

In his edition of the *Lysistrata* (Berlin, 1927), Wilamowitz suggested that the word was a compound of *ῥς* and *σάκος*. A. Ernout, *BSL* 41 (1940), 120–1 with n. 1, explained the form as a development from *ῥς* and the suffix *-αξ*; Ernout has been followed by J. Henderson, *The Maculate Muse. Obscene Language in Attic Comedy* (New Haven and London, 1975), p. 132 n. 131, and P. Chantraine, *Dictionnaire étymologique de la langue grecque* 4. 1 (Paris, 1977) p. 1162. But whatever the word's derivation, I think Aristophanes intended a double pun on the word *σάκος*.

The neuter noun *σάκος* means 'shield'. The masculine noun *σάκος*, properly 'a coarse hair-cloth' or 'sackcloth', is also used as a comic term for hair (Ar. *Eccl.* 502 with Schol.). The comic poet Plato puns on these two words when he has a character address the politician Epicrates as *σακεσφόρε* (122E. = Schol. Ar. *Eccl.* 71; cf. Plut. *Pel.* 30. 7, Harp. s. *Epikrates*). Epicrates, notably hirsute, was also apparently something of a warmonger. He is said to have taken Persian money to keep up the war with Sparta (*Hell. Oxy.* 7. 2, Paus. 3. 9. 8; cf. Pl. Com. 119E. = Ath. 6. 229 f.).

This double pun well suits the present passage. A reference to a weapon, especially a defensive weapon like a shield, is appropriate to the context – an account of Spartan women repelling their men. And Spartan men were notoriously heavily bearded (Ar. *Vesp.* 476, *Lys.* 1072, Plut. *Phoc.* 10. 1) and hairy in general (e.g. Hdt. 1. 82. 8, Ar. *Av.* 1281–2 with Schol., Xen. *Lac.* 11. 3, Plut. *Lyc.* 22. 1). We would expect Spartan women to have the same reputation, especially in view of the Athenians' own practice of depilating female genital hair (e.g. Ar. *Thesm.* 540–3, 590–1, *Lys.* 151, 825–8, *Eccl.* 12–13, Pl. Com. 174. 14–15E. = Ath. 10. 441e).

University of British Columbia

MARK GOLDEN

passage in mind. Perhaps he confused the two words; then we may suppose that Aristophanes coined *ῥσσαξ*. But it is also possible that *ῥσσακος* ordinarily had two connotations, or that Aristophanes merely noticed its comic possibilities and decided to exploit them. I do not think this uncertainty affects my argument here: a gesture by the herald to one of the Spartan women's pubic area would make the reference of *ῥσσάκων* clear.

F. Lasserre thought he saw *ῥσσακος* or *ῥσσαξ* in Archilochus fr. 48. 8W. (= *POxy.* 2311 fr. 1 [a]): αἶ [δ'] ῥσσάκ[κ-]. M. L. West is suitably sceptical.

XENOPHON AND PLATO

At *Meno* 95d–96a, Socrates is demonstrating to Meno that Theognis is confused regarding the teachability of virtue, this confusion being indicated by his saying in one place that virtue is teachable and in another that it is not. As to its not being teachable, Socrates quotes Theognis 436–8:

of a good father no bad son would come,
obeying wise counsel. But through teaching [*διδάσκων*]
you shall never make the bad man good.

As to its teachability, Socrates quotes Theognis 33–6:

and with [*παρά*] these [good men] drink and eat, and sit with
them, and please them, who are a great force.
For from the noble you shall be taught [*διδάξεται*¹] noble things. While
should you mix with the bad, you shall lose what mind you have.

Plato has altered the text of Theognis here, substituting *παρά* for *μετά* (33) and *διδάξεται* for *μαθήσεται* (35).² The former substitution may be insignificant, but the

¹ Cod. Vindobonensis 54: *διδάξεται*.

² Unless I am mistaken, *μαθήσεται* stands in all mss. of Theognis.

latter would appear, given the context of *Meno*, to be a deliberate misquotation. The distinction may be a subtle one, but 'teachability' is not the same as 'learnability',³ and Socrates is here concerned with demonstrating confusion regarding precisely the *teachability* of virtue.

We find this substitution of διδάξαι in only two other authors, Hermogenes⁴ and Xenophon. E. C. Marchant claims there are no 'trustworthy indications' that Xenophon relied on any of Plato's published works when writing the first two chapters of *Mem.* 1. He states: 'At I. ii. 20, indeed, Xenophon quotes in support of his arguments two passages from the poets that are in the *Meno* and *Protagoras* of Plato, but it would be absurd to suppose that he went to Plato for two commonplace passages that would be familiar to every educated Athenian.'⁵

In his quotation of Theognis 35–6 at *Mem.* 1. 2. 20, Xenophon substitutes διδάξαι. He does so again at *Symp.* 2. 4. If I am correct in claiming that Plato is misquoting Theognis 35, whether deliberately (as it seems to me) or from faulty memory,⁶ given that all our Theognis mss. read μαθήσεται, Xenophon's substitution of διδάξαι would suggest that here, at least, he did indeed go to Plato. This possibility perhaps raises the question of the extent to which Theognis was employed in Athens as a 'text' at the primary level.⁷ (Or perhaps we ought only to question the reliability of Xenophon's memory – but then also the reliability of his memories of Socrates.) It also bears upon the discrepancies between Xenophon's and Plato's accounts of Socrates, which become all the more significant when Xenophon is regarded as having relied even here upon one of Plato's 'Socratic' works.

University of Guelph

J. MITSCHERLING

³ But see section 6 of the *Δισσοὶ Λόγοι*, 'Concerning σοφίας and ἀρετᾶς, whether they are teachable', Diels–Kranz, *Die Fragmente der Vorsokratiker*, 6th ed. (Berlin, 1964), p. 414.

⁴ Rhet. Gr. 2, 593 W. So cod. Par. 1983 (following Plato?). Clem. Strom. 5. 52. 4 retains μαθήσεται.

⁵ E. C. Marchant, tr., *Xenophon, Memorabilia and Oeconomicus* (London, 1923), p. x.

⁶ See T. Hudson-Williams' response to Bergk with regard to Theognis 429 and *Meno* 95, *The Elegies of Theognis* (London, 1910), p. 260.

⁷ See Dorothea Wender's discussion of such use of Theognis, *Hesiod and Theognis* (Penguin, 1976), pp. 90–1.

NOTES ON CALLIMACHUS, *HECALE*

(a) fr. 238 Pfeiffer, 10–14

]. μεν . . . φ . . . [
]κέλευε δὲ μήποτ' ἐλέγξα[ι
]νε . η δ' ὑπὸ πάντας ἀέθλου[ς
]τόον δέ κεν α[ῖ]θι δέχοιο
 5]δ εχ . . . ά . . . [
]. αρήν κεκύθεσθε κ . [
]. . . [.] . . νξ . [
]ε δ' ἦν τόδε χειραεσα[
]τας ἀκὴν ἔχε . τῇ δε . [
 10]ν . ρν αἰκυμνήτις[
 †ῆ τ' ἄκρησθ†]να Γλαυκώπιον ἰζει
]εν αἰεὶ περὶ πότνια γα[
]ς ὅθι πτολέμοιό μ' ἐπ' . [
]. [] [