

## CONJECTURES ON PINDAR\*

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### ABSTRACT

These notes advance conjectures on seven Pindaric cruxes: *P.* 3.17-19, 4.109-10, 5.17-19, 12.9-12, *N.* 3.74-5, 7.24-7, and *I.* 6.47-8

### RESUMEN

Estas notas presentan conjeturas a siete pasajes de Píndaro: *P.* 3.17-19, 4.109-10, 5.17-19, 12.9-12, *N.* 3.74-5, 7.24-7 y *I.* 6.47-8.

### KEYWORDS

Greek literature; Pindar; Textual criticism.

### PALABRAS CLAVES

Literatura griega; Píndaro; crítica textual.

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1. *P.* 3.17-19

ἄλικες  
οἷα παρθένοι φιλέοισιν ἑταῖρα  
ἐσπερίαίς ὑποκουρίζεσθ' αἰοδαῖς·

18 ἑταῖραι: West e schol. (vel -αις)<sup>1</sup>

... such as maidens of the same age love to address girlishly to a companion in evening songs<sup>2</sup>

Transmitted ἑταῖραι probably came about through attraction into the case of παρθένοι. Nowhere else is ὑποκορίζομαι (of which ὑποκουρ- is a dialect form) used in the required sense without an object. It is used transitively with the accusative of the person addressed.<sup>3</sup> West suggested that better sense could be obtained by writing ἑταῖρα or ἑταίραις citing the scholia,<sup>4</sup> but he did not clearly state what he understood that sense to be<sup>5</sup> and there is no evidence that this verb ever takes the dative case.<sup>6</sup> The dative plural is also arguably clumsy adjacent to ἐσπερίαίς ... αἰοδαῖς. Pindar may have written ἑταίρας (acc. pl.), “such as maidens of the same age love to address girlishly to their companions in evening songs”.<sup>7</sup>

2. *P.* 4.109-10

πεύθομαι γάρ νιν Πελίαν ἄθεμιν λευ-  
καῖς πιθήσαντα φρασίν  
ἀμετέρων ἀποκύλαι βιαίως ἀρχεδικᾶν τοκέων· 110

110 ἀμετέραν — ἀρχεδίκαν Σ<sup>π</sup>

for I am told that lawless Pelias gave in to his white wits and usurped it [sc. kingship] by force from my justly ruling parents

<sup>1</sup> See M.L. West, “Melica”, *CQ* 20, 1970, 205-15, 212. G. Liberman, ed., *Pindare, Pythiques*, Paris 2004, 76 prints West’s ἑταῖραις.

<sup>2</sup> Tr. mine (the Loeb prints and translates ἑταῖραι).

<sup>3</sup> See LSJ s.v. ὑποκορίζομαι I; the verb is used intransitively but only in the sense “use diminutives”, which is inappropriate here. For the verb’s meaning see Chantraine, *DELG* s.v. κόρος 2: “κορίζομαι «cajoler comme une petite fille» ..., le terme usuel étant ὑποκορίζομαι «adresser des noms tendres à quelqu’un»”.

<sup>4</sup> Σ 28 (= Dr. 2.67.18–20). West emphasised the words παρὰ ταῖς ἑαυτῶν φίλαις.

<sup>5</sup> Liberman, *Pindare*, 77 translates ἑταῖραις “à leurs compagnes”.

<sup>6</sup> ἑταῖρα cannot stand for παρὰ or cὺν ἑταῖρα.

<sup>7</sup> Cf. Σ Ar. *Vesp.* 1341b Koster προσκορίζομενος τὴν ἑταῖραν.

“Uncertain is the exact force of λευκαῖς”.<sup>8</sup> So Braswell in his discussion of the two principal explanations of λευκαῖς ... φρασί. Both are based on different scholiastic interpretations of the Homeric phrase φρένες μέλαιναι: one that λευκός here means “unnatural” because φρένες were said to be black in their natural state; the other that it means “shallow” because φρένες μέλαιναι was thought to refer to “deep” emotions. Braswell preferred the latter interpretation. Neither possibility can be excluded, but λευκαῖς could be corrupt and since light, implied by λευκός, is generally positive in Pindar, there is further cause for suspicion. Wagner conjectured λαιαῖς, “left”, and Farnell λευγαῖς, “evil”. It is not clear to the author what the relevance of the former is and the latter is not an attested word.<sup>9</sup> I wonder whether Pindar wrote λυκταῖς. According to Hesychius, this adjective means “insufferable”.<sup>10</sup> From Jason’s perspective, the lawless Pelias’ purpose was just that. Lack of familiarity with this rare word may have caused a copyist to write λευκαῖς.

