

The Fragments of Ibycus

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FRAGMENTS CONCERNING THE LIFE OF IBYCUS

Eusebius Chronicle: Olympiad 61 (B.C. 536-533): — Flourished the poem-writer Ibycus.

Himerius Declamations: After the plague [or his illness] Anacreon tuned his lyre and greeted the dear Loves once more with song; after the mishap Stesichorus tuned his harp; and report hath it that Ibycus, when he fell from a chariot on the way from Catana to Himera and broke his wrist, played indeed for some time out of tune but did not dedicate his lyre to Apollo. [i. e. did not abandon his profession]

Suidas Lexicon: Ibycus: — Son of Phytius, or, according to another account, of Polyzelus of Messene the historian; or as some writers say, of Cerdas; by birth of Rhegium. Thence he went to Samos when it was ruled by Polycrates father of the despot of that name, [or Aiaces father of the despot P.?] whose date falls in the reign of Croesus, the 54th Olympiad (B.C. 564-561). He was of an extremely amorous disposition, and was the inventor of the instrument called sambuca, which is a kind of three-cornered lyre. His works are in seven Books written in the Doric dialect. Falling one day among robbers in a deserted spot he was killed exclaiming that the very cranes which flew over at the moment would prove his avengers. Some time afterwards one of the robbers saw some cranes in the city and cried, 'Look! the avengers of Ibycus.' Whereupon one of the bystanders enquired into the matter of this speech of his, the crime was admitted, and the robbers brought to justice. Hence the proverb, 'The cranes of Ibycus.'

Statius Silvae:

... and Ibycus who prayed to the birds

Plutarch Garrulity: Were not the murderers of Ibycus taken as they sat in the theatre whispering with smiles together, at the sight of some cranes, that yonder were the avengers of Ibycus? For the spectators near by heard what they said, and though Ibycus had long disappeared and been mourned for dead, took up the matter of this speech and reported it to the ruling authority.

Whereupon they were convicted and forthwith executed, not indeed that they were punished by the cranes, but rather compelled by their own garrulity as by some Fury or Doom-Goddess to confess to the murder they had committed. [cf. Iamb. Vit. Pythcig. 126, Suid. (above, p. 21)]

Palatine Anthology: On the murder of the lyrist Ibycus by robbers; by Antipater of Sidon:

Robbers slew thee, Ibycus, the day thou earnest to land on a desert shore untrod, but not till thou hadst called to aid thee a cloud of cranes who had come witnesses to thy woeful death. Nor was thy call in vain; for by reason of their clang an avenging Fury requited thy murder in the land of Sisyphus. [Corinth] Alas, ye greedy robbers! why fear ye not the wrath of the Gods? Even Aegisthus who slew the bard [Cassandra] in olden days escaped not the eye of the sable-robed Eumenides. [cf. Ibid. 9. 184 (vol. i. p. 2)]

Athenaeus Doctors at Dinner: The invention of this instrument (the sambuca) is ascribed by Neanthes of Cyzicus, in the 1st Book of his Annals, to Ibycus the poet of Rhegium, and that of the barbiton to Anacreon. [cf. Suid. , E.M.]

Diogenian Proverbs: As ancient as Ibycus: — A proverb used of foolish persons. For Ibycus, when he might have reigned as a despot over his fellow-citizens, went away to live in Ionia. [the explanation seems to belong to the other proverb below]

The Same: As foolish as Ibycus.

Palatine Anthology: On the lyric poet Ibycus; anonymous:

I sing of the end of shoaly Italia, of Rhegium which taste th ever of the water of Sicily, because Ibycus that lover of the lyre, that lover of lads, was buried by her, his many pleasures over, beneath a leafy elm-tree, where much ivy and a bed of white reed make a covering for his grave. [cf. 9. 571]

Aristophanes Thesmophorizusae: It is particularly unrefined of a poet to be boorish and unkempt. Just think how master-cooks of music like the great Ibycus and old Anacreon of Teos wore the cap of luxury and danced like this [i. e. in the Ionian way].

