

OBSERVATIONS ON THE TEXT OF THEOCRITUS

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Se analizan varios problemas textuales y de interpretación en los *Idilios* de Teócrito.

Several textual and interpretative problems in the *Idylls* of Theocritus are analyzed.

A TEXTUAL PROBLEM IN THEOCRITUS' *IDYLL* 2.

At *Idyll* 2.155 ss. Simaetha complains that her lover Delphis has abandoned her:

ἦ γάρ μοι καὶ τρίς καὶ τετράκις ἄλλοκ' ἐφοίτη,
καὶ παρ' ἐμὶν ἐτίθει τὴν Δωρίδα πολλάκις ὄλπαν.
νῦν δέ τε δωδεκαταίος ἀφ' ὧτέ νιν οὐδὲ ποτεῖδον.

Translation by A. S. F. Gow: "For truly at other times thrice a day and four times would he come to me, and often he would leave his Dorian oil-flask with me. But now eleven days are gone since I have so much as seen him". Gow¹ commented as follows on line 155: "τρίς καὶ τετράκις no doubt means frequently, like *terque quaterque* (cf. *Il.* 3.363, *Od.* 9.71 τριχθά τε καὶ τετραχθά), but the omission of the time within which is peculiar. It must be τῆς ἡμέρας, and though these words can hardly be inferred from the context, δωδεκαταίος in 157 helps to make the meaning clear; cf. 15.129n". I would like to suggest that Simaetha says in line 155 that Delphis used to make love with her three or four times in succession. For this meaning of the verb φοιτάω cf. LSJ s.v. (3): "of sexual intercourse".

¹ Cf. *Theocritus* II (Cambridge 1965) 61.

Cf. also Herodotus 3.69 αἱ γυναῖκες φοιτῶσι τοῖσι Πέρσησι. For the fact that lovers often boasted that they had made love² several times in a row cf. *Veleia* 15 (1998) 395, quoting *AP* 5.61. Note, moreover, that Simaetha states in line 143 that she and Delphis had enjoyed sexual intercourse together. Cf. also the *scholia ad loc.* (ed. Wendel): ἐπράχθη τὰ μέγιστα· τὰ τῆς συνουσίας.

ON THE GOATHERD'S BEARD

At *Idyll* 3.8 f. a goatherd asks Amaryllis whether she thinks that he is ugly:

ἦ ῥά γε τοι σιμός καταφαίνομαι ἐγγύθεν ἦμεν,
νύμφα, καὶ προγένειος; ἀπάγξασθαί με ποησεῖς.

Translation by Gow: “Am I, then, snub-nosed to thy eye on closer view, maiden? And does my beard stick out? Thou ‘It make me hang myself’”. The critics have been puzzled by the meaning of the adjective προγένειος, in line 9: cf. Gow, *Theocritus*, vol. II, 66. I would like to point out that προ-³ has been used to intensify the adjective. Thus προγένειος means “well-bearded”: cf. εὐγένειος. The goatherd is worried that he may look like a goat himself, because he is snub-nosed (σιμός⁴) and well-bearded (προγένειος).

A WREATH FOR AMARYLLIS

At *Idyll* 3.21 the goatherd threatens to destroy the wreath that he is wearing for Amaryllis:

τὸν στέφανον τίλαι με κατ' αὐτίκα λεπτὰ ποησεῖς.

In his discussion of this line, Gow (II, 68) argued that “the sense requires κατατίλλειν rather than τίλλειν”. Accordingly, he assumed that Theocritus must have employed tmesis inversa. It should be noted, however, that at *Idyll* 25.153 we find the form καταυτόθι. There is therefore no reason why Theocritus should not have employed καταυτίκα. Moreover, the phrase στέφανον τίλλειν is found elsewhere. Cf. LSJ *s.v.* τίλλω III: “στέφανον τίλλειν = τοὺς νόμους λυμαίνεσθαι”. Thus the goatherd states that he will immediately (καταυτίκα) tear his wreath into tiny pieces because he is being ignored by Amaryllis. Cf. *Thes.Gr.Ling. s.v.* καταυτίκα.

