LYRA GRAECA

II
LYRA GRAECA

BEING THE REMAINS OF ALL THE GREEK LYRIC POETS FROM EUMELUS TO TIMOTHEUS EXCEPTING PINDAR

NEWLY EDITED AND TRANSLATED BY

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LATE FELLOW OF JESUS COLLEGE CAMBRIDGE

IN THREE VOLUMES

VOLUME II

INCLUDING

Stesichorus Ibycus Anacreon and Simonides

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MCMXXIV
PREFACE

In introducing my second volume I have to thank the Egyptian Exploration Society for their kind permission to include the fragment of the Sayings of Simonides from the Hibeh Papyri and the new fragment of Ibycus from the XVth Oxyrhynchus volume.

While I was making the Index I found that I had omitted the second reference to Simonides in the Parian Chronicle, that recording his death at the age of ninety in the year 468 B.C., and the following characteristic anecdote of Timocreon in the Περὶ Κακίων of Philodemus, first rightly emended by Wilamowitz in his Sappho und Simonides: 'When that conceited fellow Timocreon of Rhodes was asked, as he came before the judge of the competition, where he hailed from, he replied: "You shall hear presently from the herald"—a remark which was passed on. However, his Castor-song proved so little to the liking of his audience that the judge stretched out his wand and nearly stopped him before he had finished. This meant defeat; and when, as he withdrew, his questioner repeated "Where do you hail from?" he replied "From Seriphus."'

Readers of Volume I should make the following corrections—none of which, by the way, is necessitated by any lapse of Mr. Heinemann's admirable staff: at p. 16 near the bottom read ἄριθμηθεϊσαν; p. 45 l. 5 632–629 B.C.; Alcman 1. 14 γεραιτάτος 35 μησαμένοι, 44 μομέσθαι, 45 εἰμεν; Alcaeus 1. 1.
PREFACE

"Απολλών, 2 ή, 5 Βέλφοις, 15 Βελφίκωις, or better, perhaps, Βελφάοις, comparing Etymologicum Magnum 200, 24 and a Thessalian inscription published in the Mitteilungen for 1896 p. 248; at the bottom of p. 323 delete the word footnote; at p. 318 1. 9 read ἀνθρώπωις, 1. 10 ἀργυροῖς, fr. 27, 1. 4 γενομένους as in the Classical Review for 1916 p. 103, fr. 86 παίσαν κακοτάτων πεδέχουσαν. In the Proceedings of the Cambridge Philological Society for 1922, p. 14, I have proposed the following reading of the passage beginning at 1. 46 of Alcman's Partheneion: ἐκπρέπης τῶς ὀπερ αὗ τις | ἐν δρόσωις στάσειεν ἐπιπνὸν | παγὸν ἀφεθλοφόρον καταχάποδα | ταῖς ἑπτεπτρίδιών ὄναγρων, comparing Aeschylus' ἐπιτυμβίδως, Strabo 568 τὰ τῶν Λυκαιών ὄροπέδαια ψυχρὰ καὶ ψυλλὰ καὶ ὄναγρό-βοτα, and Aeschylus Agamemnon 141 with Callimachus Iecale col. 2 1. 4, and supposing the corruption of ὄναγρων to have proceeded thus: ὄναγρων—οὐαίρων—οὐείρων, with which we may compare οὐαρ and Hesychius οὐαίρων οὐείρων Κρήτες.

The newly discovered fragments of Lesbian poetry are reserved for the appendix to Volume III.

I may be allowed to add that the one wholly unfavourable criticism published of my first volume will be found to be fully answered partly in the Classical Review for November 1922 and partly in the above volume of the Cambridge Philological Society's Proceedings.

J. M. E.

Cambridge,
September 22, 1923.
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<sup>1</sup> a special type of Ionic
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1 see note on p. 300  
2 see note on p. 350  
3 see note on p. 420
EXEMBROTOT

Ἐπίγραμμα

Paus. 10. 7. 3 [π. Ποθίων]: τῆς δὲ τεσσαρακόστης Ὀλυμπιάδος καὶ ὠργῆς, ἣν Γλαυκίας ὁ Κροτωνιάτης ἐνίκησε, ταῦτα ἔτει τρίτῳ ἄυλα ἔθεσαν οἱ Ἀμφικτύνοι κιθαρῳδίας μὲν καὶ ἐξ ἀρχῆς, προσέθεσαν δὲ καὶ ἀυλῳδίας ἀγώνισμα καὶ αὐλών· ἀνηγορεύθησαν δὲ νικώντες Κεφαλήν τε Μελάμπους κιθαρῳδίας καὶ αὐλῳδίας Ἀρκάς Ἐχέμβροτος, Σακάδας δὲ Ἀργείος ἐπὶ τοῖς αὐλοῖς... δευτέρα δὲ Ποθίδη... αὐλῳδίαν τε κατέλυσαν, καταγωγόντες οὐκ εἶναι τὸ ἀκούσμα εὐφημον· ἤ γὰρ αὐλῳδία μελή τε ἢν αὐλών τὰ σκυθρο-πότατα καὶ ἔλεγεια.1 προσαδύμενα τοῖς αὐλοῖς, μαρτυρεῖ δὲ μοι καὶ τοῦ Ἐχεμβρώτου τὸ ἀνάθημα, τρίπους χαλκοῦς ἀνατεθεὶς τῷ Ἡρακλεί τῷ ἐν Θῆβαις· ἐπίγραμμα δὲ ὁ τρίπους ἔχει.2

Ἑράκλει Ἡθβαῖῳ Ἐχέμβροτος Ἀρκας ἔθηκε νικάσας τοῦ ἀγαλμάτι Λαμφικτυόνων ἐν ἀέθλοις <αὐλῳδίας> μέλε' ἤδ' ἐλέγουσ' Ἐλλησιν ἀείδων.3

1 mss μελέτη τε καὶ ἔλεγεια καὶ θρήνοι 2 mss εἶχεν 3 the three lines were apparently written round the bowl, down one leg, and round the base, respectively, for P. read II. 1 and 3 as though they began with Ἐχέμ. and Ἐλλησιν: Ἡθβαῖῳ and αὐλῳδίας ὁ from context (Coll. Philol. Soc. Pmm. 1922): mss Ἐχ. Ἀρκ. ἰθῆκε Ἡρακλεὶ ὑπὶ ἀέθλοις (ἀθλοῖς) Ἐλλησιν(ν) ὁ ἀείδων μέλεα καὶ ἐλέγους

2
ECHEMBROTUS

Description of Greece [on the Pythian Games]:

In the 3rd year of the 48th Olympiad (B.C. 586) at which the victor was Glauclias of Crotona, the Amphictyons established competitions for flute-song and flute-playing in addition to the contest for singers to the lyre which had been held from the beginning. The winners proclaimed on the occasion were a Cephalenian named Melampus in lyre-song, Echembrotus the Arcadian in flute-song, and Nacadas of Argos in flute-playing. . . At the 2nd Pythiad they abandoned the flute-song, having decided that it was not an auspicious form of music. For the flute-song consisted of very doleful flute-music and elegies sung to its accompaniment. My witness here is the offering set up by Echembrotus, which consists of a bronze tripod dedicated to the Theban Heracles, bearing the following inscription:

To the Theban Heracles Echembrotus of Arcadia dedicated this offering in return for his victory at the Games of the Amphictyons, where he sang to the Greeks melodies and elegiac lines to the music of the flute.

1 the date of the 1st Pythiad is given by some authorities as 582
ΣΑΚΑΔΑ

Βίος

Paus. 9. 30. 2 [π. Ἐλικῶνος]: ποιητάς δὲ ἦν καὶ ἄλλος ἐπίφανεὶς ἐπὶ μουσικὴ τοσῶνδε εἰκόνας ἀνέθεσαν. Θάμνῳ μὲν αὐτὸν τε ἦδη τυφλὸν καὶ λύρας κατεαγνίας ἐφαπτόμενον, Ἀρίων δὲ ὁ Μηθυμναῖος ἔστιν ἐπὶ δελφῖνος, ὁ δὲ Σακάδα τοῦ Ἀργείου τὸν ἄνδριάντα πλάσας, οὐ συνεὶς Πινδάρου τὸ ἐς αὐτὸν Προοίμιον, ἐποίησεν οὕδεν ἐς τὸ μῆκος τοῦ σώματος εἶναι τῶν αὐλῶν μείζονα τῶν αὐλητῶν, κάθηται δὲ καὶ Ἡσίοδος κιθάραν ἐπὶ τοῖς γούνασιν ἔχων, κ.τ.λ.

Plut. Mus. 8 [π. νόμων αὐλωδικῶν]: καὶ ἄλλος δ' ἔστιν ἀρχαῖος νόμος καλοῦμενος Κραδίας, ὃν φησιν Ἰππώναξ Μιμερεμιον αὐλήσασι. ἐν ἄρχῇ γὰρ ἑλεγεία μεμελοποιημένα οἱ αὐλοῦδοι ἢδου τοῦτο δὲ δηλοῖ ἡ τῶν Παναθηναίων ἀναγραφή ¹ ἢ περὶ τοῦ μουσικοῦ ἄγωνος. γέγονε δὲ καὶ Σακάδας Ἀργείου ποιητῆς μελῶν τε καὶ ἑλεγείων μεμελοποιημένων. ὁ δ' αὐτὸς καὶ αὐλητῆς ² ἀγαθὸς καὶ τὰ Πύθια τρίς νευικηκώς ἀναγεγραπται τούτοις καὶ Πίνδαρος μνημονεύει τῶν ἑοῦ τριῶν ὑμῶν κατὰ Πολύμναστον καὶ Σακάδαν, τοῦ τε Δωρίου καὶ Φρυγίου καὶ Λυδίου, εὖ ἐκάστῳ τῶν

¹ Cob: mss γραφή ² Westphal: mss ποιητῆς
SACADAS

Life

Pausanias Description of Greece [on Mount Helicon]: The poets or persons otherwise eminent in music who have been accorded statues are these. Thamyris is represented as he was when he had gone blind, holding a broken lyre, Arion of Methymna is seated on a dolphin, Sacadas of Argos is portrayed, by a sculptor who did not understand Pindar’s Prelude in his honour, as a flute-player no bigger than his flutes, Hesiod sits with his lyre upon his lap, etc.

Plutarch Music [on flute-sung Nomos]: There is another ancient Nome called Cradias, which Hipponax declares to have been played by Mimnermus. For in the earliest times the singers to the flute sang elegiac verse set to music. This is made clear by the Panathenaic register of the winners of the musical contest. Sacadas of Argos also, who is mentioned by Pindar, was a composer of tunes and elegiac poems set to tunes, and at the same time was a great flute-player with three Pythian victories to his name. It seems that of the three ‘modes’ employed by Polymnestus and Sacadas, the Dorian, the Phrygian, and the Lydian, Sacadas taught his
εἰρημένων τῶν στροφῶν ποιήσαντά φασί τὸν Ἑκάδαν διδάξαι ἠδειν τῶν χορῶν, Δωριστή μὲν τῆς πρώτης, Φρυγιστῆ δὲ τῆς δευτέρας, Δαυίστή δὲ τῆς τρίτης· καλεῖσθαι δὲ τριμερῆ τῶν νόμων τούτων διὰ τῆς μεταβολῆς. ἐν δὲ τῇ ἐν Σικυώνι ἀναγραφῇ τῇ περὶ τῶν ποιητῶν Κλονᾶς εὐρετὴς ἀναγεγραπτῇ τοῦ τριμεροῦς νόμου. ἢ μὲν οὖν πρώτη κατάστασις τῶν περὶ τὴν μουσικὴν ἐν τῇ Σπάρτῃ ῞Ερπανδρόν καταστήσαντος γεγένηται· τῆς δευτέρας δὲ Θαλήτας τε . . . καὶ Ξενόδαμος . . . καὶ Ξενόκριτος . . . καὶ Πολύμναστος . . . καὶ Ἑκάδας ᾿Οργείδος μάλιστα αὐτίαν ἔχουσιν ἠγέμονες γενέσθαι· τούτων γὰρ εἰσηγησαμένων τὰ περὶ τὰς Γυμνοπαιδίας τὰς ἐν Ἀκαδαιμίᾳ λέγεται κατασταθήμαι, τὰ περὶ τὰς ᾿Αποδείξεις τὰς ἐν ᾿Αρκαδίᾳ, τῶν τε ἐν ᾿Αργείᾳ τὰ Ἑνδυμάτων καλοῦμενα. ἦσαν δὲ οἱ περὶ Θαλήτας τε καὶ Ξενόδαμον καὶ Ξενόκριτον ποιηταὶ παιῶνοι, οἱ δὲ περὶ Πολύμναστον τῶν ὀρθῶν καλομένων, οἱ δὲ περὶ Ἑκάδαν ἐλεγείσων.

Paus. 10. 7. 4 [π. Πυθίων]: τῆς δὲ τεσσαρακόστης Ὀλυμπιάδος καὶ ὑγίδης, . . . ἦτε τρίτη . . . ἀναγορεύθησαν νικῶντες Κεφαλλήν τε Μελίμους κιαραδία καὶ αὐλοῦδοι ᾿Αρκάς ᾿Εκέμβροτος, ᾿Εκάδας δὲ ᾿Αργείδος ἐπὶ τοῖς αὐλοῖς. ἱερεύζετο δὲ ὁ ᾿Εκάδας οὗτος καὶ ἀλλαὶ δύο τὰς ἐφεξῆς ταύτης Πυθιάδας.

Ibid. 6. 14. 9 [π. Ὀλυμπία]: παρὰ δὲ τῶν Πύρρων ἀνὴρ μικρὸς αὐλοῦς ἔχων ἐστὶν ἐκτεταμένος ἐπὶ στῆλῆς· τούτῳ Πυθικαὶ νικαί γεγονασὶ τῷ ἀνδρὶ δευτέρῳ μετὰ ᾿Εκάδαν τὸν ᾿Αργείον.
chords to sing successive strophes composed by him in each, and in that order, the Nome in question being called the Three-Part owing to these changes of 'mode.' However, according to the register of poets at Sicyon, the inventor of this Nome was Clonas. The first establishment of music at Sparta was due to Terpander. The second is best ascribed to Thaletas, Xenodamus, Xenocritus, Polymnastus, and Sacadas of Argos. These were the men who introduced the *Dances of Naked Youths* at Sparta, the *Provincings* in Arcadia, and the *Garment-Songs* as they are called at Argos. Thaletas, Xenodamus, and Xenocritus were composers of Paeans, Polymnastus of the Orthian or High-pitched Songs, and Sacadas of Elegiae.

Pausanias *Description of Greece* [on the Pythian Games]: In the 3rd year of the 48th Olympiad . . ., the victors proclaimed were a Cephalenian named Melampus for lyre-song, Echembrotus the Arcadian for flute-song, and Sacadas of Argos for flute-playing. The same Sacadas was also victor in the two succeeding Pythiads.

The Same [on Olympia]: Next to Pyrrhus is a carved slab bearing the representation of a little man with flutes. This is the man who won Pythian victories after Sacadas of Argos. For Sacadas won

1 see on Echembr. above  
2 text perh. corrupt
Σακάδας μὲν γὰρ τὸν ἀγώνα τὸν τεθέντα ὑπὸ Ἀμφικτυόνων οὐκ ὄντα πώς στεφανίτην καὶ ἐπ' ἐκείνῳ στεφανίτας δύο ἐνίκησε. . . .

Plut. Mus. 12 ἔστι δὲ τις καὶ περὶ τῶν ῥυθμῶν λόγος . . . Πολὺμναστος δὲ μετὰ τοῦ Τερπανδρείου τρόπου, καὶνὸν ἐχρήσατο, καὶ αὐτὸς μὲντοι ἔχο- μενος τοῦ καλοῦ τύπου, ὡσαύτως δὲ καὶ Θαλῆτας καὶ Σακάδας· καὶ γὰρ οὕτω κατὰ γε τὰς ῥυθμο- ποιίας ἰκανοί, οὐκ ἐκβαίνοντες μέντοι τοῦ καλοῦ τύπου.

Poll. 4. 79 νόμοι δὲ Ὑλύμπου καὶ Μαρσύου Φρύγιοι καὶ Λύδιοι, ὡ δὲ Σακάδα νόμος Πυθικός, οἱ δὲ Εὐίου Κύκληοι, καὶ Ὑλύμπου Ἐπιτυμβίδιοι.

Ibid. 84 τοῦ δὲ Πυθικοῦ νόμου τοῦ αὐλητικοῦ μέρη πέντε, Πείρα, Κατακελευσμός, Ἰαμβικόν, Σπονδείον, Καταχορευσις. δήλωμα δ' ἐστὶν ὁ νόμος τῆς τοῦ Ἀπόλλωνος μᾶχης πρὸς τὸν δρά- κοντα. καὶ ἕν μὲν τῇ Πείρᾳ διορὰ τῶν τόπων εἰ ἄξιός ἐστὶ τοῦ ἀγώνος· ἐν δὲ τῷ Κατακελευσμῷ προκαλεῖται τὸν δράκοντα, ἐν δὲ τῷ Ἰαμβικῷ μάχεται. ἐμπερείληψε δὲ τὸ Ἰαμβικὸν καὶ τὰ σαλπικτικὰ κρούματα καὶ τὸν ὀδυντισμὸν ὡς τοῦ δράκοντος ἐν τῷ τοξεύεσθαι συμπρίοντος τοὺς ὀδόντως. τὸ δὲ Σπονδείον δηλοῖ τὴν νίκην τοῦ θεοῦ. ἐν δὲ τῇ Καταχορεύσει ὁ θεὸς τὰ ἐπινίκια χορεύει.

1 Westphal - ἐ: mss accus. and καὶ φ
the competition instituted by the Amphictyons before it was a crown-contest and twice after the change had been made.

Plutarch *Moria* 12: There is something to be said too in the matter of rhythms... Polymnastus, who followed Terpander, employed new rhythms as well as his, but preserved throughout the same beautiful style; and the like is true of Thaletas and Sacadas, who showed powers of invention in the rhythmic art without exceeding the limits of the beautiful style they inherited.

Pollux *Vocabulary*: The Nomina of Olympus and Marsyas are the Phrygian and the Lydian, that of Sacadas the Pythian, those of Eaius the Cyclic, and those of Olympus (the younger?) Epitymbidian or Over-the-Grave.

The Same: The Pythian Flute-Nome has five parts, the Trial, the Challenge, the Iambics, the Spondaics, and the Dance of Triumph. It is a representation (in music) of the fight between Apollo and the Serpent. In the Trial Apollo looks about him to see if the place is suitable for the struggle, in the Challenge he calls the Serpent to come on, in the Iambics he fights him. The Iambics include passages for the trumpet and one to be played through the teeth, this representing the gnashing of the Serpent when he is pierced with the arrows. The Spondaics depict the victory of the God, and in the last of the five parts he dances triumphant.¹

¹ the interpretations seem to have differed, and the nome to have been elaborated by later hands, cf. Str. 9 421, *Arg. Pind, P.*

9
LYRA GRAECA

Paus. 2. 22. 8 [π. Ἀργοὺς]: οὖλυγον δὲ τῆς ἐπὶ Κυλάραβιν καὶ τὴν ταύτην πυλὴν ἀπότραπεῖσι Σακάδα μήμα ἔστιν, ὃς το αὐλῆμα τῷ Πυθικῷ πρῶτος νῦλησεν ἐν Δελφοῖς· καὶ τὸ ἔχθος τὸ Ἀπόλλωνι διαμένειν ἐσ τοὺς αὐλητὰς ἔτι ἀπὸ Μαρσύου καὶ τῆς ἀμύλλης τοῦ Σιληνοῦ πανθήναι διὰ τούτον δοκεῖ τὸν Σακάδαν.¹

Ibid. 4. 27. 7 [π. οἰκίσμου Μεσσήνης]: καὶ τὴν μὲν τὸτε ἢμέραν πρὸς θυσίαίς τε καὶ εὐχαί ἤσαν· ταῖς δὲ ἐφεξῆς τοῦ τείχους τὸν περίβολον ἤγειρον, καὶ έντος οἰκίας καὶ τὰ ἱερὰ ἐποιοῦντο. εἰργαζότο δὲ καὶ ὑπὸ μουσικῆς ἀλλής μὲν οὐδεμίας, αὐλῶν δὲ Βοιωτίων καὶ Ἀργείων· τὰ τε Σακάδα καὶ Προνόμου μέλη τότε δὴ προέχθησαν μάλιστα ἐς ἀμύλλαν.

Hesych. Σακάδειον' εἴδος μουσικοῦ ὅργανον.

Ath. 13. 610 ε καὶ ἐὰν μὲν τίς σου πύθηται τίνες ἤσαν οἱ εἰς τὸν δούρειον ἱππὸν ἐγκατακλεισθέντες, ἐνὸς καὶ δευτέρου ἵσσως ἔρεις ὀνόμα, καὶ οὐδὲ ταύτ' ἐκ τῶν Στησιχόρου, σχολῆ γὰρ, ἀλλ' ἐκ τῆς Σακάδου τοῦ Ἀργείου ² ἱλίου Πέρσιδος· οὕτος γὰρ παρπόλλους τίνας κατέλεξεν.

¹ the inscr. perh. ran somehow thus: Μημα τοῦ Ἀργείῳ Σακάδα· ὅς Πυθία πρῶτος | αὐλήςας αὐλῶν ἔχθος ἐπωνύμηθη θεῷ (E, cf. Aen. vol. i. p. 418, C.amb. Philol. Soc. Proc. 1922) ² Cas: miss sakatou Ἀργείου

10
LIFE OF SACADAS

Pausanias *Description of Greece* [on Argos]: A little aside from the road to the Gymnasium called Cylarabis and the gate there, stands the tomb of Sacadas, who was the first to perform the Pythian tune at Delphi, and appears to have put an end to the old feud between Apollo and the flute-players which had persisted ever since the day of his contest with the Silenus Marsyas.¹

The Same [on the founding of Messenê by Epa- meinondas]: That day was devoted to sacrifices and prayers. On the following days they began to build the wall round the city, and houses and temples within it. The work was done to the accompaniment of no music but that of Bocotian and Argive flutes, and there was keen competition between the melodies of Sacadas and those of Pronomus.²

Hesychius Glossary: Sacadeion:—a kind of musical instrument.

Athenaeus *Doctors at Dinner*: If you are asked the names of the warriors who were shut up in the Wooden Horse you will perhaps be able to give one or two, and even these you will hardly get from Stesichorus' account, but rather from the *Taking of Troy* of Sacadas the Argive, who gives a very long list.

¹ *the inser. perh. ran 'This is the tomb of Sacadas of Argos who was the first to play the Pythian tune, and by fluting made cease the God's hatred of the flute* ² *cf. Ath. 14. 631 e, Paus. 9. 12. 5*
ΞΑΝΘΟΣ

1

Ath. 12. 512 f. [π. Ἡρακλέους] τούτον οὖν, φησίν (ὁ Μεγακλείδης), οἱ νέοι ποιηταὶ κατασκευάζουσιν ἐν λῃστοῦ σχῆματι μόνον περιπορεύομενον, ξύλων ἐχοντα καὶ λεοντῆν καὶ τόξα· καὶ ταῦτα πλάσαι πρῶτον Στησίχορον τὸν Ἰμεραίον. καὶ Ζάνθος δ’ ὁ μελοποιὸς, πρεσβύτερος ὁν Στησίχορον, ωσ καὶ αὐτὸς ὁ Στησίχορος μαρτυρεῖ, ὡς φησιν ὁ Μεγακλείδης, οὗ ταῦτην αὐτῷ περιτίθησι τὴν στολήν, ἀλλὰ τὴν Ὄμηρικήν.

2–3 Ὀρέστεία

Ibid. πολλὰ δὲ τοῦ Ζάνθου παραπεποιηκεν ὁ Στησίχορος, ἀσπερ καὶ τὴν Ὀρέστείαν καλωμένην.

3

Ἀελ. Γ. Η. 4. 26 Ζάνθος ὁ ποιητής τῶν μελῶν—ἐγένετο δὲ οὖν τοὺς πρεσβύτερος Στησίχορον τοῦ Ἰμεραίου—λέγει τὴν Ἡλέκτραν τῷ Ἀγαμέμνονοι οὐ τούτῳ ἐχειν τοῦτοι πρῶτον ἀλλὰ Λαοδίκην. ἐπεὶ δὲ Ἀγαμέμνων ἀνηρεθή, τὴν δὲ Κλυταιμνήστραν ὁ Ἀγισθός ἐγγυμαι καὶ ἐβασίλευσεν, ἀλέκτρον οὖσαν καὶ καταγηρώσαν παρθένου Ἀργείου Ἡλέκτραν ἐκάλεσαν διὰ τό ἀριστεῖν ἄνδρός καὶ μὴ πεπειράσθαι λέκτρον.
LYRA GRAECA

XANTHUS

1

Athenaeus *Doctors at Dinner* [on Heracles]: The more modern poets, according to Megacleides, represent him as going about merely in the guise of a robber, with cudgel, lion-skin, and bow. This fashion was set by Stesichorus of Himera. The lyric poet Xanthus, who comes before Stesichorus, as is testified by Stesichorus himself, does not represent him thus, if we may believe Megacleides, but as he appears in Homer.

2–3 ORESTEIA

The Same: Stesichorus has drawn a great deal upon Xanthus, for instance upon his *Oresteia* as it is called.

3

Aelian *Historical Miscellany*: The lyric poet Xanthus, who comes before Stesichorus of Himera, says that Electra daughter of Agamemnon was originally called Laodice. After the murder of her father, when Aegisthus had married Clytemnestra and become king, and Laodice was likely to die an old maid, the Argives gave her the name of Electra because she remained a virgin.1

1 deriving the name from α- 'not' and λέκτρον 'a bed'
ΣΤΗΣΙΧΩΡΟΣ

Βίος

Sim. Fr. 61:

οὕτω γὰρ Ὁμήρος ἴδε Στασίχορος ἀείσε λαοῖς.

Plut. Mus. 3 [π. Δίνου, Θαμύριδος, Δημοδόκου κ.τ.λ.]: οὐ λευκεμένης ὁ εἶναι τῶν προειρημένων τὴν τῶν ποιημάτων λέξιν καὶ μέτρων οὐκ ἔχουσαν ἀλλὰ καθάπερ Στησίχορον τε καὶ τῶν ἄρχαίων μελοποιῶν οἱ ποιοῦντες ἐπὶ τούτους μέλη περιετῆθεσαν.

Ibid. 7 ὅτι δὲ ἐστὶν Ὄλυμπον ὁ Ἀρμάτιος νόμος, ἐκ τῆς Γλαύκου ἀναγραφῆς τῆς Τιπέρ τῶν Ἀρχαίων Ποιητῶν μάθοι ἄν τις, καὶ ἐτι γνώθη ὅτι Στησίχορος ὁ Ἱμεραῖος οὐτ' Ὄρφεα οὔτε Τέρπανδρον οὔτε Ἀρχιλόχου οὔτε Θαλήταν ἐμμήσατο, ἀλλ' Ὅλυμπον, ἡρησάμενος τῷ Ἀρματίῳ νόμῳ καὶ τῷ κατὰ δακτυλούν εἶδει, ὃ τινες ἐξ Ὀρθίου νόμου φασίν εἶναι.

Ibid. 12 ἐστὶ δὲ τις Ἀλκμανικὴ καινοτομία (τῶν ρυθμῶν) καὶ Στησίχορειος, καὶ αὐτὰ ὁὐκ ἀφεστῶσαι τοῦ καλοῦ.

Suid. Σαπφώ . . . γεγονύια κατὰ τὴν μῆτ' Ὅλυμπιάδα, ὅτε καὶ Ἀλκαῖος ἤρ καὶ Στησίχορος καὶ Πιττακὸς.
STESICHORUS

Life

Simonides Fragment 61:

For thus have Homer and Stesichorus sung to the peoples.

Plutarch Music [on Linus, Thamyris, Demodocus, etc.]: The manner of the poems of the aforesaid poets was not free and without metre, but like those of Stesichorus and the older lyric poets who made epic verse and put it to music.

The Same: We learn that the Harmatian Nome was the work of Olympus from the treatise of Glaucus on The Ancient Poets, where we are also informed that the poet imitated by Stesichorus of Himera was neither Orpheus nor Terpander nor Archilochus nor Thaletas, but Olympus, and that Stesichorus made use of the Harmatian Nome and the daecylic form, which according to some authorities comes from the Orthian or High-pitched Nome.

The Same: Innovations in rhythm are ascribed to Alcman, and also to Stesichorus, in both cases without departing from the beautiful manner.

Suidas Lexicon: Sappho:— . . . flourished in the 42nd Olympiad (b.c. 612–609), in the time of Alcaeus, Stesichorus,1 and Pittaeus.

1 cf. Euseb.
Suid. Σιμωνίδης... μετὰ Στησίχορον τοῖς χρόνοις... γέγονε δ' ἐπὶ τῆς περιηκόστης ἔκτης 'Ολυμπιάδος: οἱ δὲ ἐπὶ τῆς ἔξικοστῆς δευτέρας γεγράφασι.


Tzet. Vit. Hes. 18 'Αριστοτέλης γὰρ ὁ φιλόσοφος... ἐν τῇ Ὀρχομενίᾳ Πολιτείᾳ Στησίχορον τὸν μελοποιὸν εἶναι φήσιν ὑiros Ἡσίῳν ἐκ τῆς Κτυμένης αὐτῷ γεννηθέντα τῆς Λαμφιφάνους καὶ Γανύκτορος ἄδελφῆς, θυγατρὸς δὲ Φηγέως: ὁ δὲ Στησίχορος οὗτος σύγχρονος ἦν Πυθαγόρα τῷ φιλοσόφῳ καὶ τῷ 'Ακραγαντίῳ Φαλάριδι.

Arist. Rh. 2. 1393 b [π. παραδειγμάτων]: λόγος δὲ, οἷος ὁ Στησιχόρον περὶ Φαλάριδος... Στησίχορος μὲν γὰρ, ἐλομένῳ στρατηγοῖν αὐτοκράτορα τὰς Ἰμεραίων Φάλαριν καὶ μελλόντων φυλακὴν διδόναι τοῦ σώματος, τάλλα διαλεξθεῖσι εἴπεν αὐτοῖς λόγον, ὡς ὑπὸς κατείχε λειμῶνα μόνον, ἐλθόντος δὲ ἔλαφον καὶ διαφθείροντος τῆς νομῆς, βουλόμενος τιμωρήσασθαι τὸν ἔλαφον ἡρῶτα τὸν ἀνθρωπὸν ei δύναιτ' ἃν μετ' αὐτοῦ κολάσαι τὸν ἔλαφον, ὁ δ' ἐφησεν, ἐὰν λάβῃ χαλινῶν καὶ αὐτὸς ἀναβῇ ἐπ' αὐτοῦ ἔχων ἀκόντια· συνομολογήσαντος δὲ καὶ ἀναβάντως, ἀντὶ τοῦ τιμωρήσασθαι αὐτὸς ἔδουλευσεν ὡδὴ τῷ ἀνθρώπῳ. 'Οὐτω δὲ καὶ ύμεῖς ἐφ', ὀρατε μην βουλόμενοι

1 or was born 2 cf. Euseb. 3 cf. Ibid. 19, Procl. Hes. (p. 263)
LIFE OF STESICHORUS

Suidas *Lexicon*: Simonides:—. . . In point of time he comes next to Stesichorus . . . He flourished in the 56th Olympiad (556–553), though some authorities have assigned him to the 62nd (532–529).

Cicero *Republic*: Stesichorus cannot have been Hesiod's grandson through his daughter as some authorities declare. For the year of his death was that of the birth of Simonides, in the 56th Olympiad (556–553).

Tzetzes *Life of Hesiod*: Aristotle the philosopher . . . in the *Constitution of Orchomenus* declares that Stesichorus the lyric poet was the son of Hesiod by Ctimenë sister of Amphiphanes and Ganyetor and daughter of Phegens. But this Stesichorus was a contemporary of Pythagoras the philosopher and Phalaris of Agrigentum.

Aristotle *Rhetoric* [on examples]: And secondly there is the fable, such as that of Stesichorus about Phalaris . . . For Stesichorus, when the Himeraeans elected Phalaris general with unlimited powers and proposed to give him a bodyguard, made a speech to them at the end of which he told them the following fable: A horse who had a meadow all to himself, found his title disputed by a stag who came and destroyed the pasturage. Desiring to avenge himself, he begged the man's help to punish the stag, which the man promised him if he would take bit and bridle of him and let him mount him javelins in hand. The bargain struck, the man got on his back; but the horse immediately found that he had received not vengeance on the stag but servitude to the man. 'Even so you,' said Stesichorus, 'should
τούς πολεμίους τιμωρίσασθαι ταύτῳ πάθητε τῷ ὑπ' πώς τῶν μὲν γὰρ χαλινῶν ἔχετε ἥδη, ἔλομενοι στρατηγοῦν αὐτοκρατόρα· ἐὰν δὲ φυλακὴν δῷτε καὶ ἀναβηύναι ἔσητε, δουλεύσετε ἡδῇ Φαλάριδι.

Αριστ. Ρχ. 2. 1395 α [π. παραδειγμάτων]· ἀρμότει ο' ἐν τοῖς τοιούτοις . . . τὰ αἰνιγματώδη, οἴον εἰ τις λέγει ὅπερ Στησίχορος ἐν Δοκρῶι ἐπεν, ὅτι οὐ δὲι ύπτριστὰς εἶναι, ὅπως μὴ οἱ τέττινες χαμόθεν ἀδωσιν.

Στέφ. Βζ. Μάταινος· πόλις Σικελίας Δοκρῶν κτίσμα· ὁ πολίτης Μεταυρίνος. Στησίχορος Εὐφήμου παῖς Μεταυρίνος γένος ὁ τῶν μελῶν ποιητής.

Πλιτ. Φαεδρ. 244 α . . . Στησίχορον τοῦ Εὐφήμου, Ἰμεραίον.

Ηιμ. Σένκελλ Ηηρμ. 1911 τὴν δὲ Ἰμέραν ἐν τῇ Σικελικῇ ὀνὰ ἐλευθέραν ποιεὶ μόνον τῶν τυράννων ἀλλὰ καὶ λόγοις κοσμεῖ Στησίχορος.

Πλιτ. Ν. Η. 2. 9 [de defectibus solis et lunae]: . . . viri ingentes (Thales et Hipparchus) supraque mortalium naturam, tantorum luminum lege deprehensa, et misera hominum mente absoluta, in defectibus siderum seelera aut mortem aliquam pavente; quo in metu fuisse Stesichori et Pindari vatum sublimia orā palam est deliquio solis.

1 ms χίμαραν 2 siderum after aliquam in mss

1 Conon 42 gives a variant of the story making the would-be tyrant Gelon; cf. Δημετρ. Εὐκ. 99 2 instead of the trees, these being destroyed by an external foe; cf. Ibid. 3. 1412 a, Philod. Μυσ. 1. p. 18 Kemke; ascribed to Dionysius
beware lest your desire to be avenged on your enemies bring you into a similar plight. You are bridled now by choosing a dictator: if you give him a bodyguard and allow him to get on your back, you will quickly find yourselves the slaves of Phalaris.

Aristotle *Rhetoric* [on examples]: Such cases are met by enigmatic remarks, for instance that of Stesichorus to the Locrians that they must not prove wantons, or the crickets would chirp from the ground.

Stephanus of Byzantium *Lexicon*: Mataurus:—a city of Sicily of Locrian foundation: the ethnic adjective is *Matarine*. Stesichorus son of Euphemus the lyric poet was a Matarine by birth.

Plato *Phaedrus*: . . . Stesichorus son of Euphemus, the Himeraean.

Himerius *Declamations*: Sicilian Himera is not only freed of tyrants but adorned with words, by Stesichorus.

Pliny *Natural History* [on eclipses]: . . . Great men were they indeed (Thales and Hipparchus), great beyond mortal greatness, to have grasped the law of these mighty luminaries and freed the miserable human mind from the apprehension it felt, at their eclipse, of crimes or a death; an apprehension expressed, we know, by the sublime lips of poets like Stesichorus and Pindar when they saw an eclipse of the sun.

by Demetr. *Eloc. 99*  

3 really Calabria  

4 cf. Paus. 3. 19  

5 'Ginzel 2. p. 525 gives 4 notable eclipses of the sun between the total eclipses of 585 and 463, of which one (557) was total


LYRA GRAECA

Mar. Par. 50 ἀφ’ οὗ Λισχύλος ὁ ποιητής τραγῳδία πρῶτον ἐνίκησε καὶ Εὐρυπίδης ὁ ποιητής ἐγένετο καὶ Στησίχορος ὁ ποιητής εἰς τὴν Ἑλλάδα ἀ[φίκετο] ἐτη ΗΗΔΔΙΙ ἄρχοντος Ἀθηναίς Φιλοκράτους.

Ibid. 73 ἀφ’ οὗ Στησίχορος ὁ Ἰμεραῖος ὁ δεύτερος ἐνίκησεν Ἀθηναίς καὶ οἰκίσθη Μεγάλη πόλις . . .

Poll. 9. 100 [τ. τοῦ ἀστραγαλίζειν], καὶ μὴν καὶ Στησίχορος ἐκαλεῖτο τοῖς παρὰ τοῖς ἀστραγαλίζονταί ἀριθμὸς ὃς ἐδήλων τὰ ὁκτώ· τὸν γὰρ ἐν Ἰμέρα τοῦ ποιητοῦ τάφου ἐξ ὁκτὼ πάντων συντεθέντα πεποιηκέναι τὴν Ἐπάντ ὁκτώ· φασι παροιμίαι.

Luc. Macr. 26 Ἀνακρέων δὲ ὁ τῶν μελῶν ποιητῆς ἔξησεν ἐτη πέντε καὶ ὀγδοῖκοντα, καὶ Στησίχορος δὲ ὁ μελοποιὸς ταῦτα.

Suid. ἐπιτήδευμα· ἀσκησις, μάθησις. Ἰκανὸς ὄνομα, ληστὴς τὸ ἐπιτήδευμα· ὅς ἀνεῖλεν Λισχύλον τοῦ αὐλητῆς καὶ Στησίχορον τῶν κιθαρῳδῶν.

Phot. πάντα ὅκτω· οἱ μὲν Στησίχορὸν φασιν ἐν Κατάνη ταφήναι πολυτελῶς πρὸς ταῖς ἀπ' αὐτοῦ Στησισιχορείοις πῦλαις λεγομέναις· καὶ τοῦ μνημείου ἐχοντος ὁκτὼ κίονας καὶ ὁκτὼ βαθμῶς καὶ ὁκτὼ γονίας· οἱ δὲ ὃτι Ἀλήθης κατὰ χρήσμον τοῦς Κορινθίους συνοικίζων ὁκτώ φύλας ἐποίησεν τοὺς πολίτας καὶ ὀκταμερῆ τὴν πόλιν.

Suid. Στησίχορος· Εὐφόρβου ἢ Εὐφήμου· ὡς δὲ ἄλλοι, Εὐκλείδου ἢ Ἐπέτους ἢ Ἡσιόδου· πόλεως
LIFE OF STESICHORUS

The Parian Chronicle: From the year when the poet Aeschylus first won with a tragedy and the poet Euripides was born, and when the poet Stesichorus arrived in Greece 232 years, being the archonship of Philocrates at Athens (B.C. 485).

The Same: From the year when Stesichorus of Himera, the second, won at Athens, and Megalopolis was founded . . . 1

Pollux Vocabularii [on diceing]: Moreover in diceing, the throw which amounted to eight was called Stesichorus; for the proverb 'Eight all' is said to have come from the tomb of that poet at Himera, every feature of which was eightfold. 2

Lucian Longevity: The lyric poet Anaereon lived 85 years and the lyrist Stesichorus the same.

Suid. ἐπιτήδευμα:—'profession, calling.' Compare 'Hicenus [able] by name, robber by trade'; this is the man who killed Aeschylus the flute-player and Stesichorus the singer to the lyre.

Photius Lexicon: Eight all:—We are told that Stesichorus was buried sumptuously at Catana near the gate called after him Stesichorus, and the proverb arose from the monument's having eight columns, eight steps (or bases), and eight corners. Another explanation is, that when Aletes, in obedience to an oracle, made Corinth a city he established the citizens in eight tribes and the city in eight parts. 3

Suidas Lexicon: Stesichorus:—Son of Euphorbus or Euphemus, or according to yet other authorities, of Eucleides, or again of Hyetes, or of Hesiod; his

1 incomplete; but the date must be B.C. 370 or 369 2 cf. Eust. Od. 1397 3 Suid. πάντα ὑπτώ
'Ἰμέρας τῆς Σικελίας. καλεῖται γοῦν Ἰμεραῖος: οἱ δὲ ἀπὸ Ματαυρίας τῆς ἐν Ἰταλίᾳ: οἱ δὲ ἀπὸ Παλλαντίου τῆς Ἀρκαδίας φυγόντα αὐτὸν ἐλθεῖν φασίν εἰς Κατάνην κάκει τελευτήσαι καὶ ταφῆναι πρὸ τῆς πύλης, ἢτις εἰς αὐτὸν Στησίχοροις προσηγορεῖται. τοὺς δὲ χρόνοις ἦν νεώτερος Ἀλκμάιος τοῦ λυρικοῦ, ἐπὶ τῆς λξ' Ὀλυμπιάδος γεγονός. ἐτελεύτησε δὲ ἐπὶ τῆς νυ΄. εἰχέ δὲ ἀδελφὸν γεωμετρίας ἐμπειρὸν Μαμερτίνον καὶ ἐτερον Ἡλιάνακτα νομοθέτην. γέγονε δὲ λυρικὸς. καὶ ἐστιν αὐτὸν τὰ ποιήματα Διώριδι διαλέκτω ἐν βιβλίοις κτ'. φασὶ δὲ αὐτὸν γράφαντα ψόγον Ἑλένης τυφλωθῆναι, πάλιν δὲ γράφαντα Ἑλένης ἐγκώμιον εἰς όνειρον τὴν Παλινδίαιαν ἀναβλέψαι· ἐκλήθη δὲ Στησίχορος ὅτι πρῶτος κιθαρώδιας χορὸν ἔστησεν ἐπεὶ τοῦ πρότερον Τεισίας ἐκαλεῖτο.

Α. Ρ. 7. 75: εἰς Στησίχορον· Ἀντιπάτρου· Ἡμερίων, ζαπληθὲς ἀμετρητοῦ τοῦ Ἄτομα Μουσῆς· ἐκτέρισεν τὴν τάκταιν, αἰθαλῶν διάπεδου, οὐ κατὰ Πυθαγόρου φυσικῶν φάτιν ἀ πρὸν Ομήρου· ψυχὰ ἐνί στέρνοις δεύτερον φίλιστο.

Cic. Ἰερ. 2. 2. 35 Himera deleta, quos eives belli calamitas reliquos fecerat, ii sese Thermis collocarant in eiusdem agri finibus neque longe ab

1 Bruneck: mss -ov

2 called Mamertius by Hero 4. 108 3 according to Wil. the conflicting evidence seems to indicate the existence of three poets called S.:—(1) S. of Himera temp Phalaris, (2) Teisias son of Euphemus of Locri called (after
city Himera in Sicily; for he is called the Himeraean; or according to another account, Matauria in Italy. Others say that he went to Catana when banished from Pallantium in Arcadia, and there died, and was buried before the gate which is called after him. In date he is later than the lyric poet Alcman, for he was born in the 37th Olympiad (B.C. 632-629) and died in the 56th (556-553). He had two brothers, one Mamertinus a geometer, and the other Helianax a lawgiver. He was a lyric poet. His poems are in the Doric dialect and in 26 Books. It is said that for writing abuse of Helen he was struck blind, but received his sight again on writing an encomium of her in obedience to a dream. This encomium is known as the Palinode. He was called Stesichorus because he first set up choruses of singers to the lyre, his original name being Teisias.

Palatine Anthology: On Stesichorus: by Antipater: The smoky plain of Catana hath given burial to that copious mouthpiece of an immeasurable muse, Stesichorus, in whose breast, so runs the philosophic rede of Pythagoras, the soul that had been Homer's found a second dwelling-place.

Cicero Orations against Verres: When Himera was destroyed, as many of the citizens as were left by the calamity of war had gathered at Thermae, within the confines of the same district and not far from their

him? S., who migrated to Greece in 485 (wrongly called of Himera), (3) a poet calling himself S. of Himera who 'won at Athens' in 369; it is perh. better (with Vürtheim) to reject the evidence of the Parian Chronicle and combine (1) and (2) under S. of Locri (called of Himera because he lived there) c. 640-560 1 cf. Ibid. 9. 571 (see vol. i. p. 164)
oppido antiquo. hi se patrum fortunam ac dignitatem recuperare arbitrabantur, cum illa maiorum ornamenta in eorum oppido collocabantur. erant signa ex aere complura: in his mira pulchritudine ipsa Himera, in muliebrem figuram habitumque formata, ex oppidi nomine et fluminis. erat etiam Stesichori poetae statua senilis incurva cum libro, summo, ut putant, artificio facta; qui fuit Himerae, sed et est et fuit tota Graecia summo propter ingenium honore et nomine.

Inscr. Gr. 14. 1213 Hermae fragmentum Tibure repertum:

\[ \Sigma \tau \eta \sigma' \chi \rho[\circ E] \nu \kappa \lambda e i \delta [o \nu 'I] \mu e r a i o[s] \]

Ath. 14. 638 e

Plin. N. H. 10. 43 [de lusciniae cantu]: breviterque omnia tam parvulis in faucibus, quae exquisitis tibiarum tormentis ars hominum excogitavit; ut non sit dubium hanc suavitatem praemonstratam efficaci auspicio, cum in ore Stesichori cecinit infantis.

Amm. Marc. 38. 4... destinatum poenae Socratem conicetumque in carcerem perrogasse quendam seite lyrici carmen Stesichori modulantem, ut id agere doceretur dum liceret, interroganteque musico quid ei poterit hoc prodesse, respondisse ut aliquid sciens amplius e vita discedam'

\[ ^1 \text{cf. Ibid. 14. 2414. 53} \]

\[ ^1 \text{cf. Anth. Pal. 2. 128} \]

\[ ^2 \text{the resemblance to the story of Solon and Sappho is perh. not accidental (vol. i. p. 140).} \]
LIFE OF STESICHORUS

former home. These thought to be recovering the fame and fortune of their fathers by gathering in the new town the ancestral embellishments of the old. Among these was a number of bronze statues, including one of Himera herself, represented in the shape and dress of a woman, bearing the name of the town and the river upon which it stood, and also a statue of Stesichorus as an old man bending over a book, a masterpiece of art, they tell us, representing a man who dwelt indeed at Himera, but enjoyed through his genius a great and still living reputation in every part of Greece.

Greek Inscriptions: A fragment of a herm found at Tibur:

Stesichorus son of Eucleides of Himera.

Athenaeus Doctors at Dinner (see Simonides Life below).

Pliny Natural History [on the song of the nightingale]: In a word, that tiny mouth contains all that the ingenuity of human art has been able to derive from the elaborate intricacies of flute-playing, and it is beyond all doubt that a sweetness as of this bird's song was plainly foretold when she sang upon the lips of the infant Stesichorus.¹

Ammianus Marcellinus History: The story goes that Socrates, when awaiting in prison the execution of his sentence, heard a man perform with some skill a song of the lyric poet Stesichorus, and begged him to teach it him that he might sing it before it was too late, and when the musician asked him what could be the use of it replied 'I want to die knowing something more.'²
Hor. Od. 4. 9. 8:
non, si priores Maeonius tenet
sedes Homerus, Pindaricae latent
Caeaque et Alcae minaces
Stesichorique graves Camenae.

Stat. Silv. 5. 3. 154:
Stesichorusrque ferox

[Longin.] Subl. 13. 3 μόνος Ἡρώδοτος Ὀμηρικῷ-
tatos ἐγένετο; Στησίχορος ἐτὶ πρότερον, ὃ τε Ἀρχιλοχος, πάντων δὲ τούτων μάλιστα ὁ Πλάτων, ὕπο τοῦ Ὀμηρικοῦ κείνου νάματος εἰς αὐτὸν μυρίας ὕσας παρατροπὰς ἀποχετευσάμενος.

Dion. Hal. Cens. I. el. 2. 7 ὥρα δὲ καὶ Στησί-
χορον ἐν τε τοῖς ἑκατέροι τῶν προειρημένων
(Πινδάρου καὶ Σιμωνίδου) πλεονεκτήμασι κατορ-
θοῦντα, οὐ μὴν ἀλλὰ καὶ ὃν ἐκεῖνοι λείπονται
κρατοῦντα: λέγω δὲ τῆς μεγαλοπρεπείας τῶν
κατὰ τὰς υποθέσεις πραγμάτων, ἐν οἷς τὰ ἡθη
καὶ τὰ ἀξιόματα τῶν προσώπων τετήρηκεν.

Id. Comp. 19 οἱ μὲν οὖν ἀρχαῖοι μελοποιοί,
λέγω δὲ Ἀλκαῖόν τε καὶ Σαπφῶ, μικρὰς ἐποιοῦντο
στροφάς . . . οἱ δὲ περὶ Στησίχορον τε καὶ
Πινδάρον μείζους ἐργασάμενοι τὰς περιόδους εἰς
πολλὰ μέτρα καὶ κόλα διέειμαν αὐτὰς ώνκ
ἀλλοι τινὸς ἡ τῆς μεταβολῆς ἔρωτι.

Ibid. 24 τῶν δ' ἀλλων ὅσοι τὴν αὐτὴν μεσό-
tητα ἐπιτίθενται, ύπτεροι μὲν Ὁμήρου μακρῶ
παρ' ἐκεῖνον ἐξεταζόμενοι φαίνοντ' ἂν, καθ' ἐαυτοὺς δὲ εἰ θεωροῖ τις αὐτοὺς, ἀξιόθεατοί,
μελοποιοί μὲν Ὁμηρίκος τε καὶ Ἀλκαῖος,
LIFE OF STESICHORUS

Horace Odes: Albeit Maeonian Homer takes the higher place, the Muses of Pindar and of Ceos, of Alcaeus with her menaces, of Stesichorus with her stately ways, nevertheless shine bright and clear.

Statius Silvae:

and proud Stesichorus

[Longinus] On the Sublime: Can Herodotus alone be called 'most Homeric'? Rather was there Stesichorus before him, and Archilochus; and more than all these Plato, who drew off rills innumerable from that Homeric spring.¹

Dionysius of Halicarnassus Criticism of the Ancient Writers: Take Stesichorus. While he makes his mark with the same superior characteristics as both the aforesaid authors (Pindar and Simonides), he succeeds where they are wanting, and that is in the grandeur of the setting of his theme, in which he always has an eye to the characters and stations of his dramatic personae.

The Same Literary Composition: The older lyric poets, by which I mean Alcaeus and Sappho, wrote in short stanzas . . . while poets like Stesichorus and Pindar made their sentences longer and distributed them among many various metres and lines, simply from a desire for variety.

The Same: Of the others, those who practised the same golden mean may indeed appear to come a long way behind Homer when compared with him, but if they are examined on their own merits will be found worthy of study. Among lyric poets I would instance Stesichorus and Alcaeus, among writers of

¹ cf. Dio Chrys. 55 p. 559
LYRA GRAECA

τραγῳδοποιῶν δὲ Σοφοκλῆς, συγγραφέων δὲ Ἡρόδωτος . . . τούτων γὰρ ἐτέρους εὑρεῖν ἁμή-χανον ἁμεινὸν κεράσαντα τοὺς λόγους.

Quint. 10. 1. 62 Novem vero Lyricorum longe Pindarum princeps . . . Stesichorus quam sit ingenio validus materiae quoque ostendunt, maxima bella et clarissimos canentem duces et epicī earminis onera lyra sustinentem. reddit enim personis in agendo simul loquendoque debitam dignitatem, ac si tennisset modum, videtur aemulari proximus Homerum potuisse; sed redundat atque effunditur, quod ut est reprehendendum, ita copiae vitium est.

Suid. θέμις: τὸ δίκαιον. καὶ Αἰλιανός: 'Εἰ θέμις καὶ τῷ Ἦμεραὶ πρὸς Ὄμηρον τὸ ὁμμα ἀνατένειν.'

Hermog. π. ἴδ. 3. 322 Walz ταῦτα τοι καὶ ὁ Στησίχορος σφόδρα ἥδυς εἶναι δοκεῖ διὰ τὸ πολλαῖς χρῆσθαι τοῖς ἐπιθέτοις.

Ath. 14. 620 c Ἀκαμαλέων δὲ ἐν τῷ Περὶ Στησίχορον καὶ μελωδηθηναι φησιν οὐ μόνον τὰ Ὄμηρον, ἀλλὰ καὶ τὰ Ὁσιόδου καὶ Ἀρχιλόχου, ἐτὶ δὲ Μιμνέρμου καὶ Φωκυλίδου.

Cic. Att. 2. 9 si vero quae de me pacta sunt ea non servantur, in caelo sum, ut sciat hic noster Hierosolymarius traductor ad plebem quam bonam meis putissimis orationibus gratiam rettulerit, quarum exspecta divinam παλινφηδίαν.

1 that Clodius when made a tribune of the people by Pompey would take no steps against Cicero 2 Pompey, who took Jerusalem a.c. 63
tragedy Sophocles, among historians Herodotus . . . For it would be well-nigh impossible to find better exponents than these of the art of composition.

Quintilian *Elements of Oratory*: Among the nine lyric poets Pindar stands easily first . . . The strength of Stesichorus' genius is shown among other things by his subject-matter. He sings of great wars and famous chieftains, sustaining all the weight of epic poetry with a lyre. Indeed he gives his characters the dignity that belongs to them both in speech and action, and if he had only kept within proper bounds might well have been counted a good second to Homer; but he is redundant and extravagant, though indeed these are the faults of a well-stored mind.

Suidas *Lexicon*: θέματι.—Justice. Compare Aelian: 'If it is just for the man of Himera to raise his eyes to Homer.'

Hermogenes *Kinds of Style*: Herein Stesichorus too appears to give peculiar pleasure by his frequent use of epithets.

Athenaeus *Doctors at Dinner*: Chamaeleon in his treatise *On Stesichorus* declares that not only Homer's verse was sung to music, but that of Hesiod and Archilochus, and even that of Mimnermus and Phocylides.

Cicero *Letters to Atticus*: If this compact with me is not being kept, then I hug myself to think how our gallant Jerusalemite plebeian-maker will know what a fine return he has made me for my brilliant orations in his behalf, to which you may now expect a super-palinode.
LYRA GRAECA

Suid. παλινωδία: ἐναντία ὁδός: παλινωδία δὲ ἐναντία φόδη, ἢ τὸ τὰ ἑπειν τοῖς προτέρως καὶ ρῆμα παλινωδῶς καὶ παροιμία ἄδων παλινωδίαν.

Macarius Paroem. 2. 210 Στησίχορος παλινωδίαν ἀδει: ἐπὶ τῶν μεταβαλλομένων ἐπὶ τοῖς βελτίσσων.

Suid. τρία Στησίχορον: στροφήν, ἀντίστροφον, ἐπιφόδον. ἐπιφόδικη γὰρ πᾶσα ἡ τοῦ Στησίχορον ποίησις, καὶ τὸν τελέως ἀμοινόν τε καὶ ἀπαίδευτον λοιδοροῦντες ἐφασκον ἃν οὐδὲ τρία τὰ Στησίχορον εἰδέναι.


ΣΤΗΣΙΧΟΡΟΤ ΜΕΛΩΝ

1-4 Ἀθλα ἐπὶ Πελίᾳ

Ε.Μ. 544. 4 (with E. Sorh., E. Gud., Suid.) Κύλλαρος: ἱππος Κάστορος, παμα τὸ κέλλεως, ὁ χαυρις Στησίχορος ἐν τοι: ἐπὶ Πελίᾳ. 1' Ἀθλοις τῶν μὲν Ἐρμῆν δεδωκέναι φησί τοῦ Διοσκούρος Φλόγεων καὶ "Ἀρπαγον ὥκεα τέκνα Ποδάργης, "Ἡραν δὲ Ξάνθον καὶ Κύλλαρον.

"Ερμᾶς μὲν Φλόγεων <σφίν> ἐδωκε καὶ" Ἀρπαγον ὥκεα τέκνα Ποδάργης, "Ἡρα δὲ Ξάνθον καὶ Κύλλαρον

1 mes επιπελίοις

1 in the inscr. on the book held by the seated aulode on the Naukratis vase J. H. S. 1905 p. 121, στησίχορον ὄμον ἄγωσαι, the word is apparently merely an epithet, not the poet's.
STESICHERUS

Suidas Lexicon: παλινωδία:—a return journey; but παλινωδία means a return or counter song, or saying the opposite to what one has said; the verb is παλινωδέω; and there is a proverb 'singing a palinode or recantation.'

Macarius Proverbs; Stesichorus sings a palinode: used of those who change their minds for the better.

Suidas Lexicon: The three of Stesichorus:—strophe, antistrophe, and epode; because all the poetry of Stesichorus was epodic. And when the ancients wanted to abuse an uncultivated man they said that he didn't know even the three of Stesichorus.


THE POEMS OF STESICHERUS 2

1–4 The Funeral Games of Pelias

Etymologicum Magnum (and other sources): Cyllarus [or Bow-legs]:—the horse of Castor, from κέλλας to drive (ashore), 'the swift one.' Compare Stesichorus in the Funeral Games of Pelias:

Of Hermes had they Flame-bright and Snatcher the children of Whitefoot, and of Hera Bayard and Bow-legs.3

name: for a possible Stesichorean Hymn cf. Sch. Ar. Xub. 967, Clem. Al. Str. 1. 16. 78. 5, and fr. 97 below 2 arranged in antiquity in 26 Books, some of the poems occupying more than one Book 3 they: the Dioscuri (Suid.), competing in the horse-race
LYRA GRAECA

2, 3

Ath. 4. 172 d πεμμάταν δὲ πρώτων φησι: μηρονεύσατι Πανύ-
ασσαί Σέλευκος, εν οίς Περὶ τής παρ’ Αἰγυπτίων Αὐθραποθυσίας
dιηγεῖται, πολλὰ μὲν ἐπιθεῖαι λέγων πέμματα, πολλὰς δὲ
νοσσίδας ὅρνεις, προτέρου Στησίχορον ἢ Ἡβόκου ἐν τοῖς Ἀθλοὶς
ἐπιγραφομένους εἰρηκτός φέρεσθαι κ.τ.λ.

φέρεσθε τὰ παρθενόδωρα,
σασαμίδασ 1 χόνδρον τε καὶ ἐγκρίδας ἄλλα τε
πέμματα καὶ μέλι χλωρών.

ὅτι δὲ τὸ ποίημα τούτῳ Στησίχορον ἐστὶν ἱκανάτατος μάρτυς
Σιμωνίδης ὁ ποιήτης, ὃς περὶ τοῦ Μελέαγρου τὸν λόγον ποιούμενός
φησιν (fr. 61): '游戏当中 γὰρ ὄμηρος ἤδε Στησίχορος ἂνεσε λαοῖς,'
ὑ γάρ Στησίχορος οὔτως εἰρήκεν ἐν τῷ προκειμένῳ ἁσματί τοῖς
Ἀθλοῖς: 2

θρόσκων μὲν ἄρ’ Αμφιάραος, ἀκοντὶ δὲ νίκασεν
Μελέαγρος. 2

4

Zenob. Parosm. 1. 173:

χειροβρωτὶ δεσμών·

tοῖς πυκτικοῖς ἵμασι διὰ τὸ τὰς σάρκας διακόπτειν καὶ ἀναλίσκειν:
βέλτιον δὲ τῶν δεσμῶν ἀκούειν τὸν ἄποδιβρωσκομαν τὸν χείρι
ἐδέθη γὰρ ἐν τοῖς πέτρας ἡ Τυρώ. 3 Στησίχορος ἐν ἄρχῃ 4 τῶν ἐπὶ
Πελίξ Ἀθλων.

5—10 Γηρυνομῆς

Str. 3. 148 ἐκάκαι δὲ οἱ παλαιοὶ καλέων τὸν Βασίλειον Ταρτησῶν,
τὰ δὲ Γάδειρα καὶ τὰς πρὸς αὐτὴν νῆσους Ἔρυθειαν διάπερ οὕτως

1 Klein-Cas: mss φέρεσθαι (rightly) and ἡ παρθενῶ ἄρως
ἀσαμίδας 2 ἄρ’ Klein: mss γαρ 3 B: T. was mother of
Pelias: mss ἐδέθη and πετραῖῃ 4 Schm.: mss ἐναρχεῖν

32
STESICHORUS

2, 3

Athenaeus Doctors at Dinner: Cakes, according to Seleucus, are first mentioned by Panyassis in his Account of the Human Sacrifices in Egypt, in which he says that they offered many a cake and many a capon, although Stesichorus or Ibycus had written before him in the work called Funeral Games:

Bring your maid-gifts, sesame-cakes, groats, sweet-oil cakes, cakes of all sorts, and with them yellow honey.

Note here that there is excellent authority for ascribing that poem to Stesichorus rather than Ibycus, namely the poet Simonides where he says in a passage about Meleager [and the spear-throwing] ‘So Homer and Stesichorus sang to the peoples.’ For in the poem in question Stesichorus says:

In the leap the victor was Amphiaraius, and in the javelin Meleager.

Zenobius Proverbs:

arm-gnawing bonds:

boxing-thongs, because they cut and wear the flesh; or more probably the bonds [or the bondage] that eat away the arms [or the hands]; for Tyro was bound [or imprisoned] in a rocky place; Stesichorus at the beginning of the Funeral Games of Pelias.

5–10 The Tale of Geryon

Strabo Geography: The ancients appear to call Baetis Tartessus, and Gadeira and the islands near it Erytheia;

1 cf. Ath. 14. 645 ε (Στηνιχος)  
2 prob. from description of the wedding of Admetus and Alcestis
εἶπεν ὑπολαμβάνονσι Στησίχορον περὶ τοῦ Γηρύνον Βουκόλου τὸν ἕστημα γεννηθεὶς.

. . . σχεδὸν αὐτιπέρας κλεινᾶς Ἐρυθείας
Ταρτησσοῦ ποταμοῦ παρὰ παγάς ἀπειρονας
ἀργυρορίζους
ἐν κενθρων ν πέτρας.

6
Sch. Hes. Θεωρ. 287 ἐστὶ δὲ ὁ Γηρύνονεὺς ἐς Καλλιρρόης τῆς
'Ωκεανοῦ καὶ Χρυσάρως. Στησίχορος δὲ ἐς χεῖρας ἔχειν φησὶ καὶ
ἐς τόδας καὶ ὑπόπτερον εἶναι.
ἐ.γ. ἐξύχερ' ἐξαπόδαν θ' ὑπόπτερον τε.

7
Ath. 11. 499α Στησίχορος δὲ τὸ παρὰ Φόλω τῷ Κενταύρῳ
ποταμόν συνήφειν δέπας καλεὶ ἐν Ἰωφ τῷ σκυφοσιδέσ. λέγει δ' ἐπὶ
tῶν Ἡρακλεῖς:
σκύφειον δὲ λαβὼν δέπας ἐμμετρον ὡς τριλά-
γυνον
πι' ἐπισχόμενος, τὸ ὅτ' οἱ παρέθηκε Φόλω
κεράσας.

8
Ibid. 11. 781α (p. 16 Καίβ.) τὸν δὲ ὁ Ἡλιος ὁ Στησίχορος
ποτηρίῳ διαπλεῖν φησὶ τῶν 'Ωκεανῶν φ καὶ τῶν Ἡρακλεά περαιω-
νῆαι ἐπὶ τάς Γηρύνου βόας ὑμᾶς ὑμῶν ὑπόπτερων:
Ibid. 469ο ε ὅτ' ἐπὶ καὶ ὁ Ἡλιος ἐπὶ ποτηρίῳ διεκομίζετο ἐπὶ
tὸν διόνυσον Στησίχορος μὲν οὕτως φησίν:
Ἄλειος 5 δ' Ἄπεριονίδας δέπας ἐσκατέβαινεν
χρύσεου, ὅφρα δ' ὁ Ωκεάνωιο περάσας
ἀφικοθ' ἠρᾶς ποτὶ βέβηθα νυκτὸς ἐρεμῶν
ποτὶ ματέρα κουριδιών τ' ἀλοχον παιδάς τε
φίλους:
ὁ δ' ἐς ἄλογος ἐβα διάφυμαις κατάσκιον ποσὶν
παις Διός. 6

1 Kramer: mss Βουκόλον 2 Herm: mss κενθρων πέτρας 3 ἐ', cf. Luc. Τοι. 62, M. Plot. cfr. Lat. 6. 544 4 mss

34
and so they understand Stesichorus where he says that the keeper of Geryon [Eurytion] was born

hard over against the famous Erytheia, beside the never-ending silver-rooted waters of Tartessus, in the hold of a rock

6

Scholiast on Hesiod's Theogony: Geryon is the son of Chrysaor and Callirrhoë daughter of Oceanus; Stesichorus calls him

six-handed and six-footed and with wings

7 2

Athenaeus Doctors at Dinner: Stesichorus calls the wine-cup used at Pholus' the Centaur's a cuppy—that is a cup-like—bowl. He says of Heracles:

The cuppy bowl three flagons deep which Pholus mixed and put before him, he took, put to his lips, and drank.

8

The Same: According to Stesichorus the Sun crosses the ocean in a cup, and in the same cup Heracles passed over on his way to get the cattle of Geryon.3

The Same: Of the Sun's passage to his setting upon a cup we thus learn from Stesichorus:

Then went Helios son of Hyperion down into his golden goblet for to cross the Ocean and come to the deeps of sacred murky night, unto mother and wedded wife and children dear; and the son of Zeus 4 went afoot into the laurel-shaded grove.

1 whose source is near the silver-mines 2 cf. Ath. 11. 499 e 3 cf. Eust. 1632. 23 4 prob. Heracles
LYRA GRAECA

Paus. 8. 3. 2 [π. Ἀρκαδίας]: Παλλαντίου μὲν δὴ καὶ ὁ Στησίχορος ὁ Ἰμεραῖος ἐν Γηρουνιδί έποιήσατο μνήμην.

10

Sch. Ap. Rh. 1. 211. . . Στησίχορος δὲ ἐν τῇ Γηρουνιδί καὶ ἦσον τινα ἐν τῷ Ἀτλαντικῷ πελάγει

Σαρπαδονίαν. ¹

φησίν.

11 Δάφνις

Ael. Γ. Η. 10. 18 Δάφνιν τὸν βουκόλων λέγουσιν οἱ μὲν ἐρώμενοι Ἵμμοῦ, ἄλλοι δὲ υἱόν τὸ δὲ υἱόμα ἐκ τοῦ συμβάντος σχεῦν. γενέσθαι μὲν αὐτῶν ἐκ Νύμφης, τεχθέντα δὲ ἐκτεθηναι ἐν δάφνῃ, τὰς δ' ὑπ' αὐτῶν βουκολουμένας βοῖς φασίν ἀδελφὰς γεγοιέναι τῶν Ἡλίου, ὃν "Ομήρος ἐν 'Οδυσσείᾳ μέμνηται. βουκολῶν δὲ κατὰ τὴν Σικελίαν ὁ Δάφνις, ἡράσθη αὐτοῦ Νύμφη μία, καὶ ἀμύλησε καλὸ δόντι καὶ νέῳ καὶ πρῶτον ὑπηνήτη, ἐνθα τοῦ χρῶσι τὴχειστάτη ἔστιν ἤβη τῶν καλῶν μειρακίων, ὡς ποὺ φησί καὶ "Ομήρος. συνθῆκας δὲ ἐποἶσε ποιήμα άλλη πλησίασαι αὐτῶν, καὶ ἐπηκελήσας ὅτι πετρωμένων ἔστιν αὐτῶν στερηθῆναι τῆς ὑφεως, ἐᾶν παραβηθῇ καὶ εἴχον ὑπὲρ τοῦτον ῥήτραν πρὸς ἄλληλον. χρῶσι δὲ ὑστερον βασιλέως θυγατρὸς ἐρασθείσης αὐτοῦ οἰνωθεῖ ἐλευσι τῆς ὀμολογίαν, καὶ ἐπηλασάς τῇ κορή. ἐκ δὲ τοῦτον τὰ βουκολικὰ μέλη πρῶτον ἤσθη, καὶ εἴξειν ὑπόθεσεν τὸ πᾶθος τὸ κατὰ τοὺς οὐθαλμοὺς αὐτοῦ. καὶ Στησίχορόν γε τὸν Ἰμεραίον τῆς τασάνθης μελοποιίας ὑπάρξασθαι.
STESICHORUS

9

Pausanias Description of Greece [on Arcadia]: Now Pallantium is mentioned by Stesichorus of Himera in the Tale of Geryon.

10

Scholiast on Apollonius of Rhodes Argonautica: . . . But Stesichorus says in the Tale of Geryon that there is an island called Sarpedonia in the Atlantic Sea.

11 Daphnis

Aelian Historical Miscellanies: Daphnis the Shepherd according to some authorities was the beloved, and according to others the son, of Hermes, and is said to have received this name from the circumstance that his mother, who was a Nymph, exposed him under a daphniē or bay-tree. The cows which he tended were sisters of the cattle of the Sun, of which Homer tells in the Odyssey. And while he watched them in Sicily, one of the Nymphs fell in love with him and had him for her mate, as well she might, seeing that he was both a handsome lad and then 'making the first hair to his lip,' which, as Homer says, 'is the fairest season of youth' in a person with good looks. And more, she made a covenant with him that he would have to do with no other woman, threatening him with the certain loss of his sight if he should break his word. So it was agreed: but some time after, a king's daughter falling in love with him, he broke the covenant when he was overcome with wine, and lay with her. From this story arose the Bucolic songs or lays of herdsmen, having for their theme the blinding of Daphnis. The first composer of such songs was Stesichorus of Himera.

Diodorus of Sicily Historical Library: We will now try to narrate the myth of Daphnis. It seems there are certain highlands in Sicily called the Heraean Hills, which for their beauty, character, and physical peculiarities are said to be excellently suited for a summer holiday. The district possesses an abundance of springs remarkable for the sweetness of their water, and is full of trees of every sort, among them a multitude of great oaks which bear fruit of unusual
τονα. διπλασιάζοντα τῶν ἐν ταῖς ἀλαίσ χώραις φυούεται. ἔχειν δὲ καὶ τῶν ἡμέρων καρπῶν αὐτομάτων, ἀμφέλου τε πολλῆς φυο-
μένης καὶ μήλων ἁμωθὸν πλήθους. διὸ καὶ στρατόπεδον ποτε Ἐν ταύτῃ δὲ τῇ χώρᾳ συναγείος δέντρων οὐσίας θεοπρεποῦς καὶ Νῦμφαις ἀλάσσαν ἀνειμένου μυθολογοῦσί γεννηθήματι τῶν ὕμοιμά-
μενον Δάφνιν. Ἐρμοῦ μὲν καὶ Νύμφης υἱὸν, ἀπὸ δὲ τοῦ πληθοῦς καὶ τῆς πυκνότητος τῆς φυομένης δάφνης ὑνομάζοι Δάφνιν. τοῦτον δ’ ὑπὸ Νυμφῶν τραφέντα, καὶ βοῶν ἀγέλας παμπληθεῖς κεκτημένου, τούτων ποιεῖσθαι πολλῆς ἐπιμέλειαν· ἀφ’ ἵς αἰτίας βουκόλων αὐτῶν ὑνομάζηθαι. φύσει δὲ διαφόρος πρὸς εὐμέλειαν κεχρηγημένου ἐξευρείν τὸ βουκολικὸν πόιημα καὶ μέλος, δ’ ἡμέρι τοῦ νῦν κατὰ τὴν Σικελίαν τυγχάνει διαμένων ἐν ἀποδοχῇ. μυθο-
λογοῦσι δὲ τὸν Δάφνιν μετὰ τῆς Ἀρτέμιδος κυνηγεῖν ὑπηρετοῦντα τῇ ἥξει κεχρησμένως, καὶ διὰ τῆς σύργυγος καὶ βουκολικῆς μελῳδίας τέρπειν αὐτὴν διαφέρωτας. λέγωσι δ’ αὐτοὶ μίαν τῶν Νυμφῶν ἐρασθείσαν προσεῖπεν, ἐδ’ ἀλλὰ τινὶ πλησίασθε, στερή-
σθαι τῆς ὁράσεως κακεῖνον ὑπὸ τίνος θυγατρὸς βασιλέως καταμεθυθεῖντα καὶ πλησίασάντα αὐτῇ, στερηθήματι τῆς ὁράσεως κατὰ τὴν γεγονημένην ὑπὸ τῆς Νῦμφης πρόρρησιν.

12–17 Ἐλένη

Ἰσογ. Ἰο. 64 ἐνεδείξατο δὲ (ἥ Ἐλένη) καὶ Στησιχόρῳ τῷ πινητῇ τὴν ἐαντίς δυνάμιν· ὅτε μὲν γαρ ἄρχομενος τής Ἐλένης—
αὖθις ἐβλασφήμησε τι περὶ αὐτής, ἀνέστη τῶν ὥρθαλμῶν ἔστερη-
μένου, ἐπεὶ δὴ γενόμεν τὴν αἰτίαν τῆς συμφορᾶς τῆς καλουμένην Πολυφίδιαν ἐποίησε, πάλιν αὐτῶν εἰς τὴν αὐτὴν φύσιν κατέστησεν.

Σχ. Ευρ. Οἰ. 249 [ἐπισήμων ἔστεκε Τυνδάρεως ἐς τὸν ψόγον ἔνεις θυγατέρων δυσκλεές τ’ ἀντ’ Ἑλλάδας]· Στησιχόρος φησιν ὡς ὅτι τοῖς θεοῖς Τυνδάρεως Ἀφροδίτης ἐπελάθετο· διὸ ὁργισθεῖσαν τὴν θεὸν διγάμους τε καὶ τριγάμους καὶ λειψάνδρους αὐτοῦ τὰς γιατέρας ποιήσατι. ἔχει δὲ ἡ χρῆσις οὕτως.

1 οὐκ ἐποίησεν
size, indeed twice as large as is found in other parts. Here too some of the fruits of cultivation grow of themselves, vines in profusion and apples in an incredible plenty. Indeed a Carthaginian army once lived on this country when they had otherwise starved to death, these highlands coming to their aid with a limitless and inexhaustible supply of food. In this country, at a spot divinely fair where two tree-clad valleys meet in a grove sacred to the Nymphs, the story goes that the child afterwards called Daphnis was born the son of Hermes and a Nymph, and received his name from the abundance and density of the bay-trees that grew there. Brought up by the Nymphs, this Daphnis came to be master of immense herds of cattle, which were his incessant care; whence his name of Neatherd. And being endowed with a great gift for melody, he invented the Bucolic or Pastoral poetry and music which remain in favour in Sicily to this day. It is further said that Daphnis attended Artemis on her hunting with much pleasure to the Goddess, delighting her with his pipe and his pastoral melodies. And we are told that one of the Nymphs, who fell in love with him, warned him that if he had to do with any other woman he would lose his sight, and that being made drunk and led astray by some princess, he lost it as the Nymph had foretold.¹

12–17 Helen

Isocrates Helen: Moreover Helen displayed her power to the poet Stesichorus. Having found some fault with her at the beginning of his poem the Helen, he went away [from the performance] blind, and then when, realising the cause of his misfortune, he composed what is called the Palinode or Recantation, she restored him his sight.

Scholiast on Euripides Orestes ['Conspicuous for blame were all the daughters begotten of Tyndareüs, and of ill-repute throughout all Greece']: According to Stesichorus, when Tyndareüs was sacrificing to the Gods he forgot Aphrodite, and for this the Goddess made his daughters twice-wed, thrice-wed, and husband-forsakers. The passage runs thus:

¹ cf. Vürtheim p. 73, and Reitz. Epig. u. Skol. p. 262
LYRA GRAECA

οὔνεκα Τυνδάρεως ¹
ῥέξων ποτὲ πᾶσι θεοῖς μοῦνας λάθετ' ἕπιοδόρῳ
Κύπριδος. ² κεῖνα δὲ Τυνδάρεω κόρας ³
χολοσαμένα διήμους τε καὶ τριγάμους τίθησι καὶ λιπεσάμορας.

13

Paus. 2. 22. 6 [π. Ἀργεὺς]: πλησίον δὲ τῶν Ἀνάκων, Ἐλευ-
θερίας ἐστὶν ἱερόν, ἀνάθημα Ἐλένης ὑπὸ σὺν Πειρίδος Ὁσσέως ἀπελ-
θώντος εἰς θεσπρώτους Ἀριδάνα τε ὑπὸ Διοσκόρῳν ἐάλω καὶ ἤγετο εἰς
Λακεδαίμονα Ἐλένην ἔχειν μὲν γὰρ αὐτὴν λέγουσιν ἐν γαστρί, τεκαίνων δὲ ἐν Ἀργεὶ καὶ τῆς Ἐλευθερίας ἴδρυσαμένην τὸ ἱερόν, τὴν
μὲν παίδα ἥν ἐπεκε Κλυταιμνήστρη δοῦναι, συνυκείν μὲν γὰρ ἥδη
Κλυταιμνήστραν Ἀγαμέμνονος: αὐτὴν δὲ ὑστερον τοῦτων Μενελάῳ
gῆμασθαι. καὶ ἐπὶ τὸ ἔνδος Εὐφραῖοι Χαλκίδεοι καὶ Πλευρώνιοι
Ἀλέξανδρος ἐπὶ ποιήσαντες, πρόστερον δὲ ἔτι Στησίχωρος ὁ
Ἰμβριαῖος, κατὰ τοῦτο φασιν Ἀργεῖος Ὅσσέως εἶναι θυγατέρα
ἵμησινειαν.

14

Sch. II. 2. 369 [πὴ δὴ συνθεσίας τε καὶ ὠρκία βῆσται ἡμῖν ᾗ;]
τῶν ἐκ τῆς Ἑλλάδος ἀρίστων ἐπὶ μυστηρεῖαν τῆς Ἐλένης παροντων
dιὰ τὸ γένος καὶ τὸ κάλλος, Τυνδάρεως ὁ πατὴρ αὐτῆς, ὡς τινὲς
φασιν, φυλασσόμενος μὴ ποτὲ ἐνα αὐτῶν προκρίνας τοὺς ἄλλους
ἐχθροὺς ποιήσαται, κακίδων αὐτῶν ἐλαβον ὄρκον ἐπὶ τῷ Ληψαμένῳ
τὴν παίδα ἀδικιμένῳ περὶ αὐτὴν σφόδρα πάντος ἑπαμυνειν' διόπερ
Μενελάῳ αὐτὴν ἐκδιδάσκας καὶ μετ' οὗ πολὺ ἀρπασθεῖσα αὐτής ὑπὸ
Ἀλέξανδρου ἑκαπλανήσαν τῇ στρατείᾳ διὰ τόου γεωμένους ὄρκους.
mouseenter Στησίχωρος.

¹ miss τυνάρεως ² pot. here B: miss after οὔνεκα
µόνας B: miss µόνης, µᾶς ³ miss κόρας, κούρας, κόρας

40
STESICHORUS

How Tyndareus one day in making sacrifice to all the Gods forgat the joy-giving Cypris; and in anger she caused the maidens of Tyndareus to be twice-wed and thrice, and forsakers of husbands.

13

Pausanias Description of Greece [on Argos]: Near the temple of the Twin Brethren is one dedicated to Ilithyia by Helen when, upon Theseus' departure into Thesprotis with Peirithoüs, Aphidna was taken by the Dioscuri and Helen carried off to Sparta. It is said that she was then with child, and being brought to bed at Argos and dedicating the temple to Ilithyia she gave the daughter she bore into the care of Clytemnestra, already the queen of Agamemnon, and some time afterwards was married to Menelaus. And on this account Euphorion of Chalcis and Alexander of Pleuron in their epic poetry, and Stesichorus of Himera before them, all declare that the Argives hold Iphigeneia to have been the daughter of Theseus.

14

Scholiast on the Iliad [‘what will become of our covenants and oaths?’]: According to some authorities, when the best men in Greece came to win Helen because of her birth and beauty, her father Tyndareus, for fear that his preference for one should make the rest his enemies, made them all take an oath that if the successful suitor suffered wrong in respect of his daughter, they would all come with a will to his aid; and so gave her to Menelaus. And when soon afterwards she was carried off by Paris, they joined the expedition because of their oaths. The story is told by Stesichorus.
LYRA GRAECA

15

Ath. 3. 81 d. Κυδώνιων δὲ μῆλων μυημονεύει Στησίχορος ἐν Ἑλένῃ οὖτως:

πολλὰ μὲν Κυδώνια μᾶλα ποτερρίπτουν ποτὶ
dιάφορον ἀνακτὶ,
πολλὰ δὲ μύρσινα φύλλα
καὶ ῥοδίνους στεφάνους ἵων τε κορωνίδας οὖλας.

16

Ibid. 10. 451 d καὶ Στησίχορος δὲ ἐν Ἑλένῃ
λιθαργύρεον ποδονιπτῆρα. 1

17

Arg. Theocr. 18 τοῦτο τὸ εἰδύλλιον ἐπιγράφεται Ἑλένης
Ἐπίθαλαμίος καὶ ἐν αὐτῷ τινα εἰληπται ἐκ τῶν πρῶτων Στησίχόρων Ἑλένης. 2

18 Παλινῳδία

Hor. Epod. 17. 38

. . . paratus expiare sen poposceris
centum invencos, sive mendaci lyra
voles sonari, tu pudica, tu proba
perambulabis astra sidus aureum.
infamis Helenae Castor offensus vicem
fratreque magni Castoris, victi prece
adempta vati reddidere lumina :
et tu . . . . . . . . . .

Plat. Rep. 586 b Ἄρῃ ὅσον οὐκ ἀνάγκη καὶ ἡδοναῖς συνεῖναι
muεμειγμέναις λύπαις, εἰδύλλοις τῆς ἀληθοῦς ἡδονῆς καὶ ἐπισκάρα-
φημεῖναι, ὑπὸ τῆς παρ’ ἄλληλας θέσεως ἀποχραινομέναι, ὡστε
σφιδροῖς ἐκατέρας φαίνεσθαι, καὶ ἑρωτας ἕαυτων λυττάντας τοῖς

1 perh. nominative 2 mss. Ἐ. ἐπίθαλαμίον

1 prob. ref. to marriage of Helen and Menelaus 3 prob. the name given to a new prelude to the Helen, not to an entirely new poem 4 this points to S.'s
STESICHORUS

15

Athenaeus *Doctors at Dinner*: Quinces are mentioned by Stesichorus in his *Helen* thus:

Many the quinces they cast upon the chariot of the king, many the leaves of myrtle, and garlands of roses and twisted wreaths of violets.¹

16

The Same: Stesichorus too, in his *Helen*, speaks of a footbath of litharge ²

17

Introduction to Theocritus' 18th *Idyll*: This idyll is called the *Epithalamy of Helen*, and certain things in it are taken from the first Book of Stesichorus' *Helen*.

18 The Palinode ³

Horace *Epodes*: . . . I will expiate my sin whether you ask of me a hecatomb of oxen or, sung by a lying lute, would fain be a golden constellation walking modest and maiden—you!—amid the stars ⁴ When Helen was defamed, the wrath of Castor and great Castor's brother was overcome by supplication, and they restored the light to the poet that was blind: even so do you . . . ⁵

Plato *Republic*: Does it not follow then that the pleasures such men have to do with are mixed with pains, mere phantoms of the true pleasure, perspective paintings of it, taking each its depth of colour from contrast in juxtaposition with its particular pain and for that reason appearing great, pleasures which make fool-lish persons madly in love with

having thus apotheosised H.; cf. Eur. *Hec.* 1666, *Or.* 1636 (Vürtheim) ⁶ the supplication was H.'s; the Romans (and Byzantine Greeks) regarded the Dioscuri as healers, cf. Pers. 2. 56 (Sch.) and Vürtheim p. 69; see also Suid. Φορμίσιν

43
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άφροςιν ἐντίκτειν καὶ περιμαχήτους εἶναι, ὥσπερ τὸ τῆς Ἑλένης εἰδώλων ὑπὸ τῶν ἐν Τροίᾳ Στησίχορος φησι γενέσθαι περιμαχήτων ἀγνοίς τῆς ἀληθοῦς;

Ζον. 1338 μάτην· ἀντὶ τοῦ ματαίως· ἀπὸ τοῦ θηλυκοῦ εἰς ἑπίρρημα· Στησίχορος· μᾶτας εἶπον.1

Aristid. 2. 572 καὶ ταῦτα μὲν δὴ ταῦτα· μέτειμι δ’ ἐφ’ ἐτερον προοίμιον κατὰ Στησίχορον· σκιαμαχεῖν μὲν οὖν πως οἶδ’ ὅτι δεῖ· πρὸς οὓς γὰρ εἰρήσεται τὰ λεγόμενα οὕς ἥκουσιν· ὡστε συμβαίνει ἡμι· μὲν σχεδὸν ὥσπερ δὲν εἰς μάτην γίγνεσθαι τοὺς λόγους, ἁμι δὲ εἶναι σαφέστατον ὑπὸ ὀρθῶς καὶ προσηκότως εἰρήσηται. αὐτόθεν γὰρ ποιον φανεροῦ, ὅτι οὐ τὸ ἡμέτερον αὐτόν ὡστε νῦν οὕτε ἀλλοτε πᾶπτε, σὺν θεοὶς εἰπεῖν, ἀλλ’ ἦ τοοτων περὶ τάντα συνήθης ῥάθυμια.

Plat. Phaedr. 243a ἐμοὶ μὲν οὖν, ὡς φίλε, καθήρασθαι ἀνάγκην· ἐςτιν δὲ τοῖς ἀμαρτάνουσιν περὶ μοθολογίαν καθαρμὸς ἀρχαῖος ἐν Ὀμηρος μὲν οὖν ἤτθετο, Στησίχορος δὲ· τῶν γὰρ ὁμάτων στερρεθείς διὰ τὴν Ἑλένης κακηγορίαν οὖκ ἥγνυσθην ὡσπερ"Ομηρος, ἀλλ’ ἄτε μοιχοῦν ἄν ἐγνω τὴν σείταν, καὶ ποιεῖ εὐθῦς· οὖκ ἐστ’ ἐτυμος ν.π.λ. . . . καὶ ποίησας δὴ πάσαν τὴν καλομένην Παλιν-ῳδίαν παράχρημα ἀνέβλεψεν.

μάτας εἶπον· μέτειμι δ’ ἐφ’ ἐτερον προοίμιον.2 οὖκ ἐστ’ ἐτυμος λόγος οὕτος· οὐδ’ ἑβας ἐν ναυσὶν εὐσέλμοις, οὐδ’ ἵκεο πέργαμα Τροίας.

19–20 Ἐριφίλη

Apolloc. 3. 10. 3 (3. 121) ἐτρόν δὲ τινας λεγομένους ἀνα- στήμην ὑπ’ αὐτοῦ (Ἄσκληπίου) Καπανέα καὶ Λυκούργον, ἡς Στησί- χορός φησιν ἐν Ἐριφίλη, Ἰσπολυτοῦ.

1 E. C.R. 1921: mss εἰπών; cf. V.cit. E. M. 212 μᾶτας εἶπεν
2 not in Plato; for metre cf. 54

1 cf. Dio Chrys. 11. 40 (ἐν τῇ ὑστερον φόη, 'in the latter poem'), Philostr. Apoll. 6. 11. p. 246 (πρότερος λόγος), Aristid. 1. 44
STESICHRUS

them and are fought for, as the phantom of Helen according to Stesichorus was fought for by the warriors at Troy in ignorance of the true Helen?

Zonaras Lexicon: μάτης: for ματάκας ‘vainly,’ an adverb made from the feminine [noun]: compare Stesichorus ‘I spake vanities.’

Aristides Orations: So much for that. ‘I will go seek another prelude’ as Stesichorus says. Now I know that I, like him, have to fight with shadows. Those to whom my words will apply are not present, and therefore in a sense my words become vain and empty, although at the same time it is certain that they will be true and to the point. For it is obvious that the fault is not nor ever can, save the mark, be mine, but rather lies with the entire and inveterate apathy of these gentlemen themselves.¹

Plato Phaedrus: So it seems that I, my friend, must do expiation. Now the precedent for expiation for sinners in mythology goes back, not indeed to Homer, but to Stesichorus, who when blinded for slandering Helen did not, like Homer, wonder why, but like a true scholar recognised the reason for what had befallen him and without more ado wrote ‘This story’ etc. . . . and having finished the Palinode as it is called, immediately received his sight.

I spake vanities, and I will go seek another prelude. This story is not true; thou wentest not in the benchèd ships, thou camest not to the city of Troy.

19–20 ² Eriphylè

Apolodorus Library: I find it maintained that the men Asclepius restored to life were Capaneus and Lycurgus,—and so they were according to Stesichorus in the Eriphylè—Hippolytus . . .

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20

Eust. II. 316. 16 Πίνδαρος δὲ οὐκ ἀδελφοὺς ἄλλα γονέας μητρὸς μάτρωας ἔφη. Στησίχορος δὲ πάτρωα τὸν κατὰ πατέρα πρόγονον εἶπεν, ἐνθα παρ' αὐτῷ Ἀμφίλοχος ἔφη τῷ πάτρῳ ἐμὸν ἀντίθεου Μελάμποδα.

Μελάμπους γὰρ οὐ Ἀντιφάτης οὐ Ὀἰκλῆς οὐ Ἀμφίάραος, οἶκεν Ἀμφίλοχος.

21 Εὐρωπεία


22—31 Ἰλίου Πέρας

Dio. Chrys. Or. 2. 33 Ἐμπ. Στησίχορος δὲ καὶ Πινδάρον ἐπεμνήσθη τοῦ μὲν ὧτι μμιμήθης Ὀμήρου γενέσθαι δοκεῖ καὶ τὴν ἄλωσιν οὐκ ἀναζώσε ἐποίησε τῆς Τροίας, τοῦ δὲ Πινδάρου διὰ κ.τ.λ.

23

Ath. 10. 456f . . . τὸν Τρωίκων μύθον, ἐν ό ὦ 'Ἐπειδὰς ὑδρο- φορεῖ τοῖς Ἀτρέιδαῖς, ὡς καὶ Στησίχορός φησίν.

ὡκτιρὲ γὰρ αὐτὸν ὤδωρ αἰεὶ φορέοντα Διὸς κούρα βασιλεύσων.¹

¹ Eust. δ' αὐτὸν and Διὸς κούρας

¹ cf. Mill. M.7. 431 ² under a representation of the Sack of Troy and the flight of Aeneas which form the central part of the sculptured slab known as the Tabula Iliaca (in the 46
Eustathius on the *Iliad*: Pindar uses *μάτρως* not for the mother's brothers but for her parents. And Stesichorus uses *πατρως* for an ancestor on the father's side, where he makes Amphilochoüs say:

"my father's forefather, the godlike Melampus;"

for Amphilochos was son of Amphiaranteus son of Oicles son of Antiphates son of Melampus.

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**21 Europeia**

Scholiast on Euripides *Phoenissae* [the sowing of the dragon's teeth]: According to Stesichorus in the *Europeia* it was Athena who had sown the teeth.

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**22-31 The Sack of Troy**

Dio Chrysostom *Orations*: He mentioned Stesichorus and Pindar because the former appears to have been an imitator of Homer and described the Sack of Troy in a poem of considerable merit, while the latter etc.

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**23**

Athenaeus *Doctors at Dinner*: . . . the Trojan story, in which Epeius carries water for the Atreidae, as also Stesichorus says:

For the Daughter of Zeus pitied him to be always bearing water for the kings.

Capitoline Museum, ascribed to the Ist cent.) are the words 'Sack of Troy according to Stesichorus.' He was prob. the earliest authority for the story of the flight of A. to Italy. cf. Stuart-Jones *Cat. Mus. Capit.* p. 165 ² ³ cf. Eust. 1323. 57 ⁴ daughter: Athena
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24

Paus. 10. 27. 2 [π. τὴν ἐν λεσχῇ Δελφῶν γραφὴν τὴν Πολυ-γνώτου]· εἰς δὲ Ἐκάβην Στηθίχορος ἐν Ἰλίου Περσίδι ἐποίησεν ἐς Λυκίαν ὅπως Ἀπόλλωνος αὐτὴν κομισθῆναι.

25

Τζ. Λυκ. 266 Στηθίχορος γὰρ καὶ Εὐφορέων καὶ Ἀλέξανδρος ὁ Αίτωλὸς ποιητάς φασὶ τὸν Ἐκτορά νιὸν εἶναι τῶν Ἀπόλλωνος.

26


27

Paus. 10. 26. 1 [π. τοῦ αὐτοῦ]· Κλυμένην μὲν ὁδὸν Στηθίχορος ἐν Ἰλίου Περσίδι κατηρίμησεν ἐν ταῖς αἰχμαλώτοις.

28

Ibid. 9 [π. τοῦ αὐτοῦ]· ἐν δὲ ταῖς Πριάμου θυγατράσι ἀριθμῆσαι τις ἄν καὶ ταύτην (Μέδουσαν) κατὰ τοῦ Τιμεραίον τὴν ζῷην.

29

Harpocr. καθελὼν . . . ἀντὶ τοῦ ἀνελῶν ἢ ἀποκτείνων· ἐγχίσατο δὲ οὔτῳ τῷ ὄναματι καὶ ἄλλοι, ἃς καὶ Στηθίχορος ἐν Ἰλίου Περσίδι καὶ Σωφρόκης ἐν Εὐμηλῷ.

30

Ath. 13. 610c ἕνας μὲν τίς σοι πῦθησαι τίνες ἦσαν οἱ εἰς τὸν δυϊριον ἢπυν ἐγκατακλεισθέντες, ἐνὸς καὶ δευτέρου ἑως ἐρείς ὦνομα, καὶ οὐδὲ ταῦτ' ἐκ τοῦ Στηθιχόρου, σχολῆ γὰρ, ἀλλ' ἐκ τῆς Σακάδα τοῦ Ἐργείου Ἰλίου Περσίδος· οὕτος γὰρ παμπόλλοις τινὰς κατέλεξεν.

1 Cob: mss Στηθίχορος and ἰστορεῖ: the statement is dependent on φασὶν 2 Cas: mss σακατον

48
STESICHORUS

24

Pausanias Description of Greece [on the painting by Polygnotus in the public arcade at Delphi]: Stesichorus says of Hecuba in the Sack of Troy, that she was taken by Apollo into Lycia.

25

Tzetzes on Lycophron: The poets Stesichorus, Euphorion, and Alexander of Aetolia make Hector the son of Apollo.

26

Scholiast on Euripides Andromache ['Astyanax hurled from the dizzy walls?']: Stesichorus, however, relates that he was killed, and the poet who composed the Sack that he was also thrown from the wall.

27

Pausanias [on the same painting]: Clymene is numbered among the captive women by Stesichorus in his Sack of Troy.

28

The Same [on the same]: Medusa also according to the poem of the Himeraean may be reckoned among the daughters of Priam.

29

Harpocration Lexicon to the Ten Orators: καθελὼν for ἀνελὼν 'having slain.' This word is so used elsewhere, as for instance by Stesichorus in the Sack of Troy and by Sophocles in the Eumelias.

30

Athenaeus Doctors at Dinner: If you are asked the names of the warriors who were shut up in the Wooden Horse, you will perhaps give one or two, and even these you will hardly get from the works of Stesichorus, but from the Sack of Troy by Sacadas of Argos, who gives a long list of them.

1 cf. Ibid. 658, Sch. II. 24. 259, Ibyc. 38 2 or 'was killed first'? 3 handmaid of Helen II. 3. 144 (athetised by Aristarchus) 4 cf. Phot. 122. 1, Suid. καθελὼν, Zon. 1165

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Eust. 1698 init. φασι δὲ τοὺς εἰς αὐτὸν καταβαντας τινὲς μὲν, ὄν καὶ Στησίχορος, ἐκατὸν εἶναι, ἔτεροι δὲ δώδεκα.

31

Sch. Eur. Ο, 1287 [ἀπ' ἐς τὸ κάλλος ἐκκεκάφωται ξίφη·]: ἔρα εἰς τῷ τῆς Ἑλένης κάλλος βλέψαντες ὡς ἑχθῆσαντο τοῖς ξίφεσιν. οὗν τι καὶ Στησίχορος ὑπογράφει περὶ τῶν καταλεγένων αὐτὴν μελλόντων φησὶ γὰρ ἀμα τῷ τὴν ὑψιν αὐτῆς ιδεῖν αὐτοὺς ἀφεῖναι τοὺς λίθους ἐπὶ τὴν γῆν.

32 Κέρβερος

Poll. 10. 152 ἀμβαλλος δὲ ἐπὶ τοῦ συσπάστου βαλλαντίου ἐν Ἀντιφάνους Ἀδυτοῦ ἐρώτητι καὶ ἐν τῷ Στησίχορον Κέρβερφ.

33 Κύκνος

Sch. Pind. Θ, 10. 19 [τράπε δὲ Κυκνεία μάχα καὶ ὑπέρβιον Ἡρακλεά. ἐπεάτη δὲ καὶ ὑπεχώρησεν ἐν τῇ πρὸς τὸν Κύκνον μαχὴ. ὦ μέγαστος Ἡρακλῆς παρορμήσαντος Ἀρεος τὸν Κύκνον. ἑσαχέατο δὲ Ἡρακλῆς ὅτι καλόξενοι ἦν Κύκνος καὶ ἐν παροδῷ τῆς Θεσσαλίας οἰκῶν ἀπεκαρατόμει τοὺς παριόντας νὰδι τῷ Ἀπόλλωνι βουλόμενος ἐκ τῶν κεφαλῶν οἰκοδομησάς, καὶ αὐτῷ ποριῶτι ἐπιβουλεύσαι ἡθέλησε. συστάσης ὅπων αὐτοῖς μάχης ἐφυγάδευσεν Ἡρακλῆς, συμβαλλομένου Ἀρεος τῷ παιδὶ Κύκνῳ. άλλ' ὑπερτρο Ἡρακλῆς καὶ τούτων ἀπέκτεινε. Στησίχορος ἐν <τῷ> ἐπιγραμμόμενῳ Κύκνῳ ἱστορεῖ.

34 Νόστου

Paus. 10. 26. 1 [π. τὴν ἐν λέσχῃ Δελφῶν γραφὴν τὴν Πολυγμώτου] ὡσαντώς δὲ καὶ Ἀριστομάχην ἐποίησεν (ὁ Στησίχορος) ἐν Νόστοις θυγατέρα μὲν Πριάμου Κριτολάου δὲ γυναικὸ εἶναι τοῦ Πικετάνου.
STESICHRUS

Eustathius on the Odyssey: According to some authorities, including Stesichorus, the warriors in the Wooden Horse were a hundred in number; others say twelve.

31

Scholiast on Euripides Orestes ['are their swords stunned at her beauty?']: That is, has the sight of Helen's beauty disarmed them? Compare what Stesichorus implies about the men who went to stone her, saying that the moment they saw her face they let the stones fall from their hands.