### 3. P. 5.17-19

ἔχει συγγενή  
ὀφθαλμός αἰδοιότατον γέρας  
τεῦ τοῦτο μειγνύμενον φρενί·

18 αἰδοιέτατον: E. Schmid<sup>11</sup>

Your inherited eye has a most honoured honour, this mixed with  
your mind.<sup>12</sup>

Nowhere else in classical Greek is an eye said to possess γέρας. Itsumi, who candidly confesses that he cannot understand these verses, discusses the conjectures that have been made.<sup>13</sup> Perhaps Arcesilaus’ eye instead possessed a

<sup>8</sup> B.K. Braswell, *A Commentary on the Fourth Pythian Ode of Pindar*, Berlin-New York 1988, 199-200; cf. Giannini in B. Gentili, P.A. Bernardini, E. Cingano, P. Giannini, eds., *Pindaro, Le Pittiche*, Milano 1995, 460 (“espressione di senso oscuro”).

<sup>9</sup> L.R. Farnell, *The Works of Pindar*, 3 vols., London 1930-1932, 2.156 speculated that Pindar might have invented or known of \*λευγός = λευγαλέος.

<sup>10</sup> Hsch. λ 1402 Latte s.v. λυκτά: οὐκ ἀνεκτά.

<sup>11</sup> In v. 16 Snell-Maehler punctuate after ἐκτί, but I prefer to punctuate after μεγάλαν πολίων and treat this as dependent on βασιλεύς.

<sup>12</sup> Tr. mine (the Loeb prints and translates Hermann’s ἐπεὶ for ἔχει leaving the sentence without a verb).

<sup>13</sup> K. Itsumi, *Pindaric Metre: ‘The Other Half’*, Oxford 2009, 226. Incidentally, Itsumi (226-7) also explains that αἰδοιέτατον, which is retained by Gentili in Gentili et al. (n. 8) 172, is “hardly acceptable” metrically, namely because (i) two successive ancipitia are “improbable” and (ii) palimbaccheus and molossus and their resposion are only admissible in a purely trochaic context “which is totally alien to Pindar”.

most reverend light, αἰδοιότατον céléας?<sup>14</sup> Lloyd-Jones observed that ὀφθαλμός here may mean “source of light”<sup>15</sup> and this could be a reason for thinking that γέρας has dislodged a word meaning light. For the Greeks, the eye emitted light and light was associated with glory (as in English “illustrious”).<sup>16</sup> The corruption could have arisen from attraction of the noun to the sense of the preceding adjective resulting in the tautologous “most honoured honour”.

#### 4. *P.* 12.9-12

τὸν παρθενίους ὑπὸ τ' ἀπλάτοις ὀφίων κεφαλαῖς  
 αἶε λειβόμενον δυσπενθέϊ σὺν καμάτῳ, 10  
 Περσεὺς ὅποτε τρίτον ἄνυσεν κασιγνητῶν μέρος  
 ἐνναλία Σερίφῳ λαοῖσι τε μοῖραν ἄγων.

