LYCO OF TROAS
AND
HIERONYMUS
OF RHODES

Text, Translation, and Discussion

RUTGERS UNIVERSITY STUDIES
IN CLASSICAL HUMANITIES
Volume XII

Edited by WILLIAM W. FORTENBAUGH
STEPHEN A. WHITE
LYCO OF TROAS
AND
HIERONYMUS
OF RHODES
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Eudemus of Rhodes, volume XI

Lyco of Troas and Hieronymus of Rhodes: Text, Translation and Discussion, volume XII
Dedicated with thanks to
Irving Louis Horowitz
for his trust and encouragement
over twenty years
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Preface

This volume is the twelfth in the series Rutgers University Studies in Classical Humanities = RUSCH. Most of the early volumes in the series were devoted to Theophrastus, Aristotle’s pupil and successor as head of the Peripatos. With volume 9 the focus shifted to other Peripatetic philosophers. Demetrius of Phalerum was the subject of volume 9, Dicaearchus of Messana the subject of volume 10, and Eudemus of Rhodes the subject of volume 11. Now in volume 12, we turn our attention to two later Peripatetics, Lyco of Troas and Hieronymus of Rhodes. Like Volumes 9 and 10, the present volume collects the ancient texts in which Lyco and Hieronymus are named. Each text is provided with a critical apparatus of variant readings, an English translation, and occasional notes. The edition-translation of Lyco is largely the work of Peter Stork; that of Hieronymus is exclusively the work of Stephen White. Major problems concerning the two Peripatetics are discussed in original essays by ten scholars representing six different countries. It is expected that this volume will largely replace the editions of Lyco and Hieronymus that were prepared by Fritz Wehrli and published in volume 6 (2nd ed. 1968) and 10 (2nd ed. 1969) of Die Schule des Aristoteles.

The essays are revised (often heavily revised) versions of papers presented at a conference on The Early Hellenistic Lyceum held at the University of Texas at Austin on March 29-31, 2001. The University’s College of Liberal Arts and Department of Classics were enthusiastic and generous hosts; we gladly thank them for their support, and especially Professor Cynthia Shelmerdine, Chair of Classics. We also thank the Antikensammlung of the Staatliche Museen zu Berlin, Preussischer Kulturbesitz, for granting permission to publish new photographs of the Hieronymus epitaph (inv. Sk 1888). And we warmly thank Diane Smith for preparing camera-ready copy.

At the time of writing this preface, the RUSCH series is twenty years old, volume 1 having appeared in 1983. We have, then, a twenty year anniversary which is an occasion to reflect on the many persons, some now deceased, who helped RUSCH come into being. Gene Young, a member of the Rutgers Administration deserves pride of place. For it was his idea to jump-start work on the post-Aristotelian Peripatos by
seeking funding both from within and from outside Rutgers University. Two members of the Rutgers Research Council, David Cayer and David Pramer, should be mentioned next. For they recognized the importance of work on Peripatetic philosophy after Aristotle, secured internal funding and assisted in a successful effort to secure additional funding from the National Endowment for the Humanities. There followed a series of conferences, whose proceedings became the basis of the RUSCH series. Permission to use the name Rutgers in the title of the series (a unique honor then and now) was granted by Jean Parrish, Associate Provost of the University. To all these people we owe our thanks, and especially to that person who agreed to publish RUSCH. He is Irving Horowitz, Chairman of the Board and Editorial Director of Transaction Publishers. He deemed our work important and made us part of the Transaction family. To him we dedicate this volume.

WWF & SAW
November 2003
Contributors

Tiziano DORANDI, CNRS, UPR 76, 7, rue G. Moquet, BP 8, F-94801 Villejuif cedex, France
William W. FORTENBAUGH, Department of Classics, Rutgers University, New Brunswick, NJ 08901-1414, USA
Todd Stuart GANSON, Philosophy Department, King Hall, Oberlin College, Oberlin, OH 44074, USA
Hans B. GOTTSCALK, School of Classics, University of Leeds, Leeds LS 2 9JT, UK
Peter LAUTNER, Department of Philosophy, Pázmány Péter Catholic University, Egyetem utca 1, H-2087 Piliscsaba-Klotildliget, Hungary
Andrea MARTANO, Istituto di Filologia Classica e di Papirologia, Università Cattolica, Largo Gemelli 1, 20123 Milano, Italy
Elisabetta MATELLI, Istituto di Filologia Classica e di Papirologia, Università Cattolica, Largo Gemelli 1, 20213 Milano, Italy
Jørgen MEJER, Danish Institute in Athens, Herefondos 14, 10558 Athens, Greece
David C. MIRHADY, Humanities, Simon Fraser University, Burnaby BC V5A 1S6, Canada
Jan Max VAN OPHUIJSEN, Department of Philosophy, University of Utrecht, P.O. Box 80126, NL-3508 TC Utrecht, The Netherlands
Peter SCHOLZ, Goethe-Universität Frankfurt am Main, Senckenberganlage 31, Postfach 11 19 32, D - 60054 Frankfurt am Main, Germany
Peter STORK, Department of Classics, Leiden University, P.O. Box 9515, NL-2300 RA Leiden, The Netherlands
Stephen WHITE, Department of Classics, University of Texas at Austin, 1 University Station C3400, Austin, TX 78712-0308, USA
Lyco of Troas
The Sources, Text and Translation

Peter Stork, William W. Fortenbaugh
Tiziano Dorandi, Johannes M. van Ophuijsen

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INTRODUCTION

The present edition of the fragments of Lyco of Troas is modeled on that of the fragments of Demetrius of Phalerum in RUSCH vol. IX.

The texts are divided into five sections: I. texts concerning the Life of Lyco (1–8); II. texts concerning the Writings attributed to Lyco (9–13); III. texts of which the attribution to Lyco is considered Dubious by the editors (14–15); IV. texts containing Sayings attributed to Lyco (16–22); V. a text in which Lyco is named in the title of a work (23). Most of the texts are what traditionally are called testimonia rather than fragmenta.

The material is not large enough to admit of any extensive subdivision of the five sections. Only in the case of the texts concerning the Writings (II), the texts have been subdivided according to their subject matter under the headings Ethics, Rhetoric and Of uncertain Provenance. The Sayings attributed to Lyco have been collected as a separate group (IV), placed after sections I–III. This is the only section which contains some new material (17–22) as compared with Wehrli’s edition. This new material, however, is quite problematic. In most cases, the attribution to Lyco is uncertain to say the least, and in three of the six sayings the attribution is to Glyco instead of Lyco, though the variation can be explained without declaring the sayings spurious. The editors have not tried to make any decision as to the plausibility of the attribution; they hope that the full apparatus and notes to the translation will enable the users to judge for themselves. Moreover, in this volume William W. Fortenbaugh provides a thorough discussion of the sayings attributed to Lyco or Glyco.

The texts are numbered from 1 to 23. In one case (3A–3B) a number covers two texts which are distinguished by the letters A-B. These texts refer to the same specific subject matter (in that sense they are parallel texts), but the information supplied by these texts differs significantly enough to quote them in full.

In editing the texts, the editors have taken as their starting-point the text of an existing recent edition (mentioned in the heading of the text with line numbers of the edition used). This does not, however, mean that the text printed here is always identical to that of the edition mentioned in the heading. The editors have felt free to make changes in the text. These changes are accounted for in the lower critical ap-
paratus, and reflect our editorial policy. In the case of an edition of frag-
ments, problems relating to the constitution of the text ought to be made
perfectly clear to the user and not to be glossed over in order to effect
an ‘easy’ reading.

The texts as printed in this edition are based upon the information
supplied in the editions used and no original research on the paradosis
has been done by the editors, with the following exception. The texts
from Diogenes Laertius (1, 4) are based upon collations made by
Tiziano Dorandi in preparing a new edition of the Vitae Philosophorum.
In the case of the Sayings, the edition of the texts is made difficult by
the absence of a modern and easily accessible edition of the Corpus
Parisinum, which often is the earliest known source. In most cases,
however, sayings of the Corpus Parisinum have found their way into
the Commonplaces, which go under the name of Maximus Confessor.
As the Commonplaces have quite recently been edited in an exemplary
manner by Sibylle Ihm (with full references to sources and parallel
texts), the text of her edition has been taken as the basis for the text of
the sayings in the present edition. For the convenience of the user, re-
ferences to the edition of Combevis in the Patrologia Graeca are added.

References to the corresponding testimonia and fragmenta in
Wehrli’s edition are given in the left margin of the Greek text at the line
where Wehrli’s fragment begins. The upper apparatus of parallel texts
makes reference to all parallel texts in the strict sense which explicitly
mention Lyco of Troas (the line numbers of the edition used are always
added in these cases), and also to parallel texts in a wider sense which,
without referring to Lyco, contain information that seems particularly
relevant to the interpretation of the text (the passage or text is merely
cited in these cases and often introduced by means of cf.). In addition,
references are given to modern editions or collections of fragments of
authors mentioned in the text. Finally, there are cross-references by
means of numbers in bold type to other texts in the present collection
in order to assist the user in collecting information.

The lower or critical apparatus is based upon the critical apparatus
of the edition used for the text. It is selective and aims at supplying in-
formation specially relevant to the user of this edition. As a rule it is
fuller than that found in the edition of Wehrli.

The translation tries to effect the impossible in being readable and
at the same time as close to the original as possible.
The notes to the translation serve two purposes. First, they may supply (often quite basic) information which will assist the user in understanding and interpreting the text or, particularly in the case of the 'historical' testimonia, in placing it in its historical context. Second, they place the text within the wider context of the work from which it has been taken. Although the notes are not intended as a full commentary, they are fuller than they would be if the editors were planning to add a companion volume containing a commentary.

Tables of Abbreviations and of Editions Used have been provided. All abbreviations not found in these tables are those of LSJ. The Concordance relates the texts in this edition to that of Wehrlı (1968). The Index of Lyconian Texts lists all Lyconian texts in the strict sense of the word, i.e. all texts explicitly mentioning Lyco of Troas, printed here as a text (indicated by means of numbers in bold type) or entered in a list, and all parallel texts in the strict sense, i.e. all parallel texts explicitly mentioning Lyco of Troas, entered in the upper apparatus. All other passages cited in the upper (or lower) apparatus and in the notes to the translation are listed in the Index of Passages Cited. Finally, the Index of Names to the translation may help the user in finding his way through the fragments more quickly.

A first version of this edition was prepared by the team of editors, consisting of Peter Stork, William W. Fortenbaugh, Tiziano Dorandi, and Johannes M. van Ophuijsen, for the Eleventh Conference of the Project Theophrastus, which was hosted by Stephen A. White, at the University of Texas at Austin, March 29–31, 2001.

