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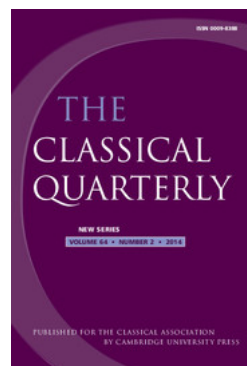
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Notes on Pindar

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THE CLASSICAL QUARTERLY

JULY, 1915.

NOTES ON PINDAR.

Ol. i. 119-120:

εἴη σέ τε τοῦτον ὑψοῦ χρόνον πατεῖν,
ἐμέ τε τοσσάδε νικαφόροις
ὀμιλεῖν.

‘*τοσσάδε* quoties victores prodierint e ludis.’—*Schneidewin*.

Hardly: *τοσσάδε* means ‘yet again,’ or ‘again and again.’ This idiomatic use of *τοσοῦτος* (which is not recognized by the lexicons) may be illustrated from Plato, *Apol.* 19 c, μή πως ἐγὼ ὑπὸ Μελήτου τοσαύτας δίκας φύγοιμι, ‘lest I should be prosecuted by Meletus on yet another charge.’ Similar, in Latin, is the use of *totiens*: as Hor. *Ep.* i. 1. 6, ‘ne populum extrema *totiens* exoret harena.’

Ol. ii. 10 sqq.:

αἰὼν δ’ ἔφεπε μόρσιμος πλοῦτόν τε καὶ χάριν ἄγων
γνησίαις ἐπ’ ἀρεταῖς.

Many violent remedies of the metre have been suggested. But a simple correction would be to insert *ὁ* after *μόρσιμος*—

αἰὼν δ’ ἔφεπε μόρσιμος, ὁ πλοῦτόν τε καὶ χάριν ἄγων
γνησίαις ἐπ’ ἀρεταῖς,

‘but a period followed in accordance with fate, even that period which brings wealth and splendour as the meed of native worth.’ The *αἰὼν μόρσιμος* is the cycle of prosperity, which, after a cycle of adversity, visits virtue. This fated alternation of cycles of bad and good fortune is the main theme of the first part of the poem.

Ol. ii. 56 sqq. (62 Christ) :

εἴ γέ νιν ἔχων τις οἶδεν τὸ μέλλον,
ὅτι θανόντων μὲν ἐνθάδ' αὖ-
τικ' ἀπάλαμνοι φρένες
ποιναὺς ἔτισαν, τὰ δ' ἐν τᾷδε Διὸς ἀρχῇ
ἄλιτρά κατὰ γᾶς δικάζει τις ἐχθρῇ
λόγον φράσαις ἀνάγκῃ.

All difficulty would disappear from this much discussed passage if we could suppose *θανόντων* to be an error for *λαθόντων*. If *λαθόντων* had by metathesis been accidentally written ΘΑΛΟΝΤΩΝ, the change to ΘΑΝΟΝΤΩΝ would have followed inevitably. 'The sinful souls of men whose sin has here upon earth escaped observation straightway pay penalty. . . . ' Of the last three lines I still think the interpretation which I offered in this journal in 1907 (pp. 144-5) possible. But with *λαθόντων* the necessity for that interpretation disappears.

On l. 59 (65 Christ) the scholiast has an obscure note: *λείπει τὸ διδούς*. Is *διδούς* merely a corruption of *Αἶδου ὀνομα*? It would then be an explanation of *τις*. It is surprising that this *τις* = *Αἶδης* has not been greedily seized upon by those editors of Juvenal who at XIII. 49 defend *aliquis* = Pluto.

Ol. iii. 38 sq.:

ἐμὲ δ' ὅν πα θυμὸς ὀτρύνει φάμεν Ἑμμενίδαις
Θήρωνί τ' ἐλθεῖν κῦδος

The scholia here (67, *a*, *c*, and *d*, Drachmann) are very instructive. ἐμὲ δ' οὖν πως ὑμνεῖν τοὺς Ἑμμενίδας ἢ ψυχὴ παρακελεύεται . . . οὔτινες τούτους τοὺς θεοὺς ξενίζουσι πολλάκις εὐωχίαν ποιούντες. καὶ ἐκάλουν αὐτὴν θεοξένια [τὴν ἑορτήν]. ἔνθεν τοὺς Διοσκούρους ξενίζειν ἐδόκουν.

(I have secluded the words *τὴν ἑορτήν*.) It is pretty clear that the text which is the source of these scholia had φάμεν Ἑμμενίδαις Θήρωνά τ' ἔνθεν. At Ol. ii. 82 the scholiast interprets ὄρμοις (dative) as an accusative. Here similarly, with perverse cleverness, he took Ἑμμενίδαις for an acc. (governed by φάμεν, which he interprets absurdly as = ὑμνεῖν). But whence comes his ἔνθεν? From Pindar himself, I have no doubt. It is Doric for ἐλθέιν (and we should merely correct the accent to ἐνθέν). ἐλθεῖν is just one of many pieces of editing which have deprived us, it can hardly be doubted, of genuine dialectal forms. I do not suggest that we should restore ἐνθέν and other Dorisms consistently throughout the Dorian odes; but we should restore them wherever, as (I think) here, anything in text or scholia points decisively to them. This is no doubt a discreditable compromise. But, after all, all our texts of classical writers are necessarily a compromise between the convictions of editors and the convenience of students.

