

NOTES AND DISCUSSIONS

ASTACIDES THE GOATHERD (CALLIM. *EPIGR.* 22 PF.)

Callimachus *Epigrammata* 22 (Pf.)¹ describes a Cretan goatherd who has been abducted by a nymph:

Ἀστακίδην τὸν Κρήτα τὸν αἰπόλον ἦρπασε Νύμφη	
ἐξ ὄρεος, καὶ νῦν ἱερὸς Ἀστακίδης·	2
οὐκέτι Δικταίησιν ὑπὸ δρυσίν, οὐκέτι Δάφνιν	
ποιμένες, Ἀστακίδην δ' αἰὲν αἰεσόμεθα.	4

A nymph carried off Astacides the Cretan goatherd
from the mountain, and now Astacides is holy.
No longer beneath the Dictaeon oaks, no longer
shall we sing Daphnis, shepherds, but ever Astacides.

This Astacides has long been enigmatic. He could be a historical person or a fictional one, and the name itself could be an authentic personal name or a poetic alias. Therefore any discussion of Astacides' identity must remain speculative. The purpose of the present discussion is to suggest an explanation of the name that has been overlooked.

The question of Astacides' identity is not a mere footnote to the epigrams, but takes on larger significance in the context of recent discussions of Hellenistic epigram. The phenomenon of *Ergänzungspiel* outlined by Bing² presupposes a substantive contribution on the reader's part: "The authors of the age ask their readers to supply a great deal. They are expected to recognize, and bring to the text an understanding, not just of *literary* allusions . . . but of those to history, geography, medicine, religion, etc." (131). This type of reader supplementation is critical in the case of epigrams because of their brevity, and has particular application to sepulchral epigrams.

Three conventional ingredients of the sepulchral epigram are the name of the deceased, the father's name, and the homeland. The "rhetoric of the epitaph," as described by Walsh, solicits interest in the dead person's name.³ Bing, following Meillier, adds that it is not unusual for the name of the deceased to be omitted in sepulchral epigrams.⁴ On inscribed examples, the name usually appears *extra metrum*: above or

1. A. S. F. Gow and D. Page, *The Greek Anthology: Hellenistic Epigrams*, 2 vols. (Cambridge, 1965), no. 36 [henceforth Gow and Page] = *Anth. Pal.* 7.158. For bibliography see L. Coco and E. Degani, *Callimaco Epigrammi* (Lacaita, 1988), 105–6 and the comprehensive work of L. Lehnus, *Bibliografia Callimachea 1489–1988* (Genoa, 1989).

The author is grateful to the anonymous referees of this article for their comments and suggestions.

2. P. Bing, "Ergänzungspiel in the Epigrams of Callimachus," *A&A* 41 (1995): 115–31.

3. G. B. Walsh, "Callimachean Passages: The Rhetoric of Epitaph in Epigram," *Arethusa* 24 (1991): 77–105.

4. See the examples cited by Bing, "Ergänzungspiel," p. 127, n. 44 and C. Meillier, *Callimaque et son temps* (Lille, 1979), 139.

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below the poem itself. In “book” epigrams, however, when the author chooses to omit the name, the identity of the deceased becomes a mild riddle. The well-known pair of epitaphs that Callimachus wrote for his father and himself (21 and 35 Pf.) use patronymics but avoid naming the deceased directly; yet taken together, each supplies the missing name for the other.⁵ A similar dynamic, I argue, is at work in our epigram, where the reader, given a “patronymic,” homeland, and other clues, is asked to supply the identity of the pseudonymous Astacides. The riddle need not have been arcane, since to the informed reader the name Astacides may have been no more mysterious than “the bard of Avon” is to us.⁶ Yet there is also the possibility that Callimachus was asking a bit more of the reader, and that to appreciate the epigram fully requires (in this case) knowledge of the pastoral genre and its literary and geographic contexts. It is this possibility that I wish to pursue here.

