

## NOTES AND DISCUSSIONS

### ANTIPHANES FRAGMENT 206 AND THE LOCATION OF THE DEME OTRYNE

Ἄντιφάνης δ' ἐν Τίμωνι ἐπαινῶν τοὺς κωβιοὺς καὶ ὁπόθεν εἰσὶ κάλλιστοι  
δηλοῖ διὰ τούτων·

ἦκω πολυτελῶς ἀγοράσας εἰς τοὺς γάμους,  
λιβανωτὸν ὀβολοῦ τοῖς θεοῖς καὶ ταῖς θεαῖς  
πάσαισι, τοῖς δ' ἥρωσι τὰ ψαῖστ' ἀπονέμων.  
ἡμῖν δὲ τοῖς θνητοῖς ἐπριάμην κωβιοὺς.  
ὥς προσβαλεῖν δ' ἐκέλευσα τὸν τοιχωρύχον,  
τὸν ἰχθυοπώλην, “προστίθημι,” φησί, “σοὶ  
τὸν δῆμον αὐτῶν· εἰσὶ γὰρ Φαληριοί.”  
ἄλλοι δ' ἐπώλουν, ὥς ἔοικ', Ὀτρυνικοὺς.

The speaker in this passage (Athen. 309D–E = Antiphanes frag. 206 Kock) is a skinflint; he will take care of the sacrifices without having to slaughter an animal, palming off the gods and all the goddesses with frankincense, an obol's worth for the lot of them, and some barley cakes for the heroes. His wedding guests, who would normally eat the meat of the sacrifice, will have to be content with fish. Even the fish will be nothing but gobies, a fish “numerous but of little worth, seldom eaten except in the Mediterranean, and there only by the poor.”<sup>1</sup> A man who has only a goby's worth in his pocket should not set his heart on a mullet,<sup>2</sup> but anyone would throw out a goby if he had caught a tunny.<sup>3</sup> Our speaker has caught no tunnies, and he did not buy any for his wedding guests, either.

Thinking, though, that he was spending too much, he asked the fishmonger “to throw in” a little something along with the fish. The fishmonger replied sarcastically, as the speaker richly deserved; but what was the fishmonger's joke? Casaubon wrote, “cum in emendis gobiis iuberem piscarium ἐπιδόσεως loco aliquod adicere, ille ‘ego vero auctarii loco adicio gobiorum patriam: sunt enim Phalerici: quo nomine carius eos vendere debebam.’ Gobii enim Phalerici tantum ceteris praestare credebantur quantum Otrynici ab aliis vinci.” Meineke and Kock both quoted Casaubon, and indeed Athenaeus himself apparently took the speaker to imply that “Phalerian” gobies were better than “Otrynian” ones. The fishmonger, on this interpretation, should have asked an exorbitant price because he

1. D. W. Thompson, *A Glossary of Greek Fishes* (London, 1947), p. 137.

2. Juv. 11. 37–38.

3. Lucilius (938 M) apud Varro *Ling.* 7. 47. The words of Mart. 13. 88, “In Venetis sint lauta licet convivia terris, principium cenae gobiis esse solet,” do not mean, as Thompson, *Glossary*, p. 139, took them, that gobies were “more appreciated by the Venetians,” but that they ate them for an appetizer, so that even the daintiest dinner would start out with an ordinary goby.

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was selling good merchandise; the speaker complains that the other fish-sellers' gobies were not so bad.

One does not double over with laughter at this exchange, but *ψυχρότης* alone is no necessary indication that Antiphanes' intention was not as Casaubon understood it. More of an objection is that it is contrary to the tenor of the fragment: Antiphanes here is poking fun at the speaker's stinginess, not the fishmonger's greediness, and it is most unlikely that our speaker bought any but the cheapest gobies in the market. The joke is not in the fishmonger's nerve in wishing to charge more for "Phalerian" gobies, but in the speaker's distress at spending the price of gobies for a wedding feast.

C. B. Gulick in the Loeb Athenaeus noticed<sup>4</sup> that the fishmonger is making a pun on *δημός*, "fat," a very reasonable item for a butcher—though perhaps not a fishmonger—to throw in with a customer's order.<sup>5</sup> But instead of throwing in *δημός*, he "reveals" their *δήμος*—they are from Phaleron. He is not, as Casaubon thought, charging extra for their origin; he is simply having a joke at the speaker's expense. I am not familiar with the best fishing spots on the Attic coast, but I should not be surprised if all the gobies in Athens came from around Phaleron or Piraeus; not every coastal deme necessarily had its own fishing port. And the speaker seems to say precisely, "Of course they came from Phaleron; you would think the other gobies in the market came from Otryne!"

The mention of "gobies from Otryne" has muddled the waters of Attic topography by suggesting that Otryne was a coastal deme. This is something of a problem, since other evidence points to its being a city deme, or perhaps an inland one.<sup>6</sup> But in fact the speaker's sarcasm—"I suppose the others were selling Otrynians"—suggests that the others most definitely were not: that, in fact, "gobies from Otryne" were an absurdity. We should assign Otryne to the city; and a New Yorker may translate the last three lines (I leave the reader to substitute the appropriate place names of his favorite coastal city): "I'll add in," he said, 'a source: they're from Sheepshead Bay.' I suppose the others were selling them from Wall Street!"

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4. I do not know if he was the first to notice this, but it seems, oddly, to have escaped Casaubon, Meineke, Kock, and Edmonds.

5. Cf. Ar. *Wasps* 39–41 for the same pun.

6. See J. S. Traill, *The Political Organization of Attica* (Princeton, 1975), p. 40, n. 11, and W. E. Thompson, "Kleisthenes and Aigeis," *Mnemosyne* 22 (1969): 144, n. 13.

#### SEPULCRUM BIANORIS: VIRGIL ECLOGUES 9. 59–61

hinc adeo media est nobis via; namque sepulcrum  
incipit apparere Bianoris. hic, ubi densas  
agricolae stringunt frondes, hic, Moeri, canamus . . .

Concerning Bianor Servius matter of factly states, "hic est, qui et Ocnus dictus est . . . conditor Mantuae." Modern commentators have generally followed Servius with little further to add.<sup>1</sup> More may usefully be said.

1. J. Conington and H. Nettleship, *The Works of Virgil with a Commentary*, vol. 1 (London, 1881), p. 107, state: "Bianor, according to Serv., was the same as Ocnus, the founder of Mantua (A. 10. 198),