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THE ODES OF PINDAR

SILVER COINS OF SICILY.

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THE ODES OF
PINDAR

INCLUDING

WITH AN INTRODUCTION
AND AN ENGLISH TRANSLATION BY

SIR JOHN SANDYS, LITT.D., F.B.A.

FELLOW OF ST. JOHN'S COLLEGE AND PUBLIC ORATOR IN THE UNIVERSITY OF CAMBRIDGE
HON. LITT.D., DUBLIN; HON. LL.D., EDINBURGH AND ATHENS

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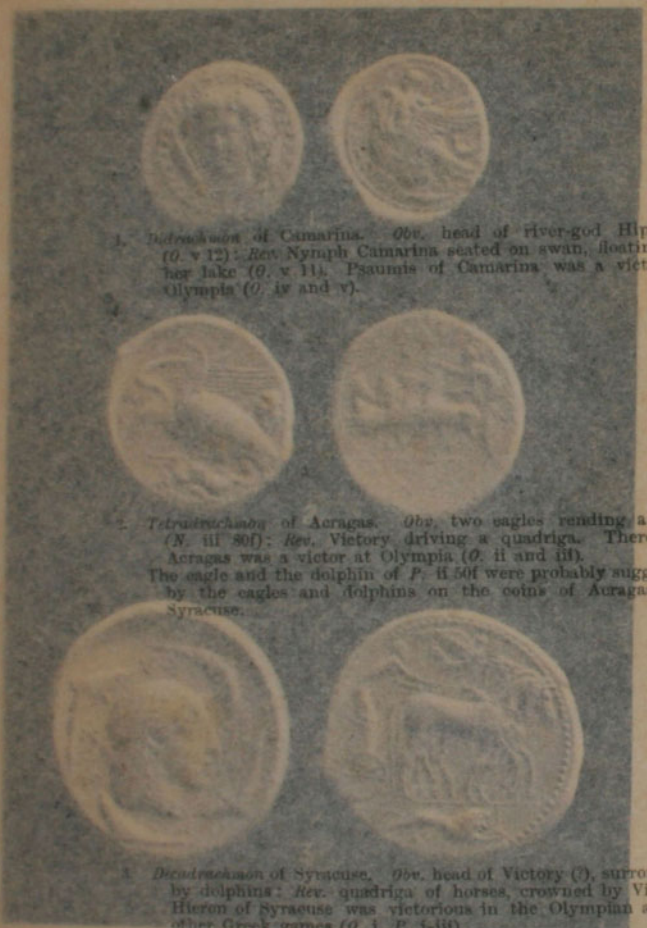

1. *Tetradrachm* of Camarina. *Obv.* head of river-god Hipparis (*O.* v 12); *Rev.* Nymph Camarina seated on swan, floating on her lake (*O.* v 11). Psaumis of Camarina was a victor at Olympia (*O.* iv and v).

2. *Tetradrachm* of Acragas. *Obv.* two eagles rending a hare (*N.* iii 80f); *Rev.* Victory driving a quadriga. Theron of Acragas was a victor at Olympia (*O.* ii and iii).
The eagle and the dolphin of *P.* ii 50f were probably suggested by the eagles and dolphins on the coins of Acragas and Syracuse.

3. *Decadrachm* of Syracuse. *Obv.* head of Victory (?), surrounded by dolphins; *Rev.* quadriga of horses, crowned by Victory. Hieron of Syracuse was victorious in the Olympian and in other Greek games (*O.* i, *P.* i–iii).

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THE PRINCIPAL FRAGMENTS

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INTRODUCTION

I.—The Life of Pindar

Pindar, the greatest of the lyrical poets of Greece, was a native of Boeotia. He was born at Cynoscephalae, about half a mile to the west of Thebes. He has himself recorded the fact that the date of his birth coincided with the celebration of the Pythian festival at Delphi,[1] a festival that always fell in the third of the four years of the Olympic period. According to the lexicographer Suïdas, the poet was born in the sixty-fifth Olympiad. Ol. 65, 3 corresponds to 518 B.C., and this date has been widely accepted.[2] The most probable alternative is Ol. 64, 3, that is 522 B.C.[3] In support of this earlier date, it is urged that all the ancient authorities described the poet as "flourishing," that is, as being about forty years of age, at the time of the Persian war of 481–479 B.C. Had Pindar been born in 518, he would have been only 37 at the beginning, and 39 at the end of the war. Had the date of his birth

[1] Frag. 193 (205).
[2] *e.g.* by Christ, Wilamowitz, and Schröder.
[3] Accepted by Boeckh and Gaspar.

been 522, he would have been forty in 482, the year preceding the expedition of Xerxes.[1]

The poet was proud of his Theban birth and his Theban training.[2] He was the son of Daïphantus and Cleodicê. From his uncle Scopelînus he learnt to play the flute, an instrument which held an important place in the worship of Apollo at Delphi, and was perfected at Thebes, where it was always more highly esteemed than at Athens. At Athens he was instructed in the technique of lyrical composition by Agathocles and Apollodôrus, and probably also by Lasus of Hermione, who brought the dithyramb to its highest perfection. During his stay in Athens he could hardly have failed to meet his slightly earlier contemporary, Aeschylus, who was born in 525 B.C.

On returning to Thebes, he began his career as a lyrical poet. In his earliest poem he is said to have neglected the use of myths. This neglect was pointed out by the Boeotian poetess, Corinna; whereupon Pindar went to the opposite extreme, and crowded his next composition with a large

[1] Gaspar, *Chronologie Pindarique*, Bruxelles, 1900, p. 15 f. The uncertainty between the dates 522 and 518 for the birth of Pindar is due to the corresponding uncertainty between 586 and 582 as the beginning of the Pythian era. If Pindar was born at the 17th Pythiad, the date of his birth would be 522, if we reckon from 586; or 518, if we reckon from 582. The latter of the two dates for the Pythian era is now known to be right, and this is a presumption in favour of 518 as the date of the poet's birth.

[2] Frag. 198[a].

number of mythological allusions.[1] He soon received from his critic the wise admonition: "One must sow with the hand, and not with the whole sack."[2] He is said to have subsequently defeated the poetess Myrtis, who was reproached by Corinna for competing with Pindar.[3]

The poet has generally been regarded as claiming descent from the aristocratic family of the Theban Aegeidae.[4] However this may be, he was connected closely with the Dorians, and was an admirer of the Dorian aristocracy. He was an oligarch, but, "in politics," he "deemed that the middle state was crowned with more enduring good"[5]; and his objection to "the raging crowd" of Sicilian revolutionaries[6] is consistent with his appreciation of the reasonable democracy of Athens.[7] It was from the powerful family of the Thessalian Aleuadae that he received in 498 his first commission for an epinician ode (*P.* x).

In September, 490, the Persians were defeated by Athens at Marathon. A few days before the battle, Xenocrates, the younger brother of Thêrôn of Acragas, won the chariot-race in the Pythian games. The official ode was composed by Simonides, then at the height of his fame, while Pindar's extant poem was

[1] Frag. 29 (5). [2] Plutarch, *De gloria Atheniensium*, c. 4.
[3] μέμφομαι δὲ καὶ Λιγυρὰν Μυρτίδ' ἰώνγα, ὅτι βανὰ φῦσ' ἔβα Πινδάροι ποτ' ἔριν. Corinna, Frag. 21 Bergk; Smyth's *Greek Melic Poets*, pp. 69, 339.
[4] Cp. note on *P.* v 75
[5] *P.* xi 53. [6] *P.* ii 86. [7] *P.* vii 1.

a private tribute of admiration for the victor's son, Thrasybûlus, who probably drove his father's chariot (*P.* vi). At the same festival, the prize for flute-playing was won by Midas of Acragas, and was celebrated by Pindar (*P.* xii). The poet was doubtless present at this Pythian festival.

During the Persian wars he may well have been perplexed by the position of his native city. He alludes to the crisis in the affairs of Thebes, when the oligarchs cast in their lot with the invading Persians.[1] During these years of glory for Greece, and disgrace for Thebes, Pindar composed more odes for Aeginetans than for any others, and he probably resided in Aegina for part of this time. One-fourth of his epinician odes are in honour of athletes from that island. The first of these (*N.* v), that on Pytheas, has been assigned to the Nemean games of 489. The earliest of the Olympians (*O.* xiv) celebrates the winning of the boys' foot-race in 488 by a native of the old Boeotian city of Orchomenus. In August, 486, Megacles the Alcmeonid, who had been ostracised by Athens a few months earlier, won at Delphi the chariot-race briefly commemorated in the seventh Pythian.

To 485 we may assign the second, and the seventh, of the Nemean Odes. The second Nemean is on the victory in the pancratium won by the Athenian Timodêmus; the seventh on that in the boys' pan-

[1] Frag. 109 (228), quoted by Polybius, iv 31.

cratium won by Sôgenês of Aegina. (This had been preceded by the sixth Paean, in which Pindar had given offence to certain Aeginetans by the way in which he had referred to the death of Neoptolemus at Delphi.) Either 484 or 480 may be the date of the contest in the pancratium won by Phylacidas of Aegina (*I.* vi), and 478 that of similar victories gained by Melissus of Thebes (*I.* iv), and Cleander of Aegina (*I.* viii). In 477 the chariot-race at Nemea was won by Melissus, and was briefly commemorated in the third Isthmian, which was made the proëme of the fourth Isthmian written in the same metre in the previous year.

After the defeat of the invasion of Xerxes, in 479, the poet rejoices in the removal of the intolerable burden, "the stone of Tantalus" that had been hanging over the head of Hellas[1]; he celebrates the battles of Artemisium,[2] Salamis,[3] and Plataea,[4] and hails Athens as "the bulwark of Greece."[5]

The Olympian festival of 476 marks a most important epoch in the poet's life. No fewer than five Olympian odes were inspired by victories gained at that festival. The first Olympian celebrates the horse-race won by Hieron of Syracuse; the second and third, the chariot-race won by Thêrôn of Acragas. The prize for the boys' wrestling-match, carried off in the same year by Hâgêsidâmus of the Western Locri, was promptly eulogised beside the Alpheüs in

[1] *I.* viii 10. [2] Frag. 77 (196). [3] *I.* v 49.
[4] *P.* i 77. [5] Frag. 76 (46).

the eleventh Olympian, and was afterwards commemorated in the tenth, which was performed at the victor's home in the West.

If the fifth Isthmian, in honour of Phylacidas of Aegina, is as late as 476, it was composed while the poet was still in his native land. It was probably in the autumn of 476 that Pindar left for Sicily. At Acragas he must have taken part in the production of the second and third Olympian odes in honour of the victory in the chariot-race, lately won by Thêrôn. He also wrote an encomium on Thêrôn,[1] and a song for Thêrôn's nephew, Thrasybûlus.[2] At Syracuse he produced his first Olympian ode in honour of the horse-race won by Hieron's courser, Pherenîcus, and his first Nemean on the victory in the chariot-race won in the previous year by Chromius, whom Hieron had appointed governor of the newly-founded city of Aetna.

Probably in the spring of 475 Pindar returned to Thebes. It was at Thebes that the chariot of Hieron gained a victory celebrated in the "second Pythian," conjecturally assigned to 475. The same is the date of the third Nemean, on the victory of Aristocleides, a pancratiast of Aegina.

In 474 Pindar was once more present at Delphi. After the Pythian festival of that year he commemorated in the third Pythian the victories won in the Pythian festivals of 482 and 478 by Hieron's steed, Pherenîcus, who had since won the Olympic

[1] Frag. 119. [2] Frag. 124.

race of 476. He also celebrated in the ninth Pythian the race in full armour won in 474 by Telesicrates of Cyrene, and, in the eleventh, the victory of Thrasydaeus of Thebes in the boys' foot-race. 474 is the conjectural date of the victory in the chariot-race, won at Sicyon by Chromius of Aetna. To the spring of 474 has been assigned the dithyramb in praise of Athens.[1]

The fourth Nemean, on Timasarchus of Aegina, the winner of the boys' wrestling-match, is assigned to 473. 472 is the probable date of the sixth Olympian, on the mule-chariot-race won by Hâgêsias of Stymphâlus and Syracuse, and also of the twelfth, on the long-race won by Ergoteles of Himera. It was apparently in this year that the Isthmian victory in the chariot-race, achieved in 477 by Xenocrates of Acragas, was privately commemorated by the victor's son (*I.* ii).

The victory of Hieron's chariot in the Pythian games of 470 was celebrated in a splendid ode, the first Pythian. In 468 the wrestling-match at Olympia was won by Epharmostus of Opûs, a Locrian town north of Boeotia (*O.* ix). In 464 the famous boxer, Diagoras of Rhodes, gained the victory celebrated in the seventh Olympian; and, in the same year, at Olympia, the foot-race and the pentathlum were won on the same day by Xenophon of Corinth, a victory nobly celebrated in the thirteenth

[1] Frag. 76 f.

Olympian.[1] The success of Alcimidas of Aegina, in the boys' wrestling-match, is the theme of the sixth Nemean, assigned to 463, and the same is probably the date of the tenth, on the wrestling-match won by Theaeus of Argos at the local festival of Hêra. 463 is the conjectural date of the second and the ninth Paeans, the former composed for Abdera; the latter, for Thebes, on the occasion of an eclipse of the sun.

The victory in the chariot-race won in 462 by Arcesilas, king of Cyrene, gives occasion to the longest, and one of the finest, of all the odes, the fourth Pythian, which is composed, to propitiate the king, at the request of a Cyrenaean exile. The fifth Pythian was performed at Cyrene, on the return of the victorious charioteer and his horses. Alcimedon of Aegina, the boy-wrestler of 460, is celebrated in the eighth Olympian; another Aeginetan, Deinias, the winner of the foot-race about 459, is lauded in the eighth Nemean; and Herodotus of Thebes, who probably won the chariot-race in 458, is the theme of the first Isthmian, which was soon followed by the fourth Paean, written for the island of Ceôs. A second Theban, Strepsiades, won the pancratium, probably in 456 (*I.* i).

Psaumis of Camarina won the chariot-race in 452, and the mule-race, probably in 448; these two victories are sung in the fourth and fifth Olympians.

Among the latest of the odes is the eighth Pythian,

[1] The same victory is also the theme of Frag. 122 (87).

on the victory gained in 446 by the boy-wrestler, Aristomenes of Aegina. The same is the conjectural date of the eleventh Nemean, an installation ode in honour of Aristagoras, the president of the council of Tenedos. He is probably the elder brother of Theoxenus of Tenedos, a favourite of Pindar, in whose praise he wrote a poem,[1] and in whose arms he died at Argos. The poet is said to have attained the age of eighty. If so, the date of his death would be either 442 or 438, according as we accept the date 522 or 518 as the date of his birth.

His daughters conveyed his ashes to Thebes; and, nearly eight centuries later, his countryman, Pausanias, tells us of the site of the poet's tomb, and adds some of the legends relating to his life:—

> Passing by the right of the stadium of Iolaüs (outside the Proetidian gate), you come to a hippodrome in which is the tomb of Pindar. In his youth he was once walking to Thespiae in the heat of noon-day, and, in his weariness, he laid him down a little way above the road. While he was asleep, bees flew to him, and placed honey on his lips. Such was the beginning of his career of song.
>
> When his fame was spread abroad from one end of Greece to the other, the Pythian priestess . . . bade the Delphians give to Pindar an equal share of all the first-fruits they offered to Apollo. It is said, too, that, in his old age, there was vouchsafed to him a vision in a dream. As he slept, Proserpine stood beside him and said that, of all the deities, she alone had not been hymned by him, but that, nevertheless, he should make a song on her also, when he was come to her. Before ten days were out, Pindar had paid the debt of nature. . . .[2] Crossing the Dirce we come to the ruins of Pindar's house, and to a sanctuary of Mother Dindymene

[1] Frag. 123 (88). [2] Cp. Frazer's *Pausanias*, ix 23, 2–4.

dedicated by Pindar.[1] At Delphi, not far from the hearth where Neoptolemus was slain, stands the chair of Pindar. It is of iron, and they say that, whenever Pindar came to Delphi, he used to sit on it and sing his songs to Apollo.[2]

Pindar was a devout adherent of the national religion of Greece, and his Paeans give proof of his close connexion with the worship of Apollo at Delphi. Reverence for the gods is a prominent characteristic of his work. "From the gods are all the means of human excellences." [3] "It is the god that granteth all fulfilment to men's hopes; he bendeth the necks of the proud, and giveth to others a glory that knoweth no eld." [4] The poet rejoices in recounting the old heroic legends, especially when they are connected with Castor and Pollux, or Heracles, or the Aeacidae. "My heart cannot taste of song without telling of the Aeacidae." [5] But he resolutely refuses to ascribe to the gods any conduct which would be deemed unseemly if tried by a human standard. If a legend tells that, when the gods feasted with Tantalus, they ate the flesh of his son Pelops, Pindar refuses to represent the gods as cannibals.[6] "It is seemly," he says, "to speak fair things of deities." [7] "To revile the gods is a hateful effort of the poet's skill." [8]

[1] *ib.* ix 25, 4. When Thebes was taken by Alexander,

"The great Emathian conqueror bid spare
The house of Pindarus, when temple and tower
Went to the ground."

(Milton's 8th *Sonnet*), Pliny, vii 109.

[2] Pausanias, x 24, 5. [3] *P.* i 41. [4] *P.* ii 49.
[5] *I.* v 20. [6] *O.* i 52. [7] *O.* i 35. [8] *O.* ix 37.

II.—The Style of Pindar

Writing in Rome in the age of Augustus, Dionysius of Halicarnassus, after quoting a dithyramb of Pindar,[1] expresses an opinion, which (he says) will be accepted by all readers of literary taste :—

"These lines are vigorous, weighty and dignified, and are marked by much severity of style. Though rugged, they are not unpleasantly so, and though harsh to the ear, are only so in due measure. They are slow in their rhythm, and present broad effects of harmony; and they exhibit, not the showy and decorative prettiness of our own day, but the severe beauty of a distant past."[2]

In the same age, Horace describes Pindar as inimitable. He is "like a river rushing down from the mountains and overflowing its banks." "He is worthy of Apollo's bay, whether he rolls down new words through daring dithyrambs"; or "sings of gods and kings," or of "those whom the palm of Elis makes denizens of heaven"; or "laments some youthful hero, and exalts to the stars his prowess, his courage, and his golden virtue." "A mighty breeze" (he adds) "uplifts the Swan of Dirce."[3]

About 88 A.D. Quintilian tells us that "of lyric poetry Pindar is the peerless master, in grandeur, in maxims, in figures of speech, and in the full stream of eloquence."[4]

[1] Frag. 75 (45).
[2] *De Compositione Verborum*, c. 22; cp. p. 217 of Prof. Rhys Roberts' translation.
[3] Horace, *Carm.* iv 2.
[4] x i 61.

Our own poet, Gray, in his ode on the *Progress of Poesy*, has sung of the "pride," and the "ample pinion,"

> "That the Theban eagle bear
> Sailing with supreme dominion
> Through the azure deep of air."

Pindar's style is marked by a constant and habitual use of metaphor. To describe the furthest limits of human achievement, he borrows metaphors from the remotest bounds of travel or navigation, the "pillars of Heracles" in the West,[1] the Phâsis and the Nile in the East,[2] and the Hyperboreans beyond the North.[3] The victor's merits are "countless as the sand."[4] Olympia is the "crown," or the "flower" of festivals; it is peerless as water, bright as gold, and brilliant as the sun.[5]

His similes for poetic effort are apt to be drawn from the language of the particular form of athletic skill which he is commemorating, whether it be the chariot-race,[6] or leaping,[7] or throwing the javelin.[8] He has "many swift arrows in his quiver"[9]; he approaches the holy hill of Elis with "shafts from the Muses' bow."[10] The poet's tidings bear abroad the victor's fame "faster than gallant steed or winged ship"[11]; "sounding the praise of valour,"

[1] *O.* iii 44; *N.* iii 21; *I.* iv 12.
[2] *I.* ii 41 f.
[3] *P.* x 30.
[4] *O.* ii 98, xiii 46.
[5] *O.* i 1 f, ii 13, v 1.
[6] *O.* vi 27.
[7] *N.* v 19.
[8] *P.* i 43.
[9] *O.* ii 83.
[10] *O.* ix 5.
[11] *O.* ix 23.

the poet will "mount the flower-crowned prow."[1] His province is "the choice garden of the Graces"[2]; he tills the field of the Graces, or of Aphroditê.[3] For a digression he finds an image in the parting of the ways between Thebes and Delphi.[4] But his metaphors are sometimes mixed, as when he bids his Muse "stay the oar and drop the anchor," "for the bright wing of his songs darts, like a bee, from flower to flower."[5] He fancies he has on his lips a whetstone, which "woos his willing soul with the breath of fair-flowing strains."[6] He also compares the skilful trainer to the whetstone, "the grinding stone which gives an edge to bronze."[7]

In describing his art, he resorts to familiar and even homely comparisons. Poets are "the cunning builders of song."[8] An ode is sent across the sea "like Tyrian merchandise."[9] The poet's mind is a register of promised songs, in which a particular debt can be searched out[10]; praise that has been long deferred may be paid with interest.[11]

The trainer, entrusted with the words and the music of the ode, is "a scroll-wand of the Muses," "a mixing-bowl of song."[12] Among homely metaphors we have that of the shoe:—"let him know that in this sandal he hath his foot"[13]; and that of the seamy side:—"ills can be borne by the noble, when

[1] *P.* ii 62. [2] *O.* ix 27. [3] *P.* vi 1.
[4] *P.* xi 38. [5] *P.* x 51; cp. *N.* iii 79, *I.* vii 19.
[6] *O.* vi 82. [7] *I.* vi 72. [8] *P.* iii 113. [9] *P.* ii 67.
[10] *O.* xi 1. [11] *ib.* 9. [12] *O.* vi 91 f. [13] *O.* vi 8.

they have turned the fair side outward."[1] The poet compares himself to "a cork that floats above the net, and is undipped in the brine."[2] An inglorious youth has "hidden his young life in a hole"[3] or is a "chanticleer that only fights at home."[4] The victor in a boys' wrestling-match has "put off from him upon the bodies" of his defeated rivals "the loathsome return, and the taunting tongue, and the slinking path."[5] Lastly, by an image derived from the action of running water on the basements of buildings, a city is described as "sinking into a deep gulf of ruin."[6]

The metaphors and similes of Pindar are, in fact, derived from many sources. From common life, as from awakening and thirst, from a debt, or a drug, or a spell; from the wine-cup, and the mixing-bowl, the physician, or the pilot. Or, again, from the natural world, as from flowers and trees, root and fruit, gardens and ploughed fields, nectar and honey; from the bee; the cock, the crow, and the eagle; the fox, the wolf, and the lion; from a star, from light and flame, winds and waters, breeze and calm, fountain and flood, wave and shingle, sailing and steering. Or from the arts, such as weaving or forging, or cunning workmanship in gold and ivory and white coral; gates, or nails, or keys; the wheel or the whetstone; a foundation, a flight of stairs, a bulwark, a pillar or tower. Lastly, from manly exercises, from the

[1] *P.* iii 83. [2] *P.* ii 80. [3] *I.* viii 70.
[4] *O.* xii 4. [5] *O.* viii 68. [6] *O.* xi 37.

chariot, or the chase, or from wrestling, or from flinging javelins, or shooting arrows.[1]

One of his main characteristics is splendour of language, as in the opening of the first Olympian: "Peerless is water, and gold is the gleaming crown of lordly wealth. . . . Look not for any star in the lonely heavens that shall rival the gladdening radiance of the sun, or any place of festival more glorious than Olympia." In the sixth Olympian the new-born babe is "hidden in the boundless brake, with its dainty form steeped in the golden and deep purple light of pansies."[2] This splendour includes swiftness of transition from image to image, from thought to thought. "The blossom of these hymns of praise flitteth, like a bee, from theme to theme."[3]

Another characteristic is the dexterous way in which the poet links the athletic life of the present with the martial exploits of the heroic past. The athletes of the day have their earliest exemplars in the mythical heroes, in Heracles, in Telamon and Ajax, in Peleus and Achilles.

A third is the element of counsel. The odes are frequently interspersed with religious precepts and moral maxims: "If any man hopeth to escape the eye of God, he is grievously wrong."[4] "Trial is the test of men."[5] Few have gained pleasure without

[1] For references, see the Index to Gildersleeve's and to Fennell's *Olympian and Pythian Odes*, s.v. *Metaphors*. Schröder considers Pindar "rude and unrefined" in his use of metaphors.

[2] *O.* vi 54 f. [3] *P.* x 53 f. [4] *O.* i 64. [5] *O.* iv 18.

toil." [1] "Wealth adorned with virtues is the true light of man." [2] Sometimes a touch of satire is added: "The prosperous are deemed wise,—even by their fellow citizens." [3]

The great games of Greece arouse in the poet a lofty imagination that knows no local limitations, but is Panhellenic in its range. The victor whom he celebrates may be the ruler of some Sicilian colony far from the mother-land, but that ruler belongs to the Hellenic world, and the poet who praises him is himself eager to be foremost, not merely within the limits of the land of Hellas, but "among the Hellenes everywhere." [4]

III.—The National Festivals

The national festivals of Greece were among the most important means for awakening and fostering the national spirit. No Barbarian was permitted to take part in them.[5] They were open solely to citizens of Greece, or of the Greek colonies; and on these occasions the colonies were eager to assert their sense of union with the mother-land. Hence the festivals were attended by visitors and competitors from every part of the Greek world, from Rhodes and Cyrene, and from the Greek cities of "Greater Hellas" and of Sicily. The national

[1] *O.* xi 22. [2] *O.* ii 53 f.
[3] *O.* v 16. A hundred further examples of moral maxims are collected in Donaldson's *Pindar*, pp. xxviii–xl.
[4] *O.* i ult. [5] Herodotus, v 22.

festivals attained their highest splendour during the time when the national spirit was roused by the conflicts with the Barbarians, which began about 500 and ended in 479 B.C.

On the approach of the festal occasion a sacred truce was proclaimed by heralds sent to all the Greek States. Any soldier in arms entering Elis during the Olympian festival was treated as a prisoner of war, who could not return to his own State until he had been ransomed.[1]

The earliest of the Greek festivals for holding athletic contests had their origin in funeral ceremonies. Such were the prehistoric games held in memory of Patroclus[2] and Oedipus,[3] and the Nemean and Isthmian games. Of the many local assemblies there were four which, in course of time, became of national importance. Of these four, the earliest and the latest, the Olympian and the Nemean, were in honour of Zeus, while the Pythian was connected with Apollo, and the Isthmian with Poseidon. But, in their original form, the Nemean games were founded by the "Seven against Thebes" in memory of the untimely death of the infant Opheltes, the son of the Nemean king, Lycurgus; while the Isthmian games were instituted by Sisyphus, king of Corinth, in commemoration of his nephew, the ill-fated Melicertes, who was washed ashore to the East of the Isthmus, and was afterwards worshipped as a sea-god under the name of Palaemon.

[1] Thucydides, v 49. [2] *Il.* xxiii *passim*. [3] *Il.* xxiii 679.

The Olympian festival was held once in every four years, and the Pythian always fell in the third year of the Olympian period. Both of these were held in August, and each of them was followed by a Nemean and an Isthmian festival, the Nemean taking place in July of the first year, and the Isthmian in April of the second year, after each Olympian or Pythian festival. It is here assumed that the order of the festivals in the age of Pindar was the same as that in 220 to 216 B.C. for which we have definite details.[1] On this assumption, the following table shows the sequence in and after 476 B.C.

April 476	*Ol.* 75, 4	Isthmia
August 476	*Ol.* 76, 1	Olympia
July 475	*Ol.* 76, 2	Nemea
April 474	———	Isthmia
August 474	*Ol.* 76, 3	Pythia
July 473	*Ol.* 76, 4	Nemea
April 472	———	Isthmia
August 472	*Ol.* 77, 1	Olympia
July 471	*Ol.* 77, 2	Nemea
April 470	———	Isthmia
August 470	*Ol.* 77, 3	Pythia
July 469	*Ol.* 77, 4	Nemea
April 468	———	Isthmia

The four festivals formed a circuit, or *περίοδος*, and one who had gained a victory in all is described in Greek inscriptions as a *περιοδονίκης*.

The Olympian festival is said to have been founded by Heracles.[2] The legend also told that Oenomaüs, king of Pisa, the ancient capital of Elis,

[1] G. F. Unger, *Philologus*, xxxvii 1 ff.
[2] *O.* ii 3 f.; iii 21 f.; xi 64 f.

compelled the suitors of his daughter to compete with him in the chariot-race, and slew all whom he vanquished. He was at last overcome by Pelops, who thus became the prototype of all Olympic victors. It was near the tomb of that hero that the games were held.

The first definite fact in their history is their reorganisation by Iphitus, king of Elis, in 776 B.C. This date marked the beginning of Greek chronology, and, from 776 B.C., we have a complete list of the winners in the Olympian foot-race for nearly 1000 years, down to 217 A.D. Originally the prizes were tripods or other objects of value; but, in the seventh Olympiad, the crown of wild olive was introduced on the advice of the Delphic oracle.

Olympia, the scene of the festival, lies on the right bank of the river Alpheüs, at the point where it is joined by the torrent of the Cladeüs. To the north is the hill of Cronus, a tree-clad eminence 403 feet in height. In 776 B.C. the only building in the Olympian precinct was the wooden structure of the Hêraeum. Among the treasures of this temple was the disc recording the names of Iphitus and Lycurgus as "founders" of the Olympic festival, and the table of ivory and gold on which the crowns for the victors were placed. There was also an altar of Zeus built up of the ashes of the victims slain in each successive festival. The excavations begun in 1874 have revealed the walled precinct known as

the *Altis*, 750 feet long by 570 feet broad, with many remains of important buildings; also the site of the stadium, 630 feet in length, with the start and the finish of the race marked by slabs of stone about 18 inches wide extending across the breadth of the course, each slab divided at intervals of about four feet.[1] Between the stadium and the river lay the hippodrome, with a circuit of eight stades, or nearly one mile, but the actual course traversed was six stades. The four-horse chariots ran twelve times round this course, so that the race extended to 72 stades, or nine miles.

In historic times, certainly in the age of Pindar, the festival lasted for five days,[2] and the day of the full moon was probably the central day of the five. The festival began with a sacrifice, and ended with a feast, and the intermediate time was reserved for the athletic contests. The order of the official record of the events in the fifth century was as follows:—

(1) Single stadium foot-race; (2) double stadium foot-race; (3) long race; (4) pentathlum, or competition in five events, foot-race, long jump, throwing the discus, hurling the javelin, and wrestling; (5) wrestling; (6) boxing; (7) pancratium, a combination of boxing and wrestling; (8), (9), (10) boys' foot-races, wrestling, and boxing; (11) race in armour; (12) chariot-race; (13) horse-race.[3] There was also a mule-chariot-race, which was discontinued after 444 B.C.

The order in the official record was not the order

[1] Reproduced in E. Norman Gardiner's *Greek Athletic Sports and Festivals*, 1910, p. 253.
[2] *O.* v 6.
[3] Cp. *Oxyrhynchus Papyri*, ii (1899), pp. 85–95.

adopted in the actual contests. We know that the boys' contests were completed before the men's; that all the foot-races fell on the same day; that a single day was devoted to the wrestling, boxing, and pancratium; that the horse-race was succeeded by the pentathlum; and that the last of all the events was the race in armour. The morning was reserved for the races, and the afternoon for the boxing, wrestling, pancratium, and pentathlum. The following has been suggested as a probable programme for the period beginning 468 B.C.

Second day.—Chariot- and horse-races, and pentathlum.
Third day.—Boys' events.
Fourth day.—Men's foot-races, wrestling, boxing, and pancratium; and race in armour.[1]

The Pythian Festival.—In 582 B.C. the local musical festival, held every eight years at Delphi, was transformed into a Panhellenic festival, held every four years under the presidency of the Amphictyons.[2] The chief event in the musical programme was the Hymn celebrating Apollo's victory over the Python. This was sung to the accompaniment of the lyre. In 582 two competitions were added, (1) singing to the flute, and (2) the solo on the flute. A victory in the latter event is commemorated in the twelfth Pythian. Playing on the lyre was added in 558. Next in

[1] Cp. E. Norman Gardiner's *Greek Athletic Sports and Festivals*, p. 200.

[2] 582 is the date maintained by Bergk, in agreement with the Scholia to Pindar, and in preference to Boeckh's date, 586 B.C., supported by Pausanias (x 7, 3), but now given up.

importance to the musical competitions were the chariot- and horse-races. The athletic programme was the same as at Olympia, with the addition of a double-stadium and long-race for boys. The last of all the events, the race in armour, was introduced in 498.

In Pindar's time the athletic competitions took place, not on the rocky slopes of Delphi, but on the Crisaean plain below; and the horse-races were never held anywhere else. But, about 450, a new stadium for the other events was constructed on the only level ground that was available north-west of the precinct of the temple of Apollo. Pausanias[1] says that the stadium was "in the highest part of the city." This stadium is conspicuous among the remains of Delphi. "A more striking scene for the celebration of national games could hardly be imagined."[2]

The precise duration of the Pythian festival is unknown. It probably began with the musical competitions; these may have been followed by the athletic events; and, finally, by the chariot-race and the horse-race. The prize was a wreath of bay-leaves plucked by a boy whose parents were still alive. The chief religious ceremony was the procession which passed along the Sacred Way to the temple of Apollo.

The Isthmian festival, held near the eastern end of the Isthmus of Corinth, was probably the most

[1] x 32, 1. [2] Frazer's *Pausanias*, v 394.

largely frequented of all the Panhellenic assemblies. This was due to the fact that it was very near to a great city, and was easily reached from all parts of the Greek world. It was only a few hours' journey from Athens, by land or sea.

The ancient local festival in honour of Poseidon was apparently reorganised as a Panhellenic festival in 581. The sanctuary of Poseidon, where the games were celebrated, has been excavated. It was a small precinct surrounded by an enclosure, the northern side of which was formed by the great military wall guarding the Isthmus. Traces have been found of the temples of Poseidon and Palaemon. The sanctuary was lined on one side by a row of pine-trees, and on the other by statues of victorious athletes. The stadium, about 650 feet long, lay in a ravine which had once been the course of a stream. The festival began with a sacrifice to Poseidon, and, in Pindar's day, included athletic and equestrian competitions.

The Isthmian crown was, at that time, made of celery (*σέλινον*),—dry celery (as the scholiast explains) to distinguish it from the fresh celery of the Nemean crown.[1]

The Nemean festival, the latest of the four, was first organised as a Panhellenic assembly in 573. The scene was the deep-lying vale of Nemea, "beneath the shady hills of Phlius."[2] The neigh-

[1] Schol. on Pindar, *O.* xiii 45, and iii 27. [2] *N.* vi 45.

bouring village of Cleônae[1] held the presidency of the games until 460, when this privilege was usurped by the Argives. At Nemea there was no town, but there was a hippodrome, and a stadium, the site of which is still visible in a deep ravine. There was also a sanctuary of Zeus, of which three pillars are still standing, while the grove of cypresses, which once surrounded it, has disappeared. The programme, like that of the Isthmian festival, included numerous events for boys and youths. Most of the competitors came from Athens, Aegina, and Ceôs, and from the Peloponnesus; few from Italy or Sicily.

IV.—The Structure of Pindar's Odes

Of the seventeen works ascribed to Pindar,[2] only the four books of the Epinician Odes have come down to us in a nearly complete form. Each of these Odes is prompted by a victory at one of the Panhellenic festivals. The contest itself is not directly described, but it colours the metaphors and similes used in the Ode.[3] The poet also dwells on the skill, the courage, or the good fortune of the victor, and on the previous distinctions won by himself, or his family; but even the enumeration of these distinctions, generally reserved for the end of the ode, is saved from monotony by touches

[1] Cp. *N.* iv 17; x 42.
[2] For the list, see Introduction to the Fragments, p. 510.
[3] *O.* vi 27; *P.* i 43; *N.* iv 93, v 19.

of the picturesque.[1] The athlete's crown brings credit to his home, to his city, and his country; it is therefore open to the poet to dwell on any topic connected with the local habitation of his hero.

In every ode the poet mentions the god in whose honour the games were held, or the festival at which the ode was sung, and introduces some ancient myth connected (if possible) with the country of the victor. Thus, in the odes for Aeginetan victors, we have the glorification of the Aeacidae. Syracuse, although it has its point of contact with the legend of Arethusa, has no mythical heroes. Hence, in the first Olympian, the place of the myth is taken by the legend of Pelops and the founding of the Olympic games.

The myth is generally placed in the middle of the ode, and each ode has necessarily a beginning, a middle, and an end, with transitions between the first and second and the second and third of these portions. Thus an ode may have five divisions, and there is a technical term for each :—the beginning (ἀρχά) is followed by the first transition (κατατροπά), which leads up to the centre (ὀμφαλός), succeeded in its turn by the second transition (μετακατατροπά), and by the conclusion (ἐξόδιον). By placing a prelude (προίμιον) just before the true beginning and another subdivision (σφραγίς, or "seal") just before the end, we obtain seven divisions corresponding to those of the "nome" of Terpander

[1] *e.g. O.* vii 82–86; xiii 29–46.

(*fl.* 700 B.C.), which has been supposed to be the model on which the Odes of Pindar are constructed.

It is further pointed out by some editors of Pindar that, in every poem, he "repeats one or more significant words in the corresponding verses and feet of his strophês, and that in these words we must look for the secret of his thought"; that this repetition is found in 38 out of the 44 extant Odes, while the other six are of very narrow compass, and that "these repeated words served as cues, as mnemonic devices." [1]

In the earlier lyric poetry of Greece, every stanza was in the same metre, was sung to the same music, and accompanied by the same movements of the dance. Such were the stanzas of Sapphǫ and Alcaeus, imitated in the Sapphic and Alcaic Odes of Horace. Traces of a three-fold division have, however, been found in a recently discovered poem of Alcman (*fl.* 657), in which two symmetrical stanzas of four lines are followed by a stanza of six in a different metre. These three divisions may be regarded as an anticipation of the Strophê, Antistrophê, and Epôdos usually ascribed to Stêsichorus of Himera (632–556). The theory that the choral Epode was added by Stêsichorus depends on the interpretation of a proverb applied to ignorant persons, *οὐδὲ τὰ τρία*

[1] Mezger's ed. (1880), pp. vi f, 36–41 (criticised by Gildersleeve, in *A. J. P.* ii 497 f). Bury regards these verbal responsions as aids to tracing the argument, while Fennell considers them without significance.

Στησιχόρου γινώσκεις. By some of the late Greeks this was referred to the choral "triad," and this view was revived by J. D. Van Lennep in 1777.[1] But the proverb is sometimes quoted without the definite article, in which case it may simply mean, "You do not know even three (verses) of Stêsichorus!"[2]

The Ode was usually sung in a hall or temple, or in front of the victor's home, or during a festal procession thereto. Three of the Odes, which have no Epodes (*O.* xiv, *N.* ii, and *I.* viii), may be regarded as processional poems.

With the possible exception of the eleventh Olympian, it is not at all probable that any one of the Odes was performed immediately after the victory. The "chant of Archilochus, with its thrice repeated refrain,"[3] sufficed for the immediate occasion, the performance of a new ode being deferred to a victor's return to his home, or even to some subsequent anniversary of the victory. The chorus consisted of friends of the victor. The number is unknown, and it probably varied. They spoke in the person of the poet; very rarely does the Ode give dramatic expression to the point of view of

[1] *Phalaridis Epistolae*, No. xcvi, "Quo si inter alia referre velis ἐπῳδοῦ inventionem, quae, ut ait Grammaticus περὶ τῶν κώλων τῶν στροφῶν κτλ Pindaro praemissus, ἱσταμένοις διεβιβάζετο εἰς εἰκόνα τῆς τῆς γῆς ἀκινησίας, non forte errabis."

[2] Crusius, *Comment. Ribbeck.* p. 1, quoted by H. W. Smyth, *Greek Melic Poets*, 187.

[3] *O.* ix 1 f.

the chorus.[1] The singing was accompanied by the lyre, or by the lyre and flute.[2] Besides song and music, there was a third element, that of the dance. No two Odes of Pindar have the same metrical form, except the two which appear in the MSS as the third and fourth Isthmian, and the identity of metre is one of the reasons for regarding them as a single Ode.[3]

In the Odes of Pindar there are three kinds of rhythm :—(1) the paeonic ; (2) the dactylo-epitritic ; and (3) the logaoedic.

(1) *The paeonic rhythm* consists of the various forms of the *paeon*, one long syllable combined with three short (– ∪ ∪ ∪, or ∪ ∪ ∪ –, or ∪ ∪ – ∪), and the feet which (on the principle that one long syllable is equal to two short) are its metrical equivalents, namely the *cretic* (– ∪ –), and the *bacchius* (– – ∪). This rhythm is represented solely by the second Olympian and the fifth Pythian.

(2) *The dactylo-epitritic rhythm* combines the *dactyl* (– ∪ ∪) and its equivalents, with the *epitrite* (– ∪ – –) and its equivalents. About half of the Odes are in this rhythm :—*O.* iii, vi, vii, viii, xi, xii ; *P.* i, iii, iv, ix, xii ; *N.* i, v, viii–xi ; *I.* i–vi.

(3) *The logaoedic rhythm*, from λόγος, "prose," and ἀοιδή, "verse." In this rhythm dactyls are combined with trochees (and tribrachs). This rhythm is used

[1] See note on *P.* v 75.
[2] *O.* iii 8 ; vii 12 ; x 93 ; *N.* ix 8.
[3] See Introduction to *I.* iii.

in the following Odes:—*O.* i, iv, v, ix, x, xiii, xiv; *P.* ii, vi–viii, x, xi; *N.* ii–iv, vi, vii; *I.* vii, viii.

Pindar himself describes the *dactylo-epitritic* Ode, *O.* iii, as *Dorian*,[1] and the *logaoedic* Ode, *O.* i, as *Aeolian*.[2] We may assume that all the *dactylo-epitritic* Odes are in the *Dorian* mode, and all the logaoedic in the *Aeolian*. Lydian measures are also mentioned in the logaoedic Odes, *O.* v 19, xiv 17, and in *N.* iv 45. There was therefore some affinity between the Aeolian and the Lydian measures. Lydian measures are, however, also mentioned in one dactylo-epitritic (or Dorian) Ode, *N.* viii 15.

The *Paeonic* rhythm was used in religious and serious poems, namely, the second Olympian, which includes a solemn description of the Islands of the Blest, and the fifth Pythian, which dwells on the Carneian festival and commemorates the departed heroes of Cyrene. The *Dorian* rhythm of the dactylo-epitritic Odes is grave and strong, steady and impressive. The poet himself said in one of his Paeans that "the Dorian strain is most solemn."[3] Several of the Odes in this rhythm have an epic tone and character. As examples we have *O.* vi (the story of the birth of Iamus), vii (the legend of the Sun-God and Rhodes); *P.* i (the splendid Ode on the lyre, on the eruption

[1] iii 5, Δωρίῳ πεδίλῳ.

[2] i 102, Αἰολῆΐδι μολπᾷ, and similarly, in the logaoedic *N.* iii 79, he refers to the "Aeolian breathings of the flutes."

[3] Δώριον μέλος σεμνότατον, quoted in Scholium on *O.* i 26.

of Etna, and on the legend of Philoctetes), iii (on Hieron's illness), iv (the voyage of the Argonauts), xii (Perseus and the Gorgon); *N.* i (the infant Hercules), viii (Ajax and Odysseus). The *Aeolian* rhythm was bright, full of movement, well suited for a poem on the dashing horsemanship of a Castor.[1] There is plenty of almost playful movement in the second Pythian; for example, in the passage about the ape, and the fox, and the wolf, and about the poet floating like a cork above the net that is plunged in the brine.[2] The Lydian measures sometimes associated with this rhythm were originally accompanied by the flute, and were also sometimes used in dirges.

V.—Pindar's Dialect.

Pindar's dialect does not correspond to any language that was actually spoken in any part of the Hellenic world. It is a literary product resulting from the combination of the epic language (which is itself composite) with Doric and Aeolic elements. The Doric dialect forms the groundwork. This arises from the fact that the choral lyric poetry of Greece was first cultivated by the Dorians, and principally at Sparta, in the age of Alcman and Terpander. Stésichorus of Himera was also a Dorian, but his poetry had close affinities with the Epic style. The true Dorian tradition was maintained by Pindar,

[1] *P.* ii 69, τὸ Καστόρειον ἐν Αἰολίδεσσι χορδαῖς.
[2] *P.* ii 72–80.

