

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 ἣν (or, as the mss. of Stobaeus have it, ἀλλ’) 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 ll. 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’ ἅμα 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

Οὗτος ὁ τοῦ Κεῖοιο Σιμωνίδου ἐστὶ σαωτήρ,
ὃς καὶ τεθνηὼς †ζῶντ’ ἀπέδωκε χάριν.

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

³ 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.

⁴ 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.

⁵ 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).

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: ζῶντι παρέσχε χάριν. 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 δὲς μίαν χάριν | τοῦτον γενέσθαι τὸν τυποῦντα τοὺς τύπους. Cf. also Bacchylides 9.97-99:

. .]ιμι δ[| | κκ]δῶκε χάριν
κ]αὶ Διων[υσ | κκ |] θεοτίματο[v] πόλιν
v]αίειν ἀπο[| | κ]ευντας.

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Abstract

In Pind. fr. 52a 1 read στένεα; Eur. fr. 898 is mostly spurious; In *AP* 7.77.2 read ζῆν.

Pindaro-Euripide-Epigramma

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

⁷ 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.