Se analizan varios problemas textuales y de interpretación en los *Idilios* de Teócrito.

Several textual and interpretative problems in the *Idyls* of Theocritus are analyzed.

**A TEXTUAL PROBLEM IN THEOCRITUS’ *IDYLL* 2.**

At *Idyll* 2.155 ss. Simaetha complains that her lover Delphis has abandoned her:

> ἥ γάρ μοι καὶ τρῖς καὶ τετράκις ἄλλοκ’ ἐφοίτη, 
> καὶ παρ’ ἐμίν ἐτίθει τὰν Δωρίδα πολλάκις ὄλπαν. 
> νῦν δὲ τε δωδεκαταῖος ἄφ’ ὄτε νῦν οὐδὲ ποτειδοῦ.

Translation by A. S. F. Gow: “For truly at other times thrice a day and four times would he come to me, and often he would leave his Dorian oil-flask with me. But now eleven days are gone since I have so much as seen him”. Gow\(^1\) commented as follows on line 155: “τρῖς καὶ τετράκις no doubt means frequently, like *terque quaterque* (cf. *Il.* 3.363, *Od.* 9.71 τριχά τε καὶ τετραχά), but the omission of the time within which is peculiar. It must be τῆς ἡμέρας, and though these words can hardly be inferred from the context, δωδεκαταῖος in 157 helps to make the meaning clear; cf. 15.129n”. I would like to suggest that Simaetha says in line 155 that Delphis used to make love with her three or four times in succession. For this meaning of the verb φοιτάω cf. *LSJ s.v.* (3): “of sexual intercourse”.

\(^1\) Cf. *Theocritus* II (Cambridge 1965) 61.
Cf. also Herodotus 3.69 αἱ γυναῖκες φοιτῶσι τοῖς Πέρσαις. For the fact that lovers often boasted that they had made love several times in a row cf. Veleia 15 (1998) 395, quoting AP 5.61. Note, moreover, that Simaetha states in line 143 that she and Delphis had enjoyed sexual intercourse together. Cf. also the scholia ad loc. (ed. Wendel): ἐπράξθη τὰ μέγεστα: τὰ τῆς συνουσίας.

ON THE GOATHERD’S BEARD

At Idyll 3.8 f. a goatherd asks Amaryllis whether she thinks that he is ugly:

η μά γε τοι σιμός καταφαίνομαι ἐγγύθεν ἣμεν,
νόμφα, καὶ προγένελος; ἀπάγχασθαι με ποησεῖς.

Translation by Gow: “Am I, then, snub-nosed to thy eye on closer view, maiden? And does my beard stick out? Thou ‘lt make me hang myself”. The critics have been puzzled by the meaning of the adjective προγένελος, in line 9: cf. Gow, Theocritus, vol. II, 66. I would like to point out that προ- has been used to intensify the adjective. Thus προγένελος means “well-bearded”: cf. εὐγένελος. The goatherd is worried that he may look like a goat himself, because he is snub-nosed (σιμός) and well-bearded (προγένελος).

A WREATH FOR AMARYLLIS

At Idyll 3.21 the goatherd threatens to destroy the wreath that he is wearing for Amaryllis:

τὸν στέφανον τίλαι με κατ’ αὐτίκα λεπτὰ ποησεῖς.

In his discussion of this line, Gow (II, 68) argued that “the sense requires κατατίλλειν rather than τίλλειν”. Accordingly, he assumed that Theocritus must have employed tmesis inversa. It should be noted, however, that at Idyll 25.153 we find the form κατατύλλειν. There is therefore no reason why Theocritus should not have employed κατατύλλειν. Moreover, the phrase στέφανον τίλλειν is found elsewhere. Cf. LSJ s.v. τίλλω III: “στέφανον τίλλειν = τοὺς νόμους λυμαίνεσθαι”. Thus the goatherd states that he will immediately (κατατύλλειν) tear his wreath into tiny pieces because he is being ignored by Amaryllis. Cf. Thes.Gr.Ling, s.v. κατατύλλειν.

