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NOTES ON THE NEW SIMONIDES

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P.J.Parsons' splendid publication of P.Oxy. 3965 (Part 59, 1922, pp. 1-50) has now been followed by M.L.West's incorporation of the texts contained in this manuscript in the second edition of his *Iambi et Elegi Graeci*, vol. ii (1922) and the same scholar's important article 'Simonides Redivivus' in this journal (98, 1993, 1-14). W.Luppe, also in this journal (99, 1993, 1-9) has added further notes. Here are some additional remarks.

1. Fr. 11, 1-4 West. West's placing of P.Oxy. 2327 fr. 6, with its account of a hero falling as a pinetree falls when it is cut down, immediately before P.Oxy. 3965 fr. 1, so that it refers to the death of Achilles, is most attractive. But can we be sure that fr. 6 does not come from a later part of the poem, where it might refer to the death of Mardonius or Masistius?

2. The poem began with a prooimion - West call it a hymn - addressed to Achilles. West finds it surprising that Achilles is addressed; he points out that it is not suggested that he is himself a god, and that 'Simonides does not ask any favours from him in the extant lines', but turns for assistance to the Muse. 'Why, then', West asks, 'the initial focus on Achilles?', and he suggests that 'the poem may have happened to be composed at the time of some festival or ritual in Achilles' honour'. But near the end of his address to Achilles, the poet speaks of Homer, and tells how Homer obtained from the Muses the whole truth, and made the generation of demigods famous in the eyes of those who came later. Surely the poet addresses Achilles, who if not a god is a great hero, because he is aiming to do for Pausanias and the other heroes of the battle of Plataea what Homer did for Achilles and the heroes of the Trojan War.

3. In ll.13 f. the poet tells how the Danaoi, leaders in battle, returned home after sacking the city, famed in song.

τοὶ δὲ πόλι]ν πέρσαντες ἀοίδιμον [οἴκαδ' ἴ]κοντο  
]ῶων ἀγέμαχοι Δαναοί

The word ἀοίδιμος occurs only once in Homer, when Helen remarks to Hector that the Greeks have given her and Alexander an evil fate, so that in the future they may be a subject of song for men yet to be born.

οἴειν ἔπι Ζεὺς θῆκε κακὸν μόνον, ὡς καὶ ὀπίσσω  
ἀνθρώποισι πελώμεθ' ἀοίδιμοι ἐκκομένοι (Il. 6, 357-8)

Simonides' audience was closely familiar with Homer, and no epithet could have been chosen for Troy that was more evocative. Its effect would be diminished by the supplement καὶ Τροίη]ν, which Luppe offers at l. 15 instead of the supplement of Parsons which I have preferred.

4. The poem continues (15 f.):

οἴειν ἐπ' ἀθά]νατον κέχεται κλέος ἀν[δρὸ]ς ἔκητι  
 ὃς παρ' ἰοπ]λοκάμων δέξατο Πιερίδ[ων  
 πᾶσαν ἀλη]θείην, καὶ ἐπώνυμον ὀπ[λοτέρ]οισιν  
 ποίησ' ἡμ]ιθέων ὠκύμορον γενεή[ν]

In l. 17 G.O.Hutchinson's supplement is certain; he saw (see Parsons p. 31) that the passage had been imitated by Theocritus 16, 34 ff., who writes that Antiochus and Aleuas, Simonides' Thessalian patrons, would have been forgotten

εἰ μὴ θεῖος ἀοιδὸς ὁ Κήιος αἰόλα φωνέων  
 βάρβιτον ἐς πολύχορδον ἐν ἀνδράσι θῆκ' ὀνομαστούς  
 ὀπλοτέροις (44-46)

This shows that Theocritus understood ἐπώνυμον as equivalent to ὀνομαστόν. Parsons writes that he has found no parallel for this usage; but something not altogether dissimilar can be found in Quintus of Smyrna.

