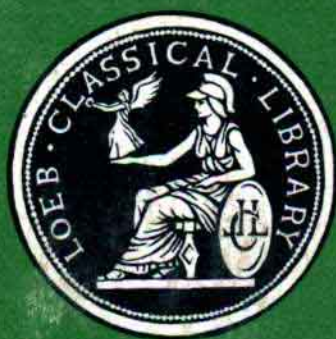


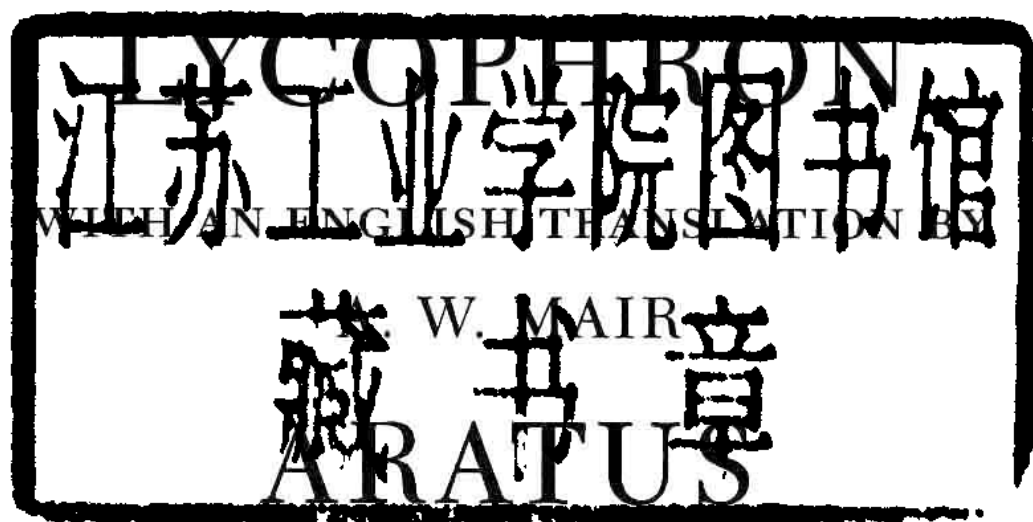
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CALLIMACHUS
HYMNS AND EPIGRAMS
LYCOPHRON
ARATUS



Translated by
A. W. MAIR
G. R. MAIR

CALLIMACHUS
HYMNS AND EPIGRAMS



WITH AN ENGLISH TRANSLATION BY
G. R. MAIR



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PREFACE TO FIRST EDITION

THIS volume was intended to appear in 1914. The delay occasioned by the war, while it has doubtless enabled improvements to be made in detail, has at the same time made it hard to observe a meticulous consistency.

Such as it is, the hope may be permitted that the book will be found helpful as an introduction to the Alexandrine literature. The scholar will readily understand that the limitations of this series compelled us to partial statement where full discussion was desirable ; he will understand, too, that to secure even such statement as we could attempt, we had to study the severest compression. In particular, it may be explained that, to satisfy the limits required for publication, a very considerable amount of work had to be ruthlessly jettisoned. At the same time the translators most cordially and gratefully acknowledge that the Editors of the series have done their utmost, by an unusual concession in the matter of notes, to render the volume useful.

To enumerate the names of the scholars who have at one time or another given us advice on special

PREFACE TO FIRST EDITION

points might seem to exaggerate the importance of the book. But, while the translators are alone responsible for their final decisions, they gratefully remember among those who have aided them: the Astronomer Royal, Sir Frank Dyson; Mr. W. T. Vesey; Mr. E. W. Maunder; the Astronomer Royal for Scotland, Professor Sampson; Professor Cossar Ewart; Professor E. T. Whittaker; Mr. F. J. M. Stratton, D.S.O.; Dr. T. G. Smyly; Professor A. S. Hunt; Professor Burnet; Professor Arthur Platt; Professor Phillimore; and among the younger men *qui olim memorabuntur*, Mr. E. P. Dickie, M.C., and Messrs. A. and N. Porteous for help in revising the proofs.

To the firm of Messrs. R. & R. Clark we owe our cordial thanks. Mr. William Maxwell has shown a warm personal interest in the progress of the work which is in accordance with the best traditions of Scottish printing. To Messrs. Clark's accomplished Reader we desire to offer no merely formal acknowledgement of the vigilance and scholarship by which the book has been materially improved.

A. W. M.

G. R. M.

PREFACE TO SECOND EDITION

SINCE the publication of the volume containing the extant works and fragments of Callimachus edited and translated by the late Professor A. W. Mair in 1921, much new material has been discovered, which is already available in the two volumes of Pfeiffer's edition of Callimachus.

