The Classical Review

<http://journals.cambridge.org/CAR>

Additional services for *The Classical Review*:

Email alerts: [Click here](#)

Subscriptions: [Click here](#)

Commercial reprints: [Click here](#)

Terms of use : [Click here](#)

Some Emendations of Pindar

R. J. Shackle

The Classical Review / Volume 34 / Issue 5-6 / August 1920, pp 85 - 87

DOI: 10.1017/S0009840X0001372X, Published online: 27 October 2009

Link to this article: http://journals.cambridge.org/abstract_S0009840X0001372X

How to cite this article:

R. J. Shackle (1920). Some Emendations of Pindar. The Classical Review, 34, pp 85-87
doi:10.1017/S0009840X0001372X

Request Permissions : [Click here](#)

goras, who talks like a schoolmaster to rough boys.

Early editors saw or felt the necessity for the parenthesis, but did not, so far as I know, suggest the emendation. Arnold, in his first edition (1835), suggests omitting *έστε*, but in his translation puts *ει μή . . . τολμάτε* in parenthesis. In later editions he wanted to exclude *άξυνετώτατοι* and *έστε*. Poppo in his first edition (1828) suggested *οί* after *άξυνετώτατοι* and a parenthesis; in his second (1847) *οί ή ει μή, κ.τ.λ.*, with a full stop after *τολμάτε*, or alternatively

cutting out *ή άμαθ. έστε*. Böhme actually prints *ει μή . . . τολμάτε* in parenthesis, with the note: '*έτι καί νύν lässt sich nur mit dem Imper. αύξετε passend verbinden. Es ist daher, wenn man nichts ändern will, ει μή—τολμάτε als parenthetische Erläuterung von άξυνετώτατοι zu nehmen.*' It is better to return to this earlier view of the sentence, but it will then be necessary to insert *γάρ* or *δέ* after *ει*.

A. W. GOMME.

University of Glasgow.

SOME EMENDATIONS OF PINDAR.

(The numbering of odes and lines follows Gildersleeve and Bury.)

Olymp. XIV. 15:

έπάκοι υ νον, MSS.

One short syllable and a verb are required. Bergk coined a verb *έπηκοέω* and read *έπακοούτε*. Such a drastic expedient seems unnecessary, when it is open to us to read *έπάκοοί 'στε*, by prodelision or aphaeresis. I conceive that *έπάκοοί τε* was the first stage of corruption, and that *τε* was then struck out as needless.

Pyth. I. 52:

φαντί δέ Λαμνόνθεν έλκει τειρόμενον μεταλλάσσοντας
(with a variant *μεταλάσσοντας*) *έλθειν | ήρωας . . . MSS.*

μεταβάσσοντας (Kayser) hardly accounts for what confronts us in the MSS. I propose <Fe> *μεταλλώντας*, the corruption being due to attempts to crowd the more familiar *άλλάσσω* into the line. The sense 'inquiring after' seems appropriate, as the heroes would naturally have to make a few preliminary enquiries before finding a wounded man who had been marooned on the island years before. We should then place a comma after *αντιθέους*.

Pyth. III. 106:

δλβος ούκ ές μακρόν ανδρών έρχεται,
τδς πολυς εστ' αν επιβρίσαις έπηται.

δς seems to be the seat of corruption; *πολς* is probably sound, for, as Bergk remarks, Pindar is paraphrasing the proverb, *τίκτει τοι κόρος υβριν, ότ' αν πολς δλβος έπηται*. Dissen's *παμ-*

πολς is too far from MS. testimony. I would suggest *τέως πολς*, 'when for a while. . . .' The syllable *τε-* seemed to be hypermetrical, and was probably confused with *τε* 'and,' and therefore struck out. The suggestion *σώς* seems unsatisfactory, since the word, comma'ed off at the beginning of the line and carried over from the previous one, would have a strong emphasis, which its weak sense does not qualify it to bear.

Pyth. XI. 57:

μέλανος ό δ' έσχατιαν
καλλίονα θανάτου έσχεν έν (some MSS. omit έσχεν)
γλυκυτάτq γενεά MSS.

Whilst not denying the merits of Wilamowitz' *στείχοι* for *έσχεν*, I think that *έσχεν* derives some support from the fact that Pindar associates *έσχατος* and *έσχεν* in *Nem.* X. 32 (v. Bury *ad loc.*) and *Isthm.* VI. 36. If Pindar did not actually connect the words etymologically, he may very possibly have liked the assonance. Therefore perhaps he wrote here *θανάτοι' έσχεν*. For the elision of genitive termination in -οιο cf. *Nem.* IX. 55 (*σκοποῖ' άγχιιστα*), *Ol.* XIII. 35, *Pyth.* I. 39, *Isthm.* I. 16, *Bacchylides* V. 62 (*απλάτοι' Έχίδνας*), and X. 120. The omission of *έσχεν* in some MSS. is perhaps due to an erasure preparatory to making a correction of the hiatus, which was never carried

out; cf. the omission of $\pi\lambda\acute{o}\upsilon\tau\omega$ by B and β in *Nem.* XI. 41.

