

STAMATIS MERSINIAS

#### FOUR EPIGRAMS BY ANTIPATER

In this paper I would like to discuss four epigrams preserved in the Anthology under the name of Antipater (AP VI 291, IX 3, 309, 550). The Philippan sequence of these epigrams in the Palatine Anthology and stylistic and metrical elements, led Gow-Page to ascribe all four epigrams to the Antipater of Thessalonica, for the last three epigrams following Waltz and Beckby. I believe that stylistic and metrical evidence does not help to solve the problem of the authorship of these epigrams, and I simply keep the heading of the mss, 'Αντιπάτρου.

First I shall discuss AP VI 291 (Gow - Page, *The Garland of Philip*, Cambridge, 1968, lines 639 ff.)<sup>1</sup>:

Βακχυλῖς ἢ Βάκχου κυλίκων σποδὸς ἔκ ποτε νούσω  
κεκλιμένα Διοῖ τοῖον ἔλεξε λόγον·  
'ἦν ὄλοοῦ διὰ καῦμα φύγω πυρὸς εἰς ἑκατόν σοι  
ἠελίους δροσερᾶν πίομαι ἐκ λιβάδων  
ἄβρόμιος καὶ ἄοινος'. ἐπεὶ δ' ὑπάλυξεν ἀνίην  
αὐτῆμαρ τοῖον μῆχος ἐπεφράσχτο,  
τρητὸν γὰρ θεμένα χερὶ κόσκινον εὔ διὰ πυκνῶν  
σχοίνων ἠελίους πλείονας ἠύγάσατο.

«Bacchylis, that soaker of Bacchus' cups, being one day prostrate with sickness, addressed Demeter thus: 'If I escape the cursed fever's heat, I promise you beerless and wineless, to drink nothing but dew-like water-drops till I have seen hundred suns'. But on the very day when she was quit of her pains she planned the following trick: she took a fretted sieve in her hand, and through its close-set rush-work she could perfectly well see more suns than that».

In line 1 the participle *κεκλιμένα* is according to Gow-Page, *loc. cit.* «not apparently used elsewhere of sickness, and as the verb often

1. For the convenience of the reader, I print Gow - Page's text and translation of the epigrams.



means *lie dead* (HE 2.89) the words are *prima facie* ambiguous»; but perhaps the authors have failed to notice that *κεκλιμένον τὸν νοσέοντα* was a stock expression among ancient physicians<sup>1</sup> and that medical terminology was a common feature in the epigrams of Antipater<sup>2</sup>, thus the verb is perfectly sound and fits well into the context of the epigram under discussion.

In line 2 Demeter is invoked not because the goddess is the recipient of *νηφάλια* or she refused wine from Metaneira, as Gow - Page maintain, but because among her other capacities she is a healer goddess<sup>3</sup>; we also know of an *ὕδροφόρος* figure of Demeter at Knidus in late antiquity<sup>4</sup>.

In line 3 the Pl reading *καῦμα* has been accepted by Gow - Page instead of *κῦμα* which both P and Suidas preserve; Gow-Page maintain that «*καῦμα* in this context would not be likely to be a corruption of *καῦμα*» adding that «it seems more natural to say 'if I escape the fire of fever' than 'the wave of fever'». But according to ancient physicians, fever comes to the human body either continuously or intermittently<sup>5</sup> and we also know that wine was a cause of intermittent fever<sup>6</sup>; thus the form *κῦμα* the *lectio difficilior*, must be the

1. See for example Hipp. Prog. 3. (2.118.7 Littré) *κεκλιμένον καταλαμβάνεσθα τὸν νοσέοντα*, Gal. 17.a 893.5 (Kühn) *κεκλιμένον τὸν νοσέοντα*; cf. also E. Or. 227 *κλῖνον μ' ἐς εὐνήν αὔθις ὅταν ἀνῆ νόσος...*, Alc. 267 *κλῖνατ', οὐ σθένω ποσίν*; more often in this sense the compound *κατακλίνομαι* is used, e. g. Aesop. 269.1 (Hausrath) *Αἴτ. 11.16.22, 16.78.35, Eutrop. 8.4.3, Gal. 16.658.4, etc.*