² Cf. *AP* 5.181.11, where Bacchon claims to have made love “five times in a row” (πέντ' ἐφίλησεν / ἐξῆς).

³ Cf. LSJ *s.v.* πρό D.II.4: “intensity... πρόκακος”. Cf. also προπάλαιος “very old”.

⁴ Cf. *Idyll* 8.50 σιμαῖ... ἔριφοι.

A SACRIFICE IN THEOCRITUS

At *Idyll* 4.20 ff. Battus mentions a sacrifice to Hera:

λεπτὸς μὰν χῶ ταῦρος ὁ πυρρίχος. αἴθε λάχοιεν
τοὶ τῷ Λαμπριάδα, τοὶ δαμόται ὄκκα θύωντι
τῇ Ἥρᾳ, τοιόνδε. κακοχράσμων γὰρ ὁ δᾶμος.
22 ὁ ταῦρος Σ v. l.

Translation by Gow: “The bull’s thin too- the ruddy one. I hope Lampriadas’s folk may get such another when the demesmen sacrifice to Hera: they’re (rascals) in that deme”. Gow (II, 80) noted that the critics have been puzzled by the meaning of these lines. I would like to point out that perfect sense can be made of this passage if we print the reading ὁ ταῦρος in line 22. The *scholia*⁵ explain that the adjective κακοχράσμων means δύστροπος, i.e. “bad-tempered”. Battus dislikes the bull which is thin and bad-tempered. He therefore suggests that such an animal should be sacrificed to Hera. For the sacrifice of a bull cf. Pindar, *Ol.* 13.69 θύων ταῦρον.

THEOCRITUS AND THE DONKEY

At *Idyll* 4.44 ff. Battus complains that the calves are eating the olive-shoots:

BA. θαρσέω. βάλλε κάτωθε τὰ μοσχία. Τᾶς γὰρ ἐλαίας
τὸν θαλλὸν τρώγοντι, τὰ δύσσοα. ΚΟ. σίτθ', ὁ Λέπαργος,
σίτθ', ἂ Κυμαίθα, ποτὶ τὸν λόφον. οὐκ ἔσακούεις;
46 σίττ' ὦ Σ v. l.

Translation by Gow: “Ba. I am not downhearted. Drive the calves up from below. They’re nibbling the olive-shoots, the brutes. Co. Hey, Whitey, hey, Cymaetha, to the hill. Can’t you hear me?”. In his commentary on these lines, Gow (II, 87) discussed the meaning of the words ὁ Λέπαργος. He stated that it “seems here to be a proper name since Κυμαίθα must be one”. I would like to suggest that λέπαργος is a noun meaning “donkey”⁶. Corydon accuses Cymaetha of acting like a donkey because she is eating the olive-shoots. Moreover, she refuses to move when she is given orders. Cf. *Iliad* 11.558 ff. where a donkey is said to eat the crops. Cf. also LSJ s.v. ὄνος (5): “ὄνος ὕεται an ass in the rain, of being unmoved by what is said or done, Cratin. 52”. Lines 45 f. should therefore be printed as follows: σίτθ' ὁ λέπαργος, σίττ' ὦ Κυμαίθα... In other words, Corydon addresses one of his cows and says: “Hey, donkey, hey, Cymaetha, to the hill. Can’t you hear me?”. Cf. *Idyll* 15.28, where a servant is called a weasel by Praxinoa.

⁵ The *scholia* comment as follows: κακοχράσμων ἢ ὁ ταῦρος ἢ ὁ δῆμος. ἀντὶ τοῦ κακὸς εἰς χρῆσιν. ἦν γὰρ τάχα κερατιστής.

⁶ Cf. Nicander, *Ther.* 349.

THEOCRITUS AND THE GOLDEN FLEECE

At *Idyll* 5.145 f. Comatas states that he intends to wash his goats:

αἶγες ἑμαί, θαρσείτε, κερουχίδες. αὔριον ὑμμε
πάσας ἐγὼ λουσῶ Συβαρίτιδος ἔνδοθι λίμνας.
146 λίμνας AGL κράνας P3 cett.

