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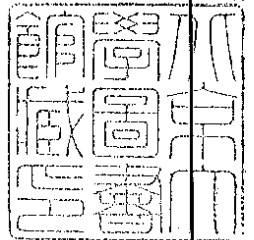
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HELLENISTIC COLLECTION

PHILITAS · ALEXANDER OF
AETOLIA · HERMESIANAX ·
EUPHORION · PARTHENIUS

EDITED AND TRANSLATED BY

J. L. LIGHTFOOT



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INTRODUCTION

This volume contains a selection of Hellenistic literature. It was built around a revision of the old Loeb of Parthenius of Nicaea, where the *Sufferings in Love* and the poetic fragments were combined with Longus' pastoral novel *Daphnis and Chloe*. In other words, the old volume was themed on "love", but in the revision we took the opportunity of combining Parthenius with some other significant Hellenistic figures who are not covered elsewhere in the Loeb series.

The result ranges chronologically from the proto-Hellenistic (Philitas of Cos), through some first-generation Hellenistic poets (Alexander of Aetolia, Hermesianax of Colophon), then extends across Euphorion of Chalcis in the next generation after Callimachus to Parthenius, in some respects (not all) the "last Hellenistic poet". Their prose works are included alongside their poetry—the glosses of Philitas, the prose fragments of Euphorion, and the *Sufferings in Love* of Parthenius, all philological and grammatical labours that both derived from and generated further literary production. Much of this material has not appeared in English translation before, and in some cases a new edition is overdue. This is particularly true of Euphorion, of whom our picture has been significantly al-

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tered by papyrological discoveries in the last century. The present edition has benefited greatly from the meticulous preliminary work carried out by Enrico Magnelli (2002), but will be naturally be replaced by his promised edition and commentary. The edition of Parthenius is a lightly-corrected version of my earlier text (Oxford, 1999).

In editing these texts, I have had two main provisions in mind: first, readable translations, and second, a reasonable amount of annotation, in order to guide the reader through what can sometimes seem like a slew of minor mythology. Rather than reproducing the order of earlier editions, I have arranged the fragments according to my own judgement, and within the inevitable constraints of the Loeb series, I have also tried to provide some basic scholarly guidance. The reader of papyri needs some indication as to what is restoration and what is conjecture; so too the reader of a fragment preserved in a very corrupt manuscript, such as the long fragment of Hermesianax's *Leontion*. Manuscript sigla are used in the apparatus; for their meaning, one must consult the standard edition of the text in question. The bibliographies are certainly not comprehensive, but do aim at basic coverage, as well as listing works cited in the course of a discussion. There are author-specific bibliographies, but also a general bibliography at the beginning which includes a few works of general orientation on the period. A certain amount of cross-referencing is inevitable: so, where Parthenius is cited à propos of Philitas, the reader will find Parthenian bibliography *chez* the former. Fragment numbers are cited in bold (15), while testimonia are prefixed with "Test." (Test. 15); again, cross-referencing sometimes occurs between poets, but

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it should always be clear from the context where this happens.

The volume has a wide geographical coverage. The poets represented here came from throughout the Mediterranean, both from places with high-profile poetic traditions (Colophon) and from apparent backwaters (Pleuron!), but there is a strong tendency for them to gravitate to the major intellectual centres. Not that this volume is particularly Alexandria-centric. True, it seems likely that it was in Alexandria that Philitas acted as tutor to the young Ptolemy Philadelphus (Philitas, Test. 1), who later summoned Alexander of Aetolia there to edit the texts of tragedy and comedy. But before (or after) his time in the capital of the Ptolemies Alexander worked in Pella, the court of Antigonos, together with a fairly enviable collection of other litterati and philosophers (Alexander, Test. 5a-b, 10). Euphorion was first patronised by the royal family in Euboea, and then by Antiochus in Antioch (Test. 1): his case illustrates the reception of the first wave of Alexandrian poets in a different, and rival, cultural centre a generation later. It was war, not royal patronage, that took Parthenius from his native Bithynia to Rome, but it was the patronage of Roman aristocrats to which Parthenius owed his freedom and subsequent career (Test. 1).

The chronological arrangement of the volume might encourage diachronic comparisons between poets. One could also arrange it around an obvious, if absent, focus—from the pre-Callimachean Philitas, who seems already to be developing a poetic self-consciousness that involves refinement, *labor*, and knowledge (8); to his contemporaries

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Hermesianax and Alexander (well characterised as a Hellenistic, but only superficially Callimachean, poet¹); to the post-Callimachean Euphorion, who rewrites the first-generation Hellenistic poets with a highly personal stamp; to Parthenius, Callimachus' vicar on earth in late Republican Rome. But instead I should like to mention four important themes that concern the authors in their own right (as, of course, they are central to Callimachus' work too): elegy, catalogue poetry, the sense of literary history, and finally scholarship.

First, there are many examples of the expansion of the domain of elegy, a process that was already underway before the third century and then increasingly so within it. There are hymns (Philitas 1–5) and other kinds of narrative experiment (Alexander of Aetolia 5); catalogue poetry (Hermesianax 3, 13; Alexander 6, 8²); and other works now difficult to assess (Philitas 6–7). When Parthenius takes up elegy again, after an apparent lapse of a couple of centuries, he applies it—as well as to his famous multi-book *Arete* (1–5)—to epicedia (6, 27²), mythographical narrative (28) and other works whose genre is not easy to determine (8–9, 13, 14).

Second, many kinds of poem—consolatory, mythographical, amatory, literary, imprecatory—were born of the Hellenistic fascination with Hesiodic catalogue poetry (Hermesianax 3, 13; Euphorion 11, 24–26, 37–40 and 49–54 with Test. 1, 108²).² None has survived in anything other than fragments, but even these seem to suggest the

¹ Magnelli 2000, 123–124.

² Cameron 1995, 380–386 (and *passim*); Fantuzzi and Hunter 2004, 160; Asquith 2005.

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richness and complexity of the form. Our longest continuous fragment, from book 3 of Hermesianax's *Leontion*, may not be to all tastes³ but well illustrates some of the literary currents of its age. To begin with, it seems to hark back to several different antecedents. The fragment consists of a list of poets and philosophers who have all succumbed to love. The connectives *hoios, hoīē* ("such", "such as") are a hallmark or "generic signature" of Hesiodic catalogue poetry, which is also adapted to erotic subject-matter elsewhere (Phanocles fr. 1 P.). The persuasive use of exempla—since all the instances of enamoured poets and intellectuals are directed to a female addressee—is in keeping with elegy's traditional character; and the naming of a long elegiac poem after a wife or mistress seems to stand in the tradition that goes back to a work by Hermesianax's fellow-countryman, the *Lyde* of Antimachus of Colophon (and, at least in literary-historical representations, to the *Nanno* of Mimnermus), possibly Philitas' *Bittis* (though there is no trace of a poem of this name), and will continue to Parthenius' *Arete*.

Above all, the fragment revolves around the two favourite subjects of Hellenistic poetry: love and literary history. The former seems already to have its place in Philitas (9); the latter is not yet explicit, though we do find close engagement with, and implicit scholarly commentary upon, works of the literary canon. But in the works of the next generation we find not only implicit engagement with earlier poetry through allusion, intertextuality, and "midrashic" commentary, but also explicit and express discussions of matters of literary history and criticism.

³ Cameron 1995, 318–319, 383.

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Several versions of this engagement can be seen in the present volume. Hermesianax offers a literary-historical survey based partly on genre and partly on chronology; the interest in genre, and in the series of different genres, recalls Callimachus' taxonomy of Greek literature in the *Pinakes*, while the information about each poet and philosopher seems to have been a tongue-in-cheek application of the classic Peripatetic technique of inferring biography and ethical character from the contents of an author's work. The *Leontion* was certainly not the only literary-historical catalogue, and though we can no longer discern the structure or organising principles of other works extant only in fragments, we can compare a review of the poets of Halicarnassus in a famous inscription in elegiac couplets from that city.⁴ One, possibly two, fragments of Alexander of Aetolia's *Musae* review a given poet's life and times, and/or offer a critical evaluation of his works (6, 8; 19 is in the same vein, but the authorship is uncertain and the metre differs). We do not know at what stage of his career Alexander wrote this work (in Alexandria or elsewhere?), but we may compare a fragment from Callimachus' *Against Praxiphanes* (fr. 460 Pf.), where Aratus is described as a "learned and excellent poet", or another fragment from the *Graphieion* (*Archive*?) which contains a brief and pithy description of Archilochus' style of writing (fr. 380 Pf.)—as in Alexander, in elegiac metre. Yet another type of literary history is represented by Euphorion's *Hesiod*, from which

⁴ Text in Merkelbach and Stauber 1998, 39–45 (01/12/02); for the literary catalogue, see lines 43–54 (and cf. also no. 01/12/01); d'Alessio, in Isager and Pedersen 2004, 48–50.

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only tatters survive but which it is reasonable to see as a verse account of the life—or death—of a poet in whom the Hellenistic period was keenly interested.

It is worth reflecting on the kinds of textual scholarship that are produced in a period whose poetry is so informed by literary-historical and literary-critical concerns. There are monographs aplenty. The treatise "about" something was the Peripatetic form *par excellence*; Euphorion's *On Lyric Poets* (203) stands in this tradition, and his *On the Isthmian Games* (201–202) goes right back, across Callimachus' *On Games* (fr. 403 Pf.), to Aristotle and before.⁵ The curious, miscellaneous, and diverting information in his *Historical Commentaries* (193–195) also thoroughly recalls the Peripatetic taste (shared by Callimachus) for the curious anecdote. On the other hand, we do not find literary commentary, in the sense of extracts or lemmata from a text followed by explanatory or interpretative comment on it. Perhaps surprisingly, this form of scholarship was not really developed until the end of the Hellenistic, or beginning of the Roman, period.

In Pfeiffer's famous construction, it was Philitas, the combined "poet and critic", who set the tone for the philological character of early Hellenistic poetry. Even so, editions of texts seems to have been a fairly specialised activity. Of the poets represented here, only Alexander of Aetolia is credited with the "correction" of texts of tragedy and satyr-drama (Test. 7); the word (*διόρθωσις*) at least implies the exercise of a critical faculty, but it is very con-

⁵ Pfeiffer 1968, 134.

troversial just what that involves at this date.⁶ Philitas was the tutor of Zenodotus (Test. 11), Homeric scholar and Ptolemy's first librarian. He himself is never credited with an "edition" (ἐκδοσις) or a "corrected text" (διόρθωσις) of Homer, but five fragments (56–60) consist of textual remarks on the *Iliad*, in whatever form these were presented. It is difficult to get a feel for the whole: while some defend readings known elsewhere, one or two others are decidedly eccentric. A century later, Aristarchus still felt obliged to write a treatise against him.

What Philitas *did* do was glossography. Collections of rare words sprang from the need to explicate ancient or dialectally difficult texts, and there was a long scholarly and schoolmasterly tradition of this in the case of Homer. Euphorion's comprehensive six-book Hippocratic glossary (196–197) also belongs to a tradition that goes back to Xenocritus of Cos, the home of the famous medical school. Philitas was famous for his glossary, which is one of the earliest, if not the earliest, of which we have certain knowledge. But though a contemporary witness (Test. 13) sees it, in the time-honoured tradition of Greek glossography, as a dictionary of difficult poetic words, it seems in fact to have been more interested in the living language. Philitas is particularly interested in dialectal forms, and/or in the minutiae of local practice. Rarely does he seem to be de-

⁶ Fantuzzi and Hunter 2004, 434. For different kinds of διόρθωσις, see West 2001, 25, 38, 50, 62. That of Zenodotus, who worked on the text of Homer at the same time as Alexander and Lycophron's work on tragedy and comedy, was concerned with the identification of spurious lines and passages rather than with choices between textual variants.

pendent on literary texts, or to quote them to support his meanings. An anonymous couplet is quoted in 42, part of a trimeter in 52, and a poetic citation again appears in 30, from a work called *Hermeneta*, apparently *Interpretation*—though whether by Philitas, or an anonymous author quoting Philitas, is impossible to say for sure.

Finally, and at the end of the period covered by this volume, we have Parthenius' *Sufferings in Love*, a prose collection of love-stories taken from earlier poets and prose-writers. Modest as it is, it is still an important, slightly idiosyncratic, witness to a vast genre of writing which, in this case, predates Hellenistic scholarship. Just what sort of a work of mythography is it? Since the fourth, if not the fifth, century BC, there was an industry for the production of helpful prose reductions or summaries of longer works (Homer, Herodotus, tragedies); but the *Sufferings in Love* is not an epitome. On the contrary, so far from setting out to contract, it sets out to expand and amplify. In the preface, Parthenius seems to be undertaking to provide a full account of certain myths that are only alluded to glancingly (μη ἀποτελῶς) in the poets, so his purpose is more akin to the suppletive function that mythographical works also fulfilled, providing helpful ancillary details (background, sources, variants): we see the expansion and amplification in action in stories XIII and XXVI *vis-à-vis* the Euphorionic original. But where other works of mythography are geared to a single text, or closely related groups of texts, the *Sufferings in Love* is not so confined, and in fact is our earliest extant example of a sub-genre of mythography—the collection of miscellaneous narratives (usually themed, occasionally not) served up not

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as a secondary aid to something else but for the information and diversion of the reader *per se*.⁷

Above all, Parthenius sets up the *Sufferings in Love* not (or not only, depending on whether the source-citations go back to him) as explicative of earlier texts, but as generative of new ones. He tells Cornelius Gallus in the preface that he hopes his protégé will be able to draw on them as subject-matter for his own epic or elegiac verse. We do not know whether he did. There is barely a trace of the *Sufferings in Love* in any extant Latin poetry. But that may be an accident of survival. Roman poets could draw on mythography for a multitude of purposes—for details, lists, names and family relationships; to guide them through a labyrinth of variants; and for certain kinds of raw material.⁸ If Ovid garnered metamorphosis myths from prose sources, then another poet could have culled erotic ones. Poets had drawn subject-matter from prose sources since Callimachus trawled local historians for various stories in the *Aitia*. Whether or not his pupil made use of his treatise, Parthenius was expecting his poetic protégé to behave in a rather Callimachean way.

⁷ Examples: Conon's *Diegeses* (not themed); Antoninus Liberalis' *Metamorphoses*; ps.-Plutarch's *Amatoria Narrationes* and the *Parallela Minora*.

⁸ Cameron 2004, 253–303.

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A very full Hellenistic bibliography, currently maintained by Martin Cuypers at the University of Leiden, is available online; it covers all authors represented in this volume.

ABBREVIATIONS

- EtGen Etymologicum Genuinum. For α - β , see L.-L.
 EtGud Etymologicum Gudianum. For α - ζ *ε* *α* *ι*, see E. L. de Stefani, *Etymologicum Gudianum*, 2 vols. (Leipzig, 1909-1920, repr. Amsterdam, 1965). Otherwise, F. W. Sturz, *Etymologicum Graecae linguae Gudianum et alia grammaticorum scripta* (Leipzig, 1818, repr. Hildesheim, 1973).
 EtMag Etymologicum Magnum. For α - β , see L.-L. Otherwise, T. Gaisford, *Etymologicon magnum: seu verius lexicon . . .* (Oxford, 1848).
 EtParv Etymologicum Parvum. See R. Pintaudi, *Etymologicum Parvum quod vocatur* (Milan, 1973).
 EtSym Etymologicum Symeonis. For α - β , see L.-L.
 FGE *Further Greek Epigrams*, ed. D. L. Page (Cambridge, 1981).
 FGrH *Die Fragmente der griechischen Historiker*, ed. F. Jacoby (Leiden, 1923-1958).
 FHG *Fragmenta Historicorum Graecorum*, ed. K. Müller (Paris, 1878-1885).

BIBLIOGRAPHY

- Garland *The Garland of Philip*, edd. A. S. F. Gow and D. L. Page (Cambridge, 1968).
 GG *Grammatici Graeci*, edd. var.
 GGM *Geographi graeci minores* (Paris, 1855-1882), ed. C. F. W. Müller.
 HE *Hellenistic Epigrams*, edd. A. S. F. Gow and D. L. Page (Cambridge, 1965).
 L.-L. F. Lasserre and N. Livadaras (edd.), *Etymologicum magnum genuinum: Symeonis etymologicum una cum Magna grammatica; Etymologicum magnum auctum* (Rome, 1976-).
 Ll.-J.-P. H. Lloyd-Jones and P. J. Parsons (edd.), *Supplementum Hellenisticum* (Berlin, 1983).
 M.-W. R. Merkelbach and M. L. West (edd.), *Fragmenta Hesiodica* (Oxford, 1967).
 RE *Paulys Real-Encyclopaedie der classischen Altertumswissenschaft*, ed. A. F. von Pauly, rev. G. Wissowa, *et al.* (Stuttgart, 1893-1972).
 SH see Ll.-J.-P.
 TrGF *Tragicorum Graecorum Fragmenta*, i. (Göttingen, 1986), ed. B. Snell, rev. R. Kannicht.



PHILITAS OF COS

INTRODUCTION

Philitas¹ of Cos is one of the least well preserved and most tantalising of the Hellenistic poets. His reputation is based on several well-known facts: that he was chosen by Ptolemy I, the man who founded the Alexandrian Library and Museum, as tutor to his son and successor; that Callimachus critically evaluates his elegies in the *Aitia* prologue, and that he is praised in one of Theocritus' best-known *Idylls*;² and that he is mentioned several times in Propertius and Ovid, suggesting that for the former, in particular, he, or his image, had taken on a programmatic, poetological significance. It is frustrating that there is no surviving fragment of Philitas longer than four lines, and that papyri, so far, have served us very ill.

His reputation must have been established by the time he was asked to tutor Ptolemy II, who was born on Cos in 308. Strabo calls him, famously, a "poet and critic" (Test. 3), and we have fragments both of hexameter and elegiac poems and of his work of glossography. His hexameter *Hermes* told, or contained, the story of Odysseus and Aeolus' daughter summarised in Parthenius, *Sufferings in*

¹ His name appears in a bewildering number of variants, but the modern consensus favours Philitas, and in editing him I have preferred the manuscripts that support this spelling.

² Test. 1, 17, 8.

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Love, III (9), though we cannot yet tell how the title related to the work's content or its form; was it a narrative hymn? What emerges from Parthenius' summary is that the poem closely engaged with Homeric geography and narrative sequence, offering a sort of midrashic revision of the older poem.³ The *Demeter* was in elegiacs, the metre for which Philitas was most famous. It is very likely that this is the work Callimachus refers to in the *Aitia* prologue (Test. 17) as the "bounteous Thesmophoros". Approaches of both extreme maximalism and extreme minimalism have been taken towards it, though at least we can say that Cos had a well-attested cult of Demeter, which contained a version of the myth of Demeter's search for her daughter; the cult underlies Theocritus' seventh *Idyll*, and so may Philitas' treatment of it.⁴ Other than these two works, two fragments are cited from Philitas' *Epigrams*, two from his *Paignia* ("Light Verse"), and one mythological datum from a *Telephus*—unless this is simply a garbled allusion to Philitas' father. Although most of the non-assigned fragments have been conjecturally ascribed to one poem or another in the course of time, I have preferred to steer clear of all but what seems to me well-founded conjecture.

Philitas has also been credited with poetry which finds no obvious correspondence among the known fragments. An excerpt from an elegy by Hermesianax, detailing the loves of poets and philosophers, speaks of the poet's love for Bittis (Test. 4). Ovid associates him with erotic themes (Test. 25b), and on a couple of occasions refers to Bittis in a way that suggests she was Philitas' wife (Test. 25c, d). Beyond this all is obscure—the length of such poems (epi-

³ Sbardella 2000, 16–28.

⁴ Σ Theoc. *Id.* 7.5–9f and k, citing 21.

grams or more extended elegies?), their degree of subjectivity; potentially, though, this is a matter of literary-historical importance. So too the question of Philitas' role in the development of bucolic, which is raised by the figure of Philitas the cowherd, rustic singer, and "love-counsellor" in Longus' novel *Daphnis and Chloe*, combined with the hints of the importance of (the original) Philitas in Theocritus' seventh *Idyll*. Some of the glosses (31, 36, 46, 48) in fact are on bucolic subjects. But without any indication of an interest in rustic themes among the miserable remnants of Philitas' verse (unless 20 is pressed into service), we must for the moment be content either to speculate or to wait until new evidence turns up.

The other half of Philitas' activity is represented by a glossary, a compilation of more or less obscure terms whose meanings were discussed. Its full title, the *Ataktoi Glossai*, is usually rendered *Miscellaneous Glosses*, on the understanding that the entries were not drawn up in any order (hardly conducive to ready-reference), but has also been suggested to denote words that somehow stand outside the rank and file, irregular, unusual, or heterogeneous words.⁵ A well-known fragment of the comic poet Strato (Test. 13) imagines a cook who speaks in nothing but Homeric vocables, much to the consternation of his master, who feels the need of Philitas' reference-work to explain what it all means. For the joke to work, all we need is for Philitas' work to have a reputation as a repository of arcane terms. It was not a specifically Homeric glossary, and although several words do occur in Homer, none is directly referable to the Homeric context (and some have com-

⁵ Sbardella 2000, 65–66; Dettori 2000, 27; Bing 2003.

pletely different senses).⁶ Almost all (save 54) are nouns, mostly (save 52) common nouns, on the subjects of drinking vessels, sympotic practice, food. Several are noted as dialectal peculiarities,⁷ and sometimes the definition is expanded into a little disquisition on local customs and practices (39, cf. 41). Rarely is a literary source identifiable (though, given the subject-matter, several words are paralleled in comedy); several will have a subsequent career in Hellenistic poets, although it is hard to prove that it was Philitas who gave them that impetus.⁸ They do not suggest that Philitas legislated for correct and incorrect usage, although this is apparently the point of a joke in Athenaeus' *Deipnosophistae* (Test. 22); has the Atticistic purism of Athenaeus' own day crept into the interpretation of an early Hellenistic work of glossography?

There are several sources that make a joke of Philitas' supposed thinness, apparently seeking to explain real, physiological thinness or slightness of build with reference to Philitas' tireless questing after glosses: the absent-minded professor who forgets to eat. Two of the sources (Test. 23a, b) use the word *leptos*, and allusion is possible (though not necessary) to the literary-critical aesthetic of *leptotēs* (refinement), so important for Callimachus and Aratus. One would like to be better informed about the relation of Philitas' linguistic interests to his literary-critical values and practice.

⁶ 35 (*Il.* 16.642), 39 (*Il.* 9.206), 43 (*Od.* 18.300), 48 (*Il.* 18.553–554), 50 (*Od.* 17.295), 51 (*Σ T Il.* 23.332–333). 56–60 are quite different from the glossographic fragments and presumably referable to a different work. ⁷ 32(?), 34, 35, 37, 39, 40, 42, 44. ⁸ 32, 35, 39, 45, 46, 48, 50.

PHILITAS

EDITIONS

For a complete list of the editions of Philitas, see L. Sbardella (as below), 185–186.

Among the most important, see:

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TESTIMONIA

1 *Suda* s.v. Φιλίτας, φ 332

Φιλίτας, Κῶος, υἱὸς Τηλέφου, ὦν ἐπὶ τε Φιλίππου καὶ Ἀλεξάνδρου, γραμματικὸς κριτικός· ὃς ἰσχνωθεὶς ἐκ τοῦ ζητεῖν τὸν καλούμενον Ψευδόμενον λόγον ἀπέθανεν. ἐγένετο δὲ καὶ διδάσκαλος τοῦ δευτέρου Πτολεμαίου. ἔγραψεν ἐπιγράμματα, καὶ ἐλεγείας καὶ ἄλλα.

<καὶ> κριτικός Τουρ ἰσχνωθεὶς . . . λόγον] ἰσχνωθεὶς ἐκ τοῦ ζητεῖν καὶ διώκειν ἀκίχητα MmgV

2

(a) Σ Theocr. *Id.* 7.40(?), ap. P. Oxy. 2064, col. xii, mg. inf. (ed. A. S. Hunt and J. Johnson, *Two Theocritus Papyri* (London, 1930), 8)

Φιλίτας π[ο]ρητῆς ἐγέν[ετο
μητρὸ]ς δ(ἐ) Εὐκτιόνης [
 θανο]ύσαν ἔθαψεν [

πατρὸς μὲν Τηλέφου, μητρὸ]ς κτλ. conj. Hunt

TESTIMONIA

1 *Suda* s.v. Philitas

Philitas, of Cos, son of Telephus, lived at the time of Philip and Alexander, a grammarian and critic. He died of a consumption, caused by pursuing the so-called "lying word".¹ He was tutor to the second Ptolemy. He wrote epigrams, elegies, and other works.

2

(a) Scholiast on Theocritus, *Idylls*

Philitas was a poet
his mother Euctione
when she died, he buried her

¹ The Liar Paradox: statements that are true only if false ("This sentence is false"). This is a philosophical problem, of interest e.g. to Chrysippus the Stoic. Philitas was a grammarian; perhaps the joke is that he was interested in "false words" in the sense of those incorrectly used (see Test. 22).

(b) Σ KU *ibid.* f, p. 89.21 Wendel

Φιλητᾶς Κῶος τὸ γένος, ὡς δέ τινες Ῥόδιος, υἱὸς
Τηλέφου. ἐγένετο δὲ καὶ αὐτὸς ποιητής.

καὶ αὐτὸς ποιητής K: ποιητής ἄριστος U

(c) Σ GPT *ibid.* g, p. 90.1 Wendel

οὐδὲ Φιλητᾶν] ὁ Φιλητᾶς Κῶος ἦν ἢ ὡς ἔνιοι Ῥόδιος
ποιητής, υἱὸς Τηλέφου.

Φιλητής codd., corr. Wendel

3 Strab. 14.2.19

οὗτός τε [sc. Hippocrates] δὴ ἐστὶ τῶν ἐνδόξων Κῶος
ἀνὴρ καὶ Σῆμος ὁ ἰατρός, Φιλίτας τε ποιητής ἅμα καὶ
κριτικός, καὶ καθ' ἡμᾶς Νικίας ὁ καὶ τυραννήσας
Κῶων . . .

4 Hermesianax, *Leontion* 3.75–78, ap. Athen. *Deipn.*
13.598 E–F

75 οἶσθα δὲ καὶ τὸν ἀοιδόν, ὃν Εὐρυπύλου πολιῆται
Κῶοι χάλκειον στήσαν ὑπὸ πλατάνῳ
Βιττίδα μολπάζοντα θοήν, περὶ πάντα Φιλίταν
ρήματα καὶ πᾶσαν τρυόμενον λαλήν.

75 τὸν A, corr. Casaubon 76 θῆκαν A, corr. Hecker,
Meineke 77 Βαττίδα Scaliger 78 ρύόμενον A, corr.
Hermann

(b) Scholia KU *ibid.*

Philitas, a Coan by nationality, but according to others a
Rhodian, son of Telephus. He too was a poet.

(c) Scholia GPT *ibid.*

“Nor Philitas”] Philitas was a Coan, or, according to some,
a Rhodian poet, son of Telephus.

3 Strabo

He (Hippocrates) is among the famous men of Cos; so too
Simus the physician, Philitas the poet and critic, and in our
times Nicias who also reigned as tyrant over the Coans . . .

4 Hermesianax, *Leontion*

And you know that even the bard set up in bronze [75]
By Eurypylus' folk in Cos, beneath a plane,
Sings of the flighty Bittis: Philitas, well-worn
In every utterance and all the forms of speech.

5 Posidippus, *Ep.* 63 Austin–Bastianini

τόνδε Φιλίται χαλκὸν [ἔ]σον κατὰ πάνθ'
Ἐκ[α]ταῖος

ἀ[κ]ριβῆς ἄκρους [ἔ]πλασεν εἰς ὄνυχας,
καὶ μελέθει κα[ὶ] σα[ρκ]ὶ τὸν ἀνθρωπιστὶ διώξας
γνώμον', ἀφ' ἡρώων δ' οὐδὲν ἔμειξ' ἰδέης,

5 ἀλλὰ τὸν ἀκρομέριμον ὄλ[η] κ[α]τεμάξαστο
τέχνη

πρέσβυν, ἀληθείης ὀρθὸν [ἔ]χων κανόνα.
αὐδήσ[ου]ντι δ' ἔοικεν, ὅσῳ προκίλλεται ἦθει,
ἔμψυχος, καίπερ χάλκεος ἔων ὁ γέρων

10 ἐκ Πτολεμαίου δ' ὠδε θεοῦ θ' ἅμα καὶ βασιλῆος
ἀγκει[α]ι Μουσέων εἵνεκα Κῶιος ἀνὴρ.

9 ἐκ suppl. J. Gasco

6 Vita Arati (Vita 2), p. 11.5 Martin = Alexander Aetolus Test. 4

[ἐν] τοῖς χρόνοις δὲ ἐγένετο κατὰ Φιλάδελφον τὸν
βασιλέα, συνήκμαζε δὲ Ἀλεξάνδρῳ τῷ Αἰτωλῷ καὶ
Φιλητῷ καὶ Διονυσίῳ τῷ φιλοσόφῳ <τῷ> εἰς ἡδονὰς
μεταθεμένῳ.

[ἐν] Westermann <τῷ> Maass

5 Posidippus, *Epigram* 63

This bronze, matching Philitas in each detail,
Was Hecataeus' work,² authentic to the toe-nails.
In height and substance he strove for humanity's
True standard, mixing nothing of heroic form, [5]
But rendered that punctilious old man
With his whole art, maintaining truth's strict canon.
It seems he'll speak, such character is in the likeness,
A living soul, although the old man's bronze.
At Ptolemy's behest, both god and king,
The Coan stands, the Muses' acolyte.³ [10]

6 *Life of Aratus* 2

As to his date, he (sc. Aratus) lived at the time of Philadelphus the king, and he flourished at the same time as Alexander of Aetolia, Philitas, and Dionysius the philosopher who converted to hedonism.⁴

² Mentioned as a silversmith by Pliny, *NH* 33.156, 34.85.

³ Literally "for the sake of the Muses". The phrase may indicate that the statue was set up in a shrine of the Muses.

⁴ These lives date Philitas too late. They may have inferred that he belonged to the same generation as Aratus and Alexander of Aetolia on poetological grounds, or may have been misled by the reference to Ptolemy Philadelphus. For Dionysius, see Alexander of Aetolia, Test. 4 n. 3.

cf. Vita Arati (Vita 4), p. 19.4 Martin = Alexander Aetolus Test. 6

ἦν δὲ ἐπὶ Πτολεμαίου τοῦ Φιλαδέλφου, καὶ ἐσχόλασε Διονυσίῳ τῷ Ἡρακλεώτῃ, συνῆν δὲ Ἀντιγόνῳ τῷ Μακεδονίας βασιλεῖ καὶ Φίλῃ τῇ τούτου γαμετῇ, συνήκμασε δὲ Ἀλεξάνδρῳ τῷ Αἰτωλῷ καὶ Καλλιμάχῳ καὶ †Μελάνδριῳ καὶ Φιλιτᾷ.

Μενάνδρῳ, μελανχρίῳ, μελανδρίῳ codd. (om. SV): Νικάνδρῳ Ritschl: Μαλανδρίῳ Meineke: Λεανδρίῳ Wendel, *Hermes* 70 (1935), 360

7 Σ Nic. *Ther.* 3, p. 35.13 Crugnola = Hermesianax Test. 1

φίλ' Ἑρμησιάναξ] ὁ Ἑρμησιάναξ οὗτος φίλος τῷ Φιλιτᾷ [ὡς Φιλητᾷ, Φιλητῇ] καὶ γνώριμος ἦν . . . οὐ δύναται δὲ Νικάνδρος μνημονεύειν τούτου διὰ τῆς προσφωνήσεως, διὰ τὸ τὸν Φιλιτᾶν [ὡς Φιλητῇ] πρᾶτον εἶναι Νικάνδρου.

8 Theoc. *Id.* 7.39–41

40 . . . οὐ γάρ πω κατ' ἐμὸν νόον οὔτε τὸν ἐσθλὸν
Σικελίδαν νίκημι τὸν ἐκ Σάμῳ οὔτε Φιλίταν
ἀείδων, βάτραχος δὲ ποτ' ἀκρίδας ὡς τις ἐρίσδω.

40 Φιλιταν vario accentu codd., corr. Croenert

cf. *Life of Aratus* 4

He lived in the time of Ptolemy Philadelphus, and studied with Dionysius of Heraclea. He lived at the court of Antigonus the king of Macedon and Phila his wife, and was in his prime at the same time as Alexander of Aetolia, Callimachus, †Melandrius, and Philitas.

7 Scholiast on Nicander, *Theriaca* = Hermesianax Test. 1

“Dear Hermesianax”] This Hermesianax was a friend and associate of Philitas . . . It is impossible for Nicander to have addressed himself directly to him, since Philitas was older than Nicander.⁵

8 Theocritus, *Idylls*

. . . Not yet, I think, do I surpass the excellent Sikelidas of Samos,⁶ nor Philitas, in my songs, Contending like a frog against cicadas. [40]

⁵ See Hermesianax, Test. 1, n. 1.

⁶ Identified by the scholiast as Asclepiades the epigrammatist.

9 Choeroboscus, in Theodos. *Canon.*, GG IV.1, p. 333.10 Hilgard

Φιλητᾶς ὁ διδάσκαλος Θεοκρίτου

Φιλητᾶς Bernhardt: Φιλίππας, Φιλητὸς codd.

10 Vit. Theocr., p. 1.9 Wendel

ἀκουστῆς δὲ γέγονε [sc. Theocritus] Φιλιτᾶ καὶ Ἀσκληπιάδου, ὧν μνημονεύει [7.40]. ἤκμασε δὲ κατὰ Πτολεμαίου τὸν ἐπικληθέντα <Φιλάδελφον τὸν Πτολεμαίου τοῦ> Λάγου.

<Φιλάδελφον . . . τοῦ> suppl. Wendel post Ahrens: ἤκμασε . . . Λαγ. delendum voluit Wilamowitz Λάγων, Λαγῶν, Λάγον codd., corr. Dindorf

cf. Anecd. Estense, p. 9.10 Wendel

ἐγένετο δὲ ἀκουστῆς Φιλητᾶ καὶ Ἀσκληπιάδου, ὧν καὶ μνημονεύει. ἤκμασε δὲ ἐν τοῖς χρόνοις Πτολεμαίου τοῦ ἐπικληθέντος Λαγῶυ.

11 *Suda* s.v. Ζηνόδοτος, ζ 74 (cf. ps.-Zonaras, col. 956 Tittmann)

Ζηνόδοτος, Ἐφέσιος, ἐποποιὸς καὶ γραμματικός, μαθητῆς Φιλητᾶ, ἐπὶ Πτολεμαίου γεγονῶς τοῦ πρώτου, ὃς καὶ πρώτος τῶν Ὀμήρου διορθωτῆς ἐγένετο καὶ τῶν ἐν Ἀλεξανδρείᾳ βιβλιοθηκῶν προὔστη καὶ τοὺς παῖδας Πτολεμαίου ἐπαίδευσεν.

Φιλητοῦ ps.-Zonaras

9 Choeroboscus, scholia on Theodosius' *Canones*
Philitas, teacher of Theocritus.

10 *Life of Theocritus*

He was a pupil of Philitas and Asclepiades, both of whom he mentions. He flourished in the time of Ptolemy sur-named <Philadelphus, son of Ptolemy son> of Lagus.

cf. Anecdoton Estense

He was a pupil of Philitas and Asclepiades, both of whom he also mentions. He flourished in the time of Ptolemy sur-named Lagous.

11 *Suda* s.v. Zenodotus

Zenodotus, of Ephesus, a hexameter poet and grammarian, a pupil of Philitas, lived in the time of the first Ptolemy. He was the first corrector of Homer, head of the libraries in Alexandria, and educated the children of Ptolemy.

12 Σ Α Η. 1.524c, i. p. 142.82 Erbse

οὕτως κατανεύσομαι, οὐχὶ "ἐπινεύσομαι" Ἀρίσταρχος
ἐν τοῖς Πρὸς Φιλίταν προφέρεται.

cf. Σ Α Η. 2.111b, i. p. 202.76 Erbse

ἐν γοῦν τῷ Πρὸς Φιλίταν συγγράμματι . . .

Φιλιτᾶν Α, corr. Erbse (sed cf. ii. p. 548)

13 Strato, *Phoenicides*, PCG vi. fr. 1.40–46, ap. Athen.
Deipn. 9.383 A–B + P. Cair. 65445

- 40 . . . ἔθνευ, ἔλεγεν ἕτερα μυρία
τ.ο.ι.αὐ.θ' ἄ, μὰ τὴν Γῆν, οὐδὲ εἰς συνῆκεν ἄν,
μίστυλλα, μοίρας, δίπτυχ', ὀβελούς· ὥστ' ἔδει
τὰ τοῦ Φιλίτα λαμβάνοντα βυβλία
σκοπεῖν ἕκαστον τί δύναται τῶν ῥημάτων.
45 ἀλλ' ἰκέτεον αὐτὸν ἤδη μεταβαλὼν
ἄνθρωπίνως λαλεῖν τι.

40 ετερα μυρια pap.: ἄλλα ῥήματα Α 41 συηκεν αν pap.:
ἤκουσεν ἄν Α 42 ὥστε με Α 43 τῶν τοῦ Φιλτα . . .
βυβλίων Α 44 ἕκαστα Α τωμβυβλιων pap.
45 πλὴν ἰκέτεω γ' . . . μεταβαλεῖν Α 46 τε Α

14 Tzetztes, *Exegesis in Homeri Iliadem*, p. 126.9 Her-
mann

Πολλοὶ τῆς Ὀμηρικῆς ἐτυμολογίας ἐπεμελήθησαν . . .
Ζηνόδοτος, Φιλητᾶς, Σαπφώ, καὶ ἕτεροι.

12 Scholiast on Homer, *Iliad*

Aristarchus adduces the form thus, *kataneusomai* (nod in
assent), not *epineusomai*, in his *Against Philitas*.

cf. Scholiast on Homer, *Iliad*.

In his treatise *Against Philitas* . . .

13 Strato, *Phoenicides*

. . . He sacrificed, he said dozens of other things [40]
Of the same sort which, by Earth, not a single person
could understand,

Cuttings-up, apportionments, double folds, spits; so
you needed

To fetch Philitas' books,

And look to see what each of the words meant.

Well, changing my tack, at long last I begged him [45]

To say something intelligible to human beings.

14 Tzetztes, *Exegesis on Homer's Iliad*

Many took an interest in Homeric etymology . . . Zeno-
dorus, Philitas, Sappho, and others.

15 HE 1371 = AP 11.218 (Crates) = Euphorion Test. 8

3 καὶ κατάγλωσσοῦ ἑπέοι τὰ πόηματα καὶ τὰ Φιλίτα
ἀτρεκέως ἦδεν· καὶ γὰρ Ὀμηρικὸς ἦν

3 φίλιτρα cod., corr. Müller: Φιλητᾶ Dobree

16 EtGen AB = EtGud = EtMag (Call. fr. 532 Pf.)

Κῶφος . . . Καλλιμάχος·

τῷ ἴκελον τὸ γράμμα τὸ Κώϊον

17 Call. fr. 1.9–12 Pf. (P. Oxy. 2079)

10] . . . ρεην [ὄλ]ιγόςτιχος· ἀλλὰ καθέλκει
... πο, λὺ τὴν μακρὴν ὄμπνια Θεσμοφόρο[ς·
τοῖν δέ] δρυῖν Μίμνερμος ὅτι γλυκύς, αἰῖ αἰ
... . . .] ἢ μεγάλη δ' οὐκ ἐδίδαξε γυνή.

9] γὰρ ἔην Lobel init. ἢ μὲν δὴ] Pfeiffer: Κώϊος οὐ]κ ἄρ'
ἔην Wimmel: Κῶφος δὴ] γὰρ ἔην Matthews: Κώϊος -ῆ] γὰρ ἔην
Müller: χῶ Κῶφος] γὰρ ἔην Luppe 10 δρυῖν Housman:
θεῖν Hollis, Matthews: γραῦν Gallavotti, Milne: Κῶν Vitelli
11 init. suppl. Housman de fine, cf. Σ Lond. 11: αἰῖ κατὰ
λεπτόν Milne: αἰῖ μεγάλοι dub. Lehnus 11–12 αἰῖ κατὰ
λεπτόν | ῥήσιες] Rostagni: αἰῖ κ. λ. | Κώϊαι] Puelma: αἰῖ γ'
ἀπαλαί τοι (vel μὲν) | νήμιες] Luppe: αἰῖ μὲν ἀραιαί | Κώϊαι]
Sier 12 κῶραι γ'] Allen

⁷ See Euphorion Test. 8, n. 14.

⁸ Presumably one of Philitas' poems, but it is unclear what it is being compared to (fine Coan cloth, as in Propertius, Test. 24a?), and indeed whether the comparison is intended to flatter.

15 = Euphorion Test. 8

And he made poems full of glosses; as for Philitas' works,⁷

He knew them all; a true Homerist was he.

16 Etymologicum Genuinum

Coan . . . Callimachus:

Like that <is> the Coan writing⁸

17 Callimachus, *Aitia*

. . . had few lines. But bounteous
Thesmophoros⁹ far outweighs the tall [
Of the two, that Mimnermus is sweet was
demonstrated by the [
], but not by the large woman.¹⁰

[10]

⁹ Demeter: very likely a reference to Philitas' poem of this name.

¹⁰ A complex interpretative problem: either Mimnermus' and Philitas' short poems are being compared favourably with their long ones (in Philitas' case, respectively *Demeter* and perhaps another poem bearing the name of a goddess), or short poems (again including Philitas' *Demeter*) are compared favourably with longer poems by a *different* author or authors, Antimachus' *Lyde* ("the large woman") being a likely target.

cf. Σ Flor., ap. PSI 1219 i. 12–15

15 παρα]τίθεται τε ἐν σ(υγ)κρίσει τὰ ὀλίγων στί-
χ(ων) ὄν]τ(α) ποιήματα Μιμνέρμου τοῦ Κο-
λοφω]νίου καὶ Φιλ[ε]ίτα τοῦ Κώου βελτ[ε]ρίονα
τ(ῶν) πολ]υστίχων αὐτ(ῶν) φάσκων εἶναι [...

cf. Σ Lond., ap. P. Lit. Lond. 181 ii. 9–13

⁹ἤτοι πολὺ καθέλ[¹⁰κει ἢ τ(ῆν) πολὺ μακ(ρήν) |
¹¹ἐδίδαξαν αἱ α... | ¹²οὐκ ἐδίδ(αξεν) ἢ
μεγάλ(η)· | ¹³λέγει ὅτι γλυκ(ὺς) ὁ Μίμ(νερμος)

11 α. τὰ Bell (ed. princ., qui prius αἱ μεγά(λαι) dispicere sibi
visus est), Hunt (P. Oxy. XVII, p. 55), sscr. . . τὰ Bell, μ. . . α Hunt
(qui prius μεγα legerat): αἱ κ[α]τὰ (λεπτόν), sscr. μ[ικρ]ά
Rostagni, unde αἱ κ[α]τὰ, sscr. λεπτόν) Milne: αἱ μετὰ
μεγάλ(ην) Bastianini: αἱ ἀ[π]αλ(αἱ), sscr. μετ[α]φ(ορά) Luppe

18 Quintilian, *Inst. Or.* 10.1.58

tunc et elegiam vacabit in manus sumere, cuius princeps
habetur Callimachus, secundas confessione plurimorum
Philetas occupavit.

Philetas, Philatas, Phileta *codd.*

19

(a) Proclus, ap. Photius, *Bibl.* 239, p. 319 B 11

λέγει δὲ καὶ ἀριστεῦσαι τῷ μέτρῳ [sc. ἐλεγεία] Καλ-

cf. Florentine Scholia ad loc.

He juxtaposes by way of comparison the short
poems of Mimnermus of Colophon
and Philitas of Cos, saying that they are better
than their long poems.

cf. London Scholia ad loc.

Either “immensely weighs down” or “immensely
large”

The . . . demonstrated, the large ()
did not. He says that Mimnermus is sweet

18 Quintilian, *The Orator's Education*

Then we will have leisure to study the elegiac poets as well.
Of these, Callimachus is regarded as the best, the second
place, according to the verdict of most critics, being occu-
pied by Philitas.

19

(a) Proclus, ap. Photius, *Library*

He [Proclus] says that the masters in that metre (sc. elegy)

PHILITAS

λινόν τε τὸν Ἐφέσιον καὶ Μίμνερμον τὸν Κολοφώνιον, ἀλλὰ καὶ τὸν τοῦ Τηλέφου Φιλίταν τὸν Κῶνον καὶ Καλλιμάχον τὸν Βάττου Κυρηναῖος οὗτος δ' ἦν.

Φιλήταν, Φιλήτα codd.: Φιλίταν, Φιλήταν edd.

cf. Photius, *Bibl.* 115 A 20, qui Philitam inter poetas libro iv Stobaei *Anthologiae* excerptos nominat.

(b) Canones Byzantini, tab. M, ap. O. Kroehnert, "Canonesne poetarum scriptorum artificum per antiquitatem fuerunt?" (Diss. Königsberg, 1897), 6

ἐλεγειοποιηταὶ δ' Καλλίνος, Μίμνερμος, Φιλήτας, Καλλιμάχος.

cf. tab. C, ap. Rabe, *RhM* 65 (1910), 342

ἐλεγείων ποιηταί. Καλλίνος, Μίμνερμος, Φιλίτας, Καλλιμάχος.

(c) Tzetzes, *Praef. Schol. Lyc. Al.*, p. 3.15 Scheer

ἐλεγείων δὲ ποιηταὶ Καλλιμάχος, Μίμνερμος, Φιλήτας.

20 Antig. Caryst. *Hist. Mirab.* 19, ed. A. Giannini, *Paradoxographorum Graecorum Reliquiae* (Milan, 1966), 42.126

ὅ καὶ φαίνεται Φιλίτας προσέχειν, ἰκανῶς ὧν περίεργος [dein 20]

TESTIMONIA

were Callinus of Ephesus and Mimnermus of Colophon, but also Philitas of Cos, son of Telephus, and Callimachus son of Battus; the latter came from Cyrene.¹¹

(b) Byzantine Canons, tab. M

Four elegiac poets: Callinus, Mimnermus, Philitas, Callimachus.

cf. tab. C

Elegiac poets: Callinus, Mimnermus, Philitas, Callimachus.

(c) Isaac Tzetzes, Preface to the Scholia on Lycophron's *Alexandra*

Elegiac poets: Callimachus, Mimnermus, Philitas.

20 Antigonus of Carystos, *Collection of Wonderful Tales*

This [*bugonia*] is a subject that seems to have interested Philitas, who was of a particularly enquiring cast of mind.

¹¹ For the date of the formation of these canons, see Lightfoot 1999, 89–91. The *terminus ante quem* for elegy is Quintilian, but the *Attia* prologue already seeks to commend and discommend particular elegists.

21 Plut. Mor. 791 E

ὡσπερ οὖν ὁ Πρόδικον τὸν σοφιστὴν ἢ Φιλίηταν τὸν ποιητὴν ἀξιῶν πολιτεύεσθαι, νέους μὲν ἰσχυροὺς δὲ καὶ νοσῶδεις καὶ τὰ πολλὰ κλινοπετεῖς δι' ἄρρωστίαν ὄντας, ἀβέλτερός ἐστιν οὕτως ὁ κωλύων ἄρχειν καὶ στρατηγεῖν τοιοῦτους γέροντας, οἷος ἦν Φωκίων . . .

22 Athen. Deipn. 9.401 D-E

ἀεὶ ποτε σύ, ᾧ Οὐλπιανέ, οὐδενὸς μεταλαμβάνειν εἴωθας τῶν παρασκευαζομένων πρὶν μαθεῖν εἰ ἢ χρήσις μὴ εἴη τῶν ὀνομάτων παλαιά. κινδυνεύεις οὖν ποτε διὰ ταύτας τὰς φροντίδας ὡσπερ ὁ Κῶος Φιλίτας [Φιλίτας A: Φιλιτῆς C] ζητῶν τὸν καλούμενον ψευδολόγον [ψευδόμενον Herwerden] τῶν λόγων ὁμοίως ἐκείνῳ διαλυθῆναι [ἀφαν-αυθῆναι Kaibel]. ἰσχυρὸς γὰρ πάνυ τὸ σῶμα διὰ τὰς ζητήσεις γενόμενος ἀπέθανεν, ὡς τὸ πρὸ τοῦ μνημείου αὐτοῦ ἐπίγραμμα δηλοῖ:

Ξεῖνε, Φιλίτας εἰμί. λόγων ὁ ψευδόμενός με
ᾤλεσε καὶ νυκτῶν φροντίδες ἐσπέριοι.

2 νυκτῶν] καὶ νυκτῶν Kaibel

23

(a) Athen. Deipn. 12.552 B

λεπτότερος δ' ἦν καὶ Φιλίτας ὁ Κῶος ποιητής, ὃς καὶ διὰ τὴν τοῦ σώματος ἰσχυρότητα σφαιράς ἐκ μολύβου πεποιημένας εἶχε περὶ τὰ πόδε, ὡς μὴ ὑπὸ ἀνέμου ἀνατραπεῖη.

21 Plutarch, *On whether public affairs should be managed by the elderly*

The man who would require Prodicus the sophist or Philitas the poet to be involved in public affairs—young men, admittedly, but frail, prone to disease, and often bedridden through illness—shows his foolishness, in just the same way as the one who would debar from public office and military command such elderly men as Phocion . . .

22 Athenaeus, *Deipnosophistae*

Ulpian, you never take a share in any dish that is put in front of you until you have found out whether or not the use of its name is ancient. Like Philitas of Cos, who was constantly searching for the so-called “lying word”, through these worries of yours you run the risk of perishing in the same way as he did. Through his researches he became extremely emaciated in body, and died, as indicated by the epigram on his monument:

Stranger, I am Philitas. The “lying word”
Proved my undoing, and nocturnal cogitations.

23

(a) Athenaeus, *Deipnosophistae*

The poet Philitas of Cos was also rather thin, and on account of his slender build he used to have leaden balls attached to his feet so that he would not be overturned by the wind.

(b) Aelian, *VH* 9.14

Φιλίταν [Φιλητᾶν codd., corr. Dilts] λέγουσι τὸν Κῶον λεπτότατον γενέσθαι τὸ σῶμα. ἐπεὶ τοίνυν ἀνατραπήναι ῥᾶδιος ἦν ἐκ πάσης προφάσεως, μολίβον φασὶ πεποιημένα εἶχεν ἐν τοῖς ὑποδήμασι πέλματα, ἵνα μὴ ἀνατρέπηται ὑπὸ τῶν ἀνέμων, εἴ ποτε σκληροὶ κατέπνεον.

(c) Aelian, *VH* 10.6

Ἐκωμωδοῦντο ἐς λεπτότητα Σαννυρίων ὁ κωμῳδίας ποιητῆς καὶ Μέλητος ὁ τραγωδίας ποιητῆς καὶ Κινησίας κυκλίων χορῶν καὶ Φιλίτας [Φιλητᾶς codd., corr. Dilts] ποιητῆς ἑξαμέτρων [πενταμέτρων Ruhnken].

24

(a) Prop. 2.1.4–6

ingenium nobis ipsa puella facit.
sive illam Cois fulgentem incedere cerno,
totum de Coa veste volumen erit.

5 cogis *vel* togis codd., corr. Leo 6 totum de 5: hoc totum e
codd.

cf. id. 4.5.57–58

qui versus Coae dederit nec munera vestis,
istius tibi sit surda sine aere lyra.

58 arte codd. plerique

28

(b) Aelian, *Historical Miscellany*

They say that Philitas of Cos was very slightly built. Since the slightest cause would throw him off his feet, it is reported that he wore shoes with lead soles, to prevent his being overturned by the wind whenever it blew hard.

(c) Aelian, *Historical Miscellany*

Sannyrion the comic poet, Meletus the tragic poet, Cinesias the poet of circular choruses, and Philitas the hexameter poet, were all ridiculed on the comic stage on account of their thinness.

24

(a) Propertius, 2.1.4–6

The girl herself provides our inspiration.
If I see her walking radiant in a Coan garment,
The result will be an entire volume woven from
Coan cloth.

cf. 4.5.57–58

The one who gives you verses, not gifts of Coan
cloth,¹²

May his penniless lyre be dumb as far as you're
concerned.

¹² In both passages there seems to be a play on "Coan": Coan cloth was famously fine, but the island's name also recalls its famous poet and the finesse of his literary productions.

(b) id. 2.34.29-32

30 aut quid Cretaei tibi prosunt carmina plectri?
 nil iuvat in magno vester amore senex.
 tu potius †memorem Musis imitere Philitan
 et non inflati somnia Callimachi.

29 erechtei, erichtei, erecti *vll.*: Smyrnaei *Heinsius*: Dircaei
Palmer: Aratei *Nairn*: Lucreti *Turnebus* plectri] lecta
codd., corr. Palmer 31 satius *codd., corr. Schrader*
 memorem musis *vel* musis memorem *codicum maior pars*: musis
 meropem *codd. Lusaticus, ex quo* Meropem *Mus. Jacob, Mus.*
 Meropen imit. Philitae *G. Luck*: mollem *Mus. Schottus*: tenuem
Mus. Camps: Musam leviolem (Cererem *Musis Stroh*) . . .
 Philitae *Santen*

(c) id. 3.1.1-2

Callimachi Manes et Coi sacra Philitae,
 in vestrum quaeso me sinite ire nemus.

(d) id. 3.3.51-52

talìa Calliope, lymphisque a fonte petitis
 ora Philitea nostra rigavit aqua.

(e) id. 3.9.43-46

45 inter Callimachi sat erit placuisse libellos
 et cecinisse modis, Coe poeta, tuis.
 haec urant pueros, haec urant scripta puellas,
 meque deum clament et mihi sacra ferant!

30

(b) 2.34.29-32

What is the good of songs from the Cretan¹³ lyre?
 That old man of yours is no good where a grand [30]
 passion is concerned.
 Better to imitate Philitas . . .
 And the dreams of lean Callimachus.

(c) 3.1.1-2

Shades of Callimachus and rites of Coan Philitas,
 Permit me, pray, to enter your sacred grove.

(d) 3.3.51-52

With that, Calliope drew water from a spring
 And wet my lips with Philitean draughts.

(e) 3.9.43-46

Among Callimachus' books it will suffice me to have
 given pleasure
 And, Coan poet, to have chanted in your strains.
 May boys, may girls, be kindled by my writings, [45]
 Acknowledge me a god, and bring me rites!¹⁴

¹³ If correct, a reference to the semi-legendary poet and seer Epimenides.

¹⁴ For the possible echoes here of a wish by Philitas for heroic honours, see Hollis 1996.

44 Coe 5: dure *codd.*: Dore *Scrivertus*: docte *Foster*: clare *Ayrmann*

31

PHILITAS

(f) id. 4.6.1–4

Sacra facit vates: sint ora faventia sacris;
 et cadat ante meos icta iuvenca focos.
 serta Philiteis certet Romana corymbis,
 et Cyrenaeas urna ministret aquas.

3serta *Scaliger: cera codd.* certent *Scaliger: niteat Giardina*

25

(a) *Ov. Ars Am.* 3.329–330

330 sit tibi Callimachi, sit Coi nota poetae,
 sit quoque vinosi Teia Musa senis.

(b) *Ov. Rem. Am.* 759–760

760 Callimachum fugito, non est inimicus amori;
 et cum Callimacho tu quoque, Coe, noces.

759 Amori *Heinsius*

(c) *Ov. Tristia* 1.6.1–4

Nec tantum Clario Lyde dilecta poetae
 nec tantum Coe Bittis amata suo est,
 pectoribus quantum tu nostris, uxor, inhaeres,
 digna minus misero, non meliore viro.

1 Clario est Lyde, Clario est idem, Lyde Clario *vll.*: Clario Lyde est
ed. Bonon. (1471) poetae est *vl* 2 Batts, baccis, vel
sim. codd., corr. Merkel Coe] Clario *vl* amica *vl*
 suo *vl* 3 pectoribus nostris quantum tu *vl*

32

TESTIMONIA

(f) 4.6.1–4

The priest performs the rites; for them may pious
 silence reign;
 And, stricken, may a heifer fall before my altar-fire.
 May Roman garlands vie with Philitean ivy clusters,
 And Cyrenaeas waters be provided from an urn.

25

(a) Ovid, *The Art of Love*

Acquaint yourself with Callimachus' muse, the Coan
 poet's,
 And the Teian inspiration of the bibulous old
 man.¹⁵

(b) Ovid, *Remedies for Love*

Avoid Callimachus, who is not indisposed to love;
 Along with Callimachus, you too, Coan, inflict
 harm.

(c) Ovid, *Tristia*

Not so adored was Lyde by the Clarian bard,
 Nor so beloved was Bittis by her Coan swain,
 As much as you, my wife, inhere within my breast,
 Deserving of a man, not better, but more
 fortunate.

¹⁵ Anacreon.

33

PHILITAS

(d) *Ov. Ex Pont.* 3.1.57–58

nec te nesciri patitur mea pagina, qua non
inferius Coa Bittide nomen habes.

58 coa battide s: coabit tibi de, coa pithyde, coa batide, choa
bachide *vel sim. cett., corr. Merkel*

26 *Stattius, Silvae* 1.2.252–255

... hunc ipse Coo plaudente Philitas
Callimachusque senex Umbroque Propertius antro
ambissent laudare diem, nec tristis in ipsis
Naso Tomis divesque foco lucente Tibullus.

TESTIMONIA

(d) *Ovid, Ex Ponto*

My writings will not suffer you to be unknown; in
them
No less than Coan Bittis; is your name.

26 *Stattius, Silvae*

... This day, to Coan plaudits, Philitas
And old Callimachus, Propertius in his Umbrian
cave,
Would all have thronged to praise; even in Tomi
Ovid himself would not have wanted cheer,
Nor yet Tibullus, rich while his hearth burned.¹⁶

¹⁶ This is a wedding-poem; *Stattius* evokes five past masters of
elegy who would have been glad to celebrate the day (Hollis 1996,
58–59). “Coan plaudits” should parallel the allusions to specific
works by other poets, and may be another sign that *Philitas* as-
pired to heroic honours from his countrymen.

FRAGMENTA POETICA

1-13 FRAGMENTA CERTIS CARMINIBUS TRIBUTA

1-8 *Elegiaca*

Δημήτηρ

Test.: Call. fr. 1.9-10 Pf. [= Test. 17]

1 Stobaeus, *Flor.* 4.40.11 (Περὶ κακοδαιμονίας), v. p.
922 Hense

Φιλήτα Δημήτρος·

νῦν δ' αἰεὶ πέσσω τὸ δ' ἀέξεται ἄλλο νεωρὲς
πήμα, κακοῦ δ' οὐπω γίνεται ἡσυχίη.

1 αἰεὶ] ἄλλος Jacobs πτήσσω Bergk

2 Stobaeus, *Flor.* 4.40.15 (Περὶ κακοδαιμονίας), v. p.
923 Hense

Φιλήτου·

τῷ οἴμοι πολέω γαίης ὑπερ ἢδὲ θαλάσσης
ἐκ Διὸς ὠραίων ἐρχομένων ἐτέων.

POETIC FRAGMENTS

1-13 FRAGMENTS OF KNOWN LOCATION

1-8 *Elegiac Fragments*

Demeter

Testimonium: cf. Test. 17.

1 Stobaeus

Philitas' *Demeter*:

As it is,¹ I always suffer; some new sorrow
Always arises, and from grief there is no rest.

2 Stobaeus

Philitas:

And so, alas, I traverse land and sea
As the annual cycle of seasons comes from Zeus.

¹ With Demeter as speaker, the sense is perhaps: "Had I been mortal, there would have been a limit to my sufferings, but as it is . . .".

οὐδ' ἀπὸ μοῖρα κακῶν μελέω φέρει, ἀλλὰ
 μένουσιν
 ἔμπεδ' αἰεί, καὶ τοῖς ἄλλα προσανξάνεται.

1 τῷ οὐ μοι S, corr. Kuchenmüller: τῷ αἰεί Gesner: πτοιοῦμαι
 Bach πολέων S, corr. Grotius οὐδὲ S, corr. Gesner
 2 ἔσχομεν ὧν S, corr. Jacobs inter 2-3 lacunam suspicatus
 est Spanoudakis 3 μελέω κακῶν S, corr. Passow
 φέρουσιν S, corr. Grotius 4 ἔμπεδα καὶ S, corr. Meineke

Δήμητρι attrib. Bergk; Ἐρμῆ Nowacki

3 Stobaeus, *Flor.* 4.56.26 (Παρηγορικά), v. p. 1129
 Hense

Φιλίτα Δήμητρος·

ἀλλ' ὅτ' ἐπὶ χρόνος ἔλθῃ, ὃς ἐκ Διὸς ἄλγεια
 πέσσειν
 ἔλλαχε, καὶ πενθέων φάρμακα μόνος ἔχει.

4 Stobaeus, *Flor.* 4.56.26a (Παρηγορικά), v. p. 1129
 Hense

Φιλίτα Δήμητρος·

καὶ γάρ τις μελέοιο κορεσσάμενος κλαυθμοῖο
 κήδεα δειλαίων εἶλεν ἀπὸ πραπίδων.

Nor—wretched me—does fate remit my evils; fixed
 They stay, and still by others are increased.²

3 Stobaeus

Philitas' *Demeter*:

But when the time should come for nursing grief
 From Zeus—time which alone has remedies for hurt

4 Stobaeus

Philitas' *Demeter*:

For when one has one's fill of tears and lamentation,
 One lifts the sorrows from one's wretched heart.³

² The emendation of the masculine participle in the first line facilitates the conjecture that the speaker is again Demeter.

³ It is likely that both this and the previous fragment come from a consolatory speech addressed to Demeter by one of her Coan hosts.

5 P. Oxy. 2258 A fr. 2 Back (c), marg. ad v. 33 (Call. *Hymn* 2.33)

1].. /
] τ[ὸ] τόξον κ(αὶ) Φιλί
 τας ἐν] Δῆμητρι αὐτα εγε
] [.] .. γυμνὸν ἄεμμα
 5]

2-3 Suppl. Lobel: de Φίλι[κος] etiam cogitavit 3 αὐτα, ο
 γε Ll.-J.-P.

Unde sic restituerunt Ll.-J.-P.:

αὐτὰρ ὃ γε υυ- γυμνὸν ἄεμμα υ-
 αὐτὰρ ὃ γ' εἴλικυσε] Hollis

Ἐπιγράμματα

6 Stobaeus, *Flor.* 4.17.5 (Περὶ ναυτιλίας καὶ ναυαγίου),
 iv. p. 401 Hense

Φιλίητα Ἐπιγραμμάτων

γαῖαν μὲν φανέουσι θεοὶ ποτε· νῦν δὲ πάρεστιν
 αἰψηρῶν ἀνέμων μούνον ὄραν τέμενος.

2 λαψηρὸν, αἰψηλῶν vll τέμενος] τὸ μένος Valckenaer

5 P. Oxy. 2258

... the bow is also (mentioned?) by Phil- 2
 itas(?) in the] *Demeter*: "but he(?) ... 3
 ... the naked bow ... 4

Epigrams

6 Stobaeus

Philitas' *Epigrams*:

Some day the gods will bring to light a land, though
 now

The eye sees only the domain of the swift winds.⁵

⁴ Ll.-J.-P. compare *Od.* 11.607 γυμνὸν τόξον ἔχων, of
 Heracles.

⁵ Though this fragment is cited by Stobaeus in a series of excerpts about seafaring, in which case the speaker could be a sailor anticipating the appearance of land, the lines have also been interpreted as part of an allegory, or as a reference to the emergence of the island of Rhodes from the waves.

7 Stobaeus, *Flor.* 4.56.10–11 (Παρηγορικά), v. p. 1125
Hense

“ἐκ θυμοῦ κλαῦσαι με τὰ μέτρια, καί τι
προσηνές
εἰπεῖν, μεμνήσθαι τ’ οὐκέτ’ ἔοντος ὁμῶς.”
οὐ κλαίω ξείνων σε φιλαίτατε· πολλὰ γὰρ ἔγνων
καλά, κακῶν δ’ αὖ σοι μοῖραν ἔνειμε θεός.

1–2 citantur a Stob. cum lemmate Φιλήτα Παιγνίων (Παιγνίων
om. S); 3–4 cum lemmate Φιλέα Ἐπιγραμμάτων [om. Ἐπι-
γραμμάτων S]. Fragmenta coniunxit Schneidewin

1 με τὰ] μέγα codd., corr. Jacobs: μάλα Brunck 2 ὁμῶς
Bergk 4 καλά, καλῶν Kuchenmüller: κάλ’ ἄκακον Maas
νέμει codd., corr. Gesner

Παίγνια

8 Stobaeus, *Flor.* 2.4.5 (Περὶ λόγου καὶ γραμμάτων), ii.
p. 27 Wachsmuth

Φιλήτα Παιγνίων

οὐ μέ τις ἐξ ὀρέων ἀποφώλιος ἀγροιώτης
αἰρήσει κλήθρην, αἰρόμενος μακέλην·
ἀλλ’ ἐπέων εἰδὼς κόσμον καὶ πολλὰ μογήσας,
μύθων παντοίων οἶμον ἐπιστάμενος.

7 Stobaeus

“Mourn me sincerely, but in reason; speak
A kind word; and remember one who is no more.”
I do not mourn you, dearest stranger; you enjoyed
Much blessing, though god gave you, too, a share of
pain.

Light Verse

8 Stobaeus

Philitas’ *Light Verse*:

No lumbering rustic snatching up a hoe
Shall bear me from the mountains—me, an alder
tree;
But one who knows the marshalling of words, who
toils,
Who knows the pathways of all forms of speech.⁶

⁶ If the second line is to be taken literally, the speaker may be the tree itself, or, derived from it, a poet’s staff (cf. Hes. *Th.* 30) (so Maass), or writing-tablet (so Kuchenmüller). Other scholars have suggested that a Philitan poem, or collection of poems, or poetry itself is speaking. Alternatively, the speaker could be a girl who prefers to marry a poet rather than a rustic (so Reitzenstein). On any reading, the lines contain an image, perhaps self-image, of the refined, learned, and dedicated poet.

PHILITAS

9–12 Hexametrica

Ἑρμῆς

9 = Parthenius, Ἑρωτικὰ Παθήματα, II Περὶ Πολυμήλης

Ἱστορεῖ Φιλίτας Ἑρμῆ . . .

10 Stobaeus, *Flor.* 4.51.3 (Περὶ θανάτου), v. p. 1066 Hense

Φιλήτα Ἑρμοῦ [A: Ἑρμοῦ om. S]

. . . ἀτραπὸν εἰς Ἄϊδαο

ἦνυσα, τὴν οὐπω τις ἐναντίον ἦλθεν ὁδίτης.

1 Ἄϊδαο recc. (<καὶ> . . . Ἄϊδαο Magnelli): ἄδεω SA: ἄδεα ed. princ.: Ἄϊδεω Scaliger ἀτραπὸν Ἄϊδεω Meineke

11 Stobaeus, *Flor.* 1.4.4 (Περὶ ἀνάγκης), i. p. 71 Wachsmuth

Φιλήτα Ἑρμοῦ

<—υυ> ἰσχυρὰ γὰρ ἐπικρατεῖ ἀνδρὸς Ἀνάγκη,
ἦ ῥ' οὐδ' ἀθανάτους ὑποδείδιεν, οἳ τ' ἐν Ὀλύμπῳ
ἔκτοσθεν χαλεπῶν ἀχέων οἴκους ἐκάμοντο.

1 <τλήσομαι> Meineke: <ἄνσχεο> Scheibner

POETIC FRAGMENTS

9–12 Hexameter Fragments

Hermes

9 = Parthenius, *Sufferings in Love*, "About Polymela"
The story is told by Philitas in the *Hermes* . . .

10 Stobaeus

Philitas' *Hermes*:

. . . the path to Hades' house

I mastered, whence no traveller has yet returned.⁷

11 Stobaeus

Philitas' *Hermes*:

. . . for mankind is in thrall to strong Necessity,
Who fears not even gods, who on Olympus' peak
Away from pain and anguish built their homes.⁸

⁷ It is likely that Odysseus is speaking to Aeolus.

⁸ The gnomic content suggests direct speech, though the speaker is uncertain (Odysseus again?).

12 Stobaeus, *Flor.* 4.40.12 (Περὶ κακοδαιμονίας), v. p.
922 Hense

τοῦ αὐτοῦ (sc. Philitae).

ἦ μὲν δὴ πολέεσσι πεφύρησαι χαλεποῖσι,
θυμέ, γαληναίη δ' ἐπιμίσγειαι οὐδ' ὅσον ὅσον,
ἀμφὶ δέ τοι νέαι αἰὲν ἀνῆαι τετρήχασιν.

1 πολέεσι S: πολέεσσι Sp^c, ed. princ.: πελάγεσσι Wilamowitz

Ἑρμῆ attrib. Bach

13 *Incerta Elegiaca an Hexametrica*

Τηλέφος [dub.]

13 Σ Ap. Rhod. 4.1141, p. 307.17 Wendel

ἐν τῷ ἄντρῳ <τῷ> Μάκριδος φησι τὸν γάμον γεγενῆσθαι
Μηδείας καὶ Ἰάσονος, Φιλητᾶς δὲ ἐν Τηλέφῳ ἐν τῇ
Ἄλκινόου οἰκίᾳ.

ὁ Τηλέφου Bach: ἐν τῇ Λητοῦ Sbardella

12 Stobaeus

By the same:

You have indeed been tossed on many woes,
My soul, and not enjoyed the slightest calm;
By evils ever fresh are you beset.⁹

13 *Elegiac or Hexametric*

Telephus(?)

13 Scholiast on Apollonius of Rhodes, *Argonautica*

It was in the cave of Macris that he [sc. Apollonius] says that the wedding of Jason and Medea took place, whereas Philitus in the *Telephus*¹⁰ said it was in the palace of Alcinous.

⁹ Probably the much-enduring Odysseus who speaks.

¹⁰ A poem on the subject of the mythological hero, or named after Philitas' father (Test. 1, 2), or perhaps corrupt for "Philitas son of Telephus".

14-27 FRAGMENTA INCERTAE SEDIS

14-19 *Elegiaca*

14 Steph. Byz., p. 668.2 Mein.

Φιλίτας δέ φησι·

Φλιοῦς γὰρ πόλις ἐστί, Διονύσου φίλος υἱός
 Φλιοῦς ἦν αὐτὸς δείματο λευκολόφος.

1 γὰρ om. A τοῦ Διονύσου codd., corr. Salmasius
 2 λευκολόφον Heinrich

Δήμητρι attrib. Maass; Τηλέφω Campbell

15 Athen. *Deipn.* 2.71 A

καὶ Φιλητᾶς ὁ Κῶος·

γηρύσαιτο δὲ νεβρὸς ἀπὸ ψυχὴν ὀλέσασα,
 δξείης κάκτου τύμμα φυλαξαμένη.

cf. Antig. Caryst. *Hist. Mir.* 8 οὐχ ἦττον δὲ τούτου
 θαυμαστόν, καθωμιλημένον δὲ μᾶλλον τὸ περὶ τὴν ἐν
 τῇ Σικελίᾳ ἀκανθαν τὴν καλουμένην κάκτου· εἰς ἣν
 ὅταν ἔλαφος ἐμβῆ καὶ τραυματισθῆ, τὰ ὀστά ἄφωνα
 καὶ ἄχρηστα πρὸς αὐλοῦς ἴσχει. (2.) ὅθεν καὶ ὁ
 Φιλητᾶς ἐξηγήσατο περὶ αὐτῆς εἶπας· γηρύσαιτο,
 κτλ.; Hesychius κ 363.

1 νεκρὸς Athen. ζῶν Antig. ὤλεσσα, ὤλεσα Athen.

Παιγνίοις attrib. Reitzenstein; Δήμητρι Maass

14-27 FRAGMENTS OF UNCERTAIN
LOCATION14-19 *Elegiac Fragments*

14 Stephanus of Byzantium

Philitas says:

For Phlius is a town which Dionysus' dear son,
 Phlius, established, town of the white crest.¹¹

15 Athenaeus, *Deipnosophistae*

And Philitas of Cos:

Let the voice be heard of the fawn that has lost its
 life,

One that has fled the cactus' sharp sting.¹²

cf. Hesychius s.v. *cactus*; Antigonos of Carystus, *Collection of Wonderful Tales*, 8: No less astonishing than this, but better-known, is the species of thorn in Sicily known as "cactus". When a deer steps on this and is wounded, its bones are rendered unmusical and useless for the manufacture of *auloi*. Philitas gives some information about this, when he says: "Let the voice", etc.

¹¹ Town in the Argolid, famous for its wine. Demeter had a mystery-cult at nearby Celeae, whence the conjectural attribution to the *Demeter*.

¹² Perhaps a riddling call for music on an *aulos*, hence from a poem presupposing a sympotic context?

16 P. Oxy. 2260, col. i, ll. 1-3

καί κεν Ἀθηναίης δολιχαόρου, ἱερὸν ἄστν
καί κε[ν Ἐλευ]σίνοιο θείον ἴδοι[. . . λό]φον

1 Suppl. e Σ T Il. 21.179b, v. p. 163.24 Erbse, ἄορ τῶ δόρατι Φιλήτας· “καί κεν Ἀθ. δολ.” ἀντὶ τοῦ “μέγα δόρου ἐχούσης” + Σ T Il. 14.385, iii. p. 656.64 Erbse, ἄορ τινὲς τὴν τρίαυαν, ἐπεὶ καὶ Ἀρκάδες καὶ Αἰτωλοὶ πᾶν ὄπλον ἄορ καλοῦσιν ὅθεν καὶ . . . “Ἀθ. δολ. ἱερ. ἄστ.” 2 Suppl. Lobel, qui et ἴδοι[μ] temptavit: ἴδοι[τε] Snell

Δήμητρι attrib. Alfonsi, ob Eleusinis mentionem

17 Σ Theocr. Id. 2.120b

μᾶλα μὲν ἐν κόλποισι <Διωνύσοιο>] τὰ ἐράσμια καὶ
ἔρωτος ποιητικά, καθὸ <τὰ> ὑπὸ Ἀφροδίτης διδόμενα τῶ
Ἴππομένει μῆλα ἐκ τῶν Διωνύσου, ταῦτα δὲ εἰς ἔρωτα τὴν
Ἀταλάντην ἐκίνησεν, ὡς φησιν ὁ Φιλητᾶς·

. . . τὰ οἷ ποτε Κύπρις ἐλοῦσα
μῆλα Διωνύσου δᾶκεν ἀπὸ κροτάφων.

1 ἐλοῦσα K: ἐλοῖσα cett. 2 μῆλα K: μᾶλα cett.
Διωνύσοιο K, corr. Casaubon: Διόνυσσον cett.

16 P. Oxy. 2260

And perhaps long-speared Athena's holy city
And Eleusis' sacred summit I(?) might see¹³

17 Scholiast on Theocritus, *Idylls*

“Apples of Dionysus in my bosom”] Apples that are seductive and engender erotic desire, like the apples from Dionysus' fruits given by Aphrodite to Hippomenes, which stirred up desire in Atalanta, as Philitas says:

. . . apples which once the Cyprian took
And gave to him from Dionysus' temples.¹⁴

¹³ The passage is quoted to show that the word ἄορ, normally “sword”, may mean “spear”.

¹⁴ The Atalanta story goes back to Hesiod, but Philitas' version most recalls Theocr. *Id.* 3.40-42, where the apples cause Atalanta to fall in love, and Call. fr. 412 Pf., where they come from Dionysus' garland. Some manuscripts attribute Doric dialectal forms to Philitas, though they may have crept in from Theocritus.

18 Strab. 8.5.3

παρὰ Φιλίτα δέ·

δμοῖδες εἰς ταλάρους λευκὸν ἄγουσιν ἔρι
 <τὸ ἔριον>.

Φιλε[ι]ται Π: φιλήτα cett. δμοῖδες Π: δ . . . δες A: δμῶδες,
 δμῶτες cett. ἐς Π <τὸ ἔριον> Corais

Δήμητρι attrib. Spanoudakis

19 Athen. *Deipn.* 7.327 C

Ἑρμιππος δὲ ὁ Σμυρναῖος ἐν τοῖς περὶ Ἰππώνακτος [fr.
 93 Wehrli] ὕκην ἀκούει τὴν ἰουλίδα· εἶναι δ' αὐτὴν δυσθή-
 ρατον. διὸ καὶ Φιλίταν φάναι.

οὐδ' ὕκης ἰχθὺς ἔσχατος ἐξέφυγε.

ὕκη AC, corr. Dindorf

Δήμητρι attrib. Spanoudakis; Ἐπιγράμμασι Kuchen-
 müller

20–27 *Incerta Elegiaca an Hexametrica*20 Antig. Caryst. *Hist. Mirab.* 19

ἴδια δὲ καὶ περὶ τὰς συγκρίσεις καὶ ἀλλοιώσεις τῶν
 ζώων, ἔτι δὲ γενέσεις, οἷον ἐν Αἰγύπτῳ τὸν βοῦν ἐὰν
 κατορύξῃς ἐν τόποις τισίν, ὥστε αὐτὰ τὰ κέρατα τῆς γῆς
 ὑπερέχειν, εἴθ' ὕστερον ἀποπρίσῃς, λέγουσιν μελίττας

18 Strabo

And in Philitas:

Serving maidens place white wool in baskets.

19 Athenaeus, *Deipnosophistae*

Hermippus of Smyrna in his book *On Hipponax* under-
 stands the rainbow-wrasse by the term *hḡkēs*, and says that
 it is hard to catch; which is the reason why Philitas also
 says:

Not even the farthest *hḡkēs*-fish escaped.

20–27 *Elegiac or Hexametric*20 Antigonus of Carystus, *Collection of Wonderful Tales*

There are also peculiarities concerning the similarities and
 differences in animal species, and in the manner of their
 births, such as the fact that in Egypt if you bury an ox in
 certain places, so that their horns emerge above the sur-
 face, and then later saw them off, they say that bees will fly

ἐκπέτεσθαι· σαπέντα γὰρ αὐτὸν εἰς τοῦτο διαλύεσθαι τὸ ζῶον. (2) φ̄ καὶ φαίνεται Φιλίτας προσέχειν, ἰκανῶς ὡν περίεργος· προσαγορεύει οὖν αὐτὰς βουγενεῖς λέγων·

βουγενεῆς φ<θ>άμενος προσεβήσαο μακρὰ
μελίσσας.

φάμενος codd., corr. J. Barnes: Φαμενός Bergk (scil. filium Teiresiae) προσεβήσατο Bach: προσεβώσατο Hartung

Δήμητρι attrib. Pfeiffer

21 Σ Theocr. *Id.* 7.5–9k, p. 79.20 Wendel

Βούριναν] κρήνην λέγει τῆς Κῶ. Φιλίτας [Φιλίτας Κ: Φιλίτας vel Φιλιητᾶς cett.]

νάσσατο δ' ἐν προχοῇσι μελαμπέτροιο Βυρίνης.

δάσαντο codd., corr. Heinsius: δάσσατο Kayser: δέξατο Bergk: δύσατο Lobeck σελαμπέτροιο Βουρίνης vel Βουρίνης codd.: μελαμπ. Βορίνης vel Βυρίνης Heinsius: μελαμπέτροιο Βουρίνης Hartung; μελαμπέτροιο Βουρίνης Nowacki: μελαμπέτροιο <υ--> | Βουρίνης Ahrens

De Δήμητρι cogitaverunt Knaack, alii.

22 Athen. *Deipn.* 5.192 E (cf. Eustath. ad *Od.* 4.51, i, p. 145.35–38 Stallbaum)

ὁ γὰρ θρόνος αὐτὸ μόνον ἐλευθέριος ἐστὶν καθέδρα σὺν ὑποποδίῳ, ὅπερ θρήνην καλοῦντες ἐντεῦθεν αὐτὸν ὠνό-

forth. For these creatures are the result of the ox's decomposition. And this is a subject that seems to have interested Philitas, who was of a particularly enquiring cast of mind, since he calls them "born of an ox" when he says:

With long strides first you reached the ox-born
bees.¹⁵

21 Scholiast on Theocritus, *Idylls*

Bourina] He means a spring in Cos. Philitas:

S/he lived at the sources of the black-rocked
spring Burina.¹⁶

22 Athenaeus, *Deipnosophistae*

The *thronos*, taken by itself, is a seat for a man of free birth, together with a footstool, which they call a *thrēnys*. Hence

¹⁵ The sense is uncertain. It may or may not be relevant that the bee is sacred to Demeter.

¹⁶ There is a good chance that this fragment belongs to the *Demeter*, since the same stream is mentioned in Theocr. *Id.* 7.6, in a poem about a Demeter festival on Cos, and Philitas' poem seems to have told a story about the goddess on that island.

μασαν θρόνον τοῦ θρήσασθαι χάριν, ὅπερ ἐπὶ τοῦ καθέ-
ζεσθαι τάσσουσιν, ὡς Φιλίτας·

θρήσασθαι πλατάνῳ γραίῃ ὑπο

θρήσασθαι δὲ AC: δὲ del. Musurus: <τὸ> θρ. δὲ Sbardella
γαίῃ AC, corr. Schneider

Δήμητρι attrib. Spanoudakis

23 Choeroboscus, in Theodos. *Canon.*, GG IV.1, p.
333.10 Hilgard

ιστέον δὲ ὅτι τὸ αἰδῶς Φιλητᾶς [Φιλίππας, Φιλητὸς
codd.] ὁ διδάσκαλος Θεοκρίτου χωρὶς τοῦ ἰ προηγέκατο,
εἰπὼν·

ἀγαθὴ δ' ἐπὶ ἤθεσιν αἰδῶ.

δὲ ἐπὶ codd.: δ' ἐπι Bergk

cf. Photius, *Lexicon*, a 552

αἰδῶ· χωρὶς τοῦ ἰ· “ἀγαθὴ δὲ ἐπὶ ἤθεσιν αἰδῶ.” ἡ λέξις
Ἑρωδιανοῦ.

Ἑρμῆ attrib. Powell

the word *thronos* itself, derived from the verb *thrēsasthai*,
which they use of sitting down. Philitas:

to sit beneath an aged plane-tree.¹⁷

23 Choeroboscus, scholia on Theodosius' *Canones*

Philitas, the teacher of Theocritus, employed the word
aidōs (shame) without an *s*, when he said:

and goodly shame in one's ways

cf. Photius, *Lexicon*

aidō: without an *s*: “and goodly shame in one's ways”. The
word comes from Herodian.

¹⁷ Often compared with Test. 4: the Coans set up a statue for
Philitas himself beneath a plane-tree.

24 EtMag 602.40

νή· στερητικόν ἐστὶν ἐπίρρημα· ὁρᾶται δὲ καὶ ἐπιτατικόν,
ὡς ἐν τῷ νηλῆς, νήνεμος,

νήχυντον ὕδωρ,

Φιλήτας.

cf. *Suda* ν 295, sine auctoris nomine; Hesychius ν 552.

Τηλέφω attrib. Knaack; Δήμητρι Cessi

25 EtGen AB, α 1131, ii. p. 176.6 L.-L. = EtMag 135.26, α 1726

Ἄργανθώνειον . . . τινὲς δ' Ἄργανθώνην αὐτό φασίν.
Εὐφορίων [180] καὶ Φιλίκτας [Φιλίας AB, EtMag; Φιλή-
τας EtMag Vb, suprascr. γρ. Φιλίας; Φιλέας Toup]

Ἄργανθώνιον

λέγουσι διὰ τοῦ ἰ, οἶον· “χθίζόν μοι κνώσσονται παρ’
Ἄργανθώνιον αἶπος.”

“χθίζον . . . αἶπος” Philitae attrib. Bach, al. Ἄργανθώνιον αἶπος
Philitae dubitanter tribuit Kuchenmüller

Τηλέφω attrib. Cessi

24 Etymologicum Magnum

Nē is a privative prefix, also found in an intensive sense, as
in *nēlēs* (pitiless), *nēnemos* (windless),

full-flowing water,

Philitas.

25 Etymologicum Genuinum

Argantheoneion . . . Some call it *Arganthōnē*. Euphorion
and Philitas say:

Arganthonion

with an *i*, as in: “To me as yesterday I slept beside the
Arganthonian height.”¹⁸

¹⁸ See Euphorion 180 and n. 203. Philitas could have used the
word in the context of the Argonauts, Telephus, or Argantheone
herself (Parthenius, *Sufferings in Love*, xxxvi).

26 Steph. Byz. p. 342.17 Mein.

Ἰχναί, πόλις Μακεδονίας. Ἡρόδοτος ἐβδόμῃ [7.123.3]. Ἐρατοσθένους δὲ Ἄχνας αὐτὴν φησι. Φιλίτας δ' ἄλλην [Ἀχνην Xylander] φησὶ [<τῆν> Meineke] διὰ τοῦ ᾱ.

27 Σ Ap. Rhod. 1.1297, p. 117.13 Wendel

ὄστλιγγες] αἱ λαμπηδόνες. ἐν ἄλλοις δὲ σημαίνει ἡ λέξις τοὺς βόστρυχας . . . τοῦτο δὲ φησιν Ἡρωδιανὸς ἐν τῷ β' τῆς Καθόλου [GG III.1, p. 44.4 Lentz]: "παρὰ μὲν Ἀπολλωνίῳ καὶ Φιλητᾷ διὰ τοῦ ᾱ."

cf. EtMag 159.38, a 1979 †ἀπτίαγας· τὰς ὑποφυλλίδας τῶν βοτρώων οἱ δὲ ἀκτίνος αὐγᾶς; Hesychius α 7862 ἄστλιγγας· αὐγᾶς. ἢ ἄστριγγας.

Δήμητρι attrib. Spanoudakis (cf. HHom. Dem. 278–280)

28–29 DUBIE TRIBUTA

28 Athen. *Deipn.* 14.639 D

Κῶοι δὲ τοῦναντίον δρῶσιν, ὡς ἱστορεῖ Μακαρεὺς ἐν τρίτῳ Κωακῶν [FGrH 456 F 1b]: ὅταν γὰρ τῇ Ἡρᾷ θύσωσιν, δούλοισι οὐ παραγίνονται ἐπὶ τὴν εὐωχίαν. διὸ καὶ Φύλαρχον [FGrH 81 F 84; Εὐφορίωνα Meineke: Φιλητᾶν conj. Kaibel] εἰρηκέναι.

26 Stephanus of Byzantium

Ichnae, a city of Macedonia. Herodotus in book seven. Eratosthenes calls it *Achnae*. Philitas says that the one with an *a* is different.¹⁹

27 Scholiast on Apollonius of Rhodes, *Argonautica*

ostlinges] Curling flames. In other writers the word signifies "hair" . . . This is what Herodian says in the second book of his *General Prosody*: "in Apollonius and Philitas the word has an ᾱ."

cf. Etymologicum Magnum, s.v. †*attiagas*: among grapes, the small ones left for the gleaners; according to others, rays of light. Hesychius s.v. *astlingas*: rays; or *astringas*.

28–29 DUBIOUSLY ATTRIBUTED

28 Athenaeus, *Deipnosophistae*

The Coans do the opposite of this, as recounted by Macareus in the third book of his *Coan affairs*; for when they sacrifice to Hera, slaves are not present at the festivities. And for that reason Phylarchus²⁰ said:

¹⁹ Perhaps meaning the Thessalian city of Ichnae. It is not certain that this is a poetic fragment.

²⁰ The historian Phylarchus is not otherwise said to have written poetry. Kaibel and Bergk attributed these lines to Philitas, Meineke to Euphorion. Jacoby suggested that Phylarchus may have cited a poet whose name is missing.

Νισύριοι μόννοι μὲν ἐλεύθεροι ἱεροεργοὶ
 ἀνδράσι παρ Κώουσιw, ἐλεύθερον ἄμαρ
 ἔχοντες,
 δούλων δ' οὔτις πάμπαν ἐσέρχεται οὐδ' ἠβαιόν.

1 σουριη A, corr. Dalecamp: Πειώνη Meineke: Ἡραίοις Bergk:
 Οὐρανίη Herzog 2 πρὸς A: παρ Meineke κείνοι-
 σιν A, corr. Villebrune ἔλευρον A, corr. Musurus
 ἔχοντες] ἄγουσιν conj. Meineke, ἄγοντες Kuchenmüller

cf. Athen. *Deipn.* 6.262 c, sine "Phylarchi" testimonio

29 [Dub.] Nicetas Choniates, *Historia* 491.9 van Dieten

ὅθεν ὅπερ ἐπὶ τῶν σωματικῶν ἕξεων ὁ Κῶός φησι
 ποιητής, ὡς εἰς τὸ ἄκρον προελθούσαι φιλοῦσι πρὸς
 τὸ κάταντες ὡς φιλυπόστροφοι μεταφέρεσθαι, μὴ
 ἀτρέμας ἔχουσαι μένειw τῷ συνεχεῖ ἀεὶ τῆς κινήσεωσ,
 τοῦτο καὶ . . .

Nisyrian²¹ free men alone perform the rites
 Among the Coans, those enjoying freedom;
 Whereas no slave may gain the least admittance.

29 Nicetas Choniates

Just as the Coan poet²² says of physical conditions, that
 once they have reached their uttermost they tend to de-
 cline again, as if apt to return to their starting point, being
 unable to remain in the same state by reason of the contin-
 uousness of motion, so too . . .

²¹ The Greek is corrupt. Nisyros is an island near Cos (cf. *Il.*
 2.676), but there may alternatively be a reference to Hera ("the
 Ouranian goddess"?) or her festival.

²² The Coan doctor, Hippocrates, would be a more obvious
 reference; the passage has been explained in various ways.

FRAGMENTA GRAMMATICA

30 ΕΡΜΗΝΕΙΑ(?)

30 Strab. 3.5.1

σφενδόνας δὲ περὶ τῇ κεφαλῇ τρεῖς [[μελαγκρακινίνας
[suppl. Coray:—κρανίας Salmasius]· σχοίνου εἶδος, ἐξ οὗ
πλέκεται τὰ σχοινία· καὶ Φιλίτας γε [τε vel δὲ codd., corr.
Kramer] ἐν Ἑρμηνεῖα [A: ἑρμενεῖα cett.: Ἑρμῆ vel ἑρμῆ
ἐλεγεία Tyrwhitt: Ἑρμεία vel ἐλεγῆ α' dub. Meineke]

λευγαλέος δὲ χιτῶν πεπινωμένος, ἀμφὶ δ' ἀραιῆ
ἰξὺς εἰλείται κόμμα μελαγκράνινον

ὡς σχοίνῳ ἐξωσμένου]] μελαγκρακινίνας [suppl.
Coray] ἢ τριχίνας ἢ νευρίνας.

μελαγκρακινίνας . . . ἐξωσμένου del. Tyrwhitt, scil. ut lemma cum
scholio in textum illatum: μελαγκρακινίνας (μελάγκρακινι σχοί-
νου εἶδος . . . ἐξωσμένου) ἢ τριχίνας Radt, qui scholium
Straboni ipsi tribuit

1–2 ἀραιῆ | ἰξὺς Bach: ἀραιῆν | ἰξύν Scaliger: ἀραιὰς | ἰξὺς
Xylander 2 ἰλείται, εἰλείται codd.: εἴλνται
Meineke ἄμμα Salmasius: ῥάμμα Tour: ῥάμμα Clack
μελάγκρακινον, μελαγκρακίνον codd., corr. Meineke: μελαγκρά-
νιον Xylander: μελαγκρακίνον Casaubon

GRAMMATICAL FRAGMENTS

30 INTERPRETATION(?)

30 Strabo

... and three slings worn round the head, <of black-tufted
rush, which is a sort of reed from which ropes are woven;
and Philitas, too, in the *Interpretation*,¹ says:

A wretched tunic, all befouled with dirt;
And round his slender waist is girt a strip
Of blackly-tufted rush

of a man girdled with a rope of rushes; > of black-tufted
rush, or of hair, or of sinews.

¹ An unsolved problem: a reference to an otherwise-unat-
tested grammatical work, in which case Philitas would be citing
lines not by himself; or is an anonymous glossographer adducing
Philitas in an otherwise-unknown poem? The fragment, on ac-
count of its metre, cannot be assigned to the *Hermes*. Strabo is de-
scribing the inhabitants of the Balearics, but Meineke suggested
that Philitas has in mind an abandoned wretch like Virgil's Achae-
menides (*Aen.* 3.613–614) or Philoctetes.

31 Athen. *Deipn.* 11.783 D

ἄμφωτις ξύλινον ποτήριον, ᾧ χρῆσθαι τοὺς ἀγροί-
κους Φιλίτας φησι [τοὺς] ἀμέλγοντας εἰς αὐτὸ καὶ
οὕτως πίνοντας.

ἄμφωξις Kaibel ex Hesych., Et Mag. [τοὺς] Kaibel

cf. Eustath. ad *Od.* 9.209, i. p. 335.7 Stallbaum

ἡ ἄμφωτις· ξύλινόν φασιν αὕτη ποτήριον, ᾧ χρῆσθαι
τοὺς <ἀγροίκους> ἀμέλγοντας εἰς αὐτὸ καὶ οὕτω πί-
νοντας.

<ἀγροίκους> Kuchenmüller

Hesych. α 4166 (cf. EtMag α 1218, 94.7)

ἄμφωξις· ὑδρεῖον ξύλινον ἀγροικικόν, εἰς ὃ καὶ ἀμέλ-
γουσιν.

ἄμφωτίς Salmasius

32 Athen. *Deipn.* 11.783 A

ἄωτον παρὰ Κυπρίους τὸ ἐκπωμα, ὡς Πάμφιλος. Φιλί-
τας δὲ ποτήριον οὐδ' οὐκ ἔχον.

cf. *Suda* α 2860

ἄωτον . . . ἄωτον δὲ ἀγγεῖον, τὸ μὴ ἔχον ὄτα.

31 Athenaeus, *Deipnosophistae*

An *amphōtis* is a wooden drinking-vessel, which according
to Philitas is used by rustics,¹ who milk into it and drink
from it.

cf. Eustathius on Homer, *Odyssey*

. . . *amphōtis*: this, they say, is a wooden drinking-vessel,
used by <rustics> who milk into it and drink from it.

Hesychius

amphōxis: a wooden container for liquids, used by rustics,
also used as a milk-pail.

32 Athenaeus, *Deipnosophistae*

aōton is a cup among the Cypriotes; so Pamphilus. Philitas
says it is a drinking-vessel without ears.²

cf. *Suda*

aōton: . . . and a vessel that is *aōton* is one without ears.

² cf. Call. fr. 399.2 Pf.

Hesych. a 8997

ἄωτοι ὄτα μὴ ἔχοντες.

33 Athen. *Deipn.* 11.467 C

γυάλα· Φιλίτας ἐν Ἀτάκτοις Μεγαρέας οὕτω φησὶ καλεῖν τὰ ποτήρια, γυάλας. Παρθένιος δ' ὁ τοῦ Διονυσίου ἐν α' περὶ τῶν παρὰ τοῖς ἱστορικοῖς Λέξεων ζητουμένων φησὶ· "γυάλας ποτηρίου εἶδος, ὡς Μαρσύας γράφει . . . οὕτως [FGrH 135–136 F 21]. 'ὅταν εἰσῆῃ ὁ βασιλεὺς εἰς τὴν πόλιν, ὑπαντᾶν οἴνου πλήρη γυάλαν ἔχοντά τινα, τὸν δὲ λάβοντα σπένδειν'."

γυάλα A, περὶ γύλης mg: γυάλα ποτήριον Μεγαρικόν C: γυάλα ποτήρια Μεγαρικά E: γυάλαι Casaubon: γυάλας Schweighäuser

34 Athen. *Deipn.* 11.467 D–F

δῖνος [δείνος codd.]· ὅτι καὶ τοῦτο ποτηρίου ὄνομα . . . ἐστὶ καὶ γένος ὀρχήσεως . . . Τελέσιλλα δὲ ἡ Ἀργεῖα [PMG 723] καὶ τὴν ἄλω καλεῖ δῖνον [δείνον A, δῖνον sscr. εἰ E]. Κυρηναῖοι δὲ τὸν ποδοσιπτήρα δῖνον ὀνομάζουσιν, ὡς Φιλίτας φησιν ἐν Ἀτάκτοις [Ἀττικοῖς A].

35 Athen. *Deipn.* 11.495 C–E

πέλλα. ἀγγεῖον σκυφοειδές, πυθμένα ἔχον πλατύτερον, εἰς ὃ ἡμελλον τὸ γάλα . . . Κλείταρχος δὲ ἐν

Hesychius

αῶτοι: without ears.

33 Athenaeus, *Deipnosophistae*

gyala: Philitas in his *Miscellany* says that this is the name given by the Megarians to drinking-vessels, *gyalas*. Parthenius, son (or pupil) of Dionysius, in the first book of his *On words discussed in the historians*, says: "*Gyalas* is a sort of cup, as Marsyas . . . writes: 'When the king enters the city, he is met by someone holding a *gyalas* full of wine, which he takes, and pours a libation.'"

34 Athenaeus, *Deipnosophistae*

dinos: this, too, is the name of a cup . . . it is also a sort of dance . . . Telesilla the Argive even calls the threshing-floor *dinos*. The people of Cyrene call the footbasin *dinos*, as Philitas says in his *Miscellany*.

35 Athenaeus, *Deipnosophistae*

pella. A vessel in the shape of a skyphos, with a rather broad base, into which they did their milking . . .

ταῖς Γλώσσαις πελλητῆρα μὲν καλεῖν Θεσσαλοὺς καὶ Αἰολεῖς τὸν ἀμολγέα, πέλλαν δὲ τὸ ποτήριον. Φιλίτας δ' ἐν Ἀτάκοις τὴν κύλικα Βοιωτοῦς.

36 Athen. *Deipn.* 11.496 C

προχύτης· εἶδος ἐκπάματος, ὡς Σιμάριστος ἐν τετάρτῳ Συνωνύμων. Ἴων δ' ὁ Χίος ἐν Ἐλεγείois [fr. 27.2–3 West].

ἡμῖν δὲ κρητῆρ' οἰνοχόοι θέραπες
κιρνάντων προχύταισιν ἐν ἀργυρέοις.

Φιλίτας δ' ἐν Ἀτάκοις ἀγγεῖον ξύλινον, ἀφ' οὗ τοὺς ἀγροίκους πίνειν. μνημονεύει αὐτοῦ καὶ Ἀλέξανδρος ἔν τε γονι [24].

37 Athen. *Deipn.* 11.498 A

σκάλλιον· κυλίκιον μικρόν, ᾧ σπένδουσιν Αἰολεῖς, ὡς Φιλίτας φησιν ἐν Ἀτάκοις.

κάλλιον A: σκάλλιον Schweighäuser: σκαλλίον Casaubon ex Hesych.

cf. Hesych. σ 817

σκαλλίον· κυλίκιον μικρόν. οἱ δὲ σκαλλόν.

Cleitarchus in his *Glosses* says that *pellētēr* is the Thessalian and Aeolian word for a milk-pail, whereas *PELLA* is the cup. Philitas in his *Miscellany* says that it is the Boeotian word for a wine-cup.³

36 Athenaeus, *Deipnosophistae*

prochytēs is a sort of cup, as reported by Simaristus in the fourth book of his *Synonymys*. Ion of Chios in the *Elegies*:

Let the wine stewards mix a bowl for us
With silver *prochytai*.

Philitas in the *Miscellany* says it is a wooden vessel from which country-people drink. Alexander also mentions it in the . . .

37 Athenaeus, *Deipnosophistae*

skallion: a miniature wine-cup, with which the Aeolians pour libations, as Philitas says in the *Miscellany*.

cf. Hesychius

skallion: a miniature wine-cup. Others say *skallon*.

³ Philitas stands out from other sources that use the word to mean a milk-pail (first in *Il.* 16.642), but see Phoenix fr. 4.4 P., Lyc. *Al.* 708.

38 Athen. *Deipn.* 14.646 D

ἀμόραι· τὰ μελιτώματα Φιλίτας ἐν Ἀτάκτοις ἀμόρας φησὶν καλεῖσθαι. μελιτώματα δ' ἐστὶν πεπεμμένα.

πεπεμμένα <σὺν μέλιτι> Kayser: <μέλιτι> πεπεμμένα conj. Kaibel

39 Athen. *Deipn.* 14.645 D

κρήϊον· πλακοῦς, ἄρτος, ὃν Ἀργεῖοι παρὰ τῆς νύμφης πρὸς τὸν νυμφίον φέρουσιν. ὀπτᾶται δ' ἐν ἄνθραξιν, καὶ καλοῦνται ἐπ' αὐτὸν οἱ φίλοι, παρατίθεται δὲ μετὰ μέλιτος, ὡς φησιν Φιλίτας ἐν Ἀτάκτοις.

κρήϊον A: κηρίον Kaibel ex Hesych. κ 2546 κηρίον ... καὶ εἶδος πλακοῦντος.

40 Athen. *Deipn.* 11.482 E–483 A

κύπελλον· τοῦτο πότερόν ἐστιν ταῦτὸν τῷ ἀλείσῳ καὶ τῷ δέπαι <καὶ μόνον> ὀνόματι διαλλάσσει ... Φιλίτας δὲ Συρακοσίου κύπελλα καλεῖν τὰ τῆς μάλῃς καὶ τῶν ἄρτων ἐπὶ τῆς τραπέζης καταλείμματα.

<καὶ μόνον> Kaibel: <καὶ> ὀνόματι <μόνον> Casaubon: ἦ A

38 Athenaeus, *Deipnosophistae*

amorai: in his *Miscellany* Philitas says that honey-cakes are called *amorai*. Honey-cakes are baked <with honey?>.

39 Athenaeus, *Deipnosophistae*

krēion: a cake or loaf, among the Argives carried from the bride to the bridegroom. It is baked on coals, and friends are invited to a meal at which it is served with honey, as Philitas reports in his *Miscellany*.⁴

40 Athenaeus, *Deipnosophistae*

kypellon (cup): is this the same as the *aleison* and the *depas*, differing from them only in name ... ? ... Philitas says that *kypella* is the name given by the Syracusans to crumbs of barley-cake and bread left behind on the table.

⁴ A different sense in Euphorion 149 (*Il.* 9.206).

41 Athen. *Deipn.* 3.114 E

Φιλητᾶς δ' ἐν τοῖς Ἀτάκτοις σποδέα καλεῖσθαι τινα ἄρτον, ὃν ὑπὸ τῶν συγγενῶν μόνον καταναλίσκεσθαι.

σποδέα Schweighäuser: σπολέα codd. ἐγγενῶν conj.
Kaibel: εὐγενῶν Coray

42 Athen. *Deipn.* 15.678 A

ἀλλὰ μὴν καὶ ἰάκχαν τινα καλούμενον οἶδα στέφανον ὑπὸ Σικυωνίων, ὡς φησι Τιμαχίδας ἐν ταῖς Γλώσσαις. Φιλίτας δ' οὕτως γράφει: "Ἰάκχα, ἐν τῇ Σικυωνίᾳ στεφάνωμα εὐώδες [Φιλίτας . . . εὐώδες post στέφανον transt. Hartung]."

ἔστηκ' ἀμφὶ κόμας εὐώδεας ἀγχόθι πατρὸς
καλὸν Ἰακχαῖον θηκαμένη στέφανον."

1 ἀμφίκομα A, corr. Villebrune εὐώδεα Villebrune

cf. Hesych. ι 21 ἰάκχα· στεφάνωμα εὐώδες ἐν Σικυῶνι;
ibid. θ 567 θιάκχα· ἄνθη ἐν Σικυῶνι; ibid. ι 5 ἰάγγετον
στεφάνωμα.

43 Athen. *Deipn.* 15.677 B-C

ἰσθμιακόν . . . Φιλίτας δέ φησι "Ἐἰσθμιον" στέφανος ἤγγουν ὁμωνυμία ἀμφοτέρωθι οἶον τῆς κεφαλῆς καὶ τοῦ πρώτου κόσμου. λέγω δὲ τὸ ἐπὶ τοῦ φρέατος καὶ τοῦ ἐγχειριδίου ἰσθμιον."

41 Athenaeus, *Deipnosophistae*

Philatas in his *Miscellany* says that *spodeus* is the name of a type of bread which is consumed only by kinsmen.

42 Athenaeus, *Deipnosophistae*

I know, moreover, of a certain kind of garland called *iakcha* by the Sicyonians, as reported by Timachidas in his Glossary. Philatas writes thus: "*Iakcha*, in the Sicyonian region, is a fragrant garland:

She stands beside her father, having placed
A fair Iacchus-wreath upon her fragrant locks."⁵

cf. Hesychius ss.vv. *iakcha*: a fragrant garland in Sicyon;
thiakcha: flowers in Sykion; *iagchetos*: a garland.

43 Athenaeus, *Deipnosophistae*

Isthmiakon . . . and Philatas says: "An Isthmian: a wreath, or rather, a case of homonymy, i.e. as an <adornment> for the head <and for the neck?>."⁶ I note also the *isthmion* of a well, and of a dagger."

⁵ This is a quotation by, not of, Philatas: it is a rare instance where he can be shown to have cited a poetic text in his *Miscellaneous Glosses* (cf also 52). The word suggests a connection with Bacchus, Eleusis, or both.

⁶ Various solutions have been proposed for the textual corruption; my translation merely supplies one possible sense, founded on the basic meaning "something circular bounding the perimeter of an object". Certainly not all of Philatas' meanings are relevant to *Od.* 18.300, where ancient lexicographers take *ισθμιον* to mean a necklace.

<Ἴσθμιον> Fränkel: <Ἴσθμιος> Kaibel πρώτου: τραχή-
λου dub. Dettori post Kuchenmüller: περιῖ αὐτῷ Fränkel
κόσμος Lumb λέγεται δὲ <καὶ> Fränkel <στόμι-
ον> Ἴσθμιον conj. Kaibel: <περιστόμιον> ἴσθ. Fränkel

44 Athen. *Deipn.* 15.678 D

ὑποθυμῖς δὲ καὶ ὑποθυμίδες στέφανοι παρ' Αἰολεῦσιν
καὶ Ἴωσιν, οὓς περὶ τοὺς τραχήλους περιετίθεντο, ὡς
σαφῶς ἔστιν μαθεῖν ἐκ τῆς Ἀλκαίου καὶ Ἀνακρέοντος
ποιήσεως. Φιλίτας δ' ἐν τοῖς Ἀτάκτοις ὑποθυμίδα
[ὑποθυμίδας A, corr. Kaibel] Λεσβίου φησὶν καλεῖν
μυρσίνης κλῶνα, περὶ ὃν πλέκειν ἴα καὶ ἄλλα ἄνθη.

cf. Athen. 15.674 C-D

ἐκάλου δὲ καὶ οἷς περιεδέοντο τὸν τράχηλον στε-
φάνους ὑποθυμίδας [ὑποθυμιάδας AE], ὡς Ἀλκαῖος ἐν
τούτοις [fr. 362] . . . καὶ Σαπφῶ [fr. 94.15-17] καὶ
Ἀνακρέων [PMG 397].

Athen. 15.688 B-C (cf. Plut. *Mor.* 647 E-F)

ἀλλὰ μὴν καὶ τοὺς στεφάνους τοὺς περικειμένους τῷ
στήθει ὑποθυμίδας [ὑποθυμιάδας AE] οἱ ποιηταὶ κε-
κλήκασιν ἀπὸ τῆς τῶν ἀνθῶν ἀναθυμιάσεως, οὐκ ἀπὸ
τοῦ τὴν ψυχὴν θυμὸν καλεῖσθαι, ὡς τινες ἀξιοῦσιν.

Hesych. v 642

ὑποθυμῖς· στέφανος ὑποτράχηλος.

44 Athenaeus, *Deipnosophistae*

Hypothymis and *hypothymides* are wreaths, in use among
the Aeolians and Ionians, which are worn around the neck,
as one can learn plainly enough from the poetry of Alcaeus
and Anacreon. In his *Miscellany* Philitas says that the Les-
bians use the word *hypothymis* for a spray of myrtle,
around which they twine violets and other flowers.

cf. Athenaeus

They used to call garlands bound around the neck *hypothymidas*, as witness Alcaeus in the following verses . . . and Sappho . . . and Anacreon . . .

Athenaeus

However, it is from the exhalations of the flowers that
poets have called the garlands laid on the breast *hypothymidas*, and not, as some people think, from the fact that
the soul is called *thymos*.

Hesychius

hypothymis: a wreath worn round the neck.

45 EtGen AB, ε 384 L. = EtMag 330.40, ε 402 L.

ἐλινός· ἡ ἄμπελος, ὡς Ἀπολλόδωρος [FGrH 244 F 247]. Φιλήτας δ' ἐν Γλώσσαις τὸν κλάδον τῆς ἀμπέλου.

cf. Σ Nic. Al. 181f, p. 88 Geymonat

καὶ ἐλίνιο] τοῦ κλάδου τῆς ἀμπέλου

Hesych. ε 1998

ἐλινόι· κλήματα [τὰ] τῶν ἀμπέλων.

ἐλενοί H, corr. Latte τὰ del. Latte

46 Σ Ap. Rhod. 4.989i, p. 302.7 Wendel

στάχυν ὄμπνιον] πολύν, δαφιλή. Φιλητᾶς ἐν Ἀτάκτοις γλώσσαις ἀπέδωκεν ὄμπνιον στάχυν τὸν εὐχυλον καὶ τρόφιμον. Κυρηναίων δέ τινες τὸν πλοῦσιον καὶ εὐδαίμονα ὄμπνιον καλοῦσιν. ἄμεινον δὲ τὸν φερέσβιον εἰπεῖν, οἶονεὶ ἔμπνοόν τινα ὄντα καὶ ὄμπνιον.

47 Orion, *Etymologicon*, p. 185.32 Sturz (cf. EtGud p. 248.13 de Stefani)

Ἀχαιά· ἡ Δημήτηρ παρὰ Ἀττικοῖς. εἴρηται παρὰ τὸ ἄχος τῆς λύπης [τῆς Κόρης EtGen AB, α 1501, ii. p. 352.4 L.-L.; EtGud; EtMag 180.37, α 2204]. οὕτω Δί-

45 *Etymologicum Genuinum*

elinos: the vine. Thus Apollodorus. Philitas in his *Glosses* says it is the branch of the vine.

cf. Scholiast on Nicander; *Alexipharmaca* *kat helinoio*] The branch of the vine

Hesychius

helinoi: branches of vines.

46 Scholiast on Apollonius of Rhodes, *Argonautica*

"An *ompnios* ear of corn"] Plenteous, abundant. Philitas in the *Miscellaneous Glosses* renders "an *ompnios* ear of corn" as one that is succulent and nourishing. Some of the Cyreneans call one who is rich and prosperous *ompnios*, but it is better to define it as life-giving, as it were animate (*empnoon*) and *ompnion*.⁷

47 Orion, *Etymologicon*

Achaia: Demeter's epithet in Attic writers. It comes from the ache of her grief. Thus Didymus. Also because she

⁷ A popular word in the Hellenistic poets: see Call. *Hecale* fr. 111 Hollis = 287 Pf., and both editors ad loc. "The demand on Callimachus' readers would be considerably lightened if Philetas had used the words ὄμπνια Θεσμοφόρος together at some important place in the *Demeter*" (Hollis 1978, 402 n. 3).

δυμος. καὶ ὅτι μετὰ κυμβάλων ἠχοῦσα τὴν Κόρην
ἐζήτει ἦ, ὡς Φιλίτας, τὰς ἐρίθους ἀχαιῖας ἐκάλουν.

cf. Hesych. a 8806 Ἀχαιῖα· ἐπίθετον Δήμητρος . . . οἱ δὲ
ἔρια μαλακά; ibid. a 8877 ἀχιά· ἔρια μαλακά.

48 Hesych. a 3417

ἄμαλλα [ἄμαλλα<ι> Alberti]· δράγματα, δέσμη τῶν
ἀσταχῶν. Σοφοκλῆς Τριπτολέμῳ [fr. 607]. ἀγκάλῃ,
δράγματα ρ', ὡς φησι Ἴστρος [FGrH 334 F 62],
Φιλίτας δὲ ἱστορεῖ ἐκ σ'. καὶ Ὅμηρος χρῆται τῇ λέξει
[Il. 18.553].

cf. Σ Theocr. Id. 10.44a, p. 235.22 Wendel

ἀμαλοδέται δὲ οἱ τὰς ἀμάλας συνδέοντες. ἀμάλη δὲ
συνέστηκεν ἐκ δραγμάτων ρ' ἦ καὶ σ'.

EtGen AB, a 581, i. p. 370.14 L.-L. = EtSym a 723;
EtMag 76.45, a 1007

Ἄμαλλοδετήρες· οἱ τὰς ἀμάλλας δεσμοῦντες· ἄμαλλα
δὲ ἦ ἐκ πολλῶν δραγμάτων συναγωγῇ.

made an echoing noise with her cymbals when she was
searching for Kore. Or, according to Philitas, hired labour-
ers [or, weavers] were called *achatai*.

cf. Hesychius s.v. *Achatai*; an epithet of Demeter . . . ac-
cording to others, soft wool; *achia*: soft wool.

48 Hesychius

amalla: trusses of corn-stalks, bundles of ears of corn.
Sophocles in the *Triptolemus*. Sheaves, consisting of a
hundred trusses, according to Istros, but of two hundred
according to Philitas. Homer, too, uses the word.⁸

cf. Scholiast on Theocritus, *Idylls*

Amalodetai are those who bind together the *amalai*
(sheaves). A sheaf consists of a hundred or two hundred
trusses.

Etymologicum Genuinum

amallodetēres: those who bind the sheaves. A sheaf is a
gathering of many trusses.

⁸ While Hesychius does not preserve the context in which
Philitas discussed the word, it elsewhere occurs in cultic contexts,
connected with the culture-hero Triptolemus (Sophocles fr. 607
Radt) or with Delian Apollo and his retinue (Call. 186.27 Pf.;
Euphorion 66).

49 Hesych. β 71

βαίβυκος· πελεκᾶνος Φιλίτας, Ἀμερίας <δὲ> βαυβυ-
κᾶνας.

βαβυκος πελεκαν ως Η, corr. Dindorf e Choerob. αμερι-
ασας Η, corr. Musurus <δὲ> Dobree βαυκαλας Η,
corr. O. Hoffmann ex Hesych. β 355 βαυβυκᾶνες· πελεκᾶνες

cf. Choeroboscus, Εἰς τὸ ὀνοματικόν, i. p. 80.19 Gaisford

βαῖβυξ βαίβυκος (βαίβυχες δὲ λέγονται οἱ πελε-
κᾶνες)

50 Σ Ap. Rhod. 2.279a, p. 148.7 Wendel (cf. EtGen AB
s.v. πρόκας; EtMag 689.15; ps.-Zon., col. 1579 Tittmann)

ἢ πρόκας ἰχνεύοντες] ζῶόν τι ὅμοιον ἐλάφῳ, ὁ
λεγόμενος νεβρός. Διονύσιος δὲ φησιν ὁ Ἀθηναῖος ἐν
ταῖς Κτίσεσι [FHG iv. p. 395, fr. 12] τὰς ἐλάφους οὕτω
λέγεσθαι, πρόκας . . . Φιλητᾶς δὲ φησι πρόκας
λέγεσθαι ἐλάφους τὰς πρώτως τικτομένας, οἶον πρω-
τοτόκους.

κνήσεσι codd. Ap. Rhod.: corr. Sylburg

51 Hesych. σ 893

σκέϊρος· ῥύπος. καὶ ὁ δριμύς τυρός. καὶ ἄλλος καὶ
δρυμός. Φιλητᾶς δὲ τὴν ῥυπώδη γῆν.

