

NOTES ON RUFINUS

BARRY BALDWIN

IN EDITING Rufinus,¹ Denys Page performed a more valuable service than he was disposed to admit.² It is precisely this type of minor poet that most stands in need of close attention. His commentary, however, is somewhat circumscribed, and contains a certain amount of linguistic misinformation.³ Hence these notes, offered as friendly supplement, with the pleasant bonus of providing information that supports Page's own late date for the poet.

In what follows, text and numeration are those of Page, with the standard Anthology reference added in parentheses. All unattributed quotations are Page's own words.

- 1(5.9) 'Ρουφίνος τῇ 'μῇ γλυκερωτάτῃ 'Ελπίδι πολλά
 χαίρειν, εἰ χαίρειν χωρὶς ἐμοῦ δύνασαι.
οὐκέτι βαστάζω, μὰ τὰ σ' ὄμματα, τὴν φιλήρημον
 καὶ τὴν μονολεχῆ σείο διαζυγίην,
ἀλλ' αἰεὶ δακρύοισι πεφυρμένος ἢ 'πὶ Κορησσόν
 ἔρχομαι ἢ μεγάλης νηὸν ἐς 'Αρτέμιδος.
αὔριον ἀλλὰ πάτρη με δεδέξεται, ἐς δὲ σὸν ὄμμα
 πτήσομαι. ἐρρώσθαι μυρία σ' εὐχόμενος.

Page found no epigrammatic parallel for the epistolary form. One of sorts is afforded by a satiric couplet against Marcus Aurelius, preserved by Ammianus Marcellinus (25. 4. 16): οἱ βόες οἱ λευκοὶ Μάρκῳ τῷ Καίσαρι χαίρειν/ἄν πάλι νικήσης, ἄμμες ἀπωλόμεθα.

The language of Rufinus here offers a possible clue to his period. On the evidence of the papyri,⁴ his opening formula (χαίρειν) hardly ever occurs after the fourth century, whilst the closing one is not found before the second. This may enhance Page's location of the poet in the fourth century A.D.⁵

βαστάζω. Page adduces only *AP* 10.99.4 (Palladas) outside Christian

¹*The Epigrams of Rufinus* (Cambridge 1978).

²Witness his curiously apologetic preface.

³Excessive reliance upon *LSJ* caused some of this, also a reluctance to look beyond the epigrammatic tradition. On this latter point, cf. the judicious review by R. C. McCail, *CR* 29 (1979) 211–212.

⁴As assembled by B. G. Mandilaras, *The Verb in the Greek non-literary Papyri* (Athens 1973) 305, 319; cf. H. Koskeniemi, *Studien zur Idee und Phraseologie des Griechischen Briefes bis 400 n. Chr.* (Helsinki 1956).

⁵As against J. M. Dyroff, *The Poems of Rufinus* (Ottawa 1974), a work unknown to Page, in which (7) it is asserted without argument that the poet was an Ionian of the second century B.C.

literature for the metaphorical use of this verb. There is a possible example at *AP* 9.416.6 (Philip of Thessalonica).

φιλέρημον. A rare compound, as Page says. Note the cognate verb φιλερημέω (not in *LSJ*), Palladius, *V. Chrys.* 19 (p. 123.11 Coleman-Norton).

διαζυγίην. "Apparently not elsewhere." It can be found in Hesychius, s.v. Διωρίαν. Page subjoins that διάζευξις is very rare. Not so: it is common in patristic Greek: Gregory Nazianzenus, *Or.* 6.2 (*PG* 35.721C); 7.22 (*PG* 35.784C); John Chrysostom, *De Sacerd.* 5.2 (p. 129.10; 1.416A Nairn); Methodius, *De Resurrect.* 1.38 (*PG* 41.1105A); Eustratius, *V. Eutych.* 98 (*PG* 86.2384D).

- 3(5.14) Εὐρώπης τὸ φίλαμα καὶ ἦν ἄχρι χείλεος ἔλθῃ
 ἡδύ γε, κὰν ψαύσῃ μόνον ἄχρι στόματος·
 ψαύει δ' οὐκ ἄκροισ τοῖς χείλεσιν, ἀλλ' ἐρίσασα
 τὸ στόμα τὴν ψυχὴν ἐξ ὀνύχων ἀνάγει.

