

ORPHIC FRAGMENT 226 KERN

(ap. Clem. *Strom.* VI, 17, 1 Stählin)

ἔστιν ὕδωρ ψυχῆι¹⁾ † θάνατος δ' ὑδάτε(σ)σιν ἀμοιβή †,
ἐκ δ' ὕδατος <πέλε>²⁾ γαῖα, τὸ δ' ἐκ γαίας πάλιν ὕδωρ,
ἐκ τοῦ δὴ ψυχῆ ὅλον αἰθέρα ἀλλάσσοισα.

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- 1) ἴστωρ Gerhard.
 - 2) ἀστέων Casaubon, agn. A. D. Knox.
 - 3) πολλῶν A, corr. Toup.
 - 4) ἔην ci. Gulick.
 - 1) ψυχῆ L, corr. Sylburg.
 - 2) πέλε suppl. West: μὲν suppl. Hermann.

This is the text as recently printed by M. L. West (*Early Greek Philosophy and the Orient*, Oxford, 1971, p. 150).

(1) Bywater took ἀμοιβή to be an intrusive gloss. I think he was right. However, his own reading:

ἔστιν ὕδωρ ψυχῆι θάνατος, <ψυχῆ> δ' ὑδάτεσσιν [ἀμοιβή]

is not likely, since the idea 'soul is death for water' is gratuitous (see below).

(2) Since the Orphic fragment is a late imitation of Heraclitus' fr. 66 Marcovich (= 22 B 36 Diels-Kranz), which reads:

ψυχῆισιν θάνατος ὕδωρ γενέσθαι,
 ὕδατι δὲ θάνατος γῆν γενέσθαι
 ἐκ γῆς δὲ ὕδωρ γίνεται,
 ἐξ ὕδατος δὲ ψυχή,

it becomes clear that the word which the intrusive gloss ἀμοιβή had ousted was γαῖα. Thus read:

ἔστιν ὕδωρ ψυχῆι θάνατος, χ' ὑδάτεσ(σ)ι <δὲ γαῖα> [ἀμοιβή], where χ' ὑδάτεσσι δὲ γαῖα corresponds to Heraclitus' ὕδατι δὲ θάνατος γῆν γενέσθαι. West's supplement πέλε corresponds perfectly to Heraclitus' γίνεται.