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πάτερ Λυκάμβα, ποῖον ἐφράσω τόδε;
τίς σὰς παρήειρε φρένας
ἦς τὸ πρὶν ἠρήρησθα; νῦν δὲ δὴ πολὺς
ἀστοῖσι φαίνεται γέλως.

Schol. Hermog., *Rhet. Gr.* vii.820.17 Walz

ἔστι δὲ αἰὲ τὸ ἐπωδὸν βραχύτερον τοῦ πρὸ αὐτοῦ στίχου
συλλαβᾶς τέσσαρας, οἷον στίχος μὲν ὁ πρῶτος, ἔχον στροφὴν
ἦτοι κῶλον, οἷον “πάτερ—τόδε,” εἴτα τὸ ἐπωδόν, “τίς—φρένας,”
εἴτα ἀντίστροφος ἦτοι κῶλον, “ἦς—πολὺς,” εἴτα πάλιν ἐπωδόν,
“ἀστοῖσι—γέλως.”

3 ἠρήρησθα schol. Hermog., corr. Bergk

173 Orig. c. *Celsus* 2.21 (i. 314 Borret)

τίς γὰρ οὐκ οἶδεν ὅτι πολλοὶ κοινωνήσαντες ἀλῶν καὶ τραπέζης
ἐπεβούλευσαν τοῖς συνεστίοις; καὶ πλήρης ἐστὶν ἡ Ἑλλήνων καὶ
βαρβάρων ἱστορία τοιούτων παραδειγμάτων· καὶ ὀνειδίζων γε ὁ
Πάριος ἰαμβοποιὸς τὸν Λυκάμβην μετὰ ἄλας καὶ τράπεζαν
συνθήκας ἀθετήσαντά φησι πρὸς αὐτόν
ὄρκον δ' ἐνοσφίσθης μέγαν
ἄλας τε καὶ τράπεζαν.

172

Father Lycambes, what did you mean by this? Who unhinged
your wits which previously were sound? Now you seem to the
townspeople a source of much laughter.¹

Scholiast on Hermogenes

The epodic line is always four syllables shorter than the line before
it,² such as, for example, the first line (or strophe or colon) πάτερ—
τόδε (v. 1), then the epodic line τίς—φρένας (v. 2), then the
antistrophic line or colon ἦς—πολὺς (v. 3), and then again the
epodic line ἀστοῖσι—γέλως (v. 4).

173 Origen, *Against Celsus*

For who does not know that many who have shared salt and table
have conspired against their fellow diners? And the history of the
Greeks and barbarians is full of such examples. It is in fact the
reproach which the iambic poet of Paros levels against Lycambes
for having broken an agreement after salt and table:

you have turned your back on salt and table by which you swore
a solemn oath

ὕστερον δὲ καὶ Ἀνακρέων τούτῳ τῷ μέτρῳ καὶ ὅλα ἄσματα
συνέθηκεν.

196n[-dash196a

x - ̅ - x - ̅ - x - ̅ -

- ̅̅ - ̅̅ -

x - ̅ - x - ̅ -

196 Hephaest. *Ench.* 15.9 (p. 50 Consbruch)

τρίτον δ' ἐστὶ παρ' Ἀρχιλόχῳ ἀσυνάρτητον ἐκ δακτυλικοῦ
πενθιμιμεροῦς καὶ ἱαμβικοῦ διμέτρον ἀκαταλήκτον·

ἀλλὰ μ' ὁ λυσιμελής, ὦταῖρε, δάμναται πόθος.

196a P. Colon. 58.1–35, ed. Merkelbach-West, *ZPE* 14 (1974) 97–
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πάμπαν ἀποσχόμενος·

ἴσον δὲ τολμ[

εἰ δ' ὦν ἐπείγεται καὶ σε θυμὸς ἰθύει.

ἔστιν ἐν ἡμετέρου

5 ἧ νῦν μέγ' ἰμείρε[ι

καλὴ τέρευνα παρθένος· δοκέω δέ μιν

εἶδος ἄμωμον ἔχειν·

τὴν δὲ σὺ ποίη[σαι φίλην.]”

