

The Fragments of Archilochus

Archilochus



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Fragments Concerning Archilochus' Life

"FAR THOUGH I be, I have seen the chiding Archilochus in manifold want, with nought to fatten him but heavy-worded hatreds."

"... Gyges, who is mentioned in an iambic trimeter by his contemporary Archilochus of Paros (fr. 25).¹"

"From the [coming into fame of Archil]o[chus the iambic poet] 418 years, in the archonship of Lysiades at Athens.²"

"But Aristarchus in his Notes on Archilochus makes Homer contemporary with the colonisation of Ionia." *A*

"[on the frescoes of Polygnotus in the Delphian Colonnade] It is not quite clear with what the passengers (in Charon's boat) are concerned.³ Tellis⁴ appears to be about eighteen years of age, Cleoboea still a girl, and is holding in her lap a casket of the shape of those made for Demeter. With regard to Tellis I was told this much, that the poet Archilochus was descended from him in the second generation; and it was Cleoboea, they say, who introduced the worship of Demeter into Thasos from Paros."

"Thasos: ... The great height of Thasos appears from the oracle given to the father of Archilochus:

Tell unto the Parians, O son of Telesicles, that I bid thee found a far-seen city in a lofty isle."

"As Cratinus says in his Archilochuses.⁵" *A*

"The iambus is the invention of Archilochus of Paros."

A

"Semonides is made contemporary with Archilochus, and Callinus comes a little earlier, Archilochus speaking of Magnesia as destroyed and Callinus as still flourishing. Eumelus of Corinth is said to have belonged to an earlier date and been contemporary with Archias the founder of Syracuse. "

A

“. . the hymn of the wine-stricken Archilochus.”

“You are thumbing Archilochus: — a proverb applied to those who revile others, Archilochus being one of these.”

“Beware, beware! I’m a tough fellow with horns ready for the wicked, like him to whom the false Lycambes would not give his daughter, or him that was so fierce a foe to Bupalus.”

“He means Archilochus, who attacked Lycambes so bitterly with abusive verses that he committed suicide. Archilochus attacked him because he denied him his daughter’s hand after promising it.”

“I it was that first gave Latium the Parian Iambic, copying Archilochus in metre and spirit, but not in matter nor the words that assailed Lycambes. And should you be disposed to skimp my crown because I have feared to change the rule and rhythm of his song, remember, pray, that virile Sappho shapes her Muse by his measure, and Alcaeus too, yet his themes are different and the order of his lines; he seeks no father-in-law to bespatter with black verse nor knots a halter of defaming song for his bride-to-be.⁷“

“Wrath armed Archilochus with her own Iambic.” *A*

“Some day, if you stay not your hand, my outspoken iambic will furnish me against you with arrows dipt in Lycambean blood.”

“It should be noted that literature has many cases of self-hanging for grief, and this was the death, according to the old story, of the daughters of Lycambes, who could not withstand the onslaught of the satire of Archilochus.”

“The Spartans ordered that the books of Archilochus should be removed from their state because they considered them indecent, and would not have their children indoctrinated with writings which might do more harm to their morals than good to their wits.”

“Moreover, if we may believe Pindar, Terpander was the originator of drinkingsongs. But it must be remembered that further innovations were made by Archilochus, the trimeter, the combination of unlike measures, the recitative or rhythmical recitation of poetry to music,⁹ and the style of music to which recitative was set. To him also are ascribed the epode, the tetrameter,

the cretic, the prosodiac, and the lengthening of the 'heroic' or dactylic hexameter; and some authorities would add the elegiac, and not only that, but the combination of the epibatic paeon with the iambic, and that of the lengthened 'heroic' with the prosodiac and the cretic. He is also credited with the device of reciting some of a number of iambic lines to music and singing the others, a device afterwards employed by the tragic poets and introduced by Crexus into the dithyramb. He is also thought to have been the first to set the music of the accompanying instrument an octave higher than the voice, instead of in the same register with it as had been the custom before his day.¹⁰

"We are told by Chamaeleon in his book *On Steichorus* that not only the poems of Homer but of Hesiod and Archilochus, and even of Mimnermus and Phocylides, were sung to music." *A*

"Compare Clearchus in the first of his two Books *On Riddles*: 'It was the habit of Simonides of Zacynthus to recite the poems of Archilochus seated in a chair at the theatre.' " *A*

"A foot less and it will be the ithyphallic, which was invented by Archilochus and consists of three trochees, e.g. *Bacche plaude Bacche*, a rhythm composed, they say, by the poet in honour of the God herein addressed."

A

"There is also the dimeter called Archilochian, e.g. *beatus ille qui procul*."

A

"A perfect poet should have his 'breaks' or rhythmic modulations smooth and sonorous. Those which are the reverse should be learnt, one may say, not to be imitated but to be avoided. Of these latter, as of several others, the parent and originator, we are told, was Archilochus, who showed a talent quite unique for inventing and constructing new metres, and was the first to employ 'epodes,' that is, stanzas of a long and a short line, taking a single colon from his metre and putting it underneath; for instance in the heroic with which he begins, e.g. *diffugere nives redeunt iam gramina campi*, followed by an epode of the same metrical type, *arboribusque comae*." *A*

"The poet Archilochus was killed by a man named Corax or Crow, to whom, we are told, the Pythian priestess gave the answer 'Leave the temple,'

whereupon he cried ‘But, Lord, I am pure of ill; I slew him in fair fight.’”

“The man who killed Archilochus in the fight was called, it seems, Callondes,¹¹ but nicknamed Corax. Accused by the priestess of having slain a man sacred to the Muses, he fell a-praying and a-supplicating with protests of innocence, and was bidden go to the ‘dwelling-place of the cricket’ (tettix) to appease Archilochus’ ghost. This was Taenarum, whither they say Tettix the Cretan came by sea and founded a city hard by the Place of Ghost-Raising.¹²”

“The man who killed him was driven from his temple by Apollo, who gave answer that he had slain a servitor of the Muses, and when he protested that it was in war, said again ‘Archilochus a servitor of the Muses;’ moreover when the poet’s father had enquired of the God before his birth, Apollo had foretold that he would beget a son who should be immortal.”

A

“The Parians have honoured Archilochus despite his slanderous tongue.¹³”

A

“According to Hermippus in his tract On Gorgias , when Gorgias visited Athens after dedicating the golden portrait of himself at Delphi, Plato at sight of him exclaimed ‘The good and golden Gorgias is come to visit us,’ and Gorgias cried ‘I congratulate Athens on the birth of a new Archilochus.’”

A

“Therein too the flower of the dread crisp-haired thistle of Archilochus, little drops from the ocean.¹⁴”

“But I ask you whether — I do not say Homer, Pindar, or Archilochus, but — Pheidias, Polycleitus, or Zeuxis, appear to you to have practised their respective arts for the sake of pleasure?¹⁵”

“As for your fearing you prove garrulous, is that likely between me and you? No, no; the longer your letters the better, as Aristophanes said of the iambic poems of Archilochus.” *A*

“Bibulus, in a truly Archilochian edict, has postponed the elections to the 18th October.” *A*

“Thus out of the three iambic writers of Aristarchus’ canon, the writer that attains the highest degree of facility is Archilochus, in whom we find the greatest force of expression, a phrasing not only telling but terse and vigorous, and abundance of blood and muscle; indeed some critics hold that where he falls short it is a defect rather of his theme than of his genius. “

“Was Herodotus the only true imitator of Homer? Stesichorus was that before him, and Archilochus.”

“. . . Would you therefore rather be Apollonius than Homer? Again, Eratosthenes in the *Erigone* in every respect a flawless little poem, — is he a greater poet than Archilochus, who carries along with his flood so much which is lacking in arrangement and yet comes from the almost uncontrollable inflow of the divine spirit?”

“It was from this source (the Myth or Tale) that the poets derived the Fable . . . Next to Hesiod comes Archilochus, who not infrequently used the Myth¹⁶ as a sort of relish to his poetry.”

“. . . Apollonius of Rhodes in his treatise *On Archilochus*.” *A*

“Cato was so consumed with indignation (at being baulked of his bride) that he at first sought to have the law of Scipio, and when his friends dissuaded him betook himself in a storm of anger to the writing of iambic verse, in which he showered insults upon him, employing the venom of Archilochus without the licence or the naivete.”

“ — Stand and look at Archilochus, the old maker of iambic verse, whose infinite renown hath spread both to utmost East and furthest West. Sure the Muses and Delian Apollo liked him well, such taste and skill had he to bring both to the framing of the words and to the singing of them to the lyre.”
A 17

“ — This tomb by the sea is the grave of Archilochus, who first dipt a bitter Muse in snake-venom and stained gentle Helicon with blood; witness Lycambes bewailing the hanging of daughters three. Pass softly by, good wayfarer, or you’ll rouse the wasps that settle on his tomb.¹⁸“

A

ENDNOTES: 1 cf. Phot. Bibl. 319. b. 27

2 681 B.C. (Cyril c. Jul. i. 12 gives Ol. 23, i.e. 678-5)

3 i.e. what they have to do with the picture of Odysseus in Hades

4 prob. a short form of Telesicles (see below)

5 cf. Plut. Cim. 10. 3, Ath. 14. 644 b (Alexis' comedy Archilochus)

6 cf. Ar. Av. 471; or treading on

7 cf. Hor. Sat. 2. 3. 12, Jul. Mis. 337 a, Euseb. Praep. Ev. 5. 228 ff

8 mss 'sons'

9 cf. Ath. 14. 636 b

10 cf. Ael. V.H. 12. 50

ENDNOTES: 11 Euseb. Praep. Ev. 5. 33. 227 ff (q.v.) calls him Archias and speaks of the poet as 'long dead' at the time

ENDNOTES: 12 the oracle was ambiguous; A.'s nickname seems to have been The Cricket , from his comparison of himself to a tettix , cf. fr. 143

ENDNOTES: 13 cf. Plat. Ion 531a

ENDNOTES: 14 i.e. few epigrams in comparison with all he wrote; cf. A.P. 9. 185 (a title-motto for A.'s works)

ENDNOTES: 15 cf. Dio Chr. 2. 18

16 the Fable?

17 inscription for a statue, also ascribed to Theocritus

ENDNOTES: 18 See also Orig. Cels. 3. 125, Phot. Bibl. 437 b. 36, A.P. 7. 69, 70, 351-2, 664, 674, 11. 20, Luc. Am. 3, Mart. 7. 26, Mar. Vict. Gr. Lat. 6. 1. p. 79 K, Vell. i. 5, Diog. L. 9. 1, Plut. Aud. Poet. 13. 45 a, Philod. ap. de Falco Aegyptus 1922. p. 287.

