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## SIX PHILOLOGICAL NOTES

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### *On Heracles and Hebe*

The following fragment was attributed to Simias by Powell<sup>1</sup>:

χαῖρε ἀναξ Ὑκατε, ζαθέας μάκαρ ἥβας  
ἐτάρε codd. Heph. : em. Bergk, Wilamowitz

The reader will note that Powell printed the alteration Ὑκατε instead of the mss. reading ἐτάρε. Textual alteration is, however, not warranted. This fragment evidently comes from a hymn to Heracles, who is addressed as the “companion of Hebe” (ἐτάρε ... Ὑβας). Heracles was deified after death and married Hebe: cf. Theocritus, *Idyll* 17, line 32. The fragment should therefore be printed as follows:

χαῖρε ἀναξ, ἐτάρε<sup>2</sup> ζαθέας<sup>3</sup> μάκαρ Ὑβας

(“Farewell<sup>4</sup> Lord, blessed companion of divine Hebe”). For the order of words, cf. *Habis* 32, 2001, p. 36. Cf. also K. Flower Smith, *The Elegies of Albius Tibullus*, Darmstadt, 1971, p. 104f.

### *Youthful Dionysus*

Simias also referred to Dionysus: cf. Powell, *op. cit.*, p. 114, *fr.* 15:

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<sup>1</sup> Cf. I.U. Powell, *Collectanea Alexandrina*, Oxford, 1970, p. 114, *fr.* 17.

<sup>2</sup> Cf. LSJ, s.v. ἐταῖρος “comrade, companion”: *A.P.* 7.470 (Mel.) βίον ... τὸν σοφοῖς ἔταρον.

<sup>3</sup> Cf. LSJ, s.v. ζάθεος: “later of persons,” *Απόλλων A.P.* 9.525.7”.

<sup>4</sup> Cf. Theocritus, *Idyll* 17, line 135 χαῖρε ἀναξ Πτολεμαῖε.

Σέ ποτε δρί' ὄς ἀνά δρυμά τε, νεαρέ κόρε νεβροχίτων

Powell printed the alteration δρί' ὄς ἀνά δρυμά τε instead of the mss. reading Διὸς ἀνά πύματα. Textual alteration is again not necessary. The text should be printed as follows:

Σέ ποτε Διὸς ἄνα πύματα νεαρέ κόρε νεβροχίτων  
 “you at length (ποτε) lord (ἄνα) for the last time (πύματα),  
 youthful son of Zeus, dressed in a fawnskin”.

It should be noted that πύματα is an adverb and means “for the last time”: cf. *Odyssey* 4.685. Dionysus, like Apollo, was said to be always youthful: cf. Ovid, *Met.* 4.17 – *tu puer aeternus*. Cf. also LSJ, s.v. ἄνα: “voc. of ἀνάξ, only in the phrases ὦ ἄνα, contr. ὦνα, and Ζεῦ ἄνα, and always as address to gods”. Cf. moreover, *Odyssey* 19.523 κούρον Ζήθιοι ἀνακτος.

The *exordium* of a hymn often consisted in a verb of singing accompanied by the accusative σέ, a vocative and adverbs expressing time: cf. e.g. Callimachus, *Hymn* 4, line 1 – Τὴν ἰερὴν, ὦ θυμέ, τίνα χρόνον ἢ πότ' αἰεῖσεις / Δῆλον κτλ. Cf. moreover, *A.P.* 8.67, 2 εὐχομένη πύματα (“praying for the last time”).

### *The Avenging Furies*

At *fr.* 16 (Powell) Simias mentions the murder of Melanippus:

Τὸν στυγνὸν Μελανίππου φόνον αἰ πατροφόνων ἔριθοι.

Scholars have been puzzled by the meaning of ἔριθοι. I would like to suggest that Simias is referring to the fact that the Furies were said to punish murderers. Simias has employed a metaphor. Thus ἔριθοι means here “mowers, or reapers”: cf. LSJ, s.v. ἔριθος (*Iliad* 18.550 ἔριθοι / ἡμων). The Furies are said to be the “reapers” (i.e. destroyers) of parricides. Cf. LSJ, s.v. ἀμάω (3): “mow down in battle, A.R. 3.1187”. Cf. also LSJ, s.v. θερίζω (2): “metaph.,” Ἀρη τὸν ... θερίζοντα βροτούς A., *Supp.* 637 (Iyr.)”. Cf. moreover, *Odyssey* 2.135 στυγεράς ... Ἐρινῶς (“the hateful Furies”).

### *Doris and the sea*

At *fr.* 13 (Powell) Simias addresses Doris:

Μᾶτερ ὦ ποτνία κλυῖθι Νυμφᾶν ἀβρᾶν  
 Δῶρι, κυμοκτύπων (τ') ἤραν' ἀλίων μυχῶν.

line 2 τ' ins. Fraenkel, ut Nereus vel Neptunus appelletur ἤραν codd. : corr. Salmas.

In line 2 Powell printed Salmasius' correction ἤραν'. I would like to suggest that better sense can be made of the fragment if we print line 2 as follows:

Δῶρι, κυμοκτύπων ἤρα 'ναλίων μυχῶν.  
 "Doris, for the sake of [ἤρα] the wave-beaten nooks of the sea"

Cf. LSJ, s.v. ἤρα II: "later c. gen., = χάριν, for the sake of, on account of ... ἦ φιλοξενίης Call., fr. 41". For the prodelision, cf. D.L. Page, *Sappho and Alcaeus*, Oxford, 1970, p. 276 ('πὶ πόντου). Cf. also LSJ, s.v. ἐνάλιος: "of the sea". Note, moreover, the employment of *Adjektivhäufung* (κυμοκτύπων ... 'ναλίων): cf. my commentary on Theocritus' *Idyll* 24 (Amsterdam 1979), p. 37.

