

The Garland of Tranquility and a Reposed Life

Post by “Joshua” of May 17, 2025 at 2:28 PM

[Cassius](#); We may want to move these posts to a new thread.

I'm curious to know what you've found from Clay, [Don](#). Here is a passage from Athenaeus, [Deipnosophistae](#), on one possible meaning of κυλιστός (round, large, easily rolled);

Quote

I find also, in the **comic poets** [see *Pamela Gordon above re: New Comedy*], mention made of a kind of garland called κυλιστός, and I find that Archippus mentions it in his *Rhinon*, in these lines—

- *He went away unhurt to his own house, Having laid aside his cloak, but having on His ἐκκύλιστος garland.*

And Alexis, in his *Agonis*, or *The Colt*, says—

- *This third man has a κυλιστός garland Of fig-leaves; but while living he delighted In similar ornaments:*

and in his *Sciron* he says—

- *Like a κυλιστός garland in suspense.*

[p. 1084] Antiphanes also mentions it in his *Man in Love with Himself*. And Eubulus, in his *Ænomaus*, or *Pelops*, saying—

- *Brought into circular shape, Like a κυλιστός garland.*

What, then, is this κυλιστός? For I am aware that Nicander of Thyatira, in his *Attic Nouns*, speaks as follows,— “ἐκκυλίσιοι στέφανοι, and especially those made of roses.” And now I ask what species of garland this was, O Cynulcus; and do not tell me that I am to understand the word as meaning merely large. For you are a man who are fond of not only picking things little known out of books, but of even digging out such matters; like the philosophers in the *Joint Deceiver* of Baton the comic poet; men whom Sophocles also mentions in his *Fellow Feasters*, and who resemble you,—

- *You should not wear a beard thus well perfumed, And 'tis a shame for you, of such high birth, To be reproached as the son of your belly, When you might rather be call'd your father's son.*

Since, then, you are sated not only with the heads of glaucus, but also with that ever-green herb, which that Anthedonian Deity¹² ate, and became immortal, give us an answer now about the subject of discussion, that we may not think that when you are dead, you will be metamorphosed, as the divine Plato has described in his treatise on the Soul. For he says that those who are addicted to gluttony, and insolence, and drunkenness, and who are restrained by no modesty, may naturally become transformed into the race of asses, and similar animals.

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And here is the Greek text which I won't re-format;

Quote

εὐρίσκω δὲ καὶ παρὰ τοῖς κωμικοῖς ΚΥΛΙΣΤΟΝ τινα καλούμενον στέφανον καὶ μνημονεύοντα αὐτοῦ Ἄρχιππον ἐν Ῥίνωνι διὰ τούτων 'I 687 K':

ἀθῶος ἀποδοὺς θοίματιον ἀπέρχεται,
στέφανον ἔχων τῶν ἐκκυλίστων οἴκαδε.

Ἄλεξις δ' ἐν μὲν Ἀγωνίδι ἢ Ἰππίσκῳ 'II 298 K':

ὁ τρίτος οὗτος δ' ἔχει

σύκων κυλιστὸν στέφανον. ἀλλ' ἔχαιρε καὶ
ζῶν τοῖς τοιούτοις.

ἐν δὲ τῷ Σκίρωνί φησι 'ib. 373':

ὥσπερ κυλιστὸς στέφανος αἰωρούμενος.

μνημονεύει δ' αὐτοῦ καὶ Ἀντιφάνης ἐν Ἐαυτοῦ Ἐρῶντι 'ib. 31', Εὐβουλος δ' ἐν Οἰνομάῳ ἢ Πέλοπι 'ib. 190':

περιφοραῖς κυκλούμενος

ὥσπερ κυλιστὸς στέφανος.

