

A. Instances of κακοπατο-

67 V. (3-5) βώμω Λατο[ίδ]α τοῦτ' ἐφυλάξα[μή τις τῶν κ[α]κοπατρίδαν ἔσσειται φάνερ[ος] τ[οἰ]σιν ἀπ' ἀρχάω[75 (10-13)] Πενθίλη..[] νῦν δ' ὁ πεδέτροπ[ε]ν κακοπάτριδ[τ]υραννεύ-	106 κακο]πατρίδᾶ []φεργην []	348 (= Aristotle, <i>Politics</i> 1285a) ... τὸν κακοπατρίδαν Φίττακον πόλιος τὰς ἀχόλω καὶ βαρυδαίμονος ἐστάσαντο τύραννον, μέγ' ἐπαίνεντες ἀόλλεες
...the altar of Leto's kin defended against this, that someone of the baseborn men should be apparentthe house of Penthilus ... but now he overthrew ... baseborn ... tyrant	... baseborn ... to bearthey, all praising greatly, set up baseborn Pittacus as a tyrant of the gall-less, luckless city

Theognis 193-96

Αὐτός τοι ταύτην εἰδὼς κακόπατριν εἰούσαν
εἰς οἴκους ἄγεται χρῆμασι πειθόμενος
εὐδοξος κακόδοξον, ἐπεὶ κρατερὴ μιν ἀνάγκη
ἐντύνει, ἥτ' ἀνδρὸς τλήμονα θῆκε νόον.

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

ἡμέρων ἀγόρας ἄκουσαι
καρυ[ζο]μένας ὤγεσιλαΐδα
καὶ β[ί]λλας· τὰ πάτηρ καὶ πάτερος πάτηρ
κα..[.]ηρας ἔχοντες πεδὰ τῶνδέων
τῶν [ἀ]λλαλοκάκων πολίταν

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 συν στεί[.] . . [. .]ειαπ . .
πίμπλεισιν ἀκράτω [. . .]π' ἄμερα . [.
καὶ νύκτι παφλάσδει . . [λάτ]αχθεν,
ἔνθα νόμος θάμ' ἐν . [.] . [.] . νην.

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

κῆνος δὲ τούτων οὐκ ἐπελάθετο
ῶνηρ ἐπεὶ δὴ πρῶτον ὀνέτροπε,
παίσας γὰρ ὀννώρινε νύκτας,
τῷ δὲ πίθω πατάγεσκ' ὁ πύθμην

σὺ δὴ τεαύτας ἐκγεγόνων ἔχη<|>
τὰν δόξαν οἶαν ἄνδρες ἐλεύθεροι
ἔσλων ἔοντες ἐκ τοκήων

70

ἀθύρει πεδέχων συμποσίω . [.
βάρμος, φιλώνων πεδ' ἄλεμ[άτων
εὐωχήμενος αὐτοῖσιν ἐπα[

The barbitos 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...

κῆνος δὲ παώθεις Ἄτρείδα[ν]
δαπτέτω πόλιν ὡς καὶ πεδὰ Μυρσί[λ]ω[

θᾶς κ' ἄμμε βόλλητ' Ἄρευσ ἐπιτ . ὕχε . . [
ρόπην· ἐκ δὲ χόλω τῶδε λαθοίμεθ . . [

χαλάσσομεν δὲ τὰς θυμοβόρω λύας
ἐμφύλω τε μάχας, τάν τις Ὀλυμπίων
ἔνωρσε, δάμον μὲν εἰς ἀνάταν ἄγων
Φιττάκω<ι> δὲ δίδοις κῦδος ἐπήρ[ατ]ον.

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.

C. Family ties and Helen

42

ὡς λόγος, κάκων ἄλχος ἔννεκ' ἔργων
Περσάμω καὶ παῖσι ποτ', ὦλεν ἦλθεν
ἐκ σέθεν πίκρον, πύρι δ' ὤλεσε Ζεὺς
Ἴλιον ἴραν.

οὐ τεαύταν Αἰκίδαις ἄγανος
πάντας ἐς γάμον μάκ[α]ρας καλέσσαις
ἄγετ' ἐκ Νή[ο]ρης ἔλων [μελάθρων
πάρθενον ἄβραν

ἐς δόμον Χέρωνος· ἔλυσε δ' ἄγνας
ζῶμα παρθένω· φιλό[τ]ας δ' ἔθαλε
Πήλεος καὶ Νηρείδων ἀρίστ[α]ς
ἐς δ' ἐνίαυτον

παῖδα γέννατ' αἰμθέων [φέριστον
ὄλβιον ξάνθαν ἐλάτη[ρ]α πώλων·
οἱ δ' ἀπώλοντ' ἀμφ' Ἑ[λέ]να Φρύγες τε
καὶ πόλις αὐτῶν.

As the story goes, bitter pain came to Priam and his children—on
account of evil acts from you, Helen—and Zeus destroyed holy Ilium
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.

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