In view of the large size of the volume in the Loeb Classical Library—a volume which contains Lycophron and Aratus also—, and the necessity of making alterations in the *Hymns* and *Epigrams* in the light of Pfeiffer's new edition, it has been decided, in place of a reprint of our single volume, to prepare a new edition in two volumes :

The first contains Callimachus, *Hymns* and *Epigrams* ; Aratus ; Lycophron—being a rearranged reprint of the original volume of Callimachus, Aratus and Lycophron (translated by A. W. and G. R. Mair), but omitting the fragments of Callimachus. The second contains a new and independent version of the fragments of Callimachus discovered up to date, prepared and translated by Professor C. A. Trypanis.

E. H. WARMINGTON
EDITOR

10th August 1954

NOTE ON NEW READINGS IN *HYMNS AND EPIGRAMS*

THE editors of the Loeb Classical Library have decided to reprint the *Hymns and Epigrams* of Callimachus as they appear in the 1921 edition by the late A. W. Mair. Since that edition, however, some important material, mainly from papyri, has come to light, and for this reason I have been asked to prepare a short appendix to include the most significant new readings, as well as a few convincing conjectures of recent date, which help in establishing the text. The reader who wishes a full account of the papyri, manuscripts etc., as well as a full bibliography, should consult R. Pfeiffer, *Callimachus, vol. II, Hymni et Epigrammata, Oxonii, 1953*.

I should like to make it clearly understood that I am not re-examining here the material which Mair had at his disposal in the preparation of his edition, nor do I necessarily agree with the views he puts forward.

The left-hand column gives the readings as they appear in Mair's edition; the right-hand column the new readings and their sources.

HYMN I

LINE

19 Ἀρκαδίη

:

Ἀζηνίς Schol. Dionys. Per. 415. Arcadia was called Ἀζηνίς, "because it was a dry country."

NOTE ON NEW READINGS

HYMN II

LINE			
6	ἀνακλίνεσθε	:	ἀνακλίνασθε Schol. (K) Theocr. xii. 12 (cf. line 8).
8	ἐντύνεσθε	:	ἐ]γτύνασθε <i>P. Oxy.</i> 2258.
35	καὶ δὲ πολυκτέανος	:	καὶ προ[λυκτέ]ανος <i>P. Oxy.</i> 2258.

HYMN III

22	καλέουσι	:	κ[α]λέωσι <i>P. Mediolan.</i>
61	μοχθήσειαν	:	μυχθίσσειαν <i>P. Ant.</i>

HYMN IV

39	σοι	:	τοι <i>P. Oxy.</i> 2225.
66	εὐρειάων	:	αἰ]πειάων <i>P. Bodl.</i> Trans- late: "over the lofty islands."
158	πολλόν	:	δεινόν <i>P. Oxy.</i> 2225. Trans- late: "prevented them in menacing manner."

After line 176 there are two badly mutilated lines in *P. Oxy.* 2225. Of the second of these there is no trace in the manuscripts (or Mair's edition).

178	ἡπίεροι[ο φάραγγες]	:	Ἡφαί[στο]ιο φάρ[αγγ]ες <i>P. Oxy.</i> 2225. Translate: "and Crisaean plains and glens of Hephaestus." It is interesting that <i>P. Oxy.</i> 2225 confirms φάραγγες, which Mair called "a worthless attempt, found only in the late and in- ferior manuscripts, to sup- ply the lacuna."
188	φαίνω	:	Φοίβου conjectured by E. Lobel from]ου in <i>P. Oxy.</i> 2225. Translate: "These are the prophecies of Phoebus."

NOTE ON NEW READINGS

LINE 192	οὐχ ἐνὶ χώρῳ :	οὐκ ἐνὶ χ]ώρῃ <i>P. Oxy. 2225</i> , which confirms O. Schneider's suggestion χώρῃ.
200- 202	. . . φλεξας ἐπεὶ περι- καίεο † πυρί τλήμον' :	ὡς δ' ἴδες, [ὡς] ἔσσης [] ιδου[]α θαρσαλήν τάδ' ἔλεξας [] ρ [] δαίμον' <i>P. Oxy. 2225</i> as supplemented by R. Pfeiffer. Cf. <i>Hec. fr. 260. 20</i> (Pfeiffer).
212	ἀλυσθμαίνουσα :	ἀλ[υσθ]εγέο[υσα] <i>P. Oxy. 2225</i> .
226	ἀμύνειν . . . δούλοις :	ἀμύνεο <i>P. Maas</i> . δούλους <i>P. Maas</i> .
227	ὑμετέροις . . . ἐφετμῇ :	ὑμετέρους <i>P. Maas</i> . ἐφετμῇ <i>W. Croenert</i> . Translate lines 226-227: "But, dear Lady—for you can—revenge yourself on your slaves, who trample upon your orders."
287	Ἱερὸν ἄστυ :	Ἱριον ἄστυ <i>R. Pfeiffer</i> . Ἱρά or Ἱρος was the name of a city of Malis (cf. <i>Steph. Byz. ad v.</i> , and <i>Lycoph. 905</i> with schol.).

