The author offers her own reading of οὗτος ὁ σιγαρνής ('this silent sprout') for the so discussed text τοῦτος σκηναρνής† (AP 12.139 = Call. Epigr. 44 Pf.). The hapax σιγαρνής (ὁ σιγα-ερνής) is a quite good Greek appellative for a person, who seems gentle and friendly, but appears to be dangerous like "still water" or "tranquil stream, quiet river" (cf. AP 12.139.4: ἱππόχοις ποταμοῖς). The proposal οὗτος ὅς εἰ γ´ ἀρνής, given by Heather White and Giuseppe Giangrande in Habis 27 (1996) 41-43 and 28 (1997) 27-28, is unnecessary and not motivated.

The text of Callimachus’ epigram 44 Pf. runs as follows:

"Εστι τι παί τὸν Πάνα κεκρυμμένον, ἔστι τι ταυτή
ναὶ μὴ Διώνυσον πῦρ ὑπὸ τῇ σποδῆ.
οὐ θαρσεόν μὴ δῇ μὲ περίπλεκε, πολλάκις λήθει
tοῖχον ὑποτρύγων ἱππόχοις ποταμοῖς.
Τῷ καὶ νῦν δείδοικα, Μενέξειν, μή με παρειστὸς
οὗτος σκηναρνής† εἰς τὸν ἑρωτα βάλῃ.

6 οὕτως σκηναρνήσις codex Palatinus: οὗτος ο α'ε' γ' ἀρνής Saumaise, Anna Fabri: οὗτος ὁ σιγαρνής Bentley: οὗτος ὁ σιγαρνής (=ὁ σίγα ἐργαζόμενος)
In an earlier issue of *Habis* Heather White and Giuseppe Giangrande suggest the following restoration of the original text (lines 5-6):*

Τῷ καὶ νῦν δείδοικα, Μενέξενε, μή με παρευσίδος
οὗτος ὡς εἶ γ' ἁρφῆς:- εἰς τὸν ἐρωτα βάλη.

(“So now I fear, Menexenus, lest this person that indeed (γε) is you –do you deny it?– might slip in and make me fall in love”).

The suggested verbal form ἁρφῆς is an intrusive element, which is explained by the same authors in a separate paper, published also in *Habis* 28, as a dubitative subjunctive (“Do you perhaps deny it?”). This interpretation explains nothing and the traditional conjecture ὀὗτος ὡς σιγῆρης, proposed many decades ago by Richard Bentley, still appears to be ingenious. It refers to the Hesychian gloss σιγῆρης· λαθροδάκτης (liter. “biting secretly”) and it fits in well enough with the sense. This is why Bentley’s emendation has been accepted by many editors, commentators and translators of the poetry by Callimachus.

W. R. Paton gives the following English translation of the Callimachean epigram in question:

“There is, I swear it by Pan, yea, by Dionysus, there is some fire hidden here under the embers. I mistrust me. Embrace me not, I entreat thee. Often a tranquil stream secretly eats away a wall at its base. Therefore now too I fear, Menexenus, lest this silent crawler find his way into me and cast me into love”.

According to Miroslav Marcovich, the Callimachean epigram illustrates the following situation. Menexenus, a friend, comes to introduce a quiet, innocent

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2. J. Ferguson, “The Epigrams of Callimachus”, *G&R* 17 (1970) 64-80, translates "this Alsatian" and adds the following explanation (p. 72): "σιγῆρης is Bentley’s suggestion: it means a hound which cannot be trusted. Here we have three principal images: the fire beneath the ashes, the river eating at the wall, the treacherous hound". Also F. Bredau, *De Callimaco verborum inventore* (Vratislaviae 1892) 37, follows Bentley: "Hesychius vocem σιγῆρης commemorat, quam explicat verbo λαθροδάκτης et de iis canibus adhibet, qui clam subrepentes mordent (ληθαργῶς κώμω, ὁ προσταίων μὲν, λάθρα ὡς δάκνων)".

3. The Greek Anthology, with an English translation by W. R. Paton, vol. 4 (London-New York 1918) 353. The editor gives the traditional reading οὗτος ὡς σιγερης, but he adds a short comment in footnote 2: "σιγερης Bentley, and I render so".

young boy to Callimachus. The boy embraces the poet while greeting him. But Callimachus, apparently overwhelmed by the beauty of the boy, reacts in a strange way: "Embrace me not, since I have no confidence in myself". Then he explains his behaviour to the present friend Menexenus, by adducing the example of the proverbial and therefore dangerous river, and by applying it to the present situation (τῶ καὶ νῦν). The Alexandrian poet concludes: "So now too I fear, Menexenus, lest this dangerous person (Gk. οὗτος ὁ ἔσεσθαι) slip in and whirl me into love". Thus it is obvious that the Greek term ἔσεσθαι denotes such a dangerous person, who is called agua mansa in Spanish (cf. the well known proverbs del agua mansa me libre Dios and guárdate del agua mansa) and clica woda (lit. ‘silent water’) in Polish.