That “Astacides” is an alias for a contemporary poet known to Callimachus has been plausibly suggested.⁷ I shall sidestep the debate over the identity of the mysterious Lycidas in Theocritus *Idyll* 7, merely noting that the practice of assuming and/or bestowing such aliases is well-attested enough to stand independently of that poem.⁸ The patronymic seems to be the form conventionally adopted for these bynames, as in “Sicelidas” for Asclepiades and “Battiades” for Callimachus. However, the sense need not be interpreted strictly: Mimnermus is addressed by Solon as Liguastades, a name which refers to the quality of his song rather than his paternal line.⁹ Again, if Simichidas is in any sense an alias for Theocritus, it does not refer to his father, who seems to have been called Praxagoras.¹⁰ “Sicelidas” seems at least as likely to refer to Sicily as to Asclepiades’ father, while “Battiades” must have evoked Callimachus’ birthplace Cyrene and its founder Battus.¹¹ Thus Astacides could be an alias alluding to a characteristic of the poet himself or of his work.¹² On this theory the alias was adopted by or bestowed upon a writer of pastoral verse, whose end is fittingly romanticized in Callimachus’ epigram. Daphnis, the originator of bucolic verse, is now to yield his preeminent place to Astacides.¹³

5. On the relationship between *Epigr.* 21 and 35 Pf. see E. Livrea, “L’Epitafio Callimacheo per Batto,” *Hermes* 120 (1992): 293 with bibliography in n. 6; Walsh, “Callimachean Passages,” 93–94; Bing, “*Ergänzungsspiel*,” 126. A. Cameron remains unconvinced: *Callimachus and his Critics* (Princeton, 1995), 78–79.

6. On riddling epigrams in non-funery contexts see Cameron, *Callimachus*, 80–82, 93; for riddling in epitaphs see Walsh, “Callimachean Passages,” 92–95.

7. See, for example, E. Cahen, *Callimaque*³ (Paris, 1948), p. 122, n. 1: “Il semble bien que cet Astakides recouvre la personnalité d’un auteur bucolique, dont la mort est ainsi poétisée”; Gow and Page, loc. cit.; A. S. F. Gow, *Theocritus*², vol. 2 (Cambridge, 1965), 141; B. A. van Groningen, “Quelques problèmes de la poésie bucolique grecque,” *Mnemosyne* 11 (1958): 310–11 and 12 (1959): 24–53; K. Dover, *Theocritus: Select Poems* (Basingstoke and London, 1971), lxxv; Cameron, *Callimachus*, 79.

8. “For whatever reason, poets of the age apparently called each other by *mock* patronymics,” Cameron, *Callimachus*, 79. Cameron cites Astacides and Dosiadas as possible examples of the practice, and further suggests that Battiades was first used in a mocking way by Callimachus’ rivals.

9. *Suda* s.v. Μίμνερμος (from λιγύς); Solon frag. 20, W².

10. *Anth. Pal.* 9.434; *Suda* s.v. Θεόκριτος; Schol. *Vita Theoc.*; see Gow, *Theocritus*, 128.

11. C. Haeblerlin, “Epilegomena ad Figurata Carmina Graeca,” *Philologus* 49 (1890): 653 proposed a connection with Sicily for Asclepiades, whom Simichidas in Theoc. *Id.* 7 calls Σικελιδῶν τὸν ἐκ Σάμου; cf. N. Krevans, “Geography and Literary Tradition,” *TAPA* 113 (1983): 204. J. P. Barron, *The Silver Coins of Samos* (London, 1966), 138–39 (cited by Cameron) suggests that Asclepiades’ father was called Herodotus. According to the *Suda* and Photius, Callimachus’ father was called Battus, but this could have been deduced from *Epigr.* 21 and 35 Pf. See H. Herter, “Kallimachos,” *RE* Suppl. 5 (1931): 386; Cameron, *Callimachus*, 8, 79–80; Gow, *Theocritus*, 141.

12. On the use of geographical epithets by Alexandrian poets and their relationship to the poet’s subject matter and sources see Krevans, “Geography,” 201–20.