Cicero Tusculan Disputations: What extravagant things Alcaeus writes on the love of youths! and as for Anacreon, his poetry is erotic from beginning to

end. Yet to judge from his works they all were surpassed in this matter by Ibycus of Rhegium. And the love of all these poets was the sensual love.

Plutarch On High-Birth: How often in Simonides, in Pindar, in Alcaeus, in Ibycus, in Stesichorus, is high-birth a matter of praise and honour?

THE POEMS OF IBYCUS

[arranged in antiquity in 7 Books (see Suid. p. 79), to which refs, are given in only 3 passages, cf. 21, 22, 34]

1

Athenaeus Doctors at Dinner [on love in the poets]: And Ibycus of Rhegium cries aloud:

'Tis but in Spring the quince-trees of the Maids' holy garden grow green with the watering rills from the river, and the vine-blossoms wax 'neath the mantling sprays of the vines; but for me Love's awake the year round, and like the North wind from Thrace aflame with the lightning, comes with a rush from the Cyprian, with shrivelling frenzies baleful and bold, and with masterful power shakes me to the bottom of my heart.

2

[cf. Procl. 5. 316]

Scholiast on Plato Parmenides ['I must give way' said Parmenides; 'and yet I feel I resemble the old race-horse about to compete in a chariot-race and trembling at the prospect because he knows what it means, to whom Ibycus likens himself when he complains that at his time of life he is made to take part in love against his will]: The words of the lyric poet Ibycus are these:

Yet again will Love eye me tenderly from beneath dark brows and cast me with manifold magic into the hopeless net of the Love-Goddess. I swear his approach makes me tremble like an old champion-horse of the chariot-race when he draws the swift car all unwillingly to the contest.

3

[cf. Hesych. ‘]

Theon of Smyrna Explanation of Mathematical Questions Arising in Plato:
For according to Adrastus any star is called by the poets (Sirius), for
instance Ibycus:

flaming like the beaming stars nightlong

4, 5

[cf. Stes. 92]

Athenaeus Doctors at Dinner [on the bird called porphyrio, the purple
coot]: Ibycus mentions certain ‘shag-purples’ in the following lines:

In the topmost leaves of it sit pied wild-ducks and sheeny-neckt shag-purples
and wide-winged halcyons;

but in another passage he mentions ‘purple-birds’ simply:

Ever to me, O my heart, as a wide-winged purple-bird

6

The Same [on love]: The Cyclops of Philoxenus of Cythera, when he praises
the beauty of his love Galatea, presages his own blinding by careful avoidance
of all mention of her eyes, thus: ‘O fair-faced scion of the Loves, with golden
tresses and lovely voice.’ This is blind praise indeed; contrast the lines of
Ibycus:

Euryalus, thou scion of the delicious Graces... darling of the lovely-tressed
Muses, surely thou wast the nursling of Cypris and tender-eyed Persuasion
amid flowers of the rose.

7

The Same [on the helichryse or cassidony]: And Ibycus mentions it thus:
myrtles and violets and cassidonies, apple-flowers and roses and glossy
bay-leaves

8, 9

[cf. Il. 5. 6, Eust. Od. 1576, 56]

Herodian Figures of Speech: The Ibycean figure belongs both to words and to syntax, occurring in the third person subjunctive of verbs by the addition of the syllable ... It is called Ibycean not because Ibycus was the first to use it, for it occurs in Homer before him, but because he uses it so very frequently; compare:

grey-eyed Cassandra, the lovely-tressed daughter of Priam is constrained by the talk of men,

and again:

When the Dawn that ends sleep wakes the loud nightingale,

‘wakes’ for . [cf. Plut. Qu. Conv. 7. 3. 5, Sch. Od. 9. 364
(supporting the corruption)]

10

Priscian Principles of Grammar: In this we follow the Dorians, who write for Phyleus Phyles, for Orpheus Orphes with [accusative] ‘, for Tydeus Tydes... Similarly Ibycus writes

