

1. *Theognidea* 'Book One': 1220 lines of elegiac poetry in more than 50 medieval Greek manuscripts.
2. *Theognidea* 'Book Two': 157 lines only found in Paris suppl. Gr. 388, of the early 10th century AD, given the siglum A by West: its first 4 lines invoke Eros:

Σχέτλι' Ἔρωσ, Μανίαι σ' ἐτιθηγήσαντο λαβοῦσαι·
ἐκ σέθεν ὤλετο μὲν Ἴλιου ἀκρόπολις,
ὤλετο δ' Αἰγεΐδης Θησεὺς μέγας, ὤλετο δ' Αἴας
ἐσθλὸς Ὀϊλιάδης ἦσιν ἀτασθαλίαις

Uncompromising Desire, it was the Madnesses who took you and fostered you!
Because of you was the acropolis of Ilion destroyed,
mighty Theseus, son of Aegeus, was destroyed, and destroyed too was Ajax,
the noble son of Oileus, through his own acts of outrage.

Theognidea 1231-4

3. West's division (1974, esp. 42-3) of 'Book One' into three sections (cf. Bowie 1997, 62):
Purum 19-254
Meliora 255-1002 (ish)
Deteriora 1002(ish) – 1220.
4. P.Oxy. 2380, 2nd or early 3rd c. AD, has *Theognidea* lines 255-78 running on immediately after line 254.
5. Tyrtaeus 12.13-16 West:

ἦδ' ἀρετή, τόδ' ἄεθλον ἐν ἀνθρώποισον ἄριστον
κάλλιστόν τε φέρειν γίνεται ἀνδρὶ νέω.
ξυνὸν δ' ἐσθλὸν τοῦτο πόλῃ τε παντί τε δήμῳ
ὅστις ἀνὴρ διαβάς ἐν προμάχοισι μένη . . .

This is excellence, this prize is the best among mankind
And the fairest for a young man to carry off.
And that is a common benefit for the city and for all its community
When a man plants himself and stays his ground among the foremost fighters

Tyrtaeus 12.13-16 = *Theognidea* 1003-1005

[Tyrtaeus 12.1-14 = Stobaeus 4.10.1; Tyrtaeus 12.15-44 = Stobaeus 4.10.6]

6. Mimnermus 5.1-8 West:

αὐτίκα μοι κατὰ μὲν χροίην ῥέει ἄσπετος ἰδρώς,
πτοιῶμαι δ' ἐσορῶν ἄνθος ὀμηλικῆς
τερπνὸν ὁμῶς καὶ καλόν· ἐπὶ πλέον ὠφελεν εἶναι·
ἀλλ' ὀλιγοχρόνιον γίνεται ὥσπερ ὄναρ

ἦβη τιμήσεσσα· τὸ δ' ἀργάλεον καὶ ἄμορφον
γῆρας ὑπὲρ κεφαλῆς αὐτίχ' ὑπερκρέματα
ἐχθρὸν ὁμῶς καὶ ἄτιμον, ὃ τ' ἄγνωστον τιθεῖ ἄνδρα
βλάπτει δ' ὀφθαλμοὺς καὶ νόον ἀμφιχυθέν.

At once down over my skin there flows limitless sweat
And I get excited when I gaze at the flower of my coevals
Pleasurable and beautiful alike: would that it might last for longer!
But short-spanned like a dream
Is youth that is so valued: and hard and ugly
Old age hangs close over our heads
Hostile and unvalued alike, that makes a man unrecognizable,
And damages his eyes and mind when it is poured over him.

Mimnermus 5.1-8 West (Mimnermus 5.1-6 West = *Theognidea* 1017-22; Mimnermus 4-8 West = Stobaeus 4.50.69 Μιμνέρμου Ναννοῦς)

Cf. Mimnermus 7 West (attributed to Mimnermus by *Anth.Pal.* 9.50) = *Theognidea* 795-6 with the variant σὴν αὐτοῦ φρένα τέρπε.

