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SUPPLEMENTUM HELLENISTICUM 948–9: CALLIMACHUS, HECALE?

aus: Zeitschrift für Papyrologie und Epigraphik 100 (1994) 17–21

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HECALE?

948

fr. (a)

1                    - - - - -  
                          ]. . η γ . [ ]  
                          ]. α ανες [ ]  
                          ]. α ανες οικον  
5                    ] μ (εν) ο ρ ζ ται τ η μ (εν)  
                          ]. α ἐπὶ ξένης  
                          ]. ω ναις λεω .  
                          ]. . ε ρο γ ὁ παῖς  
                          ] σε λε η γ  
                          ].  
                          - - - - -

949

fr. (b)

col. i

1                    - - - - -  
                          ]. [            ] . . [ ] . [ ]  
                          ] ε προσποιούμ(εν)ος σεσω-  
                          ] ο ρ μα . . [            ] πρεσβύτης πάντα περι τήν  
                          ] υ ται και ται τῶν Ἑλλήνων· φοι-  
5                    ]. χ η ὑποδήματα ὑπὸ λιπαρῆς εὐα  
                          ] λιπαροῖς ποσί· τὸ δὲ σημαινόμ(εν)ον  
                          ]. ὑποδεδεμ(έν)ος ἦν· καὶ οἱ λεπταλέ-  
                          η ~~ω~~ ~~ω~~ ~~ω~~ λώπη νισομένωι καὶ οἱ καὶ αὐτῶι  
                          ]. ὑπ' ἀνέμου διεσεῖετο· λώπη περι-  
10 βόλαιον· νισομένωι] πορευομένωι τὸ δὲ σημαινόμ[(εν)ο]γ  
                          πο] ρ ευ ο μ (έν) ω [ι] ὑπ' ἀνέμου διεσεῖετο  
                          ] υ . . πορφυρέας χρυσεῖωι ἀναπλι-  
                          ]. ος τοῦ ἀριστεροῦ ἀγκῶνος παρηγο-  
                          ]. [ ] . [ π ] λό κ ωι πλέγματι ἱασπικς <ε> ἴδος  
15                    ]. . . . ταις παρηγορίαις τοῦ λαιοῦ  
                          ]. υ [ ] α π . . . πλόκωι χρυσεῖωι το  
                          ]. . δ . . . η ρ τ η μ (έν) ωι τοῦ ἱμαγ-  
                          ]                    vac.  
                          ]                    vac.  
18                    ]. . . . ιον [ ]  
                          - - - - -

Dr. Richard Hunter (The Argonautica of Apollonius, 1993, p. 56 n. 44) cites Professor Peter Parsons as suggesting, in a private letter, that Suppl. Hell. 949, including the

description of a richly dressed hero, might be referred to the man who drove from Aphidnae in Callimachus' Hecale (fr. 42 H. = SH 285,7-12, cf. fr. 253,7-12 Pf.).<sup>1</sup> This has encouraged me to bring out into the open a lurking idea,<sup>2</sup> embracing SH 948 as well as 949,<sup>3</sup> that the papyrus might indeed be from Callimachus' Hecale, but represent a different, perhaps the least-known, part of the poem,<sup>4</sup> concerned with Theseus' upbringing in Troezen.

Our source for SH 948-9 is P. Oxy. 2886 (vol. 39, 1972, pp. 36-39 ed. Lobel), of the second century A.D.; it contains lemmata and commentary on a poem written probably (but not quite certainly)<sup>5</sup> in hexameters. The editors of Suppl. Hell. characterized the lines as 'versus lepidiores' and that is also my impression of their quality. Now Professor Parsons has judged them worthy of Callimachus.<sup>6</sup> In addition to the richly dressed hero, this papyrus mentions a boy (948,7 ὁ παῖς), an old man (949,i,3 πρεσβύτης) and perhaps the

<sup>1</sup> This idea seemingly arose out of, but need not depend upon, the suggestion of H.A. Shapiro in TAPA 110, 1980, 270 that fr. 42 H. was followed by a detailed description of the scenes on the hero's cloak (called an ἄλλιξις in fr. 42,5 H. = SH 285,11).

