

Propertius 1.18 Notes

Bibliography e.g.: Cairns, F. 1969. "Propertius 1.18 and Callimachus", *Classical Review* 19: 131–4; Grant, J. N. (1979) 'Propertius 1.18', *Phoenix* 33, 48–58; Paraskeviotis, G. C. 2017. "The Echo in Propertius 1.18" *Acta Classica* 60:145-161

What location? "Here, it is quite clear that we are dealing with the typical motif of *Waldeinsamkeit*, according to which the wretched lover retires to the solitude of the countryside in order to assuage his erotic passion by delivering a sad monologue (cf. 1.1.9-14)." (citing Callim. Aet. fr. 67.1-4 Pf. (Acontius); Phanocl. fr. 1.1-6 Powell (Orpheus); Theoc. *Id.* 11.7-18 (Polyphemus); and Verg. *Ecl.* 2.1-5 (Corydon) and 10.52-54 (Gallus).)" (Paraskeviotis)
Elegiac in a pastoral landscape? Are we surprised? Pastoral influence particularly from Vergil's *Eclogues* (see e.g. Ross, *Backgrounds to Augustan Poetry*, 1975:71ff) but probably there was a pastoral element in Gallus also; nb also Callim. Fr. 72 in country. Effects of evoking pastoral? (e.g. despair and hopelessness).

Cf. Callimachus' Acontius-Cydisippe story from the *Aetia* (which in turn may have drawn on Philetas): three lines, fr. 72-3 (Call. Fr. 72 ἄγραδε τῷ πάσῃσιν ἐπὶ προχάνησιν ἐφοίτα; Fr. 73 ἀλλ' ἐνὶ δὴ φλοιοῖσι κεκομμένα τόσσα φέροιτε / γράμματα, Κυδίππην ὅσ' ἐρέουσι καλήν) shows love-sick Acontius in countryside and carving trees (Cairns CR 83 nr.19 1969). Aristaenetus' version of the story (*Ep.* 1.10) seems to have followed Callimachean outline: there Acontius asks trees which shelter melodious birds whether they equally know love, whether by chance a cypress is in love with a pine or some other plant in love with another plant (doubts this).

Similar ideas: e.g. love of trees including pine: Prop. 1.18.19-20 "vos eritis testes, si quos habet arbor amores, / fagus et Arcadio pinus amica deo"; birds sounding sweetly cf. 30 "argutas ... aves"; also says he's content to sit at foot of φηγοῖς ("oaks" but transliterated to *fagus* i.e. beech) and elms; wishes trees could have thought and speech to say "Cydisippe is fair"- cf. Prop. 1.18.21 and 31 echoes; also parallel in wasting away- Propertius has changed colour; Acontius has thinner limbs, feeble sight etc; also Acontius cries: like Propertius 1.18.6; goes to country because doesn't want to be seen (by father) cf. Prop. 3 "occultos ... dolores". Propertius 1.18 similar in that there is a lover lamenting in countryside but note that Propertius is turning objective elegy into subjective.

1f: solitude. Effect? What about the performance of these poems in Rome?

1 querenti: lover complaining and poet writing love elegy.

5: how is the relationship with Cynthia going?

7 amantes: interesting plural.

8 cogor: passivity, as elsewhere?

9f.: uncertainty, rather than stance of someone who understands others and can teach about love.

11: question of fidelity.

12 limine formosos intulit ulla pedes: cf. Cat. 61.159–60 *transfer omine cum bono / limen aureolos pedes*; Cat. 68.70f *quo mea se molli candida diva pede / intulit* (Cf. Hinds 1987 8 noting this Catullus 68 is reworked by Ov. *Am.* 1.5.9-10).

13-14: assertion of fidelity.

13-16: idea that Cynthia's cruelty would cause lover-Propertius to be angry and then cause her anger/hurt through his infidelity!

19 si quos habet arbor amores: also idea of "any tree that contains love poetry" (Camps)? Nb Paris writing erotic material on *fagus* at Ov. *Her.* 5.21.

19-22: metapoetic? See Paraskeviotis.

20 fagus: also important tree in *Eclogues*. Cf. e.g. *Ecl.* 1.1 *sub tegmine fagi*.

24: tacitis ... foribus!: cf. 1.18.1 *taciturna*.

26 queri: commonly associated with elegy.

31 sed qualiscumque's, resonent mihi 'Cynthia' silvae: Cynthia name of beloved and book (elegy engaging with pastoral?).