Simonides, and Bacchylides, all of whom are called Dorian poets, though Pindar was an Aeolian of Thebes, and Simonides and his nephew Ionians of Ceôs.

While these dialects are blended together, there is a general avoidance of the extreme forms characteristic of each.[1] Thus Pindar has no Epic forms in *-φι*, or infinitives in *-εμεναι* from verbs ending in *-ω*. Similarly, while he uses *ὦν* for *οὖν*, he never uses the Doric *ω* for *ου* in *τῶ* and *τὼς* and in *Μῶσα*. Nor, in the inflexions of verbs, does he use *-μες* for *-μεν*.

Under the influence of the Lesbian poets, Alcaeus and Sappho, certain Aeolic forms are introduced. Thus we have *οι* for *ου*, in *Μοῖσα*, and in participles, such as *ἰδοῖσα* and *ἔοισα* (for *οὖσα*). We also have *-αις* for *-ας* in first aorist active participles, such as *κλέψαις* and *ὀλέσαις*. Further, *φαεννὸν* and *κλεεννὸν* are used for *φαεινὸν* and *κλεινόν*, and *ὄννμα*, for *ὄνομα*, and similarly *ὀνυμάζω*.

The Doric *ᾱ* is used for the Epic and Attic *η* in words like *ἀρχά*, *κράνα*, *Ἀχώ*, *Ἀώς*. But, in forms from *βάλλω*, *πλήθω*, *χράω*, *η* remains unchanged, *e.g.* *βεβλῆσθαι*, *πλήθοντος*, *χρησθέν*. *αο* and *αω* are contracted into *ᾶ*, *e.g.* *πασᾶν* (for *πασάων*, *πασῶν*), *τᾶν*, *Μοισᾶν*. *α* is sometimes found instead of *ε*, as in *τάμνοισαι*, *τράφοισα*, *φρασίν*.

Among changes of consonants may be noted,

[1] Eustathius, *Vita Pindari*, *αἰολίζει δὲ τὰ πολλά, εἰ καὶ μὴ ἀκριβῆ δίκισιν Αἰολίδα, καὶ κατὰ Δωριεῖς δὲ φράζει, εἰ καὶ τῆς σκληρᾶς Δωρίδος ἀπέχεται.*

γλέφαρον for βλέφαρον (*P.* iv 121), side by side with ἑλικοβλεφάρου (*ib.* 172); ὄρνιχα for ὄρνιθα, αὖτις for αὖθις, δέκονται for δέχονται, τεθμὸς for θεσμός, ἐσλὸς for ἐσθλός, ξυνὸν for κοινόν, ὥτε for ὥστε.

The Epic tradition is followed in assuming the survival of the *digamma* at the beginning of certain words. Before these words vowels may stand, and short vowels generally remain unelided. Among these words are :—ἄναξ, ἀνάσσω, ἀνδάνω, ἀχώ, εἶδομαι, εἶδος, εἰδώς, ἰδεῖν, ἴδρις, ἴσαντι, εἴκοσι, εἰπεῖν, ἐοικότα, ἔπος, ἐλπίς, ἔργον, ἕρξας, ἑσπέρα, ἔτος, ἦθος, Ἰδαῖος, ἴδιος, Ἰλιάδας, ἶσος, οἱ (*sibi*), ὁς (*suus*), οἶκος, οἰκίζω, and Ϝανις.

In nouns of the first declension, the genitive singular (masculine) ends either in -αο or in -ᾱ ; the genitive plural (masculine or feminine), in ᾶν (not ἄων), *e.g.* Αἰακιδᾶν, and ἀρετᾶν ἄπο πασᾶν. In the second declension, the genitive singular ends in -ου or (less often) in -οιο. The accusative plural has the Doric ending in -ος in some old MSS in six passages :—κακαγόρος (*O.* i. 53), ἐσλὸς (*N.* i. 24; iii 29), νᾶσος (*O.* ii 71), ὑπέροχος (*N.* iii 24), ἥμενος (*N.* x 62).[1] In the third declension, the dative plural in -εσσι is preferred, *e.g.* ἐλαυνόντεσσιν (for ἐλαύνουσιν).

In personal pronouns we almost always find the forms in μμ, as ἄμμες, ἄμμι (ἡμῖν), ἄμμε, ὔμμες, ὔμμι, ὔμμε. For the second person singular we have nom. τύ, gen. σέο, σεῦ, σέθεν, dat. τοί, τίν, (σοί ?). Among possessive pronouns we have ἀμὸς for ἐμός, τεὸς for σός.

[1] These forms in -ος are not accepted by Schröder.

In verbs, the third person plural never ends in *-ουσι* but either in the Doric *-οντι* or the Aeolic *-οισιν*. The infinitive oftener ends in the Doric *-μεν* than in the Attic *-ειν*, *e.g.* *στᾶμεν*, *θέμεν*, *δόμεν*, *ἴμεν*, *θανέμεν*, *ἔμμεν* (and *ἔμμεναι*). There is manuscript authority for *-εν* in *γαρύεν* (*O.* i 3), *πορεύεν* (*O.* iii 25), *ἀγαγέν* (*P.* iv 56), and *τράφεν* (*P.* iv 115). The feminine participle present and second aorist active ends in the Aeolic *-οισα*, and the first aorist active in *-αις*, *-αισα*.

Among the prepositions *πεδὰ* is used for *μετά*, *ποτὶ* is found as well as *πρός*, and the final vowel of *ποτὶ* and *περὶ* may be elided. *ἐνς* was the original form of *εἰς* and *ἐς*, and *ἐν* with the accusative is used for *εἰς* in *P.* ii 11, 86, and iv 258.

The language of the different odes has an Aeolic or a Doric colouring which varies with the rhythms in which they were composed.

VI.—Manuscripts

The 142 extant MSS of Pindar fall into two classes (1) the ancient MSS, and (2) the interpolated MSS. The ancient MSS belong to two recensions (*a*) the *Ambrosian*, best represented by a MS in the Ambrosian Library in Milan, and (*b*) the *Vatican*, at the head of which is the MS in the Vatican Library, in Rome. The following is a conspectus of the principal MSS belonging to these two recensions, with the portions of the Odes which they contain:—

(1) (*a*) *The Ambrosian Recension.*

A (Milan) Ambr. C 222 inf.	cent. xiii	*O.* i–xii, with Ambrosian scholia
C (Paris) Gr. 2774	end of xiv	*O.* i–*P.* v 51, with Vatican scholia
M (Perugia) B 43	cent. xv	*O.* i–xii, *P.* i–iv, with scholia
N (Milan) Ambr. E 103 sup.	,, xiii-xiv	*O.* i–xiv, with scholia
O (Leyden) Q 4	end of xiii	*O.* i–xiii, with scholia on i–viii
V (Paris) Gr. 2403	,, xiii	*O.* i–*N.* iv 68, vi 38–44, with scholia

(1) (*b*) *The Vatican Recension.*

B (Rome) Vat. Gr. 1312	cent. xii	*O.* i–*I.* viii, with scholia (om. *P.* i, and parts of *O.* i, v, *P.* ii, *I.* viii
D (Florence) Laur. 32, 52	,, xiv	*O. P. N. I.* with scholia (*N.* i by another hand)
E (Florence) Laur. 32, 37	,, xiv	*O. P.* with scholia
G (Göttingen) Philol. 29	,, xiii	*O. P.* with scholia
I (Wolfenbüttel) Guelf. 48, 33	,, xv	*O.* (by second hand), *P.*
P (Heidelberg) Palat. 40	,, xiv	*O. P.*
Q (Florence) Laur. 32, 35	,, xiii	*O. P.* with scholia
U (Vienna) Hist. Gr. 130	,, xiii–xiv	*O. P. N.* i, ii with scholia

(2) *The interpolated mss* represent the editorial activity of three Byzantine scholars of century xiv :—Thomas Magister, Moschopulus, and Triclinius. Fifteen mss show the influence of the first of these scholars; forty-two that of the second, and twenty-eight that of the third.

VII.—The Text

The text of the present work is founded on Donaldson's revision of the second edition of Boeckh. But this has been further revised in many passages, after a careful consideration of the readings, or conjectures, preferred by more recent editors, namely Bergk, Tycho Mommsen, Christ and Schröder, as well as Fennell, Gildersleeve and Bury. The various readings of the MSS have been here recorded whenever they are really important, and in the case of Boeckh, and the last six of the above-mentioned editors, the text adopted by each has been cited, followed by the initial of the editor in question :—B for Boeckh (B^2 for his second edition); M for Tycho Mommsen (M^2 for his second edition); C for Christ's (edition of 1896); S for Schröder (S^1 for the edition of 1900, S^3 for that of 1914); F for Fennell's second edition, G for Gildersleeve, and Bu for Bury.

In matters of orthography I have generally preferred to keep to the literary tradition represented by the MSS, instead of introducing changes suggested by inscriptional or other evidence. I have therefore retained the familiar form of the verbs *τίσομεν* and *μῖξαι*, and of the names of persons, such as Χείρων, Μιδυλίδαι, Κλυταιμνήστρα, Ὑπερμνήστρα, and of places, such as Κάμειρος, Σικυών, Ὀρχομενός, and Φλιοῦς, instead of following Schröder in printing *τείσομεν*, *μεῖξαι*, Χίρων, Μειδυλίδαι, Κλυταιμήστρα, Ὑπερμήστρα,

Κάμιρος, Σεκυών, Ἐρχομενός and Φλειοῦς. I have also retained ἥρωες and other inflexions of ἥρως, and have not thought it necessary (with Schröder) to change ω into ο, in cases where the long vowel is shortened. The MSS often vary between μιν and νιν, but, as it has been shown by Tycho Mommsen that Pindar's usage is really in favour of νιν, I have followed Schröder in adopting that form throughout.

In accordance with the usual convention, an asterisk is prefixed to the few emendations which are here for the first time introduced into the text. These are:—in *P.* x 69, ἀδελφεοὺς *ἔτ', or, by a further improvement due to Professor Housman, *τ' ἔτ' (for ἀδελφεούς τ' ἐπαινήσομεν, where one more short syllable is needed between the two words); in *N.* vi 51, νεῖκος Ἀχιλεὺς *ἔμβαλε (for ἔμπεσε); in *N.* viii 46 τ' *ἐλαφρὸν (for τε λάβρον) ὑπερεῖσαι λίθον; in Paean iv 53, *ἁ δρῦς (for ἄδρυς); and in frag. 249*b*, Ἀχελωΐου—*εὑρείτα (for εὐρωπία). In Frag. 153 (125), I have suggested δενδρέων δὲ γόνον (for νόμον or νομὸν) Διώνυσος—αὐξάνοι, and I have made several proposals for filling the *lacunae* in some of the recently recovered fragments, *e.g.* in Frag. 104*a*, 33, λιγυσφαραγων [ἀν]τ[ί]να[κ]τα—φορμίγγων.

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EDITIONS

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Heyne's first edition (Göttingen, 1773) was followed by that of Beck (Leipzig, 1792–5). Heyne's second and third editions, of 1798 and 1817, included additional notes by Hermann.

A new epoch was begun by August Boeckh in his great edition (Leipzig, 1811–21). Of the three parts, the first (1811) contains the text, metres, and critical notes; the second (1819), the scholia; the third (1821), the Latin translation, explanatory notes, and an annotated edition of the Fragments. A second edition of the text appeared in 1825. Dissen, who had written the commentary on the Nemean and Isthmian Odes for Boeckh's edition, reprinted the text of 1825, and wrote an elaborate commentary on all the Odes (Gotha, 1830). Dissen's edition was revised by Schneidewin (1843 f.). Meanwhile, Donaldson's edition, with English notes, largely founded on Boeckh or Dissen, had appeared in 1841. The text of Boeckh was adopted by W. G. Cookesley, who added explanatory notes, in an edition published in three parts (Eton, 1842–49; second edition of *Olympians*, 1850, and *Pythians*, 1853).

Pindar formed an important part of the *Poetae Lyrici Graeci*, of which four editions were produced by Theodor Bergk (Leipzig, 1843, 1853, 1866, 1878). These editions were marked by not a few brilliant restorations of the text.

J. A. Hartung's edition in two volumes, with notes and metrical German translation (Leipzig, 1855–56), abounds in suggestive remarks, but is unsuited for the ordinary student. For the readings of the various classes of MSS, the most important edition is that of Tycho Mommsen (Berlin, 1864; new edition of text with brief critical notes, 1866). The Teubner text by Wilhelm Christ of Munich (Leipzig, 1869, 1896), was followed by the same scholar's edition with Latin prolegomena, brief critical notes, and commentary (Leipzig, 1896). On the basis of Christ's text, a valuable commentary was published by Fr. Mezger (Leipzig, 1880). C. A. M. Fennell's Cambridge edition with explanatory English notes appeared in two volumes, *Olympian and Pythian Odes*, 1879, second edition 1893; *Nemean and Isthmian Odes, and Fragments*, 1883, second edition, 1899. The edition of the *Olympian and Pythian Odes* by Professor Gildersleeve of Baltimore was published in New York and London in 1885; and Professor Bury's *Nemeans* and *Isthmians* in London in 1890 and 1892 respectively. All the Odes were expounded and translated in Italian (after Tycho Mommsen's text) by Professor Fraccaroli of Messina (Verona, 1894). "Selected Odes" were edited with Introduction and Notes by Professor T. D. Seymour (Boston, 1882); and the Sicilian and the Epizephyrian Odes, by Ed. Boehmer (Bonn, 1891). Annotated selections from the Fragments were included in Professor H. W. Smyth's *Greek Melic Poets*, London, 1900.

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Bishop of Salisbury] (Winchester, 1876); the Olympian and Pythian Odes, by F. D. Morice (London, 1876); Olympians i–vi, by Reginald Heber (London, 1840 and 1870); and Pythians i–iv, ix, by W. R. Paton (Aberdeen, 1904). A dithyramb, a dirge, and the poem on the eclipse are translated on pp. 185–192 of Milman's *Agamemnon and Bacchanals* (London, 1865).

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ADDENDA

P. 137, l. 27, *after* "fight," *add* "before the walls of Dardanus."

P. 223, l. 3, *after* "brought," *add* "from Olympus."

THE OLYMPIAN ODES

OLYMPIAN I

FOR HIERON OF SYRACUSE

INTRODUCTION

Gelon, Hieron, Thrasybûlus, and Polyzêlus were the four sons of Deinomenes of Gela in Sicily. In 491 B.C. Hippocrates, tyrant of Gela, was succeeded by Gelon, the eldest son of Deinomenes, the first of a new line of rulers. Gelon ruled over Gela from 491 to 485, when he subdued Syracuse. Thereupon, his younger brother Hieron, became ruler of Gela from 485 to 478. On the death of Gelon, Hieron became ruler of Syracuse from 478 to 466.

Gelon, as lord of Gela, had won the horse-race at Olympia in 488 (Pausanias vi 9, 2). His younger brother, Hieron, won the same race at the Pythian games of 482 and 478 (Schol. *Pyth.* iii), and, again, at the Olympian games of 476 and 472. Both of these victories are recorded in the list of Olympian victors preserved in the Oxyrhynchus papyrus, ii (1899) 88. It is the victory of 476 that is celebrated in the first Olympian ode. The steed with which this victory was won had already been victorious at the Pythian games of 482 and 478. At Olympia, Hieron's victories in the horse-race of 476 and 472 were followed by a victory in the chariot-race

of 468, and all three were commemorated in an inscription set up at Olympia by Hieron's son, Deinomenes (Pausanias viii 42, 4).

The ode celebrates the glory of the Olympian games (1–7), the virtues of Hieron (8–17), and the victory won by Pherenîcus (17–23).

Hieron is famous in the land of Pelops, who was beloved of Poseidon (23–27). The poet denounces the popular story of the disappearance of Pelops, son of Tantalus, King of Lydia, as a lying myth inspired by envy, adding his own version. He also tells of the punishment of Tantalus and the return of Pelops from heaven to earth ; of his invocation of Poseidon, of his race with Oenomaus and of his thus winning as his wife that hero's daughter Hippodameia, and of his burial and his posthumous fame at Olympia (28–93)

The poet touches on the happiness and the renown of victors at Olympia (93–100), and expresses the hope that at some future festival Hieron will win the still higher honour of the Olympian victory in the four-horse-chariot-race. He concludes by praying for the continued prosperity of Hieron as a ruler, and for his own continued pre-eminence as a poet (100–116).

The present victory was also celebrated by Bacchylides (Ode 5). The hope that it would be followed by a victory with the four-horse-chariot was fulfilled in 468, but that victory was celebrated, not by Pindar, but by Bacchylides (Ode 3).

ΟΛΥΜΠΙΟΝΙΚΑΙ

Ι.—ΙΕΡΩΝΙ ΣΥΡΑΚΟΥΣΙΩ

ΚΕΛΗΤΙ

στρ. α'

Ἄριστον μὲν ὕδωρ, ὁ δὲ χρυσὸς αἰθόμενον πῦρ
ἄτε διαπρέπει νυκτὶ μεγάνορος ἔξοχα πλούτου·
εἰ δ' ἄεθλα γαρύειν
ἔλδεαι, φίλον ἦτορ,
μηκέθ' ἁλίου σκόπει
ἄλλο θαλπνότερον ἐν ἁμέρᾳ φαεννὸν ἄστρον ἐρήμας δι' αἰθέρος,
μηδ' Ὀλυμπίας ἀγῶνα φέρτερον αὐδάσομεν·
ὅθεν ὁ πολύφατος ὕμνος ἀμφιβάλλεται
σοφῶν μητίεσσι, κελαδεῖν
Κρόνου παῖδ' ἐς ἀφνεὰν ἱκομένους
μάκαιραν Ἱέρωνος ἑστίαν,

ἀντ. α'

θεμιστεῖον ὃς ἀμφέπει σκᾶπτον ἐν πολυμάλῳ
Σικελίᾳ, δρέπων μὲν κορυφὰς ἀρετᾶν ἄπο πασᾶν,
ἀγλαΐζεται δὲ καὶ
μουσικᾶς ἐν ἀώτῳ,
οἷα παίζομεν φίλαν
ἄνδρες ἀμφὶ θαμὰ τράπεζαν. ἀλλὰ Δωρίαν ἀπὸ φόρμιγγα πασσάλου

THE OLYMPIAN ODES

I.—FOR HIERON OF SYRACUSE

WINNER IN THE HORSE RACE, 476 B.C.

Even as water is most excellent, while gold, like fire flaming at night, gleameth more brightly than all other lordly wealth; even so, fond heart, if thou art fain to tell of prizes won in the games, look not by day for any star in the lonely sky, that shineth with warmth more genial than the sun, nor let us think to praise a place of festival more glorious than Olympia.

Thence cometh the famous song of praise that enfoldeth the thoughts of poets wise, so that they loudly sing the son of Cronus, when they arrive at the rich and happy hearth of Hieron; Hieron, who wieldeth the sceptre of law in fruitful Sicily, culling the prime of all virtues, while he rejoiceth in the full bloom of song, even in such merry strains as we men full often raise around the friendly board.

Now, take the Dorian lyre down from its resting-place, if in sooth the grateful thought of Pisa and of

λάμβαν', εἴ τί τοι Πίσας τε καὶ Φερενίκου χάρις
νόον ὑπὸ γλυκυτάταις ἔθηκε φροντίσιν,
ὅτε παρ' Ἀλφεῷ σύτο, δέμας
ἀκέντητον ἐν δρόμοισι παρέχων,
κράτει δὲ προσέμιξε δεσπόταν,

ἐπ. α'

Συρακόσιον ἱπποχάρμαν βασιλῆα. λάμπει δέ οἱ κλέος
ἐν εὐάνορι Λυδοῦ Πέλοπος ἀποικίᾳ·
τοῦ μεγασθενὴς ἐράσσατο γαιάοχος
Ποσειδᾶν, ἐπεί νιν καθαροῦ λέβητος ἔξελε Κλωθὼ
ἐλέφαντι φαίδιμον ὦμον κεκαδμένον.
ἦ θαυματὰ πολλά, καί πού τι καὶ βροτῶν φάτις
ὑπὲρ τὸν ἀλαθῆ λόγον
δεδαιδαλμένοι ψεύδεσι ποικίλοις ἐξαπατῶντι μῦθοι.

στρ. β'

Χάρις δ', ἅπερ ἅπαντα τεύχει τὰ μείλιχα θνατοῖς,
ἐπιφέροισα τιμὰν καὶ ἄπιστον ἐμήσατο πιστὸν
ἔμμεναι τὸ πολλάκις·
ἀμέραι δ' ἐπίλοιποι
μάρτυρες σοφώτατοι.
ἔστι δ' ἀνδρὶ φάμεν ἐοικὸς ἀμφὶ δαιμόνων καλά·
μείων γὰρ αἰτία.
υἱὲ Ταντάλου, σὲ δ', ἀντία προτέρων, φθέγξομαι,
ὁπότ' ἐκάλεσε πατὴρ τὸν εὐνομώτατον
ἐς ἔρανον φίλαν τε Σίπυλον,
ἀμοιβαῖα θεοῖσι δεῖπνα παρέχων,
τότ' Ἀγλαοτρίαιναν ἁρπάσαι

28 φάτις old mss (φρένας interpolated mss): φάτιν B (Donaldson).

Pherenîcus laid upon thy heart the spell of sweetest musings, what time, beside the Alpheüs, that steed rushed by, lending those limbs that in the race needed not the lash, and thus brought power unto his master, the lord of Syracuse, that warlike horseman for whom glory shineth in the new home of heroes erst founded by the Lydian Pelops; Pelops, of whom Poseidon, the mighty shaker of the earth, was once enamoured, when Clôthô lifted him out of the purifying waters of the caldron with his shoulder gleaming with ivory.[1] Wonders are rife indeed; and, as for the tale that is told among mortals, transgressing the language of truth, it may haply be that stories deftly decked with glittering lies lead them astray. But the Grace of song, that maketh for man all things that soothe him, by adding her spell, full often causeth even what is past belief to be indeed believed; but the days that are still to come are the wisest witnesses.

In truth it is seemly for man to say of the gods nothing ignoble; for so he giveth less cause for blame. Son of Tantalus! I will tell of thee a tale far other than that of earlier bards:—what time thy father, in return for the banquets he had enjoyed, bade the gods come to his own dear Sipylus, and share his duly-ordered festal board, then it was that the god of the gleaming trident, with his heart

[1] Cp. Virgil, *Georgic* iii 3, "humeroque Pelops insignis eburno."

ἀντ. β′

δαμέντα φρένας ἱμέρῳ χρυσέαισί τ' ἀν' ἵπποις
ὕπατον εὐρυτίμου ποτὶ δῶμα Διὸς μεταβᾶσαι,
ἔνθα δευτέρῳ χρόνῳ
ἦλθε καὶ Γανυμήδης 70
Ζηνὶ τῶὖτ' ἐπὶ χρέος.
ὡς δ' ἄφαντος ἔπελες, οὐδὲ ματρὶ πολλὰ μαιόμενοι
φῶτες ἄγαγον,
ἔννεπε κρυφᾷ τις αὐτίκα φθονερῶν γειτόνων,
ὕδατος ὅτι σε πυρὶ ζέοισαν εἰς ἀκμὰν
μαχαίρᾳ τάμον κάτα μέλη,
τραπέζαισί τ', ἀμφὶ δεύτατα, κρεῶν 80
σέθεν διεδάσαντο καὶ φάγον.

ἐπ. β′

ἐμοὶ δ' ἄπορα γαστρίμαργον μακάρων τιν'
εἰπεῖν. ἀφίσταμαι.
ἀκέρδεια λέλογχεν θαμινὰ κακαγόρος.
εἰ δὲ δή τιν' ἄνδρα θνατὸν Ὀλύμπου σκοποὶ
ἐτίμασαν, ἦν Τάνταλος οὗτος· ἀλλὰ γὰρ καταπέψαι
μέγαν ὄλβον οὐκ ἐδυνάσθη, κόρῳ δ' ἔλεν
ἄταν ὑπέροπλον, ἅν οἱ πατὴρ ὑπερκρέμασε καρτερὸν αὐτῷ λίθον, 90
τὸν αἰεὶ μενοινῶν κεφαλᾶς βαλεῖν εὐφροσύνας
ἀλᾶται.

στρ. γ′

ἔχει δ' ἀπάλαμον βίον τοῦτον ἐμπεδόμοχθον,

41 χρυσέαισί τ' Erasmus Schmid (S): χρυσέαισιν mss.
48 εἰς scholia (MGCS): ἐπ' old mss; ἀμφ' interpolated mss (BF).
50 ἀμφὶ δεύτατα mss (GM²S): ἄμφι δεύματα (BM¹F); ἀμφιδεύματα C.
53 κακαγόρος (Doric acc.) AC^2 (BMGF): —ους C^1D (CS).

enthralled with love, seized thee and carried thee away on his golden chariot to the highest home of Zeus, who is honoured far and wide,—that home to which, in after-time, Ganymede was also brought for the self-same service ; and when thou wast seen no more, and, in spite of many a quest, men brought thee not to thy mother, anon some envious neighbours secretly devised the story that with a knife they clave thy limbs asunder, and plunged them into water which fire had caused to boil, and at the tables, during the latest course, divided the morsels of thy flesh and feasted.

Far be it from me to call any one of the blessed gods a cannibal ! I stand aloof. Full oft hath little gain fallen to the lot of evil-speakers. But, if indeed there was any mortal man who was honoured by the guardian-gods of Olympus, that man was Tantalus ; but, alas ! he could not brook his great prosperity, and, owing to his surfeit of good things, he gat himself an overpowering curse, which the Father hung over him in the semblance of a monstrous stone, which he is ever eager to thrust away from his head, thus wandering from the ways of joy. And thereby hath he a helpless life of never-ending

μετὰ τριῶν τέταρτον πόνον, ἀθανάτων ὅτι κλέψαις
ἁλίκεσσι συμπόταις
νέκταρ ἀμβροσίαν τε
δῶκεν, οἷσιν ἄφθιτον
θῆκαν. εἰ δὲ θεὸν ἀνήρ τις ἔλπεταί τι λαθέμεν
ἔρδων, ἁμαρτάνει.
τοὔνεκα προῆκαν υἱὸν ἀθάνατοί οἱ πάλιν
μετὰ τὸ ταχύποτμον αὖτις ἀνέρων ἔθνος.
πρὸς εὐάνθεμον δ' ὅτε φυὰν
λάχναι νιν μέλαν γένειον ἔρεφον.
ἑτοῖμον ἀνεφρόντισεν γάμον

ἀντ. γ'

Πισάτα παρὰ πατρὸς εὔδοξον Ἱπποδάμειαν
σχεθέμεν. ἐγγὺς ἐλθὼν πολιᾶς ἁλὸς οἷος ἐν ὄρφνᾳ
ἄπυεν βαρύκτυπον
Εὐτρίαιναν· ὁ δ' αὐτῷ
πὰρ ποδὶ σχεδὸν φάνη.
τῷ μὲν εἶπε· "Φίλια δῶρα Κυπρίας ἄγ' εἴ τι,
Ποσείδαον, ἐς χάριν
τέλλεται, πέδασον ἔγχος Οἰνομάου χάλκεον,
ἐμὲ δ' ἐπὶ ταχυτάτων πόρευσον ἁρμάτων
ἐς Ἅλιν, κράτει δὲ πέλασον.
ἐπεὶ τρεῖς τε καὶ δέκ' ἄνδρας ὀλέσαις
ἐρῶντας ἀναβάλλεται γάμον

ἐπ. γ'

θυγατρός. ὁ μέγας δὲ κίνδυνος ἄναλκιν οὐ φῶτα
λαμβάνει.
θανεῖν δ' οἷσιν ἀνάγκα, τί κέ τις ἀνώνυμον

64 θῆκαν Rauchenstein (S): θέσαν αὐτὸν best mss, *v.l.* ἔθεσαν (GF) or θέσαν (BC); θέν νιν M.

71 ἐγγὺς Bergk (MGFCS): ἐγγὺς δ' old mss; ἄγχι δ' interpolated mss (B).

labour, with three besides and his own toil the fourth,[1] because he stole from the gods the nectar and ambrosia, with which they had made him immortal, and gave them to the partners of his feast. But, if any man hopeth, in aught he doeth, to escape the eye of God, he is grievously wrong. Therefore it was that the immortals once more thrust forth the son of Tantalus amid the short-lived race of men. But when, about the time of youthful bloom, the down began to mantle his cheek with dusky hue, he turned his thoughts to a marriage that was a prize open to all, even to the winning of the glorious Hippodameia from the hand of her father, the lord of Pisa.

He drew near unto the foaming sea, and, alone in the darkness, called aloud on the loudly roaring god of the fair trident; who appeared to him, even close beside him, at his very feet; and to the god he said:—

"If the kindly gifts of Cypris count in any wise in one's favour, then stay thou, Poseidon, the brazen spear of Oenomaüs, and speed me in the swiftest of all chariots to Elis, and cause me to draw nigh unto power. Thirteen suitors hath he slain, thus deferring his daughter's marriage. But high emprise brooketh no coward wight. Yet, as all men must needs die, why should one, sitting idly in the darkness, nurse

[1] The three other punishments are those of Tityus, Sisyphus, and Ixion.

γῆρας ἐν σκότῳ καθήμενος ἔψοι μάταν,
ἀπάντων καλῶν ἄμμορος; ἀλλ' ἐμοὶ μὲν οὗτος
ἄεθλος
ὑποκείσεται· τὸ δὲ πρᾶξιν φίλαν δίδοι."
ὡς ἔννεπεν· οὐδ' ἀκράντοις ἐφάψατ' ὧν ἔπεσι.
τὸν μὲν ἀγάλλων θεὸς
ἔδωκεν δίφρον τε χρύσεον πτεροῖσίν τ' ἀκάμαντας
ἵππους.

στρ. δ'
ἔλεν δ' Οἰνομάου βίαν παρθένον τε σύνευνον·
τέκε τε λαγέτας ἓξ ἀρεταῖσι μεμαλότας υἱούς.
νῦν δ' ἐν αἱμακουρίαις
ἀγλααῖσι μέμικται,
Ἀλφεοῦ πόρῳ κλιθείς,
τύμβον ἀμφίπολον ἔχων πολυξενωτάτῳ παρὰ
βωμῷ. τὸ δὲ κλέος
τηλόθεν δέδορκε τᾶν Ὀλυμπιάδων ἐν δρόμοις
Πέλοπος, ἵνα ταχυτὰς ποδῶν ἐρίζεται
ἀκμαί τ' ἰσχύος θρασύπονοι·
ὁ νικῶν δὲ λοιπὸν ἀμφὶ βίοτον
ἔχει μελιτόεσσαν εὐδίαν

ἀντ. δ'
ἀέθλων γ' ἕνεκεν. τὸ δ' αἰεὶ παράμερον ἐσλὸν
ὕπατον ἔρχεται παντὶ βροτῶν. ἐμὲ δὲ στεφανῶσαι
κεῖνον ἱππίῳ νόμῳ
Αἰοληΐδι μολπᾷ
χρή· πέποιθα δὲ ξένον
μή τιν', ἀμφότερα καλῶν τε ἴδριν ἁμᾷ καὶ δύνα-
μιν κυριώτερον,

100 *βροτῶν* good mss (MGS): *βροτῷ* *N* (BFC).
104 ἁμᾷ καὶ Wilamowitz (S): ἅμα καὶ old mss; ἄλλον ἢ Moschopulus (B); ἀλλὰ καὶ Hermann, Donaldson (FC); ἄμμε καὶ (MG)

without aim an inglorious eld, reft of all share of blessings? As for me, on this contest shall I take my stand; and do thou grant a welcome consummation."

Even thus he spake, nor did he light upon language that came to naught. The god honoured him with the gift of a golden chariot and of steeds unwearied of wing; and he overcame the might of Oenomaüs, and won the maiden as his bride, and she bare him six sons, who were eager in deeds of valour. And now hath he a share in the splendid funeral-sacrifices, while he resteth beside the ford of the Alpheüs, having his oft-frequented tomb hard by the altar that is thronged by many a visitant; and the fame of the Olympic festivals shineth from afar amid the race-courses of Pelops, where strife is waged in swiftness of foot and in doughty deeds of strength; but he that overcometh hath, on either hand, for the rest of his life, the sweetest calm, so far as crowns in the games can give it. Yet for every one of all mortal men the brightest boon is the blessing that ever cometh day by day.

I must crown the victor with the horseman's song, even with the Aeolian strains, and I am persuaded that there is no host of the present time, whom I shall glorify with sounding bouts of song, as one

τῶν γε νῦν κλυταῖσι δαιδαλωσέμεν ὕμνων πτυχαῖς. 170
θεὸς ἐπίτροπος ἐὼν τεαῖσι μήδεται
ἔχων τοῦτο κᾶδος, Ἱέρων,
μερίμναισιν· εἰ δὲ μὴ ταχὺ λίποι,
ἔτι γλυκυτέραν κεν ἔλπομαι
ἐπ. δ'
σὺν ἅρματι θοῷ κλεΐξειν, ἐπίκουρον εὑρὼν ὁδὸν λόγων
παρ' εὐδείελον ἐλθὼν Κρόνιον. ἐμοὶ μὲν ὢν
Μοῖσα καρτερώτατον βέλος ἀλκᾷ τρέφει· 180
ἐπ' ἄλλοισι δ' ἄλλοι μεγάλοι. τὸ δ' ἔσχατον κορυφοῦται
βασιλεῦσι. μηκέτι πάπταινε πόρσιον.
εἴη σέ τε τοῦτον ὑψοῦ χρόνον πατεῖν, ἐμέ τε τοσσάδε νικαφόροις
ὁμιλεῖν, πρόφαντον σοφίᾳ καθ' Ἕλλανας ἐόντα παντᾷ.

109 κεν Vatican mss : τε (S).
113 <ἐπ'> BMGFC : <ἀμφ'> S.

who is at once more familiar with things noble, or is more sovereign in power. A god who hath this care, watcheth and broodeth over thy desires; but, if he doth not desert thee too soon, I trust I shall celebrate a still sweeter victory, even with the swift chariot, having found a path that prompteth praises, when I have reached the sunny hill of Cronus.

Howsoever, for myself, the Muse is keeping a shaft most mighty in strength. Some men are great in one thing; others in another: but the crowning summit is for kings. Refrain from peering too far! Heaven grant that thou mayest plant thy feet on high, so long as thou livest, and that I may consort with victors for all my days, and be foremost in the lore of song among Hellenes in every land.

OLYMPIAN II

FOR THERON OF ACRAGAS

INTRODUCTION

Under Thêrôn and his brother Xenocratês, Acragas, a colony of Gela, was brought to the height of its glory. The brothers were descended from the Emmenidae, who were descended from Cadmus. They were allied to the rulers of Syracuse, Dâmareta, daughter of Thêrôn, having successively married Gelôn and his younger brother, Polyzêlus, while Thêrôn had already married a daughter of Polyzêlus, and Hierôn a daughter of Xenocrates.

Thêrôn became tyrant of Acragas about 488, and conquered Himera in 482. The tyrant of Himera appealed to his son-in-law Anaxilas, tyrant of Rhegium, who called in the aid of the Carthaginians, whom Thêrôn and his son-in-law, Gelôn of Syracuse, defeated at Himera in 480. In 476 Thêrôn won the chariot-race at Olympia, which is celebrated in the present ode. The date is recorded in the Oxyrhynchus papyrus, ii (1899) 88.

The God, the hero, and the man, we celebrate, shall be Zeus, the lord of Pisa, Heracles, the founder of

the Olympic games, and the victor Thêrôn (1–6). Thêrôn's famous ancestors had settled and prospered in Sicily, and Zeus is prayed to continue their prosperity (6–15). But prosperity leads to forgetfulness of troubles, as is proved by the family of Cadmus, from which Thêrôn himself is descended (15–47). He and his brother have an hereditary claim to victory in the Greek games (48–51). Victory gives release from trouble (51 f.).

Glory may be won by wealth combined with virtue; while the unjust are punished, the just live in the Islands of the Blest, with Cadmus and Achilles (53–83).

The poet is like an eagle, while his detractors are like crows, but their cavil cannot prevail against the poet's praise (83–88). Thêrôn is the greatest benefactor that Acragas has had for a hundred years; though his fame is attacked by envy, his bounties are as countless as the sand of the sea (89–100).

II.—ΘΗΡΩΝΙ ΑΚΡΑΓΑΝΤΙΝΩ

ΑΡΜΑΤΙ

στρ. α'

Ἀναξιφόρμιγγες ὕμνοι,
τίνα θεόν, τίν' ἥρωα, τίνα δ' ἄνδρα κελαδήσομεν;
ἦτοι Πίσα μὲν Διός· Ὀλυμπιάδα δ' ἔστασεν Ἡρακλέης
ἀκρόθινα πολέμου·
Θήρωνα δὲ τεθραορίας ἕνεκα νικαφόρου
γεγωνητέον, ὅπι δίκαιον ξένων, ἔρεισμ' Ἀκράγαντος,
εὐωνύμων τε πατέρων ἄωτον ὀρθόπολιν·

ἀντ. α'

καμόντες οἳ πολλὰ θυμῷ
ἱερὸν ἔσχον οἴκημα ποταμοῦ, Σικελίας τ' ἔσαν
ὀφθαλμός, αἰὼν δ' ἔφεπε μόρσιμος, πλοῦτόν τε καὶ χάριν ἄγων
γνησίαις ἐπ' ἀρεταῖς.
ἀλλ' ὦ Κρόνιε παῖ Ῥέας, ἕδος Ὀλύμπου νέμων
ἀέθλων τε κορυφὰν πόρον τ' Ἀλφεοῦ, ἰανθεὶς ἀοιδαῖς
εὔφρων ἄρουραν ἔτι πατρίαν σφίσιν κόμισον

ἐπ. α'

λοιπῷ γένει. τῶν δὲ πεπραγμένων
ἐν δίκᾳ τε καὶ παρὰ δίκαν, ἀποίητον οὐδ' ἂν

6 ὅπῑ δίκαιον ξένων Hermann² (B²S): ὀπὶ δ. ξένον mss; ὅπι δ. ξένον Υ; ὅπιν δ. ξένων Hartung (MGC); ὅπιν δ. ξένον Hermann¹ (B¹).

II.—FOR THERON OF ACRAGAS

WINNER IN THE CHARIOT RACE, 476 B.C.

Ye hymns that rule the lyre! what god, what hero, aye, and what man shall we loudly praise? Verily Zeus is the lord of Pisa; and Heracles established the Olympic festival, from the spoils of war; while Thêrôn must be proclaimed by reason of his victorious chariot with its four horses, Thêrôn who is just in his regard for guests, and who is the bulwark of Acragas, the choicest flower of an auspicious line of sires, whose city towers on high,—those sires who, by much labour of mind, gat them a hallowed home beside the river, and were the eye of Sicily, while their allotted time drew on, bringing wealth and glory to crown their native merits. But, O thou son of Cronus and Rhea, that rulest over thine abode on Olympus, and over the foremost of festivals, and over the ford of the Alpheüs! soothed by our songs, do thou graciously preserve their ancestral soil for their future race. Even Time, the father of all, could not undo the accomplished end of things that

χρόνος ὁ πάντων πατὴρ δύναιτο θέμεν ἔργων τέλος·
λάθα δὲ πότμῳ σὺν εὐδαίμονι γένοιτ' ἄν.
ἐσλῶν γὰρ ὑπὸ χαρμάτων πῆμα θνάσκει
παλίγκοτον δαμασθέν,

στρ. β'

ὅταν θεοῦ Μοῖρα πέμπῃ
ἀνεκὰς ὄλβον ὑψηλόν. ἔπεται δὲ λόγος εὐθρόνοις
Κάδμοιο κούραις, ἔπαθον αἳ μεγάλα, πένθος δ' ἐπίτνει βαρὺ
κρεσσόνων πρὸς ἀγαθῶν.
ζώει μὲν ἐν Ὀλυμπίοις ἀποθανοῖσα βρόμῳ
κεραυνοῦ ταννέθειρα Σεμέλα, φιλεῖ δέ νιν Παλλὰς αἰεί,
καὶ Ζεὺς πατὴρ μάλα, φιλεῖ δὲ παῖς ὁ κισσοφόρος·

ἀντ. β'

λέγοντι δ' ἐν καὶ θαλάσσᾳ
μετὰ κόραισι Νηρῆος ἁλίαις βίοτον ἄφθιτον
Ἰνοῖ τετάχθαι τὸν ὅλον ἀμφὶ χρόνον. ἦτοι βροτῶν γε κέκριται
πεῖρας οὔ τι θανάτου,
οὐδ' ἡσύχιμον ἀμέραν ὁπότε, παῖδ' ἁλίου,
ἀτειρεῖ σὺν ἀγαθῷ τελευτάσομεν· ῥοαὶ δ' ἄλλοτ' ἄλλαι
εὐθυμίαν τε μετὰ καὶ πόνων ἐς ἄνδρας ἔβαν.

ἐπ. β'

οὕτω δὲ Μοῖρ', ἅ τε πατρώιον
τῶνδ' ἔχει τὸν εὔφρονα πότμον, θεόρτῳ σὺν ὄλβῳ
ἐπί τι καὶ πῆμ' ἄγει παλιντράπελον ἄλλῳ χρόνῳ·
ἐξ οὗπερ ἔκτεινε Λᾶον μόριμος υἱὸς
συναντόμενος, ἐν δὲ Πυθῶνι χρησθὲν
παλαίφατον τέλεσσεν.

have been finally completed, whether in right or in wrong; but, if fortune be favourable, that end may be forgotten. For, under the power of noble joys, a cruel trouble is quelled and dieth away, whenever good fortune is lifted on high by a god-sent fate.

This saying befitteth the fair-throned daughters of Cadmus, who sorely suffered, but their heavy sorrow was abated by the presence of greater blessings. Semelê of the streaming hair liveth amid the gods Olympian, when she had been slain by the thunderbolt,—Semelê, beloved for ever by Pallas and, in very deed, by father Zeus; beloved by her ivy-crowned son; while Ino, as the story telleth, hath allotted to her for all time a deathless life beneath the sea, amid the ocean-daughters of Nêreus. Verily, for mortal men at least, the time when their life will end in the bourne of death is not clearly marked; no, nor the time when we shall bring a calm day, the Sun's own child, to its close amid happiness that is unimpaired.

But diverse are the currents that at divers times come upon men, either with joys or with toils. Even thus Fate, which handeth a kindly fortune down from sire to son, bringeth at another time some sad reverse, together with the heaven-sent bliss, from the day when that fated son met and slew Laïus, and thus fulfilled the oracle spoken of old at Pytho. But the keen-eyed Fury saw

στρ. γ'

ἰδοῖσα δ' ὀξεῖ' Ἐριννὺς
ἔπεφνέ οἱ σὺν ἀλλαλοφονίᾳ γένος ἀρήιον·
λείφθη δὲ Θέρσανδρος ἐριπέντι Πολυνείκει, νέοις ἐν ἀέθλοις
ἐν μάχαις τε πολέμου
τιμώμενος, Ἀδραστιδᾶν θάλος ἀρωγὸν δόμοις· 80
ὅθεν σπέρματος ἔχοντα ῥίζαν, πρέπει τὸν Αἰνησιδάμου
ἐγκωμίων τε μελέων λυρᾶν τε τυγχανέμεν.

ἀντ. γ'

Ὀλυμπίᾳ μὲν γὰρ αὐτὸς
γέρας ἔδεκτο, Πυθῶνι δ' ὁμόκλαρον ἐς ἀδελφεὸν
Ἰσθμοῖ τε κοιναὶ Χάριτες ἄνθεα τεθρίππων δυωδεκαδρόμων 90
ἄγαγον. τὸ δὲ τυχεῖν
πειρώμενον ἀγωνίας παραλύει δυσφρονᾶν.
ὁ μὰν πλοῦτος ἀρεταῖς δεδαιδαλμένος φέρει τῶν τε καὶ τῶν
καιρόν, βαθεῖαν ὑπέχων μέριμναν ἀγροτέραν, 100

ἐπ. γ'

ἀστὴρ ἀρίζηλος, ἐτήτυμον
ἀνδρὶ φέγγος· εἰ δέ νιν ἔχων τις οἶδεν τὸ μέλλον,
ὅτι θανόντων μὲν ἐνθάδ' αὐτίκ' ἀπάλαμνοι φρένες
ποινὰς ἔτισαν,—τὰ δ' ἐν τᾷδε Διὸς ἀρχᾷ
ἀλιτρὰ κατὰ γᾶς δικάζει τις ἐχθρᾷ
λόγον φράσαις ἀνάγκᾳ·

46 ἔχοντα Erasmus Schmid (MGFCS) : ἔχοντι most mss (B).