11 ἄνυσεν Σ<sup>mp</sup>, ἄνυσεν Boeckh

[the dirge] that [Athena] heard pouring fourth from under the unapproachable snaky heads of the maidens in their grievous toil, when Perseus cried out in triumph as he carried the third of the sisters, bringing doom to wave-washed Seriphos and its people

What seems to be needed in v. 11 is a verb indicating that Perseus “cut off” Medusa’s head before taking it away to Seriphos. The transmitted ἄνυσεν does not give this, nor does Boeckh’s ἄνυσεν, and neither receives universal approval.<sup>17</sup> Is it possible that Pindar wrote Περσεὺς ὅποτε τρίτον ἄμασεν κασιγνητῶν μέρος | ἐνναλία Σερίφῳ λαοῖσι τε μοῖραν ἄγων, “when Perseus cut off a third part of the sisters bringing doom to sea-girt Seriphos and its people”? This would anticipate εὐπαράου κρᾶτα κυλάσαις Μεδοίαις, “after severing the head of beautiful-

<sup>14</sup> For light emitted by the eyes, see *N.* 10.40-1 φάος | ὀμμάτων, *Pae.* 20.13 (= fr. 52u.13 Maehler) ὀμμάτων ἄπο céléας ἐδίναν (where the context is also someone revealing their true nature) and fr. 123.3-4 Maehler τὰς ... Θεοξένου ἀκτῖνας πρὸς ὅσων | μαρμαρυζοίαις; cf. *E. Cyc.* 663, fr. 472e.14 *TrGF*; [*A.*] *PV* 356. For αἰδοῖος and similar epithets applied to light, cf. e.g. *h.Cer.* 189 céléας θεῖοιο and fr. 153.2 Maehler ἀγνὸν φέγγος; for αἰδώς associated with the eyes, see e.g. *Thgn.* 85-6 West; *E. IA* 994, fr. 457 *TrGF*; *Ar. Vesp.* 447; *A.R.* 3.93.

<sup>15</sup> H. Lloyd Jones, “OMMA in Sophocles, *Electra* 902 and *Oedipus Tyrannus* 81”, in G.W. Most, H. Petersmann, A. Ritter, eds., *Philanthropia kai Eusebeia. Festschrift für Albrecht Dihle zum 70. Geburtstag*, Göttingen 1993, 310-14, 304 n. 5 (= *The Further Academic Papers of Sir Hugh Lloyd-Jones*, Oxford 2005, 113 n. 5).

<sup>16</sup> For light used metaphorically of fame and glory, see I.L. Pfeijffer, *Three Aeginetan Odes of Pindar. A Commentary on Nemean V, Nemean III, & Pythian VIII*, Leiden-Boston-Köln 1999, 370-2.

<sup>17</sup> There has been a move away from Boeckh’s refinement of the graphetai variant in favour of the paradosis. Gentili in Gentili et al., *Pindaro, Le Pitiche*, 318 rejects ἄνυσεν, Liberman, *Pindare*, 210 (apparatus) calls it a reading “qui donne lieu à des explications invraisemblables” and it has also been resisted by Braswell, *A Commentary*, 281 and G.F. Held, “Weaving and Triumphal Shouting in Pindar, *Pythian* 12.6–12”, *CQ* 48, 1998, 380-8, 386-7.

cheeked Medusa” (v. 16). The verb ἀμάω means both “harvest” and “cut off” (of body parts).<sup>18</sup> Perseus needed to cut off and harvest Medusa’s head. An intriguing parallel is furnished by Nonnus, who says that Perseus ὄγμον ἐχιδνήεντα μιῆς ἤμῃς Μεδούσης, “shore off the snaky swathe of one Medusa”.<sup>19</sup> ἀμάω later developed the sense “mow down” in battle.<sup>20</sup> ἄμασεν may explain the scholiastic paraphrase οἷον κατεπολέμησε τὸ τρίτον μέρος αὐτῶν.<sup>21</sup>

### 5. N. 3.74-5

ἐλᾷ δὲ καὶ τέσσαρας ἀρετάς  
 <ὁ> θνατὸς αἰὼν, φρονεῖν δ’ ἐνέπει τὸ παρκείμενον.

75 suppl. Triclinius | θνατὸς (Aristarchus) B, μακρὸς VD

Then too, our mortal life drives a team of four virtues, and it bids us  
 heed what is at hand.

