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Demosthenes's Nickname xs1F00pyxs1FB6ς

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it is surprising to find how restricted is the evidence to support such a statement as Keil's that '-εσσι auch dor. alt und weit verbreitet war,' or that of Blass (Kühner-Blass i. p. 417) that '-εσσι im Norden (Delphi, das östliche Lokris), sowie im Peloponnes und in den meisten westlichen Kolonien herrscht (italics mine), daher auch bei den italiotischen und sicilischen Schriftstellern.' I find just three examples from Doric inscriptions cited in the various works referred to above (Ahrens, G. Meyer, Kühner-Blass, etc.), namely Megarian λαγόνεσσιν, Syracusan ὑέεσσι, Corcyraean Ἀρμάτεσσι. Meg. λαγόνεσσιν (*I.G.* vii. 117) is from a metrical inscription of the *fourth or fifth century A.D.* in the ordinary Epic dialect, without a trace of Doric. Syrac. ὑέεσσι (*I.G.* xiv. 10) is from an inscription known only through early copies, and the reading of this particular word rests on an emendation of Scaliger. Blass in SGDI. 3235 reads (τ)έ(λε)σι or τέ(λ)εσσι, which suits the copy (ΤΕΕΣΣΙ Nicotius; see *I.G.* l.c.) and gives a better sense. The one example left is Corcyr. Ἀρμάτεσσι (*I.G.* ix. i. 694 = SGDI. 3206), the designation of some locality (the inscription has otherwise the usual formation, as χρήμασιν). But to this may now be added νομιζόντ[ε]σσι, νικών-τεσ[σι], [νικώ]τεσσι, from a decree of Epidamnus, Kern, *Inscripfen von Magnesia*, no. 46; further Παιδεσσι, Παιδεσι, a name applied to certain female divinities in a series of inscriptions from Acrae, in Sicily, *Notizie degli Scavi*, 1899, p. 452 ff. = SGDI. 5256-9. Unless I have overlooked some other recent discovery, the inscriptional evidence for Doric -εσσι is confined to Corinthian colonies. The same is true of the literary evidence, which, except for πολέεσσι in Thucydides' text of the Spartan decree (v. 77) to which it is impossible to attach much importance, is entirely Syra-

cusan. -εσσι is found not only in Epicharmus and Sophron, but is also the prevailing form in the Doric prose of Archimedes, who seems to have followed pretty faithfully the Syracusan dialect of his time, a so-called Doric *κοινή*, in reality a mixture of Doric and Attic *κοινή*.

It is evident that the usual statements as to the prevalence of -εσσι in Doric are too broad, and that the only Doric dialect for which it is attested, according to our present evidence both inscriptional and literary, is that of Corinth as represented by the colonies. Now it is beyond question of course that the same process which led to -εσσι in Aeolic might have operated independently in Corinthian or any other dialect. Nevertheless I venture to suggest another possibility, namely that in the cases mentioned we have to do with a popular adoption of the Epic form. It is among the Corinthian colonies that we find the most numerous examples of the popular adaptation, in metrical inscriptions, of Epic to the native Doric, resulting in that sort of 'Doric Epic' of which the well known Menecrates epitaph of Corcyra and the Procleidas epitaph of Northern Acarnania (*I.G.* IX. i. 521) are typical. Why may not the Epic -εσσι have found its way even into the prose of everyday speech?

It is only fair to add that -εσσι is perhaps to be recognized in Pamphylian, which however is not a Doric dialect in the narrower sense and is still too little known to be precisely classified. In the latest discussion of the difficult inscription of Sillyon, Meister, *Ber. sächs. Gesell. Wiss.* 1904, p. 3 ff., reads [ἐπ]ὶ δ[ικ]αστῆρεσσ[ι], formerly taken as [κα]ὶ δ[ικ]αστῆρες.

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March, 1905.

DEMOSTHENES'S NICKNAME ἀργᾶς.

In Plutarch's *Demosthenes* we read (4. 5): 'Ὁ δὲ ἀργᾶς—καὶ τοῦτο γάρ φασι τῷ Δημοσθένει γενέσθαι παρωνύμιον—ἡ πρὸς τὸν τρόπον ὡς θηριώδη καὶ πικρὸν ἐτέθη· τὸν γὰρ ὄφιν ἔνιοι τῶν ποιητῶν ἀργᾶν ὀνομάζουσιν· ἡ πρὸς τὸν λόγον ὡς ἀνιώντα τοὺς ἀκρωμένους· καὶ γὰρ Ἀργᾶς τοῦνομα ποιητῆς ἦν νόμων πονηρῶν καὶ ἀργαλέων. Both these explanations of the nickname I believe to be wrong, and

I also believe that the right explanation is to be found in Aeschylus's *Agamemnon*, where we now read in v. 114 sq.—thanks to the acumen of Blomfield and Hartung—these words: οἰωνῶν βασιλεὺς βασιλεῦσι νέων, ὁ κελαινὸς ὁ δ' ἐξόπιν ἀργαῖς, which description of the two eagles is equivalent to: ὁ μὲν μελάμπυγος ὁ δὲ πύγαργος. Now what more natural than that some witty—or

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 *γράφτις*. (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 ἢ 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.