

ÆLIAN, *VARIA HISTORIA* 13.15

Φασί παχύτατον γενέσθαι τῆ' διάνοιαν οἱ τῆς κωμωδίας ποιηταὶ τὸ δέρμα ἔχοντα ἀδιακόν<τ>ιστον Πολύδωρόν τινα καὶ ἄλλον Κοικυλίωνα ὄνομα, ὅσπερ τὰ κύματα ἠρίθμει ὑπὸ τῆς ἄγαν μανίας. λόγος δέ τις καὶ Σαννυρίωνα τοιοῦτον γενέσθαι, ὃς ἐν τῇ ληκύθῳ τὴν κλίμακα ἐζήτει. καὶ Κόροιβον δὲ καὶ Μελιτίδην καὶ ἐκείνους ἀνοήτους φασίν.

τὸ δέρμα ἔχοντα ἀδιακόντιστον del. Hercher ἀδιακόντιστον Koenig et Bloch (conl. Ael. H. A. 17.44 s. f. δυσδιακόντιστον): ἀδιακόνιστον codd. (et Hesych. s.v., corr. H. Steph.) μανίας codd.: ἀνοίας Jacobs, Hercher

(1) Rudolf Hercher deleted the phrase τὸ δέρμα ἔχοντα ἀδιακόντιστον while remarking, „ex sequentibus enim patet, de Polydoro, si quo epitheto exornandus erat, non cutis duritiem, sed stultitiae aliquod specimen praedicandum fuisse“ (Paris, 1858, p. LXII). Gertrud Herzog-Hauser accepted the deletion (in RE XXI, 1952, 1789). I think Mervin R. Dilts (Teubner, 1974) is right in retaining the phrase. For, (a) it does not look like a gloss, and a concrete explanation for Polydorus' being παχύτατος τὴν διάνοιαν is expected, as we have such explanations in the cases of Koikylyon (ὅσπερ) and Sannyrion (ὃς). And (b), the word παχύτατος seems to hint at a pun with παχύδερμος, meaning both *thick-skinned* and *thick-witted*. Polydorus thinks he is παχύς τὸ δέρμα. As a matter of fact, he is only *thick-headed*, παχύς τὴν διάνοιαν. For παχύδερμος implying *dull, stupid* compare Menander *Epitrepontes* 1114 Sandbach (παχύδερμος ἦσθα καὶ σύ, νοῦν ἔχειν δοκῶν); Lucian *Timon* 23 ἀπειρόκαλος καὶ παχύδερμος; Plautus *Miles* 235 f. (Erus meus elephantini corio circumtentust, non suo, neque habet plus sapientiae quam lapis).

Nevertheless, I think Dilts' recent Teubner text is not quite in order. First, the phrase τὸ δέρμα ἔχοντα ἀδιακόντιστον seems to be misplaced. Second, the word ἔχοντα is out of order. For Polydorus *does not have* a skin no dart can pierce (*no man has*): he only *thinks* he has. Accordingly, read the passage as follows. Φασί παχύτατον γενέσθαι τὴν διάνοιαν οἱ τῆς κωμωδίας ποιηταὶ Πολύδωρόν τινα, τὸ δέρμα ἔχκειν λέγοντα ἀδιακόν<τ>ιστον, καὶ ἄλλον, Κοικυλίωνα ὄνομα, ὅσπερ τὰ κύματα ἠρίθμει ὑπὸ τῆς ἄγαν μανίας.

(2) Jacobs and Hercher changed the transmitted *μανίας* into *ἀνοίας*. Dilts did not, and I think he is right. For *μανία* sometimes can come close to the meaning of *folly*, *silliness* (*ἄνοια*, *μωρία*, *ἡλιθιότης*), as our word *craziness* can. Cf. Plato *Timaeus* 86 b 3 δύο δ' ἀνοίας γένη, τὸ μὲν μανίαν, τὸ δὲ ἀμαθίαν; Isocrates *On the Peace* 17 πολλὴν ἄνοιαν καὶ μανίαν τῶν... νομιζόντων...