13. See van Groningen, “Quelques problèmes,” p. 310, n. 5.

Astacides has affinities with Hylas and Daphnis, both heroes who appear in the writings of Theocritus. All three have dealings with nymphs, suffer a mysterious death as a result, and become heroized. Like Daphnis, Astacides is a herdsman and will be sung by herdsmen (ll. 3–4). Lines 1–2 seem to recall Hylas: like Hylas, Astacides is abducted by a nymph and is now to be counted among the immortals: οὕτω μὲν κάλλιστος Ὑλας μακάρων ἀριθμεῖται (Theoc. *Id.* 13.72).¹⁴

Seeking to explain ἱερός in line 2, commentators have cited later sepulchral inscriptions in which the dead person is said to have been snatched by the nymphs, thus implying heroization and providing comfort to the grieving family. For example, the epitaph of a five-year-old at Rome states: παῖδα γὰρ ἐσθλὴν ἤρπασαν ὥς τερπνὴν Ναΐδες, οὐ θάνατος.¹⁵ However, these apply in every case to young children or to females, and they thus lack the erotic connotations of the attractive herdsman's abduction by a nymph. Moreover, our epigram is not merely a sepulchral epitaph, a contemporary formula of consolation. The idea that Astacides will be remembered eternally in song does not belong to funerary convention, which usually eschewed the topic of survival in recollection.¹⁶ At least as striking as its kinship with popular epitaphs is its similarity to pastoral lament: the repetition of οὐκέτι in line 3; the threefold repetition of Astacides' name; and the conclusion ποιμένες . . . ἀεισόμεθα are all reminiscent of Theocritus *Idyll* 1.¹⁷ The "bucolic anaphora" was recognized by Pfeiffer (ad loc.); Bing's discussion (129–30) enlarges on the probability of a direct allusion to *Idyll* 1 and suggests a humorous though gentle mockery of Theocritus.

A humorous reading of the epigram has been suggested more than once, though the lack of evidence has so far kept this matter one of individual taste.¹⁸ While the theory that the epigram was composed to honor a deceased contemporary would seem to favor a "straight" reading rather than a humorous one, the possibilities are again so numerous as to make any discussion speculative.¹⁹ For example, the epigram could be a mock epitaph for a colleague still living. Bing's main argument for

14. The corresponding passage in Apollonius of Rhodes' account (*Argon.* 1.1324–25) says that "a nymph made him her husband out of love"; Hylas' heroization is not as clearly stated as in Theocritus.

15. W. Peek, *Griechische Vers-Inschriften I. Grab-Epigramme* (1955; reprint Chicago, 1988), no. 1595, 2nd cent. A.D. Cf. no. 952, Νύμφαι κρηναῖαι με συνήρπασαν ἐκ βιότοιο (of a two-year-old; 1st or 2nd cent. B.C.). The parallel with Call.'s ἤρπασε Νύμφη is not as striking as it first appears; the use of ἀπράζω is common on gravestones with Αἰδης; Peek nos. 953, 956, 958, 975, etc. I do not dispute that these sepulchral verses and our epigram could have a common inspiration: the myth of Hylas. Inscriptions from the tomb of a second-century A.D. Egyptian girl, Isidora, state that she has been carried off by the nymphs (drowned in the Nile?) and explicitly compare her to Hylas. Text and bibl. in E. Bernand, *Inscriptions métriques de L'Egypte gréco-romaine* (Paris, 1969), 342–56; see also A. D. Nock, "Nymphs and Nereids," in *Essays on Religion and the Ancient World*, vol. 2, ed. Z. Stewart (Oxford, 1972), 919–27; J. Hani, "Les Nymphes du Nil," *L'Antiquité Classique* 43 (1974): 212–24; L. Kakosy, "The Nile, Euthenia and the Nymphs," *Journal of Egyptian Archaeology* 68 (1982): 290–98.

