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On Herodas

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ON HERODAS.

ONE of my objects in publishing these notes before my commentary appears is to invite assistance towards clearing up some passages that leave me still in doubt. They are but few; for I am satisfied now about the meaning of many things that puzzled all of us at first. The facsimile (I do not know whether mine is a particularly successful copy) has done me better service than I looked for—though I am well aware of the limited extent to which a photograph can be depended on. Mr. Kenyon with his ever-ready kindness has compared my readings with the original MS. and given me opinions which I shall indicate by the letter K. As I write, I have before me the third edition of Prof. Crusius' text, which has just been issued in a curtailed form to satisfy demand, the editor promising us a larger edition soon (on the plan of his *Babrius*) in which he will be able to give reasons for his corrections and supplements.

I. 32 τὴν Ἀιδεω κόρην, is an extraordinary phrase, unless it means 'the daughter of Hades': and who could that be? Hecate? τὴν κάτω κόρην I could understand.

38 καὶ σεν τὸ ὄριμον τέφρῃ κάψει. Crusius records a suggestion by Zielinski, τεφρῇ, understanding I suppose, τεφρῇ θρίζ, as though it were ἡ πολιὰ. But τέφρῃ does not here mean the ash of the funeral-pyre, but of *decay*, conceived as encroaching until it overlays and swallows up the living fuel. That this is the notion will be seen from Hom. *h. Herm.* 237, Callim. *h. Apoll.* 83, Euenos *A.P.* ix. 62, Lucret. iv. 926.

58 I can still find no support for οὔτε νυκτὸς οὐτ' ἐφ' ἡμέρην: ἐφ' ἡμέρῃ or ἐφ' ἡμέρῃς would be good.

82 At the end of the line I seemed to see in the facsimile ΕΛΛΑΠΔΑΝ (a result like Buecheler's): 'ΕΛΛΑΠΔΑΝ suits the MS., though the ε is hardly visible' K.

II. 8 The facsimile shows me CMENIH-ΔΕΣΤΙΤΗC which implies some form of *δυσμένεια*, e.g. ἐν δυσμενείῃ δ' ἐστὶ τῆς πόλιος κήγῳ. ('ΔV]CMENIHΔECTI suits the remains in the MS.' K.). Battaros is arguing with a cynical humour that he is as good as his opponent, if no better:

9 ζῶμεν οὐχ ὡς βουλόμεσθ' ἀλλ' ὡς ἤμεας
ὁ καὶ πρὸς ἔλκει προστάτην [νέμε]ε Μέννην·
ἐγὼ δ' Ἀριστοφ]ώντα· πῦξ νενίκηκεν
Μέννης· Ἀριστοφ]ών δὲ κῆτι νῦν ἄγχει.

In vv. 10-12 Crusius now gives what I have long felt sure must be the truth (except that he has ἐγὼ τ'), supporting ὁ καιρὸς (Stadtmueller) by v. 57 sqq. and Philostr. *Epist.* p. 229, 23 ἀγουσι...αὐτοὺς...οἱ καιροί. From a large amount of illustration I may refer here to Liban. *Epist.* 1567, Dem. 307 5, Ter. *Heaut.* 666. καιρὸς 'circumstances' = *χρεία*, *τύχη*, τὰ πράγματα, and ἔλκει = *βιάζεται*.

16-20 burlesque the Orators' habit of discounting anticipated pleas of service to the State:

16 λέξει [λό]γους μέ]ν· 'ἐξ' Ἀκῆς ἐλήλουθα
πυρ]οὺς ἄγων κῆστησα τὴν κακὴν λιμόν·'
ἐγὼ δ] ἐ πόρνας ἐκ Τύρου· τί τῷ δήμῳ
τοῦτ' ἐστί; δ]ωρεὴν γὰρ οὐθ' οὗτος πυροὺς
δίδωσ' ἀλ]ήθεν οὐτ' ἐγὼ καλὴν κινεῖν.

'πόρνας is probably right' K. The argument is 'He will plead, no doubt, that he has imported corn from Ake in time of scarcity; well, I have imported something else from Tyre; but his importation cannot be held an ἐπίδοσις τῷ δήμῳ any more than mine—he gets his price as much as I do.'

44. If the orifice of the clepsydra be not stopped, the water will escape too soon and leave no time to complete the argument: it is this which suggests to Battaros his coarse comparison:

μὴ πρὸ σθε κυσὸς φ<θ>ῇσι χῶ τάπης
ἡμῖν,
τὸ τοῦ λόγου δὴ τοῦτο, λήτης κύρση.

i.e. μὴ φθῇ ἐπιφερομένη ἡ κοιλία, *ne prius venter profuatur*, with disastrous results; cf. Lucret. iv. 1026 (where the *Babylonica* are the τάπης), Aesch. *Cho.* 753, Diphil. 72, schol. Ar. *Vesp.* 622.—μὴ πρόσθε as Eur. *Or.* 791.

