

ANTHOLOGIA PALATINA 5. 225 (MACEDONIUS)

Ἐλκος ἔχω τὸν ἔρωτα· ῥέει δέ μοι ἑλκεος ἰχώρ
 δάκρυον, ὠτειλῆς οὐποτε τερσομένης.
 Εἰμί καὶ ἐκ κακότητος ἀμήχανος, οὐδὲ Μαχάων
 ἥπιά μοι πᾶσσει φάρμακα δενομένων.
 Τήλεφός εἰμι, κόρη, σὺ δὲ γίνεο πιστός Ἀχιλλεύς·
 κάλλει σὺ παῦσον τὸν πόθον, ὥς ἔβαλες.

The poet is desperately love-stricken—"Ἐλκος ἔχω τὸν ἔρωτα. The beloved girl is his only cure—ὁ τρώσας καὶ ἰάσεται. *Amoris vulnus idem sanat qui facit* (Publilius Syrus A 31). Consequently, he closes his brief epigram with a passionate plea addressed to the girl (5–6): "I am another Telephus, my girl. Now, be you *trustworthy* Achilles. You struck me with your beauty: with your beauty assuage my love-desire."

Scholars are puzzled by Achilles' epithet πιστός. Achilles and Telephus are *enemies*. Achilles had badly wounded Telephus, and the poet, while assuming the role of Telephus (5 Τήλεφός εἰμι), just cannot call Achilles "trustworthy" or "faithful." At least four scholars were willing to get rid of the undesired πιστός. While Hugo Stadtmüller's conjecture, πῶς τις (for πιστός), may be dismissed as being weak in sense, Alan Cameron's recent suggestion (*CP* 75 [1980]: 140), πικρός, is more serious.

I think, however, that the reading πικρός Ἀχιλλεύς cannot stand criticism either. First, no entreating lover would say to his beloved girl, "Now be you *cruel* Achilles to me"—σὺ δὲ γίνεο πικρός Ἀχιλλεύς. That would be both "counterproductive" for the poet and unlikely in a rhetorical *peroratio*. And second, Cameron refers to Paul the Silentiary, who in his own epigram (*Anth. Pal.* 5. 291. 5–6) imitates the epigram of his friend Macedonius:

Τήλεφον ὁ τρώσας καὶ ἀκέσσατο· μὴ σὺ γε, κοῦρη,
 εἰς ἐμέ δυσμενέων γίνεο πικροτέρη.

"Paul's πικροτέρη clearly builds on the implication that Macedonius' girl is more πικρός than Achilles if she refuses to play nurse," writes Cameron.

Paul's phrasing, however, is no proof that Macedonius had written πικρός. Paul's imitation of Macedonius stops at Τήλεφον ὁ τρώσας καὶ ἀκέσσατο: he does not speak of a πιστός Ἀχιλλεύς. Paul replaces Macedonius' line 6 with one of his own. Consequently, Paul's plea, "My girl, don't you be more cruel than an enemy," is not present in Macedonius' text, being a clear expansion by the imitator. Or, as an anonymous reader of this paper put it, "with Cameron's conjecture the command in Macedonius is γίνεο πικρός, in Paulus μὴ γίνεο πικρά, that is, not merely different, but contrary commands."

I think the text is good as transmitted, on the ground that—according to the myth—Telephus and Achilles *had struck a deal*: Telephus will show Achilles the way to Troy, Achilles will cure him of the wound he had inflicted. Consequently, Telephus—and the poet—*could* call Achilles "trustworthy" or "reliable." Here is the pertinent evidence, presented as briefly as possible.

(1) Horace (*Epod.* 17. 8) employs the same example of Achilles and Telephus in his own plea to the girl Canidia: *movit nepotem Telephus Nereium*. And Pseudo-Acro, in his scholia ad loc. (I, p. 452 f. Keller), appropriately comments:

Telephus restitit et singulari certamine cum Achille confluxit, a quo et vulneratus est; hic, *cum postea errore cognito in amicitiam redissent*, ab Achille herbis curatus est, quarum scientiam habebat Chirone docente. Quod exemplum ideo ponit Horatius, *ut, sicut Achilles Telepho, ita ei Canidia ignoscat*.

(2) Dictys Cretensis *Bellum Troianum* 2. 10 Eisenhut:

Per idem tempus Telephus dolore vulneris eius, quod in proelio adversum Graecos acceperat, diu adflictatus, cum nullo remedio mederi posset, ad postremum Apollinis oraculo monitus, uti Achillem atque Aesculapii filios adhiberet, propere Argos navigat. Dein cunctis ducibus causam adventus eius admirantibus oraculum refert atque ita orat, ne sibi praedictum remedium *ab amicis* negaretur. Quae ubi acceperet Achilles cum Machaone et Podalirio, adhibentes curam vulneri brevi fidem oraculi firmavere.