32 1 Cerberus

Pollux Vocabulary: 'Αριστάλλος is used for a drawpurse in Antiphanes' Self-Lover and in the Cerberus of Stesichorus.

33 Cycnus

Scholiast on Pindar Olympians ['the fight with Cycnus turned even the conquering Heracles about']: The great Heracles was turned about or gave ground in his fight with Cycnus because Cycnus was set on by Ares. The cause of Heracles' fighting him was his inhospitality; for he lived in the Pass of Thessaly and beheaded travellers in order to build a temple to Apollo with their heads, and when Heracles came that way was for serving him the same. Upon their joining battle Heracles took to flight because Ares aided the youthful Cycnus. But afterwards Heracles killed him like the rest of his enemies. The story is told by Stesichorus in the work called Cycnus.

34 2 The Return from Troy

Pausanias Description of Greece [on the painting by Polygnotus in the public arcade at Delphi]: In the same way Stesichorus in his poem the Return from Troy makes Aristomache daughter of Priam and wife of Critolaius son of Hecetaon.

LYRA GRAECA

35—43 'Ορεστεία

Bek. An. 2. 783. 14 Ἦπειρος δὲ ἐν δευτέρῳ Ὀρεστείας τῶν Παλαιών ἠλευθέρων λέγει εὐρηκέναι (τὰ στοιχεῖα).

36

Sch. Ar. 1unc. 775 [Μοῦσα σὺ μὲν πολέμους ἀπωσαμένη μετ’ ἐμοῦ | τοῦ φιλοῦ χάρεσθαι | κλέιουσα θεῶν τε γάμους ἀνδρῶν τε δαίτας | καὶ θαλίας μακάρων: σοὶ γὰρ ταῦτ’ ἐξ ἀρχῆς μέλει] τὸ χρόνος τὴν ἀλλαγὴν τοῦ μέτρουν· αὕτη δὲ πλούκη ἔστι καὶ ἐλαθεῖν· σφόδρα δὲ γλαυκῶν ἔρηται καὶ ἔστι Στησιχόρειος.

Μοῦσα, σὺ μὲν πολέμους ἀπωσαμένα μετ’ ἐμεῦ κλέιουσα θεῶν τε γάμους ἀνδρῶν τε δαίτας καὶ θαλίας μακάρων... .

37, 38

Ibid. 797 and 800 [τοιάδε χρῆ Ἑρατῶν δαμάματα καλλικόμων | τῶν σφῶν ποιηθῆν | ὑμνεῖν ὅταν ἤρμα μὲν φανῇ χελιδὼν | ἡδιμένη κελαδὴ]. . . . ἐστὶ δὲ παρὰ τὰ Στησιχόρου ἐκ τῆς 'Ορεστείας. Τοιάδε κ.τ.λ. —(800) καὶ αὕτη πλούκη Στησιχόρειος· φησι γὰρ ὀὕτως: "Ὅταν κ.τ.λ.

Τοιάδε χρῆ Ἑρατῶν δαμάματα καλλικόμων ὑμνεῖν Φρύγιον μέλος ἔξευρόντας ἄβρως ἤρος ἐπερχομένου. 1

. . . ὅταν ἤρος ὧρα κελαδὴ χελιδῶν.

39

Ath. 12. 513 a πολλὰ δὲ τῶν Σάνθου παραπεποίηκεν ὁ Στησι- χόρος, ἀσπερ καὶ τὴν Ὀρεστείαν καλουμένην.

1 ἔξευρόντας Kleine: mss -τα


52
STESICHORUS

351-43 THE TALE OF ORESTES

Bekker Inedita: According to the Second Book of Stesichorus' Oresteia the alphabet was invented by Palamedes.

Scholiast on Aristophanes Peace ['Come, Muse, thrust wars away and dance with me your friend in honour of a wedding of Gods and a feast of men and eke a merrymaking of the Blest; for such has always been thy care']: The mark refers to the change of metre. It is an 'intermixture' [or mingling of the author's words with another's] which has escaped notice. The passage is very neatly done and the original is by Stesichorus.

Come, Muse, thrust wars away, and with me in honour of a wedding of Gods and a feast of men and eke a merrymaking of the Blest . . .

Scholiast on the same (later) ['Such roundelays of the fair-tressed Graces must the clever poet sing when the glad voice of the swallow babbles of the Springtide']: This comes from the passage of Stesichorus in the Tale of Orestes: 'Such' etc.—(again) This too is an 'intermixture' of Stesichorus who says: 'When' etc.

Such roundelays of the fair-tressed Graces must we find out a gentle Phrygian tune to sing, at the Spring-time's coming in.

. . . . . . . . . . . . . . . . . . . . . . .

. . . when the swallow babbles in the Springtide.

Athenaeus Doctors at Dinner: Stesichorus has drawn a great deal upon Xanthus, for instance upon his Oresteia as it is called.

Pap. 1087. 48 2 cf. fr. 59 3 cf. Eur. fr. 578 N, Sch. Ar. Thesm. 711 4 how much is S. and how much A. is not certain

53
LYRA GRAECA

39 A


40

Sch. Eur. Or. 46 φανερὸν ὅτι ἐν Ὀλυμπίᾳ ἡ σκηνὴ τοῦ δράματος ὑποκείται Ὅμηρος δ' ἐν Μυκήναις φησίν εἶναι τὰ βασίλεια τοῦ Ἀγαμέμνονος, Στηνίχορος δ' καὶ Σιμωνίδης ἐν Δανεδαίμοι.

41

Hibid. 268 [δος τὸξα μοι κερουλκε, δῶρα Δοξίουν]. Στηνίχόρες ἐπομενος τὸξα φησίν αὐτῶν (τὸν Ὅρεστην) εἰληφέναι παρὰ Ἀπόλλωνος.

42

Sch. Aesch. Cho. 733 Κύλισταν δ' φησι τὴν Ὅρεστον τρύφων, Πύθαρος δ' Ἀρσινόη, Στηνίχορος Λαοδάμειαν.

43

Plut. Sera N. I. 10 ὥστε πρὸς τὰ γενόμενα καὶ πρὸς τὴν ἐκλύθειαν ἀποπλάττεσθαι τῷ τῆς Κλυταιμνήστρας ἐνυπνιον τὸν Στηνίχορον, οὕτως ποιεί λέγοντα·

τῇ δὲ δράκων ἐδόκησε μολείν κάρα βεβροτώμενος ἄκρον,

ἐκ δ' ἀρα τοῦ βασιλείου Πλεισθενίδας ἐφάνη.¹

44 Σκύλλα


¹ τῇ δὲ Reis: miss τάδε: ² one ms inserts εἰδοὺς τινος, a gloss either on Δ. ‘a ghost’ or corrupted from Εἰδοὺς τινες ‘some say Eido’ = Ειδοθεία (Vürtheim)

54
STESICHERUS

39 A

Philodemus On Piety: Stesichorus in the Oresteia follows Hesiod in identifying Iphigeneia daughter of Agamemnon with her whom we now call Hecate. ¹

40

Scholiast on Euripides Orestes: It is clear that the scene of the play is laid at Argos, whereas Homer puts Agamemnon’s palace at Mycenae, and Stesichorus and Simonides at Sparta.

41

The Same [‘Give me the horn-tipped bow that Loxias gave’]: He follows Stesichorus in saying that Orestes received it from Apollo.

42

Scholiast on Aeschylus Libation Bearers: He calls Orestes’ nurse Cilissa (Cilician), whereas Pindar calls her Arsinoë and Stesichorus Laodamia.

43

Plutarch On the Slow Revenge of the Deity: And so it seems that Stesichorus has modelled Clytemnestra’s dream on real happenings and the truth of the matter, where he says, if I remember rightly:

She dreamt there came a serpent with a bloodied crest, and out of it appeared a king of Pleisthenes’ line. ²

44 Scylla

Scholiast on Apollonius of Rhodes Argonautica [‘the baleful Scylla of Ausonia, offspring of Phorcyn’]: . . . According to Stesichorus in the Scylla, Scylla was the daughter of Lamia.

¹ cf. Paus. 1. 43. 1, 2. 22. 7  ² i.e. not, after all, of the new dynasty of Aegisthus (so Vürtheim)  ³ cf. Cram. A.P. 3. 479. 14, Æust. Od. 1714. 34

55
LYRA GRAECA

45 Συνοθήραι

Ath. 3. 95d [π. ῥύγχους] Στησίχορος δέ φησιν ἐν Συνοθήραις:

κρύφη δὲ ρύγχος ἀκρον γὰς υπένερθεν.

46 Καλύκα

Ibid. 14. 619d Ἀριστάξενος δὲ ἐν δ’ περὶ Μουσικῆς ἢδον’ φησιν ‘αἱ ἀρχαῖαι γυναῖκες Καλύκην τινὰ φόδην Στησίχορον δ’ ἦν ποίημα ἐν ἥ Καλύκη τις ύμνοις ἐρῶσα Ἐνάθλου νεανίσκον ηὐχετο 2 τῇ Ἀφροδίτῃ γαμηθῆναι αὐτῷ, ἐπεὶ δὲ ὑπερείδεν ὁ νεανίσκος, κατεκρημένους ἐστάθη. ἐγένετο δὲ ὁ τάθος περὶ Λευκάδα. σωφρονικὸν δὲ πάντα κατεσκεύασεν ὁ ποιητής τῷ τῆς παρθένου ἢδος, οὖκ ἐκ παντὸς τρόπου θελουσθῇ συγγενεῖσθαι τῷ νεανίσκῳ, ἀλλ’ εὐχαρείνει ἐστὶ δυνατό γυνῆ τοῦ Ἐνάθλου γενεσθαι κουριδία, ἣ ἐν τούτῳ μὴ δυσατῶν ἀπαλλαγῆναι τοῦ βίου.’

47-48 ἩΡΔίνα

Str. 8. 347. 20 [π. Τμυρλίας]: καὶ πεδιὸν δ’ αὐτῷ καλεῖται Σαμίκών’ ἐξ οὗ πλέον ἄν τις τεκμαίρετο ὑπάρξαι ποτὲ πόλιν τήν Σάμον. καὶ ἡ Ῥδίνη δὲ ἥν Στησίχορος ποίησα ποικίλες, ἡ ὀρχὴ

‘Ἀγε Μοῦσα λύγει, ἀρξὸν οἰοίδας ἐρατωνύμου 3

Σαμίων περὶ παίδων ἐρατὰ φθεγγομένα λύρα, ἐντεῦθεν λέγει τοὺς παίδας: ἐκδοθείσαν γὰρ τῆν Ῥδίνην ἐς Κόρινθων τυράννων φησιν ἐκ τῆς Σάμου πλεῦσαι περέντος ἐφύρουν, οὐ δήποτε τῆς Ἰασικῆς Σάμου τῷ δὲ αὐτῷ ἄνεμῳ καὶ ἀρχιθεώρῳ εἰς Δελφοὺς τὸν ἄδελφον αὐτῆς ἐλθεῖν καὶ τῶν ἀνεψίων ἔρωτα αὐτῆς ἁρματε εἰς Κόρινθον ἐξορμήσαι παρ’ αὐτὴν’ ὁ τε τύραννος κτείνας ἀμφιστέρως ἁρματε ἀποπέμπει τὰ σῶματα, μεταγινοῖς δὲ ἀνακαλεῖ καὶ θάπτει.

1 κρύψη Dind: mss -ai 2 mss ηὐχεται 3 B: mss ἐρατῶν ύμνοι

1 Eust. VII. 1236. 62 2 for name (and source?) Vürtheim

56
STESICHORUS

45 The Boar-Hunters

Athenaeus Doctors at Dinner [on the word πύγας 'snout']: Compare Stesichorus in the Boar-Hunters:

and buried the tip of his snout in the ground.

46 1 Calyce

The Same: To quote the 4th Book of Aristoxenus On Music, 'In former times the women had a song called Calyce. It was a poem of Stesichorus in which a maiden called Calyce prayed to Aphrodite that she might be wedded to a youth called Euathlus, and when he flouted her threw herself over a cliff. The scene was laid near Leucas. The poet gave the maiden a very virtuous character; for she had no wish that she and the youth should come together at all hazards, but prayed that she might if possible be his wedded wife, or failing that might die.'

47-48 Rhadinè

Strabo Geography [on Triphylia in Elis]: Moreover there is a plain there called Samian; from which it may further be inferred that there was once a city of Samos at the spot. Again the Rhadinè ascribed to Stesichorus which begins

Come Muse sweet and clear, begin thou the lovely-named lay of the Samian children, crying aloud on thy lovely lyre,

describes the children as of this Samos. For the poet tells how Rhadinè when wedded to a despot at Corinth sailed from Samos thither with a south-west wind—certainly not the Ionian Samos; and with the same wind her brother arrived at the head of a sacred mission at Delphi; moreover her cousin-lover goes off after her to Corinth in a chariot, and the despot kills them both and sends the bodies back in a chariot, though indeed he repents and recalls it, and buries them.

cmpares Sch. Ap. Rh. 4. 57 3 metre perh. favours Strabo's doubt
LYRA GRAECA

48

Paus. 7. 5. 6 [π. τῆς Ἰωνικῆς Σίμων]. Σαμίων δὲ κατὰ τὴν ὅδεν τὴν ἐσ τὸ Ἰραίον τὸ Ραδίνθης καὶ Δεοντίχου μνῆμα ἐστι, καὶ τοῖς ὑπὸ ἔρωτος ἀναμένοις εὐχέσθαι καθέστηκεν ἱοῦσιν ἐπὶ τὸ μνήμα.

49

Eust. II. 10. 1 οὖ μόνον γὰρ Ἡσίοδος ἔκ τῆς τῶν Μουσῶν ἐπικλήσεως ἀρχεται . . . Στησίχορος δὲ τὸ κύριον ἐκφανεὶ ἐν τῷ Δεῦρ' ἄγε, Καλλιόπεια λύγεια.

50

Ath. 4. 154f ὁποτε δὲ παραξύνεται, τὸ μάχεσθαι ῥῆμα περι-έχει, ὡς ἐν τῷ πυγμάχοις, ναυμάχοις, αὐτῶν σε, πυλαιμάχε, πρῶτον,\(^1\) παρὰ Στησίχοροι,

51

Sch. II. 6. 507 [κραίνων]: κυμβαλίζων καὶ ἐρίγδοντοι καὶ ὑψίχεες ἕπτοι Στησίχορος κοιλανύχων ἕπτων πρῶταν τὸν Ποσειδώνα φησιν.\\
\textit{e. γ.} κοιλανύχων ἕπτων πρῶταν Ποσειδῶν \(^2\)

52

Plut. de El 21 εἰκότως οὖν ὁ Εὐριπίδης εἶπε: 'Δοιμαί νεκύων φθαίνων, ἄριστα, τὰς χρυσοκόμας 'Απόλλων ὁυκ ἐνδέχεται, καὶ πρῶτος ἔτι τούτου ὁ Στησίχορος.\\
. . . . μάλα τοι μελιστῶν\(^2\) πνευμοσύνας <τέ> φιλεῖ μολπὰς τ' 'Απόλλων κάδεα ἐδὲ στοναχίς τ' 'Αίδας ἐλάχειν.

\(^1\) mss πυλαιμάχε, but cf. Hesych. \(^2\) B: mss μάλιστα; Wil. χρεὼματά τοι ἐμάλιστα

58
Pausanias Description of Greece [on the Ionian Samos]: At the side of the road leading to the temple of Hera the Samians have the tomb of Rhadinè and Leontichus, to which distressed lovers resort to pray.

Eustathius on the η赢家: For Hesiod is not the only poet who begins with the invocation to the Muses . . . Stesichorus raises the proper cry in the words:

Come hither, Calliope the sweet and clear.

Athenaeus Doctors at Dinner: But when the compound is accented paroxytone it includes (not the noun μάχη but) the verb μάχεσθαι 'to fight,' as in πυγμάχος 'pugilist,' ναυμάχος 'naval combatant,' and

thyself first, thou fighter in the gate,

from Stesichorus.

Scholiast in the η赢家 ['elattering, of a galloping horse's hoofs]: like the cymbals; horses are elsewhere called 'thundering' and 'loud-ringing.' Stesichorus says

prince of the hollow-hooved steeds, Poseidon

Plutarch On the E at Delphi: Euripides, then, was right in saying 'Libations for the dead, songs which golden-haired Apollo accepteth not,' 2 and before him Stesichorus:

Well doth Apollo love the merry play and the music of the makers of song, but as for mourning and lament, they belong to the grave.

1 cf. Sch. Ven. II. 5. 31 τὰ περά Σ. πολεμικάρ 2 Suppl. 975
LYRA GRAECA

53
Stob. Fl. 124. 15 [παρηγορικά]: Στησιχόρου:
άτελεστά τε γὰρ καὶ ἀμάχανα τοὺς θανόντας
κλαίειν.1

54
Ibid. 126. 5 [oriously πλείστων μετὰ θάνατον ἡ μυθικὴ διαρρέως]: Στησιχόρου:
θανόντος ἄνδρος πᾶσ’ ἀπὸλλυθ’ ἀ ποτ’ ἄνθρω-
πον χάρις.2

55
Sch. Ap. Rh. 3. 106 [τῆς δ’ Ἡρῆ βασινής ἐπεμάσσατο χειρός]: βασινής: τρυφερᾶς . . . Στησίχορος ἐπὶ τοῦ εὐτόνου:
βασινοῦς δ’ ἐπέπεμπτον ἄκοντας.

56
Ibid. 1. 230 [ἐπεὶ Μινύαο θυγατρῶν | οἱ πλείστοι καὶ ἄριστοι
ἀρ’ αἰῶνας εὐχετόων | ἐμμενεῖ]: ο ὡρ Μινύαο πολλάς εἶχεν
θυγατέρας: καὶ γὰρ ὁ Ἰάσων Ἀλκιμέδης ἐστι τῆς Κλυμένης τῆς
Μινύαο θυγατρῶς: Στησίχορος δὲ Ἐπεσικλυμένης φησίν.

57
Sch. Eur. Rhes. [πετράμωνοι μνητός φροηράν]: ὅτι οἱ ἄρχαιοι
εἰς τρεῖς φυλακὰς νέμοισι τὴν νύκτα . . . Στησίχορος δὲ καὶ3
Σιμωνίδης πεντεφυλακῶν φησιν ὑποτίθεσθαι τὴν νύκτα.

58
Arist. Η.Α. 5. 9 πάντων δὲ σπανιώτατον ἰδεῖν ἀλκυόνα ἐστί·
σχεδὸν γὰρ περὶ Πλειάδων δύσει καὶ τροπᾶς ὀρᾶται μόνοι, καὶ ἐν
tois ὑφόρμοις πρῶτον ὅσον περιπταμένη περὶ τῷ πλαιόν ἀφαιρέζεται
eὐθὺς: διὸ καὶ Στησίχορος τοῦτον τῶν τρόπων ἐμνήσθη περὶ αὐτῆς.

1 ατέλεστα τε Αἱρ.: mss ατελεστα, ατελεστα 2 E: mss πᾶσ’ ὄλυν’ ἀ.χ., πᾶσα πολιά ποτ’ ἀ.χ. 3 E, for φησιν cf. Simon. 225: mss ὃ
STESICHORUS

53

Stobaeus Anthology [Words of Consolation]: Stesichorus:
'Tis a vain and impotent thing to bewail the dead.

54

The Same [That the Memory of most Men perishes quickly after Death]: Stesichorus:
When a man dies, all his glory among men dies also.

55

Scholiast on Apollonius of Rhodes Argonautica ['Hera took her by the slender hand']: ἁμάρτης 'slender,' here used to mean 'delicate' . . . Stesichorus uses it to mean 'vigorous': and they launched the slender javelins.

561

The Same ['For of the blood of the daughters of Minyas did the most and best of them boast to be']: Minyas had many daughters; Jason himself is the son of Alcimede daughter of Clymenè daughter of Minyas, though Stesichorus indeed calls her Eteoclymenè.

57

Scholiast on Euripides Rhesus ['the four-part watch of night']: The ancients divide the night into three watches . . . but Stesichorus and Simonides make it of five watches.

58

Aristotle History of Animals: It is an extremely rare thing to see a halyon. They are seen almost only about the setting of the Pleiades and the winter solstice, and then only just flying round ships at anchor and disappearing, a characteristic which is mentioned by Stesichorus.1

1 perh. belongs to the Pelias (1-4) 2 cf. Ap. Rh. 1. 1086 and Sch.
59

Ath. 12. 512f τοίτων εἰς (τὸν Ἡρακλέα), φησίν (ὁ Μεγα-
κλείδης), οἷς νεοὶ πασχάλικα κατασκευάζοντον ἐν ληστοὶ σχήματι μόνον
περιπορευόμενον, ἔξουν ἔχοντα καὶ λεωτὴν καὶ τόξο καὶ τάυτα
πλάσαν πρῶτον Στησιχορὸν τὸν Ἰμεραιόν, καὶ Ζάνθος δὲ ὁ μελο-
pοιῶς. πρεσβύτερος ὄν Στησιχόρου, ὡς καὶ αὐτὸς ὁ Στησιχορὸς
μαρτυρεί, ὡς φησίν ὁ Μεγακλείδης, οὗ ταύτην αὐτῷ περιτίθησι
τὴν στολήν, ἀλλὰ τὴν Ὄμηρον. πολλὰ δὲ τῶν Ζάνθου παρα-
πεποίηκεν ὁ Στησιχόρος ὕσπερ καὶ τὴν Ὄρεστείαν καλομένην.

60

Paus. 9. 11. 1 ἐπιδεικνύοντος δὲ (ὅ Θηβαιὸς) Ἡρακλέους τῶν
παιδῶν τῶν ἐκ Μεγάρας μνήμα, οὐδὲν τι ἄλλῳς τὰ ἐς τὸν θάνατον
λέγοντες ἢ Στησιχόρος ὁ Ἰμεραιός καὶ Παννάσσης ἐν τοῖς ἑπεσιν
ἐποίησαν.

61

Plut. Ἡρω. Mal. 14 καίτοι τῶν παλαιῶν καὶ λογίων ἀνδρῶν
οὗ Ἡσίων, οὗ Ἡσίοδος, οὗ Ἀρχίλογος, οὗ Πείσανδρος, οὗ
Στησίχορος, οὗ Ἀλκιμᾶν, οὗ Πυθαῖος Αἰγυπτίων ἔσχον λόγον
Ἡρακλέους ἡ Φοίνικος, ἀλλὰ ἐνα τούτων ἑπιστήμην πάντες Ἡρακλέα
τῶν Βοιωτίων ὅμω καὶ Ἀργείων.

62

E. Mel. 772. 49 Τοφωεύς Ἡσίοδος αὐτῶν γῆς γενεαλογεῖ, Στησίχορος δὲ Ὁρας μόνης κατὰ μηνισικαίαν Δίως τεκούσης αὐτῶν.

63

Apollod. 3. 10. 3 Κυνὸρτος δὲ Περιήρης, ὥς γαμεῖ Γαργορόθυν
τὴν Περσέως, καθάπερ Στησίχορος φησί, καὶ τίκτει Τουδάρεων,
Ἰκάριον, Ἀφαρέα, Λευκιππον.

1 cf. Eust. 1279. 8 2 prob. in the last part (‘seal of
STESICHORUS

59

Athenaeus *Doctors at Dinner*: According to Megacleides the more modern poets represent Heracles as going about only in the guise of a robber, with club, lion-skin, and bow, the fashion being set by Stesichorus of Himera. And indeed the lyric poet Xanthus, who comes earlier than Stesichorus, as the latter testifies, does not, if we may believe Megacleides, dress him in this part but in that given him by Homer, though Stesichorus in many respects imitates Xanthus, for instance in the poem called the *Tale of Orestes*.

60

Pausanias *Description of Greece*: The Thebans show the tomb of the children born by Megara to Heracles, giving a similar account of their death to that we read in Stesichorus of Himera and in the epic poems of Panyassis.

61

Plutarch *The Malignity of Herodotus*: And yet among the ancient men of letters neither Homer, nor Hesiod, nor Archilochus, nor Peisander, nor Stesichorus, nor Alcman, nor Pindar, knew anything of an Egyptian or Phenician Heracles, but all know this one Heracles who was both of Boeotia and of Argos.

62

*Etymologicum Magnum*: Typhoeus:—Hesiod makes him a son of Earth, but Stesichorus says that Hera bore him as a virgin-birth out of spite to Zeus.

63

Apollodorus *Library*: From Cynortes sprang Perieres, who, as Stesichorus relates, married Gorgophoné daughter of Persens, and had by her Tyndareús, Icarius, Aphareus, and Lencippus.


*Apoll. 129*ff 4 cf. Tzetz. *Lyc.* 511
LYRA GRAECA

64

Sch. Ap. Rh. 4. 1310 \[\ν’ Ἀθηνίην, ἵπτε ἐκ πατρὸς κεφαλῆς ὥρε παμφαίνουσα\], πρῶτος Στησίχορος ἐγη σὺν ὅπλοις ἐκ τῆς τοῦ Δίως κεφαλῆς ἀναπτήσατι τίν \'Αθηνίην.

65

Str. 1. 42 Ἡσίοδος δ’ ἐν Καταλώγῳ φησί: 'Καὶ κούρην Ἀράξοιο τὸν Ἐρμαίῳ ἀκάκητα γεῖνατο καὶ Ἄρειοι κόρη Βήλου ἄνακτος.' οὕτω δὲ καὶ Στησίχορος λέγει.

66

Vibius Seq. Flum. 11 Oberl.: Himera oppido Thermitanorum dedit nomen Himerae. hoc flumen in duas findi partes ait Stesichorus, unam in Tyrrenenum mare alteram in Libyceum decurrere.

67

Him. Ορ. 29. 3 κοσμεῖ μὲν γὰρ Ἀνακρέων τὴν Τηλών πόλιν τοῖς μέλεσι κάκειθεν ἀγεῖ τοῖς ἑρωτας κοσμεῖ δὲ καὶ Ἁλκαῖος τὴν Λέσβον και πανταχοῦ τῶν μελῶν προσάγει Μυτιλήνην καὶ Σιμωνίδη καὶ Βαυχολίδη ἦ Ἰουλίς ἐσπούδασται τὴν δὲ Ἰμέραν τὴν Σικελικὴν οὐκ ἐλευθέραν ποιεῖ μόνον τῶν τυράννων ἄλλα καὶ λογοῖς κοσμεῖ Στησίχορος.²

68

Ael. Η. 1. 17. 37 Ἀμάντης ² ἀνθρωποὶ τῶν ἀρίθμων ἐκκαίδεκα τοῦ ἡλίου καταφλέγοντος δίψῃ πιεόμενοι ἕνα ἐαντῶν ἀπεστειλαν ἐκ πηγῆς γειτνιάσις κομίσαι υδώρ. οὐκοῦν ὃ ἀπίαν τὸ μὲν ὅρηπαν τῷ ἄρματι διὰ χειρὸς εἶχε, τὸ δὲ ἀρυστικὸν ἀγγείῳ κατὰ τοῦ ὃμιου ἐφερεν. ἐλθὼν δὲ καταλαμβάνει ἄετον ὑπὸ τοιοῦ οἰρέως ἐγκρατῶς τε καὶ εὔλαβῶς περιπλακέντα ἀποτυγχάμενον ἤδη. ἔτυχε δὲ ἢ ἀρα καταπτὰς μὲν ἐς αὐτῶν ὃ ἄετος, οὐ μὴν κρείττων γενόμενος, οὐδὲ τῆς ἐπιβουλῆς ἐγκρατῆς ἐγένετο, οὔδε—τοῦτο δὲ τῷ Ὀμηρίκῳ—τοῖς ἑαυτοῦ τέκνοις τὴν δίκη ἐκάλισε, ἀλλὰ ταῖς ἐκείνου σπείραις περίπεσον ἐμελλέν οὐ μὰ Δί’ ἀπολεῖν ἀλλ’ ἀπολείπθαι. εἰδὼς οὖν ὃ γεωργὸς ἀκούων τῶν μὲν εἶναι Δίδς

¹ new text, Schenkl Hermes 1911. 420 ² Reiske: mss ἀλοῶντες

64
STESICHORUS

64

Scholiast on Apollonius of Rhodes Argonautica ['Athena, when she leapt all gleaming from her father's head']: Her leaping armed from the head of Zeus is first mentioned by Stesichorus.

65

Strabo Geography: To quote Hesiod's Catalogue of Women, 'And the daughter of Arabus whom guileless Hermion begat of Thronia daughter of king Belus.' So too Stesichorus.

66

Vibius Sequester On Rivers: The Himera has given its name to the town of the Thermitani. According to Stesichorus it divides into two parts, one flowing into the Tyrrhenian Sea, the other into the Libyan.

67

Himerius Orations: Anacreon adorns with his songs the city of Teos, and derives from it his loves; Alcaeus adorns Lesbos and fills his poems with Mytilene; Simonides and Bacchylides have set their hearts upon Iulis; and Sicilian Himera is not only freed from despots but adorned with words by Stesichorus.

68

Aelian Natural History: Some reapers one day, being very thirsty because of the burning heat, sent one of their number—it was sixteen¹—to fetch water from a neighbouring spring. This man, who went sickle in hand with the pitcher on his shoulder, found when he reached the place an eagle held so irresistibly in the coils of a snake that he must very soon be crushed to death. It seems the eagle had pounced on the snake, but failing to make good his design, instead of carrying off, as Homer says, supper to his children, became encircled in those coils and was like rather to be slain than to slay. Having heard that the eagle is the messenger and minister of Zeus, and well knowing that the snake is an evil

¹ this seems pointless; text perhaps corrupt
ΛΥΡΑ ΓΡΑΕΙΚΑ

ἀγγελον καὶ ὑπηρέτην, εἰδὼς γε μὴν κακῶν θηρίων τὸν ὅριν, τῷ δρεπάνῳ τῷ προειρημένῳ διακόπτει τὸν θήρα. καὶ μέντοι καὶ τῶν αὐτῶν ἔκειναν εἰργαμόν τε καὶ διεσμάν τῶν ἄετων ἀπολύει. ἦδον μέντοι πάρεργον τῷ ἀνδρὶ τούτῳ καὶ δὴ διεπέτρακτο, ἀρνομένους δὲ τῷ ὤδῷ ἢκε, καὶ πρὸς τὸν οἴκον κεφάσας ἤρεξε πάσιν, οἷς ἄρα ἐξεπιον καὶ ἀμυστὶ καὶ πουλλάς ἐπὶ τῷ ἀρίστῳ. ἔμελλε δὲ καὶ αὐτὸς ἐπὶ ἐκείνοις πέσθαι ἔτυχε γὰρ ὑπηρέτης κατ᾽ ἐκείνῳ πας τοῦ καίρου ἀλλ’ ὁ συμπόρης ἦκε. ἔπει δὲ τοῖς χείλεσι τὴν κύλικα προσήγει, ὁ σωθείς ἄετος ζωάργεα εκτίων οἴ καὶ κατὰ τὺχην ἀγαθὴν ἐκείνου ἐτὶ διατρίβαν περὶ τὸν χῶρον, ἐμπίπτει τῇ κύλικῃ καὶ ἐκταράττει αὐτὴν καὶ ἐκεῖ τῷ ποτῷ, ὁ δὲ ἡγανακτησεν—καὶ γὰρ ἔτυχε διότι—καὶ λέγει Ἔλτα μέντοι σὺν ἐκείνους ἄν—καὶ γὰρ τὸν ὅριν ἐγνώρισε—τοιαύτας ἀποθέσας τοὺς σωτήρσας χάριτος: ἀλλὰ πᾶς ἐτὶ ταῖς καλὰς: πᾶς δ’ ἀν καὶ ἀλλος σπουδὴ καταθέσας θελήσας ἐστὶ τοιαύτας Αἰδοί Δίους χαρίτων ἐφόρου τε καὶ ἐπόπτου; ταῖς μὲν ταύτας εἰρητο, καὶ ἐφρύγησεν ὁρᾷ δὲ ἐπιστραφεῖς τοὺς πίνατας ἀσπαρτῶς τα καὶ ἀποθυμήσαστας. ἢν δὲ ἄρα ἡς συμβαλεῖν ἐκμεκεν ἐστὶ τὴν πηγὴν ὁ ὁφις καὶ κεφάσας αὐτὴν τῇ ἵπτε, ὁ μὲν οὖν ἄετος τῷ σώταταν ἕστιμον τῆς σωτηρίας ἀπέδωκε τῷ μισθόν.

λέγει δὲ Κράτης ὁ Περγαμηνὸς ὑπὲρ τούτων καὶ τῶν Στηθίχορον ἄδειν ἐν τοῖς ποίηματι οὐκ ἐκφροτῆσαντί· ποὺ ἐς πολλοὺς, σεμνόν τε καὶ ἰρχαίον ἄς γε κρίνειν ἐμὲ τῶν μάρτυρα ἐσάγων.

69

Arg. Hes. Scul. καὶ Στηθίχορος δὲ φησιν Ἡσιόδου εἶναι τὸ ποίημα.

70

Paus. 9. 2. 3 [π. πέτραν τῶν Ἀκταίων]. Στηθίχορος δὲ ὁ Ἰμεραῖος ἔγραψεν ἐνάντιον περιβαλεῖν δέρμα Ἀκταίων τὴν θεών, παρασκευάζονταν εἰ τῶν ἐκ τῶν κυρίων ἔκαστον ἵνα δὴ μὴ γυναίκα Ξεμέλην λάβοι.

71


1 Hercher: mss σώσαντι ἀμοιβὴν τῆς ἱσοτίμου σωτηρίας
2 Gesner: mss εἰσφ. 66
STESICHERUS

beast, the fellow severs the creature with the aforesaid sickle and thereby frees the eagle from his hopeless bondage. His unlooked for task accomplished, the countryman filled his pitcher, and going back, mixed the wine and handed it round to the company, who all drained both their first cups before the meal and many more along with it, he biding his turn, being for that time as it happened servingman and not guest. But no sooner had he raised cup to lip, than the eagle he had saved, being as quick would have it still near by and willing to make him good return for his service, swoops on the cup, knocks it over, and wastes the drink. The poor fellow, who had been very thirsty, cried out in anger, ‘You are the bird I saved’—for he recognised him—‘and is this your gratitude? Here’s a foul end to a fair deed! How shall any man now trouble himself for another out of fear of the God of thanks?’ As he spoke he grew still thirstier, when turning about he sees his comrades that had drunk gasping in the article of death. It seems that the snake had voided his vomit in the spring and fouled it with his venom, and the eagle had returned like with like and saved his saviour.

Crates of Pergamum declares that this tale is told in a little-known poem of Stesichorus, which in my opinion is high and ancient authority.

69

Introduction to Hesiod Shield of Heracles: Stesichorus too ascribes the poem to Hesiod.

70

Pausanias Description of Greece [on the Rock of Actaeon]: According to Stesichorus of Himera the Goddess wrapped Actaeon in a doeskin, thus making ready for his slaying by the hounds, to prevent his taking Semele to wife.

71

Plutarch On the Sagacity of Animals: Stesichorus too tells that Odysseus’ shield was blazoned with a dolphin.

1 cf. Tz. Lyc. 658
LYRA GRAECA

72

Philod. Mus. p. 87 K τούς ἐπὶ τῶν ἀγώνων ἔτερτεν ὁ Τερψίχορος τοῖς δὲ Λάκκωνας <μή> ἀπειθεῖν προαιρομένους τῷ μαντεῖῳ καὶ λόγῳ δ' ἰσας προσαχθέντας ἀποτεθείται τίν ποταίσιν ἄλλα μὴν καὶ τῷ μὲν κατὰ Στησίχορον οὐκ ἀκριβῶς ἑστορεῖται, τὸ δὲ Πινδάρειον εἰ τῆς διχονοίας ἐπανεῖν οὐκ οἴδαμεν. εἰ δ' οὖν ἐκάτερον ἐγένετο διὰ λόγων κατασκευασμένων ποιητικῶς ἐπανασαν, οὐ διὰ μελῶν, έτι δ' ἂν καθίκουτο μᾶλλον εἰ διὰ πεζῶν ἀπετρεπον.

73

Scli. II. 23. 91 [ὡς δὲ καὶ ὡς εἰναὶ δημός ἀμφικαλύπτοι | Χρύσσος ἀμφιφορεύς, τῶν τοι πόρε πότνια μήτηρ]. Δίδυμος Ἰφαίστον γενόμενον εὖ πάσῃ μετὰ τῶν Κυκλάδων ξενίας ἔλαια παῖς αὐτοῦ δώρων χρόσεων ἀμφιφρέα διωκθεὶς δὲ ὑστερον ὑπὸ Δυναίργου καὶ καταφυγὼν εἰσ θάλασσαι φιλοφρώνως αὐτῶν ὑποδεξαμένης Θέτιδος ἐδωκεν αὐτῇ τὸν Ἰφαιστότευκτον ἀμφιφρέα. ἡ δὲ τῷ παιδί ἐχαρίσατο, δ᾽ οὖν μετὰ θάνατον εἰν αὐτῷ αὐτοῦ ἀποτεθῇ τὰ ὅστα. ἑστορεῖ Στησίχος.

74

Plut. Fisc. Lum. 19 εἰ δὲ μή. Θέων ἡμῖν οὖσ' τὸν Μίμνερμον ἐπάξει καὶ τὸν Κυδίαν καὶ τῶν Ἀρχίλοχον, πρὸς δὲ τούτοις Στησίχορον καὶ τῶν Πρίσθων, ἐν ταῖς ἐκλείψεις υλοφρομένους τῶν ἄφθεράτων, <Ἀστρον> κλέπτομεν καὶ μέσῳ ἀματὶ νύκτα γυρομείαν καὶ τὴν ἄκτινα τοῦ ἠλίου 'σκότου ἀτραπῶν φάσκοντας.

75

Et. Vind. cod. clviii.

᾿Αἰός

ὁνομα παρὰ Στησίχορᾳ.

1 Kemke 2 Hartung: ms ἐπεισεν 3 Hartung: ms ἐπεισαν 4 92 athetised by Aristarchus and omitted by Aeschin. Tim. 149

68
STESICHORUS

72

Philodemus *Music*: True to his name Terpander, Gladdener of Men, pleased the judges of the contests; the Spartans quelled the disorders by choosing not to disobey the oracle, and possibly also because they were prevailed on by words of persuasion. Nevertheless, the story of Stesichorus is incorrect, and with regard to Pindar we do not know if what he did was successful in putting a stop to the party strife. But if either was the fact, it was done rather by words poetically arranged than by poetry, and they would have met with even greater success if they had employed prose.

73

Scholiast on the *Iliad* ['Even so may your bones lie with mine in the same urn, to wit the gold one of two handles which thy lady mother gave thee']: Dionysus, having entertained Hephaestus at Naxos, received from him a golden urn, and afterwards, when he took refuge from the pursuit of Lyceurgus in the sea and was kindly received by Thetis, gave the

fire-God fashioned urn
to her, and she made a gift of it to her son Achilles, to be the urn of his burial. The story is told by Stesichorus.

74¹

Plutarch *The Face in the Moon*: If not, Theon here will call in his support Minnermus, Cydias, and Archilochus, and with them Stesichorus and Pindar, who bewail in eclipses that 'the most manifest of stars is stolen away' and 'noonday made night,' and declare that 'the beam of the sun is the path of darkness.'

75

*Etymologicum Vindobonense*:

Aius

a name in Stesichorus.²

LYRA GRAECA

76

Πτολ. Ηεφ. 3 περὶ δὲ τῶν παρὰ Στησίχορῷ ζητουμένων ἀκεσταλίων ορνίθων

77

Cram. Α.Ο. 1. 205. 11 ἱάπτω παρὰ τὸ ἵπτω, εἷς οὖ καὶ τὸ Μέγα δὲ ἤψο λαῶν Ἀχαιῶν.

ἀνίψαλον παῖδα

ἐφη ὁ Στησίχορος.

78

Ath 5. 130 e καλεὶ δὲ Στησίχορος μὲν τὴν Μοῦσαν ἀρχεσίμολπον

79

Et. Gud. 89. 31 ἀτερπνος· οὕτως ὁ ἀγρυπνος παρὰ Ρηγίνοις, ὡς καὶ παρὰ Ἰβύκῳ καὶ Στησίχορῷ. οὕς ἔστι δὲ ἢ φωνὴ κατὰ στέρησιν τοῦ τερπνοῦ, ὡς ὁ ἀκακὸς . . . δεὶ οὖν ἀποδείξατι τὸ ὀφειλόμενον ν, ἐστι γὰρ κατ᾽ ἑντελειῶν ἁτέρυσγος, ὁ χωρίς δὲν ὑπνοῦ.

80

Hesych. βραβλίκται: πολεμικοὶ ὀρχησταί:

<βραβλίκται> μενέδουποι

Ἰβυκος ὁ Στησίχορος.

81

Ibid. ναυκληρῶσιμοι στέγαι· τὰ πανδοκεία, ἐπεὶ ἔνιοι ἐμπορεῖα λέγουσιν· ὡς καὶ Στησίχορος ἐμπορικῶν οἴκων ψηφίν.

1 Ηερμ. (ἡ Β): mss ὀρχησται μὲν αἰδοίπον Ἰβυκος καὶ

1 cf. Ibid. 369. 19, E.M. 110. 46, Hesych. ἀνίψανον (alter-
STESICHORUS

76

Ptolemaeus Hephaestion *Stories* . . . on the unexplained
Acestalian birds
in Stesichorus. . . .

77

Cramer *Inedita (Oxford)*: ἵππωσ "to send, assail, injure,"
from ἵππω "to harm," to which belongs "didst greatly harm
the people of the Achaean" (II. 1. 404); compare Stesichorus
unharmed child

78

Athenaeus *Doctors at Dinner* : Stesichorus calls the Muse
beginner of the strain

79

*Etymologicum Gudianum* : ἀτερπόνος; used by the Rhegines
for ἀγρόπνος "sleepless," as in Ibycus and Stesichorus. The
word is not the negative form of τερπνός "joyful," as ἀκακός is
of κακὸς "bad." . . . It is therefore necessary to explain the
absence of ν, for the word in full would be ἀτερπόνος "he who
is without sleep."

80

Hesychius Glossary : βρυλλικταί;—war-dancers; compare
Ibycus or Stesichorus

war-dancers stedfast in the mellay

81

The Same: Sea-merchants' houses;—inns, called by some
writers travellers' or traders' rests; compare Stesichorus

a house of merchants

native explanation ἤλικιας τάξιν "a division of life")  

2 cf.
Enst. 1480. 22 3 = Ibyc. 57; cf. Cram. A. P. 4. 61.
22, E.M. 163. 8 4 = Ibyc. 58 5 Nilsson compares
Hesych. βρυλλιχισταί, Poll. 4. 104 βαρυλλικά
LYRA GRAECA

82
Sch. Dion. Thr. Bek. Mn. 2. 945. 25: οἷον ἐφοθεῖν, ἐξοθεῖν
παρὰ Στῆσις:χόρφη, πρὶςσοθεῖν παρ.'Ομήρος.1

83 2
E.M. 100. 47 σφῆλαν γὰρ τὸ ἵσχυμαν. Στησίχορος
ἐρίσφηλον
ἐφη τὸν Ἡρακλέα, ἵσον τῷ ἐρισθεῖεν.

84
Ibid. 427. 48 Στησίχορος δὲ
Τάρταρον ἥλιβατον
τὸν βαθὺν λέγει.

85
Sch. II. 15. 336 τὸν Ὀἰλέα Ζηνόδωτος ἐπόμενος Ἡσίοδος καὶ Στησίχορφ χωρὶς τοῦ ὁ νοομάζει Ἰλέα.

86
Ibid. 21. 575 [ἐπεὶ κεν ὑλαγμὸν ἀκούσῃ]. Ἀρισταρχός τινάς
φησὶ γράφειν κυνυλαγμόν εὔτω καὶ Ζηνόδωτος καὶ Στησίχορος
dὲ ἐοικεν ὠὕτως ἀνεγνακέναι, φησὶ γοῦν
ἀπειρεσίαν κυνυλαγμοῦ.3

87
Eust. II. 524. 28 καὶ γῆρ
λεύκειππος
λέγεται παρὰ Στησίχορος ἐπιθετικῶς.

1 perh. belongs to Ibyc. 33 2 cf. Hesych. σφηλάν, σφείλαν 3 so Eust.: mss here -ο.ο -ο.ο
STESICHORUS

82
Scholiast on Dionysius of Thrace: Like ἐνδοθέν 'from within,' ἐξωθέν from without in Stesichorus, πρόσωποθέν 'before' in Homer.

83
_Etymologicum Magnum_: σφήλαν means 'strong'; Stesichorus calls Heracles ἐρύσφηλος mightly strong like ἐρυθέρης 'of mighty power.'

84
The Same: Stesichorus by steepy Tartarus means 'deep.'

85
Scholiast on the _Iliad_: Zenodotus follows Hesiod and Stesichorus in spelling Οιλεὺς without the ο, _Ilius_ [i.e. he read δ 'Ιλέυς]

86
The Same ['when he hears the barking']; Aristarchus records the variant 'when he hears the barking of dogs.' This is the reading of Zenodotus and apparently also of Stesichorus, who uses the phrase innumerable barkings of dogs

87
Eustathius on the _Iliad:_
white-horsed
is used by Stesichorus as an epithet.


73
LYRA GRAECA

88
Choer. 1. 82. Bek. An. 3. 1397
Μεσόνυξ
Μεσόνυξος εἰς τῶν ἐπτὰ πλανητῶν παρὰ τοῖς Πυθαγορείοις ὀνομάζεται μέμνηται Στησίχορος.

89
Sch. Ap. Rh. 4. 973
ὀρείχαλκος
eίδος χαλκοῦ . . . μνημονεύει καὶ Στησίχορος καὶ Βακχυλίδης.

90
Phot. 412. 21
πέποσχα
Δεριέων τινὲς τοῦτοι κέχρηνται, ὃν καὶ Στησίχορός ἐστιν.

91
Str. 8. 356 Στησίχορον δὲ καλεῖν πόλιν τὴν χώραν Πίσαν λεγομένην, ὥς ὁ ποιητὴς τὴν Λέσβον Μάκαρος πόλιν.

92
Sch. Ar. Av. 1302 πηνέλοψ. νῆττη μὲν ἐστιν ὠμοιον περιστεράς δὲ μέγεθος. μέμνηται δὲ αὐτοῦ Στησίχορος καὶ Ίβυκος.1
πανέλοψ

93
Cram. A. O. 1. 192. 1 ὁ γοῦν Στησίχορός φησι
ποταύδη
ὁ λέγει ὁ ποιητὴς προσηύδα.

1 perch. ἡ Ἰβυκός, cf. Ibyc. 4, Alc. 141
STESICHORUS

88
Choeroboscus on Theodosius: Μεσόνυξ
Midnight-star
genitive Μεσόνυχος, the Pythagorean name of one of the
seven planets; it is mentioned by Stesichorus.

89
Scholiast on Apollonius of Rhodes Argonautica: ὀρεῖχαλκός
orichale
a kind of copper . . . mentioned by Stesichorus and
Bacchylides.

90
Photius Lexicon: πέποσχα
I have suffered
used by some of the Doric writers; for instance, Stesichorus.

91
Strabo Geography: The district known as Pisa is called a
city by Stesichorus, just as Homer calls Lesbos the city of
Macar.

92
Scholiast on Aristophanes Birds: The bird called
penelops
is like a duck, but of the size of a dove; it is mentioned by
Stesichorus and Ibycus.²

93
Cramer Index (Oxford): Stesichorus uses the form ποταύδη
addressed
where Homer uses προσηφιδα.

¹ cf. Ibid. S3 (μεσόνυξ) ² perhaps we should read 'or
Ibycus'
LYRA GRAECA

94

Eust. II. 772. 3 ἡ δὲ παροιμία τοὺς φθονεροὺς καὶ ψυχορηκοὺς
Τελχίνας,
ὡς ἐκ τῶν εἰρημένων, καλεῖ Στησίχορος δὲ, φασὶ, τὰς κηρας καὶ
tὰς σκοτώσεις τελχίνας προσηγόρευσε.

95

Sch. Pind. O. 9. 129 χάρμα: νῦν ἀντὶ τοῦ χαρά. "Ομηρος δὲ
ἐπὶ τῆς μάχης οἱ δὲ περὶ ἱβυνον καὶ Στησίχορον
χάρμαν ¹
τὴν ἐπιδορατίδα φασίν.

96

Eust. 1441. 16 Στησίχορος δὲ
ὑπερθυμέστατον ἀνδρῶν

97

Timaeus ap. Ath. 6. 250 b [π. Δημοκλέα τῶν Διονυσίου τοῦ
νεωτέρου κόλακα]: . . . ὅτι μετὰ τὸ δείπνον ἐκεῖνοι μὲν (οἱ
συμπρέσβεις) τῶν ² Φρυνίχου καὶ Στησίχορος, ἐτὶ δὲ Πυθάρου
Παίανον ³ τῶν ναυτῶν τινας ⁴ ἀνείληφον ὡς ἤδον, αὐτὸς δὲ μετὰ τῶν
Βουλομένων τοῦ συμποσίου τοὺς ὑπ' αὐτοῦ τοῦ Διονυσίου πεποίη-
μένος ⁵ διεπεραινέτο.

98

Ibid. 13. 601 a [π. τῶν ἐρωτικὰ πεποιηκότων]: καὶ Στησίχορος
d' οὖ μετρίως ἐρωτικῶς γενόμενος συνέστησε καὶ τότον τῶν τρόπον
tῶν ἑρμάτων: ὡς δὴ καὶ τὸ παλαίν ἐκαλείτο Παίδεια καὶ Παιδικά.

1 mss χάρμην  2 Dohr: mss τῶν  3 Kaib: mss παιάνα
4 Mein: mss τινες  ⁵ Schuh. -E: mss τοῦ συμπόστοφ Διονυσίου
πεπ., τοὺς αὐτοῦ Δ.
Eustathius on the *Iliad*: It is the grudging and the fault-finders, as we see from what has been said above, that the proverb calls Telchins;

but it is said that Stesichorus used the word as an epithet of the Dooms or Death-goddesses and of darkenings or eclipses.¹

Scholiast on Pindar: χάρμα is here used for χαρὶ Ἰ᾽joy’; Homer uses it of battle, whereas in Ibycus (66) and Stesichorus it means spear-head

Eustathius on the *Odyssey*: Stesichorus uses the superlative ἰπερθυμέστατος

most high-minded of men

Timaeus in Athenaeus *Doctors at Dinner* [on Democles the flatterer of Dionysius the Younger]: . . . because after supper the other ambassadors to Dionysius got some of the crew to join them in singing some of the Paeans of Phrynichus and Stesichorus, and even of Pindar, whereas he, with the aid of any of the guests who chose, went through the Paeans composed by Dionysius himself.

The Same [on writers of love-poetry]: Stesichorus too was of a very erotic turn of mind, and composed among others poems of this kind, which were called in ancient times Love-Ditties.²

Euseb. Ol. 61 Ibycus carminum scripтор agnoscitur.

Him. Or. 22. 5 ἦρμοσε μὲν καὶ Ἄνακρέων μετὰ τὴν νόσου τὴν λύραν καὶ τοὺς φίλους Ἑρωτας αὕτης διὰ μέλους ἡσπαξετὸ. ἦρμοσε δὲ καὶ Στησί-χορος μετὰ τὸ πάθος τὴν φόρμυγγα. Ἦβυκος δὲ κατέχει λόγος ἀπολυσθεὶν μὲν ἐξ ἅρματος ἐς Ἰμεραν ἀπὸ Κατάνης ὠχούμενον, συντριβεῖσθης δὲ αὐτῷ τῆς χειρὸς συχνῶν τινα χρόνου ἀποφδὸν γενέσθαι, τὴν λύραν δὲ <ὄνκ> ἀποθείναι Ἀπόλ-λωνι.

Suid. Ἦβυκος· Φυτίων· οἱ δὲ Πολυξήλου τοῦ Μεσσηνίου ἱστοριογράφου· οἱ δὲ Κέρδαντος· γένει Ρηγίνος· ἐνθέντε εἰς Σάμου ἤλθεν ὁτε αὐτῆς ἦρχεν ὁ Πολυκράτης, ὁ τοῦ τυράννου πατήρ. χρόνος· δὲ ἦν οὔτος ἐπὶ Κροίσου· Ὁλυμπίας νῦ. γέγονε δὲ ἑρωτομανέστατος περὶ μειράκια· καὶ πρῶτος εὑρε τὴν καλουμένην σαμβύκην· εἴδος δὲ ἐστὶ κιθάρας τριγώνου· ἐστὶ δὲ αὐτοῦ· τὰ βιβλία· ζ· τῇ Δωρίδι διαλέκτῳ· συλληφθεῖς· δὲ ὑπὸ ληστῶν· ἐπὶ· ἐρημίας· ἐφι· κὼς· τὰς· γεράνους· ἀσ·

1 Ε 2 ἦρχεν· Αἰάκης· ο· Πολυκράτους· 3 χρόνῳ·
IBYCUS

Life

Eusebius Chronicle: Olympiad 61 (B.C. 536-533):—Flourished the poem-writer Ibycus.

Himerius Declamations: After the plague\(^1\) Anacreon tuned his lyre and greeted the dear Loves once more with song; after the mishap Stesichorus tuned his harp: and report hath it that Ibycus, when he fell from a chariot on the way from Catana to Himera and broke his wrist, played indeed for some time out of tune but did not dedicate his lyre to Apollo.\(^2\)

Suidas Lexicon: Ibycus:—Son of Phytius, or, according to another account, of Polyzelus of Messene the historian; or as some writers say, of Cerdas; by birth of Rhegium. Thence he went to Samos when it was ruled by Polycrates father of the despot of that name,\(^3\) whose date falls in the reign of Croesus, the 54th Olympiad (B.C. 564-561). He was of an extremely amorous disposition, and was the inventor of the instrument called sambuca, which is a kind of three-cornered lyre. His works are in seven Books written in the Doric dialect. Falling one day among robbers in a deserted spot he was killed exclaiming that the very cranes which flew

\(^1\) or his illness \(^2\) i.e. did not abandon his profession \(^3\) or Aiaces father of the despot P.?
ēτυχεν ὑπερίπτασθαι ἐκδίκους γενέσθαι. καὶ
αὐτὸς μὲν ἄνηρέθη. μετὰ δὲ ταῦτα τῶν ἀγιστῶν
εἰς ἐν τῇ πόλει θεασίμηνος γεράνονς ἐφη· "Ἰδε,
αἳ Ἰβύκου ἐκδίκου. ἀκούσαντος δὲ τινός καὶ
ἐπεξελθόντος τῷ εἰρημένῳ, τὸ τε γεγονός ὁμολο-
γήθη καὶ δίκαι ἔδωκαν οἱ ἱσταί· ως ἐκ τοῦ τοῦ
cαὶ παραμίαν γενέσθαι χι ᾰ Ἰβύκου γέρανοι."

Stat. Silv. 5. 3. 152

Ibyus

Plut. Garr. 14 οἱ δ" Ἰβύκου ἀποκτείναντες οὖν
οὕτως εἴλωσαν εἰς θεάτρῳ καθήμενοι, καὶ γεράνων
παραφανεισῶν πρὸς ἀλλήλοις ἀμα γέλωτι ψιθυ-
ρίζοντες ως αἳ Ἰβύκου ἐκδίκου πάρεισιν; ἀκούσ-
αντες γὰρ οἱ καθεξῆμενοι πλησίον, ἢ ἐδυν ζῶν
χρόνων τοῦ Ἰβύκου ὀντος ἀφαιρόης καὶ ξητομένου,
ἐπελάβοντο τῆς φωνῆς καὶ προσηγγείλαν τοῖς
ἀρχοντι. ἐλεγχθέντες δι᾽ οὕτως ἀπήχθησαν,
οὐχ ὑπὸ τῶν γεράνων κολασθέντες, ἀλλ᾽ ὑπὸ τῆς
αὐτῶν γλωσσαλγίας ὡσπερ Ἔρινυς ἡ Ποιή
βιασθέντες ἐξαγορεύσαι τῶν φόνου.

A.P. 7. 745 εἰς "Ἰβυκον τὸν λυρικὸν ὑπὸ
ληστῶν πεφονευμένον." Ἀντιπάτρου Σιδωνίου·

"Ἰβυκε, λησταί σε κατέκτανον ἐκ ποτε νήσος·
βάντι ἐς ἐρημαίνην ἄστιβον ἡγίαν, ἀλλ᾽ ἐπιβωσάμενον
gεράνων νέφος, αἳ τοῦ
ἵκουτο
μάρτυρες ἀλγιστοῦ ὀλλυμένωθανατον" 5
οὐδὲ μάτην ἀχχησας, ἑτεί ποιήτης Ἔρινυς
τῶνδε διὰ κλαγήν τίς τοῖς σεῖο φόνου

1 Steph: mss νήσου: Stadtm. sugg. πόντου
over at the moment would prove his avengers. Some

time afterwards one of the robbers saw some cranes

in the city and cried, 'Look! the avengers of

Ibycus.' Whereupon one of the bystanders en-
quired into the matter of this speech of his, the

crime was admitted, and the robbers brought to

justice. Hence the proverb, 'The cranes of Ibycus.'

Statius Silvae:

. . . and Ibycus who prayed to the birds

Plutarch Garrulity: Were not the murderers of

Ibycus taken as they sat in the theatre whispering

with smiles together, at the sight of some cranes,

that yonder were the avengers of Ibycus? For the

spectators near by heard what they said, and though

Ibycus had long disappeared and been mourned for
dead, took up the matter of this speech and reported

it to the ruling authority. Whereupon they were

convicted and forthwith executed, not indeed that

they were punished by the cranes, but rather com-
pelled by their own garrulity as by some Fury or

Doom-Goddess to confess to the murder they had

committed.1

Palatine Anthology: On the murder of the lyrist

Ibycus by robbers; by Antipater of Sidon:

Robbers slew thee, Ibycus, the day thou camest
to land on a desert shore untrod, but not till thou
hadst called to aid thee a cloud of cranes who had
come witnesses to thy woeful death. Nor was thy
call in vain; for by reason of their clang an
avenging Fury requited thy murder in the land of

1 cf. Iamb. Vit. Pythag. 126, Suid. ἐπιτήδευμα (above,
p. 21)
Συνυφίνε κατὰ γαίαν. ἵω φιλοκερδεὰ φύλα
ληιστέων, τί θεῶν οὐ πεφόβησθε χόλου;
οὐδὲ γὰρ ὁ προπάροιτε κανὸν Λέγησθος ἀοίδὸν
οἷμα μελαμπέπλων ἐκφυγεν Εὐμενίδων.

Ath. 4. 175 c. τοῦτο δὲ τὸ ὀργανον (τὴν σαμ-
βύκην) Νεάνθης ὁ Κυζίκηνος ἐν α' Ὁρων ἐυρήμα
εἶναι λέγει Ἡβύκου τοῦ Ἡράκλεου ποιητοῦ, ὡς καὶ
᾿Ανακρέωντος τὸ βάρβιτον.

Diogen. Paroem. 1. 207 ἀρχαιότερος Ἡβύκου
ἐπὶ τῶν εὐηθῶν, Ἡβυκος γὰρ τυραννεύειν πολι-
τῶν δυνάμειν ἀπεδήμησεν εἰς Ἰωνίαν.

Ibid. 251 ἀνωτότερος Ἡβύκου.

A.P. 7. 714 εἰς Ἡβυκον τὸν λυρικὸν ποιητήν
ἀδέσποτον.

Ῥήγιον Ἰταλίης τεναγώδεος ικρον ὑείδω
αἰεὶ Θριακίου γενομένην ὑδατος,
οὔτεκα τὸν φιλέοντα λύρην φιλεόντι τε παῖδας
Ἦβυκον εὐφύλλῳ θήκεν ὡπότε πτελέη
ἥδα πολλὰ παθόντα πολύν ὃ ἐπ᾽ ἑὐματι
κισσὸν
χεύατο καὶ λευκοῦ φυταλίην καλύμου.1

Ar. Thesm. 159

ἀλλως τ᾽ ἁμονσὸν ἐστὶ ποιητὴν ἱδεῖν
ἀγρεῖον ὄντα καὶ δασῶν σκέψαι δ᾽ ὅτι
Ἦβυκος ἐκεῖνος κ᾿Ανακρέων ὁ Τήθος
ἀρχαῖος, οὔπερ ἁρμονίαν ἔχυμισαν,
ἐμπροφόρουν τε καὶ διεκινοῦνθ᾽ ὀδέ πῶς.2

1 ἐπὶ: mss οπὸ
2 Rogers: mss διεκινοῦντ᾽ Ἰωνικᾶς
LIFE OF IBYCUS


Athenaeus Doctors at Dinner: The invention of this instrument (the sambuca) is ascribed by Neanthes of Cyzicus, in the 1st Book of his Annals, to Ibycus the poet of Rhegium, and that of the barbiton to Anaereon.

Diogenian Proverbs: As ancient as Ibycus:—A proverb used of foolish persons. For Ibycus, when he might have reigned as a despot over his fellow-citizens, went away to live in Ionia.

The Same: As foolish as Ibycus.

Palatine Anthology: On the lyrie poet Ibycus; anonymous:

I sing of the end of shoaly Italia, of Rhegium which tasteth ever of the water of Sicily, because Ibycus that lover of the lyre, that lover of lads, was buried by her, his many pleasures over, beneath a leafy elm-tree, where much ivy and a bed of white reed make a covering for his grave.

Aristophanes Thesmophoriazusae: It is particularly unrefined of a poet to be boorish and unkempt. Just think how master-cooks of music like the great Ibycus and old Anaereon of Teos wore the cap of luxury and danced like this [i.e. in the Ionian way].

1 Corinth 2 Cassandra 3 cf. Ibid. 9. 184 (vol. i. p. 2) 4 cf. Suid. ἵππαρσες ἀρή, E.M. ἱβις 5 the explanation seems to belong to the other proverb below 6 cf. 9. 571
LYRA GRAECA

Cic. Tusc. 4. 71 quae de invenum amore scribit Alcaeus! nam Anacreontis quidem tota poesis est amatoria. maxime vero omnium flagrasse amore Reginum Ibycem, apparat ex scriptis. atque horum omnium libidoinosos esse amores videmus.

Plut. Nob. 2 posakis parà Σμωνίδη, Πυθάρφ, Ἀλκαίῳ, Ἰβύκῳ, Στησιχόρῳ ἦ εὐγένεια ἐν λόγῳ καὶ τιμῆς μέρει ἐστί;

See also Servius Cent. Metr. Gr. Lat. 4. 461, Sch. Pind. I. 2. 1, Philod. Mus. p. 79 K., Demetr. περὶ

ΙΒΣΚΟΤ ΜΕΛΩΝ

1

1. 3, 601 b [π. τοῖς ἐρατίκους τῶν ποιητῶν] καὶ ὁ Ῥηγῖνος δὲ Ἰβύκος βοᾷ καὶ κέκραγεν:

Ἡρὶ μὲν αἱ τε Κυδώνιαι
μαλίδες ἀρδόμεναι ῥόδῳ
ἐκτττὶ ὑπὲρ Ἡραθένων
κάποις ἀκήρατοι, αἰ τ’ οἰναρίδες
5 αὐξόμεναι σκιέρωσιν υφ’ ἔρμεσιν
οἰναρέοις θαλέθῳσιν ἐμοὶ δ’ Ἡρὸς
οὐξεμίων κατάκοιτος ὁραὶ,
<ἀλλ’ ἄ>θ’ ὑπὸ στεροπᾶς φλέγων
Θρήκικος Βορέας ὁδόμουν
10 παρὰ Κύπριοδος ἀξιλέας μανίασιν ἐφεμνὸς
ἀθαμβής,
ἐγκρατέως πέδοθεν σαλίσσει
ἀμετέρας φρένως. 4

1 Doric accents should prob. now be read as in 67 2 E, 84
Cicero *Tusculan Disputations*: What extravagant things Alcaeus writes on the love of youths! and as for Anacreon, his poetry is erotic from beginning to end. Yet to judge from his works they all were surpassed in this matter by Ibycus of Rhegium. And the love of all these poets was the sensual love.

Plutarch *On High-Birth*: How often in Simonides, in Pindar, in Alcaeus, in Ibycus, in Stesichorus, is high-birth a matter of praise and honour?

ποιημ. quoted above on Alc. fr. 82; Ath. 601 quotes fr. 1 prob. from Chamaeleon *On Ibycus*.

**The Poems of Ibycus**

1

*Athenaeus Doctors at Dinner* [on love in the poets]: And Ibycus of Rhegium cries aloud:

'Tis but in Spring the quince-trees of the Maids' holy garden grow green with the watering rills from the river, and the vine-blossoms wax 'neath the mantling sprays of the vines; but for me Love's awake the year round, and like the Northwind from Thrace aflame with the lightning, comes with a rush from the Cyprian, with shrivelling frenzies baleful and bold, and with masterful power shakes me to the bottom of my heart.

1 arranged in antiquity in 7 Books (see Suid. p. 79), to which refs. are given in only 3 passages, cf. 21, 22, 34

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*cf. ἀποικος: mss εκ ζωτ. 3 ἄλλ' ἄθ Jac ·E: mss τε: Θηκίκος*  
*Fiorillo: mss Θηκίκος (-ιοι) 4 ἀθαμβητεν γυνατέως Herm: mss ἀθαμβηθεν κραταιώς ·φέοθεν Naeke: mss παιδ' ἄθεν*  
*σαλάσσει Schoen: mss φυλ. 1. 12 perh. begins new strophe*
1-YRA

**LYRA GRAECA**

2

Sch. Plat. Parm. 136 e [τὸν οὖν Παρμενίδην ἀνάγκη, φάναι, πείθεσθαι. καὶ τοῦ δοκῶ μοι τὸ τοῦ Ἰβυκέων ἔπειτ' εἰσὶν, ὃ ἐστίν ἀληθῆ ὄντι καὶ προσβυτέρῳ, ὃς ἀρμασὶ μέλλοντι ἀγωνισόθαναι καὶ δι' ἐμπειρίαν τρέμοντε: τὸ μέλλον, εαυτὸν ἀπεικάζων ἀκών ἐφη καὶ αὐτὸς οὕτω πρεσβύτης ἄν εἰς τὸν ἔρωτα ἀναγκάζομαι ἰέναι]. τὸ τοῦ μελοποιοῦ Ἰβυκόν ῥητόν.

Ἐρος αὐτῇ με κυκνείοσιν ὑπὸ βλεφάροις τακέρ' ὀμμασὶ δερκόμενος κηλήμασι παντοδαποῖς ἐς ἀπειρα δίκτυα Κύπρεως βαλεῖ. 1

5 ἢ μᾶν τρομέω νυν ἐπερχόμενον ὡστε φερέξυγος ὑπὸς ἀεθλοφόρος ποτὲ γῆρα ἄκουν σὺν ὅχεσφι θοις ἐς ἀμιλλαν ἕβα.

3

Theon Smyrn. 146 κοινῷς τῷ γάρ, φησιν ὁ Ἀδραστος, πάντας τῶν ἁπερας οἱ ποιηταί σειρίους καλοῦσιν, ὡς Ἰβυκός:

φλεγέθων ἀπερ δια νύκτα μάκραν σείρα παμφανώμειτα. 2

4, 5

Ath. 9. 388 e [π. πορφυρίσιν]: Ἰβυκός δέ τινας λασιπορφυρίδας ὑπομίκει διὰ τοῦτων:

τοῦ μὲν πετάλοισιν ἐπ' ἁκροτάτοις ἵζόνοισι 3 ποικίλαι πανέλοπες <τε καὶ> αἰολόδειροι λασιπορφυρίδες κάλκουνες ταυσιπτεροί. 4

ἐν ἄλλοις δέ φησιν:

Λείε μ', ὦ φίλε θυμὲ, ταυσιπτερος ὡς ὅκα πορφυρίς

1 E, or βαλεῖ: mss βαλέι 2 ἀπερ Martin: mss ἀπερ;
IBYCUS

Scholiast on Plato Parmenides [‘I must give way’ said Parmenides; ‘and yet I feel I resemble the old race-horse about to compete in a chariot-race and trembling at the prospect because he knows what it means, to whom Ibycus likens himself when he complains that at his time of life he is made to take part in love against his will’]: The words of the lyric poet Ibycus are these:

Yet again will Love eye me tenderly from beneath dark brows and cast me with manifold magic into the hopeless net of the Love-Goddess. I swear his approach makes me tremble like an old champion-horse of the chariot-race when he draws the swift car all unwillingly to the contest.

3

Theon of Smyrna Explanation of Mathematical Questions Arising in Plato: For according to Adrastus any star is called by the poets σείρως (Sirius), for instance Ibycus:

flaming like the beaming stars nightlong

4. 5

Athenaeus Doctors at Dinner [on the bird called porphyrio, the purple coot]: Ibycus mentions certain ‘shag-purples’ in the following lines:

In the topmost leaves of it sit pied wild-ducks and sheeny-neckt shag-purples and wide-wingèd halcyons;

but in another passage he mentions ‘purple-birds’ simply:

Ever to me, O my heart, as a wide-wingèd purple-bird

1 cf. Procl. 5. 316  2 cf. Hesych. σείρως Ἴβυκος πάντα τὰ ἀστρα, Suid. Σείρω, Phot. 513. 10  3 cf. Stes 92

87
LYRA GRAECA

6

Ibid. 13. 561 f [π. ἐρωτας]: ὁ δὲ τοῦ Κυθηρίου Φιλοξένου Κύκλωψ ἐρώ τὶς Γαλατείας καὶ ἐπαινῶν αὐτῆς τὸ κάλλος, προ-
μαντευόμενος τὴν τύφλασιν πάντα μᾶλλον αὐτῆς ἐπαινεῖ ή τῶν ὀφθαλμῶν μημαίευει, λέγειν ἀδει: "Ω καλλιπρόσωπε χρυσο-
βάστρυχε χαριτόρως θάλψ Ἐρώτας." τυφλὸς ὁ ἐπαινῶς καὶ οὐδὲν ὁμοίος τῷ ἸΒυκεῖῳ ἐκείνῳ.

Εὐρύπαλε, γλυκέων Χαρίτων θύλος

... . . . . . . . . <Μοισάν> καλλικόμων μελέδημα, σε μὲν Κύπριος ἂ τ’ ἄγανοβλέφαρος Πειθὼ ροδίοισιν ἐν ἀνθεσι
θρέψαν. 2

7

Ibid. 15. 681 a [π. ἐλιχρόσου] καὶ ἸΒυκος:

μύρτα τε καὶ ἵα καὶ ἐλιχρυσος μᾶλα τε καὶ ρόδα καὶ τέρεινα δάφνα

8, 9

Hdn. π. σχῆμα. 60. 24 τὸ δὲ (σχῆμα) ἸΒυκεῖον καὶ λέξεως καὶ συντάξεως ἐστιν, γίνεται δὲ τοῖς ὑποτακτικοῖς τρίτοις προσώποις τῶν ῥημάτων κατὰ πρόσθεσιν τῆς σι συλλαβῆς ... καλεῖται δὲ ἸΒυκεῖοι οὖχ ὃτι ἸΒυκος πρῶτος ἐχρῆσατο· λέξεται γὰρ καὶ παρ’ Ὀμήρῳ πρότερον ἀλλ’ ἐπεὶ πολὺ καὶ κατακόρες παρ’ αὐτῷ, καὶ γὰρ

γλαυκώπιδα Κασσάνδραν ἐρασιπλόκαμον κοῦ-
ραν Πριάμου

φάμες ἐχῆσι βροτῶν καὶ δ’ ἐτέρων:

τὰμος κλυτᾶς ὀρθρὸς ἀὐτῶς ἐγείρησιν ἀὐτόνας 3

ἀντὶ τοῦ ἐγείρῃ.

1 γλυκέων Jac: mss γλαυκ. 2 Μοισάν E c. q. 3 κλυτᾶς ὀρθρὸς ἀὐτῶς E, cf. Sim. 74, Stes. 5: mss ἀὐτ. κλυτὸς ὀρθ. ἀὐτόνας: mss ἀὐτόνας: cf. Eur. fr. 775. 23 and Rhes. 546 (Wil.) 88
The Same [on love]: The Cyclops of Philoxenus of Cythera, when he praises the beauty of his love Galatea, presages his own blinding by careful avoidance of all mention of her eyes, thus: 'O fair-faced scion of the Loves, with golden tresses and lovely voice.' This is blind praise indeed; contrast the lines of Ibycus:

Euryalus, thou scion of the delicious Graces, . . . darling of the lovely-tressed Muses, surely thou wast the nursling of Cypris and tender-eyed Persuasion amid flowers of the rose.

The Same [on the helichryse or cassidony]: And Ibycus mentions it thus:

myrtles and violets and cassidonies, apple-flowers and roses and glossy bay-leaves

Herodian Figures of Speech: The Ibycean figure belongs both to words and to syntax, occurring in the third person subjunctive of verbs by the addition of the syllable σα . . . It is called Ibycean not because Ibycus was the first to use it, for it occurs in Homer before him, but because he uses it so very frequently; compare:

grey-eyed Cassandra, the lovely-tressed daughter of Priam is constrained by the talk of men,

and again:

When the Dawn that ends sleep wakes the loud nightingale,

\[\epsilon\gamma\epsilon\rho\sigma\iota\ 'wakes' for \epsilon\gamma\epsilon\iota\rho\eta.\]

1 cf. II. 5. 6, Eust. Od. 1576. 56 2 cf. Plut. Qu. Conv. 7. 3. 5, Sch. Od. 9. 364 (supporting the corruption)
LYRA GRAECA

10
Prisc. 6. 92 in quo Doris sequimur, qui pro Φολέως Φύλης, pro 'Ορφεύς 'Ορφης et 'Ορφην dicunt, pro Τυδέως Τύδης . . . simili ter Ibycus

όνομακλυτον 'Ορφην

11
E. M. 703. 28 ρήγος τὸ πορφυροῦν περιβόλαιον ῥέβαι γὰρ τὸ βάψαι . . . ὦτὶ δὲ ράγεις ἔλεγον τοὺς βαφεῖς καὶ ρήγος τὸ βάμμα, σαφὲς Ἀνακρέων ποιεῖ (79) . . . καὶ παρ᾽ 'Ιβδικῷ.

ποικίλα ρέγματα <καὶ> καλύπτρας
περόνας τ’ ἀναλυσαμέναι

12
Diom. Ars Gram. 1. 321 Keil [de nomine]: . . . ut est Ulyssi agnomen Polytias. nam praenomen est ut ait Ibycus

'Ολίξης

13
E. M. 171. 7 αὐσιον καὶ ὁ μὲν 'Ιβδικος αὐσιον λέγει, οἶνον:

οὐ γὰρ αὐσιον πάις
Τυδέος . . .

14, 15
Diom. Ars Gram. 1. 323 Keil [de nomine]: patronymica . . . abusive saepe etiam a matre fiunt, ut . . . aut a maritis, ut

'Ελένα Μενελαῖς,

aut a filiis ut

'Αλθαῖα Μελειαρῆς,

sicut Ibycus Graecus rettulit.

1 E: mss -αμένα 2 mss Ολίξης 3 Schn -E: mss παῖς Τυδέως 4 mss give Gk. words in Lat.

90
IBYCUS

10

Priscian *Principles of Grammar*: In this we follow the Dorians, who write for *Phyleus Phyles* for *Orpheus Orphes* with [accusative] *Orphv* for *Tydeus Tydes* . . . Similarly Ibycus writes

Orphes of famous name

11

*Etymologicum Magnum* ἰγος:—the purple coverlet; ἰγα is used for ἴγα ‘to dye’ . . . For ἰγές meaning ‘dyers’ and ἰγος ‘dyed cloth’ compare Anacreon . . . and Ibycus:

loosing their brooches and their many-coloured robes and veils

12

Diomedes *Art of Grammar* [on the name]: . . . just as the *agnomen* of Ulysses is Polytlan ‘much-enduring.’ For his *praenomen* is, as Ibycus gives it,

Olixes

13

*Etymologicum Magnum* αἰσω: Ibycus uses αἰσων ‘in vain,’ as in

for not in vain the son of Tydeus

14, 15

Diomedes *Art of Grammar* [on the name]: Patronymics . . . are often formed improperly from the mother, as . . . or from the husband, as

Menelaïd Helen,

or from the son, as

Meleagrid Althaea,

as we find in the Greek writer Ibycus.
LYRA GRAECA

16

Cram. A.O. 1. 255. 7 Καδμίδι διαίη: ὡσπερ παρὰ τὸ Δάρ-
δανος ἔκπητει πατρωνυμίκων εἰς ἑας Δαρδανίς καὶ παρὰ τὸ Πρίαμος
Πριαμίς, οὕτως ἔδει καὶ παρὰ τὸ Κάδμος Καδμίς· τὸ ἄρα Καδμῆς
ἐπλεόνασε τὸ ἡ· ὅτε οὖν φησιν ὁ Ἰβυκος:

παρελέξατο Καδμίδι κούρα

τὸ ὀφειλόμενον ἀπέδωκεν.

17

Galen vol. 17 Pt. 1. p. 881 Kühn ἐπὶ δὲ τοῦ νέφους δοκεῖ
tetάχθαι (πέμφιξ) κατὰ τόδε τὸ ἔπος ἐν Σαλμωνεὶ σατύροις παρὰ
Σοφοκλεί: 'πέμφιγι πάσαν ὤν ἄγγελῳ πυρός,' παρ' Ἰβυκος:

πυκινᾶς πέμφιγας πιόμενοι,

λειτεκτε δ' οὕτως ὁ λόγος αὐτῷ κατὰ τινα παραβολὴν ἐπὶ χειμ-
αζωμένων εἰρημένην. διὸ καὶ τῶν προγραστικῶν οἱ πλείστοι ἐπὶ
tῶν κατὰ τοὺς ὄμβους σταγάνων εἰρημέθαι φασὶ τὰς πέμφιγας.

18, 19

Hln. π.μ.λ. 2. 938. 1 Lentz. οὐδὲν εἰς ἃρ λόγον οὐδέτερον
ὑπὲρ μιᾶς συλλαβῆν ἔχει συμπλοκήν δύο συμφώνων πρὸ τοῦ
ω... ἔλδῶν οὐ γὰρ συμπλοκὴ ἐνθάδε ἄλλα διαστασίς. ο δὲ
Ἰβυκος ἐσθ' ὅτε καὶ θηλυκῶς προφέρεται:

οὔτι κατὰ σφετέραν ἔλδῶ 1

καὶ

ἔσθλαν προδεδεγμένος ἔλδῶ 2

1 Schol: mss ἔελδῶρ 2 ἔσθλαν Schol; mss -on: προδεδεγμ. =
προδεδεγμ. ἔλδῶ L; mss ἔελδῶρ
IBYCUS

16

Cramer Inedita (Oxford): Cadmeid land:—as from Par-
danus comes the patronymic in -is, Dardanis, and from Priamus Priamis, so we ought to find from Cadmus Cadmis. In the form Cadmeis therefore the e is pleonastic, and when Ibycus says:

he lay with a Cadmid maiden,

he uses the correct form.

17

Galen on Hippocrates Epidemics: The word πέμφσίτι seems to have been used of a cloud, according to this line of Sophocles' satyric drama Salmoenus: ' . . . all its face with a πέμφσίτι that presaged fire'; compare Ibycus:

about to drink many a πέμφσίτι,

where the poet employs the expression according to, a proverbial saying used of travellers in a storm. And thus most of the mathematicians say that the word is used of raindrops.

18, 19

Herodian Words without Parallel: No neuter ending in -ωρ, if it be of more than one syllable, has a combination of two consonants before the ω. . . ξόδωρ 'wish,' for the two consonants in this word belong to separate syllables, and Ibycus sometimes uses it in a feminine form, as in this:

not according to their wish

and this:

having made known a noble wish of his

1 the meanings seem to vary among bubble, squall or puff of wind, and ray of light, cf. Pearson Soph. Frag. 337

93
LYRA GRAECA

20

E. M. Vol. 197 Κνάρας. 'Ἰβυκος

ουδέ Κνάρας ο Μιδείων στραταγός
tινές λέγουσιν ἢπ στὸν Κνακάρας γέγονε κατὰ συγκοπήν, ἄλλοι
dὲ ἀπὸ τοῦ κυρᾶ.1 ἔδω oἷ̂ ἢ ἀπὸ τοῦ Κνακάρας συγκριτικοῦ 2 οὐ
pλεονάζει (τὸ a), ἐξν δὲ ἀπὸ τοῦ κυρᾶ 3 πλεονασμῷ τοῦ a οὐ
συν . . .

21

Ἡλ. π.μ.λ. 36. 2 . . . τάφος . . . ὅποτε δὲ ἐπὶ τῆς
ekπλήξεως παραλαμβάνεται, γένος ἐπιδέχεται τὸ οὐδέτερον. 'Ἡ
d' ἄνεώς δὴν ἡμῶν, τάφοσ δὲ οἱ ἤτορ ἅκανε (Π. 23. 93). ἀλλ' ἴσως
ἀφυβόλον: ο λέντοι 'Ἰβυκος διέστειλε τὸ γένος ἐν τῷ πρῶτῳ,
σχέδιῳ τὸ Ὀμηρικὸν μεταλαβὼν. 4 φησὶ γέρν.

dαρὸν παρά οἱ χρόνον ἦστο τάφει πεπαγώς.5

22

Sch. Ap. Rh. 4. 57 [καλφ περιδαιόμαι Ἔνδυμαν] . . . 'Ἰβυκος
dὲ ἐν πρῶτῳ Ἡλίδος αὐτῶν βασιλείσσαλ φησί.

23

Str. 1. 59 [π. νήσοιν τῶν χειρο-ήτων γεγονων κ.τ.λ.]: ἐπὶ
tῆς πρὸς Συρακώτας νῆσον εὖν μὲν γέφυρα ἐστιν ἡ συνάπτουσα
αὐτῆς αὖρος τῆς ἡπείρου, πρῶτερον δὲ χώμα, ὡς φησιν 'Ἱβυκος,
λουαλὸν λίθου ὅν καλεὶ ἐκλέκτον.

Sch. Pind. Α. 1. 1 [κλεινῶν Συρακοσσάν θάλας Ὀρτυγία]:
. . . ἢ δὲ Ὀρτυγία πρῶτερον μὲν αὐτῆς νῆσος εἶτα προσχωσθεῖσα
χερσόνησος γέγονεν ὡς καὶ Ἰβυκος ἱστορεῖ:

. . . παρὰ χέρσον
ἐκλέκτον παλαίμαις βροτῶν6
πρόσθε <δὲ> νῦν πεδ' ἀναριτᾶν
ἰχθυνες ὀφύφαγοι νέμοντο.7

1 E. M.: ms here κναρᾶν 2 ms -κὸν 3 ms κνάρα
4 Lehrs: ms -βαλῶν 5 παρὰ οἱ Herm: ms δάρα: B ὅ
94
IBYCUS

20

Old Etymologicum Magnum 197: Cyaras:—Ibycus:
nor Cyaras the general of the Medians

Some authorities derive this from Cyaxaras by shortening, others from Cyra (?); if it comes from the compound Cyaxaras the a is not pleonastic, but if it comes from Cyra with pleonasm of a . . .

21

Herodian Words without Parallel: τάφος: . . . but when it is used for 'amazement' it is neuter; compare [Homer]:
'She sat for a long while silent, for amazement had come to her heart.' But perhaps this instance fails to convince. Ibycus, at any rate, has distinguished the gender in his first Book, where he follows Homer very closely:

sat for a long time beside him fixed in amazement

22

Scholiast on Apollonius of Rhodes Argonautica ['I burn with love of the fair Endymion']: Ibycus in his first Book makes Endymion king of Elis.

23

Strabo Geography [on islands that have become peninsulas, etc.]: On the island that lies off Syracuse there is now a bridge connecting it with the mainland where there was formerly a mole, according to Ibycus, of 'selected' or unhewn masonry, which he calls 'picked out' [that is, builded].

Scholiast on Pindar ['Ortygia, scion of famous Syracuse']: Ortygia, once an island, later became joined to the mainland; compare Ibycus:

to the dry land builded by mortal hands where once dwelt the flesh-gnawing fishes and the seasnails

1 cf. E.M 542. 51 2 cf. 51 and Ath. 3. 86 b
Lyra Graeca

24

Sch. Theoc. 1. 117 "Apeithias: khrήnē en Sivakousais. fasi diā pelágous 'Alphēivn ἥκειν... ὡς φησιν 'Ibikos paristorōn peri τῆς 'Olimpiaκῆς φάλης.

25

Plut. Qu. Conv. 9.15.2 [tīn koiνά ποιητικῆς καὶ ὀρχηστικῆς]: διο καὶ πεπονθεν ὁ φίλωθεις 'Ibikos ἑποίησε: θάδοικα μῆ τι πάρ θεοῖς ἀμβλακὼν τίμαν πρὸς ἄνθρωπον ἀμείψω.

26


1 Wendel: mss. -πιας

---

1 some words lost here, cf. Ziegler 2 cf. Plat. Phædr. 242 c, Suid. ἀμπλακῶν (ἐστὶ δὲ πρὸς εἰσωσύνην συνάδον τῷ Ἰβικεῖον τοῦτο ῥησείδιον), Synes. Ep. 115 (περί, οὐ παρά, θεῶν) 96
Scholiast on Theocritus: Arethusa—a spring at Syracuse. It is said that the Alpheus came thither through the sea according to Ibycus where he speaks of the Olympian cup.

Plutarch Dinner-table Problems [what characteristics are common to poetry and dancing]: And so he (Simonides?) has felt the fear of which the poet Ibycus says:

I fear I may buy honour among men at the price of sin before the Gods.

Aelian Natural History [on the snake called dipsas]: I must fain charm this beast with a tale, and therefore I will not withhold one I have heard, lest I be thought to be ignorant of it. Report hath it that Prometheus stole the fire, and this tale says that Zeus flew into a rage and gave those who told him of the theft a charm to avert old age. I understand that the recipients of this charm put it upon an ass, and the ass went on before with his pack, and growing thirsty—for it was summertime—betook himself to a spring to get him drink. But the snake that guarded that spring checked his advance, and would have driven him off had he not twisted his head about and bought his friendship with the only gift he had to hand, the charm he carried on his back. The bargain is struck. The ass drinks; the snake sloughs his old age, receiving, they say, the ass's thirst to boot. Well now; is this tale of my own making? No, I cannot claim that for mine which was told before me by Sophocles the tragedy-writer, Deinolochus the rival of Epicharmus, Ibycus of Rhegium, and Aristeas and Apollophonae the writers of comedy.

for παρ θεοίς and ἐφεύρω for ἀμελοίω, Marin. Vit. Procl. 1

perh. ref. to his refusal of the tyranny (Life, p. 83)
LYRA GRAECA

27


<τάχα κεν τις ἀνήρ> Ἑρεδος πότι μάργιον ἤχων στόμα ἀντια ἄδριν ἐμοὶ κορύσσοι.2

28

Chrys. π. ἀποφ. 14 Ἰβυκός ὁ ποιητής οὐτως ἀπεφαινετο· οὐκ ἐστιν ἀποθημένας ξώας ἐτι φάρμακον εὐρεῶν.

29-31 εἰς Γοργών

Sch. Ar. Av. 192 χάους· ἀντι τοῦ ἄερος νῦν, ὡς Ἰβυκός· πωτάται δ᾿ ἐν ἀλλοτρίῳ χάει.3

30

Sch. Ap. Rh. 3, 158 [βὴ δὲ διεκ μεγάρου Δίῳς πάγκαρπων ἀλωήν. | αὐτὰρ ἔπειτα πῦλας ἐξήλυθεν Οὐδόμποιο | αἴθεριας· οἴθεν δὲ καταβάτις ἐστὶ λέπνθος | οὐρανίη· δοῦδὲ πῦλα | ἀπέχουσι κάρμα | οὐρέων ἡλιβάτων | κορυφαί χοθών, ἡχὴ τ᾿ ἀφοῖν | ἥλιους πρωτήσιοι ἐρεύθησατ ἀκτίνεος]. διὰ τούτων τῶν στίχων παραγράφει τὰ εἰρημένα ύπὸ Ἰβυκοῦ, ἐν οἷς περὶ τῆς Γανυμήδους ἀρπαγῆς εἰπεν ἐπὶ τῇ εἰς Γοργίαν ὃς ἂς· καὶ ἐπιφέρει περὶ τῆς Ἕος ὡς ἢπασε Τιθωνών.

1 B πότι Steph: miss potē δὴριν ἐμοὶ κορύσσοι Nauck: miss δὴριν ποιησιοφήρος ςοι, δὴριν ἐνιοικορύσσοι 2 πωτάται Suid: Sch. pot.
Porphyrius on the Harmonics of Ptolemacus: For among those who, though ignorant of music and such arts as are the subject of our present enquiry, wallow nevertheless in sophistical statements, there may well be one—I quote Ibycus—

There may well be one with a mouth greedy of strife who shall rouse battle against me.

Chrysippus Negatives: The poet Ibycus thus expressed himself:

You cannot find a medicine for life when once a man is dead.

Scholiast on Aristophanes Birds: χάος ‘the void’ is here used for the air, as in Ibycus

and flies in a void that is strange to him.²

Scholiast on Apollonius of Rhodes Argonautica ['He went through the all-fruitful garden of Zeus, and then passed out of the lofty portal of Olympus, whence there is a celestial path leading downwards; and two poles rise there, the heads of steepy mountains, summits of the earth, where the risen sun first shines red']. In these lines he is imitating what Ibycus says in his description of the rape of Ganymede in his poem to Gorgias. Ibycus there adds how the Dawn carried off Tithonus.

¹ cf. Suid. s. Χάος ² perh. of the eagle which carried Ganymede to heaven; but the fr. may belong to Bacch. 5. 26.
LYRA GRAECA

31

Sch. Ap. Rh. 3. 106 [τὴς δ' Ἡρῆς δαίμονος ἐπεμάζεστο χείρος].

ραδινής' τρυφερής . . . ἵβυκος δὲ ἐπὶ τῶν τῶν οὐρανῶν βαστα-
ζόντων κύώνας

ραδινοῦς

ἀντὶ τοῦ εὐμεγέθεις λέγει.

32

Ath. 13. 603 d Ῥαδαμάνθους δὲ τοῦ δικαίου ἱβυκὸς ἑραστήν

φησι γενέσθαι Ταλών.

33

Sch. II. 23. 533 (Allen C.R. 1900, p. 241) πρόσωδεν· συνε-

σταλται τὸ ὁμοίον τῷ παρ' ἱβυκῷ

κύματος ἐξόθεν ἄκρου πᾶσα κάλως ἄσιιής.¹

34

Ath. 2. 57 f [π. φων]: ἵβυκος δὲ ἐν πέμπτῳ Μελών περὶ

Μολιονίδῶν φησι·

tοὺς τε λευκίττους κόρους
tῆκα Μολιόνας κτάνων

ἀλικάς ἰσοκαρέας ἐνυγνίους

ἀμφοτέρους γεγαώτας ἐν ὀξείς

ἀργυρέως . . . .²

¹ mss ἐξόθεν and καλῶς
² kórous Diml.: mss κούρ.: ἰσοκαρέας E; cf. Nicand. Th. 812 ἀμφικαρῆς: mss ἰσοκεφάλους:

Mein. ἰσοπάλους

100
IBYCUS

31

Scholiast on Apollonius of Rhodes *Argonautica* ['Hera took her by the slender hand']: ἑδώρα 'slender,' here used to mean 'delicate'... Ibycus speaking of the pillars that support heaven calls them ἑδώνοι slender instead of 'very great.'

32

Athenaeus *Doctors at Dinner*: According to Ibycus, Rhadamanthus the Just was beloved by Talos.

33

Scholiast on the *Iliad*: πρόσπορος ‘from afar’—the ω is shortened; compare ἐξωθεν ‘outside, beyond’ in Ibycus:

Every reef may be safely let out so long as the sail clears the top of the wave.  

34

Athenaeus *Doctors at Dinner* [on eggs]: In the fifth Book of his *Lyric Poems* Ibycus says of the Molionids:

And the white-hors'd lads the children of Molionè I slew, like-aged, equal-headed, single-bodied, born together in a silversn egg.

1 perh. belongs to Stes, cf. him 82  
2 only here is κέλως  
3 Heracles
LYRA GRAECA

35

Sch. Pind. I. 8. 43 Mommsen [μηδὲ Νηρέως θυγάτηρ νεικέων πέταλα δις ἐγγυαλιζέτω | ἀμιων; νεικέων πεταλα. ἀντὶ τοῦ φιλονεικίων τὰ φύλλα, τριπλώσκερον δὲ τῶν φιλονεικίων τὰς στάσεις ἢ τὰ νείκη. ὡς Ἴβυκος.

κλάδον Ἐνυαλίου
καὶ "Ομηρος: "ἔζων Ἀρησ.

36


37

Ath. 2. 39 b [π. νεκταρος καὶ ἀμβροσίας]. Ἴβυκος δὲ φησι τὴν ἀμβροσίαν τοῦ μέλιτος κατ’ ἐπίτασιν ἐννεαπλασίαν ἐχειν γλυκύτητα, τὸ μέλι λέγων ἐνατον εἶναι μέρος τῆς ἀμβροσίας κατὰ τὴν ἡδονήν.

38

Sch. II. 3. 314 Πορφύριος δὲ ἐν τοῖς Παραλελειμμένοις φησίν ὅτι τὸν Ἐκτορα Ἀπόλλωνος υἱὸν παραδίδωσιν Ἴβυκος, Ἀλέξανδρος, Εὐφαρίων, Λυκόφρων.

39


1 mss also Ἴβ. δὲ Ἡσ. 2 reading apparently corrupt

1 Aphrodite’s 2 some words perh. missing here 3 cf.
IBYCUS

35

Scholiast on Pindar ['and let not the daughter of Nereus put into our hands a second time the (ballot-leaves of strife)]: that is 'leaves of contentiousness,' or more figuratively 'the discords of contentiousness,' or 'the contentions.' Compare Ibycus:

the scion of Enyalius

and Homer: 'branch of Ares.'

36

Scholiast on Apollonius of Rhodes Argonautica ['her son']¹: Ibycus² and Hesiod make Love the child of Chaos or Void.

37³

Athenaeus Doctors at Dinner [on nectar and ambrosia]: Ibycus goes so far as to say that ambrosia has nine times the sweetness of honey, for he declares that honey is the ninth part of ambrosia in sweetness.

38⁴

Scholiast on the Iliad: Porphyrius in the Omissions declares that Hector is made the son of Apollo by Ibycus, Alexander [of Aetolia], Euphorion, and Lycophron.

39⁵

The Same ['As Idomeneus strode away, Deiphobus cast at him his shining javelin; for he had ever an abiding hatred of him']: as his rival for the love of Helen, witness Ibycus and Simonides: but Idomenes loved her, not, as Ibycus says, when he was going grey, but . . . ⁶

Eust. 1633. 11, Sch. Pind. P. 9. 113 ⁴ cf. Stes. 25 ⁵ cf. Eust. 944. 43 ⁶ i. e. his love for her was of old and Ib. has mistaken Hom. (cf. II. 13. 361)
40

Sch. Ar. I esp. 714 [καὶ τὸ ξίφος οὗ δύναμαι κατέχειν]. ἂνπερ ὁ Μενέλαος τοῦτον γὰρ φασὶν δρμῆσαντα ἐπὶ τὴν Ἐλένην ἀποβαλεῖν τὸ ξίφος: ἡ δὲ ἱστορία παρὰ Ἰβυκῆς καὶ Εὐριπίδη.

Sch. Eur. And. 628 [οὐκ ἔκτανες γυναῖκα χειρὶν λαβὼν], ἀλλ' ὡς ἐσείδες μαστὸν, ἐκβαλὼν ξίφος [φιλημ' ἐδέξαν πρὸς τινι αἰκάλλων κύνα]. ἰδειων φικόνων ταῦτα παρὰ Ἰβυκῆς: 2 εἰς γὰρ Ἀφροδίτης νᾶιν καταφεύγει ἡ Ἐλένη κάκειθεν διαλέγεται τῷ Μενελάῳ, δ' ὡς ἐρωτοὶ ἀφίησι τὸ ξίφος... τὰ παραπληθίαν στοῦτοι καὶ Ἰβυκὸς δ'. 3 Ρηγίας ἐν διθυράμβῳ φησίν.

41


42

Sch. Ap. Rh. 4. 814 [χρείω μιν καύρης πόσιν ἐμμείναι Λήταο | Μηδείσι].... ὃτι δὲ Ἀχιλλεὺς εἰς τὸ Ἡλύσιον πεδίον παραγενόμενος ἐγνωκε Μηδείαν, πρῶτος Ἰβυκὸς εἴρηκε· μεθ' ὦν Ζικωνίδης.

43

Sch. Pind. Ἀ. 10. 7 [Διουμηδαί δ' ἀμβροτον εἰπά τοι Πλαυ | κωπίς ἐθύκε θεόν]. καὶ οὕτως Ἀργείου ὡς δὲ ἀρετὴν ἀπηλαμασίθη καὶ ἔστι παρὰ τῶν Ἀδριάν Διομήδεια νήσος ἱερά, ἐν ἡ τιμᾶται ὡς θεόν· καὶ Ἰβυκὸς οὕτως...

44


1 cf. Sch. Ar. Lys. 155 2 P: mss τὰ περὶ Ἰβυκὸν

3 Schwartz

104
IBYCUS

40

Scholiast on Aristophanes *Wasps* ['and I cannot hold my sword']: Like Menelaus; for it is said that when he went to attack Helen he dropped his sword; the story is told by Ibycus and Euripides.

Scholiast on Euripides *Andromache* ['you slew not the woman when she was in your power, but when you saw her breast you cast away your sword and received her kiss, fondling a treacherous she-dog']: This has been better arranged by Ibycus, who makes Helen take refuge in the temple of Aphrodite and parley thence with Menelans, who thereupon drops his sword for love of her... Details corresponding <to these are given by Ibycus> of Rhegium in a Dithyramb.

41

Scholiast on Euripides *Hecuba* ['asks that he may receive my sister Polyxena as a sweet offering and honour to his grave']: According to Euripides and Ibycus, she was slain in sacrifice by Neoptolemus.

42

Scholiast on Apollonius of Rhodes *Argonautica* ['he shall be husband of Medea daughter of Aeetes']: ... The marriage of Medea to Achilles on his arrival in the Elysian Plain is first told by Ibycus, and after him by Simonides.

43

Scholiast on Pindar ['The flaxen-haired Grey-Eyed One made Diomed an immortal God']: He too was an Argive, and was immortalised for his valour. On the coast of the Adriatic there is a holy island called Diomedeia in which he is worshipped as a God; compare Ibycus...  

44

Scholiast on Apollonius of Rhodes *Argonautica* ['For whom alone and first and last I loosed my zone']: alone, that is of the male sex; for according to Ibycus Jason had a sister Hippolytē.

