could slip easily and oilyly of its own accord down the throats of the dead. Blood-puddings there were, and hot slices of sausage lay scattered by the river banks like oysters. Yes, and there were roasted fillets nicely dressed with all sorts of spiced sauces.^a Close at hand, too, on platters, were whole hams^b with shin and all, most tender, and trotters well boiled which gave forth a pleasant steam; ox-guts and pork-ribs most daintily browned sat perched on cakes of finest meal. And there was polenta with its snowy covering of milk showered over it in pans, and beestings in slices. B. Oh, you'll be the death of me if you dally any longer here, when the whole pack of you should dive at once into Tartarus. A. What will you say, I wonder, when you have heard the rest? For roast thrushes, dressed for a *réchauffé*, flew round our mouths entreating us to swallow them as we lay stretched among the myrtles and anemones. And the apples! The fairest of the fair to see^c hung over our heads, though there was nothing on which they grew. Girls in silk shawls,^d just reaching the flower of youth, and shorn of the hair on their bodies, drew through a funnel full cups of red wine with fine bouquet for all who

^a Here Pollux adds the line, *τέτλοισι τ' ἐγγέλεια συγκεκαλυμμένα*, "and eels smothered in bees."

^b Here and at 96 a I have rendered *σχελίδες* by "hams," in view of *ὀλόκημοι*, though the grammarians say they were ribs of beef. ^c See critical note.

^d Cf. Photius, *τρίχαπτων τὸ βομβόκκινον ἔφασμα ἰμάτιον πολυτίμητον*. If this is right, we have here the earliest mention of silk among the Greeks. Cf. p. 153 note a.

⁸ Kock; *κεχυμένα* AC.

⁹ Porson; *ἐκρέμαντο* AC.

¹⁰ For *τῶν καλῶν ἰδεῖν* Kock proposed *τῶν Κυθωνίων*, "quinces."

ΑΘΗΝΑΕΥΣ

καὶ τῶνδ' ἐκάστοτ'¹ εἰ φάγοι τις ἢ πίοι,
διπλάσι' ἐγίγνεν' εὐθὺς ἐξ ἀρχῆς πάλιν.

Κάν τοῖς Πέρσαις δέ φησιν·

τίς δ' ἔσθ' ἡμῖν τῶν σῶν ἀροτῶν ἢ ζυγοποιῶν
ἔτι χρεία

ἢ δρεπανουργῶν ἢ χαλκοτύπων ἢ σπέρματος ἢ
χαρακισμοῦ;

αὐτόματοι γὰρ διὰ τῶν τριόδων ποταμοὶ λιπαροῖς
ἐπιπάστοις

d ζωμοῦ μέλανος καὶ Ἀχιλλεῖοις μάζαις κοχυδοῦντες
ἐπιβλύξ

ἀπὸ τῶν πηγῶν τῶν τοῦ Πλούτου ρεύσονται, σφῶν
ἀρύτεσθαι.

ὁ Ζεὺς δ' ὕων οἴνω καπνία κατὰ τοῦ κεράμου
βαλανεύσει,

ἀπὸ τῶν δὲ τεγῶν ὄχετοὶ βοτρύων μετὰ ναστίσκων²
πολυτύρων

ὄχετεύσονται θερμῶ³ σὺν ἔτνει καὶ λειριοπολφα-
ρεμώναις.

τὰ δὲ δὴ δένδρη τὰν τοῖς ὄρεσιν χορδαῖς ὄπταῖς
ἐριφείοις

e φυλλοροήσει καὶ τευθιδίοις ἀπαλοῖσι⁴ κίχλαις τ'
ἀναβράστοις.

Τί δεῖ πρὸς τούτοις ἔτι παρατίθεσθαι τὰ ἐκ
Ταγηνιστῶν τοῦ χαρίεντος Ἀριστοφάνους; πάντες
γὰρ τῆς καταχρήνης⁵ αὐτοῦ πλήρεις ἐστέ. τῶν δὲ
Μεταγένους ἐκ Θουριοπερῶν μνημονεύσας κατα-
παύσω τὸν λόγον, μακρὰ χαίρειν εἰπὼν ταῖς Νικο-
φῶντος Σειρήσιν, ἐν αἷς τάδε γέγραπται·

wished to drink. And whenever one had eaten or drunk of these things, straightway there came forth once more twice as much again.'

'And in *The Persians*^a also Pherecrates says: 'What need have we any longer of your ploughmen or yoke-makers, your armourers or coppersmiths? or of seed or vine-propping? Why! Rivers of black broth, gushing forth copiously of their own accord over the cross-roads with rich spice-cakes and barley-cakes of finest meal,^b will flow from the springs of Plutus all ready to be ladled up. And Zeus will rain smoky wine^c and drench your tiles like a bath-man; and from the roofs conduits of grapes, in company with cheese-cakes, stuffed with cheese, will draw off rills of hot pease-porridge and polenta made of lilies and anemones. The trees on the mountains will put forth leaves of roast kids' guts, tender cuttle-fish, and boiled thrushes.'

"Why need I further cite, in addition to these lines, the verses from *Masters of the Frying-pan*^d by the witty Aristophanes? For you are all surfeited with his malicious mockery. But after quoting from *The Thurio-Persians* of Metagenes I will bring my talk to a close, first dismissing with scorn *The Sirens*^e of Nicophon, in which the following stands written:

^a Kock i. 182.

^b For Ἀχιλλείους μάζαις see 114 f.

^c See 131 f.

^d Kock i. 523.

^e *Ibid.* 777; Athen. 368 b.

¹ ἐκάστωρ Jacobs: ἑκάστος AC.

² μετὰ ναυστίκων Schweighäuser: μετ' ἀμνηστικῶν καὶ ναυστίκων A.

³ Villebrun: θερμοὶ AC.

⁴ Dobree: ἀπαλοῦς A.

⁵ Schweighäuser: κατ' ἀχαρρεῖς A.

νεϊφέτω μὲν ἀλφίτοις.
ψακαζέτω δ' ἄρτοισιν, ὑέτω δ' ἔτνει,
ζωμὸς διὰ τῶν ὄδων κυλινδείτω κρέα,
πλακοῦς ἑαυτὸν ἐσθίειν κελεύετω.

f ἄλλ' ὃ γε Μεταγένης τάδε φησὶν·

ὁ μὲν ποταμὸς ὁ Κρᾶθις ἡμῖν καταφέρει
μάζας μεγίστας αὐτομάτας μεμαγμένας,
ὁ δ' ἕτερος¹ ὡθεὶ κῦμα ναστῶν καὶ κρεῶν
ἐφθῶν τε βατίδων εἰλυομένων αὐτόσσε².
τὰ δὲ μικρὰ ταυτὶ ποτάμι' ἐμμεντευθενί³
ρεῖ⁴ τευθίσιν ὀπταῖς καὶ φάγροις καὶ καράβοις,
ἐντευθενί δ' ἀλλᾶσι καὶ περικόμμασι,
270 τῆδι δ' ἀφύαισι,⁵ τῆδε δ' αὖ ταγηνίαις.
τεμάχη δ'⁷ ἄνωθεν αὐτόματα πέπνιγμένα
εἰς τὸ στόμ' ἔττει, τὰ δὲ παρ' αὐτῷ τῷ πόδε.
ἄμυλοι δὲ περιπέουσιν⁸ ἡμῖν ἐν κύκλω.

οἶδα δὲ ὅτι καὶ οἱ Θουριοπέρσαι καὶ τὸ τοῦ Νικοφῶντος δρᾶμα ἀδίδακτά ἐστι, διόπερ καὶ τελευταίων αὐτῶν ἐμνήσθην.”

Ταῦτα τοῦ Δημοκρίτου σαφῶς καὶ τορῶς διεξελθόντος ἐπῆνον μὲν οἱ δαιταλεῖς, ὁ δὲ Κύνουλος
b ἔφη· “ἄνδρες σύσσιτοι, σφόδρα με λιμώττοντα οὐκ ἀηδῶς ὁ Δημοκρίτος εἰστίασεν ποταμοὺς διαπερανόμενος ἀμβροσίας καὶ νέκταρος, ὑφ' ὧν ἄρδευθεὶς τὴν ψυχὴν πάνν πειναλέος γεγένημαι ἵ λόγους αὐτὸ μόνον καταβροχθίσας· ὥστε ἤδη παυσάμενοί ποτε τῆς τοσαύτης ἀπεραντολογίας κατὰ⁹

¹ After ἕτερος AC have γε ὁ σύβαρις καλούμενος ποταμὸς, which raises the suspicion that ποταμὸς ὁ Κρᾶθις is also a gloss which has supplanted other words.

² εἰλυομένων αὐτόσσε Dindorf: εἰλυομεν αὐτόσσε A.

' Let it snow barley-meal, sprinkle wheat-loaves, rain pease-porridge; let broth roll its lumps of meat through the streets, let a flat-cake give orders to be eaten.' Well, as I was saying, Metagenes has the following^a: 'The river Crathis brings down for us huge barley-cakes which have kneaded themselves, while the other river^b thrusts its billow of cheese-cakes and meat and boiled rays wriggling to us here. These little rivulets flow on one side with baked cuttle-fish, braize, and crayfish, on the other side with sausages and hashed meat; here anchovies, yonder pancakes. And cutlets automatically stewed dart downwards into the mouth, others upwards at our very feet, while cakes of fine meal swim round us in a circle.' I am aware that *The Thurio-Persians*, as well as Nicophon's play, was never produced, which is why I mentioned it last."

This clear and distinct exposition by Democritus^c was applauded by the Dinnervillians, but Cynuleus said: "Messmates, although I am quite famished, Democritus has feasted me not unpleasantly by so thoroughly discussing rivers of ambrosia and nectar; though 'my soul has been moistened, yet am I very hungry,'^d for I have swallowed nothing but words. Wherefore let us at last cease from such interminable harangues and take up instead certain viands of such

^a Kock i. 706.

^b The Sybaris; see critical note, and cf. Ovid, *Met.* xv. 315, Theocritus, v. 124-127.

^c Begun at 262 b.

^d An unidentified hexameter (omitting τῆν); Demianczuk, *Suppl. Comic.* 114.

³ Elmsley: ἔν μὲν ἐντεῦθεν AC. ⁴ Elmsley: ῥέει AC.

⁵ Villebrun: ἀφ' ἄλλοι A. ⁶ Elmsley: τῆν δε A.

⁷ Schweighäuser: λ' A. ⁸ Jacobitz: περιπλανοῦν A.

⁹ καὶ before κατὰ deleted by Dindorf.

τὸν Παιανιέα ῥήτορα τοιούτων τινῶν μεταλάβωμεν
 ἂ μήτ' ἰσχὺν ἐντίθησι μήτ' ἀποθνήσκειν ἔα·

ἐν κενῇ γὰρ γαστρὶ τῶν καλῶν ἔριος
 οὐκ ἔστι πεινώσω γὰρ ἢ Κύπρις πικρά,

Ἄχαιός φησιν ἐν Αἴθων σατυρικῷ. παρ' οὗ ὁ
 σοφὸς Εὐριπίδης λαβὼν ἔφη·

ἐν πλησμονῇ τοι Κύπρις, ἐν πεινῶντι δ' οὔ·"

πρὸς δὲ ὁ Οὐλπιανὸς αἰεί ποτε διαπολεμῶν ἔφη·

"πλήρης μὲν λαχάνων ἀγορή, πλήρης δὲ καὶ
 ἄρτων,

οὐ δέ, ὦ κύον, αἰεὶ λιμώττεις καὶ οὐκ ἔας ἡμᾶς
 λόγων καλῶν καὶ ἀφθόνων μεταλαμβάνειν, μᾶλλον
 δὲ σιτεῖσθαι· τροφή γὰρ ψυχῆς λόγοι καλοί·"
 καὶ ἅμα στραφείς πρὸς τὸν οἰκέτην "Λεῦκε, ἔφη,
 ἢ κἂν ἐκφατνίσματά τινα ἄρτων ἔχῃς, δὸς τοῖς
 κυσίν·" καὶ ὁ Κύνουλκος "εἰ μὲν εἰς ἀκροάσεις
 λόγων, ἔφη, παρεκεκλήμην, ἠπιστάμην ἦκειν ἀγο-
 ρᾶς πληθυνούσης (οὕτως γὰρ τις τῶν σοφῶν τὴν
 τῶν δείξεων ὥραν ἐκάλει, καὶ αὐτὸν οἱ πολλοὶ διὰ
 τοῦτο Πληθαγόραν ἀνόμαζον)· εἰ δὲ λουσάμενοι
 λογάρια δειπνοῦμεν,

μακρὰς¹ τίθημι συμβολὰς ἀκροώμενος

¹ μακρὰς Cobet: μικρὰς AC.

^a Demosth. iii. 33.

^b T.G.F.² 748; the title, *Fierly* or *Ravenous*, may refer to Odysseus.

^c T.G.F.² 647; cf. Athen. 28 f (Antiphanes), and Somerset Maugham in *Caroline*: "No man wants to make love before luncheon."

^d An anonymous hexameter verse.

a nature as (to quote the orator from Paeania)^a 'neither increase one's strength nor yet allow one to die.' 'For in an empty belly no love of the beautiful can reside, since Cypris is a cruel goddess to them that hunger,' Achaëus says in the satyric drama *Aethon*.^b From him the wise Euripides has borrowed the idea and has said^c: 'For Love dwells where plenty is, but in a hungry man, no!' " In answer to Cynulcus, Ulpian, who was always quarrelling with him, said: "'Full of greens is the market-place, full, too, of bread.'^d But you, Cynic, are always famished, and won't allow us full and noble discussion, but prefer that we should eat. For noble discussion is the food of the soul." With this he turned to his slave and said, "Lencus, if you have any bread scraps from the manger,^e give them to these Dogs." And Cynulcus answered: "'If I had been invited to a feast of reason merely, I should have known enough to arrive at the hour of full market^f (by this term one of the sophists denominated the hour of lectures, and the vulgar named him Full-market^g on that account); but if we have bathed^h only to come to a dinner of cheap talk, then, to quote Menander,ⁱ 'I pay a contribution too high for the privilege of listening.'

^a Cf. Athen. 540 c ἐκφαττιζομένων σπορευμάτων.

^b Middle of the forenoon, when the sophists and others had the opportunity to meet the largest audience; so Socrates, Xen. *Mem.* i. 1. 10. Cynulcus takes up the taunt of Ulpian, who has just invited him to go to the market where he can get greens.

^c One of the best puns in Athenæus. The word Plethagoras is built like Pythagoras, Protagoras, and plays on the two meanings of ἀγορῆ, "market," and "speech." Here Full-Market = Full Speech, vain and windy.

^d Equivalent to "put on our best clothes."

^e Kock iii. 212; see critical note.

κατὰ τὸν Μένανδρον. διὸ παραχωρῶ σοι, ὦ γάστρων, τῆς τοιαύτης ἐμπορεῖσθαι σιτήσεως·

e πεινῶντι γὰρ ἀνδρὶ μᾶζα τιμιωτέρα χρυσοῦ τε καλέφαντος,

κατὰ τὸν τοῦ Ἐρετριέως Ἀχαιοῦ Κύκνον·

Καὶ ἅμα ταῦτα λέγων οἷος ἦν ἀπανίστασθαι· ἐπιστραφεῖς δὲ καὶ θεασάμενος πλήθος ἰχθύων καὶ ἄλλων παντοδαπῶν ὄψων παρασκευὴν εἰσκυκλουμένην τύψας τῇ χειρὶ τὸ προσκεφάλαιον ἀνέκραγεν·

f “τέτλαθι δὴ, πενίη, καὶ ἀνάσχεο μωρολογούντων· ὄψων γὰρ πλήθός σε δαμᾶ καὶ λιμὸς ἀτερπής.

ἐγὼ γὰρ ἤδη ὑπὸ τῆς ἐνδείας οὐ διθυράμβους φθέγγομαι κατὰ τὸν Σωκράτην, ἀλλ’ ἤδη καὶ ἔπη· “λιμῶδες” γὰρ ὄντως “ἡ ῥαψωδία.” κατὰ γὰρ Ἀμειψίαν, ὃς ἐν Σφενδόνη ἔφη περὶ σοῦ μαντευσάμενος, ὦ Λαρήνσιε,

κούδ’ εἰς σοῦστίν τῶν πλουτούντων, μὰ τὸν Ἥφαιστον, προσόμοιος,

271 καλλιτράπεζος καὶ βουλόμενος λιπαρὸν ψωμὸν καταπίνειν.

ὄρῳ (γὰρ)² θαῦμ’ ἄπιστον, ἰχθύων γένη
περὶ τὴν ἄκραν παίζοντα, κωβιούς, σπάρους,
ψήγτας, ἐρυθρίνους, κεστρέας, πέρκας, ὄνους,
θύννους, μελανούρους, σηπίας, αὐλωπίας,
τρίγλας, ἐλεδώνας, σκορπίους,

φήσιν Ἡνίοχος ἐν Πολυπράγμασι· δεῖ οὖν καμῆ κατὰ τὸν κωμικὸν Μεταγένην ἐπειπόντα

εἰς οἰωνὸς ἄριστος, ἀμύνεσθαι περὶ δείπνου τετλάναι.”

Wherefore, greedy, I yield to you the right to sate yourself on that kind of food; for 'a barley-cake is worth more to a hungry man than gold and ivory,' as Achaëus of Eretria says in *Cycnus*.^a

With these words he made as if to get up and depart; but as he turned he saw a quantity of fish and all sorts of other dressed dainties rolling in, and punching the cushion with his fist he bawled: ^b "Be of good courage, poverty mine, and endure when men talk foolishness; for a multitude of dainties overpowers thee, as well as joyless hunger.' Yes, I am so empty that I begin to sing, no dithyrambs, like Socrates,^c but epic verses. For 'this rhapsody' is truly 'about hunger.'^d Ameipsias, as it happens, prophesied about you, Larensis, when he said in *The Sling* ^e: 'Not one of our rich men, so help me Hephaestus, is like you; you set so fine a table, you are eager to eat such rich morsels.' For 'I see a wonder incredible—all kinds of fish sporting off the cape, gobies, gilt-heads, plaice, red mullets, grey mullets, perch, cod, tunnies, black-tails, squids, sea-bass, red-horse, polyps, and sculpins.' So speaks Hemiocchus in *The Busybody*.^f I must, therefore, be of good cheer, adding another line from the comic poet Metagenes ^g: 'One omen is best, to dare fight for our dinner.'"

^a T.G.F.² 752, cf. Aristot. *Eth. Nic.* 1176 a 6 Ἡράκλειτός φησιν δνους σόρματ' (hay) ἂν ἐλέσθαι μᾶλλον ἢ χρυσόν.

^b A parody of *Il.* i. 586 and 61. See Kock i. 709.

^c Plato, *Phaedr.* 238 D.

^d Alluding to the first book of the *Iliad*, but substituting λιμῶδες for λοιμῶδες, "of pestilence" (pronounced at this time in the same way); Schweighäuser, however, thought it a quotation. ^e Kock i. 675. ^f Kock ii. 432.

^g Kock i. 709. Cf. *Il.* xii. 243.

¹ olos Wilamowitz; olos τ' A.

² γάρ belongs to Cyniceus, not to the quotation.

- b Σιωπήσαντος δ' αὐτοῦ ὁ Μασσοῦριος ἔφη·
 “ἀλλ’ ἐπειδὴ ὑπολείπεται τινα περὶ τοῦ ἀμφὶ τοὺς
 οἰκέτας λόγου συμβαλοῦμαι τι καὶ αὐτὸς μέλος εἰς
 ἔρωτα τῷ σοφῷ καὶ φιλότατῳ Δημοκρίτῳ. Φίλιπ-
 πος ὁ Θεαγγελεὺς ἐν τῷ περὶ Καρῶν καὶ Λελέγων
 συγγράμματι καταλέξας τοὺς Λακεδαιμονίων εἰλω-
 τας καὶ τοὺς Θετταλικοὺς πενέστας καὶ Κάρας
 φησι τοῖς Λέλεξι ὡς οἰκέταις χρῆσασθαι πάλαι
 τε καὶ νῦν. Φύλαρχος δ’ ἐν ἕκτῃ ἱστοριῶν καὶ
 c Βυζαντίους φησὶν οὕτω Βιθυνῶν δεσπόσαι ὡς
 Λακεδαιμονίους τῶν εἰλώτων. περὶ δὲ τῶν παρὰ
 Λακεδαιμονίους ἐπεννάκτων καλουμένων (δοῦλοι δ’
 εἰσὶ καὶ οὗτοι) σαφῶς ἐκτίθεται Θεόπομπος διὰ
 τῆς δευτέρας καὶ τριακοστῆς τῶν ἱστοριῶν λέγων
 οὕτως· “ἀποθανόντων πολλῶν Λακεδαιμονίων ἐν
 τῷ πρὸς Μεσσηνίους πολέμῳ οἱ περιλειφθέντες
 εὐλαβηθέντες μὴ καταφανεῖς γένωνται τοῖς ἐχθροῖς
 ἔρημωθέντες ἀνεβίβασαν τῶν εἰλώτων ἐφ’ ἑκάστην
 d στιβάδα τῶν τετελευτηκότων τινάς· οὗς καὶ πολίτας
 ὕστερον ποιήσαντες προσηγόρευσαν ἐπεννάκτους,
 ὅτι κατετάχθησαν ἀντὶ τῶν τετελευτηκότων εἰς τὰς
 στιβάδας.” ὁ δ’ αὐτὸς ἱστορεῖ κὰν τῇ τριακοστῇ
 καὶ τρίτῃ τῶν ἱστοριῶν παρὰ Σικυωνίοις κατανακο-
 φόρους καλεῖσθαι δούλους τινὰς παραπλήσιους
 ὄντας τοῖς ἐπεννάκτοις. τὰ παραπλήσια ἱστορεῖ
 e καὶ Μέναιχμος ἐν τοῖς Σικυωνιακοῖς.¹ ἔτι Θεό-

¹ Here the clause *κατανακοφόρους . . . ἐπεννάκτους* is repeated in AC, deleted by Meineke.

^a Philoxenus of Cythera, frag. 6, Athen. 692 d.

^b F.H.G. iv. 475.

^c F.H.G. i. 336.

When Cynulcus had lapsed into silence, Masurius spoke: "Since there remain some points connected with the discussion of slaves, ' I too will contribute a poem addressed to love ' ^a for the benefit of the wise and very dear Democritus. Philip of Theangela, in his treatise *On the Carians and Leleges*,^b after giving an account of the Lacedaemonian helots and the Thesalian penestae, says that the Carians have used the Leleges as slaves both in times past and to-day. Phylarchus, in the sixth book of the *Histories*,^c says also that the Byzantians exercised mastery over the Bithynians as the Spartans did over the helots. Concerning the men in Lacedaemon called *epeunacti* ^a (these, too, were slaves), Theopompus gives a clear account in the course of the thirty-second book of his *Histories*,^e as follows: ' Since many Spartans had been killed in the war with the Messenians, the survivors feared that it might become known to the enemy that they had become depopulated; so they made some of the helots mount the bed of every man who had died. These helots, later made citizens, became known as *epeunacti* because they had been assigned to the nuptial bed to take the place of the dead.' Theopompus also records, in the thirty-third book of his *Histories*,^f that among the Sicyonians there are certain slaves, called *catonacophori*,^g who are analogous to the *epeunacti*. A like account is given by Menaechnus in his *History of Sicyon*.^h Again, Theopompus, in the second book of

^a From *εὐνάσασθαι*, "receive into one's bed," explained in the subsequent account.

^b *F.H.G.* i. 310.

^f *Ibid.* 311.

^g Wearers of the *catonacé*, a rough coat edged with sheep-skin.

^h *Frag.* 2 Müller.

πομπος ἐν τῇ δευτέρᾳ τῶν Φιλιππικῶν Ἀρδιαίου¹ φησὶ κεκτῆσθαι προσπελατῶν ὡσπερ εἰλώτων τριάκοντα μυριάδας. οἱ δὲ μόθakes καλούμενοι παρὰ Λακεδαιμονίοις ἐλεύθεροι μὲν εἰσιν, οὐ μὴν Λακεδαιμόνιοι. λέγει δὲ περὶ αὐτῶν Φύλαρχος ἐν τῇ πέμπτῃ καὶ εἰκοστῇ τῶν ἱστοριῶν οὕτως· “εἰσὶ δ’ οἱ μόθakes συντροφιοὶ τῶν Λακεδαιμονίων· ἕκαστος γὰρ τῶν πολιτικῶν παιδῶν, ὡς ἂν καὶ τὰ ἴδια ἐκποιῶσιν,² οἱ μὲν ἓνα, οἱ δὲ δύο, τινὲς δὲ πλείους ποιοῦνται συντρόφους αὐτῶν. εἰσὶ οὖν [†]οἱ μόθakes ἐλεύθεροι μὲν, οὐ μὴν Λακεδαιμόνιοι γε,³ μετέχουσιν δὲ τῆς παιδείας πάσης. τούτων ἓνα φασὶ γενέσθαι καὶ Λύσανδρον τὸν καταναυμαχῆσαντα τοὺς Ἀθηναίους πολίτην γενόμενον δι’ ἀνδραγαθίαν.” Μύρων δὲ ὁ Πριηνεὺς ἐν δευτέρῳ Μεσσηνιακῶν “πολλάκις, φησὶν, ἠλευθέρωσαν Λακεδαιμόνιοι δούλους καὶ οὓς μὲν ἀφέτας ἐκάλεσαν, οὓς δὲ ἀδεσπότους, οὓς δὲ ἐρυκτηῖρας, δεσποσιοναύτας δ’ ἄλλους, οὓς εἰς τοὺς στόλους κατέτασσον, ἄλλους δὲ νεοδαμῶδεις, ἑτέρους ὄντας ²⁷² τῶν εἰλώτων.” Θεόπομπος δ’ ἐν ζ’ Ἑλληνικῶν περὶ τῶν εἰλώτων λέγων ὅτι καὶ ἐλεάται καλοῦνται γράφει οὕτως· “τὸ δὲ τῶν εἰλώτων ἔθνος παντάπασιν ὡμῶς διάκειται καὶ πικρῶς· εἰσὶ γὰρ οὗτοι καταδεδουλωμένοι πολὺν ἤδη χρόνον ὑπὸ τῶν Σπαρτιατῶν, οἱ μὲν αὐτῶν ἐκ Μεσσηνίας ὄντες, οἱ δ’ ἐλεάται κατοικοῦντες πρότερον τὸ καλούμενον Ἔλος τῆς Λακωνικῆς.” Τίμαιος δ’ ὁ

¹ Ἀρδιαίου Palmer: ἀρκαδίου A.

² Not corrupt, as Kaibel and others have thought, although the neuter plural with plural verb is noteworthy. See Gildersleeve, *S.C.G.* 102, Athen. 167 c.

³ Dindorf: τε A.

his *History of Philip*,^a says that the people of Ardia own 300,000 bondmen who are like helots. The *mothaces*, as they are called among the Spartans, are free, to be sure, but they are not Spartans. Phylarchus says of them in the twenty-fifth book of the *Histories* ^b: 'The *mothaces* are foster-brothers of the Spartans; for all the sons of the citizen class, according as their private means suffice, choose their own foster-brothers, some one, some two, and some again more. Hence the *mothaces* are free, to be sure, yet not altogether Spartans, though they share the training of the boys at all points. They say that Lysander, who defeated the Athenians in the naval battle,^c was one of these, but was made a citizen in recognition of his merit.' And Myron of Priene, in the second book of his *Messenian History*,^d says that 'the Spartans often freed their slaves, calling some "released," some "masterless," some "curbers," others again "master-seamen"; the last they assigned to the sea forces. Others still they called "newly-enfranchised," all being different from the helots.' Theopompus, speaking of the helots in the seventh book of his *Hellenica*,^e in which he says that they are called *heleats*, writes as follows: 'The helot class is in a condition altogether cruel and bitter. They are the people who have been a very long time subjected to the slavery of the Spartiates, some of them being from Messenia, while the *heleats* formerly dwelt in what is called Helos (Marsh), in Laconia.

^a *F.H.G.* i. 284; Athen. 443 b.

^b *F.H.G.* i. 347.

^c At Aegospotami, 405 B.C.

^d *F.H.G.* iv. 461.

^e *F.H.G.* i. 280.

Ταυρομενίτης ἐκλαθόμενος αὐτοῦ (ἐλέγχει δ' αὐτὸν εἰς τοῦτο Πολύβιος ὁ Μεγαλοπολίτης διὰ τῆς δωδεκάτης τῶν ἱστοριῶν) οὐκ εἶναι ἔφη σὺνήθες τοῖς Ἕλλησι δούλους κτᾶσθαι, αὐτὸς εἰπὼν ὁ Ἐπιτίμαιος (οὕτως δ' αὐτὸν καλεῖ Ἴστρος ὁ Καλλιμάχειος ἐν ταῖς πρὸς αὐτὸν ἀντιγραφαῖς), εἰπὼν γὰρ ὅτι Μνάσων ὁ Φωκεὺς πλείους ἐκέκτητο δούλους τῶν χιλίων· κἀν τῇ τρίτῃ δὲ τῶν ἱστοριῶν ὁ Ἐπιτίμαιος ἔφη οὕτως εὐδαιμονῆσαι τὴν Κορινθίων πόλιν ὡς κτήσασθαι δούλων μυριάδας ἕξ καὶ τεσσαράκοντα· δι' ἃς ἡγοῦμαι καὶ τὴν Πυθίαν αὐτοὺς κκληκέναι χουικομέτρας. Κτησικλῆς δ' ἐν τρίτῃ Χρονικῶν κατὰ τὴν ἑπτακαιδεκάτην¹ πρὸς ταῖς ἑκατὸν φησιν Ὀλυμπιάδα Ἀθήνησιν ἐξετασμόν γενέσθαι ὑπὸ Δημητρίου τοῦ Φαληρέως τῶν κατοικοῦντων τὴν Ἀττικὴν καὶ εὐρεθῆναι Ἀθηναίους μὲν δισμυρίους πρὸς τοῖς χιλίοις, μετόικους δὲ μυρίους, οἰκετῶν δὲ μυριάδας μ'. Νικίας δ' ὁ Νικηράτου, ὡς ὁ καλὸς ἔφη Ξενοφῶν ἐν τῷ περὶ πόρων, χιλίους ἔχων οἰκέτας ἐμίσθωσεν αὐτοὺς εἰς τὰ ἀργυρεῖα Σωσίᾳ τῷ Θρακί ἔφ' ᾧ ὀβολὸν² ἐκάστου³ τελεῖν τῆς ἡμέρας. Ἀριστοτέλης δ' ἐν Αἰγυνητῶν πολιτεία καὶ παρὰ τούτοις φησὶ γενέσθαι ἑπτὰ καὶ τεσσαράκοντα μυριάδας δούλων. Ἀγαθαρχίδης δ' ὁ Κνίδιος ἐν τῇ ὀγδόῃ καὶ τριακοῦτῇ τῶν Εὐρωπαικῶν Δαρδανεῖς φησι δούλους

¹ ἑπτακαιδεκάτην Dindorf following St. Croix: καὶ δεκάτη Λ: ἐν τρίτῃ καὶ δεκάτῃ πρὸς ταῖς β' ὀλυμπιάδῃ C.

² ἐκάστου Xenophon: ἕκαστον AC.

³ Polyb. xii. 6; cf. Athen. 264 c.

^b F.H.G. i. 207.

^c He who criticizes others. ^d F.H.G. i. 202.

Timaeus of Tauromenium, forgetting what he himself has said (he is refuted on this point by Polybius of Megalopolis in the twelfth book of the *Histories* ^a), denied ^b that it was customary for the Greeks to acquire slaves; although this "Epitimaeus" ^c (as Istrus, the disciple of Callimachus, calls him in his *Rejoinder to Timaeus*) has himself stated that Mnason of Phocis owned more than a thousand slaves; again, in the third book of the *Histories*, ^d Epitimaens has said that the city of Corinth was so rich that it had acquired 460,000 slaves--the reason why, in my opinion, the Pythian priestess called the Corinthians 'pint-measurers.' ^e Ctesicles, in the third book of his *Chronicles*, ^f says that at Athens, during the one hundred and seventeenth Olympiad, a census of the inhabitants of Attica was taken by Demetrius of Phalerum, and the number of Athenians was found to be 21,000, of resident aliens 10,000, of slaves 400,000. ^g Nicias, the son of Niceratus, as the noble Xenophon has said in his work *On Revenues*, ^h owned a thousand slaves, and let them out to Sosias of Thraace to work in the silver-mines, the pay of each being a penny a day. Aristotle, in *The Constitution of Aegina*, ⁱ says that even among the Aeginetans there were 470,000 slaves. Agatharchides of Cnidus, in the thirty-eighth book of his *European History*, ^j declares that the Dardani owned so many slaves

Athenian
census

^a The χοῦριξ, about 1½ pints, was the daily ration of a slave.

^f *F.H.G.* iv. 375.

^g This number is exaggerated; the other numbers refer to adult males. The date is uncertain (see critical note), but may possibly be 309/8 a.c., the year when Demetrius was archon.

^h 4. 14.

ⁱ *Frag.* 427 Rose.

^j *F.H.G.* iii. 194; see critical note.

κεκτηῆσθαι τὸν μὲν χιλιούς, . . .¹ τὸν δὲ καὶ πλείους· τούτων δ' ἕκαστον ἐν μὲν εἰρήνῃ γεωργεῖν, ἐν πολέμῳ δὲ λοχίζεσθαι ἡγεμόνα νέμοντας τὸν ἴδιον δεσπότην."

Πρὸς ταῦτα ἀπαντήσας ὁ Λαρήνσιος ἔφη· "ἀλλὰ Ῥωμαίων ἕκαστος (οἶδας δ' ἀκριβῶς ταῦτα, ὧ καλὴ Μασσούριε) πλείστους ὄσους κεκτημένους οἰκέτας· καὶ γὰρ μυρίους καὶ δισμυρίους καὶ ἔτι πλείους δὲ πάμπολλοι κέκτηνται, οὐκ ἐπὶ προσόδοις δέ, ὥσπερ ὁ τῶν Ἑλλήνων ζάπλουτος Νικίας, ἀλλ' οἱ πλείους τῶν Ῥωμαίων συμπρόϊοντας ἔχουσι τοὺς πλείστους. καὶ αἱ πολλαὶ δὲ αὐταὶ Ἀττικαὶ μυριάδες τῶν οἰκετῶν δεδεμέναι εἰργάζοντο τὰ μέταλλα. Ποσειδάωνιος γοῦν, οὗ συνεχῶς μέμηται,² ὁ φιλόσοφος καὶ ἀποστάντας φησὶν αὐτοὺς καταφονεῦσαι μὲν τοὺς ἐπὶ τῶν μετάλλων φύλακας, καταλαβέσθαι δὲ τὴν ἐπὶ Σουνίῳ ἀκρόπολιν καὶ ἐπὶ πολλὸν χρόνον πορθῆσαι τὴν Ἀττικὴν. οὗτος δ' ἦν ὁ καιρὸς ὅτε καὶ ἐν Σικελίᾳ ἡ δευτέρα τῶν δούλων ἐπανάστασις ἐγένετο· πολλαὶ δὲ αὐταὶ ἐγένοντο, καὶ ἀπώλοντο οἰκετῶν ὑπὲρ τὰς ἑκατὸν μυριάδας· σύγγραμμα δὲ³ ἐκδέδωκε περὶ τῶν δουλικῶν πολέμων Καικίλιος ὁ ῥήτωρ ὁ ἀπὸ Καλῆς ἀκτῆς· καὶ Σπάρτακος δὲ ὁ μονομάχος ἐκ Καπύης πόλεως Ἰταλικῆς ἀποδράς κατὰ τὰ Μιθριδατικά⁴ πολὺ πλῆθος ἀποστήσας οἰκετῶν (ἦν δὲ καὶ αὐτὸς οἰκέτης, Θράξ γένος) κατέδραμε πᾶσαν Ἰταλίαν 273 χρόνον οὐκ ὀλίγον πολλῶν δούλων καθ' ἑκάστην

¹ Lacuna marked by Meineke.

² Musurus: μέμηται A. ³ δὲ Kaibel: τε A.

⁴ Μιθριδατικά Casaubon: μίθρια ἄττικα A.

⁵ F.H.G. iii. 264.

that one man had a thousand, another even more ; in time of peace every one of these tilled the land, but in time of war they were enrolled in companies with their own master as captain."

In answer to this Larensis said : " But every Roman, as you are well aware, good Masurius, owns an infinite number of slaves ; in fact there are very many who own 10,000, 20,000, or even more—not to bring in revenue, as in the case of the opulent Greek Nicias ; but the majority of Romans have the largest numbers to accompany them when they go out. Moreover, most of these Athenian slaves, counted in myriads, worked in the mines as prisoners. Poseidonius,^a the philosopher, at any rate (whom you have constantly quoted), says that they revolted, murdered the superintendents of the mines, seized the hill of Sunium, and for a long time plundered Attica. This was the period^b when in Sicily also the second uprising of slaves occurred. There were many of these uprisings, and more than a million slaves were killed. A treatise on the slave wars has been published by Caecilius, the orator from Cape Fair. Again, the gladiator Spartacus, escaping from the Italian city of Capua about the time of the wars with Mithradates, roused a very large number of slaves to revolt (he was a slave himself, a native of Thrace) and overran the whole of Italy for a long time, while a stream of slaves poured in to join him

^b 102-99 B.C. ; it is to be noted that such insurrections did not happen until Roman times. Gulick, *Life of the Ancient Greeks*, 69-70.

ἡμέραν συρρέοντων ὡς αὐτόν· καὶ εἰ μὴ ἀπέθανεν ἐν τῇ πρὸς Λικίνιον Κράσον παρατάξει, οὐ τὸν τυχόντα ἂν ἰδρῶτα τοῖς ἡμεδαποῖς παρεσχέκει, ὡς ὁ κατὰ τὴν Σικελίαν Εὐνους.

Σώφρονες δ' ἦσαν καὶ πάντα ἀριστοὶ οἱ ἀρχαῖοι Ῥωμαῖοι· Σκιπίων¹ γοῦν ὁ Ἀφρικανὸς ἐπέκλην ἐκπεμπόμενος ὑπὸ τῆς συγκλήτου ἐπὶ τὸ καταστήσασθαι τὰς κατὰ τὴν οἰκουμένην βασιλείας, ἵνα τοῖς προσήκουσιν ἐγχειρισθῶσιν, πέντε μόνους συνεπήγετο² οἰκέτας, ὡς ἱστορεῖ Πολύβιος καὶ
 b Ποσειδώνιος, καὶ ἐνὸς ἀποθανόντος κατὰ τὴν ὁδοπορίαν ἐπέστειλε τοῖς οἰκείοις ἄλλον ἀντ' ἐκείνου πριαμένους πέμψαι αὐτῷ. Ἰούλιος δὲ Καῖσαρ ὁ πρῶτος πάντων ἀνθρώπων περαιωθείς ἐπὶ τὰς Βρεττανίδας νήσους μετὰ χιλίων σκαφῶν τρεῖς οἰκέτας τοὺς πάντας συνεπήγετο, ὡς Κόττας ἱστορεῖ ὁ τότε ὑποστρατηγῶν αὐτῷ ἐν τῷ περὶ τῆς Ῥωμαίων πολιτείας συγγράμματι, ὃ τῇ πατρίῳ ἡμῶν γέγραπται φωνῇ· ἀλλ' οὐ Σμινδυρίδης ὁ Συβαριτῆς τοιοῦτος, ᾧ Ἕλληνες, ὅς ἐπὶ τὸν
 c Ἀγαρίστης³ τῆς Κλεισθένης θυγατρὸς ἐξορμῶν γάμον ὑπὸ χλιδῆς καὶ τρυφῆς χιλίους συνεπήγετο οἰκέτας, ἀλιεῖς καὶ ὀρνιθευτὰς καὶ μαγεῖρους· οὗτος δ' ὁ ἀνὴρ καὶ ἐνδείξασθαι βουλόμενος ὡς εὐδαιμόνως ἔζη, ὡς ἱστορεῖ Χαμαιλέων ὁ Ποντικὸς ἐν τῷ περὶ ἡδονῆς (τὸ δ' αὐτὸ βιβλίον καὶ ὡς Θεοφράστου φέρεται) οὐκ ἔφη τὸν ἥλιον ἐτῶν εἴκοσιν οὐτ' ἀνατέλλοντα οὔτε δυνόμενον ἑωρακέαι· καὶ τοῦτ' ἦν αὐτῷ μέγα καὶ θανμαστόν πρὸς

¹ Casaubon: σκηπίων regularly A.

² συνεπήγετο Kaibel: ἐπήγετο A.

³ ἀγαρήστης AC.

every day. If he had not been killed in the battle with Licinius Crassus, he would have caused no ordinary sweat to my compatriots, as Eunus^a did in Sicily.

“The Romans of early times, however, were moderate and highly virtuous in all things. Scipio surnamed Africenus, for example, when dispatched by the Senate to pacify the kingdoms of the world and entrust them to their rightful rulers, took as retinue only five slaves, as we are told by Polybius^b and Poseidonius^c; and when one of them died on the way, Scipio wrote to his family telling them to purchase and send to him another in his place. Julius Caesar, the first man in the world to cross over to attack the British Isles, though he had a thousand ships, took as retinue three slaves in all; this is related by Cotta, his second in command on that occasion, in the treatise on the *Roman Constitution*, which is written in our native tongue.^d But Smindyrides of Sybaris was not like that, my Greek friends! When he set out on his journey to wed Agaristê, the daughter of Cleisthenes, he took with him in his ostentatious luxury a thousand slaves—fishermen, fowlers, and cooks. This man wished to show what an opulent life he led, according to Chamaeleon of Pontus in his work *On Pleasure*^e (the same book goes under the name of Theophrastus); and so he asserted that for twenty years he had not seen the sun rise or set. This he regarded as something big, and a remarkable testimony to his wealth. It

^a See the interesting account of this medicine-man and revolutionary slave in Diodorus xxxiv. 2.

^b Frag. 166 Hultsch.

^c *F.H.G.* iii. 255.

^d Latin, since Larenis is the speaker. See ed. min. p. 247 Peter.

^e Frag. 33 Koepke.

εὐδαιμονίαν. οὗτος, ὡς ἔοικεν, πρῶτὸν μὲν ἐκάθευ-
 den, ὄψῃ δ' ἠγείρετο,¹ κατ' ἀμφοτέρω δυστυχιῶν.
 δ ὁ δὲ Ποντικός Ἐστιάσιος καλῶς ἐκαυχάτο μήτε
 ἀνατέλλοντα μήτε καταδύμενόν ποτε τὸν ἥλιον
 ἐωρακέναι διὰ τὸ παιδεῖν παντὶ καιρῷ προσέχειν,
 ὡς ὁ Νικαεὺς Νικίας ἰστορεῖ ἐν ταῖς Διαδοχαῖς.
 τί οὖν, οὐκ εἶχεν καὶ Σικιπίων καὶ ὁ Καῖσαρ
 οἰκέτας; εἶχον, ἀλλ' ἐφύλασσαν τοὺς πατριῶς
 νόμους καὶ κεκολασμένως ἔζων τηροῦντες τὰ τῆς
 πολιτείας ἔθνη. συνετῶν γάρ ἐστιν ἀνδρῶν ἐμ-
 μένειν τοῖς παλαιοῖς ζηλώμασιν δι' ὧν στρατεύον-
 ο μενοι κατεστρέφοντο τοὺς ἄλλους,² λαμβάνοντες
 ἅμα τοῖς δοριαλώτοις καὶ εἴ τι χρήσιμον καὶ καλὸν
 ὑπῆρχε παρ' ἐκείνοις εἰς μίμησιν ὅπερ ἐν τοῖς
 πάλαι χρόνοις ἐποίουν οἱ Ῥωμαῖοι. διαφυλάτ-
 τοντες γὰρ ἅμα καὶ τὰ πάτρια μετήγον παρὰ τῶν
 χειρωθέντων εἴ τι λείψανον καλῆς ἀσκήσεως εὕρι-
 σκον, τὰ ἄχρηστα ἐκείνοις ἐῶντες, ὅπως μὴδ' εἰς
 ἀνάκτησιν ὧν ἀπέβαλον ἐλθεῖν ποτε δυνηθῶσι.
 παρὰ γοῦν τῶν Ἑλλήνων μηχανὰς καὶ ὄργανα
 πολιορκητικὰ μαθόντες τούτοις αὐτῶν περιεγέ-
 νοντο, Φοινίκων τε τὰ ναυτικὰ εὐρόντων τούτοις
 f αὐτοὺς κατεναυμάχησαν. ἔλαβον δὲ καὶ παρὰ
 Τυρρηνῶν τὴν σταδίαν μάχην φαλαγγηδὸν ἐπιόν-
 των, καὶ παρὰ Σαννιτῶν δὲ ἔμαθον θυρεοῦ χρῆσιν,
 παρὰ δὲ Ἰβήρων γαίσιων, καὶ ἄλλα δὲ παρ' ἄλλων

¹ ἀνίστατο C.

² After ἄλλους A, not C, has καί.

^a See Athen. 520 a, and Cicero, *De finibus* ii. 8, "qui (*i.e.* prodigals) solem, ut aiunt, nec occidentem umquam viderint nec orientem."

^b *F.H.G.* iv. 464; for the title see 162 e, note e.

is plain that he went to bed in the morning and rose in the evening, which was unfortunate for him in either case.^a But the boast of Hestiacus of Pontus, that he had never seen the sun rise or set because he was engaged in study all the time, is a noble one. This is recorded by Nicias of Nicaea in *The Successions*.^b What then? Did not Scipio and Caesar own slaves? They did; but they observed ancestral laws and lived lives restrained by adherence to customs sanctioned by the constitution. For it is a mark of wise men to abide by those ancient ideals by which they were inspired to make war and subdue others, taking along with their captives whatever was useful and beautiful in them to imitate;^c precisely what the Romans did in earlier times. For at the same time that they retained their ancestral customs, they took over from their subjects whatever remnant of noble discipline they could find, leaving to them that which was useless, in order that they might never become capable of attaining to the recovery of what they had lost. From the Greeks, for example, they came to know engines and instruments of siege, and with these won superiority over them; and so, though the Phoenicians were the inventors of nautical devices, the Romans used them to overcome the Phoenicians on the sea. From the Etruscans, also, who attacked in close formation, they took over the war of positions^d; from the Samnites they learned the use of the oblong shield,^e from the Spaniards, the use of the javelin, and so on, learning different

pro Roman

^a *Graecia capta ferum victorem cepit et artis intulit agresti Latio* (Hor. *Ep.* ii. 1. 156).

^d As in the World War, opposed to the war of movement.

^e The *scutum*, as opposed to the *clipeus*.

μαθόντες ἄμεινον ἐπέχειργάσαντο· μιμησάμενοί τε
κατὰ πάντα τὴν Λακεδαιμονίων πολιτείαν δι-
ετήρησαν αὐτὴν μᾶλλον ἢ ἐκείνοι. νῦν δὲ τὴν
ἐκλογὴν τῶν χρησίμων ποιούμενοι παρὰ τῶν
ἐναντίων συναποφέρονται καὶ τὰ μοχθηρὰ ζηλώ-
274 ματα. πάτριος μὲν γὰρ ἦν αὐτοῖς, ὡς φησι Πο-
σειδώνιος, καρτερία καὶ λιτὴ διαίτα καὶ τῶν
ἄλλων τῶν ὑπὸ τὴν κτῆσιν ἀφελῆς καὶ ἀπεριεργος
χρήσις, ἔτι δὲ εὐσέβεια μὲν θαυμαστὴ περὶ τὸ
δαιμόνιον, δικαιοσύνη δὲ καὶ πολλὴ τοῦ πλημ-
μελεῖν εὐλάβεια πρὸς πάντας ἀνθρώπους μετὰ τῆς
κατὰ γεωργίαν ἀσκήσεως. τοῦτο δ' ἔστιν ἐκ τῶν
πατριῶν θυσιῶν ὧν ἐπιτελοῦμεν ἰδεῖν· ὁδοὺς τε
γὰρ πορευόμεθα τεταγμένας καὶ ὠρισμένας καὶ
b τεταγμένα φέρομεν καὶ λέγομεν ἐν ταῖς εὐχαῖς
καὶ δρῶμεν ἐν ταῖς ἱερουργίαις, ἀφελῆ τε ταῦτα
καὶ λιτά, καὶ οὐδὲν πλέον τῶν κατὰ φύσιν οὔτε
ἠμφιεσμένοι καὶ περὶ τὰ σώματα ἔχοντες οὔτε
ἀπαρχόμενοι, ἐσθῆτάς τε ἔχομεν καὶ ὑποδέσεις
εὐτελεῖς πύλους τε ταῖς κεφαλαῖς περικείμεθα
προβατείων^a δερμάτων δασεῖς, κεράμια δὲ καὶ
χαλκᾶ τὰ διακονήματα κομίζομεν κἂν τούτοις
βρωτὰ καὶ ποτὰ πάντων ἀπεριεργότατα, ἄτοπον
ἠγούμενοι τοῖς μὲν θεοῖς πέμπειν κατὰ τὰ πάτρια,
c αὐτοῖς δὲ χορηγεῖν κατὰ τὰ ἐπίσακτα· καίτοι
γε τὰ μὲν εἰς ἡμᾶς δαπανώμενα τῇ χρεῖα μετρεῖται,
τὰ δ' εἰς τοὺς θεοὺς ἀπαρχαί τινές εἰσι.

¹ ὑπὸ AC: περὶ Meineke, πρὸς Kaibel. Why?

² C: προβατίων A.

^a F.H.G. iii. 253.

^b Lit. "all other things in the category of possession."
See critical note.

things from different peoples, and bringing them to greater perfection. In like manner they imitated at all points the Spartan constitution, but maintained it better than the Spartans did. But to-day, though they select what is useful, they are also borrowing from their enemies pernicious ideals. As Poseidonius^a says, their ancestral traits used to be rugged endurance, a frugal manner of life, a plain and simple use of material possessions in general,^b a religion, moreover, wonderful in its devotion to deity; upright dealing, and great care in avoiding wrongdoing in their relations with all men; associated with these qualities was the pursuit of agriculture.^c This may be seen in the ancestral festivals which we celebrate; for in their performance we proceed in ways regularly appointed and defined, we bring appointed offerings; what we say in prayers or do in the sacred offices is plain and frugal; again, we do not overstep nature either in our dress or in the care of our bodies or in the offering of first-fruits; and so we wear clothes and shoes which are cheap, on our heads we put hats made of rough sheepskins; the utensils which we bring are of earthenware or bronze,^d and in them are the simplest foods and drinks in the world, because we think it absurd that while we bring to the gods offerings ordained by ancestral custom, we should indulge ourselves in exotic luxuries; and yet of course what we spend on ourselves is measured by our necessities, whereas for the gods there are certain first-fruits.^e

^a Not an anticlimax, but one of many intimations in ancient literature that morality is rural, immorality urban.

^b Not silver and gold, as in the Greek *Elensinia*.

^c *i.e.*, the very best to be had.

Μούκιος γοῦν Σκευόλας τρίτος ἐν Ῥώμῃ τὸν Φάβιον ἐτήρει νόμον αὐτὸς καὶ Αἴλιος¹ Τουβέρων καὶ Ῥουτίλιος Ῥούφος ὁ τὴν πάτριον ἱστορίαν γεγραφώς. ἐκέλευε δ' ὁ νόμος τριῶν μὲν πλείονας τῶν ἔξω τῆς οἰκίας μὴ ὑποδέχεσθαι, κατὰ ἀγορὰν δὲ τῶν πέντε· τοῦτο δὲ τρίς τοῦ μηνὸς ἐγίνετο. ὄψωνεῦν δὲ πλείονος τῶν δυεῖν δραχμῶν καὶ ἡμί-
 σους οὐκ ἐπέτρεπεν· κρέως δὲ καπνιστοῦ δεκα-
 πέντε τάλαντα δαπανᾶν εἰς τὸν ἐνιαυτὸν ἐπεχώρει
 ἃ καὶ ὅσα γῆ φέρει λάχανα καὶ ὀσπρέων ἐψήματα.
 σμικρᾶς δὲ πᾶν τῆς δαπάνης ὑπαρχούσης διὰ
 τὸ τοὺς παρανομούντας καὶ ἀφειδῶς ἀναλίσκοντας
 ἀνατετιμηκέναι τὰ ἄνια πρὸς τὸ ἐλευθεριώτερον
 νομίμως προήρχοντο· ὁ μὲν γὰρ Τουβέρων παρὰ
 τῶν ἐν τοῖς ἰδίοις ἀγροῖς ὀρνίθια ὠνεῖτο δραχ-
 μιαίους, ὁ δὲ Ῥουτίλιος παρὰ τῶν ἀλευόντων
 αὐτοῦ δούλων τριωβόλον τὴν μνᾶν τοῦ ὄψου καὶ
 μάλιστα τοῦ θυρσίωνος² καλουμένου· μέρος δ' ἐστὶ
 τοῦτο θαλασσίον κυνὸς οὕτω καλούμενον. ὁ δὲ
 ε Μούκιος παρὰ τῶν εὐχρηστούμενων ὑπ' αὐτοῦ
 πρὸς τὸν αὐτὸν τύπον ἐποιεῖτο τὴν διατίμησιν.
 ἐκ τοσοῦτων οὖν μυριάδων ἀνθρώπων οὗτοι μόνου
 τὸν νόμον ἐνόρκως ἐτήρουν καὶ δῶρον οὐδὲ τὸ
 μικρότατον ἐδέχοντο, αὐτοῖς³ δ' ἄλλοις ἐδίδοσαν
 καὶ φίλοις τοῖς ἀπὸ παιδείας ὀρμωμένοις μεγάλα·
 καὶ γὰρ ἀντείχοντο τῶν ἐκ τῆς στοᾶς δογμάτων.

¹ αὐτὸς καὶ Αἴλιος Mercer: ναυτος καικιλιος A.

² θυρσίωνος Kaibel (cf. 310 c, Pliny *H.N.* ix. 9. 11):
 θυριανοῦ AC.

³ αὐτοὶ Meinecke: οὗτοι AC.

^a Athen. 168 c.

^b The Lex Fannia of 161 b.c. Pliny, *H.N.* x. 71.

“ Mucius Scaevola, Aelius Tubero, and Rutilius Rufus (who wrote the history of our country) ^a are three Romans who observed in their own lives the Fannian Law.^b This law ordained that not more than three persons outside the family should be entertained, on market-days ^c not more than five; these last occurred thrice a month. The law would not permit the purchase of food of more than two and a half shillings' worth. It permitted the yearly expenditure of fifteen talents for smoked meat and for all green and leguminous boiled vegetables which the earth bears. But though expenditures were very small because law-breakers ^d and spendthrifts caused a rise in the price of commodities, these men whom I have mentioned managed to attain a more liberal mode of living without breaking the law. Tubero, for example, bought game birds from his own peasants, Rutilius bought fish from those of his slaves who were fishermen, at threepence the pound, including even the delicacy called the stalk ^e; this is a part known under this name taken from the sea-dog.^f Mucius, again, fixed prices in each case in a similar way with those who were under obligations to him. Out of so many thousands of people, then, these were the only men who religiously observed the law and refused to accept even the smallest gift; but they themselves made presents to others, large presents, in fact, to the friends who were inspired by desire of self-culture; for they were adherents of the doctrines of the Porch.

^a The *nundinae*.

^b The bootlegger is not a modern phenomenon.

^c Athen. 310 e; see critical note.

^f Perhaps the sword-fish; but Pliny, *H.N.* ix. 9. 11, compares the *tursio* with the dolphin.

Τῆς δὲ πολυτελείας τῆς νῦν ἀκμαζούσης πρῶτος
 ἡγεμῶν ἐγένετο Λεύκολλος ὁ καταναυμαχίσης
 Μιθριδάτην, ὡς Νικόλαος ὁ περιπατητικὸς ἱστορεῖ·
 ἀφικόμενος γὰρ εἰς τὴν Ῥώμην μετὰ τὴν ἦτταν
 τὴν Μιθριδάτου ἔτι τε τὴν Τιγράνου τοῦ Ἄρ-
 μενίου καὶ θριαμβεύσας λόγον τε ἀποδοῦς τῶν
 τοῦ πολέμου πράξεων ὤκειλεν¹ εἰς πολυτελεῆ
 διαίταν ἐκ τῆς παλαιᾶς σωφροσύνης καὶ πρῶτος
 τρυφῆς εἰσηγητῆς Ῥωμαίοις ἐγένετο, καρπω-
 σάμενος δυεῖν βασιλείων τῶν προειρημένων πλοῦ-
 τον. Κάτων δὲ ἐκείνος, ὡς Πολύβιος ἱστορεῖ ἐν
 τῇ πρώτῃ καὶ τριακοστῇ τῶν ἱστοριῶν, ἐδυσ-
 275 χέρανε καὶ ἐκεκράγει ὅτι τινὲς τὰς ξενικὰς τρυ-
 φὰς εἰσήγαγον εἰς τὴν Ῥώμην, τριακοσίων μὲν
 δραχμῶν κεράμιον ταρίχων Ποντικῶν ὠνησάμενοι,
 καὶ μειράκια δ' εὐμορφα ὑπερβαλλούσης ἀγρῶν
 τιμῆς. πρότερον δὲ οὕτως ὀλιγοδεεῖς ἦσαν οἱ τὴν
 Ἰταλίαν κατοικοῦντες ὥστε καὶ καθ' ἡμᾶς ἔτι,
 φησὶν ὁ Ποσειδώνιος, οἱ σφόδρα εὐκαιρούμενοι
 τοῖς βίοις, ἦγον² τοὺς υἱοὺς ὕδωρ μὲν ὡς τὸ πολὺ
 πίνοντας, ἐσθίοντας δ' ὅ τι ἂν τύχη. καὶ πολ-
 λάκις, φησὶν, πατὴρ ἢ μήτηρ υἱὸν ἠρώτα πότερον
 ἀπίους ἢ κάρνα βούλεται δειπνήσαι, καὶ τούτων
 b τι φαγῶν ἠρκέιτο καὶ ἐκομιᾶτο. νῦν δέ, ὡς ὁ
 Θεόπομπος ἱστορεῖ ἐν τῇ πρώτῃ τῶν Φιλιππικῶν,
 οὐδεὶς ἐστὶ καὶ τῶν μετρίως εὐπορουμένων ὅστις

¹ C (cf. 543 a): ὤκειε μὲν A.

² ἦγον AC: διῆγον Usener.

^a Athen. 543 a, cf. F.H.G. iii. 416, 83.

“The first man who led the way to that extravagant luxury which flourishes in modern times was Lucullus, who defeated Mithradates on the high seas. This is recorded by Nicolas the Peripatetic.^a For on his return to Rome after the defeat of Mithradates, as well as that of the Armenian Tigranes, he celebrated a triumph, rendered an account of his operations in the war, and then, abandoning his earlier sobriety, he went to smash in a career of extravagance. He became the first to introduce luxury among the Romans, after he had harvested for himself the wealth of the two kings I have mentioned. And Cato, whom everybody knows, was disgusted, as Polybius records in the thirty-first book of the *Histories*,^b and cried out that ‘certain persons had imported foreign luxuries into Rome; they had, he said, bought a cask of Pontic smoked fish for three hundred shillings, and beautiful boys for more than the cost of broad acres.’^c But in earlier times the inhabitants of Italy, according to Posidonius, even those who were very well off for a livelihood, trained^d their sons in drinking water, mostly, and in eating whatever they happened to have. And often, he tells us, a father or mother would ask a son whether he preferred to make his dinner of pears or walnuts, and after eating some of these he was satisfied and went to bed. But to-day, as Theopompus records in the first book of his *History of Philip*,^e there is nobody, even among those in moderate circumstances, who fails to set an extra-

^b Chap. 24 Hultsch. Cf. Cato's complaint about the price of fish, Plutarch, *Qu. Symp.* iv. 4.

^c *F.H.G.* iii. 253.

^d ἀγῶ is uncommon in this sense except in the passive; see critical note.

^e *F.H.G.* i. 284.

ATHENAEUS

οὐ πολυτελῆ μὲν τράπεζαν παρατίθεται, μαγείρους
δὲ καὶ θεραπείαν ἄλλην πολλήν κέκτηται καὶ
πλείω δαπανᾷ τὰ καθ' ἡμέραν ἢ πρότερον ἐν ταῖς
ἑορταῖς καὶ ταῖς θυσίαις ἀνήλυσκον."

Ἐπεὶ δὲ εἰς ἰκανὸν μῆκος προὔβη τὰ τῶν
ἀπομνημονευθέντων, αὐτοῦ καταπαύσωμεν τὸν
λόγον.

vagant table, or does not own cooks and many other servants, or does not lavish more for daily needs than they used to expend at the festivals and sacrifices."

Since the matters here recorded have reached a sufficient length, let us stop our discourse at this point.

Ἐπιτελουμένου δὲ ἤδη τοῦ δείπνου τῶν Φαγη-
 σίων ἑορτὴν συντελεῖσθαι νομίσαντες οἱ κυνικοὶ
 πάντων μᾶλλον ἠὲ φραίνοντο, καὶ ὁ Κύνουλκος
 ἔφη· “ ἕως ἡμεῖς δειπνοῦμεν, ὦ Οὐλπιανέ (λόγοις
 γὰρ ἐστιᾶ), προβάλλω σοι παρὰ τίνι εἴρηται
 Φαγήσια² ἑορτὴ καὶ Φαγησιπόσια.²” καὶ ὡς ἀπο-
 ρηθεῖς ἐπισχεῖν τε κελεύσας τοὺς παῖδας τὴν
 περιφορὰν καίτοι ἤδη οὔσης ἑσπέρας· “ οὐ συμ-
 περιφερομαι, ὦ σοφώτατε· ὥστε λέγειν σοὶ καιρὸς,
 ἵνα μᾶλλον καὶ δειπνήσης ἡδίων.” καὶ ὡς “ εἰ
 χάριν ὁμολογήσεις³ μαθῶν, λέξω.” ὁμολογήσαντος
 δ’ ἔφη· “ Κλέαρχος Ἀριστοτέλους μαθητῆς, Σολεὺς
 δὲ τὸ γένος, ἐν τῷ προτέρῳ περὶ γρίφων⁴ (κρατῶ
 γὰρ καὶ τῆς λέξεως διὰ τὸ σφόδρα μοι εἶναι
 προσφιλεῖ) οὕτωςί πως εἴρηκε· “ φαγήσια, οἱ δὲ
 φαγησιπόσια προσαγορεύουσι τὴν ἑορτὴν· ἐξέλιπε
 δὲ αὕτη, καθάπερ ἡ τῶν ῥαψωδῶν ἦν ἦγον . . .
 καὶ τὴν τῶν Διονυσίων· ἐν ἧ παριόντες ἑκάστῳ⁵

¹ τῶν εἰς ἄρχη του ιγ mss., i.e. the beginning of Book XIII.

² Casaubon: φαγήσια and φαγησιπόσια A.

³ ὁμολογήσεις A. ⁴ περὶ γρίφων Casaubon: περιγραφῶν A.

⁵ ἑκάστῳ Welcker; ἑκαστοὶ A.

^a Cf. Plato, *Rep.* 571 D ἐστισίας λόγων καλῶν.

^b Cf. the scene between Socrates and Thrasymachus, Plato, *Rep.* 338 B.

BOOK VII *mainly fish*

Now that the dinner was in full swing, the Cynics, thinking that the Eating-festival was to be celebrated, cheered up more than anyone else. And Cynulcus said: "While we dine, Ulpian (since you like to feast on words^a), I will put a question to you. Who is it that has used Eating-festival and Eating-and-drinking-festival as a word for a holiday?" Ulpian was puzzled, and told the slaves to stop passing the food although it was already evening. "I cannot accommodate you, my learned friend; so now is your chance to speak out, and that will make you enjoy your dinner more." Cynulcus replied: "If you will confess your gratitude when I have instructed you,^b I will speak;" and when the other promised, he went on: "Clearchus, a disciple of Aristotle and native of Soli, says^c something like the following in the first book of his work *On Riddles* (I retain the memory of the word^d because I like it so much): 'phagesia (eating-festival), others phagesisposia (eating-and-drinking-festival), is the name they give to the holiday; this festival has become extinct, as is that of the rhapsodists which they celebrated . . . and that of the Dionysia. In it the rhapsodists

^c *F.H.G.* ii. 321; ἐν τῷ προτέρῳ (not πρώτῳ) shows that the work was in two books.

^d φαγήσια.

τῶν θεῶν οἶον τιμὴν ἐπετέλουν τὴν ραψωδίαν.”
 276 ταῦτ’ εἶπεν ὁ Κλέαρχος. εἰ δ’ ἀπιστεῖς, ὦ ἑταῖρε,
 καὶ τὸ βιβλίον κεκτημένος οὐ φθονήσω σου ἀφ’
 οὗ πολλά ἐκμαθῶν εὐπορήσεις προβλημάτων· καὶ
 γὰρ Καλλίαν ἰστορεῖ τὸν Ἀθηναῖον γραμματικὴν¹
 συνθεῖναι τραγωδίαν ἀφ’ ἧς ποιῆσαι τὰ μέλη καὶ
 τὴν διάθεσιν Εὐριπίδην ἐν Μηδεΐᾳ καὶ Σοφοκλέα
 τὸν Οἰδίπουν.” θαυμασάντων δὲ πάντων τὸ εὐ-
 παιδεύτον τοῦ Κυνούλκου ὁ Πλούταρχος “κατὰ τὸ
 ὁμοίον, ἔφη, καὶ ἐν Ἀλεξανδρείᾳ τῇ ἐμῇ Λαγυνο-
 φόρᾳ² ἑορτὴ τις ἦγετο, περὶ ἧς ἰστορεῖ Ἐρατο-
 β³ σθένης ἐν τῷ ἐπιγραφομένῳ συγγράμματι Ἀρσινόη.
 λέγει δὲ οὕτως· “τοῦ Πτολεμαίου κτιζόντος
 ἑορτῶν³ καὶ θυσιῶν παντοδαπῶν γένη καὶ μάλιστα
 περὶ τὸν Διόνυσον, ἠρώτησεν Ἀρσινόη τὸν φέροντα
 τοὺς θαλλοὺς τίνα νῦν ἡμέραν ἄγει καὶ τίς ἐστιν
 ἑορτὴ. τοῦ δ’ εἰπόντος “καλεῖται μὲν Λαγυνο-
 φόρᾳ, καὶ τὰ κομισθέντα αὐτοῖς δειπνοῦσι κατα-
 κλιθέντες ἐπὶ στιβάδων καὶ ἐξ ἰδίας ἕκαστος
 λαγύνου παρ’ αὐτῶν φέροντες πίνουσιν.” ὡς δ’
 οὗτος ἀπεχώρησεν, ἐμβλέψασα πρὸς ἡμᾶς “συν-
 οἰκία γ’, ἔφη, ταῦτα ῥυπαρά. ἀνάγκη γὰρ τὴν
 σύνοδον γίνεσθαι παμμυγοῦς ὄχλου, θοιῶν ἕωλον
 καὶ οὐδαμῶς εὐπρεπῆ παρατιθεμένων.” εἰ δὲ τὸ
 γένος τῆς ἑορτῆς ἤρεσκεν, οὐκ ἂν ἐκοπίασε δῆπου
 τὰ αὐτὰ ταῦτα παρασκευάζουσα ἢ βασιλεία καθ-
 ἄπερ ἐν τοῖς Χουσίν· εὐωχοῦνται μὲν γὰρ κατ’

¹ γραμματικὴν Schweighäuser (lemma in A); γραμματικὸν AC.

² Schweighäuser; λαγυνοφορία AC regularly.

³ Schweighäuser; ἑορτὴν AC.

came forward and performed their rhapsody as an act of homage to the several gods.' Thus Clearchus. If you don't believe it, comrade, I own the book and will not begrudge it to you; you will learn a lot from it and will be rich in questions to propound. For he records that Callias of Athens composed an *Alphabetic Tragedy*, from which Euripides in *Medea* and Sophocles in *Oedipus* drew the models of their choruses and plots." After all had expressed their admiration for the learning of Cynuleus, Plutarch said: "To cite a similar case, there used to be celebrated in my native Alexandria also a festival named Flagon-bearing, of which Eratosthenes gives an account in the treatise entitled *Arsinoë*.^a He says: 'Ptolemy founded all kinds of festivals and sacrifices, particularly those connected with Dionysus; and Arsinoë asked the man who carried the olive-branches what day he was then celebrating and what festival it was. He replied: "It is called Flagon-bearing, and the celebrants eat what is brought to them while they recline on beds of rushes, and each man drinks out of a special flagon which he brings from his own house."' When he had passed on, she looked at us and said: "That must indeed be a dirty get-together. For the assembly can only be that of a miscellaneous mob who have themselves served with a stale and utterly unseemly feast." But if she had liked that kind of festival, the queen would, of course, never have grown tired of getting up the very same offerings which were customary at the Feast of Pitchers.^b For there, to be sure,

^a Page 197 Bernhardt.

^b The second day of the Anthesteria. Cf. Athen. 437 c-d, and for its reputed origin, Euripides, *I.T.* 940 ff.

ἰδίαν, παρέχει δὲ ταῦτα ὁ καλέσας ἐπὶ τὴν ἐστίασιν."

Τῶν δὲ παρόντων γραμματικῶν τις ἀποβλέψας εἰς τὴν τοῦ δείπνου παρασκευὴν ἔφη·

"εἶτα πῶς δειπνήσομεν

τοσαῦτα δείπνα;

δ ἴσως διὰ νυκτός, ὡς ὁ¹ χαρίεις Ἀριστοφάνης ἐν Αἰολοσίκωνι εἶπεν οὕτως λέγων οἰονεῖ δι' ὅλης νυκτός· ὡς καὶ τὸ Ὀμηρικόν ἔχει·

κεῖτ' ἔντοσθ' ἄντροιο² ταυσοσάμενος διὰ μῆλων, ἀντὶ τοῦ διὰ πάντων τῶν μῆλων, τὸ μέγεθος αὐτοῦ ἐμφανίζων." πρὸς ὃν ὁ ἱατρὸς ἔφη Δάφνος "ὠφελιμώτερα ἔστι, φίλτατοι,³ παντὶ σώματι τὰ νυκτερινὰ δείπνα· τὸ γὰρ τῆς σελήνης ἄστρον πρὸς τὰς τῆς τροφῆς ἀρμόττει πέψεις σηπτικὸν ὑπεάρχον· κατὰ σῆψιν δ' ἡ πέψις· εὐσηπτότερα γοῦν τὰ νύκτωρ θυόμενα τῶν ἱερείων καὶ τῶν ξύλων τὰ πρὸς τὸ σελήγιον κοπτόμενα, καὶ τῶν καρπῶν δὲ οἱ πλείστοι πρὸς τὸ σελήμιον πεπαίνονται."

Πολλῶν δὲ ὄντων καὶ διαφόρων τῶν παρεσκευασμένων καὶ αἰεὶ παρασκευαζομένων ἰχθύων μεγέθει τε καὶ ποικιλίᾳ ὁ Μυρτίλος ἔφη· "εἰκότως, ἄνδρες φίλοι, πάντων τῶν προσοψημάτων ὄψων καλουμένων ἐξενίκησεν ὁ ἰχθύς διὰ τὴν ἐξαιρέτον ἐδωδὴν⁴ μόνος οὕτως καλεῖσθαι διὰ τοὺς ἐπιμανῶς ἐσχηκότας πρὸς ταύτην τὴν ἐδωδὴν· λέγομεν γοῦν⁵

¹ ὁ added by Musurus.

² ἐντὸς θεάτροιο A (1).

³ φίλτατοι Kaibel: φίλτατε, τῷ AC.

⁴ διὰ τὴν ἐξ. ἐδωδὴν may be a gloss.

⁵ Dindorf: οὖν AC.

they feast in solitary fashion, but the food is provided by him who invites them to the entertainment."

One of the pundits there present, after glancing at the dinner spread before us, said: "'But then, how are we going to eat so many dinners?'^a Probably 'it will take the night,' to quote the witty Aristophanes in *Aeolosicon*.^b For he says 'through the night' meaning 'through the whole night.' It is like the Homeric phrase^c: 'He lay inside the cave sprawling through his sheep,' instead of 'through-out all his shecp,' thus indicating his gigantic size." In answer to him the physician Daphnaus said: "Meals taken at night, dear friends, are more beneficial to every organism; for the celestial body of the moon suits the digestion of food, being septic, since digestion is a septic process. At any rate, victims sacrificed at night, and timbers cut in the moonlight, rot more easily; so also most fruits ripen in moonlight."^d

The fishes which had been set before us or from time to time were set before us were numerous and extraordinary in size and variety. Myrtilus remarked: "It is no wonder, my friends, that among all the specially prepared dishes which we call an *opson*,^e fish is the only one which has won its way, on account of its excellent eating-qualities,^f to be called by this name, because people are so mad for this kind of food. Anyway, we give the name

tradicted by Kaibel) tried to connect them with the following quotation from Aristophanes.

^b Kock i. 395.

^c *Od.* ix. 298.

^d *Cf.* Plutarch, *Qu. Symp.* iii. 10.

^e Originally any relish eaten with bread or meat, which were the staple foods.

^f See critical note, and *cf.* Plutarch, *Qu. Symp.* iv. 4. 4.

ἀμοφάγους οὐ τοὺς βόεια ἐσθίωντας, οἷος ἦν Ἡρακλῆς, ὃς τοῖς "βοείοις κρέασιν ἐπήσθιε σῦκα χλωρά," οὐδὲ τὸν φιλόσκον, οἷος ἦν Πλάτων ὁ φιλόσοφος, ὡς ἱστορεῖ Φανόκριτος ἐν τῷ περὶ Εὐδόξου· ἱστορεῖ δ' ὅτι καὶ Ἀρκεσίλας φιλόβοτρος ἦν, ἀλλὰ τοὺς περὶ τὴν ἰχθυοπωλίαν ἀναστρεφόμενους. φιλόμηλοι δ' ἦσαν Φίλιππος τε ὁ Μακεδὼν καὶ ὁ υἱὸς αὐτοῦ Ἀλέξανδρος, ὡς 277 Δωρόθεός φησιν ἐν τῇ ἕκτη τῶν περὶ Ἀλέξανδρον ἱστοριῶν. Χάρης δ' ὁ Μυτιληναῖος ἱστορεῖ ὡς κάλλιστα μῆλα εὐρών ὁ Ἀλέξανδρος περὶ τὴν Βαβυλωνίαν χώραν τοῦτων τε πληρώσας τὰ σκάφη μηλομαχίαν ἀπὸ τῶν νεῶν ἐποίησατο, ὡς τὴν θέαν ἠδίωσθαι γενέσθαι. οὐκ ἀγνοῶ δὲ ὅτι ὄψων κυρίως καλεῖται πᾶν τὸ πυρὶ κατασκευαζόμενον εἰς ἐδωδὴν· ἦτοι γὰρ ἔψων ἐστὶν ἢ παρὰ τὸ ὠπτῆσθαι ἀνόμασται."

Πολλῶν οὖν ὄντων τῶν ἰχθύων, οὓς κατὰ τὰς ἐκάστας ὥρας ἐδαινύμεθα,¹ ὧ θαυμασιώτατε Τιμόκρατες, κατὰ γὰρ τὸν Σοφοκλέα

b χορὰς δ' ἀναύδων ἰχθύων ἐπερρόθει,
σαίνοντες² οὐραίοισι

οὐ τὴν κεκτημένην, ἀλλὰ τὰς λοπάδας· καὶ κατὰ τὰς Ἀχαιοῦ δὲ Μοῖρας·

πολὺς γὰρ ὄμιλος ποντίου κύκλου σοβῶν
..... ἐνάλιος θεωρία,
χραίνοντες οὐραίοισι³ εὐδῖαν ἀλός,

ἀπομνημονεύσω δέ σοι ἅ περὶ ἐκάστου ἔλεξαν οἱ δειπνοσοφισταί. πάντες γὰρ συνεισημέγκαν εἰς

¹ Kaibel: ἐδαινύμεθα A.

² Brunck: σαίνουσι AC.