16. Walsh, "Callimachean Passages," 78 with some exceptions in n. 5.

17. See Theoc. *Id.* 1.66, 71–72, 116–17 (οὐκέτι), etc.; cf. [Bion] *Epit. Adon.*, esp. 41–45 (Ἀδωνί). The threefold repetition of the name is, I believe, significant. In Theocritus Heracles calls Hylas three times and three times Hylas answers faintly: τρίς μὲν Ὑλαν ἄουσεν . . . τρίς δ' ἄρ' ὁ παῖς ὑπάκουσεν (*Id.* 13.58–59). Threefold repetition of a name was a feature of Hylas' cult (see below, n. 36), as of Bithynian funerary custom: Arrian *FGrH* 156 F 108.

18. Gow and Page ad loc. speculate that the epigram may somehow involve a "joke"; while J. Ferguson, *Callimachus* (Boston, 1980), 140, like Bing, finds the repetition humorous.

19. The same applies to the question of textual vs. oral presentation: ποιμένες . . . ἀεισόμεθα might imply a live audience of fellow poets, yet it might simply follow the familiar convention of epitaphs in "speaking" to the reader(s). As a sepulchral epigram, *Epigr.* 22 Pf. is presumably less likely to have been recited aloud by the author (cf. Walsh, "Callimachean Passages," 83), yet as we have seen, it contains some non-sepulchral characteristics. For the effect of "book" presentation on epigrammatic categories see D. Meyer,

humor, beyond the simple fact of repetition, is the incongruity of a goatherd (αἰπόλος), a member of the lowest rank of herdsmen, being raised to the heroic status implied by the term ἱερός. Herdsman-heroes, however, were not unusual in antiquity, and in fact appear to have been an important element in the genesis of Hellenistic pastoral (see below p. 135, with n. 35). Certainly Daphnis himself is both herdsman and holy, having been honored with a local cult.²⁰ As for the low status of the goatherd, van Groningen suggests that the term “goatherd” might have been applied to a certain type of pastoral author, one who prided himself on the roughness or rusticity of his work.²¹ It does not appear to be pejorative as applied to Lycidas in Theocritus *Idyll* 7.13.

The name Astacides is a puzzle. Ἀστακός, “lobster” or “crayfish,” is not well-attested as a historical personal name except on Delos (where the form Ὀστακός was used), but does appear in mythology, circumstances supporting the view that Astacides is a poetic alias.²² Astacus was the father of the hero Melanippus, who died fighting Tydeus in the battle of the *Seven Against Thebes*.²³ The Megarian colony Astacus in Bithynia took its name by command of an oracle from the hero Astacus, descendant of the earthborn Spartoi, according to the historian Memnon.²⁴ And Arrian, who was himself a native of Bithynia, states that the same town was founded by one Astacus, the son of Poseidon and the nymph Olbia.²⁵ The mythological identity of the founder is not as important as the region where his namesake city was located. The name Astacides, I argue, refers to Bithynia, the home of the nymph-abduction motif.

The range of Mt. Arganthon forms a peninsula dividing the gulfs of Cius and Astacus in the Propontis; and it was on the site of Cius, at the foot of Arganthon, that Hylas was abducted. Cius and the mountain were strongly associated with the Hylas episode.²⁶ Astacus was an early Megarian colony, about a day’s sail from Cius. Its site

“Die Einbeziehung des Lesers in den Epigrammen des Kallimachos,” in *Callimachus = Hellenistica Groningana I*, ed. M. A. Harder, R. F. Regtuit, and G. C. Wakker (Groningen, 1993), 171–75.

20. Serv. on Verg. *Ecl.* 5.20: Daphnis is blinded, then Hermes translates him to heaven and he is replaced by a spring at which the Silicians sacrifice.

21. van Groningen, “Quelques problèmes,” 313–17.

22. *IG II* 107.8; *Inscriptions de Délos* (Paris, 1926–), VII.442 A 20, 57 (2nd cent. B.C.). Cf. P. Chantraine, *Dictionnaire étymologique de la langue grecque* (Paris, 1968), s.v. Ὀστακός. Astacides, a teacher or scholar, is mentioned in a sepulchral inscription from Constantinople: Μικκός Μυρσινών, παῖς Μυρσίνου, Ἀστακίδου δὲ χρηστοῦ γραμματικοῦ θρέμμα ποθεινότατον. *Epigrammatum anthologia palatina cum Planudeis et appendice nova*, vol. 3, ed. E. Cougny (Paris, 1890), no. 170 (date unknown).