The editors have benefitted from the assistance of a number of colleagues. François Lefèvre of the Université Paris I generously put at our disposal the text of his edition of the inscription from Delphi (6) in the Corpus des Inscriptions de Delphes IV and has also kindly checked the text of the edition of the inscription in this volume. Hans Gottschalk of the University of Leeds has helped in clarifying the problems that are posed by (the text of) Lyco's testament in the Life of Lyco by Diogenes Laertius. In his wisdom he foresaw that without more information satisfactory solutions are hardly to be arrived at, and unfortunately time has proved him right, for this edition at least. Dennis Searby of the University of Uppsala has considerably lightened our path through the dark maze of 'gnomology'. That the result is a daunting amount of annotation is not his fault. His acute explanation of the manner in which
mistakes of attribution are likely to be made is reflected in the notes to the translation of these sayings.

Work on this edition has been facilitated by the use of the CD ROM disks #D and #E of the *Thesaurus Linguae Graecae* and the CD ROM disks #5.3 (Latin Texts) and #7 (Inscriptions & Papyri) of the Packard Institute. In the final stage, work on the edition by Peter Stork was made possible through a grant of the Netherlands Organisation for Scientific Research (NWO).

In recognition of their close collaboration, the editors would very much appreciate the present edition being referred to by means of the abbreviation ‘SFOD’.
ABBREVIATIONS AND EDITIONS USED

The list under (a) explains the abbreviations used in this collection to refer to standard collections and scholarly journals; that under (b) lists the text editions used for this collection; that under (c) explains other abbreviations used; and that under (d) explains the symbols used in the apparatus of this collection.

(a) Names, Standard Collections, Scholarly Journals, etc.

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
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<tbody>
<tr>
<td>ANRW</td>
<td>Aufstieg und Niedergang der römischen Welt</td>
</tr>
<tr>
<td>AP</td>
<td>Anthologia Palatina</td>
</tr>
<tr>
<td>BASP</td>
<td>Bulletin of the American Society of Papyrologists</td>
</tr>
<tr>
<td>BCH</td>
<td>Bulletin de Correspondance Hellénique</td>
</tr>
<tr>
<td>Brink</td>
<td>K.O. Brink, ‘Peripatos’, RE Supplementband 7 (1940) 899–949</td>
</tr>
<tr>
<td>BT</td>
<td>Bibliotheca Scriptorum Graecorum et Romanorum Teubneriana. Leipzig B.G. Teubner</td>
</tr>
<tr>
<td>CB</td>
<td>Collection des Universités de France publiée sous le patro­nage de l’Association Guillaume Budé. Paris Les Belles Lettres</td>
</tr>
<tr>
<td>CGF</td>
<td>Comicorum Graecorum Fragmenta ed. G. Kaibel. Vol. 1.1 Berlin 21954 (1899)</td>
</tr>
<tr>
<td>CID</td>
<td>Corpus des Inscriptions de Delphes</td>
</tr>
</tbody>
</table>
Lyco of Troas and Hieronymus of Rhodes


GCS  Die Griechischen Christlichen Schriftsteller der ersten Jahrhunderte

GG  Grammatici Graeci

GGA  Göttingische gelehrte Anzeigen

Glucker, Antiochus  J. Glucker, Antiochus and the Late Academy. Göttingen 1978

Habicht, Untersuchungen  Chr. Habicht, Untersuchungen zur politischen Geschichte Athens im 3. Jahrhundert v. Chr. München 1979

Habicht, Studien  Chr. Habicht, Studien zur Geschichte Athens in hellenistischer Zeit. Göttingen 1982


Habicht, GA  Chr. Habicht, Athen in Hellenistischer Zeit. Gesammelte Aufsätze. München 1994

Habicht, Athen  Chr. Habicht, Athen. Die Geschichte der Stadt in hellenistischer Zeit. München 1995


IG  Inscriptiones Graecae

IK  Inschriften griechischer Städte aus Kleinasien

Laum SGRA  B. Laum, Stiftungen in der griechischen und römischen Antike, II Urkunden. Leipzig & Berlin 1914

LG  Lexicographi Graeci

PA  Prosopographia Attica, ed. J. Kirchner. 2 vols. Berlin 1901–3


Plan. = AP

REA  Revue des Études Anciennes

RhM  Rheinisches Museum für Philologie

RUSCH  Rutgers University Studies in Classical Humanities
### Editions Used

<table>
<thead>
<tr>
<th>Reference</th>
<th>Description</th>
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<tr>
<td>Lyco of Troas: The Sources. Text and Translation 9</td>
<td></td>
</tr>
<tr>
<td><strong>SB Wien</strong></td>
<td>Sitzungsberichte der philosophisch-historischen Klasse der Kaiserlichen Akademie der Wissenschaften zu Wien</td>
</tr>
<tr>
<td><strong>SEG</strong></td>
<td>Supplementum Epigraphicum Graecum</td>
</tr>
<tr>
<td><strong>SIG</strong></td>
<td>Sylloge Inscriptionum Graecarum ed. W. Dittenberger. 3 vols. Leipzig 1915, 1917, 1920 (Syll. 3)</td>
</tr>
<tr>
<td><strong>SVF</strong></td>
<td>Stoicorum Veterum Fragmenta ed. H. von Arnim. 3 vols. Leipzig 1905, 1903, 1903</td>
</tr>
<tr>
<td><strong>TrGF</strong></td>
<td>Tragicorum Graecorum Fragmenta Vol. 1 edd. B. Snell, R. Kannicht. Göttingen 1986</td>
</tr>
<tr>
<td>Wilhelm</td>
<td>A. Wilhelm, ‘Zum griechischen Wortschatz’, <em>Glotta</em> 14 (1925) 68–84</td>
</tr>
<tr>
<td><strong>WS</strong></td>
<td>Wiener Studien</td>
</tr>
<tr>
<td>Ziebarth 1903</td>
<td>E. Ziebarth, ‘Beiträge zum griechischen Recht’, <em>Zeitschrift für vergleichende Rechtswissenschaft</em> 16 (1903) 249–315</td>
</tr>
<tr>
<td><strong>ZPE</strong></td>
<td>Zeitschrift für Papyrologie und Epigraphik</td>
</tr>
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### (b) Editions Used

<table>
<thead>
<tr>
<th>Reference</th>
<th>Description</th>
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</thead>
<tbody>
<tr>
<td>Aeschines Socraticus</td>
<td>SSR 2.593–629</td>
</tr>
<tr>
<td>Ambr.</td>
<td><em>Lexicon Ambrosianum</em> ineditum; <em>Suidae Lexicon</em> 1 p. xvii–xviii <em>Adler</em></td>
</tr>
<tr>
<td>Antigon.</td>
<td>Antigonus Carystius</td>
</tr>
</tbody>
</table>
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Antip. Stoic.  Antipater Tarsensis: SVF 3.244–58


Jacobs  Anthologia graeca ed. F. Jacobs. 3 vols. Leipzig 1813–17
APM Schenkl  ‘Das Florilegium 'Αριστον καὶ πρῶτον μόδημα’, WS 11 (1889) 1–42

Apolod.  Apollodorus Atheniensis 244 FGrH 2 B 1022–1128

Apophth. Par.  Apophthegmata Parisina; see Corp. Par. (d)


Aristo Stoic.  Aristo Chius: SVF 1.75–90

Arist. Fragmenta  Aristotelis qui ferebantur librorum fragmenta ed. V. Rose. Leipzig 1886 [BT]

Düring  I. Düring, Aristotle in the Ancient Biographical Tradition. Göteborg 1957


Ars.  ARS ENIOI ΙΩΝΙΑ. Arsenii Violetum ed. Chr. Walz. Stuttgart 1832


Carmen de Figuris  Carmen de figuris vel schematis ed. R.M. D’Angelo. Hildesheim 2001

Chrysipp. Stoic.  Chrysippus Soleus: SVF 2.1–348 & 3.3–204

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Gaisford

Cic.
M. Tulli Ciceronis Scripta Quae Manseunt Omnia

Tusc.
— Vol. 13, fasc. 44 Tusculanae Disputationes ed. M. Pohlenz. Leipzig 1918 [BT]

Cleanth. Stoic.
Cleanethes Assius: SVF 1.103–37

Clem. Al. Strom.

Corp. Par. (a)
Corpus Parisinum, i.e., ‘Excerpta Parisina’ in cod. Par. Gr. 1168 ff. 83r–121v, see L. Sternbach, ‘Excerpta Parisina’, Rozprawy Akademii Umiejetnosci Wydzial Filologiczny 2, 5 (1894) Krakowie, 53–82

Corp. Par. (d)

Cranter

Critolaus

Diodorus Tyrius

Diogenes Babylonius: SVF 3.210–43

Diog. Sinop.
Diogenes Sinopeus: SSR 2.227–509

D.L.

Bentley
Richardi Bentleii Opuscula Philologica, dissertationem in Phalaridis Epistolas ... complectentia. Leipzig 1781

Budaeus
G. de Budé, in: Diels, p. 313

Casaubon

Cobet
Diogenis Laertii De clarorum philosophorum vitis, dogmatibus et apophthegmatibus libri decem ed. C.G. Cobet. Paris 1850

Diels
Lyco of Troas and Hieronymus of Rhodes

Frob.  

Hübner  

Hübner, Comm.  

van Lennep  
*Phalaridis Epistolae quas Latinas fecit interpositis Carolis Boyle notis; commentario illustravit Ioannes Daniel a Lennep* ed. L.C. Valckenae. Groningen 1777

Long  

Menagius  
Aegidius Menagius, *Observationes et emendationes in Diogenem Laertium*. Paris 1663 (in: Hübner, Commentarii 1, 139–670)

Narcy 1999  

Reiske  
J.J. Reiske, in: Diels

Ephor.  
Ephoros von Kyme *FGRH* 2 A 37–109

Epich.  
Epicharmus *PCG* Vol. 1 (2001) 8–137

Eudem.  

Eust. Od.  
*Eustathii Archiepiscopi Thessalonicensis Commentarii ad Homeri Odysseam* ed. G. Stallbaum. Leipzig 1825

Exc. Flor.  

Exc. Par.  
*Excerpta Parisina*: see Corp. Par. (a)

Flor. Leid.  
*Florilegium Leidense* ed. L.R. Beynen. Diss. Leiden 1837

Flor. Mon.  

Glyco  

Gnom. Basil.  