'relish-eaters,' not to those who eat beef, like Heracles, who 'after the flesh of oxen ate green figs,'^a nor to the fig-lover either, such as the philosopher Plato was, as recorded by Phanocritus in his essay *On Eudoxus*.^b He also records that Arcesilas was a grape-lover. No, we give the name rather to people who gad about among the fishmongers. Philip of Macedon and his son Alexander were apple-lovers, according to Dorotheus in the sixth book of his *History of Alexander*.^c And Chares of Mitylene records^d that Alexander, finding that the best apples were in Babylonia, filled his ships with them and got up an apple fight from the ships, making a very delightful spectacle. I am not unaware, either, that *opson* is properly said of anything that is prepared for eating by the use of fire; in other words, it is for *epson* (cooking), or else is so named from its being cooked (*ôptêsthai*)."^e

The fishes, then, were numerous, and we feasted on them in their proper seasons, most admirable Timocrates. For, as Sophocles^f puts it: "A troop of mute fishes romped noisily up, wagging their tails," not at the mistress but at the casseroles; and according to the *Fates*^g of Achaëus: "For a mighty throng of Ocean's swirling creatures came rushing violently . . . a delegation from the sea, flicking with their tails the level surface of the brine." I shall, then, quote for you what the Deipnosophists said about each one. For they all brought together

^a Euripides, *T.G.F.*² 652, frag. 907. ^b *F.H.G.* iv. 473.

^c Frag. I Müller.

^d Frag. 4 Müller.

^e A correct etymology. Cf. also *Ἡνανόψια*, the Bean-boiling Festival, in the month *Pyanoopson*. Athen. 408 a.

^f *T.G.F.*² 296.

^g *Ibid.* 753.

² Casaubon: *χαίροντος θυγατέρω Α.*

ο αὐτοὺς τὰς ἐκ βιβλίων συμβολάς, ὧν τὰ ὀνόματα διὰ τὸ πλῆθος παραλείβω.

ὅστις ἀγοράζων ὄψον
 ἐξὸν ἀπολαύειν ἰχθύων ἀληθινῶν
 ραφανίδας ἐπιθυμῆι πρίασθαι, μαινεται.

φησὶν Ἄμφις ἐν Λευκάδι· ἵνα δὲ εὐμνημόνευτά σοι γένηται τὰ λεχθέντα, κατὰ στοιχείῳ τάξω τὰ ὀνόματα. καὶ γὰρ Σοφοκλέους εἰπόντος ἐν Αἴαντι μαστιγοφόρῳ τοὺς ἰχθύς ἐλλοὺς

ἐφῆκεν ἐλλοῖς ἰχθύσι διαφθοράν,

ἐξήτησέν τις εἰ καὶ τῶν πρὸ αὐτοῦ τις τῷ ὀνόματι κέχρηται. πρὸς δὲ ὁ Ζωῖλος ἔφη· “ἐγὼ δὲ οὐκ ἴδω ὀψοφαγίστατος (οὕτω γὰρ Ξενοφῶν ὠνόμασεν ἐν Ἀπομνημονεύμασι γράφων οὕτως· “ὀψοφαγίστατός τε καὶ βλακίστατός ἐστιν”) οἶδα ὅτι ὁ τῆν Ἰτανομαχίαν ποιήσας, εἴτ’ Εὐμήλος ἐστίν ὁ Κορίνθιος ἢ Ἀρκτῖνος ἢ ὅστις δήποτε χαίρει ὀνομαζόμενος, ἐν τῷ δευτέρῳ οὕτως εἴρηκεν

ἐν δ’ αὐτῇ πλωτοὶ χρυσώπιδες ἰχθύες ἐλλοὶ
 νήχοντες παίζουσι δι’ ὕδατος ἀμβροσίῳι.

ο ἔχαιρε δὲ Σοφοκλῆς τῷ ἐπικῷ κύκλῳ, ὡς καὶ ὅλα δρᾶματα ποιῆσαι κατακολουθῶν τῇ ἐν τούτῳ μυθοποιᾷ.”

Παρατεθεισῶν οὖν ΑΜΙΩΝ ἔφη τις· “ταύτας

^a Koek ii. 243. Kaibel thinks this quotation inappropriate here (it occurred at 57 b). But it may serve as a motto for the entire discourse on fish, and it also illustrates the earlier meaning of *ὄψον*, which *later* meant ‘fish.’

^b Line 1297. The reference is to Aerope, wife of Atreus, caught in adultery with Thyestes and drowned by order of Atreus.

^c iii. 13. 4.

^d *Frag. ep.* 4 Kinkel.

to the company their contributions gathered from books, the names of which I will omit because of their number.

“Any man who goes to market to get some delicacy and prefers to buy radishes when he may enjoy real fish must be crazy,” says Amphius in *Leucas*.^a To make it easier for you to remember what was said, I will arrange the names alphabetically. But by way of preface: Sophocles in *Ajax the Lash-Wielder*^b called fishes mute: “Gave (her) over to be devoured by the mute fishes.” One of the company asked whether anyone before him had used the epithet. In answer to him Zoëus said: “I am not much of a fish-eater myself (this is a name used by Xenophon in the *Memorabilia*,^c writing as follows: ‘He is very much of a fish-eater and very lazy’), yet I know that the author of the *Titanomachia*, whether it is Eumelus of Coriuth or Arctimns or whatever he likes to be called, has the word in the following lines of the second book^d: ‘Afloat in it were golden-eyed mute fishes, swimming and playing in the ambrosial water.’ Now Sophocles liked the Epic Cycle, and even composed entire plays in close conformity to the stories told in it.”

First, then some *Amiae*^e were served, and one speaker said: “These are recorded by Aristotle^f

^a Said to be a kind of tunny, by some identified with the bonito; certainly different from the bowfin and mudfish, which to-day are classed with the *Amiidae*. The speaker here may be the physician Daphnus, since the remarks about Archestratus at 278 d are attributed to Daphnus at 116 f. But it is not possible to assign to him this entire account of fishes, which extends to the end of the book and is mingled with Athenaeus's own compilations (cf. 277 c *κατὰ τροχέιον τάξω*).

^f p. 301 Rose.

Ἄριστοτέλης ἰστορεῖ τὰ μὲν βράγχια ἔχειν καλυπτά, εἶναι δὲ καρχαρόδοντας καὶ τῶν συναγελαζομένων καὶ σαρκοφάγων χολήν τε ἔχειν ἰσομήκη τῷ ἐντέρω καὶ σπλήνα ὁμοίως. λέγεται δὲ ὡς ἰθηρευθεῖσαι προσανάλλονται καὶ ἀποτρύγουσαι τὴν ὄρμιαν ἐκφεύγουσιν. μνημονεύει δ' αὐτῶν Ἄρχιππος ἐν Ἰχθύσι λέγων οὕτως·

ὅτε δ' ἦσθες ἀμίας παχείας.

καὶ Ἐπίχαρμος δ' ἐν Σειρήσιν·

πρωὶ μὲν γ' ἀτενὲς ἀπ' αὐῶν ἀφύας ἀπεπυρίζομεσ¹
 στρογγύλας καὶ δελφακίνας ὅπτα κρέα καὶ
 πωλύπους,
 καὶ γλυκύν γ' ἐπ' ὧν ἐπίομεσ οἶνον. β. οἶβοιβοὶ
 τάλας.

Α. περὶ γὰ μὲν αἰκλου τί κά τις καὶ² λέγοι. β. φοῦ
 τῶν κακῶν.

- 278 Α. ὄκα παρῆ³ τρίγλα τε μία παχῆα καμία δύο
 διατεταμέναι⁴ μέσαι φάσσαι τε τοσσαῦται⁵ παρῆν
 σκορπίοι τε.

Ἄριστοτέλης δὲ παρετυμολογῶν αὐτῆς τοῦνομά
 φησιν ὀνομάσθαι παρὰ τὸ ἅμα εἶναι ταῖς παρα-
 πλησίαις· ἐστὶ γὰρ συναγελαστική. Ἰκέσιος δ' ἐν
 τοῖς περὶ ὕλης εὐχύλους μὲν αὐτὰς εἶναι καὶ ἀπα-
 λὰς, πρὸς δὲ τὰς ἐκκρίσεις μέσας, ἦσσαν δὲ τρο-
 φίμους. ὁ δὲ ὀψοδαίδαλος Ἄρχέστρατος ἐν τῇ
 Γαστρολογίᾳ (οὕτως γὰρ ἐπιγράφεσθαι φησι Λυκό-
 β φρων ἐν τοῖς περὶ κωμωδίας ὡς τῆν Κλεοστράτου

¹ Schweighäuser: ἀποπυρίζομεσ Α.

² περὶ γὰ μὲν αἰκλου τί κά τις καὶ Kaibel: περὶ σάμᾳ με καλοῦσα
 κατίσκα Α.

as having opercular gills; they have jagged teeth; they are gregarious and carnivorous, and have a gall-bladder and likewise a spleen as long as the gut. It is said that when they are hooked they leap at the line and bite it off, so making their escape. Archippus mentions them in *The Fishes*^a in these words: 'When you were eating fat amiae.' Epicharmus, also, in *The Sirens*^b: 'A. Early in the morning, with the first coming of dawn, we would put on the fire some plump small fry, the roasted flesh of a pig, and some polyps; then we would wash them all down with sweet wine. B. Dear me, dear me, what a hard life! A. Ay, one might call it nothing but a small snack. B. Alas for your miserable luck! A. Yes, when we had at hand only a single fat gurnard and two honitos split in the middle, and there were besides the same number of ringdoves and scalpins.' Referring to the etymology of the word *amia*, Aristotle^c says that the name is derived from the circumstance that these fish go with (*ama ienai*) their kind; for it is gregarious. Hicesius, in *Materials*, says that they are well-flavoured and tender, but as to elimination only moderately good, and not so very nourishing. And that entrée-artist, Arcestratus, in his *Gastrology* (for that is the title, according to Lycophron in his work *On Comedy*,^d just as the poem of Cleostratus of Tenedos is entitled

^a Kock i. 683; Introd. to Vol. I. p. ix.

^b Kaibel 114.

^c p. 301 Rose.

^d Frag. 19 Strecker.

³ ἄκα παρῶν Lumb: ἄ καὶ παρὰ Α.

⁴ Meineke: διατεταγμεναί Α.

⁵ Schweighäuser: τασαῦται Α.

τοῦ Τευεδίου Ἀστρολογίαν¹) περὶ τῆς ἀμίας φησὶν οὕτως·

τὴν δ' ἀμίαν φθωσώρου, ὅταν Πλειὰς κατα-
δύνη,

πάντα τρόπον σκεύαζε. τί σοι τάδε μυθολο-
γεῖω;

οὐ γὰρ μὴ σὺ διαφθείρης² οὐδ' ἂν ἐπιθυμῆς.

εἰ δ' ἐθέλεις καὶ τοῦτο δαήμενοι, ὦ φίλε Μόσχε,
ὄντινα χρή σε τρόπον κείνῃ διαθεῖναι ἄριστα,

c ἐν συκῆς φύλλοις καὶ ὀρυγάνῳ οὐ μάλα πολλῇ·
μὴ τυρόν, μὴ λήρον³. ἀπλῶς δ' οὕτως θεραπεύσας

ἐν συκῆς φύλλοις σχοίνῳ κατάδησον ἄνωθεν,
εἴθ' ὑπὸ θερμὴν ὄσων ἔσω σποδόν, ἐν φρεσὶ
καιρὸν

γινώσκων ὅπότ' ἔστ' ὀπτή, καὶ μὴ κατακαύσης.

ἔστω δ' αὐτῇ σοι Βυζαντίου ἐξ ἐρατεινοῦ,
εἴπερ ἔχειν ἀγαθὴν ἐθέλεις, κἂν ἐγγὺς ἀλῶ που
τοῦδε τόπου, κεδνὴν λήψει· τηλοῦ δὲ θαλάσσης

d Ἑλλησποντιάδος χείρων, κἂν κλεινὸν⁴ ἀμείψης
Αἰγαίου πελάγους ἐναλον πόρον, οὐκ ἔθ' ὁμοία
γίγνεται, ἀλλὰ καταισχύνει τὸν πρόσθεν ἔπαινον.

Οὗτος δ' Ἀρχέστρατος ὑπὸ φιληδονίας γῆν
πᾶσαν καὶ θάλασσαν περιῆλθεν ἀκριβῶς, ἐμοὶ
δοκεῖ, τὰ πρὸς γαστέρα ἐπιμελῶς ἐξετάσαι βου-
ληθεῖς· καὶ ὡς περ οἱ τὰς Περικηγῆσεις καὶ τοὺς
Περίπλους ποιησάμενοι μετ' ἀκριβείας ἐθέλει
πάντα ἐκτίθεσθαι " ὅπου ἐστὶν ἕκαστον κάλλιστον
βρωτὸν τε ποτόν τε."⁵ τοῦτο γὰρ αὐτὸς ἐν τῷ
c προοιμίῳ ἐπαγγέλλεται τῶν καλῶν τούτων ὑπο-

¹ Ἀστρολογίαν Heringa: γαστρολογίαν A.

² σὺ διαφθείρης Coraes: σε διαφθείρηγ' AC.

Astrology ^a), has this about the amia: 'As for the amia, prepare that in the autumn, what time the Pleiad is setting, and in any way thou likest. Why need I recite it for thee word for word? For thou canst not possibly spoil it even if thou so desire. Still, if thou insist, dear Moschus, on being instructed here also in the best way to dress that fish, wrap it in fig-leaves with a very little marjoram. No cheese, no nonsense! Just place it tenderly in fig-leaves and tie them on top with a string; then push it under hot ashes, bethinking thee wisely of the time when it is done, and burn it not up. Let it come to thee from lovely Byzantium if thou desire the best, yet thou wilt get what is good even if it be caught somewhere near this place here. But it is poorer the farther thou goest from the Hellespontine sea, and if thou journey over the glorious courses of the briny Aegean main, it is no longer the same, but utterly belies my earlier praise.'

This Archestratus, impelled by love of pleasure, diligently traversed all lands and seas in his desire, as it appears to me, of testing carefully the delights of the belly; ^b and imitating the authors of *Travels* and *Voyages*, he aims to expound accurately whatever and "wherever there is anything best that is eatable or drinkable." For this is his own announcement ^c in the preface to those noble *Counsels* ^d which

^a Frag. 7 Ribbeck 35 Brandt; Athen. 314 a.

^b Cf. 116 f.

^c Frag. 2 Ribbeck 2 Brandt, cf. Athen. 314 f.

^d The usual title given to didactic poems, such as those of Hesiod and of Tyrtacus.

³ λήρον AC: λαιον Brandt (but cf. ἡδυσματολήρων 311 c).

⁴ κλειδόν Porson: κεινον Δ.

⁵ ποτόν τε added by Casaubon.

θηκῶν ὧν πρὸς τοὺς ἐταίρους ποιεῖται Μόσχον τε καὶ Κλέανδρον, ὥσπερ ὑποτιθέμενος αὐτοῖς κατὰ τὴν Πυθίαν ζητεῖν

ἵππον Θεσσαλικὴν Λακεδαιμονίην τε γυναῖκα,
ἄνδρας δ' οἱ πίνουσιν ὕδωρ καλῆς Ἀρεθούσης.

ΣΦ Ψ 109¹ Χρῦσιππος δ' αὐτὸν ὄντως φιλόσοφος καὶ περὶ πάντα ἀνὴρ ἀρχηγὸν Ἐπικούρῳ φησὶ γενέσθαι ἰ καὶ τοῖς τὰ τοῦτου ἐπισταμένοις τῆς πάντα διαλυμηναμένης ἡδονῆς· καὶ γὰρ οὐκ ἐγκαλυπτόμενος ὁ Ἐπικούρος λέγει, ἀλλὰ μεγάλη τῇ φωνῇ· “οὐ γὰρ ἔγωγε δύναμαι νοῆσαι τὰγαθὸν ἀφελῶν μὲν τὴν διὰ χυλῶν, ἀφελῶν δὲ τὴν δι' ἀφροδισίων ἡδονήν.” οἶεται γὰρ οὕτως ὁ σοφὸς καὶ τὸν ἀσώτων βίον ἀνεπίληπτον εἶναι, εἴπερ αὐτῷ προσγένοιτο τὸ ἀδεές καὶ ἕλειν.¹ διὸ καὶ οἱ τῆς κωμωδίας ποιηταὶ κατατρέχοντές που τῆς ἡδονῆς καὶ ἀκρασίας ἐπικούρους καὶ βοηθοὺς βοῶσιν.

279 Βάτων¹ μὲν ἐν Συνεξαπατώντι δυσχεραίνοντα ποιήσας πατέρα τῷ τοῦ υἱοῦ παιδαγωγῷ καὶ λέγοντα·

ἀπολώλεκας τὸ μεϊράκιόν μου παραλαβόν,
ἀκάθαρτε, καὶ πέπεικας ἐλθεῖν ἐς βίον
ἄλλότριον αὐτοῦ· καὶ πότους ἐωθινοὺς
πίνει διὰ σέ νῦν, πρότερον οὐκ εἰθισμένος.

Β. εἴτ' εἰ μεμάθηκε, δέσποτα, ζῆν, ἐγκαλεῖς;

Α. ζῆν δ' ἐστὶ τὸ τοιοῦθ'²; Β. ὡς λέγουσιν οἱ σοφοί·

¹ Casaubon : πλάτων AC (cf. 103 b).

² τοιοῦθ' Musurus : τοιοῦτον AC.

he addresses to his friends Moschus and Cleander, counselling them, as it were (to quote the Pythian priestess), "to seek out a mare from Thessaly, a wife from Sparta, and men who drink the water flowing in fair Arethusa." ^a Chrysippus, who was a real philosopher in all respects, says that Archestratus was the forerunner of Epicurus and those who adopt his doctrines of pleasure, which is the cause of all corruption. For Epicurus ^b does not speak with face muffled, but in a loud voice he declares: "As for myself, I cannot conceive of the Good if I exclude either the pleasure derived from taste or that derived from sexual intercourse." On this theory, in fact, the wise man can hold that even a prodigal's way of life is blameless, provided that the element of freedom from anxiety and the element of cheerfulness be added in his favour. Hence the comic poets, when they run down pleasure and incontinence, shout for helpers ^c and reinforcements. Baton, in *The Fellow-Cheater*, portrays a father complaining of his son's nurse ^d and saying ^e: "You have taken my boy and ruined him, you foul wretch, and have lured him into a life foreign to his nature. He now takes a morning cup through your influence, something he never did before. NURSE: And so, master, you blame me if he has seen a bit of life? FATHER: Life! Do you call that life? NURSE: Yes, the wise so call it. Epicurus, anyhow,

^a An oracle given to the Megarians, quoted more fully by Suidas s.v. 'Ταείς, & Μεγαρήνες.

^b p. 120 Usener; cf. Athen. 280 a, 546 e.

^c Punning on the name of Epicurus, which means helper. See Kock iii. 464.

^d The old male slave appointed to attend young boys.

^e Kock iii. 328, Athen. 103 c.

- ὁ γοῦν Ἐπίκουρός φησιν εἶναι τάγαθὸν
 τὴν ἡδονὴν δῆπουθεν· οὐκ ἔστιν δ' ἔχειν
 b ταύτην ἐτέρωθεν, ἐκ δὲ τοῦ ζῆν δὴ καλῶς¹
 εὖ ζῶσ' ἅπαντες. ἢ τυχὸν δώσεις ἐμοί²;
 A. ἑώρακας οὖν φιλόσοφον, εἰπέ μοι, τινὰ
 μεθύοντ' ἐπὶ τούτοις θ' οἷς λέγεις κηλούμενον;
 B. ἅπαντας· οἱ γὰρ τὰς ὀφρῦς ἐπηρκότες
 καὶ τὸν φρόνιμον ζητοῦντες ἐν τοῖς περιπάτοις
 καὶ ταῖς διατριβαῖς ὥσπερ ἀποδεδρακότα
 οὕτως, ἐπὶν γλαυκίσκος αὐτοῖς παρατεθῆ,
 ἴσασι οὐ δεῖ πρῶτον ἄφασθαι τόπου
 c καὶ τὴν κεφαλὴν ζητοῦσιν ὥσπερ πράγματος,
 ὥστ' ἐκπεπληῆσθαι πάντας.

καὶ ἐν τῷ Ἀνδροφόνῳ δὲ ἐπιγραφομένῳ ὁ αὐτὸς
 Βάτων³ διαπαίξας τινὰ τῶν ἐπεικῶν φιλοσόφων
 ἐπιφέρει·

- ἔξ' ὄν γυναῖκ' ἔχοντα κατακείσθαι καλὴν
 καὶ Λεσβίου χυτρίδε λαμβάνειν δύο·
 ὁ φρόνιμος οὗτός⁴ ἐστι, τοῦτο τάγαθόν.
 Ἐπίκουρος ἔλεγε ταῦθ' ἃ νῦν ἐγὼ λέγω.
 εἰ τοῦτον ἔζων πάντες⁵ ὄν ἐγὼ ζῶ βίον,
 d οὐτ' ἄτοπος ἦν ἂν οὔτε μοιχὸς οὐδέ εἰς.

Ἡγήσιππος δ' ἐν Φιλεταίροις·

Ἐπίκουρος ὁ σοφὸς ἀξιώσαντός τιως
 εἰπεῖν πρὸς αὐτὸν ὅτι ποτ' ἐστὶ τάγαθόν
 ὁ διὰ τέλους ζητοῦσιν, εἶπεν⁶ ἡδονὴν.
 B. εὖ γ', ὦ κράτιστ' ἄνθρωπε καὶ σοφώτατε·

¹ δὴ καλῶς 103 d; παγκάλως AC.
² Cf. 103 d: εὐσωσιαπαντητυχον A: εὖζως δ' ἅπαντας εὐτυχεῖν
 δώσεις ἐμοί Diels.

³ Casaubon; πλάτων A.

⁴ οὗτός added by Kaibel.

⁵ Casaubon; ἅπαντες AC.

⁶ Casaubon; εἰπεῖν AC.

says that pleasure is the highest Good; everybody knows that. You cannot have it in any other way; whereas by living well, of course, all live rightly. Perhaps you will grant me that?^a FATHER: Tell me then, have you ever seen a true philosopher drunk, or beguiled by the doctrines you preach? NURSE: Ay, every mother's son of them. For those who walk with eyebrows uplifted and seek in their discussions and discourses for 'the wise man', as if he were a runaway slave, once you set a sea-lizard before them, know so well what 'topic' to attack first, seek so skilfully for the 'gist or head of the matter,' that everybody is amazed at their knowledge." And in *The Murderer*,^b as it is entitled, Bâton, after ridiculing one of the 'nice' philosophers, proceeds: "He might have taken his place on the couch with a fair lady, and had two pots of Lesbian. That is the wise man, that is the chief Good. Epicurus used to say only what I am saying now. If everybody lived the life which I am living, nobody would be a profligate or an adulterer--no, not one!"^c So Hegesippus in *True Friends*^d: "A. The wise Epicurus, when someone asked him to explain what the chief Good is that men are always seeking, replied, 'Pleasure.' B. Bravo, my wise and able fellow! In fact there is no good

^a Or, following the reading of Diels: "You will grant me that all good livers are happy." For the ambiguity in ἐὸς ζῆν and καλῶς ζῆν, "good living," see Plato, *Crito* 48 B.

^b Kock iii. 327.

^c *i.e.*, all distinctions between right and wrong would be happily abolished.

^d Kock iii. 314.

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τοῦ γὰρ μασᾶσθαι κρείττον οὐκ ἔστ' οὐδὲ ἐν ἀγαθόν· α.¹ πρόσεστιν ἡδονῇ γὰρ τὰγαθόν.

Ἄσπάζονται δὲ οὐ μόνον οἱ Ἐπικούρειοι τὴν ἡδονήν, ἀλλὰ καὶ οἱ Κυρηναῖοι καὶ οἱ² Θάσιοι,³
 ο Μνησιστράτειοι δὲ καλούμενοι· καὶ γὰρ οὗτοι ζῆν
 μὲν ἡδέως . . .⁴ χαίρουσιν, ὡς φησι Ποσειδώνιος.
 οὐ μακρὰν δὲ τούτων ἦν καὶ Σπένσιππος ὁ Πλάτωνος
 ἀκουστῆς καὶ συγγενής· Διονύσιος γοῦν ὁ τύραννος
 ἐν ταῖς πρὸς αὐτὸν ἐπιστολαῖς καὶ τὰ τῆς φιλη-
 δονίας αὐτοῦ διεξερχόμενος ἔτι τε τῆς φιλαργυρίας
 ἐρανίζεσθαι τε παρὰ πολλῶν αὐτὸν διελέγχων
 ὀνειδίζει καὶ τὸν Λασθeneίας τῆς Ἀρκαδικῆς⁵
 f ἑταίρας ἔρωτα ἐπὶ πᾶσιν τε λέγει τάδε· “ σὺ τισι
 φιλαργυρίαν ὀνειδίζεις αὐτὸς μηδὲν ἔλλειπὼς
 αἰσχροκερδείας; τί γὰρ οὐ πεποίηκας; οὐχ ὑπὲρ
 ὧν Ἑρμείας ὤφειλεν αὐτὸς ἐκτετικῶς ἔρανον
 συναγεῖν ἐπιχειρεῖς; ” περὶ δὲ τοῦ Ἐπικούρου
 Τίμων ἐν γ' σίλλων φησί·

γαστρί χαριζόμενος, τῆς οὐ λαμυρώτερον οὐδέν.
 ταύτης γὰρ ἕνεκεν ὁ ἀνὴρ καὶ τῆς ἄλλης τῆς κατὰ
 σάρκα ἡδονῆς ἐκολάκευεν καὶ Ἰδομενέα καὶ Μητρό-
 δωρον. καὶ αὐτὸς δέ που ὁ Μητρόδωρος οὐκ ἀπο-
 280 κρυπτόμενος τὰς καλὰς ταύτας θέσεις φησὶν·
 “ περὶ γαστέρα γάρ, ὦ φυσιολόγε Τιμόκρατες,
 περὶ γαστέρα ὁ κατὰ φύσιν βαδίζων λόγος τὴν
 ἅπασαν ἔχει σπουδὴν.” Ἐπίκουρος γὰρ ἦν ὁ
 τούτων διδάσκαλος, ὃς⁶ καὶ βοῶν ἔλεγεν· f “ ἄρχῃ

¹ α. added by Kaibel.

² oi added by Kaibel.

³ Θάσιοι added by Capps.

⁴ Lacuna marked by Wilamowitz.

⁵ Menagius: ἀρδικῆς Α, σαρδικῆς C.

⁶ ὃς added by Casaubon.

at all better than eating. A. Right; for the chief Good is a property of pleasure."^a

But it is not merely the Epicureans who embrace pleasure; there are also the Cyrenaics and the Thasians who call themselves disciples of Mnesistratus. For they too follow the life of pleasure, though they like . . . , as Poseidonius^b says. Not far removed from these was Speusippus, Plato's pupil and kinsman. Dionysius the Tyrant, at any rate, dilates in his letters to Speusippus on his pleasure-loving practices, as also on his avarice, scores him for receiving doles from numerous persons, and berates his passion for Lasthanœia, the hetaera from Arcadia. To cap it all he says: "You berate avarice in certain people, yet have you ever been lacking in greed yourself? What, in fact, have you ever refrained from doing? Did you not pay the debts which Hermeias owed, and then try to collect contributions to reimburse yourself?" Of Epicurus, Timon says in his *Satires*, third book^c: "Indulging his belly, than which nothing is more greedy." For it was, in fact, for the sake of the belly and the pleasures of the flesh in general that this man flattered Idomeneus and Metrodorus. And Metrodorus^d himself, making no attempt to hide these noble principles, says, I believe: "Yes, Timocrates, devoted to the study of nature as you are, it is indeed the belly, the belly and nothing else, which any philosophy that proceeds according to nature makes its whole concern." Epicurus, in fact, was the teacher of these men, and he used to maintain

^a This converts Aristotle's proposition, that pleasure is a property of the Good; *Eth. Nic.* 1174 b 20-22.

^b *F.H.G.* iii. 253. See critical note.

^c *Frag.* 56 Wachsmuth 186 Diels.

^d *Frag.* 13 Duening, Athen. 546 f.

καὶ ῥίζα παντὸς ἀγαθοῦ ἢ τῆς γαστρὸς ἡδονή, καὶ τὰ σοφὰ καὶ τὰ περιττὰ εἰς ταύτην ἔχει τὴν ἀναφορὰν.¹ καὶ τῷ περὶ τέλους δέ φησιν οὕτω πωσ· “τοῦ γὰρ ἔγωγε δύναμαι νοῆσαι τὰγαθὸν ἢ ἀφαιρῶν μὲν τὰς διὰ χυλῶν ἡδονάς, ἀφαιρῶν δὲ τὰς δι’ ἀφροδισίων, ἀφαιρῶν δὲ τὰς δι’ ἀκροαμάτων, ἀφαιρῶν δὲ τὰς διὰ μορφῆς κατ’ ὄψιν ἡδέϊας κινήσεις.² καὶ προελθὼν (φησι) λέγει· “τιμητέον τὸ καλὸν καὶ τὰς ἀρετὰς καὶ τὰ τοιουτότροπα, εἰάν ἡδονὴν παρασκευάζῃ· εἰάν δὲ μὴ παρασκευάζῃ, χαίρειν ἑατέον.”

Πρότερος δὲ τοῦ Ἐπικούρου Σοφοκλῆς ὁ τραγωδιοποιὸς ἐν Ἀντιγόῃ περὶ τῆς ἡδονῆς τοιαῦτα εἶρηκεν·

τὰς γὰρ ἡδονὰς
 ὅταν προδῶσιν ἄνδρες, οὐ τίθημι ἐγὼ
 ζῆν τοῦτον, ἀλλ’ ἐμψυχον ἡγοῦμαι νεκρόν.
 πλούτει τε γὰρ κατ’ οἶκον, εἰ βούλει, μέγα
 καὶ ζῆ τύραννον σχῆμι ἔχων· εἰάν δ’ ἀπὴ
 τούτων τὸ χαίρειν, τᾶλλ’ ἐγὼ καπνοῦ σκιᾶς³
 οὐκ ἂν πριαίμην ἀνδρὶ πρὸς τὴν ἡδονήν.

Φιλέταιρος Κυναγίδι·

τί δεῖ γὰρ ὄντα θνητόν, ἱκετεύω, ποιεῖν
 πλὴν ἡδέως ζῆν τὸν βίον καθ’ ἡμέραν,
 εἰάν ἔχη τις ὀπόθεν; ἀλλὰ δεῖ σκοπεῖν
 τοῦτ’ αὐτὸ τὰνθρώπει’ ὄροντα πράγματα,
 εἰς αὔριον δὲ μηδέ³ φροντίζειν ὅ τι⁴

¹ (φησι) λέγει Kaibel: φησι λέγειν A.

² τᾶλλα λέγω καπνοῦ σκιᾶς A.

³ μηδέ added by Grotius.

with a shout ^a: "The beginning and root of all good is the satisfaction of the belly, and all wise and notable things have in this their standard of reference." Again, in the work on the *End* ^b he says something like this: "As for myself, I cannot conceive of the Good if I exclude the pleasures derived from taste, or those derived from sexual intercourse, or those derived from entertainments to which we listen, or those derived from the motions of a figure delightful to the eye." And proceeding further (Chrysippus says), Epicurus ^c declares: "We should prize the Good and the virtues and such things as that, provided they give us pleasure; if they do not give pleasure, we should renounce them." † Cic. T. D. III. 41

Long before Epicurus, however, the tragic poet Sophocles set down these lines concerning pleasure in *Antigone* ^d: "For when men abandon pleasurable deeds I reckon such as not alive, but I regard them as a living corpse. Ay, heap up mighty wealth in your house, if you so desire, and live in tyrannical state; if, however, joy in these things be absent, I would not purchase all the rest from a man at the price of the shadow of smoke, in comparison with pleasure." Philetacrus in *The Huntress* ^e: "For what, pray, ought a mere mortal to do except to live his life day by day in pleasure, if he have the wherewithal? Nay, that is the only thing that one who looks on human circumstances should consider; as for the morrow, he should not worry, either, about what it

^a fr. 67 Us. ^b p. 278 Usener. = fr. 409 Us.

^b p. 120 Usener; above, 278 f. ^c p. 123 Usener.

^d Lines 1165 ff.; the Messenger speaks.

^e Kock ii. 232.

ἔσται· περιεργόν ἐστιν ἀποκεῖσθαι πάντῃ
 ἔωλον ἐνδον τὰργύριον.¹

καὶ ἐν Οἰνοπίωνι δὲ ὁ αὐτός φησιν·

θητηῶν δ' ὅσοι

ζῶσιν κακῶς ἔχοντες ἀφθονον βίον,
 ἐγὼ μὲν αὐτοὺς ἀθλίους εἶναι λέγω.
 οὐ γὰρ θανῶν γ' ἂν δὴ ποτ'² ἔγγελλυν φάγοις
 οὐδ' ἐν νεκροῖσι πέττεται γαμήλιος.

Ἄπολλόδωρος δ' ὁ Καρύστιος ἐν Γραμματεῖδιο-
 ποιῶ·

- ὡ πάντες ἄνθρωποι, τί τὸ ζῆν ἠδέως
 e παρέντες ἐπιμελεῖσθε τοῦ κακῶς ποιεῖν
 πολεμοῦντες ἀλλήλους; πότερα πρὸς τῶν θεῶν
 ἐπιστατεῖ τις τοῦ βίου νυνὶ τύχη
 ἄγροικος ἡμῶν οὔτε παιδείαν ὅλως
 εἰδυῖα, τί τὸ κακόν ποτ' ἢ τί τὰ γαθόν
 ἔστ' ἀγνοοῦσα παντελῶς, εἰκῆ τέ πως
 ἡμᾶς κυλίνδουσ' ὄντω ἂν τύχῃ τρόπον;
 οἰμαί γε. τίς γὰρ μᾶλλον ἂν προεἴλετο
 f Ἕλληνα ἀληθῶς οὐσα λεπτομένους ὄραν
 αὐτοὺς ὑφ' αὐτῶν καὶ καταπίπτοντας νεκρούς,
 ἐξὸν ἰλαροῦς, παίζοντας, ὑποπεπωκότας,
 ἀδουμένους ὡς δεῖ³; λέγ' αὐτῇ, γλυκυτάτῃ,
 ἔλεγχ' ἄγροικον οὐσαν ἡμῶν τὴν τύχην.

καὶ προελθῶν·

οὐ τοῦτο τὸ ζῆν ἐστὶ τὸν⁵ καλούμενον
 θεῶν ἀληθῶς βίον; ὅσω δ' ἠδίονα
 τὰ πράγματ' ἐν ταῖς πόλεσιν ἦν ἂν ἠ⁶ τὰ νῦν,
 εἰ μεταβαλόντες⁷ τὸν βίον διήγομεν·

281 πίνειν Ἀθηναίους ἅπαντας τοὺς μέχρι

shall be. It is altogether fussy to lay up a store of money in the house to grow stale.^a In *Oenopion*,^b also, Philetaerus says: "All mortals who live unhappily when they have abundant substance I for one count as despicable. For surely when you're dead you can never have eels to eat, and they don't bake wedding-cake in the land of the dead." Apollodorus of Carystus, in *The Tablet-Maker*^c: "O world of men! Why do ye give up the happy life, and devote all your thought to injuring one another by making war? Can it be that some boorish fate to-day presides over our lives—a fate which knows no culture at all, is completely ignorant of what is bad or what is good, and in some random way tosses us about as chance decrees? I think so indeed. For what fate, were she really a Greek, would prefer to see men thrashed^d by one another and lying prone as corpses, when they might be jolly, playful, just a bit tipsy, enjoying the sound of music as they should? Tell me, yourself, sweetest lady, say that our fate is indeed a boor." And going on Apollodorus says: "Won't this be living what they call the very life of the gods? How much pleasanter things would be in our communities than they are to-day, if we completely changed our mode of living: every Athenian up to thirty years engaged in drinking;

^a *ἔωλος* regularly refers to food left over from the day before.

^b Kock ii. 284.

^c Kock iii. 281.

^d Literally, "peeled."

¹ τὰργύριον Meineke: ἀργύριον AC.

² γ' ἂν δὴ ποτ' Wilamowitz: γε δὴ ποθεν AC.

³ ποτ' ἢ τί Porson: ἢ τί ποτ' ἢ τί A.

⁴ ἀβλουμένους ὡς δεῖ Lumb (*ιδεῖν* Morel): ἀβλουμένων, ὡδει A.

⁵ τὸν Schweighäuser: τὸ A.

⁶ ἢ Musurus: ἦν A.

⁷ Casaubon: μεταβάλλοντες A.

ἐτῶν τριάκοντ', ἐξιέναι τοὺς δ' ἵππείας
 ἐπὶ κῶμον εἰς Κόρινθον ἡμέρας δέκα
 στεφάνους ἔχοντας καὶ μύρον πρὸ ἡμέρας,
 τοὺς τὴν ράφανον πωλοῦντας ἔψευ Μεγαρέων,
 εἰς τὸ βαλανεῖον ἀπέναι τοὺς συμμαχούς,
 κεραρνύναι τὸν οἶνον Εὐβοεῖς.¹ τρυφή
 καὶ βίος ἀληθῶς. ἀλλ' ἀπαιδενῶ τύχη

b δουλεύομεν.

Φιλῆδονον δ' οἱ ποιηταὶ καὶ τὸν ἀρχαῖόν φασι
 γενέσθαι Τάνταλον· ὁ γοῦν τὴν τῶν Ἀτρεϊδῶν
 ποιήσας κάθοδον ἀφικόμενον αὐτὸν λέγει πρὸς
 τοὺς θεοὺς καὶ συνδιατρίβοντα ἐξουσίας τυχεῖν
 παρὰ τοῦ Διὸς αἰτήσασθαι ὅτου ἐπιθυμῆι. τὸν δὲ
 πρὸς τὰς ἀπολαύσεις ἀπλήστως διακειόμενον ὑπὲρ
 αὐτῶν τε τούτων μνεῖαν ποιήσασθαι καὶ τοῦ ζῆν
 τὸν αὐτὸν τρόπον τοῖς θεοῖς. ἐφ' οἷς ἀγανακ-
 c τήσαντα τὸν Δία τὴν μὲν εὐχὴν ἀποτελέσαι διὰ
 τὴν ὑπόσχεσιν, ὅπως δὲ μηδὲν ἀπολαύη τῶν
 παρακειμένων, ἀλλὰ διατελῆ παραττόμενος, ὑπὲρ
 τῆς κεφαλῆς ἐξήρτησεν αὐτῷ πέτρον, δι' ὃν οὐ
 δύναται τῶν παρακειμένων τυχεῖν οὐδενός. καὶ
 τῶν στωικῶν δὲ τινες συνεφήσαντο ταύτης τῆς
 ἡδονῆς· Ἐρατοσθένης γοῦν ὁ Κυρηναῖος μαθητῆς
 γενόμενος Ἀρίστωνος τοῦ Χίου, ὃς ἦν εἰς τῶν
 ἀπὸ τῆς στοᾶς, ἐν τῷ ἐπιγραφομένῳ Ἀρίστωνι
 παρεμφαίνει τὸν διδάσκαλον ὡς ὕστερον ὀρμήσαντα
 d ἐπὶ τρυφῆν, λέγων ὧδε· "ἤδη δέ ποτε καὶ τοῦτον
 πεφώρακα τὸν τῆς ἡδονῆς καὶ ἀρετῆς μεσότοιχον
 διορύττοντα καὶ ἀναφαινόμενον παρὰ τῆ ἡδονῆ."
 καὶ Ἀπολλοφάνης² δὲ (γνώριμος δὲ ἦν καὶ οὗτος

¹ Meineke: εὐβοῆς A.

² Ἀπολλοφάνης Casaubon: καὶ ἀφάνης A.

the Knights, wreathed and perfumed before the dawn, marching forth to revel in Corinth for ten days; the cabbage-vending Megarians boiling them undisturbed; our allies dismissed to the public bath; the Euboeans mixing wine. That would be luxury and real life! But we are slaves to an uncivilized fate."

The poets say that Tantalus of old was also pleasure-loving; at least, the author of *The Return of the Atreidae*^a says that Tantalus went to the abode of the gods, and while living among them obtained from Zeus the privilege of asking for anything he desired. Having a disposition that was insatiable of physical enjoyments, he made mention of them alone, and of a life similar to that of the gods. Zeus was wroth at this, and while he fulfilled his wish because of his promise, nevertheless, that Tantalus might never enjoy anything set before him, but might always live in disquiet, Zeus hung over his head a stone which made it impossible for him to reach anything set before him. Again, some of the Stoics joined in making this kind of pleasure their goal. Eratosthenes of Cyrene, at any rate, a disciple of Ariston of Chios, who was one of the Stoics, indicates in the work entitled *Ariston* that his master later adopted a luxurious mode of life. He says^b: "Many a time before this have I caught him in the act of digging through the wall^c which divides pleasure from goodness, and popping up on the side of pleasure." Apollophanes also (he too

^a *Frag. ep.* 56.

^b p. 193 Bernhardt.

^c For the term "wall-digger" (τοιχωρύχος) used of a burglar see 228 a note b. Cf. "the strait and narrow road between right and wrong."

τοῦ Ἀρίστωνος) ἐν τῷ Ἀρίστωνι, καὶ αὐτὸς οὕτως ἐπιγράφας τὸ σύγγραμμα, ἐμφανίζει τὴν τοῦ διδασκάλου φιληδονίαν. περὶ δὲ Διονυσίου τοῦ Ἡρακλεώτου τί δεῖ καὶ λέγειν; ὅς ἀντικρυσ ἀποδῶς τὸν τῆς ἀρετῆς χιτῶνα ἀνθινὰ μετημφιάσατο καὶ Μεταθήμενος καλούμενος ἔχαιρε, καίτοι γηραιὸς ἀποστὰς τῶν τῆς στοᾶς λόγων καὶ ἐπὶ τὸν Ἐπίκουρον μεταπηδήσας· περὶ οὗ οὐκ ἀχαρίτως ὁ Τίμων ἔφη·

ἥνικ' ἐχρῆν δύνειν, νῦν ἄρχεται ἠδύνεσθαι.
ᾠρη ἔραν, ᾠρη δὲ γαμείν, ᾠρη δὲ πεπαῦσθαι.¹

Ἀπολλόδωρος ὁ Ἀθηναῖος ἐν τῷ τρίτῳ περὶ Σώφρονος τῷ εἰς τοὺς ἀνδρείους μίμους προθεῖς τὸ “καταστυγοτέραν τ' ἀλφηστᾶν” φησὶν· “ἰχθύς ἢ τινες οἱ ἀλφηστᾶται τὸ μὲν ὄλον κίρροειδεῖς,² πορφυρίζοντες δὲ κατὰ τινα μέρη. φασὶ δ' αὐτοὺς ἀλίσκεσθαι σύνδου καὶ φαίνεσθαι τὸν ἕτερον ἐπὶ τοῦ ἐτέρου κατ' οὐρανὸν ἐπόμενον. ἀπὸ τοῦ οὖν κατὰ τὴν πυγῆν θατέρω τὸν ἕτερον ἀκολουθεῖν τῶν ἀρχαίων τινὲς τοὺς ἀκρατεῖς καὶ καταφειεῖς οὕτω καλοῦσιν. Ἀριστοτέλης ἐν τῷ περὶ ζῶων μονάκανθον εἶναι καὶ κίρρον τὸν ἀλφηστικόν. μνη-
282 μονεύει δ' αὐτοῦ³ καὶ Νουμήμιος ὁ Ἡρακλεώτης ἐν Ἀλευτικῷ οὕτως·

φυκίδας ἀλφηστήν τε καὶ ἐν χροίῃσιν ἐρυθρὸν σκορπίον.

¹ *Anthol. Pal.* x. 38; παύεσθαι AC.

² κίρροειδεῖς C, *Et. Mag.* 72. 52; κηροειδεῖς A.

³ αὐτοῦ C; αὐτῶν A.

was a friend of Ariston), in his *Ariston*, a treatise to which he gave the same title as Eratosthenes had, emphasizes his master's love of pleasure. As for Dionysius of Heracleia, why need I say anything? Why, he stripped off the shirt of Virtue before everybody, and put on in its place a gay motley, delighting in the name of Shifty^a; and though old enough to know better, he deserted the doctrines of the Porch and leaped over to embrace Epicurus. Of him Timon^b said not unwittily: "Now, when his sun ought to be *declining*, he begins to *recline* in the lap of pleasure; it's high time he were loving, high time he were marrying, and high time that he—stopped."

Apollodorus of Athens, in the third book of his treatise *On Sophron* (the book which deals with the *Mimes of Men*), after quoting the phrase "more lecherous than a labrus,"^c says: "Certain fishes, the *Alphestae*,^d are as a whole of yellowish appearance, though tending to purplish tints in certain spots. It is said that they are caught in pairs, and that one appears over the other, following close at the tail. From this circumstance, then, that one follows at the tail of the other, some of the old poets call incontinent and lascivious men by their name.^e" Aristotle, in his book *On Animals*,^f says that the labrus has one prickly fin and is yellow. It is mentioned also by Numenius of Heracleia in *The Art of Angling*^g thus: "Forked hake, and labrus too, and sculpin with red

^a See Athen. 437 e.

^b Frag. 59 Wachsmuth 188 Diels.

^c Kaibel 165.

^d Said to be *labrus cinaedus*, a kind of wrasse.

^e *Alphestae*; cf. below, 305 b (*ἀλφηστιαίος*).

^f p. 301 Rose.

^g Frag. 18 Birt; Athen. 313 d, 319 b, 320 c.

καὶ Ἐπίχαρμος ἐν Ἡβας γάμῳ·

μύες ἀλφησταί τε κορακίνοι τε¹ κοριοειδέες.

μνημονεύει δ' αὐτοῦ καὶ Μίθαικος ἐν Ὀψαρτυτικῷ.
 ΑΝΘΙΑΣ κάλλιχθυσ· τούτου μέμνηται Ἐπίχαρμος
 ἐν Ἡβας γάμῳ·

b καὶ σκιφίας χρώμις² θ', ὅς³ ἐν τῷ ἡρι κατ τὸν
 Ἀνάτιον

ἰχθύων πάντων ἄριστος, ἀνθίας δὲ χειμάτι.

λέγει δὲ Ἀνάτιος οὕτως·

ἔαρι μὲν χρώμιος ἄριστος, ἀνθίας δὲ χειμῶν,
 τῶν καλῶν δ' ὄψων ἄριστον καρὶς ἐκ συκῆς
 φύλλου.

ἡδὺ δ' ἐσθίειν χιμαίρης φθινοπωρισμῶ κρέας·
 δέλφακος δ', ὅταν τραπέωσι καὶ πατέωσι,
 ἐσθίειν·

καὶ κυνῶν αὐτῆ τόθ' ὄρη καὶ λαγῶν κάλωπέ-
 κων·

οἷος⁴ αὐτ' ὅταν⁵ θέρος τ' ἦ κηχέται βαβράζωσιν.
 εἶτα δ' ἐστὶν ἐκ θαλάσσης θύννος οὐ κακὸν
 βρώμα,

ἀλλὰ πᾶσιν ἰχθύεσσιν ἐμπρεπῆς ἐν μυττωτῷ.

c βοῦς δὲ πιανθείς, δοκέω μὲν, καὶ μεσέων νυκτῶν
 ἡδὺς
 κημέρης.

τῶν τοῦ Ἀνατίου πλεόνων ἐμνημόνευσα νομίζων
 καὶ τοῦτον ὑποθήκας τοῖς λάγνοις τοιαύτας ἐκ-

¹ τε added from 308 e.

² χρώμις Ahrens (cf. 328 a); χρώμιος A.

³ θ' ὅς Schweighäuser: τ' A-τε ὅς A at 328 a.

⁴ Casaubon; οἷος A.

skin." And by Epicharmus in *The Marriage of Hebe*^a: "Mouse-fishes and labruscs and dark-gleaming crow-fishes." It is also mentioned by Mithaecus in his *Cookery-Book*.

The *Anthias*,^b or beauty-fish.—Epicharmus mentions this in *The Marriage of Hebe*^c: "And the sword-fish and the chromis,^d which Ananius says is the best of all fishes in springtime, though the anthias is better in winter." Now Ananius^e says: "In spring the chromis is best, in winter the anthias; but of all fine delicacies the shrimp served on a fig-leaf is best. Pleasant it is, in autumn, to eat the flesh of the she-goat and of the porker too, when men turn and tread (the grapes). That, too, is the season for the hounds, the hares, and the foxes; the time of the sheep is when it is summer and the shrill cicadas chirp. And after that comes from the sea the tunny, no mean food, but distinguished above all other fish when mixed in the olio. The fatted ox, I think, is sweet in the mid watches of the night and in the daytime as well." I have quoted the verses of Ananius at length because I believe that he too has set forth these counsels as a caution to the lecherous. Aristotle,

^a Kaibel 99; Athen. 308 c.

^b Said to be another labrus (*Serranus Anthias*); identified with the *Aulopias* Arist. *H.A.* 570 b 20.

^c Kaibel 101; Athen. 328 a.

^d No English equivalent exists for chromis (or chromius, also cremys, 305 d). *Chromidae* is the term in modern ichthyology for a well-known family of Mediterranean fishes; but Aubert-Wimmer, *Aristoteles Tierkunde* 144, incline to place the chromis among the *Sciaenidae*, perhaps *Sciaena aquila* or maigre.

^e *P.L.G.*² ii. 502.

⁵ ἀβρ' ὄραυ Heringa: αἰβοετ' ὄραυ A.

τεθῆσθαι.¹ Ἀριστοτέλης δ' ἐν τῷ περὶ ζῴων ἡθῶν
 "ὅπου ἂν ἀνθίας ἦ," φησὶν, "οὐκ ἔστιν θηρίων
 ᾧ σημείω χρώμενοι οἱ σπογγεῖς² κατακολυμβῶσι
 καλοῦντες αὐτὸν ἱερὸν ἰχθύν." μνημονεύει δ'
 αὐτοῦ καὶ Δωρίων ἐν τῷ περὶ ἰχθύων "τὸν δ'
 ἀνθίαν τινὲς καὶ κάλλιχθιν καλοῦσιν, ἔτι δὲ
 καλλιώνυμον καὶ ἔλοπα." Ἰκέσιος δ' ἐν τοῖς περὶ
 ὕλης ὑπὸ μὲν τιῶν λύκων, ὑπὸ δ' ἄλλων καλλι-
 ώνυμον· εἶναι δ' αὐτὸν χονδριώδη καὶ εὐχυλον καὶ
 εὐέκκριτον, οὐκ εὐστόμαχον δέ. Ἀριστοτέλης δὲ
 καὶ καρχαρόδοντα εἶναι τὸν κάλλιχθιν σαρκοφάγον
 τε καὶ συναγελαζόμενον. Ἐπιχαρμος δ' ἐν Μού-
 σαις τὸν μὲν ἔλοπα καταριθμεῖται, τὸν δὲ κάλλ-
 ιχθιν ἢ καλλιώνυμον ὡς τὸν αὐτὸν ὄντα σεσίγηκεν·
 λέγει δὲ περὶ τοῦ ἔλοπος οὕτως·

τὸν τε πολυτίματον ἔλοφ' (ὁ δ' αὐτὸς χαλκὸς
 ὤμιος),

ἓνα μόνον, καὶ κῆνον ὃ Ζεὺς ἔλαβε κῆκελήσατο
 e κατθέμει³ αὐτῷ τέ οἱ καὶ τῆ δάμαρτι θωτέρω.

Δωρίων δ' ἐν τῷ περὶ ἰχθύων διαφέρει φησὶν
 ἀνθίαν καὶ κάλλιχθιν, ἔτι τε καὶ καλλιώνυμον καὶ
 ἔλοπα.

Τίς δ' ἐστὶν ὁ καλούμενος ἱερὸς ἰχθύς; ὁ μὲν
 τὴν Τελχωιακὴν ἱστορίαν συνθεῖς, εἴτ' Ἐπιμενίδης
 ἐστὶν ὁ Κρής ἢ Τηλεκλείδης εἴτ' ἄλλος τις, ἱεροῦς
 φησὶν εἶναι ἰχθύας δελφῶνας καὶ πομπίλους. ἐστὶ
 f δ' ὁ πομπίλος ζῶον ἔρωτικόν, ὡς ἂν καὶ αὐτὸς

¹ τοῦτον . . . τοιαύτας ἐκτεθῆσθαι Wilamowitz: τοῦτων
 . . . ταύτας ἐκτεθῆσθαι A, τοιαύτας ὑποθήκας . . . Ἀνάγιος
 ἐκτίθεται C.

² σπογγεῖς Dindorf: σπογγεῖς AC.

³ κατθέμει Kaibel: κατθεμέν A, καταμεῖν Lumb.

in the work *On the Habits of Animals*,^a says that 379
 "wherever the anthias is, no other creature is to be found; so the sponge-fishers use that as an indication of safety and plunge in, calling the fish sacred." Dorian mentions it also in his work *On Fishes*: "The anthias is by some called 'beauty-fish,' by others again 'beauteous-of-name,' also 'elops.'" And Hiesins, in his work *On Materials*, says that some call it "wolf," others "beauteous-of-name"; its flesh is cartilaginous, juicy, and easily eliminated, but not especially wholesome. Aristotle^b says that the beauty-fish, like the amias, has jagged teeth; it is carnivorous and gregarious. Epieharmus, in *The Muses*, includes the "elops" in his list of fishes, but says nothing of its being the same as the "beauty-fish" or the "beauteous-of-name." Of the elops he has the following^c: "As for the highly prized elops (the same is worth its weight in bronze), Zeus took that also, but one only, and bade that it be put down^d for himself; and for his consort a part of another." But Dorian, in his work *On Fishes*, says that the anthias and the beauty-fish are different, and so also are the beauteous-of-name and the elops.

But what is the fish called sacred? The writer of the *Telchinian Story*, whether it is Epimenides of Crete, or Telecleides, or someone else, says^e that dolphins and pompilos^f are sacred fish. The pompilo is an erotic animal, being sprung from the

^a *Hist. An.* 620 b 33. cf. *Regenbogen Theoph.* P.W. 1426

^b p. 307 Rosc.

^c Kaibel 103; cf. Varro, *Menipp.* 549 "nec multinumms piscis ex salo captus helops," and below, 300 d-c.

^d i. e., pickled; but see crit. note.

^e *Frag. ep.* 233.

^f A genus of fishes so named because they follow ships.

γεγονώς ἐκ τοῦ Οὐρανίου αἵματος ἅμα τῇ Ἄφρο-
δίτῃ. Νικάνδρος δ' ἐν δευτέρῳ Οἰταικῶν φησι·

πομπίλος, ὃς ναύτησιν ἀδημονέουσι¹ κελεύθους
μήνυσει² φιλέρωσι καὶ ἄφθογγός περ ἀμύνων.³

283 Ἀλέξανδρος δ' ὁ Αἰτωλὸς ἐν Κρίκῃ,⁴ εἰ γνήσιον
τὸ ποιημάτων·

πηδαλίῳ ἄκρω ἔπι⁵ πομπίλος ἀνιοχεύων
ἦσ' ἀκάτω⁶ κατόπισθε θεῆς⁷ ὑπο πόμπιμος⁸
ἰχθύς.

Παγκράτης δ' ὁ Ἀρκὰς ἐν τοῖς θαλασσίους ἔργους
ἐπιγραφομένους προειπῶν·

πομπίλος, ὃν καλέουσι ἀλίπλοιοι ἱερὸν ἰχθύν,

διηγείται ὡς οὐ μόνον τῷ Ποσειδῶνι ὁ πομπίλος
ἐστὶ διὰ τιμῆς, ἀλλ' ὅτι καὶ τοῖς τῆν Σαμοθράκην
b κατέχουσι θεοῖς. ἀλίεα γοῦν τῶα πρεσβύτην τῷ
ἰχθύι τούτῳ κόλασιν ὑποσχεῖν ἔτι τοῦ χρυσοῦ
γένους κατ' ἀνθρώπους ὄντος. ὄνομα δ' ἦν αὐτῷ
Ἐπωπεύς καὶ ἐξ Ἰκάρου ἦν τῆς νήσου. καὶ
τούτων οὖν ἅμα τῷ νιῷ ἀλιεύοντα καὶ οὐκ εὖτυχή-
σαντα ἄλλων ἰχθύων ἐν τῇ ἄγρῃ ἢ πομπίλων οὐκ
ἄποσχεσθαι τῆς τούτων ἐδωδῆς, ἀλλὰ πάντας μετὰ
τοῦ νιοῦ καταθωνηθῆναι καὶ μετ' οὐ πολὺν δίκας
ἐκτίσαι τῆς δυσσεβείας· κῆτος γὰρ ἐπελθὼν τῇ
νηὶ τὸν Ἐπωπέα ἐν ὄψει τοῦ παιδὸς καταπιεῖν.
c ἱστορεῖ δ' ὁ Παγκράτης ὡς καὶ πολέμιός ἐστιν ὁ
πομπίλος τῷ δελφίνι καὶ ὅτι οὐδ' οὗτος ἀτιμώρη-
τος ἐκφεύγει πομπίλου φαγῶν. ἀχρεῖος γοῦν⁹
γίνεται καὶ σφαδάζων ἐπειδὴν φάγη καὶ ἐπὶ τοὺς

¹ Casaubon : ἀδημονέουσι A.

² Dohree : μηνύσει A.

³ Gesner : ἀμύνω A.

⁴ Κρίκη Schweighäuser.

blood of Uranus at the same time with Aphrodite. Nicander, in the second book of *Scenes from Mount Oeta*,^a says: "The pompilo, which shows the path to anguished sailors in love, and even though voiceless defends them." Alexander of Aetolia, in *Circe*^b (if the poem is genuine): "At the end of the rudder the pompilo rested, holding the reins behind the barque—the fish sent by the goddess to guide ships." Pancrates of Areadia, in *Occupations at Sea*, as it is entitled, prefacing with the line, "The pompilo, which voyagers of the deep call the sacred fish," relates that the pompilo is held in honour not only by Poseidon, but also by the gods who preside over Samothrace. An old fisherman, at any rate, underwent punishment because of this fish in the days when the Golden Age still prevailed on earth. His name was Epopeus, and he came from the island of Icarus. Well, he went fishing with his son, and not having any luck in the catch with other fish than pompilos, he did not refrain from eating them, but in company with his son feasted on them altogether. And after a little while he paid the penalty of his impiety; for a sea-monster attacked his ship and swallowed Epopeus before his son's eyes. Pancrates also records that the pompilo is an enemy of the dolphin, and that even the dolphin does not escape unpunished if he eats a bit of pompilo. At any rate, he becomes helpless and struggles impotently when-

^a Frag. 16 Schneider.

^b Or *Circe*: p. 122 Powell.

⁶ Musurus: ἐπει Α.

⁷ ἀνιοχέων ἦσ' ἀκάτω Meineke: ἀνιοχευ|νηστὰ κάτω Α.

⁷ θεῆς Wilamowitz (θεῶς Meineke): θεοῖς Α.

⁸ πῶπιμος Meineke: πομπίλος Α.

⁹ Dindorf: οὐν ΑC.

αἰγιαλοὺς ἐκκυμανθεὶς βορὰ γίνεται αἰθυλαῖς¹ τε καὶ λάροις, ἐνίοτε δὲ καὶ ὑπὸ τῶν ταῖς κητείαις παρεδρευόντων ἀνδρῶν παρανομεῖται. μνημονεύει τῶν πομπίλων καὶ Τιμαχίδας ὁ Ῥόδιος ἐν τῷ θ' τοῦ Δείπνου·

κωβιοὶ² εἰνάλοι καὶ πομπίλοι, ἱεροὶ ἰχθῦς.

d Ἡριννά τε ἣ ὁ πεποιηκῶς τὸ εἰς αὐτὴν ἀναφερόμενον ποιημάτων·

πομπίλε, ναύτησι πύμπων πλόον εὐπλοον ἰχθύ,³
πομπεύσαις⁴ πρύμναθεν ἐμὰν ἀδείαν ἑταίραν.

Ἀπολλώνιος δ' ὁ Ῥόδιος ἢ Ναυκρατίτης ἐν Ναυκράτειος κτίσει τὸν Πομπίλον φησὶν ἄνθρωπον πρότερον ὄντα μεταβαλεῖν εἰς ἰχθύν διὰ τινα

e Ἀπόλλωνος ἔρωτα· τὴν γὰρ Σαμίων πόλιν παραρρεῖν ποταμὸν Ἰμβρασον,

τῷ ῥά ποτ' Ὠκυρόην νύμφην, περικαλλέα κούρην,
Χησιᾶς εὐπατέρεια τέκεν φιλότῃτι μινγεῖσα,
Ὠκυρόην, ἣ κάλλος ἀπέριτον ὠπασαν Ὠραι·

ταύτης οὖν ἐρασθέντα Ἀπόλλωνα ἐπιχειρήσαι ἀρπάσαι. διαπεραιωθεῖσαν δ' εἰς Μίλητον κατὰ τινα Ἀρτέμιδος ἐορτὴν καὶ μέλλουσαν ἀρπάξεσθαι εὐλαβηθεῖσαν Πομπίλον τινὰ θαλασσοργὸν ἄνθρωπον καθικετεύσαι ὄντα πατρῶον φίλον, ὅπως αὐτὴν f εἰς τὴν πατρίδα διασώσῃ, λέγουσαν⁵ τάδε·

πατρός ἐμοῖο φίλου συμφράδμονα θυμὸν ἀέξων,
Πομπίλε, δυσκελάδου δεδαῶς θοὰ βένθεα πόντου,
σφῆξέ με·

καὶ τὸν εἰς τὴν ἀκτὴν διαγαγόντα αὐτὴν δια-

¹ Musurus: ἀρπυλαῖς AC.

² κωβιοὶ Casaubon: κωβιοὶ τ' AC.

ever he eats it, and finally, washed up on shore, he becomes the prey of sea-mews and gulls; sometimes he is lawlessly devoured by men as well, when they are out to catch large fish. Timachidas of Rhodes also mentions pompilos in the ninth book of his *Banquet*: "Gobies of the sea, and pompilos, sacred fish." Eriinna also, or whoever composed the poem commonly ascribed to her, says^a: "Thou pompilo, fish that followest folk faring over the fair main, follow in pomp at the poop my sweet love."

Apollonius of Rhodes or Naucratis, in *The Founding of Naucratis*,^b says that Pompilus had once been a man who was changed into a fish because of a love affair of Apollo's. For beside the city of the Samians flowed the Imbrasus river: "To whom, clasped in the arms of love, once on a time Chesias, daughter of a noble sire, had borne the nymph Ocyroë, a lovely maiden; upon her the Seasons bestowed infinite beauty." Apollo, then, fell in love with her and tried to carry her off. But she crossed the channel to Miletus during a festival to Artemis, and when on the point of being seized, she in her fear entreated one Pompilus, who was a sea-faring man and an old friend of her father, to take her safely across to her native land, saying these words^c: "Thou who didst bless the sympathetic heart of my father, thy friend, Pompilus, and who knowest the swift depths of the dismal-sounding sea, save me." So he led her safely to the shore and

^a *P.L.G.*⁴ iii. 143.^b Page 6 Powell.^c *Ibid.*³ Dindorf: *ιχθύν Α.*⁴ Stephanus: *πομπειόσας Α.*⁵ *λέγουσαν* Casaubon: *λέγουσα Α.*

περαιουῖν. ἐπιφανέντα δὲ τὸν Ἀπόλλωνα τὴν τε
κόρην ἀρπάσαι καὶ τὴν ναῦν ἀπολιθώσαντα τὸν
Πομπύλον εἰς τὸν ὁμώνυμον ἰχθύν μεταμορφῶσαι
ποιῆσαι τε τὸν

284 πομπύλον ὠκυάλων νηῶν¹ αἰανόν² ὄδουρόν.³

Θεόκριτος δ' ὁ Συρακόσιος ἐν τῇ ἐπιγραφομένῃ
Βερενίκῃ τὸν λεῦκον ὀνομαζόμενον ἰχθύν ἱερὸν
καλεῖ διὰ τούτων·

καὶ τις ἀνὴρ αἰτεῖται ἐπαγροσύνην τε καὶ ὄλβον,
ἐξ ἄλλος ᾧ ζωή,⁴ τὰ δὲ δίκτυα κείνῳ ἄροτρα,
σφάζων ἀκρόνυχος⁵ ταύτῃ θεῷ ἱερὸν ἰχθύν,
ὃν λεῦκον καλέουσιν, ὁ γάρ θ' ἱερώτατος ἄλλων,
b καὶ κε λίνα στήσαντο καὶ ἐξερύσαντο θαλάσσης
ἔμπλεα.

Διονύσιος δ' ὁ ἐπικαλούμενος Ἰαμβος ἐν τῷ περὶ
διαλέκτων γράφει οὕτως· “ἀκηκόαμεν γοῦν ἀλιείως
Ἐρετρικοῦ ἱερὸν⁶ ἰχθύν καὶ ἄλλων πολλῶν ἀλιείων
καλούντων τὸν πομπύλον· ἐστὶν πελάγιος καὶ παρὰ
τὰς ναῦς πυκνὰ φαίνεται ἑοικῶς πηλαμίδι, ποικί-
λος. τὸν δ' οὖν ἰχθύν τις παρὰ τῷ ποιητῇ ἔλκει·

c ἀκτῇ ἐπὶ προβλήτῃ καθήμενος ἱερὸν ἰχθύν,
εἰ μὴ ἄλλος τίς ἐστὶν οὕτω καλούμενος ἱερός
ἰχθύς.” Καλλίμαχος δ' ἐν Γαλατεΐᾳ τὸν χρύσο-
σφρυν·

ἢ μᾶλλον χρύσειον ἐπ'⁷ ὄφρυσιν ἱερὸν ἰχθύν
ἢ πέρκας ὅσα τ' ἄλλα φέρει βυθὸς ἄσπετος ἄλμης.

¹ νηῶν Schweighäuser: νήσων A.

² αἰανόν Gullick: μηχανοῖα A.

³ ὄδουρόν Wilamowitz: δουρον A: πατήριον δοῦριον G. Murray.

ferried her across. But Apollo appeared, and seizing the girl he turned the ship into stone, and changed Pompilus into the like-named fish, and made him "the pompilo, persistent warder of the ways for swift-faring ships."^a Theocritus of Syracuse, in the poem entitled *Berenice*,^b calls sacred the fish named white-fish in these lines: "And if haply a man pray for good luck in fishing, and abundance, and his livelihood is won from the sea, and his nets are his ploughs, and at nightfall he sacrifices to this goddess the sacred fish which they call white-fish (for that is most sacred, above all others), then will his nets be tant, and he will draw them teeming from the sea." And Dionysius, surnamed Iambus, writes as follows in the work *On Dialects*: "We have heard, at any rate, an Elyetrian fisherman, and indeed many other fishermen, calling the pompilo a sacred fish. It inhabits the deep sea and often appears beside a ship, looking like a young tunny, and speckled. Anyway, it is this fish which a man in the Poet^c hauls in: 'Seated on a jutting crag, he hauls in a sacred fish,' unless there is some other fish denominated sacred in the same way." But Callimachus in *Galateia*^d terms the gilt-head so: "Or rather the sacred fish, which is golden over its eyes, or the perch, or whatever other creatures the boundless depths of the salt sea bring forth." And in the

^a Page 6 Powell; see critical note.

^b p. 89 Wilamowitz. ^c *Il.* xvi. 407.

^d Frag. 37 Schneider.

⁴ ἰσὴ Τονπ : ἰδίαι Α.

⁵ ἀκρόνυχος Scaliger; ἀκρονύχους Α.

⁶ τὸν before ἰερόν deleted by Kuibel.

⁷ ἐπ' Meineke: ἐν AC.

ἐν δὲ τοῖς ἐπιγράμμασιν ὁ αὐτὸς ποιητῆς φησιν·

ἱερὸς δέ τοι, ἱερὸς ἰχθῆς.

ἄλλοι δ' ἀκούουσι ἱερὸν ἰχθὺν τὸν ἄνετον, ὡς καὶ ἱερὸν βοῦν τὸν ἄνετον, οἱ δὲ τὸν μέγαν, ὡς "ἱερὸν δ' μένος Ἀλκιόσιοι," τινὲς δὲ τὸν ἰέμενον πρὸς τὸν ῥοῦν." Κλείταρχος δ' ἐν ἐβδόμῃ Γλωσσῶν "οἱ ναυτικοί, φησὶν, πομπίλον ἱερὸν ἰχθὺν προσ-αγορεύουσι διὰ τὸ ἐκ πελάγους προπέμπειν τὰς ναῦς ἕως εἰς λιμένα· διὸ καὶ πομπίλον καλεῖσθαι, χρύσοφρον ὄντα." καὶ Ἐρατοσθένης δ' ἐν Ἑρμῇ φησιν·

ἄγρης μοῖραν ἔλειπον, ἔτι ζῶοντας ἰούλους
ἢ γενειῆτιν τρίγλην ἢ περκάδα κίχλην
ἢ δρομήην χρύσειον ἐπ'¹ ὄφρυσιν ἱερὸν ἰχθύν.

ε ἐκ ταύτης ἡμῶν τῆς ὀφολογίας ὁ καλὸς Οὐλπιανὸς ζητεῖτω κατὰ τί Ἀρχέστρατος ἐν ταῖς καλαῖς ὑποθήκαις περὶ τῶν ἐν Βοσπόρῳ ταρίχων εἰπών·

Βοσπόρου ἐκπλεύσαντα τὰ λευκότατ', ἀλλὰ προσέστω

μηδὲν ἐκεῖ στερεᾶς σαρκὸς Μαιώτιδι λίμνῃ
ἰχθύος ἀξήθεντος, ὃν ἐν μέτρῳ οὐ θέμις εἰπεῖν—

τίς οὗτός ἐστιν ὃν φησιν οὐ θεμιτὸν εἶναι ἐμμέτρως εἰπεῖν;

¹ ἐπ' Plut. 981 d: ἐν Α.

^a Frag. 72 Schneider, Athen. 327 a.

^b See below, 300 f, 327 c, where it appears to be a kind of pagrus, or sea-bream.

^c The term ἄνετος, or more commonly ἀφετος, denoted

Epigrams^a the same poet says: "Sacred, ay sacred, is the hyces.^b" Others understand the term sacred fish (*hieron*) to be the same as consecrated^c; still others say it means great, like "the sacred might of Alcinoüs"^d; some, again, explain the word (*hieron*) as meaning that which rushes (*hiemenon*) up stream (*roun*). Cleitarchus, in the seventh book of his *Glossary*, says that sailors call the pompilo a sacred fish because it escorts ships from the high seas into the haven; hence it is called pompilo,^e being really a gilt-head. And Eratosthenes in *Hermes*^f says: "They left a portion of their catch—wrasses still alive, or a barbed mullet, or the hawk-labrus, or the swift-coursing sacred fish which is golden over its eyes." In the light of our dissertation on fish, let the noble Ulpian ask what Archestratus, in his excellent *Counsels*,^g means when he says of the smoked fish of the Bosphorus^h: "Of Bosphorus the whitest that sail forth; but let nothing be added thereto of the tough flesh of that fish which grows in the Macotic lake—the fish which may not be mentioned in verse."ⁱ Now what is that fish which, he says, it is impossible to mention in verse?

an animal or a piece of ground that was set aside as consecrated or under a tabu; it could not be used or tilled.

^a *i.e.*, the very mighty Alcinoüs, *Od.* viii. 385; the meaning great, imposing, vast, is probably the original in *lepós*.

^e The thought in this garbled quotation is: Sailors call the gilt-head a pompilo because it escorts (*pompain*) ships safely; it is therefore a sacred fish, not to be harmed by man. *Cf.* Coleridge's albatross: "we hail'd it in God's name."

^f *Frag.* 14 Hiller p. 138 Bernhardt.

^g *Cf.* *Athen.* 101 f, 278 e note d.

^h *Frag.* 48 Ribbeck 39 Brandt.

ⁱ The *ávrakios*, sturgeon; its name will not fit into a hexameter verse. The answer may have been lost at the end of the paragraph.

f ἄφται. καὶ ἐνικῶς δὲ ἀφύην λέγουσιν. Ἄριστο-
 ἄνυμος Ἡλίω ῥιγῶντι¹.

ὡστ' οὐτ' ἀφύη² νῦν ἔστ' ἔθ' ἀπλῶς.³

τῆς δ' ἀφύης ἐστὶ γένη πλείω· καὶ ἡ μὲν ἀφρῖτις
 λεγομένη οὐ γίνεται ἀπὸ γόνου, ὡς φησὶν Ἄριστο-
 τέλης, ἀλλ' ἐκ τοῦ ἐπιπολάζοντος τῇ θαλάσῃ
 ἀφροῦ ὅταν ὀμβρίων γενομένων πολλῶν σύστασις
 γένηται. ἑτέρα δ' ἐστὶν ἀφύη ἡ⁴ κωβίτις λεγο-
 μένη· γίνεται δ' αὕτη ἐκ τῶν μικρῶν καὶ φαύλων
 285 τῶν ἐν τῇ ἄμμῳ διαγενομένων κωβιδίων· καὶ ἐξ
 αὐτῆς δὲ ταύτης τῆς ἀφύης ἀπογεννῶνται ἕτεραι
 αἰτινες ἐγκρασίχολοι καλοῦνται. γίνεται δὲ καὶ
 ἄλλη ἀφύη ὁ γόνος τῶν μαινίδων καὶ ἄλλη ἐκ τῆς
 μεμβράδος καὶ ἔτι ἄλλη ἐκ τῶν μικρῶν κεστρέων
 τῶν ἐκ τῆς ἄμμου καὶ τῆς ἰλύος γινομένων.
 πάντων δὲ τούτων ἡ ἀφρῖτις ἀρίστη. Δωρίων δ'
 ἐν τῷ περὶ ἰχθύων κωβίτην τινα ἐψητὸν λέγει καὶ
 τὸν ἐξ ἀθερίνης· ἰχθυδίου δὲ ὄνομα ἀθερίνη. εἶναι
 δὲ φησὶ καὶ τριγλίτιν ἀφύην. Ἐπίχαρμος δ' ἐν
 b Ἡβας γάμῳ ἐν μεμβράσι καὶ καμμάροις⁵ τὰς
 ἀφύας καταριθμεῖται διαστέλλων τὸν λεγόμενον
 γόνον. Ἰκέσιος δὲ φησὶ· “τῆς ἀφύης ἡ μὲν
 λευκὴ καὶ λίαν λεπτὴ καὶ ἀφρωδῆς, ἣν καλοῦσιν
 ἔνιοι καὶ κωβίτιν,⁶ ἡ δὲ ῥυπαρωτέρα ταύτης καὶ
 ἄδροτέρα· διαφέρει δ' ἡ καθαρὰ καὶ λεπτή.”
 Ἀρχέστρατος δ' ὁ ὀψοδαϊδαλός φησὶ·

¹ ῥιγῶντι A.

² *Et. Mag.* 195. 33; ἀφύην A.

³ ἔστ' ἔθ' ἀπλῶς Dindorf; ἔστ' ἀπλῶς A (*ἔστιν ἐπι σαφῶς*
 287 a; ἔστι σαφῶς *Et. Mag.*).

⁴ ἡ added by Schweighäuser (*cf. Schol. Aristoph. Eq. 642*).

⁵ καμμάροις *cf.* 286 f; καμάρους A. ⁶ Casaubon; κισῶτιν A.

^a It has been convenient to render this word by “an-
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Aphyæ.^a This word is also used in the singular (aphyê). Thus Aristonymus in *Shivering Helios* ^b: "It's come to such a pass that there simply isn't a minnow left any more." Of the aphyê there are several kinds. There is first the kind called foam-fish, which, according to Aristotle,^c is not hatched from spawn, but from the foam on the surface of the sea, whenever it forms thickly after severe showers of rain. A second kind is that called gudgeon; this comes from the small and paltry gobies which live in the sand, and from precisely this small fry others are generated which are called encrasicholi.^d Another kind of small fry are the young fish hatched from sprats, another from the anchovy, and still another from the small grey mullets which grow in the sand and slime. Of all these kinds the foam-fish is the best. Dorian, in his work *On Fishes*, speaks of a *hepsetus*^e made of gudgeons, as also of smelts; for smelt is the name of a small fish. He also says that the *triglitis*^f is a kind of small fry. Epicharmus, in *The Marriage of Hebe*,^g enumerates with anchovies and lobsters the different kinds of small fry, distinguishing what is called *gonos*. Hæcesius says: "Among small fry there is the white, very tenuous and foam-like, which some call gudgeon; another, which is less translucent than this, and thicker; the translucent and thin is superior." And Archestratus, the inventive genius of chovies" when it occurs in the plural, as it usually does in Attic (Hesych. s.v. ἀφύων τιμή). It is, however, a collective term for all small fish. ^b Kock i. 668; below, 287 d.

