

Deipnosophistae

ATHENAEUS NAUCRATITAS

Basilicata University Press

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sotto la direzione di Fulvio Delle Donne

Deipnosophistae

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101-200 d.C.

XII, 23, 522d. Carbina iapigia distrutta dai Tarantini. ##### #' ### ### ##### ### #####
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Traduzione. But later, blindly led by luxury into outrage, they uprooted Carbia, a city of the Iapygians.

XII, 24, 522f - 523b. Origine cretese dei Iapigi.

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Traduzione. So, again, the Iapygians. They were natives of Crete who had come to look for Glaucus and settled there; but their successors, forgetting the Cretan discipline of life, went so far in luxury, and then later in arrogance, that they became the first to rub cosmetics on their faces and assume false fronts attached to their hair; and while they wore gaily-coloured robes, they regarded working and toiling at a trade as too disgraceful. Most of them made their houses more beautiful than the temples, and the leaders of the Iapygians, in utter contempt of deity, looted the Statues of the gods from the temples, giving notice to their betters to go elsewhere.

XIV, 31, 632. Persistenza delle memorie greche in Posidonia dominata dai barbari. #####

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Traduzione. Hence Aristoxenus in his Drinking-Miscellany says: "We act like the people of Poseidonia, who dwell on the Tyrrhenian Gulf. It so happened that although they were originally Greeks, they were completely barbarized becoming Tuscans or Romans; they changed their speech and their other practices, but they still still celebrate one festival that is Greek to this day, wherein they gather together and recall those ancient words and institutions, and after bewailing them and weeping over them in one another's presence they depart home. In like manner we also, says Aristoxenus, now that our theatres have become utterly barbarized and this prostituted music has moved on into a state of crave corruption, will get together by ourselves, few though we

be, and recall what the art of music used to be.” So much for what Aristoxenus says.