2. It is well known that general medical ideas and technical terms are frequently used among Hellenistic and late epic poets and epigrammatists; one of the sources from which such ideas as well as language derive is medical science which expanded rapidly in Hellenistic and late antiquity, cf. E. D. Phillips, *Aspects of Greek Medicine*, Philadelphia 1987, 139 ff.; in the epigrams of Antipater we might notice such medical terms as *πῦρ* «fever» in the same epigram, 421 (G.P.) *ψυχθεῖσα* «chilled», of death, 439 (GP) *ἀβλαβῆς νοῦσος* «unharmful by sickness», 465 (GP) *βαρεῖα νοῦσος* «grievous sickness», 648 (GP) *ῥηγνυμένη γαστήρ* «torn belly», 650 (GP) *λαγών* «womb», etc.

3. Already in the 4th century B.C. Demeter is associated with Asclepius as a medical goddess, cf. C. Benedum, *Asclepius und Demeter*, *JD.41*, 101 (1986) 137-157. We also know that the goddess does not tolerate Drunkenness, cf. AP VI 257.6 (Antipil.) *Δημήτηρ δὲ Μέθην σύντροφον οὐ δέχεται*.

4. Cf. W.H. Rouse, *Greek Votive Offerings*, Cambridge 1902, 277.

5. Cf. Thes. s.v. *πυρετός* 2260 A-B; for intermittent fever cf. Hipp. *Epid.* 26 (5.398.8) *ἀπολήγειν οἱ πυρετοὶ καὶ πάλιν ἐπελάμβανον*, *Morb.* 2 (7.8.19) *πυρετός ἄλλοτε καὶ ἄλλοτε λαμβάνει*.

6. Cf. Hipp. *Epid.* 2 (2.684.12ff), 3 (3.46.10ff). On the influence of wine on men's health, cf. L: Edelstein, *The Role of Eryximachus in Plato's Symposium*, *TAPA* 76 (1945) 86 n. 5 with further bibliography.



word used here by Antipater, and it is a metaphor, (cf. LSJ<sup>9</sup> s.v. κῦμα 2b), frequently employed in the epigrams of the Anthology<sup>1</sup>; the word καῦμα is here a Planudean trivialization of a common metaphor<sup>2</sup>. Thus Antipater in a typical Hellenistic manner created a neat metaphor showing at the same time an explicit accuracy as to the cause of fever<sup>3</sup>.

Finally in line 5 the adjective ἀβρόμιος according to Gow - Page *loc. cit.* «if this is not to be a mere synonym of ζοινος (so Suidas) it should include intoxicating liquors made of cereals and more used by foreign nations than by Greeks or Romans...». Nothing of the kind! The adjective ἀβρόμιος, most probably a vulgarity, although not found elsewhere in literature, is well attested among ancient lexicographers, where it is glossed as a synonym of ζοινος and thus is employed in the line under discussion<sup>4</sup>.

Next we shall try to explain AP IX. 3 (Gow - Page, *op. cit.* 669 ff.):

Εἰνοδίην κρύην με παρερχομένοις ἐφύτευσεν  
 παισὶ λιθοβλήτου παίγιον εὐστοχίης,  
 πάντας δ' ἀκρεμόνας τε καὶ εὐθλέας ὀροδάμνους  
 κέκλασμαι πυκιναῖς χερμάσι βαλλομένη.  
 δένδρεσιν εὐκάρποις οὐδὲν πλέον· ἦ γὰρ ἔγωγε  
 δυσδαίμων ἐς ἐμὴν ὕβριν ἐκαρποφόρουν.

1. On the word κῦμα used metaphorically to express symptoms of a disease cf. Hipp. *Intern.* 47 (7.280.19ff) ὀκόταν φλέγμα καὶ χολὴ μιχθῆ κατὰ τὸ σῶμα, ... ἀεῖρεται, ἄνω τε καὶ κάτω ἀνατρέχει ὡσπερ κῦμα...