(3) *Scholia A* (Didymus) in *Iliad* 1. 59 (I, p. 17 Dindorf):

Τήλεφος δὲ ἀνίατον ἔχων τὸ τραῦμα, εἰπόντος θεοῦ μηδένα δύνασθαι αὐτὸν θεραπεύσαι ἢ τὸν τρώσαντα, ἦλθεν εἰς Ἄργος, καὶ πίστιν δοῦς μὴ ἐπικουρήσειν Τρωσὶν ἐθεραπεύθη ὑπ' Ἀχιλλέως, καὶ αὐτὸς ἔδειξε τὸν ἐπὶ Τροίαν πλοῦν.

(4) *Paroem. Gr. Mantissa Prov.* 2. 28 (II, p. 763 Leutsch-Schneidewin):

Ἄλλ' ἐπόμενος (sc. Τήλεφος) τῷ φοιβάσματι τοῦ Ἀπόλλωνος καὶ τῇ ἀνάγκῃ τῆς τρώσεως, εἰς τὸν Ἀχιλλέα . . . παραγέγονεν, ὑποσχόμενος τοῦτω τῆς ἰάσεως λύτρα δοῦναι τὰ τῶν χρημάτων αὐτοῦ ἡμισυ. Ὅδ' Ἀχιλλεὺς μόνως ἐκ τοῦ τρωθέντος ζητῆσαι μαθεῖν τὴν πρὸς Τροίαν ὁδόν, καὶ τὰ ὑτὴν μαθὼν ἐξ αὐτοῦ ἤρκεσθη τὰ ὑτὴ τῇ χάριτι, καὶ τὸν τρωθέντα Τήλεφον ἐθεράπευσεν.

The evidence leaves no doubt about the fact that Telephus and Achilles *had made a deal*: Source no. 4 states that “Achilles was *satisfied* with Telephus’ favor” (ἤρκεσθη ταύτῃ τῇ χάριτι), and source no. 1 even implies that they had become friends (*cum . . . in amicitiam redissent*). Consequently, the poet—while assuming the role of Telephus—could call the healing Achilles “trustworthy” or “reliable,”—σὺ δὲ γίνεο πιστός Ἀχιλλεύς. The force of this epithet should not be lost on the girl. Just as Achilles had become a *trustworthy* healing hand out of a bitter enemy, so too should the wounding girl become a *reliable* healer of the wounded poet. Thus the epithet *πιστός* is a keyword of the epigram.

The girl’s striking beauty (6 κάλλει) is the other keyword. Here again Cameron says, “the last line is also surely corrupt,” while suggesting *ὦ μ’* for the transmitted *ὦς*. The change gives an excellent sense, although it is not clear to me to what word he refers *ὦ* when translating, “assuage with your beauty the desire with which you struck me.”

I prefer to think, however, that the text is tolerable enough as transmitted. Macedonius’ pentameter is elliptical, but a corresponding demonstrative adverb—such as οὕτω—is easily understood with the relative *ὦς*. Consequently, I would understand the sentence as follows: Ὡς κάλλει σὺ ἔβαλες, οὕτω κάλλει σὺ παύσον

τὸν πόθον, "Assuage my love-desire with your beauty, *as* you struck me with your beauty in the first place" ("Cure me with the very weapon which you used against me, just as Achilles did with Telephus").

I would refer to Nicetas Eugenianus (12th century), who clearly imitates Macedonius' epigram in his novel in trimeters, *Drosilla and Charicles*, 3. 251 f. Hercher:

Σὺ νῦν Ἀχιλλεύς· Τηλέφον βλέπεις, γύναι·
ναί, παῦσον, ὡς ἔτρωσας, ἥπατος πόνους.

Nicetas' παῦσον, ὡς ἔτρωσας is a proof that he had read in Macedonius παῦσον . . . ὡς ἔβαλες, and the text was understandable enough to him.

In conclusion, if we keep the text as transmitted everything will fall into its place. (1) The girl's striking *beauty* (6 κάλλος) plays the role of Achilles' deadly *sword*, wounding (6 ἔβαλες) the poet just as Achilles' sword had badly wounded Telephus. (2) The poet's *love-desire* (6 πόθος) stands for Telephus' *wound*—Ἐλκος ἔχω τὸν ἔρωτα. (3) Now, just as the rust from Achilles' sword *alone* could cure Telephus' wound, so too the girl's striking beauty *alone* can cure (6 παῦσον) the poet's love-wound, since *Amoris vulnus idem sanat qui facit*. (4) Consequently, it is *crucial* for the poet's cure to have the girl as his *trustworthy* healer, just as the wounded Telephus—according to the myth—had secured *peace* with Achilles, enabling him to be cured.

I trust that the piece of *Quellenforschung* presented in this brief note—from Horace to Nicetas—will enable us to understand better Macedonius' text and simile.

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