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2 Cf. AP 5.181.11, where Bacchon claims to have made love “five times in a row” (πέντε ἐφιλησεν / ἔξης).
3 Cf. LSJ s.v. πρό D.II.4: “intensity... πρόκακος”. Cf. also προσπάλαιος “very old”.
4 Cf. Idyll 8.50 σιμαὶ... ἔρμφοι.
A SACRIFICE IN THEOCRITUS

At *Idyll* 4.20 ff. Battus mentions a sacrifice to Hera:

\[ \begin{align*}
&\text{λεπτός μᾶν χῦ ταῦρος ὁ πυρρόχως. ἀθεὸ λάχωεν} \\
&\text{τοῖς τῷ Λαμπριάδῳ, τοί δαμόται ὅσκα θυώμη} \\
&\text{τῷ Ἑρᾶ, τοῦνδε, κακοχράσμων γὰρ ὁ δάμος.} \\
&\text{22 ὁ ταῦρος Ἔν. Ι.}
\end{align*} \]

Translation by Gow: “The bull’s thin too- the ruddy one. I hope Lampriadas’s folk may get such another when the demesmen sacrifice to Hera: they’re (rascals) in that deme”. Gow (II, 80) noted that the critics have been puzzled by the meaning of these lines. I would like to point out that perfect sense can be made of this passage if we print the reading ὁ ταῦρος in line 22. The *scholia* explain that the adjective κακοχράσμων means δύστροπος, i.e. “bad-tempered”. Battus dislikes the bull which is thin and bad-tempered. He therefore suggests that such an animal should be sacrificed to Hera. For the sacrifice of a bull cf. Pindar, *Ol.* 13.69 θύων ταῦρον.

THEOCRITUS AND THE DONKEY

At *Idyll* 4.44 ff. Battus complains that the calves are eating the olive-shoots:

\[ \begin{align*}
&\text{ΒΑ. θαρσέω, βάλλε κάτωθε τὰ μοσχία. Τὰς γὰρ ἔλαιας} \\
&\text{τῶν βαλλῶν τρώγομεν, τὰ δύσσοντα. ΚΟ. σίτθ' ὁ Λέπαργος,} \\
&\text{σίτθ', ὁ Κυμαιθα, ποτί τῶν λόφων, οὐκ ἔσακουσέως;} \\
&\text{46 σίττ' ὁ Σ. Ι.}
\end{align*} \]

Translation by Gow: “Ba. I am not downhearted. Drive the calves up from below. They’re nibbling the olive-shoots, the brutes. Co. Hey, Whitey, hey, Cymaetha, to the hill. Can’t you hear me?”. In his commentary on these lines, Gow (II, 87) discussed the meaning of the words ὁ Λέπαργος. He stated that it “seems here to be a proper name since Κυμαιθα must be one”. I would like to suggest that λέπαργος is a noun meaning “donkey”. Corydon accuses Cymaetha of acting like a donkey because she is eating the olive-shoots. Moreover, she refuses to move when she is given orders. Cf. *Iliad* 11.558 ff. where a donkey is said to eat the crops. Cf. also LSJ s.v. ὁνος (5): “ὁνος ὑεται an ass in the rain, of being unmoved by what is said or done, Cratin. 52”. Lines 45 f. should therefore be printed as follows: σίτθ’ ὁ λεπαργος, σίττ’ ὁ Κυμαιθα... In other words, Corydon addresses one of his cows and says: “Hey, donkey, hey, Cymaetha, to the hill. Can’t you hear me?”. Cf. *Idyll* 15.28, where a servant is called a weasel by Praxinoa.

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5 The *scholia* comment as follows: κακοχράσμων ἢ ὁ ταῦρος ἢ ὁ δήμος. ἀντὶ τοῦ κακὸς εἰς χρῆσιν. ὡς γὰρ τὰχε κεραστὶς.

Theocritus and the Golden Fleece

At Idyll 5.145 f. Comatas states that he intends to wash his goats:

αἰγὲς ἔμαί, θαρσεῖτε, κερουχίδες. αὖριον ὑμμὲ
πάσας ἐγὼ λουσώ Συβαρίτιδος ἐνδοθή λίμνας.
146 λίμνας ΑΓΛ κράνας P3 cett.

Translation by Gow: “Take heart, my horned goats. Tomorrow I’ll wash you all in Sybaris lake”. Gow commented (II, 117) as follows on these lines: “There is little to choose between λίμνας and κράνας, and there have been references to both lake (17) and spring (126; see n.)”. He then added, however, that “Vergil seems to have had κράνας before him: Ecl. 3.96 pascentis a flumine recep-llas: / ipse, ubi tempus erit, omnis in fonte lavabo”. I would like to suggest that Theocritus is alluding here to the fact that the Sybaris and the Crathis7 were said to make hair the colour of amber or gold: cf. Ovid., Met. 15.315 f. Thus Comatas states that he will wash his goats in a spring of the river Sybaris so that their fleeces will change colour. Similarly Vergil mentions that the hair of a goat will become yellow: cf. Ecl. 4.44. Cf. moreover, Juvenal 12.40 ff., where the water from a river is said to dye the wool on a sheep’s back.