Orphes of famous name

11

Etymologicum Magnum : — the purple coverlet; is used for ‘to dye’... For meaning ‘dyers’ and ‘dyed cloth’ compare Anacreon... and Ibycus:

loosing their brooches and their many-coloured robes and veils

12

Diomedes Art of Grammar [on the name]:... just as the agnomen of Ulysses is Polytlas ‘much-enduring.’ For his praenomen is, as Ibycus gives it,

Olixes

13

Etymologicum Magnum : Ibycus uses ‘in vain,’ as in
for not in vain the son of Tydeus

14, 15

Diomedes Art of Grammar [on the name]: Patronymics... are often formed
improperly from the mother, as... or from the husband, as

Menelaid Helen,
or from the son, as
Meleagrid Althaea,
as we find in the Greek writer Ibycus,

16

Cramer Inedita (Oxford). Cadmeid land: — as from Dardanus comes the
patronymic in -is, Dardanis, and from Priamus Priamis, so we ought to find
from Cadmus Cadmis. In the form Cadmeis therefore the e is pleonastic, and
when Ibycus says:

he lay with a Cadmid maiden,
he uses the correct form.

17

Galen on Hippocrates Epidemics. The word [the meanings seem to
vary among bubble, squall or puff of wind, and ray of light, cf. Pearson Soph.
Frag. 337] seems to have been used of a cloud, according to this line of
Sophocles’ satyric drama Salmoneus: ‘... all its face with a that
presaged fire’; compare Ibycus:

about to drink many a ,

where the poet employs the expression according to a proverbial saying used of
travellers in a storm. And thus most of the mathematicians say that the word is
used of raindrops.

18, 19

Herodian Words without Parallel: No neuter ending in -, if it be of more than one syllable, has a combination of two consonants before the ... 'wish,' for the two consonants in this word belong to separate syllables, and Ibycus sometimes uses it in a feminine form, as in this:

not according to their wish

and this:

having made known a noble wish of his

20

Old Etymologicum, Magnum 197: Cyaras: — Ibycus:

nor Cyaras the general of the Medians

Some authorities derive this from Cyaxaras by shortening, others from Cyra (?); if it comes from the compound Cyaxaras the a is not pleonastic, but if it comes from Cyra with pleonasm of a...

21

Herodian Words without Parallel. but when it is used for 'amazement' it is neuter; compare [Homer]: 'She sat for a long while silent, for amazement had come to her heart.' But perhaps this instance fails to convince. Ibycus, at any rate, has distinguished the gender in his first Book, where he follows Homer very closely:

sat for a long time beside him fixed in amazement

22

Scholiast on Apollonius of Rhodes Argonautica ['I burn with love of the fair Endymion']: Ibycus in his first Book makes Endymion king of Elis.

23

Strabo Geography [on islands that have become peninsulas, etc.]: On the island that lies off Syracuse there is now a bridge connecting it with the mainland where there was formerly a mole, according to Ibycus, of 'selected' or unhewn masonry, which he calls 'picked out' [that is, builded].

Scholiast on Pindar ['Ortygia, scion of famous Syracuse']: Ortygia, once an island, later became joined to the mainland; compare Ibycus:

to the dry land builded by mortal hands where once dwelt the flesh-gnawing fishes and the sea-snails

24

Scholiast on Theocritus: Arethusa: — a spring at Syracuse. It is said that the Alpheus came thither through the sea... according to Ibycus where he speaks of the Olympian cup.

25

Plutarch Dinner-table Problems [what characteristics are common to poetry and dancing]: And so he (Simonides?) has felt the fear of which the poet Ibycus says:

I fear I may buy honour among men at the price of sin before the Gods.