Europa. "Very rare except in myth, but occurs in Antipater of Thessalonica, 5.109." There is also inscriptional attestation: *CIL* 6.8997 (*ILS* 5174); 14.2795 (*ILS* 272); *CIG* 2163b; *SEG* 25 (1971) 503.

For a comprehensive treatment of the soul and the lover's kiss, see the little-known article of S. Gaselee, "The Soul in the Kiss," *Criterion* 2 (1924) 349–359.

- 4(5.15) ποῦ νῦν Πραξιτέλης, ποῦ δ' αἱ χέρες αἱ Πολυκλείτου
 αἱ ταῖς πρόσθε τέχναις πνεῦμα χαριζόμεναι;
 τίς πλοκάμους Μελίτης εὐώδεις ἢ πυρρόντα
 ὄμματα καὶ δειρῆς φέγγος ἀποπλάσεται;
 ποῦ πλάσται, ποῦ δ' εἰσὶ λιθοξόοι; ἔπρεπε τοίῃ
 μορφῇ νηὸν ἔχειν ὡς μακάρων ξοάνῳ.

"The theme has no precedent in the Anthology." McCail pointed out the most exact parallel in George of Pisidia, *Heracl.* 1.93. Add Lucian, *Imag.* 3 and *passim*, to Page's quotations from Plautus and Philostratus for intimations of the theme.

- 5(5.18) μᾶλλον τῶν σοβαρῶν τὰς δουλίδας ἐκλεγόμεσθα,
 οἱ μὴ τοῖς σπατάλοις κλέμμασι τερπόμενοι.
 ταῖς μὲν χρῶς ἀπόδωδε μύρου, σοβαρόν τε φρύαγμα,
 καὶ μέχρι κινδύνου† ἐσπομένη τύνοδος·
 ταῖς δὲ χάρις καὶ χρῶς ἴδιος καὶ λέκτρον ἔτοιμον
 ἱδῶροις ἐκ σπατάλοις† οὐκ ἀλεγιζόμενον.
 μιμούμαι Πύρρον τὸν Ἀχιλλέος, δς προέκρινεν
 Ἐρμιόνης ἀλόχου τὴν λάτριν Ἀνδρομάχην.

δουλίδας. "The form is rare." Page does not observe its frequency in patristic Greek: *Testamentum Abrahæ* A 15 (p. 95.18 James); Gregory of Nyssa, *V. Macr.* (*PG* 46.965D); Palladius, *Hist. Laus.* 61 (*PG* 34.1233A) and elsewhere.

κλέμμασι. Page was hard pressed to find parallels for the amatory connotation of this noun. It might be instructive to compare the frequent use of *furtum* in Roman love poetry. This is not the only occasion where a Rufinian usage can be illuminated by Latin. Any such influence, if conceded, would of course argue for a late date for our poet.⁶

σοβαρόν. In his detailed account of this word (44–46), Page emphasises the rarity of its appearance in poetry before the *Cycle* of Agathias, noting that he could find no example even in Peek's *Griechische Vers-Inschriften*. There is actually one in Kaibel, *EG* 1028.18, where Hermann's contention that the word is inappropriate to hair is refuted by pseudo-Lucian, *Amores* 40.

σύνδος. "This Aristotelian term for sexual intercourse is altogether avoided by the amatory poets before Rufinus; it may be significant that its only other appearance in verse is in the *Cycle*." Its appearance in pseudo-Lucian, *Amores* 38, between a pastiche of Hesiod and a reference to Euripides, suggests the usage may have been commoner than this; that the word is a standard synonym for *μίξις* in patristic Greek is shown by Gregory of Nyssa, *Eun.* 6 (*PG* 45.737A).

6(5.19) οὐκέτι παιδομανῆς ὡς πρὶν ποτε, νῦν δὲ καλοῦμαι
 θηλυμανῆς, καὶ νῦν δίσκος ἐμοὶ κρόταλον.
 ἀντὶ δέ μοι παίδων ἀδόλου χροὸς ἤρεσε γύψου
 χρώματα καὶ φύκους ἄνθος ἐπεισόδιον.
 βοσκήσει δελφίνας ὁ δενδροκόμης Ἑρῦμανθος
 καὶ πολίων πόντου κύμα θοὰς ἐλάφους.