Gnom. Hom.  
A. Elter, *Γνωμικά ομοιώματα des Socrates, Plutarch, Demophilus, Demonax, Aristonymus u.a.* Programm Bonn 1–5. 1900–4

Gnom. Pal.  
*Gnomologium Palatinum* (Palatinus Graecus 356) ed. C. Wachsmuth, ‘De Gnomologio Palatino Inedito’ (Commen-
Lyco of Troas: The Sources. Text and Translation

Gnom. Vat.

Gorg.
Gorgias: 82 DK 2.271–307

Heracl. Pont.

Herillus
Herillus Carthaginensis Stoicus: SVF 1.91–2

Hermipp.

Hdn. Gr.
Herodiani Technici Reliquiae ed. A. Lentz. Vol. 2.1 Reliqua Scripta Prosodiaca, Pathologica, Orthographica Continens. Leipzig 1868 [BT]

Hieronym.

Joh. Damasc.
see Exc. Flor.

Laur.

Leucippus
Leukippos 67 DK 2.70–81

Lyco Pythagoreus
Lykon 57 DK 1.445–6; 1110 FGrH IV A 7,432–9

Melissa Augustana
see Patm.

Ps.-Max.

MaxI
a shorter version of the Loci communes (Ihm, p. LIII–LXII)

MaxII
a longer version of the Loci communes (Ihm, p. XXXVIII–LIII)

MaxU
the longer version of the Loci communes with a different order of chapters (Ihm, p. XXX–XXXVIII)

Combefis

Ribittus
14 Lyco of Troas and Hieronymus of Rhodes

Semenov

Musan.
*C. Musonii Rufi Reliquiae* ed. O. Hense. Leipzig 1905 [BT]

Panaetius
*Panaetii Rhodii Fragmenta* ed. M. van Straaten. Leiden 31962 (1952)

Panthoides Megaricus
Panthoides Megaricus: SSR 1.471

Patm.
*Un traité de vie spirituelle et morale du XIe siècle: le florilege sacro-profane du manuscrit 6 de Patmos* ed. É. Sargologos. Thessaloniki 1990 = Melissa Augustana

Phld. Acad. Hist.

Phot. Bibl.

Plu. De Exil.
*De aud.*

Pos.

Praxiphanes

Ross.

Rutilius Lupus
*P. Rutilii Lupi De Figuris Sententiarum et Elocutionis* ed. E. Brooks, Jr. Leiden 1970

Gesner

Halm

Jacob
*P. Rutilii Lupi De figuris sententiarum et elocutionis libri duo* ed. F. Jacob. Lübeck 1837

Ruhnken

Stephanus, R.

Socrates
in SSR 1

Speus.
Lyco of Troas: The Sources. Text and Translation

St. Byz.  

Stob. Anth.  

Strato  

Suda  
Suidae Lexicon ed. A. Adler. 4 vols. Leipzig 1928–35 [LG 1]

Themistius  

Thpfr.  
see FHS&G under (a)

Vita Aristotelis  
ΒΙΟΓΡΑΦΙΩΝ. Vitae Scriptores Graeci Minores ed. A. Westermann. Braunschweig 1845

Düring  
Vita Hesychii, in: Düring, 80–93 (see Arist. Fragmenta)

Gigon  
Vita Hesychii, in: Gigon, 26–8 (see Arist. Fragmenta)

Zeno Stoic.  
Zeno Citieus: SVF 1.3–71

(c) Other abbreviations

a. anno/annis  
a. (in titulis) altitudo  
aCn ante Christum natum  
add. addidit  
adn. adnotatio  
ap. apud  
app. apparatus criticus  
cett. ceteri  
cf. confer  
codd. codices  
coll. collato/collatis  
corr. correctit  
cr. (in titulis) crassitudo  
ed. pr. edidit primus  
edd. editores/ediderunt  
F fragmentum  
l. (in titulis) longitudo  

litt. littera, -ae, etc.  
marg. (in) margine  
no. numerus  
om. omisit/omiserunt  
pCn post Christum natum  
rell. reliqui  
s. saeculo  
secl. seclusit  
ss. suprascriptum, -o  
suppl. supplevit  
s.v. sub voce  
T testimonium  
tit. titulus  
v. vide  
v (in titulis) vacat  
vulg. vulgata  

(d) Symbols used in the apparatus

<α> littera supplata/addenda  
[α] littera spuria, eliminanda  
†...† locus nondum sanatus  
α littera in titulo incerta  
[α] littera in titulo non servata et coniectura suppleta  
[α] littera in titulo erasa  
vv duae litterae in titulo unum spatium occupant
I. VITA

1 Diogenes Laertius, *Vitae Philosophorum* 5.65–74 (BT 1.354.18–360.15 Marcovich)

[ΛΥΚΩΝ]

2/22 w 65 τοῦτον διεδέξατο Λύκων Ἄστυνάνακτος Τρωαδεύς,
18 w φραστικός ἀνήρ καὶ περὶ παῖδων ἀγωγῆς ἀκρως συν-
tetazeménoς. ἔφοσκε γὰρ δεῖν παρεξεύχθαι τοῖς παῖσι τὴν ἀιδῶ καὶ φιλοτιμίαν ὡς τοῖς ὕπποις μύωπα καὶ χα-
18 w λινόν. τὸ δὲ ἐκφραστικὸν αὐτοῦ καὶ περιγεγονὸς ἐν τῇ ἔρμηνεια φαίνεται κάνθαδε· φησί γὰρ τοῦτον τὸν τρόπον ἐπὶ παρθένου πενιχρᾶς: "μαρτὶ γὰρ φορτίον πα-
27 w τρὶ κόρη διὰ σπάνιν προικὸς ἐκτρέχουσα τὸν ἀκμαίον τῆς ἥλικιας καιρόν." διὸ δὴ καὶ φασίν Ἀντίγονον ἐπ' αὐτοῦ τοῦτο εἰπεῖν, ὡς οὐκ ἦν ὃσπερ μήλου τὴν εὐω-
18 w δίαν καὶ χάριν ἀλλοθίον που μετενεγκεῖν, ἀλλ' ἐπ' αὐ-
τοῦ τοῦ ἀνθρώπου καθάπερ ἐπὶ τοῦ δένδρου τῶν λεγο-
66 μένων ἔκαστον ἐδει θεωρεῖσθαι. τοῦτο δὲ ὡς ἐν μὲν τῷ λέγειν γλυκύτατος ἦν· παρὸ καὶ τινες τὸ γάμμα αὐτοῦ τῷ ὀνόματι προσετίθεσαν· ἐν δὲ τῷ γράφειν ἀνόμοιος

2–131 I K 53 (1997) T 169.9 p. 252–5 2–27 Wilamowitz, Antigonos, 83–4 2 τοῦτον διεδέξατο Λύκων] cf. 2.7; 3A–B; 4.12–17; 8.5–6; 11.6 Άστυνάνακτος] cf. 6.5 Τρωαδεύς] cf. 2.7; app. 6.5; 13.3 et Φ (BT 2.257.27 Marcovich) 3 περὶ παῖδων ἁγωγῆς] cf. 16 et 5.50 Theophrasti Peri παιδῶν ἁγωγῆς α'] 4–10 ἔφοσκε—καιρόν Φ (BT 2.257.27–258.5 Marcovich) 4–6 ἔφοσκε—χαλινόν] cf. 4.6; 5.39 (= Gnom. Var. 52); EpHor. 70 T 28ab FGrH; et v. Thphr. no. 1 FHS&G app. ad 34–8 14–17 ἐν μὲν τῷ λέγειν—αὐτῷ] cf. 11.6–7 15–16 παρὸ—προσετίθεσαν] cf. app. 2.7; app. 16; 19; 20; 21

conspectus siglorum:
B Neapolitanus Burbonicus III B 29 (s. XII)
B² codicis B¹ corrector
P Parisinus gr. 1759 (s. XIII exeunte)
P², P⁴ codicis P correctores
F Laurentianus 69.13 (s. XIII)
Ω consensus codd. BPF = hyparchetypon
codicis P apographon:
I. LIFE

1 Diogenes Laertius, *Lives of the Philosophers* 5.65–74 (BT 1.354.18–360.15 Marcovich)¹

[Lyco]

This man (Strato) was succeeded by Lyco, the son of Astyanax, of Troas, an eloquent man and keenly focused on the upbringing of children. For he used to say that restraint and ambition must be joined by yoke to children as spur and bridle are to horses. His eloquence and his superiority in expression are clear in the following as well: he speaks in the following manner about a penniless maiden: “For a heavy burden to a father is a girl who for lack of a dowry outruns the peak time of her (marriageable) age.” Indeed, this is the reason they say that Antigonus³ said the following about him: that it was not possible to transfer as it were the sweet smell and charm of an apple to any other place, but that each of his (Lyco’s) utterances had to be observed ‘on’ the man himself just as (the qualities of the apple must be observed) on the tree. This (was said) because in speaking he was surpassingly sweet—hence some people even added the (letter) gamma to his name⁴—but in writing he was not equal to himself. At any rate, also in the

² Casaubon’s generally accepted conjecture περιτγεγωνός (a verb not attested elsewhere) is taken to mean ‘sonorousness’.
Lyco of Troas and Hieronymus of Rhodes

23 W αὐτῷ, ἵματει γοῦν καὶ ἐπὶ τῶν μεταγινωσκόντων ἐπειδὴ μὴ ἔμαθον ὅτε καιρὸς καὶ εὐχομένων τούτων ἐκαλλιλέκτει τὸν τρόπον· ἔλεγεν αὐτῶν κατῃγορεῖν ἀδινάτω μηνύοντας εὐχῆ μετανοιαν ἀργίας ἀδιόρθωτων.

24 W τούς τε βουλευομένους (οὐκ) ὁρθῶς διαπίπτειν ἔφασκε τῷ λογισµῷ, οἰονεὶ στρεβλῶ κανόνι βασανίζοντας εὐθείαν φύσιν ἡ πρόσωπων ὕδατι κλυδαττομένῳ ἡ κατόπτρω διεστραμμένῳ. καὶ ἐπὶ μέν τὸν ἐκ τῆς ἀγο- ρᾶς στέφανον πολλοὺς ἀπίεναι, ἐπὶ δὲ τὸν Ὀλυμπία- σιν ἡ ὀλίγους ἡ οὐδένα. πολλάκις τε πολλά συμβουλεύσας Αθηναίοις, τὰ μέγιστα αὐτοῦς ὅφελεσθαι.