46 ἐπὴν δ' ἐλεύθερός τις αἰκίσῃ δούλῃν
ἦ ἐκὼν ἐπίσπῃ

aut sciens assectatus fuerit, a translation into Ionic of ἐπακολουθήσῃ, as appears from the law cited by Aeschines *Timarch.* 139 'δούλον ἐλευθέρου παιδὸς μήτ' ἐρᾶν μήτ' ἐπακολουθεῖν, ἢ τύπτεσθαι τῇ δημοσίᾳ μάστιγι πεντήκοντα πληγὰς' κτέ.

50 ἦν θύρην δέ τις κόψῃ = *θυροκοπήσῃ*, one of the practices τῶν κωμαζόντων, Ar. *Vesp.* 1253, Bekk. *Anec.* 42, 31. 99, 17. Ath. 618c, Ael. *N.A.* i. 50, Theocr. ii. 6, Dioscorid.

A.P. xii. 14, Hor. C. i. 25. 1, Appul. *de mag.* 75; which was a punishable offence at Athens, Antiphanes *fr.* 239.

72 τὸ αἶμ' ἂν ἐξεφύσησεν ὥσπερ Φίλιππος ἐν Σάμῳ κοτ' ὁ βρεῦκος. γελᾷς; κίναϊδός εἰμι, κτέ. The allusion is to the famous proverb (used by Diphilus and Philemon, Kock *C.A.F.* iii. p. 749) τὸν ἐν Σάμῳ κομήτην—a Samian boxer who, because he wore his hair long, was taunted by the competitors with effeminacy, and surprised them by winning the victory.¹ The name of his antagonist (uncertain here) is not elsewhere mentioned. By using this comparison Battaros identifies himself with the celebrated κομήτης, and it is this which raises the laugh, *because κομήτης ordinarily implied κίναϊδος*. Like a true βωμολόχος, he at once admits the imputation.

βρεῦκος or βρούκος = ἀπτελεβος, and I understand it is a term of contempt: cf. κεφαττελεβώδη ψυχὴν in Arcestratus (Ath. 163d, 310d), A.P. xi. 265, Plaut. *Casina* 239, Phot. *s.v.* κρέξ, τιγόνιον, Hesych. i. pp. 398, 400–3. 'Palaeographically your correction is very easy. Indeed I am not sure, that the copyist did not mean to write ΒΡΕΥΚΟC' K. This similarity of Υ and Γ caused the error of ΑΥΡΕΥ for ΑΓΡΕΥ in iii. 34, and (as I think) of ΑΝΔΥΑΟΝ for ΑΝΑΓΝΟΝ in viii. 7.

80 Aristaenet. i. 14, Plaut. *Poen.* 315, Timocles *fr.* 10, Theocr. xiv. 8.

III. 12 Kuehn on Pollux vii. 132 quotes from a glossary 'προίνικος *laciniosus*.' Should not this be *lasciviosus*?

24 τριθημέρη Μάρωνα γραμματίζοντος
τοῦ πατρὸς αὐτῷ τὸν Μάρων' ἐποίησεν
οὗτος Σίμων' ὁ χρηστός.

Much good wit has been spent in attempting to discover the significance of these names. It has been rightly felt that they are not likely to have been used by Herodas without intention (like the hypothetical Δίων and Θέων of the Stoics). The clue I believe to lie in the suggestion of Dr. Rutherford that Σίμων was the name of a throw (βόλος) in gambling (Pollux vii. 204); and I think the point will be recovered if the reason of the boy's mistake is that Μάρων too was such another name. We shall see how probable this is. In Schol. Plat. *Lys.* 206 E = Eust. 1289. 57 we are told that the various πτώσεις ἀστραγάλων

were called after gods, *heroes*, kings, and other persons notable for good or evil. Now there were two Μάρωνες, both heroes, either of whom a throw might have have been called after—one the popular figure, familiar from the epics, who gave Odysseus wine, the other a Lacedaemonian distinguished at Thermopylae (Hdt. vii. 27), who was honoured with a shrine in Sparta (Pausan. iii. 12. 9). This would be a good throw, while Σίμων we may suppose with Meineke would be a bad one.

29 δοκεῖσ' ἄρωγόν τῆς ἀωρίης ἔξειν. Heliod. i. 13, Quint. iii. 477, v. 446.

