A. Instances of ἀκαυπατρι-  

67 V. (3-5)  
βόμω Λατο[...]α τούτ’ ἐφυλάξα[  
μὴ τινὶ τῶν [...]οπατρίδαν[  
εὐστατα φάνεροι[τι]οῖον ἀπ’[  
ἀργαί[  
...the altar of Leto’s kin defended against this, that someone of the baseborn men should be apparent ...  

75 (10-13)  
[...] Ἑνθήλη[  
νῦν δ’ ὁ πεδήτροπ[ε[  
[...] κακοπατρίδα[  
τυφαννεύ-   
...the house of Penthilus ... but now he overthrew ... baseborn ... to bear ...  

106  
κακοπατρίδα [  
[...] φερ[  
... baseborn ...  

348 (= Aristotle, Politics 1285a)  
... τὸν κακοπατρίδαν Φίτταξον[  
πόλιος τὰς ἀχόλω καὶ[  
bαρυδαίμονος ἐστάσαντο[  
tύραννον, μὲν’ ἐπαίνεντες ἀόλλες[  
...they, all praising greatly, set up baseborn Pittacus as a tyrant of the gall-less, luckless city  

Theognis 193-96  
Αὐτὸς τοι ταύτην εἰδίς κακοπατριν ἐνώοισαν[  
eἰς οἶκους ἔστητα χήραισι πειθομενος[  
eὐδοθὸς κακόδοξον, ἐπεὶ κρατηρία μν ἀνάγκη ἐντύνει, ἤτ’ ἄνδρος τιθύμων θήκε νόσον.  

Although knowing this woman was baseborn, he brings her into his home persuaded by riches—he of fine reputation, she of base—because powerful necessity, which makes a man’s mind patient, urges it.  

B. Fathers in Alcaeus  

130b  
ιμέροις ἄγορας ἄκουσαι[  
χαρι[...]ομένης ὁγαλαίδα[  
καὶ βιόλας: τὰ πάτηρ καὶ πάτερος πάτηρ[  
κα...[...] ἡφοις ἔχοντες πεδά τοινδεών[  
tῶν [...]λαλοκακῶν πολιτῶν[  

Agesilaides, I long to hear the assembly and council being called; the things father and the father of his father held among these citizens wronging one another…  

See also 6, 68, 69, 304, 306, 339, 371, 394  

C. Pittacus defined by kin  

72  
λάβρως δὲ σὺν στεῖ[...] [. . .]ἐιαπ[  
pιμπλιζον ἄχρατο[ [...] [. . .] ἐμέρα [.  
καὶ νύκτι παρθάκει[ [...] λάτ]αχθεν[  
ἐνθὰ νόμος δῆμ ἐν[ [...] [. . .] .  
κήνος δὲ τούτων οὐχ ἐπελάθετο[  
[..] ὦ δε τρώγον ὀντ下达ρτος[  
παῖς γὰρ ὁννόροι νύκτας[  
tῶ δὲ πίθῳ πατάγχασι: ἵ πόθην[  
οὐ δὲ τεαύτως ἐκχεγούνοις ἔχῃ[<><<  
tὰν δὼξαν οὐαν ἄνδρος ἐλεύθεροι[  
ἐνῶν ἔστει ἐκ τουχίμων[  

And boisterously with … they fill with unmixed wine … day and night it splutters … where often the custom in … But that guy did not forget these things since when he first overturned (?), for he stays awake (?) all nights, and the bottom of the wine cask was clattering. And you, born from that woman, do you have such a reputation that free men, being from good/noble parents  

70  
ἀθύριε πεδέχου συμποσίω [.  
βάρμως, φολότοις πεδ ἐλειμάτων[  
εὐνοχήμενος αὐτοίου ἐπᾶ[  
κήνος δὲ παιωθεῖς Ἀτρείδα[ν[  
διππέτω πολίν ὡς καὶ πεδᾶ Μυρο[...]ω[  

The barbarits plays, sharing in the symposium, making merry along with some silly fake friends. But let that guy, since he has been married into the Atridai, devour the city as he did with Myrsilus—until Ares wants us to turn to arms (?). If only we could forget this anger…
Let us relax the heart-eating factions and kindred battles—which one of the Olympians stirred up—which leads the city into calamity while giving lovely praise to Pittacus.

As the story goes, bitter pain came to Priam and his children—on account of evil acts from you, Helen—and Zeus destroyed holy Ilion with fire. No such woman did the noble son of Aeacus lead into marriage, having called all the blessed gods, taking the sophisticated girl from Nereus’ halls to Chiron’s home. He loosened the belt of the pure girl and the love of Peleus and the best of Nereus’ daughters flourished—and within a year she bore a son, the best of the demi-gods, the fortunate driver of chestnut ponies. But they perished because of Helen, both the Phrygians and their city.

**C. Family ties and Helen**

42 ὠς λόγος, κάικων ἄγανος έννευ ἔργον
Περφάμαι και πᾶοι τό ζεύς
ἐν οὐκ ηὐλεν πάκροιν, πόρφυρ δ᾽ ἔωλε Ζεὺς
Ἰλιν ἤριν.

οὔ τεαίδαις Ἀικάδαϊς ἄγανος
πάντας ἐς γάμον μάες ἄρας καλέσσας
ἀγετ᾽ ἐκ Νήλον ἱοσ ἐμον [μελάθρων
πάθενον ἄρμεν]

ἐς δόμον Χέρμονος- ἐξίσου δ᾽ ἀγας
ζωμα παρθένων φιλότας δ᾽ ἐθάλε
Πήλεος και Νηρείδων ἀρίστος 
ἐς δ᾽ ἑιατον

παίδα γέννα γιαμβιθένον [φέριστον
ὀλβον ἔνα τῆρα ἐλάτησα πάλαιν
οι δ᾽ ἀπόκοιτον ἄμφ Ἐπέλεα Φρύγες 
καὶ πάλις αὐτών.

**Selected bibliography**