7. Solon: 6W = *Theognidea* 153-4; Solon 13.65-70W = *Theognidea* 585-90; Solon 15W = *Theognidea* 315-8; Solon 24W = *Theognidea* 719-28. And from 'Book Two' Solon 23W = *Theognidea* 1253-4

8. Euenus ? fr 8a West:

μηδένα τῶνδ' ἀέκοντα μένειν κατέρυκε παρ' ἡμῖν,
μηδὲ θύραζε κέλευ' οὐκ ἐθέλοντ' ἰέναι·
μηδ' εὐδοντ' ἐπέγειρε Σιμωνίδη, ὄντιν' ἂν ἡμῶν
θωρηχθέντ' οἴω μαλθακὸς ὕπνος ἔλη, 470
μηδὲ τὸν ἀγρυπνέοντα κέλευ' ἀέκοντα καθεύδειν·
πᾶν γὰρ ἀναγκαῖον χρῆμ' ἀνιηρὸν ἔφυ.
τῶ πίνειν δ' ἐθέλοντι παρασταδὸν οἰνοχοεῖται·
οὐ πάσας νύκτας γίνεται ἀβρὰ παθεῖν.
αὐτὰρ ἐγώ, μέτρον γὰρ ἔχω μελιήδεος οἴνου, 475
ὕπνου λυσικάκου μνήσομαι οἰκάδ' ἰών.
ἦκω δ' ὡς οἶνος χαριέστατος ἀνδρὶ πεπόσθαι·
οὔτε τι γὰρ νήφων οὔτε λίην μεθύων·
ὅς δ' ἂν ὑπερβάλλη πόσιος μέτρον, οὐκέτι κείνος
τῆς αὐτοῦ γλώσσης κάρτερος, οὐδὲ νοοῦ, 480
μυθεῖται δ' ἀπάλαμνα, τὰ νήφοσι γίνεται αἰσχροῖα.
αἰδεῖται δ' ἔρδων οὐδὲν, ὅταν μεθύη,
τὸ πρὶν ἐὼν σώφρων, τότε νήπιος. ἀλλὰ σὺ ταῦτα
γινώσκων μὴ πῖν' οἶνον ὑπερβολάδην,
ἀλλ' ἢ πρὶν μεθύειν ὑπανίστασο - μὴ σε βιάσθω 485
γαστήρ ὥστε κακὸν λάτρην ἐφημέριον -

ἢ παρεῶν μὴ πῖνε. σὺ δ' "ἔγχεε" τοῦτο μάταιον
 κωτίλλεις αἰεὶ· τούνεκά τοι μεθύεις·
 ἢ μὲν γὰρ φέρεται φιλοτήσιος, ἢ δε πρόκειται,
 τὴν δὲ θεοῖς σπένδεις, τὴν δ' ἐπὶ χειρὸς ἔχεις, 490
 ἀρνεῖσθαι δ' οὐκ οἶδας. ἀνίκητος δέ τοι οὔτος,
 ὃς πολλὰς πίνων μήτι μάταιον ἐρεῖ.
 ὑμεῖς δ' εὖ μυθεῖσθε παρὰ κρητῆρι μένοντες,
 ἀλλήλων ἔριδας δὴν ἀπερυκόμενοι,
 εἰς τὸ μέσον φωνεῦντες, ὁμῶς ἐνὶ καὶ συνάπασιν· 495
 χούτως συμπόσιον γίνεται οὐκ ἄχαρι.

Don't restrain any of these men to stay when he does not want to,
 Nor tell one to leave the place who is unwilling to;
 And don't arouse from sleep, Simonides, whomever of our number
 Gentle sleep has overcome when he has been tanked up by wine, 470
 Nor tell the man who is wide awake to sleep when he does not want to:
 For everything that is forced upon one is naturally distressing.
 And if somebody wants to drink let a boy stand next to him and keep pouring wine:
 It is not possible to be self-indulgent every night.
 But as for me, since I have had the right amount of honey-sweet wine, 475
 I shall give thought to sleep that dissolves ill, and go home.
 I am at the point when wine is most pleasing for a man to have drunk
 – neither sober, nor getting too inebriated.
 But when someone exceeds the right amount of drink, that man no longer
 Controls his own tongue, nor indeed his mind, 480
 And he tells of unconscionable things, that are shameful for the sober,
 And he is embarrassed by nothing that he does, when he is inebriated,
 A man hitherto sound of mind, but now an imbecile. But you must take this
 To heart, and not drink wine to excess,
 But either, before you get inebriated, get up to leave – don't let the compulsion 485
 Of your belly move you, like a wretched servant on a day wage –
 Or stay but do not drink. But "pour!" – this is the pointless word
 You always keep prattling: that is why you get inebriated.
 One cup comes as a toast to friendship; another is put down in front of you;
 Another you pour as libation to the gods; another you keep in your hand; 490
 You don't know how to say "no". But I tell you, that man is the unbeaten victor
 Who drinks many cups but says nothing pointless.
 But you men should stay by the mixing bowl and express yourselves well,
 Keeping quarrels with each other well away,
 Voicing your thoughts in shared space, addressed to one and to all alike: 495
 That is how a symposium succeeds in being not displeasing.