παιδομανῆς. Notice the cognate verb *παιδομανέω*, not in *LSJ*: Evagrius, *HE* 5.3 (p. 197.21 Bidez-Parmentier).

θηλυμανῆς. Page misquotes and misinterprets Alciphron 1.6.4, where the text is actually *καὶ τοῦ λάγρος εἶναι καὶ θηλυμανῆς ἀπόσχου*, and the meaning of the epithet identical to that in the present passage.

Page dismisses Paton's notion that in line 2 *latet spurci aliquid*. Yet there may be something in this. Sexual *double-entendres* are common enough in the poets of the Anthology; Page himself finds them elsewhere in Rufinus. Conceivably, the discus could symbolize a boy's bottom, the rattle the vagina. Such imagery would appear to lack parallel,⁷ but it might be taken as a variant on the standard use of wrestling terminology in sexual contexts, an example of the originality of theme and treatment that Page finds throughout Rufinus, most pertinently in the *kondax* motif of poem 22.

⁶At the very least, it would put him in the imperial Roman period. For possible Latin influences on the language of Greek writers, see G. Williams, *Change and Decline: Roman Literature in the Early Empire* (Berkeley 1978) 132–134; Alan Cameron, *Claudian: Poetry and Propaganda at the Court of Honorius* (Oxford 1970) 19–21.

⁷No sign of it, for notable instance, in Attic Comedy; cf. J. J. Henderson, *The Maculate Muse* (New Haven 1975) 169–170.

γύψου. Page could find no cosmetic use of this word. Its employment in a decorative context in Kaibel, *EG* 805, is worth noting, as are the various mentions of it as a decoration for the faces of initiates by Nonnus 6.169; 27.205; 29.274; 34.144 (once as part of a salve to heal a face-wound).

δενδροκόμης. Page seems right in claiming this as a *hapax*; note the cognate verb *δενδροκομέω*, Constantine Manasses, *Chron.* 7 (Boissonade), not in *LSJ* or Lampe's *Patristic Greek Lexicon*.

8(5.22) σοί με λάτριν γλυκύδωρος Ἔρως παρέδωκε, Βωῶπι,
ταῦρον ὑποζεύξας εἰς πόθον αὐτόμολον,
αὐτοθέλῃ, πάνδουλον, ἐκούσιον, αὐτοκέλευστον,
αἰτήσοντα πικρὴν μήποτ' ἐλευθερίην
ἄχρι φίλης πολιῆς καὶ γήραος. ὄμμα βάλοι δέ
μήποτ' ἐφ' ἡμετέραις ἐλπίσι βασκανίῃ.

Boopis. Page rightly hesitates over whether to call this a proper name or an epithet. If the former, it is apparently unique, as he says. One might compare *CIL* 6.1424, where an epitaph for the lady Gellia Agrippiniana includes in the address her pet names Glaucopis Venus.⁸

γλυκύδωρος. "Thrice in Bacchylides, not elsewhere." In point of fact, the word is used by Oppian, *Hal.* 4.105, and (of the Virgin Mary) by pseudo-Methodius, *Sym. et Ann.* 14 (*PG* 18.381B).

αὐτοθέλῃ. "A very rare word." On the other hand, its presence in a notice of the *Suda* (K 2145 Adler) may imply regular usage in late Greek. Notice also the analogous forms *αὐτοθέλημα* and *αὐτοθέλητος*, not in *LSJ*: Epiphanius, *Haer.* 76.37 (*PG* 42.593C); Agathangelus, *V. Greg. Illustr.* 94.

αὐτοκέλευστον. "Xenophon and occasionally in prose thereafter." It is common in patristic prose and verse, for example Gregory Nazianzenus, *Carm.* 1.1.3.8 (*PG* 37.408A).