49 ὥστε μὴδ' ὀδόντα κινήσαι 'so that one doesn't even stir a tooth' means 'so that one gets nothing to eat' (Timocles *fr.* 10, σιαγόνας Liban. iv. 154. 1, Alexis 185. 3). The barrier of the teeth may check speech, but they are never the instruments of speaking—those are the lips or the tongue; they say γλῶτταν κινεῖν, *labra movere*, διᾶραι τὸ στόμα.

54 κοῦδ' ὕπνος νιν αἰρεῖται is strange; ὕπνος and other physical and mental affections are elsewhere said αἰρεῖν or λαμβάνειν. But I hardly think it is a mistake (as for αἰρεῖ τι or αἰρήσει), because Herodas seems purposely to use the middle in unusual ways, δέεται vi. 41, θῶμαι viii. 9.

57 αἶδε. The Muses in the school-room we know from Ath. 348d, Diog. L. vi. 2. 69.

61 The meaning of τῇ Ἀκέσῳ σεληναίῃ δέειντες 'display him to the moon of A.' is still obscure to me.

88–93 How to divide this passage among the speakers is the most baffling thing in Herodas where the words are legible: if any one will solve it for me I shall indeed be grateful. The foundations I would build upon are these: It is Lampriskos who is inclined to be merciful, not Metrotime (87); it must therefore be Metrotime who insists (91) on twenty more lashes however well the boy may be going to read his book; and that remark must be a reply to a suggestion of Lampriskos that if he does his book he need receive no more. But now begin the difficulties: ὕδρης ποικιλώτερος cannot mean anything else but 'more cunning' or 'unmanageable': the ἀλλά that begins the line might express either an objection, 'But...' or a reluctant assent, 'Well, he is...'; but it will be found that upon either view we stumble. It has been suggested to me that a deprecatory answer by Lampriskos has been lost after v. 88: unless this is so, the only way I can divide the lines intelligibly is as follows

¹ A story the same in its essential points is told by Phaedrus, *Append.* viii.

M. δείρον δ' Α. ἄχρῃς ἥλιος δῆ; ¹
 M. ἀλλ' ἔστιν ὕδρης ποικιλώτερος πολλῶ,
 καὶ δεῖ λαβεῖν νιν Α. κατὰ βυβλίῳ δήκου
 τὸ μηθέν M. ἄλλας εἰκοσίην γε, κῆν
 μέλλη
 αὐτῆς ἄμεινον τῆς Κλεοῦς ἀναγνῶναι.

It is in favour of combining δήκου τὸ μηθέν that δήπου is habitually added to excuse οὐδεῖς or πᾶς (as in v. 24 δήκου πάντα). The interpretation 'at the least,' 'as a mere nothing' has no support in Greek: they say τοῦλάχιστον. 'The good-for-nothing' would be τὸν μηθέν (Soph. *El.* 1161, *A.P.* xi. 364).

IV. 12 οἰκίης τοίχων κήρυκα as a phrase is no stranger than ὄρνεις οἰκίης Babrius 17. 1; and τοίχων is not idle, for we learn from *Geopon. Script.* xiv. 7, p. 985n. that the roosts were made upon the walls, and also that αἰραι (vi. 100) were good poultry-food.

17 ἀπέψησας I take to be substituted by Herodas for the technical ἀπέμαξας: this use of unfamiliar synonyms is part of his method; in iii. 93 for example πλύνας means no more than βάψας or βρέξας.

44 ὀρέυσα καρκίνου μέζον Xen. *Symp.* v. 5, Ath. 339e. μέζον as Hom. *Υ* 342, Straton 1. 5 (iii. p. 361 Kock) προσβλέψας μέγα.

47 I take the reading to be πανταχῇ δ' ἴσ' οὐ κείσαι 'but everywhere you are rated (or 'set down') at the same value': Aristid. ii. 127 ἦν ἂν πλείστον θῆς, ... Alexis 15. 13 τὸ τάριχος τέθεικας διπλασίου 'put it down at double.' Philostr. *V.S.* ii. 21 ἐν σπανιστοῖς ἔκειτο 'was counted a rarity.' Mr. Kenyon, however, says 'Υ is not impossible, but there is hardly room enough for O; moreover the letter after C has too upright a stroke to suit O well. I don't say that ΙCΟΥ is impossible, but I can't satisfy myself about the ΟΥ.' The Δ is quite clear, and necessary in any case.

63 ἦν ἴδῃσι Μύλλος?