2. The noun κῦμα is trivialized again in the Planudean version of the Anthology, AP IX 373. 3 (anon.):

τὴν Νυμφῶν παροδίτιν ἀηδόνα κῆματι μέσσαφ.  
 κῆματι c κύμ- P1 καύμ- ex κύμ - P1

cf. D. L. Page, *Further Greek Epigrams*, Cambridge, 1981, 552 who nevertheless accepts P1's reading καύματι. Such trivializations of common metaphors are frequently found in the Anthology of Planudes, e.g. AP V 39.3 (Nicarh.), 180.2 (Mel.), VI 22.4 (an.), VII 588.1 (Paul. Sil.), etc.

3. The phrase διαφεύγω κῦμα with the verb used in tmesis is found elsewhere in the Anthology in VI 349.5 (Philod.) διὰ πλατὺ κῦμα φυγόντα. We might here also notice that the line under discussion is the only example where ὀλοὸν πῦρ means «deadly fever»; the phrase in its usual sense «deadly fire» is Homeric μ 68, frequently attested afterwards.

4. Apart from Suidas, quoted already by Gow-Page, cf. also Zonaras s.v. ἀβρόμιος: χωρὶς οἴνου καὶ ὁ ζοινος· βρόμος γὰρ ὁ Διόνυσος ἢ καὶ ὁ ἔφορος τοῦ οἴνου κατὰ Ἑλληνας; it is perhaps worth noting that in late prose the adjective ζοινος is frequently coupled with its synonyms, e.g. Pl. *Phileb.* 61c νηφαντινὴν καὶ ζοινον, Flav. Philostr. VS 2.586.16 ζοινός τε καὶ νήφων, Porphyry. Tyr. 1.27.21 νηφάλιον μὲν καὶ ζοινον, etc.



«Men planted me, a wayside nut-tree, for children passing by, the sport of their well-aimed stone - throwing. All my branches and my growing twigs are battered and broken by showers of pebbles. It is no use for a tree to be fruitful; I at least have been a fruit bearer only to my own misery and insult».

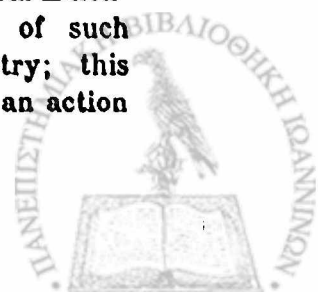
In line 2 the phrase λιθοβλήτου παίγνιον εὐστοχίης has hitherto troubled critics, cf. recently Gow - Page, *loc. cit.*, who note «the tree was not planted with this purpose and the phrase, which is difficult to translate means something like 'to become the target of their playful (or mischievous) stone throwing'. The adj. elsewhere only in AP 5.270 (Paulus Sil.), where it apparently means gem-set, is active in sense like ποθόβλητος in Nonn. D. 5.202, *al.*, but there is some temptation to write λιθόβλητον, *pass.*».

Firstly, there is no need to write here λιθόβλητον; the phrase λιθοβλήτου παίγνιον εὐστοχίης is modelled on a well-known pattern frequently attested in the Greek Anthology<sup>1</sup>; secondly the adjective λιθοβλήτου is active here (=παίγνιον λιθοβολούσης εὐστοχίης)<sup>2</sup>, the sense being «target of well - aimed stone throwing», the genitive εὐστοχίης being here abdominal.

In line 3 the adjective εὐθλέας has been suspected by modern scholars for morphological and metrical reasons; Hecker maintained that εὐθλέας is doric and does not fit the sense of this epigram, thus he proposed εὐθηλέας; Gow-Page *loc. cit.* accept the *mss* reading but they would prefer εὐθλεῖς in synizesis, insisting that «the 2nd syll.

1. The noun παίγνιον is found in the pentameter between a genitive noun and its adjective, e.g. AP V 264.2 (Paul. Sil.) ὑμετέρων παίγνια ταῦτα πόθων, 300.2 (*id.*) παρθενικῆς παίγνιον ἀδρανέος, VI 224.6 (Theod.) λιπαρῶν παίγνιον Ἀντριάδων, 322.2 εὐθίκτου παίγνιον εὐπέτης, VII 578.6 (Agath.) θαρσαλέων παίγνια δορκαλίδων, XI 350.6 (*id.*) ἠλεμάτου παίγνια φαντασίης, XVI 351.4 (*anon.*) τῆς σῆς παίγνιον ἱπποσύνης; outside the Anthology this pattern is very rare, cf. Non. D. 11.65, 48.779, Greg. Naz. 59.449, 60.770.12, etc.