(3) The name of the lunatic Polydorus reads in Eustathius *three times* Polyorus, Πολύωρος (*Odyssey* 10.552 p. 1669.55; *De simulat.* 9 and *Adv. implacabilit. accus.* 26=*Opuscula*, pp. 89.90 and 103.48 Tafel). Now the name Πολύωρος occurs in Attic inscriptions too (J. Kirchner, *Prosopogr. Attica* Nos. 12110 and 12111). Probably it is linked with *πολυωρία*, *care*, *attention*, *consideration*, as opposed to *ὀλιγωρία*, *ὀλιγωρός*. Thus, it is more likely than not that Aelian's Πολύδωρον is a *lectio facilior* for the correct Πολύωρον, as E. L. Leutsch had suggested long ago (ad Apostolius 5.27), followed by Herzog-Hauser (in RE, s. v. *Polyoros*). No change in the *textus receptus*, however, is advisable, since Polyoros may have been corrupted into Polydorus already in Aelian's source.

(4) It is interesting to note that neither Aelian nor Eustathius mention Koroibos as the lunatic who used to count the waves: in Aelian it is Koikyliion, in Eustathius it is Polyoros. That may mean that they both had used some 'unorthodox' source, since Koroibos as the classical 'counter of the waves' is well established. For the Phrygian Koroibos, son of Mygdon and fiancé of Kassandra, came to Troy too late, a few days before the fall of the city, only to be killed by Diomedes (*Ilias Parva* of Lesches ap. Pausanias 10.27.1=fr. 16 Allen; Quintus Smyrnaeus 13.168—78; Pap. Ryland 22.4=, F Gr Hist 18.1), or by Neoptolemos (Pausanias), or else by Peneleus (Vergil *Aeneid* 2.424—26). Hence his epithet *stupid* (*stultus*), which can be traced back to Euphorion (Servius ad *Aeneid* 2.341; Eustathius ad *Odyssey* p. 1669.46). Hence also his proverbial folly to count the waves: Κοροίβου ἡλιθιώτερος: εὐήθης καὶ μωρός... οὗτος γὰρ τὰ κύματα τῆς θαλάσσης ἠρίθμει (Zenobius 4,58; Diogenian 5.56).¹

(5) We now come to the main point of this paper. What is the lunatic Sannyrion actually doing? Perizonius thought of an interpolation: „Dubitem... de integritate huius loci.“ More recently, William M. Calder III advanced an original interpretation (in *Philologus* 117, 1973, 141 f.). He took both *λήκυθος* and *κλιμαξ* in a metaphorical, rhetorical sense: *λήκυθοι* = *ampullae*, „rhetorical embellishments or even bombast“, and *κλιμαξ* = *gradatio*, *climax*. „A sane man could specify a bombastic climax. Poor Sannyrion took both terms concretely and 'used to seek the ladder in the lekythos'.“

¹ In addition to the fourth lunatic Koroibos, the fifth one, Melitides, is well known too. Compare Aristophanes *Frogs* 991 and Schol.; Diogenian 5,12 (and the gloss in cod. C); Apostolius 5.27 and Leutsch ad loc.

Calder's interpretation is fresh, but not likely enough to me. For if both Polyoros (who believed his skin no dart could pierce) and Koikylion (who used to count the waves) are lunatics for showing a *concrete* behavior or action of theirs, why the third of them, Sannyrion, should be different while seeking his ladder in a lekythos?

Now Koikylion's counting the waves is a well known *adynaton*: 'counting the countless'. Compare Theocritus 16.60 κύματα μετρεῖν (and A.S.F. Gow ad loc.); Phrynichus trag. ap. Plutarch *Quaest. conviv.* 8, 732 F; Apollonius Rhodius 4.214—17; *Anacreontea* 13,3 f.; Lucian *Amores* 2; *Hermotim.* 84, etc.² I think Sannyrion is engaged in another *adynaton*: 'seeking a *huge* object in a *smallest* one'. He is looking for his lost household-ladder in a small oil-flask — an impossible and absurd task. The closest parallel for this motif which I could find would be Stith Thompson, *Motif-Index* H1023.11, 'Putting a *large* squash whole into a *narrow-necked* jar'.