Nem. IV. 90:

τὸν Εὐφάνης ἐθέλων γεραιὸς προπάτωρ	89
† ὁ σὸς αἰέσεται, παῖ. †	90
ἄλλοισι δ' ἄλικες ἄλλοι.	91

Metre requires in 90 $\cup - \cup - \cup \cup -$. Read perhaps either $\epsilon\acute{o}\iota\varsigma \acute{\alpha}\epsilon\iota\sigma\acute{\epsilon} \kappa' \acute{\epsilon}\tau\alpha\iota\varsigma$, 'with a ready spirit Euphanes would have sung of him to his comrades' (had he had the chance before death cut him off), or $\epsilon\acute{o}\iota\varsigma \acute{\alpha}\epsilon\iota\sigma\epsilon\nu \acute{\epsilon}\tau\alpha\iota\varsigma$. The $\acute{\epsilon}\tau\alpha\iota$ will correspond to the $\acute{\alpha}\lambda\iota\kappa\epsilon\varsigma$ of 91. In either case $\epsilon\acute{o}\iota\varsigma \acute{\alpha}\epsilon\iota\sigma\epsilon\tau\alpha\iota$ would be the intermediate stage of corruption (in the first suggestion, perhaps in uncials, ΑΕΙCΕΚΕΤΑΙC). $\epsilon\acute{o}\iota\varsigma$, being then devoid of sense, was altered to δ σός, παῖ being added to explain the reference of σός and fill out the line to the requisite number of syllables.

Nem. VII. 33:

βοαθῶν, τοὶ γὰρ ὡ μέγαν ὀμφαλὸν κ.τ.λ.

Didymus' παρὰ for $\gammaὰρ$ seems too easy a word to suffer alteration. Perhaps τοὶ γ' ἄρα , τοὶ then being relative.

Nem. IX. 25:

ὁ δ' Ἀμφιάρῃ {	$\sigma\chi\acute{\iota}\sigma\alpha\iota\varsigma$ (B first hand, β) $\kappa\epsilon\rho\alpha\nu\nu\acute{\omega}$. . . 24
	$\sigma\chi\acute{\iota}\sigma\epsilon\nu$ (D)
	$\sigma\chi\acute{\iota}\sigma\epsilon$ (B second hand).

Zeus τὰν βαθυστερνὸν χθόνα, $\kappa\rho\acute{\upsilon}\psi\epsilon\nu$ δ' ἄμ' ἵπποις
(all MSS.) 25.

Professor Bury argues very soundly that $\sigma\chi\acute{\iota}\sigma\epsilon\nu$ could not give rise to $\sigma\chi\acute{\iota}\sigma\alpha\iota\varsigma$; the converse process, I hope to show, would be easy. $\sigma\chi\acute{\iota}\sigma\alpha\iota\varsigma$ with $\kappa\rho\acute{\upsilon}\psi\epsilon\nu$ δ' in 25 gives an anacoluthon. $\kappa\rho\acute{\upsilon}\psi\epsilon\nu$ < ἄνδρ' > ἄμ' ἵπποις, Professor Bury, on the strength of a supposed respension; but again the word is too common to be likely to suffer corruption. More probable, perhaps, would be Fe , thus: $\kappa\rho\acute{\upsilon}\psi\epsilon\nu$ F' ἄμ' ἵπποις. The digamma was of course lost, and the metre restored by the insertion of δ' in its place. This involved the further alteration of $\sigma\chi\acute{\iota}\sigma\alpha\iota\varsigma$ (the form necessary for metre) to $\sigma\chi\acute{\iota}\sigma\epsilon\nu$.

Isthm. I. 41:

$\acute{\alpha}\rho\epsilon\tau\acute{\alpha}\iota$ }	$\kappa\alpha\tau\acute{\alpha}\kappa\epsilon\iota\tau\alpha\iota$ B
$\acute{\alpha}\rho\epsilon\tau\alpha\iota$ }	
$\acute{\alpha}\rho\epsilon\tau\acute{\alpha}$	$\kappa\alpha\tau\acute{\alpha}\kappa\epsilon\iota\tau\alpha\iota$ D.