2. The verbal adjective λιθόβλητος most probably a coinage of Antipater, is well attested besides AP V 270.2 (Paul. Sil.) again in Nonn. Par. J. 100 λ. νιφετοῖο and in the Sch. Vet. S. Aj. 254 λ. φόνος; -βλητός compound adjectives are common in prose but they are avoided by epic poets and epigrammatists; in the Anthology besides λιθό- we find only πυρ- XII 76.2 (Mel.), ποθό- VI 71.4 (*id.*), and δ - IX, 563.6 (Leon.), (if the emendation is correct, cf. G. Giangrande, *Conjectural Emendations*, *Rh. M.* CII (1959) 374 f.). The passive participial meaning of such -βλητός compound adjectives is the usual one in Homer and in epic poetry; this meaning later developed in active, when a capacity or a possibility of an action is meant, cf. Gow- Page, *Hellenistic Epigrams*, II 4477.



of this adj. is long and the 3rd and 4th, therefore...»; however all the objections are groundless since the form εὐθαλέας is sound, both morphologically and metrically; the epic ionic form εὐθαλής meaning «bloomng», «flourishing», cf. LSJ<sup>9</sup> s.v. εὐθαλής deriving from θαλ- used here by Antipater, must be distinguished from the attic εὐθαλής (dor. εὐθαλής), deriving from θαλ- (dor. θαλ-) meaning «flourishing», «thriving»<sup>1</sup>; we might also notice that Antipater was fond of employing uncontracted forms in his epigrams for metrical and stylistical reasons.

In AP IX 309 (Gow - Page, *op. cit.* lines 419 ff.) Antipater writes:

Χειμερίου καιουσεν ἐφ' ἐστίῃ ἀνθρακᾶ Γοργῶ  
 τὴν γρηὺν βροντῆς ἐξεπάταξε φόβος  
 πνεύμονα δὲ ψυθεῖσα κατήμυσεν. ἦν ἄρα μέσση  
 γήρωσ καὶ θανάτου λειπομένη πρόφασις.

«As Gorgo was kindling coals on her hearth in winter, fright at a thunderclap struck the old woman out of her wits. Chilled to the lungs, she closed her eyes for ever; thus midway between old age and the grave still another cause of death was left».

The epigram belongs to the common theme of people dying from unexpected natural causes, frequently found in the Anthology, e.g. VII 173 (Diot.), IX 243 (Apollonid.), etc., utilized also by Antipater in AP VII 367, 390, 398, 402, 637; in most cases it seems that a real event is commemorated<sup>2</sup>.

The second couplet of this epigram has caused problems of interpretation for the critics; Gow - Page *loc. cit.* note «the general sense is clearly that this sudden accident overtook Gorgo on her way from old age to a more natural death... The words are hard to translate. Perhaps so *between old age and death another cause (of death)*

1. P. Chantraine, *Dictionnaire Étymologique de la Langue Grecque*, Paris 1968-1980, s.v. θαλάω A1 and B2 respectively. The same morphological and metrical peculiarity is found in B. 12.229 πανθαλής, 69 πανθαλέων, cf. R. C. Jebb, *Bacchylides*, 1905, 301 for the discussion of the problem. It is perhaps worth mentioning that the form εὐθαλής is frequently attested in an uncontracted form in late antiquity, e.g. AP VII 600.2 (Jul.) εὐθαλέων Χαρίτων, Orph. Arg. 912 δένδρεσιν εὐθαλέεσσι, etc.