τίς οὖν οὗτος ὁ κυλιστός; οἶδα γὰρ τὸν Θουατειρητὸν Νίκανδρον ἐν τοῖς Ἀττικοῖς Ὀνόμασι λέγοντα τάδε: 'ἐκκύλιστοι στέφανοι καὶ μάλιστα οἱ ἐκ ῥόδων.' καὶ τὸ εἶδος ὁποῖον ζητῶ, ᾧ Κύνουлке. καὶ μή μοι εἴπησ' ὅτι δεῖ τοὺς ἀδρούς ἀκούειν. σὺ γὰρ εἶ' ὁ τὰ ἐν τοῖς βιβλίοις ἀπόρρητα οὐ μόνον ἐκλέγων ἀλλὰ καὶ ἐξορύττων, καθάπερ οἱ παρὰ Βάτωνι τῷ κωμωδιοποιῷ ἐν Συνεξαπατῶντι φιλόσοφοι 'III 329 K', περὶ ὧν καὶ Σοφοκλῆς Συνδειπνῶ φησίν, οὐσί σοι παραπλησίους 'fr. 139 N':

οὔτοι γένειον ᾧδε χρὴ διηλιφῆς

φοροῦντα κἀντίπαιδα καὶ γένει μέγαν

γαστρὸς καλεῖσθαι παῖδα, τοῦ πατρὸς παρόν.

ἐπειδὴ οὖν ἤδη καὶ σὺ πεπλήρωσαι οὐ μόνον τῶν τοῦ γλαύκου κρανίων ἀλλὰ καὶ τῆς ἀειζώου βοτάνης, ἧς ὁ Ἀθηδόνιος ἐκεῖνος δαίμων ἐμφορηθεὶς ἀθάνατος πάλιν ἠτις γέγονε, λέγε ἡμῖν περὶ τοῦ προκειμένου, ἵνα μὴ κατὰ τὸν θεῖον Πλάτωνα 'Phaed. p. 81e' ὑπολάβωμέν σε ἀποθανόντα μεταμορφωθῆναι [ἐν τῷ περὶ Ψυχῆς]: τοὺς μὲν γὰρ τὰς γαστριμαργίας τε καὶ ὕβρεις καὶ φιλοποσίας μεμελετηκότας καὶ μὴ διευλαβουμένους εἰς τὰ τῶν ὄνων γένη καὶ τῶν τοιούτων θηρίων εἰκὸς ἐνδύεσθαι.'

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I find this interesting for several reasons; one is the connection in this passage between garlands and the "Epicurean" vices of gluttony, drunkenness, insolence, and immodesty. Another connection is with the proem to the [fourth book](#) of Lucretius;

Quote

I traverse the distant haunts of the Pierides, never trodden before by the foot of man. 'Tis my joy to approach those untasted springs and drink my fill, 'tis my joy to pluck new flowers and gather a glorious coronal for my head from spots whence before the muses have never wreathed the forehead of any man. First because I teach about great things, and hasten to free the mind from the close bondage of religion, then because on a dark theme I trace verses so full of light, touching all with the muses' charm. For that too is seen to be not without good reason; for even as healers, when they essay to give loathsome wormwood to children, first touch the rim all round the cup with the sweet golden moisture of honey, so that the unwitting age of children may be beguiled as far as the lips, and meanwhile may drink the bitter draught of wormwood, and though charmed may not be harmed, but rather by such means may be restored and come to health; so now, since this philosophy full often seems too bitter to those who have not tasted it, and the multitude shrinks back away from it, I have desired to set forth to you my reasoning in the sweet-tongued song of the muses, and as though to touch it with the pleasant honey of poetry, if perchance I might avail by such means to keep your mind set upon my verses, while you take in the whole nature of things, and are conscious of your profit.

-Cyril Bailey translation

So I offer 'thrice-garlanded' as one more possibility. And I also cannot help but think of this passage from [Coleridge](#);

Quote

Weave a circle round him thrice,
And close your eyes with holy dread
For he on honey-dew hath fed,
And drunk the milk of Paradise.