1 quotation lost  

2 i. e. my only child
LYRA GRAECA

45

Zen. Parosm. 1. 44. ἄγων πρόφασιν οὐκ ἐπιδέχεται οὔτε φιλία ὁ Μίλων ὁ παροιμιογράφος Ἱδώκειν τὴν παροιμίαν ταύτην φησίν ὡς πρῶτον χρησαμένον τοῦ Ἰβύκου.

ἐ.γ. ἄγων δὲ πρόφασιν οὐκ ἐπιδέχυνται οὔτε φιλία

46

Sch. Ap. Rh. 1. 146 [Διώκλις Λήδη]: . . . ὁ δὲ Ἰβύκος
Πλευρούναν

φησίν.

47

Cram. Α.Ο. 3. 413. 16 ὁ δὲ αὐτὸς Ἐωσφόρος καὶ Ἐσπερος. καίτοι γε τὸ παλαιὸν ἄλλος ἐδοκεὶ εἶναι ὁ Ἐωσφόρος καὶ ἄλλος ὁ Ἐσπερος. πρῶτος δὲ Ἰβύκος ὁ Ῥηγύνος συνήγαγε τὰς προσηγορίας.

ἐ.γ. Ὀἰολύκα, Βριάρηο κόρα

48


ἐ.γ. Οἰολύκα, Βριάρηο κόρα

49

Sch. Λτ. Νυμ. 1051 [Ὡράκλεια λουτρά]. Ἰβύκος φησὶ τοῦ Ὡράκλειον κατὰ δωρεὰν δοῦναι Ἰβύκει

λουτρὰ θερμῶν ύδάτων

ἔξ ἦν τὰ θερμὰ πνεύμα φασίν Ὡράκλεια λέγεσθαι.

1 B, cf. E.M. 213. 33

2 E: mss ἀναδοῦναι

106
IBYCUS

45 1

Zenobius Proverbs:

Contests allow no excuses, no more do friendships.

The proverb-writer Milon calls this proverb Ibycean because it was first used by Ibycus.

46

Scholiast on Apollonius of Rhodes Argonautica ['Aetolian Leda']: Ibycus calls her Leda

of Pleuron

47 2

Cramer Inedita (Oxford): The Dawn-bringer and the Evening Star are the same, though in old days they were thought to be different. Recognition of their identity is first made by Ibycus of Rhegium.

48

Scholiast on Apollonius of Rhodes Argonautica ['Heracles ... bringing the belt of war-loving Hippolyta'] 3]: There are many stories about this belt; some call it Hippolyta's, others Deilyea's; Ibycus is peculiar in saying that it belonged to

Oecolyca daughter of Briareus

49

Scholiast on Aristophanes Clouds ['Heraclean baths']: According to Ibycus Hephaestus gave to Heracles as a gift

baths of warm waters

which according to some authorities is why hot springs are called Heraclean.

1 cf. Ar. Aeh. 392, Plat. Crat. 421 d 2 cf. Ach. Tat. in Arat. 136 Pet. 3 H. carried the belt when he went on foot to Colchis
LYRA GRAECA

50

Str. 6. 271 Ἄλφειέν δὲ Ζώλιος ὄ ρήτωρ ἐν τῷ Τενέδιων Ἐγκυμώφ φησίν ἐκ Τενεδίου Ῥείν, τῶν ὁ Ὀμηρὸν ὕφεγον ὡς μυθογράφον. ἓβυκος δὲ τῶν ἐν Σικυώνι Ἀσσων ἐκ Φρυγίας Ῥείν φησί.

51

Choer. έπαμ. Gr. 4. 267. 17 αὕτη ἡ αἰτιατική, φημὶ δὲ ἡ ἱκτινον κατὰ μεταπλασμὸν γέγονε ἤκτινα . . . ἀσπὲρ ἀλίτροχον ἀλίτροχα

παρ' ἑβύκῳ.

52

Paus. 2. 6. 5 Σικυώνα δὲ οὖν Μαραθῶνος τοῦ Ἐπιστέφως, Μητιώνος δὲ εἶναι τοῦ Ἐρεχθεῶς φαινει. ὁμολογεῖ δὲ σφίσι καὶ Ἀσίως, ἐπεὶ Ἡσίοδος γε καὶ ἓβυκος ὁ μὲν ἐπιστήσεν ὡς Ἐρεχθεῶς εἶν Σικυών, ἓβυκος δὲ εἶναι Πελοπόν φησίν αὐτῶν.

53


54

El. Sorb. (Ε.Μ. 387. 42) ὁ δὲ Ἡρωδιανὸς συντίθεται πρὸ τῷ Ἐτυμολογίων οὕτως λέγοντα. Τῷ παρ’ Ὁμήρῳ ἑτάσιον τινὲς οἶνονται παρὰ τῷ ἐτῶν ἑτάσιον, ἀλλὰ μάχεται ὁ νοῦς· οἱ δὲ οὕτως· ἀπτῶν, ἀντίσιος, συντολῇ

ἀτώσιον

παρ’ ἑβύκῳ· τούτῳ ἄφαρέσει ἑτάσιον.2

1 mss ὁ τῶν
2 mss ἑτήσιον

108
IBYCUS

50

Strabo Geography: The orator Zoilus, in his Eulogy of Tenedos, finds fault with Homer's accuracy as a story-writer, and declares that the Alpheus flows from Tenedos. Ibycus avers that the Sicyonian Asopus rises in Phrygia.

51

Choeroboscus Canons: This is the accusative: I say that ἰκτινον 'kite' becomes by metaplasme ἰκτινα . . . just as we find ἀλπροχα
speeding through the sea¹ instead of ἀλπροχον in Ibycus.

52

Pausanias Description of Greece: They say that Sicyon was not son of Marathon son of Epopeus, but was son of Metion son of Erechtheus, and in this they have the support of Asius, while Hesiod makes him the son of Erechtheus, and Ibycus of Pelops.

53

Philodemus On Piety: Aeschylus in the . . . and Ibycus and Telestes . . . that the Harpies . . .

54²

Etymologicum Sorionicum: Herodian in the first Book of his Etymologies comes to the following conclusion: The Homeric word ἰτώσιος 'fruitless' is thought by some authorities to come from ἴτων 'of years,' but the sense forbids; others say ἀητῶν 'of winds,' adjective ἀητώσιος, with shortening ἄτωσιος, 'like the wind,'
vain
in Ibycus, and with loss of the first syllable ἰτώσιον.

¹ perh. an epithet of Asopus (50) or Alpheus (23)
² cf. E.M. 20. 13, Hesych. ἀητώσιον, E.G. 216. 26
LYRA GRAECA

55, 56

Cramer A.O. 4. 329. 22 ὁ μὲν διὰ τοῦ ὅπως Ῥηγίνων ἐστίν, ἐπεὶ συνεχῆς παρ’ αὐτοῖς ἀπὸ γενικῆς γίνεται. Ἀιάκων

χαῖτας

χαῖτας

57

Et. Gid. 89. 31 ἀτερπνος· ὥτες ὁ ἀγρυπνος παρὰ Ῥηγίνων, ἀς καὶ παρὰ Ἰβύκῳ καὶ Στησιχόρῳ.¹

58

Hesych. βρυαλίκτας πολεμικῶν ὀρχησταὶ·<βρυαλίκται> μενέδουποι

Ἰβυκὸς ἡ Στησιχόρος.²

59

E.M. Vet.

dιέφρασαι

παρὰ Ἰβύκῳ ἐστίν ἐφθαρσαί· καὶ κατὰ πάθος ἐφαρσάι καὶ καθ’ ὑπέρθεσιν ἐφθαρσάι καὶ διέφρασαι· ὥτες Ἴρωδιανὸς.

60

E.M. 428. 28

ἠλπάτω βοῦς

Ἰβυκὸς παρὰ τῇ ἠλπάτῳ.

¹ see Stes. 79 ² see Stes. 80
Cramer *Inedita (Oxford)*: The adjectival ending -ωσιος is used by the Rhegines, who regularly form it from the genitive; Ἄνακων ‘of the Dioscuri,’ Ἄνακώσιος belonging to the Dioscuri

χαρίτων ‘of graces,’ χαριτώσιος graceful

57

*Elymologicum Gudianum*: αὐτερπνος:—used by the Rhegines for ἀγρπνος ‘sleepless,’ as in Ibycus and Stesichorus.

58

Hesychius *Glossary*: βραλίκτα:—war-dancers; compare Ibycus or Stesichorus

war-dancers stedfast in the mellay

59 ²

*Old Elymologicum Magnum*: διέφρασαι

thou art blind (?)

in Ibycus is ἔφαρσαι, by loss of θ (?) ἔφαρσα, and by transposition ἐφαρσα, and so δ.ἐφαρτα. Thus Herodian.

60

The Same:

carried off the oxen

in Ibycus; ἡλασατο is for ἡλάσατο.

1 cf. Ibid. 1.162.15 ² cf. *E.M.*, 273.24
LYRA GRAECA

61
Cram. A.O. 1. 63. 15 καὶ τὴν κλαγγὴ σιτικῆν ἓπεν ὁ Ἠβυκος
κλαγγὴ

62
Hdn. π.μ.λ. 2. 943. 26 Lentz. Διβναφιγενής: ἡ διὰ τοῦ φι
ἐπέκτασις οὐδέποτε θέλει κατ᾽ ἄρχην συντίθεσαι, μόνῳ δὲ παρηκο-
λούθησεν ἐπιρρήματι τῷ Ἰφι  ὁ τοιοῦτον, Ἰφιγένεια, Ἰφικλῆς,
Ἰφιάνασσα, καὶ ὅσα ἄλλα τοιαῦτα ἐστιν: πεπλάνηται οὐν Ἡβυκος
εἰπὼν.

Διβναφιγενής

63
Sch. Ap. Rh. 4. 1348 [στέρφεσιν αἰγείοις ἐξωσμέναι]: τοῖς
dέρμασιν, ἐνθὲν καὶ στερφᾶσαι. Ἡβυκος δὲ
στερφωτήρα στρατὸν
eἰρηκε τὸν ἔχοντα δέρματα.

64
E.M. 763. 41 τραπεζιτῆς διὰ τοῦ οἰκομαίνει τὸν ἐν τῇ συνθήκεις
λεγόμενον τραπεζιτὴν, ἀπὸ τοῦ τραπέζα: διὰ δὲ τῆς οἱ διφθόγχων
tῶν ἐν τῇ τραπέζῃ παριστάμευον, ὡς παρ᾽ Ὀμήρῳ τραπεζὴς
κώνες ἀπὸ τοῦ τραπεζεῦος ἐστιν: τὸ δὲ παρ᾽ Ἡβυκῷ διὰ τοῦ η
τραπεζητῶν κυνῶν  ἐστιν ὡς πλείων πλήων.

1 mss τῇ κλαγγῇ σιτικῇ  2 mss insert ἐν  3 Lehrs: mss φι
4 Ἡ: mss κυνῶν

112
IBYCUS

61

Cramer Inedita (Oxford): Ibycus used κλαγγι with noise for the dative κλαγγη.

62

Herodian Words without Parallel: Αιβυσφρυενής: —the extension [of a noun] with -φι never occurs at the beginning of a compound; this happens only with an adverb, namely ἱφί 'mightily,' as in Ιφιγενεία, Ιϕίκεις, Ιϕιανασσα, and the like. So Ibycus is wrong in using the word Αιβυσφρυενής

Libya-born

63

Scholiast on Apollonius of Rhodes Argonautica ['in goat-pelts clad']: that is 'skins,' whence comes στερφασαι 'to cover with hide'; and Ibycus says hide-clad host for an army that wears skins.

64

Etymologicum Magnum: τραπεζίτης with the ι has the ordinary meaning 'banker' from τράπεζα 'a table'; with the diphthong ει it means 'one who stands beside the table,' as in Homer 'the dogs beside the table,' τραπεζίσεις from τραπεζίεσ; whereas the form with η, τραπεζίτης, used by Ibycus in the phrase

the dogs about the table,
is parallel to πλην for πλείων 'more.'

LYRA GRAECA

65

Plut. Lyv. et Num. 3 ετί δὲ μάλλον ἡ περὶ τὰς παρθένους φυλακὴ κατεσταλται τῷ Νομᾶ πρῶς τῷ βῆλιν καὶ κόσμιον. ἡ δὲ τοῦ Λυκόωρην παντάπασιν ἀναπεπταιμενὴ καὶ ἄθηλας οὕτα τοῖς ποιηταῖς λόγον παρέσχηκεν.

*φανομηρίδας* ¹

τε γὰρ αὐτὰς ἀποκαλοῦσιν, ὡς Ἰβικον, καὶ ἀνδρομανεῖς λοιδοροῦσιν . . .

66

Sch. Pind. O. 9, 129 χάρμα: νῦν ἀντὶ τοῦ χαρά. ὁμηρος δὲ ἐπὶ τῆς μάχης: οἱ δὲ περὶ Ἰβικον καὶ Στησίχορον

χάρμαν ²

τὴν ἑπιδορατίδα φασίν.

67

Oe. Pap. XV 1790³

ἀντ. . . . [τοῖ ¹ κ]αι Δαρδανίδα Πριάμου μέ[γ] [ἀσ]τυ περικλείες ὄλβιον ἡνάρων
["Ἀργ catalogue φυσικοί μεγίστοι βουλαίς
ἐπ. [ξα]μνθᾶς Ἐλένας περὶ εἴδει
6 [δὴ]ριν πολύμυμον ἔχοντες
[πό]λεμον κατὰ δακρύσεντα
[Πέρ]γαμον δ' ἀνέβα ταλαπείριο[ν ἅ]τα
[χρυ]σεθείραν διὰ Κύπριδα.⁵

στρ. [νῦ]ν δὲ μοι οὕτε ξειναπάταν Π[άρι]ν
11 [ἐσ]τ' ἐπιθύμιον οὕτε ταυσφυρον
[ὑμ]νάν Κασσιανδραν

¹ L., cf. Poll. 2. 187, 7. 55, Clem. Al. 4. 128: mss φανομ. 114
Moreover the measures taken by Numa for the protection of virgins aim more at preserving the feminine nature and public decency than those of Lycurgus, which indeed are so entirely free and unfeminine as to have caused remark in poetry; for the poets, for instance Ibycus, call the Spartan girls bare-thighed and use ‘man-mad’ of them as a term of abuse.

Scholiast on Pindar: χάρμα is here used for χαρά ‘joy’; Homer uses it of battle; whereas in Ibycus and Stesichorus (95) it means spear-head.

From a Papyrus of the First Century B.C.:

. . . who set forth from Argos at the best of great Zeus, and upholding an often-sung strife in tearful war for the sake of the form of flaxen-haired Helen, made an end of the city so mighty and rich and renowned of Dardanid Priam, and the vengeance of Heaven went up on long-suffering Pergamum because of the golden-tressed Cypris. But now ’tis my will to sing neither of Paris the host-cheater nor yet of slim-ankled Cassandra and other the
LYRA GRAECA

[Πρι]άμοιό τε παίδας ἄλλους

ἀντ. [Ὑπο]ίας θ' ὑψιπύλοιο ἄλωσιν, ὦ γ'
15 [οὐκ] ἄρ' ἀνώνυμον· οὔδ' ἐπ[ἔλευσομαι] 1
[ἡρ]ών ἄρεταν
[ὑπ]ὲράφαινον οὔστε κοίλαι

ἐπ. [να]ές πολυγόμφοι ἔλευσαν
[Ὑπ]οία κακὸν ἡροας 2 ἐσθλούς·
20 [τῶν] μὲν κρείων Ἀγαμέμνων
ἀρχὲ Πλεισθενίδας Βασιλεὺς ἄγος ἀνδρῶν

στρ. καὶ τὰ μὲ[ν ἄν] Μοίσαι σεσοφισμένα
ἐν Ἐλικωνίδες ἐμβαίειν ὀπί, 3
25 θνατὸς δ' οὐ [κε]ν ἀνήρ
dιερο[ς] τὰ ἐκαστα 4 ἐποι

ἀντ. ναὐν, ὧ[ς Με]ν ἔλασθ ἀπ' Ἀὐλίδος
Ἄγαθον διὰ [πό]ντον ἀπ' Ἄργεως
ἡλύθε [Δαρδανία]ν
30 ἵπποτρόφῳ[ν, ὡς δ]ὲ φῶτες

ἐπ. χαλκισπι[δες, υ]ες Ἁχαιῶν
tῶν μὲν προφερέστατος αἰχμὰ
[ἡλθε]ν 5 πόδ[ας ὡ]κὼς Ἁξιλλεύς
[kαὶ μέ]γας ἔλαμμόνιοι ἄλκιμ[ος Αἴας]
35 [. . .] ρ ατ[. . . . ar]γυρος.

στρ. [. . . . .]ος ἀπ' Ἄργεως
 [. . . . .]ς ἐς Ἰλιον
 [. . . . . .] [. . . . .]
 [. . . . . . . .]

ἀντ. [. . . . . .] ἐχρυσεόστροφος

1 E: ἐπανέρχομαι  2 P ἦρως  3 E, i. e. Forl of
116
IBYCUS

children of Priam with the taking of Troy the high-gated, for all 'tis so glorious a theme; nor shall I recount the proud valour of the Heroes, the Heroes so noble whom the hollow ships with their nailed sides brought unto Troy for her mischief, of whom Agamemnon was chief, the Pleisthenid king, the leader of men, the son of a noble father, to wit of Atreus.

On such tasks may the well-skilled voice of the Muses of Helicon enter, but never a mortal alive could tell of all the doings of the ships, how came Menelaus from Aulis across the Aegean Sea from Argos to Dardany nurse of horses, and how came those brazen-targeted wights, the sons of the Achaeans, of whom the most eminent in battle came swift-foot Achilles and the great and courageous Aias son of Telamon ...

1 the missing strophe prob. contained a ref. to Tencer and the horses of Laomedon, which are apparently the subject of a mutilated scholion

which through γοπί P's λογ[φ?] is perh. a correction: Hunt prints σεσοφισσέναι which is prob. what P intended 4 P prob. [σκαταί]τανεκαστα 5 E; for hiatus cf. 2. 6: Hunt [βαίν]ε[ι]
Ταλλίς ἔγεινατο, τῷ ὅρᾳ Τρωίλον ὦ σεί χρυσὸν ὅρει-χάλκῳ τρὶς ἀπεφθοῦν ἥδη ἐπ. Τρώως Δαναοὶ τ' ἐρόεσσαν μορφὰν μάλ’ εἰσκον ὁμοίον. τοῖς μὲν πέδα κάλλεος αἰέν’ καὶ σὺ, Πουλύκρατες, κλέος ἄφθιτον ἐξεῖσι ὡς κατ’ ἀοίδαν καὶ ἐμὸν κλέος.

1 Ρ εγὴν. 2 Ρ πολύκ.
IBYCUS

and the son of gold-girt Hyllis, aye and he to whom Troilus for loveliness of form was likened forthwith both by Trojan and Danaan even as gold thrice refined might be likened to mountain copper.

Their it is to share beauty for ever, and thine, too, Polyerates, shall be a glory, even as my glory in song, unfading.
ΑΝΑΚΡΕΟΝΤΟΣ

Βίος

Str. 14. 644 καὶ ἡ Τέως δὲ ἐπὶ χερσονήσῳ ἵδρυται λιμένα ἐχοῦσα· ἐνθέντ' ἐστίν Ἀνακρέων ὁ μελοποιὸς, ἑφ' οὐ Τηϊοι τὴν πόλιν ἐκλιπόντες εἰς Ἀβδηρα ἀποφήγησαν Ὀρακίαν πόλιν, οὐ φέροντες τὴν τῶν Περσῶν ὑβρίν, ἀφ' οὐ καὶ τοῦτ' ἔριθαι Ἀβδηρα καλὴ Τηϊῶν ἀποικία. πάλιν δ' ἐπανηλθόν τινες αὐτῶν χρόνῳ ύστερον.

Aristox. Frag. Hist. Gr. 2. 279. 23 φ' γάρ καὶ ἢδ' ἔτη ἐγγίστα ἀπὸ τῶν Ἰραϊκῶν ἐστορεῖται μέχρι Ξενοφόνου τοῦ φυσικοῦ καὶ τῶν Ἀνακρέοντος τε καὶ Πολυκράτους χρόνων καὶ τῆς ὑπὸ Ἀριστοκράτου τοῦ Μηδοῦ Ἰώνων πολιορκίας καὶ ἀναστάσεως ἢν Φωκαεῖς φυγόντες Μασσαλίαν ὄκησαν.

Euseb. Ol. 62. 2: Anacreon lyricus poeta agnosticur.

Suid. Ἀνακρέων Τηϊὸς, λυρικὸς, Σκυθῖον νύς· οἱ δὲ Εὐμήλου, οἱ δὲ Παρθενίου, οἱ δὲ Ἀριστοκρίτου ἐδοξασαν, ἐγραψεν ἑλεγεῖα καὶ ἴμβους, Ἰάδι πάντα διαλέκτω. ἔγονε κατὰ Πολυκράτην τὸν Σάμου τύραννον, Ὄλυμπιάδε ξιβ'. οἱ δὲ ἐπὶ Κῦρου καὶ Καμβύσου τάττουσιν αὐτὸν κατὰ τὴν ξε' Ὅλυμπιάδα· ἐκπεσῶν δὲ Τέω διὰ τὴν Ἰστιαίου ἐπανάστασιν ὄκησεν

1 mss νβ'
2 mss νε'
ANACREON

Life

Strabo Geography: Teos is built on a peninsula and has a harbour. It is the birthplace of the lyric poet Anacreon, in whose time the inhabitants left their city and founded Abdera in Thrace because they would not endure the Persian yoke—whence the saying: ‘Abdera, fair new home of them of Teos,’—though indeed some of the Teians returned in later days.

Aristoxenus Histories: Approximately 514 years are represented as having elapsed between the Trojan War and the times of the physical philosopher Xenophanes, of Anacreon and Polycrates, and of the blockade of Ionia by Harpagus the Persian and the migration of the Phocaeans to Marseilles to escape it.


Suidas Lexicon: Anacreon: Of Teos, a lyric poet, son of Seythinus or, according to other varying authorities, of Eumelus, Parthenius, or Aristocritus. He wrote elegiac and iambic poems, all in the Ionic dialect. He was contemporary with Polycrates tyrant of Samos, that is, of the 62nd Olympiad, though some authorities put him in the time of Cyrus and Cambyses, that is, in the 65th (B.C. 520-517). Driven from Teos through the revolt of
LYRA GRAECA

"Αβδηρα ἐν Θράκη. βίος δὲ ἦν αὐτῷ πρὸς ἔρωτας παιδῶν καὶ γυναικῶν καὶ φόδας. καὶ συνέγραψε παροιμία τε μέλη καὶ ἱώμβους καὶ τὰ καλούμενα Ἀνακρεόντεια.

Hdt. 3, 121 [π. αἰτιῶν τῶν τοῦ θανάτου τοῦ Πολυκράτους]. οἱ δὲ ἐλάσσονες λέγουσι πέμψαι Ὀροῖτεα ἐς Σάμον κύρικα ὅτεν δὴ χρήματος δεησόμενοι οὐ γὰρ δὴν δὴ τοῦτο γε λέγεται καὶ τὸν Πολυκράτεα τυχεῖν κατακείμενον ἐν ἀνδρεία, παρεῖναι δὲ οἱ καὶ Ἀνακρέοντα τοῦ Τήμων καὶ κως, εἰτ’ ἐκ προνοίας αὐτῶν κατηλογέοντα τὰ Ὀροῖτεω πρὴγματα, εἴτε καὶ συντυχία τις τοιαύτη ἐπεγένετο τοῖς τε γὰρ κύρικα τῶν Ὀροῖτεω παρελθόντα διαλέγεσθαι καὶ τὸν Πολυκράτεα, τυχεῖν γὰρ ἐπεστραμμένον πρὸς τὸ τοῖχον, οὔτε τι μεταστραφῆναι οὔτε ὑποκρίνασθαι.

Str. 14. 638 [π. Σάμου]. αἱ μὲν οὖν τυραννίδες ἐκμασαν κατὰ Πολυκράτη μάλιστα καὶ τὸν ἀδελφὸν αὐτοῦ Συλοσῶντα. ἦν δ’ ὁ μὲν καὶ τύχη καὶ δυνάμει λαμπρός ὡστε καὶ θαλαττοκρατήσατ . . . τοῦτο συνεβίωσεν Ἀνακρέον ὁ μελοποιός καὶ δὴ καὶ πᾶσα ἡ ποίησις πλήρης ἐστὶ τῆς περὶ αὐτοῦ μνήμης.

Him. Or. 31. 4 ἦν Πολυκράτης ἐφιβος· ὁ δὲ Πολυκράτης οὕτος οὐ βασιλεὺς Σάμου μόνον, ἀλλά καὶ τῆς Ἑλληνικῆς ἀπάσης θαλάσσης ὕφ. ἦς γαία ὀρίζεται· ὁ δὴ γοῦν τῆς Ῥώδου (?). Πολυκράτης ἦρα μουσικῆς καὶ μελῶν, καὶ τὸν πατέρα ἐπειθε συμπράξαι αὐτῷ πρὸς τὸν τῆς μουσικῆς ἔρωτα. ὁ δὲ Ἀνακρέοντα τὸν μελοποιὸν μετα-
LIFE OF ANACREON

Histiaeus he colonised Abdera in Thrace. His life was devoted to love and song. He wrote drinking-songs and iambics and the poems called *Anacreontea.*

Herodotus *Histories* [on the causes of the death of Polycrates]: The following is the less generally received account. A herald sent by Oroetes to Samos demanding a sum of money the amount of which is not given, found Polycrates reclining in the dining-hall and with him Anacreon of Teos. Somehow, whether by accident or because Polycrates wished to show his contempt of Oroetes, it came about that when the man approached and began to speak, Polycrates, who lay with his face to the wall, made no attempt either to turn round or to answer him.

Strabo *Geography* [on Samos]: These despotisms culminated in Polycrates and his brother Syloson. The former by fortune and power became so great as to rule the seas. . . . Under his roof lived the lyrist Anacreon, whose poetry abounds with references to him.

Himerius *Declamations*: Polycrates was then a youth. Now the elder Polycrates was not only king of Samos but ruled all the inner seas of Greece. The younger Polycrates loved music and poetry, and urged his father to help him to indulge his love of music. So his father sent for the lyric poet

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1 these are really late imitations of his 'Hemimambics' such as 75, see vol. iii: for his supposed invention of the barbiton see Ath. 4. 175.e (above, p. 83)  
2 mss. 'Pol. of Rhodes,' which must be corrupt

---

1 mss ἐφ'
πεμψάμενος δίδωσι τῷ παίδι τοῦτον τῆς ἐπιθυμίας διδάσκαλον, ὥφ’ ὁ τὴν βασιλικὴν ἀρετὴν ο παῖς διὰ τῆς λύρας ποιοῦν, τὴν Ὄμηρικὴν ἢμελλε πληρώσειν εὐχὴν τοῦ πατρὸς Πολυκράτους πάσιν 1 κρείσσων ἐσώμενοι.

Ibid. 5. 3 ἔχαιρε μὲν Ἀνακρέων εἰς Πολυκράτους στελλόμενος τὸν ξανθὸν Μεγίστην 2 προσφθέγξασθαι: ἢδυ δ’ ἦν καὶ Πινδάρῳ προσεπεῖν πρὸ τοῦ Δίος τὸν Ἰέρωνα . . .

Ibid. 30 (Schenkl) ὡδὲ δὲ ὁ Ἀνακρέων τὴν Πολυκράτους τύχην Σαμίων τῇ θείᾳ πεμπόντων 3 τὰ ἱερά.

Max. Tyr. 21. 7 τοιαύτην φασὶ τὸν Ἀνακρέοντα ἐκεῖνον τοῦ Τῆιον ποιητὴν δοῦναι δίκην τῷ Ἱερωτ. ἐν τῇ τῶν Ἰωνῶν ἀγορᾷ ἐν Πανιωνίῳ ἐκόμιζεν τίτθη βρέφος· ὁ δὲ Ἀνακρέοων βαδίζων μεθύων ἰάχων 4 ἐστεφανωμένοις, σφαλόμενος 5 ὥθει τὴν τίτθην σὺν τῷ βρέφει καὶ τι καὶ εἰς τὸ παιδίον ἀπερρίψειν βλάσφημον ἔπος· ἡ δὲ γυνὴ ἄλλο μὲν οὐδεν ἐχαλέπησεν τῷ Ἀνακρέοντι, ἐπηύξατο δὲ τῶν αὐτῶν τοῦτον υβριστὴν ἀνθρώπον τοσαῦτα καὶ ἐτι πλείω ἐπαινέσαι ποτὲ τὸ παιδίον ὅσα νῦν ἐπηράσατο. τελεὶ τάντα ὁ θεὸς· τὸ γὰρ παιδίον ἐκεῖνο ὅ δ’ ἀνεκθεν γίγνεται Κλεόβουλος ὁ ὁραίότατος, καὶ ἀντὶ μικρᾶς ἀρὰς ἐδωκεν ὁ Ἀνακρέων Κλεόβουλῳ δίκην δ’ ἐπαίνων πολλῶν.

Ibid. 37. 5 οὔτω καὶ Ἀνακρέων Σαμίοις Πολυκράτην ἦμέρωσεν κεράσας τῇ τυραννίδι ἔρωτα,

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1 mss τῷ πατρὶ Πολυκράτει πάντων Ξάνθιππον 2 Wil: mss μέγαν 3 mss πέμπουσαν 4 Hobein: mss ἀκων
LIFE OF ANACREON

Anacreon, and gave him to his son to teach him his heart's desire; and under him the lad, labouring with the lyre at royal virtue, seemed likely to fulfil the prayer of which Homer speaks, by surpassing his father Polycrates in all accomplishments.¹

The Same: Anacreon rejoiced, when summoned to the court of Polycrates, to address the flaxen-haired Megistes; sweet it was to Pindar to salute Hiero before Zeus . . .

The Same: Anacreon sang the praise of the fortunes of Polycrates when the Samians gave offerings to the Goddess.

Maximus of Tyre Dissertations: Anacreon, the poet of Teos, is said to have been punished by Love in the following way. One day at the Pan-Ionian Festival a nurse was carrying a baby in the Ionian Meeting-Place,² when Anacreon came along tipsy and shouting with a wreath on his head, and stumbling against the woman and her charge let fall some words of abuse. The indignant nurse contented herself with expressing a pious wish that the very scoundrel who now cursed the child should live to praise him in still stronger terms—which indeed was the fact; for the God heard her prayer and, the child growing to be the lovely Cleobulus, Anacreon expiated a little curse with manifold praise.

The Same: Anacreon, too, mitigated the tyranny of Polycrates over the Samians by mingling it with

¹ Il. 6. 476 ff. ² on Mt. Mycale

5 mss σφαλλά.
Σμερέδιον καὶ Κλεοβούλου κόμην καὶ κάλλος 1 Βασθύλλον καὶ ὀδη Ἰωνικήν. 2

Sch. Pind. Isth. 2. 1 'Ανακρέοντα γοῦν, ἐρωτηθέντα φασὶ διατὶ οὐκ εἰς θεοὺς γράφει ὠμοιός ἄλλ' εἰς παῖδας, εἰπεῖν 'Οτι οὕτωι ἠμῶν θεοὶ εἰσι.'

Ar. Thesp. 159

ἀλλως τ' ἀμοισον ἔστι ποιητὴν ἰδεῖν ἀγρεῖον ὑντα καὶ δασύν' σκέψαι δ' ὁτι "Ἰβυκος ἐκείνος κ' Ἀνακρέων ὁ Τῆιος κ' Ἀλκαῖος, οἴπερ ἄρμονιάν ἐχύμισαν, ἐμιτροφόρουν τε καὶ διεκινοῦνθ' ὁδὲ πως 3 . . .

[Plat.] Hipparch. 228 b . . . Ἰππάρχῳ, ὃς τῶν Πεισιστράτου παῖδων ἦν πρεσβύτατος καὶ σοφώτατος, ὃς ἄλλα τε πολλὰ καὶ καλὰ ἔργα σοφίας ἀπεδείξατο καὶ τὰ 'Ὁμήρου ἔπη πρώτος ἐκόμισεν εἰς τὴν γῆν ταυτην', καὶ ἤμαγκασε τοὺς Ῥαψώδους Παναθηναίους ἐξ ὑπολήψεως ἐφεξῆς αὐτὰ διέναι, ὥσπερ νῦν ἔτι οἴδε ποιοῦσιν, καὶ ἔπε 'Ἀνακρέοντα τὸν Τῆιον πεντήκονταραν στείλας ἐκόμισεν εἰς τὴν πόλιν, Σιμωνίδην δὲ τὸν Κεῖον ἀεὶ περὶ αὐτὸν εἶχεν μεγάλοις μισθοῖς καὶ δόροις πείθων ταύτα δ' ἐποίει βουλόμενος παιδεύει τοὺς πολίτας, ἢν ὡς βελτίωτον ὠντων αὐτῶν ἄρχοι, οὐκ οἰόμενος δεὶν οὐδενὶ σοφίας φθονεῖν ἅτε ὃν καλὸς τε κἀγάθος.

Plat. Charm. 157 ε οὐ γὰρ οἴμαι ἄλλον οὐδένα τῶν ἐνθάδε ράδιως ἢν ἔχειν ἐπιδείξαι ποιαί δύο

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love, to wit with the locks of Smerdies and Cleobulus, the beauty of Bathyllus, and Ionian song.¹

Scholiast on Pindar: It is said that when Anacreon was asked why he did not write hymns to the Gods, but to his loves, he replied 'Because our loves are our Gods.'

Aristophanes Thesmophoriazusae: It is particularly unrefined of a poet to be boorish and unkempt. Just think how master-cooks of music like the great Ibycus and Alcaeus and Anacreon of Teos wore the cap of luxury and danced like this [i.e. in the Ionian way] . . .

[Plato] Hipparchus: . . . to Hipparchus the eldest and wisest of the sons of Peisistratus, who among other fine ways showed his wisdom not only in being the first to bring the works of Homer to this country and compelling the minstrels, as my friends here still do, to recite them in relays from beginning to end at the Panathenaic Festival, but in sending a fifty-oared galley to fetch Anacreon of Teos to Athens, and in inducing Simonides of Ceos by high pay and valuable presents to be in continual attendance upon him. This he did in order to educate his fellow-citizens and make them loyal subjects, because he believed, like a true man of culture, that wit and wisdom should never be despised.

Plato Charmides: I hardly believe that anybody in

¹ cf. Hor. Epod. 14

³ Rogers: mss διεκαυοῦτ' Ἰωνικός
οίκιαi συνελθοῦσαι εἰς ταύτων τῶν Ἀθήναςν ἐκ τῶν εἰκότων καλλίων ἀν καὶ ἀμείων γεννήσειαν ἢ εἴς ὄν σὺ γέγονας. ἦ τε γὰρ πατρός ὑμῖν οίκια, ἡ Κριτίου τοῦ Δροπίδου, καὶ ὑπὸ Ἀνακρέοντος καὶ ύπὸ Σόλωνος καὶ ύπὸ Ἀλλων πολλῶν ποιητῶν ἐγκεκωμιασμένη παραδέδοται ἡμῖν ὡς διαφέρουσα κάλλει τε καὶ ἁρτῇ καὶ τῇ ἄλλῃ λεγομένῃ εὐδαιμονίᾳ, καὶ αὐ ἦ πρὸς μητρὸς ὡσαύτως ... 

Sch. Aesch. P.Γ. 128 ... ἐπεδήμησε γὰρ (ὁ Ἀνακρέος) τῇ Ἀττικῇ Κριτίου ἔρων, καὶ ἱρέσθη λίαν τοῖς μέλεσι τοῦ τραγικοῦ.

Him. Or. 22. 5 ἦρμοσε μὲν καὶ Ἀνακρέων μετὰ τὴν νόσου τὴν λύραν, καὶ τοὺς φίλους ἐρωτας αὐθις διὰ μέλους ἡσπάζετο ... 

Ath. 13. 600 d [π. ἐρωτος]: ὅν ὁ σοφὸς ὑμῶν αἰεὶ ποτε Ἀνακρέων πᾶσιν ἑστιν διὰ στόματος. λέγει ὁν περὶ αὐτοῦ καὶ ὁ κράτιστος Κριτίας τάδε: 

τὸν δὲ γνωαίκειων μελέων πλέξαιντα ποτ' ὀδᾶς ἢδον Ἀνακρέοντα Τέως εἰς Ἐλλάδ' ἀνήγεν, συμποσίων ἐρέθισμα, γνωαίκων ἡπερόπευμα, αὔλων ἀντίπαλον, φιλοβάρβιτων, ἢδον, ἄλυπον, ὀὕποτε σου φιλότης γηράσεται οὐδὲ θανεῖται ἑστ' ἄν υδωρ οἰνώς συμμεμενύμενον κυλίκεσι παῖς διαπομπεύῃ προπόσεις ἐπιδέξια νωμῶν, παυνυχίδας θ' ἵερας θῆλεις χοροὶ ἀμφιέπωσιν, πλάστινεζ' θ' ἡ χαλκοῦ θυγάτηρ ἐπ' ἀκραίσι καθίζῃ κοττάβου ψηλοῦ ¹ κορυφαῖς Βρομίου ψακάδεσσιν.

¹ Kαίβ: mss υψηλαῖς
this city could point to two Athenian houses which have united to produce so true a nobleman as the two from which you spring. The fame of your father's family, the house of Critias son of Dropides, has come down to us crowned with the praises accorded it by Anacreon, Solon, and many other poets for the beauty, the virtue, and the prosperity as it is called, of those who have belonged to it; the same is true of your mother's.

Scholiast on Aeschyatus *Prometheus Bound*: For Anacreon lived some time in Attica in the days of his passion for Critias, and took delight in the lyrics of Aeschyatus.¹

Himerius *Declamations*: Anacreon tuned his lyre after the plague² and welcomed his dear loves (or his friends the Loves) again with music.

Athenaeus *Doctors at Dinner*: Love is the almost constant theme of the wise Anacreon who is so familiar to us all. Compare the excellent Critias: 'Teos brought unto Greece that sweet old weaver of womanish song, rouser of revels, cozener of dames, rival of the flute, lover of the lyre, the delightful, the anodyne. Never shall love of thee, Anacreon, grow old or die, so long as serving-lad bears round mixed wine for cups and deals bumpers about board, so long as maiden band does holy night-long service of the dance, so long as the scale-pan that is daughter of bronze sits upon the summit of the cottabus-pole ready for the throwing of the wine-drops.

¹ cf. fr. 39: An. may not have died till 488: Aesch. first exhibited in 499
² or his illness
Val. Max. 9. 8 sicut Anaerconti quoque, quem usitatatem humanae vitae modum supergressum passae uvae suco tenues et exiles virium reliquias foventem unius grani pertinaciae in aridis faucibus mora

absumpsit.

Paus. 1. 25. 1 esti de eis tē Θηριαίων ἄκροπόλει καὶ Περικλῆς ὁ Σαυνίττπος καὶ αὐτὸς Ἐανθιππος, ὅς ἐναυμάχησεν ἐπὶ Μύκαλη Μήδοις. τοῦ δὲ τοῦ Σαυνίττπον πλησίον ἔστηκεν ὁ Ανακρέων ὁ Τήιος, πρῶτος μετὰ Σατρφῶ τὴν Λεσβίαν τὰ πολλὰ ὄν ἐγραψε ἑρωτικὰ ποιήσας· καὶ οἱ τὸ σχῆμα ἐστὶν οἰον ἄδοντος ἀν ἐν μέθῃ γένοιτο ἄνθρώπου.

 Anth. Pol. 7. 24

’Ἡμερὰ πανθέλκτειρα, μεθυτρόφη μῆτερ ὅπωρας, οὐλῆς ἐς σκολίων πλέγμα φύεις ἐλικος,

Τηίον ἡβησείας Ἀνακρείων τοῖς ἀκρῇ

στήλῃ καὶ λεπτῷ χώματι τούδε τόφου,

ὡς ὁ φιλάκρητός τε καὶ οὐροβαρής φιλοκόμωιν

παννυχίσιν κρούων τὴν φιλοπαιδα χέλιν

κήν χθονί πεπτήθης κεφαλῆς ἐφύπερθε φέροιτο

ἀγλαίν ὤραιον βότρυν ἀπ’ ἄκρεμόνων,

καὶ μιν ἅμι τέγγον νυστερὰ δρόσως, ἂς ὁ γεραιὸς

λαρότατον μαλάκων ἐπνεεν ὑδ στομάτων.

Ibid. 25

Οὗτος Ἀνακρείων, τὸν ἀφθιτον εἶνεκα Μουσ-σέων

ὑμνοπόλον, πάτρης τύμβος ἔδεκτο Τέω,
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[Lucian] Longevity: The lyric poet Anacreon lived eighty-five years, the lyric poet Stesichorus the same, and Simonides of Ceos over ninety.

Valerius Maximus Memorable Deeds and Sayings: . . . as in the case of Anacreon, who outlived the common span of human life, only to perish while nursing what poor strength was left him with a cup of raisin-wine, by the sticking of an obstinate grape-stone in his withered throat.

Pausanias Description of Greece: On the Athenian Acropolis there are statues of Pericles son of Xanthippus and his father also who fought the Persians at Mycalê. Near Xanthippus stands Anacreon of Teos, the first poet excepting Sappho of Lesbos to make his chief theme love. The statue represents him as one singing in his cups.

Palatine Anthology: All-enchanting nurse of the wine, mother of fruit who bringest forth the crooked plait of the twisting tendril, grow lush and long, thou Vine, a-top the stone and little mound that are the tomb of Teian Anacreon; so shall the tippling friend of neat liquor, who thrummed in night-long revel the lute of a lover of lads, yet sport above his buried head the glorious cluster of some teeming bough, and be wet evermore with the dew whose delicious scent was the breath of his mild old mouth.

The Same: This tomb in his native Teos hath received one whom the Muses made an immortal

1 Madv: mss ωυρωρ 2 wrongly ascribed to Simonides
3 Heck: mss φιλοκωμος (-μο) πανυχιος 4 mss λαρωτερου

k 2
ὡς Χαρίτων πνεύοντα μέλη πνεύοντα δ’ Ἐρώτων, τῶν γυλκῶν ἐς παιδῶν ἴμερον ἱμοσάτο. μοῦνον ἐν Ἀχέροντι βαρύνεται, οὐχ ὅτι λείπων ἴμελιον Λήθης ἐνθαδ’ ἐκυρσε δόμων, ἀλλ’ ὅτι τῶν χαρίεντα μετ’ ἤθεοισι Μεγιστέα καὶ τῶν Σμερδίων Θρήκα λέοιπε πόθον. μολπῆς δ’ οὔ λήθει μελιτερπέος, ἀλλ’ ἐτ’ ἐκείνον βάρβιτον οὐδὲ θανῶν εὖνασεν εἰν Ἁίδη.

Him. Or. 19 Schenkl Hermes 1911 p. 416 Σαπφώ καὶ Ἀνακρέων ὄσπερ τι προοίμιον τῶν μελῶν τὴν Κύπριων ἰναβοίωντες οὐ παύονται.

Ibid. 29. 3 κοσμεῖ μὲν γὰρ Ἀνακρέων τὴν Τηύων πόλιν τοῖς μέλεσι κικείθεν ἂγει τοὺς ἔρωτας.

Ath. 15. 694 a [π. σκολίων]. . . . ὡς Ἀριστοφάνης παρίστησιν ἐν Δαιταλέους λέγων οὔτως. Ἀν ὤν δὴ μοι σκόλιον τι λαβὼν Ἀλκαίον κ’ Ἀνακρέοντος.

Anth. Pal. 4. 1. 35 Μελεάγρου Στέφανος: ἐν δ’ ἀρ’ Ἀνακρείοντα, τὸ μὲν γυλκὺ κεῖνο μέρισμα νέκταρος εἰς δ’ ἐλέγοις ἀσπορον ἀνθέμιον.

Ibid. 9. 239 Κριναγόρου εἰς Ὁμβλον λυρικῆν Ἀνακρέοντος:

Βίβλων ἡ γυλκέρη λυρικῶν ἐν τεῦχει τῶδε πεντάς ἀμμήτων ἐργα φέρει Χαρίτων, Ἀνακρέοντος ὡς ὁ Τήνως δόναξ ἐγραψεν ἡ παρ’ οὖν οὖν ἡ σὺν ἰμέροις.
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bard, one who married unto the sweet desire of lads' songs redolent of the Graces and redolent of the Loves; in the land of the dead, Anacreon hath but one trouble, and it is not that he hath quitted the sunlight to go to the house of Oblivion, but rather that he hath left behind him the fair stripling Megisteus and the Thracian love of Smerdies. For his sweet delightful music he forgetteth not, nay, giveth that lyre of his no rest even there in death.

Him, Declamations: Sappho and Anacreon never cease to call upon Cypris as a sort of prelude to their poems.

The Same: Anacreon adorns the city of Teos with his poems and thence derives his loves.

Athenaeus Doctors at Dinner [on drinking-songs]: Compare what Aristophanes says in the Banqueters, 'Take and sing me a drinking-song of Alcaeus or Anacreon.'

Palatine Anthology The Garland of Meleager: And Anacreon he twined therein, that honeysuckle which is one of the sweet ingredients of nectar but may not be sown in elegiac verse.¹

The Same: Crinagoras on Anaereon's Book of Lyrics: The delicious five lyric books in this volume² carry those works of the peerless Graces which were written by the Teian pen of Anacreon over the wine or with the Loves. We come as a

¹ Anacreon's name can be got into elegiac metre only by a make-shift
² or perch. box (= capsu)
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dōron δ' eis ierēn 'Αντωνίη ἤκομεν ἠδ', κάλλεις καὶ πραπίδιων ἔξω' ἐνεγκαμένη.

Cic. T.D. 4. 71 nam Anacreontis quidem tota poesis est amatoria.

Ath. 14. 635 c καὶ ο μὲν Ποσειδώνιος φησιν τριῶν μελωδιῶν αὐτῶν (τὸν Ἀνακρέοντα) μυθο-

νεέν, Φρυγίου τε <καὶ Δωρίου> καὶ Λυδίου·

ταῦταις ἄρ μόναις τὸν Ἀνακρέοντα κεχρῆσθαι.

Ibid. 15. 671 f Ἀρίσταρχος ὁ γραμματικότατος, ἑξηγούμενος τὸ χωρίον (Ifr. 45), ἐφη ὅτι

λύγοις ἑστεφανοῦντο οἱ ἄρχαιοι. Τέναρος δὲ ἀγροῖκων εἶναι λέγει στεφάνωμα τὴν λύγον, καὶ

οἱ ἄλλοι ἑξηγηταί ἀπροσδιόνυσά τινα εἰρήκασιν

περὶ τοῦ προκειμένου.

Ael. N.1. 7. 39 πρὸς δὲ τοὺς μοιχῶντας τὸ

λεχθὲν (Ifr. 52), καὶ μέντοι καὶ φάσκοντας δεῖν

ἐροῦσθης γράφειν ἀντίλεγει κατὰ κράτος Ἀριστο-

φάνης ὁ Βυζάντιος, καὶ ἐμέγε αἱρεῖ τῇ ἀντιλογίᾳ.

Sen. Ep. 88 quattuor milia librorum Didymus

grammaticus scripsit. misererer si tam multa super-

vacua legisset. in his libris de patria Homerī

queritur, in his de Aeneae matre vera, in his

libidinosior Anacreon an ebriosior vixerit, in his an

Sappho publica fuerit, et alia quae erant dediscenda

si scires; i nunc et longam esse vitam nega.

1 cf. 96 (Chamaeleon), and 52, where the ref. to Zenodotus

perh. indicates that he compiled an edition of A.

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gift for the birthday of Antonia, whose looks like her wit are beyond compare.

Cicero Tusculan Disputations: Anacreon's poetical works are entirely erotic.

Athenaeus Doctors at Dinner: According to Poseidonius, Anacreon mentions three musical modes, the Phrygian, the Dorian, and the Lydian, these being the only modes he ever uses.

The Same [on fr. 45]: The great grammarian Aristarchus says in his note on these lines that the ancients used garlands of willow. But Tenarus declares that such garlands are not used by persons of refinement, and the other commentators have made irrelevant remarks upon the passage.

Aelian Natural History [on fr. 52]: The reference is to adulterers; and indeed Aristophanes of Byzantium stoutly opposes the view that we should read ἔροεσσες 'charming' for κερουσσής 'horned,' and I must say that I agree with him.

Seneca Letters to Lucilius: The grammarian Didymus wrote four thousand books. I should pity him if he had merely read so many useless works. The list includes treatises in which he discusses the birthplace of Homer, the true mother of Aeneas, whether Anacreon was more of a rake than a sot, whether Sappho was a prostitute, and other questions the answers to which you ought to forget if you knew them. And then people complain that life is short.
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Porph. Hor. Od. 1. 27. 1 [Natis in usum laetitiae]: protreptice ode est haec ad hilaritatem, eius sensus sumptus est ab Anacreonte ex libro tertio.


ANAkreOntos MEΛΩN

A'

1 eis 'Aρτεμίν

Heph. π. ποίημ. 128 κοινῶν δὲ ἑστὶ κατὰ σχέσιν τὸ δύο συστήματι ὑποπεπτακός (ποίημα) καθάπερ τὸ πρῶτον 'Ανακρέοντος ἄσμα:

Γοννοῦμαι σ', ἑλαφημόλε
ξανθὴ παΐ Διός, ἀγρίων
δέσποιν' Ἀρτεμὶ θηρῶν,
ἡ κοινὰν ἐπὶ Ληθαίουν
5 δίνησι θρασυκαρδίων
ἀνδρῶν ἑσκατορᾶς πόλιν
χαίρονσ': οὐ γὰρ ἀνημέρους
ποιμαίνεις πολιήτας.1

catá μὲν γὰρ τὴν κοινὴν ἐκδοσιν ὀκτακωλός ἐστιν ἡ στροφὴ καὶ τὸ ἀσμά ἐστὶ μικροστροφικόν: δύναται δὲ καὶ ἐτέρως διαφείνοι ἐγὼ τὸ τριάδα καὶ πεντάδα ἡ στροφή, ἀπὸ τοῦ Φερεκρατείου εἶναι τὸ τελευταίον τοῦ συστήματος τού ἐκ τῶν τριών κάλων καὶ <τοῦ> τῶν πέντε.2

1 H.'s citation ends with θηρῶν (l. 3) καὶ τὰ ἔξης; ll. 4-8 from Sch. 2 Caesar-E: mss ἡ τῶν πέντε

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Porphyrio on Horace *Odes* 1. 27: This ode is of the class which exhorts to hilarity; the sense of it comes from Anacreon, Book III.

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**THE POEMS OF ANACREON**

**Book I**

1 **To Artemis**

Hephaestion *On Poems*: A poem is known as 'common in form' when it is made up of two 'systems' or stanzas like the first poem of Anacreon:

To thee I kneel, thou shooter of deer, flaxen-haired child of Zeus, Artemis queen of wild beasts, who now doubtless lookest down rejoicing beside the eddies of Lethaeus upon a city of valiant hearts; for thou art shepherd to no savage flock of men.

For although according to the edition now in use the strophe has eight lines and the poem consists of a single strophe, this strophe can also be separated into a three-group and a five-group, so that a Pherecratic ends both the three-line and the four-line systems.

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LYRA GRAECA

2  εἰς Διόνυσον

Dio Chrys. 2. 62  τούτου γε μὴν συνέπεται, μηδὲ εὐχάς εὔχεσθαι τοῖς βασιλέα τοῖς ἄλλοις ὁμοίως, μηδὲ αὖ τοὺς θεοὺς καλεῖν οὕτως εὐχόμενον ὡσπ. ῥ Ἡλέων ποιήσῃ 'Ἀγακρέων:

"Ωναξ, ὃ δαμάλης Ἑρως καὶ Νύμφαι κυναγόπηδες πορφυρή τ᾽ Ἀφροδίτῃ συμπαίζουσιν ἐπιστρέφῃ δ᾽ 5 ὑψηλῶν ὑρέων κορυφάς, γυνοῦμαι σε, σὺ δ᾽ εὕμενης ἑλθοις μοι κεχαρισμένης τ᾽ εὐχωλής ἐπακούων, Κλευβούλῳ δ᾽ ἄγαθος γενεῦ 10 σύμβουλος τῶν ἐμῶν γ᾽ ἔρωτ᾽, ὁ Δεύνυσε, δέχεσθαι." 2

3

[Idn.] π. σημ. 57. 5 Dindorf [π. πολυπτάτου]. παρὰ δὲ Ἐνακρέωντι εἰπὶ τρίῳ:

Κλευβούλον μὲν ἑγώγ᾽ ἐρέω
Κλευβούλῳ δ᾽ ἐπιμαίνομαι
Κλευβούλον δὲ διοσκέω.

4

Ath. 13. 564 d [π. ὁμισθα τὰ τῶν ἐρωμένων]: δ᾽ Ἐνακρέων τί φησιν;

"Ο παῖ παρθένων βλέπων,
δίξημαι σε, σὺ δ᾽ οὐκ αἰείς, 4
οὐκ εἰδῶς ὅτι τῆς ἔμης
ψυχῆς ἡνοχεύεις.

ANACREON

2 To Dionysus

Dio Chrysostom *Declamations*: It follows that we should not offer to the king prayers like those we offer others, nor yet call upon the Gods in the manner of Anacreon the poet of the Ionians:

O Lord with whom playeth Love the subduer and the dark-eyed Nymphs and rosy Aphrodite as thou wanderest the tops of the lofty hills, to thee I kneel; do thou come unto me kind and lending ear unto a prayer that is acceptable, and give Cleobulus good counsel, O Dionysus, to receive my love.\(^2\)

3

[Herodian] *On Figures of Speech* [repetition of a word in various cases]: It occurs in Anacreon in three:

I love Cleobulus, I dote on Cleobulus, I gaze at Cleobulus.

4

Athenaeus *Doctors at Dinner* [on the eyes of the beloved]: And what says Anacreon?

O lad that lookest in maiden wise, I seek thee and thou hearkenest not, little knowing that the reins of my soul are in thy hand.

\(^1\) cf. Steph. Byz. Ἀσκάλων, Ael. *H. A.* 4. 2 \(^2\) a complete letter (or serenade?) to Cleobulus

\(\betaάλλοντα\): mss διωσκέω, διός κνέων, διώδειν ἐπιποθώ

\(^4\) O. Schneider, but ἄεις, cf. *fr.* 1. 4: mss οὐκ ἄεις, οὗ καλεῖς

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5

Eust. 1542. 47 [Od. 5. 306 τρισμάκαρας]: καὶ ἐν τῷ
ἀλλ’ ὁ τρίς κεκορημένε.
Σμερδή . . .

παρ’ Ἀνακρέοντι: η γονιν πολλάκις ἐκσεσαρμένε.

6

Id. 1012. 1 . . . Ποσειδῶν δὲ τῷ συνεχῶν αὐτιν τῇν ἁλάσσαν,
ἐπεὶ πόσεσις αὐτίς διὰ τοὺς ποταμοὺς καὶ τὰ λοιπὰ ὐδατα· ἢ ἐκ
θαλάσσας διήθουσαν ἐκρέωσιν, ἄφ’ ἦς καὶ οἱ ὑπὸπολίτμοι καὶ
αὐτοὶ ὄντες ἀνάμμα ἔχουσι. διῷ καὶ οἱ Ὁλυκοι τὸν περὶ χειμερίους
τροπάς μηνα Ποσειδῶνα καλοῦσιν, ὡς Ἀνακρέων: Μεῖς μὲν δὴ Ποσιδηνίων
εὔτηκεν, νεφέλας δ’ ὕδωρ
βαρῶ<νεὶ> Δία> τ’ ἄγριοι
χειμώνες κατάγουσιν.1

7

Sch. II. 3. 219 [ἀστεμφές]: ἡ διπλὴ πρὸς τὸ ἀστεμφές· ὅτι τὸ
ἀμετακίνητον· ὁ γὰρ Ἀιακρέων:
. . . . σὺ γὰρ ἂς ἐμοιγ’
ἀστεμφής.

8

Sch. Dion. Perieg. 332 . . . Ταρτησσός, ἥν καὶ ὁ Ἀνακρέων
φησὶ πανευδαιμονα, ταύτης γὰρ <Ἀργανθάνιον> βασιλεύει.2

Str. 3. 151 [π. πλοῦτοι τοῦ τῶν Ἱθηρῶν]: ὑπολάβοι δ’ ἣν τὸς
ἐκ τῆς πολλὰς εὐδαιμονίας καὶ μακραῖνας ὀνομασθήναι τοὺς

1 B, cf. Hor. Epist. 13. 1: mss Sch. νεφέλη δ’ ὕδ. βαρὺ
d’ ἄγριοι χ. κ., Eust. νεφέλαι δ’ ὕδατι βαρύωνται ἄγ. δὲ χ.
παταγοῦσιν 2 B: mss αὐτὴ γὰρ βασιλεύει

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5

Eustathius on the Odyssey ['thrice blest']: ... and in Anacreon:

but O thrice out-swept Smerdies,
that is 'often swept out' 1

6 2

The Same on the Iliad: ... Poseidon is the 'cause' comprising the sea, being the cause of 'drinking' (πόσις) owing to the rivers and other waters which spring forth after percolating from the sea, with which 'drinking' is connected the rain, itself 'drinkable' (πότιμος); and that is why in Attic the month of the winter solstice is called Poseideon; compare Anacreon:

Lo! the month of Poseidon is here; the clouds are heavy with water, and wild storms bring the sky-God down.

7

Scholiast on the Iliad ['immovable']: The mark is against ἄστευφες, which means 'not to be moved'; compare Anacreon:

for thou to me wast immovable.

8 3

Scholiast on Dionysius Periegetes: ... Tartessus which Anacreon calls all-happy, for that Arganthonius reigned there.

Strabo Geography [on the wealth of the Iberians]: Well might one believe the inhabitants of these parts to have a


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ἐνθάδε ἀνθρώπους, καὶ μάλιστα τοὺς ἡγεμόνας: καὶ διὰ τούτο Ἀνακρέων μὲν οὕτως εἶπεν. ¹

'Εγώγ' οὔτ' ἀν 'Ἀμαλθείης βουλοίμην κέρας οὔτ' ἔτεαι πεντήκοντά τε κάκατον
Ταρτῆσσού βασιλεύσαι πανευδαίμονος . . . ²

Ἡρόδοτος δὲ καὶ τὸ ὤνομα τοῦ βασιλέως κατέγραψε καλέσας Ἀργανθώνιον.

9

Ath. 15. 687 e [π. ὕμνων ἠδείων]: καὶ ὁ σοφὸς δὲ Ἀνακρέων λέγει ποι' . . . τί μ' οὐ πέτη
σηράγγων κοιλώτερα στῆθα χρισόμενος μύρω; ³
tὰ στήθη παρακελευόμενοι μυρόν, ἐν οἷς ἑστιν ἡ καρδία, ὡς καὶ ταύτης δηλοῦστi παρηγορούμενης τοῖς εὐώδεσι.

10

El. May. 601, 20 νέωτεροι . . . ἀπὸ τοῦ νεώτητα . . . καὶ παρ' Ἀνακρέων ἢ μετοχή:

ὁ δ' ὑψηλὰ νεωμένος

11

Ibid. 259. 28 Δεύνυσος: ὁ Διόνυσος: Ἀνακρέων . . . πολλὰ δ' ἐρίβρομον

Δεύνυσον
tοῦ τραπέτου εἰς ε ὑνετέλι Δεύνυσος: οὕτω γὰρ Σάμιων προφέρουσι: καὶ συναρέσει Δεύνυσος, ὡς Θεύδοτος Θεύδοτος.

¹ miss 'Ἀνακρέωντα μὲν οὕτως εἶπεν, and below 'Ἡρόδοτον and καταγράφας καλέσατα ² ἐγώ' οὔτ' ἀν Μεhl: miss ἐγώ τ' ἀν οὔτ' οὔτ' ἔτεαι Τύρων: miss οὔτε τά τε: cf. Pind. 0, 1. 79 πανευδ. not in Str. ³ μ' οὗ Ἐ, cf. Hipp. 30 Ἐ: Cas. μὴ: miss μὴν σηράγγων Heck., cf. Hesych. and
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name for happiness and longevity, particularly their rulers; and it was for this reason Anacreon said:

I would not have Amalthea's horn, nor even a reign of a hundred years and fifty over all-happy Tartessus;¹

Herodotus adds the name of the king in question, Arganthonius.

9

Athenaeus *Doctors at Dinner* [on sweet smells]: And the wise Anacreon says:

Come haste thee to anoint with unguent a bosom as hollow as a cave;² exhorting him to anoint the bosom, in which lies the heart, clearly because the heart is soothed by sweet scents.

10³

*Etymologicum Magnum*: ῥένωτα [for νεῦστα] 'he is minded . . . and the participle in Anacreon:

but he, being lofty-minded or 'proud' . . .

11

The Same: Δεύνυσος, Deunysus.—Dionysus. Compare Anacreon:

and oft loud-shouting Deunysus

The i becoming e gives Deonysus, which is the Samian form—and by contraction Deunysus, like Theodotus Theodotus.

¹ the possessor of A.'s horn got all he wished ² the idea is 'as deep-breasted as a woman' ³ cf. Fav. 298

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12
Sch. Eur. Her. 361 [τὴν Ἐκτορὸς τε χατέρων πολλῶν κάσιν]: τὴν κάσιν' ἔστι 'Ανακρέων λέγει:
oūte μὴν ἀπαύλην κάσιν

1 σεσημειώται δὲ ὅτι τὴν θήλειαν κάσιν εἶπε, εἰ μὴ ἀποκοπὴ ἔστι τοῦ κασιγνήτην.

13
E.M. Vet. μύθεα: δεύτερον πρόσωπον παθητικοῦ ἐνεστῶτος·

τοιούτῳ ἐστιν τῷ παρ' 'Ανακρέοντι.

Λευκίππην ἐπιδίνεαι.

14
E.M. 713. 7 σίλλοι: ἐπισκιώμα <τα> κατὰ τροπὴν τοῦ τ ἐίσ

σ τίλλοι τινές' τίλλειν δὲ τὸ σκώπτειν, ὡς λέγει 'Ανακρέων·
tίλλει κ.τ.λ.

E.M. Vet. σίλλοι: ... 'Ανακρέων ἐν τῷ πρῶτῳ:

Οὐτος δημήτ 'Ηλυσίον 3
tίλλει τοὺς κυνασπίδας.4

15
Ath. 13. 599c ἐν τοῦτοις 'Ερμησιάναξ σφάλλεται συγχρονῶν

Σαφρῶν καὶ 'Ανακρέοντα, τῶν μὲν κατὰ Κύρων καὶ Πολυκράτην

gενώμενον, τὴν δὲ κατ' Ἀλνάτην τῶν Κροίσου πατέρα. Χαμαιλέων

δὲ ἐν τῷ Περὶ Σαφρῶν καὶ λέγειν τινάς φήσιν εἰς αὐτήν πεποίησθαι

ύπὸ 'Ανακρέοντος τάδε·

Σφαίρη δηντε με πορφυρῷ

βαλλων χρυσοκόμης 'Ερώς

νῆν ποικιλοσαμβαλῳ 5

συμπαίζειν προκαλεῖται.

1 oúte mēn Cob: mss oúte mēn, tóte μ' 2 Λευκίππην

Hollin: mss -η, -ων 3 Hollin, cf. ibid. 162 'Ανακρέων

'Ηλυσίον τίλλει κασπίδας: B δηντε Θαλυσίοις: mss Δι' τ'

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12

Scholiast on Euripides [‘the sister of Hector and of many another’]: τὴν κόην ‘the sister’ [not ‘brother’]; compare Anacreon:

nor yet the tender sister

It is marked because he uses κόης as a feminine noun, unless indeed it is a shortened form of κοιηνή ‘sister.’

13

Old Etymologicum Magnum: μοθεω ‘thou sayest’; second person of the present passive; compare Anacreon’s επιδίνεις:

thou art crazy for Leucippè.

14

Etymologicum Magnum: σίλλαι: ‘jests,’ by change of τ to σ, thus some writers for τίλλαι; and τίλλεω means ‘to jest or flout’; compare Anacreon: ‘Flouts’ etc.

Old Etymologicum Magnum: σίλλος ‘jest... Compare Anacreon in the first Book:

Lo! this man flouts the blue-bucklered warriors of Ialysus.

15

Athenaeus Doctors at Dinner [on a poem of Hermesianax]: Now Hermesianax is mistaken here in synchronising Sappho and Anacreon, the one having flourished in the reign of Alyattes father of Croesus, and the other in the time of Cyrus and Polyraftes. Chamaeleon in his book On Sappho declares that she is held by some authorities to have been the person to whom Anacreon addressed the following poem:

Lo now! golden-haired Love hits me with his purple ball and calls me forth to play with a motley-


\[\text{αλυσίως} \quad \text{τίλλει confirmed by E.M. 713. 7} \quad 4 \quad B: \ mss \quad \text{κυνασπίδας} \quad 5 \quad \text{Seid, cf. E.M. 448, 29 n: mss ποικίλος λαμβάνε}\]

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η δ', ἐστὶν γὰρ ἀπ' ἐυκτίτου Λέσβου,1 τὴν μὲν ἐμὴν κόμην,
λευκὴν2 γάρ, καταμεμφεται πρὸς δ' ἀλλον τινὰ χάσκει.3

καὶ τὴν Σαπφώ δὲ πρὸς αὐτὸν ταυτὰ φήσαι εἰπεῖν: 'Κεῖνον, ὁ χρυσόθρονος Μοῦσ', ἔνισπερ ' ὦ μονος, έκ τάς καλλίγνυαικος ἐσθής | Τῆς χώρας ὧν άειδε τερπνῶς | πρέποιος ἄγανος.' ὁτι δὲ οὐκ ἦστι
Σαπφώς τοῦτο τὸ ἁσμά πάντι ποιν δῆλον. ἔγω δὲ ἡγοῦμαι παλίζειν τὸν ἕρμησιάνακτα περὶ τοῦτον τοῦ ἔρωτος.

16

Ἀπολ. Συντ. 238 καὶ δὴ παρείπετο τῷ χρώ παραγωγή τῶν
χρήματι, ὡς φησί, ἀφὶ οὗ τρίτων πρόσωπων χρήσαι, ὡς φησίν, ἕξ οὖν
τὸ χρῆ ἐν ἀποκοπῇ ἐπετελείτο, ὄμως τῷ παρ᾽ 'Ανακρέωντι:

. . . . . . . σὲ γὰρ
φη Ταργῆλίου ἐμμελέως
dισκείν . . .

17

Chrys. ἀποφατ. 22 'Ανακρέων οὕτως ἀπεφήνατο:
οὐδ᾽ εὐπέμπελος εἰμί4
οὐδ᾽ ἀστοισὶ προσηνής.

18

Ἡρ. Ἰατρ. 64 [π. ἀντισπαστικοῦ]: τὸ δὲ τὴν δευτέραν (συζυγίαν)
ἱμαβικὴν ἔχον (καταληκτικόν τετράμετρον) καλεῖται Πριαπεῖον, οἷον:
'Ἡρίστησα μὲν ἵπτοι λεπτοῖ μικρῶν ἀποκλαξίας,
οἴνου δὲ ἐξέπνευμα καίδων, τίνι δὲ ἀβρώς ἐρόεσαν
ψάλλω πηκτίδα τῇ φίλῃ κωμάζων Πολιάγρην.5

1 Barnes: mss εὐκτικοῦ Λ. 2 λευκὴν γ. ? 3 ἄλλον Dalecamp: mss corr. in mal. part. ἄλλην (γυναίκα would be required)
4 B, cf. Aesch. Eum. 476: pap. ΟΥΔΕΥΤΕΜΠΕΔΟ-
ΕΙΜI 5 E: Sitz. Πολιάρχη, Wil. παρ᾽ 'Ἰάμβη: mss ποῖ
ἀβρῆ (Orion's reading 3. 11), παιδὶ ἀβρῆ (impossible order)

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slipped maid: but no, she hails from grand Lesbos, and so she finds fault with my hair because it is white, and goes gaping after another;

and says that Sappho replied to him thus: 'The hymn thou hast uttered O golden-thron’d Muse, is that which the illustrious old Teian sang so delightfully from that noble land of fair women'; but it is perfectly obvious, surely, that this poem is not the work of Sappho, and for my part I think that Hermesianax is not speaking seriously.

16

Apollonius Syntax: The form χρημα was actually used for χρω, like φημι, and the third person of it was χρησι, like φησι, with the shortened form χρη it is right or necessary; compare [the form φή he says] in Anacreon:

For Targelius saith thou pitchest the quoit full well.

17

Chrysippus Negatives: Anacreon has said:

Nor am I easy-going, nor yet pleasant to my fellow-citizens.

18

Hephaestion Handbook of Metre [on the antispastic]: The catalectic tetrameter which has the second dipody iambic is called Priapeian, for instance:

I have dined on a morsel of thin mealcake, but I drained a whole keg of wine, and now I thrum delicately my lovely lute in a serenade to dear Poliagré.

1 cf. Bek. An. 2. 543. 7, Sch. Il. 5. 256, Cram. A. O. 4. 411. 23 (τὸ δὲ Ταργήλιον ὄνομα δαίμονός ἐστί), Choer. 2. 495, Joh. Alex. de acc. 21. 2 cf. Ath. 11. 472e (explains κάδος as 'cup' and gives author’s name), 14. 646d, Poll. 10. 70 (Ἀνακρέων), Apoll. Lex. Hom. 106. 6, Apost. 8. 68c
ATH. 14. 634 c [π. μαγάδων]: δ ἡμέν γὰρ ἡδιστὸς Ἀνακρέων λέγει ποιν

. . . . . . ψάλλω δ' εἰκοσίχορδον

<Λυδίστι> 2 μαγάδην ἔχων, δ' Λεύκαστι, σ' ἡ ἡβάζ. 3

SCH. O. B. 8. 294 [Σίντιας ἀγριοφώνους]: καὶ Ἀνακρέων δὲ ὡς πολεμικῶν ὀπλῶν τεχνίτας μέμνηται:

Τί μοι τοῖν ἀγκυλοτόξων 4

<Σιντίεων> φιλοκιμιμέρων 5 καὶ Σκυθέων μέλει;

HER. π. ποιημ. 133 εἰσὶ δὲ ἐν τοῖς ποιήμασι καὶ οἱ ἀρρενικῶς ὡντα καλοῦμενοι ἐπηφοιδοὶ, ὡς καὶ μεγάλῳ στίχῳ περιττόν τι ἐπιφέρηται . . . ὡς ὡς ἐμπαλιν ἡ τάξις ἦ, προφθὸς καλεῖται, ὡς παρὰ Ἀνακρέωντι:

'Αρθεῖς δὴν ἀπὸ λευκάδος

πέτρης ἐς πολίων κύμα κολυμβῶν μεθύων ἐρωτή. 6

ATH. 4. 177 a [π. αὐλών]: οἴδαμεν δὲ καὶ τῶν ἡμιόπους καλοῦμένους, περὶ ἕκα ποιήσαν Ἀνακρέων:

. . . . . τις ἐρασμῆν

τρέψας θυμοῦ ἐς ἡβην τερένων ἡμιόπων ὑπ' αὐλῶν

ἀρχεῖται ; 7

εἰσὶ δ' οἱ αὐλοὶ ὡντοι ἐλάσσων τῶν τελειών.

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19

Athenaeus Doctors at Dinner [on the magadis or harp]: For the sweet Anacreon says:

And I thrum and thrum in the Lydian fashion the harp of twenty strings, while you, Leucaspis, play the roysterer.

20

Scholiast on the Odyssey ['the Sintians of wild speech']: Anacreon too speaks of them as makers of weapons:

What care I for the Scythians and the crook-bowed Sintians who befriend the Cimmerians?

21

Hephaestion On Poems: There are also in poems the so-called ἐποδή— the noun is masculine—or epodes, when an addition is made to a long line... but when the addition comes first it is called a pro-ode, as in Anacreon:

Lo! I climb up and dive from the White Cliff into the hoary wave, drunken with love.

22

Athenaeus Doctors at Dinner [on flutes]: We know also the flutes called half-bores [that is, with half the usual number of holes or stops], of which Anacreon says:

Who turneth back his mind to delightful youth and danceth to the tender half-bore?

These flutes are smaller than the complete ones.

3 or Leucadian Cliff? see opp.

is still called ἐσπρο κάβο 'White Cape'; cf. also Eur. Cyc. 166 and Sa. vol. i pp. 151-3 7 ἐς ηφήν Mehlhorn: mss ἐς ηφήν τερένων ημίσιον Cas., cf. Ath. 4. 182 c: mss τερέν ὦς ημίσιον
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23

Heph. 103 [π. Κρατινείου]: Ἐθπολίς δὲ ἐν τοῖς 'Αστρατεύτοις καὶ ἀτακτοτάτως συνέθηκε τὸ εἶδος: πὴ μὲν γὰρ τοιαύτα ποιεῖ . . . πὴ δὲ τοιαύτα: 'Καὶ συνεγιγνόμην ἀεὶ τοῖς ἀγαθοῖς φάγροισιν,' ὧθε οὖν αὐτῶν χοριαμβικῶν ἐπίμικτον γενέσθαι, ὁμοιον Ἀνακρεοτείφω τάδε·

Σίμαλον εἶδον ἐν χόρῳ πηκτὶδ' ἔχοντα καλὴν· πὴ δὲ καὶ ἄλλοις ἔχρησατο λίαν ἀτάκτοις σχῆμας.

24

Ibid. 57 [π. χοριαμβικοῦ]: πολὺ δ' ἐστὶ καὶ τὸ πρὸς τὴν κατάκλειτι τὴν δευτέραν συνύγιαν ίαμβικὴν ἔχου (χοριαμβικῶν τετράμετρων καταληκτικῶν), οἶδον ἐστὶ παρὰ μὲν Ἀνακρέοντι ἐκ ποταμοῦ 'πανέρχομαι πάντα φέρουσα λάμπ-πρα.

25

Ibid. 56 [π. χοριαμβικοῦ]: Ἀνακρέων δὲ ἐπετῆδευσε τὴν πρώτην συνύγιαν (τοῦ χοριαμβικοῦ τετραμετροῦ καταληκτικοῦ) δι' οὖν ἀσματος ἐκ τριβραχέος καὶ λάμβου ποιήσαι, ἃς εἶναι κοινὴν λύσιν τῆς τε χοριαμβικῆς καὶ τῆς ίαμβικῆς: 'Ἀναπέτομαι' κ.τ.λ.

Luc. Herc. Gall. 8 ἀλλ' ὅταν ἀναμνήσθω τοῦ γέροντος ἐκείνου Ἡρακλέους, πάντα ποιεῖν πρόαγομαι καὶ οὖς αἰδώμαι τοιαύτα τολμῶν ἥλικιώτης ἄν τῆς εἰκόνος: ἢστε ἰσχύς μὲν καὶ τάχος καὶ κάλλος καὶ ὅσα σέματος ἀγαθὰ χαίρέτω, καὶ ὁ Ἐρως ὁ σῶς, ὁ Τῆς ποιήτα, ἐσιδῶν κ.τ.λ.

'Ἀναπέτομαι δὴ πρὸς Ὀλυμπὸν πτερύγεσσι κούφαις μετὰ τὸν Ἐρωτ'. 1 οὖ γὰρ ἐμοὶ <δηθύτε> θέλει συνηθῆν
<κατάπερ ἐωθ', ἀλλ' ἐσιδῶν μοι <τὸ> γένειον <ήδη> 2 υποπόλιον χρυσοφαέων 3 πτερύγων ἵπταις παραπέτεται.

1 μετὰ E: mss dîa 2 l. 2 from Sch. Ar. Ar. 1372: supplements by E 3 mss -φαέων

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23

Hephaestion *Handbook of Metre* [on the Cratinean]: Eupolis in the *Exempt from Service* has used this form of verse very irregularly; sometimes he writes it thus ... and sometimes like this: 'And I always consorted with good sea-breams,' so that it becomes a mixed choriambic like this of Anacreon:

I saw Simalus in the chorus with his pretty lyre.
Sometimes again he has used it in other irregular shapes.

24

The Same [on the choriambic]: A frequent variety of the choriambic tetrameter catalectic is that which has the second dipody iambic as well as the close: compare Anacreon:

I return from the river bringing all bright ... .

25

The Same [just before]: Anacreon throughout a whole poem has made the first dipody of the choriambic tetrameter catalectic of a tribrach and an iambus, so that there is 'resolution' common both to the choriambic and to the iambic: 'Light-winged,' etc.

Lucian *The Gallic Hercules*: But when I remember that aged Heracles I begin to feel reckless and lose all shame to be doing such things at the statue's time of life; so strength and swiftness and beauty and all other bodily advantages may go hang, and your Love-God, O poet of Teos, may 'fly by me,' etc.

Light-winged I fly to Olympus to fetch master Love; for lo! he will not play with me as he used to do, but he has seen that my beard is getting grey now, and so he flies by me in the wind of his golden-shining wings.

1 the next line perh. began ειματα 'clothes'; the speaker is feminine  2 cf. Gram. ined. cod. Paris. 2881 (see B), Jul. *Ep.* 18  3 *i.e.* whether you regard the first dipody as iambic or choriambic there are two shorts standing for a long
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26

Ath. 6. 229 b [π. τηγάνον]: χωρίς δὲ τοῦ τ στοιχείου Ἰωνες ἤγανον λέγονσιν, ὡς 'Ανακρέων.

χιθρά τ' ἐν ἡγάνῳ βαλεῖν.\(^1\)

27

Prisc. Inst. 2. 289 Keil: nec mirum, cum Graecorum quoque poetae simili inveniantur protulisse vocativos in supradicta terminant. Αναρεον

"Πλας καλλιλαμπέτη προ καλλιλαμπέτη.

28

Att. Fort. Metr. Hor. 6. 301 Keil: secundum colon Αναρεον sic:

ισπίδαι ρίψ' ες ποταμον καλλιρόου προχοιας.\(^2\)

29

E.M. Vet. κύκκυς: ὄργεον ἐφρινόν παραπλήσιον ἔρακι: ἥ δειλότατον, ὡς φησιν Ἀνακρέων·

ἐγὼ δ' ἄπι' αὐτὴν φύγον ὡςτε κύκκυς.\(^3\)

30

Herph. 100 [π. ἀσωναρτήτων]: Ἀνακρέων δὲ οὐκ ἰαμβικῷ ἀλλὰ χοριαμβικῷ ἐπιμίκτῳ πρὸς τὰς ἰαμβικὰς ἐπήγαγε τὸ ιθυφαλλικόν.

Τὸν λυροποιῶν ἦρόμην Στρίττων εἰ κομήσει.\(^4\)

\(^1\) χιθρά Mein: mss χιθρά doubtful with βαλεῖν (Sim. 27. 4 is different) \(^2\) = προχοίας E, cf. πνοία Sim. 78 and tbd. 5. 453: mss τροχοιας \(^3\) ἄπι' αὑτὴν (tmesis) E, cf. 51: mss αὐτῆς φεύγω, ἄπι' αὑτῆς φεύγω (or φάγω) \(^4\) Poll. μυροποιῶν
ANACREON

26

Athenaeus Doctors at Dinner [on τῆγαρον ‘pot’]: The Ionians say ἕγαρον without the τ; compare Anacreon:
to throw green-wheat into the pot

27

Priscian Elements of Grammar: And it is not surprising, since the Greek poets are found to lengthen vocatives in the above termination. Compare Anacreon:
Fair-shining Sun,
καλλιλαμπέτη for καλλιλαμπέτα.²

28

Attilius Fortunatianus The Metres of Horace [contrasted with Te deos oro Sybarīn cur properas amando: The second line of the stanza Anacreon gives thus:
cast his shield into the outflow of a fair-streaming river.³

29

Old Etymologicum Magnum: Cuckoo:—a spring bird the size of a falcon; a great coward; compare Anacreon:
as for me, I fled her like a cuckoo.

30

Hephaestion Handbook of Metre [on ‘unconnectable’ metres]: Anacreon has added the ithyphallic not to an iambic dipody but to an iambic-mixed choriambic:
I asked the lyre-maker Strattis if he would wear his hair long.

¹ cf. Eust. 1862. 12, II. 244. 46, 701. 18
² if this poem referred to an eclipse it must have been either 19 May 557 or 17 Feb. 478
³ his: or ‘my
⁴ cf. Poll. 7. 177
LYRA GRAECA

31

Ath. 10. 433 e [π. διψης μεταφορικώς]: τῆς δὲ διψῆς οὐδὲν ἐστὶν πολυσθότουρον. διάσπερ καὶ τὸ Ἀργος πολυδίψιον ὅ ποιηθής ἐφη, τὸ πολυπόθητος διὰ τῶν χρόνων. τὸ διψός γὰρ πάσιν ἵσχυραν ἐπιθυμίαν ἐμποιεῖ τῆς περιττῆς ἀπολαύσεως. διὸ καὶ οἱ Σοφοκλῆς φησὶ ... καὶ Ἀνακρέων

φίλη γὰρ εἰς ξείνοις ἔασον δὲ με διψέωντα. 1

32

Heph. 56 [π. χοριαμβικοῖς καταληκτικοῖς]: τὰ δὲ εἰς τὸν ἄμφι-βραχὸν ἡ βακχεῖον (περαιοῦται): οἶον δίμετρα μὲν ... τρίμετρα δὲ οὖν τὸ Ἀνακρέωντος.

δακρυόσεσθαι τ’ ἐφίλησεν αἰχμήν.

33

Ath. 11. 475 f [π. κελέβης]: Ἀνακρέων

φιλοχόει δ’ ἀμφίπολος μελιχρὸν τρικύαθον <ἀρδην> κελέβην ἔχουσα. 2

34

Sch. Pind. I. 2. 9 [ἄ Μοίσα γὰρ οὐ φιλοκερδῆς πώ τότ’ ἦν οὖν ἐργάτης | οὖν ἐπέμεντο γλυκεῖαι μελιθόγγου ποτὶ Τερψι-χάρας | ἄργυρωθείσαι πρόσωπα μαλθακόφωνοι άοιδαι]: περιφρασ-τικῶς οὖν ἐφηκεν ἀπὸ τοῦ τούς γράφοντας λαμβάνειν τοιούτου δὲ τι καὶ Ἀνακρέων εἴρηκε, καὶ μῆποτε ἥ ἀπόστασις ἐστὶν εἰς τὰ ὑπ’ ἑκείνου εἰρημένας φησὶ γὰρ

οὖν ἀργυρέω κω τότ’ ἐλαμπε Πειθώ. 3


154
ANACREON

31

Athenaeus *Doctors at Dinner* [on thirst used metaphorically]: There is no desire more imperious than that of thirst. And that is why Homer calls Argos ‘much-thirsted-after’ as being much desired owing to lapse of time [to the absent Greeks]. And so too Sophocles says . . . and Anacreon:

You are dear, my lass, to strangers; so, as for me, you may let me go thirsty.¹

32 ²

Hephaestion *Handbook of Metre* [on the choriambic catalectic]: some of these lines end with an amphibrach or bacchius, for instance in the dimeter . . . and in the trimeter compare Anacreon:

and fell in love with the tearful strife of war.

33

Athenaeus *Doctors at Dinner* [on the large cup or jar called κελεύ]: compare Anacreon:

And the serving-maid, holding the jar aloft, poured out the honey-sweet, mixed one in three.³

34

Scholiast on Pindar [‘For in those days the Muse was not covetous nor an hireling, nor were sweet tender-voiced lays sold of honey-lipped Terpsichorè with their faces silvered o’er’]: he speaks periphrastically of those who wrote for money. The same sort of thing is said by Anacreon, and possibly there is a reference to it here. Anacreon says:

nor in those days did Persuasion shine all silver.

¹ or, keeping the ms-reading, ‘let a thirsty man drink’
² cf. Sch. Heph., Sch. Hermog. 7. 488 Walz
³ *i. e.* one of wine to three of water.
LYRA GRAECA

35

Att. Fort. Metr. Hor. 6. 301 Keil ['Lydia die per omnes']:
apud Anacreontem:

. . . . . . εἰμι λαβῶν εἰς Ὕψης.1

36

Sch. II. 24. 278 [ὑμῶν . . . τοὺς μᾶ ποτε Πριάμῳ Μυσῷ
δόσαι]. Μυσὼλ πλησίον ὄντες 'Ενέτων, ὄθεν ἤμιόνων γένος, ἢ ὡς
καὶ παρὰ Μυσώλι διαφόρων ὄντων. 'Ανακρέων:

. . . ἵπποθόρων δὲ Μυσώλ
ἐφρον μεῖξιν ὄνων πρὸς ἱπποὺς,2
εῦν ἡμῶν.

37

Sch. Oth. 12. 313 [ζαῦν ἀνεμον]. ἐδει χωρίς τοῦ ν ζαῦ . . . ἔστιν ὦν Ἀιδηκὸν τὸ μετὰ τοῦ ν, καὶ ἐδει αὐτὸ Αἰδηκός
βαρύνεσθαι ὡς τὸ: <. . . παρ' 'Αλκαίων τὸ δὲ χωρίς τοῦ ν
'Ἰωνικὸν ὡς τὸ:3>

. . . αἰνοπαθῆ πατρίδ' ἐπόψομαι
παρ' 'Ανακρέων. ὁ δὲ Ἀρισταρχὸς φησὶ περιστάσθαι.

38

Hesych. ἔρμα: ἐρεισμα ἡ ἐργαμα ἡ τῶν πετρώδη καὶ ἐπικυματι-
ζώμενον ὡστε μὴ βλέπων τόπον τής θαλάσσης καὶ Ἀνακρέων:
ἀσήμων ὑπὲρ ἐρμάτων φορεῦμαι.

1 B: mss eιμι λ. εἰσάρξ 2 ἵπποθόρων Hoffm: mss-ov
εφρον B: mss -eiv wrongly restored after loss of -on by
haplogr. 3 Kehrhnahn-E

156
ANACREON

35

Attilius Fortunatianus The Metres of Horace: In Anacreon we find:

I will take it to the temple of Hera.¹

36

Scholiast on the Iliad ['mules . . . which the Mysians gave once to Priam']: The Mysians, because they dwelt near the Enetians who first bred mules, or because the Mysian mules are particularly good; compare Anacreon:

The Mysians invented the mixing of mare-leaping asses with horses;
whence the mules come by the name 'half-asses.'

37

Scholiast on the Odyssey ['a stormy wind']: The correct form is without υ ζαή . . . it is Aeolic with the υ and should be accented on the last but one, as in: <. . . ² in Alcaeus; the form without the υ is Ionic: compare:

. . . I should live to see my country in misery;
Anacreon. But Aristarchus says it should be circumflexed (i.e. in the Homeric passage).

38³

Hesychius Glossary ἐρανα: a support, or a deed, or a rocky place of the sea hidden from view by the waves; compare Anacreon:

I am carried over hidden reefs.

¹ prob. the famous temple on Cape Colonna in Samos, cf. 21
² citation apparently lost; cf. Cram. A.P. 3. 480. 31
³ cf. Harpocr. 86, Phot. 15. 1, Suid. ἐρανα (sic), Zon. 860 (ἐρανα)
LYRA GRAECA

39

Sch. Aesch. Prom. 128 [μηδὲν φοβηθής: φιλία γὰρ ἢδε τὰξις]·
ὁ ρυθμὸς Ἀνακρέοντειός ἐστι κεκλασμένος πρὸς τὸ θρηνητικόν·
ἐπεδήμησε γὰρ τῇ Ἀττικῇ Κριτίων ἐρών, καὶ ἤρεσθη λίαν τοὺς
μέλεις τοῦ τραγικοῦ· ἔχρωντο δὲ αὐτοῖς ὦμι ἐν πάντι τόπῳ ἀλλ'
ἐν τοῖς θρηνητικοῖς, ὡς καὶ Σοφοκλῆς . . . ἔστι δὲ ταῦθ' ὁμοία τῷ
οὐδ' αὐ' ἐὰςεις μεθύοντ' ἀπ' οἶκαδ' ἐλθεῖν ;

40

Ath. 15. 674 c [π. στεφάνων]· ἐκάλουν δὲ καὶ οἷς περιεδέοντο
tὸν τράχηλον στεφάνους ὑποθυμιᾶς ὡς . . . καὶ Ἀνακρέων
. . . πλεκτὰς δ' ὑποθυμιᾶς

tερὶ στήθεσι λωτίνας ἐθεντο.

41

Poll. 7. 172

χῆλινον ἄγγος ἐχον
πυθμένας ἄγλαδων σελίνων

ὅταν εἶπη Ἀνακρέων τῷ ἐκ σχοινίων πλέγμα δηλοὶ.

42

Ath. 1. 20 f [π. ὀρχήσεως]· τῆς δὲ Μέμφιδος ὀρχήσεως ἤρα
cαι Σωκράτης οὐ σοφός, καὶ πολλάκις καταλαμβανομένως ὀρχοῦ-
μενος, ὡς φησι Ξενοφῶν, ἔλεγε τοῖς γυναιμοὶ παντὸς εἶναι μέλους
tὴν ὀρχήσει γυμνάσιον. ἔταττον γὰρ τὸ ὀρχείσθαι ἐπὶ τοῦ
cineίσθαι καὶ ἐρεθίζεσθαι. 'Ἀνακρέων·

Καλλίκομοι κοῦραι Διὸς ὀρχήσαντ' ἐλαφρῶς:

᾿Ιων. Ἐκ τῶν ἀέλπτων μᾶλλον ὀρχησαν φρένες.

1 E, for tmesis cf. 29: mss oίκαδ' ἀπελθεῖν 2 Dind.: mss ὑποθυμιᾶς (bis) 3 ἄγλαδων B sugg: mss ἄγριῶν

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ANACREON

39

Scholiast on Aeschylus [– – ơ – – ơơ – ơ – ơ – –]: The rhythm is Anacreon’s, a broken rhythm suitable to a lament. For Anacreon lived some time at Athens at the time of his passion for Critias, and took delight in the lyrics of Aeschylus. They did not use them promiscuously but only in laments, as Sophocles did. . . . This passage resembles (in rhythm):

And will you not suffer me to go home drunk?

40

Athenaeus Doctors at Dinner [on garlands]: They called the garlands they tied about their necks ὀποθμιδες; compare . . . and Anacreon:

and woven necklets of lotus did they put about their breasts.

41

Pollux Vocabulary: When Anacreon speaks of:

a wattled basket full of the stalks of fine white celery
he means one plaited of reeds.

42

Athenaeus Doctors at Dinner [on dancing]: Even Socrates the Wise loved the Memphis dance, and according to Xenophon, when he was found dancing it, as often happened, he used to say to his acquaintance ‘Dancing exercises every limb.’ For the verb ‘to dance’ was used of movement and excitement; compare Anacreon:

Lightly danced the fair-tressed daughters of Zeus; and Ion: ‘The unexpected makes hearts dance the more.’

1 cf. Hesych. χερὶλῶμαι 2 context seems to imply that the dancing is metaphorical, but?
LYRA GRAECA

43 A and B

Heph. 42 [π. δακτυλικόν] - καὶ τὸ τετράμετρον εἰς δισύλλαβον καταληκτικών, φ' πρῶτος μὲν ἔχρησατο Ἀρχίλοχος ἐν ἑπτάδοις . . . ὦστερον δὲ καὶ Ἀνακρέων τοῦτῳ τῷ μέτρῳ καὶ ὅλα ἄσματα συνε-θήκεν.

Ἡνυμέλες χαρίεσσα χελιδοί

καὶ.

Μνᾶται δηντε φαλακρὸς ᾿Αλεξίς.

44

Ibid. τῶν δὲ εἰς συλλαβήν τῷ μὲν πενθημερεῖ Ἀρχίλοχος κέχρηται . . ., τῷ δὲ ἐφθημερεῖ Ἀνακρέων.

ταῦτα μὲν ὡς ἂν ὁ δῆμος ἄπας

B'

45

Ath. 15 671 c [π. στεφάνων]: καὶ διὰ τὰ παρὰ τῷ αὐτῷ ποιητῇ (τῷ Ἀνακρέοντι) λύγῳ τινῆς στεφανοῦνται; φησὶν γὰρ ἐν τῷ δευτέρῳ τῶν Μελών:

<᾿Ο> Μεγίστης δ' ὁ φιλόφρων δέκα δὴ μῆνες ἐπεί τε στεφανοῦνται τε λύγῳ καὶ τρύγα πίνει μελι-αδέα.3

ὁ γὰρ τῆς λύγου στέφανος ἀτόπος: πρὸς δεσμοὺς γὰρ καὶ πλέγματα ἡ λύγος ἐπιτήδειος.

46

Ibid. 10. 430 d [π. μείξιν οἶνου]: δ' ὁ Ἀνακρέων ἐτί ζωρότερον (κερνάναι κελεύει τῶν οἶνων) ἐν οἷς φησί:

καθαρῆ δ' ἐν κελέβη πέντε <τε> καὶ τρεῖς ἀναχεισθῶν.4

1 mss ἄδυμελὲς 2 Wil: mss ᾿Αλκμάν 3 ὁ Gais 4 sc. καθότουs
ANACREON

43 A and B

Hephaestion *Handbook of Metre* [on the dactylic]: . . . and the tetramerter catalectic in a disyllable, which was first used by Archilochus in epodes . . . but this metre was afterwards employed by Anacreon for whole poems; compare:

> Sweet-tuned swallow, pretty bird,
> and:
> Lo! baldhead Alexis goes a-wooing.

44

The Same: For those which are catalectic in a syllable, compare the two-and-a-half-foot used by Archilochus . . . and the three-and-a-half-foot used by Anacreon thus:

> this, like all the people

Book II

451

Athenaeus *Doctors at Dinner* [on garlands]: And why in Anacreon are people crowned with osier? In the second Book of his *Lyric Poems* we read:

> For ten months now has Megistes crowned himself, dear heart, with osier and drunk the honey-sweet must.²

A garland of osier is absurd; for it is used for cords and wickerwork.

46

The Same [on mixing wine]: Anacreon bids them mix the wine still stronger³ in this passage:

> And into a pure clean jar let them pour five and three.

¹ cf. Ath. 15. 674a, Poll. 6. 107 ² prob. means he is an ephebus of 10 months’ standing ³ than one of wine to two of water, Alc. 163

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LYRA GRAECA

47

Sch. II. 23. 88 [ἀμφὶ ἀστραγάλαισι χολωθεῖσιν]· αἱ πλεῖοι τῶν κατ’ ἄνδρα ἀμφὶ ἀστραγάλησιν ἔρισασιν καὶ ἔστιν ἰωνικῶτερον.

ἀστραγάλαι δ’ Ἕρωτός εἶσιν μανίαι τε καὶ κυδοιμοὶ.

'Ανακρέων.

48, 49 πρὸς Σμερδίην

Hebr. 74 [π. τῶν ἀπ’ ἐλάσσων Ἰωνικοῦ· καὶ τῷ βραχυκατα-

λήκτῳ (πετραμέτρῳ) δὲ Ἀνακρέων ὅλα ἰσματα συνέθηκεν.

Μεγάλῳ δηντὲ μ’ Ἕρως ἔκοψεν ὡστε χαλκεὺς

πελέκει, χειμερή δ’ ἔλουσεν ἐν χαράδρῃ.

Ath. 12. 540 c [π. τρυφήν Πολυκράτους]. . . . ὡς καὶ ἄντερῶν

Ἀνακρέωντι τῷ ποιήτῃ· ὦτε καὶ δ’ ὀργήν ἀπέκειρε τὸν ἑρώμενον.

Ael. V.H. 9. 4 δὲ Ἀνακρέων οὗ προσεποίησατο αὐτίκατοι

τῶν Πολυκράτησιν σωφρόνως καὶ ἓγκρατῶς, μετήργαζε δὲ τῷ ἐγκλῆμα

ἐπὶ τὸ μειράξαν, εὖν ὡς ἐπεκάλει τόλμαν αὐτῷ καὶ ἅμαθαν ὁπλι-

σαμέτῳ κατὰ τῶν ἐαυτοῦ τριχῶν. τὸ δὲ ἄσμα τῷ ἐπὶ τῷ πάθει

τῆς κόμης Ἀνακρέων ἀσάτω· ἐμοὶ γὰρ αὐτὸς ὅμειν ἄστεται.

Fav. ap. Stob. Fl. 66. 6 [κατὰ κάλλους]. πρὸς ταῦτα γελοῖος

ἀν φανεῖ ὁ Ἀνακρέων καὶ μικρόλογος τῷ παιδὶ μεμφόμενος ὁτι

τῆς κόμης ἀπεκείρατο, λέγων ταῦτα·

ἀπέκειρας δ’ ἀπαλῆς κόμης ἀμμωμον ἀνθὸς

c. y. 2 σέθεν αὐτοῦ χέρα σῆσι θριξίν ἀντοπλι-

σθείς.

1 B ἀπεκείρασ, unnecessarily with l. 2 following  2 Ε
Scholiast on the Iliad ['in anger over the dice']: Most of the 'individual' editions read 'in a quarrel over the dice,' using the feminine form of the word 'dice'; and it is more Ionic; compare Anacreon:

The dice of Love are madnesses and mellays.

481, 49

Hephaestion Handbook of Metre [on the Ionicum a minore]: And the brachycatalectic tetrameter is used for whole poems by Anacreon:

Lo now! Love like a smith has smitten me with a great hammer and soused me in the chill stream.

Athenaeus Doctors at Dinner [on the luxury of Polycrates, tyrant of Samos]: . . . Indeed he was actually a rival in love to the poet Anacreon, and in a fit of rage cut his beloved's hair off.

Aelian Historical Miscellanies: Anacreon did not take upon himself to accuse Polycrates with coolness and determination, but shifted the blame to the beloved, in words in which he upbraided his rashness and ignorance in taking arms against his own hair. But the poem on the disaster to the hair must be sung by Anacreon; for he will sing it himself better than I.

Favorinus in Stobaeus Anthology [against beauty]: And therefore Anacreon would seem to be ridiculous and captious in blaming the lad for having cut off some of his hair, in the words:

You have shorn a faultless flower of soft hair, [arming your own hand against your tresses].

LYRA GRAECA

50

Ε.Μ. 714. 38 σίτος ... ἐστι γὰρ καὶ σίχ διὰ τοῦ ἕ, ἡ χρήται Ἀνακρέων, οἴον.

... ... Θρηκίην σίοντα χαίτην

51

Ἡρ. 74 [π. τοῦ ἀπ' ἐλάσσονος ἰωνικοῦ]. τῶν δὲ τριμέτρων τὸ μὲν ἀκατάληκτον ... παρὰ δὲ Ἀνακρέοντι.1

'Απὸ μοι θανεῖν δίδοῖτ' 2 οὐ γὰρ ἄν ἄλλη λύσις ἐκ πόνων γένοιτ' οὐδαμὰ τῶνδε.