10(5.28) νῦν μοι "χαῖρε" λέγεις, ὅτε σου τὸ πρόσωπον ἀπῆλθεν
κεῖνο τὸ τῆς λύγδου, βάσκανε, λειότερον·
νῦν μοι προσπαίζεις, ὅτε τὰς τρίχας ἡφάνικας σου
τὰς ἐπὶ τοῖς σοβαροῖς αὐχέσι πλαζομένας.
μηκέτι μοι, μετέωρε, προσέρχεο μηδὲ συνάντα·
ἀντὶ ῥόδου γὰρ ἐγὼ τὴν βάτον οὐ δέχομαι.

βάσκανε. Page is uncertain whether the word here means "malicious" or "charmer." But *μετέωρος* (a distinctively Rufinian usage, as Page shows *à propos* poem 7) seems to rule out the latter. The adjective may be rare in the Anthology, but it is a common term for malicious demons in sepulchral epigram (Kaibel, *EG* 345, 379, 569, 734), also in patristic prose and verse, for instance Gregory Nazianzenus, *Carm.* 1.1.7.66 (*PG* 37.441A).

⁸Cf. App. 16 to Friedlaender's *Sittengeschichte Roms* (English version, London 1913) 4.87–88.

ἀνέει. "The plural of one person's neck is very rare." But not in the case of Latin *cervices*, conceivably an influence here.

11(5.35) πυγὰς αὐτὸς ἔκρινα τριῶν, εἵλοντο γὰρ αὐταὶ
δείξασαι γυμνῶν ἀστεροπὴν μελέων.
καὶ ῥ' ἡ μὲν τροχαλοῖς σφραγιζομένη γελασίνοις
λευκῇ ἀπὸ γλουτῶν ἦνθειεν εὐαφίηι,
τῆς δὲ διαιρομένης φοινίσσετο χιονὴν σάρξ
πορφυρέοιο ῥόδου μᾶλλον ἐρυθροτέρη,
ἡ δὲ γαληνιώσα χαράσσετο κύματι κωφῶι
αὐτομάτῃ τυρφερωῖ χρωτὶ σαλευομένη.
εἰ ταῦτας ὁ κριτὴς ὁ θεῶν ἐθέησατο πυγὰς,
οὐκέτ' ἂν οὐδ' ἐσιδεῖν ἤθελε τὰς προτέρας.

The theme of beauty competitions, which is also that of poem 12, is unique in the Anthology. Page rightly points to Alciphron 4.14 and Athenaeus 12.554C, where pygal charms are equally in cause. Add the very similar elaboration of theme and language in pseudo-Lucian, *Amores* 14.

ἀστεροπήν μελέων. “A striking phrase; the metaphor is more readily applied to the eyes.” Compare Philostratus, *Ep. amat.* 34 (of a woman’s naked charms): ἀστράπτειν τὰ ἔνδον.

καὶ ῥ'. 'Pa in such circumstances is said by Page to be very rare in the later epigrammatists. Nevertheless, the presence of ῥς ῥα in the "poems" of that most lamentable of scribblers, Dioscorus of Aphroditō,⁹ practically guarantees their frequency in later Greek.

χιονέη. Add Nonnus 15.226 (χιονέων μελέων) and elsewhere, of parts of the body.

γαλινιώσα. This form is also in Nonnus 33.143; 41.403 (both times of a woman's face).

12(5.36) ἤρισαν ἀλλήλαις Ῥοδόπη Μελίτη Ῥοδόκλεια,
τῶν τρισσῶν τίς ἔχει κρείσσονα μηριόνην,
καὶ με κριτὴν εἶλοντο· καὶ ὥς θεαὶ αἱ περίβλεπτοι
ἔστησαν γυμναί, νέκταρι λειβόμεναι.
καὶ Ῥοδόπης μὲν ἔλαμπε μέσος μηρῶν πολύτιμος
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οἷα ῥοδῶν †πολιῶι† σχιζόμενος ζεφύρῳ·
τῆς δὲ Ῥοδοκλείης ὕαλῳ ἴσος, ὕγρομέτωπος,
οἷα καὶ ἐν νηῶι πρωτογλυφὲς ξόανον.
ἀλλὰ σαφῶς ἃ πέπονθε Πάρις διὰ τὴν κρίσιν εἰδώς
τὰς τρεῖς ἀθανάτας εὐθὺ συνεστεφάνουν.