σκήρος M. Schmidt πυρρώδη Η, corr. Meineke: γυψώδη

49 Hesychius

baibykos: "of a pelican", Philitas; *baubykanas*, Amerias.

cf. Choeroboscus, *On the substantive*

baibyχ-baibykos (*baibyχes* means "pelicans").

50 Scholiast on Apollonius of Rhodes, *Argonautica*

"Or hunting *prokas*"] An animal like a deer; what is known
as a fawn. Dionysius of Athens in his *Foundations* say that
female deer are named thus, *prokas* . . . Philitas says that
prokas is the name given to female deer when they bear
young for the first time: does with their first offspring.⁹

51 Hesychius

sketros: filth. Also, tangy cheese. Also, a grove, a copse.
Philitas defines it as filthy earth.¹⁰

⁹ The word occurs in *Od.* 17.295; Philitas may have taken it
thence. So too the later Hellenistic poets who use it (Call. *Hymn*
3.154, 5.92, *al.*): it is not clear that it was mediated through
Philitas.

¹⁰ Aristarchus read σκήρος in an uncertain sense (thicket?
chalky soil?) at *Il.* 23.332-333.

conj. Dettori ex Eustath. ad *Il.* 23.332–333, iv. 742.13 van der Valk
 ... ὁ σκίρος καὶ γύβον ἢ γῆν γυψώδη δηλοῖ.

52 Hesych. σ 1148

σκούζης· παρὰ Φιλίτα· “παύσω σε τῆς σκούζης” [Adesp.
 Com. fr. 740 K.], ἀντὶ τοῦ τῆς κάπρας [cf. Hesych. κ
 738].

σχύζης H, corr. Musurus

53 Hesych. ν 262

†ὕπ' αὐνήν· παρ' Ἑκαταίφ [FGrH I F 365]. Φιλίτας.

ὕπ' Ἄχνην (cf. 26) LSJ; ὕπ' αὐλήν· <ὕπ' οἶκον> (cf. ν 260)
 Kuchenmüller

54 Hesych. ν 274

ὑπεζῶσθαι τὸ εἰς ἄνδρας ἐλθεῖν. Φιλίτας.

ἀλίδρας cod., corr. Salmasius: ἀλωδήθρας Junius (id est, aream
 sive palaestram)

55 Hesych. θ 405

Θεσσαλαί· αἱ Κῶαι παρὰ Φιλίτα καὶ αἱ φαρμακίδες.

θεσπάλαι H, corr. Salmasius

de Δήμητρι cogitavit Kuchenmüller, attrib. Spanoudakis

52 Hesychius

skyzēs: in Philitas: “I’ll put a stop to your *skyzēs*”, that is,
 lewdness.¹¹

53 Hesychius

“under the *aunēn*”: in Hecataeus. Philitas.¹²

54 Hesychius

“to gird oneself up”: come to man’s estate. Philitas.

55 Hesychius

Thessalai: Coan women in Philitas,¹³ and witches.

¹¹ The words scan as an iambus. Another anonymous literary
 citation (cf 42), presumably from comedy; or did Philitas write
 iambic verse?

¹² The presence of an author’s name, but absence of any gloss,
 is quite out of character with the rest of the fragments, and very
 likely indicates corruption.

¹³ Genealogical connections were traced between Thessaly
 and Cos. Although this has been ranked among the poetic frag-
 ments, it is as a glossographer that Hesychius cites Philitas else-
 where.

56-58 INCERTI LOCI

56 Σ A II. 2.269c, i. p. 242.24 Erbse

ἀλγήσας δ' ἀχρείον ἰδῶν] ὅτι Φιλίτας [Φιλιτᾶς cod.]
τὸ ἰδῶν περισπᾶ, οἷον τῶν ὀφθαλμῶν, ἰδεῶν. οὐδέποτε
δὲ Ὅμηρος ἰδέας τοὺς ὀφθαλμοὺς εἶπεν. ἔστιν οὖν τὸ
ἀχρείον ἰδῶν εὐτελῶς σχηματίσας.

cf. gloss. interl. cod. A ad loc., ii. 312.33 Dindorf: ἰδῶν.
ὀξύνεται μετοχῇ γάρ ἐστι.

57

(a) Σ A II. 21.126-127a, v. p. 148.59 Erbse

θρόσκων τις κατὰ κύμα μέλαιναν φρίχ' ὑπαίξει <|
ἰχθύς, ὅς κε φάγησι-δημόν>] πρὸς τὸ σημαινό-
μενον Φιλίτας γὰρ καὶ Καλλίστρατος γράφουσι
"φρίχ' ὑπαλύξει", λέγοντες ὅτι οἱ πίοιες τῶν ἰχθύων
καὶ εὐτροφῶν τὸ ψῦχος ὑπομένουσι καὶ οὐ φθείρονται.
ὁ δὲ ποιητὴς οὐδέποτε φρίκην τὸ ψῦχος εἶρηκεν, ἀλλὰ
τὸ ἐκ γαλήνης πρῶτον ἐξορθούμενον κύμα.

lemma suppl. Friedländer Diple ante utrumque versum in
A, unde <ἡ διπλῇ> πρὸς τὸ σημαινόμενον Villoison: <αἱ δι-
πλαῖ> πρὸς τὸ σ. Erbse

56-58 FRAGMENTS OF UNCERTAIN
LOCATION¹⁴56 Scholiast on Homer, *Iliad*,

"In pain, with an impotent look"] Philitas places a circum-
flex accent on *ιδῶν* ("looking"), making it refer to eyes,
ιδεῶν. But Homer never calls eyes *ideas*; instead he has
used "with an impotent look" in an ordinary construction.

cf. interlinear gloss ad loc.: *ιδῶν*: is oxytone. It is a partici-
ple.

57

(a) Scholiast on Homer, *Iliad*

"Leaping through the waves a fish will dart up to the dark
ripple, to eat the fat . . ."] With regard to what is meant:
Philitas and Callistratus adopt the reading "will escape the
chill", explaining that the rich and well-fed fish endure the
cold and do not die of it. But the poet never uses *phrīkē* to
mean cold, but the first ripples that stir on the surface after
a calm.

¹⁴ The following fragments concern the text and interpreta-
tion of Homer. Their provenance is uncertain (perhaps the *Her-
meneia*, 30?).

(b) Σ bT *ibid.*, v. p. 152.94 Erbse

Φιλίτας δὲ ἀρεσκοόμενος τῇ “ὑπαλύξει” γραφῆ φησιν
ὡς ἐκείνος ὁ λιπανθεὶς ἰχθὺς ὑπὸ τοῦ δημοῦ τὴν
ψυχρασίαν ὑπαλύξει.

(c) P. Oxy. 221, col. iv. ll. 26–32, Σ *ibid.*

[Φιλίτας καὶ Καλλίστρατος]

δὲ “ὑ[παλύξει]” γράφουσι, λέγοντες ὅτι ὁ
ἰχθ[ὺς ὁ Λυκάονος τὸν δημόν φαγὼν]
π[ε]ιμ[ελώδης γενόμενος τὸ κρύ-]
30 ος φε[ύξεται]. ἀγνοεῖ δὲ ὅτι τὸ δια-]
νεστ[ηκὸς τῆς θαλάσσης ἐπιπολῆς,]
οὐ τὸ κ[ρύος φησὶν “Ὀμηρος φρίκα”]

Suppl. Grenfell–Hunt, Erbse (v. pp. 86–87)

(d) Σ A *Il.* 6.459, ii. p. 209.30 Erbse

εἶπησιν] ὅτι τὸ “εἶπησιν” ἀντὶ τοῦ “εἶποι ἄν”. ἡ δὲ
ἀναφορὰ πρὸς Φιλίταν [Φιλιτὰ cod.] γράφοντα
“θρώσκων τις κατὰ κύμα μέλαιναν φρίχ’ ὑπαλύξει”.
οὗτος γὰρ μὴ νοήσας ὅτι τὸ “ὑπαύξει” ἐστὶ τὸ ἐφορ-
μῆσαι ὑπὸ τὴν φρίκα, τουτέστι τὸ τοῦ ὕδατος ἐπα-
νάσθημα, ὃς φάγοι ἄν Λυκάονος τοῦ δημοῦ, τὴν φρί-
κα ἐδέξατο τὴν ὑπὸ τοῦ ψύχους γινομένην φρίκην καὶ
φησι τοὺς πιμελώδεις τῶν ἰχθύων ὑπομένειν τὸ ψύχος,
ὥστε ὃς ἄν τὸ τοῦ Λυκάονος λίπος φάγη, ἐκκλινεῖ τὴν
φρίκην.

(b) Scholiast *ibid.*

Favouring the reading “will escape”, Philitas says that the
fish glutted on human fat will escape the cold.

(c) P. Oxy. 221

Philitas and Callistratus

adopt the reading “will escape”, explaining that the
fish that has eaten Lycaon’s fat
will be fattened itself and escape
the cold. He is unaware that it is the
ruffling of the surface of the sea,
not the cold, that Homer calls *phrîx*.

[30]

(d) Scholiast on Homer, *Iliad*

eipēsîn] “May say” instead of “might say”. See Philitas,
where he adopts the reading “Leaping through the waves
(a fish) will dart up to the dark ripple”. For, as he did not
know that “dart up” means to rush up to the ripple, that is,
to the disquieted surface of the water, in order to eat
Lycaon’s fat, he understood *phrîx* to mean shivering due to
cold, and says that the fattened fish endure the cold, so that
the fish that eats the fat of Lycaon will avoid the shivering
cold.¹⁵

¹⁵ Philitas is cited here and in the next fragment for his inter-
pretation of *Il.* 21.127 ὃς κε φάγησι, not as a relative clause with
a final sense (“that it might eat”), but as an indefinite relative
(“whichever fish eats”).

ὑπαίξει | ὑπαίξει conj. Erbse πημελώδεις A, corr. Villoison
 φάγη | φάγου A, corr. Friedländer

(e) Σ A Il. 7.171a, ii. p. 258.41 Erbse

<ὅς κε λάχῃσιν>] ὅτι τηρεῖ τὴν διαφορὰν τοῦ κλη-
 ρώσασθαι καὶ λαχεῖν. καὶ πρὸς τὸ "λάχῃσιν", ὅτι ὅς
 ἂν λάχοι. ἡ δὲ ἀναφορὰ πρὸς τὸ "ἰχθύς, ὅς κε φάγησι"
 πρὸς Φιλίταν.

λάχοι] λάχη A, corr. Friedländer

(f) Porphyrius, *Quaest. Hom.* lib. 1, Rec. χ, p. 45.13
 Sodano

Φιλητᾶς δὲ τῇ "ὑπαλύξει" γραφῇ συντιθέμενός φησιν,
 ὅτι ὁ φαγὼν ἰχθύς τὸν Λυκάονος δημόν πιμελώδης
 γενόμενος τὸ κρύος ἐκφεύζεται. ἀγνοεῖ δὲ καὶ τοῦτο,
 ὅτι τὸ διανεστηκὸς τῆς θαλάσσης ἐπιπολῆς, οὐ τὸ
 κρύος φησὶν Ὅμηρος φρέκα.

58

(a) Eustath. ad Il. 21.252, iv. p. 496.26 van der Valk

Τὸ δὲ "αἰετοῦ οἶματ' ἔχων" Φιλίτας, φασὶ, γράφει
 "αἰετοῦ ὄμματ' ἔχων". κρεῖττον δὲ τὸ οἶματα, ᾧ ἀκό-
 λουθον καὶ τὸ "οἶμησε δ' ἀλείς" [Il. 22.308].

(e) Scholiast on Homer, *Iliad*

"To whomsoever the lot falls"] He observes the distinc-
 tion between "to cast lots" and "to obtain by lot". As for
 "the lot falls", it stands for "the lot might fall" [i.e., the op-
 tative]. See Philitas, the note on "the fish, which eats".

(f) Porphyry, *Homeric Questions*

Adopting the reading "will escape", Philitas says that the
 fish that eats the fat of Lycaon will become fattened and
 not suffer the cold. He is also unaware of this, that Homer
 calls the ruffled surface of the water, not the cold, *phrēx*.

58

(a) Eustathius on Homer, *Iliad*

For "with the swoop of an eagle" Philitas is reported to pre-
 fer the reading "with the eyes of an eagle". But "swoop" is
 better, and is in keeping with "he collected himself to-
 gether and swooped".

(b) Σ A Il. 22.308a, v. p. 324.73 Erbse (cf. Σ T *ibid.*)

οἴμησεν δὲ ἀλεῖς <ὡς τ' αἰετὸς ὑψιπέτης>] ὅτι κάκει
[sc. Il. 21.252] γραπτέον "αἰετοῦ οἴματ' ἔχων", οὐχ ὡς
Φιλίτας "ὄμματα".

59-60 INCERTA

59 Σ A Il. 1.524c, i. p. 142.78 Erbse

κεφαλῇ κατανούσομαι] οὕτως "κατανούσομαι", οὐχὶ
"ἐπινεύσομαι" Ἀριστάρχος ἐν τοῖς Πρὸς Φιλίταν προ-
φέρεται.

60 Σ A Il. 2.111b, i. p. 202.69 Erbse

Ζεὺς με μέγα Κρονίδης] . . . ἐν γοῦν τῷ Πρὸς Φιλίταν
συγγράμματι τῇ γραφῇ [sc. μέγας] κέχρηται [sc.
Ἀριστάρχος], δύο λέγων τὸ μέγας σημαίνειν, τοτὲ μὲν
τὸ καθ' αὐτό, καθάπερ νῦν "Ζεὺς με μέγας > Κρονί-
δης" καὶ "κέιτο μέγας μεγαλωστί, λελασμένος ἵππο-
συνάων" [Il. 16.776], τοτὲ δὲ αὖ τὸ πρὸς τὴν κατὰ τὸν
Αἴαντα τὸν ἕτερον διάκρισιν "Αἴας δ' ὁ μέγας" [Il.
16.358].

μέγας > suppl. Villoison

(b) Scholiast on Homer, *Iliad*

"He collected himself together and swooped, like a high-
flying eagle"] There, too, one should adopt the reading
"with the swoop of an eagle", not, with Philitas, "eyes".

59-60 UNCERTAIN

In the following two cases, it is uncertain whether the
readings challenged by Aristarchus go back to Philitas or
not:

59 Scholiast on Homer, *Iliad*

"I shall nod with my head": Aristarchus in his *Against
Philitas* cites it thus, *kataneusomai* ("nod"), not *epineu-
somai*.¹⁶

60 Scholiast on Homer, *Iliad*

"Zeus the son of Cronos has greatly . . ."] In the treatise
Against Philitas, he (Aristarchus) adopts the reading
"mighty" (i.e., the adjective), explaining that *megas* has
two significations: one in and of itself, as here, "Zeus the
mighty son of Cronos", and "he lay, a mighty man mightily
fallen, forgetful of his horsemanship", and the other in
order to distinguish one Ajax from the other, "Ajax the
great(er)".¹⁷

¹⁶ From which we infer that Aristarchus' target preferred the
latter form.

¹⁷ From which we infer that Aristarchus' target preferred the
better-attested adverbial form.

COMPARATIVE NUMERATION

I. CONVERSION OF OTHER EDITIONS TO THIS EDITION

Table to be read as follows: fr. 1 Diehl = fr. 3 Lightfoot;
fr. 1 Kuchenmüller = fr. 9 Lightfoot, etc.

| | Diehl | Powell | Kuchenmüller | Spanoudakis | Sbardella | Detton |
|----|-------|--------|--------------|-------------|-----------|--------|
| 1 | 3 | 1 | 9 | 9 | 9 | 31 |
| 2 | 4 | 3 | 12 | 11 | 10 | 32 |
| 3 | 1 | 2 | 10 | 10 | 11 | 33 |
| 4 | 30 | 14 | 11 | 12 | 12 | 34 |
| 5 | 10 | 9 | 1 | 23 | 1 | 35 |
| 6 | 11 | 10 | 2 | 21 | 2 | 36 |
| 7 | 12 | 12 | 3 | 24 | 3 | 37 |
| 8 | 8 | 11 | 4 | 22 | 4 | 38 |
| 9 | 7.1-2 | 23 | 13 | 1 | 5 | 39 |
| 10 | 6 | 8 | 8 | 2 | 16 | 40 |
| 11 | 7.3-4 | 7.1-2 | 15 | 27 | 21 | 41 |
| 12 | 2 | 7.3-4 | 7 | 4 | 8 | 42 |
| 13 | 14 | 6 | 6 | 3 | 7 | 43 |
| 14 | 17 | 22 | 17 | 20 | 6 | 44 |
| 15 | 15 | 13 | 21 | 55 | 13 | 45 |
| 16 | 20 | 15 | 55 | 5 | 14 | 46 |
| 17 | 16 | 30 | 14 | 18 | 20 | 47 |
| 18 | 21 | 17 | 20 | 19 | 15 | 48 |
| 19 | 18 | 18 | 19 | 14 | 17 | 49 |
| 20 | 19 | 19 | 22 | 15 | 18 | 50 |

COMPARATIVE NUMERATION

| | | | | | | |
|----|----|----|----|----|----|----|
| 21 | 23 | 24 | 18 | 16 | 19 | 51 |
| 22 | 22 | 20 | 23 | 13 | 22 | 52 |
| 23 | | 16 | 24 | 7 | 23 | 53 |
| 24 | | 21 | 27 | 6 | 24 | 54 |
| 25 | | 28 | 26 | 8 | 55 | 55 |
| 26 | | — | 25 | 25 | 25 | 56 |
| 27 | | 42 | 16 | 17 | 26 | 57 |
| 28 | | | 28 | 26 | 27 | 58 |
| 29 | | | 31 | 31 | 28 | 30 |
| 30 | | | 32 | 32 | 29 | 59 |
| 31 | | | 33 | 33 | 30 | 60 |
| 32 | | | 34 | 34 | | |
| 33 | | | 35 | 35 | | |
| 34 | | | 36 | 36 | | |
| 35 | | | 37 | 37 | | |
| 36 | | | 38 | 38 | | |
| 37 | | | 39 | 39 | | |
| 38 | | | 40 | 40 | | |
| 39 | | | 41 | 41 | | |
| 40 | | | 42 | 42 | | |
| 41 | | | 43 | 43 | | |
| 42 | | | 44 | 44 | | |
| 43 | | | 45 | 45 | | |
| 44 | | | 46 | 46 | | |
| 45 | | | 47 | 47 | | |
| 46 | | | 48 | 48 | | |
| 47 | | | 49 | 49 | | |
| 48 | | | 50 | 50 | | |
| 49 | | | 51 | 51 | | |
| 50 | | | 52 | 52 | | |
| 51 | | | 53 | 53 | | |
| 52 | | | 54 | 54 | | |
| 53 | | | 30 | 30 | | |

PHILITAS

| | | |
|----|----|----|
| 54 | 59 | 59 |
| 55 | 60 | 60 |
| 56 | 56 | 56 |
| 57 | 57 | 57 |
| 58 | 58 | 58 |

II. CONVERSION OF THIS EDITION TO OTHER EDITIONS

| | | | | | |
|----|--------|-------|----|----|----|
| 1 | 3 | 1 | 5 | 9 | 5 |
| 2 | 12 | 3 | 6 | 10 | 6 |
| 3 | 1 | 2 | 7 | 13 | 7 |
| 4 | 2 | 2.3-4 | 8 | 12 | 8 |
| 5 | — | — | — | 16 | 9 |
| 6 | 10 | 13 | 13 | 24 | 14 |
| 7 | 9+11 | 11-12 | 12 | 23 | 13 |
| 8 | 8 | 10 | 10 | 25 | 12 |
| 9 | — | 5 | 1 | 1 | 1 |
| 10 | 5 | 6 | 3 | 3 | 2 |
| 11 | 6 | 8 | 4 | 2 | 3 |
| 12 | 7 | 7 | 2 | 4 | 4 |
| 13 | — | 15 | 9 | 22 | 15 |
| 14 | 13 | 4 | 17 | 19 | 16 |
| 15 | 15 | 16 | 11 | 20 | 18 |
| 16 | cf. 17 | 23 | 27 | 21 | 10 |
| 17 | 14 | 18 | 14 | 27 | 19 |
| 18 | 19 | 19 | 21 | 17 | 20 |
| 19 | 20 | 20 | 19 | 18 | 21 |
| 20 | 16 | 22 | 18 | 14 | 17 |
| 21 | 18 | 24 | 15 | 6 | 11 |
| 22 | 22 | 14 | 20 | 8 | 22 |
| 23 | 21 | 9 | 22 | 5 | 23 |
| 24 | — | 21 | 23 | 7 | 24 |
| 25 | — | — | 26 | 26 | 26 |

COMPARATIVE NUMERATION

| | | | | | | |
|----|----------|----------|----|---------------|----|----------|
| 26 | — | — | 25 | 28 | 27 | fr. male |
| 27 | — | — | 24 | 11 | 28 | trib. 38 |
| 28 | — | 25 | 28 | fr. fals. 3 | 29 | fr. male |
| 29 | — | — | — | cf. pp. 17-18 | 30 | trib. 37 |
| 30 | 4 | 17 | 53 | 53 | 31 | fr. dub. |
| 31 | — | — | 29 | 29 | 29 | 1 |
| 32 | — | — | 30 | 30 | 2 | 2 |
| 33 | — | — | 31 | 31 | 3 | 3 |
| 34 | — | — | 32 | 32 | 4 | 4 |
| 35 | — | — | 33 | 33 | 5 | 5 |
| 36 | — | — | 34 | 34 | 6 | 6 |
| 37 | — | — | 35 | 35 | 7 | 7 |
| 38 | — | — | 36 | 36 | 8 | 8 |
| 39 | — | — | 37 | 37 | 9 | 9 |
| 40 | — | — | 38 | 38 | 10 | 10 |
| 41 | — | — | 39 | 39 | 11 | 11 |
| 42 | — | — | 40 | 40 | 12 | 12 |
| 43 | — | — | 41 | 41 | 13 | 13 |
| 44 | — | — | 42 | 42 | 14 | 14 |
| 45 | fr. male | trib. 39 | 43 | 43 | 15 | 15 |
| 46 | — | — | 44 | 44 | 16 | 16 |
| 47 | — | — | 45 | 45 | 17 | 17 |
| 48 | — | — | 46 | 46 | 18 | 18 |
| 49 | — | — | 47 | 47 | 19 | 19 |
| 50 | — | — | 48 | 48 | 20 | 20 |
| 51 | — | — | 49 | 49 | 21 | 21 |
| 52 | — | — | 50 | 50 | 22 | 22 |
| 53 | — | — | 51 | 51 | 23 | 23 |
| 54 | — | — | 52 | 52 | 24 | 24 |
| 55 | — | — | 16 | 15 | 25 | 25 |

PHILITAS

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fr. dub.
30
fr. dub.
31



ALEXANDER OF AETOLIA

INTRODUCTION

We know more about the life of Alexander of Aetolia than about many other early Hellenistic figures, partly because he is mentioned in the *Lives of Aratus*. The first one gives his *floruit* as 280–276, and another names Callimachus, as well as Aratus, as a contemporary. He came from Pleuron (Test. 1), but was one of many who forsook their provincial origins for greater cultural centres:¹ in Alexander's case, Pella, where Antigonus Gonatas was also patron of poets and philosophers such as Aratus, Antagoras, Timon of Phlius, and Bion of Borysthenes (Test. 2; 3, 5, 6); and Alexandria, where Ptolemy Philadelphus hired him to "correct" the texts of tragedy (Test. 6, 7; Test. 7e adds satyr drama). He stands in the broad tradition of scholar-poets, a *γραμματικός* (Test. 1) like Antimachus, Philitas, Simmias of Rhodes, Callimachus, Nicander, Lycophron and others. The word used in the Greek sources for his work on the texts of tragedy at the court of Ptolemy is *ὀρθοῦν* or *διορθοῦν* (Test. 7)—whatever that means exactly.² He was

¹ Like his fellow-Aetolian Arcesilaus of Pitane, head of the Academy in Athens (Diog. Laert. 4.28). *Suda* v 374 and the *Vita Nicandri* also record a tradition of Aetolian origin for the, or a, poet Nicander, who is credited with an *Αἰτωλικά*.

² See General Introduction and n. 6 there.

also active as a tragic poet (Test. 8, 10) and was included in a group of seven tragedians called the *Pleias* (Test. 1, 9).

Generic diversity and range of interests are among the most obvious features of the surviving evidence about his poetry. Apart from tragedy, and possibly satyr drama, we know of elegiac and hexameter poetry and epigrams, and Ionic or "cinaedological" (scurrilous) verse which witnesses (18) mention in the same breath as that of Sotades, although it is not clear whether Alexander used the same, Sotadean, metre. This diversity invites comparison with that of Callimachus himself (Test. 1 Pf.). Some fragments reveal an interest in mythological subjects (Glaucus the sea-god, 3; Circe, 4; cf. also 9, 11, 12, 14, fr. dub. 21, 22); in some cases perhaps in the form of epyllia; the mythico-historical story of Antheus, 5, from the *Apollo*, seems to be a playful, Hellenistic experiment with narrative in the form of prophecy. The *Phaenomena* (7) obviously makes one think of Aratus, Alexander's contemporary at the court of Antigonos Gonatas, although nothing else is known about the work (not even its metre—or even whether it was in metre).

The other quality is its literariness, which is to say that it evinces an interest in literary history, in evaluations and assessments of literary figures, and perhaps even a recreative interest in classical metres (see on 19 below). The *Musae* was an elegiac poem from which one certain fragment (6) deals with Timotheus' hymn for the temple of Artemis at Ephesus, and another possible or likely fragment (8) with two epic parodists active in Sicily. The first discusses the circumstances of a certain work's composition; the second surveys an *oeuvre*; both deal with relatively recent literary history, within the last century at least. The title *Musae* suggests a poem about poetry, perhaps a literary review. If

so, this would be an early, perhaps the earliest, example of Hellenistic catalogue poetry on a literary subject, with other examples including Callimachus' *Γραφείον* (fr. 380 Pf.) and even the catalogue from Hermesianax's *Leontion* (Hermesianax 3).³ A mock epitaph for Alcman (2) is also literary-historical in emphasis: the poet himself reviews his achievement, entering the discussion about his place of origin (Sardis or Sparta), and seeming to allude to a famous passage from Archilochus concerning the Lydian tyrant Gyges (fr. 19.1–3 West).⁴ A fragment from an unknown work discusses Euripides (19), but there are frustrating alternative attributions to Alexander and to Aristophanes. The metre is particularly associated with Old Comedy, and if the attribution to Alexander is correct (he may have discussed Euripides' biography elsewhere: 23), it is possible that he was trying to capture the effect of a genre where Euripides was often held up for criticism. Here, though, the tone is not hostile: the speaker—unfortunately unknown—does not make the assumption, standard in Aristophanes and in ancient biography in general, that the man's works reflect his character, but instead contrasts his personal demeanour with the character of his literary works.⁵

The fragments of Alexander do not suggest much of Callimachus' *avant garde* quality; but in his polyeideia, use of elegy, perhaps specifically catalogue elegy, interest in literary history, and scholarly activities, Alexander is a true Hellenistic, and indeed Alexandrian, poet.⁶

³ Cameron 1995, 383; d'Alessio 2000, 427–428.

⁴ For Alexander and Stesichorus, see 11, 12.

⁵ d'Alessio 2000, 428–429.

⁶ Magnelli 2000, 123–124.

EDITIONS

For a complete list of the editions of Alexander of Aetolia, see E. Magnelli (as below), 57–58.

Among the most important, see:

- A. Meineke, *Analecta Alexandrina* (Berlin, 1843; repr. Hildesheim, 1964), 215–251.
 T. Bergk, *Anthologia Lyrica* (Leipzig, ²1868), 139–141.
 J. U. Powell, *Collectanea Alexandrina* (Oxford, 1925), 121–130.
 E. Diehl, *Anthologia Lyrica Graeca*, vol. ii. 6 (Leipzig, ²1942), 74–80.
 J. Defradas, *Les élégiaques grecs. Édition, introduction et commentaire* (Paris, 1962), 106–108 [5 only].
 B. Snell (ed.), *Tragicorum Graecorum Fragmenta*, i. (Göttingen, 1986), no. 101 [14, 17 only].
 E. Magnelli, *Alexandri Aetoli: Testimonia et Fragmenta* (Florence, 1999).

CRITICISM

- G. B. d'Alessio, rev. of Magnelli, *Eikasmos* 11 (2000), 425–430.
 M. Di Marco, “Euripides in Alessandro Etolo (fr. 7 Magnelli). Una nuova ipotesi”, *SemRom* 6 (2003), 65–70.
 H. Lloyd-Jones, “Alexander Aetolus, Aristophanes and the Life of Euripides”, in *Storia poesia e pensiero nel mondo antico: Studi in onore di M. Gigante* (Naples, 1994), 371–379.
 ———, *Supplementum Supplementi Hellenistici* (Berlin and New York, 2005), 2–3.

- E. Magnelli, “Alessandro Etolo poeta ‘di provincia’ (o i limiti del callimachismo)”, in R. Pretagostini (ed.), *La letteratura ellenistica. Problemi e prospettive di ricerca. Atti del colloquio internazionale* (Rome, 2000), 113–126.
 D. Ricci, “Alessandro Etolo e l’origine novellistica dell’elegia su Anteo e la moglie di Fobio (fr. 3 Pow.)”, *QUCC* 56 (1997), 125–139.
 C. M. Schroeder, “Hesiod and the fragments of Alexander Aetolus”, in M. A. Harder, R. F. Regtuit & G. C. Wakker (edd.), *Beyond the Canon* (Leuven, 2006), 287–302.
 K. Spanoudakis, “Alexander Aetolus’ *Astragalistai*”, *Eikasmos* 16 (2005), 149–154.

TESTIMONIA

1 *Suda* a 1127

Ἀλέξανδρος Αἰτωλός· ἐκ πόλεως Πλευρῶνος, υἱὸς Σατύρου καὶ Στρατοκλείας, γραμματικός. οὗτος καὶ τραγωδίας ἔγραψεν, ὡς καὶ τῶν ἑπτὰ τραγικῶν ἕνα κριθῆναι, οἵπερ ἐπεκλήθησαν ἢ Πλειάς.

2 *Suda* a 3745

γεγονὸς [sc. Ἄρατος] ἐν τῇ ρκδ' Ὀλυμπιάδι [284–280], ὅτε ἦν Ἀντίγονος βασιλεὺς Μακεδονίας, υἱὸς Δημητρίου τοῦ Πολιορκητοῦ, ὁ Γουατᾶς κληθεῖς· καὶ συνφέρει τε αὐτῷ καὶ παρ' αὐτῷ ἐτελεύτησε, σύγχρονος Ἀνταγόρα τῷ Ῥοδίῳ καὶ Ἀλεξάνδρῳ τῷ Αἰτωλῷ.

3 *Vita Arati* (*Vita* 1), p. 8.12 *Martin*

γέγονε δὲ Ἀντίγονος κατὰ τὴν ρκε' Ὀλυμπιάδα [280–276], καθ' ὃν χρόνον ἤκμασεν ὁ Ἄρατος καὶ Ἀλέξανδρος ὁ Αἰτωλός. μέμνηται δὲ τοῦ Κατόπτρου Εὐδόξου [fr. 6 *Lasserre*] καὶ Ἀντιγόνου <καὶ> Ἀλεξάνδρου τοῦ

TESTIMONIA

1 *Suda*

Alexander of Aetolia. From the city Pleuron, son of Satyrus and Stratocleia, grammarian. He also wrote tragedies, so that he was included among the seven tragedians who were known as the *Pleias*.

2 *Suda* s.v. *Aratus*

Lived¹ in the 124th Olympiad, when the king of Macedon was Antigonus son of Demetrius Poliorcetes, known as Gonatas. He spent time at his court and died there, a contemporary of Antagoras of Rhodes and Alexander of Aetolia.

3 *Life of Aratus* 1

Antigonus became <king>² in the 125th Olympiad, at the time when Aratus and Alexander of Aetolia were at the height of their powers. Aratus in his own letters mentions the *Mirror* of Eudoxus and Antigonus and Alexander

¹ Both the *Suda* and *Life of Aratus* 1 seems to have confused or over-simplified a notice that Antigonus Gonatas came to the throne in the 125th or 124th Olympiad, and that Aratus (and other poets including Alexander) spent time at his court.

² See n. above.

Αἰτωλοῦ καὶ ὡς ἠξιώθη ὑπὸ τοῦ βασιλέως γράψαι ἐν ταῖς ἰδίαις ἐπιστολαῖς Ἄρατος [SH 119].

4 Vita Arati (Vita 2), p. 11.5 Martin = Philitas Test. 6

[ἐν] τοῖς χρόνοις δὲ ἐγένετο κατὰ Φιλάδελφον τὸν βασιλέα, συνήκμαζε δὲ Ἀλεξάνδρῳ τῷ Αἰτωλῷ καὶ Φιλητᾷ καὶ Διονυσίῳ τῷ φιλοσόφῳ <τῷ> εἰς ἡδονὰς μεταθεμένῳ.

[ἐν] Westermann

5 Vita Arati (Vita 3) / Aratus Latinus, p. 15.17–26 Martin

(a) . . . Δημητρίου δὲ Ἀντίγονος ὁ Γονατᾶς, παρ' ᾧ διέτριβεν αὐτός, καὶ σὺν αὐτῷ Περσεὺς ὁ Στωικὸς καὶ Ἀνταγόρας ὁ Ῥόδιος ὁ τὴν Θηβαίδα ποιήσας καὶ Ἀλέξανδρος ὁ Αἰτωλός, ὡς αὐτὸς φησιν ὁ Ἀντίγονος ἐν τοῖς πρὸς Ἱερώνυμον.

(b) . . . Demetrii autem Antigonus Geniculosus, apud quem frequentabat ut Perseus Stoicus et Antagoras Rodius qui Thebaida fecit et Alexander Aetolus, ut ipse ait Antigonus apud quem Hieronimus.

6 Vita Arati (Vita 4), p. 19.4–8 Martin = Philitas Test. 6

ἦν δὲ ἐπὶ Πτολεμαίου τοῦ Φιλαδέλφου, καὶ ἐσχόλασε Διονυσίῳ τῷ Ἡρακλεώτῃ, συνῆν δὲ Ἀντιγόνῳ τῷ

of Aetolia, and how he was asked by the king to write (sc. the *Phaenomena*).

4 *Life of Aratus 2*

As to his date, he (sc. Aratus) lived at the time of Philadelphus the king, and he flourished at the same time as Alexander of Aetolia, Philitas, and Dionysius the philosopher who converted to hedonism.³

5 *Life of Aratus 3 / Latin Life of Aratus*

Demetrius' son was Antigonus Gonatas, at whose court he (Aratus) was resident, and with him Perseus the Stoic, Antagoras of Rhodes the author of the *Thebais*, and Alexander of Aetolia, as Antigonus says in his *Against Hieronymus*.

6 *Life of Aratus 4*

He lived in the time of Ptolemy Philadelphus, and studied with Dionysius of Heraclea. He lived at the court of

³ For Philitas, see Philitas, Test. 6 and n. 4 ad loc.; for Dionysius, *RE* v (1905), s.v. Dionysius (no. 119), 973–974.

Μακεδονίας βασιλεῖ καὶ Φίλα τῇ τούτου γαμετῆ,
 συνήκμασε δὲ Ἀλεξάνδρῳ τῷ Αἰτωλῷ καὶ Καλλιμάχῳ
 καὶ †Μελάνδριῳ καὶ Φιλιτῷ.

Μενάνδρῳ, μελανχρίῳ, μελανδρίῳ codd. (om. SV): Νικάνδρῳ
 Ritschl: Μαιανδρίῳ Meineke: Λεανδρίῳ Wendel, *Hermes* 70
 (1935), 360

7 Tzetzes, *Prolegomena de comoedia Aristophanis*

(a) Proemium I, 1–7, p. 22 Koster

Ἀλέξανδρος ὁ Αἰτωλὸς καὶ Λυκόφρων ὁ Χαλκιδεὺς
 μεγαλοδωραῖος βασιλικαῖς προτραπέντες Πτολεμαίῳ
 τῷ Φιλαδέλφῳ τὰς σκηνηκὰς διωρθώσαντο βίβλους,
 τὰς τῆς κωμωδίας καὶ τραγωδίας καὶ τὰς τῶν σατύ-
 ρων φημί, συμπάροντος αὐτοῖς καὶ συνανορθούντος
 καὶ τοῦ τοιοῦτου βιβλιοφύλακος τῆς τοσαύτης βιβλι-
 οθήκης Ἐρατοσθένους: ὧν βίβλων τοὺς πίνακας Καλ-
 λίμαχος ἀπεγράψατο [Test. 14b Pf.]. Ἀλέξανδρος ὄρ-
 θου τὰ τραγικά, Λυκόφρων τὰ κωμικά: νεανίαί ἦσαν
 Καλλιμάχος καὶ Ἐρατοσθένης.

(b) Proemium II, 1–4, pp. 31–32 Koster

Ἀλέξανδρος ὁ Αἰτωλὸς καὶ Λυκόφρων ὁ Χαλκιδεὺς,
 ἀλλὰ καὶ Ζηνόδοτος ὁ Ἐφέσιος τῷ Φιλαδέλφῳ Πτολε-
 μαίῳ συνωθηθέντες βασιλικῶς ὁ μὲν τὰς τῆς τραγω-
 δίας, Λυκόφρων δὲ τὰς τῆς κωμωδίας βίβλους διώρ-
 θωσαν, Ζηνόδοτος δὲ τὰς ὁμηρείους καὶ τῶν λοιπῶν
 ποιητῶν.

Antigonus the king of Macedon and Phila his wife, and was
 in his prime at the same time as Alexander of Aetolia,
 Callimachus, †Melandrius, and Philitas.

7 Tzetzes, *Prolegomena on Aristophanic comedy*

(a) Proem I

Alexander of Aetolia and Lycophron of Chalchis were in-
 duced by generous royal subsidies from Ptolemy Phila-
 delphus to correct the texts of drama, that is to say, of com-
 edy, tragedy, and satyr-drama; with no less a figure to join
 them and aid them in their task of correction than Eratos-
 thenes, the library's librarian. Of these texts, Callimachus
 wrote the catalogues. Alexander corrected the tragedies,
 Lycophron the comedies; Callimachus and Eratosthenes
 were youths.⁴

(b) Proem II

Alexander of Aetolia, Lycophron of Chalchis, and also
 Zenodotus of Ephesus, under royal compulsion from Ptol-
 emy Philadelphus, corrected texts—the first, those of trag-
 edy; Lycophron, those of comedy, and Zenodotus, those of
 Homer and the other poets.

⁴ They were not contemporaries, as Tzetzes seems to imply.
 In fact, Tzetzes may have misunderstood an official title, "court
 youth" (Cameron 1995, 4–5).

(c) Scholion Plautinum 1–6, p. 48 Koster

Alexander Aetolus et Lycophron Chalcidensis et Zenodotus Ephesius impulsu regis Ptolemaei Philadelphi cognomento, qui mirum in modum favebat ingenii et famae doctorum hominum, Graecos artis poeticae libros in unum collegerunt et in ordinem redegerunt, Alexander tragoedias, Lycophron comoedias, Zenodotus vero Homeri poemata et reliquorum illustrium poetarum.

(d) Proemium II, 22–25, p. 33 Koster

τῶν Ἑλληνίδων δὲ βίβλων, ὡς καὶ προλαβὼν ἔφη, τὰς τραγικὰς μὲν διώρθωσε [sc. Πτολεμαῖος] δι' Ἀλέξανδρον τοῦ Αἰτωλοῦ, τὰς τῆς κωμωδίας δὲ διὰ τοῦ Λυκόφρονος, διὰ δὲ Ζηνοδότου τοῦ Ἐφεσίου τὰς τῶν λοιπῶν ποιητῶν, τὰς ὁμηρείους δὲ κατ' ἐξάιρετον . . .

(e) Anonymus Crameri II, 1–4, p. 43 Koster = *TrGF* 100 T 6

ιστέον, ὅτι Ἀλέξανδρος ὁ Αἰτωλὸς καὶ Λυκόφρων ὁ Χαλκιδεὺς ὑπὸ Πτολεμαίου τοῦ Φιλαδέλφου προτραπέντες τὰς σκηνικὰς διώρθωσαν βίβλους, Λυκόφρων μὲν τὰς τῆς κωμωδίας, Ἀλέξανδρος δὲ τὰς τῆς τραγωδίας, ἀλλὰ δὴ καὶ τὰς σατυρικὰς.

(c) Scholion on Plautus

At the behest of king Ptolemy, surnamed Philadelphus, who promoted the talents and fame of learned men with remarkable zeal, Alexander of Aetolia, Lycophron of Chalcis, and Zenodotus of Ephesus gathered together Greek poetic texts and set them in order, Alexander the tragedies, Lycophron the comedies, Zenodotus the poems of Homer and the other illustrious poets.

(d) Proem II

Of the works of Greek literature, as I said in my introduction, he (Ptolemy) had the tragedies corrected by Alexander of Aetolia, the comedies by Lycophron, and those of the other poets by Zenodotus of Ephesus, the Homeric poems in a special category . . .

(e) Anonymus Crameri

Encouraged by Ptolemy Philadelphus, Alexander of Aetolia and Lycophron of Chalcis corrected the dramatic texts, Lycophron the comedies, Alexander the tragedies and also the satyr-plays.

(f) *ibid.* 17–19, p. 43 Koster

τὰς δὲ γε σκηρικὰς Ἀλέξανδρός τε, ὡς ἔφθην εἰπὼν,
καὶ Λυκόφρων διωρθώσαντο. τὰς δὲ γε ποιητικὰς
Ζηνόδοτος πρῶτον καὶ ὕστερον Ἀρίσταρχος διωρθώ-
σαντο.

8 Polemon, ap. Athen. *Deipn.* 15.699 B = fr. 45 Preller

Ἀλέξανδρος ὁ Αἰτωλὸς ὁ τραγωδοδιδάσκαλος . . .

9

(a) Choeroboscus, in Hephaestionem, p. 236.5 Consbruch (cf. Σ B, p. 279.5 Consbruch) = *TrGF* pp. 54–55, CAT A 5

ιστέον ὅτι ἐπὶ τῶν χρόνων Πτολεμαίου τοῦ Φιλαδέλφου ἑπτὰ ἄριστοι γεγόνασι τραγικοί, οὓς Πλειάδα ἐκάλεσαν διὰ τὸ λαμπροὺς εἶναι ἐν τῇ τραγικῇ ὡς τὰ ἄστρα τῆς Πλειάδος. εἰσὶ δὲ οὗτοι Ὅμηρος, οὐχ ὁ ποιητῆς (περὶ τραγικῶν γὰρ ὁ λόγος), ἀλλ' ὁ Μυροῦς τῆς ποιητρίας υἱὸς τῆς Βυζαντίας, καὶ Σωσίθεος καὶ Λυκόφρων καὶ Ἀλέξανδρος, Αἰαντιάδης, Σωσιφάνης καὶ οὗτος ὁ Φίλικος [Φίλισκος Σ B].

περὶ τραγικῶν γὰρ ὁ λόγος add. Choeroboscus: om. Σ B

(f) *ibid.*

The dramatic texts were corrected, as I said before, by Alexander and Lycophron. The poets were corrected first by Zenodotus, and later by Aristarchus.

8 Polemon, quoted by Athenaeus, *Deipnosophistae*

Alexander of Aetolia, the tragic poet . . .

9

(a) Choeroboscus, scholia on Hephaestion

In the days of Ptolemy Philadelphus there were seven outstanding tragedians who were known as the *Pleias* because they were illustrious in the art of tragedy like the stars of the Pleiades. Their names are as follows: Homer—not the poet (since we are dealing with tragedians), but the son of Myro the poetess from Byzantium; Sositheus; Lycophron; Alexander; Aiantiades; Sosiphanes; and this Philicus.

(b) Σ A in Hephaestionem, p. 140.8–12 Consbruch

ἐπὶ γὰρ ἐλέγοντο εἶναι τραγωδοί· διὸ καὶ πλειὰς
ὠνομάσθησαν, ὧν εἷς ἐστὶν οὗτος ὁ Φίλικος· ἐπὶ
Πτολεμαίου δὲ γεγόνασιν οὗτοι ἄριστοι τραγικοί· εἰσὶ
δὲ οὗτοι Ὅμηρος νεώτερος, Σωσίθεος, Λυκόφρων,
Ἀλέξανδρος, Φίλικος, Διονυσιάδης.

10 Diog. Laert. 9.113 = TrGF 112 T 1; cf. SH 848

φιλογράμματός [sc. Τίμων] τε καὶ τοῖς ποιηταῖς μύ-
θους γράψαι ἰκανὸς καὶ δράματα συνδιατιθέναι. μετ-
εδίδου δὲ τῶν τραγωδιῶν Ἀλεξάνδρῳ καὶ Ὁμήρῳ
[TrGF 98 T 8].

11 HE 3964 = AP 4.1.39 (Meleager)

τοῖς δ' ἄμ' Ἀλεξάνδροιο νέους ὄρηκας ἐλαίης.

(b) Scholiast on Hephaestion

There were said to be seven tragedians, who were for that reason known as the *Pleias*, and this Philicus was one of them. They were the best tragedians in the time of Ptolemy, and their names are as follows: Homer the younger, Sositheus, Lycophron, Alexander, Philicus, and Dionysiades.

10 Diogenes Laertius

He (Timon) loved literature, and was capable of writing plots for poets and collaborating in the writing of plays. He gave a share of his tragedies to Alexander and Homer.

11 Palatine Anthology 4.1.39 (Meleager)

With these, young shoots of Alexander's olive

FRAGMENTA

1-2 ΕΠΙΓΡΑΜΜΑΤΑ

1 HE 156-157 = A. Plan. 4.172

εἰς τὸ αὐτὸ (sc. Ἀφροδίτην ὠπλισμένην) Ἀλεξάνδρου
Αἰτωλοῦ·

αὐτά που τὰν Κύπριν ἀπηκριβώσατο Παλλὰς
τὰς ἐπ' Ἀλεξάνδρου λαθομένα κρίσιος.

2 HE 150-155 = AP 7.709

Ἀλεξάνδρον ζήτει, ὅτι ἔσφαλται καὶ ἔστιν ἀδιανόητον
[C].

Σάρδιες ἀρχαῖαι, πατέρων νομός, εἰ μὲν ἐν ὑμῖν
ἔτρεφόμαν, κερνᾶς ἦν τις ἂν ἢ βακέλας
χρυσοφόρος, ῥήσσων λάλα τύμπανα· νῦν δέ μοι
Ἄλκμων
οὔνομα, καὶ Σπάρτας εἰμὶ πολυτρίποδος,

¹ Praise of the artistry of a statue of Aphrodite, Pallas being the patroness of artistic skill; there is nothing in the lines, however, to suggest that the statue represented Aphrodite armed.

² In antiquity it was controversial whether Alcman had been born in Sparta or Sardis. Alexander's mock funerary epigram al-

FRAGMENTS

1-2 EPIGRAMS

1 Planudean Appendix 4.172

On the same subject (sc. Aphrodite in arms), by Alexander of Aetolia:

Pallas herself has brought the Cyprian to perfection,
Forgetting the contest that Alexander judged.¹

2 Palatine Anthology 7.709

By Alexander. Note that he has made a mistake and the epigram is incomprehensible.

Ancient Sardis, my fathers' home, had I been reared
In you,² I would have been a kernos-bearer or a
eunuch³

Wearing gold, beating the vocal drums; but now, my
name

Is Alcman, and I come from Sparta of the many
tripods,

lows that his ancestors came from Sardis, but is ambiguous about whether Alcman was born in Sardis and raised elsewhere, or not born there at all.

³ A kernos is a tray with cups attached for individual offerings, used in mystery cults.

- 5 καὶ Μούσας ἐδάην Ἑλικωνίδας, αἷ με τυράννων
θῆκαν Κανδαύλεω μείζονα καὶ Γύγεω.

cf. Plut. *Mor.* 599 E, ὡς ὁ γράφας τὸ ἐπιγραμματίον
πεποίηκε: "Σάρδιες", κτλ.

1 Σάρδιες C, Plut.: -ιαί P ἀρχαίος Plut. 2 κέλας
Plut. ἥστισαν ἢ P, corr. Salmasius: ἢ τις ἀνὴρ Plut.
μακέλας P, Plut., corr. Ursinus: μακελάς Reiske 3 καλά P,
Plut., corr. Meineke Ἄλκμαν Plut.: ἄλλο P 4 οὐ-
νομ' ἐκ P: οὐνομ', ἐπεὶ dub. Stadtmüller πολίτης Plut.
5 Ἑλληνίδας Plut. τυράννον Plut. cod. n, Meineke: -ω
Hecker: -ου Waltz 6 Δασκύλεω C, Plut., corr. Bentley:
Δασκυλέω P, vl ap. Plut.: Δασκυλίδεω Hecker

3-7 FRAGMENTA CERTIS CARMINIBUS TRIBUTA

3-4 Hexametrica

Ἄλιεύς

3 Athen. *Deipn.* 7.296 E

ἱστορεῖ δὲ περὶ αὐτοῦ καὶ ὁ Αἰτωλὸς Ἀλέξανδρος ἐν τῷ
ἐπιγραφομένῳ Ἄλιεϊ, ὡς ὅτι

γενσάμενος βοτάνης

κατεποντώθη,

ἣν Ἥελίῳ φαέθοντι
ἐν μακάρων νήσοισι λιτὴ φύει εἶαρι γαῖα,

And know the Heliconian Muses, who have made me [5]
Greater than the tyrants Candaules and Gyges.

3-7 FRAGMENTS OF KNOWN LOCATION

3-4 Hexametric Fragments

Fisherman

3 Athenaeus, *Deipnosophistae*

Alexander of Aetolia also writes of him in the poem enti-
tled *Fisherman*, that he jumped into the sea

Having tasted the plant which, for the shining Sun,
The sacred earth grows in the Blessed Isles in spring,

Ἡέλιος δ' ἵπποις θυμήρεα δόρπον ὀπάζει,
 ὕλην αἰενάουσαν, ἵνα δρόμον ἐκτελέσωσιν
 5 ἄτρυτοι, καὶ μὴ τιν' ἔλοι μεσσηγυῖς ἀνίη.

2 γαίη A, corr. Hermann 4 ὕλη Musurus ναιετάου-
 σαν A, corr. Diels: -σιν Hartung 5 μὴ νιν Valckenaer: μὴ
 τις Meineke ἔλη Meineke

Κίρκια

4 Athen. *Deipn.* 7.283 A

Ἀλέξανδρος δ' ὁ Αἰτωλὸς ἐν Κίρκια [Κρίκια A, corr.
 Schweighäuser], εἰ γνήσιον τὸ ποιημάτιον·

πηδαλίῳ ἄκρῳ ἔπι πομπίλος ἀνιοχεύων
 ἦστ' ἀκάτω κατόπισθε, θεᾶς ὑπο πόμπιμος ἰχθύς.

1-2 ἀνιοχευλησ τὰ κατω A, corr. Meineke 2 θεοῖς A, corr.
 Meineke: θεῆς Wilamowitz πομπίλος A, corr. Meineke

5-6 *Elegiaca*

Ἀπόλλων

5 Parthenius, Ἐρωτικά Παθήματα, xiv Περὶ Ἀνθέως

(5) . . . ἔφασαν δέ τινες οὐ πέρδικα, σκεῦος δὲ χρυσοῦν
 εἰς τὸ φρέαρ βεβλήσθαι· ὡς καὶ Ἀλέξανδρος ὁ Αἰτω-
 λὸς μέμνηται ἐν τοῖσδε ἐν Ἀπόλλωνι, κτλ.

And the Sun feeds as a nourishing meal to his steeds
 An immortal herb, that they may run their course
 Unworn, and not tired out midway.⁴

[5]

Circe

4 Athenaeus, *Deipnosophistae*

Alexander of Aetolia in the *Circe*, if the poem is genuine:

Like a charioteer upon the rudder's tip, a pilot-fish
 Sat behind the ship, an escort sent by the goddess.⁵

5-6 *Elegiac Fragments*

Apollo

5 Parthenius, *Sufferings in Love*, "About Antheus"

Some said that it was not a partridge but a gold vessel that
 was thrown into the well, as Alexander of Aetolia mentions
 in the following verses from his *Apollo*, etc.

⁴ The subject is Glaucus, originally a mortal fisherman, who became a sea-god after he ate a magic herb.

⁵ The pilot fish was believed to act as an escort for mariners; Meineke suggested that Circe sent one to guide Odysseus.

Μούσαι

6 Macrobius, *Sat.* 5.22.4–5

Alexander Aetolus, poeta egregius, in libro qui inscribitur Musae refert quanto studio populus Ephesius dedicato templo Dianae curaverit, praemiis propositis, ut qui tunc erant poetae ingeniosissimi in deam carmina diversa componerent. in his versibus Opis non comes Dianae, sed Diana ipsa vocitata est. loquitur autem, uti dixi, de populo Ephesio:

ἀλλ' ὄγε πευθόμενος πάγχυ Γραικοῖσι μέλεσθαι
 Τιμόθεον, κιθάρης Ἰδμονα καὶ μελέων,
 υἱὸν Θερσάνδρου τὸν ἦνεσεν ἀνέρα σίγλων
 χρυσεῖον ἱερὴν δὴ τότε χιλιάδα
 5 ὑμνήσαι ταχέων τ' Ὀπιῶν βλήτειραν οἰστῶν,
 ἣ τ' ἐπὶ Κεγχρείῳ τίμιον οἶκον ἔχει.

et mox:

μηδὲ θεῆς προλίπη Λητωίδος ἀκλέα ἔργα.

1 μενλεσθαι P 3 τον vel θον codd.: κλυτόν Schmeidewin
 ἦνευσε "impetravit" Brunck: ποτήνευσε Salmasius 4 ερην
 ... χιωλαιαλα vel χειλιαδα codd.: ἱερη ... χιλιάδι Gronovium
 secutus Meineke, qui postea ἱερὴν ... χιλιάδα maluit pro
 ερην αἴρων Wilamowitz, ἱερῶν "consacrans" Diels: alii alia
 5 ταχειων codd.: ταχέων <τ'> Meineke, Bergk 6 η δ επι
 κεγεχριον (vel κεγχριων) τυμιον (vel τιμιων) οκον codd.,
 unde Κεγκρείω Meineke 7 ἀγλαά Bergk: εὐκλέα
 Meineke "si quid mutandum"

Muses

6 Macrobius, *Saturnalia*.

Alexander of Aetolia, an excellent poet, recounts in the book entitled *Muses* how seriously the Ephesian populace took the (re)dedication of the temple of Diana, even offering awards so that the most gifted poets of the time would compose various poems for the goddess. In these verses, Opis is not a companion of Diana, but Diana herself. For she speaks, as I have said, about the Ephesian people:

But learning that Timotheus was most famed
 Among the Greeks, for skill in harp and song,
 Thersander's son, it pleased them he should sing,
 For a fee of golden shekels, of the holy
 Thousand-year feast,⁶ Opis darter of swift arrows,
 And her who dwells in honour at Cenchrius.⁷

[5]

And shortly after:

Nor leave the works of Leto's divine child unsung.

⁶ A very corrupt sentence: the translation follows Meineke's interpretation, where *chilias* refers, not to a specific sum of money, but to a festival celebrating the thousandth anniversary of the temple. But the occasion remains unclear. The temple was burned down in 356 and rebuilt, but Timotheus was dead by then, so the temple in question must be the one begun in the middle of the 6th c. Did some piece of spurious reckoning produce the notion of a thousand-year festival? The hymn in question was presumably the *Artemis* (PMG 778 a–b).

⁷ River in Ephesus, where Leto washed after giving birth to Apollo and Artemis.

ALEXANDER OF AETOLIA

7 *Incerti Metri*

Φαινόμενα

7

(a) Sextus Empiricus, *Adv. Math.* 8.204

ὡσαύτως δὲ καὶ παρὰ τοῖς τὰ οὐράνια πραγμα-
τευσαμένοις, καθάπερ Ἀράτῳ καὶ Ἀλεξάνδρῳ τῷ Αἰ-
τωλῷ . . .

(b) Vit. Arati (Vita II), p. 12.18–13.3 Martin

πολλοὶ μὲν γὰρ καὶ ἄλλοι Φαινόμενα ἔγραψαν, καὶ
Κλεόπατρος καὶ Σμίνθης καὶ Ἀλέξανδρος ὁ Αἰτωλὸς
καὶ Ἀλέξανδρος ὁ Ἐφέσιος καὶ Ἀλέξανδρος ὁ Λυ-
καίτης καὶ Ἀνακρέων καὶ Ἀρτεμίδωρος καὶ Ἴππαρχος
καὶ ἄλλοι πολλοί.

Κλεοπάτρης MaMa²: Κλεόστρατος Bergk, Meineke

(c) *Scriptorum Astronomicorum Index Vaticanus*, Vat. gr.
191, fo. 209^v (ed. E. Maass, *Aratea*, 121)

οἱ περὶ τοῦ ποιητοῦ συνταξάμενοι
A* . . . Ἀλέξανδρος Αἰτωλός, Ἀλέξανδρος Ἐφέσιος . . .

οἱ περὶ τοῦ πόλου συντάξαντες Vat. gr. 381, fo. 163^v sine
Alexandri Aetoli nomine

FRAGMENTS

7 *Uncertain Metre*

Phaenomena

7

(a) Sextus Empiricus, *Against the Professors*

So too with those who study the heavens, such as Aratus
and Alexander of Aetolia . . .

(b) *Life of Aratus* 2

Many others wrote *Phaenomena*, including Cleopatrus,
Sminthes, Alexander of Aetolia, Alexander of Ephesus, Al-
exander of Lycaea, Anacreon, Artemidorus, Hipparchus,
and many others.

(c) Vatican Index of Astronomical Writers

Those who have written on the poet [i.e. Aratus; another
manuscript reads “on the heavens”]:
. . . Alexander of Aetolia, Alexander of Ephesus . . .

8-16 FRAGMENTA INCERTAE SEDIS

8 Polemon, ap. Athen. *Deipn.* 15.699 B-C = fr. 45 Preller

ὄτι δὲ ἦν τις περὶ αὐτοὺς δόξα παρὰ τοῖς Σικελιώταις
Ἄλέξανδρος ὁ Αἰτωλὸς ὁ τραγωδοδιδάσκαλος ποιήσας
ἐλεγείον τρόπον τοῦτον δηλοῖ:

. . . ὡς Ἀγαθοκλείος λάσαια φρένες ἤλασαν ἕξω

πατρίδος. ἀρχαίων ἦν ὄδ' ἀνὴρ προγόνων,

εἰδὼς ἐκ νεότητος αἰεὶ ξείνοισιν ὀμιλεῖν

ξείνος, Μιμνέρμου δ' ἴεις ἔπος ἄκρον ἰὼν

5 παιδομανεῖ σὺν ἔρωτι ποτὴν ἴσου†· ἔγραφε δ'

ὠνήρ

εὖ παρ' Ὀμηρεῖν ἀγλαίην ἐπέων

πισσύγγους ἢ φῶρας ἀναιδέας ἢ τινα χλοῦνην

φλύοντ' ἀνθηρῇ σὺν κακοδαιμονίῃ,

οἶα Συρηκόσιος, καὶ ἔχων χάριν· ὅς δὲ Βοιωτοῦ

10 ἔκλυεν, Εὐβοίῳ τέρπεται οὐδ' ὀλίγον.

1 ὡς] οὖς Schweighäuser: ὄν γ' Capellmann Ἄγα-
θοκλῆος Jacobs 4 δεισεποσακρονίων A, dist. Casaubon

5 πότην A: ποτ' ἦν Schweighäuser: πόθημ' Meineke, qui etiam
ἔρω ποτῆμ', ἔρω πόθου (vel πότον) ἤνεσεν temptavit: ποτὴν
Headlam, qui inter ἔρωτι et ποτὴν lacunam unius distichi statuit

7 πισσυγγασ A, corr. Weston 8 φλοίων A, corr. Powell post
φλύον Schweighäuser ἀτηρῇ Meineke 9 τοῖα Συ-

ρηκόσιος A, corr. Hecker τῷ ῥα (Hermann) Συρηκόσιοι
οἱ ἔχων χάριν Kaibel, alia possis ὡς δὲ A, corr. Jacobs

Βοιωτοῦς A, corr. Casaubon

Μούσαις hoc pertinere verisimile est.

8-16 FRAGMENTS OF UNCERTAIN
LOCATION

8 Polemon, quoted by Athénaeus, *Deipnosophistae*

That they⁸ enjoyed a certain repute among the Sicilians is shown by Alexander of Aetolia, the tragic poet, in an elegiac passage that runs as follows:

. . . When Agathocles' savage heart expelled them

From home. The man came from an ancient stock,

From youth accustomed as a guest to mix

With guests; and, borrowing Mimnermus' axiom,

For love of boys . . . the man composed

Good parodies of Homer's glorious works—

Cobblers, or brazen thieves; or some eunuch⁹

Babbling a lot of crazy, florid words—

Just like a Syracusan, and admired: who's heard

Boeotus, relishes Euboeus not at all.

[5]

[10]

⁸ The epic parodists Boeotus and Euboeus. Euboeus lived in the time of Philip (Athen. *Deipn.* 15.698 A) and wrote four books of parodies; Boeotus is being discussed here.

⁹ Adopting the interpretation of Magnelli 1999, 214-216.

9 Strab. 12.4.8

ὅτι δ' ἦν κατοικία Μυσῶν ἢ Βιθυνία πρῶτον μαρτυρήσει Σκύλαξ ὁ Καρναυδεὺς [FGrH 709 F 11] φήσας περιουκείν τὴν Ἀσκανίαν λίμνην Φρύγας καὶ Μυσούς, ἔπειτα Διονύσιος ὁ τὰς κτίσεις συγγράψας [FHG iv. 395 fr. 7], ὃς τὰ κατὰ Χαλκηδόνα καὶ Βυζάντιον στενά, ἃ νῦν Θράκιος Βόσπορος καλεῖται, πρότερόν φησι Μύσιον Βόσπορον προσαγορεύεσθαι τούτο δ' ἂν τις καὶ τοῦ Θράκας εἶναι τοὺς Μυσοὺς μαρτύριον θείη· ὃ τε Εὐφορίων "Μυσοῖο παρ' ὕδασι Μυσκανίω" [73] λέγων, καὶ ὁ Αἰτωλὸς Ἀλέξανδρος·

οὐ καὶ ἐπ' Ἀσκανίων δώματ' ἔχουσι ῥοῶν
λίμνης Ἀσκανίης ἐπὶ χεῖλεσιν, ἔνθα Δολίων
υἱὸς Σιληνοῦ νάσσατο καὶ Μελίης

τὸ αὐτὸ ἐκμαρτυροῦσιν, οὐδαμοῦ τῆς Ἀσκανίας λίμνης εὕρισκομένης ἀλλ' ἐνταῦθα μόνον.

cf. Strab. 14.5.29, ubi 1 Ἀσκανίω . . . ῥόω et 3 Σειληνοῦ (vl) leguntur

10 Athen. *Deipn.* 10.412 F

Τίτορμος τε ὁ Αἰτωλὸς διηριστήσατο αὐτῷ [sc. Miloni Crotoniatae] βόυν, ὡς ἱστορεῖ ὁ Αἰτωλὸς Ἀλέξανδρος.

9 Strabo

Scylax of Caryanda will be our first witness that Bithynia was a settlement of the Mysians, when he says that Phrygians and Mysians live around the Ascanian Lake; next, Dionysius author of the *Foundations*, who reports that the straits at Chalcedon and Byzantium, now known as the Thracian Bosphorus, were formerly called the Mysian Bosphorus. One might also adduce this as evidence that the Mysians were Thracians. Euphorion's "By the waters of the Mysian Ascanius" and Alexander of Aetolia's

Those with homes beside the Ascanius' streams
On the edge of lake Ascania, where Dolion
Settled, son of Silenus and of Melia

are witnesses to the same thing, since the Ascanian Lake is to be found nowhere else but here alone.

10 Athenaeus, *Deipnosophistae*

Titormus of Aetolia ate an ox at breakfast in competition with him (sc. Milon of Croton), as recorded by Alexander of Aetolia.¹⁰

¹⁰ Strictly anachronistic (given Herodotus' dating of Titormus), but the encounter has taken on the quality of legend. Another version in Aelian, *VH* 12.22, and for the subject see also Posidippus 120 Austin-Bastianini.

11 Paus. 2.22.7

καὶ ἐπὶ τῷδε Εὐφορίων Χαλκιδεὺς [cf. 86] καὶ Πλευράνιος Ἀλέξανδρος ἔπη ποιήσαντες, πρότερον δὲ ἔτι Στησίχορος ὁ Ἰμεραῖος [PMG 191], κατὰ ταῦτά φασιν Ἀργείοις Θησέως εἶναι θυγατέρα Ἰφιγένειαν.

12 Σ, Tzetzes ad Lyc. *Al.* 265, p. 115^a28, ^b21 Scheer (cf. Σ AD *Il.* 3.314) = Euphorion 80

Στησίχορος [PMG 224] δὲ καὶ Εὐφορίων τὸν Ἑκτορά φασιν εἶναι υἱὸν τοῦ Ἀπόλλωνος καὶ Ἀλέξανδρος ὁ Αἰτωλῶν ποιητής.

Ἀπόλλωνι attrib. Düntzer; eidem carmini ac 11 Capellmann

13 Σ AD ad *Il.* 16.235

Ἀλέξανδρός φησιν ὁ Πλευράνιος ἔθνος εἶναι τῶν Ἑλλῶν ἀπόγονον Τυρρηνῶν, καὶ διὰ πατρῶον ἔθος οὕτω τὸν Δία θρησκεύει.

τὸν Ἑλλῶν A: τοὺς Ἑλλοῦς Lascaris Τυρρηνόν ZS

14 Σ Theocr. *Id.* 8, *Argumentum* b, p. 204.2 Wendel

Ἀλέξανδρος δὲ φησιν ὁ Αἰτωλὸς ὑπὸ Δάφνιδος μαθεῖν Μαρσύαν τὴν ἀλχητικήν.

ἀλιευτικήν K, corr. Meineke: λυρικήν cett.

tragoediae vel satyro cuidam attrib. Snell

11 Pausanias

And on this matter, the hexameter poets Euphorion of Chalcis and Alexander of Pleuron, and still earlier Stesichorus of Himera, agree with the Argives that Iphigenia was the daughter of Theseus.

12 Scholiast, Tzetzes on Lycophron, *Alexandra*

Stesichorus and Euphorion say that Hector was son of Apollo.¹¹

13 Scholiast on Homer, *Iliad*

Alexander of Pleuron says that the race of the Helloi are descended from the Etruscans, and that it is an ancestral custom of theirs to worship Zeus.¹²

14 Scholiast on Theocritus, *Idylls*

Alexander of Aetolia says that Marsyas was taught to play the *auloi* by Daphnis.¹³

¹¹ See Euphorion 80 n. 108.

¹² The Helloi, or Selloi, were priests of Dodona. The area around Dodona was associated with the Pelasgians, who were connected with the Etruscans. For the idea of an Etruscan migration into Greece, see Myrsilus of Lesbos, *FGrH* 477 F 8-9.

¹³ Implying a Phrygian setting for Daphnis, as also in a drama by Sosithes, *TrGF* 99 F 1a-3. Hermesianax 8 sets Daphnis in Euboea.

15 EtMag 288.3 = Parthenius 49

δροίτη . . . ὁ δὲ Αἰτωλὸς φησι τὴν σκάφην ἐν ἣ
τιθηνέεται τὰ βρέφη.

16 P. Oxy. 2085 col. ii.35-36 = Euphorion 109

35 μήποτε δ[ὲ τῶι
A[i]τωλῶι πεπίστευκεν [

17-18 DIVERSA

Tragoediae

cf. Test. 1, 7, 8, 9, 10

Ἄστραγαλισταί

17 Σ T Il. 23.86 a, v. p. 382.21 Erbse

ἀνδροκτασίης] καταχρηστικῶς· παῖδα γὰρ ἀνέλεν,
ὃν <οἶ> μὲν Κλεισάνυμον, οἱ δὲ Αἰανῆ, οἱ δὲ Λύσαν-
δρον καλεῖσθαι. ἀπέκτεινε δὲ αὐτὸν παρὰ Ὀθρυονεῖ
τῷ γραμματιστῇ, ὡς φησιν Ἄλέξανδρος ὁ Αἰτωλὸς ἐν
Ἄστραγαλισταῖς.

ἐανῆ T, corr. Bekker Ἄστρολογισταῖς T, corr. Meineke

cf. Σ b Il. 23.86 a², v. p. 382.26 Erbse

15 Etymologicum Magnum

droitē . . . the Aetolian says it is the cradle in which babies
are nursed.

16 P. Oxy. 2085

. . . Perhaps he relied on the Aetolian¹⁴

17-18 OTHER WORKS AND GENRES

Tragedies

Astragalus-Players

17 Scholiast on Homer, *Iliad*

"Manslaughter"] A catachresis, since it was a child that he
killed, whose name according to some was Cleisonymus,
according to others Aeanes or Lysander. He killed him at
the house of Othryoneus his teacher, according to Alexan-
der of Aetolia in the *Astragalus-players*.¹⁵

¹⁴ i.e. Alexander; see Euphorion 109 and nn. ad loc.

¹⁵ Usually considered a drama, and perhaps a satyr drama with
the satyrs as Patroclus' fellow-pupils (so Schenk); Wilamowitz,
however, suggested the work was an idyll or epyllion. The story is
also told in Σ AD Il. 12.1, where it is attributed to Hellanicus
(FGH 4 F 145).

Ionica

18

(a) Strab. 14.1.41

ἤρξε δὲ Σωτάδης μὲν πρῶτος τοῦ κιναιδολογεῖν, ἔπειτα Ἀλέξανδρος ὁ Αἰτωλὸς· ἀλλ' οὗτοι μὲν ἐν ψιλῷ λόγῳ, μετὰ μέλους δὲ Λύσις, καὶ ἔτι πρότερος τούτου ὁ Σίμος.

(b) Athen. *Deipn.* 14.620 E

ὁ δὲ ἰωνικολόγος τὰ Σωτάδου καὶ τῶν πρὸ τούτου ἰωνικὰ καλούμενα ποιήματα Ἀλεξάνδρου τε τοῦ Αἰτωλοῦ καὶ Πύρητος τοῦ Μιλήσιου [SH 714(b)] καὶ Ἀλέξου [SH 41] καὶ ἄλλων τοιούτων ποιητῶν προφέρεται. καλεῖται δ' οὗτος καὶ κιναιδολόγος.

Ἰωνικὸς λόγος AE, corr. Dobree

(c) *Suda* σ 871 (cf. φ 547)

Σωτάδης . . . ἰαμβογράφος. ἔγραψε Φλύακας ἦτοι Κιναιδίδους διαλέκτῳ Ἰωνικῇ· καὶ γὰρ Ἰωνικοὶ λόγοι ἐκαλοῦντο οὗτοι. ἐχρήσατο δὲ τῷ εἶδει τούτῳ καὶ Ἀλέξανδρος ὁ Αἰτωλὸς καὶ Πύρης ὁ Μιλήσιος καὶ Θεόδωρος [SH 748 = 756] καὶ Τιμοχαρίδας καὶ Ξέναρχος.

Πύρης *Mγρ*: Πύρρος cett.*Ionica Poems*

18

(a) Strabo

Sotades was first to write obscene verse, then Alexander of Aetolia.¹⁶ But they did so without musical accompaniment, whereas Lysis did so to the accompaniment of song, and before him Simus.

(b) Athenaeus, *Deipnosophistae*

The *Iōnikologos* recites the so-called Ionic poems of Sotades and his predecessors, of Alexander of Aetolia and Pyres the Milesian and Alexus and other such poets. He is also known as a *kinaidologos* ("writer on obscene subjects").

(c) *Suda*

Sotades . . . writer of iambs. He wrote *Phlyākes* (tragic burlesques) or *Kinaidoi* (obscene poems) in the Ionic dialect; for these were known as Ionic poems. This form was also used by Alexander of Aetolia, Pyres the Milesian, Theodorus, Timocharidas, and Xenarchus.

¹⁶ We do not know whether he adopted the metre, and/or manner, of Sotades. The two were approximately contemporaries, and (since Strabo and Athenaeus contradict one another) we do not know which wrote first.

19 Aulus Gellius, NA 15.20

Alexander autem Aetolus hos de Euripide versus composuit:

ὁ δ' Ἀναξαγόρου τρόφισ ἀρχαίου στρυφνὸς μὲν
 ἔμοι γε προσειπεῖν,
 καὶ μισογέλωσ, καὶ τωθάζειν οὐδὲ παρ' οἶνον
 μεμαθηκώς,
 ἀλλ' ὅ τι γράψαι τοῦτ' ἂν μέλιτος καὶ Σειρήνων
 ἐπεπνεύκει.

cf. Vit. Eur. I, p. 5.2-4 Schwartz = I, p. 3.65-68 Méridier
 σκυθρωπὸς δὲ καὶ σύννουσ καὶ αὐστηρὸς ἐφαίνετο καὶ
 μισογέλωσ, καθὰ καὶ Ἀριστοφάνησ [fr. 676b Kock]
 αὐτὸν αἰτιῶνται "στρυφνὸς ζῆμοιγε προσειπεῖν"; *ibid.*
 19-22 = 87-90 ὑπὸ γὰρ Ἀθηναίων ἐφθονεῖτο. με-
 ρακίου δὲ τινὸσ ἀπαιδενότερου στόμα δυσῶδεσ ἔχειν
 ὑπὸ φθόνου αὐτὸν εἰπόντοσ "εὐφήμει" ἔφη "μέλιτοσ
 καὶ Σειρήνων γλυκύτεροσ στόμα".

1 τρόφιμοσ codd., corr. Bergk ΑΡΧΙΑΟΤ cod. X Gell.:
 χαοῦ Valckenaer στρυφνὸσ Vit. Eur.: στρ(ε)ιφνὸσ Gell.
 ἔμοι γε codd. Gell. et Vit. Eur.: ἔμοι γε ζοικε edd. vett. Gell.:
 ζοικε Meineke 2 παρ' οἶνω Wilamowitz 3 ἐτερεύχει
 codd., corr. Nauck

19 Aulus Gellius, *Attic Nights*

But Alexander of Aetolia composed the following verses about Euripides:

Old Anaxagoras' nursling was gruff, I found, in
 speech,
 A foe of mirth, unschooled in jesting even over wine,
 Yet whatever he wrote breathed of honey and the
 Sirens.

cf. the *Life of Euripides*: He presented a sullen, gloomy, and severe appearance, and was not fond of laughter, an accusation Aristophanes¹⁷ makes against him: "gruff, I found, in speech" . . . The Athenians were not well disposed towards him. When an uncouth boy maliciously told him he had foul-smelling breath, he said, "Speak respectfully of a mouth sweeter than honey and the Sirens."¹⁸

¹⁷ For the alternative attributions, see Lloyd-Jones 1994, Magnelli 1999, 223-227, d'Alessio 2000, 428-429.

¹⁸ The anecdote is more fully and better told in Satyrus, Vit. Eur. 39 XX. 1-15, p. 76 Arrighetti, though without so clear an echo of the verse in question.

20 FGE p. 4 = AP 7.507 a

ἄνθρωπ', οὐ Κροίσου λεύσσεις τάφον, ἀλλὰ γὰρ
 ἀνδρὸς
 χερνήτεω μικρὸς τύμβος, ἐμοὶ δ' ἱκανός.

507 a et b conjunctum lemma exhibent, quod ad 507 a scriptum,
 ad 507 b pertinet; unde et titulum C Σιμωνίδου pertinere ad 507
 b iure conicias: Ἀλεξάνδρου Planudes

1 ἀλλά γ' ἄρ' Scaliger 2 χερνήτεω CPl: interpunctionem
 del. Bergk ἔμοιγ' Edmonds

21 [Prob.] ad Virg. Ecl. 2.23 (p. 329.18 Hagen)

Amphionem et Zethum Euripides [*Antiope* Test. iv b
 Kannicht] et *apud nos Pacuvius* [*Ant. fr. I* Ribbeck] *Iovis*
ex Antiopa Nyctei ait natos. <*Amphionem autem*> *cantan-*
do potuisse armenta vocare testantur Thebae, quas Apol-
lonius in Argonautis [1.735–741] *a fratribus ante dictis*
muro esse clausas ait, sed Zethus humeris saxa contulit
operi, Amphion cantu evocavit [cantu armenta convocavit
 dub. Hagen], *si quidem sensus animalium facilius quam*
saxa vincuntur. †*Panocus* [*Panyassis* ed. princ.: *Phanocles*
 Schneidewin: *Phanodicus* Dübner: *Pacuvius* K. Wernicke]
 et *Alexander lyram a Mercurio muneri datam dicunt, quod*
primus †Euianaram liberavit [*Cynaram* ed. princ.: *Io*
Inachiam Lloyd-Jones: *ei aram dedicaverit vel ei in ara*
libaverit Meineke: *exta e. i. a. libaverit* Schneidewin: *e. e.*
i. a. litaverit Powell].

20 Palatine Anthology 7.507

This is not Croesus' tomb you see, bypasser, but a
 poor man's;
 Small is the tomb, yet adequate for me.

21 ps.-Probus on Virgil's *Eclogues*

Euripides and, among our own writers, Pacuvius say that
 Amphion and Zethus were sons of Jupiter by Antiope,
 daughter of Nycteus. Amphion's power to summon the
 herds by song is witnessed by Thebes, which Apollonius
 says in the *Argonautica* was enclosed with a wall by the
 brothers under discussion, though Zethus brought the
 stones to the work on his shoulders, while Amphion made
 them follow him by singing—inasmuch as it is easier to
 prevail on the senses of animals than on stones. †Panocus
 and Alexander¹⁹ says that (Amphion) was given the lyre by
 Mercury, because he was the first to [dedicate an altar to
 him, make offerings to him on an altar, etc.²⁰].

¹⁹ Not at all clear which one.

²⁰ The passage is corrupt, but Moero fr. 6 P. says that Amphion
 was given the lyre because he first established an altar for Hermes.

22 Σ Eur. *Andr.* 32, ii. p. 254.3–5 Schwartz

Σωσιφάνης [TrGF 92 F 7] δὲ καὶ Ἀσκληπιάδης [FGrH 12 F 23, SH 220] φασὶν ἐξ αὐτῆς [sc. Ἑρμιόνης] Νεοπτολέμῳ Ἀγχιάλον γενέσθαι, Δεξιὸς δὲ Φθίων, Ἀλέξανδρος δὲ Πηλέα.

23 Σ Ar. *Ran.* 840 d, p. 112 Holwerda

ὅτι λαχανοπώλιδος υἱὸς ἦν Κλειτοῦς ὁ Εὐριπίδης, Ἀλέξανδρός φησιν.

Κλειτοῦς add., Ἀλέξανδρός φησιν om. R

24 Athen. *Deipn.* 11.496 c

προχύτης· εἶδος ἐκπώματος, ὡς Σιμάριστος ἐν τετάρτῳ Συνανούμων. Ἴων δ' ὁ Χίος ἐν Ἑλεγείοις [fr. 27.2–3 West] . . . Φιλίτας δ' ἐν Ἀτάκτοις [36] ἀγγεῖον ξύλινον, ἀφ' οὗ τοὺς ἀγροίκους πίνειν. μνημονεύει αὐτοῦ καὶ Ἀλέξανδρος ἐν τιγού.

ἐν Τρυγόνι aut Ἀντιγόνῃ Dalechamp: ἐν γ' Ἴωνικῶν Friebel: ἐν Τιγούφ Meineke: ἐν Τιτιγούφ Kock

25 *Garland of Philip* 1581–1586 = AP 7.534

ἄνθρωπε ζωῆς περιφείδου, μηδὲ παρ' ὄρη
ναυτίλος ἴσθι καὶ ὡς οὐ πολὺς ἀνδρὶ βίος·

22 Scholiast on Euripides, *Andromache*

Sosiphanes and Asclepiades say that Neoptolemus' son by Hermione was called Anchialos, Dexius that he was called Phthius, Alexander that he was called Peleus.²¹

23 Scholiast on Aristophanes, *Frogs*

That Euripides was the son of the vegetable-seller Cleito is asserted by Alexander.²²

24 Athenaeus, *Deipnosophistae*

Prochytēs is a sort of cup, as reported by Simaristus in the fourth book of his *Synonyms*. Ion of Chios in the *Elegies* . . . Philitas in the *Miscellany* says it is a wooden vessel from which country-people drink. Alexander also mentions it in the . . .²³

25 *Palatine Anthology* 7.534²⁴

Mortal, be careful of your life; be not a sailor
Out of season; even so, a man's life is not long.

²¹ Again unclear which Alexander is meant, but among a list of authors who deny the childlessness imputed to Hermione and Neoptolemus by Euripides.

²² The legend goes back to Aristophanes. Again the Alexander is unclear, but perhaps it came from the same work as 19.

²³ Given the subject-matter, the work is perhaps a comedy.

²⁴ Attributed to "Aetolus Automedon", which *may* (but need not) conceal a reference to Alexander of Aetolia.

δείλαιε Κλεόνικε, σὺ δ' εἰς λιπαρὴν Θάσον
 ἔλθειν
 ἠπείγευ, Κοίλης ἔμπορος ἐκ Συρίας,
 5 ἔμπορος, ᾧ Κλεόνικε· δύσιν δ' ὑπὸ Πλειάδος
 αὐτῆν
 ποντοπορῶν αὐτῇ Πλειάδι συγκατέδυσ.

Titulus: Αἰτωλοῦ Αὐτομέδοντος C: <Ἀλεξάνδρου> Αἰτ. <ῆ>
 (<οἱ δὲ> Gow) Αὐτ. Jacobs: Θεοκρίτου Planudes

3-6 om. Pl 5 ὑποπληάδων P, corr. Graevius 6 πον-
 τοπόρφ ναύτη P, corr. Pierson: -πόρος ναύτης Graevius

26 FGE pp. 4-5 = AP 6.182

Πίγρης ὀρνίθων ἀπο δίκτυα, Δάμις ὀρείων,
 Κλείτωρ δ' ἐκ βυθίων σοὶ τάδε, Πάν, ἔθεσαν,
 ξυνὸν ἀδελφειοὶ θήρης γέρας, ἄλλος ἀπ' ἄλλης,
 ἴδρι τὰ καὶ γαίης, ἴδρι τὰ καὶ πελάγευς.
 5 ἀνθ' ὧν τῷ μὲν ἀλός, τῷ δ' ἠέρος, φῖ δ' ἀπὸ
 δρυμῶν
 πέμπε κράτος ταύτη, δαῖμον, ἐπ' εὐσεβίῃ.

Titulus: εἰς τὸ αὐτὸ Ἀλεξάνδρου Μαγνήτου P, Pl (Μαγνήτου
 om. Pl: Μάγνητος Meineke)

4 ap. Suda ι 131 ἰδριτα bis P, Suda, corr. Hecker: ἰδρυτα
 Pl καὶ prius om. Pl 5 φῖ | τῷ P


Poor Cleonicus, you were making haste to wealthy
 Thasos, as a trader bound from Hollow Syria:
 A trader, Cleonicus, sailing when the Pleiades set;²⁵ [5]
 And as they set your star went down with them.

26 Palatine Anthology 6.182²⁶

Pigres these nets from fowling, Damis from the hills,
 Cleitor from fishing—Pan, to you, the brothers,
 Each from his own domain, devote a common gift,
 To you, who know the earth, who know the sea.
 In turn, lord, grant dominion over each man's [5]
 realm—
 Sea, air, and woodlands—for this piety.

²⁵ End of October / beginning of November: not the sailing
 season.

²⁶ Attributed to Alexander of Magnesia, who is unknown; the
 Aetolian is merely a possibility here. There are numerous varia-
 tions on this theme.



HERMESIANAX OF COLOPHON

INTRODUCTION

Hermesianax came from Colophon, a city with a rich poetic tradition. His dates are nebulous. We learn that he was a friend of Philitas (cf. Test. 1), who was born c. 340. Pausanias thought that he was no longer alive when Colophon was sacked (Test. 2), but the argument from silence is not strong (cf. n. 2 ad loc.). Nothing connects him with Alexandria.

He is always referred to as an elegist, and the one work for which we have uncontroversial testimony is the *Leontion* in three books, named after his lover. That suggests a place somewhere in the tradition that reaches back to Mimnermus' *Nanno* and Antimachus' *Lyde*, and forwards to Parthenius' *Arete*. What we can see of its content was erotic. The love-lorn Cyclops made famous by Philoxenus' fourth-century dithyramb figured in book 1, and perhaps also the bucolic folk-hero Daphnis, though in a version different from Theocritus'. The second book contained a love-story whose aetiological point, as Antoninus Liberalis tells it, is submerged in its historical, Hellenistic setting. Two more stories are shared with Parthenius, one from the colonisation period, the other a novelistic variant of the fall of Sardis. But the one extended excerpt is not in the epyllion style that some of the testimonia might have suggested. It is a list of exempla, addressed to Leontion, in or-

INTRODUCTION

der to prove that even the poets and philosophers of old were all susceptible to love. To demonstrate this it marshals a list of twelve poets from the mythological period to the poet's friend and contemporary Philitas, and three philosophers, also in chronological order, all equipped with little anecdotes about their *affaires de coeur*.

It is frustrating that the fragment is corrupt, sometimes to the point of incomprehensibility, but its literary-historical interest is considerable. It seems to be an early example of the influence of Hesiodic catalogue poetry. As a stylistic signature of the genre, Hermesianax borrows the initial *hoiē* ("such a woman as . . ."); the erotic subject-matter, the formal signature (or its clever reapplication), and the elegiac metre, all find ready parallels in third-century poetry.¹ But it stands out for its engagement with the literary-critical methods of Peripatetic scholars—not necessarily solemnly, but certainly with erudition. It ranks its poets in chronological order, in pairs, observing chronological order (or what was believed to be so) within each pair. Thus, Hesiod precedes Homer, and Sophocles Euripides. The poets are chosen because they represent certain genres, presented in an order that can be paralleled fairly closely in other literary-historical reviews such as Quintilian's *Institutio Oratorica* and Proclus' *Chrestomathy*: epic comes first, followed by elegy, lyric, then tragedy; this only goes awry in the pairing of the most recent poets, Philoxenus (dithyramb) and Philitas (elegy). Finally, biography is derived by inference from a poet's *oeuvre*. These are tall sto-

¹ Phanocles' elegiac "Ἐρωτες ἧ καλοί (fr. 1 P., beginning ἧ ὄς); Nicaenetus' *Catalogue of Women* (fr. 2 P.) and Sosicrates or Sostratus of Phanagoreia's *Ἔοιοι* (SH 732).

ries, though their methodology is in fact well-established in Peripatetic scholarship. Hermesianax makes Alcaeus and Anacreon rivals for the love of Sappho. The chronology is obviously nonsense (as Athenaeus himself points out); yet the Peripatetic scholar Chamaeleon of Heraclea, in one of a series of monographs on classical poets, reports an identification of Sappho as the Lesbian girl in Anacreon *PMG* 358, and cites some spurious lines in which Sappho addresses the Teian. The story about Philoxenus and Galatea seems also to be connected with existing biographical interpretation of the *Cyclops* poem (see n. 15). Other stories are patently absurd, and presumably meant to seem so. Many of the love affairs involve travels, or wandering; Homer is brought to Ithaca by love of Penelope, Hesiod to Ascrea by a girl called Eoie, the very signature device of his catalogue poetry.

The Hellenistic genre of curse poetry is, of course, another affiliate of catalogue literature, and a recently-recovered fragment of an elegiac curse poem has been attributed to Hermesianax on the grounds that it mentions the centaur Eurytion, as Hermesianax is also said to have done (6).² What distinguishes this piece is the speaker's threat to tattoo his victim with images of the punishments he will inflict. The repeated *στίξω* is the formula that links the minatory stories together, though they are told at greater length and in a more leisurely style than in, say, Euphoriôn: the story of Eurytion himself occupies over twenty lines. But the direct apostrophe of the malefactor,

² For the attribution, see Huys 1991, 77–98, criticised by Slings 1993; see further Cameron 1995, 384–386; Lloyd-Jones 2005.

and the Hesiodic appeal to personified justice and the ineluctability of punishment, can both be paralleled in the *Thrax*. The style is rather epic / Homeric—not unexpected, given the subject-matter, but not, according to the editor, incompatible with the long fragment of the *Leontion* either. But the attribution remains uncertain, resting, as it does, on the presence of Eurytion in both fragments. Pausanias says that Hermesianax also gave information about the city Olenus (6), which is not mentioned in the papyrus. Perhaps it has been lost in a lacuna; alternatively, Huys suggests that Pausanias is drawing on a mythographical summary that filled out details, such as geographical names, not present in the original. Yet Pausanias is citing Hermesianax, not just for an incidental detail, but for a specific fact; there hardly seems room for a large enough lacuna, and the recourse to an intermediary source looks correspondingly more like special pleading.

EDITIONS

Among the most important, see:

- N. Bach, *Philetæi Cœi, Hermesianactis Colophonii atque Phanoclis reliquiae* (Halle, 1829), 115–180.
 C. Giarratano, *Hermesianactis fragmenta* (Milan, 1905).
 J. U. Powell, *Collectanea Alexandrina* (Oxford, 1925), 96–106.
 E. Diehl, *Anthologia Lyrica Graeca*, vol. ii. 6 (Leipzig, 1942), 56–64.

Editions of 3:

- J. Schweighäuser, *Athenaei Naucrattitae Deipnosophistarum Libri Quindecim* (Straßburg, 1801–1807), v. 159–167 + xii. 224–255.
- J. G. J. Hermann *Hermesianactis Elegi* (Leipzig, 1828) = *Opuscula*, iv. (Leipzig, 1831), 239–252.
- C. Schubart, “De Hermesianactis elegis”, *Jahresbericht über das Gymnasium und die mit demselben verbundene Realschule zu Plauen* (1857–1858), 1–22 [textual comment].
- A. Meineke, *Athenaei Deipnosophistae*, iii. (Leipzig, 1859), 75–78; iv. (Leipzig, 1867), 282–285.
- T. Bergk, *Anthologia Lyrica* (Leipzig, 2¹⁸⁶⁸), 134–137 [+1]; textual discussion in *Commentatio de Hermesianactis elegia* (Progr. Marburg, 1844) = *Kleine philologische Schriften*, ed. R. Peppmüller, ii. (Halle, 1886), 158–182 + 182–184.
- G. Kaibel, *Athenaei Naucrattitae Deipnosophistarum Libri XV*, iii. (Leipzig, 1890), 316–320.
- J. Defradas, *Les élégiaques grecs: édition, introduction et commentaire* (Paris, 1962), 92–102.

CRITICISM

- P. Bing, “The Bios-tradition and poets’ lives in Hellenistic poetry”, in R. M. Rosen, J. Farrell (edd.), *Nomodeiktēs: Greek Studies in Honor of M. Ostwald* (1993), 619–631.
- C. L. Caspers, “Hermesianax fr. 7.75–78 Powell. Philitas, Bittis . . . and a parrot?”, *Mnemosyne* 58 (2005), 575–581.

- “The loves of the poets. Allusions in Hermesianax fr. 7 Powell”, in M. A. Harder, R. F. Regtuit and G. C. Wakker (edd.), *Beyond the Canon* (Leuven, 2006) (*Hellenistica Groningana* 11), 21–42.
- O. Ellenberger, “Quaestiones Hermesianactae” (Diss. Gießen, 1907).
- M. Huys, *Le poème élégiaque hellénistique P. Brux. Inv. E. 8934 et P. Sorb. Inv. 2254: édition, commentaire et analyse stylistique* (Brussels, 1991).
- J. Latacz, “Das Plappermäulchen aus dem Katalog”, in C. Schäublin (ed.), *Catalepton: Festschrift für Bernhard Wyss* (Basel, 1985), 77–95 = *Erschließung der Antike* (Stuttgart, 1994), 427–446.
- H. Lloyd-Jones, “Again the Tattoo Elegy”, *ZPE* 101 (1994), 4–7 = *The Further Academic Papers of Sir Hugh Lloyd-Jones* (Oxford, 2005), 253–256.
- *Supplementum Supplementi Hellenistici* (Berlin and New York, 2005), 62–63.
- V. J. Matthews, “Interpreting the Euripides Narrative of Hermesianax”, in D. Accorinti & P. Chuvin (edd.), *Des Géants à Dionysos. Mélanges de mythologie et de poésie grecques offerts à Francis Vian* (Alessandria, 2003), 281–286.
- E. Rohde, *Der griechische Roman und seine Vorläufer*⁴ (Hildesheim, 1960), 80–88.
- S. Slings, “Hermesianax and the Tattoo Elegy (P. Brux. inv. E 8934 and P. Sorb. inv. 2254)”, *ZPE* 98 (1993), 29–37.

TESTIMONIA

1 Σ Nic. Ther. 3, p. 35.13 Crugnola = Philitas Test. 7

φίλ' Ἑρμησιάναξ] ὁ Ἑρμησιάναξ οὗτος φίλος τῷ Φιλιτᾷ καὶ γνώριμος ἦν. τούτῳ τὰ Περσικὰ γέγραπται, καὶ τὰ εἰς Λεόντιον τὴν ἐρωμένην. οὐ δύναται δὲ Νικάνδρος μνημονεύειν τούτου διὰ τῆς προσφωνήσεως, διὰ τὸ τὸν Φιλιτᾶν πρεσβύτερον εἶναι Νικάνδρου, καὶ αὐτὸς δὲ ὁ Νικάνδρος μέμνηται τοῦ Ἑρμησιάνακτος ὡς πρεσβυτέρου ἐν τῷ περὶ τῶν ἐκ Κολοφῶνος ποιητῶν [FGtH 271/2 F 10]. ἔστιν οὖν οὗτος ἐταῖρος Νικάνδρου, ὁμώνυμος τῷ προτέρῳ. δῆλον δὲ ὅτι συγγενὴς αὐτοῦ ἦν.

2 Paus. 1.9.7

συνώκισε [sc. Λυσίμαχος] δὲ καὶ Ἐφεσίων ἄχρι θαλάσσης τὴν νῦν πόλιν, ἐπαγαγόμενος ἐς αὐτὴν Λεβεδίους τε οἰκήτορας καὶ Κολοφωνίους, τὰς δὲ ἐκείνων ἀνελὼν πόλεις, ὡς Φοίνικα ἰάμβων ποιητὴν Κολοφώνων θρηνῆσαι τὴν ἄλωσιν. Ἑρμησιάναξ δὲ ὁ τὰ

TESTIMONIA

1 Scholiast on Nicander, *Theriaca*

“Dear Hermesianax”] This Hermesianax was a friend and associate of Philitas. He is the author of the *Persica*, and the verses dedicated to Leontion his beloved. It is impossible for Nicander to have addressed himself directly to him, since Philitas was older than Nicander, and Nicander himself mentions Hermesianax as being older in his work *On the Poets of Colophon*.¹ This Hermesianax, then, is a friend of Nicander, having the same name as the earlier one. Obviously, the two were related.

2 Pausanias

He (sc. Lysimachus) also founded the modern city of Ephesus near the sea, introducing into it as settlers the inhabitants of Lebedos and the Colophonians, whose cities he had destroyed, so that Phoenix the iambic poet was moved to write a lament for the capture of Colophon. In

¹ The scholium begins by identifying Hermesianax as the addressee of Nicander's didactic poem. Then a second writer disputes this on the grounds of chronology, making Hermesianax a contemporary of Philitas and both older than Nicander.

HERMESIANAX

ἐλεγεία γράψας οὐκέτι ἐμοὶ δοκεῖν περιῆν πάντως
γάρ που καὶ αὐτὸς ἂν ἐπὶ ἀλούσῃ Κολοφῶνι ᾠδύρατο.

3 Athen. *Deipn.* 13.597 A

παρέλιπον δὲ καὶ τὴν Μιμνέρμου ἀλητριίδα Ναννῶ
καὶ τὴν Ἑρμησιάνακτος τοῦ Κολοφωνίου Λεόντιον.
ἀπὸ γὰρ ταύτης ἐρωμένης αὐτῷ γενομένης ἔγραψεν
ἐλεγειακὰ τρία βιβλία.

TESTIMONIA

my opinion, Hermesianax the elegiac poet was no longer
alive, for otherwise he too would have lamented the fall of
his city.²

3 Athenaeus, *Deipnosophistae*

I also omitted to mention Mimnermus' *aulos*-playing girl-
friend Nanno, and Hermesianax of Colophon's Leontion,
who was his lover, and in whose name he wrote three books
of elegies.

² The fall of Colophon has been dated to 302 or at least to be-
fore 289/8, but Pausanias' argument from silence is not necessar-
ily correct. In any case, by the time *Leontion* was written, Philitas
(born c. 340) must have attained sufficient celebrity to have been
honoured publicly (though not necessarily posthumously) by his
fellow-citizens.

FRAGMENTA

1-7 FRAGMENTA CERTIS CARMINIBUS TRIBUTA

Λεόντιον

cf. Test. I, 3.

Lib. 1

1 Herodian, *περὶ μον. λεξ.*, GG III.2, p. 922.20 Lentz
... τῷ Ἑρμησιάνακτι ἐν Λεοντίου α'.

δερχόμενος πρὸς κύμα, μόνη δὲ οἱ ἐφλέγετο
γλήν.

οὐ γὰρ ἐντελής, ἀποκεκομμένον δὲ ἐκ τοῦ γλήνη.

Lib. 2

2 Antoninus Liberalis, *Met.* 39

Ἄρκεοφῶν. Ἱστορεῖ Ἑρμησιάναξ Λεοντίω β'.

(1) Ἄρκεοφῶν ὁ Μιννυρίδου πόλεως μὲν ἦν Σαλαμίνος
τῆς ἐν Κύπρῳ, γονέων δὲ οὐκ ἐπιφανῶν (ἦσαν γὰρ

FRAGMENTS

1-7 FRAGMENTS OF KNOWN LOCATION

Leontion

Book 1

1 Herodian, *On unique word-formation*

... in the first book of Hermesianax's *Leontion*:

Looking towards the waves, and his one pupil was
afflame.¹

For the word (*glēn*) is not complete, but an apocopated
form of *glēnē*.

Book 2

2 Antoninus Liberalis, *Metamorphoses*

Arceophon. Hermesianax relates the story in the second
book of the *Leontion*.²

(1) Arceophon son of Minnyris came from Salamis in Cy-
prus. His parents were undistinguished (they were Phoe-

¹ Presumably referring to the Cyclops and his love for the sea-
nymph Galatea.

² So does Ovid in the *Metamorphoses*
(14.698-761), but he changes the names to Iphis and Anaxarete.

ἐκ Φοινίκης), χρήμασι δὲ καὶ τῇ ἄλλῃ εὐδαιμονίᾳ πλείστον ὑπερῆνεγκεν. οὗτος ἰδὼν τὴν θυγατέρα τὴν Νικοκρέοντος τοῦ Σαλαμινίων βασιλέως ἠράσθη. (2) γένος δ' ἦν τοῦ Νικοκρέοντος ἀπὸ Τεύκρου τοῦ ξυελόντος Ἰλιον Ἀγαμέμνονι, παρ' ὃ καὶ μάλλον ὁ Ἀρκεοφῶν ἐφίετο τοῦ γάμου τῆς παιδός, καὶ ὑπέσχετο πλείστα παρὰ τοὺς ἄλλους μνηστῆρας ἀποίσειν ἔδνα. Νικοκρέων δ' οὐχ ὑποδέχεται τὸν γάμον κατ' αἰσχύνῃ γένους τοῦ Ἀρκεοφῶντος, ὅτι αὐτῷ πατέρες ἦσαν Φοίνικες. (3) Ἀρκεοφῶντι δ' ἀποτυγχανομένῳ πρὸς τὸν γάμον πολὺ χαλεπώτερος ἦν ὁ ἔρωσ καὶ νυκτὸς ἐπὶ τὰ οἰκία τῆς Ἀρσινόης ἐφόιτα καὶ διενυκτέρευσε μετὰ τῶν ἡλικιωτῶν. ἐπεὶ δὲ αὐτῷ πρὸς τὸ ἔργον οὐδὲν ἐτυγχάνετο, πείθει τροφὸν αὐτῆς καὶ πλείστα δῶρα πέμψας ἐπειράθη τῆς παιδός, εἴ πως αὐτῷ δύναιτο κρύφα μιχθῆναι τῶν γονέων. (4) ἡ δὲ παῖς, ἐπεὶ τὸν λόγον ἢ τροφὸς αὐτῇ προσῆνεγκε, κατεμήνησε πρὸς τοὺς γονεάς· οἱ δὲ γλώσσαν ἄκραν καὶ ῥίνα καὶ δακτύλους ἀποτεμόντες τῆς τροφῆς καὶ λωβησάμενοι ἀνοίκτρως ἐξήλασαν ἐκ τῶν οἰκίων. καὶ πρὸς τὸ ἔργον ἐνεμέσησεν ἡ θεός. (5) Ἀρκεοφῶν μὲν οὖν καθ' ὑπερβολὴν πάθους καὶ ἀπορίαν [Martini: ὑπόψιαν P: ὑπεροψίαν Muncker: ἀποτυχίαν Jacobs] τὴν πρὸς τὸν γάμον ἐκὼν ἀποθνήσκει κατὰ τροφῆς ἔνδειαν· οἱ δὲ πολῖται τὸν θάνατον οἰκτεῖραντες ἐπένησαν, ἡμέρα δὲ τρίτη τὸ σῶμα προήνεγκαν εἰς ἐμφανῆς οἱ προσήκοντες. (6) καὶ οἱ μὲν ἔμελλον κηδεύσειν, Ἀρσινόη δὲ πρὸς ὕβριν ἐπεθύμησεν ἐκ τῶν οἰκῶν ἐκκύψασα τὸ σῶμα τὸ τοῦ

nicians), but in money and every other form of prosperity he was absolutely pre-eminent. Now this man happened to see the daughter of Nicocreon, king of Salamis,³ and fell in love with her. (2) Nicocreon traced his lineage back to Teucer, who had helped Agamemnon capture Troy, and for this reason Arceophon was all the more desirous of marrying the girl. He promised gifts for the bride that were vastly in excess of those of her other suitors, but Nicocreon did not agree to the marriage because he was ashamed of Arceophon's lineage, his parents being Phoenicians. (3) When Arceophon's hopes of marrying the girl were dashed, his love became much harder to bear; he would go to the house of Arsinoe by night and spend the night there with his companions. When he still got no further forward in his suit, he suborned the nurse and sent the girl a great deal of gifts to try to tempt her to sleep with him in secret from her parents. (4) But when the girl's nurse brought the proposition to her, she denounced Arceophon to her parents, who cut off the tip of the nurse's tongue and her nose and her fingers and treated her with pitiless cruelty before throwing her out of the house. This deed aroused the goddess' anger. (5) In excess of passion and through disappointment of his marriage, Arceophon willingly embraced suicide by starvation. The citizens pitied his death and went into mourning for him. On the third day his relatives brought his body out into the open, (6) on their way to bury it. Now Arsinoe in her pride conceived the wish to peer out of the house in order to see Arceophon's body being cre-

³ Succeeded 332.

Ἄρκεοφῶντος κατακαίόμενον ἰδεῖν. καὶ ἡ μὲν ἐθεάτο,
μισήσασα δὲ τὸ ἦθος Ἀφροδίτη μετέβαλεν αὐτὴν καὶ
ἐποίησεν ἕξ ἀνθρώπου λίθον καὶ τοὺς πόδας ἐρρίζω-
σεν ἐπὶ τὴν γῆν.

Lib. 3

3 Athen. *Deipn.* 13.597 B

... ὦν ἐν τῷ τρίτῳ κατάλογον ποιεῖται ἐρωτικῶν, οὕτωςί
πως λέγων·

οἷν μὲν φίλος υἱὸς ἀνήγαγεν Οἰάγροιο
Ἄγριόπην Ἐρησσαν στείλαμενος κιθάρην
Ἄιδόθεν ἔπλευσεν δὲ κακὸν καὶ ἀπειθέα χῶρον,
ἐνθα Χάρων κοινὴν ἔλκεται εἰς ἄκατον
5 ψυχὰς οἰχομένων, λίμνης δ' ἐπὶ μακρὸν ἀντεῖ
ρέυμα διέκ μεγάλων χενομένης δονάκων.
πόλλ' ἔτλη παρὰ κύμα μονόζωστος κιθαρίζων
Ἄορφεύς, παντοίους δ' ἐξανέπεισε θεούς·
Κωκυτόν τ' ἀθέμιστον ὑπ' ὄφρῦσι μηνίσαντα
10 ἠδὲ καὶ αἰνοτάτου βλέμμ' ὑπέμεινε κύνος,
ἐν πυρὶ μὲν φωνὴν τεθωμένου, ἐν πυρὶ δ' ὄμμα
σκληρὸν, τριστοίχοις δέμα φέρον κεφαλαῖς.

2 Ἄργιόπην Zoega 4 κοινὴν] ἀκοὴν A, corr. Lennep:
κοιλὴν Toup: κνανὴν Meineke 5-6 λίμνη . . . ῥνομένη
A, corr. Ruhnken (λίμνης), Bailey (χενομένης) 7 ἀλλ' A,
corr. Kaibel μονόζωστος A, corr. Ruhnken 9 ἐπ'
ὄφρῦσι μηδείσαντα A: corr. Ruhnken (ὑπ') et Kaibel (μηνί-
σαντα) 10 εἶδε Hermann 12 φέρων A, corr. Ruhnken

mated. But as she was watching, Aphrodite, loathing the
girl's disposition, transformed her and made her a stone in-
stead of a human being, and rooted her feet to the ground.⁴

Book 3

3 Athenaeus, *Deipnosophistae*

... in the third book of which he made a catalogue of love-
affairs, writing as follows:

Such as Oeagrus' dear son summoned back
From Hades, furnished with his lyre: Agriope
Of Thrace.⁵ He sailed to that implacable, harsh place
Where Charon draws into his public craft
Departed souls, and cries across the lake [5]
That pours its stream through beds of lofty reed.
That lone musician Orpheus suffered much
Beside the wave, but won the various gods;
Lawless Cocytus with his menacing scowl
And the dread regard of Cerberus he withstood, [10]
His voice sharpened in fire, in fire his cruel eye,
On triple rank of heads freighted with fear.

⁴ An aetiology underlies this; it may have been clearer in the original. Ovid connects the petrified Anaxarete with the cult statue of Venus Prospiciens ("Venus Looking Forth") in Salamis (cf. *Plut. Mor.* 766 c-d).

⁵ Oeagrus' son is Orpheus. This is the earliest source in which his wife is named; Eurydice appears for the first time in Moschus' *Eptataphion Bionis*.

- ἔνθεν ἀοιδιάων μεγάλους ἀνέπεισεν ἀνακτας
 Ἄγριόπην μαλακοῦ πνεύμα λαβεῖν βίотου.
- 15 οὐ μὴν οὐδ' υἱὸς Μήνης ἀγέραστον ἔθηκεν
 Μουσαῖος, Χαρίτων ἤρανος, Ἀντιόπην
 ἣ τε πολλὴν μύστησιν Ἐλευσίνος παρὰ πέζαν
 εὐασμὸν κρυφίῳν ἔξεφόρει λογίων,
 ῥάριον ὀργειῶνα νόμῳ διαπομπεύουσα
 20 Δημήτρα: γνωστὴ δ' ἐστὶ καὶ εἰν Ἀίδῃ.
- φημὶ δὲ καὶ Βοιωτὸν ἀποπρολιπόντα μέλαθρα
 Ἡσίοδου, πάσης ἤρανον ἱστορίης,
 Ἄσκραίων ἐσικέσθαι ἐρώωνθ' Ἐλικωνίδα κόμην
 ἔνθεν ὃ γ' Ἡοίην μνόμενος Ἄσκραϊκῆν
 25 πόλλ' ἔπαθεν, πάσας δὲ λόγων ἀνεγράψατο
 βίβλους
 ὕμνων, ἐκ πρώτης παιδὸς ἀνερχόμενος.
- αὐτὸς δ' οὗτος ἀοιδός, ὃν ἐκ Διὸς αἴσα φυλάσσει
 ἠδιστον πάντων δαίμονα μουσοπόλων,
 λεπτήν ἧς Ἰθάκην ἐνετείνατο θεῖος Ὀμηρος
 30 ὠδῆσιν πινυτῆς εἵνεκα Πηνελόπης.
- 13 λυδιάν A, corr. Musurus 16 ἡραν' ὃς A, corr. Musaeus
 17 πολυμνηστησιν A, corr. Blomfield 19 ὀργιωνανεμω
 A, corr. Blomfield διαπομπυνουσα A, corr. Powell: δια-
 ποιπνύουσα Musurus 20 Δημήτρα A, corr. Hermann
 21 μελαθραν A, corr. Schweighäuser: μέλαθρον Musurus
 23 ἐρώωνθ'] ἔχων A, corr. Riegler 25 γόων Meineke:
 ἐλέγων Anon. Lond.: λόγων = καταλόγων Kaibel
 26 ὕμνων A, corr. Casaubon

With song he won the underworld's great lords,
 For Agriope to regain the gentle breath of life.

Nor did the Graces' master, Mene's son, [15]
 Musaeus, leave Antiope unsung,⁶
 Who, to the adepts by Eleusis' strand,
 Expressed glad cries from secret oracles,
 Leading Demeter's Rarian celebrant⁷
 With ordered step; in Hades still she's known. [20]

And I say that even Boeotian Hesiod
 Lord of all knowledge, left his home and came,
 In love, to Ascra, Heliconian town;
 And, wooing Eoie, Ascrean maid,⁸
 He suffered much, composed whole catalogues [25]
 In homage, with the girl heading the list.

The very bard, whom Zeus' fate upholds
 Sweetest divinity of all versed in song,
 The godlike Homer set mean Ithaca
 To verse for love of wise Penelope. [30]

⁶ Antiope, elsewhere called Deiope, is a figure of Eleusinian myth, mother (or daughter) of Triptolemus.

⁷ Connected with the Rarian plain in Eleusis, which claimed to be the birthplace of agriculture.

⁸ The joke is that the formula with which the genealogies begin in the *Catalogue of Women* is turned into the name of a woman with whom Hesiod was in love.

28 μουσοπόλων A, corr. Musurus 29 λεπτήν δ' εἰς A, corr. Kaibel ([δ'] iam Diels): λεπτυνθείς Couat ἀνετείνατο A, corr. Bergk

ἦν διὰ πολλὰ παθῶν ὀλίγην ἔσεινάσσατο νῆσον,
 πολλὸν ἀπ' εὐρείης λειπόμενος πατρίδος·
 ἔκλεε δ' Ἰκαρίου τε γένος καὶ δῆμον Ἀμύκλου
 καὶ Σπάρτην, ἰδίῳ ἀπτόμενος παθέων.

35 Μίμνερμος δὲ, τὸν ἦδὺν ὃς εὔρετο πολλὸν
 ἀνατλὰς

ἦχον καὶ μαλακοῦ πνεῦμ' ἀπὸ πενταμέτρου,
 καίετο μὲν Ναννοῦς· πολὺ δ' ἐπὶ πολλάκι λωτῷ
 κημωθεὶς κάμους εἶχε σὺν Ἐξαμύῃ.
 ἦχθεε δ' Ἐρμόβιον τὸν αἰεὶ βαρὺν ἠδὲ Φερεκλήν
 40 ἔχθρον μισήσας οἷ' ἀνέπεμψεν ἔπη.

Λύδης δ' Ἀντίμαχος Λυδηΐδος ἐκ μὲν ἔρωτος
 πληγεὶς Πακτωλοῦ ρεῦμ' ἐπέβη ποταμοῦ·
 †δαρδάνη δὲ θανοῦσαν ὑπὸ ξηρὴν θέτο γαῖαν
 κλαίων, †αἶζαν δ' ἦλθεν ἀποπρολιπὼν

45 ἄκρην ἐς Κολοφῶνα· γόων δ' ἐνεπλήσατο
 βίβλους
 ἱράς, ἐκ παντὸς παυσάμενος καμάτου.

31–32 εἰσεινάσσατο, λειπόμενος A, corr. Musurus
 33 ἔκλαιε A, corr. Bergk 36 πνεῦμα τὸ Dalecamp
 37 πολλῶν A, corr. Hermann ἔτι Caspers
 38 κημωθεὶς A, corr. Hermann σιχεσυνεξαμύῃ A, corr.
 Schweighäuser (εἶχε), Dindorf (reliqua) 39 ἠδὲ ἦχθεε A,
 corr. Musurus: ἦχθετο Schubart οὐδὲ A, corr. Casaubon
 40 μισ. τ' οἶαν ἐπεμψεν A, corr. Hermann 41 Λυδῆς A,
 corr. Bach λυσηΐδος A, corr. Ruhnken (cf. AP 9.63)
 43 Δαρδανίη Dalecamp: λάρνακι νιν Ruhnken: alii alia

Smarting for her, he settled in a tiny isle,
 Leaving his own broad homeland far behind;
 And hymned Icarius' race, Amyclas' town
 And Sparta,⁹ touching on his own distress.

Long-suffering Mimnermus, who found out [35]
 Sweet song and the pentameter's soft breath,
 For Nanno burned; and binding on his ancient flute
 Held many a revel with Examyces.¹⁰
 He warred with ever-cruel Hermobius, and loathed
 His enemy, Pherecles, for his jibes. [40]¹¹

Antimachus, for Lydian Lyde struck
 With passion, trod beside Pactolus' stream;
 . . . and when she died, laid her beneath dry earth
 Lamenting, and departing (from . . . ?) came
 To Colophon's hill; and holy books with tears [45]
 He filled, when he had ceased from all his grief.¹²

⁹ Icarius was father of Penelope, and Amyclas ancestor of Helen. Sparta was the home of Menelaus and / or Agamemnon, the latter post-homerically. So reference to both *Odyssey* and *Iliad* seems to be intended. ¹⁰ The reference is unclear, but the name was also that of Thales' father.

¹¹ Perhaps rivals for the love of Nanno?

¹² For the story of Antimachus' consolatory poetry on the death of his wife, see also Plut. *Mor.* 106 B–C. Pactolus is the river that runs through Sardis: did Lyde drown there?