69 εἰ μὴ ἐδόκεν τι μέζον...πρήσσειν would mean 'if it were not that I think I am doing...', as Soph. *O.T.* 402 εἰ δὲ μὴ 'δόκεις γέρων εἶναι. Correct grammar surely requires εἰ μὴ ἐδόκεν ἂν ² μέζον...πρήσσειν 'were it not that I think I should be doing...' The τι is certainly not necessary, for μέγα ποιεῖν

(Lucian iii. 312, Plut. *Mor.* 233 A) is as good as μέγα λέγειν.

μέζον ἢ γυνή (as the first hand in vi. 34) I have not found elsewhere. Usual expressions are μείζον ἢ γυναῖκα χρή, ἢ κατ' ἀνθρώπον, ³ ἢ χρεών or ἢ δίκη, or with the genitive μείζον οἰκέτου 'too much for...'

73 οὐδ' ἐρείς 'κείνος ἄνθρωπος ἐν μὲν εἶδεν ἐν δ' ἀπηρηνήθη', ἀλλ'... This curious phrase is confirmed and explained by Himerius *Or.* xiv. 23, eulogising the attainments of Hermogenes: τριχῇ δὲ τῆς πάσης φιλοσοφίας νεμεμημένης, καὶ τῆς μὲν εἰς τὰς πράξεις, τῆς δὲ περὶ τὴν φύσιν, τὴν δὲ τὰ ὑπὲρ οὐρανὸν ζητρούσης τε καὶ πραγματευομένης, οὐ τῇν μὲν εἶδε τῆς δὲ ἡμέλησε τὴν δὲ ὡς ἄχρηστον πρὸς χρήσιν εὐδαίμονος ἡτίμασεν, ἀλλὰ πάσαις, δούς ἑαυτὸν οὕτως πάσας ἐκτίσατο ὡς οὐδεὶς ἕτερος μίαν τινὰ κτήσασθαι περὶ πολλοῦ ποιησάμενος. The meaning therefore appears to be 'you cannot say that he regarded one department with favour and renounced, disdained, another...' This sense of ἰδεῖν can be amply illustrated. Himerius is devoted to poetical language and often expresses regret that he is not himself a poet.

94 τῆς ὑγίης μοι πρόσδος ἢ γὰρ ἱροῖσιν μέζον ἀμαρτεῖν (?) ἢ ὑγίη στί τῆς μοίρης.

I am persuaded that these lines belong to the νεωκόρος. They are entirely in keeping with his character, portrayed already with definite and effective strokes. Long before, Aristophanes had ventured to describe the priest as appropriating the offerings, *Plut.* 676-681; and in the *Pax* a χρησμολόγος (1047), who has been attracted by the smell of the sacrifice, begs for a share, 1105 ἐγχει δὴ κάμοι καὶ σπλάγχχνων μοῖραν ὀρέξω, 1111 οὐδεὶς πρὸς δώσει μοι σπλάγχχνων; and is reviled for a τένης and ἀλάζων. There is a similar scene in *Av.* 959-984. Placed in the mouth of the νεωκόρος, therefore, this request completes the delineation of an existing type, and affords to my mind by far the most satisfactory conclusion.

'The palaeographical transition is easy from ΜΟΙ to ΛΩΙ' K. Cf. the writing of ΜΟΙ in vii. 102.

The meaning of πρόσδος is not 'add' but 'bestow,' *impertire*: as ὁ ἐπαυτῶν says 'ἐπίδος,' so ὁ προσαιτῶν says 'πρόσδος': Xen. *Mem.* i. 2. 29 προσαιτεῖν ὥσπερ τοὺς πτωχοὺς ἱκετεύοντα καὶ δέομενον προσδοῦναι. The word is very inadequately treated by the Lexicons.

³ This should be read in Hdt. viii. 38: cf. Xen. *Cyr.* i. 1. 6, Soph. *O.T.* 740, Plut. *Legg.* 795 C.

¹ A phrase derived perhaps from Hom. *Α* 192=207 =P 453.

² It is well known that nothing is commoner in MSS. than confusion of tenses and omission of ἂν with δοκῶ: in Lucian ii. 205 read δοκεῖτε δέ μοι ἔριστ' ἂν βουλευέσθαι as Isocr. xvii. 56 or δοκεῖτε δ' ἂν μοι as Dem. 342, 12.

For AMAPTINC Buecheler reads ἀμαρτεῦσ' 'accompanying': I conjecture AMΔPTIN, 'for at sacrifices the health-cake is a more serious thing to lose than one's portion,' the construction as Soph. *Ant.* 439, 637, *El.* 1015.

