

paradosis for the trifling cost of two dots; an easier corruption can hardly be imagined.⁵ And the only other even vaguely funny line up to this admittedly early point has been another topical reference, again from Peisetairos, to Exekestides. Finally, if one were to delete 16, does not the reference to Tereus become decidedly bald and uninformative? Though this, admittedly, is very far from being decisive, given Aristophanes' penchant for keeping his audience under-informed.

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⁵ For the ease with which such mistakes could arise, see J. C. B. Lowe, 'The manuscript evidence for changes of speaker in Aristophanes', *BICS* 9 (1962), 27–42.

ANTIPATER CHALDAEUS

In a recent publication of four new inscriptions from Larisa in Thessaly, Kostas Gallis has revealed the helpful presence of a Syrian astrologer in that area of Greece toward the middle of the second century B.C. (or a little later). In honouring this man the Larisaeans identify him, in one of the new texts, as 'Αντίπατρος Ἀντιπάτρου Ἱεροπολίτης τῆς Σελευκίδος, πεπολιτογραφημένος [δὲ] ἐν Ὁμόλιῳ ὑπάρχων Χαλδαῖος ἀστρονόμος, ἐνδημῶν τῇ πόλει ἡμῶν ἀπὸ χρόνων.¹ The Chaldaean astrologer Antipater is accordingly a native of Syrian Hierapolis who acquired the citizenship of Homolion, in the area of Thessalian Magnesia.² He evidently spent considerable time in Larisa.

This *Antipater Chaldaeus* must be the very man who appears in the ninth book of Vitruvius' *De architectura* as an astrologer in the tradition of the great Berosus. In his account of those who came *ab ipsa natione Chaldaeorum* Vitruvius declares *primusque Berosus in insula et civitate Coe consedit, ibique aperuit disciplinam, postea †studens† Antipater, iterumque Achinapolis, qui etiam non e nascentia sed ex conceptione genethliologiae rationes explicatas reliquit*.³ Rose long ago emended *postea studens* to *post ei studens*, presumably to avoid an intolerable absolute use of *studeo*. *Ei* would resume *disciplina*,⁴ but then Antipater would be left without *aperuit disciplinam* as the understood verb. Perhaps the absolute *studens* crept in late from a gloss. Fortunately this crux does not affect the identification proposed here.

The Antipater in Vitruvius can now be seen to have been a Syrian of the second century B.C., who practised the prophetic arts in Thessaly. Chaldaean divination was nothing new to the Greek world of Asia Minor and Greece itself. Attalus I of Pergamum had been much under the sway of a Χαλδαῖος μάντις, Sudines;⁵ and the Athenians had honoured Berosus with a golden-tongued statue *ob divinas praedictiones*.⁶

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¹ K. Gallis, 'Αρχ. Ἀνάλεκτα ἐξ Ἀθηνῶν 13, fasc. 2 (1981), 250–1.

² On ἡ Σελευκίς, cf. Strabo, 749–53; for Ὁμόλιον (or Ὁμόλη), Strabo, 443.

³ Vitruv. *De arch.* 9. 6. 2.

⁴ F. H. Cramer, *Astrology in Roman Law and Politics* (1954), 14 mistakenly assumes that Vitruvius designates Antipater and Achinapolis as students of Berosus and therefore of third-century date. Since Cramer's text of Vitruvius (Rose) read *ei studens*, he seems to have misconstrued *ei*.

⁵ Polyæn. *Strat.* 4. 20. Cf. Strabo, 739.

⁶ Pliny, *HN* 7. 37, 123.