Elegiac Poems

"BUT THE ANCIENTS held valour to be the greatest of the civic virtues . . . Archilochus, for instance, who was an excellent poet, first boasts of his ability to take part in political struggles, and then remembers his gift for poetry, in the words:

But I am a servitor of Lord Enyalios, and yet I am skilled in the lovely gift of the Muses." *A* 1

"2Archilochus compares the wine of Naxos to nectar; compare:

In the spear is my kneaded bread, in the spear my Ismarian wine, when I drink
I recline on the spear.” *A*

“The Abantians were the first to cut their hair in this fashion, not as some writers believe because they learnt it from the Arabs, nor yet in emulation of the Mysians, but because they were warlike and willing to fight hand to hand, and had learnt better than any other people to bring their enemy to close quarters. Compare Archilochus:

Not so many bows shall be stretched nor slings so many slung when the War-God makes his mellay in the plain, but then shall be the woeful work of the sword; for this is the sort of battle the spear-famed lords of Euboea are masters in.³ Thus they cut their hair short so as not to give their enemies a hold of their heads.”

“⁴The cothon was a Spartan cup . . . it is mentioned as a cup by Archilochus in his Elegiac Poems thus:

Come, go then with a cup all along the benches of the swift ship and draw drink from the hollow tuns, draining the red wine to the lees; for we no more than other men can stay sober on this watch.” *A*

“⁵ When it comes after the preposition , the preposition does not change the to :

into a vessel through a pipe“ *παρέξ*

“⁷When the poet Archilochus visited Sparta he was driven out of the city at a moment’s notice because they discovered that he had said in a poem that it was better to throw away one’s arms than be slain:

The shield I left because I must, poor blameless armament! beside a bush, gives joy now to some Saian,⁸ but myself I have saved. What care I for that shield? It shall go with a curse. I’ll get me another e’en as good.”

“⁹Wounds and slaughterings are the guest-gifts [] of Ares; compare Archilochus:

favouring the foe with woesome guest-gifts”

A *οκ ξένισεν*

“10) : — censure or slander; whence moreover comes
, censured or slandered; compare Archilochus in the Elegiacs :

No man, Aesimides, would enjoy very many delights who heeded the censure of the people.”

“Archilochus:11 —

If he keep complaining of woeful misfortunes,12 Pericles, no citizen will take pleasure in feasting,13 nay, nor city neither. ’Tis true these noble souls have been whelmed in the roaring sea and our hearts well with grief; yet to woes incurable, my friend, the Gods have ordained the remedy of staunch endurance. Such things possess one man to-day, another to-morrow; and now they have turned our way and we bewail a bloody wound, but soon they will pass to others. Then quickly put thou womanish grief away, thou and thine, and endure.” *A*

“The word ‘gift’ is understood of bad fortune as well as good; compare Archilochus:

but let us hide the dreadful gifts of Lord Poseidon.14“

A

“[‘asking for the children’] ‘taking at request, begging for’;
compare Archilochus:

in the deeps of the gray brine beseeching the fairtressed <Pallas>15 for sweet return.” *A*

“For instance Archilochus, when he says, praying: (fr. 75), is clearly calling upon the God Himself; but when lamenting his sister’s husband that was lost at sea and had no proper burial, he says that he would bear the disaster more patiently

if his head and his comely limbs had had Hephaestus’ ministry in pure clean raiment — by this he means fire and not the Fire-God.”

“17Archilochus again is not praised for combining grief at the loss of his sister’s husband, who perished at sea, with thinking how to fight the grief with wine and jest; and yet he gives a reasonable excuse:

for I shall no more heal a wound by weeping than make it worse by pursuing joys and feasts. Now if Archilochus considered that he would make nothing

worse by being merry, we surely shall not be the worse off for putting up with what has befallen us and pursuing our studies, etc.”

“Of these kinds of friendships, the interested kind is that of the generality of men; for most of us love one another because, and only so far as, the other is useful to us, as the saying has it:

A soldier of fortune, Glaucus, is your friend so long as he fights.” *A*

“¹⁸For in the words of Archilochus,
All things are made for mortals by human toil and care.”

“[on fortune or accident]

’Tis fortune and fate, Pericles, that give a man all things.”

“[on Plangon and Bacchis] And ever after they were friends, sharing the man’s love between them. The Ionians, as we find in Menetor’s treatise *On Offerings*, thought this so extraordinary that they nicknamed Plangon Pasiphila or Friend-of-all, a name attested¹⁹ by Archilochus in the lines:

As a fig-tree planted on a lofty rock
Feeds many crows and jackdaws, so Pasiphila’s
A willing entertainer of all strangers.”

ENDNOTES: 1 cf. Plut. Phoc. 7, Themist. Or. 15. 185, A.P. 9. 389, Theod. Prod. in Excerpt. Bibl. Par. 6. 528 [and]

ENDNOTES: 2 cf. Eust. Od. 1633. 48, Synes. Ep. 129b

ENDNOTES: 3 ref. to the Lelantine War between Chalcis and Eretria (c. 790 B.C.), who agreed not to use missile weapons, cf. A.R. Burn J.H.S. 1929 33, Str. 10. 448

ENDNOTES: 4 occurs in Ox. Papp. 854 preceded by 5 fragmentary lines containing ‘strangers,’ ‘supper,’ ‘nor to me as,’ of which the 2nd prob. begins the poem, and is marked with the numeral 800

ENDNOTES: 5 cf. E.M. 324 (Archilochus), O.P. 1087 col. 2. 56

6 prob. of wine from a cask

ENDNOTES: 7 cf. Str. 10. 457, 12. 549, Vit. Arat. 76 M, Ar. Pac. 1298 and Sch., Sext. Emp. Hypot. 3. 182, Philostr. Vit. Ap. 2. 7, Ael. V.H. 10. 13, Eust. ad Dion. 5. 533

ENDNOTES: 8 a people of Thrace

9 cf. Suid. and

10 cf. E.M. 363. 44

11 cf. Philostr. Vit. Ap. 7. 26, [Longin.] Subl. 10

12 cf. 66; or, emending the Greek, lamenting sad funerals

13 prob. the occasion of this song

14 corpses of the drowned

ENDNOTES: 15 or, without emendation, long in the deeps, etc. beseeching the fair-tressed . . . for sweet return

ENDNOTES: 16 corpses were clad in white

17 cf. Tz. ap. Matr. An. 216

ENDNOTES: 18 cf. Max. Plan. Rhet. Gr. 5. 441 W (where it is apparently ascribed to Phocyl.), Syrian. in Hermog. i. 6. 12 R

ENDNOTES: 19 or and this is attested about her

Inscriptions

“Archilochus:1

Thou hast upon thee, great Earth, the high pillars of Naxos, Megatimus to wit and Aristophon.” *A*

“Archilochus:2

Alcibia dedicated to Hera the holy veil of her hair when she became a wedded wife.” *A*

ENDNOTES: 1 ascription doubtful

2 ascription doubtful

Iambi

[i] Trimeters

“1 Archilochus, however, clearly knows of their destruction when he says: 2 I bewail the misfortunes of Thasos, not of Magnesia.”

“But we, like Archilochus, who disregards the wheat-lands and vineyards of Thasos and reproaches the island for being so rugged and mountainous, saying:

but this isle stands like the backbone of an ass, crowned with savage wood;even so, I say, we think only of one part of exile, its disgrace, and disregard the tranquillity, leisure, and freedom of it.”

“3And the poet Archilochus is greatly struck with the blessedness of the country of the Sirites; contrasting it favourably with Thasos he says:

for there’s no country so rich or desirable or lovely as the banks of the Siris.”

A

“And then, being about to enjoy but a short span of life, he does what was done later by Archilochus, who when his sister’s husband perished at sea was deeply affected and would not write a line, saying to those who urged him to devote himself to his compositions:

and I care neither for iambi nor for rejoicings;but when he was tired of vain tears, said: (fr. 13).”

“Didymus claims this for Aeschylus, but it really occurs in Archilochus, thus: with their lives in the arms of the waves” *A*

“4This expression is used of those who run too great risks where the danger is other people’s. The Carians appear to have been the first mercenaries ... Archilochus thus employs it:

and I shall be called a soldier of fortune like a Carian.”

“5With regard to the ‘character’ in which a thing is said, since there are some things which if you said them of yourself would be invidious or tedious or

provocative of contradiction, and if you said them of another would be slanderous or impolite, such things should be put into another's mouth, as is done by Isocrates in the Philip and in the Exchange, and by Archilochus, who in his censure makes ... say: (fr. 74. 1) and makes Charon the carpenter speak in the Iambic poem which begins:

I care not for the wealth of golden Gyges, nor ever have envied him; I am not jealous of the works of Gods, and I have no desire for lofty despotism; for such things are far beyond my ken." *A*

"6 : that is, overcome, withstand, and he that is master of anything is *kartero/s*; compare Archilochus:

and he is master of sheep-rearing Asia."

"Some hold that Apollo is so called because he destroys () living creatures; for he kills and destroys them when he sends a plague in time of great heat; compare Euripides ... and Archilochus:

Lord Apollo, reveal Thou the guilty and destroy them as Thou ever dost."

"The mark is because Archilochus uses for 'younger,' thus:

only the younger daughter of Lycambes⁷"

"8And the finest of poets, Archilochus, when he praises the hair, praises it on the head of a harlot, crying 'while her hair,' etc.

She rejoiced with a branch of myrtle and the fair flower of the rose-tree in her hands,⁹ while her hair veiled her shoulders and her back."

" means the flower, rose, the place, rosary, the plant, rosetree; Archilochus:—" *A A*

"And in another passage Archilochus says:

perfumed so of hair and bosom that e'en an old man would have loved them¹⁰" *A*

"11When Pericles returned to Athens after his reduction of Samos, he honoured the fallen with a public funeral, at which he won very great admiration for the speech he delivered, in accordance with custom, at the tomb. As he stepped down from the platform, most of the women clasped his

hand and put wreaths and ribbons upon his head as though he had been a winner in the Games; but Elpinice went up to him and said: 'You indeed deserve wreaths, Pericles, for the great things you have done, seeing that you have lost us many brave citizens, not in war with Medes or Phoenicians like my brother Cimon, but subduing an allied and kindred people.' Thereupon Pericles with a gentle smile, it is said, quoted to her the words of Archilochus:
Too old art thou to scent thyself with perfumes."

"The wine made of barley is called by some writers 'ale' ... compare Archilochus:

She drank to the tune of the flute as a Thracian or Phrygian drinks his ale.¹²
A

"13 : — talkative; compare Archilochus:

The talkative lecher¹⁴ went to and fro in the house."

