

NOTES ON THE GREEK ANTHOLOGY.

1.) 5.44 (Rufinus).

Λέμβιον, ἣ δ' ἑτέρα Κερκούριον, αἱ δὴ ἑταῖραι.

The lemma is confusing: εἰσὶ δὲ ταῦτα τὰ ὀνόματα μικρῶν καραβίων, τῶν παρ' ἡμῖν σανδαλίων. According to L. Casson, the κάραβος was a two-banked galley in the Arab navy.¹ Hesychius s. v. ἐφόλκια said it was a small boat towed after a ship. These notes simply illustrate the late period at which they were made. A l e m b i o s was a skiff or pirate-craft, very speedy and manoeuvrable. It could act as a combat ship and for that purpose had a sharply pointed prow.² Compare Aristotle on birds. „The other parts of their body, too, seem to be adapted for their particular movement . . . the breast strong and sharp, sharp so as to be compact like the prow of a l e m b i s .³

A k e r k u r i o n was a very big carrier cargo, often to be found on the Nile.⁴ It appears, then, that the whores are very different, one quick-moving, aggressive, with high pointed breasts, the other large and lumbering, probably non-Greek, possibly Egyptian. The diminutive form of their trade-names is a playful affectation. Compare πόσθων and πόσθιον, Aristophanes: P a x 1300, T h e s m o - p h o r i a z u s a e 515.

2.) 6.112 (Perses).

ἀς ἔλον ἐξ ἔπιπων † Γύγω χέρε Δαίλοχος τε

As Gow and Page have advised,⁵ the best method of dealing with this problem is to seek some suitable adjective to accompany χερί. I suggest γλαφυρᾶ = n e a t, s k i l f u l. Compare Theocritus: E p i g r a m s 8.5, and perhaps Alcaeus, fr. A7.8 (Lobel and Page).

¹ *Ships and Seamanship in the Ancient World*, (Princeton 1971), 154, 394.

² Casson: *op. cit.* 162.

³ *De incessu animalium* 10 (710a).

⁴ Casson: *op. cit.* 163.

⁵ *The Greek Anthology: Hellenistic Epigrams*, (Cambridge 1965), 2. 448.

3.) 11.3 (Anon.)

ἀκτὴν που πάσσας.

The theme of this epigram is the common *carpe diem*, but is expressed with an obscene wit which commentators appear to have missed. „Sprinkling seed no matter where“ is a reference to indiscriminate sexual intercourse. Compare *παιπάλημα*, Aeschrio fr. 8.8 (Bergk), Lucian: *Pseudologistes* 32, Aeschines: 2.40.⁶ Compare also *κριθή* = phallos, Aristophanes: *Pax* 965, 962; *Aves* 506 sq., 565. The obscenity is prepared by *γλωσσόκομα* in the previous line — ‘flute-box’, and in this context ‘coffin’. But it is such a strained word for coffin that I suspect a pun on *γλωσσοκομείον* = *pu-dendum muliebre*.⁷

4.) 11.210 (Lucillius)

† ἄνθρακα καὶ δάφνην παραβύεται ὁ στρατιώτης
 Ἄυλος, ἀποσφίγγας μήλινα λωμάτια.

Editors have not been satisfied with the first verse, though so far their comments cannot be described as satisfactory. Paton’s note in his Loeb edition is valueless; Aubreton in the recent Budé edition is of more use. Since *ἄνθρακα* and *δάφνην* are the direct objects of *παραβύεται*, it is first requisite that one know exactly what the verb means. In all its compounds — *ἀποβύω*, *ἐμβύω*, *ἐπιβύω*, *περιβύω*, *συμβύω* — it is clear that *βύω* means I stuff, cram, stop up a hole or gap. The nearest to Lucillius’s usage is one by Lucian, „ἄλλα πολλῶ γελοιότερα οὐκ οἶδ’ ἕπως ἐξ Αἰγύπτου παραβυσθέντα ἐς τὸν οὐρανόν“,⁸ in which it means smuggled, hidden (under someone’s cloak?). This is what Aulus is doing — hiding something, or thrusting it to one side, stuffing it out of sight, because it reminds him of war and fighting.

Neither *ἄνθρακα* nor *δάφνην* makes any sense. Jacobs suggested *θώρακα* which is obviously preferable, but everyone has retained *δάφνην* even though Aulus is a coward and not likely to be in possession of a reward for valour. I suspect that *καὶ* appears in the text by unnecessary reduplication of *κα* in *θώρακα*. If *καὶ* is removed, it enables one to propose an adjective in place of *δάφνην*, for which *δαίδαλεον* would do very well. Compare *Iliad* 8.195. Since Aulus is a dandy, it is likely that his corselet will be fashionably chased.⁹

⁶ See also P. G. Maxwell—Stuart: ‘Three Words of Abusive Slang in Aeschines’, *AJPh.* 96 (1975), 9—11.

⁷ Eubulus, fr. 142; Timocles, fr. 2.

⁸ *Deorum Concilium* 10.

⁹ I say ‘his’ because if he owns a sword, (verse 3), he is quite likely to have other military equipment too, even if he cannot abide the thought of active service.

The μήλινα λωμάτια are puzzling. A λῶμα was a band or fringe made of coloured threads worn round the edge of a robe.¹⁰ Etymologicum Magnum s.v. tells us that Attic Greek called it ὄχθοβος — a purple stripe or neck-band on a woman's garment. Clement of Alexandria comes closest to Lucilius's usage. Denouncing fashionable men as degraded and effeminate, he said, „Although they are not allowed to wear gold, yet out of effeminate desire they wreath leaves of gold round their sandal-straps and their hem-lines (λωμάτια).“¹¹

Aulus is wearing diminutive λώματα — 'fringettes' — and they are yellow partly because yellow was a feminine colour, partly because, in Greek as in English, one turned yellow with fear. His little hems are 'screwed up' into a ball (ἀποσφίγγας) because he is going to run away, and he has hastily gathered up his long skirts anyhow to free his legs for movement. There is no suggestion, pace Aubreton, that he has dirtied himself in the Aristophanic manner.

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¹⁰ LXX Exodus 28. 29 sq. Basil: *Commentarius in Isaiam Prophetam* 3.125 = Migne, *P. G.*: 30.321. Chrysostom: *Homilia de legislatore* 4 = Migne, *P. G.*: 56. 405 Cf. Theodorus Studita: *Monachorum poenae quotidianae* 1. 110 = Migne, *P. G.*: 99. 1748. *Vita Sancti Pachomii* Φ 86, Σ 79, Π 136, [ed. Halkin, Brussels 1932]. Hesychius s.v., and modern Greek λῶμα = a rope sewn round the edge of a sail to prevent the canvas from tearing.

¹¹ *Paedagogus* 3. 3 = Migne, *P. G.*: 8. 580.