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Bremmer, Jan

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EUR. *ALC.* 655

παῖς δ' ἦν ἐγώ σοι τῶνδε διάδοχος δόμων

Nauck's conjecture ἦ γεγώς, resulting from his objection to ἐγώ as unduly prominent, is recommended also by scholars who do not believe that ἦ was replaced by ἦν in Attic drama before the end of the 5th century¹). There seems, however, to be no need for emendation if ἐγώ served as explanatory apposition to παῖς (= παῖς δ' ἦν, ἐγώ, σοι etc.). For an enclitic personal pronoun after an insertion cf. *Cy.* 676 ὁ ξένος, ἔν' ὀρθῶς ἐκμάθης, μ' ἀπώλεσεν; for ἐγώ in apposition to the subject of a 3. sgl. verb cf. *Ar. Ach.* 406 Δικαιοπόλις καλεῖ σε Χολλήδης, ἐγώ (where van Leeuwen and Coulon unnecessarily adopt Cobet's emendation καλῶ). The punctuation ἦν, ἐγώ, σοι is recommended by the context: the argument which completes "you passed the prime of your life in kingship" (654) is "you had a son and heir (= me) to take over from you", and not "I was your son and heir"; also "so that you were not going to leave your house a prey to others, dying childless" (656-7) results rather from "you had a son and heir" than from "I was your son and heir".

The Hebrew University of JERUSALEM

RA'ANANA MERIDOR

¹) See Dale *ad loc.*, J. Jackson, *CQ* 35 (1941), 170-1, and Barrett *ad Hi.* 700 (who admits, however, "that *Ion* 280 and *Her.* 1416 are prima facie above suspicion"). Contra: E. Harrison, *CR* 56 (1942), 7-8.

TWO NOTES ON CALLIMACHUS' *HYMN TO APOLLO*

51. In his recent commentary F. Williams¹) rightly retains the reading ἐπιμηλάδες arguing that the goats will become 'protectresses of flocks' just as Apollo himself was worshipped in Dorian Camirus as ἐπιμήλιος 'protector of herds', adducing in support Apollodorus *FGH* 244 F95 *praeterea aedes* (Apollinis) *ut ovium pastoris sunt apud Camirenses* Ἐπιμηλίου, and the fact that in the same city Artemis was worshipped as ἐπιμηλίδιος. It has evidently escaped Williams and his source (*LSJ* Suppl.) that the first editor G. Jacopi²) in actual fact had misread the name of the god, which is, as could have been expected, Apollo!³) This correction does, of course, only strengthen Williams' case.

54. Williams persuasively argues that Callimachus choose the 'Doric' διδυματόκος instead of the 'Ionic' reading of the manuscripts διδυμοτόκος, since this would be "a piquant touch entirely in

keeping with the Alexandrian taste for dialect mixtures". However, when choosing that form Callimachus may also have been influenced by the fact that in that case the adjective would contain the name Didyma, the place of a famous temple of Apollo ⁴⁾. This temple, like many other Greek ones ⁵⁾, was destroyed by the Persians in 494, but later rebuilt, and it rose to great prominence in Hellenistic times. Surely, a poet like Callimachus would not miss the opportunity to allude to that temple in this 'Apolline' context.

EDE, Wilterdinkstraat 29

JAN BREMMER

1) F. Williams, *Callimachus: Hymn to Apollo* (Oxford 1978).

2) G. Jacopi, *Clara Rhodos* 6/7 (1932/3), 256.

3) Cp. M. Segre - G. Pugliese Carratelli, *ASA* 11/13 (1949/51), 250 = *Tituli Camirenses*, 135. The correction was already made by Segre, *Athenaeum* 12 (1934), 144-150.

4) For a full bibliography, cf. R. Stillwell (ed.), *The Princeton Encyclopedia of Classical Sites* (Princeton 1976), 272 f.

5) Cp. P. Tozzi, *Per la storia della politica religiosa degli Achemenidi: distruzioni persiane di templi greci agli inizi del V secolo*, *RSI* 89 (1977), 18-32.

SCALIGER AND MANILIUS

Scaliger improved the text of Manilius as much through acquaintance with G in his second edition (Leyden 1600) as without manuscripts in his first (Paris 1579). G itself he never saw: he transcribed a collation by Susius into a copy of the ed. Basil. 1551 (Firmicus Maternus etc.), now H 5 14 Art. in the Bodleian ¹⁾.

A copy of the same edition at Leyden, 761 B 3, contains an elegant collation of G. Wondering whether it might be Susius's, I ordered the one volume listed under his name in the handwritten catalogue of *libri annotati*: 756 C 23, an Aratus (Paris 1559) that proclaims "Sum Jacobi D.F.P.N. Susii 1573". This *ex libris* and the annotations are in the same hand as the collation of G.

I recently pointed out that another Manilius in the Bodleian, Auct. S 6 12, is the very copy of his first edition that Scaliger submitted with corrections to the printer of his second ²⁾. Another copy of the ed. Basil. 1551 at Leyden, 761 B 2, may well be what he submitted to the printer of his first. The text has been emended throughout, most conspicuously by transposition, and the emendations are his. In the middle of p. 223 the two lines *Has stellis ... fabricator Olympi* (5.30-1) are added after *Iunget ...* (5.709), and then comes "*** Laisses espace de six ou sept vers". In his first