Ol. vi. 28 :

πρὸς Πιτάναν δὲ παρ' Εὐρώτα πόρον δεῖ
σάμερον ἐλθεῖν ἐν ὥρᾳ.

Of suggested corrections of the metre the best is undoubtedly Boeckh's *σάμερον μ' ἐλθεῖν*. It is difficult to believe in *σαμέρους*. I should be satisfied with Boeckh were it not that the scholiasts, for *ἐλθεῖν*, had in their text *εἰπεῖν*. See 47, c, Drachmann: *δεῖ οὖν, φησι, ταχέως καὶ περὶ τῆς Πιτάνης εἰπεῖν τήμερον*. It is clear that *εἰπεῖν* cannot have arisen from *ἐλθεῖν*. But it might have arisen from *ἔπειν* (*Ῥέπειν*); and I would be bold to restore *Ῥέπειν* here. The active form, not otherwise attested, is seen in *ἐφέπειν*, which Pindar employs.

Ol. vii. 43 sqq. :

ἐν δ' ἀρετὰν
ἔβαλεν καὶ χάρματ' ἀνθρώποισι Προμαθέος αἰδώς.
ἐπὶ μὲν βαίνει τι καὶ λάθας ἀτέκμαρτα νέφος . . .
48. καὶ τοὶ γὰρ αἰθοίσας ἔχοντες σπέρμ' ἀνέβαν φλογὸς οὐ.

Editors understand *Προμαθέος αἰδώς* in 42 as merely equivalent to *προμήθεια*. They have inherited this from the scholiasts, and under that shelter they sleep secure. But surely *Προμαθέος αἰδώς* is just such a phrase as *βίη Ἡρακλέη*, and as Milton's 'might of Gabriel.' It means 'the compassionate (or considerate) Prometheus': and there is very good reason for the mention here of Prometheus. Prometheus, in his *αἰδώς*, gave men fire. Yes, says Pindar, but people forget; and the Rhodians so far forgot that they offered fireless sacrifices to the gods.

Ol. vii. 73 sq. :

ὦν εἰς μὲν Κάμειρον
πρεσβύτατόν τε Ἰάλυσον τέκε(ν) Λίνδον τ'. [ἀπάτερθε δ' ἔχον].

This is too unmetrical even for some of the New Metricians; and the metre is not much improved if, with Triclinius, we write *ἔτεκεν*. For Pindar knew as well as Homer (*Il.* ii. 655) that the two middle syllables of *Ἰάλυσον* were long, and that the word had not the digamma. So too did Timocreon, who lived in Rhodes; and when editors of Pindar appeal to Tim. *Fr.* i. 7 (Bergk, p. 537, 1914), they know quite well that they are asking help where there is none. Such comfort as they can get from *Anth. Pal.* 7, 716, 1, they are welcome to.

Pindar, then, wrote Ἰάλυσον. But if that is so, there is only one place in the line where he can have put the word; and that is before τ'. ἀπάτερθε δ' ἔχον. And that this is where he did place it seems to me to be indicated by the scholia. Schol. 135, Drachm. has the order Κάμειρον, Λίνδον, Ἰήλυσον

(Schol. 132, c, has *Λίνδον καὶ Ἰήλυσον καὶ Κάμιρον*, i.e. the order of Homer, *Il.* ii. 655). The starting-point for the emendation of this line must be, therefore—

πρεσβύτατον ~ ~ Λίνδον ~ ~ Ἰάλυσον τ'.

The first of the two missing pyrrhics may be filled with the *τέκε* of *BC* (*τέκεν A.D.*), or the second may be filled with *ἔτεκ'*. For the rest I can only guess rather idly.

πρεσβύτατον τέκε, Λίνδον <ἀμᾶ> Ἰάλυσον τ'

had occurred to me. This will involve the assumption that all three were born at one birth (hence, perhaps, *πρεσβύτατον*, noted of Camirus).

Ol. viii. 3 sqq. :

*παραπειρῶνται Διὸς ἀργικεράννου,
εἴ τιν' ἔχει λόγον ἀνθρώπων πέρι
μαιομένων μεγάλαν
ἀρετὰν θυμῷ λαβεῖν,
τῶν δὲ μόχθων ἀμπνοάν.
ἄνεται δὲ πρὸς χάριν εὐσεβείας ἀνδρῶν λιταῖς.*

The scholl. recognize a variant *λιταί* in 8; and some edd. accept *ἄνεται λιταί* as 'schema Pindaricum.' Most edd., however, prefer, retaining the *λιταῖς* of the MSS., to take *ἄνεται* impersonally: 'accomplishment is given.' But surely the subject of *ἄνεται* is *ἀρετὰ καὶ μόχθων ἀμπνοά* (understood from 6-7). Yet I cannot find that any editor has made this suggestion.