Translation by Gow: “Take heart, my horned goats. Tomorrow I’ll wash you all in Sybaris lake”. Gow commented (II, 117) as follows on these lines: “There is little to choose between λίμνας and κράνας, and there have been references to both lake (17) and spring (126; see n.)”. He then added, however, that “Vergil seems to have had κράνας before him: *Ecl.* 3.96 *pascentis a flumine reice capellas: / ipse, ubi tempus erit, omnis in fonte lavabo*”. I would like to suggest that Theocritus is alluding here to the fact that the Sybaris and the Crathis⁷ were said to make hair the colour of amber or gold: cf. Ovid., *Met.* 15.315 f. Thus Comatas states that he will wash his goats in a spring of the river Sybaris so that their fleeces will change colour. Similarly Vergil mentions that the hair of a goat will become yellow: cf. *Ecl.* 4.44. Cf. moreover, Juvenal 12.40 ff., where the water from a river is said to dye the wool on a sheep’s back.

ON APHRODITE OF MILETUS

At *Idyll* 7.115 ff. Simichidas summons the Loves and asks them to wound Philinus:

ὑμμες δ’ Ἰγείδος καὶ Βυβλίδος ἀδὺ λιπόντες
νάμα καὶ Οἰκοῦντα, ξανθᾶς ἔδος αἰπὺ Διώνας,
ὦ μάλοισιν Ἔρωτες ἐρευθομένοισιν ὁμοιοί
116 Οἰκοῦντα Hecker οἰκεῦντες codd.

The reader will note that Gow printed the alteration Οἰκοῦντα in line 116. Textual alteration is, however, not warranted. The critics have failed to understand that the participle λιπόντες, in line 115, has been employed instead of the imperative⁸. It should, moreover, be noted that καί⁹, in line 116, means “although”. Accordingly, I propose the following translation for this passage: “But leave the sweet stream of Hyetis and Byblis, although you inhabit (καὶ οἰκεῦντες) the steep seat¹⁰ of golden-haired Dione, Loves as rosy as apples”.

⁷ Cf. Gow, *Theocritus* II, 98.

⁸ For the use of the participle instead of the imperative cf. my *Studies In The Poetry Of Nicander* (Amsterdam 1987) 37.

⁹ Cf. LSJ s.v. καί B.9: “Before a Participle... although”.

¹⁰ The *scholia* explain that Aphrodite (=Dione) had a shrine at Miletus. Furthermore, they point out that Hyetis and Byblis were springs at Miletus: cf. Gow, *Theocritus* II, 160.

SUICIDE IN THEOCRITUS

At *Idyll* 7.122 ff. Simichidas says that Aratus should no longer try to win the affection of Philinus by spending the night outside his door. He then mentions Molon, who also loved Philinus:

ὁ δ' ὄρθριος ἄλλον ἀλέκτωρ
κοκκύσδων νάρκαισιν ἀνιραΐσι διδοίη.
εἷς δ' ἀπὸ τᾶσδε, φέριστε, Μόλων ἄγχοιτο παλαίστρας.

Translation by Gow: “But let the morning cock with his crowing deliver up another to the numbing pain, and one alone, Molon, be throttled in that school, my friend”. Gow noted (II, 162) that the metaphorical use of παλαίειν is very common and that “its application to love is as old as Soph. fr. 941 (Κύπρις) τίν' οὐ παλαίουσ' ἐς τρίς ἐκβάλλει θεῶν; Eros is indifferently a wrestler (1.97) or a boxer (Anacr. fr. 62, Soph. *Tr.* 442)”. However, Gow was puzzled by the expression ἀπὸ παλαίστρας ἄγχεσθαι. I would like to suggest that Theocritus means that Molon hanged himself due to his unrequited love for Philinus. Similarly at *Idyll* 23 Theocritus describes how a man hanged himself because of the cruel rejection of his love by a boy. Thus Simichidas hopes that Molon alone will be strangled (ἄγχοιτο) in the metaphorical wrestling-school of love (ἀπὸ τᾶσδε... παλαίστρας).

THEOCRITUS AND THE ROUT OF HERACLES

At *Idyll* 7.130 Lycidas is said to take the road to Pyxa:

χῶ μὲν ἀποκλίνας ἐπ' ἀριστερὰ τὰν ἐπὶ Πύξας
εἶρφ' ὁδόν.