<sup>2</sup> Cf. my edition of Hecale, p. 149 on fr. 13 (where the Ovid, Fasti reference should be to 5,387ff. rather than 2,247ff.) and p. 289 on fr. 101, 'a more far-fetched idea'.

<sup>3</sup> If SH 949,i,4ff. describe the man who drives from Aphidnae, I am not sure what we would do with the πρεσβύτης in 949,i,3 - or with the boy and the Cleonaeon lion in SH 948, supposing that fr. (a) of the papyrus preceded fr. (b) by not much. On the last point Lobel (P. Oxy. vol. 39, p. 38) wrote '(a) perhaps stood above (b), but I cannot follow the vertical fibres from the one into the other'; according to Parsons (per litteras) '(a) and (b) may have belonged close together, but there is no way of telling from the physical structure of the papyrus'.

<sup>4</sup> J.E.G. Zetzel (CP 87, 1992, 168) found my grouping (following a tentative suggestion by Pfeiffer) of frs. 12-15 H. into a narrative of Theseus' youth in Troezen to be 'not entirely convincing'; indeed only fr. 12 certainly belongs in such a context.

<sup>5</sup> For the remoter possibility that this poem might be elegiac, see (a) Suppl. Hell. p. 451 on 949,i,5 'tum de pentametro cogitandum'. But, even if εὐα is still part of the lemma (which is far from certain, since the scribe does not invariably separate lemmata from subsequent comment by means of a stop and a blank space), the alpha could be the first letter of a long syllable (perhaps from a compound epithet with εὐ-) and the line a hexameter, (b) *ibid.* on 949,i,12 'fort. ὑπο Lobel; si recte, pentametrum habemus, haec enim lemmatis sunt'. Apart from the uncertainty of reading, again we can not be sure that ὑπο is part of a lemma, and to take πορφυρέας (949,i,12) as a pentameter ending would cause metrical chaos in the following two words; it seems much more probable (as the SH editors imply) that πορφυρέας χρυσεῖωι ἀναπλι | [ is the start of a hexameter.

<sup>6</sup> A few small matters of metrical technique: (a) the hexameter opening καί οἱ at 949,i,7 (repeated in 949,i,8) must be said to point slightly away from Callimachus, since his regular practice (for exceptions, see hymn 6,42 and Pfeiffer's note on fr. 2,3) is to place the personal pronoun οἱ after a final short vowel - but the same applies to ἐ, and, nonetheless, in hymn 3,217 Callimachus starts a hexameter καί ἐ. Perhaps one should note that Euphorion has a distinct liking for hexameters which start καί οἱ scanned as a spondee (fr. 44,2, fr. 51,3 and fr. 110 Powell). (b) If the author is Callimachus, Lobel's exempli gratia restoration πνοιῆς ἔτινάσσετο λ]ώπη in 949,i,8 would hardly do, since Callimachus avoids placing a spondaic word after the masculine caesura unless there is also a word-break at the bucolic diaeresis; instead, e.g. πνοιῆς ὑπο σείετο λ]ώπη (cf. Od. 4,402 πνοιῆι ὑπο Ζεφύροιο) would be metrically acceptable. (c) If in 949,i,12 a hexameter starts πορφυρέας χρυσεῖωι, note that correction in the second syllable of a dactyl is attested in Callimachus' hexameter poems, but not yet in his elegiacs.

'Cleonaean', or Nemean, lion (948,6 ἐν Κλεωναίῳ λέων).<sup>7</sup> It may be possible to bring all these together in Troezen with the hero as Heracles,<sup>8</sup> the boy Theseus and the old man Pittheus.