Rhodocleia. If Page is right, as he seems to be, in denoting this name as a very rare one (elsewhere only in epigrams 27–28 [*AP* 5.73–74] and

⁹²2.22; 5.10 (identical lines): ed. E. Heitsch, *Die griechischen Dichterfragmente der römischen Kaiserzeit* (Göttingen 1963).

Leontius Scholasticus, *AP* 16.283), then Averil Cameron's¹⁰ description of it as a stock name requires modification.

μηριόνην. "Here only = *feminal*." The term, with its etymology, is given by Sextus Empiricus, *Hyp. Pyrr.* 3.199.

πολύτιμος. Page rightly takes this to be an adjective rather than (as Waltz and Beckby) a noun, calling it a very rare one. Rare enough, he might have added, for Paton to conjecture Πολύφημος in its place. Page himself gives no other example of the word; *LSJ* cite only Babrius and Polybius; it was plausibly restored in Kaibel, *EG* 1027.30; patristic Greek yields further examples: Clement, *Paid.* 2.1 (*PG* 8.393A); Hippolytus, *Haer.* 5.9 (*PG* 16.3158C).

σχιζόμενος. Page found a cutting wind to be natural idiom but hard to parallel (he offers none) in Greek. Two disparate authors attest to the existence of the basic metaphor: Theocritus 22.15–16: θάλασσα κοπτομένη πνοιᾶς; Alciphron 3.42: ὁ βορρᾶς δειεσί μου τῶν πλευρῶν ὥσπερ βέλος.

- 13(5.37) μήτ' ἰσχνὴν λίην περιλάμβανε μήτε παχεῖαν,
 τούτων δ' ἀμφοτέρων τὴν μεσότητα θέλε.
 τῇ μὲν γὰρ λείπει σαρκῶν χύσις, ἡ δὲ περισσὴν
 κέκτεται· λείπον μὴ θέλε μηδὲ πλεόν.

For this variation on a common theme, add the strikingly close parallel in pseudo-Lucian, *Amores* 14, to Page's examples from Martial and Alciphron.

χύσις. Page, following *LSJ*, signals this word in the sense of "abundance" as unique to Rufinus. But it is a common usage in patristic Greek, which no doubt is why Nonnus, *Par. Jō.* 6.15, employs it of an abundance of bread.

- 14(5.41) τίς γυμνὴν οὕτω σε καὶ ἐξέβαλεν καὶ ἔδειρεν;
 τίς ψυχὴν λιθίνην εἶχε καὶ οὐκ ἔβλεπεν;
 μοιχὸν ἴσως ἠύρηκεν ἀκαίρως κείνος ἐσελθὼν·
 γινόμενον· πᾶσαι τοῦτο ποοῦσι, τέκνον.
 πλὴν ἀπὸ νῦν, ὅταν ἐστὶν ἔσω, κείνος δ' ὅταν ἔξω,
 τὸ πρόθυρον σφῆνου, μὴ πάλι ταῦτό πάθῃς.

ἀκαίρως. To eliminate the metrical irregularity, Page conjectured adverbial ἀκαίρῖα, adducing ἀκαίριος ἦκεις from Peek, *GV* 1571.11. Extra support for this notion is to hand from the presence of the same phrase (a metrically convenient formula) in *Etymologicum Magnum* 810.20 (Gaisford)

ἀπὸ νῦν. Page could discover no exact parallel; observe the cognate ἀπὸ τότε in the *NT* (Matthew 4.17).

- 17(5.44) Λέμβιον, ἡ δ' ἑτέρα Κερκούριον, αἱ δὲ ἑταῖραι,
 αἰὲν ἐφορμοῦσιν τῷ Σαμίων λιμένι.
 ἀλλὰ, νέοι, πανδημὶ τὰ ληιστρικὰ τῆς Ἀφροδίτης
 φεύγεθ'· ὁ συμμίξας καὶ καταδὺς πίεται.

¹⁰ *Agathias* (Oxford 1970) 23.