23. Aesch. *Sept.* 395: Ἀστακοῦ τόκος. Cf. Ov. *Ib.* 515. Steph. Byz. s.v. Ἀστακός gives a list of ethnics for the city name and quotes Pisander (either the 7th/6th-century Rhodian or the Hellenistic mythographer) for the patronymic; cf. Herodian *De Prosodia Catholica* 67.23. According to Apollodorus (*Bibl.* 3.6.8), Astacus was the father of the Theban heroes Ismarus, Leades, and Amphidicus, in addition to Melanippus. Yet another version, that of Schol. Eur. *Phoen.* 133, states that an Astacus, the ancestor of Tydeus, was the son of Hermes and a nymph, the daughter of the river Peneus.

24. Memnon *FGrH* 434 F 12. The founding of Astacus took place in the seventeenth Olympiad (712/11 B.C.) and the Megarians were followed by Athenian colonists in the fifth century. There was also a city Astacus on the coast of Acarnania, chiefly known for its refusal to join an alliance with Athens during the Peloponnesian war: Thuc. 2.30, 102; Strab. 10.2.21.

25. Olbia seems to have been an alternative name for Astacus, or perhaps for a town on the site where Nicomedia was later founded. There is a certain amount of confusion in the sources as to the exact relationship of Astacus, Olbia, and Nicomedia. Memnon (above, n. 24) says that Nicomedia [modern İzmit] was opposite (ἀντικρὺ) Astacus. See E. Bethe, “Astakos,” *RE* 2 (1896): 1774.

26. Strab. 12.4.3; Ap. Rhod. *Argon.* 1.1176; Euphorion frag. 80 van Groningen (= 75 Powell). Cius was destroyed by Philip V of Macedonia (238–179 B.C.) and was rebuilt as Prusias (202 B.C.): Strabo 12.4.3; see

was very close to the later city of Nicomedia, which was founded ca. 261, when Callimachus was in his prime.²⁷ According to Strabo, Lysimachus destroyed Astacus, but the inhabitants were transferred to Nicomedia by its founder King Nicomedes of Bithynia (Strab. 12.4.2). The expression Ἀστακίη γῆ or Ἀστακίη πατρίς came to be used to denote Nicomedia or its territory.²⁸ Astacus, then, through its identification with the new capital of Bithynia, represents the land of Hylas' abduction.²⁹

The entire north coast of Asia Minor from the Troad through Mysia and Bithynia seems to have been especially rich in nymph lore, particularly tales of erotic liaison between a nymph and a mortal enacted in a pastoral setting. The earliest examples are from Homer: while supervising his flocks, Laomedon lies with the nymph Calybe and produces—significantly—Bucolion (*Il.* 6.2); Bucolion in turn lies with the naiad Abarbarea and sires twin sons Aisepus and Pedasus, eponymous Mysian heroes (*Il.* 6.22–24);³⁰ a nymph visits the Trojan ally Enops as he herds cattle near the Satnioeis river (*Il.* 14.444–57).³¹ All are Trojans or their allies; Homer does not associate this pattern with the Achaeans but with Asiatics.³² Paris too fits the pattern; as a herdsman on Ida he met the nymph Oenone, whom he later deserted for Helen.³³ Elsewhere in the Troad, the Sibyl Herophile was said to be the product of a union between a local shepherd and a nymph of Ida (Pausanias 10.12.7; 10.12.3). This pattern, common enough in Asia Minor, is unusual in the rest of the Greek world. The closest parallel outside Asia Minor is the tale of the Sicilian herdsman Daphnis' love for a vengeful nymph, and Daphnis too, it has been suggested, derives from eastern models.³⁴ Jasper Griffin has argued persuasively that these Homeric passages were important for the genesis of the bucolic genre.³⁵