Pfeiffer (Callimachus, vol. I p. 229) guessed that Aegeus' recognition of his son by means of the tokens left under the rock in Troezen (fr. 235 Pf. = 9 H.) led to a retrospective digression on Theseus' Troezenian upbringing. We know for certain only that Callimachus mentioned Theseus' nurture by Pittheus (fr. 12 H. = 237 Pf. παρ' αὐτῷ δὲ ὁ Θεσεὺς ἐπαιδεύετο, ὡς Καλλ.); fr. 13 H. = 345 Pf. τοιοῦτον γὰρ ὁ παῖς ὅδε λῆμα φαεῖνει was referred by Maas to Theseus and thereafter by Pfeiffer to the Troezenian section, and frs. 14 and 15 H. (= 361 and 281 Pf.) may describe the young Theseus' hairstyle.<sup>9</sup> Somewhere in the Hecale (we know not where) Callimachus mentioned the 'Cleonaean' lion (fr. 101 H. = 339 Pf. Κλεωναίοιο χάρωνος).<sup>10</sup> In Pausanias 1,27,7 we find a story which brings together Heracles, Pittheus, the young Theseus and (the skin of) the Nemean lion:

τῶν δὲ ἐν Τροιζῆνι λόγων, οὐκ ἐκ Θεσεῖα λέγουσιν, ἐστὶν ὡς Ἡρακλῆς ἐκ Τροιζῆνα ἐλθὼν παρὰ Πιτθέα καταθεῖτο ἐπὶ τῷ δείπνῳ τοῦ λέοντος τὸ δέρμα, ἐέλθοιεν δὲ παρ' αὐτὸν ἄλλοι τε Τροιζηνίων παῖδες καὶ Θεσεὺς ἔβδομον μάλιστα γεγονὼς ἔτος· τοὺς μὲν δὴ λοιποὺς παῖδας, ὡς τὸ δέρμα εἶδον, φεύγοντάς φασι οἴχεσθαι, Θεσεῖα δὲ ὑπεξελθόντα οὐκ ἄγαν σὺν φόβῳ παρὰ τῶν διακόνων ἀρπάσαι πέλεκυν καὶ αὐτίκα ἐπιέναι σπουδῆι, λέοντα εἶναι τὸ δέρμα ἠγούμενον.<sup>11</sup>

This kind of local tale about the hero's childhood could well interest a Hellenistic poet.<sup>12</sup> So the comment in SH 948,6 ἐν Κλεωναίῳ λέων might indeed be directed at Hecale fr. 101 H. Κλεωναίοιο χάρωνος, and fr. 13 H. τοιοῦτον γὰρ ὁ παῖς<sup>13</sup> ὅδε λῆμα φαεῖνει

<sup>7</sup> 'sed nec λεων nec λεων | [τ vestigiis optime convenit' (SH p. 450).

<sup>8</sup> The SH editors (p. 450) also thought tentatively of Heracles (and, on the alternative hypothesis that the fragments were elegiac, of Callimachus' Victoria Berenices). Perhaps I should mention a slight worry, that the hero's dress (apparently crimson shoes and a fine cloak fastened by a golden jewelled brooch) seems richer and more exotic than what one would normally expect of Heracles.

<sup>9</sup> Also fr. 10 H. = 236,1-2 Pf. clearly contains the instructions which Aegeus gave to Aethra.

<sup>10</sup> Given to Hecale by Hecker's Law (cf. my edition, pp. 41-4 and 358). Earlier J.E.G.Zetzel (CP 82, 1987, 354), in his review of Supplementum Hellenisticum, specifically queried fr. 339 Pf. (= 101 H.), suggesting that it belongs to the Victoria Berenices.

<sup>11</sup> Professor Sir Hugh Lloyd-Jones draws my attention to the remarks of L.Beschi and D.Musti (on Paus. 1,27,7-8) in their commentary on Pausanias I in the Lorenzo Valla series (ed. 2, 1987, vol. I p. 365), 'gli "oggetti di riconoscimento" di Teseo sono il tema del primo gruppo, che si inserisce nei miti della gioventù dell'eroe attico, la quale rientra in una Teseide pausania, distribuita nel corso di tutto il primo libro'. Lloyd-Jones notes that they might have added Paus. 1,41,5 and 1,41,7 to the instances with they give.