On Aphrodite of Miletus

At Idyll 7.115 ff. Simichidas summons the Loves and asks them to wound Philinus:

ὑμμὲς δ’ Ὑετίδος καὶ Βυβλίδος ἀδύ λιπόντες
γάμα καὶ Ὀικούντα, ξαφῆς ἐδος αἰπū Διώνας,
ὥ μάλοισιν Ἐρωτες ἐρευθμενόσιν ὤμοιοι
116 Ὀικούντα Hecker οἰκεύμες codd.

The reader will note that Gow printed the alteration Ὀικούντα in line 116. Textual alteration is, however, not warranted. The critics have failed to understand that the participle λιπόντες, in line 115, has been employed instead of the imperative. It should, moreover, be noted that καὶ9, in line 116, means “although”. Accordingly, I propose the following translation for this passage: “But leave the sweet stream of Hyetis and Byblis, although you inhabit (καὶ οἰκεύμες) the steep seat10 of golden-haired Dione, Loves as rosy as apples”.

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7 Cf. Gow, Theocritus II, 98.
8 For the use of the participle instead of the imperative cf. my Studies In The Poetry Of Nicander (Amsterdam 1987) 37.
9 Cf. LSJ s.v. καὶ B.9: “Before a Participle… although”.
10 The scholia explain that Aphrodite (=Dione) had a shrine at Miletus. Furthermore, they point out that Hyetis and Byblis were springs at Miletus: cf. Gow, Theocritus II, 160.
OBSERVATIONS ON THE TEXT OF THEOCRITUS

Suicide in Theocritus

At Idyll 7.122 ff. Simichidas says that Aratus should no longer try to win the affection of Philinus by spending the night outside his door. He then mentions Molon, who also loved Philinus:

ódigo ἄλλοιν ἀλέκτωρ
κοκκύσδων νάρκαισιν ἀνιαραίας διδοῖς.
εἶς δ’ ἀπὸ τάσσει, φέροιστε, Μόλων ἄγχοιτο παλαίστρας.

Translation by Gow: “But let the morning cock with his crowing deliver up another to the numbing pain, and one alone, Molon, be throttled in that school, my friend”. Gow noted (II, 162) that the metaphorical use of παλαίστρα is very common and that “its application to love is as old as Soph. fr. 941 (Κύπριος) τίν’ ὕπ’ παλαιόντας ’ἐς τρίς ἐκβάλλει θεῶν; Eros is indifferently a wrestler (1.97) or a boxer (Anacr. fr. 62, Soph. Tr. 442)”. However, Gow was puzzled by the expression ἀπὸ παλαίστρας ἄγχοισθαι. I would like to suggest that Theocritus means that Molon hanged himself due to his unrequited love for Philinus. Similarly at Idyll 23 Theocritus describes how a man hanged himself because of the cruel rejection of his love by a boy. Thus Simichidas hopes that Molon alone will be strangled (ἀγχοίτο) in the metaphorical wrestling-school of love (ἀπὸ τάσσει... παλαίστρας).

Theocritus and the Rout of Heracles

At Idyll 7.130 Lycidas is said to take the road to Pyxa:

χὼ μὲν ἀποκλίνας ἐπὶ ἀρίστερά τὰν ἐπὶ Πῦξας
ἐἱρφ’ ὀδὸν.

Gow (II, 163) noted that “a δάμος ὁ Φυξίωταν, no doubt the place alluded to here, is mentioned in three Coan inscriptions”. He added that “the scholia connect the name Πῦξα with a φύξις of Heracles and Apollo Φυξίος”. I would like to point out that the poet is probably alluding to the fact that Heracles was said to have fled from battle with the Coans: cf. Robert Graves, The Greek Myths (London 1971), reprint, II, 172 ff. According to Plutarch (Greek Questions 58) annual sacrifices were offered to Heracles on the field where this battle was supposed to have been fought. For this famous incident in the life of Heracles cf., moreover, Ovid., Met. 7.364.

On Polyphemus’ Dreams

At Idyll 11.22 f. Polyphemus complains about Galatea’s behaviour towards him:

φοιτήσῃ δ’ αὖθ’ ὀὔτως ὄκκα γλυκύς ὕπνος ἔχῃ με,
οἷχη δ’ εὔθυς ἴδσ’ ὄκκα γλυκύς ὕπνος ἀνή με.