Gow (II, 163) noted that “a δᾶμος ὁ Φυξιωτᾶν, no doubt the place alluded to here, is mentioned in three Coan inscriptions”. He added that “the *scholia* connect the name Πύξα with a φύξις of Heracles and Apollo Φύξιος”. I would like to point out that the poet is probably alluding to the fact that Heracles was said to have fled from battle with the Coans: cf. Robert Graves, *The Greek Myths* (London 1971), reprint, II, 172 ff. According to Plutarch (*Greek Questions* 58) annual sacrifices were offered to Heracles on the field where this battle was supposed to have been fought. For this famous incident in the life of Heracles cf., moreover, Ovid., *Met.* 7.364.

ON POLYPHEMUS' DREAMS

At *Idyll* 11.22 f. Polyphemus complains about Galatea's behaviour towards him:

φοιτῆς δ' αἰθ' οὕτως ὄκκα γλυκὺς ὕπνος ἔχη με,
οἴχη δ' εὐθὺς τοῖσ' ὄκκα γλυκὺς ὕπνος ἀνή με.

The meaning of these lines has puzzled the critics: cf. Gow II, 213. I would like to point out that perfect sense can be restored to the transmitted text if we understand that the verb φοιτῆς¹¹, in line 22, means “make love”. Polyphemus complains that he is able to make love with Galatea only in his dreams. Similarly at *AP* 5.2 a poet states that he is able to make love with a hetaera for nothing when he is asleep, i.e., when he is dreaming. I therefore propose the following translation for this passage: “And thus you make love (φοιτῆς) here (αὐθ’) when sweet sleep holds me, and you depart immediately when sweet sleep leaves me”.

POLYPHEMUS AND THE POWER OF LOVE

At *Idyll* 11.67 ff. Polyphemus complains about the behaviour of his mother:

ἀ μάτηρ ἀδικεῖ με μόνα, καὶ μέμφομαι αὐτᾶ.
οὐδὲν πῆποχ’ ὄλως ποτὶ τὴν φίλον εἶπεν ὑπέρ μευ,
καὶ ταῦτ’ ἄμαρ ἐπ’ ἄμαρ ὀρεῦσά με λεπτύνοντα.
69 λεπτύνοντα Meineke λεπτὸν ἔοντα codd.

Translation by Gow: “My mother alone it is who wrongs me, and her I blame; for never once has she spoken a kindly word for me to thee, though she sees me growing thinner day by day”. The reader will note that Gow printed the alteration λεπτύνοντα in line 69. Textual alteration is nevertheless not warranted. Polyphemus complains that his mother has done nothing to help him despite the fact that she sees every day (ἄμαρ ἐπ’ ἄμαρ¹²) that he is thin (λεπτὸν ἔοντα) and therefore knows that he is suffering from the effects of unrequited love. Cf. Wüstemann, *ad loc.*: although she sees him every day, Polyphemus’ mother never intervenes on his behalf. In other words, ἄμαρ ἐπ’ ἄμαρ is to be taken with ὀρεῦσα: this does not “impair the sense”, as Gow maintains, because the point is, as Wüstemann has underlined, that Polyphemus’ mother *never* (οὐδὲν πῆποχ’) uses a kind word for him, although she sees *every day* that he *is* thin because of his love. Cf. λεπτός, *scil.* εἶ, *Id.* 14.3; for the participle ἔοντα in the *sedes* in question cf. *Id.* 17.58 and *epigr.* 11.13. For the use of the participle ἐών in Theocritus cf. Rumpel, *Lex. Theocr.*, s.v. εἰμί, 8.

GREEK MEDICINE AND THEOCRITUS

At *Idyll* 11.70 f. the Cyclops states that he will tell his mother that he is suffering:

Φασὼ τὰν κεφαλὰν καὶ τὼς πόδας ἀμφοτέρως μευ
σφύσειν, ὡς ἀνιαθῆ, ἐπεὶ κήγῶν ἀνώμαι.