44 καλλίων αἶζαν διήλθεν A: κλαίων αἰάζων τ' ἦλθεν Ilgen (δ' ἦλθεν iam Casaubon); nomen loci fors. latet 45 ἄκρον ἐς A, corr. Hermann: ἄκρον ἔσω Meineke 46 ἱεράς A, corr. Musurus: γηράς Meineke παυσόμενος Villebrune

- Λέσβιος Ἀλκαῖος δὲ πόσους ἀνεδέξατο κώμους,
 Σαπφούς φορμίζων ἡμερόεντα πόθον,
 γνώσκεις. ὁ δ' αἰδοὺς ἀηδόνας ἠράσαθ' ὕμνων
 50 Τήϊον ἀλγύνων ἄνδρα πολυφραδίῃ.
 καὶ γὰρ τὴν ὁ μελιχρὸς ἐφημίλλητ' Ἀνακρείων
 στελλομένην πολλαῖς ἄμμυγα Λεσβιάσιν·
 φοῖτα δ' ἄλλοτε μὲν λείπων Σάμον, ἄλλοτε δ'
 αὐτῆν
 οἰνηρῆ δείρη κεκλιμένην πατρίδα,
 55 Λέσβον ἐς εὖοιον· τὸ δὲ Μύσιον εἶσιδε Λέκτον
 πολλάκις Αἰολικοῦ κύματος ἀντιπέρας.
 Ἄτθις δ' οἶα μέλισσα πολυπρήωνα Κολώνην
 λείπουσ' ἐν τραγικαῖς ἦδε χοροστασίαις
 Βάκχον καὶ τὸν ἔρωτα Θεωρίδος <---
 60 ἦν ποτε γηραιῷ> Ζεὺς ἔπορεν Σοφοκλεῖ.
 φημί δὲ κάκεινον τὸν αἰεὶ πεφυλαγμένον ἄνδρα
 καὶ πάντων μίσος κτώμενον ἐκ ἴστυνοχῶν
 πᾶσας ἀμφὶ γυναικάς ὑπὸ σκολιοῖο τυπέντα
 τόξου νυκτερινὰς οὐκ ἀποθέσθ' ὀδύνας·
- 47 πόσους ἀνεδήσατο κώμους conj. Powell 49 ὕμνων A,
 corr. Musurus 51 ἐφωμίλλησ' Ἀνακρέων A, corr. Powell
 (ἐφημίλλησατ' Ἀνακρέων iam Bergk): ἐφωμίλλησ' Ἀνακρείων
 Musurus: Ἀνακρείων ἐφίλλησεν dub. Hermann 52 τελλο-
 μένην Hartung 54 οἰνηρῆν δούριν A, corr. Kaibel
 55 μυριον A, corr. Wensch λέκτρον A, corr. Hermann
 57 αὐθις . . . πολυπρήωνα κοδώνην A, corr. Ruhnken

- How many revels, singing his desire
 For Sappho, Lesbian Alcaeus held
 You know. The bard who loved the nightingale gave
 pain
 To the Teian through the eloquence of his songs. [50]
 For honey-tongued Anacreon contended
 For her, arrayed among the many Lesbians.
 Sometimes he went from Samos, else his own
 Home nestling on a hillside clad with vines,
 To Lesbos rich in wine. He often gazed [55]
 At Mysian Lektos over the Aeolian sea;
 And how the Attic bee, leaving Colone's
 Many hills, in tragic choral dances sang
 Of Bacchus and his passion for Theoris . . .
 Which Zeus inspired in aged (?) Sophocles.¹³ [60]
 And I say that even that man so well-defended,
 Whose reprobations(?) of the female sex
 Won him the hate of all, was struck by the curved
 Bow, and never quit his nightly pains;

¹³ For Theoris, see the *Life of Sophocles* and Athen. 13.592 b. Sophocles came from Colonus, and "bee" (a frequent image for bards and poets) was his nickname (Dunbar on Ar. Av. 748-751).

59-60 ἔρωτ' ἀγειραιθειαιρεῖδος Ζεὺς A: Θεωρίδος agnovit
 Lennep 60 suppl. Kaibel 62 αἰσχρολογῶν vel ἡδ'
 ἀπαλῶν μῖσ. κτ. ἐξ ὀνύχων Jacobs: ἐξ ὑλακῶν Headlam

- 65 ἀλλὰ Μακεδονίης πάσας κατενίστατο λαύρας
 Αἰγιάων, μέθεπεν δ' Ἀρχέλεω ταμίην
 εἰσόκε <σοι> δαίμων, Εὐριπίδη, εὔρετ' ὄλεθρον,
 Ἄρριβίου στυγνῶν ἀντιάσαντι κυνῶν.
- ἀνδρα δὲ τὸν Κυθήρηθεν, ὃν ἐθρέψαντο τιθῆναι
 Βάκχου καὶ λωτοῦ πιστότατον ταμίην
 70 Μοῦσαι παιδευθέντα Φιλόξεινον, οἶα τιναχθεῖς
 Ὀρτυγίῃ ταύτης ἦλθε διὰ πτόλιος,
 γινώσκεις, αἰουσα μέγαν πόθον ὃν Γαλατεῖη
 αὐτοῖς μηλείους θῆκαθ' ὑπὸ προγόνοις.
- 75 οἶσθα δὲ καὶ τὸν αἰοδόν, ὃν Εὐρυπύλου πολιῆται
 Κῶοι χάλκειον στήσαν ὑπὸ πλατάνῳ
 Βιπτίδα μολπάζοντα θοήν, περὶ πάντα Φιλίταν
 ῥήματα καὶ πᾶσαν τρυόμενον λαλιήν.

- 66 αἰγείων A, corr. Bergk: ἀγρέων Headlam μεθεπε δ'
 ἀρχελάω A, corr. Musurus 67 <σοι> Bergk: <δῆ>
 Schweighäuser 68 ἀμφὶ βίου A: Ἄρριδίου vel Ἄρριβίου
 Headlam (cf. *Suda* ε 3695) ἀντιάσαντα A, corr. Musurus
 69 ἀεθρέψαντο A, corr. Hermann 71 Μούσαις Emperius
 παιδευσάν τε vel παιδύσαντο Kaibel (qui Βάκχου cum τιθῆ-
 ναι construit) 72 ὠρυγῆ A, corr. Couat: Ὀρτυγίην Bergk
 (id est, Ephesum, cf. *Suda* φ 393) πτόλεως A, corr.
 Meineke 73 γινώσκει καὶ οὔσαν A, corr. Dalecamp
 (γινώσσεις), Ruhnken (αἰουσα) Γαλατεῖης A, corr.
 Weston 74 μηλείους A, corr. Heringa 75 τὸν A, corr.
 Casaubon 76 θῆκαν A, corr. Hecker, Meineke
 77 Βιπτίδα Scaliger 78 ῥύόμενον A, corr. Hermann
 79 ἐκτήσαντο Porson

- But roamed all the alleyways of Macedonian
 Aegae, pursuing Archelaus' housekeeper; [65]
 Until the god, Euripides, worked your doom,
 Meeting the grim hounds of Arribius.¹⁴
- And him of Cythera, most faithful squire
 Of Bacchus and the flute, nurtured and reared [70]
 By Muses for his nurses—how, distressed
 In Ortygia he travelled through this city,
 You know, and that great love which Galatea
 Inspired into the very first-born lambs.¹⁵
- And you know that even the bard set up in bronze [75]
 By Eurypylos' folk in Cos, beneath a plane,
 Sings of the flighty Bittis: Philitas, well-worn
 In every utterance and all the forms of speech.

¹⁴ There are many versions of the story that Euripides was killed by dogs. Headlam's conjecture in 68 rests on *Suda* ε 3695, which names Arribaeus as a Macedonian poet who, jealous of Euripides, persuaded one of the royal slaves to let the king's dogs loose on him. The story about the housekeeper is otherwise unknown (and the gender unclear). The *Suda* also alludes to Euripides' visits to Craterus, boyfriend (not housekeeper) of Archelaus, but in this latter version, he was torn apart by women. For a textually conservative discussion of this section, see Matthews 2003.

¹⁵ Philoxenus of Cythera, who spent time at the court of Dionysius I in Syracuse, and composed a dithyramb *Cyclops*, or *Galatea*. The story was that Galatea was the name of Dionysius' mistress, with whom Philoxenus was in love, and the Cyclops a cipher for Dionysius himself (Athen. 1.6 F-7 A). The places in 72 are unclear. The name Ortygia attached, *inter al.*, to both Syracuse and Ephesus (where, according to the *Suda*, Philoxenus died). "This city" could be Colophon, near to Ephesus, but may well be corrupt.

- 80 οὐδὲ μὲν οὐδ' ὀπόσοι σκληρὸν βίον ἐστήσαντο
 ἀνθρώπων, σκοτίνην μαιόμενοι σοφίην,
 οὐς αὐτὴ περὶ πυκνὰ λόγους ἐσφίγγεατο μῆτις
 καὶ δεινὴ μύθων κῆδος ἔχουσι' ἀρετή,
 οὐδ' οἶδ' αἰνὸν ἔρωτος ἀπεστρέψαντο κυδοιμὸν
 μαιόμενου, δεινὸν δ' ἦλθον ὑφ' ἠνίοχον.
- 85 οἷη μὲν Σάμιον μανίη κατέδησε Θεανοῦς
 Πυθαγόρην, ἐλίκων κομψὰ γεωμετρίας
 εὐρόμενον, καὶ κύκλον ὅσον περιβάλλεται αἰθήρ
 βαίῃ ἐνὶ σφαίρῃ πάντ' ἀποπλασσόμενον.
- 90 οἷψ' δ' ἐχλίηνεν ὃν ἔξοχον ἔχρη Ἀπόλλων
 ἀνθρώπων εἶναι Σωκράτη ἐν σοφίῃ
 Κύπρις μηνίουσα πυρὸς μένει. ἐκ δὲ βαθείης
 ψυχῆς κουφοτέρας ἐξεπόνθησ' ἀνίας,
 οἰκί' ἐς Ἀσπασίης πωλεύμενος· οὐδέ τι τέκμαρ
 εὔρε, λόγων πολλὰς εὐρόμενος διόδους.

80 σκολιὴν A, corr. Heinrich 81 αὐτὴ] λιτή, λεπτή
 Meineke πικρὰ A, corr. Porson λύγους Bergk
 82 κύδος edd. ante Schweighäuser: κύρος Hecker 83 οὐδ'
 οἶδεν ὃν A, corr. Weston 84 φαινόμενον A, corr. Anon.
 Londin. 86 γεωμετρίῃ conj. Kaibel 87 εὐράμενον
 A, corr. Musurus 88 βίης ἐν A, corr. Musurus (βαίῃ),
 Dindorf (ἐνὶ) ἀποτασσόμενον A, corr. Powell, Harberton:
 -μασσ- Hemsterhuys 89 οἰωιδεχλειυμενον A, corr.
 Heringa 89-90 ἐχρήν πολλων δ' ἀνθρώπων A, corr.
 Porson 90 σοφίῃ A, corr. Musurus 91 μηνιώσα
 Cuypers 92 ἐξεπόνθησαν ἀνίας A, corr. Musurus
 94 λόγῳ A, corr. Heringa εὐράμενος A, corr. Dindorf

- Not even those who chose a toilsome path
 In life in quest of dark Sagacity, [80]
 Whose very skill hedged them about with words
 And formidable gifts regarding speech^(P)—
 Not even they could shun the maddening force
 Of Love, but underwent the dreaded charioteer.¹⁶
- Such madness for Theano¹⁷ bound the Samian [85]
 Pythagoras, of elegant geometric whorls
 Discoverer, who figured in a little sphere
 The whole circuit encompassed by the ether.
- And Socrates, whom Apollo called pre-eminent [90]
 In wisdom among men: with what strong flames
 The angry Cyprian burned him; and his soul,
 So deep, withstood a lighter kind of trial,
 When visiting Aspasia's;¹⁸ remedy
 He found none, though he found mazes of words.

¹⁶ These lines refer to philosophers. The charioteer image occurs in Anacreon *PMG* 360.

¹⁷ Elsewhere named as Pythagoras' wife (Diog. Laert. 8.42; *Suda* π 3120).

¹⁸ There is a tradition that Socrates was her pupil in various fields (politics, rhetoric, love); Hermesianax has transformed this into the story that he was in love with her.

- 95 ἄνδρα <δὲ> Κυρηναῖον ἔσω πόθος ἔσπασεν
 Ἴσθμοῦ
 δεινός, ὅτ' Ἀπιδανῆς Λαΐδος ἠράσατο
 ἄξυς Ἀρίστιππος, πάσας δ' ἠνήγατο λέσχας
 φεύγων, τοῦδαμνον ἐξεφόρησε βίω.

95 ἄνδρα Κυρ. εἴσω A, corr. Hermann 96 δεινόν A, corr.
 Ruhnken 98 οὐδὲ μένων Dobree: οὐδαμνῆν Schweig-
 häuser ἐξ Ἐφύρης ἐβίω Porson εὐλιμένων ἐξ
 Ἐφύρης ὀρίων Hermann: οὐδαμνόν τ' ἐξεφόρησε βίον Har-
 berton

Incerti Libri

- 4 = Parthenius, Ἐρωτικὰ Παθήματα v
 5 = Parthenius, Ἐρωτικὰ Παθήματα xxii

In Eurytionem (?)

6 Paus. 7.18.1

ὅποσοι δὲ ἐς Ἡρακλέα καὶ τὰ ἔργα αὐτοῦ πεποιή-
 κασιν, ἔστιν οὐκ ἐλάχιστά σφισι δείγματα τοῦ λόγου
 Δεξαμενός ὁ ἐν Ὀλένῳ βασιλεὺς καὶ ὁποῖων Ἡρα-
 κλῆς παρ' αὐτῷ ξενίων ἔτυχε. καὶ ὅτι μὲν ἦν πόλισμα
 ἐξ ἀρχῆς μικρὸν ἢ Ὀλενος, μαρτυρεῖ τῷ λόγῳ μου
 καὶ ἐλεγείῳ ἐς Εὐρυτίωνα Κένταυρον ὑπὸ Ἑρμησι-
 ἀνακτος πεποιημένον.

And dreadful longing drew within the Isthmus
 The Cyrenean, smitten with Apidanian Lais,
 Keen Aristippus, who renounced all conversation
 In his flight, and . . .¹⁹

[95]

From Uncertain Books

- 4 = Parthenius, *Sufferings in Love*, "About Leucippus"
 5 = Parthenius, *Sufferings in Love*, "About Pisidice"

On Eurytion (?)

6 Pausanias

Poets who have written on Heracles and his deeds have found a favourite theme in Dexamenus, king of Olenus, and the entertainment Heracles received at his court. There is support for my claim that Olenus was a small town from its inception in an elegiac passage on Eurytion the Centaur by Hermesianax.²⁰

¹⁹ For Aristippus and the courtesan Lais, see Athen. 13.588 E-F. "Apidane" is an antiquarian name for the Peloponnese; Lais lived in Corinth.

²⁰ Eurytion the Centaur is a disruptive force in all houses he enters; in this myth, he tries to marry the daughter of Dexamenus, but is killed by Heracles (ps.-Apoll. 2.5.5; Diod. Sic. 4.33.1; Hygin. 31, 33). It is unclear whether Pausanias means that Hermesianax wrote an entire poem on the subject; *elegeton* may mean either "an elegiac couplet" (or shorter passage) or "an elegiac poem".

HERMESIANAX

Περσικά (??)

7 Σ Nic. Ther. 3, p. 35.14 Crugnola
 τούτω δὲ τὰ Περσικά γέγραπται . . .

8-12 FRAGMENTA INCERTAE SEDIS

8 Σ Theocr. Id. 8.53-56d, p. 210.9 Wendel

οὐκ ἀνιστορήτως δὲ τούτο ὁ Θεόκριτός φησιν καὶ Ἑρμησιάναξ γὰρ λέγει τὸν Δάφνιν ἐρωτικῶς ἔχειν τοῦ Μενάλκα. ἀλλ' ὁ μὲν ἐπ' Εὐβοίας τὰ περὶ αὐτοῦ διατίθεται, οὗτος δὲ ἐπὶ Σικελίας.

Fortasse e primo Leontii libro.

9 Arg. ad Theocr. Id. 9, p. 215.2 Wendel

τὰ μὲν πράγματα ἐπὶ Σικελίας ὑφίστανται. παρακαλοῦνται δὲ ὑπὸ συννομῶς Δάφνις καὶ Μενάλκας, ὅπως ἀλλήλοις ἀντάσωσιν. οὐδὲν δὲ ἔχει πρὸς τὸν Μενάλκαν τούτου ὄντα Σικελὸν <τὰ> ὑπὲρ Μενάλκου Χαλκιδέως, ὃν φησιν Ἑρμησιάναξ ἐρασθῆναι τῆς Κηναίας Εὐίππης καὶ διὰ τὸ μὴ τυγχάνειν αὐτῆς κατακρημνισθῆναι.

Κηναίας K, defendit Rohde: Κυρηναίας cett.: Κηναίας Wilamowitz (sc. nomen Euboici montis)

Fortasse e primo Leontii libro.

FRAGMENTS

Persica (??)

7 Scholiast on Nicander, *Theriacae*
 He is the author of the *Persica* . . . ²¹

8-12 FRAGMENTS OF UNCERTAIN LOCATION

8 Scholiast on Theocritus, *Idylls*

It is not without grounds that Theocritus says this, for Hermesianax says that Daphnis was in love with Menalcas. But he sets the story on Euboea, whereas Theocritus sets it on Sicily.

9 *Argument* to Theocritus, *Idyll* 9

The action takes place in Sicily. Daphnis and Menalcas are summoned by a fellow herdsman for a singing competition. This Menalcas, who is a Sicilian, has nothing to do with Menalcas of Chalcis, who according to Hermesianax was in love with Euipe of Kenaion and, because he failed to win her, jumped off the cliff.²²

²¹ No other mention of this work, nor trace of anything that could conceivably belong to it, save for the story of Nanis, which is ascribed to the *Leontion* (5); the pun on Cyrus' name (14) is not certainly by Hermesianax.

²² Kenaion is a rocky promontory at the north-west tip of Euboea. The love affair with the nymph sits puzzlingly beside the affair with Daphnis. Rohde 1960, 83-84 n. 1, suspected that the scholiast of 8 was confused, and that Hermesianax only mentioned the nymph.

10 Paus. 7.17.9-10

Δυμαίοις δὲ ἔστι μὲν Ἀθηνᾶς ναὸς καὶ ἄγαλμα ἐς τὰ μάλιστα ἀρχαίων· ἔστι δὲ καὶ ἄλλο ἱερόν σφισι Δινδυμήνῃ μητρὶ καὶ Ἄττῃ πεποιημένον. Ἄττης δὲ ὅστις ἦν, οὐδὲν οἶός τε ἦν ἀπόρητον ἐς αὐτὸν ἐξευρεῖν, ἀλλὰ Ἑρμησιάνακτι μὲν τῷ τὰ ἐλεγεία γράψαντι πεποιημένα ἐστὶν ὡς υἱός τε ἦν Καλαοῦ Φρυγὸς καὶ ὡς οὐ τεκνοποιὸς ὑπὸ τῆς μητρὸς τεχθείη· ἐπεὶ δὲ ἠΰξητο, μετόκησεν ἐς Λυδίαν τῷ Ἑρμησιάνακτος λόγῳ καὶ Λυδοῖς ὄργια ἐτέλει Μητρός, ἐς τοσοῦτο ἦκων παρ' αὐτῇ τιμῆς ὡς Δία αὐτῇ [Ἄττῃ Schubart-Walz] νεμεσήσαντα ἦν ἐπὶ τὰ ἔργα ἐπιπέμψαι τῶν Λυδῶν. ἐνταῦθα ἄλλοι τε τῶν Λυδῶν καὶ αὐτὸς Ἄττης ἀπέθανεν ὑπὸ τοῦ υἱός· καὶ τι ἐπόμενον τούτοις Γαλατῶν δρώσιν οἱ Πεσσινούντα ἔχοντες, ὑἴων οὐχ ἀπτόμενοι.

11 Paus. 8.12.1

Ἀρκάδων δὲ ἐν τοῖς δρυμοῖς εἰσιν αἱ δρῦς διάφοροι . . . αἱ τρίται δὲ ἀραιὸν τὸν φλοιὸν . . . ταύτης τῆς δρῦος τὸν φλοιὸν ἄλλοι τε Ἰώνων καὶ Ἑρμησιάναξ ὁ τὰ ἐλεγεία ποιήσας φελλὸν ὀνομάζουσιν.

Fragmentum elegiae in Eurytionem tribuit Powell (ad suum fr. 10).

10 Pausanias

The people of Dyme have a temple of Athena and an extremely ancient image; they also have another temple built in honour of the Dindymenean mother and Attes. I could not find out any secret about the identity of Attes; but Hermesianax, the elegiac poet, says in a poem that he was son of Calaus the Phrygian, and that he was born incapable of reproducing himself. When he grew up, still according to Hermesianax's account, he moved to Lydia and celebrated the rites of the Mother for the Lydians, attaining such honour with her that Zeus grew angry with her and sent a boar to ravage the crops of the Lydians. The boar brought about the deaths of several Lydians, including Attes; and as a consequence of this, the Galatians who inhabit Pessinous abstain from pork.

11 Pausanias

In the groves of the Arcadians are various species of oak . . . the third have light bark . . . The bark of this oak is called "cork" by several Ionians, including Hermesianax, the elegiac poet.

12 Paus. 9.35.5

Ἑρμησιάνακτι δὲ τῶ τὰ ἐλεγεία γράψαντι τοσόνδε οὐ
κατὰ τὴν τῶν πρότερον δόξαν ἐστὶν αὐτῶ πεποιη-
μένον, ὡς ἡ Πειθῶ Χαρίτων εἶη καὶ αὐτὴ μία.

13 DUBIE TRIBUTA

13 P. Brux. Inv. E. 8934 + P. Sorb. Inv. 2254

col. i

].[

].[.....].[.]..[

].π.[.] μνήσονται αἰοδαί

].[.]..[.] ὥς τε πυρὶ φλέγομαι

]νώτορ στίξω μέγαν Εὐρυτί[ω]γα

N]εφέλης υἱὸν ἀπρεστοβίην

Ἄμφιτρωνι]άδαο δαϊζόμενον ὑπὸ χερσίν

]κ.τος τε μνηστεύετο κούρην

ἀνθ]ρώπων ἀζόμενος ν.μεσιγ

]ας δεινὸν χόλον, ὅς τ' ἐπὶ δειλ[.]

]ον δριμύν [ἀεὶ] τίθεται

]τίσις τω.σ.ο.οι. ἦ γὰρ ὁ γ' οὐδὲν

]π[.]..... κακῆς ὕβριος

]...ε [τ]ρίποδα μέγαν

]φο..[.] ις κρατὸς ὑπε[ρ]λασίου

]ει μέσσον δ' εἰς στήθ[ο]ς ἔρισευ

12 Pausanias

When Hermesianax the elegiac poet says that Peitho (Per-
suasion) is herself one of the Graces, he parts company
with earlier writers.

13 DUBIOUSLY ATTRIBUTED

13 P. Brux. Inv. E. 8934 + P. Sorb. Inv. 2254²³

col. i

... songs shall mention

... how I burn with fire

... I shall tattoo on (your) back a great Eurytion

... son of a Cloud, fearless in might,

Being cloven by the hands of the son of Amphitryon

... he was wooing the maiden

... with (no) regard for the anger of mankind

... (or) the dread wrath (of the gods) which against
wretched

... always makes bitter

... vengeance ... for truly nothing ...

... of wicked insolence

... a large tripod

... above its shaggy head

... and pressed against the middle of his chest

²³ These fragments from a curse poem, in which the speak-
ing subject threatens to tattoo his enemy with representations
of terrific punishments, has been conjecturally assigned to Her-
mesianax on the grounds of the overlap between col. i and 6
(Eurytion the Centaur). The other myths are the punishment of
Tantalus, and the Calydonian boar-hunt.

]ν ἀνέρος οὐδεμίαν
]εθηκε βέλος Τριτωνίς Ἀθήνη
]του φειδομένη μεγάληως
 20 ἐτέρη μὲν ὑπ' ἀσφάραγον λάβε χειρί,
 τῇ δ' ἐτέρη ῥ]όπαλον σκληρὸν ἀνασχόμενος
] κρόταφον σὺν [τ' ὀστέα πάντα
 ἄραξεν
]νων ἔκπεσεν [ἐγ]κέφαλος
] πλήγην ψυχῇ [δ'] ἀνὰ ἥερα δῶνε

5 πρῶτά σ' ἐπὶ ν]νῶτον (aut νῶτοις) Huys 7 -μενου pap.,
 corr. Huys 8 ὅς τε vel ἀέ]κοιτὸς τε Huys
 10 οὔτε θεῶν δέισ]ας Parsons 10-11 δειλ[ῶ]ι | ὑβριστῆ
 πόλε]μον vel δειλ[οῦ]ς | ὑβρισταῖς πότ]μον Huys: δειλ[ὸν] |
 ὑβρισταῖς πόλε]μον δριμύς Parsons 16 Ἡρακ]λεῖ
 Parsons 17 καὶ κεν ἴδους φυλακῆ]ν Parsons
 18 ἀλλ' ἐν χερσίν] ἔθηκε Huys: εἰ τότε μὴ παρ]έθηκε Parsons
 19 αὐ]τοῦ vel βιῶ]του Huys: ἀνδρὸς τηλυγέ]του Ll.-J.
 20 init. Ἡρακλέης Parsons 22 Κενταύρου] Parsons
 23 ῥί]νῶν Parsons

col. ii

μείδησεν [δ]ξ Δίκη παρθένος ἀθάνα[τος],
 ἥτε ἀναπεπ]ταμένους ἀπενὲς βλέπε]ι
 ὀφθαλμοῖσιν],
 ἐν δὲ Διὸς Κρ[ο]νίδεω στήθεσιν ἐδριάζ[ει].
 5 στίξω δ' ἐν κλορυφῇ σε μέγαν καὶ ἀναιδέα λαῶν,
 ὅς τε καὶ εἰν Ἀΐδew κρατὸς ὑπερκρέμαται
 Ταντάλωι ἀξυνέτου γλώσσης χάριν ἧ μέγ'
 ἐκείνωι
 πῆμα καὶ εἰν Ἀΐδew δώμασιν ἐστρέφετο.

. . . of the man . . . no . . .
 . . . Tritonian goddess Athena placed a weapon
 . . . sparing in her might
 . . . with one hand he seized him by the throat,
 20 With the other he held up his stiff club,
 . . . he shattered the temple with all its bones
 . . . and the brains came tumbling out
 . . . and with the blow his soul dispersed through the
 air.

col. ii

Justice, immortal maiden, gave a smile,
 Who watches fixedly with open eyes,
 And lodges in the breast of Cronian Zeus.
 I'll tattoo on your head the great and shameless stone
 Which even in Hades hangs above the head
 5 Of Tantalus for his foolish tongue; in truth, a great
 Woe overhung him even in Hades' halls.

ἦ μὲν δὴ καὶ | θεοῖσιν ὀμέστιος ἀθανάτοισιν,
 ἦεν καὶ Ζηνὸς παῖς νεφεληγερέος,
 10 καὶ πλούτῳ | καὶ παισὶ μέγας καὶ τίμιος ἀγῶνας.
 ἀλλ' οὐδ' ὧς γλώσσησι δούς χάριν ἀξυνέτωι
 ποινήν ἐξήλυξε· σὺ δ' ἔλπει ἐκφεύξεσθαι;
 μήπω τοῦτο [θ]εοῖς ἀνδάνοι ἀθανάτοι[s].
 αὐτὰρ ὑπέρθ' ὀφρῶν στίξω σὺν ἀργυρόντα,
 15 ὅς ποτ' ἀν' Αἰτ[ω]λῶν ἐρχόμενος καμάτ[ους]
 Ἀρτέμιδος βροχλήησι—τὸ γὰρ φίλον ἔπλετ[ο]
 κούρηι—
 σίνετο μὲν [σῆτ]ον, σίνετο δὲ σταφυλάς,
 πολλοὺς δὲ σκ[ύλ]ακας θηρήτορας ἐξενά[ρι]ξεν,
 πρὶν γ' ὅτε οἱ μίελήν πῆξεν ὑπὸ λαπά[ρ]ῃη
 20 Οἰεΐδης | Μελέαγρος· ὁ γὰρ θηρέστατος ἦεν
 πολλῶν ἡρώων σὺν τὸτ' ἀθροισαμένων.
 ἦλυθε μὲν Θη[η]σεὺς Πιπθηΐδος, ἦλυθε δ' Αἶθων,
 ἦλυθε δ' Ἀγκλαῖος σὺμ μεγάλῳ πελέκει,
 ἦλθον δὲ Δῆ[ιδ]ης κούροι καὶ Ζηνὸς ἀνακτος

2 suppl. Barns 6 -νοι vel -νος 11 αλλουσοδ pap.,
 corr. Huys ἀξυνέτως Papatthomopoulos
 12 ἐχφεν .σθαι pap., corr. Papatthomopoulos 14 ὑπερθ'
 (vel ὑπερ σ') Huys 15 καμάτ[ους] vel -[ον] 19 οἱ
 Luppe: δῆ Huys 20 εἰεν pap., corr. Papatthomopoulos

Indeed, he feasted with the immortal gods,
 And was the son of cloud-gathering Zeus,
 Both rich in wealth, and sons, and honoured too. [10]
 Yet, giving licence to his foolish tongue, even so
 He could not sidestep punishment; and you hope to
 flee?
 May this never be pleasing to the immortal gods.
 I'll tattoo above your brows a white-tusked boar,
 Which once, falling upon the Aetolians' toils, [15]
 At Artemis' command—it was her will—
 Ravaged their standing crops, ravaged their vines,
 Slew many hunting dogs, until there fixed
 His ashen spear beneath the monster's jowls
 Oeneus' son, Meleager, best of those [20]
 Many heroes then assembled for the hunt.
 There came Theseus from Pittheus, came Aithon,
 Came Ancaeus with a colossal axe,
 Came the sons of Leda and of sovereign Zeus.

14 FRAGMENTUM PROSAE ORATIONIS

Ἐγκώμιον Ἀθηνᾶς (?)

14 Agatharchides, *De mari Erythraeo* 21 (Phot. *Bibl.* 250 p. 446 B 33)

διὸ καὶ ψυχρότητα ἐσχάτην ἐμφαίνει [Hegesias, *FCrH* 142 T 3], ὥσπερ καὶ Ἑρμησιάναξ ὁ τὴν Ἀθηνᾶν ἐγκωμιάσας οὕτως· “ἐκ γὰρ τῆς τοῦ Διὸς γεγενημένη κεφαλῆς εἰκότως ἔχει τῆς εὐδαιμονίας τὸ κεφάλαιον.” τοιοῦτον καὶ τὸ “τίς δ’ ἂν δύναιτο ποιῆσαι τὴν Κύρου δόσιν ἄκυρον;” καὶ τόδε δὲ ὅμοιον· “τόπος δὲ πῶς γένοιτ’ ἄβατος, βάτου περικειμένου;”

14 PROSE FRAGMENT

Encomium of Athena (?)

14 Agatharchides, *On the Red Sea*

So he [Hegesias] displays the utmost frigidity, like Hermesianax who sang the praises of Athena in the following way: “For it is reasonable that one born from the head of Zeus should have attained the height of blessedness.” “Who could make Cyrus’ gift invalid (*akgron*)?” and “How could a place be inaccessible (*abatos*) if brambles (*batos*) surround it?” are similar kinds of saying.²⁴

²⁴ The last two quotations could come from Hegesias, whose style Agatharchides has been criticising at length, rather than from Hermesianax (see *FCrH* 142 F 25–26).



EUPHORION OF CHALCIS

INTRODUCTION

The *Suda* is our main source for Euphorion's life. He came from the Euboean city of Chalcis, and was born in the 126th Olympiad, 276–272. He studied in Athens, though the date of Lacydes, one of his philosophical teachers, would seem to put this period puzzlingly late. He first enjoyed the patronage of Alexander, ruler of Euboea, and his wife, Nicaea, and then, having presumably made a name for himself as a scholar and a poet, was invited by Antiochus the Great (succeeded 222) to be head of the library established by the Seleucids in Antioch. He thus offers us a precious insight into literary culture under a rival centre to Alexandria; we should like to be better informed about this library, which the *Suda* describes as “public”, although the king evidently had the right of appointment of its librarian.¹ Our sources disagree over whether Euphorion died in Syria (so Test. 1) or in Athens (so Test. 7), where he is said to have enjoyed honorary citizenship (Test. 3).

Euphorion wrote in hexameters. The *Suda* lists only hexameter poems, and Athenaeus calls him an *epopoios*

¹ The *Lives of Aratus* claim, perhaps problematically, that Antiochus I (d. 262) had already invited Aratus to Syria in order to work on the text of Homer (*Vita* 1 p. 8.21–24 Martin; cf. *Vita* 3 p. 16.18–23 Martin).

(hexameter poet) even where he is citing his prose works.² Other than this, we know he wrote epigrams, but there is currently no evidence that he wrote elegies. That seems to be a mistaken inference by Roman scholars, misled by his connection with the Latin elegist Cornelius Gallus (Test. 15).

As for his hexameter poems, the *Suda* gives just three titles (*Hesiod*, *Mopsopia*, *Chiliades* in five books). Wilamowitz suggested that the book-number applies to the whole corpus, not just to the *Chiliades* (which are never cited by book number), and that, rather than *Atakta* being an alternative title for the *Mopsopia*, this was the title of the whole corpus. This helps to reduce the difficulties about the *Chiliades*—for it is hard to see how five whole books could have been filled with material about long-delayed prophecies, and as the text stands there is a puzzling reduplication in what is said of the poem as a whole, and what is said of the fifth book in particular. In practice, when later sources cite Euphorion, they use many other titles in addition to the three named by the *Suda*, and the relationship of these additional works to the *Suda*'s three (parts of a whole³ or different works altogether³) remains an unsolved problem.

Many of the titles not mentioned in the *Suda*, but cited by later authorities, are personal names. In most cases the citations themselves are unhelpful. Some names are divine (*Dionysus*, *Gaping Dionysus*); these suggest hymns or aetiological narrative poems. Others are mythological (*Anius*, *Hyacinthus*, *Philoctetes*) or the names of historical individuals (*Apollodorus*, *Artemidorus*, *Demosthenes*, *Polychares*, *Responses to Theodoridas*); in several cases it

² 201a, 202, 203, cf. also, for citations of poetry, 52, 76.

is hard to tell (*Alexander*, *Cle(i)tor*, *Hippomedon*). Poems named after gods and mythological characters—implying hymns, epyllia, and other types of narrative verse—can readily be found among the works of the earlier Hellenistic poets. But for poems named after historical individuals—if this is what they are—we must look forward: to Parthenius' poems for Arete, Archelais, Auxithemis, Bias, and Crinagoras. In Parthenius' case, the titles often have a further specification of genre (encomium; epicedium), which in Euphorion's case they usually lack. But we do hear of a funerary lament for Protagoras (22), while the *Hippomedon Meizon* (34) begins apparently with an instruction to the Muses to sing a *ὑμνος* for the honorand: that sounds like a praise poem. There is little sign of *ad hominem* poems among the works of Philitas, or Apollonius, or Eratosthenes.³ Callimachus, of course, wrote several pieces celebrating the royal family and governing classes (*Victory of Berenice*, *Lock of Berenice*, *Deification of Arsinoe*, *Victory of Sosibius*), and it is possible that some of the bare personal names among Euphorion's poems are concealing occasional, commemorative, poetry of this sort. Such connections have been suggested for the *Hippomedon* and the *Alexander* (the Euboean ruler whose patronage Euphorion enjoyed?), and although it is unplaced, 119 demonstrates an interest in Seleucid dynastic myth.

The fragmentary state of Euphorion's poetry, where all too often title cannot even be related to content, might have been expected to throw serious obstacles in the way

³ A faint possibility that Philitas wrote a *Telephus* (13) in honor of his father. Eratosthenes wrote an Epithalamium (fr. 28 P); we do not know whether its subject was contemporary or mythological.

of trying to assess it. But even before papyrus discoveries began to fill out the picture, it was obvious that Euphorion had cultivated a style of poetry with marked idiosyncrasies. Then in 1907, Wilamowitz published two sides of a parchment fragment which made continuous sense, one side of which seemed to come from a curse poem (11), the other side a description of Cerberus when Heracles fetched him up from Hades (71). This was further supplemented by papyrus discoveries at Oxyrhyncus and elsewhere, and what is now our longest fragment comes from the *Thrax*, previously known only through a handful of fragments and a couple of stories in Parthenius (XIII, XXVI). We are fortunate that this not only gives some sense of Euphorion in a genre—curse poetry—that he seems to have favoured (cf. also *Curses, or the Cup-Thief; Chiliades*), but has also provided an opportunity in a couple of cases to assess the “source” ascriptions in the manuscript of Parthenius’ Ἐρωτικά Παθήματα (XIII ~ 24 and XXVI ~ 26).

Further discoveries will be very welcome, but the general outlines are by now clear. Euphorion was one of the *avant garde*. He regarded Homer as “unattainable” (120), and, like several other Hellenistic poets, shows considerable interest in Hesiod, who furnishes both matter and manner, myths and a suitable theodicy for curse poetry, with its calls for Justice and Retribution.⁴ There are also signs of interest in Stesichorus.⁵ Euphorion took a very Hellenistic approach to mythography: old myths were told in startlingly new ways (31?, 56, 58, 97), or given new set-

⁴ See above all 26 col. ii; the *Hesiod* (23); mythography in 25 (scholia), 26 col. i. 7–8, 32, 61, 191 A fr. 3.11, B fr. 3.6 (with nn. ad loc.); further lexical parallels in Magnelli 2002, 37–38.

⁵ 80, 86, 87, cf. 72, 83 n. 111.

tings (85, 102); local aetiologies (20–21); the careful registration of variants (44). There are technical *jeux d’esprit*—not as obvious as other Hellenistic experiments, such as the pattern-poems, but illustrated by the division of a metrically intractable name Apollo-dorus across two hexameters (7). A very Hellenistic feature is the high proportion of spondeiazotes (three in a row in 37).⁶ They add a certain ponderousness to Euphorion’s poetry, which is reinforced by his penchant for four-word lines. As for glosses (Test. 8), we find not only the inevitable Homerisms (cf. Test. 8.4), interpretations and variations thereof,⁷ but also dialect words (24.12, 151, cf. 59, 63, 125); heteroclitics, new terminations, and various kinds of morphological oddity (4, 84, 133, 147, cf. the proper names in 15c, 170, 174); and etymological *jeux-d’esprit* (123, 152, cf. 81, 158 and perhaps 191 B fr. 2.8).

Lucian mentions that Callimachus, Euphorion, and Parthenius all had reputations for wordiness and/or excruciating detail (Test. 9 = Parthenius Test. 6). It is an interesting genealogy. Evidence suggests that Euphorion is indeed influenced by the language of his Hellenistic predecessors—especially Callimachus, but also Apollonius, and to a lesser extent Aratus, Alexander of Aetolia, and Theocritus. From these poets Euphorion gleans, or adapts, rarities, both lexical and mythographical, and, where one can tell, may allude to the context from which a word is drawn. But the chill and lugubrious tone, the obscurity, the determination to throw dust in the eyes of the reader, could never be mistaken for Callimachus; better comparisons for Euphorion are Lycophron—with whom

⁶ A. S. Hollis, *Callimachus Hecale* (Oxford, 1990), 18.

⁷ Magnelli 2002, 5–21.

contact is certain, though it is not yet clear who depends on whom⁸—and Nicander. This is mannerism built on mannerism, an imitator who goes further than his models.

Ultimately, though, what makes Euphorion a Hellenistic poet is more than allusiveness. It is the heavy representation among his works of poems that accumulate related material of one sort or another, especially narratives. Euphorion belongs with the Hellenistic catalogues and curses, prophecies and aetiologies, experiments in various methods of combination and arrangement. Our fragments of the *Curses or Cup-Thief*, and of the *Thrax*, seem to contain a succession of mythological stories whose kinship with catalogue poetry emerges not least through the repeated use of “or” as a connective. The segments are uneven in length—especially in the *Thrax*—but relatively short. There is a wry contrast between their gloomy, minatory tone and the possibly frivolous, even fictitious, events that occasioned the poems (was it really a human being who was murdered—or was it a dog?). The *Mopsopia* may have worked in a not dissimilar way: the *Suda* describes it as containing “various stories”, and suggests a connection with Attica. So too the *Chiliades* (whether one book or five), which the *Suda* says had a *hypothesis*, or underlying theme: again it consisted of mythological stories with a notional point of departure in a real situation. And the bewildering succession of mythographical details in **108** may suggest a poem of a similar kind. Although we cannot work it out in detail, it is tempting to see in these tessellated narratives the general influence of Callimachus’ *Attia*, with its baffling diversity of material held together by an apparently simple idea.

⁸ Magnelli 2002, 22–37.

Euphorion’s poetry famously influenced the neoteric or “modernist” movement in Rome in the middle of the first century BC. Cicero’s disparaging reference to the *cantores Euphorionis* (Test. **13**) belongs in 45 BC; scholars have sometimes suspected that Cinna is the main, if not the only, culprit,⁹ but the young Gallus was coming on the scene, and Virgil’s homage to Gallus and his “Chalcidian verse” dates to the years after 39 BC (Test. **14–15**). Euphorion’s influence has been detected in the linguistic texture of Cinna’s fragments,¹⁰ and indirectly, too, in his epyllion on the incestuous heroine *Zmyrna*, in which we can certainly trace the influence of Parthenius (**29**). For Gallus, we have not only the express testimony of Virgil, but also an infuriatingly imprecise reference by Servius to Gallus’ “adaptations” of Euphorion’s poetry (Test. **14**). At the moment, at least, we can see parallels in Euphorion’s curse poetry for the stories about deviant behaviour (especially sexual behaviour) beloved of the neoterics. We can certainly adduce him for the craze of spondeiazontes that seems to have afflicted this generation. We cannot, however, parallel the affective tone—the pathos, the emotionalism, the apostrophe,¹¹ the heroines’ monologues. Nor, although Euphorion has been cited as an influence on Catullus 64,¹² do we find any analogy for the boxed narratives here. Part of the problem is assuredly that our most substantial fragments of Euphorion at the moment are

⁹ Watson 1982; Hollis 2007, 19.

¹⁰ Watson 1982.

¹¹ Apostrophe is certainly to be found in Euphorion, but addresses in a curse-poem are very different from the narrator’s address in an epyllion.

¹² Latte 1935, 154–155.

from curse-poems, not epyllia. But we must also keep in mind is that literary movements and poetological creeds in Republican Rome cannot simply be transposed back into the Hellenistic period; what Euphorion *represents* for the Roman poets is not necessarily the same thing as what he *was*.

Of Euphorion's prose works, the titles and fragments reveal little more than the antiquarian and paradoxographical interests that are the stock-in-trade of Hellenistic prose: *Historical Commentaries, On the Aleuadae, On the Isthmian Games* (the one surviving *datum* from which is musicological), *On Lyric Poets*. There was also a *Hippocratic Lexicon* in six books, and a further fragment that indicates glossographic interests but is not medical (206). In 109, apparently from a Euphorion commentary, ll. 28–30 contain a cross-reference to the *Chiliades*, and the restoration of a first-person verb here would open the possibility that Euphorion himself was the subject: author of the *Chiliades*, and of a commentary on another of his own poems. It is an intriguing possibility, but for caution see n. 150 ad loc.

The modern numeration of Euphorion's fragments goes back to Scheidweiler, and has lasted for a century. From at least two separate points of view it has ceased to be satisfactory. It was based on various criteria, beginning with the secure attribution of fragments to known works, and continuing with conjectural attributions; but many of these latter are very conjectural indeed, no more than possibilities. Second, we have so many new papyrus fragments of Euphorion that any new edition is bound to spring apart the original sequences, disturbing the original numera-

tion beyond recall. My own edition notes conjectural attributions, but, after the fragments of known location, simply adopts the principle of one of Scheidweiler's sections by ranking the fragments in mythographical-historical sequence.

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TESTIMONIA

1 *Suda* s.v. Εὐφορίων, ε 3801

Εὐφορίων, Πολυμνήστον, Χαλκιδεύς, ἀπὸ Εὐβοίας, μαθητῆς ἐν τοῖς φιλοσόφοις Δακύδου καὶ Πρυτανίδος καὶ ἐν τοῖς ποιητικοῖς Ἀρχεβούλου τοῦ Θηραίου ποιητοῦ, οὗ καὶ ἐρώμενος λέγεται γενέσθαι. ἐγεννήθη δὲ ἐν τῇ ρκς' Ὀλυμπιάδι, ὅτε καὶ Πύρρος ἠττήθη ὑπὸ Ῥωμαίων καὶ ἐγένετο τὴν ἰδέαν μελίχρους, πολύσαρκος, κακοσκελής. τῆς Ἀλεξάνδρου, τοῦ βασιλεύσαντος Εὐβοίας, υἱοῦ δὲ Κρατεροῦ, γυναῖκός Νικακίας [suppl. Bernhardt] στερξάσης αὐτόν, εὔπορος σφόδρα γεγυώς ἦλθε πρὸς Ἀντίοχον τὸν μέγαν ἐν Συρία βασιλεύοντα καὶ πρόεστη ὑπ' αὐτοῦ τῆς ἐκέισε δημοσίας βιβλιοθήκης· καὶ τελευτήσας ἐκέισε τέθαιπται ἐν Ἀπαμείᾳ, ὡς δέ τινες ἐν Ἀντιοχείᾳ. βιβλία δὲ αὐτοῦ ἐπικά ταῦτα: Ἡσίοδος· Μοψοπία ἢ Ἀτακτα [Ἀττικά Scheidweiler]: ἔχει γὰρ συμμειγείς ἱστορίας, Μοψοπία δέ, ὅτι ἡ Ἀττικὴ τὸ πρὶν Μοψοπία ἐκαλείτο ἀπὸ τῆς Ὠκεανοῦ θυγατρὸς Μοψοπίας, καὶ ὁ λόγος τοῦ ποιήματος ἀποτείνεται εἰς τὴν Ἀττικὴν Χιλιάδες· ἔχει δὲ

TESTIMONIA

1 *Suda* s.v. Euphorion

Euphorion, son of Polymnestus, from Chalcis in Euboea, in philosophy a pupil of Lacydes and Prytanis¹ and in poetry of Archebulus the poet of Thera, whose boy-friend he is said to have been. He was born in the 126th Olympiad, when Pyrrhus was defeated by the Romans.² In appearance he was olive-skinned, very fleshy, and had bad legs. He was a favourite of Nic^haea, whose husband, Alexander son of Craterus, was ruler of Euboea,³ and as a result became exceedingly well off. He then went to Antiochus the Great,⁴ ruler of Syria, by whom he was put in charge of the public library there. That is where he died, and was buried in Apamea, or, according to others, in Antioch. His books of hexameter poems are as follows: *Hesiod*; *Mopsopia*, or *Miscellanies*, because it contains various stories, and *Mopsopia* because Attica was formerly called Mopsopia after the daughter of Ocean, and the subject-matter of the poem extends to Attica; the *Chiliades*, which are di-

¹ Lacydes: head of Plato's Academy 241/240–224/223 or 216/215. Prytanis: Peripatetic philosopher whose dates are uncertain, though he was involved in the refoundation of Megalopolis in 222.

² Battle of Beneventum, 275 BC.

³ c. 290–245 BC.

⁴ Reigned 222–187 BC.

ὑπόθεσιν εἰς τοὺς ἀποστερήσαντας αὐτὸν χρήματα, ἀπαρέθετο, ὡς δίκην δοῖεν κἄν εἰς μακρὰν εἴτα συναγει διὰ χιλίων ἐτῶν χρησμοὺς ἀποτελεσθέντας· εἰσὶ δὲ βιβλία ἑ', ἐπιγράφεται δὲ ἡ πέμπτη χιλιάς. περὶ χρησμῶν, ὡς διὰ χιλίων ἐτῶν ἀποτελοῦνται.

περὶ χρησμῶν . . . ἀποτελοῦνται om. vel in mg. codd. plerique

2 Suda s.v. Ἀπολλώνιος Ἀλεξανδρεύς, α 3419

Ἀπολλώνιος, Ἀλεξανδρεύς, ἐπῶν ποιητῆς . . . μαθητῆς Καλλιμάχου, σύγχρονος Ἐρατοσθένους καὶ Εὐφορίωνος καὶ Τιμάρχου, ἐπὶ Πτολεμαίου τοῦ Εὐεργέτου ἐπικληθέντος.

3 Helladius, ap. Photius, *Bibl.* 279, p. 532 B 18

ὄτι παρὰ Εὐφορίωνι τῷ φύσει μὲν Χαλκιδεῖ, θέσει δὲ Ἀθηναίῳ, κακοζήλους ἐστὶν εὐρεῖν λέξεις . . . [cf. 152, 148] . . . παρεζήλωσε δὲ τὸν πρῶτον Διονύσιον τὸν Σικελίας τύραννον, ὃς ὑπὸ τῆς ἐξουσίας καὶ τῶν κολάκων καὶ τῆς τρυφῆς διαφθειρόμενος ἐπεχείρησε καὶ τραγωδίας γράφειν, ἐν αἷς καὶ τοιαῦτα συνεφό-

⁵ Confusion in the manuscripts seems to have concealed the real name of the fifth book. But it was the view of Wilamowitz that Euphorion's whole *oeuvre* was divided into five books, and known as *Miscellanies*. The *Chiliades* would have been the name of just one of these books.

⁶ Aside from the titles mentioned by the *Suda*, Euphorion is credited with sixteen poems whose fragments prove them to have

rected against people who deprived him of money he had deposited with them, and whose premise is that they will eventually be punished, no matter how long in the future; then he assembles a collection of oracles that were fulfilled after [or in the course of] a thousand years. There are five books, and the fifth is entitled *chilias* ("thousand").⁵ On oracles, how they are fulfilled after [or in the course of] a thousand years.⁶

2 Suda s.v. Apollonius of Alexandria

Apollonius of Alexandria, hexameter poet . . . pupil of Callimachus, contemporary of Eratosthenes, Euphorion, and Timarchus, in the time of Ptolemy surnamed Euergetes.⁷

3 Helladius, ap. Photius, *Library*

In Euphorion, a native of Chalcis though an adopted citizen of Athens,⁸ one can find affected vocabulary . . . He emulated Dionysius the first, tyrant of Sicily who, ruined by power, flatterers, and luxury, set his hand at writing tragedies, in which he also collected such vocables as the

been hexametric, and three more that possibly or probably were. It may be that at least some of these were part of larger collections mentioned in the *Suda*, such as the *Miscellanies* or *Chiliades*. The *Suda* entry takes no notice of Euphorion's prose works, and recognises no non-hexametric poetry.

⁷ This notice does not help to establish a firm chronology. Ptolemy Euergetes reigned 246–221.

⁸ Perhaps in his student days, or between his residence in the courts of Alexander in Euboea and Antiochus.

ρησε ῥήματα, τὸ μὲν ἀκόντιον καλῶν βαλάντιον, τὸν δὲ κάδον ἐλκύδριον, σκέπαρνον δὲ τὸ ἔριον, τὴν δὲ χλαίναν ἐριόλην οἶον ὄλεθρον οὔσαν τῶν ἐρίων, καὶ πολλὰ τοιαῦτα καταγελαστά.

4 Academicorum Philosophorum Index Herculaneensis, p. 78.20 Mekler

διαδόχους [δ]ὲ τούτους κατ[α]λιπὼν θν[ήσκ]ει [sc. Lacydes] . . . [T]ηλ[εκλέα καὶ Εὐφορί]ωνα . . .

5 Athen. *Deipn.* 11.477 E

Ἦγήσανδρος ὁ Δελφὸς Εὐφορίωνά φησι [FHG IV 417] τὸν ποιητὴν παρὰ Πρυτάνιδι δειπνοῦντα καὶ ἐπιδεικνυμένον τοῦ Πρυτάνιδος κιβωρία τινα δοκοῦντα πεποιῆσθαι πολυτελῶς, τοῦ κῶθωνος εἶ μάλα προβεβηκότος, λαβὼν ἐν τῶν κιβωρίων ὡς ἐξοινῶν [καὶ μεθύων] ἐνεούρησε.

6 Plutarch, *Mor.* 472 D

τούτου δ' οὐδέν τι βελτίων ὁ βουλόμενος ἅμα μὲν Ἐμπεδοκλῆς ἢ Πλάτων ἢ Δημόκριτος εἶναι περὶ κόσμου γράφων καὶ τῆς τῶν ὄντων ἀληθείας, ἅμα δὲ πλουσία γὰρ συγκαθεύδειν ὡς Εὐφορίων.

following, calling a javelin a *balantion* [a “throwing device”], a jar a “water-drawer”, wool “lamb-coverer”, a cloak “wool-perisher”, inasmuch as it is the ruination of wool, and many other such absurdities.

4 Herculanean Index of Philosophers of the Academy

He [Lacydes] died, leaving the following successors: . . . [T]el[ecles and Euphori]on . . .

5 Athenaeus, *Deipnosophistae*

Hegesander of Delphi records that once, when Euphorion the poet was dining with Prytanis⁹ and Prytanis was showing off some cups that gave every appearance of expensive workmanship, the diners being by then well advanced in their cups, Euphorion took one of the cups and, tipsy as he was, urinated into it.

6 Plutarch, *On Tranquility of Mind*

No better than him is the man who wants, at the same time, to be Empedocles or Plato or Democritus writing about the universe and the true nature of reality, and at the same time to sleep with a rich old woman like Euphorion.

⁹ Head of the Lyceum, mentioned in Test. 1; the anecdote is set in Athens.

7 HE 3558 = AP 7.406 (Theodoridas)

εἰς τὸν Εὐφορίωνος τάφον τοῦ μύστου τῶν Ἑλληνικῶν
μυθολογημάτων ἢ τελεσιουργημάτων [J].

Εὐφορίων, ὁ περισσὸν ἐπιστάμενός τι ποῆσαι,
Πειραικοῖς κείται τοῖσδε παρὰ σκέλευσιν.
ἀλλὰ σὺ τῷ μύστῃ ροιὴν ἢ μῆλον ἀπαρξάει
ἢ μύρτον καὶ γὰρ ζωὸς ἔων ἐφίλει.

8 HE 1371 = AP 11.218 (Crates) = Philitas Test. 15

Χοιρίλος Ἀντιμάχου πολλὴ λείπεται· ἀλλ' ἐπὶ
πᾶσιν
Χοιρίλον Εὐφορίων εἶχε διὰ στόματος
καὶ κατάγλωσσ' ἐποίει τὰ ποήματα καὶ τὰ Φιλίτα
ἀτρεκέως ἤδει καὶ γὰρ Ὀμηρικὸς ἦν.

3 φίλιτρα cod., corr. Müller: Φιλητᾶ Dobree

9 Lucian, *De hist. conscr.* 56–57 = Parthenius Test. 6

¹⁰ According to the *Suda*, Euphorion died in Syria. Either it is wrong (for Euphorion's connection with Athens see Test. 3), or the epigram is facetious. Several *doubles entendres* have been read into it, in which case the last line would read "for in life he was a lover"; but for a defence of the face-value reading, see Dickie 1998, 54–58.

¹¹ Symbols of the mysteries (Dickie *ibid.*).

¹² Uncertain whether the Stoic grammarian from Mallus,

7 Palatine Anthology 7.406 (Theodoridas)

On the tomb of Euphorion,¹⁰ the initiate into Hellenic mythology or ritual practices:

Euphorion, who well understood the special turn of
phrase,
Reposes beside these, Piraeus' walls.
For the initiate offer up a pomegranate or an apple,
Or myrtle,¹¹ for in life he used to love (them).

8 Palatine Anthology 11.218 (Crates¹²) = Philitas Test. 15

Choerilus falls far short of Antimachus.¹³ Yet, above
all else,
Euphorion had Choerilus upon his lips
And he made poems full of glosses; as for Philitas'
works,¹⁴
He knew them all; a true Homerist was he.

9 Lucian, *On writing history* = Parthenius Test. 6

head of the Pergamene library, or an epigrammatist mentioned by Diog. Laert. 4.23.

¹³ A poet in the entourage of Alexander the Great, Choerilus had a reputation for the low quality of his verses. Crates complains that Euphorion preferred a bad poet to a good one (though Callimachus famously objected to Antimachus' *Lyde*).

¹⁴ If *φίλιτρα* is right, an allusion to Euphorion's erotic reputation, as also found in Test. 1(?), 6, 7(?), 12. With "Philitas", a combined allusion to Philitas' book of glosses and a punning allusion to this same reputation.

10 Cic. *de Div.* 2.132–133

quid? poeta nemo, nemo physicus obscurus? illi vero. nimis etiam obscurus Euphorio. at non Homerus. uter igitur melior?

11 Clem. Al. *Strom.* 5.8.50.3

Εὐφορίων γὰρ ὁ ποιητῆς καὶ τὰ Καλλιμάχου Αἴτια καὶ ἡ Δυκόφρονος Ἀλεξάνδρα καὶ τὰ τούτοις παραπλήσια γυμνάσιον εἰς ἐξήγησιν γραμματικῶν ἔκκειται παισίν.

12 *HE* 3948 = *AP* 4.1.23 (Meleager)

λυχνίδα τ' Εὐφορίωνος . . .

13 Cic. *Tusc.* 3.45

o poetam egregium! quamquam ab his cantoribus Euphorionis contemnitur.

14 Servius ad Virg. *Ecl.* 6.72

. . . hoc autem Euphorionis continent carmina, quae Gallus transtulit in sermonem Latinum: unde est illud in fine, ubi Gallus loquitur "ibo et Chalcidico quae sunt mihi condita versu carmina" [*Ecl.* 10.50–51]; nam Chalcis civitas est Euboeae, de qua fuerat Euphorion.

10 Cicero, *On divination*

What, is no poet, no natural philosopher obscure? They most certainly are. Euphorion is excessively obscure, but not Homer. Which is better?

11 Clement of Alexandria, *Stromateis*

Euphorion the poet and the *Aitia* of Callimachus and the *Alexandra* of Lycophron and similar works constitute a veritable playground for grammatical exegesis.

12 Palatine Anthology 4.1.23 (Meleager)

And the rose-campion of Euphorion . . .¹⁵

13 Cicero, *Tusculan Disputations*

O noble poet!¹⁶ Despite the fact that he is despised by these chanters of Euphorion.

14 Servius on Virgil, *Eclogues*

. . . This subject is to be found in the poetry of Euphorion, which Gallus adapted into the Latin language. Hence that line at the end, where Gallus says: "I'll go, and the songs I composed in Chalcidian verse." For Chalcis is a city of Euboea, from which Euphorion came.

¹⁵ The flower is associated with Aphrodite and with love in Nonn. *D.* 32.19–20, Athen. *Deipn.* 15.681 F.

¹⁶ Ennius.

15 Quintilian, *Inst. Or.* 10.1.56

quid? Euphorionem transibimus? quem nisi probasset Vergilius, idem numquam certe "conditorum Chalcidico versu carminum" fecisset in *Bucolicis* mentionem.

cf. Virg. *Ecl.* 10.50–51

ibo et Chalcidico quae sunt mihi condita versu
carmina pastoris Siculi modulabor avena.

Probus ad loc.: Euphorion elegiarum scriptor Chalcidensis fuit, cuius in scribendo secutus colorem videtur Cornelius Gallus.

Philargyrius I *ibid.*: Chalcis civitas in Euboea, in qua fuit Euphorion, qui Euphorion distichico versu usus est.

Philargyrius II *ibid.*: civitas enim in Euboea Chalcis dicitur, in qua fuit Euphorion, quem transtulit Gallus.

Servius *ibid.*: Euphorion, quem transtulit Gallus.

Servius ad Virg. *Ecl.* 10.1: Gallus . . . fuit poeta eximius; nam et Euphorionem, ut supra diximus, transtulit in Latinum sermonem et amorum suorum de Cytheride scripsit libros quattuor.

16 Diomedes, *GL* 1.484.21

quod genus carminis praecipue scripserunt apud Romanos Propertius et Tibullus et Gallus, imitati Graecos Callimachum et Euphoriona.

17 Suetonius, *Tib.* 70 = Parthenius Test. 315 Quintilian, *The Orator's Education*

What—are we to pass over Euphorion? If Virgil had not approved of him, he would certainly never have mentioned "songs composed in Chalcidian verse" in the *Eclogues*.

cf. Virgil, *Eclogue* 10.50

I'll go and, what I wrote in Chalcidian verse,
I'll play those songs on a Sicilian shepherd's pipe.

Probus ad loc.: Euphorion was a writer of elegies from Chalcis, whose style of writing Cornelius Gallus can be seen to have followed.

Philargyrius I *ibid.*: Chalcis is a city in Euboea, home of Euphorion, who made use of elegiac couplets.

Philargyrius II *ibid.*: Chalcis is said to be a city in Euboea, home of Euphorion, whom Gallus adapted.

Servius *ibid.*: Euphorion, whom Gallus adapted.

Servius on Virgil, *Eclogue* 10.1: Gallus . . . was an excellent poet; for, as we said above, he adapted Euphorion into the Latin language and wrote four books about his love for Cytheris.

16 Diomedes

A genre of poetry [sc. elegy] whose principal representatives among the Romans are Propertius, Tibullus, and Gallus, who imitated the Greeks Callimachus and Euphorion.

17 Suetonius, *Tiberius* = Parthenius Test. 3

FRAGMENTA POETICA

1-2 ΕΠΙΓΡΑΜΜΑΤΑ

1 HE 1801-1804 = AP 6.279

πρώτας ὀππότ' ἔπεξε καλὰς Εὐδοξὸς ἐθείρας,
 Φοῖβῳ παιδείην ὤπασεν ἀγλαίην.
 ἀντὶ δέ οἱ πλοκαμίδος, Ἐκηβόλε, κάλλος ἐπέειν
 ὠχαρνήθεν ἀεὶ κισσοῦς ἀεξομένῳ.

1 ap. *Sud.* ε 319 ἔπεξε *Suda*: ἔπλεξε P 3 ap. *Sud.* π
 1784 δέτοι P, corr. Toup: δέ σοι *Suda* κάλος v1 ap.
Sud. 4 χῶ Meineke ἀεξόμενος C: ἀεξομένῳ Toup,
 Hecker

2 HE 1805-1810 = AP 7.651

Εὐφορίωνος εἰς ναηγὸν ὁμοίως ἀνώνυμον ἐν τῷ Ἰκαρίῳ
 πελάγει ναυαγήσαντα [J].

οὐχ ὁ τρηχὺς ἔλαιος ἐπ' ὄστέα κείνα καλύπτει
 οὐδ' ἡ κνάνεον γράμμα λαχοῦσα πέτρη·
 ἀλλὰ τὰ μὲν Δολίχης τε καὶ αἰπεινῆς Δρακάνοιο
 Ἰκάριον ῥήσσει κύμα περὶ κροκάλαις·

POETIC FRAGMENTS

1-2 EPIGRAMS

1 Palatine Anthology 6.279

When first Eudoxus shore his lovely locks,
 To Phoebus he devoted the beauty of his youth.
 In that lock's place, Far-Shooter, as he grows
 May Acharnian ivy beautify his head.¹

2 Palatine Anthology 7.651

Euphorion, for a likewise unknown man who was ship-
 wrecked in the Icarian sea:

The jagged olive does not hide those bones,
 Nor rock inscribed with sombre lettering;
 No: the Icarian sea breaks them upon the pebbly
 shore
 Of Doliche and lofty Dracanon;²

¹ Presumably as a token of success as a poet. But Eudoxus' age is unclear (the first ever hair-cutting, or the first on coming of age?), and so too the time-lapse between the dedication and the hoped-for dramatic victories.

² Doliche is the older name for the island of Icarus, west of Samos, and Dracanon is a hill in the north east of the island.

- 5 ἀντὶ δ' ἐγὼ ξενίης Πολυμήδεος ἢ κενεὴ χθῶν
ὠγκώθην Δρυόπων διψάσιν ἐν βοτάναις.

1 σελι θαῖος P, corr. Meineke: Ἐλαιὸς Kaibel οὐ Τρηχίς
σε λίθειος Graefe 2 Κνανέη Mähly: κνανέη van
Groningen λαβοῦσα P, corr. Hecker 5 πολυκηδέος
Salmasius κενή P, corr. Reiske

3-54 FRAGMENTA CERTIS
CARMINIBUS TRIBUTA

Ἄλεξανδρος

- 3 Steph. Byz., p. 581.12 Mein.

Σόλοι, Κιλικίας πόλις, ἢ νῦν Πομπηιούπολις. Ἑκα-
ταῖος Ἀσία. κέκληται δὲ ἀπὸ Σόλωνος, ὡς Εὐφορίων
ἐν Ἀλεξάνδρῳ.

Huic carmini attrib. 116, et fort. 115, 172 Scheidweiler

Ἄνιος

- 4 Steph. Byz., p. 248.5 Mein.

Δωδώνη . . . καὶ τὴν αἰτιατικὴν φησιν Εὐφορίων Δωδῶνα
ἐν Ἀνίῳ

Ἴκτο μὲν ἐς Δωδῶνα Διὸς φηγοῖο προφήτην

cf. 190.

- While for guest-friendship's sake with Polymedes, I, [5]
the hollow earth,
Am heaped up in the thirsty pastures of the
Dryopes.³

3-54 FRAGMENTS OF KNOWN
LOCATION

Alexander

- 3 Stephanus of Byzantium

Soloi, a city of Cilicia, now called Pompeiupolis. Heca-
taeus in *Asia*. It is named after Solon: so Euphorion in
Alexander.

Anius

- 4 Stephanus of Byzantium

Dodona . . . and the accusative *Dōdōna*⁴ is used by Eu-
phorion in the *Anius*⁵:

He came to Dodon, interpreter of Zeus' oracular oak.

³ Perhaps Trachis, though there were settlements of the
Dryopes throughout Greece.

⁴ Of the variant form of the name, Dodon.

⁵ Anius was a hero of Delos, son of Apollo. He and his three
daughters, who had the miraculous ability to produce corn, wine,
and olive oil, were visited by the Greeks on the outward voyage to
Troy.

Ἀντιγραφὰὶ Πρὸς Θεοδορίδαν

5 Clem. Al. *Strom.* 5.8.47.2

ζᾶψ δὲ τὸ πῦρ οἷ μὲν παρὰ τὴν ζέσιν ἀμαθῶς ἐδέξαντο
καλείται δ' οὕτως ἢ θάλασσα, ὡς Εὐφορίων ἐν ταῖς πρὸς
Θεοδορίδαν [Θεωρίδαν L, corr. Meursius] ἀντιγραφαῖς·

ζᾶψ δὲ ποτὶ σπιλάδεσσι νεῶν ὀλέτειρα κυκαίνει.

κακύνει L, corr. van Groningen: καχλάζει Meineke: κυκᾶται
Ziemann

Ἀπολλόδωρος

6 Σ, Tzetzes ad Lyc. *Al.* 513

κρέξ δὲ ὄρνεόν ἐστι θαλάσσιον ποικίλον ἱβιδι ἑοικὸς ὡς
Ἡρόδοτος [2.76.1]. ἔστι δὲ ἱβις ὄρνεον περὶ τὴν Αἴ-
γυπτον ῥνπαροφάγον. Καλλίμαχος δὲ ἐν τοῖς Περὶ ὄρ-
νέων φησὶ τοῖς γαμοῦσι δυσοίωνιστον εἶναι [fr. 428 Pf.],
καὶ Εὐφορίων ἐν Ἀπολλοδώρῳ·

ποικίλον οὐδὲ μέλαθρον < > ὀρχίλος ἔπτῃ
Κυζίκῳ, ὃν δ' ἤεισε κακὸν γάμον ἐχθομένη κρέξ.

1 ὡδε s ποικιλόνοος δὲ Scheidweiler (cf. Ant. Lib. 14)
π. οὐδὲ μ. <ἐναίσμιος> van Groningen 2 Κύζικος ss⁴,
corr. van Groningen: Κυζίκου Thryllitzsch

7 Choeroboscus, in Hephaestionem, p. 226.22 Cons-
bruch

ἰστέον δ' ὅτι διὰ τὸ ἀδύνατον ὁ Εὐφορίων τὸ Ἀπολλό-
δωρος διέλυσε φάσκων

*Responses to Theodoridas*5 Clement of Alexandria, *Stromateis*

Some have explained *zaps* as "fire", with reference to ef-
fervescence (*zesis*); but this is ignorant. It is a word for the
sea, as Euphorion says in his *Responses to Theodoridas*:

The surf, wrecker of ships, seethes against the rocks.

*Apollodorus*6 Scholiast, Tzetzes on Lycophron, *Alexandra*

Krex is a seabird with variegated plumage, like the ibis as
described by Herodotus. The ibis is an Egyptian bird that
eats filth. Callimachus in his work *On Birds* says that it is a
bird of ill-omen to those getting married. And Euphorion
in the *Apollodorus*:

Nor did a (well-omened?) wren alight on the
patterned timbers

Of Cyzicus' roof; no, the hated *krex* sang his blighted
union.⁶

7 Choeroboscus, scholia on Hephaestion

On account of its intractability, Euphorion split apart the
name Apollodorus, saying:

⁶ For the story of Cyzicus, see 9. Call. fr. 428 Pf. has the same
legend about the *krex* (corncrake).

καί τις Ἀπολλό-
 δωρος < > ἐφ' υἷα Λειοφώωντος.

1-2 Ἀπολλό-δωρον Sitzler 2 Κλειοφώωντος Scheidweiler

8 Didymus, ap. Harpocration, *Lex.* i. p. 220.10 Dindorf

ὅτι γάρ, φησι (sc. Δίδυμος), βουστροφηδὸν ἦσαν οἱ
 ἄξονες καὶ οἱ κύρβεις γεγραμμένοι δεδήλωκεν Εὐφο-
 ρίων ἐν τῷ Ἀπολλοδώρῳ.

9 Parthenius, Ἐρωτικὰ Παθήματα, xxviii Περὶ Κλεί-
 τῆς

Ἱστορεῖ Εὐφορίων Ἀπολλοδώρῳ, τὰ ἐξῆς Ἀπολλώ-
 νιος Ἀργοναυτικῶν α' [1012-1077] . . .

cf. Σ Ap. Rhod. 1.1063, p. 93.21 Wendel

ὁ μὲν Ἀπολλώνιος νεόγαμον τὸν Κύζικον καὶ ἄπαιδα
 ἱστορεῖ, Εὐφορίων δὲ ἐν Ἀπολλοδώρῳ μελλόγαμον.
 τὴν δὲ <γαμετὴν> οὐ Κλείτην <τὴν> Μέρωπος λέγει
 θυγατέρα, Λάρισαν δὲ τὴν Πιάσον οὐδὲ παθεῖν τι,
 ἀπαχθῆναι δὲ αὐτὴν ὑπὸ τοῦ πατρός.

τὴν δὲ Κλείτην οὐ Μέρωπος codd., corr. Keil: τὴν δὲ γαμετὴν
 οὐ Μέρωπος Meineke Ὁρήσαν codd.

And a certain Apollo-
 Dorus < > to the son of Leiophoon.

8 Didymus, cited by Harpocration

That the inscribed wooden tablets and the triangular tab-
 lets of the Athenian law were written *boustrophēdon*⁷ is
 shown by Euphorion in the *Apollodorus*.

9 Parthenius, *Sufferings in Love*, "About Cleite"

The story is told by Euphorion in the *Apollodorus*; thereaf-
 ter, by Apollonius in the first book of the *Argonautica* . . .

cf. Scholiast on Apollonius of Rhodes, *Argonautica*

Apollonius relates that Cyzicus was recently married and
 childless; Euphorion in the *Apollodorus* that he was en-
 gaged to be married. He makes his wife, not Cleite daugh-
 ter of Merops, but Larisa daughter of Piasus. Nor did any-
 thing happen to her; she was taken back by her father.

⁷ Usually left-to-right then right-to-left, but in this case, top-
 to-bottom followed by bottom-to-top (as indicated by Harpocra-
 tion's heading, ὁ κάτωθεν νόμος, "law going downwards").

Ἄραϊ ἢ Ποτηριοκλέπτῃς

Partem *Χιλιάδων* esse suspicati sunt Powell (cf. ad eius fr. 46), van Groningen (cf. ad eius fr. 11).

10 Steph. Byz., a 233 Billerbeck

Ἄλυβῃ . . . Εὐφορίων ἐν Ἀραῖς ἢ Ποτηριοκλέπτῃ

ὅστις μεν κελέβην Ἄλυβηΐδα μόνος ἀπηύρα

μεν κελέβην Casaubon: μὲν κέλβην vel κέλκην codd.; cf. Σ Theocr. *Id.* 2.2a, p. 270.11 Wendel: Εὐφορίων ἐν Ποτηριοκλέπτῃ "ὅστις ἐμὴν κελέβην", κτλ., ubi ἐμὴν K: ἐμεῦ cett. μόνον codd. Theocr.

11 *Berliner Klassikertexte*, V. i, ed. W. Schubart and U. von Wilamowitz-Moellendorff (Berlin, 1907) p. 58, col. ii

. . .] ὅπισθε

. . .] α φέροιο

. . .] θι κάππεσε λύχνου

] α κατὰ Γλαυκώπιον Ἔρση,

5

[οὔνεκ' Ἀθ]ηναίης ἱερὴν ἀνελύσατο κίστην

[.....]ης. ἢ ὅσσον ὁδοιπόροι ἐρρήσσοντο,

[Σκε]ίρων ἐνθα πόδεσσι μ ἀεικέα μῆδετο χύτλα

⁸ i.e. silver.

⁹ A fragment of a curse poem, attributed by Powell and others to the *Curses, or Cup-Thief*. This is entirely possible, though Euphorion wrote other curse poems, including the *Chiliades*. The fragment is unlikely to belong to the *Thrax*, which had a second-person addressee.

Curses, or the Cup-Thief

10 Stephanus of Byzantium

Alybe . . . Euphorion in *Curses, or the Cup-Thief*:

The one and only man who stole my Alybeian⁸ cup.

11 *Berliner Klassikertexte*⁹

behind

may (s/he) be carried

fell . . . of the lamp¹⁰

on the Glaucopion . . . for Herse,

[because] she opened up the sacred casket of
Athena¹¹

[5]

. . . Or as travellers were rent

Where Sciron's cunning planned unseemly foot-
baths—

¹⁰ Perhaps the lamp in Athena's temple on the acropolis. Nonnus connects it with the story of how Athena suckled the infant Erichthonius, born of the earth when Hephaestus tried and failed to rape her (*D.* 27.115, cf. 319–20).

¹¹ Athena placed the infant Erichthonius in a casket and entrusted it to the three daughters of Cecrops, commanding them not to open it. Euphorion makes Herse guilty of disobeying her orders, but other versions differ (Callimachus' *Hecale* seems to have made all sisters equally guilty: fr. 70.12–13 Hollis). The Glaucopion may refer to Mount Lycabettos, the Acropolis (from which all three sisters throw themselves in Eur. *Ion* 274), or the Parthenon (see Hollis on Call. *Hecale* fr. 17.11).

- [ο]ὕκ ἐπὶ δῆν' Αἰθρης γὰρ ἀλονηθεὶς ὑπὸ παιδὶ
 Ἴνωϊτέρης χέλυος πύματος <ἐ>λιπήνατο λαιμόν.
 10 ἢ καὶ νιν σφεδανοῖο ταινυσσαμένη ἀπὸ τόξου
 Ταυναρὶή λοχίησι γυναικῶν ἐμπελάτειρα
 Ἄρτεμις ὠδίνεσσιν ἐφ' ἀλάωρι μετὰσποι.
 ὀκχοίη δ' Ἀχέροντι βαρὺν λίθον Ἀσκαλάφου,
 τὸν οἱ χωσαμένη γυνοῖς ἐπιήραρε Δηῶ,
 15 μαρτυρίην ὅτι μόνος ἐθήκατο Φερσεφονείη.

4 Ἔρση Schubart-Wilamowitz: Ἔρση van Groningen
 5 suppl. Schubart-Wilamowitz: [ἡνίκ' Ἀ.] van Groningen
 6 [δεσποίν]ης K. F. W. Schmidt, spatio longius 7 [Σκί]ρων
 Hollis (cf. Call. *Hecale* fr. 60) 9 σφωϊτέρης Morel
 <ἐ>λιπήνατο Schubart-Wilamowitz: λειήνατο Sitzler

Ἄραϊς attrib. Körte, al.; negant Wilamowitz, Skutsch;
 dub. Scheidweiler

Huic carmini attrib. 117-118 Scheidweiler

Ἄρτεμιδώρος

12 Steph. Byz., a 494 Billerbeck

Ἄσσωρον, ὄρος Σάμου, ὅθεν ρεῖ ὁ Ἀμφίλυσος. Εὐφορίων
 Ἄρτεμιδώρω.

δαῖμον ὃς Ἀμφιλύσοιο ῥόον

δαῖμονος codd., corr. Meineke <νέμεις> ῥόον <Ἄσσω-
 ρινου> id. ῥόον <λάχες Ἄσσωρινου> Scheidweiler

Yet not for long. For, felled by Aethra's son,
 At last he made a rich meal down our(?) tortoise's
 throat.¹²

Or, taking aim from her death-dealing bow, [10]
 May the Taenarian,¹³ visitor of child-birth pangs,
 Artemis, hunt him down with her arched weapon.¹⁴
 In Acheron may he bear Ascalaphus' heavy stone,
 Which Deo fixed in wrath upon his limbs,
 Since he against Persephone alone bore witness.¹⁵ [15]

Artemidorus

12 Stephanus of Byzantium

Assōron, a mountain in Samos, source of the river Amphily-
 sus. Euphorion in the *Artemidorus*:

God, who the stream of Amphilysus . . .

¹² Sciron lived on a cliff in the Megarid. He forced passers-by
 to wash his feet, and as they were doing so kicked them into the
 sea, where they were eaten by a giant turtle. Theseus threw him
 into the sea, where he suffered the same fate. Euphorion may be
 alluding to Callimachus' *Hecale* (fr. 59-60 Hollis). "Our" tortoise
 would seem to indicate that the speaker was from the Megarid or
 at least had ties with it. Euphorion was an honorary citizen of Ath-
 ens [Test. 3], which laid claim to the Megarid; but the word may
 be corrupt.

¹³ Cape Taenarum is the southernmost point
 of the Peloponnese, but it was also the site of an entrance to the
 underworld.

¹⁴ Although Artemis is patroness of women in
 childbirth, and although she is specially responsible for the death
 of women, it need not follow that the object of the curses is fe-
 male.

¹⁵ For the story, see ps.-Apoll. 1.5.3: Ascalaphus
 bore witness to the pomegranate seed which Hades tricked Per-
 sephone into eating, and Demeter laid a heavy rock on him in
 Hades. According to *Ov. Met.* 5.538-550 (cf. ps.-Apoll. 2.5.12), he
 was turned into an owl.

EUPHORION

Δημοσθένης

13 Choeroboscus, in Theodos. *Canon.*, GG IV.1, p. 252.26 Hilgard

ὄτι γὰρ ἐκτείνει (sc. ἴλαος) τὸ *ā*, ἐδήλωσε Παρθένιος [8] . . . καὶ ἐν τῷ Εὐφορίωνος Δημοσθένει ὁμοίως ἐκτεταμένον εὕρισκεται, οἶον

δαίμονος ἰλάοιο.

Διόνυσος

14 Tzetzes ad Lyc. *Al.* 207, p. 98.5 Scheer

ἐτιμᾶτο δὲ καὶ Διόνυσος ἐν Δελφοῖς σὺν Ἀπόλλωνι οὕτως· οἱ Τιτᾶνες τὰ Διόνυσου μέλη σπαράξαντες Ἀπόλλωνι ἀδελφῷ ὄντι αὐτοῦ παρέθεντο ἐμβalόντες λέβητι, ὃ δὲ παρὰ τῷ τρίποδι ἀπέθετο, ὡς φησι Καλλίμαχος [fr. 643 Pf.] καὶ Εὐφορίων λέγων·

ἐν πυρὶ Βάκχον διον ὑπερφίαλοι ἐβάλλοντο.

Βάκχαν, Βάκχους vel Βάκχας codd., corr. Meineke post
βάκχον finem versus statuit Meineke 1823, van Groningen; cf.
 Magnelli 2002, 149–150 διον, διαν, δίαν codd.
 ὑπὲρ φιάλην codd., corr. O. Müller: φιάλης Lobeck
 ἐβάλλοντο, ἐβάλλοντο, ἐμβάλλοντες codd.

cf. EtMag 255.14–16, sine poetarum testimoniis

POETIC FRAGMENTS

Demosthenes

13 Choeroboscus, scholia on Theodosius' *Canones*

That it (ἴλαος) does lengthen the *a* is demonstrated by Parthenius [8] . . . It is also found in Euphorion's *Demosthenes* likewise lengthened, as in:

Of a propitious deity

Dionysus

14 Tzetzes on Lycophron, *Alexandra*

Dionysus, too, was honoured in Delphi together with Apollo, in the following way. The Titans tore asunder Dionysus' limbs, threw them into a cauldron, and set it before his brother Apollo. Apollo stowed it away beside his tripod, as we learn from Callimachus and Euphorion, who says:

In(to) the fire those arrogant beings cast divine
 Bacchus.¹⁶

¹⁶ See also 40. This story was told of Dionysus' third incarnation as Zagreus, son of Zeus and Persephone. It figured in the Orphic poems (59 F Bernabé), in which Dionysus seems to have been boiled, then reassembled by Rhea.

15

(a) Σ Arat. *Phaen.* 172, p. 165.9 Martin

ἡ δὲ προσωονμία (sc. Ἰάδες) ὅτι τὸν Διόνυσον ἀνεθρέψαντο, Ἰης δὲ ὁ Διόνυσος. Εὐφορίων

Ἰης ταυροκέρωτι Διωνύσῳ κοτέσσασα

ταυροκέρῳ τε conj. van Groningen

(b) EtGen AB = EtSym = EtMag 703.10

Ῥειώνην τὴν Ἡραν φησὶν Εὐφορίων.

Ῥειώνη EtGen B, EtMag

(c) Σ H^Q *Od.* 4.228, i. p. 195.9 Dindorf

εἶτε κύριόν ἐστιν ὄνομα ἢ Πολύδαμνα ὡς Μήθυμνα, εἶτε ἐπιθετικὸν τῶν φαρμάκων, τρίτη ἀπὸ τέλους ἢ ὀξεία. βέλτιον δὲ ὄνομα κύριον αὐτὸ δέχεσθαι, ἐπεὶ καὶ Εὐφορίων ἐν Διωνύσῳ φησὶ

βλαψίφρονα φάρμακα χεῦεν,
ὅσος' ἐδάη Πολύδαμνα, Κυτηϊὰς ἢ ὅσα Μήδη.

2 κυταῖς, κυταῖς codd., corr. Meineke: Κυταϊκὴ Kaibel, cf. Lyc. *Al.* 174 cum Σ, Tzetz.

Fragmenta primus coniunxit Meineke (sed cf. *contra* Sitzler 1909, 680–681). Sic supplevit Livrea 1995, 56:

Ἰης ταυροκέρωτι Διωνύσῳ κοτέσσασα

15

(a) Scholiast on Aratus, *Phaenomena*

The name (Hyades) arises from the fact that they nurtured Dionysus, and Hyes is Dionysus. Euphorion:

Wroth with Hyes, bull-horned Dionysus

(b) *Etymologicum Genuinum*

Rheione: a name used of Hera by Euphorion.

(c) Scholiast on Homer, *Odyssey*

Whether Polydamna is a proper name like Methyma, or an epithet of *pharmaka*, the acute accent is on the antepenultimate syllable. It is preferable to take it as a proper name, since Euphorion in the *Dionysus* also says:

... she cast mind-destroying drugs,
All those in which Polydamna or Cytæan Mede were skilled.

First combined by Meineke, and supplemented by Livrea:

Wroth with Hyes, bull-horned Dionysus,

EUPHORION

<Φηροσίν> 'Ρείωνη βλαψίφρονα φάρμακα χεδέν
 ὅσσ' ἐδάη Πολύδαμνα, Κυττηῖα ἢ ὄσα Μήδη.

2 'Ρείωνη <ἄμυδις> Meineke: <τοσσάδε> 'Ρείωνη conj. van
 Groningen

16 Steph. Byz., p. 421.6 Mein.

Λυκαψός, κόμη πλησίον Λυδίας. Εὐφορίων Διονύσω.

17 Steph. Byz., a 176 Billerbeck

Ἄκτῆ . . . ἔστι καὶ

Ἄκτιος Αἰγεύς

ὡς Εὐφορίων Διονύσω.

18 Steph. Byz., p. 710.14 Mein.

Ἐρυχίων, τόπος τῆς Ἀττικῆς. τὸ τοπικὸν Ἐρυχίος. Εὐφο-
 ρίων Διονύσω.

ἔχνος ἂν Ἐρυχίοισιν ἐν ἔρκεσιν ὀκλάσσαιτο.

ἐν codd., corr. Salmasius ὀκλάσσαιτο codd., corr.
 Meineke: ὀκλάξαιτο Powell(?)

POETIC FRAGMENTS

<Upon the Pheres> Rheione cast mind-destroying
 drugs—

All those in which Polydamna or Cytaean Mede were
 skilled.¹⁷

16 Stephanus of Byzantium

Lycapsus, a village in the vicinity of Lydia. Mentioned in
 Euphorion's *Dionysus*.

17 Stephanus of Byzantium

Acte . . . there is also a form

Actian Aegeus

used by Euphorion in the *Dionysus*.

18 Stephanus of Byzantium

Orychion, a place in Attica. The adjectival form of the
 place-name is Orychios. Euphorion in the *Dionysus*:

They might stumble over their footsteps in Orychian
 nets.

¹⁷ Livrea's supplement produces a reference to the myth in
 Nonn. *D.* 14.143–185: angry because they had nursed the infant
 Dionysus, Hera poisoned the Pheres, turning them into a breed of
 Centaurs with cow's horns.

19

(a) P. Oxy. 2219 fr. 1-3 + P. Oxy. 2220 fr. 1-4

ας
 η
 νύμφη
 ωροις
 5] κ[αεσαι
] ν ἤβην
] τ]η
] ιησ[ι
] ροικο, ν
 10] ορ, ειην
] [,] ατο μή[λων
] ολε[...] ες ἀλ, οί[τ]ην
 Ἐ]ρεχθέος, ὅς μιν ἔμελλε
] ἀπο πενθ, ερίοιο
 15 αἰ]πήεσσ[α]ν Ἄφ, ιδναν
] ενος Ἡράκλει, ος
] έσσυτο βουφό, ντης λίσ
] λλομένας, ἀνὰ κόμας
] α[...] ανδ, ρείης
 20 ὀ], μοκλή
] , ν Ἄχερδοῦς

13 γαμβρὸς vel γαμβρὸν Ἐ]ρεχθέος Lobel 16 ξ]ένος
 Lobel 18 ἀσχ]αλλομένας van Groningen: ἀγ]αλλομένας
 Livrea

232

19

(a) P. Oxy. 2219 fr. 1-3 + P. Oxy. 2220 fr. 1-4¹⁸

of flocks
 avenger
 (Son-in-law?) of E]rechtheus, who was to (abduct?)
 her
 from his father-in-law's . . . ¹⁹
 lofty Aphidna²⁰ [15]
 (host?) of Heracles
 cattle-slaying lion²¹
 throughout the (stricken?) villages
 courage(?)
 onslaught [20]
 Acherdous²² [21]

¹⁸ Fragments of two separate papyrus rolls which overlap. They were attributed *in toto* to the *Chiliades* by Lloyd-Jones and Parsons, on the strength of one certain overlap with that poem (51.3). But the overlapping sections seem to derive from a poem with Dionysian subject-matter, and were attributed to the *Dionysus* by Barigazzi and van Groningen, and I have followed them.

¹⁹ A reference to Boreas, who abducted Erechtheus' daughter Oreithyia?

²⁰ Attic deme, sited on a hill.

²¹ The Nemean lion, with a reference in L.16 to Molorchus, who hosted Heracles on his way to slay it (as told in Callimachus' *Victoria Berenices*)? Or the lion of Cithaeron, when Heracles' host was Thespius, king of Thespieae (ps.-Apoll. 2.4.9-10)?

²² Another Attic deme.

233

25 ἀλλὰ Διωνύσου Ἀπατήνορος, ὅς, ῥα Μελ]αινὰς
 ὄπασ]ε Κε]κροπίδαις, ἱε, ρῆς δείκ, ηλ]α σισύρνης
]λλο[.]ενεπ,]σαιο θηλάς
]μο, [.]γεγωνήσω, σι] τόμουροι
 . . . ρη, ρο[. . .]
 30 . . . κερ, ω, ονο,
 . . . [.] [.] [.] [.]
 . . . [.]]πομ, [.] [.]
 . . . υν,
]ν[. . . γ,
 35]ν, βου[
 ἦχι π]ο, λυκρο[κάλαιο παρ' ἀνδ, ἦροισι Νεμείης
 . . .]άπιαι ν[ε, βρεια Μιμαλλόν,
 . . . ἴν[α] τύμ[β]ος ἐδέξ, ατ,
 . . . ν, [.]]παιδακατ, . . .
 40 . . . αρ, [.]]δεκάσσι γυν, α,

25–26 ap. EtGen AB, α 1576, ii. p. 377.4 L.–L., sine auctoris
 nomine 28 μή τί] μοι [έκ φηγοό] Lobel 36 ap.
 EtGen AB] s.v. κρόκαλα [ἦχι Α] = EtGud p. 348.21 Sturz =
 EtMag 539.57, sine auctoris nomine 37 Ἄπιαι, ἐνδ]άπιαι
 Lobel ἐνδ]άπιαι νέβρεια Μιμαλλόν[ες ἐστείλαντο
 Hollis 40–41 cf. EtGen AB = EtSym = EtMag 687.33–37
 πρηγίζαν . . . ὁ δὲ Εὐφορίων οὐκ ὀρθῶς λέγει περὶ τοῦ Διο-
 νύσου, ὅτι ταῖς γυναικείαις τάξεσιν ἐγκελευσάμενος ἐπρήνι-
 ξε τὴν Εὐρυμέδοντος πόλιν, τούτεστι τὸ Ἄργος. Εὐρυμέδων
 δὲ ὁ Περσεύς ἐλέγετο.

hill (or, Colone²³) [23]
 But of Dionysus Apatenor, who gained Melaenae [25]
 For the sons of Cecrops through the display of his
 sacred goatskin²⁴
 sacrifices
 the seers²⁵ should cry aloud
 Where, beside the banks of the pebbly Nemea, [36]
 The (native?) Mimallones²⁶ . . . their fawn-skins
 where a tomb received
 child²⁷
 to his companies of women [40]

²³ κολώνην could be an alternative form of the deme-name Colonae (cf. Hollis on Call. *Hecale* fr. 51).

²⁴ According to the legend (EtGen 1576, *Suda* α 2940, al.), there was a single combat between an Athenian and Boeotian warrior in which Dionysus appeared clad in a goatskin, standing behind the latter; when he turned round to look, the Athenian struck and killed him. The story was the *aition* of the Athenian festival the Apaturia. δείκηλον should mean “display”, “manifestation”; I take it to mean by extension “the results of displaying”.

²⁵ Euphorion’s word τόμουρος means strictly a priest of Dodona, but Lycophron uses it to mean simply “seer” (*Al.* 223). Euphorion may be using it in the stricter or looser sense.

²⁶ i.e. Bacchants.

²⁷ Given the setting at Nemea, a reference to Archemorus / Opheltes, in whose memory the Nemean games were re-established?

..]εξ[άμ.εγ.ος πρή.νιξε δορυσσόου Εὐρυμέδοντος
 δ]ν Δι[ι] χρυσ[είω]...αμη τέκεν Ἀκρισιώνη
 ἦ] ῥά μ[ιν ἀ]μφο[τέρως ἔτυμον ε.]
 ὀθνεύ[ω]ν Π[ερση] ἔ.τέων γε μέν
 Εὐρυμέδοντα

45]νθν[
].[

41 κλ]εξ[άμεγος Ll.-].-P.: πλ]εξ[άμ.εγ.ος Livrea, de thyro
 δορυσσόου Εὐρυμέδοντος Lobel 42 δ]ν Δι[ι] χρυσ[είω]
 Lobel Ἀπίη Lobel: γ]αίη Livrea 43 ἦ] Lobel: ἦ]
 Barigazzi ἐπ[εφήμισε μήτηρ Barigazzi 44 ap. Σ T
 Il. 14.319, iii. p. 641.62 Erbse, sic: ὀθνεύον πέρσης λέων γε μὲν
 εὐρυμέδοντα.

(b) P. Oxy. 2219 fr. 8

— — — —
],[
],[
]ωρημ[],
],[
 5]δη],
]ΘΕΣΣΑΑΙΚΩΝ [

6]ΘΕΣΣΑΑΙΚΩΝ adnot. manus secunda

Huic carmini attrib. 107, 161 Scheidweiler

Calling(?), he brought down (the city of) the spear-
 shaking Eurymedon,
 Whom Acrisius' daughter bore to Zeus the golden (in
 the Apian land?),²⁸
 And she(?) called him by two names, both truly
 given:
 "Destroyer" of aliens, "wide ruler" of his kinsmen.²⁹

(b) P. Oxy 2219 fr. 8

Of the Thessalians.

[6]

²⁸ Danae, to whom Zeus came in the form of a shower of gold.
 "Apia" would be a reference to Argos.

²⁹ "Destroyer" renders Greek "Perseus" (cf. 184), and "wide
 ruler" "Eurymedon". For the double name, see Ap. Rhod.
 4.1513-1514.

Test.: EtGen AB, a 1308, ii. p. 262.5 L.-L. (121).

20 Aelian, NA 7.48

καὶ συνῶδον τοῖς προειρημένοις καὶ ἐς τὸ αὐτὸ δέ ἐστι νεῦον τὸ [ἐστὶν εὐδοντος codd., corr. Sitzler] ἐν τῇ Σάμῳ ἐπὶ τοῦ κεχηνότος Διονύσου· ἰνομίζουτο ἂν καὶ τὸ φῶλιον εἶναι†. καὶ τοῦτο ἀκουέτω Ἐρατοσθένης τε καὶ Εὐφορίωνος καὶ ἄλλων περιηγουμένων αὐτό.

De fabula, cf. Plin. *NH* 8.57-58: Elpis Samius natione in Africam delatus nave, iuxta litus conspecto leone hiatu minaci arborem fuga petit Libero patre invocato, quoniam tum praecipuus votorum locus est, cum spei nullus est. Sed neque profugienti, cum potuisset, fera institerat, et procumbens ad arborem, hiatu, quo terruerat, miserationem quarebat; os morsu avidiore inhaeserat dentibus, cruciabatque inedia, non tantum poena in ipsis eius telis, suspectantem, ac velut mutis precibus orantem. Diu fortuitis fidens non est contra feram, multoque diutius miraculo quam metu cessatum est. Degressus tandem evellit praebenti, et qua maxime opus esset accommodanti; traduntque, quamdiu navis ea in litore steterit, retulisse gratiam venatus adgerendo. Qua de causa Libero patri

Testimonium: Etymologicum Genuinum (see 121).

20 Aelian, *On the Nature of Animals*

In agreement with, and to the same effect as, the aforementioned story [i.e. that of Androcles and the lion] is one set in Samos concerning(?) the gaping Dionysus . . . For this let him consult Eratosthenes, Euphorion, and other authors who narrate it.

For the story, see Pliny, *Natural History*: Elpis, a Samian by origin, having been brought by ship to the coast of Africa, caught sight of a lion near the shore with its jaws open threateningly wide. He made straight for a tree, calling on father Liber, because the time for prayers is precisely when there is none for hope. But although the beast could have chased him when he fled, it did not, and instead, lying down before the tree, it tried to elicit pity with the very same jaws that had been the case of so much fright. As the creature had been gaping too greedily, a bone had stuck in its teeth, and the creature was perishing, not only of the pain naturally caused by the bone's shaft, but of starvation, as it looked up at him and seemed with silent entreaty to plead with him. For some time he did not trust to luck in his dealings with the beast, and remained stationary longer through amazement than through fear. But at last he descended and pulled out the bone from the lion, who offered himself for the operation and aided it insofar as it was in its power to do so. They even say that, as long as the ship stood on the shore, the lion showed its gratitude by bringing its prey. It was for this reason that Elpis consecrated a

templum in Samo Elpis sacrauit, quod ab eo facto Graeci
Κεχηρότος Διονύσου appellaverε.

21 EtGen AB (cf. EtSym, EtMag 701.9–12 sine carminis
titulo)

ῥαιβός· ὃν καλοῦσιν οἱ πολλοὶ σκελλόν, ὃ διεστραμ-
μένος . . . καὶ ῥαιβηδὸν ἐν Διονύσῳ Κεχηρότι.

Ἐπικήδειον εἰς Πρωταγόραν

Test.: Diog. Laert. 9.56

γέγονε δὲ καὶ ἄλλος Πρωταγόρας ἀστρολόγος, εἰς ὃν
καὶ Εὐφορίων ἐπικήδειον ἔγραψε.

22 Stobaeus, *Flor.* 4.56.12, v. p. 1126 Hense

Εὐφορίωνος·

τῷ καὶ μέτρια μὲν τις ἐπὶ φθιμένῳ ἀκάχοιτο,
μέτρια καὶ κλαύσειεν· ἐπεὶ καὶ πάμπαν ἄδακρυν
Μοῖραι ἐσικχῆναντο.

1 τῷ καὶ Par. gr. 1985: τόκα cett.: καὶ τόκα Gesner

3 ἐσημήναντο, ἐσκμήναντο vel sim. codd., corr. Meineke: ἐπη-
μήναντο Gesner: ἔλυμήναντο Sitzler: μοῖραν ἀπηνήναντο (sc.
θεοί) Gaisford

Ἡσίοδος

Test.: *Suda* ε 3801

βιβλία δὲ αὐτοῦ ἐπικά ταῦτα· Ἡσίοδος . . .

temple in Samos to father Liber which the Greeks called
the temple of "Gaping Dionysus" in commemoration of
that deed.

21 Etymologicum Genuinum

rhaibos: what is commonly known as "bandy-legged",
crooked . . . and "crookedly" in the *Gaping Dionysus*.

Funerary Lament for Protagoras

Testimonium: Diogenes Laertius

There was another Protagoras, an astrologer, for whom
Euphorion also wrote a funerary lament.

22 Stobaeus

Euphorion:

For him, now he is dead, let grief be measured
And measured, too, the wailing; for the Fates
Disdain one who is wholly free of tears.

Hesiod

Testimonium: *Suda*, s.v. Euphorion [= Test. 1]

His books of hexameter poems are as follows: *Hesiod* . . .

23 Steph. Byz., p. 455.12 Mein.

Μολυκρία, πόλις Αἰτωλίας . . . Εὐφορίων δὲ Μολυκρίαν αὐτήν φησι.

Μολύκρειαν Bergk

Ἡσιόδῳ attrib. Bergk 1846, 28 [= 1886, 219]. Huic carmini etiam 163 attrib. Bergk; 114 (dubitanter; cf. Paus. 9.38.3), 130 Nietzsche 1873, 236.

Θραῖξ

24–26 PSI 1390, fr. A–C

24 (fr. A)

]τῆρσ[
]ης γα[
]μεε[
]παιδος ἀγάσ[.][.][οσ[.
5]δειπνα λυγρῆι ἐπ[
 θ]αρσες, ἀπὸ κλυτονω[.][.][
]ν τε καὶ ξρχματα κ[α]λλυν[.
]δομόνδε διέκ θαλάμοιο[.
]θύρετρα καὶ ὑψόθ[ι] δωμηθέν[τ
10]ος ἐπ' [ε]ὑρυρόηι Αἴαντι
]ν ὑ[π]ερέχει ἀκρεμόνεσ[σι
 ἔ]κρητι θεοὶ καὶ ἀεικέος αἴκλου
]ν Ἀθηναίης θεράπαιναν
]ροισιν ἀπεχθομένην ὄρμισιν

23 Stephanus of Byzantium

Molycria, a city of Aetolia . . . Euphorion names it as *Molykria*.



Thrax

24–26 PSI 1390

24

. . . of the child³⁰
 . . . the dinner on the cheerless (table?) [5]
 . . . dreadful in your daring^(P)³¹
 . . . putting a fair face on her plot^(P) and deeds^(P)
 . . . through the chamber to the porch^(P)
 . . . the doorway, though its lintel was built high^(P)
 . . . on the banks of the broad-flowing Aias³² [10]
 . . . towers over with its branches
 . . . because of . . . and the ghastly banquet, the gods
 . . . hand-maiden of Athena
 . . . (the chalcis^P), hated by (the other^P) birds

³⁰ This fragment alludes to the story of Harpalyce (Parthenius, *Sufferings in Love*, XIII; see ad loc.), certainly from l. 12, and quite possibly earlier; the child in this line could be Harpalyce's brother. The connection of ll. 10–11, however, with the Harpalyce story is not yet clear.

³¹ The punctuation in the papyrus suggests an apostrophe (to Harpalyce^P).

³² Alternative name of Aous, a river of northern Epirus.

- 15 ἀ]πόφθεστος ἐὼι θάνεν ἀμφὶ σιδήρω[ι
]ενου Κλυμένου ἐπεὶ αἰνος ἔρωτο[s
 ἐ]πιμίσγεται Ὀκεανοῖο
], κορέσσομεν ἦι ποτε Μῆδος
]σσεναν, [...]. α[.....]ρ. ν. ... ν
 20], φωεσ[]..[
]κερασ[]
], ..αι..[

1 λωβη]τήρσι Livrea 4 ἀγάστρ[ιος] ὄς ῥ[L1.-J.-P.
 5 ἐπέθηκε τραπέζῃ Cazzaniga 6 κυνοθ]αρσές L1.-J.-P.
 7 βουλλ]ήν Bartoletti ad fin. κ[α]λλύνο[υσα, κ[α]λλύ-
 νε[σθαι etc. 8 π]ροδομόνδε Latte 9 δώματος
 ἀμφ]ῆ θύρετρα, ἀμφ]εθύρετρα L1.-J.-P. 12 μαργοσύνης
 (Latte) γὰρ (Bartoletti) ἔ]κητι αἴκλου: cf. Athen. 4.139
 B-C, 140 c 13 οἰόβιον μιν ἔθηκα]ν Latte
 14 χαλκίδα, τοῖς ἐτ]έροισιν Latte μι]κροῖσιν Lobel
 16 ἐπὶ pap. αἶνος, Αἶνος, Αἶμος L1.-J.-P.

25 (fr. B)

- .[
 λ[
 του[
 ἀμφοτερα[
 5 ἀτρεκές ι[
 τοῦνεκαπ[
 ἀλλά ἐ καὶ φθιμ[
 σ]φύρησιw κεκ[
 ὡς ἂν μὴ ληθοι[

- ... the loathed (father) died by his own steel [15]
 ... for the story(?) of Clymenus' love
 ... mingles with (the stream of) Ocean
 ... I shall give you your fill as once the Medea³³

25

Both
 Accurately
 And for that reason
 But him even when dead(?)
 Striking with hammers
 Lest ... should fail to recognise(?)

[5]

³³ Given the content of the previous story, a reference to the story of Astyages and Harpagus (Hdt. 1.117-119, Ov. *ib.* 545-6)?

- 10 τῶι σε παρακλινα[
πατροκασιγνη[τ
Πελλιάδες κουρ[
Θρηκίου Τηρήος ἐφ[
. . .]ρομεν ἀδμωλη[
15 θ]ηγαλέηι αἰ δὲ δρεπ[
. . .]φας οἶωνο[. . .].
.].παρ[

7 φθίμ[ενον Ll.-J.-P. 8 κεκ[όφασι, κεκ[οπόντες Ll.-J.-P.
9 λήθουι, λήθου[ο, λήθου[το 10 παρακλινα[ι
15 θ]ηγαλέηι αἰ δὲ δρεπ[ανη Vitelli-Norsa

Scholia in mg. sin., quae ad col. praecedentem respicere videntur

-] ἄμα γ(ὰρ) αὐτὸν εἰς ὄρνιθ[α
]ται κ(αὶ) τοῖς ἄλλο[ις
]νεω[.] ἐστὶν ὀρνέως
] ἐρονγηοῖσι
5] σα. . .ται ἔνθεν κ(αὶ)
] ξετάζει.
] . . .
] τὴν Κρίσαν κ(αὶ) αὐτὴ δὲ
] κ(αὶ) ὁ Πανοπεὺς ἐκλήθ(ησαν)
10] ἀπὸ Κρίσου κ(αὶ) Πανοπέως

6 ἐ]ξετάζειν vel sim.

- Lay you down beside him(?) [10]
Uncle³⁴
The maiden daughters of Pelias³⁵
Of Thracian Tereus
. . . ignorance
And they, with a sharpened sickle(?),³⁶ [15]
. . . bird

Scholia in the left margin, apparently referring to the previous column

- for at the same time < > him into a bird³⁷ [1]
. . . and for the others
. . . for the birds [3]
. . . whence also [5]
Crisa. And it (i.e. the town)
and Panopeus were named [8]
after Crisus and Panopeus³⁸ [10]

³⁴ Pelias, uncle of Jason.

³⁵ Medea persuaded them that if they cut up their father and boiled his body, he would be rejuvenated (see Frazer's note on ps.-Apoll. 1.9.27; Ov. *Ib.* 441-442).

³⁶ Given the reference to Tereus in l. 13, Procne and Philomela? They dismembered Procne's son Itys, as an act of revenge on her husband, Tereus, for raping Philomela.

³⁷ The masculine pronoun rules out a reference to Harpalyce's metamorphosis into the chalcis-bird (24.12-14). But the story of Tereus, who was transformed into a hoopoe, does not seem to begin until 25.13.

³⁸ For these brothers and their famous enmity, see Hesiod, fr. 58.10 ff. M.-W. Crisa and Panopeus were towns near Delphi.

26 (fr. C)

col. i

...]οι[...]αιον..ε[.....]μ..ο
 ...]...ἀφν[σ]σάμενος βορ[.....]...θωι
 ...]...κουσσης φορέοις α[.....]ν ὕδωρ
 ...]ου ὄτ' ἄεθλα Διὸς στελλ[.....]σημ
 5 ...]νεκ.α.ης κενὸν μ[ε]τὰ λέκτρον Ἴοιοιο.
 ἀλλὰ σύ γ' ακ[]δ[]ων δαίσα[ι]ς γάμον
 ηεφ[.]...]ρος
 ἦ Ἴφικλείδαο δαῖθρασεός Ἰολάου
 Ἄκτωρ Λειπεφίλην θ[α]λλ[ε]ρῆν μνήσαιο
 θύγατρα,
 καὶ δέ σ' ἐράσμιον ἄνδρα Σεμείραμυ
 ἀγκάσσατο
 10 ὄφρα [σ]οι εὐόδομοι [π]αρὰ πρόδομον θ[α]λάμοι]ο
 παρθενίωι [χ]αρίεντα ποδι κροτέοιτο []ε.[
 ἦ νύ τ[ο]ι Ἀπριάτης [τ]εῦξω γάμον ὦκ[]..α[]..s
 ἦν ὄτ[ε] Τραμβήλοιο λέχ[ος] Τελαμ[ω]νιάδα[ο
 εἰς ἄλα δειμήνασα κατ' [α]ἰγίλιπος θόρε πέτρ[η]ς
 15 ..].....[]τι πνειο[.....].....ημ[.....]

1 ποτ]αμοῖο Livrea 2 Βορ[έη] Ll.-J.-P.

3 Ἀ[χερούσιον] ὕδωρ Ll.-J.-P. 6 Αἰολιδ[έ]ων conj. P von
der Mühl: Ἀκ[τ]ιδίω, sc. Ἀθηναίων van Groningen

11 κρα[ῖ] pap. μέλ[αθρα] Livrea 12 ὦ κυναυιδές
Latte: ὦ κυναυιδες Page (prob. spatio longius nisi corruptela
latet) 15 [έ]τι πνειον[σαν] Latte

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26

col. i

... drawing off
 ... may you carry ... water [2]
 ... when contests ... of Zeus³⁹
 ... may you (not?) approach a bed that is empty. [5]
 And may you celebrate the marriage of (the sons of
 Aeolus⁴⁰),
 Or may you woo Leipephile, the comely daughter
 Of brave Iolaus, son of Iphiclus: a second Actor(?)⁴¹
 And may Semiramis embrace you as her lover
 So that, beside the porch of your perfumed chamber, [10]
 Lovely . . . should be rattled by a maiden foot.⁴²
 Or I'll devise for you the marriage of Apriate⁴³—
 Whom, when she feared the bed of Telamon's son
 Trambelus
 And leaped from a goat-abandoned rock into the sea,
 . . . still breathing . . . [15]

³⁹ Lloyd-Jones and Parsons suggest a reference to the labours of Heracles.

⁴⁰ i.e., an incestuous one: *Od.* 10.7; Parthenius, *Sufferings in Love*, II. 3; *Ov. Ib.* 562.

⁴¹ The story is unknown. Hes. fr. 252 M.-W. mentions the marriage of Leipephile and Phylas, and in fr. 17a.12 that of Actor and (?)Molione (which resulted in a monstrous pair of Siamese twins). Alternatively, Euphorion may be using ἄκτωρ as a common noun meaning "fiancé", "bridegroom".

⁴² For Semiramis' ill-fated lovers, see Diod. Sic. 2.13.4. I take this as a grim parody of a bridal song and dance; for another interpretation, see Watson 1990, 119.

⁴³ See Parthenius, *Sufferings in Love*, xxvi.

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δελφίνες πηγαίοο δι' ὕδατος ἐγκονέεσκον,
 αὐθις ἴν' ἀείσωμεν ἀ[μ]όρδιον ἰχθύσ[ι] κῆρ[ι]
 αὐθι δὲ Τραμβήλοιο[ο] μόρον Ἀχιλῆι δι
 ξειω φονε[]...[.....]υδε κρύος ει.[

20

] ταδ' ἀμφί σ[ε] τ[ε]τρήχοισιν

] ε περι πλά[ζ]οντα Μάλειαν

] , χάρος ω[]...[]...[]

] s ὅτε Λίβες αἰθύσσωνται

ἐ]ρχίμπτου χελείους

25

] , ἤχοιο θάλασ[σα]ν

] , ισαλ...ισι

] , νακρα...ιμα.[

] ονα.....τας

] ρ...[]...[]

30

] ολι...τ' α[

] νδη[] ασηνου[

] πτόλιν αιμον[

] , .[]

] , .[]

- 17 ἀ[μ]όρδιον Bartoletti: ἀ[φ]όρδιον Page κύρ[μα] Latte:
 κύρ[σαι] Ll.-J.-P. 18 δ[αμέντος] Maas 19 ξεινοφόν',
 εἰ[ι]δῶ[μεν] Bartoletti εἰ[ι]δῆ[ι]ς vel εἰ[ι] δ[ι]έ Ll.-J.-P.:
 ἔξωρον vel sim. van Groningen βαθ]ὺ δὲ Ll.-J.-P.
 22 ἀ]ρχάρος Ὠ[ρ]ί[φ]νο]ς Ll.-J.-P. 24 δυομένουσιν
 ἐ]ρχίμπτου Χελείους Latte 25 δια]μ]ήχοιο Ll.-J.-P.
 32 Αἴμον[ι]δαο Maas: Αἴμον[ι]ηες Ll.-J.-P.

Dolphins hastened through the white (black?
 swelling²⁴) water,

So that we should sing once more of the fish
 despoiled of their booty(?)⁴⁵

And then the fate of Trambelus, who (fell victim) to
 Achilles,

Host-slayer . . . and (may) a deep chill

. . . may this (the sea) be in uproar around you

[20]

. . . as you rove around Cape Malea⁴⁶

. . . of O(ri)on, with his sword near the horizon??⁴⁷

. . . when the winds from Africa are all astir⁴⁸

. . . may you encounter the Crab's claws

. . . may you swim (through?) the sea

[25]

⁴⁴ Several meanings were attributed to this controversial Homeric epithet (Σ bT II. 9.124a). Euphorion might well be thought to have chosen one that is unexpected, but the passage as it stands provides no clues.

⁴⁵ In Parthenius, the maiden drowns and there is nothing about dolphins. In Euphorion her fate is unclear, but death would sort better with Trambelus' punishment. For stories of dolphins escorting both living and dead, see Plut. *Mor.* 162 E–163 C, 984 A–985 C; Euphorion fr. 22 P.

⁴⁶ South-eastern tip of the Peloponnese, notorious for mariners.

⁴⁷ That is, when Orion is setting (in November), season of storms and peril for sailors.

⁴⁸ For their stormy reputation see Gow on Theocr. *Id.* 9.11.

Scholium in mg. dextra ad ll. 1-2

[...].αι τόπος τῆς Φ.....

[Ῥπαρ'] ὄν ρεῖ ποταμὸς καλούμ(ενος) Ψυχρός

[Πάγ]ραι conj. Ll.-J.-P., cf. RE s.v. Ψυχρὸς ποταμός, 3).

col. ii

(desunt c. 8 versus)

Πανδ]ώρη κακόδ[ωρ]ος, ἐκούσι[ον] ἀνδράσιν

ἀλγ[ος

.]ρ[.]γωμήσειεν ἐὼι ἐπίχειρα ταλάντωι,

αὐτίς δὲ κρυόνεντος ἐρωήσας πολέμοιο

εἰρήνην πολύβουαν ἐπ' ἀνέρας εἰθύσειεν,

5 ἐν δ' ἀγορῇ στή[σ]αιτο Θέμιν, τιμωρὸν ἑάων,

σὺν δὲ Δίκην, ἣτ' ὄκα τὸ γρήμιον ἵχνος ἀεί[ρ]ει

σκυζομένη μετὰ ἔργα, τέων τ' ἐπι.ρ.τ.[.....]νδρ[.]

οἷ ῥα θεοὺς ἐρέθωσι, παρὰ ῥήτρας τ'

ἀγάγωντ[αι,

ἦ]πεδανὸς ἦ οἵ[τ] κεν ἀγηρορέωσι τοκῆας

10 στύξαντες ζωῶν τε παρακλιφασίας τε καμόν[των,

4 πολυβουῖαν pap. Cf. 185.2 7 ἐπιδέκτορες ᾄ.-es conj.

Maas: ἐπιέρκτορες ᾄ.-es Ll.-J.-P.: ἐπίστορες ᾄ.-es Bartoletti

ᾄ]νδρ[ε]s, ᾄ]νδρ[ῶ]ν 9 ἀγηρορέωσι Drachmann

10 θᾶν pap.

49 First of a series of Hesiodic reminiscences.

50 If this line refers to Ares, compare Aesch. Ag. 439, where Ares is described as "holder of scales". But Zeus would be a better

Scholium in the right margin on l. 1

[Pagr]ai is a place in Ph. . .

[beside?] which flows a river called Psychros
("Chilly")

col. ii

(about eight lines missing)

Pandora of the evil gifts,⁴⁹ a willing bane for men
Let (Zeus? Ares?) pay the wages with the scales (of
war),⁵⁰But then desist from war that chills the blood
And make straight among men the peace that
multiplies oxenAnd in the market-place establish Themis,⁵¹ defender [5]
of goods,And with her Justice, who lifts her aged foot in swift
pursuit,⁵²When she is angry, after deeds (of which men are
culpable?)Who provoke the gods, renege on covenants,
Or show their pride by spurning feeble parents,
And precepts of the living and the dead— [10]

subject for the verbs in ll. 4 and 5, in which case his name must have been mentioned in a previous line. Zeus' scales are a familiar Iliadic motif.

51 For Themis' association with the market-place, see *Il.* 20.4, *Od.* 2.68-69, Hesych. *a* 708.52 Justice *leaves* the earth in disgust at human wickedness in *Arat. Phaen.* 133-134, where she is a maiden. "Aged" here presumably because she sustains an ancient set of values (so too Aeschylus' Eumenides; see next note).

