

Brotherhood in the Hesiodic *Catalogue of Women*

While the extant fragments of the Hesiodic *Catalogue of Women* abound in lists of brothers and sisters, accounts of interactions among siblings seem to have been relatively rare in the genealogical poem. This paper examines closely the representation of brotherhood in the Hesiodic *Catalogue*, focusing primarily on four case-studies: the male progeny of Neleus (frs. 31-33 Most), Molione's twins (frs. 13-15 Most), Bias and Melampus (fr. 35 Most), and, finally, Agamemnon and Menelaus (fr. 154 Most). Through careful consideration of these passages, the paper argues that, while the *Catalogue of Women* encompasses a variety of family dynamics, it tends to foreground and promote cooperative relationships among brothers, while eliding or glossing over fraternal strife.

The twins of Molione (frs. 13-15) and Neleus' sons (frs. 31-33) offer two different yet complementary representations of male siblings working together in the battlefield. The inextricably connected bodies of Molione's conjoined twins maximize their coordination and their effectiveness as fighters. The siblings are presented as equal partners in combat, embodying an extreme case of fraternal cooperation. The sons of Neleus, on the other hand, are presented at first as a single group responsible for the preservation of Pylos and Neleus' lineage, yet this collective proves to be a foil as the poem focuses exclusively on two of these brothers: Periclymenus, who stands out for his special powers and his *aristeia* in the battlefield, and Nestor, who is exceptional for being the only member of this fraternal group who survives and procreates. The account of Neleus also showcases how the *Catalogue* intentionally elides fraternal strife, as the power struggle between Neleus and his brother Pelias is reframed as a divinely mandated relocation (fr.31.2, καὶ τοὺς] μὲν διένασσεν πατὴρ ἀνδρῶν τε θεῶν τε; cf.

Proetus and Acrisius, fr. 77). A survey of the extant fragments of the poem suggests that this is a consistent trend: with the exception of Krisos and Panopeus, twins who were notorious for fighting already in the womb (fr. 60), the *Catalogue of Women* tends to minimize or gloss over fraternal conflict (see, e.g., fr. 10 on Oeneus and his brothers).

The second part of this paper focuses on fraternal alliances in the agonistic context of wooing, focusing specifically on Melampus and Bias (fr. 35) as well as Agamemnon and Menelaus (fr. 154). I argue that, in both case-studies, cooperative action benefits both brothers but in different ways: Bias and Menelaus acquire a highly prized bride while Melampus and Agamemnon increase their status by demonstrating successfully their abilities as seer and strategist respectively. Furthermore, by framing the strong alliance between Agamemnon and Menelaus as the deciding factor for Menelaus' victory over all other suitors, the *Catalogue* reiterates one last time the message that strong fraternal ties can contribute positively to the pursuit of distinction and individual excellence.

By offering a close examination of fraternal collaboration in the Hesiodic *Catalogue of Women*, this paper ultimately sheds new light upon the ideals and values that this genealogical poem promotes.