HYMN VI

- 84 ἐν ἀλλοτρίοις : ἐν ἀλλοτ[ρί]ῃ *P. Oxy. 2226*.
 Lines 91-93 are suspect. Line 91 is metrically unsound (cf. *P. Maas, Metrik*, § 94). Lines 92-93, as given by R. Pfeiffer from *P. Oxy. 2226*, read: καὶ τούτων ἔτι μέζον ἐτάκετο, μέστ' ἐπὶ νεύροις | δειλαίῳ ῥινός τε καὶ ὀστέα μῶνον ἐλείφθη.
 νεύροις is a conjecture of E. Lobel from νευρ. s of the papyrus; L. K. Valckenaer had already suggested ῥινός τε, and J. A. Ernesti μῶνον. Translate: "Even more than these he wasted, till the poor man had only skin and bones left clinging to his sinews."

NOTE ON NEW READINGS

LINE			
106	ἤδη	:	οὐδ[ὲν <i>P. Oxy.</i> 2226.
110	τὰν αἰλουρον	:	τ[ὰ]ν μάλουριν <i>P. Oxy.</i> 2226. Translate : " the weasel."
111	μέσφ' ὄκα . . . ἐνι	:	μέστα μὲν <i>P. Oxy.</i> 2226. . . . ἐτι <i>E. Lobel.</i>
112	μῶνοι	:	μῶνον <i>P. Oxy.</i> 2226.
127	πασαίμεσθα	:	πασεύμεσθα <i>A. Meineke,</i> confirmed by <i>Schol. P. Oxy.</i> 2258 to this passage.
132	αὐτᾶν ἱκανὸν	:	αὐτα]ῖς ἰθαρόν <i>P. Oxy.</i> 2258.

EPIGRAM XXIII

Obelize lines 5-6. They come from fr. 1. 37 f. (*Pfeiffer*).

EPIGRAM XXIX

4	σύντονος ἀγρυπνίη	:	σύμβολον ἀγρυπνίης <i>Ruhn-</i> <i>ken.</i>
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EPIGRAM LX

2	Λευκαρέτα τὰν	:	Λεύκαρε, τὰν <i>O. Schneider.</i>
	μὰν	:	λίαν <i>P. Maas.</i>
5	ἀπώλεσε τοῦτο ποή- σας—	:	ἀπώλεσε τοῦτο ποήσας punc- tuation suggested by <i>G. M.</i> <i>Young.</i>

Translate this epigram : " Leucare, Orestes of old was happy because, though mad in all else, he was not seized by the greatest madness ; he did not try the Phocian by the one test which proves a friend. Had he produced but one drama, for certain he would soon have lost his comrade. I was one of those who did, and have no more my many Pyladae."

Pfeiffer considers *Epigram LXIV* as spurious on grounds of subject-matter, style and metre. The *Planudean Anthology* (vii. 140) attributes it to *Rufinus*, who may have been its author.

NOTE ON NEW READINGS

LIST OF ABBREVIATIONS

- P. Oxy.* 2225 = Papyrus of the 2nd century A.D. edited by F. Lobel, *The Oxyrhynchus Papyri*, xix (1948), pp. 68 f.
- P. Oxy.* 2226 = Papyrus of the 2nd century A.D. edited by E. Lobel, *The Oxyrhynchus Papyri*, xix (1948), pp. 77 f.
- P. Oxy.* 2258 = Papyrus of the 6th-7th centuries A.D. edited by E. Lobel, *The Oxyrhynchus Papyri*, xx (1952), pp. 69 f.
- P. Mediolan.* = Papyrus probably of the 1st century B.C. edited by A. Mariotti, *Acme*, i (1948), pp. 121 f.
- P. Bodl.* = Papyrus of the 5th-6th centuries A.D. in the Bodleian Library, Oxford (*P. Bodl. MS. Gr. class.* f. 109 (P)) not yet published. (Cf. Pfeiffer, *Callimachus*, vol. II, pp. lii f.)
- P. Ant.* = Papyrus of the 4th-5th centuries A.D., edited by C. H. Roberts, *The Antinoe Papyri*, i (1950), pp. 43 ff.