"15 : Archilochus in the Trimeters:

They leant against the wall in the shadow; that is, in the dark."

" : — that is, to hang oneself; compare Archilochus:

They hung their heads and spued out¹⁶ all their pride."

"¹⁷Archilochus says:

But various are the things which cheer men's hearts; in imitation of Homer."

A

"18 : — a word meaning 'skin-close'; compare Archilochus:
his hair (or mane) shorn skin-close from his shoulders"

" : — terrible or lamentable; compare Archilochus:

brought and set before his children a lamentable feast.¹⁹"

"20 : — haughty and head-in-air; .. compare Archilochus:

We have a working ox that is haughty, knowing his work but unwilling to plough."

" 'to run round' means this ('to surround on all sides'), as Archilochus shows; compare:

For such a fence runs round the courtyard.”

“21the Archilochian citation gives it short:

For we will never carry thee across without pay.22“ *A*

A

“23... for Archilochus uses (usually meaning ‘plant’) in the sense of ‘tumour or growth’:

For I know of another good cure for such a growth.”

πιπομανές

“24And what of Homer? Let one example suffice:25 ‘... and the hearts of the sailors tremble for fear; for by but a little ride they from beneath death’ ... Homer does not set a limit to the danger once for all, but paints men continually about to be swallowed up by every successive wave. Nay, by forcing the two prepositions and together unnaturally, he has tortured the verse to answer to the agony it describes, and by compressing the line has described the calamity surpassingly well, and all but stamped the peculiar nature of the peril on the words he employs. Archilochus does the same in the shipwreck.

stood on the edge between sea and wind.” “

: — the sharpness or edge of iron: compare Archilochus:”

“26We call by the name of tokens or omens sneezes or sayings or meetings: compare Archilochus:

I seek thee making an omen.27“

“They, it seems, called a man , wise or skilled, who pursued any art or craft, and among them was Archilochus who says:

a good man and a skilled steersman ... a threesailed boat.” *A*

“The aforesaid word ‘thief’ occurs in Hesiod, and in Archilochus in the following line:

Thief that prowlest round the city in the night,that is, a thief that lies in wait by night.”

“28 : — ... the male organ, declined by Archilochus with the same number of syllables,29 thus:

fracti sunt nervi mentulae <meae>.” *A*

“It is also declined as a spondee , (‘of Ares’), whence extending it according to the Ionic dialect Archilochus gives in his Trimeters the form thus:

son of bloody Ares”

“... the time of old age, for which the poet Archilochus declares idleness to be good.” “ : — to converse (?) ... compare:

An idle life is good for the aged, the more so if they be simple in their ways or be like to be stupid or to speak nought but foolishness, as old men will.³⁰“

“³¹These

Sapaeans are mentioned by Archilochus in an iambic poem.”

[ii] Tetrameters

“³²Cratinus has imitated the same line in the Flask, thus, ‘O most desolate fellow-townsmen,’ etc. It comes from Archilochus: ³³

O most desolate fellow-townsmen, understand these words of mine.”
A

“The figs in Paros ... are mentioned by Archilochus, thus:
Heed not Paros and those figs and the life of the sea.” *A*

“Hesiod, however, and Archilochus, according to Apollodorus, already know that they are called collectively both ‘Greeks’ and ‘All-Greeks,’ the one using the latter word of the suitors of the daughters of Proetus, the other thus:

How hath the misery of all Greece gathered in Thasos!”

“³⁴Alcaeus and Alcman say that a stone was hung over him; ... and Archilochus writes:

nor let the stone of Tantalus overhang this isle.”

“35... just as Archilochus, entangled in the Thracian troubles, likens the war to a storm at sea, somehow thus:

Look, Glaucus; the waves e’en now run high, and upright about the tops of the Gyrae stands a cloud, the token of a storm; fear cometh of the unexpected.³⁶ *A*

“Moreover he clearly adapts the following line, ‘The ends of victory lie for man in the hands of the Gods,’³⁷ in the Iambic:

and hearten the young; the ends of victory are among the Gods.³⁸“

A A

“Archilochus: —

Thou shouldest entrust all things to the Gods; often they raise upright those that be laid low on the black earth through misfortunes, and often they overthrow men and lay them on their backs though they stand firm enough; then cometh much trouble, and a man wanders in need of food and distraught in mind.” *A*

“³⁹Later writers call by the name of or ‘horn’ the hornlike bunching-together of the hair of the head; compare Archilochus:

Sing of Glaucus the horn-fashioner ...” “For some writers say that the hair is called or ‘horn,’ whence come ‘to be shorn’ and ‘cutting of the hair,’ and explain the ‘horn-fashioner’ of Archilochus as ‘vain of one’s hair’ or ‘foppish.’”

A

“⁴⁰Archilochus ... speaking of a general, says:

I love not a tall general nor a straddling, nor one proud of his hair nor one part-shaven;⁴¹ for me a man should be short and bowlegged to behold, set firm on his feet, full of heart.⁴²“

“But nevertheless they cut off Vinus’ head and Laco’s too, and took them to Otho to ask for rewards. But as Archilochus says:

Of seven that lie dead whom we overtook in the pursuit, we are the thousand slayers. In like manner then many that had no hand in the murder bloodied their hands and swords to show to Otho, and thrusting papers upon him,

asked for rewards.”

“⁴³It is called a trochee because it has a running rhythm; for Archilochus uses it when his theme is ‘hot’ or excited, as in the line:⁴⁴

Where, O where, Erxias, is the luckless host mustering?”

A

“⁴⁵... but the sun rather takes up the moisture from the carcases by its burning heat; wherefore Archilochus speaks scientifically where he says:

Many of them I hope the Dog-Star⁴⁶ will wither up with his keen rays.”

“... just as the line ‘The War-God is alike to all and slayeth him that would slay’ is adapted thus by Archilochus:

Let him do it; for truly Ares is alike to all.” *A*

“Archilochus: —

No man getteth honour or glory of his countrymen once he be dead; rather do we pursue the favour of the living while we live; the dead getteth ever the worst part.” *A*

“⁴⁷Archilochus: —

It is not good to revile dead men.” *A*

“Similarly Archilochus: —

One great thing I know,⁴⁸ how to recompense with evil reproaches him that doeth me evil.” *A A*

“⁴⁹Archilochus: —

Soul, my soul, that art confounded with hopeless troubles, look up and defend thyself against thy enemies, setting a bold front against ambushes and standing nigh unto the foe firm-planted; and exult not openly if thou prevail, nor if thou prevail not lie wailing at home; but rejoice not overmuch in delightful things nor be vexed overmuch in ill, knowing what sort of temper⁵⁰

possesseth man.” *A*

“When we think we are slighted, our anger rises more against friends and acquaintance than against strangers. And so Archilochus is quite right when he thus addresses his soul in blame of his friends:

For ’tis thy friends make⁵¹ thee choke thyself.⁵²” *A*

“There is no desire more imperious than that of thirst, and that is why Homer calls Argos ‘much-thirsted-after,’ as being greatly desired owing to lapse of time [to the absent Greeks]. And so too Sophocles says ... and Archilochus:

I long to fight with thee even as when I am thirsty I long to drink.”
A

“It occurs also in certain of the poets, as in Archilochus thus:

But now the rule is with Leophilus, the power is with Leophilus, all belongeth to Leophilus, and I address Leophilus.”

“⁵³Adapting Homer where he says ‘such is the mind of earthly man as the Father of Gods and men may bring him for the day,’ Archilochus says this:

Such, Glaucus son of Leptines, becometh the mind of mortal man as Zeus may bring him for the day, and he thinketh such things as the deeds he meeteth.”

“‘I would that’ says every man that prays, and Archilochus says:

I would that so⁵⁴ I might be granted to touch Neobule’s hand.⁵⁵”

“Thus (bag made of skin) is here used of the region of the belly; compare Archilochus:

et impigrum in utrem cadere et ventrem trudere in ventrem, femora in femora.”

“And again Archilochus, adapting the Homeric line ‘I was infatuate, I myself deny it not; worth many hosts ...,’ writes:

I sinned, and methinks this retribution hath overtaken another.”

A

“⁵⁶... Archilochus, who in his censure makes the father speak of the daughter in the Iambic poem:⁵⁷

There is nothing in the world unexpected, nothing to be sworn impossible nor yet marvellous, now that Zeus the Father of the Olympians hath made night of noon by hiding the light of the shining Sun so that sore fear came upon mankind. Henceforth is anything whatsoever to be believed or expected. Let not one of you marvel, nay, though he see the beasts of the field exchange pasture with the dolphins of the deep, and the roaring waves of the sea become dearer than the land to such as loved the hill.⁵⁸ *A* ()

“... As for instance when Archilochus prays:

Give ear, Lord Hephaestus, be a propitious aider in the fray unto thy suppliant, and grant me what Thou shalt grant;⁵⁹ he clearly is calling on the God, but when .. (see fr. 12).”

“The term ‘to lead off’ is peculiar to the lyre; thus Hesiod says ... and Archilochus: myself leading off the Lesbian Paean to the sound of the flute.⁶⁰ *A*

“According to Philochorus the ancients do not always sing a dithyramb when pouring the libation, but when the libation has been poured, thus praising Apollo quietly and with decorum and Dionysus amid wine and jollity. Compare Archilochus:

For I know how to lead off the pretty tune of Lord Dionysus, my wits thunderstricken with wine.⁶¹ *A*

“⁶²Archilochus speaks of Pericles as breaking into banquets uninvited like the Myconians:..

drinking much and unmingled wine, neither contributing thy cost [nor ...]; nor yet interest thou invited as a friend unto friends, but thy belly hath sore beguiled thy mind and thy wits to have no shame.⁶³ *A*

[iii] Asynartete Tetrameters

“⁶⁴ These too were first used by Archilochus. For in some places he combined the 3 1/2-foot anapaestic and the 1 1/2-foot trochaic called

ithyphallic, thus ‘Charilaus,’ etc. But his successors did not write it in the same way. For while he employed the caesura (or word-separation) only at the end of the colon, and admitted spondees in the anapaestic part of the line as ‘And some of the citizens’ etc., his successors employed the caesura promiscuously; compare Cratinus.... 65

Charilaus son of Erasmon, I’ll tell thee a droll thing, thou much the dearest of my comrades, and the hearing of it shall delight thee ... to love him though hateful and not talk with ... and some of the citizens went behind but most of them ... about to raise hands to Demeter ...”

“And one might take it there is a third point of difference between Archilochus and his successors, namely that he appears to use an anapaest in the first foot, thus ‘I will tell’ etc. and ‘To love him though hateful’ etc., which they did not. But this is probably wrong, because in both cases the apparent anapaest becomes an iambus by synecphonesis or combination of vowels.”