8 W ἦν δὲ καθαρώτατος τὴν στολήν, ὡς ἀνυπερβλήτωρ χρήσθαι μαλακότερί ἴµατίων, καθὰ φησιν Ἐρ- μιππος. ἄλλα καὶ γυμναστικότατος ἐγένετο καὶ εὐέκ- της τὸ σῶμα τὴν τε πάσαν σχέσιν ἀθηνητὴν ἑπιφαί- νων, ὀτωθλαδίας καὶ ἐμπινῆς ὄν, καθὰ φησιν Ἀντί- γονος καὶ Καρύστιος· διὰ τούτο δὲ καὶ παλαιάσαντα λεγέσαν τὰ τε ἐν τῇ πατρίδι Ἰλίεια καὶ σφαιρίσαν. ὡς οὐκ ἄλ- λος τε ἡν φίλος τοῖς περὶ Ἐυμενῆ καὶ Ἀτταλον, οἴ καὶ πλείστα ἐπεχορήγους αὐτῷ. ἐπειράθη δε αὐτόν

11 W σχεῖν καὶ Ἀντίοχος, ἄλλα ὡς έτυχεν. οὕτω δὲ ἦν ἐκ- ὕδρος Ἰερωνύμῳ τῷ Περιπατητικῷ, ὡς μόνον μὴ ἀπαντ- τὰν πρὸς αὐτόν εἰς τὴν ἐπίσησιν θεραπεύσαν, περὶ ἡς ἐν τῷ περὶ Ἀρκεσιλάου βίῳ διειλέγεσθαι.

5 W ἀφηγήσατο δὲ τής σχολῆς ἐτή τέταρτα πρὸς τοῖς


case of those who are feeling regret in view of the fact that they have not acquired learning when the time was right and are praying (that they might still do so), he turned a beautiful phrase in the following manner: he said that they denounce themselves by betraying in impotent prayer an irremediable regret about their laziness. And of those who deliberate <in>correctly he used to say that they fall to pieces through their reasoning, as if they were examining a straight substance with a crooked (carpenter's) ruler, or a face in rough water or in a distorted mirror. And also that, where-as many go in pursuit of the wreath to be won at the town center (agora), either few or none (go) in pursuit of the (wreath to be won) at Olympia. And, in fact, on many occasions he gave the Athenians advice on many matters and thus conferred the greatest benefits on them.

He was, on the one hand, exceedingly neat in his dress, so as to use an unsurpassed softness of clothing, according to Hermippus. But at the same time he proved to be exceedingly well-trained and in good physical condition, displaying all the marks of an athlete, having cauliflower ears and a bronzed complexion, according to Antigonus of Carystus. Hence he is said even to have wrestled at the Games of Ilium in his home country and to have played ball. He was, more than anyone else, on good terms with Eumenes and Attalus and the people around them, who even supported him with large donations. Antiochus too tried to get him, but did not succeed.7 He was such an enemy of Hieronymus the Peripatetic that he (Lyco) alone refused to join him (Hieronymus) at his house for the anniversary day, about which we have spoken in the Life of Arcesilaus.

He was leader of the school for forty-four years, Strato having

5 On the Games of Ilium (the Illieia) see Dorandi, Antigone, n. 123 p. 51.
8 Cp. Wehrli p. 23 on F 10. The anniversary was held in honor of Halcyoneus, son of Antigonus Gonatas. See E. Matelli in this volume.
Lyco of Troas and Hieronymus of Rhodes

tetraphákonta, Strátànovos áutón én tаíς διαθήκαίς καταλιπόντος κατά τήν ἐβδόμην καὶ εἰκόστην καὶ ἕκαστην Ὀλυμπιάδα. οὐ μὴν ἄλλα καὶ Πανθοίδου διήκουσε τοῦ διαλεκτικοῦ. ἔτελεύτησε δὲ γεγονὼς ἐτος τέταρτον καὶ ἐβδομηκοστόν, νόσῳ ποδαγρικῇ καταπονθῆεις. καὶ ἔστιν ἰμῶν εἰς αὐτὸν·

οὐ μὰ τὸν, οὐδὲ Λύκωνα παρῆσομεν, ὅτι ποδαλγής κάθανε· θυμάζω τούτο μάλιστα δ' ἐγὼ, τήν οὔτος ἀίδασο μακρὴν ὄδον ὡς πρίν ὁ ποσσίν ἀλλοτρίως βαδίσας ἐδραμε νυκτὶ μιή.

50

69
gεγόνασι δὲ Λύκωνες καὶ ἄλλοι· πρῶτος Πυθαγορικός, δεύτερος αὐτὸς οὕτος, τρίτος ἐπόν ποιήσης, τέταρτος ἐγγυμάτων ποιήσης.

55
tοῦ δὲ φιλοσόφου καὶ διαθήκαις περιετύχομεν ταῖς·

“τάδε διαιτῆθοι περὶ τῶν κατ' ἐμαυτόν, ἐὰν μὴ δυνηθῶ τήν ἀρρωστίαν ταύτην ὑπενεγκείν. τά μὲν ἐν οὐκ πάντα δίδωμι τοῖς ἄδελφῳ(δι)'οίς 'Ἀστυνακτοὶ καὶ Λύκωνι. καὶ οἴμαι δεῖν ἀποδοθῆναι ἀπὸ τούτοις ὃσα κατακέρματον Ἀθῆναις παρά τίνος ἐχον ὁ πεπραχ-ώνς· καὶ ἂν εἰς τήν ἐκφοράν ἀναλοθῆ καὶ εἰς τάλλα

70

(τά) νομιζόμενα. τά δὲ ἐν ἄστει καὶ ἐν Αἰγίνῃ δίδωμι Λύκωνι διὰ τὸ καὶ τούνομα φέρειν ἰμῶν καὶ συνδια-

appointed him (as scholarch) in his will during the one hundred and twenty-seventh Olympiad. Not but what he also attended the lectures of Panthoides the dialectician.\(^9\) He died at the age of seventy-four, brought low by the gout. And ours is (the following epigram) on him:

\begin{quote}
Not by Gad, neither Lyco will we pass over,
because he died of the gout. But this I wonder about most,
how a man who before had walked with feet not his own
thus ran the long road to Hades in a single night.
\end{quote}

\(^69\) There have also been other Lyco’s. First, a Pythagorean; second, our man himself; third, a poet of epic verses; fourth, a poet of epigrams.

We have also come across the philosopher’s will, which reads as follows:\(^10\)

“These are my dispositions concerning my personal affairs, in case I shall not be able to endure this illness. All my property at home\(^11\) I give to my nephews Astyanax and Lyco.\(^12\) And I think it right that out of these are paid back all things I have on loan at Athens from someone, having (them) in possession or having negotiated them;\(^13\) and also whatever expenditures there will be for my funeral and for the other customary rites. My property in town and in Aegina I give to Lyco because of the fact that he bears my name and at the same time has lived with me during the long-

\(^9\) On the peculiar placing of this piece of information see Sollenberger 1992, 3807–8.
\(^10\) On Lyco’s testament see Sollenberger 1992, 3870–2; Gottschalk 1972, 321; Bruns 1880, 41–6 [= KS 227–32]; Dareste 1882, 14–18; Schulin 1882; Hug 1887, 9–11; 14; 16; 20–2; Ziebarth 1903, 269–70.
\(^12\) ‘My nephews’ is a conjecture by Pomtow; the MSS. read ‘the brothers’. The Lyco of 1. 60 (1) appears to be the same as the Lyco mentioned in ll. 64–6, who (2) again appears to be the same as the nephew Lyco mentioned in 1. 70 (the Lyco in 1. 69 being an entirely different person). If (2) is correct, Astyanax and Lyco mentioned in ll. 59–60 were nephews of Lyco. Cp. Sollenberger 1992, 3870 n. 393 (with references).
\(^13\) The text is almost certainly corrupt. The translation is an attempt to render the reading of the MSS. Frobenius’ reading would mean: ‘or having exacted the payment of it’, which does not seem to make sense; Diels’ conjecture would mean: ‘if (someone) has not exacted the payment (of it)’. For a different interpretation of this difficult passage see M. Narcy 1999, 630 and 650–3.
τετριφέναι πλείω χρόνον ἀρεστῶς πάνυ, καθάπερ
dίκαιον ἢν τὸν ύιὸν τάξιν ἑσχηκότα.

“τὸν δὲ Περίπατον καταλείπω τῶν γυνώριμων τοῖς
βουλομένοις, Βούλωνι, Καλλίνιφ. Ἀρίστοτοι, Ἀμφιώνι,
Λύκωνι, Πύθωνι, Ἀριστομάχῳ, Ἡρακλείῳ, Λυκο-
μήδει, Λύκωνι τὸ ἀδελφιδῷ. προστηράσθωσαν δὲ αὐ-
τοὶ ὅν ἡ ύπολαμβάνοις διαμενεῖν ἐπὶ τοῦ πράγματος
cαι συνέξειν μάλιστα δυνήσεσθαι. συγκατασκευαζέ-
tωσαν δὲ καὶ οἱ λοιποὶ γνώριμοι κάμῳ καὶ τοῦ τόπου
χάριν.

“περὶ δὲ τῆς ἐκφορᾶς καὶ καύσεως ἐπιμεληθήτω-
san Βούλων καὶ Καλλίνικος μετὰ τῶν συνήθων, ὅπως
μὴ τ’ ἀνελεύθερος γένηται μήτε περίεργος. τόν δὲ ἐν
Αἰγίνη μοι γενομένων μερῶν μετὰ τὴν ἐμὴν ἀπόλυσιν
καταχωρησάτω Λύκων τοῖς νεανίσκοις εἰς ἐλαὐχρισ-
tίαν, ὅπως κάμῳ καὶ τοῦ τιμῆσαντος ἐμὲ μνήμη γένη-
tαι διὰ τῆς χρείας ταύτης ἡ προσήκουσα. καὶ ἀνδριά-
ντα ἡμῶν ἀναβέτω τῶν δὲ τόπων, ὅπως ἀρμότων ἡ τῆς
στάσεως, ἐπιβλεψάτω καὶ συμπραγματευθήτω θλίτω-
φαντος καὶ Ἡρακλείδης Δημητρίου. ἀπὸ δὲ τῶν ἐν
ἀστεί Λύκων ἀποδότω πάσι παρῶν ἄ προειλήφη με-
tὰ τὴν ἀποδημίαν τὴν ἕκεινου. παρεχέσθωσαν δὲ Βού-
λων καὶ Καλλίνικος καὶ ἄ ὅ εἰς τὴν ἐκφοράν ἀναλωθῇ
cαὶ τάλαλα τὰ νομίζουμενα. κομισάσθω(σαν) δὲ ταῦτα