In my opinion, no emendation is necessary and the reading of the codex Palatinus οὔτου ἔσεσθαι (or better οὗτος ὁ συγγραφής) should be preserved. The word συγγραφής is, in fact, a hapax legomenon which derives probably from the adverb σιγά "silently, quietly, secretly" and the well known noun ἔφορος (n.) "young sprout, shoot", thus it refers to "a plant which grows silently", cf. εὐ-ἐρυθής adj. "sprouting well”, δυσ-ἐρυθής “sprouting badly”. Callimachus used the term συγγραφής evidently in reference to the person, who appears to be as dangerous as ἡσύχιος ποταμός (= Sp. agua mansa, It. l’acqua cheta). In my earlier paper (written in Polish) I discussed the origin of the Polish proverb Cicha woda brzegi rwie (= E. Still waters run deep, G. Stille Wasser sind tief, Sp. más hondo el río, hace menos ruido) and its numerous European variants (e.g. Italian l’acqua cheta rovina i ponti, Serbo-Croatian tihá vòda brijeg rònt, French il n’est pire eau que l’eau qui dort, Modern Greek από σιγανό ποτάμι να φοβάσαι and so on), pointing not only to the Mediaeval Latin proverb Qui tacite currit fluvius sua litora solvit, but also to an Ancient Greek proverbial sentence πολλάκι λήθει τοῖχον ὑποτρύγων ἡσύχιος ποταμός (‘oft-times a quiet river undermines the wall unmarked’) introduced by Callimachus to the amatory epigram in question. It may be easily demonstrated that the Ancient Greek phrase ἡσύχιος ποταμός (lit. ‘a quiet river’) requires personal reference, exactly like Spanish agua mansa, Italian l’acqua cheta, German stilles Wasser, SC. tihá vòda, Polish clica woda, Modern Greek το σιγανό ποτάμι, etc., and it refers to a living object of love.

5 The Greek sentence πολλάκι λήθει τοῖχον ὑποτρύγων ἡσύχιος ποταμός, repeated by Callimachus of Cyrene, is an ancient source for the Spanish proverb agua que corre silenciosa, agua peligrosa and its numerous European variants, see E. Kaczyńska, “Cicha woda brzegi rwie. Epigramat Kallimacha (44 Pfeiffer = 9 Gow-Page) w swietle nowej interpretacji”, in Miscellanea Graeca et Neoellenica, edenda curavit Krzysztof Tomasz Witzczak (Łódź 1999) 7-21. Compare also two different Spanish proverbs: de agua mansa me libre Dios and más hondo el río, hace menos ruido.


7 E. Kaczyńska, op. cit. 7-21.

8 Note that the English proverb may refer also to a person, cf. A. P. Cowie, R. Mackin and I. R. McCaig, Oxford Dictionary of English Idioms (Oxford 1993) 521: still water run deep - a quiet person can have much knowledge, cunning, strong emotions, etc. E.g.: “She’s never shown any sign of having a mind of her own before”. “Perhaps she’s never needed to. Still waters run deep”.
The suggested semantics of ὁ σιγαρνής (< ὁ σιγα-ερνής 'he who sprouts silently') is confirmed by the exact derivational equivalent, which appears in the Polish language: the word ściachapék 'a quiet person who can have much knowledge, cunning, strong emotions; a seemingly quiet person who may be able to do an unexpected action or excess' (liter. 'he/she who sprouts silently') derives from the adverb z cicha pęk (literally 'sprouting silently'). It is worth emphasizing that Pol. z cicha 'silently, quietly' corresponds securely with Gk. σιγα 'id.' and Pol. pęk / pek 'bud; bunch (of flowers), bundle' is related somehow or other to Gk. ἔρνος (n.) 'young sprout, shoot'. In Polish two appellatives cicha woda (= Sp. agua mansa, Gk. ἕσχυξος ποταμός) and ściachapék (= Gk. σιγαρνής), if they refer to a person, are frequently treated as two full synonyms. We cannot be sure, if the same or an analogous situation appears in Ancient Greek, but it seems highly probable on the basis of the Callimachean evidence, where both expressions ἕσχυξος ποταμός (l. 4) and οὕτως ὁ σιγαρνής (l. 6) correlate each other. Both agents, "a quiet river" (l. 4: ἕσχυξος ποταμός) and "this silent sprout" (l. 6: οὕτως ὁ σιγαρνής), have a similar metaphorical meaning and both produce the same result: a disastrous destruction (l. 4: τοῖχον ὑποτρωγων = l. 6: εἰς τὸν ἔρωτα βάλη). The difficulties, which editors and commentators find in line 6 of the Callimachean epigram in question, disappear as soon as one realizes that the word ściachapék is a Greek compound containing two elements: the adverb σιγα 'silently, quietly, secretly' and the noun ἔρνος (n.) 'young sprout, shoot' and that it is semantically reflected by the Polish appellative ściachapék (< z cicha + pęk / pek) 'a seemingly quiet person who may be able to do an unexpected action or excess' (literally 'he who sprouts silently').


What is more, the verbal form ἄρνης, explained by the same authors (ibid.), represents a modern invention which—in my opinion— is highly doubtful. 

ootnote{Also a different reading οὕτως ὁ σεῦ γ΄ ἔρνης, proposed by G. Giangrande, "Lesefrüchte", RhMus. 101 (1958) 50-58, is not convincing.