^a p. 303 Rose.

^d See below, 300 f.

^e i.e., boiled (in large quantities).

^f Resembling the *τρογλήη*, red mullet; 325 c.

^g Kaibel 101; Athen. 286 f, 287 b, 306 c.

τὴν ἀφύην μίνθου πᾶσαν πλὴν τὴν ἐν Ἀθήναις·
 τὸν γόνον ἐξαυδῶ, τὸν ἀφρόν καλέουσαι Ἴωνες·
 καὶ λαβὲ πρόσφατον αὐτὸν ἐν εὐκόλοισι
 Φαλήρου

- c ἀγκῶσι ληφθένθ' ἱεροῖς. κὰν τῇ περικλύστῳ
 ἐστὶ Ῥόδῳ γενναῖος, ἐὰν ἐπιχώριος ἔλθῃ.
 ἂν δέ που¹ ἰμείρης αὐτοῦ γενύσασθαι, ὁμοῦ χρῆ
 κνίδας ὄψωνεῖν, τὰς ἀμφικόμους ἀκαλήφας·
 εἰς ταῦτον μίξας δ' αὐτὰς ἐπὶ τηγάνου ὄπτα,
 εὐώδη τρίψας ἀνθη λαχάνων ἐν ἐλαίῳ.

Κλέαρχος δ' ὁ περιπατητικὸς ἐν τοῖς περὶ
 παροιμιῶν περὶ τῆς ἀφύης φησί· “διὰ τὸ μικροῦ
 d δεῖσθαι πυρὸς ἐν τοῖς τηγάνοις οἱ περὶ Ἀρχέ-
 στρατον ἐπιβαλόντας² κελεύουσιν ἐπὶ θερμὸν τήγα-
 νον σίζουσιν ἀφαιρεῖν· ἅμα δ' ἤπται καὶ σίζει,
 καθάπερ τοῦλαιον, εὐθύς. διὸ λέγεται “ἴδε πῦρ
 ἀφύη.” Χρύσιππος δ' ὁ φιλόσοφος ἐν τῷ περὶ
 τῶν δι' αὐτὰ αἰρετῶν “τὴν ἀφύην, φησί, ἐν
 Ἀθήναις μὲν” διὰ τὴν³ δαψίλειαν ὑπερορώσι καὶ
 πτωχικὸν εἶναι φασιν ὄψον, ἐν ἑτέροις δὲ πόλεσιν
 ὑπερθανυμάζουσι πολὺ χεῖρω γνωμένην. εἰθ' οἱ
 μὲν, φησὶν, ἐνταῦθα τοὺς Ἀδριατικούς ὄρηθας
 τρέφειν σπεύδουσιν, ἀχρειοτέρους ὄντας ὅτι τῶν
 e παρ' ἡμῶν πολὺ ἐλάττους εἰσὶν· ἐκεῖνοι δὲ τὰναντία

¹ ἂν δέ που Schweighäuser: ἂν δέ τις που A.

² Kaibel: ἐπιβάλλοντες AC.

³ ἐν Ἀθήναις μὲν. Wilamowitz: τὴν μὲν ἐν Ἀθήναις C: τὴν ἐν
 Ἀθήναις A.

⁴ διὰ τὴν C: διὰ μὲν τὴν A.

cookery, says ^a: "Count all small fry as abomination,^b except the Athenian; I mean *gonos*, which Ionians call foam; and accept it only when it is caught fresh in the sacred arm of Phalerum's beautiful bay. That which is found in ocean-washed Rhodes is good, if it be native. And if you desire to taste it, you should at the same time get at the market some nettles—sea-anemones crowned with leafy tentacles. Mixing them with it, bake it in a pan, after you have made a sauce of the fragrant tops of choice greens mixed in oil."

Clearchus the Peripatetic, in his work *On Proverbs*,^c says of small fry: "Because of the small amount of heat required in the pan, the disciples of Archestratus direct ^d that small fry be put into a hot pan and taken off sizzling; no sooner does it catch the heat than it sizzles immediately, like oil. Hence the saying, 'The small fry have seen the fire.'"^e And the philosopher Chrysippus, in the tract *On Things to be chosen for their own Sake*,^f says: "In Athens they despise small fry on account of their abundance, and declare that they are beggars' food; but in other cities people like small fry extravagantly, though much inferior to the Athenian. Again (he continues), people here take great pains to grow Adriatic fowls, though they are less useful because they are much smaller than those in our own country. Contrariwise, the people up there import the fowls

^a Frag. 10 Ribbeck 9 Brandt; Athen. 325 b, cf. 108 c.

^b Literally *pro stercore habe*.

^c *F.H.G.* ii. 319.

^d Frag. 11 Ribbeck 10 Brandt.

^e Like "as quick as lightning," Zenob. ii. 32, Eustath. 1150. 40.

^f One of the threefold kinds of Goods, Plato, *Rep.* 357 b.

μεταπέμπονται τοὺς ἐνθάδε." ἐπὶ τοῦ ἐνικοῦ
 "Ἐρμιππος Δημόταις".

νῦν δ' οὐδ' ἀφύην κινεῖν² δοκεῖς.

Καλλίας Κύκλωψιν.

πρὸς τῆς ἀφύης τῆς ἡδίστης.

'Αριστόνυμος 'Ἡλίω ῥιγῶντι.

ὥστ' οὐτ' ἀφύη νῦν³ ἔστιν ἀπλῶς.

ἀφύδια δὲ 'Αριστοφάνης Ταγηνισταῖς.

μηδὲ τὰ Φαληρικὰ τὰ μικρὰ⁴ τὰδ' ἀφύδια.

Λυγκεὺς δ' ὁ Σάμιος ἐν τῇ πρὸς Διαγόραν ἐπι-
 στολῇ ἐπαινῶν τὰς Ῥοδιακὰς ἀφύας καὶ ἀντιτιθεῖς
 πολλὰ τῶν 'Αθήνησι γινομένων πρὸς τὰ ἐν τῇ
 Ῥόδῳ⁵ φησί. "ταῖς μὲν Φαληρικαῖς ἀφύαις τὰς
 f Αἰνάτιδας⁶ καλουμένας ἀφύας, τῷ δὲ γλανκίσκῳ⁷
 τὸν ἔλοπα καὶ τὸν ὄρφόν ἀντιπαρατιθείσα, πρὸς
 δὲ τὰς Ἐλευσινιακὰς ψήττας καὶ σκόμβρους καὶ
 εἴ τις ἄλλος παρ' αὐτοῖς ἰχθύς ἐπάνω τῇ δόξῃ τοῦ
 Κέκροπος γέγονεν ἀντιγεννήσασα τὸν ἀλώπεκα
 καλοῦμενον. ὃν⁸ ὁ τὴν Ἡδυπάθειαν γράψας παρα-
 κελεύεται τῷ μὴ δυναμένῳ τιμῇ κατεργάσασθαι
 286 τὴν ἐπιθυμίαν ἀδικίᾳ κτήσασθαι."⁹ 'Αρχέστρατον
 λέγει τὸν τένην ὁ Λυγκεὺς, ὃς ἐν τῷ πολυθρυλήτῳ
 ποιήματι περὶ τοῦ γαλεοῦ λέγει οὕτως.

ἐν δὲ Ῥόδῳ γαλεὸν τὸν ἀλώπεκα· κἂν ἀπο-
 θνήσκειν
 μέλλης, ἂν μὴ σοι πωλεῖν θέλῃ,¹⁰ ἄρπασον αὐτόν,

¹ τὸ ἐρικόν after Δημόταις deleted by Casaubon.

² Musurus: κινεῖ Α.

³ νῦν 284 f: μὲν Α.

bred here." 'Small fry' is used as a collective singular by Hermippus in *Demesmen*^a: "But to-day, it seems, you can't even stir up small fry." Callias in *The Cyclopes*^b: "In the name of sweetest small fry!" Aristonymus in *Shivering Helios*^c: "It's come to such a pass that there simply isn't a minnow left any more." The diminutive *aphydia* is found in Aristophanes's *Masters of the Frying-Pan*^d: "Not even these tiny little Phaleric small fry." But Lynceus of Samos, in his *Letter to Diagoras*, praises Rhodian small fry, and contrasting many products of Athens with those of Rhodes he says: "With Phaleric anchovies she can match the anchovies which hail from Aenus; with the sea-lizard, her elops and sea-perch; and over against the Eleusinian plaice, or the mackerel, or any other fish of the Athenians, she rises superior to the glory of Cecrops by producing instead the thresher shark. As to this the author of *High Living* recommends that anyone unable to achieve his desire by paying the price should get it dishonestly."^e Lynceus means the epicure Archestratus,^f who in his celebrated poem says this of the dog-fish: "In Rhades there is the dog-fish, or thresher shark. And even if you must die for it, if they won't sell it to you, take it by force.

^a Kock i. 228.^b *Ibid.* 695.^c *Ibid.* 668; cf. Athen. 284 f, 287 d.^d Kock i. 522.^e Cf. Athen. 295 a.^f Frag. 13 Ribbeck 21 Brandt; Athen. 4 e, 294 f-295 a.⁴ Porson: τὰ μικρὰ τὰ φαληρικὰ Α.⁵ ῥόδνw Α.⁶ Kaibel (cf. Steph. Byz. s.v. Αἰῶς): αἰνιάτιδας Α.⁷ Musurus: γλυκίσκω Α.⁸ δν added by Kaibel.⁹ τὴν ὀψοφαγίαν after κτήσασθαι deleted by Madvig.¹⁰ ἐθελῶ AC (so 295 a).

ATHENAEUS

ὃν καλέουσι Συρακόσιοι κύνα πίονα· κᾶτα
ὑστερον ἤδη πάσχ' ὅτι σοι πεπρωμένον ἐστίν.

- b ΑΧΑΡΝΟΣ. Καλλίας Κύκλωψ·
κίθαρος¹ ὅπως καὶ βατίς θύννου τε κεφάλαιον
τοδί,
ἐγγέλεια, κάραβοι, λινεύς, ἄχαρνος οὔτοσί.²

ΒΑΤΙΣ. ΒΑΤΡΑΧΟΣ. ΒΑΤΟΣ. τῆς μὲν οὖν βατί-
δος καὶ τοῦ βατράχου μνημονεύει Ἀριστοτέλης
ἐν τοῖς περὶ ζῶων καταριθμῶν αὐτὰ ἐν τοῖς
σελάχεσιν. Εὐπόλις δ' ἐν Κόλαξί φησι·

παρὰ τῷδε Καλλία πολλή θυμηδία,
ἵνα πάρα μὲν κάραβοι καὶ βατίδες καὶ λαγῶ
καὶ γυναῖκες εἰλίποδες.

καὶ Ἐπίχαρμος ἐν Ἡβας γάμφ·

ἦν δὲ νάρκαι, βατίδες, ἦν δὲ καὶ³ ζύγαιαι,
πρήστιες,

- c κἀμίαι τε καὶ βάτοι⁴ ῥίνοι τε τραχυδέρμονες.
ἐν δὲ Μεγαρίδι·

τὰς πλευρὰς οἶόν περ βατίς,
τὰν δ' ὀπισθίαν ἔχεις, Θεάγενης,⁵ οἶόν περ βάτος,
τὰν δὲ κεφαλάν ὀστέων οἶόν περ ἔλαφος, οὐ
βατίς,

τὰν δὲ λαπάραν σκορπίος παίσαι θαλάττιος⁶ τεοῦ.

Σαννυρίων δ' ἐν Γέλωτι·

ὦ βατίδες, ὦ γλαύκων κάρα.

Ἀριστοτέλης δ' ἐν πέμπτῳ ζῶων μορίων σελάχη
φησὶν εἶναι βάτον, τρυγόνά, βοῦν, λάμιαν, αἰετόν,

¹ Cf. 306 a : κίθαρις Α.

² Schweighäuser: οὐτως Α.

The Syracusans call it fat dog.^a Once you have got it, submit patiently thereafter to whatever doom is decreed for you."

Sea Bass.—Callias in *The Cyclopes*^b: "Here are baked turbot, a ray, and the head of a tunny; eels and crayfish, and mullet, and this sea-bass."

Ray, Fishing-frog, Skate.^c—The ray and the fishing-frog are mentioned by Aristotle in his work *On Animals*,^d who enumerates them among the selachian^e fishes. Eupolis says in *The Flatterers*^f: "There is much merry-making in the house of our friend Callias here; for in it are crayfish and rays, hares and ladies with rolling gait." And Epicharmus in *The Marriage of Hebe*^g: "There were torpedoes, rays, and there were hammer-heads, spouters, bonitos, skates, and rough-skinned file-fish." Also in *The Woman from Megara*^h: "Sides like the ray thou hast, Theagenes, tailpiece stiff as the skate's, head of bones like the stag, not the ray, and may a sea sculpin sting thy flank!" Sannyrion in *Laughter*ⁱ: "O ye rays! O thou sweet grey-fish!" Aristotle, in the fifth book of *Parts of Animals*,^j says that the selachian fishes are the skate, roach, cow-shark, lamia, eagle-ray, electric ray, fishing-frog,

^a Epicharmus, Athen. 328 c.

^b Kock i. 694; Athen. 306 a.

^c Names of certain flat fish, but different from the sole and flounder.

^d p. 296 Rose.

^e Kock i. 303.

^f Kaibel 107, whose "non intellego" I repeat.

^g Kock i. 793.

^h Or cartilaginous.

ⁱ Kaibel 101.

^j *Hist. An.* 540 b 17.

³ καὶ added by Kaibel.

⁴ Porson: καμείται βάτοι A.

⁵ ἔχεις, Θεάγηνες Kaibel: ἔχησθ' ἀρενὲς A.

⁶ παῖσαι θαλάττιος Morel: παῖς ἐπιθαλάττιος A.

νάρκην, βάτραχον καὶ πάντα τὰ γαλεοειδή.
 d Σώφρων δ' ἐν μύμοις ἀνδρείοις βότιν καλεῖ τινα
 ἰχθύν ἐν τούτοις· "κέστραι βότιν κάπτουσαι."
 καὶ μήποτε βοτάνην τινὰ λέγει. περὶ δὲ τοῦ
 βατράχου συμβουλεύει ὁ σοφώτατος Ἀρχέστρατος
 ἐν ταῖς γνώμαις τάδε·

βάτραχον ἐνθ' ἂν ἴδῃς, ὀψώνει
 καὶ γαστρίον αὐτοῦ
 σκεύασον . .

περὶ δὲ τῆς βατίδος·

καὶ βατίδ' ἐφθὴν ἔσθε μέσου χειμῶνος ἐν ὄρῃ,
 κάπ' αὐτῇ¹ τυρόν καὶ σίλφιον· ἅττα τε σάρκα
 e μὴ πείρασαν ἔχη πόντου τέκνα, τῶδε τρόπῳ χρῆ
 σκευάζειν. ἤδη σοὶ ἐγὼ τάδε δεύτερον αὐδῶ.

"Ἐφίππος δ' ὁ κωμωδιοποιὸς ἐν Φιλύρα δράματι·
 εἰταίρας δ' ὄνομα ἢ Φιλύρα·

πότερον ἐγὼ
 τὴν βατίδα τεμάχῃ κατατεμῶν ἔψω; τί φῆς;
 ἢ Συκελικῶς ὀπτὴν ποιήσω; β. Συκελικῶς.

βῶκες. Ἀριστοτέλης ἐν τῷ ἐπιγραφομένῳ
 f Ζωικῷ ἢ περὶ ἰχθύων· "νωτόγραπτα, φησί,
 λέγεται βῶξ, σκολιόγραπτα δὲ κολίας." Ἐπι-
 χαρμος δ' ἐν Ἡβας γάμῳ·

ἔτι δὲ πὸτ τούτοισι βῶκες, σμαρίδες, ἀφύαι, κάμ-
 μαροι.

Νουμήμιος δ' ἐν Ἀλιευτικῷ βόηκας αὐτοὺς καλεῖ
 ἐν τούτοις·

¹ κάπ' αὐτῇ Lamb: καὶ ταύτῃ A.

and the entire shark family. Sophron in *Mimes of Men*^a calls a certain fish *botis* in these words: "Hammer-fish gulping down a botis." And maybe he means some kind of plant. With regard to the fishing-frog, the learned Arcestratus^b gives the following advice amid his general counsels: "Wherever thou seest a fishing-frog, buy it . . . and dress the belly-piece." And of the ray he says^c: "Eat a boiled ray in the season of mid-winter, with cheese and silphium on it. And so, whatever offspring of the ocean have a flesh that is not too fat should be dressed in this way. I tell you this again for the second time." The comic poet Ephippus, in the play *Philyra*^d (Philyra is the name of a courtesan), says: "A. Shall I cut the ray in slices and boil it? What say you? Or shall I bake it in Sicilian fashion? B. That's it, in Sicilian fashion."

The Box.^e—Aristotle, in the work entitled *Pertaining to Animals*, or *On Fishes*,^f says: "Those with dorsal markings are called *box*, those with oblique markings, *colias*.^g" Epicharmus, in *The Marriage of Hebe*^h: "And added to these, again, were box, smelts, small fry, lobsters." Numenius in *The Art of Angling*ⁱ has the plural form *boeces* in this line:

^a Kaibel 165; Athen. 323 a. If Sophron meant *βότις* of a fish, it is simply a dialectal form of *βότις*.

^b Frag. 12 Ribbeck 47 Brandt.

^c Frag. 49 Ribbeck 49 Brandt.

^d Kock ii 262.

^e Or *box* (*βόξ*), so called from its grunt.

^f p. 297 Rose.

^g A kind of tunny.

^h Kaibel 101; Athen. 306 c.

ⁱ Frag. 9 Birt; Athen. 322 c.

ἢ λευκὴν συνόδοιτα βόηκας τε τριγούς τε.

Σπεύσειππος δὲ καὶ οἱ ἄλλοι Ἀττικοὶ βόακας.
Ἀριστοφάνης Σκηναὶ καταλαμβανούσας·

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ἀλλ' ἔχουσα γαστέρα
μεστήν βοάκων ἀπεβάδιζον οἴκαδε.

ἄνομάσθη δὲ παρὰ τὴν βοήν. διὸ καὶ Ἑρμοῦ
ἱερὸν εἶναι λόγος τὸν ἰχθύν, ὡς τὸν κίθαρὸν
Ἀπόλλωνος. Φερεκράτης δ' ἐν Μυρμηκανθρώποις
εἰπών

ἀλλὰ φωνὴν οὐκ ἔχειν
ἰχθύν γέ^α φασὶ τὸ παράπαν,
ἐπιφέρει·

νῆ τῷ θεῷ,
οὐκ ἔστιν ἰχθύς ἄλλος οὐδεὶς ἢ βόαξ.

Ἀριστοφάνης δ' ὁ Βυζάντιος κακῶς φησὶν ἡμᾶς
λέγειν τὸν ἰχθύν βῶκα δέον βῶωπα, ἐπεὶ μικρὸς
b ὑπάρχων μεγάλους ὤπας ἔχει· εἴη ἂν οὖν ὁ βῶωπι
βοὸς ὀφθαλμοὺς ἔχων. πρὸς ὃν λεκτέον, εἰ τοῦτον
κακῶς ὀνομάζομεν, διὰ τί κορακίνον φάμεν καὶ οὐ
κοροκίνον; ἄνομάσθη γὰρ ἀπὸ τοῦ τὰς κόρας
κινεῖν. τί δ' οὐχὶ καὶ σείουρον λέγομεν, ἀλλὰ
σίλουρον; ἄνομάσται γὰρ καὶ οὗτος ἀπὸ τοῦ
σειεῖν συνεχῶς τὴν οὐράν.

ΒΕΜΒΡΑΔΕΣ. Φρύνιχος Τραγωδοῖς·

ὦ χρυσοκέφαλοι βεμβράδες θαλάσσιαι.

Ἐπίχαρμος ἐν Ἡβας γάμῳ βαμβραδόνας αὐτὰς
καλεῖ·

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"Or a white synodon, boeces too, and trinci.^a" But Speusippus and all the other Attic writers have *boaces*. Aristophanes, in *Women who get the best Places*^b: "However, with my belly full of boaces, I went back home." The box got its name from its grunt. Hence the fish is said to be sacred to Hermes,^c just as the turbot^d is sacred to Apollo. Pherecrates in *Ant-men*^e says: "Yet, they say, a fish hasn't any voice at all." He then goes on: "By the two goddesses,^f there is no other fish but Grunter." Aristophanes of Byzantium says^g that it is wrong for us to call the fish *box*, its real name being *boöps*; for though it is small, it has large eyes. It must be then, that the *boöps* has ox-eyes. In answer to him it may be said that if we are wrong in giving it the name of *box*, why do we say *coracinus* (crow-fish) instead of *corocinus*? For this got its name from the motion of its eyes.^h Again, why do we not say *seiurus* instead of *silurus* (sheat-fish)? For that too got its name from the constant shaking (*seio*) of its tail (*ouros*).

Bembrades.ⁱ—Phrynichus in *The Tragedians*^j: "O golden-headed anchovies of the sea!" Epicharmus calls them *bambradones* in *The Marriage of Hebe*^k:

^a Called *tricci* in the same fragment, 322 c.

^b Kock i. 514; a woman speaks. On the title see 169 c, note c.

^c The god of eloquence, cf. 325 a-b.

^d Its name, *κιθαρος*, suggested *κιθάρα* or *κιθάρη*, Apollo's lyre: cf. 306 a, 325 a-b.

^e Demeter and Persephone.

^f Kock i. 178.

^g Not in Nancq.

^h *coræe*, literally "pupils of the eyes"; cf. Athen. 309 a.

ⁱ A kind of anchovy.

^j Kock i. 383.

^k Kaibel 101; below, 305 c.

¹ *Et. Mag.* 218, 31: ἄλλον AC.

² γε added from *Et. Mag.*

βαμβραδόνες τε καὶ κίχλαι, λαγοί,¹ δράκοντές
 c τ² ἄλκιμοι.

καὶ Σώφρων ἐν ἀνδρείοις· “βαμβραδὸν τραφερᾶ.³”
 Νουμήσιος δ' ἐν Ἀλιευτικῶ·

ἤβαιή καρίδι καὶ εἴ ποτε βεμβράδι, κείνη
 ζωῆ⁴ ἐπ' ἀγρώσσοις⁵· τάδε δὴ⁶ σκέψαιο δέλετρα.⁷

Δωρίων δ' ἐν τῷ περὶ ἰχθύων φησί· “βεμβράδα
 ἀποκεφαλίσας, εἴαν ἢ ἄδρoτέρα, καὶ ἀποπλύνας
 ἀλλ' λεπτῶ καὶ ὕδατι, ἐψε⁸ τὸν αὐτὸν τρόπον τῆ
 τριγλίτιδι.” γίνεται δέ, φησί, ἐκ μόνης τῆς
 βεμβράδος σκευασία τις ἢ προσαγορευομένη βεμ-
 βραφή· ὧν μνημονεύει Ἀριστῶνυμος ἐν Ἠλίω
 ῥιγῶντι·

d ὁ γέ τοι Σικελὸς ταῖς μεμβραφύαις προσέοικεν ὁ
 κερκινωβήτης.

Ἀττικοὶ δ' ὅμως βεμβράδας λέγουσιν. Ἀριστο-
 μένης Γόση·

βεμβράδας φέρων ὀβολοῦ.

Ἀριστῶνυμος Ἠλίω ῥιγῶντι⁹·

οὔτ' ἀφύη νῦν ἔστ' ἔθ' ἀπλῶς¹⁰ οὔτ' αὖ βεμβράς
 κακοδαίμων.

Ἀριστοφάνης Γήργ·

ταῖς πολιοχρῶσι βεμβράσιν τεθραμμένη.

Πλάτων Πρέσβεισιν·

Ἠράκλεις, τῶν βεμβράδων.

ἐν δέ ταῖς Εὐπόλιδος Αἰξίν ἔστιν εὐρεῖν καὶ διὰ
 e τοῦ μ̄ γραφόμενον. Ἀντιφάνης δ' ἐν Κνωιθιδεῖ¹¹·

¹ *Et. Mag.* 195. 30: βαμβραδόνες δ' ἐπι κίχλαι καὶ λαγοί Α.

"Bambradones and wrasses, sea-hares and valiant serpents." Sopliron, too, in *Mimas of Men*^a: "With a fat bambradon." Numenius, in *The Art of Angling*^b: "With a poor little shrimp—or an anchovy (bembras), it may be—may you go a-hunting for that kind of livelihood; see to it, then, that you have that bait." Dorion in his work *On Fishes* says: "If the bembras be rather well-grown, cut off the head, wash the fish in a little salt and water, and boil it in the same way you would a small red mullet." It is only from the bembras, he says, that the dressing called *bembraphye* is prepared. This is mentioned by Aristonymus in *Shivering Helios*^c: "That Sicilian, the one who walks like a crab, is exactly like a dish of *bembraphye*." Attic writers, however, say *bembrades*. Aristomenes in *Quacks*^d: "Fetching some bembrades for a penny." Aristonymus in *Shivering Helios*^e: "There simply isn't a minnow left any more, nor a damned bembras." Aristophanes in *Old Age*^f: "She was nursed on hoary-skinned bembrades." Plato in *The Envoys*^g: "Heracles, what bembrades!" But in *The Goats* of Eupolis one may find it spelt with *m*.^h So Antiphanes in *The Man from Cnoethe*ⁱ: "A silly proclamation they

^a Kaibel 166, cf. 305 c.

^b Frag. 3 Birt.

^c Kock i. 668.

^d *Ibid.* 691.

^e *Ibid.* 668; cf. above, 284 f, 285 e.

^f Kock i. 425.

^g *Ibid.* 633.

^h i.e. membrades; *ibid.* 264.

ⁱ Kock ii. 61.

^a τ' added from 305 c.

^b γραφερά Kaibel; ραφεία A.

^c Birt; ζωή A.

^d ἐπ' ἀγρώσσοις Wilamowitz; ἐπ' ἀγρώστοι A; ἐπαγρώσσοιο Birt.

^e δη added by Kaibel.

^f Schneider; δέλευρα A.

^g Dindorf; ἔψει AC.

^h βιγαόντι AC.

ⁱ ἔστιν ἔτι σαφῶς A; cf. 284 f.

^k κροισιδει A.

ἀτοπά γε¹ κηρύττουσιν ἐν τοῖς ἰχθύσι
κηρύγμαθ',² ὃ καὶ νῦν τις ἐκεκράγει μέγα
μέλιτος γλυκυτέρας μεμβράδας φάσκων ἔχειν.
εἰ τοῦτο τοιοῦτ' ἐστίν, οὐδὲν κωλύει
τοὺς μελιτοπώλας αὐτὸ λέγειν βοᾶν θ' ὅτι
πωλοῦσι τὸ μέλι σαπρότερον τῶν μεμβράδων.

καὶ Ἀλεξίς δ' ἐν Χορηγίδι διὰ τοῦ μὲ εἴρηκεν

† ὃς τοῖς τετραδισταῖς μὲν παρέθηκεν ἐσθίειν³
πρώην λέκιθον καὶ μεμβράδας καὶ στέμφυλα.

ἐν δὲ Πρωτοχώρῳ⁴.

ἐπιπονώτερον
ἔργον⁵ μὰ τὸν Διόνυσον οὐκ εἴληφ' ἐγὼ
ἀφ' οὗ παρασιτῶ.⁶ μεμβράδας μοι κρείττον ἦν
ἔχειν μετ' Ἀττικιστὶ δυναμένου λαλεῖν.
ὀνησιφόρον ἦν τοῦτο.

288 ΒΑΕΝΝΟΣ. τούτου μέμνηται Σώφρων ἐν τῷ
ἐπιγραφομένῳ Ὠλιεύς τὸν ἀγροιώταν,⁷ "βλένω
θηλαμόνι." ἐστὶ δὲ κωβιῶ τὴν ἰδέαν παρα-
πλήσιος. Ἐπίχαρμος δ' ἐν Ἡβας γάμῳ ΒΑΙΟΝΑΣ
τινάς ἰχθύς καλεῖ ἐν τούτοις.

ἀγε δὴ⁸ τρίγλας τε κυφὰς καχαιρίστους βαιόνας.
καὶ παρ' Ἀττικοῖς δὲ παροιμία ἐστὶ "μή μοι
βαιῶν· κακὸς ἰχθύς."

¹ Meineke (γε Schweighäuser): ἀτοπὸν τε Α.

² Meineke: κήρυγμα Α.

³ Schweighäuser: ἐσθίων ΑC (so 110 b).

⁴ πρωτοχώρῳ Α.

⁵ ἔργον added by Porson.

⁶ παρασιτῶ Α.

⁷ ἀγροιώταν Α.

are advertising in the fish-market. One man was just now loudly bawling that he had membrades to sell sweeter than honey. If that is so, there is nothing to prevent the honey-dealers in their turn from saying and shouting that the honey they have to sell is rottener than membrades." Alexis also, in *The Service Lady*,^a has the word with an *m*: "Why! All he could serve to the merry-makers^b for them to eat, the other day, was some pease-porridge, membrades, and pressed olive skins." And in *The Premier Danseur*^c: "A harder job, so help me Dionysus, I have never had since I became a parasite. I'd rather have had a dish of membrades with somebody who can talk plain Attic. That would have brought some profit."

The Blenny.^d—This is mentioned by Sophron in the mime entitled *Fisherman against Farmer*^e: "With the suckling blenny." It is a fish similar in appearance to the goby. And Epicharmus, in *The Marriage of Hebe*,^f calls certain fishes *baiones* in this line: "So he brought some squirming mullets and disgusting *baiones*." There is also a proverb among the Athenians: "No *baion* for me! It's a poor fish."

^a Kock ii. 391. The title seems to refer to a courtesan; cf. Athen. 577 c.

^b Literally "celebrators of the fourth day of the month," cf. *εκαδωρις*, 298 d and note a. The passage apparently refers to a stingy steward or host, cf. Athen. 659 d.

^c Kock ii. 369.

^d If *Blennius ocellaris* is meant, it is the butterfly-fish.

^e Kaibel 162.

^f Kaibel 102; Athen. 324 e; the *baion* is said to be the same as the blenny.

^g δῆ 324 e: δὲ AC.

ΒΟΥΤΛΩΣΣΟΣ.¹ ὁ Πυθαγορικός δὲ δι' ἐγκράτειαν
 Ἄρχέστρατός φησιν·

- b εἶτα λαβεῖν ψῆτταν μεγάλην καὶ τὴν ὑπότρηχυν
 βούλωσσον, ταύτην δὲ θέρευσ, περὶ Χαλκίδα
 κεδνήν.

Ἐπίχαρμος δ' ἐν Ἡβας γάμῳ·

βούλωσσοί τε καὶ κίθαρος ἐνῆς.

τῶν δὲ βουγλώσσω διαλλάττοντές εἰσω οἱ κυνό-
 γλωσσοι· περὶ ὧν καὶ αὐτῶν Ἐπίχαρμος φησιν·

αἰολίαί πλωτές τε κυνόγλωσσοί τ', ἐνῆν δὲ² σκια-
 θίδες.

Ἄττικοι δὲ ψῆτταν αὐτὴν καλοῦσιν.

- c ΓΟΓΓΡΟΙ. τούτους Ἰκέσιος σκληροτέρους τῶν
 ἐγχέλειων εἶναι φησὶ καὶ ἀραιοσαρκοτέρους τε καὶ
 ἀτροφωτέρους εὐχυλία τε πολὺ λειπομένους, εὐ-
 στομάχους δὲ εἶναι. Νικάνδρος δὲ ὁ ἐποποιὸς ἐν
 τρίτῳ Γλωσσῶν καλεῖσθαι φησὶ αὐτοὺς καὶ γρύλ-
 λους. Εὐδοξος δ' ἐν ἕκτῳ Γῆς περιόδου γόγγρους
 δὲ φησὶ πολλοὺς ἀνδραχθεῖς ἐν Σικυῶνι ἀλίσκε-
 σθαι. ὧν ἐνίους εἶναι καὶ ἀμαξιαίους. Φιλῆμων
 δὲ τῆς νέας³ κωμωδίας ὁ ποιητὴς καὶ αὐτὸς μνη-
 d μονεύων τῶν ἐν Σικυῶνι διαφόρων γόγγρων ποιεί
 τινα μάγειρον ἐπὶ τέχνῃ τῇ ἑαυτοῦ σεμνυνόμενον
 καὶ λέγοντα ἐν τῷ ἐπιγραφομένῳ Στρατιωτῇ τάδε·

ὡς ἡμέρος μ' ὑπήλθε γῆ τε κούρανῶ

λέξαι μολόντι τοῦψον ὡς ἐσκεύασα.

νῆ τὴν Ἀθηναίαν, ἥδύ γ' ἔστ' εὐήμερεῖν

ἐν ἅπασιν· ἰχθὺς ἀπαλὸς οἷος γέγονέ μοι,

¹ Musurus: βούλωσσον AC.

² καὶ added from 330 a.

The Ox-tongue.^a — Archestratus,^b a veritable Pythagorean for frugality, says: "Then buy a large plaice, and the rather rough ox-tongue; but this last only in summer, when it is good at Chalcia." Epicharmus in *The Marriage of Hebe*^c: "There were ox-tongues and a turbot among them." But different from the ox-tongues are the dog-tongues, of which also Epicharmus^d says: "Speckled-beauties and floaters, and dog-tongues, and maigres too, were in it." The Athenians call the ox-tongue *psetta*.

Conger-eels.—These, as Hicesius says, are tougher than lake eels, have a more spongy flesh, are less nourishing and much inferior in flavour, but are wholesome. The epic poet Nicander, in the third book of his Glossary, says^e that they are also called *grylli*. Eudoxus, in the sixth book of his *Description of the Earth*, says that many are caught in Sicyon as large as a man can carry; in some instances one of them even fills a cart. And Philemon, the poet of the New Comedy, also mentions the excellent conger-eels of Sicyon; he represents a cook boasting of his art, and saying the following in the play entitled *The Soldier*^f: "For a yearning hath crept upon me to come forth and tell to earth and sky how I dressed the dainty. Yes, by Athena, sweet it is to succeed in all things. What a tender fish I had,

^a A kind of sole.

^b Frag. 51 Ribbeck 32 Brandt; Athen. 330 a.

^c Kaibel 102; Athen. 326 e, 330 a.

^d Kaibel 99; Athen. 308 c, 322 f; cf. 304 e.

^e Frag. 122 Schneider; cf. Athen. 356 a.

^f Kock ii. 500; the first words are from Euripides, *Medea*, 57. See Athen. 290 a.

³ δὲ 307 c: δὲ καὶ A.

⁴ not in C.

⁵ *réas* added by Gulick.

οἶον¹ παρατέθεικ', οὐ πεφαρμακευμένον
 τυροῖσιν οὐδ' ἄνωθεν ἐξηνθισμένον,²
 ἀλλ' οἶος ἦν ζῶν κώπτος ὧν τοιοῦτος ἦν.
 οὕτως ἀπαλὸν ἔδωκα καὶ πρῶον τὸ πῦρ
 ὀπτῶν τὸν ἰχθύν, οὐδὲ πιστευθήσομαι . . .
 ὁμοιον ἐγένετ', ὅρως ὁπότεν ἀρπάσῃ
 τοῦ καταπιεῖν μείζον τι περιτρέχει³ κύκλω
 τηροῦσα τοῦτο, καταπιεῖν δ' ἐσπούδακεν,
 ἕτεραι διώκουσιν δὲ ταύτην· ταῦτόν ἦν.
 τὴν ἠδονὴν ὁ πρῶτος αὐτῶν καταμαθὼν
 τῆς λοπάδος ἀνεπήδησε κάφευγεν κύκλω
 τὴν λοπάδ' ἔχων, ἄλλοι δ' ἐδίωκον κατὰ πόδας.
 ἐξῆν ὀλολύζειν· οἱ μὲν ἤρπασάν τι γάρ,
 οἱ δ' οὐδέν, οἱ δὲ πάντα. καίτοι παρέλαβον
 ἰχθύς ποταμίους ἐσθλίοντας βόρβορον.
 εἰ δ' ἔλαβον⁴ ἄρα τι σπάνιον⁵ ἢ 'κ τῆς Ἀττικῆς
 γλαυκίσκον, ᾧ Ζεῦ σώτερ, ἢ 'ξ Ἀργους κάπρον
 ἢ 'κ τῆς Σικυῶνος τῆς φίλης ὃν τοῖς θεοῖς
 φέρει Ποσειδῶν γόγγρον εἰς τὸν οὐρανόν,
 ἅπαντες οἱ φαγόντες ἐγένοντ' ἄν θεοί.
 ἀθανασίαν εὐρηκα· τοὺς ἤδη νεκροὺς
 ὅταν μόνον⁶ ὀσφρανθῶσι ποιῶ ζῆν πάλιν.

Ταῦτα, νῆ τὴν Ἀθηναίαν, οὐδ' ἂν Μενεκράτης ἂν
 ὁ Συρακόσιος ἐξωγκώσατο· ὁ Ζεὺς ἐπικαλούμενος,
 ὃς ἐφρόνει μέγα ὡς μόνος αἴτιος τοῦ ζῆν τοῖς
 ἀνθρώποις γινόμενος διὰ τῆς αὐτοῦ ἰατρικῆς.
 τοὺς γοῦν⁶ θεραπευομένους ὑπ' αὐτοῦ τὰς ἱερὰς
 καλουμένας νόσους συγγράφασθαι ἠνάγκαζεν ὅτι

¹ οἶον A: τοῦτον C.

² ἐξηνθισμένον, "browned," Herwerden.

³ μείζον τι περιτρέχει Meineke: μείζον τι περι δ' A.

⁴ εἰ δ' ἔλαβον Canter: εἰ δὲ λαβῶν A: ἦν δὲ λάβω C.

⁵ Morel: ἄρτι σκάρων AC.

⁶ μόνον added by Casaubon.

how perfectly did I serve it! Not drugged with cheese, not decked on top with herbs, but even when baked it looked exactly like what it was when alive. So mild and gentle was the fire I gave it when I baked the fish, I shall not even be believed.^a It was exactly as when a hen catches something too big for her to swallow. She runs round and round, holding it fast, and is all eagerness to swallow it. Then other birds begin to chase her. So it was then. The first man to discover the delights of that dish jumped up and ran in flight all round, holding fast to the dish, while others followed close at his heels, I had a right to exult; for some of them seized a bit, others got nothing, others all. And yet I had merely taken some river fish, which eat mud. If I had, then, got something rare, an Attic sea-lizard—O Saviour Zeus!—or Argive boar, or conger-eel from loved Sicily, which Poseidon carries to heaven as an offering to the gods, then all who ate would have become gods. I have found the elixir of life: men already dead, once they but catch a whiff from the dish, I cause to live again.”

This boast, Athena is my witness, would not have been ventured even by the Syracusan Menecrates, surnamed Zeus, who prided himself greatly on being the sole cause of life to mankind through his skill in medicine. He used, at any rate, to compel those whom he cured of the so-called sacred diseases^b to

^a *sc.*, if I tell how greedy for it the diners were.

^b In untechnical language, such as Athenaeus affects here, this term (*λεπὰ νόσθα*) means “desperate” (*ὅπρὸ τῶν ἰατρῶν ἀπεγνωσμένοι*, Pint. *Per.* 13). Specifically, in the singular, it means epilepsy.

⁷ ἐξωρισάτο C (*cf.* 290 a): ἐφθέρξατο A.

⁸ Dindorf: οἶν AC.

ὕπακούσονται αὐτῷ δοῦλοι περισωθέντες. καὶ ἠκολούθουν ὁ μὲν τις Ἡρακλέους σκευὴν ἔχων καὶ καλούμενος Ἡρακλῆς (Νικόστρατος δ' ἦν οὗτος ὁ Ἀργεῖος, ἱερὰν νόσον θεραπευθεὶς· μνημονεύει δ' αὐτῶν Ἐφίππος ἐν Πελταστῇ λέγων ὧδε·

οὐ Μενεκράτης μὲν ἔφασκεν εἶναι Ζεὺς θεός,¹
 Νικόστρατος δ' Ἀργεῖος ἕτερος Ἡρακλῆς;

ἄλλος δέ τις ὡς Ἐρμῆς χλαμύδα ἔχων καὶ κηρύκειον, πρὸς δὲ τούτοις² πτερὰ, ὡς ὁ Ζελεΐτης Νικαγόρας ὁ καὶ τῆς πατρίδος τυραννήσας, ὡς ἱστορεῖ Βάτων ἐν τοῖς περὶ τῶν ἐν Ἐφέσῳ τυράννων. Ἡγήσανδρος δὲ φησὶν ὅτι καὶ Ἀστυκρέοντα θεραπευθέντα ὑπὲρ αὐτοῦ Ἀπόλλωνα ἐκάλεσε. καὶ ἄλλος δ' αὐτῷ τῶν περισωθέντων Ἀσκληπιῶστολὴν ἀναλαβὼν συμπεριεφέρετο.³ αὐτὸς δ' ὁ Ζεὺς πορφύραν ἡμφιεσμένος καὶ στέφανον χρυσοῦν ἐπὶ τῆς κεφαλῆς ἔχων καὶ σκῆπτρον κρατῶν κρηπιδὰς τε ὑποδεδεμένος περιήει μετὰ τοῦ θείου χοροῦ. καὶ ἐπιστέλλων Φιλίππῳ τῷ βασιλεῖ οὕτως ἔγραψεν· “Μενεκράτης Ζεὺς Φιλίππῳ χαίρειν. σὺ μὲν Μακεδονίας βασιλεύεις, ἐγὼ δὲ ἰατρικῆς, καὶ σὺ μὲν ὑγιαίνοντας δύνασαι ὅταν βουληθῆς ἀπολλύναι, ἐγὼ δὲ τοὺς νοσοῦντας σώζω καὶ τοὺς εὐρώστους ἀνόσους οἳ ἂν ἐμοὶ πείθωνται παρέχω μέχρι γήριω ζῶντας. τοιγαροῦν σὲ μὲν Μακεδόνες δορυφοροῦσιν, ἐμὲ δὲ καὶ οἳ μέλλοντες ἔσονται. Ζεὺς γὰρ ἐγὼ αὐτοῖς βίον παρέχω.”

¹ Ζεὺς θεός Schweighäuser: ὁ θεός Α.

² Α: τούτοις C.

³ συμπεριεφέρετο Meyer: συμπεριεφθέρετο Α.

sign a bond that they would obey him as his slaves if they were restored to health. And one man who became his attendant wore the dress and went by the name of Heracles; he was Nicostratus of Argos, who had been cured of the sacred sickness. Ephippus mentions them in *The Pellast*,^a speaking as follows: "Did not Menecrates assert that he was Zeus, a god? And Nicostratus of Argos, that he was another Heracles?" Another attendant, with the riding-cloak and herald's staff, "and wings besides,"^b was called Hermes, like Nicagoras of Zeleia, who became tyrant of his native city, according to the account given by Baton in his *History of the Tyrants in Ephesus*.^c And Hegesander^d says that Astycreon, who had been cured by him, was called Apollo. Still another of his patients who had been restored to health moved about in his company clad in the garb of Asclepius. As for Zeus himself, dressed in purple, with a gold crown on his head and carrying a sceptre, his feet shod with slippers, he walked about attended by this divine choir. In a letter to King Philip he wrote as follows: "Zeus-Menecrates to Philip, greeting: You are king of Macedonia, but I am king of Medicine. You can destroy healthy people whensoever you wish, but I can save the ailing, and the robust who follow my prescriptions I can keep alive without sickness until old age comes. Therefore, while you are attended by a bodyguard of Macedonians, I am attended by all posterity. For I, Zeus, give them life." In

^a Kock ii. 260.

^b The form *ροβροισι* seems to indicate that these words also belong to Ephippus. The wings were on the sandals. See critical note.

^c *F.H.G.* iv. 348.

^d *Ibid.* 414.

πρὸς ὃν ὡς μελαγχολῶντα ἐπέστελλεν ὁ Φίλιππος·
 e "Φίλιππος¹ Μενεκράτει ὑγιαίνειν." παραπλησίως
 δὲ ἐπέστελλε καὶ Ἀρχιδάμῳ τῷ Λακεδαιμονίων
 βασιλεῖ καὶ τοῖς ἄλλοις ὅσοις ἔγραφεν, οὐκ ἀπ-
 εχόμενος τοῦ Διός. καλέσας δ' αὐτόν ποτε ἐπὶ
 δαίπνον ὁ Φίλιππος μετὰ τῶν ἰδίων θεῶν συγκατ-
 ἐκλινε πάντας ἐπὶ τῆς μέσης κλίνης ὑψηλότατα καὶ
 ἱεροπρεπέστατα κεκοσμημένης καὶ τράπεζαν παρα-
 θεῖς ἐφ' ἧς βωμὸς ἔκειτο καὶ τῶν ἀπὸ γῆς παντο-
 दाπῶν² ἀπαρχαί. καὶ ὁπότε τοῖς ἄλλοις παρ-
 εφέρετο τὰ ἐδώδιμα, τοῖς ἀμφὶ Μενεκράτην ἐθυμίῳν
 f καὶ ἔσπενδον οἱ παῖδες. καὶ τέλος ὁ καιρὸς Ζεὺς
 μετὰ τῶν ὑπηκόων γελῶμενος θεῶν³ ἔφυγεν ἐκ
 τοῦ συμποσίου, ὡς Ἡγήσανδρος ἱστορεῖ· μνη-
 μονεύει δὲ τοῦ Μενεκράτους καὶ Ἀλεξίς ἐν Μίνῳ.⁴
 καὶ Θεμισίων δὲ ὁ Κύπριος, τὰ Ἀντιόχου τοῦ
 βασιλέως παιδικά, ὡς φησι Πύθερμος ὁ Ἐφέσιος
 ἐν τῇ ὀγδόῃ τῶν ἱστοριῶν, οὐ μόνον ἐν ταῖς πανη-
 290 γύρεσιw ἀνεκηρύττετο Θεμισίων Μακεδῶν, Ἀντιό-
 χου βασιλέως Ἡρακλῆς· ἔθνον δὲ καὶ αὐτῷ
 πάντες οἱ ἐγχώριοι ἐπιλέγοντες Ἡρακλεῖ Θεμισίωνι,
 καὶ παρῆν αὐτὸς ὁπότε τις τῶν ἐνδόξων θύοι καὶ
 ἀνέκειτο στρωμνὴν καθ' αὐτὸν ἔχων ἡμφιεσμένος
 λεοντήν· ἐφόρει δὲ καὶ τόξα Σκυθικὰ καὶ ῥόπαλον
 ἐκράτει. ὁ δ' οὖν Μενεκράτης τοιοῦτος ὢν ὁποῖος

¹ Φίλιππος added by Casaubon.

² παντοδαπῶν Kaibel: παντων ἁνῶν A.

³ θεῶν Casaubon: θέων AC.

⁴ Μίνῳ Meineke.

⁵ καὶ added by Meyer: ἀλλ' ἔθνον αὐτῷ C.

^a Philip, in an excellent pun, substituted for χαίρειν (re-
 joice!), the common form of greeting in a letter, the rarer
 ὑγιαίνειν (be of sound health!). See Plut. *Ages.* 21.

answer to him Philip wrote, treating him as a crazy man: "Philip to Menecrates, come to your senses!"^a In similar vein Menecrates wrote also to Archidamus, king of Sparta, and in fact to all his correspondents, never refraining from the name of Zeus. Once Philip invited him, along with his own peculiar band of gods, to a dinner, and made them all recline together on the central couch, which was raised very high and decked in a way befitting the most elaborate ritual. He then set before them a table on which lay an altar and first-fruits of all kinds of products of the earth.^b And when the food was brought in for the rest of the company, the slaves would burn incense and offer libations before Menecrates and his crew, until at last this new Zeus, derided as he was, fled with his subject gods^c from the symposium. This is narrated by Hegesander.^d But Menecrates is also mentioned by Alexis in *Minos*.^e Again, Themison of Cyprus, the favourite of King Antiochus, was proclaimed at the festivals as Themison of Macedon, the Heracles of King Antiochus, according to Pythermus of Ephesus in the eighth book of his *Histories*.^f Not only that, but all the inhabitants also sacrificed to him, calling upon him by the name of Heracles-Themison; and whenever any distinguished person offered sacrifice, Themison was always present in person, reclining on a separate couch and clad in a lion's skin; he also carried a Scythian bow and held a club. However that may be, Menecrates, for all that he was the

^b Such as were provided for the gods at the *Θεοζέμια*, but not to be eaten.

^c Or, reading *θέστωρ*, "fled on the run with his subjects."

^d *F.H.G.* iv. 414.

^e Kock ii. 346.

^f *F.H.G.* iv. 488.

εἴρηται οὐδὲν παραπλήσιον ποτε ἐξωγκώσατο οἶον
ὁ προειρημένους μάγειρος·

- b ἀθανασίαν ἠϋρηκα· τοὺς ἤδη νεκρούς,
ὅταν μόνον¹ ὀσφραυθῶσι, ποιῶ ζῆν πάλω.

Ἄλαζονικόν δ' ἐστὶ πᾶν τὸ τῶν μαγείρων φύ-
λον, ὡς καὶ Ἑγήσιππος² ἐν Ἀδελφοῖς³ παρίστησι.
παράγει δὲ μάγειρον λέγοντα·

βέλτιστε, πολλοῖς πολλὰ περὶ μαγειρικῆς
εἰρημέν' ἐστίν· ἢ λέγων φαίνου τι δὴ⁴
καινὸν παρὰ τοὺς ἔμπροσθεν ἢ μὴ κόπτε με.
v. οὐκ ἀλλὰ τὸ πέρασ τῆς μαγειρικῆς, Σύρε,⁵
εὐρηκέναι πάντων νόμιζε μόνον ἐμέ.⁶

οὐ γὰρ παρέργως ἔμαθον ἐν ἔτεσιν δυεῖν
ἔχων περίζωμ', ἀλλ' ἅπαντα τὸν βίον
ζητῶν κατὰ μέρη τὴν τέχνην ἐξήτακα·

- c εἶδη λαχάνων ὅσ' ἐστί, βεμβράδων τρόπους,
φακῆς γένη παντοδαπά. τὸ πέρασ σοι λέγω
ὅταν ἐν περιδείπνῳ τυγχάνω διακονῶν,
ἐπὶν τάχιστ' ἔλθωσιν ἐκ' τῆς ἐκφορᾶς
τὰ βάπτ'⁸ ἔχοντες, τοῦπίθημα τῆς χύτρας
ἀφελῶν ἐποίησα τοὺς δακρύνοντας γελᾶν
τουτοῦτος ἔνδοθέν τις ἐν τῷ σώματι
διέδραμε γαργαλισμὸς ὡς ὄντων γάμων.

- A. φακὴν παρατιθεῖς, εἶπέ μοι, καὶ βεμβράδας;
d B. τὰ πάρεργά μου ταῦτ' ἔστιν. ἦν δὲ δὴ λάβω

¹ μόνον added by Casaubon.

² Casaubon: ἡγήσιππος A.C.

³ C: δελφοῖς A.

⁴ δὴ Schweighäuser: λη A.

⁵ Σύρε Petit: εὔρε A.

⁶ εὐρηκέναι . . . ἐμέ Kock, following various conjectures

kind of person I have described, never ventured a boast at all approaching that of the cook just mentioned^a: "I have found the elixir of life; men already dead, once they but catch a whiff from the dish, I canse to live again."

But the whole tribe of cooks is given to boasting, as Hegesippus represents them in *Brothers*^b; he brings on a cook who says: "A. My good sir, much has been said by many men on the subject of cookery. Either, then, you must prove that you can say something novel, as compared with the other authorities, or else stop making me tired. B. Not so, Syrus. You had better believe that I am the only one in the world who has discovered the finishing touch in the art of cookery.^c I didn't learn it casually, by merely wearing an apron for a couple of years, but I have spent my whole life in studying and testing the art in all its branches; all the kinds of vegetables there are, the varieties of small fry, every kind of lentil soup. Ay, the finishing touch, I tell you. When I chance to be the caterer serving at a funeral-feast, the moment they return from the funeral clad in garments dyed black, I take the lid from the pot and make the mourners laugh. Such is the titillation which courses inside their bodies, as though they were at a wedding. A. What, you mean by serving them lentil soup and small fry? Tell me! B. They are mere side-issues with me. But if I get what I require,

^a 288 d.

^b Kock iii. 312; cf. Athen. 405 d.

^c Cf. Athen. 377 a.

of Casaubon and Dobree: εἴρημα μόνον εἶδέναι τῶν νομιζομένων ἐπὶ Α: τὸ πέρας τῆς μαγειρικῆς, Σύρε, εἴρημα πᾶν μόνον εἶδέναι νημιζ' ἐπὶ Capps.

⁷ ἀπὸ Meineke.

⁸ τὰ φαί' Madvig.

τὰ δέοντα καὶ τοῦπτάκιον ἀρμόσωμ' ἀπαξ,
 ὅπερ ἐπὶ τῶν ἔμπροσθε Σειρήνων, Σύρε,
 ἐγένετο, καὶ νῦν ταῦτό τοῦτ' ὄφει πάλλω.
 ὑπὸ τῆς γὰρ ὄσμῆς¹ οὐδὲ εἰς δυνήσεται
 ἀπλῶς διελθεῖν τὸν στενωπὸν τουτουί.
 ὁ δὲ παριὼν πᾶς εὐθέως πρὸς τὴν θύραν
 ἐστήξεται ἀχανής, προσπεπατταλευμένος,
 ἄφωνος, ἄχρι ἂν τῶν φίλων βεβυσμένος
 τὴν ῥῖν' ἕτερός τις προσδραμῶν ἀποσπάσῃ.
 Α. μέγας εἰ τεχνίτης. Β. ἀγνοεῖς πρὸς ὃν λαλεῖς.
 πολλοὺς ἐγὼ σφόδρ' οἶδα τῶν καθημένων,
 οἱ καταβεβρώκασ' ἕνεκ' ἐμοῦ τὰς οὐσίας.

πρὸς τῶν θεῶν, τί διαφέρειν οὗτος ὑμῖν δοκεῖ τῶν
 παρὰ Πινδάρῳ Κηληδόων, αἱ κατὰ τὸν αὐτὸν
 τρόπον ταῖς Σειρήσι τοὺς ἀκρωμένους ἐποιοῦν
 ἐπιλανθανομένους τῶν τροφῶν διὰ τὴν ἡδονὴν
 ἀφαναίνεσθαι;

Νικόμαχος δ' ἐν Εἰλειθυίᾳ καὶ αὐτὸς παράγει
 τινὰ μάγειρον ὑπερβάλλοντα τοὺς περὶ τὸν Διόνυσον
 τεχνίτας. λέγει δ' οὖν οὗτος πρὸς τὸν μισθω-
 σάμενον·

- ἰ. ὑποδεκνύεις μὲν ἦθος ἀστείον πάνυ
 καὶ πρᾶον, ὀλίγωρον δὲ πεποηκᾶς τι. Β. πῶς;
 Α. ἐν τῇ τέχνῃ τίνες ἐσμέν οὐκ ἐξήτακας.
 ἢ πρότερον ἐπύθου τῶν ἀκριβῶς εἰδόντων
 οὕτω τ' ἐμισθώσω με; Β. μὰ Δί', ἐγὼ μὲν οὐ.
 Α. καὶ μὴν² ἴσως ὅσον μαγείρου διαφέρει²
 μάγειρος οὐκ οἶσθ'. Β. εἴσομαι δέ γ' ἦν λέγῃς.
 Α. τὸ γὰρ παραλαβόντ' ὄψον ἡγορασμένον

¹ γὰρ ὄσμης Pierson: ὄσμης γὰρ AC.
² καὶ μὴν Jacoby: κῶμῃν AC.

and can once arrange the kitchen to suit myself, you shall now, Syrus, again see the self-same thing which happened in the time of the Sirens of old. The fragrance is such that, to put it simply, not a man of them will be able to pass through this alley. Every passer-by will immediately come to a stop at the front door, open-mouthed, nailed to the wall speechless; until finally one of his friends, some other person who has stopped up his own nostrils,^a comes running up and pulls him away. A. You are a mighty artist. B. You don't know the man you are speaking to. Why, I know of many persons seated here in the audience who have eaten up their estates for my sake." In the name of the gods, what is the difference, think you, between this fellow and the Charmers in Pindar,^b who, like the Sirens, caused those who listened to them to forget their mother-cities and wither away in pleasure?

Nicomachus, in *Eileithyia*, also introduces a cook who beats the actors at boasting. Anyway, this fellow says to the man who has hired him: ^c "A. You indicate a character that is, to be sure, very charming and gentle, but you have been negligent in one detail. B. What is that? A. You have failed to scrutinize carefully our importance as artists. Or have you, before hiring me, asked of those who know me well? B. No, by Zeus, I have not. A. Then look you! You have no notion, perhaps, of how one cook differs from another. B. But I shall know if you tell me. A. To take a fish purchased by someone

^a As the companions of Odysseus had their ears stopped up.

^b *P.L.G.*,⁴ frag. 53.

^c Kock iii. 386.

³ Schweighäuser: *διαφέρει μεγάλου* AC.

- 291 πότερ¹ ἀποδοῦναι σκευάσαντα μουσικῶς
 διακόνου ὅτ' οὐ τοῦ τυχόντος; β. Ἡράκλεις.
 α. ὁ μάγειρός ἐσθ' ὁ τέλειος ἑτέρα διάθεσις.
 πολλὰς τέχνας λάβοις ἂν ἐνδόξους πάνυ,
 ὧν τὸν μαθεῖν βουλόμενον ὀρθῶς οὐκ ἔνι
 ταύταις προσελθεῖν εὐθύς, ἀλλ' ἔμπροσθε δεῖ
 ζωγραφίας ἠθῆαι.² ταῦτα καὶ μαγειρικῆς
 πρότερον μαθεῖν δεῖ τῆς τέχνης ἑτέρας τέχνας,
 β. ὧν εἰδέναι σοι κρεῖττον ἦν μοι πρὶν λαλεῖν,
 ἀστρολογικὴν, γεωμετρικὴν, ἰατρικὴν.³
 τῶν ἰχθύων γὰρ τὰς δυνάμεις καὶ τὰς τέχνας
 ἐντεῦθεν εἴση· παρακολουθήσεις χρόνοις,
 πότε ἄωρός ἐσθ' ἕκαστος ἢ πότε ὤριμος.
 τῶν ἡδονῶν γὰρ μεγάλα τὰ διαστήματα·
 ἐνίοτε κρεῖττων γίνεται θύνου βόας.
 β. ἔστω. γεωμετρικῇ δὲ καὶ σοὶ πρᾶγμα τί;
 α. τοῦπτάνιον⁴ ἡμεῖς σφαῖραν εἶναι τιθέμεθα·
 τοῦτο διελέσθαι καὶ τόπον λαβόνθ' ἕνα
 μερίσαι κατ' εἶδος τῆς τέχνης ἐπιδέξια,
 ἐκείθεν ἐνταῦθ' ἐστὶ μετενηνεγμένα.
 β. οὗτος, πέπεισμαι, κἂν τὰ λοιπὰ μὴ λαλῆς.⁵
 περὶ τῆς ἰατρικῆς δέ; α. τῶν γὰρ βρωμάτων
 πνευματικὰ καὶ δύσπεπτα καὶ τιμωρίαν
 ἔχοντ' ἐνὶ ἔστιν,⁶ οὐ τροφήν. δευπνῶν δὲ πᾶς⁷
 τὰλλότρια γίνετ' ὀξύχειρ κοῦκ ἐγκρατῆς·
 τοῖς δὴ τοιούτοις βρώμασι τὰ φάρμακα
 εὐρητ' ἐκείθεν, μεταφορὰ δ' ἐστὶν τέχνης.

¹ Dobree: πότερον Α.

² These and the following words are corrupt.

³ Meineke: ἢ ἰατρικὴν γεωμετρικὴν Α.

⁴ τοῦπτάνειον (as usual) ΑC.

⁵ κἂν . . . λαλῆς Kaibel; καὶ . . . λαλεῖς Α; (λαλῆς C).

⁶ ἐνὶ ἔστιν Meineke: ἐνεστω Α.

else and dish it up with an artistic dressing is not within the capacity of any ordinary servant, is it? b. Heracles defend us! a. The complete cook is made on a different plan. You must acquire many arts held in high esteem, which anyone that wishes to learn them properly should not approach offhand; no, you must first grasp the art of painting.^a Then there are other arts, too, which you must learn before the art of cookery, and which it would have been better for you to know about before you spoke to me. They are astrology, geometry, and medicine. For from these you will learn the potencies and the tricks of fishes; you will carefully observe the seasons, to see when any fish, in each case, is served untimely or in season. For in pleasures the divergences^b are important. Sometimes a boax proves to be better than a tunny. b. That may be so. But what business have you with geometry? a. We regard the kitchen as a globe. We must divide it into segments, and after finding one locus separate it into specific parts as the advantage of the art decrees. These are processes borrowed from geometry. b. Stop! I believe you even if you don't tell me the rest. But what about medicine? a. There are foods which in some cases cause winds and dyspepsia and bring dire vengeance, not nourishment. Every one who dines on hostile food becomes quarrelsome and loses his self-control. For such foods, then, you must find the antidote in the art of medicine, and it's a borrowing of art. Again,

^a See critical note.

^b διασρήματα is apparently an astrological term.

^γ δειπνῶν δὲ πᾶς Musurus: δειπνω δέπας A.

ἤδη τὸ μετὰ νοῦ καὶ τὸ συμμετρῶς ἔχον¹
 περὶ τακτικῆς ἕκαστα ποῦ τεθήσεται·
 ἀριθμῶ τὸ πλῆθος εἰδέναι μαγειρικῆς.
 οὐδεὶς² ἕτερός σοι πρὸς ἔμ' ἐκεῖ³ γραφήσεται.
 β. μικρ' ἀντάκουσον⁴ ἐν μέρει κάμου. α. λέγε.
 β. σὺ μηδέν⁵ ἐνόχλει μήτε σαυτὸν μήτ' ἐμέ,
 ἀπραγμόνως δὲ διαγενοῦ τὴν ἡμέραν.

Ὁ δὲ παρὰ τῷ νεωτέρῳ Φιλήμονι μάγειρος δι-
 ε δασκαλικός τις εἶναι θέλει τοιαυτὰ τινα λαλῶν·

ἔασθ' οὕτως ὡς ἔχει.⁵ τὸ πῦρ μόνον
 ποιεῖτε τοῖς ὀπτοῖσι⁶ μήτ' ἀνεμιμένον
 (τὸ γὰρ τοιοῦτ' οὐκ ὀπτόν, ἀλλ' ἐφθόν ποιεῖ)
 μήτ' ὀξύ· κατακάει γὰρ ὅσ' ἂν ἕξω λάβη
 τοῦτο πάλιν, εἰς τὴν σάρκα δ' οὐκ ἐνδύεται.
 μάγειρός ἐστιν⁷ οὐκ ἐὰν ζωμήρυσιν
 ἔχων τις ἔλθῃ καὶ μάχαιραν πρὸς τινα,
 οὐδ' ἂν τις εἰς τὰς λοπάδας ἰχθύος ἐμβάλλῃ,
 ἢ ἀλλ' ἔστι τις φρόνησις ἐν τῷ πράγματι.

Ὁ δὲ παρὰ Διφίλω ἐν τῷ Ζωγράφῳ καὶ πρὸς οὓς
 ἐκμαθοῦν αὐτὸν δεῖ διδάσκει λέγων οὕτως·

οὐ μὴ παραλάβω σ' οὐδαμοῦ,⁸ Δράκων, ἐγὼ
 ἐπ' ἔργον, οὐ⁹ μὴ διατελεῖς τὴν ἡμέραν
 τραπεζοποιῶν ἐν ἀγαθοῖς πολλοῖς χυδῆν.
 οὐ γὰρ βαδίζω πρότερον ἂν μὴ δοκιμάσω
 202 τὶς ἔσθ' ὁ θύων ἢ πόθεν συνίσταται
 τὸ δεῖπνον ἢ κέκληκεν ἀνθρώπους τίνας.

¹ ἔχον Jacobs: ἐμὸν AC.

² οὐθεὶς and μηθὲν AC.

³ ἐμ' ἐκεῖ Lamb: ἐμέ καὶ AC.

⁴ μικρ' ἀντάκουσον Cobet: μικρὰ διάκουσον A.

it is a matter of military tactics as well—this use of reason and harmony, the knowing just where in cookery each unit is to be posted in number and in quantity. In that respect no one else can be enrolled as my equal. B. Now listen to a few things in answer in my turn. A. Say on. B. Don't bother yourself about me, but go spend the rest of the day at your ease!"

The cook described by Philemon the Younger^a is inclined to be rather schoolmasterish when he says lines like these: "Let it alone, just as it is. For things that are to be baked, just see to it that the fire is neither too slow (for that is right for boiling but not for baking) nor yet too hot; for then in turn it burns up whatever it touches on the outside, but does not penetrate to the flesh. A man isn't a cook merely because he comes to a customer with soup-ladle and carving-knife, nor even if he tosses some fish into a casserole; no, Wisdom^b is required in his business." But the cook in *The Painter*, by Diphilus,^c tells us to whom he should let himself out for hire in these words: "A. No, Draco, I won't take you on for a job anywhere unless you are likely to spend the day as table-maker^d with a lavish abundance of good materials. For I never go to a man until I first make sure who is giving the sacrificial feast, or why the dinner is given, or what

^a Kock li. 540.

^b φρόνησις, a favourite word of the philosophers.

^c Kock li. 553.

^d For the duties of the τραπέζοικοι see 170 d.

^e οὕτως ὡς ἔχει Bentley: οὕτως ἔχειν A.

^f οἴποις AC.

^g ἐστίν Misurus: δ' ἐστίν AC.

^h οὐθαμοῦ AC.

ⁱ Porson: οὐ A.

ἔστω δ' ἀπάντων τῶν γενῶν μοι διαγραφή,
 εἰς ποῖα μισθοῦν ἢ φυλάττεσθαι με δεῖ.
 οἶον τὸ κατὰ τοῦμπορίου, εἰ βούλει, γένος.
 ναυκλήρος ἀποθύει τις εὐχὴν, ἀποβαλὼν
 τὸν ἰστόν ἢ πηδάλια συντρίψας νεώς,
 ἢ φορτί' ἐξέρριψ' ὑπέραντλος γενόμενος·
 ἀφήκα τὸν τοιοῦτον· οὐδέν¹ ἠδέως

- b οἰεῖ γὰρ οὗτος, ἀλλ' ὅσον νόμον χάριν
 ὁμοῦ δὲ ταῖς σπονδαῖσι διαλογίζεται
 τοῖς συμπλέουσιν ὅπόσον ἐπιβάλλει μέρος
 τιθεῖς, τὰ θ' αὐτοῦ σπλάγχν' ἕκαστος ἐσθίει.
 ἀλλ' ἕτερος εἰσπέπλευκεν ἐκ Βυζαντίου
 τριταῖος, ἀπαθής, εὐπορηκῶς, περιχαρῆς
 εἰς δέκ' ἐπὶ τῇ μῆνῃ γεγονέναι καὶ δώδεκα,
 λαλῶν τὰ ναῦλα καὶ τὰ² δάνει' ἐρυγγάνων,
 ἀφροδίσι' ὑπὸ κόλλοψι μαστροποῖς ποιῶν,
 ὑπὸ τοῦτον ὑπέμυξ'³ εὐθύς ἐκβεβηκότα,
 τὴν δεξιὰν ἐνέβαλον, ἐμνήσθην Διὸς

- c Σωτήηρος, ἐμπέπηγα τῷ διακονεῖν.
 τοιοῦτος ὁ τρόπος. μειράκιον ἐρῶν πάλιν
 τὰ πατρῶα βρῦκει καὶ σπαθῆ· πορευόμαι.
 ἀπὸ συμβολῶν συνάγοντα, νῆ Δί', ἕτερα που
 ἐνέβαλεν εἰς τὸν κέραμον ἐνευρημένα
 τὰ κράσπεδ' ἀποθλιβέντα καὶ κεκραγότα·
 "ὄψάριον ἀγοραῖον ποιεῖν τίς βούλεται;"
 εἴω βοᾶν· πληγὰς γὰρ ἔτι προσλαμβάνειν

¹ οὐθὲν AC.

² τὰ added by Wilamowitz.

³ Perhaps a slang word: ἰπέκνυψ' Preller, ὑπέδον Naber.

^a The epithet ὑπέραντλος is transferred from ship to ship-master.

^b Instead of the sacrificial victim, for which they will have to pay.

people he has invited. I have a diagram of all classes, those to whom I should let myself out, and those of whom I must beware. Take, for example, the class that belongs in the Part. A sea-captain offers sacrifice to pay a vow; he has lost the mast or rudder of his ship and completely wrecked it, or has tossed the cargo overboard when he was full of water.^a I let that kind of man alone, because he never does anything for pleasure, but only through custom. While the libations are poured he is calculating how big a share of the loss he can levy on the passengers, reckoning it all up; and so each of them must eat his own vitals.^b But another man has sailed into port from Byzantium; only a two days' voyage, without a scratch; he has made money, and is overjoyed that he has made a profit of ten or twelve per cent.^c He is full of talk about his fares, he helches forth his loans, celebrating a debauch with the help of tough panders. Up to him I sidle purring,^d the moment he disembarks; I put my hand in his, I remind him of Zeus the Saviour, I am all engrossed in the thought of serving him. That's my way! Again, a lad is gobbling up his patrimony in a love affair, he's a fast worker when it comes to spending. I go to him. Other lads, perhaps, get up a subscription dinner.^e God save the mark! They put into the urn what money they can find, and as they tightly clutch the fringes of their clothes † they cry: 'Who's willing to get up a cheap little dinner in the market?' I let *them* bawl. For to go there means getting a lot of blows

^a Literally "ten or twelve drachmas to the mina" (which was 100 drachmas).

^d See critical note.

^e Athen. 142 c, 365 d.

† Signifying their embarrassment.

ἐλθόντα καὶ τὴν νύχθ' ὄλην διακονεῖν.
 τὸ μισθάριον γὰρ ἂν ἀπαιτῆς, "ἀμίδα μοι
 d ἔνεγκε πρῶτον" φησὶν. "ὄξος ἢ φακῆ
 οὐκ εἶχε." πάλιν ἤτησας· "οἰμώξει μακρὰ
 πρῶτος μαγεύρων" φησὶν. ἕτερα μυρία
 τοιαῦτα καταλέξαιμι¹ ἂν. οὐδὲ νῦν σ' ἄγω,
 πορνείον ἐστίν, πολυτελῶς Ἀδώνια
 ἄγοισ' ἑταίρα μεθ' ἑτέρων πορνῶν· χύδην
 σαντὸν ἀποσάξεις¹ τὸν τε κόλπον ἀποτρέχων.

καὶ παρ' Ἀρχεδίκῳ δ' ἐν Θησαυρῷ ἄλλος σοφιστῆς
 e μαγειρικός τὰδε λέγει·

πρῶτον ὤμων κειμένων
 τῶν ἰχθύων πάρεσιν οἱ κεκλημένοι.
 "δίδου κατὰ χειρός." "τοῦψον οἰχῆσει λαβών."
 τὰς λοπάδας ἐπιθεῖς ἐπὶ τὸ πῦρ τοὺς ἀνθρακας
 ἔρραν' ἐλαίῳ πάντα καὶ ποιῶ φλόγα.
 ἐν αὐτῷ τὸ λάχανον αἶ τε τῶν παροψιδίων
 τὸν ἄνδρα δριμύτητες εὐφραίνουσί μου,
 ἐφθὸν τὸν ἰχθύν ἀποδίδωμι¹ ἔχοντα τοὺς
 f χυμοὺς ἐν αὐτῷ τὴν τε τῆς ἄλμης ἀκμὴν,
 εἰς ἣν ἂν ἐμβάψαιτο πᾶς² ἐλεύθερος.
 ἐλαδίου κοτύλης τε παραναλωμένης
 σέσωκ' ἐμοῖ³ τρίκλινα πεντήκοντ' ἕσως.

Φιλοστέφανος δ' ἐν Δηλίῳ καὶ ὀνόματα ἐνδόξων
 μαγεύρων ἐν τοῖσδε καταλέγει·

293 εἰδώς σε πάντων διαφέροντα τῇ τέχνῃ
 τῇ τ' δξύτητι μετὰ Θίβρωνα,⁴ Δαίδαλε,

¹ ἀποσάξεις Casaubon : ἀποράξεις A.

besides, as well as serving the whole night through. If you ask them for your fee, they say, 'First bring me the pot.' 'The lentil soup didn't have any vinegar in it.' Again you ask, 'You'll be the foremost cook to get—a beating.' I might recite an unending list of other customers like these. But where I am taking you now is to a brothel. There a courtesan is celebrating the Adonis festival sumptuously in company with other harlots. You will stuff yourself lavishly, and the folds of your tunic as well,^a when you amble from there." And in *The Treasure*, by Archedicus, another little cook-professor^b has this to say^c: "First the guests arrive while the fish are still lying uncooked. 'Give me water for the hands,' they demand. 'Take the fish and be off!' I put the casseroles on the fire, sprinkle the coals with oil thoroughly, and make a blaze. While the greens and the pungent smells from the side-dishes cheer my patron, I boil the fish nicely with all its juices in it and just the right strength of brine, into which any gentleman might dip. Thus, by the sacrifice of a small cup of cheap oil I have saved for my benefit perhaps fifty feasts." Philostephanus, in *The Man from Delos*, gives even the names of distinguished cooks in these lines^d: "I know that you, Daedalus, excel all men in your profession and in your keen intelligence, next to Thibron, the

^a i. e., you will carry food away with you for later consumption.

^b Cf. Athen. 638 e.

^c Kock iii. 276.

^d Kock iii. 393.

² ἀνήρ after πᾶς deleted by Musurus.

³ σέσωκ' ἐμοί Schweighäuser: σέσωκέμου A.

⁴ Θιβρώνα Gaisford: Θιβρώνα AC.

τὸν ἐξ Ἀθηνῶν, τὸν καλούμενον Πέρας,
δοὺς μισθὸν ὄν μ' ¹ ἤτησας ἤκω δεῦρ' ἄγων.²

Σωτάδης δ', οὐχ ὁ τῶν Ἴωνικῶν ἁσμάτων
ποιητῆς ὁ Μαρωνίτης, ἀλλ' ὁ τῆς μέσης κωμωδίας,
ποιεῖ καὶ αὐτὸς ἐν Ἐγκλειομέναις (οὗτω γὰρ
ἐπιγράφει³ τὸ δράμα) τοιάδε μάγειρον λέγοντα·

- καρίδας ἔλαβον πρῶτον· ἀπεταγήρισα⁴
b ταύτας ἀπάσας. γαλεὸς εἴληπται μέγας·
ᾠπησα τὰ μέσα, τὴν δὲ λοιπὴν γρυμέαν
ἔψω ποιήσας τριῖμα συκαμίνων.⁵
γλαύκου φέρω κεφάλαια παμμεγέθη δύο,
ἐν λοπάδι μεγάλη ταῦτα, λιτῶς προσαγαγόν
χλόην, κύμινον, ἄλας, ὕδωρ, ἐλάδιον.⁶
λάβρακα μετὰ ταῦτ' ἐπριάμην καλὸν σφόδρα·
ἔσται δι' ἄλμης λιπαρὸς ἐφθὸς ἐν χλόη,
ἀποδοὺς ὅσ' ἐστὶν ἀπ' ὀβελίσκων⁷ ὄπτανά.
c τρίγλας καλὰς ἠγόρασα καὶ κίχλας καλὰς·
ἔρρυθα ταύτας ἐπὶ τὸν ἀνθραχ' ὡς ἔχει
ἄλμη τε λιπαρὰ παρατίθημι' ὀρίγωνον.
ταύταις⁸ προσέλαβον σηπίας καὶ τευθίδας·
ἀστεῖον ἐφθῆ⁹ τευθὶς ἠνθυλευμένη
καὶ πτερύγι' ἀπαλῶς¹⁰ σηπίας ᾠπητήμενα.
τριμμάτιον¹¹ ᾠκείωσα τούτοις ἀνθινὸν
παντοδαπόν. ἐψήτ' ἦν¹² δὲ μετὰ ταύτας τινά·
ὄξυλίπαρον τούτοις ἔδωκα χυμίον.

¹ μ' added by Casaubon.

² ἄγων Schweighäuser: ἄγων σε A.