“Archilochus was the first to use an anapaestic with this number of feet, putting it before the ithyphallic in the Tetrameters, for ‘Charilaus son of Erasmon’ is a 3 1/2-foot anapaestic; and he also used an iambus in the first foot, as is clear from the example just quoted, and even a spondee as ‘about to raise’ etc. The first-foot anapaest seems to be found only in two lines, ‘I will tell’ etc. and ‘To love him though hateful’ etc.; but in both lines the anapaest is really an iambus by synecphonesis.”

“We have already spoken of the gluttony of Thys the king of the Paphlagonians.... And Archilochus in the Tetrameters has reproached Charilas with the same thing.⁶⁶” *A*

“... The words that differ in the spelling: these are ... ‘like’ in ‘like lightning,’ and , .. ‘Bacchic revelry’ and bakxi/a in Archilochus’ line:

each man drank from dawn onward, and in Bacchic revelries ..”

ENDNOTES: 1 cf. Heracl. Pont. Pol. 22, Suid. . , Ars. 442, Clem. Al. Str. i. 397, Ath. 12. 525c

ENDNOTES: 2 see on Callinus, vol. i. p. 42

3 cf. Hesych. , Plin. N.H. 3. 97, Str. 6. 264

4 cf. Sch. Il. 9. 378

ENDNOTES: 5 Aristotle quotes only the first halfline; the rest is cited anonymously by Plutarch Tranq. 10. 470c (Plut. implies that here A. is speaking in *propria persona*); cf. Anacreont. 8, Jub. ap. Rufin. Gr. Lat. 6. 2. p. 563 K, Sch. Aesch. P.V. 224, Arg. Soph. O.T., E.G. 537. 26, E.M. 771. 54

ENDNOTES: 6 cf. Sch. Od. 15. 534, Cram. A.P. 3. 496. 13, Eust. 1790. 7
7 perh. it really meant taller ; cf. Hesych.

ENDNOTES: 8 cf. Philem. 63, Fav. , Bachm. An. 2. 379, Sch. Theocr. 4. 45, E.M. 441. 49, Ath. 2. 52 f, Eust. 1963. 49

ENDNOTES: 9 here ends A.'s citation

10 or perhaps her

11 cf. Ath. 15. 688c, Eust. Il. 1300. 41

ENDNOTES: 12 the word translated 'drank' most prob. means 'swallowed down' (Boisacq), and was apparently a colloquial word for what was otherwise known as or drinking without stopping for breath, a trick of the symposium, originally Thracian, which was done to the sound of the flute, cf. Ath. ll. 783d ff; the Greek adds a still more reprehensible trait, *et a tergo percutiebatur* , see opp.

ENDNOTES: 13 cf. E.M. 183. 50, Et. Vind. Cod. 131

ENDNOTES: 14 meaning doubtful; the words might also mean 'hated eunuch,' cf. Hesych. , but cf. and Hesych.

ENDNOTES: 15 cf. Phot. 374. 10, Suid.

ENDNOTES: 16 cf. and Ap. Rh. 3. 582 with Sch., A.P. 7. 351-2; masculine precludes ref. to the daughters of Lycambes; or, keeping the Greek, 'sloughed' (like a snake), cf. Nic. Al. 302 and

ENDNOTES: 17 cf. Sext. Emp. Math. 11. 44, Cram. A.P. 3. 488. 17

18 cf. Et. Mag. Vet. , Callim. ap. Hdn. i. 511. 22

19 the Eagle and the Vixen's young in the Fable (Schn.), see p. 142

20 cf. Hesych. , Et. Gud. 339. 31, Cram. A.P. 4. 76. 30, E.M. Vet.

21 cf. Cram. A.O. 3. 300. 24

22 referring to the story of Nessus.

23 cf. Hesych. :

24 cf. Et. Mag. 47. 22, Et. Vind. Cod. 158, Zon. 983, Fav. 190

25 Il. 15. 624

26 cf. Sch. Il. 23. 199

ENDNOTES: 27 or I supplicate thee, etc.; another scholion indicates the source of this note to be Philochorus

ENDNOTES: 28 cf. Cram. A.O. 3. 231. 5

29 i.e. not with gen.

30 ascription doubtful

31 Eust. ad Dion. 767., Str. 10. 457, Euseb. Praep. Ev. 5. 229 []

ENDNOTES: 32 the metre is really trochaic, but the Alexandrian editors class iambic and trochaic together as iambic in naming Books, and before their day the word had a more than merely metrical connotation

ENDNOTES: 33 cf. E.M. 566. 53, E. Gud. 371. 28

34 cf. Plut. Praec. Reip. 6, Paus. 10. 31. 12

ENDNOTES: 35 cf. Plut Superst. 8, Sch. Hermog. Rh. Gr. 5. 526 W, Theophr. Sign. 3. 8, Cic. Att. 5. 12 (where B sugg.]

ENDNOTES: 36 i.e. be warned in time

37 apparently misquoted from Il. 7. 102

38 i.e. the victory is in their hands to decide

39 cf. Hesych. , Poll. 2. 31

ENDNOTES: 40 cf. Gal. in Hippocr. de Artic. 3. vol. 18. 1. 537 K, 604, Erotian 13. 32 Klein, Sch. Theocr. 4. 49, Philostr. Vit. Soph. 238 K

ENDNOTES: 41 prob. with shaven upper-lip

ENDNOTES: 42 so Galen's version; perh. = full of pith; 'heart,' if right, can hardly mean courage here: or, emending Dio's version shaggy-browed (cf. l. 2)

ENDNOTES: 43 cf. Heph. 6. 2. p. 18 C and Sch. 271. 8, Mar. Vict. Gr. Lat. 6. 84. 26, E.M. Vet. (ascribes it to Callimachus)

ENDNOTES: 44 Marius Vict. says that the catalectic tetrameter 'which is called Archilochian' is aptum festinis narrationibus

ENDNOTES: 45 cf. Hesych.

46 i.e. the sun in the time of the Dog-Star

47 cf. Clem. Al. Str. 6. 5. 10. 425, Sch. Od. 23. 412

48 cf. the Fox and the Hedgehog, fr. 118

49 cf. Dion. Hal. Comp. 17, Apost. 18. 8a

50 i.e. temperament; the Gk. is 'rhythm,' cf. Theogn. 966

51 or made

52 or hang thyself

ENDNOTES: 53 cf. Sch. Hermog. Rh. Gr. 7. 934 W, Diog. L. 9. 71, Suid.

, Stob. Ecl. Phys. i. 38, Plut. Nobil. 22, Vit. Hom. Gale Opusc.

366, Sext. Emp. Math. 7. 218

ENDNOTES: 54 perh. the 'so' used in prayers to imply a precedent vow

55 or, emending the unusual Greek , touch N. with my hand

56 cf. Stob. Fl. 110. 10, Plut. Fac. Lun. 19 (quoted Mimn. 20)

57 Il. 2-9 are found only in Stobaeus

ENDNOTES: 58 prob. ref. to the eclipse usually dated 6th Apr. 648 B.C. but

recently put at 5th Apr. 647; that of June 27 660, which was total at Thasos and not at Paros, would also fall in A.'s lifetime (Ginzel)

ENDNOTES: 59 taking as subjunctive, cf. Hdt. 5. 23 ,

Aesch. Cho. 780, Sa. 46. 8 L.G. i Ed. 2; but it may be 'what thou grantest (habitually),' cf. fr. 27

ENDNOTES: 60 if the context is sound, the line is cited to show that A. thought it necessary to mention the flute as exceptional

ENDNOTES: 61 i.e. 'after men have well drunken'

62 cf. Eust. Il. 1148. 38

ENDNOTES: 63 the 3rd-Cent. B.C. Papyrus containing the ends of 8 tetrameters perh. of Archilochus, Milne Cat. Lit. Pap. Brit. Mus. 55 p. 43, is unfortunately too fragmentary to be included in this book

ENDNOTES: 64 i.e. compounded of two parts properly 'unconnectable'

65 cf. Heph. pp. 48-9 C, Sch. Pind. P. arg. 9. 12, Is. arg. 3. 5, Suid.

66 cf. Ael. V.H. i. 27, Eust. 1630. 4

Epodes

“ARCHILOCHUS: —

Wretched I lie, dead with desire, pierced through my bones with the bitter pains the Gods have given me.” *A*

A

“There is a third ‘unconnectable’ line in Archilochus, consisting of a 2 1/2-foot dactylic and an iambic dimeter acatalectic:

but Desire that looseth our limbs, my comrade, overwhelmeth me.”

“1 ‘fable’ and ‘proverb’: — the Fable is a fictitious narrative concerning the animal or vegetable creation applied to man, according to Lucius Tarrhaeus in the 1st Book of his Proverbs, compare, for an instance of the animal sort, Archilochus:

This is a fable among men, that a Fox and an Eagle made friends together.”

A A

“Dost thou see that high rock yonder, rough and malignant? Therein I sit preparing battle against thee.” This high rock it is impossible for the shrewd and knavish beast to climb, and for the Fox to come at the Eagle’s young, either they must by some evil chance lose their home and fall to the ground, or the Fox must grow limbs contrary to nature, and whirl swift wings, and thus rise from the ground and fly up to the high rock. So long as either abides in his proper place, there is no association between the creatures of the earth and those of the sky.

[e.g. ‘... either by some evil hap must their home needs be destroyed and they thrown to earth, or thou must grow what nature denies thee and whirl hence swift wings; but so long as either of us shall abide where he is, there is no intercourse between the creatures of earth and the creatures of sky.’]”

A

“Archilochus2: —

‘O Zeus, Father Zeus, Thine is the rule of Heaven, Thou overseest the deeds of men, alike knavish and lawful; Thou takest count of the right-doing or wrong-doing of beasts.’³“

“... and again when he says ‘Like’ etc., then he adds ‘The Ape,’ etc.

Like a grievous message-stick, thou son of a Herald,⁴ I will tell thee and thine a fable- The Ape parted from the other beasts and was walking alone in the borderland,⁵ when the crafty Fox met him with cunning in his heart.⁶“
A A A

“7 : ...it is the bent piece of wood in a trap, on which it leans;
Archilochus calls it :

leaning on the trap-stick⁸“

“This too he parodies from the Epodes of Archilochus:

with such a rump, thou Ape...⁹“ *A*

“10 : — From , of which the Ionians make three syllables like their disyllabic nominative . He says ‘It is not given gratis, nor shall I be condemned as having taken a bribe, but he shall pay for what he has had done.’ And the word ‘beggar’ and he who asks to have a thing gratis () are called . Thus I find it stated in the Notes on the Epodes of Archilochus.