¹¹ Cf. LSJ s.v. φοιτάω (3): “of sexual intercourse”, and *Iliad* 14.296 εἰς εὐνήν φοιτῶντε.

¹² Cf. LSJ s.v. ὀράω II,d: “c. part., ὀρώμεν ἀπὸ χθονὸς αἴσσουντα we see it rising, *Od.* 10.99”. Gow noted that the words ἄμαρ ἐπ’ ἄμαρ mean “every day”: cf. *AP* 9.499 and Oppian, *Hal.* 5.472.

Translation by Gow: “I will tell her my head throbs, and both my feet, that she may suffer since I too suffer”. I would like to point out that previous critics have failed to notice that the poet has employed obscene puns in this passage. The word κεφαλή¹³ means both “head” and “epididymis” (i.e. testicles). Moreover, the noun πούς (“foot”) = phallus: cf. J. Henderson, *The Maculate Muse* (London 1975) 129. The Cyclops, who is frustrated in love, complains that his testicles are throbbing¹⁴. Similarly at Callimachus, *Hymn* 3.53 the Cyclops’ eye is compared to a shield with four ox-hides, because Herophilos had recently discovered the four skins of the eye.

GORG0 AND THE SOLDIERS

At *Idyll* 15.4 ff. Gorgo tells Praxinoa that her journey was difficult:

ΓΟ. ὦ τὰς ἀλεμάτω ψυχᾶς. μόλις ἔμμιν ἐσώθην,
 Πραξινοῖα, πολλῶ μὲν ὄχλῳ, πολλῶν δὲ τεθρίππων.
 Παντᾶ κρηπίδες, παντᾶ χλαμυδηφόροι ἄνδρες.
 4 ἀλεμάτω Scaliger: ἀδαμάτου v.l.

Translation by Gow: “What a helpless thing I am! I hardly got here with my life, Praxinoa, among all the crowd and the chariots –hob-nailed shoes and men in cloaks all over the place”. In line 4 Gow printed Scaliger’s alteration ἀλεμάτου. Textual alteration is, however, not necessary. As Kiessling¹⁵ has already explained, the phrase ὦ τὰς ἀδαμάτου ψυχᾶς means “what an invincible soul I am!”. The *scholia* explain that Gorgo is alluding to the fact that the streets are full of soldiers. Thus she says that she bravely¹⁶ faced the soldiers.

DEPILATION IN THEOCRITUS

At *Idyll* 15.18 ff. Gorgo complains about her husband to Praxinoa:

ΓΟ. χῶμὸς ταυτᾶ ἔχει. φθόρος ἀργυρίῳ Διοκλείδας.
 ἑπταδράχμῳ κυνάδας, γραιῶν ἀποτίλματα πηρᾶν
 πέντε πόκῳ ἐλαβ’ ἐχθές, ἅπαν ῥύπον, ἔργον ἐπ’ ἔργῳ.
 4 πηρῶν v.l.

Translation by Gow: “Go. Mine’s that way too; money’s nothing to Diocleidas. Yesterday for seven drachmas he bought – dogs’ hair, pluckings of old wallets, nothing but dirt, work without end. Five fleeces it was”. In his commentary

¹³ Cf. LSJ s.v. κεφαλή II.b: “in Anatomy... ἡ κ. τοῦ ὄρχεως = ἐπιδιδυμῖς, Arist. *HA* 510a., 14”. Cf. also LSJ s.v. δίδυμος III.2: “the testicles” (*AP* 5.125).

¹⁴ Cf. *Thes. Gr. Ling.* s.v. σφύζω: τὰς τε λαγόνας καὶ τοὺς διδύμους σφύζειν = “*ilia micare*”.

¹⁵ Cf. T. Kiessling, *Theocriti Reliquiae* (Lipsiae 1819): “*O infractum animum*”.