Ol. viii. 20 :

*ἔξενεπε κρατέων πάλα δολιχήρετμον
Αἴγιναν πάτραν.*

πάλα gives us an iambus where we need a spondee, or, more correctly, it yields a trochee in the third foot in place of a spondee. We could more easily tolerate a dactyl; and the statement of the scholia that Alcimedon was victor in the *pancratation* suggests *παλάμα*.

Ol. viii. 41 :

ἔννεπε δ' ἀντίον ὀρμαίνων τέρας εὐθὺς Ἀπόλλων.

Anyone who considers the many bad conjectures — *εἰσορῶν*, *ἀνγάζων*, *ἀμφαίνων*—which have been made for *ὀρμαίνων* (which is certainly corrupt) may perhaps be willing to consider the suggestion *ἐρμηνέων* = *ἐρμηνεύων*. For the double form compare *δινέω* + *δινεύω*, etc.

Ol. ix. 76 sq. :

ἐξ οὗ Θέτιος γόνος οὐλίφ νιν ἐν Ἄρει
 παραγορεῖτο μή ποτε
 σφετέρας ἀτερθε ταξιούσθαι
 δαμασιμβρότου αἰχμᾶς.
 εἶην εὐρησιεπῆς ἀναγείσθαι
 πρόσφορος ἐν Μοισᾶν δίφρῳ.

The metre of 76 may perhaps be remedied by transposition :

ἐξ οὗ Θέτιος Φουλίφ γόνος νιν ἐν Ἄρει.

None of the conjectures hitherto offered have any palaeographical plausibility, save Mingarelli's γούνος, which is very improbable on other grounds.

The text of 80 sq. has long been suspect. I would suggest—

εἶην εὐρησιεπῆς ἀναγείσθαι
 πρόσφορα σὺν Μοίσῃ διφῶν
 (ἀναγείσθαι = *enarrare*, as always in Pindar).

[πρόσφορ' ὅσ' ἐν Μοίσῃ διφῶ would be a smaller change; but it would be rash to postulate the form διφῶ in any Pindaric dialect.]

Ol. x. 86 sqq. :

ἄλλ' ὥτε παῖς ἐξ ἀλόχου πατρὶ
 ποθεινὸς ἔκοντι νεότατος
 τὸ πάλιν ἤδη, μάλα δέ Φοι
 θερμαίνει φιλότατι νόον.

ἀλόχου is interpreted by all edd. as 'wedded wife.' Does it not mean here 'a (hitherto) childless wife'? ἄλοχος is used in precisely this sense in Plato, *Theaet.* 149, b.

Editors of Catullus (but not, I fancy, editors of Pindar) have noticed that these lines and those that immediately follow are imitated by Catullus, LXVIII. 119-124. It appears to me that the same poem of Catullus, 107-110, betrays a memory of 37-38 of this ode (ὀχετός = *barathrum*).

Ol. x. 92 sqq. :

κενεὰ πνεύσαις
 ἔπορε μόχθῳ βραχὺ τι τερπνόν.

ἔπορε can hardly be right. A simple change would be ἔνορε (ΕΠΟΡΕ = ENOPE).

Ol. x. 104 sqq. :

ὥρα . . . ἃ ποτε
ἀναιδέα Γανυμήδει
θάνατον ἄλαλκε σὺν Κυπρογενεῖ.

Perhaps ἄλεκε for ἄλαλκε. Christ accepts Mommsen's *μόρον ἄλαλκε*, and supposes *θάνατον* to be due to a scribe who recalled Theognis 207, *θάνατος ἀναιδής*. But who was more likely to recall Theognis—Pindar or his copyist?

Ol. xiii. 98 sqq. :

ἀλαθής τέ μοι
ἔξορκος ἐπέσσεται . . .
. . . βοὰ κάρυκος ἐσλοῦ.

The scholiast glosses *ἔξορκος* by *ἐξαίρετος*. Clearly he had in his text *ἔξοχος* (quite falsely).

Ol. xiii. 112 sqq. :

καὶ πᾶσαν κατὰ
Ἑλλάδ' εὐρήσεις ἐρευνῶν μάσσον' ἢ ὥς ιδέμεν.
ἀλλὰ κούφοισιν ἐκνεῦσαι ποσίν.

ἀλλὰ in 114 is unmetrical, and most edd. accept Pauw's *ἄνα*. But the sudden apostrophe is unconvincing (and obscure), and *ἐκνεῦσαι* (imperat.) is strange. I fancy that the true reading may be—

μάσσον' ἢ ὥς ιδέμεν
ἄμα κούφοισι τ' ἰχνεῦσαι ποσίν.

(*ἄμα* has already been suggested by Fennell. *ἄμα* and *ἀλλά* are confused again at *Ol. i. 107*, unless the true reading there be *ἄνδρα*. The scholiast's note there (165 c, Drachm.), *ἐπιστήμονά τ' εἶναι καὶ ἀνδρεῖον εἶναι καὶ οὕτω δύνασθαι* suggests that he may have found *ἄνδρα* in his text.)

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