U. Kenens, 'Some Observations on the Catalogue of Danaids (Apollod. 2.16-20 and Hyg. *Fab.* 170)', *Mnemosyne*, 65 (2012), 726-731: <http://booksandjournals.brillonline.com/content/journals/10.1163/156852511x585062;jsessionid=7p8abake3ao8.x-brill-live-02>.

SOME OBSERVATIONS ON THE CATALOGUE OF DANAIDS

(APOLLOD. 2.16-20 AND HYG. *FAB.* 170)*

Two comprehensive catalogues listing the daughters of Danaus and their respective husbands have come down to us, that of the Greek mythographer Ps.-Apollodorus (2.16-20) and that of the Latin compiler of myths known as Ps.-Hyginus (*Fab.* 170).¹⁾ Elsewhere we find only scattered mentions of Danaids, for instance in the third-century Parian Chronicle (*FGrHist* 239 F 9: only the names of Ἑλίκη and Ἀρχεδίκη are fully preserved), in later mythographical or geographical treatises (e.g. Ant. Lib. 32: Πολυδώρα; Paus. 4.30.2: Φυλοδαμεία) and in the scholia (e.g. schol. E. *Or.* 998: Φαεθούση; schol. A.R. 1.152-158: Εὐρυθόη).

Unfortunately, the Ps.-Hyginean catalogue has been severely garbled in transmission²⁾ and only a few textual critics have taken the trouble to scrutinize this corruptly transcribed inventory in order to hazard conjectural emendations.³⁾ As it is, the establishment of Ps.-Hyginus' text may greatly benefit from a detailed comparison with the corresponding Ps.-Apollodorean catalogue (I-II) and conversely, the Ps.-Apollodorean list may also be revised on the basis of Ps.-Hyginus' testimony (III).

Obviously, one should proceed cautiously in confronting these catalogues, since both lists in their present state vastly differ and merely share a limited number of names. Hence, it is not to be supposed – nor aspired – that the two catalogues could ever be fully reconciled. Nonetheless, there is sufficient overlap⁴⁾ to justify a comparison in cases of extreme corruption. Similarly, although the corresponding catalogues of Nereids (cf. Hyg. *Praef.* 8; Apollod. 1.11-12), Argonauts (cf. Hyg. *Fab.* 14; Apollod. 1.111-113) and Priamids (cf. Hyg. *Fab.* 90; Apollod. 3.147-153) merely

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¹⁾ In the following, the Ps.-Apollodorean catalogue is quoted from the most recent edition of the *Bibliotheca* by Papathomopoulos (2010), the Ps.-Hyginean list from the revised Teubner edition of the *Fabulae* by Marshall (2002²).

²⁾ Cf. Smith-Trzaskoma 2007, xlix-li: Micyllus experienced great difficulty in editing the Ps.-Hyginean *Fabulae*, since the unique manuscript Monac. Lat. 6437 was damaged and nearly illegible in the difficult Beneventan script. As a result, he used a partial transcript of the same manuscript in order to decipher the codex. Unfortunately, this copy was made by a negligent scribe who recorded many incorrect readings. Hence, although Micyllus may have occasionally made errors of his own, he should not to be blamed for all the garbled readings in his edition.

³⁾ E.g. Rose 1963², 119: ...*pleraque ut erant corrupta manere passus sum, ... neque enim has quisquiliis serio tracto*.

⁴⁾ E.g. Euippe in Hyg. *Fab.* 170.1 and Apollod. 2.19; Chrysippus in Hyg. *Fab.* 170.2 and Apollod. 2.18; Hyperbius in Hyg. *Fab.* 170.7 and Apollod. 2.20; Erato in Hyg. *Fab.* 170.8 and Apollod. 2.19.

share a limited number of names,⁵⁾ philologists have been able to recover what are probably correct readings by a detailed comparison of both testimonies.⁶⁾

I. HYG. *FAB.* 170.4: PYRANTE | HYG. *FAB.* 170.7: PYRANTIS

When transcribing the now lost codex Monac. Lat. 6437 (Φ), Micyllus transcribed the couples *Pyrante Athamantem* and *Pyrantis Plexippum* in his editio princeps. As neither the proper name *Pyrante* nor *Pyrantis* is paralleled in literary writings or in documentary sources, Micyllus' transcription has been considered corrupt by later editors. However, only a few conjectures have been put forward to emend the transmitted text.⁷⁾

The solution to this textual crux may be in the Ps.-Apollodorean Danaid Πυλάργη (Apollod. 2.20),⁸⁾ since this name bears close orthographical resemblance to both suspected Ps.-Hyginean Danaids, especially to *Pyrante*. Admittedly, the Ps.-Apollodorean variant Πυλάργη has neither been preserved in literary writings nor in documentary sources,⁹⁾ yet this form is composed of common Greek constituents – viz. the noun πύλη ('gate') and the adjective ἀργής ('white') – and can accordingly be explained etymologically.¹⁰⁾ Moreover, various Greek names beginning with Πυλ- (e.g. Πυλάρτης: Hom. *Il.* 11.491 | Πυλαιμένης: Hom. *Il.* 13.643; *IG* vol. xii suppl. 101; Πυλαγόρας: *IG* 2² pars i fasc. ii 1163.2) or ending with -αργη (e.g. Ποδάργη: Hom. *Il.* 19.400), frequently recur in Greek literature and inscriptions.