Theognidea 467-496 = Euenus fr. 8a

cf. Arist. *Met.* 1015a28 ὥσπερ καὶ Εὐηνός φησι, πᾶν γὰρ ἀναγκαῖον
 πράγμα' ἀνιηρὸν ἔφθ (as indeed Euenus says, 'For every affair that is forced
 upon one is naturally distressing'): similarly id. *Eth.Eud.* 1223a29, *Rhet.* 1370a9,
Plu. non posse suav. 21 = *mor.* 1102c.

9. Euenus ? fr 8b West

εἰ μὲν χρήματ' ἔχοιμι, Σιμωνίδη, οἷα περ ἤδη,
 οὐκ ἂν ἀνιώμην τοῖς ἀγαθοῖσι συνών.
 νῦν δέ με γινώσκοντα παρέρχεται, εἰμὶ δ' ἄφωνος
 χρημοσύνη, πολλῶν γνοῦς ἂν ἄμεινον ἔτι, 670
 οὐνεκα νῦν φερόμεσθα καθ' ἴστια λευκὰ βαλόντες
 Μηλίου ἐκ πόντου νύκτα διὰ δυοφερήν·
 ἀντλεῖν δ' οὐκ ἐθέλουσιν, ὑπερβάλλει δὲ θάλασσα
 ἀμφοτέρων τοίχων. ἦ μάλα δὴ χαλεπῶς
 σώζεται, οἷ' ἔρδουσι· κυβερνήτην μὲν ἔπαυσαν 675
 ἐσθλόν, ὅτις φυλακὴν εἶχεν ἐπισταμένως·
 χρήματα δ' ἀρπάζουσι βίη, κόσμος δ' ἀπόλωλεν,
 δασμὸς δ' οὐκέτ' ἴσος γίνεται ἐς τὸ μέσον·
 φορτηγοὶ δ' ἄρχουσι, κακοὶ δ' ἀγαθῶν καθύπερθεν.
 δειμαίνω, μή πως ναῦν κατὰ κύμα πίη. 680
 ταῦτά τοι ἠνίχθω κεκρυμμένα τοῖς ἀγαθοῖσιν·
 γινώσκοι δ' ἂν τις καὶ κακός, ἂν σόφος ἦ.

If I were to have the wealth, Simonides, such as I had until recently,
 I would not be distressed in the company of men of quality.
 But as things are it passes me by, though I recognise it, and I am voiceless
 Through destitution, though I would still be able to recognise better than many
 Why we are now being carried along with our white sails lowered 671
 From the Melian sea through the dark night:
 And they are unwilling to bale, and the sea sweeps over
 Both gunwales. Indeed it is with difficulty
 That it is safe, such are the things they do: they have removed a helmsman 675
 Who was good, who kept a skilled watch;
 And they plunder wealth by force, and good order has perished,
 And no longer is there an equal division in the public interest;
 The carriers of merchandise are in charge, and bad men are set above men of quality.
 I am afraid that perhaps a wave will swallow down the ship: 680
 Let these concealed messages be spoken by me in riddles for the men of quality;
 But they will be understood even by a bad man, if he is clever.

Theognidea 667-682 = Euenus ? fr 8b West

10. Euenus (?) fr 8cWest

αἰαῖ, παιδὸς ἐρῶ ἀπαλόχροος, ὅς με φίλοισιν
 πᾶσι μάλ' ἐκφαίνει κοῦκ ἐθέλοντος ἐμοῦ.
 τλήσομαι οὐ κρύψας· ἀεκούσια πολλὰ βίαια·
 οὐ γὰρ ἐπ' αἰκελίῳ παιδί δαμεῖς ἐφάνην.
 παιδοφιλεῖν δέ τε τερπνόν, ἐπεὶ ποτε καὶ Γανυμήδους
 ἦρατο καὶ Κρονίδης ἀθανάτων βασιλεύς,

ἀρπάξας δ' ἔς Ὀλυμπον ἀνήγαγε καὶ μιν ἔθηκεν
δαίμονα, παιδείης ἄνθος ἔχοντ' ἔρατόν.
οὕτω μὴ θαύμαζε, Σιμωνίδη, οὐνεκα κἀγὼ
ἔξεφάνην καλοῦ παιδὸς ἔρωτι δαμείς.

