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ON P.OXY. LXXVI 5094 FR. 1

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ON P.OXY. LXXVI 5094 FR. 1*

P.Oxy. LXXVI 5094, dated to the late second or early third century, consists of five fragments containing a mythological prose work, written along the fibres¹. Fr. 1 includes a citation from Demetrius of Scepsis, and a reference to the poem *Cypria*. The Cyclic poem is mentioned right after a quotation from *Odyssey* VI 22 (ll. 7–9):

[--- ναυσι-
]κλειτοῖο Δύμαν[τος²
] ὡς δ' ὃ τὰ Κύπρια α[

The three literary quotations seem to substantiate a scholarly discussion on a not easily identifiable topic (ll. 1–7). In l. 3 φασι χρυσι suggests a plurality of literary sources involved, whereas in ll. 4–5 the debate is narrowed to Demetrius' view, possibly on a 'daughter' mentioned in l. 7:

5]ο[....]φασι χρυσι
] Δη[μήτ]ριος δ' ὁ Cκῆ[ψ]ιος
]κ[....]χον φησι .[
] τούτ[ω]ν φέρεσθαι[ι
]μ .μ[.] .νη θυγα .[

The occurrence of both an accusative (5]χον) and an infinitive form (6 φέρεσθαι[ι) leaves little doubt on the presence of an infinitive clause dependent on a verb of saying (5 φησι). In l. 5 τῆ]χον would fit a (very plausible) interpretation of φέρεσθαι as *terminus technicus* in the sense of 'to be transmitted'³.

For ll. 6–7 we propose μί]μημ[α] ἦν ἡ θυγάτ[ηρ], the daughter being that of Dymas (l. 8]κλειτοῖο Δύμαν[τος). If our supplement is correct, ll. 4–7 would refer to Hom. *Od.* VI 20–22:

ἡ (*scil.* Athena) δ' ἀνέμου ὡς πνοῖη ἐπέεσσο δέμνια κούρης,
ετῆ δ' ἄρ' ὑπὲρ κεφαλῆς καί μιν πρὸς μῦθον ἔειπεν,
εἰδομένη κούρη ναυσικλειτοῖο Δύμαντος.

The daughter of Dymas would be a 'deceiving imitation', the 'copy' of herself personified by Athena, who has just assumed her appearance. The original text might have illustrated the theme of gods taking human shape (in Homer and/or elsewhere), this specific passage being dedicated to Athena⁴. The Homeric quota-

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¹ Not "across", as stated in the introduction to the *editio princeps*.

² We have printed the text in the correct form: note that in the *ed. pr.* (p. 174) it has wrongly been printed as [ναυσι]κλειτοῖο Δυμάν[τος]. The lemma is correctly recorded in the commentary at p. 176.

³ Cf. E. Dickey, *Ancient Greek Scholarship* (Oxford–New York 2007) no. 54, pp. 154–155.

⁴ P. Köln III 126 and P. Oxy. XX 2260 also preserve long sections on Athena, in which scholars have recognized excerpts from Apollodorus of Athens' *Περὶ Θεῶν* on the basis of the content and the distinctive etymologizing approach. It is not certain whether we have the original wording or rather an epitomized form: see most recently H. Essler, *Συλλογὴ zu POxy XX 2260, SEP 6* (2009) 29–41, esp. 39–41, analysing the elements that favour the attribution to Apollodorus' *Περὶ Θεῶν* (note the caution at pp. 38–39: 'Auch beim Zutreffen aller dieser Beobachtungen muß offen bleiben, ob es sich um die Worte Apollodors selbst oder um eine Zusammenfassung handelt'); N. Pellé, *Ancora su PKöln III 126, Apollodoro, Sugli dei, SEP 6* (2009) 73–85, esp. 74–75. This attribution has been questioned by J. F. Gaertner, *Die Kulte piklesen und Kultaitia in Pausanias' Periegesis, Hermes 134* (2006) 471–487, here 476 fn. 21, who states that the evidence for an Apollodorean authorship is not compelling and suggests that the excerpts can be part of another work of the same type, for instance the grammarian Socrates' *Ἐπικλήσεις Θεῶν*, mentioned in P. Oxy. LX 4096 fr. 2 i 15, Athen. III 111b and *Schol. A. Rh.* I 966. An attribution of P.Oxy. 5094 to Apollodorus has been tentatively made by D. Obbink, *Vanishing Conjecture: Lost Books and their Recovery from Aristotle to Eco*, in D. Obbink, R. Rutherford, *Culture in Pieces. Essays on Ancient Texts in Honour of Peter Parsons* (Oxford 2011) 29. On Demetrius of Scepsis as source of Apollodorus, see Perale *ad P.Oxy. LXXVI 5094*, p. 173.

tion would be encompassed in the explanation⁵, and might be justified by the necessity of identifying this particular character, as the daughter of Dymas in *Od.* VI 22 is not named.

Alternatively, one may recognize in ll. 7–8 a complete hexametrical sequence including θυγάτηρ (which may be scanned as ~ ~ —) and ending in ναυκι]κλειτοῖο Δύμαν[τος (or (-)κλειτοῖο Δύμαν[τος). This would give us a complete non-Homeric hexameter, which may or not coincide with the κτί]χον potentially mentioned in l. 5.

