

KONSTANTINOS NIAFAS

A NOTE ON EP. ADESP. 9.X.14 POWELL (PCHICAG. 1279 PACK)

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] . [. .] ἀνηχους
] . . Ἄρτεμ[ι]ν ἀγνήν
] δ' ἄρα τὴν τρισὶ μορφαῖς
] ἦον ἀγλαὴν κούραν
 5] εσιν ὀφθαλμοῖσιν
] τετακγμένοι μύσσαι
] σοφὸν κικλήσκουσιν
] μαντικὸν ὄντα προφήτη[ν
] λαροισιν ἐν ἄθλοισι
 10] ρησιν
] ελασσόρον ἄρμα
] παρέχεις φάος ἠδὺν
] μαντικὴ Παιὰν
] ακλονω[.] Διόνυσε

Unius versus vestigia sequuntur, inde undecim versus deesse videntur.

The above reproduced Column X of the Chicago Papyrus (Pack 1279) published by Powell in *Collectanea Alexandrina*, pp. 82–89, contains a fragment from an untitled poem written in a mixed metre, comprised of hexameters and choliamb (vv. 4,6,7), which the editor believes to be a hymn to Isis, Apollo and Dionysus (*JPh* 34, 1918, p. 127).

Despite the mutilated condition of the text, we can recover some idea of its meaning. There is a mention of Hecate and initiates (μύσσαι, v. 6). The reference to their eyes (ὀφθαλμοῖσιν, v. 5) may suggest witnessing an epiphany or being shown sacred objects as part of the initiation. Lines 11–13 suggest an identification of Apollo with the Sun, which sometimes was thought to have mystic significance.¹ The god is addressed in the second person, as is normal in cletic hymns. There is a mention of his bright chariot (v. 11) and of the “sweet light” he brings to humanity (v. 12); such references to light appear in descriptions of epiphanies, but also of mystic initiation ritual.²

Line 14 seems to refer to an earthquake. Earthquakes are generally associated with divine epiphanies,³ and with the epiphany of Dionysus in particular. In a famous scene of the *Bacchae* (vv. 585 ff.) Dionysus manifests his divine power by causing thunder and lightning,⁴ and by shaking the foundations of the house of Pentheus: τάχα τὰ Πενθέως μέλαθρα διατινάξεται πεσήμασιν (587–8), ὁ Διόνυσος ἀνὰ μέλαθρα (589), δώματα Πενθέως (595), ἄνω κάτω τιθεῖς ἔπεισι μέλαθρα τάδε Διὸς γόνος (602–3), Βακχίου διατινάξαντος + δώμα Πενθέως (605–6), ἀνετίναξ' ἔλθων ὁ Βάκχος δώμα (623), δώματ' αἴθεσθαι δοκῶν (624), δώματ' ἔρρηξεν χαμάζε (633), ἐκβὰς ἐγὼ δωμάτων (636–7).

* I would like to thank Professors Christopher Faraone, Dirk Obbink, Richard Seaford, and Ms Valerie Brocato, Exhibition Supervisor of the University of Chicago Library, for their help.

¹ Cf. Burkert, Walter, 1990, *Antike Mysterien. Funktionen und Gehalt*, München, p. 69.

² Cf. Seaford, Richard, 1997, Thunder, lightning and earthquake in the *Bacchae* and the Acts of the Apostles, in: *What is a God?* (ed. by Alan B. Lloyd), Duckworth, pp. 144–145.

³ Cf., e.g., Call. *H.* 2.1 f.: οἶον ὁ τῶπὸλλωνος ἐσεΐσατο δάφνινος ὄρηξ, οἶα δ' ὄλον τὸ μέλαθρον and Williams, Frederick, 1978, *Callimachus. Hymn to Apollo*, Oxford, p. 17 (also Plautus *Am.* 1061 ff., Ovid *M.* 4.402, Non. *Dion.* 21.99–100).

⁴ Cf. the epiphany of Dionysus to Lycurgus in another hymnic text (P. Ross. Georg. I.11, vv. 16–7): ἐγγὺς ἰδὼν ἐλ]θόντα μετ' ἀστεροπαῖς Διόνυσον | [αἰ] πυκναῖ σ]ελάγιζον ὑπὸ β[ρο]ν]τῆσι θαμείαις.

(Note that in the references to the house the word δῶμα is used six times and μέλαθρα three times.) In a much quoted line from Aeschylus' *Edonians*, like the *Bacchae* a drama about the triumph of Dionysiac religion over its adversaries, what may have amounted to a similar scene is described with bold metaphors: ἐνθουσιᾷ δὴ δῶμα, βακχεύει στέγη (*Fr.* 58). The violent shaking of the roof-top is envisaged in terms reminiscent of the behaviour and motions of the participants in orgiastic ritual. It would be tedious to adduce the numerous references to the violent movements of the body and the shaking of the thyrsus in descriptions of such celebrations.⁵ It has recently been shown how part of the Dionysiac initiation ritual was imitating the experience of earthquake, thunder and lightning.⁶

It is highly probable that we should read the present participle κλονῶ[ν] in line 14 above, despite the breach of Hermann's Bridge by the ensuing word-division. That the author(s) of these hymns showed a total disregard for it can be seen from lines I.1, II.14, III.6, 11, 14, VI.8, X.11 of the papyrus. Here the simple verb κλονῶν would naturally have the meaning of its compound διακλονῶν, as explained in Hesychius (διακλονῶν· διασειῶν· δονῶν),⁷ and it would require an object in the accusative. For obvious reasons, δῶμα is unparalleled in this metrical position, as a run through the *TLG* texts of Homer, Hesiod, the Homeric and Orphic Hymns, Apollonius, Callimachus, Theocritus and Nonnus has confirmed. Μέλαθρον, on the other hand, appears in this position in *Odyssey* 8.279: πολλὰ δὲ καὶ καθύπερθε μελαθρόφιν ἐξέκεχυντο.

In view of the above, I suggest that line 14 should be read:

μέλαθρ]α κλονῶ[ν] Διόνυσε.

Exeter

Konstantinos Niafas

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CORRIGENDUM

Im Titel des Aufsatzes von K. Niafas, „A Note on Ep. Adesp. 9.X.14 Powell (PChicag. 1279 Pack)“, wie auch im Text ist bedauerlicherweise die erste Auflage von Pack statt der zweiten zitiert worden. Statt „1279 Pack“ bzw. „Pack 1279“ muß es heißen: „Pack² 1620“.

⁵ Cf., for instance, Seaford, Richard, 1996, *Euripides. Bacchae*, Aris & Phillips, ad vv. 150, 587.

⁶ Seaford, 1996, pp. 195 ff., and id., 1997, esp. pp. 143–144; cf. also Dodds, E. R., 1960, *Euripides. Bacchae* (2. ed.), Oxford, pp. 147–149.

⁷ Cf. also Greg. Nyss., *De vita Gregorii Thaumaturgi*, *PG* 46.952C: καὶ ἅμα σεισμῶ κατακλονεῖσθαι τὸν οἶκον ᾤετο, and Theodoretus, *Interpretatio in XII prophetas minores*, *PG* 81.1660C: σεισμοῖς κατακλονήσει.