52 π. δυσφρονᾶν Dindorf (GFC) ; — δυσφρόνων Triclinius (B) ; δυσφρονᾶν π. (S) : δυσφροσυνᾶν π. C^1, —σύνας C^2, —σύναν *ABD* ; ἀφροσυνᾶν π. Scholia (M).

56 εἰ δέ (mss) νιν (MGFS) ; εἴ γε μιν (B), — νιν (C) ; εὖ δέ μιν B in critical notes (Donaldson) ; εὖτέ νιν Hermann.

it, and caused his war-like sons to be slain by one another's hands. Yet Polyneicês, when laid low, left behind him a son, Thersander, who was honoured amid youthful contests and amid the conflicts of war, a scion destined to succour the house of the descendants of Adrastus; and it is fitting that the son of Aristodêmus, who hath sprung from that seed, should meet with songs of praise and with notes of the lyre. For at Olympia, he himself won a prize, while, at Pytho and at the Isthmus, the impartial Graces brought unto his brother, who shared the same victorious lot, crowns that were won from the teams of four horses that twelve times traverse the course. Now, to win the victory when essaying the contest, giveth us release from hardships.

But, verily, wealth adorned with virtues bringeth the fitting chance of divers boons, prompting the heart of man to a keen and eager quest, wealth which is that star conspicuous, that truest light of man. But if, in very deed, when he hath that wealth, he knoweth of the future, that immediately after death, on earth, it is the lawless spirits that suffer punishment,—and the sins committed in this realm of Zeus are judged by One who passeth sentence stern and inevitable; while the good, having the

στρ. δ'

ἴσαις δὲ νύκτεσσιν αἰεί,
ἴσαις δ' ἐν ἁμέραις ἅλιον ἔχοντες, ἀπονέστερον
ἐσλοὶ δέκονται βίοτον, οὐ χθόνα ταράσσοντες ἐν
χερὸς ἀκμᾷ
οὐδὲ πόντιον ὕδωρ
κεινὰν παρὰ δίαιταν· ἀλλὰ παρὰ μὲν τιμίοις
θεῶν, οἵτινες ἔχαιρον εὐορκίαις, ἄδακρυν νέ-
μονται
αἰῶνα· τοὶ δ' ἀπροσόρατον ὀκχέοντι πόνον—

ἀντ. δ'

ὅσοι δ' ἐτόλμασαν ἑστρὶς
ἑκατέρωθι μείναντες ἀπὸ πάμπαν ἀδίκων ἔχειν
ψυχάν, ἔτειλαν Διὸς ὁδὸν παρὰ Κρόνου τύρσιν·
ἔνθα μακάρων
νᾶσος ὠκεανίδες
αὖραι περιπνέοισιν, ἄνθεμα δὲ χρυσοῦ φλέγει,
τὰ μὲν χερσόθεν ἀπ' ἀγλαῶν δενδρέων, ὕδωρ δ'
ἄλλα φέρβει,
ὅρμοισι τῶν χέρας ἀναπλέκοντι καὶ στεφάνοις

ἐπ. δ'

βουλαῖς ἐν ὀρθαῖσι Ῥαδαμάνθυος,
ὃν πατὴρ ἔχει <μέ>γας ἑτοῖμον αὐτῷ πάρεδρον,

61 f. ἴσαις δὲ . . . . ἴσαις δ' best mss (MGFS) : ἴσον δὲ . . . . ἴσα δ' ἐν Moschopulus, Triclinius (B) ; ἴσ' ἐν δὲ . . . ἴσα δ' ἐν Schwickert (C).

65 κεινὰν interpolated mss (BGFC) : κενεὰν old mss (MS).

71 νᾶσος (Doric acc.) *G* with note ἀντὶ νήσους Triclinius, and paraphrase (BMGFC) : νᾶσον old mss (S).

74 στεφάνοις *C supra* (GF) ; στεφάνους mss (MS) ; κεφαλὰς B, κροτάφους Karsten (C).

76 γᾶς old mss ; <μέ>γας Pauw (CS) : Κρόνος Triclinius (BGF) ; χθονὸς (M[1]), Διὸς M[2].

sun shining for evermore, for equal nights and equal days, receive the boon of a life of lightened toil, not vexing the soil with the strength of their hands, no, nor the water of the sea, to gain a scanty livelihood; but, in the presence of the honoured gods, all who were wont to rejoice in keeping their oaths, share a life that knoweth no tears, while the others endure labour that none can look upon — But, whosoever, while dwelling in either world, have thrice been courageous in keeping their souls pure from all deeds of wrong, pass by the highway of Zeus unto the tower of Cronus, where the ocean-breezes blow around the Islands of the Blest, and flowers of gold are blazing, some on the shore from radiant trees, while others the water fostereth; and with chaplets thereof they entwine their hands, and with crowns, according to the righteous councils of Rhadamanthys, who shareth for evermore the judgement-seat of the mighty Father, even the Lord of Rhea with her throne exalted beyond

πόσις ὁ πάντων Ῥέας ὑπέρτατον ἐχοίσας
θρόνον.
Πηλεύς τε καὶ Κάδμος ἐν τοῖσιν ἀλέγονται·
Ἀχιλλέα τ' ἔνεικ', ἐπεὶ Ζηνὸς ἦτορ
λιταῖς ἔπεισε, μάτηρ·
στρ. ε'
ὃς Ἕκτορ' ἔσφαλε, Τροίας
ἄμαχον ἀστραβῆ κίονα, Κύκνον τε θανάτῳ
πόρεν,
Ἀοῦς τε παῖδ' Αἰθίοπα. πολλά μοι ὑπ' ἀγκῶνος
ὠκέα βέλη
ἔνδον ἐντι φαρέτρας
φωνᾶντα συνετοῖσιν· ἐς δὲ τὸ πὰν ἑρμηνέων
χατίζει. σοφὸς ὁ πολλὰ εἰδὼς φυᾷ· μαθόντες δὲ
λάβροι
παγγλωσσίᾳ, κόρακες ὥς, ἄκραντα γαρύετον
ἀντ. ε'
Διὸς πρὸς ὄρνιχα θεῖον.
ἔπεχε νῦν σκοπῷ τόξον, ἄγε θυμέ, τίνα βάλλομεν
ἐκ μαλθακᾶς αὖτε φρενὸς εὐκλέας ὀϊστοὺς ἱέντες;
ἐπί τοι
Ἀκράγαντι τανύσαις
αὐδάσομαι ἐνόρκιον λόγον ἀλαθεῖ νόῳ
τεκεῖν μή τιν' ἑκατόν γε ἐτέων πόλιν φίλοις ἄνδρα
μᾶλλον
εὐεργέταν πραπίσιν ἀφθονέστερόν τε χέρα

85 τὸ πὰν *AC* (MGFCS); τοπὰν B^2: τὸ πᾶν *BD*.
87 γαρύετον mss and scholia (BGFC); γαρύεται M; γαρυέτων Bergk (s).
91 τανύσαις· B.

all beside.* And among them are numbered Péleus and Cadmus, while Achilles was borne thither by his mother, when, by her prayers, she had entreated the heart of Zeus,—Achilles, who laid low Hector, that resistless, that unswerving tower of Troy, and who consigned to death Memnon, the son of Morning.

Full many a swift arrow have I beneath mine arm, within my quiver, many an arrow that is vocal to the wise; but for the crowd they need interpreters. The true poet is he who knoweth much by gift of nature, but they that have only learnt the lore of song, and are turbulent and intemperate of tongue, like a pair of crows, chatter in vain against the god-like bird of Zeus.[1]

Now, bend thy bow toward the mark! tell me, my soul, whom are we essaying to hit, while we now shoot forth our shafts of fame from the quiver of a kindly heart? Lo! I would aim mine arrow at Acragas, and would loudly utter with true intent a saying sealed by a solemn oath, when I declare that, for these hundred years, no city hath given birth to a man more munificent in heart, more ungrudging in

[1] The dual, γαρύετον, is understood in some of the *scholia* as a reference to Pindar's rivals, the Cean poets, Simonides and his nephew, Bacchylides; and this is regarded as probable by Jebb (*Bacchylides*, pp. 17–19). It is far preferable to Freeman's suggestion that the pair are Capys and Hippocrates, kinsmen of Thêrôn, who unsuccessfully waged war against him (*Sicily*, ii 531), and Verrall's, that they are the Sicilian rhetoricians, Corax and Tisias (*Journal of Philology*, ix 130, 197). Wilamowitz, however, notices that in the spring of 476 (the date of this ode), Simonides was at Athens, and had not yet visited Sicily. He therefore prefers accepting, with Schröder, Bergk's proposal of the contemptuous imperative, γαρυέτων (for γαρυόντων, cp. Soph. *Ai.* 961, οἱ δ' οὖν γελώντων), a rare form of the third person plural, like ἔστων and ἴτων (*Hieron und Pindaros*, 1302.)

ἐπ. ε′

Θήρωνος. ἀλλ' αἶνον ἔβα κόρος
οὐ δίκᾳ συναντόμενος, ἀλλὰ μάργων ὑπ' ἀνδρῶν,
τὸ λαλαγῆσαι ἐθέλων κρύφον τε θέμεν ἐσλῶν καλοῖς
ἔργοις· ἐπεὶ ψάμμος ἀριθμὸν περιπέφευγεν,
καὶ κεῖνος ὅσα χάρματ' ἄλλοις ἔθηκεν
τίς ἂν φράσαι δύναιτο;

97 κρύφον τε θέμεν ἐσλῶν καλοῖς Aristarchus (BMFGS); — τιθέμεν Hermann (c) — : κρύφιόν τε θέμεν ἐσ(θ)λῶν κακοῖς old mss.

hand, than Thêrôn. But praise is attacked by envy,—envy, not mated with justice, but prompted by besotted minds, envy that is ever eager to babble, and to blot the fair deeds of noble men; whereas sand can never be numbered, and who could ever count up all the joys that he hath given to others?

OLYMPIAN III

FOR THERON OF ACRAGAS

INTRODUCTION

The third Olympian celebrates the same victory as the second (that of 476), but, while the former Ode was probably sung in the palace of Thêrôn, the present was performed in the temple of the Dioscûri at Acragas, on the occasion of the festival of the Theoxenia, when the gods were deemed to be entertained by Castor and Polydeuces.

Acragas and Thêrôn are commended to the favour of the Twin Brethren and their sister Helen (1–4). The Muse has prompted the poet to invent a new type of Dorian song, to be sung to the accompaniment of the lyre and the flute (4–9). He was also summoned to sing by Pisa, whence odes of victory are sent to all whom the umpire crowns with the olive, which Heracles brought back from the Hyperboreans to the treeless Olympia (9–34).

Heracles is now attending the Theoxenia with the Twin Brethren, whom he caused to preside over the Olympic Games (34–38). Thêrôn's glory is a favour granted in return for his pious worship of the Twin Gods (38–41). Even as water and gold are supreme in their kind, so Thêrôn's exploits reach the Pillars of Heracles.

III.—ΘΗΡΩΝΙ ΑΚΡΑΓΑΝΤΙΝΩ

ΑΡΜΑΤΙ ΕΙΣ ΘΕΟΞΕΝΙΑ

στρ. α'

Τυνδαρίδαις τε φιλοξείνοις ἁδεῖν καλλιπλοκάμῳ θ' Ἑλένᾳ
κλεινὰν Ἀκράγαντα γεραίρων εὔχομαι,
Θήρωνος Ὀλυμπιονίκαν ὕμνον ὀρθώσαις, ἀκαμαντοπόδων
ἵππων ἄωτον. Μοῖσα δ' οὕτω ποι παρέστα μοι νεοσίγαλον εὑρόντι τρόπον
Δωρίῳ φωνὰν ἐναρμόξαι πεδίλῳ

ἀντ. α'

ἀγλαόκωμον. ἐπεὶ χαίταισι μὲν ζευχθέντες ἔπι στέφανοι
πράσσοντί με τοῦτο θεόδματον χρέος,
φόρμιγγά τε ποικιλόγαρυν καὶ βοὰν αὐλῶν ἐπέων τε θέσιν
Αἰνησιδάμου παιδὶ συμμῖξαι πρεπόντως, ἅ τε Πίσα με γεγωνεῖν· τᾶς ἄπο
θεόμοροι νίσονθ' ἑπ' ἀνθρώπους ἀοιδαί,

ἐπ. α'

ὤ τινι, κραίνων ἐφετμὰς Ἡρακλέος προτέρας,
ἀτρεκὴς Ἑλλανοδίκας γλεφάρων Αἰτωλὸς ἀνὴρ ὑψόθεν

4 ποι παρέστα μοι *ABE* (M²S) ; τοι παρέστα μοι *D* (BF) ; μοι παρεστάκοι (M¹G) ; μοι παρεσταίη Naber (C).

10 θεόμοροι *MP*, Triclinius ; θεόμοιροι better mss. θεόμοροι νίσονθ' (MGS), — νίσονθ' (*CD*) C ; θεύμοροι νίσονθ' F, — νίσονθ' B.

III.—FOR THERON OF ACRAGAS

WINNER IN THE CHARIOT RACE, 476 B.C.

I PRAY that I may find favour with the hospitable sons of Tyndareüs and with fair-haired Helen, while I honour the famous Acragas, by duly ordering my song in praise of Thêrôn's victory at Olympia, as the choicest guerdon for those steeds with unwearied feet. Even so, I ween, hath the Muse stood beside me, when I found out a fashion that is still bright and new, by fitting to the Dorian measure the voice of festive revellers. For the crowns that are about my hair prompt me to pay this sacred debt, that so, in honour of the son of Aenêsidâmus, I may duly blend the varied melody of the lyre, and the air played on the flutes, with the setting of the verses, while Pisa biddeth me raise my voice,—Pisa, whence heaven-sent strains of song are wafted over the world, in honour of any man, for whom the strict Aetolian umpire, in accordance with the olden ordinances of

ἀμφὶ κόμαισι βάλῃ γλαυκόχροα κόσμον ἐλαίας·
τάν ποτε
Ἴστρου ἀπὸ σκιαρᾶν παγᾶν ἔνεικεν Ἀμφιτρυωνιάδας,
μνᾶμα τῶν Οὐλυμπίᾳ κάλλιστον ἄθλων
στρ. β'
δᾶμον Ὑπερβορέων πείσαις Ἀπόλλωνος θεράποντα λόγῳ.
πιστὰ φρονέων Διὸς αἴτει πανδόκῳ
ἄλσει σκιαρόν τε φύτευμα ξυνὸν ἀνθρώποις στέφανόν τ' ἀρετᾶν.
ἤδη γὰρ αὐτῷ, πατρὶ μὲν βωμῶν ἁγισθέντων, διχόμηνις ὅλον χρυσάρματος
ἐσπέρας ὀφθαλμὸν ἀντέφλεξε Μήνα,
ἀντ. β'
καὶ μεγάλων ἀέθλων ἁγνὰν κρίσιν καὶ πενταετηρίδ' ἁμᾶ
θῆκε ζαθέοις ἐπὶ κρημνοῖς Ἀλφεοῦ·
ἀλλ' οὐ καλὰ δένδρε' ἔθαλλεν χῶρος ἐν βάσσαις Κρονίου Πέλοπος.
τούτων ἔδοξεν γυμνὸς αὐτῷ κᾶπος ὀξείαις ὑπακουέμεν αὐγαῖς ἁλίου.
δὴ τότ' ἐς γαῖαν πορεύεν θυμὸς ὥρμα
ἐπ. β'
Ἰστρίαν νιν· ἔνθα Λατοῦς ἱπποσόα θυγάτηρ
δέξατ' ἐλθόντ' Ἀρκαδίας ἀπὸ δειρᾶν καὶ πολυγνάμπτων μυχῶν,

25 πορεύεν . . . ὥρμα *A* alone (MS); πορεύειν . . ὥρμα (GF); πόρευεν . . . ὁρμᾷ C; πορεύειν . . . ὥρμαιν' mss (B).

Heracles, flingeth o'er his brow and on his hair the grey-hued adornment of the olive-spray; that olive-spray, which, once upon a time, was brought by the son of Amphitryon from the shady springs of Ister, to be the fairest memorial of the Olympic contests, after he had gotten it by persuading the servants of Apollo, the people of the Hyperboreans.

With loyal heart was he entreating, for the hospitable precinct of Zeus, the gift of a tree, whose shade should be for all men, and whose leaves should be a crown of prowess. For already had the altars been consecrated in his father's honour, and in the midst of the month the Moon with her car of gold had at eventide kindled before him the full orb of her light, and he had ordained on the hallowed banks of Alpheüs the impartial award of the great games, together with the quadrennial festival. But that plot of ground, sacred to Pelops, was not, as yet, flourishing with trees in its valleys below the hill of Cronus.

He deemed that his demesne, being bare of such trees, lay beneath the power of the keen rays of the sun. Then it was that his spirit prompted him to journey to the land of the Ister, where he had once been welcomed by Leda's daughter that driveth the steed, on his coming from the ridges and from the winding dells of Arcadia, what time, at the

εὖτέ νιν ἀγγελίαις Εὐρυσθέος ἔντυ' ἀνάγκα πατρόθεν
χρυσόκερων ἔλαφον θήλειαν ἄξονθ', ἄν ποτε Ταϋγέτα
ἀντιθεῖσ' Ὀρθωσία ἔγραψεν ἱράν.
στρ. γ'
τὰν μεθέπων ἵδε καὶ κείναν χθόνα πνοιᾶς ὄπιθεν Βορέα
ψυχροῦ. τόθι δένδρεα θάμβαινε σταθείς.
τῶν νιν γλυκὺς ἵμερος ἔσχεν δωδεκάγναμπτον περὶ τέρμα δρόμου
ἵππων φυτεῦσαι. καί νυν ἐς ταύταν ἑορτὰν ἵλαος ἀντιθέοισιν νίσσεται
σὺν βαθυζώνου διδύμοις παισὶ Λήδας.
ἀντ. γ'
τοῖς γὰρ ἐπέτραπεν Οὐλυμπόνδ' ἰὼν θαητὸν ἀγῶνα νέμειν
ἀνδρῶν τ' ἀρετᾶς πέρι καὶ ῥιμφαρμάτος
διφρηλασίας. ἐμὲ δ' ὧν πᾳ θυμὸς ὀτρύνει φάμεν Ἐμμενίδαις
Θήρωνί τ' ἐλθεῖν κῦδος, εὐίππων διδόντων Τυνδαριδᾶν, ὅτι πλείσταισι βροτῶν
ξεινίαις αὐτοὺς ἐποίχονται τραπέζαις,
ἐπ. γ'
εὐσεβεῖ γνώμᾳ φυλάσσοντες μακάρων τελετάς.
εἰ δ' ἀριστεύει μὲν ὕδωρ, κτεάνων δὲ χρυσὸς αἰδοιέστατος,

32 θάμβαινε *A* (MGFCS) ; θαύμαινε most mss (B).
35 διδύμοις *A* (S), —μοισι other old mss ; διδύμνοις Hermann (BMGFC).
38 πᾶ or πα mss : πᾳ MFS (καὶ ? S) ; πὰρ Moschopulus (BGC).

behest of Eurystheus, the fate that bound the sire and son urged him on the quest of the doe with the golden horns, which (the Pleiad) Taÿgetê had inscribed with the name of Artemis, when she devoted it to the goddess in her own stead.[1] On his quest of that doe had he seen the far-off land beyond the cold blast of Boreas; and there had he stood and marvelled at the trees, and had been seized with sweet desire for them, even to plant them along the bounds of the race-ground with its courses twelve.

And now he cometh to this our festival with the twin sons divine of deep-zoned Leda. For Heracles, when he passed unto Olympus, assigned to them the ordering of the wondrous contest waged by men, the contest in prowess and in the driving of swift chariots. In any wise, my spirit strangely prompteth me to say that it is by the gift of those noble horsemen, the sons of Tyndareüs, that glory hath come unto the Emmenidae and to Thêrôn, because that house, beyond all mortal men, draweth near to them with many more tables set for feasting, in pious spirit keeping the rites that to the Blest are due. But, even as water is most excellent, while gold is the most adorable of possessions,[2] so now doth

[1] Taÿgetê was one of the daughters of Atlas, known as the Pleiades. To escape the pursuit of Zeus, she was changed by Artemis into a doe, and, on returning to her human form, she consecrated a doe to the goddess. It was in quest of this mythical "doe with the golden horns," that Heracles went to the Hyperboreans. Dr. Ridgeway identifies it with the reindeer of Northern Asia and Europe, the only kind of deer, in which the female is armed with antlers (*Proc. Camb. Philol. Soc.* 25 Oct. 1894).

[2] Cp. *O.* i 1 f.

νῦν δὲ πρὸς ἐσχατιὰν Θήρων ἀρεταῖσιν ἱκάνων
ἅπτεται
οἴκοθεν Ἡρακλέος σταλᾶν. τὸ πόρσω δ' ἔστι
σοφοῖς ἄβατον ἄβατον
κἀσόφοις. οὔ νιν διώξω· κεινὸς εἴην.

43 νῦν δὲ *AD* (MGS) : νῦν γε vulgo (BFC).
45 νιν *CN* (GCS) : μιν *D* (BF) ; μὴν *B*, μὰν M. κεινὸς (BMGFCS[1]) : κενὸς (κενεὸς ?) S[3] ; κενὸς <ἂν> Wackernagel.

Thêrôn by his deeds of prowess come unto the utmost verge, by his own true merit reaching even as far as the pillars of Heracles. All beyond that bourne cannot be approached either by the wise or by the unwise. I shall not pursue it ; else may I be deemed a fool.

OLYMPIAN IV

FOR PSAUMIS OF CAMARINA

INTRODUCTION

Camarina had been founded by Syracuse in 599 B.C. Destroyed by Syracuse after a revolt, it was rebuilt by Hippocratés, to be destroyed once more by Gelôn, and rebuilt in 461 by men of Gela, mainly with the aid of Psaumis.

The Ode was probably in honour of a victory in the chariot-race in 452, a victory not of a tyrant, but of a free citizen. Under the above date the List of Olympian victors in the Oxyrhynchus papyrus (ii, 1899, p. 90) places σαμιου καμ [αρινου τεθριππον], where σαμιου is possibly a mistake for Ψαυμιδος. The Ambrosian and the Paris MSS of Pindar (*A* and *C*) state that Psaumis won the chariot race in 452 B.C.

Zeus, the Thunderer, is invoked, Zeus whose daughters, the Seasons, had sent the poet to witness the Olympic games (1–3). Men of worth are gladdened by the prosperity of their friends (4, 5). May Zeus graciously welcome the chorus that celebrates the present triumph of Psaumis, and answer his further prayers (6–13). He is keen in the

breeding of horses; and is hospitable and patriotic (13–16). For mortal men, trial is the true test. Even so, by trial, Ergînus, the Argonaut, was saved from the reproach of the Lemnian women, when, though his hair was grey, he won the race in armour (17–28).

IV.—ΨΑΤΜΙΔΙ ΚΑΜΑΡΙΝΑΙΩ

ARMATI

στρ.
Ἐλατὴρ ὑπέρτατε βροντᾶς ἀκαμαντόποδος Ζεῦ·
τεαὶ γὰρ ὧραι
ὑπὸ ποικιλοφόρμιγγος ἀοιδᾶς ἐλισσόμεναί μ᾽
ἔπεμψαν
ὑψηλοτάτων μάρτυρ᾽ ἀέθλων.
ξείνων δ᾽ εὖ πρασσόντων ἔσαναν αὐτίκ᾽ ἀγγελίαν
ποτὶ γλυκεῖαν ἑσλοί.
ἀλλ᾽, ὦ Κρόνου παῖ, ὃς Αἴτναν ἔχεις,
ἵπον ἀνεμόεσσαν ἑκατογκεφάλα Τυφῶνος ὀβρίμου,
Οὐλυμπιονίκαν δέκευ
Χαρίτων ἕκατι τόνδε κῶμον,

ἀντ.
χρονιώτατον φάος εὐρυσθενέων ἀρετᾶν. Ψαύμιος γὰρ ἵκει
ὀχέων, ὃς, ἐλαίᾳ στεφανωθεὶς Πισάτιδι, κῦδος ὄρσαι
σπεύδει Καμαρίνᾳ. θεὸς εὔφρων
εἴη λοιπαῖς εὐχαῖς· ἐπεί νιν αἰνέω μάλα μὲν
τροφαῖς ἑτοῖμον ἵππων,
χαίροντά τε ξενίαις πανδόκοις
καὶ πρὸς ἀσυχίαν φιλόπολιν καθαρᾷ γνώμᾳ τετραμμένον.

7 ὀβρίμου GFCS : ὀμβρίμου *CEV* (BM).
9 Χαρίτων Triclinius (BM ^{2}GC) ; — θ᾽ most old mss (FS^{1}) ; — δ᾽ *V* (S^{3}) ; — γ᾽ *A* (M^{1}).

IV.—FOR PSAUMIS OF CAMARINA

WINNER IN THE CHARIOT RACE, 452 B.C.

O ZEUS most high, whose chariot is the tireless-footed thundercloud! on thee I call; for it is thine Hours that, in their circling dance to the varied notes of the lyre's minstrelsy, sent me to bear witness to the most exalted of all contests; and, when friends are victorious, forthwith the heart of the noble leapeth up with gladness at the sweet tidings.

But, Son of Cronus, that holdest Etna, that breeze-swept height which lieth heavily on the mighty Typhon! welcome the Olympian victor; welcome, for the Graces' sake, this minstrel band, this long-enduring light of widely potent prowess. 'Tis the minstrel-band that cometh in honour of the chariot of Psaumis,[1] who, crowned with the olive of Pisa, is eager to win high glory for Camarîna. May Heaven be gracious to his further prayers, for I praise one who is right ready in the rearing of coursers, one who rejoiceth in welcoming all his guests, and one who in pure heart devoteth himself to Peace that loveth the State. I shall utter a word untinged

[1] ὀχέων, gen. pl. of ὄχος, is also found in *P.* ix 11. It has been proposed to take it as the present participle of ὀχέω, in the intransitive sense of "ride," cp. *O.* vi 48, ἐλαύνων ἵκετο (W. A. Oldfather, in *Classical Review*, 1910, xxiv 82).

οὐ ψεύδεϊ τέγξω λόγον·
διάπειρά τοι βροτῶν ἔλεγχος·
ἐπ.
ἅπερ Κλυμένοιο παῖδα
Λαμνιάδων γυναικῶν
ἔλυσεν ἐξ ἀτιμίας.
χαλκέοισι δ' ἐν ἔντεσι νικῶν δρόμον
ἔειπεν Ὑψιπυλείᾳ μετὰ στέφανον ἰών·
"Οὗτος ἐγὼ ταχυτᾶτι·
χεῖρες δὲ καὶ ἦτορ ἴσον.
φύονται δὲ καὶ νέοις ἐν ἀνδράσιν
πολιαὶ θαμὰ καὶ παρὰ τὸν ἁλικίας
ἐοικότα χρόνον."

27 θαμὰ καὶ most mss (BGFC); θαμάκι *A* (MS).

with falsehood. "Trial is the true test of mortal men."

This it was that caused the son of Clymenus[1] to cease to be mocked by the women of Lemnos. When, in armour of bronze, he won the foot-race, he spake on this wise to Hypsipylê, as he went to receive the crown: "Such am I in swiftness of foot, with hands and heart to match. Even young men full often find their hair growing grey, even before the fitting time of life."

[1] Ergînus.

OLYMPIAN V

FOR PSAUMIS OF CAMARINA

INTRODUCTION

The race with the mule-car was introduced at Olympia in 500 B.C., and put down by proclamation in 444. The present Ode was probably composed for a victory won by Psaumis with the mule-car in 448. Such a car is implied by the term ἀπήνας in line 3.

Some suppose that *Ol.* 4 and *Ol.* 5 both refer to the same victory, namely a victory with the mule-car, which was possibly won in 456, four years before the victory with the horse-chariot of 452, recorded in MSS *A* and *C*. On this view, *Ol.* 4 was sung in the festal procession, and *Ol.* 5 at the banquet.

A scholium in the Ambrosian and five other MSS states that *Ol.* 5 was not in the original texts (ἐν τοῖς ἰδιαφόροις), but was nevertheless assigned to Pindar in the annotations of the Alexandrian grammarian, Didymus.

The nymph of Camarîna is asked to accept the worship of Psaumis, who has done her honour by his victories (1–6). On his return from Olympia, he

celebrates the holy grove of Pallas and the local lake, and the two rivers; and also, by swiftly building a forest of lofty houses, brings his people out of perplexity (9–14).

Toil and cost are involved, while the mere chance of victory is in view, but success makes even fellow-citizens give a victor credit for wisdom (15, 16).

May Zeus Sôtêr of Olympia bless Camarîna, and permit Psaumis to reach a hale old age, while he rejoices in victorious steeds. Let him be content with health, wealth, and renown (17–24).

V.—ΨΑΤΜΙΔΙ ΚΑΜΑΡΙΝΑΙΩ

ΑΠΗΝΗ

στρ. α'

Ὑψηλᾶν ἀρετᾶν καὶ στεφάνων ἄωτον γλυκὺν
τῶν Οὐλυμπίᾳ, Ὠκεανοῦ θύγατερ, καρδίᾳ γελανεῖ
ἀκαμαντόποδός τ' ἀπήνας δέκευ Ψαύμιός τε δῶρα·

ἀντ. α'

ὃς τὰν σὰν πόλιν αὔξων, Καμάρινα, λαοτρόφον
βωμοὺς ἐξ διδύμους ἐγέραιρεν ἑορταῖς θεῶν μεγίσταις
ὑπὸ βουθυσίαις ἀέθλων τε πεμπαμέροις ἁμίλλαις,

ἐπ. α'

ἵπποις ἡμιόνοις τε μοναμπυκίᾳ τε. τὶν δὲ κῦδος ἄβρόν
νικάσαις ἀνέθηκε, καὶ ὃν πατέρ' Ἄκρων' ἐκάρυξε
καὶ τὰν νέοικον ἕδραν.

στρ. β'

ἵκων δ' Οἰνομάου καὶ Πέλοπος παρ' εὐηράτων
σταθμῶν, ὦ πολιάοχε Παλλάς, ἀείδει μὲν ἄλσος ἁγνὸν
τὸ τεόν, ποταμόν τε Ὤανιν, ἐγχωρίαν τε λίμναν,

ἀντ. β'

καὶ σεμνοὺς ὀχετούς, Ἵππαρις οἷσιν ἄρδει στρατόν,

5 ἐγέραιρεν *A* alone (MGF); ἐγέραρεν (BCS); ἐγέραρε *C* (γέραρε old mss).
6 πεμπ. Schneidewin (M^2CS); πεμπτ. vulgo (BGF); πεντ. M^1.

V.—FOR PSAUMIS OF CAMARINA

WINNER IN THE MULE CHARIOT RACE, 448 (?) B.C.

Daughter of Ocean! receive with happy heart the choicest prize of deeds of prowess and of crowns Olympian, the guerdon won by Psaumis and his tireless-footed team,—Psaumis who, exalting thy city, Camarîna, that fostereth its people, at the greatest festivals of the gods essayed to honour the twice six altars with the slaughter of oxen, and also with contests of games, lasting for five days, even with horses and mules, and with the riding of the single steed. And, by his victory, he hath set up for thee a bright renown, and hath caused to be proclaimed by the herald his father Acron and his newly-founded home.

Coming from the loved abodes of Oenomaüs and of Pelops, he singeth of thy holy precinct, O Pallas, thou guardian of the State, and the river Oânis, and the lake of the land, and the sacred streams with which Hipparis watereth the folk; and he

κολλᾷ τε σταδίων θαλάμων ταχέως ὑψίγυιον ἅλσος,
ἀπ' ἀμαχανίας ἄγων ἐς φάος τόνδε δᾶμον ἀστῶν·

ἐπ. β'

αἰεὶ δ' ἀμφ' ἀρεταῖσι πόνος δαπάνα τε μάρναται πρὸς ἔργον
κινδύνῳ κεκαλυμμένον· ἠὺ δ' ἔχοντες σοφοὶ καὶ πολίταις ἔδοξαν ἔμμεν.

στρ. γ'

Σωτὴρ ὑψινεφὲς Ζεῦ, Κρόνιόν τε ναίων λόφον
τιμῶν τ' Ἀλφεὸν εὐρὺ ῥέοντ' Ἰδαῖόν τε σεμνὸν ἄντρον,
ἱκέτας σέθεν ἔρχομαι Λυδίοις ἀπύων ἐν αὐλοῖς,

ἀντ. γ'

αἰτήσων πόλιν εὐανορίαισι τάνδε κλυταῖς
δαιδάλλειν, σέ τ', Ὀλυμπιόνικε, Ποσειδανίαισιν ἵπποις
ἐπιτερπόμενον φέρειν γῆρας εὔθυμον ἐς τελευτάν,

ἐπ. γ'

υἱῶν, Ψαῦμι, παρισταμένων. ὑγίεντα δ' εἴ τις ὄλβον ἄρδει,
ἐξαρκέων κτεάτεσσι καὶ εὐλογίαν προστιθείς, μὴ ματεύσῃ θεὸς γενέσθαι.

16 ἠὺ δ' Hermann (BMGFC) : εὖ δὲ mss (ἐσλὰ δ' ? S).

swiftly weldeth together[1] a soaring forest of steadfast dwellings, bringing this people of citizens out of perplexity into the light of day.

But evermore, amid deeds of prowess, must toil and cost strive for the mastery with victory in view, veiled though it be in peril; and it is those that are prosperous who are deemed wise, even by their fellow-citizens.

O saviour Zeus, in the clouds on high! thou that dwellest on the hill of Cronus, and honourest the broad stream of Alpheüs, and the hallowed cave of Ida! as thy suppliant am I coming, while I call on thee amid the sound of Lydian flutes, praying thee to adorn this city with famous hosts of noble men, praying, too, that thou, the Olympian victor, mayest reach the end of life in a kindly eld, while rejoicing in the steeds of Poseidon, and with thy sons, O Psaumis, standing beside thee. But, if any one tendeth his wealth in wholesome wise by being bountiful with his possessions and by winning good report, let him not seek to become a god.

[1] The subject is Psaumis, according to Hermann (*Opusc.* viii 100), with whom Bergk agrees; the river Hipparis, according to Libanius, i 361, and the Scholiasts.

OLYMPIAN VI

FOR HAGESIAS OF SYRACUSE

INTRODUCTION

HĂGĒSIAS was a citizen of Syracuse, descended from an Iamid (associated with Archias in founding that city in 734). He was thus a descendant of Iamus, the son of Apollo. He was also a citizen of Stymphălus in Arcadia. In Sicily he was a partisan of Hieron, and his success at Olympia was viewed with envy in Syracuse (74). The Ode was accordingly sung among the more generous citizens of his Arcadian home (7). It was sent by Pindar from Thebes to Stymphălus by the hands of Aeneas, who trained the chorus for its performance in Arcadia, prior to the return of Hăgēsias to Syracuse.

The date may be as early as 476 or as late as 472, the earliest and the latest Olympic festivals, held during the rule of Hieron. Pindar's stay in Sicily is now assigned to 476 and 475 B.C., and 472 is consistent with the poet's presence in Thebes. 468 is proposed by Boeckh. "*Aetnaean* Zeus" in line 96 may imply a reference to the founding of Aetna in 476, and is consistent with either of the above dates.

INTRODUCTION

Our poem must have a splendid portal (1–4). Hâgêsias has many claims to distinction (4–9). There is no glory in achievements involving no risk (9–11). As seer and warrior, the victor resembles Amphiaraüs (12–18). Though the poet is not contentious, he is ready to swear to the truth of his praises of the victor (19–21). The charioteer is bidden to yoke mules to the car of song, that the poet may at once reach the story of the origin of the family (22–27).

The myth of Euadnê (28–34), and the myth of her son, Iamus (35–57). Iamus, when he comes of age, invokes Poseidon and Apollo (57–61), and Apollo summons him to Olympia, and grants the gift of divination to himself and his seed (64–70). The fame and the wealth of the Iamids (71–73).

The victory of Hâgêsias is due to Zeus and his ancestral god, Hermes Enagônius of Arcadia (77–78). Thebes and Arcadia are mythologically connected (82–87). The poet at Thebes addresses his messenger, Aeneas, the trainer of the chorus (87–91), sending a message to Syracuse, and praising Hieron (92–97) who, the poet hopes, will welcome the chorus, when it passes from Stymphâlus to Syracuse, from one of the victor's homes to the other (98–100). Two anchors are safest during a stormy voyage (101). May the citizens of both places be blest (101 f), and may Poseidon grant the victor a safe journey to Syracuse, and also prosper the poet's song.

VI.—ΑΓΗΣΙΑ ΣΥΡΑΚΟΣΙΩ

ΑΠΗΝΗ

στρ. α'

Χρυσέας ὑποστάσαντες εὐτειχεῖ προθύρῳ θαλάμου
κίονας, ὡς ὅτε θαητὸν μέγαρον,
πάξομεν· ἀρχομένου δ' ἔργου πρόσωπον
χρὴ θέμεν τηλαυγές. εἰ δ' εἴη μὲν Ὀλυμπιονίκας,
βωμῷ τε μαντείῳ ταμίας Διὸς ἐν Πίσᾳ,
συνοικιστήρ τε τᾶν κλεινᾶν Συρακοσσᾶν· τίνα κεν φύγοι ὕμνον
κεῖνος ἀνήρ, ἐπικύρσαις ἀφθόνων ἀστῶν ἐν ἱμερταῖς ἀοιδαῖς;

ἀντ. α'

ἴστω γὰρ ἐν τούτῳ πεδίλῳ δαιμόνιον πόδ' ἔχων
Σωστράτου υἱός. ἀκίνδυνοι δ' ἀρεταὶ
οὔτε παρ' ἀνδράσιν οὔτ' ἐν ναυσὶ κοίλαις
τίμιαι· πολλοὶ δὲ μέμνανται, καλὸν εἴ τι ποναθῇ.
Ἀγησία, τὶν δ' αἶνος ἑτοῖμος, ὃν ἐν δίκᾳ
ἀπὸ γλώσσας Ἄδραστος μάντιν Οἰκλείδαν ποτ'
ἐς Ἀμφιάρηον φθέγξατ', ἐπεὶ κατὰ γαῖ' αὐτόν τέ νιν καὶ φαιδίμας ἵππους ἔμαρψεν.

ἐπ. α'

ἑπτὰ δ' ἔπειτα πυρᾶν νεκρῶν τελεσθεισᾶν Ταλαϊονίδας

11 ποναθῇ most mss (BGF) : ποιηθῇ *C* alone (MCS).
12, 77, 98 Ἀγησία S : Ἀγ. mss.
15 τελεσθεισᾶν Pauw, Hartung, Wilamowitz (S) : τελεσθέντων mss (BMGFC).

VI.—FOR HAGESIAS OF SYRACUSE

WINNER IN THE MULE CHARIOT RACE, 472(?) B.C.

On golden pillars raising the fair-walled porch of our abode, we shall build, as it were, a splendid hall; even so, o'er our work's beginning we needs must set a front that shines afar. Now, if any one were a victor at Olympia, and were minister unto the prophetic altar of Zeus in Pisa, and were a fellow-founder of famous Syracuse, what strains of praise would such a man fail to win, by finding fellow-citizens who are ungrudging in delightful song?

Let the son of Sôstratus[1] know that this sandal fitteth his foot, which is blessed of heaven. But deeds of prowess, apart from peril, win no honour either among men (on land) or on board the hollow ships, whereas if any fair fruit cometh of toil, there are many who remember it.

Even for thee, Hâgêsias, is the praise prepared, which in justice Adrastus of old spake freely forth of the seer Amphiaraüs, when the earth swallowed up that seer and his shining steeds. Nigh unto Thebes, when the seven funeral-pyres had been consumed,[2]

[1] Hâgêsias.

[2] Or (retaining τελεσθέντων) "when the full tale of the corpses of the seven pyres had been made up" (Gilbert Davies, in *Classical Review*, 1899, xiii 9).

εἶπεν ἐν Θήβαισι τοιοῦτόν τι ἔπος· "Ποθέω
στρατιᾶς ὀφθαλμὸν ἐμᾶς,
ἀμφότερον μάντιν τ' ἀγαθὸν καὶ δουρὶ μάρνασθαι." τὸ καὶ
ἀνδρὶ κώμου δεσπότᾳ πάρεστι Συρακοσίῳ.
οὔτε δύσηρις ἐὼν οὔτ' ὢν φιλόνικος ἄγαν,
καὶ μέγαν ὅρκον ὀμόσσαις τοῦτό γέ οἱ σαφέως
μαρτυρήσω· μελίφθογγοι δ' ἐπιτρέψοντι Μοῖσαι.

στρ. β'

Ὦ Φίντις, ἀλλὰ ζεῦξον ἤδη μοι σθένος ἡμιόνων,
ἇ τάχος, ὄφρα κελεύθῳ τ' ἐν καθαρᾷ
βάσομεν ὄκχον, ἵκωμαί τε πρὸς ἀνδρῶν
καὶ γένος· κεῖναι γὰρ ἐξ ἀλλᾶν ὁδὸν ἀγεμονεῦσαι
ταύταν ἐπίστανται, στεφάνους ἐν Ὀλυμπίᾳ
ἐπεὶ δέξαντο· χρὴ τοίνυν πύλας ὕμνων ἀναπιτνα-
μεν αὐταῖς·
πρός Πιτάναν δὲ παρ' Εὐρώτα πόρον δεῖ σάμερόν
μ' ἐλθεῖν ἐν ὥρᾳ·

ἀντ. β'

ἅ τοι Ποσειδάωνι μιχθεῖσα Κρονίῳ λέγεται
παῖδα ἰόπλοκον Εὐάδναν τεκέμεν.
κρύψε δὲ παρθενίαν ὠδῖνα κόλποις·
κυρίῳ δ' ἐν μηνὶ πέμποισ' ἀμφιπόλους ἐκέλευσεν
ἥρωι πορσαίνειν δόμεν Εἰλατίδᾳ βρέφος,
ὃς ἀνδρῶν Ἀρκάδων ἄνασσε Φαισάνᾳ λάχε τ'
Ἀλφεὸν οἰκεῖν·
ἔνθα τραφεῖσ' ὑπ' Ἀπόλλωνι γλυκείας πρῶτον
ἔψαυσ' Ἀφροδίτας.

19 φιλόνικος Bergk (s) : φιλόνεικος mss (BMGFC).
30 παῖδα *Fιόπλοκον* Bergk (MGCS), cp. I vii 23 : παῖδ' ἰοπλόκαμον old mss ; παῖδ' ἰοβόστρυχον Byzantine mss (BF).

the son of Talaüs spake on this wise, "I have lost the eye of my host,—one who was at once matchless as a prophet, and as a warrior with the spear." And this holdeth good no less of the man of Syracuse, who is lord of this triumphant band. Though neither prone to quarrel, no, nor over-fond of victory, I would even swear a mighty oath, and herein at least will I clearly bear witness for him; and the honey-toned Muses will grant me their consent.

But now it is high time, O Phintis, for thee to yoke me the sturdy mules with all good speed, that so we may mount the car in the clear and open path of song, and that I may at last arrive at the theme of the descent of our heroes; for here those mules, above all others, know how to lead the way, since they have won crowns of victory at Olympia.