52

Sch. Pind. Θ. 3. 52 [χρυσοκέρων ἐλαφον θῆλειαν]. οὕτι ἐπι- 

μελῶς οἱ ποιηταὶ τὴν θῆλειαν ἐλαφον κέρατα ἐχουσαν εἰσάγονσι

... τέτακτα δὲ παρὰ Ἀνακρέοντι:

ἀγανώπ' οἰά τε νεβρὸν νεοθηλέα

γαλαθηνον, ὅστ' ἐν ὕλη κεροεσσης

ἀπολειφθεῖς ὑπὸ μιτρὸς ἐπτοῆθη.3

Ζηνίδοτος δὲ μετεποίησεν ἐροέσσης διὰ τὸ ἰστορεῖσθαι ταῖς θηλείαις

κέρατα μὴ ἔχειν, ἄλλα τοὺς ἄρρενας: οἱ μὲντοὶ ποιηταὶ πάντες

κέρατα ἐχοῦσας ποιοῦσιν.

53

Ε.Μ. 713. 26

σινύμωροι πολεμίζουσι θυρωρῷ.

ἐν δευτέρῳ Ἀνακρέων μεμορημένοι φησὶ πρὸς τὸ σίνεσθαι.

1 mss add ἵτερος ἐσχηματίσται which Wil. rightly transfers to 57
2 E: mss γένειτ' from below
3 ἀγανώπ' E, cf. ἀγανώπις, δεινώπες: mss Sch. ἀγανῶς (so edd.), ἄγαν ὡς, ἄ ... (Ath. and Ael. omit) ὕλη: mss Sch. (with Zenod. ?) ὕλαις ἀπολειφθέις: mss Ael. and Sch. ύπολ.
ANACREON

50

*Etymologicum Magnum*: σίτος 'corn': . . . The word σκόω 'to shake' occurs also in the form σίω, which is used by Anacreon, for instance:

'tossing [your] Thracian locks

51

Hephaestion *Handbook of Metre* [on the *Ionicum a minore*]:

Of the trimeter the acatalectic . . . and in Anacreon:

May my due be granted me, to die; for no other deliverance from these troubles e'er can be.

52

Scholiast on Pindar ['a golden-horned hind']: The poets make a point of giving the female deer horns . . . and it is the rule in Anacreon:

mild-eyed, like a little suckling fawn that is afraid when he is left by his horned mother in the wood.

Zenodotus changed ἑραῖσσης 'horned' to ἑραῖσσης 'lovely' because it is recorded that the females have no horns like the males; nevertheless all the poets give them horns.

53

*Etymologicum Magnum*:

Doorkeepers that fight are a mischief,

from the second Book of Anacreon; σινάμακαρ 'a mischief,' that is μεμορημένοι 'destined to mischief,' σίνεσθαι.

1 cf. Joan. Charax 745 Philol. 1900, 618 (δρυκήφ for Ἐρυκήφ)
2 cf. Paroem. 2. 301
3 cf. Ael. H.A. 7. 39, Ath. 9. 396d, Eust. 711. 34, Poll. 5. 76

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LYRA GRAECA

54

Apoll. Lex. Hom. θίσθαι... καὶ γὰρ ὁ θησαυρὸς θεσμὸς λέγεται, καθάπερ καὶ Ἀνακρέων λέγει:

ἀπὸ δὲ ἐξείλετο θέσμον μέγαν...

55

Ath. 10, 427 d [π. κότταβον] ἐχρῶντο γὰρ ἐπιμελῶς τῷ κότταβει, ὄντος τοῦ παγμίου Σικελικοῦ, καθάπερ καὶ Ἀνακρέων ὁ Θήριος πεποίηκε.

Σικελὼν κότταβον ἀγκύλη λατάζων

56

Ibid. 15, 674 e [π. στεφάνων] ἐστεφανωῦντο δὲ καὶ τῷ μέτωπον, ώς δὲ καλὸς Ἀνακρέων ἐφη:

ἐπὶ δὲ ὀφρύσιν σελίνων στεφανίσκων θέμενοι θάλειαν ὀρτὴν ἀγάμωμεν

Δευνύσφ.

57

Hebr. 74 [π. τοῦ ἀπ' ἐλάσσωνος λεικοῦ] παρὰ δὲ Ἀνακρέωντι τὸ δὲ καταληπτικῶν (τρίμετρον) ἔτερως ἐσχημάτισται:

Δευνύσφου σαῦλαι Βασσαρίδες

58

Sch. Eur. Περ. 933 [ἄλχη δὲ φίλια μονόπεπλος | λυπώσα, Δωρίς ὡς κόρα...] καὶ δωριάζειν τὸ γυμνουμένας φαίνεσθαι τὰς γυμνακὰς Ἀνακρέων.

... ἐκδύσα κιθώνα δωριάζειν

1 Σικελὼν: mss Σικελικῶν λατάζων Wil: mss δαίζων
2 ὀρτὴν Heim: mss ἐφρυί. Δευνύσφος Fick: mss Διον. 3 ἐτ. ἐσχ. Wil, from above (51) 4 κιθώνα Fick: mss χιτ.

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ANACREON

54

Apollonius Homeric Lexicon: θεσαθαι 'to deposit': ... for θησαυρός 'treasure' is sometimes called θεσμός; compare Anacreon:

and carried off a great treasure.

55

Athenaeus Doctors at Dinner [on the game called cottabus]: They regularly practised the cottabus,—a Sicilian game as Anacreon of Teos testifies:

throwing with elbow curved the drops of the Sicilian cottabus.

56

The Same [on garlands]: They also wore garlands on their foreheads, as the beautiful Anacreon says:

Let us put little garlands of celery upon our brows and hold high festival to Dionysus.

57

Hephaestion Handbook of Mure [on the Ionica a minore]:
And in Anacreon (51) ... but the catalectic trimeter is different: 2

the prancing Bassarids of Dionysus 3

58

Scholiast on Euripides ['leaving her dear bed in a single garment like a Dorian maid']... and 'to play the Dorian' means that women display themselves naked; compare Anacreon:

to put off her shift and play the Dorian

1 cf. Seh. Pind. O. 3. 19, Eust. 1998. 55 2 the second foot being a molossus 3 i.e. Bacchants prancing: or of straddling gait 4 cf. Eust. 975. 30

167
LYRA GRAECA

59

Ptolem. (Ammon.) π διαφ. λέξ. 43 [διαβόητος]: ἐπιβόητος 1 δ' ὁ μοιχηθρὰν ἔχων φήμην. "Ἀνακρέων ἐν δευτέρῳ καὶ μ' ἐπίβωτον κατὰ γείτονας ποίησεις.

60

Sch. Od. 21. 71 [μύθου ἐπισχεσίν]: μύθουν νῦν τῆς στάσεως, ὥθεν καὶ Ἀνακρέων τοὺς ἐν τῇ Σίμῳ Ἀλιείς ὄντας στασιαστάς <μύθητας> φήσιν·

μυθηται δ' ἀνὰ νῆσον, ὦ Μεγίστη, Νυμφέων διέπουσιν ἱρὸν ἀστυ. 2

61

Ptol. π. διαφ. λέξ. Heylbut Hermes 1887 p. 459 λεία διὰ μὲν τοῦ γραφόμενον σημαίνει τὴν ἀπελασίαν τῶν πετραπόδων· 'ληίδα δ' ἐκ πεδίου συνελάσασαι ἥλιθα πωλῆν' (Δ 677). διὰ δὲ τοῦ γραφόμενον ἐπίρημα ἐστιν ἐπιτάσεως δηλωτικὸν . . . τάν τε συστελληται ὡς παρὰ Ἀνακρέοντι

λήν δὲ δειλιάζεις 3

62

Plut. Εν. 4 οὕτως εἰς ἔρως ὁ γιηύσος ὁ παιδικὸς ἐστιν, οὐ πόδων στίλβων ὡς ἐφι τῶν παρθένων Ἀνακρέων, οὔδὲ μύρων ἀνάπλεως καὶ γεγαμέμενος, ἀλλὰ λιτῶν αὐτῶν ὧσι καὶ ἄθρυπτον ἐν σχολαῖς φιλοσόφων.

. . . πόθῳ στίλβουσα καὶ μύροις γεγαμάμειν

1 miss ἐπιβόητον, but cf. Eust. 2 μυθηταί: Ἀρ. μυθηταί, E.M. μυθηταί ἀνὰ νή. ὦ M. Butt; miss ἀν νήσῳ μεγίστη: Eust. ἐν νήσῳ Νυμφέων here E, L: after ἀστυ: from Hesych. ἀστυ νυμφέων τήν Σίμων Ἀνακρέων ἱρὸν Butt: miss ιερὸν 3 Heyl. miss δηλ.

168
ANACREON

59

Ptolemaeus _Differences in words_: [διαβόητος ‘famous’]: ἐπιβόητος means ‘of ill report’; compare Anacreon’s second Book:

and you will make me of ill-report among my neighbours.

60

Scholiast on the _Odyssey_ [a vexed passage]: μῦθον ‘word, tale’—here ‘rebellion’ or ‘factions strife’; hence Anacreon calls the rebel fishermen of Samos μυθηταί; compare:

And rebels, O Megistes, bear sway in the sacred city of the Nymphs.3

61

Ptolemaeus _Differences in Words_: λεία with an ε means ‘cattle-lifting’; compare Homer Πινακ. 677 ‘A mightily abundant prey did we drive together out of the plain’; whereas with the ε it is an adverb expressing intensity, whether the ε is short as in Anacreon:

thou art exceedingly afraid

62

Plutarch _Amatorius_: So true is it that the genuine love is of the male, not ‘shining with desire,’ as Anacreon says of that of the female, nor ‘gleaming with unguents,’ but of plain aspect and not spoilt in the schools of the philosophers.

e.g. . . . shining with desire and gleaming with unguents

1 cf. E.G. 142. 45, 199. 3, Eust. 1856. 12  
3 i. e. Samos: metre Phalaecian
LYRA GRAECA

63

Heph. 94 [π. ἀνυπαρτήτων]· ἐνδοξών ἐστι ἐπισύνθετον καὶ τὸ δισενθημιμερές τὸ ἐγκωμιολογικὸν καλυμμένον, ὑπὲρ ἐστὶν ἐκ δακτυλικὸν πειθημιμεροῦς καὶ ἰαμβικὸν τοῦ Ἰσού, ὦ κέχρηται μὲν καὶ Ἀλκαῖος . . . κέχρηται δὲ καὶ Ἀνακρέων ἐν πλείστων ἄμασιν·

'Ὀρσόλοπος μὲν 'Ἀρης φιλεῖ μεναιχμην.1

64

Ε.Μ. 429. 50 ἡμετερείος· κτητικῶν ἐστι· σημαίνει δὲ τὸν ἡμετέρον· ἐχράτο δὲ τῇ λέξει Ἀνακρέων·

οὔτε γὰρ ἡμετέρειον οὔτε κάλον

65

Sch. Pind. O. 8. 42 [Ἡλώρ μέλλουσε; ἐπὶ στέφανον τείγαι]· μεταφορικῶς τὸ τείχος· στέφανος γὰρ ὠσπερ τῶν πόλεων τὰ τείχη· καὶ Ἀνακρέων·

νῦν δ' ἀπὸ μὲν στέφανος πόλεως ὅλωλον.2

66

Choer. Heph. 55. 16 [π. συνεκφρωνήσεις]· ὁ δ' Ἡλιόδωρός φησιν ἐν τῇ Εἰσαγωγῇ ότι καὶ τρεῖς εἰς μίαν συνεκφρωνοῦνται συλλαβαί, ὡς τὸ δισενθημμερές τοιτὸ τὸ δοκοῦν εἶναι ἐλεγείον·

'Ἄστερίς, οὔτε ο' ἐγὼ φιλέω οὔτ' Ἀπεκλήης·

οὗ γὰρ ἔστιν ἐλεγείον, ἀλλὰ τὸ πρῶτον αὐτὸ τὸ μέρος ἐστὶ δοκτυλικόν, τὸ δὲ δεύτερον ἰαμβικόν· δυὸ γὰρ ἰαμβικόν ἔχει πόδας καὶ συλλαβήν· τὸ ὅν τὸν φιλέω ὦν ἀπὸ βραχείας καὶ μίας μάκρας.

1 cf. Hesych. ὄραλοπείται διαπολεμεῖται, ταράσσεται Αἰ-σχυλός (Pers. 10): orig. perh. 'storm-raising' or 'dust-raising' miss μεναιχμην 2 B: miss τόλ. στ. δι. 170
ANACREON

63

Hephaestion Handbook of Metre [on ‘unconnectable’ metres]: A notable composite too is the double two-and-a-half-foot line known as the encomiologic, which consists of a two-and-a-half-foot dactylic and an iambic of the same length, used by Alcaeus . . . and by Anacreon in several poems, for instance

Warman Ares loves a staunch fighter.

64

Etymologicum Magnum: ἵμερέπειος is a possessive adjective meaning ‘belonging to what is ours’; it was used by Anacreon thus:

neither one of our land nor beautiful

65

Scholiast on Pindar [‘when they set about to make a crown for Ilium’]: ‘crown’ is metaphorical for ‘wall’; for the walls of a city are as it were its crown; so also Anacreon:

But alas! the crown of the city is destroyed.

66

Choeroboscus on Hephaestion [on the combination of two syllables not separated by a consonant]: Heliodorus in his Introduction says that even three syllables coalesce into one, for instance this double two-and-a-half line which resembles an elegiac:

Asteris, neither I love you nor Apelles.

For it is not an elegiac really, but the first part is a dactylic and the second an iambic, since it has two iambic feet and a syllable, so that the words φιλέω ὁδ together make a short and one long.

1 cf. Zon. 990

171
LYRA GRAECA

67

Ε.Μ. 433. 44 ἰπεροποιήσεις... ἵνα (Od. 11. 364)... καὶ παρὰ Ἀνακρέοντι

βούλεται ἱπεροπός <τίς> ἡμῖν εἶναι.

68

Ιβιδ. 2. 49 ἀβακῆς... παρὰ τῷ ἀβακῆς οὖν γίνεται ἀβακῶ
ἀσπερ ἐνεβῆς ἐνεβῇ: γίνεται δὲ καὶ ἀβακίζως φησὶν Ἀνακρέων

πάντας ὁσοὶ χθονίους ἔχουσι ρυσμοὺς καὶ χαλεποῦς: μεμάθηκα σ', ὁ Μεγιστῆ, τῶν ἀβακίζομένων.

άντι τοῦ τῶν ἱσυχίων καὶ μὴ δορυφοῦν.

69

Stob. Fl. 118. 13 [π. θανάτου καὶ ὡς εἰς ἄρυκτος]. Ἀνακρέοντος:

Πολλοὶ μὲν ἡμῖν ἡδὴ κρόταφοι κάρη τε λευκῶν ἀρισταστάσα δ' οὐκέτι ἡβη πάρα, γηραλέοι τ' ὁδόντες: θυμωκεροῦ δ' οὐκέτι πολλῶς βιῶτον χρόνος λέειπταν: διὰ ταῦτ' ἀνασταλύξω θάμα Τάρταρον δεδοίκως.

5 Ἀδὴδω γὰρ ἐστὶ δεινὸς μύχος, ἀργαλῆ δ' ἐσ αὐτῶν κάθιοδος καὶ γὰρ ἐτοίμον καταβάντι μὴ ἱαβήναι.

1 mss ἀπερηπός: τις B

172
ANACREON

67

_Etymologicum Magnum_: ἡπεροπεντής 'a cheat': . . . compare (Od. 11. 364) . . . and Anacreon:

. . . wishes to be a deceiver to us.

68

The Same: ἄβακής 'childlike, innocent' . . . so from ἄβακής comes ἄβακω 'to be childlike,' as εὐσεβῶ 'to be pious' from εὐσεβής 'pious'; there is also a form ἄβακλω; compare Anacreon:

But as for me I hate all those who have secretive and uncompromising ways; I have learnt that you, Megistes, are one of the childlike ones; meaning quiet and not blustering.2

Book III

69

Stobaeus Anthology [on death and its inevitability]; Anacreon:

My temples have grown grey and my crown bare and white; graceful youth is no longer with me, and my teeth are the teeth of an old man. There is left me but a short span of sweet life. And so I often make my moan for fear of the underworld. For dire is the dark hold of death, and grievous the way down thither; and more, 'tis sure that once down there's no coming up.

1 cf. 77, Philem. 135, Cram. A.P. 4. 84. 28 2 more prob. 'frank'

2 ὅσοι B: mss δι' μεμάθηκα σ' & M. B-Hemst: mss μεμαθήκασιν ὡς μεγίστη
70, 71, 72

Max. Tygr. 24. 9 ἡ δὲ τοῦ Τηῆνος σοφιστοῦ τέχνη τοῦ αὐτοῦ ἡδους καὶ τρόπον καὶ γὰρ πάντων ἔριξι τῶν καλῶν καὶ ἐπαινεῖ πάντας: μέστα δὲ αὐτοῦ τὰ σχοινα τῆς Σμέρδιος κόμης καὶ τῶν Κλεοβοῦλον ὀρθαλμῶν καὶ τῆς Βαδόλλου ἀρας: ἀλλὰ κἂν ποῦτοις τὴν σωφρονίσκην ὁρᾶ: 1

ἐραμαι <δέ> τοι συνηζ'αν: χαρίεν γὰρ ἐστί σ' ἡδος. 2 καὶ αὖθις.

Καλὸν ἐστὶ τοῖς ἐρῶσιν τὰ δίκαια . . . 3

φησί. ἡδὴ δὲ που καὶ τὴν τέχνην ἀπεκαλύφατο:

ἐμε γὰρ λόγων <μελέων τ'> εἰνεκα παΐδες ἄν φιλοιεν. 4

χαρίεντα μὲν γὰρ ἄδω, χαρίεντα δ' οἴδα λέξαι. 5

73


Διὰ δὴντε Καρικουργέως ὑχάνον χεῖρα τέθειμαι. 6

74

Heph. 78 [π. τοῦ ἄπ' ἐλάσσονος ἱωνίκου]: τὸ δὲ <διμετρον

το> ἀκατάληπτον κατὰ τῶν ἀνακλώμενον χαρακτῆρα πολὺ παρὰ τα ἉΝακρέωτι ἐστι Παρὰ δὴντε Πυθόμανδρον κατέδυν Ἐρωτα φεύγων.

1 M.'s point is the use of χαρίεις 2 ἐστὶ σ' Hoff: mss ἔχεις 3 Hoff: mss εἶναι (rightly) and τὰ ἑρωτι 4 μελέων τ' Blass 5 ἰδίω Valeck: mss διδό 6 mss also ὑχάνοιο: τέθειμαι: E: mss τιθέναι, τιθέμεναι (or -ai)

174
ANACREON

70, 71, 72

Maximus of Tyre *Dissertations*: The art of the sophist of Teos is of the same kind and character. He is in love with all who are beautiful and praises them all. His poems are full of the hair of Smerdis, the eyes of Cleobulus, and the youthful bloom of Bathyllus. Yet mark even in this his powers of restraint:

and I long to play with you; you have such pretty ways;

and again:

To be just and fair is a good thing in lovers;

and I am sure he has revealed his art at once in the lines:

For as for me, the children can but love me for my words and my tunes, seeing that I sing pretty things and know how to say pretty things.

73

Strabo *Geography* [on the Carians]: Their bent for things military is indicated, it is said, by our shield- straps, blazons, and plumes, all of which are called Carian. Compare Anacreon:

Lo! through the shield-strap of Carian work have I thrust my hand.

74

Hephaestion *Handbook of Metre* [on the Ionicum a minore]: The acatalectic dimeter of ‘irregular’ type is frequent in Anacreon:

Lo now! I went down to Pythomander’s to escape Love.

1 cf. Eust. 367. 25, 707. 61, E.G. 297. 43, Sch. II. 8. 193, E.M. 489. 39
LYRA GRAECA

75

Ath. 11. 782a [π. μείζων οίνου]: έθος δ' ήν πρότερον ἐν τῷ ποτηρίῳ ὕδαρ ἐμβάλλεσθαι, μεθ' δ' τοῦ οίνου . . . Ἀνακρέων:

Φέρ' ὕδαρ, φέρ' οίνου, ὁ παι, φέρε <δ' άνθεμευντας ήμίν στεφάνους, ένικον, ὡς δη πρὸς 'Ερώτα πυκταλίζω.¹

76

Ibid. 11. 427α [π. τοῦ αὐτοῦ]: παρ' ἐς 'Ανακρέωντι εἰς οίνου πρὸς δύο ὕδατος:

"Αγε δη φέρ' ήμίν, ὁ παι, κελέβην, οίκως ἀμυντίν προπίω, τὰ μὲν δέει ἐγχέας ὕδατος, τὰ πέντε δ' οίνου 5 κυάθους, ὡς ἀνυβριστὶ ² ἀνά δηνύτε βασσαρήσω.

καὶ προελθὼν τὴν ἀκρατοποσίαν Σκυθικὴν καλεῖ πόσιν' ἀγε δηνύτε μικήτ' οὕτω πατάγω τε κάλαλητῳ Σκυθικὴν πόσιν παρ' οἴνῳ 10 μελετῶμεν, ἀλλὰ κάλοις ὑποπίνοντες ἐν ομυνοῖς.

77

Sch. Hes. Th. 767 [θεοῦ χθόνιον]: τὸ δὲ χθόνιον ἡ ὑπ' χθόνιον ἡ στυγεροῦ, ἀς Ἀνακρέων:

χθόνιον δ' ἐμαυτὸν ἡγοῦν.³

¹ δ' Cas. ένικον Fick: mss ένεικ. δη: mss also μη
² Baxter: mss ἀν υβριστίνες ³ mss also ἀρεν

ANACREON

75

Athenaeus Doctors at Dinner [on mixing wine]: It was formerly the custom to pour into the cup first the water and then the wine . . . Compare Anacreon:

Bring water, lad, bring wine, bring me garlands of flowers; aye, bring them hither; for I would try a bout with Love.

76

The Same [on the same]: In Anacreon it is one of wine to two of water:

Come bring me a jar, lad; I want my first-drink; ten ladles of water to five of wine, for I would e'en play the Bacchanal in decent wise;

and proceeding he calls the drinking of wine unmixed a Scythian practice:

Come let us give up this Scythian drinking with uproar and din over our cups, and drink moderately between pretty songs of praise.

77

Scholiast on Hesiod [of the infernal God]: The word χδόνως 'infernal' is used for στυγζός 'hateful or wretched' as in Anacreon:

and I kept myself secretive.

libro tertio), Ath. 11. 475e. Eust. 1476. 31 the two passages are apparently continuous 4 if the quotation is sound (cf. 68), it is hardly applicable

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LYRA GRAECA

78

Sch. Pind. Ο. 7. 5 [φιάλαν ἂς εἰ τις . . . διαρήσεται νεανία γάμβρῳ π. οπίναν]: προπίνην ἐστὶ κυρίως τῷ ἁμα τῷ κράματι τῷ ἄγγειον χα. ζέσθαι. 'Ανεκ, ἐκν'.

. . . ἀλλὰ πρόπινη

παλινοῦς, ὁ φίλε, μηροὺς;

ἀντὶ τ. ὑ χαρίζων.

79

E. Μ. 703. 28 ῥόγος: τῷ πορφυρῷν περιβόλαιον. ῥέζαι γὰρ τὸ βιάζει . . . ὅτι ἐς παρέσει ἔλεγχον τοὺς θαρεῖς καὶ ῥέγος τῷ βίμμα σάφεις Ἀνακρέων ποιεῖν;

ἀλιπόρφυρον ῥέγος

80

Procl. Hes. Ὕρ. 371 [γάνη . . . αἰμύλα κατίλλουσα]: κατίλλουσα δὲ σημαίνει ἢδεα λέγουσα: καὶ γὰρ τὴν χειλέον α κατίλλειν λέγει, ὃς ἐστὶ παρὰ Ἀνακρέοντι;

κατίλη χελιδῶν

81

Serv. Verg. Aen. 1. 749 [Dido . . . longumque bibebat amorem]: Allusit ad convivium; sic Anacreon

ἐρωτα πίνον

82

Sch. Ap. Rh. 3. 120 μάργος 'Ερως κατὰ μετανυμίαν ὁ μαργάλεων πίνον . . . καὶ 'Ανακρέων:

tακερός ὥ 'Ερως

1 cf. E. G. 492. 18, Zon. 1608

178
ANACREON

78

Scholiast on Pindar ['Even as if one . . . shall make gift of a cup to his daughter's young bridegroom']: \(\pi\omicron\omicron\pi\omicron\nu\nu\nu\omicron\nu\). 'to drink before or to, to pledge,' is properly to make a present of the drinking-vessel along with its contents; compare Anacreon:

Nay, pledge me, friend, thy slender thighs;
where pledge means 'let me have.'

79

Etymologicum Magnum: \(\delta\epsilon\gamma\omicron\sigma\) 'the purple coverlet'; for \(\delta\epsilon\zeta\alpha\) is equivalent to \(\beta\iota\psi\alpha\iota\) 'to dye' . . . the use of \(\rho\alpha\gamma\epsilon\omicron\sigma\) for \(\beta\alpha\rho\epsilon\omicron\varsigma\) 'dye' and \(\delta\epsilon\gamma\omicron\sigma\) for \(\beta\acute{a}m\u{u}\varsigma\) 'dye' is shown by Anacreon's phrase:

dye of sea-purple

80

Proclus on Hesiod ['a woman . . . with cozening babble']: \(\kappa\omicron\omicron\tau\iota\lambda\lambda\omicron\omicron\omicron\alpha\) means 'sweetly speaking': he uses the verb in connexion with the swallow, as Anacreon does:

the babbling swallow

81

Servius on the Aeneid ['Dido . . . and drank long love']: metaphor from a drinking-party: so Anacreon

drinking love

82

Scholiast on Apollonius of Rhodes Argonautica: 'mad Love':—by 'metonymy' Love that makes mad . . . compare Anacreon

languishing love

\(^2\) cf. Anacreont. 10, Simon 228
LYRA GRAECA

82 A
Hd. π.μ.α. 1. 14 ὁ μέντοι Ἀνακρέων καὶ
χαριτώεις
εἶπεν ἀπούσι τῷ ἐντελῶς τῇ λέξῃ.

83
Phot. 570, 13
Ταντάλου τάλαντα
πλοῖσιος ὁ Φρύξ Τάνταλος διεβεβόησο, Πλοντοίς καὶ Δίδα λεγό-
μενες κέχρηται δὲ τῇ παροιμίᾳ καὶ Ἀνακρέων ἐν γ'.

Δ'
IAMBΩΝ

84
Hesae. Alleg. Hom. 4 καὶ μὴν ὁ Θῆσος Ἀνακρέων ἔταιρην
φρόνημα καὶ σοβαρᾶς ἁμαρτῶν ἰπερηφανίαν ὀνειδίζων τῶν ἐν αὐτῇ
σκιρτόντα τοὺς ὥς ἵππουν ἠλληγόρησεν οὕτω λέγων:

Πῶλε Θρηκίη, τί δή με λοξον ὁμμασί βλέπουσα
νηλεώς φεύγεις, δοκείς δὲ μ' οὐδὲν εἰδέναι σοφών;
ὁδρή τοι καλός μὲν ἀν τοι τῶν χαλινῶν ἐμβάλοισι
ήμας δ' ἔχων στρέφομί <σ'> ἀμφὶ τέρματα
δρόμου.¹
5 νῦν δὲ λειμώνας τε βόσκῃ κοῦφά τε σκιρτόσα
παίξεις,
δεξίων γὰρ ἐπιστοτήρην οὐκ ἔχεις ἐπεμβάτην.²

¹ σ' B ἐπιστοτήρην needlessly ἔχεις: mss ἔχεις;
perh. ἔχοις E: perh. δεξίων γὰρ ἐπιστοτήρης ὁν ἔχω σ' ἀνεμβάτην
to = Xen. ἀνέμβατον; for feminine termination cf. 133) E:
accepted text requires ἔγω in l. 3

180
ANACREON

82 A

Herodian Words without Parallel: But Anacreon gives the word χαρίεις graceful

the full form χαριθεῖς.1

83 2

Photius Lexicon: the talents of Tantalus

The Phrygian Tantalus was famous for his wealth, being reputed the son of Zeus and Pluto; the proverb is used by Anacreon in his third Book.

Book IV

IAMBICS 3

84

Heracleitus Homerie Allegories: Moreover Anacreon of Teos, in finding fault with the airs of a courtesan and the arrogance of a disdainful woman, has compared her skittish disposition to a horse in these lines:

Pray, why do you look askance at me, my Thracian filly, and shun me so resolutely as though I knew nothing of my art? I would have you to know I could bridle you right well and take rein and ride you about the turning-post of the course. But instead you graze in the meadows and frisk and frolic to your heart's content; for you have not a clever breaker to ride you.4

1 cf. fr. 70, 72  2 cf. Apostol. 16. 16, Suid., Ars. 443 3 I have included trochaics  4 perh. emending text, 'for it is because I am so clever a breaker that I keep you unridden'
LYRA GRAECA

85

Heph. 39 [π. τροχαίκοι]: καὶ τῶν ἀκαταλήκτων δὲ τὸ τετράμετρόν ἐστιν ἔνδοξον, ὅπως τούτῳ τὸ Ἀνακρέοντος.

Κλυθί μεν γέρωντος εὐθείαρ χρυσόπεπλε κοῦρα.1

86

Jul. Misop. 366 B ἡδὴ γὰρ, ὡς καὶ ὑμεῖς αὐτοὶ συνορᾶτε, πλησίον ἐσμεν ἐθελόντων θεών,

Εὐτέ μοι λευκὴ μελαινης' ἀναμεμείξονται τρίχες

δ Θῆκος ἐφη ποιητῆς.

87

Α.Ρ. 13. 4 'Ἀνακρέοντος τετράμετρων

'Ἀλκίμων σ', 'ὢριστοκλείδη, πρῶτον οἰκτίρω φίλων,

ἀλέσας δ' ἡμῶν ἀμύνων πατρίδος δουλημίν.

88

Plat. Thucyd. 125 b Ἔν τοῦτο εἰ Εὐριπίδης τι προσχρησα-μεθα, ὁ Θέαγες; Εὐριπίδης γὰρ ποῦ φησιν: 'Σοφοὶ τύραννοι τῶν σοφῶν συνοισίζει' εἰ ὄντω τύραννοι τῶν Εὐριπίδης. Οὐ Εὐριπίδη, τῶν τι σοφῶν συνοισίζη φής σοφοίς εἶναι τούς τύραννους; . . . ἀλλὰ βουλεῖι ἐγώ σελ εἰπώ;—ΘΕ. εἰ σὺ βουλέι;—ΣΩ. ταῦτ' ἐστὶν ἀπερ ἐφη 'Ανακρέων τὴν Καλλικρίτην ἐπίστασθαι ή ὃνδ' ὂλαθα τὸ ἄσμα;—ΘΕ. ἐγώγε. —ΣΩ. τί οὖν; τοιαῦτας τινὸς καὶ σὺ συνοισίς ἐπιθυμεῖς, ἄνδρος ὡσπερ τυχαίοι ὁμότεχνοι ὁν Καλλικρίτη τῇ Κυάνης καὶ ἐπίσταται τυραννικά, ὡσπερ ἐκείνην ἐφη ὁ ποιητῆς, ἵνα καὶ σὺ ἡμῶν τύραννοι γένη καὶ τῇ πόλει;

c. g.2 ἀλλ' ἐπίσταται τυραννίκ' ἡ Κυάνης Καλ-λικρίτη.

1 cf. Theocr. 27. 55, Sch. T. II. 3. 139 (Kehrhaun): mss κοῦρα 2 E

182
ANACREON

85

Hephaestion Handbook of Metre [on the trochaic]: Among the acatalectic forms the tetrameter is a notable metre, for instance Anacreon:

Give ear, thou maid of the lovely tresses and robe of gold, give ear to an old man's prayer.¹

86

Julian The Beard-hater: For already, as you see as well as I do, I am near, save the mark, to the time

When white hairs shall mingle with my black
in the words of the poet of Teos.

87

Palatine Anthology: A tetrameter by Anacreon:

Of all my gallant friends, Aristocleides, I pity thee the most; for in the defence of thy country from slavery thou hast lost thy youth.²

88

Plato Theages: Socr. Well, shall we make use now of Euripides, Theages? It is he, I think, who says 'Kings know their art through converse with the knowing.' Now suppose someone said to Euripides, knowing in what? . . . . Well then, shall I tell you the answer?—Theag. Please do.—Socr. They are knowing in what Anacreon says Callicrite knew. You know the poem, don't you?—Theag. Yes.—Socr. Well? Is the converse you want the converse or company of a man who is of the same craft as Callicrite daughter of Cyanè, and knows how to king it or queen it as the poet says that she did, so that you yourself may become a ruler over us and our country?

c. g. Callicrite daughter of Cyanè knows well how to queen it.

¹ prob. to a Muse: cf. Sa. 101 καλόμος and Pind. I. 6, 75 χρυσόπεπλος ² an epitaph (metre to suit name)
LYRA GRAECA

89

Sch. Soph. Ant. 134 [ἀντιτύπα δ' ἐπὶ γὰρ πέσε ταυταλωθεὶς]: ὅτι δὲ ταυταλωθεὶς σημαίνετι τὸ διασεισθείς μαρτυρεῖ καὶ Ἀνακρέων: <ἐν> μελαμφύλλῳ δίψιμη χλωρῆ τ' ἐλαίῃ ταυταλίζει.¹

90

Anon. π. σολοικισμοῦ, σολοίκους δὲ ἔλεγον οἱ παλαιοὶ τῶν βαρβάρων: ὥ γὰρ Ἀνακρέων φησί: κοίμισον δ', ὦ Ζεῦ, σολοικον φθόγγον.

91, 92

Sch. II. 17. 542 [λέων κατὰ ταύρον ἔθηδώς]: η διακοπή τῆς λέξεως τὸν εἰς πολλὰ διεσπασμένον παρέστησε ταῦρον, οὐ τοῦ μέτρου ἀπαιτοῦντος: παρὴν γὰρ φάναι ταῦρον κατεδηδώς: καὶ Ἀνακρέων:

diὰ δέριν ἐκοψε μέσην:

<kai'>

καὶ ὥλωπος ἐσχύσθη.²

93

Cram. A.O. 1. 288. 3 μεστρέαται τούτο ἱωνίκων ἔστιν... καὶ Ἀνακρέων:

. . . αἱ δὲ μεν φρένες ἐκκεκωφέαται . . . ³

¹ mss δάφνα χλωρῆ and ἐλαίας: perch. therefore not Anacreon; Wil. μελάμφυλλῳ δάφναν χλωραί τ' ἐλαίαι ταυτάλωθον (mss also ταυταλίζον) ² B joins these two quotations ³ so E.M.: mss here κεκ.
ANACREON

89

Scholiast on Sophocles ['swaying he fell on the unyielding earth']: τανταλωθείς means 'shaken' or 'swaying,' witness Anacreon:

swings amid the dark-leaved laurel and green olive

90

An Anonymous Writer On Solecism: The ancients called barbarous speakers solecians; compare Anacreon:

Make cease, O Zeus, the solecian utterance.

91, 92

Scholiast on the Iliad ['a lion that has eaten up a bull']: the severance of the verb 'eaten up' from its prefix is descriptive of the disparted bull, as it is not necessary to the metre; compare Anacreon:

cut through the midst of the neck

and:

the robe was rent right down.

93

Cramer Inedita (Oxford): μεστρέαται 'have been measured':—this form is Ionie; compare Anacreon:

and my senses are stunned.

1 perh. of a bird  
3 cf. Cram. A.P. 3. 287. 28  
4 both passages illustrate the separation of the verb from the preposition with which it is compounded  
5 cf. E.M. 322. 22 (δ'ἐμαι)
LYRA GRAECA

94

Ath. 11. 498 a [π. σκύφου]· Ἡσίοδος δ' εν τῇ β' Μελαμποδίας σὺν τῷ π σκύφου λέγει . . . ὁμοίας εἰρήκε καὶ Ἀνακρέων

ἐγὼ δ' ἔχων σκύφον 'Ερξίων
τῷ λευκολόφῳ μεστῶν ἐξεπινον·

ἀντὶ τοὺς προέπινον.

95

Ibid. 15. 671 ε ἐπεὶ περὶ στεφάνων ζητήσεις ἡ δ' γεγόνεσαι, εἰπὲ ἦμιν τὸς ἑστὶν ὁ παρὰ τῷ χαράντι Ἀνακρέωντι Ναυκρατίτης στέφανος, ὃν Ὀυλπιαν. φήσαι γὰρ οὗτος ὁ μελιχρός ποιήσαι·

στεφάνους δ' ἄνωρ τρεῖς ἐκαστος εἶχεν,
τοὺς μὲν ροδίνους, τὸν δὲ Ναυκρατίτην.

96, 97

Ibid. 12. 533 ε [π. τρυφής]· Χαμαλέων δ' ὁ Πιντικῶς ἐν τῷ Περὶ Ἀνακρέωντος προείς τό·

ξανθῆ δ' Εὐρυπύλη μέλει

ὁ περιφόρητος Ἀρτέμων·

τὴν προσηγορίαν ταῦτην λαβεῖν τῶν Ἀρτέμων διὰ τὸ τρυφήν τοιαύτα περιφέρεσθαι ἐπὶ κλίνῃς· καὶ γὰρ Ἀιακρέων αὐτῶν ἐκ πενίας ἐς τρυφὴν ὄρμησαι φησιν ἐν τὶστῳ·

Πρὶν μὲν ἔχων Κερβερίων καλύμματ' ἐσφηκώ-

μένα

καὶ ξυλίνους ὄστραγάλους ἐν ὥσι καψιλῶν περὶ πλευρῆς <δέρμα> ἡμεῖς βοῶς,

νῆπιλυτον εἰλιμα κακῆς ἀσπίδος, ἄρτωπλωσιν 5 καθελόπορνοις ὁμιλεών ὁ ποιηρὸς Ἀρτέμων κύβδυλον εὐρίσκων βίοιν, 3

ANACREON

94

Athenaeus Doctors at Dinner [on σκόφος ‘a drinking-vessel’]: Hesiod in the second Book of the *Melampodia* uses the form with ἑ inserted . . . so also Anacreon:

but as for me, I held the cup and drained it to the white-crested Erxion;
‘drained it to him’ instead of ‘drank it to him.’

95

The Same: Now that our enquiries have turned to garlands, pray tell us, Ulpian, the nature of the ‘wreath of Naucratis’ mentioned by the charming Anacreon; for that delicious poet says:

and each man had three garlands, of roses two, and the other a wreath of Naucratis.

96, 97

Athenaeus Doctors at Dinner [on luxury]: Chamaeleon of Pontus in his book On Anacreon, after quoting the lines:

the flaxen-haired Eurypyle’s concern is with Litter-rider Artemon;² declares that Artemon received this nickname from his luxurious habit of being carried in a litter. And indeed Anacreon avers in the following passage that he rose from poverty to luxury:

Once he went about in the waspéd-headdress of a Cimmerian, with wooden astragals in his ears, and about his ribs a hairy oxhide that had been the unwashed cover of a wretched shield—the scoundrel Artemon who made a fraudulent living by consorting

¹ cf. Poll. 6. 107 who explains ‘Naucr.’ as ‘of marjoram’
² not part of the next poem: for Euryp. cf. A. P. 7. 27

haplogr. with -γσι) ³ ἐπιλυτος Schoem: mss εἰπλυτος, ἐπλυτον

187
πολλά μέν ἐν δούρι δεθεὶς αὐχένα, πολλά δὲ ἐν τροχῳ,
πολλά δὲ νότουν σκυτῖνη μάστιγι θωμιξθείς,1
κόμην
πώγοινα τ' ἐκτετιλμένος.

10 νῦν δὲ ἐπιβαίνει σατινέων χρύσεων φορέων
κάτερματα
πασικύκης,2 καὶ σκιαδίσκην ἐλεφαντίνην φορεί
<τῇσιν> γυναιξίν αὐτῶς.3

98

Ἡρ. 32 [π. ἱαμβικοῦ]: ἔστι δὲ ἐπίσημα ἐν αὐτῷ ἀπαταληκτα
μὲν δίμετρα, ὁδὸν τὰ Ἀνακρεόντεια ὅλα ἄσματα γέγραπται (104)
. . . τρίμετρα δὲ Ἐστε κ.τ.λ.

 Plat. adv. S.ωic. 20 δεισώτες οὖν ὑδατος οὐκ ἔχουσι χρεῖαν
οὖ δὲ ὅρτου πεινάντες:

"Ἔστε ἐξοικεῖοι μειλίχως ἐοικότες
στέργης <τε> μοῦνον καὶ πυρὸς κεχρημένους.4

99

Ζενοβ. Parom., 1. 153 σαί τούς Κάρας πολεμουμένους ὑπὸ
Δαρείῳ τοῦ Πέρσου κατὰ τινὰ παλαιὰν μαυτείαν εἰρημένην αὐτοῖς
τοὺς ἀλκιμωτάτους προσβῆσθαι συμμάχους ἐλθεῖν εἰς Βραγχίδας
καὶ τὸν ἐκεί θεῖον ἐρατῆσαι εἰς Μιλήσιους πρόσθοιντο συμμάχους·
tὸν δὲ ἀπεκρίνασθα.

Πάλαι κοτ' ἤσαν ἀλκίμει Μιλήσιου.5

οὗτος δὲ ὅ στίχος εὑρῆται τὸ πρότερον παρὰ Ἀνακρέοντι.

1 νότου B: mss νότα (ὑπὸ πολλὰ) 2 E. cf. Alcm. 27
Πασιχάρη: mss παῖς Κύκης: Diod. παῖς Κύκης, Ἕρμ. παῖς ὁ Κ.
3 τῇσιν E 4 τε Gais: 1. 2 not in Heph. 5 another
version was ἤσαν ποτ' ἤσαν ἀλκ. M.

188
with bread-wenches and whores-for-choice, with his neck often bound to the whipping-stock\(^1\) or else to the wheel, and his back often seared with the leathern scourge and his hair and beard plucked out; but now he goes in a coach, wearing earrings of gold like a mix-with-all, and carries an ivory sunshade as though he were a woman.

98

Hephaestion *Handbook of Metre* [on the iambic]: There are notable acatalectic forms of it, whether dimeters such as whole poems of Anacreon (104) . . . or trimeters such as: ‘Ye are’ etc.

Plutarch *Against the Stoics*: So when they are thirsty they have no need of water, nor when hungry of bread:

*Ye are like kind guests who need but roof and fire.*

99\(^2\)

Zenobius *Proverbs*: It is said that the Carians when at war with Darius the Persian, in obedience to an old oracle bidding them take the bravest of men for their allies, went to Branchidae and asked the God there if they should seek alliance with Miletus; whereupon he replied:

There was a time when the Milesians were brave men:

but the line occurs earlier in Anacreon.

\(^1\) according to Poll. 10. 177 fraudulent buyers or sellers in the market were thus treated \(^2\) cf. Sch. Ar. Pl. 1002, Vesp. 1063 Philostr. *Vit. Soph.* 1. 22, Diod. *Exc. Vat.* 47, Synes. 228 c, Ath. 12. 523 f.
LYRA GRAECA

100

Crusius Anal. Parv. n. p. 140

ἐκεῖτι Συλλογὸντος εὐρυχωρίη.

Συλλογῶν Σάμιον φίλος ἐγένετο τῷ Δαρείῳ τῷ τῶν Περσῶν βασιλεί, καὶ δὲ αυτῷ τὴν ἐν Σάμῳ δυναστείαν παρέλαβε τελευτήσαντος Πολυκρίτους. ἔπει δὲ πινώς καὶ γαλεπός ἦρχεν, ἔκλιπότες τὴν ἴσων οἱ πλείους μετέφεκαν· ὅθεν ἡ παραμία ἐκράτησεν.

101


. . . . καὶ θάλαμος ἐν ὁ

ἐκεῖνος οὐκ ἐγήμεν ἄλλῳ ἐγήματο. ¹

102

Ε.Μ. 522. 47 τὸ δὲ κνύσα, ὡς λέγει Ἡρωδιάνος, εἰ μὲν ἐπὶ
tοῦ φυτοῦ, συγκοπή ἐστι . . . εἰ δὲ ἐπὶ τοῦ παρεφθερμένου καὶ ἔρρησιμένου, οὐ συγκοπή ἐστιν ἄλλο ἀπὸ τοῦ κνύων ἀφίκουσαν ἡ φθορά· γίνεται κνύσα, ὡς παρά Ἀνακρέωντι ἐν Ιάμβοις: ²

κνυμῇ τις ἴδῃ καὶ πέπειρα γίνομαι

σὴν διὰ μαργισσότην. ³

103

Zon. 1512 πανδοκείον . . . τὸν δὲ μοχλὸν ἐν τῷ Χ καὶ Ἁπτικόι καὶ Δαρείες καὶ Ἰωνεῖς πλην Ἀνακρέωντος· οὕτως δὲ μόνος

σχεδὸν τῷ κ, Ζηνόδωτος δὲ <μόχλον>,

κοῦ μοχλὸν ἐν θύρησι διξῆσιν βαλὼν

ήσυχος κατεύθετε. ⁴

¹ ἐκεῖνος E: mss κεῖνος ² mss ιάμβω ³ κνυμῇ: mss also κνύζῃ, but cf. Hesych. κνύζω ⁴ θύρησι διξῆσιν B: mss ὠφροσ. διξῆσι

₁ ascription not certain ² cf. Ammon. 37, Bach. An. 2. ⁷

190
Select Proverbs:

Thanks to Sylosion there's plenty of room:
Sylosion of Samos became friendly with the Persian king Darius, and through his means succeeded to the despotism at Samos on the death of Polycrates, but owing to the harshness of his rule most of the inhabitants emigrated. Hence the proverb.

and the chamber wherein he married not but was married.

Etymologicum Magnum: κρῶς, according to Herodian, if it means the plant 'Fleabane,' is a shortening . . . but if it means 'spoilt or defiled' it comes from κρῶν 'to scratch'—whence κρύος 'the itch'—; compare Anacreon in the Iambics:

I am growing blare-eyed and big because of thy lechery.

Zonaras [on πανδοκείων 'inn']: . . . the form μοχλός 'bolt' with a χ is used equally in Attic, Doric, and Ionic, save for Anacreon, who is practically alone in spelling it with a ρ, though Zenodotus would change it to a χ:

He sleeps untroubled though he never drew bolt in his house-door.

375, Col. Vind. 205, E. G. 125. 4, East. 1678. 50  3 cf. East. 1746. 13  4 the subject is fem: the meaning 'blear-eyed' or 'with itching eyes' is more likely than 'defiled'
5 lit. double-door
LYRA GRAECA

104

Heph. 32 [π. ἰαμβικοῖ]: ἐστι δὲ ἐπίσημα ἐν αὐτῷ ἀκατάληκτα μὲν διμετρα οἶον τὰ Ἀνακρέοντεια ὅλα ἄσματα γέγραπται: 'Ερέω τε δήποτε κοῦκ ἐρέω καὶ μᾶλλομαι κοῦ μᾶλλομαι.

105

Ath. 10. 446f [π. τοῦ πίνῳ]: καὶ σὺ οὖν, ὦ ἑταῖρε, κατὰ τὸν Ἀλέξιον, ὃς ἐν Διδύμωις φησίν. 'Τοῦτο πρότιθ εἶνα καῦτος ἄλλα, καὶ γένηται ἡ παρ' Ἀνακρέοντι καλουμένη ἐπίστιον: φησὶ γὰρ ὁ μελοποιὸς:

μη δ' ὠστε κῦμα πόντιον
λάλαξε τῇ πολυκρότῃ
σὺν Γαστροδόρῳ καταχύδην
πίνοντα τῇν ἐπίστιον.1
tοῦτο δ' ἡμεῖς ἀνίσωμα φαμεν.

106

Heph. 32 [π. ἰαμβικοῖ]: καταληκτικὸν δὲ διμετρον τὸ καλουμένον Ἀνακρέοντειον οἶον:

ὁ μὲν θέλων μαχεσθαι,
πάρεστι γὰρ, μαχέσθω.2

107

Prisc. Metr. Ter. 3. 427. 20 Keil: Anacreon teste Heliodoro:

"Ω ράνυ" ἄει λίην, πολλοίσι γὰρ μέλεις3
hic iambus quartum4 spondeum habet.

1 i. e. ἐφέστιον sc. κόλικα 2 for γάρ before imperative cf. 31 and [Sim.] 46 Bgk.: mss πάρεστι 3 L.-Hoff. (= ἐπαννέ): mss ἐρᾶν ἄει κ.τ.λ. 4 so ed. Gaisf, merum ed. Keil

192
ANACREON

104

Hephaestion *Handbook of Metre* [on the iambic]: There are notable acatalectic forms of it, whether dimeters such as whole poems of Anacreon, for instance:

Lo! I both love and love not, and am mad yet not mad.

105

Athenaeus *Doctors at Dinner* [on πίνω 'to drink']: Then, my friend, to quote the *Tirius* of Alexis 'Drink you to this man and he to another' and let us have what the lyric poet Anacreon calls a hearth-cup:

and babble not like a wave of the sea, while you quaff the bounteous hearth-cup with the jade Gastrodora;
this is what we call the equalisation-cup.

106

Hephaestion *Handbook of Metre* [on the iambic]: The catalectic dimeter is that known as Anacreontean, for instance:

He that will fight may fight if he will.

107

Priscian *The Metres of Terence*: According to Heliodorus, Anacreon has the line:

O ever too delightful one! for many are they that love thee;
where the iambic line has a spondee in the fourth place.

1 prob. a comic perversion of *Metrodora* (Wil.) 2 cf. Plot. 270, Sch. Ar. *Pl.* 392 (*Ανακρεωντος*), Sch. Heph., Anacreont. 47. 8, Ox. Pop. 220. x. 6
LYRA GRAECA

108

E. M. 514, 28 κινάκης ὁ ἀκινάκης κινάκης παρὰ Σοφοκλέος τὸ μὲν γὰρ Ἀνακρέόντειον χαρὰς τοῦ ἑ γράφεται γέγονεν ἐκθλήσει τοῦ ἢ καὶ κράτει τοῦ ῏α
tῶκινάκη

ἀσπερ ὁ Ἄπολλον Ὡπολλον.

109

E. Sorb. ap. E. M. 159, 50 ἀστράβη... ἐο Ἀνακρέοντα

ἀστραφή

καὶ ἐπὶ ὅχηματος ἐρ ὁ ἀσφαλῶς καθήνται.

110

Hesych.

αὐτάρητοι

ἀγάμεναί ἐαυτὰς καὶ θαυμαστῶς ἔχουσαί ἐαυτῶν Ἰων Ἀλκήνη

ἐνιο ἐν αὐθαίδεισι. καὶ Ἀνακρέων οὔτω κέχρηται.

111

E. M. 385, 9 ἔσυνήκεν Ἀλκάιος ἐσυνήκεν καὶ Ἀνακρέων ἐξυνήκεν

πλεονασμῷ.

112

Sch. Ar. Ach. 1133 διὰ τὸ θερμαίνειν οὖν τὸ στῆθος θαρήσειν

λέγουσιν τὸ μεθύειν καὶ

ἀκροθώρικας

tοὺς ἀκρομεθύσους ἐφάλουν κέχρηται δὲ τῇ λέξει καὶ Ἀνακρέων

ἔστι δὲ Ἀστική.

1 perh. ἀστραφῶς, an attempted derivation

2 mss ἀκροθώρικας

194
ANACREON

108

*Etymologicum Magnum* κινάκης ‘scimitar’: the form is κινάκης in Sophocles. The form used by Anacreon (is not parallel, for it) is written without the i (‘subscript’): there has been elthipsis or squeezing-out of the i, and with crasis of ωα the result is τάκινάκη.

with his scimitar
as in ἀπόλλων for ἄ´ Ἀπόλλων ‘O Apollo.’

109

*Etymologicum Sorbonicum* ἀστρίβη . . . in Anacreon it occurs in the form ἀστραφη

saddle

and is used of a chair-saddle in which people sit securely.

110

Hesychius *Glossary* αὐτάγγητοι: ‘self-admiring, self-marveling’ (women); Ion in the *Alcmena*. Some authorities say it means

stubborn

and it is used so by Anacreon.

111

*Etymologicum Magnum* ἐςφυκέν: Alcaeus uses this form, and Anacreon ἐξφυκέν

he understood,

with pleonastic augment.

112

Scholiast on Aristophanes: Because of its warming the breast the phrase ‘to put the corset on’ is used meaning ‘to be drunk,’ and people slightly drunk were called

top-corsleted

an expression used by Anacreon. It is Attic.

1 cf. Suid. θρήξασθαι, Zon. 1068
LYRA GRAECA

113

E. Θ. 339. 22 κορώνη ... παρά τὸ καῦρον, δὲ σημαίνει τὸ καῦρον Ἀνακρέων κόρωνα βαίνων φησὶ.

114

Sch. Ap. Rh. 2. 127 [ἐπιπαμφαλόωντες]· πολλά ἐπιβλέποντες καὶ μετ’ ἐνθουσιασμοῦ· παμφαλὰν γὰρ τὸ μετὰ πτοιῆσεως καὶ ἐνθουσιασμοῦ ἐπιβλέπειν, κέχρηται δὲ τῇ λέξει καὶ Ἱππώναξ καὶ Ἀνακρέων.

115

Clem. Al. Pud. 3. 294 τὸ γὰρ ἀβροδιαίτον τῆς περὶ τὸν περίπατον κυνήσεως καὶ τὸ σαῦλα βαίνειν ὡς φησιν Ἀνακρέων, κομιδὴ ἑταρικά.

Ε'

ΕΛΕΓΕΙΩΝ

116

Ath. 11. 463 a [π. συμποσίων]· καὶ δ’ ἁρπεῖς δ” Ἀνακρέων φησίν. Οὐ φιλεῖω δὲς κρητῆρι παρὰ πλεῖον οἰνοποτάξιων νείκεα καὶ πολεμον δακρύσεντα λέγει, ἀλλ’ ὡστὶς Μούσας τε καὶ ἄγλαδ δῶρ’ Ἁφροδίτης 1 συμμίσγαν ερατῆς μνήσκεται εὐφροσύνης.

1 E: miss Μουσέων τε καὶ ἄγ. δῶρ’ Ἄ, impossible order
ANACREON

113

_Elymologicum Gudianum_: καφένη 'crow' . . . from καφέος which means 'bad': compare Anacreon:

stepping with arched neck

[i.e. haughtily].

114

Scholiast on Apollonius of Rhodes _Argonautica_ ['glancing fearfully over them'] : looking at them hard and excitedly; for παμφαλάν

to glance fearfully

is to look at excitedly, and is used by Hipponax and Anacreon.

115

Clement of Alexandria _The Schoolmaster_: For effeminacy of movement in walking about and

to go straddling-wise

in Anacreon's phrase, are altogether marks of the harlot.

Book V

ELEGIACS

116

Athenaeus _Doctors at Dinner_ [on drinking-parties]: And the delightful Anacreon says:

I like not him who at his drinking beside the full mixing-bowl tells of strife and lamentable war, but rather one that taketh thought for delightsome mirth by mingling the Muses and the splendid gifts of Aphrodite.

1 cf. Semon. 18 (Bergk), to whom the fr. possibly belongs
LYRA GRAECA

117

Heph. 11 [π. κοινῆς συλλαβῆς]: ὡμώς μέντοι καὶ ἐν ἐπεσιν εὑρίσκεται, ὡς παρὰ Θεοκρίτῳ... καὶ παρ᾽ Ἀνακρέοντι ἐν Ἑλεγείαις:

οὐδὲ τι τοι πρὸς θυμόν, ὡμος γε μένω σ᾽ ἀδοιάστως. 1

118

[Long.] Subl. 31... 2 θρησκιώτατον καὶ γόνιμον τὸν Ἀνακρέοντις:

οὐκέτι Ἐρημίκης <πόλου> ἐπιστρέφομαι. 3

ταύτῃ καὶ τῷ τοῦ θεοπόμπου ἐξειν ἐπαινετῶν; διὰ τὸ ἀνάλογον ἐμοιγε σήμαντικάτα ἐχειν δοκεῖ... 'δεινόν ὡν' φησιν ὁ Φίλιππος ἀναγκωφαγίσαι πράγματα'; ἔστιν ἂρ' ὁ ἴδιωτισμὸς ἔνιοτε τοῦ κόσμου παρὰ πολὺ ἐμφανιστικώτερον... ἐπιγεινύφθεται γὰρ αὐτὸθεν ἐκ τοῦ κοινοῦ βίου, τὸ δὲ σύννηθες ἴδῃ πιστότερον.

119

Ath. 11. 460 c [π. ποτηρίων]: ὁ δὲ Ἀνακρέων ἔφη:

οἰνοπότης δὲ πεποίημαι.

120

Maced. A.P. 10. 70 οὐδὲ γενοίμων... ἐς κρίσιν ἡμετέρημι πικρὸς 'Ἀριστοτέλης... τὴν γὰρ Ἀνακρεόντος ἐπὶ πραπλίδεσθι φυλάσσω... παρατήρην ὅτι

δεὶ φροντίδα μὴ κατέχειν.

121

Hyg. Astr. 2. 2 haec etiam de causa nonnulli Lyram, quae proxima ei signo (Engonasin) est collocata, Thesei esse

1 μένω σ᾽: ms μὲν ἂς  2 4 leaves missing  3 πόλου B;
Heptaection *Handbook of Metre* [on 'common' syllables]: It is also found in epic metres, for instance in Theocritus . . . and in Anacreon’s *Elegias*:

Neither is it a thing to your mind, but nevertheless I await you without doubting.

*Longinus* *On the Sublime*: . . . Most productive and fruitful [of such an effect?] is this of Anacreon:

I care no more for the Thracian <filly.>\(^1\)

In this respect too this phrase of Theopompus is worthy of praise—it seems to me the analogy makes it most impressive—: ‘Philip being adept at eating circumstances as a duty.’ You see that the homely phrase is sometimes far more vivid than the embellishment; for it is immediately recognised from everyday life, and we are quicker to believe a thing when it is familiar to us.

*Athenaeus* *Doctors at Dinner* [on cups]: And Anacreon says:

and I am become a wine-bibber.

*Macedonius*: . . . nor would I like rigid Aristotle sit in judgement on myself; for 'tis the counsel of Anacreon that I keep in mind—

let not Care restrain.

*Hyginus* *Astronomics*: For this reason it is said by some authorities that the Lyre, which comes next to that constellation, is the lyre of Theseeus, for among his manifold

\(^1\) emendation uncertain
LYRA GRAECA

dixerunt, quod ut eruditus omni genere artium lyram quoque didicisse videbatur. idque et Anacreon dicet:

άγχον δ' Άγγειδέω Θησέος ἐστὶ λύρη.

122

Enst. 1329. 34 καὶ μὴν ὁ 'Ἀνακρέων τὴν τοιαύτην οὐ πάνω σφοδρῶς ἀλλὰ περιεσκεμένως πανδοσίαν ἐνείδισε καὶ λεωφόρων καὶ πολύμυνων.

Suid. μυσάχης: η πόρνη παρὰ 'Ἀρχιλόχῳ... Ἀνακρέων δὲ πανδοσίαν καὶ λεωφόρων καὶ μανιάτησιν.

e. g. Πανδοσίη, πολύμυνε, λεωφόρε, μηλιυόκηπηε

123

Hesych.

Αἴδησίης παῖδα

τὸν Διόνυσον ὁ Ἀνακρέων. ἄλλοι τὸν οἶνον, ἄλλοι τὴν Ἀρτέμιν.

124

Sch. Η. 19. 21 [τὰ μὲν ὀπλα θεὸς πόρεν, οἱ ἐπιεικεῖς | ἔργον ἔμεν ἀθανάτων, μυθὲ βρότων ἄνδρα τελέσσαι]; ἐν οὕτω τῷ πρόγμα τῆς ὑπερβολῆς ἔχον ὑπερριχῆν οὐκ ἐπιδεῖχεται μείζονα. καὶ Ἀνακρέων:

κομίζει δ' ὡς Δέονυσος

αὐτὸν ἀντ᾽ ὁμορίνας.

1 E: for μηλιυόκηπη cf. Ar. I.ys. 155, Theoccr. 27, 49: μανιάτησι in the meaning proposed (presuming an adj. μάνιας) is perh. unlikely in Λ.
3 Maass: mss δὲ ὡς ἦν δὲι Διόνυσος
ANACREON

accomplishments he seems to have been skilled in the lyre.
And Anacreon says the same:

The lyre is near to Aegid Theseus.¹

122²

Eustathius on the Iliad: Moreover Anacreon calls such a
woman quite coolly 'all-given' and 'people-trodden,'³ and
'sung-of-many.'

Suidas Λεικεόν μνοδάχρη: 'harlot' in Archilochus . . .
Anacreon calls her 'all-given' and 'people-trodden,' and
(mad-tail? ⁴)

e.g. All-given, sung-of-many, people-trodden,
apple-orchard

123

Hesychius Glossary:

Son of Aethopia

that is 'Dionysus'; Anacreon. Some authorities say that
Aethopia means 'wine,' others 'Artemis.'⁵

124

Scholiast on the Iliad ['the arms the God hath given are
such as the work of immortals should be and as no mortal
man should have made ']: Since the fact is of its nature an
hyperbole it admits of no extension; compare Anacreon;

he revels as Dionysus revels

where Dionysus is compared with himself.

¹ Mein. perh. rightly ascribes this line to a later Anacreon
who wrote Astronomica ² cf. Ibid. 1921. 61 (where all
four are given), 1088. 38, 862. 45, 1572. 13 (where μον. is
ascribed to a comic poet) ³ epithet of a highway ⁴ see
opp. ⁵ cf. Sappho 143
LYRA GRAECA

125

Ath. 1. 11f [π. τροφῶν]. παρ’ ὅλην δὲ τὴν συνονόμαν παρε
κείντο αἱ Τηλεμάχου τράπεζαι πλήρεις, ὡς παρὰ πολλοῖς τῶν
βαρβάρων ἐτὶ καὶ νῦν ἔθος ἔστι

κατηρηφέες παντοῖον ἅγαθῶν

κατὰ Ἀνακρέοντα.

126

Greg. in Hermog. Rh. Gr. 7. 1256 Walz. αἰσχρῶς μὲν κολα
κεύει τὴν ἀκοὴν ἐκείνα, ὡσα ἐστὶν ἑρωτικά· οἴον τὰ Ἀνακρέοντος,
tὰ Σαμψοίς: οἴον γάλακτος λευκοτέρα, ὡδατος ἀπαλωτέρα,
πηκτίδων ἐμμελεστέρα, ἵππου γαυροτέρα, ῥόδων ἄβροτέρα, ἰματίου
έανον μαλακωτέρα, χρυσοῦ τιμιωτέρα.

Hesych.

127

ἀμιθα

ἐδεσμα ποιῶν καὶ ἄρτουμα· ὡς Ἀνακρέων.

128

Eust. 1538. 50 [Od. 5. 313] ὅθεν

ἀνήλατος

φασὶ παρ’ Ἀνακρέοιτι ὡς ἀπειθής, ἀπὸ ὑπωζυγιῶν.

129

Ath. 4. 182f τὸν γὰρ βίρχουν καὶ βάρβιτον, δῶν Σαπρὼ καὶ
Ἀνακρέων μυσμονεύουσαι, καὶ τὴν μάγαδιν καὶ τὰ τρίγανα καὶ τὰς
σαμβύκας ἀρχαι εἶναι.

1 perh τράπεζαι | παντοῖον ἅγαθῶν κείντο κατηρηφέες Ἐ
2 cf. Heysch. σαμίθη
ANACREON

125

Athenaeus, Doctors at Dinner [on meals]: Telemachus’ tables remained before the guests full during the whole of the entertainment as is still the custom among many Barbarian nations, overspread with all manner of good things as Anacreon says.¹

126²

Gregorius on Hermogenes: The ear is improperly flattered by this figure when it is erotic in character, I mean as it is used by Sappho and Anacreon; for instance ‘as white as milk,’ ‘as soft as water,’ ‘as tuneful as the lyre,’ ‘as skittish as a mare,’ ‘as delicate as a rose,’ ‘as soft as a fine robe,’ ‘as precious as gold.’³

127

Hesychius Glossary: ἄμθα: — a kind of eatable or sauce mentioned by Anacreon.

128

Eustathius on the Odyssey: Whence is said to come Anacreon’s use of ἄρηλατος to mean: disobedient, from beasts of burden.

129⁴

Athenaeus, Doctors at Dinner [on stringed instruments]: The barōnus and the barbitus mentioned by Sappho and Anacreon, as well as the majatidis and the trigonom and the sambaca, are all ancient.

¹ cf. Od. 1. 138  ² cf. Sa. 59  ³ the adjectives are fem. ⁴ cf. Ibid. 175 d
LYRA GRAECA

130

Poll. 3, 50 Ἄνακρέων δὲ
dίτοκον

τὴν δὲς τεκοῦσαν.

131

Πιδ. 3, 98 μετοχαὶ δὲ τέρπων ἀλλὰ καὶ ἑτέρφεν· τὸ γὰρ ἡδαν Ἰωνίκιν καὶ τὸ ἡσε
σπάνου μὲν παρ᾽ ἡμῖν, Ἄνακρέων δὲ αὐτὸ εὗρηκεν, Ἰων καὶ ποιηθῆς ἀνήν.

132

Poll. 5, 96 [π. τὰ κεφαλῆς κοσμήματα γυναικεῖα]: σὺ δ᾽ ἄν προσθείης . . . καὶ
κάλυκας

παρ᾽ Ὀμήρου τὲ καὶ Ἄνακρέωντος.

133

Πιδ. 2, 103 πτόσμα . . . τὰ δὲ ἀπ᾽ αὐτοῦ ὄνοματα πτόσειν, ἀποπτύσειν, καταπτύσειν, κατάπτυστον, ἀπόπτυστον. Ἄνακρέων δὲ καὶ
καταπτύστην

εὗρηκε.

134

Sch. Aesch. Pers. 42 [ἀβροδίαταν Λύδων]. Ἀβροδίατοι δὲ ὀὕτω ὑθεν καὶ τὸ παρὰ Ἄνακρέωντι:

Λυδοπαθεῖς τινες

ἀντὶ τῶν ἱδοπαθείς.
ANACREON

130

Pollux Vocabulary: Anacreon uses δίτοξα to mean her that has twice brought forth

131

The Same: The participles are τέρπων 'pleasing'—and there is the aorist ἐτέρψεν 'he pleased'—; ἱδων 'pleasing,' which is Ionic; and the aorist ἴδε he pleased

though rare with us, occurs in Anacreon who was an Ionian and a poet.

132

The Same [on women's head-adornments]: And you might add . . . the

flower-cups

used by Homer and Anacreon.

133

The Same: πτόσμα 'spittle' . . . the words that come from it are πτύω 'to spit,' ἀποπτύω 'to spit out,' καταπτύω 'to spit upon,' καταπτυστός 'contemptible,' ἀπόπτυστος 'detestable'; Anacreon uses the separate feminine form καταπτυστή contemptible

134

Scholiast on Aeschylus ['soft-living Lydians']: They live softly, whence Anacreon's phrase:

Lydian-like persons

meaning 'luxurious.'

1 cf. Ath. 15. 690 e. Enst. 1144. 14
LYRA GRAECA

135
Str. 14. 633 [π. ἰωνίας]: Τέω δὲ Ἀθάμας μὲν πρῶτερον (ἐκτισεν), διόπερ
'Αθαμαντίδα
καλεῖ αὐτὴν Ἀνακρέων.

136
Poll. 6. 21 ἀπὸ δὲ οἴνου . . . καὶ οἰνοπότης καὶ οἰνοπότις
γινή ὡς Ἀνακρέων.¹

137
Ibid. 6. 23 καὶ οἰνηρὸς θεράπων
παρὰ Ἀνακρέοντι.

138
Hesych. γυναικες εἰλίποδες . . . καὶ Ἀνακρέων
πλῆξαντες μηροῖς πέρι μηροῦς²

139
Sch. Ap. Rh. 3. 106 [τὴς δὲ Ἑρα βαδινῆς ἐπεμάσατο χειρός]:
βαδινῆς τρυφερῆς. Ἀνακρέων δὲ ἐπὶ τάχους ἔταξε τὸ βαδινὸν:
βαδινοὺς πάλους

140
Choer. 2. 555 σημειούμεθα παρὰ τῷ ποιητῇ τὸ: 'τὰ μοι
μερυσμένα κεῖται' (Od. 6. 59) . . . καὶ τὸ
περαπισμένα νώτα³
παρὰ τῷ Ἀνακρέοντι.

¹ cf. 119 ² B: mss περὶ μηροῖς παρὰ μηροῦς ³ mss
-μένα (ο ἐμένος) νώ, -μένῳ νώτῳ (ο ἐτοί), -μένων ὥτων
206
ANACREON

135

Strabo Geography [on Ionia]: The first founder of Teos was Athamas, and that is why Anacreon calls it

Athamantid

136

Pollux Vocabulary: From οἶνος 'wine' . . . οἰνόπότης 'wine-bibber,' and οἰνοπότις

wine-bibbing woman

in Anacreon.

137

The Same: And

wine-server

in Anacreon.

138

Hesychius Glossary: γυναῖκες εἰλίποδες 'shambling women,' . . . and Anacreon says:

twining thigh with thigh

139

Scholiast on Apollonius of Rhodes Argonautica ['Hera clasped her soft hand'] : ῥαδινῆς 'soft, tender'; but Anacreon uses it to mean 'swift':

slender colts

140

Choeroboscus on Theodosius Cynous: We remark in Homer the phrase 'the soiled clothes which I have by me' . . . and in Anacreon

beflogged back

LYRA GRAECA

141
Serv. Verg. Aen. 11. 550 [‘caroque oneri timet’]: Anacreon

φόρτων ἔρωτος,¹

id est omnis amoris.

142
ητι ποτί βασίλεια τὰ οἰκήματα ἤ ὑπὶ ἐρωτικός τοιαῦτα γὰρ τὰ τῶν
ἐρωμένων. ὡς καὶ Ἀνακρέων ἐπὶ ἐρωμένης φησίν. . .

143
Poll. 6. 107 Ἀνακρέων δὲ καὶ μύρτωι στεφανοῦσθαι φησὶ καὶ
κοριάννοις καὶ λύγφ ² καὶ Ναυκρατίτης ³ στεφάνῳ σάμψυχος οὐτος
ἡν καὶ ἀνήτω, ὡς καὶ Σαπφώ καὶ Αλκαῖος.

144
Him. Or. 3. 3 [πρὸς Βασίλιον]. Χαῖρε φίλον φαόσ χαριέντι
μεδιών προσώπων μέλος γὰρ τι λαβὼν ἐκ τῆς λύρας εἰς τὴν σὴν
ἐπιδημίαν προσφέρουμε, ἤδεις μὲν ἀν πείσας καὶ αὐτοὺς τοὺς λόγους
λύραν μοι γενέσθαι καὶ πολίσει, ἵνα τι καὶ σοῦ νεανιεύσωμαι,
ὑποῖον Σιμωνίδης ἢ Πίνδαρος κατὰ Διονύσου καὶ Ἀπόλλωνος. ἐπεὶ
δὲ ἀγέραχοι τις τις καὶ ψυχεῖν ἄφετοι τε καὶ ἔξω μέτρων
ἀθερώσατι, ὁλίγα παρακαλέσας τὴν ποίησιν δούναι τὸ τὸ μέλος
Τῆν. . . ταύτην γὰρ φιλῶ τῆν Μοῦσαν ἐκ τῶν ἀποθέτων τῶν
Ἀνακρέωντος τούτων σοι φέραν τῶν ὑμῶν ἔρχομαι, καὶ τι καὶ αὐτὸς
προσθεῖς τῷ ἁματι ν. Ω̅ φάοσ Ἑλλῆναν καὶ τῶν ὑσοὶ Παλλάδος
ἰερῶν δάπεδον Μουσάων τε ἀληθεία νεμόμεθα . . .

45: mss αὐτφ ³ cf. 95

¹ Europa on the bull? ² quotation apparently lost
141

Servius on the Aenid ['and fears for his dear burden' Camilla]: Compare Anacreon:

a burden of love

142

Scholiast on Apollonius of Rhodes Argonautica ['through the beautiful sleeping-chamber']: . . . 'beautiful' either because the room was royal, or because it was connected with love; for that is how we speak of what belongs to our beloved. So Anacreon of the woman he loved.

143

Pollux Vocabulary: According to Anacreon they used to crown themselves with myrtle, and coriander, and willow; and with the wreath of Xanetatis, which was marjoram; and also with anise, which is mentioned both by Sappho and by Alcaeus.

144

Himerius Declamations [to Basilius]: Hail! dear light that smilest with so fair a face; for I will take a tune from the lyre to sing in honour of your visit, and though I would rather prevail upon the actual words to be my lyre and poesy so that I might sing you some wanton thing such as Simonides or Pindar sang to Dionysus and Apollo, I will content myself, since the words are proud and haughty and unmanageable and frisk it outside the limits of metre, with inviting Poesy to give me some tune of Teos, which is a Muse I love, and bring you this song of praise from the stores of Anacreon, adding to it something of my own: O light of Greece and of all us who dwell in the holy plain of Pallas and the groves of the Muses . . .

3 or omit as a gloss 'from the rejected or apocryphal poems of A.'
LYRA GRAECA

145

Ibid. 4. 3 [πρὸς Κερβαδίνην] φίρε ὁδ. ἐπείδη καὶ ἡμᾶς, ὥ παρέκα, ἀσπέρ τις θεός, ὥδε ὁ ἄνθρωπος, οἷοι ποιητὰ πολλάκις εἰσ ἄνθρωπων ἔδη μορφᾶς τε πυκνᾶς ἀνείβουτες πόλεις τε εἰς μέσας καὶ δῆμους ἄγουσιν ἐνθρόπων ὑβριν τε καὶ εὐνομίαν ἐφιφώντες. 1 οἷον "Ομηρος μὲν Ἀθηνᾶς, Διὸ φθονὶ δὲ Ἀνακρέων Ἐνεπίδηκς τε ἔδειξαν . . .

146


147

Fulg. Myth. 1. 25: Iuppiter enim, ut Anacreon antiquissimus auctor scripsit, dum adversus Titanas, id est Titani filios qui frater Saturni fuerat, bellum adsumeret et sacrificium Caelo fecisset, in victoriae auspiciis aquilae sibi adesse prosperum vidit volatum. Pro quo tam felici omne, praesertim quia et victoria consecuta est, in signis bellicis sibi aquilam aurore fecit, tutelaeque sua virtuti dedicavit, unde et apud Romanos huiuscemodi signa traeta sunt.

148

Sch. Hor. Od. 4. 9. 9 [nec si quid olim lusit Anacreon | delevit actas]: Anacreon satiram scripsit, amicus Lysandri. 2 aliī dicunt quod scripsit Cirene et Penelope 'in uno laborantes.'

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1 Od. 17. 487; mss here ἐφέπνυται 2 perh. in imminent

Lycothreum

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1 cf. Ars. 351, Parvem. Miller Mel. 366 2 perh. belongs
ANACREON

145

The Same [to Cicero]: Come then, my children, since this man illumines us like a God such as poets clothe in mortal guise and various shapes and bring into towns and cities 'to note the lawlessness or orderliness of man,' such as Homer makes Athena, and Anacreon and Euripides make Dionysus . . .

146

Zenobius Proverbs: 'Prouder than Peleus of his sword':—this proverb is mentioned by Anacreon and by Pindar in his Nemean (4. 95); it is said that the sword was made by Hephaestus and given to Peleus by the Gods because of his virtuous behaviour, and by using it he always succeeded whether in battle or the chase.

147

Fulgentius Mythologias: For according to Anacreon, a most ancient authority, when Zeus took arms against the Titans—that is the sons of Titan brother of Saturn or Cronus—and had made sacrifice to Heaven, he saw an eagle fly in such a way as to make a favourable omen of his victory; and for this happy augury, and the more because it was followed by victory, he made a golden eagle upon his war-standards, and consecrated it as a protection to his valour; whence are derived the Roman standards of the like sort.

148

Scholiast on Horace ['nor has Time destroyed the playful work of old Anacreon']: Anacreon wrote a satire (on his enemy Lysander?). Some authorities say that he wrote the story of Circe and Penelope 'loving the same man.'

to a later Anacreon

2 Hor. Od. 1. 17. 18 et fide Teia | dice laborantes in uno | Penelopen vitreamque Circe | A. evidently wrote a well-known poem on this theme
LYRA GRAECA

149

Aνακρέοντος Τῆν εἰς Ἀγάθωνα στρατιάτην ἐν 'Αβδύροις:

'Αβδύρων προθαμόντα τῶν αἰνοβιήν Ἀγάθωνα
πᾶσ' ἐπὶ πυρκαϊῆς ἤδ' ἑγόησε πόλις. 1
οὕτως γὰρ τοιώντε νέων ὁ φιλαίματος Ἀρης
ἡμάρισε στυγερῆς ἐν στροφάλληγι μάχης.

150

Ibid. 7. 160 εἰς Τιμόκριτον ἀριστεῖσαντα: Ἀνακρέοντος:
Κάρτερος ἐν πολέμωις Τιμόκριτος, οὐ τόδε
σήμα:
'Ἀρης δ' οὐκ ἀγαθῶν φείδεται ἀλλὰ κακῶν.

151

Ibid. 6. 134 ἀνάθημα Ἀνακρέοντος:
'Ἡ τὸν θύρσον ἐχοῦσ' Ἔλικωνιάς, ἢ τε παρ'
ἀυτὴν
Εὐιμηθήτη, Γλαύκη τ' ἡ σχερὸν 2 ἐρχομένη
ἐξ ὀρεσ φωρεδίσι, Δευνύσῳ δὲ φέροντι
κισσόν καὶ σταφυλῆν πίωνα καὶ χίμαρον. 3

152

Ibid. 135 ἀνάθημα τῷ Δίᾳ παρὰ Φειδόλα: τοῦ αὐτοῦ:
Λύτα Φειδόλα ἐπίπος ἀπ' εὐρυχόροιο Κορίνθου
ἀγκειταί Κρονίδα μνάμα ποδῶν ἀρετᾶς. 4

1 Wakefield: mss ἐςδ. π. 2 E (Thewrewk ἤ ης): mss
eἰς χρῶν, ἡ σχεδὼν: Ἡ ἐς σχεδὼ 3 mss Διωνύσῳ 4 αὕτα
E', cf. Paus: mss οὗτος

1 cf. Suid. προθαμόντα, ἡμάρισεν 2 this and the following
inscriptions must have either formed part of a collection
212
ANACREON

149

_Palatine Anthology_²: Anacreon of Teos on the soldier Agathon, at Abdera:

The doughty Agathon who died for Abdera, was mourned at his pyre by all this town; for blood-loving Ares never slew in the whirl of hateful battle such a youth as he.

150

The Same: On Timocritus for distinguished valour; by Anacreon:

This is the tomb of Timocritus, a staunch man in the wars; for it is the eraven, not the brave, that are spared by Ares.

151

The Same: A dedication; by Anacreon:

She with the thyrse is Heliconias, she next her Xanthippē, and she that is joining the others Glauce: and they come from the hill with ivy and a fat bunch of grapes and a kid for Dionysus.

152

The Same: A dedication to Zeus by Pheidolas; by the same:

This mare of Pheidolas from spacious Corinth is set up as a memorial of the prowess of her legs.

of A.'s works made by himself, or been collected from later unsigned monuments; if the latter, they are not certainly his title of dedicatory picture or plaque ⁴ cf. Paus. 6. 13. 5 ἣ ἴππος . . . ἐρωμα μὲν . . . χυι Αὐρα, 'the mare's name was Breekõ'; she lost her rider and won by herself.
LYRA GRAECA

153
Ibid. 136 ἀνάθημα τοῦ αὐτοῦ.
Πρηξιδίκη μὲν ἔρεξεν, ἐξούλευσεν δὲ Δύσηρις εἴμα τόδε: ξυνή δ’ ἀμφοτέρων σοφίη.

154
Ibid. 137 ἀνάθημα τῷ Ἀπόλλωνι παρὰ Ναυκράτους τοῦ αὐτοῦ.
Πρόφρων, ἀργυρότοξε, δίδου χάριν Λισχῦλου νιῊΝ.
Ναυκράτει εὐχώλας τάσδ’ ὑποδεξάμενος.

155
Ibid. 138 τοῦ αὐτοῦ.¹
Πρὶν μὲν Καλλιτέλης μ’ ἱδρύσατο: τόνδε δ’ ἐκεῖνον ἐκτροιοὶ ἐστήσαν’ οἷς χάριν ἀντιδίδουν.²

156
Ibid. 139 ἀνάθημα παρὰ Πραξιγόρα τοῦ αὐτοῦ.
Πραξιγόρας τάδε δόρα θεοῖς ἀνέθηκε Λυκαιῶν νιῶς. ἐποίησεν δ’ ἐργον Ἀναξιγόρας.

157
Ibid. 140 ἀνάθημα παρὰ Μελάνθου τῷ Σεμέλῃ τοῦ αὐτοῦ.
Παιδὶ φιλοστεφάνῳ Σεμέλας <μ’> ἀνέθηκε Μέλανθος 
μνάμα χύρον νῖκας νιῶς Ἄρηφίλου.³

¹ lemma adds (incorrectly) ὧμωσ ἢ ὧμωσ i. e. ἀνάθημα τῷ Ἀπόλλωνι
² ἐστήσαντ’: miss ἐστησαν’, stone ἐστησαν
³ μ’ Heek: φιλοστεφάνῳ Barnes: miss νον

214
ANACREON

153
The Same: A dedication; by the same:
This robe was made by Praxidicē and designed by Dysēris: the art of it is common to them both.

154
The Same: A dedication to Apollo by Naucrates; by the same:
Lord of the Silver Bow, hearken to these prayers, and give thy gracious thanks to Naucrates son of Aeschylus.

155
The Same: By the same:
I was first set here in effigy by Calliteles; this later image of me is put up by his children, to whom give thou thanks.²

156³
The Same: A dedication by Praxagoras; by the same:
These gifts to the Gods are the offering of Praxagoras son of Lycaeus, and the work of Anaxagoras.

157
The Same: A dedication by Melanthus to Semele; by the same:
I was set up to the garland-loving son of Semele by Melanthus son of Areīphilus in memory of the victory of his chorus.

¹ cf. Suid. εἰμα, Sim. 24 ἢ a herm with what appears to be an incorrect restoration (omitting μ) of this inscr., in letters dating 460-445, has been found at Athens, C.L.A. 1. 381
² cf. Paus. 5. 23. 3
³ 215
LYRA GRAECA

158

Ibid. 141 ἀνάθημα τῇ Ἀθηνᾶς τοῦ αὐτοῦ.

Ῥυσαμένη Ἡὕθωνα δυσηχέος ἐκ πολέμου ἄσπὶς Ἀθηναίας ἐν τεμένει κρέμαμεν.¹

159

Ibid. 142 ἀνάθημα τῇ Διονύσῳ τοῦ αὐτοῦ.

Σαῦ τε χάριν, Διώνυσε, καὶ ἀγλαὸν ἀστεί κόσμον Θεσσαλίας μὲ ἀνέθηκεν ἄρχος Ἑξεκρατίδας.

160

Ibid. 143 ἀνάθημα τῷ Ἐρμῆ παρὰ Τιμώνακτος τοῦ αὐτοῦ.

Ἐυχεῖον Τιμώνακτι θεῶν κήρυκα γενέσθαι ἐπὶ νυν, ὥσ μὲ ἐρατοῖς ἀγλαίην προθύρως Ἐρμῆν τε κρείσσει κατέσσατο τόν δὲ ἐθέλοντα ἀστῶν καὶ ἕεινον γυμνασίῳ δέχομαι.

161

Ibid. 6. 346 'Ἀνακρέωντος:'

Τελλία ἰμερόντα βίον πόρε, Μαυλάδος νείε, ἀντ' ἐρατῶν δώρων τόνδε χάριν θέμενος· δός δὲ μὲν εὐθυνοκών Εὐθυνομέων εἰν δήμῳ γαῖαν αὐώνος μοῦ ῥου ἔχουν' ἀγαθήν.²

¹ B sugg. cf. A P. 6. 264. 2: mss -ται Ἀθηναίας Σταδτμ: mss -ης
² Τελλία Reis: mss τε λαίαι: B Τελλίδι ἀγαθής Barnes: mss -ήν

216
The Same: A dedication to Athena; by the same:

I who hang here in the precinct of Athena am the shield which brought Python safe home from ill-sounding war.

The Same: A dedication to Dionysus; by the same:

To thy honour, Dionysus, and as a fine adornment of the city was I set up by Echeeratidas lord of Thessaly.

The Same: A dedication to Hermes by Timonax; by the same:

Pray you that the Herald of the Gods be kind to Timonax, who set me up to the Lord Hermes as an adornment of the pretty porch; I receive into my gymnasium any who will come, friend or stranger.

The Same: Anacreon:

In gratitude for these pretty gifts, O Son of Maia, send Tellias a life to be desired, and grant he may dwell among the upright-ruling people of Euonymia enjoying the lot of happy days.

1 cf. Suid. δοσηνεί'ες 2 cf. Thuc. 1. 111 3 a deme of Attica 4 inscr. for a statue of Hermes (set up by a resident-alien outside his house, Wil.)
LYRA GRAECA

162

Ibid. 7. 263 εἰς Κλαρνο, ὅπως αὐτής ἑταίροι: Ἀντίκ ἐστὶν Τῆστον.
Καὶ σε, Κλεονορίδη, πῶθος ὤλεσε πατρίδος αὐτής  ὑπερηφάναν Νότου λαίλαπι χειμερίης
όρη γαρ σε πεδήσαν ἀνέγμονος: ύγρά δὲ τήν σήν
κύματ’ ἀπ’ ἰμερτήν ἐκλυσεν ἤλικίην.

163

Bek. An. 1. 373, 28

ἀκταίνωσαι

ἀντὶ τοῦ ὑψώσαι καὶ ἐξάραι καὶ μετεκρίσαι πεποίηται δὲ οὕτως:
ἔστι δὲ δύον ὅ καλείται ἁκτὴν ἀρ’ οὖν τὰ ἀκόντα τα τέμνεται. οὕτως
‘Ἀνακρέων.

164

Eust. 932. 1 [II. 13 281 ἐπ' ἀμφιτέρως πόθας ὑζει}: καὶ ὅτι
τοὺς οὕτως ὑζεταῖ ᾧς ἐπ' ἀμφιτέρως πόθας καὶ γονυκρότους την-
καίτα δριμέως ἐστὶ προσεπεῖν, καθ’ καὶ οἱ παλαιοὶ δηλοῦσιν, ἐν
οῖς φασιν ὅτι

γονύκροτοι

οἱ βλασεῖ: ‘Ἀνακρέων δὲ κέχρηται ἐπὶ δειλῶν.

165

Τρύφαν ἐξήτει περὶ τοῦ μεγαλεστὶ,

ἱρωστί

πα, ἃ ‘Ἀνας, ἔντι.

1 perch. to be ascribed to Leonidas of Tarentum
2 this
The Same: On Cleenorides lost at sea: by Anacreon:

Thou too, Cleenorides, didst put thy trust in the wintry blast of the Southwind and wast slain by thy love of thy home; for the season with whom is no covenanting had kept thee fast, and now the wet waves have washed away thy pleasant youth.

Bekker Inedita: ἀκτανώσαι

to uplift

meaning to raise, to lift, to elevate; and it is formed thus:—there is a tree called ἀκτέα or ἀκτῆ 'elder,' from which they make darts; so Anacreon.

Eustathius on the Iliad ['sits on both feet']: because people who sit thus on both feet can be called sarcastically knock-kneed, as is shown by the ancient writers where they say that crooked-legged people are knock-kneed

but Anacreon uses the word of cowards.

Apollonius Adverbs [on adverbs in -στι]: With this in view Tryphon investigated the forms μεγαλωστί 'greatly,' and ἰπαστί

sacredly

in Anacreon.

derivation is doubtful

3 cf. Sch. II. 18. 23, Semon. 24 (Bergk), to whom it perhaps belongs
LYRA GRAECA

166

Eust. 1654. 17 έστι φῶ τὸ λέγω, οὐ μεταχή ἀριστος φάσας·
άς κλῆς κλάσας· καὶ συγκοπῇ φᾶς, οἷον . . . ὦσπερ καὶ
κλῖς
φησί (Ἡρακλείδης) παρὰ Ἀνακρέωντι.

167

Ε.Μ. 707. 59 καὶ
σαλαίζειν 1

Ἀνακρέων ἐπὶ τοῦ θηρνεῖν.

168

Sch. Η. 13. 227 [νωνύμων ἀπολέσθαι]. τινὲς ἄθρησκος
ύμιον
γὰρ καὶ Ἀνακρέων τῶν θρησκῶν φησιν.

169

Hdn. π. μον. λέξ. 11. 26

Φίλλος
παρὰ Ἀνακρέωντι τὸ ὄνομα.

1 miss also σαλομβίζειν
ANACREON

166

Eustathius on the Odyssey: φάς is equivalent to λέγειν 'to say,' and has an aorist participle φάσας—as κλας has κλάσας—by shortening, φάς, as . . . just as Heracleides quotes the form κλάς

having broken off

from Anacreon.

167

Etymologicum Magnum: And σαλαίζειν is used by Anacreon meaning
to wail

168

Scholiast on the Iliad ['perish unpraised']: according to some authorities, 'unlamented'; Anacreon uses ἱγαρος

song of praise
to mean a dirge.

169

Herodian Words without Parallel:

Phillus

is a proper name in Anacreon.

1 cf. Orion 148, 5  2 the ancient song-book known as the Anacreontea will form part of vol. iii  3 the names Phillo and Philleas occur in inscriptions, and Phillipus in Herodas 3. 60
ΔΑΣΩΤ

Βίος

Hdt. 7. 6 τούτο δὲ Πεισιστρατιδέων οἱ ἀναβεβηκότες ἐς Σοῦσα, τῶν τε αὐτῶν λόγων ἐχόμενοι τῶν καὶ οἱ Ἀλενάδαι καὶ δὴ τι πρὸς τούτοις ἔτι πλέον προσορέγοντό οἱ, ἔχοντες Ὡνομάκριτον, ἀνδρὰ Ἀθηναίον χρησμολόγον τε καὶ διαθέτην χρησμῶν τῶν Μουσαίων. ἀναβεβήκεσαν γὰρ τὴν ἔξθριν προκαταλυσάμενοι· ἔξηλάσθη γὰρ ὑπὸ Ἰππάρχου τοῦ Πεισιστράτου ὁ Ὡνομάκριτος ἐξ Ἀθηνέων, ἔπτ' αὐτοφώρῳ ἄλον ὑπὸ Λάσου τοῦ Ἐρμιονέως ἐμποιεῖν ἐς τὰ Μουσαίου χρησμὸν, ὡς αἱ ἐπὶ Λήμνου ἐπικείμενοι νῆσοι ἐφανεξοίατο κατὰ τῆς θαλάσσης· διὸ ἔξηλασέ μν ὁ Ἰππάρχος, πρῶτον χρεώμενος τὰ μάλιστα. τότε δὲ συναναβάς, ἂκως ἀπίκοιτο ἐς ὅψιν τὴν βασιλείαν, λεγόντων τῶν Πεισιστρατιδέων περὶ αὐτοῦ σεμνοὺς λόγους κατέλεγε τῶν χρησμῶν.

Ἀρ. Ἑκ. 1410 (Φιλοκλέων καὶ Ἀρτόπωλος).

ΦΙ. Μᾶ Δι', ἀλλ' ἀκούσον ἢν τί σοι. δόξω λέγειν.

Λάσος ποτ' ἀντεδίδασκε καὶ Σιμωνίδης· ἐπειδὴ ὁ Λάσος εἴπεν, ὅλγων μοι μέλει.

Thom. Mag. Vit. Pind. ὡ δὲ Μυρτῶν ἐγαμήθη Σκοπελίνῳ τῷ αὐλητῇ, ὡς τὴν αὐλητικήν διδάσκον τὸν Πνύδαρον, ἐπει εἴδε μείζονος ἐξεως ὄντα, 222
LASUS

Life

Herodotus *Histories*: Moreover those of the Peisistratids who had repaired to Susa were as insistent (that the Persians should invade Greece) as the Aleuadæ, indeed more so, having with them a soothsayer and expounder of the oracles of Musæus, the Athenian Onomacritus. This man, who had been expelled from Athens, despite his former friendship for him, by Peisistratus' son Hipparchus, when Lasus of Hermionæ caught him in the act of foisting into the writings of Musæus an oracle to the effect that the islands off Lemnos would disappear under the sea, had now become reconciled with the Peisistratids and come up with them to Susa to have audience of the King, and being given a flattering testimonial by his old friends repeated to him some of the oracles.

Aristophanes *Wasps* (Philocleon and the Baker's Wench):

Phil. No, no; just listen, and you'll understand. One day Lasus and Simonides were in for the chorus-prize, and when it was all over Lasus exclaimed 'I don't mind a bit.'

Thomas Magister *Life of Pindar*: Myrto was married to the flute-player Scopelinus, who taught Pindar the flute, and finding in the course of his
παρέδωκε Λάσοφ τῷ Ἐρμιονεῖ μελοποιώ, παρ' ὁ τὴν λυρικὴν ἐπαίδευσθη.

Theon Smyrn. Math. [π. τῶν συμφωνίων]: ταύτας δὲ τὰς συμφωνίας οἱ μὲν ἀπὸ βαρών ἡξίουν λαμβάνειν, οἱ δὲ ἀπὸ μεγεθῶν, οἱ δὲ ἀπὸ κινήσεων. Λάσος δὲ ὁ Ἐρμιονεὺς ὡς φασὶ . . . συνεπεθαὶ τῶν κινήσεων τὰ τάχη καὶ τὰς βραδυτῆτας δὲ ὁν αἱ συμφωνίαι.

Plut. Mus. 29 Λάσος δ' ὁ Ἐρμιονεὺς εἰς τὴν διθυραμβικὴν ἦμηγήν μεταστήσας τοὺς ῥυθμοὺς καὶ τῇ τῶν αὐλῶν πολυφωνία κατακολουθήσας πλείστη τε φθόγγοις καὶ διερριμένοις χρησάμενος εἰς μετάθεσιν τὴν προούσαρχουσαν ἠγαγεῖ μοισικήν.

Sch. Pind. Ol. 13. 26b [ταὶ Διονύσου πόθεν ἐξέφασεν | σύν βοηλάτα χάριτες διθυράμβῳ ;]: οὔτως ἀκουστέον αἱ τοῦ Διονύσου διθυράμβων ἐν Κορίνθῳ ἐφάνησαν χάριτες, τοπεύστη τὸ σπουδαῖότατον τῶν Διονύσου διθυράμβων ἐν Κορίνθῳ πρώτον ἐφάνη: ἐκεὶ γὰρ ωράθη ὁ χορός <ὁ> ὀρχούμενος: ἐστησε δὲ αὐτὸν πρώτος Ἀρίων ὁ Μηθυμναῖος, εἶτα Λάσος1 ὁ Ἐρμιονεὺς.

Suid. Λάσος: 2 Χαρβίνου, Ἐρμιονεὺς, πόλεως τῆς Ἀχαίας, γεγονὸς κατὰ τὴν τῇ Ὀλυμπιάδα, ὅτε Δαρείος ὁ Τστάσπου. τινὲς δὲ τούτων συναρπασθεὶ τοῖς ζ' σοφοῖς αὕτι Περιαίδρου. πρώτος δὲ οὗτος περὶ μουσικῆς λόγον ἐγραψε, καὶ διδύμως.

1 mss λάσος

2 mss λάσος

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LIFE OF LASUS

lessons that his pupil had unusual ability, passed him on to the lyric poet Lasus of Hermione to learn the lyre.¹

Theon of Smyrna Exposition of Things Mathematical in Plato [on the musical intervals]: These intervals some writers thought to be derived from varying weight, others from varying size, others from varying vibrations. Lasus of Hermione is said . . . to have investigated the various rates of vibration which produce the different intervals.²

Plutarch Music: It was Lasus of Hermione who by transferring the rhythms (prosodiac, choree, and bacchius) to the sphere of the dithyramb, and by adapting to it, in imitation of the polyphony of the flute, a more extensive and at the same time more finely divided scale, produced a change in the existing system of music.

Scholiast on Pindar ['whenee sprang the graces of Dionysus and their ox-winning dithyramb?']: We are to understand it thus:—the graces of the dithyrambs of Dionysus appeared at Corinth; that is, the finest of Dionysus’ dithyrambs first appeared there. For it was at Corinth that the dancing-chorus first appeared, and the originator of it was Arion of Methymna, who was followed by Lasus of Hermione.

Suidas Lexicon: Lasus:—Son of Charbinus, of Hermione a city of Achaea; flourished in the 58th Olympiad (b.c. 548-545) in the reign of Darius son of Hystaspes. He is reckoned by some authors among the Seven Wise Men in the place usually given to Periander. He was the first writer on

ραμβον εἰς ἀγωνα εἰσήγαγε, καὶ τοὺς ἐριστικοὺς εἰσηγήσατο λόγους.

Ath. 8. 338b [π. ἰχθύων]: οἶδα δὲ καὶ ὁ Ἐρμιονεύς Λᾶσος ἐπαιξε περὶ ἰχθύων, ἀπερ Χαμαιλέων ἀνέγραφεν ὁ Πρακλεώτης ἐν τῷ περὶ αὐτοῦ συγγράμματι λέγων ὡδε: 'Τὸν Λᾶσον' φησι 'τὸν ὠμόν ἰχθῦν ὅπτον εἶναι φάσκειν' ϑαυμαζόντων δὲ πολλῶν ἐπιχειρέων λέγειν ὡς ὁ ἐστὶν ἀκούσαι τοῦτο ἐστὶν ἀκούστον καὶ ὁ ἐστὶν νοῆσαι τοῦτο ἐστὶν νοητόν: ὁςάυτως οὗν καὶ ὁ ἐστὶν ίδεῖν τοῦτ' εἶναι ὅπτον ὡς ἐπειδῇ τὸν ἰχθῦν ἢν ἰδεῖν, ὅπτον αὐτὸν εἶναι. καὶ παῖξων δὲ ποτε ἰχθῦν παρὰ τινων ἀλιέων υφείλετο καὶ λαβὼν ἐδωκε τιν τῶν παρεστώτων. ὀρκίζοντος δὲ ὁμοσεν μήτ' αὐτὸς ἐχειν τὸν ἰχθῦν μήτ' ἄλλω συνειδεῖν λαβόντι, διὰ τὸ λαβεῖν μὲν αὐτὸν ἐχειν δὲ ἐτερον, ὃν ἐδίδαξεν ἀπομόσαι πάλιν ὅτι οὔτ' αὐτὸς ἔλαβεν οὔτ' ἀλλὸν ἔχοντα ὁδεν' εἰληφεὶ μὲν γὰρ ὁ Λᾶσος ἐχειν δὲ αὐτὸς.