And he shall not come off scot-free for what he hath done unto me.”
() “ : ... some derive it from ‘to be about to come,’ that is, to receive some gift; compare Archilochus:”

“11All the same, Fortune, like the woman in Archilochus who carried water in the one hand, the wily one, and fire in the other,had no sooner by these dread tidings taken Sparta from him, than she gave him fresh hopes of new and great things from the following circumstance.”

“12There are also poems called, with the masculine termination, or ‘epodes,’ in which a shorter line follows a longer; compare:13

Father Lycambes, what, pray, is this thou hast imagined? Who hath perverted the wits thou wast endowed with? Thou seem’st matter for much laughter to thy fellows now.¹⁴“

“ Dotades

Lycambes son of Dotus.”

“15[for] This form ‘to whom’ has been ventured on, and
‘of whom,’ for instance:

What God, pray, and with whom angered...:”

“For, as is well known, many that have shared salt and table have plotted against their fellow-guests, and the literature of the world is full of examples. Moreover the Parian iambic-writer thus reproaches Lycambes for annulling an agreement made by ‘salt and table’:

And hast thou turned thy back on a great oath made by salt and table?16“

A “The salt and the table did nothing for
Archilochus towards the granting of his marriage, as he says himself.”

“tumbat mentula eius like that of a he-ass of Priene that eateth corn.”

“17 comes from he-asses; compare
Archilochus: ‘Like,’ etc.” “ is the fruit of Demeter (i.e corn) as in ‘he-ass that eateth corn’ where it stands for ‘barley-eating,’ with pleonasm of like and ; compare Archilochus.”

“Archilochus:—”

“...driven out of his course by the waves; and at Salmydessus may the top-knotted Thracians seize him bare of friendly [kinsfolk18], there to eat the bread of servitude and fill the measure of many ills, seize him frozen with the cold;19 and may he have upon him much tangle20 of the surges, and his teeth be chattering, as he lies on his belly21 like a dog, helpless on the edge of the surf, spewing out the wave. This I fain would behold, because he wronged me and trod a covenant underfoot, he that once was my friend.22“

“The [tell-tale] fold of thy robe,23 miserable woman, showeth whom thou sittest next. Delver Hipponax, he knoweth it better than any man. And Ariphantus knoweth it too. Happy he, that he never saw the thief a-stinking of he-goat!24 [But while] he was at war with the potter Aeschylides, Hipponax reft [thee of thy virginity];25 and now all the tale’s made clear.26“

“27The dactylic tetrameter with disyllabic catalexy (or shortening), first used by Archilochus in the Epodes:

to take to wife a patent evil”

“Music has power to check faction and disturbance... and so Archilochus says: and whoso liveth is soothed by song.”

“28The trochaic trimeter catalectic, like this of Archilochus, called by some the headless iambic:

O Father Zeus, ’twas no wedding I feasted at!”

“29Notable too in the form of the trochaic is the brachycatalectic dimeter called ithyphallic, first used by Archilochus, who combines it with the dactylic tetrameter thus:

No longer doth thy soft skin bloom as it did; ’tis withering now.”

“Homer says ‘the eels and fishes were afflicted’ (by the fire), and Archilochus similarly:

many a blind eel hast thou entertained.30“ *A*

“31The ravens are said , as slackening their flight. The word is used instead of , ‘shake’ their wings in coming to the end of their flight; for they flap them either through pleasure at reaching their nest or in order to shake out the moisture of the air. And in Archilochus the Crow shaking with joy

flapped her wings like a halcyon on a jutting rock.32“ *A*

“Archilochus: —

For such was the desire of love that twisted itself33 beneath thy (?) heart and poured a thick mist over thine eyes, stealing the gentle wits from thy head.34“

A A

“... and again ‘When,’ etc. (line 1).

When the people gathered for the Games, and among them Batusiades35“

() “... But if the foot which composes

the metre be trisyllabic, the catalexis or shortening can extend to two syllables as in the dactylic line ‘and among them’ etc.; here the last syllable stands instead of a dactyl.”

“of Selleiades³⁶ the son of Selleus, the seer by name Batusiades.”

“³⁷The future lies before the Gods, as it were before their eyes; for this reason ‘Zeus’ etc., and moreover because this very thing is testified to by the same poet; for his second line is ‘and himself’ etc.

Zeus is the surest prophet among the Gods, and himself holdeth the fulfilment.³⁸” *A*

“This can be divided into the acatalectic Archilochian dimeter, of which I have spoken above:

Thou hast drawn friends to thee as a sheaf the dove.³⁹”

“Their name is sometimes given with the middle syllable short; compare Archilochus:

cowering⁴⁰ like a partridge” *A*

“Plato says that what is well-born is noble; compare Archilochus:

Pass by, for thou art a noble⁴¹ man.” *A*

“Yes, yes, by the green of the poppy; a jesting oath.⁴²”

“ ‘retribution’: — this word has the iota by tradition, since it is found in the form , as for instance in Archilochus:

and in order that retribution may take thee”

“⁴³Archilochus too calls the eagle black-rumped:

lest thou meet a black-rumped creature⁴⁴”

“⁴⁵ : — ‘close to,’ or, as some use it, ‘apart from’; the latter use occurs in Archilochus:

apart from Pholus and me” *A*

“46 :— ‘utterly destroyed,’ for is equivalent to ‘completely’; compare Archilochus:

for they had no sense at all.”

“Thargelia: — A feast of Apollo, and the whole month sacred to the God; at the Thargelia they offer and carry round firstfruits of all that grows, and these they call Thargelia, the month being known as Thargelion. Moreover, a good season was called Thargelian. Compare Archilochus

Dawn breaks, Phesinus; it is the Thargelia.⁴⁷“

“Coeranus of Miletus, seeing one day some fishermen who had taken a dolphin about to cut it in pieces, begged it off by a gift of money and let it go out to sea. Some time afterwards he was shipwrecked off Myconos and was saved by a dolphin when all hands were lost but he. When he died an old man in his native country and the funeral was being held near the seashore, a shoal of dolphins happened to appear in the harbour on the very day, within a stone’s throw of the funeral procession, as though accompanying Coeranus to his grave and sharing the grief of the mourners.”

“One day at Byzantium some dolphins which had been netted and taken, were ransomed, as it were, by a Parian named Coeranus who gave their captors some money and set them free. His kindness did not go unrewarded. For he was sailing one day, we are told, in a fifty-oared galley which was conveying some Milesians, when, in the strait between Naxos and Paros, the ship capsized and all aboard perished except Coeranus, who was saved by dolphins — a prompt return for his kindly action. A promontory and a cliff with a cave in it are shown where they swam ashore with him, and the place is called after him. Some time afterwards, when this man Coeranus died and his body was being burnt near the sea, the dolphins somehow learnt of it and assembled as though they had come to the funeral, and remained, like faithful friends, till the fire burnt itself out.” A “Coeranus, who was by

birth a Parian,⁴⁸ when one day at Byzantium a number of dolphins became entangled in a net and were about to be cut to pieces, bought them and let them all go. Soon afterwards, they say, he was at sea in a fifty-oared galley, which was carrying certain of the Milesians, when, in the strait between Naxos and Paros, the ship capsizing and all but he being lost, it is said that a dolphin ran under him and supported him, and put him ashore in a cave of

Sicyon⁴⁹ which is shown to this day and called after him. It is on this episode that Archilochus is said to have written: ‘Out of fifty,’ etc. And when Coeranus came to die and his kinsmen were burning his body near the sea, a shoal of dolphins appeared off the shore as though to show that they had come to the funeral, and waited near by till all was over.”

A

From two exemplars of an Inscription on the bases of lost statues or other monuments of Archilochus at Paros dedicated by a priest of Zeus the King and Heracles the Victorious.⁵⁰

“Demeas wrote an account not only of the fame of others, but of the virtues of the poet Archilochus, his outstanding piety,⁵¹ the love he bore to his country, Paros, and the many great benefits he bestowed on the Parians — about these he wrote five Books, besides the Book which assigns them to the Archon of each year. And Demeas has given each of the things done and written of by Archilochus under the name of the archon to whose year it belongs, beginning with the first archonship of Eueas, when it seems that a fifty-oared galley which had brought ambassadors from the Milesians and was on the way back to Miletus, was lost in the [strait] of Naxos and only one of her company saved, a man named Coeranus, who was taken on its back by a dolphin, and cast up into e.g. a cave on the coast of the Syra-ward district,⁵² whence he [was allowed] safe-conduct under guard by right of his status as ambassador. And we hold the cave sacred to this day, and it is called after him the Cave of Coeranus. This Coeranus was associated with Archilochus in the [second] colonisation of Thasos and in the war, of which the poet makes the following mention: (1)

Out of fifty shipwrecked the kindly Poseidon left to be saved only Coeranus [who rode a little-winged dolphin cock-horse to Sicyon.]⁵³ ... 54“ *A*

“... And if the Parians deprive the Thracians of any gold they may be digging or carrying away, they are to restore it all to them.’ All this is proved by Archilochus, who thus satirises them for perjuring themselves: (2)

Outstanding courage did he witness who was in the fleet⁵⁵ and enrolled as war-cousin⁵⁶ in the clan of Exacestus and Malcis (?). Like tethers settling on the skin, even so set off the son of Peisistratus with a company of doughty wielders of flute and lyre⁵⁷ for Thasos, bearing a gift of pure gold⁵⁸ for the

Thracians; and they made misfortune for their fellows⁵⁹ by their own gain.⁶⁰This is because they (afterwards) killed the Thracians, and all of them were themselves either drowned by the Parians or carried off as slaves by the Thracians. In the following year Amphi-timus is archon again, and at this time the poet proves again that they (the Parians) won a great victory over the Naxians, in the following words: (3)

And highest of all,⁶¹ taking her stand propitious near by, Fortune shone forth, and went, and where'er she came bore rule; and up rose the war-cry of a doughty people; and not one of the javelineers but had his hold of the thong,⁶² for they all cast their javelins; aye, and every one of the many that ran ahead leaping forth against us, Death had surely for his prey. And whomsoever ...”