Alas, I desire a boy with tender skin, who to all my friends
Gives me away, even though I don't want him to. 1344
I shall put up with my failure to conceal (many things are forced against one's will)
For it is not over a boy without attractions that my subjugation is revealed.
And loving a boy is pleasurable; since once indeed Ganymede
Was desired even by the son of Cronus, the king of the immortals.
And he snatched him away and took him up to Olympus, and made him
A divinity, keeping the desirable bloom of his boyhood.
So do not be surprised, Simonides, that I too
Have been given away as subjugated by desire for a beautiful boy. 1350

Theognidea 1343-50 = Euenus (?) fr 8c West

11. Some other fragments of Euenus:

πολλοῖς δ' ἀντιλέγειν ἔθος περὶ παντὸς ὁμοίως,
ὀρθῶς δ' ἀντιλέγειν, οὐκέτι τοῦτ' ἐν ἔθει.
καὶ πρὸς μὲν τούτους ἀρκεῖ λόγος εἷς ὁ παλαιός·
“σοὶ μὲν ταῦτα δοκοῦνθ' ἔστω, ἐμοὶ δὲ τάδε.”
τοὺς ξυνητούς δ' ἄν τις πείσειε τάχιστα λέγων εὖ, 5
οἵπερ καὶ ῥήστης ἔστι διδασκαλίας.

For many contradiction is a habit in every situation alike;
But correct contradiction – this is something no longer in their habit.
And in reply to them one sentence is sufficient, the old one
“Let you hold those views, and me these.”
Men of intelligence can very quickly be persuaded by good speaking,
Men who are indeed the easiest pupils.

Euenus (?) fr 1 West

Βάκχου μέτρον ἄριστον ὃ μὴ πολὺ μηδ' ἐλάχιστον·
ἔστι γὰρ ἢ λύπης αἴτιος ἢ μανίης.
χαίρει κιννάμενος δὲ τρισὶν Νυμφαῖσι τέταρτος·
τῆμος καὶ θαλάμοις ἔστιν ἐτοιμότατος.
εἰ δὲ πολὺς πνεύσειεν, ἀπέστραπται μὲν ἔρωτας
βαπτίζει δ' ὕπνω, γείτοιν τοῦ θανατοῦ.

Of Bacchus the best measure is what is not much, and not the least either:
For he is responsible either for pain or for madness.
His pleasure lies in mixture with three Nymphs as a fourth;
At that point he is also fully ready for the bedroom.

But if he blows strong, he turns himself away from acts of love
And drowns one in sleep, the neighbour of death.

Euenus (?) fr 2 West = *Anth.Pal.* 11.49 = Gow-Page, *Garland of Philip* Euenus 6

πρὸς σοφίη μὲν ἔχειν τόλμαν μάλα σύμφερον ἐστίν·
χωρὶς δὲ βλαβερή, καὶ κακότητα φέρει.

To have, alongside wisdom, daring is very advantageous:
But without it, it is harmful and brings wretchedness.

Euenus (?) fr 4 West

πολλάκις ἀνθρώπων ὀργὴ νόον ἐξεκάλυψεν
κρυπτόμενον· μανίης <ἦ> πολὺ χειρότερον.

Often men's anger reveals their mind
Which was being kept hidden: indeed it is much worse than madness!

Euenus (?) fr 5 West

ἡ δέος ἡ λύπη παῖς πατρὶ πάντα χρόνον.

for a father a child (son?) is all the time a cause of fear or of pain

Euenus (?) fr 6 West

(ὑβρις) ἥτις κερδαίνουσ' οὐδὲν, ὁμῶς ἀδικεῖ

(outrage) which, though it brings no gain, nevertheless does wrong

Euenus (?) fr 7 West

12. Anthologies in which an anthologist-poet showcases his own poetry: Meleager (floruit c. 100 BC) – 823 lines [132 poems] of 4749 in Gow-Page *Hellenistic Epigrams*; Philip of Thessalonice (mid 1st c. AD) – 530 lines [80 poems] of 3517 in Gow-Page *Garland of Philip*: cf. Gutzwiller 1998.

13. (*loquitur* Cebes) . . ἄλλοι τινές με ἤδη ἤροντο, ἀτὰρ καὶ Εὐνηος
πρώην, ὅτι ποτε διανοηθεῖς, ἐπειδὴ δεῦρο ἦλθες (sc. Socrates) ἐποίησας
αὐτὰ (sc. ποιήματα) πρότερον οὐδὲν πάποτε ποιήσας. . . .
Λέγε τοίνυν, ἔφη, αὐτῷ, ὦ Κέβης, τάληθῆ, ὅτι οὐκ ἐκείνω βουλόμενος
οὐδὲ τοῖς ποιήμασιν αὐτοῦ ἀντίτεχνος εἶναι ἐποίησα ταῦτα - ἤδη γὰρ
ὡς οὐ ράιδιον εἶη . .

