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P. OXY. XXVI 2442 FR. 29: A CITATION OF EUPHORION?

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## P.OXY. XXVI 2442 FR. 29: A CITATION OF EUPHORION?

P.Oxy. XXVI (1961) 2442 fr. 29. 1-8 = schol. in Pind. *Paeanem* 8 p. 43 Snell-Maehler:

Col. i	Col. ii
]	[
]	[
]. [.]. εκπεσοντος χρησιμου εργινωι στρατεου ὀμωι επιθηβασε τερου[	
] ἤ αλλου τω στωι εργινωι επιμψα χρησιμου στωι επιτασθηβασ[	
]. ρα μενωι τοξιφοσα ὕ στρατεουσαντι το γελκομόνα ἔλ[. . .]. μόν[	
:] ονα αιρεθη . . . . . ων ἄμυπο περιηρουσελλανδ[. . .]. [	
5 ] οτινος καδ[ ] . . . . . ον μαχομόνεπιμεν . . . [	
] γῑ δ εν ξ̄ γεῑ [ ] . ωνυπογλαυκουερισαντα τωι ζευγειτ[	
	] εμοι εγ̄ . ὄμκλυμενου αναιρεθεντ[
	] δασμ̄π[. ] εν τ̄ ηρακλε <sup>ο</sup> ακρωτηρια[

On lines 4 ff. E.Lobel commented as follows:

"Κλύμ(εν) ]ον ἀναιρεθῆ(ναι): three versions of the death of the father of Erginus: (a) at the hands of Perieres. I cannot decipher the name of the authority, which ends in -on and perhaps -eon or -eion, but I think a correct guess might be verified. Apollodorus (*Bibl.* ii 4, 11), who says that Clymenus was wounded (not killed outright), attributes the deed to Perieres, charioteer of Menoeceus, and places it at Onchestus: (b) ὑπό τινος Καδ[μείων? The authority is Hellanicus. Paus. ix 37,1 says Θηβαίων ἄνδρες and he also implies that it took place at Onchestus. It is just possible that κ[(ατ') Ὀ]γγηστὸν μαχόμε(εν)ον was written but I cannot verify it and do not find it a particularly satisfactory interpretation of the traces: (c) at the hands of Glaucus in a chariot race. There is no other record of this version and Epimenides, the authority for it, who seems to have written not less than sixty books of *Genealogies* (ἐν ξ̄ γε[νεαλογ]ιῶν), is unknown except for a mention as a homonym of the Cretan in Diog. Laert. i 115. (But see *Pauly-Wissowa* in Epimenides (2).)"

Examining the papyrus in June 1992 I observed that the traces in line 4 which Lobel read as -eon or -eion could also be read as -rion. The top of the epsilon is a loop; faded and flaked ink lends the first impression that the loop is open, but closer examination shows that it may equally well be closed. The hole beneath has taken away the bottom half of the epsilon, if epsilon it is, or the vertical descender of the rho. The blob of ink to the right of this trace may be interpreted either as the top of an iota, or as a blob created by the pen when it came to a stop after extending the bar of epsilon somewhat unusually far to the right.

It is difficult to produce, even with the aid of reverse dictionaries, a suitable name ending in -eon or -eion of a poet or mythographer who might have been quoted for a mythological datum. But if -rion is read, the name Euphorion comes readily to mind. The traces preceding -rion are desperate, but Εὐφορίων does not seem impossible. In particular, the tops of the oblique descender and the final ascender of εϋ, written in ligature as in line 3, may be visible (though not the top half of ε, which must be assumed to have flaked off), and the trace thereafter can be read as the juncture of the vertical and the bowl of phi. To the left of εϋ a round trace is compatible with the top of phi's bowl, but no trace of the vertical remains or of a stroke marking an abbreviation of φησίν (yielding τὸν / Κλύμεν]ον ἀναίρεθῆναι φ(ησιν) Εὐφορίων μὲν ὑπὸ Περιήρου· Ἑλλάνικος δ[ὲ] κτλ.). This is not a "particularly satisfactory interpretation of the traces" but with much damage in the vicinity it is doubtful whether any interpretation would be completely satisfactory.

It would of course be no surprise to find Euphorion, whose poems are often mere concatenations of odd myths, cited by a scholiast for his version of a tale. A great many of his surviving fragments are cited for this reason; fr. 54 Powell is so cited by a scholiast of Pindar, as here. He is a recognized source for mythographers, being cited as the principal authority for historiai by Parthenios (fr. 7, 26, 27) and the Mythographus Homericus (fr. 99-102, 106, 162, and now POxy LVI 3830); Philodemos cites him once in the *De Pietate* (fr. 36), a work whose dependence on mainstream mythographical sources has been well illustrated by A.Henrichs, *Cron.Erc.* 5 (1975) 5-38. (Philodemos also cites Epimenides [line 5] several times).

A search through his citations as collected by Powell (*Collectanea Alexandrina* pp. 28-58) and Lloyd-Jones and Parsons (*Supplementum Hellenisticum* 413-454) reveals no surviving fragment into which this material could easily fit, although there is no lack of references to Herakles and Boeotica of various sorts. It is tantalizing, but apparently no more, that according to Lobel's suggestion the context of *SH* 418.16 ff. is Herakles' slaying of the lion of Kithairon and his sojourn in the house of Thespios; it was while returning from this exploit that he abused the envoys of Erginos, who were travelling to Thebes to collect the indemnity for the death of Klymenos (Apollod. *Bibl.* 2.4.11). The few surviving words in the papyrus do not give any indication that the sequel of the lion-slaying was mentioned here by the poet. But Euphorion could find a way to treat any myth in any poem, and the failure to find a match, though disappointing, can hardly surprise in view of the paucity of his fragments.