The received explanation that $\kappa\alpha\tau\acute{\alpha}\kappa\epsilon\iota\tau\alpha\iota$ = incumbit 'expends his efforts on,' is very dubious. Professor Bury receives Bergk's $\acute{\alpha}\nu\acute{\alpha}\kappa\epsilon\iota\tau\alpha\iota$ into his text,

in the sense of 'is devoted, dedicated to deeds of excellence.' Its use, however, apart from inanimate offerings, is hard to parallel. In Eur. *Bacch.* 934 σοὶ γὰρ ἀνακείμεσθα δῆ, the words seem to imply merely that Pentheus is a helpless thing in the god's power. More plausible as sense, and not much worse palaeographically, would be ποτίκειται ; for confusions of π and κ compare perhaps the scholiast's $\kappa\alpha\tau\acute{\alpha}$ for παρὰ in *Pyth.* X. 4.

Isthm. V. 36:

ἀλλ' Ἀιακίδαν καλέων	35
ἐς πλόον κήρυσε δαινυμένων B	36
ἐς πλόον κήρυσε δανυμένων D	

The scholiast might seem to imply $\delta\alpha\iota\nu\acute{\upsilon}\mu\epsilon\nu\omicron\nu$, but in view of the consensus of MSS. and the improbability that it would give rise to $\delta\alpha\iota\nu\eta\mu\acute{\epsilon}\nu\omicron\nu$, I think we may regard $\delta\alpha\iota\nu\acute{\upsilon}\mu\epsilon\nu\omicron\nu$ and conjectures which depend on it as out of court. No attempt to supply the metrical deficiency can be more than plausible, but it may be suggested that <κούρων> $\kappa\acute{\upsilon}\rho\eta\sigma\epsilon\nu$ $\delta\alpha\iota\nu\eta\mu\acute{\epsilon}\nu\omicron\nu$ would be a more plausible solution than some that have been advanced. As Telamon had no child, he is probably conceived as a $\kappa\omicron\upsilon\rho\omicron\varsigma$ himself. This suggestion leaves a loophole for lipography, which other conjectures do not (e.g. Triclinius' πάντων). *Il.* Δ 385 $\kappa\iota\chi\eta\sigma\alpha\tau\omicron$ Καδμείωνας | $\delta\alpha\iota\nu\eta\mu\acute{\epsilon}\nu\omicron\upsilon\varsigma$ supports $\kappa\acute{\upsilon}\rho\eta\sigma\epsilon$ here as against $\kappa\eta\rho\upsilon\sigma\epsilon$, $\kappa\acute{\alpha}\rho\upsilon\chi\epsilon$, etc.

Isthm. VI. 8:

ἦτ' ἀμφὶ Τειρεσίαο πυκναῖς βουλαῖς MSS.

The simplest cure for the metre would seem to be ἦτ' ἀμφὶ Τειρεσίαο πυκναῖσι βουλαῖς.

Isthm. VI. 28:

ὅστις . . . χάλαζαν αἵματος . . . ἀμύνεται,	27
λοιγὸν † ἀμύνων † ἐναντίῳ στρατῷ.	28

Metre and sense are violated by $\acute{\alpha}\mu\acute{\upsilon}\nu\omega\nu$, which is evidently a dittography from $\acute{\alpha}\mu\acute{\upsilon}\nu\epsilon\tau\alpha\iota$ above. Metre requires $\cup \cup \cup -$. As $\acute{\alpha}\mu\acute{\upsilon}\nu\epsilon\tau\alpha\iota$ in MSS. would not fall immediately above the corrupted word, it is probable that the latter bore a considerable graphical resemblance to it; otherwise it would scarcely have been affected by it. The conjectures $\acute{\alpha}\nu\tau\iota\phi\acute{\epsilon}\rho\omega\nu$ (Bergk), $\acute{\alpha}\nu\tau\iota\tau\acute{\iota}\nu\omega\nu$ (Hermann), $\acute{\alpha}\nu\tau\alpha$ $\tau\rho\acute{\epsilon}\pi\omega\nu$ (Bury), $\acute{\alpha}\mu\pi\epsilon\pi\alpha\lambda\acute{\omega}\nu$ (Mommsen), hardly satisfy this

condition. I suggest that the truth is *ἀντανύων* (= *ἀνα-τανύων* = *ἀνατείνων*). The form *ἀντανύω* occurs in Callim. *hymn. Jov.* 30. For the sense of *ἀνατείνω* = 'to hold out threateningly,' cp. *τὴν μάχαιραν ἀνατεταμένους* Xen. *Cyr.* 4. 1. 2; οὐδὲ Πολυδεύκεος βία χεῖρας ἀντείναι' ἂν ἐναντίον αὐτῷ Simonides 8 [20] (Bergk); οὐδὲν ἂν ὑμῖν εἶχε ἀνατείνασθαι φοβερὸν Demosth. 389. 1, etc. Corruption of *ἀντανύων* was perhaps due to a lipography in the first instance, resulting in *λοιγονανυνων*; the remnant was then either altered to *ἀμύνων* on the model of *ἀμύνεται* above, or simply further corrupted from it by a ditto-graphy.

