SOME NOTES ON PLUTARCH'S DE PYTHIAE ORACULIS 1)

BY

H. BOLKESTEIN

394 Ε Βραδεώς γάρ ὤδευομεν . . . σπείροντες λόγους καὶ θερίζοντες εὐθὺς μετὰ μάχης ὑπούλωσ καὶ πολεμικοὺς, ὅσπερ οἱ Σπαρτοὶ, βλαστάνοντας ἡμῖν καὶ ὑποψυχομένους κατὰ τὴν ὀδὸν. Philinus apologizes for the late return of his company. Since Ha. 2) objections have been raised against ὑπούλωσ 3); Flac. II now admits ἐνόπλοιος into his text. However, a corruption of ἐνόπλοιος into ὑπούλωσ is not self-evident; on the other hand, Plut. is fond of this adjective and uses it often in the sense of “unreliable, insincere, bearing rancour”, both of things (e.g. Rom. 18, 4 τέλμα βαθὺ καὶ τυφλὸν . . . ἄλλος δὲ γαλετὸν καὶ ὑπούλων; de Alex. fort. I 329 Β πολέμων πολλὸν καὶ φυγὸν . . . καὶ στᾶσεων ὑπούλων) and of persons (e.g. Qu. Conv. 621Α δε τὸν συμποσίαρχον οἰκεῖος ἐχειν καὶ φιλικὸς πρὸς ἀπαντας, ὑπούλων δὲ μηδὲν μηδ' ἀπεχώρη τὸν ἐστιωμένον ἐκεῖνο; more in Wy. Animadv. ad 44Α, cf. L.-Sc. s.v. 2). In our passage, too, the word indicates the evil that is festering underneath the surface and suits well the image of the Spartoi, as it is expressed in ὑποψυχομένους. The words

1) These notes were prompted by the latest edition of the dialogue by R. Flacelière (see my review, infra, p. 415-6). The abbreviations used in this article are the following: Babb. = Babbitt, Plut. Mor. Loeb ed. vol. V (1936); Bern. = Bernardakis, Plut. Mor. vol. III (1891); Dübn. = Dübner, Plut. Mor. vol. I (1856); Flac. I = R. Flacelière, Plutarque, suy les oracles de la Pythie (1937); Flac. II = id., Coll. Erasme (1962); Ha. = J. J. Hartman, De Plutarcho scryiptore et philosopho (1916); Harr. = E. Harrison, Cl. R. 48 (1934), 26/7; Pat. = Paton, Plutarchi Pythici dialogi tres (1893); Pr. = Prickard, Selected Essays of Plutarch, vol. II (1918); Sie. = Sieveking in Plut. Mor. vol. III (ed. Paton-Pohlenz-Sieveking, 1929); Wil. = Wilamowitz-Moellendorff in Sie.; Wy. = Wyttenbach, Plut. Mor. vol. II, 2 (1796).

2) P. 174/5: "... in ὑπούλως haereo, quod neque quomodo de sermonibus recte dicatur neque quomodo cum πολεμικοῦς iungi possit video. Vix dubito quin ἐνόπλοιος sit legendum".

3) Harr. proposed ἐνόπλοιος or πολλοῦς; cf. J. E. Fontenrose, A. J. Ph. 60 (1939), 261; Ch. Picard, R. Arch. 12 (1938), 132.
368 SOME NOTES ON PLUTARCH'S DE PYTHIAE ORACULIS

eπούς μετὰ μάχης link up with θεριζόντες, ὑπούλως καὶ πολεμικοὶς should be connected with βλαστάνοντας κτλ. For a similar use of ὑπούλως cf. Porph. de abst. 2, 39 (οἱ κακοὶ δαίμονες) βίαιον γάρ ὅλος καὶ ὑπούλων ἐχοντες ἥθεος . . . σφοδράς καὶ αἰρενδίους ὅλον ἢ ἐνέδρας ὡς τὸ πολύ ποιοῦνται τάς ἐμπτωτείς; ὑπούλω τό λόγον, an expression questioned by Ha., occurs in Babr. 44, 4; cf. also Peek, GV 113a 6/7 ἀμάχως ἐβίωσα μετὰ φίλων καὶ συγγενῶν, μηδέποτε ὑπούλως ἢ δολίως λαλῶν τιν. On the adverb cf. Wy. Lex. s.v. ὑπούλως.

395D ἢ τοῦτο μὲν <lac. litt. 13 E, 10 B> πρὶν Θέογνιν γεγονέναι κατὰ τὸν κωμικὸν (fr. adesp. 361, III 495 K.). Editors alter τοῦτο into τουτί with Cobet, because of Max. cum princ. philosoph. esse 777 C, where the verse is quoted verbatim: τοῦτο μὲν ἤδειν πρὶν Θ. γεγονέναι. But in Plut., who loves to adapt quotations to his own syntax, correction according to a verse, as given elsewhere, seems unnecessary. The lacuna is commonly supplemented from 777 C ἤδειν 1), but Pat., taking account of its length, added <φήσεις>. Afterwards, Schadewaldt corrected ἤδειν into ἤδον and was followed by the Teubner editors in both passages 2). Of course it is not logical to say: "I knew this already before Theognis was born", but πρὶν Θ. γεγ. is a fixed phrase, used proverbially 3), and as we do not know what kind of exaggeration is at the bottom of the comic's verse, it is better not to change anything, the more so, because it appears clearly from Gell. 1, 3, 19 (Lucil. 952) that some verb of "knowing" is involved: "hoc profecto nemo ignoravit et priusquam Theognis quod Lucilius ait, nascetur". Lucilius must have known the Greek locution.

397 C οὗ γὰρ ἐστι θεοῦ ἡ γῆρος οὐδ' ὃ φθόγγος οὐδ' ἡ λέξες οὐδὲ τὸ μέτρον, ἀλλὰ τῆς γυναικὸς. G. E. Benseler 4), reading θεοῦ, <οὐδ', ἡ γῆρος, tried to explain away the hiatus ("ita ut post θεοῦ pausa fuerit"). Pat. expunged ή and wrote ἡθοῦ γηρος as a quotation, but most editors left the text unaltered 5). Nevertheless, θεοῦ γῆρος

2) Flac. II combines the corrections of both Pat. and Schadewaldt: ἤδον, φήσεις.
3) Cf. A. Otto, Die Sprichwörter etc. der Römer (1890), 347.
4) De hiatus in oratoribus Att. et hist. Graecis II (1841), 477.
5) Except Sie., who followed Wil.: θεοῦ <γ' ἡ γῆρος in order to remove the hiatus.