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Ω ΠΑΡΕΟΝ[ΤΕΣ IN HERONDAS 8.61

aus: Zeitschrift für Papyrologie und Epigraphik 131 (2000) 27–28

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Ω ΠΑΡΕΟΝ[ΤΕΣ IN HERONDAS 8.61

Towards the end of Herondas' mimiamb 8 the narrator, who is identified as the poet himself,¹ recounts to his slave Annas a dream he had in which his goat, which is considered as a gift from Dionysus, was mutilated by some goatherds. Then the same goatherds led him in front of a young man, identified as Dionysus,² where he participated in the ritual of the ἀσκωλιασμός, but was eventually threatened by an angry and abusive old man who turned out to have been the iambographer Hipponax.³ At Her. 8.59–63⁴ the description focuses on the old man's threatening words and movements as well as on the narrator's reaction:

60 ἔρρ' ἐκ προσώπου μή σε καίπιερ ὄν πρέσβυς
 οὔληι κατ' ἰθὺ τῆι βατηρίηι κό[ψω].
 κῆγὼ μεταὔτις· ὦ παρεόν[τες
 θανεῦμ' ὑπὲρ γῆς, εἰ ὁ γέρων μι
 μαρτύρ[ο]μαι δὲ τὸν νεηγ[ί]ην

Who the παρεόν[τες of 61 might be is not indicated by the text in a more specific manner, but since the narrator's exclamation follows the phrase κῆγὼ μεταὔτις, it is fairly clear that this vocative belongs to the narrative concerning the dream.⁵ It is therefore neither an address to a supposed audience of Herondas' mimiambs⁶ nor a reference to the narrator's slaves who are addressed in the opening lines of mimiamb 8 in second person singular and whose names are mentioned at 1–15. Following the aggressive words and the violent movements of the old man the vocative ὦ παρεόν[τες is the verbal reaction of the narrator who tries thus to ask for some assistance as well as to secure witnesses to the threatened act of violence. For this reason it becomes obvious that the παρεόν[τες of 61 are the people who happen to be present at the Dionysiac ritual described in the preceding lines (38–49)⁷ as well as Dionysus himself (the νεηγ[ί]ην of 63).

The exclamation ὦ παρεόν[τες of 61 is an unnoticed case of *Not- und Hilferuf*. Wilhelm Schulze in his seminal study “Beiträge zur Wort- und Sittengeschichte II” has demonstrated⁸ that in archaic, classical and post-classical times during a violent attack in a social context the injured party ought to cry for help⁹ so as to have immediate assistance as well as witnesses who could later testify on behalf of the

¹ See O. Crusius, R. Herzog, Der Traum des Herondas, *Philologus* 79 (1924), 370–433, esp. 383; I. C. Cunningham (ed.), *Herodas: Mimiambi*, Oxford 1971, 194.

² See I. C. Cunningham (ed.), loc. cit.

³ See M. Puelma-Piwonka, *Lucilius und Kallimachos. Zur Geschichte einer Gattung der hellenistisch-römischen Poesie*, Frankfurt 1949, 347; G. O. Hutchinson, *Hellenistic Poetry*, Oxford 1988, 237.

⁴ The text of Herondas, which appears in this paper, is that of Cunningham's 1987 Teubner edition.

⁵ See W. Headlam, A. D. Knox (ed.), *Herodas: The Mimes and Fragments*, Cambridge, 1922, 374–375; I. C. Cunningham (ed.), op. cit., 198, ad Her. 8.16–64.

⁶ For such an audience see G. Mastromarco, *The Public of Herondas*, tr. by M. Nardella of *Il Pubblico di Eronda*, Amsterdam 1984, 65–97. For reservations concerning the performability of Herondas' mimiambs see G. O. Hutchinson, op. cit., 241; N. Hopkinson (ed.), *A Hellenistic Anthology*, Cambridge 1988, 234; R. Hunter, The Presentation of Herodas' *Mimiamboi*, *Antichthon* 27 (1993), 31–44.

⁷ These people are most probably the goatherds who took his goat away from him and led him near Dionysus.

⁸ See W. Schulze, Beiträge zur Wort- und Sittengeschichte II, *Sitzb. d. Preuss. Akad. d. Wiss.* (1918), 481–511 = W. Schulze, *Kleine Schriften*, 2nd edn., Göttingen 1966, 160–189.