Therefore is it meet for us to ope for them the portals of song, and on this very day, must we betimes reach the presence of Pītănê, beside the ford of Eurôtas,—the presence of that nymph, who, wedded with Poseidon, son of Cronus, is said to have borne Euadnê of the violet tresses. But she, with the folds of her robe, concealed the fruit of her unwedded love; and, in the appointed month, she sent messengers and bade them give the babe to the son of Eilatus for him to tend it, even to Aepytus, who ruled over the Arcadians at Phaesânê, and had his allotted home on the Alpheüs, where it was that she had first tasted the sweets of love in the arms of Apollo; and she did not escape the ken of

ἐπ. β′

οὐδ' ἔλαθ' Αἴπυτον ἐν παντὶ χρόνῳ κλέπτοισα θεοῖο γόνον·

ἀλλ' ὁ μὲν Πυθώναδ', ἐν θυμῷ πιέσαις χόλον οὐ φατὸν ὀξείᾳ μελέτᾳ,

ᾤχετ' ἰὼν μαντευσόμενος ταύτας περ' ἀτλάτου πάθας.

ἁ δὲ φοινικόκροκον ζώναν καταθηκαμένα

κάλπιδά τ' ἀργυρέαν, λόχμας ὑπὸ κυανέας

τίκτε θεόφρονα κοῦρον. τᾷ μὲν ὁ Χρυσοκόμας

πραύμητίν τ' Ἐλείθυιαν παρέστασέν τε Μοίρας·

στρ. γ′

ἦλθεν δ' ὑπὸ σπλάγχνων ὑπ' ὠδῖνός τ' ἐρατᾶς Ἴαμος

ἐς φάος αὐτίκα. τὸν μὲν κνιζομένα

λεῖπε χαμαί· δύο δὲ γλαυκῶπες αὐτὸν

δαιμόνων βουλαῖσιν ἐθρέψαντο δράκοντες ἀμεμφεῖ

ἰῷ μελισσᾶν καδόμενοι. βασιλεὺς δ' ἐπεὶ

πετραέσσας ἐλαύνων ἵκετ' ἐκ Πυθῶνος, ἅπαντας

ἐν οἴκῳ

εἴρετο παῖδα, τὸν Εὐάδνα τέκοι· Φοίβου γὰρ αὐτὸν φᾶ γεγάκειν

ἀντ. γ′

πατρός, περὶ θνατῶν δ' ἔσεσθαι μάντιν ἐπιχθονίοις

ἔξοχον, οὐδέ ποτ' ἐκλείψειν γενεάν.

ὡς ἄρα μάνυε. τοὶ δ' οὔτ' ὢν ἀκοῦσαι

οὔτ' ἰδεῖν εὔχοντο πεμπταῖον γεγενημένον. ἀλλ' ἐν

κέκρυπτο γὰρ σχοίνῳ βατιᾷ τ' ἐν ἀπειράτῳ,

42 Ἐλείθυιαν παρέστασέν (MGFCS) : Ἐλευθὼ συμπ. Byzantine mss (B).

54 βατιᾷ Wilamowitz (S) ; βατείᾳ old mss (MGC) ; βατίᾳ (BF). ἀπειράτῳ (BMGFC), ἀπερά(ν)τῳ old mss ; ἀπειρίτῳ Heyne, W. Schulze (S).

Aepytus, while essaying to conceal her being with child by the god; but anon, he went to Delphi, with keen resolve quelling in his heart his wrath unutterable, to inquire of the oracle concerning this dire disaster. Meanwhile, she laid down her crimson zone and her silver pitcher, and 'neath the blue brake was about to bear a boy inspired of heaven; and the Lord of the golden hair sent to her aid the gentle goddess of birth, and the Fates; and from her womb, and amid sweet sorrow, forthwith came Iamus to the light of day. And she, though sore distressed, was fain to leave him there upon the ground; but, by the will of the gods, two grey-eyed serpents tended the babe with the bane, the harmless bane, of the honey-bees. Now, when the king had driven back from rocky Pytho, he inquired of all in the house, touching the child born to Euadnê; for he said that the babe was begotton of Phoebus, and was destined to be, for men on earth, a prophet far beyond all mortals, and his race would never fail.

Such then was his rede; but they averred that they had neither heard nor seen the babe, though it had been born five days before: and no marvel; for it had been hidden amid the rushes and in the

ἴων ξανθαῖσι καὶ παμπορφύροις ἀκτῖσι βεβρεγμένος ἁβρὸν
σῶμα· τὸ καὶ κατεφάμιξεν καλεῖσθαί νιν χρονῳ σύμπαντι μάτηρ

ἐπ. γ'

τοῦτ' ὄνυμ' ἀθάνατον. τερπνᾶς δ' ἐπεὶ χρυσοστεφάνοιο λάβεν
καρπὸν Ἥβας, Ἀλφεῷ μέσσῳ καταβὰς ἐκάλεσσε Ποσειδᾶν' εὐρυβίαν,
ὃν πρόγονον, καὶ τοξοφόρον Δάλου θεοδμάτας σκοπόν,
αἰτέων λαοτρόφον τιμάν τιν' ἑᾷ κεφαλᾷ,
νυκτὸς ὑπαίθριος. ἀντεφθέγξατο δ' ἀρτιεπὴς
πατρία ὄσσα, μετάλλασέν τέ νιν· "Ὄρσο, τέκος,
δεῦρο πάγκοινον ἐς χώραν ἴμεν φάμας ὄπισθεν."

στρ. δ'

ἵκοντο δ' ὑψηλοῖο πέτραν ἀλίβατον Κρονίου·
ἔνθα οἱ ὤπασε θησαυρὸν δίδυμον
μαντοσύνας, τόκα μὲν φωνὰν ἀκούειν
ψευδέων ἄγνωστον, εὖτ' ἂν δὲ θρασυμάχανος ἐλθὼν
Ἡρακλέης, σεμνὸν θάλος Ἀλκαϊδᾶν, πατρὶ
ἑορτάν τε κτίσῃ πλειστόμβροτον τεθμόν τε μέγιστον ἀέθλων,
Ζηνὸς ἐπ' ἀκροτάτῳ βωμῷ τότ' αὖ χρηστήριον θέσθαι κέλευσεν.

ἀντ. δ'

ἐξ οὗ πολύκλειτον καθ' Ἕλλανας γένος Ἰαμιδᾶν.

62 τέκος in lemma of scholium of *B* (MGFS): τέκνον mss (BC).
67 ἄγνωστον *CNO* and Vatican mss (BGF and Bergk): ἄγνωτον *AM* (MCS). Cp. I iv 30.

boundless brake, with its dainty form steeped in the golden and the deep-purple light of pansies[1]; therefore it was that his mother declared that he should be called for all time by the undying name of Iamus.[2]

But, when he had attained the ripe bloom of Hêbê of the golden crown, he stepped down into the midst of the Alpheüs, and there invoked his grandsire Poseidon that ruleth afar, and the Archer that watcheth over heaven-built Delos, praying that his head might be crowned with honour, and with the care of the people. There, in the night, he stood beneath the open sky; and in accents clear his father's voice replied to him, and sought him out:—"Arise, my son, and follow thou my voice, and hither come to a haunt that welcometh all!" And so they went to the steep rock of the lofty hill of Cronus, where the god gave him a double boon of prophecy, there and then to hear a voice that knoweth no falsehood; and, whensoever Heracles bold in might, that honoured scion of the Alcîdae, came and founded for his father's fame a festival frequented of mortals, and the highest ordinance of games of prowess, then did he command him to establish an oracle on the crest of the altar of Zeus.

From that time forward, the race of the sons of Iamus hath been famous throughout Hellas. Pros-

[1] The gold and purple of the context imply that the *viola tricolor*, or pansy, is meant. The purple iris has been suggested, but the Greeks had a separate name for that plant, namely Ἶρις.

[2] Lit. "this undying name," meaning Iamus, which was assumed to be derived from the ἴα, or "pansies," among which the babe was found.

ὄλβος ἅμ' ἔσπετο· τιμῶντες δ' ἀρετὰς
ἐς φανερὰν ὁδὸν ἔρχονται. τεκμαίρει
χρῆμ' ἕκαστον· μῶμος ἐξ ἄλλων κρέμαται φθονεόντων
τοῖς, οἷς ποτε πρώτοις περὶ δωδέκατον δρόμον
ἐλαυνόντεσσιν αἰδοία ποτιστάξῃ Χάρις εὐκλέα μορφάν.
εἰ δ' ἐτύμως ὑπὸ Κυλλάνας ὄροις, Ἀγησία, μάτρωες ἄνδρες

ἐπ. δ'
ναιετάοντες ἐδώρησαν θεῶν κάρυκα λιταῖς θυσίαις
πολλὰ δὴ πολλαῖσιν Ἑρμᾶν εὐσεβέως, ὃς ἀγῶνας
ἔχει μοῖράν τ' ἀέθλων
Ἀρκαδίαν τ' εὐάνορα τιμᾷ· κεῖνος, ὦ παῖ Σωστράτου,
σὺν βαρυγδούπῳ πατρὶ κραίνει σέθεν εὐτυχίαν.
δόξαν ἔχω τιν' ἐπὶ γλώσσᾳ ἀκόνας λιγυρᾶς,
ἅ μ' ἐθέλοντα προσέρπει καλλιρόοισι πνοαῖς·
ματρομάτωρ ἐμὰ Στυμφαλίς, εὐανθὴς Μετώπα,

στρ. ε'
πλάξιππον ἁ Θήβαν ἔτικτεν, τᾶς ἐρατεινὸν ὕδωρ
πίομαι, ἀνδράσιν αἰχματαῖσι πλέκων
ποικίλον ὕμνον. ὄτρυνον νῦν ἑταίρους,
Αἰνέα, πρῶτον μὲν Ἥραν Παρθενίαν κελαδῆσαι,

74 ἐξ (BMGCS); δ' ἐξ mss; ἐκ δ' Erasmus Schmid (Donaldson, F).

76 ποτιστάξῃ, twice in lemma of scholium in *D*, Bergk (GCS): —στάζει *ABE* (BMF).

77 ὄροις *ABCE* (BMFS): ὄροις *D*, Moschopulus, Triclinius; ὄρους (CG), ὀρέων? S.

83 προσέρπει *ABCE* (BMGFS), —ἕρπει *D*: —ἕλκει paraphrase I, Donaldson (c).

perity followed in their train, and, by prizing deeds of prowess, they pass along a road that is seen of all. This is proved by all their acts. The cavil of others that are envious hangeth over all,[1] whoever reach the goal as victors in the race, as they round the twelfth lap, while an adorable grace sheddeth over them a noble beauty.

But if, in very deed, the men of thy mother's line, Hâgêsias, who dwell beneath the bounds of Cyllênê, full oft in piety presented sacrifices of supplication to Hermes, herald of the gods, who ruleth over the games and the duly ordered contests, and honoureth the brave men of Arcadia; he it is, O son of Sôstratus, who with his father, the Lord of the loud thunder, fulfilleth thy happy fortune.

Methinks I have upon my tongue a whetstone shrill, that stealeth over me, nothing loth, with fair streams of inspiration. A nymph of Stymphâlus was my mother's mother, even the blooming Metôpê, who bore Thêbê that driveth the steed, Thêbê, whose sweet water I quaff, while I weave the varied strains of song in honour of heroic spearmen.

Now bid thy comrades, Aenĕas, first to sound the praises of Hêra, as the maiden goddess, and, next,

[1] W. G. Headlam preferred the rendering, "Cavil of the envious hangs *beyond all others* over those," comparing line 25, κεῖναι γὰρ ἐξ ἀλλᾶν κ.τ.λ. (*Journal of Philology*, xxx 297).

γνῶναί τ' ἔπειτ', ἀρχαῖον ὄνειδος ἀλαθέσιν
λόγοις εἰ φεύγομεν, Βοιωτίαν ὗν. ἐσσὶ γὰρ
ἄγγελος ὀρθός,
ἠῦκόμων σκυτάλα Μοισᾶν, γλυκὺς κρατὴρ ἀγα-
φθέγκτων ἀοιδᾶν·

ἀντ. ε'

εἰπὸν δὲ μεμνᾶσθαι Συρακοσσᾶν τε καὶ Ὀρτυγίας·
τὰν Ἱέρων καθαρῷ σκάπτῳ διέπων,
ἄρτια μηδόμενος, φοινικόπεζαν
ἀμφέπει Δάματρα, λευκίππου τε θυγατρὸς ἑορ-
τάν,
καὶ Ζηνὸς Αἰτναίου κράτος. ἀδύλογοι δέ νιν
λύραι μολπαί τε γιγνώσκοντι. μὴ θράσσοι χρόνος
ὄλβον ἐφέρπων.
σὺν δὲ φιλοφροσύναις εὐηράτοις Ἀγησία δέξαιτο
κῶμον

ἐπ. ε'

οἴκοθεν οἴκαδ' ἀπὸ Στυμφαλίων τειχέων ποτινισ-
σόμενον,
ματέρ' εὐμήλοιο λείποντ' Ἀρκαδίας. ἀγαθαὶ δὲ
πέλοντ' ἐν χειμερίᾳ

97 θράσσοι Boeckh, Schneidewin (GCS); θραύσοι mss (M); θραύσαι Hermann, Donaldson (F).

100 λείποντ' Byzantine mss (EMGFC): λιποντ' old mss and paraphrase (S).

to know whether in very truth we have escaped the old reproach that telleth of "Boeotian swine."[1] For thou art a faithful messenger, a very scroll-wand of the fair-haired Muses, a sweet wassail-bowl of loudly-sounding songs.[2]

Bid them remember Syracuse and Ortygia, which Hieron ruleth with his unsullied sceptre, and with befitting counsel, while he tendeth, not only the worship of Dêmêtêr with the ruddy feet, and the festival of her daughter with her white horses,[3] but also the might of Zeus, the lord of Aetna.[4] Hieron is a familiar theme to the sweetly sounding lyres and to the strains of minstrelsy. Heaven grant that his prosperity may not be impaired by any lapse of time: but may he with kindly acts of courtesy welcome the triumph-band of Hâgêsias, when it cometh from one home to another, even from the walls of Stymphâlus, when it hath left the mother-city of that land of flocks, Arcadia. In the stormy night it is

[1] The Scholiast quotes Pindar as saying in one of his dithyrambs, "there was a time when they called the Boeotian nation swine," Frag. 83 (51). Plutarch, *de esu carnium*, i 6, says, "the men of Attica were in the habit of terming us Boeotians dense and stupid and witless, mainly owing to our enormous appetites; they it was also who named us pigs." Cp. W. Rhys Roberts, *The Ancient Boeotians*, pp. 1–5.

[2] That is, "Around thee are enfolded the scrolls of the fair-haired Muses; in thee are blended the varied strains of loudly-sounding songs."

[3] Persephonê.

[4] The city founded by Hieron on the site of Catanê in 476. Hieron is described as an "Aetnaean" in the superscription of the first Pythian, and his minister, Chromius, in that of the first Nemean, where "Zeus of Aetna" is mentioned in line 6. Hieron was buried there in 467 (Cp. Freeman's *Sicily*, ii 243 f, 302).

νυκτὶ θοᾶς ἐκ ναὸς ἀπεσκίμφθαι δύ' ἄγκυραι.
θεὸς
τῶν τε κείνων τε κλυτὰν αἶσαν παρέχοι φιλέων.
δέσποτα ποντόμεδων, εὐθὺν δὲ πλόον καμάτων
ἐκτὸς ἐόντα δίδοι, χρυσαλακάτοιο πόσις
'Αμφιτρίτας, ἐμῶν δ' ὕμνων ἄεξ' εὐτερπὲς ἄνθος.

102 τῶν τε κείνων Heyne (B¹S) : τῶνδε κείνων (B²MGFC) ; τῶνδ' ἐκείνων most mss, τῶν δ' ἐκ. *A*, τῶν τ' ἐκ. one ms.

103 ποντόμεδον mss (BMGFC) : —μέδων Boeckh in critical notes (S).

well that anchors twain be let down from out the swift ship.

May God in his love grant that the fortunes of these and of those alike [1] may be famous. But do thou, O Master that rulest the main, thou Lord of Amphitrîtê with the golden distaff, grant a straight course without trouble o'er the sea, and give new growth to the gladsome flower of my songs.

[1] Stymphalians and Syracusans.

OLYMPIAN VII

FOR DIAGORAS OF RHODES

INTRODUCTION

The island of Rhodes was regarded in Greek legend as deriving its name from a daughter of Aphrodítê, who became the bride of the Sun. The Sun-god had been absent when the other gods had divided the earth among them, but he had seen an island rising from the depths of the sea, and was permitted to have this island as his special boon (54–76). The sons of Hêlios were afterwards bidden to raise an altar on a height, and there to sacrifice to Zeus and Athêna, but they had forgotten to bring fire, and thus the sacrifices which they offered were flameless; but the gods forgave them, and Zeus gave them gold, and Athêna skill in handicraft (39–53). Further, one of the sons of Heracles, who had slain the brother of Alcmêna, was sent by Apollo to Rhodes, where he became the founder of the Greek colony (27–34).

The Heracleidae occupied the three Rhodian cities of Lindus, Ialŷsus, and Cameirus. Ialŷsus in particular was settled by the Eratidae, and to this family belonged Diagoras. His father was probably the *prytanis* of Ialŷsus. Diagoras himself had been successful, not only in the local contests, but also in all the great games of Greece. At his first Pythian victory he had apparently been guilty of some inadvertent transgression; possibly he had accidentally killed his opponent (cp. 10, 17, 24–30). He had now attained the crowning distinction of the prize

for the boxing-match at Olympia in 464 B.C. He was the most famous of Greek boxers. His three sons, and the two sons of his daughters, were also distinguished at Olympia, where a statue was set up in honour of Diagoras and his sons and grandsons (Pausanias, vi 7, 1).

The ode is compared to a loving-cup (1–10), presented to the bridegroom by the father of the bride. Even as the cup is the pledge of loving wedlock, so is the poet's song an earnest of abiding fame, but Charis, the gracious goddess of the epinician ode, looks with favour, now on one, now on another (10–12). The poet has come to Rhodes, to celebrate the victor and his father (13–19).

The myth of Tlêpolemus, the Dorian founder of Ialŷsus (20–53), and the myth of the gift of the island of Rhodes to the Sun-god, one of whose sons was the father of the three heroes, who gave their names to Lindus, Ialŷsus, and Cameirus (54–76).

Tlêpolemus is commemorated by athletic games in Rhodes, in which Diagoras has been victorious, as elsewhere (77–87). Zeus is besought to grant his blessing to the ode and to the victor (87–93). When that victor's clan is prosperous, the State rejoices, but Fortune is apt to be fickle (93–95).

According to one of the Scholiasts, Gorgon (the historian of Rhodes) states that a copy of this ode, in letters of gold, was preserved in the temple of Athêna at Lindus. It has been suggested that, possibly, the ode was transcribed in gold ink on a scroll of parchment (Ch. Graux in *Revue de Philologie*, April, 1881, and *Notices Bibliographiques*, 1884, pp. 302–7).

VII.—ΔΙΑΓΟΡΑ ΡΟΔΙΩ

ΠΥΚΤΗ

στρ. α'

Φιάλαν ὡς εἴ τις ἀφνειᾶς ἀπὸ χειρὸς ἑλὼν
ἔνδον ἀμπέλου καχλάζοισαν δρόσῳ
δωρήσεται
νεανίᾳ γαμβρῷ προπίνων οἴκοθεν οἴκαδε, πάγ-
χρυσον κορυφὰν κτεάνων,
συμποσίου τε χάριν καδός τε τιμάσαις ἑόν, ἐν δὲ φίλων
παρεόντων θῆκέ νιν ζαλωτὸν ὁμόφρονος εὐνᾶς·

ἀντ. α'

καὶ ἐγὼ νέκταρ χυτόν, Μοισᾶν δόσιν, ἀεθλοφόροις
ἀνδράσιν πέμπων, γλυκὺν καρπὸν φρενός,
ἱλάσκομαι,
Οὐλυμπίᾳ Πυθοῖ τε νικώντεσσιν· ὁ δ' ὄλβιος, ὃν
φᾶμαι κατέχοντ' ἀγαθαί.
ἄλλοτε δ' ἄλλον ἐποπτεύει Χάρις ζωθάλμιος ἀδυ-
μελεῖ
θαμὰ μὲν φόρμιγγι παμφώνοισί τ' ἐν ἔντεσιν
αὐλῶν.

ἐπ. α'

καί νυν ὑπ' ἀμφοτέρων σὺν Διαγόρᾳ κατέβαν
τὰν ποντίαν
ὑμνέων παῖδ' Ἀφροδίτας Ἀελίοιό τε νύμφαν,
Ῥόδον,

1 ἀφνειᾶς most mss (BGFC): ἀφνεᾶς *A* and Athenaeus 504a (MS).

VII.—FOR DIAGORAS OF RHODES

WINNER IN THE BOXING-MATCH, 464 B.C.

Even as when one taketh up in his wealthy hand a golden bowl, the prime of his possessions, a bowl that foameth with the dew of the vine, and giveth it to the youth, whom, when betrothed unto his daughter, with a friendly draught he welcometh from one home to another, for the sake of them that sit at meat with him, and in honour of his new alliance; and thereby, in the presence of his friends, maketh him envied for this union of true love. Even so, while I am sending to the men who win the prize my liquid nectar, the Muses' gift, the sweet fruit of my fancy, I pay homage to them, as victors at Olympia and at Pytho. Blessed is he who is ever encompassed by good report; but the Grace that giveth life its bloom looketh with favour, now on one, now on another, not only with the sweetly-sounding lyre, but also amid the varied notes of the flute.[1]

And now, to the music of flute and lyre alike, have I come to land, while singing of the daughter of the sea, the child of Aphrodîtê, the bride of the Sun, even Rhodes; that so I may honour, for his fairness

[1] The Greek "flute" (which had a mouth-piece like our clarionet) consisted of two connected tubes. It is probably with reference to these two tubes that, here and in eight other passages, Pindar prefers the plural, αὐλῶν, to the singular, which he uses only twice.

εὐθυμάχαν ὄφρα πελώριον ἄνδρα παρ' Ἀλφεῷ
στεφανωσάμενον
αἰνέσω πυγμᾶς ἄποινα
καὶ παρὰ Κασταλίᾳ, πατέρα τε Δαμάγητον
ἀδόντα Δίκᾳ,
Ἀσίας εὐρυχόρου τρίπολιν νᾶσον πέλας
ἐμβόλῳ ναίοντας Ἀργείᾳ σὺν αἰχμᾷ.

στρ. β'

ἐθελήσω τοῖσιν ἐξ ἀρχᾶς ἀπὸ Τλαπολέμου
ξυνὸν ἀγγέλλων διορθῶσαι λόγον,
Ἡρακλέος
εὐρυσθενεῖ γέννᾳ. τὸ μὲν γὰρ πατρόθεν ἐκ Διὸς
εὔχονται· τὸ δ' Ἀμυντορίδαι
ματρόθεν Ἀστυδαμείας. ἀμφὶ δ' ἀνθρώπων φρασὶν
ἀμπλακίαι
ἀναρίθμητοι κρέμανται· τοῦτο δ' ἀμάχανον εὑρεῖν,

ἀντ. β'

ὅ τι νῦν ἐν καὶ τελευτᾷ φέρτατον ἀνδρὶ τυχεῖν.
καὶ γὰρ Ἀλκμήνας κασίγνητον νόθον
σκάπτῳ θένων
σκληρᾶς ἐλαίας ἔκταν' ἐν Τίρυνθι Λικύμνιον
ἐλθόντ' ἐκ θαλάμων Μιδέας
τᾶσδέ ποτε χθονὸς οἰκιστὴρ χολωθείς. αἱ δὲ φρενῶν ταραχαὶ
παρέπλαγξαν καὶ σοφόν. μαντεύσατο δ' ἐς θεὸν
ἐλθών.

ἐπ. β'

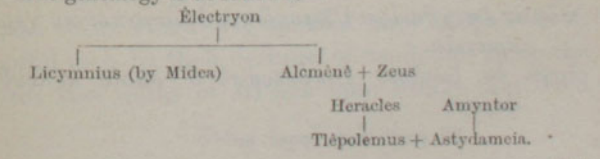
τῷ μὲν ὁ Χρυσοκόμας εὐώδεος ἐξ ἀδύτου ναῶν
πλόον
εἶπε Λερναίας ἀπ' ἀκτᾶς εὐθὺν ἐς ἀμφιθάλασσον
νομόν,

in fight and his skill in boxing, that giant form which won the crown beside the Alpheüs and the stream of Castalia, and also his father Dâmâgêtus, in that he was well-pleasing unto Justice, while both of them are dwelling amid Argive spearmen in the isle of cities three, near the foreland of Asia.

Full fain shall I be to proclaim my message, and duly to tell my tale that toucheth all the common stock descended of old from Tlêpolemus, even the widely powerful race of Heracles. For, on the father's side, they boast descent from Zeus, while, on the mother's, they are sprung from Amyntor, through Astydameia, his daughter.[1] But countless are the snares that hang around the minds of men, and there is no means of finding what is best for a man to light on, not only now, but also in the end. For, on a day in Tiryns, Tlêpolemus, the founder of this land, struck with his staff of hard-grained olive-wood Licymnius, the bastard brother of Alcmênê, on his coming forth from the chamber of (his mother) Midea. Tumult of mind hath ere now caused even the wise man to go astray. Therefore Tlêpolemus went to the god of Delphi and asked of the oracle.

Then the Lord of the golden hair spake from the fragrant shrine of his temple, and bade him sail with his ships, straight from the shore of Lerna to the sea-washed pasture-land, where, in olden time, the great

[1] The genealogy is as follows :—



ἔνθα ποτὲ βρέχε θεῶν βασιλεὺς ὁ μέγας χρυσέαις
νιφάδεσσι πόλιν,
ἀνίχ' Ἀφαίστου τέχναισιν
χαλκελάτῳ πελέκει πατέρος Ἀθαναία κορυφὰν
κατ' ἄκραν
ἀνορούσαισ' ἀλάλαξεν ὑπερμάκει βοᾷ·
Οὐρανὸς δ' ἔφριξέ νιν καὶ Γαῖα μάτηρ.

στρ. γ'
τότε καὶ φαυσίμβροτος δαίμων Ὑπεριονίδας
μέλλον ἔντειλεν φυλάξασθαι χρέος
παισὶν φίλοις,
ὡς ἂν θεᾷ πρῶτοι κτίσαιεν βωμὸν ἐναργέα, καὶ
σεμνὰν θυσίαν θέμενοι
πατρί τε θυμὸν ἰάναιεν κόρᾳ τ' ἐγχειβρόμῳ. ἐν δ' ἀρετὰν
ἔβαλεν καὶ χάρματ' ἀνθρώποισι Προμαθέος
Αἰδώς·

ἀντ. γ'
ἐπὶ μὰν βαίνει τε καὶ λάθας ἀτέκμαρτα νέφος,
καὶ παρέλκει πραγμάτων ὀρθὰν ὁδὸν
ἔξω φρενῶν.
καὶ τοὶ γὰρ αἰθοίσας ἔχοντες σπέρμ' ἀνέβαν
φλογὸς οὔ· τεῦξαν δ' ἀπύροις ἱεροῖς
ἄλσος ἐν ἀκροπόλει· κείνοις ὁ μὲν ξανθὰν ἀγαγὼν
νεφέλαν
πολὺν ὗσε χρυσόν· αὐτὰ δέ σφισιν ὤπασε τέχναν

ἐπ. γ'
πᾶσαν ἐπιχθονίων Γλαυκῶπις ἀριστοπόνοις χερσὶ
κρατεῖν.
ἔργα δὲ ζωοῖσιν ἐρπόντεσσί θ' ὁμοῖα κέλευθοι
φέρον·

39 φανσ. mss : φαεσ. S.

King of the gods shed on a city a snow-shower of gold, what time, by the cunning craft of Hephaestus, at the stroke of the brazen hatchet, Athênê leapt forth from the crest of her father's head, and cried aloud with a mighty shout, while Heaven and Mother Earth trembled before her.

Then it was that the god that bringeth light unto men, even Hyperîon, enjoined his dear children to give heed to the rite that was soon to be due, how that they should be the first to build for the goddess an altar in sight of all men, and, by founding a holy sacrifice, gladden the heart of the Father,[1] and of the Daughter with the sounding spear.[2] Now it is Reverence, daughter of Forethought, that implanteth in men high merit and its attendant joys. Howbeit, a strange cloud of forgetfulness draweth near them in baffling wise, and causeth the path of duty to vanish from the mind. For, when they climbed to the height, the seed of blazing fire had been forgotten; and thus it was with fireless sacrifices that, on the citadel, they laid out the sacred precinct. He[1] caused a yellow cloud to draw nigh to them and rained on them abundant gold, while the grey-eyed goddess herself[2] bestowed upon them every art, so that they surpassed all mortal men by their deftness of hand, and along the roads rose works of art like unto beings that lived

[1] Zeus. [2] Athênê.

ἦν δὲ κλέος βαθύ. δαέντι δὲ καὶ σοφία μείζων
ἄδολος τελέθει.
φαντὶ δ' ἀνθρώπων παλαιαὶ
ῥήσιες, οὔπω, ὅτε χθόνα δατέοντο Ζεύς τε καὶ
ἀθάνατοι,
φανερὰν ἐν πελάγει Ῥόδον ἔμμεν ποντίῳ,
ἁλμυροῖς δ' ἐν βένθεσιν νᾶσον κεκρύφθαι.
στρ. δ'
ἀπεόντος δ' οὔτις ἔνδειξεν λάχος Ἀελίου·
καί ῥά μιν χώρας ἀκλάρωτον λίπον,
ἀγνὸν θεόν.
μνασθέντι δὲ Ζεὺς ἄμπαλον μέλλεν θέμεν. ἀλλά
νιν οὐκ εἴασεν· ἐπεὶ πολιᾶς
εἶπέ τιν' αὐτὸς ὁρᾶν ἔνδον θαλάσσας αὐξομέναν
πεδόθεν
πολύβοσκον γαῖαν ἀνθρώποισι καὶ εὔφρονα
μήλοις.
ἀντ. δ'
ἐκέλευσεν δ' αὐτίκα χρυσάμπυκα μὲν Λάχεσιν
χεῖρας ἀντεῖναι, θεῶν δ' ὅρκον μέγαν
μὴ παρφάμεν,
ἀλλὰ Κρόνου σὺν παιδὶ νεῦσαι, φαεννὸν ἐς αἰθέρα
νιν πεμφθεῖσαν ἑᾷ κεφαλᾷ
ἐξοπίσω γέρας ἔσσεσθαι. τελεύταθεν δὲ λόγων
κορυφαὶ
ἐν ἀληθείᾳ πετοῖσαι. βλάστε μὲν ἐξ ἁλὸς ὑγρᾶς
ἐπ. δ'
νᾶσος, ἔχει τέ νιν ὀξειᾶν ὁ γενέθλιος ἀκτίνων
πατήρ,

61 ἄμπαλον all good mss (MGFS) : ἅμ πάλον Boeckh (C).
68 τελεύταθεν *B* (γράφεται) and scholium (MGFCS) : τελεύτασαν mss (B).

and moved; and great was their fame. Yet, to the wise man, even surpassing art is no magic power.[1]

But the tale is told in ancient story that, when Zeus and the immortals were dividing the earth among them, the isle of Rhodes was not yet to be seen in the open main, but was hidden in the briny depths of the sea; and that, as the Sun-god was absent, no one put forth a lot on his behalf, and so they left him without any allotment of land, though the god himself was pure from blame. But when that god made mention of it, Zeus was about to order a new casting of the lot, but the Sun-god would not suffer it. For, as he said, he could see a plot of land rising from the bottom of the foaming main, a plot that was destined to prove rich in substance for men, and kindly for pasture; and he urged that Lachesis of the golden snood should forthwith lift up her hands and take, not in vain, the great oath of the gods, but consent with the Son of Cronus, that that island, when it had risen forth into the light of day, should for ever after be a boon granted to himself alone. And all these several words were fulfilled and fell out truly. From the waters of the sea arose an island, which is held by the Father of the piercing

[1] Probably an allusion to the mythical Telchînes, the wizards of Rhodes, who worked in brass and iron, and made images of the gods.

πῦρ πνεόντων ἀρχὸς ἵππων· ἔνθα Ῥόδῳ ποτὲ μιχθεὶς τέκεν
ἑπτὰ σοφώτατα νοήματ' ἐπὶ προτέρων ἀνδρῶν παραδεξαμένους
παῖδας, ὧν εἷς μὲν Κάμειρον
πρεσβύτατόν τε Ἰάλυσον ἔτεκεν Λίνδον τ'· ἀπάτερθε δ' ἔχον,
διὰ γαῖαν τρίχα δασσάμενοι πατρωίαν,
ἀστέων μοῖραν, κέκληνται δέ σφιν ἕδραι.

στρ. ε'

τόθι λύτρον συμφορᾶς οἰκτρᾶς γλυκὺ Τλαπολέμῳ
ἵσταται Τιρυνθίων ἀρχαγέτᾳ,
ὥσπερ θεῷ,
μήλων τε κνισσάεσσα πομπὰ καὶ κρίσις ἀμφ' ἀέθλοις. τῶν ἄνθεσι Διαγόρας
ἐστεφανώσατο δίς, κλεινᾷ τ' ἐν Ἰσθμῷ τετράκις εὐτυχέων,
Νεμέᾳ τ' ἄλλαν ἐπ' ἄλλᾳ, καὶ κρανααῖς ἐν Ἀθάναις.

ἀντ. ε'

ὅ τ' ἐν Ἄργει χαλκὸς ἔγνω νιν, τά τ' ἐν Ἀρκαδίᾳ
ἔργα καὶ Θήβαις, ἀγῶνές τ' ἔννομοι
Βοιωτίων,
Πέλλανά τ' Αἴγινά τε νικῶνθ' ἑξάκις. ἐν Μεγάροισίν τ' οὐχ ἕτερον λιθίνα
ψᾶφος ἔχει λόγον. ἀλλ', ὦ Ζεῦ πάτερ, νώτοισιν Ἀταβυρίου
μεδέων, τίμα μὲν ὕμνου τεθμὸν Ὀλυμπιονίκαν,

76 μοῖραν mss (BMGFC): μοίρας Meineke (S).
85 Βοιωτίων *A* (MGFCS): Βοιωτῶν *BDE*; Βοιώτιοι interpolated mss (B).
86 Αἴγινα Πελλάνα τε Triclinius (C). Αἴγινά most mss: Αἰγίνᾳ *B* (Boeckh).

beams of light, the ruler of the steeds whose breath is fire. There it was that the Sun-god was wedded of old with the nymph of the isle, and begat seven sons, who inherited from him minds wiser than any among the heroes of olden days; and, of these, one begat Cameirus, and Ialȳsus, the eldest born, and Lindus; and, with the land of their sire divided into three shares, they had their several cities apart from one another, and their dwelling-places were called after their own names.

There it is that, in sweet requital for that sad mischance, there is still established for Tlēpolemus, the chief of the Tirynthians, even as for a god, a reeking sacrifice of flocks that pass in procession, and a contest of the games.

With flowers from that contest, twice hath Diagoras crowned himself, and at the famous Isthmus four times, in his good fortune; and, again and again, at Nemea and at rocky Athens; while he is not unknown to the shield of bronze in Argos, and the works of art given as prizes in Arcadia and at Thebes, and to the duly ordered contests amid the Boeotians, and to Pellana, and to Aegina, where he was six times victor, while in Megara the reckoning on the tablet of stone telleth no other tale.

But do thou, O father Zeus, that rulest over the height of Atabyrium,[1] grant honour to the hymn ordained in praise of an Olympian victor, and to the

[1] A mountain 4,070 feet high, above Cameirus, on the western side of Rhodes. The name is also found in Sicily, and is of Phoenician origin, being the same as Tabor, which mountain is called Atabyrion by Greek writers (Tozer's *Islands of the Aegean*, 221).

ἐπ. ε′

ἄνδρα τε πὺξ ἀρετὰν εὑρόντα, δίδοι τέ οἱ αἰδοίαν χάριν
καὶ ποτ' ἀστῶν καὶ ποτὶ ξείνων. ἐπεὶ ὕβριος ἐχθρὰν ὁδὸν
εὐθυπορεῖ, σάφα δαεὶς ἃ τέ οἱ πατέρων ὀρθαὶ φρένες ἐξ ἀγαθῶν
ἔχρεον. μὴ κρύπτε κοινὸν 170
σπέρμ' ἀπὸ Καλλιάνακτος· Ἐρατιδᾶν τοι σὺν χαρίτεσσιν ἔχει
θαλίας καὶ πόλις· ἐν δὲ μιᾷ μοίρᾳ χρόνου
ἄλλοτ' ἀλλοῖαι διαιθύσσοισιν αὖραι.

92 *ἔχρεον A*, Ahrens (MGFS) ; *ἔχραον* most mss (BC).

hero who hath found fame for his prowess as a boxer; and do thou give him grace and reverence in the eyes of citizens and of strangers too. For he goeth in a straight course along a path that hateth insolence; he hath learnt full well all the lessons prompted by the prudence which he inheriteth from goodly ancestors. Suffer not the common glory of the seed of Callianax to be buried in obscurity. Whenever the Eratidae are victorious, the city also holdeth festivities; but, in one single space of apportioned time, the breezes swiftly change from day to day.

OLYMPIAN VIII

FOR ALCIMEDON OF AEGINA

INTRODUCTION

Aegina, originally known as Oenônê, was said to have derived its new name from a daughter of the river-god Asôpus, who was carried off to the island by Zeus and there bare him a son named Aeacus. The island was colonised first by Achaeans, and afterwards by Dorians from Epidaurus.

The victor, Alcimedon, was a Blepsiad of the stock of Aeacus (75). His grandfather was still living (70), but he had lost his father and his uncle (81 f). His brother had been a victor at Nemea (15), and his trainer was the famous Melêsias of Athens (53–66).

The ode was probably composed at short notice, and was sung at Olympia, immediately after the victory, during the procession to the great altar of Zeus in the Altis.

Olympia is invoked as the "queen of truth," by reason of the happy issue of the answer given to the competitor by the diviners at the altar of Zeus (1–11). Such happy issues do not come to all alike, (12–14); the victor's brother has been victorious at Nemea, and the victor himself at Olympia (15–18), thus bringing glory to Aegina, an island famed for

its devotion to law and order and commerce, under Dorian rule, down from the days of Aeacus (19–30).

Myth of the building of the walls of Troy by Apollo, Poseidon, and Aeacus (31–52).

Praise of the trainer, Melêsias of Athens (53–66). The victor's triumph will rejoice the heart of his grandfather (67–73); six victories have already been won by the family (74–76). The message sending news of this victory will reach his father and his uncle in the other world (77–84). May Zeus grant to the family and to the island health and harmony and an untroubled life (84–88).

The victory belongs to 460 B.C. In the following year Aegina, the island of the boy-wrestler, Alcimedon, was defeated at sea; and, in 456, disarmed, dismantled, and rendered tributary by Athens, the city of the boy's trainer, Melêsias.

VIII.—ΑΛΚΙΜΕΔΟΝΤΙ ΑΙΓΙΝΗΤΗ

ΠΑΙΔΙ ΠΑΛΑΙΣΤΗ

στρ. α'

Μᾶτερ ὦ χρυσοστεφάνων ἀέθλων, Οὐλυμπία,
δέσποιν' ἀλαθείας· ἵνα μάντιες ἄνδρες
ἐμπύροις τεκμαιρόμενοι παραπειρῶνται Διὸς ἀργι-
κεραύνου,
εἴ τιν' ἔχει λόγον ἀνθρώπων πέρι
μαιομένων μεγάλαν
ἀρετὰν θυμῷ λαβεῖν,
τῶν δὲ μόχθων ἀμπνοάν·

ἀντ. α'

ἄνεται δὲ πρὸς χάριν εὐσεβίας ἀνδρῶν λιταῖς.
ἀλλ' ὦ Πίσας εὔδενδρον ἐπ' Ἀλφεῷ ἄλσος,
τόνδε κῶμον καὶ στεφαναφορίαν δέξαι. μέγα τοι
κλέος αἰεί,
ὥτινι σὸν γέρας ἔσπητ' ἀγλαόν·
ἄλλα δ' ἐπ' ἄλλον ἔβαν
ἀγαθῶν, πολλαὶ δ' ὁδοὶ
σὺν θεοῖς εὐπραγίας.

ἐπ. α'

Τιμόσθενες, ὕμμε δ' ἐκλάρωσεν πότμος
Ζηνὶ γενεθλίῳ· ὃς σὲ μὲν Νεμέᾳ πρόφατον,
Ἀλκιμέδοντα δὲ πὰρ Κρόνου λόφῳ

11 ἔσπητ' *GN* (BGFC) Bergk[3,4]: ἔσπετ' *ABCE* (MS) Bergk[1,2].
16 ὃς σὲ μὲν Boeckh in notes p. 180 (GFBS): ὃς σὲ μὲν ἐν *A*[2]*CDEG*[2]; σὲ μὲν ἐν *AB*; ὃ σὲ μὲν ἐν *E*[1] (M); ὅς σ' ἐν μὲν (BC).
πρόφατον Triclinius (edd.): πρόφαντον *ABCD*.

VIII.—FOR ALCIMEDON OF AEGINA

WINNER IN THE BOYS' WRESTLING MATCH, 460 B.C.

O MOTHER of contests crowned with wreaths of gold, Olympia, queen of truth! where, by the test of sacrifices, diviners inquire the will of Zeus of the flashing thunderbolt, asking if he hath any message to give concerning men, who in their very heart are seeking to win great praise for prowess and a breathing-space from toils. For the prayers of men find in their fulfilment a recompense for reverent adoration.

O precinct of Pisa, with thy fair trees beside the Alpheüs! give welcome to this chorus of triumph, and this crowning of the victor. Great in sooth is his glory for ever, whoe'er is attended by this bright reward. Some blessings are wont to come to one man, some to another; and, with the favour of the gods, there are many paths of prosperity.

But fate hath allotted thee and thine, Timosthenês, to Zeus, as the god of thy race, Zeus who made thee the observed of all at Nemea, and made thy brother, Alcimedon, an Olympian victor beside the

θῆκεν Ὀλυμπιονίκαν.
ἦν δ' ἐσορᾶν καλός, ἔργῳ τ' οὐ κατὰ εἶδος ἐλέγχων
ἐξένεπε κρατέων πάλᾳ δολιχήρετμον Αἴγιναν
πάτραν·
ἔνθα σώτειρα Διὸς ξενίου
πάρεδρος ἀσκεῖται Θέμις
στρ. β'
ἔξοχ' ἀνθρώπων. ὅ τι γὰρ πολὺ καὶ πολλᾷ
ῥέπῃ,
ὀρθᾷ διακρίνειν φρενὶ μὴ παρὰ καιρόν,
δυσπαλές· τεθμὸς δέ τις ἀθανάτων καὶ τάνδ' ἁλιερκέα χώραν
παντοδαποῖσιν ὑπέστασε ξένοις
κίονα δαιμονίαν—
ὁ δ' ἐπαντέλλων χρόνος
τοῦτο πράσσων μὴ κάμοι—
ἀντ. β'
Δωριεῖ λαῷ ταμιευομέναν ἐξ Αἰακοῦ·
τὸν παῖς ὁ Λατοῦς εὐρυμέδων τε Ποσειδᾶν,
Ἰλίῳ μέλλοντες ἐπὶ στέφανον τεῦξαι, καλέσαντο
συνεργὸν
τείχεος, ἦν ὅτι νιν πεπρωμένον
ὀρνυμένων πολέμων
πτολιπόρθοις ἐν μάχαις
λάβρον ἀμπνεῦσαι καπνόν.
ἐπ. β'
γλαυκοὶ δὲ δράκοντες, ἐπεὶ κτίσθη νέον,
πύργον ἐσαλλόμενοι τρεῖς, οἱ δύο μὲν κάπετον,
αὖθι δ' ἀτυζομένω ψυχὰς βάλον·

23 ῥέπῃ Bergk (GCS) : ῥέποι all good mss (M) ; ῥέπει inferior mss (BF).