V. 4 Ἀμφυταίη [τῇ Μένωνος ἐγκεισai; Γ. ἐγὼ Ἀμφυταίη; τὴν λέγεις ὁρώρηκα γυναῖκα; is, I think, a certain correction by Dr. Jackson. This elliptical form of exclamation is common both in verse and prose.¹ An excellent illustration of this form of denial on the part of a detected slave is supplied by Galen ii. p. 66 Kuehn.

53 οὗ δ' ἐπεμνήσθην should perhaps be ὑπεμνήσθην: that at any rate is the meaning here, as *Erot. Script.* p. 623 Hirschig *bene mihi venit in mentem*:—*vade puer*. ἐπεμνήσθην is right in VI. 42 where the meaning is *memoravi*.

66 μὴ ὁδῶ *una opera* 'at one job' I know only in Eur. *Hel.* 764: τῆς αὐτῆς ὁδοῦ is common.

69 νῦν μὲν αὐτὸν...ἄφες, παραιτεῦμαί σε τὴν μίαν ταύτην ἀμαρτίην—'overlook,' I think she was going to say, but is interrupted, 'and punish him next time,' the same appeal that Pyrrhies has made before (26–28) and that is often made elsewhere, as Ter. *Eun.* 852, Plaut. *Mil.* 565, Ov. *Amor.* ii. 14. 43. Because you can say ἐν or τοῦτο παραιτοῦμαί σε, it does not follow that παραιτεῦμαί σε τὴν ἀμαρτίην is Greek.

77 οὗ τὴν τύραννον. *Hera*, I incline to think. She shares the rank of Zeus (*Ζήνα τύραννον* Ar. *Nub.* 563); and as Pericles was called τύραννος, being another Zeus, so Aspasia was called Ἥρα and τύραννος (Cratin. 240, 241 Kock, cf. Eupol. 403). If Bitinna does mean *Hera*, she appeals to her as the powerful champion of women's rights: cf. Eur. *I.A.* 738, *Andr.* 912; where by τὴν ἀνασσαν the women mean, I doubt not, Ἥραν ζυγίαν, τελείαν.

80 ἄλλ' ἐστὶν εἰκὰς καὶ Γερήνι' ἐς πέμπτην. The 20th is already a holiday, and there is another coming on the 25th—a day of offerings to the dead, as is plain from v. 82. Since we know nothing of any such Γερήνια, I may suggest that it is an error for καὶ Ἀγρήνι', an Ionicised form of Ἀγριάνια, which is recorded by Hesychius to have been νεκύσια παρὰ Ἀργείοις. There was a Coan month Ἀγριάσιος (Paton, *Inscriptions*

of *Cos*, pp. 326–334) in which we have record of two offerings to the dead: (1) *Inscript. of Cos*, 35, p. 64 to King Nicomedes; (2) to the great Hippocrates, who was born according to Soranus of Cos on the 27th or 26th of that month: Westermann *Biog.* p. 449 γεννηθεῖς...ὡς Σωρανὸς ὁ Κῶος ἐρευνήσας τὰ ἐν Κῷ γραμματοφυλακείᾳ προστίθησι, μοναρχοῦντος Ἀβριάδα, μηνὸς Ἀγριαν<ί>ον κς'. παρ' ὃ καὶ ἐναγίζειν ἐν αὐτῇ μέχρι νῦν Ἱπποκράτει φησὶ τοὺς Κῶους.

'For the present, then,' says Bitinna, 'I will let you off';

ἐπεὰν δὲ τοῖς καμουσίην ἐχχυνλώσωμεν ἄξεις τότ' ἀμελιτῖτιν ἑορτὴν ἐξ ἑορτῆς.

'but when we have poured out our offerings to the dead, you shall keep then feast after feast of a very different kind,' ἀμελιτῖτιν i.e. *πικράν*, because in offerings to the dead *honey* was the most prominent item: might not such a ceremony be called *μελιτῖτις*¹ ἑορτή? Cf. Menand. 521 ἐκτὴν ἐπὶ δέκα Βοηδρομιῶνος ἐνδελεχῶς ἄξεις αἰεὶ (a day when wine flowed), Ath. 99 e μὴ καὶ τινα Κυνοφόντιν ἑορτὴν ποιησώμεθα...Ar. *Nub.* 621 ἀπαστίαν ἄγειν, Plaut. *Capt.* 468 *esurialis ferias*—but I think my conjecture better than ἄξεις τότ' ἀμέλει νῆστιν or λιτὸν ἑορτήν, though ἀμέλει would be good enough.

