

## EIGHT CONVIVIAL AND SATIRICAL EPIGRAMS

In this article I shall discuss eight epigrams from *Anthologia Palatina* book XI. For the convenience of the reader, I shall print Aubreton's text<sup>1</sup>.

XI, 35

Κράμβην Ἀρτεμίδωρος, Ἀρίσταρχος δὲ τάριχον,  
βολβίσκους δ' ἡμῖν δῶκεν Ἀθηνάορας,  
ἠπάτιον Φιλόδημος, Ἀπολλοφάνης δὲ δύο μνάς  
χοιρείου, καὶ τρεῖς ἦσαν ἀπ' ἐχθῆς ἔτι.  
Χῖτον, καὶ στεφάνους, καὶ σάμβαλα, καὶ μύρον ἡμῖν 5  
λάμβανε, παῖ, δεκάτης εὐθὺ θέλω παράγειν.

Line 5 Χῖτον Gow: ὦόν P

Translation by W. R. Paton (*The Greek Anthology*, Loeb edition, London 1918, vol. 4, page 87):

«Artemidorus gave us a cabbage, Aristarchus caviare, Athenagoras little onions, Philodemus a small liver, and Apollophanes two pounds of pork, and there were three pounds still over from yesterday. Go and buy us an egg and garlands and sandals and scent, and I wish them to be here at four o'clock sharp».

In this epigram a servant is ordered to go and buy various items in preparation for a party. At line 5 Aubreton printed Gow's alteration Χῖτον. There is, though, no need to alter the mss. reading. Gow failed to understand that the poet has made use of the collective singular. For

<sup>1</sup> Cf. R. Aubreton. *Anthologie Grecque*, tome X (Livre XI), Paris 1972.

other examples of the collective singular cf. A.S.F. Gow, *Theocritus*, Cambridge 1965, vol. 2, page 371, quoting *A.P.* 7,504. Cf. also *A.P.* XI,319,4 where φακόν means «lentils».

*A.P.* XI, 136

Οὐχ οὕτω κακοεργὸν ἐχαλκεύσαντο μάχαιραν  
 ἄνθρωποι διὰ τὰς ἑξαπίνης ἐνέδρας,  
 οἷον ἀκήρυκτον, Καλλίστρατε, καὶ σὺ προσελθὼν  
 ποιεῖς μοι φοινικῶν ἑξαμέτρων πόλεμον.  
 Σάλπιγγον ταχέως ἀνακλητικόν· εἰς ἀνοχὰς γὰρ                    5  
 καὶ Πρίαμος κλαύσας ἡμερίων ἔτυχεν.

Translation by Paton (*op. cit.*, p. 137):

«No sword so maleficent was ever forged by man for sudden treacherous attack as is the undeclared war of murderous hexameters, Callistratus, that you come to wage with me. Sound the retreat on the bugle at once, for even Priam by his tears gained his foes' consent (?) to an armistice».

The poet makes fun here of those people who insist on reciting poetry to their friends. Previous editors have been puzzled by the word ἡμερίων («cultivated vines») in line 6. I would like to point out that the poet has made use of metonymy. Thus ἡμερίων means here «wine». The poet means that he wants his friend to stop reciting terrible verses and to pour him some wine instead. Similarly Priam obtained wine at the time of the armistice. For the fact that libations of wine were poured when treaties were made cf. *Iliad* 2,341. Cf. also *A.P.* XI,137, where a verisifier offers his friend some wine before forcing him to listen to his epigrams.

*A.P.* XI, 279:

Οὐδεὶς γραμματικῶν δύναται ποτε <ἦπιος> εἶναι,  
 ὀργήν, καὶ μῆνιν, καὶ χόλον εὐθὺς ἔχων.

Line 1 ἦπιος Aubreton: lacunam fere V litt. reliquit Plan. ἄρτιος manu recentiore D. J. Lascaris ed.1494, μέτριος Jacobs ὄλβιος Zerwes.

Translation by Paton (*op. cit.* p. 201):

«None of the grammarians can ever be moderate, as from the very beginning he has wrath, and spite, and bile».