ἢ οὐ ξείνια δόρπα Διὸς τ' ἀλίτωσι τραπέζας.
 ο[ῦ] κεν ὁ κουφότατος ἀνέμων ἄλληκτον ἀέμ[των]
 ῥέ[τα φ]ύγοι, λαυσηρὰ Δίκης ὅτε γούνατ' ὄρηται.
 οὐ γάρ κεν νήσοισιν Ἐχινά[σ]ιν ἐσκήμψαντο
 15 οἶ[.]νεον Κεφάλιο καὶ Ἀμφιτρύωνος ἀμο[
 ἐκ [δὲ τ]ρίχα χρυσέην κόρσης ὄλωψε Κομ[αιθῶ
 πα[τρ]ὸς ἐοῦ—ὡς δὴ ῥ' ἄταφος τάφος εἶο
 πέλοιτο—
 εἰ μὴ ληϊδίησι γύας ἐτάμοντο βόεσσι
 Τηλεβόαι διὰ πόντον ἀπ' Ἀρσίνιοιο μο[λόντες·
 20 οὐ[.]...[.]λα.ρω.ς ἐπεφράσσαντο νε[
 τ...εν βοτάνησι Ἀχαιίδος ἰχ[
 εἰ...[.]...α[.]...[.]...εν ἐκείρατο δουρα[
 οὐνεκ[α] τὸν μὲν ἔολπα κακώτερα γῆ[
 ὅς σεο λ[αυ]κανίην ἡμάξατο καμμορ[
 25 σοὶ δ' ὄλ[ι]γη μὲν γαῖα, πολὺς δ' ἐπικείσε[τ
 χα[ί]ρρ[ι]ς, εἰ ἔτεόν τι πέλει καὶ ἐν Ἀΐδι χ[άρ]μα.

14 κεν vel κ' ἐν 15 οὐ κ[ό]νεον (π[ό]νεον) Ll.-J.-P.: οὐκ[ο]ν
 ἔόν Maas: οὐμ[ο]ν ἔόν West ἀμο[ρ]βοί Maas (cf. Hollis ad
 Call. *Hec.* fr. 76): ἀμο[ι]βήν (ἀμο[ρ]βήν) Ll.-J.-P.

20 οὐδέ Ll.-J.-P. Τρῶες Ll.-J.-P. νε[ε]σθαι Latte
 21 Τεγκρῶν Ll.-J.-P. 22 εἰ μὴ Bartoletti δούρα[τι
 Ll.-J.-P. 23 γῆ[ρ]άσσεσθαι Maas 24 λ[ευ]κανίην van
 Groningen κάμμορ[ε] χαλκῶι Latte, Pfister
 25 ἐπικείσε[ται] οἶκτος vel αἶνος Latte 26 suppl. Maas

⁵³ Three staples of traditional Greek ethics were reverence for gods, parents, and guests (e.g. Aesch. *Eum.* 270–271).

⁵⁴ Amphitryon and his Athenian ally Cephalus went to the Echinades (off the coast of Acarnania) to take revenge on the

Or sin against the table of a host, Zeus' common
 board.⁵³

The lightest of the winds that blow without respite
 Could barely flee when Justice's swift knees are set in
 motion.

For never would have fallen on the Echinades
 The forces of Amphitryon and Cephalus;⁵⁴ [15]
 Never Comaetho hewn the golden lock of hair
 From her father's temples⁵⁵—may her burial be no
 burial—

Had not the Teleboeans, setting forth across the sea
 from Arsinus,

Husbanded their fields with plundered kine.⁵⁶
 Nor would . . . have contrived (to come?) [20]
 in the pastures . . . of the Achaean

Had not . . . ravaged by the spear(?)
 So, as for *him*, I hope that he . . . worse
 Who bloodied your throat (with bronze?), ill-fated
 wretch(?);

And for *you*, a little burden of earth, but a great one [25]
 (of praise?).

Fare well, if anything be well in Hades.

Teleboeans, who had plundered the cattle of Amphitryon's father-in-law and killed his sons. The story is again Hesiodic (fr. 193.16–18 M.–W., cf. *Scut.* 11–19, ps.-Apoll. 2.4.6–7).

⁵⁵ Comaetho was daughter of Pterelaus, king of the Taphians (an alternative name for the Teleboeans). The Taphian forces fell to the attackers when she fell in love with Amphitryon and for his sake cut off a talismanic golden lock from her father's head. Amphitryon killed her.

⁵⁶ According to ps.-Apollodorus, the plundered cattle were deposited in Elis, but Euphorion seems to know a different version. The Arsinus, also called Erasinus, is a river of the Argolid, Amphitryon's home.

27 Steph. Byz., α 471 Billerbeck

Ἄσβωτος, πόλις Θεσσαλίας. τὸ ἐθνικὸν Ἄσβώτιος. Εὐφορίων Θρακί·

τὸν μὲν ἄρ' ἐκ φλοίσβου Ἄσβώτιοι ὤκα
φέροντες
ὑστάτιον ῥώσαντο κομισαλέησιν ἐθείραις
ἵπποι καλὰ νάουσαν ἐπορνύμενοι Φυσάδειαν.

περὶ τῶν ἵππων Ἀμφιαράων.

2 ῥύσαντο Pflugk 3 Φυγάδειαν PN

28 EtGen AB, α 1229, ii. p. 224.19 L.—L.

ἄρρατος· Εὐφορίων ἐν Θράκι [ἐν Θράκη A, om. B].

ἀνέρος ἀρράτοι<ο> φόωσδ' ἀνὰ Κέρβερον ἄξων.

καὶ Πλάτων [Rep. 535 C] . . . οἷον ἄφθαρτος, ὁ μὴ
ραιοῦμενος, ἔν' ἧ ὁ ἀκαταγώνιστος· ἢ ὁ ἀνέκφραστος,
ἄρρητός τις ὢν ἢ ἰσχυρός, ἢ δυσνίκητος.

ἄρρατοι codd.: ἀρράτοι<σι> Knaack, cum <ἐνεσεῖσιν>
(Meineke) versu praecedenti

cf. Plat. *Crat.* 407 D

τὸ σκληρόν τε καὶ ἀμετάστροφον, ὃ δὴ ἄρρατον κα-
λεῖται; *Axiach.* 365 A.

27 Stephanus of Byzantium

Asbotos, a city of Thessaly. The ethnic adjective is Asbotios. Euphorion in the *Thrax*:

Carrying him swiftly from the *melée* one last time
The Asbotian horses sped with dusty manes
Making for Physadeia of the lovely springs.⁵⁷

28 Etymologicum Genuinum

arrātos: Euphorion in the *Thrax*:

(at the command of?)

An unconquerable man, bringing Cerberus up to the
light.⁵⁸

And Plato . . . meaning “imperishable”, “one who is not
beaten”, or “invincible”; or “indescribable”, “unspeak-
able”; or “mighty”, “hard to conquer”.

cf. Plato, *Cratylus*

. . . tough and unbending, which is also called *arrāton*.

⁵⁷ The reference is to Amphiaraus, whose Thessalian horses
(Σ Pind. *Ol.* 6.21*d*) carry him from the combat in Thebes back in
the direction of Argos (for the Argive spring Physadeia see Call. fr.
66.7 Pf., *Hymn* 5.47). “One last time” because Amphiaraus will be
swallowed by the earth.

⁵⁸ Heracles, who fetched up the hound of hell as one of his
labours for Eurystheus.

29 Σ Genev. II. 21.319d, v. p. 199.87 Erbse

χεράδος] . . . τινὲς γράφουσι <διὰ> δύο σσ̄ “ἄλις σχεράδος”, ἐπεὶ Εὐφορίων ἐν Θρακί.

τύμβος ὑπὸ κνημοῖσι πολυσχεράδος Μυκόνιοι.

Ἀπολλόδωρος δὲ φησι περισσὸν τὸ σ̄ παρ' αὐτῷ εἶναι, ὡς παρ' Ὀμήρῳ τὴν φερέσβιον [HHom. Ap. 341].

Μυκόνιο cod., corr. Nicole αὐτὸ cod., corr. Nicole
γῆν φερέσβιον Nicole: γαῖα φερέσβιος HHom. loc. cit.: τὸ φερέσβιον Erbse

30 Steph. Byz., p. 482.20 Mein.

Ὀγκαῖαι, πύλαι Θηβῶν. Εὐφορίων Θρακί. Ὀγκα γὰρ ἢ Ἀθηνᾶ κατὰ Φοίνικας.

31 Σ Clem. Al. Protr. 27.11, p. 308.3 Stählin

Ἴπποκόων τις ἐγένετο Λακεδαιμόνιος, οὗ <οἱ> υἱοὶ ἀπὸ τοῦ πατρὸς λεγόμενοι Ἴπποκοωντίδαι ἐφόνευσαν τὸν Λικυμνίου υἱόν, Οἰωνὸν ὀνόματι, συνόντα τῷ Ἡρακλεῖ, ἀγανακτήσαντες ἐπὶ τῷ πεφονεύσθαι ὑπ' αὐτοῦ κύνα αὐτῶν. καὶ δὴ ἀγανακτήσας ἐπὶ τούτοις ὁ Ἡρακλῆς πόλεμον συγκροτεῖ κατ' αὐτῶν καὶ πολλοὺς ἀναιρεῖ, ὅτε καὶ αὐτὸς τὴν χεῖρα ἐπλήγη. μέμνηται καὶ Ἀλκμᾶν ἐν α' [cf. PMG 1.1 ff.]. μέμνηται καὶ Εὐφορίων ἐν Θρακί τῶν Ἴπποκόωντος παίδων τῶν [ὡς Kroll] ἀντιμνηστήρων τῶν Διοσκούρων.

⁵⁹ This could refer to Giants slain by Heracles (Strab. 10.5.9),

29 Scholiast on Homer, *Iliad*

cherados (gravel)] . . . Some write it with two s's, “sufficient *scherados*”, since Euphorion in the *Thrax* writes:

A tomb under the hills of gravelly Mykonos.⁵⁹

Apollodorus says the *s* in Euphorion is superfluous, as it is in Homeric *pheresbios*.

30 Stephanus of Byzantium

Onkaiai, gates of Thebes. Euphorion in the *Thrax*. For *Onka* is the name of Athena among the Phoenicians.⁶⁰

31 Scholiast on Clement of Alexandria, *Protrepticus*

Hippocoon was a Spartan whose sons, called the Hippocoonids after their father, slew Licymnius' son Oionos, the companion of Heracles, in anger because he had killed their dog. Outraged at this, Heracles opened hostilities against them and slew many of them, in the course of which he himself received a wound to his hand. Alcman mentions it in his first book. Euphorion in the *Thrax* also mentions the sons of Hippocoon as rival suitors to the Dioscuri.⁶¹

or to Oilean Ajax slain by Poseidon and buried by Thetis (ps.-Apoll. *Epit.* 6.6; Aristotle fr. 640.16 Rose; Lyc. *Al.* 387-402 and Σ, Tzetz. ad 401).

⁶⁰ See Aesch. *Sept.* 164 (where the scholia reveal that Antimachus and Rhianus also used the name), 487, 501. Perhaps connected with the mention of Amphiarus (although, according to Aeschylus, he did not attack the Oncaean gate) in 27P

⁶¹ The rivals of the Dioscuri in their wooing of the Leucippides are usually named as Idas and Lynceus, the Apharetidae. Perhaps Euphorion introduced a variant version of the story.

Ἴππομέδων

32 Σ, Tzetzes ad Lyc. *Al.* 451, p. 166.8 Scheer

Κυχρεὺς Σαλαμίνος καὶ Ποσειδῶνος υἱός. ἐβασίλευσε δὲ οὗτος Σαλαμινίων, ὡς φησιν Εὐφορίων ἐν Ἴππομέδοντι

τοῖος γὰρ Κυχρεῖος ἐνὶ ψαφαρῇ Σαλαμῖνι.

τοῦτον δὲ τινες τὸν διφυῆ Κέκροπά φασιν. ἄλλοι δέ, ὅτι ὄφεις ποτὲ ἐλυμαίνετο τὴν Σαλαμῖνα καὶ ἀοίκητον ἐποίησεν, ἕως ὃ Κυχρεὺς αὐτὸν ἀπώλεσε, καὶ διὰ τοῦτο ἐκλήθη Ἀνάξιφος.

Κυχρήος ss⁴

cf. Tzetzes ad 110, p. 56.27 Scheer

Κυχρεὺς δὲ ὁ Ποσειδῶνος καὶ Σαλαμίνος υἱός, ὡς φησιν Εὐφορίων, ἀνείλε τὸν δράκοντα καὶ τὴν Σαλαμίνος βασιλείαν κατέσχε.

33 Steph. Byz., p. 422.12 Mein.

Λυκῶνῃ, Θράκης ὄρος. Εὐφορίων Ἴππομέδοντι.

ὄρος R; πόλις V

Hippomedon

32 Scholiast, Tzetzes on Lycophron, *Alexandra*

Cychreus, son of Salamis and Poseidon. He was king of the Salaminians, as reported by Euphorion in the *Hippomedon*:

For such was the Cychreian (or of Cychreus)⁶² in sandy Salamis

Some say he is the bi-form Cecrops. Others, that a serpent once ravaged Salamis and made it uninhabitable until Cychreus killed it, and for this reason was called *Anaxiphos*.

cf. Tzetzes

Cychreus, son of Poseidon and Salamis, as Euphorion says, slew the dragon and became king of Salamis.⁶³

33 Stephanus of Byzantium

Lycone, a mountain in Thrace. Euphorion in the *Hippomedon*.

⁶² The manuscripts essentially offer a choice between the genitive and the adjectival form of the name; in either case, the noun from which the form depends is not revealed by the quotation.

⁶³ Again related to a story in Hesiod (fr. 226 M.-W.), although according to the earlier poet Cychreus reared the serpent, and it was Eurylochus who drove it out. It became Demeter's attendant at Eleusis. Others identify the serpent with Cychreus *tout court* (Steph. Byz. p. 400.1 Mein.; Eustathius on Dion. Per. 506, 507).

[Ἰππ]ομέδων Μείζων

34 PSI 1390 (post 26 col. ii)

ἕμνο[ν . . .]φ[ι . . .] . . .]ο μεγακλέος Ἰπ[πομέδοντ
 γαίης παρθενικαὶ Δ[ι]βηθρίδος ἐντυ[ν
 Πόλ]τυος ὡς Αἴν[ο]ν τε ερ[ο]ν . . .]ιάδαο π[
]ρ[ο] . . .]δησιω ἀνάροσ[ι]ον [
 5]ν . . .] πρὸ δέ μιν Θρηῆ[κ
]ησδε θανῶν . . .]
]ενταπι . ν Περραιβ[ι]
]ε μετὰ πρυλέεσσιν .]
]ποδας ἐπάλυνε κο[νί]η
 10]ν ἔθεν μέτα λεξ[α]

Titulum dat pap. post *Thracem* 1 ὑπερ]φ[ι]ά[λ]οι]
 Bartoletti: nomen celebrandi heroos latere suspicatus est Latte
 Ἰπ[πομέδοντος Vitelli-Norsa: Ἰπ[πομέδοντι Latte
 2 Δ[ι]βηθρίδος Maas: -δες pap. ἐντύ[ν]ουτε Latte:
 ἐντύ[ν]εσθε Vitelli-Norsa 3 ὡς Vitelli-Norsa: εἰς Barigazzi
 ερω . τ . ιαδαο (ov sscr. supra ν . τ .) pap.: Γερωνιαδαο Barto-
 lettii: Γεροντιάδαο Latte π[ολί]χνην Latte
 4 Δα[ρ]δ[ανί]δησιω Latte 7 π[ί]ον Ll.-J.-P. "dubitanter"
 Περραιβ[οί], -β[όν], -β[ίδα] etc. 9 κο[νί]η Latte

Scholium in mg. inf. ad l. 3

] πρότερον μ(έν) Πολτυμβρίαν κ[α]λου-
 μ(ένην) . . .]αι ἀθ[ι]ς

Hippomedon Meizon

34 PSI 1390

A song of praise for famous

Hippomedon(?)⁶⁴Maidens of the Libethrian land,⁶⁵ now prepare(?),How (the city?) of Poltys and Ainos, son of . . . ⁶⁶

. . . (to the Dardanians?) hostile

. . . him Thracians(?)

. . . having died

. . . the Perrhaiboi (drank?)

. . . among the foot-soldiers

. . . dust covered

[5]

Scholium in the lower margin on l. 3

] previously called Poltymbria . . . thereafter

⁶⁴ Given the Thracian interest in the poem, Wilamowitz suggested this was the Hippomedon who was regent of Thrace under Ptolemy III (*RE* VIII.2 (1913), 1884–1887).

⁶⁵ Nymphs sometimes credited with the power to inspire poetry and hence equated with the Muses (Virg. *Ecl.* 7.21; see Coleman ad loc.). There was a town Libethron near Olympus (Strab. 10.3.17, Paus. 9.30.9), and a mount Libethrion in Boeotia (Strab. 9.2.25, Paus. 9.34.4) where the nymphs were linked with the Muses.

⁶⁶ The Thracian city of Ainos was once named Poltymbria (Strab. 7.6.1) or Poltymbria (Steph. Byz. *α* 135 Billerbeck, p. 446.17 Mein.) after its mythological ruler Poltys. Livrea suggests further an etymological play on the common noun *poltos*, "porridge". Euphorion explained the later name in 88, which perhaps also belongs in this poem.

ἐ]καλείτο δ(ἐ) Πολτυμβρία ἀπὸ Πόλτυος τ[οῦ]
β[α]σ[ι]λ(έως) [
] Ἑλλάνικος [FCrH 4 F 197 bis]

[αὐτῆς | ὡς] Ἑλλάνικος Vitelli-Norsa

Huic carmini attrib. 88 Bartoletti (ad PSI 1390, p. 43)

Ἰστία· Ἰναχος

35 Σ Clem. Al. *Protr.* 11, 8, p. 300.12 Stählin

αἴγες] Καρανῶ τῷ Ποιάνθους υἱῷ ἐξ Ἄργους μέλλοντι
ἀποικίαν στέλλειν ἐπὶ Μακεδονίαν εἰς Δελφοὺς ἐλθόντι
ἔχρησεν ὁ Ἀπόλλων·

φράζεο, διε Καρανέ, νόφ δ' ἐμὸν ἔνθεο μῦθον·
ἐκπρολιπὼν Ἄργος τε καὶ Ἑλλάδα καλλιγύναικα
χώρει πρὸς πηγὰς Ἀλιάκμονος· ἔνθα δ' ἂν αἴγας
βοσκομένας ἐσίδῃς πρῶτον, τότε τοι χρεῶν ἔστιν
ζηλωτὸν ναίειν αὐτὸν γενεάν τε πρόπασαν.

5

ἐκ δὴ τοῦ χρησμοῦ προθυμότερος γενόμενος <ὁ> Καρα-
νός, σὺν τισιν Ἑλλησιν ἀποικίαν στείλαμενος, ἐλθὼν εἰς
Μακεδονίαν ἔκτισεν πόλιν καὶ Μακεδόνων ἐβασίλευσεν
καὶ τὴν πρότερον καλουμένην Ἐδεσσαν πόλιν Αἰγᾶς
μετωνόμασεν ἀπὸ τῶν αἰγῶν. ᾠκεῖτο δὲ τὸ παλαιὸν ἢ
Ἐδεσσα ὑπὸ Φρυγῶν καὶ Λυδῶν καὶ τῶν μετὰ Μίδου
διακομισθέντων εἰς τὴν Εὐρώπην. ταῦτα Εὐφορίων ἱστο-
ρεῖ ἐν τῇ Ἰστία καὶ τῷ Ἰνάχῳ.

Ἰστία] Ἰστιαία Meineke Ἰστιαία ἢ Ἰνάχῳ Bergk, cf.
Theocr. *Id.* 16 Χάριτες ἢ Ἰέρων

It was named Poltymbria after Poltys the king [
] Hellenicus.

Istia. Inachus

35 Scholiast on Clement of Alexandria, *Protrepticus*
"Goats"] When Caranus son of Poanthes was about to
send a colony from Argos to Macedonia and went to con-
sult the oracle at Delphi, Apollo prophesied to him:

Reflect, god-like Caranus, and take my words to
heart:

Leaving Argos and Hellas, the land of beautiful
women,

Go to the sources of the Haliacmon; and where you
first

Set eyes on grazing goats, then it is fated for you
To settle there, the envy of others, and all your
descendants.

[5]

Encouraged by the oracle, and accompanied by certain
Greeks, Caranus sent out his colony and, arriving in Mace-
donia, founded a city. He ruled over the Macedonians
and re-named the city formerly known as Edessa "Aegae"
after the goats (*aiges*). Edessa was formerly inhabited by
Phrygians and Lydians and those who crossed over into
Europe along with Midas. These things are mentioned by
Euphorion in the *Histia* and *Inachus*.⁶⁷

⁶⁷ It is unclear how much or little of the foregoing story was in
Euphorion, and similarly whether the scholiast refers to one work
or two. It is easy to see the connection of a work entitled *Inachus*
with the subject-matter, but not so easy with *Histia*. Meineke's
emendation *Histiaia* refers to a female grammarian of Alexandria
(*RE* VIII.2 (1913), *Hestiaia*, 4).

Κλήτωρ / Κλείτωρ

36 Steph. Byz., p. 710.17 Mein.

Ὀρωπός . . . καὶ ἄλλη Βοιωτίας, περὶ ἧς Εὐφορίων
Κλείτωρι [Κλιτωρίς codd., corr. Meineke (cf. Paus. 8.4.4-7):
Κλήτωρι Scheidweiler (cf. Clem. Al. *Protr.* 2.39.6)]·

Αὐλὶς τ' Ὀρωπός τε καὶ Ἀμφιάρεια λοετρά.

Αὐλὶς τ' Holsten: Αὐλὶς ἰδ' Salmasius: αὐλίστης vel αὐλιστής
vel αὐληστής vel αὐλητής codd.

cf. 178^p

Μοψοπία ἢ Ἄτακτα

Test.: *Suda* ε 3801

Μοψοπία ἢ Ἄτακτα· ἔχει γὰρ συμμιγείς ἱστορίας,
Μοψοπία δέ, ὅτι ἢ Ἀττικὴ τὸ πρὶν Μοψοπία ἐκαλεῖτο
ἀπὸ τῆς Ὠκεανοῦ θυγατρὸς Μοψοπίας, καὶ ὁ λόγος
τοῦ ποιήματος ἀποτείνεται εἰς τὴν Ἀττικὴν.

Ἄτακτα] Ἀττικά conj. Scheidweiler (quod iam corruptum aut
Hesychius aut fons eius invenisse putandus est)

37 Σ Dion. Perieg. 620, *GGM* ii. p. 452^b10 Müller

καὶ ἢ Ἀττικὴ δὲ Ἀσία πρῶν ἐκαλεῖτο, ὡς ἱστορεῖ ὁ
Διονύσιος ὁ Κυζικηνός. οὐ μὴν ἀλλὰ καὶ Ποσειδωνία
ἐκαλεῖτο, ὡς Εὐφορίων φησὶν·

. . . Ἀκτῆς δὲ παροίτερα φωνηθείσης,

Cletor / Cleitor

36 Stephanus of Byzantium

Oropos . . . and another in Boeotia, concerning which
Euphorion says in the *Cle(i)tor*:

Aulis and Oropus and the baths of Amphiaraus.⁶⁸

Mopsopia or *Miscellanies*

Testimonium: *Suda*, s.v. Euphorion [= Test. 1]

. . . *Mopsopia*, or *Miscellanies*, because it contains various
stories, and *Mopsopia* because Attica was formerly called
Mopsopia after the daughter of Ocean,⁶⁹ and the subject-
matter of the poem extends to Attica.

37 Scholiast on Dionysius the Periegete

Attica, too, was formerly called Asia, as is related by Dio-
nysius of Cyzicus. It was also called Posidonia, as Eu-
phorion says:

. . . previously spoken of as Acte,

⁶⁸ Places on the Boeotian side of the Gulf of Euboea. The cult
of Amphiaraus at Oropus employed baths in its therapeutic re-
gime (A. Schachter, *Cults of Boiotia*, i. (London, 1981), 23 n. 7).

⁶⁹ Apparently in competition with Call. fr. 709 Pf. and Lyc. *Al.*
733, who speak of an ancient king Mopsops. Strab. 9.1.18 has an
alternative form, Mopsopos.

οἱ μὲν δὴ ἐνέπουσι καὶ Ἀσίδα κικλήσκουσαι,
οἱ δὲ Ποσειδάωνος ἐπώνυμον ἀδθηθήναι.

1 Ἀσίης codd., corr. Bernhardy παροίτερα Par. gr. 2771,
Bernhardy: παυρότερα cett.

Versus Μοψοπία attrib. Bernhardy; Μοψοπίας initio
Scheidweiler

38(a-b) Choeroboscus, in Theodos. *Canon.*, GG IV.1, p.
191.25 Hilgard

εἰ γὰρ καὶ εὐρηται τὸ λῖς συνεσταλμένον ἔχον τὸ ἰ, ὡς
ἐπὶ τοῦ “ὥστε λῖς ἡνυγένειος” [Il. 17.109, al.] ποιητικῶς, ὡς
παρ’ Εὐφορίωνι ἐν Μοψοπία, ὡς ἐπὶ τοῦ

οἰ<οι> ἐπιθύουσι βοῶν λῖες,

καὶ πάλιν

κάπροι τε λῖες τε

ἀλλ’ οὖν καὶ ἐκτεταμένον ἔχει αὐτό, ὡς ἐπὶ τοῦ “λῖες μὲν
τοὶ λῖεσσι” [Antim. fr. 65 Matthews].

οἰ<οι> Haupt, Schneider βῶν codd., corr. Schneider

39

(a) Ps.-Elias (ps.-David), *In Porphyrii isagogen commen-*
tarium, 8.21

τούτοις δὲ τοῖς τελείοις ἀριθμοῖς μαρτυρεῖ καὶ ὁ Εὐφο-
ρίων ἐν τῇ Μοψοπία λέγων οὕτω

Some declare that it was entitled Asis
Others that it was styled after the name of
Poseidon.⁷⁰

38(a-b) Choeroboscus, scholia on Theodosius’ *Canones*
If “lion” is found with a short *i* in poetry—as in “like a noble
lion”, and as in Euphorion’s *Mopsopia*, in

As lions pounce on cattle

and again

wild boars and lions

—it also has the longer form, as in “lions with lions”.

39

(a) Pseudo-Elias (pseudo-David), *Commentary on Por-*
phyry’s Isagoge

Euphorion in his *Mopsopia* also bears witness to these per-
fect numbers, when he says:

⁷⁰ Since the poem’s title is an ancient name for Attica, a review
of some other earlier names of Attica might stand appropriately at,
or near, the beginning.

σφοῖσιν ἴσοι μελέεσσι, τὸ καὶ τέλειοι καλέονται.

τοὺς τελείους ἀριθμοὺς P^{ac}: τοὺς τελείους ἀριθμοὺς P^{pc}, M
Εὐφωρίων . . . Μοναμοποιῶν codd., corr. Westerink
σφῖσιν οἷσι μελέεσσι τῷ καὶ καλέονται τέλειοι codd., corr.
Westerink, qui τὸ καὶ καλέουσι τελείους etiam proposuit

(b) Choeroboscus, *de Orthogr.*, Bodl. MS Barocci 50 fol.
153^r, ap. Cramer, *Anecd. Oxon.* ii. p. 239.9

λείπω . . . ἐλλίπεις παρ' Εὐφορίωνι.

40 Philodemus, *περὶ Εὐσεβείας*, 192–3 (ll. 4956–4969)
ed. Obbink

πράτην τοῦ||των τὴν ἐκ τῆς μ[ητρὸς], ἐτέραν δὲ τ[ὴν
ἐκ] τοῦ μηροῦ [Διός, τρι⁴⁹⁶⁰την δὲ τῆ[ν ὅτε δι]α-
σπασθεῖς ὑπὸ τῶν|| Τιτάνων Ῥέ[ας τὰ] μέλη συν-
θε[ίσης] ἀνεβίω{ι}. καὶ τ[ῆι]⁴⁹⁶⁵ Μοψοπία[ι] δ' Εὐ[φο-
ρί]ων [ὁ]μολογεῖ [τοῦ]||τοις, [οἷ] δ' Ὀρ[φικοῖ]|| καὶ
παντὰ[πασιν]|| ἐνδιατρ[ε]ίβουσιν|| [59 F Bernabé].

4956–64 suppl. Bücheler, Gomperz, Philippson, Luppe
4965–6 suppl. Wilamowitz 4967–9 suppl. Schober, Henrichs:
[ὁ] δ' Ὀρ[φεὺς ἐν αἶδον] καὶ πάντα [χρόνον] ἐνδιατρ[ε]ίβειν
suppl. Gomperz, Wilamowitz

Huic carmini attrib. 85–86, 100, 101, 136, 162a, 176–
177 Scheidweiler, qui G. Schultz atque Wilamowitz secu-
tus Διόνυσον partem Μοψοπίας esse ratus est (pp. 27,
45–46); 182 Sitzler; 181 Powell.

Equal to its own members, and that is why they are
called “perfect”.⁷¹

(b) Choeroboscus, *On Orthography*
λεῖπῶ . . . ἐλλίπεις (“deficient”) in Euphorion.⁷²

40 Philodemus, *On Piety*

The first of these (sc. births) is the one from his mother, the
second from Zeus’ thigh, the third when he was torn apart
by the Titans, reassembled by Rhea, and brought back to
life. In the *Mopsopia* Euphorion agrees on these matters
(or, with these people⁷³); the Orphics as a whole dwell on
(these myths).

⁷¹ A perfect number is the sum of its positive divisors (Eu-
phorion’s “members”), not including the number itself. Hellenis-
tic mathematicians knew the first four of these numbers (6 = 1 + 2
+ 3; 28; 496; 8128). See Lightfoot 1998.

⁷² Apparently complementing 39a, this is the term for a num-
ber smaller than the sum of its parts.

⁷³ If so, authorities for the multiple births and deaths of Dio-
nysus cited in the lost preceding column. Henrichs (1975, 35–38)
argues that Philodemus’ source probably also named Callima-
chus, who dealt with the dismemberment of Dionysus (fr. 643 Pf.,
cited together with 14) and with Dionysus’ third incarnation as
Zagreus, son of Persephone and Zeus (fr. 43.117 Pf.).

Ξένιος

Test.: Σ A Il. 5.39 c¹, ii. p. 8.74 Erbse

‘Οδίων] πρὸ τέλους ἢ ὀξεία, ἐπεὶ κύριόν ἐστιν. τὸ δὲ προσηγορικὸν ὄδιος ὡς “σκότιος” (cf. Il. 6.24)· βούλονται γὰρ τὰ τοιαῦτα τριβράχεια ἐπὶ κυρίων μὲν παροξύνειν, ἐπὶ δὲ προσηγορικῶν προπαροξύνειν . . . ἐστὶ μέντοι γε διαπεφευγότα τινά, ὡς τὸ Ἄνιος καὶ Εὐφορίωνος “Ξένιος”, καὶ ἐν τῇ συνηθείᾳ τὸ Κρόνιος.

41

(a) Σ Ap. Rhod. 2.353–356b, p. 155.21 Wendel

ἀκτὴ τε προβλήης] ἄκρα κατὰ τὴν Ἡράκλειαν, ἣν Ἀχερούσιον καλοῦσιν οἱ ἐγχώριοι. Ἡρόδωρος [FGrH 31 F 31] δὲ καὶ Εὐφορίων ἐν τῷ Ξενίῳ ἐκείνη φασὶ τὸν Κέρβερον ἀνήχθαι ὑπὸ τοῦ Ἡρακλέους καὶ ἐμέσαι χολήν, ἐξ ἧς φυῆναι τὸ καλούμενον ἀκόνιτον φάρμακον.

(b) “Aelius Promotus”, περὶ τῶν ἰοβόλων θηρίων καὶ δηλητηρίων φαρμάκων, 53, p. 67.34 Ihm

τὸ ἀκόνιτον φύεται μὲν ἐν Ἀκόναις· λόφος δὲ ἐστὶν ἐν Ἡρακλείᾳ οὕτω καλούμενος, Ἀκόναι, ὡς ἱστορεῖ Θεοπόμπος [FGrH 115 F 181c] καὶ Εὐφορίων ἐν τῷ Ξενίῳ.

Xenios

Testimonium: Scholiast on Homer, *Iliad*

Hodios] The acute accent is on the syllable before the end, because it is a proper name. The common adjective is *hódios* like *skótios*. For in the case of these trisyllabic words, the general rule is that they are paroxytone with proper names and proparoxytone with common names . . . However, there are some exceptions, such as *Ánios* and Euphorion’s *Xénios*, and in common usage *Krónios*.

41

(a) Scholiast on Apollonius of Rhodes, *Argonautica*

“A jutting promontory”] A headland in the vicinity of Heraclea, which the locals call Acherousion. Herodorus and Euphorion in the *Xenios* say that it was there that Cerberus was fetched up by Heracles and vomited gall, from which grew the drug known as aconite.

(b) “Aelius Promotus”, *On Poisonous Animals and Noxious Drugs*

Aconite grows in Aconai. There is a hill of this name in Heraclea, as reported by Theopompus and Euphorion in the *Xenios*.

(c) EtGud p. 69.13–18 de Stefani (cf. EtSym *a* 413 = EtMag 50.39, *a* 677; ps.-Zonaras, col. 108 Tittmann)

ἀκόνιτον βοτάνη δηλητηριώδης· ὅτι ἐν τοῖς Ἀκοναίοις ὄρεσι τῆς Μαρνανδυνίας φύεται. ἢ ὅτι ἀκαταπάλαιστον καὶ ἀήττητόν ἐστιν, ἀπὸ μεταφορᾶς τῶν ἀθλητῶν, ὧν οἱ νικηταί, ἀήττητοι ὄντες, οὐ κοινορτοῦνται· κοινοῦσθαι γὰρ τὸ παλαίειν . . . καὶ Εὐφορίων θηλυκῶς λέγει τὴν βοτάνην.

Huic carmini dubitanter attrib. 75–76 Powell

Πολυχάρης

42 EtGen AB, γ 9 (cf. EtMag 223.14)

Γαιζήται· οἱ Γαλάται. Εὐφορίων ἐν Πολυχάρει [ἢ Πολυχαρή codd., corr. Meineke]· ὅθεν·

Γαιζήται περὶ δείρεα χρυσοφορεῦντες

παρὰ τὴν γῆν ζητοῦντες. ἐκπεσόντες γὰρ τῆς ἐαυτῶν χώρας πολλὴν γῆν περιῆλθον ζητοῦντες ὅπη οἰκήσωσιν.

δειρῆν vel δειράδα Meineke: δειράσι conj. Scheidweiler

cf. Steph. Byz., γ 13 Billerbeck

Γάζα . . . λέγονται καὶ Γαιζῆται παρὰ τοῖς ἐγχωρίοις . . . εἰσὶ καὶ διὰ τοῦ ἧ ἔθνος Γαλατῶν χρυσοφοροῦν, ὡς Εὐφορίων.

⁷⁴ It remains slightly unclear what Euphorion said. 41a indicates that he told the story, perhaps from a local historian, how ac-

(c) Etymologicum Gudianum

Aconite: a noxious plant, so-called because it grows in the Aconaeon mountains of Mariandynia. Or because it is unconquerable and invincible, a metaphor from athletics, in which the victors, not being subject to defeat, are not tumbled in the dust; “rolling in the dust” is another expression for wrestling . . . Euphorion makes the plant feminine.⁷⁴

Polycharēs

42 Etymologicum Genuinum

Gaiζῆται: the Galatians. Euphorion in the *Polycharēs*, whence:

The Gaizetai, wearing gold around their necks.⁷⁵

From “those who are searching (*zētountes*) for land (*gēn*)”. For on being expelled from their own country, they wandered over a large area of land looking for somewhere to settle.

cf. Stephanus of Byzantium

Gaza . . . they (the inhabitants) are known locally as Gazitai . . . there is also a form spelt with an *ē*, which refers to a race of Galatians who wear gold, as in Euphorion.

onite originated from Cerberus’ vomit (Dion. Per. 788–792 and Eustathius ad loc.; Σ Nic. *Al.* 13*b*; Pliny, *NH* 27.4), but 41*b* that he also derived the name from the hill Aconae. (This implies that the other etymology in 41*c*, which derives aconite from *κοινοῦσθαι*, “to be dusty”, does not come from Euphorion.) The area in question is on the coast of Bithynia.

⁷⁵ Referring to the gold torques which the Gauls famously wore around their necks (Polyb. 2.31.5).

43 Choeroboscus, *Eis τὸ ὀνομαστικόν*, i. p. 80.20 Gaisford

... θράνυξ θράνυκος (ἐπὶ τοῦ θρόνου παρὰ Κορίννη)
[PMG 683]· θρήνυξ θρήνυκος (ἐπὶ τοῦ αὐτοῦ, καὶ ἔστιν ἡ χρῆσις παρ' Εὐφορίωνι ἐν Πολυχάρει).

Ἰάκιθος

44 Σ Theocr. *Id.* 10.28a, p. 321.13 Wendel

τὴν γραπτὴν ἰάκιθόν φασι ἀπὸ τοῦ αἵματος τοῦ Αἴαντος ἀναδοθῆναι· διὰ τοι τοῦτο ἔχει ἐγγεγραμμένον αἰ αἰ, τὴν ἀρχὴν τοῦ ὀνόματος τοῦ Αἴαντος· εἰς δ' Εὐφορίων ἀπιδῶν εἶπε·

πορφυρὴ ἰάκιθε, σὲ μὲν μία φῆμις αἰδῶν
Ῥοιτεῖης ἀμάθουσι δεδουπότος Αἰακίδαο
εἶαρος ἀντέλλειν τεὰ γράμματα κωκύουσαν.

1 φημί K: φάτις cett.: corr. Hemsterhuys 2 ροιτεῖην, ροι-
τεῖους, ρντοῖους, ρῆγῖους codd., corr. Brubach 3 γεγραμ-
μένα codd., corr. Hermann

cf. Eustath. ad *Il.* 2.557, i. p. 439.33 van der Valk

... καὶ ὅτι Εὐφορίων λέγει τοῦ αἵματος τοῦ ῥνέντος ἐκ τῆς τοῦ Αἴαντος σφαγῆς ἰάκιθον ἐκφύναι.

43 Choeroboscus, *On the substantive*

... *thrānyx thrānykos* (applied to a chair by Corinna), *thrēnyx thrēnykos* (applied to the same; the word is used by Euphorion in the *Polychares*).

Hyacinthus

44 Scholiast on Theocritus, *Idylls*

They say that the lettered hyacinth sprang from the blood of Ajax, and that for this reason the flower has the letters *ai ai* inscribed on it, the beginning of the name of Ajax. It was with regard to this that Euphorion said:

Purple hyacinth, one story of the bards <relates that>
When the Aeacid fell on the Rhoeteian shore
You sprang forth from his blood, inscribed with a
lament.⁷⁶

cf. Eustathius on Homer, *Iliad*

... and (Porphyry reports) that Euphorion says that the hyacinth grew from the blood that flowed from Ajax's wound.

⁷⁶ Ajax killed himself on the shore of the Troad after considering himself dishonoured by the gift of Achilles' arms to Odysseus. "The Aeacid" refers to him, rather than (as usual) to Achilles, since Telamon and Peleus were sometimes both made sons of Aeacus. *εἶαρος* in the third line could mean "in the spring", when the hyacinth flowers, but also "from his blood" (the more *recherché* usage). The particle *μὲν* in the first line implies that Euphorion offset the Ajax story against another or others: according to another tradition (also implied by Euphorion's title), the hyacinth sprang from the blood of Apollo's boyfriend Hyacinthus, accidentally killed by the god in a game of discus.

45 Σ Pindar, *Nem.* 7.39a, iii. p. 121.28 Drachmann

λευρὸν οἱ μὲν τὸ πλατύ· βέλτιον δὲ τὸ πλάγιον ἀκούειν,
ἵνα νοήσωμεν οὐχὶ τὸ καθ' ἑαυτὸ πλαγίως ἔχον, ἀλλὰ τὸ
κατὰ τὴν πληγὴν πλαγίως ἐνεχθέν. οὕτω γὰρ καὶ ὁ
Εὐφορίων τὴν πληγὴν ὑπεστήσατο·

πλευρά τε καὶ θώρηκα διήρικεν ἰνίου ἄχρις.

διήρικεν codd., corr. Beck

46 EtGen AB = EtMag 247.52

δάνειον παρὰ τὸ δάνος, ὃ σημαίνει τὸ δῶρον. Εὐφορίων·

τό ρά οἱ δάνος ὥπασεν Ἐκτωρ.

Sic 45–46 conj. van Groningen:

πλευρά τε καὶ θώρηκα διήρικεν ἰνίου ἄχρις
<ἀργυρόηλον ἄορ>, τό ρά οἱ δάνος ὥπασεν
Ἐκτωρ.

47 Ptolemy Hephaestion, ap. Photius, *Bibl.* 190, p. 146
B 31

εἶτα ὅτι τὸ παρ' Εὐφορίωνι ἐν Ἐκκίνθῳ ἀπορούμενον·

Κωκυτὸς <θ' ὄς> μούνος ἀφ' ἔλκεα νύψεν Ἄδωνιν

⁷⁷ The occiput is the lower part of the back of the head. This is an attempt to reconcile two traditions about the site of Ajax's wound. Soph. *Ajax* 833–834 and other authors have him pierce his

45 Scholiast on Pindar, *Nemean Odes*

Some say that that *leuros* means “flat”. But it is better to take it in the sense “oblique”, provided that we understand it to mean, not something oblique in itself, but something carried in an oblique stroke. For this is how Euphorion imagined the blow:

It pierced through his side and breastplate as far as the occipital bone.⁷⁷

46 Etymologicum Genuinum

daneion (loan): from *danos*, which means “gift”. Euphorion:

Which Hector had given him as a gift.⁷⁸

Van Groningen combined fragments 45–46 as follows:

It pierced through his side and breastplate as far as the occipital bone,
The silver-studded sword, which Hector had given him as a gift.

47 Ptolemy Hephaestion, ap. Photius, *Library*

Then (he says that) the sense of the controversial passage in Euphorion's *Hyacinthus*

Cocytus <who> alone laved Adonis' wounds

side, whereas Quint. Smyrn. 5.483 and Σ D II. 23.821 speak of the neck.

⁷⁸ The sword on which Ajax fell. This is the version of the myth familiar from Sophocles.

τοιούτῳν ἔστι Κωκυτὸς ὄνομα, Χείρωνος ἐπὶ τῇ ἰατρικῇ
μαθητῆς, ἑθεράπευσε τὸν Ἄδωνιν ὑπὸ τοῦ σὺδος τρα-
θέντα.

<θ' ὄς> Hollis: <τοι> Scaliger

Huic carmini attrib. 185 Wilamowitz 1924, 263; 189
Scheidweiler (cf. ad fr. eius 185); 74, 180 Powell

Φιλοκτῆτης

48 Stobaeus, *Flor.* 4.17.16, iv. p. 403 Hense

Εὐφορίωνος Φιλοκτῆτου

τὸν δ' ἐκάλυψε θάλασσα λιλαιόμενον βιότιοι,
καὶ οἱ πῆχες ἄκρον ὑπερφαίνοντο ταθέντες
ἀχρεῖ ἀσπαίροντος ἄλις Δολοπιονίδαο,
δυστήνου· ζῶν δὲ μεθ' ὕδατος ἔκβαλε πᾶσαν
5 χείρας ὑπερπλάζων, ἄλμη δ' ἔκλυσεν ὀδόντας.

3 ἀχρεῖ ἀσπαίροντες vel ἀχρεῖα [ἄ χρεῖα] σπαίροντες codd.,
corr. Meineke ἄλις] ἄδην Meineke 4 ἔμβαλε codd.,
corr. Valckenaer post 4 lacunam statuit van Groningen, in
qua <πόντος> vel nomen simile supplendum videtur
5 ἐκάλυψεν codd., corr. Sitzler: ἐπέρησεν Elter ὀδόντας]
θάνοντα Geel

Χιλιάδες

Test.: *Suda* ε 3801

Χιλιάδες· ἔχει δὲ ὑπόθεσιν εἰς τοὺς ἀποστερησαντας
αὐτὸν χρήματα, ἃ παρέθετο, ὡς δίκην δοῖεν κἂν εἰς

is as follows: Cocytus was the name of a disciple of
Cheiron, to whom he taught medicine. He tended Adonis
when he was wounded by the boar. ⁷⁹

Philoctetes

48 Stobaeus

From Euphorion's *Philoctetes*:

Clinging to life, the sea washed over him;
His outstretched arms appeared above the surface,
As Dolopion's son⁸⁰ gasped vainly for his fill of air,
Poor wretch. And all his life he breathed forth with
the water,
Tossing his hands on high, and the brine surged
round his teeth. [5]

Chiliades

Testimonium: *Suda*, s.v. Euphorion [= Test. I, q.v.]

... the *Chiliades*, which are directed against people who
deprived him of money he had deposited with them, and

⁷⁹ This passage has been compared with Prop. 2.34.91-92,
where Gallus washes his wounds in the waters of the underworld:
this may be an echo of Gallus himself. Needless to say, Ptolemy's
interpretation is maverick.

⁸⁰ According to Hyginus, *Fab.* 102, a shepherd named
Iphimachus, who took care of Philoctetes when he was abandoned
by the Achaeans on Lemnos. The story of his drowning is other-
wise unknown; perhaps it happened when the returning Greeks
were shipwrecked off Euboea.

μακράν· εἶτα συνάγει διὰ χιλίων ἐτῶν χρησμούς ἀπο-
τελεσθέντας· εἰσὶ δὲ βιβλία ἑ, ἐπιγράφεται δὲ ἡ
πέμπτη χιλιάς· περὶ χρησμῶν, ὡς διὰ χιλίων ἐτῶν ἀπο-
τελοῦνται.

περὶ χρησμῶν . . . ἀποτελοῦνται om. vel in mg. codd. plerique

49 Steph. Byz., a 477 Billerbeck

Ἄσκανία . . . ἔστι καὶ Ἄσκάκιος ποταμός. Εὐφορίων
Χιλιάσι·

καὶ Ψίλιον Ἄσκάκιόν τε < > Ναυαίθιοιο

Ψίλις Μυσίας, Ναυαίθος Ἰταλίας.

<καὶ εἰ νόοντα> Ναυαίθιον Salmasius, unde <κ. εἰ ν.> Νέαιθον
Meineke: <καὶ ὕδατα> Friedemann: <πρὸς ὕδατα> vel <ρόον
προτὶ> Scheidweiler <ρόφ πάρα> Ναυαίθιοιο | <γνωρί-
ζειν ἐτόπαζον> van Groningen

50 Steph. Byz., p. 240.13 Mein.

Δυμᾶνες, φυλὴ Δωριέων . . . Εὐφορίων Χιλιάσι·

δαίμων <μωμή>σαιτο φιλοπλοκάμοισι Δυμαίναις

<οὐδέ κ' ἐπέλθων> | δαίμων <μωμή>σαιτο Schneider
<ἀντιά>σαιτο Düntzer

whose premise is that they will eventually be punished, no
matter how long in the future; then he assembles a collec-
tion of oracles that were fulfilled after [or in the course of]
a thousand years. There are five books, and the fifth is en-
titled *chiliads* ("thousand"). On oracles, how they are fulfilled
after [or in the course of] a thousand years.

49 Stephanus of Byzantium

Ascania . . . There is also a river Ascanius. Euphorion in the
Chiliades:

And Psilis and Ascanius < > of Nauaethus

Psilis is in Mysia, Nauaethus in Italy.⁸¹

50 Stephanus of Byzantium

Dymanes, a tribe of Dorians . . . Euphorion in the *Chili-
ades*:

<Nor> would a god find fault with the Dymaenae,
who delight in their tresses.⁸²

⁸¹ The Psilis and Ascanius are rivers of the Troad, less familiar
than the Simois and Scamander. The Nauaethus or Neaethus is
just north of Croton in southern Italy. It lent its name to a story
that the Trojan women set fire to the ships of their Greek captors
there (Σ, Tzetz. ad Lyc. 921). Virg. *Aen.* 5.635–718 locates the
boat-burning in western Sicily, and makes the boats Trojan.

⁸² One of the three Dorian tribes.

51 P. Oxy. 2220 fr. 10

]. . . [

] Δωδῶ[

Ζηνὸς Χαονίου προμάντι]ες ἠυδάξ[αντο

], ισιπατε [

]αροπ . ομ[

]νει[

5

2 Δωδῶ[νι πέλειαι Hollis 3 Suppl. ex Steph. Byz. s.v.
Χαονία, p. 686.11 Mein. Εὐφορίων Χιλιάσιν Ζηνὸς, κτλ.

52 Athen. *Deipn.* 10.436 F

Ξέναρχος δ' ὁ Ῥόδιος διὰ τὴν πολυποσίαν Μετρητῆς
ἐπεκαλεῖτο μνημονεύει αὐτοῦ Εὐφορίων ὁ ἐποιοὺς ἐν
Χιλιάσι.

cf. Aelian, *VH* 12.26

ποτίστατοι γεγόνασιν ἄνθρωποι ὥσπερ φασὶ Ξενα-
γόρας ὁ Ῥόδιος, ὃν ἐκάλουσιν Ἀμφορέα . . .

53 P. Oxy. 2085

cf. 109, fr. 1, col. ii, ll. 27-29

51 P. Oxy. 2220

] Dodo[na

The prophets of Chaonian Zeus spoke out.⁸³52 Athenaeus, *Deipnosophistae*

Xenarchus of Rhodes was known as "The liquid measure"
because of his fondness for drinking. Euphorion the hex-
ameter poet mentions him in the *Chiliades*.

cf. Aelian, *Historical Miscellany*

The most drink-loving men on record are Xenagoras of
Rhodes, whom they called "Nine-gallons" . . .

53 P. Oxy. 2085

cf. 109, fr. 1, col. ii, ll. 27-29.

⁸³ The Selloi were the (male) prophets at Dodona, though
Hdt. 2.55.1 speaks of feminine *promanties*. Euphorion could
mean either.

54 P. Oxy. 2528

cf. 111, ll. 5–12

Huic carmini attrib. 187 Toup; 95 Heyne; 79, 102, 103 Meineke; fort. 10–11 (Αραί) Powell, van Groningen; cf. etiam Dindorf ap. 56.

55–178 FRAGMENTA INCERTAE SEDIS

55 “Apuleius”, *De Orthographia*, § 51, p. 12 ed. Osann

Azania est pars Arcadiae, ubi natum Iovem tradit Euphorion.

56 Σ Eur. *Phoen.* 682, i. p. 320.16 Schwartz

δεδοσθαι γὰρ τὰς Θήβας τῇ Περσεφόνη ὑπὸ Διὸς ἀνακαλυπτῆρια, ὡς Εὐφορίων [ἄ νιν εὐηλίοισιν add. MT: φησὶν ἐν Χιλιάσιν Dindorf].

ἀλλ’ οὐπω Θήβη πεπρωμένα κέιτο τάλαντα,
τὴν ρά ποτε Κρονίδης δῶρον πόρε Περσεφονείῃ
ἧ γαμέτῃ, ὅτε πρῶτον ὀπωπήσασθαι ἔμελλε,
νυμφιδίου σπείροιο παρακλίνασα καλύπτρην.

1 τάλαντα] θέμεθλα Geel 3 ἧ γαμετῇ M: ὄν γαμέτην Mein.
ὀπωπήσεσθαι Schaefer, Cobet

54 P. Oxy. 2528

cf. 111, ll. 5–12

55–178 FRAGMENTS OF
UNCERTAIN LOCATION55 “Apuleius”, *On Spelling*

Azania is a part of Arcadia, where Euphorion relates that Jupiter was born.⁸⁴

56 Scholiast on Euripides, *Phoenissae*

For Zeus gave Thebes to Persephone as a bridal gift, on the occasion of her unveiling, as Euphorion says:

But not yet were fate’s balances fixed fast in Thebes,
Which once the son of Cronos on Persephone
bestowed,
His bride, when first she was about to see him,
Moving aside the cover of her maiden snood.⁸⁵

⁸⁴ For the vindication of this as a genuine citation of Euphorion, see Hollis 1992 a 110–112 and 1996, 165. It can be combined with 174, just as in Call. *Hymn* 1 Zeus is born in Arcadia and handed over to a nymph called Nede.

⁸⁵ The custom referred to is that of presenting gifts to a bride when she first moves aside her veil and is seen by the bridegroom. Zeus was both father and husband of Persephone, who bore him Iacchus. With Meineke’s emendation (“when first she was about to see her husband”), the allusion is to Persephone’s union with Hades, when according to other sources she was presented with Sicily (e.g. Σ Pind. *Nem.* 1.17).

57 P. Oxy. 3830

fr. 2 col. ii

- 6 "γαίης [καὶ πόντοιο, ἴν' Ἰάπετός τε Κρόνος τε"
[Il. 8.479]
[desunt c. 2 versus]

fr. 3 col. ii

- Οὐρ]ανοῦ καὶ Γῆς πα[ιδ-
]ηι ὅτι τε νέος ὦ[ν (?)
]ν· ὁ δὲ Ζεὺς μ[
], βαλὼν α.[
5 κερ]αυνοῖς καὶ ἀ[στραπαῖς
]ς ἐνεῖρξεν τεξ[
] ἀρχὴν Κρόνωι.[
]τ.. διαφέρειν οφεί[
την ἀ[π'] αὐτοῦ προση[γορευ- ἢ ἰ-
10 στορία παρ' Εὐφω,ρίωνι[

4 fort. ἐ]μβαλὼν Harder
Κρόνωι π[αρέδωκεν Harder
10 suppl. e PLitLond. 142

6-7 τὴν τοῦ]||[των ἀρχὴν
8 πάν]των dub. Harder

cf. Σ AD Il. 8.479 γαίης καὶ πόντοιο ἴν' Ἰάπετός τε Κρόνος τε] Διὸς μεταστήσαντος τὸν πατέρα Κρόνον τῆς βασιλείας καὶ τὴν τῶν θεῶν ἀρχὴν παραλαβόντος, Γίγαντες οἱ Γῆς παῖδες ἀγανακτήσαντες ἐν Ταρτησῶ (πόλις δέ ἐστιν αὕτη παρὰ τὸν Ὠκεανόν) μέγαν κατὰ Διὸς πόλεμον παρεσκευάζον. Ζεὺς δὲ συναντήσας αὐτοῖς καταγωνίζεται πάντας, καὶ μετα-

57 P. Oxy. 3830

fr. 2 col. ii

"of earth [and sea, where Iapetus and Cronos"
[c. 2 lines missing]

fr. 3 col. ii

Children of Heaven and Earth
and because being young
and Zeus
hurling

with thunderbolts and lightnings
he confined them [and he entrusted
the dominion to Cronos
to excel [all of them?] Ophi[
the (mountain?) named after him The
story (is) in Euphorion.⁸⁶

[5]

cf. Scholiast on Homer, *Iliad*, "Of the earth and sea, where Iapetus and Cronos"] After Zeus displaced his father Cronos from the kingship and took over the sovereignty of the gods, the Giants, sons of Earth, grew angry in Tartesus (a city beside the Ocean) and prepared a great war against him. Meeting them in battle, Zeus overcame their entire

⁸⁶ Such "source" ascriptions cannot be relied upon to reproduce what the author in question actually said. The present story (whether Euphorion or not) combines features of stories about Giants and Titans, while the imprisonment of Ophion under a mountain recalls Typho underneath Mount Etna.

στήσας αὐτοὺς εἰς Ἐρεβος τῷ πατρὶ Κρόνῳ τὴν
τούτων βασιλείαν μεταδίδωσιν. Ὀφίωνα δὲ τὸν δο-
κοῦντα πάντων ὑπερέχειν κατηγωνίστατο ὄρος ἐπιθείς,
ἀφ' οὗ Ὀφιώνιον προσηγορεύθη.

58 Σ AD Il. 14.295

Ἦσαν τρεφομένην παρὰ τοῖς γονεῦσιν εἰς τῶν Γιγάν-
των Εὐρυμέδων βιασάμενος ἔγκυον ἐποίησεν, ἣ δὲ
Προμηθέα ἐγέννησεν. Ζεὺς δὲ ὕστερον γήμας τὴν
ἀδελφὴν καὶ γνοὺς τὰ γενόμενα τὸν μὲν Εὐρυμέδοντα
κατεταρτάρωσεν, τὸν δὲ Προμηθέα προφάσει τοῦ πυ-
ρὸς δεσμοῖς ἀνήρτησεν. ἡ ἱστορία παρὰ Εὐφορίωνι.

cf. Σ T Il. 14.296a, iii. p. 636.1 Erbse, sine Euphorionis
nomine

59 Σ Nic. Al. 433a, p. 154 Geymonat

μήκωνος κεβληγόνου] τῆς ἐν τῇ κεφαλῇ τὸν γόνου
ἐχούσης . . . καὶ Εὐφορίων περὶ τῆς Ἀθηνᾶς·

κεβληγόνου Ἀτρυτώνης

cf. Ἐκλογαὶ διαφόρων λέξεων, Bodl. MS Barocci 50 fol.
310^r, ap. Cramer, *Anecd. Oxon.* ii. p. 456.29

κεφάλῃ . . . Μακεδόνες δὲ κεβλήν, τὸ β̄ ἀντὶ τοῦ φ̄
λαμβάνοντες, ὡς ἐπὶ τῆς Βερενίκης, Φερενίκη γάρ
ἐστίν.

force, removed them to Erebus, and handed dominion
over them to his father Cronos. As for Ophion, who tow-
ered over them all, he defeated him and penned him under
a mountain, which came to be known as "Ophionion" after
him.

58 Scholiast on Homer, *Iliad*

While Hera was still being brought up by her parents, one
of the Giants, Eurymedon,⁸⁷ raped her and made her preg-
nant. She gave birth to Prometheus. Afterwards, when
Zeus married his sister and found out what had happened,
he consigned Eurymedon to Tartarus and used <his theft
of> fire as a pretext to tied up Prometheus in chains. The
story is in Euphorion.

59 Scholiast on Nicander, *Alexipharmaca*

"The *keblēgonos* poppy"] With the seeds in its head . . . Eu-
phorion also uses the word of Athena:

The unwearied goddess, born from the head.

cf. *Selection of various glosses*

kephalē (head) . . . the Macedonian form is *keblē*, with a
b instead of *f*, as also in the case of "Berenice" for
"Pherenice".⁸⁸

⁸⁷ King of the Giants, known from *Od.* 7.58–59.

⁸⁸ See also Call. fr. 657 and Pfeiffer ad loc.

60 Commenta Bernensia in Lucan, *Phars.* 3.402

Pindarus [fr. 100 Snell] et ceteri dicunt Apollinis et Penelope filium [sc. Pana], alii Mercurii et eiusdem. Hunc natum montanis nimfis a patre nutriendum traditum perhibent, unde hylicus deus factus. Euphorion Ulixis filium manifestat.

cf. Σ ps.-Eur. *Rhes.* 36, ii, p. 328.18 Schwartz

τὸν <Πά>να οἱ μὲν Πηνελόπης φασὶ < > [Καλιστοῦς καὶ Διὸς παῖδας γενομένους < > ἀφ' ἧς ὄρος Κυλλήνης del. Schwartz, praeunte Münzel] ἄλλοι δὲ Ἀπόλλωνος καὶ Πηνελόπης < > ὡς καὶ Εὐφορίων.

sic suppl. Schwartz: τὸν Πάνα οἱ μὲν Πηνελόπης φασὶ <υἶὸν καὶ πάντων τῶν μνηστήρων, ὅθεν καὶ Πάνα λέγεσθαι>, ἄλλοι δὲ Ἀπόλλωνος καὶ Πηνελόπης, <οἱ δὲ Ὀδυσσεύς καὶ Πηνελόπης>, ὡς καὶ Εὐφορίων.

61 Clem. Al. *Strom.* 4.5.24.1-2

αὐτίκα πρὸς τῶν ποιητῶν τυφλὸς ἐκ γενετῆς κηρύττεται [sc. ὁ Πλούτος].

καὶ οἱ γείνατο κοῦρον, ὃς οὐκ ἴδεν ἠλέκτωρα,

φησὶν ὁ Χαλκιδεὺς Εὐφορίων.

εἶδεν ἠλέκτωρα L, corr. Keydell, dein Wilamowitz 1924, 263 = 1962, 357 (cf. Choeroboscus, in Theodos. *Canon.*, GG IV.1, p. 301.3 Hilgard): ἠλέκτωρα εἶδεν Sylburg

60 Commentary on Lucan, *Pharsalia*

Pindar and others say that he [sc. Pan] was son of Apollo and Penelope, others that he was son of Mercury and the same mother, and that he was handed over by his father to the mountain nymphs to be nurtured, whence he became a god of the woodlands. Euphorion represents Pan as son of Ulysses.

cf. Scholiast on ps.-Euripides, *Rhesus*

Some say that Pan was son of Penelope <and all the suitors, whence he was named "Pan" ("All")>, others that he was son of Apollo and Penelope, <while others still say that he was son of Odysseus and Penelope>, which is Euphorion's version.⁸⁹

61 Clement of Alexandria, *Stromateis*

Wealth is said by the poets to be blind from birth:

And bore to him a son, who never saw the shining one⁹⁰

as Euphorion of Chalcis says.

⁸⁹ In which case he was mortal (Σ Theocr. *Id.* 1.123*b* mentions the same lineage, but without naming Euphorion). Ancient authors sometimes distinguish two Pans; Plutarch of course knew of one who died (*Mor.* 419 C-D).

⁹⁰ i.e. the sun. The parents of Wealth were Demeter and Iasion (*Hes. Th.* 969-970), and he was born in Crete.

62 Σ Arat. *Phaen.* 34, p. 83.7 Martin

δοκεῖ δὲ πρὸς εὐτοκίαν συμβάλλεσθαι αὐτό [sc. δικάμ-
νον], ᾧ καὶ τὴν Εἰλείθυιαν στέφουσι· καὶ πού ἐπ' αὐτῆς
Εὐφορίων·

στεφαιμένη θαλεροῖσι συνήντετο δικτάμοισι.

63 EtGen AB (cf. EtSym; EtMag 396.27)

εὐρνώσσα ἢ μέγα χάσμα ἔχουσα [hic desinit A]. Εὐφο-
ρίων·

ὄσσους εὐρνώσσα Τυφάουι κύσατο Κητώ.

παρὰ τὸ εὐρὸν καὶ τὸ κόνον ἢ μεγάλη καὶ πλατεία. κόνον
γὰρ λέγουσι τὸ μέγα οἱ Λάκωνες.

κύσατο EtSym, EtMag

64 Σ T Il. 24.77b, v. p. 534.3 Erbse

Εὐφορίων·

ἀελλόποδος θ' ἀρπυίας

αἰθαρύταο T, corr. Oder

65 Σ AD Il. 18.486

τὸ τε σθένος Ὀρίωνος] . . . Τριεὺς ὁ Ποσειδῶνος καὶ
Ἄλκωνης μιᾶς τῶν Ἀτλαντος θυγατρῶν ᾧκει μὲν ἐν
Τανάγρα τῆς Βοιωτίας, φιλοξενώτατος δὲ γενόμενος

62 Scholiast on Aratus, *Phaenomena*

It [sc. dittany] seems to contribute to the easing of labour-
pains, and they crown Eileithyia with it. And Euphorion
says of her:

Crowned with fertile dittany⁹¹ she met her.

63 Etymologicum Genuinum

eurukoōsa: having a large chasm. Euphorion:

Those cavernous Keto brought to birth by Typho.⁹²

From *euru* (wide) and *koon*: large and broad, for the Laco-
nian word for "large" is *koon*.

64 Scholiast on Homer, *Iliad*

Euphorion:

And of a storm-footed Harpy.

65 Scholiast on Homer, *Iliad*

"And the might of Orion"] Hyrieus, son of Poseidon and
Alcyone, one of the daughters of Atlas, lived in Tanagra, in
Boeotia. He was a most hospitable person, and once even

⁹¹ Ancient authors associate this plant with Crete, home and
ancient cult-centre of the goddess of childbirth.

⁹² The offspring are presumably monsters of some sort. In
Hesiod's *Theogony*, the offspring of Typho and Echidna are the
hound of Geryon, Cerberus, and the Lernaean hydra. Euphorion
has given Typho a different partner, unless he understood τῆ in
306 to refer to Typho's union, not with Echidna, but with Keto
(whose offspring by Phorcys are the general subject of 270–336).

ὑπεδέξατο ποτὲ καὶ θεοῦς. Ζεὺς δὲ καὶ Ποσειδῶν καὶ Ἑρμῆς ἐπιξενωθέντες αὐτῷ καὶ τὴν φιλοφροσύνην ἀποδεξάμενοι παρήνεσαν αὐτεῖν ὅ τι ἂν βούλοιο· ὁ δὲ ἄτεκνος ὢν ἤτήσατο παῖδα. λαβόντες οὖν οἱ θεοὶ τὴν τοῦ ἱερουργηθέντος αὐτοῖς βοῦς βύρσαν, ἀπεσπέρμησαν [κατούρησαν van Thiel] εἰς αὐτὴν καὶ ἐκέλευσαν κρύψαι κατὰ γῆν καὶ μετὰ δέκα μῆνας ἀνελεσθαι. ὢν διελλόντων ἐγένετο ὁ Οὐρίων, οὕτως ὀνομασθεῖς διὰ τὸ οὐρήσαι τὸ σπέρμα αὐτοῦ τοὺς θεοὺς [οὐρήσαι ὡσπερ τοὺς θεοὺς codd., corr. Scheidweiler], ἔπειτα κατ' εὐφημισμὸν Ὀρίων. συγκυνηγετῶν δ' οὗτος Ἀρτέμιδι ἐπεχείρησεν αὐτὴν βιάσασθαι. ὀργισθεῖσα δ' ἡ θεὸς ἀνέδωκεν ἐκ τῆς γῆς σκορπίον, ὃς αὐτὸν πλῆξας κατὰ τὸν ἀστράγαλον ἀπέκτεινε. Ζεὺς δὲ συμπαθήσας κατηστέρισεν αὐτόν διὰ τοῦ Σκορπίου ἀνατέλλοντος Ὀρίων δύνει. ἡ ἱστορία παρὰ Εὐφορίωνι.

cf. Palaephatus, *de incred.* 51 (usque ad κατηστέρισεν αὐτόν, nec porro).

66 Σ PQT *Od.* 5.121, i. p. 255.13 Dindorf

τούτου [sc. Ὀρίωνος] γὰρ ἔρασθεισα ἡ Ἥμερα ἤρπασεν ἀπὸ Τανάγρας εἰς Δῆλον, ἔνθα τὴν ἀμαλλοφόρον Οὐπίην ἰδὼν ἠθέλησε βιάσασθαι. ἐφ' ᾧ ὀργισθεῖσα ἡ θεὸς ἀναιρεῖ αὐτόν, ὡς Εὐφορίων δηλοῖ.

⁹³ Not to mention other authors: Hygin. *Fab.* 195; Ov. *Fast.* 5.493–536, Nonn. *D.* 13.96–103 (the birth); Aratus, *Phaen.* 636–

entertained deities. Zeus and Poseidon and Hermes were welcomed by him as guests, and after they had enjoyed his good cheer they encouraged him to ask for whatever he wanted. Being childless, he asked for a child. The gods therefore took the hide of the bull which had been sacrificed to them and ejaculated onto it, and they told him to hide it underground, then take it up again after ten months. After those ten months had passed, Ourion was born, his name derived from the gods "urinating" his seed, but later softened to "Orion". Once when he was out hunting with Artemis he tried to rape her. The goddess was angry and caused a scorpion to spring from the earth which bit him in the ankle and killed him. Zeus felt sympathy and translated him to the heavens. That is why, when Scorpio rises, Orion sets. The story is in Euphorion.⁹³

66 Scholiast on Homer, *Odyssey*

For Day fell in love with him (sc. Orion) and snatched him from Tanagra to Delos, where he saw Oupis as she carried sheaves and wanted to force her to his will. The goddess was angry at this and slew him, as Euphorion relates.⁹⁴

646 (the death). It is not clear whether Euphorion told all or part of the story.

⁹⁴ Is "the goddess" Day, acting out of jealousy (in *Od.* 5.121 Dawn abducts, but does not kill, Orion)? Is it Artemis (said to kill him in *Od.* 5.123–124 and often thereafter)? Or is it Oupis—and if so, is Oupis another name for Artemis (as in Call. *Hymn* 3.204–205) or is she an independent figure (one of the maidens who come from the Hyperboreans to Delos in *Hdt.* 4.35)? Not all of these possibilities can be reconciled with the previous fragment; Euphorion may have told the story more than once.

67 Σ Arat. *Phaen.* 324, p. 240.9 Martin

ὅτι δὲ ἔχει σφόδρα λαμπροὺς ἀστέρας, καὶ μάλιστα μὲν
τοὺς τὸ ζῶμα ἀποτελοῦντας, ἑτέρους δὲ τοὺς περὶ <τοὺς>
ἰμάντας καὶ <τοὺς τὸ> ξίφος μιμουμένους, καὶ δύο λαμ-
προὺς τοὺς ἐπ' ἄκρων ποδῶν, φησὶ καὶ Εὐφορίων·

... οὐδὲ νεογονοὶ

παῖδες ἐδιζήσαντο πελώριον Ὠρίωνα

68 Σ AD II. 24.602

Νιόβη θυγάτηρ μὲν ἦν Ταντάλου, γυνὴ δὲ Ἀμφίονος.
γαμηθεῖσα δὲ τῷ Ἀμφίονι παῖδας ἔσχεν δεκαδύο, ἕξ
μὲν θηλείας, ἕξ δὲ ἄρρενας. ἐπαρθείσα τε τῷ πλήθει
τῶν παίδων καὶ τῇ καλλονῇ ἀνείδιζεν τῇ Λητοί, ὅτι
δύο μόνους ἐγέννησεν, Ἀπόλλωνα καὶ Ἄρτεμιν, καὶ
ὅτι εὐτεκνοτέρα αὐτῆς ἐστίν. ἀγανακτήσασα δὲ ἡ θεὸς
ἔπεμψεν [ἀγανακτήσαντες δὲ οἱ θεοὶ ἔπεμψαν L] αὐ-
τοῖς τοὺς παῖδας αὐτῆς [ἔπεμψεν τοῖς παισὶν αὐτῆς
θάνατον QL: ἔπεμψεν ἰοὺς τοῖς παισὶν αὐτῆς A]: καὶ
Ἀπόλλων μὲν τοὺς ἄρρενας ἀναίρει κυνηγετοῦντας ἐν
τῷ Κιθαιρῶνι, Ἄρτεμις δὲ τὰς θηλείας ἐπ' οἴκου
οὔσας. θρηνοῦσαν οὖν τὴν Νιόβην ἀφάτως τὸ τοιοῦτο
δυστύχημα Ζεὺς ἐλεήσας εἰς λίθον μετέβαλεν, ὃς καὶ
μέχρι νῦν ἐν Σιπύλῳ τῆς Φρυγίας ὄραται παρὰ πάν-
των, πηγᾶς δακρῶν προῖέμενος. ἡ ἱστορία παρὰ
Εὐφορίωνι.

67 Scholiast on Aratus, *Phaenomena*

That it (sc. the constellation of Orion) has very bright stars,
especially those that form the belt, and others around the
straps and those that form the likeness of his sword, and
two bright stars at the extremities of his feet, is stated also
by Euphorion:

... not even infant

Children seek (in vain) for the mighty Orion.

68 Scholiast on Homer, *Iliad*

Niobe was the daughter of Tantalus and wife of Amphion.
From her marriage to Amphion she had twelve children,
six girls and six boys. Priding herself on the number of her
children and their beauty she taunted Leto with the fact
that she (Leto) had only two, Apollo and Artemis, and that
she (Niobe) was more blessed in offspring than the god-
dess. This angered Leto, who sent her children against
Niobe's family: Apollo killed the males while they were out
hunting on Cithaeron, Artemis the females while the latter
were at home. Zeus felt pity for Niobe's indescribable grief
at this calamity, and turned her into a stone, which even to
this day is visible to all in Sipylus in Phrygia, weeping
streams of tears. The story is in Euphorion.⁹⁵

⁹⁵ In essentials, this is the standard version of the myth; it is
not clear why Euphorion should be singled out.

69 Σ Ap. Rhod. 1.181, p. 23.5 Wendel

οὔτος [sc. Τιτυός] δὲ ἐν Ἅιδου τετιμώρηται διὰ τὸ εἰς Πυθῶνα στελλομένην κατασχεῖν τὴν Αἰητώ, ὡς καὶ Ὅμηρος [Od. 11.576]: "Τιτυὸν Γαίης υἱόν". ὁ δὲ Εὐφορίων Ἀρτεμίδος φησιν αὐτὸν ἤφθαι καὶ διὰ τοῦτο τιμωρεῖσθαι.

70 Σ Arat. *Phaen.* 519, p. 312.5 Martin

καμπή τ' αἰθομένης] ἢ ἀπὸ τῆς κεφαλῆς πρώτη καμπή. αἰθομένης δὲ τῆς ἐχούσης καυσώδη ἰόν. καυστικός γὰρ αὐτῆς ὁ ἰός. Εὐφορίων

τῆς μὲν δὴ τῶν, ὅσσα φύει εὐδείελοσ αἶα,
ἢ φύλλω <τινός> ἢ ποιῆ ὅτε χρίμψατο λύθρον,
ὡς πυρὶ καρφόμενα ψαφαρῆ ἰνδάλλετο τέφρη.

2 Sic versum restituit Martin φύλλον vel φύλλον codd.:
φυτὸν Bekker, Lobeck: φύλλ' Maass ποίη codd., corr.
Martin ὄτ(ε) (ἐ)χρίμψατο fere codd.: ὄτέφ ἐγχρίμψατο
Lobeck: ὅτεφ χριμψαίατο Meineke 3 καρφόμενον Est:
καρφόμενον cett.: corr. Bentley ἰνδά(λ)εται codd., corr.
Bentley

71 *Berliner Klassikertexte*, V. i, ed. W. Schubart and U. von Wilamowitz-Moellendorff (Berlin, 1907), p. 57, col. i

αιπ[. . .
ξανθὸς δ[. . .
καὶ οἱ δειμαίνοντ[ι . . .

69 Scholiast on Apollonius of Rhodes, *Argonautica*

He (Tityos) is punished in Hades for having overpowered Leto as she was on her way to Pytho, as when Homer mentions "Tityos son of Earth". Euphorion says that he laid hands on Artemis, and that that is the reason for his punishment.

70 Scholiast on Aratus, *Phaenomena*

"The coil of the blazing" (sc. the constellation Hydra)] The first coil from its head. "Blazing" because it had caustic poison; for its poison had a fiery quality. Euphorion:

Of all the things the sunny earth puts forth—
Or leaf, or grass—whatever touched its gore,
As if burned up it seemed like powdered ash.⁹⁶

71 *Berliner Klassikertexte*

Golden
And in his fear

[2]

⁹⁶ The Lernaean hydra. Some authors report that Heracles used its gall to poison his arrows.

- 5 ταρφέες ἀφλοισμῶ δι [..
οἱ δ' ὄπιθεν λασίῃ ὑπὸ γαστέρι πεπ[τηῶτες]
οὐραῖοι λιχμῶντο περὶ πλευρῆσι δρᾶ[κοντες.]
ἐν καὶ οἱ βλεφάροις κυάνω ἤστράπτειον [ῥοσε.
ἧ που θερμάστραις ἧ που Μελιγουνίδι τοῖαι
μαρμαρυγαί, αἴρησιν ὅτε ῥήσσοιτο σίδηρος,
10 ἧέρ' ἀναθρόσκουσι (βοᾷ δ' εὐήλατος ἄκμων),
ἧ Αἴτην ψολόεσσαν, ἐναύλιον Ἄστερόποιο.
ἴκετο μὴν Τίρυνθα παλιγκότῳ Εὐρυσθηῖ
ζωὸς ὑπὲς Ἄϊδαο δωδέκα λούισθος ἀέθλων
καὶ μιν ἐνὶ τριόδουσι πολυκρίθιοι Μιδείης
15 ταρβαλέαι σὺν παισὶν ἐθήησαντο γυναικές.

7 κυάνω van Groningen: κυάνω Schubart-Wilamowitz
[ῥοσε suppl. Schubart 11 cit. ap. Σ Nic. *Theor.* 288c, p.
132.5 Crugnola Αἴτην ψολόεσση Sitzler

72 Eustath. ad Dion. Perieg. 558, GGM ii. p. 325^a42
Müller

ᾄδεται δὲ Ἑρακλῆς εἰς αὐτὴν (sc. Ἐρύθειαν) πλεύσας
χαλκῶ λέβητι, ὅτε καὶ τὰς Γηρνονεῖους ἀπήλασε βούδ

χαλκείῃ ἀκάτῳ βουπληθέος ἐξ Ἐρυθείης,

ὡς ὁ Εὐφορίων λέγεται ἰστορεῖν.

⁹⁷ Cerberus. ⁹⁸ Lipara, one of the Aeolian islands, just
north of Sicily (Call. *Hymn* 3.47–48). Euphorion's description is
also indebted to Callimachus' account of Hephaestus' smithy under
Etna (*Hymn* 4.144).

- Thick (droplets?) with foam
And lurking under his⁹⁷ shaggy belly behind him [5]
The serpents of his tail licked round his ribs,
And in their lids his eyes flashed out blue-black.
Such flashes from the furnaces, perhaps
In Meligounis,⁹⁸ when the hammer smites the iron,
Dart through the air (and the much-pounded anvil [10]
groans aloud)
Or sooty Etna, resting-place of Asteropus.⁹⁹
To Tyrins, to Eurystheus in his spite,
He came alive from Hades: last of twelve ordeals.
And at the cross-roads of Midea,¹⁰⁰ rich in barley,
The frightened women watched him with their sons. [15]

72 Eustathius on Dionysius the Periegete

Heracles is celebrated as having sailed to it [Erythea] in a
bronze cauldron, when he drove off the cattle of Geryon

In a light bronze vessel, from ox-rich Erythea
as Euphorion is said to relate.¹⁰¹

⁹⁹ Perhaps one of the Cyclopes. "Steropes" is listed among
their names elsewhere (*Hes. Th.* 140).

¹⁰⁰ City in Argolis; home of Heracles' mother (*Theocr. Id.*
13.20; Hunter ad loc.).

¹⁰¹ Erythea is in the far west, later identified with Gadeira
(Cádiz). In order to get there, the Sun lent Heracles the vessel (in
Stesichorus, *PMG* 185, a golden goblet) in which he crossed the
ocean by night.

73 Strab. 14.5.29 (= Apollodorus, *FGrH* 244 F 170)

λέγεσθαι γάρ φησι καὶ τῆς Μυσίας κόμην Ἀσκανίαν
περὶ λίμνην ὁμώνυμον, ἐξ ἧς καὶ τὸν Ἀσκάκιον ποταμὸν
ρέειν, οὗ μνημονεύει καὶ Εὐφορίων·

Μυσοῖο παρ' ὕδασι ν Ἀσκανίῳ.

cf. Strab. 12.4.8; Alex. Aetol. 9

74

(a) Σ Theocr. *Id.* 13.7–9a, p. 259.9 Wendel

τὸν Ἔταν Σωκράτης [*FGrH* 310 F 10] υἱὸν Ἡρακλέους
φησίν, Ἀπολλώνιος δὲ ὁ Ῥόδιος [1.1213, al.] Θειο-
δάμαντος, <Νί>καν<δρος [fr. 48 Gow–Scholfield] δὲ
Κήνκος, Εὐφορίων [Εὐφορίδης K, corr. Callierges] δὲ
Πολυφήμου [Εὐφήμου K, corr. Hemsterhuys] τοῦ Πο-
σειδῶνος ἐρώμενον [ἐρωμένου K, corr. Brubach]· καὶ
ἄλλοι ἄλλων.

cf. Σ Ap. Rhod. 1.1207b, p. 109.22 Wendel

Σωκράτης δὲ ἐν τῷ πρὸς Εἰδόθεόν [F 15] φησι τὸν
Ἔταν ἐρώμενον Πολυφήμου καὶ οὐχ Ἡρακλέους
γενέσθαι.

(b) *ibid.* 1.40–41, p. 10.13 Wendel

τὸν δὲ Πολύφημον Ἐλάτου παῖδα εἶπεν Ἀπολλώνιος,

73 Apollodorus, ap. Strabo

He (sc. Apollodorus) says that there is also in Mysia a vil-
lage called Ascania bordering on a lake of the same name,
from which flows the river Ascanius, which is mentioned
by Euphorion:

By the waters of the Mysian Ascanius.¹⁰²

74

(a) Scholiast on Theocritus, *Idylls*

Socrates calls Hylas son of Heracles, Apollonius of Rhodes
son of Theiodamas, Nicander son of Ceyx, and Euphorion
boy-friend of Polyphemos son of Poseidon. Others have
different versions.

cf. Scholiast on Apollonius of Rhodes, *Argonautica*

Socrates in his *Against Eidotheus* says that Hylas was the
boy-friend of Polyphemos and not of Heracles.

(b) Scholiast on Apollonius of Rhodes, *Argonautica*

Apollonius says that Polyphemos was son of Elatus, Socra-

¹⁰² For the river Ascanius, cf. 49. Scheidweiler connected this
fragment with the death of Hylas, and hence supposed that the
context was Argonautic.

Σωκράτης [Ἴσοκράτης codd., corr. Toup; F 18] δὲ καὶ
Εὐφορίων Ποσειδῶνος.

Ἰακίνθῳ attrib. Powell

75 Choeroboscus, in Theodos. *Canon.*, GG IV.1, p.
295.16–22 Hilgard

τὸ δὲ Βέβρυξ κατὰ τὰς πτώσεις τὰς μὴ ἐχούσας τὸ ξ
διφορεῖται κατὰ τὸν χρόνον· εὐρέθῃ γὰρ καὶ ἐκτεταμένον
ἔχον τὸ υ, οἶον "Βεβρύκων βασιλῆος ἀγήνηρος" [Ap.
Rhod. 2.2], καὶ συννεσταλμένον, οἶον "οὐδ' ἄρα Βέβρυκες
ἄνδρες ἀκήδησαν βασιλῆος" [Ap. Rhod. 2.98], καὶ παρ'
Εὐφορίωνι.

ἀπόπρο δὲ Βέβρυκα πύκτην

καὶ παρὰ Λυκόφρονι "εἰς Βεβρύκων ρίψειαν ἐκβατηρίαν"
[Al. 516].

Ξενίῳ dubitanter attrib. Powell

76 Athen. *Deipn.* 6.263 D–E (Posidonius, fr. 60 Edel-
stein–Kidd = 147 Theiler = FGrH 87 F 8)

καὶ τούτῳ τῷ τρόπῳ Μαρνανδύνοι μὲν Ἡρακλεώταις ὑπε-
εγάγησαν, διὰ τέλους ὑποσχόμενοι θητεύσειν παρέχου-
σιν αὐτοῖς τὰ δέοντα, προσδιαστειλόμενοι μηδενὸς αὐ-
τῶν ἔσσεσθαι πράσιν ἔξω τῆς Ἡρακλεωτῶν χώρας, ἀλλ'
ἐν αὐτῇ μόνον τῇ ἰδίᾳ χώρᾳ. τάχ' οὖν διὰ τοῦτο καὶ

tes and Euphorion of Poseidon.¹⁰³

75 Choeroboscus, scholia on Theodosius' *Canones*

"Bebryx", in the cases which do not have an x, varies ac-
cording to quantity. For it was found both with a long ū, as
in "the lordly king of the Bebrÿces", and also a short, as in
"nor did the Bebrÿcian men neglect their king" and in
Euphorion:

From afar the Bebrÿcian boxer¹⁰⁴

and in Lycophron: "May they cast into the landing-place of
the Bebrÿcians."

76 Athenaeus, *Deipnosophistae*

And in this way the Mariandynoi put themselves in
subjection to the Heracleotae, promising to serve them
continuously provided that the Heracleotae supplied their
wants, and further stipulating that none of them should be
sold beyond the territory of the Heracleotae, but only in
their own territory. Perhaps it is also for that reason that

¹⁰³ Socrates was a Hellenistic grammarian or antiquary from
Argos. The manuscript reading in 74a makes Euphorion's Hylas
boyfriend of Euphemus, the Argonaut connected with Cyrene;
but Hemsterhuys' emendation aligns Euphorion with Socrates as
reported in the scholiast on Apollonius. If that is right, both au-
thors share the peculiarity of making Poseidon (not Elatus) father
of the Argonaut Polyphemus; for a Polyphemus of this parentage,
one thinks more readily of the Cyclops.

¹⁰⁴ Doubtless Amycus, king of the Bebrÿces in Bithynia, who
challenged the Argonauts and was killed by Polydeuces (Ap.
Rhod. 2.1–97).

Εὐφορίων ὁ ἐποιοὺς τοὺς Μαρριανδυνοὺς δωροφόρους
κέκληκε·

δωροφόροι καλεοίαθ' ὑποφρίσσοντες ἄνακτας.

cf. Eustath. ad *Il.* 16.865, iii. p. 943.23 van der Valk, sine
auctoris nomine

Ξενία dubitanter attrib. Powell

77 EtGen AB = EtSym = EtMag 388.45

εὐαρχος· . . . φασὶ δὲ καὶ ποταμόν τινα παρὰ τὴν
Σινώπην Εὐαρχον ὑπὸ τῶν Ἀργοναυτῶν προσαγορεύ-
εσθαι, ἀφ' οὗ πρῶτον ἔπιον· Εὐφορίων·

ἡοὶ <δ'> Εὐάρχοιο φερεκλεὲς ἀμφὶ ῥέεθρον.

cf. Tzetzes ad *Lyc. Al.* 232, p. 107.3 Scheer

ἡ οἱ EtGen A: ἡ οἱ EtMag: οἶον EtGen B, corr. Kaibel
φερεκλεος EtGen A: φερεκλέους EtGen B: φέρε κλέος EtMag,
corr. Kaibel

78 Σ Pindar, *Ol.* 8.41a, i. p. 247.7 Drachmann

τὸν γὰρ Ποσειδῶνα καὶ Ἀπόλλωνα εἰς τὴν τοῦ τείχους
κατασκευὴν φησι τὸν Διακὸν προσλαβεῖν. καὶ τὸν λόγον
ἀποδίδωσί, φησιν, ἵνα διὰ τούτου τοῦ μέρους <τοῦ> ὑπὸ
Διακοῦ οἰκοδομηθέντος ἀλώσιμος γέννηται ἢ Ἴλιος. παρ'
οὐδενὶ δὲ πρῆσβυτέρῳ Πινδάρου ἢ ἱστορία· ὁ δὲ Εὐφο-
ρίων φησίν·

Euphorion the hexameter poet called the Mariandynoi
“tribute-bearers”:

Tribute-bearers may they be called, trembling in fear
of their masters.¹⁰⁵

77 Etymologicum Genuinum

Euarchus: . . . They say “Euarchus” was the name given by
the Argonauts to a river, near Sinope,¹⁰⁶ from which they
first drank. Euphorion:

At dawn, around the celebrated river of Euarchus.

78 Scholiast on Pindar, *Olympian Odes*

For he (Pindar) says that Poseidon and Apollo co-opted
Aeacus to help with the building of the wall. And he ren-
ders this account, he says, in order that Ilium should be
vulnerable in the part Aeacus had built. The story is not
found in anyone earlier than Pindar, but Euphorion says:

¹⁰⁵ The Mariandynoi lived in the eastern part of Bithynia, in
the hinterland of Heraclea (41). Euphorion's epithet describes
them in terms appropriate to the vassals of an overlord.

¹⁰⁶ For the Argonauts at Sinope, see Ap. Rhod. 2.946-961.

ἦ γὰρ δὴ Φοῖβός τε Ποσειδάων τ' ἐκάλεσαν
 Αἰακὸν, οὐκ ἀβοηθὶ περὶ κρήδεμνα δέμοντες.

1 δηίφοβός codd., corr. Gerhard 2 ἀβοήθητα περὶ
 vel πρὸς codd.: ἀβοηθὶ πόλιος Lobeck: ἀβοήθητοι Boeckh:
 ἀβοητὶ πατρός Meineke (cf. *Il.* 21.444): ἀβόητα περὶ
 Mommsen

79 Servius ad Virg. *Aen.* 2.32

ut Euphorion dicit, Priamus ex Arisba filium vatem
 suscepit. qui cum dixisset quadam die nasci puerum, per
 quem Troia posset everti, pepererunt simul et Thymoetae
 uxor et Hecuba, quae Priami legitima erat. sed Priamus
 Thymoetae filium uxoremque iussit occidi.

Quinto libro *Χιλιάδων* attrib. Meineke

80 Σ, Tzetzes ad Lyc. *Al.* 265, p. 115^a28, cf. ^b21 Scheer

Στησίχορος [PMG 224] δὲ καὶ Εὐφορίων τὸν Ἑκτορά
 φασιν εἶναι υἱὸν τοῦ Ἀπόλλωνος καὶ Ἀλέξανδρος ὁ
 Αἰτωλῶν ποιητής [12].

cf. Σ AD *Il.* 3.314

Πορφύριος δὲ ἐν τοῖς παραλειμμένοις [385 F. Smith]
 φησὶν, ὅτι τὸν Ἑκτορα Ἀπόλλωνος υἱὸν παραδίδωσιν
 Ἰβυκος [PMG 295], Ἀλέξανδρος, Εὐφορίων, Λυκό-
 φρων [*Al.* 265].

Now Phoebus and Poseidon summoned Aeacus
 Raising, not without his aid, the battlements all
 around.

79 Servius on Virgil, *Aeneid*

As Euphorion says, Priam had a son by Arisbe with prophetic powers. When he announced on a certain day that a child was being born who had the capacity to overthrow Troy, both Thymoetes' wife and Hecuba, Priam's legitimate spouse, gave birth simultaneously. But Priam ordered the son and wife of Thymoetes to be killed.¹⁰⁷

80 Scholiast, Tzetzes on Lycophron, *Alexandra*

Stesichorus and Euphorion say that Hector was son of Apollo; so too Alexander the Aetolian poet.¹⁰⁸

cf. Scholiast on Homer, *Iliad*

Porphyry in his *Omissions* says that Ibycus, Alexander, Euphorion, and Lycophron all made Hector the son of Apollo.

¹⁰⁷ The name of the seer was Aesacus, while the wife of Thymoetes was Cilla and her son Munippus (*Lyc. Al.* 224, 319, with Σ, Tzetzes ad loc.).

¹⁰⁸ Based on a misinterpretation, naïve or wilful, of *Il.* 24.258–259.

81 EtMag 181.27, a 2215, ii. p. 357.16 L.-L.

Ἀχιλλεύς . . . ἢ διὰ τὸ μὴ θιγεῖν χεῖλεσι χιλῆς, ὃ ἐστὶ τροφής· ὅλως γὰρ οὐ μετέσχε γάλακτος, ἀλλὰ μυελοῖς ἐλάφων ἐγράφη ὑπὸ Χείρωνος. ὅτι ὑπὸ Μυρμιδόνων ἐκλήθη, καθά φησιν Εὐφορίων·

ἐς Φθίην χιλοῖο κατήϊε πάμπαν ἄπαστος·
τοῦνεκα Μυρμιδόνες μιν Ἀχιλλέα φημίξαντο.

cf. Σ h *Il.* 1.1 ap. Erbse, i. p. 6; Eustath. ad *Il.* 1.1, i. p. 24.30 van der Valk; Tzetzes, *Exegesis in Homeri Iliadem* A.97-609, 121.85, p. 23.3 Lolos

1 χιλοῦ Eustathius ἄπαστος EtMag; ἄπαστος Tzetzes;
ἀγευστος Eustathius 2 Ἀχιλλέα Tzetzes

82 Σ AD Hom. *Il.* 2.212

Οἶνεϊ ἀμελήσαντι τῆς Ἀρτέμιδος θυσίων ἕνεκα ἢ θεὸς ὀργισθεῖσα ἔπεμψε τῇ πόλει σὺν ἄγριον. ἐφ' ὃν ἦλθεν στρατεία τῶν ἀρίστων τῆς Ἑλλάδος, ἐπειδὴ ἔλυμαίνετο τῇ χώρᾳ ὡς φησιν αὐτὸς ὁ ποιητῆς ἐν τῇ Ι' [533], μεθ' ὧν ἦν καὶ ὁ Θερσίτης, ὃς δειλωθεὶς κατέλειψεν τὴν παραφυλακὴν ἐφ' ἧς ἦν καὶ ἀπῆλθεν ἐπὶ τινα τόπον ὑψηλὸν τὴν σωτηρίαν θηρώμενος. ὄνειδιζόμενος δὲ ὑπὸ Μελεάγρου ἐδιώκετο καὶ κατὰ κρημοῦ πεσὼν τοιοῦτος ἐγένετο οἶον Ὅμηρος αὐτὸν παρίστησιν. ἰστορεῖ Εὐφορίων.

81 Etymologicum Magnum

Achilles: . . . or on account of *chilē*, which means nourishment, never having passed his lips. For he never partook of milk, but was fed on the marrow of deer by Cheiron. His name was given him by the Myrmidons, as stated by Euphorion:

To Phthia he returned,¹⁰⁹ of *chilos* never having
tasted

And that is why the Myrmidons named him *Achilles*.

82 Scholiast on Homer, *Iliad*

When Oeneus slighted Artemis by not giving her her due of sacrifice, the goddess grew angry and sent a wild boar against his city. An armed company of the best warriors of Greece set out against this boar, which was ravaging the countryside, as Homer himself records in *Iliad* 9. Among them was Thersites, who, in a fit of cowardice, abandoned the guard-post to which he had been assigned and withdrew to a high place in search of safety. Meleager was annoyed at this and set off in pursuit of him, and in the course of the pursuit Thersites fell from a cliff and became the way that Homer portrays him.¹¹⁰ The story is in Euphorion.

¹⁰⁹ After his upbringing by the centaur Cheiron.

¹¹⁰ i.e. deformed. See also Σ bT *Il.* 2.212b, where a very similar story is attributed to Pherecydes (*FGrH* 3 F 123).

83 Σ b *Il.* 2.498c, i. p. 292.96 Erbse

Γραΐαν] ἀπὸ Γραΐας τῆς Μεδεῶνος θυγατρὸς, Λευκίππου
δὲ γυναικὸς· Ταναγραῖοι γὰρ οὐκ ἐστράτευσαν, ὡς Εὐ-
φορίων

οἱ πλοὸν ἠρνήσαντο καὶ ὄρκους Αἰγιαλήων.

cf. Eustath. ad loc., i. p. 406.20 van der Valk

ὄρκον codd.: ὄρκιον vel ὄρμους Eustathius: corr. Meineke

84 Σ A *Il.* 2.496b, i. p. 291.63 Erbse (cf. Herodian, *περὶ Ἰλιακῆς προσωδίας*, GG III.2, p. 34.22 Lentz)

Αὐλίδα] ὡς ἀπὸ ὄξυντόνου εὐθείας ἢ ἀνάγνωσις, καὶ εἰ
μέντοι παρὰ τῷ Εὐφορίωνι

Αὐλὶν τέ σφ' ἄγον

αἰτιατικὴ ἀπὸ εὐθείας βαρυνομένης γέγονεν· ἡ γὰρ εἰς ἰω
κατάληξις ἀπὸ βαρυντόνων ἐστίν, ἡ δὲ εἰς δα καὶ ἀπὸ
βαρυντόνων καὶ ὄξυντόνων.

τεσφάγον cod., corr. Dindorf: τέ σφ' ἄγαγον Meineke

85 Σ Ar. *Lys.* 645a, p. 34 Hangard

οἱ δὲ τὰ περὶ τὴν Ἰφιγένειαν ἐν Βραυρῶνι φασι, οὐκ ἐν
Αὐλίδι. Εὐφορίων

Ἄγχιαλον Βραυρῶνα, κενήριον Ἰφιγενείας.

83 Scholiast on Homer, *Iliad*

Graia] From Graia, daughter of Medeon, wife of Leucippus. For the Tanagraeans did not take part in the expedition, as Euphorion says:

Who refused the voyage and the oaths of the men of Aigialeia.¹¹¹

84 Scholiast on Homer, *Iliad*

Aulida] The reading derives from a nominative that is oxytone, even if in Euphorion

They led her (or, them) to Aulis¹¹²

the accusative comes from a nominative with the accent thrown back. For the suffix *-in* comes from words that are not oxytone, whereas the suffix *-da* comes from both oxytones and non-oxytones.

85 Scholiast on Aristophanes, *Lysistrata*

Some set the Iphigenia story in Brauron, not in Aulis. Euphorion:

Coastal Brauron, Iphigenia's empty tomb.¹¹³

¹¹¹ A learned substitute for Homeric "Achaean", Aigialeia being a former name for Achaea. For the oath sworn by all the suitors of Helen, see Stesichorus, *PMG* 190.

¹¹² Possibly Iphigenia, and in any case probably dealing with the preliminaries of the Greek expedition against Troy.

¹¹³ In the myth familiar from Euripides, Iphigenia becomes priestess in Brauron when she leaves Tauris; but Euphorion apparently also located the sacrifice at Aulis there. His "empty tomb" contrasts with Eur. *IT* 1464.

cf. Σ 645b, p. 34 Hangard

δοκεῖ Ἀγαμέμνων σφαγιαῖσαι τὴν Ἰφιγένειαν ἐν Βραυρωνί, οὐκ ἐν Αὐλίδι, καὶ ἄρκτον ἀντ' αὐτῆς, οὐκ ἔλαφον δοθῆναι. ὅθεν μυστήριον ἄγουσιν αὐτῆ.

Μοψοπία attrib. Scheidweiler

86 EtParv ι 19 = EtGud p. 285.45 Sturz = EtMag 480.17 (cf. Ἐκλογαὶ διαφόρων λέξεων, Bodl. MS Barocci 50 fol. 306^v, ap. Cramer, *Anecd. Oxon.* ii. p. 450.29)

Ἰφιγένεια· Εὐφορίων αὐτὴν ἐτυμολογεῖ, ἀγνοῶν αὐτὴν Ἀγαμέμνονος, οἶεται δὲ αὐτὴν [ἀγνοῶν . . . αὐτὴν om. EtParv, EtMag] Ἑλένης καὶ Θησέως ὑποβλήτην [-τὴν EtParv, EtMag] δοθῆναι Κλυταιμνήστρα·

. . . οὐνεκα δὴ μιν

Ἰφι βησαμένω Ἑλένη ὑπεγείνατο Θησεῖ·

ἐξ Ἑλένης καὶ Θησέως.

1 δὴ μιν EtMag: δ' ἡμῖν EtParv, EtGud, Ἐκλογαὶ 2 βησαμένω Ἐκλογαὶ: βιασαμένη vel βησ- EtParv, EtGud, EtMag

cf. Paus. 2.22.6-7

πλησίον δὲ τῶν Ἀνάκτων Εἰληθυίας ἐστὶν ἱερὸν ἀνάθημα Ἑλένης . . . ἔχειν μὲν γὰρ αὐτὴν λέγουσιν ἐν γαστρὶ, τεκοῦσαν δὲ ἐν Ἄργει καὶ τῆς Εἰληθυίας

cf. Scholiast *ibid.*

It seems that Agamemnon sacrificed Iphigenia in Brauron, not Aulis, and the animal that was rendered up in her place was not a deer, but a bear. Hence the rites which they perform to her.

86 Etymologicum Parvum

Iphigenia: Euphorion offers an etymology of her name, ignoring the fact that she is Agamemnon's daughter, and supposing her to be the child of Helen and Theseus and given suppositiously to Clytaemnestra:

. . . (so-called) because

Helen bore her to Theseus, who subdued her by main force.

Of Helen and Theseus.

cf. Pausanias

Near the Lords is a temple of Eilethyia, dedicated by Helen . . . for they say that she was with child, and gave birth in Argos, and that after she had dedicated the tem-

ἰδρυσάμενην τὸ ἱερὸν τὴν μὲν παῖδα ἦν ἔτεκε Κλυ-
 ταιμνήστρα δοῦναι—συννοικεῖν γὰρ ἤδη Κλυται-
 μνήστραν Ἀγαμέμνονι—, αὐτὴν δὲ ὕστερον τούτων
 Μενελάῳ γήμασθαι. καὶ ἐπὶ τῷδε Εὐφορίων Χαλκι-
 δεὺς καὶ Πλευρώνιος Ἀλέξανδρος [11] ἔπη ποιήσαν-
 τες, πρότερον δὲ ἔτι Στησίχορος ὁ Ἱμεραῖος [PMG
 191], κατὰ ταῦτά φασιν Ἀργεῖοις Θησέως εἶναι θυγα-
 τέρα Ἴφιγένειαν.

Μοφοπία attrib. Scheidweiler. Fragmenta sic coniunxit
 Hollis 1992 b, 10:

Ἄγχιαλον Βραυρῶνα, κενήριον Ἴφιγενείας,
 < > οὐνεκα δὴ μιν
 Ἴφι βηισαμένῳ Ἑλένη ὑπεγείνατο Θησεῖ.

87 Σ, Tzetzes ad Lyc. Al. 658, p. 219.17 Scheer

Στησίχορός φησιw Ὀδυσσεά ἐπὶ τῆς ἀσπίδος φέρειw
 δελφίνος τύπον [PMG 225] καὶ Εὐφορίων δὲ τούτω
 συμβθέγγεται.

88 Servius ad Virg. Aen. 3.17

Euphorio et Callimachus [fr. 697 Pf.] hoc dicunt etiam,
 quod Aenum dicatur a socio Ulixis illic sepulto eo tempore
 quo missus est ad frumenta portanda.

ple to Eilethya, she gave to Clytaemnestra the child to
 which she had give birth—for by this time Clytaemnestra
 was married to Agamemnon—while later on she herself
 married Menelaus. And on this matter, the hexameter po-
 ets Euphorion of Chalciis and Alexander of Pleuron, and
 still earlier Stesichorus of Himera, agree with the Argives
 that Iphigenia was the daughter of Theseus.¹¹⁴

This and the previous fragment were thus combined by
 A. S. Hollis:

Coastal Brauron, Iphigenia's empty tomb
 . . . (Iphigenia, so-called) because
 Helen bore her to Theseus, who subdued her by
 main force.

87 Scholiast, Tzetzes on Lycophron, *Alexandra*

Stesichorus says that Odysseus had the image of a dolphin
 on his shield, and Euphorion agrees with him.¹¹⁵

88 Servius on Virgil, *Aeneid*

Euphorion and Callimachus also say that it (sc. the city
 in Thrace) was called Ainos after a companion of Ulysses
 buried there on the occasion when he was sent to fetch
 provisions.¹¹⁶

¹¹⁴ Also in agreement is Nicander fr. 58 (from the *Metamor-
 phoses*). ¹¹⁵ Plutarch explains that the infant Telemachus
 was once saved by dolphins (*Mor.* 985 B).

¹¹⁶ For Odysseus' mission to fetch provisions from Thrace, see
 Servius, on Virg. *Aen.* 2.81. Ainos recurs in 34.3 and perhaps in
 166.

cf. Steph. Byz., α 135 Billerbeck

Αἴνος . . . οἱ δὲ ἀπὸ τοῦ Αἴνου τοῦ Γουνέως ἀδελφοῦ.

Ἰππομέδοντι Μείζονι attrib. Bartoletti (ad PSI 1390, p. 43)

89 Clem. Al. *Strom.* 5.5.31.3-4

Ἀριστόκριτος δ' ἐν τῇ πρώτῃ τῶν πρὸς Ἡρακλεόδωρον ἀντιδοξομένων μέμνηται τινος ἐπιστολῆς οὕτως ἐχούσης: "Βασιλεὺς Σκυθῶν Ἀτοίας Βυζαντίων δήμῳ. μὴ βλάβετε προσόδους ἐμάς, ἵνα μὴ ἐμαὶ ἵπποι ὑμέτερον ὕδωρ πίωσι." συμβολικῶς γὰρ ὁ βάρβαρος τὸν μέλλοντα πόλεμον αὐτοῖς ἐπάγεσθαι παρεδήλωσεν. ὁμοίως καὶ Εὐφορίων ὁ ποιητὴς τὸν Νέστορα παράγει λέγοντα:

οἱ δ' οὐπω Σιμόεντος Ἀχαιίδας ἄρσαμεν ἵππους.

οἱ γ' Heyse: εἰ δ' Düntzer

90 P. Oxy. 2525

col. i

π]ερί Τροίηι πολέμι[ζ

πολλάκι οἱ κλισίημι Πυλοιογενέεσσι τε νηυσίν

ἐννύχιοι πύλναυτο , νόσων , ἀπερ ἰητή, ρος

]χ' ὅτε μέγα δειμη[ν

]ν ἄλις δεδαηκότ[

]αις βοσκ[.....]σας [

]νωια , [.....]το νηόν

cf. Stephanus of Byzantium

Ainos . . . others derive the name from Ainos brother of Gouneus.

89 Clement of Alexander, *Stromateis*

Aristocritus, in the first book of his rebuttals of Heracleodorus, mentions a letter that went as follows: "Atoias, king of the Scythians, to the people of Byzantium. Do not damage my revenues, lest my horses drink your water." Thus in metaphorical terms the barbarian indicated the war that was about to be visited on them. In the same way, Euphorion the poet makes Nestor say:

(We) who had not yet watered our Achaean horses in the Simois.

90 P. Oxy. 2525

. . . they(?) fought around Troy,

Often to his huts and ships of Pylian manufacture

At night-time they drew near, as to a healer of disease.¹¹⁷

. . . when greatly fear[ing

. . . having learned sufficiently

. . . flocks(?)

. . . temple

[5]

¹¹⁷ Nestor, of Pylos. Agamemnon pays him a night-time visit when the Greeks are at a low ebb in *Il.* 10.18 ff.

10

]τάφωι δ[.....]πριν
]ννίδα φ[.....]αντο
]ον παρ[]
],.[.],[]
] πολύλλιτε, σεῦ δέ τις, οἴω,
], υχατέουσα
],.[] Μινυήιον Ὀλμου

- 1 πολέμ[ζον Lobel 2-3 Citata apud Σ Τ Π. 10.18b, iii. p.
 7.25 Erbse: πρὸ ὀλίγου δὲ χωρισθεὶς ὡς ἂν εἰς ἱατροῦ νοσῶν
 θέλει φοιτᾶν πάλιν, ὡς πον καὶ Εὐφορίων φησὶν· πολλὰκι,
 κτλ. 2 Πυληγενέεσι Σ Τ 3 πίνναντο Σ Τ, corr.
 Heyne 4 e.g. δειμή[ναντες Ll.-J.-P. 6 βόσκ[εσκεν,
 βοσκ[ήσιν, βοσκ[οῖσιν, βοσκ[ήματα Ll.-J.-P.
 8 ἀ]τάφωι West: κρο]τάφωι Ll.-J.-P. δ[ἐπι Κυ]πριν
 Lobel 9 Ἀργυ]ννίδα φ[ημίξ]αντο Lobel
 13 εὐχατέουσα, σ]εῦ χατέουσα Ll.-J.-P.

col. ii
 μ[
 τ.ρ[
 απ[
 μο[
 αιρα[
 γαιη[
 εγκ[
 αρτ[
 αξιο[

5

Φιλοκτήτη attrib. E. Livrea, *ZPE* 139 (2002), 35-39

... the Cy]prian(?)
 ... they named(?) [Argy]nnis(?)¹¹⁸ [9]
 ... oh, much-besought in prayer, someone, I think, [12]
 your ...
 ... lacking(?)
 ... Minyeian, of Olmos¹¹⁹

¹¹⁸ Lobel surmised a reference to the story of Argyannis (Phanocles, fr. 5 P.), with whom Agamemnon fell in love when he saw him swimming in the Cephissus. When Argyannis drowned, Agamemnon established a temple of Aphrodite in his memory. The geography makes sense, since the mouth of the Cephissus is very near Orchomenos (n. below).

¹¹⁹ The eponymous founder of Orchomenos was son of Minyas and grandson of Olmos.

91 Σ Ap. Rhod. 1.156–160a, p. 20.17 Wendel

ὅτι Νηλήος παῖς Περικλύμενος, δῆλον . . . τοῦτον δὲ ὡς ἔγγονον αὐτοῦ ὁ Ποσειδῶν (Νηλεὺς γὰρ Ποσειδῶνος) καὶ τοῖς ἄλλοις ἐκόσμησεν καὶ ἐχαρίσατο αὐτῷ εἰς πάντα μεταβάλλεσθαι, ὡς καὶ ὁ Εὐφορίων·

ὅς ῥά τε πᾶσιν ἔικτο, θαλάσσιος ἦν τε Πρωτεύς.

92 Eustath. ad *Od.* 1.107, i. p. 28.16 Stallbaum

ὁ δὲ τὰ περὶ Ἑλληνικῆς παιδιᾶς γράφας [i.e. Suetonius; *Suda* τ 895], διαφορὰν καὶ αὐτὸς εἰδὼς κύβων καὶ πεσσῶν, καὶ παλαιωτάτην εἰπὼν τὴν κυβευτικὴν παιδιάν, παράγει Σοφοκλέους μὲν ἐκ Παλαμήδους . . . τὸ, ἐκείνος ἐφέυρε “πεσσοὺς κύβους τε τερπνὸν ἀργίας ἄκος” [fr. 479 Radt], καὶ Εὐφορίωνος τὸ

πεσσὰ <τε> Ναυπλιάδαο.

<τε> Meineke

93 John Lydus, *De Mens.* 4.140

περὶ τοῦ δουρείου ἵππου ὁ Εὐφορίων φησὶν πλοῖον γενέσθαι τοῖς Ἑλλησιν Ἴππον λεγόμενον· ἕτεροι δὲ φασὶν πύλην γενέσθαι οὕτω προσαγορευομένην ἐν τῇ Τροίᾳ, δι’ ἧς εἰσῆλθον οἱ Ἑλληνες.

Εὐφορίων lectio codicum, quam defendit Livrea 1980: Ἐφορος Hecker: Εὐήμερος Lloyd-Jones 1979, 16 = 1990, 156.

¹²⁰ Ap. Rhod. 1.156–160 tells us that Periclymenus had the ability to shape-shift during battle.

91 Scholiast on Apollonius of Rhodes, *Argonautica*

The reference is obviously to Neleus' son Periclymenus . . . Inasmuch as he was descended from him (Neleus being the son of Poseidon), Poseidon bestowed on him various endowments, including the boon of being able to turn himself into any shape, as Euphorion says:

Who changed himself to every form, like Proteus of the sea.¹²⁰

92 Eustathius on Homer, *Odyssey*

The author of the work on Greek games, who himself knew the difference between dice and draughts, and calls the game of dice very ancient, adduces from Sophocles' *Philoctetes* a line to the effect that he (Palamedes) discovered “draughts and dice, a pleasurable cure for boredom”, and Euphorion's

Draughts of Nauplius' son.¹²¹

93 John Lydus, *On the Months*

Concerning the wooden horse, Euphorion says that the Greeks had a ship called “Horse”. Others say that there was a gate of this name in Troy, through which the Greeks entered the city.¹²²

¹²¹ Nauplius was father of Palamedes, to whom were ascribed various inventions including board-games.

¹²² A controversial fragment. It is true that the wooden horse attracted the attention of the rationalisers (Palaephatus, *De incred.* 16), but Euphorion is unlikely to have been among them. Livrea 1980 suggested rather that he had used a well-attested metaphor of the horse as a ship.

94 Servius ad Virg. *Aen.* 2.79

Autolycus quidam fur fuit, qui se varias formabat in species. hic habuit liberos Aesimum, unde natus est Sinon, et Anticleiam, unde Ulixes: consobrini ergo sunt. nec inmerito Vergilius Sinoni dat et fallaciam et proditionis officium, ne multum discedat a fabula, quia secundum Euphorionem Ulixes haec fecit.

95 Servius ad Virg. *Aen.* 2.201

ut Euphorion dicit, post adventum Graecorum sacerdos Neptuni lapidibus occisus est, quia non sacrificiis eorum vetavit adventum. postea abscedentibus Graecis cum vellet sacrificare Neptuno, Laocoon Thymbraei Apollinis sacerdos sorte ductus est, ut solet fieri cum deest sacerdos certus. hic piaculum commiserat ante simulacrum numinis cum Antiopa sua uxore coeundo, et ob hoc inmissis draconibus cum suis filiis interemptus est.

Χιλιόσιω attrib. Heyne (cf. Meineke 1843, 153)

96 Servius ad Virg. *Aen.* 2.341

hunc autem Coroebum stultum inducit Euphorion, quem et Vergilius sequitur, dans ei "dolos an virtus" [*Aen.* 2.390].

¹²³ It is unclear how much of this goes back to Euphorion himself, but clear that we are dealing with a variant on the Laocoon story in *Aeneid* 2.

¹²⁴ In Virgil, Coroebus is a Trojan ally, engaged to Cassandra.

94 Servius on Virgil, *Aeneid*

Autolycus was a thief who was capable of forming himself into various shapes. His children were Aesimus, father of Sinon, and Anticleia, mother of Ulysses: thus these two were cousins. So it is not undeservedly that Virgil endows Sinon with deceitfulness, and gives him the role of traitor, which is not a great departure from tradition, since Euphorion's Ulysses did the same.

95 Servius on Virgil, *Aeneid*

As Euphorion reports, after the arrival of the Greeks, a priest of Neptune was stoned to death because he had not prevented their arrival by means of his sacrifices. When, following the departure of the Greeks, they wanted to sacrifice to Neptune, Laocoon the priest of Thymbraean Apollo was chosen by lot, following the usual practice when there is no regularly-appointed priest. But he committed an offence that needed expiation by having intercourse with his wife Antiope in front of the god's image, and it was on account of this that serpents were let loose against him and he was killed together with his sons.¹²³

96 Servius on Virgil, *Aeneid*

This Coroebus is depicted by Euphorion as a fool, and he is followed by Virgil who gives him the words "Deceit or valour".¹²⁴

He takes no heed of her warnings. On the night of Troy's fall, he encourages the Trojans to don Greek weapons (whence the line Servius quotes), but then gives himself away when he sees Cassandra being dragged from the shrine of Athena and is killed by Peneleos.

97 Paus. 10.26.7-8

Ὅμηρος μὲν γε ἐδήλωσεν ἐν Ἰλιάδι Μενελάου καὶ Ὀδυσσέως ξενίαν παρὰ Ἀντήνορι [3.205-208] καὶ ὡς Ἐλικάου ἢ Λαοδίκη συνοικοῖη τῷ Ἀντήνορος [3.123]. Λέσχεως δὲ τετραωμένον τὸν Ἐλικάου ἐν τῇ νυκτομαχίᾳ γνωρισθῆναι τε ὑπὸ Ὀδυσσέως καὶ ἐξαχθῆναι ζῶντα ἐκ τῆς μάχης φησίν. ἔπειτο ἂν οὖν τῇ Μενελάου καὶ Ὀδυσσέως κηδεμονία περὶ οἶκον τὸν Ἀντήνορος μὴδὲ ἐς τοῦ Ἐλικάου τὴν γυναῖκα ἔργον δυσμενὲς ὑπὸ Ἀγαμέμνονος καὶ Μενελάου γενέσθαι. Εὐφορίων δὲ ἀνὴρ Χαλκιδεὺς σὺν οὐδενὶ εἰκότι τὰ ἐς τὴν Λαοδίκην ἐποίησεν.

98 Tzetzes ad Lyc. Al. 495, p. 180.21 Scheer

παραγενομένων δὲ αὐτῶν εἰς Θράκην καὶ ἐξελθόντων ἐν κνηγεσίῳ ὄφιν τὸν Μούνιτον ἔτρωσε καὶ οὕτως ἐτελεύτησεν, ὡς φησιν Εὐφορίων·

ἢ οἱ Μούνιτον νῦα τέκε πλομένῳ ἐνὶ ὄρφ.
ἀλλὰ ἐ Σιθονίῃ τε καὶ ἐν κνημοῖσιν Ὀλύνθου
ἀγρώσσονθ' ἄμα πατρὶ πελώριος ἔκτανεν ὕδρος.