26

Aelian Natural History [on the snake called dipsas]: I must fain charm this beast with a tale, and therefore I will not withhold one I have heard, lest. I be thought to be ignorant of it. Report hath it that Prometheus stole the fire, and this tale says that Zeus flew into a rage and gave those who told him of the theft a charm to avert old age. I understand that the recipients of this charm put it upon an ass, and the ass went on before with his pack, and growing thirsty — for it was summertime — betook himself to a spring to get him drink. But the snake that guarded that spring checked his advance, and would have driven him off had he not twisted his head about and bought his friendship with the only gift he had to hand, the charm he carried on his back. The bargain is struck. The ass drinks; the snake sloughs his old age, receiving, they say, the ass's thirst to boot. Well now; is this tale of my own making? No, I cannot claim that for mine which was told before me by Sophocles the tragedy-writer, Deinolochus the rival of Epicharmus, Ibycus of Rhegium, and Aristetas and Apollonophanes the writers of comedy.

27

Porphyrins on the Harmonics of Ptolemaeus: For among those who, though ignorant of music and such arts as are the subject of our present enquiry, wallow nevertheless in sophistical statements, there may well be one — I quote Ibycus —

There may well be one with a mouth greedy of strife who shall rouse battle against me.

28

Chrysippus Negatives: The poet Ibycus thus expressed himself:
You cannot find a medicine for life when once a man is dead.

29-31

TO GORGIAS: [cf. Suid. s.]

Scholiast on Aristophanes Birds:— ‘the void’ is here used for the air, as in Ibycus

and flies in a void that is strange to him.

[perh. of the eagle which carried Ganymede to heaven; but the fr. may belong to Bacch. 5.26.]

30

Scholiast on Apollonius of Rhodes Argonautica [‘He went through the all-fruitful garden of Zeus, and then passed out of the lofty portal of Olympus, whence there is a celestial path leading downwards; and two poles rise there, the heads of steepy mountains, summits of the earth, where the risen sun first shines red’]. In these lines he is imitating what Ibycus says in his description of the rape of Ganymede in his poem to Gorgias. Ibycus there adds how the Dawn carried off Tithonus.

31

Scholiast on Apollonius of Rhodes Argonautica [‘Hera took her by the slender hand’]: ‘slender,’ here used to mean ‘delicate’... Ibycus

speaking of the pillars that support heaven calls them
slender
instead of 'very great.'

32

Athenaeus Doctors at Dinner: According to Ibycus, Rhadamanthus the Just
was beloved by Talos.

33

Scholiast on the Iliad: 'from afar': — the is shortened; compare
'outside, beyond' in Ibycus:

Every reef may be safely let out so long as the sail clears the top of the wave.
[only here is fem.]

34

[perh. belongs to Stes. cf. him 82]

Athenaeus Doctors at Dinner [on eggs]: In the fifth Book of his Lyric Poems
Ibycus says of the Molionids:

And the white-horsed lads the children of Molione I slew, [Heracles]
like-aged, equal-headed, single-bodied, born together in a silvern egg.

35

Scholiast on Pindar ['and let not the daughter of Nereus put into our hands a
second time the (ballot-leaves of strife)': that is 'leaves of contentiousness,' or
more figuratively 'the discords of contentiousness,' or 'the contentions.'
Compare Ibycus:

the scion of Enyalios
and Homer: 'branch of Ares.'

36

Scholiast on Apollonius of Rhodes *Argonautica* ['her son']: Ibycus and Hesiod make Love the child of Chaos or Void.

37

Athenaeus *Doctors at Dinner* [on nectar and ambrosia]: Ibycus goes so far as to say that ambrosia has nine times the sweetness of honey, for he declares that honey is the ninth part of ambrosia in sweetness.

38

Scholiast on the *Iliad*: Porphyrius in the *Omissions* declares that Hector is made the son of Apollo by Ibycus, Alexander [of Aetolia], Euphorion, and Lycophron.

39

The Same ['As Idomeneus strode away, Deiphobus cast at him his shining javelin; for he had ever an abiding hatred of him']: as his rival for the love of Helen, witness Ibycus and Simonides; but Idomeneus loved her, not, as Ibycus says, when he was going grey, but... [i. e. his love for her was of old and Ib. has mistaken Hom. (cf. *Il.* 13. 361)]

40

Scholiast on Aristophanes *Wasps* ['and I cannot hold my sword']: Like Menelaus; for it is said that when he went to attack Helen he dropped his sword; the story is told by Ibycus and Euripides.