“e.g. ... according to Demeas, but [they defeated them;] and that Demeas is right is proved by the poet [thus:] (4)

[The trophy's up,⁶³ and joy] hath come upon the host; and what is now accomplished [is all as good as we hoped; for ye have won this land] where I was rescued from the surf [by Poseidon, without whose aid⁶⁴ ye would not possess a] holy precinct, but an unprofitable [land such as the Gods share not with man.]And that Glaucus defeated [and killed the Thracian (?) general] in single combat, as we are told by Demeas, is proved by the poet [in his iambs thus:] (5)

[You, Glaucus,] will not tremble in limb and wit [when you come to face Ares. For you, I trow, were not of old the man who] bethought him of his country [only] when he was at his ease, or dared great deeds in his cups [only to turn tail before the War-God; nay, but] you slew with your spear [the chief of an host,⁶⁵ and overcame a multitude single-handed.] It was yours [to put men to rout] with your very wrath.[The poet spent no time abroad] except for his [frequent voyages] to Thasos, where he visited among others a courtesan [who was the daughter] of the disdainful woman whom [he upbraids in his iambs thus:] (6)

e.g. How shall [I] betake [me to such embraces? Shall I not chose figs] before wild pears?⁶⁶[And according to Demeas he took her (the daughter) with him] when he left Thasos, and made her his wedded wife. And that Demeas is right

in saying this about this courtesan, the poet proves in these words: (7)

For [thou hadst] a thousand husbands [who now hast one;][and] in these: (8)

e.g. I took thee [for my wedded] wife [whom I found a harlot,] and to the midwives [I have ever been known for a sure] acknowledger of the children thou barest.⁶⁷but according to [Demeas they parted] after [seven years.] And that he is right the poet proves thus: (9)

Thou barest fruit, Tereina, [of the seed thou hadst] of an over-dowered marriage with me.⁶⁸And again: (10)

[Thee that I made fresh] who [before] was staled⁶⁹ by many and many a Cabarnian⁷⁰ [lover,] thee I have possessed [these seven years (?)] and none but thee, [thy helpmeet] undefiled. But now [thou giv'st thyself airs (?)] and wranglest with me (?), and hast brought] ten harlots [into] my house [while I was abroad.] Change thy garments⁷¹ and go out o' nights and make sport [once more] for such as be no woman's husband.⁷²And again: (11)

e.g. Whither wilt thou go [to find thee] a new [husband?] Go bed thee with a Seriphian frog;⁷³ and [then when thou'rt dry thou shalt have thy fill, and if] thou wouldst have more than that, [that too.]⁷⁴[And according to] Demeas they (the Parians) sent [a successful expedition] against the Acraephnians;⁷⁵ and that he is right in this Archilochus proves in these [jesting] words: (12)

Acraephnis, how [art thou off for citizens?]

And each of these things the poet proves thus: (13)

When they [knew the full depth of their woe,] they [the enemy] bartered [their arms] for food; [and I cut] the leathern handle [from a shield] and shaved off [the hair of it], that it might serve me to smooth out [the aged] wrinkles⁷⁶ from [my wife's] skin,⁷⁷ so that [I] might not have [a prawn (?)] to embrace.⁷⁸And again: (14)

And when [they] began to cast the javelins from their hands, [their king]⁷⁹ exhorted them [with disdainful words.] But their [pride] was humbled. For Athena, daughter of Zeus, [stood] nigh [above us and gave her nod, and 'twas not Ionians⁸⁰ that] set an ewer on the coping-stone,⁸¹ [but Aeolians.⁸² And when] their wall of defence, [which the Carians had builded] sweating at the long slow [laying] of stones, was broke open, [as for us, among all our] tribes⁸³ arose [the music] of Lesbian [lyreplayers, and] laying [hand] on hand

[the host] set up the dance, while Zeus [the Father] of the Olympians [thundered his favour. Meanwhile of the foe no man] was to be master any more [of what had been his, but] they all stood sore troubled; [the hope each] had fostered [had gone out] ere he knew it, [never] to be lit again; and they sat [still and waited sleepless for the dawn.]”

“... [Apol]lonius ... of her mother (or of his — or her — mother herself)...

... 84 ... 85 ... 86 “of his (or her) country and Archilochus [Demeas makes mention] there again ...” ... 87Who hath honoured thee by carving thee, ‘the servitor of the Muses’ that art in the stone, thou son of Telesicles? I will tell thee right truly if thou knowest not. Being a good man and not left behind by Virtue, Sostheus⁸⁸ son of Prostheneas hath stolen my tuneful song to make him a destiny of eternal fame. (followed by two couplets beginning The helm of Wisdom and ending Paros⁸⁹).”

“[on ‘unconnectable’ metres] The last foot of the dactylic tetrapody becomes, with the last syllable anceps, a cretic; compare:

and⁹⁰ the steep glens of the hills, such as he was in youth”

“⁹¹[on the catalectic iambic] The trimeter, as for instance in Archilochus: ... row, and destroys the ... of evil eld”

“Paros : — an island which is also called a city by Archilochus in the Epodes.”

“⁹²

The Fox knoweth many things, the Hedgehog one great thing.⁹³This saying occurs in an Epode of Archilochus. It is used of the greatest scoundrels.”

ENDNOTES: 1 cf. Diogen. Paroem. Praef. 178, Rh. Gr. W 2. 11, E. Gud. 19. 22, Eust. Il. 855. 4, Od. 1768. 61, Sch. Od. 14. 508, Cram. A.P. 3. 371. 13, Apoll. Dys. de Dubit. 490 B, Sch. Il. 19. 407, Philostr. Im. 298 K, Sch. Ar. Av. 651, Prisc. Gr. Lat. 2. 430. 6 K, Aesop 5, Phaedr. i. 28, Theon Prog. i. 10

ENDNOTES: 2 mss have Aeschylus or Antilochus ('Archilochus' in Clement)

3 prob. the Fox is speaking

4 prob. a mock-patronymic like Alcaeus'

5 or wilderness? cf. Hesych. :

ENDNOTES: 6 cf. Aesop 43, Babr. 81 (not the same story), which suggest 'it is easy to lie about one's ancestors'

ENDNOTES: 7 cf. Sch. Ar. Ach. 678, Suid.

8 cf. Aesop 44 (the Fox and the Ape-King) and the next fr.

ENDNOTES: 9 in the paraphrase of the Aesopian Fable (44) of the Fox and the Ape the corresponding question runs thus, 'With such [poor] wits () wilt thou be king of the animals?' whence some would read 'wits' for 'rump' here, perh. rightly

ENDNOTES: 10 cf. Zon. 1573-8, Fav. 383, Suid. , Et.

Vind. cod. 32, E. Gud. 305, E. M. Vet. 179, Orion 82. 23

ENDNOTES: 11 cf. Plut. Prim. Frig. 14, Adv. Stoic. 23

ENDNOTES: 12 cf. Sch. Hermog. Rh. Gr. 7. 820 W, Mar. Vict. Gr. Lat. 6. 170. 5, Sch. Heph. 262, 267, 282 C, Ibid. App. 312, Plot. Gr. Lat. 6. 518. 5, 522. 6, Jub. ap. Rufin. Gr. Lat. 6. 261. 13, Demetr. Eloc. 5, Sch. Ar. Ran. 384, Sch. Pind. P. 5, 6, 7 (Arg.), Joan. Sic. Rh. Gr. 6. 128 W

ENDNOTES: 13 ll. 3-4 only in Sch. Hermog.

ENDNOTES: 14 see 143 n.: this poem, of which 95 probably, and 143 possibly, are parts, prob. stood first in the Book of Epodes used by Hephæstion

ENDNOTES: 15 cf. E. M. Vet. 280, Fav. 581, Cram. A.O. i. 409. 5

16 or And thou hast, etc.; cf. Heliod. 6. 2

ENDNOTES: 17 cf. Cram. A.P. 4. 61. 26, E.M. 271. 28 n, Miller Mel. 88, Phot. 355. 24, Sch. Il. 13. 291, Hesych. , , Eust. Il. 1003. 16

ENDNOTES: 18 cf. Aesch. Pers. 1037 (Bl.), Od. 2. 33

ENDNOTES: 19 cf. Timoth. Pers. (L.G. iii) 94, 110, 145, Hor. Epod. 10; shipwrecked Greeks threw off their clothes to swim, cf. Theophr. Char. 25.2

ENDNOTES: 20 Mediterranean waters grow a seaweed that consists of long, narrow, thin ribbons which cling to the body

ENDNOTES: 21 lit. faceforemost

ENDNOTES: 22 scholion which must refer to this or the next (not printed) poem, has been doubtfully read 'the poet means Bupalus,' whence some would ascribe these papyrus fragments to Hipponax, cf. 97 B 3; but this poem was prob. addressed by A. to Lycambes, cf. 96

ENDNOTES: 23 lit. thy robe arranged bulging (i.e. showing pregnancy)

ENDNOTES: 24 i.e. it is lucky for A. that he did not catch his supplanter H. red-handed (one who had stolen a he-goat would smell of it), for instead of the aggrieved (A.) punishing the aggressor (H.), A. is such a poor creature that H. would have reversed the process

ENDNOTES: 25 i.e. while A. was taken up with thwarting another rival, H. stepped in and forestalled him

26 the poem ends here

27 cf. Sch. Heph. p. 273 C

28 cf. Sch. Heph. p. 270 C, Trich. 12, Sch. Arg. Pind. O. 12, N. 8, 11

29 cf. Heph. 7. 4. 22 C, 15. 8. 50, Sch. pp. 123, 270, 273, At. Fort. Gr. Lat. 6. 1. 298 K

30 i.e. thy corpse has fed eels at the bottom of the water?

31 cf. fr. 141

32 prob. from a Fable

33 like Odysseus under the ram, Od. 9. 433

34 the Greek is bosom

35 cf. Hesych. (see next fr.)

36 prob. a mock-patronymic from a guardian of the oracle of Zeus at Dodona

37 ascription doubtful

38 i.e. he is in the position of being able to fulfil his own prophecies

39 emendation uncertain

40 feminine

41 apparently used by A. to mean of high birth

42 cf. Ath. 9.370 b

ENDNOTES: 43 cf. Hesych. . , Suid. . and Zenob. 5.