2 κνήμησιν codd., corr. Meineke

97 Pausanias

In the *Iliad* Homer mentioned the hospitality which Menelaus and Odysseus received from Antenor, and how Laodice was married to Antenor's son Helicaon. Leschos¹²⁵ reports that Helicaon, wounded in the night-time battle, was recognised by Odysseus and carried alive out of the fighting. So it would seem to follow from the ties between Menelaus and Odysseus and the house of Antenor that the wife of Helicaon is unlikely to have suffered any hostile act from Agamemnon and Menelaus. What Euphorion, a man of Chalcis, reports of Laodice has no degree of probability.¹²⁶

98 Tzetzes on Lycophron, *Alexandra*

When they [sc. Acamas and Munitus] came to Thrace and went out hunting, Munitus was bitten by a snake and in this way met his end, as Euphorion says:

To him she bore a son, Munitus, as the months wore on.¹²⁷

But in Sithonia, in the foothills of Olynthus, While hunting with his father, a huge water-snake destroyed him.

¹²⁵ Usually known as Lesches, to whom was attributed the *Little Iliad*.

¹²⁶ The implication being that Euphorion reported that Laodice *did* suffer some such injury. In Lyc. Al. 316-318, she is swallowed by the earth at the fall of Troy.

¹²⁷ The subject is Laodice, daughter of Priam, who fell in love with the Athenian Acamas (see Parthenius, *Sufferings in Love*, XVI and notes).

99 Σ, Tzetzes *Lyc. Al.* 374, p. 142.32 Scheer

τὸν δὲ Διρφωσσὸν ὃ Εὐφορίων Δίρφυν καλεῖ·

Δίρφυν ἀνὰ τρηχέϊαν ὑπ' Εὐβοίῃ κεκόνιστο.

100 Stobaeus, *Flor.* 4.24d.50, iv. p. 617 Hense

Εὐφορίωνος·

τέκνον, μὴ σὺ γε μητρὸς ἀπ' ἀνθερεώνας

ἀμήσης,

ἡλείους ἦτις σε τρηκοσίους ἐφόρησα,

τέκνον, ὑπὸ ζώνῃ, φοβερὰς δ' ὠδίνας ἀνέτην,

εἰς φάος ἐρχομένου· λαρὸν δ' ἐπὶ χεῖλεσι πρώτη

5 μαστὸν ἐπισχομένη λευκῶ <σ' > ἔψισα γάλακτι.

cf. Arsenius, *Apophth.* 16.27b = ii. p. 665 Leutsch

1 versus ap. Σ *T Il.* 24.165a, p. 549.12 Erbse; *EtGen AB*, α 886, ii.

p. 63.5 L.-L.; *EtSym* α 1041; *EtMag* 109.27, α 1420

2 cf. Cocondrius, *περὶ τρόπων*, iii. p. 234.24 Spengel ἡλείους

τριακοσίους ἐφόρησα 5 ἔψισα Stob., corr. Meineke:

ἔλοισα Apostolius

Μοισοπία attrib. Scheidweiler

101 Σ *Soph. OC* 681, p. 36.4 de Marco

ὅτι δὲ Ἐρινύων ἐστὶ τὸ στεφάνωμα δῆλον ἐν οἷς Εὐφο-
ρίων φησί·

99 Scholiast, Tzetzes on Lycophron, *Alexandra*

Euphorion calls Dirphossos "Dirphys":

He perished hard by jagged Dirphys, at Euboea's
foot.¹²⁸

100 Stobaeus

Euphorion:

Child, do not cut your mother's throat—

I, who bore you through three hundred days,

My child, beneath my girdle, and endured terrific
pains,

When you came to the light; and was the first to hold

My sweet breast to your lips, and fed you on white
milk.¹²⁹

[5]

101 Scholiast on Sophocles, *Oedipus at Colonus*

That the crown (sc. of narcissus) belongs to the Erinyes is
clear from the verses in which Euphorion says:

¹²⁸ Subject unknown, but context perhaps the wreck of the
Greek fleet on the coast of Euboea, whither Nauplius lured them
in revenge for the death of his son, Palamedes. Dirphys is a moun-
tain in the centre of the island towards the east coast.

¹²⁹ The lines would obviously suit Clytaemnestra (cf. Aesch.
Choe. 896-898, 908; Eur. *El.* 1215).

πρότρο δέ μιν δασπλήτες ὀφειλομένην <ἄγον>
 οἶμον
 Εὐμενίδες μαργήτα θυγατριδέαι Φόρκυος
 < > ναρκίσσου ἐπιστεφέες πλοκαμίδας.

1 <ἄγον> Meineke 2 ἄργητα θυγατριδαι L, corr.
 Meineke γήλοφον εἰς ἀργήτα O. Müller, cf. Soph. OC
 670 τὸν ἀργήτα Κολωνόν; unde 3 <Εὐμενίδες> suppl. Hermann
 3 ναρκίσσοι L: <αὐσταλέας> ναρκίσσου vel ν. <καλύκεσσω>
 Meineke, qui postea κλήμασι ναρκίσσου περιστεφέες tempta-
 vit πλοκαμί L, corr. Triclinius

Μοιροπία attrib. Scheidweiler

102 Servius ad Virg. *Ecl.* 6.72

Gryneum nemus est in finibus Ioniis Apollini consecratum
 . . . in quo aliquando Calchas et Mopsus dicuntur de
 peritia divinandī inter se habuisse certamen; et cum de
 pomorum arboris cuiusdam contenderent numero, stetit
 gloria Mopso; cuius rei dolore Calchas interiit. hoc autem
 Euphorionis continent carmina quae Gallus transtulit in
 sermonem Latinum.

Quinto libro *Χιλιάδων* attrib. Meineke

103 Σ, Tzetzes ad Lyc. *Al.* 440, p. 162.9 Scheer

κατὰ τὸν αὐτὸν δὲ καιρὸν ὁ Ἀμφίλοχος ὁ Ἀμφιαράου

Insatiably they drove him forwards on his destined
 path,
 The Furies and the maddened man, the
 granddaughters of Phorcys,
 Their hair entwined with (garlands of?) narcissus.¹³⁰

102 Servius on Virgil, *Eclogues*

The Grynean grove, in Ionian territory, is dedicated to
 Apollo . . . It was in this grove that Calchas and Mopsus are
 said once to have held a contest of skill in divination. They
 contended over the number of fruits on a certain tree, and
 the result was that the glory fell to Mopsus. Calchas died of
 grief at this event. The subject is to be found in the poetry
 of Euphorion, which Gallus adapted into the Latin lan-
 guage.¹³¹

103 Scholiast, Tzetzes on Lycophon, *Alexandra*

At the same time the seers Amphilocheus son of Amphi-

¹³⁰ Perhaps Orestes (so Meineke); alternatively Oedipus, with
 O. Müller's emendation in the second line (though the Furies do
 not pursue Oedipus in Sophocles' play). "Phorcys" is perhaps an
 alternative for Phorcus, mentioned in ps.-Apoll. 1.2.6 as father of
 the Phorcids and Gorgons; but this version of the Furies' lineage is
 otherwise unknown.

¹³¹ A famous but infuriating testimonium, which implies that
 does not guarantee that Euphorion told the story of the contest.
 He, or another teller, transferred it to Grynium from its earlier loca-
 tion at Claros (Hes. fr. 278 M.-W.). See also Parthenius 10 and
 n. ad loc.

υῖος καὶ Μόψος οἱ μάντις ἦλθον εἰς Κιλικίαν . . . μετὰ δὲ ταῦτα ὁ Ἀμφίλοχος βουλόμενος χωρισθῆναι εἰς τὸ Ἄργος παρέθετο τῷ Μόψῳ τὴν βασιλείαν ἑαυτοῦ κελεύσας φυλάξει μεχρὶ ἑνιαυτοῦ ἑνός. πληρουμένου δὲ τοῦ ἑνιαυτοῦ ἦλθεν ὁ Ἀμφίλοχος καὶ οὐ παρεχώρει ὁ Μόψος, διὸ περὶ τούτου πρὸς ἀλλήλους διαφερόμενοι ὑπ' ἀλλήλων ἀνηρέθησαν· οὓς θάψαντες οἱ ἐνοικοῦντες πύργον μεταξὺ τῶν τάφων κατεσκεύασαν, ὅπως μηδὲ μετὰ θάνατον ἀλλήλων κοινωνήσωσι, ὡς καὶ ὁ Εὐφορίων·

Πύραμον ἠχῆεντα, πόλιν δ' ἐκτίσσατο Μαλλόν,
ἧς πέρι δῆριον ἔθεντο κακοφράδες ἀλλήλοισι
Μόψος <τ' > Ἀμφίλοχός τε, καὶ ἄκριτα
δηριυθέντες
μουνὰξ ἀλλίστοιον πύλας ἔβαν Αἰδωνῆος.

2 θέντες codd., corr. Meineke 3 <τ' > Spohn ἄκριτα
codd., corr. Meineke 4 ἀλλίστοιον codd., corr. Meineke
Ἀιδωνῆος codd., corr. Magnelli: Αἰδωνῆος Meineke

Quinto libro *Χιλιάδων* attrib. Meineke

104 Σ, Tzetzes ad Lyc. *Al.* 420, p. 154.19 Scheer

Τυφρηστός καὶ πόλις καὶ ὄρος Τραχίνος, ἀπὸ Τυφρηστοῦ βασιλέως υἱοῦ Σπερχειοῦ. ἢ τεφρηστός τις οὖσα, ἀπὸ τῆς Ἡρακλέους τέφρας. λέγεται δὲ τὸ ὄρος [Lyc. *Al.* 902] ἀρσεικῶς, ἢ δὲ πόλις θηλυκῶς ὡς Εὐφορίων·

araus and Mopsus came to Cilicia . . . After this, Amphiloclus wanted to return to Argos, so he entrusted his kingdom to Mopsus and told him to guard it for a year. After the year was up, Amphiloclus came back but Mopsus did not make way for him, and so the two men fell out over this and were eventually slain by each other. The inhabitants of those regions buried them there and built a tower between their graves lest they should have anything to do with one another, even after death. So too Euphorion:

Resonant Pyramus; and he founded the city of
Mallus,¹³²
Concerning which, with ill will bent against each
other,
Mopsus and Amphiloclus fought; and after
unresolved strife,
Singly they passed the gates of Hades the inexorable.

104 Scholiast, Tzetzes on Lycophon, *Alexandra*

Typhrestus is a city and a mountain of Trachis, named after king Typhrestus, son of the Spercheius. Or because it is "ashen", after the ashes of Heracles. The mountain is masculine, the city feminine as in Euphorion:

¹³² The Pyramus is a river of Cilicia; it is presumably the object of a verb meaning "he reached". Mallus is slightly to the west. We cannot tell who Euphorion made its founder: in Strab. 14.5.16, this role falls jointly to Mopsus and Amphiloclus.

βουκολέων Τρηχινίδα Τυμφρηστοῖο
αἰπῆς

β. Τρηχινίδ' ὅπου Τυμφρήστιον αἶπος sive ὅπου Τυμφρηστι-
ὰς ἀκτῆ Meineke: β. Τρηχίν' ἰδὲ Τυμφρηστοῦ <κλέτας> sive
<πέδον> αἰπῆς Scheidweiler: β. Τρηχίνα καὶ αἰπῆς Τυμ-
φρηστοῖο Sitzler: αἰπῆς βουκολέων κτλ. conj. van Groningen

105 Servius ad Virg. *Aen.* 6.618

hi (Phlegyae) namque secundum Euphorionem populi in-
sulani fuerunt, satis in deos impii et sacrilegi; unde iratus
Neptunus percussit tridenti eam partem insulae quam
Phlegyae tenebant, et omnes obruit.

106 Σ Ap. Rhod. 2.357–359c, p. 157.1 Wendel

τὸν δὲ Πέλοπα Παφλαγόνα τὸ γένος εἶπεν [sc.
'Ἀπολλώνιος], ἄλλοι δὲ Λυδὸν αὐτὸν ἱστοροῦσιν ὃ δὲ
Εὐφορίων ἀμφοτέραις ταῖς δόξαις συντίθεται.

107 Plut. *Mor.* 677 A

Εὐφορίωνα μὲν οὕτω πως περὶ Μελικέρτου λέγοντα·
κλαίοντες δέ τε κούρον ἐπ' ἀγχιάλοις πιτύεσσι

¹³³ See also Parthenius 40. Meineke suggested that the herds-
man is Endymion, whose affair with Selene was set in the moun-
tains near Trachis by Nicander, fr. 6–7 G.–S.

¹³⁴ Other authors know of the sacrilegious ways (HHom. Ap.
278–280) and destruction (Paus. 9.36.3) of this people. Nonn. D.
18.36–37 apparently names them in place of the impious Tel-

Pasturing his herds in Trachis, (country) of
Tymphrestus
The lofty city.¹³³

105 Servius on Virgil, *Aeneid*

They (the Phlegyae) according to Euphorion were island
people, impious towards the gods and sacrilegious to a de-
gree; with the result that Neptune grew angry with them
and struck the part of the island in which they lived with a
trident, and sank the lot of them.¹³⁴

106 Scholiast on Apollonius of Rhodes, *Argonautica*

He (Apollonius) made Pelops a Paphlagonian by birth,
while others call him a Lydian. Euphorion adheres to both
opinions.¹³⁵

107 Plutarch, *Table-Talk*

Euphorion for instance wrote about Melicertes along the
following lines:

Lamenting they deposited the youth on pines beside
the shore,¹³⁶

chines of Ceos (cf. Call. fr. 75.64–69 Pf.); Euphorion may well
have been the intermediary. See 191 B fr. 3.11, and n. 230.

¹³⁵ Perhaps in different poems, or perhaps mentioning both
variants in the same poem (cf. the two birthplaces of Zeus in Call.
Hymn 1?). For other variants, see Σ Pind. *Ol.* 1.37a, 9.15a.

¹³⁶ Melicertes, who died when his mother leapt with him into
the sea. The mourners could be Amphimachus and Donacinus,
who according to Tzetzes on *Lyc. Al.* 107 and 229 carried the
body to Corinth. Euphorion may mean that the pyre was made of
brands of pine.

κάτθεσαν, ὀκκόθε δὴ στεφάνωμ' ἄθλοις
 φορέοντο
 οὐ γάρ πω τρηχέια λαβὴ καταμήσατο χειρῶν
 Μήνης παῖδα χάρανα παρ' Ἄσωποῦ γενετείρη,
 5 ἐξότε πυκνὰ σέλινα κατὰ κροτάφων ἐβάλλοντο.

1-2 usque ad *κάτθεσαν* ap. Σ AP 9.357, cod. Par. suppl. Gr. 316
 1 αἰλίσι codd., corr. Meineke: αἰγιαλοῦ Schneider: ἀυαλέαις
 Magnelli αἰγιαλίσι πίτυσσι H. Stephanus 2 ὀκ-
 κότε codd., corr. Reiske στεφάνων codd., corr. Bernar-
 dakis: στεφάνους Reiske φορέονται codd., corr. Koehly
 ὦν τότε δὴ στεφάνωμ' ἄθλοισι φέροντο Sitzler 3 κατ-
 ἐμήσατο codd., corr. Meineke: κατενήρατο conj. Meineke
 4 μίμης vel μήμης codd., corr. Duebner

cf. Σ Bern., Ambr., ad AP 9.357

. . . ἐπεὶ καὶ τὸν παῖδ' ἐπέθηκαν πίτυος θαλλοῖς, ὡς
 Εὐφορίων μαρτυρεῖ.

(De scholiis cf. Magnelli 2002, 152.)

Διονύσω attrib. Scheidweiler

108 PBerol. 13873, ed. W. Schubart, *Griechische literarische Papyri* (Berlin, 1950), no. 7

col. i

[εριδροσος ἄνθεα τέρσαι
], ἀγαλῆς καρφοῖατο ποῖαι

Whence they derive a garland in the games.¹³⁷
 For not yet had the harsh grip of the hands
 Mastered the moon's fierce child beside Asopus'
 mother,¹³⁸
 Since when they wore thick celery on their
 temples.¹³⁹

[5]

cf. Scholia on Palatine Anthology 9.357

. . . since they laid the child on branches of pine, as Euphorion attests.

108 PBerol. 13873¹⁴⁰

col. i

d]ewy . . . to wither flowers
 grass be parched

¹³⁷ The Isthmia.

¹³⁸ Heracles' hands. He killed the Nemean lion, son of the moon, by strangling it (so ps.-Apoll. 2.5.1). The mother of the Asopus is Kelossa, a mountain just west of Nemea whence the river takes its source.

¹³⁹ For the celery crown for victors at the Nemean games, see Call. fr. 54 Pf. / SH 266 (from the *Victoria Berentices*). Euphorion's claim, that celery displaced pine at the Isthmus under the influence of the Nemean games, agrees with Call. fr. 59.5-9 Pf.

¹⁴⁰ Ascribed to Euphorion on the grounds of the likely overlap of l. 48 with a line quoted as Euphorion's, and continuity of subject-matter in the next line. The alternative ascription, to Philitas, on the hypothesis that l. 9 alludes to Aeolus (9), and since line 46 and 10.2 share the same *incipit*, is to be rejected. The subject of the poem is wholly unclear, but the rapid succession of mythographical details is wholly in Euphorion's manner.

5] . ν οὐ θέμις ἀνδρὶ δαήναι
] τιμνηστη Περίβοια
] . αο δ' ὕδατα Γάλλον
] . πευθέας Ὀρομέδον[το]s
] ἐξῆν ταυρώπιδος Ἥρη[s
] αραστροφ . . ωσι θαα . [.] . ν
] αναιολον ἐψεύσαντο
 10] . ος μάλα παῦρα δαείη [
] ωνιδ . [.] ηλητήρ . s
 πα]λίγκοτ[ο]ν ἴσχετε φλοῖσ[βον]
] εελμ . . [.] ν ὄρκι . . [. . . .] .
] εφορησα[.] ο κρωσσ[
 15] ἀμαλδύνοντο θα . . [
] τω ενα φαρμαξα[
] η τότε γίνεο γαῖα [
] υφολμ . . εκτηγα . . [
 πολ]υπώεος ἄγχι Πελίννη[s]

3 τ]ῶν? 5 ἐσή]λαο Carden 6 ἀπευθέας Carden
 ἐπ' εὐθέας Ὀρομέδον[το]s | νῶτους Schubart 7] . την
 Ll.-J.-P. 8 π]αράστροφοι ὄσι Ll.-J.-P. θάασσον
 Schubart: θαάσσειν Livrea 9 π]αναίολον Schubart
 10 κα]ῖ δs Schubart 11 [κ]ηλητήρες, [φ]ηλητήρες
 Schubart: [δ]ηλητήρες Carden 13 ἐελμέν[ο]ν Carden
 14 ἐφορήσα[τ]ο κρωσσ[όν] Schubart: ἐφόρησ' ἀ[π]ὸ κρωσσ[οῦ]
 Carden 15 θαλα[σσ]ο vel θαμε[ι] Carden: θαμε[ιαί]
 Scheibner 16 φαρμάξα[ν]το, -ἀ[σ]θαι Carden
 18 ὄλμος "mortarium", cf. 22? ὑφόλμια "fort. spatium longius"
 Ll.-J.-P. τεκτῆμα]ο Carden 19 πολ]υπώεος
 Schubart

it is not right for a man to know
 wedded Periboea¹⁴¹
 waters of the Gallus¹⁴² [5]
 (not?) knowing Oromedon¹⁴³
 of ox-eyed Hera [7]
 deceived the shifty one(?) [9]
 even one who knows very little [10]
 restrain your jealous din [12]
 bore a pitcher(?) [14]
 were eradicated [15]
 drug[ged] [16]
 be then earth [17]
 near to Pelinna, rich in flocks¹⁴⁴ [19]

¹⁴¹ From the reference to the Gallus in the next line, Livrea proposed that Periboea is the mother of Aura, heroine of Nonnus' last book (*D.* 48.246).

¹⁴² River of Phrygia, which had the property of maddening those who drank from it (*Call. fr.* 411 Pf.).

¹⁴³ Alternatively Eurymedon, this name was given to a mountain (*Theoc. Id.* 7.46), apparently in Cos, and a giant (*Od.* 7.58) who tried to rape Hera (58); the Theocritus scholia ad loc. also give it as a name of Pan. Livrea suggests that these are virgin Nymphs.

¹⁴⁴ Town of northern Thessaly.

EUPHORION

- 20] ἀρ πέλζησιν Ἀχαιῶν
]ρησιος οἰος ἀείραι
]ν ἐπικλείουσι θυείην
]σθε δὲ βασκαντήρες
]ρύτεσσαν ἀμείψας
 25]δρωμῶσι χίμαιραι
 μ]ηκάδες οὐ πατέουσιν
]γείτονας ὄρθριος ἔλθοις

20 γὰρ vel ἀ]τὰρ Schubart 21 Τιτα]ρήσιος Schubart
 οἰος, οἰος? 23 χάσσι]ασθε Carden
 24 δακ]ρύτεσσαν Schubart: ὀφ]ρύτεσσαν Maas
 27 ἀλι]- vel κακο]γείτονας Maas

col. ii

- 30 πυρ.[
 ουδ.[
 μαψι[
 δικτ[
 καικ[
 τωιρ.[
 αεισα[
 35 αφορρ.[
]επ.[
 κεκ[
 ενθα[
 δι..[
 40 ωστ[
 [
 [

POETIC FRAGMENTS

- the shores of the Achaeans [20]
 Tita]resian(?)¹⁴⁵ . . . to lift
 they call a mortar
 back(?), ye enviers
 having exchanged the jagged(?) . . .
 goats (do not?) ruri [25]
 the bleating ones do not tread¹⁴⁶
 you (might) come to the neighbours in early
 morning

col. ii

¹⁴⁵ If so, a reference to Mopsus (ps.-Hes. *Scout.* 181, Ap. Rhod. 1.65).

¹⁴⁶ i.e., in a high place.

45 [
 [
 [
 ἤνυσσα. [
 Αἰγαιησ[
 τῆς οὐδ' [αἰθνυιαὶ οὐδὲ κρυεροὶ καύηκες
 δύπται. [
 50 αλλουγ[
 .ρχεομ. [
 ενθαντ[
 ευτεπο. [
 φαικοπ[

30 μάψ, μαψ[ιδ- 48 ap. EtGen ABJ = EtGud = EtSym = EtMag 493.48 = ps.-Zonaras, col. 1148.24 Tittmann; Tzetzes ad Lyc. Al. 741, p. 238.28 Scheer: καύηξ· ὁ λάρος, διὰ τὸ ἀδηφάγον· καύη γὰρ ἡ τροφή· Εὐφορίων· τῆς [τῆς δ' EtGen B] . . . καύηκες. ἢ ἀπὸ τοῦ καὶ καὶ λέγειν.

109-110 P. Oxy. 2085, fr. 1, 3

109 (fr. 1)

col. i

— — — — —
]μησαν
]βαλα κα
]κιδιο Κόμ-
 βη c.5-10 Χα]κίδα· φησὶν
]ρβαντας

5

Than which neither [shearwaters nor chilly terns [48]
 Divers

109-110 P. Oxy. 2085, fr. 1, 3

109 (fr. 1)

col. i¹⁴⁷

cym]bals(?)¹⁴⁸

in Cha]lcis(?) Com[be

Cha]lchis: he says

[that she was the mother of the C]orybants¹⁴⁹

[2]

[5]

¹⁴⁷ Apparently from a commentary on Euphorion (not the *Chiliades*, to which a cross-reference is made in ii. 28). The reference to Combe in col. i. 3 recalls 191 B fr. 2.4; the Dionysian subject-matter in col. ii. 16-21 recalls Euphorion's *Dionysus*, while the reference to Ino in ii. 15-16 may also recall 191 B fr. 2 (see n. 222).

¹⁴⁸ Possibly the cymbals of the Corybants (see next note), or a learned etymology of her name.

¹⁴⁹ As stated in Σ II. 14.291a; cf. Nonn. D. 13.148.

]ταυτην
].

2 κύ]μβαλα Hunt: κό]μβαλα Ll.-J.-P. 3-4 Χα]λκιδι δ
Hunt (δ Ll.-J.-P.):]ακι διδ Ll.-J.-P. 4-5 φησιν | [δὲ αὐτὴν
γενῆσαι τοὺς K]ύρβαντας Ll.-J.-P. (K]ύρβαντας iam Hunt)

col. ii

8 ..].|.].|. |
λυπτεοντα[
10 πρεσβυτιδ.[
δωδεκιδ[.].|.].|. |
τα ὡς μηδ.μι.ω.. |
..]ωι.υβαστα ε... |
θ]αλάσσης εφηστ.[
15 νον Ινειον τουγ[
ἀπ' Ἴνοῦς αἰθι.[

σι γυναιμανεα[
νωνεα κηλα[
τὸν λόγον προ.[
20 ὁ δὲ βουλετα[

9 κα]λυπτέον Ll.-J.-P. 10 πρεσβυτιδε[ς etc. Ll.-J.-P.
11 δωδεκιδ[ες, δώδεκ' ιδ[Hunt 12 μηδεμα ωγ[Ll.-J.-P.
14-16 ἐφ' ἧς τὸ [καλούμε]νον Ἴνειον, τοῦν[ομα ἐσχηκός] | ἀπ'
Ἴνοῦς Ll.-J.-P. 16-18 lemma hunc in modum: αἰθι. |
[-ω-]σι γυναιμανέα[ου-υ] | -υ]νωων ἐὰ κῆλα Ll.-J.-P.
18 ἐκφα]νώων, ἐκκε]νόων Ll.-J.-P. 18-20 ἐπανάγει | τὸν
λόγον πρὸς [τὸν Διόνυσον] | ὁ δὲ βούλετα[ι Ll.-J.-P.

her

col. ii

of the sea, on which is [the so-called [14]
Ineon, [which derives its name [15]
from Ino(?). "Again . . .
woman-maddening . . .
his (their?) weapons . . ." . . . [refers
the story to [Dionysus
and he wishe[s [20]

- ...]ς μαινάδας ἐπ[
]...αῖς καὶ ταντα[
 ...]αρα παννυχιο.[
 ...]το γάλακτι ν.[
 25 ἦτε καὶ Ἰναχος του.[
 Ἰν]αχος γνώριμος [
-
- ...] Ὀρνέας ὅτι ποταμ[ός ἐστι τῆς
 Ἄρ]γείας ἐν ταῖς Χειλιά[σιν
]ἐν καὶ ὁ Χάρα[ξ]. Ἰαδρος δε.[
-
- 30 ας ἐν τῷ περὶ ποταμῶ[ν Καλ-
 λίμαχος εἶρη() [fr. 457 Pf.] Νῆριον δ[ὲ ποτα-
 μὸν μὲν οὐκ οἶδα λέγε[ιν
 δὲ ἐν αἷ οἱ Ἡρακλεῖδαι [ἔστρα-
 τοπέδευσαν κατὰ τὴν εἰς Ἄρ-
 γος στρατεῖαν. μήποτε δ[ὲ τῷ
 35 Α[ἰ]τωλῶι πεπίστευκεν [

23-25 alterum lemma hunc in modum: τοῖ] δ' ἄρα παννύχιοι
 [λευκῶι λείβον]το γάλακτι | Νῆ]ρίς τ' Ὀρνεί]η τε καὶ Ἰναχος
 <ἠδὲ Χάραδρος> Ll.-J.-P. 23 τοῖ] δ' ἄρα παννύχιοι Hunt
 24 Νῆ]ρίς Hunt 25-26 τοῦτ]ων μὲν οὖν ὁ | Ἰν]αχος
 γνώριμος Ll.-J.-P. 27 ὁ δὲ] Ὀρνέας, περὶ δὲ | τῆς]
 Ὀρνέας Ll.-J.-P. 28-29 εἶρη]κεν Hunt: ἔφα]με]ν Ll.-J.-P.
 29-30 δὲ τ[ῆς Ἄργεί]ας Körte 31 εἶρη(κεν) Hunt (voluit
 scholiasta Καλλιμάχου /-ῶι εἶρηται?) 32 [ἄ]ρος Di
 Benedetto: [χωρίον Ll.-J.-P. 33 κτ", id est [κι]ῶι pap:
 Κίῶι Hunt

- maenads
 and these
 "And they all night long [made libations
 of white] milk, Ne[ris] . . .
 and Inachus" Of the[se was [25]
 Inachus an acquaintance.
 . . . Orneas, that it is a river in
 the Ar]golid [was stated by him, or by us]
 in the *Chiliades*.¹⁵⁰ And the Charadrus [in the
 Argolid
 is mentioned in Callimachus'
 30 *On Rivers*. As for the Neris, I know of
 no river of this name, but [a mountain (or place)
 in which the Heraclidae [en-
 camped on their expedition a]gainst
 Argos.¹⁵¹ Perhaps he [35]
 relied on the Aetolian¹⁵²

¹⁵⁰ For the river Orneas in the Argolid, see Strab. 8.6.24. Lloyd-Jones and Parsons' reading need not imply that Euphorion is speaking in his own person: the commentator could be referring to a separate commentary which he wrote on the *Chiliades* (cf. Σ Ar. *Pax* 1014a, referring to Σ Ar. *Ach.* 894).

¹⁵¹ For Neris as the name of a mountain in the Argolid, see Call. fr. 684 Pf.

¹⁵² Alexander of Aetolia 16.

110 (fr. 3)

...].μ..[.].[
 Δέλεγες. οὔτοι δ' ἦσαν σύλλ[εκ-
 τρῶ τινες καὶ μιγάδες ἐκ πολ[
 λῶν ἐθνῶν, ἐκαλείτο δ' ἡ νῆ[-
 5 σος Παρθενὺς ἀπὸ τῆς ἀρχῆς [
 ἔχου[σα] τὴν προσηγορίαν τοῦ [
 βασιλεύοντος τῶν Δελέγων [
 τόν τε νῦν καλούμενον πι[οτα-
 μὸν Ἰμβρασον Παρθένιον [
 10 ὠνόμασαν. Δόρυσσα δὲ κα[ὶ
 —
 Φυλλὶς παρώνυμον ὑπὸ τῶ[ν
 ἔξωθεν ἀνθρώπων ε..[
 δὲ διὰ τί Δόρυσσά τε κα[ὶ Φυλλὶς
 ἐκλήθη ε..[...]......[
 15 καρπῶν ἤγου[ν
 ἤγο(ν) Ἄνθεμι[
 ἡμεῖς ὑπ..[
 λοῦτε..[
 τον παρ.[
 20 Ἐρμῆς ἡ[
 —
 τῆμος ὄτ..[
 ρον ἔδος .λ..[
 φησιν πε..[

350

110 (fr. 3)

Leleges. These were a miscellaneous group [2]
 gathered together from many
 tribes. The island¹⁵³ was called
 Parthenis from the beginning, [5]
 deriving its name from the
 ruler over the Leleges;
 and as for the river now known
 as the Imbrasus, they also named it
 "Parthenius".¹⁵⁴ Doryssa an[d [10]
 Phyllis are by-names employed
 by outsiders.¹⁵⁵ [f you were to enquire
 why Doryssa an[d Phyllis
 were names given to it [[15]
 of fruits, that is to say
 that is to say Anthe[m]i[s]¹⁵⁶
 we . . . chang-]
 ing [the name(?)]
 Parth[
 to Hermes [20]
 "at that time
 seat"
 says [to in-

¹⁵³ The commentator is discussing the name-changes, or *metonomastiae*, of Samos; see also Aristotle fr. 570 Rose, Call. *Hymn* 4.49, Σ Ap. Rhod. 1.185–188b and 2.865–872e, Strab. 10.2.17 and 14.1.15, Steph. Byz. p. 553.14 Mein.

¹⁵⁴ For this river and its name-change see Call. fr. 599 Pf.

¹⁵⁵ For Doryssa (or Dryous(s)a), see also Hesych. δ 2238, 2431. For Phyllis, Hesych. φ 1001 and Σ Nic. *Al.* 149c.

¹⁵⁶ Another of the names of Samos.

351

25 μῆναι βουλ[...]
ταύτην ο[...]
Εὐρωπε[...]
σιανοὶ τω[...]
]οἱ προσ[...]

12-14 ἐπεὶ δόθη· εἰ] | δὲ διὰ τί . . . | ἐκλήθη ἔρω[ταῖς LL.-J.-P.
13 γε κα[ὶ Φυλλῆς Hunt, fort. spatio longius 15 ἤγον[...]
φύλλων LL.-J.-P. 16 Ἀνθεμί[ς vel Ἀμθέμο]υσα Hunt:
ἀνθεμί[δων LL.-J.-P. 17-18 τὸ ὄνομα μεταβα]λλόντες LL.-
J.-P. 19 Παρθ[LL.-J.-P. 21-22 fort. lemma, hunc in
modum: τῆμος ὄτ' — — — — — ρὼν ἔδος ἐλθ[ών vel ρων ἔδος
23-24 ση]μῆναι LL.-J.-P. 26 Εὐρώπε[ια Hunt
26-27 Ἀ]σιανοί Hunt 27 Inter -νοὶ et τω vestigia
28 supra]οἱ vestigia

111 P. Oxy. 2528

5]ομ[]αρομ[
]ασημε[...] αἰγια-
λο]ζο, Φθίης Ἑλλοπίη[ς
τ]ε καὶ αὐτῆς Κέκρο-
πο]ς αἴης. Ἑλλοπίης·
τῆ]ς Εὐβοίας, ἥτοι ἀ-
πὸ Ἑλλο]πο(υ)ς ἣ ὅτι ἐλέ-
γετ]ό τις Ἑλλοπία ἐν
10 τῆ] Εὐβοίαι ἀπὸ Ἑλλο-
πο]ς τοῦνομα λαβοῦσα,
πε]ρὶ ἧς ἐν ταῖς Χιλι-

dicate
her [25]
Europe[ia¹⁵⁷ . . . A-
sians

111 P. Oxy. 2528

"of the [2]
shore,¹⁵⁸ | of Phthia, Ellopia,
and the very land of
Cecrops."¹⁵⁹ Ellopia: [5]
Euboea, either from
Ellops, or because there was
said to be a place called Ellopia
in Euboea, taking its [10]
name from Ellops,¹⁶⁰
concerning which we shall

¹⁵⁷ Possibly aunt of Ancaeus, king of the Leleges (Asius, fr. 7 West).

¹⁵⁸ Probably not the proper name Aigialos (*Il.* 2.575, and cf. "men of Aigialeia" in 83), because not co-ordinated with the following names by a conjunction.

¹⁵⁹ Lobel remarked that Euboea, Phthia, and Attica again appear in proximity in Apollonius Rhodius' catalogue of Argonauts (1.77-104), but, against a similar context in Euphorion, van Groningen urged that the reference to the Argonauts beginning in 1. 13 sounds like a new topic. He suggested that the emphasis on Attica, land of Cecrops, might point to the *Mopsopia*.

¹⁶⁰ Ellops was son of either Ion (Strab. 10.1.3, Steph. Byz. p. 268.18 Mein.) or Tithonus (Eustath. on *Il.* 2.538, i. 431.13 van der Valk). Ellopia is associated with all (Philochorus, *FGrH* 328 F 225) or the northern part (Hdt. 8.23.2, Eustathius) of the island, and in Call. *Hymn* 4.20 the Euboeans are Ellopians.

ἀσι]ν διαλεξόμεθα.

] εἰς Ἄργω ἐτάρους

]νατ' Ἰήσων. περὶ

15

τοῦ] στόλου τῶν Ἄργο-

ναυτ]ῶν, [ὅ]τι οὐ τοὺς

αὐτοὺς ἀ]ναγράφουσ[ι]ν

]εγετον..

13-14 lemma videtur esse; si ita, in mg. sin. excucursisse verisimile est, e.g. καὶ γὰρ ὄτ'] 14 ἐκρί]νατ' West: ἠνή]νατ'

Lobel 17 αὐτοὺς West

112 Σ AD II. 13.21

Αἰγαὶ πόλις Ἀχαιῶν ἐν Πελοποννήσῳ, ἔνθα τιμᾶται μὲν ὁ Ποσειδῶν, ἄγεται δὲ καὶ Διούσου ἑορτή. ἐν ἣ ἐπειδὴν ὁ χορὸς συστάς τὰς τοῦ δαίμονος τελετὰς ὀργιάζει, θαυμάσιον ἐπιτελεῖσθαι φασὶν ἔργον. ἄμπελοι γὰρ ἄς καλοῦσιν ἐφημέρους, ἀνισχύουσης μὲν ἡμέρας καρπὸν βλαστάουσι, ὥστε δρέποντας αὐτοὺς εἰς ἑσπέραν οἶνον ἀφθονον ἔχειν. ἡ ἱστορία παρὰ Εὐφορίωνι.

113 Clem. Al. Protr. 2.39.9

πρόβατον, ὡς φησιν Εὐφορίων, σέβουσι Σάμιοι.

cf. Aelian, NA 12.40

τιμῶσι δὲ ἄρα Δελφοὶ μὲν λύκον, Σάμιοι δὲ πρόβατον

discourse in the *Chiliades*.¹⁶¹

"For once when] Jason chose] his companions for the Argo"¹⁶² This concerns the] expedition of the Argonauts, because the [same] names are not always included

[15]

112 Scholiast on Homer, *Iliad*

Aegae, a city of Achaea in the Peloponnese. Poseidon is honoured there, but a festival is also held for Dionysus in which, when the chorus comes together to celebrate the rites of the deity, a remarkable thing is said to come about. For when day breaks, vines which they call "day's length" put forth fruit, so that, come the evening, they gather the fruit and have copious supplies of wine. The information is in Euphorion.¹⁶³

113 Clement of Alexandria, *Protrepticus*

The Samians, according to Euphorion, revere sheep.

cf. Aelian, *On the Nature of Animals*

The people of Delphi honour the wolf, the Samians the

¹⁶¹ It is tempting to interpret this as a reference by Euphorion himself to a projected work, but it could be a scholarly reference to a planned commentary on another poem. Since Euphorion is not named as author of the *Chiliades*, one infers that the present commentary is on a Euphorion poem too.

¹⁶² For Jason in Euphorion, see 152.

¹⁶³ This legend is mentioned by other authors, but associated with Aegae in Euboea (Sophocles, fr. 255 Radt; Σ T II. 13.21b¹) or elsewhere.

... Σαμίους δὲ . . . χρυσίον κλαπὲν πρόβατον ἀνεῦρε,
καὶ ἐντεῦθεν Μανδρόβουλος ὁ Σάμιος τῇ Ἥρᾳ πρό-
βατον ἀνάθημα ἀνήψε.

114 Σ Nic. *Ther.* 406c, p. 172.2 Crugnola

κόραξ τ' ὀμβρήρεα] ὅτι χειμῶνα δηλοῦσιν οἱ κόρακες . . .
καὶ Εὐφορίων ὁμοίως:

ὑπέμαντις ὅτε κρώζειε κορώνη.

Ἡσιόδῳ dubitanter attrib. Nietzsche 1873, 236

115 Σ Nic. *Ther.* 35a, p. 48.16 Crugnola

θιβρῆν δὲ τὴν θερμὴν καὶ ὀξείαν διὰ τὰς ἐξ αὐτῆς
γινόμενας φλεγμονάς· Καλλίμαχος [fr. 654 Pf.] "θιβρῆς
Κύπριδος ἀρμονίης." Εὐφορίων δὲ:

θιβρῆν τε Σεμίραμιν.

Ἀλεξάνδρῳ attrib. Scheidweiler

116 Pindar, *Hypothesis b Pythiorum*, ii. p. 3.5 Drach-
mann

Εὐρύλοχος ὁ Θεσσαλὸς καταπολεμήσας Κιρραίους ἀν-
εκτήσατο τὸν ἀγῶνα τοῦ θεοῦ . . . τὸν δὲ Εὐρύλοχον νέον
ἐκάλουσιν Ἀχιλλέα, ὡς Εὐφορίων ἱστορεῖ:

ὀπλοτέρου τ' Ἀχιλλῆος ἀκούομεν Εὐρυλόχοιο,

sheep . . . A sheep once disclosed stolen money to the
Samians, and it was for that reason that Mandrououlos of
Samos dedicated a sheep to Hera.

114 Scholiast on Nicander, *Theriaca*

"And a rainy crow"] That crows indicate a storm . . . and
Euphorion likewise:

When the crow, the rain-prophet, should croak.¹⁶⁴

115 Scholiast on Nicander, *Theriaca*

Thibrē means hot and sharp, on account of the fiery heat
that emanates from it. Callimachus says "the coupling of
the sultry Cyprian", and Euphorion:

and sultry Semiramis.¹⁶⁵

116 *Hypothesis b* to Pindar's *Pythian Odes*

Eurylochus the Thessalian overcame the men of Cirrha
and thus acquired the sacred games¹⁶⁶ . . . They called
Eurylochus a new Achilles, as Euphorion records:

A new Achilles was Eurylochus, we hear,

¹⁶⁴ For the crow as a weather-sign, see Aratus, *Phaen.* 949–953
and Kidd ad loc.

¹⁶⁵ For Semiramis, see 26 col. i. 9. In fact Hesych. θ 579 indi-
cates that the adjective has many other meanings, but Euphorion
appears to have followed or stayed close to Nicander, *Ther.* 35.

¹⁶⁶ In the First Sacred War (early 6th c. BC).

Δελφίδες ᾧ ὑπο καλὸν Ἰήϊον ἀντιβόησαν
 <Κρίσαν> πορθήσαντι, Λυκωρέος οἰκία Φοίβου.

2 ᾧ ἐπι Meineke ἀντηγώνισαν vel sim. codd, corr. Drachmann: ἀντεβόησαν iam Boeckh 3 <Κρίσαν> Boeckh

cf. *Hypothesis d Pythiorum*, ii. p. 5.6–8 Drachmann

καὶ ὅτι Εὐρύλοχος ὁ Θεσσαλὸς τοὺς Κιρραίους ἐπόρθησε, μαρτυρεῖ καὶ Εὐφορίων·

ὀπλοτέρου τ' Ἀχιλλῆος ἀκούομεν Εὐρυλόχοιο.

Ἀλεξάνδρω attrib. Scheidweiler

117 Herodian, *περὶ μον.* λεξ., GG III.2, p. 915.16 Lentz

Τὰ (sc. εἰς ᾧν) περισπώμενα, εἰ λέγοιτο ἐν πλείοσι συλλαβαῖς, διὰ τοῦ ὁ λέγεται . . . Εὐφορίων·

κακώτερε Καλλικόωντος.

Ἀραῖς attrib. Scheidweiler

To whom the Delphian maids gave back the fair cry
 of Iëion

When he sacked Crisa, home of Lycorean¹⁶⁷
 Phoebus.

cf. *Hypothesis d* to Pindar's *Pythian Odes*

That Eurylochus the Thessalian ravaged the people of Cirra is also attested by Euphorion:

A new Achilles was Eurylochus, we hear.

117 Herodian, *On unique word-formation*

Words that end (in *-ōn*) with a circumflex accent, if pronounced over more than one syllable, have an *o* . . . Euphorion:

(Thou) more base than Callicoon.¹⁶⁸

¹⁶⁷ The epithet, which is also used in Call. *Hymn* 2.19, derives from Lycoreia, a city high on Parnassus. As the fragment stands, this phrase is in apposition to Crisa, despite the arrogant behaviour that led Eurylochus to punish it (Strab. 9.3.4). The fuller context of the fragment might have made things clearer, or there may be a corruption.

¹⁶⁸ Callicoon (or Cillicon) betrayed his city (Ar. *Pax* 363 and scholia ad loc.; Call. fr. 607 Pf.). This could derive from a curse poem; in 26 and perhaps also 25 (*Thrax*), optative imprecations are directed against a second-person offender.

118 Johannes Diaconus, comm. ad Hermogen. *περὶ μεθ-
όδου δεινότητος*, f. 462 (Rabe, *RhM* 63 (1908), 141)

*πολλῶν γὰρ Εὐρυβάτων καὶ πανούργων γενομένων ἄλ-
λοις ἄλλα ἐπράττετο, ὡς μέμνηται καὶ Εὐφορίων·*

ἦδ' ὅσα προτέροισιν αἰεῖδεται Εὐρυβάτοισιν.

cf. Pausanias, *Ἀττικῶν ὀνομάτων συναγωγή*, ε 83.19;
Eustath. ad *Od.* 19.247, ii. 202.14 Stallbaum

ὅσα Johannes Diaconus: *ὅσα* Pausanias, Eustathius

Ἀραῖς attrib. Scheidweiler

119 Tertullian, *de Anima* 46.6, p. 63.25 Waszink

Seleuco regnum Asiae Laodice mater nondum eum enixa
praevidit; Euphorion promulgavit.

120 Σ bT Hom, *Il.* 19.263a, iv. p. 624.1 Erbse

*ἀπροτίμαστος] ἀνέπαφος· μάσσασθαι γὰρ τὸ ἐφάψα-
σθαι. καὶ Εὐφορίων·*

Μοῦσαι ποιήσαντο καὶ ἀπροτίμαστος Ὅμηρος,

οὐδ' δυσχερὲς ἐφικέσθαι τῆς δυνάμεως.

cf. Σ *ibid.* 263b, p. 624.8 Erbse; Eustath. ad *loc.*, iv. p.
326.8 van der Valk

118 John the Deacon, commentary on Hermogenes' *On
the Means of Attaining Forcefulness*

For there were many people called Eurybatus, all of them
villains in one way or another, as Euphorion also mentions:

And all that is sung of the Eurybati of former days.¹⁶⁹

119 Tertullian, *On the Soul*

Seleucus' mother Laodice foresaw that he would rule over
Asia even before she had given birth to him; Euphorion
broadcast the fact.¹⁷⁰

120 Scholiast on Homer, *Iliad*

aprotimastos] "Untouched": "touch" means the same
thing as "lay hands on". Also in Euphorion:

The Muses made it, and unattainable Homer
that is, difficult to reach his calibre.

¹⁶⁹ Eurybatus or Eurybates was a by-word for duplicitous be-
haviour (Plato, *Prot.* 327 D; Dem. *Cor.* 24, Aesch. *Ctes.* 137), but
so many stories were told about him (some of which are reported
by John) that several characters were created out of the original.

¹⁷⁰ Justin, *Epit.* 15.4.3-4, reports that Laodice dreamed she
had been made pregnant by Apollo, and received as a pledge from
him a ring which she was to give to the offspring of their union;
Appian, *Syr.* 284-285, adds that he would rule where this ring fell
(it fell into the Euphrates). It is not clear whether Euphorion dealt
with this in poetry (Meineke thought of the *Chiliades*) or prose.

121 EtGen AB, α 1308, ii. p. 262.1 L.-L.

ἀστέμβακτον· ἀκίνητον ἢ βέβαιον ἢ τετιμημένον· Εὐφορίων, οἶον·

πάντη δὲ σέθεν κλέος ἀστέμβακτον.

εἴρηται κατὰ ἀπόφασιν τοῦ στεμβάξει, ὃ ἐστὶν ὑβρίσαι. οὕτως ἐν ὑπομνήματι ἀνεπιγράφω εἰς τὸν Κεχηγότα Διώνυσον Εὐφορίωνος.

cf. Tzetzes ad Lyc. *Al.* 1117, p. 332.24 Scheer

122 EtGen AB, α 1339, ii. p. 277.3 L.-L. = EtSym α 1510 = EtMag 162.5, α 2009 = ps.-Zonaras, col. 336 Tittmann

ἀτάρμυκτον· τὸ ἄφοβον· κυρίως δὲ τὸ μὴ μῦον· Εὐφορίων·

†ὅτι ἀτάρμυκτον τρέπεν ὄμμα.

ὅτι EtGen, EtMag: om. Sym, ps.-Zon. τρέπεν EtGen: πρέπεν *vl ap.* EtSym, EtMag, ps.-Zon.

123 Hermogenes, Περὶ ἰδεῶν 2.5, p. 341.18 Rabe

καὶ ὁ Εὐφορίων·

ἀτρεία δῆμον Ἀθηνῶν

ἀντὶ τοῦ ἀτρεστον καὶ ἄφοβον. ὅλως τε πολὺς ὁ κίνδυνος ἐν ταῖς τοιαύταις δριμύτησιν ἐκπεσεῖν εἰς ψυχρότητα.

cf. Joannes Rhet., *Rhet. Gr.* vi. p. 409.12 Walz; Joseph

121 Etymologicum Genuinum

astembakton: unmoved, firm, or honoured. Euphorion, as in:

Your fame remains in all directions firmly founded.

It derives from the negation of *stembaxai*, which means to insult. Thus in the untitled commentary on the *Gaping Dionysus* of Euphorion.

122 Etymologicum Genuinum

atarmykton: fearless. Properly speaking, that which does not blink. Euphorion:

An unflinching eye

123 Hermogenes, *On Types of Style*

And Euphorion:

un-terrified (*a-trea*) people of Athens

instead of "fearless" and "unafraid". But in general, in using striking turns of phrase, there is considerable danger of falling into frigidity.

Rhacendyta, *Rhet. Gr.* iii. p. 502.2 Walz, sine auctoris nomine uterque

cf. Tzetzes, Scholia in Hermogen. (Cramer, *Anecd. Oxon.* iv, p. 130.17)

εἶτε τὸν Εὐφορίωνα μιμούμενος ἢ ἄλλον
τὴν Ἴπποδάμειαν αὐτὴν ὁμοίως καὶ Ἄτρεα
οὐ θήσεις ὡς ὀνόματα, ὡς δὲ δριμείας λέξεις,
ἀτρεα δῆμον ἄτρεστον ὡς Εὐφορίων λέγων
καὶ χεῖρ' ἵπποδάμεια<ν> τὴν ἠνιόχων χεῖρα.

5

unde etiam χεῖρ' ἵπποδαμείαν Euphorioni tribuit Meineke

124 EtGen AB, λ 101 = EtMag 564.45 (cf. Tzetzes on *Lyc. Al.* 107, p. 56.1 Scheer)

λιβδούμεν . . . Εὐφορίων δὲ βύνην τὴν θάλασσαν λέγει,
οἶον

πολύτροφα δάκρυα βύνης

τοὺς ἄλας βουλόμενος εἰπεῖν.

cf. EtGen AB, β 292, ii. p. 515.7 L.-L. = EtMag 217.4, β 363; Tzetzes on *Lyc. Al.* 107, p. 55.30 Scheer

Βύνη [*Lyc. Al.* 107]· ἢ Λευκοθέα, ἢ Ἴνώ, οἶον [Call. incert. auct. fr. 745 Pf.]·

Βύνης καταδέκτριαι αὐδηέσεως.

καταλέκτριαι codd., corr. Pfeiffer

cf. Tzetzes' scholia on Hermogenes

Next, whether you're imitating Euphorion or someone else,

Don't use the names "Hippodameia" and "Atreus"
As common nouns, as far-fetched turns of phrase,
Calling a fearless people "un-terrified" (*a-trea*), like
Euphorion,

And a charioteer's hand a "horse-taming" (*hippodameia*) one.

[5]

124 Etymologicum Genuinum

libdoumen: . . . Euphorion calls the sea *bḡnē*, as in:

Copious tears of the sea

when he means "brine".

cf. Etymologicum Genuinum

Bḡnē: Leukothea, or Ino, as in:

welcomers of Byne, goddess with a human voice.

125 EtGen AB = EtSym = EtMag 389.25

εὐβύριον· τὸ εὐοικον. Εὐφορίων·

ἄστυ κατ' εὐβύριον.

εἴρηται ὅτι κατὰ τὴν βαυριάν, ἢ κατὰ Μεσσαπίους σημαίνει τὴν οἰκίαν· Κλέων ὁ ἐλεγειοποιός [SH 340].

τοῦτο μὲν οὖν ῥέξαντες, ἀολλέες ἠγερέθοντο
βαυριόθεν βριαροὶ Γοργοφόνοι νέποδες.

κατ' ἔλλειψιν οὖν τοῦ *ā*, τὸ βαύριον, βύριον καὶ ἐν συνθέσει, εὐβύριον.

126 EtGen B (cf. EtGen A, EtMag 401.38, ps.-Zonaras, col. 905 Tittmann)

εὐωροι ἀπαραφύλακτοι, ἀμελεῖς. Εὐφορίων·

οὐδέ τοι εὐωροι θυέων.

παρὰ τὸ εὐωρεῖν, ὃ ἐστι φυλάσσειν, κατὰ ἀντίφρασιν, οἱ ἀφύλακτοι. ἢ παρὰ τὸ εὐ καὶ τὴν ὄραν, τὴν φροντίδα, κατὰ ἀντίφρασιν ὁ μὴ φροντίζων. ἐξ οὗ καὶ εὐωρία, ἢ ὀλιγωρία καὶ ἡ ῥαθυμία κατὰ ἀντίφρασιν.

Εὐφορίων ... θυέων, κατὰ ἀντίφρασιν¹ ... μὴ φροντίζων, καὶ ἡ ῥαθυμία usque ad finem om. EtGen A

125 Etymologicum Genuinum

eubyron: well-furnished with houses. Euphorion:

In a town well-off for homesteads.

It derives from *bauria*, which signifies "house" in the dialect of the Messapians, as in the elegiac poet Cleon:

This done, all came together from their homes,
The mighty offspring of the Gorgon-slayer.¹⁷¹

By ellipsis of *ā*, *baurion* yields *byrion*, and, compounded, *eubyron*.

126 Etymologicum Genuinum

euōroi: careless, heedless. Euphorion:

Not even those unmindful of the sacrifices.

From *euōreîn*, which means "guard", by contraries; that is, those not on their guard. Or from *eu* and *ōran*, "thought", by contraries one who pays no heed. Whence also *euōria*, negligence or laxity by contraries.

¹⁷¹ Perhaps the Persians, who were descended from the Gorgon-slayer Perseus.

127 Athen. *Deipn.* 11.475 f

καὶ Εὐφορίων·

ἢ ἐ πόθεν ποταμῶν κελέβη ἀποήφυσας ὕδωρ;

ποθεν A, corr. Meineke: ἢ ἐ (πόθεν;) ποταμῶν van Groningen

128 Σ Nic. *Theb.* 20b, p. 43.18 Crugnola

κυνηλατέοντος δὲ ἀντὶ τοῦ κυνηγετοῦντος, ὡς Εὐφορίων·

<κυνηλατέοντος>

αὐτῷ σὺν τελαμῶνι νεοσμήκτω τε μαχαίρῃ.

<κυνηλατέοντος> suppl. I. G. Schneider

129 Σ Nic. *Al.* 147b, p. 77 Geymonat

ἢ μολόθουρος] βοτάνη ἐστίν, ἀειθαλής· διὸ καὶ Εὐφορίων φησί·

πτῶκες ἀειχλώροισιν ἰαύεσκον μολοθοῦροις.

ἀει χλωροῖσιν codd., corr. Meineke

De Διονύσῳ cogitavit Magnelli 2002, 155, coll. Call. *Hec.*
fr. 84 + Stat. *Theb.* 12.619.

127 Athenaeus, *Deipnosophistae*

And Euphorion:

You have drawn river-water in a cup—how can that
be?

128 Scholiast on Nicander, *Theriacae*

“Follow the hounds” instead of “hunt”, as in Euphorion:

<of one who followed hounds>

With leathern belt and knife newly wiped clean.

129 Scholiast on Nicander, *Alexipharmaca*

“The *molothouros*” (asphodel?)] It is a plant, an evergreen. Hence Euphorion says:

Hares used to sleep in evergreen asphodel.

130 Herodian, *περὶ μου. λέξ.*, GG III.2, p. 951.20 Lentz

ὁ μέντοι Εὐφορίων παρὰ τὸ εἰς ὄσ παραγωγὸν ποιήσας
ἐπίρρημα οὐκ ἔδωκε πρὸ τέλους τὸ ὄ, ἀλλὰ τὸ ἦ,

πάντα δέ οἱ νεκρηδὸν ἐλευκαίνοντο πρόσωπα.

νέκνα ἐλεύκαινον τὰ cod., corr. Cramer

Ἡσιόδῳ attrib. Nietzsche 1873, 236

131 Galen, comm. ad Hippocr. *Epid.* vi, *CMG* V.10.2.2,
pp. 50–51 Wenkebach

διὸ καὶ τῶν γραμματικῶν [sic Wenkebach, e Scor. arab. 805
(H): προγνωστικῶν Marc. Venet. gr. 283 (U)] οἱ πλείστοι
ἐπὶ τῶν κατὰ τοὺς ὄμβρους σταγόνων εἰρήσθαι φασι τὰς
πέμφιγας. < . . . > [lacunam statuit Wenkebach; nam H prae-
bet: “Und die Grammatiker erwähnen, daß die eine der Be-
deutungen, welche dieses Wort anzeigt, “der Hauch” ist, und
Kallimachos und Euphorion haben mit diesem Worte den
Hauch bennant.”] ὁ μὲν < γὰρ > Καλλίμαχος ᾤδεν [fr. 43.41
Pf.] . . . ὁ δὲ Εὐφορίων οὕτως:

ἦπεδαναι πέμφιγες ἐπιτρύζουσι θανόντα.

εἶπε δ' ἄνθη (corr. Bentley: ἦπεδανὸν Hermann) πέμφιγες
ἐπιτρύζουσι (ἐπικλύζουσι Bentley) θανόντα (θανόντων Elter)
U: < ἀμφὶ γὰρ αὐτόν > | ἦπεδαναι, κτλ. suppl. Magnelli: “und
Euphorion, indem er sagt: ‘Sanfte Hauche umsäuseln den Toten’”
H εἶτ' ἄνθη πέμφιγες ἐπικλύζουσι θάλοντα Schneide-
win

130 Herodian, *On unique word-formation*

Euphorion, in forming an adverb from a noun in –us, made
the stem vowel not u, but ē:

His face was all cadaverously pale.¹⁷²

131 Galen, commentary on Hippocrates, *Epidemics*

Greek version: Therefore most of the grammarians report
that *pemphigas* is used of droplets of rain < . . . >. For
Callimachus says [fr. 43.41 Pf.] . . . and Euphorion:

Fine droplets purl around the dead man.

Arabic version: The grammarians mention that one of the
meanings of this word is “breeze”, and Callimachus and
Euphorion both used this word to denote a breeze. Cal-
limachus . . . and Euphorion, when he says:

Gentle breezes whisper around the dead man.¹⁷³

¹⁷² Or “her face”. It could refer to a face covered by chalk (cf.
Nonn. *D.* 6. 169–170, 29.274) or pale in terror (Nietzsche’s inter-
pretation, of the murderers of Hesiod when they discovered the
innocence of their victim).

¹⁷³ The Arabic version is perhaps more plausible. Two other
possibilities: “frail ghosts gibber around the dead man” (cf. Lyc.
Al. 1106); or, with Elter’s conjecture, “frail ghosts of the dead gib-
ber around (him)”.

132 Σ Nic. *Ther.* 180c, p. 97.17 Crugnola

τὸ ποιφύζειν πολλαχῶς λέγεται, καὶ ποτε μὲν ἐπὶ τοῦ
ἐκφοβεῖν . . . ποτὲ δὲ ἐπὶ τοῦ πνεῖν, ὡς Εὐφορίων·

Ζεφύρου μέγα ποιφύξαντος.

133 Apollonius Sophistes, *Lex. Hom.*, p. 133.19 Bekker

πόποι ἐπιφώνημα σχετλιαστικόν. τινὲς δὲ ἔδοξαν σημαί-
νειν ᾧ θεοί· ὁ γοῦν Εὐφορίων φησὶν·

ἐν δὲ πόποις ἔσσαντο.

τινὲς δὲ τούτῳ βοηθοῦντες φασὶ συναλοιφῆν εἶναι, ἐν δὲ
ἐπόποις, ἀντὶ τοῦ ἐπόπταις.

ἔσσαντο codd.: θέσσαντο Meineke, cf. Hesych. θ 408

134 Σ Nic. *Ther.* 860a, p. 300.4 Crugnola

οὐ μόνον ἀπαλέξειν ἐστὶν ἀγαθὴ ἢ ῥάμνος εἰς φάρμακα,
ἀλλὰ καὶ εἰς φαντάσματα, ὅθεν καὶ πρὸ τῶν θυρῶν ἐν
τοῖς ἐναγίσμασι κρεμῶσιν αὐτήν. ἔστι δὲ λευκὴ καὶ
μέλαινα. μέμνηται δὲ τῆς βοτάνης καὶ Εὐφορίων·

ἀλεξίκακον φύε ῥάμνον.

132 Scholiast on Nicander, *Theriaca*

Poiphuzein has various meanings, sometimes "to terrify"
. . . and sometimes "to blow"; as in Euphorion:

Of the Zephyr's strong blasts.

133 Apollonius the Sophist, *Homeric Lexicon*

Poipoí is an interjection expressive of anger. Some¹⁷⁴ think
that it means "ye gods". At all events, Euphorion says:

They took their place among the gods.

Some who are of his school of thought say that, through co-
alescence of letters, *epopoís* stands for *epoptais* (initiates).

134 Scholiast on Nicander, *Theriaca*

The *rhamnos* (a type of prickly shrub) is not only good as a
defence against drugs, but also against ghosts, and for that
reason they hang it before doorways when offerings are
made to the dead. It is black and white. Euphorion also
mentions the plant:

Grow the protecting thorn-bush.¹⁷⁵

¹⁷⁴ The Dryopians, according to other sources that note this
gloss (Plut. *Mor.* 22 D et al.).

¹⁷⁵ The subject is perhaps the earth or another deity.

135 Harpocration, *Lex.* i. p. 296.11 Dindorf

ὑποκυδής ἐστὶν ὁ δίγυρος, ὡς ἐκ τῆς γ' Κτησίου φανερόν ἐστιν. Εὐφορίων

οἶόν θ' εἰαμενῆς ὑποκυδέος

τ' (corr. Meineke) εἰαμενῆς ὑποκυδέος (corr. Salmasius, Ruhnken) codd.

136 Σ Ap. Rhod. 4.55, p. 263.24 Wendel

φοιταλέην] ἐμμανῆ, μανιωδῶς πορευομένην· φοῖτος γὰρ ἢ μανία λέγεται. καὶ Εὐφορίων

φοιταλέος διὰ πᾶσαν ἄδην ἐπάτησε κοθόρνῳ.

φοιταλέω . . . κοθόρνῳ vel φοιταλέοις . . . κοθόρνοις Meineke
δ' ἀνά P ἄλην Valckenaer

Μοψοπία attrib. Scheidweiler

137 Σ Nic. *Ther.* 288c, p. 132.4 Crugnola

Εὐφορίων· “ἢ Αἴτην ψολόεσσαν . . .” [71.11] καὶ ἔτι·

λιγνύν τε ψολόεσσαν αἰδινήεντά τε καπνόν

138 Photius, *Lexicon*, *Inithum*, p. 77.7 Reitzenstein

ἀλκυών . . . ἐπὶ δὲ τοῦ ἀλκυών ὁ μὲν ποιητῆς [Il. 9.563] συστέλλει τὸ ὦ, ὁ δὲ Εὐφορίων ἐκτείνει.

135 Harpocration, *Lexicon*

Hypoktydes means “moist”, as is clear from the third book of Ctesias. Euphorion:

As of a marshy meadow.

136 Scholiast on Apollonius of Rhodes, *Argonautica*

phoitaleēn] Distracted, roaming about wildly: for madness is called *phoitos*. Euphorion:

Booted, s/he roamed distraught through all that land, unceasing.¹⁷⁶

137 Scholiast on Nicander, *Theriaca*

Euphorion: “Or sooty Etna . . .” and again:

A sooty conflagration and a nigrous smoke

138 Photius, Beginning of the *Lexicon*

Halcyon: in the word “halcyon”, Homer employs a short *u*, while Euphorion lengthens it.

¹⁷⁶ The word for “boot”, *cothormus*, suggests that this is either a woman or a effeminate male.

139 Hesych. α 3141

ἄλλιξ· χιτῶν χειριδωτός, παρὰ Εὐφορίωνι.

140 Σ Ap. Rhod. 1.1117–1119a, p. 99.7 Wendel

... καὶ Εὐφορίων δὲ ἐκ τούτου [sc. Ap. Rhod. 1.1117–1125] κινήθεις τὸ ξόανον τῆς μητρὸς τῶν θεῶν φησιν ἀμπέλινον εἶναι, διὰ τὸ τὴν ἄμπελον ἴσως ἱερὰν εἶναι τῆς Ῥέας.

141 Photius, *Lexicon, Initium*, p. 96.23 Reitzenstein

ἀμύξ, ἀντὶ τοῦ μόλις· Εὐφορίων.

142 Hesych. α 5328

ἄνταρ· ἀετός, ὑπὸ Τυρρηγῶν. Εὐφορίων δὲ διάσμμα.

143 EtGen AB, β 85, ii. p. 422.4 L.–L. = EtMag 194.22, β 108

βέθρον· βέρεθρον καὶ κατὰ συγκοπὴν βέθρον· Κρατίνος [= Crates fr. pseud. 71 Bonanno] καὶ Εὐφορίων.

144 Choeroboscus, in Theodos. *Canon.*, GG IV.1, p. 234.1–3, cf. 29–30 Hilgard

Σεσημείωται παρ' Εὐφορίωνι ἅπαξ εὐρεθὲν τὸ βότρυα, καὶ παρὰ Διονυσίῳ, οὐκ ἐν τῇ Περιγηγῆσει ἀλλ' ἐν ἑτέρῳ αὐτοῦ ποιήματι, τὸ δρύα.

139 Hesychius

allix: a sleeved chiton, in Euphorion.¹⁷⁷

140 Scholiast on Apollonius of Rhodes, *Argonautica*

... And hence Euphorion says that the statue of the Mother of the Gods is made of vine-wood, on the probable grounds that the vine is sacred to Rhea.¹⁷⁸

141 Photius, Beginning of the *Lexicon*

amyx, instead of "barely": Euphorion.

142 Hesychius

antar: eagle, in the dialect of the Tyrrhenians. Euphorion uses it to mean the warp thread.¹⁷⁹

143 Etymologicum Genuinum

bethron: *berethron* (gulf) and through syncope *bethron*: Cratinus and Euphorion.

144 Choeroboscus, scholia on Theodosius' *Canones*

The forms *botrya* (accusative) found once in Euphorion, and *drya* in Dionysius—not in the *Periegesis*, but in one of his other poems—are noted as exceptions.

¹⁷⁷ Apparently a Thessalian garment (EtGen AB, α 515, etc.). Callimachus used the word of the man from Aphidnae (*Hecale* fr. 42.5 Hollis).

¹⁷⁸ The context may be Argonautic, as in Apollonius: the Argonauts on Arctonnesus construct an image of the Idaean Mother from a vine-stock.

¹⁷⁹ For *διάσμμα*, cf. Call. fr. 520 Pf.

145 Scholia Vaticana in Dionysii Thracis Artem Grammaticam, GG I.3, p. 233.22–23 Hilgard

Εὐφορίων ὁ ποιητῆς . . . εἶπεν . . . τὴν ἐλαίαν γλαυκῶπιν.

cf. 188.

146 Scholia Vaticana in Dionysii Thracis Artem Grammaticam, GG I.3, p. 233.22–23 Hilgard

Εὐφορίων ὁ ποιητῆς περὶ τοῦ ἀρότρου εἶπεν ἐνοσίχθονι.

ἐρυσίχθονι W. Schulze, sed cf. Nonn. D. 2.67 ἀρότρῳ add. Schol. Londinensia

147 Strab. 8.5.3

Εὐφορίων δὲ καὶ τὸν ἥλον λέγει ἦλ.

ἦλον Strab.: ἥλιον Chrest. 8.28 (GGM ii. p. 584 Müller)

ἦλ Strab.: ἦλι Chrest.

cf. Eustath. ad *Il.* 5.416, ii. 114.10 van der Valk (cf. eund. ad *Il.* 14.265–266, iii. 637.4)

. . . τοῦ Γεωγράφου ἱστοροῦντος καινήν τινα ἀποκοπήν τοῦ ἥλος ἦλ, οἶον “δαιμόνιος ἦλ” . . .

145 Vatican Scholia on Dionysius Thrax's *Ars Grammatica*

Euphorion the poet . . . called . . . the olive “grey-eyed”.

146 *ibid.*

Euphorion the poet, writing about the plough, called it “earth-shaker”.¹⁸⁰

147 Strabo

For *hēlos* Euphorion uses the form *hēl*.

cf. Eustathius on Homer, *Iliad*

. . . the Geographer reporting a new apocopated form of *hēlos*, viz. *hēl*, as in “numinous *hēl*”.¹⁸¹

¹⁸⁰ This and the last fragment are mischievous re-assignments of Homeric epithets.

¹⁸¹ *Hēlos* usually means “nail”, but the quotation (which may or may not be by Euphorion) cannot mean that. Servius, on Virg. *Aen.* 1.642, links ἥλιος with an Assyrian word (*h*)*el*. Euphorion may have had this in mind, and there is a good chance that the quotation does.

148 Helladius, ap. Photius, *Bibl.* 279, p. 532 B 21 (cf. Test. 3).

καὶ τὸν τὰ χρυσᾶ μῆλα τῶν Ἑσπερίδων φρουροῦντα ὄφιν κηπουρὸν ὠνόμασε.

149 Σ A *Il.* 9.206a¹, ii. p. 442.24 Erbse

Εὐφορίων κρέιον τὸ κρέας ἐξεδέξατο, Ὅμηρος δὲ τὸ κρεοδόχον ἀγγεῖον.

cf. EtGen ABJ = EtGud p. 344.13 Sturz = EtMag 536.56

κρέιον . . . ἰστέον δὲ ὅτι ἡ μὲν κοινὴ δόξα ἔχει, ὅτι τὸ κρέιον κρεοδόχον ἀγγεῖον σημαίνει ὁ δὲ Εὐφορίων τὸ κρέας λέγει αὐτὸ εἶναι, ὡς καὶ Ὅμηρος [*Il.* 9.206].

Eustath. ad *Il.* 9.206–208, ii. p. 701.11 van der Valk

Εὐφορίων δὲ κρέιον αὐτὸ τὸ κρέας νοεῖ, ὡς φησιν Ἀπίων καὶ Ἡρόδωρος [Ἡρωδιανός conj. van Groningen], διὰ τὸ τὸν ποιητὴν κατωτέρω μηδαμοῦ μεμνήσθαι κρεῶν ἐφθῶν ἐν ἀγγείῳ, ἀλλὰ μόνων ὀπτῶν.

150 Ἐπιμερισμοὶ κατὰ στοιχεῖον γραφικά, Bodl. MS Barocci 50 fol. 245^r, ap. Cramer, *Anecd. Oxon.* ii. p. 378.1 (cf. EtGud p. 280.21 Sturz; EtMag 472.43)

ἴος . . . μνιὸς ὁ ἀπαλὸς παρ' Εὐφορίωνι.

148 Helladius, ap. Photius, *Library*

He also called the snake that watched over the golden apples of the Hesperides “gardener” (i.e., keeper of the garden).

149 Scholiast on Homer, *Iliad*

Euphorion understood *kreion* in the sense “flesh”, whereas Homer used it to mean a vessel that contains meat.

cf. Etymologicum Genuinum

kreion: . . . the common view is that *kreion* means a vessel that contains meat, but Euphorion says it means the meat itself, as does Homer.

Eustathius on Homer, *Iliad*

By *kreion* Euphorion understands the meat itself, according to Apion and Herodorus, because hereafter the poet never mentions flesh boiled in a vessel, but only roast meat.¹⁸²

150 *Alphabetical Analyses of Words*

ios . . . *mnios* means “tender” in Euphorion.

¹⁸² Powell raised the possibility that Euphorion put forward this interpretation in a prose work.

151 Helladius, ap. Photius, *Bibl.* 279, p. 531 A 2

τὸ γὰρ ζητεῖν Δωριεῖς λέγουσι μῶ, καὶ μῶται τὸ τρίτον πρόσωπον παρ' Ἐπιχάρμῳ [fr. 117 Kaibel], καὶ μῶνται παρὰ Εὐφορίῳ.

152 *ibid.* p. 532 B 17 (cf. Test. 3)

ὅτι παρὰ Εὐφορίῳ . . . κακοζήλους ἐστὶν εὐρεῖν λέξεις. καὶ γὰρ τὸν Ἰάσονα ναυαγὸν εἶπεν, ὅπερ οὐ νεναυαγηκότα μᾶλλον, τὸν δὲ ναῦν ἄγοντα δηλοῖ.

153 Harpocration, *Lex.* i. p. 249 Dindorf (cf. Photius, *Lex.* p. 424 Porson; *Suda* π 1342)

πεφοριῶσθαι. Λυσίας ἐν τῇ πρὸς Πολυκράτην κατ' Ἐμπέδου ἐπιστολῇ, εἰ γνήσιος, φησὶν "ἢ τὸν ὀφθαλμὸν τὸν ἕτερον γλαυκότερον εἶναι ἢ πεφοριῶσθαι" ἐπὶ τοῦ ἀποκεκλειμένου, ὡς περ Εὐφορίῳ κέχρηται τῷ ὀνόματι εἰσὶ γὰρ τινες ὀφθαλμοὶ κατακεχλασμένα ἔχοντες τὰ βλέφαρα καὶ οἰονεὶ μύοντες. εἰ δὲ γράφηται "πεφοριῶσθαι", εἴη ἂν πεπαχύνθαι, ἀπὸ τῆς φορίνης.

154 Σ Τ Π. 23.197b, v. p. 400.82 Erbse

φλεγεθόιατο] Εὐφορίῳ κακῶς τῷ ῥήματι ἐνικῶς χρῆται.

151 Helladius, ap. Photius, *Library*

For the Dorian word for "seek" is *mō*; the third person is *mōtai*, as found in Epicharmus, and *mōntai* in Euphorion.

152 *ibid.*

In Euphorion . . . one can find affected vocabulary. For example, he calls Jason *nauagos*, not in the sense of "someone who has suffered shipwreck", but in that of "one who leads / is captain of a ship".¹⁸³

153 Harpocration, *Lexicon*

Pephoridōsthai: Lysias in the letter in reply to Polycrates against Empedus, if it is genuine, says "either one of his eyes was greyish in colour, or it had a hooded lid", of a closed eye. Euphorion uses the word in the same way. For some eyes have lids which droop and are virtually shut. If it were spelt *pephorinōsthai*, it would mean "to have become congealed", from *phorinē* (fat).¹⁸⁴

154 Scholiast on Homer, *Iliad*

phlegethoiato (they might be burned)] Euphorion incorrectly uses the verb form as a singular.¹⁸⁵

¹⁸³ In fact these two derivations presuppose different scansion: *nauāgos* and *nauāgos*.

¹⁸⁴ Its other meaning is "skin", but the gloss suggests that "fat" is the right meaning here.

¹⁸⁵ A common misapprehension from the Hellenistic period onwards (see e.g. Call. fr. 497 and Pfeiffer ad loc.).

155 Σ D II. 16.235 (Par. Graec. 2679, ap. Cramer, *Anecd. Paris.* iii. 21, cf. iv. p. 223 Erbse)

χαμαιεῦναι δὲ οἱ ἐπὶ τοῦ ἐδάφους κοιμώμενοι λέγονται
παρὰ Εὐφορίωνι.

<χαμαικοῖται> vel <χαμαιλεχέες> λέγονται van Groningen.

156 Steph. Byz., α 84 Billerbeck

Ἀθύρας, ἐπίρειον καὶ ποταμὸς περὶ τὸ Βυζάντιον. ἔστι δὲ
καὶ κόλπος Ἀθύρας. κλίνεται δὲ ἰσοσυλλάβως, ὡς Εὐφο-
ρίων.

ὔδατα δινήεντος ἀμευσάμενος Ἀθύραο.

157 Steph. Byz., α 201 Billerbeck

Ἀλήσιον, <πόλις> [suppl. Berkel] τῆς Ἥλιδος . . . ἔστι
καὶ Ἀλήσιον πεδίων τῆς Ἠπείρου, ὡς πηγγνύμενον ἐκεῖ
πολλοῦ ἁλός. ὁ δὲ Εὐφορίων

οὐ γὰρ Ἀλήσιοί ἐστε

φησίν.

158 Steph. Byz., β 116 Billerbeck

Βοιωτία . . . γενέσθαι δὲ φασι Βοιωτὸν Ἰτῶνον τοῦ
Ἀμφικτύονος . . . Νικοκράτης [FGH 376 F 5] δὲ φησιν
ὅτι Ποσειδῶνος καὶ Ἄρνης ἦν παῖς. Εὐφορίων

155 Scholiast on Homer, *Iliad*

Those who sleep on the ground are called *chamataeunai* by
Euphorion.¹⁸⁶

156 Stephanus of Byzantium

Athyras, a port and river near Byzantium. There is also a
gulf named Athyras. In declension its stem has the same
number of syllables, as in Euphorion:

Passing by the waters of the eddying Athyras.

157 Stephanus of Byzantium

Alesion, <a city> in Elis . . . there is also a Halesian plain in
Epirus, since a lot of salt (*halos*) solidified there. Eu-
phorion says:

For you are not Halesians.¹⁸⁷

158 Stephanus of Byzantium

Boeotia . . . they say that Boeotus was son of Itonus son of
Amphictyon . . . Nicocrates says that he was son of Posei-
don and Arne. Euphorion:

¹⁸⁶ *chamataeunai* is already Homeric epithet for the priests of
Zeus at Dodona known as the Selloi. It is not clear why Euphorion
need be adduced, unless perhaps another word has fallen out ex-
plaining that he called them by a different title.

¹⁸⁷ Of the two places named (H)alesion, the town in Elis had
already been mentioned by Nestor in *Il.* 11.757. Scheidweiler sug-
gested that this fragment likewise belonged to Nestor's reminis-
cences, while van Groningen conjectured a reference to the di-
vine favour enjoyed by the Elean town.

ὄφρα κε μαντεύοιτο μεθ' υἰάσι Βοιωτοῖο,
 τὸν ῥα Ποσειδάωνι δαμασσαμένῳ τέκεν Ἄρνη,
 Βοιωτὸν δ' ὀνόμηγε. τὸ γὰρ καλέσαντο νομῆες,
 ὅτι ῥα πατρώησι βοῶν ἀπεθήκατο κόπροις.

2-4 ap. EtGen AB, β 169, ii, p. 460.13 L.-L.; EtGud p. 277.4 de Stefani; EtMag 203.10, β 203. 3-4 ap. EtSym β 142; Eustath. ad Il. 2.507, i, p. 414.6 van der Valk. 3 ap. EtGen AB, β 190, ii, p. 470.3 L.-L.

2 δαμασσαμένη codd., corr. Meineke τέκε μήτηρ Etymologica 3 καλέουσι βοτῆρες Etymologica

159 EtGen AB, γ 77 (cf. EtMag 228.20)

Γεράνεια ὄρος Μεγάρων. Εὐφορίων

δεξιτερὴν ὑπέρεσχε καὶ ὀχθηρῆς Γερανεΐης.

εἴρηται ὅτι Μεγαρεὺς ὁ Διὸς καὶ μιᾶς τῶν καλουμένων ἰθιδῶν [Θηβαΐδων A: Νηϊδῶν vel Νηρηϊδῶν vel Νυσηϊδῶν Sylburg: Σιθνιδῶν Berkel, cf. Paus. 1.40.1] νυμφῶν, τοῦ κατακλυσμοῦ γενομένου, πρὸς φωνὴν γεράνων νηχόμενος, προσέφνε τῇ ἄκρᾳ τοῦ ὄρους. ἀπὸ δὲ τῶν γεράνων Γεράνειαν ἐκάλεσαν τὸν τόπον.

δεξιτερὴν ὑπέρεσχε om. EtMag δράξατο vel sim." Scheidweiler

"Supple, si libet,

So that he should prophesy among Boeotus' sons,
 Whom Arne, overmastered by Poseidon, bore
 And named Boeotus; thus the herdsmen called him
 Because she bore him in the steadings of her father's
 herds.¹⁸⁸

159 Etymologicum Genuinum

Geraneia: a mountain in Megara. Euphorion:

He stretched his right hand (and) over hilly Geraneia
 . . . ¹⁸⁹

It is so called because when, in the time of the flood, Megareus the son of Zeus and one of the Sithnid(?) nymphs, swam in the direction from which cranes could be heard, he found refuge on the peak of this mountain. So from the cranes they called the place Geraneia.

¹⁸⁸ The subject of the first line could be Tiresias. Stephanus goes on to cite Eur. fr. 489 Kannicht (*Melanippe* fr. 12 Jouan-van Looy), which offers the same etymology of Boeotus' name.

¹⁸⁹ The construction would permit Geraneia as the object of a second verb. The context could be one of protection or of menace.

160 Steph. Byz., p. 241.17 Mein.

Δύμη . . . τὸ θηλυκὸν Δυμαία. Εὐφορίων

ἢ τις ἔχεις κληίδας ἐπιζεφύροιο Δυμαίης,

διὰ τὸ πρὸς δύσιν ἐπιζέφυρον.

ἐπιζεφύρου Δυμαίης Meineke (cf. AP 7.445.2 Δῦμαιοι).

161 Steph. Byz., p. 244.5 Mein.

Δυρράχιον . . . λέγεται δὲ καὶ ἡ χώρα τῆς Ἰλλυρίας
Δυρραχία. Εὐφορίων

ἄστυα Δυρραχίης τε καὶ ἔθνεα Ταυλαντίνων.

cf. Steph. Byz., p. 607.14 Mein.

Ταυλάντιοι, Ἰλλυρικὸν ἔθνος. Εὐφορίων δὲ μετὰ τοῦ ἡ
Ταυλαντίνους αὐτοὺς φησι.

Διονύσῳ attrib. Scheidweiler

162(a-b) EtGen AB ζ 66 = EtSym (amplius EtMag
414.19, cf. Magnelli 2002, 141)

ζωστήρ· τόπος τῆς Ἀττικῆς· καὶ Ζώστριος Ἀπόλλων.
Εὐφορίων

οὗτος μὲν Ζωστήρ, Φοίβου πέδον

καὶ

160 Stephanus of Byzantium

Dyme . . . the feminine is Dymaia. Euphorion:

Who hold the keys of the westerly Dymaeon (city)¹⁹⁰
so called because it lies towards the sunset.

161 Stephanus of Byzantium

Dyrrhachium . . . the land of Illyria is also called Dyr-
rhachia. Euphorion:

Cities of Dyrrhachia, and tribes of the Taulantini.¹⁹¹

cf. Stephanus of Byzantium

Taulantii, a tribe of Illyria. Euphorion calls them Tau-
lantini, with an *n*.

162(a-b) Etymologicum Genuinum

Zōstēr: a place in Attica.¹⁹² And "Zostrian Apollo". Eu-
phorion:

This is Zoster, sacred ground of Phoebus
and

¹⁹⁰ Dyme is a city in Achaea, and the subject of the verb is apparently its patron-goddess, Athena (Paus. 7.17.9).

¹⁹¹ Dyrrhachia is the territory of the Illyrian city of Dyrrhachium / Epidamnus, and the Taulanti(n)i were a tribe in the area (Strab. 7.7.8).

¹⁹² A cape, south of Hymettus.

ἦδ' ἐπαπειλήσας Ζωστηρίῳ Ἀπόλλωνι.

φασὶ γὰρ τὴν Λητώ ὠδίνουσαν ἐκέισε τὴν ζώνην λύσαι.

ἦδ' EtGen AB: ἦδ' EtMag, Tzetzes ad Lyc. *Al.* 1278, p. 361.15 Scheer.

162(a) Μοψοπία attrib. Scheidweiler

163 Julius Pollux, *Onom.* 4.95

τάχα δὲ καὶ Ὀρχομενὸς παρὰ τὴν τῶν Χαρίτων ὄρχησιν,
ὡς Εὐφορίων

Ὀρχομενὸν Χαρίτεσσι ἀφαρέσιν ὄρχηθέντα.

Ὀρχοῦμενον, -νῶν codd., corr. Pierson Χαρίτων Α
φάρεσιν, ἀφαίρεσιν codd.: corr. Pierson.

Ἡσιόδῳ attrib. Bergk 1846, 31 [= 1886, 221]; Nietzsche
1873, 236.

164 Σ AD II. 2.157

Ζεὺς Κρόνου καὶ Ῥέας γενόμενος ἐν Κρήτῃ δὲ ἐπι-
κληθεὶς Αἰγίοχος διὰ τὸ αὐτόθι τραφῆναι ὑπὸ αἰγός,
ἢ ὡς τινὲς φασιν διὰ τὸ αἶγα ἀνελόντα τὴν μὲν δορὰν
ἀμφιάσασθαι, τοῖς δὲ κέρασιν εἰς τόξον χρῆσασθαι.
ὅθεν καὶ Αἰγιδόκον τόπον τινὰ ἐν Κρήτῃ καλεῖσθαι.
ἱστορεῖ Εὐφορίων.

And having threatened Apollo of the Girdle.

For they say that, when Leto was suffering birth-pangs,
this was the place where she undid her girdle.

163 Pollux, *Onomastikon*

Moreover Orchomenos may derive from the dance (*orchēsis*) of the Graces, as in Euphorion:

Orchomenos, danced-upon by unrobed Graces.

164 Scholiast on Homer, *Iliad*

Zeus, son of Cronos and Rhea, had the epithet *Aigiochos* in Crete, because he was nurtured there by a goat, or, as some people say, because, having killed a goat, he put on the hide as a garment, and used the horns for a bow. A place in Crete is named Aigidokos after this. The story is in Euphorion.

165 Steph. Byz., a 113 Billerbeck

Αἴγυς, πόλις Λακωνικῆς, ὡς Εὐφορίων.

166 P. Oxy. 2527

]εσβηριν . νμε . ν . εξ[
] . [.] . , ρεσβήνωσ . [.]
]ηνομενουνε[
]τοκαινοιδε . [

5 Ἄρ]ιστοτέλης ἐν τῆι αι . [

2 πρεσβήν LI.-].-P. (cf. Ἐρωτικὰ Παθήματα XIII.3 and n. 33)?
 .[: littera supra σ addita 3-4 ὁ μὲν οὖν Εὐ[φορίων . . .]
 τὸν Αἴνον οἶδε Lobel 5 ἐν τῆι Αἰγ[ίῳ vel Αἰγ[ιωτῶν
 πολιτείαι Lobel

167 Steph. Byz., a 229 Billerbeck

*Ἄλπωνος, πόλις καὶ ὄρος ἐν Μακεδονία, ὡς Εὐφο-
 ρίων.

de Ἄλμωπία agi suspicatus est Günther

168 Choeroboscus, in Theodos. Canon., GG IV.1, p.
 142.16 Hilgard

Ἄφίας Ἀφίαντος παρ' Εὐφορίωνι.

Ἄπφίας Osann: Ἀφείδας, Ἀφίδας Meineke

165 Stephanus of Byzantium

Aigys, a city of Laconia, as in Euphorion.

166 P. Oxy. 2527

Eu[phorion [3]

] knows Ainos¹⁹³

Ar]istotle in the Ai[nian (or Aeg[inetan) Constitution [5]

167 Stephanus of Byzantium

Alponos, a city and mountain in Macedonia, as in Eu-
 phorion.

168 Choeroboscus, scholia on Theodosius' *Canones*

Aphias-Aphantos in Euphorion.

¹⁹³ For Ainos, see 34.3, 88.

169 Σ Dion. Perieg. 64, GGM ii. p. 434^{b4} Müller

αὔται δὲ πρόπερον Κρόνου ἐλέγοντο στῆλαι, διὰ τὸ μέχρι τῶν τῆδε ὀρίξεσθαι δῆθεν τὴν ἀρχὴν αὐτοῦ· δεύτερον δὲ ἐλέχθησαν Βριάρεω, ὡς φησιν Εὐφορίων· τρίτον δὲ Ἑρακλέους.

cf. Σ Pindar, *Nem.* 3.40, iii. p. 48.10 Drachmann

αἱ δὲ Ἑράκλειαι στῆλαι καὶ Βριάρεω λέγονται εἶναι, καθά φησι < >

στῆλαί τ' Αἰγαίωτος ἀλὸς ἡμεδέοντι Γίγαντος.

<Εὐφορίων> Drachmann τ'] τὴν codd., corr. Boeckh μεδέοντος ἀνακτος dub. Kinkel

170 Steph. Byz., p. 222.14 Mein.

Δαφνοῦς, Φωκικὴ πόλις, ἀρσενικῶς λεγομένη. ὁ πολίτης Δαφνούντιος ἢ Δαφνούσιος, καὶ θηλυκῶς Δαφνουσίς. Δάφνουσαν δὲ αὐτὴν φησιν Εὐφορίων.

Δαφνοῦς<σ>αν Lloyd-Jones 1979, 17 = 1990, 157

171 "Apuleius", *De Orthographia*, § 28, p. 9 Osann

Eridanus . . . est item Italiae qui et Padus, item Hiberiae, auctoribus Aeschylō [fr. 73a Radt], Pausania [1.4.1], Euphorione minore.

¹⁹⁴ See Parthenius 34. ¹⁹⁵ ps.-Apuleius has a poor reputation (see Lightfoot 1999, 212–214), but, following Hollis' vin-

169 Scholiast on Dionysius the Periegete

These pillars were initially called the pillars of Cronos, because the boundary of his kingdom lay in these regions; next they were said to belong to Briareus, as Euphorion says; and thirdly they became known as the pillars of Heracles.

cf. Scholiast on Pindar, *Nemean Odes*

The pillars of Heracles are also known as the pillars of Briareus, according to < Euphorion?? >:

And the pillars of Aegaeon, the Giant, lord of the sea.¹⁹⁴

170 Stephanus of Byzantium

Daphnous, a city of Phocis. The name is masculine. The inhabitant is *Daphnountios* or *Daphnousios*, the feminine *Daphnousis*. Euphorion calls it *Daphnousa*.

171 "Apuleius", *On Spelling*

The river Eridanus . . . is located both in Italy, where it is also known as the Po, and in Iberia, according to Aeschylus, Pausanias, and Euphorion the younger.¹⁹⁵

dication of 55, I have included this among the genuine fragments. The datum about Aeschylus is drawn from Pliny, *NH* 37.32, who also reports that Aeschylus identified the Eridanus with the Rhone. Pausanias 1.4.1 does not use the word "Iberia", but makes the Eridanus run through a country that borders on the Atlantic. We cannot tell what Euphorion said, except that he presumably opposed the common identification of the river with the Po. "Euphorion the younger" presumably distinguishes the Hellenistic poet from the son of Aeschylus.

172 Steph. Byz., p. 466.16 Mein.

Μωριεῖς, ἔθνος Ἰνδικόν, ἐν ξυλίνους οἰκοῦντες οἴκοις,
ὡς Εὐφορίων.

cf. Hesych. μ 2067

Ἀλεξάνδρω attrib. Scheidweiler

173 Steph. Byz., p. 468.9 Mein.

Νάξος . . . Εὐφορίων δὲ παρὰ τὸ νάξαι, ὃ φασι θύσαι
τινες.

θύσαι codd., Eustath. ad Dion. Perieg. 525 (GGM ii. p. 319^a23
Müller), Suda ν 27: βύσαι Salmasius, cf. Hesych. ν 63 νάξαι.
σάξαι. βύσαι.

174 Steph. Byz., p. 471.13 Mein.

Νέδη, πόλις Ἀρκαδίας, ἀπὸ νύμφης Νέδης. Εὐφορίων
δὲ Νεδέην αὐτὴν φησι. τὸ κτητικὸν Νεδεήσιος.

πόλις codd.: ποταμός Meineke (cf. Call. *Hymn* 1.33–38)
καὶ αὐτὴν φησι. τὸ κτ. codd.: φησί. καὶ ὁ αὐτὸς τὸ κτ.
Meineke

175 Eustath. ad *Od.* 15.376, ii. p. 103.25 Stallbaum

ἰστέον δὲ ὅτι ἐς τοσοῦτον ἠξιώθη λόγου τοῖς παλαιοῖς
ὁ εὐνοϊκὸς οὗτος δοῦλος Εὐμαιοῦ, ὥστε καὶ μητέρα

172 Stephanus of Byzantium

Morieis, an Indian tribe who live in wooden houses, as
Euphorion says.¹⁹⁶

173 Stephanus of Byzantium

Naxos . . . Euphorion derives it from *naxai*, which some say
means "sacrifice" [*or*, "stuff"].

174 Stephanus of Byzantium

Nede, a city of Arcadia, from the nymph Nede. Euphorion
calls her *Nedeē*. The possessive is *Nedeēsios*.

175 Eustathius on Homer, *Odyssey*

This loyal-hearted slave, Eumaeus, was of such account
to the ancients that they even discovered a mother for

¹⁹⁶ If the name is connected with the Maurya dynasty (322–
185 BC), Hesychius is more exact in glossing Morieis as "the kings
of India".

αὐτοῦ ἐξευρίσκουσι. Δημόκριτος μὲν Πενίαν [68 B 24 D.-K.], Εὐφορίων δὲ Πάνθειαν, Φιλόξενος δὲ ὁ Σιδώνιος Δανάην.

176 Σ ad Dion. Perieg. 420, GGM ii. p. 447^b19 Müller (cf. EtGen AB = EtSym = EtMag 708.51 Σαρωνίς)

καὶ ταύτην τὴν Κορινθίαν (sc. θάλασσαν) Σαρωνίδα καλοῦσιν, ὡς μὲν Εὐφορίων φησὶν, ἐπειδὴ Σάρων τις κυνηγὸς ἐπιδιώκων <σὺν> ἐκείθεν κατεκρημνίσθη εἰς θάλασσαν, καὶ διὰ τοῦτο Σαρωνικὸν κληθῆναι τὸ πέλαγος.

<σὺν> Hudson, nec non Meineke in EtMag (cf. Eustath. in Dion. Perieg. 420, GGM ii. p. 295*1 Müller)

Μοισοπία attrib. Scheidweiler

177 Steph. Byz., p. 635.5 Mein.

Τρικόρυνθον, οὐδετέρως Δίδυμος καὶ Διόδωρος, Διονύσιος ἀρσενικῶς, Εὐφορίων θηλυκῶς. ἔστι δὲ δῆμος τῆς Αἰαντίδος φυλῆς.

Μοισοπία attrib. Scheidweiler

him. Democritus calls her Penia, Euphorion Pantheia, and Philoxenus the Sidonian Danae.

176 Scholiast on Dionysius the Periegete

And they call this sea off Corinth Saronic, as Euphorion says, because a certain hunter called Saron was chasing a boar and plunged from there into the sea, whence it became known as Saronic.¹⁹⁷

177 Stephanus of Byzantium

Tricorynthus: Didymus and Diodorus make it neuter, Dionysius masculine, Euphorion feminine. It is a deme of the tribe of Ajax.¹⁹⁸

¹⁹⁷ The story of the hunter also appears in Σ Eur. *Hipp.* 1200, but there he chases a deer. Parthenius 24 gives an alternative etymology.

¹⁹⁸ The Attic deme of Tricorynthus is just north of Marathon. Strabo 8.6.19 reports that, Eurystheus having died fighting against Iolaus and the sons of Heracles, his head was cut off by Iolaus and buried there. This story may or may not have been told by Euphorion himself.

178 P. Oxy. 2220 fr. 5

— — — — —
] . [.] . [.]
] ριστομιθ[
] αίοιο κέρητ[ος
] οιο λίπον ρ[
 5] σ Ἀμφιαρήου
] ος ὕδασι νιπ[
] σαντο βο[
] οναριω[.] . [.]
 — — — — —

2 ἀμφ]ήριστον ἴθ[ώμην Lobel 3 Ἡρ]αίοιο Livrea
 κέρητ[ος de cornu fluminis cog. Lobel 4 Λάμ]οιο Livrea
 ρ[οῦν Lobel, unde οἶο vel τ[οῖο Ll.-J.-P. 6 ὕδασι νιπ[τ-
 vel ὕδασι ιπ[π- Lobel: Γοργ]όγος ὕδασι ιπ[του Livrea
 7 Βο]ιωτοί Lobel 8 Ἀρίων Lobel

de Euphorionis Κλήτορι cogitavit Lobel

179-192 DUBIE TRIBUTA

Γέρανος

179 Athen. *Deipn.* 3.82 A

διάφορα δὲ μῆλα γίνεται ἐν Σιδουῦντι. κόμη δ' ἐστὶν αὐτῆ
 Κορίνθου, ὡς Εὐφορίων ἢ Ἀρχύτας [fr. 2 P.] ἐν Γεράνω
 φησίν

199 The placement of this fragment is uncertain, since it is un-
 clear whether all the fragments of P. Oxy. 2220 come from a single

178 P. Oxy. 2220 fr. 5¹⁹⁹

dis]puted Ith[ome²⁰⁰
] horn [2]
] they left the s[tream
] . . . of Amphiaraus [5]
] in the waters of the hor[se? (or, was[h?]
] . . . Bo[eotian
] . . . Ario[n²⁰¹

179-192 DUBIOUSLY ATTRIBUTED

Crane

179 Athenaeus, *Deipnosophistae*

Different kinds of apples grow in Sidous. This is a village
 belonging to Corinth, as either Euphorion or Archytas says
 in the *Crane*:²⁰²

poem or not. Lobel suggested it comes from the *Cletor* (36);
 Barigazzi assigned all the fragments to the *Dionysus*, though at
 least one (51) seems to derive from the *Chiliades*. Livrea 1995,
 56-57, developed the idea that the context is Dionysus' "trium-
 phal march" through Thessaly and Boeotia, and suggested a link
 with 15, where he restores a reference to the Pheres of Thessaly
 (see n. 17).²⁰⁰ Given the other indications of place, per-
 haps an allusion to the Thessalian town, rather than the Mes-
 senian mountain?²⁰¹ Arion was the horse of Adrastus. He
 and the seer Amphiaraus may have been mentioned in connection
 with the Boeotian village of Harma (Strab. 9.2.11), but the con-
 nection with what precedes is unclear.²⁰² Apparently Ar-
 chytas of Amphissa, who must have lived in or after the time of
 Eratosthenes, since he is known to have read the *Hermes* (Archy-
 tas fr. 3 P.). We can only guess at the subject of the *Crane*: perhaps
 the dance of this name performed by the Athenians on Delos, or a
 pygmy-woman who was transformed into a crane (Ant. Lib. 16)?

EUPHORION

ῶριον οἶά τε μῆλον, ὃ τ' ἀργιλώδεσιν ὄχθαις
πορφύρεον ἐλαχείη ἐντρέφεται Σιδόεντι.

2 πορφύρεον Meineke Ἐφυρείη Kaibel

180 EtGen AB, a 1131, ii. p. 176.9 L.-L. = EtMag
135.27, a 1726

Ἄργανθώνειον . . . τινὲς δ' Ἄργανθώνην αὐτὸ φασιν.
Εὐφορίων καὶ Φιλίκτας [Φιλίας AB, EtMag: Φιλήτας Vb,
suprascr. γρ. Φιλίας: Φιλέας Toup] [25] Ἄργανθώνιον
λέγουσι διὰ τοῦ ἰ, οἶον

χθιζόν μοι κνώσσουντι παρ' Ἄργανθώνιον αἶπος.

Ἐτακίνθω attrib. Powell

181 Anonymus I, *Isagoga* ad Arat., 5. περὶ κύκλων, p.
95.9 Maass

οἱ δὲ ποιηταὶ Ὠκεανὸν αὐτὸν (sc. τὸν ὀρίζοντα) καλοῦσιν.
ὁ γοῦν Εὐφορίων [Παριανὸς conj. Hiller, Maass, cf. infra]
φησὶν

Ὠκεανὸς, τῷ πᾶσα περίρρυτος ἐνδέδεται χθών.

cf. Achilles, *Isagoga Excerpta*, 22. περὶ κύκλων καὶ ὄτι
ια', p. 51.30 Maass

ὄθεν καὶ Νεοπτόλεμος ὁ Παριανὸς [fr. 2 P.] ἐν τῇ Τρι-
χθονίᾳ [Ἐριχθονίῳ vel Ἐριχθονιάδι conj. Meineke]
φησὶν "τῷ πᾶσα περίρρυτος ἐνδέδεται χθών."

POETIC FRAGMENTS

Ripe as an apple which on the marley slopes
Ripens in little Sidous to a ruddy glow.

180 Etymologicum Genitium

Argantheion . . . some call it *Arganthōnē*. Euphorion
and Philitas say *Arganthōnion*, with an *i*, as in:

To me as yesterday I slept beside the Arganthonian
height.²⁰³

181 Anonymus I, *Introduction* to Aratus, *On circles*

The poets call it (sc. the horizon) "Ocean". Euphorion [*or*,
the Parian[?]] says:

Ocean, by which the sea-girt earth is all
encompassed.

cf. Achilles, *Introduction-Excerpts: On circles, and that
there are eleven of them*

Whence Neoptolemus of Paros in the *Trichthonia*([?]) says:
"by which the sea-girt earth is all encompassed."

²⁰³ Scholarly consensus gives this fragment to Euphorion,
though the citation is not unambiguous. Apparently the first line
of a narration (a dream-narrative?), and possibly in the context
of the Hylas story, which took place near this mountain on the
Propontis, north of Cius (Ap. Rhod. 1.1178; Prop. 1.20.33).

Σ Α II. 18.490, Σ D II. 18.491, Σ Genev. II. 20.7, cf. Porphyry, *Quaestiones Homericae ad Iliadem pertinentes*, p. 239.11 Schrader

φησὶν γάρ < > “Ὠκεανὸς, ᾧ”, κτλ.

<ὁ Παριανός> in A suppl. Meineke, Maass

Probus in Virg. *Georg.* 1.244–246, p. 364.8 Hagen

. . . formam referunt oceani, quem recte ζωστήρα τοῦ κόσμου dixerunt, et Cyrillus, cum ait: Ὠκεανός, ᾧ, κτλ.

Graeca ex ed. princ. dedit Keil: lacuna in codicibus

Versum cum duobus aliis ap. Strab. 2.3.5 sine auctoris nomine citatis coniunxit Meineke:

οὐ γάρ μιν δεσμός περιβάλλεται ἡπίεροι,
ἀλλ' ἐς ἀπειρεσίην κέχυται τό μιν οὔτι μιάινει.

Μοψοπία attrib. Powell

182 Herodian, *περὶ μου. λεξ.*, GG III.2, p. 915.16 Lentz

Τὰ [sc. εἰς ᾠν] περισπώμενα, εἰ λέγοντο ἐν πλείοσι συλλαβαῖς, διὰ τοῦ ὀ λέγεται . . . Εὐφορίων· “κακότερε Καλλικόνωτος” [117], Ἴπποθῶν,

Εὐμολπος Δόλιχος τε καὶ Ἴπποθῶν μεγάθυμος.

Euphorioni attrib. Meineke; Μοψοπία attrib. Sitzler ob colorem nominum Atticum

Scholiast on Homer, *Iliad*

For < the Parian? > says: “Ocean, by which . . .”

Probus on Virgil, *Georgics*

. . . they compare with the shape of the ocean, which they have rightly called “girdle of the cosmos”, and Cyril, when he says: “Ocean, by which . . .”

Meineke combined this line with two others cited anonymously by Strabo, 2.3.5:

No bonds of continent encompass him;
To infinity he stretches, and by nothing is defiled.

182 Herodian, *On unique word-formation*

Words that end in *-ōn* with a circumflex accent, if pronounced over more than one syllable, have an *o* . . . Euphorion: “(Thou) more base than Callicoon”, Hippothoon,

Eumolpus, Dolichus, and great-spirited
Hippothoon.²⁰⁴

²⁰⁴ Eumolpus and Dolichus were nobles and early priests of Eleusis (HHom. Dem. 154–155, 475). Hippothoon was eponymous hero of an Attic tribe, and may have had some Eleusinian connection too.

183 P. Oxy. 2442, fr. 29, 1–8 (Σ Pind. *Pa.* VIII)

[. . .] ἐκπεσόντος χρησμοῦ Ἐργίνωι στρατευομ(έν)ωι ἐπὶ Θήβας ἐτέρου[· | λέγει] γ(άρ)· “ἀλλ’ οὕτως τῶι Ἐργίνωι ἔπεμψας χρησμοὺς τῶι ἐπὶ τὰς Θήβας [| ἐλ- κ]υσαμένωι τὸ ξίφος”, ἀν(τι) στρατεύσαντι τὸ γ(άρ) ἐλκόμ(εν)ον ἀν(τι) ἐλκ[υσ]άμ(εν)ον [εἴρηται. | καὶ τὸν Κλύμ(εν)ον ἀναιρεθῆ(ναί) [φ(ησιν) Εὐφορί]ων [suppl. Fowler 1993] μ(ὲν) ὑπὸ Περιήρους, Ἑλλάνι(κος) δ[ὲ . . . | . . . ὑπ]ὸ τινος Καδ[μείων] κ[(ατ’) Ὀ]ρχηστῶν (?) μαχόμε(ν)ον, Ἐπιμενίδη[ς] | δ’ ἐν ξ’ Γε[νεαλογ]ῶν ὑπὸ Γλαύκου ἐρίσαντα τῶι ζεύγει τ[· | δύο δὲ πόλ]εμοι ἐγένοντο, ὁ μ(ὲν) Κλυμένου ἀναιρεθέντο(ς), ὁ δὲ τοὺς ἐπὶ] δασμό(ν) π[(αρ)όντ(ας) Ἡρακλέο(ς) ἀκρωτηρι- ά[σαντος.

184 EtGen AB = EtMag 665.45

Περσεύς·

τῶ μιν καὶ Περσῆα μετεκλήϊσαν Ἀχαιοὶ
οὐνεκεν ἄστυα πέρσειν ἀπειρεσίων ἀνθρώπων.

ᾠρος [om. EtGen B.]

1 τὸν μὲν EtMag: om. EtGen: corr. Hemsterhuys

2 πέρθεν EtMag: πέρθαι EtGen, corr. Meineke

²⁰⁵ The papyrus contains a scholium on Pindar, *Paean* VIII S.–M. (B2 Rutherford), indicating that Pindar told the story of Erginus (ps.-Apoll. 2.4.11, Paus. 9.37.2–4), father of the architects of the archaic temple in Delphi. The essential is that Clymenus,

183 P. Oxy. 2442²⁰⁵

Another oracle was given to Erginus as he was making an expedition against Thebes. For he says, “But thus you sent oracles to Erginus; who had drawn the sword against Thebes”, instead of “who had marched against”; “drawing” is used instead of “having drawn”. Euphorion(?) says that Clymenus was killed by Perieres; Hellanicus, that he was killed by one of the Cadmeians as he was fighting in the vicinity of Onchestus(?); Epimenides, in book 60 of the *Genealogies*, that he was killed by Glaucus as he was competing in the chariot race . . . There were two wars, one when Clymenus was killed, the other when Heracles mutilated those who had come to fetch the tribute.²⁰⁶

184 Etymologicum Genuinum

Perseus:

The Achaeans therefore named him Perseus [*lit.* “destroyer”],

Because he razed the towns of countless men.²⁰⁷

king of the Minyans, was killed by a Theban or Thebans and charged his son Erginus to avenge him, which led to war between Erginus and Thebes. The scholiast gives three different versions of Clymenus’ killing; according to ps.-Apoll., Perieres was charioteer of Menoeceus (father of Jocasta and Creon).

²⁰⁶ As Fowler notes, Heracles mutilated Erginus’ envoys, who were travelling to Thebes to collect the tribute for Clymenus’ death, just after his killing of the lion of Cithaeron—an exploit which may have been mentioned by Euphorion in 19a 17 (see n. ad loc.).

²⁰⁷ Meineke suggested the lines were Euphorion’s. But the subject-matter overlaps with 19a 43–44: either Euphorion repeated himself or these lines (which are again simpler in style than usual) are another’s.

185 EtGen AB, a 790, ii. p. 26.8 L.-L.

ἀνὰ δρυμά·

σευ γὰρ † δικ***>

Εἰρήνη πολύβοια, καὶ ἀνδράσιν ἥπιος αἰὼν
 πιλναμένης, καὶ θῆρες ἀνὰ δρυμὰ πρηθύνονται.

1 δία <δήμω> Bergk-Hiller: δία <θεάων> Powell: διὰ <βουλήν>
 van Groningen 2 εἰρήνη, Πολύβοια, Wilamowitz 1924,
 263 = 1962, 356, cf. Paus. 3.19.4

ἹΤακίνθω attrib. Wilamowitz loc. cit.

186 Didymi de Demosthene commenta, in *Berliner
 Klassikertexte*, I., ed. H. Diels-W. Schubart (Berlin,
 1904), col. 14, 3-18

λέγεται τοῖνυν ὀργὰς κοινότερον μὲν ἅπαν χωρίον δει-
 δρώδες οἶον ἄλσος . . . τὰς δ' ὀργάδας ἄλματά τε καὶ
 ἄλση προσηγόρευον ἀπὸ τῆς εἰς τὸ μήκος ἄλσεως·

ἐνθα Τρώϊον ἄλμα καὶ ἦρια Μουνίππειο.

μυνητοιο pap.: Μουνίππειο Wilamowitz: Μουνίτοιο Ll.-J.-P.

187 Plut. Mor. 557 C-D

ἄρ' οὖν οὐκ ἀποπώτερος τούτων ὁ Ἀπόλλων, εἰ Φενεάτας
 ἀπόλλυσι τοὺς νῦν, ἐμφράξας τὸ βάραθρον καὶ κατα-
 κλύσας τὴν χώραν ἅπασαν αὐτῶν, ὅτι πρὸ χιλίων ἐτῶν,
 ὡς φασι, ὁ Ἡρακλῆς ἀνασπάσας τὸν τρίποδα τὸν μαν-

185 Etymologicum Genuinum

"In the thickets":

Peace who multiplies oxen, and a gentle life for men
 When you prevail, and in the thickets beasts grow
 tame.²⁰⁸

186 Didymus' commentary on Demosthenes

The more general meaning of *orgas* is any wooded place,
 such as a grove . . . they called such places "groves" (*almata*
 and *alsē*) from their "springing" (*halsis*) to a height:

There is the grove of Troos and the tomb of
 Munippus.²⁰⁹

187 Plutarch, *The Divine Vengeance*

Is not Apollo more absurd than this, if he brings ruin on
 the Pheneates of the present day by blocking up their
 channel and flooding their entire territory, because a thou-
 sand years ago (so they say) Heracles tore up the mantic

²⁰⁸ The epithet of Peace recurs in 26 col. ii. 4, though that does
 not clinch the case for common authorship.

²⁰⁹ The fragment was assigned to Euphorion by Wilamowitz,
 who restored a reference to Munippus the son of Cilla (cf. 79 and
 n. 107); the alternative restoration by Ll.-J.-P., to Munitus son of
 Laodice, might connect with 98. But in either case the reference
 is glancing, not a narrative account. A grove of Ius and the tomb of
 Cilla and Munippus are mentioned in *Lyc. Al.* 319-322 as the
 place where Laodice was swallowed by the earth (97 and n. 126).

τικὸν εἰς Φενεὸν ἀπήνεγκε, Συβαρίταις δὲ φράζων ἀπό-
 λυσι τῶν κακῶν, ὅταν τρισὶν ὀλέθροις ἰλάσωνται τὸ
 μῆνιμα τῆς Λευκαδίας Ἥρας; καὶ μὴν οὐ πολὺς χρόνος
 ἀφ' οὗ Λοκροὶ πέμποντες εἰς Τροίαν πέπαννται τὰς
 παρθένους,

αἱ καὶ ἀναμπέχονοι γυμνοῖς ποσὶν ἤντε δούλαι
 ἦοιαι σαίρεσκον Ἀθηναίης περὶ βωμόν,
 νόσφι κρηδέμνοιο, καὶ εἰ βαθὺ γῆρας ἰκάνοι,

διὰ τὴν Αἴαντος ἀκολασίαν.

Χιλιάσιν attrib. Toup

188 EtGen B s.v. τευμήσατο

παρεσκευάσατο, ἐτεχνήσατο

Κεκροπίης τευμήσατ' ἐπίσκυρος Εὐρύκλεια

ἐπίσκυρος δὲ ἐστὶν οἶον ἐπικυρώτις, ἡγεμών. εἴρηται δὲ
 τὸ τευμήσατο ὅτι τὸν Τευμησὸν τὸ ὄρος ὑπὸ τοῦ Διὸς
 κατασκευασθέντα εἰς ἀπόκρυψιν τῆς Εὐρώπης, καὶ ἀπὸ
 τούτου κληθῆναι Τευμησόν, ἀπὸ τοῦ κατασκευάσθαι [cf.
 Antim. fr. 3 Matthews].

tripod and carried it off to Pheneus; or, again, if he pro-
 claims to the people of Sybaris relief from their troubles
 after they have appeased the wrath of Leucadian Hera by
 being destroyed three times over? Indeed, it is not such a
 long time since the Locrians stopped sending maidens to
 Troy

Who, without cloaks, bare-foot, like slaves at dawn
 Swept all around the altar of Athena
 Unveiled, even to burdensome old age.

on account of Ajax's licentiousness.²¹⁰

188 Etymologicum Genuinum

teumēsato: contrived, devised:

The far-famed commander of the Cecropian land²¹¹
 devised

episkūros means one who ratifies, a governor. *teumēsato*:
 the etymology is that the mountain Teumesos, which was
 fashioned by Zeus for the concealment of Europa, was
 called Teumesos because it had been "fashioned".

²¹⁰ The story of the punishment of the Pheneates with its
 thousand-year deferral would fit the *Chiliades*. That of the
 Locrian women, who for a thousand years were sent from Locris
 to Troy as a penalty for Oilean Ajax's rape of Cassandra, was told in
 the first book of Callimachus' *Attia* (fr. 35 Pf.). That poem of
 course was elegiac, but these lines could be by an imitator.

²¹¹ Probably meaning Athena.

Fragmentum Euphorioni attrib., cum 145 sic coniunxit
Hollis 1993:

... γλαυκῶπιν ἐλαίην
Κεκροπίης τευμήσατ' ἐπίσκυρος Εὐρύκλεια

189 Plut. Mor. 682 B-C

τί δ', ὃ πρὸς τοῦ Διός, ἑρείς περὶ τῶν ἑαντοὺς κατα-
βασκαίνεω λεγομένων; καὶ γὰρ τοῦτ' ἀκήκοας· εἰ δὲ μή,
πάντως ταῦτ' ἀνέγνωκας·

καλαὶ μὲν ποτ' ἔσαν, καλαὶ φόβαι Εὐτελίδας·
ἀλλ' αὐτὸν βάσκαινεν ἰδὼν ὀλοφώιος ἀνὴρ
δίην ἐνὶ ποταμοῦ· τὸν δ' αὐτίκα νοῦσος ἀεικής

ὁ γὰρ Εὐτελίδας λέγεται, καλὸς ἑαντῷ φανεὶς καὶ παθῶν
τι πρὸς τὴν ὄψιν, ἐκ τούτου νοσῆσαι καὶ τὴν εὐεξίαν μετὰ
τῆς ὥρας ἀποβαλεῖν.

2 αὐτὸν codd., corr. Xylander ἀποφώλιος Magnelli
3 δινήεντι ποταμῷ codd., corr. Meineke: δίην ἐν ποταμοῦ
Amyot, Stephanus: ἐν δίην ποταμοῦ Turnebus: δινήντι ποταμῷ
Meineke 1823: δινήντ' ἐν ποταμῷ Powell 4 <ἔλλαβε>
Meineke

Ἐτακίνθω attrib. Scheidweiler

The fragment was attributed to Euphorion, and combined
with the previous one, by A. S. Hollis:

The far-famed commander of the Cecropian land
devised
The grey-eyed olive.