A new edition of the text follows. We take lines 3–10 to preserve the very line-beginnings, on account of the occurrence of a paragraphus in line 3⁶. Based on length of the very likely supplements for ll. 7–8, we can fairly safely estimate the column-width at 8,5 cm⁷.

] η βασιλει
] ηρανδρο[
ο[....] φασι χρυσι
Δη[μήτ]ριος δ' ὁ Κκ[ήψ]ιος 2–3]
5 κ[.....]χον φησι . [5–6]
τουτ[.] γ φέρεσθα[ι 6]
μημ[.] νη θυγάτ[η]ρ ναυκι-
κλειτοῖο Δύμαν[τος. ὁμοί-
ως δ' ὁ τὰ Κύπρια α[6]
10 ..[.]εἰ[.] > .[

4 Δη[μήτ]ριος δ' ὁ Κκ[ήψ]ιος Perale 5 κτί]χον Pontani 5–6 ὑπὸ vel μετὰ | τοῦτ[ο]γ Pontani 6–7 μί-]μημ[α]
ἦν ἢ Colomo : μὴ μ[ού]νη e.g. Pontani 9 ὁμοί-]ως Parsons

“[...] ?queen/?kingship ... say gold- ... Demetrius of Scepsis ... says that (?the!?a verse?) ... is transmitted (?) ... the daughter “of Dymas famed for his ships” ... Similarly the poet of the Cypria ...”

3 χρυσι: perhaps an adjective referring to one of Athena’s attributes, cf. her golden wand in *Hom. Od.* XVI 172 and clothes in *Il.* XVIII 517.

5–6 κτί]χον φησι . [... ὑπὸ | τοῦτ[ο]γ (Pontani): cf. *Schol. Il.* XXII 158a Erbse ἐν ἐνίοις δὲ φέρεται κτίχος ὑπὸ τοῦτον εὐτελής; *Schol. Od.* IV 93 Pontani ἔν τισιν ὑπὸ τοῦτον φέρεται κτίχος [...], γελοῖος.

6–7 μί]μημ[α] ἦν ἢ: in 7 μημ[.] νη to the left of ν, extremely scanty traces at line-level, compatible with the foot of an upright, can be seen. In our supplement for 6–7 μί]μημ[α] ἦν we have taken them to be the foot of the right-hand upright of *eta*. A fair objection would be that the traces may be merely accidental stains; thus supplements such as μ[ού]νη (Pontani), cannot be entirely ruled out.

The substantive μίμημα is used as a predicate nominal in the sense of ‘look-alike’ in e.g. X. Eph. I 2.8 καλὸς Ἀβροκόμης [...] καὶ οἶος οὐδὲ εἰς καλοῦ μίμημα θεοῦ; cf. Musonius fr. 17, p. 90 Hense ἄνθρωπος μίμημα μὲν θεοῦ μόνον τῶν ἐπιγείων ἐστίν, with J. C. Thom, *Cleanthes’ Hymn to Zeus*, Tübingen 2005, 65–66 (ad 4). It expresses the idea of physical resemblance in Eur. *Hel.* 74–75 ὅσον μίμημα ἔχεις / Ἐλένης; cf. W. Allan, *Euripides. Helen* (Cambridge 2008) 158 (ad 72–75): “the language (‘image’, ‘likeness’) is that of realistic portraiture [...], underlying Teucer’s inability to distinguish the woman before him”. μίμημα is used to indicate a realistic sculpture in Aeschyl. fr. 78c.6–7 Radt εἶδωλον εἶναι τοῦτ’ ἐμῆ μορφή πλέον / τὸ Δαιδάλου μ[ί]μημα: φωνῆς δεῖ μόνον; see R. Kassel, *Dialoge mit Statuen*, *ZPE* 51

⁵ Cf. e.g. *Schol.* b1 *Il.* XV 1.

⁶ Given the fragmentary state of the text it is not possible to say whether the paragraphus marked the end of a section or a pause within the text.

⁷ Columns wider than 8.5 cm in prose texts written in formal and semi-formal scripts are not recorded in W. A. Johnson’s *Oxyrhynchus* sample: see *Bookrolls and Scribes in Oxyrhynchus* (Toronto 2004) 102; cf. 206–207.

(1983) 1–12, 5 = H.-G. Nesselrath, *Rudolf Kassel. Kleine Schriften* (Berlin–New York 1991) 140–153, 144. Demetrius himself might have used this word in a description of the Carneia festival, see Athen. IV 141e Δημήτριος δ' ὁ Κρήσιος (= fr. 1 Gaede) τὴν τῶν Καρνίων παρὰ Λακεδαιμονίοις ἑορτὴν **μίμημά** φησιν εἶναι στρατιωτικῆς ἀγωγῆς.

8 The identification of Dymas as the Phaeacian sefarer in *Od.* VI 22 rules out a reference to the son of the king Aegimius, see Roscher, *ML*, s.v. Dymas 4 and Hirschberger *ad* [Hes.] fr. 5.6–7 (= 10a M.–W.). However, one cannot exclude that a discussion around the other mythological Dymas was developed elsewhere in the text. Αἰγί]μιος (Ucciardello) is indeed a possible restoration in fr. 4.10. A different Dymas would be identifiable with the Phrygian king, father of Asius and Hecuba: see Roscher, *ML*, s.v. Dymas 1.

9 ὁ τὰ Κύπρια: *scil.* γράψας, ποιήσας, πεποιηκώς or the like. The participle is omitted in *Cypria*, fr. 20 and 30 West.

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