

AELIAN, *VARIA HISTORIA* 5.5

Ἐπαμεινώνδας ἓνα εἶχε τρίβωνα καὶ αὐτὸν ῥυπῶντα· εἴ ποτε δὲ αὐτὸν ἔδωκεν εἰς γναφεῖον, αὐτὸς ὑπέμενεν οἴκοι δι' ἀπορίαν ἑτέρου. (Ael. *VH* 5.5)

Epaminondas had just one coat, and a dirty one at that; and whenever he sent it to the cleaner's, he stayed at home because he did not have another.

(N. G. Wilson, *Aelian, Historical Miscellany* [Loeb Classical Library, 1997])

This translation of καὶ αὐτὸν ῥυπῶντα ('and a dirty one at that') gives the sense we need. But the words mean something different: 'and it too was dirty (like Epaminondas)'. Cf. *VH* 12.1 πενομένη δὲ ἐκείνη καὶ τρεφομένη ὑπὸ πατρὶ καὶ αὐτῷ πένητι ('she was poor and was looked after by her father who was poor too'). See LSJ αὐτός I.8, KG 1.653 (f).

For αὐτόν (a slip induced by the following αὐτόν . . . αὐτός) read τοῦτον. This is an example of 'καὶ οὗτος . . . added to heighten the force of a previous word' (LSJ οὗτος C.V). LSJ gives three examples in illustration; KG 1.647.8 adds two more; Denniston (*GP* 291–2) repeats one of LSJ's. Here are fifty-two, from various authors, beginning with Aelian, who is rather fond of this turn of phrase.

Ael. *VH* 3.19 κουράν . . . καὶ ταύτην ἀηδῇ (Wilson: ἀήθη codd.) Πλάτωνι, *NA* 4.8 πῶλον καὶ τοῦτον καλόν, 4.27 ὄνυχας καρτεροῦς . . . καὶ τούτους μέντοι τοῖς τῶν λεόντων παραπλησίους, 6.58 ὀλίγοι . . . καὶ οὗτοι τῶν ἱερέων, 12.44 ὀργάνωι τινὶ καὶ τούτῳι συνήθει, 14.20 παῖδας νεανίας . . . καὶ τούτους ἀλίεας, 14.26 ἀντακαῖον καὶ τοῦτον ἀπαλόν, 16.15 οἰκίσκους τινὰς συμφορητοῦς . . . καὶ τούτους γε οὐκ ἐν χωρίοις ὑπτίοις, 16.41 ὄφεις . . . καὶ τούτους πτηνοῦς, fr. 148 φόρτον . . . καὶ τοῦτον εὐάγκαλον.

Hdt. 7.129.2 ἐνὸς αὐλῶνος καὶ τούτου στεινοῦ, 1.147.2, 3.73.1, 5.44.2, 6.11.2, 9.122.2; Th. 4.55.2; X. *Cyr.* 5.3.33 ἐνὸς ἀνδρὸς καὶ τούτου οὕτω διακειμένου, 1.5.5, 4.2.40, 5.5.16, *Ages.* 1.2, *An.* 2.5.21, *HG* 6.4.28, *Mem.* 2.6.27, *Oec.* 2.5, 3.4; D. 24.16 νόμῳ . . . ἐνὶ . . . καὶ τούτῳι τῶν πώποτ' ἐν ὑμῖν τεθέντων αἰσχίστῳι καὶ δεινοτάτῳι, 18.20, 19.120, 21.73, 54.22; Aeschin. 3.229; Arist. *EN* 1122^a3, *HA* 523^b28, 622^b3, *PA* 688^a33; Thphr. *HP* 4.7.4; Plb. 2.12.3; D.S. 11.81.6, 19.13.3; D.Chr. 32.40 ἐνὸς . . . κιθαρωιδοῦ καὶ τούτου συνήθους, 62.1 ἐνὸς ἀνδρὸς . . . καὶ τούτου σφόδρα ἐγγυὲς ὄντος, 2.45, 31.2, 31.64, 36.4, 55.20, 66.18; Luc. *Scyth.* 4; Hld. 10.21; D.L. 7.140 ἓνα τὸν κόσμον . . . καὶ τοῦτον πεπερασμένον.

Queens' College, Cambridge

JAMES DIGGLE

PIETAS AND POLITICS: EUSEBIA AND CONSTANTIUS AT COURT

The history of Ammianus Marcellinus states that Constantius II (337–61) renamed the Pontic diocese *Pietas*, in honour of his second wife, Aurelia Eusebia (353–60?).¹ *pietas* refers to sacred dutiful conduct toward all, specifically gods, state, and family. Constantius' purpose in renaming the diocese poses an interesting question because it holds an important key to understanding the role Eusebia played in supporting her husband's position as emperor. In other words, what kind of part could an empress play in the Late Empire? Constantius may indeed have been honouring his wife. Why, however, would he honour her so? Is *pietas* just a play on the empress's name, which means 'piety' in Greek, or is there a deeper meaning? A search of late Imperial evidence on this woman and etymology on this word is needed.

¹ Amm. Marc. 17.7.6. See also A. H. M. Jones, *PLRE* 1, 300.