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PINDAR, FRAGMENTS 128C (*THREN.* 3) AND 260

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PINDAR, FRAGMENTS 128C (*THREN.* 3) AND 260

Fr. 128c (*Thren.* 3)¹

6 ἄ μὲν ἀχέταν Λίνον αἴλινον ὕμνει,
 ἄ δ' Ὑμέναιον, (ὄν) ἐν γάμοις χροῖζόμενον
 νυκτὶ σὺν πρώται λάβεν †έχατ ὕμν(οις)†

6 ἀχέταν edd.: εὐχέταν cod. ὕμνει Hermann: ὕμν(εῖν) cod. 7 (ὄν) suppl. Hermann ἐν γάμοις Welcker:
 ἐργάμοις cod. 8 νυκτὶ dispexit Maehler σὺν πρώται Donaldson: σὺμπρωτ cod.

Neither ἄ (sc. αἰοιδά)² nor Maehler's ἔχατος ὕμνων³ is a satisfactory subject for λάβεν in this context, and the latter seems a doubtful phrase in itself. The required sense, 'who died on his wedding night', is most easily obtained by emending to ἔχατος ὕμνος, for which cf. *h. Merc.* 289 μὴ πύματόν τε καὶ ὕστατον ὕπνον ἰαύητις. ὕμν- will have intruded from l. 6: cf. *N.* 4.16, where the transmitted ὕμνος is corrected by Bergk to υἰόν⁴, ὕμνου having preceded (11).

Fr. 260

5 Ὀδυσσεὺς δὲ π[
 παιδὶ δικτυ[
 κυριώτερο[εἰς σοφίας λόγον
 ἀθρέων ἀν[

So the lines are printed by Snell and Maehler. But εἰς σοφίας λόγον⁵, which editors take to be Pindar's own, clearly belongs to the citing author, Aelius Aristides⁶, who favours expressions of this form, having seven instances of εἰς ἀρετῆς λόγον alone⁷, while Pindar has nothing comparable. The adjective, on which the identification of the papyrus largely depends, may not be his either. If it is, he is more likely to have written simply σοφίαν: cf. *O.* 1.104 δύναμιν κυριώτερον.

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¹ Recent discussions of the text: Maria Cannatà Fera, *RFIC* 115 (1987), 12–23, with plate facing p. 16; ead., *Pindarus: Threnorum fragmenta* (1990), 136–56, on her fr. 56, with plate facing p. 88; ead., *GIF* 43 (1991), 153f.; G. B. D'Alessio, *RFIC* 119 (1991), 111f.; H. Maehler, *Scritti in onore di Bruno Gentili* (1993), ii.453–60; E. Dettori, *Eikasmos* 5 (1994), 65–70; id., *GIF* 47 (1995), 297.

² Doubtfully proposed by D'Alessio, 112.

³ Printed in his Teubner edition (1989); ἔχατος ὕμνος mentioned as an alternative in his article (457).

⁴ 'Emendatione palmari' (O. Schroeder, *ed. maior* [1900]); rightly accepted by the most recent editors, M. M. Willcock (*Pindar: Victory Odes* [1995]) and W. H. Race (Loeb [1997]).

⁵ I. e. 'with respect to wisdom', not 'as regards the utterance of wisdom' (W. J. Slater, *Lexicon to Pindar* [1969] s. v. λόγος B.1.e),

⁶ 3.478 (i.456.13–15 L.–B.) καίτοι τίς οὐκ ἂν φήσειεν οὕτωσι πολλὴν εἶναι τὴν ἀλογίαν, ὄντα μὲν αὐτὸν (sc. Palamedem) κυριώτερον τοῦ Ὀδυσσεῶς εἰς σοφίας λόγον, ὡς ἔφη Πίνδαρος, εἶθ' ἠρτηθῆναι τοῦ χειρόνος κτλ.

⁷ 1.180 (i.72.18), 390 (i.134.14); 3.148 (i.341.8f.), 178 (i.351.11), 249 (i.377.22); 7.24 (i.609.5); 26.41 (ii.103.17 K.).