with κτίσιν in the Scholia ad loc.: [i.e. οἱ θεοί] οὐ δυσκόλως, ἀλλὰ κούφως καὶ τύμμαρώς. Among modern commentators see for example A. Boeckh: "'Deorum quidem potentia etiam difficilia reddit facilia. ... Κτίσις est praēcis, effec-tio, quae contigit deorum potentia par' ὅρκον καὶ parā ἐλπίδα, contra quam iurares et sperares: sperares enim et iurares id efficī non posse. Ea vero perfectio per se quidem facili non est, sed ab effectu facili dicitur, dis eam facili praestan-tibus.' Likewise, Dissen-Schneidewin; Mezger: "'κούφων κτίσιν ἐστιν ὀπακικόν et darius zu ein zweites κτίσιν ἐστιν zu ergänzen; vollständig würde der Satz lautet: ἔθειν δύναμις τέλει καὶ τάν παρ' ὅρκον καὶ παρ' ἐλπίδα κτίσιν κούφων κτίσιν'." Farnell: κούφων κτίσιν: a kind of secondary accusative = "brings it about so as to be a light matter to accomplish."

2) Pindari Carmina Olympia, ed. Albertus de Jongh (Trajecti ad Rhenum 1865), 552.
3) 13.36 West: χάρακοντες κούφας ἐλήπτει τερπόμεθα.
4) 2.51.6: καὶ αὐτοὶ τῷ παραχθῆμα περιχαρεῖ καὶ ἐς τὸν ἔπειτα χρόνον ἐλπίδος τι εἰχόν κούφης μηδ' ἄν ὑπ' ἄλλου νοστήματος ποτε ἐπὶ διαρθρίζων.
5) (Gregor. Naz.) 8.208.1; (Maccios) 9.411.3.
7) 3.1.8; 6.9.3.
8) 2.8.4; 2.9.1.
9) E. g. Pindar Ol. 8.61: κοσμίτεροι γὰρ ἀπειράτων φρένες.
10) F. 8.41. West: πάρεστι γὰρ ἐλπίς ἐκάστῳ / ἀνδρῶν, ἢ τε νέων στῆθεσιν ἐμφάνισιν. / θυτῶν δ' ὅρα ταῖς ἄνδροις ἔχει πολυπόρατον ἠμηθύμην, / κούφων ἐχὼν θωμῖν πόλλ' ἀτελίστα νοεί.
11) 615-617: Α' γὰρ δὴ πολύπλεχτος ἐλπίς πολλοῖς μὲν ὄνησι τοὺς ἀνδρῶν, / πολλοῖς δ' ἀπάκτα κούφωνῶν ἐφότων.
12) See John L. Myres, 'Ἐλπίς, ἔλπω, ἔλπομαι, ἐλπίζων, CR 63(1949), 46, who downplays, but does not exclude, the importance of 'wishful thinking' in ἐλπίς.
13) I would like to acknowledge the Thesaurus Linguae Graecae, as it is currently available at Harvard, for greatly facilitating the collection of lexicographical information.

PROBLEMS IN MARTIAL
(1.49; 1.67; 11.21; 11.94)


1.49.23-26

ibi inligatas mollibus dammas plagis
mactabis et vernas apros
leporemque forti callidum rumpes equo,
cervos relinques vilico.

M. here describes what Licinianus will do on retirement to Bilbilis the birthplace of them both. But why will he hunt hinds, boars bred locally

and not imported ut domitas fractasque claustris feras ac deinde in ipsorum quidem ludibrium emissas mentita sagacitate colligerent: Pliny Paneg. 81.3) and hares, yet leave stags to the bailiff? H. ad loc. assembles some possible reasons: because hunting them was déclassé in Roman eyes after the Augustan period (yet the stag appears with hares, the boar, and hinds in the *Xenia*, M. 13.92-96); because their meat was not good (Boccaccio's astonishing explanation); because they were a more difficult quarry (a suggestion of J. Jenkins). A more likely reason is that they fell within the appointed province of a bailiff, as is implied by the list of *vilia officia* at Cato De Agri Cultura 5.1-5. For they are not stags, but 'stags', i.e. *fugitivi*, runaway slaves. This applied sense is explained by Festus p. 343M, and an example of it is not far to seek: M.3.91.12.

1.67

'Liber homo es nimium,' dicis mihi, Ceryle, semper.
In te qui dicit, Ceryle, liber homo est.

On v.2 Lindsay comments: *fort. interrogative l.h. est?, i.e. impudensne debet vocari?* So H. translates: 'You are too bold a man', you're always telling me, Cerylus. Is he who speaks against you, Cerylus, a bold man? "This" says H. (pp. 262f., where he discusses other interpretations, to which should now be added that of J. G. Griffith in CR 32 (1982), 174), "seems the simplest solution although the point is not particularly witty—that a man as open to criticism as Cerylus can reasonably expect attacks". But the epigram itself provides no evidence for the assumption on which this witless point depends, viz. that Cerylus was so open to criticism. His name occurs only here in M. and is otherwise so rare that a reader in 85/86 A.D. (or earlier if this is a 'reprint') would as readily associate it as modern commentators have done with the only other known Cerylus of the preceding decade or so, Vespasian's freedman, who, from the circumstances described at Suet. *Vesp.* 23.1, seems to have gained a lasting notoriety. He tried to defraud the *fiscus* of what it was legally entitled to on the death of a freedman in the imperial service by suppressing his name 'Cerylus' and, presumably, assuming the *tria nomina* of a freeborn Roman with the civil rights, especially testamentary, attached to them. His subterfuge is comparable with that of the barber Cinnamus at M.6.17 and M.7.64, whose *domina* had given him the property qualification of an *eques*, but who went into voluntary exile to avoid litigation, presumably because he was not a freeborn Roman citizen—which would explain his desire to have his name shortened to 'Cinna'. Suetonius' assertion (loc. cit.) that 'Laches' was Cerylus' assumed name seems to be a false inference, his own or someone else's, from the opening words of the adapted quotation from Menander (frgs. 921K and 223K) with which Vespasian cleverly revealed that he had detected the imposture. For 'Laches' is one of the stock names for *slaves* in Greek comedy (cf. G. W.