2. The theme is also recorded in sepulchral inscriptions, cf. R. Lattimore, *Themes in Greek and Latin Epitaphs*, Urbana 1942, 144.



was in store. W.R. Paton in his edition of the Anthology<sup>1</sup> printed ἦν ἄρα μέσση / Γήρωσ καὶ Θανάτου... which he renders «So then she had been spared with Eld on the one side and Death on the other, either ready to take her on any pretext». M. Voutiras<sup>2</sup> goes even further printing μεστήν and πρόφασιν in lines 3 and 4 respectively; according to him the adjective μεστός is often constructed with the genitive of an abstract noun that denotes a physical or other mood, thus the phrase μεστή γήρωσ emphatically underlines the fact that Gorgo was very old and only a cause of death was required; he also insists that the participle λειπομένη refers to the old woman whilst πρόφασιν, an accusative of relative, is used to underline that Gorgo was on the point of dying. Although the emendation is plausible, it is evident that πρόφασις here can only be the subject of λειπομένη and thus is unchangeable; the accusative πρόφασιν suggested here by Voutiras would be adverbial which normally means «ostensibly» as Gow - Page, *op. cit.* II 898, note, a sense that does not fit into the context of the line under discussion; on the other hand μεστός with a genitive denoting a period of time does not seem to appear in ancient Greek. In reality the text is sound and needs no alteration; the particle ἄρα draws here a conclusion of the above commemorated event «as it seems»<sup>3</sup>, while μέσση<sup>4</sup> is constructed with the genitives γήρωσ καὶ θανάτου; the sense of the passage is «as it seems (ἄρα) since Gorgo was midway between (μέσση sc. οὔση) of old age and death (γήρωσ καὶ θανάτου)<sup>5</sup>, a cause of death (πρόφασις)<sup>6</sup> was left (ἦν

1. W.R. Paton, *The Greek Anthology*, 5 vol., Loeb, London 1933 (1917).

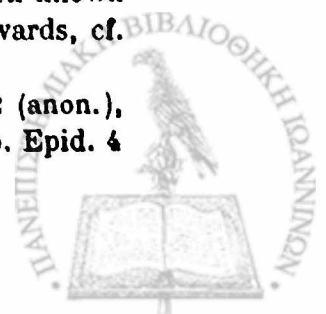
2. Μανόλης Βουτυράς, Παρατηρήσεις σέ τρία Ἐπιγράμματα, Ἑλληνικά, XXXV (1984) 42 f.

3. This idiomatic use of ἄρα, common in poetry from Homer onwards, cf. J. D. Denniston, *Greek Particles*, Oxford, 1954, 36 f., denotes that a past event has only just been realized; it is used elsewhere by Antipater in AP IX 76.5 (same sedes).

4. I prefer the P reading μέσση accepted also by Waltz and Beckby *ad. loc.*, instead of μέσση invented by Gow and Page, cf. note *ad. loc.* On the adjective μέσ(σ)ος with the genitive «in the centre of», «in the middle of», denoting a point of time, cf. G. Cryssafis, *A Textual and Stylistic Commentary on Theocritus' Idyll XXV*, Amsterdam 1981, 182.

5. The phrase γήρωσ καὶ θανάτου with the two concepts closely connected in the sense «between old age and death» is developed in late antiquity, Plut. Num. 10. 2.8, Apoll. Soph. 120.31, etc.; most probably it is modelled on the well-known phrase ἀγήρωσ καὶ ἀθάνατος, common in ancient Greek from Homer onwards, cf. Thes. s. v. ἀγήρωσ 298 A-B.

6. On the noun πρόφασις signifying the cause of death, cf. AP IX 483.2 (anon.), 310.6 (Antiph.) and VII 634.3 f. (id.) with Dübner's note *ad. loc.*, Hipp. Epid. 4



λειπομένη), i.e. she was so old that her fright of the thunder became almost a natural cause of her death<sup>1</sup>.