³ ἐπιγράφεται Meyer.

⁴ Meineke: ἀπετηγάρισα AC.

⁵ Casaubon: συκαμίνων A.

⁶ Casaubon: ἐλαίων AC.

⁷ ἀπ' ὀβελίσκων Schweighäuser: ἀποβέλισον A.

Athenian cook surnamed Perfection ; and so I have come to pay the price you demanded and fetch you hither."

Now Sotades (not the poet of Maroneia, author of the *Ionian Songs*, but the writer of the Middle Comedy) also represents a cook speaking in language of this tenor in *Locked Up* (for thus he inscribes^a his play) :^b " First I took some shrimps ; I fried them all to a turn. A huge dog-fish is put in my hands ; I baked the middle slices, but the rest of the stuff I boiled, after making a mulberry saucc. Here I fetch two very large pieces of grey-fish cut near the head,^c in a big casserole ; in it I have added sparingly some herbs, caraway-seed, salt, water, and oil. After that I bought a very fine sea-bass. It shall be served boiled in an oily pickle with herbs, after I have served the meats roasted on spits. Some fine red mullets I purchased, and some lovely labruses. These I immediately tossed upon the coals, and to an oily pickle I added some marjoram. Besides these I bought some cuttle-fish and squids. A boiled squid stuffed with chopped meat is nice, and so are the tentacles of a cuttle-fish when roasted tender. To these I fitted a fresh sauce of many vegetables, and after them came some boiled dishes, for which I made a mayonnaise to give them flavour. To top

^a ἐπιγράφω in this sense is not common in the active. See critical note.

^b Kock ii. 447.

^c The part most esteemed ; Athen. 286 b, 294 b.

⁸ Schweighäuser : ταῖταισι Α.

⁹ Dobree : ωφθη Α.

¹⁰ Dindorf : ἀπλῶς Α.

¹¹ Musurus : τριμμαριῶν Α.

¹² ἐψήητ' ἢν Kaibel : ἐψητὸν Α.

- d γόγγρου ἐπὶ τούτοις ἐπριάμην παχὺν σφόδρα·
κατέπνιξ' ἐν ἄλμῃ τούτον εὐανθεστέρα.
κωβίδι' ἄττα καὶ πετραῖα δὴ τινα
ἰχθυῖδια, τούτων ἀποκνίσας τὰ κρανία
ἐμόλυν' ἀλεύρω αὐτὰ¹ τοιούτῳ τι
πέμπω τε ταῖς καρῖσι τὴν αὐτὴν ὁδόν.
ἀμίαν τε χήραν, θηρίον καλὸν σφόδρα,
θρίοισι ταύτην ἄλις² ἑλαδίῳ διεῖς
ἐσπαργάνωσα περιπάσας ὀρίγανον
- e ἐνέκρυψά θ' ὥσπερ δαλὸν εἰς πολλὴν τέφραν.
ἀφύην³ θ' ἄμ' αὐτῇ παρέλαβον Φαληρικὴν·
εἰς κύαθος ἐνταυθ' ὕδατος ἐπιχυθεὶς πολὺ·
τεμὼν δὲ λεπτὴν τῆς χλόης καὶ πλείονα,
κἂν ἢ δικότυλος λήκυθος, καταστρέφω.
τί λοιπόν; οὐδὲν ἄλλο. τοῦτ' ἐστ' ἢ τέχνη,
οὐκ ἐξ ἀπογραφῆς οὐδὲ δι' ὑπομνημάτων.

Καὶ μαγείρων μὲν ἄλις· περὶ δὲ τοῦ γόγγρου
f λεκτέον. Ἀρχέστρατος μὲν γὰρ ἐν τῇ Γαστρονομίᾳ
καὶ ὁπόθεν ἕκαστον μέρος αὐτοῦ δεῖ συννωεῖσθαι
διηγείται οὕτως·

γόγγρου μὲν γὰρ ἔχεις κεφαλὴν, φίλος, ἐν
Σικυῶνι
πίονος, ἰσχυροῦ, μεγάλου· καὶ πάντα τὰ κοῖλα·
εἶτα χρόνον πολὺν ἔψε χλόη περίπαστον ἐν ἄλμῃ·
294 ἐξῆς τε περὶ τῶν κατ' Ἰταλίαν τόπων διεξιῶν πά-
λιν ὁ καλὸς οὗτος περιηγητῆς φησιν·

καὶ γόγγρος σπουδαῖος ἀλίσκεται, ὅστε⁴ τοσοῦτον
τῶν ἄλλων πάντων ὄψων⁵ κρατεῖ οὗτος ὅσον περ
θύννος ὁ πιότατος τῶν φαυλοτάτων κορακίνων.

¹ Ἀλεξίς ἐν Ἑπτὰ ἐπὶ Θήβαις·

this I bought a very fat conger-eel. I smothered it in a fresher pickle. Some gobies, and some rock-fish of course; I snipped off their heads and smeared their bodies in a batter of flour, just a little, and sent them on the same journey as the shrimps. Then a widowed bonito,^a a very fine creature, I soaked just enough in oil, wrapped it in swaddling-bands of fig-leaves, sprinkled it with marjoram, and hid it like a firebrand in a heap of hot ashes. With it I got some small fry from Phalerum. Half a gill of water poured over this is generous. I then cut up some herbs very fine and abundantly, and even if the jug holds a quart, I empty it all. What remains to be done? Nothing at all. That is my art; I need no written recipes and no memoranda."

Well, enough of cooks. I must speak of the conger-eel. For Archestratus, in the *Gastronomy*,^b describes in these words where each part of it should be purchased: "In Sicyon, dear friend, you have the head of the conger-eel, fat, vigorous, and large; also all the belly parts. And so, boil it a long time in salt water, after you have sprinkled it over with herbs." Continuing, this noble explorer describes the Italian regions and again says^c: "And you can catch a nice conger-eel, which is as much superior to all other fishes as the fattest tunny is superior to the poorest crow-fish." Alexis, in *The Seven at*

^a See 278 a.

^b Frag. 16 Ribbeck 18 Brandt.

^c Frag. 17 Ribbeck 19 Brandt.

¹ ἀνὰ added by Gulick.

² Porson: ἄλας A, εἰλησ' C.

³ Meinke: ἀφῶαν A.

⁴ ὄστε Dalechamp: ὄστε A.

⁵ κάλιων Kaibel, γόγγρων Brandt.

γόγγρου δ' ὁμοῦ σωρευτὰ πιμελής μέλη
ὑπεργέμοντα.¹

b Ἀρχέδικος δ' ἐν Θησαυρῷ παράγει τινὰ μάγειρον
λέγοντα περὶ ὧν ὠψώνηκεν αὐτός·

δραχμῶν τρικῶν γλαυκίσκον

γόγγρου κεφάλαια² καὶ τὰ πρῶτα τεμάχια
δραχμῶν πάλιν πέντ'· ὧ ταλαιπώρου βίου.

δραχμῆς τραχήλους· ἀλλὰ νῆ τὸν ἥλιον,
κάμοι τράχηλον ἕτερον εἶ ποθεν λαβεῖν

ἦν καὶ πρίασθαι δυνατόν, ὃν ἔχω τοῦτον ἂν
πρὶν εἰσενεγκεῖν ταῦτα δεῦρ' ἀπηγέσθην·

c οὐδεὶς³ δεδιακόνηκεν ἐπιπονώτερον.

ἅμα μὲν πρίασθαι πολλὰ καὶ πολλοῦ σφόδρα,

ἅμα δ' εἴ τι χρηστὸν ἀγοράσαιμι, ἀπαλλύμην.

“κατέδοντ' ἐκείνοι,” τοῦτο⁴ πρὸς ἑμαυτὸν λέγω,

“διαπυτιοῦσ' οἶνον δέ τοιοῦτον χαμαί.”

οἴμοι.

ΓΑΛΕΟΙ. Ἰκέσιος ἐν τοῖς περὶ ὕλης τῶν γα-
λεῶν βελτίονας εἶναι καὶ ἀπαλωτέρους τοὺς ἀστε-
d ρίας καλουμένους· Ἀριστοτέλης δὲ εἶδη αὐτῶν
φησὶ εἶναι πλεκῶ, ἀκανθίαν, λεῖον, ποικίλον,
σκύμνον, ἀλωπεκίαν, ῥίνην. Δωριῶν δ' ἐν τῷ περὶ
ἰχθύων τὸν ἀλωπεκίαν μίαν ἔχειν φησὶ λοφιᾶν
πρὸς τῷ οὐραίῳ, ἐπὶ δὲ τῆς ῥάχεως οὐδαμῶς. ὁ
δ' Ἀριστοτέλης ἐν πέμπτῳ ζώων μοριῶν⁵ καὶ
κεντρίνην φησὶ τῶν γαλεῶν εἶναι καὶ νωτιδανόν.

¹ Porson: μέλη σωρευτὰ πιμελής ὑπογέμοντα A.

² Meineke: κεφαλῆν A.

³ οὐθεὶς A.

⁴ Musurus: τοῦτον A.

⁵ ἐν τῷ περὶ ζωικῶν Rose.

Thebes ^a: "And served therewith were pieces of fat conger-eel piled high to overflowing." Archædicus, in *The Treasure*,^b brings on a cook who talks about the purchases he has made: "For three shillings, a sea-lizard. . . . The head parts of a conger-eel, with the first cuts next it,^c five shillings more. Alas, times are hard! Necks, a shilling; yet the Sun is my witness, if I had been able to get another neck for *myself*, and it had been possible to buy it somewhere, I should have hanged myself by the neck which I have before I had ever brought home this stuff. Nobody has ever had a tougher job rendering service. At one and the same time, to purchase so much and at such a very high price! At one and the same time, too, if I bought anything good, I am like to be ruined for it. 'Those fellows will eat'—that phrase I repeat to myself. 'Such good wine they will spew on the floor!' Oh me!"

Dog-fish.—Hicesius, in his work *On Materials*, says that the kind called *asteriae*^d are better and more tender than the *galeoi*. Aristotle^e says that there are several kinds of dog-fish: spiny,^f smooth-skinned, spotted, eub, thresher,^g and file.^h Dorion, in his work *On Fishes*, says that the thresher shark has a single fin near the tail, but none at all on the back. Aristotle, in the fifth book of *The Parts of Animals*,ⁱ says that one kind of dog-fish carries a goad, another

^a Kock ii. 323; the title of the play by Aeschylus is 'Ἐντὶ Θήβας (*accusative*), *Seven against Thebes*. The dative Θήβας in the mss. here may have meant the same.

^b Kock iii. 277. ^c See 293 b note c, and for necks, 417 e.

^d *Squalus stellaris*. ^e p. 303 Rose.

^f Perhaps *Squalus acanthias* L.

^g *S. vulpes*. ^h *i. e.*, with rough skin.

ⁱ Frag. 310 Rose; see critical note.

Ἐπαίνετος δ' ἐν Ὀψαρτυτικῷ ἐπινωτιδεᾷ καλεῖ, χείρονα δ' εἶναι τὸν κεντρῖνην καὶ δυσώδη. γνωρίζεσθαι δ' ἐκ τοῦ πρὸς τῇ πρώτῃ λοφιᾷ ἔχειν κέντρον τῶν ὁμοειδῶν οὐκ ἔχόντων· οὔτε δὲ στέαρ οὔτε πιμελὴν ἔχειν τοὺς ἰχθύς τούτους διὰ τὸ χονδρώδεις εἶναι. ἰδίως δὲ ὁ ἀκανθίας τὴν καρδίαν ἔχει πεντάγωνον. τίκτει δ' ὁ γαλεὸς τὰ πλείστα τρία καὶ εἰσδέχεται τὰ γεννηθέντα εἰς τὸ στόμα καὶ πάλιν ἀφίησιν· μάλιστα δ' ὁ ποικίλος καὶ ὁ ἄλωπεκίας. οἱ δὲ λοιποὶ οὐκ ἔτι διὰ τὴν τραχύτητα. Ἀρχέστρατος δὲ ὁ τὸν αὐτὸν Σαρδαναπάλλω ζηλώσας² βίον περὶ τοῦ ἐν Ῥόδῳ γαλεοῦ λέγων τὸν αὐτὸν εἶναι ἡγεῖται τῷ παρὰ Ῥωμαίοις λέγων¹ αὐλῶν καὶ στεφάνων εἰς τὰ δαίπνα περιφερομένων ἐστεφανωμένων καὶ τῶν φερόντων αὐτὸν καλούμενόν τε ἀκκιπήσιον. ἀλλ' οὗτος μὲν μικρὸς καὶ μακρορυγχότερός ἐστι καὶ τῷ σχήματι τρίγωνος ἐκείνων μᾶλλον· τούτων δ' ὁ εὐτελέστατος καὶ μικρότατος οὐχ ἦττον Ἀττικῶν χιλίων πιπράσκειται. Ἀπίων δ' ὁ γραμματικὸς ἐν τῷ περὶ τῆς Ἀπικίου τρυφῆς τὸν ἔλοπα καλούμενον τοῦτόν φησιν εἶναι τὸν ἀκκιπήσιον. ἀλλ' ὁ γε Ἀρχέστρατος περὶ τοῦ Ῥοδιακοῦ γαλεοῦ λέγων τοῖς ἐταίροις πατρικῶς πως συμβουλευῶν φησίν·

295 ἐν δὲ Ῥόδῳ γαλεὸν τὸν ἄλωπεκα· κἄν ἀποθνήσκειν
 μέλλης, ἂν μὴ σοι πωλεῖν θέλῃ,³ ἄρπασον αὐτόν·

¹ ὁ added by Musurus.

² ζηλώσας Nauck (cf. 335 f): ζήσας A.

³ ἐθέλῃ A (so 286 a).

has a sharp-pointed dorsal fin. Epænetus, in his *Art of Cookery*, calls the latter *epinolideus*; he says that the goad-shark is inferior, and has a bad smell; it may be recognized from its having a goad at the frontal fin, other fish of the same family not having it. These fish have no fat either hard or soft, because they are cartilaginous. The spiny shark is peculiar in having a heart of pentagonal shape. The dog-fish in general spawns three times a year at most; it takes the young just hatched into its mouth and emits them again. This is particularly true of the spotted and the thresher sharks. The others cannot do that because of the roughness. Arcestratus, who affected a mode of life like that of Sardapanalus,^a speaking of the Rhodian dog-fish, expresses the belief that it is the same as that which is carried about at Roman banquets to the accompaniment of pipes and wreaths, the slaves who bring it in being crowned with wreaths; it is, he thinks, the fish called accipesus.^b But the latter is small, longer of snout, and more triangular in shape than the former, and the cheapest and smallest of them is sold for not less than a thousand drachmas, Attic currency. The grammarian Apion, in the work *On the Luxury of Apicius*, says that the fish called clops is this accipesus. But, anyway, Arcestratus, speaking of the Rhodian dog-fish, gives a sort of paternal advice to his comrades when he says^c: "In Rhodes there is the dog-fish, or thresher shark. And even if you must die for it, if they won't sell it to you take it

^a Cf. Aristoph. *Av.* 1021; Aristot. *Nic. Eth.* 1095 b 21.

^b Lat. *acipenser*, "sturgeon."

^c Frag. 13 Ribbeck 21 Brandt; Athen. 286 a and note f.

ὄν καλέουσι Συρακόσιοι κύνα πίονα· κῆρα
 ὕστερον¹ ἤδη πάσχ' ὅτι σοι πεπρωμένον ἐστίν.

τούτων τῶν ἐπῶν μνησθεῖς καὶ Λυγκεὺς ὁ Σάμιος
 ἐν τῇ πρὸς Διαγόραν ἐπιστολῇ φησιν καὶ δικαίως
 παρακελεύεσθαι τὸν ποιητὴν τῷ μὴ δυναμένῳ
 τιμὴν ἀριθμῆσαι ἀδικία κτήσασθαι² τὴν ἐπιθυμίαν.
 ἢ καὶ γὰρ τὸν Θησέα, φησί, γεγονότα καλὸν ὑπό-
 λαμβάνω τοῦ Τληπολέμου τὸν ἰχθύν τοῦτον αὐτῷ
 παρασχόντος παρεσχηκέναι. Τιμοκλῆς δ' ἐν Δα-
 κτυλίῳ³ φησί·

γαλεοὺς καὶ βατίδας ὅσα τε τῶν γενῶν
 ἐν ὄξυλιπάρῳ τρίμματι σκευάζεται.

ΓΛΑΥΚΟΣ. Ἐπίχαρμος ἐν Ἡβας γάμῳ·
 σκορπίοι τε ποικίλοι σαυροὶ τε, γλαῦκοι πίονες.

Νουμήμιος ἐν Ἀλιευτικῷ·

ὑκην⁴ ἢ κάλλιχθιν, ὅτε⁵ χροῖον, ἄλλοτε δ' ὀρφόν
 ἢ γλαῦκον περὶ ὄντα κατὰ μνία σιγαλόεντα.

τὴν δὲ τοῦ γλαύκου κεφαλὴν ἐπαιῶν ὁ Ἀρχέ-
 στρατὸς φησιν·

ἀλλὰ μοι ὀψώνει γλαύκου κεφαλὴν ἐν Ὀλύμπῳ
 καὶ Μεγάροις· σεμνῆς γὰρ ἀλίσκεται ἐν τενάγει
 γῆς.⁶

καὶ Ἀντιφάνης δ' ἐν Προβατείῳ φησιν·

Βοιώτῃαι⁷ μὲν ἐγχέλει, μῦς Ποντικοί,
 θύννοι⁸

γλαῦκοι Μεγαρικοί, μαινίδες Καρύστιαι,
 δ φάγροι δ' Ἐρετρικοί, Σκύριοι δὲ κάραβοι.

¹ κῆρα ὕστερον 286 a: κῆθ' ὕστερον A.

² κτήσασθαι καὶ κατεργάσασθαι? Cf. 286 a. ³ δακτύλιω A.

by force. The Syracusans call it fat dog. Once you have got it, submit patiently thereafter to whatever doom is decreed for you." Quoting these verses, Lynceus of Samos, in his *Letter to Diagoras*, says that the poet quite rightly urges that anyone unable to count out the price should win the object of his desire by dishonesty.^a In fact, I imagine, says Lynceus, when Theseus grew to be so handsome, he yielded his favours because Tlepolemus gave him this fish. And Timocles says in *The Ring*^b: "Dog-fish and rays, and all the kinds of fish which are dressed with a mayonnaise sauce."

The Glaucus.^c—Epicharmus in *The Marriage of Hebe*^d: "Sculpins speckled, and horse-mackerel, and fat grey-fish." Numenius in *The Art of Angling*^e: "A hyces^f or a beauty-fish, or at times a chromis^g or a sca-perch, or a grey-fish moving through the glistening seaweed." In praise of the grey-fish's head Archestratus^h says: "Rather, buy me the head of a grey-fish in Olynthus or in Megara; for it is caught in lagoons of the august earth." And Antiphanes in *The Sheep-owner*ⁱ says: "Boeotian eels, mussels from Pontus, tunnies . . . ,^j Megarian grey-fish, Carystian sprats, Eretrian breams, crayfish

^a See cr. n. and 285 f.-286 a. ^b Kock ii. 451, Athen. 385 a.

^c Named from its grey colour, it is as yet unidentified.

^d Kaiibel 100, cf. Athen. 320 e.

^e Frag. 8 Birt; Athen. 328 b.

^f See below, 327 c.

^g See 282 b, note d.

^h Frag. 15 Ribbeck 20 Brandt,

ⁱ Kock ii. 92.

^j See critical note.

⁴ σικὴν A.

⁵ ὀτὲ Willamowitz: ἡδ A.

⁶ σικὴν . . . γῆς Ludwich: σικμοῖς . . . ἑκτηραγιστῆς A.

⁷ Schweighäuser: βοιωτία AC.

⁸ A verse is apparently lost here, since γλαῦκος is written above θόννοι in C, and the author has just mentioned Megarian grey-fish, not tunnies.

ὁ δ' αὐτὸς ἐν Φιλώτιδι καὶ ταῦτα λέγει·

οὐκοῦν τὸ μὲν γλαυκίδιον, ὡσπερ ἄλλοτε,
ἔψευ ἐν ἄλμῃ φημί.¹ β. τὸ δὲ λαβράκιον;
Α. ὀπτᾶν ὄλον. β. τὸν γαλεόν; Α. ἐν ὑποτριμματι
ζῆσαι.² β. τὸ δ' ἐγχελεῖον; Α. ἄλες, ὀρίγανον,
ὑδωρ. β. ὁ γόγγρος; Α. ταῦτόν. β. ἡ βατίς;
Α. χλόη.

β. πρόσεστι θύννου τέμαχος. Α. ὀπτήσεις. β. κρέας
ἐρίφειον; Α. ὀπτόν. β. θάτερον; Α. τάναντία.
β. ὁ σπλήν; Α. σεσάχθω. β. νῆστις;

e Εὐβουλος Καμπυλιών·

τήν τ' εὐπρόσωπον λοπάδα
. τοῦδε τοῦ θαλαττίου
Γλαύκου φέρουσιν εὐγενέστερον
λάβρακά θ' ἐφθόν ἄλμῃ μίαν.

¹ Ἀναξανδρίδης Νηρεῖ·

ὁ πρῶτος εὐρῶν πολυτελὲς τμητόν μέγα
γλαύκου πρόσωπον τοῦ τ' ἀμύμονος δέμας
θύννου τά τ' ἄλλα βρώματ' ἐξ ὑγρᾶς ἀλός
Νηρεὺς κατοικεῖ τόνδε πάντα τὸν τόπον.

² Ἀμφίς ἐν Ἐπτὰ ἐπὶ Θήβαις·

i γλαῦκοι δ' ὄλοι, ραχιστὰ κρανίων μέρη
εὐσαρκα.

καὶ ἐν Φιλεταίρῳ·

ἔχειν καθαρείως³ ἐγχελιδιόν τι καὶ
γλαυκινιδίου κεφάλαια καὶ λαβρακίου
τεμάχια.

from Scyros." And the same poet also says this in *Philotis*^a: "A. Very well, I tell you to cook the little grey-fish in salt water, as at other times. B. And the little bass? A. Roast whole. B. The dog-fish? A. Should boil in a sour sauce. B. The little eel? A. Salt, marjoram, and water. B. The conger-eel? A. Same way. B. The ray? A. Green herbs. B. We've got besides a cutlet of tunny. A. You will broil that. B. Kid meat? A. Broil. B. The other meat? A. Just the opposite—boil. B. The spleen? A. Stuff it well. B. The empty intestine? . . ." Eubulus in *The Hunchback*^b: "And that dish of lovely countenance! . . . carrying a head more noble than that of this sea Glaucus^c here . . . and a boiled bass . . . one in brine." Anaxandrides in *Nereus*^d: "He that was the first to discover the large, sumptuous sliced head of a grey-fish, the carcass of the blameless tunny, and other foods out of the watery brine—Nereus, is the dweller in all this place." Amphis, in *The Seven at Thebes*^e: "Grey-fish entire, and the meaty portions split from the head." Also in *A True Friend*^f: "To have simply a nice little eel, or heads of a grey-fish, or

^a Kock ii. 109; Athen. 662 b.

^b *Ibid.* 179; the quotation is hopelessly mutilated.

^c See Plato, *Rep.* 611 c, and below, 296 a, 342 b.

^d Kock ii. 145.

^e *Ibid.* 240; for the title see 294 a, note a.

^f Kock ii. 247.

¹ φησὶ added from 662 b.

² ἐν ὑποπρίματι ζῆσαι Casaubon: ἐνοπποπριμματίζεσθαι AC.

³ Cobet: καθάρως A.

Ἄντιφάνης δ' ἐν Κύκλωπι ὑπερακοντίζων τὸν τένην Ἀρχέστρατόν φησιν·

ἔστω δ' ἡμῖν κεστρεὺς τμητός,¹
 νάρκη πνικτή, πέρκη σχιστή,
 τευθὺς σακτὴ, συνόδων ὀπτός,
 γλαύκου προτομή, γόγγρου κεφαλὴ,
 βατράχου γαστήρ, θύνου λαγόνες,
 βατίδος νῶτον, κέστρας ὀσφύς,
 ψητταρικόςκος,² μαινίς, καρίς,
 τρίγλη, φυκίς·
 τῶν τοιούτων μηδὲν ἀπέστω.

296 Ναυσικράτης Ναυκλήροισ·

. . δύο μὲν, φασίν, ἀπαλοὶ καὶ καλοὶ
 παῖδες θεοῦ³ τοῦ ναυτίλοισι πολλάκις
 ἤδη φανέντος πελαγίοισ ἐν ἀγκάλαϊς,
 ὃν καὶ τὰ θνητῶν φασιν ἀγγέλλειν πάθη.
 β. Γλαῦκον λέγεις. α. ἔγνωκας.

τὸν δὲ Γλαῦκον τὸν θαλάττιον δαίμονα Θεόλυτος
 μὲν ὁ Μηθυμναῖος ἐν τοῖς Βακχικοῖς ἔπεσιν ἐρα-
 σθέντα φησὶν Ἀρεάδνης,⁴ ὅτ' ἐν Δία τῇ νήσῳ ὑπὸ
 Διονύσου ἠρπάσθη, καὶ βιαζόμενον ὑπὸ Διονύσου
 β ἀμπελίνῳ δεσμῶ ἐνδεθῆναι καὶ δεθθέντα ἀφεθῆναι
 εἰπόντα·

Ἄνθηδὼν νύ τίς ἐστὶν ἐπὶ πλευροῖο⁵ θαλάσσης
 ἄντιον Εὐβοίης σχεδὸν Εὐρύπιοιο ῥοάων⁶.
 ἐνθεν ἐγὼ γένος εἰμί· πατήρ δέ με γένητο
 Κωπεύς.

Προμαθίδας δ' ὁ Ἡρακλεώτης ἐν ἡμιάμβοις Πολύ-
 βου τοῦ Ἑρμοῦ καὶ Εὐβοίας τῆς Λαρυμνίου
 γενεαλογεῖ τὸν Γλαῦκον. Μνασέας δ' ἐν τρίτῳ
 326

cutlets of bass." Antiphanes in *Cyclops*^a outshoots the epicure Archestratus when he says: "Let's have a sliced mullet, a stewed electric ray, a split perch, a stuffed squid, a baked smooth-tooth, the first cut of a grey-fish, the head of a conger-eel, the belly of a fishing-frog, the flanks of a tunny, back of a ray, loin of a hammer-fish, a mite of a sole, a sprat, a shrimp, a red mullet, and a hake. Let none of these dishes be absent."

Nausicrates in *The Skippers*^b: "A. Two sons, they say, gentle and fair, of that god who before this has often appeared in the ocean's embrace to seafaring folk, and who, they say, foretells the fortunes of mortals. B. You mean Glaucus. A. You've got it." Now the sea-god Glaucus, as Theolytus of Methymna says in his *Epic of Bacchus*,^c fell in love with Ariadne when she was carried away by Dionysus on the island of Dia; overpowered by Dionysus, he was bound hand and foot in the withes of a grape vine, but released when he entreated him in these words: "A city, then, there is by the side of the sea, Anthedon, over against Euboea, hard by the currents of Euripus. There is my birthplace, and the father who gat me was Copeus." But Promathidas of Heracleia, in his *Hemiambi*, derives the birth of Glaucus from Polybus, the son of Hermes, and Eulioea, the daughter of Larynuus. And Mnaseas,

^a Kock ii. 65.

^b *Ibid.*, 295; add the fragment given by Athen. 325 e-f.

^c p. 9 Powell.

¹ τμητός Porson: δηήτιος AC.

² ψητταρικίσκος Gulick: ψήττας κίσκος A: ψήττα, σκίνδος Kock.

³ παίδες θεού added by Dobrec.

⁴ ἀρεάδνης A and Suidas: ἀριάδνης C. ⁵ λευροίο Meineke.

⁶ ἑδρίπιοιο βοάων Musurus: ευρειποβοροδων A.

τῶν Εὐρωπιακῶν Ἀθηδόνος καὶ Ἀλκυόνης αὐτὸν γενεαλογεῖ. ναυτικὸν δὲ αὐτὸν καὶ κολυμβητὴν ἀγαθὸν γενόμενον Πόντιον καλεῖσθαι· ἀρπάσαντα Σύμην τὴν Ἰηλύσου¹ καὶ Δωτίδος θυγατέρα ἀποπλευσάσαι εἰς τὴν Ἀσίαν καὶ τὴν ἐγγὺς τῆς Καρίας νῆσον ἔρημον οὖσαι² κατοικήσαντα³ ἀπὸ τῆς γυναικὸς Σύμην αὐτὴν προσαγορευεῖσαι. Εὐάνθης δ' ὁ ἐποποιὸς ἐν τῷ εἶναι καὶ Ναΐδος νύμφης Ποσειδῶνος αὐτὸν υἱὸν εἶναι καὶ Ναΐδος νύμφης μιγῆναι τε Ἀρεάδην⁴ ἐν Δία τῇ νήσῳ ἐρασθέντα, ὅτε ὑπὸ Θησέως κατελείφθη. Ἀριστοτέλης δ' ἐν τῇ Δηλίῳ πολιτείᾳ ἐν Δηλίῳ κατοικήσαντα μετὰ τῶν Νηρηίδων τοῖς θέλουσι μαντεύεσθαι. Πόσσις δ' ὁ Μάγνης ἐν τρίτῳ Ἀμαζονίδος τῆς Ἀργούσ φησι δημιουργὸν γενέσθαι τὸν Γλαῦκον καὶ κυβερνήωντα αὐτὴν, ὅτε Ἰάσων μετὰ τῶν Τυρρηνῶν ἐμάχετο, μόνον ἄτρωτον γενέσθαι ἐν τῇ ναυμαχίᾳ· κατὰ δὲ Διὸς βούλησιν ἐν τῷ τῆς θαλάσσης βυθῷ ἀφανισθῆναι⁵ καὶ οὕτως γενέσθαι θαλάττιον δαίμονα ὑπὸ μόνου τε Ἰάσονος θεωρηθῆναι. Νικάνωρ δὲ ὁ Κυρηναῖος ἐν Μετονομασίαις τὸν Μελικέρτην ὁ φησὶ Γλαῦκον μετονομασθῆναι. ἱστορεῖ δὲ περὶ αὐτοῦ καὶ ὁ Αἰτωλὸς Ἀλέξανδρος ἐν τῷ ἐπιγραφομένῳ Ἀλιεῖ, ὡς ὅτι "γενεσάμενος βοτάνης" κατεποντώθη,

ἦν⁶ Ἡελίῳ φαέθοντι
ἐν μακάρων νήσοισι λιτὴ φῦει εἶαρι γαίῃ·
Ἡέλιος δ' ἵπποις θυμῆρεα δόρπον ὀπάξει

¹ Kaibel (Ἰαλίσου Casaubon): Ἰηλυμος A.

² οὖσαι added by Meyer.

³ Dindorf: κατακήσαντα AC.

⁴ ἀρεάδην C.

⁵ ἀφανισθῆναι Emperius (cf. 620 a): φανῆναι AC.

in the third book of his *European History*,^a derives his descent from Anthedon and Alcyoné; having proved himself a good seaman and diver, Glaucus came to be called Pontius.^b He carried away Symê, the daughter of Ialysus and Dotis, sailing back to Asia, and settled the island, which was deserted, near Caria, giving it the name Symê from his wife. The epic poet Euanthes, on the other hand, in his *Hymn to Glaucus*, says that he was a son of Poscidon and the nymph Naïs, and that, falling in love with Ariadne, he lay with her in the island of Dia when she had been deserted by Theseus. Aristotle, in *The Constitution of Delos*,^c says that Glaucus settled in Delos in company with the Nereids, and gives prophecies to those who desire them. Possis of Magnesia, in the third book of his *Account of the Amazons*,^d says that Glaucus was the architect of the Argo and was its pilot at the time when Jason fought in company with the Etruscans, being the only one who escaped without a wound in the naval battle; but by Zeus's decree he disappeared in the depths of the ocean, and in this way became a sea divinity. He was seen only by Jason. Nicanor of Cyrene, in *Changes of Name*, says that Melicertes had his name changed to Glaucus. Alexander Aetolus also gives an account of him in the poem entitled *The Fisherman*.^e He says that Glaucus was engulfed in the sea "after he had eaten an herb which the untilled earth bears in springtime for shining Helios in the Isles of the Blest. And Helios tenders that herb unailing, as a soul-satisfying

^a *F.H.G.* iii. 151.

^b Belonging to the sea.

^c p. 465 Rose.

^d *F.H.G.* iv. 488.

^e p. 121 Powell.

^f ἄν Μουσurus: εἰς Α.

ἔλην αἰενάουσαν,¹ ἵνα δρόμον ἐκτελέσωσιν
ἄτρυτοι, καὶ μή τιw' ἔλοι μεσσηγὺς ἀνή.²

Αἰσχρίων δ' ὁ Σάμιος ἐν τινι τῶν ἰάμβων Ὑδνης
φησὶ τῆς Σκύλλου³ τοῦ Σκιωναίου κατακολουμβητοῦ
θυγατρὸς τὸν θαλάσσιον Γλαῦκον ἐρασθῆναι. ἰδίως
f δὲ καὶ περὶ τῆς βοτάνης λέγει, ἣν φαγὼν ἀθάνατος
ἐγένετο.

καὶ θεῶν ἄγρωστω εὖρες, ἣν Κρόνος κατ-
έσπειρε.

Νικάνδρος δ' ἐν τρίτῳ Εὐρωπίας Νηρέως ἐρώμενον
τὸν Γλαῦκον ἱστορεῖ γενέσθαι. ὁ δ' αὐτὸς Νίκ-
ανδρος ἐν πρώτῳ Αἰτωλικῶν τὴν μαντικὴν φησιν
'Απόλλωνα ὑπὸ Γλαύκου διδαχθῆναι. θηρώντα δὲ
287 περὶ τὴν Ὀρείην (ὄρος δὲ τοῦθ' ὑπάρχειν ὑψηλὸν
ἐν Αἰτωλίᾳ) λαγῶν θηρᾶσαι, ὃν λιποθυμοῦντα ὑπὸ
τῆς διώξεως ἀπαγαγεῖν ἐπὶ⁴ κρήνην τινὴ καὶ τῇ
παρακειμένῃ πόᾳ ἤδη ἀποψυχόμενον⁵ ἀπομάσσειν.
ἀναζωπυρήσαντος δὲ τοῦ λαγῶ τῇ βοτάνῃ ἐπι-
γνόντα τῆς βοτάνης τὴν δύναμιν ἀπογεύσασθαι
καὶ ἔνθεον γενόμενον ἐπιγεγομένου χειμῶνος κατὰ
Διὸς βούλησιν εἰς τὴν θάλασσαν αὐτὸν ἐκρίψαι.
'Ηδύλος δ' ὁ Σάμιος ἢ Ἀθηναῖος Μελικέρτου
φησὶν ἐρασθέντα τὸν Γλαῦκον ἑαυτὸν ρῖψαι εἰς
τὴν θάλατταν. 'Ηδύλη δ' ἡ τοῦ ποιητοῦ τούτου
b μήτηρ, Μοσχίνης δὲ θυγάτηρ τῆς Ἀττικῆς ἰάμβων
ποιητρίας, ἐν τῇ ἐπιγραφομένῃ Σκύλλῃ ἱστορεῖ

¹ ἔλην αἰενάουσαν Diels; ἔλην (ἔλη Musurus) ναϊετάουσαν A.

² ἀνὴ Musurus; ἀν εἴη A.

supper to his steeds, that they may accomplish their course unwearied, and no distress may overtake any in their mid-journey." Aeschrión of Samos, in one of his iambic poems, says that the sea-god Glancus fell in love with Hydñé, daughter of Scyllus,^a the diver of Scioné. He also has his own story to tell about the herb, which if eaten made one immortal: "Thou hast found even the food of the gods, dog's-tooth grass which Cronus sowed."^b Nicander, in the third book of *Europa*,^c records that Glaucus was loved by Nerens. Again, in the first book of his *Aetolian History*, Nicander^d says that Apollo was taught the art of prophecy by Glaucus; and that Glaucus was once hunting on Oreia, which is a high mountain in Aetolia, when he caught a hare; since it was faint after the pursuit he took it to a spring, and just as it was breathing its last gasp he rubbed it with the grass which grew about. The hare completely revived with the help of the herb; and Glaucus, recognizing the virtues of the herb, tasted of it and was seized with a divine madness; and when a storm arose by Zeus's decree, he cast himself into the sea. But Hedyllus of Samos (or Athens) declares that Glaucus cast himself into the sea through love of Melicertes; and Hedyllé, this poet's mother, who was the daughter of Moschiné, the Attic poetess of iambic verse, records in the poem^e

^a Or Scyllias, Herod. viii. 8.

^b *P.L.G.*⁴ ii. 517; addressed to Glancus.

^c Frag. 25 Schneider.

^d Frag. 2 Schneider.

^e Frag. 1 Diehl.

³ Σκυλλίου Wilamowitz.

⁴ ἐπὶ Pierson: ἰπὸ Α.

⁵ ἀποφυχόμενον Pierson: ὑποφυχόμενον Α.

τὸν Γλαῦκον ἐρασθέντα Σκύλλης ἐλθεῖν αὐτῆς εἰς τὸ ἄντρον "ἢ κόγχους¹ δωρήματα" φέροντα²

Ἐρυθραίης ἀπὸ πέτρης,

ἢ τοὺς ἀλκυόνων παῖδας ἐτ' ἀπτερόνους,
τῇ νύμφῃ δύσπιστος ἀθύρματα. δάκρυ δ' ἐκείνου
καὶ Σειρῆν γείτων παρθένος οἰκτίσατο.
c ἀκτὴν γὰρ κείνην ἀπενήχεται καὶ τὰ συνέγγυς
Αἰτίας.

ΓΝΑΦΕΤΣ. Δωρίων ἐν τῷ περὶ ἰχθύων τὸ ἐκ τῆς ἐφήσεως τοῦ γναφέως ὑγρόν φησι πάντα σπίλον καθαίρειν. μνημονεῦει δ' αὐτοῦ καὶ Ἐπαινετος ἐν Ὀψαρτυτικῷ.

ΕΥΧΕΛΥΣ.³ τῶν θαλασσίων ἐγγέλειον μνημονεῦει Ἐπίχαρμος ἐν Μούσαις. Δωρίων δ' ἐν τῷ περὶ ἰχθύων μνημονεύει καὶ τῶν ἀπὸ τῆς Κωπαίδος d τὰς Κωπαίδας ἐπαιεῖ γίνονται δ' αὐταὶ ὑπερμεγέθεις. φησὶ γοῦν Ἀγαθαρχίδης ἐν ἕκτῃ Εὐρωπαϊκῶν τὰς ὑπερφυεῖς τῶν Κωπαίδων ἐγγέλειον ἱερείων τρόπον στεφανοῦντας καὶ κατευχομένους οὐλάς τ' ἐπιβάλλοντας θύειν τοῖς θεοῖς τοὺς Βοιωτοὺς· καὶ πρὸς τὸν ξένον τὸν διαποροῦντα τὸ τοῦ ξθους⁴ παράδοξον καὶ πυνθανόμενον ἐν μόνον εἶδέναι φῆσαι τὸν Βοιωτὸν φάσκειν τε ὅτι δεῖ τηρεῖν τὰ προγονικὰ νόμιμα καὶ ὅτι μὴ καθήκει τοῖς ἄλλοις ὑπὲρ αὐτῶν ἀπολογίζεσθαι. οὐ χρὴ e θαυμάζειν εἰ ἱερείων τρόπον ἐγγέλεις θύονται, ὅποτε καὶ Ἀντίγονος ὁ Καρύστιος ἐν τῷ περὶ λέξεως τοὺς Ἀλαιάς⁵ λέγει θυσίαν ἐπιτελοῦντας

¹ κόγχους Wilamowitz; κόγχου A.

² δωρήματα φέροντα Meineke; δῶρημα φέροντ' A.

³ in marg. τῶν εἰς ἅ τελος του γν αρχη του δι.

entitled *Scylla* that Glaucus, in love with Scylla, entered her cave carrying "gifts, either cockleshells from the Erythraean crag, or the still wingless young of halcyons—toys for the nymph before whom he was diffident. But even the Siren, virgin neighbour, pitied his tears; for she was swimming back to those shores and the borders of Aetna."

The Gnapheus.^a—Dorion, in his work *On Fishes*, says that the liquid taken from the boiling of the gnapeus removes any stain. It is mentioned also by Epaenetus in *The Art of Cookery*.

The Eel.—The sea eels are mentioned by Epicharmus in *The Muses*^b; and Dorion, mentioning those from the Copaic lake, praises the Copaic eels, for they grow to an enormous size. Agatharchides, at any rate, in the sixth book of his *European History*,^c says that the Boeotians sacrifice eels which are of surpassing size, putting wreaths on them, saying prayers over them, and casting barley-corns on them as on any other sacrificial victim; and to the foreigner who was utterly puzzled at the strangeness of this custom and asked the reason, the Boeotian declared that he knew only one answer, and he would reply that one should observe ancestral customs, and it was not his business to justify them to other men. We need not wonder that they sacrifice eels like other victims, seeing that Antigonus of Carystus also, in his work *On Diction*,^d says that the people of Halae, when they celebrate a festival to Poseidon

^a The word means "fuller," but the fish has not been identified. ^b Kaibel 104. ^c *F.H.G.* iii. 192.

^d p. 174 Wilamowitz; below, 303 b.

⁴ ἔθους Elmsley: γένους A.
⁵ Ἀλαίεας Toepffer: ἀλαίεας AC.

τῷ Ποσειδῶνι ὑπὸ τῆν τῶν θύνων ὄραν, ὅταν
 εὐαγρήσωσι, θύνει τῷ θεῷ τὸν πρῶτον ἀλόντα
 θύννον, καὶ τὴν θυσίαν ταύτην καλεῖσθαι θυνναῖον.¹
 καὶ τάριχοι δὲ παρὰ Φασηλίταις ἀποθύνονται.
 Ἡρόπυθος γοῦν ἐν Ὀροῖς² Κολοφωνίων περὶ τῆς
 κτίσεως ἱστορῶν τῆς Φασηλίδος φησιν ὅτι Λάκιος
 ὁ τὴν ἀποικίαν στείλας μισθὸν ἔδωκε τοῦ τόπου
 Κυλάβρα ποιμένι νέμοντι πρόβατα τάριχους, ἐκείνου
 f τοῦτο αἰτήσαντος. προθέτος γὰρ αὐτῷ τοῦ Λακίου
 λαβεῖν τοῦ χωρίου ἢ ἄλφιτα³ ἢ τάριχους εἴλετο ὁ
 Κυλάβρας⁴ τοὺς τάριχους· καὶ διὰ τοῦτο οἱ Φαση-
 λίται ἀνὰ πᾶν ἔτος τῷ Κυλάβρᾳ ἔτι καὶ νῦν τάριχον
 θύουσι. Φιλοστέφανος δ' ἐν τῷ πρώτῳ περὶ τῶν
 ἐν τῇ Ἀσίᾳ πόλεων οὕτως γράφει· "Λάκιον τὸν
 Ἄργεῖον ἕνα⁵ τῶν σὺν Μόψῳ ἀφικομένων, ὃν τινες
 298 μὲν Λίνδιον εἶναι λέγουσιν, ἀδελφὸν δὲ Ἀντιφή-
 μου τοῦ Γέλαν οἰκίσαντος, εἰς τὴν Φασήλιδα ὑπὸ
 Μόψου μετ' ἀνδρῶν πεμφθέντα κατὰ τινα λόγον
 Μαντοῦς τῆς Μόψου μητρός, ὅτε αἱ πρῦμαι τῶν
 ἰδίων νηῶν συνέβαλον καὶ συνεθραύσθησαν κατὰ
 Χελιδονίας τῶν μετὰ τοῦ Λακίου διὰ τὸ ὑστερεῖν
 αὐτῶν νυκτὸς προσβαλόντων· ἀγοράσαι δ' αὐτὸν⁶
 τὴν γῆν λέγεται, οὗ ἢ πόλις νῦν ἐστι, καθὰ ἢ
 Μαντῷ προεῖπε, παρὰ Κυλάβρα⁷ τινὸς δόντα

¹ Θυνναῖα Meineke.

² Ὀροῖς Schweighäuser: ὄροις A.

³ ἄλφιτα Tourt: ἄλφιτα ἢ ἀλιτα A.

⁴ κύλαβρος A.

⁵ ἕνα added by Meyer.

⁶ δ' αὐτὸν deleted by Charitonides, who puts a comma after προσβαλόντων. But δ' αὐτὸν are resumptive and indispensable in this anacoluthous narrative.

⁷ καλίβρα A, καλάβρα C.

in the tunny season, offer to the god in the event of a good catch the first tunny caught; and this offering is called a *thyinnaion*.^a Even smoked fishes are offered in sacrifice by the Phaselites. Heropythns, at any rate, when describing the founding of Phaselis in his *Chronicles of Colophon*,^b says that Lacius, the organizer of the colony, gave as the price of the territory smoked fish to Cylabras, a shepherd pasturing his sheep there, since that was what Cylabras demanded. For when Lacius offered him his choice of payment for the region, either barley-meal or smoked fish, he chose the smoked fish; and for that reason the Phaselites annually sacrifice smoked fish to Cylabras to this very day. Philostephanus, in the first book of his work *On the Cities of Asia*,^c writes thus: "Lacius of Argos was one of those who came with Mopsus. Some say he was a native of Lindus and a brother of Antiphemus, who founded Gela. He was sent to Phaselis by Mopsus with a company of men in obedience to a prophecy of Manto, the mother of Mopsus. At this time the sterns of their own vessels collided and were crushed to pieces off the Chelidonian promontory,^d those under command of Lacius being late and hitting them in the dark. Lacius, I say, purchased the land where the city stands to-day, according to Manto's command, from a certain Cylabras, giving him, it is said,

^a Or, reading *θυρραία* with Meineke, "this festival is called the *Thynnasa*."
^b *F.H.G.* iv. 428.

^c *F.H.G.* iii. 29; cf. K. O. Müller, *Dorier*, i. 114, who shows that Lacius (Cretan form of Rhacius) is a mythical personage, husband of Manto and father of Mopsus; but the text is badly mutilated.

^d For the dangers to shipping in this region see Lucian, *Navig.* 8, Strabo 520.

τάριχον· τούτον γάρ ἐλέσθαι λαβεῖν αὐτὸν ἀφ' ὧν
 ἦγον, ὅθεν κατ' ἐνιαυτὸν τοὺς Φασηλίτας τῷ Κυλά-
 βρα θύειν τάριχον τιμῶντας ὡς ἤρωα." περὶ
 ὁ δὲ τῶν ἐγγέλων Ἰκέσιός φησιν ἐν τοῖς περὶ ὕλης
 ὡς αἱ ἐγγέλεις εὐχυλότεραι πάντων εἰσὶν ἰχθύων
 καὶ ὅτι εὐστομαχία διαφέρουσι τῶν πλείστων·
 πλήσμαι γάρ εἰσι καὶ πολύτροφοι, ἐν δὲ τοῖς
 ταρίχεσι τὰς Μακεδονικὰς ἐγγέλεις κατατάττει.
 Ἀριστοτέλης δὲ χαίρειν φησὶ τὰς ἐγγέλεις καθα-
 ρωτῶν ὕδατι, ὅθεν τοὺς ἐγγελοτρόφους καθα-
 ρὸν αὐταῖς ἐπιχεῖν· πνίγεσθαι γάρ ἐν τῷ θολερῷ,
 διὸ καὶ οἱ θηρεύοντες θολοῦσι τὸ ὕδωρ ἵνα ἀπο-
 πνίγωνται, λεπτὰ γὰρ ἔχουσαι τὰ βράγχια αὐτίκα
 ὑπὸ τοῦ θολοῦ τοὺς πόρους ἐπιπωματίζονται.
 ὁ δὲ καὶ τοῖς χειμῶσι ὑπὸ τῶν πνευματῶν
 παραττομένου τοῦ ὕδατος ἀποπνίγονται, ὀχεύου-
 νται δὲ συμπλεκόμεναι κατ' ἀφίᾳσι γλινῶδες¹ ἐξ
 αὐτῶν, ὃ γενόμενον ἐν τῇ ἰλύϊ ζωογονεῖται.
 λέγουσι δὲ οἱ ἐγγελοτρόφοι καὶ ὡς νυκτὸς μὲν
 νέμονται, ἡμέρας δ' ἐν τῇ ἰλύϊ ἀκνητίζουσι ζωσί-
 τε τὸ ἐπὶ πολὺ ἐπὶ ὀκτῶ ἔτη, ἐν ἄλλοις δὲ πάλιν
 ὁ Ἀριστοτέλης ἱστορεῖ γίνεσθαι αὐτὰς οὔτε φω-
 τοκούσας οὔτε ζωοτοκούσας ἀλλ' οὐδὲ ἐξ ὀχέας,
 ἀλλ' ἐν τῷ βορβόρῳ καὶ τῇ ἰλύϊ σήψεως γνω-
 μένης· καθάπερ καὶ ἐπὶ τῶν καλουμένων τῆς γῆς
 ἐντέρων λέγεται, διὸ καὶ Ὀμηρον τῆς τῶν ἰχθύων
 φύσεως χωρίζοντα τάδε εἰπεῖν·
 τεύροντ' ἐγγέλυνες τε καὶ ἰχθύες οἱ κατὰ δίνας.

¹ γλινῶδες A: γλινῶδες superscr. γλαιῶδες C.

smoked fish. For that is what he chose to receive from among the goods which they brought with them. Hence the Phaselites offer each year smoked fish as a sacrifice to Cylabras, honouring him as a hero." Returning to the subject of eels: Hicesius says, in his work *On Materials*, that eels are juicier than all other fish, and that in wholesomeness they surpass most; for they are filling and nutritious. He puts Macedonian eels in the class of smoked fish. Aristotle^a says that eels like the cleanest water. Hence the keepers of eel-hatcheries keep pouring in clean water for them, since they are suffocated in turbid water. Therefore eel-catchers muddy the water to kill them by suffocation. Having small gills, the breathing-passages are immediately choked up by the mud. Hence even in a storm, when the water is tossed about by winds, they die by suffocation. They copulate by mutual interlocking, and afterwards emit a glutinous substance which, after it has been in the slime, hatches out the young. The keepers of eel-hatcheries say that they feed by night, but by day lie motionless in the mud; they generally live for eight years. In another passage, again, Aristotle^b records that they are generated neither from eggs nor viviparously, in fact not by copulation at all, but by a decomposition occurring in the mud and slime, as is said to happen in the case of earthworms.^c Hence, Aristotle says, Homer distinguished the nature of eels from that of fishes when he uttered the line: "Sore afflicted were the eels and also the fishes beneath the eddies."^d

^a p. 305 Rose, *cf. Hist. An.* 592 a 1.

^b *Hist. An.* 570 a 20.

^c Literally "the so-called earth-gnts." ^d *Il.* xxi. 353.

Ἐπικούρειος δέ τις εἰκαδιστῆς τῶν συνδειπνούντων ἡμῶν ἐγγέλως παρατεθείσης " πάρεστιν, ἔφη, ἢ τῶν δείπνων Ἑλένη· ἐγὼ οὖν Πάρις ἔσομαι." καὶ χεῖρας¹ μῆπω τινὸς ἐκτετακός ἐπ' αὐτὴν ἐπιβαλὼν ἐφίλωσε τὸ πλευρὸν ἀπάγων² εἰς ἄκανθαν. ὁ δ' αὐτὸς οὗτος πλακοῦντός ποτε θερμοῦ παρατεθέντος καὶ πάντων ἀπεχομένων ἐπιφωνήσας·

τοῦ δ' ἐγὼ ἀντίος εἰμι, καὶ εἰ πυρὶ χεῖρας ἔοικε, προπετῶς ἐπιβαλὼν καὶ καταπιὼν φλεγόμενος ἐξεφέρετο. καὶ ὁ Κύνουλκος ἔφη· " ἀποφέρεται τὸ ἄθλον³ ἐκ τῆς βρογχοπαρατάξεως ὁ λάρος." καὶ περὶ τῆς ἐγγέλως δ' Ἀρχέστρατος οὕτως ἱστορεῖ·

ἔγγελον αἰνῶ μὲν πᾶσαν, πολὺ δ' ἐστὶ κρατίστη Ἐρηγίου ἀντιπέρας πορθμοῦ⁴ ληφθεῖσα θαλάσσης·
 f ἔνθα σὺ τῶν ἄλλων πάντων, Μεσσήμει, θνητῶν βρώμα τιθεῖς τοιόνδε διὰ στόματος πλεονεκτεῖς. οὐ μὴν ἀλλὰ κλέος γ' ἀρετῆς μέγα κάρτα φέρουσι

Κωπαῖαι καὶ Στρυμόνιαι μεγάλαί τε γάρ εἰσι καὶ τὸ πάχος θαυμασταί. ὄλως⁵ δ' οἶμαι βασιλεύει

299 πάντων τῶν περὶ δαῖτα καὶ ἡδονῇ ἡγεμονεύει ἐγγελος, ἢ φύσει ἐστὶν ἀπήρωτος⁶ μόνος ἰχθύς . . .

¹ χεῖρας Casaubon: πέρας AC.

² ἀπάγων Schweighäuser: ἀγαγὼν AC.

³ τὸ ἄθλον added by Gulick.

⁴ πορθμῶ Meineke, Brandt.

⁵ ὄλως Schweighäuser: ὄμως AC.

Thereupon a certain devotee ^a of Epicurus in the company of diners, when an eel was served, cried: "Here comes the Helen of all feasts; I, therefore, shall be Paris." And before anybody had as yet stretched out hands to take it, he set upon it and stripped off the sides, reducing the creature to a mere spine. This same fellow, when a hot flat-cake was set before them and all the rest held aloof from it intoned: "And against him I will go forth, though his hands be even as fire." ^b He then set upon and devoured it precipitately, and was like to be carried out to his funeral for the blaze that was in him. And Cynulcus said: "This greedy gull takes the prize ^c in the throat-contest." Now concerning the eel Archestratus ^d records this: "I praise all eels, to be sure; but much the best is the eel caught in that part of the sea which is opposite the straits of Rhegium. There you, citizen of Messina, have the advantage over all other mortals, for you can put such food as that to your lips. And yet the Copaic and Strymonian eels bear a very mighty repute for excellence; for they are large and wonderfully fat. In general, it is my belief that the eel is king of all viands at the feast and guides the way to pleasure, though it is the only fish to which nature has given no scrotum."

^a Literally "celebrator of the 20th day" (of Gamelion), the anniversary of Epicurus's death. Cf. *τετραδιστάλ*, 287 f and note *b*.

^b *H.* xx. 371.

^c Or, omitting τὸ ἀθλον, "is carried away out of the throat-contest," which seems pointless. See critical note.

^d Frag. 18 Ribbeck 8 Brandt.

^e ἀπήρως Coraex: ἀπέρως AC.

Ὁμήρου δὲ εἰπόντος “τεῖροντ’ ἐγγέλυσέ τε καὶ ἰχθύες” ἀκολουθῶς ἐποίησε καὶ Ἀρχύλοχος:

πολλὰς δὲ τυφλὰς ἐγγέλυσας ἐδέξω.

οἱ δ’ Ἀττικοί, καθὼς Τρύφων φησί, τὰς ἐνικὰς χρήσεις ἐπιστάμενοι διὰ τοῦ ὕ τὰς πληθυντικὰς οὐκ ἔτι ἀκολουθῶς ἐπιφέρουσιν. ὁ γοῦν Ἀριστοφάνης ἐν μὲν Ἀχαρνέσιν·

σκέψασθε (φησί) παῖδες τὴν κρατίστην ἔγχελυν,
καὶ ἐν Λημνίαις·

b ἔγχελυν Βοιωτίαν.

τὴν δ’ εὐθείαν ἐν Δαιταλεῦσιν·

καὶ λεῖος ὥσπερ ἔγχελος.

καὶ Κρατῖνος ἐν Πλούτοις·

θύννος, ὀρφῶς, γλαυκος, ἔγχελος, κύων.

τὰς μέντοι πληθυντικὰς οὐκ ἔθ’ ὁμοίως τῷ ποιητῇ.
Ἀριστοφάνης Ἰππεῦσιν·

ὅπερ¹ γὰρ οἱ τὰς ἐγγέλεις θηρώμενοι πέπονθας.
καὶ δευτέραις Νεφέλαις·

τὰς εἰκοὺς τῶν ἐγγέλεων τὰς ἐμὰς μιμούμενοι.
ἐν Σφήξιν δὲ ἡ δοτικὴ·

οὐ χαίρω δὲ βατίσιν, οὐδ’ ἐγγέλεσιν.
Στράττις δ’ ἐν Ποταμίσις² ἔφη·
ἐγγέλεων ἀνεπιός.

¹ ὥσπερ Α.

² ποταμοῖς Α.

When Homer^a said, "Sore afflicted were the eels and also the fishes," he used a declension^b to which Archilochus^c conformed: "And thou hast received many blind eels (*enchelyas*)." But Attic writers, according to Tryphon,^d although when they use the singular number they know the form in *y*, nevertheless do not carry out the plural cases to match the singular. For example, Aristophanes says in *The Acharnians*^e: "Look, my children, at this most valiant eel (*enchelyn*)." And in *The Lemnian Women*^f: "Boeotian eel (*enchelyn*)." He has the corresponding nominative in *Men of Dinnerville*^g: "And as smooth as an eel (*enchelys*)." So Cratinus in *The Plutus*^h: "Tunny, sea-perch, grey-fish, eel (*enchelys*), and dog-fish." But they no longer make the plural cases as Homer does.ⁱ Thus Aristophanes in *The Knights*^j: "In fact, what ails you is exactly what the catchers of eels (*encheleis*) experience." And in the second edition of *The Clouds*^k: "Plagiarizing my similes about the eels (*encheleón*)." The dative plural occurs in *The Wasps*^l: "But I don't like rays, and I don't like eels (*enchelesin*) either." So Strattis in *Men of Riverside*^m: "Own cousin to

^a Cf. above, 298 d.

^b In the form *enchelyes*.

^c *P.L.G.*⁴ frag. 101.

^d Frag. 21 Velsen.

^e Line 889.

^f Kock i. 487; more fully quoted below, 302 d.

^g Kock i. 447. The line may be completed from Schol. Theocr. xi. 10, "with golden curls," of a dandy.

^h Kock i. 63, below, 303 d.

ⁱ *i. e.*, the *v* of the stem disappears.

^j Line 864, *cf.* below. The sausage-seller is speaking to the demagogue Cleon, who can fish only in troubled waters.

^k Line 559.

^l Line 510.

^m Kock i. 722; the title refers to a deme in Attica.

c Σημωνίδης δ' ἐν ἰάμβοις·

ὥσπερ ἔγγελος κατὰ γλοιοῦ.

καὶ τὴν αἰτιατικὴν·

ἐρωδιὸς γὰρ ἔγγελον Μαιανδρίην

τρίορχον εὐρών ἐσθίωντ' ἀφείλετο.

Ἀριστοτέλης δ' ἐν τοῖς περὶ ζώων διὰ τοῦ ἰ
ἔγγελος εἶρηκεν. ὅταν δ' Ἀριστοφάνης ἐν Ἰππεύσι
λέγῃ·

ὅπερ γὰρ οἱ τὰς ἐγγέλεις θηρώμενοι πέπονθας·

d ὅταν γὰρ ἡ λίμνη καταστῆ, λαμβάνουσιν οὐδέν¹·
εἴαν² δ' ἄνω τε καὶ κάτω τὸν βόρβορον κυκῶσιν,
αἰρούσι· καὶ σὺ λαμβάνεις, ἦν τὴν πόλιν ταρατ-
της,

σαφῶς δηλοῖ ὅτι ἡ ἔγγελος ἐκ τῆς ἰλῦος
λαμβάνεται. ἔνθεν καὶ τοῦνομα εἰς ὕς ἐπερατώθη.
καὶ ὁ ποιητὴς οὐν θέλων δηλώσαι τὸ εἰς βάθος τοῦ
ποταμοῦ καίόμενον οὕτως ἔφη·

τείροντ' ἔγγέλους τε καὶ ἰχθύες.

ἰδικώτερον δὲ καὶ κατ' ἐξάαιρετον ἔγγέλους, ἵνα καὶ
e τὸ βάθος τοῦ κεκαυμένου ὕδατος δηλώσῃ.

Ἀντιφάνης δ' ἐν Λύκωνι κωμωδῶν τοὺς Αἰγυ-
πτίους φησίν·

τά τ' ἄλλα δεινούς φασι τοὺς Αἰγυπτίους

εἶναι τὸ νομίσαι τ' ἰσόθεον τὴν ἔγγελον·

πολὺ τῶν θεῶν γὰρ ἔστι τιμιωτέρα.

τῶν μὲν γὰρ εὐξαμένοισιν ἔσθ' ἡμῖν τυχεῖν,

τούτων δὲ δραχμὰς τοῦλάχιστον δώδεκα

ἢ πλέον ἀναλώσασιν ὀσφρέσθαι³ μόνον·

οὕτως ἔσθ' ἄγιον⁴ παντελῶς τὸ θηρίον.

¹ οὐδὲ ἐν AC.

² ἂν A.

the eels (*enchelcôn*).” Semonides in *Iambic Poems*^a: “Like an eel (*enchelys*) down in the slime.” And the accusative singular: “For a heron found a buzzard eating a Maeandrian eel (*enchelyn*) and stole it from him.” But Aristotle, in his work *On Animals*,^b has a form with *i*, *enchelis*. Yet when Aristophanes says in *The Knights*^c: “In fact, what ails you is exactly what the catchers of eels experience. When the pond is still, they catch nothing; but if they roil the mud this way and that, they can catch them. And you make your catch only when you put the city in a turmoil”—he plainly shows that the eel is taken from the slime.^d Hence the name ended in *ys*. Homer, therefore, wishing to show how deeply the fire descended into the river, expressed himself thus: “Sore afflicted were the eels and also the fishes.”^e More especially, and by way of peculiar emphasis, the eels are mentioned in order to show the depth of the water which was ablaze.

Antiphanes, ridiculing the Egyptians in *Lycon*,^f says: “They say the Egyptians are clever in other ways too, but especially in recognizing the eel as equal to the gods. In fact she is much higher priced than the gods. For merely by offering prayers we may reach the gods, but to get just a smell of eels we must spend at the least a dozen shillings or more. So altogether sacred is the beast.”

^a Semonides of Amorgos, *P.L.G.*⁴ ii. 453.

^b Frag. 311 Rose and some mss. of *Hist. An.*

^c See p. 341, note *j*.

^d And so the word for eel (*enchelys*) is derived from the word for slime (*ilys*)! Cf. Aristotle's remark above, 298 b.

^e *Il.* xxi. 353.

^f Kock ii. 71.

³ *δοφρέσθαι* Elmsley; *δοφρᾶσθαι* AC.

⁴ *οἴτως ἄγιόν γε* Koppiers, *οἴτως ἄγιόν τι* Dindorf.

f Ἀναξανδρίδης δ' ἐν Πόλεσι πρὸς τοὺς Αἰγυπτίους ἀποτεινόμενος τὸν λόγον φησὶν·

οὐκ ἂν δυναίμην συμμαχεῖν ὑμῖν ἐγώ·
 οὐθ' οἱ τρόποι γὰρ ὁμοιοῦσ' οὐθ' οἱ νόμοι
 ἡμῶν, ἀπ' ἀλλήλων δὲ διέχουσι πολὺ.
 βούν προσκυνεῖς, ἐγὼ δὲ θύω τοῖς θεοῖς·
 τὴν ἐγγελευν μέγιστον ἤγει δαίμονα,
 300 ἡμεῖς δὲ τῶν ὄψων μέγιστον παρὰ πολὺ·
 οὐκ ἐσθίεις ἕει', ἐγὼ δέ γ' ἤδομαι
 μάλιστα τούτοις· κύνα σέβεις, τύπτω δ' ἐγώ,
 τοῦψον κατεσθίουσαν ἡνίκ' ἂν λάβω.
 τοὺς ἱερέας ἐνθάδε μὲν ὀλοκλήρους νόμος
 εἶναι, παρ' ὑμῖν δ', ὡς ἔοικ', ἀπηργμένους.
 τὸν αἰέλουρον κακὸν ἔχοντ' εἰάν ἴδῃς
 κλαίεις, ἐγὼ δ' ἥδιστ' ἀποκτείνω δέρω.
 δύναται παρ' ὑμῖν μυγαλῆ, παρ' ἐμοὶ δέ γ' οὔ.

Τιμοκλῆς δ' ἐν Αἰγυπτίοις·

- b πῶς ἂν μὲν οὖν¹ σώσειεν ἴβις ἢ κύων;
 ὅπου γὰρ εἰς τοὺς² ὁμολογουμένους θεοὺς
 ἀσεβοῦντες οὐ διδώσιν εὐθέως δίκην,
 τὴν αἰελούρου βωμὸς ἐπιτρίψειεν ἄν;

Ἐπιτρίψειεν ἄν· Ὅτι δ' ἤσθιον τὰς ἐγγέλεις καὶ μετὰ τεύτλων
 ἐντυλίξαντες πολὺ μὲν ἐστὶ καὶ παρὰ τοῖς ἀρχαίοις
 κωμικοῖς, καὶ Εὐβουλος δὲ φησιν ἐν Ἡχοί·

νύμφα ἀπειρόγαμος τεύτλω περὶ σῶμα καλυπτὰ
 λευκόχρως παρέσται,
 ἐγγελευς, ὦ μέγα μοι μέγα σοι φάος ὄσσον
 ἕναργές.³

And Anaxandrides, expatiating on the Egyptians in *Island-Towns*,^a says: 'I couldn't bring myself to be an ally of yours, for neither our manners nor our customs agree, but stand a long distance apart from each other. You worship the cow, but I sacrifice it to the gods. You hold the eel to be a mighty divinity, we hold it by far the mightiest of dainties. You eat no pork, but I like it very much. You worship the bitch, I beat her when I catch her eating up my best food. Here in our country, it is the custom to have our priests whole, but with you, so it appears, it is the custom to cut off their best parts. If you see a cat in any trouble, you mourn, but I am very glad to kill and skin it.'^b The field-mouse has power with you, with me he doesn't count at all." And Timocles in *The Egyptians*^c: "Well then, what succour could an ibis or a dog render? When, in fact, people who sin against those gods whom all confess don't pay the penalty straightway, who will be struck down by a mere cat's altar?"

That they used to eat eels wrapped in beets is abundantly attested in the poets of the Old Comedy; and Eubulus also says in *Echo*^d: "A bride unwedded will come, her skin fair, her form hidden in beet—the eel. O light, to me mighty, to thee mighty,

^a Kock ii. 150.

^b The cat was a very rare animal on the Greek side of the Mediterranean at this period.

^c Kock ii. 451; Philodemus (Phaedrus Epicureius), *Nat. Doctr.* 25 Petersen.

^d Kock ii. 176; cf. Athen. 113 f, in the same metre.

¹ μέν not in C: ἀν τῶν οὖν Kock.

² τοῦς Philodemus: θεοὺς AC.

³ φάος ὄσσαν ἐναργές Kaibel; φῶς ἐναργές AC.

c καὶ ἐν Ἴωνι·

μετὰ ταῦτα θύνων μεγαλόπλουτ' ἐπεισέπει
 ὑπογάστρι' ὀπτῶν αἷ τ' ἐχιδοσώματοι¹
 Βοιωτῖαι παρήσαν ἐγγέλεις θεαὶ
 τεῦτλ' ἀμπεχομέναι.

καὶ ἐν Μηδείᾳ·

τεῦτλ' ἀμπεχομένης² παρθένου Βοιωτίας
 Κωπᾶδος· ὀνομάζειν γὰρ αἰδοῦμαι θεάν.

ὅτι δὲ καὶ αἱ Στρυμόνιαι ἐγγέλεις δι' ὀνόματος ἦσάν
 φησιν ἐν Θαμύρᾳ Ἀντιφάνης·

καὶ σοῦ γ' ἐπάνυμος τις ἐν φήμαις βροτῶν
 Θρήκας³ κατάρδων ποταμὸς ὀνομασμένος

d Στρυμών, μέγιστος ἐγγέλεις κεκτημένος.

καὶ περὶ τὸν Εὐλλέα⁴ δὲ ποταμὸν (οὗ μνημονεύει
 Ἀντίμαχος ἐν ταῖς ἐπιγραφομέναις Δέλτοις οὕτως·

ἐλθὼν Εὐλλῆος⁵ πηγὰς ἐπι δωνήεντος)

Δημήτριος⁶ ὁ Σκῆψιος ἐν ἑκκαίδεκάτῃ τοῦ Τρωικοῦ
 διακόσμου ἐγγέλεις φησὶ διαφόρους γίνεσθαι.

ΕΛΟΥ. προεῖρηται μὲν τινα περὶ αὐτοῦ· ἀλλὰ καὶ
 Ἀρχέστρατός φησι τάδε περὶ αὐτοῦ·

e τὸν δ' ἔλοπ' ἔσθε μάλιστα Συρακούσαις ἐνὶ
 κλειναῖς,

τόν γε κρατιστεύουθ'. οὗτος γὰρ αὖ ἔστω ἐκείθεν
 τὴν ἀρχὴν γεγυῶς· ὡσθ' ἠνίκ' ἂν ἦ⁷ περὶ
 νήσους

¹ αἷ τ' ἐχιδοσώματοι Kaibel: αἷ τε λιμοσώματοι AC.

² τεῦτλ' ἀμπεχομένης added by Casaubon.

³ Θρήκας Madvig: θρήκας AC.

⁴ Schweighäuser: εὐκλέα A.

how radiant it is!" Again, in *Ion*^a: "After this, opulent belly-pieces from baked tunnies came sailing in,^b and the viper-bodied Boeotian eels were there, goddesses robed in beets." Also in *Medea*^c: "Robed in beets, the Boeotian virgin of the Copaic Lake; for I scruple to give a goddess a vulgar name."^d But that the eels from the Strymon river were also in repute, Antiphanes declares in *Thamyras*^e: "And a certain river, famed in the reports of men, that waters the Thracians, shall give its name to thee—the Strymon, rich in eels of largest size." So also in the neighbourhood of the Euleus river (mentioned thus by Antimachus in the poem entitled *The Tablets*^f: "Having come to the sources of the eddying Euleus") there are excellent eels, according to Demetrius of Scepsis in the sixteenth book of *The Trojan Battle-order*.^g

The Elops.—Some remarks have been made about this fish before.^h But Arcestratusⁱ also has this to say of it: "As for the elops, eat that chiefly in glorious Syracuse, since it is the best. For that fish, again, comes from there, its native place. Wherefore when it is caught off the islands, or the Asian

^a Kock ii. 177; below, 302 d.

^b For the verb cf. 230 f, ἐπεχθρεῖσεν.

^c Kock ii. 186.

^d viz. "eel," which was sometimes applied to a courtesan, 169 c, or to a dandified rascal, 299 b and note g.

^e Kock ii. 52. ^f *Frag. ep.* 56. ^g *Frag.* 11 Gaede.

^h 282 d. The term elops is applied in modern zoology to the family to which the herring belongs.

ⁱ *Frag.* 19 Ribbeck 11 Brandt.

⁵ Meineke: εὐλείας A

⁶ δ' after Δημήτριος deleted by Schweighäuser.

⁷ γεγονώς . . . ἢ Ribbeck: γεγονωσθ' ἢ κατὰ A.

ἢ περὶ τὴν Ἀσίην¹ που ἀλῶ γῆν ἢ περὶ Κρήτην,
 λεπτός καὶ στερεός καὶ κυματοπλήξ ἀφικνεῖται.
 ΕΡΤΘΡΙΝΟΣ. Ἀριστοτέλης ἐν τῷ περὶ ζώων καὶ
 Σπείσιππος παραπλήσιά φησιν εἶναι φάγρον,
 ἐρυθρίνον, ἥπατον. τὰ παραπλήσια εἶρηκε καὶ
 Δωρίων ἐν τῷ περὶ ἰχθύων. Κυρηναῖοι δὲ ὕκην²
 τὸν ἐρυθρίνον καλοῦσιν, ὡς Κλείταρχος φησιν ἐν
 Γλώσσαις.

ΕΓΚΡΑΣΙΧΟΛΟΙ. καὶ τούτων μέμνηται Ἀριστο-
 τέλης ὡς μικρῶν ἰχθυδίων ἐν τῷ περὶ ζωικῶν.
 Δωρίων δὲ ἐν τῷ περὶ ἰχθύων τῶν ἐγκρασιχόλων
 ἐν τοῖς ἐφηγοῖς μέμνηται εἰπὼν οὕτως. "ἐφηγοὺς
 εἶναι μὲν δεῖ ἐγκρασιχόλους ἢ ἰωπας ἢ ἀθερίνας
 ἢ κωβιοὺς ἢ τρυγλίδας μικρὰς σηπίδια τε καὶ
 τευθίδια καὶ καρκίνια."

301 ΕΥΗΤΟΣ. ἐπὶ τῶν λεπτῶν ἰχθυδίων. Ἀριστο-
 φάνης ἐν Ἀναγύρω·

οὐχ ἐφητῶν λοιπὰς ἐστίν.

"Ἀρχιππος Ἰχθύσι·

καὶ τὴν μὲν ἀφύην καταπέπωκεν ἐντυχῶν
 ἐφητός.³

Εὐπολις Αἰξίν·

ὦ Χάριτες, αἰσι μέλουσιν ἐφητοί.

Εὐβουλος ἐν Προσουσία ἢ Κύκνω·

ἀγαπῶν τε καὶ ἐφητὸν ἐν τεύτλοις ἕνα
 διὰ δωδεκάτης ἐφόμενον ἡμέρας ἴδη.

¹ Ἀσίην Wachsmuth: ἄλλην A.

² δὲ ὕκην Casaubon: δὲ δόκην AC.

³ ἐντυχῶν ἐφητός Meineke: ἐφητός ἐντυχῶν AC.

^a Said to be a sea-bream or redsnapper. The waubcen

land perchance, or off Crete, it comes to you thin and tough and wave-battered."

The Erythrinus.^a—Aristotle, in the treatise *On Animals*,^b and Speusippus say that the braize,^c the erythrinus, and the liver-fish^d are similar. The like is stated also by Dorion in his work *On Fishes*. But the people of Cyrene call the erythrinus *hyces*,^e as Cleitarchus says in his *Glossary*.

Encrasicholi.^f—These also are mentioned as being very small fishes by Aristotle in his treatise *On Animals*. Dorion, in his work *On Fishes*, mentions the encrasicholi among the fish that are boiled.^g He says: "Fish which should be boiled are the encrasicholi, iopes, smelts, gobies, little mullets, small cuttle-fish, small squids, and small crabs."

Hepsetus.^h—A term used for tiny fishes. Aristophanes in *Anagyris*ⁱ: "There isn't a dish of minnows left." Archippus in *The Fishes*^j: "The minnow met the anchovy and swallowed him whole." Eupolis in *The Goats*^k: "O ye Graces, busied with little fishes." Eubulus in *Attachment, or The Swan*^l: "Satisfied if he can but see a dish of little fish cooking in beets once in twelve days." Alexis in *The*

of South America is classified to-day as an erythrinus. See Athen. 327 b. ^b p. 306 Rose.

^c A red fish (*P. pagrus*), one of the sea-breems, also called becker; cf. 301 c. ^d Athen. 108 a.

^e 284 c, 327 b, where Zenodotus is the authority given.

^f 285 a, 328 c. The term seems to be applied specifically to a single kind of small fish, but whether it is a minnow, white bait, shiner, anchovy, or sardine, who shall say?

^g See 285 a and note e; cf. the Italian *fritto misto*.

^h See the reference in the last note. This lemma and the text under it are Athenaeus's own contribution; see 301 c.

ⁱ Kock i. 405. ^j *Ibid.* 682. ^k *Ibid.* 259.

^l Kock ii. 196. The meaning of the title is uncertain.

"Αλεξίς ἐν Ἀπεργλαυκωμένῳ
καὶ γὰρ ἐφητοί τις
παρήσαν ἡμῖν δαιδαλεῖσι¹ πως.

b τὰ γὰρ καλὰ πάντα Δαιδάλου καλοῦσιν ἔργα. καὶ
πάλιν·

τῶν οὖν κορακίων πείραν οὐχὶ λαμβάνεις
οὐδὲ τριχίδων οὐδ' οἶον ἐφητῶν τιῶν;
πληθυντικῶς δὲ λέγουσιν ἐφητοὺς κατὰ τὸ πλείστον.
Ἄριστοφάνης Δράμασιν ἢ Νιόβῳ·

οὐδὲν μὰ Δι' ἐρῶ λοπάδος ἐφητῶν.