127
The meaning of these lines has puzzled the critics: cf. Gow II, 213. I would like to point out that perfect sense can be restored to the transmitted text if we understand that the verb φοιτησ̃ in line 22, means “make love”. Polyphemus complains that he is able to make love with Galatea only in his dreams. Similarly at AP 5.2 a poet states that he is able to make love with a hetaera for nothing when he is asleep, i.e., when he is dreaming. I therefore propose the following translation for this passage: “And thus you make love (φοιτησ̃) here (αὖθί) when sweet sleep holds me, and you depart immediately when sweet sleep leaves me”.

Polyphemus and the Power of Love

At Idyll 11.67 ff. Polyphemus complains about the behaviour of his mother:

α μάτηρ ἀδικεῖ με μόνα, καὶ μέμφομαι αὐτᾶ.
οὐδὲν πῆποχ’ ὅλως ποτὶ τὴν φίλου εἶπεν ὑπὲρ μεν,
καὶ ταῦτ’ ἄμαρ ἐπ’ ἄμαρ ὀρείσα με λεπτύνοντα.
69 λεπτύνοντα Meineke λεπτόν ἑώντα codd.

Translation by Gow: “My mother alone it is who wrongs me, and her I blame; for never once has she spoken a kindly word for me to thee, though she sees me growing thinner day by day”. The reader will note that Gow printed the alteration λεπτύνοντα in line 69. Textual alteration is nevertheless not warranted. Polyphemus complains that his mother has done nothing to help him despite the fact that she sees every day (ἄμαρ ἐπ’ ἄμαρ) that he is thin (λεπτόν ἑώντα) and therefore knows that he is suffering from the effects of unrequited love. Cf. Wüstemann, ad loc.: although she sees him every day, Polyphemus’ mother never intervenes on his behalf. In other words, ἄμαρ ἐπʼ ἄμαρ is to be taken with ὀρείσα: this does not “impair the sense”, as Gow maintains, because the point is, as Wüstemann has underlined, that Polyphemus’ mother never (οὐδὲν πῆποχ’) uses a kind word for him, although she sees every day that he is thin because of his love. Cf. λεπτός, scil. εἰ, Id. 14.3; for the participle ἑώντα in the sedes in question cf. Id. 17.58 and epigr. 11.13. For the use of the participle ἑών in Theocritus cf. Rumpel, Lex. Theocr., s.v. εἰμί, 8.

Greek Medicine and Theocritus

At Idyll 11.70 f. the Cyclops states that he will tell his mother that he is suffering:

Φασώ τὰν κεφαλὰν καὶ τῶν πόδας ἁμφοτέρως μεν
σφόσθεν, ὡς ἀνιαθή, ἐπεὶ κῆγνω ἁνιώματι.

11 Cf. LSJ s.v. φοιτάω (3): “of sexual intercourse”, and Iliad 14.296 εἰς ἑώνην φοιτώτε.
12 Cf. LSJ s.v. ὀρᾶω II,d: “c. part., ὤραμεν ἀπὸ χθεοῦς ἀὔσαστα we see it rising, Od. 10.99”. Gow noted that the words ἄμαρ ἐπ’ ἄμαρ mean “every day”: cf. AP 9.499 and Oppian, Hal. 5.472.
Translation by Gow: “I will tell her my head throbs, and both my feet, that she may suffer since I too suffer”. I would like to point out that previous critics have failed to notice that the poet has employed obscene puns in this passage. The word κεφαλή means both “head” and “epididymis” (i.e. testicles). Moreover, the noun πούς (“foot”) = phallus: cf. J. Henderson, The Maculate Muse (London 1975) 129. The Cyclops, who is frustrated in love, complains that his testicles are throbbing. Similarly at Callimachus, Hymn 3.53 the Cyclops’ eye is compared to a shield with four ox-hides, because Herophilos had recently discovered the four skins of the eye.

GORGON AND THE SOLDIERS

At Idyll 15.4 ff. Gorgo tells Praxinoa that her journey was difficult:

ΓΩ. ὃ τάς ἀλεμάτω ψυχάς. μόλις ὄμιλν ἐσώθην.
Πραξινώ, πολλῷ μέν ὄχλῳ, πολλῶν δὲ τεθρήπτων.
Παινμα κρηπίδες, παινμα χλαμυδηψοροι ἄνδρες.
4 ἀλεμάτω Scaliger: ἀδάματων v.i.

