

Callimachus, Heracles' Club and the Literary History of Theomachy

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Classical Association of the Middle West and South
118th Annual Meeting, Winston-Salem, NC
Session 5, Section F: Greek Lyric and Epigram

1) Callimachus *AP* 6.351 = *HE* 22: Archinos' dedication to Heracles

τίν με, λεοντάγχ' ὄνα συοκτόνε, φήγινον ὄζον

θήκε -- τίς; -- Αρχῖνος. -- ποῖος; -- ὁ Κρής. -- δέχομαι.

To you, lion-strangling, boar-slaying ruler, me an oaken club he dedicated

— Who? — Archinos — Which one? — The Cretan — I accept.

- a) Humorous tone: cf. Luck 1968; Schmidt 1976; Köhnken 1993; Meyer 2007.
- b) Inventive play with inscriptional conventions: cf. Schmitz 2010; Day 2019.

2a) ΦΗΓΙΝΟΣ: Homeric *Hapax*

ἦ δ' ἐς δίφρον ἔβαινε παρὰ Διομήδεα δίον

έμμεμαυῖα θεά: μέγα δ' ἔβραχε φήγινος ἄξων

βριθοσύνη: δεινήν γὰρ ἄγεν θεὸν ἄνδρά τ' ἄριστον.

And the eager goddess [=Athena] stepped on the chariot alongside brilliant Diomedes, and the oaken axle groaned deeply under her weight: for it bore a dread goddess and the best warrior.

- a) Some ancient critical engagement:
 - i) Apollonius *Argon.* 2.537-40: Athena rides off on a cloud “despite her enormous heft” (2.539: βριαρήν περ ἑοῦσαν); cf. Fenney 1991: 72-73.
 - ii) *Sch. Il.* 5.838-9 [Ariston.]: the lines are “useless” (οὐκ ἀναγκαῖοι), “ridiculous” (γελοῖοι) and “contradictory” (τι ἐναντίον ἔχοντες).

2b) Mortal Theomachies: Diomedes in *Iliad* 5 and Heracles in [Hesiod] *Scutum*

- a) Comparison of Theomachy scenes in *Iliad* and *Scutum*: Stamatopoulou 2017
- b) Role of Athena
 - i) Joins mortal warrior(s) in chariot against Ares: *Il.* 5.835-841 ~ *Sc.* 338-44.
 - ii) Deflects initial assault and helps land wounding strike: *Il.* 5.850-861 ~ *Sc.* 455-62.

3) ΟΖΟΣ: Heracles' Club

- a) terms for Heracles' club:
 - i) *ρόπαλον*: cf. Ar., *Ran.* 47 and 497; Ap. Rh. *Argon.* 1.472, *Argon.* 1.532, *Argon.* 1.1196, *Argon.* 1.1206, *Argon.* 2.150; Meleager *AP* 5.152 = *HE* 34; Diod. Sic. 4.14.3.
 - ii) *κορύνη*: cf. [Theocr.] *Id.* 25.63; Plut. *Thes.* 8.1; Nonnus, *Dion.* 25.229.
 - iii) *ξύλον*: cf. Eur. *Her.* 471
 - iv) *σκύταλον*: cf. Pind. *Ol.* 9.30 and Theocr. *Id.* 17.31
- b) *ὄζος* and Heracles' Club: A Hellenistic Innovation?
 - i) Theocritus *Id.* 17.31: *σιδάρειον σκύταλον κεχαραγμένον ὄζοις* (“an iron club etched by knots”)
 - ii) Apollonius, *Argon.* 4.1439: *στιβαρὸν...ὄζον ἐλαίης* (“a stout club of olive”)
 - iii) Callimachus *AP* 6.351: *φήγινον ὄζον* (“an oaken club”)
 - 1) cf. Philip *APL.* 104=*GP* 69: *βαρύπους ὄζος ὁ θηρολέτης* (“the club, a slayer of beasts, heavy at its end”) on a statue of Heracles.

4) Callimachus, Theocritus, Pindar and Heracles' Club

- a) Pindar *Ol.* 9 and Heracles' theomachy:
 - i) Pindar *Ol.* 9.28-30: *ἀγαθοὶ / δὲ καὶ σοφοὶ κατὰ δαίμον' ἄνδρες / ἐγένοντ'* (“men become good and skilled in accordance with divine will”)
 - ii) Pindar *Ol.* 9.30-31: *πῶς ἂν τριόδοντος Ἡρακλέης σκύταλον τίναξε χερσίν, / ἀνίκ' ἀμφὶ Πύλον σταθεὶς ἤρειδε Ποσειδάν* (“How could Heracles have wielded his club against the trident, when Poseidon attacked having stood his ground around Pylos”).
 - iii) Pindar *Ol.* 9.35-39: *ἀπό μοι λόγον / τοῦτον, στόμα, ῥῖψον· / ἐπεὶ τό γε λοιδορῆσαι θεοῦς / ἐχθρὰ σοφία, καὶ τὸ καυχᾶσθαι παρὰ καιρὸν / μανίαισιν ὑποκρέκει*. (“Spit out this tale, O mouth! For to slander the gods is an evil skill, and to boast out of turn sounds in harmony with madness”).
 - 1) For discussion see Molyneux 1972, Miller 1993 and Pavlou 2008.
- b) Callimachus (*Aet.* fr. 75 Harder) and *Ol.* 9
 - i) *ἧ πολυιδρεΐη χαλεπὸν κακόν, ὅστις ἀκαρτεῖ / γλώσσης* (“Indeed vast knowledge is a difficult evil, for whoever cannot control his tongue”).
 - 1) For discussion see Fuhrer 1988.
 - 2) On the metapoetics of theomachy in ancient literature, see Chaudhuri 2014.

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