39 ἀτυζομένω D^1 *E supra*, *F supra* (BMGFC) ; ἀτιζομένω *CNV* (Ambrosian mss) : ἀτυζόμενοι *ABMO* (S).

hill of Cronus. Comely was he to look upon, and verily he did not belie his beauty of form, when, by his victory in the wrestling-match, he caused Aegina with her long oars to be proclaimed as his fatherland, that land where the saving goddess, Themis, whose throne is beside the seat of Zeus, the god of hospitality, is honoured more than among all other men. For,[1] when there is a heavy weight in the balance, and it swayeth many ways, it is hard to wrestle with, so as to reach a decision with righteous mind in fitting wise. But it may be deemed an ordinance of the immortals that set up this sea-girt land to be as a pillar divine for visitants from every clime; and may the time to come never weary of fulfilling this. 'Tis a land which obeyeth the rule of the Dorian folk from the time of Aeacus, whom the son of Lêto[2] and widely-ruling Poseidôn, when about to build a diadem of towers for Ilium, summoned to help them in building the wall. For[3] it was fated that, amid the onsets of wars, when cities are ruined by battles, those towers should breathe forth vast volumes of smoke. Scarce was the wall builded when grey-eyed serpents three essayed to leap into the tower, and two of them fell down, and anon in amazement gave up their lives, while the third leapt

[1] "For" introduces the reason why "Themis is honoured." It is because Aegina is a great commercial centre, where important issues are often at stake, that she is bound to reverence the rule of righteous dealing. [2] Apollo.

[3] The help of Aeacus was asked by Apollo and Poseidon, because, "if a mortal did not join in the work, the city could never have been taken." Schol. quoted by Gildersleeve.

εἷς δ' ἀνόρουσε βοάσαις.
ἔννεπε δ' ἀντίον ὁρμαίνων τέρας εὐθὺς Ἀπόλλων·
"Πέργαμος ἀμφὶ τεαῖς, ἥρως, χερὸς ἐργασίαις
ἁλίσκεται·
ὡς ἐμοὶ φάσμα λέγει Κρονίδα
πεμφθὲν βαρυγδούπου Διός·
στρ. γ'
οὐκ ἄτερ παίδων σέθεν, ἀλλ' ἅμα πρώτοις ἄρξεται
καὶ τετράτοις." ὣς ἄρα θεὸς σάφα εἶπαις
Ξάνθον ἤπειγεν καὶ Ἀμαζόνας εὐίππους καὶ ἐς
Ἴστρον ἐλαύνων.
Ὀρσοτρίαινα δ' ἐπ' Ἰσθμῷ ποντίᾳ
ἅρμα θοὸν τανύεν,
ἀποπέμπων Αἰακὸν
δεῦρ' ἀν' ἵπποις χρυσέαις,
ἀντ. γ'
καὶ Κορίνθου δειράδ' ἐποψόμενος δαιτικλυτάν.
τερπνὸν δ' ἐν ἀνθρώποις ἴσον ἔσσεται οὐδέν.
εἰ δ' ἐγὼ Μελησίᾳ ἐξ ἀγενείων κῦδος ἀνέδραμον
ὕμνῳ,
μὴ βαλέτω με λίθῳ τραχεῖ φθόνος·
καὶ Νεμέᾳ γὰρ ὁμῶς
ἐρέω ταύταν χάριν,
τὰν δ' ἔπειτ' ἀνδρῶν μάχαν

40 ἀνόρουσε *B* alone, with scholium on *B* (MS): ἐσόρουσε vulgo (BGFC); ὅρουσε *A*, ἐπόρουσε *O*.

46 τετράτοις mss (edd.): τερτάτοις (Aeolic for τριτάτοις) Ahrens, Bergk (S).

52 δαιτικλυτάν Bergk (GFCS), cp. ναυσικλυτός; δαιτακλυτάν (M): δαῖτα κλυτάν mss (B).

54 Μελησίᾳ *AB* and scholium, Hermann (EMFC): Μελησία (GS).

58 μάχαν mss: μάχας S, μαχᾶν Wiskemann.

up with a cry; and Apollo, pondering on the adverse omen, said straightway: "Pergamos is taken, O hero, hard by the work of thy hands; so saith a vision sent to me, a vision of Zeus, the loudly thundering son of Cronus; not without thy sons; but the capture will begin with the first generation, and (will end) with the fourth."[1] Thus spake the god full clearly, and hastened on his way to Xanthus, and to the Amazons with their noble steeds, and to the Ister.

And the wielder of the trident drove his swift chariot toward the sea-washed Isthmus, to bring Aeacus hither to his home in his golden car, and to view the feast-famed ridge of Corinth.[2]

But nothing shall be equally pleasant among all men; and, if I myself have, for Melêsias, rushed up in song to the height of glory won by the training of beardless youths, let not envy cast a rough stone at me; for I could tell of his winning such another victory himself (among boys) at Nemea, and of his later contests among men, even in the pancratium.[3]

[1] (1) Telamon, son of Aeacus, aided Heracles in the first capture of Troy. (2) Neoptolemus and Epeius, his great-grandsons, joined the Atreidae in its second capture, being (strictly speaking) in the *third* generation from Aeacus. Cp. *I.* v 35 f.

[2] Famous for the Isthmian festival in its vicinity.

[3] A combination of boxing and wrestling.

ἐπ. γ′

ἐκ παγκρατίου. τὸ διδάξασθαι δέ τοι
εἰδότι ῥᾴτερον· ἄγνωμον δὲ τὸ μὴ προμαθεῖν·
κουφότεραι γὰρ ἀπειράτων φρένες. 80
κεῖνα δὲ κεῖνος ἂν εἴποι
ἔργα περαίτερον ἄλλων, τίς τρόπος ἄνδρα προβάσει
ἐξ ἱερῶν ἀέθλων μέλλοντα ποθεινοτάταν δόξαν φέρειν.
νῦν μὲν αὐτῷ γέρας Ἀλκιμέδων
νίκαν τριακοστὰν ἑλών·

στρ. δ′

ὃς τύχᾳ μὲν δαίμονος, ἀνορέας δ' οὐκ ἀμπλακὼν
ἐν τέτρασιν παίδων ἀπεθήκατο γυίοις 90
νόστον ἔχθιστον καὶ ἀτιμοτέραν γλῶσσαν καὶ ἐπίκρυφον οἶμον,
πατρὶ δὲ πατρὸς ἐνέπνευσεν μένος
γήραος ἀντίπαλον.
Ἀΐδα τοι λάθεται
ἄρμενα πράξαις ἀνήρ.

ἀντ. δ′

ἀλλ' ἐμὲ χρὴ μναμοσύναν ἀνεγείροντα φράσαι
χειρῶν ἄωτον Βλεψιάδαις ἐπίνικον,
ἕκτος οἷς ἤδη στέφανος περίκειται φυλλοφόρων
ἀπ' ἀγώνων. 100
ἔστι δὲ καί τι θανόντεσσιν μέρος
κὰν νόμον ἐρδομένων·
κατακρύπτει δ' οὐ κόνις
συγγόνων κεδνὰν χάριν.

ἐπ. δ′

Ἑρμᾶ δὲ θυγατρὸς ἀκούσαις Ἰφίων

78 ἐρδομένων Erasmus Schmid (GCS) : ἐρδόμενον mss (BMF).

To teach, as ye know, is easier for him that himself hath knowledge, while it is foolish not to learn betimes. Flighty are the words of them that have made no trial; but he,[1] beyond all others, could speak of those brave deeds, telling what manner of training will aid a man that is eager to win from contests in the sacred games the fame that is most yearned for. For himself it is a boon indeed that a thirtieth victory hath been won for him by Alcimedon, who, by heaven-sent good-fortune, but with no slackness in his own prowess, thrust off from himself on the bodies of four boys a most hateful return amid jibes of contempt, while they slink to their homes unseen; and hath inspired his father's sire with strength that wrestles with old age. Ye know that the grave is forgotten by him who hath won befitting fame. But meet it is for me to awaken Memory, and to tell of the fruit of the victorious hands of the race of Blepsias, who have now been wreathed with the sixth garland won from crownèd contests. Even the dead have share in rites duly paid in their honour, and the noble grace of their kinsmen on earth is not buried in the dust. But the victor's father, Iphiôn, having listened to the Teller of glad tidings, the daughter of Hermes, will haply

[1] The trainer, Melêsias.

Ἀγγελίας, ἐνέποι κεν Καλλιμάχῳ λιπαρὸν
κόσμον Ὀλυμπία, ὅν σφι Ζεὺς γένει
ὄπασεν. ἐσλὰ δ' ἐπ' ἐσλοῖς
ἔργ' ἐθέλοι δόμεν, ὀξείας δὲ νόσους ἀπαλάλκοι.
εὔχομαι ἀμφὶ καλῶν μοίρᾳ Νέμεσιν διχόβουλον
μὴ θέμεν
ἀλλ' ἀπήμαντον ἄγων βίοτοι
αὐτούς τ' ἀέξοι καὶ πόλιν.

tell his own brother Callimachus of the bright glory at Olympia, which Zeus hath given to their race.

May it be his pleasure to grant blessings heaped upon blessings, and to keep afar all painful maladies. I pray that, for the share of glory allotted them, he may not cause Nemesis to be divided in counsel; but may he grant a painless life, and thus give increase to themselves and to their city.

OLYMPIAN IX

FOR EPHARMOSTUS OF OPUS

INTRODUCTION

Epharmostus the Opuntian, victor in the wrestling-ring in 468 B.C., was subsequently successful in the Pythian games, in a year stated by the Scholiast, in most of the MSS, to be the 30th Pythiad, which, as the Pythian era is ascertained to have begun in 582 B.C., corresponds to 466 B.C. The date of his present Olympic victory is **468**. This is determined by the Oxyrhynchus papyrus, ii (1899), p. 89, which names as victor in that year [Εφα]ρμοστος οπου[ντιος π]αλην.

The victor belongs to Opûs, a town of the Eastern Locrians, in the district North of Boeotia. He is a friend or kinsman of a *proxenus* of Thebes (84). Deucalion and Pyrrha were supposed to have dwelt in the neighbourhood of Opûs, and the town was said to have been founded by Opus, son of Locrus and Protogeneia. It was the native city of Patroclus, and was one of the Locrian towns subject to Ajax, son of Oileus (*Il.* ii 531).

The brief chant of Archilochus sufficed for the immediate welcome of the victor at Olympia; but now the Muses themselves must shoot their arrows at the hill of Cronus, with one more arrow aimed at Pytho (1–12). Not in vain is the praise of Opûs

and her son, whose home is renowned for Law and Justice, and for Pythian and Olympian victories (13–21). The poet will spread its fame far and wide, for the Graces of song are bound to give delight; but song, no less than strength, depends on Heaven (21–29). Without the help of Heaven how could Heracles have withstood the gods at Pylos? (29–35). But it is folly to speak of the gods as matched in war, and madness to boast of a poet's song (35–39). Strife must not be named in the same breath as the immortals (40 f).

Rather let me tell anew the tale of Opûs, the city of Protogeneia, where Pyrrha and Deucalion made men from stones (41–47). Praise wine that is old, but lays that are new (48 f).

Then follows the story of the flood, and the myth of the eponymous hero of Opûs, his friendship with Menoetius, whose son, Patroclus, was the friend of Achilles (41–79).

The poet prays that the Muses may inspire him to sing the three victories already won by Epharmostus and his friend at the Isthmus and at Nemea, and by Epharmostus alone at Nemea and elsewhere (80–99). That which comes by Nature and is the gift of God is the best; men's pursuits are very various, and all men have not the same training. The heights of skill are steep; but in offering this triumphal song, the poet loudly declares that, by the gift of God, this victor in the wrestling is dexterous and nimble, and has the glance of valour in his eyes, and has, on this festal day, cast a new crown upon the altar of Ajax, the son of Oïleus (100–112).

IX.—ΕΦΑΡΜΟΣΤΩ ΟΠΟΥΝΤΙΩ

ΠΑΛΑΙΣΤΗ

στρ. α'

Τὸ μὲν Ἀρχιλόχου μέλος
φωνᾶεν Ὀλυμπίᾳ, καλλίνικος ὁ τριπλόος κεχλαδώς,
ἄρκεσε Κρόνιον παρ' ὄχθον ἀγεμονεῦσαι
κωμάζοντι φίλοις Ἐφαρμόστῳ σὺν ἑταίροις·
ἀλλὰ νῦν ἑκαταβόλων Μοισᾶν ἀπὸ τόξων
Δία τε φοινικοστερόπαν σεμνόν τ' ἐπίνειμαι
ἀκρωτήριον Ἄλιδος
τοιοῖσδε βέλεσσιν,
τὸ δή ποτε Λυδὸς ἥρως Πέλοψ
ἐξάρατο κάλλιστον ἔδνον Ἱπποδαμείας·

ἀντ. α'

πτερόεντα δ' ἴει γλυκὺν
Πυθώναδ' ὀϊστόν· οὗτοι χαμαιπετέων λόγων ἐφάψεαι
ἀνδρὸς ἀμφὶ παλαίσμασιν φόρμιγγ' ἐλελίζων
κλεινᾶς ἐξ Ὀπόεντος· αἰνήσαις ἢ καὶ υἱόν,
ἂν Θέμις θυγάτηρ τέ οἱ σώτειρα λέλογχεν
μεγαλόδοξος Εὐνομία, θάλλει δ' ἀρεταῖσιν
σόν τε Κασταλία, πάρα

16 f. ἀρεταῖσιν σόν τε, Κασταλία, πάρα scholium to A^2,— παρά τε τὸ σὸν, Bergk (GFCS); ἀρεταῖς Ἰ|σόν τε Κασταλίᾳ(ια) παρὰ *BC* vulgo; ἀρεταῖσιν | ἔν τε Κασταλίᾳ παρὰ *A* alone (BM).

IX.—FOR EPHARMOSTUS OF OPUS

WINNER IN THE WRESTLING-MATCH, 468 B.C.

THE chant of Archilochus that was vocal at Olympia, the song of victory swelling with its thrice repeated refrain,[1] sufficed to welcome Epharmostus when, with his dear comrades, he marched in triumph to the hill of Cronus. But now, from the bow of the far-darting Muses, do thou shoot a shower of such shafts of song as these, at Zeus, the Lord of the ruddy lightning, and at the hallowed crest of Elis, which, in olden time, the hero Pelops won as the fair dowry of Hippodameia; and speed thou to Pytho also a winged arrow sweet, for not unto the ground shall fall the words thou shalt essay, while trilling the lyre in honour of the wrestling of the hero from famous Opûs. Praise herself and her son; praise her whom Themis and her glorious daughter, the Saviour Eunomia, have received as their portion. She rejoiceth o'er the deeds of valour done beside thy

[1] Two lines of the famous hymn to Heracles, composed by Archilochus (*fl.* 650 B.C.), have been preserved by the Scholiast: *ὦ καλλίνικε χαῖρ' ἄναξ Ἡράκλεες | αὐτός τε καὶ Ἰόλαος, αἰχμητὰ δύο,* "Hail, Heracles! thou conquering king, | Thyself and Iolaüs, warriors twain!" In the absence of music, it was accompanied by the word *τήνελλα*, in imitation of the twanging of the strings of the lyre; probably *τήνελλα καλλίνικε* was thrice repeated as a refrain. The hymn was known as the *καλλίνικος*, and it was traditionally sung in honour of the "conquering hero," whenever no special ode was ready.

Ἀλφεοῦ τε ῥέεθρον·
ὅθεν στεφάνων ἄωτοι κλυτὰν
Λοκρῶν ἐπαείροντι ματέρ' ἀγλαόδενδρον.
ἐπ. α'
ἐγὼ δέ τοι φίλαν πόλιν
μαλεραῖς ἐπιφλέγων ἀοιδαῖς,
καὶ ἀγάνορος ἵππου
θᾶσσον καὶ ναὸς ὑποπτέρου παντᾷ
ἀγγελίαν πέμψω ταύταν,
εἰ σύν τινι μοιριδίῳ παλάμᾳ
ἐξαίρετον Χαρίτων νέμομαι κᾶπον·
κεῖναι γὰρ ὤπασαν τὰ τέρπν'· ἀγαθοὶ δὲ καὶ σοφοὶ
κατὰ δαίμον' ἄνδρες
στρ. β'
ἐγένοντ'· ἐπεὶ ἀντία
πῶς ἂν τριόδοντος Ἡρακλέης σκύταλον τίναξε
χερσίν,
ἀνίκ' ἀμφὶ Πύλον σταθεὶς ἤρειδε Ποσειδᾶν
ἤρειδεν δέ νιν ἀργυρέῳ τόξῳ πολεμίζων
Φοῖβος, οὐδ' Ἀΐδας ἀκινήταν ἔχε ῥάβδον,
βρότεα σώματ' ᾗ κατάγει κοίλαν πρὸς ἀγυιὰν
θνασκόντων; ἀπό μοι λόγον
τοῦτον, στόμα, ῥῖψον·
ἐπεὶ τό γε λοιδορῆσαι θεοὺς
ἐχθρὰ σοφία, καὶ τὸ καυχᾶσθαι παρὰ καιρὸν
ἀντ. β'
μανίαισιν ὑποκρέκει.
μὴ νῦν λαλάγει τὰ τοιαῦτ'· ἔα πόλεμον μάχαν τε
πᾶσαν

32 δέ νιν Hermann (GS) : τέ μιν mss (B) ; τέ νιν (MFC).
πολεμίζων mss (BGFC) : πελεμίζων Thiersch, Bergk (MS), but πελεμίζων requires τόξον, cp. *Od.* xxi 125.

stream, Castalia, and beside Alpheüs. Thence it is that the choicest crowns do glorify the mother-city of the Locrians amid her noble trees. Lo! I am lighting up that city dear with dazzling songs of praise, and I shall spread my message everywhere, more swiftly than proud steed or winged ship, so surely as I, by the ordering of destiny, am tilling the choicest garden of the Graces, for 'tis they that are givers of delight, but men become brave and wise according unto fate divine.[1]

Else, how had Heracles wielded his club against the trident? what time he was pressed hard by Poseidon standing in defence of Pylos aye and pressed hard by Phoebus, who was warring with his silver bow, nor did Hades keep his wand unmoved, the wand wherewith he leadeth mortal forms down to the hollow way of the dead. Cast away this word, O my lips! since to speak evil of the gods is a skill that is hateful, and untimely boasting is in unison with madness. Babble not, my Muse, of such themes as these; let war and all battle remain far from the immortals; but lend thy tongue to the city

[1] By "brave and wise" are meant "heroes and poets." Pindar does not presume to dwell on the "poets," this would have been "untimely boasting," l. 38; but he takes Heracles as an example of the "heroes." But for the aid of a "fate divine," Heracles could not have been a match for three divinities when he fought against Poseidon in Messenian Pylos, because the sea-god's son would not purge him of the guilt of slaying Iphitus; against Phoebus, because he had stolen a tripod from Delphi to avenge the refusal of an oracle; and against Hades in Eleian Pylos, because he had carried off Cerberus (Schol.). But the poet feels that in telling of these differences between the gods, he is on dangerous ground, and he soon turns to another topic.

χωρὶς ἀθανάτων· φέροις δὲ Πρωτογενείας
ἄστει γλῶσσαν, ἵν' αἰολοβρόντα Διὸς αἴσᾳ
Πύρρα Δευκαλίων τε Παρνασσοῦ καταβάντε
δόμον ἔθεντο πρῶτον, ἄτερ δ' εὐνᾶς ὁμόδαμον
κτισσάσθαν λίθινον γόνον·
λαοὶ δ' ὀνύμασθεν.
ἔγειρ' ἐπέων σφιν οὖρον λιγύν,
αἶνει δὲ παλαιὸν μὲν οἶνον, ἄνθεα δ' ὕμνων
ἐπ. β'
νεωτέρων. λέγοντι μὰν
χθόνα μὲν κατακλύσαι μέλαιναν
ὕδατος σθένος, ἀλλὰ
Ζηνὸς τέχναις ἀνάπωτιν ἐξαίφνας
ἄντλον ἑλεῖν. κείνων ἔσαν
χαλκάσπιδες ὑμέτεροι πρόγονοι
ἀρχᾶθεν Ἰαπετιονίδος φύτλας
κοῦροι κορᾶν καὶ φερτάτων Κρονιδᾶν, ἐγχώριοι
βασιλῆες αἰεί,
στρ. γ'
πρὶν Ὀλύμπιος ἀγεμὼν
θύγατρ' ἀπὸ γᾶς Ἐπειῶν Ὀπόεντος ἀναρπάσαις,
ἔκαλος
μίχθη Μαιναλίαισιν ἐν δειραῖς, καὶ ἔνεικεν
Λοκρῷ, μὴ καθέλοι μιν αἰὼν πότμον ἐφάψαις
ὀρφανὸν γενεᾶς. ἔχεν δὲ σπέρμα μέγιστον
ἄλοχος, εὐφράνθη τε ἰδὼν ἥρως θετὸν υἱόν,
μάτρως δ' ἐκάλεσσέ νιν
ἰσώνυμον ἔμμεν,

45 κτισσάσθαν Mommsen, Bergk (GCS): κτησσάσθαν (B); κτισάσθαν, or κτησάσθαν mss (F).

46 ὀνύμασθεν (GCS); ὠνύμ. *C*; ὀνομ. vulgo (BMF).

53 ἔσαν (S); δ' ἔσαν all good mss; δ' ἔσσαν interpolated mss (BMGFC).

of Protogeneia, where, by the ordinance of Zeus with the gleaming thunderbolt, Pyrrha and Deucalion, coming down from Parnassus, first fixed their home, and, without wedlock, made the stone people to be of one folk, and from the stones were the people called.[1]

Raise in their honour a clearly sounding strain, and, while thou praisest the wine that is old, thou shalt also praise the flowers of songs that are new. They tell, in sooth, how the mighty waters drowned the dark earth, until, by the counsels of Zeus, the ebbing tide suddenly drained off the flood. From these were descended your ancestors with their brazen shields, young men sprung of old from the daughters of the race of Iapetus and from the mighty sons of Cronus, being ever a native line of kings, until the Lord of Olympus, having carried off the daughter of Opûs from the land of the Epeians,[2] lay by her side in a silent spot amid the Maenalian mountains, and brought her to Locrus, that so Time might not destroy him, laying upon him the doom of childlessness. But his bride bare in her womb the seed of the Mightiest, and the hero rejoiced at seeing the son that had been given him, and called him by

[1] Lit. "they were called λαοί, people," from the λᾶες, or stones, implied in the λίθινον γόνον, the "stone progeny," of the previous line. The legend that, after a deluge, a new race of men was brought into being by Deucalion and Pyrrha throwing stones behind them, is a fable founded on false etymology. λαὸς has no connexion with λᾶας. Cp. Max Müller's *Chips*, ii 12.

[2] The name for the original inhabitants of Elis. Cp. *Od.* xiii 275, Ἠλίδα . . . ὅθι κρατέουσιν Ἐπειοί.

ὑπέρφατον ἄνδρα μορφᾷ τε καὶ
ἔργοισι. πόλιν δ' ὤπασεν λαόν τε διαιτᾶν. 100
ἀντ. γ'
ἀφίκοντο δέ οἱ ξένοι,
ἔκ τ' Ἄργεος ἔκ τε Θηβᾶν, οἱ δ' Ἀρκάδες, οἱ δὲ καὶ Πισᾶται·
υἱὸν δ' Ἄκτορος ἐξόχως τίμασεν ἐποίκων
Αἰγίνας τε Μενοίτιον· τοῦ παῖς ἅμ' Ἀτρείδαις
Τεύθραντος πεδίον μολὼν ἔστα σὺν Ἀχιλλεῖ
μόνος, ὅτ' ἀλκᾶντας Δαναοὺς τρέψαις ἁλίαισιν 110
πρύμναις Τήλεφος ἔμβαλεν·
ὥστ' ἔμφρονι δεῖξαι
μαθεῖν Πατρόκλου βιατὰν νόον.
ἐξ οὗ Θέτιος γόνος οὐλίῳ νιν ἐν Ἄρει
ἐπ. γ'
παραγορεῖτο μή ποτε
σφετέρας ἄτερθε ταξιοῦσθαι
δαμασιμβρότου αἰχμᾶς.
εἴην εὑρησιεπὴς ἀναγεῖσθαι 120
πρόσφορος ἐν Μοισᾶν δίφρῳ·
τόλμα δὲ καὶ ἀμφιλαφὴς δύναμις
ἔσποιτο. προξενίᾳ δ' ἀρετᾷ τ' ἦλθον
τιμάορος Ἰσθμίαισι Λαμπρομάχου μίτραις, ὅτ' ἀμφότεροι κράτησαν
στρ. δ'
μίαν ἔργον ἀν' ἀμέραν.
ἄλλαι δὲ δύ' ἐν Κορίνθου πύλαις ἐγένοντ' ἔπειτα χάρμαι,

76 γόνος οὐλίῳ mss (F²S), the metre normally requires –⏑–⏑–: γ' οὐλίῳ γόνος Hermann (B); γοῦνος οὐλίῳ Mingarelli (M²C); Γίννος — M¹, κοῦρος? F¹; γ' ἶνις—Heimer (G).

83 ἔσποιτο most mss (BGFC): ἔποιτο *MN* (S); ἔσποιτ' αἰεὶ M.

the self-same name as his mother's sire.[1] Wondrous he became in beauty of form and in the works of his hands, and Locrus gave him a city and a people to govern; and strangers gathered themselves together unto him from Argos and Thebes, from Arcadia and Pisa; but, among the new settlers, he chiefly honoured the son of Actor and Aegina, Menoetius. It was the son of Menoetius[2] who went with Atreidae to the plain of Teuthras, and stood alone beside Achilles, when Têlephus turned to flight the valiant Danai, and made onslaught on their ships beside the sea; so that a man of understanding might clearly discern the warrior spirit of Patroclus. From that time forward the son of Thetis exhorted him never in murderous war to post himself afar from his own man-subduing spear.

Would I could find me words as I move onward as a bearer of good gifts in the Muses' car; would I might be attended by Daring and by all-embracing Power! I have come at virtue's bidding, and in friendship for the folk, to pay the further honour due to the Isthmian wreath of Lampromachus, for that the twain were victors in two events on the self-same day; and, afterwards, there were two gladsome victories at the portals of Corinth,[3] and others won

[1] Opus. [2] Patroclus. [3] *i.e.* in the Isthmian games.

ταὶ δὲ καὶ Νεμέας Ἐφαρμόστῳ κατὰ κόλπον·
Ἄργει τ' ἔσχεθε κῦδος ἀνδρῶν, παῖς δ' ἐν Ἀθάναις,
οἷον δ' ἐν Μαραθῶνι συλαθεὶς ἀγενείων
μένεν ἀγῶνα πρεσβυτέρων ἀμφ' ἀργυρίδεσσιν·
φῶτας δ' ὀξυρεπεῖ δόλῳ
ἀπτῶτι δαμάσσαις
διήρχετο κύκλον ὅσσᾳ βοᾷ,
ὡραῖος ἐὼν καὶ καλὸς κάλλιστά τε ῥέξαις.

ἀντ. δ'

τὰ δὲ Παρρασίῳ στρατῷ
θαυμαστὸς ἐὼν φάνη Ζηνὸς ἀμφὶ πανάγυριν Λυκαίου,
καὶ ψυχρᾶν ὁπότ' εὐδιανὸν φάρμακον αὐρᾶν
Πελλάνᾳ φέρε· σύνδικος δ' αὐτῷ Ἰολάου
τύμβος εἰναλία τ' Ἐλευσὶς ἀγλαΐαισιν.
τὸ δὲ φυᾷ κράτιστον ἅπαν· πολλοὶ δὲ διδακταῖς
ἀνθρώπων ἀρεταῖς κλέος
ὤρουσαν ἀρέσθαι.
ἄνευ δὲ θεοῦ σεσιγαμένον
οὐ σκαιότερον χρῆμ' ἕκαστον. ἐντὶ γὰρ ἄλλαι

ἐπ. δ'

ὁδῶν ὁδοὶ περαίτεραι,
μία δ' οὐχ ἅπαντας ἄμμε θρέψει
μελέτα· σοφίαι μὲν
αἰπειναί· τοῦτο δὲ προσφέρων ἆθλον,

102 ἀρέσθαι Bergk, afterwards found in *A* (MGFCS), αἱρεῖσθαι Aristides: ἀνελέσθαι most old mss; ἑλέσθαι interpolated mss (B).

103 ἄνευ δὲ *A* (MGFCS): ἄνευθε δὲ *BCD*; ἄνευθε (B).

by Epharmostus in the vale of Nemea, while at Argos he gained glory in a contest of men, and as a boy at Athens. And, when reft from the beardless company, what a glorious contest for the prize of silver cups did he maintain at Marathon, among the men! and, having vanquished those wights by the cunning skill that swiftly shifts its balance but never falls, amid what loud applause did he pass round the ring, a victor in life's prime, nobly fair, and one who had wrought most noble deeds! Then again he seemed marvellous to look upon, amid the Parrhasian people, at the festival of the Lycaean Zeus, and also on that day when, at Pellana, he carried off as his prize a warm remedy against the chilly blasts; and the tomb of Iolâus beareth witness to him, and the shore of Eleusis telleth of his glorious prowess.

That which cometh of Nature is ever best, but many men have striven to win their fame by means of merit that cometh from mere training; but anything whatsoever, in which God hath no part, is none the worse for being quelled in silence.[1] Yet some roads lead further than others, and it is not all of us that can prosper in a single path of work. Steep are the heights of skill; but, while offering this prize of song, with a ringing shout do I boldly

[1] The contrast between natural genius and imitative accomplishment is common in Pindar. Cp. *O.* ii 86 f, and *N.* iii 40–42. Natural genius is the gift of God, and is to be loudly proclaimed, while skill that is merely learnt is to be buried in silence.

ὄρθιον ὦρυσαι θαρσέων,
τόνδ' ἀνέρα δαιμονίᾳ γεγάμεν
εὔχειρα, δεξιόγυιον, ὁρῶντ' ἀλκάν,
Αἰάντειόν τ' ἐν δαιτὶ Ἰλιάδα νικῶν ἐπεστεφάνωσε
βωμόν.

112 Αἰάντειόν τ' ἐν δαιτὶ Ἰλιάδα old mss with slight variations (MGF): Αἰάντεόν τ' ἐν δαίθ' ὃς Ἰλιάδα B; Αἴαν, τεόν τ' (Hermann) ἐν δαιτί, Ἰλιάδα (CS).

declare that our hero hath by the blessing of heaven been born with deftness of hand and litheness of limb, and with valour in his glance—our hero, who, at the banquet of the son of Oïleus, crowned by his victory the altar of Aias.

OLYMPIAN X

FOR HÂGÊSIDÂMUS OF LOCRI EPIZEPHYRII

INTRODUCTION

Locri Epizephyrii, on the south-east coast of the Bruttian peninsula, was founded by one of the Greek tribes known as Locri, probably by the Locri Opuntii. It possessed a written code of law, which passed under the name of Zaleucus (600 B.C.). In 477 its independence was seriously threatened by Anaxilas, despot of Rhegium, but it was saved by the interposition of Hieron, ruler of Syracuse (*Pyth.* ii 35). The victory of the Epizephyrian Locrian, Hâgêsidâmus, in the boys' wrestling-match at Olympia, celebrated in the tenth and eleventh Olympians, was won in the very next year, **476**, as is proved by the entry in the Oxyrhynchus papyrus, ii (1899), 88, [αγ]ησι[δα]μος λοκρος απ ιταλιας παιδ πυξ.

The eleventh Olympian was produced at Olympia immediately after the victory; it was followed by the tenth, celebrating the same victory at Locri some time after. It is probably because the later of the two Odes is longer and more elaborate than the other that it is placed before it in the MSS.

INTRODUCTION

The ode is a debt that has long been due, and must now be paid with interest (1–8). As the wave washes away the rolling shingle, so this new tide of song will wipe out the poet's growing debt (9–12).

The praise of the Western Locri, as the home of Justice, and of the heroic Muse, and the god of War (13–16). The praise of the victor's trainer (16–19), who, with the help of Heaven, can add a fine edge to native valour (20 f). The joy of the prize is seldom attained without toil (22 f).

Myth of the origin and the first celebration of the Olympic games (27–77).

In honour of an Olympian victory, the poet must now sing the thunderbolt of Zeus (78–83). The poet's song has come from Thebes at last, like the long expected heir granted to the old age of some wealthy sire (84–90). Without song, brave deeds are in vain, but our victor is sung by the Muses; and the poet himself, in his zeal, sings of the famous tribe of the Locrians, and the victor fair whom he has seen winning the boys' wrestling-match at Olympia (91–105).

X.—ΑΓΗΣΙΔΑΜΩ
ΛΟΚΡΩ ΕΠΙΖΕΦΤΡΙΩ

ΠΑΙΔΙ ΠΥΚΤΗ

στρ. α'

Τὸν Ὀλυμπιονίκαν ἀνάγνωτέ μοι
Ἀρχεστράτου παῖδα, πόθι φρενὸς
ἐμᾶς γέγραπται· γλυκὺ γὰρ αὐτῷ μέλος ὀφείλων
ἐπιλέλαθ'· ὦ Μοῖσ', ἀλλὰ σὺ καὶ θυγάτηρ
Ἀλάθεια Διός, ὀρθᾷ χερὶ
ἐρύκετον ψευδέων
ἐνιπὰν ἀλιτόξενον.

ἀντ. α'

ἔκαθεν γὰρ ἐπελθὼν ὁ μέλλων χρόνος
ἐμὸν καταίσχυνε βαθὺ χρέος. 10
ὅμως δὲ λῦσαι δυνατὸς ὀξεῖαν ἐπιμομφὰν τόκος
θνατῶν. νῦν ψᾶφον ἑλισσομέναν
ὅπα κῦμα κατακλύσσει ῥέον;
ὅπα τε κοινὸν λόγον
φίλαν τίσομεν ἐς χάριν;

ἐπ. α'

νέμει γὰρ Ἀτρέκεια πόλιν Λοκρῶν Ζεφυρίων,
μέλει τέ σφισι Καλλιόπα
καὶ χάλκεος Ἄρης. τράπε δὲ Κύκνεια μάχα καὶ
ὑπέρβιον 20

9 *τόκος θνατῶν* old mss (S): *ὁ τόκος ἀνδρῶν* interpolated mss, *γε τόκος ἀνδρῶν* Kayser; *τόκος ὀνάτωρ* Hermann (B), — *ὀπαδέων* M, — *ὁμαρτέων* C; *ὁρᾶτ' ὤν* Schneidewin (GF).

10 and 11 ὅπα mss (BGC): ὅπᾳ Hermann (M); ὁπᾷ Bergk (FS).

X.—FOR HÂGÊSIDÂMUS OF LOCRI EPIZEPHYRII

WINNER IN THE BOYS' BOXING MATCH, 476 B.C.

READ me the name of the Olympian victor, the son of Archestratus! Tell me where it is written in my heart! For I have forgotten that I owed him a sweet song; but do thou, O Muse, and also Truth, the daughter of Zeus, with a hand that setteth all things right, put an end to the blame for a broken promise, the blame for wronging a friend.

Lo, the lingering hours have come from afar, and have made me ashamed of my deep debt. Yet payment with usance hath power to do away with the bitter rebuke of mortal men. Now mark how the tide of song, as it floweth, is washing the rolling pebbles ashore! Mark how we shall pay our debt as a welcome boon in our praise of the victor's home!

In that city of the Locrians in the West, dwelleth Justice[1]; and dear to her is Calliopê, and Arês clad in bronze. Even the mighty Heracles yielded in his

[1] Lit. "strictness," "unswerving accuracy," probably an allusion to the severe code of the Locrian Zaleucus.

Ἡρακλέα. πύκτας δ' ἐν Ὀλυμπιάδι νικῶν
Ἴλᾳ φερέτω χάριν
Ἀγησίδαμος ὡς
Ἀχιλεῖ Πάτροκλος.
θήξαις δέ κε φύντ' ἀρετᾷ ποτὶ
πελώριον ὁρμάσαι κλέος ἀνὴρ θεοῦ σὺν παλάμᾳ·
στρ. β'
ἄπονον δ' ἔλαβον χάρμα παῦροί τινες,
ἔργων πρὸ πάντων βιότῳ φάος.
ἀγῶνα δ' ἐξαίρετον ἀεῖσαι θέμιτες ὧρσαν Διός,
ὃν ἀρχαίῳ σάματι πὰρ Πέλοπος
βωμῶν ἐξάριθμον ἐκτίσσατο,
ἐπεὶ Ποσειδάνιον
πέφνε Κτέατον ἀμύμονα,
ἀντ. β'
πέφνε δ' Εὔρυτον, ὡς Αὐγέαν λάτριον
ἀέκονθ' ἑκὼν μισθὸν ὑπέρβιον
πράσσοιτο, λόχμαισι δὲ δοκεύσαις ὑπὸ Κλεωνᾶν
δάμασε καὶ κείνους Ἡρακλέης ἐφ' ὁδῷ,
ὅτι πρόσθε ποτὲ Τιρύνθιον
ἔπερσαν αὐτῷ στρατὸν
μυχοῖς ἥμενον Ἄλιδος
ἐπ. β'
Μολίονες ὑπερφίαλοι. καὶ μὰν ξεναπάτας
Ἐπειῶν βασιλεὺς ὄπιθεν

18, 92 Ἀγησ. s : Ἀγησ. mss (BMGFC).

23 ἔργων πρὸ πάντων : ἐτέων προπάντων conjectured by Bergk from Schol. in *A*, ἁπάντων τῶν ἐτῶν τοῦ βίου.

25 βωμῶν *AE* ἐξάριθμον (MGFC) ; βωμῷ — *BDG* (S) ; βωμὸν — *CNO* ; μολὼν Headlam ; βίᾳ Ἡρακλέος interpolated mss, rightly regarded by B as corrupt.

33 ἥμενον most mss and old scholia (M^2FS) : ἧμενοι Heyne (BM^1GC).

battle with Cycnus; and Hâgêsidâmus, victorious as a boxer at Olympia, may offer thanks to Ilas, even as Patroclus did to Achilles. When anyone is born for prowess, one may, as a man, with the help of God, whet his keen spirit and prompt him to great glory. Few indeed have won, without toil, the joy that is a light of life above[1] all labours.

But the laws of Zeus prompt me to sing that famous scene of contest, founded by Heracles with its altars six in number, near the olden tomb of Pelops; for Heracles slew Cteatus, the blameless son of Poseidon, and slew Eurytus too, that he might forthwith exact from the unwilling and over-weening Augeas the wage for his menial service; and he, even Heracles, lay in wait for them in the thicket and overcame them below Cleônae by the roadside; for aforetime the haughty Molîones had destroyed for him his Tirynthian host, when it was encamped in the heart of Elis. And, verily, not long after, the faithless king of the Epeians[2] saw his rich country,

[1] Or "before"; or "for," "in recompense for" (Christ), but πρὸ (for ἀντὶ) can hardly be defended. Hence the force of Bergk's conjecture ἐτέων προπάντων, "for all the years."

[2] The inhabitants of Elis. Cp. *O.* ix 58.

οὐ πολλὸν ἴδε πατρίδα πολυκτέανον ὑπὸ στερεῷ
πυρὶ
πλαγαῖς τε σιδάρου βαθὺν εἰς ὀχετὸν ἄτας
ἴζοισαν ἑὰν πόλιν.
νεῖκος δὲ κρεσσόνων
ἀποθέσθ' ἄπορον.
καὶ κεῖνος ἀβουλίᾳ ὕστατος
ἀλώσιος ἀντάσαις θάνατον αἰπὺν οὐκ ἐξέφυγεν.

στρ. γ'
ὁ δ' ἄρ' ἐν Πίσᾳ ἔλσαις ὅλον τε στρατὸν
λαίαν τε πᾶσαν Διὸς ἄλκιμος
υἱὸς σταθμᾶτο ζάθεον ἄλσος πατρὶ μεγίστῳ· περὶ
δὲ πάξαις Ἄλτιν μὲν ὅγ' ἐν καθαρῷ
διέκρινε, τὸ δὲ κύκλῳ πέδον
ἔθηκε δόρπου λύσιν,
τιμάσαις πόρον Ἀλφεοῦ

ἀντ. γ'
μετὰ δώδεκ' ἀνάκτων θεῶν. καὶ πάγον
Κρόνου προσεφθέγξατο· πρόσθε γὰρ
νώνυμνος, ἃς Οἰνόμαος ἄρχε, βρέχετο πολλᾷ
νιφάδι. ταύτα δ' ἐν πρωτογόνῳ τελετᾷ
παρέσταν μὲν ἄρα Μοῖραι σχεδὸν
ὅ τ' ἐξελέγχων μόνος
ἀλάθειαν ἐτήτυμον

ἐπ. γ'
χρόνος. τὸ δὲ σαφανὲς ἰὼν πόρσω κατέφρασεν,
ὅπα τὰν πολέμοιο δόσιν
ἀκρόθινα διελὼν ἔθυε καὶ πενταετηρίδ' ὅπως ἄρα
ἔστασεν ἑορτὰν σὺν Ὀλυμπιάδι πρώτᾳ
νικαφορίαισί τε.

44 λαίαν (BMGFC); λαΐαν old mss, λείαν interpolated mss; λάαν Ahrens (s).

aye, his own city, sinking into the deep gulf of ruin beneath the remorseless fire and the iron blows.[1] Hard it is to rid oneself of strife with them that are stronger than ourselves; so even he, by his ill counsel, last of all found himself captured, and could not escape falling into deep destruction.

Then did the brave son of Zeus gather all the host, with the whole of the spoil, in Pisa, and measured out a holy precinct for his sire supreme; and, fencing round the Altis, he marked it off in the open, and the soil around he set apart as a resting-place for the evening banquet, thus doing honour to the stream of the Alpheüs, among the twelve rulers divine. And he gave a name to the hill of Cronus, for aforetime it was nameless, while Oenomaüs was king, and it was besprent with many a shower of snow. But, in this rite primaeval, the Fates were standing near at hand, and Time, the sole declarer of the very truth. And Time, in passing onward, clearly told the plain story, how Heracles divided the spoils that were the gift of war, and offered sacrifice, and how he ordained the four years' festival along with the first Olympic games and with contests for victors.

[1] The Moliones, that is Cteatus and Eurytus, the twin sons of Poseidon (or of Actor), and the nephews of Augeas king of the Epeians, had attacked Heracles, and had slain in Elis the host he had brought from Tiryns. They had thus prevented his exacting the wage due for cleansing the stables of their uncle, Augeas. Accordingly, when the Moliones were on their way back from Elis to the Isthmus, Heracles lay in wait for them, and slew them near Cleonae. Thereupon, he marched against Augeas and put him to death. With the spoil thus acquired, he founded the Olympian games. Cp. *Iliad* xi 709, 750 and Pausanias, v 1, 7, and 2.

τίς δὴ ποταίνιον
ἔλαχε στέφανον
χείρεσσι ποσίν τε καὶ ἅρματι,
ἀγώνιον ἐν δόξᾳ θέμενος εὖχος, ἔργῳ καθελών;
στρ. δ'
σταδίου μὲν ἀρίστευσεν εὐθὺν τόνον
ποσσὶ τρέχων παῖς ὁ Λικυμνίου
Οἰωνός· ἷκεν δὲ Μιδέαθεν στρατὸν ἐλαύνων· ὁ δὲ
πάλᾳ κυδαίνων Ἔχεμος Τεγέαν·
Δόρυκλος δ' ἔφερε πυγμᾶς τέλος,
Τίρυνθα ναίων πόλιν·
ἀν' ἵπποισι δὲ τέτρασιν
ἀντ. δ'
ἀπὸ Μαντινέας Σᾶμος ὠλιροθίου·
ἄκοντι Φράστωρ ἔλασε σκοπόν·
μᾶκος δὲ Νικεὺς ἔδικε πέτρῳ χέρα κυκλώσαις
ὑπὲρ ἁπάντων, καὶ συμμαχία θόρυβον
παραίθυξε μέγαν· ἐν δ' ἕσπερον
ἔφλεξεν εὐώπιδος
σελάνας ἐρατὸν φάος.
ἐπ. δ'
ἀείδετο δὲ πᾶν τέμενος τερπναῖσι θαλίαις
τὸν ἐγκώμιον ἀμφὶ τρόπον.
ἀρχαῖς δὲ προτέραις ἑπόμενοι καί νυν ἐπωνυμίαν
χάριν
νίκας ἀγερώχου, κελαδησόμεθα βροντὰν
καὶ πυρπάλαμον βέλος
ὀρσικτύπου Διός,
ἐν ἅπαντι κράτει
αἴθωνα κεραυνὸν ἀραρότα.