196a Cologne papyrus (2nd c. A.D.)¹

“ . . . holding off completely; and endure (I shall endure?) . . .
likewise.

But if you are in a hurry and desire impels you, there is in our
house one who now greatly longs for (marriage?),

a lovely tender maiden.² In my opinion she has a faultless form;
make her your (loved one).”

10 τοσαῦτ' ἐφώνει· τὴν δ' ἐγώνταμει[βόμεν·
 “Ἀμφιμεδοῦς θύγατερ,
 ἐσθλῆς τε καὶ [
 γυναικός, ἣν νῦν γῇ κατ' εὐρώεσσ' ἔ[χει,
 τ]έρψιμές εἴσι θεῆς
 πολλαὶ νέουσιν ἀνδ[ράσιν
 15 παρ' ἐξ τὸ θεῖον χρῆμα· τῶν τις ἀρκέσει[ι.
 τ]αῦτα δ' ἐφ' ἡσυχίης
 εὖτ' ἂν μελανθῇ[ι
 ἐ]γώ τε καὶ σὺ σὺν θεῶι βουλευόμεν.
 π]είσομαι ὥς με κέλει·
 20 πολλόν μ' ε[
 θρ]ιγκοῦ δ' ἔνερθε καὶ πυλέων ὑποφ[
 μ]ή τι μέγαιρε, φίλη·
 σχήσω γὰρ ἐς πρ[ό]φους
 κ]ηπους· τὸ δὲ νῦν γνῶθι. Νεοβούλη[ν
 25 ἄ]λλος ἀνὴρ ἐχέτω·
 αἰᾶ, πέπειρα, δις [τόση,
 ἄν]θος δ' ἀπερρύνεκε παρθενίῳ
 κ]αὶ χάρις ἣ πρὶν ἐπῆν·
 κόροι γὰρ οὐκ[
 30 .]ης δὲ μέτρ' ἔφηνε μαινόλεις γυνή.
 ἐς] κόρακας ἔπεχε·
 μὴ τοῦτ' ἐφ' ἱ[τα]ν[
 ὅ]πως ἐγὼ γυναῖκα τ[ο]ι αὐτήν ἔχων
 γέ[ι]τοσι χάρμ' ἔσομαι·
 35 πολλὸν σὲ βούλομαι

Such were her words, and I replied: “Daughter of Amphimedo,
 a worthy and (prudent?)
 woman, whom now the mouldy earth holds, many are the
 delights the goddess³ offers young men
 besides the sacred act;⁴ one of these will suffice. But at leisure,
 whenever . . . has become dark,⁵
 you and I will deliberate on these matters with heaven's help. I
 shall do as you bid me. (You arouse in me?) a strong (desire?).
 But, my dear, do not begrudge my . . . under the coping and the
 gates. For I shall steer towards the grassy
 garden;⁶ be sure now of this. As for Neoboule, let (some?) other
 man have her. Ugh, she's overripe, twice your age,
 and her girlhood's flower has lost its bloom as has the charm
 which formerly was on it. For (her desire is?) insatiable,
 and the sex-mad woman has revealed the full measure of her
 (infatuation?). To hell with her! (Let) no (one bid?) this,
 that I have such a wife and become a laughingstock to my
 neighbours. I much prefer (to have?) you,

σὺ] μὲν γὰρ οὐτ' ἄπιστος οὔτε διπλόη,
 ἦ δ] ἐ μάλ' ὀξυτέρη,
 πολλοὺς δὲ ποιεῖται φίλους·
 δέ]δοιχ' ὅπως μὴ τυφλὰ κάλιτήμερα
 40 σπ]ρουδῇ ἐπειγόμενος
 τὼς ὥσπερ ἡ κ[ύων τέκω."
 τοσ]αὐτ' ἐφώνεον· παρθένον δ' ἐν ἄνθε[σιν
 τηλ]εθάεσσι λαβών
 ἔκλωα· μαλθακῇ δ]έ μιν
 45 χλαί]νῃ καλύψας, αὐχέν' ἀγκάλης ἔχω[ν,
 ...]ματι παυ[σ]αμένην
 τὼς ὥστε νεβρ[
 μαζ]ῶν τε χερσὶν ἠπίως ἐφηλάμην
 ...]ρέφηνε νέον
 50 ἥβης ἐπήλυσιν χροά·
 ἅπαν τ]ε σῶμα καλὸν ἀμφαφώμενος
]ον ἀφήκα μένος
 ξανθ]ῆς ἐπυψάν[ων τριχός.