Plato *Phaedo* 60d

. . . a question which has been asked by many, and was asked of me only the day before yesterday by Euenus the poet ... he wanted to know why you, who never before wrote a line of poetry, now that you are here are . . .

Tell him, Cebes, he replied, what is the truth—that I had no idea of rivalling him or his poems; to do so, as I knew, would be no easy task

14. τί δέ; ἦ δ' ὅς, οὐ φιλόσοφος Εὐήνος;

ἐμοίγε δοκεῖ, ἔφη ὁ Σιμμίας.

Plato *Phaedo* 61c

Why, said Socrates,—is not Euenus a philosopher?

I think that he is, said Simmias.

15. Euenus ‘invented’ the tropes ὑποδήλωσις, παρέπαινος, παράψογος.

Plato *Phaedrus* 267a.

16. Euenus taught the Sicilian historian Philistus, Suda s.v. Philistus (Φίλιστος) 4.726.26A.

17. A hexameter parody of Euenus fr. 8a (= *Theognidea* 467-96) in Pherecrates’ comedy *Chiron*, fr. 162 K-A, probably produced c. 420 BC.

18. Chronographers assign Euenus a floruit of 456 BC (Jerome *Ol.* 80.1=111.12 Helm cf. George Syncellus 254c – 305.19 Mosshammer).

19. Which Simonides? Athenian general (στρατηγός) of Thuc. 4.7, militarily active in the spring of 425 BC?

20. (*loquitur* Socrates) ἐπεὶ καὶ ἄλλος ἀνὴρ ἐστὶ Πάριος ἐνθάδε σοφὸς ὃν ἐγὼ ἡσθόμην ἐπιδημοῦντα· ἔτυχον γὰρ προσελθὼν ἀνδρὶ ὃς τετέλεκε χρήματα σοφισταῖς πλείω ἢ σύμπαντες οἱ ἄλλοι, Καλλίαι τῷ Ἰππονίκου· τοῦτον οὖν ἀνηρόμην - ἔστι γὰρ αὐτῷ δύο υἱεῖ - “ὦ Καλλία” ἦν δ’ ἐγώ, “εἰ μὲν σου τῷ υἱεῖ πάλω ἢ μόσχῳ ἐγενέσθην, εἶχομεν ἂν ἐπιστάτην λαβεῖν καὶ μισθώσασθαι ὃς ἔμελλεν αὐτῷ καλῶ τε κάγαθῶ ποιήσῃν τὴν προσήκουσαν ἀρετὴν, ἦν δ’ ἂν οὗτος τῶν ἵππικῶν τις ἢ γεωργικῶν· νῦν δ’ ἐπειδὴ ἀνθρώπῳ ἐστόν, τίνα αὐτοῖν ἐν νῶ ἔχεις ἐπιστάτην λαβεῖν; τίς τῆς τοιαύτης ἀρετῆς, τῆς ἀνθρωπίνης καὶ πολιτικῆς, ἐπιστήμων ἐστίν;” . . . “Εὐήνος”, ἔφη, “ὦ Σώκρατες, Πάριος, πέντε μνῶν.”

There is actually another man, a Parian sage, whom I have heard to be residing in Athens; and I came to hear of him in this way: - I met a man who has spent more money than anyone else on the sophists, Callias the son of Hipponicus, and knowing that he had sons, I asked him: "Callias," I said, "if your two sons were foals or calves,

there would be no difficulty in finding someone to put over them; we should hire a trainer of horses or a farmer probably who would improve and perfect them in their own proper virtue and excellence; but as they are human beings, whom are you thinking of placing over them? Is there anyone who understands human and political virtue? You must have thought about this as you have sons; is there anyone?" "There is," he said. "Who is he?" said I, "and of what country? and what does he charge?" "Euenus the Parian," he replied; "he is the man, and his charge is five minae." (transl. B.Jowett, adapted).