Μένανδρος Περωνθία·

τὸ παιδίον δ'² εἰσῆλθεν ἐφητοὺς φέρον.³
ἐνικῶς δὲ Νικόστρατος ἐν Ἡσιόδῳ·
βεμβράδ'⁴ ἀφύην, ἐφητόν.

Ποσειδίππος Ἀποκλειομένη·
ἐφητόν ἀγοράζειν τινά.

c ἐν δὲ τῇ ἐμῇ Ναυκράτει ἐφητοὺς καλοῦσιν ἰχθύδια
ὑπολειπόμενα ἐν ταῖς διώρυξι, ὅταν ὁ Νεῖλος
ὑποπαύηται τῆς πληρώσεως.

ΗΠΑΤΟΣ ἢ ΛΕΒΙΑΣ. Διοκλῆς τοῦτόν φησι τῶν
πετραίων εἶναι. Σπεύσιππος δ' ὅμοιον φάργω
τόν ἦπατον. ἐστὶ δὲ μονήρης, ὡς φησιν Ἄριστο-
τέλης, σαρκοφάγος τε καὶ καρχαρόδους, τὴν
χροιάν μὲν μέλας, ὀφθαλμοὺς δὲ μείζονας ἢ καθ'
αὐτὸν ἔχων, καρδίαν τρίγωνον λευκὴν.⁵ Ἄρχε-
στρατος δ' ὁ τῶν δέλπινων λοχαγός φησιν·

¹ δαιδαλεῖσι Wilamowitz; δαιδαλαῖσι A; δαιδάλεισι C, Kock.

² δ' added by Kock.

³ The next line began with ὀβολοῦ, as Terence shows
(Allinson).

⁴ Musurus; βαμβρά δ' A.

Man with a Cataract^a: "For we had some little fishes worthy of Daedalus." All beautiful works of art, be it noted, they ascribe to Daedalus. Again Alexis says:^a "Won't you try the crow-fishes or the anchovies, to say nothing^b of the little fishes?" As a rule they use the term little fishes in the plural. Aristophanes in *Dramas*, or *Niobus*^c: "I tell you I don't want a dish of little fishes." Menander in *The Girl from Perinthus*^d: "The slave came in, carrying some little fishes." But Nicostratus has the singular in *Hesiod*^e: "Anchovy, small fry, little fish." Poseidippus in *Locked Out*^f: "Buy some little fish." In my own Naucratis they give the name of little fish to the minnows left behind in the canals when the Nile recedes from its overflowing.

The Liver-fish, or *Lebias*.^g—Diocles says^h that this is one of the rock fishes. Speusippus says that the liver-fish is like the braize.ⁱ According to Aristotle^j it is solitary, carnivorous, and has jagged teeth. Its colour is black, and it has disproportionately large eyes and a triangular white heart.^k Arehestratus,^l the company-commander of banquets, says: "And

^a Kock ii. 303.

^b For the expression οὐδ' ὀλον cf. 244 e.

^c Kock i. 464.

^d Kock iii. 113, Allinson 422. This and Menander's *Andria* formed the basis of Terence's *Andria*. For this line see Ter. *Andr.* ii. 2. 31, where we read further, "worth only a penny." See critical note.

^e Kock ii. 223.

^f Kock iii. 337. The title refers to a jilted girl.

^g Mentioned at 118 b, where it is identified with the *delcanos*.

^h p. 173 Wellmann.

ⁱ Cf. 300 e.

^j p. 306 Rose.

^k See critical note.

^l Frag. 30 Ribbeck; 27 Brandt.

^g καρδιαν τρίγωνον, ἤπαρ λευκόν Rondelet.

d καὶ λεβίαν λαβέ, Μόσχε, τὸν ἥπατον¹ ἐν περι-
κλύστῳ

Δήλῳ καὶ Τήνῳ.

ΗΛΑΚΑΤΗΝΕΣ. Μνησίμαχος Ἴπποτρόφῳ

σκόμβρος,

θύννος, κωβίος, ἥλακατῆνες.

εἰσὶ δὲ κητώδεις, ἐπιτήδευοι εἰς ταριχείαν. Μέναν-
δρος Κόλακί² φησι·

κωβίος, ἥλακατῆνες,

κυνὸς³ οὐραῖον.

Μνασείας δὲ ὁ Πατρεὺς φησι· “Ἰχθύος δὲ γίνεται
καὶ Ἥσυχίας τῆς ἀδελφῆς Γαλήνης καὶ Μύραινα
καὶ Ἥλακατῆνες.”⁴

e ΘΥΝΝΟΣ. τοῦτόν φησιν Ἀριστοτέλης εἰσπλεῖν⁵
εἰς τὸν Πόντον ἐχόμενον τῆς γῆς· ἐν τῷ δεξιῷ
ὀφθαλμῷ βλέπει, τῷ γὰρ εὐωνύμῳ ἀμβλυοπεῖν.
ἔχει δ’ ὑπὸ τὰ πτερύγια τὸν λεγόμενον οἰστρον.
χαίρει δὲ ἀλέα· διὸ καὶ πρὸς τὴν ἄμμον πρόσσει.
γίνεται δὲ ἐδώδιμος ὅταν τοῦ οἰστρου παύσηται.
μίσγεται δὲ μετὰ τὴν φωλείαν, ὡς φησι Θεό-
φραστος, καὶ ἕως μὲν ἂν ἔχη μικρὰ τὰ κημάτια,
f δυσάλωτος, ὅταν δὲ μεῖζον γένηται, διὰ τὸν οἰστρον
ἀλίσκεται. φωλεύει δὲ ὁ θύννος καίτοι πολυ-
αίματος ὢν. Ἀρχέστρατος δὲ φησιν·

ἀμφὶ δὲ τὴν ἱεράν τε καὶ εὐρύχορον⁶ Σάμον ὄψη
θύννον ἀλισκόμενον σπουδῇ μέγαν, ὃν καλέουσι

¹ λαβέ Gesner, Μόσχε, τὸν ἥπατον Valckenaer and Hem-
sterhuys: λαβεῖν ὀσχετον ἥπατον A.

² Κόλακι Clericus (Διοκλῶ φησὶ Morel): κόλωσι A.

³ καὶ before κυνὸς AC. But cf. 403 b.

buy a lebias, the liver-fish, Moschus, when you are in Delos or Tenos, washed by the sea all about."

Spindle-fishes.^a — Mnesimachus in *The Horse-Breeder*;^b "Mackerel, tunny, goby, spindle-fishes." They are cetacean, well-adapted for preserving. Menander says in *The Flatterer* ^c: "Goby, spindle-fishes, a slice cut from a dog-fish's tail." Mnaseas of Patrac^d says: "Of Fish and his sister Peace were born Calm, Lamprey, and the Spindle-fishes."

The Tunny.—Of this fish Aristotle^e says that when it enters the Black Sea it keeps close to shore; it can see with its right eye, but is dim-sighted in the left. Under the fins it carries the oestrus,^f as it is called. It likes warm places, and for that reason keeps close to the sand. It becomes edible after it is relieved of the oestrus. Coition takes place after hibernation, according to Theophrastus, and so long as the embryo remains small the tunny is hard to catch, but when that becomes larger, it can be taken because of the oestrus. The tunny hibernates in spite of the fact that it is full-blooded. Arcestratus^g says: "But round the sacred and spacious Samos thou wilt see the mighty tunny caught with eager zeal. The Samians call it horse-mackerel, hut else-

^a Perhaps the sergeant-fish, also called cobia.

^b Kock ii. 438; *cf.* Athen. 402 f.

^c Kock iii. 85, Allinson 396.

^d *F.H.G.* iii. 155.

^e *Hist. An.* 598 b 19: "Tunnies enter the Adriatic keeping close to the right shore, but they come out by the left shore, because they see better with the right eye;" below, 303 c.

^f See below, 302 b note c.

^g Frag. 21 Ribbeck 34 Brandt.

⁴ Ἡλακατῆν (?) Adam.

⁵ εἰσπλεῖν Aristotle: ἐκπλεῖν AC.

⁶ εὐρύχωρον AC.

ὄρκυν, ἄλλοτε¹ δ' αὖ κήτος. τούτου δὲ θέρευσ²
 χρῆ

302 ὀφθαλμῶν ἃ πρέπει ταχέως καὶ μὴ περι³ τιμῆς . . .
 ἐστὶ δὲ γενναῖος Βυζαντίω ἔν τε Καρύστῳ·
 ἐν Σικελῶν δὲ⁴ κλυτῇ νήσῳ Κεφαλοιδίς⁵ ἀμείνους
 πολλῶ τῶνδε τρέφει θύνους καὶ Τυνδαρίσ ἀκτῆ.
 ἂν δέ ποτ' Ἰταλίας ἱεράς Ἰππώνιον⁶ ἔλθῃς
 Περσεφόνης ἕδος εὐστεφάνου,⁷ πολὺ δῆ, πολὺ
 πάντων

ἐνταῦθ' εἰσὶν ἄριστοι ἔχουσί τε τέρματα νίκης.
 οἱ δ' ἐπὶ τῶνδε τόπων πεπλανημένοι εἰσὶν ἐκείθεν
 πολλὰ περάσαντες πελάγη βρυχίου διὰ πόντου·

b ὥστ⁸ αὐτοὺς ἡμεῖς θηρευόμεν ὄντας ἀώρους.⁹

Ἦνομάσθη δὲ θύννος ἀπὸ τοῦ θύνει τε καὶ ὄρμιαν.
 ὀρμητικὸς γὰρ ὁ ἰχθύς διὰ τὸ ἔχειν κατὰ τινα ὥραν
 οἰστρον ἐπὶ τῆς κεφαλῆς, ὅφ' οὐ φησὶν ὁ Ἀριστο-
 τέλης αὐτὸν ἐξελαύνεσθαι γράφων οὕτως· “οἱ
 δὲ θύννοι καὶ οἱ ξιφίαι οἰστρώσι περὶ κυνὸς
 ἐπιτολήν· ἔχουσι γὰρ ἀμφότεροι τημκαῦτα παρὰ
 c τὰ πτερύγια οἰονεῖ σκωλήκιον τὸν καλούμενον
 οἰστρον, ὅμοιον μὲν σκορπιῶ, μέγεθος δ' ἡλικὸν
 ἀράχνης. τοῦτο δὲ ποιεῖ αὐτοὺς ἐξάλλεσθαι οὐκ
 ἔλαττον τοῦ δελφίνος· καὶ τοῖς πλοίοις πολλακίς
 ἐμπίπτουσι.” καὶ Θεοδωρίδας δὲ φησι·

θύννοι τε διοιστρήσονται¹⁰

Γαδείρων δρόμον.

¹ ἄλλοτε Ribbeck; ἔλλοι A.

² θέρευσ Ribbeck; θεοῖς AC.

³ μὴ περι Coraes; μητέρι A. Meineke marks a lacuna,
 understanding some verb like δηριάειν.

⁴ δὲ Coraes; τε AC.

⁵ Κεφαλοιδίς Casaubon; κεφαλοιδ' eis A.

⁶ Musurus; εἰπώνιον A.

where it is called whale. Of this you must needs buy in summer the cuts which suit you, without hesitation, and haggle ^a not over the price. It is fine, too, in Byzantium and in Carystus as well. But in the glorious isle of Sicily, the shores of Cephalaedium and Tyndarium nurture far better tunnies; and if ever thou go to Hipponium, in sacred Italy, that abode of Persephone with the fair diadem, by far, yea, by far the best of all are there, and the heights of victory are theirs. The tunnies which lose their way in our parts have come from there, having passed through many stretches of deep sea. Wherefore we must hunt for them when they are out of season."

Now the tunny (*thyunos*) got its name from its darting (*thyein*), that is to say, its excited motion. For the tunny is inclined to be excited because at a certain season it has a bot-fly on its head, by which, according to Aristotle,^b it is driven forth. He writes as follows: "Tunnies and sword-fishes are excited by the bot-fly about the time when the Dog-star rises. For both, at that season, have beside their fins a creature like a small maggot, which is called the oestrus,^c resembling a scorpion, but in size like a spider. This causes them to leap out of the water as high as a dolphin leaps, and they often throw themselves into the fishing-boats." Theodoridas^d also says: "And tunnies will dart on their frenzied course through the strait of Gadeira." Polybius of

^a See critical note.

^b *Hist. An.* 602 a 25.

^c Literally gad-fly, or bot-fly, the larvae of which infest many animals.

^d Frag. 2 Diehl.

⁷ Περσεφόνης ἕδος εὐστεφάνου Καίβη: ἐρπετον εἰς ὕδατος στεφάνου Α.

⁸ Casaubon: ὤτρ' Α.

⁹ Casaubon: ὄρου Α.

¹⁰ θιοιστρήσονται Jacobs: δὴ αἰστρήσονται Α.

Πολύβιος δ' ὁ Μεγαλοπολίτης ἐν τετάρτῃ καὶ τριακοστῇ τῶν ἱστοριῶν περὶ τῆς ἐν Ἰβηρίᾳ Λυσιτανίας χώρας διαλεγόμενός φησιν ὅτι βάλανοί εἰσι κατὰ βάθος ἐν τῇ αὐτόθι θαλάττῃ πεφυτευμένοι, ὧν τὸν καρπὸν σιτουμένους τοὺς θύννους παίνεσθαι. διόπερ οὐκ ἂν ἀμάρτοι τις λέγων ὅς εἶναι θαλασσίους τοὺς θύννους. εἰσὶν γὰρ οἱ θύννοι οἶον ὕες, ἀπὸ τῶν βαλάνων αὐξανόμενοι. ἐπαινείται δὲ τοῦ ἰχθύος τούτου τὰ ὑπογάστρια, ὡς καὶ Εὐβουλός φησιν ἐν Ἰωνί.

μετὰ ταῦτα θύννων μεγαλόπλουτ' ἐπεισέπλει
ὑπογάστρι' ὀπτῶν.

Ἀριστοφάνης Λημνίαις·

οὐκ ἔγχελον Βοιωτίαν, οὐ γλαῦκον, οὐχὶ θύννου
ὑπογάστριον.

Στράτις Ἀταλάντῃ·

ὑπογάστριον θύννου τι¹ κάκροκόλιον
ε δραχμῆς ὕειον.

ἐν δὲ Μακεδόσιν·

ὑπογάστριά θ' ἠδέα θύννων.

Ἐριφος Μελιβοΐα·

ταῦτα γὰρ² οἱ πένητες οὐκ ἔχοντες ἀγοράσαι
ὑπογάστριον θύννακος οὐδὲ κρανίον
λάβρακος οὐδὲ γόγγρον οὐδὲ σηπίας,
ἄς οὐδὲ μάκαρας ὑπερορᾶν οἶμαι θεούς.

ὅταν δὲ καὶ Θεόπομπος ἐν Καλλιόσχρῳ λέγῃ·

ἰχθύων δὲ δῆ
ὑπογάστρι', ὧ³ Δάματερ,

Megalopolis, in the thirty-fourth book of the *Histories*,^a when discussing the country of Lusitania, in Iberia, says that there are acorn-bearing trees planted deep in the adjacent sea, on the fruit of which tunnies feed and grow fat. Wherefore one would not make a mistake if he said that tunnies were sea-swine. For the tunnies are like swine if they grow fat on acorns. The belly-pieces of this fish are esteemed, as Eubuhus tells us in *Ion*^b: "After this, opulent belly-pieces from baked tunnies came sailing in." Aristophanes in *The Lemnian Women*^c: "No Boeotian eel, no grey-fish, no belly-piece from a tunny." Strattis in *Atalanta*^d: "The belly-piece of a tunny, and a pig's trotter worth a shilling." And in *The Macedonians*^e: "And sweet belly-pieces of tunnies." Eriphus in *Meliboea*^f: "These things the poor cannot buy—the belly-piece of a tunny, or the head of a sea-bass, or a conger-eel, or euttle-fishes, which I fancy not even the blessed gods despise." Now when, also, Theopompus says in *Callaeschrus*^g: "And belly-pieces of fish? O Demeter!"—one should note that the

^a xxxiv. 8. 1 Hultsch.

^b Kock ii. 177; cf. above, 300 c.

^c Kock i. 487; above, 299 a. The verse which preceded the one here quoted is given at 311 d.

^d Kock i. 713; cf. Athen. 399 c.

^e Kock i. 719.

^f Kock ii. 429; see critical note.

^g Kock i. 738; Athen. 399 d.

¹ Athen. 399 c: τε Α.

² γάρ corrupt. Doleze thought that γράφει (γρ') is meant, to be taken with ἔριφος, since Eustathius begins the quotation with οἱ πένητες. But there are many other possibilities which make emendation futile here.

³ ὑπογάστρι', ὡ 399 d: ὑπογάστριον ὡ AC.

† παρατηρητέον ὅτι ἐπὶ ἰχθύων μὲν ὑπογάστριον λέγουσι, σπανίως δ' ἐπὶ χοίρων καὶ τῶν ἄλλων ζῴων. ἄδηλον δ' ἐπὶ τίνων ἔταξε τὸ ὑπογάστριον Ἀντιφάνης ἐν τῷ Ποντικῷ, ὅταν λέγῃ·

ὅστις ὠψώνηκ' ἴσως
ταύταις¹ μεγαλείως ταῖς κάκιστ' ἀπολουμέναις
ὑπογάστρι' ἔλθων (ἄς² Ποσειδῶν ἀπολέσαι)
βράπτει³ τε γεννικῶς παρασκευάζεται
πλευρὰν μετ' αὐτῶν.

Ἄλεξις δ' ἐν Ὀδυσσεῖ ὑφαίνοντι καὶ τὴν κεφαλὴν τοῦ θύννου ἐπαινῶν φησιν·

καὶ τοὺς ἀλιέας δ' εἰς τὸ βάραθρον ἐμβάλω·
ἀπελευθέρων ὀψάρια θηρεύουσί μοι,

303 τριχίδια καὶ σηπίδια καὶ φρυκτούς τινας.

B.⁴ οὗτος πρότερον κεφαλὴν εἰ λάβοι θύννου
ἐνόμιζεν ἐγγέλευα καὶ θύννας ἔχειν.

ἐπήγουν δὲ τῶν θύννων καὶ τὰς κλείδας καλουμένας, ὡς Ἀριστοφῶν ἐν Πειρίθῳ·

καὶ μὴν διέφθαρταί γε τοῦψον παντελῶς·

b κλείδες μὲν ὄπται δύο παρεσκευασμένοι.

B. αἷς τὰς θύρας κλείουσι; A. θύννοις⁵ μὲν οὖν.

B. σεμνὸν τὸ⁶ βρώμα. A. καὶ τρίτη Λακωνική.

Ἀντίγονος δ' ὁ Καρύστιος ἐν τῷ περὶ λέξεως τῷ Ποσειδωνί φησι θύννον θύεσθαι, καθάπερ προείπαμεν. Ἡρακλέων δ' ὁ Ἐφέσιος θύννον⁷

¹ ταύταις Herwerden: τοῖτους AC.

² ἄς Kock: ὄσα AC.

³ βράπτειν Kock: τάρτειν AC.

⁴ B, added by Kock. This line is unmetrical as it stands.

⁵ θύννοις Kock: θύννον AC.

⁶ τὸ Musurus: καὶ A.

⁷ θύννον added by Kaibel, cf. Hesychius s.v. θύννον.

term belly-pieces is used of fish, but rarely of pigs and other animals. It is uncertain of what creatures Antiphanes used the word belly-piece when he said in *The Man from Pontus* ^a: "Why! he has gone and bought with equal magnificence some belly-pieces for these damned women (whom may Poseidon destroy!), and he is getting ready too generously to boil a rib with them." Alexis, in *Odysseus at the Loom*, ^b says in praise even of the head of the tunny: "A. And let me cast the fishermen, too, into the pit; they catch for me only fish fit for freedmen, bony anchovies, little cuttle-fish, and some small fry. B. If this fellow ever got a tunny head in the old days, he thought he had eels and tunny steaks." They also esteemed what they called the keys of tunnies, as Aristophanes shows in *Peirithoüs* ^c: "A. Look you, the dish is utterly spoiled. Two roasted keys all prepared. B. You mean those they lock the doors with? A. No, tunny-keys! B. A portentous dish, that. A. And a third, Laconian key."

Antigonus of Carystus, as we have remarked before, ^d says ^e in his treatise *On Diction* that a tunny is sacrificed to Poseidon. Heracleon of Ephesus says that tunny (thynnus) is the name given to the

^a Kock ii. 92.

^b *Ibid.* 354. It is not easy to see how the quotation praises the tunny head. The second speaker implies that the parvenu who has just spoken would have been satisfied with very little.

^c *Ibid.* 278. The "keys" here are the cooked shoulder bones (*claviculae*, 315 d). There is a double meaning in *δέραι*, "cooked" and "looked at" (see Athen. 98 a, 338 c) or "visible" keys, opposed to the secret or invisible lock known as the Laconian key. The best description of the Greek lock and key is in H. Diels' *Parmenides*, Appendix.

^d 297 e.

^e p. 174 Wilamowitz.

τὸν ὄρκυνόν φησι λέγειν τοὺς Ἀττικοὺς. Σώ-
στρατος δ' ἐν δευτέρῳ περὶ ζώων τὴν πηλαμύδα
θύννιδα καλεῖσθαι λέγει, μείζω δὲ γυνομένην
θύννον, ἔτι δὲ μείζονα ὄρκυνον, ὑπερβαλλόντως δὲ
αὐξάνομενον γίνεσθαι κῆτος. μνημονεύει δὲ τοῦ
θύννου καὶ Αἰσχύλος λέγων·

σφύρας δέχεσθαι κάπιχαλκεύει¹ μύδρους
ὡς ἀστενακτὶ θύννος ὡς ἠνείχετο
ἄναυδος.²

καὶ ἄλλαχού·

τὸ σκαιὸν ὄμμα³ παραβαλὼν θύννου δίκην,
ὡς τοῦ θύννου τῷ σκαιῷ ὀφθαλμῷ οὐ βλέποντος,
ὡς Ἀριστοτέλης εἶρηκεν. Μένανδρος⁴ Ἀλιεῦσι·

καὶ θάλαττα⁵ βορβορώδης, ἣ τρέφει θύννον μέγαν.

καὶ παρὰ Σώφρονι ὁ θυννοθήρας ἐστὶν . . . οὗς
ἐνιοὶ θύννοισι καλοῦσιν, Ἀθηναῖοι δὲ θυννίδας.

ΘΥΝΝΙΣ. τοῦ ἄρρενος ταύτην⁶ φησὶ διαφέρειν
ὁ Ἀριστοτέλης τῷ ἔχειν ὑπὸ τῆ γαστρὶ πτερυγίον,
δὲ καλεῖσθαι ἀθέρα.⁷ ἐν δὲ τῷ περὶ ζώων μορίων
διωτὰς αὐτὴν τοῦ θύννου φησὶν τοῦ θέρους τίκτειν
περὶ τὸν Ἑκατομβαιῶνα θυλακοειδές, ἐν ᾧ πολλὰ
γίνεσθαι μικρὰ ψά. καὶ Σπεύσιππος δ' ἐν δευτέρῳ
Ὁμοίων διωτῆσιν αὐτὰς τῶν θύννων καὶ Ἐπί-

¹ κάπιχαλκεύειν Jacobs: κάπιχαλκεύει λέγων A.

² Musurus: ἂν λυδός A.

³ τὸ σκαιὸν ὄμμα Plutarch 979 e: οὗτος καὶ ὄνομα A: ὄμμα C.

⁴ Μένανδρος added by Dalechamp.

⁵ καὶ θάλαττα Bentley, Meineke: θάλασσα καὶ A.

⁶ Casaubon: ταύτην AC.

⁷ ἀφάρρα (ἀφορέα) Aristotle.

orceynus (horse-mackerel) by the Attic writers. But Sostratus, in the second book of his work *On Animals*, says that the young tunny^a is called thynnus; when it becomes larger, thynnus; when still larger, orceynus; and when it grows to excessive size, cetus (whale). The tunny is mentioned by Aeschylus,^b who says: "To receive the blows of hammers, to forge the red-hot blocks of iron; for he endured it without a groan, like a tunny uttering no sound." And in another passage:^c "Casting awry his left eye upon it, like a tunny." For the tunny cannot see with the left eye, as Aristotle says.^d Menander in *The Fishermen*^e: "And the miry sea, which feeds the mighty tunny." The word tunny-catcher occurs in Sophron^e . . . which some people call thynni, while Athenians call them thynnides.

The Female Tunny.—This, according to Aristotle,^f differs from the male in having a belly-fin which is called *athera*.^g In *The Parts of Animals*,^h when distinguishing the thynnus from the male tunny, he says that it spawns a sack-like substance in the summer, about the month of July; in it are contained a large number of small eggs. Speusippus also distinguishes the thynnus from the tunny, in the second book of *Similar*s; so also Epicharmus in *The Muses*.ⁱ

^a For the *πυλαμύς* see 118 a, 120 f; for *θυννίς*, properly female tunny, 303 c ff.; for *ὄρκυος*, "horse-mackerel," 315 c.

^b *T. G. F.* 2 96. ^c Athen. 301 e. ^d Kock iii. 11.

^e It is, in fact, the title of one of his mimes, Kaibel 162; but the text is garbled here, and I have indicated a lacuna.

^f *Hist. An.* 543 a 12.

^g Not found elsewhere (see critical note), and omitted in Liddell and Scott (1925 ed.); *ἀθερμής*, "prickly," occurs in Nicander, *Ther.* 849.

^h *Hist. An.* 543 b 11.

ⁱ Kaibel 104.

χαρμος ἐν Μούσαις. Κρατῖνος δ' ἐν Πλούτοις φησίν·

ἐγὼ γάρ εἰμι θυννὶς ἢ μέλαινά σοι¹

καὶ θύννος, ὀρφῶς, γλαῦκος, ἔγχελυς, κύων.

Ἄριστοτέλης δ' ἐν τῷ περὶ ἰχθύων ἀγελαῖον καὶ
ε ἐκτοπιστικὸν εἶναι τὴν θυννίδα. Ἀρχέστρατος² δ'
ὁ κίμβιξ φησί·

καὶ θύννης οὐραῖον ἔχειν—τὴν³ θυννίδα φωνῶ
τὴν μεγάλην, ἧς μητρόπολις Βυζάντιόν ἐστιν.
εἶτα τεμὼν αὐτὴν ὀρθῶς ὄπτησον ἅπασαν
ἀλοὶ μόνον λεπτοῖσι πάσας καὶ ἐλαίῳ ἀλείψας.
θερμὰ τ' ἔδεω⁴ τεμάχῃ βάρπτων δριμείαν ἐς
ἀλμυρῶν

καὶ ξήρ⁵ ἂν⁶ ἐθέλης ἔσθειν⁷ γενναῖα πέλονται,
ἀθανάτοισι θεοῖσι φυὴν καὶ εἶδος ὅμοια.⁷

f ἂν δ' ὄξει ράνας παραθῆς, ἀπόλωλεν ἐκεῖνη.

καὶ Ἀντιφάνης δ' ἐν Παιδεραστῆι·

τῆς τε βελτίστης μεσαῖον θυννάδος Βυζαντίας
τέμαχος ἐν τεύτλου λακιοτοῖς κρύπτεται στεγά-
μασι.

τῆς θυννίδος τὸ οὐραῖον ἐπαιεῖ καὶ Ἀντιφάνης ἐν
Κουρίδι οὕτως·

ὁ μὲν ἐν⁸ ἀγρῶ τρεφόμενος

θαλάττιον μὲν οὗτος οὐδὲν ἐσθίει

304 πλήν τῶν παρὰ γῆν, γόγγρον τιν' ἢ νάρκην
τω⁹ ἢ

θύννης τὰ πρὸς γῆς.⁹ B. ποῖα; A. τὰ κάτωθεν
λέγω.

¹ ἢ μέλαινά σοι Kaibel; ἢ μελαίνας οἱ A.

² Musurus: ἀρχέλαος AC.

³ Ribbeck: ἦν A.

⁴ ἔδεω Diels; ἔχειν A.

⁵ καὶ ξήρ⁶ ἂν Dalechamp; κἂν ξηρῶν AC.

And Cratinus says in *The Plutus*^a: "For I am your black she-tunny, your he-tunny, sea-perch, grey-fish, eel, and dog-fish." Aristotle, in his treatise *On Fishes*,^b says that the tunny is gregarious and migratory. The meticulous Archestratus^c says: "And have a tail-cut from the she-tunny—the large she-tunny, I repeat, whose mother-city is Byzantium. Slice it and roast it all rightly, sprinkling just a little salt, and buttering it with oil. Eat the slices hot, dipping them into a *sauce piquante*; they are nice even if you want to eat them plain,^d like the deathless gods in form and stature. But if you serve it sprinkled with vinegar, it is done for."^e And Antiphanes in *The Paederast*^e: "The middle slice of the very best Byzantian tunny is hiding in the torn coverings of a beet." But Antiphanes also commends the tail-cut of a tunny in *The Hairdresser*,^f thus: "A. This fellow here, reared in the country, eats nothing out of the sea except what comes close to shore, a conger-eel, maybe, or an electric eel, or the ground parts of a tunny. B. What do you mean by that? A. The lower parts, I say. B. (to c.). You

^a Kock i. 63; Athen. 299 b.

^b p. 299 Rose.

^c Frag. 20 Ribbeck 37 Brandt. The epithet *κίβητις* applied to Archestratus is a slang word quoted by Aristot. *Nic. Eth.* iv. 1. 39 of a miser, "tight-wad." Here it refers to the epicure's care for details.

^d Literally "dry."

^e Kock ii. 85; for *μεγαλον*, of a choice cut, cf. Athen. 95 a, and for the garnish of beets, 300 b.

^f Kock ii. 63. The three speakers were distinguished by Dobree.

⁶ Musurus: *εσθλευ* AC.

* *ειν* added by Cobet.

⁷ Gesner: *δουσαι* AC.

⁸ *γῆς* Cobet: *της* A.

Β. τούτους φάγοις ἄν; Γ. τοὺς γὰρ ἄλλους
 νενόμικα

ἀνθρωποφάγοις ἰχθύς. Β. τὸ δεῖνα δ' ἐσθίεις¹;

Γ. τὸ τί; Β. τὰ Βοιωτῶν λοιπά²; Γ. Κωπᾶδας
 λέγεις;

ἀγρίως γε· παρὰ λίμνην³ γεωργῶν τυγχάνω.

τὰ δ' ἐγγέλεια γράφομαι λιποταξίου⁴.

κομιδῇ γὰρ οὐκ ἦν οὐδαμοῦ.

τούτων τῶν ἰαμβείων ἓνια ἔστιν εὐρεῖν καὶ ἐν
 β' Ἀκαστρία καὶ ἐν Ἀγροίκῳ ἢ Βουταλίῳ. Ἰπ-
 πῶναξ δέ, ὡς Λυσανίας ἐν τοῖς περὶ ἰαμβοποιῶν
 παρατίθεται, φησίν·

ὁ μὲν γὰρ αὐτῶν ἤσυχῇ τε καὶ ῥύβδην⁵
 θυννίδα⁶ τε καὶ μυττωτὸν ἡμέρας πάσας
 δαινύμενος, ὥσπερ Λαμψακηνὸς εὐνοῦχος,
 κατέφαγε δὴ τὸν κληῖρον ὥστε χρη σκάπτει⁷

πέτρας τ' ὄρειας,⁸ σῦκα μέτρια τρώγων
 καὶ κριθινὸν κόλλικα, δούλιον χόρτον.

μνημονεύει δὲ τῶν θυννίδων καὶ Στράτις ἐν Καλ-
 c λιπίδῃ.

ἵπποτροι. Ἀριστοτέλης ἐν δευτέρῳ ζῶων μορίων
 τοὺς ἵππούρους φησὶν ᾧά τίκτει, καὶ ταῦτα ἐξ
 ἐλαχίστων μέγιστα γίνεσθαι, ὡς καὶ τὰ τῆς
 σμυραίνης· τίκτει δὲ ἕαρος. Δωρίων δ' ἐν τῷ
 περὶ ἰχθύων κορυφαίων καλεῖσθαι φησὶ τὸν
 ἵππουρον. Ἰκέσιος δ' ἵππουρεῖς αὐτοὺς προσ-

¹ δεῖνα δ' ἐσθίεις Schweighäuser: δ' ἓνα δ' ἐσθίεις Α.

² Γ. τὸ τί; Β. τὰ Βοιωτῶν λοιπά Kock: τοῖσι κακόνωπα πλοῦα
 Α. The reading is highly problematical, but Kock's con-
 jecture is better than the many others proposed.

would eat such things as those? c. Why, yes; for I account all other fish as cannibals. b. But you would eat the—the—the— c. What? b. All that's left in Boeotia. c. You mean Copaic eels? Ay, savagely. My farm, as it happens, is by the lake. But I shall indict the eels for deserting the ranks; for there haven't been any anywhere." Some of these verses are to be found also in *The Sempstress* and in *The Farmer*, or *Butalion*. Hipponax, as Lysanias quotes him in his books on *Iambic Poets*,^a says: "For one of them, feasting undisturbed and noisily on tunny and an olio every day, like a eunuch of Lampsacus, has thus devoured his estate and therefore must go dig . . . of a mountain rock, eating small measures of figs and a barley roll, fodder for slaves." The she-tunnies are mentioned also by Strattis in *Callippides*.^b

Horse-tails.^c—Aristotle, in the second book of his work *On the Parts of Animals*,^d says that the horse-tails produce eggs, and that these, from being very small, grow to be very large, like those of the lamprey; they are produced in springtime. Dorion, in his work *On Fishes*, says that the horse-tail is called coryphaena. Hicesius uses the form *hippureis* in de-

^a *P.L.G.*⁵ frag. 35, Diehl frag. 39.

^b Kock i. 715.

^c Of the family Coryphaenidae, which includes the dolphins.

^d *Hist. An.* 543 a 22; cf. Athen. 312 c.

³ γάρ after λίμνη deleted by Jacobs. Wilamowitz marks a lacuna after γε, but the line is hypermetrical in A.

⁴ γράφομαι λεπτοαξίου Porson: γράφομαι λεπτοαξίου A.

⁵ Bergk: ῥόδην A.

⁶ Meineke: θύνην A: θύνην C.

⁷ Lacuna marked by Bergk.

⁸ τοπέλας A.

αγορεύει. μνημονεύει δ' αὐτῶν Ἐπίχαρμος ἐν
Ἰβας γάμῳ.

κῶξ' ἑρυνγοὶ ραφίδες ἵππουροὶ τε καὶ χρυσόφρυνες.

d Νουμήμιος δ' ἐν Ἀλιευτικῷ τὴν φύσιν τοῦ ἰχθύος
διηγούμενος συνεχῆς φησὶν αὐτὸν ἐξάλλεσθαι, διὸ
καὶ ἀρνευτὴν ὀνομάζεσθαι. λέγει δὲ οὕτω περὶ
αὐτοῦ.

ἢ ἐ μέγαν συνόδοντα ἢ ἀρνευτὴν ἵππουρον.

Ἄρχεστρατος δὲ φησὶν.

ἵππουρος δὲ Καρύστιός ἐστιν ἄριστος.

ἄλλως τ' εὐοῖφον σφόδρα χωρίον ἐστὶ Κάρυστος.

Ἐπαίνετος δ' ἐν Ὀψαρτυτικοῖς κορύφαιναν αὐτόν
φησὶν ὀνομάζεσθαι.

e ἵπποι.¹ μήποτε τούτους ἵππῖδια καλεῖ Ἐπί-
χαρμος ὅταν λέγῃ.

κορακῖνοι δὲ κοριοειδέες,²

πίονες χίππῖδια⁴ λεῖα, φυκιοφάγοι κουρίδες.⁵

Νουμήμιος δ' ἐν Ἀλιευτικῷ.

ἢ σκάρων ἢ κῶθων τροφήν καὶ ἀναιδέα λίην

χάρνους τ' ἐγγέλυάς τε καὶ ἐννυχίην πίτυνον,⁶

ἢ μῖσας ἢ ἵππους ἢ ἐ γλαυκὴν κορύδωλυ.

μνημονεύει αὐτοῦ καὶ Ἀντίμαχος⁷ ὁ Κολοφώνιος ἐν
τῇ Θηβαίδι λέγων οὕτως.

ἢ ὕκην ἢ ἵππον ἢ ὄν κίχλην καλέουσιν.

¹ Kaiibel: ἵππος AC.

² κορακῖνοι δὲ κοριοειδέες Dindorf (cf. 282 a): κορακῖνον δὲ
κορακοειδέες A.

³ The line to be supplied is found at 288 b, 307 b-c, 392 f.

nominating them. They are mentioned by Epicharmus in *The Marriage of Hebe*^a: "And needle-fishes with sharp snouts, horse-tails too, and gilt-heads." Numenius, in his book *On Angling*, describes the nature of this fish and says that it constantly leaps out of the water, hence it has also the name of acrobat. He speaks of it thus^b: "Either a large synodon or an acrobat horse-tail." Archestratus^c says: "The horse-tail from Carystus is the best, as in general Carystus is a region very rich in fish." Epacnetus, in *The Art of Cookery*, says that it is called coryphaena.

Horse-fish.^d—Perhaps these are what Epicharmus^e calls horselings when he says: "And dark-gleaming crow-fishes . . . fat maigres, smooth horselings,^f shrimps that feed in sea-weed." Numenius, in *The Art of Angling*^g: "Or a parrot-fish, or fat and very shameless goby, cannas and eels, and darkling bottle-fish; or mussels, or horse-fishes, or the blue young tunny." Antimachus of Colophon also mentions the horse-fish in the *Thebais*,^h as follows: "Or sea-hream or horse-fish, or that which they call a thrush."ⁱ

^a Kaibel 100; cf. below, 319 c, 328 b.

^b Frag. 6 Birt; Athen. 322 b, f.

^c Frag. 22 Ribbeck 50 Brandt.

^d Kaibel 99; cf. 282 a, 288 b (from which the word maigres is supplied here), 307 b, 308 a, 322 f.

^e See critical note.

^f Frag. 10 Birt; Athen. 306 c, 309 b, 327 f.

^g Not in Kinkel.

^h Otherwise wrasse.

⁴ χιπίδια Dindorf: λιπίδια A.

⁵ φουκοφάγοι κουρίδες Gulick (φουκόπλοοι κουρίδες Kaibel):
ψυχροπαλοκουρίδες A.

⁶ πύτων (?) 327 f.

⁷ Ἀντίμαχος Johns: ἀντιφάνης AC.

ἱ ΙΟΥΛΙΑΙΔΕΣ. περὶ τούτων Δωρίων ἐν τῷ περὶ ἰχθύων
 φησίν. "Ιουλίδαο ἔψευ μὲν ἐν ἄλμῃ, ὅπταν δ' ἐπὶ
 τηγάνου." Νουμήμιος δέ·

κεῖνο δὲ δὴ σκέπτοιο, τό κεν καὶ ἰουλίδα μάργον
 πολλὸν ἀποτροπώωτο¹ καὶ ἰοβόλον σκολόπενδραν.
 ἰούλους δ' ὁ² αὐτὸς ὀνομάζει τὰ ἔντερα τῆς γῆς διὰ
 τούτων·

305 καὶ δὲ σύ γε μνήσαιο δελείαςτος ὅτι παρ' ἄκρα³
 δῆεις αἰγιαλοῖο γεώλοφα· οἱ⁴ μὲν ἰουλοὶ
 κέκληνται, μέλανες, γαιηφάγοι, ἔντερα γαίης.
 ἢ καὶ ἐρπῆλας δολιχήποδας, ὅπποτε πέτραι
 ἀμμώδεις κλύζωνται ἐπ' ἄκρη κύματος ἀγῆ,
 ἔνθεν ὀρύξασθαι θέμεναί τ' εἰς ἄγγος ἀολαίς.

ΚΙΧΛΑΙ καὶ ΚΟΣΣΥΦΟΙ. διὰ τοῦ ἧτα Ἀττικοὶ
 ἢ κίχλην λέγουσι, καὶ ὁ λόγος οὕτως ἔχει. τὰ γὰρ
 εἰς λα λήγοντα θηλυκὰ πρὸ τοῦ ἄ ἕτερον ἄ ἔχει,
 Σκύλλα, σκίλλα, κόλλα, βδέλλα, ἀμιλλα, ἀμαλλα·
 τὰ δὲ εἰς λη οὐκέτι, ὀμίχλη, φύτλη, γενέθλη, αἶγλη,
 τρώγλη. ὁμοίως οὖν καὶ τρίγλη. Κρατῖνος·

τρίγλην⁵ δ' εἰ μὲν ἐδηδοκοίη τένθου τινὸς ἀνδρός.

Διοκλῆς δ' ἐν πρώτῳ Ὑγιεινῶν "οἱ δὲ πετραῖοι,"
 φησίν, "καλούμενοι μαλακόσαρκοι, κόσσυφοι, κίχλαι,
 πέρκαι, κωβιοί, φυκίδες, ἀλφηστικὸς." Νουμήμιος
 δ' ἐν Ἀλευτικῷ·

¹ Kaibel: ἀποτροπώωτο A.

² ὁ added by Schweighäuser.

³ Schweighäuser: ἄκρας AC.

⁴ γεώλοφα· οἱ Kaibel: γεώλοφα σοὶ A, γεωλόφους οἱ C.

⁵ Schweighäuser: τρίγλη A. We should expect κίχλη here
 and in the line preceding.

The Rainbow-wrasse.—Of these Dorion says in his work *On Fishes*: “Boil wrasses in sea-water, but bake them in a pan.” Numenius^a: “Look about you now for that drug which shall avert even the very ravenous wrasse and the poison-darting scolopendra.” But the same author gives to earthworms a similar name (*iuli*) in these lines^b: “And be sure you are mindful of the bait which you can find along the tops of the hills by the shore. Some are called *iuli*—dark, earth-eating earthworms. Or the long-footed centipedes, found when the sandy cliffs are washed at the topmost break of the surf, where you can dig them out and put them together in a jar.”

Thrushes and Blackbirds.^c—Attic writers end the form *kichlê* (thrush) with an *eta*, and this is according to analogy. For feminines ending in *la* have a second *l* before the first *l*: *Scylla*, *squilla*, *kolla* (glue), *bdella* (leech), *hamilla* (contest), *amalla* (sheaf). But this rule does not extend to words ending in *lê*: *homichlê* (mist), *phyltê* (tribe), *genethlê* (family), *aiglê* (gleam), *troglê* (hole). Accordingly we also have *triglê* (mullet). Cratinus^d: “And if he should prove to have eaten a mullet, that marked him as an epicure.” Diocles, in the first book of his *Hygiene*,^e says: “The so-called rock fishes have soft flesh. They are the blackbirds, wrasses, perches, gobies, hake, *labrus*.^f” Numenius in *The Art of*

^a Frag. 5 Birt.

^b Frag. 1 Birt.

^c For the thrush or wrasse see above, 304 e and note i. They and the blackbirds are fresh-water labroid fishes; see 324 c.

^d Kock i. 106.

^e p. 172 Wellmann.

^f The ἀλφηστικὸς was mentioned in the form ἀλφηστῆς, 281 e-f.

c γλαύκου¹ ἢ ὀρφῶν² ἕναλον γένος ἢ ἐμελάγχρων
κόσσυφον ἢ κίχλας ἀλειδέας.

Ἐπίχαρμος δ' ἐν Ἡβας γάμῳ·

βαμβραδόνες τε καὶ κίχλαι³ λαγοὶ δράκοντές τ'
ἄλκιμοι.

Ἀριστοτέλης δ' ἐν τῷ περὶ ζωικῶν· “καὶ τὰ μὲν
μελανόστικτα, ὡσπερ κόσσυφος, τὰ δὲ ποικιλό-
στικτα, ὡσπερ κίχλη.” Παγκράτης δ' ὁ Ἄρκας
ἐν ἔργοις⁴ θαλαττίους τὴν κίχλην πολλοῖς ὀνόμασι
φῆσι καλεῖσθαι.

d οἷς ἤδη κίχλην οἰνώδεα, τὴν καλαμηῆς
σαῦρον κικλήσκουσι καὶ αἰολίην, ὀρφίσκον,
πίοτατον κεφαλῇ.

Νικανδρὸς δ' ἐν τετάρτῳ Ἑτεροιοιμένων φησὶν·

ἢ σκάρον ἢ κίχλην πολυώνυμον.

ΚΑΠΡΟΣ καὶ ΚΡΕΜΥΣ. Ἀριστοτέλης ἐν τῷ περὶ
ζῴων φησὶ· “τὰ δὲ ἀνόδοντα καὶ λεῖα ὡς ραφίς.
καὶ τὰ μὲν λιθοκέφαλα ὡς κρέμυς, τὰ δὲ σκλη-
ρότατα,⁵ τραχύδερμα ὡς κάπρος. καὶ τὰ μὲν
δίραβδα ὡσπερ σεσερίνος, τὰ δὲ πολύραβδα καὶ
ἐρυθρόγραμμα ὡς σάλπη.” τοῦ δὲ κάπρου μη-
e μονεύει καὶ Δωρίων καὶ Ἑπαίνετος. Ἀρχέστρατος
δέ φησι·

αὐτὰρ ἐς Ἀμβρακίαν ἐλθὼν εὐδαίμονα χώραν
τὸν κάπρον⁶ ἂν ἐσίδης ὄνου καὶ μὴ κατάλειπε,

¹ γλαύκου 315 b: γλαύκου AC.

² ὀρφῶν edd. 315 b: ὀρφῶ AC.

³ τε καὶ κίχλαι 287 b: τε κίχλαι τε καὶ AC.

⁴ ἔργοις Casaubon: ὄργοις A. ⁵ σκληρόδερμα Rose.

⁶ κάπρον C: καρπὸν A: κάπρον εἶν (del. τὸν) Dindorf, Braundt.

⁷ Frag. 17 Birt; cf. Athen. 315 b. ⁸ Cf. below, οἰνώδεα.

Angling ^a: "Grey-fishes, or race of sea-perch in the waters, or dark-skinned blackbird, or thrushes with hues of the sea.^b" And Epicharmus in *The Marriage of Hebe*: "Bambradones and wrasses, sea-hares and valiant serpents." Aristotle, in his work *On Animals* ^a: "And those with black spots, like the blackbird, those again with vary-coloured spots, like the thrush." Pancrates of Arcadia, in *Occupations at Sea*, says that the thrush is called by many names: "To these we now add the wine-coloured^c thrush, which men of the rod call lizard and speckled-beauty, or pretty perch, fattest at the head." Nicander, in the fourth book of *Things that Change* ^f: "Or a parrot-fish or thrush of many names."

The Boar-fish and the Cremys.^g—Aristotle ^h says in the work *On Animals*: "Others, again, are toothless and smooth, such as the needle-fish. And one class have a stone in the head, like the cremys, the other are very hard and rough-skinned, like the boar-fish. Some have two stripes like the seserinnis, others have many stripes and red lines like the salpa.ⁱ" The boar-fish is mentioned by Dorion and by Epaenetus. And Arcestratus ^j says: "Again, if thou go to Ambracia's happy land and chance to see the boar-

^a Kaibel 101; above, 287 b.

^a p. 297 Rose.

^b Referring to the wine-coloured hues of the Mediterranean, hence sea-coloured; above, 305 c.

^f Frag. 59 Schneider.

^g The first belongs to a well-known family (*Caproidae*). The second, *κρέμυς* or *χρέμυς*, may be dialectal for *χρόμυς* (282 b, note *d*), which belongs to the family *Chromidae*, allied with *Cichlidae* just mentioned.

^h p. 296 Rose.

ⁱ 'Salpa is a fowle fische and lytell set by, for it will neuer be ynough for no maner of dressinge tyll it haue been beten with grate hamers and staues' (*Early Eng. Texts*, p. 237.)

^j Frag. 23 Ribbeck 15 Brandt.

κᾶν ισόχρυσος ἔη, μή σοι νέμεσις καταπνεύσῃ
 δεινῇ ἀπ' ἀθανάτων· τὸ γὰρ ἔστιν νέκταρος ἄνθος.
 τούτου δ' οὐ¹ θέμις ἐστὶ φαγεῖν θνητοῖσιν ἅπασιν
 οὐδ' εἰσιδεῖν ὄσσοισιν, ὅσοι μὴ πλεκτὸν ὕφασμα
 σχοίνου ἐλειοτρόφου κοῖλον² χεῖρεσσι ἔχοντες
 εἰώθασι δονεῖν ψήφους αἰθωνι λυγισμῶ³
 ἄρθρων μηλείων τ'⁴ ἐπ' ἄγρην⁵ βάλλειν.⁶

ΚΙΘΑΡΟΣ. Ἀριστοτέλης ἐν τῷ περὶ ζώων ἢ περὶ
 ἰχθύων “ὁ κίθαρος, φησί, καρχαρόδους, μονήρης,
 φυκοφάγος, τὴν γλώτταν ἀπολελυμένος, καρδίαν
 λευκὴν ἔχων καὶ πλατεῖαν.” Φερεκράτης Δουλο-
 διδασκάλω.

306 κίθαρος γεγενῆσθαι ἀγοράζειν κίθαρος ὦν.
 Β. ἀγαθόν⁷ γ' ὁ κίθαρος καὶ πρὸς Ἀπόλλωνος
 πάνν.
 Α. ἐκείνο θράττει μ', ὅτι λέγουσιν, ὦ γαθή,
 ἔνεστιν ἐν κιθάρῳ τι κακόν.

Ἐπίχαρμος Ἦβας γάμω.

ἦν⁸ δ' ὕαινιδες τε⁹ βούγλωσσοὶ τε καὶ κίθαρος
 ἐνής.

ὅτι δὲ διὰ τὸ ὄνομα ἱερὸς εἶναι νενόμισται τοῦ

¹ οὐ added by Casaubon.

² ἐλειοτρόφου κοῖλον Casaubon: ἐλειοτρόφου κοῖλου AC.

³ λυγισμῶ Wachsmuth: λογιμῶ AC.

⁴ τ' added by Wachsmuth.

⁵ ἐπ' ἄγρην Stadtmüller: ἐπὶ γῆν AC.

⁶ βάλλειν C: βάλλων A.

⁷ Schweighäuser: ὡς ἀγαθόν AC.

⁸ ἦν 326 e: ἦ A.

⁹ τε added from 326 e.

fish, buy it and abandon it not, even though it cost its weight in gold, lest haply the dread wrath of the deathless ones shall breathe upon thee. For that fish is the flower of nectar. Yet to eat of it or even to catch a glimpse of it with the eyes is not ordained for all mortals, but is possible only for those who carry in their hands the hollow plaited texture of swamp-grown rope,^a and are skilled in the practice of tossing pebbles in eager contention, and throwing the bait of sheeps' joints."^b

The Citharus.^c—Aristotle, in either the work *On Animals* or that *On Fishes*, says^d that the citharus has jagged teeth, is solitary, feeds on sea-weed, has a detached tongue and a heart that is white and flat. Phrecreates in *The Slave-leacher*^e: "A. (Methought) I had turned into a citharus, and as a citharus I went to market. B. Surely the citharus is a good thing, and has great favour with Apollo.^f A. But what bothers me, my good woman, is that they say there is evil in the citharus." Epicharmus, in *The Marriage of Hebe*^g: "There was a supply of plaice, and there were soles too, and a turbot among them." That it is regarded as sacred to Apollo because of its

^a *i.e.*, a creel, not for holding but for catching; see 105 f.

^b For this interpretation, varying greatly from all preceding attempts, see Brandt, pp. 176, 193. On the Dalmatian coast, when the water is rough so that the fish cannot be seen, the fishermen throw small stones smeared with oil in a semicircle round the boat. This reminds the poet of the boys' game of ducks and drakes, αἰθωνι λογισμῶ; see critical note.

^c Turbot? The name was connected with κίθαρα, "lyre."

^d p. 308 Rose.

^e Kock i. 155.

^f See 287 a, 325 a-b.

^g Kaibel 102; Athen. 288 b, 326 e, 330 a.

Ἄπολλωνος εἶρηκεν Ἀπολλόδωρος. Καλλίας δ'
ἢ Διοκλῆς Κύκλωφι.

b κίθαρος ὀπτὸς καὶ βατὶς θύννου τε¹ κεφάλαιον
τοδί.

ὁ δ' Ἀρχέστρατος ἐν τῇ Ἑδυπαθείᾳ·

κίθαρον δὲ κελεύω,
ἂν μὲν λευκὸς ἔη στερεός τε μέγας τε² πεφύκη,
ἔφειν εἰς ἄλμην καθαρὰν κατὰ³ φύλλα καθέντα·
ἂν δ' ἢ πυρρὸς ἰδεῖν καὶ μὴ λίαν μέγας, ὀπτῶν
ὀρθῇ κεντήσαντα δέμας νεοθηγεί⁴ μαχαίρα.
καὶ πολλῶ τυρῶ καὶ ἐλαίῳ τοῦτον ἄλειφε·
χαίρει γὰρ δαπανῶντας ὀρών, ἐστὶν δ' ἀκόλαστος.

ΚΟΡΔΥΛΟΣ, τοῦτον Ἀριστοτέλης φησὶν ἀμφίβιον
εἶναι καὶ τελευτᾶν ὑπὸ τοῦ ἡλίου ἀθανάτητα.
c Νουμήμιος δ' ἐν Ἀλιευτικῷ κορυύλον αὐτὸν καλεῖ·
τοῖσι κεν ἄρμενα πάντα παροπλίσσαιο δέλετρα⁵,
κορυύλον ἢ πειρήνα ἢ εἰναλίην ἔρητηαν.⁶

μέμνηται δὲ καὶ κορδυλίδος ἐν τούτοις·

ἢ μύας ἢ ἵππους ἢ ἐ γλαυκὴν κορυύδωλι.

ΚΑΜΜΟΡΟΙ. Ἐπίχαρμος ἐν Ἡβας γάμῳ·

ἔτι δὲ πὸτ⁷ τούτοισι βῶκες, σμαρίδες, ἀφύαι,
κάμμοροι.

καὶ Σῶφρων δ' ἐν γυναικείοις μίμοις αὐτῶν

¹ τε 286 b: τὸ A.

² μέγας τε added by Ribbeck.

³ κατὰ Brandt (gracia Morel): βατὰ AC.

⁴ Casaubon: νεοθηγεί AC.

⁵ δέλετρα Wilamowitz: δὲ μύρα A.

⁶ ἔρητηαν Kaibel (cf. 305 a): ἔρητιαν (ἔρητιλλαν?) A.

⁷ δὲ πὸτ 286 f: δ' ἐπὶ A.

name we know on the authority of Apollodorus. Callias (or Diocles) in *The Cyclopes*^a: "Here are baked turbot, a ray, and the head of a tunny." Arcestratus in *High Living*^b: "As for the citharus, if it be white and hard and large, I bid you put it in leaves in clean salt water and boil it. But if it be red in appearance, and not too large, bake it after you have stabbed its body with a straight knife, freshly sharpened. Then smear it with abundance of cheese and oil. For it likes to see people who spend money, and it is prodigal."

The Cordylus.^c—This creature, Aristotle^d says, is amphibious, and dies when dried by the sun. Numenius, in *The Art of Angling*,^e calls it curylus: "Anything with which you can arm yourself is suited to these as bait—tadpole (curylyus) or water-spider or centipede that lives in the sea." He also mentions a cordylis in these words:^f "Or mussels, or horse-fishes, or the blue young tunny (corydylis)."

Lobsters.^g—Epicharmus, in *The Marriage of Hebe*^h: "And added to these again, were box, smelts, small fry, lobsters." Sophron also mentions them in

^a Kock i. 694; Athen. 286 a-b.

^b Frag. 27 Ribbeck 31 Brandt.

^c Said to be a newt of some kind.

^d p. 309 Rose.

^e Frag. 2 Birt. The sense is very uncertain; παραπλήζουμαι generally means "disarm." What περιήνα (πηρίνα?) is I do not know.

^f Frag. 10 Birt, above 304 c. The word quoted (κορυδύλις, "young tunny") does not illustrate his remark about κορυδύλις, apparently merely a feminine variant of κορυδύλος, "newt."

^g κάμμοροι (lobsters) is more properly written κάμμαροι, (so 286 f), Lat. *cammarus*, French *homard*, German *Hummer*. The *δατακός* (sec. 7 b), the word used in Modern Greek for "lobster," is probably a crayfish (identified with *κάραβος* in 104 f-103 d).

^h Kaibel 101; Athen. 286 f.

δ μέμνηται. ἐστὶ δὲ καρίδων γένος καὶ ὑπὸ Ῥωμαίων οὕτως καλοῦνται.

ΚΑΡΧΑΡΙΑΙ. Νουμήμιος ὁ Ἡρακλεώτης ἐν τῷ Ἀλιευτικῷ φησιν·

ἄλλοτε καρχαρίην, ὅτε δὲ ῥόθιον ψαμαθίδα.

Σώφρων Θυνοθήρα· “ ἂ δὲ γαστήρ ὑμέων καρχαρίας, ὅκκα τινὸς¹ δῆσθε.” Νίκανδρος ὁ Κολοφώνιος ἐν ταῖς Γλώσσαις τὸν καρχαρίαν καλεῖσθαι φησι καὶ λάμιαν καὶ σκύλλαν.

ΚΕΣΤΡΕΥΣ. Ἰκέσιός φησι· “ τῶν δὲ καλουμένων λευκίσκων πλεονά ἐστὶν εἶδη. λέγονται γὰρ οἱ μὲν κέφαλοι, οἱ δὲ κεστρεῖς, ἄλλοι δὲ χελλῶνες, οἱ δὲ μυξῖνοι. ἄριστοι δ’ εἰσὶν οἱ κέφαλοι καὶ πρὸς τὴν γεῦσιν καὶ πρὸς τὴν εὐχυλίαν. δευτεροὶ δ’ εἰσὶ τούτων οἱ λεγόμενοι κεστρεῖς, ἦσσοι δ’ οἱ μυξῖνοι καταδεέστεροι δὲ πάντων οἱ χελλῶνες (οἱ δὲ λεγόμενοι βάκχοι εὐχυλοὶ εἰσὶ² σφόδρα) καὶ οὐ πολύτροφοι καὶ εὐέκκριτοι.” Δωριῶν δ’ ἐν τῷ περὶ ἰχθύων τῶν κεστρέων τὸν μὲν θαλάττιον ἐκτίθεται, τὸν δὲ ποτάμιον οὐ δοκιμάζει, εἶδη δὲ τοῦ θαλαττίου κέφαλον καὶ νῆστω. τὸν δὲ κατὰ τῆς κεφαλῆς τοῦ κεστρέως ἔχινον σφόνδυλον ὀνομάζει διαφέρειν τέ φησι κέφαλου κεφαλίνου, ὃν καὶ βλεψίαν καλεῖσθαι. Ἀριστοτέλης δ’ ἐν πέμπτῳ μορίῳ “ ἄρχονται μὲν, φησί, κύειν τῶν κεστρέων οἱ μὲν χελλῶνες Ποσειδεῶνος μηνὸς καὶ ὁ σαργὸς καὶ ὁ μύξος καλούμενος καὶ ὁ κέφαλος·

¹ ὅκκα τινὸς Meineke: ὀκαττινος Α: ὅκα Schweighäuser.

² οἱ δὲ λεγόμενοι . . . εὐχυλοὶ εἰσὶ Rondelet: οἱ λεγόμενοι βάκχοι· εὐχυλοὶ δὲ εἰσὶ Α.

Mimes of Women.^a It is a kind of prawn (karides) and by the Romans is so called.^b

Sharks.—Numenius of Heracleia in *The Art of Angling*^c says: "At one time a shark, at another, a guttling sand-fish." Sophron in *The Tunny-catcher*^d: "Your belly is a shark's when ye want aught." Nicander of Colophon in his *Glossary*^e says that the shark is called both lamia and scylla.

The Mullet.—Hicesius says: "There are several kinds of Iucisci (white mullets), as they are called. Some, namely, are called cephalii, others cestreis, others chellones, still others myxini (slimc-fish). The best are the cephalii as regards both taste and flavour. Next to these come the so-called cestreis, while the myxini are inferior; poorer than any others are the chellones (although those called bacchi are of very good flavour), and they are not nourishing nor easily eliminated." Dorion, in his work *On Fishes*, while he discusses in detail the sea mullet, does not recommend the river mullet. The prickly protuberance on the head of the cestreus he calls a drum,^f and says that the cephalinus, also called blepsias, is different from the cephalus. Aristotle, in the fifth book of *The Parts of Animals*,^g says that "among the mullets, the chellones begin to gestate in the month of December; so also the sarg, the so-called myxus,

^a Kaibel 158; Athen. 106 e.

^b Caris (*sinuosa caris*, cf. *καμπύλαι καρίδες*, Athen. 105 e) occurs, so far as I know, only in Pseudo-Ovid, *Hal.* 132.

^c Frag. 11 Birt; Athen. 327 a, where the *ψαμαθίς* is called a *δῆς* (pig-fish).

^d Kaibel 162.

^e Frag. 137 Schneider.

^f As of a column (cf. *σπινδύλος*, 206 a); the word usually means vertebra (314 e).

^g *Hist. An.* 543 b 14.

κούσι δὲ τριάκοντα ἡμερῶν. ἔνιοι δὲ τῶν
 κεστρέων οὐ γίνονται ἐκ συνδυασμοῦ, ἀλλὰ
 307 φύονται ἐκ τῆς ἰλύος καὶ τῆς ἄμμου." ἐν δ'
 ἄλλοις φησὶν ὁ Ἀριστοτέλης· "ὁ κεστρεὺς καρχα-
 ὄδους ὧν οὐκ ἀλληλοφαγεῖ, ἅτε δὴ οὐδ' ὄλως
 σαρκοφαγῶν. ἐστὶ δὲ ὁ μὲν τις κέφαλος, ὁ δὲ
 χελλῶν, ὁ δὲ φεραῖος. καὶ ὁ μὲν χελλῶν πρὸς τῇ
 γῇ νέμεται, ὁ δὲ φεραῖος οὐ. καὶ τροφῇ χρήται
 ὁ μὲν φεραῖος τῇ ἀφ' αὐτοῦ γενομένη μύξῃ, ὁ δὲ
 χελλῶν ἄμμῳ καὶ ἰλύι. λέγεται δὲ καὶ ὅτι τὸν
 γόνον τῶν κεστρέων οὐδὲν τῶν θηρίων κατεσθίει,
 ἐπεὶ οὐδ' οἱ κεστρεῖς οὐδένα τῶν ἰχθύων."
 b Εὐθύδημος δ' ὁ Ἀθηναῖος ἐν τῷ περὶ παρίχων
 εἶδη κεστρέων εἶνα κέφαλον καὶ³ σφηνέα καὶ
 δακτυλέα. καὶ κέφαλος μὲν λέγεσθαι διὰ τὸ
 βαρυτέραν τὴν κεφαλὴν ἔχειν, σφηνέας δὲ ὅτι
 λαγαροὶ καὶ τετράγωνοι. τὰ δὲ τῶν δακτυλέων
 τὸ πλάτος ἔχει ἔλασσον τῶν δυεῖν δακτύλων.
 θαυμαστοὶ δ' εἰσὶ τῶν κεστρέων οἱ περὶ Ἀβδηρα
 ἀλισκόμενοι, ὡς καὶ Ἀρχέστρατος εἶρηκε. δεύ-
 τεροὶ δὲ οἱ ἐκ Σινώπης. καλοῦνται δὲ οἱ κεστρεῖς
 ὑπὸ τινῶν πλώτες, ὡς φησὶ Πολέμων ἐν τῷ περὶ
 τῶν ἐν Σικελίᾳ ποταμῶν. καὶ Ἐπίχαρμος δ' ἐν
 Μούσαις οὕτως αὐτοὺς ὀνομάζει·

c αἰολία πλώτες τε³ κυνόγλωσσοὶ τ', ἐνῆν δὲ σκια-
 θίδες.

Ἀριστοτέλης δ' ἐν τῷ περὶ ζῴων ἡθῶν καὶ
 βίων φησὶν ὅτι ζῶσιν οἱ κεστρεῖς κἂν ἀφαιρεθῶσι
 τὰς κέρκους. ἀπεσθίεται δ' ὁ μὲν κεστρεὺς ὑπὸ

¹ οὐδ' added by Kaibel.

² κέφαλον καὶ added by Schweighäuser.

³ τε added from 288 b.

and the cephalus. The period of gestation is thirty days. But some of the mullets are not propagated by copulation, but grow out of the slime and the sand." In another place Aristotle^a says: "The mullets, although a jagged-toothed fish, do not eat one another, since they are not carnivorous anyway. There is one kind called chellon, another pheracus; the chellon feeds close to shore, the pheracus does not. The pheracus uses as food the mucus which comes from itself, but the chellon eats sand and slime. It is even said that no creature eats the spawn of mullets because the mullets, in their turn, eat no other fish." Euthydemus of Athens, in his treatise *On Salt Meats*, says that the kinds of mullets are cephalus, spheneus (wedge-fish), and dactyleus (inch-fish). Now the cephalus, he says, are so-called because they have a rather heavy head, the wedge-fishes, because they are narrow and four-square. As to the inch-fishes, they have a breadth less than two inches. The mullets caught off Abdera are admirable, as Archestratus^b says, and next to them are those which come from Sinope. By some the mullets are called plotes (floaters), as Polemon says in his book *On the Rivers of Sicily*.^c In fact Epicharmus, also, gives them this name in *The Muses*^d: "Speckled-beauties and floaters, and dog-tongues, and maigres too, were in it." Aristotle, in his work *On the Habits and Lives of Animals*,^e says that mullets stay alive even after their tails are removed. The mullet is eaten

^a p. 307 Rose.

^b Frag. 26 Ribbeck 44 Brandt; Athen, 314 a. In Athen. 118 b this estimate is ascribed to Dorion.

^c Frag. 82 Preller.

^d Kaibel 99; Athen. 288 b, 308 e, 322 f.

^e *Hist. An.* 610 b 14.

λάβρακος, ὁ δὲ γόγγρος ὑπὸ μυραίνης. ἡ δὲ
 λεγομένη παροιμία "κεστρεύς νηστεύει" ἐπὶ τῶν
 δικαιοπραγούντων ἀκούεται, ἐπειδὴ οὐ σαρκοφαγεῖ
 ὁ κεστρεύς. Ἀναξίλας ἐν Μονοτρόπῳ Μάτων
 τὸν σοφιστὴν ἐπὶ γαστριμαργία διαβάλλον φησί·

τοῦ κεστρέως κατεδήδοκεν τὸ κρανίον
 ἀναρπάσας Μάτων· ἐγὼ δ' ἀπόλλυμαι.

δ ὁ δὲ καλὸς Ἀρχέστρατος φησι·

κεστρέα δ' Αἰγίνης ἐξ ἀμφιρύτης ἀγόραζε,
 ἀνδράσι τ' ἀστείουσιν ὀμλήσεις.

Διοκλῆς Θαλάττη·

ἄλλεται δ' ὑφ' ἡδονῆς

κεστρεύς.

ὅτι δὲ εἶδος κεστρέων οἰνήστεις Ἀρχιππος Ἡρακλεῖ
 γαμοῦντί φησιν·

νήστεις κεστρέας, κεφάλους.

Ἀντιφάνης Λάμπωνι·

κεστρεῖς ἔχων ἀλλ' οὐ^α στρατιώτας τυγχάνεις
 νήστεις.

Ἄλεξις Φρυγί·

ἐγὼ δὲ κεστρεύς νήστις οἰκαδ' ἀποτρέχω.

Ἀμειβίας Ἀποκοτταβίζουσιν·

ο ἐγὼ δ' ἰὼν^β πειράσομαι
 εἰς τὴν ἀγορὰν ἔργον λαβεῖν· ἡττόν γ' ἀν' οὖν
 νήστις καθάπερ κεστρεύς ἀκολουθήσεις ἐμοί.

Εὐφρων Αἰσχρᾷ·

Μίδας δὲ κεστρεύς ἐστι νήστις περιπατεῖ.

off by the sea-hass, the conger-eel by the lamprey. The well-known proverb, "a mullet goes hungry,"^a is said of men who practise just dealing, since the mullet is not carnivorous. Anaxilas in *The Recluse*^b says of the sophist Maton, whom he decries for gluttony: "Maton has snatched away and eaten up the mullet's head, and I am undone." And the noble Archestratus^c says: "Buy a mullet in seagirt Aegina, and you will have the company of charming men." Diocles, in *The Sea*^d: "He leaps with joy, like a mullet." That the fasters are a kind of mullet is shown by Archippus in *Heracles takes a Wife*^e: "Faster-mullets, and cephalii." Antiphanes, in *Lampon*:^f "You have, as it happens, faster-mullets instead of soldiers." Alexis, in *The Phrygian*^g: "And I, like a faster-mullet, trot off home." Ameipsias, in *Playing at Cottabus*^h: "A. But I will go to the market-place and try to find a job. B. Ay, in that case you won't have to follow me about, as empty as a faster-mullet." Euphron, in *The Ugly Duckling*ⁱ: "Midas is a mullet: he goes about fasting." Phile-

^a The *κεστρεύς* was known as the faster because no food was ever found in its intestine. See Diogenianus, ii. 100.

^b Kock ii. 269: Athen. §42 d.

^c Frag. 25 Ribbeck 43 Brandt; see critical note.

^d Kock i. 767.

^e *Ibid.* 681.

^f Kock ii. 68.

^g *Ibid.* 390.

^h Kock i. 670. The title refers to men at a dinner playing

at *κότταβος*, for which see Athen. 665 e-668 f.

ⁱ Kock iii. 319.

¹ ἀνδράσ' ἄν' Ludwich.

² ἀλλ' οὐ Meineke; ἄλλους AC.

³ ἰδὼν Abresch: ἰδὼν A.

⁴ γ' ἄν' A: γάρ Dobree. Certainly ἄν' with fut. indic. is suspicious (Gildersleeve, *S.C.G.* 432), but it may have been colloquial.

Φιλήμων Συναποθνήσκουσιν·

ἡγόρασα νῆστιν κεστρέ² ὀπτὸν οὐ μέγαν·

Ἄριστοφάνης Γηρυτάδῃ·

ἄρ' ἔνδον ἀνδρῶν κεστρέων ἀποικία;

ὡς μὲν γάρ ἐστε νῆστιδες, γιννώσκεται.

Ἀναξανδρίδης Ὀδυσσεῖ·

f τὰ πόλλ' ἄδειπνος περιπατεῖ, κεστρινός ἐστι
νῆστις.

Εὐβουλος Ναυσικάα·

ὃς νῦν τετάρτην ἡμέραν βαπτίζεται,

νῆστιν πονήρου¹ κεστρέως τριβῶν βίον.

Τούτων ποτὲ λεχθέντων ἐπὶ τῷ καλῷ τούτῳ
ὄψω τῶν κυνικῶν τις ἐσπέριος ἔλθων ἔφη “ ἄνδρες
φίλοι, μὴ καὶ ἡμεῖς² ἄγομεν Θεοδοφορίων τὴν
μέσσην, ὅτι δίκην κεστρέων νηστεύομεν; ὡς γὰρ
ὁ Δίφιλός φησιν ἐν Λημνίαις·

οὔτοι δεδειπήκασιν· ὁ δὲ τάλας ἐγὼ

308 κεστρέυς ἂν εἶην ἔνεκα νηστείας ἄκρας.”

ὑπολαβὼν δὲ Μυρτίλος·

“ καὶ στήτ' ἐφεξῆς,

ἔφη, κατὰ τὸν Θεοπόμπου Ἡδυχάρην,

κεστρέων νῆστις χορός,

λαχάνοισιν ὡσπερ χῆνες ἐξενωμένοι.

οὐ πρότερον γὰρ τιως μεταλήψεσθε, ἕως ἂν ἡ
ὑμεῖς ἢ ὁ συμμαθητῆς ὑμῶν Οὐλπιανὸς εἴπητε
διὰ τί νῆστις μόνος τῶν ἰχθύων ὁ κεστρέυς

¹ πονήρου Gesner: πονηροῦ AC.

mon, in *Dying Together*^a: "I hought a small baked faster-mullet." Aristophanes, in *Gerytaides*^b: "Is there a colony of mullet-men within? For that you are fasters is well-known." Anaxandrides, in *Odysseus*^c: "One who usually goes about dinnerless is a Fasting-mullet." Eubulus, in *Nausicaa*^d: "Why! This is the fourth day he has been soaking himself, wearing out the fasting life of a wretched mullet."

When these remarks over this noble dish had at last come to a conclusion, one of the Cynics who had arrived during the evening said: "It cannot be, my friends, that we are celebrating the middle day of the Thesmophoria,^e seeing that we fast like mullets? For as Diphilus says in *The Lemnian Women*^f: 'These fellows have had a good dinner, whereas I, poor devil, shall be an empty-bellied mullet through this extreme fasting.' Then Myrtilus broke in: "And stand ye there in order (to quote Theopompus's *Hedychares*^g), my fasting band of mullets, entertained, like geese, only on boiled greens.' For you shall not have a portion of anything until either you or your fellow-disciple Ulpian explains why the mullet is the only fish that is called faster." And

^a Kock ii. 501.

^b Kock i. 430. For the thought cf. 156 b, 307 d (Alexis).

^c Kock ii. 148, Athen. 242 f.

^d Kock ii. 188.

^e The women's festival in honour of Demeter and Korè. The "middle" was the second day of that part of the festival which was celebrated in the city (*Dict. Antiq.* ii. 835 b), and was also called *νηστεία*, "the fast." See critical note.

^f Kock ii. 538; cf. Athen. 156 b.

^g Kock i. 736. The title means "Delighting in Luxury."

^h *νηστείαν* after *ἡμῶς* deleted by Nauck as a gloss on *τὴν μέσην*. He reads *Θ. τὴν μέσην ἄγομεν; δίκην γὰρ κενστρέων νηστεύομεν*, as a quotation from some comic poet.

καλείται." καὶ ὁ Οὐλπιανὸς ἔφη· "ὅτι οὐδὲν δέλεαρ ἐσθίει ἐμψυχον, καὶ ἀνεγκυσθεῖς δ' οὐ δελεάζεται οὔτε σαρκί οὔτ' ἄλλω τινὶ ἐμψύχῳ, ὡς Ἀριστοτέλης ἱστορεῖ φάσκων ὅτι καὶ νῆστις ὦν φαῦλός ἐστι καὶ ὅτι ἐὰν φοβηθῆ κρύπτει τὴν κεφαλὴν ὡς τὸ πᾶν κρύπτων σῶμα. Πλάτων τε ἐν Ἑσποταῖς φησιν·

ἐξιώντι γὰρ²

ἀλιεὺς ἀπήντησεν φέρων μοι κεστρέας,
ἰχθύς ἀσίτους καὶ³ πονηροὺς ἐν γ' ἐμοί,⁴

σὺ δέ μοι εἶπέ, ὦ Θετταλὸν πάλαισμα Μυρτίλε,
διὰ τί⁵ οἱ ἰχθύες ὑπὸ τῶν ποιητῶν ἔλλοπεσ καλοῦν-
ται." καὶ ὅς· "ἦτοι διὰ τὸ ἄφωνοι εἶναι βούλονται
γὰρ κατὰ τὴν ἀναλογίαν ἴλλοπέσ τινες εἶναι διὰ
τὸ εἶργεσθαι φωνῆς. ἐστὶ γὰρ τὸ μὲν ἴλλεσθαι
εἶργεσθαι, ἡ δὲ ὀψ φωνή. καὶ γὰρ τοῦτ' ἀγνοεῖς
ἔλλοψ τις ὦν." "ἐγὼ δὲ κατὰ τὸν σοφὸν Ἐπίχαρμον
μηδὲν ἀποκρινομένου τοῦ κυνός

τὰ πρὸ τοῦ δὴ ἄνδρες ἔλεγον, εἰς ἐγὼν ἀποχρέω,
καὶ φημί ἔλλοπεσ⁶ διὰ τὸ εἶναι λεπιδωτοί. λέξω
δὲ καὶ μὴ προβληθέντος διὰ τί οἱ Πυθαγορικοὶ
τῶν μὲν ἄλλων ἐμψύχων μετρίως ἄπτονται, τινὰ
δὲ καὶ θύοντες, ἰχθύων μόνων οὐ γεύονται τὸ
παράπαν. ἢ διὰ τὴν ἐχεμυθίαν; θεῖον γὰρ ἡγοῦν-

¹ καὶ AC: μὴ Aristotle, and edd. since Casaubon. But Athenaeus is intent on bringing his quotation from Plato into line with Aristotle, and so misquotes Aristotle. If μὴ be read, τε after Πλάτων should be amended to δέ.