The words τὰ ληιστρικά τῆς Ἀφροδίτης φεύγεθ' are lifted verbatim from the model poem, *AP* 5.161, a most unusual phenomenon according to Page, who adduces only the similar debt owed by *AP* 7.244 to *AP* 7.721. Add *AP* 16.337 and 357, in which the first lines and the opening of the second ones are identical.

- 18(5.47) πολλὰκίς ἤρασάμην σε λαβὼν ἐν νυκτί, Θάλεια,
 πληρῶσαι θαλερῇ θυμὸν ἐρωμανίη·
 νῦν δ' ὅτε <μοι> γυμνὴ γλυκεροῖς μελέεσσι πέπλησαι,
 ἔκλυτος ὑπναλέω γυῖα κέκμηκα κόπῳι.
 θυμέ τάλαν, τί πέπονθας; ἀνέγρεο μὴδ' ἀπόκαμνε·
 ζήτῃσεις ταύτην τὴν ὑπερευτυχίην.

Sexual inability occasioned by sleepiness rather than impotence is commended by Page as an original variation. The distinction might be thought rather subtle. In addition to the impotence poems listed by Page, of which Ovid *Am.* 3.7 is strikingly close in some of its language to Rufinus, notice the late Latin poet Maximianus 5.81 f. and (indicating the subject's persistence) the much later Marbodius, *De Matrona* 1602 (*PL* 171.170D). Petronius 87, where Eumolpus is eventually too sleepy to make *more* love, provides a gloss on the treatment of the theme.

θυμέ. "Presumably stands for *membrum virile*." The fact that poems involving sexual failure, from Ovid to Maximianus, almost always include apostrophisation of the delinquent organ makes this interpretation well-nigh irresistible.¹¹

Thaleia. Included in Page's list of very rare names, with one inscriptional example and one in Agathias. Further evidence is provided by *CIG* 6588; *SEG* 19 (1963) 354; *CIL* 9.2472 (*ILS* 6519), a slave girl.

- 21(5.60) παρθένος ἀργυρόπεζος ἐλούετο, χρύσεα μαζῶν
 χρωτὶ γαλακτοπαγεῖ μῆλα διαινομένη·
 πυγαὶ δ' ἀλλήλαις περιηγέες εἰλίσσοντο
 ὔδατος ὑγροτέρῳ χρωτὶ σαλευόμεναι·
 τὸν δ' ὑπεροιδάινοντα κατέσκεπε πεπταμένη χεῖρ
 οὐχ ὅλον Εὐρώταν ἀλλ' ὅσον ἡδύνατο.

I have written at length on the interpretation of this poem (*JHS* 100 [1980] 182–184); two salient linguistic points are here recapitulated.

ἀργυρόπεζος. "Only here in this form." In fact, Pollux 2.192 registers it as an epithet of Thetis.

ὑπεροιδάινοντα. "Here only." But Gregory of Nyssa twice uses it, once metaphorically of the human heart: *PG* 45.676B; 46.609B.

- 22(5.61) τῇ κυανοβλεφάρῳ παίζων κόνδακα Φιλίππῃ
 ἐξ αὐτῆς κραδίης ἡδὺ γελᾶν ἐπόδουν·
 "δώδεκά σοι βέβληκα, καὶ αὔριον ἄλλα βαλῶ σοι
 ἢ πλεον ἢ πάλιν δώδεκ' ἐπιστάμενος."
 εἶπα, κελευομένη <δ'> ἦλθεν· γέλασας δὲ πρὸς αὐτὴν
 "εἶθε σε καὶ νύκτωρ ἐγρομένην ἐκάλουν."

¹¹On this point, see the review by D. A. Campbell, *Phoenix* 32 (1978) 368.

Page, after Hecker, correctly sees this poem as a sustained sexual joke, unlike Paton who found it "quite unintelligible." Rufinus is combining two motifs: sexual braggadocio and sporting metaphor for intercourse; cf. Lucian (?), *Asinus* 5-6.

κυανοβλεφάρωι. Page seems right in calling this a *hapax*, adducing the Theocritean *κυάνοφρος* as a parallel. Add *κυανοβόστρυχος*, not in *LSJ*, from Methodius (*PG* 18.212D).