Plut. Γιτ. Πντ. 5 ὡς οὖν πολλῶν κακῶν αἵτιον τὸ νῦσιμα τοῦτ' ὁν πειρατέοιν ἀποβιάζεοθαὶ τῇ ἀσκήσει ... ἐτερον παρακαλεῖ κυβεῦειν παρὰ πῦτον· μὴ δυσωπηθῆς μὴ δεῖ σκωπτόμενος, ἄλλ' ὅσπερ Ἐνεοφάνης, Λᾶσον τοῦ Ἐρμιονέως μὴ βουλόμενον αὐτῷ συγκυβεῦειν δεῖλον ἀποκαλοῦντος, ὡμολογεῖ καὶ πάνω δειλὸς εἶναι πρὸς τὰ αἰσχρὰ καὶ ἀτολμὸς.

1 cf. Diog. L. 1. 1. 42 ("son of Charmantides or Sisymbrinus, or according to Aristoxenus, of Charbinus") 2 cf. Stob. App. 4. 41. 17, Gais. "Solon took a man to task for dicing, and
music, and made the dithyramb competitive; he also introduced quibbles.¹

Athenaeus Doctors at Dinner [on fish]: I know too the sallies of Lasus of Hermione on this subject, as given by Chamaeleon of Heraclea in his Account of Lasus, where he says: 'Lasus used to declare that raw fish was ὀπτός 'cooked,' and when, as many people did, his interlocutor showed his amazement, he tried to make out that since what is to be heard is ἀκοντός or 'audible' and what is to be thought is νοητός or 'conceivable,' therefore, since a fish is to be seen, it is ὀπτός or 'visible' [which also means 'cooked']. And one day, by way of a joke, he purloined a fish from some fishermen, and gave it to one of the bystanders, and then took a solemn oath that he neither had it himself nor knew that anybody else had taken it; which he was able to do because he had taken it himself and another man had it, and this man had his instructions to swear that he neither had taken it himself nor knew that anybody else had it—which he in like manner could do because he had it and Lasus had taken it.

Plutarch False Shame: This disease, then, being the cause of many ills, it behoves us to eradicate by treatment. . . . Suppose, for instance, a fellow-guest asks you to play dice over the wine. Do not be put out of countenance or be afraid you are being made fun of, but imitate Xenophanes, who when Lasus of Hermione called him a coward for refusing to play dice with him, agreed that he was a coward, and a great coward, over unseemly things.²

when he pleaded that the stakes were small, rejoined 'Ah! but not the habit'

²²⁷
LYRA GRAECA

Stob. Fl. 29. 70 ἐκ τῶν Ἀριστοτέλους Χρειῶν. Λάσος ο̇ς ὦ Ἐρμιόνευς ἐρωτηθεὶς τι εἴη σοφῶτατον Ἰη πεῖρα ἐφή.

Ησυχ. Λασίσματα: <σοφίσματα>¹ ὡς σοφίστου τοῦ Λάσου καὶ πολυπλόκου.

See also Tz. Prol. Lyc. 252, Mar. Par. 46.

ΛΑΣΟΤ

1 ὡμος εἰς τὴν ἐν Ἐρμιόνι Δήμητρα

Ath. 14. 624 c [π. τῆς Αἰσιλέων ἄρμονίας] τῷ δὲ τῶν Αἰολέων ἥθος ἔχει τὸ γαύρον καὶ υγιῶδες, ἔτι δὲ ύπόχαυνον ὑμολογεῖ δὲ ταῦτα ταῖς ἱπποτροφίαις αὐτῶν καὶ ἕνεκόστιαὶ· οὐ πανούργοι δὲ ἅλλα ἔξηστιν καὶ πεπαρθῆκος. διὸ καὶ οἰκεῖον ἔστι αὐτοῖς ἡ φιλοσοφία καὶ τὰ ἑρωτικα καὶ πάση ἡ περὶ τὴν διάσταν ἁνεσία. διὸς ἄλογος τὸ τῆς ὑποδύριον καλουμένης ἄρμονίας ἥθος. αὐτῆ γὰρ ἔστι, φησιν ὁ Ἡρακλείδης, ἡν ἐκάλοιον Αἰολίδα, ἀς καὶ Λάσος ὦ Ἐρμιόνευς ἐν τῷ εἰς τὴν <ἐν> Ἐρμιόνι Δήμητρα ἴμπος λέγων οὔτως.

Δάματρα μέλπων Κόραν τε Κλυμένοιν ἄλοχον μελιβοίαν

ὑμνον ἀναγρών Αἰολίδα ²

ἀμ βαρύβρομον ἄρμονίαν. ³

ταῦτα δ’ ὁδοσιν πάντες υποδώρια τα μέλη.

Ibid. 10. 455 c [π. ἀηγομοῦν φθόνον]. καὶ ὦ εἰς Δημήτρα δὲ ὦ ἐν Ἐρμιόνῃ ποιηθεὶς τῷ Δάσῳ ὑμνος ἀηγομός ἐστιν, ὡς φησιν Ἡρακλείδης ὁ Ποντικὸς ἐν τρίτῳ περὶ Μουσικῆς· οὐ ἔστιν ἀρχὴ "Δάματρα—ἄλοχον."

¹ ᾫ ὁμος ἐν Ἐρμιόνι
² ἀναγιτων Β: = ἀνάγως, cf. Ησυχ. ἀγινεῖν, ἀγιεῖν: miss ἀν. Αἰολίδα
³ ἀμ Ἐ: miss ἀμα

228
Stobaeus *Anthology*: From the *Maxims* of Aristotle:—When Lasus of Hermione was asked what was the cleverest thing in the world, he replied ‘Taking pains.’

Hesychius *Glossary*: Ἀσίσματα ‘Lasisms’;—sophistries or quibbling jests, Lasus being a ‘sophist’ or quibbler.

---

1 *Hymn to the Hermionian Demeter*

Athenaeus *Doctors at Dinner* [on the Aeolian ‘mode’]: The Aeolian character, on the other hand, is one that gives itself airs and does the grand, and indeed is inclined to be conceited—which agrees with their horse-breeding and their ways of entertaining guests—; there is no real wickedness in it, but it is high-spirited and self-confident. And that is why the Aeolians are so given to wine, women, and luxurious living. Thus it is that they have the character of the mode known as Hypodorian, which is the same, according to Heracleides, as what they called Aeolian, as indeed Lasus of Hermione calls it in his *Hymn to the Hermionian Demeter*, which begins thus:

Demeter I sing and the Maiden that was the wife of Clymenus, leading a honey-voiced hymn by way of the deep-noted mode Aeolian;

though this is always sung as Hypodorian.

The Same [on poems written without s]: According to Heracleides of Pontus in the the 3rd Book of his *Treatise on Music*, Lasus’ Hymn to the Hermionian Demeter also is asigmatic—the hymn which begins ‘Demeter I sing.’

1 the Gk. word implies the skill that comes of training
LYRA GRAECA

2 Κένταυροι

Αθ. 10. 455c: ταῦτα ἀν σημειώσατ' ἀν τις πρὸς τοὺς νοθείοντας Λάσσου τοῦ Ἐρμιονέως τὴν ἀσιγμον φῶς, ἦτε ἑπιγραφήται Κένταυροι.

3

Ἀν. Ι. ΙΙ. 12. 36 ἐσόμενοι οἱ ἀρχαῖοι ὑπὸ τοῦ ἀριθμοῦ τῶν τῆς Νιόβης παιδών μὴ συνάδειν ἄλληλοις . . . Λᾶσσος δὲ δις ἑπτά λέγει.

4

Ἰδ. Ι. Α. 7. 47 ἔνακε δὲ καὶ τὰ τῶν λυγκῶν ἐγγοια ὁμοίως (σκύμνου) ὄνομαζεσθαι αὐτὸν τοῖς Λάσσου λεγομένοις Διβυράμβοις οὕτως εὐρίοντας εἰρημένον τὸ βρέφος τὸ τῆς λυγκός.

5

Nat. Com. 1018; Fuit autem Sphinx Echidnae Typhonisque filia, ut scribit Lasus Hermioneus.
LASUS

2 The Centaurs

Athenaeus *Doctors at Dinner* [immediately before]: This might be pointed out to those who would reject as spurious the asigmatic ode of Lasus of Hermione entitled *The Centaurs*.

3

Aelian *Historical Miscellanies*: The ancients seem to vary as to the number of Niobe's children. . . . Lasus gives her seven of either sex.

4

The Same *Natural History*: The young of the lynx, also, seem to be known as σκύρων, 'whelps.' For in the Dithyrambs attributed to Lasus, the cub of the lynx occurs under that name.

5

Natalis Comes 1 *Mythology*: According to Lasus of Hermione the Sphinx was the daughter of Echidna and Typhon.

1 the *bona fides* of this author is open to doubt
ΑΠΟΛΛΟΔΩΡΟΤ

Βίος

Ευστ. Προεμ. Πινδ. 27 καὶ οὖτως οἰωνισάμενος (ὁ Πινδάρος) ἔπειτα εἰς ποιητικὴν ἐτράπη, καθηγητασμένων αὐτῷ τοῦ μαθῆτα ἢ τού Δάσου, ὡς εἰρηται, ἢ τοῦ Ἀθηναίου Ἀγαθοκλέους, ἢ Ἀπολλοδώρου, ὅν χάσα καὶ προϊστάμενον κυκλίων χορῶν καὶ ἀποδημοῦντα πιστεύσαι τὴν διδασκαλίαν Πινδάρῳ παιδί ὑπετήν τὸν δὲ εὐ τὸ πιστευθὲν διακοσμήσαντα περιβοηθήναι.

'Ὑμνοι'

Ερωτικ. Τ ὁ τέρψαυν ταῖ τίθηεο ἀντι τοῦ τῶ τέλος . . .
καὶ Ἀπολλόδρον ὅ τοῖς ὑμνοις γράφοις φησί.

Τίς τοιῷδε εὖ ὦρη
ἤλθεν ἐπὶ τέρψαυν θυράων;

ἀντὶ τοῦ ἐπὶ τέλει τῶν θυράων.

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APOLLODORUS

Life

Eustathius Introduction to Pindar: Under such omens did Pindar turn to the art of poetry, having for guide therein either Lasus as aforesaid, or the Athenian Agathocles, or else Apollodorus, of whom we are told that having to absent himself from the city when he was in command of a cyclic chorus, he committed their training to the boy Pindar, who acquitted himself so well as to become the talk of the town.

Hymns

Erotian Glossary to Hippocrates: The ‘edge’ of the disease instead of the ‘end’ or crisis... compare Apollodorus the writer of the hymns:

Who cometh to the edge of my gates at this hour of the night?

where he uses ‘edge’ for ‘end’ (or threshold).
ΤΤΝΝΙΧΟΤ

Βίος


Παιάν

Porph. Absl. 2, 18 τῶν γοίν Αἰσχύλου φασί τῶν Δελφῶν ἀξιώσανταν εἰς τὸν θεόν γράψαι παίαν εἶπείν ὅτι βέλτιστα Τυνίχε πεποίηται· παραβαλλόμενον δὲ τὸν αὐτοῦ πρὸς τὸν ἐκείνου ταύτων πείσθαι τοῖς ἀγάλμασιν τοῖς καυσίς πρὸς τὰ ἀρχαία· ταύτα γὰρ καὶ πλὴν ἀπλῶς πεποιημένα θεία νομίζεθαι, τὰ δὲ καὶ οὐρά περιέργας εἰργασμένα θαμαξίβα οὐκ θεοῦ δὲ δ. ξαν ἢ τοῦ ἔχειν.

Plat. Ion 534b ἢ τεύχη ποιοῦντες (ὁ θεότατος) καὶ πολλὰ λέγοντες καὶ καλὰ περὶ τῶν πραγμάτων, ἄστερος εἰς περὶ Ὁμήρων, ἀλλὰ θεία μοίρα, τούτῳ μόνῳ οἴδοι τές ἕκαστος ποιεῖν καλῶς ἢ τῇ ἡ Μοῖσα αὐτῶν ἀρμηνεύειν, ὥς καὶ διδυράμβους, ὥς ἡ ἐγκώμια, ὅ δὲ ύπορχόμενον ὃ δ’ ἔπι, ὃ δ’ ἱάμβους: τὰ δ’ ἅλλα φαιλοὺς αὐτῶν ἕκαστός ἔστιν... μεγίστον δὲ τεκμηρίου τῷ ἀλῶθῳ Τυνιχοῖ τῷ Χαλκιδεῖσι, ὃς ἄλλο μὲν οὐδὲν πάποτε ἐποίησε ποίημα ὅτω τις ἃν ἐξισώσειν μενησθήναι, τὸν δὲ πάνων ἄν πάντες ἀδοὺς, σχέδον τι πάντων μελῶν κάλλιστον, ἀτεχνᾶς, ὑπὲρ αὐτὸς λέγει,

εὐρηματὶ τῷ Μοίσαν

1 miss ἀλκμάνοις 2 miss τυνιχοῦ

---

1 cf. Suid. Ἀλκμάν (vol. i. p. 44 n) 2 for Procop. B. G. 4. 22, see Bergk, p. 379

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Ptolemaeus Hephaestion in Photius Library: It is said that upon the death of Demetrius of Scæsis a copy of Tellis was found on his pillow, and similarly that the Dying Women of Alcman (?) was found beside Tynnichus.

Paean

Porphyrius On Abstaining from Animal Food: When Aeschylus was asked by the Delphians to write a Paean to Apollo, he is said to have replied that Tynnichus had written an excellent one already, and that any paean he might write would be at as great a disadvantage as a modern statue in comparison with an old one; for the latter though simply executed was considered divine, while the modern statue might be marvelled at for its elaborate workmanship but gave less conviction as a representation of the deity it portrayed.

Plato Ion: Since, then, the many noble things the poets compose and say on any subject, like you on Homer, are not the result of art but of a divine dispensation, they are able to acquit themselves well only in a kind to which they are directed by the Muse, be it the dithyramb, the enulogy, the dance-song, the epic, or the iambic; in all other kinds their performance is second-rate. . . . A good example of what I mean is seen in Tynnichus of Chalcis, who never composed anything worth remembering but the Paean sung everywhere, which is well-nigh the finest lyric poem ever written, truly, as he himself calls it,

an invention of the Muses
ΤΕΛΕΣΙΛΛΗΣ

Βίος

Paus. 2. 20. 8 [π. "Αργούς]. Ὑπὲρ δὲ τὸ θέατρον Ἀφροδίτης ἐστὶν ἱερὸν ἐμπροσθεν δὲ τοῦ ἐδών Τελέσιλλα ἡ ποιήσασα τὰ ἄσματα ἐπείργασται στήλη καὶ ἐκεῖνα μὲν ἐρριπταῖ οἱ πρὸς τοῖς ποσίν, αὐτὴ δὲ ἐς κράιος ὀρᾶ κατέχουσα τῇ χειρὶ καὶ ἐπιτίθεσθαι τῇ κεφαλῇ μέλλουσα. ἢν δὲ καὶ ἡ Τελέσιλλα καὶ ἄλλως ἐν ταῖς γυναιξὶν εὐδόκιμος, καὶ μᾶλλον ἐτιμᾶτο ἐτὶ <ἡ> ἐπὶ τῇ ποιήσει. συμβάντος δὲ Ἀργείως ἀντιχήσαι λόγον μειζόνος πρὸς Κλεομένην τὸν 'Αναξιωτρίδου καὶ Λακεδαιμονίους, καὶ τῶν μὲν ἐν αὐτῇ πεπτωκότων τῇ μάχῃ, ὅσοι δὲ ἐς τὸ ἄλος τοῦ "Ἀργοὺ κατέφευγον, διαφθαρέντω καὶ τούτων, τὰ μὲν πρῶτα ἐξίοντων κατὰ ὀμολογίαν, ὡς δὲ ἐγνωσαν ἀπατώμενοι συγκατακαυθέντων τὸ ἄλσει τῶν λοιπῶν, οὕτως τοὺς Λακεδαιμονίους ἤγεν ἐπὶ ἐρήμου ἀνδρῶν τὸ "Ἀργος. Τελέσιλλα δὲ οἰκετάς μὲν καὶ ὁσοὶ διὰ νεότητα ἡ γῆρας ὀπλα ἄδυνατα φέρειν ἦσαν, τούτων μὲν πάντας ἀνεβίβασεν ἐπὶ τὸ τεῖχος· αὐτὴ δὲ ὀποσα ἐν ταῖς οἰκίαις ὑπελεύσετο καὶ τὰ ἐκ τῶν ἱερῶν ὀπλα ἀθροίσασα τὰς ἁμαξουσίας ἁλικία τῶν γυναικῶν ὀπλίζειν ὀπλίσασα δὲ ἐτασσεν κατὰ τοῦτο ἢ τοὺς πολεμίους προσοίντας ἡπίστατο. ὡς δὲ ἐγνήνουτο οἱ Λακεδαιμόνιοι, καὶ αἱ γυναικεῖς οὕτε τῷ ἀλαλαμφὸ κατεπλάγησαν,

1 Kayser: mss βιβλία μὲν ἐκεῖνα.
TELESILLA

Life

Pausanias Description of Greece [on Argos]: Above the theatre there is a temple of Aphrodite, and in front of the seated statue of the Goddess is a slab engraved with a figure of Telesilla the writer of the poems. These lie as though thrown down beside her feet, and she herself is looking at a helmet which she holds in her hand and is about to put upon her head. Telesilla was famous among women for her poetry, but still more famous for the following achievement. Her fellow-citizens had sustained an indescribable disaster at the hands of the Spartans under Cleomenes son of Anaxandrides. Some had fallen in the actual battle, and of the others, who took sanctuary in the grove of Argus, some had at first ventured out under a truce only to be slaughtered, and the rest realising the enemy's treachery had stayed behind only to be burnt to death when he fired the grove. By these means Cleomenes, proceeding to Argos, led his Lacedaemonians against a city of women. But Telesilla took all the slaves and all such male citizens as through youth or age had been unable to bear arms, and made them man the walls, and gathering together all the weapons of war that had been left in the houses or were hanging in the temples, armed the younger women and marshalled them at a place she knew the enemy must pass. There, undismayed by the war-cry, the women stood their
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εξήμεναι τε ἐμάχωτο ἔρρωμένως, ἑνταῦθα οἱ Λακεδαιμόνιοι, φρουρᾶντες ὡς καὶ διαφθείρασιν σφίσι τὰς γυναίκας ἐπιφθόνος τὸ κατόρθωμα ἔξει, καὶ σφαλεῖσι μετὰ ὑπειδὸν γενήσοιτο ή συμφορά, ὑπείκουσι ταῖς γυναιξί. πρῶτον δὲ ἕπι τὸν ἄγιον τούτον προσήμημεν ἡ Πυθία, καὶ τὸ λόγιον, εἴτε ἄλλως εἴτε καὶ ὡς συνεῖς, ἐδήλωσεν Ἕρωδοτος.

'Αλλ' ὅταν ἡ θήλεια τὸν ἄρρενα νικήσασα ἐξελάσῃ, καὶ κύδος ἐν Ἀργείοισιν ἀρηται, πολλὰς Ἀργείων ὠμφιδρυφέας τότε θίςει.

τὰ μὲν εἰς τὸ ἔργον τῶν γυναικῶν ἐχοντα τοῦ χρησμοῦ ταῦτα ἤν.

Plut. Mul. l'ìnt. 245 c  οὐδενὸς δὲ ἦττον ἐνδοξοῖν ἑστὶ τῶν κοινῆ διαπεπραγμένων γυναιξίν ἔργων ὁ πρὸς Κλεομένη περὶ Ἀργους ἅγιον, ὥν ἡγουν- σαντο Τελεσίλλης τῆς ποιητρίας προτρεψαμένης. ταύτην δὲ φασίν οἰκίας οὐσαν ἐνδοξοῦν τῷ δὲ σώματι νοσηματικὴν εἰς θεοῦ πέμψαι περὶ ὑρείας καὶ χρησθὲν αὐτῇ Μοῦσας θεραπεύειν, πειθομένην τῷ θεῷ καὶ ἐπιθεμένην ωδῆ καὶ ἀρμονία τοῦ τε πάθους ἀπαλλαγήν ταχὺ καὶ θαυμάζομαι εἰς ποιητικὴν ὑπὸ τῶν γυναικῶν. ἐπεὶ δὲ Κλεομένης ὁ βασιλεὺς τῶν Σπάρτιστῶν πολλοὺς ἀποκτείνας (οὐ μὴν, ὡς ἔνιοι μυθολογοῦσιν, ἐπὶ καὶ ἐβδομήκοντα καὶ ἐπτακισίους πρὸς ἐπτακισιλίοις) ἐβάδιξε πρὸς τὴν πόλιν, ῥ.τ.λ. . . . οὔτω δὲ τῆς πόλεως περιγενομένης

1 i.e. be mourning her husband 2 Hdt. 6 77 (cf. 19) gives what is apparently the Spartan version omitting all
LIFE OF TELESILLA

ground and fought with the greatest determination, till the Spartans, reflecting that the slaughter of an army of women would be but an equivocal victory and defeat at their hands dishonour as well as disaster, laid down their arms. Now this battle had been foretold by the Pythian priestess, and Herodotus, whether he understood it or not, quotes the oracle as follows:

When male by female's put to flight
And Argos' name with honour's bright,
Many an Argive wife shall show
Both cheeks marred with sears of woe.¹

Such is the part of the oracle which refers to the women.²

Plutarch feminine Virtue: No less famous than these collective deeds is the fight in which Cleomenes was driven from Argos by the poetess Telesilla. This woman, we are told, though the daughter of a doughty line, was of a sickly habit of body, and sent one day to the God to enquire how she might improve her health. When his reply came that she must pay court to the Muses, she obeyed him by devoting herself to poetry and music, and with such good effect that before very long she had both rid herself of her disorder and become the wonder of her fellow-countrywomen for her skill in poesy. And when the Spartan king Cleomenes, after great slaughter of the Argives—not however, as some authorities would have us believe,³ to the number of seven thousand seven hundred seventy and seven—advanced upon the city, etc. . . . Those of the

reference to the heroism of T. and her countrywomen
³ cf. Polyaen. S. 33
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tás μὲν πεσοῦσας ἐν τῇ μάχῃ τῶν γυναικῶν ἐπὶ τῆς ὁδοῦ τῆς Ἀργείας ἔθαψαν, ταις δὲ σωθεῖσις ὑπόμνημα τῆς ἀριστείας ἔδοσαν ἱδρύσασθαι τὸν Ἐνυάλιον. τῆν δὲ μάχην οἱ μὲν ἐβδομῇ λέγον-σιν ἵσταμένου μηνός, οἱ δὲ νομημάτι γενέσθαι τοῦ νῦν μὲν τετάρτου, πάλαι ὡς Ἐρμαίον παρ’ Ἀργείοις, καθ’ ἣν μέχρι νῦν τὰ Ἱβριστικὰ τελοῦσι, γυναῖκας μὲν ἄνδρείοις χιτῶσι καὶ χλαμύσιν, ἄνδρας δὲ πέπλως γυναικῶν καὶ καλύπτραις ἄμφιενύστες.

Euseb. Ol. 82. 4:—Crates comicus et Telesilla cognoseebantur.

Max. Tyr. 37. 5 καὶ Σπαρτιάτας ἤγειρεν τὰ Τυρταῖον ἐπη, καὶ Ἀργείοις τὰ Τελεσίλλης μέλη, καὶ Λεσβίοις ἢ Ἀλκαῖον φὸδη.

Anth. Pal. 9. 26 Ἀντιπάτρου Θεσσαλονικέως εἰς τὰς ἐννέα λυρικὰς ποιητρίας.

Τέσσερει θεογλώσσους Ἐλλικῶν ἔθρησε γυναῖκας ὑμνοῖς καὶ Μακεδών Πιερίας σκόπελος, Πρίξιλλαν, Μοιρώ, Ἀνύτης στόμα, θῆλυν ὁ Ομηρον,
Λεσβιάδων Σαπφώ κόσμον ἐὕπλοκάμων, Ὄριναν, Τελεσίλλαν ἀγακλεά, καὶ σὲ, Κόριννα, θόρυν Ἀθηναίης ἀσπίδα μελψαμέναν,
Νοσσίδα θηλύγλωσσον, ἰδὲ γλυκυχαῖα Μύρτιν,

1 cf. Paus. 6. 22. 9, Sch. Pind. P. 2. 12, Ν. 1. 3 and see Herzog Philol. 1912, who connects with this victory a 4th cent. inscription which records the monthly celebration of a sacrifice to Apollo and Artemis 'from the time when Apollo
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women who fell in the battle were buried upon the Argive Way, while the prowess of the survivors was accorded a memorial in the shape of a shrine of Enyalius. The battle took place according to some writers on the seventh, according to others on the first, of the month which is now reckoned the fourth and was known anciently at Argos as the month of Hermes; and on this day the Argives still celebrate the Hybristica or Feast of Outrage, in which they dress women in the shirts and cloaks of men, and men in the robes and wimples of women.¹

Eusebius Chronicle: Fourth year of the 82nd Olympiad (B.C. 449):—Flourished the comedy-writer Crates, and Telesilla.²

Maximus of Tyre Dissertations: The Spartans were roused by the lines of Tyrtaeus, the Argives by the lyrics of Telesilla, and the Lesbians by the song of Alcaeus.

Palatine Anthology: Antipater of Thessalonica on the Nine Lyric Poetesses:—These are the divinely-tongued women who were reared on the hymns of Helicon and the Pierian Rock of Macedon,—Praxilla and Moero; Anytē the woman-Homer and Sappho the ornament of the fair-tressed Lesbian dames; Erinna, renowned Telesilla, and that Corinna who sang of Athena’s martial shield; Nossis the maiden-throated and Myrtis the delightful-voiced; drove out Pleistarchus by night.'  Cleomenes reigned c. 520-489, P. 480-458. According to Plut. the second Spartan king acting with C. was Damaratus (510-491) ² cf. Sync. Chron. 470. 13

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πάσας ἀεινών ἐργάτιδας σελίδων.
'Εννέα μὲν Μουσών σέβας Οὐρανός, ἐννέα δ' αὖτάς
Γαία τέκεν, θνατοὶς ἄφθιτόν εὐφροσύναι.

See also Hdt. 3. 131, Arist. Pol. 1303 a 6, Luc.

ΤΕΛΕΣΙΛΛΗΣ

1

Herod. 67 [π. ἰωνικῷ τοῦ ἀπὸ μείζονος]. ἔστι τούτων ἐπίσημα ἐν τῷ ἱωνικῷ πεντήμημέρη 1 μὲν τὰ τοιαῦτα, οἷς ἡ Τελέσιλλα ἔχρισατο.

Τὰδ᾽ Ἀρτέμις, δὴ κόραι, ἱεργοίσα τὸν Ἀλφέον 2

2

Aith. 14. χ191 [π. φθαν]. ἦ δὲ εἰς Ἀπόλλωνα φόδῃ

φιληλλίαις

ὡς Τελέσιλλα πα, ἵστησιν.

3

Paus. 2. 35. 2 [π. Ἔρμινής]: Ἀπόλλωνος δὲ εἰσὶ ναοὶ τρεῖς καὶ ἄγιλματα τρίω, καὶ τῷ μὲν οὖν ἔστιν ἐπίκλησις, τὸν δὲ Πυθαέα αὐναμιζομεν καὶ Ὁμον τῷ τρίτον. τῷ μὲν δὴ τῷ Πυθαέως ὑποκα μεραθήσατε πορὰ Ἀργεῖων τούτοις γὰρ Ἐλλήνων πρῶτοι ἀφικέθιαι Τελέσιλλά φησι τῶν Πυθαέων ἔσ τὴν χώραν Ἀπόλλωνος παῖδι κἀ̑ 3 ἐστα.

1 ms. ἔφθημ. 2 τὰδ᾽ E: ms. here ἄδ, ἀ δ', Epit. οὐδ'. 3 E: ms. παῖδα

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all of them fashioners of the page that is for ever. Nine Muses came of the great Heaven, and nine likewise of the Earth, to be a joy undying unto mortal men.


TELESILLA

1

Hephaestion Handbook of Metre [on the Ionicum a maior]: A notable example of the Ionic is the two-and-a-half foot line used by Telesilla:

Here Artemis, O maidens, fleeing from Alpheus

2

Athenaeus Doctors at Dinner [on songs]: The song to Apollo is called the Phileliad or sun-loving as is shown by Telesilla.

3

Pausanias Description of Greece [on the city of Hermione]: Here are three temples of Apollo, each with an image. One of these has no particular title, the second they call Apollo Pythäeus, and the third Apollo of the Boundaries. The former name they have learnt from the Argives, whose country, according to Telesilla, was the first district of Greece in which Pythäeus, who was a favourite of Apollo, arrived.

1 cf. Hcph. 28, Epit. Hcph. 361 Consbr. 2 cf. Paus. 6. 22. 9 3 cf. Paus. 2. 24. 1

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4

Paus. 2. 28. 2 [π. Ἐπιδαύρων]. ἐπὶ δὲ τῇ ἀκρῇ τοῦ ὄρους Κυρίψιας ἐστὶν οἰρὸν Ἀρτέμιδος ὁδ καὶ Τελέσιλλα ἐποιήσατο ἐν ἄφαστι μνήμην.

5

Apollo. Βιβλ. 3. 5. 5 [π. Νιωβ.δῶν]. ἑσώθη δὲ τῶν μὲν ἀρρενῶν Ἀμφίων, τῶν δὲ θηλείων Χλωρίς ἤ πρεσβυτάτη, ἢ Νηλείς συνώκησε, κατὰ δὲ Τελέσιλλαιν ἐσώθησαν Ἀμύκλας καὶ Μελίζων, ἐτοξεύθη δὲ ὑπ’ αὐτῶν καὶ Ἀμφίων.

6

Hesych.

βελτιώτας. 3

τοὺς 4 βελτίονς Τελέσιλλα.

7

Αθ. 11. 477 f [π. δείον ποτηρίου]. Τελέσιλλα δὲ ἦ Ἀργεία καὶ τὴν ἄλλῳ κάλει

dείον. 5

8

Poll. 2 223 [π. τριχάν]. . . καὶ παρὰ Φερεκράτει οὐλοκέ-φαλος:

οὐλοκίκιννα

dὲ Τελέσιλλα εἰρήκει.

9

Sch. Od. 13. 289 [δέμας δ’ ἡμίκοτο (Ἀθήνη) γυναίκι | καλῇ τῇ μεγάλῃ τῇ]. ἐκ τῆς κατὰ τὴν ύψων κοσμίωτητος καὶ αἴδοὺς καὶ τούτῳ 6 ὑπονοεῖν δίδωσι, καθὰ καὶ ξενοφῶν καὶ Τελέσιλλα ἦ Ἀργεία διαγράφουσιν Ἀρετὴς καὶ Καλοκαγαθίας εἰκόνα.

1 L: miss -τέρα 2 ms: τελεσίαν 3 Loh: βελτιωτέρας 4 miss: ταῖς 5 miss: δείον, δ.ν.ν. corr: τὸ δείον 6 ἐκ τούτου τὴν κατὰ τ. ὁ. . . . κοσμίωτητα καὶ αἴδῳ omitting καὶ τούτῳ?

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Pausanias *Description of Greece* [on Epidaurus]: Upon the top of Mount Coryphaea there is a temple of Artemis which is mentioned in a poem of Telesilla's.

Apollodorus *Library* [on the children of Niobe]: The only son saved was Amphion and the only daughter Chloris, the eldest, who had become the wife of Neleus, though according to Telesilla the survivors were Amyclas and Meliboea, Amphion perishing with the rest.¹

Hesychius Glossary: \(\beta\varepsilon\lambda\tau\iota\rho\iota\varsigma\varepsilon\tau\varsigma\) :—
the better sort
used for \(\beta\varepsilon\lambda\tau\iota\varsigma\nu\varsigma\) by Telesilla.

Athenaeus *Doctors at Dinner* [on the cup called *deinos*]:
Telesilla of Argos speaks of the threshing-floor as *dinos* or the round

Pollux *Vocabulary* [on hair]: . . . and in Pherecrates 'curly-pate'; compare Telesilla's
curly-locks

Scholiast on the *Odyssey* ['And in form Athene was like to a tall and beautiful woman']: By this means he conveys to us the comeliness and modesty of her demeanour (?), just as Xenophon portrays Manly Refinement, and Telesilla of Argos Virtue.

¹ cf. Paus. 2. 21. 10, who identifies Mel. with Chloris
ΣΙΜΩΝΙΔΟΣ

Βίος

Str. 10. 486 Κέως δὲ τετράπολις μὲν ύπήρξε, λειτυονταί δὲ δύο, ἦ τε 'Ἰουλίς καὶ ἡ Ἀρδέα, εἰς ἅς συνεπολίσθησαν αἱ λοιπαί, ἤ μὲν Ποιήσα αἰς τὴν Ἀρδέαν ἢ δὲ 'Ἰουλίδα, ἢ δὲ τῆς Ἑλλάδος ὅ τε Σιμωνίδης ἦ τοῦ μελεσποίς καὶ Βακχυλίδης ἠδελφιδοὺς ἐκείνου, καὶ μετὰ ταῦτα Ἐρασίστρατος ὁ ἱερός καὶ τῶν ἐκ τοῦ περιπάτου φιλοσόφων Ἀρίστων . . . παρὰ τούτων δὲ δοκεῖ τεθήκαι ποτε νόμος, οὐ μέμηται καὶ Μένανδρος. 'Ἀλλὰ τὸ Κέων νόμιμων ἔστι, Ἑλλάδις: ὁ μή δυνάμενος ἦν καλῶς οὐ κακῶς,' προσέτατε μήρ, ὡς ἐσικέν, ὁ νόμος τοὺς ὑπὲρ ἐξήκοντα ἐτη γεγονότας κοινοίζεσθαι τοῦ διαρ- κείν τοῖς ἄλλοις τὴν τροφῆν.

Hdt. 5. 102 ἦσσυ δὲ κατὰ στίβουν αἰρέουσιν αὐτοὺς ἐν Ὁλυμπίᾳ καὶ ἀντετάχθησαν μὲν οἱ Πελώνες, συμβάλοντες δὲ πολλῶν ἐσσωθήσαν. καὶ πολλοὺς αὐτῶν οἱ Περσαὶ φονεύουσι ἄλλους τε ὁμοιαστοὺς ἐν δὲ δὴ καὶ Εὐαλκίδην στρατηγόν τα Ἐρετριέων, στεφάνης ὁμοῦ τέκνα ἐκατορ- μηκῶτα καὶ ὑπὸ Σιμωνίδου τοῦ Κηών πολλὰ αἰνεθέντα.

1 mss καὶ τῶν

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Life

Strabo Geography: Ceos was originally a tetrapolis, but only two of the four remain as separate cities, Iulis and Carthaea, the former having absorbed Coresia and the latter Poieëssa. Iulis was the birthplace of the lyric poet Simonides and of his nephew Bacchylides, and later of the physician Erasistratus and the Peripatetic philosopher Ariston . . . There appears to have been a law here, mentioned by Menander in the lines 'The Cean custom takes my fancy still, | The man who can't live well shall not live ill,' whereby, in order to make the supplies go round, all citizens who had reached the age of sixty should drink the hemlock.¹

Herodotus Histories: Following upon their track, the Persians came up with the flying Ionians at Ephesus, and when they turned and showed fight inflicted upon them a severe defeat, after which they put to the sword a number of well-known men, including the Eretrian commander Eualeides, who had taken the prize at crown-contests in the Games and been highly eulogised by Simonides of Ceos.

¹ hence partly perh. S.'s voluntary exile after middle-age; had the law been enforced in his case, much of his finest extant work would never have been done
LYRA GRAECA

[Plat.] Hipparch. 228 e . . . Πεισιστράτου δὲ νεὶ ἵππαρχῳ, ὃς τῶν Πεισιστράτου παίδων ἦν πρεσβύτατος καὶ σοφότατος, ὃς ἅλλα τε πολλὰ καὶ καλὰ ἔργα σοφίας ἀπεδείξατο καὶ . . . Σιμωνίδης τὸν Κεῖον ἄει περὶ αὐτὸν εἶχεν μεγάλους μυσθοὺς καὶ δώρους πείθων.

Ael. Π.Π. 4. 24 Λεωπρέπης ὁ Κεῖος ὁ τοῦ Σιμωνίδου πατὴρ ἐτυχὲ ποτὲ ἐν παλαίστρᾳ καθήμενος· εἶτα μειράκια πρὸς ἄλληλους οἰκεῖος διακείμενα ἥρετο τὸν ἄνδρα πῶς ἀν αὐτοῖς ἡ φιλία διαμένῃ μιλιστα· ὁ δὲ εἶπεν 'Εἰ γὰρ ταῖς ἄλληλων ἄργαις εξίστησθε καὶ μὴ ὁμόσε χωροῦντες τῷ θυμῷ εἶτα παροξύνητε ἄλληλους καὶ ἄλληλων.'

Mar. Par. 54 ἀφ' οὗ Σιμωνίδης ὁ Λεωπρέπους ὁ Κεῖος ὁ τὸ μνημονικὸν εὐρῶν ἐνικησεν 'Αθήνησι διδάσκων, καὶ αἱ εἰκόνες ἐστάθησαν 'Αρμοδίον καὶ 'Αριστογείτονος, ἔτη ΠΠΠΔIII.

Suid. Σιμωνίδης· (α'). Λεωπρέπους, Ἰουλιήτης τῆς ἐν Κέφῳ τῇ ἅγιᾳ πόλει, λυρικός, μετὰ Στησί- χρονοι τοῖς χρόνοις· ὁς ἐπεκλύθη Μελικέρτης διὰ τὸ ἡδύ. καὶ τὴν μνημονίκην δὲ τέχνην εὐρέν οὕτως. προσεξεύρε δὲ καὶ τὰ μακρὰ τῶν στοι- χείων καὶ διπλὰ, καὶ τῇ λύρᾳ τὸν τρίτον φθόγγον. γέμισθε δὲ ἐπὶ τῆς πεντηκοστῆς ἐκτῆς 'Ολυμπιάδος· οἱ δὲ ἐπὶ τῆς ἐξηκοστῆς δευτέρας γεγράφασι· καὶ παρέτεινε μέχρι τῆς ἐβδομηκοστῆς ὁμόθες, βιοῦς ἔτη πθ'. καὶ γέγραπται αὐτῷ Δωρίδι διαλέκτῳ 248
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[Plato] Hipparchus: ... Hipparchus, the eldest and wisest of the sons of Peisistratus, who among other fine ways showed his wisdom ... in inducing Simonides of Ceos by high pay and valuable presents to be in continual attendance upon him.

Aelian Historical Miscellaneies: Leoprepes of Ceos, the father of Simonides, was sitting one day in a wrestling school, when some boys who had formed mutual friendships asked the grown-up man how they could best make their friendship last; to which he replied: 'By making allowance for one another's dispositions instead of rousing one another's anger by a challenge of spirit.'

Parian Chronicle: From the time when the Cean Simonides son of Leoprepes, the inventor of the system of memory-aids, won the chorus-prize at Athens, and the statues were set up to Harmodius and Aristogeiton, 213 years (b.c. 477).

Suidas Lexicon: Simonides (1st notice):—Son of Leoprepes, of Iulis, a city of the island of Ceos; a lyric poet; coming next to Stesichorus; called, because of the sweetness of his style, Melicertes; originator of the art of mnemonics. He also invented the signs for the long vowels, Η and Ω, and the double letters Ξ and Ψ, [as well as the third note on the lyre]. He was born in the 56th Olympiad (b.c. 556-553)—or according to some accounts in the 62nd (532-529)—and lived till the 78th (468-465), attaining the age of eighty-nine. He wrote the following works in the Doric dialect:—The

1 cf. p. 127  2 this prob. belongs to an earlier Simonides cf. Euseb. Ol. 29  3 cf. Cic. Rep. 2. 10, Euseb. (Ol. 55.3)
'Η Καμβύσου καὶ Δαρείου Βασιλεία, καὶ Ξέρξου Ναυμαχία, καὶ 'Η ἐπ' Ἀρτεμισίῳ Ναυμαχία, δι' ἐλεγείας· ἡ δ' ἐν Σαλαμίνι μελικῶς· Ὁρήνων, Ἑγκώμια, Ἐπιγράμματα, Παιάνες, καὶ Τραγω-δίαι, καὶ ἄλλα. οὕτως ὁ Σιμωνίδης μυθημονικὸς τις ἦν εἰπερ τις ἄλλος . . .


Ar. Ar. 919:
ΠΟ. μέλη πεποίηκε' ἐς τὰς Νεφελοκοκκυγίας
tὰς ὑμετέρας κύκλια τε πολλὰ καὶ καλὰ
cαὶ παρθένεια καὶ κατὰ τὰ Σιμωνίδου.
Id. Vespr. 1410.
Id. Pax. 695
EP. πρῶτον δ' ὅ τι πράττει Σοφοκλέης ἀνήρετο.
TP. εὐδαιμονεῖ· πᾶσχει δὲ θαυμαστῶν
EP.·
TP.· ἐκ τοῦ Σοφοκλέους γίγνεται Σιμωνίδης.
EP. Σιμωνίδης; πῶς;
TP.· ὅτι γέρων ὁν καὶ σαπρός
κέρδους ἐκατι καὶ ἐπὶ ὅποιο πλέοι.

Sch. ad loc. Σιμωνίδης δοκεῖ πρῶτος σμικρο-λογίαν εἰσενεχεῖν εἰς τὰ ἀσματα καὶ γράψαι ἀσμα μισθοῦ· τοῦτο δὲ καὶ Πίνδαρος ἐν τοῖς
Ἠσθμονίκαις (2. 10) φησίν αἰνιττόμενος· 'Α
Μοῖσα γὰρ οὐ̣ φιλοκερδῆς πω τῶ τῇ ἡν ὅν ἐργάτις . . .

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Kingdom of Cambyses and Darius, The Sea-fight with Xerxes, The Sea-fight off Artemisium, these in elegiacs; The Sea-fight at Salamis in lyric metre; Dirges, Eulogies, Inscriptions, Paeans, Tragedies, etc. This Simonides had a very remarkable memory.

Life of Aeschylus: According to some authorities, Aeschylus was defeated by Simonides in the competition for an elegy on those who fell at Marathon. For the elegiac metre requires the fineness of detail which is associated with the rousing of sympathy, and that, as we have said, is foreign to Aeschylus.

Aristophanes Birds: Poet: I've written some lyrics to your Cloudenckooborough, a lot of fine dithyrambs and some maiden-songs, and— you know, the Simonides trick.

The Same Wasps (see on Lasus p. 223).

The Same Peace (Hermes and Trygaeus):
H. She (Peace) first asked after Sophocles.
T. He's all right; but there's something remarkable happening to him.
H. What's that?
T. He's changing into Simonides.
H. Simonides? What d'ye mean?
T. I mean that now that he's old and off colour he'd go to sea on a hurdle to earn a groat.

Scholiast on the passage: Simonides seems to have been the first to connect poetry with meanness of disposition and to write it for pay; which is what Pindar hints at in his Isthmians (2. 10), where he says, 'For the Muse was no seeker of gain then, nor worked for hire. . . .'
LYRA GRAECA

Sch. ad. loc. Pind. ὑμ, φησι, μισθοῦ συντάττουσι τοὺς ἐπιμικίους, πρῶτον Σιμωνίδου προκαταρχαμένου . . .

Plut. Sen. 5 Σιμωνίδης ἐλεγε πρὸς τοὺς ἐγκαλοῦντας αὐτῷ φιλαργυρίαν, ὅτι τῶν ἄλλων ἀπεστηρημένος διὰ τὸ γῆρας ἥδοναν, ὑπὸ μίας ἐτὶ γηροβοσκεῖται τῆς ἀπὸ τοῦ κερδαίνειν.

Stob. Fl. 10. 62 Σιμωνίδης ἐρωτηθεὶς διὰ τί ἐσχάτου γῆρας ὁν φιλαργυρίας εἴη, "Ὅτι εἴπεν Ἰουλοίμην ἢ ἁποθανόν τοῖς ἐχθροῖς μᾶλλον ἀπολυπεῖν ἢ ἥδοναν κατεμφώκως τῆς τῶν πολλῶν φιλίας τὸ ἀβεβαιον.'

Plat. Rep. 1. 331 ε Ἀλλὰ μέντοι, ἢν δὲ ἐγὼ, Σιμωνίδης γε οὗ ράδιον ἀπιστεῖν' σοφὸς γὰρ καὶ θείος ἀνήρ.

Hibeh Pap. 17 Ἀνηλωριμάτων Σιμωνίδου εὐδοκιμεῖ δ' αὐτοῦ πρὸς ἀλήθειαν καὶ τὸ πρὸς τὴν Ἰέρωνος γυναίκα λέξθεν. ἐρωτηθεὶς γὰρ εἰ πάντα γνωσκεῖ 'Ναί' ἐφη 'πλὴν γε χέρδους' τάχιστα δὲ αἱ ἐνεργείαι' καὶ τὸ πρὸς τὸν πυνθανόμενον διὰ τί εἶη φειδωλὸς ἐφη διὰ τούτ' εἶναι φειδωλός, ὅτι μᾶλλον ἄχθοιτο τοῖς ἀνηλωριμένοις ἢ τοῖς περιούσιν, τούτων δὲ ἐκάτερον ἥδος μὲν ἔχειν φαύλον παρὰ δὲ τὰς ὀργὰς καὶ τὰς ἃ[λογιστίας] τῶν ἀνθρώπων [εὐδοκίμει<ν>, διότερον οὔτε β[λάπτεσθαι] οὔτε ἀπλῶς εἴπειν [ἐξ αὐτῶν ὡφελείσθαι] χαλεπῶν [δ' εἴναι] τὸ μὴ χρῆσθαι τοῖς αὐ[τοῦ β]λατηρίοις ἄλλα τοῖς ἀλλοτρίοις, τὸ δὲ δανεισθὲν ἕλιγμον μὲν εἰληπταὶ προσανα-

1 sugg. Richards C.Q. 1907: Ρ. ἀνηλωθεῖν

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Scholiast on the passage of Pindar: He means that nowadays they compose victory-songs for pay, a custom begun by Simonides.

Plutarch Should Old Men Govern?: Simonides said to the friends who accused him of penuriousness, that the pleasure of making profit was the one and only pleasure he had left to tend him in his old age.

Stobaeus Anthology: When Simonides was asked why at his advanced age he was so careful of his money, he replied, 'It is because I should rather leave money for enemies when I die than stand in need of friends while I live; for I know too well how few friendships last.'

Plato Republic: 'But still,' said I, 'I find it difficult to disbelieve a great and inspired artist like Simonides.'

From a Papyrus of the 3rd Century B.C.: On Expenditure:—Simonides: The following sayings of his are also esteemed for their truth to nature. When asked by the wife of Hiero if all things grew old, he replied 'Yes, all, except love of gain; and acts of kindness sooner than anything else.' Again, when he was asked why he was so penurious, he answered that it was because he got more vexation from debit than from credit; either was really negligible, though both derived importance from the passions and unreasonableness of men; and so neither of them did him any harm, or, strictly speaking, any good; but it was irksome to use another man's staff instead of one's own; moreover, borrowed money might cost little at the moment,

1 cf. Callim. fr. 77, where S. is described as 'grandson of Hyllichus'
2 cf. 335 e
λίσκεται δὲ τὸ εἰπλάσιον, διὸ δὲ ἐπεκεῖν τὰς ψῆφους καὶ τὸ παρ’ αὐτὸν δανείζεσθαι ὅταν τῇ ἀναγκαίᾳ καὶ φυσικῇ τροφῇ χρήσηται <καὶ> ὀσπερ τὰ ζωά απλή.

Arg. Theocr. 16 (cf. 1, 10) λέγουσι γὰρ ἐκείνων (τὸν Σιμωνίδην) ἔχειν δύο κιβώτια, τὸ μὲν τῶν χαρίτων, τὸ δὲ τῶν ἰδεμένων.1 ότε οὖν τις πρὸς αὐτὸν παρεγένετο χάριν αἰτούμενος, ἐκέλευε φέρειν τὰ κιβώτια καὶ δεικνύειν αὐτὰ ἀναίτατα: εὐρίσκετο οὖν τὸ μὲν τῶν χαρίτων κενὸν, τὸ δὲ τῶν ἰδεμένων πλήρες· καὶ οὕτως ὁ τὴν δωρεὰν αἰτούμενος ἀνεκόπτετο.

Theocr. 16. 34

πολλοὶ ἐν Ἀντιόχου ζῶοις καὶ ἀνακτος Ἄλευα ἀρμαθίαν ἐμμηνοῦ ἐμπρήσαντο πενέσται· πολλοὶ δὲ Σκοπάδαισιν ἐλαυνόμενοι ποτὰ σακοὺς μόσχου σὺν κεραιὰς ἐμυκὴσαντο βῶεσσί, μυρία δ’ ἀμ πεδίον Κραννόποιον ἐνδιάσκον ποιμένες ἐκκριτα μῆλα φιλοξείνοις Κρεώνδαις· ἀλλ’ οὐ σφιν τῶν ἱδών, ἑπεὶ γλυκὺν ἐξεκένωσαν θυμὸν ἐς εὑρείαν σχεδίαι στυγνοῦ γέροντος, ἀματοῦ δὲ τὰ πολλὰ καὶ ὀλβία τῆρα λιπόντες δειλοῖς ἐν νεκύεσαν μακροὺς άιδοὺς ἐκείνου, εἰ μὴ θείως ἀοΐδος ὁ Κήῖος ἀοίλα φοινῶν βάρβιτον ἐς πολύχορδον ἐν ἀνδράσι thèκ’ ὄνοματος ὀπλοτέροις, τιμᾶς δὲ καὶ ὁκέες ἀλαχον ῦπποι, οἴ σφισιν ἐξ ἱερῶν στεφανηφόροι ἦθον ἀγώνων.

1 mss δίδωτον: Stub. ἀργυρίων

1 lit. draw the counters; ψηφ. = draw them across one by one instead of pushing them en masse: cf. A.P. 9. 435 and

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but in the end it cost twice as much; and so we ought to count every penny. Lastly he declared that when he consumed only the necessary and natural food of man, simple food like that of the animals, he was borrowing from himself.

Introduction to Theocritus 16 (cf. 1. 10): The story goes that Simonides kept two boxes, the one for fees and the other for favours; and whenever any friend came asking a favour, he had the boxes brought in and opened before him, and cut short his importunity by discovering the favour-box to be empty and the fee-box full.

Theocritus: Many indeed were the bondmen earned their monthly meed in the houses of Antiochus and King Alenias, many the calves that went lowing with the horned kine home to byres of the Scopads, and ten thousand were the fine sheep that the shepherds of the plain of Cramon watched all night for the hospitable Creondae; but once all the sweet wine of their life was in the great cup, once they were embarked in the barge of the old man loathsome, the joyance and pleasure of those things was theirs no more: and though they left behind them all that great and noble wealth, they had lain among the vile dead long ages unremembered, had not the great Ceian cried sweet varied lays to the strings and famed them in posterity, and had not the coursers that came home to them victorious out of the Games achieved the honour and glory which called the poet to his task.

διωθεῖν Theophr. Char. 24 2 cf. Arist. Rhet. 4. 1 3 cf. Stob. Flor. 10. 29 where the story is told of a man who asked for a eulogy and said he would take it as a favour (χάριτος ἐξειρ.), and Plut. Curios. 10, Sch. II. 24. 228
LYRA GRAECA

Sch. ad loc. ... ἀντὶ τοῦ ἄγαν πλοῦσιον, ὡστε πολλοὺς παρέχειν τὴν τροφὴν. ἀλλ' οὕδεν ἠπνευσεν ὁ πλοῦτος αὐτῶν πρὸς τὴν νῦν δόξαν, εἰ μή ὑπὸ Σιμωνίδου ὑμνήθησαν ... οὐ δὲ Σκοπάδαι Κραννώνιοι τὸ γένος. Κραννώνιος θ' πόλις Θεσσαλίας, ὅθεν Σκόπας ο Κραννώνιος Κρέοντος καὶ Ἐχεκρατείας νῦσ. καὶ Σιμωνίδης ἐν Θρήνοις ... ὁ Κηνός τὸν Σιμωνίδην φησί, παρόσον αὐτὸς τοὺς προειρημένους ἐνδόξοις ἀνδράσι τῶν Θεσσαλῶν ἐπιείκειοι ἐγραψε καὶ θρήνους.

Plut. Aud. Poet. 15 d διὸ καὶ Σιμωνίδης μὲν ἀπεκρίνατο πρὸς τὸν εἰπόντα 'Τί δὴ μόνους οὐκ ἔξεπτατὰς Θεσσαλοὺς; 'Ἀμαθέστεροι γὰρ εἰσὶν ἡ ὁς ὑπ' ἐμοῦ ἐξαπατᾶσθαι.'

Diog. Laert. 2. 5. 46 ... καθά φησιν 'Ἀριστοτέλης ἐν τρίτῳ περὶ Ποιητικῆς, ἐφιλονείκει ... Πεττακῶ 'Ἀντιμενίδας καὶ 'Αλκαιός, 'Αναξαγόρα Σωσίβιος, καὶ Σιμωνίδη Τιμοκρέως.

Plat. Rep. 1. 331 e Σ. λέγει δὴ, εἰπον ἐγὼ, ... τί φησι τὸν Σιμωνίδην ὀρθῶς λέγειν περὶ δικαιοσύνης;—ΠΟ. 'Ὅτι, ἢ δ' ὃς, τὸ τὰ ὁφειλόμενα ἑκάστῳ ἐποδιδόναι δικαίων ἐστὶ.

Stob. Anth. 2. 42 Σιμωνίδου—Σιμωνίδης ο μελοποιός εἰπόντος τινὸς ὅτι πολλοὶ αὐτῶν παρ' αὐτῷ κακῶς λέγουσιν, 'Οὐ παύσῃ ἐφή 'ποτὲ σὺ τοὶ ὃς με βλασφημῶν;'

Plut. Garr. ἐπὶ πᾶσι δὲ καὶ παρά ταῦτα πάντα δεῖ πρόχειρον ἔχειν καὶ μιμονεύειν τὸ Σιμωνίδειον, ὅτι λαλήσας μὲν πολλάκις μετενώθησε συντήρησας δ' οὐδέποτε.

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Scholiast on the passage: . . . By this he implies the possession of great riches, so as to be able to feed many retainers. 'But all the same,' says he, 'their wealth would have been of no avail for the preservation of their glory, had their praises not been sung by Simonides.' . . . The Scopads were Crannonian by birth, and Crannon is a city of Thessaly, birthplace of Scopas son of Creon and Echecrateia. Compare Simonides in the Dirges . . . By 'the great Ceian' he means Simonides, who wrote victory-songs and dirges for the aforesaid great Thessalians.

Plutarch On Listening to Poetry: And that is why, when they asked Simonides why the Thessalians were the only people he never cheated, he replied 'They are too great dunces.'

Diogenes Laertius Lives of the Philosophers: According to Aristotle in the 3rd Book of his Treatise on Poetry (fr. 65) . . . Antimenidas and Alcaeus had a feud with Pittacus, Sosibius with Anaxagoras, and Timoereon with Simonides.1

Plato Republic (Socrates and Polemarchus): What do you say, said I, that Simonides rightly says about justice?—That justice is to give every man his due.

Stobaeus Anthology: Simonides:—When a friend of his once told Simonides that he was hearing a great deal of slander about him, he replied 'Be so good as to stop defaming me with your ears.'

Plutarch Garrulity: In all things and for all these reasons we ought to bear in mind the saying of Simonides, that he had often repented speaking but had never repented holding his tongue.

1 see fr. 110 and Timocr. Life (below)
LYRA GRAECA

Plut. Qu. Con. 3 provem. Σιμωνίδης ὁ ποιητὴς ἐν τινὶ πόσῳ ξένον ἰδὼν κατακείμενον σιωπῆ καὶ μηδεὶν διάλεγόμενον 'Ω ἄνθρωπε' εἶπεν, 'εἴ μὲν ἤλίθιος εἴ, σοφὸν πράγμα ποιεῖσ, εἴ δὲ σοφὸς, ἤλίθιον.'

Ibid. Glor. Ath. 3 ὁ Σιμωνίδης τὴν μὲν ξυγραφίαν ποίησιν σιωπῶσαν προσαγορεύει, τὴν δὲ ποίησιν ξυγραφίαν ἐκλύσαμεν. ὡς γὰρ οἱ ξυγράφοι πράξεις ὡς γνωμένας διεκπερασάμενος, τάντας οἱ λόγοι γεγονομένας διηγοῦνται καὶ συγγράφουσιν.


Aristid. π. Παραφθέγματος 2. 513 [π. ἐπιγραμμάτων ὅτι αἱ πόλεις αὐταί ἔαντας ἐπαινοῦσιν ἐπιγράφοντες αὐταί] ὡστε ὃρα σοι σκόπτεις αὐτοὺς, ὡς ἀδολέσχας τινὰς νεκροὺς καὶ οὐκ εἰδότας ἴσυνθιαν ἁγείν, κατὰ σὲ ἄνὴρ Σιμωνίδειος ἀμείβεται 'Ωνθρωπε, κέισαι ξῶν ἐτί μᾶλλον τῶν ὑπὸ γῆς ἐκείνων.'

Theon. Prog. 1. 215 Walz . . . βλαβερῶς παραινεῖ Σιμωνίδης παίξειν ἐν τῷ βίῳ καὶ περὶ μηδὲν ἀπλῶς σπουδάζειν.

Arist. Phys. Ausc. 222 b 17 ἐν δὲ τῷ χρόνῳ πάντα γίνεται καὶ φθείρεται· διὸ καὶ οἱ μὲν σοφῶτατον ἔλεγον, ὁ δὲ Πυθαγόρειος Πάρων ἀμαθέστατον, ὁτι καὶ ἐπιλανθάνονται ἐν τούτῳ, λέγων ὀρθότερον.

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Plutarch Dinner-Table Problems: One evening over the wine, when the poet Simonides saw a guest sitting absolutely silent, he exclaimed 'If you're a fool, my good sir, you're wise in what you do; and if you're wise, you're a fool.'

The Same The Glory of Athens: Simonides calls 'painting silent poetry and poetry painting that speaks'; for the actions which painters depict as they are being performed, words describe after they are done.¹

Aristotle in Stobaeus Anthology: We are told that when Simonides was asked what was meant by good birth, he replied 'ancestral wealth.'

Michael Psellus The Function of Daemons: . . . According to Simonides the word is the image of the thing.

Aristides On the Extempore Addition [how epitaphs prove that states are guilty of self-praise]: So you may laugh at the fallen [for praising themselves] and call them underground babblers who cannot keep still; and some disciple of Simonides will retort 'you are more dead above ground, my good man, than those are below it.'

Theon First Course in Grammar: . . . Simonides gives harmful advice when he says we should play all our lives and never be entirely in earnest.

Aristotle Physics: In time everything comes into existence and passes out of it; and that is why some writers ² called Time wisest of things; though Paron the Pythagorean says it is foolishest, because we also forget in it—which indeed is more correct.

¹ cf. Q.C. 9, 15 ² cf. Simplicius ad loc. (Simonides)
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Ath. 2. 40a [π. οὖνοι]: Σιμωνίδης τὴν αὐτὴν ἀρχὴν τίθησιν οὖν καὶ μουσικῆς,

Plut. Cons. Apoll. 6 Σιμωνίδης ὁ τῶν μελῶν ποιητής Παυσανίου τοῦ βασιλέως τῶν Λακεδαιμονίων μεγαλαυχομεμένου συνεχῶς ἐπὶ ταῖς αὐτοῦ πράξεσι καὶ κελεύοντος ἐπαγγελιᾷ τι αὐτῷ σοφῶν μετὰ χλεενασμοῦ, συνεῖς αὐτοῦ τὴν ὑπερηφανίαν συνεβούλευε μεμνήσθαι ὅτι ἀνθρώπος ἦστι.

Ibid. V. il. Them. 5 οὐ μὴν ἄλλα τοῖς πολλοῖς ἐνήργησε, τούτῳ μὲν ἐκάστου τῶν πολιτῶν τούμωμα λέγων ἀπὸ στόματος, τοῦτῳ δὲ κριτὶν ὑσφαλῆ περὶ τὰ συμβολαία παρέχων ἑαυτόν. ὡστε πον καὶ πρὸς Σιμωνίδην τὸν Κεῖον εἴπεϊν αὐτοῦμεν τι τῶν οὐ μετρίων παρ' αὐτοῦ στρατηγόντως, ὡς οὐτ' ἐκεῖνος ἄν γένοιτο ποιητῆς ἀγαθός ἄδων παρὰ μέλος οὔτ' αὐτὸς ἀστεῖος ἀρχῶν πάρα νόμον χαριζόμενος.

Arist. Rhet. 2. 1391 a 8 [π. πλουτοῦ]: ὁθεν καὶ τὸ Σιμωνίδου εἴρηται περὶ τῶν σοφῶν καὶ πλουσίων πρὸς τὴν γυναίκα τὴν Ἴερωνος ἐρωμένην πότερον γενέσθαι κρέττον πλουσίων ή σοφῶν, πλουσίων εἶπεύτω σοφοῦς γὰρ ἐφ' ὅραν ἐπὶ ταῖς τῶν πλουσίων θύραις διατρίβοντας.

Cic. N.D. 1. 22 Roges me quid aut quale sit deus, auctore utar Simonide, de quo cum quaesivisset hoc idem tyrannus Hiero, deliberandi sibi unum diem postulavit; cum idem ex eo postridie quæreret, biduum petivit; cum saepius duplicaret numerum

1 Ael. V.H. 9. 41 adds that when dying of hunger in 260
Ath. 2. 40a [on wine]: Simonides ascribes wine and music to one and the same origin.

Plutarch *Consolation to Apollonius*: One day when the Spartan king Pausanias, who was suffering from swelled head, bade the lyrist Simonides tell him a wise tale with a jest in it, the poet, fully appreciating the king's conceited humour, advised him to remember that he was human.¹

The Same *Life of Themistocles*: All the same he ingratiated himself with the people by calling every citizen by his name, and by putting his sure judgment at their disposal in matters of business. Indeed, when Simonides of Ceos made an improper request of him during the time of his command, he retorted that he would not be a good minister of state if he put favour before law, any more than Simonides would be a good poet if he sang out of tune.

Aristotle *Rhetoric* [on wealth]: Thus when Simonides² was speaking of wisdom and riches with the wife of Hiero, and she asked him which was better, to get wise or to get wealthy, he replied 'To get wealthy; for I see the wise sitting on the doorsteps of the rich.'

Cicero *The Nature of the Gods*: If you were to ask me the nature and attributes of God, I should reply in the words of Simonides, who when asked this very question by the despot Hiero asked for a day's notice of it, and when it was repeated the next day, requested two days more, and so on, doubling every


² prison P. thrice exclaimed 'Ah! my friend from Ceos, you were right after all'
dierum admiransque Hiero requireret eur ita faeceret, 'Quia quanto diutius considero' inquit, 'tanto mihi res videtur obscurior.' sed Simonidem arbitror (non enim poeta solum suavis, verum etiam ceteroqui doctus sapiensque traditur), quia multa venirent in mentem acuta atque subtilia, dubitantem quid eorum esset verissimum, desperasse omnem veritatem.

Ath. 14. 656d ὅπτως δ' ἦν ὡς ἀλήθως κήρυξ ὁ Σιμωνίδης καὶ αἰσχροκερδῆς, ὡς Χαμαιλέων φησίν. ἐν Συρακούσαις γοῦν, τοῦ 'Τέρωνος ἀποστέλλοντος αὐτῷ τὰ καθ' ἡμέραν, λαμπρῶς πωλῶν τὰ πλείω ὁ Σιμωνίδης τῶν παρ' ἐκείνου πεμπτομένων ἐαυτῷ μικρὸν μέρος ἀπετίθετο ἐρομένου δὲ τινος τὴν αἰτίαν, 'Ὅπως εἴπεν 'ἡ τε 'Τέρωνος μεγαλοπρέπεια καταφανῆ ἢ καὶ ἡ ἐμὴ κοσμότης.'

Plut. Arat. 45 καὶ γὰρ εἰ δεινὸν ἀνδρᾶς ὀμοφύλους καὶ συγγενεῖς οὕτω μεταχειρίσασθαι δι' ὀργήν, ἀλλ' Ἐν ἀνάγκαις ἡλυκῶν γίνεται καὶ τὸ σκληροῦν' κατὰ Σιμωνίδην, ὥστερ ἀλγοῦντι τῷ θυμῷ καὶ φλεγμαίνοντι θεραπεῖαν καὶ ἀναπλήρωσιν προσφέροντων.

Tim. ap. Sch. Pind. O. 2. 29d καὶ οὕτω τῶν Θήρωνα, ὑπεραγαγακτήσαντα θυγατρὸς ἀμα καὶ γαμβροῦ, συρρῆξαι πρὸς Τέρωνα πόλεμον παρὰ Γέλα τῷ Σικελιωτικῷ ποταμῷ . . . μὴ γε μὴν εἰς βλάβην, μηδὲ εἰς τέλος προχωρῆσαι τὸν πόλεμον· φασὶ γὰρ τότε Σιμωνίδην τὸν λυρικὸν περιτυχόντα διαλύσατο τοῖς βασιλεύσι τὴν ἕχθραν.

1 Madv: mss καὶ οὗ σ.
time, till at last, when the wondering Hiero asked him to explain his strange behaviour, he replied that it was because the longer he thought about it, the more obscure it became. I believe that the truth is that Simonides, of whom tradition speaks not only as a delightful poet but in all respects a wise and learned man, despai red of the true answer because so many subtle definitions occurred to him that he could not decide among them.

Athenaeus *Doctors at Dinner*: If we may believe Chamaeleon, Simonides' niggardliness is a real fact. For instance at Syracuse, where Hiero was in the habit of sending him daily a portion of food, Simonides used openly to sell most of it and keep only a small part for himself; and once, when he was asked the reason, replied that he did so as a testimony to Hiero's munificence and his own moderation.¹

Plutarch *Life of Aratus*: Even if it be a terrible thing to deal thus with one's fellow-clansmen and kinsfolk by anger, still in Simonides' words 'In time of necessity even harshness is sweet,' healing as it were and restoring the spirit when it is sick and fevered.

Timaeus quoted by the Scholiast on Pindar: Thus Theron took umbrage on behalf both of his daughter (Demarete) and her husband (Polyzelus), and made war upon Polyzelus' brother Hiero, advancing to the Sicilian river Gela. . . . But not a blow was struck, and the war came to nothing. For we are told that the lyric poet Simonides came up in the nick of time and reconciled the two kings.²

¹ cf. Plat. *Ep. 2. 311a*  
² cf. Ibid. 29c for another account
Arist. Metaph. 1091 a 5 πάντα δὴ ταῦτα ἄλογα, καὶ μάχεται καὶ αὐτὰ ἐαυτοῖς καὶ τοῖς εὐλόγοις, καὶ ἐσικεῖν ἐν αὐτοῖς εἶναι ὁ Σιμωνίδου μακρός λόγος: γίγνεται γὰρ ὁ μακρός λόγος ὡςπερ ὁ τῶν δούλων ὅταν μηθὲν ύμεῖς λέγωσιν.

Alex. Aphr. ad loc. 4. p. 827 Brandis τὸ δὲ . . . σαφὲς ἔσται προειδόσιν¹ τις ἐστίν ὁ Σιμωνίδου λόγος. ὁ Σιμωνίδης ἐν τοῖς λόγοις οὕς Ἀτάκτους ἐπιγράφει μεμεῖται καὶ λέγει οὐς εἰκός ἐστι λόγος λέγειν δούλους ἐπταίκτας πρὸς δεσπότας ἐξετάζοντας αὐτοὺς τίνος ἕνεκα ταῦτα ἐπταίκασιν καὶ ποιεῖ αὐτοὺς ὑπολογουμένους λέγειν πάνυ μακρὰ καὶ πολλά, οὐδὲν δὲ ύμεῖς ἢ πιθανόν, ἀλλὰ πᾶν τὸ ἐπιφερόμενον ἐναντίον τῷ προφρασθέντι τοιούτου γὰρ ὡς εἰκός τὸ βάρβαρον καὶ παιδείας ἁμοιρον.

Pind. Ol. 2. 94 . . σοφὸς ὁ πολλὰ εἰδὼς φυί· μαθόντες δὲ λάβροι παγχλωσία κόρακες δω ἀκραντα γαρυτέον Δίος πρὸς όρνιχα θείον.

Schol. ad loc. αἰνίττεται Βακχυλίδην καὶ Σιμωνίδην, ἐαυτὸν λέγων ἑτῶν, κόρακας δὲ τοὺς ἀντιτέχνους.

Sch. Pind. Nem. 4. 35 . . Σιμωνίδης παρεκβάσει χρησθαι εἰώθεν.


¹ mss προειδοῦσι
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Aristotle Metaphysics: All these things are irrational, and inconsistent both with one another and with what is rational, and we may apply to them the term 'a long story' as it is used by Simonides, a long story in that sense being the kind of account given by a slave when he will not talk sense.

Alexander of Aphrodisias on the passage: These words will be clear to any reader who has been told what is meant by the λόγος of Simonides. This writer, in what he calls his Ατακτον Λόγοι or Prose Conversations, imitates [that is, gives a literary representation of] the answers erring slaves will generally make when their masters are enquiring why they have blundered, and makes them give extremely long and verbose excuses which have no sense—that is, plausibility—but are entirely off the point. This would seem to be characteristic of foreign birth and lack of education.

Pindar Olympians: Skilled is the man who knoweth much by nature; they that have but learnt—even as a pair of crows, gluttonous in their wordiness, these chatter vain things against the divine bird of Zeus.

Scholiast on the passage: He hints at Bacchylides and Simonides, calling himself an eagle and his rivals crows.2

Scholiast on Pindar: . . . Simonides often employs digression.

Eustathius Introduction to the Commentary on Pindar: It is said that Pindar was a pupil also of Simonides.

1 meaning doubtful; apparently some sort of Mime
2 cf. Sch. Nem. 4. 60
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Plut. Mus. 20 ἀπείχετο γὰρ καὶ οὗτος (ὁ Παυκράτης) ὥς ἐπὶ τὸ πολὺ τούτου (τοῦ χρωματικοῦ γένους), ἐχρῆσατο δὲ ἐν τἰς ὅντιαν ὑπὲρ ἔνδον ὑπὲρ ὑπὲρ, ἀλλὰ διὰ τὴν προαιρεσιν ἀπείχετο· ἐξῆλθον γοῦν, ὡς αὐτὸς ἐφη, τὸν Πανδάρειον τε καὶ Σιμωνίδειον τρόπον καὶ καθόλου τὸ ἀρχαῖον καλούμενον ὑπὸ τῶν νῦν.

Longin. Rhet. 1. 2. 201 Hammer ἱδῆ δὲ καὶ Σιμωνίδης καὶ πλείους μετ’ ἐκεῖνον μνήμης ὅδοις προὐδίδαξαν, εἰδῶλων παράθεσιν καὶ τόπων εἰσηγοῦμενοι πρὸς τὸ μνημονεύειν ἐχειν ὁνομάτων τε καὶ ῥημάτων τὸ δὲ ἐστὶν οὐδὲν ἡ τῶν ὁμοιών πρὸς τὸ δοκοῦν καὶ συνεργία πρὸς ἁλλήλα.¹

Cic. de Fin. 2. 32 In nostrane potestate est quid meminerimus? Themistocles quidem eum ei Simonides an quis alius artem memoriae polliceretur, 'Oblivionis' inquit 'mallem; nam memini etiam quae nolo, oblivisci non possum quae volo.'

Sch. Dion. Thr. 185 [π. τῶν γραμμάτων]. εὑρεταὶ δὲ τῶν λοιπῶν χαρακτηρῶν, τουτέστι τῶν ὁκτῶ, οἷον τῶν δύο μακρῶν καὶ τῶν τριῶν διπλῶν καὶ τῶν τριών δασέων, δηλοῦσι Σιμωνίδης οὗ Κείσ τῶν δύο μακρῶν καὶ τοῦ Ξ καὶ τοῦ Ψ, Παλαμίδης δὲ τῶν δασέων καὶ τοῦ Ζ, ἢ ὡς φασί τινες, Ἐπίχαρμος οὗ Συμφαιτούσιος.


¹ miss ἄλλο
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Plutarch *Music*: Pancrates usually avoided the chromatic scale, though he used it occasionally, thus showing that he did not avoid it from ignorance. Indeed he tells us himself that he imitates the musical style of Pindar and Simonides and, generally, what is now called the ancient style.

Longinus the Rhetorician: Simonides and many after him have pointed out paths to remembrance, counselling us to compare images and localities in order to remember names and events, but there is nothing more in it than the concatenation and co-observation of the apparently new with what is similar to it.

Cicero *On the Chief Good and the Chief Evil*: Is it in our power to remember or to forget? When Themistocles was once promised—by Simonides I think it was—a handbook of mnemonics or guide to remembrance, 'I should prefer,' he exclaimed, 'a guide to forgetfulness; for I remember things I would not and cannot forget what I would.'

Scholiast on Dionysius of Thrace [on the Alphabet]: As for the inventors of the remaining eight letters, namely the two long vowels, the three double letters, and the three aspirates, it is clear that Simonides of Ceos invented the H, the Ω, the Ξ and the Ψ, and Palamedes the Θ, the Φ, the Χ, and the Ζ, though some authorities ascribe these last four (?) to Epicharmus of Syracuse.

Plutarch *Should Old Men Govern*? Simonides won the chorus prize in his old age.

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2 cf. *fr.* 176 below
Luc. Macr. 26 Σιμωνίδης δὲ ὁ Κείος ἔξησεν ὑπὲρ τὰ ἐνενήκοντα (ἔτη).

Suid. Σιμωνίδης (γ') . . . Ἀκραγαντίνων στρατηγὸς ἦν όνομα Φοῖνιξ. Συρακουσίοις δὲ ἐπολέμουν οὖντοι. οὐκοῦν οδὲ ὁ Φοῖνιξ διαλύει τὸν τάφον τοῦ Σιμωνίδου μᾶλα ἄκηδῶς τε καὶ ἀνοίκτως, καὶ ἐκ τῶν λίθων τῶνδε ἀνιστησι πύργον καὶ κατὰ τούτον ἑάλω ἡ πόλις. ἔσοικε δὲ καὶ Καλλίμαχος τούτοις ὁμολογεῖν. οἰκτίζεται γοῦν τὸ ἄθεσμον ἔργον, καὶ λέγοντά γε αὐτὸν ὁ Κυρηναῖος πεποίηκε τῶν γλυκῶν ποιητῆν·

οὐδὲ τὸ γράμμα

ηδέσθη τὸ λέγον μ' νῦν Λεωπρέπεος κεῖσθαι Κήιον ἄνδρα.

κατ' εἰπὼν ἀττα ἐπιλέγειν:

οῦδ' ὑμέας, Πολυδευκείς, ὑπέτρεσεν, οἱ με μελάθρου

μέλλοντος πῖπτειν ἐκτὸς ἑθεσθέ ποτε

dαιτυμόνως ἀπὸ μοῦνον, ὅτε Κραννώνιος, αἱ αἱ, ὀδισθέν μεγάλους 1 οἰκος ἐπὶ Σκοπάδας.

Ath. 14. 638ε καὶ ὁ τοὺς Εἵλωτας δὲ πεποιηκῶς φησιν:

τὰ Στησιχόρου τε καὶ 'Ἀλκμάνος Σιμωνίδου τε ἄρχαιον ἀείδειν. ὁ δὲ Γυνήσιππος ἐστ' ἀκούειν . .

Sch. Ar. 1 esp. 1222 [τὰ σκόλια ὅπως δέξη καλῶς]: ἄρχαιον ἔθος ἐστιομένους ἀδειν ἀκολούθος τῷ πρώτῳ, εἰ παύσαιτο τῆς ὕδηθ, τὰ ἔξης, καὶ γὰρ ὁ ἐξ ἀρχῆς δάφνιν ἡ μυρρίνην κατέχουν ὑδε Σιμωνίδου ἡ Στησιχόρου μέλῃ ἄχρις οὗ ἦθελε, καὶ μετὰ ταῦτα ὁ ἐβούλετο ἐδίδου, οὐχ

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Lucian Longevity: Simonides of Ceos lived to be over ninety.¹

Suidas Lexicon: Simonides (3rd notice): ... There was an Agrigentine General named Phoenix who, in the course of a war with Syracuse, with cynical ruthlessness pulled down the tomb of Simonides and made a bastion of the stones. At that spot the city was taken.² This story would seem to be confirmed by Callimachus of Cyrene, who deplores the outrage and makes this writer of delightful verse say: 'neither had he respect for the writing thereon which declared that beneath lay the son of Leoprepes of Ceos'; and a little further on: 'nor yet had he any fear of you brethren, O Polydeuces, who made me, alone of all the guests, pass out ere the roof fell, when the house at Crannon came down alas! upon the mighty Scopadae.

Athenaeus Doctors at Dinner: Compare the author of the play called The Helots: 'It's old-fashioned to sing Stesichorus, Aleman, or Simonides; but we can hear Gnesippus . . .

Scholiast on Aristophanes Wasps ['mind you take up the catch properly']: It was an old custom for guests at table to continue where the first singer left off. The guest who began held a sprig of bay or myrtle and sang a lyric of Simonides or Stesichorus as far as he chose, and then handed the sprig to another, making his choice of a successor with no regard to the order in which the guests were seated.

¹ cf. Cie. de Sen. 7 ² context implies Acragas; S. then apparently died there and not at Syracuse

¹ Bentl: miss ἐρωτάτων alas ὁ. μέγας
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ωσ η τάξις ἀπήτευ. καὶ ἔλεγεν ὁ δεξίμενος παρὰ τοῦ πρῶτου τὰ ἐξής, καύκεῖνος ἀπεδίδου πάλιν ὁ ἑβούλετο.

Ath. 13. 611a . . . ὡς Χαμαιλέων φησίν ἐν τῷ Περὶ Σιμωνίδου.

Suid. Παλαίφατος: Λιγύπτιος ἡ Ἀθηραιῶς, γραμματικός . . . Τποθέσεις εἰς Σιμωνίδην.

Anth. Pal. 4. 1 Μελεάγρου στέφανος: . . . καὶ νέον οἰνώνθης κλῆμα Σιμωνίδεω.

Catull. 38. 7: . . paulum quid lubet adlocutionis maestius lacrimis Simonideis.

Suid. Τρύφων Λυμωνίου, Ἀλεξανδρεὺς, γραμματικὸς καὶ ποιητής, γεγονός κατὰ τοὺς Λυγοῦστον χρόνους καὶ πρῶτον . . . περὶ τῶν παρ' Ὄμήρῳ Διαλέκτων καὶ Σιμωνίδη καὶ Πινδάρῳ καὶ Ἀλκμάναν καὶ τῶν ἄλλων λυρικῶς.


Quint. Inst. Or. 10. 1. 64 [de novem lyricis]: Simonides, tenuis alioqui, sermone proprio et incunditate quadam commendari potest; praecipua tamen cius in commovenda miseracione virtus, ut

1 MSS ἀλλ’ ὡς ἐκεῖνος

1 ref. to the Diryes, cf. Hor. Od. 2. 1. 37, 4. 9. 7
His successor then continued the song, and in turn passed on the sprig at his own caprice.

Athenaeus *Doctors at Dinner*: . . . according to Chamaeleon in his treatise *On Simonides*.

Suidas *Lexicon*: Palaephatus:—An Egyptian, or according to some authorities, an Athenian; grammarian; wrote *Arguments* or introductions to the works of Simonides.

*Palatine Anthology*: The Garland of Meleager: . . . and a fresh young spray of the vine-buds of Simonides.

Catullus: . . . a word of talk as sad as the tears of Simonides.¹

Suidas *Lexicon*: Tryphon:—Son of Ammonius; of Alexandria; grammarian and poet; flourished in the reign of Augustus and earlier; wrote . . . on the Dialects in Homer and in Simonides, Pindar, Aleman, and the other lyric poets.

Dionysius of Halicarnassus *Critique of the Ancient Writers*: You should note in Simonides his choice of words and his nicety in combining them; moreover—and here he surpasses even Pindar—he is remarkable for his expression of pity not by employing the grand style but by appealing to the emotions.

Quintilian *Guide to Oratory* [the Nine Lyric Poets]: Simonides, though in other respects not a commanding figure, may be praised for his choice of expression and for a certain sweetness; but his chief excellence lies in his pathos; indeed some critics
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quidam in hac eum parte omnibus eius operis auctoribus praeferant.


ΣΙΜΩΝΙΔΟΥ ΜΕΛΩΝ

Ἀ’

ΤΜΝΩΝ

1 εἰς Δία Ὀλύμπιον

Him. Or. 5. 2 Ἡλειοὶ ποτὲ τῆς Σιμωνίδος λύρας ἐπιλαβόμενοι ὅτε ἐπὶ τὴν Πίθαν ἔσπευδεν ὦμυς κοιμήσαι τὸν Δία, δημοσίᾳ φανὴ τὴν πόλιν πρὸ Δίδις ἢδειν ἐκέλευον.

2 εἰς Ποσειδῶνα


1 the numeration is purely conjectural; there are no ancient references by number 2 I have placed here the
SIMONIDES

consider that in this quality he surpasses all other writers of this class of literature.


THE POEMS OF SIMONIDES

Book I

HYMNS

1 To Olympian Zeus

Himerius Declamations: One day when Simonides was hastening to Pisa to honour Zeus with a hymn, the Eleans laid hold of his lyre and all with one accord bade him sing the city instead of Zeus.

2 To Poseidon

Scholiast on Euripides Medea ['the all-golden pelt']: The fleece, which according to some authorities was entirely of gold, according to others of purple. Simonides in the Hymn to Poseidon says that it was dyed in sea-purple.

fragments which deal with the Argonauts, but they may have belonged to other poems

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E.M. 596. 14 νάκη: τὸ αἰγεῖον δέρμα, κωδία καὶ κώδιον τὸ προβατεῖον. οὐκ ἂρα τὸ ἐν Κόλχοις νάκος ρητέον. κακῶς οὖν Σιμωνίδης

νάκος
φησί.

Sch. Ap. Rh. 4. 177 πολλοί δὲ χρυσοίν τὸ δέρας εἰρήκασιν . . . ὁ δὲ Σιμωνίδης ποτὲ μὲν λευκόν, ποτὲ δὲ πορφυρόν.

3

Sch. Eur. Med. 2 [Συμπληγάδας]: ταῦτας ὁ Σιμωνίδης
Συμπληγάδας
φησίν.

4


5

Sch. Eur. Med. 19 ὃτι δὲ καὶ ἐδασίλευσεν (ἡ Μῆδεια) Κόρινθου, ἱστοροῦσαν Εὐμήνως καὶ Σιμωνίδης λέγων οὕτως:

ὁ δὲ κατεῖς Κόρινθου οὐ Μαγνησίαν ναιεν, ἀλοχοῦ δὲ Κολχίδος συνέστιος Κράνου Λεχάιον τ' ἀνασσεῖν.

6


1 ὁ δὲ κατεῖς (= κατιών) B sugg. cf. 80: mss οὔδὲ κατ' εἰς
2 Kluss: mss συνάστεος
3 Κράνου (= Κρανείου) E: mss θρίνου

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*Etymologicum Magnum*: ράκη means a goatskin, μέλα and κάδιον a sheepskin. And so the Colchian fleece
ought not to be called ράκης, and Simonides is wrong in this.

Scholiast on Apollonius of Rhodes *Argonautica*: Many have made the Fleece golden. . . . Simonides sometimes calls it white and sometimes purple.¹

3

Scholiast on Euripides *Medea* [‘the Clashing Rocks’]
These are called by Simonides
the Together-moving Rocks

4

Scholiast on Pindar [. . . ‘Lennos, where the Argonauts gave proof of their limbs in a contest for a garment (or without their clothes),’] . . . And indeed in Simonides’ account the clothing is the prize.

5²

Scholiast on Euripides *Medea*: We are told that Medea was queen of Corinth by Eumelus, and by Simonides in the lines:

And when Jason returned he dwelt not at Magnesia but at Corinth, and ruled Cranaum and Lechaeum as hearth-fellow of a Colchian spouse.

6

Scholiast on Apollonius of Rhodes *Argonautica*: The marriage of Medea to Achilles on his arrival in the Elysian Plain is first told by Ibycus, and after him by Simonides.

¹ seems to imply that S. mentioned the Fleece in more poems than one; cf. Tzet. *Chel.* 1. 430 where S. is said to have applied the epithet to the lamb of Atreus ² cf. Sch. *Eur. Med.* 10, Paus. 2. 3. 10
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7


B'

ΠΑΙΑΝΩΝ

8

Him. Or. 16. 7 διὸ δὴ καὶ Συμωνίδη πείθομαι ὑπερ ἕκεινος ἐν Μέλεσι περὶ Μουσῶν ἀνύμνησε. φησὶ γὰρ δὴ ποιοῦ τοῦτο ἕκεινος: Ἀεὶ μὲν αἱ Μόθαις χορεύοντε καὶ φίλον ἐστὶ ταῖς θεαῖς ἐν φῶσι τε ἐνταύ καὶ κρούνασιν ἐπειδὰν δὲ ἱδὼν τῶν Ἀπόλλωνα τῆς χορείας ἡγεῖσθαι ἀρχόμενων, τότε πλέον ἥ πρῶτερον τὸ μέλος ἐκπέμπισαν ηχὸν των πανανθρώπων καθ᾽ Ἐλευθώνος ἐκπεμπότων.

c.g.1 Λιεὶ μὲν χορὸς φίλος ἐστὶ Μοίσαις: ἐπει δὲ ἱδὼν Ἀπόλλωνα χορείας ἡγεῖσθα ἀρχόμενοι, τότε πλέον ἥ πρῶτερον τὸ μέλος τείνουσι παναμομοίων τε καθ᾽ Ἐλευθώνος ἐκπέμποτι ἡχῶ.2

9


"Εκατόν

προσειποῦτοι καὶ καθ᾽ ἐπερ ἄντρ᾽ ἀλλοι τῶν ἱερῶν ὑμνήματος αὐτοῦ τῆς ἐπανομᾶν κοιμήσαι, διότι τῶν Πῦθησα τῶν δράκωντα βέλεσιν ἐκατόν, ὡς φησί, ἐχειρώσατο.

1 E 2 cf. Sch. Aesch. Cho. 324 (where συνήθης means "colloquial" i. e. η not α, cf. Philostr. Dial. 258. 10)

1 cf. Sch. Ar. Ep. 1321 2 cf. Suid. (p. 248) 3 H. ar-
SIMONIDES

Introduction to Euripides Medea: According to Phercecydes and Simonides, Medea made Jason young again by boiling him.

Book II

PAEANS

Ilimerius Declamations: Therefore I believe what Simonides says in praise of the Muses in his Lyric Poems:

A dance is ever dear to the Muses, but when they espy Apollo about to lead a round, then more than ever put they forth their best in music and send down Helicon an all-harmonious sound.

Julian Letters: It suffices the lyrist Simonides for praise of Apollo to call the God Ἐκατός or Far-Shooter and to adorn him with that title instead, as it were, of another sacred mark—because, as he says, he slew the serpent Python with a hundred (ἐκατόν) arrows.

pears to paraphrase l. 1 thus: 'The Muses ever dance, and dear it is to the Goddesses to be in songs and music,' but more of this than is given above may belong to S. 4 ef. Eust. 52. 12, Tzetz. II. 117. 17

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LYRA GRAECA

Γ' ΚΑΤΕΥΧΩΝ

10

Plut. Piaeae. Pol. 14 ἐπεὶ δὲ πᾶσαις κορυδάλλαις χρῆ λόφον ἐγγενέσθαι

κατὰ Σιμωνίδην, καὶ πᾶσα πολιτεία φέρει τινὰς ἄχθρᾶς καὶ διαφορᾶς,

οὐχ ἢ κηστά προσήκει καὶ περὶ τούτων ἐσκέφθαι τῶν πολιτικῶν.

11

Sch. Od. 6. 161 [ἡλθον γὰρ καὶ κείσε (εἰς Δήλον), πολὺς δὲ μου ἐπετο λαὸς]: λέγοι δ' ἂν πολὺν λαὸν οὐ τὸν ἱδίον στόλον ἀλλὰ τὴν Ἐλληνικόν, ἢτ᾽ ἄφηγομένοι εἰς Δήλον ἥλθε Μενέλαος

τὸν Ὀδυσσεῖ ἐπὶ τὰς Ἀριῶν θυγατέρας, αἱ καὶ Οἰνότροποι ἐκαλοῦντο. ἥ δὲ ἱστορία καὶ παρὰ Σιμωνίδη ἐν ταῖς Κατευχαίς.

12–16 εἰς τὴν ἐπ᾽ Ἀρτεμισίας Ναυμαχίαν

Sch. Ap. Rh. 1. 211 [Ζήτης αὐ κάλανς της Βορίφοι νιής ἅκους]:

. . . τὴν ἐπὶ Πρεθίδαν Σιμωνίδης ἀπὸ Βρυλησσοῦ φησὶν ἀρα-

γείσαι ἐπὶ τὴν Σαρπηδώνιαν πέτραν τῆς Θράκης ἐνεχθεῖαι . . . ἢ

δὲ ὁ Καλαών Ερεθίδες θυγατὴρ: ἡν εἰς Ἀρτέμις ἀρπάσας τὸ Βορέας

Χρησάει εἰς Θράκην κακεῖσαι πικέλθαι ἐπεκεῖνε Ζήτην καὶ Κάλαν, ὡς

Σιμωνίδης ἐν τῇ Ναυμαχίᾳ.

1 exact reading uncertain, mss Plut. πᾶσαις(ς) κορυδάλλαις

υπ’ πᾶσι κορυδάλλαις : Lupercus (Paton C.R. 1912) Σιμωνίδης ἐν

Κατευχαίς, χρῆ κορυδάλλαις πᾶσαις ἐμφύησι λόφον, where context

requires fem.

1 cf. Plut. Util. ex Host. 10, Vit. Timol. 37, Paroem. 2. 602 2 Wil. compares inscr. ap. Pontow Delphica 3. 118 οἱ ἰερεῖς τοῦ Ἀπόλλωνος κατευχέσθωσαν τὰ Εὐμέρεια

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SIMONIDES

Book III

PRAYERS

10

Plutarch Political Precepts: But since, as Simonides says:

Every lark must have his crest

and every form of government involves some hatred and strife, it is particularly necessary for the statesman to have studied these things.

11

Scholiast on the Odyssey ['For I went to Delos with a large company']: This refers not to his own people but to the Grecian expedition as a whole, at the head of which Menelaus went to Delos with Odysseus after the daughters of Anius who were called the Turners into Wine. The story is given by Simonides in the Prayers.

12–16 On the Sea-Fight off Artemisium

Scholiast on Apollonius of Rhodes Argonautica. ['Thither came also Zetes and Calais, sons of the Northwind']: ... According to Simonides, Oreithyia was carried off from Brilessus to the Sarpedonian Rock in Thrace ... Oreithyia was the daughter of Erechtheus whom the Northwind carried off from Attica to Thrace, there to beget on her Zetes and Calais, as Simonides tells in the Sea-Fight.

καθως νομίζεται, 'the priests of Apollo shall make the prayers customary for the Feast of the Eumeneia' 3 cf. Hdt. 7. 188, who records the tale that the Athenians were told by an oracle to summon to their aid τὸν γαμβρὸν ἰ. ὑπ. τὸν Ἐρεχθέως γαμβρὸν, 'the son-in-law of Erechtheus (which should prob. be read, cf. Suid. γαμβρὸν Ἐρεχθηός); the poem connected the rape of O. with the aid Boreas gave in destroying the Persian fleet.
LYRA GRAECA

13, 14

Prisc. Metr. Ter. 2. 428 Keil: Simonides et Aleman in iambico teste Heliodoro non solum in fine ponunt spondeum, sed etiam in aliis locis. Simonides in ἔπ’ Ἀρτεμίσιῷ Ναυμαχίᾳ in dimetro catalecticō

ἐβόμβησεν θάλασσα

in secundo loco spondeum posuit: ἀντιστρέφει δὲ αὐτῷ ἀποτρέποις Κῆρας

15

Him. Th. 3. 14 λύσει δὲ τῆς νεώς φόντα τὰ πείσματα, ή ἱερὸς προσάξοντι Ἀθηναίοι χορός, καλοῦντες ἐπὶ τὸ σκῆφος τὸν ἀνέμον, παρείναι τε αὐτῶν καὶ τῇ θεωρίᾳ συμπέτεσθαι. ὃ δὲ ἐπιγνώσαι οἴμαι τὴν Κείαν ὑδάτην Σιμωνίδης αὐτῷ προσήκε μετὰ τὴν ἡμέρας θάλασσαν <μάχην>, 3 ἀκολουθεί μὲν εὐθὺς τοῖς μέλεσιν, πολὺς δὲ πνεύματα κατὰ πρώμανθος οὐρίως ἐλαύνει τὴν ὀλύμπα τῷ πνεύματι.

Hym. Ecl. 13. 32 νῦν γὰρ ποιητικῶς ἐθέλων καλέσαι τὸν ἀνέμον, εἶτα ὅπερ ἐχαίν οἰκειον ἀφειναι φωνήν, ἐκ τῆς Κείας 4 Μοῦσης προσεπεῖν ἐθέλω τὸν ἀνέμον . . . 5 ἀπαλός δ’ ὕπερ κυμάτων χεόμενος πορφυρὰ σχίζε περὶ τὴν πρόφασαν τὰ κύματα· οὔ γὰρ ἀτασθάλους μαστεύων ἑρετᾶς τὴν σὴν πλεύσαι σπουδαζεί ἐδαλασσαν, ἀλλὰ τελέσαι θέλων πάντας τὸν Ἡρᾶς τὰ σεμνὰ σωφροσύνης μυστήρια.

16


1 Ald: mss -σαν 2 mss oίκείαν 3 E 4 mss oίκειας 5 gap in mss
SIMONIDES

13, 14

Priscian *Metros of Terence*: Simonides and Alcman, according to Heliodorus, not only end iambic lines with spondees, but put them [irregularly] elsewhere. Simonides in the *Sea-Fight off Artemision* puts a spondee in the second place in the catalectic dimeter:

the sea began to roar,
corresponding in the antistrophe to
they avert the Death-Goddesses

15

Himerius *Declarations*: A song shall loose the moorings of the vessel, the song which the holy chorus of Athenians sings to call the wind to the ship, that it may be present indeed and fly along with the sacred craft;¹ and the wind, doubtless recognising the song which Simonides sang to it after the sea *⟨fight⟩*, comes straightway at the call of the music, and blowing strong and full astern drives the bark on with its blast.

The Same *Eclogues*: For now desiring to call the wind in poetic wise, but being unable to utter poetic speech, I would fain call the wind according to the Ceian Muse . . . ² and softly spreading over the waves, cleave thou the purple waves about the bows; for in quest of no wicked desires would he sail thy sea, but in the hope of initiating all Ionia into the holy mysteries of virtuous living.

16

Scholiast on Apollonius of Rhodes *Argonautica* ['Sea-girt Scithos']: Scithos is an island of Thessaly close to Euboea; it is mentioned by Simonides.

² the gap is in the ms

¹ the sacred ship in the Panathenaic procession
Δ'

ΔΙΩΤΡΑΜΒΩΝ

17 Μέμνων

Str. 15. 728 [π. Σαῦσων]. λέγεται γὰρ δὴ καὶ κτίσμα Τιθωνοῦ τοῦ Μέμνωνος πατρός ... ὡ δὲ ἀξιόπολις ἐκαλεῖτο Μεμόνιον· λέγονται δὲ καὶ Κίσσιοι οἱ Σαῦσων, φησὶ δὲ καὶ Αἰσχύλος τὴν μητέρα Μέμνωνος Κασσίαν, ταφήματι δὲ λέγεται Μέμνων περὶ Παλτῶν τῆς πυρίας παρὰ βαδὰν ποταμῶν, ὡς εἴρηκε Σιμωνίδης ἐν Μέμνοι διδωράμβρ ό τῶν Δῆλισκῶν.

18 Εὐρώπη

Α. Βυζ. Miller M.7. 434 Σιμωνίδης δ' ἐν τῇ Εὐρώπῃ τοῦ καθὼς ὡς μὲν καθὼς, ὡς δὲ μῆλον, ὡς δὲ πρόβατον ὄνομαζεν.

1 whether these formed a Book is doubtful  2 apparently
Book IV

DITHYRAMBS

17 Memnon

Strabo Geography [on Susa]: It is said to have been founded by Tithonus father of Memnon . . . The acropolis was called the Memnonium, and the Susians are known as Cissian, a title which Aeschylus gives to the mother of Memnon; moreover Memnon is said to have been buried near Paltus in Syria, on the banks of the river Badas, as is told by Simonides in his Dithyramb Memnon included among the Iliaca. 2

18 Europa

Aristophanes of Byzantium: In his Europa Simonides calls the bull not only a bull but also μὴλαιον and προβατων [which usually are applied to sheep or goats.]

a copy of S.'s works preserved in the temple-archives at Delos, cf. Alc. vol i p. 316 n.
19 πρὸς Σκόπαν

Πλατ. Προτ. 339α-347α λέγει γάρ ποιήσεις πρὸς Σκόπαν τὸν Κρέοντος ὅταν τὸν Θεσσάλον ὀτρὶν.

στρ. α' Ἄνδρ' ἀγαθόν μὲν ἀλαθέως γενέσθαι
χαλεπτὸν,
χερσίν τε καὶ ποσὶ καὶ νόῳ τετράγωνον ἀνευ ψόγου τετυμένον.

στρ. β' οὖν ουδὲ μοι ἐμμελέως τὸ Πιπτακεῖον νέμεται,
καίτοι σοφοῦ παρὰ φωτὸς εἰρημένον;
χαλεπτὸν φάτ' ἐσθλὸν ἐμμεναι.
10 θεος ἄν μόνος τοῦτ' ἔχοι γέρας; ἄνδρα δ' οὐκ ἔστι μὴ ὁμ κακον ἐμμεναι,
ὅν ἀμάχανος συμφορὰ καθέλη.
πράξας γὰρ εὖ 
πάς ἄνηρ ἀγαθός,
κακὸς δ' εἰ κάκιον,
κατὶ πλείστον ἁριστοὶ τοὺς θεοὶ φιλωσίν.