Isthm. VII. 13:

τὸ δὲ πρὸ ποδὸς ἀρειον ἀεὶ | χρῆμα MSS.

Again metrically deficient. Here, too, most of the suggestions can show no motive for loss. The scholiast has *πάν δὲ προσήκει τὸ παρὰ πόδας πρᾶγμα σκοπεῖν καὶ εὖ διατιθέναι*. § ἀεὶ δὲ βέλτιον ἔστι πάν τὸ παρὰ πόδας πρᾶγμα προσβλέπειν. Hence ἀεὶ <σκοπεῖν> Dissen. But the fact that the scholia paraphrase by three different words makes it unlikely that any one of those words occurred in their text. It may be suggested that they had before them ἀεὶ <νοεῖν>: cp. *Ol.* XIII. 48, *Nem.* V. 18. That this should prove a stumbling-block to copyists would be no matter for surprise (ΑΡΕΙΟΝ Α Ε Ι Ν Ο Ε Ι Ν).

R. J. SHACKLE.

Trinity College,
Cambridge.

LYKOS AND CHIMAIREUS.

IN the *Oxyrhynch. Pap.*, no. 1011, 12 ff., we read about Cydippe that she was seized by the sickness 'that we send out into the wild goats and falsely call sacred.'

. . . τὴν δ' εἶλε κακὸς χλός, εἶλε δὲ νοῦσος
αἶγας ἐς ἀγριάδας τὴν ἀποπεμπόμεθα,
ψευδόμενοι δ' ἱερὴν φημίζομεν, ἥ τὸτ' ἀνιγρῇ
τὴν κούρην α[ὕτ]έω <ν> μέχρ' ἑτήξε δομῶν.

Dr. Hunt, in his annotation to the verse, refers to Hesych. *Philostr. her.* p. 148, Boisson. *εὐχόμεθα οὖν Ἀπόλλωνι Λυκίῳ τε καὶ Φυξίῳ*, . . . τὴν νόσον δὲ εἰς αἶγας, φασί, τρέψαι, and Suid. *s.v. κατ' αἶγας ἀγρίας*, finally to Hippocr. *de morbo comit. ad init.* We may add Plin. *h. n.* VIII. § 115 and XXVIII. 226 (against epilepsy you have to fumigate with goat's or stag's horn; you heal it with *carnes caprinae in rogo hominis tostae*), Kyran. II. 1, 47 de Μέλυ καπνιζομένη (sc. goat's skin) ληθαργικοὺς διεγείρει καὶ τοὺς πίπτοντας ἐπιληπτικοὺς καὶ τὰς ὑπερὶ καὶς πνιγμονάς, καὶ αἱ τρίχες καπνιζόμεναι τὰ αὐτὰ ποιούσι κατ' ἐνέργειαν. The disease of the Proitides—that according to Roscher's view was a sort of falling sickness—is said to have been cured by the milk of goats which were fed by helleborus, Plin. *h. n.* XXV. 21. The same observation holds good of goat's

blood, cp. Ps. Victor, *de vir. ill.* 66, Marcus Livius Drusus trib. pl. : ' . . . repente in publico concidit sive morbo comitali seu hausto caprino sanguine, semianimis domum relatus.' That wolf's skin or hair sometimes produced a similar effect we may guess from the general superstitious character that the ancient attached to this animal, cp. e.g. Plin. XXVIII. 157 and 257, from Kyran. II. 11, 12 (drinking wolf's blood makes the drinker incurably insane—that is the reverse side to the same idea). It is tempting to compare a personal name as Ἀλκο-λύκα (*J.G.* IX. 2, nr. 1337) with the Ἀλεξίδα, the ancestress of a family which believed to possess a curative method against epilepsy (*Plut. quaest. Gr.* 23). We may also refer to the Grove of *Lycus*, where the *mystae* of Andania were purified, Paus. IV. 1, 6, Λύκου δρυμὸν ἔτι ὀνομάζουσιν ἐνθα ἐκάθηρε τοὺς μύστας (in the same way in Athens the λύκοι or 'outcasts' may originally have been purified in the Lykeion).

Then we have, according to Callimachus in the *Aetia* (see above), Apollo Lykios, and Phyxios. Moreover, we know from Eleutherai on the Cithaeron Dionysos Μελάνανγος who had made the daughters of Eleuther insane. But Apollo, as well as Artemis, is the proper