23(5.62) οὐ πω σοι τὸ καλὸν χρόνος ἔσβεσεν, ἀλλ' ἔτι πολλὰ
 λείψανα τῆς προτέρης σώζεται ἡλικίης,
 καὶ Χάριτες μίνουσιν ἀγήραοι, οὐδὲ τὸ καλὸν
 τῶν ἱλαρῶν μῆλων ἢ ῥόδον ἐξέφυγεν.
 ὦ πόσους κατέφλεξε τὸ πρὶν θεοείκελον †κάλλος†
 (>)

ἱλαρῶν μῆλων. Observing that "merry breasts is not a credible expression," Page insists that *μῆλα* must be cheeks. But if a Roman poet could write *maestos sinus* (Tibullus 1.3.6),¹² why could not a Greek one talk about merry breasts? An alternative not noticed by Page would be to translate the adjective as "shining," a meaning (as applied to gold) attested in papyri.¹³

θεοείκελον. Page merely notes the rarity of this word in the Anthology. Its frequency in later Greek is confirmed by such diverse texts as Lucian, *Pro Imag.* 25; Kaibel, *EG* 866; Dioscorus of Aphroditto 4.3.

25(5.69) Παλλὰς ἐσαθρήσασα καὶ Ἥρῃ χρυσοπέδιλος
 Μαιονίδ' ἐκ κραδῆς ἴαχον ἀμφοτέραι
 "οὐκέτι γυμνούμεσθα" κρίσις μία ποιμένος ἀρκεί·
 οὐ καλὸν ἡττᾶσθαι δις περὶ καλλοσύνης."

Maionis. Unique here as a proper name. Maionia, nurse of Bacchus, in Nonnus 25.451, might have been noticed.

27(5.73) δαίμονες, οὐκ ἦιδεν ὅτι λούεται <ῆ> Κυθήρεια
 χερσὶ καταυχενίους λυσαμένη πλοκάμους.
 ἱλήκοις, δέσποινα, καὶ ὄμμασιν ἡμετέροισι
 μήποτε μηνίσῃς θεῖον ἰδοῦσι τύπον.
 νῦν ἔργων. Ῥοδόκλεια, καὶ οὐ Κύπρις· εἶτα τὸ κάλλος
 τοῦτο πόθεν; σύ, δοκῶ, τὴν θεὸν ἐκδέδυκας.

καταυχενίους. Claimed as a *hapax* by Page. It can be found in patristic prose: Athanasius, *Hist. Ar.* 12 (*PG* 25.708A); *Martyrium Tarachi*, 1.

29(5.75) γείτονα παρθένον εἶχον Ἀμυμώνην, Ἀφροδίτη,
 ἥ μου τὴν ψυχὴν ἐφλεγεν οὐκ ὀλίγων.
 αὐτῇ μοι προσέπειζε, καὶ εἴ ποτε καιρὸς ἐτόλμων·
 ἡρυσθρία· τί πλέον; τὸν πόνον ἥσθάνετο.
 ἥρυσσα πολλὰ καμών. παρακῆκοα νῦν ὅτι τίκτει.
 ὥστε τί ποιοῦμεν; φεύγομεν ἢ μένομεν;

¹²Cf. F. Cairns, *Tibullus: a Hellenistic Poet at Rome* (Cambridge 1979) 104.

¹³Cf. L. R. Palmer, *A Grammar of the Post-Ptolemaic Papyri* (London 1945) 40.

Amymone. "The name elsewhere only of the well-known mythological lady." A real-life one is celebrated in *CIL* 6.11602 (*ILS* 8402); Buecheler (*CE* 603) restored another to *CIL* 6.9810 (*ILS* 7477).

ἡνυσσά. Page adduces only *AP* 5.275 (Paulus Silentarius) for this verb in an erotic context; there is an equally good example in *AP* 5.55 (Dioscorides).¹⁴

πολλὰ καμών. Add Nonnus 25.197 (his only use of the present participle of this verb). The metrically convenient pair of words is clearly a pat formula.