189 Plutarch, *Table-Talk*

What, in heaven's name, will you say about those who are
said to bewitch themselves? You must surely have heard of
that; and if not, you must certainly have read the following
lines:

Fair, ah fair, were once the tresses of Eutelidas;
But in a river's eddies that disastrous man
Glimpsed, and bewitched, himself; forthwith an ugly
plague . . .

For Eutelidas, according to the story, thought himself
beautiful, and being smitten by his own image fell ill as a
result so that he lost his health as well as his good looks.²¹²

²¹² This fragment, cited anonymously, was attributed to Eu-
phorion by Valckenaer, and conjecturally assigned by Scheid-
weiler to the *Hyacinthus* on the grounds of its subject-matter. The
language is, however, much less recherché than most Euphorion.

190 Julian, *Or.* 4. 149b (cf. Eustath. ad *Il.* 1.200, i. p. 132.27 van der Valk)

καὶ τοῦτο δὲ αὐτὸ Πρόνοιαν Ἀθηναῖν λέγοντες οὐ καινοτομοῦμεν, εἴπερ ὀρθῶς ἀκούομεν·

ἔκετο δ' ἐς Πυθῶνα καὶ ἐς Γλαυκῶπα Προνοίην.

Cum 4 coniungi posse monuit Meineke 1843, 401–2

191 P. Oxy. 2526

A fr. 1

— — — — —
 ..]ισιν υπ[
 αὐτῶρηστ[
 δαιμονιον[
 Βοιωτωνε[
 5 τοῖσιν ὁ γεκ[
 ἄνδιχα δεκ[
 ξυνὰ πέλει[
 .]ιτα τιτυσκ[
 .]ῖα δ' ἔσαντ[
 10 .]ν[
 — — — — —

1 τοῖσιν ὑπο[vel -ε Lobel 5 ἐκ [τρίποδος, τριπόδων Ll.-J.-P. 8 εἰ[ῖτα Lobel: σ[ῖτα, λ[ῖτα Ll.-J.-P. τιτυσκο[
 τιτυσκε[9 ᾄια, τ[ῖα Ll.-J.-P

190 Julian, *Oration* 4 (*Hymn to King Helios*)

And when I use the very phrase "Athena Pronoia" (Athena Forethought) I am introducing no innovation, if I have rightly comprehended the line:

He came to Python and to grey-eyed Pronoia.²¹³

191 P. Oxy. 2526 (= *SH* 433–452)²¹⁴

A fr. 1

Speaking spontaneously [2]
 Miraculous
 Boeotian
 To them what, from [the tripod(?)]
 Asunder [5]
 In common
 . . . brandish
 S]uch were(?)

²¹³ A common confusion for Pronoia, epithet of Athena at Delphi.

²¹⁴ The case for Euphorion's authorship of these fragments is based on the equation of B fr. 3.11, where the Phlegyae are mentioned, with 105. If 109–110 come from a commentary on the *Chiliades*, the two fragments are connected by the mention of Combe (109 col. i. 3–4 / 191 B fr. 2.4). Compare also the vocabulary in B fr. 2.2 with 2.4 and 19a 36, B fr. 2.8 with 26 col. i. 23, B fr. 2.11 with 19a 40, B fr. 3.5 with 70.3; the "envoi" of B fr. 3.12–14 with 26 col. ii. 24–26 and 90 col. i. 12–13. The consecutive spondeiazones at B fr. 2.2–3 and 3.10–11, and the lengthening at B fr. 2.4, are also characteristic of Euphorion, though none of this amounts to proof.

A fr. 3

]σα[
], απ[
]ος· οδε[
]φραδιω[
 5] , ησεβ· []
], , τ· επι· []
]γαίαν φ· []
]κεσοδο[]
]θος εϋ[]
 10 Λυκ]ώρειαν[]
 μ]ελητηγ[ενέ—
]αι ήγη[]
], , ατιζέ[]

10 Λυκ]ώρειαν F. J. Williams: ἀκρ-, πρυμν-, ὑπ-, Ἄνεμ]ώρειαν
 Lobel 11 suppl. Lobel (cf. Ap. Rhod. 4.1641)
 13 φατιζέ[Ll.-J.-P.

A fr. 7a

]οτεροις ὑδ[]
], οσσαμενη[]
], εν στύξαι τ· []
]ρυνόμον ι[]

A fr. 3

Lyc]oreia²¹⁵
 ash-born²¹⁶
 dishonour (or, say?)

[10]
 [11]
 [13]

A fr. 7a

former men . . . call(?)
 b]laming
 to hate

[1]
 [2]
 [3]

²¹⁵ See 116.3 and n. 167.

²¹⁶ An apparent reference to the men of Hesiod's Bronze Age (Op. 145).

5],[

1 πρ]οτέρους 2 δ]μοσσαμένη Lobel

A fr. 10

],α,[
],ιδεδ[.,].[
]ων θέον ωμ[
]ραι δὲ θαλάσση[
 5]φι ἐνὶ Ῥήμη
 -υ]γλαγέος κυτίσο[ιο
]έδρακε παπ[
]αλεγουσα
]σ[.,].,ι ὕδωρ
 10],αιησιν[
],.,.[.]εν[
],ινα[
]ησεξ.
],χείην
 15]μηλοισ[
],ντ[],[

6 ἐϋ] vel πολυ]γλαγέος Lobel 7 παπ[αίνουσα vel sim.
 Lobel 14]γχείην, fort.]τείην Ll.-J.-P.

A fr. 10

they were running [3]
 the sea
 in Rhene²¹⁷ [5]
 marsh-grass, bountiful in milk
 regarded, glanc[ing around
 not heeding
 water

²¹⁷ Rhenea, the small island adjoining Delos.

A fr. 12

]νι.[
]έην.[
]ευδεμ[
]σεασθ' ὑπο[
 5]ῆισι ἀνασ[
]μήριγγες ε.[
]σοιο· κελα[
]ωνησεῦ[
]ιῆισι[

6 μήριγγες (Hesych. μ 1255), σ]μήριγγες (Hesych. σ 1244-1245), βαθυ-, εἰς]μήριγγες etc. 7 κελα[ι]-Ll.-J.-P.

A fr. 15

]..[]
]η.[]
]ατο κυανοχαίτην
] Μυρμιδόνεσσιν
 5]μισε Πηλεΐωνος
] εἶσατο κούρηι
]νίηθεν ἐταῖροι
]εσσεύοντο·
] ἔργα τε Χρύσης

A fr. 12

prickles (or, tresses)

[6]

A fr. 15

with sable locks²¹⁸
 for the Myrmidons
 of the son of Peleus
 established for the maiden²¹⁹
 from Haemon]ia(?)²²⁰ . . . companions
 sped
 the works of Chryse²²¹

[3]

[5]

²¹⁸ Poseidon; or the epithet of a missing noun.

²¹⁹ Or, the Maiden, i.e. Persephone?

²²⁰ Ancient name of Thessaly, home of the Myrmidons (l. 4), or perhaps in the context of Jason and the Argonauts.

²²¹ Numerous possibilities, for example the deity of the north-east Aegean whose snake wounded Philoctetes, thus suggesting a connection with Euphorion's poem of that name.

10 _____]s·

7 Αἶμο]νήθεν Lobel

B fr. 2

] Ἄονίω[ι]ο περαιῖς
] κροκάλαις ὑπο κυμανθεῖσα
] σανήλυθε Δηλάντοιο·
] ο πόλ[ι]ν ἀλιτειχέα Κόμβης·
 5 μέ]λαν περιέτροφε φῦκος
]s, νοτερή δ' ἀνεκήκειεν ἄλμη
]s βρεκτῶν τε κομῶων·
 π]ολυνείκεος αἰθύσσησιω
 θα]λασσογενῆ Διο[ν]ύσου·
 10]αταριγηλὰ βεβή[
]ατησι[ι
]κρα[
]άν[

1 in mg. dextr. Βοι[ωτίου] manus altera 3 in mg. dextr.
 Ἀήλαντον (ἔστι) δι(ἐ) ὄρος κ(αὶ) πόλ(ις) manus altera
 8 in mg. dextr. ἵπρο], ἕγν[manus altera 10 βεβή[λοις
 Ll.-]P. 11 supra τησι[addidit ·des[] manus altera, unde
 δε]κάτησι[varia cum lectione vel glossa δεκάδεσσι [cf. 19a 40]
 Lobel

B fr. 2²²²

the opposite shore of the Aonian . . . ²²³
 tossed by the waves by the pebbly shore
 went up from(?) the Lelantine plain
 the city of Combe, ²²⁴ walled by the sea
 black seaweed clotted all around [5]
 and the damp brine came oozing out
 and from the soaked hair
 of the strife-ridden ²²⁵ . . . sets in rapid motion
 sea-born . . . of Dionysus
 to make the profane shudder(?) [10]
 in compa]nies of ten

²²² The fragment seems to refer to a corpse, drowned in the
 strait between Boeotia and Euboea and washed up near Chalcis.
 The subject would be female (Ino, step-mother of Dionysus?) if
 the feminine participle in line 2 agreed with it; but it may agree
 with, say, a word for "brine".

²²³ Ambiguous: the coast of Boeotia (Aonia) opposite Euboea,
 or *vice versa*.

²²⁴ Chalcis, birthplace of Euphorion; Steph. Byz. p. 683.11
 Mein. reports that she was equated with the town's eponym.

²²⁵ Possibly an attempt to conjure an epithet out of the proper
 name Polynices, parallel to the word-games in 123.

B fr. 3

— — — — —
], ε.],
] εὐθυδίκουσι πο[
]ν τοῖοι μιν ἔκαρτυ[ν
 5 [Ἀρισταίω θεοφροσ[ύνη]ς ἀλεγο[
]ε διαβιβάω Κυνὶ κάρφεται ἡμερὶς [ῥ]λη[
]ων καὶ γούνατ' ἀναρδέα σειραίνονται,
]α φράζονται καματώδεος ἀστέρα Μαίρη[ς
]αι δὴ γάρ.],]το [σί]νεται ἡδ' ὀνύνησι-
 εὐ φρασθ]εῖς ὀνύνη[σι], ἐσίνα]το δ' εὐτε λάθησι.
 10]ναμφοτερα[]ιος ἰλήκοιτε
] Φλεγύησι σὺν ἀνδράσι εὐνηθε[ῖ]σα-
], οι καὶ ἔπειτα φίλε μνησαίμεθ' ἀοιδέ,
] παρπεπιθόντες, ὃ σοι χαριτήσιον εἶη
] μειλιχίης, ἧς ἀν πέρι μ[.],] αφαιη.

3 e.g. ἔκαρτύ[ναντο] Lobel

4 e.g. ἀλέγο[ντες] Lobel

5 ὀππότη]ε van Groningen 6 αἰζή]ων vel ἡμθέ]ων Lobel

7 αὐτίκ]α, τηνίκ]α Lobel 8 σ[ε] τὸ Lobel 9 init.
suppl. Ll.-J.-P. fin. suppl. Lobel 12 τῶν ἧ]τοι

Lobel: τῆς δ' ἧ]τοι van Groningen: σοῦ δ' ἧ]τοι Ll.-J.-P.

13 Φοῖβον] Ll.-J.-P. 14 ἧς ἀν πέρι [,] μ[υρ]ία φαίηγ
dub. Lobel

226 Ap. Rhod. 2.516–527 and Call. fr. 75.33–37 Pf. relate how Aristaeus founded a line of priests on Ceos who sacrificed at the rising of Sirius, the Dog-Star, and propitiated its ill-effects.

B fr. 3

for those who keep straight justice [2]
 such people gave him succour
 heeding the divinatory skills of Aristaeus²²⁶
 [when] the cultivated tree is parched by the [5]
 thirsty Dog-Star
 and the limbs [of young men], deprived of water,
 are parched dry,²²⁷
 they observe the star of wearisome Maira²²⁸
 for that brings [you] both harm and benefit:
 benefit when clear to view, harm when obscured.²²⁹
 both . . . be propitious [10]
 laid to rest with the Phlegyae men,²³⁰
 May we remember hereafter, dear singer,²³¹
 Prevailing upon . . . , as a gift to repay you
 for your kindness, about which . . . could tell

²²⁷ Recalling the description of the effects of the Dog-Star in Hesiod, *Op.* 587–588.

²²⁸ “They” could be the priests or the Ceans in general. Maira is also the name of the Dog-Star in Call. fr. 75.35 Pf.

²²⁹ Illuminated by Heraclides Ponticus fr. 141 Wehrli: the Ceans drew conclusions about the weather of the coming year from the visibility or otherwise of the Dog Star at its rising.

²³⁰ See 105 and n. 134 for the impiety and punishment of the Phlegyae. If this myth carries back into line 10 (which is not certain), Ll.-J.-P. suggest that the subject of “be propitious” could be the punishing deities (named by Nonnus as Zeus and Apollo), and that “both” could refer to these gods, or to the two women spared for their piety when the rest of their countrymen were punished.

²³¹ Perhaps the poet hails his source (cf. Call. fr. 75.53–77 Pf.); or perhaps the Muses address the poet.

192 P. Lugd. Bat. 25.1 (ed. R. W. Daniel, in F. A. J. Hoogendijk and P. van Minnen, *Papyri, Ostraca, Parchments and Waxed Tablets in the Leiden Papyrological Institute* (P. L. Bat. 25) (Leiden et al., 1991), 1–2)

]..ιθα[...][...].
] ιρους Ἴππ[ομ]έδοντ[...].
]..[...].ραστειν
]...[...].δωμεν
 5]εριτασ...
]...σον ἐκὸν ῥως
].... βόσκει
]..μειναι ἀνέβαινον
]..πλει ἀμαξῶν
 10]σιν ἅμα πάντες
]ουντες
]...ς ὅτι μικρὰς
]εσθουσιν
]...ανγα
 15]...ξ.
]....[

2 ἐτα[ίρους(?) Ἴππ[ομ]έδοντ[ο]ς, Ἴππ[ομ]έδοντ[ι] ed.

3]φι[λ]εραστειν? ed. 4 ἀξι[τ]δωμεν? Ed.

8 [cantantes "Τμή]ν "Τμέναι" ἀνέβαινον ed.

12 μικρὰς vel μικράς

192 P. Lugd. Bat. 25.1

compa]nions of(?) Hippomedon²³²

strength(?)

feeds

[singing "Hyme]n Hymenaie" they came up

of chariots

all together

small

[2]

[6]

[10]

[12]

²³² See 32–34? The name, the metrical lengthening in 10 and perhaps 12, and the monosyllabic *hapax* in 6 (cf. 5, 6.2, 19a 17, 147), all suggest Euphorion as possible author of this fragment.

FRAGMENTA PROSAE
ORATIONIS

193-203 FRAGMENTA
CERTIS LIBRIS TRIBUTA

Ἱστορικὰ ὑπομνήματα

193 Aelian, NA 17.28

Εὐφορίων δὲ ἐν τοῖς Ἱπομνήμασι λέγει τὴν Σάμον ἐν τοῖς παλαιτάτοις χρόνοις ἐρήμην γενέσθαι φανῆναι γὰρ ἐν αὐτῇ θηρία μέγθει μὲν μέγιστα, ἄγρια δέ, καὶ προσπελάσαι τῷ δεινῷ, καλεῖσθαι γε μὴν νηάδας. ἅπερ οὖν καὶ μόνῃ τῇ βοῇ ῥηγνύναι τὴν γῆν. παροιμίαν οὖν ἐν τῇ Σάμῳ διαρρεῖν τὴν λέγουσαν “μείζον βοῶ τῶν νηάδων.” ὅσα δὲ ἔτι καὶ νῦν αὐτῶν δέικνυσθαι μεγάλα ὁ αὐτὸς φησι.

194 Athen. *Deipn.* 4.154 c

Εὐφορίων δ' ὁ Χαλκιδεὺς ἐν ἱστορικοῖς ὑπομνήμασιν οὕτω γράφει “παρὰ δὲ τοῖς Ῥωμαίοις προτίθεσθαι πέντε μνᾶς τοῖς ὑπομένειν βουλομένοις τὴν κεφαλὴν ἀποκοπῆναι πελέκει, ὥστε τοὺς κληρονόμους κομίσασθαι τὸ ἄθλον· καὶ πολλάκις ἀπογραφομένους πλεί-

PROSE FRAGMENTS

193-203 FRAGMENTS OF
KNOWN LOCATION

Historical Commentaries

193 Aelian, *On the Nature of Animals*

In his *Commentaries*, Euphorion says that in the remotest past Samos was uninhabited. For there had appeared in it wild beasts that were enormous in bulk and of such savagery that it was dangerous for anyone to approach them. They were called *nēades*, and were able to create fissures in the earth through their cries alone. As a result there is in Samos a proverb that runs: “He shouts louder than the *nēades*.” The same writer reports that even now their bones can be seen, and they are very large.¹

194 Athenaeus, *Deipnosophistae*

In his *Historical Commentaries*, Euphorion of Chalcis writes as follows: “Among the Romans, five minae are offered to anyone willing to have his head cut off with an axe, provided that the heirs get the prize. Often several people

¹ This report was perhaps drawn from Aristotle (fr. 611.30 Rose). It aims to explain the gashes in the earth caused by mining in Samos by means of the remains of prehistoric animals.

ους δικαιολογείσθαι καθ' ὃ δικαιότατός ἐστιν ἕκαστος αὐτῶν ἀποτυμπαμισθήναι."

195 Athen. *Deipn.* 15.700 D

Εὐφορίων δ' ἐν Ἱστορικοῖς Ἑπομνήμασιν Διονύσιόν φησι τὸν νεώτερον Σικελίας τύραννον Ταραντίνοις εἰς τὸ πρυτανεῖον ἀναθεῖναι λυχνεῖον δυνάμενον καίειν τοσοῦτους λύχνους ὅσος ὁ τῶν ἡμερῶν ἐστὶν ἀριθμὸς εἰς τὸν ἐνιαυτόν.

Λέξις Ἱπποκράτους

Test.: Erotian, *Vocum Hippocraticarum Collectio*, 32, p. 5.14 Nachmanson

τῶν δὲ γραμματικῶν οὐκ ἔστιν ὅστις ἐλλόγιμος φανεῖς παρήλθε τὸν ἄνδρα. καὶ γὰρ ὁ ἀναδεξάμενος αὐτὸν Εὐφορίων πᾶσαν ἐσπούδασε λέξιν ἐξηγήσασθαι διὰ βιβλίων 5', περὶ ὧν γεγράφασιν Ἀριστοκλῆς καὶ Ἀριστέας οἱ Ῥόδιοι.

196 Erotian, *ibid.* β 8, p. 28.10 Nachmanson

βλιχώδες· οἱ δὲ γλισχρῶδες. Ἐπικλῆς μὲν φησι τὸ λελιπασμένον μετὰ γλοιώδους ὑγρασίας ἀκαθάρτον, Εὐφορίων δὲ τὸ ἐκπεπιεσμένον καὶ κατὰξηρον.

197 Erotian, *ibid.* fr. 29, p. 107.11 Nachmanson

γογγρῶναι· οἱ μὲν τὰ ἐν τῷ τραχήλῳ γινόμενα παρα-

sign themselves down and then altercate over which of them is most worthy of going to the block."

195 Athenaeus, *Deipnosophistae*

In his *Historical Commentaries*, Euphorion says that Dionysius the younger, tyrant of Sicily, dedicated a lamp-stand in the town-hall of the Tarentines that was capable of holding as many burning lamps as there are days in the year.²

Hippocratic Lexicon

Testimonium: Erotian, *Hippocratic Glossary*

Among grammarians, there is not a single one of any distinction who failed to engage with him [sc. Hippocrates]. For Euphorion, the man who took him up, went to some pains to explain every word in need of glossing in six books, concerning which the Rhodians Aristocles and Aristaeas have written.

196 Erotian, *ibid.*

blīchōdes: some say it means glutinous. Epicles defines it as a fatty deposit with an impure, oily liquid, Euphorion as something pressed-out and dry.

197 Erotian, *ibid.*

gongrōnai: some define them as oblong swellings that oc-

² Dionysius II (reigned 367–357 and 347–344). The town hall was home of the public hearth, symbolic centre of the community; it was presumably here that the famous lamp-stand was dedicated.

μήκη ἐπάσματα, οἱ δὲ τὰς βρογχοκήλας, ἄλλοι δὲ τὰς γαγγραῖνας. ὁ δὲ Εὐφορίων τὰς χοιράδας οἶεται καλεῖσθαι. εἴρηται γάρ, φησί, παρὰ τὸν γόγγρον, ὃς ἐστὶν ἰχθὺς περιφερῆς καὶ ἐπιμήκης. Θεόφραστος δὲ ἐν τοῖς Φυτικοῖς γόγγρους φησὶν εἶναι τὰς ὀζώδεις ἐκφύσεις τῆς ἐλαίας. ἔστι δὲ ἰχθὺς θαλάπτιος, ὡς εἰρήκαμεν, ὁ γόγγρος.

Περὶ Ἀλεαδῶν

198 Clem. Al. *Strom.* 1.21.117.9

Εὐφορίων δὲ ἐν τῷ περὶ Ἀλεαδῶν κατὰ Γύγην αὐτὸν τίθησι γεγονέναι, ὃς βασιλεύειν ἤρξατο ἀπὸ τῆς ὀκτακαιδεκάτης Ὀλυμπιάδος [708–704], ὃν καὶ φησὶ πρῶτον ἄνομάσθαι τύραννον.

199 Σ Theocr. *Id.* 16.34/35a, p. 327.8 Wendel

τὰ δὲ περὶ Ἀλεύαν τὸν Σίμου πάντα ἀνείλεκται Εὐφορίων.

Σιμίου codd., corr. Meineke

200 Quintilian, *Inst. Or.* 11.2.14

est autem magna inter auctores dissensio . . . Pharsali fuerit haec domus, ut ipse quodam loco significare Simonides videtur utque Apollodorus et Eratosthenes et Eupho-

³ Euphorion here seems to have followed Theopompus (FGrH 115 F 205), whose is the lowest known ancient dating of

cur on the neck, others as tumours in the throat, others again as gangrene. Euphorion thinks that the word designates scrofulous swellings in the glands of the neck; for it derives, according to him, from the *gongros*, which is a long, round fish. Theophrastus in his work on plants says that *gongros* are the knotted excrescences of the olive tree. As I have already said, the *gongros* is a sea fish.

On the Aleuadae

198 Clement of Alexandria, *Stromateis*

In his work on the Aleuadae, Euphorion places him (sc. Homer) at around the time of Gyges, whose reign commenced in the eighteenth Olympiad, and who he says was the first to be given the name of tyrant.³

199 Scholiast on Theocritus, *Idylls*

All the material on Aleuas son of Simus has been assembled by Euphorion.⁴

200 Quintilian, *The Orator's Education*

There is a great difference of opinion among the various authors . . . as to whether the house was at Pharsalus, as Simonides himself seems to indicate somewhere or other, and as Apollodorus, Eratosthenes, Euphorion, and Eu-

Homer: he derived a *terminus post quem* by identifying the Cimmerians of *Od.* 11.14–19 with those who invaded Asia Minor during the reign of Gyges. Euphorion uses, or coincides, with Theopompus again in 41b. Presumably he mentioned Gyges, king of the Lydians, in connection with the early history of the Aleuadae, dynasts of Thessaly.

⁴ Simus was an erstwhile ally of Philip II of Macedon.

rion et Larissaeus Eurypylus tradiderunt, an Crannone, ut Apollas Callimachusque.

Apollas Cal(l)imachus *codd.*, *corr.* Schneidewin

Περὶ Ἴσθμίων

201

(a) Athen. *Deipn.* 4.182 E-F

Εὐφορίων δὲ ὁ ἐποποιὸς ἐν τῷ περὶ Ἴσθμίων, “οἱ νῦν”, φησὶν, “καλούμενοι ναβλισταὶ καὶ πανδουρισταὶ καὶ σαμβυκισταὶ καινῷ μὲν οὐδενὶ χρῶνται ὄργανῳ. τὸν γὰρ βάρωμον καὶ βάρβιτον, ὧν Σαπφῶ [fr. 176] καὶ Ἀνακρέων [PMG 472] μνημονεύουσι, καὶ τὴν μάγαδι καὶ τὰ τρίγωνα καὶ τὰς σαμβύκας ἀρχαῖα εἶναι. ἐν γούν Μιτυλήνῃ μίαν τῶν Μουσῶν πεποιῆσθαι ὑπὸ Λεσβοθέμιδος ἔχουσαν σαμβύκην.”

(b) *op. cit.* 14.635 A

Εὐφορίων δὲ ἐν τῷ περὶ Ἴσθμίων παλαιὸν μὲν φησὶ τὸ ὄργανον εἶναι τὴν μάγαδι, μετασκευασθῆναι δ' ὀψέποτε καὶ σαμβύκην μετονομασθῆναι. πλείστον δ' εἶναι τοῦτο τὸ ὄργανον ἐν Μιτυλήνῃ, ὡς καὶ μίαν τῶν Μουσῶν ἔχουσαν αὐτὸ ὑπὸ Λεσβοθέμιδος ποιηθῆναι ἀρχαίου ἀγαλματοποιοῦ.

rypylus of Larissa have reported, or at Crannon, according to Apollas and Callimachus.⁵

On the Isthmian Games

201

(a) Athenaeus, *Deipnosophistae*

Euphorion the hexameter poet says in his work on the Isthmian games that the modern instrumentalists called *nablas*-players and *pandoura*-players and *sambŷkē*-players are not playing a new instrument. For he says that the *barōmos* and *barbitos*, which Sappho and Anacreon mention, and the *magadis* and *trigōna* and the *sambŷkai*, are ancient; and in fact that in Mitylene one of the Muses was portrayed by Lesbothemis as holding a *sambŷkē*.

(b) *op. cit.*

Euphorion in his work on the Isthmian games says that the *magadis* is an ancient instrument, but that at a later date it was modified and renamed the *sambŷkē*. This instrument was very popular in Mitylene, to such an extent that Lesbothemis, an ancient sculptor, portrayed one of the Muses holding it.

⁵ The house whose dining-hall famously collapsed while Simonides was dining with his patrons, sparing only the poet himself (Cic. *de Or.* 2.352-353). As Meineke saw, the relationship between the Scopadae and the Aleuadae suggest a context in the work on the latter.

(c) op. cit. 14.635 F

Εὐφορίων τε ἐν τῷ περὶ Ἴσθμίων τὰ πολύχορδά φησι τῶν ὀργάνων ὀνόμασι μόνον παρηλλάχθαι, παμπάλαιον δ' αὐτῶν εἶναι τὴν χρῆσιν.

202 op. cit. 14.633 F

περὶ σαμβύκης ἔφη ὁ Μασσούριος ὀξύφθογγον εἶναι μουσικὸν ὄργανον τὴν σαμβύκην διειλέχθαι τε περὶ αὐτοῦ Εὐφορίωνα τὸν ἐποποιὸν ἐν τῷ περὶ Ἴσθμίων, χρῆσθαι φήσας αὐτῷ Πάρθους καὶ Τρωγλοδύτας τετραχόρδῳ ὄντι· ἱστορεῖν δὲ τοῦτο Πυθαγόραν ἐν τῷ περὶ τῆς Ἐρυθρᾶς Θαλάσσης.

Περὶ Μελοποιῶν

203 op. cit. 4.184 A

Εὐφορίων δ' ὁ ἐποποιὸς ἐν τῷ περὶ μελοποιῶν τὴν μὲν μονοκάλαμον σύριγγα Ἑρμῆν εὐρεῖν, τινὰς δ' ἱστορεῖν Σέυθην καὶ Ῥωνάκην τοὺς Μαιδοὺς, τὴν δὲ πολυκάλαμον Σιληνόν, Μαρσύαν δὲ τὴν κηρόδετον.

τοὺς μῆδους A, corr. Schweighäuser

(c) op. cit.

Euphorion in his work on the Isthmian games says that stringed instruments have only changed their names, but that their mode of use is very ancient.

202 op. cit.

Concerning the *sambūkē*, Massurius said that it was a musical instrument with a high pitch, and that Euphorion the hexameter poet discussed it in his work on the Isthmian games; he said, too, that the Parthians and Troglodytes used it and that it had four strings. This last detail, he said, was reported by Pythagoras in his work on the Red Sea.

On Lyric Poets

203 op. cit.

Euphorion the hexameter poet in his work on lyric poets reports that it was Hermes who discovered the pan-pipe with a single reed, though others attribute it to Seuthes and Rhonaces, who were Maudi;⁶ Silenus, the version with multiple reeds; and Marsyas, the version bound together with wax.

⁶ A people of Thrace, though these two figures are unknown.

204-207 FRAGMENTA
INCERTAE SEDIS

204 op. cit. 2.44 F-2.45 A

Εὐφορίων δὲ ὁ Χαλκιδεὺς οὕτω που γράφει "Λασύρ-
τας <ὁ> Λασιώνιος οὐδὲν προσεδείτο ποτοῦ καθάπερ
οἱ ἄλλοι, οὐρον δὲ προίετο καθάπερ πάντες ἄνθρωποι,
καὶ πολλοὶ διὰ φιλοτιμίαν ἐπεχείρησαν παρατηρήσαι
καὶ ἀπέστησαν πρὸ τοῦ εὐρεῖν τὸ πραττόμενον. θέ-
ρους γὰρ ὥρα καὶ τριακονθήμερον προσεδρεύοντες
καὶ οὐδενὸς μὲν ὀρώντες ἀπεχόμενον ἄλμυροῦ, τὴν
κύστιν δ' αὐτοῦ ἔχοντα [αὐτὸν εἶ ἔχοντα Cramer: εὔ-
λυτον ἔχοντα Wilamowitz: αὐτοῦ <οὔρον> ἔχοντα van
Groningen] συνεπέισθησαν ἀληθεύειν. ἐχρήτο δὲ καὶ
τῷ ποτῷ, ἀλλ' οὐδὲν ἦττον οὐ προσεδείτο τούτου."

205 Helladius, ap. Photius, *Bibl.* 279, p. 533 A 29

ὅτι ὁ Εὐφορίων, φησὶν, ἱστορεῖ τινα ἐνύπνια μηδέποτε
ἑωρακέναί.

206 Σ Aesch. *Pers.* 660 sqq., p. 190 Dähnhardt

βαλλὴν βαρβαρικῶς ὁ βασιλεὺς λέγεται. Εὐφορίων
δὲ φησι Θουρίων εἶναι τὴν διάλεκτον.

Φρυγίων Meineke, cf. Sext. *Empir. Adv. Math.* 1.313, Hesych. β
154: Τυρίων Huschk

204-207 FRAGMENTS OF
UNCERTAIN LOCATION

204 op. cit.

Euphron of Chalcis writes as follows: Lasyrtas of Lasion
had no need of drink like other people, although he pro-
duced urine like all mankind. Many were spurred on to
keep watch over him, but always went away before they
were able to discover him performing the action in ques-
tion. They would sit beside him in summer for thirty days
at a time, during which they could see that he abstained
from no salty foods, and that his bladder was in perfect
working order(?); so they became convinced that he was
speaking the truth. Indeed, he did drink; but nonetheless
he was not positively in need of it.

205 Helladius, ap. Photius, *Library*

He mentions Euphron as reporting that a certain indi-
vidual had never had a dream.

206 Scholiast on Aeschylus, *Persae*

Ballēn is a non-Greek word for "king". Euphron says that
it is a dialect-word from (?)Thurii.

207 Diog. Laert. 3.37

Εὐφορίων δὲ καὶ Παναίτιος [fr. 130 van Straaten] εἰρή-
 κασι πολλάκις ἐστραμμένην εὐρῆσθαι τὴν ἀρχὴν τῆς
 Πολιτείας [sc. τοῦ Πλάτωνος].

208–210 SPURIA

208 Σ Ap. Rhod. 2.351–352a, p. 155.10 Wendel

τὴν δὲ Μαριανδυνῶν <γῆν> σὺν Γνησιόχῳ τῷ Μεγα-
 ρεῖ Βοιωτοῖ κατέσχον, ὡς Εὐφορίων ἱστορεῖ.

Εὐφορίων lectio codicum, quam defendit Meineke 1843, 151 (de
 Mariandynis cf. 76); *Εφορος M. Marx, *Eph. Cum.* 1815, 6
 [FGrH 70 F 44 b, cf. F 44 a]

209 Tzetzes ad Lyc. *Al.* 911, p. 294.10 Scheer

Φιλοκτήτης δὲ ἐξώσθη εἰς Ἰταλίαν πρὸς Καμπανοὺς
 καὶ πολεμήσας αὐτοὺς πλησίον Κρότωνος καὶ Ἰθο-
 ρυκίνου Κρίμισσαν κατοικεῖ καὶ πανθεὶς τῆς ἄλλης
 Ἄλαιοιο Ἀπόλλωνος ἱερὸν κτίζει, τοῦ καὶ τὸ τόξον
 αὐτῷ ἀνέθετο, ὡς φησιν Εὐφορίων.

Εὐφορίων Par. gr. 2723; *Ωρίων codd. alterius generis

207 Diogenes Laertius

Euphorion and Panaetius have reported that the begin-
 ning of [Plato's] *Republic* was discovered with the words in
 numerous different arrangements.⁷

208–210 SPURIOUS CITATIONS

208 Scholiast on Apollonius of Rhodes, *Argonautica*

The Boeotians occupied the land of the Mariandynoi with
 the aid of Gnesiochus of Megara, as Euphorion reports.

209 Tzetzes on Lycophron, *Alexandra*

Philoctetes was driven out in the direction of Italy, where
 he came to the country of the Campanians; and after doing
 battle with them near Croton and . . . he founded a settle-
 ment at Crimissa. And being now at the end of his wander-
 ings he founded a temple of Alaios Apollo, where he also
 dedicated his bow to the god, as Euphorion says.⁸

⁷ The story illustrates the care Plato is supposed to have taken
 over the rhythm of his prose.

⁸ Also mentioned by Lyc. *Al.* 920. Meineke conjectured that
 he might also have mentioned Philoctetes' foundation of the tem-
 ple of Eilenian Athena (EtMag 298.27).

de auctore, cf. EtGen B, α 405, i. p. 259.11 L.-L.

Ἀλαῖος· <ὁ Ἀπόλλων> Φιλοκτήτης γὰρ παραγενάμενος εἰς Ἰταλίαν ἀπὸ τοῦ συμβεβηκότος ἰδρύσατο Ἀπόλλωνος Ἀλαίου ἱερόν, ἐν ᾧ καὶ τὸ τόξον ἀπέθετο, οὕτως ὠρος.

ἠρ B; cf. EtSym. 472, ubi οὕτως ὠρος; EtMag 58.6, ubi οὕτως ὠρίων Va

de grammatico Oro haec omnia defluxisse ostendit Giangiulio 1993.

210 Varro, *De Re Rust.* 1.1.9

de reliquis, quorum quae fuerit patria non accepi, sunt . . . Euphiton, Euphorion, Eubulus . . .

cf. Etymologicum Genuinum

Alaios: Apollo. On arrival in Italy, Philoctetes established a temple of Apollo named *Alaios* after what had happened to him, in which he dedicated his bow. Thus Oros.

210 Varro, *Agricultural Topics*

Among the rest, whose place of origin has not come down to me, there are . . . Euphiton, Euphorion, Eubulus . . .⁹

⁹ Varro is listing writers on agricultural topics, but since "Euphorion" occurs in the list of those whose place of origin he does not know, it seems unlikely that he has in mind the well-known poet of Chalcis.

COMPARATIVE NUMERATION

I. CONVERSION OF OTHER EDITIONS TO THIS EDITION

Table to be read as follows: fr. 1 Meineke = fr. 3 Lightfoot; fr. 2 Scheidweiler = fr. 4 + 190
Lightfoot, etc.

| | Meineke | Scheidweiler | Powell | van Groningen | de Cuena | <i>Supplementum Hellenisticum</i> |
|----|---------|--------------|---------|------------------|----------|---------------------------------------|
| 1 | 3 | 3 | 3 | 1 | 3 | |
| 2 | 4 | 4 + 190 | 4 + 190 | 2 | 4 + 190 | |
| 3 | 5 | 5 | 5 | 3 | 5 | |
| 4 | 6 | 9 | 6 | 4 + 190 | 6 | |
| 5 | 8 | 6 | 7 | 5 | 9 | |
| 6 | 10 | 8 | 8 | 6 | 8 | |
| 7 | 12 | 7 | 9 | 9 | 7 | |
| 8 | 179 | 10 | 10 | 7 | 10 | |
| 9 | 13 | 12 | 11 | 8 | 11 | |
| 10 | 15c | 179 | 12 | 10 | 12 | |
| 11 | 18 | 13 | 179 | 11 | 179 | |
| 12 | 17 | 14 | 13 | 12 | 13 | |

| | Meineke | Scheidweiler | Powell | van Groningen | de Cuenca | Supplementum Hellenisticum |
|----|------------------|------------------|------------------|-------------------|------------------|-------------------------------|
| 13 | 16 | 15a-b-c | 14 | 13 | 14 | |
| 14 | 15a | 16 | 15a-b-c | 14 | 15a-b-c | |
| 15 | 14 | 17 | 16 | 15a-b-c | 16 | |
| 16 | 19a 40-41 + 184 | 18 | 17 | 16 | 17 | |
| 17 | 32 | 19a 40-41 | 18 | 17 | 18 | |
| 18 | 33 | 21 | 19a 40-41 | 18 | 19a 40-41 | |
| 19 | 27 | 20 | 20 | 19a-b, 51, 178 | 19a 44 | |
| 20 | cf. 24.4(?) ff. | 22 | 21 | 21 | 107 | |
| 21 | cf. 26 i. 12 ff. | 27 | 22 | 121 | 161 | |
| 22 | 30 + 31 | cf. 24.4(?) ff. | 23b | 22 | 19a + b, 51, 178 | |
| 23 | 194 | cf. 26 i. 12 ff. | 27 | 23 | 20 | |
| 24 | 35 + 195 | 28 | 28 | 24-26 | 21 | |
| 25 | 193 | 29 | 29 | 27 | 22 | |
| 26 | 196 | 31 | cf. 24.4(?) ff. | 28 | ante 23 (Test) | |
| 27 | 37 + 38a-b | 30 | cf. 26 i. 12 ff. | 29 | 23 | |
| 28 | 41a-b-c | 32 | 30 | 30 | 163 | |
| 29 | 198 | 33 | 31 | 31 | 130 | |
| 30 | 199 | 35 | 32 | 32 | 114 | |
| 31 | 200 | 36 | 33 | 33 | 27 | |

| | | | | | | |
|----|----------------|---------|-------------|-------|------------------|--|
| 32 | | | | 34 | 28 | |
| 33 | 201a-b-c + 202 | 37 | 35 | 35 | 29 | |
| 34 | 203 | 40 | 36 | 36 | 30 | |
| 35 | 42 | 38a-b | 37 | 37 | 31 | |
| 36 | 43 | 41a-b-c | 38a-b + 182 | 39a | cf. 24.4(?) ff. | |
| 37 | 44 | 42 | 40 | 39b | cf. 26 i. 12 ff. | |
| 38 | 47 | 43 | 41a-b-c | 38a-b | 24, 25, 26 | |
| 39 | 45 | 44 | 42 | 40 | 32 | |
| 40 | 48 | 45 | 43 | 40 | 33 | |
| 41 | 209 | 46 | 44 | 41c | 34 | |
| 42 | 49 | 47 | 45 | 41a | 88 | |
| 43 | 50 | 48 | 46 | 42 | 35 | |
| 44 | 51.3 | 209 | 47 | 43 | 194 | |
| 45 | 52 | 49 | 48 | 44 | 195 | |
| 46 | 119 | 50 | 49 | 45 | 193 | |
| 47 | 100 | 51.3 | 49 | 46 | 204 | |
| 48 | 107 | 52 | 50 | 47 | 96 | |
| 49 | 56 | 193 | 51.3 | 48 | 196 | |
| 50 | 158 | 194 | 52 | 209 | 197 | |
| 51 | 103 | 195 | 70 | 49 | 37 | |
| 52 | 101 | 196 | 71 | 50 | 38a-b | |
| 53 | 116 | 197 | 72 | 51.3 | 40 | |
| 54 | 70 | 198 | 187 | 52 | 39a | |
| | | 199 | 78 | 54 | | |

| | Meineke | Scheidtweiler | Powell | van Groningen | de Cuenca | Supplementum Hellenisticum |
|----|-------------|---------------|--------|---------------|-----------------|-------------------------------|
| 55 | 98 | 200 | 79 | 53 | 39b | |
| 56 | 81 | 201a-b-c | 80 | 70 | 41a-b-c + Test. | |
| 57 | 22 | 202 | 81 | 71 | 75 | |
| 58 | 78 | 203 | 98 | 72 | 76 | |
| 59 | 90.2-3 | 70 | 83 | 78 | 198 | |
| 60 | 71.11 + 137 | 169 | 84 | 79 | 199 | |
| 61 | 86 | 72 | 92 | 80 | 200 | |
| 62 | 120 | 71 | 88 | 81 | 201a-b-c | |
| 63 | 128 | 187 | 90.2-3 | 98 | 202 | |
| 64 | 129 | 78 | 91 | 83 | 203 | |
| 65 | 114 | 79 | 157 | 84 | 42 | |
| 66 | 163 | 80 | 89 | 92 | 43 | |
| 67 | 19a 44 | 81 | 87 | 88 | 44 | |
| 68 | 160 | 98 | 93 | 90 | 47 | |
| 69 | 36 | 83 | 94 | 91 | 45 | |
| 70 | 156 | 84 | 95 | 157 | 46 | |
| 71 | 161 | 92 | 96 | 89 | 180 | |
| 72 | 127 | 88 | 97 | 87 | 74a-b | |
| 73 | 76 | 90.2-3 | 99 | 83 | 48 | |
| 74 | 61 | 91 | 73 | 94 | 209 | |

| | | | | | | |
|----|-----------------|-------|--------|-------|------|--|
| 75 | 89 | 157 | 180 | 95 | 49 | |
| 76 | 131 | 89 | 74a-b | 96 | 50 | |
| 77 | 91 | 87 | 75 | 97 | 51.3 | |
| 78 | 136 | 93 | 76 | 99 | 52 | |
| 79 | 62 | 94 | 77 | 73 | 187 | |
| 80 | 83 | 95 | 116 | 180 | 70 | |
| 81 | 85 | 96 | 115 | 74a-b | 71 | |
| 82 | 72 | 97 | 117 | 75 | 169 | |
| 83 | 99 | 99 | 118 | 76 | 72 | |
| 84 | 104 | 148 | 107 | 77 | 78 | |
| 85 | 180 | 73 | 161 | 116 | 79 | |
| 86 | 77 | 180 | 19a 44 | 115 | 186 | |
| 87 | 63 | 74a-b | 163 | 117 | 98 | |
| 88 | 108 col. ii. 48 | 75 | 130 | 118 | 97 | |
| 89 | 162 | 76 | 114 | 107 | 80 | |
| 90 | 46 | 208 | 86 | 161 | 81 | |
| 91 | 124 | 77 | 85 | 163 | 83 | |
| 92 | 159 | 116 | 100 | 130 | 84 | |
| 93 | 125 | 115 | 136 | 114 | 92 | |
| 94 | 73 | 172 | 101 | 86 | 90 | |
| 95 | 123 | 11 | 158 | 85 | 91 | |
| 96 | 132 | 117 | 162 | 100 | 157 | |
| 97 | 134 | 118 | 102 | 136 | 89 | |

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|-----|-----------|--------|-----|-----|----------|
| 98 | 115 | 107 | 103 | 101 | 87 |
| 99 | 133 | 161 | 58 | 162 | 93 |
| 100 | 157 | 19a 44 | 112 | 158 | 94 |
| 101 | 135 | 23 | 65 | 102 | 95 |
| 102 | 126 | 163 | 68 | 103 | 96 |
| 103 | 122 | 130 | 66 | 58 | 99 |
| 104 | 75 | 114 | 67 | 112 | 148, 152 |
| 105 | 147 | 86 | 69 | 65 | 73 |
| 106 | 121 | 85 | 82 | 66 | 77 |
| 107 | 92 | 100 | 56 | 67 | 116 |
| 108 | 65 | 136 | 59 | 68 | 115 |
| 109 | 66 + 151 | 101 | 60 | 69 | 172 |
| 110 | 205 | 162 | 61 | 82 | 117 |
| 111 | 152 + 148 | 177 | 62 | 56 | 118 |
| 112 | 139 | 176 | 63 | 59 | 86 |
| 113 | 142 | 158 | 64 | 60 | 85 |
| 114 | 170 | 102 | 104 | 61 | 100 |
| 115 | 167 | 103 | 105 | 62 | 136 |
| 116 | 165 | 164 | 106 | 63 | 101 |
| 117 | 173 | 58 | 113 | 64 | 162 |

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|-----|-----|-----|-----------------|-----|-----|
| 118 | 177 | 112 | 120 | 104 | 177 |
| 119 | 174 | 68 | 156 | 105 | 176 |
| 120 | 93 | 65 | 159 | 106 | 158 |
| 121 | 204 | 66 | 160 | 113 | 102 |
| 122 | 20 | 67 | 181 | 120 | 103 |
| 123 | 113 | 69 | 121 | 156 | 164 |
| 124 | 207 | 82 | 122 | 159 | 58 |
| 125 | 80 | 140 | 123 | 160 | 112 |
| 126 | 87 | 56 | cf. 123 | 122 | 68 |
| 127 | 206 | 59 | 124 | 123 | 65 |
| 128 | 155 | 60 | 125 | 124 | 66 |
| 129 | 84 | 61 | 126 | 125 | 67 |
| 130 | 164 | 62 | 108 col. ii. 48 | 126 | 69 |
| 131 | 82 | 63 | 127 | 108 | 82 |
| 132 | 112 | 64 | 128 | 127 | 140 |
| 133 | 149 | 104 | 129 | 128 | 56 |
| 134 | 58 | 105 | 131 | 129 | 59 |
| 135 | 68 | 106 | 132 | 131 | 60 |
| 136 | 143 | 175 | 133 | 132 | 61 |
| 137 | 150 | 113 | 134 | 133 | 62 |
| 138 | 15b | 120 | 135 | 134 | 63 |
| 139 | 176 | 165 | 137 | 135 | 64 |

| | | | | | |
|-----|-----------|-----|-----|----------|-----|
| 140 | 145 + 146 | 156 | 1 | 137 | 104 |
| 141 | 168 | 167 | 2 | 111 | 105 |
| 142 | 175 | 159 | 41c | 109-110 | 106 |
| 143 | 153 | 170 | 138 | 138 | 175 |
| 144 | 74b | 160 | 139 | 139 | 113 |
| 145 | 69 | 173 | 140 | 140 | 120 |
| 146 | 140 | 174 | 141 | 141 | 156 |
| 147 | 208 | 181 | 142 | 142 | 165 |
| 148 | 106 | 119 | 143 | 143 | 167 |
| 149 | 74a | 204 | 144 | 144 | 159 |
| 150 | 79 | 205 | 145 | 145 | 170 |
| 151 | 94 | 206 | 39b | 146 | 160 |
| 152 | 95 | 207 | 146 | 147 | 173 |
| 153 | 96 | 138 | 147 | 152, 148 | 174 |
| 154 | 88 | 139 | 148 | 149 | 181 |
| 155 | 105 | 141 | 149 | 150 | 138 |
| 156 | 117 | 142 | 150 | 151 | 139 |
| 157 | 130 | 121 | 151 | 153 | 141 |
| 158 | 181 | 122 | 152 | 154 | 142 |
| 159 | 59 | 123 | 153 | 155 | 121 |

| | | | | | |
|-----|---------|-----------------|-------------------|----------|-----------------|
| 160 | 169 | 168 | 154 | 164 | 122 |
| 161 | 144 | 143 | 155 | 165 | 123 |
| 162 | 154 | 144 | 164 | 167 | 168 |
| 163 | 64 | 124 | 165 | 168 | 143 |
| 164 | cf. 60 | 39b | 167 | 169 | 144 |
| 165 | cf. 123 | 145 | 168 | 170 | 124 |
| 166 | 55 | 125 | 169 | 172 | 146, 145 |
| 167 | 172 | 126 | 170 | 173 | 125 |
| 168 | 23 | 147 | 172 | 174 | 126 |
| 169 | 39b | 108 col. ii. 48 | 173 | 175 | 147 |
| 170 | | 127 | 174 | 176 | 108 col. ii. 48 |
| 171 | | 149 | 175 | 177 | 127 |
| 172 | | 128 | 176 | 193 | 128 |
| 173 | | 150 | 177 | 194 | 150 |
| 174 | | 129 | 119 | 195 | 129 |
| 175 | | 151 | 189 | 196 | 151 |
| 176 | | 131 | 184 | 197 | 131 |
| 177 | | 153 | cf. 185, 208, 210 | 198 | 153 |
| 178 | | 132 | | 199 | 132 |
| 179 | | 133 | | 200 | 133 |
| 180 | | 134 | | 201a-b-c | 134 |
| 181 | | 135 | | 202 | 135 |

| | Meineke | Scheidweiler | Powell | van Croningen | de Cuenca |
|------------|---------|--------------|--------|------------------|-------------------|
| 182 | 154 | | | 203 | 154 |
| 183 | 155 | | | 119 | 155 |
| 184 | 137 | | | 204 | 137 |
| 185 | 189 | | | 205 | 149 |
| 186 | 210 | | | 206 | 119 |
| 187 | | | | 207 | 205 |
| 188 | | | | 179 | 206 |
| 189 | | | | 181 | 207 |
| 190 | | | | 189 | |
| 191 | | | | 184 | |
| 192 | | | | 187 | |
| 193 | | | | 191 | |
| 194 | | | | 162b | |
| 195 | | | | 185 | |
| fr. dub. 1 | 187 | | | | 189 |
| fr. dub. 2 | 189 | | | | 210 |
| fr. dub. 3 | — | | | | 55, 171 |
| fr. dub. 4 | 171 | | | | 109-110, 191, 111 |
| fr. dub. 5 | — | | | | |

II. CONVERSION OF THIS EDITION TO OTHER EDITIONS

| | | | | | |
|-----|---------------|---------------|-------------|-----|-------------------|
| 1 | Epigrammata 1 | Epigrammata 1 | 140 | 1 | Epigrammata 1 |
| 2 | Epigrammata 2 | Epigrammata 2 | 141 | 2 | Epigrammata 2 |
| 3 | 1 | 1 | 1 | 3 | 1 |
| 4 | 2 | 2.1 | 2.1 | 4 | 2.1 |
| 5 | 3 | 3 | 3 | 5 | 3 |
| 6 | 4 | 5 | 4 | 6 | 4 |
| 7 | — | 7 | 5 | 8 | 7 |
| 8 | 5 | 6 | 6 | 9 | 6 |
| 9 | pp. 41-42 | 4 | 7 | 7 | 5 |
| 10 | 6 | 8 | 8 | 10 | 8 |
| 11 | — | 95 | 9 | 11 | 9 |
| 12 | 7 | 9 | 10 | 12 | 10 |
| 13 | 9 | 11 | 12 | 13 | 12 |
| 14 | 15 | 12 | 13 | 14 | 13 |
| 15a | 14 | 13 | 14 | 15 | 14 |
| 15b | 138 | 13 | 14 | 15 | 14 |
| 15c | 10 | 13 | 14 | 15 | 14 |
| 16 | 13 | 14 | 15 | 16 | 15 |
| 17 | 12 | 15 | 16 | 17 | 16 |
| 18 | 11 | 16 | 17 | 18 | 17 |
| 19a | cf. 16 + 67 | cf. 17 + 100 | cf. 18 + 86 | 19e | 22 A, cf. 18 + 19 |
| | | | | | 418 |

| | Meineke | Scheidweiler | Powell | van Croningen | de Cuenca | Supplementum Hellenisticum |
|-----|---------|----------------|--------|---------------|-----------|-------------------------------|
| 19b | — | — | — | 19b | 22 F | 421 |
| 20 | 122 | 19 | 19 | cf. 21 | 23 | |
| 21 | — | 18 | 20 | 20 | 24 | |
| 22 | 57 | 20 | 21 | 22 | 25 | |
| 23 | 168 | 101, cf. p. 31 | 22 | 23 | 27 | |
| 24 | — | — | cf. 26 | 24a | 38 A + 36 | 413 |
| 25 | — | — | — | 24b | 38 B | 414 |
| 26 | — | — | cf. 27 | 24c | 38 C + 37 | 415 |
| 27 | 19 | 21 | 23 | 25 | 31 | |
| 28 | — | 24 | 24 | 26 | 32 | |
| 29 | — | 25 | 25 | 27 | 33 | |
| 30 | 22 | 27 | 28 | 28 | 34 | |
| 31 | 22b | 26 | 29 | 29 | 35 | |
| 32 | 17 | 28 | 30 | 30 | 39 | |
| 33 | 18 | 29 | 31 | 31 | 40 | |
| 34 | — | — | — | 32 | 41 | 416 |
| 35 | 24 | 30 | 32 | 33 | 43 | |
| 36 | 69 | 31 | 33 | 34 | 48 | |
| 37 | 27 | 32 | 34 | 35 | 51 | |
| 38a | 27b | 34a | 35a | 38a | 52 | |

| | | | | | | |
|-----|--------|---------|--------|--------|------------|---------------|
| 38b | 27b | 34b | 35b | 38b | 52 | |
| 39a | — | — | — | 36 | 54 | 417 |
| 39b | 169 | 164 | 151 | 37 | 55 | |
| 40 | — | 33 | 36 | 39 | 53 | |
| 41a | 28 | 35 | 37 | 41 | 56 | |
| 41b | 28 | 35 | 37 | cf. 41 | 56 | |
| 41c | 28 | 35 | 142 | 40 | 56 | |
| 42 | 34 | 36 | 38 | 42 | 65 | |
| 43 | 35 | 37 | 39 | 43 | 66 | |
| 44 | 36 | 38 | 40 | 44 | 67 | |
| 45 | 38 | 39 | 41 | 45 | 69 | |
| 46 | 90 | 40 | 42 | 46 | 70 | |
| 47 | 37 | 41 | 43 | 47 | 68 | |
| 48 | 39 | 42 | 44 | 48 | 73 | |
| 49 | 41 | 44 | 46 | 50 | 75 | |
| 50 | 42 | 45 | 47 | 51 | 76 | |
| 51 | cf. 43 | cf. 46 | cf. 48 | cf. 52 | cf. 77 | 427 |
| 52 | 44 | 47 | 49 | 53 | 78 | |
| 53 | — | — | — | 55 | — | 430 li. 27-29 |
| 54 | — | — | — | 54 | — | 432.5-12 |
| 55 | 166 | cf. 186 | — | — | fr. dub. 3 | |
| 56 | 48 | 126 | 107 | — | 133 | |

| | Meineke | Scheidtweiler | Powell | van Groningen | de Cuenca | |
|-----|---------|---------------|--------|------------------|-----------|---|
| 57 | — | — | — | — | — | — |
| 58 | 134 | 117 | 99 | 103 | 124 | — |
| 59 | 159 | 127 | 108 | 112 | 134 | — |
| 60 | 164 | 128 | 109 | 113 | 135 | — |
| 61 | 74 | 129 | 110 | 114 | 136 | — |
| 62 | 79 | 130 | 111 | 115 | 137 | — |
| 63 | 87 | 131 | 112 | 116 | 138 | — |
| 64 | 163 | 132 | 113 | 117 | 139 | — |
| 65 | 108 | 120 | 101 | 105 | 127 | — |
| 66 | 109 | 121 | 103 | 106 | 128 | — |
| 67 | — | 122 | 104 | 107 | 129 | — |
| 68 | 135 | 119 | 102 | 108 | 126 | — |
| 69 | 145 | 123 | 105 | 109 | 130 | — |
| 70 | 54 | 59 | 50 | 56 | 80 | — |
| 71 | cf. 60a | 62 | 51 | 57 | 81 | — |
| 72 | 82 | 61 | 52 | 58 | 83 | — |
| 73 | 94 | 85 | 74 | 79 | 105 | — |
| 74a | 149 | 87 | 76 | cf. 81 | 72 | — |
| 74b | 144 | 87 | 76 | 81 | 72 | — |
| 75 | 104 | 88 | 77 | 82 | 57 | — |

| | | | | | | |
|----|---------------|--------|--------|-----|-----|---|
| 76 | 73 | 89 | 78 | 83 | 58 | — |
| 77 | 86 | 91 | 79 | 84 | 106 | — |
| 78 | 58 | 64 | 54 | 59 | 84 | — |
| 79 | 150 | 65 | 55 | 60 | 85 | — |
| 80 | 125 | 66 | 56 | 61 | 89 | — |
| 81 | 56 | 67 | 57 | 62 | 90 | — |
| 82 | 131 | 124 | 106 | 110 | 131 | — |
| 83 | 80 | 69 | 59 | 64 | 91 | — |
| 84 | 129 | 70 | 60 | 65 | 92 | — |
| 85 | 81 | 106 | 91 | 95 | 113 | — |
| 86 | 61 | 105 | 90 | 94 | 112 | — |
| 87 | 126 | 77 | 67 | 72 | 98 | — |
| 88 | 154 | 72 | 62 | 67 | 42 | — |
| 89 | 75 | 76 | 66 | 71 | 97 | — |
| 90 | cf. 59 | cf. 73 | cf. 63 | 68 | 94 | — |
| 91 | 77 | 74 | 64 | 69 | 95 | — |
| 92 | 107 | 71 | 61 | 66 | 93 | — |
| 93 | 120 | 78 | 68 | 73 | 99 | — |
| 94 | 151 | 79 | 69 | 74 | 100 | — |
| 95 | 152 | 80 | 70 | 75 | 101 | — |
| 96 | 153 | 81 | 71 | 76 | 102 | — |
| 97 | cf. pp. 97-98 | 82 | 72 | 77 | 88 | — |

| | Meineke | Scheidweiler | Powell | van Groningen | de Cuenca | |
|---------|---------|--------------|--------|------------------|----------------|-----------|
| 98 | 55 | 68 | 58 | 63 | 87 | |
| 99 | 83 | 83 | 73 | 78 | 103 | |
| 100 | 51 | 107 | 92 | 96 | 114 | |
| 101 | 52 | 109 | 94 | 98 | 116 | |
| 102 | 46 | 114 | 97 | 101 | 121 | |
| 103 | 50 | 115 | 98 | 102 | 122 | |
| 104 | 84 | 133 | 114 | 118 | 140 | |
| 105 | 155 | 134 | 115 | 119 | 141 | |
| 106 | 148 | 135 | 116 | 120 | 142 | |
| 107 | 47 | 98 | 84 | 89 | 20 | |
| 108 | — | — | — | 131 | — | 429 |
| 109-110 | — | — | — | 142 | cf. fr. dub. 4 | 430 + 431 |
| 111 | — | — | — | cf. 54 + 141 | cf. fr. dub. 4 | 432 |
| 112 | 132 | 118 | 100 | 104 | 125 | |
| 113 | 123 | 137 | 117 | 121 | 144 | |
| 114 | 65 | 104 | 89 | 93 | 30 | |
| 115 | 98 | 93 | 81 | 86 | 108 | |
| 116 | 53 | 92 | 80 | 85 | 107 | |
| 117 | 156 | 96 | 82 | 87 | 110 | |
| 118 | — | 97 | 83 | 88 | 111 | |
| 119 | 45 | 148 | 174 | 183 | 186 | |
| 120 | 62 | 138 | 118 | 122 | 145 | |
| 121 | 106 | 157 | 123 | 21 | 159 | |
| 122 | 103 | 158 | 124 | 126 | 160 | |
| 123 | 95 | 159 | 125 | 127 | 161 | |
| 124 | 91 | 163 | 127 | 128 | 165 | |
| 125 | 93 | 166 | 128 | 129 | 167 | |
| 126 | 102 | 167 | 129 | 130 | 168 | |
| 127 | 72 | 170 | 131 | 132 | 171 | |
| 128 | 63 | 172 | 132 | 133 | 172 | |
| 129 | 64 | 174 | 133 | 134 | 174 | |
| 130 | 157 | 103 | 88 | 92 | 29 | |
| 131 | 76 | 176 | 134 | 135 | 176 | |
| 132 | 96 | 178 | 135 | 136 | 178 | |
| 133 | 99 | 179 | 136 | 137 | 179 | |
| 134 | 97 | 180 | 137 | 138 | 180 | |
| 135 | 101 | 181 | 138 | 139 | 181 | |
| 136 | 78 | 108 | 93 | 97 | 115 | |
| 137 | 60b | 184 | 139 | 140 | 184 | |
| 138 | — | 153 | 143 | 143 | 155 | |
| 139 | — | 154 | 144 | 144 | 156 | |
| 140 | 146 | 125 | 145 | 145 | 132 | |

| | | van | | | | | |
|---------|---------------|-----------|-----------|------------|--|--|-----|
| | | Groningen | de Cuenca | | | | |
| Meineke | Scheldeweiler | Powell | | | | | |
| 141 | 155 | 146 | 146 | 157 | | | |
| 142 | 156 | 147 | 147 | 158 | | | |
| 143 | 161 | 148 | 148 | 163 | | | |
| 144 | 162 | 149 | 149 | 164 | | | |
| 145 | 165 | 150 | 150 | 166 | | | |
| 146 | 165 | 152 | 151 | 166 | | | |
| 147 | 168 | 153a-b | 152 | 169 | | | |
| 148 | 84 | 154 | 153 | 104 | | | |
| 149 | 171 | 155 | 154 | 185 | | | |
| 150 | 173 | 156 | 155 | 173 | | | |
| 151 | 175 | 157 | 156 | 175 | | | |
| 152 | 84 | 158 | 153 | 104 | | | |
| 153 | 177 | 159 | 157 | 177 | | | |
| 154 | 182 | 160 | 158 | 182 | | | |
| 155 | 183 | 161 | 159 | 183 | | | |
| 156 | 140 | 119 | 123 | 146 | | | |
| 157 | 75 | 65 | 70 | 96 | | | |
| 158 | 113 | 96 | 100 | 120 | | | |
| 159 | 142 | 120 | 124 | 149 | | | |
| 160 | 144 | 121 | 125 | 151 | | | |
| 161 | 99 | 85 | 90 | 21 | | | |
| 162a | 110 | 95a | 99 | 117 | | | |
| 162b | 110 | 95b | 99 | 117 | | | |
| 163 | 102 | 87 | 91 | 28 | | | |
| 164 | 116 | 162 | 160 | 123 | | | |
| 165 | 139 | 163 | 161 | 147 | | | |
| 166 | — | — | — | cf. 42 | | | 454 |
| 167 | 141 | 164 | 162 | 148 | | | |
| 168 | 160 | 165 | 163 | 162 | | | |
| 169 | 60 | 166 | 164 | 82 | | | |
| 170 | 143 | 167 | 165 | 150 | | | |
| 171 | cf. 186 | — | — | fr. dub. 3 | | | |
| 172 | 94 | 168 | 166 | 109 | | | |
| 173 | 145 | 169 | 167 | 152 | | | |
| 174 | 119 | 170 | 168 | 153 | | | |
| 175 | 142 | 171 | 169 | 143 | | | |
| 176 | 139 | 172 | 170 | 119 | | | |
| 177 | 118 | 173 | 171 | 118 | | | |
| 178 | — | — | 19d | 22 G | | | 422 |
| 179 | 8 | 11 | 188 | 11 | | | |
| 180 | 85 | 75 | 80 | 71 | | | |
| 181 | 158 | 122 | 189 | 154 | | | |

| | Meineke | Scheidweiler | Powell | van Groningen | de Cuenca | |
|----------|-------------|--------------|---------|---------------|-------------|---------|
| 182 | cf. 156 | cf. 96 | 35c | cf. 87 | cf. 52, 110 | |
| 183 | — | — | — | — | — | |
| 184 | 16 | — | 176 | 191 | — | |
| 185 | — | — | cf. 177 | 195 | — | |
| 186 | — | — | — | — | 86 | 453 |
| 187 | dub. 1 | 63 | 53 | 192 | 79 | |
| 188 | — | — | — | — | — | |
| 189 | dub. 2 | 185 | 175 | 190 | fr. dub. 1 | |
| 190 | pp. 401-402 | 2.2 | 2.2 | 4 | 2.2 | |
| 191 | — | — | — | 193 | fr. dub. 4 | 433-452 |
| 192 | — | — | — | — | — | |
| 193 | 25 | 48 | — | 172 | 46 | |
| 194 | 23 | 49 | — | 173 | 44 | |
| 195 | 24b | 50 | — | 174 | 45 | |
| 196 | 26 | 51 | — | 175 | 49 | |
| 197 | — | 52 | — | 176 | 50 | |
| 198 | 29 | 53 | — | 177 | 59 | |
| 199 | 30 | 54 | — | 178 | 60 | |
| 200 | 31 | 55 | — | 179 | 61 | |
| 201a-b-c | 32 | 56 | — | 180 | 62 | |
| 202 | 32b | 57 | — | 181 | 63 | |
| 203 | 33 | 58 | — | 182 | 64 | |
| 204 | 121 | 149 | — | 184 | 47 | |
| 205 | 110 | 150 | — | 185 | 187 | |
| 206 | 127 | 151 | — | 186 | 188 | |
| 207 | 124 | 152 | — | 187 | 189 | |
| 208 | 147 | 90 | cf. 177 | — | — | |
| 209 | 40 | 43 | 45 | 49 | 74 | |
| 210 | — | cf. 186 | cf. 177 | — | fr. dub. 2 | |

PARTHENIUS OF NICAEA

INTRODUCTION

As with Euphorion, our main biographical source for Parthenius is the *Suda* entry. It does not give a date of birth, though it does tell us that he was captured by Cinna "when the Romans defeated Mithridates". The third Mithridatic War lasted from 74–63 BC, but we do not know for certain whether Parthenius was captured at the beginning of the war or at the end; nor can we be sure of the identity of the Cinna who captured him. It could have been the neoteric poet himself, whose epyllion *Zmyrna* (celebrated in Catullus 95) seems to have been influenced by Parthenius. Or it could have been his father, particularly if Parthenius was captured earlier, rather than later, in the war. At any rate, Parthenius was one of numerous first-century Bithynian men of culture (doctors, poets, grammarians) who left their homeland for Rome, and he was not the only one to have been brought there as a prisoner of the Mithridatic Wars.

The tradition about his servile status seems also to be known to Erycius (Test. 2), who portrays him with a slave's collar round his neck. But, like other distinguished prisoners of the war, Parthenius was freed "on account of his *paideia*". Witnesses to his subsequent career are short on detail, but tantalising. The obvious inference is that he went to Rome, in whose vicinity his tombstone was appar-

INTRODUCTION

ently discovered (Test. 4); but it is also possible that he spent time in north Italy, where the Cinnae had their estates,¹ and/or Naples, Virgil's home for many years. Wherever they met, Macrobius reports that Parthenius was Virgil's teacher (*grammaticus*) in Greek (Test. 9a),² and there are scattered indications of Parthenius' influence on Virgil's poetry (Test. 9b–c; cf. also 25). Two testimonia concern Roman emperors known for their unorthodox literary tastes and their favour for Parthenius: Tiberius had his portrait included with those of other litterati in public libraries, and Hadrian (apparently) renovated his grave (Test. 3–4).³ Several times he is bracketed together with other Hellenistic literary celebrities, whose recherché subject-matter and minuteness of detail he is said to share: Euphorion (Test. 3, 6), Rhianus (Test. 3), Callimachus (Test. 5, 6), Lycophron (Test. 7).

Given his celebrity, the yield of fragments and citations is disappointingly meagre. The longest continuous fragment is only six lines long, and the largest part of the fragments are single words quoted in grammarians and Stephanus of Byzantium. However, the indications are interesting. First, to judge from the *Suda* (cf. also Test. 7), his fame rested largely on his elegies (otherwise, of the "various metres" that the *Suda* credits him with, there are traces only of hexameters). In fact, evidence for elegy largely dries up after the third century, and non-hexametric poetry from then on mostly takes the form of

¹ Dyer 1996.

² On the meaning of *grammaticus* here, Francese 1999.

³ It is highly unlikely that he lived into the reign of Tiberius, as the *Suda* says, but he may well have lived into Tiberius' maturity.

epigram.⁴ In that respect, Parthenius seems a throw-back to the century that produced Philitas, Callimachus, and Eratosthenes. Second, he not only revived elegy, but wrote an elegiac lament / encomium of his wife in three books: the length and the female honorand hint at a genealogy that goes back to the early Hellenistic poets (and to their image of Mimnermus' *Nanno*), while the occasion seems to point particularly to Antimachus' four-book *Lyde* written, as Hermesianax tells us (3.41–46), when his wife died. Should we infer that Parthenius renewed, or somehow took a stance, in the Hellenistic literary-critical controversies over that poem? A papyrus fragment of the *Arete* equipped with scholia (2–5) indicates that the poem contained geographical and mythological allusions, glosses, and other linguistic oddities in the high Hellenistic manner: interesting, but not yet enough to advance the relationship to Antimachus.

Apart from the *Arete*, there are other funerary laments (6, 17, and perhaps 8–9?) and poems for contemporaries (13, 26), possibly hymns (7, 10–12?, 19–22?), epyllia (15–16?, 23?), a work on metamorphoses that seems likelier to be poetry than prose (24a–b); maybe even a mime (18), which, if that is right, would be another reversion to the poetic interests of the third century. It is often suggested that Parthenius mediated the Hellenistic poets, especially Euphoriion, to the neoterics, and 10 provides

⁴ For an exception, see the sixty-line elegiac poem by a local poet of (approximately) late 2nd Halicarnassus, which seems to stand in the high Hellenistic tradition of catalogue elegy (so G. B. d'Alessio, in Isager and Pedersen 2004, 44; see General Introduction and n. 4).

the link in a chain that leads straight from Euphoriion to Gallus and Virgil.⁵ Yet there is no trace of curse poetry, nor of wilful obscurity. One fragment in which Parthenius offered an alternative etymology for the stock Homeric epithet *Argeiphontes* is a *jeu d'esprit* in rather Euphoriionic vein (38; compare Euphoriion 123, 152). But on the few occasions when we can study any continuous pieces of Parthenius' verse (28, 33) the effect is different. The myth of Byblis' doomed love for her brother certainly offered scope for Chalcidian lugubriousness or neoteric melodrama, but Parthenius' treatment (33), despite a couple of well-chosen glosses from Callimachus and Euphoriionic fifth-foot spondees, is gentle and rather understated.

When Hellenistic poetry was taken over by the neoterics, so too were some of its controversies and mannerisms (cf. Catullus 95), and one of the most frustrating questions about Parthenius was whether he was involved in them, or in mediating them. Test. 2 makes Parthenius criticise Homer, and Test. 5 aligns Parthenius and Callimachus against mindless Homeric pastichists. It is impossible to believe that either poet drew the lines so crudely, though entirely possible that Parthenius, like Callimachus, advertised his delicacy and refinement of taste.

In partial compensation for the loss of Parthenius' poetry is the survival of a prose compendium of myths on erotic themes which he addressed to Cornelius Gallus, purportedly so that Gallus could versify them. It is not certain how seriously we should take this dedication. It may simply be an advertising ploy for Parthenius' little work of

⁵ See e.g. Rostagni 1932–1933; Clausen 1964; Crowther 1976, 1980; Lyne 1978; Horsfall 1991; Francese 2001.

mythography—though one that rests on an understood connection between Gallus and erotic subject-matter. Some of the stories might translate well into neoteric epyllion. Elegiac exempla are another obvious destination—although many of Parthenius' myths seem too obscure and too out-of-the-way. In many cases at least the story-patterns, if not the characters, are familiar; there is also a very Hellenistic taste for local myth, aetiology, and the registration of variants. Most of the stories in the manuscript are annotated with the names of earlier poets and prose writers in whom the story occurs. It is still controversial whether these annotations are by Parthenius himself (for Parthenius sometimes gives quite different indications in the course of the stories), and, as we can see from the fragments of Euphoriōn's *Thrax* that overlap with stories XIII and XXVI, the annotations by no means guarantee that the "source" told the story at length, or even in the same way as Parthenius.⁶ Whatever their origin, they give some insight into the curious world of Hellenistic myth-history which has been largely lost to us. We also see something of the reciprocal relations of Hellenistic poetry and prose: local histories furnish the subject-matter for poets, are epitomated into handbooks—and perhaps, eventually, retransformed into verse.

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⁶ Cameron 2004, 106–116.

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TESTIMONIA

1 *Suda* π 664

Παρθένιος, Ἡρακλείδου καὶ Εὐδόρας, Ἑρμιππος δὲ [Hermippus Berytius, *FHG* iii. 51–2, *RE* viii (1913), 853] Τήθας φησί· Νικαεὺς ἢ Μυρλεανός, ἐλεγειοποιὸς καὶ μέτρων διαφόρων ποιητής. οὗτος ἐλήφθη ὑπὸ Κίνα λάφυρον, ὅτε Μιθριδάτην Ῥωμαῖοι κατεπολέμησαν· εἶτα ἠφείθη διὰ τὴν παιδευσιν καὶ ἐβίω μέχρι Τιβερίου τοῦ Καίσαρος. ἔγραψε δὲ ἐλεγείας, Ἀφροδίτην, Ἀρήτης ἐπικήδειον, τῆς γαμετῆς Ἀρήτης ἐγκώμιον, ἐν τρισὶ βιβλίοις· καὶ ἄλλα πολλά. περὶ μεταμορφώσεως ἔγραψε.

δὲ ἐλεγείας AVM^{ac}: δὲ ἐλεγεία εἰς GM^{pc}: δι' ἐλεγείας Schneider <περὶ μεταμορφώσεως ἔγραψε add. M in marg.: οὗτος ἔγραψε καὶ περὶ μεταμορφώσεως post 665 add. A.: om. GV.>

2 *Garland* 2274–2281 = *AP* 7.377 (Erycius)

Ἐρυκίου εἰς Παρθένιον τὸν Φωκαέα τὸν εἰς τὸν Ὅμηρον παροινήσαντα [J]:

εἰ καὶ ὑπὸ χθονὶ κείται, ὅμως ἔτι καὶ κατὰ
πίσσαν
τοῦ μαρογλώσσου χεύατε Παρθενίου,

TESTIMONIA

1 *Suda*

Parthenius, son of Heraclides and Eudora, though Hermippus calls her Tetha. From Nicaea or Myrlea, an elegist and poet in various metres. He was among the spoils taken by Cinna, when the Romans defeated Mithridates. Then he was freed on account of his education, and lived until the time of Tiberius Caesar. He wrote elegies: *Aphrodite*; an epicedium for Arete, an encomium for his wife Arete, in three books; and many more. He wrote about metamorphosis.

2 *Palatine Anthology* 7.377 (Erycius)

Erycius; on Parthenius of Phocis, who reviled Homer.

Although he lies below the earth, pour pitch
Upon the filthy-tongued Parthenius,

οὐνεκα Πιερίδεσσι ἐνήμεσε μυρία κείνα
 φλέγματα καὶ μυσαρῶν ἀπλυσίην ἐλέγων
 5 ἤλασε καὶ μανίης ἐπὶ δὴ τόσον ὥστ' ἀγορευῆσαι
 πηλὸν Ὀδυσσεΐην καὶ πάτον Ἰλιάδα.
 τοιγὰρ ὑπὸ ζοφίαισιν Ἐρινύσιν ἀμμέσον ἦπται
 Κωκυτοῦ κλοιῷ λαίμῳ ἀπαγχόμενος.

3 Suetonius, *Tib.* 70.2

Fecit (sc. Tiberius) poemata Graeca imitatus Euphorionem et Rhianum et Parthenium, quibus poetis admodum delectatus scripta omnium et imagines publicis bibliothecis inter veteres et praecipuos auctores dedicavit; et ob hoc plerique eruditorum certatim ad eum multa de his ediderunt.

4 Anonymi (Hadriani?) epigramma, *IG* 14.1089 (Kaibel, *Ep.Gr.* 1089; Peek, *Gr.Vers.* I 2050, Page *FGE* 568–571)

[.....] ἀ]ριδείκετον [ἀν]δρο[ς] ἀου]δοῦ,
 [γαῖ]α τὸν Ἀ[σ]κανίη [γ]είνατο Πα[ρθέ]νιο[ν],
 ἀεὶ δὲ τ]ιμ[ή]εσσ]ι τετιμένον ἠγεμόνεσσ]ι,
 [λνγρὰ] δ' ἐ[π]' Ἀ[ρήτη] μ[υ]ράμενον
 [φθ]ιμέν[η].
 5 [.....]ροῖσιν [ἐ]πὶ φθιμένη ἐλέγοισιν,
 [ου] ἀ]μμορον εὐεπίης.
 [καὶ] τὸ μὲν οἶχετ' ἀ[ισ]τον ὑπ[ὸ] π]λη[σ]μῆσιν
 [ἀ]ναύρου,
 [.....] γραπτὴν [σ]υραμένιο λίθον

Because upon the Pierian maids he spewed that
 endless

Bile and dirt of his polluted elegies.
 His madness went so far as to denote
 The *Odyssey* "mud" the *Iliad* "ordure".
 So by the dusky Furies he is bound amid
 Cocytus, choked on a slave's collar round his neck.

[5]

3 Suetonius, *Tibertus*

He composed Greek verse in imitation of Euphorion and Rhianus and Parthenius. He took great delight in these poets, collected all their writings, and consecrated their statues among the ancient classic authors in the public libraries; and for this reason many learned men vied with each other to publish long commentaries on their works.

4 *IG* 14.1089

famed . . . of a minstrel
 . . . Parthenius, a son of the Ascanian land,
 One ever honoured by statesmen of honour.
 He uttered sorrowful laments for dead Arete
 . . . in elegies upon her death
 . . . not] lacking in poetic eloquence.
 That one¹ an overflowing stream washed clean away,
 . . . sweeping before it the engraved stone.

[5]

¹ I.e., the former epitaph.

[τῆ]ν δ' ἄρ' ὑπερ[θ]ε νέην α[ὐ]τὸς πάλι [θ]ήκατο

[τ]ύμ[β]ο[υ]

10

Ἄ[δ]ριανὸς Μουσ[ῶ]ν

.... δ' ἐν ὀψιγόνουσι[ν] πολυκλέα

[ἀστὸν] Ἄπαμ[ε]ίης [κ]αὶ [θ]άλος

Εὐφρ[ο]σ[ύ]νης.

1 π[ρ]ὶν ἔ[θεντ'] ἀ[ριδείκετον] Peek ἀοι[δοῦ] Peek: ἀοι[δῆ]ν

Gruyter 2 γαί]α, τὸν Kaibel, Peek: σῆμ]α, τὸν Page

3 ἀε[ἶ] τ[υμ]ή[ε]σ[σ]υ Kaibel 4 [λυγρᾶ] δ' εἶ[π]' vel μυρᾶ]'

εἶ[π]' Kaibel [φθ]ιμέν[η] Kaibel 5 Ἄρῆ]τη λυγρῶι-

σιν Page: μυράμενον λυγρῶισιν Kaibel 6 ἀνέρα παν-

τ[οῖ]ς ἐμμορον Kaibel: [ου] ἀμμορον Gruyter

7 καὶ] Kaibel ἀ[ισ]τον Ll.-J.-P.: ἀ[φαν]τον Wilamowitz:

ἀ[ω]τον Gruyter Ἀναύρου Kaibel 8 init. π[ε]τρο-

φύ]α Kaibel 9 τῆ]ν Kaibel: νύ]ν Page α[ὐ]τὸς] vel

[δελτὸν] Kaibel 10 Μουσ[ῶ]ν δῶρον ἀφ' ἀγνο-

τάτων] Kaibel: Μούσ[αι]ς ἄρμενα τευξάμενος] Peek

11 κλη]ῖε δ' ἐν ὀψιγόνουσι πολυκλέα τ[ὸν ποτ'] ἔοντα Peek

12 [ἀστὸν] Kaibel: [κόσμον] Peek [κ]αὶ [θ]άλος Εὐφρ[ο]σ[ύ]νης

Kaibel

5 AP 11.130 (Pollianus)

τοὺς κυκλικκοὺς τούτους, τοὺς "αὐτὰρ ἔπειτα"

λέγοντας

μισῶ, λωποδύτας ἀλλοτρίων ἐπέων.

καὶ διὰ τοῦτ' ἐλέγοις προσέχω πλέον· οὐδὲν ἔχω

γὰρ

Παρθενίου κλέπτειν ἢ πάλι Καλλιμάχου.

But this new one was reinstated on the tomb
By Hadrian himself, the Mus[es'] friend,
... renowned among men to come
... citizen of Apamea, scion of Euphrosyne.

[10]

5 Palatine Anthology 11.130 (Pollianus)

Those cyclic poets, those who say, "But thereafter"—
How I detest them, thieves of others' words.
And so I set more store by elegies, for I can steal
Nothing from Parthenius, nor Callimachus.

- 5 "θηρὶ μὲν οὐατόεντι" γενοίμην, εἴ ποτε γράψω,
 "εἰκελος", "ἐκ ποταμῶν χλωρὰ χελιδόνια".
 οἱ δ' οὕτως τὸν "Ὀμηρον ἀναιδῶς λωποδουτοῦσιν,
 ὥστε γράφειν ἦδη "μήνιν ἀειδε θεά".

6 Lucian, *De Hist. Conscrib.* 56-57

. . . λέγω δέ, εἰ παραθέοις μὲν τὰ μικρὰ καὶ ἤττον
 ἀναγκαῖα, λέγοις δὲ ἰκανῶς τὰ μεγάλα . . . οἷον ὄρῳ
 τι καὶ "Ὀμηρος ὡς μεγαλόφρων ποιεῖ· καίτοι ποιητῆς
 ὢν παραθεῖ τὸν Τάνταλον καὶ τὸν Ἰξίονα καὶ Τιτυὸν
 καὶ τοὺς ἄλλους [Od. 11.576-600]. εἰ δὲ Παρθένιος ἢ
 Εὐφορίων [Test. 9] ἢ Καλλιμάχος [Test. 78 Pf.] ἔλεγεν,
 πόσοις ἂν οἶει ἔπεισι τὸ ὕδωρ ἄχρι πρὸς τὸ χεῖλος τοῦ
 Ταντάλου ἦγαγεν; εἶτα πόσοις ἂν Ἰξίονα ἐκύλισεν;

7 Artemidorus, *Oneirocr.* 4.63

. . . εἰσὶ γὰρ καὶ παρὰ Λυκόφρονι ἐν τῇ Ἀλεξάνδρα
 καὶ παρὰ Ἡρακλείδῃ τῷ Ποντικῷ ἐν ταῖς Δέσχοις καὶ
 παρὰ Παρθενίῳ ἐν <ταῖς> ἐλεγείαις καὶ παρ' ἄλλοις
 πολλοῖς ἱστορίαι ξέναι καὶ ἄτριπτοι.

8 Galen, *De Sent. Med.* ap. K. Kalbfleisch, *Hermes* 77
 (1942), 377

Ait Galienus, quia mihi accidit prout dicitur quod accidit
 Bertheni versificatori, quod dicitur quod versus sui perve-
 nerunt in vita sua ad aliquos, et cum transiret per terram

"Like a long-eared beast" may I become, if I
 Should ever write "Palecelandine from the rivers".
 But they loot Homer so bare-facedly
 As even to write "Sing, goddess, of the wrath".

[5]

6 Lucian, *On Writing History*

I mean, if you skim over the small and less important de-
 tails, and you give adequate coverage to the larger matters
 . . . as you see the great-minded Homer doing; he, although
 a poet, skims over Tantalus and Ixion and Tityos and the
 rest. But if Parthenius or Euphorion or Callimachus were
 speaking, can you imagine how many lines it would take to
 get the cup as far as the lips of Tantalus, and how many
 more to set Ixion a-spin?

7 Artemidorus, *On the interpretation of dreams*

In Lycophron's *Alexandra* and Heraclides Ponticus' *Con-
 versations* and Parthenius' elegies and in many other writ-
 ers there are strange and out-of-the-way stories.

8 Galen, *On the opinions of doctors*

Galen said that something similar to what happened to the
 poet Parthenius also happened to him—the story about
 how, his poems having reached a certain readership within
 his own lifetime, he was travelling through the land of the

illorum, invenit duos grammaticantes in loco scholarum altercantantes de sententia illorum versuum, unus quorum exponebat versus secundum quod Berthenis versificator intellexit cum eos composuit, alter vero exponebat contrario modo. Berthenis autem incepit reprobare expositionem illius qui exponebat non secundum quod ipse voluit, dicens ipsum errare et sententiam illorum versuum contrariam sententiae suae expositionis. qui cum noluisset recipere dictum eius, respondit eidem: "ego audivi Berthenem versificatorem exponere ipsos versus secundum sententiam quam modo narro." et cum ille noluisset recipere verba sua secundum quod ipse dixit, ait, "timeo quod ymaginatio mea sit infecta sive destructa, cum indigeam inducere istos familiares meos in testimonium secundum quod sim Berthenis."

9

(a) Macrobius, *Sat.* 5.17.18

Versus est Parthenii, quo grammatico in Graecis Vergilius usus est.

(b) Aulus Gellius, *NA* 13.27.1 (cf. 36)

Partheni poetae versus est: Γλαύκω καὶ Νηρηί καὶ εἰναλίῳ Μελικέρτῃ. eum versum Vergilius aemulatus est itaque fecit duobus vocabulis venuste inmutatis parem: "Glaucō et Panopeae et Ino Melicertae" [*Georg.* 1.437].

people concerned, when he found two grammarians in a school debating the meaning of his verses, one of whom was expounding them according to Parthenius' own understanding when he had composed them, and the other in a contrary sense. Parthenius began to criticise the exposition of the one who proposed a sense different from the one he himself intended, saying he was wrong and that the sense of those verses was contrary to the sense of his exposition. When the man refused to accept his teaching, he said to him, "I have heard the poet Parthenius himself expound those very verses in the sense which I am proposing now." And when the man still refused to take the words in the sense in which he himself enunciated them, he said, "I am afraid that the idea of me must be fading or forgotten, because I lack the power to convince my own friends that I am Parthenius."

9

(a) Macrobius, *Saturnalia*

There is a verse of Parthenius, who was Virgil's teacher of Greek.

(b) Aulus Gellius, *Attic Nights*

There is a verse of Parthenius the poet: "To Glaucus and Nereus and sea-dwelling Melicertes." This verse was imitated by Virgil who, with a charming two-word change, made its match: "To Glaucus and Panopea and Melicertes, Ino's son."

PARTHENIUS

(c) Aulus Gellius, *NA* 9.9.3

Quando ex poematis Graecis vertendae imitandaeque sunt insignes sententiae, non semper aiunt enitendum ut omnia omnino verba in eum in quem dicta sunt modum vertamus. perdunt enim gratiam pleraque, si quasi invita et recusantia violentius transferantur. scite ergo et considerate Vergilius, cum aut Homeri aut Hesiodi aut Apollonii aut Parthenii aut Callimachi aut Theocriti aut quorundam alios locos effingeret, partim reliquit, alia expressit.

TESTIMONIA

(c) Aulus Gellius, *Attic Nights*

When noteworthy expressions are to be translated and imitated from Greek poems, they say that one should not always strive to render all the words in exactly the same way in which they were composed. Many lose their charm if they are rendered too harshly, as if they were unwilling and resisting. And so Virgil acted with deliberate tact when he reproduced passages from Homer or Hesiod or Apollonius or Parthenius or Callimachus or Theocritus or whoever else it might be, in adapting some passages and leaving others unattempted.

FRAGMENTA POETICA

1-26 FRAGMENTA CERTIS CARMINIBUS TRIBUTA

1-14 Elegiaca

Ἀρήτη

Cf. Test. 1 ἔγραψε δὲ ἐλεγείας . . . Ἀρήτης ἐπικήδειον,
τῆς γαμετῆς Ἀρήτης ἐγκώμιον, ἐν τρισὶ βιβλίοις.

1 Σ Pindar, *Isth.* 2.68, iii. p. 222.16 Drachmann

καὶ Παρθένιος ἐν τῇ Ἀρήτῃ τὸ ἀννεῖμαι ἀντὶ τοῦ
ἀνάγνωθι.

ἀννεῖμε codd., corr. P. A. Hansen: ἀννεμε Valckenaer: ἀννεῖμε . . .
ἀνέγνω Τουρ

2-5 P.Genev. inv. 97

2

Fol. 1 Recto

ου μεν[.][.][
κείνον οτις[
κήδεα μοιμ[

POETIC FRAGMENTS

1-26 FRAGMENTS OF KNOWN LOCATION

1-14 Elegiac Fragments

Arete

Cf. Test. 1 He wrote in elegiacs . . . a funerary lament for
Arete, an encomium of his wife Arete, in three books.

1 Scholiast on Pindar, *Isthmian Odes*

. . . and Parthenius in the *Arete* uses *anneimai* ("read
thou") instead of *anagnōthi*.

2-5 P.Genev. inv. 97

2 First folio, front

Him
Cares for me

[2]

5 τρύομαι· εχ[
 νείσομαι· εφ[
 αὐτίκα· καὶ φα[
 καί νύ μοι ἀργγ[
 πρηῦς ἀπη[
 μηδ' ογεκο[
 10 τουτάκι μη[
 ἀλλά μιν ἀμ[
 ἄ φίλος εἶρη[
 στέλλεοκα[
 σήμερον α[
 15 Ἴρις τοικ[
 ...]πριῦν[

7 ἀργγ[ρ-, ἀρφυ[φ-: ἀργύ[φεις Livrea 8 πρηῦς ἀπ'
 ἠώ[της . . . ἀλός Pfeiffer: πρηῦς ἀπ' ἠώ[της πνευσάμενος
 Ζέφυρος Livrea 13 στέλλεο vel στέλλε', ὁ
 16 Κύ]πριῦ Pfeiffer

Scholia in marg. sinistr.

1 (ad l. 2) ἀκτῆς
 2-7 (ad ll. 4-6) 2τῆν Νίκα(αι)|³αν εἰ.. |⁴ἀπώλετο |
 5 .. Ἀρήτη |⁶ ..κ ἐτάρα|⁷ξε
 8-10 (ad l. 8) vestigia
 11-14 (ad l. 15) 11τὸν Ζέφ(υρον)· ἐκέι|¹²νψ γ(ἀρ)
 ἐγα|¹³μήθη ἢ Ἴρις |¹⁴vestigia

4-5 ἀπώλετο ἢ Ἀρήτη (Ll.-J.-P.) vel ἀπώλετο γ(ἀρ) ἢ Ἀρήτη
 (Pfeiffer)

I am wracked;
 I shall go;
 Forthwith; and [5]
 And for me a silver (P)
 Gentle from (P)
 Nor let him (P)
 At that time
 But him [10]
 Ah, dear
 Set out
 Today
 Iris
 Cyl]pris(?)¹ [15]

Scholia in left margin

1 (on l. 2) of the shore
 2-7 (on ll. 4-6) Nicaea . . . died
 Arete . . . and threw into
 confusion
 11-14 (on l. 15) Zephyrus. For Iris was
 married to him.²

¹ If there is a reference here to Aphrodite, both Iris and Zephyrus (n. below) sometimes act as escorts to her (Il. 5.353, HHom. 6.3), and Zephyrus conveys Berenice's lock of hair to Arsinoe Aphrodite in Call. fr. 110.52-56 Pf.

² According to Alc. fr. 327 Voigt and later sources, Iris and Zephyrus were parents of Eros. The implication of the note is that Parthenius referred to Zephyrus in an indirect way, perhaps by an ornamental epithet.

3

Fol. 1

Verso

]ο.[..].δε

]·

]σεμενεῖσθαι

]φόρος

5

με]τανάσται

]πόλιω

]ημένος ἄζη

]ῆς

]ασα

10

]λύκων

]ηγίνησε

]ους

]·ε·ολοισθων

]·γονας

15

]·[.]·έχουσα

]··

5 suppl. Lobel 7 βεβολ]ημενος ἄζη Pfeiffer
 14 γονάς, λ]αγονας, στ]αγονας 15 ἦτ]ορ Pfeiffer

Scholia in marg. sup.

1

··λ··ο

2

·σεθηκετο

ε]ἰσέθηκε τὸ LL.-J.-P.

3

First folio, back

... me to go there (?)

colonists

city

stricken with dry sorrow

Lycus³

led

(?) holding

[3]

[5]

[6]

[7]

[10]

[11]

[15]

³ Perhaps a reference to the Bithynian river which (like the Cales mentioned in the scholia) flows into the Black Sea near Heraclea.

Scholia in marg. dextr.

- 3-4 (ad l. 2) 3αρ.[...]...εν |⁴χει...ν.....
 5 (ad l. 5) Ἀθηναῖοι
 6-10 (ad ll. 7-9) ἕξ ηρασίαι, |⁷ λύπη δια|⁸ τὴν ἀπονη⁹σίαν τῆς |¹⁰ Ἀρήτης
 11-20 (ad ll. 11-15) |¹¹πίσυρον ὡς ἀπὸ |¹²εὐθείας τοῦ πῖ|¹³συρος.....|¹⁴..... πῖ-συρες |¹⁵ ὡς ἀπὸ εὐθείας|¹⁶ τοῦ πῖ-συρ |¹⁷λα μεταπλα|¹⁸σμός (ἔστιν) ὡς |¹⁹χρυσάρματοι |²⁰ἔρυσάρματες
 21-2 (ad ll. 12-13) vestigia
 23-25 (ad l. 16) ²³Κάλ(ης) ποταμ(ὸς) Μυγδονί²⁴ας περὶ Βιθυνίαν |²⁵vestigia
 3-4 ἄρκ[τος] (Nicole) διὰ τὸ ἐν | χειμῶνι Pfeiffer
 17 ἀκλ>λά ²³Κάλ(πης) Livrea

4

Fol. 2 Verso

1

 εσβλεπ[
 μαλκ[
 καιρο[
 α.Ϸ.ο[

Vestigia scholiorum

Scholia in right margin

- 3-4 (on l. 2) the bear . . . in winter (?)
 5 (on l. 5) Athenians⁴
 6-10 (on ll. 7-9) Dryness, grief over the absence of Arete
 11-20 (on ll. 11-15) *pisyron* (four), as if from the nominative *pisyros* . . . *pisyres* as if from the nominative *pisyrr*. Metaplasm is as in *chrȳs-armatoi*—*erysarmates*.
 23-25 (on l. 16) Cales is a river in Mygdonia, in the territory of Bithynia.

4

Second folio, back

Regard
 Chilly
 Time

[1]
 [2]
 [3]

⁴ In connection with ll. 3-4, a reference to the Athenian colonists on Arctonnesus ("Bear-Island"), another name for Cyzicus on the Propontis?

5

Fol. 2 Recto

]δηρον

] os

] ις

]

5

] ..ε

] ..

] ..ν

] ...

]]

10

]]

1 σίδηρον Ll.-J.-P.

Scholia in marg. sup.

1]αις ἔχθροι]

Scholia in marg. dextr.

2-8 (ad ll. 2-4) ²[]αλαί ³[], και ⁴[]..τε

⁵[]...ργα ⁶[].. Σαρμα⁷τίδες

γὰρ αἱ ⁸κατοικοῦσαι

9-10 (ad l. 6) ⁹καὶ Ὀμ(ήρος) πλω¹⁰τῆι ἐνὶ νήσωι

11 (ad l. 7) ¹¹ἠψηλά

12 (ad l. 8) ¹²]πρωτεια

5



Second folio, front; scholia in right margin

2-8 (on ll. 2-4) . . . For the women who live there
are called Sarmatides⁵

9-10 (on l. 6) And Homer says "on a floating isle"⁶
11 (on l. 7) High

⁵ The Sauromatians were a nomadic tribe who bordered on the Scythians beyond the Don. Herodotus tells how they were descended from the union of Scythians with Amazon women, and how their women still adhere to some of the customs of their ancestors (Hdt. 4.110-117).

⁶ The island of Aeolus (*Od.* 10.3).

13-14 (ad l. 9) vestigia
15 (ad l. 10) ^{15]} ομο`

Εἰς Ἀρχελαΐδα ἐπικήδειον

6 Hephaestio, p. 4.4 Consbruch

καὶ Παρθένιος δὲ ἐπικήδειον εἰς Ἀρχελαΐδα γράφων
ἐλεγειακὸν τὸν τελευταῖον μόνου στίχου ἀντὶ ἐλεγείου
ιαμβικὸν ἐποίησεν, ἐν ᾧ τὸ ὄνομα ἐρεῖν ἔμελλεν

ἀμυσχρὸν οὖνομ' ἔσσειε' Ἀρχελαΐδος

cf. Choeroboscus, in Hephaestionem, p. 192.21 Consbruch

ὁμοίως καὶ Παρθένιος εἰς Ἀρχελαΐδα γράφων καὶ μὴ
θέλων ἐν ἐλεγείοις ποιεῖσθαι ἐν μέσῳ λέξεως κοινήν
[sc. συλλαβήν], ἀντὶ ἐλεγείου ἱαμβον ἐποίησεν οὕτως·
“ἀμυσχρόν—Ἀρχελαΐδος”.

ἔρχετ', sscr. εἶχετ', Hephaest. cod. D: ἔσειε' Choerob. cod. K:
ἔστιν Choerob. cod. U: ἔσκειν Livrea

Ἄφροδίτη

Cf. Test. 1 ἔγραψε δι' ἐλεγείας Ἀφροδίτην . . .

7 Steph. Byz., a 150 Billerbeck

Ἀκαμάντιον, πόλις τῆς μεγάλης Φρυγίας, Ἀκάμαντος
κτίσμα τοῦ Θησεύς, ᾧ συμμαχήσαντι πρὸς τοὺς Σολύμους
τὸν τόπον δέδωκε <Πείσανδρος> [suppl. Biller-

Funerary Lament for Archelais

6 Hephaestio

And Parthenius in his elegiac funerary lament for Archelais made just the last line, which contained the proper name, iambic instead of elegiac:

Without taint shall the name of Archelais be.

cf. Choeroboscus, scholia on Hephaestion

In the same way, when Parthenius wrote his poem to Archelais and did not want to create an internally correpted syllable in a word in elegiacs, he wrote an iambic instead of an elegiac verse, thus: “Without taint”, etc.

Aphrodite

Cf. Test. 1 He wrote in elegiacs an *Aphrodite* . . .

7 Stephanus of Byzantium

Acamantium, a city of Greater Phrygia, the foundation of Acamas son of Theseus, who received the territory from Pisander when fighting against the Solymi. The ethnic ad-

beck]. τὸ ἔθνικὸν Ἀκαμάντιος ὡς Βυζάντιος, τὸ δὲ κτητικὸν τοῦ Ἀκάμαντος διὰ τῆς εἰ διφθόγγου. λέγεται καὶ Ἀκαμαντὶς ὡς Βυζαντίς. Παρθένιος δ' ἐν Ἀφροδίτῃ Ἀκαμαντίδα αὐτὴν φησι.

Βίαις sive εἰς Βίαια

8 Choeroboscus, in Theodos. *Canon.*, GG IV.1, p. 252.21 Hilgard

εἰ δέ τις εἴποι, καὶ πῶς τὸ Ἰλαος συνεσταλμένον ἔχον τὸ \bar{a} , οἶον ὡς παρὰ Παρθενίω Ἰλαος ᾧ Ἰμέναιε [37], γίνεται παρὰ τοῖς Ἀθηναίοις διὰ τοῦ \bar{e} καὶ \bar{a} , οἶον Ἰλεως, λέγομεν ὅτι τὸ Ἰλαος μᾶλλον ἐκτείνει τὸ \bar{a} , σπάνιον γὰρ τὸ < \bar{a} > ἐν συστολῇ ἐστὶν εὐρισκόμενον, καὶ τούτου χάριν ἐγένετο παρὰ τοῖς Ἀθηναίοις Ἰλεως· ὅτι γὰρ ἐκτείνει τὸ \bar{a} , ἐδήλωσε Παρθένιος ἐν τῷ εἰς Βίαια εἰπών·

Ἰλαος ταύτην δέχνησο πυρκαϊήν

καὶ ἐν τῷ Εὐφορίωνος Δημοσθένει ὁμοίως ἐκτεταμένον εὐρίσκεται, οἶον Δαίμονος Ἰλάοιο [13].

δὲ χρυσο, δὲ χρύσω, δὲ χρυσοῦ codd., corr. Bekker

9 Σ Τ Π. 9.446a, ii. p. 493.96 Erbse

γῆρας ἀποξύσας] . . . Ἀττική [Ἰακή conj. Meineke] δὲ ἢ ἑκτασις. Παρθένιος γοῦν ἐν Βίαια συνέστειλεν·

ὅστις ἐπ' ἀνθρώπους ἔξυσεν αἰγανέας

jective is *Akamantios* like *Byzantios*, the possessive adjective of Acamas (sc. *Akamanteios*) has the *ei* diphthong. There is also a form *Akamantis* like *Byzantis*. Parthenius in the *Aphrodite* calls her *Akamantis*.⁷

*Bia*s or *To Bia*s

8 Choeroboscus on Theodosius, *Canones*

If one should ask, "How is it that *hīlaos*, which has a short *a*, as in Parthenius' *Hīlāos ὁ Hymenaie*, is used by the Athenians with *e* and \bar{o} , as in *hīleōs*?", we say it is rather the case that *hīlaos* lengthens the *a*, since shortened *a* is rare, and it is for this reason that it became *hīleōs* among the Athenians. That it does lengthen the *a* is demonstrated by Parthenius in his poem *To Bia*s, when he says:

Graciously receive this pyre.

It is also found in Euphorion's *Demosthenes* likewise lengthened, as in *Daimonos hīlāoio*.

9 Scholiast on Homer, *Iliad*

"Having scraped off old age"] The lengthening is Attic. Parthenius in the *Bia*s shortened it:

Who planed hunting-spears for use against humans.⁸

⁷ The Athenian hero Acamas and the place-names Acamas and Acamantis are also associated with Cyprus. Parthenius' epithet may mean "she of Acamantium" or "she of Acamas", with reference to the promontory of that name, or perhaps even a cult established in memory of the hero.

⁸ A curse on the first man to turn hunting-spears against humans, a token of the loss of Golden Age innocence.

Δήλος

10 Steph. Byz., γ 112 Billerbeck

Γρύνοι, πολίχμιον Μυριναίων, οὗ καὶ "ἱερὸν Ἀπόλλωνος καὶ μαντείον ἀρχαῖον καὶ ναὸς πολυτελὴς λευκοῦ λίθου" [Strab. 13.3.5] ἐν ᾧ τιμᾶται. Ἑκαταῖος δὲ τὴν πόλιν Γρύνειαν καλεῖ [FGrH 1 F 225]. τὸ ἔθνικόν Γρυνεύς, καὶ Γρυνηῆς τὸ θηλυκὸν λέγεται καὶ

Γρύνειος Ἀπόλλων

ὡς Παρθένιος Δήλω, καὶ Γρυνηῆος καὶ Γρυνηικός τὸ κτητικόν, καὶ οὐδετέρως τὰ Γρύνεα.

11 Steph. Byz., p. 705.14 Mein.

"Ὀγενος, ἀρχαῖος θεὸς, ὅθεν ὠγενίδαι καὶ ὠγένιοι ἀρχαῖοι. Παρθένιος ὁ Φωκαεὺς [Νικαιεὺς Meineke] Δήλω·

σὺν τῇ ἐγὼ Τηθύν τε καὶ ὠγενίης Στυγὸς ὕδωρ

Τηθα vel -θά codd., corr. Salmasius (-θύς Passow)

12 Steph. Byz., β 61 Billerbeck

Βεληδόσιοι ἔθνος παρ' Ὀκεανῶ. Παρθένιος ἐν Δήλω·

οὐδ' ἀποτηλίστων ἄκρα Βεληδονίων.

ἀπὸ τηλίτων τῶν πόρρω vel ἀτιλίτων πόρρω codd., corr. Bergk: ἀποτηλίτων Salmasius [recte -λιτῶν]: ἀπὸ τηλίστων Gavel: ἐπὶ τηλίστων Meineke: ἀπὸ ληιστῶν Blumenthal

Delos

10 Stephanus of Byzantium

Grynoi, a little town belonging to Myrina, where there is also "a temple of Apollo, an ancient oracle, and a costly temple of white stone" (so Strabo) in which the god is honoured. Hecataeus calls the city *Gryneia*. The ethnic adjective is *Gryneus*, the feminine *Gryneis*. Also attested are

Grynean Apollo

(*Gryneios Apollōn*) as Parthenius in his *Delos*;⁹ and *Gryneios* and *Grynikos* the possessive, and *Gryneia* in the neuter.

11 Stephanus of Byzantium

Ogenus, an ancient god, whence *ogenidae* and *ogenioi*, "ancient". Parthenius of Nicaea in the *Delos*:

With whom / which,¹⁰ I (name?) Tethys and ancient Styx's water.

12 Stephanus of Byzantium

Beledonii, a race beside the Ocean. Parthenius in the *Delos*:

Nor the heights of the distant Beledonii.¹¹

⁹ Also mentioned in Virg. *Ecl.* 6.72, where Gallus is told to sing of its foundation myth. Servius' note ad loc. suggests a link with Euphorion 102. ¹⁰ Probably earth. Tethys is a metonym for the sea. Together with the Styx, these would make up the three elements in the divine oath at *Il.* 14.271–273.

¹¹ Unknown; perhaps a people of the far north?

Κριναγόρας

13 EtGen AB, a 1225, ii. p. 223.6 L.-L. = EtMag 148.32, a 1854

Ἄρπυς· ὁ Ἔρως· ἡ χρῆσις παρὰ τῷ Παρθενίῳ ἐν Κριναγόρα·

ἀμφοτέροις ἐπιβάς Ἄρπυς ἐληΐσατο.

εἴρηται δὲ παρὰ τὸ ἀρπάζειν τὰς φρένας· οὕτως Διονύσιος ὁ τοῦ Φιλοξένου.

ἐληΐσαν τὸ Β

Λευκαδία

14 Steph. Byz., p. 324.19 Mein.

Ἰβηρία δύο . . . λέγεται δὲ καὶ Ἰβηρίτης. Παρθένιος ἐν Λευκαδίας·

<-υ> Ἰβηρίτῃ †πλεύσειεν αἰγιαλῷ

πλεύσει ἐν Meineke: πλεύση ἐν Bekker

15-26 *Incerta Elegiaca an Hexametrica*

Ἀνθίππη

15 Steph. Byz., p. 381.16 Mein.

Κρανίδες· συννοκία πρὸς τῷ Πόντῳ. Παρθένιος ἐν Ἀνθίππῃ.

Crinagoras

13 Etymologicum Genuinum

Harpys: Eros. The usage occurs in Parthenius' *Crinagoras*:¹²

With both feet trampling him, the Snatcher took his spoil.

The name derives from the fact that it snatches away the wits: so Dionysius the son of Philoxenus.¹³

Leucadiae

14 Stephanus of Byzantium

Two Iberias . . . There is also a form *Ibēvītēs*. Parthenius in the *Leucadiae*:

(???) on (?) the Iberian shore.

15-26 *Elegiac or Hexametric*

Anthippe

15 Stephanus of Byzantium

Cranides, a little village on the Black Sea. Parthenius in the *Anthippe*.¹⁴

¹² A notable of Mytilene, contemporary with Parthenius; his part in various embassies to Julius Caesar and Augustus is known from local inscriptions; author of fifty-one surviving epigrams in the *Garland* of Philip.

¹³ Grammarian of the 1st c. BC.

¹⁴ For the likely subject of this poem see *Sufferings in Love*, xxxii.

16 Steph. Byz., p. 409.15 Mein.

Λάμπεια· ὄρος Ἀρκαδίας· Παρθένιος Ἀνθήπιτη.

Λάμεια editio Aldina

εἰς Ἀυξίθεμιν ἐπικήδειον

17 Steph. Byz., γ 26 Billerbeck

Γαλλήσιον· ὄρος Ἐφέσου· Παρθένιος ἐν ἐπικηδείῳ τῷ
εἰς Ἀυξίθεμιν.

ὄρος] πόλις codd., corr. Meineke

Εἰδωλοφανής

18 Apollonius Dyscolus, *de Pronom.*, GG I.1, p. 92.20
Schneider

αἱ πληθυντικαὶ [καὶ] κοινολεκτοῦνται κατ' εὐθείαν πρὸς τε
Ἰώνων καὶ Ἀττικῶν, ἡμεῖς, ὑμεῖς, σφεῖς. ἔστι πιστώ-
σασθαι καὶ τὸ ἀδιαίρετον τῆς εὐθείας παρ' Ἴωων ἐκ τῶν
περὶ Δημόκριτον, Φερεκύδην, Ἐκαταίον [68 B 29a, 7 B 11
D.-K.; FGrH 1 F 360]. τὸ γὰρ ἐν Εἰδωλοφανεῖ·

ὑμέες Αἰόλιον περιχεύετε

παρὰ Παρθενίῳ ὑπὸ ποιητικῆς ἀδείας παραληφθὲν οὐ
καταφεύσεται διαλέκτου πιστουμένης ἔλλογίμοις συγ-
γραφεύσιν.

Ἡρακλῆς

19 Steph. Byz., p. 339.14 Mein.

*Ἴσσα· πόλις ἐν Λέσβῳ, κληθεῖσα Ἰμέρα, εἶτα Πε-

16 Stephanus of Byzantium

Lampea, a mountain in Arcadia. Parthenius in the *An-
thippe*.

Funerary Lament for Auxithemis

17 Stephanus of Byzantium

Gallesium, a mountain in the territory of Ephesus. Par-
thenius in the funerary lament for Auxithemis.

Eidolophanes ("Dream Vision")

18 Apollonius Dyscolus, *On Pronouns*

The plurals used in common speech in the nominative by
the Ionians and Athenians are *hēmeis, hymeis, sphis*. The
unresolved form of the nominative in Ionic can be con-
firmed from writers such as Democritus, Pherecydes and
Hecataeus. The form used in Parthenius' *Eidolophanes*

You pour Aeolian (sulphur) all around¹⁵

by poetic licence will not give the lie to the dialectal form
attested in reputable authors.

Heracles

19 Stephanus of Byzantium

Issa, a city in Lesbos, called Himera, then Pelasgia and Issa

¹⁵ By way of purification after a disturbing vision?

λαογία καὶ Ἴσσα ἀπὸ τῆς Ἴσσης τῆς Μάκαρος . . .
ἔστι καὶ θηλυκὸν Ἴσσας ἐπὶ τῆς Λέσβου παρὰ Παρ-
θενίῳ ἐν Ἡρακλεί.

Ἴσσας, Ἴσάς, Ἴσσεύς codd.: Ἴσσηῖς Salmasius

20 Steph. Byz., p. 486.13 Mein.

Οἰνώνη· νῆσος τῶν Αἰακιδῶν. οἱ οἰκῆτορες Οἰωναῖοι,
ὡς Παρθένιος Ἡρακλεί.

Αἰακίδων] Κυκλάδων conj. Meineke

21 EtGen AB, α 1408, ii. p. 312.6 L.-L. = EtMag 170.47,
α 2092

αὐρόσχα· ἡ ἄμπελος· μέμνηται Παρθένιος ἐν Ἡρακλεί·

αὐρόσχαδα βότρυν Ἰκαριωνίης.

Ἐρατοσθένης δὲ ἐν Ἐπιθαλαμίῳ [fr. 28, 37 P.] τὸ κατὰ
βότρυν κλήμα. εἶρηται δὲ ἐπαιωρημένη τις οὔσα ὄσχη·
ὄσχη γὰρ τὸ κλήμα καὶ ὄσχος εἶρηται.

αὐρόσχαλα EtGen AB, EtMag cod. R, corr. Callierges
Ἰκαριωνίης seq. e.g. <κούρης> Bergk: <> Ἰκαριωνή casu vel
recto vel obliquo Bergk, Maass, Meineke: Ἰκαριωνίης Haupt.
Totam sententiam sic emendavit Hiller: αὐρόσχα· ἡ ἄμπελος·
μέμνηται Παρθένιος ἐν Ἡρακλεί. “αὐρόσχαλα βότρυν Ἰκα-
ριωνίης” Ἐρατοσθένης <ἐν Ἡριγόνῃ> > δὲ ἐν Ἐπιθαλαμίῳ
κτλ.

after Issa daughter of Macar . . . There is also a feminine
Issas, used of Lesbos by Parthenius in the *Heracles*.

20 Stephanus of Byzantium

Oenone, an island connected with the Aeacidæ.¹⁶ The
inhabitants are *Oenōnaioi*, as Parthenius has it in the *Her-
acles*.

21 Etymologicum Genuinum

auroschas: the vine. Parthenius mentions it in the *Her-
acles*:

The vine-branch, bunch of grapes of the Icarian
maid¹⁷

Eratosthenes in his *Epithalamium* uses the word for the
twig attached to the bunch of grapes. It is also used of an
elevated (or “overhanging”) vine-branch or *oschē*: *oschē*
and *oschos* are other names for the vine-branch.

¹⁶ i.e. Aegina.

¹⁷ The “Icarian maid” is Erigone, daughter of Icarus. Eratos-
thenes’ *Erigone* told how Dionysus introduced Icarus to the vine,
how he was murdered by drunken peasants (cf. the next frag-
ment?), how Erigone killed herself in grief, and how the Attic fes-
tival of the Aiora was founded in her memory. The sense of the
original is unclear: perhaps Erigone was said to hate the fruit that
killed her father; or perhaps there is an allusion to the story that
Dionysus took the form of a bunch of grapes to seduce her (Ov.
Met. 6.125).

22 EtMag 374.50

ἐρισχῆλος· ὁ λοῖδορος, ἀπὸ τοῦ ἐρίζειν διὰ τῶν χεῖλεων, ἐρίλεσχός τις ὢν, παρὰ τὴν ἔριν καὶ τὴν λέσχην, ὁ ἐξ ἔριδος λεσχαίνων. Παρθένιος ἐν Ἡρακλεί·

ἐρισχῆλους κορυνήταις

cf. EtGen AB ἐρισχῆλος· ὁ λοῖδορος, ἀπὸ τοῦ ἐρίζειν διὰ τῶν χεῖλεων, ἐρίλεσχός τις ὢν, παρὰ τὴν ἔριν καὶ τὴν λέσχην, ὁ ἐξ ἔριδος λεσχαίνων. καὶ ἐρισχηλείν τὸ εἰς ἔριν προκαλεῖσθαι.

Ἰφικλος

23 Steph. Byz., a 380 Billerbeck

Ἀράφεια· νῆσος Καρίας. Παρθένιος ἐν Ἰφίκλω·

καὶ εἰναλίην Ἀράφειαν

εἰναλίαν εἶ

Μεταμορφώσεις

Test.: *Suda* v 261

Νέστωρ, Λαρανδεύς, ἐποποιός, πατὴρ Πεισάνδρου τοῦ ποιητοῦ . . . Μεταμορφώσεις, ὥσπερ καὶ Παρθένιος ὁ Νικαεύς, καὶ ἄλλα. Ibid. π 664: περὶ μεταμορφώσεως ἔγραψε add. M in marg.: οὗτος ἔγραψε καὶ περὶ μεταμορφώσεως post 665 add. A: om. GV.

22 Etymologicum Magnum

erischēlos: one who is abusive, from “quarrelling” (*erizein*) through the “lips” (*cheilea*); or a quarrelsome person (*erileschos*), from “strife” (*eris*) and “chatter” (*leschē*), a person who banters aggressively. Parthenius in the *Heracles*:

For abusive club-men.

cf. Etymologicum Genuinum

erischēlos: one who is abusive . . . aggressively. And to quarrel (*erischēlein*) is to provoke to strife.

Iphiclus

23 Stephanus of Byzantium

Araphea: an island off Caria. Parthenius in the *Iphiclus*:¹⁸

And sea-girt Araphea.

