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A Note on Theocritus I. 51

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would-be witty—Greek should from this passage take a synonyme of *πύγαργος* (which, as opposed to *μελάμπυγος*, was used to describe a weakling) to throw at the head of the weak and frail Demosthenes?

If my explanation of the origin of the nickname is right, we should, of course, write it not *ἀργᾶς* but *ἀργαῖς*.

MORTIMER LAMSON EARLE.

A NOTE ON THEOCRITUS I. 51.

ἀκράτιστον (or *ἀκρατιστὸν* or *ἀνάριστον*) ἐπὶ *ξηροῖσι καθίξῃ*.

There are, so far as I am aware, two explanations of this line: A. Taking *ἀκράτιστον* as a noun (=breakfast), and ἐπὶ *ξηροῖσι καθίξῃ* as equivalent to ἐπὶ *ξηρῷ ποιεῖν* and meaning 'land' or 'wreck.' But even supposing that *ξηροῖσι* (plural) could replace *ξηρῷ* singular, would not the phrase mean neither 'land' in the sense of 'capture' nor 'wreck,' but simply 'put on dry land' or 'beach'? And what does 'beaching a breakfast' mean?

B. Taking *ἀκρατιστὸν* ἐπὶ *ξηροῖσι* as meaning 'breakfasted-off-wine-sopped-bread on dry bread,' i.e. having no breakfast. But would not *ἀκρατιστὸν* ἐπὶ *ξηροῖσι* mean rather 'having taken unmixed wine with one's dry bread' (cp. Xen. *Cyr.* i. 2. 11 *πίνειν ἐπὶ τῷ σίτῳ* and Aristoph. *Eq.* 707), which is just the opposite of the sense required?

I propose to read *κρατιστὸν* ἐπὶ *ξηροῖσι*. *κρατιστὸν*, which is actually read in one MS. according to Wordsworth, I take to be from a verb *κρατίζω* (= *κραστίζω*, *γραστίζω* = 'feed on green grass'). The evidence for the forms *κράτις* and *κρατίζω* as existing alongside of *κράστις* and *κραστίζω* is given by Pierson on Moeris s.v. *κράτις*. Briefly it is this. (1) All the MSS. of Moeris give *κράτις* (Attic) and *γράτις* (Hellenic) and not *κράστις* or *γράστις*. (2) Though the MSS. of Hesychius give *κράστις*, the order of the words shews that Hesychius wrote *κράτις*. (3) The Scholium on Nicander *Theriaca* 861 gives *κρατίζεται* from the Sicilian Sophron (whom Theocritus is known to have read). (4) And the MSS. of Pollux VII. § 142 give *κράτις* and not *κράστις*.

κρατίζω then would seem to be a variant

form of *κραστίζω* (= to feed on green grass). Eustathius on Iliad xxi. says *γράφτις ἡ ὑπὸ τῶν ζώων χλωρὰ ἐσθιομένη*. Αἴλιος . . . φησι. 'Κράστιν Ἀττικοὶ τὴν πόαν.' *Κρατιστός* then would mean either (1) 'to be fed on grass,' e.g. of a horse, 'put out to graze,' or (2) 'grass fed.'

ξηρός in Theocritus *Id.* viii. 44 means 'dried up,' 'parched,' and applied to pastures, as those who have seen meadows in summer know, would mean 'burnt up,' 'grassless.'

The whole phrase *κρατιστὸν ἐπὶ ξηροῖσι καθίξῃ* then would mean either (1) 'set him down on grassless meadows to get his grass feed' (cp. Hom. *Iliad* v. 36) or (2) 'make him (cp. Plato, *Ion* 535 ε *καθίξων τινὰ κλαίοντα*) grass fed where everything is grassless,' if we take *κρατιστὸν ἐπὶ ξηροῖσι* closely together, and ἐπὶ in the sense not of 'on,' but 'on the condition,' or 'in the circumstances of,' grasslessness (= ἐπὶ *ξηροῖς οὔσι τοῖς λειμῶσι*).

The second of these two alternatives seems the preferable: for so the reading *ἀνάριστον* would be explained as a gloss on the three words *κράτιστον ἐπὶ ξηροῖσι*, which would be a bucolic phrase (=faring very poorly), and as such much more in keeping with the character of the speaker, a goat-herd, than the traditional explanation of *ἀκράτιστον ἐπὶ ξηροῖσι*.

If the evidence given above for the forms *κράτις* and *κρατίζωμαι* appears too weak, we should still, I think, read *κραστιστὸν* with the same sense; if *κράστις* could so often be corrupted to *κράτις*, surely *κραστιστὸν* could be corrupted to *κρατιστὸν*. But are there any other instances of *στ* being corrupted into *τ* so often in one word?

A. R. AINSWORTH.