

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 καθέδδειν 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 οἷος τῶν δὴ κάρη κομοῶντων Ἀχαιοῶν τρόπῳ καὶ τὸν Μοιμῆσιον μιμούμενος αὐτὸς μὲν τὴν κεφαλὴν κομψτέρως 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 Οὐλιμαῶβιτις.“ 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 Μύνωρος 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.

αοιδῶν πεποιθῆσθαι, καὶ τὴν μὲν Ἰλιάδα ὑπὸ τοῦ οὕτω καλουμένου Κιῶρ Οὔσην (Cōr Huso), τὴν δὲ Ὀδύσειαν ἤδη ὑπὸ τοῦ διαδόχου αὐτοῦ, τοῦ καλουμένου Ἄβδω ὁ τοῦ Ἄρκτου (Avdo Medjedović). Καὶ τοῖς μαθηταῖς αὐτοῦ ἐν τῇ μεταφραστικῇ ἐξεταζομένοις ἀεὶ τὴν Λυκόφρονος Ἀλεξάνδραν μεταφράζει διδόναι ὑμνοῦντα „Πάθει μάθος.“ Ἀμέλει δυνατὸς δὲ καὶ δυσχυρίζεσθαι τὴν μὲν δημοκρατίαν μόνοις τοῖς παλαιοῖς Ἑλλήσι προσηρμοκέναι, τοῖς δὲ νῦν οὐκέτι, διὰ τὸ μὴ ἐν καιρῷ ἀλλ' ὀψὲ γενέσθαι. Καὶ τὸ ὅλον δεινὸς τῷ τοιοῦτῳ τρόπῳ τοῦ λόγου χρῆσθαι. „Ταῦτα φλυαρία καὶ μωρολογία“ καὶ „Ληρεῖ ὁ Μπαῦρα (Bowra)“ καὶ „Οὐδὲν λέγει ὁ δεῖνα“ καὶ „Ἀνάγνωθι μόνον ἃ περὶ αὐτῶν τούτων νεωστὶ συνέγραψα σαφέστερον καὶ ἐντελέστερον καὶ κομψότερον.“ Καὶ τινος τῶν συνεργῶν νέον τι ὑποθεμένου ἐν τῇ τῶν φιλολόγων συνόδῳ ἢ διαλέξει παραντίκα ὑποβαλεῖν ἐρωτήσαντα. „Ποῦ κεῖται;“ Καὶ ἀποκρινάμενου τοῦ ἠρωτημένου καὶ τὸν ἀκριβῆ τοῦ συγγράμματος τόπον δείξαντος μεγάλη τῇ φωνῇ ἀναβοᾶν. „Τουτί τοι ἐμβόλιμον καὶ κίβδηλον καὶ ἄκυρον.“ Καὶ πάντων τῶν πτεροέντων ἐπῶν τοιαῦτα μόνα διαθρυλεῖν. „Εἰς κοίρανος ἔστω“ καὶ „Εἰς ἐμοὶ μῦριοι“ καὶ „Πόλεμος πάντων μὲν πατήρ, πάντων δὲ βασιλεὺς.“ Καὶ τῶν μαθητῶν ποτε νυκτὸς ἐν τῇ ἀγορᾷ τοῦ ἐν τῇ Ἀσίᾳ πολέμου καταγορευόντων καὶ μέγα βοῶντων αὐτὸν ἀλαλάζοντα „Εἰς οἰωνὸς ἄριστος ἀμύνεσθαι περὶ πάτρης“ ἐκ τῆς οἰκίας γυμνὸν ἐπεσσυμένως ἐκδραμεῖν μαχησόμενον, καὶ εἰς βόρβορον βαθύτερον ἐμπεσεῖν, ὥστε τὴν πυγὴν αὐτοῦ μόνην ἐναργῆ ἀναφαίνεσθαι . . .

COMMENT

I was surprised but delighted to find printed in *Antiquité Vivante* (24, 1974, 132) the text of the Thirty-first Character of Theophrastus, dealing with *Classical Philologist*, as discovered by C. Cichorius in the famous Nirgendländische Stadtsbibliothek and added to Theophrastus' *Characters* (Leipzig, 1897).

However, a careful, computer-assisted word-by-word analysis of Cichorius' discovery revealed that this character cannot be by Theophrastus, but is probably a later, *Hellenistic* addition. Now I am happy to report that the genuine text of Theophrastus' character *Classical Philologist* was recently discovered in a new papyrus from Lychnopolis (Upper Egypt), now in a private collection. I am indebted to the editors of *Antiquité Vivante* for their willingness to print a first edition of the new papyrus, which only proves how much actual and *vivant* today are Theophrastus and his nephew La Bruyère indeed. Unfortunately, the papyrus is incomplete, but the general picture, I trust, is clear enough.

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