Mention of local nymphs in Mysia and Bithynia, in addition to the account of Hylas' abduction (*Argon.* 1.1221–39) is plentiful in Apollonius of Rhodes' account of the Argonauts' journey, and several of these passages have distinctly pastoral associations: Cleite the wife of Cyzicus is mourned by the woodland nymphs

D. Magie, *Roman Rule in Asia Minor*, vol. 1 (Princeton, 1950), 305. Cius is in Mysia according to Herodotus 5.122 and Apollonius of Rhodes (*Argon.* 1.1177–81), but Bithynia according to Strabo (12.4.3). The boundaries between Phrygia/Mysia and Mysia/Bithynia are none too clear; see, e.g., Strabo's discussion at 12.4.4.

27. For the founding date of Nicomedia, see Magie, *Roman Rule*, p. 1184, n. 10. For a recent chronology of Callimachus' life see Cameron, *Callimachus*, xiii, 174–84. Scholars seem to agree on a birth date about 320 B.C., but the date of Callimachus' death is disputed.

28. So used in several epigrams of imperial date; see L. Robert, "Inscription de Lambèse," *RPh* 65 (1939): 166–72. Pausanias remarks (5.12.7) that "the greatest city in Bithynia" was named after Nicomedes and before him it was called Astacus.

29. Astacus may also have had topical significance. Apollonius' account of the local history does seem to reflect an awareness of current politics: F. Vian, ed., *Apollonios de Rhodes Argonautiques*, vol. 1, trans. E. Delage (Paris, 1976), 160–61. Lysimachus, the destroyer of Astacus, was called "a second Heracles" (*Anth. Plan.* 100) and married the daughter of Ptolemy Soter; see H. Fränkel, *Noten zu den Argonautika des Apollonios* (Munich, 1968), p. 232, n. 218. Cf. Magie, *Roman Rule*, 308–9.

30. Cf. Hsch. Ἀβαρβαρέα: νύμφαι.

31. In a Lycian example (*Il.* 20.384–85), a naiad nymph bears Iphition to Otrynteus beneath Mt. Tmolus.

32. J. Griffin, "Theocritus, the *Iliad*, and the East," *AJP* 113 (1992): 201.

33. Earliest attestation of the story in Hellanicus *FGrH* 4 F 29; cf. Hegesias *FGrH* 45 F 2 (= Parth. *Amat. Narr.* 4) and F 6; Conon *FGrH* 26 F 1.23; Apollod. *Bibl.* 3.12.6; Ov. *Her.* 5. The tale of Anchises and Aphrodite as told in the Homeric *Hymn* is a variation on the pattern; see Griffin, "Theocritus," 198–99.

34. For Near Eastern antecedents of Daphnis, see C. Segal, *Poetry and Myth in Ancient Pastoral* (Princeton, 1981), 66–72; D. Halperin, *Before Pastoral: Theocritus and the Ancient Tradition of Bucolic Poetry* (California, 1983) and "The Forebears of Daphnis," *TAPA* 113 (1983): 183–200; other sources cited in Griffin, "Theocritus," p. 190, n. 5.

35. Griffin, "Theocritus," 189–211.

(1.1066–69);³⁶ Amycus the king of the Bebryces is (like the hero Astacus in Arrian's account) the son of Poseidon and a Bithynian nymph (2.1–4); the father of Paraebius offends a Thynian nymph by cutting her tree (2.475–86); Dipsacus, a local herdsman-hero whose tomb the Argonauts pass by, is the son of an unnamed meadow nymph and the river Phyllis (2.652–57);³⁷ local nymphs fear the boar who kills Idmon in the land of the Mariandyni (2.821).