² μὲν before γὰρ deleted by Meineke.

³ τοὺς after καὶ deleted by Gesner.

⁴ ἐν γ' ἐμοί Kock: ἡγέ μοι AC.

⁵ διὰ τί early edd.: διότι AC.

⁶ Casaubon (cf. Schol. Theocr. i. 42): ἄλλοπεσ A, λέοπεσ C.

Ulpian answered: "Because he eats no live bait, nor can he be lured or pulled in either by meat or by any other living thing, as Aristotle^a records. He says that even when he is empty he makes poor food,^b and that when he is frightened he hides his head as if he were hiding his whole body. And so Plato says in *Holidays* ^c: 'For as I was coming out, a fisherman met me with a load of mullets—fish that fast and are poor food, at least in my judgement.' But do you tell me, you tricky Thessalian Myrtilus,^d why fish are called *elopes* by the poets?" Myrtilus replied: "Because they are voiceless; by strict analogy, of course, the term would be *ilopes*, since they are barred from uttering a sound; for *illesthai* means 'be barred,' and *ops* is 'voice.' You don't know this, to be sure, being *ellops* (dumb) yourself." "But I^e answer, since the Cynic's explanation is nonsense, in the words of the clever Epicharmus ^f: 'That which it took two men to say before me, I can answer sufficiently alone'; and I assert that fish are *elopes* because they have scales.^g I will also explain, even if the question has not been asked,^h why the Pythagoreans, who eat moderately of other live animals, some of which they even sacrifice, nevertheless utterly refuse to touch fish alone. Is it because of their

^a *Hist. An.* 591 b 2.

^b Aristotle says that the fish is a scavenger, eating carrion, and is poor food *except* when it is empty; see critical note.

^c Kock i. 608.

^d For Θετταλὸν πάλαισμα see Θετταλὸν σόφισμα, 11 b.

^e Ulpian.

^f Kaibel 138; cf. 362 d and Plato, *Gorg.* 505 κ.

^g Here ἔλλοπος is explained as ἐν-λοπος, "encased in λεπίδες (or λοιπίδες), scales."

^h This discussion may be read more fully in Plutarch, *Qu. Symp.* 729 A.

ἄται τὴν σιωπὴν. ἐπεὶ οὖν καὶ ὑμεῖς, ὦ Μολοττικοὶ
κύνες, πάντα μὲν σιωπάτε, πυθαγορίζετε δὲ οὐ,
ἡμεῖς μὲν ἄλλους ἰχθυολογήσομεν."

ΚΟΡΑΚΙΝΟΣ. "οἱ μὲν θαλάττιοι, φησὶν Ἰκέσιος,
ὀλιγότροφοι καὶ εὐέκκριτοι, εὐχυλία δὲ μέσοι."
Ἀριστοτέλης δ' ἐν πέμπτῳ ζῴων μορίων συμ-
βαίνειν μὲν φησι σχεδὸν πᾶσι τοῖς ἰχθύσι ταχεῖαν
γίνεσθαι τὴν αὔξησιν, οὐχ¹ ἥκιστα δὲ κορακίνῳ.
τίκτει δὲ πρὸς τῇ γῆ καὶ τοῖς βρυώδεσι καὶ
εὐμεφερεῖς φησιν εἶναι μελάνουρον καὶ κορακίνον.
Νουμήγιος δ' ἐν Ἀλιεντικῶ φησι·

ῥηιδίως ἔλκοιο² καὶ αἰολίην κορακίνον.

μήποτ' οὖν καὶ οἱ παρ' Ἐπιχάρμῳ αἰολίαι λεγόμε-
νοι ἐν Μούσαις κορακίνοί εἰσι. φησὶ γάρ·

αἰολίαι πλώτες τε κυνόγλωσσοί τε.

ἐν δὲ Ἡβας γάμφῳ καὶ τῶν αἰολιῶν μνημονεύει
ὡς διαφόρων·

μύες ἀλφησταί τε κορακίνοί τε κοριοειδέες,³

αἰολίαι⁴ πλώτες τε κυνόγλωσσοί τε.

Εὐθύδημος δ' ἐν τῷ περὶ ταρίχων τὸν κορακίνον
φησιν ὑπὸ πολλῶν σαπέρδην προσαγορευέσθαι.
ὁμοίως δ' εἴρηκε καὶ Ἡρακλέων ὁ Ἐφέσιος, ἔτι
δὲ Φυλότιμος ἐν Ὀψαρτυτικῶ. ὅτι δὲ καὶ πλα-
τιστακὸς καλεῖται ὁ σαπέρδης, καθάπερ καὶ ὁ
κορακίνος, Παρμένων φησὶν ὁ Ῥόδιος ἐν πρώτῳ
μαγειρικῆς διδασκαλίας. Ἀριστοφάνης δ' ἐν Τελ-

¹ οὐχ added from Aristotle.

² ἔλκοιο Birt: ἔλκοιο A.

³ μύες . . κοριοειδέες 282 a: μύς . . κοριοειδέες A.

⁴ 282 a: αἰόλαι A.

silence? They regard silence, in fact, as divine. Since then you also, Molossian hounds,^a are altogether silent though you are no Pythagoreans, we will proceed to the discussion of other fish."

The Crow-fish.—The sea crow-fishes, says Hicesius, give little nourishment and are easily eliminated; they are moderately well-flavoured. Aristotle, in the fifth book of *The Parts of Animals*,^b says that it so happens that practically all fish have a rapid growth, but the crow-fish most of all. It spawns close to shore, in places full of sea-weed and leaves. Speusippus, in the second book of *Similar*s, says that the black-tail and the crow-fish resemble each other. Numenius, in *The Art of Angling*,^c says: "Easily may you pull in also the speckled crow-fish." Perhaps, therefore, the speckled-beauties mentioned in Epicharmus's *Muses*^d are crow-fishes. He says: "Speckled-beauties and floaters, and dog-tongues." Yet, in *The Marriage of Hebe*,^e he mentions the speckled-beauties as though they were different: "Mouse-fishes and labruses and dark-gleaming crow-fishes, speckled-beauties and floaters, and dog-tongues." Again, Euthydemus, in his work *On Salt Meats*, says that the crow-fish is by many called saperda.^f A similar statement is found in Heracleon of Ephesus and again in Phylotimus's *Art of Cookery*. But that the saperda, like the crow-fish, is also called platistakos,^g is attested by Parmenon of Rhodes in the first book of his *Instruction in Cookery*. Aristo-

^a Again the familiar pun on Dogs and Cynics, here qualified by Molossian, "huge."

^b *Hist. An.* 543 a 30.

^c Frag. 12 Birt.

^d Kaibel 99; cf. above 288 b and note d.

^e Kaibel 99; above, 282 a.

^f Cf. Athen. 117 a.

^g Cf. 118 c.

μησσεῦσι “μελανοπτερύγων, ἔφη, κορακίων.”
 ὑποκοριστικῶς δὲ ὠνόμασεν αὐτοὺς Φερεκράτης
 ἐν Ἐπιλήσμονι.

309 τοῖς σοῖσι συνῶν κορακινιδίοις
 καὶ μαινιδίοις.

Ἄμφις δ' ἐν Ἰαλέμῳ.

ὅστις κορακῖνον ἐσθίει θαλάττιον
 γλαύκου παρόντος, οὗτος οὐκ ἔχει φρένας.

οἱ δὲ Νειλῶται κορακῖνοι ὅτι γλυκεῖς καὶ εὖσαρκοι,
 ἔτι δὲ ἡδέεις, οἱ πεπειραμένοι ἴσασιν. ὠνομάσθησαν
 δὲ διὰ τὸ διηγεκῶς τὰς κόρας κινεῖν καὶ οὐδέποτε
 παύεσθαι. καλοῦσι δ' αὐτοὺς οἱ Ἀλεξανδρεῖς
 πλάτακας ἀπὸ τοῦ περιέχοντος.

ΚΥΠΡΙΝΟΣ. τῶν σαρκοφάγων καὶ οὗτος, ὡς Ἄρι-
 ὁ στοτέλης ἱστορεῖ, καὶ συναγελαστικῶν. τὴν δὲ
 γλώτταν οὐχ ἐπὶ τῷ στόματι, ἀλλ' ὑπὸ τὸ στόμα
 κέκττηται. Δωρίων δ' αὐτὸν ἐν τοῖς λιμναίοις καὶ
 ποταμίοις καταλέγων γράφει οὕτως. “λεπιδωτόν,
 ὃν καλοῦσιν ἄνθρωποι κυπρίνον.”

ΚΩΒΙΟΙ. πολύχυλοι, ὡς φησὶν Ἰκέσιος, εὐστομία
 διαφέροντες, εὐέκκριτοι, ὀλιγότροφοι καὶ κακό-
 χυμοι. διαφέρουσι δ' εὐστομία οἱ λευκότεροι τῶν
 μελάνων. ἡ δὲ τῶν χλωρῶν κωβιῶν σὰρξ χαννο-
 τέρα ἐστὶν καὶ ἀλιπεστέρα. καὶ χυλὸν ἐλάττονα
 καὶ λεπτότερον ἐναφιάσι, τροφιμώτεροι δὲ εἰσι²
 διὰ τὸ μέγεθος. Διοκλῆς φησὶ τοὺς πετραίους
 αὐτῶν μαλακοσάρκους εἶναι. Νομήγιος δ' ἐν
 Ἀλιευτικῷ κῶθους αὐτοὺς καλεῖ.

¹ ἐπὶ Gulick; ὑπὸ A.

² τροφιμώτεροι δὲ εἰσι C: τροφιμώτεροί τ' εἰσι A.

^a Kock i. 527.

^b Ibid. 160.

phanes speaks of "black-finned crow-fishes" in *The Telmessians*.^a A diminutive form of the noun (coracinus) occurs in Pherecrates' *Forgetful Man*^b: "Keeping company with your crow-fishlets and your spratlets." Amphis in *Lamentation*^c: "Any man who eats a crow-fish from the sea when he can have a grey-fish has no brains." But the experienced know that the Nile crow-fish are sweet and fleshy and have a good flavour besides. They got the name coracius from the continual motion of their eyes (corae).^d But the Alexandrians call it broad-fish from its extraordinary contour.^e

The Carp.—This also, according to Aristotle's account,^f is of the carnivorous and gregarious type. It has a tongue which is attached to the top, not the under part, of the mouth. Dorion, who enumerates it among lake and river fish, writes as follows: "Scaly, which some call carp."^g

Gobies.—Very juicy, as Hiccsius says, excellent in taste, easily eliminated, of little nourishment, and full of humours. The whiter varieties are better than the black in taste. The flesh of the yellow gobies is rather loose and skinny; they also produce in digestion less and thinner juice, but they are more nourishing on account of their size. Diocles^h says that those of them which inhabit rocky waters are soft-fleshed. Numerius, in *The Art of Angling*,

^a Kock ii. 242; cf. Athen. 277 c.

^b Cf. 287 b and note *h*.

^c Schweighäuser renders ἀπὸ τοῦ περιέχοντος, "using the generic term for the specific," a sense of περιέχων well known in Aristotle. But a glance at a picture of the sea-bat, one of the Plataciadae, will show that the earlier interpretation given above is more probable.

^f p. 309 Rose.

^g The carp is, in fact, notable for its large scales.

^h 173 Wellmann.

ἢ σκάρων ἢ κῶθων τροφήν καὶ ἀναιδέα λίην.¹
καὶ Σώφρων ἐν τῷ Ἀγροιώτῃ “κωθωνοπλῦται”²
φησὶ καὶ τὸν τοῦ θυννοθήρα δὲ υἱὸν ἴσως ἀπὸ
τούτου Κωθωνίαν προσηγόρευσεν. Σικελιώται δ’
εἰσὶν οἱ τὸν κωβιὸν κῶθωνα καλοῦντες, ὡς Νίκαν-
δρός φησιν ὁ Κολοφώνιος ἐν ταῖς Γλώτταις καὶ
Ἀπολλόδωρος ἐν τοῖς περὶ Σώφρονος. Ἐπίχαρμος
δ’ ἐν Ἡβας γάμῳ κωβιούς ὀνομάζει·

τρυγόνες τ’ ὀπισθόκεντροι καὶ μάλ’ ἄδροι³
κωβιοί.

Ἀντιφάνης δ’ ἐν Τίμωνι ἐπαυῶν τοὺς κωβιούς
καὶ ὀπόθεν εἰσὶ κάλλιστοι δηλοῖ διὰ τούτων·

ἦκω πολυτελῶς ἀγοράσας εἰς τοὺς γάμους,
λιβανωτὸν ὄβολοῦ τοῖς θεοῖς καὶ ταῖς θεαῖς
πάσαισι, τοῖς δ’ ἤρωσι τὰ ψαῖστ’ ἀπονεμῶ.⁴

ἡμῖν δὲ τοῖς θνητοῖς ἐπριάμην κωβιούς,
ὡς προσβαλεῖν δ’ ἐκέλευσα τὸν τοιχωρῦχον,
τὸν ἰχθυοπώλην, “προστίθημι, φησὶ, σοὶ
τὸν δῆμον αὐτῶν· εἰσὶ γὰρ Φαληρικοί.”
ἄλλοι δ’ ἐπώλουν, ὡς ἔοικ’, Ὀτρυνικούς.

Μένανδρος Ἐφεσίου⁵·

τῶν ἰχθυοπωλῶν ἀρτίως τις τεττάρων
δραχμῶν ἐτίμα κωβιούς . . . σφόδρα.

ποταμίων δὲ κωβιῶν μνημονεύει Δωρίων ἐν τῷ
περὶ ἰχθύων.

¹ λίην Schweighäuser (cf. 304 e); δεῖν A.

² Ἀγροιώτῃ· κωθωνοπλῦται Casaubon; ἀγροιωτικῶ θωλινο-
πλῦται A.

³ μάλ’ ἄδροι Casaubon; χαλαδροι A.

⁴ ἀπονεμῶ Cobet; ἀπονέμων AC.

⁵ ἐφεσίου A.

calls them *cothi*:^a "Or a parrot-fish, or fat and very shameless goby (cothus)." And Sophron in *The Rustic*^b speaks of "goby-cleaners," and perhaps from this word gave the name Cothonias to the tunny-chaser's son. Moreover, it is the Sicilian Greeks who call the goby *cothôn*, according to Nicander of Colophon in his *Glossary*^c and Apollodorus in his work *On Sophron*. But Epicharmus has the usual name (cobios) for them in *The Marriage of Hebe*^d: "Spike-tailed roaches and very fat gobies too." Antiphanes, while commending gobies, also shows where the best come from in these lines from *Timon*^e: "I have just returned, after making lavish purchases for the wedding celebration. The pennyworth of frankincense I shall distribute among all the gods and goddesses; to the heroes, the honey-cakes. But for us mortals I have bought some gobies. And when I asked that burglar, the fishmonger, to throw in an extra one free, he replied, 'I'll throw in its—deme'; those fish come from Phalerum! Others would try to sell you, I'm sure, gobies from Otryne."^f Menander, in *The Man from Ephesus*^g: "One of the fishmongers was just now pricing his gobies at four shillings . . . too much." River gudgeons are mentioned by Dorion in his work *On Fishes*.

^a Frag. 10 Birt; above 304 e.

^b Kaibel 162.

^c Frag. 141 Schneider.

^d Kaibel 102.

^e Kock ii. 100.

^f i. e., add, as in the case of a citizen's name, the deme to which the fish belongs; for the pun on *δημόν*, "fat," cf. Aristoph. *Vesp.* 40-41.

^g A much poorer sort.

^h Kock iii. 57; Athen. 385 f, which has *ἐπάλας* for *ἐρίμα*.

ΚΟΚΚΥΓΕΣ. Ἐπίχαρμος·

κἀγλαοὶ κόκκυγες, οὓς παροχίζομες
f πάντας,¹ ὅπταντες δὲ χἀδύναντες αὐτοὺς χναύο-
μες.

καὶ Δωρίων δὲ φησι δεῖν αὐτοὺς ὀπτῶν παρα-
σχίσαντας² κατὰ ῥάχιν καὶ παρηδύνειν χλόῃ, τυρῶ,³
σιλφίῳ, ἀλί, ἐλαίῳ· στρέφοντα δὲ ἀλείφειν καὶ
ὑποπάσσειν ἀλί ὀλίγω, ἀφελόντα δὲ ὄξει ῥᾶναι.
ἐρυθρόν δ' αὐτὸν καλεῖ ἀπὸ τοῦ συμβεβηκότος
Νουμήμιος οὕτως·

ἄλλοτ' ἐρυθρόν
κόκκυγ' ἢ ὀλίγας πεμφηρίδας, ἄλλοτε σαύρον.

310 ΚΤΩΝ ΚΑΡΧΑΡΙΑΣ. περὶ τούτων φησὶν Ἀρχέ-
στρατος ὁ τῶν ὀσφοφάγων Ἡσιόδου ἢ Θεόγνις· ἦν
δὲ καὶ ὁ Θεόγνις περὶ ἡδυπάθειαν,⁴ ὡς αὐτὸς περὶ
αὐτοῦ φησὶν διὰ τούτων·

τῆμος δ' ἥελιος μὲν ἐν αἰθέρι μώνυχας ἵππους
ἄρτι παραγγέλλοι μέσσατον ἡμαρ ἔχων,
δειπνοῦ δὴ λήγομεν, ὅσον τινα⁵ θυμὸς ἀνώγοι,
παντοίων ἀγαθῶν γαστρὶ χαριζόμενοι.

b χέρνιβα δ' αἶψα θύραζε φέροι, στεφανώματα δ'
εἴσω

εὐειδῆς ῥαδινῆς χερσὶ Λάκαυα κόρη.

οὐδὲ τὸ παιδεραστεῖν ἀπαναίνεται ὁ σοφὸς οὗτος·
λέγει γοῦν·

εἰ θεῖης, Ἀκάδημε,⁶ ἐφίμερον ὕμνον αἰεῖδων,
ἄθλον δ' ἐν μέσσω παῖς καλὸν⁷ ἄνθος ἔχων

¹ Casaubon: πάντες AC.

² παροχίσαντας AC.

Pipers.^a—Epicharmus^b: “And glistening pipers, all of which we split along the back, then bake and season them and eat in little bits.” Dorion, also, says that they should be split along the back and baked, seasoned with herbs, cheese, silphium, salt, and oil; they should be turned and basted with oil, sprinkling a little salt under it, and when taken off should be sprinkled with vinegar. Numenius^c calls it red from the fact that it is red, thus: “At one time a red piper or a few small fry, at another time a sea-lizard.”

Dog-shark.—Concerning these the Hesiod or Theognis^d of epicures, Arcestratus, speaks. (Now Theognis also was interested in high living, as he himself testifies in these lines^e: “When the Sun in the sky directs his steeds with uncloven hoofs and announces midday, then may we pause from our dinner, abundant as the heart’s desire bids one, indulging the belly in every good thing. And let the comely Laconian maid quickly carry out the hand-basin, and bring in the chaplets in her soft hands.” And this poet does not even disown paederasty. At any rate he says: ^f “If, Academus, you should propose a contest in singing a lovely hymn of praise, and as prize set before us a lad

^a lit. “cuckoos,” apparently a gurnard or garfish.

^b Kaibel 121.

^c Frag. 15 Birt.

^d See Vol. I. p. viii.

^e *P.L.G.*^b 546, vss. 997-1002.

^f *Ibid.* vss. 993-996.

² $\rho\omicron\iota$ in A (not C) after $\tau\upsilon\rho\iota\phi$ deleted by Kaibel.

³ Musurus: $\eta\delta\upsilon\pi\alpha\theta\epsilon\iota\alpha\varsigma$ AC.

⁴ $\lambda\acute{\eta}\gamma\omicron\mu\epsilon\nu$, $\delta\sigma\upsilon$ ($\delta\pi\alpha\nu$ Theognis) $\tau\iota\nu\acute{\alpha}$ Schweighäuser: $\lambda\acute{\eta}\gamma\omicron\iota$ μένος οὐτινα Δ.

⁵ $\epsilon\iota$ $\theta\epsilon\iota\eta\varsigma$ $\text{Ἀκαδῆμ}ε$ Turnebus, Bergk: $\epsilon\iota\tau'$ $\epsilon\lambda\eta\sigma\alpha$ $\kappa\alpha\lambda\lambda\eta\nu$ $\mu\acute{\epsilon}\nu$ A.

⁷ $\kappa\alpha\lambda\lambda\acute{\omicron}\nu$ Theognis: $\kappa\alpha\lambda\delta\acute{\omicron}\varsigma$ A.

σοί τ' εἴη καὶ ἐμοὶ σοφίης πέρι δηρισάντων¹
 γνοίης χ' ὅσσον ὄνων κρέσσονες ἡμίονοι.

ὁ δ' οὖν Ἀρχέστρατος ἐν ταῖς καλαῖς ταύταις ὑπο-
 c θήκαις παραινεί·

ἐν δὲ Τορωναίων ἄστει τοῦ καρχαρία χρῆ
 τοῦ κυνὸς ὄψωνεῦ ὑπογάστρια κοῖλα κάτωθεν.
 εἶτα κυμίνω ταῦτα πάσας ἀλὶ μὴ συχνῶ ὄπτα².
 ἄλλο δ' ἐκείσε, φίλη κεφαλῇ, μηδὲν προσενέγκης,
 εἰ μὴ γλαυκὸν ἔλαιον. ἐπεὶ δ' ὄπτα γένηται,
 d ἥδη τριμμάτιόν τε³ φέρειν καὶ ἐκεῖνα μετ' αὐτοῦ.
 ὅσσα δ' ἂν ἐν λοπάδος κοιλίης πλευρώμασιν⁴ εἴης,
 μήθ' ὕδατος πηγῆν⁵ ἱερῆν⁶ μήτ' οἴνον ὄξος
 συμμίξῃς, ἀλλ' αὐτὸ μόνον κατάχεον ἔλαιον
 αὐχμηρόν τε κύμινον, ὁμοῦ δ' ἐδώδεα φύλλα.
 εἴσε δ' ἐπ' ἀνθρακίης φλόγα τούτοις μὴ προσ-
 ενεγκῶν

καὶ κίνει πυκινῶς,⁷ μὴ προσκαυθέντα λάβη σε.
 ἀλλ' οὐ πολλοὶ ἴσασι βροτῶν τόδε θεῖον ἔδεσμα
 e οὐδ' ἔσθειν ἐθέλουσιν, ὅσοι κεφαττελεβῶδη⁸
 ψυχὴν κέκτηνται θνητῶν εἰσὶν τ' ἀπόπληκτοι
 ὡς ἀνθρωποφάγου τοῦ θηρίου ὄντος. ἅπας δὲ
 ἰχθύς σάρκα φιλεῖ βροτέην,⁹ ἂν που περικύρησθαι.
 τούτου τοῦ ἰχθύος μέρος ἐστὶ καὶ ὁ ὑπὸ Ῥωμαίων
 καλούμενος θυρσίων, ἥδιτος ὢν καὶ τρυφερώ-
 τατος.

ΛΑΒΡΑΚΕΣ. οὗτοι, ὡς Ἀριστοτέλης ἱστορεῖ, μονή-

¹ δηρισάντων Theognis: δηρίωσι A.

² ὄπτα Meineke: αἰτὰ AC.

³ τε Schneider: δὲ A.

⁴ πλευρώμασιν Jacobs: πληρώμασιν AC.

⁵ πηγῆν C: πηγῆν A.

⁶ ἱερῆν added by Brandt.

⁷ Schneider: πυκνῶς AC.

with the fair bloom of youth, who should be mine or thine after we had fought for the meed of poetic skill, then would you discover how much better mules are than asses.") Well, as I was saying, Arcestratus, in those delightful *Counsels*^a of his, advises: "In this city of Teronê you should buy the belly-slices of the dog-shark, cut from the hollow parts below. Then sprinkle them with caraway-seed and a little salt, and bake. Put nothing else, my friend, upon it, unless it be yellow oil. But after it is baked, you may then fetch a sauce and all those condiments which go with it. But whatsoever you stew within the ribs of the hollow casserole, mix no water from a sacred spring, nor wine-vinegar, but simply pour over it oil and dry caraway and some fragrant leaves all together. Cook it over the hot embers without letting the flame touch it and stir it diligently lest you unwittingly scorch it. Nay, not many mortals know of this heavenly viand or consent to eat it—all those mortals, that is, who possess the puny soul of the booby-bird,^b and are smitten with palsy because, as they say, the creature is a man-eater. But every fish loves human flesh if it can but get it." A part taken from this fish is what the Roman call *tursio*; it is the sweetest and most luxurious part.

Sea-bass.^c — These fish, according to Aristotle's

^a Frag. 28 Ribbeck 23 Brandt; cf. Athen. 163 d-e.

^b See 163 d note e.

^c The λάβραξ (sea-wolf) gives its name in modern ichthyology to fishes known as sea-dace and sea-perch.

^d κερφαττελεβώδη Bentley: κούφαν γε λεβώδη A.

^e βροτέην 163 d: βροτέαν AC.

ρεις εἰσὶ καὶ σαρκοφάγοι. γλώσσαν δ' ἔχουσιν
 ὀστώδη καὶ προσπεφυκυῖαν, καρδίαν τρίγωνον· ἐν
 f δὲ πέμπτῳ ζώων μορίων τίττειν αὐτοὺς καθάπερ
 τοὺς κεντρεῖς καὶ χρυσόφρουας μάλιστα· οὐδ' αὖ
 ποταμοὶ ῥέωσι. τίττουςι δὲ χειμῶνος καὶ τίττουςι
 δῖς. Ἰκέσιος δὲ φησὶν ὅτι οἱ λάβρακες εὐχύλοιοι
 εἰσὶ καὶ οὐ πολὺτροφοὶ, πρὸς δὲ τὴν ἔκκρισιν
 ἤσσουτες, εὐστομία δὲ πρῶτοι κρίνονται. ὠνο-
 μάσθη δ' ὁ ἰχθύς παρὰ τὴν λαβρότητα. λέγεται
 δὲ ὅτι καὶ συνέσει τῶν ἄλλων ἰχθύων διαφέρει,
 ἐπισηπτικὸς ὢν τοῦ διασφίξειν ἐαντόν. διὸ καὶ ὁ
 κωμωδιοποιὸς Ἀριστοφάνης φησὶ·

311 λάβραξ ὁ πάντων ἰχθύων σοφώτατος.

Ἀλκαῖος δ' ὁ μελοποιὸς μετέωρόν φησὶν αὐτὸν
 νήχεσθαι. ὁ δὲ σοφὸς Ἀρχέστρατος·

λάμβανε δ' ἐκ Γαίσιωνος ὅταν Μίλητον ἴκηαι,
 κεντρέα τὸν κέφαλον καὶ τὸν θεόπαιδα λάβρακα.
 εἰσὶ γὰρ ἐνθάδ' ἄριστοι· ὁ γὰρ τόπος ἐστὶ
 τοιοῦτος.

πρότεροι δ' ἕτεροι πολλοὶ Καλυδῶνι τε κλειῶνῃ
 Ἀμβρακία τ' ἐνὶ πλουτοφόρῳ Βόλβη τ' ἐνὶ λίμνῃ·
 b ἄλλ' οὐκ ἐνώδη γαστροὺς κέκτηνται ἀλοιφῇ
 οὐδ' οὕτω δριμύειαν. ἐκεῖνοι δ' εἰσὶν, ἑταῖρε,
 τὴν ἀρετὴν θαυμαστοί. ὄλους δ' αὐτοὺς ἀλεπί-
 στους

ὀπτήσας μαλακῶς¹ γλίσχρης² προσένεγκε δῖχ'³
 ἄλμης.

μηδὲ προσέλθῃ σοι περὶ τοῦψον τοῦτο πονοῦντι⁴
 μητε Συρακόσιοις μηδεῖς⁵ μήτ' Ἰταλιώτης.

¹ μαλακῶς Schneider: μαλακοῦς AC.

² γλίσχρης Stadtmüller: χρυστῶς AC.

account,^a are solitary and carnivorous. They have a bony tongue, closely attached, and a triangular heart. In the fifth book of *The Parts of Animals*^b he says that they, like the mullets and the gilt-heads, spawn chiefly where rivers flow. They spawn in the winter and spawn twice. Hicesius says that sea-bass are well-flavoured but not very nourishing, and inferior as regards elimination, but are rated first in excellence of taste. The fish got its name (labrax) from its voracity (labrotês). It is said, too, that it is superior to all other fishes in sagacity, showing cunning in contriving its escape. Hence the comic poet Aristophanes^c says: "Sea-bass, the cleverest of all fish." Alcaeus,^d the lyric poet, says that it swims on the surface of the water. And the wise Arcestratus^e: "But when thou comest to Miletus, take from the Gaeson^f a mullet of the cephalus variety, and the sea-bass, child of the gods. For they are at their best there; that is the nature of the place. Many others there be that are fatter, in glorious Calydon, or in wealth-bearing Ambracia, or in Lake Bôlbê. But they have not the fragrant fat of the belly, or fat so pungent. The Milesian, my comrade, are of wonderful excellence. When cleaned of their scales, bake them whole gently and serve without any greasy pickle. But let no Syracusan or Italian Greek come nigh thee when thou art busy

^a p. 310 Rose.

^c Kock i. 543.

^e Frag. 53 Ribbeck 45 Brandt.

^b *Hist. An.* 543 b 3.

^d *P.L.G.*⁶ frag. 107.

^f See 311 d-e.

³ δελχ' Meineke: δι' A.

⁴ περὶ . . . ποιοῦντι Meineke: πρὸς . . . ποιοῦντι AC.

⁵ μηθεὶς AC.

οὐ γὰρ ἐπίστανται χρηστοὺς σκευαζέμεν ἰχθύς,
 c ἀλλὰ διαφθείρουσι κακῶς τυροῦντες ἅπαντα
 ὄξει τε ραίνοντες ὑγρῶ καὶ σιλφίου ἄλμη.
 τῶν δὲ πετραίων ἰχθυδίων τῶν τρισκαταράτων
 πάντων εἰσὶν ἄριστοι ἐπισταμένως διαθεῖναι
 καὶ πολλὰς ἰδέας κομψῶς παρὰ δαιτὶ δύνανται
 ὄψαριων τεύχειν γλίσχρων ἡδυσματολήρων.

καὶ Ἀριστοφάνης δ' ἐν Ἰππεύσι μνημονεύει ὡς
 διαφόρων γωομένων τῶν περὶ τὴν Μίλητον λα-
 d βράκων, ὅταν οὕτως λέγῃ·

ἀλλ' οὐ λάβρακας καταφαγῶν Μιλησίους κλονή-
 σεις.

ἐν δὲ Λημνίαις¹.

οὐ κρανίον λάβρακος, οὐχὶ κάραβον πρίασθαι,
 ὡς διαφόρου ὄντος τοῦ τῶν λαβράκων ἐγκεφάλου
 καθάπερ καὶ τοῦ τῶν γλαύκων. καὶ Εὐβουλος δ'
 ἐν Τιτθαῖς φησι·

μὴ πολυτελῶς, ἀλλὰ καθαρείως· ὃ τι ἂν ἦ²
 ὀσίας ἕνεκα, σηπίδια ἢ τευθίδια
 πλεκτάνια μικρά³ πουλύποδος,⁴ νῆστίν τινα,
 μήτραν, χόρια, πύον, λάβρακος κρανίον
 εὐμέγεθες.

ὁ δὲ Γαίωων οὐ Ἀρχέστρατος μνημονεύει ἢ
 e Γαιωνίς λίμνη ἐστὶ μεταξὺ Πριήνης καὶ Μιλήτου
 ἠνωμένη τῇ θαλάσῃ, ὡς Νεάνθης ὁ Κυζικηνὸς
 ἱστορεῖ ἐν τῇ 5' τῶν Ἑλληνικῶν. Ἐφορος δ' ἐν
 τῇ πέμπτῃ ποταμὸν εἶναι φησι τὸν Γαίωωνα περὶ
 Πριήνην, ὃν εἰσρεῖν εἰς λίμνην. Ἀρχιππος ἐν
 Ἰχθύσι μνημονεύει τῶν λαβράκων φησὶν·

¹ λήμναις A.

with this dish, for they understand not how to treat good fish, but they spoil them by wrongfully putting cheese over all, and sprinkling them with flowing vinegar and a pickle of silphium. For all the thrice-damned rock fishes, they are the best at disposing of them understandingly, and they can prepare for a dinner, with refined skill, many kinds of fish in greasy fol-de-rol of saucers." Aristophanes, in *The Knights*,^a also mentions the sea-bass of Miletus as superior when he speaks as follows: "You shall not go on the rampage after devouring Milesian sea-bass." And in *The Lemnian Women*^b: "To buy no head of sea-bass, no crayfish," evidently because the brain of the sea-bass is excellent, as is that of the grey-fish.^c And Eubulus also says in *The Nurses*^d: "Not sumptuously, but simply; whatever is required for piety's sake—some little cuttle-fish or squids, small tentacles of a polyp, a mullet, a parrich, a haggis, some beestings, the head of a sea-bass, of good size." Now the Gaeson mentioned by Arcestratus^e is the Gaesonian Marsh, which unites with the sea between Prienê and Miletus, as Nicanthes of Cyzicus records^f in the sixth book of his *Hellenica*. But Ephorus, in his fifth book,^g says that the Gaeson is a river which flows into a marsh in the neighbourhood of Prienê. Archippus mentions sea-bass in *The Fishes*,

^a l. 361; Cleon to the Sansage-seller.

^b Kock i. 487; cf. Athen. 302 d and note c.

^c See 295 c.

^d Kock ii. 204; cf. Athen. 359 a. ^e 311 a.

^f F.H.G. iii. 3.

^g F.H.G. i. 260.

² ὅτι ἀν' ἧ Casaubon: ὅτι ἐανη Α.

³ τὰ before μικρὰ deleted by Schweighäuser.

⁴ πολύποδος Α.

Αἰγύπτῳ μαρώτατος τῶν ἰχθύων κάπηλος,
 Ἐρμαιῖος, ὃς βία δέρων ρίνας γαλεοῦς τε πωλεῖ
 καὶ τοὺς λάβρακας ἐντερεύων.

ΛΑΤΟΣ. τοῦτον κατὰ τὴν Ἰταλίαν κράτιστον
 εἶναι φησιν Ἀρχέστρατος λέγων οὕτως·

τὸν δὲ λάτον τὸν κλειῶν ἐν Ἰταλίῃ¹ πολυδένδρω
 ὁ Σκυλλαῖος ἔχει πορθμῶς, θαυμαστὸν ἔδεσμα.

οἱ δ' ἐν τῷ Νείλῳ ποταμῷ γινόμενοι λάτοι τὸ
 μέγεθος εὐρίσκονται καὶ ὑπὲρ διακοσίας λίτρας
 ἔχοντες. ὁ δὲ ἰχθύς οὗτος λευκότατος ὢν καὶ
 ἡδιστός ἐστι πάντα τρόπον σκευαζόμενος, παρα-
 πλήσιος ὢν τῷ κατὰ τὸν Ἰστρον γινόμενῳ γλάνιδι.
 φέρει δ' ὁ Νεῖλος καὶ ἄλλα γένη πολλὰ ἰχθύων
 καὶ πάντα ἡδίστα, μάλιστα δὲ τὰ τῶν κορακίνων.
 312 πολλὰ γὰρ καὶ τούτων γένη. φέρει δὲ καὶ τοὺς
 μαιώτας καλουμένους, ὧν μνημονεύει Ἀρχιππος
 ἐν Ἰχθύσι διὰ τούτων·

τοὺς μαιώτας καὶ σαπέρδας καὶ γλάνιδας.

εἰσὶ δὲ πολλοὶ περὶ τὸν Πόντον, φέροντες τὴν
 ὀνομασίαν ἀπὸ τῆς λίμνης τῆς Μαιώτιδος. Νει-
 λῶσι δ' εἰσὶν ἰχθύες, εἴ γ' ἔτι μνημονεύειν δύναμαι
 β πολυέτη τὴν ἀποδημίαν ἔχων, νάρκη μὲν ἢ
 ἡδίστη, χοῖρος, σῆμος, φάγρος, ὀξύρυγχος, ἀλλάβης,
 σίλουρος, συνοδοντίς, ἐλέωτρις, ἔγγελος, θρίσσα,
 ἄβραμυς, τύφλη,² λεπιδωτός, φύσα, κεστρεύς. εἰσὶ
 δὲ καὶ ἄλλοι οὐκ ὀλίγοι.

ΛΕΙΟΒΑΤΟΣ. οὗτος καλεῖται καὶ ρίνη. ἐστὶ δὲ
 λευκόσαρκος, ὡς Ἐπαίνετος ἐν Ὀψαρτυτικῷ.

¹ Ἰταλίη Musurus: ἰταλῆι AC.

² τύφλη Musurus: τύφλην A.

and says: "An Egyptian, Hermaeus, is the most rascally pedlar of fish. Why! He forcibly peels off the skin of file-sharks and dog-fishes and offers them for sale, and he disembowels sea-bass."

The Latus.—This fish, according to Arcestratus,^b is best in Italy. He says: "Scylla's strait in wooded Italy contains the glorious *latus*, a wonderful food." Yet the *lati* which grow in the Nile river are found to have a size which extends even to more than two hundred pounds. This fish is very white and sweet, no matter how it is prepared, being similar to the sheat-fish found in the Danube. The Nile also produces many other kinds of fish, all of them very good, especially the crow-fish. There are, in fact, many kinds of these. The Nile produces as well the fish called *macotae*, mentioned by Archippus in *The Fishes*^c in these words: "The *macotae* and salted crow-fishes and sheat-fishes." There are many *macotae* round the Black Sea, deriving their name from the Maeotic Marsh. The fishes of the Nile, if I can still recall them after many years' absence from the country, are: electric ray (sweetest of all), pig-fish, mackerel, bream, pike,^d *allabes*,^e sheat, smooth-tooth, gudgeon, eel, herring, mullet, blind-fish, scale-fish, blow-fish, and faster-mullet. But there are many others besides.

The Ray.—This is also called file-fish. Its flesh is white, according to Epaenetus in *The Art of Cookery*.

^a Kock i. 684; Athen. 227 a.

^b Frag. 29 Ribbeck 51 Brandt.

^c Kock i. 684.

^d δέδρυγχος, "sharp-snout," is here a substantive. In Epicharmus (304 c) it is used as an epithet of the *βαφίς*, "needle-fish."

^e Pliny, *H.N.* v. 51, has the form *alabetes*.

Πλάτων Σοφισταίς·

κἄν ἦ γαλεός, κἄν λειόβατος, κἄν ἔγγελυς.

ΜΥΡΑΙΝΑΙ. Θεόφραστος ἐν τῷ¹ περὶ τῶν ἐν τῷ
ξηρῷ διαιωμένων ἔγγελύν φησιν καὶ μύραιναι
πολὸν χρόνον δύνασθαι ἔξω τοῦ ὑγροῦ ζῆν διὰ
ε τὸ μικρὰ ἔχειν βράγχια καὶ ὀλίγον δέχεσθαι τὸ
ὑγρόν. τροφίμους δ' αὐτὰς εἶναι φησιν ὁ Ἰκέσιος
οὐχ ἦττον τῶν ἐγγέλευν, ἀλλὰ καὶ τῶν γόγγρων.
Ἄριστοτέλης δὲ ἐν δευτέρῳ ζώων μοριῶν ἐκ
μικροῦ φησιν αὐτὴν ταχέϊαν τὴν αὔξησιν λαμβά-
νειν καὶ εἶναι καρχαρόδουν τίκτειν τε πᾶσαν ὥραν
μικρὰ ψά. Ἐπίχαρμος δ' ἐν Μούσαις χωρὶς τοῦ
σ μυραίνης αὐτὰς καλεῖ οὕτωςι λέγων·

οὔτε οἷ² γόγγρων τι παχέων οὔτε μυραίνῃν ἀπῆς.
ὁμοίως δὲ καὶ Σιώφρων. Πλάτων δ' ἦ Κάνθαρος
ἐν τῇ Συμμαχίᾳ σὺν τῷ σ·

βατίς τε καὶ σμύραινα

πρόσεστιν.

δ Δωριῶν δ' ἐν τῷ περὶ ἰχθύων τὴν ποταμίαν φησὶ
μύραιναι ἔχειν μίαν ἄκανθαν μόνην, ὁμοίαν τῷ
ὄνισκῳ τῷ καλουμένῳ γαλλαρία. Ἄνδρέας δ' ἐν
τῷ περὶ δακέτων τῶν μυραίνων φησιν δακούσας
ἀναιρεῖν τὰς ἐξ ἔχεις, εἶναι δ' αὐτὰς ἦττον καὶ³
περιφερεῖς καὶ ποικίλας. Νίκανδρος δ' ἐν Θηρια-
κοῖς⁴.

μυραίνης δ' ἔκπαγλον, ἐπεὶ μογεροὺς ἀλίητας
πολλάκις ἐμβρύξασα κατεπρήνιξεν ἐπάκτρων
εἰς ἅλα φυζηθέντας, ἐχετλίῳ ἐξαναδύσα·

¹ ε' ("fifth") after τῷ deleted by Casaubon.

² οἷ added by Kaibel.

³ καὶ added by Kaibel.

⁴ θηριακῷ Α.

Plato, in *The Sophists*^a: "Though it be a dog-fish, or a ray, or an eel."

Lampreys.—Theophrastus, in his work *On Land Animals*,^b says that the eel and the lamprey can live a long time out of water because they have small gills and take in but little water. Hicesius says that lampreys are as nourishing as eels, not even excepting conger-eels. Aristotle, in the second book of *The Parts of Animals*,^c says that the lamprey takes on a rapid growth from a small beginning, that it has jagged teeth, and that it spawns small eggs in any season. Epicharmus in *The Muses* calls them myraenae without the *s*^d in these words: "Naught of fat conger-eels or lampreys (myraenae) was absent from his ^e store." Similarly also Sophron.^f But Plato (or Cantharus), in *The Alliance*,^g has it with the *s*: "There's a ray and a lamprey (smyraena) besides." Daxion, in his work *On Fishes*, says that the river lamprey has only one spiny fin, similar to that of the oniscus known as *gallarias*.^h Andreas, in his treatise *On Poisonous Animals*, says that only those lampreys have a fatal bite which come from a viper, and they are less round and speckled. Nicander, in *Theriaca*ⁱ: "But there is the terror of the lamprey, since it often bites the wretched fisher-folk and sends them in headlong flight from their skiffs into the sea when it suddenly darts up from the hold; if, to be

^a Kock i. 637.

^b Frag. 171. 4 Wimmer.

^c p. 310 Rose, *Hist. An.* 543 a 20; cf. Athen. 304 c.

^d i. e., not *smyraenas*; Kaibel 104.

^e Poseidon's; below, 320 c.

^f sc. has the form without *s*; Kaibel 171.

^g Kock i. 640.

^h For oniscus see 118 c, 315 e. *Gadus callarias* is the scientific name of the cod.

ⁱ ll. 823 ff.

εἰ ἔτυμον κείνην γε σὺν οὐλοβόροις ἔχισσι
 0 θόρνυσθαι, προλιποῦσαν ἀλὸς νόμον, ἠπέιρουν.

Ἀνδρέας δ' ἐν τῷ περὶ τῶν ψευδῶς πεπιστευμένων
 ψευδὸς φησὶν εἶναι τὸ μύραιναν ἔχει μίγνυσθαι
 προερχομένην ἐπὶ τὸ τεναγῶδες· οὐδὲ γὰρ ἐπὶ
 τενάγους ἔχεις νέμεσθαι, φιληδοῦντας ἀμμώδεσιν¹
 ἔρημιάις. Σώστρατος δὲ ἐν τοῖς περὶ ζῶων (ἐστὶ
 δὲ δύο² ταῦτα βιβλία) συγκατατίθεται τῇ μίξει.

ΜΥΡΟΣ. ὁ δὲ μῦρος, ὡς φησὶν Ἀριστοτέλης ἐν
 πέμπτῳ ζῶων μορίων, διαφέρει τῆς σμυραίνης. ἡ
 f μὲν γὰρ ποικίλον καὶ ἀσθενέστερον, ὁ δὲ μῦρος
 λειόχρωσ³ καὶ ἰσχυρὸς καὶ τὸ χρῶμα ὅμοιον ἔχει
 ἕνγγι⁴ ὀδόντας τε ἔσωθεν καὶ ἔξωθεν. Δωρίων δὲ
 τὸν μῦρον φησὶ τὰς διὰ σαρκὸς ἀκάνθας οὐκ ἔχειν,
 ἀλλ' ὅλον εἶναι χρήσιμον καὶ ἀπαλὸν ὑπερβολῆ.
 εἶναι δὲ αὐτῶν γένη δύο· εἰσὶ γὰρ οἱ μὲν μέλανες,
 οἱ δ' ὑποπυρρίζοντες, κρείσσονες δ' εἰσὶν οἱ
 μελανίζοντες. Ἀρχέστρατος δὲ ὁ ἡδονικὸς φιλό-
 σοφός φησιν·

313 Ἰταλίας τε⁵ μεταξύ κατὰ στενοκύμονα πορθμῶν
 ἡ πλωτῆ μύραινα καλουμένη ἂν ποτε ληθθῆ,
 ὧνοῦ τοῦτο γὰρ ἔστιν ἐκεῖ θαυμαστὸν ἔδρασμα.

ΜΑΙΝΙΑΣ. ταύτας φησὶν Ἰκέσιος εὐχυλοτέρας
 εἶναι τῶν κωβιῶν, λείπεσθαι δὲ εὐστομία καὶ τῷ
 πρὸς τὴν ἔκκρισιν τῆς κοιλίας συνεργεῖν. Σπεύσ-
 ιππος δ' ἐν δευτέρῳ Ὁμοίων ὁμοιά φησὶν εἶναι

¹ ἀμμώδεσιν Scaliger: λιμώδεσιν AC.

² δύο AC: δ' ("four") Schneider.

³ ὁμόχρους Aristotle.

⁴ ἔχει τῇ πέντῳ ("pine") Aristotle.

sure, it is true that the lamprey leaves her pasturage in the sea and consorts with venomous vipers on dry land." But Andreas, in his work *On Popular Superstitions*, says that it is not true that the lamprey moves into lagoons and there mingles with the viper; for vipers do not feed in a lagoon, preferring sandy deserts. Nevertheless Sostratus in his work *On Animals* (it is in two books ^a) agrees as to this mingling.

The Male Lamprey.—The male lamprey, as Aristotle ^b declares in the fifth book of *The Parts of Animals*, is different from the smyraena. For she is speckled and not so strong, but he is smooth-skinned ^c and powerful, and has a colour like that of the wryneck, ^d and teeth both inside and outside. Dorion says that the male lamprey has no spiny bones in its flesh, but is available for use throughout, and extraordinarily tender; that there are two kinds of them; some are black, others rather reddish, the black being superior. And Archestratus, ^e the philosopher-voluptuary, says: "Between . . . and Italy, ^f under the waves of the narrow strait, lives the lamprey called the floater. If it ever be caught, buy it, for it is a wonderful food."

Sprats.—These, as Hicesius says, are juicier than gobies, but inferior to them in flavour and in assisting elimination from the digestive tract. Speusippus, in the second book of *Similar*s, says that *boces*

^a See critical note. On the fact here stated cf. Oppian, *Cyn.* i. 381, *Hal.* i. 554 ff.

^b *Hist. An.* 543 a 24.

^c Or, "of one colour"; see critical note.

^d Or, as in Aristotle's text, "of a pine-tree"; see critical note.

^e Frag. 32 Ribbeck, 16 Brandt.

^f See critical note.

^g . . . Ἰταλίας τε Ribbeck: Ἰταλίας δὲ A.

b τῇ μαινίδι βόακας¹ καὶ σμαρίδας, ὧν μνημονεύει καὶ Ἐπίχαρμον ἐν Γῆ καὶ Θαλάσσει οὕτως·

οἶκχ' ὄρη² βῶκάς τε³ πολλοὺς καὶ σμαρίδας.⁴

Ἐπαίνετος δ' ἐν Ὀψαρτυτικῷ φησι· “σμαρίδα, ἣν ἔπει καλοῦσι κυνὸς εὐναί.” Ἀντιφάνης δ' ἐν Ἄγροίκῳ ἢ Βουταλίῳ Ἐκάτης βρώματα καλεῖ τὰς μαινίδας διὰ τὴν βραχύτητα, λέγων οὕτως·

τοὺς γὰρ μεγάλους τούτους ἅπαντας νερόμικα ἀνθρωποφάγους ἰχθύς. β. τί φῆς, ὦ φίλτατε, ἀνθρωποφάγους; πῶς; γ. οὐς ἂν⁵ ἀνθρωπος φάγοι

c δηλονότι· ταῦτα δ' ἐστὶν Ἐκάτης βρώματα, ἃ φησιν οὗτος, μαινίδας καὶ τριγλίδας.

καλοῦνται δέ τινες καὶ λευκομαινίδες, ἃς ἔπει βόακας ὀνομάζουσι. Πολύλοχος Κορινθιαστῆ·

ὅπως σε πείσῃ μηδὲ εἰς, πρὸς τῶν θεῶν, τοὺς βόακας, ἂν ποτ' ἔλθῃ, λευκομαινίδας καλεῖν.

ΜΕΛΑΝΟΥΡΟΣ, περὶ τούτου φησὶ Νουμήμιος ἐν Ἀλιευτικῷ·

d σκορπίον ἢ πέρκαισι καθηγητὴν μελάνουρον.

Ἰκέσιος δ' αὐτὸν σαργῷ φησιν παραπλήσιον εἶναι, καταδεέστερον δὲ τῇ εὐχυλίᾳ καὶ τῇ εὐστομίᾳ, μικρῶς δὲ παραστέφειν καὶ εἶναι τρόφιμον. μνημονεύει δ' αὐτοῦ Ἐπίχαρμος ἐν Ἡβας γάμῳ·

ἦν δὲ σαργῖνοί τε μελάνουροί τε.

¹ βόακας Kaibel: βόακα A.

² οἶκχ' ὄρη Casaubon: οἶκχωρη A.

³ τε added by Dindorf.

⁴ μαρίδας A.

⁵ οὐς ἂν Jacobs: οὐν AC.

and *smarides*, mentioned by Epicharmus in *Earth and Sea*, resemble the sprat. Thus Epicharmus ^a: "As oft as thou beholdest many boeces and smarides." And Epaenetus in *The Art of Cookery* ^b says: "Smaris, which some call dog-kennels." Antiphanes, in *The Farmer*, or *Butalion*, calls sprats Hecate's food, on account of its scantiness. He says: ^c "A. Yes, I hold that all these large fishes are man-eaters. B. How's that, dear friend? Man-eaters! What do you mean? C. He means, of course, what a man would eat.^d But these are Hecate's food that he speaks of, sprats and minnows." A certain kind are also called white sprats, and these are named boaces by some. Poliochus, in *The Corinthian* ^e: "In the name of the gods, let nobody who shall come, no matter who he is, persuade you to call boaces white sprats.^f"

The Black-tail.—Of this fish Numenius says, in *The Art of Angling* ^g: "A sculpin or a black-tail, guide to the perches." Hicesius says that it is similar to the sarg, but inferior in juiciness and flavour; that it is slightly astringent, and is filling. It is mentioned by Epicharmus in *The Marriage of Hebe* ^h: "There were sargini and black-tails too." Aristotle,

^a Kaibel 95. The smelt is called *σμαρίδα* in Modern Greek.

^b Cf. 328 f Meineke: 'Inditum hoc nomen pisci (*σπυρίδα*) propter salacitatem.' ^c Kock ii. 39; Athen. 358 d.

^d Man-eating (*ἀνθρωποφάγοι*) fish are those which consume a man's estate by their high cost. But the speaker, a third person, interprets it as meaning man-eaten (*ἀνθρωποφάγοι*).

^e One who practised Corinthian immorality, Corinth being famous for its courtesans. Kock iii. 390, cf. Athen. 539 a.

^f Both were small, hence easily confused by the inexpert.

^g Frag. 18 Birt: Athen. 320 c.

^h Kaibel 100; Athen. 321 c.

Ἄριστοτέλης δ' ἐν τῷ περὶ ζῳικῶν γράφει οὕτως·
 "ὄρροπυγόςτικτοι δὲ τῶν ἰχθύων μελάνουρος καὶ
 σαργὸς πολύγραμμαί τε καὶ μελανόγραμμαί."
 ὅμοιον δὲ εἶναι τῷ μελανούρῳ φησὶ Σπεύσιππος
 ἐν δευτέρῳ Ὅμοίων τὸν καλούμενον ψύρον· ὃν
 Νουμήμιος καλεῖ ψόρον οὕτως·

ἢ ψόρον ἢ σάλπας ἢ αἰγιαλῆα δράκοντα.

ΜΟΡΜΥΡΟΣ. τροφιμώτατος, ὡς φησιν Ἰκέσιος.
 Επίχαρμος δ' ἐν Ἡβας γάμῳ μύρμας αὐτοὺς ὀνο-
 μάξει, εἰ μὴ διάφοροι τὴν φύσιν εἰσίν. γράφει δ'
 οὕτως·

καὶ χελιδόνες τε μύρμαι² θ', οἳ τε³ κολιᾶν⁴ μέζονες
 ἐντί.

Δαυρίων δ' ἐν τῷ περὶ ἰχθύων μορμύλους αὐτοὺς
 f καλεῖ. Λυγκεὺς δ' ὁ Σάμιος ἐν τῇ ὀψωνητικῇ
 τέχνῃ, ἣν προσεφώνησέ τιμι τῶν ἐταίρων δυσώνη,⁵
 φησὶν· "οὐκ ἄχρηστον δὲ πρὸς τοὺς ἀτενίζοντας
 καὶ μὴ συγκαθιέντας τῇ τιμῇ καὶ τὸ κακῶς λέγειν
 παρεστηκότα⁶ τοὺς ἰχθύας, ἐπαγόμενον Ἄρχε-
 στρατον τὸν γράψαντα τὴν Ἡδυπάθειαν ἢ τῶν
 ἄλλων τιὰ ποιητῶν καὶ λέγοντα τὸ μέτρον·

μόρμυρος αἰγιαλεὺς κακὸς ἰχθύς οὐδέ ποτ' ἐσθλός.

314 καὶ "τὴν ἀμίαν ὠνοῦ φθινοπώρου," νῦν δ' ἐστὶν
 ἕαρ. καί·

κεστρέα τὸν θαυμαστὸν ὅταν χειμῶν ἀφίκηται,
 νῦν δ' ἐστὶ θέρος· καὶ πολλὰ τῶν τοιούτων. ἀπο-

¹ καὶ added from 321 a.

² μυρμίαι AC; cf. 321 a.

in the work *Pertaining to Animals*,^a writes: "Fishes with spotted tail-fins are the black-tail and the sarg, marked with many stripes, that is, many black stripes." The fish called *psyrus* is like the black-tail, according to Speusippus in the second book of *Similar*s. Numenius^b calls it *psorus*, thus: "Or a *psorus* or *salpas*, or serpent of the shore."

The Mormyre.—Very nourishing, according to Hicesius. Epicharmus, in *The Marriage of Hebe*,^c calls them myrms, unless these are different in character. He writes thus: "Flying-fish also, and myrms, which are larger than tunnies." Dorion, in his work *On Fishes*, calls them *mormylā*. Lynceus of Samos says in his *Treatise on Marketing*,^d addressed to one of his friends who had difficulties when going to market: "You will find it useful, when standing at the fish-booths and facing the market-men, who with stony glare refuse to come down in their price, to abuse their fish roundly, quoting Arcestratus, the author of *High Living*,^e or one of the other poets, and reciting his verse: 'The mormyre of the shore is a poor fish, and never good for anything.' Or again: 'Buy the amia in the autumn'—it is spring now! And again:^f 'The mullet, wonderful when winter comes—but now it is summer. And many remarks

^a p. 297 Rose.

^b Frag. 14 Birt.

^c Kaibel 102; Athen. 321 a.

^d Cf. 228 c.

^e Frag. 31 Ribbeck 52 Brandt.

^f Frag. 7 Ribbeck 35 Brandt; Athen. 278 a-b.

^g Frag. 26 Ribbeck 44 Brandt; cf. Athen. 307 b.

³ θ', οὐ τε Ahrens: τοὶ τε A.

⁴ κοιλῶν Casaubon: κοιλίαν AC.

⁵ δυσώγη Schweighäuser (cf. 228 c): δύσωνι ἢ ζήνωνι A.

⁶ Coraes: παρεστηκότας AC.

σοβήσεις γὰρ πολλοὺς τῶν ἀνοιμένων καὶ προσ-
εστηκότων. τοῦτο δὲ ποιῶν ἀναγκάσεις τό σοι
δοκοῦν λαβεῖν αὐτόν.”

ΝΑΡΚΗ. Πλάτων ἢ Κάνθαρος ἐν Συμμαχία·

νάρκη γὰρ ἐφθῆ¹ βρωῖμα χάριεν γίνεται.

ὁ δὲ φιλόσοφος Πλάτων ἐν Μένωνί φησι. “ τῇ
θαλαττία νάρκη· καὶ γὰρ αὕτη τὸν πλησιάζοντα
ναρκᾶν ποιεῖ.” ἢ δὲ κλήσις αὐτῆς καὶ παρ’

b Ὀμήρω·

νάρκησε δὲ χεῖρ ἐπὶ καρπῷ.

Μένανδρος δ’ ἐν Φανίω² διὰ τοῦ ᾱ ἔφη·

ὑπελήλυθέν τέ μου

νάρκα τις ὄλον τὸ δέρμα,

μηδενός τῶν παλαιῶν οὕτω κεχρημένον. Ἰκέσιος
δὲ φησι ἀτροφωτέραν καὶ ἀχυλοτέραν αὐτὴν
εἶναι ἔχειν τε χονδρῶδες τι διακεχυμένον, εὐ-
στόμαχον πάνυ. Θεόφραστος δ’ ἐν τῷ περὶ τῶν
φωλευόντων διὰ τὸ ψυχός φησι τὴν νάρκην κατὰ
γῆς δύεσθαι. ἐν δὲ τῷ περὶ τῶν δακέτων καὶ
c βλητικῶν διαπέμπεσθαί φησι τὴν νάρκην τὴν ἀφ’
αὐτῆς δύναμιν καὶ διὰ τῶν ξύλων καὶ διὰ τῶν
τριοδόντων, ποιοῦσαν ναρκᾶν τοὺς ἐν χεροῖν
ἔχοντας. Ἰ εἶρηκε δὲ τὴν αἰτίαν Κλέαρχος ὁ Σολεύς
ἐν τῷ περὶ νάρκης, ἅπερ μακρότερα ὄντα ἐπι-
λέλησμαι, ὑμᾶς δὲ ἐπὶ τὸ σύγγραμμα ἀναπέμπω.
ἐστὶ δ’ ἢ νάρκη, ὡς φησι Ἀριστοτέλης, τῶν
σελαχιδῶν καὶ τῶν σκυμνοτοκούντων. θηρεῖ
d δ’ εἰς τροφήν ἑαυτῆς τὰ ἰχθυῖδια προσαπτομένη καὶ

¹ ἐφθῆ Bentley: ἔφη A.

² Φανίω Schweighäuser: φανωι A.

like that. For you will scare away many customers and bystanders, and by doing that will compel the dealer to accept your own terms."

The Electric Ray.—Plato or Cantharus in *The Alliance*^a: "For a stew made of electric ray is a nice dish." And the philosopher Plato has a phrase in *Meno*^b: "To the electric ray out of the sea; for this creature causes a numbness in anyone who touches her." And so its name^c is implied also in Homer's phrase^d: "And his hand grew numb at the wrist." Menander used the form *narca*, with an *a*, in *Phanium*^e: "And a numbness has crept all over my skin"—though none of the old writers so employed it. Hicesius says that the electric ray is rather lacking in nourishment and juiciness, having a gristly texture throughout its system, and yet it is very wholesome. Theophrastus, in *Animals Which Live in Holes*,^f says that the electric ray creeps under the earth to avoid the cold. And in his book on *Biting and Venomous Animals*,^f he declares that the electric ray can send its shock even through clubs and spearing-irons, numbing those who hold them in their hands. Clearchus of Soli states the cause in his book *On the Electric Ray*,^g but since what he says is rather long, I have forgotten it, and refer you to the treatise. The electric ray, as Aristotle^h says, belongs to the class of cartilaginous and viviparous fishes. It catches the little fishes for its food by touching them, causing them to grow numb and

^a Kock i. 640.

^b p. 80 A; Meno likens Socrates to the ray.

^c *νάρκη*, "numbness."

^d *H.* viii. 328.

^e Kock iii. 143 Allinson 446.

^f Frag. 178 Wimmer.

^g *F.H.G.* ii. 324; this is the only mention of the work.

^h p. 311 Rose.

ναρκᾶν καὶ ἀκνητίζεω ποιούσα. Δίφιλος δ' ὁ
 Λαοδικεὺς ἐν τῷ περὶ τῶν Νικάνδρου Θηριακῶν
 μὴ πᾶν τὸ ζῶον φησι τὴν νάρκην ἐμποιεῖν, μέρος
 δέ τι αὐτῆς, διὰ πείρας πολλῆς φάσκων ἐληλυθέναι.
 ὁ δ' Ἀρχέστρατος φησι·

καὶ νάρκην ἐφθὴν ἐν ἐλαίῳ ἠδὲ καὶ οἴνω
 καὶ χλόῃ εὐώδει καὶ βαιῶ ξύσματι τυροῦ.

Ἄλεξις ἐν Γαλατείᾳ·

νάρκην μὲν οὖν, ὡς φασιν, ὠνθυλευμένην
 ὀπτᾶν ὄλην.

ἐν δὲ Δημητρίῳ·

ἔπειτα νάρκην ἔλαβον, ἐνθυμούμενος
 e ὅτι δεῖ γυναικὸς ἐπιφερούσης δακτύλου
 ἀπαλοῦς ὑπ' ἀκάνθης μηδὲ ἐν τούτους¹ παθεῖν.

ΞΙΦΙΑΣ. τοῦτον Ἀριστοτέλης φησὶν ἔχειν τοῦ
 ῥύγχους τὸ μὲν ὑποκάτω μικρόν, τὸ δὲ καθύπερθε
 ὀστῶδες μέγα, ἴσον τῷ ὄλῳ αὐτοῦ μεγέθει· τοῦτο
 δὲ καλεῖσθαι ξίφος· ὀδόντας δ' οὐκ ἔχειν τὸν
 ἰχθύν. Ἀρχέστρατος δὲ φησὶν·

ἀλλὰ λαβὲ ξιφίου τέμαχος Βυζάντιον ἐλθὼν
 οὐραίου γ' αὐτὸν τὸν σφόδρυλον. ἐστὶ δὲ κεδνός
 f κᾶν πορθμῶ πρὸς ἄκρασι² Πελωριάδος προ-
 βολαῖσι.⁴

τίς οὕτως τακτικὸς ἀκριβῆς ἢ τίς οὕτως κριτῆς
 ὄψων ὡς ὁ ἐκ Γέλας, μᾶλλον δὲ Καταγέλας οὗτος
 ποιητής; ὅς ἀκριβῶς οὕτως διὰ λιχνείαν καὶ τὸν

¹ τούτους AC: τούτων 107 c. ² γ' Ribbeck: τ' AC.

³ ἄκρασι AC.

⁴ προβολαῖσι Ribbeck: προχοαῖσι AC.

motionless. But Diphilus of Laodicea, in his commentary on Nicander's *Theriaca*, says that not all of the creature can infect one with numbness, but only a certain part of it. He alleges that he has often experimented with it. Arcestratus^a says: "And an electric ray stewed in oil, wine, fragrant herbs, with a little grated cheese." Alexis in *Galateia*^b: "The electric ray, then, so they say, is to be stuffed and baked whole." And in *Demetrius*^c: "Then I took an electric ray, being mindful that when a lady lays tender fingers upon it she must not suffer any hurt in them from its thorny touch."

The Sword-Fish.—Aristotle^d says that this fish has a snout the lower part of which is small, but the upper part is bony and large, equal to the entire length of its body; this part is called a sword. The fish has no teeth. Arcestratus^e says: "But when thou comest to Byzantium, get a slice of sword-fish, the joint^f cut right from the tail. This fish is also good in the strait hard by the edge of Pelorum's jutting foreland." Who is such a careful tactician or critic of a menu as this poet from Gela, or rather Catagela^g? So diligently, to satisfy his dainty

^a Frag. 33 Ribbeck 48 Brandt.

^b Kock ii. 311.

^c *Ibid.* 314; cf. Athen. 107 c, where the lines are ascribed to Alexis's *Crataeias*.

^d p. 311 Rose.

^e Frag. 34 Ribbeck 40 Brandt.

^f See 306 f note f.

^g The joke is borrowed from Aristoph. *Ach.* 606. Gela (suggestive of *gelas*, "laughter"), the native city of Arcestratus, in Sicily, becomes Catagela, "derision."

πορθμὸν διέπλευσε καὶ τῶν μερῶν ἐκάστου τῶν
 ἰχθύων τὰς ποιότητας καὶ τοὺς χυμοὺς διὰ τὴν
 λιχνείαν ἐξήτασεν, ὡς τῶα πραγματείαν βιωφελῆ
 καταβαλλόμενος.

- 315 ὄρφωσ. καλεῖται δὲ καὶ ὄρφός, ὡς Πάμφιλος.
 Ἀριστοτέλης δ' ἐν πέμπτῳ ζῶων μορίων ταχέϊαν
 λέγων γίνεσθαι τοῖς ἰχθύσι τὴν αὔξησιν, καὶ
 ὄρφός, φησὶν, ἐκ μικροῦ γίνεται μέγας ταχέως.
 ἐστὶ δὲ καὶ σαρκοφάγος καὶ καρχαρόδους, ἐτι δὲ
 καὶ μονήρης. ἴδιον δ' ἐν αὐτῷ ἐστὶ τὸ τοὺς θο-
 ρικούς πόρους μὴ εὐρίσκεισθαι καὶ τὸ δύνασθαι
 πολὺν χρόνον ζῆν μετὰ τὴν ἀνατομήν. ἐστὶ δὲ
 καὶ τῶν φωλευόντων ἐν ταῖς χειμεριωτάταις
 ἡμέραις χαίρει τε πρόσγειος μᾶλλον ὢν ἢ πελάγιος.
 ζῆ δ' οὐ πλέον δύο ἐτῶν. μνημονεύων δ' αὐτοῦ
 Νουμήνιος φησι·

τοῖσί κεν εὐμαρέως θαλάμης ἄπο μακρὸν ἀείροις
 σκορπίον ἢ ὄρφὸν περιτρηχέα· τῶν γὰρ ἐπ'
 ἄκρης . . .

καὶ πάλιν·

γλαύκους ἢ ὄρφῶν ἔναλον γένος ἢ ἐμελάγχρουν
 κόσσυφον.

Δωρίων δὲ τὸν νέον φησὶν ὄρφὸν ὑπ' ἐνίων καλεῖ-
 σθαι ὄρφακίνην. Ἄρχιππος δ' ἐν Ἰχθύσιν·

ἱερεὺς γὰρ ἦλθ' αὐτοῖσιν ὄρφός του θεῶν.

Κρατῖνος δ' Ὀδυσσεῦσι·

τέμαχος ὄρφῶ¹ χλιαρόν.

Πλάτων Κλεοφῶντι·

appetite, did he even sail through the strait,^a and put to the test the qualities and flavours of the parts of every fish because of that appetite, with the idea of laying the foundation of a work which should be useful in men's lives.

The Sea-perch.—It is called both orphôs and orphos, according to Pamphilus. Aristotle, in the fifth book of *The Parts of Animals*,^b says that the growth of all fish is rapid, but the sea-perch in particular, he says, from a small fish quickly becomes large. It is both carnivorous and jagged-toothed, besides being solitary. A peculiarity of the fish is that no seminal ducts are found in it, and it stays alive a long time after dissection. It belongs to the class which live in holes during the most wintry days, and likes grounds close to shore rather than in deep seas. It does not live more than two years. Mentioning it, Numenius^c says: "With this bait you can easily take from its lair the long sculpin or the prickly perch; for at the top of their . . ." And again^d: "Grey-fishes, or the race of sea-perch in the waters, or dark-skinned blackbird." Dorion says that the young sea-perch is by some called orphaciné. Archippus has orphôs in *The Fishes*^e: "For a priest of one of the gods came to them—a sea-perch he was." Cratinus in *The Odysseis*^f: "A hot slice of sea-perch." Plato

^a The Bosphorus; cf. 116 f, 278 d.

^b *Hist. An.* 543 a 30; p. 313 Rose.

^c Frag. 7 Birt; supply perhaps "head" and "back," assuming that mention of their spiny fins followed.

^d Frag. 17 Birt; Athen. 305 c, 321 b.

^e Kock l. 682.

^f *Ibid.* 59.

¹ C: ὀρφῖος A.

ε σέ γάρ, γραῦ, συγκατώκισεν θαπρὰν ὀρφῶσι¹ σελαχίοις τε καὶ φάγροις βορὰν.

Ἄριστοφάνης Σφηξίν.

ἦν μὲν ὠνήταί τις ὀρφῶς, μεμβράδας δὲ μὴ θέλη.

τὴν μέντοι ἐνικὴν εὐθείαν ὄξυτόνως προφέρονται Ἄττικοί. "Ἀρχιππος Ἰχθύσω, ὡς πρόκειται. τὴν δὲ γενικὴν² Κρατῖνος Ὀδυσσεύσι. "τέμαχος ὀρφῶν χλιαρόν."

ΟΡΚΥΝΟΣ. Δωρίων ἐν τῷ περὶ ἰχθύων τοὺς ὀρκύνους ἐκ τῆς περὶ Ἡρακλέους στήλας θαλάσσης d περαιουμένους εἰς τὴν καθ' ἡμᾶς ἔρχεσθαι θάλασσαν διὸ καὶ πλείστους ἀλίσκεσθαι ἐν τῷ Ἰβηρικῷ καὶ Τυρρηρικῷ πελάγει· κἀντεῦθεν κατὰ τὴν ἄλλην θάλασσαν διασκίδνασθαι. Ἰκέσιος δὲ τοὺς μὲν ἐν Γαδείροις ἀλίσκομένους πημελεστέρους εἶναι, μετὰ δὲ τούτους τοὺς ἐν Σικελίᾳ. τοὺς δὲ πόρρω Ἡρακλείων σπηλῶν ἀλιπεῖς διὰ τὸ πλείονα τόπον ἐκνεῆλθαι. ἐν Γαδείροις μὲν οὖν τὰ κλειδιά καθ' αὐτὰ ταριχεύεται, ὡς καὶ τῶν ἀντακαίων αἰ e γνάθοι καὶ οὐρανίσκοι καὶ οἱ λεγόμενοι μελανδρῦαι³ ἐξ αὐτῶν ταριχεύονται. Ἰκέσιος δὲ φησι τὰ ὑπογάστρια αὐτῶν λιπαρὰ ὑπάρχοντα τῇ εὐστομίᾳ πολὺ διαλλάσσειν τῶν ἄλλων μερῶν, τὰ δὲ κλειδιά εὐστομώτερα εἶναι τούτων.

ΟΝΟΣ καὶ ΟΝΙΣΚΟΣ. ὄνος, φησὶν Ἄριστοτέλης ἐν τῷ περὶ ζωικῶν, ἔχει στόμα ἀνερρωγὸς ὁμοίως

¹ ὀρφῶσι Bergk: ὀρφοῖσι AC.

² δὲ γενικὴν Musurus: δὲ γε γενικὴν A.

³ Casaubon: μελανυδρῖαι AC.

in *Cleophon*^a: "He has brought you down here to live, you old hag, and be rotten food for sea-perches and sharks and breams to devour." Aristophanes in *The Wasps*^b: "If he tries to buy sea-perches and refuses to take sardines." The nominative singular is pronounced as an oxytone in Attic Greek. Thus Archippus in *The Fishes*, cited above.^c Cratinus has the genitive, also oxytone, in *The Odysseis*^d: "A hot slice of sea-perch (*orphó*)."

The Horse-mackerel.^e—Dorion, in his work *On Fishes*, says that the horse-mackerels made their way from the ocean at the Pillars of Heracles clear through to our own sea^f; hence a great many are caught in the Spanish and Etrusean seas; from there they disperse to other parts. Hiemiesius says that those which are caught at Cadiz are fatter, and next to them in merit are those caught in Sicily. But those which are found a great distance from the Pillars of Heracles are wanting in fat because they have swum over a wider space. Now in Cadiz the shoulder-bones^g are preserved separately, just as in the case of sturgeons the jaws and the roofs of the mouth and the so-called 'heart-of-oak'^h are cut from them and preserved. But Hiemiesius declares that the belly-pieces taken from them are fatty and far superior in taste to the other parts; but the shoulder-bones have a better taste than these.

*The Onus and the Omiscus.*ⁱ—The cod, says Aristotle in his work *Pertaining to Animals*,^j like the dog-fishes,

^a Kock i. 616; cf. Athen. 327 d.

^b l. 493.

^c Kock i. 682.

^d *Ibid.* 59.

^e Again the tunny! See p. 361 note a.

^f The Mediterranean. ^g See 303 b note c. ^h See 121 b.

ⁱ Commonly identified as a Gadus, or cod. See 118 c, 312 d note h, and below in f.

^j p. 311 Rose.

τοῖς γαλεοῖς· καὶ οὐ συναγελαστικός. καὶ μόνος οὗτος ἰχθύων τὴν καρδίαν ἐν τῇ κοιλίᾳ ἔχει καὶ ἐν τῷ ἐγκεφάλῳ λίθους ἐμπερεῖς μύλαις. φωλεῖ τε μόνος ἐν ταῖς ὑπὸ κίνα θερμοτάταις ἡμέραις, τῶν ἄλλων ταῖς χειμεριωτάταις φωλεόντων. μνημονεύει δ' αὐτῶν Ἐπίχαρμος ἐν Ἡβας γάμῳ·

μεγαλοχάσμονός τε χάννας κῆκτραπελογάστορας¹ ὄνους.

διαφέρει δ' ὄνος ὀνίσκου, ὡς φησι Δωρίων ἐν τῷ περὶ ἰχθύων γράφῳ οὕτως· “ὄνος, ὃν καλοῦσιν² τινες γάδον· γαλλερίας,³ ὃν καλοῦσιν τινες ὀνίσκον τε καὶ μάξεινον.⁴” Εὐθύδημος δ' ἐν τῷ περὶ ταρίχων “οἱ μὲν βάκχον, φησί, καλοῦσιν, οἱ δὲ γελαρῖν,⁵ οἱ δὲ ὀνίσκον.” Ἀρχέστρατος δὲ φησι·

316 τὸν δ' ὄνον Ἀθηδῶν,⁶ τὸν καλλιᾶριαν καλέουσιν, ἐκτρέφει εὐμεγέθη, σομφήν δ' ἄρ' ἔχει⁷ τιὰ σάρκα

κάλλως⁸ οὐχ ἡδέϊαν ἔμοιγ', ἄλλοι δὲ λίην να αἰνοῦσιν⁹. χαίρει γὰρ ὁ μὲν τούτοις, ὁ δ' ἐκείνοις.

ΠΟΥΛΥΠΟΥΣ. πουλύποδος. οὕτως φασὶν οἱ Ἀττικοὶ (ὡς καὶ Ὀμηρος·

ὡς δ' ὅτε πουλύποδος θαλάμης ἐξελκομένοιο)

ἀνάλογον· παρὰ τὸ πούς γὰρ γέγονεν, τὴν δὲ αἰτιατικὴν πουλύποιν φασὶν, ὡς Ἀλκίουν καὶ Οὐδίπουν. καὶ τρίπουν δὲ λέβητα Αἰσχύλον εἰρηκέναι ἐν Ἀθάμαντι ἀπὸ ἀπλοῦ τοῦ πούς ὡς

¹ Schweighäuser (cf. Clem. Alex. Paed. ii. 18); σκῆκτραπελογάστορας A.

² καλέουσι AC.

³ Meineke: γαλλερίδας AC. ⁴ μξίνον C. ⁵ γαλλερίην C.

⁶ Ἀθηδῶν Casaubon: ἀνοηδῶν A.

