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CAMWS 2022 Conference Handout Fordham University

Callimachus’ Hesiodic Homer: the Callimachean *Hymn to Demeter* as a Homeric Framework for Hesiod’s *Catalogue of Women*.

1. Differences between the Homeric and Callimachean hymns to Demeter:
2. *Homeric Hymn*: Demeter loses her daughter Kore to Hades (ll. 19ff.) and resides at Eleusis (ll. 96ff.), where she establishes the Eleusinian Mysteries (ll.  273-4).
3. Callimachus’ (sixth) hymn: Erysichthon violates Demeter’s grove and is punished by the goddess with perpetual hunger (ll. 66ff.)
4. Erysichthon commits same crime but is younger in Callimachus’ version of the myth:
5. Portrait of Erysichthon in the Hesiodic *Catalogue of Women*:

*CW* Fr. 43a, 2-7: ἠ ' οἵη θυγάτηρ Ἐρυσίχθονος ἀντι] θέοιο/ ]ου Τριοπίδαο/ Μήστρη εὐπλόκαμος, Χαρίτων ἀ]μαρύγματ' ἕχουσα·/ τὸν δ' Αἴθων' ἐκάλεσσαν ἐπ]ών[ύ]μ[ο]ν εἵνεκα λιμοῦ/ αἴθωνος κρατεροῦ ϕῦλα] θνητῶν ἀνθρώπων/ αἴθων]α δὲ λιμὸν ἅπαντες.

“Or as the daughter of Erysichthon equal to the gods, son of Triopas, Mestra with beautiful locks of hair, who had the twinkling of the Graces; and the tribes of mortal men called his name Aethon because of his burning… the burning hunger” (translations mine)

1. Scolion on Lycophron’s *Alexandra* 1393a: Ἐρυσίχθων τις υἱὸς Τριόπα ἐξέτεμε τὸ ἄλσος τῆς Δήμητρος (“A certain Erysichthon, son of Triopas, cut down the sacred grove of Demeter”).
2. Erysichthon in Callimachus’ *Hymn to Demeter*: Demeter calls him τέκνον in l. 46.
3. Erysichthon’s punishment: perpetual hunger.
4. *CW* Fr. 43a: τὸν δ' Αἴθων' ἐκάλεσσαν ἐπ]ών[ύ]μ[ο]ν εἵνεκα λιμοῦ/ αἴθωνος κρατεροῦ ϕῦλα] θνητῶν ἀνθρώπων/ αἴθων]α δὲ λιμὸν ἅπαντες (“the tribes of mortal men called his name Aethon because of his burning… the burning hunger”).
5. Callimachus’ *Hymn to Demeter* 66-67:

αὐτίκα οἱ χαλεπόν τε καὶ ἂγριον ἔμβαλε λιμόν

αἴθωνα κρατερόν, μεγάλᾳ δ' ἐστρεύγετο νούσῳ

“She [i.e., Demeter] immediately cast upon him a grievous and cruel hunger, a strong burning, and he was pained with a great sickness.”

1. Use of deceit to mitigate Erysichthon’s hunger.
2. *CW* Fr. 43a, ll. 18-24, 29-33: Σίσυϕον ἐξαπά]τησε πολύϕρονά [πε]ρ μάλ' ἐόντα/ κού]ρην ἑλικώπιδα κ[αλλ]ιπάρηον/ ]τ' ἄλοχον θυμαρέ ' ἄ[γε]σθαι/ ] γαρο[... ὑπέσ]χετ[ο] μυρία ἓδνα/ **ἑ]κατὸν**[............] ημερα δω[/ ] ων[..] βοῶν ἀ[γέλα]ς ἐριμύκω[ν/ ποίμνας τ' εἰρο]πόκων ὀΐων ἠ[δ' αἰπ]όλι ' αἰγῶν[/.... οὐδ' ἐν] νόωι εἶχε[ν/ ὡς ῥ ' ἑτέ]ρη τε γέ[ν]οιτο καὶ ἐκ[δύσειε]ν ἑωυτῆς/ μορϕ]ήν· ἣ δὲ λυθ[εί]σα ϕίλου μ[ετὰ δώμα]τα πατρός/ ὤιχετ'] ἀπαΐξασα, γυνὴ δ' ἄϕαρ α[ὖτις ἔγεντο/ πατρὸς ἐ]νὶ μεγάροισι….

“[Erysichthon] deceived Sisyphus, although he was very thoughtful, to take as a wife his delightful daughter, [and Sisyphus] promised numberless gifts, a **hundred** loudly bellowing cattle and flocks of woolly sheep and flocks of goats…. But [Sisyphus] did not have in mind that she [i.e., Mestra] would become different and put off her shape; and she, after being released, would go, having darted away, to the dwelling of her dear father, and at once she would become a woman again in the halls of her father.”

1. Erysichthon’s mother lies that her son collecting a debt of “a **hundred** cattle” (ἑκατὸν βόας, *hDem* l. 77).), while the other excuses are that he has been injured by a boar in a hunt (ll. 81—82) or by a discus (l. 85), has suffered a fall from his chariot (l. 86), and is caring for his flocks (l. 86).
2. Relation of Poseidon with Erysichthon’s family.
3. *CW* Fr. 43a, ll. 55-8: καὶ τὴν μέν ῥ ' ἐδάμασσε Ποσειδάων ἐνοσίχθ[ων/ τῆλ' ἀπὸ πατρὸς ἑοῖο ϕέρων ἐπὶ οἴνοπα πόν[τον/ ἐν Κόωι ἀ[μ]ϕιρύτηι καίπερ πολύιδριν ἐοῦσα[ν·/ ἔνθα τέκ' Εὐρύπυλονν πολέων ἡγήτορα λαῶ[ν

“And Poseidon the earth-shaker, carrying her upon the wine-dark sea to Cos, subdued her far away from her father even though she was shrewd; there she bore Eurypylus, leader of many peoples.”

1. Callimachus, *Hymn to Demeter* (ll. 96-99), Triopas, Erysichthon’s father, is the son of Poseidon:

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“And Triopas himself cast his hands upon his white hair, calling upon Poseidon, who was not listening, with such words: false and unnatural father, see this third in descent from you, if indeed I am the offspring of you and Canace, daughter of Aeolus.”

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