¹⁶ Cf. Sophocles, *Ajax* 450 where Athena is said to be “invincible” (ἀδάματος).

on these lines, Gow (II, 272) noted that some scholars have imagined that the poet is referring here to human hair and the practice of depilation. He quoted Martial 10.90: *quid vellis vetulum, Ligeia, cunnum?* Gow was, however, unable to see what relevance the word *πηρᾶν* (“wallet”) might have in this context. I would like to point out that perfect sense can be made of this passage if we print the variant *πηρῶν* in line 19. The phrase *γραιᾶν ἀποτίλματα πηρῶν* means “the pluckings of blind (*πηρῶν*) old women”. It should, moreover, be noted that the word *κυνάδασ* (i.e. “dogs’ hair”) contains a pun based on *κύων* = *αἰδοῖον*. Cf. Henderson, *op. cit.* 133. For depilation in antiquity cf. Henderson, *op. cit.* 220.

MORE OBSCENE PUNS IN THEOCRITUS

At *Idyll* 15.58 f. Praxinoa says that she has always been afraid of horses and snakes:

ἵππον καὶ τὸν ψυχρὸν ὄφιν τὰ μάλιστα δεδοίκα
ἐκ παιδός.

In his commentary on this passage, Gow (II 282) quoted Theognis 602 *ψυχρὸν ὄν ἐν κόλπῳ ποικίλον εἶχον ὄφιν*. I would like to suggest that the poet is alluding here to the fact that *ἵππος*¹⁷ and *ὄφις*¹⁸ both denoted the “*membrum virile*”. Moreover, in line 53 Praxinoa states that a horse has reared and makes an obscene allusion to the erection of the *membrum virile*: cf. Henderson, *op. cit.* 112. The horse that has reared is in a state of erection, as correctly understood by Warton (*apud* Kiessling) and by the *scholia* (Dübner, 90): *κυνοθαροσῆς* means *θράσος* *κυνὸς ἔχων*, because dogs were proverbially eager to copulate. It will be noted that an allusion to real snakes (as opposed to the metaphorical snake represented by the *membrum virile*) would be contextually inapposite.

THE GLUTTONY OF HERACLES

At *Idyll* 17.20 ff. Heracles is said to feast with the immortals:

Ἀντὶα δ' Ἑρακλῆος ἔδρα κενταυροφόνοιο
ἵδρυνται στερεοῖο τετυγμένα ἐξ ἀδάμαντος.
ἔνθα σὺν ἄλλοισιν θαλίας ἔχει Οὐρανίδησι
20 κενταυροφόνοιο Tr. Τοῦ ταυρ- S

Translation by Gow: “Over against these, and wrought of stubborn adamant, is established the chair of Heracles who slew the Centaurs, and there with the other gods he keeps festival”. In line 20 Gow printed the reading *κενταυροφόνοιο*. I

¹⁷ Cf. LSJ s.v. *ἵππος* IV.b: “*pudenda muliebra et virilia*, Hsch”. Better Henderson, *The Maculate Muse*, index, s.v. *ἵππος*.

¹⁸ Cf. Henderson, *op. cit.* 127. The epithet *ψυχρός*, in line 58, probably means “frightening”.

would like to point out, however, that better sense is provided by the variant τοῦ ταυροφόνοιου. Theocritus is alluding here to the fact that Heracles killed and ate the ox of Theiodamas. This story was popular¹⁹ in Hellenistic literature and illustrated the gluttony of Heracles²⁰. Accordingly, Heracles the bull-slayer²¹ is said by Theocritus to feast together with the gods.

THE BEAUTY OF HELEN

At *Idyll* 18.26 ff. the chorus of girls praises the beauty of Helen:

Ἄως ἀντέλλοισα καλὸν διέφανε πρόσωπον,
 πότνια Νύξ, τό τε λευκὸν ἔαρ χειμῶνος ἀνέντος.
 ὦδε καὶ ἄ χρυσέα Ἑλένα διεφαίνεται ἔν ἄμιν.
 26 διέφανε Ahrens -φαίνε P3 codd.; 27 τό τε Kaibel ἄτε P3 codd.

The reader will note that Gow printed two alterations in these lines. I would like to suggest that better sense can be made of this passage if we eliminate the noun Ἄως from the text, in line 26, and translate as follows: “Ah (Ἄ²²), just as (ὡς²³) lady Night rising showed (διέφαινε) her fair face, like (ἄτε) radiant spring when winter ends, so golden Helen shone amongst us”. Helen is, in other words, compared by the chorus to the goddess Night.

