

A. S. HOLLIS

CALLIMACHUS FR. 535 PF.: ANOTHER PIECE OF HECALE?

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The close connexion between Callimachus' two famous hospitality stories, those of Molorchus (in Aetia bk. 3; Supplementum Hellenisticum 254-269, cf. frs. 54-59 Pf.) and of Hecale (in his epyllion), has long been recognized. We now know much more about the former than we did when Pfeiffer published his Callimachus vol. I (1949). It appears that, in the course of a conversation with Heracles, Molorchus said something like 'May the god grant you to kill [? or drive away] the lion, so that I may entertain you lavishly ...' (SH 257,21ff.). Molorchus seems to apologize for the inadequacy of his hospitality; at present, because of the lion's depredations, he cannot even go out to gather wood for his fire (see P.J.Parsons, ZPE 26, 1977, 18-19). No doubt the old man did his best in the circumstances,¹ but he looks forward to the time when Heracles kills the Nemean lion, so that he can entertain the hero more fittingly. SH 257,23 starts ὕφρα κε (ὕφρα κ') ... ε. Unfortunately traces of the intervening verb are obscure, perhaps corrupt; Parsons guesses ὕφρα κε πιαίνω εε.²

Turn now to Call. fr. 535 Pf. At first glance, a not very pleasing pentameter, ὕφρα εε πλειοτέρηι δεῦρο δέχωμαι³ < — — >, no doubt inhibiting others besides myself⁴ from thinking about the Hecale. But Pfeiffer observed that this might be a lacunose hexameter, ὕφρα εε πλειοτέρηι <e.g. ξενίη, φίλε,> δεῦρο δέχωμαι. The sentiment 'so that I may welcome you here with more abundant <? hospitality>' would be highly appropriate to either Molorchus or Hecale. SH 257,23 seems virtually to preclude Molorchus (who would hardly express himself twice⁵ in similar terms), and thus to point towards Hecale, addressing Theseus in her cottage.

Molorchus can reasonably hope to entertain Heracles in better style when the hero kills the lion. The capture of the Marathonian bull by Theseus would not achieve the same result for Hecale; she would have to recover at least something of her previous prosperity. So I

¹ We do not know in what detail Callimachus described the meal which Molorchus set before Heracles: see Parsons, ZPE 25, 1977, 43-44.

² E.Livrea, ZPE 40, 1980, 23-24, tried ὕφρα κε πιάσω εε.

³ Pfeiffer actually printed δέχωμ'. On the assumption that the line is a pentameter, he argued (with reason) that correction of -οι in the second syllable of a dactyl would be illegitimate in the second half of a Callimachean pentameter. Callimachus does elide -οι. But ὕφρα δέχωμ' strikes me as distinctly unattractive; of Pfeiffer's parallels, only fr. 43,55 and hymn 5,64 come from the second half of a pentameter, and neither of these is in the same position.

⁴ When preparing my Oxford, 1990 edition of Callimachus' Hecale.

⁵ There is no chance of identifying fr. 535 Pf. with SH 257,23; 'the second half of 257,23 seems certain, however corrupt the first half' (Parsons).

wonder whether fr. 535 Pf. might be connected syntactically with fr. 254 Pf. = 41 Hollis⁶ (perhaps only one or two lines are missing in between):

οὐ γάρ μοι πενίη πατρώιος, οὐδ' ἀπὸ πάππων
εἰμὶ λιπερνῆτις· βάλε μοι, βάλε τὸ τρίτον εἴη
<of the wealth which I had in my years of prosperity>
ὅφρα σε πλειστέρηι <e.g. ξενίη, φίλε, > δεῦρο δέχωμαι.⁷

Hecale's desire to recover some of her former wealth ('I wish, I wish I could have a third part ...')⁸ would be ennobled if the continuation were '... in order to welcome you here with more abundant hospitality'.

There may be a faint possibility (which I do not wish to press too hard) of placing an already known fragment in the lacuna of fr. 535 Pf. On p. 359 (Appendix V(e)) of my edition of the Hecale I put forward Suidas s.v. ἐπητύι as yet another, hitherto unsuspected, anonymous lemma from the Hecale. The meaning 'kindness, friendliness' (particularly towards strangers) could well have been extracted from the unique occurrence of ἐπητύι in Homer (Od. 21,306),⁹ and R.L.Hunter would see it also in Ap.Rh. 3,1007 ἐπητείηι.¹⁰ If so, one could consider.