Plato *Apology* 20a-b

21. Ξενοφώντος ἐκ τοῦ περὶ Θεόγνιδος. “ Θεόγνιδός ἐστιν ἔπη τοῦ Μεγαρέως.” Οὗτος δὲ ὁ ποιητὴς περὶ οὐδένοσ ἄλλου λόγον πεποίηται ἢ περὶ ἀρετῆς καὶ κακίας ἀνθρώπων, καὶ ἐστιν ἡ ποίησις σύγγραμμα περὶ ἀνθρώπων, ὡσπερ εἶ τις ἵππικὸς ὧν συγγράψειεν περὶ ἵππικῆς.

By Xenophon, from his book on Theognis: “The words are those of Theognis of Megara” [*Theognidea* 22-23]. This poet has composed his work about no other subject than about human excellence and worthlessness. And the poetry is a monograph about man, as if someone who was an expert in horses were to write a monograph on horsemanship.

Xenophon *ap.* Stobaeum 4.29.53

22. Σιμωνίδης, Καρύστιος ἢ Ἐρετριεύς, ἐποποιός· τὴν εἰς Αὐλίδα συνοδὸν τῶν Ἀχαιῶν, τριμέτρων βιβλία β', περὶ Ἰφιγενείας.

Simonides, of Carystus or Eretria, an *epoipoios*: *The Gathering of the Achaeans at Aulis*; *Trimeters* in Two Books; *On Iphigeneia*.

Suda s.v. Σιμωνίδης Σ 444.

23. Poems of Simonides in the *Theognidea*?

(a) Ἄρτεμι θηροφόνε, θύγατερ Διός, ἦν Ἀγαμέμνων
εἶσατ' ὅτ' ἐς Τροίην ἔπλεε νηυσὶ θοῆς,
εὐχομένω μοι κλύθι, κακὰς δ' ἀπὸ κῆρας ἀλαλκε·
σοὶ μὲν τοῦτο θεὰ σμικρόν, ἐμοὶ δὲ μέγα.

Theognidea 11-14

Artemis, beast-slayer, daughter of Zeus, whom Agamemnon established when he sailed to Troy with his swift ships, hearken to me as I pray, and drive off evil fates: for you, goddess, this is a small thing, but for me a great thing.

(b) ὦ μοι ἀναλκείης· ἀπὸ μὲν Κήρινθος ὄλωλεν,
Ληλάντου δ' ἀγαθὸν κείρεται οἰνόπεδον·
οἱ δ' ἀγαθοὶ φεύγουσι, πόλιν δὲ κακοὶ διέπουσιν.
ὡς δὴ Κυψελιδῶν Ζεὺς ὀλέσειε γένος.

Theognidea 891-4

O what cowardice! Cerinthus has been destroyed,
 and the fine vineyards of the Lelantus are being cut down:
 the good men are in exile, and bad men run the city:
 may Zeus destroy the family of the Cypselids!

- (c) ὅστις ἀνάλωσιν τηρεῖ κατὰ χρήματα θνητῶν¹
 κυδίστην ἀρετὴν τοῖς συνειῶσιν ἔχει.
 905 εἰ μὲν γὰρ κατιδεῖν βίτου τέλος ἦν, ὅποσον τις
 ἤμελλ' ἐκτελέσας εἰς Αἴδαο περᾶν,
 εἰκὸς ἂν ἦν, ὃς μὲν πλείω χρόνον αἴσαν ἔμμινεν,
 φείδεσθαι μᾶλλον τοῦτον, ἢ εἶχε βίον·
 νῦν δ' οὐκ ἔστιν, ὃ δὴ καὶ ἐμοὶ μέγα πένθος ὄρωρεν
 910 καὶ δάκνομαι ψυχὴν, καὶ δίχα θυμὸν ἔχω.
 ἐν τριόδῳ δ' ἔστηκα· δύ' εἰσὶ τὸ πρόσθεν ὁδοί μοι·
 φροντίζω τούτων ἦντιν' ἴω πρότερον·
 ἢ μηδὲν δαπανῶν τρύχω βίον ἐν κακότητι
 ἢ ζῶων τερπνῶς ἔργα τελῶν ὀλίγα.
 915 εἶδον μὲν γὰρ ἔγωγ' ὃς φείδετο, κοῦποτε γαστρὶ
 σῆτον ἐλευθέριον πλούσιος ὧν ἐδίδου·
 ἀλλὰ πρὶν ἐκτελέσαι κατέβη δόμον Ἄιδος εἴσω,
 χρήματα δ' ἀνθρώπων οὐπιτυχῶν ἔλαβεν·
 ὥστ' ἐς ἄκαιρα πονεῖν καὶ μὴ δόμεν ὧ κ' ἐθέλη τις·
 920 εἶδον δ' ἄλλον ὃς ἦ γαστρὶ χαριζόμενος
 χρήματα μὲν διέτριψεν, ἔφη δ' “ὑπάγω φρένα τέρψας”·
 πτωχεύει δὲ φίλους πάντας, ὅπου τιν' ἴδη.
 οὐτῶ, Δημόκλεις, κατὰ χρήματ' ἄριστον ἀπάντων
 τὴν δαπάνην θέσθαι καὶ μελέτην ἔχεμεν·
 925 οὐτε γὰρ ἂν προκαμῶν ἄλλῳ καμάτου μεταδοίης,
 οὐτ' ἂν πτωχεύων δουλοσύνην τελείεις.
 οὐδ' εἰ γῆρας ἴκοιο τὰ χρήματα πάντ' ἀποδραίη·
 ἐν δὲ τοιῶδε γένει χρήματ' ἄριστον ἔχειν.
 ἦν μὲν γὰρ πλουτῆς, πολλοὶ φίλοι, ἦν δὲ πένηαι,
 930 παῦροι, κούκ' ἔθ' ὁμῶς αὐτὸς ἀνὴρ ἀγαθός.