52 λευκ]ὸν Merkelbach, θερμ]ὸν West

53 fin. Χυρός Taplin

since you are neither untrustworthy nor twofaced, whereas she is quite precipitous and makes many (her lovers).

I'm afraid that if I press on in haste (I may be the parent) of blind and premature offspring just like the proverbial bitch."

So much I said. I took the maiden and laid her down in the blooming flowers. With a soft

cloak I covered her, holding her neck with my arm, . . . as she ceased(?) just like a fawn . . .,⁷

and with my hands I gently took hold of her breasts (where?) she revealed her young flesh, the approach (bewitchment?) of her prime,

and caressing all her lovely body I let go my (white?) force,⁸ touching her blond (hair).

221

Ὀμήρου· [..... ἀ]θανάτοισι θεο[ίς] Ἀρχιλόχου·

ἐξουδένιζ' ἔπειτα σὺν θεοῖς

κουδειςδ leg. Turner, ξουδενιζ West (redarguit Slings)

222 *Et. Gud.* col. 390.42 Sturz

μήδεα· τὰ αἰδοῖα· παρὰ τὸ μέδειν καὶ ἄρχειν τῆς γενέσεως,

<*μέδεα,> καὶ μέζεια κατὰ μετάθεσιν τοῦ δ εἰς ζ. ἢ *μέδεα καὶ

κατὰ τροπήν τοῦ ε εἰς η μήδεα . . . ἢ καὶ <μέζεια τὰ> μέσα τοῦ

σώματος· <Ἡσίοδος> (*Op.* 512), “οὐρὴν δ' ὑπὸ μέζ' ἐθεντο,” ὡς

καὶ Ἀρχίλοχος·

ἵνας δὲ μελέων <τῶν μέσων> ἀπέθρισε.

<τῶν μέσων> add. West

223

τέττιγος ἐδράξω πτεροῦ

e Leone et Constant. restituit Diels | πτερῶν e Constant.

Wilamowitz | τέττιγα δ' εἴληφας πτεροῦ e Luciano Bergk

Luc. *Pseudolog.* 1 (iii.133.6 Macleod)

