



SHORTER NOTES

ORPHICA FR. 779D, V. 5 BERNABÉ*

ABSTRACT

This note argues for the restoration of the MS reading ἀέξει in Orph. fr. 779d v. 5 Bernabé (= 287 Kern), which transmits verses from the poem Περί ἐπεμβάσεων (On Planetary Entrances) attributed to Orpheus.

Keywords: Orpheus; Orphica; textual criticism; Greek manuscripts; Greek poetry

The purpose of this note is to argue for the restoration of the MS reading ἀέξει in Orph. fr. 779d v. 5 Bernabé (= 287 Kern), which transmits verses from the poem Περί ἐπεμβάσεων (On Planetary Entrances) attributed to Orpheus. I reproduce the text of the entire fragment from the Teubner edition by A. Bernabé, who prints ἀνέξει, which I translate, leaving ἀνέξει aside for the moment:

εἰς δὲ Κρόνου Πυρόεις τόπον αἰσιός ἐστιν ἀμειβών.
 ἔνθα γὰρ ἡμαύρωσε Κρόνου θυμαλγέα πάντα.
 καὶ κακὸς εἰς ἀγαθὸν τρέπεται· πάσας γὰρ ἀνίας
 καὶ νούσους κατέπαυσεν· ἄγει δ' ὄλβον τε δόμοισι
 νίκην τ' εὐφροσύνην τε φέρει <καὶ> κῦδος ἀνέξει. 5

When the Fiery one (= Mars) passes into the territory of Saturn, he is auspicious; for there he weakens all heart-grieving effects of Saturn. And a wretched man turns into a noble one; for he (sc. Mars) puts an end to all troubles and illnesses. And he leads wealth into one's household and brings victory and merriment and ἀνέξει glory.

ἀνέξει is out of place. The tenses in this fragment are either present (ἐστίν, τρέπεται, ἄγει, φέρει) or (gnomic) aorist (ἡμαύρωσε, κατέπαυσεν), indicating what tends to happen when an ἐπέμβασις occurs. The same is true of the other parts of fr. 799. A future ἀνέξει is thus grammatically unexpected and does not correspond to the formula as usually found in hexameter verse. The phrase as it stands should mean 'and he will lift up/support glory'. The first editor of this fragment, Heeg¹ printed ἀέξει, a present tense, which is paralleled as a formula in hexameter poetry from the Hellenistic times onwards: cf. Ap. Rhod. 1.206 κῦδος ἀέξων (same *sedes*); Samus, *Anth. Pal.* 6.116.5 (κ. ἀέξοι); Philemon, *Anth. Pal.* 9.464.2 (same phrase as here); further occurrences in Quintus of Smyrna and Gregory of Nazianzus.² A variant with ἀνέξειν does not exist. As a matter of fact, ἀέξει is the reading of the fourteenth-century codex Vaticanus gr. 1056, fol. 156v, line 11 which transmits these lines.³ Moreover, the prose paraphrase that follows these

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¹ J. Heeg, *Die angeblichen orphischen "Erga" καὶ Ἡμέρα* (Munich, 1907), 59.

² Quint. Smyrn. 2.77, 6.451 (same *sedes*), 13.248; Greg. Naz. Περί διαθηκῶν καὶ ἐπιφανείας Χριστοῦ 83 (PG 37.463), Θρήνος περὶ τῶν τῆς εἰαυτοῦ ψυχῆς παθῶν 311 (PG 37.1375); also Anon. *Anth. Pal.* 1.10.11 (Byzantine).

³ See https://digi.vatlib.it/view/MSS_Vat.gr.1056.

lines offers πλοῦτον δὲ καὶ νίκην εὐφροσύνην τε καὶ δόξαν **ἀνέξει**. How ἀνέξει came into existence is a matter of speculation, but Kern printed ἀνέξει in his edition (fr. 287) without any explanation for the change, which raises the possibility that it may have occurred through an error which found its way into the modern edition.

Therefore, I propose restoring the MS reading in v. 5 (κῶδος ἀέξει, ‘increases glory’), the form that the first editor had in fact printed.

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