In line 1 Aubreton printed the conjecture ἥπιος. However, I would like to point out that the correct reading here is probably ἄρτιος. The poet is alluding to the opening of the *Iliad*. He says that grammarians can never agree with each other because they are used to reading the *Iliad* which is concerned with anger and strife. Cf. *LSJ* s. v. ἄρτιος quoting *Iliad* 5.326 and *Odyssey* 19.248 ὅτι οἱ φρεσὶν ἄρτια ἦδη («thought things in accordance with him, was of the same mind with him»). The reading ἄρτιος is obviously an allusion to these Homeric passages.

A.P. XI,311:

Οὕτως ἔστ' ἀργὸς Πανταίνετος, ὥστε πυρέξας  
μηκέτ' ἀναστῆναι παντὸς ἐδέετο θεοῦ.  
Καὶ νῦν οὐκ ἐθέλων μὲν ἐγείρεται, ἐν δ' ἐνὶ αὐτῷ  
κωφὰ θεῶν ἀδίκων οὔατα μεμφόμενος.

Line 3 ἐν δ' ἐνὶ αὐτῷ Buffière: ἐν δ' ἐνιαυτῷ Plan. δ' ἐνιαυτῷ P ἐν  
δέ οἱ αὐτῷ Brodeau.

Translation by Paton (*op. cit.* p. 215):

«Pantaenetus is so lazy that when he fell sick of a fever he prayed to every god never to get up again. And now he leaves his bed unwillingly, and in his heart blames the deaf ears of the unjust gods».

In line 3 Aubreton printed Buffière's alteration. Textual alteration is, however, not necessary. I would like to suggest that the correct reading has been preserved by Planudes. On the anniversary of his illness (ἐν δ' ἐνιαυτῷ) the man blames the gods who did not listen to him. Cf. *LSJ* s. v. ἐνιαυτός. For other cases where the correct text has been preserved by Planudes cf. my *New Essays in Hellenistic Poetry*, Amsterdam 1985, p. 29, n. 27, quoting G. Giangrande, *Mus. Phil. Lond.* vol. 4, p. 43, n. 9.

A. P. XI, 327:

Τὴν ξηρὴν ἐπὶ νῶτα Λυκαινίδα, τὴν Ἀφροδίτης  
λώβην, τὴν ἐλάφου παντὸς ἀπυγοτέρην,  
αἰπόλος ἧ μεθύων οὐκ ἄν ποτε, φασί, συνῶκει.  
Γοῖ γοῖ. Τοιαῦται Σιθονίων ἄλοχοι.

Line 4 Σιθονίων Hillscher: Σιδονίων P.

Translation by Paton (*op. cit.*, p. 223):

«Lycaenis with the dry back, the disgrace of Aphrodite, with less haunches than any deer, with whom, as the saying is, a drunken goat-herd would not live. G-r-r, g-r-r! such are the wives of the Sidonians».

The reader will note that in line 4 Aubreton has printed the alteration Σιθονίων. It is, however, not necessary to alter the mss reading. The poet states that the wives of the Sidonians (i. e. Phoenicians) are ugly. There is an allusion here to the fact that the Phoenicians were said to indulge in unnatural sexual practices with women: cf. *A.P.* XI,329 and *LSJ* s.v. φοινικίζω. For the fact that Sidonian=Phoenician cf. Aratus, *Phaen.* line 44. In other words, the Sidonians indulge in unnatural sexual practices with their ugly women. Naturally they prefer not to look at the faces of their wives when they are making love. It should be noted that *A.P.* XI,327-329 all mention lewd sexual acts.

*A. P.* XI, 353:

Ἑρμούκου θυγάτηρ μεγάλω παρέλεκτο πιθήκῳ·  
 ἢ δ' ἔτεκεν πολλοὺς Ἑρμοπιθηκιάδας.  
 Εἰ δὲ Ἑλένην ὁ Ζεὺς καὶ Κάστορα καὶ Πολυδεύκην  
 ἐκ Λήδης ἔτεκεν κύκνον ἀμειψάμενος,  
 Ἑρμιόνη γε κόραξ παρελέξατο· ἢ δὲ τάλαινα 5  
 φρικτῶν δαιμονίων ἔρμαγέλην ἔτεκεν.