στρ. γ' τούτων οὐποτ' ἐγὼ τὸ μῆ γενέσθαι
dυνατὸν
16 διεξήμενος κενεὶν ἐς ἀπρακτὸν ἐλπίδα
μοῦραν αἰώνος βαλέω,

1 so arranged by Aars, preserving order of quotation by Plato 2 καίτοι: καίπερ? 3 Pl. πράξας μὲν γὰρ εὖ 4 Ε'.
SIMONIDES

Book V

EULOGIES

19 To Scopas

Plato Protagoras [beginning a full discussion of the poem, whence this is reconstructed]: For does not Simonides say to Scopas son of Creon the Thessalian:

It is hard to quit you like a truly good man fashioned without flaw in hand, foot, or mind, four-square. And though it come of a wise man, I hold not with the saying of Pittacus, 'Tis hard to be good.' Such is the lot of a God alone; as for a man, he cannot but be evil if he be overtaken by hopeless calamity; for any man is good in good fortune and bad in bad, and take it all in all, they are best who are loved by the Gods. Therefore never will I cast my portion of life profitless away upon a hope unaccomplishable, by going in quest of

---

2 Plato does not quote the rest of this stanza; if the poem is complete except for these lines and a line and a half below, this gap doubtless contained the personal application of the general statement to Scopas
3 i.e. P. does not go far enough for me
4 i.e. lucky
LYRA GRAECA

πανάμωμον ἀνθρωπον, εὐρυεδοῦς ὁσιο
καρπὸν αἰνύμεθα χθονός,
ἐπὶ δ' ύμμων εὐρὼν ἀπαγγελέω.¹
πάντας δ' ἐπαίνημι καὶ φιλέω,
20 ἐκὼν ὅστις ἔρδη
μηδὲν αἰσχρόν· ἀνάγκα δ' οὐδὲ θεοὶ
μάχονται.

στρ. δ'.

... οὐκ εἰμὶ γὰρ φιλόμωμος; ²
ἐξάρκει δ' ἐμοί
ὁ γε μὴ ἵσθος μηδ' ἄγαν ἀπάλαμνος, ³
εἰδὼς γ' ὅνασίπολιν δίκαιν,
25 ἐνήης ἀνήρ· οὐδὲ μὴ μιν ἔγώ
μωμάσομαι. ⁴ τῶν γὰρ ἀληθίων
ἀπείρων γενέθλα·
πάντα τοι καλὰ τοῖσι τ' αἰσχρὰ μὴ
μέμεικται.

20

Him. 33 (Schenkl Hermes 1911 p. 425). Σιμωνίδης ὁ Κεῖος
'Ἱέρων<α>⁵ πέμπων ἐκ Σιμελίας ἐπ' ἄλλης γῆς ἤπτετο μὲν λύρας,
ἤπτετο δὲ δάχρυα μείζα τοῖς κροὺμασιν.

¹ B: mss ἐπεθ' ἐμίν κτλ. ² Plat. οὐ γὰρ εἰμὶ φ., position
not certain ³ Pl. ἐμοιγέ εξ. ⁴ ὁ γε μὴ ἵσθος E' Camb. Phil.
Soc. Proc. 1923, cf. paraphr. 346 ἀλλὰ μοι ἐξάρκει ἂν ἢ μέσον

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SIMONIDES

what cannot be, to wit a man without spot or blemish among all of us who win the fruit of the wide-set earth, but if so be I should come upon him I will send you word of it. My praise and friendship is for all them that of themselves earn no disgrace; even Gods fight not against necessity. . . . . I am no faultfinder; enough for me is he that is not good nor yet too exceeding wicked, that knoweth that Right which aideth cities, a sound man. Him will I never blame. For the generation of the worthless is without number, and surely all is fair wherein is mixed nothing foul.

20

Himerius Declamations: Simonides of Ceos when bidding farewell to Hiero as the king left Sicily for abroad, touched the lyre, but mingled tears with the notes he played.

καὶ μηδὲν κακῶν ποιή: mss ὃς ἄν μὴ κακῶς ἀν (ὁ γε taken as rel.)
4 οὐδὲ μὴ μὴν Schl. -B: mss ὁν μὴν 5 Wil.
21 εἰς τοὺς ἐν Θερμόπολαις ἀποθανόντας

Diod. Sic. 11. 11 διότι ὁ χρόνος τῶν ἱστοριῶν συγγραφείς μόνοι, ἀλλὰ καὶ πολλοὶ τῶν ποιητῶν καθόμνησαν αὐτῶν τὰς ἀνεργαθίας. ἦν γέγονε καὶ Σιμωνίδης ὁ μελοποιὸς άξιον τῆς ἀρετῆς αὐτῶν ποιήσας ἐγκώμιον, ἐν ὕλει;

Τῶν ἐν Θερμοπολαις θανόντων
εὐκλείης μὲν ὁ τύχα καλὸς ἐκ χόρων, ὡς μνάστις ὁ δὲ
οἶνος ἐποίησε.2
ἐντάφιον τοιοῦτον εὐροῖ
5 οὖθ᾽ ὁ πανευμάτωρ ἀμαυρώσει χρώνος,3
ἀνδρῶν ἀχαθὸν ὤδε σακὸς
οἰκέτην εὐεδοξίαν
Ἐλλάδος εἰλετο,4 μαρτυρεῖ δὲ καὶ Λεωνίδας
Σπάρτας βασιλεύς, ἀρετὰς μέγας λεοπώς
10 κόσμου αἰναόν τε κλεὸς.5

22

Men. Encom. Lith. iv. 9. 133 Walz [π. θεοῦ πάν τῶν εἰς τοὺς
θεοὺς]: πεπλαμμένοι δὲ ἦμεν, ὅταν αὐτὸι σωματοποιοῦμεν καὶ
θεῶν καὶ γοβᾶς θεῶν ἢ δαιμόνων, ὡστε Σιμωνίδης τὴν Αἴραν
δαιμονα κέκληκεν καὶ ἑτέροις Οκνὸν καὶ ἑτέροις ἑτέρον τινα.

1 mss Θερμοπολαις 2 πρὸ χόρων Herm: mss προγόνων:
οῖτις: Jac. οῖκτος 3 ἐντάφιον E: mss ἐντ. δὲ εὐρῶς
B. Wil: mss οὐτ᾽ εὑρ. 4 οἰκέτην Thiersch: mss οἰκέταν:
Schn. οἰκέταν 5 καὶ: Diod. omits Σπάρτας B: mss ὁ
Σπ. λεοπώς: Ars. Λεπάν περὶ τε κλεῖος E

1 cf. Ars. 242 2 burial: or funeral libation [not shroud],

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21 On Those who fell at Thermopylae

Diodorus of Sicily: *Historical Library*: And for this their valour has been lauded not only by the historians but by many of the poets, and among these the lyrist Simonides, who wrote them a eulogy worthy of their noble deed, in which he says:

To them that fell at Thermopylae belong a glorious fortune and a noble lot; for grave they have an altar, for libation-ewers remembrance, and the wine that comes thereof is praise. Such burial neither shall Decay darken, nor Time the all-vanquisher bedim. This shrine of brave men hath taken for its keeper the fair fame of Greece, witness Leonidas the king of Sparta by token of the great ornament of valour and the everlasting glory that he hath left behind.

Menander *On Eulogies*: Hymns are said to be factitious when we personify abstractions as Gods and children of Gods or of spirits for the occasion, like Simonides when he makes a spirit of To-morrow, and others of Hesitation and what not."
LYRA GRAECA

Stob. Fl. 105. 9 [ὅτι ἄβεβαιος ἦ τῶν ἀνθρώπων εὐπαθεία μεταπτούσθη ἔδιως τῆς τοῦχης]· Σιμωνίδου Θρήνων·

"Ἀνθρωπὸς ἔων μῆτποτε φάσης ὅ τι ἀγνώστη-

μηδ᾿ ἄνδρα ἰδὼν ὀλβιον, ὃσον χρόνου ἔσσεται.1 ὦκεία γὰρ, οὐδὲ ταυτπερίγον μνίας 2 οὕτως ἡ μετάστασις.3

23 εἰς Σκοπίδαις

Sch. Theocr. 16. 36 [Σκοπάδαις]· ... οἱ δὲ Σκοπάδαι Κραν-

νάνωι τῷ γένοις. Κράνων δὲ πόλις Θεσσαλίας. οὐδὲν Σκόπας ὁ 

Κρανώνιος Κρέωντος καὶ Εὔκρατείας νῦς. καὶ Σιμωνίδης ἐν 

Θρήνοις.

Ibid. 44 [ἂνοίδος ὁ Κήφος]· τῶν Σιμωνίδην φησὶ παρόσον αὕτω 

tοῖς προειρημένοις ἐνδόξους ἀνδράσι τῶν Θεσσαλῶν Ἑπικίους ἔγραψε καὶ Θρήνους.

24 εἰς 'Αντίοχον

Aristid. (v. 1. 127 [εἰς Ἐπεινεά ἐπικήδειον]· ποιος ταῖτα 

Σιμωνίδης θηρηνὶς, τίς Πίνδαρος· ποιὸν μέλος ἡ λόγων τοιοῖτων 

ἐξευράν Στησίχορος ἔξιον φθέγξεται τοιοῦτον πάθους; ποιὰ δὲ 

Δύσηως Θεσσαλῆς τοσοῦτο πένθος ἐπένθησαν ἐπὶ 'Ἀντίοχῷ 

tελευ-

τάραντι, ὡς εὖν μητρὶ τῇ τοῦτον πένθος προκεῖται;

Sch. Theocr. 16. 34 [πολλοὶ εἰς Ἀντίοχου δόμοις καὶ ἀνάκτος 

'Αλεύα]· οἱ δὲ Ἀντίοχος Ἑκερετίδου καὶ Δυσόριδος νῦς ἤδ, ὡς 

φησὶ Σιμωνίδης.

25 εἰς Λυσίμαχον

Harpocr. 174. 15 Ταμώναι ... πόλις ἐστὶν ἐν Ἐυβοίᾳ ἐν τῇ 

χώρᾳ τῶν Ἑσπρίεων αἱ Ταμώναι, ἔνεα καὶ ἕρθεν Ἀπόλλωνος, ὡς 

οί τε τὰ Ἐυβοϊκὰ γράφατοι μαρτυροῦσι καὶ Σιμωνίδης ἐν τῷ εἰς 

Λυσίμαχον τῶν Ἑσπρίεα Θρήνῳ.

1 αὕριον and ἓλθιον from Stob. Fl. 105. 62, omitted here: 


γένεται Ἀυρίως? mss also ἐσσεῖται, with which Garrod

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SIMONIDES

Stobaeus Anthology [That human prosperity is uncertain because Fortune turns so easily]: From the Dirges of Simonides:

If thou be'est a mortal man, never say what To-morrow will bring, nor when thou seest a man happy, how long he shall be happy. For swift is change—nay, not so swift the changing course of the wide-winged fly.¹

23 On the Scopads

Scholiast on Theocritus ['the Scopads'] : These were of Crannon, which is a city of Thessaly whence came Scopas son of Creon and Echecrateia. Compare Simonides in the Dirges.

The Same ['the Ceian bard'] : That is, Simonides, because he wrote Victory-Songs and Dirges for the aforesaid famous Thessalians.

24 On Antiochus

Aristides Orations [The funeral speech on Eteoneus]: What Simonides, what Pindar shall bewail such a thing as this? What tune or word shall Stesichorus find worthy of so great a calamity? What Dyseris of Thessaly ever made such lament for the death of an Antiochus, as this mother makes for her son?

Scholiast on Theocritus ['many in the house of Antiochus and king Aleus']: Antiochus was the son of Echeeratidas and Dyseris, as we know from Simonides.

25² On Lysimachus

Harpocrater Lexicon to the Attic Orators: Tamynae: . . . . a city of the Eretrians in Euboea, containing a temple of Apollo, as we learn from the authors of the Euboica and from Simonides in the Dirge for Lysimachus of Eretria.

¹ apparently 'dragon-fly' ² cf. Phot., Suid. Ταμύναι
³ compares Soph. O.T. 880 "μήσε"? or make it part of next line, omitting á? ³ οὐτῶς; sc. ἄκεια

²⁹¹
LYRA GRAECA

26

Stob. Fl. 98. 15 [π. τοῦ θιου, ὅτι βραχὺς καὶ εὕτελῆς καὶ φροντίδων ἀδίμεστος]: Σιμωνίδου Θηρῆνων:
{oùdê γὰρ οἱ πρῶτερον ποτ' ἐπέλουτο θεῶν δ' ἐξ ἀνώκτων ἐγένουθ' υἱὲς ἡμῖθεοι, ἀπὸνον οὐδ' ἀφθόνητον 1 οὐδ' ἀκίνδυνον βίον τελέσαντες ἥκικοντο γῆρας. 2

27

Dion. Hal. Comp. 26 [π. τῆς ἐμμελείας τε καὶ ἐμμετροῦν συνθέσεως τῆς ἔχουσης πολλὴν ὁμοιότητα πρὸς τὴν πεζήν λέξιν]: εκ δὲ τῆς μελικῆς τὰ Σιμωνίδου τάυτα γεγραπταὶ δὲ κατὰ διαστολὰς, οὐχ ἢ Ἀριστοφάνης ἢ ἄλλος τις κατεσκεύασε κάλων, ἀλλ' ὃν ὁ πεζὸς λόγος ἀπαιτεῖ πρόσεχε δὴ τῷ μέλει καὶ ἀναγίνοψαι ταῦτα κατὰ διαστολὰς, καὶ εὖ ίσθ' ὃτι λήσεται σε ο ῥυθμὸς τῆς φώνης καὶ οὐχ ἔξεις συμβαλεῖν οὔτε στροφὴν οὔτε ἀντίστροφον οὔτε ἐπιδον, ἀλλὰ φανησταὶ σοι λόγος οὕτως διειρόμενος: ἔστι δὲ ἢ διὰ πελάγους φερομένη Δανάη τὰς ἐαυτῆς ἀποδυρμένη τύχας.

στρ. ὅτε λάρυνακα δαιδαλέαν ἄνεμος τέτμε πνέων 3 κινηθείσα τε λίμνα
deίματι τὲ ρέπευν οὔτ' ἀδιάντοισιν παρειαῖς, 4 ἀμφὶ Περσεῖ βάλλε τίλαν χέρα, 5 εἰπέ τ' 'Ω τέκος, οἶον ἔχον πόλον οὐ δακρυίσεις, 6 γαλαθήνω δ' ἣθεὶ κινωύσεις 7 ὠτερπεῖ

SIMONIDES

26

Stobaeus Anthology [That life is short, of little account, and full of care]: From the Diryes of Simonides:

For even they that were of old time and were born half-immortal sons of most high Gods, came not unto old age without toil, nor without the malice of men, nor without peril.

27

Dionysius of Halicarnassus [On verse composition which greatly resembles prose]: Take from the lyric poetry this of Simonides, which is here written with the pause-marks corresponding not to the metrical lines arranged by Aristophanes of Byzantium or another, but to the requirements of the words treated as prose. Pray consider the poem and read this part of it according to the pause-marks, and you may be quite sure that the rhythm of the poem will escape you and you will be unable to pick out strophe, antistrophe, or epode; the poem will appear to you mere prose. It is Danaë on the sea, bewailing her fate:

When the wind came blowing upon the carven chest and the swaying sea bent her towards fear and tears that would not be stayed from her cheeks, she threw a loving arm round Perseus, saying, 'O babe, what woe is thine! and yet thou weepest not, but slumberest in thy suckling's way as thou liest

1 cf. Ath. 9. 369 e 

2 but not in the version opposite
δούρατι χαλκογόμφω
νυκτίλαπτον κυνέερον ὑπέρθε τεὶν κομὰν βαθείαν.

ἀντ. παριόντος κύματος οὐκ ἀλέγεις οὐδ’ ἀνέμου φθόγγου, πορφυρέασι
ekέιμενον ἐν χλανίσι χαλίσχοι καλὸν πρόσωπον.

εἰ δὲ τοι δεινὸν τὸ γε δεινὸν ἦν, καὶ κ’ ἐμοῖς <σῦ> ῥήμασι λεπτὸν ὑπείχες οὐσ.

15 κέλομαι <δ’> εὐδὴ βρέφος, εὐδέτω δὲ πόντος,

<α’>μέτερον δ’ ἀμέτρον εὐδέτω κακὸν μεταβολία δὲ τις <ἄμμιν, δ’> ζεῦ πάτερ, ἐκ σέθεν φανεῖη.

ἐπ. ὅτι δὲ θαρσαλέον ἐπος εὐχομαι νόσφι δίκας, σύγγνωσθ’ μοι.

Stob. Fl. 118. 5 [π. θερίτον καὶ ὦς εἶῃ ἄφωκτις]. Σιμωνίδου

πάντα γὰρ μίαν ἰκνεῖται δασπλῆτα Χάρυβδην,
aὶ μεγάλαι τ’ ἄρεται καὶ ὁ πλοῦτος.

1 mss ἐν ἀτερπεὶ δ’ χαλκεόγ. δὲ 2 L, cf. δορίληπτος: mss ἐνυτιλάμπει: B νυκτὶ άλαμπει
3 Schol. -B’: mss τε δῦφφρ ταδ’ εἰς (τὰν δ’ εἰς) from the correction ταθέλις 4 B (but ἀλμαν δ’): mss αὐλεάν ὑπ. τεὰν κομὰν β. 5 mss also περιόντος
6 πορφυρέασι Nietzsche: mss -ἐπ., -ἐα mss κείμενος mss also χλανίδι 7 χαλίσχοι Nietzsche-B’: mss πρόσωπον or omit
SIMONIDES

night-bound in the black darkness\(^1\) of a dismal brass-ribbed bark, and reekest not of the salt of the passing wave so thick on thy hair, nay, nor the cry of the wind, lying in thy purple swathings with thy pretty face against me. For if the dire were dire to thee, thou ’dost lend thy little ear to what I say. So sleep thou on, my baby, as I pray the sea may sleep and our great great woe may sleep; and come some change to us, Father Zeus, of thee. And whatsoever of my prayer be overbold and wrong, do thou forgive it me.’

28

Stobaeus Anthology [On death and its inevitability]: By Simonides:

For all things come at last to the same horrible Charybdis, great achievements and riches too.

\(^1\) not of real night, but of the closed chest; the spray came through the air-holes which are represented on a vase-painting (Hermitage 1723, Harrison and MacColl 34) and through which Comatas was fed by the bees (Theocr. 7. 80)

---

8 B: mss καὶ κεὺς (μὲν) ἐμὰς ἡμᾶτον 9 B: mss εὖ δὲ τῷ ἀμετρον (ἀμετρον) κακόν 10 E: mss μεταβολία, ματαιοβολία κτλ. 11 B-E: mss μεταβολία, ματαιοβολία κτλ. 12 σέθεν B: mss σέθω φανεῖη here E: mss after τις
LYRA GRAECA

29

Plut. Consol. 老人家 (τον Σιμωνίδην) φησίν.

'Ανθρώπων ὠλίγον μὲν κάρτος ἀπρακτοὶ δε μεληδόνες,
αἰῶνι δ' ἐν παῦρῳ πόνος ἥμφι πόνος. ¹
ὁ δ' ἄφυκτος ὅμως ἑπικρέμαται θάνατος. ²
κείνου γὰρ ἵσον λάχον μέρος οἳ τ' ἀγαθοὶ
ॐ̣ύς τε κακός.

30

Ath. 9, 396 ἐπ' Ἀρχεμόρον
(ὁ Σιμωνίδης) εὑρέθηκεν·

<Εὐρυδίκας> ³ ἱσοτεφάμων γλυκεῖαν ἐδάκρυσαν
ψύχαν ἀποπνέοντα γαλαθημον τέκος.

31

Diog. Laert. 1, 89 [π. Κλεοθούλου]; οὗτος ἔστησεν ἄσματα
καὶ γρίφους εἰς ἔπει τρισχίλια καὶ τῷ ἐπὶ γραμμά τινες τῷ ἐπ':
Μίδω
τοιτών φασὶ ποιῆσαι. 'Χαλκέη παρθένοις εἰμὶ, Μίδω δ' ἐπὶ σήματι
κεῖται | ἐπ' ἀν ὑδῷ τε νάρ καὶ δεῦθρα μακρὰ τεθήλη, | ἡλίος
δ' ἀνων λάμψη λαμμαγ' τε σελήνη, | καὶ ποταμοὶ γε ῥέωσιν ἀνα-
κλύζῃ δὲ θάλασσα, | αὐτοῦ τῷ ἑς ἡμοῦσα πολυκλαύτῳ ἐνι τύμβρῳ
ἀγγελέω παρῴωσι Μίδας ὅτι τῷ ἑς τεθαπταί. ² φέρουσι δὲ μαρτύρων
Σιμωνίδου ἄσμα ὑπὸν φησί·

Τὸς κεν αἰνήσει νῦν πινυτὸς ⁴ Λίνδου ναέται
Κλεόζουλον
ἀεισίς ποταμοῖσιν ⁵ ἀνθεσί τ' εἰαρμοῖς
ἀελίον τε φλογῇ χρυσέας τε σελίνας
καὶ θαλασσαίαις δένας ἀντία θέντα μένωσ
σταλὰς; ⁶
ἀπαντὰ γάρ ἐστὶ θεοὶ ἡμῶν. λίθον δὲ
καὶ βρότειον παλάμαι θεραίνοντι μωροῦ φωτὸς ἄδε
βουλά.

¹ δ' ἐν Schm: mss δὲ
² mss ὅμως
³ B
⁴ sugg.
⁵ ²
⁶ ²
SIMONIDES

29

Plutarch *Letter of Consolation to Apollonius*: For Simonides says:

Little is man's strength and his cares unavailing, and 'tis toil upon toil for him in a life that is short; for all he can do, there's a death hangs over him that will not be escaped, in which both good men and bad must share alike.

30

Athenaeus *Doctors at Dinner* [on the word γαλαθηνώς 'suckling']: And in another passage Simonides says of Archemorus:

They wept as the suckling babe of violet-crowned Eurydice breathed out its sweet soul.

31

Diogenes Laertius [on Cleobulus]: This man composed poems and riddles to the amount of 3000 lines, and is considered by some writers to be the author of the Epitaph on Midas: 'A maiden of brass am I, and I lie on the tomb of Midas. So long as water shall flow and tall trees grow green, sun rise and shine and moon give light, rivers run and sea wash shore, ever shall I abide upon this sore-lamented tomb and tell the passers-by that this is the grave of Midas.' And they find evidence for this in a poem of Simonides, where he says:

Who that hath understanding would praise Cleobulus the man of Lindus for his pitting of the might of a gravestone against the ever-running rivers and the flowers of the Spring, against the flame of sun and of golden moon, and against the eddies of the ocean-wave? All these are subject to the Gods; but a stone, even mortal hands may break it. This is the rede of a fool.

B: mss πίσυνος 5 mss ποταμοῖς 6 ἀντὶα θέντα B: mss ἀντὶβεντα

297
LYRA GRAECA

32

Theophil. Autol. 2. 8 [περὶ προνοίας]: Σιμωνίδης.

Οὕτως ἀνευ θεῶν
ἀρετὰν λάβειν, οὐ πόλις, οὐ βροτός.
θεός ὁ πάμμητις· ἀπήμαντον δὲ
οὐδέν ἐστιν ἐν αὐτοῖς.

33

Ibid. 2. 37 [ὅτι μέλλει ἡ τοῦ θεοῦ κρίσις γίνεσθαι καὶ τὰ κακὰ
tοὺς πονηροὺς αἰφνίδιως καταλαμβάνειν]: τι δ' οὐχὶ καὶ ὁ
Σιμωνίδης;

_OIDK ἕστιν κακὸν
ἀνεπιδόκητον ἀνθρώποις, ὀλίγῳ δὲ χρόνῳ
πάντα μεταρρύπτει θεός.

34

Plut. An Seni Resp. 1 πολιτεία δὲ δημοκρατικὴ καὶ νόμιμος
ἀνδρὸς εἰθισμένου παρέχειν αὐτὸν οὔχ ἢ τοῦ ἀρχόμενον ωφελίμως
ἡ ἀρχοντα, 'καλὸν ἐντάφιον' ὡς ἀληθῶς τὸν άπὸ τοῦ βίου δόξων
τῷ θανάτῳ προστίθησι· 'τοῦτο γὰρ κτλ. ὡς φησὶ Σιμωνίδης.

. . . . . . . καλὸν ἐντάφιον1
τοῦτο γὰρ ἐσχατον δύτεται κατὰ γᾶς.

35

Sch. Soph. Aj. 377 [ἐπὶ ξειρηγαρέων]: ἐπὶ τετελεσμένοις καὶ
ταπεινὸν οὐκ ἔχοντες κατὰ τὸ Σιμωνίδου.

τὸ γὰρ γεγενημένον οὐκέτι ἀρεκτὸν ἐσται.

1 possibly not Simonides
SIMONIDES

32

Theophilus of Antioch To Autolycus [on Providence]: Simonides:

None getteth achievement without the Gods, neither man nor city. He that can devise all is a God, and there’s nothing to be got among men without toil.

33

The Same [that the judgment of God will come, and misfortune will take the wicked unawares]: Simonides:

There’s no ill that a man must not expect, and ’tis not long ere God turneth all things upside-down.

34

Plutarch Should Old Men Govern? : From a lawful and democratic constitution the death of a man who has always suffered himself to be ruled for his advantage no less than to rule, receives in the fame his life has won, to quote Simonides, indeed

a fair funeral-offering; for such sinketh last of all offerings into the ground.

35

Scholiast on Sophocles [‘on things full done’]: Upon that which is done and cannot be cured; compare Simonides:

For what once hath happened cannot be undone.

LYRA GRAECA

Z'

ΕΠΙΝΙΚΩΝ ΔΡΟΜΕΤΣΙ

36 Ἀστύλῳ Κροτωνιάτῃ

Phot. 413. 20 περιαγειρόμενοι ... ἐκ τούτου συνῆθες ἐγένετο κύκλῳ περιπορευομένους τοὺς ἀθλητὰς ἐπαγείρειν καὶ λαμβάνειν τὰ διδόμενα: οὔτεν Σιμωνίδης περὶ Ἀστύλου φησιν οὕτως:

. . . . . . τίς δὴ
tῶν νῦν τοσιάδ' ἢ πετάλοισι μῦρτων
ἡ στεφάνοις ρόδων ἀνεδήσατο νίκας
ἐν ἀγώνι περικτιώνων;

Η'

ΕΠΙΝΙΚΩΝ ΠΕΝΤΑΘΛΟΙΣ

37

Arist. II. A. 5, 9 ἢ δ' ἀλκνών τίκτει περὶ τροπᾶς τὰς χειμέρινας: διὸ καὶ καλοῦται, ὅταν εὐδειεῖν γένωνται αἱ τροπαί, ἀλκνώνει τὴν μέραν, ἐπτὰ μὲν πρὸ τροπών, ἐπὶ δὲ μετὰ τροπᾶς, καθάπερ καὶ Σιμωνίδης ἐποίησεν:

ὡς ὁπόταν χειμίριον κατὰ μήνα πυνύσκη
Ζεὺς ἄματα τέσσαρα καὶ δέκα, λαθανείμον τέ
μιν ὄραν
καλέονσιν ἐπιχθόνιοι
ἰερὰν παιδοτρόφον ποικίλας
ἀλκνώνοις . . . .


1 some of Books VIII—XIII may have been originally parts of Books; for their order cf. Ox. Pap. 222 2 cf. Miller Mel. 300
SIMONIDES

Book VII

VICTORY-SONGS FOR RUNNERS

For Astylus of Crotona

36

Photius Lexicon: περιαγειρόμενοι 'going round collecting': . . . after this it became the custom for the athletes to walk round and 'collect' or receive what was given them; whence Simonides says of Astylus:

Who among those of our time ever bound upon him so many victories with leaves of myrtle or wreaths of roses in a contest of the men of those parts? 3

Book VIII

VICTORY-SONGS FOR FIVE-EVENT-CHAMPIONS

37

Aristotle History of Animals: The halcyon nests about the time of the winter-solstice, and that is why, when the weather is fine at that time of year we call the days 'halcyon-days,' being seven before and seven after the shortest day of the year; compare Simonides:

As when in the month of winter Zeus monisheth the fourteen days, and mankind call it the sacred windless season when the pied halcyon rears her young.

403 (Σ. π. Ἀστύλου λέγον τοῦ δρομέως), Suid. περιαγειρόμενοι, Paroem. 2. 610 2 Phot. misunderstands περικτίων: Α. won at Olympia in 488, 484, 480 4 cf. Bek. An. 1. 377. 27, Phot. (Reitz.) 77 (Σ. εν πεντάθλοις), Apost. 2. 20, Ars. 40, Suid. ἀλκνονίδες ἡμέραι, Eust. 776. 34 5 lit. 'teaches to behave correctly, brings to a proper frame of mind'
LYRA GRAECA

Θ'

ΕΠΙΝΙΚΩΝ ΠΑΛΑΙΣΤΑΙΣ

38

Sch. Ar. Νυμ. 1356 [πρῶτου μὲν αὐτῶν τὴν λύραν λαβόντ' ἐγώ | ἐκλευσα | ἃσαι Σιμωνίδου μέλος, τὸν Κριῶν ἃς ἐπέχθη]: 'Ἀρχὴ φόδης εἰς Κριῶν τὸν Αἰγινήτην ἐπέξ. κτλ. φαίνεται δὲ εὐδοκιμεῖν καὶ διαφανῆς εἶναι.—τούτο τὸ μέλος Σιμωνίδου ἐξ 'Επινίκουν ἐπέξ. κτλ. ἢν δὲ παλαιστῆς Αἰγινήτης 1 ... ὁ ποιητὴς λέγων·

'Ἐπέξαθ' ὁ Κριῶς οὐκ ἄεικέως ἐλθὼν εὔδεινδρον ἀγλαὸν Διὸς τέμενος . . . 2

I'

ΕΠΙΝΙΚΩΝ ΠΤΚΤΑΙΣ

39 Ο Παῦλος Καρυστίω

Luc. Pro Iunius. 19 Ἀλλὰ πῶς ἐπήνεσε ποιητὴς εὐδοκίμος τὸν Γλαύκον οὐδὲ Πολυδέυκεος βίαν φήσας ἀνατένεσθαι ἃν αὐτῷ ἐναντίας τὸς χεῖρας οὐδὲ σιδάρεον Ἀλκμάνας τέκος, ὅρας ὁποίας αὐτῶν θεοῦ ἐκέπε; μᾶλλον δὲ καὶ αὐτῶν ἐκείνων ἁμένων ἀπέφηνε· καὶ οὕτε αὐτὸς ὁ Γλαύκος ἡγανάκτησε τοῖς ἐφόροις τῶν ἀθλητῶν θεοὶ ἀντεπαινοῦμενος οὕτε ἐκεῖνοι ἡμύνατο ἡ τῶν Γλαυκοῦ ἡ τῶν ποιητὴς ὡς ἀσβεοῦντα περί τῶν ἐπαινοῦ, ἀλλὰ εὐδοκίμοιν ἁμφω καὶ ἐτιμώμοντο ὑπὸ τῶν Ἑλλήνων, ὁ μὲν ἐπὶ τῇ Ἀλκη, ὁ δὲ ποιητής ἐπὶ τῆς ἁλλοῦ καὶ ἐπ' αὐτῷ τοῦτο μάλιστα τῷ ἀξίματι.

. . . οὐδὲ Πολυδέυκεος βία ἀντείνατ' ἃν αὐτῷ ἐναντίας χέρας οὐδὲ σιδάρεον Ἀλκμάνας τέκος.

1 some mss add ἐπίσημοι οὐκ ἀνατένεσαν ἐν Ὀλυμπία γράφει ᾧσμα ὁ Σ. 2 εὐδεινδρον ἐ: mss εἰς δέινδρον: Β: εἰς εὐδεινδρον

352
Scholiasts on Aristophanes ["First I took the lyre and bade him sing a song of Simonides about the shearing of the Ram"]: The beginning of a song to (?) Crius (Ram) of Aegina. It is (or he is) apparently famous.—This poem comes from a Song of Victory of Simonides. Crius was an Aeginetan wrestler, the poet says:

Master Ram yielded no scanty fleece when he came to the fine woody precinct of Zeus.

Lucian On Behalf of the Pictures: But think how a famous poet praised Glauceus saying:

Neither the might of Polydeuceus would have lift hand against him, nay, nor the iron child of Alcmena.

Do you see to what Gods he likened him, or rather declared him to surpass? And neither was Glauceus himself offended at being praised at the expense of the Gods who are guardians of athletes, nor did those Gods punish either Glauceus or the poet for impiety. Far from it, both of them received honour and glory from all Greece, the one for his strength and the other for no poem that he wrote more than for this.

1 cf. Hdt. 6. 73, 85, 6. 50  
3 Heracles  
4 Glauceus won at Olympia in 480
LYRA GRAECA

IA'

ΕΠΙΝΙΚΩΝ ΤΕΘΡΙΠΠΟΙΣ

40

Ar. Ερ. 404 εἰθε φαύλωσ, ἂσπερ ἡφέσες, ἐκβάλοις τὴν ἐνθέσιν ἄφαιμι γὰρ τὸν ἄν μόνον.

Πίνε, πῶν' ἐπὶ συμφορᾷς.¹

tὸν Ἱωλίλουν² τ' ἄν σίομαι, γέρωντα πυροπίπην, ἢ σθεν' ἱπαίωνισαι καὶ Βακχεβακχον ἄσαι.

Sch. ad loc. τότε γὰρ, φησίν, ἐπάσαι, σοι τὸ Σιμωνίδου μέλος Πίνε κ. τ. λ. ἐκ τοῦ Σιμωνίδου δέ τοῦτο Τεθρίππων. τὸ δὲ συμφοράς ἐπ' ἐσθλοῖς: τῶν μέσων γὰρ ἡ συμφορᾶ.

41 Ἐνοκράτει Ἀκραγαντίνῳ

Sch. Pind. I. 2. Αργ. οὕτως δὲ ὁ Ζενοκράτης οὗ μόνον Ἰσθμια νείκηκεν ἑπταὶ, ἀλλα καὶ Ποθία τὴν εἰκοσάτην τετάρτην Πυθιάδα, ὡς Ἀριστοτέλης ἀναγράφει καὶ Σιμωνίδης ἐπαινῶν αὐτῶν ἀμφοτέρας αὐτῶν τὰς μίκας κατατάσσει.

42 Ὀρίλλα.

Diogen. Prow. 1. 179. 14 Καρικὸς αἰνος λέγεται, ὅν ἀναφέρουσιν εἰς γένει Κάρα ἄνδρα τοῦτον γὰρ ἀλλεὰ τυχήσιν ξειμὼν θεασάμενον πολύποδα εἰπεῖν. 'Ει μὲν ἄποδος κολυμβήσαι επ' αὐτῶν, μηγήσω, ἐὰν δὲ μὴ λάβω τὸν πολύποδα τῷ λιμῷ τὰ παιδί ἄπολο. ' ἐξαρθεῖ δὲ τῷ λόγῳ τούτῳ καὶ Τιμοκρέων ἐν Μέλεσι καὶ Σιμωνίδης δ' αὐτῶν μημονευεί ἐν τῷ εἰς ᾽Ορίλλαν Ἐπινικίῳ.

¹ Sch. ἐν ταῖς σ. πῖνε: Εὐν. παίζε ² mss Ἰωλίλου
Aristophanes *Knights*: [Chorus to Cleon]: O how I wish you might throw up your mouthful as readily as you found it. Then, it ever, should I sing

*Drink, O drink when things go right;*

and I believe that the man from Julis, being an old chap with an eye for the—loaves, would have sung his Hail-to-Apollo’s and Great-God-of-Wine’s with a right good will for the occasion.

Scholiast on the passage: He means: Then I should sing you Simonides’ song ‘Drink’ etc.; the song comes from Simonides’ *Four-Horse-Chariot-Race Songs*, and the word συμφορά [which usually means ‘misfortune’] is here used of good luck. For it is really colourless [meaning an event].

41 For Xenocrates of Agrigentum

Scholiast on Pindar *Introduction to Pythian I*: This Xenocrates won in the horse-race not only at the Isthmian Festival, but at the Pythian in the 24th Pythiad (B.C. 490) according to Aristotle’s list. Simonides includes both the victories in his celebration of the victor.

42 For Orillas

Diogenian *Preface to Proverbs*: A ‘Carian tale’ is one which is told of a Carian fisherman who said when he saw an octopus one winter’s day ‘If I strip and dive for him I shall catch cold, and if I don’t take him my children will die of hunger.’ Timoerecon uses this story in his *Lyric Poems*, and Simonides refers to it in his *Epinician Ode for Orillas*.

1 cf. Enst. *Op. 279*  
2 free dinners at the Town-hall  
3 the Greek is ‘ogler of loaves’ for ‘ogler of lads’  
4 cf. Pind. *P. 6*
LYRA GRAECA

Cohn Parocm. p. 79 ὁ Κάριος αἰνεῖς: μέμνηται ταύτης Σιμωνίδης ἐπαινῶν τινα ἥσθοιν μυκῆσαι εἰν Πελλήνη καὶ λαβόντα ἐπινίκιον χλαμύδα ὁ χρησάμενος ἀπηλλήγη τοῦ ἱγνους· χειμώνος... ἐν Πελλήνῃ ἐπετελεῖτο. οὗτε δὲ ὑπὶ ἀλλεῖς ἰδὼν ἐν χειμώνι πολύποδα εἶπεν· 'Εἰ μὴ κολυμβῆσσω πεινῆσω· τοῦτον οὖν εἶναι τῶν Κάριον αἰνεῖν.

Ath. 7. 318f [π. ποιητών]: Δερεῖς δ' αὐτῶν διὰ τοῦ ω καλοῦσι πώλυπον, ὡς Επίχαρμος· καὶ Σιμωνίδης δ' ἔφη

πώλυπον διζήμενος

43 Σκόπα

Cic. de Oral. 2. 86 Gratian habeo Simonidi illi Ceo quem primum ferunt artem memoriae protulisse, dieunt enim, cum cenaret Crannone in Thessalia Simonides apud Scopam fortunatum hominem et nobilem eceinissetque id carmen quod in eum scripsisset, in quo multa orandi causa poetarum more in Castorem scripta et Pollucem fruissent, nimirum illum sordide Simonides dixisse se dimidium eius ei quod pactus esset pro illo carmine daturum: reliquum a suis Tyndaridis quos aeque landasset peteret, si ei videretur, paulo post esse ferunt nuntiatum Simonidi ut producit; iuvenis stare ad iannam duo quosdam qui eum magnopere evocarent; surrexisse illum, prodisse, vidisse neminem: hoc interim spatio conclave illud ubi epularetur Scopas, concidisse; ea ruina ipsum eum cognatis suis oppressum interisse. quos eum humare vellent sui, neque possent obtritos internoscereullo modo, Simonides dicitur ex eo quod meminisset quo eorum loco quisque cubuisset, demonstrator unius euisque sepeliendi fuisset. haec tum re admonitus invenisse fertur, ordinem esse maxime qui memoriae lumen afferret.

1 1–2 words illegible, perh. γὰρ Ἐρμαία Crus.
SIMONIDES

Proverbs (Cohn): 'The Carian tale':—mentioned by Simonides in his praises of a charioteer who won at Pellene and received for his prize a cloak with which he kept off the cold (for the . . . games were held) at Pellene in winter. They say that a fisherman said on seeing an octopus in the winter 'If I don't dive I shall starve,' and that this is the Carian tale.

Athenaeus Doctors at Dinner [on octopuses]: The Dorians, for instance Epicharmus, give it the ω. παλαπός 'octopus,' and Simonides says:

searching for an octopus

43 For Scopas

Cicero On the Orator: I am grateful to Simonides of Ceos for his invention—if his it was—of the art of mnemonics. For there is a story that one day when Simonides was dining at Crannon in Thessaly with a wealthy noble named Scopas, and sang a song which he had written in his honour and which contained by way of poetic ornament much praise of Castor and Pollux, Scopas ungenerously remarked that he should give the poet only half of the price agreed for it: he must please to go for the rest to the precious deities who had received half his praise. Shortly afterwards, having received a message that two young men wanted him urgently outside, Simonides rose from the table and went to the door, only to find nobody there. That very moment Scopas' dining-chamber collapsed, and he and his perished in the ruins. Now when their kinsfolk wished to bury them they found it was impossible to identify the remains. But we are told that Simonides was able from his recollection of the place each guest occupied at table to do so for them in every case. This it was, they say, which led to his discovery that the chief aid to memory is arrangement.²

place at Crannon or at Pharsalus, though it is certain that Scopas and some of his relations perished on the occasion; he disbeliefes the intervention of the Dioscuri 'because the poet nowhere makes mention of it, though it would have redounded greatly to his credit.' cf. Val. Max. 1. 8. 7, Phaedr. 4. 23, Callim. ap. Suid. Σιμωρίδης above, p. 268, Aristid. 26. 512, Ov. Iб. 511, Stob. Fl. 105. 62, Ath. 10. 438c
LYRA GRAECA

44 Εὐαλκίδη
Hdt. 5. 102 (see p. 246).

45

Plut. De Discr. Am. 2 ἐτὶ δὲ ἄσπερ ὁ Σιμωνίδης τὴν ἱπποτικήν φησάν ὧν Ζακύνθῳ ὑπεδέιν, ἀλλ' ἀρούραισι πυροφόροις. οὕτω τὴν κολασέων ὅραμεν ὡς τένησιν οἷς ἄδειοι οὐδ' ἀδύνατοι ἀκολουθοῦσαν, ἀλλ' οἰκῶν τε καὶ πραγμάτων μεγάλων ὀλίσθημα καὶ νόσημα γιγνομένην.

ἱπποτροφία γὰρ ὧν Ζακύνθῳ ἀλλ' ἀρούραισι πυροφόροις ὑπὲρεῖ.

IB'

ΕΙΠΙΝΙΚΩΝ ΑΠΗΝΑΙΣ

46 Ἀναξίλας Πηγίνῳ

Arist. Rh. 3. 2 ὁ Σιμωνίδης, ὡς μὲν ἔδιδον μισθὸν ἀλίγον αὐτῷ ὁ νικήσας τοῖς ὀρέσσιν, οἷς ἐπέθελε ποιεῖν ἠς δυσχεραίνων εἰς ἡμίσιον ποιεῖν· ἐπεὶ δ' ἰκανὸν ἔδωκεν, ἐποίησε·

Χαίρετ' ἀελλοπόδων θύματρες ἱππῶν.

καίτοι καὶ τῶν ὄνων θυγατέρες ἡσαν.

47

Sch. Ar. Pæc. 117 [. . . φάτες ἥκετ: ὃς σὺ μετ' ὀρνίθων πρωλιπῶν ἐμὲ ἐς κόρακας βαδίζει μεταμόνιος]. τὸ δὲ μεταμόνιος ἓ ἡμὲν ἐξεδέξαστο ματαιός καὶ πρὸς οὐδὲν χρῆσιμον, οἱ δὲ φασίν ἰδίως μεταμόνιον τὸν ἐπέτρεψαν μετέρων σημαινεῖν, πιστοῦμενοι τοῖς παρ' Σιμωνίδου οὕτω εἰπόντοι:

κονία δὲ παρὰ τροχὸν μεταμόνιος ἁρθη.

1 B: miss ἡρθη

1 cf. Heracl. Pont. Pol. 25 (Ἐπινίκων Σ.), Ath. 1. 3 ε (Ἑπινικὸν 308
SIMONIDES

44 For Eucalcidès

Herodotus History: (see p. 247)

45

Plutarch How to distinguish a Friend from a Flatterer: And moreover, as Simonides says:

The rearing of horses goeth not with Zacynthus, but with fields that bear wheat.

Thus we see flattery not following after the poor or obscure or weak, but becoming a pitfall and a plague to great houses and mighty undertakings.

Book XII

VICTORY-SONGS FOR THE MULE-CARRACE

46 For Anaxilas of Rhegium

Aristotle Rhetoric: Once when Simonides was offered too small a fee by the victor in the mule-race, he refused to write him an ode, on the plea that he could not bring himself to write in honour of mules. But when he offered him sufficient pay, he took it and wrote:

Hail, ye daughters of storm-footed steeds!

And yet they were also daughters of asses.

47

Scholiast on Aristophanes Peace ['... comes the report that thou wilt leave me to the birds and go to the dence and the winds?'] : The word μετάμοιρος is taken by some authorities to mean 'vain and useless'; others say it means properly 'that which goes aloft on both sides,' quoting in support of this Simonides:

And the dust from the wheel went up to the winds.²

νίκιον γράφαντος Σ.) ² μετάμοιρος 'to the winds' is prob. connected with ἄμοιος Aeol. for ἄνεμος 'wind'
LYRA GRAECA

48

Plut. Πρι. Μον. 6 . . . οὗν ο Πλάτων ἔσεικονίζει περὶ τὰ τῆς Ψυχῆς ὑποζύγια, τοῦ χειρὸς πρὸς τὸ βέλτιον ἐνεργομαχοῦντος ἀνα καὶ τὸν ἡμῖον διαταράτσωσθος, ἀντέχειν ἐπίσω καὶ κατα-

τείνειν ὑπὸ σπουδῆς ἀι αγακάζομεν ἂει,

µὴ ποβάλη φοίνικας ἐκ χειρῶν ἰμάντας,

κατὰ Σιμωνίδην.

49

Ath. 11. 490 f [Π. Πλειάδων]: καὶ Σιμωνίδης δὲ τὰς Πλειάδας

Πελειάδας εὑρήκεν ἐν τούτοις;

δίδωτι δηντέ σ' Ἑρμᾶς ἐναγώνιον

Μαιάδος οὐρείας ἐλικοβλεφάρον παις. 2

ἐπικτε δ' Ἡλέκας τὰν γ' ἐξόχον εἴδος

ἐπτὰ ἰοπλοκάμων φιλῶν θυγατρῶν ταί καλέω-

ται

Πελειάδες οὐράνιαι. 3

50

Sch. Pind. Ο. 1. 28 [Πίσας]: τὸ Πίσας τε σοσταλτέον διὰ τὸ

ἀντίστροφον. οὕτω δὲ οἱ περὶ Πίνδαρον καὶ Σιμωνίδην.

51

Tzet. Χιλ. 1. 316 ὡς γράφει ποιὸ περὶ τοῦ Ὄρφεώς καὶ

Σιμωνίδης οὕτως:

tοῦ καὶ ἀπειρέσιοι ποτῶντο 4

ὄρνιθες ὑπὲρ κεφαλᾶς, ἀνὰ δ' ἵχθυες ὀρθοὶ

κυανέου 'ξ υδατος ἀλλοντο καλᾶ σὺν ἰοίδα. 5

1 ἄποβάλη ἔπιστ: mss βάλη which does not mean 'lose' but 'throw'

2 so Sch. Pind., but omitting παῖς: Ath. Μάιας

ἐνπλοκάμων παῖς 3 ἔπιστ: mss τὰν γ' ἐξ. ἐλδ. after θυγατέρων

(ποτῶν) 4 Urs: mss πωτώντο 5 perh. scanned φά
Plutarch *Moral Virtue*: ... just as Plato employs the simile of the draught-horses of the soul, the worser horse struggling against the better in the shafts, and disquieting the driver, who has for ever to be carefully holding them and tightening the rein.

lest he lose his hold on the crimson thongs in Simonides’ phrase.

Athenaeus *Doctors at Dinner* [on the Pleiads]: Simonides calls them Peleiades in the following passage:

Now he that gives it thee is Hermes God of the Games, Son of mountain Maia of the glancing eye, who was the fairest of all Atlas’ seven violet-tressed daughters dear, that are called the Heavenly Peleiades.

Scholiast on Pindar ['of Pisa']: The first syllable of Πίσας must be made short to preserve the antistrophic correspondence; both Pindar and Simonides do this.

Tzetzes *Chiliads*: ... as Simonides writes of Orpheus:

Above his head there hovered birds innumerable, and fishes leapt clean from the blue water because of his sweet music.

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1 *Phaedr.* 254 2 cf. Sch. Pind. N. 2. 16, Tzet. Lyc. 219, East. 1713. 3 3 the prize to the winner 4 here follow the unplaceable lyric fragments
LYRA GRAECA

52

Plut. Q. Conv. 8. 3. 4. [διὰ τί τῆς ἡμέρας ἡχωδεστέρα ἡ νύξ]; νυσσαία γὰρ ἡχώδεις καὶ γαλήνη, καὶ τοινάντιον, ὡς Σιμωνίδης φησίν.

οὔδὲ γὰρ ἐνυσσώφυλλος ἀὕτα τὸτ' ὅρτ' ἀνέμων, ἀτὶς κατεκόλυε κιδιαμέναν μελιαδέα γὰρ γαρν ἀραπεῖν ἀκοάσει βροτῶν.

53

Stob. Ecl. 2. 10 [π. τῶν τὰ θεία ἐρμηνευόντων καὶ ὡς εἶν ἀνθρώποι ἀκατάληπτος ἡ τῶν νοητῶν κατὰ τὴν οὐσίαν ἀλήθεια]: Σιμωνίδης:

Ῥεία θεοὶ κλέπτουσιν ἀνθρώπων νόσου.

54

Sch. Ap. Rh. 3. 26 Ἀπολλάνιος μὲν Ἀφροδίτης τὸν Ἕρωτα γενεαλογεῖ . . . Σιμωνίδης δὲ Ἀφροδίτης καὶ Ἀρεός

Σχέτλις παῖ δολομοίδεος Ἀφροδίτας τὸν Ἀρεὶ δολομαχάνοι τέκειν

55, 56

Plut. Peri. Or. 17 περιέλθουντες οὖν ἐπὶ τῶν μεσημβριῶν καθεξῄμεθα κυριπίδων τοῦ νεός πρὸς τὸ τῆς Γῆς ἱερὸν τῷ θ' ἱδωρ . . . ἀποβλέποντες ὡστε εἰθὺς εἰλεῖν τὸν Βοῦθον ὡς καὶ ὁ τόπος τῆς ἀπορίας συνεπιλαμβάνεται τῷ ἑνῷ. Μούσων γὰρ ἦν ἱερὸν ἐνταῦθα περὶ τὴν ἀναπνοήν τοῦ νάματος, ὅθεν ἐχρύντο πρὸς τὰς λοιμᾶς τῷ ὑδατι τοῦτον, ὡς φησὶ Σιμωνίδης.


312
Plutarch *Dinner-Table Problems* [Why sounds are clearer at night than by day]: For a calm or absence of wind is favourable to sound, and the opposite unfavourable, as Simonides says:

For then there was wind not so much as the breath that maketh leaves quiver, to stay the honey-sweet voice from its goal in the ears of man.

Stobaeus *Selections* [on those who explain divine things, and that the real truth of abstract conceptions is unattainable]: Simonides:

'Tis easy for a God to steal the wits of a man.

Scholiast on Apollonius of Rhodes *Argonautica*: Apollonius makes Love the son of Aphrodite . . . Simonides of Aphrodite and Ares:

Thou cruel child of wile-contriving Aphrodite, whom she bore to wile-devising Ares

Plutarch *Why the Oracles are no longer in Metre*: So we went round and sat down on the southern basement of the temple, looking at the chapel of Earth and the water there. Whereupon Boethus exclaimed that the place contributed to the stranger's bewilderment. For there was a chapel of the Muses there, where the spring rises, which is why they used this water for libations; compare Simonides:

1 cf. Theocr. 13. 1, Serv. *Aen.* 1. 664  
2 perh. 'ill-devising Ares'  
3 of Apollo at Delphi
LYRA GRAECA

. . . . . eítha
cheruví/besin àrýsetai 1
Moušán kallikómu/m ópenevthev àývón ùdwr.
méký dè peregrýteron authis ó Simwníðh òn Klei/w tróscipòn
phnì.

'Àgvn àpískepe cheruví/bon
úrvóntesin polúlìste, 2
ò chruséókethon evódeís
úmrwsoiów èk múchon érmatan líba. 3
ouk àrðótis oun Eúdoōs èpíssteuese toìs Stp̀gòs ùdwr toüto kàlēíthai
ápofhìnasi.

57

Plut. Prof. 1'irt. 8 [pòs án tis ãsthito èavntòu pròkópπonòst
ép' àrētì]: òúster gá rp èpìsthì òmìleíèn ó Simwnídh ñphnì tìn
mélistan xai̇ðhòn méli µýdoµènàn, ètéron dè ouðèn àgàpòsìn ouðè
lámbánoun, 4 oi ð' allhîn chrònìn aítíwv kai õsìmèn, ouûs <ð> 5
tòn allhòn èn póùmòsìn ñdònìs ènèka kai paìdûs in ánàstrefo-
mènòv aítîs eúriðkôn tì kai sunáγwv spoudhàs àξíon, òûìkevn ñòðì
gnàristìòs úpò svnìthèias kai fìlìas tòù kàlòù kai oíkèîw
geγonénav.

òmìleíè d' ànìsthèn mélißsa
xavnùòn méli µýdoµènà.

58

Selh. II. 10. 252 . . orìon 'Oµhîròu èpìßntos 'ènneakai déka
mév moì ìsì ñk ñdòsì ñsaw,' Simwnídhs ñe ñphnì:
kaì sv mévèn, èikòsì πaìdòwv màtèp, òlæthì.

1 Turn: mss eìp. 2 èpískepe anò polúlìste changed to
accus. by Plut.  δ' úrvóntesin Emp: mss àraîlen té èstìn:
mss polúlìsston (sìr') after chrön. 3 ò chruséókethon E: mss
áχrùsôpèploùn from corruption χρùsókìtan'
eûòdeis
Hart: mss éuvðèse òrmatan líba E: mss èrànûn ùdwr labòn
4 these 6 words after õsìmèn in the mss 5 Madv.
SIMONIDES

... where they draw the pure lustration-water from beneath the place of the fair-tressed Muses.

And again Simonides addressing Clio says a little more elaborately:

Thou overseer of the pure lustration-water, receiver of the prayers of many a pitcher-carrier, who givest free course through a golden pipe to the lovely liquor that comes of the ambrosial cave; ¹

Eudoxus, therefore, is wrong in agreeing with the writers who make out that it is the water of the Styx that is so called.

57 ²

Plutarch How a Man may perceive that he is progressing in Virtue: Just as Simonides says that

The bee consorteth with the flowers to contrive her yellow honey,

and neither likes nor takes anything else from them, whereas others like their colour and scent, so the man who, unlike those who have recourse to poetry for pleasure and amusement, finds for himself in it and adds to his store some treasure that is really worth having—such a man may be reckoned to have won by mere familiarity a power to appreciate what is beautiful and proper.

58

Scholiast on the Iliad [on round numbers]: ... For Homer says 'Nineteen were there of my one womb' [Il. 24. 496], and Simonides:

And gracious be thou, O Mother of twenty children.³

¹ cf. Poulsen Delphi 4 ² cf. Cram. A.O. 3, 173, 12, Plat. Ion. 534 b ³ Hecuba; cf. Theoc. 15. 139
LYRA GRAECA

59

Sch. Pind. O. 13. 78 [τὰ δὲ καὶ τοὺς ἐν ἀλκηθὲν ἐν Σαρδάνου τειχεῖν ἐδόκησαι | πρὸς ἄμφοτερα μαχαῖν τὰμεν εἶλεσ]. οἱ Κορίνθιοι ἐπὶ ἄμφοτερα ἠρίστεσαν ἐν Ἡλίῳ καὶ γὰρ τοῖς Τρασὶ σωμαξησαν καὶ τοῖς Ἑλλησι . . . διὰ τοῦτο δὲ καὶ Σιμωνίδης εἶπε:

Κορίνθίοις δ’ οὐ μανίει οὐδ’ ἐποισὶ> Λανάιοις.1

ἄμφοτέροις γὰρ σύμμαχοι ἐγένοντο.

60

Plut. Exil. 8 ἄν γὰρ τοῦτων τῶν μνημονεύματα φρένας ἔχων καὶ μὴ παντάπασι πετυχωμένος, αἰρήσεται καὶ νῆσον οἰκεῖν φυγάς γενόμενος, Γύμνον ἢ Κίναρον . . . οὐκ ἄθυμῶν οὐδ’ ὀδυρόμενος οὐδὲ λέγων ἤκείνα τὰ τῶν παρὰ Σιμωνίδη γυναικῶν:

'Ἰσχεὶ δὲ με πορφυρέας ἀλὸς ἄμφιταρασσομένας ὀρυμαγδός.

61

Ath. 4. 172ε [π. τῶν Ἀθλαν]: ὥτι δὲ τὸ ποίημα τοῦτο Στηθισίχωρον ἐστὶν ἱκανώτατος μαρτύς Σιμωνίδης ὁ ποιητής, ὡς περὶ τοῦ Μελεάγρου τῶν λόγων παυεύμενος φησιν.

. . . . . ὃς δουρὶ πάντας νέκασθε νεοῦς διινής τα βαλών Αμαυρὸν ὑπὲρ πολυβύτρυνος ἐξ Ἱωλκοῦ. οὖτω γὰρ ὁμηρός ἢ Ἐστισίχωρος ἀείσε λαοῖς.2

1 Κορίνθίοις δ’ Cram. A. 1’; Sch. Pind. Κορίνθίοισιν ἐποισὶ E
2 ὁμηρὸς κτλ. the metre of this and the previous line is recorded as Stesichorean; cf. Caes. Bass. Gr. Lat. 6, 256, Mar. Vict. ibid. 126, Sch. Pind. O. 3 (Garrod C.Q. '22, p. 69)
Scholiast on Pindar ['how once before the walls of Dardanus the Corinthians were thought to be turning the issues of fights either way']: The Corinthians distinguished themselves on both sides at Troy, fighting both with the Trojans and with the Greeks . . . And this is why Simonides says:

Troy is not wroth with the men of Corinth, Greeks though they be;
for they were allies of both sides.

Plutarch Exile: If a man will but bear this in mind and keep his head, he will prefer even to live in exile on an island such as Gyaros or Cinaros . . . without losing heart or lamenting or saying like the women in Simonides
The noise of the purple sea-waves about me holds me fast.

Athenaeus Doctors at Dinner [on the Funeral Games of Pelias]: Sound evidence that this poem is the work of Stesichorus is given by the poet Simonides, who in a passage about Meleager says:

who beat all the youth of Iolcos of the vineyards in throwing the spear across the eddies of Anaurus; for thus have Homer and Stesichorus sung to the peoples.
LYRA GRAECA

62–64

Plut. Vii. Thes. 17, τώτε δὲ τοῦ Θησέως τῶν πατέρα βαρβο-


κος καὶ μεγαληγοροῦντος ὡς χειρώνεται τοῦ Μινώταυρον ἔδωκεν

(Aἰγέως) ἐτέον ἱστίων λευκῶν τῷ κυβερνήτῃ, κελεύσας ὑποστρέ-


φοινίκεον ἵστιον υγρῶ


πεφυμένων ἄνθεϊ πρινῶν ἐριθαῖλλων 1

καὶ τούτῳ τῆς σωτηρίας αὐτῶν ποιήσασθαι σημείων. ἐκυβέρνα δὲ


τὴν ραίνην


'Λμαρσούάδας Φέρεκλος


ὡς φησὶ Σιμώνίδης.


Sch. Soph. Aj. 740 [τί δ’ ἔστι χρέιας τῷ σῷ ὑπεσπανισμένον ;] τίν


νιάν τί σοι λείπει, ὑπὲρ σπανίων ἔστι, πρῶς τὴν χρείαν τὴν νῦν


ἐσπάν. λέον τὸ ἅμεινον εἶναι πρὸ ὁλίγου αὐτῶν παραγεγονέναι καὶ


παρὰ Σιμώνίδη ἐπὶ τοῦ πρὸς Αἰγέα ἀγγέλου πεμφθέντος.


βιότου κέ σε μᾶλλον ὄνασα πρὸτερος ἐλθὼν. 2


65


Clem. Al. Str. 4. 585 θεὸς δὲ ἡμῖν κηρύσσει καὶ πειστέον


αὐτῷ. 'Καρδίᾳ γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὀμολο-


γείται εἰς σωτηρίαν. λέγει γοῦν ἡ γραφή: "πᾶς ὁ πιστεύων ἐπ’


αὐτῷ οὐ κατασχυθήσεται." ὡς εἰκότως οὖν Σιμώνίδης γράφει:


1 E: mss πρινῶν, -αν (changed to suit sing. ἄνθεϊ) ἄνθεϊ ἐριθάλλων 2 βιότου κε Herm: mss -τω καί ὄνασα Schm: mss ὄν


318
Plutarch *Life of Theseus*: And then, while Theseus cheered his father and boasted how he would vanquish the Minotaur, Aegens gave the ship's captain a spare white sail, bidding him hoist the white if he came home with Theseus saved alive, and if not, to sail with the black in token of what had happened. But according to Simonides the sail given by Aegens was not white, but

a crimson sail dyed with the flower of the springing holm-oak

and Aegens made this their token that all was well. The captain of the ship was

Phereclus son of Amarsyas

according to Simonides.

Scholiast on Sophocles ['What is it you have left undone?']¹ that is, what is wanting or lacking to you for this your need? ‘what is lacking’ means that it would have been better for him to come a moment sooner; and in Simonides, of the messenger sent to Aegens:

I would have given thee reward more worth than life itself, hadst thou got hither sooner.

---

Clement of Alexandria: God preaches to us and Him we must believe: ‘For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the scripture saith “Whosoever believeth on him shall not be put to shame.”’ (Rom. 10. 10). Well may Simonides write:

¹ Soph. prob. wrote (pleonastically) τι δ' ἔστι χρείας τοῦ θ' ὑπεστανειμένων; χρείας going with τί; Jebb's translation cannot be got out of his text (E)
"Esti tis logos tavan arretan
vaiein dusamabatas eipi petrais,1
sun de mwn thean xoroun agnon ampherein,2
oude pantos blaphairois thiaton esopoton,3
ω μη δακεθυμος ιδρως ενδοθεν μολη
iκηται t' andreiias es akron.4

66
Hdm. π.μ.λ. 2. 919 Walz πυρ' oudein eis ur ληγον ovdeteron
monousallabon, alla muon to πυρ' υπερ Σιμωνιδης καλ ενεκα
metrou disyllabas aπeφηνατο:
touto gar malista phi res esstugon puir.5

67
ton de krepitona tremei kal dedoikeu, ou mα Δια 'parα Λυδιον άρμα
peξos oixneous,' alla ws fηsi Σιμωνιδης6

parα χρυσον εφθον akiraton
oude molubdon exoun

68
Stob. Fl. 118. 6 [π. θανατου καλ ως εη άφυκτος] Σιμωνιδου

ο δ' αυθ θανατος κιχε τοι των φυγομαχων.7

1 E: mss -tois eipi petrais 2 σων (adv.) E: mss νυν:
Wil. υμαφαν θεαν E: mss θαν (i.e. became υδυν from
above): Wil. θαν Χορον Wil. : mss χορον 3 παντος E:
mss pantos mss esopotos 4 iκηται t' B: mss iκητ' mss
es ρη, anηρ. 5 Lobeck: mss φηρες ες τυγε πυρ 6 these
3 words come after εφθον in the mss: perh. akiraton is a

320
SIMONIDES

There's a tale that Virtue\(^1\) dwelleth on a rock hard to climb and with a pure band of Goddesses to watch over it, nor may she ever be seen by eye of mortal, unless heart-devouring sweat come out of one and he reach unto the very top of manliness.

66

Herodian *Words without Parallel*: πορ, ‘fire’;—There is no neuter monosyllable in -φ except this, and Simonides for metre's sake makes it disyllabic:

For fire is what the beasts hate most of all.

67

Plutarch *How to distinguish a Friend from a Flatterer*: The false, counterfeit, base-minted friend . . . stands in awe of the better man, not 'going afoot beside a Lydian chariot,' but in Simonides' phrase:

With pure refined gold to his hand, possessing not lead.

68

Stobaeus *Anthology* [on Death and its inevitability]:

But Death surely overtaketh him that runneth from the battle.

\(^1\) the Greek word sometimes connotes achievement and the fame it brings

gloss \(^7\) κίξε B: mss ικίξε τοι Ε: mss τε: Gais. καί but sound awkward Garrod sugg. κίξε καί φυγαίχμαν

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69

Plut. Αρισθ. Ιμρ. 207 ε [Καίσαρος τοῦ Σεβάστου]. Ἄθηνας δέ τῷ φιλοσόφῳ διὰ γῆς εἰς οἶκον ἀφεθήναι δεηθέντι συνεχώρησεν. ἔπει δὲ ἀσπασάμενος αὐτὸν ὁ Ἄθηναδωρος εἶπεν ὁ Ὀσιάς, Καίσαρ, μηδὲν εἶπης μηδὲ ποιήσῃ πρῶτον ἢ τὰ εἴκοσι καὶ τέτταρα γράμματα διελθεῖν πρὸς σεαυτόν, ἐπιλαβόμενος αὐτοῦ τῆς χείρος. 'Ετι σου παρόντος ἐφη 'χρείαν ἔχω' καὶ κατέσχεν αὐτὸν ὁλον ἐνιαυτόν, εἰπὼν ὅτι

ἐστι καὶ σιγᾶς ἀκίνδυνον γέρας.

70

Sext. Emp. Mith. 11. 556 ἀγαθῶν μὲν οὖν, καὶ τοῦτο πρῶτον, εἰρήκασι τὴν ύπόλειαν οὐκ ὀλίγοι τῶν τε ποιητῶν καὶ τῶν συγγραφέων καὶ καθόλου πάντες οἱ ἀπὸ τοῦ βίου. Σιμωνίδης μὲν γὰρ ὁ μελοποιὸς φησιν:

οὐδὲ καλᾶς σοφίας ἐστὶν χάρις
ei μή τις ἔχει σεμιάν ὑγίειαν.1

71

Ath. 12. 512 ε [π. τραφής]. καὶ οἱ φρονιμάτατοι καὶ μεγάστην δόξαν ἐπὶ σοφία ἔχοντες μέγιστον ἀγαθῶν τὴν ἱδωνήν εἶναι νομίζουσιν, Σιμωνίδης μὲν οὕτωσι λέγων:

tὶς γὰρ ἀδονάς ἄτερ
θυατῶν βίος ποθευόσι ή ποία τυραννίς;
tὰς ἄτερ οὐδὲ θεῶν ζάλωτος αἰῶν.2

1 mss μηδὲ... εἶναι χάμον... ἔχοι... (rightly) 2 τὰs Kaib: mss τὰs ὅ

1 perh. from the same poem as 68, being imitated by Horace in the same ode, 3. 2. 14 and 25; cf. Aristid. 2. 192 and 322
SIMONIDES

69

Plutarch Sayings of Emperors [Augustus Caesar]: When the philosopher Athenodorus asked to be allowed to return home because of his age, Augustus agreed; but when the old man on bidding him farewell added 'When you are angry, Caesar, say nothing and do nothing till you have mentally repeated the alphabet,' he took him by the hand saying, 'I still have need of your presence'; and kept him a whole twelvemonth, adding

In silence also there's a worth that brings no risk.

70

Sextus Empiricus Against the Mathematicians: Health has been declared not only a good, but the first good, by many poets and prose-writers, indeed by all who write of the realities of life; Simonides the lyrist says:

There's no joy even in beautiful Wisdom, unless one have holy Health.

71

Athenaeus Doctors at Dinner [on luxury]: And pleasure is considered a very great good by the keenest-witted of men, men with the highest reputation for wisdom, for instance Simonides, who says:

For what human life, nay, what throne, is desirable without pleasure? Without her the life of a very God is not to be envied.
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72

Ath. 13. 603f [π. ἔρωτος] ... εἶπεν (ὡ Σωφοκλῆς κατὰ τὸν ἔως τὸν συγκατακείμενον: "Ἄς καλὸς Φρύνιχος ἐποίησεν εἴπας. " Λάμπει δ' ἐπὶ πορφυρέας παρῆσι φῶς ἔρωτος."') καὶ πρὸς τὸ ἡμείσθη ὁ Ἐρετρεύς ἡ Ἐρυθραῖος γραμμάταν ἐὰν διδάσκαλος ὁ Σοφός μὲν δὴ σὺ γε εἰ, ὁ Σοφόκλεις, ἐν ποιήσει ὡμοί μέντοι γε οὐκ εὖ εἰρήκει Φρύνιχος πορφυρέας εἰπὼν τὰς γνάθους τοῦ καλοῦ. εἰ γὰρ ὁ γραφός χρύματι πορφυρέως ἐγκατείσχει τοῦδε τοῦ παιδὸς τὰς γνάθους, οὐκ ἂν ἔτι καλὸς φαίνοιτο οὐ δὴ τὸ καλὸν τὰ μὴ καλὰ φαινομένα εἰκάζειν δει. γελάσας δ' ἐπὶ τῷ Ἐρετρεύς Σωφοκλῆς. Οὔδε τὸ ἄρεικεν ἄρα, ὁ ἅγε, τὸ Σιμωνίδειον, κάρτα δοκεῖν τοῖς ΕΛΛΗΝΙΔΕΙΝ ΕΧΕΙ ΕΙΡΗΝΑΙ:

. . . . . πορφυρέον
ἀπὸ στόματος ἰείσα φωνᾶς παρθένοις

73

Ε.Μ. 813. 8 χλωρηθῆς ἀνδῶν ἀπὸ τοῦ χρώματος ... καὶ Σιμωνίδης:

εὐ' ἀνδῶνες πολυκώτιλοι
χλωραύκχενες εἰαριναί

74

Sch. Ar. Ar. 1410 [ὕρνιδες τίνες οἴδ' λ.τ.] ... τινὲς παρὰ τὸ Ἀλκαῖον (Ἀρ. 141) καὶ παρὰ τὸ Σιμωνίδου:

"Ἄγγελε κλυτὰ ἔκρος ἀνυόδμοι,
κυαιέα χελίδοι

75

Sch. Pind. Ο. 9. 74 [αἰνεῖ δὲ παλαῖων μὲν ὅλων, ἀνθέα δ' ὅμωνν | μεστέρων]; ... δοκεί δὲ τοῦτο πρὸς τὸ Σιμωνίδειον εἰρήσθαι: ἐπεὶ ἐκεῖνος ἐλασσωθεὶς ὑπὸ Πινδάρου λοιδορίας ἐγραφεὶ κατὰ τὸν Κινδού κατ' ἐκεῖνος ἐκεῖνος ἐπειπεν

1 E 2 miss eidéon

324
Athenaeus *Doctors at Dinner* [on love]: . . . Sophocles (according to Ion) said to the guest sitting next him, 'What a pretty phrase that is of Phrynichus: "The light of love shines upon crimson cheeks"!' Whereupon the Eretrian or Erythraean—and he was an elementary schoolmaster—exclaimed, 'You may be very clever, Sophocles, at poetry; but all the same, Phrynichus was wrong in calling the cheeks of the pretty one crimson. If the painter were to put crimson on this lad's cheeks, he would no longer be pretty. And therefore what is pretty ought not to be likened to what is not so.' To which Sophocles replied with a smile at the Eretrian, Then, sir, this of Simonides, highly approved by our countrymen in general, will likewise meet your censure:

The maid sent forth speech from her crimson lips.

*Etymologicum Magnum*: Green-hued nightingale (*Od.* 19, 518):—from the colour . . . Compare Simonides:

When the babbling nightingales, the green-necked birds of the Spring

Scholiast on Aristophanes *Birds* ['What birds are these' *etc.*]: Some say this comes from Alcaeus (*fr.* 141) and from Simonides:

Loud messenger of sweet-scented Spring, blue Swallow

Scholiast on Pindar ['praise thou old wine, but the flowers of new songs']: . . . This appears to be directed against Simonides, who when beaten by Pindar in the contest, wrote abuse of the judge for condemning a good poem. And it is because in this he said:

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εξελέγχεται δ’ ο νέος οίνος οὕτω <τό> πέρυσι δῶρον ἀμπέλου. 1 ὸ δὲ μύθος ὸδε κενεόφρονων κόρων δέ. 2
dia τοῖτο ὁ Πίνδαρος ἐπαινεῖ παλαιῶν οίνων.

76

Sch. Eur. Or. 236 [κρείσσων δὲ τὸ δοκεῖν, κἂν ἀληθείας ἀπῇ], καὶ Σιμωνίδης.

tὸ δοκεῖν καὶ τὰν ἀλάθειαν βιάται.

77

Theod. Metoch. 90 καὶ·

μόνος ἄλιος οὐρανῷ 3

φησὶ Σιμωνίδης, καὶ μόνος Αριστοτέλης καὶ τὰ εκεῖνον συντάγματα πάσα προθεσίς ἐστὶ τοῖς περὶ φιλοσοφίαν . . . σπουδαζεῖν αἰρομένους.

78

Sch. II. 21. 126 [θράσκων τις κατὰ κύμα μέλαιναν φρίχ’ ὑπάζει | ἱχθύς]. ἔστιν ἢ φρίξ κινομένου τοῦ πνεύματος ἀρχή· Σιμωνίδης δὲ αὐτὴν καὶ δείκαι πειρώμενος οὕτως ἔφη:

eἰσ’ ἅλα στίξοισα πνοιώ 4

79

Ibid. 2. 2 [νόθυμος ὕπνοις]. . . . οἶ δὲ μεθ’ Ὄμηρον καὶ χωρίς τοῦ ν οἵτινες . . . καὶ Σιμωνίδης·

οὕτως δὲ τοῖ άδυμον ὑπνον ἕξων 5

1 τὸ E (οὐ τὸ Gerh.)  2 E: mss κενεόφρων· κόρων δὲ
3 B: mss ἐν οὐρανῷ  4 εἰσ’ B: mss ἐς  5 άδυμον Schn: mss ἡδυμος: peih, τοῦτον δὲ τοῖ ἀδύμοι ὑπνοι ἕξων

326
SIMONIDES

New wine can be known for this year's gift of the vine,¹ and this tale is the work of a fool and a lad, that Pindar here praises old wine.

76 ²

Scholiast on Euripides ['appearance winneth even if it be beside the truth'] : Compare Simonides:

Appearance forceth even the truth.

77

Theodorus the Metochite Prelude: In the words of Simonides,

The sky hath nought but the sun;

and in like manner those who concern themselves with philosophy have nought but Aristotle and his writings for a complete exposition of it.

78

Scholiast on the Illiad ['A fish leaping in the wave shall dart beneath the dark ripple'] : φῆμι, 'a ripple,' is the beginning of a rising wind. Simonides tries to indicate it thus:

A breeze comes stippling the sea.³

79 ⁴

The Same ['sweet sleep']: . . . Poets after Homer also use the form without the υ, ἅδυμος . . . Compare Simonides:

but he, possessing sweet slumber

¹ lit. 'not yet last year's' ; i. e. it is as easy to tell young work as new wine, and neither is good ² cf. Plat. Rep. 2. 356c ³ cf. fr. 13. ⁴ cf. East. 163. 28

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80

Cram. A. P. 4. 186. 33 νίκη. Ἀπολλάνιος ὁ Ἀρχιβιοῦ ὃ ἐν εἶκεν, τοντέστων ἐν ὑποχαρεῖν γέγονεν δὲ κατὰ ἀφαίρεσιν τοῦ εἰς συγκοπῇ τῆς εἰς διφθόγγον ὁ γὰρ Σιμωνίδης παρατυπολογεῖ φησὶ γὰρ.

ἐνὶ δ’ οἷῳ εἶκε θεὰ μέγαν ἀνείσα δίφρον.¹

81

Ath. 9. 374 d [π. ὅρνιθων] λέγεται δὲ καὶ ἀλέκτωρ καὶ ἀλέκτωρ τὸν Σιμωνίδης.

Τμερόφων ἀλέκτωρ ²

82

Sch. II. 15. 625 [κύμα . . . ἀνεμοτρέφεσ]. . . καὶ Σιμωνίδης ἀνεμοτρέφεσιν πυλών εἴρηκε.

83

Ibid. 24. 5 [ὕπνοις . . . πενταμάτωρ]. . . παιδαμάτωρ δὲ ὁ μηδένα ἐὼν ἀδάμαστον τὸν Σιμωνίδης δὲ δαμασίφωτα τὸν ὕπνοιν εἶπεν.

84

Choer. Ep. 1. 279 (Bek. An. 3. 1424) τριγλώχων . . ορᾶν δὲ ὅδε ζῆσαι ἐν χρίσει ἢ εἰς ν κατάληψις, ὃς παρὰ Σιμωνίδης.

τριγλώχων ὀφιστῶς

¹ ενὶ δ’ οἷῳ ms ap. Reitz. ὁ. El. p. 309, here ἐν δὲ οἷον εἶκεν B: mss εἴκει θεὰ B: mss θεᾶ ἀνείσα E, of. 5: mss εἰσ ² mss also ἡμεροφ.: mss ἀλέκτωρ

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SIMONIDES

80

Cramer Inedita (Paris) : ρίςη 'victory':—Apollonius son of Archibius says that it stands for δ' ε' εικειη, that is 'that which yields to one,' being formed by the dropping of the initial ε and syncope of the diphthong ει. Simonides alludes to the etymology of it in the lines:

To one alone did the Goddess yield when she mounted the chariot.

81

Athenaeus Diners at Dinner [on poultry]: The forms ἀλεκτορίς 'hen' and ἀλέκτωρ 'cock' also occur: compare Simonides:

Delightsome-voiced chanticleer

82 2

Scholiast on the Iliad ['a wave reared by the wind']: Simonides speaks of

gates reared by the wind

83 3

The Same ['all-subduing sleep']: πανδαματωρ means 'that which leaves no man unsubdued': Simonides calls sleep

man-subduing

84

Choeroboscus on Theodosius: τριγλώχωρ 'three-barbed' . . . the form ending in ρ rather than σ, as in Simonides

three-barbed arrow

is rarely found.

1 the etymology is hardly correct 2 cf. Eust. 1034. 2
3 cf. Eust. 1336. 6

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85

Sch. Theocr. 1. 65 [Θυρσις οδ' ύξ Αίνας]: η δε Αίτνη Σικελίας ὄρος... Σικελίδης δε Αίτνην φησι κρίναι "Ηφαιστον και Δήμητραν περι της χώρας ἐρισάντας.

86, 87, 88

Plut. Q. Conv. 9. 15. 2 [τίνα κοινὰ ποιητικῆς καὶ ὀρχηστικῆς]: καὶ ὀλος ἡρη μεταβησειν το Σικελιδείον ἀπὸ τῆς ζωγραφίας ἐπὶ τήν ὀρχήσειν, τήν γὰρ ὀρχήσειν εἶναι ποίησιν 1 σιμπώσαι, καὶ φθεγγουμένην ὀρχήσειν πάλιν τὴν ποίησιν... δόξει τιν' ἀν', ἀπερ έν γραφική, τὰ μὲν ποιήματα ταῖς χρώσεσιν ἐκκείναι τα δὲ ὀρχήσιμα ταῖς γραμμαῖς οὐ' ἀν ὀρίζεται τα εἴδη. δηλοὶ δὲ ὁ μᾶλλον κατακριθικόν λέξεις εν ύπορχήσεις 2 καὶ γεγονέναι πιθανότατος ἐκατον τὸ δεῖσθαι τὴν ἐτέραν τῆς ἐτέρας. τὸ γάρ

Ἀπέλαστον ἵππων ἢ κύνα
Ἀμυκλαίαν ἀγωνίως 3 ἑλειξόμενος ποδὶ μίμεο καρπύλον μέλος διώκων;

ἡ τὸν 1

οία <δ'> ἀνὰ Δῷτουν ἀνθεμόν πεδίου 5 πέταται θάνατον κεροέσσα εὑρέμεν κὺνον ἐλάφῳ 6 τὰν δ' ἐπ' ἀλχείν στρέφοισαν ἐδὼν κάρα 7 πάντ' ἐπ' οίμον 8 καὶ τὰ ἔξως μόνον οὐ Δώδεχ 9 τὴν ἐν ὀρχήσει διάδεσιν παρακαλεῖ, καὶ 10 τῷ χείρῳ καὶ τῷ πόδε μᾶλλον δ' ὀλον ἀπερ μηρύθουσι ἐλκει 11 τῷ σώμα τοῖς μέλεσι καὶ ἐντείνει, τούτων λεγομένων καὶ

1 miss ποίησιν γάρ εἶναι τὴν ὀρχ. 2 miss δόξειν ὅπ' ὀρχ. 3 miss ἀγωνίων 1 miss also τῶν μὲν 5 miss οῖος ἀναδώτιν ἀνθεμόντα παίδιον 6 Wytt., cf. Anacr. 52: miss kerásasia εὑρέμεν μανίν ἐλ. 7 Wytt.-E: miss στρέφοισαν ἐτερον κ. perh. the line should end καὶ πάντ' ἐπ' οίμον 8 Schn: miss πάτα ἐτειον 9 E: miss λεύσθεν 10 παρακ. kai Wil. Rein: miss τὰ ποίηματα καὶ παρακαλεῖν 11 Wil: miss ἑλκει
SIMONIDES

85

Scholiast on Theocritus ['This is Thyrsis of Etna']: Etna is a mountain in Sicily . . . According to Simonides, Etna decided between Hephaestus and Demeter when they quarrelled over the possession of the country.

86, 87, 88 ¹

Plutarch Dinner-Table Problems [What features Poetry and Dancing have in common]: In short the saying of Simonides must be changed, he said, from painting to dancing, and we must say (not that painting but) that the dance is a silent poetry and poetry a speaking dance . . . And it would appear that, as if it were a matter of painting, the poems themselves are like the colours, and the dances to which they belong like the outlines which the colours fill. And the poet who is thought to have done his best and most expressive work in the Hyporcheme or Dance-Song proves that the two arts (of dancing and poetry) stand in need of one another; compare:

Come pursue the curving course of the tune, and imitate with foot a-whirl in the contest unapproachable horse or Amyclean hound;

or this:

And even as on the windy Dotian plain a hound doth fly to find death for a horned hind, and she turns the head upon her neck this, that, and every way

and the rest:—these passages may almost be said to call down the subject-matter of the dance from heaven above, and to pull and guide one's hands and feet, or rather one's whole body, with the puppet-strings of its music, the body being

¹ cf. Ath. 5. 181 b, Eust. 1166. 49: these three fragments are now generally ascribed to Pindar, prob. rightly: cf. Reinach, Mél. Wéil p. 413
LYRA GRAECA

δομέων ἡσυχίαν ἅγειν μὴ δυνάμενον.¹ αὐτὸς γοῦν ἐαυτὸν οὐκ ἀσχύνεται περὶ τὴν ὀρχήσιν οὐχ ἤπτον ἦ τὴν ποίησιν ἑγκωμιάζων· ὅταν δὲ γηρύσον νῦν ² ἐλαφρὸν ὀρχήμα σίδα ³ ποδῶν μυγνύμεν.
Κρήτα μὲν ⁴ καλέουσι τρόπου τὸ δ' ὀργανὸν Μολοσσών.⁵

II'

ΕΛΕΓΕΙΩΝ

89–90 <εἰς τὴν ἐν Μαραθῶν μάχην>

Sch. Ar. Puc. 736 [εἰ δ' οὖν εἰκὸς τινα τιμῆσαι, θύγατερ Δίος, ὡστὶς ἁριστός | κωμῳδοδιάσκαλος ἀνθρώπων καὶ κλεινότατος γεγένηται | ἄξιος εἶναι φησὶ εὐλογίας μεγάλης ὁ διδάσκαλος ἠμῶν]. παρὰ τὰ Σιμωνίδου ἕκ τῶν Ἐλεγελῶν:

εἰ δ' ἅρα τιμῆσαι, θύγατερ Δίος, ὡστὶς ἁριστός, ⁶ δῆμος Ἀθηναίων ἑξετέλεσσα μόνος.

90

Sch. Greg. Naz. Or. ἐν Jul. 169 ᾠτὸ ἀναμάρτητον, φησίν, ὅπερ ἕμας τοὺς ἀνθρώπους τὸ δὲ μικρὸν τι πταίσαντας ἐπανάγεσθαι τε καὶ διορθοίσθαι ἀνθρώπων ἐστὶ καλῶν τε κάγαθων. λέγει δὲ καὶ Σιμωνίδης—εἰς δ' οὖς τῶν β' λυρικῶν—ἐν ἐπιγράμματι ὁθέντι αὐτῷ ἐπὶ τοῖς Μαραθῶνι πεσοῦσιν Ἀθηναίων τῶν στίχων τούτων:

Μηδὲν ἀμαρτεῖν ἐστὶ θεοῦ καὶ πάντα κατορθοῦν.

¹ Wil: mss τούτων δὲ and δυναμέροις ² E: mss γηρώσαι νῦν ³ cf. 22. 2 ἅρα ἰδίων ⁴ Cas: mss μὲν, μὴν ⁵ these 4 words in Ath. only ⁶ perh. τιμήσεις E: otherwise supply εἰκὸς from an earlier clause ⁷ Kirchhoff, Herm. 6. 488

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unable to keep still while they are being sung or said. At any rate he takes no shame to himself to praise his own dance any more than his own poetry; compare:

And when I shall sing the bride, I know well how to mingle the light dance of the feet. The style of it is called the Cretan, and the instrument of music is Molossian.

Book XIII
ELEGIACS

89-90 1  <On the Battle of Marathon>

Scholiast on Aristophanes ['Now if it is right, thou Daughter of Zeus, 2 to honour him that is the best and most famous author of comedy in the world, great praise is due, says our poet, to me']: This comes from Simonides' *Elegiacs*:

But if it is right, thou Daughter of Zeus, 2 to honour him that is best, it was none but the people of Athens, though I say it, that did this thing.

90

Scholiast on Gregory of Nazianzen: He means that whereas guiltlessness is superhuman, to repair a small error marks the good man and true. Simonides, one of the Nine Lyric Poets, in an epigram 3 he wrote on the Athenians who fell at Marathon has the following line:

To incur no guilt and accomplish all things is the mark of a God. 4

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1 cf. *Vit. Aesch. Biog. Gr.* 119 'According to some authorities Aeschylus was defeated by Simonides in the *Elegy on Those who fell at Marathon*', 2 Truth 3 or inscription; see p. 351 n. 4 the ascription can hardly be correct, as the line occurs in the Chaeronea-epitaph Dem. *Crown* 288

333
91 eis tiv en Σαλαμίνα ναυμαχίαν

Plut. Themist. 15 oí δ' ἀλλοι τοῖς βαρβάροις ἐξισούμενοι τὸ πλῆθος ἐν στείφ κατὰ μέρος προσφερομένους καὶ περιπίπτοντας ἀλλήλοις ἑτρὼπται

. . . . . . . μέχρι δείλης ἀντισχόντας

ἀς εἰρήκει Σιμωνίδης, τὴν καλὴν ἐκείνην καὶ περιβόητον ἀράμενοι νίκην ἢς οὖθ' Ἑλλησιν οὕτε βαρβάροις ἐνάλιον ἔργον εὑργασται λαμπρότερον, ἀνδρεῖς μὲν καὶ προθυμιᾶς τῶν ναυμαχησάντων, γνώμη δὲ καὶ δεινότητι Θεμιστοκλέους.

92 eis tiv en Πλαταίας μάχην 1

Plut. Hdt. Mal. 42 ἀλλὰ Κορινθίους γε καὶ τάξιν ἡν ἐμάχοντο τοῖς βαρβάροις, καὶ τέλος ἡλίκιον ὑπήρξεν αὐτοῖς ἀπὸ τοῦ Πλαταίων ἁγῶνος, ἐξετί Σιμωνίδου πυθέσθαι, γράφοντος ἐν τούτοις:

μέσσοι δ' οἳ τ' Ἐφύρην πολυπόδακα ναιετά-

οντες,

παντοίης ὑπετῆς ἱδρες ἐν πολέμῳ:

<καὶ> 2

οἳ τε πόλιν Γλαύκοιο, Κορινθιον ἀστὺ νέ-

μοντες

τῶν <σφών> 3 κάλλιστον μάρτυν ἐθεντο

πόνων

χρυσὸν τιμῶντες τὸν ἐν αἰθέρι 4 καὶ σφιν ἀέξει

αὐτῶν τ' εὐρεῖαν κληδόνα καὶ πατέρων-

ξεινοδόκων γαρ ἀριστος ὁ χρυσὸς ἐν αἰθέρι

λάμπων, 5

e.γ. 6

ξεινὸς δ' ἥλθε κακὸς τοῖς χερὶ δεξαμένως.

ταῦτα γὰρ οὐ χορὶν 7 ἐν Κορίνθῳ διδάσκακον οὖθ' ἀσμα ποιῶν εἰς τὴν πόλιν, ἀλλώς δε τὰς πράξεις ἐκεῖνα ἐλεγεία γράφων ἱστόρηκεν.

1 Blass rightly takes as separate passages of one poem 2 E 3 E: mss 4 E: mss χρυσοῦ τιμήντου κτλ. 5 B from Apoll. where ξεινὸς is explained as μαρτύρων γὰρ B: mss 6 λάμπων E.N. E.G: Zon, Apoll. λαμπρὸς 6 E, Camb. Phil. Soc. Proc. 1922 7 Herw: mss οὐχ οἷον 334
On the Sea-fight at Salamis

Plutarch Themistocles: The rest, their inferiority in numbers being compensated by the narrowness of the strait, which both prevented the Barbarians from using their whole force at once and caused their ships to fall foul of one another, held out till fall of night as Simonides says, and thus won a great and famous victory which outshone any deed of the sea whether Greek or Barbarian, alike in the fire and courage of the men and in the genius of their leader.

On the Battle of Plataea

Plutarch The Malignity of Herodotus: But of the Corinthians and their position in the battle, and what they gained from the conflict at Plataea, we may learn from Simonides, who writes:

Midmost stood the dwellers in Ephyra of the many fountains, men versed in every virtue of war:

And those that live in Corinth town, the city of Glaucus, made unto themselves a right noble witness of their deeds by honouring the gold that is in the sky; and that gold doth increase and spread wide their fame and the fame of their fathers; for whereas gold is the kindest of all hosts when it shineth in the sky, [it comes an evil guest unto those that receive it in their hand].

He has not said this in any work for which he trained a chorus at Corinth nor in any poem written in honour of that city, but has simply recorded their deeds in an elegiac poem.

Amm. Marc. 14. 6. 7 sed laeditur hic coetum magnificus splendor levitate paucorum incondita, ubi nati sint non reputantium, sed tanquam indulta licentia vitii ad errores lapsorum ac laseiviam. ut enim Simonides lyricus docet, beate perfecte ratione victuro ante alia patriam esse convenit gloriosam.

e. g. \(\tau\ddot{a}\ \eta\ddot{a}\rho\ pi\nu\tau\epsilon\lambda\epsilon\omega\varsigma\ \epsilon\upsilon\delta\alpha\iota\iota\mu\iota\omicron\nu\iota\varsigma\ \varepsilon\upsilon\upsilon\delta\alpha\iota\iota\mu\o\nu\iota\varsigma\\)

Claudian. Ep. 4. 9 [ad Probimnum]: ‘Fors invat andentes, Cei sententia vatis; | hac duce non dubitem te reticente sequi.

e. g. \(\tau\nu\chi\alpha\ \tau\omicron\mu\omicron\omega\sigma\iota\nu\iota\varsigma\ \alpha\rho\iota\gamma\iota\epsilon\iota\epsilon\iota\epsilon\iota\epsilon\iota\)\)

Plut. In Seni 1 τὸ γὰρ

πῶλις ἀνδρα διδάσκει
κατὰ Σιμωνίδην ἀληθές ἐστιν ἐπὶ τῶν ἐτὶ χρόνων ἔχοντων μετα-καταλυθήναι καὶ μεταμαθεῖν μάθημα.

Cram. A.P. 1. 106. 11 ἀλλ' ἄκουσον τὸ τοῦ Κραβύλου. Ἀθηναῖος ἦν, τοῖς δὲ πολῖται ποτὲ τοῖς αὐτοῦ συμπάθειαν μὴ προσέχειν τῷ Μακεδόνι Φιλίππῳ προϊσχομένῳ τὰ εἰρηνικά. ἦν... εἴ γε βαύλεσθε μὴ ληφεὶν ἀλλὰ τοὺς Ἑλλήνας ἐλευθερώσαι καὶ κτῆσαις πάλιν αὐ τὴν πατρίαν ἡγεμονίαν

ἀπροφασίστως δουλεύοντα

κατὰ τῶν Σιμωνίδην' οὔδεν γὰρ ποι ἡγα μεγά μικρὸι ἑραπεύεται.'

\(^1\) E, Camb. Phil. Soc. Proc. 1922
Ammianus Marcellinus *History*: But the magnificence of these assemblies is spoilt by the uncouth irresponsibility of a few who forget their station in life, and through being allowed licence slip into licentiousness. As the lyricist Simonides says:

For he that would live completely happy must before all things belong to a country that is of fair report.

Claudian *Letters* [to Probinus]:

*Fortune helps the brave*

is the maxim of the poet of Ceos; and whither it leads, though you were silent, I should not hesitate to go.

Plutarch *Should Old Men Govern*? : Simonides’ dictum

*The city is the teacher of the man*

applies to those who have still time to be taught better and mend their ways.

Cramer *Inedita* (Paris): Pray listen to what Crobylus said. He was an Athenian who advised his fellow-countrymen to turn a deaf ear to Philip of Macedon’s proposals for peace. ‘. . . if, that is, you will cease vain talk, if you will free Greece and regain your traditional hegemony, both of which are now, in the words of Simonides,

*in bondage inexcusable.*

For there’s no healing great things with little.’

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97

Stob. Fl. 98. 29 [π. τοῦ βίου, ὅτι βραχὺς καὶ εὐτελὴς καὶ 
φροντίδαν ἀνάμεσας]: Σιμωνίδοις.

ἔν δὲ τὸ κάλλιστον Χίος ἔειπεν ἁνήρ:

'Ονη περ φύλλων γενεὰ, τοιῆδε καὶ ἄνδρῶν.

παῦροι μὴν θυντῶν οὐασὶ δεξάμενοι

στέρνοις ἐγκατέθεντο· πάρεστι γάρ ἐλπὶς

ἐκάστῳ

5 ἄνδρῶν ἦτε νέων στήθεσιν ἐμφύτευται,

θυντῶν δ' ὀφρα τις ἄνθος ἐχθ' πολυηρατον

ἡβης

κούφων ἐχων θυμὸν πόλλ' ἀτέλεστα νοεῖ:

οὔτε γὰρ ἐλπίδ' ἔχει γηρασόμεν ὀυτε θανεῖσθαι,

οὐδ' ὑγής ὅταν ἡ φροντίδ' ἔχει καμάτουν.

10 νύπτιοι, οἷς ταῦτη κεῖται νόοι, οὔδ' ἵσασιν

ὡς χρόνος ἐσθ' ἡβης καὶ βιότοι' ὄλγος

θυντοῖς· ἄλλα σὺ ταῦτα μαθῶν βιότον ποτὶ

τέρμα

ψυχῆ τῶν ἀγαθῶν τλῆθι χαριζόμενοι.

98

Plut. Cons. Apoll. 17 τὰ γὰρ χίλια καὶ τὰ μύρια κατὰ Σιμω-

νίδην ἐτη στιγμὴ τις ἐστὶν ἀόριστος μᾶλλον δὲ μόριον τι

βραχύτατον στιγμῆς.

ἐ γ. χιλια γὰρ καὶ μῦρι' ἐτη στιγμὴ' στιν ἀιστός

μᾶλλον δὲ στιγμῆς μικρότατον μύριον.

1 E, Camb. Phil. Soc. Proc. 1922 corrupted because misread ἀεὶ δῆλος?

2 or ὄστ' ἀιδηλον.
but there's one saying of the man of Chios which passes all, 'The life of man is even as the life of a green leaf'; yet few that receive it with the ear lay it away in the breast: for there's a hope which springeth in every heart that is young, and so long as man possesseth the flowery bloom of youth there is much that his light heart deems to have no end, counting neither on age nor death, and taking no thought for sickness in time of health. Poor fools they to think so, and not to know that the time of youth and life is but short for such as be mortal! Wherefore be thou wise in time, and fail not when the end is near to give thy soul freely of the best.

Plutarch Letter of Consolation to Apollonius: For as Simonides says:

A thousand, aye, ten thousand years are but a point one cannot see, nay the smallest part of a point.


z 2
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99

Plut. Is. el Os. 23 ὁκνῶ δὲ, μὴ τοῦτο ἦ τὰ ἀκίνητα κινεῖν καὶ πολεμεῖν τῷ 1 πολλῷ χρόνῳ, κατὰ Σιμωνίδην, μόνον, πολλοῖς δ' ἀνθρώπων ἔθνεσιν καὶ γένεσιν κατόχοις ὑπὸ τής πρὸς τοὺς θεοῖς τούτους ὁσιότητος.

c. y. 2 κίνεσον τὰ ἀκίνητα χρόνω πολλῷ πολεμοῦντες πολλοῖς τ' ἀνθρώπῳ ἔθνεσι καὶ γένεσιν.

100

Stob. Ecl. 1. 28 [ὡς ὁ ἀνθρώπος τῶν ὑμῶν καὶ διέπει τῷ ἀνθρώπῳ τῆς προσφορῆς λόγῳ, καὶ ποιάς οὐδές ὑπάρχει]. Σιμωνίδης:

Ζεῦς πάντων αὐτὸς φαίμα αὐτῶς ἔχει.

101

Ath. 10, 447a [π. τοῦ πίνω]: σὺ δὲ πῶν μὴ φοβηθῆς ὡς εἰς τούπισον μέλλων καταπεσεῖσθαι: τοῦτο γὰρ παθεῖν οὐ δύναται οἱ τῶν κατὰ Σιμωνίδην πίνοντες

.. . . oἶνον ἀμύντορα δυσφροσυνάων

102

Ibid. 1. 32 b [π. οἰνῶν]

οὐδὲν ἀπὸ βλητοῦ Διονύσιον, οὐδὲ γίγαρτων. 3

ὡς ἡ ποιήσει, ποιήσει.

103

Ibid. 11. 498 e [π. σκύφον]: Σιμωνίδης δὲ οὐατόεντα σκύφον ἐφη.

c. y. σκύφον οὐατόεντα

1 mss ἐν τῷ, οὐ τῷ
2 E, Cumb. Phil. Soc. Proc. 192
3 οὐδὲν: mss οὐδὲ γάρ: the lines before οὐδὲ (ὅν ἄρ', ἕπος τόδ')
SIMONIDES

99 1

Plutarch *Isis and Osiris*: I hesitate, lest this be merely, in Simonides’ words, to
move what should be left alone, warring against long lapse of time and many tribes and sorts of men
who are inspired with the piety they feel towards these Gods.

100

Stobaeus *Selections* [That God is the Creator of existing things, and orders all by the word of providence, and what he really is]: Simonides:

Great Zeus alone hath the medicines for all ills.

101

Athenaeus *Doctors at Dinner* [on the word ‘to drink’]:
But my friend, when you have drunk you need not be afraid that the manner of your falling will be backward; for this can never happen to such as drink what Simonides calls

wine the defender against care

102

The Same [on wines]: For in the words of the poet of Ceos:

Nothing that belongeth to Bacchus should be thrown away, nay, not a grapestone.

103 2

The Same [on the cup called σκύφος]: Simonides speaks of the

earèd cup

---

2 cf. Eust. 870. 6, 1775. 19, Fav. 332

ἀληθές, ὃτ' ὦ μόνον ὑδατος αἶσαν | ἀλλὰ τι καὶ χλεύης οἶνος ἔχειν ἐθέλει | Schw. rightly ascribes to another author
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104

E.M. 38. 46

eἰριπόνοι δῆμαί

Σιμωνίδης ἐκ τοῦ ἐριπόνουι συνκοτῇ τοῦ ϋ. οὐτῶς Ἠρωδιάνος Περὶ Παθῶν.