Thus I would suggest to take Sannyrion's action in its literal sense. Concrete is also the action of the lunatic described by Eustathius (ad *Odyssey*, p. 1669.56): he takes to bed an empty pitcher to serve him as pillow, then he stuffs it with chaff to make it softer (καὶ τὸν ἐν τῷ καθέθειν θέμενον ὑδρίαν κενὴν ὑγροῦ πρὸς τῇ κεφαλῇ, καὶ θλιβόμενον τῇ σκληρότητι, καὶ διὰ τοῦτο ἄχυρα παραβύσαντα καὶ τὸ σκεῦος πλήσαντα, ἵνα οἱ δῆθεν μαλακὸν εἶη προσκεφάλαιον).

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THE GENUINE TEXT OF THEOPHRASTUS' THIRTY-FIRST CHARACTER. PAPYRUS LYCHNOPOLITANA: EDITIO PRINCEPS

... ὁ δὲ φιλόλογος ὡς τύπῳ περιλαβεῖν τοιοῦτός τις οἶος τῶν δὴ κάρη κομοῶντων Ἀχαιῶν τρόπῳ καὶ τὸν Μοιμῆσιον μιμούμενος αὐτὸς μὲν τὴν κεφαλὴν κομψότερως κομᾶν, τοὺς δὲ μαθητὰς αὐτοῦ ὁμοίως κομᾶν πειρωμένους ἐκ τοῦ διδασκαλείου ἐκβάλλειν καὶ σκορακίζειν ὡς ἂν ἀσεβοῦντας καὶ νεωτερίζοντας καὶ τῇ πατρίῳ πολιτείᾳ ἐπιβουλεύοντας. Καὶ περὶ τοῦ ΤΕ συνδέσμου ὑπόμνημά τι πέντε βιβλίων συγγράφας βοῦν Διὶ θῆσαι καὶ θριαμβεύσας κεκραγέειν „Ὡς οὐδέποτε ὁ Οὐλιαμάβιτις.“ Ἀμέλει δεινὸς δὲ καὶ τὴν γαμετὴν ἀποπέμψασθαι διὰ τὸ αὐτὴν τὰ Κατούλλου ποιήματα κρύβδην ἀναγινώσκουσαν ἐφευρηκέναι, καὶ ταῦτα μὴ κατὰ τὴν ὑπὸ τοῦ Φώρδουσε τεθειωμένην καὶ ἐκλεκτὴν ἀλλὰ κατὰ τὴν τοῦ Μύναρος ἀκάθαρτον ἐκδοσιν. Δυνατὸς δὲ καὶ ἐν τῇ κατ' ἐνιαυτὸν συνόδῳ τῶν συμφιλολογούντων καὶ παιδαγωγῶν ἀναστὰς τὰ Νόννου ἔπη ῥαψωδῶν διατελεῖν, ὥστε πάντας τοὺς παρόντας χρόνῳ καταλιπόντας ἀπαλλάττεσθαι. Καὶ τὸ Ὀμήρου ὄνομα συνεχῶς „Ὀμηρος“ γράφειν, καὶ ποτὲ μὲν διδάσκειν τὰ Ὀμήρου ἔπη ὑπὸ τῶν τεσσαράκοντα Ὀμηριδῶν συνεργαμμένα ὑπάρχειν, ποτὲ δὲ δηλοῦν αὐτὰ ὑπὸ τῶν ἐν τοῖς Ἰδρυρίοις

² Compare E. Dutoit, *Le thème de l'adynaton dans la poésie antique* (Paris, 1936) pp. 30; 34; 46.