

ANTIPHILUS, ANTH. PAL. 5.308.3

The two epigrams, of Philodemus and Antiphilus, which concern us are: Ph(ilodemus), Anth. Pal. 5.46 (= A. S. F. Gow and D. L. Page, *The Garland of Philip*, Ph. IV [3180–7], and D. L. Page, *Epigrammata Graeca* 4814–27):

χαῖρε σύ. – καὶ σύ γε χαῖρε. – τί δεῖ σε καλεῖν; – σὲ
δέ; – μήπω
τοῦτο φιλοσπούδει. – μηδὲ σύ. – μή τιν' ἔχεις;
– αἰεὶ τὸν φιλέοντα. – θέλεις ἅμα σήμερον ἡμῖν
δειπνεῖν; – εἰ σὺ θέλεις. – εὐ γε· πόσου παρέση;
– μηδὲν μοι προδίδου. – τοῦτο ξένον. – ἀλλ' ὅσον ἄν
σοι

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κοιμηθέντι δοκῆ, τοῦτο δός. – οὐκ ἀδικεῖς.
ποῦ γίνῃ; πέμψω. – καταμάνθανε. – πηνίκα δ' ἤξεις;
– ἦν σὺ θέλεις ὄρην. – εὐθὺ θέλω. – πρόαγε.

and Ant(iphilus), Anth. Pal. 5.308 (= Gow and Page o.c. Ant. XIV [865–70]):

ἡ κομψή, μείνόν με· τί σοι καλὸν οὔνομα; ποῦ σε
 ἔστιν ἰδεῖν; ὃ θέλεις δώσομεν. οὐδὲ λαλεῖς;
 ποῦ γίνῃ; πέμψω μετὰ σοῦ τινα. μή τις ἔχει σε;
 ὧ σοβαρῆ, ὑγίαιν'· οὐδ' ὑγίαινε' λέγεις;
 καὶ πάλι καὶ πάλι σοι προσελεύσομαι. οἶδα
 μαλάσσειν 5
 καὶ σοῦ σκληροτέρας. νῦν δ' ὑγίαινε, γύναι.

Ph.'s epigram is a conversation, in which the speaker makes approaches to a most willing girl. In Ant.'s epigram, by contrast, the speaker addresses a wholly unaccommodating girl, who refuses to answer him (οὐδὲ λαλεῖς; 2), or even to say good-bye (οὐδ' ὑγίαινε' λέγεις; 4). In what he says he reacts to her silences (and also, we may well imagine, to her gestures). Ant.'s epigram appears to be closely related to Ph.'s and may be a variation on it.

In Ant. 3 Page substitutes σ' αὖ for the manuscript reading σοῦ and Gow and Page comment: "with μετὰ σοῦ the meaning would be (as Jacobs said) 'mittam tecum, cui domum monstres,' but here as in Philodemus 7 πέμψω (and in accord with general custom) the sense required is 'I will send someone to fetch you.' There is no point in sending someone with the girl to her lodging; the man must either go with her now or learn her address so that he may send for her later. It is doubtful whether there are more than two possibilities here: δ' οὖν (Scaliger) and σ' αὖ; οὖν is excluded by the context, whereas αὖ (= αὐθις, 'hereafter') suits well enough." Gow and Page consider that the two poems resemble each other so closely that the text and interpretation of one can be evidence for the text and interpretation of the other. But the differences between them are so great that this approach may be hazardous. ποῦ γίνῃ; πέμψω ... (Ant.3) may very well be a recollection of ποῦ γίνῃ; πέμψω (Ph. 7), but the contexts of the two passages are different. In Ph. the words are spoken by the speaker after the girl has accepted his invitation to dinner, and shown herself to be agreeable. Their interpretation is clear; he asks the girl where she can be found¹ so that he can send for her at the appropriate time. In Ant. however, the speaker at no point issues an invitation to the girl, a consideration which removes the need to emend πέμψω μετὰ σοῦ τινα in such a way that the words can bear much the same interpretation as πέμψω in Ph. 7. Page's πέμψω μετὰ σ' αὖ τινα would be appropriate if the speaker had issued an invitation to the girl which there was some chance of her accepting. But in view of the refusal of the girl even to speak to him, it would be irrational of him to invite her to his house and expect her to come. Moreover 'I will send someone to fetch you later on' does not go well with Ant. 5f. καὶ πάλι καὶ ... σκληροτέρας. Here the speaker defiantly resolves to continue his pursuit of the girl in spite of her uncompromisingly frosty attitude. If there were a reasonable chance that she would be happy to accompany a slave sent to bring her to the speaker's house, such determination would be superfluous. It has been suggested that Page's text could be accepted if αὖ ('hereafter') were taken to refer not to the next day or two, but to some time further ahead when it might be hoped that the girl would soften her attitude to the speaker. But it seems questionable whether αὖ can bear this weight of interpretation, without any support from the context.

1) As Gow and Page point out in their note on Ph. 7 (3186), "ποῦ γίνῃ; is a colloquial way of saying 'where will you be?' rather than 'where do you live?'".

It may be added that the transmitted text *πέμψω μετὰ σοῦ τινα* is suited to the context. In the face of the refusal of the girl to answer either of his questions, *ποῦ σε / ἔστιν ἰδεῖν*; (1f.) and *ποῦ γίνῃ*; (3), it is natural that the speaker should feel driven to take steps himself to discover where he can find her. Without such knowledge it would not be possible for him to bring about the meetings he hopes for in the words *καὶ πάλι καὶ πάλι σοὶ προσελεύσομαι* (5). Perhaps he might hope to sing a *παρακλανσίθυρον* outside her house. Compare Theocritus 2.95–101, where Simaitha's knowledge that Delphis likes to frequent the wrestling school of Timage-tus enables her to send a message to him through her slave Thestylis. Gow and Page remark "There is no point in sending someone with the girl to her lodging", but to send a slave to follow her would be the simplest, if not the only conceivable, way of discovering where she lives. Doubtless the speaker could follow her himself, but in the ancient world it would be normal to send a slave on such an errand, as Simaitha sends Thestylis.² On the other hand Page's *πέμψω μετὰ σ' αὐτὴν τινα* relates less easily to the context than the transmitted text. Page's reading implies that the reader actually knows, or will be able to discover, where to find the girl, so that he can send a slave to fetch her, in spite of her refusal to answer his questions *ποῦ σε ἔστιν ἰδεῖν* and *ποῦ γίνῃ*. How he manages to acquire this information is left unexplained. Such a sequence of thought is a little inconsequential, and less straightforward than the transmitted text. It seems better not to change *σοῦ*.³

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2) Compare K.J. Dover's note on Theocritus 2.101 "It was unthinkable that Simaitha should go to, or near, the wrestling-school herself; slaves, upon whose loyalty and discretion much depended, had to serve as intermediaries in affairs of this kind."

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