

**Monica BERTI**  
**Istros the Callimachean**

The aim of this paper is to present the project of the first edition with translation in a modern language of the fragments of the works of Istros the Callimachean (*FHG*, I, 418-427; *FGrHist* 334 FF 1-77; cfr. also Pearson 1942, 136-144). Istros flourished in the Great Library of Alexandria around the second half of the III century B.C. and, although born in Paphos on Cyprus, he was, almost certainly, a slave and a pupil (*doulos* and *gnorimos*) of Kallimachos and became a member of the Callimachean circle. Istros was a *syngrapheus*, or antiquary, and seems to have supplemented Kallimachos in the sphere of history as Philostephanos did in geography and Hermippos did in biography. But, like Kallimachos himself and the members of his school, Istros was also a *grammatikos*: he collated material and texts from the classical literature which was readily accessible throughout the Library, and he made compilations of various special topics writing more than seventeen works. In particular Istros was the author of a work on Athens (*Synagoge ton Atthidon* or *Attika*) and for this reason he is often considered the last representative of the Atthidographic tradition.

Even though Felix Jacoby collated six *testimonia* and seventy-seven fragments pertaining to more than seventeen works of Istros (*FGrHist* 334), the only extant monograph on the Callimachean is the dissertation written by Wellmann in 1886 (*De Istro Callimachio*). The aim of an edition of the fragments of Istros with critical text, translation and commentary is to know an author so versatile, who participated in that extraordinary cultural climate of the Great Library of Alexandria.

Being not possible to present every aspect of the production of Istros, the paper will offer a brief panorama of the works of the Callimachean and will focus on two important questions of his activity, which are fundamental to begin a study on our author: 1) the content and the character of Istros' books on Athens; 2) the aim of the two works of Istros on Egypt, the *Apoikiai Agyption* and the books on Ptolemais (the Greek town in upper Egypt founded by Ptolemaios Soter), thanks to which Istros can be considered a representative of the Greek egyptography but also a propagandist of the Ptolemaic court.

As far as concerns the first question, the paper will deal with the different titles under which the fragments of Istros on Athens have been preserved and with their content, which treated for the most part the 'Archaeology' and followed the chronological sequence of the list of kings. The goal is to show the deep difference between the work of Istros and that of the Atthidographers, which is evident considering the fact that the work of Istros is never cited as *Atthis* and considering the cultural and political context in which he was active.

As regards the egyptographic production, Istros developed Hecataeus of Abdera's thesis that the Egyptians were the oldest people and that the valley of the Nile was the birth-place of mankind and that consequently all other peoples were emigrants and colonies of Egypt. He also dealt with the relations between Sais and Athens, a topic on which the Atthidographers contradicted the Egyptomaniacs.