10 [], Mill. Mel. 367

ENDNOTES: 44 the Fox to its Cub? but Hesychius and the Greek Proverbs explain it by 'lest you meet somebody brave and strong,' i.e. Heracles

ENDNOTES: 45 cf. Sch. Nic. Ther. 322

46 cf. Apoll. Pron. Gram. Gr. 2.i.1.58.11

ENDNOTES: 47 with impers. cf. Theophr. Char. 4. 12

(subject was originally 'the king,' cf. and)

ENDNOTES: 48 so Aelian: Phylarchus makes him a Milesian, which is clearly right (see below)

ENDNOTES: 49 prob. = Paros (see below); as Plut. adds a similar story told 'by the Zacynthians' of Telemachus, there may have been some old confusion between Sicynthus and Zacynthus

ENDNOTES: 50 I have been obliged here, in order to avoid dividing the chief inscription, to disregard the metrical arrangement of the Books

ENDNOTES: 51 genitive due to confusion

52 see Appendix, p. 321

ENDNOTES: 53 prob. = Paros (Rubensohn, from Plut. and Steph. Byz. who gives a list of poetical synonyms for P. including)

ENDNOTES: 54 (18 lines almost wholly lost)

55 i.e. one of the overseas expedition to Thasos

56 i.e. comrade-in-arms

57 rather than of spear and shield (i.e. meddling non-combatants)

ENDNOTES: 58 i.e. the (alleged) intention of giving the Thracians a share in working the mines (written after the above treaty was made, as a protest)

ENDNOTES: 59 i.e. fellow-countrymen in general

60 sarcastic; i.e. much good did it do them

61 or high above them

ENDNOTES: 62 i.e. all gripped their javelins firmly by the thong used for throwing them (elsewh. called , ,)

ENDNOTES: 63 i.e. victory is ours

64 and, by implication, without the poet's

65 doubtfully restored

66 i.e. sweet before sour

ENDNOTES: 67 lit. taker-up of children; if when a child was born the father took it up it was a sign that he acknowledged it

ENDNOTES: 68 i.e. he was paid high to take her?

69 metaphor from fresh and salted fish

70 i.e. Parian

71 i.e. put on clothes characteristic of the courtesan

72 lit. *caelibibus viris crura tua tolle*

ENDNOTES: 73 the frogs of this island were said never to croak, and the frog in general was proverbially the typical water-drinker; A. was too fond of wine and song to please his wife, and, to her thinking, kept her short of drink

ENDNOTES: 74 lit. *seu cupies subigitari, bene rigide subigiteris*

75 a city of Boeotia

76 lit. ant-runs

77 i.e. to beat her with

ENDNOTES: 78 cf. Theocr. 10. 18, where it is a mantis; strange evidence for the taking of a town, but A. was a humorist

ENDNOTES: 79 or Creon

80 i.e. Parians

81 i.e. ploughed the sands, failed

82 i.e. Acraephnians

83 or, as we should say, regiments

84 (2 lines lost)

85 and after (?)...

86 (1 line lost)

87 (2 lines lost)

88 known from other inscriptions

89 prob. containing the name of the author of the above lines, perhaps a schoolmaster

90 supply roaming or the like

91 cf. AT. Fort. GR. Lat. 6. 1. 299 K

92 cf. Plut. Soll. An. 16

93 i.e. to roll himself into a ball of spines; cf. fr. 65

Hymns

Hymn to Heracles

“1The sounding chant of Archilochus at Olympia, the threefold rolling victory-song, sufficed to lead Epharmostus when he went in triumph past the Cronian hill with his dear companions, but now, etc.

Ting-a-ling victorious! all hail Lord Heracles, Thyself and Iolaus, warriors twain, Ting-a-ling victorious! all hail Lord Heracles.²“ “

(a) It was the custom for the winner to celebrate his victory in the evening with a fluteplayer; and if there was no fluteplayer present, one of the winner's companions struck up by speaking the words (that is,

‘ting-a-ling victorious’). — (b) The chant of Archilochus which was sung in honour of winners at the Olympian Games had three strophes, being of such a nature as to be able to apply generally to any winner because its words contained no mention of the event it celebrated, nor the name of the winner or the nature of the contest. The refrain employed was this,

... — (c) The word ‘threefold’ is used because they shouted the word thrice, that is not to say thrice in immediate succession, but the strophe is threefold and the refrain repeated with each. But according to Eratosthenes the chant of Archilochus is not really a victory-song but a hymn to Heracles, and the word ‘threefold’ does not refer to its being composed of three strophes, but because the word was used three times as a refrain. With regard to the word we are told by Eratosthenes that when the fluteplayer or lyre-player was not present the chorus-leader took it up and spoke it ‘outside of the song,’ and then the chorus of revellers joined in with , and thus came the combination . The

song begins ‘O hail victorious,’ etc. — (d) Having composed a hymn to Heracles, Archilochus was at a loss for a lyre-player and imitated the tune in speech. Thus he made this word as a start for what followed, and himself spoke the tune of the lyre, that is , in the midst of the chorus, and they did the rest. From this it came about that when a lyre-player was not to be had, this word was used instead. The whole song is as follows:

‘Ting-a-ling,’ etc.” “Alalalai! hail Thou
Healer, , Most excellent of Deities!” *A*

“The word is the representation of a certain musical sound
of the flute taken from the refrain which Archilochus repeated in honour of
Heracles after the Labour of the Augean Stables: ‘Ting-a-ling,’ etc. It appears
that Archilochus first used this refrain for himself, when he won the
competition for the Hymn to Demeter at Paros.”

A

ENDNOTES: 1 cf. Ar. Ach. 1227 ff and Sch., Sch. Pind. N. 3. 1, Tz. Chil. i.
690, Suid. , Callim. Ox. Pap. 1793 col. 8. 4 and fr. 223

ENDNOTES: 2 so Erat. ap. Sch. Pind. (but and] another
version has , but the exact form of the hymn remains uncertain.
Cf. Sch. Ar. Av. 1764.

Iobacchi

“THERE IS ANOTHER ‘unconnectable’ metre with the first antipathy or
‘opposition,’ consisting of an iambic dimeter acatalectic and a 3 1/2-foot
trochaic, known as the Euripidean, as for instance in the Iobacchi ascribed to
Archilochus:

Celebrating the feast of the holy Demeter and Core”

“ ..

golden-haired

in the Iobacchi of Archilochus, a shortened form of .”

“1 : — the part between the tendons of the neck ... compare
Archilochus:

how did he saw off the nape of the neck?”

“3The preposition is used instead of , ‘by the light of torches’;
compare Archilochus:

singing to the fluteplayer’s accompaniment”

“4Cephisodorus the pupil of the orator Isocrates, in the 3rd Book of his
treatise To Aristotle , declares that in the other poets or sophists you may find

at least one or two things ill said, for instance in Archilochus:

omnes tentigo cepit” *A*

“ : — dryness; Archilochus; compare

Zeus gave them an evil drought.”

“5 are sparks ... and the word is found in Archilochus:

and I was a spark of fire to him.” *A*

“6 : — Lycophron ... the stump of the vine is so called, whence Archilochus:

(I) cudgelled (him) from the door.”

“) : — In this passage it means ‘difficult or troublesome’ (?), as in Archilochus:

avoiding a dim-seen reef.”

“7Compounds of the prefix - ‘thrice’ mean ‘very much’; compare .. and this:

and the thrice miserable city of Thasos;

in Archilochus.⁸

“ :— ‘beggar’: the preposition instead of ; from , ‘to come before’ ... (see fr. 92) ... But Herodian makes it from , as in Archilochus:

I put forth my hand and beg.” ⁹

“The word ‘liver’ must be aspirated, for synaloephe (of] occurs in Archilochus with the , thus:

for thou hast no gall to thy liver.¹⁰“ *A*

“And so it is that the garrulous can never meet with any willing to share a dining-couch or tent with them on a journey by land or sea — they will only do so of necessity; for one of this sort is ever at you, plucking your coat or tweaking your beard or knocking at the door of your ribs, aye,

feet are the most valuable there;¹¹

as Archilochus says.”

“That the Cretan constitution is the most ancient is shown by Homer, who calls the cities of Crete ‘well-inhabited.’ Archilochus shows the same thing in

the lines in which he mocks at somebody, saying:

and he's learning the laws of Crete.¹²

"¹³They wish to lengthen the iota of 'wearer-out-of-fetters,' in spite of Archilochus'

like scoundrelly knaves"

"¹⁴), 'Ah': — ... it is used also to mean 'much' and 'great' by Archilochus:

Much was he pleased, and in among the bulls...¹⁵

"[, to grow] ... from which comes Archilochus'

a tumour betwixt the thighs" ()

"The dative occurs in Archilochus:

afflicted with lice¹⁶ ()

"¹⁷ : — the genitals, because they lie in the midst of the tail-parts —

Hesiod — as in Archilochus:

and severed the sinews of his genitals;¹⁸

with exchange of and , me/dea."

"This refers to the line of Archilochus

and much foam was about his mouth." *A*

" : — soaking wet ... and Archilochus

[....]¹⁹ *A*

"Its tail-feathers wag, like those of Archilochus'

ceryl

or cock-halcyon."

A 20

"As Archilochus says,

And much was the wealth which, gathered with long time and labour, he

would pour into the lap of a harlot.²¹ *A* "And they

did exactly what Archilochus speaks of (paraphrase of the above)."

"²²I will employ the expression used by Archilochus:

thou hast taken a cricket by the wing;

if, that is, you have ever heard of an iambic poet of Paros called Archilochus, a man of great frankness and outspokenness, who never hesitated to utter a reproach however much it would hurt the victims of the bitterness of his lines. Well, this Archilochus, being slandered by one of these people, said that the man had taken a cricket by the wing, likening himself to the cricket, which chatters naturally and without compulsion, but shouts the louder when it is taken by the wing. ‘And you’ says he, ‘what are you at, inciting a talkative poet against you by seeking reasons and themes for his iambics?’²³

“Now the man who excels in strength, though he were stronger than one, would be kept down by two, as we are told by Archilochus and the proverb.”

A “The proverb is ‘Not even Heracles against two’; what Archilochus said is unknown, but it was probably something similar.”

A

“Such was Aethiops the Corinthian (as we are told by Demetrius of Scepsis), who is mentioned by Archilochus. It seems that he was led by his love of pleasure and want of self-control, when voyaging with Archias to Sicily to found Syracuse, to barter the allotment of land he was to receive when they got there, for a honey-cake.” *A*

“Stryme : — In his 5th Book Philochorus, citing the authority of Archilochus, mentions the dissension between the Thasians and the Maronites about Stryme.”

“According to some writers Archilochus is wrong to make Deianeira, in the episode of her forcing by the Centaur, recite poetry to Heracles in which she reminds him of her wooing by Achelous and what then took place, so that Nessus has plenty of time to do what he wishes.”

“When Heracles wedded Oeneus’ daughter Deianeira and was living at his father-in-law’s at Calydon, he killed the winebearer Cyathus son of Architeles with a blow of his fist, because at a feast he unintentionally poured the foot-wash over his hands, and then fleeing with his wife killed the Centaur Nessus in the river Euenus. This is the account given by Archilochus.” *A* “Archilochus could not bring himself to make Achelous fight Heracles as a river, and so made him a bull.”

“It said that (after Marius’ defeat of the Teutons) the Massaliots used the bones to fence their vines, and what with the bodies rotting in the soil and the rains which fell upon them that winter, the earth became so rich and so deeply charged with putrid matter that in due season it bore an incredible crop, thus proving the truth of the words of Archilochus:

With such a man the field is fattened.”