Theognidea 903-930

Whoever of mortals watches his expenditure in the light of his resources
 has the most renowned excellence for those who have understanding.
 905 For if it were possible to discern the end of one's life, and how much
 one was going to complete before crossing over into Hades,
 it would have been reasonable that the man who expected his portion for a
 longer time

¹ The MSS have θηρῶν, ‘hunting’, which is universally rejected: of the emendations proposed I print θνητῶν (West) but *exempli gratia* rather than because I believe it to be what was sung.

to be more sparing, so as to have a livelihood:
 but as it is that is not so, which indeed has aroused great sorrow in me too,
 910 my heart is bitten, and my mind is divided,
 and I stand at a crossroads: there are two roads ahead of me;
 I ponder which of these I shall go along first,
 either to spend nothing and drag out my life in wretchedness,
 or to live a life of pleasure, bringing few things to accomplishment.
 915 For I have seen a man who was sparing, and never to his belly
 would he give the corn that free men eat, though he was wealthy;
 But before he used up his wealth he went down into the house of Hades
 and somebody drawn randomly from mankind got his resources:
 this brings about living in poverty to no purpose, and not giving to the
 person of one's choice.
 920 And I have seen another man who indulged his belly
 And exhausted his resources, but said "I am on my way once I have
 pleased my heart":
 and he begs from all his friends, whenever he sees one.
 So, Democles, according to one's resources is it best of all
 to arranged one's expenditure, and to exercise care:
 925 for neither will you give a share of your labours to another by dying first
 nor will you live through slavery, going round begging.
 Not even were you to reach old age would all your resources be exhausted –
 and in this generation it is best to have resources.
 For if you are wealthy, you have many friends, but if you are poor,
 930 few, and you are no longer the fine man that you were

(d) ἦλθες δῆ, Κλεάριστε, βαθὺν διὰ πόντον ἀνύσσας
 512 ἐνθάδ' ἐπ' οὐδὲν ἔχοντ' , ὦ τάλαν, οὐδὲν ἔχων·
 515 τῶν δ' ὄντων τᾶριστα παρέξομεν· ἦν δέ τις ἔλθη
 σεῦ φίλος ὦν, κατὰκεισ' ὡς φιλότητος ἔχεις.
 οὔτέ τι τῶν ὄντων ἀποθήσομαι, οὔτε τι μείζω
 σῆς ἔνεκα ξενίης ἄλλοθεν οἰσόμεθα.
 ἦν δέ τις εἰρωτᾷ τὸν ἐμὸν βίον, ὧδέ οἱ εἰπεῖν·
 "ὡς εὖ μὲν χαλεπῶς, ὡς χαλεπῶς δὲ μάλ' εὖ."
 513 νηὸς τοι πλευρῆσιν ὑπὸ ζυγὰ θήσομεν ἡμεῖς
 514 Κλεάρισθ' οἱ ἔχομεν χοῖα διδοῦσι θεοί

Theognidea 511-521²

So you have come, Clearistus, completing your voyage across the deep sea
 512 Here to one who has nothing, as you too have nothing, poor man:
 But we shall provide the best of what we have: and if somebody comes
 Who is your friend, recline as our friendship bids.
 I shall not garner away any of what I have, nor shall I get in from elsewhere
 More substantial provision because of my guest-friendship with you.
 And if anyone asks about my condition, reply to him as follows:

² Like West, I move 513-514 from where it is located in the MSS, but put it not after 518 but at the end of the poem (held by West to be complete) where the vocative address Κλεάρισθ' rounds it off .

