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T. G. Tucker

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EMENDATIONS IN STRABO AND PLUTARCH'S *MORALIA*.

I. STRABO (*Kramer's text*).

STRABO i. 2. 20. ἡ τὴν Θράκην οὐκ οἶδε (sc. ὁ Ὅμηρος) μὴ προπίπτουσιν πέραν τῶν Παιονικῶν καὶ Θετταλικῶν ὁρῶν; ἀλλὰ καὶ ταύτην τὴν ἐφεξῆς κατὰ τοὺς Θράκας εἰδώς, καὶ τοῦ κατονομάζων τὴν τε παραλίαν καὶ τὴν μεσογαίαν Μάγνητας μὲν τινες . . . καταλέγει κ.τ.λ. It is true that οὐ is contrary to the sense, but those who reject it should explain how it came into the passage. Read εὖ κατονομάζων . . .

i. 3. 15. συγχωρήσας δὲ τῷ μετεωρισμῷ τοῦ ἐδάφους συμμετεωρισθεῖσαν καὶ τὴν θάλατταν ἐπικλύσαι τοὺς μέχρι τοῦ μαντείου τόπους, πλεον ἢ ἀπὸ θαλάττης διέχοντος τῶν τρισχιλίων σταδίων. Read πλεον τι . . . (H = τι, as often).

i. 4. 1. καὶ περὶ τοῦ σχήματος δ' ἐν τοῖς ἐξῆς διὰ πλείονων †καὶ δεικνύς, ὅτι σφαιροειδὴς καὶ ἡ γῆ σὺν τῇ ὑγρᾷ φύσει καὶ ὁ οὐρανός, ἀλλοτριολογεῖν ἂν δόξειεν. No greater change is required than καταδεικνύς.

ii. 1. 18. οὗτος δὲ Πυθέα πιστεύων κατὰ τὰ ἱνοτιώτερα τῆς Βρεταννικῆς τὴν οἴκησιν ταύτην τίθησι. All editors agree that the context requires the opposite word. But to substitute τὰ ἀρκτικώτερα is out of the question. Read τὰ ἀνώτερα (or rather τὰ νώτερα, which was misdivided).

iii. 2. 7. καὶ οἱ θύννοι δ' ὅσῳ πλείον συνεγγίζουσι ταῖς Στήλαις ἔξωθεν φερόμενοι, τοσῶδ' ἰσχυαίνονται πλείον, τῆς τροφῆς ἐπιλειπούσης· εἶναι τε †παρὰ θαλάττιον ἢν τὸ ζῶον τοῦτο. εἶναι has no construction and παρὰ no sense. παρὰ is a misreading of the compendium for παροιμία: 'it is a saying that this creature is the sea-pig'. The saying is known from Athenaeus. See Kramer here.

iii. 2. 8. τὸν μὲν ἄργυρον ἀποκαίεσθαι τὸν δὲ χρυσὸν ὑπομένειν· εὐδιάχτος γὰρ †ὁ τύπος καὶ λιθώδης. Coraes reads λιπώδης. For the rest, ὁ τύπος is regarded as desperate. Read εὐδιάχτος γὰρ τὸ ὕφος . . . It is easily fused as to its 'texture'.

iii. 3. 3. ἡ δὲ καὶ τὸν Ἀριστοτέλη φησὶν ὁ Ποσειδώνιος οὐκ ὀρθῶς αἰτιασθαι †τὴν παραλίαν καὶ τὴν Μαυρουσίαν τῶν πλημμυρίδων καὶ τῶν ἀμπώτεων παλιρροεῖν γὰρ φάναι τὴν θάλατταν διὰ τὸ τὰς ἄκρας ὑψηλὰς τε καὶ τραχείας εἶναι, δεχομένας

τε τὸ κῦμα σκληρῶς καὶ ἀνταποδιδούσας τῇ †'Ιβηρίᾳ. It is admitted that 'Ιβηρία is nonsense. The copyist is engaged in writing about 'Ιβηρία and it is natural that he should make this mistake for . . . καὶ ἀνταποδιδούσας τῇ ἴσῃ βία. The earlier corruption in the passage may be emended with . . . τὴν <'Ιβηρικὴν> παραλίαν.

iv. 4. 5. πρόσεστι δὲ τῇ ἀνοίᾳ καὶ τὸ βάρβαρον καὶ τὸ ἔκφυλον, ὃ τοῖς προσβόρροις ἔθνεσι παρακολουθεῖ πλεῖστον, τὸ ἀπὸ τῆς μάχης ἀπiónτας τὰς κεφαλὰς τῶν πολεμίων ἐξάπτειν ἐκ τῶν αὐχένων τῶν ἵππων, κομίσαντας δὲ προσπατταλεύειν τὴν †θέαν τοῖς προπυλαίοις. Read τὴν θήραν. (Cf. the ἄγρα of Agave in the *Bacchae*.)

