

duced the man. It was a state of intoxication, and produced not by the man being put into the wine, but by the wine being put into the man. The baptizing element, not the baptized subject, was moved.

EXAMPLE 4.

Epigramma in Eupolin (*Meineke, Hist. crit. Comic. Græc. p. 119*).

βάπτες μ' ἐν θυμέλῃσιν, ἐγὼ δέ σε κίμασι πόντου
βαπτίζων ὀλέσω νάμασι πικροτέροις.

Epigram on the comic poet Eupolis. Alcibiades, B.C. 400:

"You bespattered me in your plays (i.e., with words of abuse), but I, baptizing thee with waves of the sea, will destroy thee with streams more bitter."

Dr. Conant translates "*Baptes*," "dippers," but the dippers don't go so far back in history. The *Baptae* were a leud set, so-called because they *stained* or *painted* their cheeks and parts around their eyes. Metaphorically the word meant to bespatter with billingsgate. Alcibiades was enraged because Eupolis, a comic poet, had in a play called *Baptae*, foully aspersed his character. He threatens to baptize him with waves of the sea, and destroy him with streams more bitter. "You have," he says, "aspersed me with foul words, but I will pour upon you a torrent of invective; I will pour bitterer streams of abuse upon you; as with the waves of a sea I will overwhelm you." Dr. Conant translates "immersing in waves of the sea." But the reader will observe that the Greek words "*Kumasi*" and "*namasi*" are in the dative without a preposition—the instrumental dative—which forbids such a construction. Any schoolboy knows that it must be rendered, "baptizing thee with waves of the sea,"—"will destroy thee with streams more bitter." The waves and the streams are the baptizing instrumentality, not the receptive element.