Metamorphoses

Testimonium: *Suda*

Nestor of Laranda, a hexameter poet, father of the poet Peisander . . . *Metamorphoses*, like Parthenius of Nicaea, and other things. Cf. Test. I: He wrote about metamorphosis.¹⁹

¹⁸ Of various mythological figures of this name, the best known was the son of Phylacus, owner of a herd of cattle which the seer Melampus tried to steal (*Od.* 11.287–297). But there may be a reference to the Argonautic Iphiclus, who ran so fast that he could speed over the surface of the sea.

¹⁹ The *Suda* does not say explicitly that the work was in verse, though otherwise mentions only poetic titles by Parthenius. If it was verse, it is a possible home for 33 (Byblis).

(a) Σ Dion. Perieg. 420, GGM ii. p. 447^b15 Müller

περὶ δὲ τὰ Ἰσθμια νῶτα ἦτοι τὰ στενὰ δύο θάλασσαί
ἤχουσι, ἣ τε Κορινθία καὶ ἡ Σαρωνική· ἦτις Κορι-
θία ἐξεναντίας τῆς Ἐφύρης πόλεως πρὸς τὴν δύσιν
κατὰ τοῦ Ἀδριατικοῦ ἐστὶ πελάγους, ἣ τε Σαρωνική
συρομένη ἐστὶ πρὸς ἀνατολάς. καὶ ταύτην {τὴν Κορι-
θίαν deleverunt editores SH} Σαρωνίδα καλοῦσιν, ὡς
μὲν Εὐφορίων φησὶν [176], ἐπειδὴ Σάρων τις κυνηγὸς
ἐπιδιώκων <σὺν> ἐκείθεν κατεκρημνίσθη εἰς θάλασ-
σαν, καὶ διὰ τοῦτο Σαρωνικὸν κληθῆναι τὸ πέλαγος·
ὡς δὲ Παρθένιος ἐν ταῖς Μεταμορφώσεσι λέγει, ἐπει-
δὴ Μίνως λαβὼν τὰ Μέγαρα διὰ τῆς Νίσου θυγατρὸς
ἐρασθείσης αὐτοῦ καὶ ἀποτεμούσης τῆς κεφαλῆς τοῦ
πατρὸς τὸν μόρσιμον πλόκαμον καὶ οὕτως αὐτὸν προ-
δοῦσης, ἐννοηθεῖς ὡς ἡ <τὸν> πατέρα προδοῦσα οὐ-
δενὸς ἂν ποτε ῥῆστα φείσαιο, προσδήσας αὐτὴν
<πηδαλίῳ νεῶς ἀφήκεν> ἐπισύρεσθαι τῇ θαλάσσει.
ὅθεν Σαρωνικὸς οὗτος ὁ πόντος ἐκλήθη. † ὅτι εἰς ὄρ-
νεον ἡ κόρη μετεβλήθη. < > ex Eustathio suppleta,
vid. (b).

(b) Eustath. ad Dion. Perieg. 420, GGM ii. p. 295^a7
Müller

οἱ δὲ ἄλλως τὴν τοῦ Σαρωνικοῦ πελάγους κλήσιν
αἰτιολογοῦντές φασιν ὅτι Μίνως λαβὼν τὰ Μέγαρα

(a) Scholiast on Dionysius the Periegete

Two seas resound around the Isthmian straits or narrows, the Corinthian and the Saronic. The Corinthian is opposite the city of Ephyra towards the west and the Adriatic mere, the Saronic surges towards the east. They call this latter Saronic, as Euphorion says, because a certain hunter called Saron was chasing a boar and plunged from there into the sea, whence it became known as Saronic. As Parthenius says in the *Metamorphoses*, when Minos captured Megara with the help of Nisus' daughter, who had fallen in love with him and cut off the fateful lock from her father's head and thus betrayed him, he reckoned that one who had betrayed her father would not readily stop at anything, so he bound her to the ship's rudder and left her to be dragged (*syresthai*) along in the sea. Whence this sea is called Saronic.²⁰

(b) Eustathius on Dionysius the Periegete

Those who offer a different aetiology for the Saronic sea say that Minos, who had captured Megara when Scylla, the

²⁰ In his etymology of the Saronic Gulf Parthenius differs from Euphorion 176 and other authors who derive it from the personal name or toponym Saron, but he seems to have influenced Roman poets whose versions use the verb *trahere* ("drag").

διὰ Σκύλλης τῆς Νίσου θυγατρὸς ἐρασθείσης αὐτοῦ καὶ ἀποτεμούσης τὴν τοῦ πατρὸς κεφαλὴν [sic], ἐνενοήσατο ὅτι ἢ τὸν πατέρα προδοῦσα οὐδενὸς ἂν ῥαδίως φείδοιτο, καὶ διὰ τοῦτο προσδήσας πηδαλίῳ νηὸς τὴν προδότιν καὶ πατροφόντιν ἀφήκε σύρεσθαι διὰ θαλάσσης. καὶ αὐτὴ μὲν εἰς ὄρνεον μετεβλήθη, ὡς φησι Παρθένιος ὁ τὰς Μεταμορφώσεις γράψαι λέγομενος, ὁ δὲ κόλπος παραγραμματισθεὶς ἔσχε τὴν κλήσιν ἀπὸ τοῦ σύρεσθαι. ἀπὸ δὲ τῆς τοιαύτης Σκύλλης καὶ Σκύλλαιον ἔτι νῦν καλεῖται τόπος ἐν Ἑρμιόνη τῇ κατὰ Πελοπόννησον, ἐνθα ἡ γυνὴ ἐξεκυμάνθη μετὰ τὸ καταποντισθῆναι.

Moretum?

25 Schol. Verg. in cod. Ambros. T 21 sup. (saec. xv), fol. 33r, ap. A. Mai, *Virgilii Maronis Interpretes Veteres* (Milan, 1818), 37

Parthenius *Moretum* scripsit in Graeco, quem Vergilius imitatus est.

Προπεμπτικόν

26 Steph. Byz., p. 401.18 Mein.

Κώρυκος· πόλις Κιλικίας. Παρθένιος Προπεμπτικῶ. παρ' ἧ τὸ Κωρύκιον ἄντρον νυμφῶν, ἀξιάγαστον θαῦμα. ᾧ ὁμώνυμον ἐν Παρνασσῶ.

daughter of Nisus, fell in love with him and cut off her father's head (*sic*), realised that one who had betrayed her father would readily stop at nothing, and so he bound the traitress and patricide to the ship's rudder and left her to be dragged through the sea. She herself was transformed into a bird, according to Parthenius in the *Metamorphoses* he is said to have written, while the gulf changed its spelling and received its new name from her being dragged. From this same Scylla a place in Hermione in the Peloponnese is still called Scyllaeum, where the woman was cast ashore by the waves after being drowned.

Moretum?

25 Scholiast on Virgil, codex Ambrosianus T 21 sup.

Parthenius wrote a *Moretum* in Greek, which Virgil imitated.²¹

Propemptikon

26 Stephanus of Byzantium

Corycus, a city of Cilicia. Parthenius in the *Propemptikon*. In it is the Corycian cave of the nymphs, a remarkable wonder. It has a namesake on Parnassus.

²¹ The *Moretum* is a short poem in the *Appendix Vergiliana* describing how a ploughman prepares for himself a vegetarian meal of cheese and herbs; the ascription to Virgil need not be ancient. We hear of another poem of the same name by Suetius, contemporary of Cicero.

27-53 FRAGMENTA INCERTAE SEDIS

27-32 *Elegiaca*

27 P.Lit.Lond. 64 (Add. MS 34473)

(a)

-υυ] .ος γλυκερῶν οὐκ ἀπέλ[-υυ-
 -υυ] εἵνεκα χαῖρε καὶ σφρακ.[-υυ--
]χη τοίας φυσεπιδεμνι[
]τουω Τίμανδρ' ἐπιδακρυ[
 5]ν οἰκείης τῆλε καταφθι[
]ιεν ὀθνεῖη πεπυρωμένα λ[
].. Ἀχιλλείων θῆκεν ἐπὶ σκοπέ[λων
]θην· εἰ δὴ με φίλος μαλαπυ[
]ς ἀλγεινοὶ παιδὸς εχ. .ι.ι[
 10]ομενον γὰρ εγωγετ[
]σοι οὔτ' αλλοικοιδε[
]ταφίλος προτέρου[
]οπαρευτελιου[
]ελεωσειη[
 15]υτοιας[
]..ο..[

1 δύστη]μος Ll.-J.-P. ἀπέλ[αωσε (-σα Ll.-J.-P.) γάμων
 Crönert: τέκνων Cazzaniga 3 δέμνι' [ἀγει Ll.-J.-P.
 4 πολλά]τοι, ὦ Τίμανδρ', ἐπὶ δάκρυ[α λείβον ἀφ' οὗ σε Mette
 5 ἔκλυο]ν οἰκείης τῆλε καταφθί[μενον Pfeiffer

27-53 FRAGMENTS OF UNCERTAIN
LOCATION27-32 *Elegiac Fragments*

27 P.Lit.Lond. 64

(a)

... derived no profit from sweet marriage (?)
 ... and so farewell, and
 ... born from such a woman, to a bed (?)
 ... Timander, tears
 ... perished far from your native soil [5]
 ... in a foreign (land) your cremated (remains)
 ... laid them on the Achillean rocks²²
 ... if indeed dear . . . me
 ... painful . . . of the boy
 ... for I [10]
 ... (neither) for you nor (for?) others (?)
 ... dear . . . of the former (?)
 ... from Eutelias (?)

²² Several places were associated with Achilles. The mention of "rocks" possibly points to Achilles' grave-mound on the promontory of Sigeum in the Troad.

6 χῶρη]ι ἐν ὀθνεῖη<ι> Cazzaniga, Mette πεπυρωμένα
 λ[εῦβανα Cazzaniga, Pfeiffer 9 ἔχωσι Milne
 10 τρυ]χομένου Mette 11 οὔτ]ε σοι οὔτ' ἄλλοις Pfeiffer
 12 ταῦ]τα φίλος Pfeiffer 13 οὐ]χ ὁ παρ' Εὐτελίου Ll.-J.-P.
 14 εὐτ]ελέως Pfeiffer

(b)

-υυ-υυ-υυ-]λεγου ου σύ γε φωτός
 -υυ-υυ--υ]τεροιο νέκυν
]ηρειφθημενος
]ην σε κεύθει
 5]κουρα.. δροίτης
]κιοντες
]υρόμεθα
]πουλὸν πνέουσαν
]...ερσης
 10]...επτου
]πι μάχλωι
]γ
]ους

3 κατ]ηρείφθη LL.-J.-P.: φθιμενος Livrea 5 κουράδα
 Mette, κεφαλή περι]κουράδι LL.-J.-P. 6 κίοντες, μαλ]κί-
 οντες LL.-J.-P. 7 ὀδ]υρόμεθα, μ]υρόμεθα, σ]υρόμεθα
 9]αρ ἔερσης LL.-J.-P. 10]α λεπτου Milne 11 ἐ]πι,
 ἔλλο]πι, κόλλο]πι etc. LL.-J.-P.

Scholia in mg, dextr.

ad l. 3 κατ[: κάτ[ω Pfeiffer
 ad l. 4 εἰς..[: εἰς δρ]οίτην Milne
 ad l. 5 σοροῦ (vel σορός) σ...: cf. EtMag 288.3
 δροίτη . . . Παρθένιος δὲ τὴν σορόν, καὶ
 Δισχύλος.
 ad l. 9 ...ερση.]

(b)

... you ... of a man
 ... corpse
 ... fell in ruins (?)
 ... covers you
 ... cropping(?) ... of a bier [5]
 ... cold (?)
 ... we mourn (?)
 ... breathing deeply [8]
 ... wanton [11]

Scholia in the right margin

3 below
 4 to a bier
 5 (of) a coffin

28 Steph. Byz., ap. Eustath. ad *Il.* 2.712, i. p. 327.37 van der Valk

κώμη Κιλικίας ἐστὶ Γλαφύραι καλουμένη, ἀπέχουσα Ταρσοῦ τριάκοντα σταδίου πρὸς δύσιν [hactenus etiam Stephani codd., p. 209.5 Mein.], ἐν ἣ πηγὴ ἀπὸ ῥωγάδος καταρρέουσα καὶ συνιούσα τῷ εἰς Ταρσὸν εἰσβάλλοντι ποταμῷ. περὶ ἧς Παρθένιος γράφων ἄλλα τε λέγει καὶ οὕτω

παρθένος ἣ Κιλικίων εἶχεν ἀνακτορίην,
ἀγχίγαμος δ' ἔπελεν, καθαρῷ δ' ἐπεμαίνετο
Κύδνῳ,

Κύπριδος ἐξ ἀδύτων πυρσὸν ἀναψαμένη,
εἰσόκε μιν Κύπρις πηγὴν θέτο, μίξε δ' ἔρωτι
Κύδνου καὶ νύμφης ὕδατόεντα γάμον.

5

1-2 Versus restituit Hermann, *Zeitschr. f. d. Alterthumswiss.* 1836, 351: παρθένος Κιλικίων ἀνακτορίην ἔχουσα ἀγχίγαμος πέλε καθαρῷ δ' κτλ. cod. 3 ἀναψαμένη ex -νης corr. cod.

29 EtGen AB, a 1543, ii. p. 370.6 L.-L. = EtMag 117.33, a 1514

Ἄφως ποταμὸς τῆς Κύπρου. Ἄφως γὰρ ὁ Ἄδωνις ὠνομάζετο, καὶ ἀπ' αὐτοῦ οἱ Κύπριοι βασιλεῖς. Ζωῖλος δὲ ὁ Κεδρασεὺς [FGrH 758 F 7] καὶ αὐτὸν ἀπὸ τῆς ἑαυτοῦ μητρὸς κληθῆναι τὴν γὰρ Θεῖαντος θυγατέρα [μητέρα codd., corr. Haupt] οὐ Σμύρναν ἀλλ' Ἄφωιν καλεῖσθαι. Φιλέας δὲ [fr. 12 Gisinger] πρῶτον βασιλεῦσαι Ἄφωιν, Ἡοῦς ὄντα καὶ Κεφάλου, ἀφ' οὗ καὶ ὄρος τι ὠνομάσθη

28 Stephanus of Byzantium, quoted by Eustathius

There is a village in Cilicia called Glaphyrai, about thirty stades to the west of Tarsus, in which a stream flows from a crevice in a rock and converges with the river which flows into Tarsus. Among the other things that Parthenius writes about this stream is the following:

A maiden, ruling over the Cilicians.²³

To wedlock near, she raved with love for Cydnus,
Lighting a torch for him from Cypris' shrine;
Till, rendering her a spring, Cypris conjoined
Of river and of nymph an aqueous match.

[5]

29 Etymologicum Genuinum

Aous: a river in Cyprus. For Adonis was called Aous, and after him the Cyprian kings. Zoilus of Cedrasa says that he in turn was called after his mother; for the daughter of Theias was called, not Smyrna, but Aoa. Phileas says that the first ruler was Aous, son of the Dawn and Cephalus, after whom a mountain was called Aoum. From this moun-

²³ Comaetho: for the maiden's name see Nonnus, *D.* 2.143-144, 40.141-143.

Ἀώϊον· ἔξ οὗ δύο ποταμῶν φερομένων Σετραχίου καὶ Ἀπλιέως [A: Πιλιέως B, EtMag], τὸν ἕνα τούτων ὁ Παρθένιος Ἄφον κέκληκεν ἢ διὰ τὸ πρὸς τὴν ἡῶ τετραμμένην ἔχειν τὴν ῥύσιν, καθὼς φησιν ὁ Παρθένιος·

<-ου> Κωρυκίων σεύμενος ἔξ ὀρέων

ἀνατολικῶν ὄντων· δύναται δὲ οὕτως καλεῖσθαι καθ' ὃ ἡ Κιλικία Ἄφα πάλαι ἠνομάζετο.

30 EtGen AB = EtMag 288.58

δρύπελλον· τὸ λέμμα, ὁ φλοιός. Παρθένιος, οἶον·

οὐδὲ πόροι ῥίζης δρύπελα Ποντιάδος

παρὰ τὸ δρύψαι ὃ ἐστὶ λεπίσαι· δρύπελλον γὰρ ὁ ἀποδρυνπτόμενος φλοιός· καταχρηστικῶς δὲ καὶ φύλλον· δρύπελλον ἐπὶ τοῦ σελίνου ὁ Παρθένιος [31].

δρύπελλα A, EtMag cod. D

31 v. ad 30

δρύπελλον ἐπὶ τοῦ σελίνου ὁ Παρθένιος.

32 AP 11.130 (Pollianus) (cf. Test. 5)

... καὶ διὰ τοῦτ' ἐλέγοις προσέχω πλέον· οὐδὲν
ἔχω γὰρ
Παρθενίου κλέπτειν ἢ πάλι Καλλιμάχου.

tain flow two rivers, the Setrachus and the Aplieus, one of which Parthenius called Aous, perhaps because the direction of its flow is eastwards, as Parthenius says:

Rushing from the Corycian mountains,

which are in the east. But it could also be called this because Cilicia was once named Aoa.²⁴

30-31 Etymologicum Genuinum

drypsellon: peel, bark. Parthenius:

Nor furnish scrapings of the Pontic root.

It comes from *drypsai*, which means to peel off a husk. *Drypellon* is the peeled-off bark, and is also misapplied to the leaf. Parthenius applies *drypsellon* to celery.

32 Palatine Anthology 11.130 (Pollianus)

And so I set more store by elegies, for I can steal
Nothing from Parthenius, nor Callimachus.

²⁴ In other words, Parthenius called the river Setrachus or Satrachus "Aous" because it flowed underground from "eastern" or "Aosan" Cilicia. He was probably talking about Adonis, with whom the Satrachus is connected in Cat. 95.5 and Nonn. D. 13.458-460.

- 5 "θηρὶ μὲν οὐατόεντι" γενοίμην, εἴ ποτε γράψω,
"εἶκελος", "ἐκ ποταμῶν χλωρὰ χελιδόνια" . . .

5-6 = Call. fr. 1.31 Pf.; unde "ἐκ . . . χελιδόνια" Parthenii esse conicias χελιδόνα codd.: corr. H. Stephanus

33-34 Hexametrica

33 Parthenius, Ἐρωτικά Παθήματα xi. 3 (ubi de contextu agitur)

. . . λέγεται δὲ καὶ παρ' ἡμῖν οὕτως·

ἦ δ' ὅτε δὴ <ρ'> ὀλοοῖο κασιγνήτου νόον ἔγνω,
κλαῖεν ἀκηδονίδων θαμνιώτερον, αἴτ' ἐνὶ
βήσσης

Σιθονίῳ κούρῳ πέρι μυρίον αιάζουσιν.

καὶ ῥα κατὰ στυφελοῖο σαρωνίδος ἀντίκα μίτρη
ἀψαμένην δειρῆν ἐνεθήκατο. ταὶ δ' ἐπ' ἐκείνη
βεῦδεα παρθενικαὶ Μιλησιδίδες ἐρρήξαντο.

5

34 Σ Dion. Perieg. 456, GGM ii. p. 448^b25 Müller

. . . Γάδαιρα, καὶ ἐνταῦθά εἰσιν αἱ στηλαὶ τοῦ Ἡρακλέος.
αἱ δὲ τοῦ Διονύσου ἔφαί. ὁ δὲ Παρθένιος Βριάρεω τὰς
στήλας φησὶν εἶναι·

μάρτυρα δ' ἄμμιν τὴν ἐπὶ Γάδαιρα λίπε τῆν μόν
ἀρχαίου Βριαρήος ἀπ' οὔνομα τὸ πρὶν ἀρκάξας.

1 μάρτυρα δ' αἰνικτὴν ἐπὶ Γαδείρῳ λίπε μῦθον Ll.-J.-P.: μάρ-
τυρα δ' ἄμμιν ἐπὶ Γαδείρῳ λίπε οἶμον Hollis
2 Βριάρεω codd., corr. Meineke ἀρκάξας Hermann

"Like a long-eared beast" may I become, if I
Should ever write "Pale celandine from the rivers".²⁵ [5]

33-34 Hexameter Fragments

33 Parthenius, *Sufferings in Love*, "About Byblis"

Here is my own version of the story:

And once she knew her cruel brother's mind,
Her cries came thicker than the nightingales'
In woods, who ever mourn the Thracian lad.
Her girdle to a rugged oak she tied,
And laid her neck within. And over her
Milesian maidens rent their lovely robes.²⁶ [5]

34 Scholiast on Dionysius the Periegete

. . . Cádiz, and that is where the pillars of Heracles are.
Dionysus' are in the east. Parthenius says the pillars belong
to Briareus:

To bear us witness, at Cádiz he left a record (?),
Erasing the old name of ancient Briareus.²⁷

²⁵ Apparently from a celebrated passage of Parthenius, since it
can be paralleled with a quotation from the *Aitia* prologue.

²⁶ For notes, see on the *Sufferings in Love*.

²⁷ One of the hundred-handers or hekatogcheirs who supported Zeus against the Titans in Hesiod's *Theogony*. For his connection with the Pillars of Heracles, see Aristotle fr. 678 Rose, Plut. *Mor.* 420 A, and Euphorion 169.

35-53 *Incerta Elegiaca an Hexametrica*

35 EtGen B = EtMag 375.33

Ἐρκύνιος δρυμός· ὁ τῆς Ἰταλίας ἐνδοτάτω Ἀπολλώνιος
ἐν δ' Ἀργοναυτικῶν, "Σκοπελίω (sic) καθ' Ἐρκυνίου
ιάχῃσε" [4.640]. καὶ Παρθένιος·

ἀλλ' ὅτ' ἀφ' ἐσπερίης Ἐρκυνίδος ὤρετο γαίης

διὰ τὸ εὐρεῖν ἐν αὐτῷ χοῖρον ὑπὸ κυνὸς ἐσθιόμενον· ὅθεν
τὸν μὲν δρυμὸν ἐρκον φασί, τὸν δὲ κύνα κυνον, καὶ ἐν
συνθέσει ἔρκυνος καὶ ἔρκύνιος.

36 Aulus Gellius, NA 13.27.1

Partheni poetae versus est:

Γλαύκῳ καὶ Νηρηί καὶ εἰναλίῳ Μελικέρτῃ.

eum versus Vergilius aemulatus est itaque fecit duobus
vocalibus venuste immutatis parem: "Glaucō et Panopeae
et Inoo Melicertae" [Georg. 1.437].

35-53 *Elegiac or Hexametric*

35 Etymologicum Genuinum

The Ercynian forest: the one in the heart of Italy.²⁸
Apollonius in the fourth book of the *Argonautica*: "It re-
sounded across the Hercynian rock", and Parthenius:

But when he rose up from the west's Hercynian
land.²⁹

It is thus named because a pig was found in it being eaten
by a dog, whence they called the forest an *erkos* and the
dog *kynos*, and putting these together you get *erkynos* and
erkynios.

36 Aulus Gellius, *Attic Nights*

There is a verse of Parthenius the poet:

To Glaucus and Nereus and sea-dwelling
Melicertes.³⁰

This verse was imitated by Virgil who, with a charming
two-word change, made its match: "To Glaucus and Pano-
pea and Melicertes, Ino's son."

²⁸ Locations of the Hercynian wood or mountain-range vary,
but it was broadly central European and not usually set in Italy.

²⁹ Possibly referring to Heracles' route back from the far west
(see the previous fragment).

³⁰ Probably from the *Propemptikon*, in which the sea-deities
were invoked to ensure a safe voyage.

cf. Macrobius, *Sat.* 5.17.18

Versus est Parthenii, quo grammatico in Graecis Vergilius usus est: Γλαύκῳ καὶ Νηρηίῳ καὶ Ἰνώῳ Μελικέρτῃ. Hic ait: "Glaucos et Panopeae et Inoo Melicertae".

AP 6.164.1 (Lucili? Lucillii?): Γλαύκῳ καὶ Νηρηίῳ καὶ Ἰνοίῳ καὶ Μελικέρτῃ.

Nherēi fere codd. omnes, corr. J. J. Scaliger

37 Choeroboscus, in Theodos. *Canon.*, GG IV.1, p. 252.21 Hilgard

... τὸ Ἰλαος συνεσταλμένον ἔχον τὸ *ā*, οἶον ὡς παρὰ Παρθενίῳ

Ἰλαος ᾧ Ἰμέλαιε

Cf. 8.

38 EtGud p. 185.19 de Stefani

ἀργειφόντης ὁ Ἑρμῆς παρ' Ὀμήρῳ καὶ παρὰ πολλοῖς. παρὰ δὲ Σοφοκλεῖ [fr. 1024 Radt] καὶ ἐπὶ τοῦ Ἀπόλλωνος, καὶ παρὰ Παρθενίῳ καὶ ἐπὶ τοῦ Τηλέφου.

cf. Macrobius, *Saturnalia*

There is a verse of Parthēnius, who was Virgil's teacher of Greek: "To Glaucus and Nereus and Melicertes, Ino's son." Virgil says: "To Glaucus and Panopea and Melicertes, Ino's son."

AP 6.164.1 (Lucilius? Lucillus?): To Glaucus and Nereus and Ino and Melicertes.

37 Choeroboscus on Theodosius, *Canones Hilaos* with a short *a*, as in Parthenius:

Be gracious, o Hymenaeus.

38 Etymologicum Gudianum

Argeiphontēs: Hermes in Homer and in many other writers. It is used by Sophocles of Apollo, and by Parthenius of Telephus.³¹

³¹ Apparently through learned re-etymology (the conventional interpretation is Argus-slayer), but it is not clear exactly how Parthenius proposed to understand it.

39 Apollonius Dyscolus, *de Adv.*, GG I.1, p. 127.5
Schneider

ἄμοι . . . τὸ πλήρες τῆς φωνῆς ἀκούουσιν ὡς ἐμοί, ὡς ἔχει
καὶ παρὰ Παρθενίῳ·

ὡς ἐμὲ τὴν τὰ περισσά

<καὶ οὐκ ἔτι τλητὰ παθούσαν> vel <καὶ ἄλγεα δεινὰ πα-
θούσαν> suppl. Meineke

40 Steph. Byz., p. 643.22 Mein.

Τυφρηστός, πόλις τῆς Τραχίνος ὀνομασθεῖσα ἀπὸ τῆς
τέφρας Ἡρακλέους ἢ ἀπὸ Τυφρηστοῦ υἱοῦ Σπερχείου. τὸ
ἔθνηκὸν Τυφρήστιος. καὶ τὸ οὐδέτερον Παρθένιος·

Τυφρήστιον αἶπος.

41 EtGen AB (cf. EtMag 260.28)

δείκελον λέγεται δὲ καὶ δείκηλον· σημαίνει δὲ ἄγαλμα ἢ
ὁμοίωμα, οἷον “Δείκηλα προῖαλλον ἐπιζάφελον κοτέ-
ουσα” [Ap. Rhod. 4.1672]. ζάφελος δὲ ἔστι μεγαλόκοτος.
ὥσπερ γὰρ παρὰ τὸ πέμπω γίνεται πέμπελος, σημαίνει
δὲ τὸν πολλῶν ἐνιαυτῶν ὄντα, καὶ ἀπὸ τοῦ ἄγω ἄγγελος,
τὸν αὐτὸν τρόπον καὶ ἀπὸ τοῦ δείκω το(ῦ) δεικνύω γίνε-
ται δείκελος καὶ κατ’ ἐπέκτασιν τοῦ εἰς τὸ ἢ δείκηλον.
εὔρηται δὲ καὶ δείκελον παρὰ Παρθενίῳ [B: εὔρηται γὰρ
διὰ τοῦ ἢ ὡς παρὰ Π. οἶον A].

δείκελον Ἰφιγόνης.

Ἰφιγένης codd., corr. Meineke.

39 Apollonius Dyscolus, *On Adverbs*

“Alas”: . . . the full version of the expression is “alas for me”,
as in Parthenius:

Alas for me, whom the greatest . . .

40 Stephanus of Byzantium

Typhrestus, a city of Trachis called after the ashes of Her-
acles or after Typhrestus the son of Spercheius. The ethnic
adjective is *Typhrēstios*, and the neuter is in Parthenius:

The Typhrestian height.³²

41 Etymologicum Genuinum

deikelon (“image”): it is also spelt *deikēlon*. It indicates a
statue or a likeness, as in, “She spurred on images, raging
furiously (*epizaphelon*).” *zaphelos* means very angry. Just
as *pepēlos* comes from *pepēō*, and indicates someone of
advanced years, and from *agō* *angelos*, in the same way
from *deikō*, or *deiknūō*, comes *deikelos* and by extension
of *e* to *ē* *deikēlon*. *Deikelon* is also found in Parthenius:

The image of Iphigone.³³

³² Possibly in connection with the cremation of Heracles.

³³ Variant form of the name of Iphigenia, and a possible refer-
ence to the famous statue of Artemis which Iphigenia and Orestes
brought back with them from Tauris (Eur. *IT* 1441–1453).

42 Steph. Byz., β 128 Billerbeck

. . . ἀπὸ γὰρ τῆς εἰς ὄσιν εὐθείας ἢ διὰ τοῦ ἰτῆς παραγωγῆ πλεονάζει μιᾷ συλλαβῇ, ὡς τόπος τοπίτης, Κανωπίτης ὁ Ἄδωνις παρὰ Παρθενίῳ.

43 Steph. Byz., γ 47 Billerbeck

Γενέα, κώμη Κορίνθου, ὁ οἰκῆτωρ Γενεάτης. ἀφ' οὗ παροιμία "εὐδαίμων ὁ Κόρινθος, ἐγὼ δ' εἶην Γενεάτης." τινὲς τὰς ἀπὸ ταύτης καλοῦσι Γενειάδας, ὡς Παρθένιος. τινὲς δὲ Τενέα γράφουσι.

Τενειάδες Meineke

Cf. Append. Prov. 2.88: εὐορκότερος Τενεάτου [Telcod.] ἢ Γενεάτου.

44 Steph. Byz., p. 266.13 Mein.

<Ἐλεφαντίνη, πόλις Αἰγύπτου> Παρθένιος δὲ Ἐλεφαντίδα αὐτήν φησι.

45 Steph. Byz., p. 273.3 Mein.

Ἐπίδαμνος, πόλις Ἰλλυρίας . . . τὸ ἐθνικὸν Ἐπίδαμνιος. εὐρηταί παρὰ Παρθενίῳ καὶ διὰ διφθόγγου.

42 Stephanus of Byzantium

For from the nominative in *-os* the suffix *-itēs* lengthens the word by one syllable, as *topos topitēs*, and *Kanōpītēs* ("he of Canopus") the title of Adonis in Parthenius.

43 Stephanus of Byzantium

Genea, a village of Corinth, the inhabitant *Geneatēs*. Hence the proverb, "Blessed is Corinth; but I would be a Genean." Some call its women *Geneiades*, as Parthenius. Some spell it *Tenea*.

cf. Appendix of Proverbs: Truer to an oath than a Tenean or Genean.

44 Stephanus of Byzantium

Elephantine, a city in Egypt. Parthenius calls it *Elephantis*.

45 Stephanus of Byzantium

Epidamnus, a city in Illyria . . . the ethnic adjective is *Epidamnios*. It is also used by Parthenius with a diphthong (*Epidamnetos*).

46 Steph. Byz., p. 424.19 Mein.

Μαγνησία, πόλις παρὰ τῷ Μαιάνδρῳ καὶ χώρα . . . ὁ πολίτης Μάγνης . . . τὸ θηλυκὸν [ἔθνικὸν codd., corr. Salmasius] Μάγνησσα παρὰ Καλλιμάχῳ [fr. 708 Pf.] καὶ Μάγνησις παρὰ Παρθενίῳ καὶ Μαγνήτις παρὰ Σοφοκλεῖ [fr. 1066 Radt].

Μαγνησίς vel Μαγνησ<σ>ίς Meineke

47 Steph. Byz., p. 463.14 Mein.

Μύρκινος, τόπος καὶ πόλις κτισθεῖσα παρὰ τῷ Στρυμόνι ποταμῷ. τὸ ἔθνικὸν Μυρκίνιος καὶ Μυρκινία. Παρθένιος δὲ Μυρκινίαν αὐτὴν φησιν.

Μυρκινίαν coni. Meineke: Μυρκινί<δ>a coni. Ll.-J.-P.

48 Steph. Byz., p. 465.5 Mein.

Μυτιλήνη, πόλις ἐν Λέσβῳ μεγίστη . . . οἱ δὲ ἀπὸ Μύτωνος τοῦ Ποσειδῶνος καὶ Μυτιλήνης. ὅθεν Μυτωνίδα καλεῖ τὴν Λέσβον Καλλιμάχος ἐν τῷ τετάρτῳ [fr. 111 Pf.], Παρθένιος δὲ Μυτωνίδας τὰς Λεσβικάς [Λεσβίας Meineke: Λεσβίδας Martini] φησι.

Μυτωνίδας Xylander: -ίδου codd.

46 Stephanus of Byzantium

Magnesia, a city on the Maeander, and the territory . . . The inhabitant is a *Magnēs*. . . The feminine *Magnēssa* in Callimachus and *Magnē(s)sis* in Parthenius and *Magnētis* in Sophocles.

47 Stephanus of Byzantium

Myrcinus, a terrain and city founded on the banks of the river Strymon. The ethnic adjective is *Myrkinios* and *Myrkinia*. Parthenius calls a woman of Myrcinus *Myrkinnia*.

48 Stephanus of Byzantium

Mytilene, the largest city in Lesbos . . . Some derive the name from Myton son of Poseidon and Mytilene. Whence Callimachus calls Lesbos *Mytōnis* in the fourth book, and Parthenius calls the women of Lesbos *Mytōnides*.

49 EtGen AB = EtMag 288.3 (cf. ps. Zonaras, col. 571 Tittmann)

δροίτη· ἡ πύελος. ὁ δὲ Αἰτωλὸς φησι τὴν σκάφην ἐν ἣ
τιθηνεῖται τὰ βρέφη [Alex. Aet. 15]. Παρθένιος δὲ τὴν
σορόν [cf. 27b 5], καὶ Αἰσχύλος [Choe. 999]. κτλ.

50 Choeroboscus, *de Orthogr.*, Bodl. MS Barocci 50 fol.
167^v, ap. Cramer, *Anecd. Oxon.* ii. p. 266.10

Ταύχειρα· εἶ, ἐπειδὴ εὗρηται καὶ χωρὶς τοῦ ἰ παρὰ
Παρθενίῳ· ἐκεῖνος γὰρ εἶπεν Ταυχέριος τὸ ἔθνικόν.

Ταυχέριος cod.

cf. Cyrilli Lex. (Bodl. MS Auct. T 2.11 fol. 283^r, ap.
Cramer, *Anecd. Paris.* iv. p. 191.31)

Τακύ>χειρα· πόλις Λιβύης. <ὁ πολίτης Ταυχέριος καὶ
Ταυχέριος suppl. Martini e Steph. Byz. p. 609.1 Mein.>
Ταυχερίων [Ταυχειρίων codd., corr. Martini] γούν ὁ
Παρθένιος.

Ἡρακλεῖ attrib. Livrea

51 EtGen AB

ἠλαίνω δηλοῖ τὸ μωραίνω καὶ ἠλαίνουσα παρὰ Παρ-
θενίῳ.

cf. EtMag 425.7.

49 Etymologicum Genuinum

drottē: a coffin. The Aetoliān says it is the cradle in which
babies are nursed. Parthenius uses it of a coffin, and so
does Aeschylus.

50 Choeroboscus, *On Orthography*

Taucheira (Tūkra): *ei*, since it is also found without the *i* in
Parthenius: he used the ethnic form *Taucherios*.

cf. Cyril, *Lexicon*

Taucheira: a city in Libya. The inhabitant is *Taucheirios*
and *Taucherios*. *Taucherīōn* (genitive plural) in Par-
thenius.

51 Etymologicum Genuinum

ēlainō ("wander", "be distracted") means "to be mad".
"Distracted" occurs in Parthenius.

52 Steph. Byz., p. 472.4 Mein.

Νέμαυσος, πόλις Γαλλίας, ἀπὸ Νεμαύσου Ἡρακλείδου, ὡς Παρθένιος.

πόλις Ἰταλίας codd., corr. Xylander. "Nisi haec ad Parthenium Phocaeensem spectant" Meineke.

53 EtGen AB (cf. ps. Zonaras, col. 1435 Tittmann)

Οἰταῖον ἔστι δὲ ὄρος· καὶ Οἰταῖον ἀπὸ Οὔτης παρὰ Παρθενίῳ.

54-57 DUBIE TRIBUTA

54 P.Ryl. III 486 (1st c. AD)

De Parthenio auctore cogitavit A. Colonna, *SIFC* 22 (1947), 238; de Euphorione B. Snell, *Gnomon* 15 (1939), 542.

]..[.]..ορελ[.]..[
 --υυ--]ευση.ε γένοισθε δὲ τυ.[υυ--
 τ]αχινὸς καταδυνομενο.[
] Λάανδρον ἰδ<ε>λιν μόνον ηνδα[
]ντι...πάλω Ἔ[σ]περε λαθρ[
]νδρε καὶ αστ[....] ἰππένυ[
]ει νύξ οὐρανὸς ἤελιφ[
]...οὐς οπλει.[.]αι ε.περ[

5

52 Stephanus of Byzantium

Nemausus (Nîmes), a city of Gaul, from Nemausus the Heraclid. So Parthenius.

53 Etymologicum Genuinum

Oetaeum: this is a mountain. *Oittaios* from *Oittē* is used by Parthenius.³⁴

54-57 DUBIOUSLY ATTRIBUTED

54 P.Ryl. III 486

... may you become sightless (?) [2]
 ... swiftly set
 ... only to see Laandros³⁵ pleased
 ... again, Hesperus, secretly [5]
 ... Laa]nder, and the stars like mounted riders(?)³⁶
 ... night, heaven, sun, (earth?) [7]

³⁴ Possibly of Heracles' funeral pyre; or connected with the rising of the Evening Star (cf. Cat. 62.7).

³⁵ A dialectal variant of the name of Leander, lover of Hero. For their story, see Virg. *Georg.* 3.258-263; Ovid, *Heroides* 18-19; Antipater of Thessalonica, *HE* 129-134 = *AP* 7.666; Musaeus' *Hero and Leander*. The emphasis on starlight—natural light—in this fragment perhaps suggests that the lamp with its artificial light, prominent in Musaeus' version, also played a part here.

³⁶ For this image, see Eur. fr. 929 Kannicht; Tib. 1.9.62; Ov. *Am.* 1.6.65.

10 -ου-] Λάανδρε τρέτηκε γὰρ [-ου-
]έθων τ[η]λεσκόπος ερπε[

2 ν]εύσητε Roberts: λ]εύσητε Snell: ἰππ]εύσητε Ll.-J.-P.
τυφ[λοί, etc. 3 καταδυν(ε)όμενον Roberts: καταδυν(ε)ο-
μένο[ο Ll.-J.-P.: καταδύνεο τ]μενον Snell 4 ἦνδα[νε
θυμῶι Roberts: ἦνδα[νεν Ἑροῦ Snell 5 ἀ]ντιάις Roberts
λάθρ[α, λάθρ[ιος vel sim. 6 Λάα]γδρε Roberts
ἀστ[έρες] Snell ἰππευ[τήρες Snell: ἰππευ[όντων Page
7 σοὶ γὰρ ὑπηρετέ]ει Keydell ἡέλιος γῆ Snell
8 ὀπλί]ζει Roberts: ὀπλ[ε]ί[ζ]εται Ll.-J.-P. 9 τρέτηκε γὰρ
ἀ]μφί σε νύμφη Snell 10 φα]έθων Roberts: φλεγ]έθων
Ll.-J.-P. Φα]έθων ... ἔρπ' ἔπι πόντον Snell

55 PSI 1389 (4th-5th c. AD)

De Parthenio auctore cogitavit dubitanter H. Lloyd-
Jones, *Gnomon* 31 (1959), 111.

(a)

]και χρόνος οἶδε διώκειν
]αμειβόμενον δ' ἐνὶ καιρῶι
]ραίνεται ὡς νέον ἄνθος
]αμείβετο δάκρυ χέουσα
]ο Κύπριδος ὄλβον
]ν γὰρ ἔγωγε
]πασσας

5

... Laandros, for ... was melting
... (Pha]ethon?) the far-sighted

[9]

[10]

55 PSI 1389

(a)

... and Time knows how to pursue
... changing in due order
... withers like a new flower
... replied, shedding a tear
... the riches of the Cyprian
... for I

[5]

(b)

αὐτὰρ ὅτε κλύε μῦθον ἀπηρέα δ.[
 αὐτίς δ' ἔλπετό μιν ξυνὸν π.[
 ἢ ἐ παραίφασίησ' ἢ ἐ κρα[
 ἔνθεν δ' αὖ πλώεσκε[
 5 ἔστι δέ τις μέσση.[
 νῆσος ἀφικ[
 τηνα[

(a) 1 δν] καὶ Ll.-J.-P. 3 μα]ραίνεται Vitelli
 4]σ, προ]σραμείβετο Ll.-J.-P. 5 ἀ]πό, ὑ]πό Ll.-J.-P.
 7 ὁ]πάσσαξ Bartoletti (b) 2 προ[τὶ λέκτρον ἀγεσθαι
 Merkelbach 3 κρα[τερῆς ὑπ' ἀνάγκης Merkelbach
 5 μέσση π[Bartoletti: μεσσηγ[ύς Ll.-J.-P.

56 EtGen AB, a 1123, ii. 172.11 L.-L. (cf. EtMag 135.32, a 1727)

Ἄργαφίης· οἶον·

νιβάμεναι κρήνης ἔδραμον Ἄργαφίης

τινὲς δὲ διὰ τοῦ ἔ, ἀπὸ Γεργάφου τοῦ Ποσειδῶνος· τὸ δὲ ἐντελὲς ἐν τῷ Ἑρμῇ “κρήνης Γαργαφίης”. ὁ †Παρμένιος [Παρθένιος Sylburg; Παρμενίων Meineke; Παρμενίσκος Bergk, *Zeitschr. f. d. Altertumswiss.* 1841, 867] ἄνευ τοῦ γ. ἢ ἔλλειψις ἀπὸ ἱστορίας. οὕτως Ἡρωδιανὸς ἐν τοῖς Περὶ παθῶν [GG III.2, p. 187.24 Lentz].

νιβόμεναι C. A. Lobeck, *Pathologiae Graeci sermonis elementa*, i. (Königsberg, 1853), 93.

(b)

But when he heard the thankless word
 Again he hoped to . . . a common
 Either by persuasion or by mighty (constraint?)
 Then again he went sailing
 There is a certain . . . in the middle
 An island . . . arriving

[5]

56 Etymologicum Genuinum

Argaphiēs: as in

Having washed in the stream of Argaphia, they ran
 . . . ³⁷

Some spell it with an *e*, from Gergaphus the son of Poseidon. It is found in its complete form in the *Hermes*: “Of the spring of Gargaphia”. Parmenius (?) has it without the *g*. The omission is by convention: so, Herodian in *On Cases*.

³⁷ The Graces are the subject: see Alciphron, *Epist.* 1.11.3.

PARTHENIUS

57 Steph. Byz., p. 508.18 Mein. (= Callimachus fr. 802 Pf., incerti auctoris)

Παρρασία· πόλις Ἀρκαδίας . . . ὁ πολίτης Παρράσιος καὶ Παρρασιεύς καὶ Παρρασίς·

δέξονται Φολόης οὔρεα Παρρασίδος,
καὶ Παρρασική.

Φιλορρόης vel -λορόης codd., corr. Salmasius

Parthenio tributa sunt etiam SH 964.1–20 (Spanoudakis 2004); POxy 4711 (a primo editore, W. B. Henry; sed cf. contra Bernsdorff 2007).

58 SPURIUM

58 “Apuleius”, *De Orthographia*, in Bibliothecae Valli-cellianae cod. R. 26, fo. 208^v

Pasiphae nec hya nec diphthongum habet. Daphne dicebatur Spartanis [-nus cod.]: quod certissima daret oracula. fuit et Cretensis regina, Minotauri partu famosa, quo interfecto, Theseus abduxit Ariadnem uxorem sibi et filio Hippolyto Phaedram; cui, Serapione [-ni cod.] Rhodio tradente et Philocoro, vim intulit eius forma captus, uxore necata. at Phaedra indignata filium patri incusavit, quod se attentasset [appellasset cod., corr. Meineke]; qui diras in filium iactavit. quae ratae fuerunt, a suis enim equis in

POETIC FRAGMENTS

57 Stephanus of Byzantium

Parrhasia: a city of Arcadia . . . The inhabitant is *Parrhasios* and *Parrhasieus* and *Parrhasis*:

The mountains of Parrhasian Pholoe will receive
and *Parrhasikē*.

58 SPURIOUS

58 “Apuleius”, *On Spelling*

Pasiphae has neither upsilon nor diphthong. The Spartans called her Daphne, because she gave most reliable oracles. She was also a queen of Crete, famous for giving birth to the Minotaur, after whose killing Theseus abducted Ariadne as his wife together with Phaedra for his son Hippolytus. According to Serapion of Rhodes and Philochorus, he was captivated by Phaedra’s beauty and used force against her, having killed his own wife. Phaedra was outraged and accused the son to the father of having made an attempt on her. He hurled curses upon his son. They were fulfilled when his horses went mad and tore him, in-

PARTHENIUS

biem versis innocens discerptus est. sic illa de se et sorore ultionem sumpsit. Lupus Anilius idem scribit in Helene tragaedia, Parthenius aliter.

POETIC FRAGMENTS

nocent as he was, to pieces. Thus she took revenge for herself and her sister. Lupus Anilius says the same in his *Helene* tragedy. It is otherwise in Parthenius.³⁸

³⁸ "Apuleius" is known only from two 16th c. scholars, and may be an invention. This bizarre version of the story of Theseus and Hippolytus seems to have been conflated with the Tereus myth (see Euphorion 25 n. 36). The citation of Parthenius' name in this extract is wholly unreliable.

ΠΑΡΘΕΝΙΟΤ ΠΕΡΙ ΕΡΩΤΙΚΩΝ
ΠΑΘΗΜΑΤΩΝ

ταῦτα ἐν τῷδε τῷ συγγράμματι περιέχεται

| | | | |
|-----|-------------------------------|-----|-----------------|
| α΄ | περὶ Λύρκου | ιβ΄ | περὶ Παγκρατοῦς |
| β΄ | περὶ Πολυμήλης | κ΄ | περὶ Δειροῦς |
| γ΄ | περὶ Εὐίππης | κα΄ | περὶ Πεισιδίκης |
| δ΄ | περὶ Οἰώνης | κβ΄ | περὶ Ναΐδος |
| ε΄ | περὶ Δευκίππου | κγ΄ | περὶ Χιλωνίδος |
| ς΄ | περὶ Παλλήνης | κδ΄ | περὶ Ἴππαρίνου |
| ζ΄ | περὶ Ἴππαρίνου | κε΄ | περὶ Φαύλλου |
| η΄ | περὶ Ἡρίππης | κς΄ | περὶ Ἀπριάτης |
| θ΄ | περὶ Πολυκρίτης | κζ΄ | περὶ Ἀλκινόης |
| ι΄ | περὶ Δευκώνης | κη΄ | περὶ Κλείτης |
| ια΄ | περὶ Βυβλίδος | κθ΄ | περὶ Δάφνιδος |
| ιβ΄ | περὶ Κάλχου | λ΄ | περὶ Κελτίνης |
| ιγ΄ | περὶ Ἀρπαλύκης | λα΄ | περὶ Θυμοίου |
| ιδ΄ | περὶ Ἀνθῶς | λβ΄ | περὶ Ἀνθίππης |
| ιε΄ | περὶ Δάφνης | λγ΄ | περὶ Ἀσσανός |
| ισ΄ | περὶ Λαοδίκης | λδ΄ | περὶ Κορύθου |
| ις΄ | περὶ τῆς Περιάνδρου μητρὸς | λε΄ | περὶ Εὐλιμένης |
| ιη΄ | περὶ Νεαίρας | λς΄ | περὶ Ἀργανθῶνης |

κ΄ ΑΙΡΟΥΣ Ρ κγ΄ ΙΩΝΙΔΟΣ Ρ
λα΄ ΔΙΜΟΙΤΟΥ Ρ λγ΄ ΑΙΣΑΟΝΟΣ Ρ

SUFFERINGS IN LOVE

This work contains the following stories:

| | | | |
|-------|--------------------|--------|------------|
| I | Lyrcus | XIX | Pancrato |
| II | Polymela | XX | Leiro |
| III | Euippe | XXI | Pisidice |
| IV | Oenone | XXII | Nanis |
| V | Leucippus | XXIII | Chilonis |
| VI | Pallene | XXIV | Hipparinus |
| VII | Hipparinus | XXV | Phayllus |
| VIII | Herippe | XXVI | Apriate |
| IX | Polycrite | XXVII | Alcinoe |
| X | Leucone | XXVIII | Cleite |
| XI | Byblis | XXIX | Daphnis |
| XII | Calchus | XXX | Celtine |
| XIII | Harpalyce | XXXI | Thymoetes |
| XIV | Antheus | XXXII | Anthippe |
| XV | Daphne | XXXIII | Assaon |
| XVI | Laodice | XXXIV | Corythus |
| XVII | Periander's mother | XXXV | Eulimene |
| XVIII | Neaera | XXXVI | Arganthone |

Παρθένιος Κορινθίω Γάλλω χαίρειν.

(1) Μάλιστα σοὶ δοκῶν ἀρμόττειν, Κορινθίε Γάλλε, τὴν ἄθροισιν τῶν ἐρωτικῶν παθημάτων, ἀναλεξάμενος ὡς ὅτι μάλιστα ἐν βραχυτάτοις ἀπέσταλκα. τὰ γὰρ παρά τισι τῶν ποιητῶν κείμενα τούτων, μὴ αὐτοτελῶς λελεγμένα¹, κατανοήσεις ἐκ τῶνδε τὰ πλείστα. (2) αὐτῷ τέ σοι παρέσται εἰς ἔπη καὶ ἐλεγείας ἀνάγειν τὰ μάλιστα ἐξ αὐτῶν ἀρμόδια. <μηδὲ>² διὰ τὸ μὴ παρέιναι τὸ περιττὸν αὐτοῖς, ὃ δὴ σὺ μετέρχῃ, χεῖρον περὶ αὐτῶν ἐννοηθῆς³. οἰοεὶ γὰρ ὑπομνηματίων τρόπον αὐτὰ συνλεξάμεθα, καὶ σοὶ νυνὶ τὴν χρῆσιν ὁμοίαν, ὡς ἔοικε, παρέξεται.

¹ κείμενα τούτων μὴ αὐτοτελῶς λελεγμένων P, corr. Lehrs: κείμενα, <ὑπὸ δὲ> τούτων μὴ αὐτοτελῶς λελεγμένα Hutchinson ² <μηδὲ> Lehrs ³ ἐννοήθης P, corr. Lehrs

Α΄ Περὶ Λύρκου

Ἡ ἱστορία παρὰ Νικαινέτῳ ἐν τῷ Λύρκῳ καὶ Ἀπολλωνίῳ Ῥοδίῳ Καύνῳ

(1) Ἀρπασθείσης Ἰοῦς τῆς Ἀργείας ὑπὸ ληστῶν, ὁ πατὴρ αὐτῆς Ἰναχος μαστήρās τε καὶ ἐρευνητὰς ἄλλους¹ καθῆκεν, ἐν δὲ αὐτοῖς² Λύρκον τὸν Φορωνέως, ὃς μάλα πολλὴν γῆν ἐπιδραμῶν καὶ πολλὴν θάλασ-

¹ <πολλοὺς μὲν> ἄλλους Meineke ² ἐν δὲ αὐτοῖς <καὶ> Meineke, Zangoiannes

Parthenius to Cornelius Gallus, greetings.

Thinking, Cornelius Gallus, that the collection of sufferings in love was very appropriate to you, I have selected them and send them in as brief a form as possible. For those among them which occur in certain poets where they are not narrated in their own right, you will find out for the most part from what follows. (2) You, too, will be able to render the most suitable of them into hexameters and elegiacs. Think none the worse of them because they lack that quality of refined elaboration which you pursue. For I have collected them after the fashion of a little notebook, and they will, I trust, serve you in the same way.

I. LYRCUS

*The story occurs in Nicaenetus in his Lyrcus, and in Apollonius Rhodius' Caunus*¹

When Io of Argos was stolen by pirates, her father Inachus dispatched various people to search and track her down, among them Lyrcus, son of Phoroneus. He traversed vast areas of land, crossed huge tracts of sea, but finally, when

¹ See also XI, which cites Apollonius' *Foundation of Caunus* and quotes an unnamed poem by Nicaenetus.

σαν περαιωθεὶς τέλος, ὡς οὐχ εὔρισκεν, ἀπέιπε τῷ καμάτῳ. καὶ εἰς μὲν Ἄργος, δεδοικῶς τὸν Ἴναχον, οὐ μάλα τι κατῆι ἀφικόμενος δὲ εἰς Καῦνον πρὸς Αἰγυαλὸν³ γαμῆ αὐτοῦ τὴν θυγατέρα Εἰλεβίην. (2) ἔφασαν⁴ γὰρ τὴν κόρην ἰδοῦσαν τὸν Λύρκον εἰς ἔρωτα ἔλθειν καὶ πολλὰ τοῦ πατρὸς δεηθῆναι κατασχεῖν αὐτόν. ὁ δὲ τῆς τε βασιλείας μοῖραν οὐκ ἐλαχίστην ἀποδασάμενος καὶ τῶν λοιπῶν ὑπαργμάτων γαμβρὸν εἶχεν. χρόνου δὲ πολλοῦ προϊόντος, ὡς τῷ Λύρκῳ παῖδες οὐκ ἐγίνοντο, ἦλθεν εἰς Διδυμέως, χρησόμενος περὶ γουῆς τέκνων· καὶ αὐτῷ θεσπίζει ὁ θεὸς παῖδας φύσει, ἧ ἂν ἐκ τοῦ ναοῦ χωρισθεὶς πρώτη συγγένηται. (3) ὁ δὲ μάλα γεγηθὼς ἠπέιγετο πρὸς τὴν γυναικα, πειθόμενος κατὰ νοῦν ἂν αὐτῷ χωρήσειν τὸ μαντεῖον. ἐπεὶ δὲ πλέων ἀφίκετο ἐς Βύβαστον πρὸς Στάφυλον τὸν Διονύσου, μάλα φιλοφρόνως ἐκείνος αὐτὸν ὑποδεχόμενος εἰς πολὺν οἶνον προετρέφατο· καὶ ἐπειδὴ πολλῇ μέθῃ παρέιτο, συγκατέκλιεν αὐτῷ Ἥμιθέαν τὴν θυγατέρα. (4) ταῦτα δὲ ἐποίει προπεπισμένος τὸ τοῦ χρηστηρίου καὶ βουλόμενος ἐκ ταύτης αὐτῷ παῖδας γενέσθαι. δι' ἔριδος μέντοι ἐγένοντο Ῥοῖώ τε καὶ Ἥμιθέα αἱ τοῦ Σταφύλου, τίς αὐτῶν μυχθείη τῷ ξένῳ· τοσοῦτος ἀμφοτέρας κατέσχε πόθος. (5) Λύρκος δὲ ἐπιγνοὺς τῇ ὑστεραία οἷα ἐδεδράκει καὶ τὴν Ἥμιθέαν ὁρῶν συγκατακεκλιμένην, ἔδυσφόρει τε καὶ πολλὰ κατεμέμφετο τὸν Στάφυλον, ὡς ἀπατεῶνα

³ αἰβίαλον, βι in rasura P; corr. Heyne

⁴ φασὶ Rohde

he could not find her, he gave up out of weariness. To Argos he certainly would not return, for fear of Inachus; so he went instead to Caunus² and called upon Aegialus, whose daughter Heilebie he married; (2) they said that on seeing Lyncus the girl fell in love and pleaded with her father to have him. He portioned off not the smallest share of his kingdom and other possessions, and made Lyncus his son-in-law. A long time elapsed, but Lyncus had no issue; so he went to Didyma to consult the oracle about begetting children. The god told him that he would father children on the first woman he had intercourse with when he left the temple. (3) In great delight he began to hurry back to his wife, convinced that the oracle would turn out as he wished. But when his voyage brought him to Bybastus,³ he was most cordially entertained there by Staphylus, Dionysus' son, who encouraged him in some heavy drinking; and once the quantities of alcohol had softened him up, Staphylus put him to bed with his daughter Hemithea. (4) He did this because he had advance knowledge of the oracle and wanted Lyncus to father children on his daughter. There had been some squabbling between Rhoeo and Hemithea, the daughters of Staphylus, as to which of them should sleep with the stranger, so overcome were they both with desire. (5) On the next day Lyncus realised what he had done when he saw Hemithea lying next to him. He took it badly and blamed Staphylus bitterly for deceiv-

² It is not clear why a connection is being claimed between Argos and Caunus, in Caria, though other myths connect the quest for Io with the foundation of cities in Asia Minor.

³ In the Carian Chersonese, *en route* between Didyma and Lyncus' home.

γενόμενον αὐτοῦ. ὕστερον δὲ μηδὲν ἔχων ὃ τι ποιῆ, περιελόμενος τὴν ζώνην δίδωσι τῇ κόρῃ κελύων ἡβήσαντι τῷ παιδί φυλάττειν, ὅπως ἔχη γνώρισμα, ὅπου ἂν ἀφίκοιτο πρὸς τὸν πατέρα αὐτοῦ εἰς Καῦνον, καὶ ἐξέπλευσεν. (6) Αἰγιαλὸς δὲ ὡς ἦσθετο τὰ τε κατὰ τὸ χρηστήριον καὶ τὴν Ἥμιθέαν, ἤλανε⁵ τῆς γῆς αὐτόν. ἔνθα δὴ μάχη συνεχῆς ἦν τοῖς τε τῷ Λύρκῳ προσθεμένοις⁶ καὶ τοῖς τὰ Αἰγιαλοῦ φρονούσιν· μάλιστα δὲ συνεργὸς ἐγένετο Εἰλεβίη· οὐ γὰρ ἀπέειπε τὸν Λύρκον. μετὰ δὲ ταῦτα ἀνδρωθεὶς ὁ ἐξ Ἥμιθέας καὶ Λύρκου (Βασίλος αὐτῷ ὄνομα) ἦλθεν εἰς τὴν Καννίαν· καὶ αὐτὸν γνωρίσας ὁ Λύρκος ἤδη γηραιὸς ὢν ἡγεμόνα καθίστησι τῶν σφετέρων λαῶν.

⁵ ἤλανε <ἐκ> Hirschig
μένους P, corr. Hercher

⁶ τοῖς τε τὸν Λύρκον προσιε-

Β' Περὶ Πολυμήλης

Ἱστορεῖ Φιλίτας Ἑρμῆ

(1) Ὀδυσσεὺς <δὲ>¹ ἀλώμενος περὶ Σικελίαν καὶ τὴν Τυρρηνῶν καὶ τὴν Σικελῶν θάλασσαν ἀφίκετο πρὸς Αἰόλον καὶ Μελιγουνίδα νῆσον· ὃς αὐτὸν κατὰ κλέος σοφίας τεθηπῶς ἐν πολλῇ φροντίδι εἶχεν. τὰ <τε>² περὶ Τροίης ἄλωσιν καὶ ὃν τρόπον αὐτοῖς ἐσκεδάσθη-

¹ <δὲ> Meineke

² <τε> Legrand

ing him; but afterwards, since there was nothing he could do, he took off his belt and gave it to the girl, telling her to save it for their son when he grew up, so that the boy should have a token when he came looking for his father in Caunus. And so he sailed away. (6) When Aegialus learned about the oracle and Hemithea, he tried to banish Lyrus from his country, and from then on there was constant fighting between the supporters of Lyrus and those on Aegialus' side. But Heilebie was Lyrus' staunchest ally, for she would not repudiate her husband. Afterwards, when the son of Hemithea and Lyrus had grown up (he was called Basilus), he arrived in Caunus, where he was recognised by the now aging Lyrus, who made him leader of his own people.⁴

II. POLYMELA

Philitas tells the story in his Hermes

(1) While Odysseus was roaming around Sicily and the Etruscan and Sicilian seas, he came to Aeolus on the island of Meligounis. Admiring him on account of his famous wisdom, Aeolus treated Odysseus with the highest consideration; he plied him with questions about the capture of

⁴ In many respects the story is a copy of the myth of Aegeus, who consulted the Delphic oracle about his childlessness, was tricked by Pittheus on his return, and fathered Theseus on Pittheus' daughter. The civil strife between Lyrus, on his return, and his father-in-law may also recall the strife between Aegeus and his nephews, the Pallantidae. The main difference is that when Theseus comes to find his father, he faces hostility from his step-mother (Medea), and Lyrus does not.

σαν αἱ νῆες κομιζόμενοι ἀπὸ τῆς Ἰλίου διεπυνθάνετο, ξενίζων τε αὐτὸν πολλὸν χρόνον διήγεν. (2) τῷ δ' ἄρα καὶ αὐτῷ ἦν ἡ μονὴ ἡδομένη³. Πολυμήλη γὰρ τῶν Αἰολίδων τις ἐρασθεῖσα αὐτοῦ κρύφα συνῆν. ὡς δὲ τοὺς ἀνέμους ἐγκεκλεισμένους παραλαβὼν ἀπέπλευσεν, ἡ κόρη φαρᾶται τινα τῶν Τρωϊκῶν λαφύρων ἔχουσα καὶ τούτοις⁴ μετὰ πολλῶν δακρῶν ἀλινδουμένη. (3) ἔνθα <δὴ>⁵ ὁ Αἰολος τὸν μὲν Ὀδυσσεὰ καίπερ οὐ παρόντα ἐκάκισεν τὴν δὲ Πολυμήλην ἐν νῷ ἔσχε τίσασθαι. ἔτυχε δὲ αὐτῆς ἡρασμένος ὁ ἀδελφὸς Διῶρης, ὃς αὐτὴν παραιτεῖται τε καὶ πείθει τὸν πατέρα αὐτῷ συνοικίσαι.

³ ἡδομένη P, corr. Leopardus

⁴ κὰν τούτοις Kayser

⁵ <δὴ> Hercher

Γ' Περὶ Εὐίππης

Ἱστορεῖ Σοφοκλῆς Εὐρύαλος

(1) Οὐ μόνον δὲ Ὀδυσσεὺς περὶ Αἰόλον ἐξήμαρτεν, ἀλλὰ καὶ μετὰ τὴν ἄλλην, ὡς τοὺς μνηστῆρας ἐφόνευσεν, εἰς Ἡπειρον ἑλθὼν χρηστηρίων τιῶν ἕνεκα, τὴν Τυρίμμα θυγατέρα ἔφθειρεν Εὐίππην, ὃς αὐτὸν οἰκείως τε ὑπέδεξάτο καὶ μετὰ πάσης προθυμίας ἐξένιζεν. παῖς δὲ αὐτῷ γίνεται ἐκ ταύτης Εὐρύαλος. (2) τοῦτον ἡ μήτηρ, ἐπεὶ εἰς ἤβην ἦλθεν, ἀποπέμπεται εἰς

Troy and the way their ships had been scattered on the return from Ilium, and acted as his host for a long time. (2) In fact the stay was not without its pleasures for Odysseus too. Polymela, one of Aeolus' daughters, had fallen in love with him and was conducting a secret liaison with him. When Odysseus sailed away, taking the winds enclosed in a bag, the girl was discovered clinging to some of the spoils from Troy, and rolling about on them in floods of tears. (3) Then Aeolus cursed Odysseus, even in his absence, and had a good mind to punish Polymela. But it so happened that her brother Diorea was in love with her; he asked for her punishment to be remitted and persuaded their father to make her his wife.⁵

III. EUIPPE

Sophocles tells the story in his Euryalus

(1) Aeolus was not the only one Odysseus wronged. Even after his wanderings, after he had killed the suitors, he went to Epirus because of some oracles⁶ and there seduced Euipe the daughter of Tyrimmas, who had welcomed him kindly and entertained him with all possible goodwill. She bore him a son, Euryalus. (2) Once the boy had reached early manhood, his mother sent him to Ithaca

⁵ Based on *Od.* 10.1–27, especially the brother-sister incest of 7. Possible influences include an early form of the story of Dido and Aeneas, and Euripides' *Aeolus*, which dealt with another Aeolid couple, Canace and her brother Macareus. But unlike either of these stories, Parthenius' has a happy ending.

⁶ Deliberately obscure: perhaps referring to Teiresias' message in *Od.* 11.121–125, or perhaps to a consultation at Dodona of which there are only hints in the *Odyssey*.

Ἰθάκην συμβόλαιά τινα δοῦσα ἐν δέλτῳ κατεσφραγισμένα. τοῦ δὲ Ὀδυσσεῶς κατὰ τύχην τότε μὴ παρόντος, Πηνελόπη καταμαθούσα ταῦτα, καὶ ἄλλως δὲ προπεπυσμένη τὸν τῆς Εὐλύππης ἔρωτα, πείθει τὸν Ὀδυσσεῖα παραγεγόμενον, πρὶν ἢ γνῶναί τι τούτων ὡς ἔχει, κατακτείνει τὸν Εὐρύαλον ὡς ἐπιβουλεύοντα αὐτῷ. (3) καὶ Ὀδυσσεὺς μὲν διὰ τὸ μὴ ἐγκρατῆς φῦναι μηδὲ ἄλλως ἐπιεικῆς, αὐτόχειρ τοῦ παιδὸς ἐγένετο. καὶ οὐ μετὰ πολὺν χρόνον ἢ τόδε ἀπεργάσασθαι πρὸς τῆς αὐτὸς αὐτοῦ γενεᾶς τρωθεὶς ἀκάνθη θαλασσίας τρυγόνος ἐτελεύτησεν.

1 ἀπεργάσθαι P, corr. Gale

Δ΄ Περὶ Οἰνώνης

Ἰστορεῖ Νικάανδρος ἐν τῷ Περὶ Ποιητῶν καὶ Κεφάλων ὁ Γεργίθιος ἐν Τρωϊκοῖς

(1) Ἀλέξανδρος <δὲ>¹ ὁ Πριάμου βουκολῶν κατὰ τὴν Ἰδην ἠράσθη τῆς Κεβρήνος θυγατρὸς Οἰνώνης. λέγεται δὲ ταύτην ἔκ του θεῶν κατεχομένην θεσπίζειν περὶ τῶν μελλόντων καὶ ἄλλως δὲ ἐπὶ συνέσει φρενῶν ἐπὶ μέγα διαβεβόησθαι. (2) ὁ οὖν Ἀλέξανδρος αὐτὴν ἀγαγόμενος παρὰ τοῦ πατρὸς εἰς τὴν Ἰδην, ὅπου αὐτῷ οἱ σταθμοὶ ἦσαν, εἶχε γυναῖκα· καὶ αὐτῇ φιλοφρονούμενος < >² μηδαμὰ προλεύψει ἐν περισσοτέρῳ

1 <δὲ> Meineke

2 <ὑπέσχετο> Legrand, exempli gratia

with some tokens sealed up in a wax tablet. By chance Odysseus was not there at the time; but Penelope found out what was going on—indeed, she had earlier knowledge of Odysseus' affair with Equippe—and she persuaded Odysseus, on his return, to kill Euryalus as a conspirator before he knew the truth of the matter. (3) And so, through lack of self-control, and because in other ways he was not a reasonable man, Odysseus became the murderer of his own son. Not long afterwards he was wounded by the prickle of a sting-ray, and died at the hands of his own flesh and blood.⁷

IV. OENONE

The story is told by Nicander in his On Poets and by Cephalaon of Gergitha⁸ in his Troica

(1) When Priam's son Alexander was a shepherd on Mount Ida he fell in love with Oenone, the daughter of Cebren. She is supposed to have been inspired by one of the gods to prophesy about the future, and to be very celebrated, besides, for her keen intelligence. (2) And so Alexander took her from her father's house to Ida, where his steadings were, and made her his wife; he <promised> her lovingly that he would never leave her and that he would hold her

⁷ The *Telegony* told how Telegonus, Odysseus' son by Circe, unwittingly slew his father with a spear tipped with the barb of a sting-ray. This was one attempt to clarify Teiresias' prediction that death would come to Odysseus "from the sea" (*Od.* 11.134).

⁸ i.e. Hegesianax of Alexandria Troas, who composed a Troy romance in the person of the fictitious Cephalaon. "Cephalaon" is also cited in the manchette of xxxiv for the story of Oenone's son Corythus.

τε τιμῇ ἄξιον. (3) ἡ δὲ συνίεναι μὲν ἔφασκεν εἰς τὸ παρὸν ὡς δὴ πάνυ αὐτῆς ἐρώφῃ χρόνον μέντοι τινα γενήσεσθαι ἐν ᾧ ἀπαλλάξας αὐτὴν εἰς τὴν Εὐρώπην περαιωθήσεται, κάκει πτοηθεὶς ἐπὶ γυναικὶ ξένην πόλεμον ἐπάξεται τοῖς οἰκείοις. (4) ἐξηγείτο δὲ ὡς δεῖ αὐτὸν ἐν τῷ πολέμῳ τραπήναι καὶ ὅτι οὐδεὶς αὐτὸν οἶός τε ἔσται ὑγιῆ ποιῆσαι ἢ αὐτῆ. ἐκάστοτε δὲ ἐπιλεγόμενης αὐτῆς <ταῦτα>³ ἐκεῖνος οὐκ εἶα μεμνήσθαι. χρόνου δὲ προϊόντος, ἐπειδὴ Ἑλένην ἔγημεν, ἡ μὲν Οἰωνῶν, μεμφομένη τῶν πραχθέντων τὸν Ἀλέξανδρον, εἰς Κεβρήνα, ὅθεν περ ἦν γένος, ἀπεχώρησεν· ὁ δὲ, παρήκοντος ἤδη τοῦ πολέμου, διατοξεύομενος Φιλοκτῆτη τιτρώσκεται. (5) ἐν νῶ δὲ λαβῶν τὸ τῆς Οἰωνῶν ἐπος, ὅτε ἔφατο αὐτὸν πρὸς αὐτῆς μόνης οἶόν τε εἶναι ἰαθῆναι, κήρυκα πέμπει δεησόμενον ὅπως ἐπειχθεῖσα ἀκέσηταί τε αὐτὸν καὶ τῶν παροικομένων λήθην ποιήσεται, ἅτε δὴ κατὰ θεῶν βούλησίν [τε] ἀφικόμενων⁴. (6) ἡ δὲ αὐθαδέστερον ἀπεκρίνατο ὡς χρηὴ παρ' Ἑλένην αὐτὸν ἰέναι κάκεινης δέισθαι· αὐτῆ δὲ μάλιστα ἠπειύετο ἔνθα διεπέπυστο⁵ κείσθαι αὐτόν. τοῦ δὲ κήρυκος τὰ λεχθέντα παρὰ τῆς Οἰωνῶν θάπτον ἀπαγγείλαντος, ἀθυμήσας ὁ Ἀλέξανδρος ἐξέπνευσεν· (7) Οἰωνῶν δὲ, ἐπεὶ νέκυν ἤδη κατὰ γῆς κείμενον ἐλθοῦσα εἶδεν⁶, ἀνώμωξέ τε καὶ πολλὰ κατολοφυραμένη διεχρήσατο ἑαυτήν.

³ <ταῦτα> Zangoiannes

ἀφικόμενον P

⁶ ἶδεν P, corr. Passow

⁴ [τε] ἀφικόμενων Meineke: τε

⁵ ἔνθα δὲ ἐπέπυστο P, corr. Schultze

in ever-increasing honour. (3) She used to reply that she knew very well that he was totally devoted to her for the time being, but that there would come a time when he would abandon her and cross over to Europe, and there, infatuated with a foreign woman, would bring war upon his own people. (4) She went on to explain that it was fated for him to be wounded in the war and that nobody would be able to heal him save her, herself. But whenever she mentioned this he would not allow her to continue. Time went by, and Paris married Helen; Oenone resented him for what had happened⁹ and went back to Cebren and her family home. But then, once the war came on, Paris was wounded by a bow-shot from Philoctetes. (5) He remembered Oenone's words, when she had said that he could be healed only by her, and he sent a herald to beg her to come quickly and cure him, to forget about the past since it had all happened through the will of the gods. (6) She responded, haughtily, that he would have to go to Helen and make the request of her. Nevertheless, she made all haste to the place where she had found out that he was lying. But the herald reported back Oenone's words too soon, and Alexander lost all heart and died. (7) When Oenone arrived and saw him now dead and lying on the ground, she wailed aloud and in deep distress put an end to her own life.

⁹ It may be that Parthenius' source motivated Oenone's resentment through Paris' murder of their son (see xxxiv).

Ε' Περὶ Λευκίππου

Ἱστορεῖ Ἑρμησιάνναξ Λεοντίω

(1) Λεύκιππος δέ, Ξανθίου παῖς, γένος τῶν ἀπὸ Βελλεροφόντου, διαφέρων ἰσχυρῶς μάλιστα τῶν καθ' ἑαυτόν, ἤσκει τὰ πολεμικά· διὸ πολλὸς ἦν λόγος περὶ αὐτοῦ παρά τε Λυκίοις καὶ τοῖς προσεχέσι τούτοις, ἅτε δὴ ἀγομένους καὶ πᾶν ὅτιοῦν δυσχερὲς πάσχουσιν. (2) οὗτος κατὰ μῆνιν Ἀφροδίτης εἰς ἔρωτα ἀφικόμενος τῆς ἀδελφῆς τῶς μὲν ἐκαρτέρει, οἰόμενος ῥῆστα ἀπαλλάξασθαι¹ τῆς νόσου. ἐπεὶ μέντοι χρόνον διαγενομένου οὐδὲ ἐπ' ὀλίγον ἐλώφα τὸ πάθος, ἀνακοινοῦται τῇ μητρὶ καὶ πολλὰ καθικέτευε μὴ περιδεῖν αὐτὸν ἀπολλύμενον· εἰ γὰρ αὐτῷ μὴ συνεργήσειεν, ἀποσφάξειν αὐτὸν ἠπίλει. τῆς δὲ παραχρήμα τὴν ἐπιθυμίαν φαμένης τελευτήσκειν², ῥάων ἤδη γέγονεν. (3) ἀνακαλεσαμένη δὲ τὴν κόρην συγκατακλίνει τὰδελφῶ· καὶ οὕτως συνῆσαν οὐ μάλ᾽ αὖτις δαδοκότες, ἕως τις ἐξαγγέλλει τῷ κατεγγυημένῳ τὴν κόρην μνηστῆρι. ὁ δὲ τὸν τε αὐτοῦ πατέρα παραλαβὼν καὶ τινὰς τῶν προσηκόντων πρόσεισι τῷ Ξανθίῳ καὶ τὴν πρᾶξιν καταμηνύει, μὴ δηλῶν τοῦνομα τοῦ Λευκίππου. (4) Ξάνθιος δὲ δυσφορῶν ἐπὶ τοῖς προσηγεγμένους πολλὴν σπουδὴν ἐτίθετο φωρᾶσαι τὸν φθορέα καὶ διεκελεύσατο τῷ μνηστῆρι, ὅποτε ἴδοι συνόντας, αὐτῷ δηλῶσαι. τοῦ δὲ ἐτοιμῶς ὑπακούσαντος καὶ αὐτίκα τὸν πρεσβύτερον ἐπαγομένου τῷ θαλάμῳ, ἦ

V. LEUCIPPUS

Hermesianax tells the story in the Leontium

(1) Leucippus, the son of Xanthius and a descendant of Bellerophon, excelled his contemporaries in strength and practised the arts of war. There was much talk of him among the Lycians and their neighbours, who were being plundered by him and suffering every sort of unpleasantness. (2) Through the wrath of Aphrodite this man fell in love with his own sister. For some time he held out against it, thinking that he would easily be cured of his sickness; but when time passed and the condition had not eased at all, he told his mother and pleaded with her not to look on while he died of love: he threatened that unless she helped him, he would kill himself. Without hesitation his mother promised to accomplish his desire, and this immediately made him easier. (3) She sent for the girl and put her to bed with her brother, and after this they carried on their affair without fear of anyone until someone went and told the suitor who was betrothed to the girl. Taking his father and some of his male kinsmen he approached Xanthius and told him of the affair, except that he did not reveal the name of Leucippus. (4) Xanthius was distressed by what he was told and made it his main business to hunt out the seducer: he told the informer to let him know when he found the two of them together. The other readily agreed, and brought the old man straightaway to the bedchamber. At

¹ ἀπαλλάξασθαι Cornarius² τελεύτειν P, corr. Martini

παῖς, αἰφνιδίου ψόφου γενηθέντος, ἔτεο διὰ θυρῶν, οιομένη λήσεσθαι τὸν ἐπιόντα· καὶ αὐτὴν ὁ πατὴρ ὑπολαβὼν εἶναι τὸν φθορέα πατάξας μαχαίρᾳ καταβάλλει. (5) τῆς δὲ περιωδύνου γενομένης καὶ ἀνακραγούσης, ὁ Λευκίππος ἐπαμύνων αὐτῇ καὶ διὰ τὸ ἐκπεπλήχθαι μὴ προϋδόμενος ὅστις ἦν, κατακτείνει τὸν πατέρα. δι' ἣν αἰτίαν ἀπολιπὼν τὴν οἰκίαν³ Θεταλοῖς [ἐπὶ τοῖς συμβεβηκόσιν]⁴ εἰς Κρήτην ἡγήσατο, κἀκέθεν ἐξελαθεῖς ὑπὸ τῶν προσοίκων εἰς τὴν Ἐφεσίαν ἀφίκετο, ἔνθα χωρίον ᾤκησε τὸ Κρητιναῖον ἐπικληθέν. (6) τοῦ δὲ Λευκίππου τούτου λέγεται τὴν Μανδρολύτου θυγατέρα Λευκοφρύην ἐρασθεῖσαν προδοῦναι τὴν πόλιν τοῖς πολεμίοις, ὧν ἐτύγχανεν ἡγούμενος ὁ Λεύκιππος, ἐλομένων αὐτὸν κατὰ θεοπρόπιον τῶν δεκατευθέντων ἐκ Φερῶν ὑπ' Ἀδμήτου.

³ οἰκίαν Rohde, Wilamowitz; οἰκίαν P ⁴ [ἐπὶ τοῖς συμβεβηκόσιν] Hutchinson: [ἐπὶ τοῖς συμβεβηκόσιν Rohde; post ἀπολιπὼν transp. Legrand

5' Περὶ Παλλήνης

Ἱστορεῖ Θεαγένης¹ καὶ Ἡγήσιππος ἐν Παλληνακοῖς

(1) Λέγεται <δὲ>² καὶ Σίθωνα, τὸν Ὀδομάντων βασιλέα, γεννηῆσαι θυγατέρα Παλλήνην καλήν τε καὶ³ ἐπί-

¹ ΔΙΟΓΕΝΗΣ P, corr. Gale

² <δὲ> Meineke

³ δὲ καὶ P, corr. Heyne

the sudden noise the girl darted through the door, thinking that she would escape whoever was coming in; but her father thought she was the seducer, stabbed her with a dagger, and struck her down. (5) In agony she cried out, and Leucippus came to her rescue; yet, in the chaos, he did not look to see who was there, and killed his father. He had to leave his homeland after this, and put himself at the head of a band of Thessalians who were on their way to Crete; but, driven thence by the neighbouring peoples, he went to Ephesian territory where he founded the place called Cretinaeum. (6) It was this Leucippus for love of whom Leucophrye, the daughter of Mandrolytus, is supposed to have betrayed her city to the enemy under Leucippus' command; the tithed force sent out from Pherae by Admetus had chosen him for their leader on the advice of an oracle.¹⁰

VI. PALLENE

The story is told by Theagenes and in Hegestippus' Palleniaca

(1) It is also said that Sithon, king of the Odomanti, had a lovely and charming daughter Pallene, whose fame spread

¹⁰ Leucippus is also known from the foundation inscription of Magnesia on the Maeander, which tells how the Delphic oracle appointed him leader of a party of Thessalian exiles who were seeking to return home from Crete. Parthenius seems to refer to different versions of this tradition in §§5 and 6. The inscription does not mention the story of his sister (which, however, has much in common with accounts of other colonisation-figures driven to leave home because of some polluting crime).

χαριν, καὶ διὰ τοῦτο ἐπὶ πλείστον χωρήσαι κλέος αὐτῆς φοιτᾶν τε μνηστῆρας οὐ μόνον ἀπ' αὐτῆς Θράκης ἀλλὰ καὶ ἔτι πρόσωθέν τινας, ἀπό τε Ἰλλυρίδος <καὶ>⁴ τῶν ἐπὶ Ταναΐδος ποταμοῦ κατοκημένων. (2) τὸν δὲ Σίθωνα πρῶτον μὲν κελεύειν τοὺς ἀφικνουμένους μνηστῆρας πρὸς μάχην ἰέναι < > τὴν κόρην ἔχοντα, εἰ δὲ ἤπτων φανεῖη, τεθνάναι, τούτῳ τε τῷ τρόπῳ πάνυ συχνοὺς ἀνηγήκει. (3) μετὰ δέ, ὡς αὐτὸν τε ἢ πλείων ἰσχύς ἐπιλελοίπει, ἔγνωστό τε αὐτῷ τὴν κόρην ἀρμόσασθαι, δύο μνηστῆρας ἀφυγμένους, Δρύαντά τε καὶ Κλείτον, ἐκέλευεν, ἄθλου προκειμένου τῆς κόρης, ἀλλήλοις διαμάχεσθαι καὶ τὸν μὲν τεθνάναι, τὸν δὲ περιγεγόμενον τὴν τε βασιλείαν καὶ τὴν παῖδα ἔχειν. (4) τῆς δὲ ἀφωρισμένης ἡμέρας παρουσίης, ἢ Παλλήνη (ἔτυχε γὰρ ἐρώσα τοῦ Κλείτου) πάνυ ὀρρώδει περὶ αὐτοῦ καὶ σημῆναι μὲν οὐκ ἐτόλμα τινὶ τῶν ἀμφ' αὐτήν⁵, δάκρυα δὲ πολλὰ ἔχείτο τῶν παρεῖδων αὐτῆς, ἕως ὅτε <ὁ>⁶ τροφεὺς αὐτῆς πρεσβύτης, ἀναπυθιανόμενος καὶ ἐπιγνούς τὸ πάθος, τῇ μὲν θαρρεῖν παρεκελεύσατο ὡς, ἢ βούλεται, ταύτη τοῦ πράγματος χωρήσοντος· αὐτὸς δὲ κρύφα ὑπέρχεται τὸν ἠνίοχον τοῦ Δρύαντος καὶ αὐτῷ χρυσὸν πολὺν ὁμολογήσας πείθει διὰ τῶν ἀρματηγῶν⁷ τροχῶν μὴ διεῖναι τὰς περόνας. (5) ἔνθα δὴ, ὡς ἐς μάχην ἐξήεσαν καὶ ἤλανεν ὁ Δρύας ἐπὶ τὸν Κλείτον, [καὶ]⁸ οἱ τροχοὶ περιερύησαν αὐτῷ τῶν ἀρμάτων καὶ οὕτως πεσόντα αὐτὸν ἐπιδραμῶν ὁ Κλείτος ἀναιρεῖ. (6) αἰσθόμενος δὲ ὁ Σίθων τὸν τε ἔρωτα καὶ τὴν ἐπιβουλήν τῆς θυγατρὸς,

far and wide, and for whose sake suitors came not only from Thrace itself, but also from further afield, from Illyria and from among the people settled on the banks of the Tanais. (2) First Sithon had the incoming suitors fight (him) < > taking the girl, while the one who showed himself the weaker was to die; and in this way he killed off a great many. (3) Later, when the greater part of his strength had left him and he resolved to get the girl married, he ordered two new arrivals, Dryas and Cleitus, to fight with each other with the girl as prize. One was to die, the survivor to have the girl and the kingdom. (4) When the appointed day dawned, Pallene (who, so it turned out, had fallen in love with Cleitus) was very much afraid for him. She had not the heart to confess this to any of her attendants; but her cheeks so ran with tears that eventually her old tutor realised and diagnosed her condition. He told her to keep her spirits up, that things would go just as she wanted. Secretly he approached Dryas' charioteer, promising him a great deal of money if he would not insert the linch-pins in the chariot-wheels. (5) So when they went out to battle and Dryas charged at Cleitus, the wheels fell away from under the car, and Cleitus rushed up to him as he lay there and dispatched him. (6) But Sithon realised both his daughter's passion and her stratagem. He heaped up an enor-

⁴ <καὶ> Cornarius

⁵ αὐτήν Holford-Strevens: αὐτόν P

⁶ <ὁ> Martini

⁷ ἀρματηγῶν Meineke

⁸ [καὶ] Meineke

μάλα μεγάλην πυρὰν νήσας καὶ ἐπιθεὶς τὸν Δρύαντα οἶός τε ἦν ἐπισφάζειν⁹ καὶ τὴν Παλλήνην. φαντάσματος δὲ θεοῦ γενομένου καὶ ἑξαπιναίως ὕδατος ἐξ οὐρανοῦ πολλοῦ καταρραγέντος, μετέγνω τε καὶ γάμοις ἀρεσάμενος τὸν παρόντα Θρακῶν ὄμιλον ἐφίγησι τῷ Κλείτῳ τὴν κόρην ἄγεσθαι.

Ζ' Περὶ Ἰππαρίνου

Ἱστορεῖ Φανίας ὁ Ἐρέσιος

(1) Ἐν δὲ τῇ Ἰταλῇ Ἡρακλείᾳ παιδὸς διαφόρου τὴν ὄψιν (Ἰππαρίνος [ἦν]¹ αὐτῷ ὄνομα) τῶν πάντων δοκίμων Ἀντιλέων ἠράσθη· ὃς πολλὰ μηχανώμενος οὐδαμῇ δυνατὸς ἦν αὐτὸν ἀρμόσασθαι, περὶ δὲ γυμνάσια διατρίβοντι πολλὰ τῷ παιδί προσρυεῖς ἔφη τοσοῦτον αὐτοῦ πόθον ἔχειν ὥστε πάντα πόνον ἂν τλήναι² καὶ ὅτι ἂν κελεύει³, μηδενὸς αὐτὸν ἀμαρτήσεσθαι. (2) ὁ δὲ ἄρα κατειρωνευόμενος προσέταξεν αὐτῷ ἀπὸ τινος ἐρμυνοῦ χωρίου, ὃ μάλιστα ἐφρουρεῖτο ὑπὸ τοῦ⁴ τῶν Ἡρακλεωτῶν τυράννου, τὸν κώδωνα κατακομίσει, πειθόμενος μὴ ἂν ποτε τελέσειν αὐτὸν τόνδε τὸν ἄθλον. (3) Ἀντιλέων δὲ κρύφα τὸ φρούριον ὑπέλθων καὶ λοχίσας τὸν φύλακα τοῦ κώδωνος κατακαίνειν καὶ ἐπειδὴ ἀφίκετο πρὸς τὸ μεριάκιον ἐπιτέλεσας τὴν

⁹ οἰστεοσιν ἐπισφάζειν P¹ (ῥετο συνεπισφάζειν P²), corr. Martini ¹ [ἦν] Meineke ² ἀνατλήναι P, corr. Meineke ³ κελεύη Meineke ⁴ του P, corr. Gale

mous pyre and set Dryas on top. He was going to slay Pallene on it, too, only a divine visitation stopped him: suddenly a huge shower of rain burst forth from the heavens, and Sithon relented. He treated the assembled Thracian crowd to a wedding-feast, and let Cleitus have the girl.¹¹

VII. HIPPARINUS

The story occurs in Phantias of Eresus

(1) In Heraclea in Italy there was a beautiful boy called Hipparinus who came from a very good family. His lover, Antileon, tried everything but was wholly unable to win him round. He would often dash up to the boy, who was a regular at the gymnasium, declaring that he wanted him so much that he would endure any hardship, that whatever the boy told him to do, he would fail in nothing. (2) Now the boy asked him ironically to fetch the bugle from a certain rocky place that was kept under special guard by the Heracleean tyrant,¹² convinced that Antileon would never manage this feat. (3) But Antileon secretly approached the fort, lay in wait for the man who was guarding the bugle, and killed him. And when he came back to the boy, the

¹¹ A rewritten version of the myth of Oenomaus, Pelops, and Hippodameia, the difference being that Sithon eventually agrees to his daughter's marriage; the pursuit of the suitor by the father is replaced by a head-to-head between two suitors.

¹² A gloss in the right margin at this point names the tyrant as Archelaus.

ὑπόσχεσιν, ἐν πολλῇ αὐτῷ εὐνοίᾳ ἐγένετο, καὶ ἐκ τοῦδε μάλιστα ἀλλήλους ἐφίλουν. (4) ἐπεὶ δὲ ὁ τύραννος τῆς ὥρας ἐγλίχετο τοῦ παιδὸς καὶ οἶός τε ἦν αὐτὸν βία ἄγεσθαι⁵, δυσανασχετήσας ὁ Ἀντιλέων ἐκείνῳ μὲν παρεκελεύσατο μὴ ἀντιλέγοντα⁶ κινδυνεύειν· αὐτὸς δὲ οἴκοθεν ἐξίοντα τὸν τύραννον προσδραμὼν ἀνέειλεν. (5) καὶ τοῦτο δράσας δρόμῳ ἴετο καὶ διέφυγεν ἄν, εἰ μὴ προβάτοις συνδεδεμένοις ἀμφιπεσῶν ἐχειρώθη. διὸ τῆς πόλεως εἰς τάρχαϊον ἀποκαταστάσης, ἀμφοτέροις παρὰ τοῖς Ἡρακλεώταις ἐτέθησαν εἰκόνες χαλκαῖ, καὶ νόμος ἐγράφη, μηδένα ἐλαύνειν τοῦ λοιποῦ πρόβατα συνδεδεμένα.

5 βία <προσ>άγεσθαι Hercher: βιάζεσθαι Cobet

6 ἀντιλέγειν P, corr. Scaliger

Η΄ Περὶ Ἡρίππης

Ἱστορεῖ Ἀριστόδημος ὁ Νυσαεὺς ἐν ἁ΄ Ἱστοριῶν περὶ τούτων¹, πλὴν ὅτι τὰ ὀνόματα ὑπαλλάττει ἀντὶ Ἡρίππης καλῶν Εὐθυμίας², τὸν δὲ βάρβαρον Κανάραν

(1) Ὅτε δὲ οἱ Γαλάται κατέδραμον τὴν Ἰωνίαν καὶ τὰς πόλεις ἐπόρθουν, ἐν Μιλήτῳ Θεσμοφοριῶν ὄντων καὶ συνηθροισμένων <τῶν>³ γυναικῶν ἐν τῷ ἱερῷ, ὃ βρα-

¹ Ἱστοριῶν Περὶ Τόπων Calderon Dorda
P, corr. Dindorf

² ΓΥΘΤΜΙΑΝ

³ <τῶν> Schneider

misson accomplished, the boy became very fond of him and from that time onwards they loved each other dearly. (4) When the tyrant began to lust after the young man's beauty and was on the point of using force to abduct him, Antileon was outraged. He told the boy not to incur risks by a refusal; but he himself, when the tyrant was leaving his house one day, rushed up and assassinated him.¹³ (5) This done, he fled and would have escaped had he not fallen in with a flock of sheep all tied together and been captured. So once the city had returned to its original constitution the Heracleotes erected bronze statues to both men, and a law was enacted that no-one in the future was to drive bound sheep.

VIII. HERIPPE

The story is told by Aristodemus of Nysa in the first book of his Histories, except that he changes the names and calls the woman Euthymia instead of Herippe, and the barbarian Cauaras¹⁴

(1) It was the time when the Gauls had invaded Ionia and were sacking its cities.¹⁵ The Thesmophoria were being celebrated in Miletus, and the women were gathered in

¹³ A simplified copy of the Athenian tyrannicide legend surrounding Harmodius and Aristogeiton (Thuc. 6.54–58). Heraclea was founded in 433–432, though variant versions locate the story in nearby Metapontum.

¹⁴ The name suggests a connection with Massilia (Marseilles) and the surrounding territory. Gallus himself came from Forum Julii (Fréjus) not far to the east.

¹⁵ In and after 278/7; Miletus was sacked in about 277.

χὸ τῆς πόλεως ἀπέχει, ἀποσπασθέν τι μέρος τοῦ βαρβαρικοῦ διήλθεν εἰς τὴν Μιλησίαν καὶ ἑξαπιναιῶς ἐπιδραμὸν ἀνείλε τὰς γυναῖκας. (2) ἔνθα δὴ τὰς μὲν ἔρρυσαντο πολὺ ἀργύριόν τε καὶ χρυσίον ἀντιδόντες· τινὲς δὲ, τῶν βαρβάρων αὐταῖς οἰκειωθέντων, ἀπήχθησαν, ἐν δὲ αὐταῖς καὶ Ἡρίππη, γυνὴ ἡ Ξάνθου, ἀνδρὸς ἐν Μιλήτῳ πάνυ δοκίμου γένους τε τοῦ πρώτου, παιδίον ἀπολιπούσα διαιεῖς. (3) ταύτης πολὺν πόθον ἔχων ὁ Ξάνθος ἐξηγγυρίσατο μέρος τῶν ὑπαργμάτων καὶ κατασκευασάμενος χρυσοῦς <δισ>χιλίους⁴ τὸ μὲν πρῶτον εἰς Ἰταλίαν ἐπεραιώθη, ἐντεῦθεν δὲ ὑπὸ ἰδιοξένων τινῶν κομιζόμενος εἰς Μασσαλίαν ἀφικνεῖται, κακείθεν εἰς τὴν Κελτικήν. (4) καὶ προσελθὼν τῇ οἰκίᾳ, ἔνθα αὐτοῦ συνῆν ἡ γυνὴ ἀνδρὶ τῶν μάλιστα παρὰ Κελτοῖς δοξαζομένων, ὑποδοχῆς ἐδεῖτο τυχεῖν. τῶν δὲ διὰ φιλοξενίαν ἐτοίμως αὐτὸν ὑποδεξάμενων, εἰσελθὼν ὄρῳ τὴν γυναῖκα, καὶ αὐτὸν ἐκείνη τῷ χεῖρι ἀμφιβαλοῦσα μάλα φιλοφρόνως προσηγάγετο. (5) παραχρῆμα δὲ τοῦ Κελτοῦ παραγενομένου, διεξήλθεν αὐτῷ τὴν τε ἄλλην τάνδρὸς ἡ Ἡρίππη καὶ ὡς αὐτῆς ἔνεκα [καί]⁵ ἦκοι λύτρα καταθησόμενος. ὁ δὲ ἡγάσθη τῆς ψυχῆς τὸν Ξάνθον καὶ αὐτίκα συνουσίαν ποιησάμενος τῶν μάλιστα προσηκόντων ἐξένιζεν αὐτόν. παρατείοντος δὲ τοῦ πότου, τὴν γυναῖκα συγκατακλίνει αὐτῷ καὶ δι' ἑρμηνέως ἐπυνθάνετο πηλίκην οὐσίαν εἶη κεκτημένος τὴν σύμπασαν. τοῦ δὲ εἰς ἀριθμὸν χιλίων χρυσῶν φήσαντος, ὁ βάρβαρος εἰς τέσσαρα μέρη κατανέμειν αὐτὸν ἐκέλευε καὶ τὰ μὲν

the temple which lay at a short distance from the city, when a detachment of the barbarian army entered Milesian territory and made a sudden raid in which they carried off the women. (2) Some of them were ransomed for large sums of gold and silver, but others became the wives of the barbarians and were taken away. Among them was Herippe, the wife of Xanthus, a highly-respected man in Miletus from one of its foremost families, leaving behind a little child of two years old. (3) Xanthus, who missed her greatly, turning part of his possessions into cash and assembling two thousand pieces of gold, first crossed to Italy, then was conveyed by some private friends into Massiliote territory, and thence reached the country of the Celts. (4) He approached the house where his wife was living with one of the most distinguished Celtic chieftains, and asked to receive a welcome. They did accord him a ready and hospitable welcome, and when he went in he saw his wife, who threw her arms around him and drew him towards her with great affection. (5) The Celt appeared directly. Herippe told him about her husband's journey and how he had come for her sake, in order to pay a ransom. The Celt admired Xanthus' spirit, and immediately ordered a banquet for his closest friends, at which he entertained Xanthus. As the drinks were circulating, he placed his wife beside him and inquired through interpreters how much money he had in all; when he replied that he had a thousand gold pieces in total the barbarian told him to divide them into

⁴ <δισ>χιλίους Passow

⁵ [καί] Bast

τρία ὑπεξαίρεισθαι αὐτῷ, γυναικί, παιδίῳ, τὸ δὲ τέταρτον ἀπολείπειν ἄποινα τῆς γυναικός. (6) ὡς δὲ ἐς κοῦτόν ποτε ἀπετράποντο⁶, πολλὰ κατεμέμφετο τὸν Ξάνθον ἢ γυνὴ διὰ τὸ μὴ ἔχοντα τοσοῦτο χρυσίον ὑποσχέσθαι τῷ βαρβάρῳ κινδυνεύσειν τε αὐτόν, εἰ μὴ ἐμπεδώσειε τὴν ἐπαγγελίαν. (7) τοῦ δὲ φήσαντος ἐν ταῖς κρηπίσι τῶν παιδῶν καὶ ἄλλους τινας χιλίους χρυσοὺς κεκρύφθαι διὰ τὸ μὴ ἐλπίζειν ἐπιεικὴ τινα βάρβαρον καταλήψεσθαι, δεήσειν δὲ πολλῶν λύτρων, ἢ γυνὴ τῇ ὑστεραίᾳ τῷ Κελτῷ καταμηνύει τὸ πλῆθος τοῦ χρυσοῦ καὶ παρεκελεύετο κτείνειν τὸν Ξάνθον, φάσκουσα πολὺ μᾶλλον αἰρεῖσθαι αὐτὸν τῆς τε πατρίδος καὶ τοῦ παιδίου· τὸν μὲν γὰρ Ξάνθον παντάπασιν ἀποστνγεῖν. (8) τῷ δὲ ἄρα οὐ πρὸς ἠδονῆς ἦν τὰ λεχθέντα, ἐν νῷ δὲ εἶχεν αὐτὴν τίσασθαι. ἐπειδὴ δὲ ὁ Ξάνθος ἐσπούδαζεν ἀπιέναι, μάλα φιλοφρόνως προὔπεμπεν ὁ Κελτὸς ἐπαγόμενος καὶ τὴν Ἡρίππην, ὡς δὲ ἐπὶ τοὺς ὄρους τῆς Κελτῶν χώρας ἀφίκοντο⁷, θυσίαν ὁ βάρβαρος ἔφη τελέσαι βούλεσθαι πρὶν αὐτοὺς ἀπ' ἀλλήλων χωρισθῆναι. (9) καὶ κομισθέντος ἱερείου, τὴν Ἡρίππην ἐκέλευεν ἀντιλαβέσθαι τῆς δὲ κατασχούσης, ὡς καὶ ἄλλοτε σύνηθες αὐτῇ, ἐπανατεινόμενος τὸ ξίφος καθικνεῖται καὶ τὴν κεφαλὴν αὐτῆς ἀφαιρεῖ, τῷ τε Ξάνθῳ παρεκελεύετο μὴ δυσφορεῖν, ἐξαγγείλας τὴν ἐπιβουλὴν αὐτῆς, ἐπέτρεπέ τε τὸ χρυσίον ἅπαν κομίσειν αὐτῷ.

⁶ ἀπετράπετο P, corr. Hercher

⁷ ἀφίκετο P, corr. Hirschig

four pieces and reserve three parts for himself, his wife, and his child, and leave the fourth as ransom for his wife. (6) When at length they went to bed, his wife heaped reproaches on Xanthus for offering the barbarian a great quantity of money that he did not have: he would be running a risk, she said, if he did not make good his promise. (7) Xanthus replied that in the soles of his servants' boots another thousand pieces of gold had been concealed, because he had not expected to meet with so reasonable a barbarian; rather, that he had expected to need a large ransom. Next day the woman told the Celt how much gold her husband had, and tried to persuade him to kill Xanthus: she much preferred him, she said, to her native country and her child, and as for Xanthus, she utterly detested him. (8) But what she said did not please the Celt, and he formed a plan to punish her. When Xanthus was in a hurry to be gone, the Celt escorted him with a great show of kindness, taking Herippe along as well. And when they reached the boundaries of the Celtic country, the barbarian said he wanted to make a sacrifice before they separated. (9) The victim brought in, he bade Herippe take hold of it, and she did, as she had often done in the past. Then, stretching up his sword, he brought it down and beheaded her.¹⁶ He tried to persuade Xanthus not to take it badly: he told him about her plot and permitted him to take all the gold back with him.

¹⁶ Celts were notorious for decapitating their enemies: see Edelstein-Kidd on Posidonius, fr. 274 (Strab. 4.4.5).

Θ' Περὶ Πολυκρίτης

Ἡ ἱστορία αὕτη ἐλήφθη ἐκ τῆς α' Ἀνδρίσκου Ναξιακῶν γράφει περὶ αὐτῆς καὶ Θεόφραστος ἐν τῷ δ' <τῶν>¹ Πρὸς τοὺς καιροὺς

(1) Καθ' ὃν δὲ χρόνον ἐπὶ Ναξίουσι Μιλήσιοι διέβησαν² σὺν ἐπικούροις καὶ τείχος πρὸ τῆς πόλεως ἐνοικοδομησάμενοι τὴν τε χώραν ἔτεμνον καὶ καθείρξαντες τοὺς Ναξίους ἐφρούρουν, τότε παρθένος ἀπολειφθεῖσα κατὰ τινα δαίμονα ἐν Δηλίῳ ἱερῷ, ὃ πλησίον τῆς πόλεως κείται (Πολυκρίτη ὄνομα αὐτῆ) τὸν τῶν Ἐρυθραίων ἡγεμόνα Διόγνητον εἶλεν, ὃς οἰκείαν δύναμιν ἔχων συννεμάχει τοῖς Μιλησίοις. (2) πολλῶ δὲ ἐνεχόμενος πόθῳ διεπέμπετο πρὸς αὐτήν· οὐ γὰρ δὴ γε θεμιτὸν ἦν ἰκέειν οὖσαν ἐν τῷ ἱερῷ βιάζεσθαι· ἢ δὲ ἕως μὲν τινος οὐ προσίετο τοὺς παραγινομένους· ἐπεὶ μέντοι πολὺς ἐνέκειτο, οὐκ ἔφη πεισθήσεσθαι αὐτῷ, εἰ μὴ ὁμοσειεν ὑπηρητίσειν αὐτῇ ὅ τι ἂν βουλευθῆ. (3) ὁ δὲ Διόγνητος, οὐδὲν ὑποτοπήσας τοῖονδε, μάλα προθύμως ὤμοσεν Ἄρτεμιν χαριεῖσθαι αὐτῇ ὅ τι ἂν προαιρήται. κατομοσαμένου δὲ ἐκείνου καὶ³ λαβομένη τῆς χειρὸς αὐτοῦ ἢ Πολυκρίτη μιμηθήσκειται περὶ προσδοσίας τοῦ χωρίου καὶ πολλὰ καθικετεύει⁴ αὐτήν τε οἰκτεῖρειν καὶ τὰς συμφορὰς τῆς πόλεως. (4) ὁ <δὲ>⁵

¹ <τῶν> Heyne

² συνέβησαν P, corr. Russell

³ [καὶ] Bast

⁴ καθικετεύειν P, corr. Legrand

⁵ <δὲ> Meineke

IX. POLYCRITE

This story is taken from the first book of Andriscus' Naxiaca. Theophrastus also writes about it in the fourth book of his work Responses to Political Crises

(1) It was the time when the Milesians and their allies were making an attack on the Naxians: they had built a wall before the city, and were ravaging the countryside and keeping guard over the blockaded Naxians. By some chance a maiden called Polycrite had been left behind in the Delian shrine which lay near the city, and she completely captivated the Erythraean leader Diognetus, who had come to fight on the Milesian side with a force of his own. (2) Overwhelmed with desire he kept sending messages to her: it was contrary to religion to use force against her, since she was a suppliant in the temple. Up to a certain point she did not admit his emissaries; but when he really laid it on thick, she told him she would not do his will unless he swore to do whatever she wished. (3) Diognetus had no suspicion of what was coming, and he very readily took his oath by Artemis that he would please her in whatever thing she chose. So when he had sworn, she grasped his hand and made mention of the betrayal of the stronghold;¹⁷ she besought him to pity her as well as the plight of her city. (4) Hearing

¹⁷ What stronghold (cf. also §5)? Parthenius seems to have combined two stories, in one of which the Naxians attack the Milesians during a festival, in the other of which Diognetus is bound by a lover's oath to hand over a piece of fortified ground (see Plutarch, *Mor.* 254 F).

Διόγνητος ἀκούσας τοῦ λόγου ἐκτός τε ἐγένετο αὐτοῦ καὶ σπασάμενος τὴν μάχαιραν ὤρμησε διεργάσασθαι τὴν κόρην. ἐν ᾧ μέντοι λαβὼν τὸ εὐγνωμον αὐτῆς καὶ ἅμα ὑπ' ἔρωτος κρατούμενος (ἔδει γὰρ, ὡς ἔοικε, [καὶ]⁶ Ναξίους μεταβολὴν γενέσθαι τῶν παρόντων κακῶν) τότε μὲν οὐδὲν ἀπεκρίνατο, βουλευόμενος τί ποιητέον εἴη τῇ δ' ὑστεραία καθωμολογήσατο προδώσειν. (5) καὶ ἐν ᾧ δὴ⁷ τοῖς Μιλησίοις ἑορτὴ μετὰ τρίτην ἡμέραν Θαργήλια ἐπήει, ἐν ᾗ πολὺν τε ἄκρατον εἰσφοροῦνται καὶ τὰ πλείστου ἄξια καταναλίσκουσιν, τότε παρεσκευάζετο προδιδόναι τὸ χωρίον, καὶ εὐθέως διὰ τῆς Πολυκρίτης ἐνθέμενος εἰς ἄρτον μολυβδίνην ἐπιστολὴν <ἐπιστέλλει>⁸ τοῖς ἀδελφοῖς αὐτῆς (ἐτύγχανον δὲ ἄρα τῆς πόλεως ἡγεμόνες οὗτοι), ὅπως εἰς ἐκείνην τὴν νύκτα παρασκευασάμενοι ἦκωσιν σημεῖον δὲ αὐτοῖς ἀνασχῆσειν αὐτὸς ἔφη λαμπτήρα. (6) καὶ ἡ Πολυκρίτη δὲ τῷ κομίζοντι τὸν ἄρτον φράζειν ἐκέλευε τοῖς ἀδελφοῖς μὴ ἐνδοιασθῆναι⁹, ὡς τῆς πράξεως ἐπὶ τέλος ἀχθησομένης, εἰ μὴ ἐκείνοι ἐνδοιασθεῖεν. τοῦ δὲ ἀγγέλου ταχέως εἰς τὴν πόλιν ἐλθόντος, Πολυκλῆς, ὁ τῆς Πολυκρίτης ἀδελφός, ἐν πολλῇ φροντίδι ἐγένετο εἶτε πεισθεῖν τοῖς ἐπισταλμένοις εἶτε μὴ. (7) τέλος δέ, ὡς ἐδόκει πᾶσι πείθεσθαι καὶ νύξ ἐπήλθεν ἐν ᾗ προστετάκτο πᾶσι παραγίνε-

⁶ [καὶ] Hercher ⁷ καὶ ἐν τῷ δὴ P, corr. Lightfoot

⁸ <ἐπιστέλλει> vel <σημαίνει> Legrand ⁹ ἐνδοιασθαι P, corr. Passow

this, Diognetus was beside himself; drawing his sword he made as if to kill the girl. But then, reflecting on her good nature and, at the same time, overmastered with love—it seems it was fated for the Naxians' present troubles to come to an end—he made no reply for the time being, debating what could be done. The next day he promised to undertake the betrayal. (5) A couple of days later there was a Milesian festival, the Thargelia,¹⁸ in which they consume a great deal of unmixed wine and there is much expenditure of the costliest things. That was when he prepared to betray the stronghold. Encouraged by Polycrite, he inserted a lead tablet in a loaf of bread and sent it to her brothers (who happened to be the commanders of the city), instructing them to make preparations and come that night: he himself undertook to hold up a light for them, as a sign. (6) Polycrite instructed the bearer of the loaf to tell her brothers to be in no doubt, since the plan would succeed provided they did not hesitate. The messenger soon reached the city, and Polycles, Polycrite's brother, was in two minds whether he should obey the instructions or not. (7) At long last all agreed that they should act; and when the night came on which it had been arranged that all

¹⁸ An Attic and Ionic festival of Artemis and Apollo; note also the setting in the Delian shrine (§1). It was traditional at this festival for a community to expel a *pharmakos* or scapegoat; in a similar way, Polycrite, who dies at the end of the story, can be seen as a victim (her name means "chosen from many") to ensure the safety of her city.

σθαι, πολλὰ κατευξάμενοι τοῖς θεοῖς, δεχομένων αὐ-
 τοὺς τῶν ἀμφὶ Διόγνητον, ἐσπίπτουσιν εἰς τὸ τεῖχος
 τῶν Μιλησίων, οἱ μὲν τινες κατὰ τὴν¹⁰ ἀνεφγμένην
 πυλίδα, οἱ δὲ καὶ τὸ τεῖχος ὑπερελθόντες, ἀθρόοι τε
 ἐντὸς γενόμενοι κατέκαιον τοὺς Μιλησίους. (8) ἔνθα
 δὴ κατ' ἄγνοιαν ἀποθνήσκει καὶ Διόγνητος. τῇ δ' ἐπι-
 ούσῃ οἱ Νάξιοι πάντες πολλὴν πόθον εἶχον ἰλάσα-
 σθαι¹¹ τὴν κόρην καὶ οἱ μὲν τινες¹² αὐτὴν μίτρας
 ἀνέδουν, οἱ δὲ ζῶναις, αἷς βαρηθεῖσα ἢ παῖς διὰ
 πλήθος τῶν ἐπιρριπτουμένων ἀπεπνύγη. καὶ αὐτὴν
 δημοσίᾳ θάπτουσιν ἐν τῷ πεδίῳ¹³, πάντα¹⁴ ἕκατον
 ἐναγίσαντες αὐτῇ. φασὶ δὲ τινες καὶ Διόγνητον ἐν τῷ
 αὐτῷ καῆναι ἐν ᾧ καὶ ἡ παῖς, σπονδασάντων Ναξίων.

¹⁰ κατὰ τιν' Zangoiannes ¹¹ βιάσασθαι P, corr. Meineke,
 Rossbach ¹² τισιν P, corr. Hercher ¹³ an ἐν τῷ
 προσταείῳ? ¹⁴ πάντα P: πρόβατα Rohde

Γ' Περὶ Λευκῶνης

ΟΤ

(1) Ἐν δὲ Θεσσαλίᾳ Κυάνιππος, υἱὸς Φάρακος, μάλα
 καλῆς παιδὸς εἰς ἐπιθυμίαν Λευκῶνης ἐλθὼν, παρὰ
 τῶν πατέρων αἰτησάμενος αὐτὴν ἠγάγετο γυναικα. ἦν
 δὲ φιλοκύνηγος· μεθ' ἡμέραν μὲν ἐπὶ τε λέοντας καὶ
 κάπρους ἐφέρετο, νύκτωρ δὲ κατῆει πάνν κεκμηκὸς
 πρὸς τὴν κόρην, ὥστε μηδὲ διὰ λόγων ἔσθ' ὅτε γινόμε-
 νος¹ αὐτῇ εἰς βαθὴν ὕπνον καταφέρεσθαι. (2) ἡ δ'

should assemble, they prayed long and hard to the gods,
 met up with Diognetus' forces and fell upon the Milesians'
 wall, some through the open gate, others scaling the wall,
 until finally, when all were inside, they set about killing the
 Milesians. (8) Diognetus was one of the casualties, a victim
 of misrecognition. Next day the Naxians very much wanted
 to congratulate the girl. Some bound her with head-
 dresses, others with girdles, and with the combined weight
 of the things thrown on her the girl was suffocated.¹⁹ They
 gave her a public burial in the plain, and sacrificed a hun-
 dred of everything to her. Some say that Diognetus was
 cremated on the same pyre as the girl, because the Naxians
 wished it.

X. LEUCONE

(1) In Thessaly Cyanippus, son of Pharax, fell in love with a
 very beautiful girl Leucone. He asked permission from her
 parents and married her. Now, he was very fond of hunting
 and used to spend the day in pursuit of lions and boars,
 coming home at night to the girl in such a state of exhaus-
 tion that he sometimes did not even speak to her and sim-
 ply fell into a deep sleep. (2) She was annoyed and dis-

¹⁹ On the one hand, this recalls garlanding as a gesture of con-
 gratulation (Hollis on Call. *Hec.* fr. 69.15); on the other, the suffo-
 cation (Tarpeia was buried beneath a pile of shields) or stoning
 (xxi.3) of maidens who *betray* their cities—the reflex of Polycrite.

¹ γινόμενον P¹

ἄρα ὑπό τε ἀνίας καὶ ἀλγηδόνων συνεχομένη ἐν πολλῇ ἀμηχανίᾳ ἦν, σπουδῆν τε ἐποιεῖτο κατοπεύσαι τὸν Κυάνιππον ὃ τι ποιῶν ἠδουτο τῇ κατ' ὄρος διαίτη. αὐτίκα δὲ εἰς γόνυ ζωσαμένη κρύφα τῶν θεραπειδῶν εἰς τὴν ὕλην καταδύνει. (3) αἱ δὲ τοῦ Κυανίππου κύνες ἐδίωκον μὲν ἔλαφον· οὐσαι δὲ οὐ πάνυ κτίλοι ἄτε δὴ ἐκ πολλοῦ <τοῦ θηρᾶν>² ἠγριωμένοι, ὡς ὠσφρήσαντο τῆς κόρης, ἐπνέχθησαν αὐτῇ καὶ μηδενὸς παρόντος πάσαν διεσπάραξαν. καὶ ἡ μὲν διὰ πόθον ἀνδρὸς κουριδίου ταύτη τέλος ἔσχεν. (4) Κυάνιππος δέ, ὡς ἐπελθὼν κατελάβετο λελωβημένην τὴν Λευκῶνην, μεγάλῳ τε ἄχει ἐπληρώθη καὶ ἀνακαλεσάμενος τοὺς ἀμφ' αὐτόν, ἐκέλευεν μὲν πυρὰν νηήσας ἐπέθετο³ αὐτὸς δὲ πρῶτον μὲν τὰς κύνας ἐπικατέσφαξε τῇ πυρᾷ, ἔπειτα δὲ πολλὰ ἀποδυρόμενος τὴν παῖδα διεχρήσατο ἑαυτόν.