C. A. TRYPANIS

EXETER COLLEGE,
OXFORD, 1953

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INTRODUCTION

1. THE LIFE OF CALLIMACHUS

OUR authorities for the life of Callimachus are a notice in Suidas *s.v.* Καλλίμαχος and various references in other authors.

Suidas says: "Callimachus, son of Battus and Mesatma, of Cyrene, grammarian, pupil of Hermocrates of Iasos, the grammarian [an authority upon accents, *Gr. Lat.* iv. 530 f. Keil], married the daughter of Euphrates of Syracuse. His sister's son was Callimachus the younger, who wrote an epic, *On Islands*. So diligent was he that he wrote poems in every metre and also wrote a great number of works in prose. The books written by him amount in all to more than eight hundred. He lived in the times of Ptolemy Philadelphus [reigned 285–247 B.C.]. Before his introduction to that king he taught grammar in Eleusis, a hamlet of Alexandria. He survived to the time of Ptolemy, surnamed Euergetes, and Olympiad 127 [an error, see below], in the second year of which Ptolemy Euergetes began to reign."

Suidas gives also a notice of his nephew: "Callimachus of Cyrene, epic poet, nephew of the preceding son of Stasenor and Megatima, sister of Callimachus." From this Hemsterhys conjectured that in the first notice also Megatima should be read for Mesatma.

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The most probable date on the whole for the birth of Callimachus is *circ.* 310 B.C. We learn from *Vit. Arat.* i. that Callimachus, both in his epigrams and also ἐν τοῖς πρὸς Πραξιφάνην, referred to Aratus as older than himself. But as they were fellow-students at Athens the difference of age is not likely to have been considerable: we may put the birth of Aratus in 315, that of Callimachus in 310.

Callimachus claimed to be descended from Battus, the founder of Cyrene (*Pind. P.* iv., v., *Hdt.* iv. 155 ff.): *Strabo* xvii. 837 λέγεται δὲ ἡ Κυρήνη κτίσμα Βάττου· πρόγονον δὲ τοῦτον ἑαυτοῦ φάσκει Καλλίμαχος. In any case he belonged to a family of some eminence, and we learn from himself that his grandfather had distinguished himself in military affairs (*Epigr.* xxiii.).

While still a young man he was, along with Aratus, a pupil of Praxiphanes the Peripatetic philosopher (author of treatises *On Poetry*, *On History*, etc.), in Athens (*Vit. Arat.* i., iv., and the Latin *Vit. Arat.*) probably *circ.* 287–281.

Subsequently, as *Suidas* tells us, he was a teacher in Eleusis, a suburb of Alexandria; afterwards he was introduced to the court of Ptolemy Philadelphus, in whose service he continued—apart from occasional excursions—till his death *circ.* 235 B.C.

The statement in *Suidas* that Callimachus παρέτεινε μέχρι τοῦ Εὐεργέτου κληθέντος Πτολεμαίου [came to the throne in 247], ὀλυμπιάδος δὲ ρκζ', ἧς κατὰ τὸ δεύτερον ἔτος [271 B.C.] ὁ Εὐεργέτης Πτολεμαῖος ἤρξατο τῆς βασιλείας is manifestly wrong. Merkel proposed to read ρλγ', i.e. 247. Kaibel makes a more elaborate conjecture, reading <ἤκμασε δὲ ἐπὶ τῆς ὀλυμπιάδος ρκζ' > καὶ παρέτεινε . . . ὀλυμπιάδος δὲ ρλγ', ἧς κτλ., i.e. his

INTRODUCTION TO CALLIMACHUS

“floruit” was in Ol. 127 and he survived to the time of Ptolemy Euergetes, Ol. 133. No passage in his works implying a later date than Ol. 133, that was assumed as the date of his death.

But we read in Suidas *s.v.* Ἀριστοφάνης Βυζάντιος . . . μαθητὴς Καλλιμάχου καὶ Ζηνοδότου· ἀλλὰ τοῦ μὲν νέος, τοῦ δὲ παῖς ἦκουσε. The natural interpretation here (though some would take the last sentence as a chiasmus) is to understand the first τοῦ as Callimachus, the second as Zenodotus; and hence it is sought to be inferred that Callimachus survived Zenodotus, whose death is put *circ.* 245-235.