Finally we shall explain AP IX 550 (Gow - Page, *op. cit.* 603 ff):

Κλεινὴν οὐκ ἀπόφημι, σὲ γὰρ προπάροιθεν ἔθηκαν  
κλήιζεσθαι πτηνοί, Τῆνε, Βορηιάδαι,  
ἀλλὰ καὶ Ὀρτυγίην εἶχεν κλέος, οὐνομα δ' αὐτῆς  
ἤρχετο Ῥιπαίων ἄχρισ Ὑπερβορέων.  
νῦν δὲ σὺ μὲν ζώεις ἢ δ' οὐκέτι. τίς κεν ἐώλπει  
ᾔψεσθαι Τήνου Δῆλον ἐρημοτέρην;

«Your fame I deny not; the winged sons of Boreas made you celebrated, Tenos, in bygone days. But Ortygia was famous too, and its name travelled as far as the Hyperboreans of Rhipae. And now you are alive, she lives no longer; who would have thought to see Delos more deserted than Tenos?»

In line 1 all the editors following Stephanus<sup>2</sup> print κλεινὴν instead κείνην which both P and Pl write; Gow - Page go even further implying the phrase σε εἶναι to restore sense in the line<sup>3</sup>; but it is clear that Antipater in the epigram under discussion refers to the decline of Delos and it is natural enough to refer at the beginning of the epigram to the island he renounces; thus the demonstrative pronoun

(5.154. 3), etc.; on the meaning of the word πρόφασις in ancient Greek, cf. A.A. Nikitas, *Zur Bedeutung von πρόφασις in der altgriechischen Literatur*, AAWM, 1976, 4 with further bibliography.

1. We might alternatively take the phrase to mean that Gorgo was in the middle of old age (μέσση γήρωσ) and the only thing left (καί), a cause of death (θανάτου πρόφασις) was required (λειπομένη); the law of enjambement requires us to put a comma after γήρωσ:

ἦν ἄρα μέσση

γήρωσ, καὶ θανάτου λειπομένη πρόφασις,

the sentence means that the old woman might have died in many other ways; therefore the particle καί here is not copulative as critics probably think but explanatory of the preceding phrase ἦν ἄρα μέσση γήρωσ; on the phrase μέσση γήρωσ cf. Gal. 6.379.7 τῶν τὴν μέσσην ἐχόντων ἡλικίαν τοῦ γήρωσ..., Greg. Nyss. VS 2.568.8 μεσαιπόλιος γηράσκειν.

2. Stephanus follows here the Lemmatist of P who suggested κλεινὴν on the ground that the epigrammatist refers to Tenos in this first couplet of the epigram «οὐκ ἀπόφημι τὴν Τῆνον· εἶτα ἐπιστρέφεται πρὸς αὐτὴν· σπανιάκις δὲ εὔρηται ἢ σύνταξις»; moreover the Lemmatist himself seems sceptical about this conjecture, thus he notes in the margin ἴσως κείνην and even proposes the reading αἰνήν.

3. cf. *loc. cit.* «κλεινὴν οὐκ ἀπόφημι sc. σε εἶναι. Ἀπόφημι seems not to occur elsewhere with acc. and inf. but there is no reason to deny it the constructions of φημί».



κείνην is emphatically placed as the first word of the epigram, and it is preparative of the following sentence<sup>1</sup>; the phrase has an apologetic force, a technique frequently found in the epigrams of the Garland and in Antipater himself<sup>2</sup>.

The verb ἀπόφημι is here constructed with an accusative and means «deny», «renounce», as it is explained by the lexicographers<sup>3</sup>; so there is no need for us to imply σε εἶναι as Gow-Page suggested. The particle γάρ in the line under discussion is not explanatory of the preceding phrase as critics probably think but anticipatory connected with the adversative ἀλλά in line 3 below, a type of construction which is frequently attested in epic poetry and utilised also by the epigrammatists<sup>4</sup>.

Furthermore the pronoun κείνην has been elegantly chosen here by the poet; the word usually applies to well known persons or things which are distant; the poet in the epigram under discussion refers to Tenos in direct speech as the island being alive, l. 1 f. σέ γάρ...ἔθνηκαν...Τῆνε, l. 5 σὺ μὲν ζώεις, while he refers here to Delos in the third person κείνην οὐκ ἀπόφημι, l. 5 ἢ δ' οὐκέτι, since the island is depopulated<sup>5</sup>. The origin of the variant κλεινήν is evident; the Lemmatist who most probably was not used to Antipater's language could not understand κείνην and replaced it with κλεινήν which he squeezed from the word κλέος in line 3 below.