<sup>12</sup> In Fasti 5,387ff. Ovid tells a similar story involving the young Achilles. Heracles visits the wise old Centaur Chiron, Achilles' tutor ('venerat Alcides exhausta parte laborum, | iussaue restabant ultima paene viro ] ... | (391) excipit hospitio iuvenem Philyreius heros'); there too the skin of the Nemean lion is used to indicate the future heroic stature of Achilles (395-6 'nec se, quin horrens auderent tangere saetis | vellus, Achilleae continuere manus').

<sup>13</sup> Theseus is (prospectively) called ὁ παῖς in fr. 10,1 H. = 236,1 Pf.

could be a commendation of the boy Theseus (in the mouth of Heracles?) for the spirit which he showed. The elaborate description of the hero's dress, with his cloak billowing out behind him in the wind (SH 949,i,7-11), might be in the context of Heracles' departure.<sup>14</sup> If, as seems likely, 949,i.2 *προσποιούμ(εν)ος* refers to the old man,<sup>15</sup> it is worth noting that Pittheus was not above using trickery and deception when, by his superior knowledge,<sup>16</sup> he foresaw desirable consequences: he 'persuaded or tricked' Aegeus into having intercourse with Aethra (Plutarch, *Theseus* 3,4 *ἔπεικεν αὐτὸν ἢ διηπάτησε*), but later circulated a report that the boy's father was Poseidon (Plut. *Thes.* 6.1).

I have not managed to tie in other details of the papyrus with this story in Pausanias (consequently my suggestion as a whole is highly speculative). Nor have I made any progress over SH in elucidating the description of the hero's equipment (949,i,4ff.). But it seems worth discussing the letters ]*αανεϛ* which appear twice, in 948,2 and 3.<sup>17</sup> Lobel (P. Oxy. vol. 39, p. 38) described the trace ]*.* as, in both cases, 'the right-hand end of cross-stroke as of τ'.<sup>18</sup> Since the group of letters occurs twice in consecutive lines, it surely represents a quotation from the poetic text; in the painfully pedestrian exegesis of this commentator, words from the lemmata may later be repeated.<sup>19</sup> Supposing that we have ]*τ*αανεϛ in 948,2 and 3, it is at least worth raising the possibility that αανεϛ may form a complete word, with the articulation ]*τ*' *ἀανέϛ*.<sup>20</sup> The word *ἀανέϛ*, 'unaccomplished' (connected with *ἄνω*), which sounds poetical and would most naturally be scanned as an amphibrach *υ - υ*,<sup>21</sup> occurs uniquely (in the same neuter form) in Hesychius A 18 Latte,

<sup>14</sup> Some part of *ἀφορμάω* is conceivable in SH 949,i,3 ]ορμα...[, but nothing indicates that this could refer to the hero.

<sup>15</sup> Supposing that he were Pittheus, I have not made any progress with the following *κεχω-*. One naturally thinks of *κώιζω*; the only other verbs (which a prose commentator would be likely to use) which occur to me are *κωφρονέω* and *κωρεύω*, but neither of these seems promising.

<sup>16</sup> I have wondered whether 949,i,4 might possibly refer to Pittheus' pre-eminence among the Greeks in wisdom and divination (cf. Plut. *Theseus* 3,1 *δόξαν δὲ μάλιτα πάντων ὡς ἀνὴρ λόγιος ἐν τοῖς τότε καὶ σοφώτατος ἔχεν*); Pfeiffer suggested (on his fr. 237) that the mention of Pittheus as a solver of oracles in Callimachus' Fifth Iambus (fr. 195,33) might be an allusion to the *Hecale*. But it seems likely that there is textual corruption in the first part of SH 949,i,4.

<sup>17</sup> Even this seems not beyond question, following re-examination of the papyrus by Professor Parsons. He writes 'I have tried looking at an enlarged image with Drs. Coles and Rea, who have much experience of cursive; we are not even sure that ]*ααν* in both cases could not be read as ]*θ*αν or ]*π*λαν, since the notional alphas are made as loose open loops.'

