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CERCIDAS I, 1–4 LIVREA

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## CERCIDAS I, 1-4 LIVREA

]εῖς [πο]κ' αὐτῶν  
 . . . . ὀλβοθύλακον λάρων | τε καὶ ἀκρασίωνα  
 θῆκε πενητυλίδαν Ξένωνα, ποτάγαγε δ' ἀμίν  
 4 ἄργυρον εἰς ἀνόνατα ῥέοντα;<sup>1</sup>

Two questions arise from these lines. The first, who is the subject of the phrase. The sense is clear to almost all the commentarists and translators of the passage: somebody has not reduced Xeno to poverty and has not given the poet and his friends money that runs to futility; thus, a negation ought to be understood that can be found without doubt in the lost portion of the meliambus. The agreement is almost complete too in the consideration that the one who does not prevent the bad distribution of wealth is a divine being.<sup>2</sup> Accordingly, we suggest the next easy supplement:

οὐδ]εῖς<sup>3</sup> [πο]κ' αὐτῶν

in order to recover the negation needed to complete the sense and to integrate in it the words [πο]κ' αὐτῶν, isolated up to now from the rest. The translation could be as follows: "How is it possible<sup>4</sup> . . . that none of them (sc. the gods, probably mentioned before<sup>5</sup>) have ever reduced to poverty . . . ?"

The second question has to do with the syntactic interpretation of the passage: which is the predicative of the verb θῆκε ? πενητυλίδαν, as the majority has suggested, or ὀλβοθύλακον λάρων τε καὶ ἀκρασίωνα, as Schmidt and Martín García<sup>6</sup> defended?

<sup>1</sup> The references to the text have been taken from Livrea, E., *Studi Cercidei* (P.Oxy. 1082) (Bonn 1986). The passage, such as it is, is the result of the integration immediately before the IIIrd. col. (2ff. τε καὶ ἀκρασίωνα κτλ.) of fr. 23 Hunt (1 ]εῖς - 2 λάρων) made by A.D.Knox; cf. "The Kerkidas papyrus", CR 38 (1924), 103. The supplement [πο]κ' is due to Arco Magrì; cf. "Cercidas, fr. 1, 1-4 D.", in Livrea, E. & G.A.Privitera (eds.), *Studi in onore di Anthos Ardizzoni* (Roma 1978), 14-15.

<sup>2</sup> Of the goddess Fortune thought Hunt, A.S. (ed.), *The Oxyrhynchus Papyri*. Part VIII, no. 1082 (London 1911), 51; Nestle, W. (ed.), *Die Sokratiker*. In *Auswahl übersetzt und herausgegeben von W.N.* (Jena 1922), 151; Paquet, L. (trans.), *Les Cyniques Grecs. Fragments et Témoignages* (Ottawa 1975), 135; Rankin, H.D., *Sophists, Socratics and Cynics* (London-Canberra 1983), 244; of Justice, Fraccaroli, G., *RFIC* 40 (1912), 125; and of an abstract and indeterminate deity, Croiset, M., "Kerkidas de Mégalopolis", *JS* 1911, 488.

<sup>3</sup> Perhaps ουθεῖς was the reading of the papyrus; cf. col. IV, l. 19 ουθενελομ, what was changed by Wilamowitz-Moellendorff (apud Hunt, op.cit., 53) in οὐ(δὲ) ἐν ἔλομ', a correction admitted by everybody except by Page, who suggested οὐδὲν ἐέλομ'; cf. CR 68 (1954), 106.

<sup>4</sup> Ex. gr. πῶς δὲ or πῶς τί (-u), that is, the beginning of a lekythion or a hemiepes.

<sup>5</sup> The gods would here be referred to in the same vague and general way as in vv. 5ff. καὶ τί τὸ κωλύον ἦς, αἴ τις φέρο[ι]το; | - ῥεῖα γάρ ἐστι θεῶι πᾶν ἐκτελέ(ς)αι κτλ.

<sup>6</sup> Cf. Schmidt, K.F.W., *GGA* 11 (1912), 635; Martín García, J.A., "Los Meliambos cercideos (P.Oxy. 1082). Intento de reconstrucción", *Mínerva* 3 (1991), 75.

We like to make a punctualization in favour of the first proposal. If we glance at the first verses of this poem, we will discover that the substantives that appear with the determinative article are very numerous; cf. 7-8 τὸν ῥυποκιβδοτόκωνα | καὶ τεθνακοχαλκίδαν, 8 τὸν παλινεκχυμενίταν, 9 τῶν κτεάνων, 10 τὰς κυοπλουτοσύνας, 11 τὰν ὀλλυμένην δαπάνυλλαν. It would not be, therefore, reasonable to assume that the man that provokes the poet's anger and that motivates his following reflections, Xenon, was not the object of a determination of this kind. So, the determinative article τὸν would occupy one of the two first metric positions at the beginning of the second verse, probably the first. And there is no problem of spatium, since we do not preserve the beginnings of line of the closing section of the IInd column, and, consequently, it is impossible to be certain of how many characters have been lost at the beginning of the second verse.<sup>7</sup> Accepting this, τὸν . . . ὀλβοθύλακον κτλ. is the direct object, πενητυλίδαν the predicative, and Ξένωνα an apposition to the D.O.<sup>8</sup> The text would remain as follows:

οὐδ]εῖς [πο]κ' αὐτῶν  
τὸν . . . ὀλβοθύλακον λάρων | τε καὶ ἀκρασίωνα  
θῆκε πενητυλίδαν Ξένωνα, ποτάγαγε δ' ἀμίν  
4 ἄργυρον εἰς ἀνόνατα ῥέοντα;<sup>9</sup>

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<sup>7</sup> Cf. Livrea, *Studi Cercidei* (cit. at n.1), 7 (ad col. II, 22): "quot litterae perierint haud facile diiudices, 6 sive 7 possis". Diehl thought of 4 characters (... ὀ]); cf. *Anthologia Lyrica Graeca III* (Lipsiae 1953<sup>3</sup>), 141; Knox, first of 5 (ἀνέρ' ὀ]), later of 6 (ταγὸν ὀ]); cf. "The Kerkidas papyrus" (cit. at n.1), 103, and Herodes, *Cercidas and the Greek choliambic poets* (London-Cambridge (Mass.) 1929 [repr. 1967]), 194; finally, Powell did not assign any extension to the lacuna; cf. *Collectanea Alexandrina* (Oxonii 1925 [repr. 1970]), 203. To fill the gap we suggest τὸν πανο]λβοθύλακον, that is, "the completely rich bag", or "the bag full of all kind of richness". The adjective πάνολβος is attested at Aesch. *Suppl.* 582 with the more general sense of "completely happy"; cf. πάνολβιος at H. Hom. VII. 54 Allen and Theogn. 441.

<sup>8</sup> The appositional character of Ξένωνα has been recognized, for example, by Knox, Herodes, Cercidas (cit. at n.7), 195; Livrea, *Studi Cercidei* (cit. at n.1), 15.

<sup>9</sup> My thanks to Prof. Lens Tuero and Dr. Campos Daroca for advice and correction.