v. 2. 5. μεταξύ δὲ Λούνης καὶ Πίσσης ὁ Μάκρης ἐστὶ †χωρίον, ᾧ πέρατι τῆς Τυρρηνίας καὶ τῆς Διγυστικῆς κέχρηται. The conjectures ποτάμιον (Kramer), χεϊμάρρους (Madvig), are scarcely so near as χαράδριον.

v. 3. 1. ἔστρωται δὲ δι' αὐτῶν ἡ Σαλαρία ὁδὸς οὐ †πολλὴ οὐσα. Kramer rightly objects to this as contrary to the fact. Nor is the word suitable. Read οὐ φάυλη.

v. 4. 13. ἐπὶ τοσοῦτον γὰρ †εὖ ἐτρύφησαν, ὥστ' ἐπὶ δείπνον ἐκάλουν πρὸς ζεύγη μονομάχων. Read ἐξετρύφησαν.

vi. 1. 1. ἐντεῦθεν δ' ἐκπλέοντι †τὸν πόντον νήσος Λευκωσία. Both geography and expression require . . . ἐκπλέοντι πρὸς νότον . . .

vi. 3. 1. ἔστι δ' †ἐπιχερρονησιάζουσα ἡ Μεσσαπία. Read ὑποχ. It is 'rather peninsular'.

vi. 3. 2. A conspiracy has been formed—τούτων δ' ἦν καὶ Φάλανθος, ὅσπερ ἐδόκει προστάτης ὑπάρχειν αὐτῶν, οὐκ ἠρέσκετο δ' ἀπλῶς τοῖς περὶ τῆς βουλῆς †ὀνομασθεῖσι. Madvig's δογματισθεῖσι is remote, and the νομισθεῖσι of Coraes is weak. Read συνομοσθεῖσι.

x. 1. 15. τῶν δ' ἐκ Τροίας ἐπανιόντων Εὐβοέων τινὲς εἰς Ἰλλυρίους ἐκπεσόντες, †'Αβαντες οἴκαδε διὰ τῆς Μακεδονίας περὶ Ἑδεσσαν ἔμειναν. Read ἄραντες. They 'started'.

x. 3. 8. ἡ δὲ ἐνόπλιος ὄρχησις στρατιωτικὴ, †καὶ ἡ πυρρίχη δηλοῖ καὶ ὁ Πύρριχος, ὃν φασιν εὐρετὴν εἶναι τῆς τοιαύτης ἀσκίσεως τῶν νέων †καὶ τὰ στρατιωτικά. The sense required is in the first place <ὡς> καὶ ἡ πυρρίχη . . . , and in the second καινοῦντα τὰ στρατιωτικά.

xi. 2. 6. ἐνταῦθα δ' ἐστὶν ὁ στενώτατος πορθμὸς τοῦ στόματος τῆς Μαιωτίδος, ὅσον εἴκοσι σταδίων ἢ πλείονων, ἔχων ἐν τῇ περαιᾷ κόμην τὸ Μυρμήκιον. πλησίον δ' ἐστὶ τοῦ †Ἡρακλείου καὶ τὸ Παρθένιον. As τὸ Ἡρακλεῖον has not been mentioned, not only is its introduction abrupt, but καὶ has no meaning. Read τοῦ κλείθρον, i.e. the said narrowest part of the entrance.

xi. 5. 1. They say of the Amazons that they live τὸν μὲν ἄλλον χρόνον

καθ' αὐτὰς ἀντουργούσας ἕκαστα, τὰ τε πρὸς ἄροτον καὶ φυτουργίαν καὶ τὰ πρὸς τὰς νομάς, καὶ μάλιστα τῶν ἵππων, τὰς δ' ἀλκιμωτάτας τῶν ἵππων κυνηγεσίαις πλεονάζειν καὶ τὰ πολέμια ἀσκεῖν. Some MSS give ἐφ' ἵππων for τῶν ἵππων. Read τῶν ἐφ' ἵππων.

xi. 6. 3. ὥθησαν καὶ αὐτοὶ παρέξεσθαι τὴν γραφὴν ἡδεῖαν, εἰάν ἐν ἱστορίας σχήματι λέγωσιν ἃ μηδέποτε εἶδον μήτε ἤκουσαν, ἢ οὐ παρά γε εἰδότες, σκοποῦντες †δὲ αὐτὸ δὲ μόνον τοῦτο, ὅτι ἀκρόασιν ἡδεῖαν ἔχει καὶ θαυμαστήν. Read σκοποῦντες δ' αὐτὸ δὲ μόνον τοῦτο, ὅτι κ.τ.λ.