<sup>18</sup> This might seem to rule out almost all other letters, but, again, the matter is not so clear. According to Professor Parsons, 'What comes before the first alpha is a horizontal stroke joining it at the top. Tau would suit, but also e.g. gamma, or a sigma with the top flattened and prolonged (as perfectly possible in this half-cursive hand); there is even a remote chance of a cursive lambda.'

<sup>19</sup> E.g. *καὶ οἱ* in 947,i,7 and 8, *λώπη* in 8 and 9, *χρυσεῖω* in 12 and 16.

<sup>20</sup> I have not thought of a plausible alternative articulation. This papyrus does not give breathings or marks of elision (nor accents, though it abbreviates *μεν* as *μ*).

<sup>21</sup> The alpha in *ἄνω* (from *ἄνω*, W. Schulze, *Quaestiones Epicae*, 1892, pp. 107-8) is long in epic except at *Iliad* 18,473. Scansion of *ἀανέϛ* as an amphibrach might also be helped by a loose analogy with *ἀαγέϛ*,

with the gloss οὐ τελεθρόμενον.<sup>22</sup> Could that be a comment on the very occurrence in our papyrus fragment? One other rarity<sup>23</sup> from this papyrus may be found in Hesychius. SH 949,i,5 has ]·χη followed by the gloss ὑποδήματα. Lobel wrote 'If ]·χη could be read - but *ς* would be abnormally made -<sup>24</sup> μί·χη might be thought of . τὸ μί·χος is not in LSJ, but Hesychius has the entry [M 1471 Latte] μί·χη· πιλήματα ... "felts". πίλημα is attested as a headcovering of felt [Callimachus, Hecale frs. 46,2 and 65,2 H.], not as a footcovering, but Pollux adduces evidence to show that πῖλος was applicable to both (vii.171, x.150, quoting Cratin. Μάλθακοί).' And there are many entries in Hesychius which refer to Hecale.<sup>25</sup> Noting the probable proximity to ἀνεξ of the Cleonaeon lion in SH 948,6, one may say that 'unaccomplished' is the last word to be expected in connexion with the labours of Heracles.<sup>26</sup> Perhaps, therefore, a negative preceded in 948,2 and 3, e.g. ἀέθλιον οὔπο]τ' ἀνέ·. In 948,3, if the letters οικον are still part of a lemma,<sup>27</sup> we would have the start of the following line of verse.<sup>28</sup>

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<sup>22</sup> Hesychius A 19 Latte also has the puzzling ἀνής· χρήμιος (likewise E. Gud. pp. 1,10 and 2,8 De Stefani).

<sup>23</sup> Perhaps two if Hesychius Λ 1509 Latte λώπη· ἰμάτιον, περίβλημα reflects SH 949,i,8. But λώπη is also Homeric.

<sup>24</sup> The SH editors make no comment on ]· in 949,i,5, and say that the eta, which Lobel did not mark as doubtful, 'iam non dispicitur'. Professor Parsons explains: 'as regards ]·χη, the papyrus has not been physically damaged since Lobel read it. The question is, whether the marks that Lobel read as eta are ink, or just surface discolourations, which is all that I could see. Since one trusts Lobel, we concluded that there had been ink which has since faded. But of course Lobel's eye was occasionally deceived.'

<sup>25</sup> Not all of them picked up by Pfeiffer (a few additional instances in my 1990 edition, p. 384, Index Fontium).

<sup>26</sup> Or with the future labours of Theseus (Hesychius' comment οὐ τελεθρόμενον might suggest that the word was applied to the future).

<sup>27</sup> The absence of a stop and a blank space between ἀνεξ and οικον is not sufficient to prove this (cf. n. 5 above).

<sup>28</sup> My thanks are due to Professor P.J.Parsons for re-examining P. Oxy. 2886, and also to Professor Sir Hugh Lloyd-Jones for comments on an earlier draft of this article. I must not seem to claim that either would support the interpretation of the papyrus put forward here, which I myself regard as no more than a possibility worth raising.