DIONYSUS AND PENTHEUS

In *Idyll* 26 Theocritus describes how Pentheus was killed by Maenads. At line 1 Agave is said to be μαλοπάραυος (“white-cheeked”). Gow was puzzled by this epithet. I would like to point out that white skin was much admired in antiquity. Thus at *Idyll* 11.19 f. Galatea is praised because of the whiteness of her skin: ὦ λευκὰ Γαλάτεια... λευκότερα πακτᾶς. Cf. also *AP* 5.159 λευκοπάρειος. Hesychius explained that μαλοπάραυος = λευκοπάρειος. In other words, Agave is imagined to have beautiful white skin. In line 4 the Maenads are said to gather ivy and asphodel: κισσὸν τε ζῶοντα καὶ ἀσφόδελον τὸν ὑπὲρ γᾶς. I would like to point out that κισσὸν τε ζῶοντα means “flourishing ivy”. Cf. LSJ *s.v.* ζῶ II: “freq. metaph. of things, to be in full vigour, ὄλβος ζῶει μάσσων *Pi. I. 3.5*”. Cf. also LSJ *s.v.* κισσός: κ. εὐπέταλος ἔλικι θάλλει *Ar. Th. 999*. Theocritus describes the asphodel as τὸν ὑπὲρ γᾶς. He is alluding to the fact that asphodel was also said to grow in the lower world: cf. *Od.* 11.539, 573, 24.13. Cf. also LSJ *s.v.* ὑπέργειος “above ground” and ὑπόγειος “underground”. The Maenads are

¹⁹ Cf. Callimachus, *frag.* 24, and Apollonius Rhodius, *Arg.* 1.1213 ff. Cf. also Apollodorus 2.7.7: Ἡρακλῆς... τὸν ἕτερον τῶν ταύρων λύσας καὶ σφάξας.

²⁰ Cf. Callimachus, *Hymn* 3.160 ἀδηφαγίης.

²¹ For the epithet ταυρόφονος cf. *AP* 11.60.5 ταυροφόνων... κρέα δόρπων.

²² Cf. Euripides, *Orestes* 144f. ἄ ἄ, σύριγγος ὅπως πνοά. Cf. also Theocritus, *Epigram* 6.1

²³ Ἄ δέλιαιε τὸ θύρσι.

²³ Cf. *Iliad* 2.326 ὡς οὔτος κτλ.

said in line 8 to place holy objects on “newly-gathered altars” (νεοδρέπτων ἐπὶ βωμῶν). Note the employment of adjectival *enallage*. It is the plants which have been “newly-gathered”. For similar cases of adjectival *enallage* cf. my *Studies in the Poetry of Nicander*, 52. Cf. also LSJ s.v. νεόδρεπτος.

At lines 10 f. Pentheus is said to have watched the Maenads:

Πενθεὺς δ' ἀλιβάτω πέτρας ἄπο πάντ' ἐθεώρει,
Σχῖνον ἐς ἀρχαίαν καταδύς, ἐπιχώριον ἔρνος.

Gow was puzzled by the adjective ἐπιχώριον in line 11. I would like to suggest that the words ἐπιχώριον ἔρνος refer to Pentheus, who is described as a “native sapling”. Cf. LSJ s.v. ἔρνος II: “metaph., scion, offspring”. Cf. also *Idyll* 7.43 f. οὔνεκεν ἐσσί / πᾶν ἐπ' ἀλαθεία πεπλασμένον ἐκ Διὸς ἔρνος.

At lines 16 f. Pentheus is said to have fled and to have been pursued by the Maenads. Gow was puzzled by the meaning of line 17: πέπλωσ ἐκ ζωστήρος ἐς ἰγνύαν ἐρύσαισι. I would like to point out that women are elsewhere said to raise their skirts to their knees when they run: cf. Apollonius Rhodius, *Arg.* 3.874 ff. Cf. also *Idyll* 14.35. Thus the Maenads are said to pursue Pentheus after they have raised their skirts to their knees by means of a belt (ἐκ ζωστήρος): cf. E. F. Wuestemann, *Theocriti Reliquiae* (Gothae et Erfordiae 1830) 368.