VI. 12 'The remains suit ΤΑΥΤΟΜΟΙ better than ΤΑΥΤΕΜΟΙ' K., but ταῦτ' ἐμοὶ is as necessary a correction as in Eur. *Bacch.* 182 ταῦτ' ἐμοὶ πάσχεις ἄρα· κἀγὼ γὰρ... (L. Dindorf for ταὐτό μοι): *I.T.* 646, *Cycl.* 108, 630, Ar. *Eccl.* 339, *Vesp.* 10, Aesch. *Cho.* 541.

14 It is strange if ταῖς ἀνωνύμοις ταύταις is governed by ἐπιβρύχουσα and not by ἱλακτέω: but with ἱλακτέω I require τὰς ἀνωνύμους ταύτας.

19 βανβῶνα: in the corrupted Orphic fragment (p. 241 Abel) I suggest παῖς δ' ἡ ὕτ', Ἰακχος χεῖρ' ἱταμὴν ῥίπτασκε (this with Herwerden), or παῖς δ' οἶον, as Aleman 38 μαργὸς δ' Ἐρως οἶα παῖς παῖσδε.

63 κατ' οἰκίην δ' ἐργάζετ', ἐμπολέων λάθρη 'does business at home' and not in the market: κατ' ἀγόραν ἐργάζομαι says a cook in Poseidipp. Com. 23 iii. 342 Kock (Ath. 659 c), with which compare Plaut. *Pseud.* 790–809.

98 τὴν θύρην κλείσον
αὕτη σύ, νεοσσοῦλαι, κἀξάμιθρησαι

¹ In Aeschines *Ktesiph.* 167 p. 77. 30 read ἐλεγες, ὡς ἀντιπράττων Ἀλεξάνδρῳ· ὁμολογῶ Θεττάλους καὶ Περβαίβους ἀφιστάναί. σὺ Θεττάλους; σὺ γὰρ ἂν κώμην ἀποστήσεις; where after σὺ Θεττάλους the MSS. have ἀφιστάναί or ἀποστήσεις or ἀφιστήσεις, all interpolations.

² I should be glad of any similar names for ceremonies besides Alciph. iii. 46 ἤγε τὴν Κουρεῶτιν ἡμέραν, ἀλητὶς ὠδῇ, ἀγνιάτιδες θεραπείαι, ἀγῶν στεφανίτης, ἀμφορίτης.

αἱ ἀλεκτορῖδες εἰ σόαι εἰσὶ, τῶν τ' αἰρέων
αἰτῇσι ῥίψον· οὐ γὰρ ἀλλὰ πορθεῖσι
ὀρνιθοκλῆται κῆν τρέφῃ τις ἐν κόλπῳ.

99 νεοσσοῦλι Diels. 100 Crusius.

As in Opp. *Hal.* iv. 395 a shepherd πεμπάζεται οἷων πληθύν εὖ διέπων εἰ οἱ σόα πάντα πέλονται, so the chickens are to be counted to see that none has been carried off, 'for the bird-stealers will plunder out of one's very lap'—a remark that hints bitterly at the loss of her other cherished property. Lucian i. 93 κίσσαν μου, λάλον ὄρνειον, ἐκ μέσων ὡς ἔπος εἰπεῖν τῶν κόλπων ἀρπάσας κίτταν ὀνόμασεν complains Σῆγμα of Ταῦ, birds like other pets being often kept by women ἐν κόλποις, *in sinu*. 'ΩΡΝΙΘΟΚΛΕΠΤΑΙ suits the MS. The space for the ΠΤ is rather wide, but not I think too much so.' K. I know at least half-a-dozen other compounds of κλέπτῃς.

VII. 3 οὐ μάτην, Μητροῖ, ἐγὼ φιλέω σε *merito te amo: bene facis* Ter. *Eup.* 186, *Adelph.* 945, *Heaut.* 360.

19 τὴν (σ)αμβαλουχίην is a form to which I know no parallel. Substantives in -δόκη or -δόχη (Lobeck *Phryn.* 307, Cobet *V.L.* 579) are numerous; and we have ἡ οἰνοχόη, πλημοχόη, τυμβοχόη, δξύλαβη: but ὁ λυχνούχος, τρυπανούχος, κυν-, μῆλ- πυργ-. In v. 53 τὰς σαμβαλουχίδας supports αἶγες κερουχίδες in Theocr. v. 145; I cannot say whether that form is required in v. 19.

25 οὕτως δὲ μ[ὲν ἡ τύχη] δοίη
καλῶν οὐ ἐσθλῶν ὅσων π[ερ] ἱχανᾶσθ'
ἐπαυρέσθαι.