Hard, by comparison by what is good, but very good by comparison with what is hard..

So for your ship's cargo I shall provide,

Clearistus, such as I have and such as the gods give.

24. The name Democles at Eretria: *IG* xii 9.246B92, a catalogue of ephebes of the 4th or early 3rd century. But also very common in Athens.

25. Is Clearistus, the addressee of *Theognidea* 511-522, Boeotian? Cf. from Orchomenus *IG* vii 3179, 26 c. 223 BC; from Tanagra ib. 1145 ?iii-ii c. BC; also found in Thebes and Thespieae in the imperial period. But Clearistus also at Euboean Carystus in 362/1 BC (*BCH* 66-67 (1942-3) 85 no. 1 Π 26-7) & in the second century BC (*IG* xii 9 8,6); Clearistides at Eretria in the 4th or 3rd c. BC (*IG* xii 9.245A, 264 and – a different Clearistides – 245 B 117). There are also two Clearistoi from Athens, one from the Argolis & one from Sicily, cf. *LGPN*.

‘Book 2’

26. καὶ τί, φησιν, ἀπολλύω; - ἄνθρωπε, ὑπῆρχες αἰδήμων καὶ νῦν οὐκέτι εἶ· οὐδὲν ἀπολώλεκας; ἀντὶ Χρυσίππου καὶ Ζήνωνος Ἀριστείδην ἀναγίγνωσκεις καὶ Εὐηνον· οὐδὲν ἀπολώλεκας; ἀντὶ Σωκράτους καὶ Διογένοους τεθαύμακα τὸν πλείστας διαφθειραὶ καὶ ἀναπεισάσαι δυνάμενον. καλὸς εἶναι θέλεις καὶ πλάσσεις σεαυτὸν μὴ ὦν καὶ ἐσθῆτα ἐπιδεικνύειν θέλεις στιλπνὴν, ἵνα τὰς γυναῖκας ἐπιστρέφῃς, κἄν που μυραφίου ἐπιτύχῃς, μακάριος εἶναι δοκεῖς.

And what, he says, am I losing? Man, you used to observe proprieties and now you no longer do: have you lost nothing? Instead of Chrysippus and Zeno you are reading Aristides [i.e. the *Milesiaca*] and Euenus. Have you lost nothing? Instead of Socrates and Diogenes you have conceived an admiration for the person who is able to corrupt and seduce the greatest number of women. You wish to be handsome, and you fashion yourself so, though you are not, and you want to show off your glittering clothes so that you may turn the heads of women. And if you find a drop of perfume you think you are especially lucky.

Arrian, *Dissertations of Epictetus* 4.9.6.

27. ἐπεὶ καὶ τὸ ζῶον τὸ καλούμενον κάμηλος μέσους κάμπτει τοὺς μῆρους ὑποτεμνόμενον τοῖν σκελοῖν τὸ ὕψος, ἐτύμως κεκλημένον κάμηλος οἰονεὶ κάμμηρος, ὡς φησιν Εὐηνος ἐν τοῖς εἰς Εὐνομον Ἐρωτικοῖς.

For indeed the animal called a camel bends its thighs in the middle, reducing the height of its legs, correctly called a ‘camel’ as if it were ‘down-thighs’, as Euenus says in his *Erotics addressed to Eunomus*

Artemidorus *Oneirocritica* 1.4 p14.2-5 Pack

28. Eunomus: a name common in Athens, also found at Eretria *IG* xii 9.191B, 8 (Dystos, 4th c BC), ib. 23 (Styr.4th c. BC) & 247, 21; at Carystus *IG* xii 9 211 (4th c. BC).

29. ὦ παῖ, ἄκουσον ἐμεῦ δαμάσας φρένας· οὗτοι ἀπειθῆ
μῦθον ἐρῶ τῆ σῆ καρδίῃ οὐδ' ἄχαριν.
ἀλλὰ τλῆθι νόῳ συνεις ἔπος· οὗτοι ἀνάγκη
τοῦτ' ἔρδειν ὅτι σοι μὴ καταθύμιον ἦ.

Theognidea 1235-8

Boy, listen to me, now that you have subjugated my emotions: not unpersuasive
To your heart will what I say be, nor unpleasing.
But accept the situation when your mind has understood my words: no compulsion
Will there be for you to do what you are not happy to do.

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