TWO FRAGMENTS AND AN EPIGRAM (PIND. FR. 52A, EUR. FR. 898 R., AP7.77)

Pindar, fragment 52a (*Paean* I = D1 Rutherford), 1-4

πρὶν ὀδυνηρὰ γήραος σ[. . . . μ]ολεῖν, πρίν τις εὐθυμία σκιαζέτω νόημ' ἄκοτον ἐπὶ μέτρα, ἰδών δύναμιν οἰκόθετον.

1 σ[χεδὸν μ] Grenfell-Hunt : σ[ταθμὰ Wilamowitz : σ[άματα Turyn

στένεα may be preferable to the previous suggestions: «grieveous *straits* of old age»¹. The noun is rare outside of epic and elegiac verse, where it normally exhibits the Ionic long vowel -ει- (cf. στε(ι)νός, στε(ι)νόω); however, the short-syllable form is found in Aesch. *Eum.* 521 (lyr.) and, it seems, Dionys. Bassar. fr. 9 v. 31 Heitsch.

Euripides, fr. 8982

την Άφροδίτην οὐχ ὁρᾶς ὅση θεός; ην οὐδ' ἄν εἴποις οὐδὲ μετρήσειας ἄν ὅση πέφυκε κἀφ' ὅσον διέρχεται.
αὕτη τρέφει σὲ κἀμὲ καὶ πάντας βροτούς.
τεκμήριον δέ, μη λόγω μόνον μάθης, 5 ἔργω δὲ δείξω τὸ σθένος τὸ τῆς θεοῦ.
ἐρᾶ μὲν ὅμβρου γαῖ', ὅταν ξηρὸν πέδον ἄκαρπον αὐχμῷ νοτίδος ἐνδεῶς ἔχη·ἐρᾶ δ' ὁ σεμνὸς οὐρανὸς πληρούμενος ὅμβρου πεσεῖν εἰς γαῖαν Ἁφροδίτης ὕπο· 10 ὅταν δὲ συμμιχθῆτον ἐς ταὐτὸν δύο, φύουσιν ἡμῖν πάντα καὶ τρέφουσ' ἄμα, δι' ὧν βρότειον ζῆ τε καὶ θάλλει γένος.

1-13 Ath. 13.599f (vol. III, p. 322, 7 Kaibel): hinc Eust. *Il.* 978, 22 (vol. III, p. 615, 23 v. d. Valk) | Stob. 1.9.1 (vol. I, p. 111, 10 Wachsmuth) || **1** Plut. *Amat.* 756 D: sequuntur *Hipp.* 449-50 || **3** Plut. *De virt. mor.* 442c || **7.9-10** Arist. *EN* 1155b 1 || **7.9** Plut. *Amat.* 770a | Marc. Aurel. *Ad se*

R. Kannicht, *Tragicorum Graecorum fragmenta*, v/2, Göttingen 2004, 908-909.

¹ I have published this conjecture anonomously in the Festschrift Staffan Fogelmark (*Dais philēsistephanos*, Uppsala 2004, 5), where the Pindaric fragment served as dedicatory verses.

ips. 10.21 || 7 Aristot. EM 1208b 16, 1210a 13 ~ Eth. Eud. 1235a 16 | Σ Hes. Theog. 138 Menandro attribuit.

Gomperz condemned v. 6, followed by Wilamowitz and Diggle³. But most of the rest is just as bad. Euripides, or a competent author of any sort, would not follow up the rhetorical question "don't you see how great Aphrodite is?" with "she, whom you could not say, nor measure, how great she is". A demonstrative τήνδ' for ην (or, as the mss. of Stobaeus have it, αλλ) would be a slight improvement, but only so as to exchange the inane for the banal. The next line (v. 4) is just as flat, with τρέφει taking three undistinguished objects – *you*, *me*, and *all mortals* – each coordinated with καί. This is followed by an extremely artificial λόγος/ἔργον – dichotomy with failing grammar in the latter half (v. 6).