Here ἡ τύχη (cf. 88, 93) is a synonym of οἱ θεοί, who are the regular agents in such blessings: Hom. ζ 180, θ 413, ω 402, η 148, Eur. *Andr.* 740, *Hel.* 1407, Antiphan. 163, Alexis 95, Hor. *Sat.* ii. 8. 75, Plaut. *Epidic.* 6, *Pers.* 483. Heliod. v. 11 σοὶ δ' ἀντὶ τούτων οἱ θεοὶ τοσαῦτα δοῖεν ὅσα κατὰ γνώμην ὄντα τὴν σὴν (τυγχάνει!) εἰς κόρον τελεσθῆναι.

28 κοῦδὲ κηρὸς ἀνθήσει...

Buecheler takes κηρὸς to be the hyperbole of whiteness; but ὑποδήματα so described would be distinct, I suspect, from λευκά: cf. Vopiscus *Aurelianus*. 49 *calceos mulleos et cereos et albos et ederaeos viris omnibus <abs>tulit, mulieribus reliquit*. But a phrase of Manetho induces me to think the κηρὸς here meant is the medium in κηρογραφία—the painter's palette, as we should say: ἐν

γραφίοις μελιγδέος ἀνθεσι κηροῦ δεικνύντας πάντων μορφᾶς θηρῶν τε καὶ ἀνδρῶν is Manetho's paraphrase of ζωγράφους p. 14 Koechly v. 324. Euseb. *Vit. Const.* i. 3 κηροχύτου γραφῆς ἄνθρυν.

40–43 are difficult, but ought to be restorable; the shoemaker is growing querulous, and the nature of his complaints may be inferred from the following passages: Plat. *Axioch.* 368 B τοὺς χειρωνακικοὺς ἐπέλθωμεν καὶ βαναύστους πονουμένους ἐκ νυκτὸς εἰς νύκτα καὶ μόλις ποριζομένους τὰπιτήδεια, κατοδυρομένων τε αὐτῶν καὶ πᾶσαν ἀγρυπνίαν ἀναπιμπλάντων ὀλοφυρμού καὶ δακρύων. Liban. ii. 75. 3 οἱ μὲν δὲ χειροτέχναι . . . ἀγρυπνοῦν. Lucian i. 642 οὐκέτι . . . ἔωθεν εἰς ἐσπέραν ἄσιτος διαμενῶ, οὐδὲ τοῦ χειμῶνος ἀνυπόδητός τε καὶ ἡμίγυμνος περινοστήσω τοὺς δόδοντας ὑπὸ τοῦ κρύους συγκροτῶν, ii. 702 (where the shoemaker—type of the poor artisan—is waked from his dreams of wealth by the crowing cock) 'it is not yet midnight, to judge τῇ ἡσυχίᾳ πολλῇ ἔτι οὕσῃ καὶ τῷ κρύει μηδέπω με τὸ ὄρθριον ὥσπερ εἴωθεν ἀποπηγνύντι—γνώμων γὰρ οὗτος ἀψευδέστατός μοι προσελαυνούσης ἡμέρας.

I suggest therefore that the shape of the sentences was this:

IN ΔΝ...ΕΩΝ νύκτα κῆμερην θάλπω·
(κ)οῦδὲν τις ἡμέων ἄχρις ἐσπέρης κάπτει·
χῶσαι βο[ί]αι πρὸς ὄρθρον· οὐ δοκέω τόσσον
τὰ Μικίωνος θηρί' εὐπ[ο]ρεῖν φωτῆς.

The puzzle is to find an object for θάλπω: one expects the *sedentarius sutor* to protest 'I keep my seat warm night and day.' Here again help would be gratefully received.

46 οἱ κῆν ἦν Ζεὺς τοῦτο μοῦνον ἀδουσι
'φέρ' εἰ φέρεις τι' τᾶλλα δ' ἀψόφως
ῥήνται,
ὅπως νεοσσοὶ τὰς κοχάνας θάλποντες.

τᾶλλα δὲ is necessary; and by ἀψόφως I understand that except when they are clamouring for food, they sit snug and silent: cf. Apoll. Rhod. ii. 1083 *as when Zeus hails upon the houses, the dwellers—if they have a sound roof—κόναβον τεγέων ὑπὲρ εἰσαίοντες ἦνται ἀκῆν*, 'ἀψόφως is perhaps possible, but the tail of a long letter following α is rather far for the ψ and rather near for the φ' K. So that the true word may perhaps be ἀσφαλέως.