In v. 75 the paradosis lacks an initial short syllable regardless of which variant is adopted. Triclinius’ <ὁ> θνατὸς is printed by most editors,<sup>22</sup> but in addition to introducing an unnecessary article it produces a false and dull repetition: false because mortal life may or may not drive a team of four virtues and dull because there is no need for another reference to mortality after βρότεον ἔθνος (v. 74). I suggest that Pindar may have written ἐλᾷ δὲ καὶ τέσσαρας ἀρετάς | ὄνατος αἰὼν, “a useful life drives a team of four virtues”.<sup>23</sup> Confusion of ON and ΘN seems to have caused the corruption at *Olympian* 10.9, where Hermann recognised that Pindar wrote τόκος ὀνάτωρ for the transmitted τόκος θνατῶν.

<sup>18</sup> ἀμάω and its compounds are used by poets of cutting off body parts, as is the similar θερίζω: for ἀμάω, see Hom. *Od.* 21.301 ῥινὰς τ’ ἀμήσαντες, Hes. *Theog.* 180-1 φίλου δ’ ἀπὸ μῆδεα πατρός | ἐκκυμένως ἤμῃς, A. fr. 273a\*\* 3-4 *TrGF* ὑπὸ τ’ αὐχένιον λαιμὸν ἀμήσας | τοῦδε φραγίου, E. *Cyc.* 236 τὰ πλάγχυν’ ἔφασκον ἐξαμήσεσθαι βίᾳ, Ar. *Lys.* 367 βρύκουσά σου τοὺς πλεύμονας καὶ τάντερ’ ἐξαμήσω, Nonn. *D.* 4.413 ἀπαμηθεῖσα ... κόρη, 28.53 κεφαλὴν ἤμῃς (cf. also 48.49-50 τυπτομένων δὲ Γίγαντος ἐχιδνοκόμων κεφαλῶν | αὐχένες ἀμηθέντες ἐπωχρήσαντο κοινή); for θερίζω, see P.J. Finglass, *Sophocles: Ajax*, Cambridge 2011, 213.

<sup>19</sup> *D.* 25.38 (tr. W.H.D. Rouse, *Nonnos: Dionysiaca*, 3 vols., London-Cambridge, MA 1940, II, 255).

<sup>20</sup> LSJ s.v. (A) 3 (“mow down in battle”), adding a reference to *AP* 9.198.2 (Anon.); see also *CGL* s.v. 4.

<sup>21</sup> Σ 19a (= Dr. 2.266.7).

<sup>22</sup> In addition to the Teubner editors, C.M. Bowra, ed., *Pindari carmina cum fragmentis*, Oxford 1947<sup>2</sup>, A. Turyn, ed., *Pindari carmina cum fragmentis*, Oxford 1952, 157 and M. Cannatà Fera, *Pindaro, Le Nemee*, Milano 2020, 72 all print it (without necessarily indicating in the text that ὁ is a supplement); see the careful discussion of Pfeijffer, *Three Aeginetan Odes*, 638-47, who argues for the Triclinian reading.

<sup>23</sup> For the meaning of ὀνητός, see Sud. o 358 Adler s.v. ὀνητήν: ἐναπόλαυστον; cf. *DGE* s.v. ἐναπόλαυστος “provechoso, beneficioso”.

## 6. N. 7.24-7

εἰ γὰρ ἦν  
 ἔ τὰν ἀλάθειαν ἰδέμεν, οὐ κεν ὅπλων χολωθείς 25  
 ὁ καρτερός Αἴας ἔπαξε διὰ φρενῶν  
 λευρὸν ξίφος·

25 ἔαν BDΣ<sup>70</sup>, ἔαν Σ (Dionysius): Boeckh

for if they could have seen the truth, mighty Aias, in anger over the  
 arms, would not have planted in his chest the smooth sword

