

PRODELIDED *EST* IN OVID

Further proof of Professor Kenney's assertion that in the case of prodelided *est* the syncopated form was written by Ovid as well as spoken (*CQ* 36 [1986], 524) is provided by *Metamorphoses* 15.426ff.:

clara fuit Sparte, magnae viguere Mycenae,  
nec non et Cecropis, nec non Amphionis arces.  
vile solum Sparte est, altae cecidere Mycenae,

The symmetry is clear and *vile solum Spartest* balances *clara fuit Sparte*. (Perhaps we should write *necnon*.)

The next three lines (429–31) are interesting:

Oedipodioniae quid sunt, nisi nomina, Thebae?  
quid Pandioniae restant, nisi nomen, Athenae?  
nunc quoque Dardanium *fama est* consurgere Romam,

Here, the balance is of a different kind: each line represents a third of the poem and ends with the name of the city which is the focus of that third. By writing *famast*, Ovid gives each pentad a line of six words.

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PROPERTIUS ON THE BANKS OF THE EUROTAS  
(A NOTE ON 3.14.17–20)

Propertius' essay on the virtues of Spartan nudity includes a simile comparing the Spartan female athlete with Helen (3.14.17–20):

qualis et Eurotae Pollux et Castor harenis,  
hic victor pugnīs, ille futurus equis,  
inter quos Helene nudis capere arma papillis  
fertur nec fratres erubuisse deos.

Notice of this simile tends to consider three points: the similarity of the first pentameter to an Homeric verse, *Iliad* 3.237; the apparent Propertian fiction of the 'tradition' of Helen's nudity reported in 19–20; and the indirect means by which Propertius focuses our attention on Helen, beginning with *qualis*... *Pollux et Castor* and only in the second couplet moving to *inter quos Helene*. The Hellenistic provenance of the last feature has, however, gone unnoticed.

In the fifth hymn, Callimachus combines description of Athena's beauty with comparison to the athletic Dioscuri (23–5):

ἀ δὲ δις ἐξήκοντα διαθρέξασα διαύλῳ,  
οἷα παρ' Εὐρώται τοὶ Λακεδαιμόνιοι  
ἀστέρες...

In his recent edition of the hymn, Bulloch comments: 'Although the Dioscuri were famous Doric representatives and patrons of athletic achievement, Athena was herself renowned for athletic prowess and physical strength and stands to gain nothing from a comparison with them as a runner... Mention of the Dioscuri does, however, establish the presence of the person most closely connected with them, their sister Helen...' <sup>1</sup> In order to reinforce the presence of Helen, central but unnamed,

<sup>1</sup> *Callimachus: The Fifth Hymn*, ed. A. W. Bulloch (Cambridge, 1985), 133.