ὅφρα σε πλειστέρηι <ἢν> ἐπητύι δεῦρο δέχωμαι.

ἐπητύι in the sense postulated would be a most appropriate quality for Hecale, πρητία γυναικῶν (fr. 263,1 Pf. = 80,1 Hollis), as for the old couple Baucis and Philemon who owe so much to her ('super omnia vultus | accessere boni, nec iners pauperque voluntas', Ovid, Met. 8,677-678). An objection to supplying ἐπητύι in fr. 535 Pf. is that Suidas

⁶ In my edition, p. 179 (originally in CQ 1982, 472) I suggested that fr. 682 Pf. = 158 Hollis τί δάκρυον εὗδον ἐγείρεις; may immediately precede.

⁷ W.S.Barrett initially doubted the association of ὅφρα ... δέχωμαι with εἴη: 'My feeling (purely instinctive) was that in final clauses after a wish in the optative, the natural mood was the optative (the final clause being in effect part of the wish); though if the wish was realizable, one might (but need not: Soph. Ph. 324) use the subjunctive.' But his detailed research produced examples of wishes, much more unrealistic than that of Hecale to recover her wealth, in which optative is followed by subjunctive (Eur. Or. 982ff.; [Plato], Anth.Pal. 7,669,1-2; Rhianus, Anth.Pal. 12,142,5-6; Meleager, Anth.Pal. 12,52,5-6).

⁸ Barrett is still unhappy (see my edition, p. 180) about τὸ τρίτον = 'a third part', asking whether there is a better parallel for this (with any ordinal) than Lucian, Tox. 46. He also desiderates something (e.g. καί, περ) to indicate that one third is not an optimum but an adequate amount, remarking that both difficulties might be resolved by the next line: 'would that I might have the third <or tenth, fifth, smaller> part (μέρος) of what I used to have'.

⁹ And indeed LSJ translate 'courtesy, kindness'. Annette T.Dale, Glotta 60, 1982, 205-214, rejects this sense for Homer. Barrett comments on πλειστέρηι .. ἐπητύι: 'if ἐπητύι = "friendliness, kindness", Hecale's ἐπητύι when well-to-do will be no greater than when poor. So the notion of "lavishness" will have to be contained entirely in the adjective - "fuller" not in the intensity of her feelings, but of her success in putting them into effect - more liberal, more bountiful.'

¹⁰ In his Cambridge, 1989 edition of Apollonius Rhodius III, p. 209. This sense would also suit Ap.Rh. 2,987, where the Amazons are οὐ ... μάλ' ἐπητέες. Annette Dale, Glotta 60, 1982, 206 n.5 indicates that her article is not concerned with Apollonius' understanding of these words.

¹¹ So Barrett, comparing Pindar, Ol. 6,98 τὸν δὲ φιλοφροσύναις εὐηράτοις Ἀγησία δέξαιτο κῶμον. As an alternative he suggests <ποτ>, which might have the advantage of making it clear that Hecale means 'at some other time'.

glosses with *συνέσει*, which, if from the commentary of Salustius,¹² ought to have been the sense of the word in the Hecale. This might, however, be a piece of mechanical annotation by the ancient commentator, who knew that words from this root were conventionally explained in some such manner.¹³ In Ap.Rh. 3,1007 the scholia gloss ἐπητείησι with ἐπιστήμαις, φρονήσειν, but 'friendliness, goodwill' seems more natural in the context.¹⁴

Oxford

A.S.Hollis

¹² See my *Hecale*, pp. 37,42-43.

¹³ See Annette Dale, *Glotta* 60 (1982), 205 n.1, 206 n.5, and my *Hecale*, p. 359.

¹⁴ Though in Ap.Rh. 3,1007 the scholiasts' explanation is not so unreasonable. I am most grateful to Mr. W.S.Barrett, Professor P.J.Parsons and Dr. N.J.Richardson for comments on an earlier draft of this article.