Alternatively, although neither the proper name *Pyrante* nor *Pyrantis* is recorded as such in other sources (cf. supra), systematic scrutiny of Greek and Latin literary evidence suggests that the strongly resembling stem Πειραντ- (including alternative orthographies, such as Πιραντ- and Περαντ-) is in fact not entirely unparalleled and that names starting with this stem Πειραντ- are often closely connected to Argive myth. In Hyg. *Fab.* 145.2, for example, a certain Piranthus is said to have been born of Euadne and Argus, the eponymous hero of the Argive city. The same figure probably appears in Ps.-Hyginus' list of Achaean kings (*Fab.* 124) under the slightly differently spelled name of Peranthus. Further, in Apollod. 2.5, a certain Peiren is said to have fathered Io, the famous great-great-grandmother of the Argive king Danaus. This rather shadowy figure is plausibly identical to Peiras who is listed among the sons of Argus and Euadne by

⁵⁾ Cf. the tables by Scarpi-Ciani 1997, 675-676 and 678-680 for the catalogues of Nereids and Argonauts respectively.

⁶⁾ E.g. Hyg. *Praef.* 8: *Panope* ex Apollod. 1.12 instead of *Poenope* (F); Apollod. 1.112: Wagner suggested Καινεύς <Ελάτου>, Κόρωνος <Καινέως> on the basis of Hyg. *Fab.* 14.3-4; Hyg. *Fab.* 90.4: *Aretus* ex Apollod. 3.153 instead of *Atreus* (F).

⁷⁾ E.g. *Pyrauge* instead of *Pyrante* (Bursian 1874, 5). However, this conjecture poses the same problem as Micyllus' reading *Pyrante*, since it has neither been preserved in literary writings nor in epigraphical sources.

⁸⁾ Schmidt 1872, 33 also proposes at this emendation.

⁹⁾ For this reason Heyne (1803², 125) suggested altering the transmitted reading into Πελάργην and Wagner (1926², 56) conjectured Πυλάρτην.

¹⁰⁾ Cf. Pape-Benseler 1911, vol. ii, 1286.

Apollod. 2.3. Finally, a certain Peiras is closely connected to the early cult of Hera in the Argolid, since he is said to have established the first Argive Heraeum (Plu. *Fr.* 158 Sandbach) where his daughter Callithyia – who is frequently identified with Io¹¹ – served as priestess (Plu. *Fr.* 158 Sandbach; Afric. *Chron.* 24.1). Hence, these two suspected Ps.-Hyginean Danaids might well be genuine and merely require some minor orthographic correction (resp. *Pirante* / *Pirantis*).¹² In fact, it ought not to surprise that such very similar names are listed side by side in the same catalogue, since Ps.-Hyginus is regularly found to repeat resembling or even identical names within the same list, including in the catalogue of Danaids (e.g. 170.2 *Canthus* ~ 170.3 *Xanthus*; 170.1-170.7 *Plexippus*). Similarly, Ps.-Apollodorus has repeated identical names in his parallel catalogue (e.g. Δαίφρων in 2.16-2.20; Ἰπποδάμεια twice in 2.17; Κλεοπάτρα in 2.17-2.19).

II. HYG. *FAB.* 170.6: DAPLIDICE

Some lines further down in his editio princeps, Micyllus recorded the couple *Daplidice Pugnorem*. As the reading *Daplidice* is not supported by parallels in other literary writings or documentary sources, Micyllus' transcription has been suspected by later editors. However, hardly any conjectures have been proposed to emend the transmitted text.¹³ As it happens, the solution to this textual crux may be in the Ps.-Apollodorean Danaid Καλλιδική (Apollod. 2.20),¹⁴ since this form bears orthographical resemblance to the Ps.-Hyginean Danaid *Daplidice*. In fact, the proper name Καλλιδική is fairly common, both in Greek literary writings (cf. *h.Cer.* 109 and 146; Apollod. *Epit.* 7.34-35; Procl. *Chr.* 315-323) and in Greek documentary inscriptions (e.g. *IG* vol. ix pars ii 288.3; *IG* vol. xii fasc. iii 330.104). Admittedly, this proper name has been transmitted by Greek authorities only. However, this ought not to surprise, since Ps.-Hyginus is known to depend largely on Greek sources.¹⁵ Similarly, the proper name *Glaucippe* (Hyg. *Fab.* 170.4), for instance, has been recorded in Greek literary and epigraphical sources only (e.g. Apollod. 2.19; schol. E. *Hec.* 3; *IG* vol. xii fasc. v 580).