### *Of mice and giants*

Athenaeus (XIV 616d) states that the king of Egypt made a joke at the expense of Agesilaus, the king of Sparta, who was short. The joke was this:

ᾠδινεν<sup>5</sup> ὄρος, Ζεὺς δ' ἐφοβεῖτο, τὸ δ' ἔτεκεν μῦν.  
 "The mountain was in travail-pains and Zeus was frightened, but it brought forth a mouse".

Scholars have been puzzled by the point of the joke. The point lies in the fact that mice and giants were both said to be "earth-born" (γηγενεῖς): cf. Mair's note on Lycophron 1306 (Loeb edition, London 1960). When the earth was in labour, Zeus feared the birth of a giant, but instead a mouse was born. Thus the Egyptian king means that Agesilaus was not a giant of a man (i.e. strong and powerful<sup>6</sup>), but only a mouse<sup>7</sup>.

<sup>5</sup> Cf. I.U. Powell, *op. cit.*, p. 244, fr. 22.

<sup>6</sup> Cf. LSJ, s.v. Γίγας II: "as Adj., mighty (γίγαντος. μεγάλου, ἰσχυροῦ, ὑπερφυοῦς, Hsch.)".

<sup>7</sup> On the mouse as a contemptible being, cf. *RE*, s.v. *Maus*, 2405. Maybe the Egyptian king wanted to tell Agesilaus not to "überschätzen" his own strength.

*Demetrius Poliorcetes and the Athenians*

Athenaeus (VI 252ff.) states that the Athenians flattered Demetrius Poliorcetes and received him as a god with singing and dancing. In a hymn of praise, Demetrius is called the son of Poseidon<sup>8</sup> and Aphrodite:

ὦ τοῦ κρατίστου παῖ Ποσειδῶνος θεοῦ, χαῖρε, κάφροδιτης.

It should be noted that Ptolemy Soter was deified at this time: cf. A.S.F. Gow, *Theocritus*, Cambridge, 1965, vol. 2, p. 345. Gow noted that the Rhodians were advised by Ammon to worship Ptolemy I as a god in return for his assistance against Demetrius Poliorcetes in 304 B.C.

In line 12 Demetrius is compared to Helios: ὅμοιον ὥσπερ οἱ φίλοι μὲν ἀστέρες, ἥλιος δ' ἐκεῖνος Demetrius is said to be like Helios because the island of Rhodes was considered to belong to Helios<sup>9</sup>. Demetrius Poliorcetes besieged Rhodes in 304 B.C. Accordingly, the Athenians addressed Demetrius as Helios in order to imply that the island of Rhodes belonged to him. At line 23ff. there is a reference to Thebes:

τὴν δ' οὐχὶ Θηβῶν, ἀλλ' ὅλης τῆς Ἑλλάδος  
Σφιγγα περικρατοῦσαν,  
Αἰτωλὸς ὅστις ἐπὶ πέτρας καθήμενος,  
ὥσπερ ἡ παλαιά,  
τὰ σώμαθ' ἡμῶν πάντ' ἀναρπάσας φέρει,  
κούκ ἔχω μάχεσθαι·  
Αἰτωλικὸν γὰρ ἀρπάσαι τὰ τῶν πέλας,  
νῦν δὲ καὶ τὰ πόρρω·

Translation by C.B. Gulick (*Athenaeus, The Deipnosophists*, Loeb edition, London, 1929, vol. 3, p. 143):

*"That Sphinx which crushes, not Thebes but all Hellas -the Aetolian who sits upon the cliff, even as the Sphinx of old, and snatches up and carries off all our men- against it I cannot fight. For it is the Aetolian way to carry off the things of their neighbours, and now even the things more distant".*

<sup>8</sup> Cf. I.U. Powell, *op. cit.*, p. 173ff.

<sup>9</sup> Cf. R. Graves, *The Greek Myths*, I, Middlesex, 1972, p. 155.

In this passage, the Aetolians are described as rapacious. According to ancient sources, Αἰτωλός is derived from αἰτέω: cf. *Thes.Gr.Ling*, s.v. Αἰτωλός. Cf. also *A.P.* 5.63. It should, moreover, be noted that the word Σφίγξ was used to describe greedy people: cf. *LSJ*, s.v. Σφίγξ 2. In line 25 the Aetolians are said to be “seated on the cliff”: Αἰτωλὸς ὅστις ἐπὶ πέτρας<sup>10</sup> καθήμενος. There is an allusion here to the fact that the Aetolians had occupied Delphi. As a result, Demetrius Poliorcetes celebrated the Pythian games at Athens: cf. Plutarch, *Demetrius* XL 4.

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<sup>10</sup> Cf. Sophocles, *O.T.* 464 Δελφίς ... πέτρα (“the rock of Delphi”). The reader will note that the singular has been employed instead of the plural. Thus the words Αἰτωλὸς ὅστις ἐπὶ πέτρας καθήμενος mean “the Aetolians who sit upon the cliff”, i.e. the Aetolians who occupy Delphi. For the use of the singular instead of the plural, cf. Gow, *Theocritus*, vol. 2, p. 87. Cf. also my *Studies in Late Greek Epic Poetry*, Amsterdam, 1987, p. 88.