Among the more distinguished pupils of Callimachus were Eratosthenes of Cyrene, Aristophanes of Byzantium, and Apollonius, a native of Alexandria or of Naucratis, but from his sojourn in Rhodes called “the Rhodian.” With the last named Callimachus had a quarrel which, purely literary in its origin, developed into a bitter personal feud, and led to Apollonius withdrawing from Alexandria to Rhodes. In the view of Callimachus the day of the Homeric type of epic was past. That spacious type of poetry must now give place to a poetry more expressive of the genius of the age, the short and highly polished poem, in which the recondite learning of the time should find expression. Apollonius, on the other hand, in his *Argonautica* sought to continue the Homeric tradition. We are not concerned here to decide the dispute, but we can appreciate the two points of view. To Callimachus it may well have seemed that the long epic, written in the traditional epic language with its set phrases and formulae, could hardly be other than a weak and artificial echo of Homer: it could be no expression

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of the living culture of Alexandria: it could have no originality, nothing individual (Callim. *Ep.* xxx.). To Apollonius, on the other hand, it might seem that for Callimachus romance was dead; and to him, who deserves to be called the first of the romantics, Callimachus might appear even more truly

The idle singer of an empty day,

lifeless and "wooden" and uninspired: cf. *A.P.* xi. 275.

The true inwardness of the quarrel may not have been apparent to their contemporaries or even to themselves, and it may have seemed to be merely a question of the Small Book v. the Big Book. Athen. ii. 72 A tells us ὅτι Καλλίμαχος ὁ γραμματικὸς τὸ μέγα βιβλίον ἴσον ἔλεγεν εἶναι τῷ μεγάλῳ κακῷ, "that a big book is a big evil." Even if we accept the modern explanation that this refers merely to a papyrus-roll (βιβλίον) of inconvenient size we have the evidence of Callimachus himself in *Hymn. Apoll.* 105 ff.: "Spake Envy privily in the ear of Apollo: 'I admire not the poet who singeth not songs in number as the sea.' Apollo spurned Envy with his foot, and spake thus: 'Great is the stream of the Assyrian river, but much filth of earth and much refuse it carries on its waters. And not of every water do the Melissae carry to Deo, but of the trickling stream that springs from a holy fountain, pure and undefiled, the very crown of waters.' " It might be fanciful to equate the λύματα (schol. *Hymn* i. 17 λύματα· καθάρματα) and καθαρή of this passage with the κάθαρμα of Apollonius' epigram; but in any case the schol. on this passage says expressly: ἐγκαλεῖ διὰ τούτων τοὺς σκώπτοντας αὐτὸν μὴ δύνασθαι ποιῆσαι

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μέγα ποίημα, ὅθεν ἤναγκάσθη ποιῆσαι τὴν Ἑκάλην. Some have supposed that Apollon. *Argon.* iii. 932 ff. ἀκλειῆς ὁδε μάντις ὅς οὐδ' ὅσα παῖδες ἴσασιν οἶδε νόψ φράσσασθαι κτλ. was a second edition insertion intended to refer to those words of Callimachus, the crow being Callimachus, Mopsus being Apollonius himself.

Doubtless Callimachus attributed the attitude of Apollonius to envy; he says of himself: ὁ δ' ἤειπεν κρέσσονα βασκανίης, *Epigr.* xxiii. 4, cf. *Hymn. Apoll.* 105; and he wrote a poem called *Ibis*, "of studied obscurity and abuse on one Ibis, an enemy of Callimachus: this was Apollonius, who wrote the *Argonautica*" (*Suidas s.v. Καλλίμαχος*), which served as the model for Ovid's poem of the same name: Ovid, *Ibis*, 53 ff. "Postmodo, si perges, in te mihi liber iambus Tincta Lycambeo sanguine tela dabit. Nunc, quo Battiades inimicum devovet Ibin, Hoc ego devoveo teque tuosque modo. Utque ille, historiis involvam carmina caecis: Non soleam quamvis hoc genus ipse sequi. Illius ambages imitatus in Ibide dicar Oblitus moris iudicii que mei."

To understand the allusion in applying the name Ibis to Apollonius we have only to read the description of the bird in Strabo xvii. 823, where he is speaking of the botany and zoology of Egypt: "Tamest of all is the Ibis, which is like a stork in shape and size, and is of two colours, one storklike [the white or Sacred Ibis], the other all black [the Glossy Ibis]. Every crossing (τρίοδος) in Alexandria is full of them, in some respects usefully, in others not usefully. Usefully, because they pick up all sorts of vermin and the offal (ἀποκαθάρματα) in the butchers' shops and fish-shops (ὀψοπώλια). They