Scholiast on Euripides *Andromache* ['you slew not the woman when she was in your power, but when you saw her breast you cast away your sword and received her kiss, fondling a treacherous she-dog']: This has been better arranged by Ibycus, who makes Helen take refuge in the temple of Aphrodite and parley thence with Menelaus, who thereupon drops his sword for love of her... Details corresponding <to these are given by Ibycus> of Rhegium in a *Dithyramb*.

41

Scholiast on Euripides Hecuba [‘asks that he may receive my sister Polyxena as a sweet offering and honour to his grave’]: According to Euripides and Ibycus, she was slain in sacrifice by Neoptolemus.

42

Scholiast on Apollonius of Rhodes Argonautica [‘he shall be husband of Medea daughter of Aeetes’]:... The marriage of Medea to Achilles on his arrival in the Elysian Plain is first told by Ibycus, and after him by Simonides.

43

Scholiast on Pindar [‘The flaxen-haired Grey-Eyed One’ made Diomed an immortal God’]: He too was an Argive, and was immortalised for his valour. On the coast of the Adriatic there is a holy island called Diomedea in which he is worshipped as a God; compare Ibycus... [quotation lost]

44

Scholiast on Apollonius of Rhodes Argonautica [‘For whom alone and first and last I loosed my zone’ (i. e. my only child)]: alone, that is of the male sex; for according to Ibycus Jason had a sister Hippolyte.

45

[cf. Ar. Ach. 392, Plat. Crat. 421 d]

Zenobius Proverbs:

Contests allow no excuses, no more do friendships.

The proverb-writer Milon calls this proverb Ibycean because it was first used by Ibycus.

46

Scholiast on Apollonius of Rhodes Argonautica [‘Aetolian Leda’]: Ibycus calls her Leda of Pleuron

[cf. Ach. Tat. in Arat. 136 Pet.]

Cramer Inedita (Oxford): — The Dawn-bringer and the Evening Star are the same, though in old days they were thought to be different. Recognition of their identity is first made by Ibycus of Rhegium.

Scholiast on Apollonius of Rhodes *Argonautica* ['Heracles... bringing the belt of war-loving Hippolyta']: [H. carried the belt when he went on foot to Colchis] There are many stories about this belt; some call it Hippolyta's, others Deilyca's; Ibycus is peculiar in saying that it belonged to

Oeolyea daughter of Briareus

Scholiast on Aristophanes *Clouds* ['Heracleian baths']: According to Ibycus Hephaestus gave to Heracles as a gift

baths of warm waters

which according to some authorities is why hot springs are called Heracleian.

Strabo *Geography*: The orator Zoilus, in his Eulogy of Tenedos, finds fault with Homer's accuracy as a story-writer, and declares that the Alpheus flows from Tenedos. Ibycus avers that the Sicyonian Asopus rises in Phrygia.

Choeroboscus *Canons*: This is the accusative; I say that 'kite' becomes by metaplasm ... just as we find

speeding through the sea [perh. an epithet of Asopus (50) or Alpheus (23)] instead of in Ibycus.

Pausanias Description of Greece: They say that Sicyon was not son of Marathon son of Epopeus, but was son of Metion son of Erechtheus, and in this they have the support of Asius, while Hesiod makes him the son of Erechtheus, and Ibycus of Pelops.

53

Philodemus On Piety: Aeschylus in the... and Ibycus and Telestes... that the Harpies...

54

[cf. E.M. 20. 13, Hesych. , E.G. 216. 26]

Etymologicum Sorbonicum: Herodian in the first Book of his Etymologies comes to the following conclusion: The Homeric word 'fruitless' is thought by some authorities to come from 'of years,' but the sense forbids; others say 'of winds,' adjective , with shortening , 'like the wind,'

vain

in Ibycus, and with loss of the first syllable .