The territory of the Mariandyni lay beyond the straits but before Paphlagonia. Their local hero Bormus had a story almost identical to that of Hylas: he was a beautiful youth who went to fetch water and was abducted by the nymphs. The people celebrated a festival in his honor as they did for Hylas.³⁸ Nymphs are prominent, finally, in the meager fragments of Arrian's *Bithyniaca*.³⁹ It seems a reasonable assumption that the superabundance of nymphs in the Mysian-Bithynian area did not go unnoticed by the poets at Alexandria. Callimachus, in particular, is known to have written, among his many scholarly works, one on the subject of nymphs.⁴⁰ In the region's wealth of nymph-lore, the Bithynian erotic-abduction stories of Hylas and Bormus are especially striking; particularly so because, to my knowledge, their only close parallel is our epigram.

We find a late testimony to the connotations of the name Astacus in Books 15 and 16 of the *Dionysiaca*, where Nonnus gives a baroque account of the nymph Nicaea, eponym of the Bithynian city. Nicaea is one of a group of nymphs called Astacides (15.170: Ἀστακίδεσσιν νύμφαις; 380: Ἀστακίδες). She is loved by the oxherd Hymnus but spurns his advances, devoting herself to chastity and the hunt. When Nicaea, having scornfully compared Hymnus to Daphnis (15.308–10), shoots an arrow into his throat, the dead oxherd is mourned by the local nymphs including “the naiad Abarbarea, not yet having come to Bucolion's pallet” (15.376–77). Book 15 concludes with a lament in the style of pastoral poetry, complete with a refrain: βούτης καλὸς ὄλωλε, καλὴ δέ μιν ἔκτανε κούρη (399, 403, 409, 414). In Book 16 Nicaea becomes the unwilling beloved of Dionysus, who intoxicates and violates her after changing her water source into wine.⁴¹ Here she is called “Astacis” (16.46, 125; cf.

36. An example of the “pathetic fallacy,” characteristic of pastoral verse, which also appears in Theoc. *Id.* 1.70–75, 132–34; 7.74–75 and in [Bion] *Epitaph. Adon.* 31–35; 76; see Griffin, “Theocritus,” 205.

37. On the bucolic flavor of this passage see Fränkel, *Noten*, 221–22.

38. Bormus: Nymphis *FGRH* 432 F 5a (= Schol. Ap. Rhod. 2.680) and 5b (= Ath. 14.619f–620a); Hesych. s.v. Βόρμον: ὁρῆνον ἐπὶ Βόρμου νυμφολήπτου Μαρνανδυνού; Pollux 4.54. For Hylas' cult see Strabo 12.4.3 (a festival on the mountain; the procession calls Hylas' name and searches for him); Ap. Rhod. *Argon.* 1.1354–56 with Schol. (the people of Prusias [ancient Cius] search for Hylas to this day); Serv. on Verg. *Ecl.* 6.43 (rites were instituted in which his name was called in the mountains; an ephebe calls three times); Nic. in Ant. Lib. *Met.* 26 (locals sacrifice at the spring and the priest calls three times on Hylas). In a different version the youth Mariandynus dies during the hunt and is mourned: Aesch. *Pers.* 935–40, 937 with Schol. (= Kallistratos *FGRH* 433 F 3a).

39. Arrian *Bithyniaca*: a nymph attendant of Cybele is the eponym of the dance called Sicinnus, frag. 5.2 Roos and Wirth (1967); a Mysian town Abretteene is named for a nymph, frag. 12.2; a local nymph Thrace knows the healing arts, frag. 13.2; Astacus is the son of a nymph, frag. 5.2; the nymph Arganthone bore Mysus and Thynus, frag. 21.3. (Jacoby, however, assigns these fragments differently.) Belief in the nymphs in this region was strong after Callimachus' time: for a cult of Heracles and the nymphs attested north of the Arganthonium range at Pythia Therma see T. Corsten, *Die Inschriften von Apameia (Bithynien) und Pylai. Inschriften griechischer Städte aus Kleinasien* (Bonn, 1987), nos. 138–40 (2nd cent. B.C. to 2nd cent. A.D.); for a relief probably dedicated to the nymphs at Nicomedia, see S. Sahin, *Neufunde von antike Inschriften in Nikomedeia* (Münster, 1974), no. 5, pl. 3.