72 δὲ Νικεὺς Meineke 1845, since found in *A* and scholium (MGFCS) : δ' Ἐνικεὺς most mss (B).

Tell me who it was that won the primal crown with hands or feet or chariot, when he had set before his mind the glory of the games and had attained that glory in very deed? In the *stadium* the bravest in running a straight course with his feet was Oeônus, son of Licymnius, who had come from Midea at the head of his host. And in *wrestling*, it was Echemus who gat glory for Tegea. And the prize in *boxing* was won by Doryclus, who dwelt in the city of Tiryns; and, in the *car of four horses*, the victor was Samos of Mantinea, the son of Halirhothius. Phrastor it was who hit the mark with the *javelin*, and Niceus, who, with a circling sweep of his hand, excelled all others in flinging afar the *weight* of stone; and all the friendly host raised a mighty cheer, while the lovely light of the fair-faced moon lit up the evening, and, in the joyous festival, all the precinct rang with song like banquet-music.

And even now, as we follow the first beginnings of the games, as a namesake song of the victory proud,[1] we shall loudly sing of the thunder, and the fire-flung bolt of Zeus, the lord of the levin, the gleaming thunder-bolt that is the fit emblem in every victory[2]; and there shall answer to the pipe

[1] χάριν ἐπωνυμίαν νίκας ἀγερώχου means ἀοιδὰν ἐπινίκιον or Ὀλυμπιόνικον.

[2] Thunder was a good omen (*P.* iv 197), and the thunder-bolt appears on coins of Elis, and on later coins of the Western Locrians.

χλιδῶσα δὲ μολπὰ πρὸς κάλαμον ἀντιάξει
μελέων,

στρ. ε'
τὰ παρ' εὐκλεῖ Δίρκᾳ χρόνῳ μὲν φάνεν·
ἀλλ' ὥτε παῖς ἐξ ἀλόχου πατρὶ
ποθεινὸς ἵκοντι νεότατος τὸ πάλιν ἤδη, μάλα δέ
οἱ θερμαίνει φιλότατι νόον·
ἐπεὶ πλοῦτος ὁ λαχὼν ποιμένα
ἐπακτὸν ἀλλότριον,
θνάσκοντι στυγερώτατος·

ἀντ. ε'
καὶ ὅταν καλὰ ἔρξαις ἀοιδᾶς ἄτερ,
Ἀγησίδαμ', εἰς Ἀΐδα σταθμὸν
ἀνὴρ ἵκηται, κενεὰ πνεύσαις ἔπορε μόχθῳ βραχύ
τι τερπνόν. τὶν δ' ἀδυεπής τε λύρα
γλυκύς τ' αὐλὸς ἀναπάσσει χάριν·
τρέφοντι δ' εὐρὺ κλέος
κόραι Πιερίδες Διός.

ἐπ. ε'
ἐγὼ δὲ συνεφαπτόμενος σπουδᾷ, κλυτὸν ἔθνος
Λοκρῶν ἀμφέπεσον μέλιτι
εὐάνορα πόλιν καταβρέχων· παῖδ' ἐρατὸν <δ'>
Ἀρχεστράτου
αἴνησα, τὸν εἶδον κρατέοντα χερὸς ἀλκᾷ
βωμὸν παρ' Ὀλύμπιον,
κεῖνον κατὰ χρόνον
ἰδέᾳ τε καλὸν
ὥρᾳ τε κεκραμένον, ἅ ποτε
ἀναιδέα Γανυμήδει μόρον ἄλαλκε σὺν Κυπρογενεῖ.

87 *οἱ* Boeckh (GFCS) : *τοι* most mss (BM) ; *τι NO.*
99 <δ'> Moschopulus, Hermann (edd.).
105 *μόρον* Mommsen (GC) : *πότμον* (BFS[1]) ; *θάνατον* almost all mss (S[2]).

the swelling melody of songs, which at last have come to light beside the famous stream of Dircê.[1]

But, even as a son born of a wife is welcome to a father who hath already reached the reverse of youth, and maketh his heart to glow with happiness, since, for one who is dying, it is a hateful sight to see his wealth falling to the lot of a master who is a stranger from another home; even so, Hâgêsidâmus, whensoever a man, who hath done noble deeds, descendeth to the abode of Hâdês, without the meed of song, he hath spent his strength and his breath in vain, and winneth but a little pleasure by his toil; whereas thou hast glory shed upon thee by the soft-toned lyre and by the sweet flute, and thy fame waxeth widely by favour of the Pierid daughters of Zeus.

I, the while, who am eagerly lending a hand of help, have taken to my heart the famous tribe of the Locrians, while I besprinkle with honey a city of noble sons; and I have praised the beauteous son of Archestratus, whom, on that day, beside the Olympic altar, I saw winning victory with the might of his hands,—one who was fair to look upon, and was graced with that bloom which, in olden days, by the blessing of Aphrodîtê, warded from Ganymede a ruthless fate.

[1] The fountain of Pindar's Theban home, cp. *I.* vi 74.

OLYMPIAN XI

FOR HÂGÊSIDÂMUS OF LOCRI EPIZEPHYRII

INTRODUCTION

The eleventh Olympian was produced at Olympia immediately after the victory won in 476 by Hâgêsidâmus of Locri Epizephyrii in the boys' boxing-match.

There is a time for all things, a time for winds, a a time for showers. The time for song is when victory is won as the reward of toil (1–6). Beyond the reach of envy is the praise that is thus stored up for Olympian victors (7 f). This glory the poet's tongue would fain increase, but God alone makes victor and poet alike to prosper and be wise (8–10). To the victor's olive-wreath the poet will add the adornment of his song, and will also praise the race of the Western Locrians (11–15). There, in the West, the Muses must join the revel, and the poet avers that the Muses will there find a hospitable, accomplished, and heroic race. Neither the fox nor the lion may change his nature (16–21).

XI.—ΑΓΗΣΙΔΑΜΩ ΛΟΚΡΩ ΕΠΙΖΕΦΥΡΙΩ

ΠΑΙΔΙ ΠΥΚΤΗ

στρ.
Ἔστιν ἀνθρώποις ἀνέμων ὅτε πλείστα
χρῆσις, ἔστιν δ' οὐρανίων ὑδάτων,
ὀμβρίων παίδων νεφέλας.
εἰ δὲ σὺν πόνῳ τις εὖ πράσσοι, μελιγάρυες ὕμνοι
ὑστέρων ἀρχὰ λόγων
τέλλεται καὶ πιστὸν ὅρκιον μεγάλαις ἀρεταῖς.

ἀντ.
ἀφθόνητος δ' αἶνος Ὀλυμπιονίκαις
οὗτος ἄγκειται. τὰ μὲν ἀμετέρα
γλῶσσα ποιμαίνειν ἐθέλει·
ἐκ θεοῦ δ' ἀνὴρ σοφαῖς ἀνθεῖ πραπίδεσσιν ὁμοίως. 10
ἴσθι νῦν, Ἀρχεστράτου
παῖ, τεᾶς, Ἀγησίδαμε, πυγμαχίας ἕνεκεν

ἐπ.
κόσμον ἐπὶ στεφάνῳ χρυσέας ἐλαίας
ἀδυμελῆ κελαδήσω,
Ζεφυρίων Λοκρῶν γενεὰν ἀλέγων.

2 f. ὑδάτων, ὀμβρίων παίδων νεφέλας Wilamowitz (S) : ὑδάτων ὀμβίων, παίδων νεφέλας vulgo.
5 ἀρχὰ *A* (MGCS) : ἀρχαὶ the other old mss (BF).
10 πραπίδεσσιν ὁμοίως from lemma in scholia to *BC* (GCS) : πρ. ὁμῶς ἂν *CNO* (M) ; ἐσαεὶ πρ. Moschopulus (BF).
15 Ζεφυρίων Boehmer (S) : τῶν Ἐπιζ. mss (edd.).

XI.—FOR HÂGÊSIDÂMUS OF LOCRI EPIZEPHYRII

WINNER IN THE BOYS' BOXING MATCH, 476 B.C.

THERE is a time when men welcome the winds, and a time when they welcome the waters of heaven, the rain-laden daughters of the cloud.[1] But, when anyone is victorious by aid of toil, then it is that honey-voiced odes are a foundation for future fame, even a faithful witness to noble exploits.

Far beyond envy is the praise that is thus stored up for victors at Olympia; and such praises my tongue would fain feed and foster; but by the gift of a god alone doth a man flourish for ever, as thou dost, with wisdom of heart.

For the present rest assured, Hâgêsidâmus, son of Archestratus, that, for the sake of thy victory in boxing, I shall loudly sing a sweet strain that shall lend a new grace to the crown of the golden olive, while I duly honour the folk of the Western

[1] Similarly the clouds are called the "rain-bearing maidens" in the *Clouds* of Aristophanes, 298.

ἔνθα συγκωμάξατ'· ἐγγυάσομαι
ὔμμιν, ὦ Μοῖσαι, φυγόξενον στρατὸν
μηδ' ἀπείρατον καλῶν,
ἀκρόσοφον δὲ καὶ αἰχματὰν ἀφίξεσθαι. τὸ γὰρ
ἐμφυὲς οὔτ' αἴθων ἀλώπηξ
οὔτ' ἐρίβρομοι λέοντες διαλλάξαντο ἦθος.

17 ὔμμιν Jongh (GCS) : μή μιν mss (BF), μή νιν (M).
19 δὲ *EF* (BGFC) : τε *ABCD* (MS).
21 διαλλάξαντο, gnomic aorist, Lehrs (S) : διαλλάξαιντο (ἂν *C supra*) mss.

Locrians. There join, ye Muses, in the triumph-song; for I shall pledge my word to you that we shall there find a race that doth not repel the stranger, or is unfamiliar with noble pursuits, but is wise beyond all others and warlike too; for neither the tawny fox nor the roaring lion changes his inborn nature.

OLYMPIAN XII

FOR ERGOTELÊS OF HIMERA

INTRODUCTION

Ergotelês, when he was forced by political faction to leave his native city of Cnôssus in Crete, settled at Himera in Sicily. He reached Himera during the war waged from 478 to 476 between Hieron of Syracuse, and Thêrôn of Acragas (not between Hieron and Gelon, as wrongly stated by the Scholiast). The Ode assumes that Himera is now free, and the victor has there acquired the right of citizenship and that of holding land (Cp. Freeman's *Sicily*, ii 300).

Crete, his native island, was famous for its runners (Xen. *Anab.* iv 8, 27), and the Cretan exile, after winning races at the Pythian and Isthmian games, won the long-race at Olympia in 472, the event celebrated in the present Ode. He was again victorious in 468, and twice at Nemea (Pausanias, vi 4, 11).

The long-race is variously stated to be 7, 12, 20, or 24 furlongs (*i.e.* three miles). This last was probably the length adopted at Olympia.

The poet prays that Himera may be blessed by Fortune—Fortune who guides ships and wars and

councils (1–5). Men's hopes are like ships tossed up and down at sea (5–9). The future is unseen; pleasure passes into pain; and a sea of troubles into peace profound (10–12). If the victor had not been driven from his home in Crete, he would merely have been cock of the walk at home, whereas now he has won prizes in the great games of Greece, and has exalted his new home of Himera, where he dwells amid broad acres of his own (13–19).

In l. 19 the victor's new home of Himera is described as "the hot baths of the Nymphs." This is an allusion to the hot springs, which, at the bidding of Athênê, the Nymphs of the land caused to burst forth for the refreshment of Heracles. It is from these hot baths, or *Thermae*, that Himera derives its modern name of *Termini*. Cp. Freeman's *Sicily*, i 59, 77, 417.

XII.—ΕΡΓΟΤΕΛΕΙ ΙΜΕΡΑΙΩ

ΔΟΛΙΧΟΔΡΟΜΩ

στρ.

Λίσσομαι, παῖ Ζηνὸς Ἐλευθερίου,
Ἰμέραν εὐρυσθενέ' ἀμφιπόλει, σώτειρα Τύχα.
τὶν γὰρ ἐν πόντῳ κυβερνῶνται θοαὶ
νᾶες, ἐν χέρσῳ τε λαιψηροὶ πόλεμοι
κἀγοραὶ βουλαφόροι. αἵ γε μὲν ἀνδρῶν
πόλλ' ἄνω, τὰ δ' αὖ κάτω ψεύδη μεταμώνια
τάμνοισαι κυλίνδοντ' ἐλπίδες·

ἀντ.

σύμβολον δ' οὔ πώ τις ἐπιχθονίων
πιστὸν ἀμφὶ πράξιος ἐσσομένας εὗρεν θεόθεν·
τῶν δὲ μελλόντων τετύφλωνται φραδαί.
πολλὰ δ' ἀνθρώποις παρὰ γνώμαν ἔπεσεν,
ἔμπαλιν μὲν τέρψιος, οἱ δ' ἀνιαραῖς
ἀντικύρσαντες ζάλαις ἐσλὸν βαθὺ πήματος ἐν
μικρῷ πεδάμειψαν χρόνῳ.

ἐπ.

υἱὲ Φιλάνορος, ἦτοι καὶ τεά κεν,
ἐνδομάχας ἅτ' ἀλέκτωρ, συγγόνῳ παρ' ἑστίᾳ
ἀκλεὴς τιμὰ κατεφυλλορόησε ποδῶν,
εἰ μὴ στάσις ἀντιάνειρα Κνωσίας ἄμερσε πάτρας.
νῦν δ' Ὀλυμπία στεφανωσάμενος
καὶ δὶς ἐκ Πυθῶνος Ἰσθμοῖ τ'; Ἐργότελες,
θερμὰ Νυμφᾶν λουτρὰ βαστάζεις, ὁμιλέων παρ'
οἰκείαις ἀρούραις.

XII.—FOR ERGOTELÊS OF HIMERA

WINNER IN THE LONG FOOT-RACE, 470(?) B.C.

Daughter of Zeus the Deliverer! thou saving goddess, Fortune! I pray thee to keep watch around mighty Himera; for, at thy bidding, swift ships are steered upon the sea, and speedy decisions of war and counsels of the people are guided on the land. Verily, the hopes of men are tossed, now high, now low, as they cleave the treacherous sea of fancies vain. But never yet hath any man on earth found a sure token sent from heaven to tell him how he shall fare in the future, but warnings of events to come are wrapped in gloom.

Full many things have befallen man, of which he little dreamed, bringing, to some, reversal of delight, while others, after battling with a sea of troubles, have, in a short space of time, exchanged their anguish for the deepest joy.

Son of Philânor! like some Chanticleer, who is courageous at home alone, the fame of thy swift feet would have shed its foliage ingloriously beside thy native hearth, had not hostile faction bereft thee of thy Cnossian fatherland. And now, Ergotelês! having won a wreath once at Olympia, and twice from Pytho, and at the Isthmus, thou art exalting the hot baths of the Nymphs, while dwelling near broad acres all thine own.

OLYMPIAN XIII

FOR XENOPHON OF CORINTH

INTRODUCTION

The father of Xenophon of Corinth won the foot-race at Olympia in 504 B.C. Xenophon himself is now lauded as having (in 464 B.C.) performed the unprecedented feat of winning the stadium and the pentathlon on the same day. The stadium was the short foot-race of about 200 yards; the length of the Olympic stadium was just under 630 feet. The pentathlon was a contest including five events, which Simonides enumerates as *ἅλμα, ποδωκείην, δίσκον, ἄκοντα, πάλην*. The actual order of the events was probably foot-race, long jump, discus, javelin, wrestling. Victory in three events was sufficient, but not necessary. If no competitor won three events, or if two won two events, the prize was probably decided by taking account of second or third places in the several results (E. Norman Gardiner, *Greek Athletic Sports and Festivals*, 1910, p. 370).

The praise of the victor's family is bound up with the praise of Corinth (1–5), the dwelling-place of Law and Justice and Peace (6–10). A noble theme

must be treated with truthful courage (11 f). Corinth is famed for athletic prowess and inventive spirit: it has invented the dithyramb, the bit, and the adornment of the pediment with the eagle. It is the home of the Muses and of the God of War (13–23). May Zeus preserve the people, and welcome the triumphal chorus in honour of Xenophon's victory in two events, which have never before been won on the same day (24–29). Victories previously won by Xenophon (29–34), and by his father (35–40), and his family (40–46). These victories are as countless as the sand of the sea, but it is now time to make an end of this theme (47 f); and thus the poet returns to the praise of Corinth, and of the famous Corinthians, Sisyphus, Medea, and Glaucus (49–62).

The myth of Bellerophon (63–92). But the poet must not hurl his javelins too often; he therefore checks himself (93–95), and returns to the successes won by the victor's house; ending with a prayer that it may continue to prosper (96–115).

XIII.—ΞΕΝΟΦΩΝΤΙ ΚΟΡΙΝΘΙΩ

ΣΤΑΔΙΟΔΡΟΜΩ ΚΑΙ ΠΕΝΤΑΘΛΩ

στρ. α'

Τρισολυμπιονίκαν
ἐπαινέων οἶκον ἄμερον ἀστοῖς,
ξένοισι δὲ θεράποντα, γνώσομαι
τὰν ὀλβίαν Κόρινθον, Ἰσθμίου
πρόθυρον Ποτειδᾶνος, ἀγλαόκουρον.
ἐν τᾷ γὰρ Εὐνομία ναίει, κασίγνηταί τε, βάθρον
πολίων ἀσφαλές,
Δίκα καὶ ὁμότροφος Εἰρήνα, ταμίαι ἀνδράσι
πλούτου,
χρύσεαι παῖδες εὐβούλου Θέμιτος·

ἀντ. α'

ἐθέλοντι δ' ἀλέξειν
Ὕβριν, Κόρου ματέρα θρασύμυθον.
ἔχω καλά τε φράσαι, τόλμα τέ μοι
εὐθεῖα γλῶσσαν ὀρνύει λέγειν.
ἄμαχον δὲ κρύψαι τὸ συγγενὲς ἦθος.
ὔμμιν δέ, παῖδες Ἀλάτα, πολλὰ μὲν νικαφόρον
ἀγλαΐαν ὤπασαν
ἄκραις ἀρεταῖς ὑπερελθόντων ἱεροῖς ἐν ἀέθλοις,
πολλὰ δ' ἐν καρδίαις ἀνδρῶν ἔβαλον

ἐπ. α'

Ὧραι πολυάνθεμοι ἀρχαῖα σοφίσμαθ'. ἅπαν δ'
εὑρόντος ἔργον.

7 ὁμότροφος (Ambrosian recension) Εἰρήνα (MGCS) : ὁπότροπος (Vatican recension) Εἰράνα (BF).
ταμίαι mss (BGFC) : ταμί' Ahrens (MS).

XIII.—FOR XENOPHON OF CORINTH

WINNER IN THE SHORT FOOT-RACE AND IN THE PENTATHLUM, 464 B.C.

While I laud a house, thrice victor at Olympia, gentle to her own citizens, and kindly to strangers, I shall take knowledge of prosperous Corinth, portal of Isthmian Poseidon, glorious with her noble youths. Within her walls dwelleth Law, and her sisters, the firm-set foundation of cities, even Justice and Peace that is fostered beside her, those guardians of wealth for man, the golden daughters of Themis, who excelleth in counsel; and they are resolute in repelling Insolence, the bold-tongued mother of Surfeit. Fair is the tale I have to tell, and courage that maketh straight for the mark prompteth my tongue to speak; it is a hard struggle to quell one's inborn nature.

As for you, ye sons of Alêtês! full often have the Seasons rich in flowers endued you with the splendour of victory, while, by your highest merit, ye have excelled in the sacred games; full often too have those seasons put into the hearts of men the inventions of the olden time; but all the fame is due to the first finder.

ταὶ Διωνύσου πόθεν ἐξέφανεν
σὺν βοηλάτᾳ χάριτες διθυράμβῳ;
τίς γὰρ ἱππείοις ἐν ἔντεσσιν μέτρα,
ἢ θεῶν ναοῖσιν οἰωνῶν βασιλέα δίδυμον
ἐπέθηκ'; ἐν δὲ Μοῖσ' ἀδύπνοος,
ἐν δ' Ἄρης ἀνθεῖ νέων οὐλίαις αἰχμαῖσιν
ἀνδρῶν.

στρ. β'

ὕπατ' εὐρὺ ἀνάσσων
Ὀλυμπίας, ἀφθόνητος ἔπεσσιν
γένοιο χρόνον ἅπαντα, Ζεῦ πάτερ,
καὶ τόνδε λαὸν ἁβλαβῆ νέμων
Ξενοφῶντος εὔθυνε δαίμονος οὖρον·
δέξαι τέ οἱ στεφάνων ἐγκώμιον τεθμόν, τὸν ἄγει
πεδίων ἐκ Πίσας,
πεντάθλῳ ἅμα σταδίου νικῶν δρόμον· ἀντεβόλησεν
τῶν ἀνὴρ θνατὸς οὔπω τις πρότερον.

ἀντ. β'

δύο δ' αὐτὸν ἔρεψαν
πλόκοι σελίνων ἐν Ἰσθμιάδεσσιν
φανέντα· Νέμεά τ' οὐκ ἀντιξοεῖ.

29 τέ Ambrosian recension (MS): δέ Vatican recension (BGFC).

Whence was it that the graces of Dionysus first came to light, with the ox-driving dithyramb?[1] Aye, and who was it that, amid the harness of horses, invented the restraining bridle,[2] or, on the temples of the gods, planted the twin king of birds?[3] And there the Muse with her sweet breath, there too the war-god flourisheth with the deadly spears of youthful heroes.

Lord supreme of Olympia! that reignest far and wide, O Father Zeus! never, for all time, be thou jealous of our language, but, ruling this people in all security, grant a straight course to the fair breeze of Xenophon's good fortune, and accept from him the duly ordered triumph-band in honour of his crowns, the band that he bringeth from the plains of Pisa, being victor in the five events, as well as in the foot-race. He hath thus attained what no mortal man ever yet attained before. And two wreaths of wild celery[4] crowned him, when he appeared at the Isthmian festival; and Nemea hath shown no unkindly

[1] In early times, an ox was the prize of the victor in the dithyramb. Simonides describes himself as the winner of "fifty-six bulls and tripods." Frag. 145 (202).

[2] In the rest of this ode, Pindar never directly names the "restraining bridle," or bit; but resorts to a series of happy periphrases:—"a bridle with a golden band" (65), "a charm for the steed" (68), "a wondrous thing" (73), "a golden tamer of the horse's temper" (78), and "the gentle spell" (85).

[3] *i.e.* placed the eagle, as a "finial," on the top of each of the two gables or pediments.

[4] The crown of σέλινον was given as a prize in the Isthmian games (cp. *N.* iv 88, and *I.* ii 16 and viii 64). σέλινον is best identified, not with "parsley," *Petroselinum sativum*, but with "wild celery," *Apium graveolens*. The river and the town Selinûs in Sicily derived their name from the wild celery which grew plentifully on the banks of the river (Head's *Historia Numorum*, p. 146, ed. 1887).

πατρὸς δὲ Θεσσαλοῦ ἐπ' Ἀλφεοῦ
ῥεέθροισιν αἴγλα ποδῶν ἀνάκειται,
Πυθοῖ τ' ἔχει σταδίου τιμὰν διαύλου θ' ἁλίῳ ἀμφ' ἐνί, μηνός τέ οἱ
τωὐτοῦ κρανααῖς ἐν Ἀθάναισι τρία ἔργα ποδαρκὴς
ἀμέρα θῆκε κάλλιστ' ἀμφὶ κόμαις,
ἐπ. β'
Ἑλλώτια δ' ἑπτάκις· ἐν δ' ἀμφιάλοισι Ποτειδᾶνος τεθμοῖσιν
Πτοιοδώρῳ σὺν πατρὶ μακρότεραι
Τερψίᾳ θ' ἕψοντ' Ἐριτίμῳ τ' ἀοιδαί.
ὅσσα τ' ἐν Δελφοῖσιν ἀριστεύσατε
ἠδὲ χόρτοις ἐν λέοντος, δηρίομαι πολέσιν
περὶ πλήθει καλῶν, ὡς μὰν σαφὲς
οὐκ ἂν εἰδείην λέγειν ποντιᾶν ψάφων ἀριθμόν.
στρ. γ'
ἕπεται δ' ἐν ἑκάστῳ
μέτρον· νοῆσαι δὲ καιρὸς ἄριστος.
ἐγὼ δὲ ἴδιος ἐν κοινῷ σταλεὶς
μῆτίν τε γαρύων παλαιγόνων
πόλεμόν τ' ἐν ἡρωΐαις ἀρεταῖσιν
οὐ ψεύσομ' ἀμφὶ Κορίνθῳ, Σίσυφον μὲν πυκνότατον παλάμαις ὡς θεόν,
καὶ τὰν πατρὸς ἀντία Μήδειαν θεμέναν γάμον αὐτᾷ,
ναὶ σώτειραν Ἀργοῖ καὶ προπόλοις.
ἀντ. γ'
τὰ δὲ καί ποτ' ἐν ἀλκᾷ
πρὸ Δαρδάνου τειχέων ἐδόκησαν
ἐπ' ἀμφότερα μαχᾶν τάμνειν τέλος,

42 τερψίες θ' — ἐρίτιμοί τ' mss, corrected by Erasmus Schmid. ἕψοντ' mss (MGFCS): ἔσποντ' Bothe (B).

mood; and, at the stream of Alpheüs, is stored up the glory won by the swift feet of his father, Thessalus. At Pytho, he hath the fame of the single and the double foot-race, won within the circuit of the self-same sun; and, in the same month, at rocky Athens did one swift day fling o'er his hair three fairest crowns of victory, and seven times was he victorious at the festival of Athênâ Hellôtis. In Poseidon's games betwixt the seas, too long would be the songs which shall attain to all the victories won by Terpsias and Eritîmus, with their father Ptoeödôrus [1]; and, as for all your prowess at Delphi, and in the Lion's haunts,[2] I am ready to contend with many as to the number of your prizes; for, in truth, I could not have the skill to tell the number of the pebbles of the sea.

Yet measure due is meet in all things, and the fitting moment is the best aim of knowledge; but I, in the fleet of the common joy, setting forth on a course of my own, and telling of the craft and the warrior-worth of the men of yore, shall, in the tale of heroic prowess, truly speak of Corinth. I shall tell of Sisyphus, who, like a very god, was most wise in his counsels; and of Mêdeia, who resolved on her own marriage against her father's will, and thus saved the ship Argo and her seamen. And, again, of old, in the fight they [3] were deemed to decide the issue of battles on either side, whether they were essaying,

[1] We might naturally suppose that Ptoeödôrus was the father of Terpsias and Eritîmus; but the scholia make Ptoeödôrus (son of Thessalus) a brother, and Eritîmus a son or grandson, of Terpsias.

[2] Nemea. [3] Corinthians, implied in the context.

τοὶ μὲν γένει φίλῳ σὺν Ἀτρέος
Ἑλέναν κομίζοντες, οἱ δ' ἀπὸ πάμπαν
εἴργοντες· ἐκ Λυκίας δὲ Γλαῦκον ἐλθόντα τρόμεον
Δαναοί. τοῖσι μὲν
ἐξεύχετ' ἐνἄστει Πειράνας σφετέρου πατρὸς ἀρχὰν
καὶ βαθὺν κλᾶρον ἔμμεν καὶ μέγαρον·

ἐπ. γ'

ὃς τᾶς ὀφιώδεος υἱόν ποτε Γοργόνος ἦ πόλλ' ἀμφὶ
κρουνοῖς
Πάγασον ζεῦξαι ποθέων ἔπαθεν,
πρίν γέ οἱ χρυσάμπυκα κούρα χαλινὸν
Παλλὰς ἤνεγκ'· ἐξ ὀνείρου δ' αὐτίκα
ἦν ὕπαρ· φώνασε δ'· "Εὖδεις, Αἰολίδα βασιλεῦ;
ἄγε φίλτρον τόδ' ἵππειον δέκευ,
καὶ Δαμαίῳ νιν θύων ταῦρον ἀργᾶντα πατρὶ
δεῖξον."

στρ. δ'

κυαναιγὶς ἐν ὄρφνᾳ
κνώσσοντί οἱ παρθένος τόσα εἰπεῖν
ἔδοξεν· ἀνὰ δ' ἐπᾶλτ' ὀρθῷ ποδί.
παρκείμενον δὲ συλλαβὼν τέρας,
ἐπιχώριον μάντιν ἄσμενος εὗρεν,
δεῖξέν τε Κοιρανίδᾳ πᾶσαν τελευτὰν πράγματος,
ὥς τ' ἀνὰ βωμῷ θεᾶς
κοιτάξατο νύκτ' ἀπὸ κείνου χρήσιος. ὥς τέ οἱ
αὐτὰ
Ζηνὸς ἐγχειρεραύνου παῖς ἔπορεν

ἀντ. δ'

δαμασίφρονα χρυσόν.
ἐνυπνίῳ δ' ᾗ τάχιστα πιθέσθαι
κελήσατό μιν, ὅταν δ' εὐρυσθενεῖ

79 ᾗ *E* (MGFCS): ὡς Byzantine mss (B).

with the dear son of Atreus, to recover Helen, or were steadfastly opposing the attempt. And the Danai trembled before Glaucus, when he came from Lycia, while he boasted before them that in the city of Peirênê lay the rule and the rich inheritance and the hall of his own ancestor; who verily suffered sorely when he was eager to bind beside the spring Pêgasus, the son of the snake-girt Gorgon, until at last the virgin Pallas brought a bridle with a golden band, and the dream became a vision of broad daylight, and she said :—"Sleepest thou, son of Aeolus? Come! take this to charm thy steed; and, sacrificing a white bull, bring it into the presence of thy grandsire, the tamer of horses."[1] Such were the words which the queen of the dark aegis seemed to say to him as he slumbered in the darkness; and at once he leapt to his feet, and seizing the wondrous thing that lay beside him, he gladly went and found Polyîdus, the seer of that land, and told the son of Coeranus the whole story,—how that, at the bidding of the seer, he had laid him down to rest for the night on the altar of the goddess, and how the very daughter of Zeus who hurleth the thunderbolt had given him that golden tamer of the horse's temper. And the seer bade him with all speed do the bidding of the dream; and, when he sacrificed the strong-footed

[1] Bellerophon's father, Aeolus, was a reputed son of Poseidon.

καρταίποδ' ἀναρύῃ Γεαόχῳ,
θέμεν Ἱππία βωμὸν εὐθὺς Ἀθάνᾳ.
τελεῖ δὲ θεῶν δύναμις καὶ τὰν παρ' ὅρκον καὶ
παρὰ ἐλπίδα κούφαν κτίσιν.
ἦτοι καὶ ὁ καρτερὸς ὁρμαίνων ἔλε Βελλερο-
φόντας, 120
φάρμακον πραὺ τείνων ἀμφὶ γένυι,
ἐπ. δ'
ἵππον πτερόεντ'· ἀναβὰς δ' εὐθὺς ἐνόπλια
χαλκωθεὶς ἔπαιζεν.
σὺν δὲ κείνῳ καί ποτ' Ἀμαζονίδων
αἰθέρος ψυχρᾶς ἀπὸ κόλπων ἐρήμων
τοξόταν βάλλων γυναικεῖον στρατόν,
καὶ Χίμαιραν πῦρ πνέοισαν καὶ Σολύμους
ἔπεφνεν.
διασωπάσομαί οἱ μόρον ἐγώ· 130
τὸν δ' ἐν Οὐλύμπῳ φάτναι Ζηνὸς ἀρχαῖαι
δέκονται.
στρ. ε'
ἐμὲ δ' εὐθὺν ἀκόντων
ἱέντα ῥόμβον παρὰ σκοπὸν οὐ χρὴ
τὰ πολλὰ βέλεα καρτύνειν χεροῖν.
Μοίσαις γὰρ ἀγλαοθρόνοις ἑκὼν
Ὀλιγαιθίδαισίν τ' ἔβαν ἐπίκουρος.
Ἰσθμοῖ τά τ' ἐν Νεμέᾳ παύρῳ ἔπει θήσω φανέρ'
ἀθρό', ἀλαθής τέ μοι 140

81 ἀναρύῃ old mss (MGFS[2]): αὐερύῃ lemma of scholium, corrected by Drachmann (BCS[1]).
83 τελεῖ δὲ most mss (MGFCS): τελεῖ *D* alone (B).
88 ψυχρᾶς mss (BMGFC), ψυχρῶν S. ἐρήμων Hermann (GC): ἐρήμου mss (BMFS).
97 ἐπίκουρος. Ἰσθμοῖ—Νεμέᾳ παύρῳ M in notes (GFCS) ἐπίκουρος Ἰσθμοῖ—Νεμέᾳ. παύρῳ δ' (B and M in text).

beast to the Lord of the earth, straightway to dedicate an altar to Athênê, the goddess of horses. Now the power of the gods maketh that which one would vow to be impossible and beyond all hope, a light achievement. Verily, even so the strong Bellerophon, after all his eager striving, caught the winged steed, solely by stretching athwart his jaws that gentle spell; and, mounting on his back, at once he played the weapon-play in his brazen armour; and, riding on that steed, he assailed from the lonely bosom of the chill air that army of womankind, the archer host of Amazons; and even slew the fire-breathing Chimaera, and the Solymi. I shall pass in silence over his doom; but Pegasus hath found his shelter in the olden stalls of Zeus in Olympus.

But I, while casting my javelins straight with a whirl must not miss the mark in plying my many darts with the might of my hands.[1] For gladly have I come, as a champion of the Muses enthroned in splendour, and also of the race of Oligaethus. As to their victories at the Isthmus and at Nemea, with a few words shall I make all of them manifest; and,

[1] *παρὰ σκοπόν*, "beside the mark," is taken with *οὐ χρὴ* by the scholia, and by Thiersch, Dissen, Mezger, and Gildersleeve. Any praise (like further details on the mythical glories of Corinth) that is not directly aimed at the victor, is a dart that goes beside the mark. *παρὰ σκοπὸν* (rendered "by the mark") is, however, taken by Fennell with *εὐθὺν ἀκόντων· ἰέντα βόμβον*. But *παρὰ σκοπὸν* is best placed in the second clause, where it is naturally contrasted with *εὐθύν* in the first.

ἕξορκος ἐπέσσεται ἑξηκοντάκι δὴ ἀμφοτέρωθεν
ἀδύγλωσσος βοὰ κάρυκος ἐσλοῦ.
ἀντ. ε′
τὰ δ' Ὀλυμπίᾳ αὐτῶν
ἔοικεν ἤδη πάροιθε λελέχθαι·
τά τ' ἐσσόμενα τότ' ἂν φαίην σαφές·
νῦν δ' ἔλπομαι μέν, ἐν θεῷ γε μὰν
τέλος· εἰ δὲ δαίμων γενέθλιος ἕρποι,
Διὶ τοῦτ' Ἐνυαλίῳ τ' ἐκδώσομεν πράσσειν. τὰ δ'
ἐπ' ὀφρύϊ Παρνασσίᾳ
ἕξ· Ἄργεϊ θ' ὅσσα καὶ ἐν Θήβαις, ὅσα τ' Ἀρκάσιν
ἀνάσσων
μαρτυρήσει Λυκαίου βωμὸς ἄναξ,
ἐπ. ε′
Πέλλανά τε καὶ Σικυὼν καὶ Μέγαρ' Αἰακιδᾶν τ'
εὐερκὲς ἄλσος,
ἄ τ' Ἐλευσὶς καὶ λιπαρὰ Μαραθών,
ταί θ' ὑπ' Αἴτνας ὑψιλόφου καλλίπλουτοι
πόλιες, ἄ τ' Εὔβοια· καὶ πᾶσαν κατὰ
Ἑλλάδ' εὑρήσεις ἐρευνῶν μάσσον' ἢ ὡς ἰδέμεν.
ἄνα, κούφοισιν ἐκνεῦσαι ποσίν·
Ζεῦ τέλει', αἰδῶ δίδοι καὶ τύχαν τερπνῶν
γλυκεῖαν.

99 δὴ ἀμφ. EMGFC; δἠμφ. S; δ' ἀμφ. old mss.

103 τά τ' Vatican recension (GFCS): τὰ δ' Ambrosian recension (BM).

106 f. Παρνασσίᾳ ἕξ· *BC* and scholium ἑξάκις (GS): Παρνασίᾳ. ἐν *NOB* (BFC). Παρνασίᾳ, ἓξ ἄρατ'· ἐν Ἄργεϊ κἂν Θήβαις M.

107 Ἀρκάσιν ἀνάσσων old mss (S^3, Ἀρκάσι βάσσαις S^1):

as a true witness under solemn oath, the sweet-tongued voice of a goodly herald, heard full sixty times at both places, will ratify my words. As for the victories won by them at Olympia, they have, meseems, been already mentioned, and, of those in the future, I could tell clearly in the days to come. For the present I cherish hope, howbeit the issue is in God's hand; but, if the good fortune of the house have free course, we shall leave this to Zeus and Enyalius to accomplish. And the prizes won beneath the brow of Parnassus, six in number, and, all in Argos, and in Thebes, and all that shall be witnessed by the royal altar of the Lycaean mount that ruleth over the Arcadians, and by Pellâna, and Sicyon, and Megara, and the fair-walled precinct of the sons of Aeacus, and Eleusis, and fertile Marathon, and the cities beauteous in wealth beneath the lofty crest of Etna, and Euboea,—aye, even throughout all Hellas, you may search and find them too many for the eye to view. Get thee up and swim away with nimble feet! and do thou, O Zeus, the giver of perfection, grant reverence and the sweet good-fortune of a happy lot.

'Αρκάσ' ἀνάσσων interpolated mss; 'Αρκὰς ἀνάσσων Hermann (BG); 'Αρκάσιν ἄσσον M, — ἄσσων C, — ἀέθλων F.

114 ἄνα Pauw, and Kayser with old scholia (BGFCS[1]): ἀλλὰ mss (MS[2]).

114 f. ποσίν· Ζεῦ τέλει', (MGFCS): ποσίν, Ζεῦ τέλει'· (B).

OLYMPIAN XIV

FOR ASÔPICHUS OF ORCHOMENUS

INTRODUCTION

Orchomenus in Boeotia was a most ancient city. It was the home of the primeval Minyae, and the Graces were there worshipped from the earliest times. The Ode is a brief processional hymn, mainly in honour of the Graces. The Scholiasts state that the victor won the short foot-race for boys at Olympia in *Ol.* 76 (476) or *Ol.* 77 (472), but these Olympiads, and also *Ol.* 75, 78, 79, are already assigned to other victors. *Ol.* 76 is probably a mistake for *Ol.* 73 (488 B.C.).

The Graces are invoked as the queens of Orchomenus, and as the givers of all blessings; they are enthroned beside the Pythian Apollo (1–11). Each of them is next invoked by name. The aid of Thalia has won the event, which has made the city of the Minyae victorious at Olympia (15–18). Echo is bidden to bear the glad tidings to the father of the victor in the world below (11–22).

XIV.—ΑΣΩΠΙΧΩ ΟΡΧΟΜΕΝΙΩ

ΣΤΑΔΙΕΙ (παιδὶ Κλεοδάμου)

στρ. α'

Καφισίων ὑδάτων
λαχοῖσαι, αἵτε ναίετε καλλίπωλον ἕδραν,
ὦ λιπαρᾶς ἀοίδιμοι βασίλειαι
Χάριτες Ὀρχομενοῦ, παλαιγόνων Μινυᾶν ἐπίσκοποι,
κλῦτ', ἐπεὶ εὔχομαι. σὺν γὰρ ὕμμιν τὰ τερπνὰ καὶ
τὰ γλυκὲ ἄνεται πάντα βροτοῖς,
εἰ σοφός, εἰ καλός, εἴ τις ἀγλαὸς ἀνήρ.
οὐδὲ γὰρ θεοὶ σεμνᾶν Χαρίτων ἄτερ
κοιρανέοισιν χοροὺς οὔτε δαῖτας· ἀλλὰ πάντων
ταμίαι
ἔργων ἐν οὐρανῷ, χρυσότοξον θέμεναι παρὰ
Πύθιον Ἀπόλλωνα θρόνους,
ἀέναον σέβοντι πατρὸς Ὀλυμπίοιο τιμάν.

στρ. β'

<ὦ> πότνι' Ἀγλαΐα
φιλησίμολπέ τ' Εὐφροσύνα, θεῶν κρατίστου
παῖδες, ἐπακοοῖτε νῦν, Θαλία τε
ἐρασίμολπε, ἰδοῖσα τόνδε κῶμον ἐπ' εὐμενεῖ τύχᾳ

2 αἵτε mss (BMGFC) : ταί τε Bergk (S).
4 Ὀρχ. most mss (GFC) : Ἐρχ. two late mss (BMS).
6 γλυκὲ' ἄνεται Kayser (GCS) : γλυκέα γίνεται mss (BMF).
13 ὦ *P* (edd.). πότνιά τε Vatican recension.
15 ἐπακοοῖτε νῦν Bergk (M[1]GFCS) ; ἐπάκοοι τὸ νῦν M[2] : ἐπάκοοι νῦν mss ; ἐπάκοος γενοῦ Hermann (B).

XIV.—FOR ASOPICHUS OF ORCHOMENUS

WINNER IN THE BOYS' SHORT FOOT-RACE 488(?) B.C.

Ye that have your portion beside the waters of Cephîsus! Ye that dwell in a home of fair horses! Ye Graces of fertile Orchomenus, ye queens of song that keep watch over the ancient Minyae,[1] listen to my prayer! For, by your aid, all things pleasant and sweet are accomplished for mortals, if any man be skilled in song, or be fair to look upon, or hath won renown. Yea, not even the gods order the dance or the banquet, without the aid of the holy Graces. Nay, rather, they are the ministrants of all things in heaven, where their thrones are set beside the Lord of the golden bow, the Pythian Apollo, and where they adore the ever-flowing honour of the Olympian Father

O queen Aglaïa, and Euphrosynê, that lovest the dance and song, ye daughters of the mightiest of the gods! may ye listen now; and thou Thalîa, that art enamoured of the song and dance, when thou hast looked upon this triumphant chorus, as it lightly steppeth along in honour of the victor's good

[1] The ancient inhabitants of Orchomenus.

κοῦφα βιβῶντα· Λυδῷ γὰρ Ἀσώπιχον τρόπῳ
ἔν τε μελέταις ἀείδων ἔμολον,
οὔνεκ' Ὀλυμπιόνικος ἁ Μινυεία
σεῦ ἕκατι. μελανοτειχέα νῦν δόμον
Φερσεφόνας ἔλθ', Ἀχοῖ, πατρὶ κλυτὰν φέροισ'
ἀγγελίαν,
Κλεόδαμον ὅφρ' ἰδοῖσ', υἱὸν εἴπῃς ὅτι οἱ νέαν
κόλποις παρ' εὐδόξοις Πίσας
ἐστεφάνωσε κυδίμων ἀέθλων πτεροῖσι χαίταν.

22 Κλεόδαμον (MGFCS) ; Κλεύδαμον B : Κλεοδάμῳ *B* alone.
23 εὐδόξοις Boeckh (FS) : εὐδόξοιο mss ; εὐδόξου (MGC).

fortune. For I have come to sing the praise of Asôpichus with Lydian tune and with meditated lays, because, thanks to thee, the house of the Minyae is victorious in Olympia.

Now ! hie thee, Echo, to the dark-walled home of Persephonê, and bear the glorious tidings to the father, so that, when thou hast seen Cleodâmus, thou mayest tell him that, beside the famous vale of Pisa, his son hath crowned his youthful locks with garlands won from the ennobling games.

THE PYTHIAN ODES

PYTHIAN I

FOR HIERON OF AETNA

INTRODUCTION

In 476 B.C. Hieron, after transporting all the inhabitants of Catana to Leontini, peopled it afresh with 5,000 settlers from the Peloponnêsus, and 5,000 from Syracuse, and gave this new city the name of Aetna. In 475 there was a great eruption of Mount Etna, described in the course of this Ode (21–28). In 474 the naval attack of the Etruscans on Cumae was repelled by the ships of Hieron (72); and, in the year 470, Hieron, as founder of the city of Aetna, caused himself to be proclaimed as "Aetnaean" (32) on the occasion of the Pythian victory celebrated in this Ode. This victory of Hieron's chariot was won in the 29th Pythiad, that is, in August, 470. The same victory is celebrated in the fourth Ode of Bacchylides.