“Critias accuses Archilochus of slandering himself. ‘If’ says he ‘Archilochus had not published such an account of himself abroad in Greece, we should never have known that he was the son of the slavewoman Enipo, nor that through poverty and perplexity he left Paros for Thasos, nor what when he arrived there he quarrelled with the inhabitants; and more, we should not know, had he not told us himself, that he was an adulterer, nor lecherous and wantonly violent, nor worst of all, that he threw away his shield; and thus, according to him, Archilochus was but a poor witness in his own behalf, leaving all this fame behind him. Herein it is not I that blame Archilochus, but Critias.” *A*

“Lynceus, according to the wise Archilochus’ account, made war on King Danaus and slew him and then took the kingdom and his daughter.”

A

“24Archilochus compares the wine of Naxos to nectar.” *A*

“25Carpathus and the witness: — a proverb in the form ‘the man of Carpathus the hare,’ supply ‘introduced’; there being no hares in the island, the people introduced them, and they became so numerous that their corn and vines were damaged. Archilochus plays on the proverb, saying:

Carpathus and the witness.” “‘The man of Carpathus and the hare’; there being no hares, etc. (as above); this proverb is given by Archilochus.26“

“He cites the authority of ... the Margites , a poem ascribed to Homer, which is not only mentioned by Aristotle himself in the 1st Book of the treatise On Poems , but ascribed to Homer by Archilochus and Cratinus, and by Callimachus in his Epigrams .” *A*

“It is said that Alcaeus and Archilochus knew the unruly and insolent as
or
overweening”
“ ‘led’: —
a slave
in Archilochus.”

“ : — the young of the nightingale, and pudenda muliebria in
Archilochus.²⁷ : — Athena, in the Pamphylian dialect.”

“
unyoked
Archilochus.”

“ : — not knavish,
single-minded
Archilochus; not well disposed.”

“... and means
requital
or payment; at any rate it is so used by Archilochus.”

“ ‘quite white’ as in Archilochus:
and it shone full white.²⁸“
“ (usually ‘naked’ or ‘halfclad’): — unshod or
shaven bare
as in Archilochus.”

“ ‘lock of hair’; from which we find the word
becurled²⁹
in Archilochus.”

“Twice as much (or as great): — Used of a man’s age;
to one that is twice my age;³⁰
Archilochus.”

“The preposition , when followed by a consonant, changes the to , but not, it should be added, if it is found in redundance; for instance, in Archilochus (fr. 5), and again through the myrtle, which here means the myrtle-branch.”

“combed³¹
says Archilochus.”

“ : — he entrusted (?), he deceived,
(he) misled
Archilochus”

“‘Half the third’ is used for
two-and-a-half
by Archilochus.”

“Thriathrice

Archilochus; and they were called after the Thriae, the daughters of Zeus, as we learn from Pherecydes.³²”

()

“³³ is that which presses clothes in a fuller’s shop; compare Archilochus: and it lieth in the press.”

“Besides , we find , and there in Archilochus.”

()

“The scorpion-tongued Archilochus cum mentulam cornu tenerum appellat, seems to derive the expression from this.³⁴”

“The fluteplayer performing on his flutes is also called or

hornblower
in Archilochus' phrase."

"Archilochus, too, uses the word
damsons"
"

the sword that brings suffering
in Archilochus, from 'to cut.'"

"the largest of the islands, called by Archilochus, with 'pleonasm,'" "35 Crete;
Kreh/th."

"36 The later poets use the word to mean
to desire
as in Archilochus."

"But
weel of iron
is a receptacle such as a birdcage in Herodotus and Archilochus."

"37 ku/fwn: — used by Archilochus to mean evil,
deadly" A

"Epaphroditus derives from 'bed' the word 'to desire the
bed,' becoming by change, 38 whence Archilochus :
and lewd women"

"

medlars
also called , which is the word found in Plato³⁹; Archilochus uses the
former."

"

one-horned
'no longer having its strength'; Archilochus."

"40 :— 'wet,' as 'wet with tears,' and

sodden
in Archilochus; and he calls a tear-wet, moist eye
dirty”

“The word is used to describe those who are too much given to
women; it is derived from one

Myclus,
a fluteplayer of that character who is lampooned for his lewdness by
Archilochus.”

“⁴¹musa/xnh: —
harlot
in Archilochus, who also uses the words
hired woman
and
the common sort
and
fat one

: ‘hired woman’; he (Archilochus) calls Neobule this as being fat.
is used by Aristophanes for lack of
self-control in matters of love, and the line *A*
lewd fat-ankled woman
is so explained.⁴²”

“
width⁴³
Archilochus.”

“ are spears made of beechwood, as in Archilochus:
the beechwood flew⁴⁴“

“[: When it occurs in the form
mountain-dwelling
as in Archilochus, it is accented paroxytone.”

“Compare Archilochus
to lock”

“Aristophanes of Byzantium declares that are ‘does’ in Archilochus,
who calls a coward
doe”

“

white-rumped

that is, cowardly or base or covetous, for there are both black-rumped and
white-rumped eagles in Archilochus.⁴⁵”

“ : — the vigorous-dance-at-arms called , which is
derived by some from Pyrrhicus the Cretan, by others ... from

Pyrrhus

son of Achilles, said by Archilochus to have danced it for joy at the slaying of
Eurypylus.”

“We find the word used with , , , of the
grape
by Archilochus.”

“ [usually meaning trumpet] ... some say it is used to mean a kind of
bird; also a martial instrument, and a sea-trumpet or conch; in Archilochus the
snail⁴⁶”

“ : — ⁴⁷

silly little

Archilochus.”

“

fig-nibbler⁴⁸

is used by Archilochus and Hipponax of those who eat cheap.”

“ the

rump

... a word used by Archilochus.”

“ in Herodotus, but Archilochus reverses the two parts of the word, making it ,

curly-haired”

“... neuter, like .. from the verb , used by Archilochus to mean nonsense”

“Archilochus speaks of the , a sort of mussel” *A*

“ : — used for barley-cakes by Archilochus.”

“If to this we add a second iambus, it will be the pure Archilochian iambic trimeter acatalectic which I have dealt with above:

My shield is no more, nor follow I in the steps [of my dear comrades].49“

A *A*

“The catalectic iambic trimeter is made when six iambic feet joined in pairs, less one syllable, are combined in a trimeter, thus:

I beg thee, Muse, to say somewhat to the company.50“ *A*

“For instance (from ,) the nominative

slave

in Archilochus.51”

ENDNOTES: 1 the remaining fragments have not been classified by B; 124, 135, 136, 137, 140, 142 prob. belong to the Tetrameters , and 160 to the Epodes

ENDNOTES: 2 i.e. sever or perh. burn off, as Hesychius seems to have read, explaining 'lamented, blew off, made to wither off,' all prob. traditional attempts: cf. E.M. 720. 38, E.G. 505. 53, Hesych. , Psell. Prol. Zon. 118, Hesych.

ENDNOTES: 3 cf. Sch. Ar. Av. 1426

4 cf. Hesych.

5 cf. Suid.

6 cf. E.M. 120. 3, E.M. Vet. 37 [], Sch. Ap. Rh. i. 1117, Hesych,

7 >cf. E.M. 297. 17, E.G. 585. 14

8 cf. fr. 19

9 cf. Zon. 1573, Suid. , Et. Vind. cod. 32 , Fav.

383

ENDNOTES: 10 B compares Aesop Fab. 183, where the Camel and the Elephant fight 'for the crown,' and the Ape declares them both unsuitable, the Camel because he has no gall (i.e. anger) against evil-doers; other creatures believed to have no gall were the stag and the antelope

ENDNOTES: 11 on land? prob. from a Fable

12 he is, as it were, still at school

13 cf. Hesych.

14 cf. Sch. Plat. 393, Cram. A.P. 4. 84. 10

15 perh. he is the Lion of Babr. Fab. 44

ENDNOTES: 16 prob. ref. to the Fable, not of the Fox and the Lice, for the Fox is always feminine, but of the Countryman and the Lice (App. B. Civ. i. 101) :— 'Lice were once biting a countryman ploughing, and he twice left his plough to clear his shirt of them; but he was bitten again, and so, to prevent too frequent interruptions of his work, he burnt his shirt'

ENDNOTES: 17 cf. E.G. 390, 48 Bek. An. 3. 1438 n

18 prob. ref. to the Fable of the Beaver, Aesop 189 Halm

19 corrupt; perh. 'because of a soaking [sweating?] nightmare (or ague)'

20 cf. fr. 102 and Apost. 9. 82

21 some of the wording given here comes from Nicetas; both paragraphrases have often for much

22 cf. Apost. 16. 32, Ars. 444

ENDNOTES: 23 prob. a paraphrase of A.'s words in the same poem; cf. Catull. 40, which would seem to bring together frags. 94, 95, and 143 as all parts of one poem addressed to Lycambes (Hendrickson Class. Philol. 1925. 155); cf. p. 91

ENDNOTES: 24 cf. Eust. Od. 16. 33. 48
25 cf. Zen. 4. 48

ENDNOTES: 26 the original proverb seems to have been 'The man of Carpathus and the hare,' and A. changed it to 'Carpathus and the witnes'

ENDNOTES: 27 the part referring to A. belongs more prob. to the second of these glosses

28 sc. the dawn, cf. fr. 113

29 masculine

30 feminine

31 masculine plural

ENDNOTES: 32 unexplained; cf. Ibid. :
'divinations and pebbles (or voting pebbles),' Adesp. 3A

ENDNOTES: 33 cf. Ibid. 741

ENDNOTES: 34 Diomed addressing Paris, Il. II. 385, calls him ,
which prob. means 'resplendent with thy lovelock,' cf. fr. 57

ENDNOTES: 35 cf. Eust. ad Dion. Per. 498

36 cf. Cram. A.P. 3. 284. 7

37 cf. Sch. Luc. Pseudol. 17, Suid.

38 derivation unlikely

39 Symp. 190d (spelt); P. seems to confuse medlars with sorb-apples

40 cf. Phot. 273. 13

41 cf. Suet. Miller Mel. 415, Eust. 1329. 37, 1088. 39

42 i.e. as meaning 'lewd' not 'hated'; ascription not certain

43 prob. corrupt, see Hesych.

44 i.e. beechen spear

45 cf. fr. 110

46 or less likely whirlwind

47 doubtful word, perh. equivalent to 'slender,' cf.

48 or son of a fig-nibbler (a mock-patronymic)

49 these 4 words purely conjectural

50 ascription only probable, but the use of π for π belies Plotius' own hand

51 cf. E.M. 164. 32, Eust. 1750. 62, Hesych.