40. See Pfeiffer frags. 413, 598, 712.

41. Nonnus did not invent the nymph Nicaea, daughter of the Sangarius river and Cybele. The story of her parentage and liaison with Dionysus is recorded by Memnon (ca. 1st cent. B.C.–1st cent. A.D.) *FGRH*

48.567) and the "Astacian nymph" (16.404–5: νύμφης . . . Ἀστακίης) and is said to hunt in the "Astacian crags" (16.166). Dionysus then builds a city which he calls Nicaea to commemorate his dual victory: in battle, over the Indian invaders at the "Astacid lake" (14.327, 386, 409) and in love, over the recalcitrant nymph. What are we to make of Nonnus' extensive use of the epithets "Astacid" and "Astacian"? First, these examples support the view that Astacus became a poetic synonym for the Bithynian region. The "Astacid lake" on which Nicaea was built was Lake Ascania, located inland from Cius and south of the former site of Astacus, while "Astacid" is also used to describe the local nymphs who range as far east as Mt. Dindymus (15.380). Secondly, the repeated coupling of "Astacid" and "Astacian" with nymphs, especially in the context of Hymnus' death and lamentation, suggests that Nonnus associated this name with pastoral themes.

Why then, if our epigram has so many associations with Bithynia, is Astacides called a Cretan? The most obvious explanation, if Callimachus indeed writes of a contemporary, is that the poet whom he calls "Astacides" was a Cretan (possibilities include Dosiadas and Rhianus, though not Leonidas).⁴² The reference to Astacus/Nicomedia/Bithynia has to do with the pastoral subject matter; it would work equally well if the poet in question took this name himself because he wrote about the loves of nymphs and mortals in a pastoral setting, or more likely, if he was given this name by his contemporaries for the same reason. This is perhaps the point of the juxtaposition Ἀστακίδην τὸν Κρήτα: while a native of Crete, the poet is Bithynian in spirit.

To conclude, I have argued the following: The story that "Astacides" is a poetic alias, containing a reference to the city Astacus, is not inconsistent with the evidence. Secondly, the area of Phrygia/Mysia on the north coast of Asia Minor is the only region (besides Sicily) where the myth of erotic union between herdsman and nymph is prominent, and may have provided an important motif to the pastoral genre; likewise the related motif of a man's erotic abduction by the nymphs is specific to Mysia/Bithynia. Thirdly, the early Greek colony Astacus, neighbor to Cius where Hylas was abducted, was succeeded by the Bithynian capital city Nicomedia, whose founding was an event of contemporary interest to the Alexandrian poets. Therefore the byname Astacides, alluding to the region as a whole, would be appropriate for a pastoral poet who wrote of nymphs and herdsmen, just as it is appropriate to the subject-matter of Callimachus' epigram.

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434 F 28.9, but he there mentions neither Hymnus nor Astacus. Nicaea, the great rival of Nicomedia, was founded by Antigonos I (ca. 316 B.C.) as Antigonía and renamed Nicaea by Lysimachus after Antigonos' defeat. Strabo 12.4.7 says that it was named for one of Lysimachus' wives.

42. For Leonidas see Gow, *Theocritus*, p. 130, n. 4; for the view that Leonidas was a Cretan see P. Le-grand, "Léonidas de Crète?" *REG* 7 (1894): 192. For Dosiadas see J. Powell, *Collectanea Alexandrina* (1925; reprint Oxford, 1970), 175–76; *FGrH* 458, esp. F 4 (Crete took its name from a nymph, daughter of Hesperis) and F 5 (Ganymede is abducted to Crete by Minos). For Rhianus see Powell, *Collectanea*, 9–21; *FGrH* 265; H. Lloyd-Jones and P. Parsons, *Supplementum Hellenisticum* (Berlin and New York, 1983), nos. 715–16. The link between Cretan and Anatolian Ida would have been a convenient means for transplanting the pastoral motifs to Crete; see Griffin, "Theocritus," 201–2, Vian and Delage, *Argonautiques*, 264–65 (n. on l. 1126).