The lyre or cithern is here invoked as the instrument of Apollo and the Muses; its music is obeyed by the dancer's step and by the singer's voice; even by the thunderbolt and the bird of Zeus, and by the son of Zeus, namely the god of War (1–12).

But Music is hated by all that Zeus loves not, as by Typhon, pinioned beneath Mount Etna, whence he flings up jets of unapproachable fire (13–28).

The poet prays for the favour of the lord of Mount Etna, whose namesake city was glorified on the Pythian course by its famous founder, when the herald proclaimed him as the "Aetnaean" (29–33). This victory is a happy omen for the new city (33–38). Apollo is also prayed to make the land a land of noble men (39 f).

All the exploits of man are due to the gods (41 f). Then follow the praises of Hieron, and the prayer that, like Philoctêtês of old, he may be befriended by a god (43–57).

Let the victory be celebrated by the Muse at the palace of Hieron's son, Deinomenes, now King of Aetna (58–60), the city which Hieron has established according to the laws of the Dorian race (61–66). May this harmony between princes and people abide; may peace be handed down from sire to son (67–70); and may Zeus keep the Carthaginian and the Etruscan in their own homes, now that they have seen the insolence of their ships quelled off Cumae (71–75). The victory of Himera is to Hieron and his brothers what Salamis is to Athens, what Plataea is to Sparta (75–80).

But brevity is best. Men hate to hear of the prosperity of others; but it is better to be envied than pitied (81–85). Hieron is prompted to keep to the cause of justice and truth, and to continue to be generous and kindly (86–92). When men are dead, it is Fame that reveals their true lives to chroniclers and to poets. Neither the generous kindliness of Croesus, nor the cruelty of Phalaris is forgotten. Good fortune is first; good fame is next; and the winning of both is the highest crown (92–100).

ΠΥΘΙΟΝΙΚΑΙ

I.—ΙΕΡΩΝΙ ΑΙΤΝΑΙΩ

ΑΡΜΑΤΙ

στρ. α'

Χρυσέα φόρμιγξ, Ἀπόλλωνος καὶ ἰοπλοκάμων
σύνδικον Μοισᾶν κτέανον· τᾶς ἀκούει μὲν βάσις,
ἀγλαΐας ἀρχά,
πείθονται δ' ἀοιδοὶ σάμασιν,
ἀγησιχόρων ὁπόταν προοιμίων ἀμβολὰς τεύχῃς
ἐλελιζομένα.
καὶ τὸν αἰχματὰν κεραυνὸν σβεννύεις
ἀενάου πυρός. εὕδει δ' ἀνὰ σκάπτῳ Διὸς αἰετός,
ὠκεῖαν πτέρυγ' ἀμφοτέρωθεν χαλάξαις,

ἀντ. α'

ἀρχὸς οἰωνῶν, κελαινῶπιν δ' ἐπί οἱ νεφέλαν
ἀγκύλῳ κρατί, γλεφάρων ἀδὺ κλαΐστρον, κατέχευας· ὁ δὲ κνώσσων
ὑγρὸν νῶτον αἰωρεῖ, τεαῖς
ῥιπαῖσι κατασχόμενος. καὶ γὰρ βιατὰς Ἄρης,
τραχεῖαν ἄνευθε λιπὼν
ἐγχέων ἀκμάν, ἰαίνει καρδίαν
κώματι, κῆλα δὲ καὶ δαιμόνων θέλγει φρένας,
ἀμφί τε Λατοίδα σοφίᾳ βαθυκόλπων τε Μοισᾶν.

ἐπ. α'

ὅσσα δὲ μὴ πεφίληκε Ζεύς, ἀτύζονται βοὰν

THE PYTHIAN ODES

I.—FOR HIERON OF AETNA

WINNER IN THE CHARIOT-RACE 470 B.C.

O GOLDEN lyre, that are owned alike by Apollo and by the violet-tressed Muses! thou lyre, which the footstep heareth, as it beginneth the gladsome dance; lyre, whose notes the singers obey, whenever, with thy quivering strings, thou preparest to strike up the prelude of the choir-leading overture!

Thou abatest even the warring thunderbolt of everlasting flame; and the eagle, king of birds, sleepeth on the sceptre of Zeus, while his swift pinions twain are drooping, and a darksome mist is shed over his bending head, sweetly sealing his eyelids; and the bird, as he slumbereth, heaveth his buxom back beneath the spell of thy throbbing tones. For even the stern god of war setteth aside his rude spears so keen, and warmeth his heart in deep repose; and thy shafts of music soothe even the minds of the deities, by grace of the skill of Lêto's son and the deep-zoned Muses.

But all the beings that Zeus hath not loved, are

Πιερίδων ἀΐοντα, γᾶν τε καὶ πόντον κατ' ἀμαι-
μάκετον,
ὅς τ' ἐν αἰνᾷ Ταρτάρῳ κεῖται, θεῶν πολέμιος, 30
Τυφὼς ἑκατοντακάρανος· τόν ποτε
Κιλίκιον θρέψεν πολυώνυμον ἄντρον· νῦν γε μὰν
ταί θ' ὑπὲρ Κύμας ἁλιερκέες ὄχθαι
Σικελία τ' αὐτοῦ πιέζει στέρνα λαχνάεντα· κίων
δ' οὐρανία συνέχει,
νιφόεσσ' Αἴτνα, πάνετες χιόνος ὀξείας τιθήνα·
στρ. β'
τᾶς ἐρεύγονται μὲν ἀπλάτου πυρὸς ἀγνόταται 40
ἐκ μυχῶν παγαί· ποταμοὶ δ' ἀμέραισιν μὲν προ-
χέοντι ῥόον καπνοῦ
αἴθων· ἀλλ' ἐν ὄρφναισιν πέτρας
φοίνισσα κυλινδομένα φλὸξ ἐς βαθεῖαν φέρει πόν-
του πλάκα σὺν πατάγῳ.
κεῖνο δ' Ἀφαίστοιο κρουνοὺς ἑρπετὸν
δεινοτάτους ἀναπέμπει· τέρας μὲν θαυμάσιον
προσιδέσθαι, θαῦμα δὲ καὶ παρεόντων
ἀκοῦσαι, 50
ἀντ. β'
οἷον Αἴτνας ἐν μελαμφύλλοις δέδεται κορυφαῖς
καὶ πέδῳ, στρωμνὰ δὲ χαράσσοισ' ἅπαν νῶτον
ποτικεκλιμένον κεντεῖ.
εἴη, Ζεῦ, τὶν εἴη ἀνδάνειν,
ὃς τοῦτ' ἐφέπεις ὄρος, εὐκάρποιο γαίας μέτωπον,
τοῦ μὲν ἐπωνυμίαν
κλεινὸς οἰκιστὴρ ἐκύδανεν πόλιν
γείτονα, Πυθιάδος δ' ἐν δρόμῳ κάρυξ ἀνέειπέ νιν
ἀγγέλλων Ἱέρωνος ὑπὲρ καλλινίκου 60

20 *πανέτης* S.
26 *παρεόντων CM* (MGCS) : *παριόντων* most mss (BF).

astonied, when they hear the voice of the Pierides, whether on the earth, or on the resistless sea; whereof is he who lieth in dread Tartarus, that foeman of the gods, Typhon with his hundred heads, who was nurtured of old by the famed Cilician cave, though now the steep shores above Cymê, and Sicily too, lieth heavy on his shaggy breast, and the column that soareth to heaven crusheth him, even snow-clad Etna, who nurseth her keen frost for the live-long year,—Etna, from whose inmost caves burst forth the purest founts of unapproachable fire, and, in the day-time, her rivers roll a lurid stream of smoke, while amid the gloom of night, the ruddy flame, as it sweepeth along, with crashing din whirleth rocks to the deep sea far below. And that monster flingeth aloft the most fearful founts of fire, a wondrous marvel to behold, a wonder even to hear, when men are hard by; such a being is he that lieth bound between those dark-leaved heights and the ground below, while all his out-stretched back is goaded by his craggy couch.

Grant, grant, we may find grace with thee, O Zeus, that hauntest that mount, that forefront of a fruitful land,—that mount, whose namesake city near at hand was glorified by its famous founder, when the herald proclaimed her in the Pythian course by telling of Hieron's noble victory with the chariot.[1] Even

[1] The city of Aetna, founded in 474 by Hieron.

ἐπ. β′

ἅρμασι. ναυσιφορήτοις δ' ἀνδράσι πρώτα χάρις
ἐς πλόον ἀρχομένοις πομπαῖον ἐλθεῖν οὖρον·
ἐοικότα γὰρ
καὶ τελευτᾷ φερτέρου νόστου τυχεῖν. ὁ δὲ λόγος
ταύταις ἐπὶ συντυχίαις δόξαν φέρει
λοιπὸν ἔσσεσθαι στεφάνοισί <νιν> ἵπποις τε κλυτὰν
καὶ σὺν εὐφώνοις θαλίαις ὀνυμαστάν.
Λύκιε καὶ Δάλου ἀνάσσων Φοῖβε, Παρνασσοῦ τε
κράναν Κασταλίαν φιλέων,
ἐθελήσαις ταῦτα νόῳ τιθέμεν εὔανδρόν τε χώραν.

στρ. γ′

ἐκ θεῶν γὰρ μαχαναὶ πᾶσαι βροτέαις ἀρεταῖς,
καὶ σοφοὶ καὶ χερσὶ βιαταὶ περίγλωσσοί τ' ἔφυν.
ἄνδρα δ' ἐγὼ κεῖνον
αἰνῆσαι μενοινῶν ἔλπομαι
μὴ χαλκοπάραον ἄκονθ' ὡσείτ' ἀγῶνος βαλεῖν ἔξω
παλάμᾳ δονέων,
μακρὰ δὲ ῥίψαις ἀμεύσασθ' ἀντίους·
εἰ γὰρ ὁ πᾶς χρόνος ὄλβον μὲν οὕτω καὶ κτεάνων
δόσιν εὐθύνοι, καμάτων δ' ἐπίλασιν παράσχοι.

ἀντ. γ′

ἦ κεν ἀμνάσειεν, οἵαις ἐν πολέμοισι μάχαις
τλάμονι ψυχᾷ παρέμειν', ἀνίχ' εὑρίσκοντο θεῶν
παλάμαις τιμάν,

35 καὶ τελευτᾷ φερτέρου C^1 and scholium (MGFCS): ἐν καὶ τελευτᾷ DC^2; κἀν τελευτᾷ Moschopulus; καὶ τελευτὰν φερτερὰν B.

37 στεφάνοισί <νιν> Heyne (BMGFCS): στεφάνοισιν old mss; στεφάνοισί τε vulgo: στεφάνοισι σὺν Donaldson.

47 πολέμοισι mss (BMGFC): πολέμοιο Bergk (S).

as sea-faring men deem as their first blessing the coming of a favouring breeze at the outset of their voyage, for, haply, at the end also, they may win them a more prosperous return to their home; even so doth the thought inspired by his good fortune prompt the hope that this city will from henceforth be famous for victorious wreaths and coursers, and that its name will be heard amid tuneful triumphs. O Phoebus, lord of Lycia and of Delos, thou that lovest the Castalian fount of Parnassus, mayest thou be willing to make this purpose good, and this land a land of noble men.

From the gods come all the means of mortal exploits; thanks to the gods are men wise and brave and eloquent. And, while I am eager to praise my hero, I trust I may not fling, as it were, outside the lists the bronze-tipped javelin which I brandish in my hand, but may fling it afar, and thus surpass my foes.[1] Oh that all time to come may, even as heretofore, waft him in the straight course of prosperity and of all the blessings of wealth, and also grant oblivion of all pains. Then would he recall in what battles amid wars he once held his ground with steadfast soul, what time, from the hands of the gods, he and his won

[1] At the foundation of the Olympic games "Phrastor with the javelin hit the mark" (*O.* x 71); but in the athletic competitions of historic times, down to about 400 B.C., distance was the only object. See *N.* vii 71, *I.* ii 35, and cp. E. Norman Gardiner's *Greek Athletic Sports and Festivals*, pp. 339, 347, 353.

οἵαν οὔτις Ἑλλάνων δρέπει,
πλούτου στεφάνωμ' ἀγέρωχον. νῦν γε μὰν τὰν
Φιλοκτήταο δίκαν ἐφέπων
ἐστρατεύθη· σὺν δ' ἀνάγκᾳ νιν φίλον
καί τις ἐὼν μεγαλάνωρ ἔσανεν. φαντὶ δὲ Λαμνόθεν
ἕλκει τειρόμενον μεταβάσοντας ἐλθεῖν
ἐπ. γ'
ἥρωας ἀντιθέους Ποίαντος υἱὸν τοξόταν·
ὃς Πριάμοιο πόλιν πέρσεν, τελεύτασέν τε πόνους
Δαναοῖς,
ἀσθενεῖ μὲν χρωτὶ βαίνων, ἀλλὰ μοιρίδιον ἦν.
οὕτω δ' Ἱέρωνι θεὸς ὀρθωτὴρ πέλοι
τὸν προσέρποντα χρόνον, ὧν ἔραται καιρὸν
διδούς.
Μοῖσα, καὶ πὰρ Δεινομένει κελαδῆσαι
πίθεό μοι ποινὰν τεθρίππων. χάρμα δ' οὐκ ἀλ-
λότριον νικαφορία πατέρος.
ἄγ' ἔπειτ' Αἴτνας βασιλεῖ φίλιον ἐξεύρωμεν ὕμνον·
στρ. δ'
τῷ πόλιν κείναν θεοδμάτῳ σὺν ἐλευθερίᾳ
Ὑλλίδος στάθμας Ἱέρων ἐν νόμοις ἔκτισσ'. ἐθέ-
λοντι δὲ Παμφύλου
καὶ μὰν Ἡρακλειδᾶν ἔκγονοι
ὄχθαις ὕπο Ταϋγέτου ναίοντες αἰεὶ μένειν τεθμοῖ-
σιν ἐν Αἰγιμιοῦ

52 μεταβάσοντας anon. in Boeckh (M¹GS): μεταλ(λ)άσ(σ)οντας mss ; μεταμείβοντας BF ; μετανάσσοντας Wakefield (M²C).
62 ἔκτισσ'. ἐθέλοντι MGC ; ἔκτισσε θέλοιτι BFS : ἔκτισ(σ)ε(ν) (ἐ)θέλοντι mss.

them honour, such as no other Greek hath gathered, even a lordly crown of wealth. But now he was following in the ways of Philoctêtês,[1] when he was prompted to take the field; for, under the stress of need, even the proud man fawned for his friendship.[2] Thus do they say that god-like heroes went to bring from Lemnos the bowman son of Poeas, who was wearied with his wound, but who yet sacked the city of Priam, and ended the toil of the Danai, though he went on his way with a frame that was weak; but thus was it ordered of Fate. Even so, for the time that is still to come, may God be the preserver of Hieron, giving him all he desireth in due season.

I would bid my Muse also stand beside Deinomenês,[3] while she loudly praiseth the guerdon won by the chariot of four steeds. The victory of the sire is a joy that also concerneth the son; therefore let us devise a friendly song in honour of Aetna's king, for whom Hieron founded that city with the aid of god-built freedom, according to the laws of the rule of Hyllus. And the sons of Pamphylus, aye, and verily of the Heracleidae also, though they dwell beneath the cliffs of Taygetus, are willing to abide for ever,

[1] Philoctêtês, son of Poeas, was wounded on his way to Troy, and was left in the island of Lemnos. He there remained until the tenth year of the Trojan war, when he was brought to Troy, as an oracle had declared that the city could not be taken without the arrows, which Heracles had bequeathed to Philoctêtês.

[2] "Kymê, hard pressed by the Etruscan enemy, prayed for help from the lord of Syracuse, whose intervention on behalf of Lokroi . . . may have gained him the reputation of the general defender of oppressed Italiot cities" (Freeman's *Sicily*, ii 250). Cp. Diodorus, xi 51 (474 B.C.), παραγενομένων πρὸς αὐτὸν πρεσβέων ἐκ Κύμης τῆς Ἰταλίας καὶ δεομένων βοηθῆσαι πολεμουμένοις ὑπὸ Τυρρηνῶν θαλαττοκρατούντων.

[3] Son of Hieron, and ruler of Aetna.

Δωριεῖς. ἔσχον δ' Ἀμύκλας ὄλβιοι,
Πινδόθεν ὀρνύμενοι, λευκοπώλων Τυνδαριδᾶν βαθύδοξοι γείτονες, ὧν κλέος ἄνθησεν αἰχμᾶς.

ἀντ. δ'

Ζεῦ τέλει', αἰεὶ δὲ τοιαύταν Ἀμένα παρ' ὕδωρ
αἶσαν ἀστοῖς καὶ βασιλεῦσιν διακρίνειν ἔτυμον λόγον ἀνθρώπων,
σύν τοι τίν κεν ἀγητὴρ ἀνήρ,
νίῳ τ' ἐπιτελλόμενος, δᾶμον γεραίρων τράποι σύμφωνον ἐς ἀσυχίαν.
λίσσομαι νεῦσον, Κρονίων, ἄμερον
ὄφρα κατ' οἶκον ὁ Φοίνιξ ὁ Τυρσανῶν τ' ἀλαλατὸς ἔχῃ, ναυσίστονον ὕβριν ἰδὼν τὰν πρὸ Κύμας·

ἐπ. δ'

οἷα Συρακοσίων ἀρχῷ δαμασθέντες πάθον,
ὠκυπόρων ἀπὸ ναῶν ὅ σφιν ἐν πόντῳ βάλεθ' ἁλικίαν,
Ἑλλάδ' ἐξέλκων βαρείας δουλίας. ἀρέομαι
πὰρ μὲν Σαλαμῖνος, Ἀθαναίων χάριν,
μισθόν, ἐν Σπάρτᾳ δ' ἐρέω τὰν πρὸ Κιθαιρῶνος μάχαν,
ταῖσι Μήδειοι κάμον ἀγκυλότοξοι,

65 Δωριεῖς *E*, Bergk (MGF) : Δωριῆς *CD* (C) ; Δωρίοις Hermann (B).

70 ἐς *C* with scholia (MGFCS) ; ἐφ' Moschopulus (B) : omitted in Vatican mss.

74 ὅς σφιν *E* with interpolated mss (B).

77 τὰν most mss (S^2) : omitted by *EF* alone (BMFGCS[1]).

as Dorians, under the ordinances of Aegimius.[1] They gat them Amyclae[2] and prospered, sallying forth from Pindus, those glory-laden neighbours of the Tyndaridae with their white horses; and the fame of their spear burst into bloom.

O Zeus, that crownest all things, grant that the words of men may with truth assign no less good-fortune to citizens and kings alike, beside the waters of Amenas. With thy blessing may he who himself is the leader, and giveth his behests to his son, honour the people, and prompt them to concord and peace.

Grant, I beseech thee, O son of Cronus, that the battle-shout of the Carthaginians and Etruscans may abide at home in peace and quiet, now that they have seen that their over-weening insolence off Cumae hath brought lamentation on their ships[3]; such were the losses they suffered, when vanquished by the lord of the Syracusans,—a fate which flung their young warriors from their swift ships into the sea, delivering Hellas from grievous bondage. From Salamis shall I essay to win for my reward the favour of the Athenians,[4] but, at Sparta, I shall tell of the battle before Cithaeron,[5]—those battles twain in which the Medes with curved bows suffered sorely; but, by the well-watered bank of the river

[1] There were three Dorian tribes, the Hylleis, the Pamphȳli, and the Dymânes. The Hylleis were descended from Hyllus, the son of Heracles; and the other two from Pamphȳlus and Dymas, the sons of Aegimius.

[2] An old Achaean town in Laconia, 2½ miles S.E. of Sparta; finally taken by the Dorians with the aid of the Theban Aegeidae (cp. *I.* vii 14).

[3] The naval battle off Cumae, 474 B.C.

[4] The battle of Salamis, September, 480 B.C.

[5] The battle of Plataea, 479 B.C.

παρὰ δὲ τὰν εὔυδρον ἀκτὰν Ἱμέρα παίδεσσιν
ὕμνον Δεινομένευς τελέσαις,
τὸν ἐδέξαντ' ἀμφ' ἀρετᾷ, πολεμίων ἀνδρῶν
καμόντων.

στρ. ε'

καιρὸν εἰ φθέγξαιο, πολλῶν πείρατα συντανύσαις
ἐν βραχεῖ, μείων ἔπεται μῶμος ἀνθρώπων. ἀπὸ
γὰρ κόρος ἀμβλύνει
αἰανὴς ταχείας ἐλπίδας·
ἀστῶν δ' ἀκοὰ κρύφιον θυμὸν βαρύνει μάλιστ'
ἐσλοῖσιν ἐπ' ἀλλοτρίοις.
ἀλλ' ὅμως, κρέσσων γὰρ οἰκτιρμοῦ φθόνος,
μὴ παρίει καλά. νώμα δικαίῳ πηδαλίῳ στρατόν·
ἀψευδεῖ δὲ πρὸς ἄκμονι χάλκευε γλῶσσαν.

ἀντ. ε'

εἴ τι καὶ φλαῦρον παραιθύσσει, μέγα τοι
φέρεται
πὰρ σέθεν. πολλῶν ταμίας ἐσσί· πολλοὶ μάρτυρες
ἀμφοτέροις πιστοί.
εὐανθεῖ δ' ἐν ὀργᾷ παρμένων,
εἴπερ τι φιλεῖς ἀκοὰν ἀδεῖαν αἰεὶ κλύειν, μὴ κάμνε
λίαν δαπάναις·
ἐξίει δ' ὥσπερ κυβερνάτας ἀνὴρ
ἱστίον ἀνεμόεν. μὴ δολωθῇς, ὦ φίλος, κέρδεσιν
εὐτράπλοις· ὀπιθόμβροτον αὔχημα δόξας

ἐπ. ε'

οἷον ἀποιχομένων ἀνδρῶν δίαιταν μανύει

85 κρέσσων *DV* (BMGFC) : κρείσσων *E* ; κρέσσον lemma of one Triclinian ms (s).

92 κέρδεσιν εὐτράπλοις Bücheler (s) : κέρδεσιν εὐτραπέλοις old mss : εὐτραπέλοις κέρδεσσ' Hermann (BMGFC) ; ὦ φίλε κέρδεσιν ἐντραπέλοις C^1D^1.

Himeras, (I shall win reward) by paying my tribute of song to the sons of Deinomenês,—the song of praise, which they won by their valour, while their foemen were fore-spent.[1]

If thou shouldest speak in season due, blending the strands of many themes into a brief compass, less cavil followeth of men. For dull satiety blunteth all the eagerness of expectation; but that which is heard by fellow-citizens lieth heavy on their secret soul, and chiefly when it concerns the merits of others. Nevertheless, since envy is better than pity,[2] hold to thy noble course! Steer thy people with the helm of justice, and forge thy tongue on the anvil of truth! If any word, be it ever so light, falleth by chance, it is borne along as a word of weight, when it falleth from thee. Thou art the faithful steward of an ample store. Thou hast many trusty witnesses to thy deeds of either kind.[3] But do thou abide in a temper that bloometh in beauty, and, if indeed thou delightest in hearing evermore what is sweet to hear, wax not over-weary in thy spending. Rather, like a steersman, suffer thy sail to be set free to catch the breeze. Be not allured, my friend, by cunning gains! When men are dead and gone, it is only the loud acclaim of praise that surviveth mortals and revealeth their manner of

[1] At the battle of Himera, 480 B.C., Gelôn, the eldest of the sons of Deinomenês, held the supreme command (Freeman's *Sicily*, ii 189–207); but, in the lines of Simonides on the Delphian tripod, all the four sons, Gelôn, Hierôn, Polyzêlus, and Thrasybûlus, join in recording their share in the deliverance of Hellas (*ib.* note on p. 205).

[2] Cp. Herodotus, iii 52, "it is better to be envied than to be pitied."

[3] A polite euphemism for "good or evil deeds."

καὶ λογίοις καὶ ἀοιδοῖς· οὐ φθίνει Κροίσου
φιλόφρων ἀρετά·
τὸν δὲ ταύρῳ χαλκέῳ καυτῆρα νηλέα νόον
ἐχθρὰ Φάλαριν κατέχει παντᾷ φάτις,
οὐδέ νιν φόρμιγγες ὑπωρόφιαι κοινωνίαν
μαλθακὰν παίδων ὀάροισι δέκονται.
τὸ δὲ παθεῖν εὖ πρῶτον ἄθλων· εὖ δ' ἀκούειν
δευτέρα μοῖρ'· ἀμφοτέροισι δ' ἀνὴρ
ὃς ἂν ἐγκύρσῃ, καὶ ἕλῃ, στέφανον ὕψιστον
δέδεκται.

life to chroniclers and to bards alike. The kindly generosity of Croesus fadeth not away, while Phalaris,[1] ruthless in spirit, who burned his victims in his brazen bull, is whelmed for ever by a hateful infamy, and no lyres beneath the roof-tree welcome him as a theme to be softly blended with the warbled songs of boys. The first of prizes is good-fortune; the second falleth to fair fame; but, whosoever findeth and winneth both, hath received the highest crown.

[1] Tyrant of Acragas, 570–554 B.C.

PYTHIAN II

FOR HIERON OF SYRACUSE

INTRODUCTION

This Ode celebrates a victory, won by Hieron of Syracuse, in a chariot-race, not at the Pythian games, but (probably) at the Theban Iolaia. It includes a reference to the deliverance of the Western Locris (18 f) from the hostile designs of Anaxilas of Rhegium in 477, and is therefore later than that event. It was not until April or May, 476, that Hieron took the title of *βασιλεύς*. This title is not given him in the present Ode. Hence the Ode is placed by Gaspar in 477–6 (probably late in 477). Schröder suggests **475**, and Wilamowitz 474–0. The Ode was sung at Syracuse, whither it was sent (apparently) with a promise of a hymn to Castor at some future date (69 f). This hymn may have been identical with that in which Hieron is addressed as *ζαθέων ἱερῶν ὁμώνυμε κτίστορ Αἴτνας*, the date of which must be later than the founding of Aetna in 476 (Frag. 105).

To mighty Syracuse, rearer of men and of horses, the poet brings from Thebes a lay in honour of Hieron's victory. Hieron is aided by Artemis and Hermes, when he yokes his horses, and prays to Poseidon (1–12). Other lords have other praises,

and, even as Cinyras is praised by Cyprian voices, as beloved of Apollo, and as the minion of Aphroditê, so Hieron is praised by the grateful voice of the virgin of Western Locris, whose eye has won new courage from his aid (13–20). The awful doom of Ixion warns us to requite our benefactors (21–24).

The myth of Ixion (25–48).

God humbles the proud, and gives glory to the humble (49–52). The example of Archilochus warns us against calumny. Wealth and good fortune are the highest themes of song (53–56). Hieron deserves praise for his wealth and his honour; he has never been rivalled in Greece; he is famed for his exploits in war and in council, on horse and on foot. This song is sent as Tyrian cargo across the sea, and another song shall follow (57–71).

Be true to thyself; the ape is pretty in the eyes of children only, and not in those of the blessed Rhadamanthys, whose soul has no delight in deceit (72–75). Slanderers are like foxes, that gain nothing by all their cunning. The deceitful citizen is always fawning, and never speaks with a straightforward courage (76–82). Such boldness the poet cannot share; loyal to his friends, he will play the wolf against his foes. In every State straightforwardness is always best (83–88); man must not fight against God, who exalts divers persons at divers times. Even this diversity of good fortune does not satisfy the envious; eager for more, they only over-reach themselves, and suffer hurt (89–92). It is best to bear God's yoke, and not to kick against the pricks (93–95). For himself, the poet would only wish to please, and to consort with, those who are noble (96).

II.—ΙΕΡΩΝΙ ΣΥΡΑΚΟΣΙΩ

ΑΡΜΑΤΙ

στρ. α'

Μεγαλοπόλιες ὦ Συράκοσαι, βαθυπολέμου
τέμενος Ἄρεος, ἀνδρῶν ἵππων τε σιδαροχαρμᾶν
δαιμόνιαι τροφοί,
ὕμμιν τόδε τᾶν λιπαρᾶν ἀπὸ Θηβᾶν φέρων
μέλος ἔρχομαι ἀγγελίαν τετραορίας ἐλελίχθονος,
εὐάρματος Ἱέρων ἐν ἃ κρατέων
τηλαυγέσιν ἀνέδησεν Ὀρτυγίαν στεφάνοις,
ποταμίας ἔδος Ἀρτέμιδος, ἃς οὐκ ἄτερ
κείνας ἀγαναῖσιν ἐν χερσὶ ποικιλανίους ἐδάμασσε
πώλους.

ἀντ. α'

ἐπὶ γὰρ ἰοχέαιρα παρθένος χερὶ διδύμᾳ
ὅ τ' ἐναγώνιος Ἑρμᾶς αἰγλᾶντα τίθησι κόσμον,
ξεστὸν ὅταν δίφρον
ἔν θ' ἅρματα πεισιχάλινα καταζευγνύῃ
σθένος ἵππιον, ὀρσοτρίαιναν εὐρυβίαν καλέων
θεόν.
ἄλλοις δέ τις ἐτέλεσσεν ἄλλος ἀνὴρ
εὐαχέα βασιλεῦσιν ὕμνον, ἄποιν' ἀρετᾶς.
κελαδέοντι μὲν ἀμφὶ Κινύραν πολλάκις

8 κείνας mss: Νίκας Wilamowitz.

II.—FOR HIERON OF SYRACUSE

WINNER IN THE CHARIOT-RACE AT THE THEBAN IOLAIA
475(?) B.C.

Mighty city of Syracuse! holy ground of Ares, that is ever plunged in war! thou nursing-place divine of heroes and steeds that rejoice in steel! Lo, I come from splendid Thebes, and I bring a song that telleth of the race of the four-horse chariot that shaketh the earth,—that race in which Hieron was victorious with his glorious team,[1] and thus crowned Ortygia with wreaths that shine afar,—Ortygia, the haunt of the river-goddess Artemis, not without whose aid he guided with his gentle hands those steeds with broidered reins. For that maiden-goddess of the chase, and Hermes, lord of the wrestling-ring, with their twain hands present him with those gleaming trappings, when he yokes the strength of his steeds to his polished car, and to the wheels that obey the bit, while he calleth on the god who wieldeth the trident and ruleth far and wide.

Other lords have other minstrels to pay them the meed of melodious song, as the guerdon of victory. Full oft do the praises of the men of Cyprus echo

[1] This victory is supposed by Boeckh to have been won by Hieron at Thebes, either at the Heracleia, or at the Iolaia, held in honour of Iolaüs, son of Iphicles, the half-brother of Heracles. The stadium of Iolaüs was outside the N.E. gate of Thebes (Pausanias ix 23, 11).

φᾶμαι Κυπρίων, τὸν ὁ χρυσοχαῖτα προφρόνως
ἐφίλασ' Ἀπόλλων,

ἐπ. α'

ἱερέα κτίλον Ἀφροδίτας· ἄγει δὲ χάρις φίλων
ποίνιμος ἀντὶ ἔργων ὀπιζομένα·
σὲ δ', ὦ Δεινομένειε παῖ, Ζεφυρία πρὸ δόμων
Λοκρὶς παρθένος ἀπύει, πολεμίων καμάτων ἐξ
ἀμαχάνων
διὰ τεὰν δύναμιν δρακεῖσ' ἀσφαλές.
θεῶν δ' ἐφετμαῖς Ἰξίονα φαντὶ ταῦτα βροτοῖς
λέγειν ἐν πτερόεντι τροχῷ
παντᾷ κυλινδόμενον·
τὸν εὐεργέταν ἀγαναῖς ἀμοιβαῖς ἐποιχομένους
τίνεσθαι.

στρ. β'

ἔμαθε δὲ σαφές. εὐμενέσσι γὰρ παρὰ Κρονίδαις
γλυκὺν ἑλὼν βίοτον, μακρὸν οὐχ ὑπέμεινεν ὄλβον,
μαινομέναις φρασὶν
Ἥρας ὅτ' ἐράσσατο, τὰν Διὸς εὐναὶ λάχον
πολυγαθέες· ἀλλά νιν ὕβρις εἰς ἀνάταν ὑπεράφανον
ὦρσεν· τάχα δὲ παθὼν ἐοικότ' ἀνὴρ
ἐξαίρετον ἔλε μόχθον. αἱ δύο δ' ἀμπλακίαι
φερέπονοι τελέθοντι· τὸ μὲν ἥρως ὅτι
ἐμφύλιον αἷμα πρώτιστος οὐκ ἄτερ τέχνας ἐπέμιξε
θνατοῖς,

ἀντ. β'

ὅτι τε μεγαλοκευθέεσσιν ἔν ποτε θαλάμοις
Διὸς ἄκοιτιν ἐπειρᾶτο. χρὴ δὲ κατ' αὐτὸν αἰεὶ
παντὸς ὁρᾶν μέτρον.

28 ἀνάταν mss (BM²); αὐάταν Bergk (FC): ἀϝάταν (M¹G); ἀάταν Beck (S); cp. iii 24.

the name of Cinyras, Aphrodîtê's priestly minion, who was gladly loved by golden-haired Apollo. For those praises are prompted by a gratitude which giveth reverential regard in requital for kindly deeds.

But, as for thee, O son of Deinomenês, the Locrian maiden in the West singeth thy praise before her door ; after bewildering troubles of war, thanks to thy power, her glance is now steadfast.

Men tell us that Ixion, as he whirleth round and round on his winged wheel, by the behests of the gods, teacheth the lesson that men should requite the benefactor with fresh tokens of warm gratitude. He learnt that lesson only too well ; for though he received the boon of a happy life among the gracious children of Cronus, he could not be content with his great prosperity, what time with madness of spirit he became enamoured of Hêra, the allotted partner of the wedded joys of Zeus. But his insolence drove him into overweening infatuation, and soon did the man, suffering what was fit, meet with a wondrous doom. For toil is the requital of both of his offences, firstly, in that the hero was the first who, not without guile, imbrued mortal men with kindred blood, and, again, in that, in the vast recesses of that bridal chamber, he tempted the honour of the spouse of Zeus. But it is ever right to mark the measure of all things by one's own station. For unlawful

εὐναὶ δὲ παράτροποι ἐς κακότατ' ἀθρόαν
ἔβαλον· ποτὶ καὶ τὸν ἵκοντ'· ἐπεὶ νεφέλᾳ παρελέξατο,
ψεῦδος γλυκὺ μεθέπων, ἄϊδρις ἀνήρ·
εἶδος γὰρ ὑπεροχωτάτᾳ πρέπεν οὐρανιᾶν
θυγατέρι Κρόνου· ἄντε δόλον αὐτῷ θέσαν
Ζηνὸς παλάμαι, καλὸν πῆμα. τὸν δὲ τετράκναμον ἔπραξε δεσμόν,

ἐπ. β'

ἐὸν ὄλεθρον ὅγ'· ἐν δ' ἀφύκτοισι γυιοπέδαις πεσὼν
τὰν πολύκοινον ἀνδέξατ' ἀγγελίαν.
ἄνευ οἱ Χαρίτων τέκεν γόνον ὑπερφίαλον,
μόνα καὶ μόνον, οὔτ' ἐν ἀνδράσι γερασφόρον οὔτ'
ἐν θεῶν νόμοις·
τὸν ὀνύμαξε τράφοισα Κένταυρον, ὃς
ἵπποισι Μαγνητίδεσσι ἐμίγνυτ' ἐν Παλίου
σφυροῖς, ἐκ δ' ἐγένοντο στρατὸς
θαυμαστός, ἀμφοτέροις
ὁμοῖοι τοκεῦσι, τὰ ματρόθεν μὲν κάτω, τὰ δ' ὕπερθε πατρός.

στρ. γ'

θεὸς ἅπαν ἐπὶ ἐλπίδεσσι τέκμαρ ἀνύεται,
θεός, ὃ καὶ πτερόεντ' αἰετὸν κίχε, καὶ θαλασσαῖον
παραμείβεται
δελφῖνα, καὶ ὑψιφρόνων τιν' ἔκαμψε βροτῶν,

36 ποτὶ καὶ τὸν ἵκοντ' most mss (M) : ποτὶ κοῖτον ἵκοντ' Beck, Hermann, — — ἰόντ' (B¹C); ποτε καὶ τὸν ἔκοντ' Bothe (B²); ποτε καὶ τὸν ἵκοντ' ("the suppliant," cp. Aesch. *Eum.* 441, σεμνὸς προσίκτωρ ἐν τρόποις Ἰξίονος) Donaldson (F), — ἐλόντ' Schneidewin (G).

38 οὐρανιᾶν *DE*...(BF) : Οὐρανιδᾶν Bergk (GC) cp. P. iv 194 ; Οὐρανίδα scholium (MS).

41 ἀνδέξατ' Moschopulus, Hermann² (BMGS), ἀνεδέξατ' old mss : ἀνεδείξατ' Beck, ἀνδείξατ' Mitscherlich, Hermann¹ (FC).

embraces have ere now flung men into the depth of trouble; such embraces came even on *him*; since it was a cloud that, all unwitting, he embraced in the bliss of his delusive dream, for, in semblance, that cloud was like unto the Queen of the Celestials, the daughter of Cronus. It was the hands of Zeus that had set that cloud as a snare for him, a beautiful bane. And so he brought about his own binding to the four spokes of the turning wheel, even his own fell doom; and, being thus entangled in bonds inextricable, he received the message of warning for all the world. Without the blessing of the Graces did that mother bear him a monstrous offspring, there was never such a mother, never such a son,[1]—an offspring unhonoured either among men or amid the ordinances of the gods. And she reared him up, and called him by the name of Centaurus, who consorted with the Magnesian mares by the spurs of Pêlion, and thence there came into being a host wondrous to look upon, resembling both their parents, the dam's side down, the upper side the sire's.[2]

God fulfilleth every purpose, even as he desireth, God that not only overtaketh the winged eagle, but also surpasseth the dolphin on the sea, and bendeth

[1] Seymour's rendering.
[2] So rendered by Gildersleeve.

ἑτέροισι δὲ κῦδος ἀγήραον παρέδωκ'. ἐμὲ δὲ χρεὼν
φεύγειν δάκος ἀδινὸν κακαγοριᾶν.
εἶδον γὰρ ἑκὰς ἐὼν τὰ πόλλ' ἐν ἀμαχανίᾳ
ψογερὸν Ἀρχίλοχον βαρυλόγοις ἔχθεσιν πιαινόμενον· τὸ πλουτεῖν δὲ σὺν τύχᾳ πότμου σοφίας ἄριστον.

ἀντ. γ'
τὺ δὲ σάφα νιν ἔχεις, ἐλευθέρᾳ φρενὶ πεπαρεῖν,
πρύτανι κύριε πολλᾶν μὲν εὐστεφάνων ἀγυιᾶν καὶ στρατοῦ. εἰ δέ τις
ἤδη κτεάτεσσί τε καὶ περὶ τιμᾷ λέγει
ἕτερόν τιν' ἀν' Ἑλλάδα τῶν πάροιθε γενέσθαι ὑπέρτερον,
χαύνα πραπίδι παλαιμονεῖ κενεά.
εὐανθέα δ' ἀναβάσομαι στόλον ἀμφ' ἀρετᾷ
κελαδέων. νεότατι μὲν ἀρήγει θράσος
δεινῶν πολέμων· ὅθεν φαμὶ καὶ σὲ τὰν ἀπείρονα δόξαν εὑρεῖν,

ἐπ. γ'
τὰ μὲν ἐν ἱπποσόαισιν ἄνδρεσσι μαρνάμενον, τὰ δ' ἐν πεζομάχαισι· βουλαὶ δὲ πρεσβύτεραι
ἀκίνδυνον ἐμοὶ ἔπος <σὲ> ποτὶ πάντα λόγον
ἐπαινεῖν παρέχοντι. χαῖρε. τόδε μὲν κατὰ Φοίνισσαν ἐμπολὰν
μέλος ὑπὲρ πολιᾶς ἁλὸς πέμπεται·
τὸ Καστόρειον δ' ἐν Αἰολίδεσσι χορδαῖς ἑκὼν
ἄθρησον χάριν ἑπτακτύπου
φόρμιγγος ἀντόμενος.

66 <σὲ> ποτὶ Bergk (MGFCS) : ποτὶ σὲ B ; ποτί βα Moschopulus.

many a proud mortal beneath his sway, while to others he giveth glory that knoweth no eld.

But I must refrain from the violent bite of slanderous calumny; for, though far removed in time, I have seen the bitter-tongued Archilochus[1] full often in distress, because he battened on bitter abuse of his foes. But wealth, with wisdom allotted thereto, is the best gift of Fortune; and thou clearly hast this boon, so that thou canst show it forth with freedom of soul, thou prince and lord of many a battlemented street and of a host of men. But if, when wealth and honour are in question, any one saith that among the men of old any other king hath surpassed thee in Hellas, in his idle fancy he striveth in vain.

I shall ascend a prow that is crowned with flowers, while I sound the praise of valour.

Youth findeth its strength in courage amid dread wars; and thence do I declare that thou also hast won thy boundless fame by fighting, not only among warrior horsemen, but also among men on foot; and thy counsels, riper than thy years, prompt me to say what cannot be challenged, even to praise thee with the fullest praise. Now fare thee well.

This song of mine is being sped athwart the foaming sea, as Tyrian merchandise; but do thou look with favour on the strain in honour of Castor, the strain in mode Aeolian, greeting it in honour of the seven-toned cithern.

[1] Archilochus, the bitter satirist of Paros, flourished in 650 B.C., about 175 years before the time of the present poem.

γένοι' οἷος ἐσσὶ μαθών· καλός τοι πίθων παρὰ
παισίν, αἰεὶ

στρ. δ'

καλός. ὁ δὲ Ῥαδάμανθυς εὖ πέπραγεν, ὅτι φρενῶν
ἔλαχε καρπὸν ἀμώμητον, οὐδ' ἀπάταισι θυμὸν
τέρπεται ἔνδοθεν·

οἷα ψιθύρων παλάμαις ἔπετ' αἰεὶ βροτῷ.
ἄμαχον κακὸν ἀμφοτέροις διαβολιᾶν ὑποφάτιες,
ὀργαῖς ἀτενὲς ἀλωπέκων ἴκελοι.
κερδοῖ δὲ τί μάλα τοῦτο κερδαλέον τελέθει;
ἅτε γὰρ εἰνάλιον πόνον ἐχοίσας βαθὺν

σκευᾶς ἑτέρας, ἀβάπτιστός εἰμι, φελλὸς ὣς ὑπὲρ
ἕρκος, ἅλμας.

ἀντ. δ'

ἀδύνατα δ' ἔπος ἐκβαλεῖν κραταιὸν ἐν ἀγαθοῖς
δόλιον ἀστόν· ὅμως μὰν σαίνων ποτὶ πάντας,
ἀγὰν πάγχυ διαπλέκει.
οὔ οἱ μετέχω θράσεος· φίλον εἴη φιλεῖν·
ποτὶ δ' ἐχθρὸν ἅτ' ἐχθρὸς ἐὼν λύκοιο δίκαν
ὑποθεύσομαι,

ἀλλ' ἄλλοτε πατέων ὁδοῖς σκολιαῖς.
ἐν πάντα δὲ νόμον εὐθύγλωσσος ἀνὴρ προφέρει,
παρὰ τυραννίδι, χὠπόταν ὁ λάβρος στρατός,
χὥταν πόλιν οἱ σοφοὶ τηρέωντι. χρὴ δὲ πρὸς θεὸν
οὐκ ἐρίζειν,

72 γένοι', (S) : γένοι' (BMGFC). γένοι' οἷος ἐσσί· μαθὼν ("when he has been trained") Headlam.

75 βροτῷ Heindorf (BMFS) : βροτῶν mss (GC, preferred by Bergk and Wilamowitz, *Hieron und Pindaros*, 1901, p. 1313).

76 ὑποφάτιες mss (MGCS) : ὑποφαύτιες Boeckh (F).

78 κερδοῖ Huschke (B^2GFC) : κέρδει mss (B^1MS).

79 βαθὺν Bergk (S) : βαθὺ mss (BMGFC) : βυθοῖ Wilamowitz.

82 ἀγὰν anon. (BMGFC) ; ἄγαν mss (†ἄγαν S^1) : ἅταν Heyne (S^3, Wilamowitz).