55, 56

Cramer Inedita (Oxford)'. The adjectival ending - is used by the Rhegines, who regularly form it from the genitive; 'of the Dioscuri,' 's

belonging to the Dioscuri

'of graces,'

graceful

57

Etymologicum Gudianum: : — used by the Rhegines for 'sleepless,' as in Ibycus and Stesichorus.

58

Hesychius Glossary: : — war-dancers; compare Ibycus or
Stesichorus
war-dancers stedfast in the mellay

59

Old Etymologicum Magnum:
thou art blind (?)
in Ibycus is , by loss of (?) , and by transposition
, and so . Thus Herodian.

60

The Same:
carried off the oxen
in Ibycus; is for .

61

Cramer Inedita (Oxford): Ibycus used
with noise
for the dative .

62

Herodian Words without Parallel. : — the extension [of a
noun] with - never occurs at the beginning of a compound; this happens
only with an adverb, namely i ‘mightily,’ as in Iphigenia, Iphicles,
Iphianassa, and the like. So Ibycus is wrong in using the word
Libya-born

63

Scholiast on Apollonius of Rhodes Argonautica [‘in goat-pelts clad’]: that is
‘skins,’ whence comes ‘to cover with hide’; and Ibycus says
hide-clad host
for an army that wears skins.

64

Etymologicum Magnum: with the has the ordinary meaning
 'hanker' from 'a table'; with the diphthong it means 'one who
 stands beside the table,' as in Homer 'the dogs beside the table,'
 from ; whereas the form with , , used by Ibycus in
 the phrase
 the dogs about the table,
 is parallel to for 'more.'

65

Plutarch Comparison of Lycurgus and Numa: Moreover the measures taken
 by Numa for the protection of virgins aim more at preserving the feminine
 nature and public decency than those of Lycurgus, which indeed are so
 entirely free and unfeminine as to have caused remark in poetry"; for the
 poets, for instance Ibycus, call the Spartan girls
 bare-thighed
 and use 'man-mad' of them as a term of abuse.

66

Scholias on Pindar: is here used for 'joy'; Homer uses it of
 battle; whereas in Ibycus and Stesichorus (95) it means
 spear-head

67

From a Papyrus of the First Century B.C.: [apparently part of the epilogue
 to a Book (or the whole collection?) of I.'s poems dedicating it to his patron
 Polycrates of Samos]

... who set forth from Argos at the liest of great Zeus, and upholding an
 often-sung strife in tearful war for the sake of the form of flaxen-haired Helen,
 made an end of the city so mighty and rich and renowned of Dardanid Priam,
 and the vengeance of Heaven went up on long-suffering Pergamum because
 of the golden-tressed Cypris. But now 'tis my will to sing neither of Paris the

host-cheater nor yet of slim-ankled Cassandra and other the children of Priam with the taking of Troy the high-gated, for all 'tis so glorious a theme; nor shall I recount the proud valour of the Heroes, the Heroes so noble whom the hollow ships with their nailed sides brought unto Troy for her mischief, of whom Agamemnon was chief, the Pleisthenid king, the leader of men, the son of a noble father, to wit of Atreus.

On such tasks may the well-skilled voice of the Muses of Helicon enter, but never a mortal alive could tell of all the doings of the ships, how came Menelaus from Aulis across the Aegean Sea from Argos to Dardany nurse of horses, and how came those brazen-targeted wights, the sons of the Achaeans, of whom the most eminent in battle came swift-foot Achilles and the great and courageous Aias son of Telamon...

[the missing strophe prob. contained a ref. to Teucer and the horses of Laomedon, which are apparently the subject of a mutilated scholion]

and the son of gold-girt Hyllis, aye and he to whom Troilus for loveliness of form was likened forthwith both by Trojan and Danaan even as gold thrice refined might be likened to mountain copper.

Theirs it is to share beauty for ever, and thine, too, Polycrates, shall be a glory, even as my glory in song, unfading.