⁹ The cry could assume various forms and was usually described as βοή. See W. Schulze, op. cit., 181–187.

victim if the case was brought to court.¹⁰ The need for witnesses is stressed by Eduard Fraenkel who notes that in descriptions of such incidents the verb usually employed is the verb μαρτύρεσθαι which reflects the consideration of those, who are present at a violent incident so as to help the victim, as witnesses.¹¹ Since the victim of the old man's aggression appears to believe that he might be murdered,¹² it follows that the vocative of 61 aims at the securing of assistance, whereas the μαρτύρ[ο]μαι of 63 pertains to the consideration of Dionysus as a witness, satisfying thus the requirements of a *Not- und Hilferuf*. Instances of violent incidents, which involve the use of such cries in various forms, are depicted in a great number of both literary and non-literary texts from Homer to the end of the Hellenistic period and beyond.¹³

Although the participle παρόντες is not a word normally employed in invocations described as *Not- und Hilferufe*,¹⁴ it is worth noting that it is used so as to denote those people who happen to be present at a certain incident and could be later used as witnesses in Menander, *Samia* 488.¹⁵ On these grounds it would not be unreasonable to assume that Herondas may in terms of phrasing have followed Menander. Yet David Bain has drawn attention to a number of Ptolemaic non-literary papyri recording petitions in which both content and phrasing are strikingly similar to Herondas 8.61–63 in the sense that the word παρόντες is used so as to describe those bystanders who are called by the victim of an aggressive occurrence and the verb μαρτύρεσθαι – and more specifically its compound ἐπιμαρτύρεσθαι – in order to refer to their function as witnesses.¹⁶ It appears, therefore, more likely that Herondas might have adopted the phrasing employed in accounts of real-life incidents rendering thus his style more lively and bringing his descriptions closer to occurrences of everyday life which were often thematically exploited by both the literary and the non-literary mime.¹⁷

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¹⁰ Cf. A. Lintott, *Violence, Civil Strife and Revolution in the Classical City 750–330 BC*, London and Canberra 1982, 18–21.

¹¹ See e.g. Lysias 3.15 οὔτοι δὲ συνεισπεσόντες ἦγον αὐτὸν βίαι, βοῶντα καὶ κεκραγότα καὶ μαρτυρόμενον. συνδραμόντων δὲ ἀνθρώπων πολλῶν . . .; Antiphon 1.29; Aristoph., *Peace* 1119; *Ach.* 926; *Cl.* 1297; *Birds* 1031; Men., *Sam.* 576; Lucian, *Tim.* 46; E. Fraenkel (ed.), *Aeschylus: Agamemnon*, vol. III, Oxford 1950, 614–615, ad Aesch., *Ag.* 1317.

¹² Cf. the θαυεῦμα' at 62 although it is obvious that this is a comic exaggeration.

¹³ Cf. W. Schulze, op. cit., 180–184; E. Fraenkel (ed.), loc. cit.; A. Lintott, op. cit., 21; D. Bain, Menander, *Samia* 580 and Not- und Hilferufe in Ptolemaic Egypt, *ZPE* 44 (1981), 169–171; R. Kassel, *Ista quidem vis est*, *ZPE* 44 (1981), 172 = R. Kassel, *Kleine Schriften*, Berlin and New York 1991, 435; M. Davies, Aristophanes, *Clouds* 1321ff. as a Notruf, *ZPE* 48 (1982), 74; W. Ameling, Ein Hilferuf bei Polybios, *ZPE* 70 (1987), 157–158; D. Bain, ΤΩΝ ΠΑΡΟΝΤΩΝ in Menander, *Samia* 488, *ZPE* 71 (1988), 9–10.

¹⁴ More common in such contexts are the words πόλις, δημόται, γείτονες or words denoting provenance or nationality. Cf. Aesch., *Suppl.* 908; Soph., *OC* 833, 884; Eur., *Hercl.* 69; *Hec.* 1091; *Hipp.* 884; Aristoph., *Cl.* 1322; *Peace* 79; W. Schulze, op. cit., 174, 178–187; D. Bain (1981), op. cit., 170.

¹⁵ See D. Bain (1988), op. cit., 9. Not much different is the usage of the vocative ὦ παρόντες in Heliiodorus, *Aeth.* 10.40: «οὐκοῦν, ὦ παρόντες ἔλεγε», «θεῶν νεύματι τούτων οὕτω διαπεπραγμένων τὸ ἀντιβαίνειν ἀθέμιτον ὥστε ὑπὸ μάρτυσιν αὐτοῖς τε τοῖς ταῦτα ἐπικλώσασι καὶ ὑμῖν ἀκόλουθα ἐκεῖνοις φρονεῖν ἐνδεικνυμένοις ξυνωρίδα ταύτην γαμηλίοις νόμοις ἀναδείκνυμι καὶ συνεῖναι θεσμῶι παιδογονίας ἐφήμι».

¹⁶ See *P. Lille* II 24.7 = *P. Ent.* 79.7 (παρόντων τινῶν οὓς ἐπιμαρτυρόμην); *P. Lond.* I 106 = *UPZ* 151 (ἀλλ' ἐπιμαρτυρομένου τοὺς παρόντας καὶ συνδραμόντων πλειόνων); *P. Ent.* 81.13 (ἐπιμαρτυρομένης τοὺς παρόντας); D. Bain (1988), op. cit., 10.

¹⁷ Cf. W. G. Arnott, Herondas and the Kitchen Sink, *G&R* 18 (1971), 121–133, esp. 123–128; H. Wiemken, *Der griechische Mimos. Dokumente zur Geschichte des antiken Volkstheaters*, Bremen 1972, 169–172.