² <τοῦ θηρᾶν> Zangoiannes

³ ἐπέθετο P, corr. Hirschig

ΙΑ' Περὶ Βυβλίδος

Ἱστορεῖ Ἀριστόκριτος περὶ Μιλήτου καὶ Ἀπολλώνιος ὁ Ῥόδιος Καύνου κτίσει

(1) Περὶ δὲ Καύνου καὶ Βυβλίδος, τῶν Μιλήτου παίδων, διαφόρως ἱστορεῖται. Νικαίνετος μὲν γάρ φησι τὸν Καύνον ἐρασθέντα τῆς ἀδελφῆς, ὡς οὐκ ἔληγε τοῦ πάθους, ἀπολιπεῖν τὴν οἰκίαν καὶ οδεύσαντα πόρρω τῆς οἰκείας χώρας πόλιν τε κτίσαι καὶ τοὺς ἀπεσκε-

tressed and did not know what to do, and made it her special concern to spy on Cyanippus and find out what it was that he was doing to make him take so much pleasure in his sojourns in the mountains. So she hitched her dress up as far as her knees and, in secret from her maids, entered the woods. (3) Cyanippus' bitches were chasing a stag. But they were pretty wild, maddened after a long day's hunting, and when they scented the girl they attacked her and tore her quite to pieces. No-one else was present. And in this way, out of desire for her husband, the girl met her end. (4) When Cyanippus came up and found the mangled body of Leucone, he was full of grief. He summoned his attendants, heaped up a pyre and placed her on it. He then slew the bitches on top of the pyre, and finally, mourning deeply for the girl, he killed himself.²⁰

XI. BYBLIS

Aristocritus tells the story in his On Miletus, and Apollonius of Rhodes in the Foundation of Caunus

(1) Various stories are told about Caunus and Byblis, the children of Miletus. Nicaenetus says that Caunus fell in love with his sister, and that when the passion did not abate he left his home and travelled far from his native land,

²⁰ The story is closely related to the Athenian myth of Cephalus and Procris, save that (i) Procris is not torn apart by dogs, but shot by her husband's javelin; (ii) Cephalus does not kill himself over his wife's body.

δασμένους τότε Ἴωνας ἐνοκίσαι. (2) λέγει δὲ ἔπεισ
τοῖσδε:

αὐτὰρ ὃ γε προτέρωσσε κίων Οἰκούσιον ἄστῃ
κτίσσατο, Τραγασίην δὲ Κελαινεός¹ ἤγετο
παῖδα²

ἢ οἱ Καῦνον ἔτικτεν αἰεὶ φιλέοντα θέμιστας·
γείνατο δὲ ῥαδαλῆς ἐναλίκγιον ἀρκεύθουσι
5 Βυβλίδα. τῆς ἦτοι ἀέκων ἠράσσατο Καῦνος³

βῆ δὲ †φερένδιος⁴ φεύγων ὀφιώδεα †Κύπρον⁵,
καὶ †κάπρος⁶ ὕλιγενές⁷ καὶ †κάρια⁸ ἱρὰ λοετρά⁹

ἐνθ' ἦτοι πτολίεθρον ἐδείματο πρῶτος Ἴώνων.
αὐτῇ δὲ γνωτῇ¹⁰ ὀλολυγόνος οἶτον ἔχουσα
10 Βυβλὶς ἀποπρὸ πυλῶν Καῦνου ὠδύρατο νόστον.

¹ Καλαινεός P, corr. Passow, Ellis ² εἶχετο παιδί P, corr. Hecker
³ post versum lacunam statuit Meineke
⁴ βῆ δ' ἄφαρ ἐνδῖος Kayser ⁵ †Κύπρον: nomen urbis vel montis latere suspiceris ⁶ Κάπρον θ' Martini: Κράγος I. Vossius
⁷ ὕλιγενές P: ἠλιτενές Meineke: ὑψιτενῆ Hecker (de monte uterque) ⁸ Καρῶν Heyne de his versibus alii alia temptaverunt; cf. quae disserui, 1999, 440-1
⁹ post versum lacunam statuit Meineke ¹⁰ αὐτοκασιγνήτη Legrand: αὐτοκασιγνήτη <δ'> Knaack

²¹ The subject is Miletus, who left Crete after a dispute with Minos and founded Oecous, a small settlement near Miletus. This

founding a city and settling there the scattered Ionians. (2)
He says in the following hexameters:

But faring further on, the town of Oecous
He founded,²¹ took to wife, Celaeneus' daughter
Tragasia, who bore him justice-loving Caunus.
But like the slender poplars was her girl—
Byblis, whom Caunus loved against his will.

[5]

He left, †all in the mid-day heat²², the snaky
†Cyprus²³ fled,
And †Caprus, home of wooded hills,²⁴ and †Caria's
sacred streams

The first Ionian, there he built his city.²⁵
But Byblis shared the nightingale's sad fate:
Without the gates she mourned for Caunus gone.

[10]

version attributes the foundation of Miletus itself to Miletus' son Celadon (Σ Dion. Per. 825).

²² Adopting Kayser's emendation; others have tried to find a place-name here.

²³ Corruption has obscured Caunus' route, whether inland and up the Maeander valley, or, perhaps more probably, into Lycia and then doubling back to Caunus. In either case, "Cyprus" cannot be right. Other suggestions have included Cydna (Ellis), a Lycian city at the foot of Mount Cragos, and Cadmus (Martini), a mountain near Laodicea ad Lycum.

²⁴ The Caprus is a tributary of the upper Maeander. On the route that takes Caunus across Lycia, Vossius' Cragos has the support of Byblis' wanderings in *Ov. Met.* 9.646.

²⁵ This can hardly refer to the foundation of Caunus by its eponym, who was no Ionian. In the original poem, did this line refer to Neleus, (re-)founder of Miletus?

(3) οἱ δὲ πλείους τὴν Βυβλίδα φασὶν ἔρασθειῖσαν τοῦ Καύνου λόγους αὐτῷ προσφέρειν καὶ δέισθαι μὴ περιϋδεῖν αὐτὴν εἰς πᾶν κακὸν προελθοῦσαν. ἀποστύγῃσαντα δὲ οὕτως τὸν Καύνον περαιωθῆναι εἰς τὴν τότε ὑπὸ Δελέγων κατεχομένην γῆν, ἔνθα κρήνην Ἐχενηΐς, πόλιν τε κτίσαι τὴν ἀπ' αὐτοῦ κληθεῖσαν Καύνον. τὴν δὲ ἄρα, ὑπὸ τοῦ πάθους μὴ ἀνιεμένην, πρὸς δὲ καὶ δοκοῦσαν αἰτίαν γεγενῆσθαι Καύνῳ τῆς ἀπαλλαγῆς, ἀναψαμένην ἀπὸ τίνος δρυὸς τὴν μίτραν ἐνθεῖναι τὸν τράχηλον. (4) λέγεται δὲ καὶ παρ' ἡμῖν οὕτως:

ἡ δ' ὅτε δὴ <ῥ>¹¹ ὄλοοῖο κασιγνήτου νόον ἔγνω,
κλαῖεν ἀκη>δονίδων¹² θαμινώτερον¹³, αἶ τ' ἐνὶ
βήσσησιν

Σιβονίῳ κούρῳ πέρι μυρίον αἰάζουσιν.
καὶ ῥα κατὰ στυφελοῖο σαρωνίδος αὐτίκα μίτρην
ἀψαμένην δειρὴν ἐνεθήκατο.¹⁴ ταὶ δ' ἐπ' ἐκείνῃ
βεῦδεα παρθενικαὶ Μιλησιδὲς ἐρρήξαντο.

5

φασὶ δὲ τινες καὶ ἀπὸ τῶν δακρῶν κρήνην ῥυτῆναι αἰδίον¹⁵ τὴν καλουμένην Βυβλίδα.

11 <ῥ> Legrand 12 κλαῖεν ἀδονίδων P, Δ· super ἄ, corr.

D. Heinsius: ἔκλαι' ἀδονίδων vel κλαῖεν ἄρ' ἀδονίδων Meineke

13 ἀδινώτερον Bast, Ruhnken: θαλερώτερον Barber

14 post ἐνεθήκατο aliqua excidisse coniecit Rohde

15 αἰδίον Zangoianes: ἰδίαι P

(3) Most, however, say that Byblis fell in love with Caunus and made overtures to him, begging him not to look on while she went through every sort of misery. But Caunus felt only loathing, and crossed over into the land at that time possessed by the Leleges,²⁶ where there is a stream called Echeneis; and there he founded a city named Caunus after him. But as for her, her passion did not abate; and in addition, when she considered that she was the reason for Caunus' departure, she fastened her girdle to an oak tree and put her neck in it. (4) Here is my own version of the story:

And once she knew her cruel brother's mind,
Her cries came thicker than the nightingales'
In woods, who ever mourn the Thracian lad.²⁷
Her girdle to a rugged oak she tied,
And laid her neck within. And over her
Milesian maidens rent their lovely robes.

[5]

Some also say that from her tears flowed the everlasting stream called Byblis.²⁸

26 Classical sources refer to the Leleges as the aboriginal population of south-western Anatolia.

27 For the story, see Euphorion 25.13-15 and n. 36. The mourning of the nightingale figures already in *Od.* 19.518-523 and Aesch. *Ag.* 1142-1145.

28 Parthenius and other authors make it clear that Byblis' spring is located in Miletus. But in other authors she leaves home and goes wandering (*Ov. Met.* 9.640-651; Conon, *FGrH* 26 F 2), and the spring is located at the end of her wanderings.

IB' Περὶ Κάλκου

OT

(1) Λέγεται δὲ καὶ Κίρκης, πρὸς ἣν Ὀδυσσεὺς ἦλθε, Δαυნიὸν τινα Κάλχον ἐρασθέντα τὴν τε βασιλείαν ἐπιτρέπειν τὴν Δαυνίων αὐτῇ καὶ ἄλλα πολλὰ μείλιγματα παρέχεσθαι. τὴν δὲ ὑποκαιομένην Ὀδυσσεὺς (τότε γὰρ ἐτύγχανε παρών) ἀποστνυγεῖν τε αὐτὸν καὶ κωλύειν ἐπιβαίνειν τῆς νήσου¹. (2) ἐπεὶ μέντοι οὐκ ἀνίει φοιτῶν καὶ διὰ στόμα ἔχων τὴν Κίρκην, μάλα ἀχθῆσθίσα ὑπέρχεται αὐτὸν καὶ αὐτίκα εἰσκαλεσαμένη τράπεζαν αὐτῷ παντοδαπῆς θοίνης πλήσασα παρατίθησιν ἣν δ' ἄρα φαρμάκων ἀνάπλεω τὰ ἐδέσματα, φαγῶν τε ὁ Κάλχος εὐθέως παραπλήξ γίνεται² καὶ αὐτὸν ἤλασεν ἐς συφεοῦς. (3) ἐπεὶ μέντοι μετὰ χρόνον Δαύνιος στρατὸς ἐπήει τῇ νήσῳ ζήτησιν ποιούμενος τοῦ Κάλχου, μεθήσιν αὐτόν, πρότερον ὀρκίους καταδησαμένη μὴ ἀφίξεσθαι ποτε εἰς τὴν νήσον, μήτε μνηστείας μήτε ἄλλον του χάριν.

¹ νήσου] ἐνῆς Naber² γίνεται Hercher: ἴεται P

XII. CALCHUS

(1) The story is also related that a certain Daunian Calchus fell in love with Circe, whom Odysseus visited; he made over to her his Daunian kingdom²⁹ and lavished on her many other delights. But she was smouldering with love for Odysseus, who was staying with her at the time, and, feeling only loathing for Calchus, she forbade him even to set foot on her island. (2) However, when he did not stop visiting her and constantly having her name on his lips, she grew quite sick of him and went on the offensive. She invited him in, filled a table full of all sorts of sweetmeats, and placed them before him. But the food was drugged and when Calchus ate it he immediately became deranged, whereupon she drove him to the pigsties. (3) After a time, however, when an army of Daunians invaded the island to make a search for Calchus, she let him go, first, however, binding him with oaths that he would never again set foot on the island, whether to pay court to her or for any other reason.

²⁹ The Italian Calchus seems to be a duplicate of his Colophonian namesake, brought over when the Colophonians colonised Siris in Lucania. Daunia is in northern Apulia; it had close links with Lucania, but is at a curious remove from Circe's traditional post-Homeric location on the opposite side of Italy, at Capo Circeo north of Naples.

II' Περὶ Ἀρπαλύκης

Ἱστορεῖ Εὐφορίων Θρακὶ καὶ Δεκτάδας¹

(1) Κλύμενος δὲ ὁ Τελέως ἐν Ἄργει γήμας Ἐπικάστην γεννῶ παῖδας, ἄρρενας μὲν Ἴδαν καὶ Θήραγρον, θυγατέρα δὲ Ἀρπαλύκην, πολὺ τι τῶν ἡλικίων θηλειῶν κάλλει διαφέρουσαν. ταύτης εἰς ἔρωτα ἐλθὼν χρόνον μὲν τινα ἐκαρτέρει καὶ περιῆν τοῦ παθήματος· ὡς δὲ πολὺ μᾶλλον αὐτὸν ὑπέρρει τὸ νόσημα, τότε διὰ τῆς τροφοῦ κατεργασάμενος τὴν κόρην λαθραίως αὐτῇ συνῆλθεν. (2) ἐπεὶ μέντοι γάμου καιρὸς ἦν καὶ παρῆν Ἀλάστωρ, εἷς τῶν Νηλεϊδῶν, ἀξόμενος αὐτήν, ᾧ καθωμολόγητο, παραχρῆμα μὲν ἐνεχείρισε, πάνυ λαμπροῦς γάμους δαίσας. (3) μεταγνοὺς δὲ οὐ πολὺ ὕστερον διὰ τὸ ἔκφρων εἶναι μεταθεῖ² τὸν Ἀλάστορα καὶ περὶ μέσην ὁδὸν αὐτῶν ἤδη ὄντων ἀφαιρεῖται τὴν κόρην, ἀγαγόμενός³ τε εἰς Ἄργος ἀναφανδὸν αὐτῇ ἐμίσητο. ἡ δὲ δεινὰ καὶ ἔκνομα πρὸς τοῦ πατρὸς ἀξιούσα πεπουθῆναι τὸν νεώτερον ἀδελφὸν κατακόπτει καὶ τινος ἑορτῆς καὶ θυσίας παρ' Ἀργείois τελουμένης, ἐν ᾗ δημοσίᾳ πάντες εὐωχοῦνται, [καὶ]⁴

¹ Δωσιάδας Dittrich, Rohde: Διευχίδας Gale: Ἀρητάδας Cobet: Ἀθανάδας Bast: Δεινίας Hecker ² καταθεῖ P, corr. Schneider ³ ἀγαγόμενος Hercher ⁴ [καὶ] Heyne

XIII. HARPALYCE

The story is told by Euphorion in his Thrax,³⁰ and by Dectadas

(1) In Argos,³¹ Clymenus the son of Teleus married Epicasta and had children: sons called Idas and Theragrus, and a daughter, Harpalyce,³² who far outstripped her female age-mates in loveliness. He fell in love with her but held out against it for some time, trying to master his passion. But when the disease became too much for him, he got access to the girl by means of her nurse and secretly slept with her. (2) However, when it was time for her to marry and Alastor the Neleid, her fiancé, came to take her away, he initially handed her over, holding a splendid wedding. (3) But shortly afterwards he had a change of heart—he was, after all, out of his mind—and went chasing after Alastor. He found them still mid-journey, seized the girl, and took her back to Argos where he lived openly with her as his wife. She considered that she had suffered outrageous injustice from her father, so she cut up her younger brother and, on the occasion of a certain festival and sacrifice among the Argives which involves a public feast, she

³⁰ See Euphorion 24, and notes ad loc.

³¹ Parthenius' setting is unique. Clymenus is king of Arcadia in Hyginus, *Fab.* 206, 242; Euphorion's setting is unclear.

³² Another Harpalyce, a Thracian hunting-maiden, is known from Virg. *Aen.* 1.316–317. Cross-contamination of the two stories is possible. Harpalyce's brothers' names in Parthenius have associations with hunting (Theragrus means "wild-animal-catcher"; Idas is a hunter in other myths), as has Harpalyce herself ("wolf-catcher").

τότε σκενάσασα τὰ κρέα τοῦ παιδὸς παρατίθησι τῷ πατρὶ. (4) καὶ ταῦτα δράσασα αὐτὴ μὲν εὐξαμένη θεοῖς ἐξ ἀνθρώπων ἀπαλλαγῆναι, μεταβάλλει τὴν ὄψιν εἰς χαλκίδα⁵ ὄρνιν· Κλύμενος δὲ, ὡς ἐννοίαν ἔλαβε τῶν συμφορῶν, διαχρῆται ἑαυτόν.

⁵ καλχίδα P, corr. Gale

ΙΔ' Περὶ Ἀνθέως

Ἱστορεῖ Ἀριστοτέλης καὶ οἱ τὰ Μιλησιακά

(1) Ἐκ δὲ Ἀσσησοῦ¹ παῖς Ἀνθεὺς ἐκ βασιλείου γένους ὠμήρευσε παρὰ Φοβίῳ, ἐνὶ τῶν Νειλειδῶν, τότε κρατοῦντι Μιλησίων. τούτου Κλεόβοια, ἣν τινες Φιλαίχμην ἐκάλεσαν, τοῦ Φοβίου γυνή, ἐρασθεῖσα πολλὰ ἐμηχανᾶτο εἰς τὸ προσαγαγέσθαι τὸν παῖδα. (2) ὡς δὲ ἐκεῖνος ἀπεωθέετο, ποτὲ μὲν φάσκων ὀρρωδεῖν μὴ κατάδηλος γένοιτο, ποτὲ δὲ Δία Ξένιον καὶ κοινὴν τράπεζαν προῖσχύμενος², ἡ Κλεόβοια κακῶς φερομένη ἐν νῶ εἶχε τίσασθαι αὐτόν, ἀνηλεῆ τε καὶ ὑπέρανχον ἀποκαλουμένη. (3) ἔνθα δὴ χρόνου προϊόντος, τοῦ μὲν ἔρωτος ἀπηλλάχθαι προσεποιήθη· πέρδικα δὲ τιθασὸν εἰς βαθὺ φρέαρ κατασοβήσασα ἐδείτο τοῦ

¹ Ἀσσησοῦ Lightfoot: Ἀλικαρνασσοῦ P

² προσισχύμενος P, corr. Legrand

prepared the child's flesh and put it before her father.³³ (4) This done, she prayed to the gods to be removed from humankind, and was transformed into the chalcis-bird.³⁴ When Clymenus took stock of his calamity, he committed suicide.

XIV. ANTHEUS

The story is told by Aristotle and the Milesian writers

(1) From Assesus a boy from the royal house, Antheus, was a hostage at the court of Phobius, a Neleid, the then ruler of Miletus. Phobius' wife Cleoboea—or, as some call her, Philaechme—fell in love with Antheus and did everything she could to win him over. (2) But he assiduously declined her, at one time pleading dread of discovery, at another appealing to Zeus as god of hospitality and the common table at which they ate; Cleoboea took this badly and got it into her head to punish him, calling him merciless and arrogant. (3) Time passed, and she pretended to be cured of her love. Then she shooed a tame partridge down a deep

³³ The Argive Heraea, at which there was a public feast of beef. So, too, Atreus used the occasion of a festival to serve up his own children to Thyestes (Aesch. Ag. 1592–1593). Hyginus and Σ T II. 14.291a make clear, as Parthenius does not, that the slain child was also the product of the incestuous union, and the *Iliad* scholiast adds that the child's name was Presbon.

³⁴ For which II. 14.291 gives the alternative name *kymindis*. According to Euphorion (24.13), the bird was Athena's handmaid; it may well have been a species of owl. In the light of the Tereus story (Euphorion 25.13–15 and n. 36), it is surprising that no source reports a transformation for Clymenus.

Ἄνθεός ὅπως κατελθὼν ἀνέλοιτο αὐτόν. (4) τοῦ δὲ ἐτοίμως ὑπακούσαντος διὰ τὸ μηδὲν ὑφορᾶσθαι, ἢ Κλεόβοια ἐπισείει στιβαρὸν αὐτῷ πέτρον. καὶ ὁ μὲν παραχρῆμα ἐτεθνήκει· ἢ δὲ ἄρα ἐννοηθεῖσα ὡς δεινὸν ἔργον δεδράκοι, καὶ ἄλλως δὲ καιομένη σφοδρῶ ἔρωτι τοῦ παιδός, ἀναρτᾷ ἑαυτήν. (5) Φοβίος μέντοι, διὰ ταύτην τὴν αἰτίαν ὡς ἐναγής, παρεχώρησε Φρυγίᾳ τῆς ἀρχῆς. ἔφασαν δὲ τινες οὐ πέρδικα, σκευὸς δὲ χρυσοῦν εἰς τὸ φρέαρ βεβλήσθαι ὡς καὶ Ἀλέξανδρος ὁ Αἰτωλὸς μέμνηται ἐν τοῖσδε ἐν Ἀπόλλωνι·

παῖς Ἴπποκλῆος Φοβίος Νηληϊάδαο
 ἔσται ἰθαγενέων γνήσιος ἐκ πατέρων.
 τῷ δ' ἄλοχος μνηστῆ δόμον ἵξεται³, ἧς ἔτι
 νύμφης
 ἠλάκατ' ἐν θαλάμοις καλὸν ἐλισσομένης⁴,
 5 Ἄσσησοῦ βασιλῆος ἐλεύσεται ἔκγονος Ἄνθεός,
 ὄρκι' ὀμηρείης πίστ' ἐπιβασόμενος⁵,
 πρωθήβης, ἕαρος θαλερώτερος· οὐδὲ Μελίσσῳ
 Πειρήνης⁶ τοιούδ' ἀλφεισίβοιον ὕδωρ
 θηλήσει⁷ μέγαν⁸ υἱόν· ἀφ' οὗ μέγα χάρμα
 Κορίνθῳ
 10 ἔσται καὶ βριαροῖς ἄλγεια Βακχιάδαίς·

³ ἵξεται P, corr. Bast ⁴ ἐλισσομένη P, corr. Gale
⁵ ἐπιβασόμενος P, corr. Meineke ⁶ πετρήνης P, corr. Valesius
⁷ θηλήσει P, corr. Teucher ⁸ μέγαν P: τέρεν' Haupt: καλὸν Hartung

well and asked Antheus to go down and fetch it. (4) Having no suspicions at all, he readily consented; whereupon Cleoboea hurled down on top of him a huge boulder. He was killed straightaway. She, on the other hand, began to realise that she had committed a dreadful crime and besides was still on fire with love for the boy, and so she hanged herself. (5) For this reason Phobius considered himself under a curse and handed his kingdom over to Phrygius.³⁵ Some said that it was not a partridge but a gold vessel that was thrown into the well, as Alexander of Aetolia mentions in the following verses from his *Apollo*:

Phobius, the Neleid Hippocles' child,
 Shall be the lawful son of true-born stock.
 His house shall get a wedded wife; while yet the
 bride
 The spindle in her chambers finely twirls,
 Antheus shall come, son of Assesus' king, [5]
 His plea based on a hostage's sure oaths,
 In bloom of youth, fresher than spring (no son
 So tender shall Peirene's fruitful flood
 Rear for Melissa, whence shall come great joy
 To Corinth, to cruel Bacchiads a woe³⁶); [10]

³⁵ Also known from Callimachus' story of Phrygius and Pieria (fr. 80–83 Pf.).

³⁶ Melissa's son, Actaeon, was loved by the Bacchiad Archias. Archias tried to abduct him, and Actaeon was killed in the ensuing struggle. Melissa got his revenge by killing himself at the Isthmia and calling down Poseidon's anger on those responsible. As a result Archias had to go into exile, and founded Syracuse. Alexander will probably have got the story from a writer of Sicilian history, or a Peripatetic work on the fall of tyrants.

Ἄνθεὺς Ἑρμείῃ ταχυνῶ φίλος, ᾧ ἔπι⁹ νύμφη
 μαινὰς ἄφαρ σχήσει τὸν λιθόλευστον ἔρων·
 καὶ ἐκαθαψαμένη γούνων ἀτέλεστα κομίσσασαι¹⁰
 πείσει· ὁ δὲ Ζῆνα Ξείνιον αἰδόμενος
 15 σπονδάς τ' ἐν Φοβίῳ καὶ ἄλα ξυνεῶνα
 τραπέζης¹¹,
 κρήναις καὶ ποταμοῖς νύφει' αἰκὲς ἔπος.
 ἡ δ' ὅταν ἀρνήται μέλεον γάμον ἀγλαὸς Ἄνθεός,
 δὴ τότε οἱ τεύξει μητιόεντα δόλον,
 μύθοις ἐξαπαφούσα· λόγος δέ οἱ ἔσσεται οὗτος·
 20 "Γαυλὸς μοι χρύσεος φρέιατος ἐκ μυχάτου
 ἱνὺν ὄγ'¹² ἀνελκόμενος διὰ μὲν κακὸν¹³ ἤρικεν
 οὖσον,
 αὐτὸς δ' ἐς Νύμφας ὄχετ' ἐφνδριάδας.
 πρὸς σε θεῶν, ἀλλ' εἴ μοι, ἐπεὶ καὶ πᾶσιν ἀκούω
 ῥηϊδίην οἶμον τοῦδ' ἔμειναι στομίον,
 25 ἰθύσας ἀνέλοιω, τότ' ἂν μέγα¹⁴ φίλτατος εἴης."
 ᾧδε μὲν ἡ Φοβίῳ Νηλιάδαο¹⁵ δάμαρ
 φθέγγεθ'¹⁶. ὁ δ' οὐ φρασθεὶς ἀπὸ μὲν Δελεγγίῳ
 εἶμα,
 μητρὸς ἐῆς ἔργον, θήσεται Ἑλλαμενῆς,
 αὐτὸς δὲ σπεύδων κοῖλον καταβήσεται ἄγκος
 30 φρέιατος· ἡ δ' ἐπὶ οἱ λιρὰ νοεῦσα γυνῆ
 ἀμφοτέραις χεῖρεσσι μυλακρίδα λαᾶν ἐνήσει.
 καὶ τόθ' ὁ μὲν ξείνων πολλὸν ἀποτμότατος

⁹ ἐνι P, corr. Heyne

¹⁰ ἀθέμιστα τελέσσαι Heyne

¹¹ θαλάσσης P, corr. Brunck: θαλείης Bergk

Antheus, beloved of swift-foot Hermes, him
 The maddened bride will love to stony death.
 Clutching his knees, to commit wrong she'll try
 To win him; but the god of guests he'll heed,
 Phobius' truce, their common table-salt,
 15 And cleanse the shameful word in springs and
 brooks.

So glorious Antheus spurns that wretched bed;
 But cunning plots against him shall she work,
 Seizing on stories, telling thus her tale:
 "My golden pail, from down within the well,
 20 Just now, being hauled back up, snapped through its
 rope,

And down it went to meet the water-nymphs.
 In God's name, please go down—I hear the way
 Down to this pit is open wide for all—
 And fetch it up: go on; for love of me."
 25 And in this way, the Neleid Phobius' wife
 Will speak. And, nothing guessed, his Lelegan³⁷
 cloak—

Ellamene's work, his mother—he'll put off,
 And down into the cavern's hollow mouth
 Will hurry. Then, with shameless thoughts, she'll hurl
 30 A mill-stone down upon him, with both hands.
 And then the most ill-starred of hosts will heap

³⁷ See n. 26.

¹² ἰνὺν ὄγ' Meineke: νέλον Pierson: ἰνὺν ὄδ' Hartung

¹³ δια μὲν καλὸν P, corr. Villoison

¹⁴ τοι . . . μέτα P, corr.

Pierson

¹⁵ Νειλιάδαο P, corr. Passow

¹⁶ φθέγγεσθ' P,

corr. Brunck

ἠρίον ὀγκώσει¹⁷ τὸ μεμορμένον· ἢ δ' ὑπὸ δειρῆν
ἀψαμένη †σὺν τῷ¹⁸ βήσεται εἰς Αἴδην.

¹⁷ ὀγκήσει Bergk: οἰκήσει Brunck
Hercher

¹⁸ σχοῖνον, σχοῖνω

ΙΕ' Περὶ Δάφνης

Ἡ ἱστορία παρὰ Διοδώρῳ τῷ Ἐλαίτῃ ἐν ἐλεγείαις καὶ
Φυλάρῳ ἐν ιε'

(1) Περὶ δὲ τῆς Ἀμύκλα θυγατρὸς τάδε λέγεται
Δάφνης. αὕτη τὸ μὲν ἅπαν εἰς πόλιν οὐ κατήει, οὐδ'
ἀνεμίσηγετο ταῖς λοιπαῖς παρθένους· παρασκευασα-
μένη δὲ πολλοὺς κύνας¹ ἐθήρευεν καὶ ἐν τῇ Λακωνικῇ
καὶ ἔστιν ὅτε² ἐπιφουτώσα εἰς τὰ λοιπὰ τῆς Πελοπον-
νήσου ὄρη· δι' ἣν αἰτίαν μάλα καταθύμιος ἦν Ἀρτέ-
μιδι καὶ αὐτὴν εἴστοχα βάλλειν ἐποίει. (2) ταύτης
περὶ τὴν Ἥλιδιαν³ ἀλωμένης Λεύκιππος⁴, Οἰνομάου
παῖς, εἰς ἐπιθυμίαν ἦλθε καὶ τὸ μὲν ἄλλως πως αὐτῆς
πειράσθαι ἀπέγνω· ἀμφισάμενος δὲ γυναικείαις ἀμ-
πεχόναϊς καὶ ὁμοιωθεὶς κόρη συνεθέηρα αὐτῇ. ἔτυχε δὲ
πως αὐτῇ κατὰ νοῦν γενόμενος, οὐ μεθίει τε αὐτὸν

¹ πολλοὺς κύνας Zangoiannes: πυκνὰς P, υ in rasura: πολλὰς
κύνας F. Williams ² ἔστιν ὅτε ante ἐπιφουτώσα transp.
Zangoiannes: ἐθήρευεν ἔστιν ὅτε P ³ Ἥλιδιαν Meineke:
ἠλικίαν P ⁴ Λεύκιππος Cornarius, Frobenius: εὐπιππος P

The fated tomb of Antheus; she, meanwhile,
Will follow him to Hades in a noose.

XV. DAPHNE

The story is told by Diodorus of Elea in his elegies and in
the fifteenth book of Phylarchus³⁸

(1) This is what is said about Amyclas' daughter Daphne.
She would not go down to the city at all, nor would she mix
with the other girls, but gathering together a pack of dogs,
she would go hunting in the Laconian countryside, some-
times straying further into the other mountains of the Pel-
oponnese.³⁹ For this reason she was very dear to Artemis,
who taught her to shoot straight. (2) Now while she was
wandering through the Elian landscape she attracted the
love of Leucippus, son of Oenomaus. He despaired of
making any other sort of attempt on her, but donned
women's garments and went hunting with her in the guise
of a girl.⁴⁰ Somehow or other he came to please her, and

³⁸ Parthenius' is the earliest extant account of the Daphne
story, and the reference to Phylarchus (3rd c. BC) the earliest
testimonium. ³⁹ The Laconian setting was already found in
Phylarchus, but many later sources (including Pausanias 8.20.2-4,
the only other reference to Leucippus) locate Daphne in Arcadia,
and Ovid makes her Thessalian. Both Parthenius and Pausanias
connect Leucippus with Elis (north-western Peloponnese), im-
plying a conflation of two different Peloponnesian locations.

⁴⁰ Cross-dressing is associated with a character called Leucip-
pus or Leucippe in other stories (Hyp. Fab. 190; Ant. Lib. 17), and
also recalls the myth of Callisto, in which Zeus assumed the like-
ness of Artemis in order to seduce her.

ἀμφιπεσοῦσά τε καὶ ἐξηρημένη πᾶσαν ὥραν. (3) Ἀπόλλων δὲ καὶ αὐτὸς τῆς παιδὸς πόθῳ καιόμενος ὀργῇ τε καὶ φθόνῳ εἶχετο τοῦ Λευκίππου συνόντος καὶ ἐπὶ νοῦν αὐτῇ βάλλει σὺν ταῖς λοιπαῖς παρθένοις ἐπὶ κρήνην ἐλθούσαις λούεσθαι. ἔνθα δὴ, ὡς ἀφικόμεναι ἀπεδιδύσκοντο καὶ ἑώρων τὸν Λεύκιππον μὴ βουλόμενον, περιέρρηξαν αὐτὸν μαθοῦσαι δὲ τὴν ἀπάτην καὶ ὡς ἐπεβούλευεν αὐταῖς, πᾶσαι μεθίεσαν εἰς αὐτὸν τὰς αἰχμάς. (4) καὶ ὁ μὲν δὴ κατὰ θεῶν βούλησιν ἀφανῆς γίνεται. Ἀπόλλωνα δὲ Δάφνη ἐπ' αὐτὴν ἰόντα προἰδομένη μάλα ἔρρωμένως ἔφευγεν. ὡς δὲ συνεδίωκετο, παρὰ Διὸς αἰτεῖται ἐξ ἀνθρώπων ἀπαλλαγῆναι καὶ αὐτὴν φασὶ γενέσθαι τὸ δένδρον τὸ ἐπικληθὲν ἀπ' ἐκείνης δάφνην.

ΙΣ' Περὶ Λαοδίκης

Ἱστορεῖ Ἠγήσιππος Παλληνιακῶν¹ α'

(1) Ἐλέχθη δὲ καὶ περὶ Λαοδίκης ὅδε λόγος, ὡς ἄρα παραγενομένων ἐπὶ Ἑλένης ἀπαίτησιν Διομήδους καὶ Ἀκάμαντος, πολλὴν ἐπιθυμίαν ἔχειν μιγῆναι παντάπασιν νέφ' ὄντι Ἀκάμαντι. καὶ μέχρι μὲν τινος ὑπ' αἰδοῦς κατέχεσθαι ὑστερον δὲ νικωμένην ὑπὸ τοῦ πάθους ἀνακουώσασθαι Περσέως γυναικί (Φιλοβίη αὐτῇ ὄνομα) παρακαλεῖν τε αὐτὴν ὅσον οὐκ ἦδη

¹ Παλληνιακῶν Hecker: ΜΙΑΗΣΙΑΚΩΝ P

she would never let go of him, embracing and clinging to him at all times. (3) But Apollo himself was in love with the girl, and was possessed with rage and jealousy when he saw Leucippus associating with her; so he put it into her mind to go bathing in a stream along with the other maidens. When they got there they all stripped off, and, seeing Leucippus' reluctance, tore the clothes from his back. And, his treachery and duplicity laid bare, they all cast their javelins at him. (4) The gods willed it that he disappeared. Daphne, meanwhile, saw Apollo coming after her, and turned and fled with great alacrity. When she was almost on the point of being overtaken, she asked Zeus to be translated from the mortal world. And they say she became the tree named after her, the laurel.⁴¹

XVI. LAODICE

The story is told in the first book of *Hegesippus'* *Pal-
leniaca*⁴²

(1) This story is also told about Laodice. When Diomedes and Acamas came to Troy to demand the restoration of Helen,⁴³ she had a great wish to have intercourse with Acamas, who was then a very young man. Up to a point she controlled herself for shame, but later, when she was over-

⁴¹ The perfunctory reference to Apollo at the end suggests how the Leucippus and Apollo stories could perfectly well coexist on their own.

⁴² It is also referred to by Euphorion 98.

⁴³ In *Il.* 3.205–224, this embassy is conducted by Odysseus and Menelaus. Laodice is mentioned in 3.122–124 as daughter-in-law of Antenor, who hosted the ambassadors.

διοιχομένη ἀρήγειν αὐτῆ. (2) κατοικτείρουσα δὲ τὴν συμφορὰν τῆς κόρης δέεται τοῦ Περσέως ὅπως συνεργὸς αὐτῆ γένηται, ἐκέλευέ τε ξενίαν καὶ φιλότητα τίθεσθαι πρὸς τὸν Ἀκάμαντα. Περσεὺς δὲ τὸ μὲν καὶ τῆ γυναικὶ βουλόμενος ἀρμόδιος εἶναι, τὸ δὲ καὶ τὴν Λαοδίκην οἰκτείρων, πάσῃ μηχανῇ [ἐπεὶ]² τὸν Ἀκάμαντα εἰς Δάρδανον ἀφικέσθαι πείθει· καθίστατο γὰρ ὑπαρχος τοῦ χωρίου. (3) ἦλθε <δὲ>³ καὶ Λαοδίκη ὡς εἰς εὐορτήν τινα σὺν ἄλλαις τῶν Τρωάδων ἔτι παρθένος οὔσα. ἔνθα δὴ παντοδαπὴν θοίνην ἐτοίμασάμενος συγκατακλίνει [καὶ]⁴ τὴν Λαοδίκην αὐτῷ, φάμενος μίαν εἶναι τῶν τοῦ βασιλέως παλλακίδων. (4) καὶ Λαοδίκη μὲν οὕτως ἐξέπλησε τὴν ἐπιθυμίαν· χρόνου δὲ προϊόντος γίνεται τῷ Ἀκάμαντι υἱὸς Μούνιτος, ὃν ὑπ' Αἴθρα τραφέντα μετὰ Τροίας ἄλωσιν διεκόμισεν ἐπ' οἶκον· καὶ αὐτὸν θηρεύοντα ἐν Ὀλύνθῳ τῆς Θράκης ὄφεις ἀνείλεν.

² [ἐπεὶ] Martini³ <δὲ> Legrand⁴ [καὶ] Hercher

ΙΖ' Περὶ τῆς Περιάνδρου μητρὸς

ΟΤ

(1) Λέγεται δὲ καὶ Περιάνδρου τὸν Κορίνθιον τὴν μὲν ἀρχὴν ἐπιεικῆ τε καὶ πρᾶον εἶναι ὕστερον δὲ φονικώτερον γενέσθαι δι' αἰτίαν τῆνδε. ἡ μήτηρ αὐτοῦ κομιδῆ νέου πολλῶ <πόθῳ>¹ κατείχετο· καὶ τῶς

come by passion, she communicated it to the wife of Perseus (whose name was Philobia), and appealed to her to come to her aid, as to one already all but dead. (2) Pitying the girl's plight the woman asked for Perseus' help, and told him to prepare hospitality and a banquet for Acamas. Perseus wanted to be accommodating to his wife, and at the same time he pitied Laodice, so he used all means of persuasion to get Acamas to come to Dardanium,⁴⁴ where he was governor. (3) Laodice also came as if to a festival, accompanied by some other Trojan maidens. She was still a virgin. Preparing a lavish feast he made Laodice recline beside him, saying she was one of the royal concubines. (4) And that is how Laodice achieved her desire. When time went on, a son, Munitus, was born to Acamas; he was brought up by Aethra and after the fall of Troy Acamas took him home. But while he was hunting in Olynthus, in Thrace, a snake killed him.⁴⁵

XVII. PERIANDER'S MOTHER

(1) It is also said that Periander of Corinth was, initially, reasonable and mild of disposition, but that he later became more blood-thirsty for the following reason. His mother was smitten with a violent passion for him when he

⁴⁴ Probably the city called Dardania in *Il.* 20.216–218, where it is said to be older than Troy, and located in the foothills of Ida.

⁴⁵ Euphorion 98 also locates the death in Olynthus; for Olynthus himself, see Conon, *FGrH* 26 F 4.

¹ <πόθῳ> Gale

<μὲν>² ἀνεπίμπλατο τῆς ἐπιθυμίας περιπλεκομένη τῷ παιδί· (2) προϊόντος δὲ τοῦ χρόνου τὸ πάθος ἐπὶ μείζον ἤϋξετο καὶ κατέχειν τὴν νόσον οὐκ ἔτι οἶα τε ἦν, ἕως ἀποτολήσασα προσφέρει λόγους τῷ παιδί, ὡς αὐτοῦ γυνή τις ἐρήη τῶν πάντων καλῶν, παρεκάλει τε αὐτὸν μὴ περιορᾶν αὐτὴν περαιτέρω καταξαινομένην. (3) ὁ δὲ τὸ μὲν πρῶτον οὐκ ἔφη φθερεῖν ἐξευγμένην γυναῖκα ὑπὸ τε νόμων καὶ ἐθῶν· λιπαρῶς δὲ προσκειμένης τῆς μητρὸς συγκατατίθεται. καὶ ἐπειδὴ νύξ ἐπήλθεν, εἰς ἣν ἐτέτακτο τῷ παιδί, προεδήλωσεν αὐτῷ μήτε λύχνα³ φαίνειν ἐν τῷ θαλάμῳ, μήτε ἀνάγκην αὐτῇ ἐπάγειν πρὸς τὸ διαλεχθῆναί τι· ἐπιπροσθέσθαι⁴ γὰρ αὐτὴν <τούτου>⁵ ὑπ' αἰδούς. (4) καθομολογησαμένου δὲ τοῦ Περιάνδρου πάντα ποιήσῃν κατὰ τὴν ὑφήγησιν τῆς μητρὸς, ὡς ὅτι κράτιστα αὐτὴν ἀσκήσασα εἰσέρχεται παρὰ τὸν παῖδα καὶ πρὶν ἢ ὑποφαίνειν⁶ ἕω, λαθραίως ἕξεισιν. τῇ δ' ὕστεραία ἀναπνυθανομένης αὐτῆς εἰ κατὰ νοῦν αὐτῷ γένοιτο καὶ εἰ αὐτὴς λέγοι⁷ αὐτὴν παρ' αὐτὸν ἀφικέσθαι, ὁ Περιάνδρος σπουδάζειν τε ἔφη καὶ ἡσθῆναι οὐ μετρίως. (5) ὡς δὲ <ἐκ>⁸ τούτου οὐκ ἀνίει φοιτῶσα πρὸς τὸν παῖδα καὶ τις ἔρωσ ἐπήγει τὸν Περιάνδρον, ἥδη σπουδῆν ἐτίθετο γνωρίσαι τὴν ἀνθρωπον ἥτις ἦν. καὶ ἕως μὲν τινος ἐδέϊτο τῆς μητρὸς ἐξικετεύσαι ἐκέλην, ὅπως τε εἰς λόγους αὐτῷ ἀφίκοιτο καί, ἐπειδὴ εἰς πολὺν πόθον ἐπαγκάγοιτο⁹

² <μὲν> Meineke

³ λύχνα Gale: νύκτα P

⁴ ἐπιπροσθέσθαι P, corr. Lightfoot

⁵ <τούτου> Rohde

was still a very young man, and for a while satisfied her desires by embracing the boy. (2) But as time went on the passion got worse and she was no longer able to contain her malady, so that she finally summoned up the courage to broach the subject with her son, telling him that a certain woman, a very beautiful one, was in love with him, and exhorting him not to look on while this woman was further tortured. (3) At first he refused to corrupt a woman married according to all due laws and ordinances. But when his mother continued to press him, he consented. When the agreed-on night arrived, she pre-instructed her son that he must not show any light in the chamber and must place the woman under no constraint to speak, saying that she made this additional stipulation from modesty. (4) When Periander agreed to do everything as his mother told him, she decked herself out as well as she could and went in to her son, leaving again secretly before the first glimmerings of dawn. Next day, she asked if everything had gone according to his taste, and whether she should tell the woman to come again, to which Periander replied that he was very keen, indeed that he had derived no little pleasure. (5) After this she never stopped coming to her son and Periander even began to fall slightly in love. He began to consider it a matter of some urgency to find out who the woman was. For a while he begged his mother to ask the woman to speak to him, and, since she had brought him into a state of great desire, at some point to reveal her-

⁶ περιφαίνειν P, corr. Meineke

⁷ λέγει P, corr. Heyne

⁸ <ἐκ> Koen

⁹ ἐπαγκάγοιτο Meineke

αὐτόν, δήλη ποτὲ γένοιτο¹⁰. νυνὶ δὲ παντάπασι πράγμα ἄγνωμον πάσχειν διὰ τὸ μὴ ἐφίεσθαι αὐτῷ καθορᾶν τὴν ἐκ πολλοῦ χρόνου συνουσαν αὐτῷ. (6) ἔπει δὲ ἡ μήτηρ ἀπέιργεν αἰτιωμένη τὴν αἰσχύνῃ τῆς γυναικός, κελεύει τινὰ τῶν ἀμφὶ αὐτὸν οἰκετῶν λύχνα κατακρύψαι. τῆς δὲ κατὰ τὸ σύνθητες ἀφικομένης καὶ μελλούσης κατακλίεσθαι, ἀναδραμὼν ὁ Περίανδρος ἀναιρεῖ τὸ φῶς καὶ κατιδὼν τὴν μητέρα ὤρμησεν ἐπὶ τὸ διεργάσασθαι αὐτήν. (7) κατασχεθεῖς δὲ ὑπὸ τινος δαιμονίου φαντάσματος ἀπετράπετο, κακ τούτου παραπλήξ ἦν νοῦ τε καὶ φρενῶν κατέσκηψέ τε εἰς ὠμότητα καὶ πολλοὺς ἀπέσφαξε τῶν πολιτῶν. ἡ δὲ μήτηρ πολλὰ κατολοφύραμένη τὸν ἑαυτῆς δαίμονα ἀνείλεν ἑαυτήν.

¹⁰ ποτὲ γένοιτο Martini: τότε γεγένηται P

IIH' Περὶ Νεαίρας

Ἱστορεῖ Θεόφραστος ἐν α' τῶν Πρὸς τοὺς καιροῦς

(1) Ὑψικρέων δὲ Μιλήσιος καὶ Προμέδων Νάξιος μάλιστα φίλω ἦσθη. ἀφικομένου οὖν ποτε Προμέδοντος εἰς Μίλητον, θάτερον λέγεται τὴν γυναῖκα Νεαίραν ἐρασθῆναι αὐτοῦ. καὶ παρόντος μὲν τοῦ Ὑψικρέοντος μὴ τολμᾶν αὐτὴν διαλέγεσθαι τῷ ξένῳ μετὰ δὲ χρόνον, ὡς ὁ μὲν Ὑψικρέων ἐτύγχανεν ἀποδημῶν, ὁ δὲ αὐτὸς ἀφίκετο, νύκτωρ αὐτοῦ κοιμωμένου

self: as it was, he was suffering an altogether senseless situation because he was not allowed to see the woman who had been his lover for so long. (6) But when his mother forbade it, urging the woman's modesty, he told one of his servants to conceal a light. So, when she came in as usual and was about to lie down, Periander ran up and picked up the lamp; and when he saw his mother he rushed upon her as if to kill her. (7) But he desisted, checked by a divine apparition; and ever after this he was stricken in mind and soul, plunging into savagery and murdering many of the citizens. Meanwhile his mother, greatly bewailing her own fate, put an end to her own life.⁴⁶

XVIII. NEAERA

*The story is told in the first book of Theophrastus' Responses to Political Crises*⁴⁷

(1) Hypsicreon of Miletus and Promedon of Naxos were the greatest of friends. When once Promedon came to Miletus it is said that the other man's wife fell in love with him. While Hypsicreon was around, she dared not speak to the guest; but after a time, when Hypsicreon happened to have gone abroad and the other was again staying with her,

⁴⁶ The incest-motif is also applied to Nero (Tac. Ann. 14.2).

⁴⁷ The fourth book of this work is cited for the Polycrite story (IX), the sequel to the events here.

ἐπεισέρχεται ἡ Νέαυρα. (2) καὶ πρῶτον¹ μὲν οἶα τε ἦν πείθειν αὐτόν· ἐπειδὴ δὲ ἐκεῖνος οὐκ ἐνεδίδου², Δία τε Ἐταιρήϊον καὶ Ξένιον αἰδοῦμενος, προσέταξεν ἡ Νέαυρα ταῖς θεραπαίαις ἀποκλείσαι τὸν θάλαμον· καὶ οὕτως πολλὰ ἐπαγωγὰ ποιούσης, ἠναγκάσθη μυγῆναι αὐτῇ. (3) τῇ μέντοι ὑστεραία δεινὸν ἠγησάμενος εἶναι τὸ πραχθέν, ᾤχετο πλέον ἐπὶ τῆς Νάξου. ἔνθα <δὴ>³ καὶ ἡ Νέαυρα δείσασα τὸν Ἵψικρέοντα διέπλευσεν εἰς τὴν Νάξον. καὶ ἐπειδὴ αὐτὴν ἐζήτει ὁ Ἵψικρέων, ἰκέτις⁴ προσκαθίζετο ἐπὶ τῆς ἐστίας τῆς ἐν τῷ πρυτανείῳ. (4) οἱ δὲ Νάξιοι λιπαροῦντι τῷ Ἵψικρέοντι ἐκδώσειν μὲν οὐκ ἔφασαν· ἐκέλευον μὲντοι πείσαντα αὐτὴν ἄγεισθαι. δόξας δὲ ὁ Ἵψικρέων ἀσεβεῖσθαι πείθει Μιλησίουσ πολεμεῖν τοῖς Ναξίοις.

¹ πρώτη P, corr. Legrand ² ἐνεδίδου Heyne: ἐδίδου P
³ <δὴ> Hercher ⁴ ἰκέτις P, corr. Legrand

ΙΘ' Περὶ Παγκρατοῦς

Ἱστορεῖ Ἀνδρίσκος ἐν Ναξιακῶν β'

(1) Σκέλλις δὲ καὶ Ἀγασσαμενὸς¹ <οἱ> Ἐκήτορος ἐκ Θράκης² ὁρμήσαντες ἀπὸ νήσου τῆς πρότερον μὲν Σπρογγύλης, ὑστερον δὲ Νάξου κληθείσης, ἐληΐζοντο μὲν τὴν τε Πελοπόννησον καὶ τὰς πέριξ νήσους, προσσχόντες δὲ Θεσσαλίᾳ πολλὰς τε ἄλλας γυναῖκας κατέσυραν, ἐν δὲ καὶ τὴν Ἀλωέως γυναῖκα Ἴφιμέδην

Neaera sallied forth against him by night when he was in bed. (2) First she tried to persuade him; but when he would not give in, through reverence for Zeus in his capacity as patron of friendship and hospitality, she had the maidservants bar the door. And in this way, what with Neaera employing many forms of seduction, he was forced to have intercourse with her. (3) On the next day, however, thinking that he had done a dreadful thing, he went sailing back to Naxos. Neaera sailed to Naxos too, in fear of Hypsicreon; and when Hypsicreon asked for her back, she stationed herself as suppliant on the hearth in the prytaneum. (4) Though Hypsicreon was insistent, the Naxians refused to surrender her, yet urged that he might take her if he could persuade her. Hypsicreon thought this treatment outrageous, and persuaded the Milesians to declare war on the Naxians.

XIX. PANCRATO

Andriscus tells the story in the second book of his Naxiaca

(1) Scellis and Agassamenus, sons of Hecetor from Thrace, set out from the island formerly called Strongyle, later Naxos, and plundered the Peloponnese and surrounding islands. Putting in at Thessaly they carried off a great number of women, among them Iphimede the wife of Aloeus

¹ Ἀγασσαμενὸς Knaack: κασσαμενος P ² <οἱ> Ἐκήτορος ἐκ Θράκης Knaack: κήτορος οἱ Θράκης P

καὶ θυγατέρα αὐτῆς Παγκρατώ· ἧς ἀμφότεροι εἰς ἔρωτα ἀφικόμενοι ἀλλήλους κατέκτειναν.

Κ' Περὶ Δειροῦς¹

(1) Λέγεται δὲ καὶ Οἰνοπίωνος καὶ νύμφης Ἑλικῆς Δειρῶ κόρην γενέσθαι. ταύτης δὲ Ὠρίωνα τὸν Ἑλίου ἐρασθέντα παρὰ τοῦ πατρὸς αἰτεῖσθαι² τὴν κόρην, καὶ διὰ ταύτην τὴν τε νῆσον ἐξημερῶσαι τότε θηρίων ἀνάπλεων οὖσαν, λείαν τε πολλὴν περιελαύνοντα τῶν προσχώρων ἔδνα διδόναι. (2) τοῦ μέντοι Οἰνοπίωνος ἐκάστοτε ὑπερτιθεμένου τὸν γάμον διὰ τὸ ἀποστνγεῖν αὐτῷ γαμβρὸν τοιοῦτον γενέσθαι, ὑπὸ μέθης ἐκφρονα γενόμενον τὸν Ὠρίωνα καταῆσαι τὸν θάλαμον, [καὶ]³ ἔνθα ἡ παῖς ἐκοιμάτο, καὶ βιαζόμενον ἐκκαῆσαι τοὺς ὀφθαλμοὺς ὑπὸ τοῦ Οἰνοπίωνος.

¹ Δειροῦς Lightfoot: Αἰροῦς P ² παρὰ τοῦ πατρὸς αἰτεῖσθαι Legrand: παρ' αὐτοῦ παραιτεῖσθαι P ³ [καὶ] Heyne

ΚΑ' Περὶ Πεισιδίκης

(1) Λέγεται δὲ καὶ ὅτε Ἀχιλλεὺς πλέων τὰς προσεχείς τῇ ἡπείρῳ νήσους ἐπόρθει, προσσχέειν αὐτὸν Λέσβῳ. ἔνθα δὴ καθ' ἐκάστην τῶν πόλεων αὐτὸν ἐπιόντα κεραῖζειν. (2) ὡς δὲ οἱ Μήθυμναν οἰκοῦντες μάλα

⁴⁸ A much fuller version in Diod. Sic. 5.50-51, who adds a Dionysiac dimension (recalling Homer's story of Lycurgus,

and her daughter Pancrato. Both fell in love with this girl, and killed each other.⁴⁸

XX. ΛΕΙΡΟ

(1) It is also said that Leiro was the daughter of Oenopion and the nymph Helice. Orion, son of Hyrieus, fell in love with this girl and asked her father's permission to marry her, and for her sake he cleaned out the island which at that time was infested with wild animals. He also rounded up a great deal of booty from the neighbouring peoples and gave it to her as a bridal gift. (2) However, Oenopion kept putting off the marriage because he was revolted at the thought that such a man should become his son-in-law. One day when Orion was blind drunk he broke in the doors of the chamber where the girl slept, and as he tried to rape her had his eyes burnt out by Oenopion.⁴⁹

XXI. PISIDICE

(1) It is also said that when Achilles was sailing round and sacking the islands adjoining the mainland he put in at Lesbos.⁵⁰ There he went round each of the cities plundering them. (2) When the inhabitants of Methymna fiercely

Il. 6.130-140): the women were abducted while celebrating a Bacchic rite. ⁴⁹ Apparently a combination of two versions of the story: (i) Orion clears the island as a favour to his friend (Arat. *Phaen.* 636-640); (ii) Orion drunkenly rapes Oenopion's daughter (Hes. fr. 148a M.-W.).

⁵⁰ For Achilles' sack of Lesbos, see *Il.* 9.129, 664, and compare the story of the maiden of Pedasus in Σ AD, bT *Il.* 6.35a.

κρατερῶς ἀντείχον καὶ ἐν πολλῇ ἀμηχανίᾳ ἦν διὰ τὸ μὴ δύνασθαι ἐλεῖν τὴν πόλιν, Πεισιδίκην τινὰ Μηθυμναίαν, τοῦ βασιλέως θυγατέρα, θεασαμένην ἀπὸ τοῦ τείχους τὸν Ἀχιλλέα ἐρασθῆναι αὐτοῦ· καὶ οὕτως τὴν τροφὸν διαπεμφθεμένην ὑπισχνεῖσθαι ἐγχειρίσειν αὐτῷ τὴν πόλιν, εἴγε μέλλοι αὐτὴν γυναῖκα ἕξειν. (3) ὁ δὲ τὸ μὲν παρατύκα καθωμολογήσατο· ἐπεὶ μέντοι ἐγκρατῆς <τῆς>¹ πόλεως ἐγένετο, νεμεσήσας ἐπὶ τῷ δρασθέντι προὔτρεψατο τοὺς στρατιώτας καταλεῦσαι τὴν κόρην. μέμνηται τοῦ πάθους τοῦδε καὶ ὁ τὴν Λέσβου κτίσιω ποιήσας ἐν τοῖσδε·

ἔνθα δὲ Πηλεΐδης κατὰ μὲν κτάνε Λάμπητον²
ἦρω,

ἐκ δ' Ἰκετάονα πέφνεν, ἰθαγενέος Λεπετύμνου
νιέα Μηθύμνης τε, καὶ ἀλκηέστατον ἄλλων
ἀντοκασίγγητον Ἑλικάονος ἔνδοθι πάτρης
ἱτηλίκου Ἐψίπυλον³. θαλερῆ⁴ δέ μιν ἄασε
Κύπρις.

ἢ γὰρ ἐπ' Αἰακίδῃ κούρης φρένας ἐπτοίησεν
Πεισιδίκης⁵, ὅτε τὸν γε μετὰ προμάχοισιν
Ἀχαιῶν
χάρμη ἀγαλλόμενον θηέσκετο⁶, πολλὰ δ' ἐς
ὑγρῆν

ἠέρα χείρας ἔτεινεν ἐελδομένη φιλότητος.

εἶτα μικρὸν ὑποβάσ·

1 <τῆς> Schneider 2 λάμπητον P, corr. Gale

3 Τηλέμων Ἐψίπυλου Hermann

resisted, and Achilles was quite baffled because he was unable to take the city, a certain Methymnaean maiden called Pisidice, the king's daughter, saw Achilles from the walls and fell in love with him. Using her nurse as an intermediary, she promised to hand over the city to him if he would make her his wife. (3) For the time being he agreed. But when he got control of the city, he was outraged at what she had done and urged his soldiers to stone the girl. The poet of the *Foundation of Lesbos*⁵¹ also mentions this calamity in the following lines:

Then Peleus' son slew Lampetus the brave;
Slew Hiketaon (of true-born Lepetymnus⁵²
Son, and of Methymna), and bravest of all
Within the country, Helicaon's brother,
Hypsipylos, so tall.⁵³ Fair Cypris, though, wrought [5]
harm.

By whom Pisidice was set astir,
Watching the son of Aeacus exult
Among the Achaean champions: oft she stretched
Her arms to the damp air, wanting his love.

(4) And then a little later on:

⁵¹ Possibly Apollonius of Rhodes, whose Medea can be seen as a more complex version of Pisidice. ⁵² Eponym of a mountain in the north of Lesbos. ⁵³ These lines, describing Achilles' military successes, read oddly before an account of his involvement with a traitress. In any case, the brothers should be penned up within the besieged city. Hence Kayser proposed to transpose 1-4 (to "Helicaon") to the end of the fragment.

4 lacunam inter Ἐψίπυλον et θαλερῆ statuit Knaack

5 κούρη ... Πεισιδίκη P, corr. Heyne 6 θηέσκετο P, corr. Gale

- 10 δέκτο μὲν αὐτίκα λαὸν Ἀχαιῶκόν ἔνδοθι πάτρης
 παρθενική, κληῖδας ὑποχλίσσασα πυλάων·
 ἔτλη δ' οἴσιν ιδέσθαι ἐν ὀφθαλμοῖσι τοκῆας
 χαλκῶ ἐλληλαμένους, καὶ δούλια δεσμὰ γυναικῶν
 ἐλκομένων ἐπὶ νῆας, ὑποσχεσίης Ἀχιλλῆος
- 15 ὄφρα νυὸς γλαυκῆς Θετίδος πέλοι, ὄφρα οἱ εἶεν⁷
 πενθεροὶ Αἰακίδαί, Φθίῃ δ' ἐν⁸ δώματα ναίοι
 ἀνδρὸς ἀριστῆος πινυτῆ δάμαρ—οὐδ' ὄγ' ἐμελλεν
 τὰ ρέξειν—ὀλοῶ δ' ἐπαγιάσσατο πατρίδος οἴτω.
 ἐνθ' ἦγ' αἰνότατον γάμον εἶσιδε Πηλείδαιο
- 20 Ἀργείων ὑπὸ χερσὶ δυσάμμορος, οἳ μιν ἔπεφνον
 πανσυδίη θαμνῆσιν ἀράσσοντες λιθάδεσσιν.

⁷ εἶεν Legrand: ἦεν P⁸ ἐν P, corr. Meineke

KB' Περὶ Νανίδος

Ἡ ἱστορία παρὰ Λικυμνίῳ τῷ Χίῳ μελοποιῶ καὶ
 Ἑρμησιάνακτι

(1) Ἔφασαν δέ τινες καὶ τὴν Σαρδίῳ ἀκρόπολιν ὑπὸ
 Κύρου τοῦ Περσῶν βασιλέως ἀλῶναι προδοῦσης τῆς
 Κροίσου θυγατρὸς Νανίδος. ἐπειδὴ γὰρ ἐπολιόρκει
 Σάρδεις Κύρος καὶ οὐδὲν αὐτῷ εἰς ἄλωσιν τῆς πόλεως
 προὔβαινεν, ἐν πολλῶν τε δέει ἦν μὴ ἀθροισθὲν τὸ
 συμμαχικὸν αὐτῆς¹ τῷ Κροίσῳ διαλύσειεν² αὐτῷ τὴν

¹ αὐτῆς Cobet: αὐτῆς P² διαλύσειεν P, corr. Legrand

- Directly the Achaean host within [10]
 Her country she received, its gates unlocked;
 With her own eyes she could endure to see
 Her parents riven with bronze, the women's chains,
 Dragged at Achilles' bidding to the ships:
 All to be grey-eyed Thetis' daughter, all [15]
 For Aeacid kinsmen, and a Phthian home
 As a great hero's prudent wife—though he'd
 Refuse—and at her country's bloody fall
 She laughed. Poor wretch, the bitterest match with
 him
 The Argives' hands accorded her: they slew [20]
 Her there and then, dashing her with great stones.⁵⁴

XXII. NANIS

*The story occurs in Licymnius of Chios, the lyric poet, and
 Hermesianax*

(1) Some have also related that the acropolis of Sardis was
 captured by Cyrus the king of Persia because Nanis,
 Croesus' daughter,⁵⁵ betrayed it to him. For when Cyrus
 was besieging Sardis and nothing was going right for him in
 the matter of the city's capture, he was much afraid lest the
 allied force of Croesus should reassemble and overthrow

⁵⁴ See n. 19.⁵⁵ Nanis is a late, romantic creation, otherwise unknown except for an entry in a Roman chronicle. Croesus has unnamed daughters in Bacchylides 3.34–35.

στρατιάαν, (2) τότε τὴν παρθένον ταύτην ἔχει³ λόγος
περὶ προδοσίας συνθεμένην τῷ Κύρῳ, εἰ κατὰ νόμους
Περσῶν ἕξει γυναῖκα αὐτήν, κατὰ τὴν ἄκραν, μηδενὸς
φυλάσσοιτος δι' ὀχυρότητα τοῦ χωρίου, εἰσδέχεσθαι
τοὺς πολεμίους, συνεργῶν αὐτῇ καὶ ἄλλων τιῶν γε-
νομένων. τὸν μέντοι Κύρον μὴ ἐμπεδῶσαι αὐτῇ τὴν
ὑπόσχεσιν.

³ ἔχει Legrand: εἶχε P

ΚΓ' Περὶ Χιλωνίδος¹

(1) Κλεώνυμος <δὲ>² ὁ Λακεδαιμόνιος βασιλείου
γένους ὢν καὶ πολλὰ κατορθωσάμενος Λακεδαιμονί-
οις ἔγημε Χιλωνίδα προσήκουσαν αὐτῷ κατὰ γένος.
ταύτη σφοδρῶς ἐπιτεταμένου τοῦ Κλεωνύμου καὶ τὸν
ἔρωτα οὐκ ἠρέμα φέροντος, τοῦ μὲν κατηλόγει, πᾶσα
δὲ ἐνέκειτο Ἀκροτάτῳ³, τῷ τοῦ βασιλέως υἱεῖ. (2) καὶ
γὰρ ὁ μειρακίσκος αὐτῆς ἀναφανδὸν ὑπεκαίετο, ὥστε
πάντας ἀνὰ στόμα ἔχειν τὴν ὀμιλίαν αὐτῶν⁴. δι' ἣν
αἰτίαν δυσανασχετήσας ὁ Κλεώνυμος, καὶ ἄλλως δὲ
οὐκ ἀρεσκομένους τοῖς Λακεδαιμονίοις ἔθεσιν⁵, ἐπε-
ραιώθη πρὸς Πύρρον εἰς Ἡπειρον καὶ αὐτὸν ἀνα-
πέθει πειρᾶσθαι τῆς Πελοποννήσου, ὡς, εἰ γε ἐντό-
νως ἄψαινο τοῦ πολέμου, ῥαδίως ἐκπολιορκήσουτες

¹ ΧΕΛΑΩΝΙΔΙΟΣ, EI in rasura P

³ ἀποκροτάτῳ P, corr. Cornarius

⁵ ἔθεσιν Gale: ἤθεσιν P

² <δὲ> Meineke

⁴ αὐτῷ P, corr. Gale

his own army. (2) It was then, so the story goes, that the girl
treated with Cyrus about treachery; that, on condition he
would marry her according to Persian custom, she and a
few other helpers would let the enemy in through the cita-
del where, on account of the place's strength, there was no-
one watching. But Cyrus did not keep his promise.

XXIII. CHILONIS

(1) Cleonymus of Sparta, a man of royal lineage who had
done much for the Spartans, married Chilonis who was a
kinswoman.⁵⁶ Cleonymus was violently enamoured of her
and did not bear his love lightly; but she took no notice of
him and lavished all her affections on Acrotatus, the king's
son. (2) The young man was flagrantly infatuated with her,
and their affair was on everyone's lips. Cleonymus was ag-
grieved by this, but besides that he was also displeased
with Spartan ways for other reasons.⁵⁷ So he crossed over
to Pyrrhus in Epirus and induced him to make an attempt
on the Peloponnese,⁵⁸ pleading that they would easily take
the cities there by storm if they prosecuted the war enthu-

⁵⁶ He was son of Cleomenes II (d. 309/8); she was daughter of
the Eurypontid Leotyichidas.

⁵⁷ He had been passed over for the kingship in favour of his
nephew Areus.

⁵⁸ This can be dated to 273–272 BC.

τὰς ἐν αὐτῇ πόλεις. ἔφη δὲ καὶ αὐτῷ τι ἦδη προδιειργάσθαι, ὥστε καὶ στάσιν ἐγγενέσθαι τισὶ τῶν πόλεων⁶ < >⁷

⁶ τῶν πόλεων Heyne: τῶν πολεμίων P

⁷ lacunam indicavit Oder

ΚΔ' Περὶ Ἰππαρίνου

(1) Ἰππαρίνος δὲ Συρακοσίων τύραννος εἰς ἐπιθυμίαν ἀφίκετο πάνυ καλοῦ παιδός (Ἀχαιὸς αὐτῷ ὄνομα). τοῦτον ἐξαλλάγμασι πολλοῖς ὑπαγόμενος πείθει τὴν οἰκίαν ἀπολιπόντα σὺν αὐτῷ μένειν. χρόνου δὲ προϊόντος, ὡς πολεμίων τις ἔφοδος προσηγγέλη πρὸς τι τῶν ὑπ' ἐκείνου κατεχομένων χωρίων καὶ ἔδει κατὰ τάχος βοηθεῖν, ἐξορμῶν ὁ Ἰππαρίνος παρεκελεύσατο τῷ παιδί, εἴ τις ἐντὸς τῆς αὐλῆς βιάζοιτο, κατακαίνειν αὐτὸν τῇ σπάθῃ ἣν ἐτύγγαχεν αὐτῷ κεχαρισμένος. (2) καὶ ἐπειδὴ συμβαλὼν τοῖς πολεμίοις κατὰ κράτος αὐτοὺς εἶλεν, ἐπὶ πολὺν οἶνον ἐτράπετο καὶ συνουσίαν. ἐκκαιόμενος δὲ ὑπὸ μέθης καὶ πόθου τοῦ παιδὸς ἀφίππευσεν εἰς τὰς Συρακούσας καὶ παραγενόμενος ἐπὶ τὴν οἰκίαν ἔνθα τῷ παιδί παρεκελεύσατο μένειν, ὃς μὲν ἦν οὐκ ἐδήλου, Θετταλίζων¹ δὲ τῇ φωνῇ τὸν Ἰππαρίνον ἔφησεν ἀπεκτονηκέαι. ὁ δὲ παῖς διαγανακτῆ-

⁵⁹ Plutarch's *Life of Pyrrhus* helps to fill out the material lost in the lacuna. Acrotatus valiantly attacks the rear of the troops led by Pyrrhus' son, so that the Spartan women envy Chilonis her lover

siastically enough. He added that he had already made some preparations by bringing about party strife in some of the cities. < >⁵⁹

XXIV. HIPPARINUS

(1) Hipparinus the tyrant of Syracuse⁶⁰ fell in love with a very beautiful boy called Achaeus. He used many inducements and diversions to persuade him to leave home and stay with him. Time went by, and word came of an enemy attack on one of the territories occupied by him: immediate action was needed. Hipparinus, on his way out, instructed the boy that if anyone should offer him violence inside the palace, then he was to kill him with the short sword he had given him. (2) Then, coming to blows with the enemy, he defeated them soundly, and afterwards turned to wine and carousing. Inflamed with drink and desire for the boy, he spurred his horse away to Syracuse; when he reached the house where he had told the boy to stay, he concealed his identity but adopted a Thessalian accent,⁶¹ and declared he had killed Hipparinus. The boy and bid him make her pregnant with sons for Sparta. SIG³ 430 apparently indicates that he did so.

⁶⁰ Hipparinus the younger, son of Dionysius I, tyrant of Syracuse in the mid-4th c. A tradition reaching back to the 4th c. makes the sons of Dionysius I all heavy drinkers (cf. esp. Theopompus, FGrH 115 F 185-188).

⁶¹ Unclear; does a Thessalian accent suggest thuggishness (*Suda* θ 291)? Or should the sense be "with drunken, slurred speech" and the participle be emended accordingly?

¹ ψέλλιζων Meineke: βατταρίζων Russell

σας σκότους ὄντος παίει καιρίαν τὸν Ἴππαρίνον· ὁ δὲ
 τρεῖς ἡμέρας ἐπιβιούς καὶ τοῦ φόνου τὸν Ἀχαιὸν
 ἀπολύσας ἐτελεύτησεν.

ΚΕ΄ Περὶ Φαύλλου

Ἱστορεῖ Φύλαρχος

(1) Φαύλλος δὲ τύραννος ἠράσθη τῆς Ἀρίστωνος
 γυναικός, ὃς Οἰταίων προστάτης ἦν. οὗτος διαπεμ-
 πόμενος πρὸς αὐτὴν χρυσὸν τε πολὺν καὶ ἄργυρον
 ἐπηγγέλλετο δώσειν, εἴ τε τινὸς ἄλλου δέοιτο, φράζειν
 ἐκέλευεν, ὡς οὐχ ἁμαρτησομένην. (2) τὴν δ' ἄρα πολὺς
 εἶχε πόθος ὄρμου τοῦ τότε κειμένου ἐν τῷ τῆς Προ-
 νοίας Ἀθηνᾶς ἱερῷ, ὃν εἶχε λόγος Ἐριφύλης γεγο-
 νέναι, ἧξίου τε ταύτης τῆς δωρεᾶς τυχεῖν. Φαύλλος δὲ
 τὰ τε ἄλλα κατασύρων ἐκ Δελφῶν ἀναθήματα ἀναι-
 ρεῖται καὶ τὸν ὄρμον. (3) ἐπεὶ δὲ διεκομίσθη εἰς οἶκον
 τὸν Ἀρίστωνος, χρόνον μὲν τινα ἐφόρει αὐτὸν ἢ γυνή
 μάλα περίπυστος οὔσα¹. μετὰ δὲ ταῦτα παραπλήσιον
 αὐτῇ πάθος συνέβη τῶν περὶ τὴν Ἐριφύλην γενο-
 μένων· ὁ γὰρ νεώτερος τῶν υἱῶν αὐτῆς μανεῖς τὴν
 οἰκίαν ὑφῆψε καὶ τὴν τε μητέρα καὶ τὰ πολλὰ τῶν
 κτημάτων κατέφλεξεν.

¹ περίπυστον ὄντα Heyne

was outraged and, it being dark, delivered Hipparinus a fatal wound. He lived on for three days after that, and died after absolving Achaeus of the murder.

XXV. PHAYLLUS

Phylarchus tells the story

(1) Phayllus the tyrant fell in love with the wife of the Oetaean champion, Ariston.⁶² He kept sending messages to her, promising to give her a great deal of gold and silver, and told her that if there was anything else she wanted, she was just to say, and should not fail to get it. (2) As it was, her greatest desire was for a necklace which at that time lay in the temple of Athena Pronoia; the story was that it had once belonged to Eriphyle, and this was the gift she saw fit to demand. When Phayllus plundered the other dedications from Delphi,⁶³ he also lifted the necklace. (3) It was conveyed to the house of Ariston; the woman wore it for a while, becoming quite notorious. But afterwards she suffered a very similar calamity to that of Eriphyle: her younger son went mad and set fire to the house, burning his mother and the greater part of their possessions.⁶⁴

⁶² "Tyrant" here means military leader. Plutarch, *Mor.* 553 D makes Ariston a commander of mercenaries.

⁶³ During the Third Sacred War (356-346), when the Phocian generals plundered the sacred treasures in order to finance mercenaries in their struggle against the Thebans.

⁶⁴ But in the story of Eriphyle, Alcmaeon had a real grievance against his mother (bribed with the necklace of Harmonia, she had forced her husband Amphiaras to go to his death in the expedition against Thebes) and he only went mad after the matricide, pursued by his mother's Furies.

Κ5' Περὶ Ἀπριάτης

Ἱστορεὶ Εὐφορίων Θρακί

(1) Ἐν <δὲ>¹ Λέσβῳ παιδὸς Ἀπριάτης Τράμβηλος ὁ Τελαμῶνος ἐρασθεὶς πολλὰ ἐποιεῖτο εἰς τὸ προσαγαγέσθαι τὴν κόρην. ὡς δὲ ἐκείνη οὐ πάνυ ἐνεδίδου, ἐνενοεῖτο δόλῳ καὶ ἀπάτῃ περιγενέσθαι αὐτῆς. (2) πορευομένην οὖν ποτε σὺν θεραπεινιδίοις ἐπὶ τι τῶν πατρῶων χωρίων, ὃ πλησίον τῆς θαλάσσης ἔκειτο, λοχήσας εἶλεν. ὡς δὲ ἐκείνη πολὺ μᾶλλον ἀπεμάχετο περὶ τῆς παρθενίας, ὀργισθεὶς Τράμβηλος ἔρριψεν αὐτὴν εἰς τὴν θάλασσαν· ἐτύγχανε δὲ ἀγχιβαθῆς οὖσα. καὶ ἡ μὲν ἄρα οὕτως ἀπολώλει. τινὲς μέντοι ἔφασαν διωκομένην ἑαυτὴν ρύψαι. (3) Τράμβηλον δὲ οὐ πολὺ μετέπειτα τίσις ἐλάμβανεν ἐκ θεῶν. ἐπειδὴ γὰρ Ἀχιλλεὺς ἐκ τῆς Λέσβου πολλὴν λείαν ἀποτεμόμενος ἤγαγεν, οὗτος, ἐπαγομένῳ αὐτὸν τῶν ἐγχωρίων βοηθόν, συνίσταται αὐτῷ. (4) ἔνθα δὴ πληγείς εἰς τὰ στέρνα παραχρήμα πίπτει. ἀγάμενος δὲ τῆς ἀλκῆς αὐτὸν Ἀχιλλεὺς ἔτι ἔμπνου ἀνέκρινεν ὅστις τὴν καὶ ὀνόθεν. ἐπεὶ δὲ ἔγνω παῖδα Τελαμῶνος ὄντα, πολλὰ κατοδυρόμενος ἐπὶ τῆς ἡϊόνος μέγα χῶμα ἔχασε· τοῦτο ἔτι νῦν ἡρῶον² Τραμβήλου καλεῖται.

¹ <δὲ> Meineke² ἡρίον Meineke

XXVI. APRIATE

*Euphorion tells the story in the Thrax*⁶⁵

(1) In Lesbos Trambelus, son of Telamon, fell in love with a girl called Apriate and did much to win her over. But when she showed no signs at all of giving in, he took it into his head to overcome her by deceit and trickery. (2) So, one day when she was strolling with her maidservants on one of her father's estates, which lay near the sea, he ambushed and captured her. But when she fought back all the harder to defend her virginity, Trambelus grew angry and threw her into the sea, which happened to be deep inshore. And that was how she died. Others, however, said she threw herself in because she was being chased. (3) Not long after, the gods sent retribution on Trambelus.⁶⁶ For when Achilles came with a great deal of booty which he had driven off from Lesbos, the natives called in Trambelus to help them, and he confronted him. (4) In the fight he was wounded in the chest and immediately fell. But Achilles admired his prowess and asked him, while still breathing, who he was and whose son. When he found he was the son of Telamon, he was full of grief and built a large tumulus on the coast. Even to this day it is called Trambelus' shrine.

⁶⁵ See Euphorion 26 col. i. 12–21, and nn. ad loc. Given that in Euphorion, too, the girl jumps, we do not know Parthenius' source for the version according to which she was pushed.

⁶⁶ A marginal note here adduces "Aristocritus in his *On Miletus*". Callimachus' pupil Istros and the Alexander historian Aristobulus (*FGrH* 334 F 57; 139 F 6) also know of the Milesian Trambelus who fell victim to Achilles.

ΚΖ' Περὶ Ἀλκινόης

Ἱστορεῖ Μοιρῶ ἐν ταῖς Ἀραῖς

(1) Ἔχει δὲ λόγος καὶ Ἀλκινόην, τὴν Πολύβου μὲν τοῦ Κορινθίου θυγατέρα, γυναῖκα δὲ Ἀμφιλόχου τοῦ Δρύαντος, κατὰ μῆνιν Ἀθηναῖς ἐπιμανῆναι ξένῳ Σαμίῳ (Ξάνθῳ αὐτῷ ὄνομα). ἐπὶ μισθῷ γὰρ αὐτὴν ἀγαγομένην χερνήτιν γυναῖκα Νικάνδρην καὶ ἐργασαμένην ἐνιαυτόν, ὕστερον ἐκ τῶν οἰκείων ἐλάσαι μὴ ἐντελῆ τὸν μισθὸν ἀποδοῦσαν τὴν δὲ ἀράσασθαι πολλὰ Ἀθηναῖς τίσασθαι αὐτὴν ἀντ' ἀδίκου στερήσεως. (2) ὅθεν εἰς τοσοῦτον [τε]¹ ἐλθεῖν, ὥστε ἀπολιπεῖν οἰκόν τε καὶ παῖδας ἤδη γεγονότας συνεκπλευσαί τε τῷ Ξάνθῳ. γενομένην δὲ κατὰ μέσον πόρον ἔννοιαν λαβεῖν τῶν εἰργασμένων, καὶ αὐτίκα πολλά τε δάκρυα προίεσθαι καὶ ἀνακαλεῖν, ὅτε μὲν ἄνδρα κορυθίδιον, ὅτε δὲ τοὺς παῖδας, τέλος δέ, πολλὰ τοῦ Ξάνθου παρηγοροῦντος καὶ φαιμένου γυναῖκα ἔξεν, μὴ πειθομένην ῥῆμαι ἑαυτὴν εἰς θάλασσαν.

¹ [τε] Peerlkamp

XXVII. ALCINOË

*Moero tells the story in her Curses*⁶⁷

(1) There is also a story that Alcinoë, daughter of Polybus of Corinth and wife of Amphilochochus son of Dryas, went mad with love for a stranger from Samos called Xanthus, and all through the wrath of Athena. She had taken on a labouring woman called Nicandra for hire, and after she had worked for a year had driven her from her home without paying her wages in full. The woman prayed earnestly to Athena to requite her for this unjust deprivation. (2) And so Alcinoë reached such a pitch that she left home and the children already born to her, and sailed away with Xanthus. But once in mid-ocean she began to reflect on what she had done, and at that started to weep copiously and call now on her husband, now on her children. Finally, though Xanthus offered plenty of consolation and declared he would make her his wife, she was unconvinced and threw herself into the sea.⁶⁸

⁶⁷ The *Arai* are the first known example of Hellenistic curse poetry. A story about the unjust withholding of wages would be at home there: compare Euphorion's *Chiliades*, composed because of the withholding of a deposit, and *Curses or the Cup-Thief*, on the occasion of a theft.

⁶⁸ Should we compare and contrast Alcyone, loyal wife of Ceyx, who throws herself into the sea when Ceyx dies in a shipwreck (*Hyg. Fab.* 65)?

ΚΗ' Περὶ Κλείτης

Ἱστορεῖ Εὐφορίων Ἀπολλοδώρῳ, τὰ ἐξῆς Ἀπολλώνιος Ἀργοναυτικῶν α'

(1) Διαφόρως δὲ ἱστορεῖται περὶ Κυζίκου τοῦ Αἰνέως¹. οἱ μὲν γὰρ αὐτὸν ἔφασαν ἀρμოსάμενον Λάρισαν τὴν Πιάσου, ἣ ὁ πατὴρ ἐμίγη πρὸ γάμου, μαχόμενον ἀποθανεῖν· τινὲς δὲ προσφάτως γήμαντα Κλείτην συμβαλεῖν δι' ἄγνοιαν τοῖς μετὰ Ἰάσονος ἐπὶ τῆς Ἀργοῦς πλέουσι, καὶ οὕτως πεσόντα πᾶσι μεγάλως ἀλγεινὸν πόθον ἐμβαλεῖν, ἐξόχως δὲ τῇ Κλείτῃ. (2) ἰδοῦσα γὰρ αὐτὸν ἐρριμμένον περιέσχετο² καὶ πολλὰ κατωδύρατο, νύκτωρ δὲ λαθοῦσα τὰς θερααινίδας ἀπὸ τινος δένδρου ἀνήρτησεν <ἐαυτήν>³.

¹ Αἰνέως, Αἴνου Martini: αἰνέου P ² περιέσχετο Lightfoot: περιεσχέθη P ³ <ἐαυτήν> Goens, an potius <αυτήν>?

ΚΘ' Περὶ Δάφνιδος

Ἱστορεῖ Τίμαιος Σικελικοῖς

(1) Ἐν Σικελίᾳ δὲ Δάφνις Ἑρμοῦ παῖς ἐγένετο, σύριγγί τ'¹ ἐπιδέξιος² χρήσασθαι καὶ τὴν ἰδέαν ἐκπρεπῆς. οὗτος εἰς μὲν τὸν πολὺν ὄμιλον ἀνδρῶν οὐ κατῆει, βουκολῶν δὲ κατὰ τὴν Αἴττην χείματός τε καὶ θέρους ἠγγραύλει. τούτου λέγουσιν Ἐχεναῖδα νύμφην ἐρα-

¹ τ' Lightfoot: δῆ τε P ² ἐπιδέξιος Lightfoot: δεξιῶς P

XXVIII. CLEITE

*Euphorion tells the story in the Apollodorus, and thereafter Apollonius of Rhodes in the first book of the Argonautica*⁶⁹

(1) The story of Cyzicus, son of Aeneus, is variously related. Some said he was engaged to Piasus' daughter Larisa, whom her father seduced before her marriage, and died fighting. Others say that he had recently married Cleite and clashed, in ignorance of their identity, with the followers of Jason who were sailing on the Argo. The manner of his death caused great and bitter grief to all, but especially to Cleite. (2) For when she saw him lying prostrate, she embraced him and lamented long; then at night she eluded her chamber-maids and hanged herself from a tree.

XXIX. DAPHNIS

Timaeus tells the story in the Sicelica

(1) In Sicily was born a son of Hermes, Daphnis, who was skilled at playing the pan-pipes and exceedingly good-looking. He shunned the great crowd of humanity, but spent his life in the open air both summer and winter as a shepherd on Etna. They say that a nymph, Echenais,⁷⁰ fell

⁶⁹ Euphorion 6, 9; Ap. Rhod. 1.1012-1077. Parthenius' first version seems to correspond to Euphorion (who implies in 9 that the couple were engaged, in 6 that they were married). His second is like that of Apollonius, but with extra details concerning the lamentation and suicide.

⁷⁰ cf. Nais in [Theoc.] *Id.* 8.93, Ov. *AA* 1.732.

σθείσαν παρακελεύσασθαι αὐτῷ γυναικὶ μὴ πλησιάζειν μὴ πειθομένον γὰρ αὐτοῦ, συμβήσεσθαι³ τὰς ὄψεις ἀποβαλεῖν. (2) ὁ δὲ χρόνον μὲν τινα καρτερῶς ἀντείχεν, καίπερ οὐκ ὀλίγων ἐπιμεινομένων αὐτῷ. ὕστερον δὲ μία τῶν κατὰ τὴν Σικελίαν βασιλίδων οἴνῳ πολλῷ δηλησαμένη αὐτὸν ἤγαγεν εἰς ἐπιθυμίαν αὐτῆ⁴ μιγῆναι. καὶ οὗτος ἐκ τοῦδε ὁμοίως Θαμύρα τῷ Θρακί δι' ἀφροσύνην ἐπεπήρωτο.

³ συμβήσεται P, corr. Legrand

⁴ αὐτῆ Heyne: αὐτῷ P

Α' Περὶ Κελτίας

OT

(1) Λέγεται δὲ καὶ Ἡρακλέα, ὅτε ἀπ' Ἐρυθρίας τὰς Γηρύνου βοῦς ἤγαγεν, ἀλώμενον διὰ τῆς Κελτῶν χώρας ἀφικέσθαι παρὰ Βρεταννόν. τῷ δὲ ἄρα ὑπάρχειν θυγατέρα, Κελτίνην ὄνομα. ταύτην δὲ ἐρασθεῖσαν τοῦ Ἡρακλέους κατακρύψαι τὰς βοῦς μὴ θέλειν τε ἀποδοῦναι εἰ μὴ πρότερον αὐτῇ μιχθῆναι¹. (2) τὸν δὲ Ἡρακλέα τὸ μὲν τι καὶ τὰς βοῦς ἐπειγόμενον ἀνασώσασθαι, πολὺ μᾶλλον μέντοι τὸ κάλλος ἐκπλαγέντα τῆς κόρης συγγενέσθαι αὐτῇ. καὶ αὐτοῖς χρόνου περιήκοντος γενέσθαι παῖδα Κελτόν, ἀφ' οὗ δὴ Κελτοὶ προσηγορεύθησαν.

¹ μιγείη Hercher

in love with him, and told him to have no commerce with women; if he did, she said, he would lose his eyesight. (2) For a time he held out resolutely, even though not a few women were mad with love for him. Later, one of the princesses in Sicily deceived him by plying him with wine and made him want to have intercourse with her. And as a result of this, he too, like Thamyras the Thracian,⁷¹ was blinded through his own folly.

XXX. CELTINE

(1) It is also said of Heracles that when he was bringing the cattle of Geryon from Erythea, his wanderings through the land of the Celts brought him to the court of Britannus. This king had a daughter called Celtine. She fell in love with Heracles and hid his cattle, refusing to surrender them unless he first had intercourse with her. (2) Heracles was in a hurry to get his cattle back, but he was even more struck by the girl's beauty, and so he did have intercourse with her. When the time came round, a child was born to them, Celtus, from whom the Celts take their name.⁷²

⁷¹ *Il.* 2.595–600; Conon, *FCrH* 26 F 7; hero of a Sophoclean tragedy. Both he and Daphnis were born to nymphs and grew up as musicians. Thamyras challenged the Muses to a singing contest, lost, and was blinded.

⁷² Classical authors variously make the Celts descendants of Polyphemus and Galatea or of Heracles and native royalty; others make them autochthonous. Parthenius' story is a variant on that of Heracles and Echidna (*Hdt.* 4.8–10). That Britannus lives in the land of the Celts presumably reflects the idea that Celtic migration into Britain had not yet taken place, but it remains surprising that Celtus is descended from Britannus and not *vice versa*.

ΑΑ' Περὶ Θυμοίτου¹

Ἰστοροεὶ Φύλαρχος

(1) Δέγεται δὲ καὶ Θυμοίτην ἀρμόσασθαι μὲν Τροιζήνος τὰδελφοῦ θυγατέρα Εὐώπιν· αἰσθανόμενον² δὲ συνοῦσαν αὐτὴν διὰ σφοδρὸν ἔρωτα τὰδελφῷ δηλῶσαι τῷ Τροιζήνι, τὴν δὲ διὰ τε δέος³ καὶ αἰσχύνην ἀναρτῆσαι αὐτὴν, πολλὰ πρότερον λυπηρὰ καταρρασαμένην τῷ αἰτίῳ τῆς συμφορᾶς. (2) ἔνθα δὲ τὸν Θυμοίτην μετ' οὐ πολὺν χρόνον ἐπιτυχεῖν γυναικὶ μάλα καλῇ τὴν ὄψιν ὑπὸ τῶν κυμάτων ἐκβεβλημένη, καὶ αὐτῆς εἰς ἐπιθυμίαν ἐλθόντα συνείναι. ὡς δὲ ἤδη ἐνεδίδου τὸ σῶμα διὰ μῆκος χρόνου, χῶσαι αὐτῇ μέγαν τάφον καὶ οὐδ' ὡς⁴ ἀνιέμενον τοῦ πάθους ἐπι κατασφάξαι αὐτόν.

¹ Θυμοίτου Maass: ΔΙΜΟΙΤΟΤ P (et in seqq.) ² αἰσθανόμενος P, corr. Heyne ³ διὰ τὸ δέος P, corr. Rohde
⁴ οὐδ' ὡς Jacobs: οὕτως μὴ P

ΑΒ' Περὶ Ἀνθίππης

ΟΤ

(1) Παρὰ δὲ Χάοσι μειρακίσκος τις τῶν πάντων δοκίμων Ἀνθίππης ἠράσθη. ταύτην¹ ὑπελθὼν πάσῃ μηχανῇ πείθει αὐτῷ συμμιγῆναι. ἣ δὲ ἄρα καὶ αὐτὴ οὐκ ἐκτὸς ἦν τοῦ πρὸς τὸν παῖδα πόθου, καὶ ἐκ τοῦδε λαν-

XXXI. THYMOETES

Phylarchus relates the story

(1) It is also said that Thymoetes married Euopsis, the daughter of his brother Troezen.⁷³ But when he realised that she was passionately involved with her brother, he revealed the business to Troezen. She hanged herself through fear and shame, first, however, calling down many horrid imprecations on the author of her misfortune. (2) Not long afterwards, Thymoetes encountered a very beautiful woman who had been cast ashore by the waves, fell in love, and had intercourse with her. But when the body at last began to decompose, owing to the length of time it had been exposed, he heaped up a great mound for the woman; and when his passion did not abate even thus, he slew himself over the tomb.

XXXII. ANTHIPPE

(1) Among the Chaonians there was a very well-born lad who fell in love with Anthippe. He approached her secretly and used every means to persuade her to sleep with him. She herself was not unaffected by desire for the lad, and af-

⁷³ Thymoetes, Maass' correction of Dimoetes, is presumably eponym of the Attic deme of Thymoetadae or Thymaetadae, near the Piraeus and appropriately near the coast. But why this story should be associated with him is unknown.

¹ ταύτη P, puncto super i addito, corr. Abresch

θάνοντες τοὺς αὐτῶν γονεῖς ἐξεπίπλασαν τὴν ἐπιθυμίαν. (2) ἑορτῆς δέ ποτε τοῖς Χάοσι δημοτελοῦς ἀγομένης καὶ πάντων εὐωχουμένων, ἀποσκεδασθέντες εἰς τινα δρυμὸν κατειλήθησαν. ἔτυχεν δὲ ἄρα ὁ τοῦ βασιλέως υἱὸς Κίχυρος πάρδαλι διώκων ἧς συνελαιβείσης εἰς ἐκείνον τὸν δρυμὸν, ἀφίησιν ἐπ' αὐτὴν τὸν ἄκουτα. καὶ τῆς μὲν ἀμαρτάνει, τυγχάνει δὲ τῆς παιδός. (3) ὑπολαβὼν δὲ τὸ θηρίον καταβεβληκέναι ἐγγυτέρω τὸν ἵππον προσελαύνει καὶ καταμαθὼν τὸ μειράκιον ἐπὶ τοῦ τραύματος τῆς παιδὸς ἔχον τῷ χεῖρει, ἐκτός τε φρενῶν ἐγένετο καὶ περιδινηθεὶς ἀπολισθάνει τοῦ ἵππου εἰς χωρίον ἀπόκρημμον καὶ πετρῶδες. ἔνθα δὴ ὁ μὲν ἐτεθνήκει· οἱ δὲ Χάονες, τιμῶντες τὸν βασιλέα, κατὰ τὸν αὐτὸν τόπον τείχη περιεβάλλοντο καὶ τὴν πόλιν ἐκάλεσαν Κίχυρον. (4) φασὶ δὲ τινες τὸν δρυμὸν ἐκείνον² εἶναι τῆς Ἐχίονος θυγατρὸς Ἠπειροῦ, ἣν μεταναστᾶσαν ἐκ Βοιωτίας βαδίσειν μεθ' Ἀρμονίας καὶ Κάδμου φερομένην τὰ Πενθέως λείψανα, ἀποθανούσαν δὲ περὶ τὸν δρυμὸν τόνδε ταφήναι· διὸ καὶ τὴν γῆν Ἠπειρον ἀπὸ ταύτης ὀνομασθήναι.

² ἐκείνον <τάφον> Rohde, <ίερὸν> Castiglioni

ter this they gave their parents the slip and satisfied their desires. (2) On one occasion, when a public festival was being celebrated among the Chaonians and everyone was feasting, they slipped away and squeezed into a thicket. Now Cichyrus the king's son happened to be hunting a leopard which had taken cover in that thicket, and he let fly his javelin at it. He missed the animal, but hit the girl. (3) Supposing he had hit the beast, he rode his horse closer; but finding the lad clasping his hands over the girl's wound, he went out of his mind, span round, and slipped from his horse into a sheer and rocky place. That was where he died; and the Chaonians, to honour their king, built walls round that very spot and named the city Cichyrus.⁷⁴ (4) Some say the thicket belonged to Epirus the daughter of Echion, who had migrated from Boeotia and arrived here along with Harmonia and Cadmus, bearing the remnants of Pentheus. They say she died and was buried somewhere near this thicket, and that the country is for that reason called Epirus after her.⁷⁵

⁷⁴ Also called Ephyra. Cichyrus' father Mermerus is killed by a lioness in the same place (*Naupactia* fr. 9 West).

⁷⁵ Very possibly the subject of Parthenius' *Anthippe* poem (15-16), and similar in outline to Ovid's story of Pyramus and Thisbe (*Met.* 4.55-166). Note especially how the thicket near Epirus' tomb in Parthenius matches the mulberry bush near Ninus' in Ovid.

ΑΓ' Περὶ Ἀσσάονος

Ἱστορεῖ Ξάνθος Λυδιακοῖς καὶ Νεάνθης¹ β' καὶ Σιμίας ὁ Ῥόδιος

(1) Διαφόρως δὲ [καὶ]² τοῖς πολλοῖς ἱστορεῖται καὶ τὰ Νιόβης. οὐ γὰρ Ταντάλου φασὶν αὐτὴν γενέσθαι ἀλλ' Ἀσσάονος μὲν θυγατέρα, Φιλόττου δὲ γυναῖκα, εἰς ἔρῳ δὲ ἀφικομένην Λητοῖ περὶ καλλιτεκνίας ὑποσχεῖν τίσιν τοιάνδε· (2) τὸν μὲν Φίλοττον ἐν κυνηγίᾳ διαφθαρῆναι, τὸν δὲ Ἀσσάονα τῆς θυγατρὸς πόθῳ σχόμενον αὐτὴν αὐτῷ γήμασθαι <βούλεσθαι>³. μὴ ἐνδιδούσης δὲ τῆς Νιόβης τοὺς παῖδας αὐτῆς εἰς εὐωχίαν καλέσαντα καταπρήσαι. (3) καὶ τὴν μὲν διὰ ταύτην τὴν συμφορὰν ἀπὸ πέτρας ὑψηλοτάτης αὐτὴν ῥῦσαι· ἔννοιαν δὲ λαβόντα τῶν σφετέρων ἀμαρτημάτων διακρήσασθαι τὸν Ἀσσάονα ἑαυτὸν.

¹ NEANΘΟΣ P, corr. Heyne ² [καὶ] Meineke

³ γήμασθαι <βούλεσθαι> Zangoiannes

ΑΔ' Περὶ Κορύθου

Ἱστορεῖ Ἑλλάνικος Τρωϊκῶν <β'>¹ καὶ Κεφάλων ὁ Γεργύθιος

(1) Ἐκ δὲ Οἰνώνης καὶ Ἀλεξάνδρου παῖς ἐγένετο Κόρυθος. οὗτος ἐπικούρος ἀφικόμενος εἰς Ἴλιον Ἐλέ-

¹ Τρωϊκῶν <β'> Heyne: Τρωϊκοῖς Meursius

XXXIII. ASSAON

The story is told by Xanthus in his Lydiaca, in the second book of Neanthes, and by Simmias of Rhodes

(1) The story of Niobe is also related differently from the majority version. For they say she was not Tantalus' daughter, but daughter of Assaon and wife of Philottus, and that when she entered into contention with Leto about the fineness of her offspring, she was punished in the following way. (2) Philottus perished in a hunting-accident, and Assaon, smitten with desire for his daughter, wanted to marry her himself. When Niobe would not give in, he called her children to a banquet and burnt them all to death. (3) As a result of this disaster Niobe threw herself off a high rock;⁷⁶ as for Assaon, when he reflected on his crimes, he took his own life.

XXXIV. CORYTHUS

The story is told by Hellanicus in the second book of the Troica and by Cephalon of Gergitha⁷⁷

(1) Oenone and Alexander had a son, Corythus, who came to Ilium as a Trojan ally, and there fell in love with Helen.

⁷⁶ A rationalisation of the more familiar form of the story, in which Niobe was turned into a rock? Since Xanthus was presumably concerned with the aetiology of the rock-face with a likeness to a woman in his native Lydia, it would seem likelier that his version had petrification rather than the leap from a rock.

⁷⁷ See on IV, the sequel to this story.

νης ἠράσθη, καὶ αὐτὸν ἐκείνη μάλα φιλοφρόνως ὑπέδεχτο· ἦν δὲ τὴν ἰδέαν κράτιστος. φωράσας δὲ αὐτὸν ὁ πατήρ ἀνείλεν. (2) Νίκανδρος μέντοι τὸν Κόρυθον οὐκ Οἰνώνης, ἀλλὰ Ἑλένης καὶ Ἀλεξάνδρου φησὶ γενέσθαι, λέγων ἐν τούτοις·

ἠρία τ' εἰν Ἄϊδαο κατοικομένου Κορύθιοι,
ὄν τε καὶ² ἀρπακτοῦσιν ὑποδηθείς ὑμεναίοις
Τυνδαρίς αἴν' ἀχέουσα κακὸν³ γόνον ἤρατο
βούτεω.

² ὄν τέκεν Hecker

³ κακοῦ Schneider: καλὸν Meineke

ΑΕ' Περὶ Εὐλιμένης

(1) Ἐν δὲ Κρήτῃ ἠράσθη Λύκαστος τῆς Κύδωνος θυγατρὸς Εὐλιμένης, ἣν ὁ πατήρ Ἀπτέρῳ καθωμολόγητο πρωτεύοντι τότε Κρητῶν. ταύτῃ κρύφα συνὸν ἐλέληθει. (2) ὡς δὲ τῶν Κρητικῶν τινες πόλεων ἐπισυνέστησαν Κύδωνι καὶ πολλὴ περιήσαν, πέμπει τοὺς πεισομένους εἰς θεοῦ, ὃ τι αὐτῶν ποιῶν κρατήσειεν τῶν πολεμίων. καὶ αὐτῷ θεοπίζηται τοῖς ἐγχωρίοις ἥρωσι σφαγιάσαι παρθένον. (3) ἀκούσας δὲ τοῦ χρηστηρίου Κύδων διεκλήρου τὰς παρθένους πάσας, καὶ κατὰ δαίμονα ἢ θυγάτηρ λαγχάνει¹. Λύκαστος δὲ δέισας

¹ λαγχάνει Heyne: τυγχάνει P

She received him very kindly; he was extremely good looking. But finding him out, his father killed him. (2) Nicander, however, says that Corythus was son, not of Oenone, but of Helen and Alexander, in the following lines:⁷⁸

And the tomb of Corythus, dead and gone to Hades;
Whom the Tyndarid, subdued to a forced marriage,
Conceived in pain, the herdsman's wicked⁷⁹ brood.

XXXV. EULIMENE

(1) In Crete Lycastus fell in love with Eulimene the daughter of Cydon, whom her father had already betrothed to Apterus, at that time the foremost man in Crete.⁸⁰ He secretly became her lover. (2) When some of the Cretan cities joined in revolt against Cydon and got by far the upper hand, he sent ambassadors to the god to ask what he must do in order to defeat his enemies. The divine response was that he must sacrifice a maiden to the native heroes. (3) When he heard this oracle, Cydon subjected all the maidens to a ballot, which by chance fell on his own daughter. Fearing for her Lycastus revealed the seduction

⁷⁸ Sometimes attributed to the *On Poets*, on the strength of IV; but not if that was a prose work.

⁷⁹ If the reading is right, wicked because he was a traitor to his country (*Lyc. Al.* 57-60), or tainted by the scandalous nature of his parents' union?

⁸⁰ All the males are eponyms of towns in Crete: Lycastus s. of Cnossus, Cydonia on the n.w. coast, and Aptera some 15 km away from Cydonia. A very similar story is set in Ithome at the time of the Messenian wars (*Paus.* 4.9.3-10).

περὶ αὐτῆς μηνύει τὴν φθορὰν καὶ ὡς ἐκ πολλοῦ χρόνου συνείη αὐτῇ· ὁ δὲ πολὺς ὄμιλος πολὺ μᾶλλον ἐδικαίου αὐτὴν τεθνάναι. (4) ἐπειδὴ δὲ ἐσφαγιάσθη, ὁ Κύδων τὸν ἱερέα κελεύει αὐτῆς διατεμεῖν τὸ ἐπομφάλιον, καὶ οὕτως εὐρέθη ἔγκυος. Ἄπτερος δὲ δόξας ὑπὸ Λυκάστου δευνὰ πεπουνθέναι λοχῆσας αὐτὸν ἀνέλε· καὶ διὰ ταύτην τὴν αἰτίαν ἔφυγε πρὸς Ξάνθου εἰς Τέρμερα.

Λ5' Περὶ Ἀργανθώνης

Ἱστορεῖ Ἀσκληπιάδης ὁ Μυρλεανὸς Βιθυνιακῶν α¹

(1) Δέγεται δὲ καὶ Ῥῆσον, πρὶν εἰς Τροίαν ἐπίκουρον ἐλθεῖν, ἐπὶ πολλὴν γῆν ἰέναι προσαγόμενόν τε καὶ δασμόν ἐπιτιθέντα. ἔνθα δὴ καὶ εἰς Κίον ἀφικέσθαι κατὰ κλέος γυναικὸς καλῆς (Ἀργανθώνη αὐτῇ ὄνομα). (2) αὕτη τὴν μὲν κατ' οἶκον δίαυταν καὶ μονῆν ἀπέστυγεν· ἀθροισαμένη δὲ κύνας πολλοὺς² ἐθήρευεν οὐ μάλα τινα προσιεμένη. ἐλθὼν οὖν ὁ Ῥῆσος εἰς τόνδε τὸν χώρον βία μὲν αὐτὴν οὐκ ἤγε· ἔφη δὲ θέλει αὐτῇ συγκυνηγεῖν· καὶ αὐτὸς γὰρ ὁμοίως ἐκείνη τὴν πρὸς ἀνθρώπους ὁμιλίαν ἐχθαίρειν. ἡ δὲ ταῦτα λέξαντος ἐκείνου κατήνεσε, πειθομένη αὐτὸν ἀληθῆ

¹ fontis indiculum a fabula superiore huc traiecit Sakolowski

² πολλὰς Hirschig

and the fact that he had been her lover for a long time. But at this the assembled crowd were all the more for condemning her to death. (4) After her sacrifice, Cydon told the priest to cut through her belly; she was thus found to be pregnant. Considering that he had been treated outrageously by Lycastus, Apterus ambushed and killed him, and for this reason had to take refuge with Xanthus at Termera.⁸¹

XXXVI. ARGANTHONE

The story occurs in the first book of Asclepiades of Myrlea's Bithyniaca

(1) It is also said that Rhesus, before going to Troy as an ally, travelled through many lands winning over allies and imposing tribute. Among them he visited Cius, having heard reports of a lovely woman called Arganthone.⁸² (2) She loathed inactivity and staying at home and preferred to assemble packs of hounds and go hunting, admitting none to her company. So when Rhesus came to this country he did not take her by force; he said he wanted to go hunting with her, for he detested human company as much as she. She approved his sentiments, believing him

⁸¹ Termera is on the same peninsula as Halicarnassus, jutting out from Caria. Xanthus is unknown, as are Apterus' connections with him.

⁸² Eponym of Mount Argantheion, at the foot of which is Cius, on the Propontis. There was also a stream Arganthe (SH 725), raising the possibility of a variant story in which she was metamorphosed into water.

λέγειν. (3) χρόνου δ' <ού>³ πολλοῦ διαγενομένου, εἰς πολλὴν ἔρωτα παραγίνεται τοῦ Ῥήσου. καὶ τὸ μὲν πρῶτον ἡσυχάζει⁴ αἰδοῖ κατεχομένη⁵. ἐπειδὴ δὲ σφοδρότερον ἐγένετο τὸ πάθος, ἀπετόλμησεν εἰς λόγους ἐλθεῖν αὐτῷ καὶ οὕτως ἐθέλων <ἐθέλουσαν>⁶ αὐτῆν ἐκεῖνος ἠγάγετο γυναῖκα. (4) ὕστερον δὲ πολέμου γενομένου τοῖς Τρωσί, μετήεσαν αὐτὸν οἱ βασιλεῖς ἐπίκουρον. ἡ δὲ Ἀργανθῶνη, εἴτε καὶ δι' ἔρωτα ὃς πολλὸς ὑπῆν αὐτῆ, εἴτε καὶ ἄλλως καταμαντευομένη τὸ μέλλον, βαδίζειν αὐτὸν οὐκ εἶα. Ῥήσος δὲ μαλακίζόμενος τῇ ἐπιμονῇ⁷ οὐκ ἠέσχεται, ἀλλὰ ἦλθεν εἰς Τροίαν καὶ μαχόμενος ἐπὶ ποταμῷ τῷ νῦν ἀπ' ἐκείνου Ῥήσω καλουμένῳ, πληγείς ὑπὸ Διομήδους ἀποθνήσκει. (5) ἡ δέ, ὡς ἦσθετο τεθνηκότος αὐτοῦ, αὐτὴ ἀπεχώρησεν εἰς τὸν τόπον ἔνθα ἐμίγη πρῶτον αὐτῷ καὶ περὶ αὐτὸν ἀλωμένη θαμὰ ἐβόα τοῦνομα τοῦ Ῥήσου. τέλος δὲ σῖτα καὶ ποτὰ μὴ⁸ προσιεμένη διὰ λύπην ἐξ ἀνθρώπων ἀπηλλάγη.

ΠΑΡΘΕΝΙΟΥ ΝΙΚΑΕΩΣ

ΠΕΡΙ ΕΡΩΤΙΚΩΝ ΠΑΘΗΜΑΤΩΝ

3 δ' <ού> Jacobs: δὲ P 4 ἡσυχάζειν P, corr. Heyne

5 κατεχομένην P, corr. Heyne 6 <ἐθέλουσαν> Passow

7 τῇ ἐπιμονῇ Rohde: ἐπιμονῇ P 8 σῖτα καὶ ποτὰ μὴ Rohde: εἶτα καὶ ποταμῷ P

to speak the truth. (3) Before very long she came to feel a deep love for Rhesus. At first she kept silent, restrained by modesty; but when her passion became more violent she summoned the courage to speak with him, and in this way the willing man took a willing bride. (4) Later, when the Trojan war began, the princes summoned him as an ally. Whether it was great love or some other instinct which led her to foresee the future, Arganthon refused to let him go. Rhesus could not bear becoming weak and effeminate by staying at home, so he went to Troy where he fought on the banks of the river now called Rhesus after him, and was killed by a blow from Diomedes.⁸³ (5) When she learned of his death, Arganthon returned to the spot of their first union, where she wandered around repeatedly crying out Rhesus' name.⁸⁴ And finally, abstaining from food or drink, she passed away from mankind through grief.

PARTHENIUS OF NICAEA
ON SUFFERINGS IN LOVE

⁸³ This differs from the versions of Rhesus' death in *Il.* 10, Pindar fr. 262 Snell, and ps.-Euripides' *Rhesus*. But there was also a version (known to Virg. *Aen.* 1.472-473) according to which Rhesus would be invincible if he drank the water of the Scamander. Perhaps this version told of a struggle between Rhesus and Diomedes on the banks of the river, in which Rhesus was killed before he could drink the water.

⁸⁴ Recalling the ritual cries for Hylas, likewise at the stream under Mount Arganthon (Ap. Rhod. 1.1178, 1354; Strab. 12.4.3; Ant. Lib. 26).

COMPARATIVE NUMERATION

I. CONVERSION OF OTHER EDITIONS TO THIS EDITION

Table to be read as follows: fr. 1 Diehl = fr. 6 Lightfoot; fr. 2 Meineke = fr. 17 Lightfoot, etc.

| | Meineke | Martini, Gaselee | Diehl | Calderón Dorda |
|----|---------|---------------------|-------|-------------------|
| 1 | 1 | 1 | 6 | 1 |
| 2 | 17 | 6 | 8 | 2 + 3 |
| 3 | 6 | 7 | 9 | 4 + 5 |
| 4 | 7 | 8 | 10 | 6 |
| 5 | 8 | 9 | 11 | 7 |
| 6 | 9 | 10 | 12 | 8 |
| 7 | 11 | 11 | 13 | 9 |
| 8 | 12 | 12 | 14 | 10 |
| 9 | 10 | 13 | 18 | 11 |
| 10 | 13 | 14 | 21 | 12 |
| 11 | 14 | 15 | 22 | 13 |
| 12 | 15 | 16 | 23 | 14 |
| 13 | 16 | 17 | — | 27 |
| 14 | 18 | 18 | 28 | 15 |
| 15 | 23 | 19 | 29 | 16 |
| 16 | 24 | 20 | 30 | 17 |
| 17 | 24 | 21 | 32 | 18 |
| 18 | 26 | 22 | 35 | 19 |

PARTHENIUS

| | | | | |
|----|---------|----|----|-------|
| 19 | 21 | 23 | 33 | 20 |
| 20 | 22 | 24 | 36 | 21 |
| 21 | 19 | 26 | 34 | 22 |
| 22 | 20 | 28 | 37 | 23 |
| 23 | 35 | 29 | 38 | 24a-b |
| 24 | 28 | 29 | 39 | 26 |
| 25 | 34 | 30 | 40 | 28 |
| 26 | 29 | 31 | 41 | 29 |
| 27 | 29 | 32 | | 29 |
| 28 | 56 | 35 | | 30 |
| 29 | 30 + 31 | 33 | | 31 |
| 30 | 32 | 36 | | 32 |
| 31 | 41 | 34 | | 35 |
| 32 | 33 | 37 | | 33 |
| 33 | 36 | 38 | | 36 |
| 34 | 37 | 39 | | 34 |
| 35 | 38 | 40 | | 37 |
| 36 | 39 | 41 | | 38 |
| 37 | 42 | 42 | | 39 |
| 38 | 43 | 43 | | 40 |
| 39 | 44 | 44 | | 41 |
| 40 | 45 | 45 | | 42 |
| 41 | 46 | 46 | | 43 |
| 42 | 47 | 47 | | 44 |
| 43 | 48 | 48 | | 45 |
| 44 | 52 | 49 | | 46 |
| 45 | 40 | 50 | | 47 |
| 46 | 49 | 51 | | 48 |
| 47 | 58 | 52 | | 49 |
| 48 | 50 | 58 | | 50 |
| 49 | | | | 51 |
| 50 | | | | 52 |

COMPARATIVE NUMERATION

| | |
|----|---------|
| 51 | 53 |
| 52 | Test. 2 |
| 53 | Test. 2 |
| 54 | 58 |

II. CONVERSION OF THIS EDITION TO OTHER EDITIONS

| Lightfoot | SH | Meineke | Martini, Gaselee | Diehl | Calderón Dorda |
|-----------|--------------|---------|---------------------|-------|-------------------|
| 1 | 606 | 1 | 1 | — | 1 |
| 2 | 609(a) + 610 | — | — | — | 2 |
| 3 | 609(b) + 611 | — | — | — | 2 |
| 4 | 612(a) + 613 | — | — | — | 3 |
| 5 | 612(b) + 614 | — | — | — | 3 |
| 6 | 615 | 3 | 2 | 1 | 4 |
| 7 | 616 + 617 | 4 | 3 | — | 5 |
| 8 | 618 | 5 | 4 | 2 | 6 |
| 9 | 619 | 6 | 5 | 3 | 7 |
| 10 | 620 | 9 | 6 | 4 | 8 |
| 11 | 621 | 7 | 7 | 5 | 9 |
| 12 | 622 | 8 | 8 | 6 | 10 |
| 13 | 624 | 10 | 9 | 7 | 11 |
| 14 | 625 | 11 | 10 | 8 | 12 |
| 15 | 627 | 12 | 11 | — | 14 |
| 16 | 628 | 13 | 12 | — | 15 |
| 17 | 629 | 2 | 13 | — | 16 |
| 18 | 630 | 14 | 14 | 9 | 17 |
| 19 | 631 | 21 | 15 | — | 18 |
| 20 | 632 | 22 | 16 | — | 19 |
| 21 | 633 | 19 | 17 | 10 | 20 |
| 22 | 634 | 20 | 18 | 11 | 21 |

PARTHENIUS

| | | | | | |
|----|-----------|-----------|-----------|----|---------|
| 23 | 635 | 15 | 19 | 12 | 22 |
| 24 | 636 + 637 | 16-17 | 20 | — | 23 |
| 25 | 638 | inter fr. | inter fr. | — | — |
| | | 17-18 | 20-21 | | |
| 26 | 639 | 18 | 21 | — | 24 |
| 27 | 626 | — | — | — | 13 |
| 28 | 640 | 24 | 22 | 14 | 25 |
| 29 | 641 | 26 + 27 | 23 + 24 | 15 | 26 + 27 |
| 30 | 642 | 29 | 25 | 16 | 28 |
| 31 | 643 | 29 | 26 | — | 29 |
| 32 | 644 | 30 | 27 | 17 | 30 |
| 33 | 646 | 32 | 29 | 19 | 32 |
| 34 | 648 | 25 | 31 | 21 | 34 |
| 35 | 645 | 23 | 28 | 18 | 31 |
| 36 | 647 | 33 | 30 | 20 | 33 |
| 37 | 649 | 34 | 32 | 22 | 35 |
| 38 | 650 | 35 | 33 | 23 | 36 |
| 39 | 651 | 36 | 34 | 24 | 37 |
| 40 | 652 | 45 | 35 | 25 | 38 |
| 41 | 653 | 31 | 36 | 26 | 39 |
| 42 | 654 | 37 | 37 | — | 40 |
| 43 | 655 | 38 | 38 | — | 41 |
| 44 | 656 | 39 | 39 | — | 42 |
| 45 | 657 | 40 | 40 | — | 43 |
| 46 | 658 | 41 | 41 | — | 44 |
| 47 | 659 | 42 | 42 | — | 45 |
| 48 | 660 | 43 | 43 | — | 46 |
| 49 | 661 | 46 | 44 | — | 47 |
| 50 | 662 | 48 | 45 | — | 48 |
| 51 | 663 | — | 46 | — | 49 |
| 52 | 664 | 44 | 47 | — | 50 |
| 53 | 666 | — | — | — | 51 |

COMPARATIVE NUMERATION

| | | | | | |
|----|-----------|----|----|---|----|
| 54 | 951 | — | — | — | — |
| 55 | 955 + 956 | — | — | — | — |
| 56 | — | 28 | — | — | — |
| 57 | — | 49 | — | — | — |
| 58 | 665 | 47 | 48 | — | 54 |

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