τὸ δὲ τοῦ Ἀρχιλόχου ἐκείνο ἦδη σοι λέγω, ὅτι τέττιγα τοῦ πτεροῦ

συνείληφας, εἴπερ τινὰ ποιητὴν ἰάμβων ἀκούεις Ἀρχίλοχον,

Πάριον τὸ γένος, ἄνδρα κομιδῇ

233

you caught¹ a cicada by the wing

Lucian, *The Mistaken Critic*

I now say to you what Archilochus said, that you have caught a

cicada by the wing, if in fact you have heard of an iambic poet

Archilochus, a Parian by birth, a man who was

ἐλεύθερον καὶ παρρησίᾳ συνόντα, μηδὲν ὀκνοῦντα ὀνειδίσειν, εἰ καὶ ὅτι μάλιστα λυπήσειν ἔμελλε τοὺς περιπετεῖς ἐσομένους τῇ χολῇ τῶν ἰάμβων αὐτοῦ. ἐκεῖνος τοῖνυν πρὸς τινος τῶν τοιούτων ἀκούσας κακῶς τέττιγα ἔφη τὸν ἄνδρα εἰληφέναι τοῦ πτεροῦ, εἰκάζων ἑαυτὸν τῷ τέττιγι ὃ Ἀρχίλοχος φύσει μὲν λάλῃ ὄντι καὶ ἄνευ τινὸς ἀνάγκης, ὁπότεν δὲ καὶ τοῦ πτεροῦ ληφθῇ, γεγωνότερον βοῶντι. “Καὶ σὺ δὴ,” ἔφη, “ὦ κακὸδαιμον ἄνθρωπε, τί βουλόμενος ποιητὴν λάλον παροξύνεις ἐπὶ σεαυτὸν αἰτίας ζητοῦντα καὶ ὑποθέσεις τοῖς ἰάμβοις;” (2) Ταῦτά σοι καὶ αὐτὸς ἀπειλῶ, οὐ μὰ τὸν Δία τῷ Ἀρχιλόχῳ εἰκάζων ἐμαντόν—πόθεν; πολλοῦ γε καὶ δέω—σοὶ δὲ μυρία συνειδὼς ἰάμβων ἄξια βεβιωμένα, πρὸς ἃ μοι δοκεῖ οὐδ’ ἂν ὁ Ἀρχίλοχος αὐτὸς διαρκέσαι, προσπαρακάλεσας καὶ τὸν Σιμωνίδην καὶ τὸν Ἰππώνακτα συμποιεῖν μετ’ αὐτοῦ καὶ ἔν τι τῶν προσόντων σοι κακῶν, οὕτω σὺ γε παῖδας ἀπέφηνας ἐν ἀπάσῃ βδελυρίᾳ τὸν Ὀροδοκίδην καὶ τὸν Λυκάμβην καὶ τὸν Βούπαλον, τοὺς ἐκείνων ἰάμβους.

cf. Leon. Philosoph. (*Anecd. Gr.* p. 557.26 Matranga) τέττιγος ἐδράξαντο τοῦ πτεροῦ, Constant. Rhod. (ib. p. 628.36) ἐπεὶ πτερῶν τέττιγος ἐδράξω

224 Ath. 9.388f

πέρδιξ . . . ἔνιοι συστέλλουσι τὴν μέσην συλλαβήν, ὥς Ἀρχίλοχος·

quite independent, outspoken and not at all reluctant to be abusive, even if he was going to inflict the greatest pain on those who would encounter the bitterness of his iambs. Well, when one such person spoke ill of him, Archilochus said that the man had caught a cicada by the wing, likening himself to the cicada which is by nature vociferous even without any compulsion and which cries out more loudly whenever it is caught by the wing. “Ill-starred fellow,” he said, “what reason do you have for provoking against you a vociferous poet who is in search of themes and subject matter for his iambs?”

These same threats I make to you, not, by Zeus, likening myself to Archilochus (how could I? I am far from doing that!), but aware that in your life you have done countless things deserving of iambs. Not even Archilochus, I think, could have responded adequately, though he invited both Semonides and Hipponax to help him in dealing with just one of your evil traits, such children in every kind of abominable behaviour did you make Orodokides² and Lycambes and Bupalus, who were the butts of their iambs.

224 Athenaeus, *Scholars at Dinner*

Partridge . . . Some shorten the middle syllable, as does Archilochus:

326 *Anth. Pal.* 6.133 (536–37 Page, *FGE*)

Ἀρχιλόχου·

Ἀλκιβίη πλοκάμων ἱερὴν ἀνέθηκε καλύπτρην
Ἥρῃ, κουριδίῳ ἐκύρῃσε γάμων.

327 *Cod. Vat. Barb.* gr. 69 f. 104r (G. Tarditi, *RCCM* 3 [1961] 311–16)

Ἀρχιλόχου·

σίδηρός ἐστι μῶνος ὃν στέργει Κάπυς,
τὰ δ' ἄλλα λήρος ἦν ἄρ' αὐτῷ πλήν πέους
ὀρθοστάδην δύνοντος ἐς γλουτῶν μυχούς·
καὶ μέχρι τοῦδ' ἐραστὴν ἀσμένως ὀρεῖ,
5 ἕως ὑπ' αὐτοῦ τέρπεται κεντούμενος.
ἐπὰν δὲ λήξῃ τοῦτο, τὸν πάρος φίλον
ἀφείδ' ὀχευτὰς εὔρε νευρωδεστέρους.
ὄλοιτο τοῖνυν καὶ ξόλοιτο, Ζεῦ, γένος
ἄπιστον ἄστοργόν τε τῶν κινουμένων.

