A commentary on Stesichorus

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(noted above p.879) needs some explanation, but Delatte's approach is simply not supported by the evidence.

Φρύγιον μέλος

c.f. Alcman 126 P: Φρύγιον αὔλησε μέλος τὸ Κερβήσιον, Telestes 806·1P: ἡ Φρύγα καλλιπνόων αὐλῶν ἱερῶν βασιλῆα κτλ. id. 810·1ff P: πρῶτοι παρὰ κρατῆρας Ἑλλάνων ἐν αὐλοῖς | συνοπαδοὶ Πέλοπος Ματρὸς ὀρείας | Φρύγιον ἄεισαν νόμου. The most famous example of a Φρύγιον μέλος in literature is the Phrygian's lament at Eur. Or. 1369ff which styles itself (1384) an ἁρμάτειον μέλος. We are inevitably reminded of Glaucus of Rhegium's statement (ap. ps-Plut. de Musica 7) that S. employed the ἁρμάτειος νόμος. Furthermore, as West has observed (C.Q. 21 (1971) 310) Σ ad Eur. Or. 1384 (1·220 Schwartz) equate the ἁρμάτειον μέλος with the νόμος Ἀθηνᾶς, which, ps-Plut. de Mus. 33^{B} tells us, was (a) in the Phrygian mode; and (b) a nome of Olympus. Pollux 4·77 concurs with the second piece of information, and we are again reminded of Glaucus' remark that S's ἁρμάτειος νόμος was invented by Olympus ὁ αὐλητής. In case we feel that our phrase is acquiring too auletic a connotation we may finally note (with West sup. cit.) how Pollux 4·66 states that the νόμος Ἀθηνᾶς also existed in citharistic form.

† ἐξευρόντα

at first sight it may seem absurdly timorous and indecisive of me not to choose between one of the neat emendations listed in the app. crit. which avoid the hiatus offered us by the MSS. But I wish to register a warning against the drawing of any conclusions as to the poem's

Hes.Theog. 186, Scut.60:see also Nonnus Dion.1·10:τεύχεσιν ἀστράπτουσαν... Ἀθήνην with Vian ad loc.(1·p.46 n.5). and the shape of the last mark before ὄρουσεν (the upper right-hand arc of a letter compatible with c) all conspire to favour Merkelbach's supplement as against e.g.τε]ύ̣χεσι λαμπομέν[οις κα]τ̣όρουσεν. For the "narrative δ'ἄρα" suggested before τε]ύχεσι see my note on the collocation in 219·2 P.

Our fragmentary text cites several passages from literature which exploit this derivation: Ibycus 298 P 3-4: Πα]λ[λ]άδι· [τὰ]ν γὰρ ἔτικτε <ν> αὐτός,|κορυφᾶς δέ οἱ ἐξανέπαλτο[. Euripides fr.1009^{A} (Snell, Suppl. ad Nauck TGF^{2} (1964) p.19):[ἄ]κοντι σὺν| κλάδα[ινε καὶ πή]δησε κοῦφα ποδ[. Callim. fr.37 Pf.:οἵη τε Τρίτωνος ἐφ'ὕδασιν Ἀσβύσταο| Ἡφαίστου λόχιον θηξ[α]μ̣ένου πέλεκυν| βρέγμ̣[α]τος ἐκ δί̣οιο σὺν ἔντ[ε]σιν ἅλαο πατρός. See too Σ Il·1·200 (1·65 Erbse) [Παλλάς] ἀπὸ τοῦ ἀναπαλθῆναι αὐτὴν ἀπὸ τῆς κεφαλῆς τοῦ Διός. Cramer Anecd. Ox. 1·347: ἀπὸ τοῦ παλθῆναι αὐτὴν ἀπὸ τῆς κεφαλῆς τοῦ Διός. Et. Mag. 589·53: παρὰ τὸ ἀναπεπάλθαι ἐκ τῆς κεφαλῆς τοῦ Διός etc. All these quotations imply that Pallas' name derives from a verb meaning to leap: πάλλομαι, ἀναπάλλομαι or ἐξαναπάλλομαι (or ἐξανεφάλλομαι? c.f. Henrichs, p.32 n.145). The verbs ὄρουσεν in the Stesichorean lemma and ἀναπηδῆσαι in Σ Ap. Rhod. bear this out. But there existed in antiquity an alternative derivation of her name from the verb πάλλω to shake. This is referred to in the passage from Apollodorus' περὶ θεῶν quoted above and is mentioned by e.g. Σ Il·1·200 (1·65 Erbse) ἀπὸ τοῦ πάλλειν καὶ κραδαίνειν τὸ δόρυ, Eust. 84·35 (1·34 van der