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TWO NOTES ON ISOCRATES
(15,177; 21,3)

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15,177 καίτοι δεξαίμην ἂν ... ἤδη τελευτήσαι τὸν βίον ... μᾶλλον ἢ ζῆν πολυπλασίῳ (Γ : πολὺ πλείω Γ² cett.) χρόνον. “And yet I would choose ... to end my life at once ... rather than live a life many times longer (*v. l.* a much longer life).” Everyone accepts πολυπλασίῳ. And the variant πολὺ πλείω may appear, at first sight, to be a trivialisation of the less obvious compound adjective. But πολυπλασίῳ cannot be right: both of its components are faulty.

(i) Compounds in -πλασίῳ arise later than compounds in -πλάσιος, and are not securely attested before pseudo-Aristotle (διπλασίῳ Mu. 399^a9, 11, Pr. 923^a3, ἑξαπλασίῳ Mu. 399^a10). πολυπλασίῳ is not attested before Josephus. A form πολλαπλασίῳ (in the genitive πολλαπλασιῶν) is found in Polyb. 35,4,4, but this comes in a quotation from the Suda and will be a mistake for πολλαπλασίῳ (genitive), since Polybius has twenty-one instances of the form πολλαπλάσιος. The form πολλαπλασίῳ appears next in Diodorus Siculus and Philodemus. (ii) The form πολυπλάσιος is not attested before Philo and the Septuagint, while πολλαπλάσιος is ubiquitous from Herodotus (Ionic πολλαπλήσιος) and Thucydides onwards, and is used three times by Isocrates.

So, in 15,177, if we do not accept the variant, we must write πολλαπλάσιον (a conjecture proposed by Blass in the Preface to his revision of Benseler’s edition, and unnoticed by editors).¹ But this conjecture, in its turn, raises two problems. First, while πολὺ πλείω might arise as a trivialisation of πολυπλασίῳ, it would less naturally arise as a corruption of πολλαπλάσιον. Second, πολλαπλάσιος means ‘many times greater’ than something else. Sometimes the object of comparison is expressed in the genitive, sometimes it is suggested by the context. Two of the three instances of πολλαπλάσιος in Isocrates illustrate the former alternative, the third illustrates the latter: 3,34 πολλαπλασίαν τῆς ὑπαρχούσης (sc. χώρας), 6,8 πολλαπλάσιον χρόνον ζῆν τοῦ τεταγμένου (sc. χρόνου), 12,58 τὴν μὲν ἡμετέραν πόλιν ἐν ἐλάττωσιν ἔτεσιν ἀναλαβοῦσαν αὐτὴν ἢ κατεπολεμήθη, Σπαρτιάτας δὲ μετὰ τὴν ἦτταν μῆδ’ ἐν πολλαπλασίῳ χρόνῳ δυνηθέντας καταστήσαι σφῶς αὐτοὺς εἰς τὴν αὐτὴν ἕξιν ἐξ ἧς περ ἐξέπεσον (“our city recovered in fewer years than it took to overthrow it, while the Spartans after their defeat have not been able even in a period many times as long [as that just mentioned] to regain the position from which they fell”).

1) Isocratis Orationes recognovit ... Gustavus Eduardus Benseler, editio altera curante Friderico Blass, vol. ii (Leipzig 1885) XXX.

No such explanation is available in 15,177. The contrast is not between the present span of life and a life many times longer, but between immediate death (ἤδη τελευτῆσαι τὸν βίον) and a longer life (i. e. a continuation of life). I conclude that we must accept πολὺ πλείω, which is faultless and has parallels at 5,94, 15,18, 16,2, 19,50 πλείω χρόνον, 14,2 ἐκ πλείονος χρόνου, and above all Ep. 7,9 μᾶλλον ἢ ζῆν πλείω χρόνον. Isocrates regularly adds πολὺ το πλείων (fifteen instances). For all three words, Xen. Cyr. 6,4,14 πολὺ πλείω ... χρόνον.

21,3 Εὐθύνοῦς δὲ τὰ μὲν δύο τάλαντα ἀποδίδωσι, τοῦ δὲ τρίτου ἕξαρος γίνεται. “Euthynous gives back the two talents, but denies (having received) the third.” The periphrastic phrase ἕξαρος γίνεσθαι (or εἶναι) does not elsewhere take a genitive. It commonly takes an accusative: e. g. 18,13 τὴν δίκαιταν ... ἕξαρον εἶναι (“to deny that the arbitration took place”), Is. 3,21 ἕξαρνῶ γενέσθαι τὴν μαρτυρίαν (“to deny making the deposition”), 5,26 ἕξαροῖ εἰσι τὰ ὁμολογημένα (“they repudiate the agreement”), Pl. Charm. 158c ἕξαρνῶ εἶναι τὰ ἐρωτώμενα, Euthyd. 283c ὅπως μὴ ἕξαρος ἔσῃ ἃ νῦν λέγεις, Lys. 13,32 ἕξαρον γενέσθαι ἃ ... ἐποίησας, Dem. 23,171 ἄς μὲν ὤμοσε ... συνθήκας ἕξαρος γίνεται. So the anomalous τοῦ ... τρίτου should probably be changed to τὸ ... τρίτον.

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