Translation by Gow: “What a helpless thing I am! I hardly got here with my life, Praxinoa, among all the crowd and the chariots –hob-nailed shoes and men in cloaks all over the place”. In line 4 Gow printed Scaliger’s alteration ἀλεμάτων. Textual alteration is, however, not necessary. As Kiessling has already explained, the phrase ὃ τάς ἀδάματων ψυχάς means “what an invincible soul I am!”. The scholia explain that Gorgo is alluding to the fact that the streets are full of soldiers. Thus she says that she bravely faced the soldiers.

DEPILATION IN THEOCRITUS

At Idyll 15.18 ff. Gorgo complains about her husband to Praxinoa:

ΓΩ. χωμός παυτά ἔχει. φθόρος ἄργυρως Διοκλείδας.
ἐπταδράχμως κυνάδας, γραίαν ἄποτίματα πηράν
πέιντε πόκως ἐλαβ’ ἐχθές, ἀπαν ρύπων, ἔργων ἐπ’ ἔργῳ.
4 πηρών v.i.

Translation by Gow: “Go. Mine’s that way too; money’s nothing to Diocleidas. Yesterday for seven drachmas he bought – dogs’ hair, pluckings of old wallets, nothing but dirt, work without end. Five fleeces it was”. In his commentary

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13 Cf. LSJ s.v. κεφαλή II.b: “in Anatomy… ἧ κ. τοῦ ὄρχεως = ἐπικεδύμης, Arist. HA 510a., 14”. Cf. also LSJ s.v. ἄρχομος III.2: “the testicles” (AP 5.125).
14 Cf. Thes. Gr. Ling, s.v. σφύξω: τάς τε λαγύνας καὶ τοῖς ἔδοντος σφύξεων = “ilia micare”.
15 Cf. T. Kiessling, Theocriti Reliquiae (Lipsiae 1819): “O infractum animum”.
16 Cf. Sophocles, Ajax 450 where Athena is said to be “invincible” (ἀδάματος).
on these lines, Gow (II, 272) noted that some scholars have imagined that the poet is referring here to human hair and the practice of depilation. He quoted Martial 10.90: *quid vellis vetulum, Ligeia, cunnun?* Gow was, however, unable to see what relevance the word πηρών (“wallet”) might have in this context. I would like to point out that perfect sense can be made of this passage if we print the variant πηρων in line 19. The phrase γραιάν ἀποτύλματα πηρών means “the pluckings of blind (πηρων) old women”. It should, moreover, be noted that the word κυνάδας (i.e. “dogs’ hair”) contains a pun based on κώμ = αίδολον. Cf. Henderson, *op. cit.* 133. For depilation in antiquity cf. Henderson, *op. cit.* 220.

**MORE OBSCENE PUNS IN THEOCRITUS**

At *Idyll* 15.58 f. Praxinoa says that she has always been afraid of horses and snakes:

\[
\text{ιππον και των ψυχρων δων τα μαλιστα δεδοικω εκ παιδος.}
\]

In his commentary on this passage, Gow (II 282) quoted Theognis 602 ψυχρόν ὅν ἐν κόλπῳ ποικίλοι εἰχὸν ὄψιν. I would like to suggest that the poet is alluding here to the fact that ἵππος and ὄψις both denoted the “*membrum virile*”. Moreover, in line 53 Praxinoa states that a horse has reared and makes an obscene allusion to the erection of the *membrum virile*: cf. Henderson, *op. cit.* 112. The horse that has reared is in a state of erection, as correctly understood by War-ton (*apud* Kiessling) and by the scholia (Dübner, 90): κυνοθαρσής means θράσος κυνὸς ἔχων, because dogs were proverbially eager to copulate. It will be noted that an allusion to real snakes (as opposed to the metaphorical snake represented by the *membrum virile*) would be contextually inapposite.

**THE GLUTTONY OF HERACLES**

At *Idyll* 17.20 ff. Heracles is said to feast with the immortals:

\[
\text{Ἀντία δ᾽ Ηρακλῆος ἔδρα κενταυροφόνω.}
\]

Translation by Gow: “Over against these, and wrought of stubborn adamant, is stablished the chair of Heracles who slew the Centaurs, and there with the other gods he keeps festival”. In line 20 Gow printed the reading κενταυροφόνω. I

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18 Cf. Henderson, *op. cit.* 127. The epithet ψυχρός, in line 58, probably means “frightening”.