105

Ibid. 60. 36 Ἄλερα καὶ Ἑλάρχης

Ἑλάρχης γενεά

οὐτως παρὰ Σιμωνίδη.

106

E.G. 645. 43

φύξιμος ὅμη

ἡ φυγεῖν ἐμποιοῦσα. Σιμωνίδης ὁ Κεῖος.

107

E.M. V/el. 28 ἀμιθρήσκοι Σιμωνίδης τὸν ἀριθμὸν ἀμιθρῶν εἰπε καθ’ ὑπερβιβασμὸν οἴον

κύματ’ ἀμιθρεῖν

108

Ath. 3. 125 c [π. τοῦ χίόνος πίνειν κατὰ Σιμωνίδην]. Καλλίστρατος ἐν ζ. Σιμοίκτοι φησίν ὡς ἐστιακειομενος πάρα τις Σιμωνίδης ὁ ποιητὴς ἐκ κατατοῦ καύματος ὡρα καὶ τῶν ὀινοχωρω τοῖς ἀλλοῖς μισγόντων εῖν τὸ πότον χίόνος αὐτῷ δὲ οὐ, ἀπεσχεδίασε τόδε τὸ ἐπίγραμμα.

Ὑ ῥά ποτ’ Οὐλύμπου περὶ πλευράς ἑκάλυψεν ὄξυς ἀπὸ Θρῆκης ὀρνύμενος Βορέης,  

1 E: mss αἱριπόλιοι and αἱριστόλιοι (Δ1 for N) 2 mss ὁ Τήθως ἀπὸ τῆς Τέω. 3 E, cf. Theoc. 16. 60 (a proverbial impossibility, like counting the stars): mss κ. ἀμιθρὸν from above: ἀμιθρήσκαι comes from 154 4 τῆς Cas: mss τῆν ὀξὺς Valck: mss ὀξὺς 342
SIMONIDES

104

*Etymologicum Magnum*: εἰπτόνοι δωκαί:

bondwomen that work the wool

Simonides, from εἰπτόνοι with loss of ο; so Herodian

*Inflexions*.

105

The Same: Alera and Elara:—compare Simonides:

the offspring of Elara.

106

*Etymologicum Gudianum*: φύξιμος ὀξιῆ:

a loathsome stench,

literally ‘one that makes to flee’; Simonides of Ceos.

107

*Old Etymologicum Magnum*: ἀμαθρήσαι ‘to count’:

Simonides says ἀμαθρός for ἀπθρός ‘number’ by transposition; compare
to number the waves

108

Athenaeus *Doctors at Dinner* [on drinking snow like Simonides]: Callistratus in the 7th Book of his *Miscellanies* relates that once when the poet Simonides was dining out ‘in the season of mighty heat,’ the wine-bearers in mixing snow with the wine for the guests forgot to do so with his, whereupon he improvised the following lines:

Of that with which keen Boreas hies him from Thrace to wrap the sides of Olympus and gnaw the

1 Tityus: cf. *E.M.* 7et. 22 (παρὰ Σ. ἡ Ἐλάρα, Ἀλέρα δὲ παρὰ Πυθάρφ, οἶον ἧ Ἀλέρας νιόν) 2 cf. *E.M.* 83. 43, and fr. 154
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ἀνέρων δ’ ἀχλαίνων ἐδακε φρένας, αὐτὰρ ἔθαφθι
ζωῆς Πιερίνη γῆν ἐπιεσσαμένη, 1
ἐν τις ἐμοὶ καὶ τῆς χείτω μέρος; οὐ γὰρ έοικεν
θερμήν βαστάζειν ἀνδρὶ φίλῳ πρόποσιν.

109

A.P. 6. 216 ἀνάθημα τῷ Διί παρὰ Σώσου καὶ Σωσόν
Σιμωνίδου.

Σῶσος καὶ Σωσό, Σῶτερ, σοὶ τόνδ’ ἀνέθηκαν,
Σῶσος μὲν σωθείς, Σωσό δ’ ὦτι Σῶσος ἐσώθη.

110

Ath. 10. 415f [π. τῶν πολυφάγων καὶ πολυποτῶν]: καὶ
Τιμοκρέων δ’ ὁ ‘Ῥόδιος ποιήσατε καὶ ἀθλητής πένταθλος ἄθιν ἔφαγε
καὶ ἐπιεν, ὡς τὸ ἐπὶ τοῦ τάφου αὐτοῦ ἐπίγραμμα δηλοῦ.

Πολλὰ πιῶν καὶ πολλὰ φαγὼν καὶ πολλὰ κάκ’
eἰπὼν
ἀνδρόπους κεῖμαι Τιμοκρέων ’Ῥόδιος.

111

A.P. 13. 30 Σιμωνίδου: εξαμετρος καὶ αὐτός ὡς τροχαίκος
tετράμετρος κατὰ μετάθεσιν τῶν λέξεων. 3

Μοῦσά μοι Ἁλκμήνης καλλισφύρου νίδον ἀείδεις
νίδον Ἁλκμήνης ἀείδει Μοῦσα μοι καλλισφύρου.

1 ἔθαφθη Pors : mss ἐκάμφθη 2 B : mss σωτηρί 3 ms
καὶ ὁμος τροχ. καὶ τῆς λέξεως

1 the making of such riddles was an after-dinner game
2 doubtless a mock-dedication; the fun lies in the repetition
of the syllable so which comes 10 times in 27 syllables; the
names are masc. and fem. diminutives of e. g. Sosibius
3 lit. ‘Here lie I, T. of Rhodes, having drunken much, eaten
much, and slandered much’; a mock epitaph; cf. A.P. 7. 348,
SIMONIDES

hearts of men who have no cloaks, that which thereafter is buried alive in a shroud of Pierian clay, of that let them fill me my share; for 'tis ill bringing to a friend a bumper that is hot.¹

109

Palatine Anthology: A dedication to Zeus by Sosus and Soso; by Simonides:

Take, Saviour, this from Sosus and Soso,
For saving Sosus' life and Soso woe.²

110

Athenaeus Doctors at Dinner [on heavy eaters and drinkers]: And Timocreon the poet and champion athlete of Rhodes ate and drank his fill, witness his epitaph:

Your guttling o'er, your tippling done,
You're lying still, Timocreon.³

111

Palatine Anthology: Simonides; an hexameter and the same arranged as a trochaic tetrameter by transposition of the words:

Sing me a song, blest Muse, of the fair-foot Midean's offspring;
Sing me of the fair-foot Midean's offspring, blessed Muse, a song.⁴

where it bears this quaint lemma: 'Simonides on T. of R. whose inclinations and habits were exactly those of my uncle' ⁴ Alcmena's son Heracles; the first line is prob. a quotation from the opening of a poem by Timocreon of Rhodes, and the whole a skit; cf. Timocr. 10

345
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112

Ath. 14. 656c peri δὲ λαγών Χαμαιλέων φησιν ἐν τῷ Περὶ Σιμωνίδου ἀς δειπνῶν παρὰ τῷ Ἴερων ὁ Σιμωνίδης, οὐ παρα-
τεθέντως αὐτῷ ἐπὶ τὴν τράπεζαν καθάπερ καὶ τοῖς ἄλλοις λαγῳὺς
ἀλλ’ ὑστερον μεταδίδοντος τοῦ Ἴερων, ἀπεσχεδίασεν

Οὔδε γὰρ <οὐδὲ> εὐρύς περ ἐὼν ἐξικετο δεύρο.¹

113, 114

Ibid. 10. 456c γριφώδη δ’ ἐστὶ καὶ Σιμωνίδη ταῦτα πεποιμένα
ἀς φησί Χαμαιλέων ὁ Ἡρακλεώτης ἐν τῷ Περὶ Σιμωνίδου.

Μιξονόμοι τε πατηρ ἐρίφου καὶ σχέτλιος ἱθὺς
πλησίον ἰρέοσιστο καρῆτα: παίδα δὲ νυκτὸς
deξιμενοι βλεφάροις Διονύσιοι ἀνακτος
βουφόνων οὐκ ἑθέλουσι τιθημεῖσθαι θεράπουτα.

φασὶ δὲ οἱ μὲν . . . οἳ δὲ φασιν ἐν ἱσουλίδι τὸν τῷ Διονύσῳ
θυμόμενον βοών ὑπὸ τινος τῶν νεανίσκων παῖσθαι πελέκει. πλησίον
de τῆς ἐορτῆς οὐσὶς εἰς χαλκείων δωθήναι τῶν πέλεκων τὸν οὖν
Σιμωνίδην ἐτε νέον ὑντα βαδίσαι πρὸς τὸν χαλκέα χωμόμενον
αὐτὸν. ἰδώντα δὲ καὶ τῶν τεχνίτων κωμόμενοι καὶ τῶν ἀσκὼν καὶ
τῶν καρκίνων εἰκῇ κείμενοι καὶ ἐπαλλήλως ἔχοντα τὰ ἐμπροσθεν,
οὕτως ἐλθόντα εἰπεὶν πρὸς τοὺς συνήθεις τὸ προειρημένον πρό-
βλημα. τῶν μὲν γὰρ τοῦ ἐρίφου πατέρα τὸν ἀσκὸν εἶναι, σχέτλιον
de ἱθὺν τῶν καρκίνων, νυκτὸς δὲ παίδα τῶν ὑπερν. βουφόνων δὲ
καὶ Διονύσου θεράπουτα τῶν πέλεκων. πεποίηκε δὲ καὶ ἐτέρων
ἐπιγραμμα ὁ Σιμωνίδης, ὁ παρέχει τοῖς ἀπείροις τῆς ἱστορίας
ἀπορίαν.

Φημὶ τὸν οὐκ ἑθέλοντα φέρειν τέττιγος ἀεθλοῦ
τῷ Πανοπηιάδῃ δώσειν μέγα δεύπνον Ἰπείω.

¹ oúde suppl. Musurus, cf. Π. 14. 83 oúde γὰρ oúde εὐρύς περ ἐὼν ἐδυνήσατο πάσας | αἰγιαλὸς νῆς χαθειεν

¹ Homer says 'Wide though it was, the beach could not
SIMONIDES

112

Athenaeus *Doctors at Dinner*: With regard to hares Chamaeleon relates in his book *On Simonides* that when supping once with Hiero, the poet was left out when the juggled hare was served to the guests, whereupon as Hiero was sending him some, he improvised the following parody:¹

Wide though it was, it could not reach to me.

113, 114

The Same: Verses of the nature of riddles were composed also by Simonides, if we may believe Chamaeleon of Heraclea in his book on that poet; let me quote these:

The father of the wayward kid,
The child of eve upon each lid,
With the fell fish lies jowl by cheek;
And so my quest is still to seek.
For they refuse their aid to lend
Lord Bacchus’ butcher-knight to mend.

Some explain it thus . . . Others say it was the custom at Iulis that the ox to be sacrificed to Dionysus should be killed with an axe by a boy. The festival being near, the axe had been sent to be repaired, and Simonides, who was then a lad, was sent off to the blacksmith’s to fetch it. Finding the man asleep and his bellows and tongs lying on the ground end to end, he returned to his companions and put to them the above conundrum. For the ‘father of the kid’ is the bellows, the ‘fell fish’ the ‘crab’ or tongs, ‘the child of eve’ sleep, and ‘Bacchus’ butcher-knight’ the axe. There is another piece by Simonides which puzzles readers who do not know the story:

Who would not be of cricket’s prize the winner,
To son of Panopeus shall carry dinner.²


347
λέγεται δὲ ἐν τῇ Ἀρνθαί διατρίβοντα αὐτὸν διδάσκειν τοὺς χοροῦς: εἶναι δὲ τὸ χορηγεῖν ἀνώ πρὸς Ἀπόλλωνος ἵερῷ μαχρὰν τῆς θαλάσσης; ὑδρεύεσθαι οὖν καὶ τοὺς ἄλλους καὶ τοὺς περὶ Σιμωνίδης κατάθεν, ἐνθα ἦν ἡ κρήνη. ἀνακοιμήσοντος δὲ αὐτοῖς τὸ ὕδωρ ὑπὸ, ὑπὲκαλοῦν Ἕπειρος διὰ τὸ μυθολογεῖσθαι τοῖς δρᾶν ἔκεινον καὶ ἀναγεγράφθαι ἐν τῷ τοῦ Ἀπόλλωνος ἵερῷ τῶν Τραξίκων μύθοι, ἐν ὕπατος δὲ τῆς Ἕπειρος ὑδροφορεῖ τοῖς Τραξίδαις . . . ὑπαρχόντων οὖν τούτων ταχθήναι φασί τῷ μή παραγγειωμένῳ τῶν χορευτῶν εἰς τὴν ἄριστον ὑπὴν παρέχειν τῷ ὑμῖν χοινίκα κριθῶν. τῶν οὖν καὶ τῷ ποιήματι λέγεσθαι, καὶ εἶναι τὸν μὲν οὖν ἕφορον τὸ τοῦ τέττιγος ἀεθλοῦν τῶν οὖν ἑθέλουτα ἄδειν, ¹ Πανοπηώδην δὲ τὸν ὑμῖν, μέγα δὲ δείπνου τὴν χοινίκα τῶν κριθῶν.

115

Plut. Cohib. Irun 6 καὶ ὁ Μαρσύιας ὡς ἔοικε φορβεῖν τινὶ καὶ περιστομίοις βία τοῦ πνεύματος τὸ ῥαγδαῖον ἐγκαθείρξε, καὶ τοῦ προσώπου κατεκόμμησε καὶ ἀπέγρυψε τὴν ἀνωμαλίαν.

χρυσῷ δ’ αἰγλήνει τυχόνοσεν ² ἀμφιδασείας κόρσες καὶ στόμα λαβρῶν ὑπισθοδέτοισιν ἵμασιν.

ἡ δ’ ὀργὴ φυσῶσα καὶ διατείνουσα τὸ πρόσωπον ἀπρεπῶς, ἐτὶ μᾶλλον αἰσχρὰν ἁγιᾶς καὶ ἀστερῆ φωνῆς.

¹ perh. μανθάνειν ἄδειν E’ ² Τζετζ. προσήμα.

¹ in Ceos; cf. for the festival Nicand. ap. Anton. Lib. l
² the cricket being popularly supposed to be the champion singer, the chorister who lost instruction by coming late
Now it is said that the poet used to stay at Carthaea while training the choruses there, and the training-school being high up by the temple of Apollo and far from the sea, all the chorus-men, including the pupils of Simonides, fetched their water from the spring in the lower part of the town. This they did by means of a jackass which they called Epeius after the Epeius who carries water for the Atreidae in the Trojan story, a story which was depicted on the walls of the temple of Apollo near which they were training. Now it was arranged that any chorister who came late should provide the jackass with a quart of barley. This is what is referred to in the verses; he who would not be winner of the cricket’s prize means he who would not [learn to] sing, the son of Panopeus means the jackass, and the dinner the quart of barley.

Plutarch On Restraining Anger: It seems that Marsyas perforce curbed the violence of his breath by a mouthpiece and cheekbands and thus prevented the ugly puffing-out of his face:

And he joined the fringed sides of his head with day-bright gold, and fitted his wanton mouth with backward-bounden thongs; whereas anger, through its unseemly puffing and stretching of the face, makes the voice even more ugly and unpleasant than it would otherwise be.  

could be said to be unwilling to learn to beat the cricket  

3 cf. Tzet. Chil. 1. 372 (τιν δ’ ἐγὼ ταύτην πού φησιν ἀφοματί Σιμωρίδης), but the ascription is doubtful  

4 i. e. when playing the flute
LYRA GRAECA

ΙΔ

ΕΠΙΓΡΑΜΜΑΤΩΝ

α’ Ἐπικήθεια

116

Anth. Plan. 26 Συμωνίδου

Δίρφυος ἐδομαθήμεν ὕπω πτυχί, σῆμα δ’ ἔφ’ ἡμῖν

ἐγγυθεν Εὐρίπου δημοσία κέχυται

οὐκ ἄδικως: ἐράτην γὰρ ἀπωλέσαμεν νεότητα

τρηχείαν πολέμου δεξιάμενοι νεφέλην.1

117

Lycurg. Lcocr. 109 τοιγαρδών ἐπὶ τοῖς ἥρωις2 μαρτύρια ἐστὶν

ιδεῖν τῆς ἀρετῆς αὐτῶν ἀναγεγραμμένα ἄληθή πρὸς ἄπαντας τοὺς

"Ἑλλήνας, ἐκείνοις μὲν (τοῖς Λακεδαιμονίωις)" (119): τοῖς δ’ ὑμετέρωι πρωτόνοις;

"Ἑλλήνων προμαχοῦντες Ἀθηναίοι Μαραθῶν·

χρυσοφόρων Μήδων ἐστόρεσαν δύναμιν.3"


1 This Book and XIII were perh. really one (cf. 89, 165, 199); some of the poems, even where no warning is given in the notes, may be by other hands, for the tendency of an ancient collector would be to ascribe any good contemporary
Planudean Anthology: Simonides:

We were slain in a glen of Dirphys, and the mound of our grave is made beside Euripus at our country’s charge, and rightly so; for by abiding the onset of the cruel cloud of war we lost our lovely time of youth.  

Lycurgus Speech against Leocrates: Thus we may see unimpeachable testimony to their valour engraven upon their tombs for all Greece to read, to the Spartans this: (119); and to your own ancestors this:

At Marathon the Athenians fought for Greece and scattered the might of the Mede and all his gold.

inscription to S.; others may be imitations belonging to a later time; some, on the other hand, may well derive from the author’s own collected edition; as I think it better to give too many than too few, I print all that appear in Bergk pp. 408-504  

2 cloud: the thick of the fight, ref. to operations against Chaleis 506 (?)  

2 cf. Aristid. 2, 511, where l. 2 runs ‘and put to flight ninety thousand Medes’
Hdt. 7, 228 [π. τῆς ἐν Θερμοπόλαις μάχης]: θαρεῖσθι δὲ σφι αὐτοῦ ταῦτα τῇ πέρε ἐπέσον καὶ τοίς πρὸτερον τελευτήσας ἦ τοῖς ὑπὸ Λεωνίδεω ἀποπεμφθέντας οἴχεσθαι ἐπιγέγραπται γράμματα λέγοντα τάδε: 1

Μυριάσιν ποτὲ τῇ δε τριακοσίαις ἐμάχοντο ἐκ Πελοποννᾶσον χιλιάδες τέτορες. 2

tαῦτα μὲν δὴ τοῦτι πᾶσι ἐπιγέγραπταί τοῖς δὲ Σαρτήριτησί ιδίην. 1

3 Ω ξεῖν' ἀγγέλλειν Λακεδαιμονίοις ὅτι τῇ δε κείμεθα τοῖς κείνων ρήμασι πειθόμενοι. 3

Λακεδαιμονίοισι μὲν δὴ τουτοὶ τῷ δὲ μάντι τόδε. 1

Μνῆμα τῷ δε κλεῖνοι Μεγιστία, ὃν ποτε Μῆδοι Σαρκεχεῖον ποταμὸν κτείναν ἀμειψάμενοι, μάντιος, ὃς ποτε κήρας ἐπερχόμενας σάφα εἴδως οὐκ ἔτλα Σπάρτας ἄγεμονας προλιπεῖν. 4

ἐπιγράμμασι μὲν νῦν καὶ στήλησι, ἔξω δὲ τοῦ μάντιος ἐπίγραμμα, Ἀμφικτιώνες εἰσὶ σφες οἱ ἐπικοσμήσαντες, τῷ δὲ τοῦ μάντιος Μεγιστίων Σιμώνίδης ὁ Λεωπρέπεος ἀστὶ κατὰ ξεινίν ὁ ἐπιγράφας.

1 the stones doubtless had τείδε, ξεῖν (so Diod.) for ξεῖνFe, αγγέλλειν, προλιπεῖν, which have either been read 'Ionically' by H. or Ionicised by his transcribers (I have restored a in μνῆμα κτλ. because mss give Πελοποννᾶσον 2 τριακοσίαις: Diod. διακ. 3 Diod., Lyce., A.P., Ars. ἀγγελιον, Str. ἄπαγγελιον ρήμασι πεἶθ.: Lyce., Str., Diod., Ars. (Cic.), πεῖθ. νομίμοις 4 κλεῖνοι: mss also κλειτόιο

352
Herodotus *Histories* [on the Battle of Thermopylae]: They were buried where they fell, and with them the men who died before the withdrawal of those whom Leonidas sent to the rear; and the following inscriptions stand over their graves:

Here four thousand of the Peloponnese once fought with three thousand thousand.

Such is the epitaph of the whole force; of the Spartans in particular this:

Stranger, go tell the Lacedaemonians that we lie here in obedience to their word.

And of the seer this:

This is the tomb of the famous Megistias, slain by the Medes beside the river Spercheius, the seer who well-knowing that his doom was nigh, would not forsake the leaders of Sparta.

The epitaphs and pillars, with the exception of the epitaph of the seer, were accorded them by the Amphictyons. The epitaph of the seer Megistias was put up by Simonides the son of Leoprepes because of the friendship he bore him. 2

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1 cf. *A.P.* 7. 248, 249 (Σιμώνιδος), 677, Aristid. 2. 512 and Sch. Lycurg. *Leocr.* 109, Diod. 11. 33, Suid. Λεωνίδης, Str. 9. 429, Ars. 118, Iriart. 91, 293, Cic. *T.D.* 1. 42 2 the evidence of Hdt., who is concerned only with the setting-up of the epitaphs, must not be taken as indicating that S. did not write the first two as well as the third.
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121

Str. 9. 425 ὁ δὲ Ὀπόες ἐστὶ μητρόπολις (Λοκρῶν), καθάπερ καὶ τὸ ἐπίγραμμα δηλοῖ τὸ ἐπὶ τῇ πρώτῃ τῶν πέντε στηλῶν τῶν περὶ Θερμοπολᾶς ἐπιγεγραμμένων πρὸς τῷ πολυανδρίῳ.

Τούσδε ποθεῖ φθιμένους ὑπὲρ Ἐλλάδος ἀντία Μῆδων μητρόπολις Λοκρῶν εὐθυνόμων Ὀπόεις.1

122

Ἀνθ. Παλ. 7. 301 τοῦ αὐτοῦ (Σιμωνίδου) εἰς τοὺς μετὰ Λεωνίδην τῶν Σπαρτιάτῶν τελευτήσαντας.

Εὐκλέας αἰα κέκευθε, Λεωνίδα, οὗ μετὰ σείο τῇ ἐθαυμ, Σπάρτας εὐρυχόρον βασιλεῦ, πλείστων δὴ τῶν τε καὶ ὁκυπόδων σθένος ἱπποι,

Μῆδεῖων τ' ἀνδρῶν δεξάμενοι πολέμῳ.

123

Dio Chrys. Or. 37. 18 ἐν Σαλαμίνι δ' ἡρῴτευσαν (οἱ Κορίνθιοι) καὶ τῆς νίκης αὐτοῦ κατέστησαν. Ἡρωδότῳ γὰρ οὗ προσέχω, ἄλλα τὰ τάφφ χαὶ τῷ Σιμωνίδῃ, ὃς ἐπέγραψεν ἐπὶ τοῖς νέκρως τῶν Κορινθίων τεθαμμένοις ἐν Σαλαμίνι.

"Ὤ ξέν', εὐνυδρῶν ποκ' ἐναίσωμες ἀστυ Κορίνθῳ ἴνν δ' ἀμ' Λαύντος νάσος ἔχει Σαλαμίς."2

1 ποθεὶ Mein; mss ποτῇ 2 ἵνν = ξένε: Γε ζένε, ζέινε ποκ stone: mss ποτ' stone Κορίνθῳ: mss Κορίνθον δ' ἀμ' (= ἀμὲν) Al. Valck.-B: mss ν. δὲ μετ' Al., ν. δὲ ἀνάματος: stone ἦνα: mss add ἐνθάδε (ῥεία δὲ) Φωνύσασας νῆας καὶ Πέρσας ἐλώντες | καὶ Μῆδους ιερὰν Ἐλλάδα ρυσάμεθα (ρυόμεθα, ἱδρυσάμεθα).

354
Strabo *Geography*: Opus is the mother-city of the Locrians, witness the inscription on the first of the five pillars commemorating Thermopylae, the one near the general grave:

Of those who died for the sake of Greece against the Medes these are mourned by Opus the mother-city of the Locrians of the upright laws.

Palatine Anthology: The Same (Simonides) on those who died with Leonidas the Spartan:

Famous are they this earth doth cover, slain here with thee, Leonidas king of spacious Lacedaemon, when they fought and abode the strength of many and many an arrow and swift-footed horse and man of Media.

Dio Chrysostom *Orations*: And they (the Corinthians) fought the best at Salamis and were the prime cause of the victory. For I prefer the witness not of Herodotus but of their tomb and of Simonides, who wrote the following epitaph on the Corinthians who were buried at Salamis:

Once, O stranger, we lived in the well-watered citadel of Corinth, but now we dwell in Ajax’ isle of Salamis.  

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1 ascription doubtful  
2 perh. by Mnasalecas (cf. *A.P.* 13. 21)  
3 cf. Plut. *Hdt. mal.* 39, who apparently does not ascribe it to S.  
4 so the stone; literary tradition, *i.e.* Plut. and Dio, adds ‘where we saved sacred Greece by taking Phoenician ships with Persians and Medes’
LYRA GRAECA

124


"Ακμᾶς ἐστακυίαν ἐπὶ ξυροῦ Ἑλλάδα πᾶσαν ταῖς αὐτῶν ψυχαῖς κεῖμεθα ῥυσίμενοι." ¹

125

Ibid. 39 αὐτὸς γε μὴν ὁ Ἀδείμαντος, ὁ πλείστα λοιπορύμενος Ἡράκλειτος διατελεὶ καὶ λέγων μόνον ἀσπαίρειν ἄ τῶν στρατηγῶν ὡς φευξόμενον ἀπ᾽ Ἀρτεμισίαν καὶ μὴ περιμενοῦντα, σκόπει τίνα δόξαν εἴχεν.

Οὗτος Ἀδείμαντος κεῖνον τάφος, οὗ διὰ βουλὰς ³ Ἑλλάς ελευθερίας ἀμφέθετο στέφανον.

126

Anth. Pal. 7. 251 Σιμωνίδου. ⁴

"Ἀβεβεβον κλέος οἶδε φίλη περὶ πατρίδι θέντες ἀμφεβάλοντο νέφος κυάνευον θανάτου. ⁵
ουδὲ τεθνασὶ θανοίτες, ἔπει σφ' ἄρετή καθύ-περθε κυδαίνουσ' ἀνάγει δῶματος ἐξ Ἀίδεω." ⁶

¹ so also A.P., Sch. Aristid., Iriarte; Aristid. adds δουλοσύνης, Πέρσαις δὲ περίφρους (B: mss περὶ φρεσὶ) πήματα πίνατα ήμαν άργαλίης μνήματα ναυμαχίης, άστεα δ' ἡμιν (mss ἡμιν) ἔχει Σάλαμις, πατρίς δὲ Κύρωνος ἀντ' εὔρεγείης μνημ' ἐπέθυρε τόδε (for ἐπέδ. cf. Sa. 145) ² Cob. from Hilt. S. 5: mss ἀπαίρειν ³ mss Plut. ὧν δὲ πᾶσα (an old variant, cf. Prpl. 13) ⁴ lemma εἰς τοὺς αὐτοὺς μετὰ Δεωνίδου πεσόντας but see opp. ⁵ so Friedmann: mss κ. θ. ἀ. ν.

¹ the Greek is 'when she stood upon a razor's edge': cf. A.P. 7. 250 (Σιμωνίδον), Sch. Aristid. 3. 136, Iriarte 91;
SIMONIDES

124

Plutarch Malignity of Herodotus [after 123]: The cenotaph at the Isthmus bears the following inscription:

With our lives saved we all Greece when her fate hung by a single hair.1

1252

The Same [after 124]: And indeed Adeimantus himself, whom Herodotus always maligns most bitterly, and particularly in saying that he was the only general who resisted (Themistocles) with a view to making his escape from Artemisium, pray consider what fame he afterwards enjoyed:

This is the tomb of that Adeimantus, through whose counsels Greece put on the crown of freedom.3

1264

Palatine Anthology: Simonides:

These crowned their dear country with fame inextinguishable by wrapping round them the mist and gloom of death; though they died they are not dead, for their valour brings them back in glory from the world below.

also Aristid. 2. 512 (among other poems of S.), who adds from a less trustworthy tradition ' [saved all Greece] from slavery, and fastening all manner of woe upon the proud Persians made them to remember a grievous fight at sea. Our bones lie in Salamis, but our fatherland of Corinth hath set up this memorial in return for the good deed we did' cf. A.P. 7. 347 (Σωμανίδοι), Dio Chr. 37. 19 (Σαλ.) 3 ref. to Salamis 4 the headings refer 126 and 127, prob. wrongly (as often), to Thermopylae: B rightly favours Plataea, comparing Paus. 9. 2. 5, who says that there Athens and Sparta had each her own monument with epitaph by S.: for 126 B compares Iriarte Reg. Bibl. Matr. Codd. Gr., for 127 Sch. Aristid. 3. 154 (Thermop.), Iriarte, Aristid. Pan. 1. 214
LYRA GRAECA

127

Anh. Pal. 7. 253 Σιμωνίδου

Εἰ τὸ καλὸς θυρσκευν ἀρετῆς μέρος ἐστὶ μέγιστον,

ἡμῖν ἐκ πάντων τοῦτ' ἀπένειμε τύχη.

'Ελλαίδι γὰρ σπεύσαντες ἐλευθερίαν περιθεῖναι

κείμεθ' ἀγηράντο χρώμενοι εὐλογίᾳ.

128

Ibid. 7. 257 ἀδηλοῦ εἰς τοὺς Ἀθηναίους προμάχους

... παῖδες Ἀθηναίων Περσῶν στρατὸν

ἐξελάσαντες ἠρκεσάν ἁργαλέην πατρίδι δουλοσύνην.

129

Ibid. 7. 512 τοῦ αὐτοῦ (Σιμωνίδου). 3

Τὸνδε δι' ἀνορέαν ἀρετὰν οὐχ ἵκετο καπνὸς

αἰθέρα δαιομένας εὐρυχόρου Τεγέας, 4

οἳ βουλοῦντο πόλιν μὲν ἐλευθερία τεθαλαυίαν

πασί λιπεῖν αὐτοὶ δ' ἐν προμάχοις θανεῖν.

130

Ibid. 7. 442 Σιμωνίδου. 5

Εὐθυμάχων ἀνδρῶν μην ἔμεθα, τῶν οὖς τύμβος,

οἳ θάνον εὔμηλου ῥύμωμεν Τεγέαν,

αἰχμηταὶ πρὸ πόλησι, ἵνα σφίσῃ μὴ καθέληται

Ἑλλάς ἀπὸ κλημένου κρατῶς ἐλευθερίαν. 6

1 lemma εἰς τοὺς αὐτοὺς but see on 126; Doric forms should perh. be restored, e. g. ai . . . θυάσθην . . . ἀρετᾶς (so ms corr.) . . . ἄμιν . . . τύχα 2 Β, cf. 169. 2: mss εξελάσαντες 3 lemma εἰς τοὺς Τεγεάτας (ms Ἑλληνας) τοὺς τήν Ἑλλάδα (ms Τεγέαν) ἐλευθέραν ποιήσαντας 4 ἀνορέαν Ε, adj. cf. Soph. fr. 384: ms, against usage, ἄνθραπων through ἀνδρῶν 5 lemma εἰς τοὺς ἐν Τεγέᾳ πεσόντας ἀριστεῖς Ἀθηναίους 6 ἀπὸ κλημένου Ε: ms ἀποφθιμένου

358
SIMONIDES

127

Palatine Anthology: Simonides:
If the greatest part of virtue is to die well, that hath Fortune given, of all men, unto us; we lie here in glory unaging because we strove to crown Greece with freedom.

128

The Same: Of uncertain authorship, upon the Athenian vanguard:

. . . the children of the Athenians drove out the Persian host and saved their country from woeful servitude.3

129

The Same: Simonides:
Because of these men's manly virtue the smoke of the burning of spacious Tegea has not gone to the sky; for they chose to leave their children a country green and gay with freedom, and themselves to die in the forefront of the battle.

130

The Same: Simonides:
Let us remember the fair-fighting men whose tomb this is, who died to save the pastures of Tegea, wielding the spear for their country that their dear Greece might not doff freedom from her renowned head.

1 see on 126 2 cf. Sch. Aristid. 3. 155 (Σιμωνίδου)
3 prob. incomplete; ascription doubtful; ref. to Plataea?
4 B refers these to Plataea, comparing Hdt. 9. 85, but cf. Paus. 9. 2. 5; perh. alternative suggestions for the same monument, both preserved in S.'s collected works

359
LYRA GRAECA

131

Aristid. 2. 511 π. τοῦ Παραφθέγματος: ἓρα σει καὶ τὰ τοιάδε δόξη αἰλοξοεία τις εἶναι; ... 

... ἀμφὶ τε Βυζάντιειαν ὁσοὶ θάνων, ἱχθυοεσσαν ῥυόμενοι πορέαν, ἀνδρες ἄρηθόοι.1

132


Οἶδε παρ' Εὐρυμέδοντα κατ' ἀγλαον ὀλέσαν ἰβην

μαρυμένου Μήδων τοξοφόρων προμάχωις

αἰχμηταί πεζοί τε καὶ ὠκυπόρουν ἐπὶ νήων,

κάλλιστον δ' ἀρετῆς μνῆμ' ἐλιπον φθίμενοι.2

133

Ibid. 7. 443 [Σιμωνίδου]: εἰς τοὺς πεσόντας παρ' Εὐρυμέδοντα

ποταμῶν Ἑλλήνας.

Τώνδὲ ποτ' ἐν στέρνοισι ταχυγλώχινας διόστους

λούσεν φοινίσσας θουρος Ἀρης ψακάδι,

ἀντὶ δ' ἀκοντοδικών ἀνδρών μνημήα νεκρῶν

ἐμψυχ' ἀψύχων ἀδε κέκευθε κόνις.3

134

Wilhelm Jahresh. üst. Arch. Inst. 1899 p. 221 τὸ ἐπίγραμμα
tῶν ἐν τῷ Περσικῷ πολέμῳ ἀποβανότων καὶ κειμέναν ἑνταὶ δια

ηράων ἀπολύμενον δέ τῷ χρόνῳ Ἕλλαδος ὁ ἀρχιερεύς ἐπιγραφὴν

ἐποίησεν εἰς τιμὴν τῶν κειμένων καὶ τῆς πόλεως. Σιμωνίδῆς ἐποίει.1

1 Βυζάντιεαν B: mss -τιον πορέαν = πορείαν E, cf. II. 9.

360, Λτ. Thesm. 324: mss χώραν 2 κατ' B: ms ποτ' against metre

3 ποτ' ἐν Μοῖν: mss ποτε ἀκοντοδικών E: mss

-δικών μνημήα νεκρῶν ἐμψυ. ἀψ. B-E, cf. 151: mss μνημεία

θανόντων ἀψυχ' ἐμψυχων

360
SIMONIDES

131

Aristides On the Extemporary Addition: Do you perchance call such words as these mere boastfulness?

... and those who died before Byzantium, to save the fishy straits of the sea, men swift in the work of war.

132

Palatine Anthology: [Simonides¹] on those who won distinction with Cimon at the Eurymedon:

These lost their splendid youth at the Eurymedon, fighting the van of the Median bowmen with the spear; both ashore and on swift shipboard they fought, and left when they died a right goodly memorial of their valour.

133

The Same: [Simonides²] on the Greeks who fell at the Eurymedon:

In these men's breasts the impetuous War-God washed the long-pointed arrow with crimson drops, and instead of javeliners this dust shrouds the living memorials of corpses without life.

134³

On a stone of the fourth or fifth century A.D. found near Megara: The epitaph of the heroes who died in the Persian War and lie where they fell, being decayed through lapse of time, the high priest Helladius caused it to be inscribed to the honour of the fallen and of the city; the author is Simonides:

¹ ascription doubtful; cf. Paus. 10, 15, 4 ² ascription doubtful ³ cf. Paus. 1, 43, 3
LYRA GRAECA

'Ελλάδι καὶ Μεγαρεύσιν ἐλεύθερον ἀμαρ ἀέξειν ἱέμενοι θανάτον μοῖραν ἐδεξίμεθα.1

μέχρις ἥρ τῆμαν δὲ ἡ πόλις ταίριον ἐκάγιζεν.

135

Anth. Ped. 7. 254 [Σιμωνίδου]· εἰς τοὺς 'Αθηναίων προμάχους.

Χαίρετ' ἄριστῆς πολέμου μέγα κύδος ἔχοντες κούροι, 'Αθαναίων ἐξοχοὶ ἵπποσύνη,

οἱ ποτὲ καλλιχόροι περὶ πατρίδος ὀλέσαθ' ἦβαν πλείστοις 'Ελλάνων ἀντια μαρνάμενοι.2

136

Ibid. 7. 270 (and after 650) Σιμωνίδου εἰς ναυγοὺς τινας.3

Τοῦσδ' ἀπὸ Τυρρηνίων ἀκροβίαν Φοίβω ἄγοντας ἐν πέλαγος, μία νύξ, ἐν σκάφος ἐκτέρισεν.4

1 stone adds τοι μὲν ὑπ' Εὐβόια καὶ Παλέῳ ἐνθα καλεῖται | ἀγνὸς 'Αρτέμιδος τοξοφόρου τέμενοι, | τοι δ' ἐν ὕπει Μυκάλας, τοι δ' ἐξηποροσθεν Σαλαμίνοι, | τοι δ' τοῦ καὶ ἐν τεῦχι Βοιωτίων, οἵτινες ἔτην | χεῖρας ἐπ' ἀνθρώπους ἱππομάχους ἱέναι | ἄστοι δ' ἁμμί τόδε <Μεγαρῆς> γέρας ἀμφάλῳ ἀμφίς | Νησιαῖον ἐπορον λαοδόκων ἄγορη.<s>. 2 I restore Ἀθαναίων, ἦβαν because the stone has ἱπποσύνη; and the ms 'Ελλάνων, but these forms are remarkable in an Attic inscr. 3 lemma after 650 adds ἐν Τυρρηνίας ναυγούσαντας, 270 Σ. εἰς τοὺς ἀπὸ Σπάρτης ναυγήσαντας 4 ἀπὸ Τ. αἰτ. 650: 270 ποι' ἐκ Σπάρτας νύξ κτλ.: ΜS is εἰς ναὶς ἐν σκάφος: ΜS is εἰς ταύρος

1 the stone records a later addition (prob. omitting a
SIMONIDES

We received the lot of death because we were fain to exalt the day of freedom unto Greece and the Megarians.¹

The city has sacrificed a bull to them every year even to our own time.

135

Palatine Anthology: [Simonides] on the Athenian vanguard:

Farewell, ye glorious princes of war, noble young chivalry of Athens, who lost your youth fighting against the more part of all Greece for the sake of your country of the fair dances.²

136

The Same: Simonides, on certain men who were shipwrecked³:

All these men, on their way to Apollo with first-fruits of the Tyrrhenian spoil, had their burial of one sea, one night, and one ship.

line after Salamis): '—some of us beneath Pelion and the Euboean heights, where is the temple named of the virgin-archer Artemis, some in the highlands of Mycalè, some before Salamis, some in the Bocotian plain, who dared lift hand against men that fought on horseback. Our fellow-townsmen of Megara gave us this honour beside the centre of the marketplace of the hospitable Nisaeans’ ² the stone belongs to the mid-5th cent.; ref. prob. to the Athenian defeat at Tanagra 457 (Thuc. 1. 108); S. died 468 ³ prob. in the Corinthian Gulf on the way to Delphi with an offering from the spoils of the victory at Cumae in 474; the inscr. was on a cenotaph

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LYRA GRAECA

137

Anth. Pol. 7. 344 [Σιμώνιδος] eis Λέοντα τινα διν ἐφροθρεῖ λέγων μαραμίνος: 1

Θηρῶν μὲν κάρτιστος ἑγὼ, θνατῶν δ' ὅν ἑγὼ νῦν φρουρῶ τῶδε τάφῳ λαίνος ἐμβεβαώς. 2

ἀλλ' εἰ μὴ θυμόν γε Λέων ἐμὸν ὡς ὅνομί εἶχεν,
οὐκ ἀν ἑγὼ τύμβῳ τῶδ' ἐπέθηκα πόδας. 3

138

Myth. Vat. 3. 27 Mai: neque enim verum est animam deserere corpus, cum potius corpus animam deserat. hinc et Simonides poeta, et Statius itidem in octavo Thebaidos ait 'Odi artus fragilémque hunc corporis usum | desertorem animi.'

e. g. 4 . . . . τὸ γὰρ σῶμ' ἄνδρι τοῖοῦτο
ψυχὴν κοῦ ψυχὴ σῶμα θανόντι λίπεν.

139

Thuc. 6. 59 Ἰππόκλων γανον τοῦ Λαμψάκηνοι τυράννου Αἰαντίδη τῷ παιδὶ θυγατέρα ἐαυτοῦ μετὰ ταῦτα 'Ἀρχεδίκην Ἀθηναῖος ὁ Λαμψάκης ἐδωκέν' (ὁ Ἰππίας), αἰσθανόμενος αὐτοῦ μέγα παρὰ βασιλεῖ Δαρεῖος δύνασθαι καὶ αὐτῆς σῆμα ἐν Λαμψάκῳ ἐστίν ἐπίγραμμα ἔχον τόδε:

ʹΑνδρός ἀριστεύσαντος ἐν Ἑλλάδι τῶν ἐφ' ἐαυτοῦ
ʹΙππίου 'Ἀρχεδίκην ήδε κέκευθε κόμις,
ἡ πατρός τι καὶ ἄνδρός ἀδελφόν τι οὖσα
tυράννου παιδῶν τ' οὐκ ἤρθη νοῦν ἐσ' ἀτασθαλήν.

1 Huet adds 3-4 from same page, where lemma Καλλιμάχου: eis Λέοντα τινα διν λέγων ἐπὶ του λάρνακος ἐπικεπε λάθινος: 3-4 with lemma ἄνθρωπον follow 1-2 in Plin. 2 θνατῶν: Stadtm. ψωτῶν λαίνοι Mein: mss λαίνω 3 ὡς ὅνομι: mss also οὐνομά τ' 4 E. Camb. Phil. Soc. Proc. 1922
SIMONIDES

137

_Palatine Anthology:_ [Simonides] on one Lion who was guarded by a lion of marble:

I am the most valiant of beasts, even as he whom now I guard in stone astride this grave was most valiant of men; if Lion had had my name without my nature, then had I never set foot upon this tomb.¹

138²

Anonymous Mythographer: For it is not true that the soul leaves the body, but rather that the body leaves the soul. Hence both the poet Simonides . . .³ and Statius to the same effect in Book VIII of the _Thebaid:_ ‘I hate the limbs and this fragile usage of a body that deserts the soul.’

_e.g. . . . For the body of such a man as this leaveth | at death his soul, not his soul the body._

139⁴

Thucydides _History:_ Aiantides the son of Hippocclus tyrant of Lampsaecus soon after received Hippias’ daughter Archedice in marriage, her Athenian father giving her to a Lampsacene because he knew that the rulers of that city had great influence with king Darius. Archedice’s tomb is at Lampsaecus, and bears the following inscription:

_This dust covers Archedice the daughter of Hippias the foremost Greek of his time; daughter, wife, sister, and mother, of despots, she lifted not up her heart unto presumptuousness._

LYRA GRAECA

140

Anth. Pal. 13. 26 Σιμωνίδου 1

Μνήσομαι· οὐ γὰρ ἔοικεν ἀνώνυμον ἐνθάδ' Ἀρχεναύτεω
κείσθαι θανοῦσαν ἀγλαὰν ἀκοιτίν
Σανθίππην, Περιάνδρου ἀπέκγονον, ὡς ποθ' υψιπύργον
σήμαινε λαοῖς τέρμ' ἔχων Κορίνθου.

141

Ibid. 7. 511 τοῦ αὐτοῦ (Σιμωνίδου)· εἰς Μεγακλέα·

Σήμα καταφθιμένοιο Μεγακλέος εὔτ' ἄν ἰδομαί
οίκτιροι σέ, τάλαν Καλλία, οἱ ἔπαθες.

142

Ibid. 7. 496 Σιμωνίδου· εἰς τινὰ ναυηγὸν ἐν Γερανείᾳ καὶ ταῖς
Σκειρωνίσι πέτραις ναυηγήσαντα· 2

'Αερία Γεράνεια, κακὸν λέπας, ὄφελες Ἰστρὸν
τῆλε καὶ ἐν Σκυθέων μακρὸν ὅρᾶν Τάναϊν, 3
μιθὲ πέλας ναίειν Σκειρωνικὸν ἄγμα θαλάσσας
ἀν ἣν Ἰφιμείθης ἀμφὶ Μολουρίάδας. 4

νῦν δ' ὁ μὲν ἐν πόντῳ κρυερὸς νέκυς, οἱ δὲ βαρεῖαν
ναυτιλίαν κένειοι τῇδε βοῶσι τάφοι.

1 lemma adds ἐπὶ τοῦ τῷ πετραμέτρῳ μείουρον τριμετρον

366
SIMONIDES

140

_Palatine Anthology_: Simonides:

I shall remember; for she that lies here cannot lie unnamed, to wit Xanthippè the beauteous wife of Archenautes and grandchild's grandchild of that Periander who gave the word of sovereignty to them of towered Corinth.¹

141

The Same: By the same (Simonides), on Megacles:

When I behold the tomb of Megacles, I pity you, poor Callias.²

142

The Same: Simonides, on one that was shipwrecked on Geraneia and the Seironian Rocks:

Skyey Geraneia, thou evil crag, I would thou lookedst on Ister far away and upon Scythia's distant Tanaïs, and that the Seironian Cliff dwelt not beside the sea by which Iphimenes sailed about the rock Moluris; but alas! he is a chill corpse in the deep, and this empty tomb proclaims a bitter seafaring.

¹ the speaker is apparently the statue of a Siren or the like
² Callias: his father, son of Hipponicus 'Ammon' of the Alcmaeonidae?
LYRA GRAECA

143

Anth. Pal. 7. 513 τοῦ αὐτοῦ (Σιμωνίδου). 1

Φή ποτε Τιμόμαχος, πατρός περὶ χεῖρας ἐχοντος ἡμίκ’ ἀφ’ ἰμερτὴν ἐπνεεν ἡλικίνην. 2

Ω Τιμυκρίδη, παιδὸς φίλου οὕποτε λήξεις οὔτ’ ἀρετὴν ποθέων οὔτε σαοφροσύνην. 3

144

Ibid. 7. 647 Σιμωνίδου, οἱ δὲ Σιμίου, εἰς Γοργὼ τινα κόρην τελευτήσαν:

"Τοστατά δὴ τάδ’ ἐειπε φίλαιν ποτὶ ματέρα Γοργὼ
dakruνοεσσα δέρας χεροῖν ἐφαπτομένα. 4

Αὐθὶ μένοις παρὰ πατρί, τέκοις δ’ ἐπὶ λύσοι μοῖρα

ἀλλαν σῷ πολιῶ γῆραι καδέμωνα.

145

Ibid. 7. 515 Σιμωνίδου εἰς Τιμαρχὸν τελετερὸν ἐν νόσῳ τελευτησάντα:

Αἰαῖ, νοῦσε βαρεία, τί δὴ ψυχαῖσι μεγαίρεις ἀνθρώπων ἐρατῆ πὰρ νεότητι μένειν;

ἡ καὶ Τιμαρχὸν γλυκέρης αἰῶνοι ἁμέρας ἢθενον, πρὶν ἰδεῖν κουριδίνη ἄλοχον.

146

Ibid. 7. 509 τοῦ αὐτοῦ (Σιμωνίδου) εἰς Θεόγνιν τὸν Σινωπέα:

Σῆμα Θεόγνιδος εἰμὶ Σινωπέος, ὃ μ’ ἐπέθηκεν Πλαῦκος ἐταιρείης ἀντὶ πολυχρονίου.

1 lemma adds εἰς Πρόμαχον υἱὸν Τιμάνωρος  x 2 Τιμόμαχος Jacobs ms πρόμαχος (Plan. Τιμαρχὸς) 3 λήξεις Heck: ms λήςη  4 ms δέρης

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SIMONIDES

143

_Palatine Anthology_: By the same (Simonides):

When Timomachus was breathing forth his precious youth in his father's arms, he cried 'Never will you cease to long. O son of Timenor, for the valour or the virtue of your dear son.'

144

The Same: [Simonides or] Simias, epitaph of a girl named Gorgo:

These were the last words of Gorgo as she wept with her dear mother's arms about her neck: 'May you remain with my father, and bear, unto a better fortune, another daughter to care for you when you be grey-headed.'

145

The Same: Simonides, on Timarchus, who died young of an illness:

Alas, thou fell disease! Why dost thou grudge the souls of men their sojourn with lovely youth? Now it is the young Timarchus thou hast reft of delicious life, and that ere he might look upon a wedded spouse.

146

The Same: By the same (Simonides), on Theognis of Sinopè:

I am the tomb of Theognis of Sinopè, to whom I was put up by Glaucus in return for a companionship of many years.

1 the son's name is doubtful 2 more prob. Simias, cf. Ath. 11. 491 c
LYRA GRAECA

147

Anth. Pal. 7. 510 τοῦ αὐτοῦ (Σιμωνίδου) εἰς Κλείσθενην παρηγορεῖν Κείων:

Σήμα οὖν ἀλλοδαπῆ σον ἔχει κόνις, 1 εν δὲ σε πόντῳ,
Κλείσθενες, Εὐθείνῳ μοίρ’ ἐκίχεν θανάτον πλαξόμενον, γλυκερόν δὲ μελίφρονος οἴκαδε νόστου ἥμπλακες, οὗτ ἴκευν Κείων ἐπ’ ἀμφίρυτην. 2

148

Ibid. 7. 514 Σιμωνίδου εἰς Κλεόδημον ὑπὸ Θρικῶν ἀναρεθέντα. 3

Αἶδος καὶ Κλεόδημον ἐπὶ προχοῆσθι Θεαίρον ἀενάου στοιόεντ’ ἤγαγεν εἰς θανάτον Θρηκίκων κύρσαντα λόχων πατρὸς δὲ κλεεννὸν Διφίλου αἰχμήτης νίος ἐθηκ’ ὅνομα.

149

Ibid. 7. 302 Σιμωνίδου εἰς Νικόδικον

Τῶν αὐτοῦ τις ἐκαστος ἀπολλυμένων ἀνιάται Νικοδίκου δὲ φίλοι καὶ πόλις ἦδε τόση. 4

150

Ibid. 10. 105 Σιμωνίδου

Χαίρει τις, Θεύδωρος ἐπεὶ θάνον. ἄλλος ἐπ’ αὐτῷ χαίρησει θανάτῳ πάντες οφειλόμεθα.

1 οὖν and σῶν (or τῶν?) ἔχει B: mss μὲν and κεύθει, which B keeps, reading σῶμα with Plan. 2 Κείων Froehlich = Κέων (Attic Κέως presupposes older Κῆος or Κεῖος): mss here and lemma Χίον, but i is short 3 lemma adds καὶ κλεεννὸν

370
SIMONIDES

147

_Palatine Anthology_: By the same (Simonides), on Cleisthenes of Ceos who perished at sea:\(^1\)

Your tomb stands on no foreign soil, Cleisthenes, but the doom of death overtaking you in the Euxine Sea you have lost the sweet delicious home coming and returned no more to wave-washed Ceos.

148

The Same: Simonides, on Cleodemus who was killed by the Thracians:

Cleodemus too was led by Honour to a lamentable death, the which he met in a Thracian ambuscade by the mouth of the ever-flowing Theaerus,\(^2\) and the name of his father Diphilus has been made famous by the deeds of his warrior son.

149

The Same: Simonides, on Nicodicus:

Each is hurt by the loss of his own; the loss of Nicodicus hurts both his friends and all this great city.

150

The Same: Simonides:

Some one rejoices that I, Theodorus, am dead; another will rejoice over him; we are all debts due to Death.

\(^1\) on a cenotaph  \(^2\) perh. the Tearus of _Hdt._ 4. 90

Διψίλου νίδαν  \(^4\) Νικοδίκου Salm: ms -ον  τόσην _E_: ms πίλη, apparently for πολλή, but?
LYRA GRAECA

151

_Auth. Pal. 7._ 300 Σιμωνίδου εἰς Πυθανάκτα καὶ τῶν ἀδελφῶν αὐτῶν:

"Ενθάδε Πυθανάκτα κασίγνητον τε κέκευθε γαί έρατής ήβης πρὶν τέλος ἄκρον ἰδείν' μνήμα δ' ἀποφθιμέοισι πατὴρ Μεγάριστος ἔθηκεν ἀθάνατον θνητοῖς παισὶ χαριζόμενος. 1

152 2

_Ibid._ 7. 507

Ἀνθρωπ', οὐ Κροίσον λεύσσεις τάφον; ἄλλα γὰρ ἀνδρός χειρνίτεω μικρὸς τύμβος ἐμοιγ' ἵκανος. 3

153 4

_Ibid._ 7. 507 b

Οὐκ ἐπιδῶν νῦμφεια λέχη κατέβην τὸν ἀφυκτον Γόργυππος ξανθῆς Φερσεφόνης θάλαμον.

154

_Ibid._ 13. 14 Σιμωνίδου ἐπὶ ἐξαμέτρῳ πεντάμετρον καὶ δύο τριμέτρων ἐίτα ἐξαμέτρων:

"Ἀργείος Δάυθης σταδιόδρομος ἐνθάδε κεῖται νίκαις ἵπποβοτον πατρίδ' ἐπευκλείσας ὁ Ὀλυμπία δίς, ἐν δὲ Πυθώνι τρία, δύω δ' ἐν Ἰσθμῷ, πεντεκάδεκ' ἐν Νεμέῳ, τὰς δ' ἄλλας νίκας οὐκ εὑμαρέσ ἐστ' ἀμιθήρησαι. 5

1 Μεγάριστος Grot., cf. Bechtel _Hist. Pers._ 299: _ms μέγ' ἄριστος_ 2 this and the next are one in _A.P._; Jac. separ.: _Plan._ omits this ascribing 153 to Alex. Aetol.; _lemma_ in _A.P._ εἰς Γόργυππον ἐπιτύμβων Σιμωνίδου, but? 3 _ἐμοιγ' Ἕ_; _ms ἐμοι δ'_ 4 see on 152  5 Nauck, _cf._ 107: _ms ἄριστος_ 6 372
SIMONIDES

151

_Palatine Anthology_: Simonides, on Pythonax and his brother:

Here lie Pythonax and his brother, ere they might see the full perfecting of lovely youth, and their father Megaristus hath put up an immortal monument in honour of his mortal children dead.¹

152²

The Same:

Sir, you look not on the tomb of Croesus, but since your poor man needs but a little gravestone it is great enough for me.³

153²

The Same:

Ere I might behold my bridal bed, I Gorgippus went down to the chamber unescapable of flaxen-haired Persephone.

154

The Same: Simonides: an hexameter followed by a pentameter, two trimeters, and an hexameter:

Here lies Dandes of Argos, the runner of the single course, after glorifying the horse-breeding land of his birth by two victories at Olympia, three at Delphi, two at the Isthmus, fifteen at Nemea, and others well-nigh past counting.⁴

¹ the unnamed brother was perh. an infant ² ascription doubtful ³ Chernetes 'Poore' was prob. his name, cf. Χερεντάδας Inscr. Coll. 5075 B2 ⁴ he won at Olympia in 476 and 472; cf. Diod. Sic. 11. 53, Dion. Hal. 9. 97 (where mss read Δάτης)
LYRA GRAECA

155

Anth. Pal. 7. 177 Σιμωνίδου
Σάμα τόδε Σπίνθηρ Σπίνθηρ' ἐπέδηκε θανόντι.1

156

Ibid. 7. 254 β εἰς Βρόταχον Σιμωνίδου
Κρῆς γενεὰν Βρόταχος Γορτύνιος ἔνθαδε κεῖμαι
οὐ κατὰ τοῦτ᾽ ἐλθῶν ἄλλα κατ᾽ ἐμπορίαν.2

157–158

Ibid. 7. 516 and 77 εἰς Σιμωνίδην Σιμωνίδου Σιμωνίδης εὑραν
νεκρὸν ἐν νῆσῳ τινὶ θάψας ἐπιγράφειν;

Οἱ μὲν ἐμὲ κτείναντες ὀμοίων ἀντιτύχοιεν,
Zeū Ξένυ', οἱ δ᾽ ὑπὸ γὰρ θέντες ὤναντὸ βίον.

ὁ ταφεὶς νεκρὸς ἐπιφανεῖς τῷ Σιμωνίδῃ ἐκώλυσε πλεῖν· διὸ τῶν
συμπλεόντων μὴ πεισθέντων αὐτὸς μείνας σφίζεται καὶ ἐπιγράφει
τόδε τὸ ἐλεγεῖον τῷ τάφῳ:

Οὕτος ὁ τοῦ Κείσιο Σιμωνίδεω ἐστὶ σαωτήρ,
δὲ καὶ τεθνώς ζῶντ' ἀπέδωκε χάριν.3

159

Poll. 5. 47 ἐνδόξον δὲ καὶ Λυκάδα τὴν Θεττάλην Σιμωνίδης
ἐποίησε, γράφας τοῦτο τῷ ἐπιγραμμα ἐπὶ τὸ τάφρῳ τῆς κυνός:

Ἡ σεν καὶ φθιμένας λεύκ' ὅστεα τῶν ἐνὶ τύμβῳ
ίσικω ἐτὶ τρομεῖν θῆρας, ἀγρόσσοι Λυκαῖς.4
τᾶς ἀρετὰν οἴδεν μέγα Πάλιον ᾧ τ' ἀριθδῆλος
"Οσσα Κιθαρίδων τ' οἰονύμοι σκοπιαί.5

1 E, cf. 158, 4: ms σ. τ. Σπίνθηρ πατήρ ε. θ. 2 βρόταχος =
βάτραχος E. M. 214, 43 3 so A. P., cf. 155 and Inscr. Gr.
12. 8, 67, Kühne Gram. Gr. 1. 235: Sch. Aristid., Tz., ζώντα
πάρεσαχε χ. 4 = ἀγρόσσοι E: ms ἀγρόσσα 5 τᾶς E: ms
tαν δ'

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SIMONIDES

155

*Palatine Anthology*: Simonides:

This tomb did Spinther build for Spinther dead.\(^1\)

156

The Same: On Brotachus: Simonides:

I that lie here am Brotachus of Gortyn, a Cretan born, and I came not for this but on business.

157–158\(^2\)

The Same: Simonides on himself: Simonides, finding a corpse on a certain island, buried it and wrote this epitaph over the grave:

Grant, O God of Guest and Host, that those who slew me shall meet with like fortune, but those who put me under the sod may enjoy a happy life.

The ghost of the buried man now appeared to Simonides and urged him not to set sail. His fellow-travellers refusing to take the warning, Simonides stayed behind alone and was saved (from the death which overtook them). Whereupon he put over the grave the following lines:

This is he that saved the life of Simonides of Ceos, he who though dead yet showed his gratitude to the living.

159

Pollux *Vocabulary*: Even Lycas the Thessalian hound was made famous by Simonides, who wrote this epitaph over her grave:

Methinks, huntress Lycas, even the dead white bones in this tomb must still affright the beasts of the field; for thy valour is well-known to great Pelion and far-seen Ossa and the towering sheepwalks of Cithaeron.\(^3\)

\(^1\) father for son? \(^2\) cf. Sch. Aristid. 3. 533, Tz. *Chil.* 1. 632, Cic. *Div.* 1. 27, 2. 66, Val. Max. 1. 7, Liban. 4. 1101 R (who puts the scene at Tarentum on S.’s way to Sicily) \(^3\) or lonely heights of C.
LYRA GRAECA

β' 'Αγαθηματικά

160

Ἱερ. 28 πάν μέτρον εἰς τελείαν περατοῦται λέξιν, οಠεν ἐπιληπτὰ ἐστὶ τὰ τοιαῦτα Σιμωνίδου ἐκ τῶν Ἑπιγραμμάτων

'Ἡ μέγ' Ἀθηναίοις φῶς γένεθ' ἤνικ' Ἀριστο-γείτων Ἱππαρχοὺς κτεῖνε καὶ Ἀρμόδιος.

161

Ἡτ. 5, 77 καὶ τῶν λύτρων τὴν δεκάτην ἄνεθηκαν ποιησάμενοι τέθικεν χάλκεον τὸ δὲ ἀριστερῆς χειρὸς ἔστηκε πρῶτα ἐσιόντι ἐς τὰ προσύλαια τὰ ἐν τῇ ἀκροπόλις ἐπιγέγραπται δε οἱ τάδε 1

Δεσμῷ ἐν ἀγνωστῷ σιδηρῷ ἐσβεσαν ὑβριν παῖδες Ἀθηναίων ἔργασαν ἐμπολέμοισ ἑθνεά Βοιωτῶν καὶ Χαλκιδέων δαμάσαντες τῶν ἰπποὺς δεκάτην Παλλάδι τάσσ᾽ ἄνεθεν.2

162

Ἀνθ. Πλων. 232 Σιμωνίδου

Τὸν τραγοῦτον ἐμὲ Πᾶνα, τὸν Ἀρκάδα, τὸν κατὰ Μηδών, τὸν μετ᾽ Ἀθηναίων, στήσατο Μιλτιάδης.

1 I give the lines in the order of the older (late 6th cent.) inser. of which part has been found, Hdt. follows the later (mid-5th cent.)—3, 2, 1, 4 ἐμπολέμοις Ἐ, cf. Hesych: mss ἐν πολέμῳ, ἐν (ἐκ) πολέμου mss also ἀξιοθεντι, ἀξιόνθ. whence Heck, ἀξιοθεντι 'woeful' τῶν mss also ἀν ἄνεθεν Schn: mss ἀνέθεσαν, ἐθέσαν

376
SIMONIDES

2 Dedications

160

Hephaestion Handbook of Metre: Every metrical line ends in a complete word; hence such lines as these of Simonides in the Inscriptions are incorrect:

A marvellous great light shone upon Athens when Aristogeiton and Harmodius slew Hipparchus.

161

Herodotus History: The Athenians set up as a tithe of the ransom (of the Boeotian and Chalcidian prisoners) a chariot-and-four in bronze, which stands first on the left as you enter the Propylaeae of the Acropolis, and bears the following inscription:

The sons of Athens, by subduing them with their deeds of war, extinguished in an iron chain of gloom the pride of the nations of Boeotia and Chalcis, whose tithe is here dedicated in these horses unto Pallas.

162

Planudean Anthology: Simonides:

The goat-footed Pan, the Arcadian, the enemy of Media, the ally of Athens, I was dedicated here by Miltiades.

1 cf. Enst. II. 984. 8 2 the word Aristogeiton, to come into the metre, has to be divided between the two lines—prob. inscribed beneath the statues of the tyrannicides erected in 477, cf. Mar. Par. 54 (above, p. 248) 3 date of battles, 507; cf. Diod. Exc. Val. 3. 40, A.P. 6. 343, Aristid. 2. 512 (after others by S.), Paus. 1. 28. 2, Him. Or. 2. 12 4 this would recall the actual chains of the ransomed Boeotian and Chalcidian prisoners; dedicated on the Acropolis where Hdt. saw them 5 cf. Sozom. 2. 5, Niceph. 8. 33
LYRA GRAECA

163

Plut. Hell. Mal. 39 Διοδόρου δὲ τινος τῶν Κρινθίων τριηρ-αρχῶν ἐν Ιερι Λητοῦς ἀνιθήμασι κειμένοις καὶ τούτον ἐπιγέγραπται:

Ταῦτ’ ἀπὸ δυσαμένων Μήδων ναῦται Διοδόρου ὅπλα ἀνέθεν Λατοῖ μνάματα ναυμαχίας.¹

164

Ibid. 34 έίτα πιστεύειν άξιον τούτω γράφειν ταῦτα ἀνδρός ἡ πόλεως μιᾶς, ὡς εἶν ὑμᾶς τὸ νίκημα τῆς Ἑλλάδος ἀφαιρεῖται καὶ τὸ τρόπαιον καθαρεί, καὶ τὸν ἐπιγραφᾶς ἰδέ έθεντο παρὰ τῇ Ἀρτέμιδι τῇ Προσφόρᾳ κύμπον ἀποφαίνει καὶ ἀλαζονεὶαν; εἶχε δ’ οὖτω τὸ ἐπίγραμμα·

Παντοδαπῶν ἀνδρῶν γενεὰς άσίας ἀπὸ χώρας παῖδες Άθηναίων τῷ δέ ποιν εν πελάγει ναυμαχία δαμάσαντες, ἐπεὶ στρατὸς ὥλετο Μήδων,

σήματα ταῦτ’ ἀνέθεν παρθένῳ Ἀρτέμιδι.²

165

Ibid. 36 ὅτι δὲ οὖν ἐπαινέσαι Βουλαρεῖς Δημοκρίτου, ἀλλ’ ἐν’ αἰσχύνῃ Ναξίων συνέθητε τὸ ψεύδος. δῆλων ἔστι τῷ παραλιπεῖν ὅλος καὶ παρασυπῆσαι τῷ Δημοκρίτου κατόρθωμα καὶ τὴν ἄριστειαν ἦν ἐπιγράμματι Σμυρνίδης έδηλάσσε·

. . . Δημοκρίτου τρίτος ήρξε μύχης ώτε πάρ 
Σαλαμίνα

"Ἐλληνες Μήδοις σὺμβαλον εν πελάγει
πέντε δὲ νῆας ἔλευν ὅμων ἐκτητὶν δ’ ὑπὸ χειρὸς
μόσατο βαρβαρικῆς Δωρίδ άλισκομένην.

¹ δυσαμένων A.P.: Plut. δυσμενέων • άνέθεν Bf: mss
ώτε έθεντο ² άνέθεν B: mss έθεσαν

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Plutarch Malignity of Herodotus: The offerings dedicated in the temple of Leto by Diodorus, one of the Corinthian commanders, bear the following inscription:

These arms of the Medes whom they sank in the sea the crew of Diodorus dedicated to Leto as a memorial of the sea-fight.

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The Same: And then shall we believe what he says about a single individual or state, when in one word he robs Greece of the victory, destroys the trophy, and damns as mere boasting and bluff the inscription the Athenians dedicated to Artemis of the East? The inscription runs thus:

When the host of the Mede was destroyed, the sons of Athens defeated tribes of all manner of men from Asia in a fight upon this sea, and dedicated these tokens unto the Virgin Artemis.

165

The Same: It becomes clear that his object in concocting this lie was not to praise Democritus but to shame the Naxians, when we remark that he has passed over without a word the success of Democritus and the distinguished service indicated by the Inscription of Simonides:

... Democritus, as one of the three that commanded the fight when the Greeks fought the Medes on the sea off Salamis, took five ships from the foe, and for a sixth feat saved Doris from falling into Barbarian hands.

1 cf. A.P. 6. 215  2 ref. to Salamis  3 cf. Plut. Them. 9  4 ref. to Artemision  5 more likely an Elegiac poem, but they may have formed a single Book with the Inscriptions  6 the Peloponnese
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Sch. Pind. Ol. 13. 32 [ἐν δ’ Ἀρης ἀνθεὶ νέων οὐλίας αἰχμαῖον ἀνδρῶν]: Θεόσπομπος δὲ φησὶ καὶ τὰς γυναίκας αὐτῶν (τῶν Κορυνθίων) εὐξασθαί τῇ Ἀφροδίτῃ ἔρωτα ἐμπεσεῖν τοῖς ἀνδράσιν αὐτῶν μάχεσθαι ὑπὲρ τῆς Ἑλλάδος τοῖς Μήδοις, εἰσελθοῦσας εἰς τὸ ἱερὸν τῆς Ἀφροδίτης . . . εἰναί δὲ καὶ νῦν ἀναγεγραμμένον ἐλεγειόν εἰς ὑμῖν ἀριστερὰς χεῖρος. Ἀἰδ' κ.τ.λ.

Ath. 13. 573ε νῷμιμῶν ἐστὶν ἄρχαιον ἐν Κορίνθῳ, ἀς καὶ Χαμαίλεαν ὁ Ἡρακλείτης ἰστορεῖ ἐν τῷ Πειρί Πωτάρου, ὅταν ἡ πόλις εὐχηταὶ περὶ μεγάλων τῆς Ἀφροδίτης, συμπαραλαμβάνεσθαι πρὸς τὴν ἱκετείαν τὰς ἑταίρας ἐς πλεῖστας καὶ ταῖς προσευχ. χεσθαι τῇ θεῷ καὶ ὑστεροὺ ἐπὶ τοῖς ἱεροῖς παρεϊναι. καὶ ὡς δὴ ἐπὶ τὴν Ἑλλάδα τὴν στρατείαν ἤγεν ὁ Πέρσης, ἂς καὶ Θεόσπομπος ἰστορεῖ καὶ Τίμαιος ἐν τῇ ἔδραίῃ, αἰ Ἀκρότητα ἑταίραι εὐξαντο ὑπὲρ τῆς τῶν Ἐλλήνων σωτηρίας εἰς τὸν τῆς Ἀφροδίτης ἐλθοῦσαι νεῶν. διὸ καὶ Σιμωνίδης ἀναθεῖται τῶν Κορυνθίων πίνακα τῇ θεῷ τῶν ἑπὶ καὶ νῦν διαμένοντα καὶ τὰς ἑταίρας ἱδίᾳ γραφάντων τὰς τότε ποιησάμενας τὴν ἱκετείαν καὶ ὑστερον παροῦσα συνεθηκέ τὸ δὲ τὸ ἐπίγραμμα. Ἀἰδ' κ.τ.λ.

Plut. Hil. Mul. 39 καὶ μὴν ὅτι μόνη τῶν Ἐλλήνων αἱ Κορυνθιαὶ γυναῖκες εὐξαντο τὴν καλὴν ἐκείνην καὶ δαιμόνιον εὐχήν, ἔρωτα τοῖς ἀνδράσι τῆς πρὸς τοὺς βαρβάρους μάχης ἐμβαλεῖν τὴν θεῶν, ὅποι ὡς τοὺς περὶ τὸν Ἡρόδοτον ἀγνοεῖσαι πιθανὸν ἦν ἄλλ’ οὐδὲ τὸν ἐσχατὸν Καρών διεβοήθη γὰρ τὸ πρόγαμα, καὶ Σιμωνίδης ἐπολύσεις ἐπίγραμμα χαλκῶν εἰκόνων ἀνασταθείσων εἰς τῷ ναῷ τῆς Ἀφροδίτης . . . τὸ δὲ ἐπίγραμμα τούτῳ ἐστὶν.

Ἀἰδ’ ὑπὲρ Ἑλλάνων τε καὶ εὐθυμάχων πολιατὰν ἐστάθεν εὐξάμεναι Κύπριδι δαμοσίαν <εὐχὰν, ἐμβάλλειν σφετέροις ἀνδρέσσιν ἐρωτα

1 prob. Chamaeleon's interpretation of T.'s 'women'; the wives would hardly have been left out of it 380
Scholiast on Pindar ['Among them blooms Ares in the terrible spears of the young men']: According to Theopompus, the Corinthian women, too, went to the temple of Aphrodite and prayed to her that their men should be filled with love of the battle for Greece against the Medes . . . and he declares that the following elegiac poem which was dedicated there is still to be seen on the left hand as you enter the temple: ‘These’ etc.

Athenaeus *Doctors at Dinner*: According to Chamaeleon of Heraclea in his book *On Pindar*, it is an ancient custom at Corinth that when the city makes supplication to Aphrodite in any great crisis, the intercession shall be attended by as many as possible of the courtesans, who shall pray to the Goddess and afterwards be present at the sacrifice. Accordingly when Greece was invaded by the Persian, the Corinthian courtesans, if we may believe Theopompus and the 7th Book of Timaeus, went to Aphrodite’s temple and prayed for the salvation of Greece. And thus it was that when the Corinthians dedicated to the Goddess the tablet which is still extant and inscribed on it the name of each of the courtesans who had made that intercession and afterwards attended the sacrifice, the following inscription was dedicated along with it by Simonides: ‘These’ etc.

Plutarch *Malignity of Herodotus*: And yet the fact that the women of Corinth, and they only of all the women of Greece, made that wonderful and beautiful prayer that the Goddess should fill their men with love of the battle against the barbarians, was probably well-known to the remotest Carian, let alone Herodotus. Indeed it was matter of common talk, and when bronze images were dedicated in the temple of Aphrodite an inscription was composed for them by Simonides to the following effect:

These women were dedicated in effigy after that they had made public intercession to the Cyprian for Greece and for their fair-fighting fellow-countrymen, <that she should fill their men with love of
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τὰς ἐπ’ ἐθνη Μήδων βαρβαρόφωνα μάχας.\(^1\)
ου γάρ τοξοφόρουσιν ἐμίηδετο δία θεῶν
Μήδωις Ἐλλάνων ἀκρόπολιν προδόμεν.\(^2\)

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Thuc. 1. 132 τὸ τὲ ἄλλα αὐτὸν (τοῦ Παυσανίου) ἀνεσκόπουν
(οἱ Σπαρτῶν). εἰ τί ποι ἐξεδεδήμητο τῶν καθεστῶτων νομίμων καὶ ὅτι ἐπὶ τὸν τρίποδα ποτὲ τὸν ἐν Δελφοῖς, ὅν ἀνέθεσαν οἱ Ἐλληνες ἀπὸ τῶν Μήδων ἀκροβάτην, ἥξισαν ἐπιγράφασθαι αὐτὸς ἰδίς τὸ ἐλεγεῖον τόδε·

Ἐλλάνων ἄρχαγος ἑπεὶ στρατῶν ὀλεσε Μήδων
Παυσανίας Φοίβῳ μνῆμ' ἀνέθηκε τόδε.

τὸ μὲν οὖν ἐλεγεῖον οἱ Λακεδαιμονίων ἔξεκόλαφαν εὖθες τότε ἀπὸ τοῦ τρίποδος τοῦτο καὶ ἐπέγραφαν ὄνομαστὶ τὰς πόλεις ὡσαὶ ἐν γαθελουσαί τῶν βάρβαρων ἐστησαν τὸ ἀνάθημα.

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Diod. Sic. 11. 33 οἱ δὲ Ἐλληνες ἐκ τῶν λαφύρων δεκάτην
ἔξελόμενοι κατασκεύασαν χίλιοι τρίποδα καὶ ἀνέθηκαν εἰς
Δελφοὺς ἐπιγράφαστε ἑλεγεῖον τόδε·

\(^1\) εὐθυμάχων: Sch. ἀγχεμ., ἐγχεμ. ἐστάθεν Ἐ: Plut. ἐσταθεὶ, Αθ. ἐσταθεὶ, Sch. ἐστασαν, ἐστασαν εὐξάμεναι: Sch. εὐχόμεναι, Αθ. εὐχεσθαι: δαμοσίαι Lobeck—Ε: mss δαμοσίας an emendation (suggested by T.’s context) of δαμοσία taken as παροῦσα, cf. A.P. 6. 340 suppl. E e. g., from Sch. and Plut. (the couplet, partly paraphrased in its context in Theop., was probably lost early from his miss through similarity of εὐξ. and εὐχ.)

\(^2\) ἐμῆδετο: Ath. ἐμῆσατο, Sch. ἐβαύλετο: θεάων Böckh: Sch. θεᾶϊν Ἀφροδίτα, cett. Ἀφροδίτα προδόμεν: Sch. δόμεναι

\(^1\) commemorates the due dedication of the votive offering

382
the battle against the barbarous-tongued nations of the Medes; for the mighty Goddess would not deliver over the citadel of Greece into the hands of Median bowmen.\(^1\)

167

Thucydides History: The Spartan nobles carefully investigated Pausanias’ behaviour to see if he had departed from the established customs, and among other things fastened upon the following personal eulogy which he had seen fit some time before to have inscribed upon the tripod which the Greeks dedicated at Delphi as an offering from the spoil of the Medes (at Plataea):

When Pausanias in command of the Greeks destroyed the Median host he dedicated this memorial unto Phoebus.

This inscription was now at once erased by the Spartans, who engraved upon the offering the names of all the cities which had set it up after their combined defeat of the Barbarian.\(^2\)

168

Diodorus of Sicily Historical Library: The Greeks (after Plataea) took a tithe of the spoil and made with it a gold tripod which they dedicated at Delphi with the following inscription:

(ἐστάθειν) after the prayer was fulfilled (οὐ γὰρ κταλ.) fair-fighting; mss also have ‘fighting hand-to-hand,’ but ‘fair-fighting’ implies what this expresses, viz. contrast between the valour required for close and for distant combat. Repetition of ‘Median’ comes of a desire to contrast them contemptuously with the ‘citadel of Greece’\(^2\) cf. Dem. Neuer. 97, Plut. Hdt. Mal. 42, Aristodem. 355

Wesch., A.P. 6. 197 (Σμωνίδου), Suid. Παυσάνιας, Paroem. 2. 397, Nep. Paus. 1, Aristid. 2. 233, Hdt. 9. 81, Paus. 3. 8. 1, who ascribes it to S. and says it was the only known poem in honour of a Spartan king; the later inser. is still extant, Dittenb. Syll. 7 (see on 168)

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'Ελλάδος εὐρυχόρου σωτήρες τόνδ᾽ ἄνέθηκαν δουλοσύνης στυγερᾶς ῥυσάμενοι πόλιας.

169

Plut. Phil. Mut. 42 τέλος δὲ (‘Αθηναίοι καὶ Δακεδαίμονις) τῷ βωμῷ τὸ ἐπίγραμμα τούτο γράφαντες ἐνεχάραξεν.

Τόνδε ποθ' Ἕλληνες νικοστράτου ἔργω Ἀρης Πέρσας ἐξελάσαντες ἐλευθέρας 'Ελλάδι κοινὸν ἰδρύσαντο Δίος βωμὸν 'Ελευθερίου.1

170

Sch. Pind. Pyth. 1. 152 φασι δὲ τὸν Γέλωνα τοὺς ἄδελφοὺς φιλοφρονούμενον ἀναθείναι τῷ θεῷ χρυσοῦς τρίποδας ἐπιγράψατα ταύτα:

Φαμὶ Γέλων', 'Ιέρωνα, Πολύζαλον, Ἐρασύ-βουλον,2

παῖδας Δεινομένερος, τοὺς τρίποδας θέμεναι3 εξ ἐκατόν λιτράν καὶ πευτίκουτα ταλάντων Δαμαρέτιον χρυσὸν, ταῖς δεκάταις δεκάταν4

1 νικοστράτου E, cf. name: mss Plut. νίκης κράτει, A.P. βάμνη χερὸς ἔργω: mss also πόθω ἐλευθέρας: mss also ἐλευθερὼν κοινὸν: mss also κόσμον 2 φαμὶ: I restore ποθ' for η throughout where the mss Ionicise 3 A.P., Suid. τῶν τριπόδών ἀνθέμεναι, cf. Diod. 11. 26 4 ll. 3–4 only in A.P. and Suid. Δαμαρέτιον for -τείον, cf. Sch. Pind. O. 2. 1 where A reads δημαρέτιον corr. from δημάρετον: mss δαρέτιον (cf. Suid.): or Δαρείκου (Alciph. 1. 5) Reinach?

1 cf. Ars. 118; prob. not by S. but added to the base, now lost, of the monument later (see on 167); the traces of the line substituted for 167 are thus restored by Goettling Ἀπόλλωνι θεῷ [στάσαντ'] ἄνάθημα ἀπὸ Μ[ῆδων] 2 some mss here and A.P. 6. 50 (Σιμώνιδου) insert after line 1 εὐτὸλμῳ ψυχῆς λήματι πειθόμενοι in obedience to the courage of their
This tripod was dedicated by the saviours of spacious Greece after that they had saved their cities from hateful servitude.\(^1\)

169\(^2\)

Plutarch *Malignity of Herodotus*: Finally the Athenians and Spartans wrote and engraved upon the altar (at Plataea):

This altar the Greeks did build to be an altar of the Zeus of Freedom common to a free Greece, after that their deeds of triumphant war had driven out the Persians.

170\(^3\)

Scholiast on Pindar: It is said that Gelo out of regard for his brothers dedicated to the God gold tripods thus inscribed:

I say that Gelo, Hiero, Polyzalus, and Thrasybulus, sons of Deinomenes, dedicated these tripods out of fifty talents and a hundred litres of the gold of Damaretè,\(^4\) being a tithe of the tithe of the booty

\(^1\) cf. *A.P.* 6. 214 (Σιμωνίδου), *Suid.* Δαρείου

\(^2\) *Sch.*

\(^3\) *Homiolle Mil.*

\(^4\) wife of Gelo who gave her name to a coinage generally identified with the fine silver coinage of the period; the couplet is therefore thought to be a later addition; cf. *Diod.* 11. 26, Ath. 6. 231 e; but perh. we should read ‘of gold in darics’.

\(^3\) *Weil*, finding together at Delphi four tripod-bases, two larger (A and B) bearing dedicatory inscriptions of Gelo and (Hiero ?) and two smaller (C and D) without inscr., believes the lost pedestal of C and D to have borne these lines; A’s inscr. speaks of a Nikè as well as a tripod, B’s (of apparently later date) of the weight in [talents and] minae; the historians make no mention of Pol. and Thras., perh. because our inscr. had disappeared; prob. A stood first alone to commemorate Himera (480), B, C, D were added by Hiero after Cumae (474) prob. in 468 (cf. *Bacch.* 3. 17); *Sitzler Burs. Jahresb.* ’07 reads Hiero for Gelo in *Sch.*; see Poulsen *Delphi*, Jebb *Bacch.* 452.
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βίρβαρα νικάσατας έδην: πολλὰν δὲ παρασχεῖν
σύμμαχον "Ελλασίν χείρ' ἐς ἑλευθερίαν.

171

Αριστ. 2. 209 ἐπὶ δὲ Εὐρυμέδοντι ποταμῷ ναυμαχίας καὶ
πεζομαχίας μνημεία ἔσπεσεν (ὁ Κύρων) ἀμφότερα ἡμέρα μιὰ νικῶν.
ὡς τοῖς προτέροις ἔργοις ἐκπεπληγμένων τῶν ποιητῶν τοῖς οὖτε
ἐπήσαν οἱ βάρβαροι πραξιθεῖσιν, οὕως τις ὑμησθεν αὐτῶν τὰ εἰς
ὑστερον, οὐ πάντα ἀλλὰ μιὰς τινος ἡμέρας ἔργα:

’Εξ οὗ τ’ Εὐρώπιν Ἀσίας διὰ χα πόντος ἐνειμεν 2
καὶ πόλιας θυντὸν θούρος Ἀρής ἐφέπει, 3
οὐδὲν πω κάλλιον ἐπιχοθούνων γένευ τ’ ἄνδρῶν
ἔργον ἐν ἕπειρῳ καὶ κατὰ πόντον ὀμοῦ. 4
οὕτε γὰρ ἐν γαίῃ Μήδων πολλοὺς ὀλέσαντες
Φοινίκων ἐκατόν ναῦς ἔλον ἐν πελάγει
ἀνδρῶν πληθούσας. 5 μέγα δ’ ἐστενεν ’Ασίς ύπ’
αὐτῶν
πληγεῖο’ ἀμφοτέραις χερσὶ κραταίπολέμοις. 6

172

Ἀνθ. Παλ. 6. 2 Συμψηδών ἐπὶ τάξις ἀνατεθείσιν ἐν τῷ τῆς
’Αθηνᾶς ναῷ.

Τόξα τάδε πτολέμοιο πεπαυμένα δακρυόεντος
νηῷ ’Αθηναίης κεῖται ὑπωρόφια,
πολλάκι ὑδ’ στοικάντα κατὰ κλόνου ἐν δαιφώτων
Περσῶν ἵππομάχων αἵματι λυσάμενα. 7

1 E: mss eis τάυτα 2 so an imitation C.I.G. 3. 4269: Aristid. and Sch. ἐκραίνει 3 πόλιας θυντῶν: Α.Π. πόλεμον
λαῶν ἐφέπει: Diod. ἐπέχει 4 οὔδεν: Aristid. and Sch. οὔδεν, Α.Π. οὐδαμὰ κάλλιον: Diod. τοιῶν ὀμοῦ: Diod. ἅμα 5 γαῖη: Diod., Ars., Α.Π. Κύπρῳ 6 E: mss
κράτει πολέμου 7 δαίφωτών E, cf. δαμάσιφως Sim. 83, δαϊκτάμενος, δαίφρεν Ηομ: mss δαὶ φωτῶν

1 this would make the value of the whole booty 6,400 Attic
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they had of their victory over the Barbarian nations when they gave a great army to fight beside the Greeks for freedom.¹

171 ²

Aristides On the Four Great Athenians: At the river Eurymedon, having won on both elements in the same day, Cimon set up commemorative monuments of fights both by sea and by land, and thus, amazed as the poets were by the earlier deeds of glory done when the Barbarians invaded Greece, one of them nevertheless sang of the later achievements—not indeed of all of them, but of those that were done on a certain single day.³

Since the day the sea parted Europe from Asia and the impetuous War-God first haunted the cities of mankind, no fairer deed of earthly men ever befel at once on land and sea. For these men first destroyed many of the Medes ashore and then took a hundred ships of the Phoenicians on the sea, ships and shipmen too; and loud were Asia's laments when she found herself smitten with both of their mightily-warring hands.⁴

172 ⁵

Pulatine Anthology: Simonides, on a bow and arrows dedicated in the temple of Athena:

This bow and its arrows that lie beneath the roof of Athena's temple their lamentable warfare done, oftentimes amid the mournful mellay bathed themselves in the blood of the man-destroying horsemen of Persia.

talents (£1,500,000), doubtless a gross exaggeration; Sitz. sugg. τὴ Ἐκάτω for τὰς ἐκάτας, thus reducing it to 640 ² cf. Aristid. 2. 512 (among others really by S.) and Sch. 3. 209 (Σιμωνίδης), A.P. 7. 296 (Σ.), Diod. 11. 62, Parcem. 2. 400 (Σ.), Ars. 329, Aristid. 2. 210 ³ ascription doubtful to do a thing with both hands was to do it earnestly and thoroughly; there is double intention here, the hands being also 'arms', military and naval ⁵ cf. Aesch. Pers. 460, Hdt. 9. 22, 60

cc 2
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173

Anth. Pal. 6. 52 'Ανάθημα τῷ Διὶ παρὰ στρατιώτου. Σιμωνίδου.
Οὔτω μοι, μελία ταναί, ποτὶ κίονα μακρὸν ἵσο πανομφαίῳ Ζανὶ μένους' ἰερὰ.¹
ηδὴ γὰρ χαλκὸς τε γέρων αὐτά τε τέτρυσαι πυκνὰ κραδαινομένα δαῖῳ ἐν πολέμῳ.

174

Ibid. 6. 213 ἀνάθημα τοῦ αὐτοῦ (Σιμωνίδου):
'Εξ ἔπι πεντήκοντα, Σιμωνίδη, ἱραο ταύρους ² καὶ τρίτοδας πρὶν τόυτ᾽ ἀνθέμεναι πῦνακα:
tοσσάκις ἴμερόεντα διδαξάμενος χορὸν ἅνδρῶν εὐδόξου Νίκης ἀγλαὸν ἅρμ᾽ ἐπεβης.³

175

Aristid. 2. 510 ἐτόλμησε γοῦν (ὁ Σιμωνίδης) εἰπεῖν·
...
μνήμη δ᾽ οὕτω φημὶ Σιμωνίδη ἱσοφαρίζειν ὀγδοκονταέτει παιδί Λεωπρέπεος.⁴
τούτῳ γὰρ οὕχ ἐτέρος δήποτε περὶ τοῦ Σιμωνίδου λέγει, ἀλλ᾽ αὐτὸς
cis εἰς ἐαυτὸν πεποίηκεν· ἵνα δὲ μὴ δάξῃ νέος ἢν ἔτη καὶ ὠραίζομενος
λέγειν ταῦτα προστίθησιν· 'Ογδοκονταέτει κ.τ.λ.

176

Max. Plan. ad Hermog. 5. 543 Walz . . . τὸν Σιμωνίδην·
οὗτος πάσης ἐπιστήμων ποιητικῆς καὶ μουσικῆς ὑπηρέτηκεν, ὡς ἐκ
νεότητος ἀχρὶ γῆρως ἐν τοῖς ἀγώοι νικῶν. ⁵ ὡς καὶ τὸ ἐπιγράμμα
dηλοῦ:

¹ oὗτω μοι: mss also oὐ, τοι ² Tz. νίκας ³ τοσσάκις
Heck: mss τοσσάκι δ᾽ ⁴ μνήμη: mss also -ην ⁵ mss νικῆ
quoted only below by Aristid.

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173 ¹

**Palatine Anthology**: A soldier's offering to Zeus; Simonides:

Rest so, thou fine long ash, against the tall pillar, abiding ever sacred to Zeus the Diviner; for thy bronze point is grown old and thou thyself art worn out with much wielding in dreadful war.²

174 ³

The Same: A dedication of the same (Simonides):

Fifty and six, Simonides, were the bulls and the tripods you had won ere you set up this tablet, even so many were the times you mounted the splendid chariot of glorious Victory for teaching a delightful chorus of men.

175 ⁴

Aristides *The Extemporary Addition*: For Simonides could say:

... and I declare that no man can rival in power of memory Simonides the son of Leoprepes, eighty years old though he be.

These are not the words of another man speaking of Simonides, but his own, and moreover he adds the second line to show that it is not a boast of his youthful prime.

176 ⁵

Maximus Planudes: Simonides was skilled in all poetry and music, winning prizes from youth to age: compare the inscription:

'Ἡρχε μὲν Ἀδείμαντος Ἀθηναίοις ὅτ' ἐνίκα
Ἀντιοχῆς φυλή δαιδάλευν τρίποδα. ¹
Ξεινοφίλων δὲ τῶν νῦς Ἀριστείδης ἐχορήγην
πεντήκοντα ἀνδρῶν καλὰ μαθόντι χορῷ. ²
άμφι διδασκαλίᾳ δὲ Σιμωνίδη ἐσπετο κύδος
ὁγδωκοντάετε παιδὶ Λεωπρέπεος.

177

Ἀνθ. Παλ. 13, 28 [Βακχυλίδου ἡ Σιμωνίδου].³
Πολλάκι δὴ φυλῆς Ἀκαμαντίδος ἐν χοροῖσιν
:"Ωραί
ἀνωδόλυων κισσοφόροις ἐπὶ διθυράμβοις
αἱ Διονυσιάδες, μύτραιαὶ δὲ καὶ ρόδων ἀώτοις
σοφῶν ἀοιδῶν ἐσκίασαν λυπαρὰν ἔθειραν;
5 οἳ τῶν τρίποδα σφίσι μάρτυρα Βακχίων
ἐθηκαν
ἀθλων, ἐκείνους γ' Ἅντιγένης ἐδίδασκεν
ἀνδρας.⁴
ἐν δ' ἐπιθημεῖτο γλυκερὰν ὅπ' Ἂθηναίοις
Ἀρίστοι,
Ἀργείδος ὅδ' πνεύμα χέων καθαροῖς ἐν
αὐλοῖς,⁵
τῶν ἐχορήγησεν κύκλον μελιγήμων Ἡπτόνικος.⁶
10 Στρούθωνος νῦς ἀρμασίν ἐν Ἱαρίτων φορηθεῖς,
αἳ οἱ ἐπ' ἀνθρώποις ὀνόμα κλυτῶν ἀγαλαίν τε
νίκαν
θεοῦ θ' ἐκατε θῆκαν ἱστεφάνων τε Μοισᾶν.⁷

¹ μὲν Ἀδείμαντος Ἔ: Plan. μὲν Ἄδ., Ἀδ. μὲν Τζ.
² τῶν
Β: miss τίς ³ lemma adds incorrect description of metre
⁴ Mein.-Ε: ins ἀθλῶν | θῆκαν· κείνους δ' ⁵ ὅπ' Ἀθηναίοις Ἔ,
SIMONIDES

When the tribe Antiochis won a fine-wrought tripod, Adeimantus was archon at Athens,\(^1\) Aristides son of Xenophilus was master of the well-taught chorus of fifty men, and the credit for the teaching fell to Simonides son of Leoprepes, being eighty years of age.

177

*Palatine Anthology*: [Bacchylides or Simonides\(^2\)]:

Oft have the Dionysian Seasons shouted with joy for the ivy-dight dithyramb at the dances of the tribe Acamantis, and shaded the shining locks of skilful singers with ribbons and with choice roses; but they who have made this tripod to be witness to their Bacchic prize are the men who were taught by Antigenes; and right well did Ariston of Argos nurse with outpourings of the sweet breath of his pure flute the delightful voice of Athenians, who were led in their ring of melody by Hipponicus son of Struthon from the chariot of the Graces, the which have bestowed upon his men name and fame and splendid victory by aid of the God and the violet-crowned Muses.

\(^1\) 477 B.C.  
\(^2\) ascription doubtful (Σιμωνίδης Steph. Byz. 'Ακαμάντιος): the true author, otherwise unknown, was prob. Antigenes (below)

cf. *Harmodius-song* 11 (vol. 3): *ms* ὅπα Δωρίοις for constr. cf. Ant. 117. 32, Lys. 122. 4  
\(^6\) so Wil. (θεοῦ = Διονύσου): *ms* θηκ. ἵοςτ. θεὰν ἑκατι: M.
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178

Anth. Plan. 2 Σιμωνίδου

Γνώθι Θεόγνητον προσίδων τῶν 'Ολυμπιονίκαν
παίδα,1 παλαισμοσύνας δεξίων ἄνισοχον,
κάλλιστον μὲν ἰδεῖν, ἀθλεῖν δ' οὐ χείρονα
μορφάς,
δ' πατέροιν ἀγαθόν ἐστεφάνωσε πόλιν.2

179

Anth. Pal. 6. 144 ἀνάθημα τῷ Ἔρμη παρὰ Δεωκράτους τοῦ
αιτοῦ (Σιμωνίδου 3).

Στροίβου παῖ, τὸδ' ἀγαλμα, Δεωκρατες, εὐτι' ἀνέθηκας
'Ερμη, καλλικόμους οὐκ ἔλαθες Χάριτας.4

180

Πιδι. 13. 20 Σιμωνίδου ἐπὶ ἐξαμέτρῳ ἑνάλλαξ τότε κωμικῶν
tετράμετρον δύο συλλαβαῖς 5 λείπον καί τῷ Ἀρχιλόχειον σκάζον
τρίμετρον·

Πατρίδα κυδαίνων ἱερὴν πόλιν Ὡπίς Ἄθηνης,
tέκνων μελαίνης γῆς, χαρίεντας αὐλούς
tούσδέ σὺν Ἡπαίστῳ τελέσας ἀνέθηκ' Ἀφρο-
dίτη
καλοῦ δαμασθεὶς ἵμεροὶ Βρύσωνος.

1 Θεόγνητον Schn. from Paus. 6. 9. 1, cf. Pind P. 8. 35: ms
Θεόκριτον 2 for this use of πατέρες cf. Long. 4. 33 3 B
4 Στροίβος Schneider from Thuc. 1. 105, so also stone: ms
Σταίβος. Στρόμβοι A. P. adds οὗ Ακαδήμειαν πολυγυθέω, τῆς
ἐν ἀγορᾷ | σήμεν ἐνεργεσίην τῷ προσιόντι λέγω 5 τρίμετρον
μὲν συλλαβῆς 2.
SIMONIDES

178

Planudean Anthology: Simonides:

When you look here pray know that this is Theognetus the Olympian boy-victor, the skilful driver of the car of wrestling, fair to behold and his looks not belied by his prowess, the lad that put a crown upon the city of his noble parents.¹

179

Palatine Anthology: Dedication to Hermes by Leocrates, by the same (Simonides):

When you dedicated, O Leocrates son of Stroebus, this sculpture unto Hermes, you were not forgotten of the fair-tressed Muses.²

180

The Same: Simonides: an hexameter followed alternatively by a comic tetrameter short by two syllables,³ and the Archilochian seazon or halting trimeter: ⁴

In honour of his native place, the sacred city of Athena child of the dark earth,⁵ these pretty flutes made with the help of Hephaestus were dedicated to Aphrodite by Opis because of his love for the beautiful Bryson.

¹ he won in 476      ² cf. A.P. after 6. 213, Suid. ἀγοραῖο, Quint. 11. 2. 14; so the stone (1st half of 5th cent.): literary tradition adds ‘or of the delightful Academe in whose dell I proclaim your kindness unto him that comes thither’ ³ trimeter short by one syllable? ⁴ ascription doubtful; S. is more concise and elsewhere uses logaoedic metres only through metrical necessity ⁵ like the grass-hopper, autochthonous, Thuc. 1. 6

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181

Paus. 6. 9. 9 [π. Ὀλυμπιάς].—παρὰ δὲ τοῦ Γέλωνος τῷ ἄρμα ἀνακεῖται Φίλων, τέχνη τοῦ Λεσπρέτου Γλαυκίου· τούτῳ τῷ Φίλωνι Σιμωνίδης ὁ Δεσπρέτους ἐλεγείν δεξιώτατον ἐποίησε·

Πατρίς μὲν Κόρκυρα, Φίλων δ' ὄνομ', εἰμὶ δὲ Γλαύκου

νίδος καὶ νικὸ πυξ δὺ Ὀλυμπιάδας.

182

Anth. Plan. 3 τοῦ αὐτοῦ Σιμωνίδου).

"Ισθμια καὶ Πυθοὶ Διοφῶν ὁ Φίλωνος ἐνίκα ἁλμα, ποδωκείην, δίσκον, ἀκοντα, πάλην.

183

Ibid. 23 Σιμωνίδου·

Εἰπὼν τίς τίνος ἐσοὶ τίνος πατρίδος τί δὲ νικᾶς·

Κασμύλος Εὐαγοροῦ Ποίημα πυξ Ῥόδιος.

184

Anth. Pal. 13. 19 Σιμωνίδου· ἐπὶ ἐκαμέτρῳ ἐννεασύλλαβος·

"Ἀνθήκεν τόδ' ἀγαλμα Κορίνθιος ὁσπέρ ἐνίκα ἐν Δελφοῖς ποσὶ Νικολάδας,

καὶ Παναθηναίοις στεφάνους λάβε πέντ' ἐν ἀέθλοις

ἐξήκουτα κάδους ἐλαίου,

5 Ἱσθμῷ δ' ἐν ξαθέα τρίς ἐπισχερῷ οὐδ' ἐγένυτο ἀντα τῶν τομίων πόταθλοι·

1 Urs: ms νίκης 2 ποιὸ B: ms ποτε 3 E; as a measure κάδος = ἄμφορεὺς: ms ἄμφιφορεῖς (gloss) 4 E; competitors were sworn in ἐπὶ κάρπου τομιῶν before Ζεὺς Ὀρκιος, Paus. 5. 24. 9, cf. Dem. 642. 18; cf. σύναθλος: ms ἀκτίναν τομίων ποταθμοί following corruption ἀντῶν

394
SIMONIDES

181

Pausanias *Description of Greece* [on Olympia]: Beside the chariot of Gelo is dedicated a statue of Philon, the work of Glaucias of Aegina. For this statue Simonides son of Leoprepes composed the following very clever lines:¹

I hail from Coreyra, my name is Philon, I am the son of Glaucus, and I won the boxing twice at Olympia.