It was a “shifty falsehood”, i.e. a failure to see the truth, that led the Greeks to award Achilles’ arms to Odysseus and this caused Ajax’s humiliation.<sup>24</sup> The transmitted ἔαν leaves ἰδέμεν without a subject, is doubtful used non-reflexively and produces an unlikely distinction between truths. Boeckh’s ἔ τὰν introduces a postpositive at verse-start by conjecture as well as a superfluous definite article.<sup>25</sup> Bergk’s ἐτάν = ἐτεάν leaves ἰδέμεν without a subject, is a form of ἐτεός not used elsewhere by Pindar and results in the redundant “true truth”. The emendations made to date may not have solved this crux.<sup>26</sup> What seems to be required is a subject for ἰδέμεν that refers to the Greeks. This could be obtained by writing ἔταc, “for if his compatriots could have seen the truth, etc”. ἔτης has various related context-dependent senses. For example, the *Etymologicum Symeonis* states ἔτης: ὁ ἐταῖρος, ἔτης τίς ὢν, παρὰ τὸ ἔθος, ὁ συνήθης. λέγεται δὲ ἔτης καὶ ὁ συνηλικιώτης, ὁ τῶν αὐτῶν ἐνιαυτῶν ὢν, οἷον ὁμοέτης.<sup>27</sup> There is another instance in Pindar (of the Delphians at *Paeon* 6.10 [= fr. 52f.10 Maehler]), where ἔται means compatriots or “members of the same community, citizens or fellow citizens”.<sup>28</sup> The corruption could have come about from attraction into agreement with ἀλάθειαν.

<sup>24</sup> N. 8.25-6 μέγιστον δ’ αἰόλω ψεύδει γέρας ἀντέταται. | κρυφαῖαι γὰρ ἐν ψάφοις Ὀδυσσεὶ Λαῖναοὶ θεράπευσαν.

<sup>25</sup> I have referred to ἔ as “postpositive”, but Professor Diggle asks *per litteras* whether accented (i.e. non-enclitic) ἔ is properly postpositive. I do not know, but whether it is or not, we are still faced with an absence of instances of ἔ at verse-start anywhere in Greek poetry. C. Carey, *A Commentary on Five Odes of Pindar*, Salem NH 1981, 147 attempts to defend it by reference to enclitic particles at verse start at N. 4.64 and I. 8.10, but as Cannatà Fera, *Pindaro, Le Nemee*, 445 comments, those instances are “in verità casi problematici” (indeed, they are normally emended or obelized).

<sup>26</sup> ἔαν is daggered by D. Loscalzo, *La Nemea settima di Pindaro*, Viterbo 2000, 96 and discussed at 140-4.

<sup>27</sup> *Et.Sym.* ε 878 Baldi.

<sup>28</sup> See S.L. Radt, *Pindars zweiter und sechster Paian*, Amsterdam 1958, 113-14 ad loc. and R.B. Rutherford, *Pindar’s Paeans*, Oxford 2001, 308 n. 8; Radt’s explanation of κοῖνις ἑτηῖν at Hom. *Il.* 6.262, namely that it means not only Hector’s blood relatives but also the Trojans together, i.e. his “Stammesgenossen”, is relevant by analogy here, where a word is needed that refers to those fighting on the Greek side with Ajax (hence “compatriots”). See also *CGL* s.v. ἔται 2, *Lfgre* s.v. ἔτ(ης) 2,

## 7. I. 6.47-8

ὥςπερ τόδε δέρμα με νῦν περιπλανᾶται  
θηρός

47 με νῦν] μίμνοι: Stephanus

as this hide now wrapped around me from the beast

Stephanus' conjecture is generally printed in modern editions, but its resemblance to the paradosis is only passing and one may ask why Heracles should say that the lionskin "wanders around me", as if—somewhat comically—his trademark garment would not stay put? To address this the lexica invent special senses for περιπλανάομαι such as "float round about", "envelop" and "circle around".<sup>29</sup> But the verb means "wander around" and is otherwise confined to prose. At less cost than Stephanus' emendation the paradosis could be re-interpreted as ὥςπερ τόδε δέρμα μίμνει περὶ πλανάταν | θηρός, "as this skin of a wild beast remains around the wanderer". Heracles wanders. The lionskin remains around him. Staying power complements the "unbreakable nature" of the hero's future son far better than a garment that "wanders".

“(Mit-)Bürger, Landsleute” and Σ Hom. *Od.* 4.16a3 Pontani ἔται] φίλοι καὶ συμπολῖται.

<sup>29</sup> LSJ s.v. περιπλανάομαι 1; *CGL* s.v. 2; W.J. Slater, *Lexicon to Pindar*, Berlin 1969, 427 s.v.