⁷ δ' ἄρ' ἔχει Ribbeck: δὲ τρίφει A.

has a widely gaping mouth, and is not gregarious. This is the only fish in which the heart is contained in the belly, and in its brain it has stones resembling millstones. Also it is the only fish that lives in holes during the hottest dog-days, whereas all the others seek holes during the most wintry days. Epicharmus mentions them in *The Marriage of Hebe*^a: "Wide-gaping cannas and cods with extraordinary paunches." But the onus, according to Dorion in his work *On Fishes*, differs from the oniscus. He writes: "Onus, which some call gadus; gallerias, which some call oniscus and maxemus.^b" Euthydemus, in his work *On Salt Meats*, says: "Some call it bacchus, some gularies,^c and some, oniscus." Archestratus^d says: "As for the cod, which they call callarias, Anthedon nurtures it to a goodly size, but it has, after all, a rather spongy meat, and is in general not pleasant, at least to me; yet others praise it very highly; for one man likes this, another likes that."

The Polyp, genitive *poulypodos*.—The Attic Greeks say *poulypous* (*sic*) by analogy. So also does Homer^e: "As when a polyp (*poulypous*) is drawn out of its lair." For it comes from *pous* (foot). For the accensative they say *poulypoun*, like *Alcinoun* and *Oedipoun*. So also it is said that Aeschylus has *tripoun*, meaning cauldron, in *Athamas*,^f from the

^a Kaibel 102; Athen. 327 f.

^b Maxemus appeared as myxinus, "slime-fish," 306 e, but cf. 332 b. See critical note.

^c Cf. also chellaries, 118 c. See critical note.

^d Frag. 35 Ribbeck 14 Brandt.

^e *Od.* v. 432.

^f *T.G.F.* 3; Athen. 87 f.

^g Coraes; καλῶς AC.

^h ἄλλοι δ' . . . αἰνοῦσιν Heringa; ἀλλ' ἰδαινοῦσαν A; ἀλλ' αἰδαινοῦσιν C. δὲ λίγν εν added by Stadtmüller.

ATHENAEUS

νοῦς. τὸ δὲ πάλυπον λέγειν Αἰολικόν¹. Ἀττικοὶ γὰρ πουλύπου λέγουσιν. Ἀριστοφάνης Δαιδάλω·

καὶ ταῦτ' ἔχοντα² πουλύπους καὶ σηπίας.

καὶ πάλιν·

τὸν πουλύπου μοι ἔθηκε.

καὶ πάλιν·

πληγαί³ λέγονται πουλύπου πιλουμένου.

Ἀλκαῖος Ἀδελφαῖς μοιχευομέναις·

ἤλθιον εἶναι νοῦν τε πουλύποδος ἔχειν.

Ἀμειψίας Κατεσθλοντι·

δεῖ μὲν, ὡς ἔοικε, πολλῶν πουλύπων.⁴

c Πλάτων Παιδίω⁵·

ὥσπερ τοὺς πουλύποδας⁶ πρώτιστα σέ.

Ἀλκαῖος·

ἔδω δ' ἔμαυτὸν ὡς⁷ πουλύπους.

οἱ δὲ πουλύποδα προφέρονται ἀνάλογον τῷ πούσ ποδὸς ποδὶ πόδα. Εὐπολις Δήμοις·

ἀνὴρ πολίτης πουλύπους ἐς τοὺς τρόπους.

fr. 132 uel 11 u.

Ἰδιοκλῆς δ' ἐν α' Ὑγιεινῶν " τὰ δὲ μαλάκια, φησί, πρὸς ἡδονὴν καὶ πρὸς τὰ ἀφροδίσια· μάλιστα δὲ οἱ πουλύποδες.⁷ ἱστορεῖ δ' Ἀριστοτέλης τὸν

¹ Δωρικόν? Cf. 318 f.

² καὶ ταῦτ' ἔχοντα 323 c: ταῦθ' ἔκοντα A.

³ Casaubon: πηγαί AC. ⁴ πολύπων A.

⁵ Casaubon: παιδί A: elsewhere Παιδαρίω.

⁶ πολύποδας A.

⁷ ὡς deleted by Nauck.

simple form *pous*, like *nous* (mind). But to say *pôlypon* for the accusative is Acolic, since Attic writers say *poulypoun*. Aristophanes in *Daedalus*^a: "Although he had these, poulypous and cuttle-fishes." Again: "He laid the polypoun before me." And again: "Twice seven poundings of the beaten poulypous, as the proverb goes."^b Alcaeus in *Sisters Seduced*^c: "To be a simpleton and have the sense of a poulyp." Ameipsias in *The Devourer*^d: "We need a lot of poulyps, that is plain." Plato, in *The Baby*^e: "Like the poulyps, you first of all." Alcaeus^f: "I, like a poulyp, eat myself." But others decline the words poulypous like *pous* (foot), *podos*, *podî*, *podâ*.^g Eupolis in *The Demes*^h: "A citizen who is a very poulyp in his ways."ⁱ

Diocles, in the first book of his *Hygiene*,^j says: "The molluscs incite to pleasure and desire, especially polyps." Aristotle^k records that the polyp has

^a Kock i. 436; Athen. 323 e. The quotations illustrate *poulypous* acc. plur., *poulypoun* acc. sing., *poulypou* gen. sing.

^b "Twice seven" is supplied from Zenobius, iii. 24. The polyp (*κταπόδι* in Modern Greek) must be beaten to make it tender; cf. 317 b. So in the southern United States, the negro cook gives her "beaten bread" forty pats to make it light.

^c Kock i. 756; here the gen. sing. is *poulypodos*.

^d Kock i. 671; an example of the gen. plur. *poulypôn*.

^e Kock i. 626; example of acc. plur. *poulypodas*.

^f *Ibid.* 764; but see *P.L.G.*⁴ iii. 194, where the lyric poet Alcaeus is supposed to be the author. As the very doubtful quotation stands, it exemplifies nom. sing. *poulypous*. See critical note.

^g *sc.* "and not like *nous*, *nov*, *noun* (mind)." These examples are not arranged systematically.

^h Kock i. 284.

ⁱ Cunning and evasive; below 316 f.

^j 171 Wellman.

^k p. 317 Rose.

πολύποδα ἔχειν πόδας ὀκτώ, ὧν τοὺς μὲν ἄνω δύο καὶ κάτω ἐλαχίστους, τοὺς δ' ἐν μέσῳ μεγίστους· ἔχειν δὲ καὶ κοτυληδόνας δύο, αἷς τὴν τροφήν προσάγεσθαι· τοὺς δ' ὀφθαλμοὺς ἐπάνω τῶν ἄνω δύο ποδῶν· τὸ δὲ στόμα καὶ τοὺς ὀδόντας ἐν μέσοις τοῖς ποσίν· ἀναπτυχθεὶς δὲ ἐγκέφαλον ἔχει διμερῆ· ἔχει δὲ καὶ τὸν λεγόμενον θολόν, οὐ μέλανα καθάπερ σηπία ἀλλ' ὑπέρυθρον, ἐν τῷ λεγομένῳ μήκωνι· ὁ δὲ μήκων κείται ἐπάνω τῆς κοιλίας οἰονεὶ κύστις· σπλάγγχον δ' οὐκ ἔχει ἀναλογεῖν· τροφή δὲ χρήται ἔστιν ὅτε καὶ τοῖς τῶν κογχυλίων σαρκιδίοις, τὰ ὄστρακα ἔκτος τῶν θαλαμῶν ῥίπτων· ὅθεν διαγιγνώσκουσιν οἱ θηρεύοντες· ὀχεύει δὲ συμπλεκόμενος καὶ πολὺν χρόνον πησιάζει διὰ τὸ ἀναιμος εἶναι· τίκτει δὲ διὰ τοῦ λεγομένου φυσητήρος, ὅς ἐστι πόρος τῷ σώματι· καὶ τίκτει ᾧ βοτρυδόν· λέγουσι δὲ καὶ ὡς ἂν ἀπορήσῃ τροφῆς² αὐτὸν κατεσθίει· ὧν εἷς ἐστὶ καὶ ὁ κωμωδιοποιὸς Φερεκράτης· οὗτος γὰρ ἐν τοῖς ἐπιγραφομένοις Ἄγγρισις φησὶν·

ἐνθρύσκοισι καὶ βρακάνοις
καὶ στραβήλοισι ζῆν· ὀπότεν δ'
ἤδη πεινώσιν σφόδρα . . .
f ὥσπερ εἶ³ τοὺς πολυπόδας⁴
. . . . νύκτωρ περιτρώ-
γειν αὐτῶν τοὺς δακτύλους;

καὶ Δίφιλος ἐν Ἐμπόρῳ·

πολύπους

ἔχων ἀπάσας ὀλομελεῖς τὰς πλεκτάνας.

β. οὐ περιβεβρωκῶς αὐτόν⁵ ἐστὶ, φίλτατε.

τοῦτο δ' ἐστὶ ψεῦδος· ὑπὸ γὰρ τῶν γόγγρων διω-

eight feet, of which the two upper and lower ^a are smallest, while those in the middle are largest; it also has two suckers by which its food is drawn in; two eyes above the two front feet; the mouth and teeth in the centre, between the feet. Dissection discloses that it has a bipartite brain. It also has the well-known dark juice, not black like that of the sepia, but reddish, contained in what is known as the poppy. This ink-bag, resembling a bladder, is situated above the stomach. It has no corresponding gut. As food it sometimes uses the tiny flesh-parts of shell-fish, throwing the shells outside its lairs; from this habit the fishermen detect its presence. Generation takes place by embrace, and coition lasts a long time because the creature has no blood. It spawns through the so-called blow-pipe, which is a tube in its body. The eggs thus spawned are in clusters. They say that whenever it lacks food it eats itself. One of these authorities is the comic poet, Pherecrates. He, namely, in the play entitled *Savages*,^b says: "What! Live on chervil, wild herbs, and shrivelled olives, and when their hunger becomes so very extreme, then, like the polyps, gnaw at night their own fingers?" And Diphilus in *The Merchant*^c: "A. He's a polyp, that has all its feelers whole. B. You mean, dear friend, that he hasn't gnawed himself off." But this notion is false. For it is

^a Or, front and rear.

^b Kock i. 149.

^c Kock ii. 551. See 226 e note c.

¹ *ἄνω* added by Gulick: ἐπάνω τῶν ὀδόντων Rose.

² *ὄντι* after τροφῆς in A (not C) deleted by Dindorf.

³ Musurus: ὡς περὶ A.

⁴ πολίποδας A.

⁵ Schweighäuser: ἐαυτὸν AC.

κόμενος τοὺς πόδας ἀδικεῖται. λέγεται δ' ὡς, ἂν τις ταῖς θαλάμαις αὐτοῦ ἄλας ὑποσπείρῃ, εὐθέως ἐξέρχεται. ἱστορεῖται δὲ καὶ ὅτι φεύγων διὰ τὸν φόβον μεταβάλλει τὰς χροῖας καὶ ἐξομοιοῦται τοῖς
 317 τόποις ἐν οἷς κρύπτεται, ὡς καὶ ὁ Μεγαρεὺς Θεόγονίς φησιν ἐν ταῖς ἐλεγείαις·

πουλύπου ὄργῃν ἴσχε πολυπλόκου, ὃς ποτὶ πέτρῃ
 τῇ προσομιλήσῃ τοῖος ἰδεῖν ἐφάνη.

ὁμοίως ἱστορεῖ καὶ Κλέαρχος ἐν δευτέρῳ περὶ παροιμιῶν παρατιθέμενος τάδε τὰ ἔπη, οὐ δηλῶν ὅτου ἐστὶ·

πουλύποδός μοι, τέκνον, ἔχων νόον, Ἀμφίλοχ' ἦρως,

b τοῖσι^ν ἐφαρμόζου¹ τῶν κεν κατὰ δῆμον ἴκηαι.²
 “περὶ δὲ Τροιζῆνα τὸ παλαιόν,” φησὶν ὁ αὐτὸς Κλέαρχος, “οὔτε τὸν ἱερὸν καλούμενον πουλύπου^ν οὔτε τὸν κωπηλάτην πουλύπου^ν νόμιμον ἦν θηρέειν, ἀλλ' ἀπεῖπον τούτων τε καὶ τῆς θαλαττίας χελώνης μὴ ἄπτεσθαι. ὁ δὲ πουλύπους ἐστὶ συντηκτικός καὶ λίαν ἀνόητος· πρὸς γὰρ τὴν χεῖρα τῶν διωκόντων βαδίζει καὶ διωκόμενος ἐστὶν ὅτε οὐχ ὑποχωρεῖ. συντήκονται δ' αὐτῶν αἱ θήλειαι μετὰ τὸν τόκον καὶ παρίενται· διὸ καὶ βραδίως ἀλίσκονται. ἐωράθησαν δὲ ποτε καὶ ἐπὶ τὸ ξηρὸν ἐξιόντες, μάλιστα
 c δὲ πρὸς τὰ τραχέα τῶν χωρίων· φεύγουσι γὰρ τὰ λεῖα. καὶ χαίρουσι δὲ τῶν φυτῶν⁴ ταῖς ἐλαίαις καὶ πολλάκις εὐρίσκονται ταῖς πλεκτάναις περιειληφότες τὸ στέλεχος.” (ἐφωράθησαν δὲ καὶ συκέαις προσπεφυκυῖαι τῇ θαλάσῃ προσπλεκόμενοι καὶ

¹ ἐφαρμόζου C: ἐφαρμόζων A: ἐφαρμόζειν Antigonus Carystius 25.

hunted by conger-eels and has its feet injured by them. It is also said that if you drop salt on its lurk-hole, it will immediately come out. Further, it is recorded that when it runs away in fear it changes colour, taking on the same hues as the places in which it hides. Hence the Megarian Theognis says in his elegiac verses ^a: "Hold fast to the ways of the polyp, which appears to the eye like the rock to which it clings." Clearchus records the like in the second book of his work *On Proverbs*,^b citing the following verses without disclosing their author: "With the cunning of the polyp, my son, mighty Amphilocheus, adapt thyself to the people into whatsoever country thou come." Clearchus also says that "in Troezen, in the old times, it was not lawful to catch either the sacred polyp, as it was called, or the nautilus-polyp, but they forbade touching them, and the sea tortoise as well. The polyp is easily liquefied,^c also very stupid; for it goes up to the hand of its pursuers and sometimes, when pursued, it does not retreat. The females liquefy after spawning and grow weak, hence they are easily caught. They have even been seen at times to come out on the shore, especially in rocky places; for they avoid smooth ground. They even like plants, such as olives, and are found with their tentacles grasping the stalk." (They have also been caught closely entwined with fig-trees which grow near the water,

^a vs. 215; advice given to Cyrus.

^b *F.H.G.* ii. 318.

^c By the beating necessary to make it tender, 316 b.

² τῶν . . ἰκθῆαι Antig. i ὦν καὶ (κε C) δῆμον ἰκθῆαι A.

³ πολύπορον deleted as a gloss by Kaibel. But καπηλάτης is adjectival, corresponding to τὸν ἰερὸν.

⁴ καὶ after φουῶν in A (not C) deleted by Kaibel.

τῶν σύκων ἐσθλόντες, ὡς φησι Κλέαρχος ἐν τῷ περὶ τῶν ἐν τῷ ὑγρῷ.) "ἐστὶ δὲ δείγμα τοῦ ἠδεσθαι αὐτοὺς τῇ ἐλαίᾳ καὶ τοῦτο· εἴν τις κλάδον τοῦ φυτοῦ τούτου καθῆι εἰς τὴν θάλασσαν καθ' ἣν εἰσι πουλύποδες καὶ μικρὸν ἐπίσχη, ἀπονηγι ἀνέλκει τῷ κλάδῳ περιπλεκομένους ὄσους ἐθέλει. ἔχουσι δὲ τὰ μὲν ἄλλα μέρη ἰσχυρότατα, τὸν δὲ τράχηλον ἀσθενῆ."

Λέγεται δ' αὐτῶν τὸν ἄρρενα ἔλκει¹ αἰδοιωδές τι ἐν μιᾷ τῶν πλεκτανῶν ἐν ἧ αἱ δύο μεγάλαι κοτυληδόνας εἰσίν. εἶναι δὲ τοῦτο νευρώδες μέχρι εἰς μέσση τὴν πλεκτάνην ἅπαν προσπεφυκός. ἐν δὲ πέμπτῳ μορίῳ φησὶν Ἀριστοτέλης· "πουλύπους ὀχεύει τοῦ χειμῶνος καὶ τίκτει τῷ ἔαρι. φωλεύει δὲ περὶ δύο μῆνας. ἐστὶ δὲ πολύγονον τὸ ζῷον. διαφέρει δὲ ὁ ἄρρη τῆς θηλείας τῷ τε τὴν κεφαλὴν ἔχειν προμηκεστέραν καὶ τὸ καλούμενον ὑπὸ τῶν ἀλιέων αἰδοῖον ἔχειν ἐν τῇ πλεκτάνῃ. ἐπιώζει δὲ ὅταν τέκη· διὸ καὶ χεῖριστοὶ εἰσι κατὰ τὸν χρόνον τούτον. ἀποτίκτει δ' ὁ μὲν πουλύπους ἢ εἰς θαλάμια ἢ εἰς κεράμιον ἢ τι ἄλλο τοιοῦτο κοῖλον. καὶ μεθ' ἡμέρας πεντήκοντα ἐκ τῶν ὠν πουλυπόδια ἐξέρπει ὥσπερ τὰ φαλάγγια πολλὰ. ὁ δὲ θῆλυς πουλύπους ὅτε μὲν ἐπὶ τοῖς ψοῖς, ὅτε δ' ἐπὶ τῷ στόματι προκᾶθηται τῆς θαλάμης, τὴν πλεκτάνην ἐπέχων." Ἰθεόφραστος δ' ἐν τῷ περὶ τῶν μεταβαλλόντων τὰς χροῶς τὸν πολύποδα φησι τοῖς πετρῶδεσι μάλιστα μόνοις συνεξομοιοῦσθαι, τοῦτο ποιῶντα φόβῳ καὶ φυλακῆς χάρι. ἐν δὲ τῷ περὶ τῶν ἐν τῷ ξηρῷ διατριβόντων ζῶων οὐδέχουσθαι φησι τοὺς πολυπόδας τὴν θάλατταν. ἐν

¹ ἔχειν Basle edition (from Aristotle).

and eating figs, as Clearchus says in his book *On Water Animals*.^a "A proof of their liking for the olive is also this: if you let down a branch of this tree into the water where there are polyps, and wait a little, you will easily pull up as many as you want clinging to the branch. Though the other parts are very strong, the neck is weak."

It is said that the male trails along^b a kind of genital organ in one of the tentacles in which are the two larger suckers. It is a sinewy substance adhering throughout its entire length to the tentacle as far as its middle. In the fifth book of *The Parts of Animals* Aristotle^c says: "The polyp copulates in winter and spawns in the spring. It lives in holes for about two months. The creature is very prolific. The male differs from the female in having a head which is more extended in length, and in having what fishermen call its male organ in one tentacle. It broods upon its eggs after it spawns them, hence it is poorest at that season. The polyp drops its spawn into holes or a jar or anything else like it which is hollow. After fifty days the young polyps issue from the eggs like spiders, in great numbers. The female polyp sometimes sits over the eggs, sometimes over the mouth of its lair, with tentacles outstretched." Theophrastus, in the book *On Animals that change Colour*,^d says that the polyp blends its colour only with that of rocky places, doing this through fear and in self-protection. In his book *On Animals living on Land*^e he says that polyps do not take in

^a Cf. 832 b-c.

^b See critical note.

^c *Hist. An.* 544 a 6, 549 b 31, 550 b 4.

^d Frag. 173 Wimmer.

^e Frag. 171 Wimmer.

δὲ τῷ περὶ τῶν κατὰ τόπους διαφορῶν ὁ Θεόφραστος πολύποδας οὐ γίνεσθαι φησὶν περὶ Ἑλλήσποντον. ψυχρὰ γὰρ ἢ θάλασσα αὐτῆ καὶ ἤττω ἀλμυρά, ταῦτα δ' ἀμφοτέρω πολέμια πολύποδι.¹
 “ὁ δὲ ναυτίλος καλούμενος, φησὶν Ἀριστοτέλης, πολύπους μὲν οὐκ ἔστιν, ἐμπερὴς δὲ κατὰ τὰς πλεκτάνας. ἔχει δὲ τὸ νῶτον ὄστρακόδερμον.
 318 ἀναδύει δὲ ἐκ τοῦ βυθοῦ ἐφ' ἑαυτὸν ἔχων τὸ ὄστρακον, ἵνα μὴ τὴν θάλατταν ἔλκη· ἐπαναστραφεῖς δ' ἐπιπλεῖ ἀνω ποιήσας δύο τῶν πλεκτανῶν, αἱ μεταξύ αὐτῶν λεπτὸν ὑμένα ἔχουσιν διαπεφυκότα, ὡς καὶ τῶν ὀρνίθων οἱ πόδες ὄρωνται μεταξύ τῶν δακτύλων δερμάτινων ὑμένα ἔχοντες· ἄλλας δὲ δύο πλεκτάνας καθήσιν εἰς τὴν θάλασσαν ἀντὶ πηδαλίων. ὅταν δὲ τι προσιὸν ἴδῃ, δείσας συστέλλει τοὺς πόδας καὶ πληρώσας αὐτὸν τῆς
 b θαλάσσης κατὰ βυθοῦ ὡς τάχος χωρεῖ.” ἐν δὲ τῷ περὶ ζωικῶν καὶ ἰχθύων “πολύπους, φησί, τις ὁ μὲν τρεψίχρως,¹ ὁ δὲ ναυτίλος.”

Εἰς τὸν ναυτίλον τοῦτον φέρεται τι Καλλιμάχου τοῦ Κυρηναίου ἐπίγραμμα οὕτως ἔχον·

κόγχος ἐγώ, Ζεφυρίτι, πάλαι τέρας.² ἀλλὰ σὺ
 νῦν με,³

Κύπρι, Σεληναίης ἄνθεμα πρότον ἔχεις,
 ναυτίλον ὃς πελάγεσσιw ἐπέπλεον, εἰ μὲν ἀῆται,
 τείνας οἰκείων λαΐφος ἀπὸ προτόνων,
 εἰ δὲ Γαληναίη, λιπαρὴ θεός, οὐλος ἐρέσων
 c ποσσὶ νῦ, ὡστ' ἔργω⁴ τοῦνομα συμφέρεται,
 ἔστ' ἐπεσον παρὰ θίνας Ἰουλίδας, ὄφρα γένωμαι

¹ Casaubon: τρεψίχρως AC.

² πάλαι τέρας Schneider: παλαιότερος AC.

sea-water. In the book *On Local Differences*^a he says that they are not found in the Hellespont. For the water here is cold and less salty, and both these conditions are inimical to a polyp. "The so-called nautilus," says Aristotle,^b "is really not a polyp, though having a resemblance in the tentacles. But its back is that of a testacean. It rises out of the bottom holding its shell over it that it may not take in water. It turns itself over and sails along with two of its tentacles upraised. These have a thin membrane growing between them, just as the feet of birds are seen to have a skinny membrane between the toes. It drops two other tentacles into the water, which it uses like rudders. But when it sees anything approaching, it contracts its feet, fills itself with water, and retires to the bottom with all speed." But in the work *Pertaining to Animals and Fishes* he says: "One kind of polyp is the turn-colour, another the nautilus."

There is an epigram to this nautilus circulating under the name of Callimachus of Cyrene,^c of the following tenor: "A cockle am I, Zephyritis, a portent of old. Thou, Cypris, holdest me, the nautilus, as the prime offering of Selenê; for I sailed over the seas, what time the wind blew, letting out my canvas from my own stays. But if the shining goddess of the calm prevails, then I with curling feet row, so that my name^d suits my action, until I am cast on the shores of Inlis to become thy

^a Frag. 173 Wimmer.

^b p. 320 Rose.

^c p. 56 Wilamowitz².

^d Nautilus, "sailor," or "rower."

³ με Musurus: μοι A.

² ποσει νιν, ὡστ' ἔργω Casaubon, Hermann: ποσειν ἴν' ὡσπεργω A.

σοὶ τὸ περίσκεπτον παίγνιον, Ἄρσωνή,¹
μηδέ μοι ἐν θαλάμησιν ἔθ', ὡς πάρος (εἰμί γὰρ
ἄπνους),

τίκτηται νοτερῆς² ὤεον ἀλκούνῃς.

Κλεινίου ἀλλὰ θυγατρὶ δίδου χάριν· οἶδε γὰρ
ἔσθλα

ρέζειν καὶ Σμύρνης ἐστὶν ἀπ' Αἰολίδος.

d ἔγραψε δὲ καὶ Ποσειδίππος εἰς τὴν ἐν τῷ Ζεφυρίῳ
τιμωμένην ταύτην Ἀφροδίτην τόδε τὸ ἐπίγραμμα·
τοῦτο καὶ ἐν πόντῳ³ καὶ ἐπὶ χθονὶ τῆς Φιλ-
αδέλφου

Κύπριδος Ἰάσκεισθ' ἱερὸν Ἄρσινῆς,
ἣν ἀνακοιρανέουσιν ἐπὶ Ζεφυρίτιδος ἀκτῆς
πρῶτος ὁ ναύαρχος θῆκατο Καλλικράτης.
ἣ δὲ καὶ εὐπλοῖην δώσει καὶ χεῖματι μέσσω
τὸ πλατὺ λισσομένοις ἐκλιπανεῖ⁴ πέλαγος.

τοῦ πολύποδος μνημονεύει καὶ ὁ τραγικὸς Ἴων
c ἐν Φοίνικι λέγων·

καὶ τὸν πετραῖον πλεκτάνας ἀναίμοσι
στυγῶ μεταλλακτῆρα πολύπουν χροός.

εἶδη δ' ἐστὶ πολυπόδων ἐλεδώνη, πολυποδῖνη,
βολβιτῖνη,⁵ ὁσμύλος, ὡς Ἀριστοτέλης ἰστορεῖ καὶ
Σπεύσιππος. ἐν δὲ τῷ περὶ ζωικῶν Ἀριστο-
τέλης μαλάκιά φησιν εἶναι πολύποδας, ὁσμύλην,
ἐλεδώνην, σηπίαν, τευθίδα· Ἐπίχαρμος δ' ἐν
Ἕβας γάμῳ·

πόλυποί τε σηπίαι τε καὶ ποταναὶ τευθίδες
χὰ δυσώδης⁶ βολβιτῖς γραῖαί τ' ἐριθακώδεες.

f Ἀρχέστρατος δὲ φησι·

πούλυτοι ἐν τε Θάσῳ καὶ Καρίᾳ εἰσὶν ἄριστοι·

admired toy, Arsinoë, and no longer, as aforetime (for my breath is spent) shall the watery halcyon's egg be laid in my chambers. Nay, give me to grace the daughter of Cleinias; for she knows how to do the right, and comes from Aeolian Smyrna." Poseidippus, also, wrote the following epigram in honour of this Aphrodite worshipped at Zephyrium: "On sea and land alike do honour to this shrine of the Cypris of Philadelphus, who is Arsinoë. She it was, ruling over the Zephyrian shore, whom the admiral Callicrates was the first to consecrate. She, moreover, will grant a fair voyage, and when the storm rages will make smooth as oil the broad sea for them that treat her." The polyp is mentioned also by the tragedian Ion, who says in *The Phœnician*^a: "I loathe, too, the polyp, that with bloodless tentacles cleaves to the rock and changes its colour." The kinds of polyp existing are: heledonê, polypodinê, bolbitinê, and osmylus, according to the account in Aristotle^b and in Speusippus. In the book *Pertaining to Animals* Aristotle says that molluscs are the polyps, the osmylê, the heledonê, the cuttle-fish, and the squid. Epicharmus, in *The Marriage of Hebe*^c: "Polyps and cuttle-fish and scudding squids, the ill-smelling bolbitis, too, and sputtering sea-crabs." Archestratus^d says: "Polyps are best in Thasos

^a *T.G.F.*² 739.^b p. 300 Rose.^c Kaibel 101; Athen. 323 f.^d Frag. 36 Ribbeck 53 Brandt.¹ Ἀρσινόη *Elym. Mag.* 664, 49: ἄρσινὸν Ἄ.² τίκτηται νοτερός Bentley; τίκει τ' αἰνοτέρης Ἄ.³ Jacobs: ποταμῷ Ἄ.⁴ Casaubon: ἐκλιμπάνει Ἄ.⁵ Rose: βολβοτόνη Ἄ. πολυποδίνη is suspiciously like βολβιτίνη, and may have been only a dialectal variation.⁶ χὰ θυώδης Casaubon: χαλυσώδεις Ἄ.

καὶ Κέρκυρα τρέφει μεγάλους πολλούς¹ τε τὸ
πλήθος.

Δωριεῖς δ' αὐτὸν διὰ τοῦ ᾧ καλοῦσι πώλυπον,² ὡς
Ἐπιχαρμος. καὶ Σιμωνίδης δ' ἔφη· “πώλυπον
διζήμενος.” Ἀττικοὶ δὲ πούλυπον (ἐστὶ δὲ τῶν
σελαχωδῶν· τὰ χονδρώδη δ' οὕτω λέγεται).

πούλυποδες, γαλεοὶ τε κύνες.

μαλάκια δὲ καλεῖται τὰ τευθιδιώδη. σελάχια δὲ
τὰ τῶν ῥινῶν³ φύλα.

- 319 ΠΑΓΟΥΡΟΙ. τούτων μέμνηται Τιμοκλῆς ἢ Ξέν-
αρχος ἐν Πορφύρα οὕτως·

εἶθ' ἀλιεὺς⁴ ὢν ἄκρος σοφίαν
ἐπὶ μὲν παγούροις⁵ τοῖς⁶ θεοῖς ἐχθροῖσι καὶ
ἰχθυδίοις εὕρηκα παντοδαπὰς τέχνας,
γέροντα βούγλωττον δέ⁷ μὴ ταχέως πάνυ
συναρπάσομαι; καλόν γ' ἂν εἴη.

ΠΗΛΑΜΥΣ. Φρύνιχος ἐν Μούσαις μνημονεύει.
Ἀριστοτέλης δ' ἐν πέμπτῳ ζώων μορίων “αἱ
πηλαμύδες, φησί, καὶ οἱ θύννοι τίκτουσιν ἐν τῷ
Πόντῳ, ἄλλοθι δὲ οὐ.” μνημονεύει αὐτῶν καὶ
Σοφοκλῆς ἐν Ποιμέσιν·

- b εἶθ' ἢ πάροιχος πηλαμύς χειμάζεται,
πάραυλος⁸ Ἑλλησποντίς; ὠραία θέρουσ
τῷ Βοσπορίτῃ· τῷδε γὰρ θαμίζεται.

¹ μεγάλους πολλούς Schweighäuser: πολλοὺς μεγάλους AC.

² πώλυπον Eust. 1541. 29: πωλύπουν A.

³ ῥινῶν Kaibel: ἐρίων AC.

⁴ οὕτως· εἶθ' ἀλιεὺς early edd.: οὕτως ἢ ἀλιεὺς A: οὐτως¹
ἀλιεὺς Meineke, Kaibel. The verse is unmetrical.

⁵ ἐπὶ μὲν παγούροις Herwerden: ἐν παγούροις μὲν A.

and in Caria; Corcyra, too, nonrishes large ones, many in number." The Dorians pronounce the word with a long *o*, *pōlypos*, as in the example from Epicharmus. And so Simonides^a gave it: "Looking for a *pōlyp*." But the Attic dialect has *poulypos*^b (it belongs to the class of selachian fishes, those which are cartilaginous being so-called): "Poulyps, and dog-fishes too." But squid-like creatures are called molluscs. Selachians also are the tribes of file-fishes.

Hermit-Crabs.—These are mentioned by Timocles or Xenarchus in *The Purple-shell*,^c thus: "And so then I, a fisherman of consummate skill in my craft, have discovered all kinds of tricks for catching hermit-crabs (detestable in the sight of the gods) and little fishes, but I am not to grab with all speed this old ox-tongue^d? That would indeed be a pretty deal!"

Pelamyd Tunny.—Mentioned by Phrynichus in *The Muses*.^e Aristotle, in the fifth book of *Parts of Animals*,^f says that the pelamyds and the tunnies spawn in the Black Sea, but not elsewhere. Sophocles, also, mentions them in *The Shepherds*^g: "There the neighbouring pelamys lives in winter, a Helle-spontian dwelling near, a delight in summer to the Bospontic; for the fish comes often thither."

^a *P.L.G.*⁴ ii. 457; see also Athen. 316 b.

^b As before noted, 316 a-c.

^c Kock ii. 471.

^d "Ox-tongue," name of a fish (288 a-b), was a slang term also for a stupid old man.

^e Kock i. 380.

^f *Hist. An.* 543 b 2.

^g *T.G.F.*² 242.

⁶ *ταῖς* added by Dobree.

⁷ *δέ* Schweighäuser: *τὸ* A.

⁸ *πάρουλος* Bergk, cf. Hesych. s.v.: *πάρουκος* AC.

ATHENAEUS

ΠΕΡΚΑΙ. τούτων μέμνηται Διοκλῆς καὶ Σπεύσιππος ἐν δευτέρῳ Ὅμοίων, παραπλησίας εἶναι λέγων πέρκη, χάνναν, φυκίδα. Ἐπίχαρμος δὲ φησι·

κομαρίδας τε καὶ κύνας, κέστρας τε πέρκας τ' αἰόλας.

Νουμήμιος δ' ἐν Ἀλιευτικῷ·

ἄλλοτε δ' αὖ πέρκας, ὅτε δὲ στροφάδας παρὰ¹ πέτρην

- c φυκίδας ἀλφηστήν τε καὶ ἐν χροῖσιν ἐρυθρὸν σκορπίον.

ΠΕΡΚΗ. καὶ ταύτης Ἐπίχαρμος ἐν Ἡβας γάμῳ μέμνηται καὶ Σπεύσιππος ἐν β' τῶν Ὅμοίων καὶ Νουμήμιος, ὧν τὰ μαρτύρια πρόκειται. Ἀριστοτέλης ἐν τῷ περὶ ζωικῶν ἀκανθοστεφῆ φησιν εἶναι καὶ ποικιλόχροα φυκίδα. τῶν δὲ γραμμοποικίλων πλαγίαις τε ταῖς ῥάβδοις κεκρημένων πέρκη. καὶ παροιμία δὲ ἔστω· “ἔπεται πέρκη μελανούρῳ.”

ΡΑΦΙΔΕΣ. καὶ τούτων μέμνηται Ἐπίχαρμος λέγων·

- d κωξύρυγγχοι ραφίδες ἵππουροὶ τε.

Δωρίων δ' ἐν τῷ περὶ ἰχθύων “βελόνην, φησίν, ἢ καλοῦσιν ραφίδα.” Ἀριστοτέλης δ' ἐν πέμπτῳ ζῶων μορίων βελόνην αὐτὴν καλεῖ. ἐν δὲ τῷ περὶ ζωικῶν ἢ ἰχθύων ραφίδα αὐτὴν ὀνομάσας ἀνόδου φησίν αὐτὴν εἶναι. καὶ Σπεύσιππος αὐτὴν βελόνην καλεῖ.

ΠΙΝΗ. Δωρίων ἐν τῷ περὶ ἰχθύων ἐν Σμύρῃ

¹ περὶ Schweighäuser.

^a Kaibel 99; Athen. 323 a, c.

^b Unknown; possibly a dialect form of κάμμοροι, “lobsters,” 306 c and note g.

Perches.—These are mentioned by Dioeles, also by Speusippus in the second book of *Similaris*, asserting that the perch, canna, and forked hake are alike. And Epicharmus^a says: “Comarides^b and dog-fishes, too, hammer-fishes and speckled perch.” Numenius, in *The Art of Angling*^c: “Again, at another time perch, at another, swirling beside^d a rock, forked hake, and labrus too, and sculpin with red skin.”

The Perch.—This also is mentioned by Epicharmus in *The Marriage of Hebe*, by Speusippus in the second book of *Similaris*, and by Numenius, all of whose testimony has been cited. Aristotle, in the work *Pertaining to Animals*,^e says that the forked hake is stickle-backed and has a speckled skin. So the perch is classed among those fishes marked with lines and having cross-wise stripes. There is also a proverb: “The perch follows the blacktail.”^f

Needle-fishes.—These also are mentioned by Epicharmus^g in the line: “And needle-fishes with sharp snouts, and horse-tails too.” Dorigon, also, in his work *On Fishes*, has: “The needle, which they call the needle-fish.” Aristotle, in the fifth book of *Parts of Animals*,^h calls it needle (belonê). But in *Pertaining to Animals or Fishes*ⁱ he calls it needle-fish (raphis) and says that it has no teeth. Speusippus also gives it the name belonê.

The File-shark.—Dorigon, in his work *On Fishes*,

^a Frag. 18 Birt; Athen. 282 a, 313 d, 320 c.

^d Or “around,” see critical note.

^e p. 296 Rose.

^f Cf. Matron in Athen. 135 e, also 313 d, whence it seems that the proverb refers to mixed company.

^g Kaibel 100; Athen. 304 c, 328 b.

^h *Hist. An.* 543 b 11.

ⁱ p. 296 Rose.

φησὶν τὰς ρίνας διαφόρους γίνεσθαι, καὶ πάντα δὲ τὰ σελαχώδη τὸν Σμυρναϊκὸν κόλπον ἔχειν διαφέροντα. Ἀρχέστρατος δὲ φησιν·

καὶ σελάχη μέντοι κλεινῆ¹ Μίλητος ἄριστα
 e ἔκτρέφει· ἀλλὰ τί² χρή ρίνης λόγον ἢ πλατινιώτου
 λειοβάτου ποιεῖσθαι; ὁμῶς κροκόδειλον ἂν ὀπτόν
 δαισαίμην³ ἀπ' ἵπνου,⁴ τερπνὸν παιδεύσῃ Ἰώνων.

ΣΚΑΡΟΣ. τοῦτον Ἀριστοτέλης φησὶν καρχαρ-
 ὄδοντα εἶναι καὶ μονήρη καὶ σαρκοφάγον ἔχειν τε
 στόμα μικρὸν καὶ γλώτταν οὐ λίαν προσπεφυκυῖαν,
 f καρδίαν τρίγωνον, ἦπαρ λευκόν,⁵ τρίλοβον, ἔχειν
 τε χολήν καὶ σπλήνα μέλανα, τῶν δὲ βραγχίων τὸ
 μὲν διπλοῦν, τὸ δὲ ἀπλοῦν, μόνος δὲ καὶ τῶν
 ἄλλων ἰχθύων μηρυκάζει. χαίρει δὲ τῇ τῶν
 φυκιῶν τροφῇ· διὸ καὶ τοῦτους θηρεύεται. ἀκμάζει
 δὲ θέρους. Ἐπίχαρμος δ' ἐν Ἡβας γάμῳ φησὶν·

ἀλιέων,⁶ σπάρους
 καὶ σκάρους, τῶν οὐδὲ τὸ σκᾶρ⁷ θεμιτὸν ἐκβαλεῖν
 θεοῖς.

320 Σέλευκος δ' ὁ Ταρσεὺς ἐν τῷ Ἀλιευτικῷ μόνον
 φησὶ τῶν ἰχθύων τὸν σκάρου οὐ⁸ καθεύδειν· ὅθεν
 οὐδὲ νύκτωρ ποτὲ ἀλῶναι. τοῦτο δ' ἴσως διὰ
 φόβον αὐτῷ συμβαίνει. Ἀρχέστρατος δ' ἐν τῇ
 Γαστρονομίᾳ·

σκάρου ἐξ Ἐφέσου ζῆται, χειμῶνι δὲ τρίγλας

¹ Casaubon; καὶ ἡ AC.

² ἀλλὰ τί Wilamowitz; ἀλλὰ γε AC.

³ δαισαίμην Brandt.

⁴ ἵπνου? Dindorf; ἵπνου A; Ἴπνου Meineke.

⁵ ἦπαρ λευκόν Rondelet; παράλευκου AC.

says that the file-sharks of Smyrna are especially good, and, in fact, that all the selachians contained in the Bay of Smyrna are superior. But Archestratus^a says: "Selachians, too, glorious Miletus nurtures of best quality; and yet, what boots it to take account of the file-shark, or the broad-backed ray^b? I should as soon eat an oven-baked lizard,^c the delight of Ionia's children."

The Parrot-fish.—Of this Aristotle^d says that it has jagged teeth, is solitary and carnivorous, and has a small month and a tongue not very solidly attached; heart triangular, liver white, with three lobes; gall-bladder and spleen black, one set of gills double, the other single. Of all fishes it is the only one that chews its cud. It likes to feed on seaweed, and therefore can be caught with it. It is at its best in summer. Epicharmus says in *The Marriage of Hebe*^e: "Of the fisherfolk, gilt-heads and parrot-fish, whose dung, even, the gods may not lawfully throw aside." Seleucus of Tarsus, in *The Art of Angling*, says that the parrot-fish is the only one of all the fishes that does not go to sleep: hence it cannot be caught even at night. Perhaps fear affects it in this way. Archestratus, in his *Gastronomy*^f: "Ask for a parrot-fish from Ephesus;

^a Frag. 54 Ribbeck 46 Brandt.

^b Identified with the file, above 312 b.

^c Perhaps the giant lizard, a variety of which is eaten in southern California.

^d p. 314 Rose.

^e Kaibel 100; below 320 c; see critical note.

^f Frag. 55 Ribbeck 41 Brandt.

⁵ ἀλιέων (?) Kaibel: ἀλιέομεν AC. Cf. 320 c.

⁷ Wilamowitz: σκῶρ AC.

⁸ οὐ added by Casaubon.

ἔσθι' ἐν ψαφαρῇ ληφθέντας¹ Τειχωέσση
Μιλήτου κώμη Καρῶν πέλας ἀγκυλοκόλων.²

κὰν ἄλλω δὲ μέρει φησίν·

b καὶ σκάρων ἐν παράλῳ Καλχηδόνι³ τὸν μέγαν
ὄπτα,

πλύνας εὖ· χρηστὸν⁴ δὲ καὶ ἐν Βυζαντίῳ ὄψει
καὶ μέγεθος κυκλῖα⁵ ἴσον ἀσπίδι νῶτα φοροῦντα.
τοῦτον ὄλον θεράπευε τρόπον τοιούδε· λαβῶν
νω,⁶

ἤνικ' ἂν εὖ τυρῶ καὶ ἐλαίῳ πάντα πυκασθῆ,
κρίβανον ἐς θερμὸν κρέμασον κᾶπειτα κατόπτα.
πάσσειν δ' ἄλοι κυμνοτρίβοις καὶ γλαυκῶ
ἐλαίῳ

ἐκ χειρὸς κατακρουίζων θεοδέγμονα πηγῆν.

c Νίκανδρος δ' ὁ Θυατειρηνὸς δύο γένη φησίν εἶναι
σκάρων καὶ καλεῖσθαι τὸν μὲν ὄνιαν, τὸν δὲ
αἴολον.

ΣΠΑΡΟΣ. τοῦτον Ἰκέσιος εὐχυλότερον μὲν εἶναι
μαινίδος καὶ ἄλλων δὲ πλειόνων τροφίμωτερον.

Ἐπίχαρμος δ' ἐν Ἡβας γάμψ·

αὐτὸς ὁ Ποτιδᾶν ἄγων γαύλοισιν⁷ ἐν Φοινικικοῖς
εἶκε⁸ καλλίστους ἄδην, λαταγὸς⁹ ἀλιέων,¹⁰ σπάρους
καὶ σκάρους, τῶν οὐδὲ τὸ σκᾶρ¹¹ θεμιτὸν ἐκ-
βαλεῖν θεοῖς.

d Νουμήνιος δ' ἐν Ἀλιευτικῶ·

ἢ σπάρων ἢ ὕκας¹² ἀγελήϊδας.

¹ τρίγλας . . ληφθέντας Kaibel: τρίγλαν . . ληφθέντα AC
(ληφθείσαν Musurus, Brandt).

² ἀγκυλοκόλων superscr. τόξων C (cf. II, x. 428).

³ Schweighäuser: καρχηδόνι A.

⁴ εὖ· χρηστὸν Dindorf: εὐχρηστὸν AC.

but in winter eat mullets which have been caught in sandy Teichioessa, a village of Miletus near the crooklimbed Carians." ^a And in another place ^b he says: "At Calchedon by the sea bake the mighty parrotfish, after washing it well. But in Byzantium, too, thou wilt find it good, and as to its size, it bears a back equal to the circling shield. Dress it whole as I shall describe. After it has been thoroughly covered with cheese and oil, take it and hang it in a hot oven and bake it to a turn. Sprinkle it with salt mixed with caraway-seed, and with the yellow oil, pouring its divine fountain from thy hand." Nicander of Thyateira says that there are two kinds of parrot-fish, the one called onias (grey), the other aeolus (speckled).

The Gilt-head.—Hicesius says that this is better flavoured than the sprat, and is more nourishing than many other kinds of fish. Epicharmus, in *The Marriage of Hebe* ^c: "Poseidon, that leader of the fisherfolk, came in person, bringing, in Phoenician barques, the fairest gilt-heads and parrot-fishes that heart could desire; whose dung, even, the gods may not lawfully throw aside." And Numenius, in *The Art of Angling* ^d: "Or a gilt-head, or hyeae

^a Or, "Carians with curved bows"; see critical note.

^b Frag. 41 Ribbeck 13 Brandt.

^c Kaibel 100; cf. above, 319 f; see critical note.

^d Frag. 16 Birt; below, 327 b.

⁵ κυκλίη Musurus: κυκλίας AC. ⁶ Casaubon: ὄρν AC.

⁷ Ποτιδᾶν ἄγων γαύλοισιν Koenig: ποτιδαναίων γαυλοῖς A.

⁸ εἶκε Ahrens: εἶκαι A.

⁹ ἄδην, λαταγός Gulick: ἀθηναίητος A.

¹⁰ ἀλιέων Kaibel (?): ἀγεμών A (a gloss on the preceding word); ἀλιέομεν 319 f. ¹¹ Wilamowitz: σκόρπ A.

¹² ᾗ after ἕκας deleted by Musurus.

μνημονεύει δ' αὐτοῦ καὶ Δωρίων ἐν τῷ περὶ ἰχθύων.

ΣΚΟΡΠΙΟΣ. Διοκλῆς ἐν πρώτῳ τῶν πρὸς Πλείσταρχον Ὑγιεινῶν τῶν μὲν νεαρῶν φησὶ ἰχθύων ξηροτέρους εἶναι τὰς σάρκας σκορπίους, κόκκυγας, ψήττας, σαργούς, τραχούρους, τὰς δὲ τρίγλας ἥττον τούτων ξηροσάρκους. οἱ γὰρ πετραῖοι μαλακοσαρκότεροί εἰσιν. Ἰκέσιος δὲ φησι "τῶν σκορπίων ὁ μὲν ἐστὶ πελάγιος, ὁ δὲ τεναγώδης. καὶ ὁ μὲν πελάγιος πυρρός, ὁ δ' ἕτερος μελανίζων. e διαφέρει δὲ τῇ γεύσει καὶ τῷ τροφίμῳ ὁ πελάγιος. εἰσὶ δὲ οἱ σκορπίοι σμηκτικοί, ἐνέκκριτοι, πολύχυλοι, πολύτροφοι. χονδρώδεις γὰρ εἰσι." τίκτει δ' ὁ σκορπίος δῖς, ὡς φησὶν Ἀριστοτέλης ἐν πέμπτῳ ζώων μορίων. Νουμήνιος δ' ἐν Ἀλιευτικῷ

φυκίδας ἀλφιστήν τε καὶ ἐν χροῆσιν ἐρυθρὸν σκορπίον ἢ πέρκαισι καθηγῆτην μελάνουρον.

ὅτι δὲ καὶ πληκτικός ἐστὶν Ἀριστοτέλης ἱστορεῖ ἐν τῷ περὶ ἰχθύων ἢ ζωικῶν. Ἐπίχαρμος δ' ἐν Μούσαις ποικίλον εἶναι φησὶ τὸν σκορπίον.

f σκορπίοι τε ποικίλοι γλαυκοὶ τε, σαῦροι πίονες.

μονήρης δ' ἐστὶ καὶ φυκοφάγος. ἐν δὲ πέμπτῳ ζώων μορίων ὁ Ἀριστοτέλης σκορπίους καὶ σκορπίδας ἐν διαφόροις τόποις ὀνομάζει. ἄδηλον δὲ εἰ τοὺς αὐτοὺς λέγει. ὅτι καὶ σκόρπαιναν καὶ σκορπίους πολλάκις ἡμεῖς ἐφάγομεν καὶ διάφοροι καὶ οἱ χυμοὶ καὶ αἱ χροαὶ εἰσὶν οὐδεὶς ἀγνοεῖ. ὁ

¹ ἢ added by Casaubon.

swimming in schools." The gilt-head is mentioned also by Dorian in his work *On Fishes*.

The Sculpin.^a—Diocles, in the first book of his *Hygiene*, addressed to Pleistarchus,^b says that of the deep-water fishes those which have harder flesh are the sculpins, pipers, plaice, sarg, and rough-tails, while the red mullets are less hard-fleshed than these. For the rock fishes are soft-fleshed. And Hicesius says: "Of the sculpins, one kind is found in deep water,^c the other in lagoons. The deep-water sculpin is yellowish-red, the other inclined to black. The deep-water kind is superior in taste and nourishment. Sculpins are purgative, easily eliminated, full of juice, and very nourishing; for they are cartilaginous." The sculpin spawns twice a year, according to Aristotle in the fifth book of *Parts of Animals*.^d Numenius in *The Art of Angling*^e: "Forked hake, and labrus too, and sculpin with red skin, or a black-tail, guide to the perches." That the sculpin can sting is also attested by Aristotle in the book *On Fishes* or *Pertaining to Animals*.^f Epicharmus in *The Muses*^g says that the sculpin is speckled: "Sculpins speckled, and grey-fish, and fat horse-mackerel." It is solitary, and lives on seaweed. In the fifth book of *Parts of Animals*, Aristotle calls the sculpin scorpis and scorpis in different passages.^h But it is uncertain whether he means that they are the same; that we have often eaten both a scorpaena and a scorpis, and that their flavour and colour differ,

^a An inexact but convenient translation for *Scorpaena scrofa*.

^b Wellmann 172.

^c Opposed to *περπαῖοι*, rock fishes [Hippoc.] *Περὶ διαίτης*, ii. 49 (vi. 548).

^d *Hist. An.* 543 a 7.

^e Frag. 18 Birt; Athen. 313 d, 319 b.

^f p. 315 Rose.

^g Kaibel 100; cf. Athen. 295 b. ^h *Hist. An.* 543 a 7, b 5.

δ' ὀψαρτυτῆς Ἀρχέστρατος ἐν τοῖς χρυσοῖς ἔπεισι λέγει·

321 ἐν δὲ Θάσῳ τὸν σκορπίον ὠνοῦ, ἐὰν ἦ μὴ μείζων¹ πυγόνος· μεγάλου δ' ἀπὸ χείρας ἵαλλε.

ΣΚΟΜΒΡΟΣ. Ἀριστοφάνης Γηρυτάδῃ. Ἰκέσιός φησι τοὺς σκόμβρους ἐλαχίστους μὲν εἶναι κατὰ τὸ μέγεθος, τροφιμωτέρους² δὲ τῶν κολιῶν καὶ εὐχυλοτέρους, οὐ μὴν εὐεκκριτωτέρους. μνημονεύει αὐτῶν οὕτως καὶ Ἐπίχαρμος ἐν Ἡβας γάμῳ·

καὶ χελιδόνες τε μύρμαι θ', οἳ τε³ κολιᾶν⁴ μείζονες ἐντὶ καὶ σκόμβρων, ἀτὰρ τᾶν θυννίδων γὰ μείονες.⁵

ΣΑΡΓΟΙ. “οὗτοι, ὡς φησὶν Ἰκέσιος, στύφουσι β μᾶλλον καὶ τῶν μελανούρων εἰσὶ τροφιμωτέροι.” Νουμήμιος δ' ἐν Ἀλιευτικῷ πανούργον εἶναί φησι περὶ τὰς θήρας τὸν σαργόν·

κόσσυφον ἢ κίχλας ἀλιειδέας, ἄλλοτε δ' ἄλλη σαργὸν ἐπικέλσοντα,⁶ λινοπληγέστατον ἰχθύν.

Ἀριστοτέλης δ' ἐν πέμπτῳ μορίων τίκτειν αὐτὸν φησὶν δῖς, ἕαρος, εἴτα μετοπώρου. Ἐπίχαρμος δ' ἐν Ἡβας γάμῳ·

αἱ δὲ λῆς, σαργοὶ τε χαλκίδες τε καὶ τοὶ πόντιοι . . .

c ὡς διαφόρους δὲ τοὺς σαργίνους ἐν τοῖσδε καταλέγει·

ἦν δὲ σαργίνοι τε⁷ μελάνουροί τε καὶ τὰι φίνταται⁸ ταινίαι λεπταὶ μὲν, ἀδήαι⁹ δέ.

¹ Stephanus; μέλων AC. ² Casaubon; τροφιμους AC.

everyone knows. The fancy cook Arcestratus^a says in his golden verses: "But in Thasos buy the sculpin, if it be not bigger than thine arm's length; from one too large keep thy hands away!"

The Mackerel.—Mentioned by Aristophanes in *Gerytades*.^b Hicesius says that though mackerel are very small in size, they are more nourishing and better flavoured than tunny, but not so easily eliminated. They are mentioned thus by Epicharmus in *The Marriage of Hebe*^c: "Flying-fish also, and myrms, which are larger than tunnies and mackerel, but smaller, indeed, than female tunnies."

Sargs.—"These," says Hicesius, "are more costive and filling than black-tails." Numenius, in *The Art of Angling*,^d calls the sarg a mischievous fish to catch: "Blackbird or thrushes with hues of the sea; at different times and places, a sarg on the point of being landed, that fish most harmful to the line." Aristotle, in the fifth book of *Parts of Animals*,^e says that it spawns twice, once in spring, again in autumn. Epicharmus, in *The Marriage of Hebe*^f: "And if thou desire, sargs there be, and herrings, and those deep-sea creatures . . ." But the sargini he lists in the following lines^g as something different: "There were sargini and black-tails too, and the beloved ribbon-fish, thin but sweet." A similar

^a Frag. 42 Ribbeck 29 Brandt. ^b Kock i. 434.

^c Kaibel 102; Athen. 313 c.

^d Frag. 17 Birt; Athen. 305 c, 315 b.

^e *Hist. An.* 543 a 7. ^f Kaibel 100; Athen. 325 f.

^g Kaibel 100; Athen. 313 d, 325 f.

^h ^θ, *ol re* Ahrens: *rol re* A.

⁴ Casaubon: *κοιλίαν* A.

⁵ Ahrens: *μηρονος* A.

⁶ Casaubon: *ἐπιτέλωσσαν* A. ⁷ *re* added by Schweighäuser.

⁸ *φίνταται* 325 f.; *φίλταται* AC. ⁹ *ἀδῆται* 325 f.; *ἀδείαι* A.

ὁμοίως δὲ καὶ Δωρίων ἐν τῷ περὶ ἰχθύων φησὶ
σαργίνους διὰ τοῦτ' αὐτοὺς καλῶν καὶ χαλκίδας.
ὁ δὲ σοφὸς Ἀρχέστρατος φησιν·

ἦνίκα δ' ἂν δύνοντος ἐν οὐρανῷ Ὀρίωνος
μήτηρ οἰνοφόρου βότρνος χαίτην ἀποβάλλη,
τῆμος ἔχει ὄπτον σαργὸν τυρῷ κατάπαστον,
εὐμεγέθη, θερμόν, δριμύει δεδαῖγμένον ὄξει·
σκληρὸς γὰρ φύσει ἐστίν. ἅπαντα δέ μοι
θεράπευε

- d τὸν στερεὸν τοιῶδε τρόπῳ μεμνημένος ἰχθύν.
τὸν δ' ἀγαθὸν μαλακὸν τε φύσει καὶ πίονα σάρκα
ἀλσι μόνον λεπτοῖσι πάσας καὶ ἐλαίῳ ἀλείψας·
τὴν ἀρετὴν¹ γὰρ ἔχει τῆς τέρψιμος αὐτὸς ἐν αὐτῷ.

ΞΑΛΠΗ. Ἐπίχαρμος Ἡβας γάμῳ·

ἀόνες φάγροι τε λάβρακές τε καὶ ταὶ πίονες
σκατοφάγοι σάλπαι βδελυχραί, ἀδέαι δ' ἐν τῷ
θέρει.

- e Ἀριστοτέλης δ' ἐν πέμπτῳ μορίῳ ἀπαξ τίκτειν
φησὶν αὐτὴν τοῦ μετοπώρου. ἐστὶ δὲ πολὺγραμμος
καὶ ἐρυθρόγραμμος, ἔτι δὲ καρχαρόδους καὶ
μονήρης. λέγεσθαι δὲ καὶ ὑπὸ τῶν ἀλιέων φησὶν
ὡς καὶ κολοκύντη θηρένεται χαίρουσα τῷ βρώματι.
Ἀρχέστρατος δὲ φησιν·

- f σάλπην δὲ κακὸν μὲν ἔγωγε
ἰχθύν εἰς ἀεὶ κρίνω· βρωτὴ δὲ μάλιστα
ἐστὶ θεριζομένου σίτου. λαβὲ δ' ἐν Μυτιλήνῃ²
αὐτῇ.

Παγκράτης δ' ἐν ἔργοις θαλασσίους·

¹ τὴν ἀρετὴν A: πλεθώραν Stadtmüller.

statement is found in Dorion's work *On Fishes*; hence he calls them chalcides (herrings) as well as sargini. The wise Arcestratus^a says: "Whensoe'er Orion is setting in the heavens, and the mother of the wine-bearing cluster begins to cast away her tresses, then have a baked sarg, overspread with cheese, large, hot, and rent with pungent vinegar. For its flesh is by nature tough. And so be mindful and dress every tough fish in the same way. But the good fish, with naturally tender, fat flesh, sprinkle with a little salt only, and baste with oil. For it contains within itself alone the reward^b of joy."

The Salpa.^c—Epicharmus, in *The Marriage of Hebe*^d: "Aones and sea-breems, bass also, and the fat and loathsome scavenger salpas, yet sweet in the summertime." Aristotle, in the fifth book of *Parts of Animals*,^e says that it spawns once a year, in autumn. It is heavily marked with red lines,^f has, moreover, jagged teeth, and is solitary. Fishermen declare, so he says, that it can be caught with a gourd, since it likes that food. Arcestratus^g says: "As for the salpa, I shall for ever judge it to be a poor fish. It is most palatable when the grain is being harvested. Buy it in Mitylene." Pancrates

^a Frag. 38 Ribbeck 36 Brandt.

^b Or, reading *πληθώραν*, "fullness." See critical note.

^c A kind of stock-fish, French *saupe*. See 305 d note i.

^d Kibel 102; Athen. 327 c. The first fish in the verse is not identifiable.

^e *Hist. An.* 543 a 8, b 7.

^f Aristot. p. 314 Rose.

^g Frag. 37 Ribbeck 28 Brandt.

σάλπαι τ' ἰσομήκεες ἰχθύς,
 ὡς τε βόας πορκῆες ἀλλίζωοι καλέουσι,
 οὐνεκα γαστέρι φύκος ἀεὶ ἀλέουσι¹ ὄδοῦσι.

ἐστὶ δὲ ποικίλος ὁ ἰχθύς. ὅθεν καὶ τὸν Λοκρὸν
 ἢ Κολοφώνιον Μνασέαν συνταξάμενον τὰ ἐπι-
 γραφόμενα Παίγνια διὰ τὸ ποικίλον τῆς συναγωγῆς
 Σάλπην οἱ συνήθεις προσηγόρευον. Νυμφόδωρος
 322 δὲ ὁ Συρακόσιος ἐν τῷ τῆς Ἀσίας Περίπλῳ
 Λεσβίαν φησὶ γενέσθαι Σάλπην τὴν² τὰ παίγνια
 συνθεῖσαν. Ἄλκιμος δ' ἐν τοῖς Σικελικοῖς ἐν
 Μεσσήνῃ φησὶ τῇ κατὰ τὴν νῆσον Βότριν γενέσθαι
 εὐρετὴν τῶν παραπλησίων παιγνίων τοῖς προσ-
 αγορευομένοις Σάλπη. Ἄρχιππος δὲ ἐν Ἰχθύσι
 ἀρσενικῶς εἶρηκεν ὁ σάλπη:

ἐκήρυξεν βόαξ,³
 σάλπη δ' ἐσάλπιγξ' ἔπτ' ὀβολοὺς μισθὸν φέρων.
 γίνεται δ' ὅμοιος ἰχθύς ἐν τῇ Ἐρυθρᾷ θαλάσῃ ὁ
 καλούμενος στρωματεύς, ράβδους ἔχων δι' ὄλου
 τοῦ σώματος τεταμένας χρυσιζούσας, ὡς ἱστορεῖ
 Φίλων ἐν τῷ Μεταλλικῷ.

b ΣΥΝΟΔΟΝΤΕΣ καὶ ΣΤΗΝΑΡΙΣ. καὶ τούτων Ἐπί-
 χαρμος μέμνηται.

συναγρίδας μαζοὺς τε συνόδοντάς τ' ἐρυθρο-
 ποικίλους.

Νουμήμιος Ἀλιευτικῷ διὰ τοῦ ὕ λέγων φησὶν.

ἢ λευκὴν συνόδοντα βόηκάς τε τρικκοὺς τε.

¹ ἀλέουσι Gesner: ἀλέουσι AC.

² τὴν added by Musurus.

³ ἐκήρυξεν βόαξ Meineke: ἢ κήρυξ μὲν ἐβόαξ A.

in *Occupations at Sea*: "And salpas too, fishes of equal length, which the masters of the net, who live by the sea, call cows, because for their belly's sake they ever grind seaweed with their teeth." This fish is also speckled. Hence Mnaseas, who was either a Locrian or a Colophonian, and who composed the work entitled *Bagatelles*, was nicknamed Salpa by his acquaintances because of the varied contents of his compilation. But Nymphodorus of Syracuse, in his *Asiatic Voyage*,^a says that Salpa, the author of these *Bagatelles*, was a Lesbian woman. Alcimus, again, says in his *Sicilian History*^b that the inventor of bagatelles similar to those going under the name of Salpa was born in Messene, which lies opposite the island of Botrys. Archippus in *The Fishes*^c has a masculine form *salpês*: "Loudly bawled the boax and trumpeted the salpês,^d for his pay was sevenpence." A similar fish called "patchwork" occurs in the Red Sea, having stripes of a golden tinge extending across his whole body, as Philon narrates in his work *On Metals*.

The Synodons^e and *Synagris*.^f—These are also mentioned by Epielarmus^g: "Synagrîdes and cod-fishes and synodons speckled red." Numenius in *The Art of Angling*^h spells it with a *y* when he says: "Or a white synodon, boaces too, and tricci." And

^a *F.H.G.* ii. 378.

^b *F.H.G.* iv. 296.

^c Kock i. 683; for boax cf. Athen. 287 a.

^d With a pun on *ἐσάλπιγγε* and *σάλαγγε*.

^e Specifically, a kind of lizard-fish. In Aristotle, *σινόδων* is a term used of animals whose teeth meet evenly, not like the jagged carcharodons.

^f *συναγρίδα* is the Modern Greek name of a delicious fish very common on Greek tables to-day.

^g Kaibel 103.

^h Frag. 9 Birt; Athen. 286 f.

καὶ πάλιν·

τοῖσί κε θηρήσαιο φαγεῖν λεληθμένος ἰχθύν
ἢ μέγαν συνόδοντα ἢ ἀρνευτήν ἵππουρον.

σινόδοντα δὲ αὐτὸν λέγει διὰ τοῦ ἰ Δωρίων, ἔτι δὲ
c Ἄρχεστρατος ἐν τούτοις·

αὐτὰρ τὸν¹ σινόδοντα μόνον² ζήτει παχὺν εἶναι·
ἐκ πορθμοῦ δὲ λαβεῖν πειρῶ καὶ τοῦτον, ἑταῖρε.
ταῦτά³ δὲ ταῦτα κυρῶ φράζων καὶ πρὸς σέ,
Κλέαινε.

Ἄντιφάνης δ' ἐν Ἄρχεστράτῃ·

τίς⁴ δ' ἐγγέλειον ἂν φάγοι
ἢ κρανίον σινόδοντος;

ΣΑΤΡΟΣ. τούτου μνημονεύει Ἄλεξις ἐν Λεύκῃ·
μάγειρος δ' ἐστὶν ὁ λέγων·

ἐπίστασαι τὸν σαῦρον ὡς δεῖ σκευάσαι;
d β. ἀλλ' ἂν διδάσκησ. α. ἐξελὼν τὰ βράγγια,
πλύνας, περικόψας τὰς ἀκάνθας τὰς κύκλω
παράσχισον χρηστῶς διαπτύξας θ' ὄλον
τῷ σιλφίῳ μᾶστιξον εὖ τε⁵ καὶ καλῶς
τυρῶ τε σάξον ἀλσί τ' ἢδ' ὀριγάνῳ.

Ἐφιππος δ' ἐν Κύδωνι πολλῶν καὶ ἄλλων ἰχθύων
κατάλογον ποιούμενος καὶ τοῦ σαύρου μνημονεύει
διὰ τούτων·

θύννου τεμάχη, γλάνιδος, γαλεοῦ,
ρίνης, γόγγρου, κεφάλου,⁶ πέρικης,
e σαῦρος,⁸ φυκίς, βρίγκος, τρίγλη,
κόκκυξ, φάγρος, μύλλος, λεβίας,

¹ τὸν added by Casaubon.

² μόνον Morel: μὲν δὲ AC.

again :^a " With this bait, if you desire to eat fish, you can catch either a large synodon or an acrobat horse-tail." But Dorion spells the name with an *i*, and so does Archestratus^b in the lines : " But as for the sinodon, look only for one that is fat. Try also, my comrade, to take it from the strait. This same advice, as it happens, I give also to thee, Cleaenus." And Antiphanes in *Archestrata* :^c " Who can eat a bit of eel, or the head of sinodon ? "

The Lizard-fish.—This is mentioned by Alexis in *Leucé*^d ; a cook is the speaker : " A. Do you understand how you should prepare the lizard-fish ? B. Why, I shall if you will proceed to tell me. A. First take out the gills, wash it well, cut off the spiny fins all about it, split it nicely, then spread out the whole in two halves, then whip it well and thoroughly with silphium and cover it with cheese, salt, and marjoram." And Ephippus, who composes a catalogue of many other fishes in *Cydon*,^e includes mention of the lizard-fish in these lines : " Slices of tunny, sheat-fish, dog-fish, file-fish, conger-eel, cephalus,^f perch, a lizard-fish, forked hake, brincus, red mullet, piper, bream, mullet, lebias, gilt-head, speckled-

^a Frag. 6 Birt; Athen. 304 d, 322 f.

^b Frag. 40 Ribbeck 17 Brandt. ^c Kock ii. 28.

^d Or *The Lady from Leucas*; Kock ii. 344.

^e *Ibid.* 256; Athen. 329 d, 403 b.

^f A mullet; see 306 e-f, 307 b.

³ ταύρα Dindorf: ταύρα A.

⁴ Ἀρχεστράτη Casaubon: ἀρχιστράτη A.

⁶ τίς Musurus: τίς A.

⁶ γε Dindorf: γε AC.

⁷ Musurus: κεφαλής A.

⁸ φουκία after σαύρος deleted by Villebrun.

σπάρος,¹ αϊολίας, θρᾶττα,² χελιδών,
καρίς, τευθίς, ψήττα, δρακαινίς,
πουλυπόδειον, σηπία, ὄρφως,
κωβιός, ἀφύαι, βελόλαι, κεστρεῖς.

Μνησίμαχος δ' ἐν Ἴπποτρόφῳ·

τῶν καρχαριῶν,³
νάρκη, βάτραχος, πέρκη, σαῦρος,
τριχίας, φυκίς,³ βρίγκος, τρίγλη,
κόκκυξ.

ΣΚΕΠΙΝΟΣ. τούτου μνημονεύων Δωρίων ἐν τῷ
περὶ ἰχθύων καλεῖσθαι φησιν αὐτὸν ἄτταγευόν.

Ἰ ΣΚΙΑΙΝΑ. Ἐπίχαρμος Ἦβας γάμῳ·

αἰολίαί πλωτές τε κυνόγλωσσοί τ', ἐνήν δὲ
σκιαθίδες.⁴

Νουμήμιος δὲ σκιαδέα αὐτὸν καλεῖ ἐν τούτοις·

τοῖσὶ κε θηρήσαιο λαβεῖν⁵ λεληθμένος ἰχθὺν
ἢ μέγαν συνόδοντα ἢ ἀρνευτὴν ἵππουρον
ἢ φάγρον λοφίην, ὅτε δ' ἀγρόμενον σκιαδῆα.

ΣΤΑΓΡΙΔΕΣ.⁶ τούτων μνημονεύει Ἐπίχαρμος ἐν
323 Ἦβας γάμῳ καὶ ἐν Γᾶ καὶ Θαλάσσῃ.

ΣΦΥΡΑΙΝΑΙ. ταύτας φησὶν Ἰκέσιος τροφιμωτέρας
εἶναι τῶν γόγγρων, ἀπειθεῖς δὲ τὴν γεῦσιν καὶ
ἀστόμους, εὐχυλία δὲ μέσους.⁷ ὁ δὲ Δωρίων
“σφύραιναν, φησὶν, ἦν καλοῦσι κέστραν.” Ἐπί-
χαρμος δ' ἐν Μούσαις κέστραν ὀνομάσας οὐκ ἔτι
σφύραινας ὀνομάζει ὡς ταῦτόν οὖσας·

¹ Casaubon: πάρος Α.

² θρᾶττα 329 d, 403 b; θρῆττα AC.

³ καρχαριῶν and φυκίς 403 b; καρχάρων and σκίς A.

beauty, Thracian wife, flying-fish, shrimp, squid, plaice, dracaena, polyp, cuttle-fish, sea-perch, goby, anchovies, needle-fishes, faster-mulletts." And Mnesimachus in *The Horse-breeder*^a: ". . . of the sharks, electric ray, fishing-frog, perch, lizard-fish, anchovy, forked hake, brincus, red mullet, piper."

The Shade-fish.—Dorion, who mentions this in his work *On Fishes*, says that it is called attageinus.

The Maigre.—Epicharmus, in *The Marriage of Hebe*^b: "Speckled-beauties and floaters, and dog-tongues, and maigres too, were in it." Numenius^c calls it sciadeus in these lines: "With this bait, if you desire to take fish, you can catch either a large synodon or an acrobat horse-tail, or a crested bream, or whiles a herded maigre."

Syagrides.—Epicharmus mentions these in *The Marriage of Hebe* and in *Earth and Sea*.^d

Hammer-fishes.—Hicesius says that these are more nourishing than conger-eels, but uninviting and unpalatable to the taste; they are moderately juicy. Dorion has: "The hammer-fish (sphyraena), which they call cestra." And Epicharmus, mentioning the cestra in *The Muses*,^e omits the mention of sphyraenas, evidently because they are the same: "Herrings

^a Kock ii. 438; Athen. 403 b.

^b Kaibel 99; Athen. 288 b, 307 c, 308 e.

^c Frag. 6 Birt; Athen. 322 b, 304 d.

^d Kaibel 95, 103. See critical note.

^e Kaibel 99; Athen. 319 b.

⁴ ἐνῆρ δὲ σκιαθίδες 288 b; ἐνηλιάδεσσκιαθίδες A.

⁵ Casaubon λαβῶν A, φαγεῶν 322 b.

⁶ Συναγρίδες Schweighäuser (cf. 322 b).

⁷ Schweighäuser; μέσως AC.

χαλκίδας τε καὶ κύνας κέστρας τε πέρκας τ' αἰόλας.

καὶ Σώφρων ἐν ἀνδρείοις: " κέστραι βότῳ κάπτουσαι." Σπένσιππος δὲ ἐν δευτέρῳ Ὁμοίων ὡς παραπλήσια ἐκτίθεται κέστραν, βελόνην, σαυρίδα.
 β καὶ οἱ Ἀττικοὶ δὲ ὡς ἐπὶ τὸ πολὺ τὴν σφύραιναν καλοῦσι κέστραν, σπανίως δὲ τῷ τῆς σφύραινης ὀνόματι ἐχρήσαντο. Στράττις γοῦν ἐν Μακεδόσιν ἐρομένου τινὸς Ἀττικοῦ ὡς ἀγνοοῦντος τὸ ὄνομα καὶ λέγοντος:

ἡ σφύραινα δ' ἐστὶ τίς;

φησὶν ὁ ἕτερος·

κέστραν μὲν ὑμεῖς ὀπτικοὶ κικλήσκετε.

Ἀντιφάνης ἐν Εὐθυδικῷ·

πάνυ συχνὴ
 σφύραινα. β. κέστραν ἀττικιστὶ δεῖ λέγειν.

Νικοφῶν δ' ἐν Πανδώρα·

κέστραι τε καὶ λάβρακες.

ε Ἐπίχαρμος Ἦβας γάμῳ·

κέστρας τε πέρκας τ' αἰόλας.

σηπια. Ἀριστοφάνης Δαναίσι·

καὶ ταῦτ' ἔχοντα σηπίας καὶ πουλύπους.

ὡς αἰτίας ἢ παραλήγουσα παροξύνεται, ὡς Φιλῆμων ἱστορεῖ, ὁμοίως καὶ ταῦτα· τηλία,¹ ταινία, οἰκία. τὴν σηπίαν δὲ Ἀριστοτέλης πόδας ἔχει ὀκτώ, ὧν τοὺς ὑποκάτω δύο μεγίστους, προβοσκίδας δύο καὶ μεταξύ αὐτῶν τοὺς ὀφθαλμοὺς καὶ τὸ² στόμα. ἔχει δὲ καὶ ὀδόντας δύο τὸν μὲν

and dog-fishes too, hammer-fishes (cestras), and speckled perch." Sophron, too, in *Mimes of Men*^a: "Hammer-fish gulping down a botis." Speusippus, in the second book of *Similaris*, explains hammer-fish, needle-fish, and lizard-fish as being alike. Attic writers also, as a rule, call the hammer-fish (sphyraena) a cestra, and have seldom used the word sphyraena. Strattis, for example, in *The Macedonians*^b; a native of Attica asks about the word as if he did not know it, and says: "A. The sphyraena, what's that? B. It's what ye in Attica dub cestra." Antiphanes, in *Euthydicus*^c: "A. A very large sphyraena. B. Cestra you must say in Attic Greek." Nicophon, in *Pandora*^d: "Cestras and sea-bass." Epicharmus, in *The Marriage of Hebe*^e: "Cestras and speckled perch."

The Cuttle-fish.—Aristophanes in *The Daughters of Danaus*^f: "Although he had these, cuttle-fishes and polyps." The penultimate syllable in sepia is accented with the acute, like αἰτία (cause), so Philemon explains, and similarly the following: τείλια (board), ταινία (ribbon), οἰκία (house). Aristotle^g says that the cuttle-fish has eight feet, of which the two hindmost are largest; also two feelers, between which are the eyes and the mouth. It also

^a Kaibel 165; Athen. 286 d note a.

^b Kock i. 719.

^c Kock ii. 50.

^d Kock i. 776.

^e Kaibel 99; Athen. 319 b.

^f Kock i. 436. In Athen. 316 b the line is attributed to the play *Daedalus*.

^g p. 320 Rose.

¹ τήλια Herodian 300. 39: παῖτια (not a correct example, and om. in C) A.

² τὸ added by Kaibel.