182

*Planudean Anthology*: The Same (Simonides):

At the Isthmus and at Delphi Diophon son of Philon won jump, race, disc, javelin, and wrestling.²

183

The Same: Simonides:

Name self, sire, city, victory. Casmylus, Euagoras, Rhodes, boxing at Pytho.

184

*Palatine Anthology*: Simonides; an hexameter followed by a nine-syllable:

This statue is the offering of Nicoladas of Corinth, who won the footrace at Delphi, who took sixty jars of oil in five prizes at the Panathenaea,³ whose rivals thrice upon end came not even before the oath-offerings at holy Isthmus; who won thrice at Nemea, four

¹ because expressed in the usual metre in the simplest possible terms; cf. 182–3 ² *i.e.* the pentathlon or five-event contest ³ the number of jars varied with the importance of the event
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καὶ Νεμέα τρὶς εὕκασεν καὶ τετράκις ἄλλα
Πελλώνα δύο δ’ εὖ Δυκαίῳ,
καὶ Τεγέα ἔν Λύγια κράνα ἐν Επιδαύρῳ;
καὶ Θηβάς Μεγάρων τε δύμῳ,
ἐν δὲ Φλισοῦντι στύδιον τὰ τε πέντε κρατήσας
ηὖφρανεν μεγάλαν Κόρινθον.

185

Anth. Pian. 24 τοῦ αυτοῦ (Σιωνίδου):
Μίλωνος τὸ ὁ ἀγαλμα καλοῦ καλοῦ, ὃς ποτὶ
Πίσα
ἐξάκι νικάσας ἔσ γόνατ’ οὐκ ἔπεσεν.

186

Diog. Laert. 4. 45 γεγόνασι καὶ ἄλλαι τρεῖς Ἀρκεσίλαοι
. . ἐτερος ἀγαλματοποιός, εἰς ὅν καὶ Σιωνίδης ἐποίησεν
ἐπίγραμμα τούτοι: Ἀρτέμιδος τὸ ὁ ἀγαλμα, διηκόσια  ὁ ἁρ’ ὁ
μισθὸς
δραχμαί ταὶ Πάριαι τῶν ἐπίσημα τράγος,
ἀσκητὸς δ’ ἐποίησεν Ἀθηναίας παλάμησιν
Ἀξίος Ἀρκεσίλαος νιὸς Ἀριστοδίκου.

187

Anth. Pul. (Jac. vol. 3, p. 5) Σιωνίδου:
Κρῆς Ἀλκων Διδ[ύμου] Φοῖβῳ στέφος Ἰσθμί
ἐλῶν πῦξ.

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1 Brunck: ms Νεμέα 2 κραναξ Σchn: ms κρατερά 3 Θηβας Wil: ms -z 4 στάδιον Herm: ms -φ 5 ποτί Schn: ms ποτε Σchn: ms ἐπτάκι 6 δ’ ἄρ’ Menagius: mss γάρ τράγος Heyne: mss Ἀρατός 7 δ’ ἐποίησεν: Ars. poitsev Ἀξίος: of Oaxus 8 Διδύμου B
times at Pellene, twice at Lycaeus, and at Tegea, Aegina, and rocky Epidaurus, at Thebes and at Megara town; who at Phlius won the short course and the contest-of-five,¹ and made great Corinth to rejoice.

185

Planudean Anthology: The Same (Simonides):

This is the noble statue of the noble Milon, who kept his feet victoriously six times by the stream of Pisa.²

186³

Diogenes Laertius Lives of the Philosophers: There have been three other men of the name of Arcesilaüs; . . . and another a statuary, to whom Simonides wrote the following inscription:

This is the statue of Artemis, the price of it two hundred Parian drachmas stamped with the goat, and the master that made it with aid of Athena was Arcesilaüs of Oaxus, son of Aristodicus.

187

Palatine Anthology: Simonides:

From Alcon of Crete, the son of Didymus, this wreath to Phoebus for the victory in boxing at the Isthmus.⁴

¹ see on 182  ² kept his feet: the Gk. is ‘did not fall to his knees’ i.e. wrestling at Olympia; prob. the stream is intended and not the town  ³ cf. Ars. 119  ⁴ see on 181
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188
Tryphon ap. Boiss. An. 3. 274 [π. ὑπερβατόν]· ενιοί καὶ ἐν ταῖς συλλαβαῖς ὑπερβατὰ πεποίηκασιν, ὡς καὶ Σιμωνίδης ἐν Ἐπιγράμμασι.

Τὸν δ’ ἀνέθηκ’ Ἐρμήν Δημήτριος ἐν προθύρωσιν <νυκήσας Μεγάροις ὀρθὰ μὲν> ὀρθία δ’ οὖν.1 ἀντὶ τοῦ ὁυκ ὀρθία δὲ.

189
Plut. Them. 1 ὅτι μέντοι τῷ Ἀνκομίδῳ γένους μετείχε, δῆλος ἦστιν τὸ γὰρ Φλυτσὲ τελεστήριον, ὡπερ ἦν Ἀνκομίδων κοινόν, ἐμπρησθὲν ὑπὸ τῶν βαρβάρων αὐτὸς ἐπεσκέψασε καὶ γραφαῖς ἐκόσμησεν, ὡς Σιμωνίδης ἰστόρηκεν.

190
Paus. 10. 27. 4 κατὰ τοῦτο τὴς γραφῆς καὶ ἐλεγεῖτον ἔστι τοῦ Σιμωνίδου.

Γράψε Πολύγραπτος, Θάσιος γένος, Ἀγλαοφώντος νιός, περθομέναν Ἰλίου ἀκρόπολιν.

191
Anth. Pal. 9. 757

'Ἰφίων τὸδ’ ἐγραψε Κορίνθιος οὐκ ἐπιμώμοις χερσίν,2 ἐπεὶ δόξας ἔργα πολὺ προφέρει.

192
Ibid. 9. 758 εἰς θύρας τοῦ αὐτοῦ (Σιμωνίδου).

Μάκων ἐγραψε τὴν θύραν τὴν δεξιὰν τὴν δ’ ἐξίοντων δεξιὰν Διονύσιος.3

1 E, e. g.: mss ὀρθία δ’ οὖν ἐν προθύρωσι 2 E: ms ένι μώμοις χ. 3 Μάκων Müller: ms Κίμων

1 restoration doubtful; there is a play, as it is restored, on ὀρθά ‘fairly’ and ὀρθία referring to the ‘upright’ kind of wrestling which was opposed to the ‘rolling’ kind κύλισις.
SIMONIDES

188

Tryphon [on hyperbaton]: Some writers have used hyperbaton or transposition even in syllables, for instance Simonides in the Inscriptions:

This statue of Hermes was dedicated in the porch by Demetrius after that he had won at Megara uprightly indeed, but upright, no; where 'upright no' is for 'not upright.'

189

Plutarch Life of Themistocles: But it is clear that Themistocles was connected by birth with the Lycomids, because the place of initiation at Phlya, which belonged to them and was burnt down by the Persians, was restored by him and adorned with paintings, as we are told by Simonides.

190

Pausanias Description of Greece [on a painting by Polygnotus at Delphi]: In this part of the painting there is a couplet of Simonides:

Polygnotus of Thasos, son of Aglaophon, painted the sack of the citadel of Troy.

191

Palatine Anthology:

This was painted by Iphion of Corinth, and small blame to his hand; for work is far better than fame.

192

The Same: On the doors; by the same (Simonides):

The right hand of these doors did Micon paint, The right as you come out, Dionysius.

Arist. Rh. 1. 7. 1365 a ei γάρ παρά δύναμιν καὶ παρ’ ἡλικίαν καὶ παρὰ τοὺς ὄμοιους, καὶ εἰ ὡστὸ ἥ ἐνταῦθα ἥ τότε, ἔξει μέγεθος καὶ καλῶν καὶ ἀγαθῶν καὶ δικαιῶν καὶ τῶν ἐναντίων. ήθεν καὶ τὸ ἐπίγραμμα (τὸ) τοῦ Ὀλυμπιονίκου. ¹
Πρόσθε μὲν ἀμφ’ ὄμοισιν ἔχων τράχειαν ἀσιλλαν
ιχθύς εἰς Ἀργοὺς ἐς Τεγέαν ἐφερον.²
[νῦν δὲ . . . ]

Anth. Pal. 6. 213 ἀνάθημα Σιμωνίδου
Εὐχεο σοὶς δώροισιν, Κύτων, θεῶν ὧδε χαρῆναι
Λητοΐδην ἄγορῆς καλλιχόρου πρύτανιν
διστερ ὑπὸ ἐξίων τε καὶ οἱ ναίουσι Κόρινθδν
αἴνον ἔχεις χαρίτων δ’ ἐσπετό σοι στέφανος.³

Hdn. π. μ. λ. 45. 2 ἢν γάρ ἐγὼ Ἀττικὸς λέγοντες καὶ ἢν
ἔχειν καὶ πληθυντικὰς Σιμωνίδης ἐπὶ πρώτων προσώπων, ὡς καὶ
ἐν τοῖς Ἐπιγράμμαις:
ἡν ἐκατὸν φιάλαι δίχθα σφισίν ⁴
ἀντὶ τοῦ ἡμὲν ἦν.

¹ mss τῶ Ὀλυμπιονίκη; but cf. Rh. 1. 9 ² mss also πρόσθεν
μὲν τρ. ἐχ. ὄμοισιν ἀσ. ³ σοὶς B: mss τοι Κύτων:
B sugg. Κύλων δ’ ἐσπετο κ.τ.λ. Ε’, cf. 176. 5: mss δέσποτα
τοῦ στεφάνοις ⁴ Ludwich: mss δίχα σφ.

¹ cf. Arist. Rh. 1. 9 where he also quotes 139 after ‘and
the lines of Simonides’; the critic Aristophanes, however,
from whom 193 is quoted by Eust. Od. 1761. 25, ascribed
400
SIMONIDES

193

Aristotle Rhetoric:

For if an action exceeds what is expected of the actor's powers or years, or surpasses the common standard of those whom he resembles: or if it is performed in a certain way or at a certain time or at a certain place, it will acquire thereby a greatness, be it of beauty, of excellence, of justice, or of their opposites. Hence the inscription for the statue of the Olympian victor:

In the old days with a galling basket on my shoulders I used to carry fish from Argos to Tegea, [but now . . . ]

194

Palatine Anthology: Dedication by Simonides:

Pray that your gifts, O Cyton, may bring even as full joy to the holy Son of Leto who rules the marketplace of the fair dances, as the praise you have both of stranger and them of Corinth and the crown of thanks that has fallen to your lot.

195

Herodian Words without Parallel [on ἦν 'I was'] : Speakers of Attic say ἦν ἐγὼ 'I was' and ἦν ἐκεῖνος 'he was,' and Simonides uses the same form for the first person plural, as for instance in the Inscriptions:

We were once a hundred cups belonging to either city

—ἡν for ἡμείς.

it to S.  the lost second couplet doubtless contained name and victory  prob. ref. to the voting of a crown by the people for services to the state, this being the inscr. written upon it when he dedicated it to Apollo  Sparta and Athens?—'but now we are united into one tripod, as an offering to the God '  Ludwig

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196

Sch. Pind. Ν. 7. 1 [Ἐλευθερία πάρεδρε Μοιρῶν]... Ἀριστοδήμος δὲ ὁ Ἀριστάρχος μαθητής βέλτιον οὕτω φησίν ὅψε ποσε τῷ Θεαρίῳ καὶ παρά τὴν ἡλικίαν προήκουντι εὐξαμένω τῇ θεῷ Σωφιγένη τεκνωθήναι, καὶ τὴν τοῦ παιδὸς αὐτοῦ γέννησιν οἶον Εἰλευθερίας εἶναι χάριν διὰ τὴν ιδιότητα γοὺς τῆς γενέσεως τοῦ ἄθλητον πρὸς τὴν θεὸν ταύτην ἐπήρειε τὸν λόγον ἐπιστοῦτο δὲ τούτο ἐξ ἐπιγράμματος Σιμωνίδου.

197

Ath. 15. 680d Ἑρωνών. Ἀπίστω τῷ περὶ τῆς Ῥωμαϊκῆς Δια-
λέκτου φησίν τὸν στέφανον πάλαι χορωνῷ καλοῦμενον ἀπό τοῦ τοὺς χορευτῶς ἐν τοῖς θεάτροις αὐτῷ χρησάθαι, αὐτοὺς τε περίκει-
μένους καὶ ἐπί τὸν στέφανον ἀγωνιζόμενους, καθὼς ἐν τοῖς Σιμωνίδου Ἐπιγράμμασιν ἴδειν ἐστὶν οὕτως καλοῦμενον.

Φοῖβον ὃς ἄγείται <τοῖς> Τυνδαρίδαιςιν ἀοίδαν ἀμέτρειο τέττιγες ἐπεστέφαντο χορωνῷ.1

198

Ath. 5. 210b... διάθεσιν ἐν Φλισίντι κατὰ τὴν πολεμάρ-
χειον στοὰν γεγραμμένην ὑπὸ Σίλλακος τοῦ Ῥηγίνου, συ μυη-
νικούσιν Ἐπίχαρμος καὶ Σιμωνίδης.

199

Stohl. Ecl. 1. 8. 15 [π. χρόνου οὐσίας καὶ μερῶν καὶ πόσων ἐν 
αἷσι]: Σιμωνίδης ἐκ τῶν Ἐπιγραμμάτων.2

Οὐκ ἐστὶν μεῖξων βάσανος χρόνου οὐδενὸς ἔργον ὃς καὶ ὑπὸ στέφνοις ἀνδρὸς ἐπεδέξε νόου.

1 Φοῖβον ὃς Wil: mss Φοῖβος ἐσαγ. τοῖς B ἀοίδαν ἀμέτεροι B- Hart: mss αὐοίδησαναμετροὶ 2 so Cod. Urs.

1 date of victory doubtful; perh. 485 2 both lines prob.
196

Scholiast on Pindar ['Eileithuia that sittest beside the Fates']... Aristodemus the pupil of Aristarchus gives a better account:—Sogeneus [the winning boy?] was born to Thearion when he was advanced in years, in answer to a prayer to the Goddess, and so the birth of his son was as it were a favour of Eileithuia. Thus it is owing to the peculiar circumstances of the athlete's birth that the poet thus addresses the Goddess. Aristodemus' view was based on an Inscription of Simonides.

197

Athenaeus Doctors at Dinner: χορωνόν 'wreath': Apion in his book On the Latin Language declares that what is now called στέφανος was anciently known as χορωνόν because it was used by the χορωναῖ or chorus-men in the theatres, who both wore a wreath themselves and competed for one; compare this passage in the Inscriptions of Simonides, where the word χορωνόν occurs:

Phoebus, who leads the singing of the children of Tyndareus, is crowned with a wreath by these crickets of ours.

198

Athenaeus Doctors at Dinner:... a subject painted in the Portico of the Polemarch at Philium by Sillax of Rhegium, who is mentioned by Epicharmus and Simonides.

199

Stobaeus Selections [on Time's nature and parts and of how many things he is the cause]: From the Inscriptions of Simonides:

The greatest touchstone of any work is Time, who showeth even the heart of a man beneath his breast.

contain topical allusions to a chorus trained by S., cf. 114

3 the subject suggests that this fragment comes rather from the Elegiaca than the Inscriptions, but it is possible that the two formed one Book
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200

Stob. E/v. 1. 8. 22 [π. χρόνον οδύιας καὶ μερῶν καὶ πόσων εἰς αἵτις]: Σιμωνίδου 'Επιγραμμάτων:

. . . . . . ο τοι χρόνος ὡξὺς ὁδύντας πάντα καταψήχει καὶ τὰ βιαίοτατα.¹

201

Str. 15. 711 [π. τῶν Ἱνδῶν]: τοὺς δὲ 'Αμύκτηρας εἶναι (φησίν ὁ Μεγαθενής) παμφάγους ἔμφαγους ὁλιγοχρόνους πρὸ γῆρας δυνάοντας: τοῦ δὲ στόματος τὸ ἀνω προχειλότερον εἶναι πολύ: περὶ δὲ τῶν χιλιετῶν 'Ἰπερβιρέων τὰ αὕτα λέγει Σιμωνίδη καὶ Πινδάρω καὶ ἄλλοις μυθολόγοις.

202

Ibid. 9. 441 [π. τῶν Περραίβων]: διὰ δὲ τὸ ἀνάμεις οἰκεῖν Σιμωνίδης Περραίβως καὶ Δασίδας καλεῖ τοὺς Πελασγιώτας ἀπανταῖς τοὺς τὰ ἐφα κατέχονται τὰ περὶ Γυμναύα καὶ τὰς ἐκβολὰς τοῦ Πηνείου καὶ Ὁσσαν καὶ Πήλιον καὶ τὰ περὶ Δημητριάδα καὶ τὰ ἐν τῇ πεδίῳ. Λάρισαν Κραννῶν Σκότοφουσαν Μόφιον Ἀτρακα, καὶ τὰ περὶ τὴν Νεσσωνίδα λίμνην καὶ τὴν Βοιβηδία.

203

Sch. Theocr. 12. 27 [Νισαιοὶ Μεγαρῆς ἀριστεύοντες ἐρέτμοις]: (α') ναυτικός γὰρ εἰσὶ. μαρτυρεῖ δὲ αὐτοῖς καὶ Σιμωνίδης τὴν ναυτικὴν. (β') καὶ Σιμωνίδης ἐπαινεῖ τοὺς Μεγαρείς.

204

Phot. 500. 24 Σαρδύνιοι γέλως. . . Σιμωνίδης δὲ τῶν Τάλων τῶν Ἡφαιστότευκτων Σαρδύνιοι, οὐ βουλομένους περαιώσαι πρὸς Μίναα, εἰς πῦρ καθαλλόμενον ἃς ἀν χαλκοῖν, προσπερνζόμενον ἀναιρεῖν ἐπιχάσκωντας.

¹ ο τοι B: mss ὅτι, οὕτω πάντα καταψήχει Pierson-B: mss καὶ πάντα ὄψιμε.
SIMONIDES

200

Stobaeus Selections [on Time's nature and parts and of how many things he is the cause]: From the Inscriptions of Simonides:

... sharp-tooth'd Time grindeth all things up, aye, even the mightiest.

201

Strabo Geography [the Indians]: The Noseless are declared by Megasthenes to be gluttons, eaters of raw flesh, and short-lived, dying before they become old; moreover their upper lips are remarkably protruding. Of the Hyperboreans who live for a thousand years he gives the same account as Simonides, Pindar, and other mythologers.

202

The Same [the Perrhaebians]: Owing to their living side by side in the same district, Simonides gives the names Perrhaebian and Lapith to all the Pelasgiots inhabiting the eastward parts about Gymrton, the mouth of the Peneius, and Mounts Ossa and Pelion, as well as the district of Demetrias and the townships of the plain, Larissa, Crammon, Scotussa, Mopsium, Atrax, and the country of the Nessonian and Boebian Lakes.

203

Scholiast on Theocritus ['Nisaean Megarians, masters of the oar']: (1) Because they are a nautical people, as Simonides testifies; (2) Simonides too praises the Megarians.

204

Photius Lexicon: A Sardonic smile: ... According to Simonides, Talos, the man that Hephaestus made with his hands, took the Sardinians, who refused to carry him over to Minos, and leapt down with them into the fire, as he well might do being made of bronze, and there hugged them to his breast and slew them all grinning upon him.

1 see on 199 2 cf. Suid. s.r. (‘proverbial of those who laugh at their own destruction’)

405
LYRA GRAECA

Zen. Phraet. 1. 155 Σιμωνίδης δέ φησι τον Τάλω πρὸ τῆς εἰς Κρήτην ἀφίξεις οἰκήσαι τὴν Σαρδὰ καὶ πολλοὺς τῶν ἐν ταυτῇ διαφθείραι, οὐς τελευτώντας σεσηρέναι καὶ ἐκ τοῦτον ὁ Σαρδώνιος γέλας.

205

Philod. π. εὑσεβ 37 Comp. [π. Ἀτλαντὸς]· Σιμωνίδης [δὲ τὸν] οὐρανῖον [ἐπὶ τῶν] ἔμμων [φέροντα, παρ' Ἡσιόδῳ δὲ] 'ἐφύν ἔχει κρατερὴν ὅπ' ἀνάγκης ἕστην κεφαλὴ τε καὶ ἀκάματηι χέρεσιν.'

206

Sch. Hez. Th. οὐ. 313 τὴν ὤδην δὲ Ἀλκαῖος μὲν ἐννεακέφαλὸν φησὶ, Σιμωνίδης δὲ πεντηκονταέκφαλον.

207

Sch. Ap. Rh. 4. 1212 [γενειν Ἐφύρηθεν ἐόντες]: 'Ἐφύρα ἡ Κόρινθος ἀπὸ Ἐφύρας τῆς Ἐπιμηθέως θυγατρὸς· Ἐφύρας δὲ καὶ Σιμωνίδης ἀπὸ Ἐφύρας τῆς Ἡκαῖου καὶ Τηθοῦ, γυναικὸς δὲ γενομένης Ἐπιμηθέως.

208

Sch. Eur. Od. 46 φανερῶν ὅτι ἐν Ἀργεῖ ἡ σκηνὴ τοῦ δράματος ὑποκείται. 'Ὅμοιος δὲ ἐν Μυκήναις φησίν εἶναι τὰ βασιλεία τοῦ Ἀγαμέμνονος, Στησίχορος δὲ καὶ Σιμωνίδης ἐν Ἀκαδαίμοις.

209


1 E. δὲ καὶ Σ. B, cf. 5: mss E. δὲ ορ Σ. δὲ

406
SIMONIDES

Zenobius Proverbs: According to Simonides, Talos before he went to Crete lived in Sardinia, and killed many of the inhabitants, who as they died grinned, whence the phrase ‘a Sardonic smile.’

205

Philodemus On Piety [Atlas]: Simonides represents him as carrying the sky on his shoulders, while in Hesiod he ‘holds the broad sky through mighty Necessity, standing erect with head and hands unwearying.’

206

Scholiast on Hesiod: According to Alcaeus the Hydra had nine heads, according to Simonides fifty.

207

Scholiast on Apollonius of Rhodes Argonautica [‘being of Ephyra by birth’]: Ephyra means Corinth, from Ephyra daughter of Epimetheus, though according to Eumelus and Simonides she was daughter of Oceanus and Tethys, and wife of Epimetheus.

208

Scholiast on Euripides Orestes: It is clear that the scene of the play is laid at Argos, whereas Homer puts Agamemnon’s palace at Mycenae, and Stesichorus and Simonides at Sparta.

209

Scholiast on the Iliad [‘As Idomeneus strode away, Deiphobus cast at him his shining javelin: for he had ever an abiding hatred of him’]: As his rival for the love of Helen, witness Ibycus and Simonides.

1 Theog. 517
2 cf. Serv. Verg. Aen. 6. 576, 7. 658
3 cf. Eust. 944. 43

407
LYRA GRAECA

210

[Longin. Subl. 15. 7 [π. φαντασίων]· ἀκρας δὲ καὶ ὁ Σοφοκλῆς ἐπὶ τὸν θυρήσκοιτος Οἰδίπου καὶ ἑαυτόν μετὰ διοικημέας τῶν θάπτοντος πεφάντασται, καὶ κατὰ τὸν ἄπολπουν τῶν Ἐλλήνων ἐπὶ τοῦ Ἀχιλλεώς, προφανειμένου τοὺς ἀναγμένους ὑπὲρ τοῦ τάφου, ἥν ὥς ὁδὸν ἔτες ὅψιν ἑναργήστερον εἰδωλοποίησε Σιμωνίδου· πάντα δ' ἀμήχανος παρατίθεσθαι.

211

Sch. II. 2. 871 [Νάστης Ἀμφίμαχος τὲ Νομίμονος ἁγιώτατα τέκνα· | ὦ καὶ χρυσῶν ἑχὼν πόλεων ὅλον ἔν τῷ κοῦρῳ· ἦ διπλὴ ὅτι ἐπὶ τοῦ Ἀμφίμαχου ἐστὶ τὸ ὅς καὶ χρυσῶν ἑχὼν· ὃ δὲ Σιμωνίδης ἐπὶ τοῦ Νάστου λέγει καὶ ὧτι οὐ λέγει ὅπλα αὐτῶν ἑχειν χρυσὰ· ὅς καὶ πάλιν ὁ Σιμωνίδης εξέλαβεν, ἀλλὰ καὶ κόσμον χρυσῶν.

212

Sch. Pind. O. I. 13. 31 [ἐν δὲ Μοῖσ' ἀδύνατος· ἀντὶ τοῦ μουσικοῦ εἰς τοὺς ποιητὰς διασημότατον ἐν Κορίνθῳ ἐγένοντο ὅν ἦν καὶ Ἀρίων]· οὐ μεμινήτα Σιμωνίδης.

213

Sch. II. 9. 557 [κούρη Μαρπήσσης]· ἦδας ὁ Ἀφαρέως μὲν παῖς κατ' ἐπίκλησιν, γόνος δὲ Ποσειδώνος, Λακεδαιμόνιος δὲ τὸ γένος, ἐπιθυμήσας γᾶμον, παραγίνεται εἰς Ὀρτυγίαν τὴν ἐν Χαλκίδι καὶ ἐντεῦθεν ἀρπάζει τὴν Εὐήνοι την θυγατέρα Μαρπήσσαν· ἔχουν δὲ ἵππους Ποσειδώνος ἦπείγετο. ὃ δὲ Εὐήνος εἰς ἐπιθυμήσας ἐξῆλθε τῆς θυγατρός. ἐδιδών δὲ κατὰ τὸν Δυκόρμαν ποταμὸν τῆς Αἰτωλίας ἑαυτὸν ἐκεί καθήκεν. ὁ δὲ Δυκόρμας Εὐήνος ἀνομάσθη κατὰ δὲ τὴν Ἀρήνην ἀπαντήσας ὁ Ἀπόλλων τῷ ἦδα λαμβάνεται τῆς Μαρπήσσης· ὃ δὲ ἐτειω τὸ τόξον καὶ διεφέρετο περὶ τοῦ γάμου, ὅσις κρίθηκε ὁ Ζεύς γενομένοις ἀφίσσιν τὸν γάμον ἐπὶ τῇ Μαρπήσσῃ τίθεται· ὃ δὲ δεῖσσα μὴ αὐτὴν ἐπὶ γῆρα καταλίπῃ ὁ Ἀπόλλων, αἰρεῖται τὸν ἦδαν· οὕτως δὲ Σιμωνίδης τὴν ἱστορίαν περιείργασται.

1 Wil: miss ΑΙσών
SIMONIDES

210

[Longinus] On the Sublime [on ‘images’]: The imagery of Sophocles is of supreme excellence where the dying Oedipus goes to his grave amidst a gathering tempest, and also where, as the Greeks set sail from Troy, Achilles appears to them over his tomb; and yet the latter image could hardly be more vividly employed than it is by Simonides. But it is impracticable to quote every case in point.

211

Scholiast on the Iliad ['Nastes and Amphilochus, the glorious children of Nomion; and he came moreover to the war with a gold trinket like a girl']: The marginal mark is because 'he' refers to Amphilochus, though Simonides took it of Nastes and because the meaning is not that he came with golden arms, as again Simonides would have it, but with a gold ornament.

212

Scholiast on Pindar ['Among the Corinthians is the sweet-breathed Muse']: that is, they are musical; for Corinth had very famous poets, including Arion, who is mentioned by Simonides.

213

Scholiast on the Iliad ['daughter of Marpessa']: Idas, the reputed son of Apharesus but true son of Poseidon, by race a Lacedaemonian, desiring a wife, went to Ortygia in Chalcis and carried away thence Euenus' daughter Marpessa, travelling speedily with horses of Poseidon. Going forth to seek his daughter, Euenus came to the river Lycormas in Aetolia and there sank down; whence the Lycormas came to be known as the Euenus. But nigh to Arene Idas was met by Apollo, who laid hold on Marpessa, whereat Idas stretched bow and began to fight him for his bride. Then became Zeus judge between them, and bade Marpessa choose her man; when for fear Apollo would leave her when she grew old, she chose Idas. Such is Simonides' elaboration of the story.
LYRA GRAECA

214
Plut. Lyc. 1 οὐ μὴν ἄλλα, καίπερ ὑπὸ τῆς ἱστορίας, πειρασόμεθα τοῖς βραχυτάταις ἔχουσιν ἀντιλογίας ἡ γνωριμωτάτους μάρτυρας ἐπόμενοι τῶν γεγραμμένων περὶ τοῦ ἀνθρώπου ἀποδοῦναι τὴν διήγησιν. ἐπεὶ καὶ Σιμωνίδης ὁ ποιητὴς οὐκ Ἐὔνομοι λέγει τῶν Αὐκοῦργον πατρὸς, ἀλλὰ Πρυτανίδος καὶ τῶν Αὐκοῦργον καὶ τῶν Ἐὔνομον, οἱ πλεῖστοι σχεδόν οὐχ οὕτω γενεαλογοῦσιν, ἀλλὰ κτλ.

215
Id. Ages. 1 διὸ καὶ φασίν ὑπὸ τῶν Σιμωνίδου τὴν Σπάρτην προσηγορεῖσθαι
dαμασίμβροτον
ὡς μάλιστα διὰ τῶν ἔθων τοὺς πολίτας τοῖς νόμοις πειθηνίοις καὶ χειροθεῖς ποιοῦσαν, ὡσπερ ἃποιου εὐθὺς ἓξ ἄρχης δαμαζομένους.

216
Sch. Eur. Rhes. [πετράμωιρον νυκτὸς φρουράν]: ὦτι οἱ ἄρχαιοι
eis τρεῖς φυλακάς νέμουσι τὴν νύκτα... Στηθαίχορος δὲ καὶ1 Σιμωνίδης πεντεφύλακών φησιν ὑποτίθεσθαι τὴν νύκτα.

217
Sch. Pind. OI. 7, 42 [Ἀμυντορίδαι ματρόθεν Ἀστειδαμέλας]:
... ἑπτάθα δὲ Ἀμύντωρος αὐτὴν φησιν ὁ Πίνδαρος, Ἡσίωδος δὲ καὶ Σιμωνίδης Ὄρμένου.

218
Steph. Byz. Ἀκανθῶς... ἔστι καὶ ἡ Ἀθαμανίας. τὸ ἔθνικὸν τῆς Ἀκάνθου Ἀκάνθως ἕξ οὗ καὶ παροιμία Ἐκάνθιος τέττικε ἐπὶ τῶν ἀφάνων τουσῶν γὰρ οἱ τῆς χάρας τέττιγες, ὡς Σιμωνίδης.

1 E, for φησιν cf. fr. 225: mss δ

1 cf. Sch. Plat. p. 419 Bek., Dion. Hal. Ant. 2. 49, Strab. 410
Plut. Life of Lycurgus: Nevertheless, although History is at a loss, we will try to base our account of the man upon such of the recorded facts as are least controverted or have the support of the best authorities. According to the poet Simonides, the father of Lycurgus was not Eunomus, but Lycurgus and Eunomus were sons of Prytanis. This is contrary to most of the authorities, etc.

The Same Life of Agesilas: And this is why Simonides is said to have called Sparta breaker-in of men as, more than any other city, making her people obedient through her customs, like horses whose breaking-in is begun from the outset.

Scholiast on Euripides Rhesus ['the four-part watch of night']: The ancients divide the night into three watches . . . but Stesichorus and Simonides make it of five watches

Scholiast on Pindar ['on the mother's side from Astydameia and so sons of Amyntor']. . . Pindar here makes her a daughter of Amyntor, but according to Hesiod and Simonides her father was Ormenus.

Stephanus of Byzantium Lexicon: Acanthus:—. . . there is also an Acanthus in Athamania. The ethnic adjective is Acanthus 'Acanthian,' whence the proverb 'Acanthian cricket' of taciturn people; for according to Simonides the crickets of that country do not chirp.
LYRA GRAECA

219

Hdn. Boiss. An. 3. 250 ὡς δὴ

ἐγὼ γελᾷ

παρὰ τῷ λυρικῷ Σιμωνίδης τῷ γὰρ ἐγὼ πρώτον ἐστὶ προσώπου τὸ δὲ γελᾷ τρίτον. διότι τοῖς ἐπὶ νεγκε τῷ πρώτῳ τὸ ἀνακόλουθον, τὴν ὀρθοπεδίων ἑβλαζεν. ἔδει γὰρ εἰπεῖν ἐγὼ γελῶ ὁ ἐκεῖνος γελᾷ.

220

Zon.

ἀμώνεσθαι

. . Σιμωνίδης δὲ ἀντὶ τοῦ χάριτας ἀποδοῦναι.

221

Ath. 3. 99 b [π. ονοματοποιῷ]: οίδα δ' ὅτι Σιμωνίδης ὁ ποιητὴς ἀρίσταρχον

eἶπε τὸν Δία.

222

Sch. II. 15. 713 [φάσγανα καλά μελάνδετα]: μελάνδετα· σιδηρότετα . . . δὲν ἐκ σιδήρου τὸς λαβᾶς ἔχοντα δεδεμένας· τὴν δὲ λαβὼν

defemoun

calie Siiwmnidhs.

223

Ibid. 4. 79 [θάμβος δ' ἔχειν εἰσφοροῦ τος]: τὸ

θάμβος

dὲ ὀυδὲτερον παρ' Ὀμήρῳ, παρὰ δὲ Σιμωνίδη ἀρσενικῶς.

1 perh. part of the quotation (some mss οὖν· ὡς)
219

Herodian *On Solecism*: compare

I laughs

in the lyric poet Simonides; for 'I' is of the first person and 'laughs' of the third, and so he has made a false concord, whereas he should have said 'I laugh' or 'he laughs.'

220

Zonaras *Lexicon* ἄμβρεσθαι 'to avenge oneself'

requite

... used by Simonides for 'to repay a favour.'

221

Athenaeus *Doctors at Dinner* [on word-coining]: I know the poet Simonides somewhere calls Zeus

best-ruler

222

Scholiast on the *Iliad* ['fair black-mounted swords']: that is, 'iron-bound' ... 'having iron handles bound to them'...
The handle is called the 'bond' or

binding

by Simonides.

223

The Same ['astonishment held them as they looked on']

θάμβος

astonishment

is neuter in Homer, but masculine in Simonides.

1 if H. is not deceived by a false reading or explanation (which is quite possible), S. must have been joking (perh. in a riddle) 2 cf. Suid., Philem. 141, Phot. (Reitz.) 96
LYRA GRAECA

224

Sch. II. 9. 386 [ἐταίρου | οί οί κεδνότατοι καὶ φίλτατοι ἦσαν ἀπάντων]: κεδνότατοι ὡτι σφρονεστάτων ὁ δὲ Σιμωνίδης
κέδνους
tous filous.

225

Ibid. 24. 228 [φωριαμῶν]: Ἀρίσταρχος δὲ φησι τὴν
κίβωτόν

λέξιν νεωτέραν εἶναι, ἀγνοεῖ δὲ ότι καὶ Σιμωνίδης καὶ Ἐκταῖος
μέμνηται αὐτῆς.

226

Cram. A.O. 1. 424. 15 τὰ εἰς τὸς δισύλλαβα ἀπαρασχημα-
tišta ἔχοντα ἐν τῇ πρὸ τέλους τὸ ῥ, βαρύνεται κύρτος, Μύρτος
ἡ πόλις,

σκύρτος

παρὰ Σιμωνίδη ἡ χρήσις.

227

E.M. 692. 25 πρώφα: σὺν τῷ ἠ . . . ἀπὸ τῇ ἔτυμολογίας
ἀπὸ τοῦ προϊέναι καὶ ἀπὸ τῆς διαστάσεως: ἔπειθε εὔρηται κατὰ
diástatasin ὡς παρὰ τῷ ποιητῇ κυανοπρώφαρον καὶ παρὰ τῷ Σιμωνίδῃ
κυανοπρώφαραν

tὸ δὲ πρώφρα οἱ μὲν διὰ τοῦ ὶ λέγουσιν, ὡς ἀπὸ τοῦ πρώφα, κατὰ
diástatasin τοῦ ὶ πρώφρα, ὁ δὲ Ἰρωδιάνος διὰ τῆς εἰ διφθόγγου
γράφει πρὸς τὸν χαρακτῆρα τῶν διὰ τοῦ εἰρα.

1 Heck: mss κλρτος

414
SIMONIDES

224

Scholiast on the *Iliad* [‘his comrades the dearest and most cherished of all’]: κέδνωτατοι really means ‘wisest,’ but Simonides calls friends κέδνοι

cherished

225

The Same [‘coffers’]: Aristarchus says that the word κιβωτός

chest

is modern, not knowing that it occurs in Simonides¹ and Hecataeus.

226²

Cramer Inedita (Oxford): Disyllables in -τος which do not change their form and have ρ in the penultimate are accented paroxytone, for instance κύρτος ‘weel,’ Μύρτος the city Myrtus, σκίρτος

frisky

a word used by Simonides.

227

_Etymologicum Magnum_ προφά ‘prow’;—With the ἐ... by the derivation from προφέναι ‘to go forward,’³ and by ‘separation,’ since it is found with the two vowels ‘separated,’ as in Homer κυανοπρώτος ⁴ and in Simonides κυανοπρώτα

blue-prowed

Some authorities write the latter half of the compound with an ἐ, as from προφά with ‘separation’ of ἐ from ω, but Herodian writes it with the diphthong ει on the pattern of words in -εφα.

¹ cf. p. 255 ² cf. Hdn. _Gram. Gr._ 1. 216. 14 ³ the etymology is hardly correct ⁴ apparently _Od._ 3. 299

415
LYRA GRAECA

228

Tzet. Hes. Op. 374 [γυνή . . . | αἰμύλα κωτίλλουσα]: κωτίλλουσα: πολυλογοῦσα:
κωτίλη
gὰρ ἡ χελίδῶν διὰ τὸ λαλὸς εἶναι παρά τε Ἀνακρέοντι καὶ Σιμωνίδη
καλεῖται.

229

Hesych. νεορησιν ὑποις: τοῖς ἀπὸ Νεαῖρας καὶ Σιμωνίδης
νεαίραν γυνάθον
Νέαμα δὲ χωρίων ἐν Λήμυρ.

230

Ibid.

Οἰκιώδης
Σιμωνίδης: <Δεξαμενοῦ> καὶ Ἡππονόου πατὴρ <Οἰκεύς>.

231

E.M. Vel. 291 νίς: ἔστιν ὅις, ὅιος, ὁς ὅφις, ὅφιος: εἴρηται
ἡ εὐθεία παρὰ Σιμωνίδη συναίρεσε τοῦ ἑ καὶ ὑ ἐῖς τὴν ὑ διήθογγον,
<νὶς:
ἡ γενικὴ> νίος προπαροξυτόνως κτλ.

232

Sch. Dion. Thr. 346 ἐὰν εἰς σύμφωνον ληγῇ συλλαβῆ, τὸ ζ
τῆς ἔξης ἀρκτικὸν οὐκ ἔσται, εἰ μὴ βάρβαρος εἰκὴ <ἡ> λέξις ὤλον
Ἀριστοφάνης, ἢ σύνθετος ὥς τὸ
μελαῦνζοφος
παρὰ Σιμωνίδη.

1 ms ναιαί (corr. to νεαί), ῥήισιν  2 suppl. Sevinus  3 E

416
SIMONIDES

228

Tzetzes on Hesiod ['a woman ... babbling cozeningly']: Babbling:—'speaking much'; babbling
is an epithet of the swallow in Anacreon and Simonides because it is garrulous.

229

Hesychius Lexicon νεαίρησιν ἱπποῖς: 'Horses from Neaera,' a place in Lemnos; Simonides uses the phrase νεαίρησιν ἱππόθων

youthful cheek

230

The Same:

Oeciades

'Son of Oceus': Simonides; he was the father of Dexamenus and Hipponoiiis.

231

Old Etymologicum Magnum: ὅς 'son':—It is nominative ὅς, genitive ὅς, like ὥφις 'snake,' genitive ὥφιος; the nominative occurs in Simonides with 'synaeresis' or coalescing of the i and the u into the diphthong ui, ull

son;

the genitive is ὅς, accented acute on the first syllable, etc.

232

Scholiast on Dionysius of Thrace: If a syllable ends with a consonant the next to it will not begin with a ζ, unless the word be foreign like Αριόβαρζανες or a compound like the μελάνζοφος

pitch-dark

of Simonides.

1 cf. Anacr. 80 2 the explanation is prob. wrong; the word is a special fem. of νέος 'young,' cf. πρέσβειρα 3 cf. E.M. 370. 19

VOL. II. E E
ΤΙΜΟΚΡΕΟΝΤΟΣ

Βίος

Suid: Τιμοκρέων· Ῥόδιος, κωμικός καὶ αὐτὸς τῆς ἀρχαίας κωμῳδίας. διεφέρετο δὲ πρὸς Σιμωνίδην τοῦ τῶν μελῶν ποιητὴν καὶ Θεμιστοκλέα τοῦ Ἀθηναίου, εἰς ὃν ἐξύφανε ψόγον δι’ ἐμμελοῦς τινὸς ποιήματος. ἔγραψε δὲ κωμῳδίαιν εἰς τε τοῦ αὐτοῦ Θεμιστοκλέα καὶ εἰς Σιμωνίδην τὸν μελοποιόν, καὶ ἄλλα.

Ath. 10. 415 f [π. ἀδηφαγίας]. καὶ Τιμοκρέων δ’ ὁ Ῥόδιος ποιητὴς καὶ ἀθλητὴς πενταθλὸς ἄδην ἐφαγε καὶ ἐπιευ, ὡς τὸ ἐπὶ τοῦ τάφου αὐτοῦ ἐπίγραμμα δηλοῖ:

Πολλὰ πιῶν καὶ πολλὰ φαγὼν καὶ πολλὰ κάκ’ εἰπών ἀνθρώπους κείμαι Τιμοκρέων Ῥόδιος.

Θρασύμαχος δ’ ὁ Χαλκηδόνιος ἐν τινὶ τῶν Προ- ομίων τοῦ Τιμοκρέοντά φησιν ὡς μέγαν βασιλέα ἀφικόμενον καὶ ξενιζόμενον παρ’ αὐτῷ πολλὰ ἔμφορεῖσθαι. πυθομένου δὲ τοῦ βασιλέως ὦτι ἀπὸ τούτων ἐργάζομαι, εἰπε Περσῶν ἀναριθμήτους συγκόψειν. καὶ τῇ ὑστεραίᾳ πολλοὺς καθ’ ἕνα νικήσας μετὰ τούτο ἐχειρονόμησε. πυθαγομένον δὲ τὴν πρόφασιν ὑπολείπεσθαι ἠφη τοσάτας, εἰ προσίοι τις, πληγάς.
TIMOCREON

Life

Suidas *Lexicon*: Timocreon:—Of Rhodes, a playwright of the Old Comedy. He was at enmity with the lyric poet Simonides, and also with the Athenian Themistocles, of whom he composed a censure in the form of a song. He wrote among other things a comedy directed against the same Themistocles and the lyric Simonides.¹

Athenaeus *Doctors at Dinner* [on gluttony]: Timocreon the poet of Rhodes and five-event champion was both toper and trencherman, as is shown by the epitaph:²

Thy guttling o'er, thy tippling done,
Thou'rt lying still, Timocreon.

And indeed Thrasyymachus of Chaledon informs us in one of his *Introductions* that when Timocreon became the guest of the Persian King he took every advantage of his table; once, when the King asked what he was feeding himself up for, he replied, 'To give innumerable Persians a sound thrashing;' and the next day defeated a large number of them one by one, and then stood beating the air, explaining to his wondering host that he had all these blows to spare if anybody would come on.³

¹ cf. Diog. L. 2. 5. 25 ² *A. P.* 7. 348 (Simonides): doubtless a mock-epitaph ³ cf. Ael. *V.H.* 1. 27
Aristid. 2. 293. 20 οὐ τοῖνυν οὐδ’ Ἀρχίλοχος περὶ τῆς βλασφημίας οὗτοι διατρίβων τοὺς ἀριστοδῶν τῶν Ἐλλήνων καὶ τοὺς ἐνδοξοτάτους ἔλεγεν κακῶς, ἀλλὰ Δυνάμβην καὶ Χειδών καὶ . . . καὶ τοιούτους ἄνθρωπους ἔλεγεν κακῶς. μὴ τοῖνυν ἢμεῖς ἐκεῖνον ὑπερβαλώμεθα, μηδὲ Τιμοκρέοντος τοῦ σχετλίου πρᾶγμα ποιῶμεν, ἀλλ’ εἰδῶμεν εὐφημεῖν τὰ γιγνόμενα, κ.τ.λ.

Sch. ad loc. οἱ μὲν λυρικοὶ ποιητῆς τοῦτον φασί, γεγραφότα ιάμβους διαβολὰς ἔχοντας: οἱ δὲ ότι κακῶς ἤν καὶ καταγγελθεὶς ὑπ’ Ἀθηναίων περιήγη λέγον ὡς οὐκ ἐμὲ μόνον πεποιήκασι κακῶς ἀλλὰ καὶ Περικλέα.

ΤΙΜΟΚΡΕΟΝΤΟΣ ΠΟΙΗΜΑΤΩΝ

Α’

ΜΕΛΩΝ

1, 2, 3

Plut. Them. 21 Τιμοκρέων δ’ ὁ Ῥόδιος μελωπολος ἐν ἄραμα καθάπτεται πιερότερον τοῦ Θεμιστοκλέους, ὡς ἄλλους μὲν ἐπὶ χρῆμασι φυγάδας διαπραζαμένου κατελθεῖ οὗτόν ἔτη καὶ προμετέρι τῇ ἀργύριον· λέγει δὲ οὕτως:

στρ. Ἀλλ’ εἰ τύγα Παυσανίαν ἢ καὶ τύγα Ἐάνθιππον αἰνεῖς ἢ τύγα Δευτυχίδαν, ἐγὼ δ’ Ἀριστείδαν ἔπαινεν ἄνδρ’ ἱερὰν ἀπ’ Ἀθανᾶν ἐλθεῖν ἐνα λόστον, ἐπεὶ Θεμιστοκλῆν 2 ἦχθαρε Λατώ,

1 ορ μελῶν? 2 Wil: mss -κλῆ, -κλέα δ’
TIMOCREON

Aristides The Four Great Athenians: Even Archilochus, given as he was to libel, did not slander the finest and most famous characters in Greece, but people like Lycambe, Cheidus, and . . . Let us not therefore surpass him, nor equal the miserable Timocreon, but let us know how to speak well of things, etc.

Scholiast on the passage: According to some authorities Timocreon was a lyric poet who wrote lampoons in iambic verse, while others say that he was a bad man who, when convicted by the Athenians, went about saying, 'I'm not their only victim: there's Pericles.'

See also Serv. Cent. Metr. (Gram. Lat.) 4. 464. 15.

THE POEMS OF TIMOCREON

Book I

LYRIC POEMS

1, 2, 3

Plutarch Life of Themistocles: The lyric poet Timocreon of Rhodes makes a very bitter attack on Themistocles in a song, on the ground that he had taken bribes to contrive the restoration of other exiles, but for lucre's sake had left his friend and host Timocreon in the lurch. The song is as follows:

O you may praise Pausanias, or you again Xanthippus, or you perhaps Leotychidas, but I praise Aristides as the finest man of all that hail from holy Athens now that Leto hateth Themis-

1 I have included Iambics and Trochaics, which however may have formed a separate Book

2 cf. Apost. Paroem. 2. 402, Ars. 231
LYRA GRAECA

ἀντ. ψεύσταυ, ἀδίκου, προδόταυ, ὃς Τιμοκρέωντα ἔχεινον ἐφυντα
6 ἀργυρίους κοβαλικοῖς ἑυσθεῖς οὐ κατάγεν
ἐς πάτριδ' Ἰάλυσον
λαβὼν δὲ τρὶ' ἀργυρίου τάλαντ' ἐβα πλέων
εἰς ὀλεθρον
ἐπ. τοὺς μὲν κατάγων ἀδίκος τοὺς δ' ἐκδιώκων
τοὺς δὲ καίνων
10 ἀργυρίων ὑπόπλεως. Ἰσθοῦ δ' ἐπανδόκευεν
γλοίως ἐν
ψυχρὰ κρέα παρέχων
οἱ δ' ἡσθιον κηνχυτο μὴ ορας Θεμιστοκλέους
gενέσθαι.

πολὺ δ' ἁσελγεστέρα καὶ ἀναπεπταμένη μᾶλλον εἰς τὸν Θεμισ-
tοκλέα βλασφημία κέχρηται μετὰ τὴν φυγήν αὐτοῦ καὶ τὴν
catatikēn ὁ Τιμοκρέων ἄσμα ποιήσας οὐ ἔστιν ἁρχή.

Μοῦσα, τοῦτε τοῦ μέλεος
κλέος ἄν᾽ Ἑλλάνας τίθει
ὡς ἔοικος καὶ δίκαιον.

λέγεται δ' ὁ Τιμοκρέων ἐπὶ Μηδίσιῳ φυγεῖν συγκαταψηφισμένου
τοῦ Θεμιστοκλέους. ὡς οὖν ὁ Θεμιστοκλῆς αἰτίαν ἐσχε Μηδίςεν,
taut' ἐποίητε πρὸς αὐτῶν:

Οὐκ ἄρα Τιμοκρέων μόνος ἢ
Μηδοῖσιν ὀρκιατόμει,
ἀλλὰ ἐντὶ κάλλοι δὴ πονηροί.
οὐκ ἐγὼ μόνα κόλουρις,
ἐντὶ κάλλαι ἀλώπεκες.

422
stocles, the liar, the cheat, the traitor who for a bribe of rascally silver-pieces kept his old friend Timocreon an exile from his native Lalysus, and sailed off to the devil with three talents of silver, restoring, expelling or killing as he would, choke-full of his silver-pieces; and at the Isthmus played the scoundrelly innkeeper and gave them meat that was cold, meat that they ate with curses on his head.

After Themistocles’ flight and condemnation Timocreon gives far more of a loose to his invective in the song which begins:

Make, Muse, this song a bye-word in Greece, as it is meet and just it should be.

Timocreon is said to have been banished for showing Persian sympathies, and Themistocles to have participated in the adverse ballot. And so, when Themistocles was accused of the same offence, Timocreon composed upon him these lines:

So it is not only Timocreon who takes oaths to help the Medes; it seems there’s other scoundrels. I’m not the only curtail; there’s other foxes like me.

---

1 B: mss σκυθαλικοῖσι, κυμβ. 2 B: mss γελοίωσ 3 Cob: mss ἄραν: cf. Men. Pk. 131, Ph. 43 (which show that the phrase admitted hiatus) 4 mss μοῖνος 5 Herm.- B: mss ὀρκια τέμοι, τομή, τέμω, τέμνει
[Diogen.] Proef. Prov. 179 [π. αἴνων]. Καρικός δὲ αἰνὸς λέγεται, ὅν ἀναφέρονσι εἰς γένει Κύρα ἀνδραί· τούτων γὰρ ἀλλέα τυγχάνοιτα χειμῶνος θεασάμενον πολύποδα εἰπεῖν ὑπέρ μὲν ἄποδός κολυμβήσαιμι ἐπὶ αὐτῶν, διόγκως, εἰν δὲ ὕμνο λάβω τῶν πολύποδα, τῷ λιμῷ τὰ παιδὶ ἀπολόγ. κάθηται δὲ τῷ λόγῳ τούτῳ καὶ Τιμοκρέων ἐν Μέλεσι, καὶ Σιμωνίδης δ' αὐτοῦ μνημονεύει ἐν τῷ εἰς Ὀρίλλαν Ἑπικῆς.

5

Ibid. 180 ὁ δὲ Κύρριος (αἴνως) προσηγορεῖται διὰ τὸ παρὰ Κυπρίοις λέγεσθαι ὡς ἐπιχώριος. κάθηται δὲ καὶ τούτῳ Τιμοκρέων, ἐμφαίνως ὡς οἱ ἑδικὰ πράσσοντες καὶ ὡς ὑπερούν τῶν προσηγορίων τυγχάνοντων. καὶ γὰρ τῷ Ἀδῆνιδι ἐν Κύρριῳ τιμηθέντι ὑπὸ τῆς Ἀφροδίτης μετὰ τὴν τελετήν μιᾷ τῇ Κυπρίου ἑκάστας ἐπεσῆσαν περισσότερα, ὅτι ἂν οὕτωσι καὶ διαφημοῦσαι αὐθίνες ἀδοκήτως εἰς ἀλλήν ἐμπεσοῦσαι πυρὰν διεφθάρησαν.

6

Heph. 40 [π. ἱωνικοῦ τοῦ ἀν' ἐλάσσονος]. τῷ δὲ καθαρῷ (διμέτρῳ) οἶνον ἄρσα Τιμοκρέων συνέδηκεν.

Σικελός κομψὸς ἀνήρ
ποτὶ τὰν ματέρ' ἐφα

7

Sch. Ar. 1esp. 1063 [ὁ πάλαι ποτ' ὑντες ἡμεῖς ἄλκιμοι μεὶ ἐν χυροίς ἄλκιμοι δ' ἐν μάχαις | καὶ κατ' αὐτὸ δὴ τούτ' ἀνδρεὶς ἀνδρικῶτατοι, πρὸν ποτ' ἢν, πρὶν ταύτα νῦν δ', κ.τ.λ.]. Δίνουσι φησι ντι παρεῖδησε ταύτα ἐκ τῶν τοῦ Τιμοκρέων τοῦ Ροδίων.

πάλαι ποτ' ἤσαν ἄλκιμοι Μιλήσιοι.2

1 mss τελευτήν 2 from Zenob. 5. 80 (see p. 188)

1 cf. Simon. 42 2 cf. Plat. Gorg. 493a 3 this line, elsewhere ascribed to Anacreon, must be referred to
[Diogenian] Introduction to Proverbs [on fables]: A 'Carian fable' is that which is told of a Carian fisherman who said when he saw an octopus one winter's day, 'If I strip and dive for him I shall catch cold, and if I don't take him my children will die of hunger.' Timocreon uses this story in his Lyric Poems and Simonides refers to it in his Epinician Ode for Orillas.¹

The Same: The 'Cyprian fable' is so called because it is said to have arisen among the Cyprians. This again is quoted by Timocreon to illustrate how wrong-doers come eventually by their deserts. It seems that at the end of the Adonis-rites, after the honouring of Adonis by Aphrodite, the Cyprians threw into his funeral pyre some live doves, which flew away only to fall into another pyre and perish after all.

Hephaestion Handbook of Metre [on the Ionic a minorc]: Of the 'pure' dimeter Timocreon composed a whole poem, beginning:

Quoth a pretty man of Sicily to his mother

Scholiast on Aristophanes Wasps ['O we that once were doughty in the dance and doughty in the fray and manliest of men in this (our sting), that's all over long ago; now, etc.']: According to Didymus this is a parody from Timocreon of Rhodes.

There was a time when the Milesians were doughty men.³

Here; there seems to have been doubt about the authorship (Wil.): cf. Anacr. 99

⁴²⁵
LYRA GRAECA

Sch. Ar. Aen. 532 [ἐντείθεν ὅργῇ Περικλέης οὐλύμπιος ἢστραπτ', ἔβροντα, ἐνυφεκότα τὴν Ἑλλάδα, ἔστινος ὅσπερ σκόλια γεγραμμένος, ἀς χρὴ Μεγαρέας μήτε γῆ μήτ' ἐν ἄγορᾳ μήτ' ἐν θαλάσσῃ μήτ' ἐν ἡπείρῳ μένειν]. μιμούμενος τῶν τῶν σκολιῶν ποιητῶν. Τιμοκρέων δὲ ὁ Ῥόδιος μελοποιῶς τοιοῦτον ἐγράψε σκολίον κατὰ τοῦ Πλούτου, οὗ ἡ ἀρχή:

"Ωφελέν σ', ὁ τυφλὲ Πλοῦτε, μήτε ἡ μήτ' ἐν θαλάσσῃ μήτ' ἐν ἡπείρῳ φανήμεν, ἀλλὰ Τάρταρον τε ναίειν κ' Ἀχέροντα: διὰ σὲ γὰρ <δὴ> πάντ' ἐν ἀνθρώποις κακά.

ΕΠΙΓΡΑΜΜΑΤΩΝ

Heph. 3 [π. μακρᾶς] θέσει μακρὰ γίνονται όταν βραχέος ὄντος ἡ βραχυσομένου φωνήντος σύμφωνα πίπτῃ μεταξύ αὐτοῦ καὶ τοῦ τῆς ἕξις συλλαβῆς φωνηύτως πλεοῦσα ἐνὸς ἀπλούστηρος γίνεται δὲ τοῦτο κατὰ πέντε τρόπους: ήτοι γὰρ λήσει εἰς δύο σύμφωνα οἶων . . . καὶ Τιμοκρέωντος ἐκ τῶν 'Επιγραμμάτων.

ὁ ἥλιος οὐκ ἔχει ἑκάτερον χεῖρα ἀπὸ νους δὲ πάρα

1 Ilgen: mss ὁφελεῖ, ὁφελέ 2 Bentl.: mss μήτ' ἐν 3 Β: <σύμ.->

1 cf. Suid. σκολ.δ., Isid. Pelus. Ep. 2. 146 ("it was an ancient custom after feasting to take the lyre and sing "Death to you, Riches, and may you not be seen either

426
TIMOCREON

§ 1

Scholiast on Aristophanes *Acharnians* [‘Then in wrath Olympian Pericles thundered and lightened and confounded all Greece, made laws written like drinking-songs and told the Megarians to remain neither ashore nor at market nor at sea nor on the mainland’]: That is, in imitation of the composer of drinking-songs. The lyric poet Timocreon of Rhodes wrote a drinking-song like this attacking Wealth, of which the beginning is:

Oh how I wish, blind God of Riches, you were to be seen neither ashore nor at sea nor on the mainland, but dwelt by Acheron’s bank in Tartarus! For you it is that are the cause of all the evil of the world.

Book II

INSCRIPTIONS

9 2

Hephaestion *Handbook of Metre* [on long syllables]: Syllables become long by position if, a vowel being short or used short, more than one simple consonant come between it and the vowel of the succeeding syllable; this may occur in five different ways; for it will either end in two consonants as . . . and Timocreon *Inscriptions*

With whom to plot the mind stands ready though the hand holds off.

ashore or at sea,” Απόλουο, ὥ Πλοῦτε, καὶ μὴ ἐν γῆ φανεῖς μὴ ἐν θαλάσσῃ]  2 cf. Dion. Thr. *Gram. Gr.* 3, 346, 21, Choer. in Theod. Ibid. 4, 1, p. 17. 8  3 i.e. ε, ο, η, ι, οι

4 the English is no more awkward than the Greek
Anth. Pal. 13. 31 Τιμοκρέοντος Ροδίου ομοίως

Κηία με προσήλθε φλυαρία οὐκέτ' ἔόντα, οὐκέτ' ἔόντα με προσήλθε Κηία φλυαρία.¹

¹ οὐκέτ' ἔόντα (bis) sugg. B: ms οὐκ ἑθέλοντα

¹ similar, in being the same words in different metres, to
TIMOCREON

10

*Palatine Anthology* A similar poem of Timocreon of Rhodes:

Reaches me ah! too late, for I'm dead, the Ceian nonsense;
Ah! too late the Ceian nonsense reaches me, for I am dead.

Sim. 111, to which it is doubtless a reply (with a reference to Sim. 110)
Comparison of the Numeration Adopted in this Edition (E) with those followed by Bergk in his 'Poetae Lyrici Graeci' of 1882 (Bgk.) and Hiller-Crusius in their 'Anthologia Lyrica' of 1913 (Hil.)

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443
# LIST OF NEW FRAGMENTS

**Fragments not included in Bergk's Edition of 1882**

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**Fragments newly restored exempli gratia from Paraphrases**

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* Included by Hiller-Crusius  † Partly 'new'

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INDEX OF AUTHORS*

ACHILLES ('Tatius'): 107; mathematician; A.D. 200?

Adrastus: 86; Peripatetic philosopher; A.D. 150

Aelian: 12, 28, 36, 61, 96, 134, 139, 162, 165, 230, 248, 260, 267, 272, 419; writer of miscellanies; A.D. 200

Aeschines: 68; orator; 350 B.C.

Aeschylus: 20, 54, 128, 146, 158, 170, 204, 234, 250, 276, 282, 333, 387; writer of tragedy; 485 B.C.

Agathion: 290; writer of tragedy; 410 B.C.

Alicaeus: 14, 26, 64, 84-5, 126, 132, 154-6, 161, 170, 208, 240, 256, 282, 324, 406; lyric poet; 595 B.C.

Alciphron: 384; writer of fictitious letters; A.D. 150

Alexander of Aetolia: 48, 102, 372; poet; 275 B.C.

Alexander of Aphrodisias: 264; Peripatetic philosopher; A.D. 200

Alexander of Pleuron: 40; see A. of Aetolia

Alexis: 192; writer of comedy; 350 B.C.

Amianus Marcellinus: 24, 336; historian; A.D. 390

Ammonius: 168, 190; grammarian; A.D. 390

Ammonius: 270; father of Tryphon, prob. not A. the pupil of Aristarchus; 50 B.C.

Anacreon: 20, 61, 78, 82, 84, 120 ff., 330, 416, 425

Anacreon: 201 (?) author of *Astronomica*; 150 B.C.?

* The dates are those of the floruit, i.e. about the 40th year

*Aenaeocra: 122, 179, 193, 221: a collection of short poems suitable for singing, written by various hands, mostly late, in imitation of Anacreon

Anaxagoras: 256; philosopher: 440 B.C.

Anon. Gram. see Grammarian

Anonymous Mythographer: 364

Anthologia Palatina [A.P.] see Palatine Anthology

Anthologia Planudea: see Planudean Anthology

Antigones: 391

Antipater of Sidon: 22, 80, 240; epigrammatist: 150 B.C.

Antiphanes: 50; writer of comedy; 365 B.C.

Antiphanes: 391; Attic orator; 440 B.C.

Antoninus Liberalis: 348; mythologist; A.D. 150?

Anyte: 240; a poetess, author of "epigrams"; 280 B.C.?

Apion: 402; grammarian; A.D. 40

Apollodorus: 232; lyric poet; 510 B.C.

Apollodorus: 44, 62, 244; chronographer, grammarian, mythologist; 140 B.C.

Apollonius (son of Archebius): 147, 166, 169, 328, 335; grammarian and lexicographer; A.D. 1

Apollonius Dyscolus: 137, 146, 218; grammarian; A.D. 110

Apollonius of Rhodes: 36, 54, 57, 60-1, 64, 74, 77, 94, 98, 100-6, 112, 178, 196, 206-8, 274, 278-80, 312, 406; poet; 260 B.C.

Apollonius: 96; writer of comedy; 400 B.C.

Apostolius: 147, 181, 301, 411,
INDEX OF AUTHORS

420; compiler of a collection of proverbs: A.D. 1460; see also Paroemographi.

Aratus: 107; didactic poet; 270 B.C.

Archilochus: 14, 26-8, 62, 68, 160, 420; elegiac and iambic poet; 650 B.C.

Arion: 4, 221, 408; lyric poet; 625 B.C.

Aristarchus: 49, 68, 72, 134, 137, 156, 414; grammarian; 175 B.C.

Aristaeas: 96; writer of comedy; prob. to be identified with Aristias, who introduced the Satyric drama c. 520 B.C.


Aristodemos: 383; historian; A.D. 200?

Aristodemos, son of Menecrates: 402; 150 B.C.

Ariston: 246; Peripatetic philosopher; 230 B.C.

Aristophanes [Ar.]: 31, 52-3, 73-4, 82, 98, 104-7, 126, 132, 138, 150, 159, 193-4, 222, 224, 250-1, 268, 276, 302-4, 308, 324, 332, 335, 426; writer of comedy; 410 B.C.

Aristophanes of Byzantium: 134, 282, 298, 400; grammarian; 215 B.C.


Aristoxenus: 56, 120, 225-6; writer on music; 320 B.C.

Arsenius: 181, 283, 288, 301, 223, 333, 381, 387, 397, 399, 411, 421; son of Apostolius; compiler of a collection of proverbs and sayings; A.D. 1500.

Asius: 108; poet; 700 B.C.?


Attalus Fortunatus: 137, 152, 156; Latin writer on metre; A.D. 300?

Bacchylides: 64, 74, 99, 246, 264, 312, 390; lyric poet; 470 B.C.


Basilius (Basil the Great): 208; Christian writer; pupil of Hieruchus; A.D. 355.

Batrachomyomachia or Battle of the Frogs and Mice: 208; ascribed to P Ramirez: 480 B.C.


Caesi Bassus: 136, 316; Roman metrician of uncertain date.

Callimachus: 252, 268, 289, 307; poet; 270 B.C.

Callistratus, pupil of Aristophanes (of Byz.): 342; 150 B.C.

Catullus: 270; Roman poet; 60 B.C.

Chamaeleon: 85, 134, 144, 186, 226, 262, 270, 346, 380; Peripatetic philosopher and grammarian; 310 B.C.

Choreoboscos, Georgius: 74, 108, 147, 170, 206, 300, 328, 427; grammarian; A.D. 600.

Chrysippus: 98, 146; the Stoic philosopher; 240 B.C.; the fragmentary work On Negatives is perh. not his.

Cicero: 16, 22, 28, 31, 84, 134, 260, 266, 269, 306, 353, 375; Roman orator and philosopher; 60 B.C.

Claudian: 336; Roman poet; A.D. 400.
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Clement of Alexandria: 31, 114, 196, 243, 318, 323; Christian writer; A.D. 200
Cod. Vind. see MSS
Cohn’s Paroemiographen: 306
Conon: 18, 45; grammarian; A.D. 1
Corinna: 210; lyric poetess; 510 B.C.
Crane’s Anecdota Oeniensia: 52, 70, 74, 92, 106, 110–3, 147, 184, 207, 300, 389, 414; a collection of previously unedited Greek works from Oxford MSS, published 1835–7
Crates: 240; writer of comedy; 450 B.C.
Crates of Pergamum (or of Mallus): 66; grammarian; 170 B.C.
Crinagoras: 132; epigrammatist; A.D. 1
Critias son of Drôpides: 123; Athenian archon in 506 B.C.
Critias, friend of Anacreon: 128, 159; descendant of the above; 510 B.C.?
Critias son of Callaeschus: 123; orator and poet; one of the ‘Thirty Tyrants’; descendant of the above; 410 B.C.
Crobylus: 336; also known as Hegesippus; an Athenian orator; c. 340 B.C.
Cruqui: 176; editor of Horace; A.D. 1578
Crusius’ Analecta ad Paroemiographos: 190; a critical study of the Greek Proverb-collections with some newly published matter (1883)
Cydias: 68; lyric poet; 450 B.C.? 
Cyrillus: 169; of Alexandria; author of a glossary; A.D. 420?
Deinolóchus: 96; writer of comedy; 490 B.C.
Demetrius: 18, 84, 176; rhetorician; A.D. 50?
Demetrins of Seepsis: 234; grammarian; 170 B.C.
Demosthénès: 333, 383, 394; the great Athenian orator and statesman; 340 B.C.
Didymus: 134, 421; grammarian; 30 B.C.
Dio Chrysostom: 27, 30, 44–6, 137–8, 354, 357; rhetorician; A.D. 80
Diodoros of Sicily: 36, 189, 233, 353, 373, 377, 382–4, 387; historian; 40 B.C.
[Diogenian]: 82, 304, 424; grammarian; prob. not the author of the collection of proverbs under his name (see also Paroemiographi)
Dionysius of Halicarnassus: 26, 270, 292, 373, 410; historian and grammarian; 20 B.C.
Dionysius Periégetes: 140, 303; geographer; 300 B.C.
Dionysius of Thrace: 72, 266, 273, 416, 427; grammarian; 125 B.C.
Echmbrötus: 2
Ennius: 336; Roman poet; 200 B.C.
Epicharmus: 96, 306, 402; writer of comedy; 500 B.C.
Epiphanius: 77; Christian writer; A.D. 330
Erasistrátus: 246; physician; 250 B.C.
Erinna: 240; a poetess of doubtful date
Erotian: 232; lexicographer; A.D. 60
Etymologicum Gudianum [E.G.]: 70, 73, 109–10, 113, 163, 175, 178, 196, 335, 342; etymological lexicon; A.D. 1100
Etymologicum Magnum [E.M.]: 30, 62, 70–2, 83, 94–5, 106–8, 109, 111–2, 142–5, 164, 170–2, 175–8, 185, 190, 194, 220, 274, 324, 335, 342, 414, 417; etymological lexicon; A.D. 1200
Etymologicum Magnum Vetus [also called Et. Florentinum and Et. Geminum]: 110, 144–5, 152, 312, 416; an etymological
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lexicon compiled under the direction of Photius a.d. 870

Lygodologicum: Indobonense: 68; an anonymous Greek lexicon first published by Bergk in 1859

Euboea: 290; two authors of Euboea are mentioned, Aristoteles of Chalced (350 B.C.) and Archelaus (250 B.C.)

Eudoxus: 314; astronomer; 360 B.C.

Eunopus: 8; flute-player 331 B.C.

Euméles: 274, 406; epic and lyric poet; 760 B.C.

Euphorion: 40, 48, 102; poet and writer of learned works; 225 B.C.

Eupōlis: 150; writer of comedy; 410 B.C.

Euripides: 20, 31, 38, 43, 45-8, 50, 53-4, 58, 60, 88, 104, 144, 149, 166, 182, 210, 272-6, 283, 326, 406, 410; writer of tragedy; 440 B.C.

Eusebius: 15-6, 78, 120, 240, 249; chronologer [mostly survives only in Jerome’s Latin version and the Armenian translation]; a.d. 305


Favorinus (or Guarino): 143, 162, 341; scholar and lexicographer; a.d. 1520

Fulgentius: 210; Latin grammarian; c. a.d. 520

Galen: 30, 92; writer on medicine, philosophy, grammar, criticism; a.d. 170

Glauceus of Rhegium, or of Italy: 14; writer on music and poetry; 420 B.C.

Gnēßippus: 268; an erotic lyric poet; 450 B.C.

Grammarians, Anonymous: 151, 163, 184

Gregorius (Pardus): 202; grammarian; a.d. 1150

Gregory of Nazianzen: 322, 332; Christian writer; a.d. 370

Harmonius, The: 391; the famous drinking-song in honour of the tyrannicides; 477 B.C.

Harpocratio: 48, 157, 290; grammarian; a.d. 170

Hecataeus: 441; historian and geographer; 500 B.C.

Heliænax: 22

Heliódoras: 170, 192, 280; metrical

Heracleides: 220, 228; grammarian; a.d. 380

Heracleides of Pontus: 368; Peripatetic philosopher and grammarian; 380 B.C.

Heracleitus: 180; grammarian; a.d. 50?

Hermesibis: 144-6, 220; poet; 290 B.C.

Hermogena: 28, 155, 202; rhetorician; a.d. 200

Hero of Alexandria: 22; mathematician; 250 B.C.


Herodotus [Hdt.]: 26-8, 122, 141-2, 222, 238, 242, 246, 279; 293, 308, 352-6, 359, 365, 371, 376, 380, 383, 387; historian; 445 B.C.

Hesiod: 4, 16, 28, 34, 45, 62-6, 72, 102, 108, 176-8, 186, 406, 410; epic poet; 720 B.C.

Hesychius: 10, 58, 70-3, 87, 109-10, 138, 142, 148, 156, 159, 188-70, 186, 192, 200-2, 206, 228, 244, 306, 399, 416; lexicographer; a.d. 450

Hibeh Pappi: 252; fragments of ancient books and other documents found by B. P. Grenfell
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and A. S. Hunt at Hibeh in Egypt; published in 1906
Himerius: 18, 64, 78, 122, 126-8, 132, 208-10, 272, 276, 280, 286, 377; rhetorician; A.D. 355
Hipparchus: 18; astronomer; 150 B.C.
Hippocrates: 92, 232; physician; 420 B.C.
Hipponax: 4, 142, 196; writer of lampoons in iambic verse; 540 B.C.
Homer: 12-4, 22, 26-8, 32, 36, 44-6, 52-4, 62, 72-4, 94, 108, 112, 124-6, 134, 204-6, 210, 234, 270, 314-6, 326, 338, 386, 406, 412; see also Iliad, Odyssey, Eustathius, Tzetzes; poet; 850 B.C.
Homer’s Iliad: 63; a collection of hymns to the Gods by various hands; 750-550 B.C.
Homeric Hymns: 126, 136, 140, 152, 156, 176, 210-1, 270, 322; Roman poet; 25 B.C.
Hyginus: 198; Roman writer on agriculture, astronomy, mythology; 10 B.C.
Iamblichus: 81; Neo-Platonic philosopher; c. A.D. 320
Ibycus: 32, 49, 70-76, 78 ff., 126, 133, 274, 406
Iliad: 10, 49, 58-9, 68-72, 80, 100-3, 137-141, 147, 162, 168, 173, 182-4, 200, 219-20, 253, 314, 326-8, 347, 406-8, 412-4, see also Homer, Eustathius, Tzetzes
Inscriptions: 24, 215, 354, 360-2, 373, 374, 376, 383, 384-6, 392; see also Parian Chronicle and Tabula Iliaca
Ion: 324; writer of tragedy and prose-works; 410 B.C.
Isidore of Pelusium: 365, 426; Christian writer; A.D. 420
Isocrates: 38; orator; 390 B.C.
Johannes Charax: 165; grammarian; A.D. 550
Johannes of Alexandria, or Philoponus; philosopher and grammarian; A.D. 510
Johannes of Sicily (Doxopatres): 137; rhetorician; A.D. 1020 (see Rhetores Graeci)
Julian: 137, 151, 182, 276, 285, 323; Roman Emperor; A.D. 361
Keil’s Analecta Grammatica: 137; fragments of two anonymous metrical treatises
Lasus: 222 ff., 232
Leonidas of Tarentum: 218; epigrammatist; 270 B.C.
Libanius: 323, 375; rhetorician; A.D. 355
(Longinus): 26, 198, 408; anonymous rhetorician, author of the treatise On the Sublime; A.D. 30?
Longinus, Cassius: 266; rhetorician; A.D. 260
Longus: 1392; romance-writer; A.D. 150?
Lucian: 20, 30, 34, 73, 130, 141, 150, 242, 268, 302; rhetorician and satirist; A.D. 165
Lycephon: 44-5, 48, 63, 67, 102, 229, 311; poet; 200 B.C.
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Vibius Sequester: 64; geographer; A.D. 450?

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Althaea: 90; daughter of the Aetolian king Théstius, and wife of Oeneus king of Calydon; at the birth of her son Meleager the Fates declared that he should be invulnerable but should live no longer than a piece of wood then burning on the hearth; this Althaea, after keeping it long in a chest, burnt to avenge her brothers whom Meleager slew in war
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Cyaxares: 94; name of the father and son of Astyages king of Media 581-550 B.C.
Cylopes: 88; a race of one-eyed giants dwelling in the district of Syracuse in Sicily; the
most famous was Polyphémus, who was blinded by Odysseus and whose love for the sea-nymph Gaia was a favourite theme of the Alexandrine poets.

Cygnus (swan): 50; a son of Ares, killed by Heracles in single combat.
Cynamic: 62; a mythical king of Sparta.
Cyprus, the Cyprian: see Aphrodisite.
Cyprus: 424; easternmost island of the Mediterranean, containing many Greek cities.
Cyrus (the Great): 120, 144; king of Persia, 550-529.
Cytos: 400.

Damarates: 241; king of Sparta 510-491 B.C.
Damarétē: see Damaréti.
Danaus: 118; an ancient name for the Greeks.
Danaé: 292; daughter of Acrisius, king of Argos; an oracle having declared that she should bear a son who should kill his grandfather, Acrisius shut her up in a brazen tower, and when she nevertheless bore a son—some said to Zeus who visited her in the form of a shower of gold—sent her to sea with her babe (Presens) in a chest, whence they were rescued on the shore of Seriphus; Persens eventually killed Acrisius by accident when throwing the disc.
Dander: 372.
Daphnis: 36-8.
Dardania: 116; the Troad.
Dardan: 92, 114, 316; son of Zeus and mythical ancestor of the Trojans.
Darius son of Hystaspes: 188-90, 224, 250; king of Persia 521-485 B.C.
Daven (Eos): 98; see Tithônus.
Daven-bringer: 106.
Death-Goddesses (Kères): 76-8, 280.
Deilýca: 106; one of the Amazons.
Deinomenes: 384.

Deiphóbus: 102, 406; a son of Priam.
Delos: 278, 282; an island of the S. Aegean, one of the chief seats of the worship of Apollo.
Delphi: 10, 48-50, 56-8, 234, 235, 313, 363, 372, 382-4, 394, 388; a city of Phocis in central Greece; seat of the oracle of the Pythian Apollo.
Démáretē: 263, 284.
Démeter: 228, 330.
Demétrias: 404.
Demétrius: 384.
Démocles: 76.
Démocrates: 378; a Xanian commander in the invasion of Xerxes (Hdt. 8. 46).
Démódocos: 11; a bard mentioned in the Odyssey.
Dexaménnus: 416.
Diodórs: 378.
Diómèdes (Diomédés): 104; a king of Argos; one of the greatest Greek warriors before Troy.
Dione: 104.
Dionysius ('the Elder'): 18; despoiler of Syracuse 406-367 B.C.
Dionysius ('the Younger'): 76; despoiler of Syracuse 367-343 B.C.
Dionysius of Cophon: 388; a famous painter who flourished about 460 B.C.
Diphon: 394.
Dioséu (Castor and Polydouces): 28, 40-3, 110, 268, 302, 306; sons of Zeus and Leda, wife of Tyndareus, king of Sparta, and brothers of Helen; worshipped as horsemen, boxers, and harpers, and as saviours of men in battle at sea.
Diphilus: 370.
Dirphys: 350; the central mountain- range of Euboea.
Dorian: 166, 306.
Doris: 378.
Dotían Plain: 330; part of Pelasgitis in Thessaly.
Drôpides: 128.
Dysérès: 214, 290; wife of Echecratidas, a Thessalian noble.
Earth: 62, 242, 312
Echecratæa: 256, 260
Echecratidas: 216, 290; his son
Orestes is called "king of
Thessaly" by Thucydides under
the year 456 B.C.
Echidna: 230; a serpent-maiden,
daughter of Tartarus and
Earth, who became by Typhon
mother of the Sphinx, Cer-
berus, Scylla, the Gorgon,
the Hydra, and other monsters
Egypt: 32, 62
Eidothea: 54; a daughter of
Protes
Eileithynia (Ilithyia): 40, 402; God-
dess of birth
Ellana: 343; daughter of Orcho-
menus or of Minyas
Electra: 12
Elis: 56, 91, 272; a district in
the N.W. of the Peloponnese
Elysium: 104, 274; the haunt of
the ghosts of the departed in
the underworld
Endymion: a youth beloved by
the Moon, who sent him into
perpetual sleep on Mt. Latmus
in Caria, so that he might
always remain young and
beautiful
Encliam: 156; the Eneti (Vene-
tians?) are placed by Homer
in Paphlagonia, N. Asia Minor
Enyllus: 102, 240; a War-God,
in Homer identified with Ares,
but later regarded as distinct
Epameinondas: 10; the great
Theban general and statesman,
who having defeated the
Spartans re-founded Messene
in 369 B.C.
Epicius: 46, 318; in Homer the
builder of the Wooden Horse
and a gallant warrior on the
side of the Greeks before Troy;
later tradition made him a
coward and gave him an
inferior place among the heroes
Epheus: 246; one of the twelve
Ionian cities of Lydia
Ephrya: 331, 406; ancient name
of Corinth, identified with
Ephrya daughter of Ocean or
of Epimètheus

Epidaurus: 244, 396; a town on
the E. coast of the Peloponnese
Epimètheus: 406; a Titan, brother
of Prometheus
Epópeus: 108; a son of Poseidon;
king of Sicyon
Erechtheus: 108, 278; a mythical
king of Athens
Eretria: 246, 290, 324; a city on
the W. coast of Euboea
Erinyes: see Fury
Eriphylë: 44; wife of Amphiarâüs
whom she betrayed for the
sake of a necklace of Hormo-

Erôs: see Love
Erxion: 186
Erythraia: 32-4
Erythrai: 324; a city of Ionia
Eteoclymene: 60
Eteocles: 250
Etna (Aetna): 330; the great vol-
cano of Sicily
Euæides: 246, 308
Euathlus: 56
Euboea: 280, 290, 363; a large
island on the E. coast of Greece
Euclus: 408
Eumêclus: 120
Eumenides: see Fury
Eunomius: 410
Euonymia: 216
Euripus: 350; the strait between
Euboea and the mainland
Europa: 40, 208, 282; daughter of
Phoenix; carried off by Zeus
in the form of a bull from
Phoenix to Crete
Europe: 386
Euryalus: 88; a youth beloved
by Ibyens
Eurydice: 296; wife of Lycurgus;
king of Nemea; see Arche-

Euryémon: 360, 386; a river
of Pamphylia in Asia Minor,
whose mouth was the scene
of the defeat of the Persians
by Cinon in 466 B.C.
Euryphile: 186; a girl beloved by
Ancereon
Euxine Sea: 370; the Black Sea
Evening Star: 106

Fates: 402
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Fury: 80, 82; these were avenging deities who punished wrong-doers

Gadeira: 32; = Cadiz, a town on the S.W. coast of Spain

Galea: 88; a sea-nymph beloved by the Cyclops Polyphemus

Ganyctor: 16

Ganymed (Ganymedes): 98; a beautiful youth carried off by eagles to be the cupbearer of Zeus

Gastridora: 192

Gela: 282

Gelon (Gelo): 18, 284; despot of Gela, afterwards (485-478 B.C.) of Syracuse

Geranias: 396; the mountain-range between the territories of Megara and Corinth, overlooking the Saronic Gulf

Geryon: 32-6; a mythical three-headed monster, king of Hesperia (Spain), killed by Heracles, one of whose 'labours' it was to steal his oxen from the island of Erythia

Glauce: 212

Glauca of Aegina: 394; a sculptor who flourished 485 B.C.

Glauceus: 368

Glauens: 334; son of Sisyphus, founder of Corinth

Glauus of Carystus (called by Quintilian Glaucon): 302, 306; a famous boxer

Gorgias: 98; a youth beloved by Ibycus

Gorgippus: 372

Gorgo: 368

Gorgophone: 62

Gortyn: 374

Graces: 50, 88, 132, 390; spirits of beauty and excellence and handmaidens of the Muses

Greek: 20, 128, 208, 223, 288, 350, 354-8, 362, 380-6, 420, 424

Greek: 2, 278, 316, 364, 378, 382-6, 408

Gylos or Gyara: 316; an islet of the mid-Aegean, used as a place of banishment under the Roman Empire

Gyrton: 404

Harmodius and Aristogeiton: 248, 276; murderers (in B.C. 514) of Hipparchus, one of the sons of Peisistratus; after the expulsion of his brother Hippias from Athens in 510 they came to be regarded as martyrs in the cause of democracy

Harpagus: 120; the Persian general who in 545 B.C. completed the conquest of Ionia

Harpies: 105; in Homer, spirits of the storm-winds; later, winged maidens of foul aspect who swooped on a man's food and carried it away

Heces (Urâmus): 210, 212

Hecatus: 54

Hector: 48, 102, 114; son of Priam and chief hero of the Trojan side

Hecuba (Hecábê): 48, 314; wife of Priam

Helen: 22, 28-44, 49-50, 60, 102-4, 114, 406; daughter by Zeus of Leda wife of Tyndareus, king of Sparta; after she became the wife of Menelaus she was carried off by Paris, and this gave rise to the Trojan War

Helicon: 4, 116, 240, 276; a mountain of Bocotia; chief haunt of the Muses

Heliconias: 212

Helios (the Sun): 34-6; he was said to be the son of Hyperion and Theia or Euryphaessa and to have had seven sons and one daughter by Rhode

Hellas: 360

Hephæastus: 68, 106, 210, 330, 392, 404

Hera: 30, 58-62, 100, 158, 266

Hercules (Hercules): 2, 10, 34, 50, 62, 66, 99, 106, 150, 302, 314

Herculan Hills: 36

Hermagoras: 64

Hermes: 50, 36-8, 216, 240, 256

Hermione or Hermione: 242; a city of Argolis in the Peloponnese

Hesperus: see Evening Star

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Hicetaon: 50; son of Laomedon and brother of Priam
Hier (Hieron) the First: 124, 252, 260-2, 286, 316, 384; despot of Syracuse 478-466 B.C.
Himera: 12, 16-8, 22, 48, 61, 78, 385; a Greek city of Sicily
Hipparchus: 126, 222, 218, 376; brother of Hippias (see below); murdered by Harmodius and Aristogeiton in 514
Hippias: 364; son of Peisistratus and despot of Athens 527-510 B.C.
Hippolyte sister of Jason: 104
Hippolyte queen of the Amazons: 106; slain and despoiled of her girdle by Heracles
Hippolytus: 44; son of Theseus by the queen of the Amazons
Hipponicus Ammon: 357
Hipponicus son of Straton: 390
Hipponous: 416
Hisianeus: 12; despot of Miletus; ‘the revolt of H.’ would naturally refer to the Ionian revolt against Persia in 499 B.C., but it is thought here to have been confused with the subjugation of Ionia by Harpagaus in 545
Hydra, The: 406; a many-headed monster killed by Heracles
Hyllichus: 253
Hyllis: 118
Hyperboreans: 404; a legendary people of the far north, remarkable for the piety and serenity of their lives
Hyperion: 34; son of Heaven and Earth, and father of Helios
Hystaspes: 224
Ialysus: 111, 422; one of the three cities of Rhodes
Iberians: 140; the Greek name for the inhabitants of Spain
Icarins: 62
Idas: 408
Idoménæus: 102, 106; leader of the Cretans in the Trojan War
Ithymia: see Eileithia
Iolcos: 316; a town of Magnesia in Thessaly, whence the Argonauts sailed
Ionia: 82, 120-6, 138, 152, 204, 246, 280; the Greek cities of the mid-Aegean coast of Asia Minor
Iphianassa: 112; the name of four mythical personages
Iphicles: 112; brother of Hercules
Iphigeneia: 40, 112; daughter of Agamemnon
Iphimenes: 366
Iphion: 398; of Corinth; a painter
Ister: 366; the river Danube
Isthmus: 372, 394-6, 422
Italy: 22, 47, 82
Iulus: 64, 216-8, 346; a city of Cecos; birthplace of Simonides
Jason: 60, 104, 276; son of Aeson the rightful king of Ioleus; he was sent by the usurper Pélias, who hoped thus to be rid of him, to fetch the Golden Fleece from Colchis; but by aid of the wiles of the king’s daughter Medea, Jason succeeded and returned with his bride
Keré: see Death-Goddesses
Koré: see Maiden
Lamia: 54; a Libyan queen who, deprived of her own children through the jealousy of Hera, robbed others of theirs; she came to be regarded as a sort of bogy by which children were frightened
Lampsácenus: 361; a Greek city on the E. side of the Hellespont
Laodameia: 54
Laodicé: 12
Laomedon: 116; king of Troy; father of Priam
Lapith: 404; these were a Thessalian tribe who waged a famous war upon the Centaurs
Larissa: 404
Leechaeum: 274; the W. port of Corinth
Leda: 106; wife of Tyndaréus, king of Sparta, and mother by Zeus of the Dioscuri
Lemnos: 222, 274, 416; a large volcanic island in the N.
to a sanctuary of the Nymphs (which see) such as Pausanias speaks of as existing in various localities of Greece e.g. 9, 24, 4
Marathon: 108; eponymous hero of Marathon: 250, 332, 350; name of a plain and a hamlet in N.E. of Attica, famous for the defeat of the Persians by the Athenians in 490 B.C.
Marpessa: 408
Marseilles (Massilia): 120; a Greek colony in S. Gaul, founded by the Phocaeans in 600 B.C.
Marystas: 10, 348; a mythical flute-player, sometimes confused with Silenus (which see)
Mataurus, Matania: 18, 22
Medea: 104, 271-6; see Jason
Medes: 350-2, 354, 360, 378-82, 386, 420; see Persians
Media: 94, 376; the older Greek name of Persia, continuing in use after the overthrow of the Median Empire by Cyrus in 550 B.C.
Medusa: 48; a daughter of Priam, not to be confused with Medusa the Gorgon
Megacles: 366
Megadopolis: 20; the city of Arcadia founded by Epaminondas in 370 B.C.
Megara: 63; daughter of Creon, king of Thebes, and wife of Heracles
Megara: 360-2, 396-8, 404, 424; a famous city of the E. end of the Corinthian Gulf
Megaristus: 372
Megistes or Megistens: 124, 132, 160, 168, 172; a youth beloved by Anacreon
Megistias: 352; an Acamanian seer who when ordered to the rear by Leonidas at Thermopylae, sent instead his only son, and perished with the Spartans; he claimed descent from the great seer Melampus (Hdt. 7, 219, 221)
Melampus son of Amythaon: 46, 186, a mythical seer
Melampus of Cephalonia: 2, 6
Melanthus: 214
Melaeus: 32, 90, 316; see Althaca
Meliboea: 241
Melicertes: 248; son of Athamas and Io, who from jealousy of his true wife threw herself and Minos into the sea, where she became the sea-goddess Leucothea and he the sea-god Palaemon; Suidas' reason for this nickname of Simonides is not altogether satisfactory
Menmon: 282; son of the Dawn and leader of the Ethiopians against the Greeks before Troy
Menelaus: 40, 2, 90, 104, 116; king of Sparta and husband of Helen
Mesonyx (Midnight-star): 74
Messene: 10; a city of the Peloponnese, reduced by the Spartans c. 640 B.C.
Methymna: 4; a town of Lesbos
Mition: 108
Micon: 388; an Athenian painter who flourished about 460 B.C.
Midas: 296; the name of a legendary king (or kings) of Phrygia
Midean: 345; of Midea, an ancient city of the Peloponnese, birthplace of Alcmeone, mother of Heracles
Milctus: 188, 424; a city of Ionia, which in the 6th cent. B.C. was paramount among the Greek states of Asia Minor; in the time of Croesus (560-546) it became tributary to Lydia, and on his overthrow to Cyrus; in 494 it was sacked by the Persians and did not regain its freedom till 479
Milon: 396; a famous wrestler who flourished in 510 B.C.
Miltiades: 376; the Athenian general who defeated the Persians at Marathon
Minos: 404; king of Crete c. 1450 B.C.
Minotaur: 318; a monster half-man half-bull said to be kept by Minos in the Labyrinth and fed with a yearly tribute of youths and maidens sent from Athens; he was killed by Theseus
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Minyās: 60; ancestral hero of the Minyans
Molionidas: 100; twin sons of Actor or Poseidon by
Mollōn: 100
Molossian: 332; the Molossi were a tribe inhabiting part of Epirus
Molōrus: 366; a rock on the coast near Megara, from which Ino threw herself into the sea
Moon: 68
Mopsium: 404
Mūsa: 222; an early poet, reputed author of a collection of oracles which were used in 6th-century Athens like the Sibylline Books
Muse: 50, 56–8, 88, 116, 130, 140, 154, 158, 183, 196, 208, 234, 238, 242, 250, 276, 280, 312–4, 344, 390–2, 420
Myćlē: 124, 130, 363; a mountain and promontory of Lydia, near which the Persians were defeated by the Greeks in 479 B.C.
Myēnnae: 54, 406; an ancient city of the Peloponnese
Myrto: 222; according to some authorities the mother of Pindar
Myrēn: 414; an island near Euboea
Mysia: 156; a district in the N.W. of Asia Minor
Mytilēnē: 64; chief city of Lesbos
Nætē: 408; leader of the Carians before Troy
Naukrates: 214
Naukrātis: 30, 186, 208; the Greek emporium in the Egyptian Delta
Naxos: 68; an island of the mid-Aegean
Neaēra: 416
Necessity: 404
Neleus: 244; son of Cretheus (or Poseidon) and Tyro; brother of Pelias; king of Pylos and father of Nestor
Nēmēa: 372, 394; a valley between Cleōnæ and Philus in the Peloponnese; scene of the Nemean Games
Neoptolemus: 104; son of Achilles
Nēreus: 102; the Sea-God
Nessōnian Lake: 404
Nicodiceus: 370
Nicodádas: 394
Nisē, Victory: 385, 388
Niobē: 230, 244; wife of Amphión, king of Thebes; she boasted to Leto of the number of her children, whereupon they were slain by Apollo and Artemis; her lamentations for them were proverbial
Nīsaeans: 363, 404; descendants of Nisius, mythical king of Megara
Nomion: 408
Northwind (Boreas): 84, 278, 342
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Numa: 114; the Roman king and lawgiver
Nymph: 36–8, 84, 138, 168
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Odysseus (Ulysses): 66, 90, 278; one of the chief Greek heroes before Troy; his wanderings on his way home are the subject of the Odyssey
Oceus: 416
Oedipus: 408; mythical king of Thebes; he unwittingly killed his father and married his mother, and on discovering his sin put out his eyes
Oeolýca: 106
Oicēs: 46
Ofelus: 72; a Trojan slain by Agamemnon
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Olympia: 6, 96, 301, 302, 372, 392–4, 397, 400; in Elis; the scene of the Olympic Games
Olympus: 98, 150, 342; the abode of the Gods, sometimes identified with the mountain in Thessaly
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Opus: 354; the chief city of Locris in central Greece
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Orestes: son of Agamemnon; he slew his mother Clytemnestra
in revenge of her murder of his father; 12, 50, 54, 62
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Ornëmus: 410
Oroetes: 122; Persian satrap of Sardis who deposed Polycrates of Samos into his power and murdered him in 522 B.C.
Orpheus: 14, 90, 310; the early Thracian poet and musician
Ortygia: 94; part of Syracuse, containing the fountain of Arethusa
Ortygia in Chalcis: 408
Ossa: 374, 404; a mountain of Thessaly
Palamëdes: 52; according to authorities later than Homer, a Greek warrior before Troy, credited with the invention, among other useful things, of the alphabet
Pallantium: 22, 36; an ancient town of Arcadia
Pallas: 208, 376; epithet of Athena, patron-Goddess of Athens
Paltus: 252
Pan: 376; the Arcadian nature-God who, previously neglected by them, promised the Athenians his aid before the battle of Marathon and thereafter was worshipped on the Acropolis (Hdt. 6. 105)
Panopeus: 346–8
Paris: 40, 114; son of Priam king of Troy; see Helen
Parthènius: 120
Pausanias: 260, 382; regent of Sparta 479–470 B.C., when he was starved to death in prison for intriguing with the Persians
Peirithouës: 40; king of the Lapiths and friend of Theseus
Peisistratus: 126, 222, 248; despot of Athens (with intervals of exile) 561–527 B.C.
Peitho; see Persuasion
Pelasgiots: 404; the inhabitants of a district of Thessaly
Pélæus: 210; king of the Myrmidons of Phthia in Thessaly and father of Achilles
Pélias: 30–2, 316; son of Cretheus (or Poseidon) and Tyro; king of Ioleus, ousting Aeson the father of Jason
Pélion: 363, 374, 404; a mountain of Thessaly
Pellenë: 306, 396; a town of Achaia in the Peloponnese
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Pelops: 108; mythical king of Tisa in Elis, and father of Atreus; he gave his name to the Peloponnese
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Penelope: 210; the faithful wife of Odysseus
Pergamum: see Troy
Periander: 224, 366; despot of Corinth c. 625 B.C.
Pericles: 420, 424; the great Athenian statesman
Periérès: 62; son of Acolus or Cynortas and king of Messéné; father of Tyndareüs
Persephônë (Proserpine or The Maid): 372; daughter of Demëter; carried off to Hades by Pluto when she was playing in the fields of Sicily
Perseus: 62, 292; son of Zeus and Danaë; he rescued Andromëda from a sea-monster
Persians: 120, 130, 188–90, 223, 246, 279, 334, 305, 358–60, 378, 384–6, 398, 418–20; see Medes and Barbarians
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Phàlaris: 16; despot of Acragas c. 570 B.C.
Pharsalus: 307; a town of Thessaly
Phégeus: 16; son of Alpheus and king of Psophis in Arcadia
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Pholus: see Centaurs
Phoreyn: 54; In Homer, 'the old man of the sea'; later, a son of Pontus (Sea) and Ge (Earth) and brother of Xeres
Phrygia: 52, 108, 180; a district of central Asia Minor, the home of the flute
Phyleus: 90; son of Augeas
Phyllus: 78; perf. grandfather of Phytius, the pupil of Pythagoras and one of the lawgivers of Rhegium
Pieria: 344; a district of Macedonia, just N. of Olympus
Pisa: 71, 272, 310, 396; a town and stream in Elis near Olympia where the famous Games were held
Pittacus: 14, 256, 284; the aicesmene or elected dictator of Mytilene 590-580 B.C.; one of the Seven Sages
Plataea: 334, 357, 359, 363, 382-4; a city of Boeotia, scene of the famous defeat of the Persians by the Greeks in 479 B.C.
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Pleisthenes: 34, 116; son of Atreus and father of Agamemnon and Menelaus
Pleuron: 106; a city of Aetolia
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Polycrates: 78, 114, 118-21, 144, 162, 190; despot of Samos 533-522 B.C.
Polydcius (Pollux): 302, 306; see Dioscuri
Polygnoto: 48-50, 398; a famous painter who flourished c. 470 B.C.
Polyxena: 104; daughter of Priam; sacrificed by Neoptolemus to his father's shade on the voyage home from Troy
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Priam: 48, 50, 88, 92, 114-6; king of Troy
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Prometheus: 96; son of the Titan Iapetus; he stole fire from heaven and gave it to men
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Pyrrhus: 6; king of Epirus 285-272 B.C.
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Pythagoras: 16, 22, 74, 258; the great philosopher of Samos and Croton; c. 540 B.C.
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Scopas son of Creon: 256, 290, 306
Scopelius: 222; the father or uncle of Pindar
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Seylla: 54; in Homer, daughter of Crataëüs; later, daughter of Phoreyn or Lamia by Hecate
Crataëüs; a monster dwelling on a rock in the Straits of Messina
Seythiuns: 148, 176, 366; a race living N. of the Euxine Sea, who invaded Asia Minor c. 620 B.C. and occupied parts of it till c. 590; Seythia was invaded by the Persians under Darius in 514
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