xi. 7. 2. καὶ †διὰ τὸ μὲν εἶδος τῆς εὐδαιμονίας σημεῖα ἡγούνται†. al. και τοῦ μὲν εἶδους, or καὶ ταῦτα μὲν τοῦ εἶδους. The words are without meaning. I am convinced that τοῦ μὲν εἶδους contains τοῦ μεγέθους and that διὰ represents <νῇ> Δία. Accepting the conjecture διηγούνται (see Kramer) we may restore καὶ <νῇ> Δία τοῦ μεγέθους τῆς εὐδαιμονίας σημεῖα <δι>ηγούνται.

xii. 8. 19. ἡ δὲ μεταξὺ Λαοδικείας καὶ Ἀπαμείας λίμνη καὶ βορβορώδη καὶ ὑπόνομον τὴν ἀποφορὰν ἔχει. Read καὶ <καθ'> ὑπόνομον. It has a smell after the manner of a sewer.

II. PLUTARCH'S MORALIA (Bernardakis' text).

PLUTARCH *Mor.* 44 B πολλοὶ γάρ εἰσιν οἱ κακῶς καὶ παρὰ μέλος τὴν Πυθαγόρου φωνὴν ὑπολαμβάνοντες. ἐκεῖνος μὲν γὰρ ἐκ φιλοσοφίας ἔφησεν αὐτῷ περιγεγονέναι τὸ μηδὲν θαυμάζειν οὔτοι δὲ τὸ μηδὲν ἐπαινεῖν μηδὲ τιμᾶν, ἐν τῷ καταφρονεῖν† τιθέμενοι καὶ τὸ σεμνὸν ὑπεροψία διώκοντες. Bernardakis would emend the last clause by transposing καὶ, thus, ἐν τῷ καταφρονεῖν τιθέμενοι τὸ σεμνὸν καὶ ὑπεροψία διώκοντες. The corruption does not appear very probable, nor does the language as emended sound to me very much like Plutarch. I should read ἐν τῷ καταφρονεῖν <τὸ φρονεῖν> τιθέμενοι καὶ τὸ σεμνὸν ὑπεροψία διώκοντες.

Mor. 160 F (The dolphins bearing Arion are approaching the coast.) πόρρωθεν ἀφωρᾶτο φρίκη κατιοῦσα παρὰ τὴν ἄκραν, ἀφρόν τινα καὶ ψόφον ἄγουσα τῷ ῥοθίῳ περὶ αὐτὴν πολύν, ὥστε πάντας ἐπὶ τὸν τόπον οἱ †προσέμελλε καταδραμεῖν θαυμάσαντας. The correction προσβάλλειν ἔμελλε lacks neatness. I should prefer προσέκελλε.

Mor. 221 C Ἡρώνδας, Ἀθήνησιν ἀλόντος τινὸς γραφὴν ἀργίας, παρὼν καὶ πυθόμενος ἐκέλευσεν ἐπιδεῖξαι αὐτῷ τὸν τὴν †ἐλευθερίαν δίκην ἡττηθέντα. Read τὴν ἐλευθερίας δίκην. He was charged with being a 'gentleman' (at least to the extent of living a free life).

Mor. 223 E σοφιστοῦ δὲ τινος περὶ ἀνδρείας λέγοντος, πλείω ἐγέλασε. Read πλατὺ ἐγέλασε.

Mor. 233 D ἐπαινοῦντός τινος τοὺς ἀρίστους μαχητάς, Λάκων εἶπεν 'ἐν Τροίᾳ'.
Read ἐπαινοῦντός τινος τοὺς <Ἀργείους ὡς ὄντας> ἀρίστους κ.τ.λ.

Mor. 234 D Σπαρτιάτης ἐρωτηθεὶς εἰ ἀσφαλὴς ἢ εἰς Σπάρτην ὁδὸς εἶπεν
'ὅποιός καθίστης' οἱ μὲν γὰρ λέοντες βαδίζοντι ὅπα κα λέωντι, τὼς δὲ λαγὼς ἐπὶ
τᾷ σκηνᾷ θηρεύομες'. Read ὅποιός κά τις ἦς and ἐπὶ τᾷς κηνᾷς (i.e. κενῆς).
'That depends upon the sort of man you are; for lions walk where they
choose, but for hares we hunt upon empty (i.e. no man's) land (i.e. you will
only find them there, they dare not venture anywhere else).