ἄνω, τὸν δὲ κάτω καὶ τὸ λεγόμενον ὄστρακον ἐν
 α τῷ κάτω. ἐν δὲ τῇ μύτιδι ὁ θολός ἐστιν αὕτη
 δὲ κείται παρ' αὐτὸ τὸ στόμα κύστεως τρόπον¹
 ἐπέχουσα. ἐστὶ δ' ἡ κοιλία πλακώδης καὶ λεία,
 ὁμοία τοῖς τῶν βοῶν ἡνύστροις. τρέφονται δ' αἱ
 μικραὶ σηπίαὶ τοῖς λεπτοῖς ἰχθυοῖς, ἀποτείνουσαι
 τὰς προβοσκίδας ὥσπερ ὄρμιās καὶ ταύταις
 θηρεύουσαι. λέγεται δ' ὡς ὅταν ὁ χειμὼν γένη-
 ται τῶν πετριδίων ὥσπερ ἀγκύραις ταῖς προ-
 βοσκίαις λαμβανόμεναι ὄρμιουσι. διωκομένη τε ἡ
 ε σηπία τὸν θολὸν ἀφήσει καὶ ἐν αὐτῷ κρύπτεται
 ἐμφήγασα φεύγειν εἰς τοῦμπροσθεν. λέγεται δὲ
 ὡς καὶ θηρευθείσης τῆς θηλείας τριῶν οἱ
 ἄρρηνες ἐπαρήγουσιν ἀνθέλκοντες αὐτήν· ἂν δ' οἱ
 ἄρρηνες ἀλώσιν, αἱ θήλειαι φεύγουσιν. οὐ διετίζει
 δ' ἡ σηπία, καθάπερ οὐδ' ὁ πολύπους. ἐν δὲ
 πέμπτῳ ζῶων μορίων " αἱ σηπίαὶ, φησί, καὶ αἱ
 τευθίδες νέουσι ἅμα καὶ συμπεπλεγμένα, τὰ
 στόματα καὶ τὰς πλεκτάνας ἐφαρμόττουσαι καταντι-
 κρῦν ἀλλήλαις· ἐφαρμόττουσιν δὲ καὶ τὸν μυκτῆρα
 εἰς τὸν μυκτῆρα. τῶν τε μαλακίων τίκτουσιν
 ι πρώτων τοῦ ἔαρος αἱ σηπίαὶ καὶ τίκτουσι² πᾶσαν
 ὥραν καὶ κυίσκονται πεντεκαίδεκα ἡμέρας. ὅταν
 δὲ τέκωσι τὰ ὤα, ὁ ἄρρην παρακολουθῶν κατα-
 φυσᾷ καὶ στιφρᾷ. βαδίζουσι δὲ κατὰ ζυγά. καὶ
 ἐστὶν ὁ ἄρρην τῆς θηλείας ποικιλώτερός τε καὶ
 μελάντερός τὸν νῶτον. Ἐπίχαρμος δ' ἐν Ἡβας
 γάμῳ φησί·

πώλυποι³ τε σηπίαὶ τε καὶ ποταναὶ τευθίδες.

¹ τρόπον AC: τόπον Kaibel.

² τίκτουσι Aristot.: οὐ κύνουσι AC.

³ πώλυποι 318 e: πώλυτες A.

has two teeth, one upper and one lower, and what is called the shell is on its back. The inky fluid is in the sac ^a; this lies close beside the mouth, presenting the character of a bladder. The stomach is flat and smooth, resembling the rennet-bag of cattle. Small cuttle-fish feed on the minute sorts of fishes, extending their feelers like fishing-lines and catching the fish with them. It is said ^b that when a storm arises they grasp small stones with their feelers and ride, as it were, at anchor. When the cuttle-fish is pursued, it emits its inky fluid and conceals itself in it, giving the appearance of flying forward. It is also said ^c that when the female is caught on a trident the males go to her aid and pull her away; but if the males are caught, the females run away. The cuttle-fish, like the polyp also, does not live more than a year. In the fifth book of *The Parts of Animals*, Aristotle ^d says that cuttle-fishes and squids swim together and interlocked, fitting their mouths and feelers closely against each other. They also fit proboscis to proboscis. Among the molluscs the cuttle-fishes spawn the earliest, in spring, and continue spawning in every season; gestation lasts fifteen days. When the eggs are cast, the male follows closely and discharges (the inky fluid ^e) over them and so hardens them. They move in ranks. The male is more speckled and has a darker back than the female. Epicharmus in *The Marriage of Hebe* says ^f: "Polyps and cuttle-fish, and scudding

^a μύτις. Aristot. *Hist. An.* 524 b 14 σπλάγχρον δ' οὐδὲν ἔχει τῶν μαλακίων (molluscs), ἀλλ' ἦν καλοῦσι μύτιν, καὶ ἐπὶ ταύτῃ θολόν; in 526 b 32 he compares this sac to the liver.

^b Cf. Aristot. *Hist. An.* 523 b 32.

^c Cf. *op. cit.* 608 b 16.

^d *Ibid.* 541 b 12, 544 a 1.

^e Supplied from Aristotle. ^f Kaibel 101; Athen. 318 e.

τοῦτο δὲ σημειωτέον πρὸς Σπεύσιππον λέγοντα
 324 εἶναι ὅμοια σηπίαν τευθίδα. Ἰππώνακτος δ' ἐν
 τοῖς ἰάμβοις εἰπόντος "σηπίης ὑπόσφαγμα" οἱ
 ἐξηγησάμενοι ἀπέδωκαν τὸ τῆς σηπίας μέλαν.
 ἐστὶ δὲ τὸ ὑπόσφαγμα, ὡς Ἐρασίστρατος φησὶν
 ἐν Ὀψαρτυτικῷ, ὑπότριμμα. γράφει δὲ οὕτως·
 "ὑπόσφαγμα δ' εἶναι κρέασιν ὁπτοῖς ἐκ τοῦ
 αἵματος τεταραγμένου μέλιτι, τυρῷ, ἀλί, κυμίνῳ,
 σιλφίῳ, ὄξει¹ ἐφθοῖς." καὶ Γλαῦκος δ' ὁ Λοκρὸς
 ἐν Ὀψαρτυτικῷ οὕτως γράφει· "ὑπόσφαγμα δ'
 αἶμα ἐφθὸν καὶ σιλφίον καὶ ἕψημα ἢ μέλι καὶ
 ὄξος καὶ γάλα καὶ τυρὸς καὶ φύλλα εὐώδη τετμη-
 νά μένα." ὁ δὲ πολυμαθέστατος Ἀρχέστρατος φησὶν·

σηπίαι Ἀβδήροις τε Μαρωνεία τ' ἐν μέσση.

Ἀριστοφάνης Θεσμοφοριαζούσαις·

ἰχθὺς² ἐώνηται τις ἢ σηπίδιον;

καὶ ἐν Δαναίῳ·

ὄσμύλια καὶ μαινίδια καὶ σηπίδια.

Θεόπομπος Ἀφροδίτῃ·

ἀλλ' ἔντραγε

τὴν σηπίαν τηρὶ λαβοῦσα καὶ τοδὶ

τὸ πούλυπόδειον.

περὶ δὲ ἐφήσεως σηπιδίων Ἀλεξίς ἐν Πονήρῃ
 παράγει μάγειρον τάδε λέγοντα·

ο
 σηπίας τόσας³
 δραχμῆς μῆς τρίς.⁴ τῶν δὲ τὰς μὲν πλεκτάνας

¹ ὄξει Wilamowitz; ἐξ Α.

² ἰχθὺς (nom. sing.) 104 c: ἰχθὺς Α.

squids." This line should be noted in controverting Speusippus, who says that cuttle-fish and squid are alike. The expression used by Hipponax in his iambic verse,^a "a cuttle-fish's suffusion," is explained by the commentators as the inky fluid of the cuttle-fish. This suffusion, as Erasistratus declares in *The Art of Cookery*, is a sauce-like mixture. He writes: "A suffusion consists of cooked meat, stewed in blood which has been thoroughly beaten up, honey, cheese, salt, caraway-seed, silphium, and vinegar." And Glaucus of Locris, in his *Art of Cookery*, writes thus: "A suffusion—blood stewed with silphium and boiled wine, or honey, vinegar, milk, cheese, and chopped leaves of fragrant herbs." And the learned Archestratus^b says: "Cuttle-fishes in Abdera, and in mid Maroneia as well." Aristophanes in *Thesmophoriasuzae*:^c "Hasn't anybody bought a fish? a cuttle-fish, maybe?" And in *The Daughters of Danaus*^d: "Little polyps and spratlets and squidlets." Theopompus in *Aphrodite*^e: "Nay, my girl, take this cuttle-fish and this bit of polyp here and have a feast." Alexis, in *The Lovelorn Lass*,^f introduces a cook who speaks these lines on the method of cooking cuttle-fish: "Three times as many cuttle-fish^g for only a shilling. Of all these

^a *P.L.G.*³ frag. 68.

^b Frag. 39 Ribbeck 55 Brandt.

^c Kock i. 473; Athen. 104 e and note a.

^d Kock i. 454.

^e *Ibid.* 734.

^f Kock ii. 367; cf. Athen. 326 d.

^g sc. as fish, perhaps mentioned previously. See critical note.

³ *σηπίας ῥόσας* Schweighäuser; *σηπιαί ῥόσους* A. But the corruption may lie deeper.

⁴ *ῥπέις* Casaubon.

καὶ τὰ πτερύγια συντεμῶν ἐφθᾶς¹ ποῶ.
 τὸ δ' ἄλλο σῶμα κατατεμῶν πολλοὺς κύβους
 σμήσας τε λεπτοῖς ἀλοσί δειπνούντων ἅμα
 ἐπὶ τὸ τάγηνον σίζον ἐπεισιῶν² φέρω.

ΤΡΙΓΛΗ, κίχλη διὰ τοῦ ἦ. τὰ γὰρ εἰς $\lambda\alpha$ λήγοντα
 θηλυκὰ ἕτερον αἰτεῖ λάβδα, Σκύλλα, Τελέσιλλα.
 ὅσα δ' ἐπιπλοκὴν ἔχει τοῦ γ εἰς ἦ λήγει, τρώγλη,
 αἶγλη, ζεύγλη. τὴν δὲ τρίγλην φησὶν Ἀριστοτέλης
 τρεῖς τίκτειν τοῦ ἔτους ἐν πέμπτῳ μορίῳν, τεκμαί-
 ρεσθαι λέγων τοὺς ἀλιεῖς τοῦτο ἐκ τοῦ γόνου τρεῖς
 φαινομένου περί τινας τόπους. μήποτ' οὖν ἐν-
 τεῦθ³ ἐστι καὶ τὸ τῆς ὀνομασίας, ὡς ἀμίαι ὅτι³
 οὐ κατὰ μίαν φέρονται, ἀλλ' ἀγεληδόν, σκάρος δὲ
 ἀπὸ τοῦ σκαίρειν καὶ καρίς, ἀφύαι δ' ὡς ἂν
 ἀφυεῖς οὖσαι, τουτέστιν δυσφυεῖς· θύω, θύννος ὁ
 ὀρητικὸς, διὰ τὸ κατὰ⁴ τὴν τοῦ κυνὸς ἐπιτολήν
 ἢ ὑπὸ τοῦ ἐπὶ τῆς κεφαλῆς οἴστρου ἐξελάνεσθαι.
 ἐστὶ δὲ καρχαρόδους, συναγελαστικὴ, παντόστικτος,
 ἔτι⁵ δὲ σαρκοφάγος. τὸ δὲ τρίτον τεκοῦσα ἄγονός
 ἐστι· γίνεται γάρ τινα σκωλήκια αὐτῇ ἐν τῇ
 ὑστέρα,⁶ ἢ τὸν γόνον τὸν γινόμενον κατεσθίει.
 ἀπὸ δὲ τοῦ συμβεβηκότος Ἐπίχαρμος ὀνομάζει
 αὐτὰς κυφᾶς ἐν Ἡβας γάμῳ διὰ τούτων·

¹ ἐφθᾶς Dindorf; ἐφθᾶ A.

² ἐπεισιῶν "shaking over" Meineke.

³ ὡς ἀμίαι ὅτι Musurus: ἀμιαίος ἐστὶν A: ὡς ἀμίαι διὰ τὸ μὴ
 κατὰ μίαν φέρεσθαι C.

⁴ τὰ κατὰ added by Schweighäuser.

⁵ Casaubon: ἐστὶ A.

⁶ ὑστέρα Eust. 193 f. 28: ὑστεραία AC.

^a "Fins" is here and elsewhere a popular inaccuracy for
 tentacles.

^b ἐπεισιῶν seems to be used in its theatrical sense, of a
 new scene. But see critical note.

I cut up the feelers and the fins ^a and stew them. The rest of the creature I chop into many cubes, and rubbing them with ground salt, while the diners are beginning their dinner, my next act ^b is to carry it sizzling ^c to the frying-pan."

The Red Mullet (triglê).—This word, like cichlê (thrush) is spelled with an *ê*.^a For all feminines ending in *la* require a second *l*: Scylla, Telesilla. But all words in which *g* is inserted end in *ê*, like troglê (hole), aiglê (brilliance), zeuglê (yoke-strap). "The red mullet," Aristotle says in the fifth book of *Parts of Animals*,^e "spawns thrice a year." He says that fishermen infer this from the roe, which is seen three times a year in certain localities. Perhaps, therefore, the name triglê is derived from this circumstance,^f just as the amias are so-called because they do not go solitarily, but in schools, scarus (parrot-fish) and caris (shrimp) from scairo (leap), aphyae (anchovies) because they are aphyes, that is, of poor size; from thyo, dart, the darting thynnus (tunny), because at the time when the Dog-star rises it is driven forth by the bot-fly on its head. The triglê (red mullet) is jagged-toothed, gregarious, spotted all over, and also carnivorous. The third spawning is infertile; for certain worms develop in the womb, which devour the roe that is to be spawned. From this circumstance Epicarmus calls them the "squirring"^g in these lines from *The Marriage of*

^a Apparently it was parboiled before being fried.

^b *i.e.* not trigla; cf. 305 a-b.

^c *Hist. An.* 543 a 5.

^f *τρογλή* is here connected with *τρῖς*, "three times"; *ἀπλα*, quasi *ὀπλά*, a different etymology from Aristotle's, *Athen.* 278 a. On amia see 277 c. For *θύρρος* from *θύω* of. 302 b.

^g Literally "curved."

ἄγε δὴ τρίγλας τε κυφὰς κάχαρίστους βαιόνας.

Σώφρων δ' ἐν τοῖς ἀνδρείοις τριγόλας τινὰς ἐν
 τούτοις ὀνομάζει. "τριγόλα ὀμφαλοτόμῳ" καὶ
 f "τριγόλαν" τὸν εὐδαιον.¹ ἐν δὲ τῷ ἐπιγρα-
 φομένῳ Παιδικὰ ποιφυξείς² φησί. "τρίγλας μὲν
 γένηον,³ τριγόλα δ' ὀπισθίδια."⁴ κὰν τοῖς γυναι-
 κείοις δὲ ἔφη. "τρίγλαν γενεᾶτιν." Διοκλῆς δ'
 ἐν τοῖς πρὸς Πλείσταρχον⁵ σκληρόσαρκον εἶναι
 φησι τὴν τρίγλαν. Σπεύσιππος δ' ἐμφερῆ φησιν
 εἶναι κόκκυγα, χελιδόνα, τρίγλαν. ὅθεν Γρύφων
 325 φησὶν ἐν τοῖς περὶ ζώων τὸν τριγόλαν τινὰς
 οἶσθαι κόκκυγα εἶναι διὰ τε τὸ ἐμφερές καὶ τὴν
 τῶν ὀπισθίων ξηρότητα, ἣν σεσημειώται ὁ Σώφρων
 λέγων. "τρίγλας μὲν γένηον,⁶ τριγόλα δ' ὀπισθί-
 δια."⁷ Πλάτων δ' ἐν Φάωνί φησι.

τρίγλη δ' οὐκ ἐθέλει νεύρων ἐπιήρανος εἶναι.
 παρθένου⁸ Ἀρτέμιδος γὰρ ἔφυ καὶ στύματα
 μισεῖ.

τῇ δὲ Ἑκάτῃ ἀποδίδοται ἡ τρίγλη διὰ τὴν τῆς
 ὀνομασίας κοινότητα. τριοδίτις γὰρ καὶ τρίγληρος,
 καὶ ταῖς τριακάσι δ' αὐτῇ τὰ δείπνα φέρουσι.
 κατὰ τὸ παραπλήσιον δ' οἰκειοῦσιν Ἀπόλλωνι
 b μὲν κίθαρων, Ἑρμῇ δὲ βόακα, Διονύσῳ δὲ κιττὸν

¹ Musurus: τριγόλαι Α.

² Παιδικὰ ποιφυξείς Casaubon: παιδι κασποιφυξείς Α.

³ μὲν γένηον Ahrens: τ' ἔνηον Α.

⁴ τριγόλα δ' ὀπισθίδια, cf. 325 a: τριγολαπισθίδια Α.

⁵ 320 d: κλείταρχον Α.

⁶ γένηον Ahrens: γε πίνονας AC.

⁷ ὀπισθίαν Α: ὀπισθία C.

⁸ παρθένου added from d d.

^a Kaibel 102; Athen. 288 a and note f.

Hebe ^a: "So he brought some squirming mullets and disgusting baiones." Sophron, again, mentions trigolae, whatever they may be, in *Mimes of Men*,^b thus: "With a trigolae that cuts the navel-cord;" and "the trigolae that brings fair weather." On the other hand, in the mime entitled *Puffing Passion*,^c he has: "The jaw of a triglê, but the hind parts of a trigolae." And in *Mimes of Women* ^d: "The barbelled triglê." Diocles,^e in his work addressed to Pleistarchus, mentions the triglê among fish with hard flesh. Speusippus says that the piper, flying-fish, and triglê are similar. Hence Tryphon declares in his work *On Animals* ^f that some persons identify the trigolae with the piper because of their general resemblance and also because of the hardness of their hind parts, which Sophron has indicated when he says, "the jaw of a triglê, but the hind parts of a trigolae." Plato says in *Phaon* ^g: "But the red mullet will give no strength to the glands. For she is a daughter of the virgin Artemis and loathes the rising passion." The triglê, on account of the syllable in its name which is common to the epithets of Hecate, is dedicated to her.^h For she is the goddess of the three ways ⁱ and looks three ways, and they offer her meals on the thirtieth day. By like analogies they associate the turbot (citharus) with Apollo,^j the boax with Hermes,^k the ivy with

^b Kaibel 166. ^c *Ibid.* 163. ^d *Ibid.* 159.

^e Wellmann 172; cf. Athen. 305 b, 320 d.

^f Frag. 121 Velsen.

^g Kock i. 647; Athen. 5 d and note a.

^h *i.e.*, the word triglê was supposed to contain the numeral three; cf. Athen. 84 b-c, 168 c and note f.

ⁱ Cross-roads or fork in the highway.

^j Athen. 287 a, note d, 306 a.

^k 287 a.

καὶ Ἀφροδίτῃ φαλαρίδα, ὡς Ἀριστοφάνης ἐν Ὀρμισι, κατὰ συνέμφασιν τοῦ φαλλοῦ. καὶ τὴν νῆπταν δὲ καλουμένην Ποσειδῶνι τινες οἰκειοῦσι. καὶ τὸν θαλάττιον γόνον, ὃν ἡμεῖς μὲν ἀφύνην, ἄλλοι δὲ ἀφρίταν¹ ὀνομάζουσιν, οἱ δὲ ἀφρόν· προσφιλέστατον δ' εἶναι καὶ τοῦτον Ἀφροδίτῃ διὰ τὸ καὶ αὐτὴν ἐξ ἀφροῦ γεννηθῆναι. Ἀπολλοδώρος δ' ἐν τοῖς περὶ θεῶν τῇ Ἑκᾷτῃ φησὶ θύεσθαι τρίγλην διὰ τὴν τοῦ ὀνόματος οἰκειότητα· τρίμορφος γὰρ ἡ θεός. Μελάνθιος δ' ἐν τῷ περὶ τῶν ἐν Ἐλευσίνι μυστηρίων καὶ τρίγλην καὶ μαινίδα, ὅτι καὶ θαλάττιος ἡ Ἑκᾷτη. Ἡγήσανδρος δὲ ὁ Δελφὸς τρίγλην παραφέρεισθαι ἐν τοῖς Ἀρτεμισίους διὰ τὸ δοκεῖν τοὺς θαλασσίους λαγῶς θανασίμους ὄντας θηρεύειν ἐπιμελῶς καὶ καταναλίσκειν. διόπερ ὡς ἐπ' ὠφελεία τῶν ἀνθρώπων τοῦτο ποιοῦσα τῇ κυνηγετικῇ θεῷ ἢ κυνηγέτις ἀνάκειται. γενεᾶτιν δ' ἔφη τὴν τρίγλην Σώφρων, ἐπεὶ αἱ τὸ γένειον ἔχουσαι ἠδιονές εἰσι μᾶλλον τῶν ἄλλων. Ἀθήνησι δὲ καὶ τόπος τις Τρίγλα καλεῖται, καὶ αὐτόθι ἐστὶν ἀνάθημα τῇ Ἑκᾷτῃ Τρυγλανθίνῃ. διὸ καὶ Χαρικλειδῆς ἐν Ἀλύσει φησί·

δέσποι' Ἑκᾷτη τριοδίτι,
 τρίμορφε, τριπρόσωπε,
 τρίγλαις κηλευμένα.

ἐὰν δ' ἐναποπνιγῇ τρίγλη ζῶσα ἐν οἴνω καὶ τοῦτο ἀνὴρ πῆν, ἀφροδισιαίξω οὐ δυνήσεται, ὡς Τερψικλῆς ἱστορεῖ ἐν τῷ περὶ ἀφροδισιῶν. κἄν γυνή

¹ ἀφρίταν Schneider: ἀφρήνη A.

^a Both being οἴνωψ? Soph. O.C. 674, cf. Eur. Bacch. 81.
^b l. 566.

Dionysus,^a the coot (phalaris) with Aphrodite, by way of insinuating phallus, like Aristophanes's pun in *The Birds*.^b (So some persons associate the duck, called netta, with Poseidon.^c) The sea product^d which we call aphyê, others aplitis, others still, aphros (foam)—this, I say, is most dear to Aphrodite, because she also sprang from foam. Apollodorus also, in his treatise *On the Gods*, says that the triglê is sacrificed to Hecate because of the associations in the name; for the goddess is tri-form. But Melanthius, in his work *On the Eleusinian Mysteries*,^e includes the sprat with the triglê because Hecate is a sea-goddess also. Hegesander^f of Delphi declares that a triglê is carried in the procession at the festival of Artemis, because it is reputed to hunt sea-hares relentlessly and devour them; for they are deadly. Hence, inasmuch as the triglê does this to benefit mankind, this huntress fish is dedicated to the huntress goddess. Further, Sopbron called the triglê barbelled, because those mullets which have barbels are better to eat than other kinds. At Athens there is also a place called Trigla, and there is a shrine there dedicated to Hecate Triglaulinê. Hence Charicleides says in *The Chain*^g: "Mistress Hecate of the three ways, with three forms and three faces, beguiled with triglas." If a triglê be smothered alive in wine and a man drinks this, he will not be able to have sexual intercourse, as Terpsicles narrates in his book *On Sexual Pleasure*. If a woman, also,

^a Evidently Athenaeus (or Pamphilus) derived $\nu\eta\tau\tau\alpha$ from $\nu\eta\chi\omega$, "swim." The words in parenthesis are an *obiter dictum*, interrupting the associations with Aphrodite, born of the foam.

^d Literally "semen"; cf. 285 b.

^e *F.H.G.* iv. 444.

^f *Ibid.* 420.

^g Kock iii. 394.

δὲ πῆχυν τοῦ αὐτοῦ οἴνου, οὐ κυίσκεται. ὁμοίως δὲ οὐδὲ ὄρνις. ὁ δὲ πολυίστωρ Ἀρχέστρατος ἐπαινέσας τὰς κατὰ Τειχιούντα τῆς Μιλησίας τρύγλας ἐξῆς φησι·

- εὖ κὰν Θάσῳ ὀφώνει τρύγλην κοῦ χείρονα λήψῃ ταύτης· ἐν δὲ Τέῳ¹ χείρω, κεδνὴ δὲ καὶ αὐτῇ· ἐν δ' Ἐρυθραῖς ἀγαθὴ θηρεύεται αἰγιαλίτις.

Κρατῖνος δ' ἐν Τροφωνίῳ φησὶν·

οὐδ' Αἰξωνίδ² ἐρυθρόχρων ἐσθλιεὺς ἔτι τρύγλην οὐδὲ τρυγόνος οὐδὲ δεινοῦ φυγῆ³ μελανούρου.

Ναυσικράτης δ' ὁ κωμωδιοποιὸς ἐπαινεῖ τὰς Αἰξωνικάς τρύγλας ἐν Ναυκλήροις λέγων οὕτως·

μετ' αὐτῶν δ' εἰσὶν ἐκπρεπεῖς φύσιν αἱ ξανθοχρῶτες, ἃς κλύδων Αἰξωνικός πασῶν ἀρίστας ἐντόπους⁴ παιδεύεται·

- ἴ αἷς καὶ θεὰν τιμῶσι φωσφόρον κόρην, δείπνων ὅταν πέμπωσι δῶρα ναυτίλοι.
β. τρύγλας λέγεις.

ΤΑΙΝΙΑΙ. καὶ τούτων Ἐπίχαρμος μέμνηται·

καὶ ταὶ φίνταται
ταινίαι λεπταὶ μὲν, ἀδῆλαι⁵ δὲ κωλίγου πυρός.

Μίθαικος δ' ἐν Ὀψαρτυτικῷ “ταινίαν, φησὶν, ἐκκοιλίξας, τὰν κεφαλὰν ἀποταμῶν, ἀποπλύνας καὶ ταμῶν τεμάχεια κατὰχει τυρὸν καὶ ἔλαιον.”

- 326 πλείεσται δὲ γίνονται καὶ κάλλισται κατὰ τὸν πρὸς τῇ Ἀλεξανδρείᾳ Κάνωπον καὶ ἐν Σελευκεῖᾳ τῇ πρὸς Ἀντιοχείᾳ. ὅταν δ' Εὐπόλις ἐν Προσπαλίτις λέγῃ·

¹ Τέῳ Schneider: τῶι Α.

² Αἰξωνίδ Casaubon: ἐξωνίδα Α.

drink of the same wine, she cannot conceive. The same is true even of a bird. The encyclopaedic Arcestratus,^a after praising the triglas of Teichous, in the Milesian territory, goes on to say: "Also in Thasos buy a red mullet, and you will get one that is not bad. In Teos it is inferior, yet even it is good. In Erythrae, too, it is good, when caught by the shore." And Cratinus says in *Trophonius*^b: "No longer may we eat a red mullet from Aexonê, nor taste the roach or black-tail of huge growth." The comic poet Nausicrates commends the red mullets of Aexonê in these lines from *The Shippers*^c: "A. With them, excellent in quality, come the tawny-skins, which Aexonê's wave fosters as its own children, the best of all. With these, sailorfolk pay honour to the goddess, light-bringing virgin, whenever they offer her gifts of dinners. B. You are talking about mullets."

Ribbon-fish.—These also are mentioned by Epicharmus^d: "And the beloved ribbon-fish, thin but sweet, and requiring little fire." Mithaecus, in *The Art of Cookery*, says: "Clean the insides of a ribbon-fish after cutting off the head, wash and cut into slices, and pour cheese and oil over them." They occur in greatest number and finest quality off Canopus, near Alexandria, and in Seleuceia near Antioch. But when Eupolis says, in *The Prospal-*

^a Frag. 56 Ribbeck 42 Brandt.

^b Kock i. 80.

^c Kock ii. 295; to be added to the fragment given by Athen. 296 a. Cf. 330 b.

^d Kaibel 100; Athen. 321 b.

² οὐδὲ δεινοῦ φύην Casaubon: οὐ δεινοφῆν A.

⁴ ἐντόπος 330 b; ἐν τόποις AC.

⁷
⁵ ἀδείαι A.

μήτηρ τις αὐτῷ Θράττα ταινιόπωλις,
τὴν ἐπὶ τῶν ὕφασμάτων λέγει καὶ τῶν ζωνῶν, αἷς
αἱ γυναῖκες περιδέονται.

ΤΡΑΧΟΥΡΟΙ. τούτων ὡς ξηροτέρων μέμνηται Διο-
κλῆς. Νουμήμιος δ' ἐν Ἀλιευτικῷ φησιν·

ἀλκύνοντας¹ κίγκλους² τε καὶ ἀπλοῖτῃ³ τράχουρον.

b ΤΑΤΑΩΠΙΑΣ. περὶ τούτου Ἀρχέστρατος ἱστορεῖ·

καὶ νεαροῦ μεγάλου τ' αὐλωπία⁴ ἐν θέρει ὠνοῦ
κρανί⁵ ὅταν Φαέθων πυμάτην ἀψίδα διφρεύη·
καὶ παράθες θερμὸν ταχέως καὶ τρίμμα μετ'
αὐτοῦ.

ὅπτα δ' ἀμφ' ὀβελίσκον ἐλὼν ὑπογαστριον
αὐτοῦ.

ΤΕΤΘΙΣ. Ἀριστοτέλης εἶναι φησι καὶ ταύτην
τῶν συναγελαζομένων ἔχειν τε τὰ πλεῖστα τῆς
σηπίας, τὸν τῶν ποδῶν ἀριθμὸν, τὰς προβοσκίδας.
c τῶν δὲ ταύτης ποδῶν οἱ μὲν κάτω μικροὶ εἰσιν,
οἱ δ' ἄνω μεῖζους· καὶ τῶν προβοσκίδων ἡ δεξιὰ
παχυτέρα, καὶ τὸ ὄλον σωματίον τρυφερόν καὶ
ὑπομηκέστερον. ἔχει δὲ καὶ θολὸν ἐν τῇ μύτιδι⁶
οὐ μέλανα ἀλλ' ὠχρόν· καὶ τὸ ὄστρακον μικρὸν
λίαν καὶ χονδράδες.

ΤΕΤΘΟΣ. ὁ δὲ τεῦθος μόνῳ τούτῳ διαφέρει, τῷ
μεγέθει· γίνεται δὲ καὶ τριῶν σπιθαμῶν. τὸ δὲ
χρῶμά ἐστω ὑπέρυθρος καὶ τῶν ὀδόντων τὸν μὲν

¹ ἀλκύνοντας Birt: ἀκονίας A.

² κίγκλους Schweighäuser: κικάλους A.

³ ἀπλοῖτῃ Birt: ἀλλοπιῖν A.

⁴ τ' αὐλωπία Casaubon: ταυλωπία AC.

⁵ κρανί Ribbeck: κραλίαν AC.

⁶ Schweighäuser: μύτι C: μύστι A.

tians^a: "His mother was a Thracian ribbon-pedar;" he means the cloth and belt ribbon which women tie round themselves.

Rough-tails.—Diocles^b mentions these among the fish of harder flesh. Numenius says in *The Art of Angling*^c: "Halcyons and curlews (seizing) a rough-tail even in a season when no boats may sail."^d

Taulopias.^e—Archestratus^f gives an account of this: "Of the large, deep-sea aulopias buy heads in the summer, what time Phaethon drives his chariot over his outermost orbit. And serve it hot quickly and a sauce to go with it. Take a belly-piece of it and roast it on a spit."

The Squid.—Aristotle^g says that this also belongs to the gregarious kinds of sea animals, and that it has most of the attributes of the cuttle-fish—the same number of feet and the feelers. But in the case of the squid the hind feet are small, the front feet larger; and of the feelers, that on the right is thicker; the whole of its small body is plump and rather more extended. It also has an inky fluid in the sac, but it is yellow, not black. Its shell is very small and cartilaginous.

The Teuthis.—The teuthis differs from the squid (teuthis) solely in point of size,^h which reaches as much as three spans.ⁱ It is of a reddish colour; the

^a Kock i. 323.

^b Wellmann 172.

^c Frag. 20 Birt.

^d *i.e.*, these birds can put out to sea when men cannot (Birt). See critical notes.

^e This absurd lemma arose through a misreading of the first line in the Archestratus fragment following. The fish mentioned is the aulopias, perhaps a kind of mackerel.

^f Frag. 9 Ribbeck 33 Brandt.

^g p. 323 Rose.

^h Aristot. p. 324 Rose.

ⁱ About two feet.

d κάτω ἐλάττονα ἔχει, τὸν δὲ ἄνω μείζονα, ἄμφω δὲ μέλανας καὶ ὁμοίους ῥύγχει ἰέρακος. ἀναπτυχθεὶς δὲ κοιλιαν ἔχει ὁμοίαν ταῖς νεύταις. ἐν δὲ ἐμορίων βραχύβιὰ φησὶ εἶναι τὸν τεύθον καὶ τὴν σηπίαν. Ἀρχέστρατος δ' ὁ πᾶσαν γῆν καὶ θάλασσαν διὰ γαστριμαργίαν περιελθὼν¹ φησὶ·

τεύθιδες ἐν Δίῳ τῷ Πιερικῷ παρὰ χεῦμα Βαφύρα· καὶ ἐν Ἀμβρακίᾳ παμπληθέας ὄψει.

Ἄλεξις δὲ ἐν Ἐρετρικῷ τάδε ποιεῖ λέγοντα μάγειρον·

τεύθιδες, σπῖναι,² βατίς, χῆμος,³ ἀφύαι,
 e κρεαδί, ἐντερίδια· ἀλλὰ τὰς μὲν τεύθιδας,
 τὰ πτερύγι' αὐτῶν συντεμών, σταετίου
 μικρὸν παραμίξας, περιπάσας ἠδύσμασι
 λεπτοῖσι χλωροῖς ἀνθύλευσα.

καὶ πέμμα δὲ τι τεύθιδα ὀνομάζειν Ἰατροκλέα ἐν Ἀρτοποικῷ φησὶ Πάμφιλος.

γες. Ἐπίχαρμος ἐν Ἡβας γάμψ·

ἦν δ' υἱαινίδες τε βούγλωσσοί τε καὶ κίθαρος ἐνῆς.

λέγει δὲ τινας καὶ ὕας διὰ τούτων·

χαλκίδες θ'⁴ ὕες τε ἰερακές τε χῶ πίων κύων,

f εἰ μὴ ἄρα οὗτοι οἱ αὐτοὶ εἰσι τῷ κάπρω. Νουμήμιος δ' ἐν τῷ Ἀλιευτικῷ ἀντικρυσ υἱαίναν τινα καταριθμεῖται ἐν τούτοις·

καυθαρίδα προφανείσαν υἱαίναν τε τρίγλην τε.

¹ πλεύσας (καὶ περιπλεύσας C) after περιελθὼν deleted by Dindorf.

² πῖναι Gesner.

³ χῆμος Meineke: δῆμος AC.

lower tooth is smaller, the upper is larger; both are black and resemble a hawk's beak. Dissection discloses inner organs like swine's tripe. In the fifth book of *Parts of Animals*^a it is said that squids and cuttle-fishes are short-lived. Arêhestratus, who circled all lands and seas to gratify his appetite, says^b: "Squids there are in Pierian Dium beside Baphyras' flood; and in Ambracia thou wilt see very many." Alexis, in *The Eretrian*,^c makes a cook say: "Squids, spinnas, rays, cockles, anchovies, steaks, entrails. As for the squids, I chopped up their fins, mixed in a little lard, sprinkled them with seasoning and stuffed them with finely-chopped greens." Again there is a kind of cake called squid, according to Pamphilus, who quotes Iatrocles' *Bread-making*.^d

Pig-fish.^e—Epicharmus, in *The Marriage of Hebe*^f: "There were pig-fishes (hyaenides) and ox-tongues and a turbot among them." But he also speaks of certain fish called hyes in this line^g: "Herrings and hyes too (pig-fish), hawk-fishes and the fat dog-fish." These may, to be sure, be the same as boar-fish. Numenius, in *The Art of Angling*,^h expressly includes in his list a fish called hyaena in this line: "A cantharis which had come to light, a hyaena, and a

^a Aristot. *Hist. An.* 550 b 14.

^b Frag. 43 Ribbeck 54 Brandt.

^c Kock ii. 323-4; cf. Athen. 324 c and note f (p. 457).

^d For the moulding of dough in shapes see 109 f, note e, 114 f, note a.

^e Evidently a kind of plaice or sole.

^f Kaibel 102; Athen. 288 b, 330 a.

^g Kaibel 103; cf. Athen. 328 c.

^h Frag. 13 Birt.

⁴ χαλκίδες θ' cf. 328 c; χαλκιδείς τε ΔC.

καὶ Διονύσιος δ' ἐν Ὀψαρτυτικῷ τῆς ὑαίνης μνημονεύει. Ἀρχέστρατος δ' ὁ ὀψοδαίδαλος·

ἐν δ' Αἴνω καὶ τῷ Πόντῳ τὴν ἐν ἀγόραζε,
ἦν καλέουσί τινες θνητῶν ψαμμίτιν ὀρυκτὴν.
τούτου¹ τὴν κεφαλὴν ἔψειν² μηδὲν προσενεγκὼν
ἦδυσμ', ἀλλ' ἐς ὕδωρ μόνον³ ἐνθεῖς καὶ θαμὰ
κινῶν

327 ὕσσωπον παράθες τρίβας, κἄν ἄλλο τι χρήζης,
δρῦμ' διείς ὄξος· κἄτ' ἔμβαπτ' εὐ⁴ καὶ ἐπείγου
οὕτως ὡς πνίγεσθαι ὑπὸ σπουδῆς καταπίνων.
τὴν λοφιὰν δ' ὀπτᾶν αὐτῆς καὶ τᾶλλα τὰ πλείστα.

μήποτ' οὖν καὶ ὁ Νουμήμιος ἐν τῷ Ἀλιευτικῷ
τὴν ἐν ψαμαθίδα καλεῖ ἐπὶ ἀν λέγει·

ἄλλοτε καρχαρίην, ὅτε δὲ ῥόθιον⁵ ψαμαθίδα.

ΤΚΑΙ. καὶ⁵ τὸν ὕκην Καλλίμαχος ἐν ἐπιγράμμασιν ἱερὸν ἰχθύν καλεῖ διὰ τούτων·

θεὸς δέ οἱ ἱερὸς ὕκης.

Νουμήμιος δ' ἐν Ἀλιευτικῷ·

b ἢ σπάρων ἢ ὕκας ἀγγελίδας ἢ ἐπὶ φάγγρον
πέτρη⁷ ἀλωόμενον.⁸

Τίμαιος δ' ἐν τῇ γ' τῶν ἱστοριῶν περὶ τοῦ
Σικελικοῦ πολιχνίου (λέγω δὲ τῶν Ὑκάρων) δια-
λεγόμενος προσαγορευθῆναι φησι τὸ πολίχμιον
διὰ τὸ τοὺς πρῶτους τῶν ἀνθρώπων ἐλθόντας ἐπὶ
τὸν τόπον ἰχθύς εὐρεῖν τοὺς καλουμένους ὕκας

¹ ταύτης Ribbeck: αὐτὰρ Stadtmüller.

² Dindorf: ἔψει AC.

³ ὕδωρ μόνον Naecke: μόνον ὕδωρ AC.

⁴ ἔμβαπτ' εὐ Naecke: ἐμβαπττε Λ, ἐμβαπτε C.

⁵ δὲ ῥόθιον 306 d: δ' ὄρθιον AC.

red mullet." Dionysius, in *The Art of Cookery*, also mentions the hyaena. Archestratus, the master-chef, says ^a: "In Aenus and in Pontus buy the pig-fish, which some mortals call sand-digger. Boil its head without adding any seasoning; simply place it in water, stirring frequently; place beside it a pounded caper-plant, and if thou crave aught else, drop on it pungent vinegar; soak it well in this, then make haste to eat it, even to the point of choking thyself with thy zeal. But the back-fin and most of the other parts it were better to bake." Perhaps, therefore, Numenius, in *The Art of Angling*,^b means the pig-fish when he uses the word sand-fish and says: "At one time a shark, at another a guttling sand-fish."

Hycæe.^c—The hycæ is still another fish which Callimachus^d in his epigrams calls sacred, in these words: "His god is the sacred hycæe." Numenius, in *The Art of Angling*^e: "Or a gilt-head, or hycæe swimming in schools, or a sea-bream wandering by a rock." Timæus, in the thirteenth book of the *Histories*,^f discusses the Sicilian castle (by which I mean Hycara), and says that the castle was so called because the first men who came to that place found the fish which are called hycæe, and what is

^a Frag. 44 Ribbeck 22 Brandt.

^b Frag. 11 Birt; Athen. 306 d.

^c Identified with the erythrinus or redsnapper, 300 f.

^d Frag. 72 Schneider; Athen. 284 c, 282 c, e.

^e Frag. 16 Birt; Athen. 320 d.

^f F.H.G. i. 220.

^g και om. C; but cf. 284 c.

^h ἐπὶ πέτρῃ | φάγγρον Birt.

ⁱ Casaubon: ἀλωόμενον A.

καὶ τούτους ἐγκύους· δι' οὓς οἰωνισαμένους
 Ὑκαρον ὀνομάσαι τὸ χωρίον. Ζηνόδοτος δέ φησι
 Κυρηναίους τὸν ἕκην ἐρυθρίνον καλεῖν. Ἐρμῆπος
 c δὲ ὁ Συμυρναῖος ἐν τοῖς περὶ Ἰππώνακτος ἕκην
 ἀκούει τὴν Ἰουλίδα· εἶναι δ' αὐτὴν δυσθήρατον.
 διὸ καὶ Φιλίταν¹ φάναι·

οὐδ' ἕκης² ἰχθὺς ἔσχατος ἐξέφυγε.

ΦΑΓΡΟΣ. Σπεύσιππος ἐν δευτέρῳ Ὁμοίων παρα-
 πλήσιά φησιν εἶναι φάγρον, ἐρυθρίνον, ἥπατον.
 ἐμνημόνευσε δ' αὐτοῦ καὶ Νουμήμιος ἐν τοῖς προ-
 κειμένοις. Ἀριστοτέλης δὲ σαρκοφάγον φησὶν
 αὐτὸν εἶναι καὶ μονήρη καρδίαν τε ἔχειν τρίγωνον
 ἀκμάζειν τε ἕαρος. Ἐπίχαρμος δ' ἐν Ἡβας γάμω
 φησὶν·

ἀόνες³ φάγροι τε καὶ λάβρακες.

d μνημονεύει δ' αὐτῶν καὶ Μεταγένης ἐν Θουριο-
 πέρσαις. Ἀμειψίας δ' ἐν Κόννω·

ὀρφῶσι⁴ σελαχίους τε καὶ φάγρους βοράν.⁵

Ἰκέσιος δέ φησι· “φάγροι καὶ χρώμις καὶ ἀνθίας
 καὶ ἀκαρνᾶνες καὶ ὀρφοὶ καὶ συνόδοντες καὶ
 συναγρίδες τῷ μὲν γένει παραπλήσιοι ὑπάρχουσιν·
 γλυκεῖς τε γὰρ καὶ παραστυφόντες καὶ τροφίμοι·
 κατὰ λόγον δὲ καὶ δυσέκκριτοι. τροφιμώτεροι δ'
 αὐτῶν οἱ σαρκώδεις καὶ γεωδέστεροι ἐλάττονά τε
 πιμελήν ἔχοντες.” Ἀρχέστρατος δέ φησι “Σειρίου
 ἀντέλλοντος” δεῖν τὸν φάγρον ἐσθίειν·

¹ A; φιλητᾶν C.

² Dindorf; ἕκη AC.

³ ἀόνες 321 d; λονες A.

⁴ Bergk; ὀρφοῖς A.

⁵ βοράν 315 c; ασιβρα A.

more, found them teeming. Taking them as an omen, they named the place Hycara. Zenodotus says that the people of Cyrene call the hyces erythrinus.^a But Hermippus of Smyrna, in his book *On Hipponax*,^b understands the rainbow-wrasse by the word hyces; he says that it is hard to catch. Hence Philitas^c also writes: "Not even the last hyces-fish escaped."

The Sea-bream.—Speusippus, in the second book of *Similar*s, says that the sea-bream, redsnapper, and liver-fish are alike. It is mentioned in the quotation from Numenius given above.^d Aristotle^e says that it is carnivorous and solitary, that it has a triangular heart, and that it is at its best in springtime. And Epicharmus says in *The Marriage of Hebe*^f: "Aones, too, and sea-breems, bass also." They are mentioned by Metagenes also in *Thurio-Persians*.^g And Ameipsias in *Connus*^h: "Food for sea-perches and sharks and breems to devour." Hicesius says: "Sea-breems, chromis,ⁱ beauty-fish, bass, sea-perch, synodonts, and synagrides are similar in character; for they are sweet, rather astringent, and nourishing; but they are also, as might be expected, hard to eliminate. More nourishing than they are fish which are full-fleshed and earthy, having less fat." Arcestratus^j says that the bream should be eaten "at the rising of Sirius": "In Delos, or in Eretria,

^a Athen. 300 f, and note e.

^b *F.H.G.* III. 52.

^c *P.L.G.*⁴ frag. 17.

^d 327 b.

^e p. 317 Rose.

^f Kaibel 102; Athen. 321 d.

^g Kock i. 706, Athen. 269 e-f; on the title see 228 e, note g.

^h Kock i. 672; cf. Athen. 315 b-c.

ⁱ 328 a, 282 b note d.

^j Frag. 45 Ribbeck 26 Brandt.

Δήλω¹ τ' Εἰρετρία τε κατ' εὐλιμένους ἀλὸς
οἴκους.

ο τὴν κεφαλὴν δ' αὐτοῦ μόνον ὠνοῦ καὶ μετ'
ἐκείνης
οὐραῖον· τὰ δὲ λοιπὰ δόμον, φίλε,² μηδ'
ἔσενέγκης.³

μνημονεύει τοῦ φάγγου καὶ Στράττις ἐν Ληνημομέδῳ·
πολλοὺς ἤδη⁴ μεγάλους τε φάγγους ἐγκάψας.⁵

καὶ ἐν Φιλοκτήτῃ·

κατ' εἰς ἀγορὰν ἐλθόντες ἀδρούς
ὀψωνοῖσιν μεγάλους τε φάγγους
καὶ Κωπαδῶν ἀπαλῶν τεμάχη
στρογγυλοσπείρων.⁶

ἔστι δὲ καὶ γένος λίθου φάγγος· ἡ γὰρ ἀκόνη κατὰ
ἰ Κρητῆτας φάγγος, ὡς φησι Σιμίαις.

ΧΑΝΝΑΙ. Ἐπίχαρμος ἐν Ἡβας γάμῳ·

μεγαλοχάσμονάς τε χάννας κήκτραπελογάστορας⁷
οἶους.

Νουμήνιος ἐν Ἀλιευτικῷ·

χάννου τ' ἐγχέλυάς τε⁸ καὶ ἐννυχίην πύτιον.

μνημονεύει δ' αὐτοῦ καὶ Δωρίων ἐν τῷ περὶ
ἰχθύων. Ἀριστοτέλης δὲ ἐν τῷ περὶ ζωικῶν
ποικιλερυθρομέλαιναν⁹ αὐτὴν ὀνομάζει καὶ ποικιλό-
γραμμον διὰ τὸ μελαινὰς γραμμαῖς πεποικίλθαι.

328 ΧΡΟΜΙΣ. καὶ τούτου μνημονεύει Ἐπίχαρμος
λέγων·

καὶ σκιφίας χρώμις θ', ὅς ἐν τῷ ἦρι κατ' τὸν¹⁰
Ἀνάμιον

ἰχθύων πάντων ἄριστος.

by the fair-haroured dwellings of the sea. But buy only the head of it, and with it the tail-slice; as for the other parts, my friend, carry them not even into the house." The bream is mentioned by Strattis, also, in *Lemnomedæ* ^a: "He has swallowed many a large bream." And in *Philoctetes* ^b: "And then they walk into the market-place and buy large, fat breams, and slices of tender, round-ribbed Copeiaics. ^c" There is also a kind of stone called bream. For the whetstone in Cretan speech is bream, according to Simias.

Cannas.—Epicharmus, in *The Marriage of Hebe* ^d: "Wide-gaping cannas and cods with extraordinary paunches." Numenius in *The Art of Angling* ^e: "Cannas and eels, and darkling bottle-fish." It is mentioned also by Dorion in his book *On Fishes*. Aristotle, in the work *Pertaining to Animals*,^f names it "spotted-red-black" or "spotted-line," because it is spotted with black lines.

Chromis.^g—This is also mentioned by Epicharmus,^h who says: "And the sword-fish and the chromis, which Ananias says is the best of all fishes in spring-

^a Kock i. 718.

^b *Ibid.* 724.

^c i. e., eels, 297 c.

^d Kaibel 102; Athen. 315 f.

^e Frag. 10 Birt; Athen. 304 e.

^f p. 296 Rose.

^g See 282 b, note d.

^h Kaibel 101; Athen. 282 a-b.

¹ δῆλφ C: δόλφ A. ² φίλε added by Brandt.

³ ἐσπενέγκης Meineke: εἰσενέγκης A.

⁴ ἡδη Meineke: δη A.

⁵ Casaubon: ἐγκύφας A.

⁶ στρογγυλοπλευρών Schweighäuser: στρογγυλιπλευρών A.

⁷ 315 f: μεγαλοχάμμου . . κηπτραπελογάστρος A.

⁸ ἐγγέλυς τε 304 e: τεπελίσσε A.

⁹ Meineke: ποικιλέρυθρον μέλαιναν AC.

¹⁰ 282 b: χρομιάς τε ἄς ἐν . . κατα τὸν A.

Νουμήμιος δ' ἐν Ἀλιευτικῷ·

ἕκην ἢ κάλλιχθιν, ὅτε¹ χρόμιν, ἄλλοτε δ' ὀρφόν.
καὶ Ἀρχέστρατος·

τὸν χρόμιν ἐν Πέλλῃ λήψη μέγαν (ἔστι δὲ πίων
ἂν θέρος ἦ) καὶ ἐν Ἀμβρακίᾳ.

ΧΡΥΣΟΦΡΥΣ. Ἀρχιππος ἐν Ἰχθύσι·

b ἱεροῦς² Ἀφροδίτης χρυσόφρυς³ Κυθηρίας.

τοὺς δ' ἰχθύς τούτους φησὶν Ἰκέσιος καὶ τῇ
γλυκύτητι καὶ τῇ ἄλλῃ εὐστομίᾳ πάντων εἶναι
ἀρίστους, εἰσι δὲ καὶ τροφιμώτατοι. τίκτουσι δέ,
ὡς φησιν Ἀριστοτέλης, ὁμοίως τοῖς κεστρεῦσιν οὐ
ἂν ποταμοὶ βέωσιν. μνημονεύει δ' αὐτῶν καὶ Ἐπί-
χαρμος ἐν Μούσαις καὶ Δωρίων ἐν τῷ περὶ ἰχθύων.
Εὐπόλις δ' ἐν Κόλαξί φησιν·

δραχμῶν ἑκατὸν ἰχθύς ἐώνημαι⁴ μόνον
ὀκτῶ λάβρακας, χρυσόφρυς δὲ δώδεκα.

ὁ δὲ σοφὸς Ἀρχέστρατος ἐν ταῖς ὑποθήκαις λέγει·

c χρύσοφρυγιν ἐξ Ἐφέσου τὸν πίωνα μὴ παράλειπε,
ὃν κείνοι καλέουσι ἰωνίσκον· λαβὴ δ' αὐτὸν
θρέμμα Σελινούντος σεμνοῦ. πλύνον δὲ νιν ὀρθῶς,
εἴθ' ὄλον ὀπτήσας παράθες, κἂν ἦ δεκάπηγυς.

ΧΑΛΚΙΔΕΣ καὶ τὰ ὅμοια, θρίσσαι, τριχίδες, ἐρί-
τιμοι. Ἰκέσιός φησιν· “αἱ λεγόμεναι χαλκίδες
καὶ οἱ τράγοι καὶ αἱ ραφίδες καὶ αἱ⁵ θρίσσαι ἀχυ-

¹ ὅτε Wilamowitz: ἢ AC.

² ἱεροῦς A, ἱερὸς C: ἱεροῦς Bothe, Kock.

³ χρυσόφρυς (acc. plur.) Kaibel: χρύσοφρυς (nom. sing.) A.

time." And Numenius in *The Art of Angling*^a: "A hycos or a beauty-fish, or at times a chromis or a sea-perch." And Archestratus^b: "The chromis thou gettest in Pella will be large (it is fat if it be summer), as also in Ambracia."

The Gilt-head.—Archippus in *The Fishes*^c: "Gilt-heads, sacred attributes of Aphrodite of Cythera." These fishes, according to Hicesius, are superior to all others in sweetness and flavour generally. They are also very nourishing. They spawn, as Aristotle^d says, wherever rivers flow, like the faster-mullets. They are mentioned by Epicharmus in *The Muses*^e and by Dorion in his book *On Fishes*. And Eupolis says in *The Flatterers*^f: "For only a hundred shillings I have bought fish—eight sea-bass and twelve gilt-heads." And the learned Archestratus in his *Counsels*^g says: "Omit not the fat gilt-head from Ephesus, which people there call ioniscus. Buy it, that nursling of the holy Selinus.^h Wash it with care, then bake and serve it whole even though it measure ten cubits."

*Chalcides*ⁱ and similar fish, thrissae, trichides, and eritimi.—Hicesius says: "The chalcides, as they are called, the bucks, the needle-fishes, and the

^a Frag. 8 Birt; Athen. 295 b.

^b Frag. 46 Ribbeck 30 Brandt.

^c Kock i. 682. See critical note.

^d *Hist. An.* 543 b 3.

^e Kaibel 100; Athen. 304 c.

^f Kock i. 298; an ironical comment on the high price of fish.

^g Frag. 47 Ribbeck 12 Brandt.

^h Not the better known city in Sicily, but the river which flowed beside the temple of the Ephesian Artemis; Strabo 387.

ⁱ Said to be a kind of herring; the names which follow refer to the fine hair-like bones of the herring and sardine.

⁴ Porson; εἰσημενος A.

⁵ ai added by Meineke.

ρώδεις καὶ ἀλιπεῖς καὶ ἄχυλοι." Ἐπίχαρμος δ'
ἐν Ἡβας γάμῳ·

χαλκίδες θ' ὅες τε ἰερακές τε χῶ πίων κύων.

d Δωρίων δὲ χαλκιδικὰς αὐτὰς ὀνομάζει. Νουμήμιος
δέ φησι·

σὺ δ' ἂν καὶ χαλκίδ' ἐκείνη¹
αὐτῶς ἀμπίραις ὀλίγη² καὶ μαινίδα.

διαφέρει δὲ τῆς χαλκίδος ὁ χαλκεύς, οὗ μνημονεύει
Ἡρακλείδης ἐν Ὀψαρτυτικῷ καὶ Εὐθύδημος ἐν
τῷ περὶ ταρίχων λέγων αὐτοὺς γίνεσθαι ἐν τῇ
Κυζικηνῶν χώρα περιφερεῖς τε εἶναι καὶ κυκλο-
ειδεῖς. θρίσων δὲ μέμνηται Ἀριστοτέλης ἐν τῷ
περὶ ζώων καὶ ἰχθύων ἐν τούτοις· "μόνιμα³
e θρίσσα, ἐγκρασίχολος, μεμβράς, κορακῖνος, ἐρυ-
θρίνος, τριχίς." τριχίδων δὲ Εὐπόλις ἐν Κόλαξιν·

ἐκεῖνος ἦν φειδαλός, ὃς ἐπὶ τοῦ βίου
πρὸ τοῦ πολέμου μὲν τριχίδας ἀψώνησ' ἄπαξ,
ὄτε τὰν Σάμῳ δ' ἦν, ἡμιωβελίου κρέα.

Ἄριστοφάνης Ἰππεῖσι·

αἱ τριχίδες εἰ γενοῖσθ' ἑκατὸν τοῦβολοῦ.

Δωρίων δ' ἐν τῷ περὶ ἰχθύων καὶ τῆς ποταμίας
μέμνηται θρίσσης καὶ τὴν τριχίδα τριχίαν ὀνομάζει.
Νικοχάρης Δημνίαις·

τριχίας δὲ καὶ τὰς πρημνάδας⁴ τὰς θυννίδας
ἐπὶ δεῖπνον ἠκούσας ὑπερπληθεῖς . . .

¹ ἐκείνη Birt: ἐκείνη AC.

² καὶ before ὀλίγη deleted by Birt.

³ μονήρη, "solitary," Rose.

⁴ Schweighäuser: τριχιάδας . . . πρημάδας A.

thrissae are chaffy, fatless, and juiceless." Epicharmus in *The Marriage of Hebe*^a: "Herrings and pig-fish, hawk-fish too, and the fat dog-fish."^b Dorion gives them the name chalcidicae. And Numenius^c says: "But in vain would you try in the same way to spear the tiny herring or sprat with that."^d The chalcis, moreover, is different from the chalcus,^e mentioned by Heracleides in his *Art of Cookery* and by Euthydemus in his book *On Salt Meats*. The latter says that they are found in the territory of Cyzicus, and that they are round and circular in shape. As for thrissae, Aristotle mentions them in the book *On Animals and Fishes*^f in this list: "Non-migratory are the thrissa, enerasicholus,^g anchovy, crow-fish, redsnapper, and trichis." These last are mentioned by Eupolis in *The Flatterers*^h: "He used to be close-fisted, for in the old days before the war he bought at one time trichides; but when he got to Samos, he bought slices of meat worth a ha'-penny." Aristophanes in *The Knights*ⁱ: "If trichides should come to a penny the hundred." Dorion, in the book *On Fishes*, mentions also the river-thrissa, and gives to the trichis the name trichias. So Nicochares in *The Lemnian Women*^j: "Trichiae and premnad tunnies have come to the table in abounding plenty."

^a Kaibel 103.

^b Or thresher shark, 286 a, 295 a.

^c Frag. 19 Birt.

^d *i. e.*, with a trident such as was used for taking large fish (Birt).

^e Perhaps the dory (or John-dory).

^f p. 298 Rose. See critical note.

^g Cf. 285 a, 300 f, note f.

^h Kock i. 299; an ironical description of Hipponicus.

ⁱ l. 662.

^j Kock i. 772.

ἢ πρημνάδας δὲ τὰς θυννίδας ἔλεγον. Πλάτων
Εὐρώπη·

ἀλιευόμενός¹ ποτ' αὐτὸν εἶλον ἀνδράχην²
μετὰ πρημνάδων κᾶπειτ' ἀφήχ³ ὅτι ἦν βόαξ.

ὁμοίως δὲ καὶ Ἀριστοτέλης ἐν πέμπτῳ ζῶων
μορίων· ἐν δὲ τῷ ἐπιγραφομένῳ περὶ⁴ ζωικῶν τρι-
χίδα. τῶν δὲ λεγομένων ἐστὶ⁵ ὅτι ἤδετα ὀρχήσει
καὶ ψῶῃ καὶ ἀκούσασα⁶ ἀναπηδᾷ ἐκ τῆς θαλάσσης.
τῶν δ' ἐριτίμων μέμνηται Δωρίων ἐν τῷ περὶ
ἰχθύων⁷ λέγων κατὰ τὸ αὐτὸ ποιεῖν ταῖς χαλκίσιν,
ἠδέεις δ' εἶναι τὰς ἐν ὑποτρίμμιατι. Ἐπαίνετος δέ
φησι “γαλῆν, σμαρίδα,⁸ ἦν ἔνιοι καλοῦσι κυνὸς
329 εὐναί, χαλκίδας, ἄς⁹ καλοῦσι καὶ σαρδίνους,
ἐριτίμους, ἰέρακα, χελιδόνα.” Ἀριστοτέλης δ' ἐν
πέμπτῳ ζῶων ἱστορίας σαρδίνους αὐτὰς καλεῖ.
Καλλίμαχος δ' ἐν ἔθνικαῖς ὀνομασίαις γράφει
οὕτως· “ἐγκρασίχολος, ἐρίτιμος Χαλκηδόνιοι.
τριχίδια, χαλκίς, ἴκταρ, ἀθερίνη Ἀθηναῖοι.¹⁰” ἐν
ἄλλῳ δὲ μέρει καταλέγων ἰχθύων ὀνομασίας
φησὶν· “ὄζαινα, ὀσμύλιον Θούριοι. ἰωπες, ἐρίτιμοι
Ἀθηναῖοι.” τῶν δὲ ἰώπων μνημονεύει Νίκανδρος
ἐν β' Οἰταϊκῶν¹¹.

¹ Casaubon: ἀλιευμένος AC.

² εἶλον ἀνδράχην Meineke: εἶδον ἀνδράχην A.

³ ἀφήχ Meineke: ἀφήκεν AC.

⁴ περί added by Rose.

⁵ ἐστὶ ὅτι Kaibel: ἐσοσι A: ἐστιν ὅτι Schweighäuser.

⁶ Kaibel: ἀκούσας A, ἀκούουσαν C.

⁷ ἐν τῷ περὶ ἰχθύων trans. by Kaibel from following line:

Ἐπαίνετος δ' ἐν τῷ περὶ ἰχθύων A (ἐν Ὀψαρτυτικῷ 313 b).

⁸ 313 b: σμαρίδα A.

⁹ ἄς Dindorf: τὰς AC.

¹⁰ Ἀθηναῖοι added by Meineke.

Premnad is a name they give to female tunnies. Plato in *Europa*^a: "Once I went a-fishing, and caught him, along with some premnad tunnies, by means of a sprig of andrachna^b; and then I let him go, for he turned out to be a boax." Aristotle uses the same term, trichias, in the fifth book of *Parts of Animals*.^c But in the work entitled *Pertaining to Animals*,^d he has trichis. It is one of the fishes of which it is said that they delight in dancing and music, and when it hears the sound of music it jumps out of the water. The eritimi are mentioned by Dorion in his book *On Fishes*; he says they behave in the same way as the chalcides, and that they are good to eat when served with a sauce. And Epacnetus says: "The marten-fish, the smaris^e (which some call dog-kennels), chalcides (which they also call sardines), eritimi, hawk-fish, and flying-fish." Aristotle, in the fifth book of *The History of Animals*,^f calls them sardines. And Callimachus, in *National Designations*,^g writes as follows: "Encrasicholus, the eritimus at Chalcedon. Trichidia, chalcis, icetar, or atherinê at Athens." And, when giving in another passage a list of terms for fish, he says: "ozaena, the osmylium^h at Thurii. Iopes, the eritimi at Athens." These iopes are mentioned by Nicander in the second book of his poem, *Oetaea*ⁱ: "As when,

^a Kock i. 611.

^b A small plant used as a charm, illecebrum. See Pliny, *N.H.* xxv. 162.

^d p. 298 Rose.

^e Cf. 313 b and notes a and b.

^f p. 238 Rose.

^g Frag. 38 Schneider.

^h A polyp, 318 e; but the terms ozaena and osmylium suggest ἄζω, which points to the smelt and its peculiar odour, like that of a cucumber, when first caught.

Frag. 18 Schneider.

¹¹ β' Οἰταϊκῶν Dindorf; βωιωτικῶν A.

ὡς δ' ὅπῳτ' ἀμφ' ἀγέλησι νεηγενέεσσω ἰώπων
ἢ φάγροι ἢ σκώπες ἀρείονες ἢ καὶ ὄρφος.

b Ἀριστοφάνης δ' ἐν Ὀλκείῳ·

ὦ κακοδαίμων¹ ὅστις ἐν ἄλμῃ πρῶτον τριχίδων
ἀπεβάβηθη.

τοὺς γὰρ εἰς τὸ ἀπανθρακίζεω ἐπιτηδεῖους ἰχθύς
εἰς ἄλμην ἀπέβαπτον ἢν καὶ Θασίαν ἐκάλουν
ἄλμην. ὡς καὶ ἐν Σφηξίν ὁ αὐτὸς φησιν ποιητῆς·
καὶ γὰρ πρότερον δις ἀνθρακίδων ἄλμην πίων.

ΘΡΑΙΤΑΙ. ἐπεὶ δ' ἐνταῦθα τοῦ λόγου ἐσμὲν
προδιελόμεθά τε περὶ θρισσῶν, φέρε εἰπωμεν
τίνες εἰσὶν αἱ παρὰ Ἀρχίππῳ ἐν Ἰχθύσι τῷ
δράματι θράτται. κατὰ² τὰς συγγραφὰς γὰρ τῶν
ἰχθύων καὶ Ἀθηναίων ταυτὶ πεποίηκεν· “ἀπο-
δοῦναι δ' ὅσα ἔχομεν ἀλλήλων, ἡμᾶς μὲν τὰς
c Θράττας καὶ Ἀθερίνην τὴν αὐλητρίδα καὶ Σηπίαν
τὴν Θύρσου καὶ τοὺς Τριγλίαι καὶ Εὐκλείδην τὸν
ἄρξαντα καὶ Ἀναγυροντόθεν τοὺς Κορακίνας
καὶ Κωβιοῦ τοῦ Σαλαμινίου τὸν³ τόκον καὶ
Βάτραχον τὸν πάρεδρον τὸν ἐξ Ὀρεοῦ.” ἐν
τούτοις ἂν τις ζητήσῃε ποίας θράττας παρὰ τοῖς
ἰχθύσι εἶναι συμβέβηκεν, ἃς ἀποδοῦναι τοῖς
ἀνθρώποις συντίθενται· ἐπεὶ οὖν ἰδίᾳ μοι συγ-
γέγραπται τι περὶ τούτου, αὐτὰ τὰ καιριώτατα
d νῦν λέξω. ἰχθύδιον οὖν ἐστὶν ἀληθῶς ἢ θράττα
θαλάττιον, καὶ μνημονεύει αὐτοῦ Μνησίμαχος
ἐν Ἰπποτρόφῳ· ποιητῆς δ' ἐστὶν οὗτος τῆς μέσης
κωμωδίας· λέγει δ' οὕτως·

¹ Brunck: κακόδαιμον AC.

² Musurus: καὶ A.

³ τὸν added by Kaibel.

amid the freshly spawned school of iopes, sea-breams or owl-fishes or the sea-perch show their might." And Aristophanes in *The Merchantmen*^a: "Alas for the poor devil who was first plunged into a pickle of trichides." For it was the custom to plunge fishes which were adapted for broiling into a pickle which they called Thasian pickle. So the same poet says in *The Wasps*^b: "For twice before, when I had swilled a pickle of broiled fish."^c

Thracian Wives.—Now that we are at this point in the discussion, and have prefaced an account of thrissae, let us ask what the "Thracian wives" are in Archippus's play, *The Fishes*. For in the agreements made between the fishes and the Athenians he has introduced the following^d: "To restore mutually whatever property of the other party we now hold, to wit: We shall give up the Thracian wives and Sardella the flute-girl, Cuttle-fish, daughter of Tursio, and the Mullet family; also Euclides, former archon, the Crow-fish tribe from Anagyryus, the son of Gobio of Salamis, and the assessor Fishing-frog from Oreum." In case someone should ask what these Thracian wives in the custody of the fishes happened to be, which they agree to restore to men, since I have composed a special treatise on this play,^e I will now set forth the chief points of importance. As a matter of fact, the Thracian wife is a small sea fish. Mnesimachus mentions it in *The Horse-breeder*. He is a poet of the Middle Comedy, and

^a Kock i. 500.

^b l. 1127, here quoted inaccurately; cf. *Ach.* 671.

^c The sentence concludes: "I had to pay the fuller a bill of threepence." For the reason see Aristoph. *Ecol.* 347.

^d Kock i. 684.

^e See Vol. I. p. ix.

ATHENÆUS

μύλλος, λεβίας, σπάρος, αιολίας,
θράττα, χελιδών, καρίς, τευθίς.

Δωρόθεος δ' ὁ Ἀσκαλωνίτης ἐν τῷ ὀγδῶ πρὸς τοὺς ἑκατὸν τῆς λέξεων¹ συναγωγῆς θέτταν γράφει, ἥτοι ἡμαρτημένῳ περιτυχῶν τῷ δράματι ἢ διὰ τὸ ἄηθες τοῦ ὀνόματος αὐτὸς διορθώσας ἐξήνεγκεν. ὅπως δ' οὐδ' ἔστι τὸ τῆς θέττης² ὄνομα παρὰ οὐδενὶ τῶν Ἀττικῶν. ὅτι δὲ θράτταν εἶλεγον τὸ θαλάττιον ἰχθύδιον καὶ Ἀναξανδρίδης παρίστησεν ἐν Λυκούργῳ λέγων οὕτως·

καὶ συμπαίζει καριδαρίοις³
μετὰ περκιδίων καὶ θραττιδίων.

καὶ Ἀντιφάνης ἐν Τυρρηνῶ·

δήμου δ' Ἀλαιεύς ἐστιν. β. ἐν γὰρ τοῦτῳ μοι κατάλοιπόν⁴ ἐστιν, καὶ κακῶς ἀκούσομαι.

α. τί δῆτα τοῦτο; β. θράτταν ἢ ψῆτταν τω' ἢ μύραιναι ἢ κακόν τί μοι δώσει μέγα θαλάττιον.

ΖΗΤΤΑΙ. ταύτας Διοκλῆς ἐν τοῖς ξηροτέροις ἰ καταριθμῆνται. Σπεύσιππος δ' ἐν β' Ὁμοίων παραπλησιά φησιν εἶναι ψῆτταν, βούγλωσσον, ταινίαν. Ἀριστοτέλης δ' ἐν ε' ζῴων μορίων γράφει· “ὁμοίως δὲ καὶ τῶν ἰχθύων⁵ οἱ πλείστοι ἅπαξ τίκτουσιν, οἷον οἱ χυτοὶ (οἱ τῷ δικτύῳ περιεχόμενοι), χρώμις, ψῆττα, θύννος, πηλαμύς, κεστρεύς, 330 χαλκίδες καὶ τὰ τοιαῦτα.” ἐν δὲ τῷ περὶ ζωικῶν

¹ Casaubon: λέξεως A.

² θέττης Schweighäuser; θράττης A (del. Kaibel).

³ συμπαίζει καριδαρίοις 105 f; συμπιάζειν κορακινιδίους A.

⁴ κατάλοιπὸν Meyer (cf. 382 c-d); τὸ λοιπὸν A.

⁵ Aristotle: ἰχθυῶν AC.

he says^a: "Mullet, lebias, gilt-head, speckled-beauty, Thracian wife, flying-fish, shrimp, squid." Dorotheus of Ascalon, however, in the one hundred and eighth book of his *Lexicon*, writes theta for thratta, either because he had before him a corrupt edition of the play, or else because the name thratta displeased him and he expunged it by an emendation of his own. But the word theta does not so much as occur anywhere in Attic writers. On the other hand, Anaxandrides in *Lycurgus*^b shows that they called the small sea fish thratta when he says: "He sports with the shrimplets among the perchlets and the whitebait."^c And Antiphanes in *The Etruscan*^d: "A. As to his deme, he is from Halae. B. Well, that's about the last straw. I shall be constantly abused. A. What do you mean by that? B. He will give me a Thracian wife or a plaice or a lamprey, or some damned big thing from the sea."

The Plaice.—Diocles includes these in the list of harder-fleshed fishes. Speusippus, in the second book of *Similar*s, says the plaice, ox-tongue, and ribbon-fish are alike. Aristotle, in the fifth book of *Parts of Animals*,^e writes: "In similar fashion the majority of fishes spawn only once a year, as for example all "dumped" fish (that is, those taken in nets), the chromis, plaice, tunny, palamyd, faster-mullet, herring, and the like." Again he says, in

^a Kock ii. 438; Athen. 403 b, cf. 322 e.

^b Kock ii. 144; Athen. 105 f and note e.

^c "Little Thracian wives."

^d Kock ii. 103. A woman is complaining because she must marry a man from a fishing-village. To hand one a plaice or a lamprey was equivalent to handing one a "lemon."

^e *Hist. An.* 542 b 35.

“σελάχη, φησί, βούς, τρυγών, νάρκη, βατίς, βάτραχος, βούγλωττος,¹ ψήττα, μῦς.” Δωρίων δέ ἐν τῷ περὶ ἰχθύων γράφει· “τῶν δὲ πλατέων βούγλωττον, ψήτταν, ἔσχαρον, ὃν καλοῦσι καὶ κόρην.” βουγλώσσους δ’ ὀνομάζει καὶ Ἐπίχαρμος ἐν Ἡβας γάμῳ·

ὑαινίδες² τε βούγλωσσοί τε καὶ κίθαρως.

Λυγκεὺς δ’ ὁ Σάμιος ἐν ἐπιστολαῖς τὰς καλλίστας γίνεσθαι φησὶ ψήττας περὶ Ἐλευσίνα τῆς Ἀττικῆς. Ἀρχέστρατος δὲ φησιν·

εἶτα λαβεῖν ψήτταν μεγάλην καὶ τὴν ὑπότρηχυν
 b βούγλωσσον, ταύτην δὲ θέρεως, περὶ Χαλκίδα
 κεδνήν.

Ῥωμαῖοι δὲ καλοῦσι τὴν ψήτταν ρόμβον, καὶ ἔστι τὸ ὄνομα Ἑλληνικόν. Ναυσικράτης ἐν Ναυκλήροις· προειπὼν δὲ περὶ γλαύκου τοῦ ἰχθύος ἐπιφέρει·

αἱ ξανθοχρῶτες, ἃς κλύδων Αἰζωνικὸς³
 πασῶν ἀρίστας ἐντόπους παιδεύεται·

αἷς καὶ θεὰν τιμῶσι φωσφόρον κόρην,
 δειπνῶν ὅταν πέμπωσι δῶρα ναυτίλοι.

v. τρίγλαν⁴ λέγεις γαλακτοχρῶτα Σικελὸς ὃν
 πήγνουσυχλος ρόμβος.

Πεπληρωκότες τὴν περὶ ἰχθύων γενομένην τοῖς
 c δειπνοσοφισταῖς ἀδολεσχίαν, ὧ Τυμόκρατες, αὐτοῦ
 τὸν λόγον καταπαύσαντες, εἰ μὴ τι καὶ ἄλλων σοὶ
 δεῖ βρωμάτων, παραθήσομέν σοι καὶ ἅ Εὐβουλος
 εἴρηκεν ἐν Λάκιωσῳ ἢ Λήδα·

¹ Schweighäuser: βουγλωττα AC. The entire quotation is mutilated.

Pertaining to Animals^a: "Cartilaginous are cow-fish, spike-tail, electric ray, ray, fishing-frog, ox-tongue, plaice, and mouse-fish." Dorian writes in his book *On Fishes*: "Among the flat fish are the ox-tongue, plaice, and sole, which is also called coris." Epicharmus mentions ox-tongues also in *The Marriage of Hebe*^b: "There were pig-fishes and ox-tongues and a turbot among them." Lynceus of Samos in his letters says that the best plaice are found off Eleusis, in Attica. But Archestratus says^c: "Then buy a large plaice, and the rather rough ox-tongue; but the plaice only in summer, for it is good at Chalcis." Romans call the plaice rhombus, which is a Greek word. Nausicrates, in *The Skippers*^d; having first spoken of the grey-fish he adds: "A. The tawny-skins, which Aexoné's wave fosters as its own children, the best of all. With these, sailorfolk pay honour to the goddess, light-bringing virgin, whenever they offer her gifts of dinners. B. You are talking about the milk-coloured mullet, which the stodgy Sicilian mob calls rhombus."^e

We have at last, Timocrates, reproduced to repletion the prating about fish which occurred at the Deipnosophists' table. Here I will end the discourse, unless you require a bit of other food, quoting for your benefit what Enbulus says in *The Lacomians*, or

^a p. 295 Rose.

^b Kaibel 102; Athen. 288 b, 326 e.

^c Frag. 51 Ribbeck, 32 Brandt; Athen. 288 a.

^d Kock II. 295; Athen. 325 e, cf. 296 a.

^e What lurks in the corrupt πῆγνυσοχλος (*sic*) I do not know.

² 326 e: οἱ αἰνίδες A.

³ ἔξωνικός A.

⁴ τρίγλας 325 f.

ATHENAEUS

πρὸς τούτοισιν¹ δὲ παρέσται σοι
 θύννου τέμαχος, κρέα δελφακίων
 χορδαί τ' ἐρίφων ἤπαρ τε κάπρου
 κριοῦ τ' ὄρχεις χόλικές τε βοῶς
 κρανία τ' ἀρνῶν νῆστις τ' ἐρίφου
 γαστήρ τε λαγῶ, φύσκη, χορδή,
 πνεύμων ἀλλᾶς τε.

ἐμφορηθεῖς οὖν καὶ τούτων ἕασον ἡμᾶς καὶ τοῦ
 σωματίου ἐπιμέλειαν ποιήσασθαι, ἵνα δυνηθῆς τὰ
 μετὰ ταῦτα εὐλόγως σιτεῖσθαι.

¹ τούτοισιν Kuster: τούτοις A.

Leda^a: "Besides this you shall be served with a slice of tunny, pork-chops, kids' entrails, boar's liver, lamb-fries, beef guts, lambs' heads, a kid's appendix, breast of hare, a sausage, black-pudding, lung, and salami." And so, stuffed with all these, let us bestow some attention on our bodies, that you may be able to feed on what comes after. Isn't that reasonable ?

^a Kock ii. 185.

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