Translation by Paton (*op. cit.* p. 237):

«Hermolycus' daughter slept with a great ape and she gave birth to many little ape-Hermeses. If Zeus, transformed into a swan, got him from Leda Helen, Castor and Pollux, with Hermione at least a crow lay, and, poor woman, she gave birth to a Hermes-crowd of horrible demons».

In this epigram Hermolycus' daughter (i.e. Hermione) is said to have slept with an ape and produced ugly children. For the fact that apes were considered ugly cf. *A. P.* XI, 196. The poet then states that if Zeus transformed himself into a swan in order to produce beautiful children, then Hermione must have slept with a crow in order to produce her children. For the comparison between the beautiful white swan and the ugly black crow cf. Callimachus *fr.* 260,56 ff.

*A. P.* XI, 403:

Μισόπτωχε θεά, μούνη πλούτου δαμάτειρα,  
 ἢ τὸ καλῶς ζῆσαι πάντοτ' ἐπισταμένη,  
 εἰ δὲ καὶ ἀλλοτρίοις ἐπίζομένη ποσὶ χάρεις,  
 χῶπλοφορεῖν οἶδας, καὶ μύρα σοι μέλεται,  
 τέρπει καὶ στέφανός σε, καὶ Αὔσονίου πόμα Βάκχου· 5  
 ταῦτα παρὰ πτωχοῦς γίνεται οὐδέποτε.

Τοῦνεκά νυν φεύγεις πενίης τὸν ἀχάλκεον οὐδόν,  
 τέρπη δ' αὖ πλούτου πρὸς πόδας ἐρχομένη.  
 4 χῶπλοφορεῖν Buffière: ὀπλοφορεῖν m πιλοφορεῖν Jacobs.

Translation by Paton (*op. cit.* p. 265):

«Goddess who hatest the poor, sole vanquisher of wealth, who ever knowest to live well, even though it is thy joy to sit on the feet of others, thou knowest how to wear felt, and thou art fond of ointments. A garland delights thee and draughts of Italian wine. These things are never found among the poor. Therefore thou fliest the brassless threshold of poverty, and delightest to come to the feet of wealth».

This epigram is addressed to the Gout. Previous editors have been puzzled by the text of line 4. There is, however, no need for us to alter the mss reading ὀπλοφορεῖν which has here an obscene meaning. The noun ὄπλον means both «weapon» and «*membrum virile*». For another case where the verb ὀπλοφορέω has an obscene meaning cf. my *Studies in Theocritus and other Hellenistic Poets*, Amsterdam 1979, p. 51 ff. For the fact that gout was said to be caused by Aphrodite and Bacchus cf. *A.P.* XI, 414. The nouns μύρα («perfumes») and στέφανος («garland») both allude to the symposium: *A.P.* XI, 35. Thus the poet means that only rich men who can afford to enjoy the pleasures of the symposium (i.e. wine and *hetaerae*) are afflicted by gout.

*A.P.* XI, 430:

Εἰ τὸ τρέφειν πώγωνα δοκεῖς σοφίαν περιποιεῖν,  
 καὶ τράγος εὐπώγων αἰψ' ὄλος ἐστὶ Πλάτων.  
 2 αἰψ' ὄλος Unger: αἰπόλος P.

Translation by Paton (*op. cit.*, p. 277):

«If you think that to grow a beard is to acquire wisdom, a goat with a fine beard is at once a complete Plato».

In line 2 Aubretton printed Unger's alteration αἰψ' ὄλος. There is, though, no need to alter the mss reading αἰπόλος. The poet alludes to the fact that goatherds were considered to be ignorant. Thus a goat with a beard is said to be «Plato the goatherd». For another attack on men who grow beards cf. *A.P.* XI, 156. In other words, this epigram refers to the fact that goatherds, like philosophers, tended to grow beards. Philosophers are mocked in several epigrams: cf. *A.P.* XI, 153 ss.