Mor. 241 C A Spartan mother lost her son in battle, and when an old
woman condoled with her, exclaiming ὦ γύναι, τᾷς τύχας, she replied νῆ τὼ
σιῶ, ἀλλὰ τᾷς καλᾷς γε· καὶ γὰρ αὐτὸν ὦν ἔνεκεν ἔτεκον, ἢν ὑπὲρ τᾷς Σπάρτας
ἀποθάνῃ, τοῦτό μοι συνέβη. Bernardakis should not have altered ὦν to οὔ. The
correct form, as shown by the corruption also, is ὦ. Read also ναὶ τὼ σιῶ,
γα, and συνέβα.

Mor. 335 B Δυσίππου δὲ τὸν †πρῶτον Ἀλέξανδρον πλάσαντος, ἄνω βλέποντα
κ.τ.λ. Bernardakis notes 'πρῶτον del. Abreschius'. A simple solution, but
scarcely satisfactory. Read τὸν κριωτὸν Ἀλέξανδρον (i.e. Alexander 'with
the ram's horns').

Mor. 616 F (Of the abolition of precedence at a banquet.) εἰ δὲ περὶ
τᾶλλα τὴν ἰσότητα τοῖς ἀνδράσι φυλάξομεν, τί οὐκ ἐντεῦθεν ἀρξάμενοι πρῶτον
ἐθίζομεν ἀτύφως καὶ ἀφελῶς κατακλίνεσθαι μετ' ἀλλήλων, εὐθὺς ἀπὸ τῶν θυρῶν
ὀρῶντας, ὅτι †δημόκριτος ἐπὶ τὸ δεῖπνον καὶ οὐκ ἐξαίρετον ὡς . . . πόλιν†, ἐφ'
οὗ κατακλιθεὶς ὁ πλούσιος †ἐν τῇ κατακλίσει τοῖς εὐτελεστάτοις; This very
corrupt passage can, I think, be emended with more certainty than most
others. For δημόκριτος Turnebus gave δημοκρατικῶς, which, however, is less
near than δημοτικῶς. For ἐπὶ read ἔξει (i.e. ἐξί). ἐφ' οὗ (cf. 619 B)
shows that τόπον was in the sentence (cf. 619 E τοῦτον ἐξαίρετον ἔξει τὸν
τόπον). For ἐν τῇ κατακλίσει (which is in any case intolerable after κατακλιθεὶς)
read ἐγκαταχλιδήσει. Since the superlative and comparative compendia
are constantly confused we need feel no scruple in restoring εὐτελεστέροις.
The passage may now read εὐθὺς ἀπὸ τῶν θυρῶν ὀρῶντας, ὅτι δημοτικῶς
ἔξει τὸ δεῖπνον καὶ οὐκ ἐξαίρετον δῶς <εἰ τις> τόπον, ἐφ' οὗ κατακλιθεὶς ὁ
πλούσιος ἐγκαταχλιδήσει τοῖς εὐτελεστέροις.

Mor. 645 A καὶ Ὅμηρος εἰπών

οὐδὲ τραπέζῃ
γνώτην ἀλλήλων

δηλὸς ἐστὶν εἰδὼς τὸ νον τοῦ οἴνου καὶ †πολλῶν
γόνιμον. The first lacuna is of 12 or 13 letters, the second of 5 or 6. Read
δηλὸς ἐστὶν εἰδὼς τὸ <παρρησιαζόμε>νον τοῦ οἴνου καὶ <λαλιῶν> ἀπλῶν
γόνιμον.

Mor. 718 A οὐδὲν οἶομαι δεινόν, εἰ μὴ πλησιάζων ὁ θεός, ὥσπερ ἄνθρωπος, ἀλλ' ἐτέραις τισὶν ἀφαῖς δι' ἐτέρων καὶ ψεύσεσι †τρέπει καὶ ὑποπίμπλησι θειοτέρας γουῆς τὸ θνητόν. Probably περιέπει.

Mor. 752 D 'Λέγω τοίνυν' ὁ Πεισίας ἔφη 'προκηρύξας ἐμοῦ γ' ἔνεκα πάσαις γυναιξὶν †ἂν ἐραστήν, ὅτι τῆς γυναικὸς ὁ πλούτος ἐστὶ φυλακτέος τῷ νεανίσκῳ. Bernardakis remarks 'quid lateat, incertum'. Surely ἀνεραστίαν, cf. ἀνέραστος *supra*. For his part Peisias makes proclamation of that attitude towards women.

Mor. 865 B ἀλλ' οὐδὲ τοῦ πιθανοῦ τῆς διαβολῆς ἐφρόντισεν, οὐδ' ὅπως αὐτὸς ἐαυτῷ τὰναντία λέγων †παρ' ὀλίγους ἀνθρώπους οὐ φανέϊται συνειδώς. Read . . . τὰναντία λέγων παραλόγως καὶ νοήτως . . . The corruption to παρ' ὀλίγους made that of ἀνοήτως almost inevitable.

T. G. TUCKER.