

note for the river voyage to the sea. The rest of the hypaspists, conveyed in the other triaconters, would have consisted of the remainder of the "on duty" *te-trarchia*, the other seven *tetrarchiai* of the *agema*, and the other two *chiliarchies* of the hypaspists—a total of approximately 2,935 men altogether.²¹

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21. The author is grateful to the anonymous reader of this note for making certain suggestions, which have improved the consistency of the argument.

LONGUS 1. 2: THE SHE-GOAT NURSE

That Lamon discovers the infant Daphnis being nursed by one of his goats (1. 2) has long been thought a quainter fancy of the learned Lesbian. Adduced parallels are only mythological.¹ Zeus, nursed by the she-goat Amaltheia, provides the obvious antecedent.² The cult epithet *Ἀιγοφάγος* is attested.³ Melampus, the patron of Aigosthena in the Megarid (Paus. 1. 44. 5), exposed by his mother, Rhodope/Dorippe, was nursed by a she-goat. The evidence is numismatic⁴ and the myth a late etymologizing aetiology.⁵ Precisely parallel in origin and date is the tale that the exposed Aegisthus was suckled by a she-goat.⁶ Animal nurses for historical infants are not adduced by Becker-Metcalf or Mau.⁷ There is a passage that has escaped them and Schönberger. Psammetichus' shepherd (Hdt. 2. 2. 2) brings to the remote hut goats not milk that the babes may nurse not drink. Augustus J. C. Hare, known to classical scholars for his *Walks in Rome*, attests the following practice in Florence of 1858: "We saw also the Foundling Hospital, where all the children were brought up and nursed by goats, and where, when the children cried, the goats ran and gave them suck."⁸ One ought not assume the Italian custom a modern innovation but rather an ancient survival. Rustic mothers in antiquity (as Myrtale at Longus 1. 3), who required but could not afford wetnurses, placed their children under obliging she-goats. This way (before bottles and refrigerators) the milk remained warm and fresh. Herodotus and Hare suggest that Longus, rather than learnedly alluding to Amaltheia, reflects, as often elsewhere,⁹ an observed detail of rural life in Lesbos. One may

1. See O. Schönberger, *Longos: Hirtengeschichten von Daphnis und Chloe*³ (Berlin, 1980), p. 174.

2. For references, see W. Richter, s.v. "Ziege," *RE* 10A (1972): 424–25.

3. See H. Schwabl, s.n. "Zeus," *RE* 10A (1972): 261.

4. See B. V. Head, *Historia Numorum: A Manual of Greek Numismatics*² (Oxford, 1911), pp. 392–93.

5. See U. von Wilamowitz-Moellendorf, "Isyllos von Epidauros," *Philologische Untersuchungen* 9 (1886): 177, n. 33, accepted by J. Pley, s.n. "Melampus," *RE* 15 (1931): 393, but not known to W. Richter, s.v. "Ziege" *RE* 10A (1972): 428.

6. Hyg. *Fab.* 87 (p. 64 Rose); cf. Ael. *VH* 12. 42; not known to Schönberger, *Longos: Hirtengeschichten*.

7. See W. A. Becker, *Charicles or Illustrations of the Private Life of the Ancient Greeks*⁸, trans. F. Metcalfe (London, 1889), p. 221, and G. Mau, s.v. "Amme," *RE* 1 (1894): 1844.

8. *The Story of My Life*, vol. 2 (London, 1896), p. 93.

9. See B. E. Perry, *The Ancient Romances: A Literary-Historical Account of their Origins* (Berkeley and Los Angeles, 1967), p. 352, n. 17; Peter Green, "Longus, Antiphon, and the Topography of Lesbos," *AJA* 85 (1981): 195.

recall in ending that English *nannygoat* implies a *nanny*.¹⁰ The word may be onomatopoeitic.

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10. *The Compact Edition of the Oxford English Dictionary*, vol. 2 (Oxford, 1980), p. 4024 (s.v. "nanny").

ÆLIAN VARIA HISTORIA 5. 6

Ælian at *Varia Historia* 5. 6 narrates the estimable and often recalled self-immolation of the Indian sophist, Calanus, who constructed a pyre, induced the cooperative Macedonians to ignite it, and remained standing until reduced to ashes.¹ Alexander envied the man who triumphed over foes even more redoubtable than Porus, Taxiles, and Darius; for Calanus had triumphed *πρὸς τὸν πόνον καὶ τὸν θάνατον* (73. 32 Hercher = 76. 28 Diltz). Toil was no enemy of Alexander. Assassination always was. Restore the aspirate and read: *πρὸς τὸν φόνον καὶ τὸν θάνατον*. In his letter to Alexander apud Philo *Quod omnis probus* 96, Calanus scorns Greek threats of violence against him. Abduction, torture, or murder are meant. Spanhemius' *πρὸς τὴν πυρὰν* apud Perizonius-Kühn is needlessly violent; but he saw the difficulty.

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1. For the ancient testimonia, see W. Kroll, s.n. "Kalanos," *RE* 10 (1919): 1544.

EARLY ENGLISH MANUSCRIPTS OF CASSIODORUS' *EXPOSITIO PSALMORUM*

In an earlier issue of this journal Professor J. W. Halporn suggested that a fragmentary leaf in the University Library at Düsseldorf had once formed part of the incomplete epitomized text of Cassiodorus' *Expositio Psalmorum* which is contained in Durham Cathedral MS B. II. 30.¹ While preparing a study of the Durham manuscript (and unaware of Halporn's note) we had been tempted by the same speculation.² We have subsequently made, and here present, a fuller analysis of the paleographic evidence than was possible at the time of our original publication. Our study has been extended to include a second insular fragment of Cassiodorus' commentary, a single folio of Cambridge St. John's College MS Aa. 5. 1, so as to bring together three of the earliest surviving manuscripts of the *Expositio Psalmorum*. We are grateful to the Chapter authorities of Durham Cathedral for allowing access to MS B. II. 30 and to the Librarian of St. John's

1. "A New Fragment of Durham Cathedral Library MS B. II. 30," *CP* 69 (1974): 124–25.
2. R. N. Bailey, *The Durham Cassiodorus* (Jarrow, 1979).