1. On the preparative demonstrative pronoun, cf. Kühner, R.-Gerth B. *Ausführliche Grammatik der Griechischen Sprache*, Hannover 1890-1898, 658 f.

2. Such statements are not uncommon in the epigrams of the Anthology, e.g. XII 90.1 (anon.), 149.1 (Call.), etc., and for Antipater himself cf. XI 219.1; usually a strong pause, after the main caesura, comes at the end of such phrases.

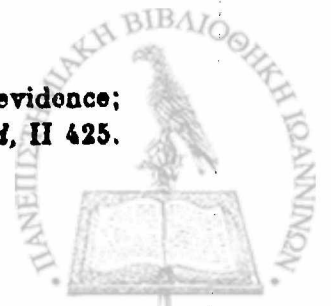
3. Hesychius, s.v. ἀπόφημι: ἀπολέγω, ἀποφαίνομαι, ἀπαρνοῦμαι; cf. also LSJ<sup>9</sup> s.v. II, 2.

4. The γάρ clause being independent from the previous one is a Homerism, cf. Denniston, *op. cit.*, 71; in the epigrams of the Anthology the anticipatory γάρ is usually preceded by the negative οὐ, but γάρ... ἀλλά is also common, e.g. A. P. V 54.3 (Diosc.), VII 417.8 (Mel.), 599.3 (Jul.), etc.; on οὐ γάρ... ἀλλά καὶ cf. AP II 1. 231f., VI 171.5 (anon).

5. We might speculate here that Antipater «replies» with this epigram to Alpheios, AP IX 100 who supports Delos' eminence and disagrees with Antipater on the decline in the fortune of the island:

Λητοῦς ὠδίνων ἱερὴ τροφὴ, τὴν ἀσάλευτον  
Αἰγαίῳ Κρονίδης ὠρμίσατ' ἐν πελάγει,  
οὐδ' νύ σε δειλαίην, μὰ τεοῦς, δέσποινα, βοήσω,  
δαίμονας, οὐδὲ λόγοις ἔψομαι Ἀντιπάτρου·

The speculation although plausible can not be supported from other evidence; besides that the date of Alpheios is also unknown, cf. Gow-Page, *Garland*, II 425.





Accordingly I propose the following text and translation of lines 1-2 of the epigram under discussion:

κείνην οὐκ ἀπόφημι· σὲ γὰρ προπάροιθεν ἔθηκον  
κλιτίζεσθαι πτηνοί, Τῆνε, Βορηιάδαι

«That I do not renounce; as you (sc. anyway I can not renounce), for of old the winged sons of Boreas made you celebrated».

In line 3 Page proposed εἶχεν κλέος, cf. Garland *loc. cit.*, instead the mss reading εἶχε κλέος, since in the epigrams of the Garland a final vowel usually remains short before a mute+liquid; once more the alteration is unworthy since a short vowel is often lengthened before an initial mute+liquid in the epigrams of Antipater as Gow-Page themselves admit<sup>1</sup>.

Finally in line 5 the verb ζώεις, contrary to what Gow - Page maintain, is natural not only in English but also in Greek; it is a metaphor already noted by Waltz, a common device among the epigrammatists of the Garland<sup>2</sup>.

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1. In the epigrams of the Garland 71% of a short vowel before an initial mute+liquid is lengthened while only 29% remains short; we might perhaps notice here that in the epigrams of the Anthology a short vowel before the word κλέος always becomes long in the hexameter (twice in the epigrams of the Garland, VII 741.1 (Crinag.), IX 419.3 (id.)) while it always remains short in the pentameter.

2. cf. Waltz, *Anthologie Greque*, tom. VIII, Les Belles Lettres, Paris 1974, note ad. loc., Thes. s.v. ζάω 12A; on metaphors created by means of a verb in the epigrams of the Anthology, cf. G. Giangrande, Gli Epigrammi alessandrini come arte allusiva, *QUCC*, 15 (1973) 28f.