328 *Ibidem*

Ἀρχιλόχου·

ἵσος κινᾶιδου καὶ κακῆς πόρνης ὁ νοῦς·
χαίρουσιν ἄμφω λαμβάνοντες κέρματα
κινούμενοί τε καὶ διατρυνώμενοι
βινούμενοί τε καὶ διεσπεκλωμένοι
5 γομφούμενοί τε καὶ διασφηνώμενοι

326 *Palatine Anthology*

From Archilochus:

Alcibia dedicated to Hera the sacred veil of her tresses, when she met with a lawful marriage.

327 Vatican manuscript

From Archilochus:

It is only the sword¹ that Capys loves. After all, he considers everything else trifling except for an upright cock plunging into the recesses of his buttocks. And he looks fondly on a lover only as long as he finds pleasure in being stabbed by him. But whenever the pleasure ceases, he discards his former friend and finds better-hung mounters. And so, Zeus, may the treacherous and loveless race of pathics be destroyed, utterly destroyed.

328 Same manuscript

From Archilochus:

The mind of a pathic and a foul whore is the same. Both delight in taking cash, in being screwed and bored through, fucked and penetrated,¹ doweled

χορδούμενοι τε καὶ κατασποδούμενοι.
 ἀμφοῖν δ' ὀχευτῆς οὐκ ἀπέχρησέν ποθ' εἷς,
 ἀλλ' αἰὲν ἄλλο κάλλο λαस्ताύρων ὅλον
 †εἰδῆνον† ἐκφοροῦντες ἡδονται πέος,
 10 πειρώμενοι τε μειζόνων καὶ πασσόνων
 νεύρων κυβιστώντων τε διφώντων θ' ὁμοῦ
 ἅπαντα τᾶνδον σὺν τε δηούντων βαθὺν
 δεινοῦ βερέθρου χάσμα, καὶ διαμπερές
 μέσου προκοπτόντων παράχρυσ ὀμφαλοῦ.
 15 τοιγὰρ καπρώσα μαχλὰς ἄρδην ἐρρέτω
 πασχητιώντων εὐρυπρώκτων σὺν γένει·
 ἡμῖν δὲ Μουσῶν καὶ βίου σαόφρονος
 μέλοι †φρέαρ τε†, τοῦτο γινώσκουσ', ὅτι
 ἡδ' ἐστὶ τέρψις, ἡδ' ἀκίβδηλος χαρά,
 20 ἡδ' ἡδονὴ πέφυκε, μὴ συνειδέναι
 αἰσχροῦ ποθ' ἡδυνθείσιν αὐτοῖς ἡδονῇ.

329 *Et. Gen.* a 149 (cod. B), *Mag.* a 394 L.—L. = Herodian.
 (ii.523.8 Lentz)
 ἀθῶος· . . . ἔχει δὲ τὸ ι ἐκ παραδόσεως, ἐπειδὴ εὖρηται θωϊή, ὥς
 παρ' Ἀρχιλόχῳ·
 ὥς δ' ἂν σε θωϊὴ λάβοι.
 ὥς *Et. Gen.* et *Mag.*, ὥς Norsa et Vitelli

8 λαυσταύρων cod., corr. Garzya
 9 ἐσδύνον Garzya

and wedged apart, stuffed¹ and pounded. For both of them one
 mounter is never enough, but they always derive pleasure from
 gulping down all the way one plunging(?)² cock after another of
 their fuckers, ³ from trying for bigger and thicker rods which
 plunge about, seek out all their insides, rend the gaping depths of
 the dread pit, and advance right to the middle of the navel.
 Therefore to hell with the randy⁴ slut together with the wide-assed
 race of pathics. May our concern be for the Muses and a chaste life
 . . . ⁵ in the knowledge that this is delight, this is genuine joy, this is
 pleasure, never to be acquainted with those who indulge in
 shameful pleasure.

329 *Etymologicum Genuinum* and *Magnum*
 ἀθῶος: . . . it has the iota in accordance with the tradition, since
 θωϊή is found, as in Archilochus:¹
 you would thus receive punishment