

only the first vertical stroke remained visible. Moreover, the many αἰαῖ in this poem—two of which are at the end of lines 31 and 89—would account for the acceptance of one more αἰαῖ in line 39 by later scribes.

III.

Lines 91–95. In Gow, they read:

αἱ Χάριτες κλαίοντι τὸν νεία τῷ Κινύραο,
 ὥλετο καλὸς Ἄδωνις ἐν ἀλλάλαισι λέγοισαι,
 αἰαῖ δ' ὅξυ λέγοντι πολὺ πλεόν ἢ Παιῶνα.
 χαῖ Μοῖραι τὸν Ἄδωνιν ἀνακλείουσιν, Ἄδωνιν,
 καὶ νιν ἐπαίδουσιν, ὃ δέ σφιν οὐκ ἐπακούει· 95

In line 93 Gow accepts Pierson's emendation of αὐταῖ into αἰαῖ as well as Ahrens' emendation of τὸν Διώννα into Παιῶνα, both of which were also accepted by Wilamowitz in his Oxford edition of the *Bucolici Graeci*. But the transmitted text makes excellent sense and need not be altered. αὐταῖ refers to the Graces, and Dione ("the daughter of Dione") is a name also given to Aphrodite (cf. Theocritus 7. 116). Moreover, the exuberant tone of the whole poem admits of the Graces crying out more sharply even than Aphrodite (cf. line 23) at the death of "graceful" Adonis. At the

same time, and this is I feel decisive, the reading πολὺ πλεόν ἢ τὸν Διώννα is supported by Theocritus 2. 79, πολὺ πλεόν ἢ τὸν Σελάννα, which Bion is clearly imitating here.

Finally, in line 94, Vulcanius' emendation of Μοῖραι into Μοῖσαι should be accepted—an obvious emendation accepted by numerous editors, Meineke, Ahrens, Legrand, and Galavotti among them—as should Wilamowitz' ἐν Ἄϊδα (which is preferable to Legrand's ἀφ' Ἄϊδα) instead of the second Ἄδωνιν. The stern and realistic Fates never ἀνακλείουσιν or ἐπαίδουσιν over a dead person, whereas the sensitive, artistic Muses do; and, as regards Wilamowitz' ἐν Ἄϊδα, it must be admitted that Ἄδωνιν twice in the same line rings strange.

So lines 91–95, as emended, should read:

αἱ Χάριτες κλαίοντι τὸν νεία τῷ Κινύραο,
 ὥλετο καλὸς Ἄδωνις ἐν ἀλλάλαισι λέγοισαι,
 αὐταῖ δ' ὅξυ λέγοντι πολὺ πλεόν ἢ τὸν Διώννα.
 χαῖ Μοῖσαι τὸν Ἄδωνιν ἀνακλείουσιν ἐν Ἄϊδα
 καὶ νιν ἐπαίδουσιν, ὃ δέ σφιν οὐκ ἐπακούει. 95

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MACHONICUM

Τὸν ὕδρὸπότην Μοσχίωνα λεγόμενον
 ἰδόντα φασὶν ἐν Λυκείῳ μετὰ τινων
 παράσιτον ὑπὸ γρᾶδς τρεφόμενον πλουσίας,
 Ὅ δέῃνα, παράδοξόν γε ποιεῖς πρᾶγμ' ὅτι
 ἡ γραῦς ποιεῖ σ' ἐν γαστρὶ λαμβάνειν αἰεί. 50

The text of the joke is as printed by Gow (*Machon* [Cambridge, 1965], p. 37) from Athen. 6. 246B. (1) Machon consequently shortens the first syllable of ποιεῖν, ποιητής (seven instances in 477 lines: 12, 50, 65, 90, 93, 318, 343, aniceps in 405). ποιεῖς (49) would be the only exception, if sound. But I do not think it is. (2) Fortunately, this can be proved by comparing Machon's versified version of the joke with the one told by Athenaeus in prose: τὸν <δ>¹ ὑπὸ τῆς γρᾶδς τρεφόμενον παράσιτον Πανσιμάχος² ἔλεγεν τοῦναντίον

πάσχειν τῇ γραίᾳ συνόντα <αὐτῇ>³ αὐτὸν γὰρ ἐν γαστρὶ λαμβάνειν αἰεί.

(3) The phrasing πάσχειν πρᾶγμα can be paralleled by Aristoph. *Nub.* 816, τί χρήμα πάσχεις; and Dem. *Meid.* 21. 17, πρᾶγματ' αἰσχιστ' ἂν ἐπάθομεν. (4) The presence of ποιεῖς (49) in A and in the *Epitome* (II, p. 96 Peppinki) can be explained as a dittography of ποιεῖ σ' (50).

(5) Furthermore, the *Epitome* adds εἰπεῖν after πλουσίας (48), as it does elsewhere. That is why Kaibel conjectured φῆσαι (or ἐπειπεῖν) in place of ποιεῖς (49), and Gow (p. 71) suggested λέγειν τὸ for γε ποιεῖς (49), "though a violent change." Neither is paleographically likely. Nor is the presence of φῆσαι or λέγειν absolutely necessary. For a verb of

1. add. *Epit.*: om. A.

2. A: Πανσιμάχων *Epit.* teste A. Barigazzi, who adopts the latter, *RFIC*, XCV (1967), 341.

3. addidi conl. Athen. 246C ὃ δέ αὐτὸς παράσιτον ἀκούσας ὑπὸ γρᾶδς τρεφόμενον συγγινόμενον τε αὐτῇ ἐκάστης ἡμέρας . . .

speaking is omitted by Machon also in *καὶ*θ' ὁ Στρατόνικος, *Πρὸς θεῶν, μήτερ, φράσον* (151) and *αὐτὴν ἐπικροῦσαι βουλόμενος, Πρὸς τῶν θεῶν* (240).

(6) In conclusion, lines 48–49 should read: *πλουσίας· / 'Ο δεῖνα, παράδοξόν γε πάσχεις πρᾶγμ', ὅτι . . .* The joke about the inverted roles becomes now quite clear: the parasite is ὁ πάσχων, the old woman is ἡ ποιοῦσα, both

things thanks to the double meaning of the phrase *ἐν γαστρὶ λαμβάνειν*: “conceive” (*συλλαμβάνειν*) and “fill the stomach,” “have a bellyful.” Compare the couplet 51 f.: *Νῦν πάντα, φασί, γίνεθ'· ἡ μὲν οὐ κύει, / ἐν γαστρὶ δ' οὗτος λαμβάνει καθ' ἡμέραν.*

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