67–72 Aristo F 6 Wehrli; Laurn SGRA 16; cf. 4.12–15
67–8 τὸν δὲ Περίπατον—βουλομένοις] cf. 5.52 (Theophrastus)
72–4 συγκατασκευαζέτωσαν—χάριν] cf. 4.13–15
77–81 Laurn SGRA 16

68 καὶ Καλλίνικος F || Ἀμφιώνι om. F 71 διαμένειν Ω: corr. Cobet
72 συνυξύθησαν Cobet 78 μορίων Cobet: μορίων Scaliger ap. Men-
agium (Hübner, Comm. 1.649) 79 καταχωρησάτω B: -ρισάτω PF;
Budaeus in ThGL 3.665 s.v. ἐλαὐχριστία, Reiske 313: ἐλαὐχριστία
Ω: ἐλαὐχριστίαν Frob.: ἐλαὐχριστίαν Wilhelmin 73 80–1 γένη-
tαι B: γύ- PF 81 ταύτης Wilhelmin 73: αὐτῆς BF: αὕτη P 82
ἀρμότων BF 82–8 ἡ—τάλα om. B spatio versionum 6 relicto
83 στάσεως PF: καταστάσεως Hübner 85 παρὸν ἄ PF: παρ’ ἄν ἄ Frob.: παρ’ ὅν τι Cobet; cf. ἐπειδὰν δὲ παραγένηται Ἄρκεσίλαος
5.63 = 4.32 || προείληφα P: προε- F 86 παρεχέσθωσαν Cobet:
παρεπ- F: παρακολουθοῦσι P 88 τὰ ἀλλα PF || κομισάσθωσαν
Cobet: κομισάσθω Ω || ταῦτα BP: πάντα F
est period of time to my great satisfaction, as was proper for one who has acquired the position of a son.

"The Peripatos14 I leave to those of the members who wish to make use of it, Bulo, Callinus, Aristo, Amphio, Lyco, Pytho, Aristomachus, Heracleus, Lycomedes, and Lyco my nephew. They themselves are to put at their head (the person) who they believe will persevere in attending to the business (of the school) and will be most capable of keeping it together. But the remaining members too are to assist in effecting this purpose both for my sake and that of the place.

"As for my funeral cortège and cremation, Bulo and Callinus are to take care of it together with my intimate friends, so as to ensure that it will be neither mean nor extravagant. From the (proceeds of the) groundplots15 in Aegina which have been mine, after my death Lyco is to make an allotment to the young men for (the purpose of) anointing with olive-oil, in order that through this use (of the oil) there will be remembrance both of me and of the person who has honored me,16 as is fitting. And he is also to set up a statue of me. As for the site, he is to consider it attentively, to ensure that it is suitable for the placing (of the statue), and Diophantus is to assist him and also Heraclides, son of Demetrius. Out of the (property) in town Lyco is to pay back to all, when he is present (at Athens), what I have previously received after his departure abroad.17 Bulo and Callinus are to provide both whatever will be spent on my funeral and the other customary rites. They are to recover those (expenses) out of the (property) that at home is left

15 The Greek meros is taken here in the sense of ‘groundplot’ (cp. Thuc. 2.96.1; 4.98.4). Cobet’s conjecture would mean ‘sacred olive(tree)s’, which appears to be impossible here. Scaliger’s conjecture is not easier than the text as it stands.
16 Presumably this person is the younger Lyco, who by executing this request of Lyco, ‘honors’ him.
17 Apparently Lyco wrote his testament during a serious illness (1. 58), at a time the younger Lyco was abroad. The translation renders the text of the MSS.; usually Cobet is followed in reading ‘Lyco is to repay all from whom I have previously received something’. 
ἀπὸ τῶν ἐν οἶκῳ κοινῆς καταλειπομένων ἀμφιτέροις

υπ’ ἔμοιο. τιμήσατο(σαν) δὲ καὶ τοὺς ιατροὺς Πασίθεμιν καὶ Μηδίαν, ἀξίους ὀντας καὶ διὰ τὴν ἐπιμέλειαν τὴν περὶ ἑμὲ καὶ τὴν τέχνην καὶ μείζονος ἐτί τιμῆς. δίδωμι δὲ τῷ Καλλίνου παιδίῳ Θηρικλείῳ ζεύγος καὶ τῇ γυναικὶ αὐτοῦ Ἀρ(διακῶν) ζεύγος, πυλοτάπιδα, ἀμφίταπαν, περίστρωμα, προσκεφάλαια δύο τὰ βέλτιστα τῶν καταλειπομένων, ὡς ἂν ἔφ’ ὄσον ἀνήκει πρὸς τιμῆν καὶ τούτων φανῶμεν μὴ ἀμηνόμενες ὄντες.

"περὶ δὲ τῶν θεραπευόντων ἐμαυτὸν οὐτως ἐξάγω. Δημητρίῳ μὲν ἐλευθέρῳ πάλαι ἄντι ἁφίμη τὰ λύτρα καὶ δίδωμι πέντε μνᾶς καὶ ἰματίον καὶ χιτόνα, ἰνα πολλὰ πεπονηκός μετ’ ἔμοι βίον εὐσχήμονα ἔχῃ. Κρίτωνι δὲ Χαλκηδονίῳ καὶ τούτῳ τὰ λύτρα ἁφίμη καὶ δίδωμι τέσσαρας μνᾶς, καὶ τὸν Μίκρον ἁφίμη ἐλευθέρων καὶ θρεψάτω Λύκων αὐτὸν καὶ παιδευσάτω ἀπὸ τοῦ νῦν χρόνον ἐξ ἔτη. καὶ Χάρητα ἁφίμη ἐλευθέρων καὶ θρεψάτω Λύκων αὐτὸν. καὶ δῶ μνᾶς αὐτῷ δίδωμι καὶ τὰ ἐμὰ βιβλία τὰ ἀνεγνωσμένα· τὰ δὲ ἀνέκδοτα

92–6 δίδωμι—καταλειπομένων] Suda p 273 s.v. ῥοίακες (LG 1.4. 304.25–6 Adler), omisso Ἰππικλείων—αὐτοῦ 107–8 καὶ τὰ ἐμὰ βιβλία—ἐκδώ] cf. 4.15–16

behind to both in common by me. They are also to remunerate the physicians Pasithemis and Medias, who because of both their assiduous care of me and their skill in fact deserve a still greater reward. I give to the child of Callinus a pair of Thericlean cups and to his wife a pair of Rhodian vessels, a smooth carpet, a rug with pile on both sides, a bed cover, two pillows that are the best of the ones that are left behind, to make sure that in so far as appreciation is concerned, we will appear not to be forgetful of them either.

"With regard to the persons who waited upon me my directions are as follows. To Demetrius, being a free man a long time already, I remit the money to be paid for his manumission and I give (him) five minas and a cloak and a tunic, so that he will have a decent life after having worked with me for a long time. To Crito of Chalcedon, to him also I remit the money to be paid for his manumission and I give (him) four minas. And Micrus I set free. And Lyco is to maintain him and educate him during a period of six years from this time. And Chares I set free and Lyco is to maintain him. And I give him two minas and those books of mine that have been (published by being) read aloud; the unpublished ones (I give) to

18 In ll. 62–3 the testament stipulates that the expenses of the funeral are to be paid out of the property left to the nephews Astyanax and Lyco ‘at home’. This favors taking ‘both’ as referring to the nephews Lyco and Astyanax (note the addition of ‘in common’); cp. Gottschalk 1972, 321 n.2. If, however, ‘both’ is taken to refer to Bulo and Callinus, the phrase ‘out of the property that at home is left behind to both in common by me’ would need to be taken in the sense that that part of the property ‘at home’ in the Troad is to be ‘earmarked’ for Bulo and Callinus to pay the funeral expenses. See also note 19.

19 The interpretation of the text in ll. 84–90 is difficult. MS. B has a lacuna of 6 lines in ll. 82–8. In l. 86 the reading of the MSS. F and P (B is missing here) does not yield any sense and Cobet’s conjecture makes Bulo and Callinus responsible for the expenses of the funeral. As a consequence, Cobet ‘corrected’ the third person singular imperative of all MSS. (including B) in l. 88 and l. 90 into a third person plural, thus making Bulo and Callinus (instead of the Lyco mentioned in l. 85) the persons who are to recover the expenses made for the funeral out of the property ‘that at home is left behind to both in common by me’ (cp. note 18), and, what is more, the persons who are to pay the doctor’s bill. The crux lies in ll. 86–8, where the corruption of the text appears to go too deep to admit of any satisfactory solution.

20 Thericlean cups were named after a Corinthian artisan of the 4th century B.C. and were well-known for their high quality of manufacture.
26 Lyco of Troas and Hieronymus of Rhodes

Καλλίνω, ὅπως ἐπιμελῶς αὐτὰ ἐκδόθη. δίδωμι δὲ καὶ Ἔσφρο ἐλευθέρῳ ὑντὶ τέταρας μνᾶς καὶ τὴν Μηνδώραν δίδωμι· καὶ εἰ τί μοι ὀφείλει, ἀφίμη αὐτῷ. καὶ Ἡλαρὰ πέντε μνᾶς καὶ ἀμφίταπον καὶ περίστρωμα καὶ δύο προσκεφάλαια καὶ κλίνην ἢν ἄν βούληται. ἀφίμη δὲ ἐλευθέραν καὶ τὴν τοῦ Μίκρου μητέρα καὶ Νόημονα καὶ Διώνα καὶ Θέωνα καὶ Εὐφράνορα καὶ Ἐρμείαν. καὶ Ἡγάθωνα δύο ἔτη παραμείναντα ἀφείσθαι ἐλευθέρον· καὶ τοὺς φορεαφόρους Ὀμελίονα καὶ Πο-
74 σειδώνιον τέταρα ἔτη παραμείναντας. δίδωμι δὲ καὶ Δημητρίῳ καὶ Κρίτωνι καὶ Σύρῳ κλίνην ἐκάστῳ καὶ στρώματα τῶν καταλειπομένων, ὅ ἂν φαίνεται Λύκων καλώς ἔχειν. ταῦτα ἐστο αὐτοῖς ἀποδείξασιν ὅρθῳ ἐφ᾽ ὃν ἔκαστοι τεταγμένοι εἰσὶ.

“περὶ δὲ τῆς ταφῆς ἐάν τε αὐτοῦ βούληται Λύκων θάπτειν, εάν τε ἐν οἴκῳ, οὔτω ποιεῖτο. πέπεσμαι γὰρ αὐτὸν οὐδὲν ἢττον ἐμοῦ συνορᾶν τοῦ εὐσχημον. ταῦτα δὲ πάντα οἰκονομήσαντι κυρία ἔστω ἡ δόσις τῶν ἐν-
75 ταῦθα. μάρτυρες Καλλίνος Ἐρμιοννεῦς, Ἀρίστων Κεῖ-
ος, Εὐφρόνιος Παιανιεῦς.”