Nestor at Quintus 8, 452 and Odysseus at 12,220 begin addresses to the Argive chiefs with ὦ νύ μοι Ἀργείων κημάντορες. Maas (ap. Vian) suggested reading νόνημοι: but the contexts hardly suggest that Nestor and Odysseus would taunt the other chiefs with being 'obscure'. I suggested ὄνημοι (ap. Vian on 12, 220) in the sense of 'famous', a conjecture which acquires some degree of extra probability from the passage under discussion.

The ω in -ωνυμος compounds is due to 'kompositionelle Dehnung' (Schwyzer, *Griechische Grammatik* I 397 f.). We should expect to find it only in a compound (see Chantraine, *Dictionnaire étymologique de la langue grecque*, pp. 803-4). But cannot Quintus, or more probably some earlier writer, have made ὄνημος into an independent word, as P.G.Wodehouse made from the English negative adjective *disgruntled* the corresponding positive *gruntled*? 'Stärker wirksam für die Ausbreitung des Dehnvokals war der Umstand', writes Wackernagel, *Das Dehnungsgesetz der griechischen Komposita* (1889) 37 = *Kl.Schr.* 933, 'dass oft Simplicia in derjenigen Form erscheinen, die dem betreffenden Worte eigentlich bloss in der Zusammensetzung zukommt'; he cites a number of examples, including Empedocles' ἠνεκέως and Nicander's μιγήσ and ἠνεκής.

5. In defence of his supplement ἀλλά γε in l. 11, Luppe refers to Kühner-Gerth ii 177. The prose passages there cited hardly suggest that Simonides is likely to have used it, and ἀλλά γέ τοι at Theocritus 5, 23 is something quite different. 'γέ τοι is the only combination [of τοι with another particle] which bears a meaning appreciably different from that of its component parts', writes Denniston (*The Greek Particles*, 2nd. edn., 549; as he shows on pp. 550 f., 'γέ τοι is practically a livelier form of the much commoner γοῦν, "at any rate"'. Anyone who wants to restore the passage along Luppe's lines would do well to prefer his alternative suggestion, αὐτὰρ. In the third line of his note on l. 8, on p. 5, μύκος appears as properispomenon, doubtless through a misprint.

Homer, says Simonides (16 ff.), received from the Muses the whole truth, and made the generation of the demigods, short-lived, famous for the men of the future. The echo of the passage just dealt with is apparent; but one must add that once more Simonides has chosen as an epithet a Homeric word that is especially apt. ὠκύμορος occurs only five times in the Iliad; in four of these passages (1, 417; 505; 18, 95, 458), it is used by Thetis of her son Achilles.

6. 29-32 οἱ μὲν ἄρ' Εὐ]ρώταν κα[ὶ ἐκ]κλε]ε]c ἄκτυ λιπόντ[ε]c  
 ὄρμησαν] Ζηνός παιεὶ σὺν ἵπποδάμοις  
 Τυνδαρίδα]ις ἥρωι καὶ εὐρυβίηι Μενελάω[ι  
 .....πατ]ρώης ἡγεμόνες π[ό]λεω.

Parsons and West both put κα[ὶ Σπάρτη]c ἄκτυ in the text. But I prefer R.L.Fowler's suggestion (ap. Parsons) ἐκ]κλε]ε]c: Simonides normally observes Naeke's Law, and why should he violate it simply to get in a proper name?

One of the oracles quoted by the Cynic Oenomaus (fr. 10,13 in the excellent edition by J.Hammerstaedt, *Die Orakelkritik des Oinomaos* (1988), p. 90, ll. 17 ff.) supplies a parallel for the mention of the Dioscuri with Menelaus. The Spartans are to honour their obligations

ἀγνώως καὶ καθαρῶς πρεσβηγενέας τιμῶντες  
 Τυνδαρίδας τ' ἐποπιζόμενοι Μενέλαν τε καὶ ἄλλους  
 ἀθανάτους ἥρωας οἱ ἐν Λακεδαίμονι δίηι...