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THE SAYINGS OF SIMONIDES.

IN Grenfell and Hunt's *Hibeh Papyri*, Vol. I, recently published, there is an interesting but obscure fragment, composed of sayings apparently ascribed to the famous poet. I submit two or three suggestions on them.

S. said he was economical (φειδωλός), because μάλλον ἄχθοιτο τοῖς ἀνηλωμένοις ἢ τοῖς περιούσιν. Some verb like ἥδοιτο has been omitted in the last part of the sentence.

Lines 20–29 run χαλεπὸν [δ' εἶναι] τὸ μὴ χρῆσθαι τοῖς αὐ[τοῦ]. . . . ικοις ἀλλὰ τοῖς ἀλλοτρίοις. τὸ δὲ ἀναλωθὲν ὀλίγου μὲν εἴληπται, προσαναλίσκεται δὲ τὸ διπλάσιον διὸ δεῖ ἔλκειν τὰς ψήφους. καὶ τὸ παρ' αὐτοῦ δανείζεσθαι ὅταν τῇ ἀναγκαίᾳ καὶ φυσικῇ τροφῇ χρήσῃται ὥσπερ τὰ ζῷα ἀπλῆ. It is difficult to think of any substantive or substantivalised adjective that can be represented by . . . ικοις. (The letters ικο are not quite certain.) Perhaps the word was an adverb in ὡς or ικῶς. The last sentence is translated by G. and H. 'A man borrowed his own money when he used only necessary and natural food as the animals do.' This is however impossible, for ὅταν χρήσῃται can only mean *after using*, not *at the time of using*.¹ I incline to think this saying should be put after τοῖς ἀλλοτρίοις, so that the construction becomes καὶ τὸ παρ' αὐτοῦ δανείζεσθαι (χαλεπὸν εἶναι): or is it possible to carry on the force of χαλεπὸν εἶναι without a transposition? The intervening words are translated by G. and H. 'Expenditure is reckoned of slight account, and twice as much is spent again; so one should draw back the counters (?).' It would be hard to parallel such a sense of ὀλίγου εἴληπται, and π. τὸ διπλάσιον certainly points to ὀλίγον, not ὀλίγου. But I do not understand τὸ ἀναλωθὲν any more than I do διὸ . . . ψήφους, and I rather conjecture it to be a mistake—due to προσαναλίσκεται—for another word, such as τὸ δανεισθέν, τὸ ληφθέν, referring to τοῖς ἀλλοτρίοις. It is also surprising that this saying should be in *oratio recta*, especially if it is in its right place. The infinitives εἰλήφθαι, προσαναλίσκεσθαι, δεῖν would be an easy correction.

H. RICHARDS.

¹ Is it not equally impossible to take οὐ δεῖ αὐτοὺς οὔτε ψάλλτας οὔτε φδοὺς θεωρεῖν (Hippias(?) fragment,

p. 47) as meaning 'they ought not to be regarded as harpers'? Can θεωρῶ have such a sense?