130
would like to point out, however, that better sense is provided by the variant τοῦ ταυροφόνου. Theocritus is alluding here to the fact that Heracles killed and ate the ox of Theiodamas. This story was popular in Hellenistic literature and illustrated the gluttony of Heracles. Accordingly, Heracles the bull-slayer is said by Theocritus to feast together with the gods.

THE BEAUTY OF HELEN

At Idyll 18.26 ff. the chorus of girls praises the beauty of Helen:

'Αώς ἀντέλλουσα καλὸν διέφανε πρόσωπην,
πότινα Νύξ, τὸ τε λευκὸν ἐαρ χειμῶνος ἀνέντος.

26 διέφανε Αχρεν-διέφανε Π3 codd.; 27 τὸ τε Καιβέλ ἀνε Π3 codd.

The reader will note that Gow printed two alterations in these lines. I would like to suggest that better sense can be made of this passage if we eliminate the noun 'Αώς from the text, in line 26, and translate as follows: “Ah (A22), just as (ως23) lady Night rising showed (διέφανε) her fair face, like (ατε) radiant spring when winter ends, so golden Helen shone amongst us”. Helen is, in other words, compared by the chorus to the goddess Night.

DIONYSUS AND PENTHEUS

In Idyll 26 Theocritus describes how Pentheus was killed by Maenads. At line 1 Agave is said to be μαλοτάρανος (“white-cheeked”). Gow was puzzled by this epithet. I would like to point out that white skin was much admired in antiquity. Thus at Idyll 11.19 f. Galatea is praised because of the whiteness of her skin:

ω λευκὰ Γαλάτεια... λευκότερα παλτᾶς. Cf. also AP 5.159 λευκοπάρειος. Hesychius explained that μαλοτάρανος = λευκοπάρειος. In other words, Agave is imagined to have beautiful white skin. In line 4 the Maenads are said to gather ivy and asphodel: κισσὸν τε ζώυντα καὶ ἀσφόδελον τῶν υπὲρ γᾶς. I would like to point out that κισσόν τε ζώυντα means “flourishing ivy”. Cf. LSJ s.v. ζώ II: “freq. metaph. of things, to be in full vigour, ὀλβὸς ζῶει μάσσων Pi. I. 3.5”. Cf. also LSJ s.v. κισσός: κ. εὔπεταλος ἐλικε θάλλει Ar. Th. 999. Theocritus describes the asphodel as τῶν υπέρ γᾶς. He is alluding to the fact that asphodel was also said to grow in the lower world: cf. Od. 11.539, 573, 24.13. Cf. also LSJ s.v. ὑπέργειος “above ground” and ὑπόγειος “underground”. The Maenads are...
HEATHER WHITE

said in line 8 to place holy objects on “newly-gathered altars” (νεοδρέπτων ἐπὶ βομιῶν). Note the employment of adjectival *enallage*. It is the plants which have been “newly-gathered”. For similar cases of adjectival *enallage* cf. my *Studies in the Poetry of Nicander*, 52. Cf. also LSJ s.v. *neodreptos*.

At lines 10 f. Pentheus is said to have watched the Maenads:

Πενθεύς δ’ ἀλβάτω πέτρας ἀπὸ πάντ’ ἐθεώρει,
Σχίνον ἐς ἀρχαίαν καταδύσει, ἐπιχώριον ἔρνος.

Gow was puzzled by the adjective ἐπιχώριον in line 11. I would like to suggest that the words ἐπιχώριον ἔρνος refer to Pentheus, who is described as a “native sapling”. Cf. LSJ s.v. ἔρνος II: “metaph., scion, offspring”. Cf. also *Idyll* 7.43 f. οὐνεκεν ἐσσί / ταῦ ἐπ’ ἀλαθεῖα πεπλασμένων ἐκ Δίως ἔρνος.

At lines 16 f. Pentheus is said to have fled and to have been pursued by the Maenads. Gow was puzzled by the meaning of line 17: πέπλως ἐκ ζωστῆρος ἐς ἱγνὺν ἔρύσασι. I would like to point out that women are elsewhere said to raise their skirts to their knees when they run: cf. Apollonius Rhodius, *Arg.* 3.874 ff. Cf. also *Idyll* 14.35. Thus the Maenads are said to pursue Pentheus after they have raised their skirts to their knees by means of a belt (ἐκ ζωστῆρος): cf. E. F. Wuestemann, *Theocriti Reliquiae* (Gothae et Erfordiae 1830) 368.