McCail criticises Page for not glossing the use of the indicative for the subjunctive in the deliberative question of the last line, adding his own parallel from the *NT*. Euripides, *Andr.* 1036 πῶς πείθομαι furnishes one example. And it is frequent in Latin: Cicero, *Ad Att.* 13.40.2 *advolone an maneo?* is strikingly similar to Rufinus here; cf. Virgil *Ecl.* 8.108 *credimus?* Catullus, 1. 1 *cui dono . . . ?* (with Fordyce's note).

30(5.76) αὕτη πρόσθεν ἔην ἐρατόχροος εἰαρόμασθος
εὖσφυρος εὐμήκης εὖοφρυς εὐπλόκαμος
ἡλλάχθη δὲ χρόνῳ καὶ γήραϊ καὶ πολιῇσι,
καὶ νῦν τῶν προτέρων οὐδ' ὄναρ οὐδὲν ἔχει,
ἀλλοτρίας δὲ τρίχας καὶ ῥυσῶδες (τὸ) πρόσωπον,
οἶον γηράσας οὐδὲ πίθηκος, ἔχει.

ἐρατόχροος. "Here only." Gregory Nazianzenus has it once: *Carm.* 1.2.2.264 (*PG* 37.627A); cf. ἐρατωπός, not in *LSJ*, *Orac. Sib.* 11.84.

εὖοφρυς. "Elsewhere only Philostratus, *Her.* 19. 9." Malalas has it in two of his identikit descriptions of Homeric characters: 5.91 (p. 113 Bonn); 5.106 (p. 133 Bonn). Also in Constantine Manasses, *Chron.* 1157.

34(5.93) ὥπλισμαι πρὸς Ἔρωτα περὶ στέρνοισι λογισμόν,
οὐδὲ με νικήσει μῶνος ἔων πρὸς ἔνα.
θαντὸς δ' ἀθανάτῳ συστήσομαι. ἦν δὲ βοηθόν
Βάκχον ἔχει, τί μόνος πρὸς δὺ' ἐγὼ δύναμαι;

βοηθόν. Page could only find Peek, *GV* 1118.1, for another verse example. Dioscorus of Aphroditto, who can rarely be accused of originality, has it twice (3.73, 82). It is also common in patristic Greek.

36(5.97) εἰ μὲν ἐπ' ἀμφοτέροισιν, Ἔρωσ, ἴσα τόξα τιταίνεις,
εἰ θεός· εἰ δὲ ῥέπεις πρὸς μέρος, οὐ θεὸς εἶ.

πρὸς μέρος. As McCail (advancing no solution of his own) notes, Page might have commented on the very unusual meaning ("to one side") of this phrase, by contrast with its sense ("in proportion") in Thucydides and Demosthenes. For this noun in the sense of "side," cf. Hermas, *Vis. Past.* 3.2.1; *Const. Apost.* 5.14.15.

¹⁴This epigram is analysed by O. J. Schrier, "Love with Doris," *Mnemosyne* 32 (1979) 307–326.

The monosyllabic ending to the pentameter is not so rare as Page asserts. In addition to his ten examples from the Anthology, I have come across the following: 6.340, 341; 7.129, 626, 661; 8.166; 9.257, 367, 384; 11.114, 142, 218, 415; 12.13, 75, 151; 16.19a (*νιν*, as in Athenaeus 10.412F, cited by Page). And from Kaibel, *EG*: 111, 218 (*bis*), 315, 476, 558, 622, 640, 651.

37(5.103) μέχρι τίνος, Προδίκη, παρακλάύσομαι; ἄχρι τινος σε
 γουνάσομαι, στερεή, μηδὲν ἀκούόμενος;
 ἤδη καὶ λευκαὶ σοι ἐπισκιρτῶσιν ἔθειραι,
 καὶ τάχα μοι δώσεις ὥς Ἑκάβη Πριάμωι.

ἐπισκιρτῶσιν. "A very rare compound." But a favourite with Nonnus, who uses it twenty times.

In brief conclusion, most of Rufinus' seemingly rare or unique diction finds a parallel in late Greek, with Latin usage occasionally an extra possible influence. All of which seems to me strongly to reinforce Page's late dating.

UNIVERSITY OF CALGARY