οὔτω μέντοι αὐτῷ συνετῶς τὰ πάντα πράττοντι τὰ
tε περὶ παιδείαν καὶ πάντας λόγους, οὐδὲν ἢττον καὶ τὰ τῶν διαθηκῶν τρόπων τινὰ καὶ σφόδρα ἐπιμελῶς
tε καὶ οἰκονομικῶς ἴσχει· ὡςτε κανταῦθα ζηλωτέος.

126–7 Aristo F 5 Wehrli 129 περὶ παιδείαν] cf. 7.6; 8.2–3; 16
131 οἰκονομικῶς] cf. 8.14–24

2 Plutarchus, De exilio 14 605A–C (BT 3.525.23–526.15 Paton et al.)

14 οἴκες τις ὁτα ὅτι δόξαν οὐτοὶ καὶ τιμᾶς ἐθήρευον, ἐπὶ τοὺς σοφοὺς ἑλθε καὶ τὰς σοφὰς Ἀθηναίοις σχολὰς καὶ διατριβὰς· ἀναπέμπασι τὰς ἐν Λυκείῳ τὰς ἐν Ἀκαδημείᾳ τὴν Στοάν τὸ Παλλάντιον τὸ Ὀμίδιον. εἰ
tὴν Περιπατητικὴν ἀσπάζῃ μάλιστα καὶ τεθαύμακ-
1w βασικὸς, Ἀριστοτέλης ἢν ἐκ Ἡσαΐρων, Θεόφραστος εἰς Ἐρέ-
Callinus, that he may publish them carefully.\footnote{21}{On the difference between ‘published by being read aloud’ and ‘un-published’, see T. Dorandi, \textit{Le Style et la Tablette}, 2000, 104–5.} I also give to Syrus, being a free man, four minas and Menodora; and if he owes me any debt, I remit (it) to him. And to Hilara (I give) five minas and a rug with pile on both sides and a bed cover and two pillows and whichever bed she wants. And I also set free the mother of Micrus and Noemo and Dio and Theo and Euphranor and Hermias. And (I direct) that Agatho is to be set free after having stayed in service for two years; and also the litter-bearers Ophelio and Posidonius \footnote{74}{Directions as to the funeral cortège (ἐκφορά) and cremation (κοῦσις) are given in ll. 62 and 75–7; ll. 122–3 concern the burial (ταφή) of the ashes.} after having stayed in service for four years. I also give to Demetrius and to Crito and to Syrus each a bed and bed sheets out of the ones that are left behind, whichever will appear to Lyco to be appropriate. These things are to be theirs for having performed correctly the tasks to which each has been appointed.

"With regard to my burial,\footnote{22}{Directions as to the funeral cortege (ἐκφορά) and cremation (κοῦσις) are given in ll. 62 and 75–7; ll. 122–3 concern the burial (ταφή) of the ashes.} Lyco is to do as he wishes, whether he prefers to bury (me) here or at home. For I am convinced that he, no less than I, has an eye for what is decent. When he has administered all these things, the gift of the property here is to take effect. Witnesses (are) Callinus of Hermione, Aristo of Ceos, Euphronius of Paeania."

Thus (it may) truly (be said that), while he handled all things in the field of education and all his utterances in an intelligent manner, the affairs of his will, too, are in a way no less marked even by the highest attention and administration, so that in this, too, he is to be emulated.

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\textbf{2} Plutarch, \textit{On Exile} 14 605A–C (BT 3.525.23–526.15 Paton et al.)

\textbf{14} And if anyone will say that these men were chasing after renown and honors,\footnote{1}{And if anyone will say that these men were chasing after renown and honors, go to the wise men and the wise schools and seminars at Athens. Consider those in the Lyceum, those in the Academy, consider the Stoa, the Palladium, the Odeum. If you embrace and admire the Peripatetic school most, Aristotle was from Stagira, Theophrastus from Eresus, Strato from Lampsacus,} go to the wise men and the wise schools and seminars at Athens.\footnote{2}{Consider those in the Lyceum, those in the Academy, consider the Stoa, the Palladium, the Odeum.} Consider those in the Lyceum, those in the Academy, consider the Stoa, the Palladium, the Odeum.\footnote{3}{If you embrace and admire the Peripatetic school most, Aristotle was from Stagira, Theophrastus from Eresus, Strato from Lampsacus,}
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... 28  Lyco of Troas and Hieronymus of Rhodes  

sou, Στράτων ἐκ Λαμψάκου, Λύκων ἐκ Τρῳάδος. Ἀρίστον ἐκ Κέω, Κριτόλαος Φασηλίτης· εἰ τὴν Στωικήν, Ζήνων Κιτιεύς, Κλεάνθης Ἄσσιος, Χρύσιππος Σολεύς, Διογένης Βαβυλώνιος, Ἀντίπατρος Ταρσεύς, ὁ δ’ Ἀθηναίος Ἀρχέθημος εἰς τὴν Πάρθον μεταστάσειν ἐν Βαβυλώνι Στωικήν διαδοχὴν ἀπέλιπε. τίς οὖν τούτους ἐδιώκει; οὐδείς· ἀλλ’ αὐτοὶ διώκοντες ἦσαν, ἢς οὐ πάνυ μέτεστιν οὐκ οἷς ήτοι καταθναῦνθαν ἤ δύναμιν ἔχουσι, τὰ μὲν ἄλλα λόγους τοῦτο δὲ ἐργοῖς ἡμᾶς διδάσκουσι. καὶ γὰρ νῦν οἱ δοκιμώτατοι καὶ κράτησιν ζωσὶν ἐπὶ ξένης οὐ μετασταθέντες ἀλλὰ μεταστάντες οὐδὲ φυγαδευθέντες ἀλλὰ φυγόντες αὐτοὶ πράγματα καὶ περισσαμοῦς καὶ ἀσχολίας, ἂς αἱ πατρίδες φέρουσι.

1–16 Thphr. no. 25 FHS&G 6–17 Ἀριστοτέλης—μεταστάντες)


3A Clemens Alexandrinus, Stromata 1.14 63.5 (GCS 2.40.9–12 Stählin-Früchtel)

5 παρὰ Πλάτωνι Ἀριστοτέλης ϕιλοσοφήσας μετελθὼν εἰς τὸ Λύκειον κτιζεί τὴν Περιπατητικὴν αἴρεσιν. τούτον διαδέχεται Θεοφραστός, ὃν Στράτων, ὃν Λύκων, εἶτα Κριτόλαος, εἶτα Διοδώρος.

1–2 cf. Arist. F 3 Düring p. 260 3–4 Thphr. no. 11.5 FHS&G = Strato F 4 Wehrli = Critolaus F 4 Wehrli = Diodoros Tyrius F 1 Wehrli || ὃν Λύκων] v. ad 1.2
Lyco from the Troad, Aristo from Ceos, Critolaus was a Phaselian; if (you favor) the Stoic school, Zeno (was) from Citium, Cleanthes from Assos, Chrysippus from Soli, Diogenes from Babylon, Antipater from Tarsus, and the Athenian Archedemus moved to the land of the Parthians and left behind him a succession of Sto­ics in Babylon. Who pursued these men? No one. It was they themselves who pursued quiet,⁴ which no one possessing any ren­nown or power at all has a share in at home; this is what they teach us, not by their words as other things, but by their actions. For in our time too the most highly esteemed and powerful men live on foreign soil, not because they have been moved but because they themselves have moved, nor because they have been made refu­gees but because they themselves have fled the troubles and dis­tractions and pressing business, which their home lands yield.

¹ In chapter 13 Plutarch has mentioned a number of literary figures who of their own free will either left Athens or came to it from their home country: Euripides went to Macedon; Aeschylus and Simonides to Sicily; Herodotus to Thurii; and what about Homer?

² For the distinction between schole and diatribe see J. Glucker, Antiocbus, 1978, 160–6.

³ Clitomachus held his private ‘school’ in the Palladium (Phld. Acad. Hist. col. 24.32–6; 25.8–11; 30.8–10); Chrysippus sometimes lectured in the Odeum (D.L. 7.184).

⁴ Plutarch appears to be exploiting an ambiguity in the word διόκειν. In the first occurrence, we should think of a legal action, bringing an indictment. In the second, the legal sense has been dropped; the verb is used of simple pursuit.

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3A Clement of Alexandria, Patchwork 1.14 63.5 (GCS 2.40.9–12 Stählin-Früchtel)

5 After having studied philosophy with Plato, Aristotle moved to the Lyceum and founded the Peripatetic school.¹ His successor is Theophrastus, that of Theophrastus Strato, that of Strato Lyco, then (comes) Critolaus, then Diodorus.²

¹ On the term hairesis as distinct from schole and diatribé (cp. 2 note 2) see J. Glucker, Antiocbus, 1978, 166–92.

² On the different lists of scholarchs of the Peripatos see Brink 1940, 908–14.
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3B Vita Aristotelis Hesychii 9 (p. 82.18–21 Düring)

διάδοχοι δ’ αὐτοῦ τῆς σχολῆς κατὰ τάξιν ἐγένοντο ο’δε: Θεόφραστος, Στράτων, Πραξιτέλης, Λύκων, Ἀρ- ῳτων, Λυκίσκος, Πραξιφάνης, Τερώνυμος, Πρύτανις, Фορμίων, Κριτόλαος.

Wehrli = Aristo F 7 Wehrli = Hieronym. F 3A White, F 2 Wehrli = Critoalaus F 3 Wehrli = Praxiphanes F 3 Wehrli 2 Λύκων] v. ad

4 Diogenes Laertius, Vitae philosophorum 5.61–4 (BT 1.352. 14–354.13 Marcovich)

tού δ’ οὖν φυσικὸν φέρονται καὶ διαθήκαι τοῦτον ἔχουσαι τὸν τρόπον:
“τάδε διατίθεμαι, ἡδ’ τι πάσχω, τὰ μὲν οἰκοι καταλείπω πάντα Λαμπυρίωνι καὶ Ἀρκεσιλάῳ. ἀπὸ δὲ τούτῳ Ἀθινησίν ὑπάρχοντοι μοι ἁγιριόι πρῶτον μὲν οἱ ἐπιμεληταὶ τὰ περὶ τὴν ἐκφορὰν ἐπιμεληθήτωσαν καὶ όσα νομίζεται μετὰ τὴν ἐκφοράν, μηθὲν μήτε περὶτερον ποιοῦντες μὴτ’ ἀνελεύθερον. ἐπιμεληταὶ δὲ ἐστώσαν τῶν κατὰ τὴν διαθήκην ο’δε: Ὀλύμπιχος, Ἀριστείδης, Μνησιγένης, Ἰπποκράτης, Ἐπικράτης, Γοργύλος, Διοκλῆς, Λύκων, Ἀθανίς.

