

FOUR NOTES ON THE TEXT OF XENOPHON, *MEMORABILIA*

(I) 1.2.24 (ed. Hude, 1934) . . . Ἀλκιβιάδης δ' αὖθις διὰ μὲν κάλλος ὑπὸ πολλῶν καὶ σεμνῶν γυναικῶν θηρώμενος, διὰ δὲ δύνάμιν τὴν ἐν τῇ πόλει καὶ τοῖς συμμάχοις ὑπὸ πολλῶν καὶ δυνατῶν [κολακεύειν] ἀνθρώπων διαθρυπτόμενος, ὑπὸ δὲ τοῦ δήμου τιμώμενος καὶ βραδύως πρωτεύων . . .

Κολακεύειν om. Y, del. Ernesti (1737), Dindorf (1862), Schenkl (1876), Hude, alii. But I think κολακεύειν is only misplaced, and a third διὰ is missing. Thus read: διὰ μὲν κάλλος . . . διὰ δὲ δύνάμιν . . . ὑπὸ πολλῶν καὶ δυνατῶν ἀνθρώπων διαθρυπτόμενος, ὑπὸ δὲ τοῦ δήμου <διὰ τὸ> κολακεύειν τιμώμενος κτλ., and cf. 1.1.18 χαρίσασθαι τῷ δήμῳ; Plato, *Alcib.* I, 120 b 5 κολακεύοντες τὴν πόλιν.

(II) 2.6.5 Οἶμαι μὲν, ὅστις τὰναντία τούτων ἐγκρατῆς μὲν εἶη τῶν διὰ τοῦ σώματος ἡδονῶν, εὖοικος δὲ καὶ εὐσύμβολος ὢν τυγχάνοι καὶ φιλόνομος πρὸς τὸ μὴ ἐλλείπεσθαι εὖ ποιῶν τοὺς εὐεργετοῦντας αὐτόν, ὥστε λυσιτελεῖν τοῖς χρωμένοις.

εὖοικος BZ: εὖορκος MORXY: εὖνους A. εὖοικος cannot yield the meaning of 'who is truly hospitable' (as E. C. Marchant, in *Loeb*, 1923, has it). It could mean 'good economist' (so W. Gilbert; cf. Dio Cass. 44.39.1), but this sense seems to be out of place here.

On the other hand, εὖνους of the best ms. A (Par. 1302 s. XIII), adopted by Dindorf, Schenkl, and others, gives the required sense of 'welldisposed', 'benevolus', but cannot account for the transmitted εὖοικος. Finally, R. Kühner (1858) preferred εὖορκος, 'h. e. iustus', which 'optime videtur opponi avaro § 4 descripto'. But 'faithful to his oath' is not the same as 'iustus'.

Thus read εὐκνωοῖκος for εὖοικος, as opposed to 2.6.4 στασιώδης, 'quarrelsome person', and to 2.6.3 δυσσύμβολος, and cf. εὐνοϊκός for εὖνους in Demosthen. 57.1; Amphis Com. 1 Kock; Lucian, *Timon* 15. εὐνοϊκῶς appears 11 times in Xenophon (in *Memorabilia* ad 2.2.12; 2.6.34; 3.11.10).

(III) 2.6.9 . . . ἔχεις εἰπεῖν ὅπως οὗτος θηρατέος; Μὰ Δί', ἔφη (sc. Socrates), οὐ κατὰ πόδας ὥσπερ ὁ λαγῶς οὐδ' ἀπάτηι ὥσπερ αἱ ἕρμιθες οὐδὲ βίαι ὥσπερ οἱ † ἐχθροί. † ἄκοντα γὰρ φίλον ἐλεῖν ἐργῶδες.

In 1737 Ernesti suggested κάπροι for ἐχθροί, to be adopted by Dindorf, Schenkl, and others, while Hude took ἐχθροί for a corruption.

I think Kühner (in 1858) was right when defending ἐχθροί as sound and referring to 4.4.17 s. f. (where ἐχθροί = πολέμοι). But Kühner apparently was not aware of the fact that already Fr.-W. Sturz, in his *Lexicon Xenophonticum* (II, p. 535; Leipzig, 1802) had defended the transmitted ἐχθροί, while referring to *Anab.* 5.1.9 . . . ἦττον ἂν δύναιτο ἡμᾶς θηρᾶν οἱ πολέμοι. For θηρεύειν, 'hunt, 'hase, persue', with 'men' as the object cf. Herodotus 4.183.4. Consequently, ἐχθροί should be kept as sound.

(IV) 3.5.13 Ἐγὼ μὲν, ἔφη, οἶμαι, ὁ Σωκράτης, ὥσπερ καὶ ἀθληταὶ τινες διὰ τὸ πολὺ ὑπερνεγκεῖν καὶ κρατιστεῦσαι καταρραθυμήσαντες ὑστερίζουσι τῶν ἀντιπάλων, οὕτω καὶ Ἀθηναίους πολὺ διενεργόντας ἀμελῆσαι ἑαυτῶν καὶ διὰ τοῦτο χείρους γεγενῆσθαι.

ἀθληταί is Weiske's (1798—1804) and Schneider's (1901—05) conjecture for the transmitted ἄλλοι. Weiske's ἀθληταί was then adopted by the editors (with the exception of Kühner, who printed the senseless ἄλλοι), who referred to 1.2.24 (the same simile, with οἱ τῶν γυμνικῶν ἀγώνων ἀθληταί), and to *Cyrop.* 1.5.10 (the same comparison, with καὶ εἴ τις γε ἀσκητής).

On his part, A. Delatte (*Le troisième livre des souvenirs Socratiques de Xénophon*, Liège-Paris, 1933, p. 56, n. 4) suggested ἄνθρωποι for the transmitted ἄλλοι, while commenting: »Le phénomène observé dans la vie des cités serait comparé à celui qu'on remarque chez les individus.« However, Ἀθηναῖοι is not quite the same thing as πόλις, nor are ἄνθρωποι to be identified with ἰδιῶται: cf. 2.6.18.

Consequently, read <πυγμα>ἄχοι for ἄλλοι. Xenophon uses other kinds of sport as well: cf. 3.10.6 δρομέας τε καὶ παλαιστὰς καὶ πύκτας καὶ παγκρατιαστὰς; 3.5.21 οὐδὲ παλαιστῶν οὐδὲ παγκρατιαστῶν. For πυγμαχός cf. *Odyssey* 8.246.

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