57 Perhaps Νοσσιδες, Χίαι (ΧΕΙΑΙ) for λῆαι: see Schmidt *Hesych.* iv. p. 286.

79 I am not yet satisfied as to the meaning of the sums mentioned in *vv.* 79, 99, 102, 106, 122. The ordinary price of shoes was about 2 drachms, Lucian iii. 297, 319, 320. Liban. ii. 217. 21 'Did anyone ever expect those who teach εἰς τάχος γράφειν to see gold ἀπὸ τῆς αὐτῶν τέχνης, ἣ βέλτιον πράξειν τῶν σκυτοτόμων καὶ τεκτόνων; οὐδείς.'

106 καὶ ταῦτ'] ἐ]πτά [δα]ρκεῶν.

The facsimile shows me ΠΤΔ 'I think I should print it as Ε]ΠΤΑΔΔΡΙΚΩΝ' K. Perhaps καὶ ταῦτ' οὖν λάβ'

107-112 are not yet solved by the ingenious conjectures of Crusius and Buecheler, though they are probably on the right track. In *v.* 107 the letter following THCΔ appears to have been A, and there are other remnants. In 108 I agree with Blass that there is not room for δυ]ναιτο, and Δ would have left traces. In 110 Buecheler's conjecture ἔχεις γὰρ οὐχὶ γλᾶσσαν ἡδονῆς δ' ἡθμόν gives what must have been the form of the sentence, but I do not feel sure that ἡθμόν would convey 'unde liquida voluptas defluit,' ἐκ τετρημένης ἡθεῖ (which he compares) in iii. 33 means a slow, stammering utterance, cf. *eliquat* Pers. i. 34, Appul. *Flor.* ii. 5: Plaut. *Poen.* 513 *iste quidem gradus succretust cribro pollinario* (so slow it is).

The MS. has perhaps ΗΘΜΙΝ, but the penultimate letter was not O. I suggest therefore ἰθμῆν (Ebeling *Lex. Hom. s.v. εἰσῖθμη*, Lob. *Parall.* 395), but I have not recorded any similar expression.

VIII. 1-10 cf. Auson. *Ephemeris* 1-20, p. 1216 Weber.

7 καὶ τὴν ἀναγνον χοῖρον for ἀναυλον which could only mean 'homeless' or 'shelterless.' I understand ἀναγνον here merely as a term of abuse, equivalent to μιᾶρόν, ἐναγῆ, ἀκάθαρτον 'polluted with blood.' That is the proper meaning of these words, and it is always implied by ἀναγνος (a word corrupted in Soph. *O.C.* 945 and schol. Aesch. *Theb.* 843).

15 ἄκουσον, οὐ [γὰρ ἡλεᾷς] φρένας βόσκεις
τράγον τιν' [ἐκ] φάραγγος ὥσπερ
μακρῆς ὁ[ροῦσαι] σύ]ν τε κεύκερος [αἴγας].

CHOLIAMBIC FRAGMENTS.

A phrase describing the salamander is thrice quoted in Cramer's *Anecd.* ii. 371, 480, 483: Ζῶον ἐν πυρὶ σκαῖρον. I do not doubt it is from a choliambic writer, perhaps Aischrion.

Another phrase in ii. 480 Ἦν νύκτες χαρίζονται: νυκτεριναὶ σωμάτων συνουσίαι I take to be choliambic, probably from the same source; e.g. ἦν χ. νύκτες or νύκτες ἦ χ. The natural substantive would be τέρψιν, as ἐννυχίαν τέρψιν in Soph. *Aj.* 1203, Antimach. *A.P.* ix. 321 ἀ κατ' εἰνὰν τέρψις.

Collections of proverbs no doubt include many quotations originally choliambic; among which I reckon Ἀεὶ με τοιοῦτοι πολέμιοι δῶκοιεν (reading τοῖοι), probably from a fable.

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NOTES ON LATIN ORTHOGRAPHY.

(Continued from p. 119.)

ASSIMILATION IN PREPOSITIONAL COMPOUNDS.

The question of the assimilation of prepositions is touched upon but briefly in the Report, which points out the want of uniformity in the spelling of the same words even on the same inscription, as *conlegium* and *collegium*, *impensa* and *impensarum* on the Monumentum Ancyranum. But school text-books must inevitably give the precedence to one or the other spelling of a given word, and, even were the preponderance of the evidence for the one over that for the

other but slight, it would be worthy of consideration. And as a matter of fact the words for which there are not grounds for a decided preference of one spelling are not numerous. So the variation *conlegium*, *collegium* on the Mon. Ancyr. is only another example of the transitional character of its spelling. For, as pointed out by Mommsen, *Eph. Ep.* i, p. 79, *collegium*, which occurs for the first time in the Augustan period beside the older *conlegium*, is the spelling of all the numerous examples of the word in the Acta Arvalium from Tiberius on, except for the revival of the older spelling under Claudius