καταλείπω δὲ τὴν μὲν διατριβὴν Λύκωνη, ἐπειδὴ τῶν ἄλλων οἱ μὲν εἰσὶ πρεσβύτεροι, οἱ δὲ ἀσχολοὶ καλῶς δ’ ἀν ποιοῦεν καὶ οἱ λοιποὶ συγκατασκευάζοντες τούτῳ καταλείπω δ’ αὐτῶ καὶ τὰ βιβλία πάντα, πλὴν ὧν αὐτοὶ γεγράφαμεν, καὶ τὰ σκεύη πάντα κατὰ τὸ συς- σίτιον καὶ τὰ στρώματα καὶ τὰ ποτήρια.

“δότωσαν δὲ οἱ ἐπιμεληταὶ Ἐπικράτει πεντακοσι- ας δραχμὰς καὶ τῶν παῖδων ἑνα, ὃν ἃν δοκή Ἀρκεσίλα- ῳς ἐς ἔθετο Δάιππος ὑπὲρ Ἡραί-
3B *Life of Aristotle by Hesychius* 9 (p. 82.18–21 Düring)

Those who inherited the school from him (Aristotle) were, one after the other, the following: Theophrastus, Strato, Praxiteles, Lyco, Aristo, Lyciscus, Praxiphanes, Hieronymus, Prytanis, Phormio, Critolaus.¹

¹ See 3A note 2.


Now, of the natural philosopher (Strato) a will is also in circulation, which reads as follows:²

"These are my dispositions, in case anything happens to me. All my property at home³ I leave to Lampyrio and Arcesilaus.⁴ Out of the silver-money being at my disposal at Athens, in the first place my executors are to take care of matters connected with my funeral cortège and of all that custom requires to be done after the funeral cortège, without doing anything either extravagant on the one hand or mean on the other. Executors of the dispositions as contained in my will are to be the following (persons): Olympichus, Aristides, Mnesigenes, Hippocrates, Epicrates, Gorgylus, Diocles, Lyco, Athanis.

"I leave the seminar⁵ to Lyco, since of the rest some are too old and others too busy. But the others too would do well by providing him with assistance. I also leave to him all my books, except those which we ourselves have written, and all the furniture in the dining-room, the coverings and the drinking-cups.

"The executors are to give Epicrates five hundred drachmas and one of the slaves whom Arcesilaus shall deem fit. And in the first place Lampyrio and Arcesilaus are to cancel the agreement which Daïppus has entered into on behalf of Heraeus. And he (Daïppus)
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ou καὶ μηθὲν ὀφειλέτω μήτε Λαμπυρίωνι μήτε τοῖς Λαμπυρίωνος κληρονόμοις, ἀλλ’ ἀπηλλάχθω παντὸς τοῦ συμβολαίου. δότωσαν δ’ αὐτῷ καὶ οἱ ἐπιμεληται ἀργυρίῳ πεντακοσίας δραχμὰς καὶ τῶν παιδῶν ἕνα, ὁν ἄν δοκιμάζῃ Ἀρκεσίλαος, ὅπως ἀν πολλὰ συμπεπονηκώς ἦμιν καὶ παρεσχημένος χρείας ἔχῃ βίον ἱκανόν καὶ εὔσχημον.

“ἀφίημι δὲ καὶ Διώφαντον ἐλεύθερον καὶ Διοκλέα καὶ Ἀβουν’ Σιμίαν δὲ ἀποδίδωμι Ἀρκεσιλάφ. ἀφίημι δὲ καὶ Δρόμωνα ἐλεύθερον.

“ἐπειδὰν δὲ παραγένηται Ἀρκεσίλαος, λογισάσθω Ἡραῖος μετ’ Ὀλυμπίχου καὶ Ἐπικράτους καὶ τῶν ἄλλων ἐπιμελητῶν τὸ γεγονός ἀνάλωμα εἰς τὴν ἐκφορὰν καὶ τὰ ἄλλα τὰ νομιζόμενα. τὸ δὲ περιόν ἄργυριον κομισάθω Ἀρκεσίλαος παρὰ Ὀλυμπίχου, μηθὲν ἐνοχλῶν αὐτὸν κατὰ τοὺς καίρους καὶ τοὺς χρόνους, ἀράσθω δὲ καὶ τὰς συνθήκας Ἀρκεσίλαος ὡς ἠθετο Στράτων πρὸς Ὀλυμπίχου καὶ Ἀμεινίαν, τὰς κειμενὰς παρὰ Φίλοκράτει Τείσαμενον. τὰ δὲ περὶ τὸ μνημεῖον ποιεῖτο πέποσαν ὡς ἄν δοκῇ Ἀρκεσιλάῳ καὶ Ὀλυμπίχῳ καὶ Λύκωνι.”

καὶ αἶδε μὲν εἰσιν αἰ φερόμεναι αὐτοῦ διαθήκαι, καθά που συνήγαγε καὶ Αἵριστον ὁ Κείος.


is not to owe any debt either to Lampyrio or to the heirs of Lampyrio, but is to be released from the entire contract. The executors are also to give him five hundred drachmas in silver-money and one of the slaves whom Arcesilaus shall deem fit, to ensure that thus, after having shared many troubles with me and having rendered many services, he will have the means to maintain himself and live in a decent way.

"I also set free Diophantus, Diocles and Abus; Simias I give back to Arcesilaus. I also set free Dromo.

"As soon as Arcesilaus has arrived, Heraeus, together with Olympichus and Epicrates and the other executors, is to calculate the expenses which have been incurred regarding the funeral cortège and the other customary rites. And the silver-money that remains (after the payment of these expenses) Arcesilaus is to recover from Olympichus, without pressing him in any way as to exact times and dates (of payment). Arcesilaus is also to cancel the agreement which was entered into by Strato with Olympichus and Ameinias and deposited with Philocrates the son of Tisamenus. With regard to the matter of my monument they are to act as Arcesilaus and Olympichus and Lyco shall deem fit."

And this is the will which is in circulation of him, according to the collection as made by Aristo of Ceos.

1 Cp. 1 note 1. This passage is part of the Life of Strato. Strato’s testament is quoted in full to facilitate comparison with Lyco’s testament in 1.55–127.

2 On the testament of Strato see Sollenberger 1992, 3869–70; Gottschalk 1972, 320–1; Bruns 1880, 37–41 [=KS 223–7]; Darest 1882, 12–14; Schulin 1882; Hug 1887, 7–9; 13; 16.

3 I.e., in Lampsacus; cp. Sollenberger 1992, 3869.

4 Lampyrio and Arcesilaus probably were Strato’s nephews, because Strato’s father was called Arcesilaus too (D.L. 5.58); cp. Gottschalk 1972, 318.

5 On diatribé see 2 note 2.
5 Inscriptiones Graecae II² 791 + Hesperia 11 (1942) 287–92
no. 56 = SEG 32.118, 1–32 & 71 (a. 243)

a tαμιας στρατιω [τικων]
Εὑρυκλείδης Μικίωνος Ὕψιστος
[ἐ]πὶ Διομήδους ἄρχοντος ἐπὶ τῆς [Δημη[/τριάδος] δεκάτης προυπανείας, ἦ Φύρσκειδής Ἀριστομένου Ἀ[λωπεκήθεν ἐγγραμμα]-
[τε][ν] ἐλασφηβολιόνος ἐνει καὶ νέαι ἐμ[βολίμοι, δευτέραι τό]-
[ῆς] πρυτανείας· ἐκκλησία· τῶν προέδρων ἐπ[εγηψισέζην Καλλία]-
[τρ] ἄτος Τελεσίνου Ἔρχι[ῦς καὶ] συμ[προέδροι]. vacat

b ἐδοξέν τοῖ δήμῳ·
[Θ]έρφημος Τιμικλέους Μαραθόνιος ἐπις[· ὡς ἀν χρημάτων]
[π]ορισθέντον ἐκὼ τοῦ[μας] μερίζειν τά [δεόμενα, ἢν κατά τό]-
[ν κα]τάλοιπον χρόνον τοῦ ἐνιαυτοῦ συν[ωμισθάσιν οἱ ἐκ γῆς]
[κ]αρποὶ μετ' ἀσφαλείας· ἀγαθεὶ τύχει δε[δόχθαι τή βουλεῖ]·
[τ]οὺς λαχόντας προέδρους εἰς τήν ἐπίστολαν ἐκκλησίαν χρημ-
[α]τίσαι περὶ τοῦτων, γνώμην δὲ ξυμβάλλε[ς]θαι τῆς βουλῆς, ὅτι
δοκεῖ τῇ βουλεί, τοῦ[ς βουλουμένους τῶν] πολιτών καὶ τῶν ἀλ-
λον τῶν οἰκούντων ἐν τή [πόλει ἐπιδιδό][να]ι· τῆς τὴν σοφιεῖ-
ν τῆς πόλεως καὶ τήν φυλακῆν τῆς χώρας ἐν] τῶι δήμῳ ἢ ἐν τή β-
ουλεὶ ἢ πρῶς τοὺς στρατηγοὺς ἀπογραψ[ι]ν[ν]ένων μέχρι τοῦ Μο-
νυχιώνου· 'μη ἐξετο τοῦ θεοῦ [πλέον ΗΗ] δραχμῶν μηδ'[έ]λαττον ἐπι[
] τοὺς εἰς τήν ἐπιδοσίαν καὶ ιδίαι ἑπανεθήκαι καὶ τιμηθήκαι ὑπὸ τοῦ δήμου καθότι ἄν ἐξε-
ος ἐκστάς αὐτὸν· τῶν δὲ γραμματέα τοῦ δήμου ἀναγράφει τό-
[δ]ε τή ψήφις[σα] καὶ τά ὀνόματα τῶν ἐπίδοντων ἐν στίλει λιθίν-

ικα[ι] στήησαι ἐν τῇ ἀγορά[ι ὡς ἂν φανερ[α]] ἢ ἕπασι τήν φυλα-
κίαι τῶν βουλουμένων εὐεργετείν τῶν δήμο[ιν· τοῦ ἀνάλομα τό]
γενόμενον εἰς τήν στήλην καὶ τήν α[ναγραφήν τῶν ὀνομά-
των] μερίζει τοῦ ἐπὶ τή διουκήσει· τοῦ ἐπι[περί] πόρου χρημάτων ἐστὶν στρατιωτικῶν, ἐπει[δή]}