The versification is cobbler's work, especially II. 4-6. Anyone who has attempted Greek iambic composition knows that the natural tendency of the inexperienced versifier is to let word-end coincide with longum: in each one of these three lines, there are *four* diaereses⁴. This is very rare in single Euripidean trimetres and results in awkward and monotonous rhythm. As far as I can tell, four diaereses do not occur elsewhere in two subsequent verses in extant tragic trimetre⁵.

11-13 are similarly banal in style and content – καὶ τρέφουσ' ἄμα and ζῆ τε καὶ θάλλει are particularly bad, empty verse-filling. Aristotle cites 7, 9-10 as Euripidean, and this may be so. 8 is perhaps genuine. The rest is stuffing, interpolation by the learned editor of a florilegium (but v. 8 may be interpolated as well: the interpolator, as we, may have received the authentic verses from Aristotle).

[Simonides] AP 7.77

Οὖτος ὁ τοῦ Κείοιο Σιμωνίδου ἐστὶ σαωτήρ, ὅς καὶ τεθνηὼς †ζῶντ' ἀπέδωκε χάριν.

«The elision [of the 3rd-declination dative -1] has no parallel in the literary epigram of the Hellenistic period. It is of a type extremely rare in inscriptional epi-

Th. Gompertz teste Wachsmuth on Stobaeus 1.9.1, I, p. 111; U. von Wilamowitz, Kleine Schriften, V, Berlin 1937, part 2, 173 n. 1; J.D. Diggle, Tragicorum Graecorum fragmenta selecta, Oxford 1998, 167.

For the present purpose I define "diaeresis" as "word-end coinciding with longum (except at the end of the verse)", not counting instances before enclitics, after proclitics, or occurring in combination with elision.

A modest statistical inquiry into a few plays shows that one in about forty-five (14/630) of the trimetres of the *Cyclops* has four (or, in the rarest case, five) diaereses. The corresponding figures for *Alcestis* is 1/33 (24/804), *Rhesus* 1/39 (17/665), Aeschylus' *Supplices* 1/78 (6/467), *Prometheus* 1/30 (26/788).

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grams, even the least literate of them...; it remains very uncommon in the Christian era» (D.L. Page, Further Greek Epigrams, Cambridge 1981, 300-301)⁶. Page adopts the tradition found in Tzetzes, Chil. 1.636 (p. 29 Leone = [Aristid.] fr. 28a FHG) and Σ Aristid. Tett. 160.14: ζ $\hat{\omega}$ vti $\pi \alpha \rho \hat{\epsilon} \sigma \chi \epsilon \chi \hat{\alpha} \rho i \nu$. However, Tzetzes' version would be unlikely to corrupt into the reading of the Palatine ms., whereas the reverse change is explicable as the result of scholarly emendation by someone (perhaps Tzetzes himself) who noticed the unacceptable elision.

ζῆν might be possible, and produces a sense more pertinent than the dative of the *Palatinus*: «who, although dead, gave *life* as thanks» 7 . ἀποδίδωμι often takes the infinitive as object (LSJ s.v. I 4) and the double construction with the object χάριν and an objectival infinitive finds exact parallels in AP 9.469 σοὶ χάριν ἐξετέλεσσε πόνος ... | χῶρον ἔχειν πολύολβον, and App. Anth. 3.399 πᾶσι δὸς μίαν χάριν | τοῦτον γενέσθαι τὸν τυποῦντα τοὺς τύπους. Cf. also Bacchylides 9.97-99:

..]ιμι δ[ΙΙΚΚ]δ.ῶκε χάριν κ]αὶ Διων[υσΙΚΚΙ] θεοτίματο[ν] πόλιν ν]αίειν ἀπο[ΙΙΚ]ευντας.

Luleå Pär Sandin

Abstract

In Pind. fr. 52a 1 read στένεα; Eur. fr. 898 is mostly spurious; In AP 7.77.2 read $\zeta \hat{\eta} v$.

Pindaro-Euripide-Epigramma

⁶ See also M.L. West, *Greek Metre*, Oxford 1982, 10.

The dead man was found by Simonides and buried at his expense, the ghost then appearing to the poet in a dream, warning him from continuing his sea-journey. The ship foundered; Simonides, having followed the dead man's advice, gratefully added the present verses to the original epitaph (*AP* 7.516). For sources and scholarly refs. see Page *l. c.*, n. 1.