III. APOLLOD. 2.17: ΧΑΪΤΟΣ

When the Aegyptiads, born of an Arabian mother, and the Danaids, born of Hamadryad nymphs, are coupled, Ἀστερία is allotted to Χαῖτος (Apollod. 2.17). As the manuscript reading Χαῖτος

¹¹ E.g. Scherling 1919, 1750; Connelly 2007, 70.

¹² When transcribing the now lost codex Monac. Lat. 6437, Micyllus has often confused the original letter *i* with *y* (e.g. *Fab.* 242.5: *Thyspes* instead of *Thisbes*; *Fab.* 245.2: *Phryxum* instead of *Phrixum*).

¹³ E.g. *Hoplodice* (Bursian 1874, 5). However, this conjecture raises the same problem as Micyllus' reading *Daplidice*, since it has neither been preserved in literary writings nor in epigraphical sources.

¹⁴ Bunte 1846, 129 also proposes this emendation.

¹⁵ Cf. Cameron 2004, 33-51; Smith-Trzaskoma 2007, xlvi-xlviii.

(RM) is not paralleled in other literary sources and occurs in documentary inscriptions only once (cf. *IG* vol. xii fasc. iii 1193), some previous editors have suggested emendations.¹⁰ As it happens, a connection might be established with the Ps.-Hyginean Aegyptiads *Canthus* (*Fab.* 170.2) and *Xanthus* (*Fab.* 170.3), since both bear phonetic and slight orthographical resemblance to the Ps.-Apollodorean Aegyptiad Χαῖτος.

As a matter of fact, the proper name *Xanthus* (Ξάνθος) is very common, not only in Greek (e.g. *Hom. Il.* 19.405; *Pl. Cra.* 392a; *D.S.* 5.81.2) and Latin literary writings (e.g. *Mart.* 8.21.7; *Claud.* 8.554; *Hyg. Fab.* 30), but also in Greek (e.g. *IG* vol. iv fasc. i 587.7; *SEG* xlix 1521.22; *PHib.* 39.1; *PMagd.* 29.R.1) and Latin documentary sources (e.g. *CIL* VI.33265; *CIL* XV.5014). Similarly, the proper name *Canthus* (Κάνθος) has been frequently recorded, not only in Greek (e.g. *A.R.* 4.1467; *Orph. A.* 141) and Latin literary writings (e.g. *V. Fl.* 6.367; *Sil.* 15.700; *Hyg. Fab.* 14), but also in Latin epigraphical sources (e.g. *CIL* VI.6033; *ibid.* 27779).

Analysis of Ps.-Apollodorus' compilatory technique reveals that either of the more common names Ξάνθος or Κάνθος might be the original reading. Firstly, when elaborating on the union of Danaids and Aegyptiads, Ps.-Apollodorus is known to prefer listing names which also occur in other myth cycles (e.g. *Ἰπποδάμεια* in 2.17; *Εὐριδίκη* in 2.19; *Ἰδας* in 2.20), especially in other catalogues (e.g. *Ἀγαύη* in the list of Nereids by Apollod. 1.11; *Ἰππόθοος* in the list of Priamus' offspring by Apollod. 3.152). As it happens, various mythological figures named Κάνθος or Ξάνθος are mentioned in ancient Greek and Latin literature (cf. *supra*), including in catalogues (e.g. Ξάνθος in the list of Niobids by Pherecyd. fr. 126 Fowler; Κάνθος in the list of Argonauts by *A.R.* 1.77). Secondly, various names listed by Ps.-Apollodorus also occur as epithets of gods and heroes (e.g. *Βρόμιος* and *Χθονίος* in 2.19). As is well known, various deities and heroes frequently bore the epithet ξανθός (cf. *schol. Hom. Il.* 21.1a; e.g. *Artemis* in *Anacr.* fr. 3 Page; *Achilles* in *Pi. N.* 3.43; *Iason* in *A.R.* 1.1084).

To conclude, since the proper name Ξάνθος has been recorded more frequently in a wider variety of epigraphical sources and literary writings alike – especially in connection with other myth cycles and in other catalogues – and since it is likewise commonly used as an epithet, this conjecture seems to comply best with Ps.-Apollodorus' compilatory technique and may therefore be preferable to the alternative Κάνθος.

¹⁰ E.g. Χαίτης (Heyne 1803², 123) or Χαῖτος (Hercher 1874, 42). However, both conjectures raise the same problem as the manuscript reading Χαῖτος, since neither alternative has been preserved in literary writings nor in epigraphical sources.

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