13 W οἴδε ἐπέδωκαν εἰς τήν σω[τηρίαν τῆς πό]-

15 λεος καὶ τήν φυλακήν τῆς χώρας κατὰ τό[]

ψήφισμα τοῦ δήμου. vacat

30 Ἀντιθῆν Ἔρχι ΗΗ Δρακοντίδης Ἔρχι ΗΗ [−] κλῆ[ς Σ]φήτ [−−]
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5  *Inscriptiones Graecae* II² 791 + *Hesperia* 11 (1942) 287–92 no. 56
= *SEG* 32.118, 1–32 & 71 (243 B.C.)¹

\(a\)  The Controller of the [Military] Funds
Euryclides, son of Micio, [of Kephisia]
During the archonship of Diomedon,² in the [tenth prytany [of the tribe Demetrias]],³ for which Phoryscides, son of Aristomenes, from A[lope-ke], was [secretary; on the last day, in[tercalated], of the month Ela-
phbolion,⁴ [on the second day of the] prytany; (meeting of the) As-
sembly (of the people): of the presiding officers [Callistratus, son of
Telesinus, of Erchia, and his joint-[presidents put to the vote]:

\(b\)  The People have decided:
[The]ophemus, son of Timocles, of Marathon, made the proposal: [In
order that, money] having been provided, the controller has the means
to allot the [necessary funds to ensure that during th]e remaining time of
the year [the] produce [of the land be] gath[ered] in safely: with good
fortune [the Council has] de[cided] that the presiding officers appoint-
ed by lot shall bring this matter before the next Assembly, and e com-
unicate the opinion of the Council, viz. that it pleases the Council
that those of the citizens and other residents of the city⁵ who want to
(do so), shall make a contribution for the safeguarding of the city and the
protection of the territory, after having registered in the People’s
Assembly or in the Council or with the strategoi by the month of Mou-
nychion (at the latest); it is not to be allowed to anyone to contribute
more than 200 drachmas but not less than 50 either; that it will be al-
lowed to the contributors to be praised and honored, both publicly and
privately, by the People as each one of them deserves; that the secretary
of the People shall inscribe this decree and the names of the contribu-
tors on a slab (stele) of stone and place it in the agora, in order that the
generosity of those who are willing to do well to the People shall be
manifest to all; that the officer in charge of financial administration
shall allot whatever expenditure there will be made towards the stele and
the inscribing of the names; and that this decree, since it concerns the
provision of military funds, is [wholly] for the protection of the terri-
tory.

The following persons have made a contribution for the safe-
guarding of the city and the protection of the territory accord-
ing to the decree of the People:⁶
Antiphon of Erchia 200 Dracontides of Erchia 200 —cles of Sphettos —  33
Lyco of Troas and Hieronymus of Rhodes

13 W

De conferendis stipibus adiecto laterculo tôn epidendōn. Ad parietinas aedes Hypapantes (in antiquo foro), nunc in museo nat. Fragmenta quattuor stelae marmoris Hymettii fastigio ornatae ... Fr. a+b+c nunc conglutinata a. 0,66, l. 0,26, cr. 0,14. Fr. d a. 0,41, l. 0,33, cr. 0,07' (IG II² 791) || a+b+c+d edd. A.R. Rangabé, Antiquités Helléniques II, 1855, no. 880 p. 566–71; U. Köhler IG II² 334; J. Kirchner SIG 491 et IG II² 791 + Addenda p. 667 || 'The decree published as I.G., II², 791 is augmented by two new pieces of Hymettian marble. ... e: Height, 0.336 m.; width, 0.155 m.; thickness, 0.077 m. ... f: Height, 0.236 m.; width, 0.201 m.; thickness, 0.065 m.' (Hesperia II (1942) 287) || a+b+c+d+e+f edd. B.D. Meritt, Hesperia II (1942) 287–92 no. 56 (phot. 288–9); SEG 32.118 || 1–32 edd. Ch. Pélédidis, Melétez ōrchiás istoriás, 1979, 42–5; L. Migeote, Les souscriptions publiques dans les cités grecques, 1992, 28–34 no. 17; 9–32 ed. A. Kuenzi, Epidosis, 1923, 11–13 || stoichedon 48 || suppl. Rangabé et Köhler 2 Εὐρυκλείδης] PA 5966; cf. SEG 32.119 30–2 Ik 53 (1997) T 169.2 p. 250 71 Ik 53 (1997) T 169.2 p. 250 || Λύκων φιλόσοφοι] cf. D.L. 7.12 de Zenone


6 Corpus des Inscriptions de Delphes IV 63 (a. 244/3—239/8)

[ἐπί ... ca. 10 ... ἀρχοντος, ἱερομνημονούντων· Ἁιτωλῶν] 1
[... ]νέα, Κλευπάτρου, Νικομάχου, nomen, nomen
[... , Κ]αλλιξένου, Κλέωνος, Ἐυφαίνον, nomen, Xiw ... ]
[.o]ς: Δελφῶν Ἐπαρχίας, Ἄιτωλ[i]: Βοιωτοῦ nomen.]
[... ]α[i]νός: ἐπειδὴ Λύκων Ἀστυάνακτος Ἀλεξενδρέας
[ε[ξ] Αἰολίδος πᾶσαν εὔνοιαν καὶ φιλοτιμίαν ἔχον διατ] [λε]ί πρὸς τὸ τῶν θεῶν καὶ τὸ ιερὸν τὸ ἐν Δ[ελφοῖς καὶ τὸ κοινὸν] τῶν Ἀμφικτυών, ἐδοξε τοῖς ἱερομνήμονεσι στεφανώσατι]
Lyco of Troas: The Sources. Text and Translation

Lyco philoso(pher)\textsuperscript{7} 200 Theopompus of Lamptrai  200 Thuc[it-- -- --  71
...
...


\textsuperscript{2} On the dating of the inscription, which depends on the archonship of Diomedon, see L. Migeotte, \textit{Les souscriptions}, 30 with n. 52 (April 243), Chr. Habicht, \textit{Studien}, 28 (March/April 243). On the dating of Diomedon, see Habicht, \textit{Studien}, 113–46, who dates his archonship to 244/3 (p. 143). S.V. Tracy, \textit{Hesperia} 57 (1988) 319 assigns the lettering of the inscription to the cutter of \textit{IG II\textsuperscript{2}} 788, ca. 255–253/4 B.C.

\textsuperscript{3} The name of the prytanizing tribe was deliberately erased; see W.B. Dinsmoor, \textit{The Archons of Athens in the Hellenistic Age}, 1931, 95–7.

\textsuperscript{4} The decree was passed in the Assembly on the last day of the month Elaphbolion (l. 5), which corresponds to mid-April. The contributions had to be registered during the following month of Mounychion at the latest (ll. 18–19); obviously, the matter was urgent.

\textsuperscript{5} I.e., metics.

\textsuperscript{6} A list of contributors follows in three columns (ll. 33–81); there is a lacuna between fragments \textit{a+b+c+e} and \textit{d+f} (after l. 41) with c. 11–22 lines missing (see Habicht, \textit{Studien}, 31 and L. Migeotte, \textit{Souscriptions}, 30). On the part which has been preserved col. I contains 46, col. II 44/45, and col. III 41 names of contributors. In the case of 83 contributors the amount of the donation is preserved: 73 donations of 200, 8 of 100, and 2 of 50 drachmas.

\textsuperscript{7} As to Lyco’s position in Athens, it is relevant to note with Chr. Habicht, \textit{Studien}, 33, that the list of contributors contains the names of citizens who were not only well-to-do but also politically active, and that no less than seven have names known in the period 263–229 as names of eponymous archons.

6 \textit{Corpus des Inscriptions de Delphes} IV 63 (a. 244/3—239/8)\textsuperscript{1}

[During the archonship of – --,\textsuperscript{2} while the \textit{hieromnemones} were;\textsuperscript{3} of the Aetolians ... ]neas, Cleupatrus, Nicoma[hus, \textit{name, name}, C]allixenus, Cleon, Eupha[n ..., \textit{name}, of the Chians ... ]s, of the Delphians Epamnos tus, Autoll[ycus?, of the Boeotians \textit{name, ...} on: Since Lyco, son of Astyanax, [from Alexandria]\textsuperscript{4} from Aeolis, is [unremittingly showing] all manner of goodwill and ge[nerosity] towards the god and the sanctuary in D[elphi and the Council of the Amphictyony, the \textit{hieromnemones} have decided [that they shall crown] Lyco with
Lyco of Troas and Hieronymus of Rhodes

[Αὑ]κωνα δάφνης στεφάνια παρὰ τοῦ θεο[ῦ], καὶ ύπάρχειν; τὴν] [πα]ρὰ τῶν Ἀμφικτυόνων δέδομένην αὐ[τῷ προδικίαν καὶ] [ἀπὸ]λίαν ἀπὸ πάντων καὶ πολέμου καὶ εἰρήνην καὶ ἀσφάλειαν] [καὶ ἀτελείαν καὶ προεδρίαν ἐμί] [πά]σι τοῖς ἀγώνιν] [ο[ί]ς τιθέασιν Ἀμφικτύονες· ἀναγράφαι δὲ καὶ τὸ ψήφισμα] [σύμμα] τῶν ὑπομνήμωνα τὸν τοῖς ἀνεμομνήμωνα ἐν [τοῖς ἱερωτοὶ τοῦ Ἀπόλλωνος.

'Inv. 3151. Trésor de Cyrène, face nord de l’ante nord, premier bloc au-dessus de l’orthostate.' (CID IV 63 = Documents Amphictioniques. Par F. Lefèvre, avec une Note d’architecture par D. Laroche et des Notes d’onomastique par O. Masson, Paris 2002, 177–9) a. 0.30, l. 0.40, cr. 0.31 (cf. Pomtow, RE Suppl. 4 (1924) 1390; FD II pl. XVII, 4 et L, 7) ||
ed. pr. A. Jardé, BCH 26 (1902) 262–3 no. 11 (= BCH); iterum edd. H. Pomtow, GGA 175.3 (1913) 167–70 no. 1 (= GGA); Klio, 14 (1915) 308 (= Klio); et SIG (1915) no. 461 (= SIG); G. Daux et A. Salac, FD III 3 (1932) 139–40 no. 167 (= FD); F. Lefèvre, CID IV 63 (= CID) ||