Be true to thyself, now that thou hast learnt what manner of man thou art. It is only in the eyes of children, as thou knowest, that the ape is "pretty," ever "pretty"; but Rhadamanthys is in bliss,[1] because he had for his allotted portion that fruit of thought which none can blame, nor is he gladdened in his inmost soul by cunning wiles, even such as always haunt a man by reason of the devices of whisperers. Stealthy purveyors of slander are a curse that baffles both sides alike; they are exceeding like unto foxes in temper. But what doth the cunning fox really gain by his cunning? For, while, when the rest of the tackle hath the fisherman's bait in the depth of the sea, I, like a cork above the net, float undipped in the brine; a deceitful citizen can never utter a word of force among noble men, yet he fawneth on all and thus weaveth on every side his tangled path. I cannot share his boldness; be it mine to befriend my friend, while, against my foe, as a foe indeed, will I play the wolf, by rushing stealthily upon him, pacing now here, now there, in diverse ways. But, under every mode of government, a man of straightforward speech cometh to the front, whether at the tyrant's court, or where the boisterous host, or where the wise, have care of the State.

But one must not fight against God, who, at one

[1] That is, "in the Islands of the Blest." Cp. *O.* ii 83. As a judge in the future life, Rhadamanthys (brother of Minos, and law-giver of Crete) owed his felicity to his love of justice.

ἐπ. δ'

ὃς ἀνέχει τοτὲ μὲν τὰ κείνων, τότ' αὖθ' ἑτέροις
ἔδωκεν μέγα κῦδος. ἀλλ' οὐδὲ ταῦτα νόον
ἰαίνει φθονερῶν· στάθμας δέ τινος ἑλκόμενοι
περισσᾶς ἐνέπαξαν ἕλκος ὀδυναρὸν ἑᾷ πρόσθε καρδίᾳ,
πρὶν ὅσα φροντίδι μητίονται τυχεῖν. 170
φέρειν δ' ἐλαφρῶς ἐπαυχένιον λαβόντα ζυγὸν
ἀρήγει· ποτὶ κέντρον δέ τοι
λακτιζέμεν τελέθει
ὀλισθηρὸς οἶμος· ἀδόντα δ' εἴη με τοῖς ἀγαθοῖς ὁμιλεῖν.

89 τοτὲ *BCE* (MS) : ποτὲ *D* (BGFC).

while, exalteth the power of yonder men, and, at another, granteth high honour to others. Yet not even this doth soothe the mind of the envious; but, stretching the measuring-line too tightly, they pierce their own heart with a galling wound,[1] ere they attain what they are devising with anxious thought. Yet is it best to bear lightly the yoke that resteth on one's neck, for, as ye know, it is a slippery course to kick against the goads. But may it be my lot to please them that are noble, and to consort with them.

[1] "The measuring-line has two sharp pegs. The measurer fastens one into the ground and pulls the cord tight, in order to stretch it over more space than it ought to cover (περισσᾶς). In so doing he runs the peg into his own heart" (Gildersleeve).

PYTHIAN III

FOR HIERON OF SYRACUSE

INTRODUCTION

This Ode celebrates the victory won on the Pythian racecourse by Hieron's horse, Pherenîcus. The Scholiast on this Ode states that Hieron was victorious at the Pythian games whose dates correspond to 482 and 478 B.C. Both of these victories are implied in this Ode by the use of the plural στεφάνοις in line 73. But the epithet Αἴτναιος (69) shows that the composition of the Ode is later than 476, the year in which Hieron assumed the title. The composition of the Ode may therefore be assigned to the winter of 474, but the Ode commemorates the victories won by Pherenîcus in the Pythian festivals of 482 and 478. Pherenîcus is also the winning horse celebrated in the first Olympian, 476 B.C.

At the date of the present Ode, Hieron was in failing health; he was still suffering in 470 (*Pyth.* i 50–57), and he died in 467.

Would that Cheiron, the master of Asclêpius, were still alive (1–7), Apollo's son, Asclêpius, to whom his mother, Corônis, gave birth as she died on

the funeral pyre (8–46). Many were the cures wrought by Asclêpius (47–53), who at last was slain by lightning for his presumption in raising a man from the dead (54–58). Mortal men must not presume; life immortal is beyond their reach (59–62).

Would that the poet might have prevailed on Cheiron to train another healer (63–67), and thus have crossed the sea to Sicily, bearing the double boon of health and song (68–76). But the poet must stay at Thebes, and, at his own door, pay vows to Rhea for the health of Hieron (77–79).

"The immortals give to mortals two ills for every blessing" (80–82). Ills are borne bravely by the noble, such as Hieron, who has prosperity for part of his lot (82–86). Unmixed prosperity was not allotted either to Pêleus or to Cadmus (86–103). We must enjoy what we can, while we may (103–106). The poet must be content, but he will pray for wealth, and will hope for fame (107–111). Fame rests on song; song has given fame to the long lives of Nestor and Sarpêdon. Song gives length of days to merit, but this is a lot attained by few (112–116).

III.—ΙΕΡΩΝΙ ΣΥΡΑΚΟΣΙΩ

ΚΕΛΗΤΙ

στρ. α'

Ἤθελον Χείρωνά κε Φιλλυρίδαν,
εἰ χρεὼν τοῦθ' ἁμετέρας ἀπὸ γλώσσας κοινὸν εὔξασθαι ἔπος,
ζώειν τὸν ἀποιχόμενον,
Οὐρανίδα γόνον εὐρυμέδοντα Κρόνου, βάσσαισί τ' ἄρχειν Παλίου Φῆρ' ἀγρότερον,
νοῦν ἔχοντ' ἀνδρῶν φίλον· οἷος ἐὼν θρέψεν ποτὲ
τέκτονα νωδυνίας ἄμερον γυιαρκέος Ἀσκλήπιον,
ἥρωα παντοδαπᾶν ἀλκτῆρα νούσων.

ἀντ. α'

τὸν μὲν εὐίππου Φλεγύα θυγάτηρ
πρὶν τελέσσαι ματροπόλῳ σὺν Ἐλειθυίᾳ, δαμεῖσα χρυσέοις
τόξοισιν ὕπ' Ἀρτέμιδος,
εἰς Ἀΐδα δόμον ἐν θαλάμῳ κατέβα τέχναις Ἀπόλλωνος. χόλος δ' οὐκ ἀλίθιος
γίνεται παίδων Διός. ἁ δ' ἀποφλαυρίξαισά νιν
ἀμπλακίαισι φρενῶν, ἄλλον αἴνησεν γάμον κρύβδαν πατρός,
πρόσθεν ἀκειρεκόμᾳ μιχθεῖσα Φοίβῳ,

6 *νωδυνίας — γυιαρκέος* mss (Hermann[3], MFGCS), *—ος* "must be lengthened to save the metre": *νωδυνιᾶν — γυιαρκέων* Hermann[12] (B).

14 *ἀκειροκόμᾳ BCV* (BMGFS[1]) : *ἀκερσεκόμᾳ E* with inferior Vatican mss (S[3]), cp. *I.* i 7.

III.—FOR HIERON OF SYRACUSE

WINNER IN THE HORSE RACE, 482, 478; DATE OF ODE, 474 (?) B.C.

If the poet's tongue might breathe the prayer that is on the lips of all, I would pray that Cheiron, son of Philyra, who is dead and gone, were now alive again,—he who once ruled far and wide as the offspring of Cronus, who was the son of Heaven. Would that that rugged monster with spirit kindly unto men, were reigning still in Pêlion's glens, even such as when, in olden days, he reared Asclêpius, that gentle craftsman who drove pain from the limbs that he healed,—that hero who gave aid in all manner of maladies.

Or ever the daughter of Phlegyas [1] could bear him, in the fulness of time, with the aid of Eleithuia, the goddess of child-birth, she was stricken in her chamber by the golden arrows of Artemis, and thus descended to the home of Hades by the counsels of Apollo. Not in vain is the wrath of the sons of Zeus. For she, in the errors of her heart, had lightly regarded that wrath; and, although she had aforetime consorted with Phoebus of the unshorn hair,

[1] Corônis, l. 25.

ἐπ. α′

καὶ φέροισα σπέρμα θεοῦ καθαρόν.
οὐδ' ἔμειν' ἐλθεῖν τράπεζαν νυμφίαν
οὐδὲ παμφώνων ἰαχὰν ὑμεναίων, ἄλικες
οἷα παρθένοι φιλέοισιν ἑταῖραι
ἐσπερίαις ὑποκουρίζεσθ' ἀοιδαῖς· ἀλλά τοι
ἤρατο τῶν ἀπεόντων· οἷα καὶ πολλοὶ πάθον.
ἔστι δὲ φῦλον ἐν ἀνθρώποισι ματαιότατον,
ὅστις αἰσχύνων ἐπιχώρια παπταίνει τὰ πόρσω,
μεταμώνια θηρεύων ἀκράντοις ἐλπίσιν.

στρ. β′

ἔσχε τοιαύταν μεγάλαν ἀνάταν
καλλιπέπλου λῆμα Κορωνίδος. ἐλθόντος γὰρ εὐνάσθη ξένου
λέκτροισιν ἀπ' Ἀρκαδίας.
οὐδ' ἔλαθε σκοπόν· ἐν δ' ἄρα μηλοδόκῳ Πυθῶνι τόσσαις ἄϊεν ναοῦ βασιλεὺς
Λοξίας, κοινᾶνι παρ' εὐθυτάτῳ γνώμαν πιθών,
πάντα ἴσαντι νόῳ· ψευδέων δ' οὐχ ἅπτεται·
κλέπτει τέ νιν
οὐ θεὸς οὐ βροτὸς ἔργοις οὔτε βουλαῖς.

ἀντ. β′

καὶ τότε γνοὺς Ἴσχυος Εἰλατίδα
ξεινίαν κοίταν ἄθεμίν τε δόλον, πέμψεν κασιγνήταν μένει
θύοισαν ἀμαιμακέτῳ
ἐς Λακέρειαν. ἐπεὶ παρὰ Βοιβιάδος κρημνοῖσιν
ᾤκει παρθένος. δαίμων δ' ἕτερος

24 ἀνάταν old mss (BMC), αὐάταν (F) : ἀάταν Moschopulus, Heyne (S) ; ἀϝάταν (M^1G) ; cp. ii 28.
28 γνώμαν *BD* (MGFCS) : γνώμᾳ *C* (B).
33 θύοισαν mss (BMGFC) : θυίοισαν Wilhelm Schulze (S).

and bare within her the pure seed of the god, yet without her father's knowledge she consented to be wedded to another. She waited not for the coming of the marriage feast, nor for the music of the full-voiced hymenaeal chorus, even the playful strains that maiden-mates love to utter in evening songs. No! she was enamoured of an absent love,—that passion, which many, ere now, have felt. For, among men, there is a foolish company of those, who, putting shame on their home, cast their glances afar, and pursue idle dreams in hopes that shall not be fulfilled.

Such was the strong infatuation that the spirit of the fair-robed Corônis had caught. For she slept in the couch of a stranger who came from Arcadia; but she escaped not the ken of the watchful god; for, although he was then at the sacrificial shrine of Pytho, yet Loxias, the king of the temple, perceived it in his mind that knoweth all things, with his thought convinced by an unerring prompter. He never deceiveth others; and he is not himself deceived by god or man, in deed or counsel. Even so, at that time, he knew of her consorting with the stranger, Ischys, son of Elatus, and of her lawless deceit. Thereupon did he send his sister, Artemis, speeding with resistless might, even to Lacereia, for the unwedded girl was dwelling by the banks of the Boebian lake[1]; and a hateful doom perverted her

[1] In S.E. Thessaly. Corônis is one of Hesiod's heroines, "who, dwelling in the Dôtian plain over against the vine-clad Amyrus, as a maid unwedded washed her feet in the Boebian lake." Cp. *Homeric Hymn* xvi, and Strabo, pp. 442, 647.

ἐς κακὸν τρέψαις ἐδαμάσσατό νιν· καὶ γειτόνων
πολλοὶ ἐπαῦρον, ἀμᾷ δ' ἔφθαρεν, πολλὰν δ' ὄρει
πῦρ ἐξ ἑνὸς
σπέρματος ἐνθορὸν ἀΐστωσεν ὕλαν.
ἐπ. β'
ἀλλ' ἐπεὶ τείχει θέσαν ἐν ξυλίνῳ
σύγγονοι κούραν, σέλας δ' ἀμφέδραμεν
λάβρον Ἀφαίστου, τότ' ἔειπεν Ἀπόλλων· "Οὐκέτι
τλάσομαι ψυχᾷ γένος ἀμὸν ὀλέσσαι
οἰκτροτάτῳ θανάτῳ ματρὸς βαρείᾳ σὺν πάθᾳ."
ὣς φάτο· βάματι δ' ἐν πρώτῳ κιχὼν παῖδ' ἐκ νεκροῦ
ἅρπασε· καιομένα δ' αὐτῷ διέφαινε πυρά·
καί ῥά νιν Μάγνητι φέρων πόρε Κενταύρῳ διδάξαι
πολυπήμονας ἀνθρώποισιν ἰᾶσθαι νόσους.
στρ. γ'
τοὺς μὲν ὧν, ὅσσοι μόλον αὐτοφύτων
ἑλκέων ξυνάονες, ἢ πολιῷ χαλκῷ μέλη τετρωμένοι
ἢ χερμάδι τηλεβόλῳ,
ἢ θερινῷ πυρὶ περθόμενοι δέμας ἢ χειμῶνι, λύσαις
ἄλλον ἀλλοίων ἀχέων
ἔξαγεν, τοὺς μὲν μαλακαῖς ἐπαοιδαῖς ἀμφέπων,
τοὺς δὲ προσανέα πίνοντας, ἢ γυίοις περάπτων
πάντοθεν
φάρμακα, τοὺς δὲ τομαῖς ἔστασεν ὀρθούς.
ἀντ. γ'
ἀλλὰ κέρδει καὶ σοφία δέδεται.

41 ἀμὸν BC^2 (BMGFC) : ἀμὸν C^1D (S), ἐμὸν E.
44 διέφαινε BC^1 (MGFS) : διέφανε DC^2 (B^2C).

heart and laid her low, and many of her neighbours suffered for the same, and perished with her; even as, on a mountain, the fire that hath been sped by a single spark layeth low a mighty forest.

But, when the kinsmen had placed the girl in the midst of the wooden walls of the pyre, and the wild flame of the fire-god was playing around it, then spake Apollo :—"No longer can I endure in my heart to slay my own child by a death most piteous, at the self-same time as its mother's grievous doom." He stepped forward but once, and anon he found his child, and snatched it from the corse, while the kindled fire opened for him a path of light; and he bare the babe away, and gave it to the Magnesian Centaur to teach it how to heal mortal men of painful maladies.

And those whosoever came suffering from the sores of nature, or with their limbs wounded either by gray bronze or by far-hurled stone, or with bodies wasting away with summer's heat or winter's cold, he loosed and delivered divers of them from diverse pains, tending some of them with kindly incantations, giving to others a soothing potion, or, haply, swathing their limbs with simples, or restoring others by the knife. But, alas! even the lore of leech-craft is

ἔτραπεν καὶ κεῖνον ἀγάνορι μισθῷ χρυσὸς ἐν χερσὶν φανεὶς
ἄνδρ' ἐκ θανάτου κομίσαι
ἤδη ἁλωκότα· χερσὶ δ' ἄρα Κρονίων ῥίψαις δι' ἀμφοῖν ἀμπνοὰν στέρνων καθέλεν
ὠκέως, αἴθων δὲ κεραυνὸς ἐνέσκιμψεν μόρον.
χρὴ τὰ ἐοικότα πὰρ δαιμόνων μαστευέμεν θναταῖς φρασίν,
γνόντα τὸ πὰρ ποδός, οἵας εἰμὲν αἴσας.

ἐπ. γ'

μή, φίλα ψυχά, βίον ἀθάνατον
σπεῦδε, τὰν δ' ἔμπρακτον ἄντλει μαχανάν.
εἰ δὲ σώφρων ἄντρον ἔναι' ἔτι Χείρων, καί τί οἱ
φίλτρον ἐν θυμῷ μελιγάρυες ὕμνοι
ἀμέτεροι τίθεν· ἰατῆρά τοί κέν νιν πίθον
καί νυν ἐσλοῖσι παρασχεῖν ἀνδράσιν θερμὰν νόσων
ἤ τινα Λατοΐδα κεκλημένον ἢ πατέρος.
καί κεν ἐν ναυσὶν μόλον Ἰονίαν τάμνων θάλασσαν
Ἀρέθοισαν ἐπὶ κράναν παρ' Αἰτναῖον ξένον,

στρ. δ'

ὃς Συρακόσσαισι νέμει βασιλεὺς
πρᾶύς ἀστοῖς, οὐ φθονέων ἀγαθοῖς, ξείνοις δὲ θαυμαστὸς πατήρ.
τῷ μὲν διδύμας χάριτας,
εἰ κατέβαν ὑγίειαν ἄγων χρυσέαν κῶμόν τ' ἀέθλων Πυθίων αἴγλαν στεφάνοις,
τοὺς ἀριστεύων Φερένικος ἔλ' ἐν Κίρρᾳ ποτέ,
ἀστέρος οὐρανίου φαμὶ τηλαυγέστερον κείνῳ φάος ἐξικόμαν κε βαθὺν πόντον περάσαις.

69 Ἀρέθοισαν Bergk[1] (s) : Ἀρέθουσαν mss (BMGFC).

enthralled by the love of gain; even he was seduced, by a splendid fee of gold displayed upon his palm, to bring back from death one who was already its lawful prey. Therefore the son of Cronus with his hands hurled his shaft through both of them, and swiftly reft the breath from out their breasts, for they were stricken with sudden doom by the gleaming thunderbolt. We must seek from the gods for such boons as best befit a mortal mind, knowing what lieth before our feet, and knowing of what estate we are. Seek not, my soul, the life of the immortals; but enjoy to the full the resources that are within thy reach.

But, if only the sage Cheiron had still been dwelling in his cave, and if only our honey-sweet songs had cast a spell upon his soul, surely I had persuaded him to send some one to heal noble men from their fits of fever, some one called the son of Asclêpius or of Apollo.

Thus had I gone on shipboard, cleaving the Ionian main, on my voyage to the fount of Arethusa and to the presence of my friend, the lord of Aetna, who ruleth at Syracuse as a king who is gentle to his citizens, bearing no grudge against them that are noble, while he is adored as a father by his friends from afar. And, had I reached his shores with a double boon, bringing with me golden health, as well as the triumph-song that lendeth new lustre to those crowns from the Pythian contests, which Pherenicus won in former years at Cirrha, I aver that, on crossing the deep sea, I had landed as a light which, in his eyes, would have shone afar more brightly than the orb of heaven itself. Yet, even

ἀντ. δ΄

ἀλλ' ἐπεύξασθαι μὲν ἐγὼν ἐθέλω
Ματρί, τὰν κοῦραι παρ' ἐμὸν πρόθυρον σὺν Πανὶ μέλπονται θαμὰ
σεμνὰν θεὸν ἐννύχιαι. 140
εἰ δὲ λόγων συνέμεν κορυφάν, Ἱέρων, ὀρθὰν ἐπίστᾳ, μανθάνων οἶσθα προτέρων·
" ἓν παρ' ἐσλὸν πήματα σύνδυο δαίονται βροτοῖς ἀθάνατοι." τὰ μὲν ὧν οὐ δύνανται νήπιοι κόσμῳ φέρειν,
ἀλλ' ἀγαθοί, τὰ καλὰ τρέψαντες ἔξω.

ἐπ. δ΄

τὶν δὲ μοῖρ' εὐδαιμονίας ἔπεται. 150
λαγέταν γάρ τοι τύραννον δέρκεται,
εἴ τιν' ἀνθρώπων, ὁ μέγας πότμος. αἰὼν δ' ἀσφαλὴς
οὐκ ἔγεντ' οὔτ' Αἰακίδᾳ παρὰ Πηλεῖ
οὔτε παρ' ἀντιθέῳ Κάδμῳ· λέγονται μὰν βροτῶν
ὄλβον ὑπέρτατον οἳ σχεῖν, οἵτε καὶ χρυσαμπύκων
μελπομενᾶν ἐν ὄρει Μοισᾶν καὶ ἐν ἑπταπύλοις 160
ἄϊον Θήβαις, ὁπόθ' Ἁρμονίαν γᾶμεν βοῶπιν,
ὁ δὲ Νηρέος εὐβούλου Θέτιν παῖδα κλυτάν.

στρ. ε΄

καὶ θεοὶ δαίσαντο παρ' ἀμφοτέροις,
καὶ Κρόνου παῖδας βασιλῆας ἴδον χρυσέαις ἐν ἕδραις, ἔδνα τε
δέξαντο· Διὸς δὲ χάριν
ἐκ προτέρων μεταμειψάμενοι καμάτων ἔστασαν ὀρθὰν καρδίαν. ἐν δ' αὖτε χρόνῳ 170
τὸν μὲν ὀξείαισι θύγατρες ἐρήμωσαν πάθαις
εὐφροσύνας μέρος αἱ τρεῖς· ἀτὰρ λευκωλένῳ γε Ζεὺς πατὴρ

so, 'tis my wish to offer a vow to the Mother-goddess, that adorable queen, whose praises, with those of Pan, are oft sung of maidens in the night beside my portal.

But since thou, Hieron, art skilled to learn the true lesson that is taught by the sayings of former time, the immortals, as thou knowest, apportion to man two trials for every boon they grant; and these trials foolish men cannot bear with a good grace, but the noble can, by ever turning the fairer side to the front.

Yet thou art attended by a happy lot, for lo! the lord of his people, if any man, is viewed with favour by Fortune. But a life free from reverses was the fate neither of Pêleus, son of Aeacus, nor of god-like Cadmus. Yet we learn that they attained the highest happiness of all mortal men, in that they heard the Muses of the golden snood singing on mount Pêlion, and in seven-gated Thebes, what time Cadmus took to wife Harmonia, with those full-orbed eyes; and when Pêleus wedded Thetis, the famous daughter of wise Nêreus. And the gods banqueted with them, and they saw the royal sons of Cronus seated on their golden thrones, and received marriage-gifts from them; and, by the favour of Zeus, they escaped from their former troubles, and lifted up their hearts again in gladness.

And yet, in time, Cadmus was reft of his portion of bliss by the bitter woes of three of his daughters,[1] although Father Zeus visited the bridal couch of

[1] Ino, Agauê, and Autonoê. Ino was wedded to Athamas, who in his madness slew one of his two sons, while Ino flung herself into the sea, with the other, Melicertes. Agauê and Autonoê in a fit of Bacchic frenzy killed Agauê's son, Pentheus.

ἦλυθεν ἐς λέχος ἱμερτὸν Θυώνᾳ.

ἀντ. ε΄

τοῦ δὲ παῖς, ὅνπερ μόνον ἀθανάτα
τίκτεν ἐν Φθίᾳ Θέτις, ἐν πολέμῳ τόξοις ἀπὸ ψυχὰν λιπὼν
ὧρσεν πυρὶ καιόμενος
ἐκ Δαναῶν γόον. εἰ δὲ νόῳ τις ἔχει θνατῶν ἀλαθείας ὁδόν, χρὴ πρὸς μακάρων
τυγχάνοντ' εὖ πασχέμεν. ἄλλοτε δ' ἀλλοῖαι πνοαὶ
ὑψιπετᾶν ἀνέμων. ὄλβος οὐκ ἐς μακρὸν ἀνδρῶν ἔρχεται
<σάος>, πολὺς εὖτ' ἂν ἐπιβρίσαις ἔπηται.

ἐπ. ε΄

σμικρὸς ἐν σμικροῖς, μέγας ἐν μεγάλοις
ἔσσομαι· τὸν ἀμφέποντ' αἰεὶ φρασὶν
δαίμον' ἀσκήσω κατ' ἐμὰν θεραπεύων μαχανάν.
εἰ δέ μοι πλοῦτον θεὸς ἄβρὸν ὀρέξαι,
ἐλπίδ' ἔχω κλέος εὑρέσθαι κεν ὑψηλὸν πρόσω.
Νέστορα καὶ Λύκιον Σαρπηδόν', ἀνθρώπων φάτις,
ἐξ ἐπέων κελαδεννῶν, τέκτονες οἷα σοφοὶ
ἄρμοσαν, γιγνώσκομεν. ἀ δ' ἀρετὰ κλειναῖς ἀοιδαῖς
χρονία τελέθει. παύροις δὲ πράξασθ' εὐμαρές.

106 σᾶος Emperius (C), σάος (S); ὃς mss. οὐ πολὺς B; ἄπλετος Hermann (Donaldson, F); πάμπολυς Dissen (G); οἷς M.

their sister, the white-armed Semelê. Aye, and the son of Pêleus, the only son whom immortal Thetis bare in Phthia, reft of his life by the bow in battle, awakened the mourning of the Danai, while his body was burning on the pyre.

But, if any mortal hath in mind the course things take in very truth, right it is for one, who hath received favour from the blessed ones, to enjoy his lot. Yet changeful are the breezes of the winds that blow on high. The bliss of man doth not proceed unimpaired for long, whene'er it followeth them in its full weight and measure. Small shall I be, when small is my estate, and great, when it is great. The fortune that, ever and anon, attendeth me, I shall heartily honour, and shall do it service with all my might. But, if God were to give me the gladness of wealth, I hope, in future days, to find high fame. We know of Nestor, and of Lycian Sarpêdôn, whose names are on the lips of men, thanks to those lays of sounding song, such as wise builders framed for them. Virtue gaineth a long life by means of glorious strains; but they that find it easy to win those strains, are few.

PYTHIAN IV

FOR ARCESILAS OF CYRENE

INTRODUCTION

Arcesilaüs IV, son of Battus IV, King of Cyrene, won the victory with his chariot in the Pythian games of 462 B.C. The fourth Pythian was apparently composed at the request of Dâmophilus, a noble who had been exiled for taking part in some aristocratic insurrection against the King of Cyrene, and had been staying at Thebes. The exile hopes to propitiate the king by the splendid offering of a lyric encomium composed on an ample scale by Pindar. The Ode was sung at a banquet in the palace at Cyrene.

The Muse is bidden to celebrate the victory won by Arcesilaüs at Pytho (1–3), where his ancestor, Battus, had of old been bidden by the oracle to leave the island of Thêra and to found Cyrene (4–8), thus fulfilling the prophecy of Medea (9–12).

Medea had told how, at the mouth of the Libyan Lake, Tritônis, the Argonaut Euphâmus had received from a deity in disguise, a marvellous clod, which was washed overboard and thus followed the Argonauts on their voyage to Thêra, whence the

descendants of Euphâmus were to go and possess the land promised to their ancestor (13–58).

This prophecy was fulfilled by Battus, the founder of Cyrene, to whose descendant in the eighth generation Apollo had given the glory of a victory in the chariot-race at Pytho (59–67).

The voyage of the Argonauts (67–250). The Argonauts, on their return, landed at Lemnos, where they wedded the heroines of the island. Such was the source of the race of Euphâmus, which left Lemnos for Sparta and Thêra, and, at last for Cyrene (251–262).

To lead up to the proposed reconciliation between the exile and the King, the poet here introduces the Allegory of the Lopped Oak (263–269). The king is a healer; with heaven's help he can set Cyrene on a firm foundation; let him remember that a fair messenger brings fair tidings; the fair messenger is the poet's Muse (270–287).

Dâmophilus is then named for the first time; and his praises are blended with an appeal for forgiveness, such as Zeus granted to the Titans. Let the exile see his home again; let him banquet beside Apollo's fountain at Cyrene, making music on his harp, and living a quiet and blameless life, and telling of the fount of song he had found for the king at Thebes (288–299).

IV.—ΑΡΚΕΣΙΛΑ ΚΥΡΗΝΑΙΩ

ΑΡΜΑΤΙ

στρ. α'

Σάμερον μὲν χρή σε παρ' ἀνδρὶ φίλῳ
στᾶμεν, εὐίππου βασιλῆϊ Κυράνας, ὄφρα κωμάζοντι σὺν Ἀρκεσίλᾳ,
Μοῖσα, Λατοίδαισιν ὀφειλόμενον Πυθῶνί τ' αὔξῃς οὖρον ὕμνων,
ἔνθα ποτὲ χρυσέων Διὸς αἰητῶν πάρεδρος,
οὐκ ἀποδάμου Ἀπόλλωνος τυχόντος, ἱέρεα
χρῆσεν οἰκιστῆρα Βάττον καρποφόρου Λιβύας, ἱερὰν
νᾶσον ὡς ἤδη λιπὼν κτίσσειεν εὐάρματον
πόλιν ἐν ἀργεννόεντι μαστῷ,

ἀντ. α'

καὶ τὸ Μηδείας ἔπος ἀγκομίσαι
ἑβδόμᾳ καὶ σὺν δεκάτᾳ γενεᾷ Θήραιον, Αἰήτα τό ποτε ζαμενὴς
παῖς ἀπέπνευσ' ἀθανάτου στόματος, δέσποινα Κόλχων. εἶπε δ' οὕτως
ἡμιθέοισιν Ἰάσονος αἰχματᾶο ναύταις·
"Κέκλυτε, παῖδες ὑπερθύμων τε φωτῶν καὶ θεῶν·
φαμὶ γὰρ τᾶσδ' ἐξ ἁλιπλάκτου ποτὲ γᾶς Ἐπάφοιο κόραν

5 ἱέρεα old mss (MFCS); *ἱερέα DZ*, Hermann; ἱρέα B; ἷρεα G.

8 ἀργεννόεντι S, ἀργεῢόεντι old mss, ἀργῖνόεντι Bergk (F), ἀργινόεντι (MGC): ἀργηέντι Triclinius, ἀργάεντι Hermann (B).

9 ἀγκομίσαι (MGCS): ἀγκομίσαιθ' all old mss (BF).

IV.—FOR ARCESILAS OF CYRENE

WINNER IN THE CHARIOT-RACE, 462 B.C.

Thou must stand, my Muse! to-day in the presence of a friend, even the king of Cyrênê with its noble steeds, that so, beside Arcesilas, while he celebrateth his triumph, thou mayest swell the gale of song that is now due to the children of Lêtô, and to Pythô also, where, in the olden time, on a day when Apollo was not far away, the priestess throned beside the golden eagles of Zeus gave for them an oracle, naming Battus the coloniser of fruitful Libya, and telling how he would at once leave the holy island,[1] and build, on a gleaming hill,[2] a city of noble chariots, and thus, in the seventeenth generation, fulfil the word spoken at Thêra by Medea, which that brave daughter of Aeêtês, that queen of the Colchians, breathed forth from her immortal lips, when she spake in this wise to the heroes who sailed with the warrior Jason:—

"Listen, ye sons of high-spirited men, ye sons of the gods! for I aver that, from this wave-washed land of Thêra, the daughter of Epaphus,[3] will, in days

[1] Thêra.

[2] Literally "breast," "a white breast of the swelling earth" (E. Myers). Scotland has its "Paps of Jura," and France its "mamelon."

[3] Libya.

ἀστέων ῥίζαν φυτεύσεσθαι μελησίμβροτον
Διὸς ἐν Ἄμμωνος θεμέθλοις.
ἐπ. α'
ἀντὶ δελφίνων δ' ἐλαχυπτερύγων ἵππους ἀμείψαντες θοάς,
ἀνία τ' ἀντ' ἐρετμῶν δίφρους τε νωμάσοισιν ἀελλόποδας.
κεῖνος ὄρνις ἐκτελευτάσει μεγαλᾶν πολίων
ματρόπολιν Θήραν γενέσθαι, τόν ποτε Τριτωνίδος
ἐν προχοαῖς
λίμνας θεῷ ἀνέρι εἰδομένῳ γαῖαν διδόντι
ξείνια πρῴραθεν Εὔφαμος καταβὰς
δέξατ'· αἴσιον δ' ἐπί οἱ Κρονίων Ζεὺς πατὴρ
ἔκλαγξε βροντάν·
στρ. β'
ἀνίκ' ἄγκυραν ποτὶ χαλκόγενυν
ναὶ κρημνάντων ἐπέτοσσε, θοᾶς Ἀργοῦς χαλινόν.
δώδεκα δὲ πρότερον
ἀμέρας ἐξ Ὠκεανοῦ φέρομεν νώτων ὕπερ γαίας ἐρήμων
εἰνάλιον δόρυ, μήδεσιν ἀνσπάσσαντες ἀμοῖς.
τουτάκι δ' οἰοπόλος δαίμων ἐπῆλθεν, φαιδίμαν
ἀνδρὸς αἰδοίου πρόσοψιν θηκάμενος· φιλίων δ' ἐπέων
ἄρχετο, ξείνοις ἅτ' ἐλθόντεσσιν εὐεργέται
δεῖπν' ἐπαγγέλλοντι πρῶτον.
ἀντ. β'
ἀλλὰ γὰρ νόστου πρόφασις γλυκεροῦ

23 αἴσιον mss (BMGFC) : αἰσίαν (S).
25 κρημνάντων most mss (BMGFC) : κριμνάντων *B* (S).
30 ἄρχετο *BFP*.. (MGCS) : ἄρχεται *CDEV* and interpolated mss (BF).

to come, find planted in her a root of cities that shall be fostered of men near the foundations of Zeus Ammon. Instead of the short-finned dolphins, shall they take to themselves swift horses, and, instead of oars, shall they ply the reins and the chariots swift as the breeze. That token shall bring it to pass that Thêra shall become a mother of mighty cities, the token which, on a day, beside the out-flowing waters of lake Tritônis,[1] Euphêmus,[2] descending from the prow of the Argo, did receive from a god in the likeness of man, who offered him earth as a hospitable gift. And, thereupon, Father Zeus, the son of Cronus, as a sign of favour, sounded a peal of thunder, what time the stranger lighted upon them as they slung beside the ship the brazen anchor, the swift Argo's bridle.

And, ere that time, we had left the Ocean, and, by my counsel, had dragged up our sea-faring ship, and for twelve days had carried it across heavy ridges of land. Then was it that the lonely god (even the Triton) drew near in the splendid semblance of a venerable man, and began to utter friendly words, such as kindly men are wont to use, when they first offer welcome to strangers on their coming. But in very deed, the plea of our sweet return to home forbade our lingering. Now he averred that he

[1] After leaving Colchis, the Argonauts passed by the Phasis to "Oceanus," and thence to the "Red Sea," carried their ship overland twelve days, reached the Libyan lake Tritônis, and found an outlet from the lake into the Mediterranean Sea (Gildersleeve).

[2] A son of Poseidon, l. 45.

κώλυεν μεῖναι. φάτο δ' Εὐρύπυλος Γαιαόχου παῖς
ἀφθίτου Ἐννοσίδα
ἔμμεναι· γίγνωσκε δ' ἐπειγομένους· ἂν δ' εὐθὺς
ἁρπάξαις ἀρούρας
δεξιτερᾷ προτυχὸν ξένιον μάστευσε δοῦναι.
οὐδ' ἀπίθησέ νιν, ἀλλ' ἥρως ἐπ' ἀκταῖσιν θορὼν
χειρί οἱ χεῖρ' ἀντερείσαις δέξατο βώλακα δαιμονίαν.
πεύθομαι δ' αὐτὰν κατακλυσθεῖσαν ἐκ δούρατος
ἐναλίαν βᾶμεν σὺν ἅλμᾳ
ἐπ. β'
ἐσπέρας, ὑγρῷ πελάγει σπομέναν. ἦ μάν νιν
ὦτρυνον θαμὰ
λυσιπόνοις θεραπόντεσσιν φυλάξαι· τῶν δ' ἐλάθοντο φρένες·
καί νυν ἐν τᾷδ' ἄφθιτον νάσῳ κέχυται Λιβύας
εὐρυχόρου σπέρμα πρὶν ὥρας· εἰ γὰρ οἴκοι νιν
βάλε πὰρ χθόνιον
Ἄιδα στόμα, Ταίναρον εἰς ἱερὰν Εὔφαμος ἐλθών,
υἱὸς ἱππάρχου Ποσειδάωνος ἄναξ,
τόν ποτ' Εὐρώπα Τιτυοῦ θυγάτηρ τίκτε Καφισοῦ
παρ' ὄχθαις·
στρ. γ'
τετράτων παίδων κ' ἐπιγινομένων
αἷμά οἱ κείναν λάβε σὺν Δαναοῖς εὐρεῖαν ἄπειρον.
τότε γὰρ μεγάλας
ἐξανίστανται Λακεδαίμονος Ἀργείου τε κόλπου
καὶ Μυκηνᾶν.
νῦν γε μὲν ἀλλοδαπᾶν κριτὸν εὑρήσει γυναικῶν
ἐν λέχεσιν γένος, οἵ κεν τάνδε σὺν τιμᾷ θεῶν

36 *νιν* mss (BMGF) ; *ἰν* (= *οἱ*) Hermann (C), *ἰν* S.
50 *μὲν* (BMGFS[1]C) : *μὰν* old mss (S[3]) ; *γε μὲν* = Attic *γὲ μὴν*.

was Eurypylus, the son of the immortal Shaker of the Earth which is Poseidon's portion; and when he began to know that we were hasting on our way, anon he seized some of the soil, and essayed to give to Euphêmus, as a friendly gift, whatever came to hand; nor did Euphêmus disobey him; nay, but the hero leaped down upon the beach, and, pressing his hand in the hand of the stranger, received from him that fateful clod of earth.

But they tell me that it was washed out of the ship and passed into the sea with the spray at eventide, following the waters of the main. Verily full often did I urge the several watches of seamen to guard it with all care, but their minds were forgetful, and now is the seed of broad Libya washed ashore on the island of Thêra before its full time. For, if Euphâmus, son of Poseidon, the ruler of horses, whom Eurôpa, daughter of Titys, erstwhile bare beside the banks of Cêphîsus, had only sped him to holy Taenarus, and there, in his home, cast the clod down beside that portal of the world below, the blood of the fourth generation descended from him would have taken possession of all the breadth of this vast continent. For, in that event, I see men departing thither from great Lacedaemon, and from the Argive Gulf, and from Mycênae.

But, as things be, Euphêmus shall find in the bridal beds of foreign dames a chosen race, which, by the blessing of the gods, shall come to this island

νᾶσον ἐλθόντες τέκωνται φῶτα κελαινεφέων
πεδίων
δεσπόταν· τὸν μὲν πολυχρύσῳ ποτ' ἐν δώματι
Φοῖβος ἀμνάσει θέμισσιν
ἀντ. γ'
Πύθιον ναὸν καταβάντα χρόνῳ
ὑστέρῳ, νάεσσι πολεῖς ἀγαγὲν Νείλοιο πρὸς πῖον
τέμενος Κρονίδα."
ἦ ῥα Μηδείας ἐπέων στίχες. ἔπταξαν δ' ἀκίνητοι
σιωπᾷ 100
ἥρωες ἀντίθεοι πυκινὰν μῆτιν κλύοντες.
ὦ μάκαρ υἱὲ Πολυμνάστου, σὲ δ' ἐν τούτῳ λόγῳ
χρησμὸς ὥρθωσεν μελίσσας Δελφίδος αὐτομάτῳ
κελάδῳ·
ἅ σε χαίρειν ἐς τρὶς αὐδάσαισα πεπρωμένον
βασιλέ' ἄμφανεν Κυράνᾳ, 110
ἐπ. γ'
δυσθρόου φωνᾶς ἀνακρινόμενον ποινὰ τίς ἔσται
πρὸς θεῶν.
ἦ μάλα δὴ μετὰ καὶ νῦν, ὥστε φοινικανθέμου
ἦρος ἀκμᾷ,
παισὶ τούτοις ὄγδοον θάλλει μέρος Ἀρκεσίλας·
τῷ μὲν Ἀπόλλων ἅ τε Πυθὼ κῦδος ἐξ ἀμφικτιό-
νων ἔπορεν

56 πολεῖς (mss) ἀγαγεῖν (*C* and scholium) (BM^{1}C), or ἄγαγε *BD*, or ἀγαγὲν *E* (M^{2}GF) : πόλις (Lehrs) ἀγαγὲν (s).
65 τούτοις mss (edd.) : τεοῖς? Wilamowitz (s^{1}).
66 ἀμφικτιόνων Boeckh here, and in *P.* x 8, *N.* vi 40, *I.* iii, cp. περικτιόνων, *N.* ix 19, *I.* viii 64 (edd.) : Ἀμφικτυόνων mss.

of Thêra, and there beget a man who shall be the lord of those plains which are mantled by the dark cloud.[1]

The day shall come when Phoebus in his golden home shall make mention of him in his oracles, when, at a later time, he descendeth from the threshold into the Pythian shrine, telling how he shall carry many a man in his ships to the fertile precinct of the son of Cronus beside the Nile."

Verily such were the lays that Medea sang; and the god-like heroes, while they listened to her deep counsel, stirred not a whit, but bowed them down in silence.

But, O thou happy son of Polymnêstus![2] 'twas none other than thee that, in accord with this word of prophecy, the oracle glorified by means of the unprompted utterance of the Delphic Bee,[3] who thrice, and that loudly, bade thee hail, and declared thee the destined king of Cyrênê, when thou wast asking the oracle what release the gods would grant thee from thy stammering tongue.[4] In very deed, even now, in the latter days, as in the prime of rosy spring, eighth in the line of those descendants, bloometh Arcesilas. 'Twas Apollo and Pytho that granted him glory in the chariot-race among them

[1] "Cyrene had rain, the rest of Libya none" (Gildersleeve). Cp. Herodotus, iv 158. [2] Battus.

[3] The priestess of Apollo. The same title was given to priestesses of Dêmêtêr, Persephonê, and the Great Mother.

[4] After Battus, who was born with a stammering tongue in Thêra, had grown to man's estate, he journeyed to Delphi, to consult the oracle about his voice, whereupon the priestess replied:—

"Battus, thou camest to ask of thy voice; but Phoebus Apollo
Bids thee establish a city in Libya, abounding in fleeces."
(Herodotus, iv 155.)

ἱπποδρομίας. ἀπὸ δ' αὐτὸν ἐγὼ Μοίσαισι δώσω
καὶ τὸ πάγχρυσον νάκος κριοῦ· μετὰ γὰρ
κεῖνο πλευσάντων Μινυᾶν, θεόπομποί σφισιν
τιμαὶ φύτευθεν.

στρ. δ'

τίς γὰρ ἀρχὰ δέξατο ναυτιλίας;
τίς δὲ κίνδυνος κρατεροῖς ἀδάμαντος δῆσεν ἄλοις;
θέσφατον ἦν Πελίαν
ἐξ ἀγαυῶν Αἰολιδᾶν θανέμεν χείρεσσιν ἢ βουλαῖς
ἀκάμπτοις.
ἦλθε δέ οἱ κρυόεν πυκινῷ μάντευμα θυμῷ,
πὰρ μέσον ὀμφαλὸν εὐδένδροιο ῥηθὲν ματέρος·
τὸν μονοκρήπιδα πάντως ἐν φυλακᾷ σχεθέμεν
μεγάλᾳ,
εὖτ' ἂν αἰπεινῶν ἀπὸ σταθμῶν ἐς εὐδείελον
χθόνα μόλῃ κλειτᾶς Ἰωλκοῦ,

ἀντ. δ'

ξεῖνος αἴτ' ὢν ἀστός. ὁ δ' ἅρα χρόνῳ
ἵκετ' αἰχμαῖσιν διδύμαισιν ἀνὴρ ἔκπαγλος· ἐσθὰς
δ' ἀμφοτέρα νιν ἔχεν,
ἅ τε Μαγνήτων ἐπιχώριος ἁρμόζοισα θαητοῖσι
γυίοις,
ἀμφὶ δὲ παρδαλέᾳ στέγετο φρίσσοντας ὄμβρους·
οὐδὲ κομᾶν πλόκαμοι κερθέντες ᾤχοντ' ἀγλαοί,
ἀλλ' ἅπαν νῶτον καταίθυσσον. τάχα δ' εὐθὺς
ἰὼν σφετέρας
ἐστάθη γνώμας ἀταρμύκτοιο πειρώμενος
ἐν ἀγορᾷ πλήθοντος ὄχλου.

ἐπ. δ'

τὸν μὲν οὐ γίγνωσκον· ὀπιζομένων δ' ἔμπας τις
εἶπεν καὶ τόδε·

79 ἀμφοτέρα *EF* (MCS) : ἀμφότερόν most mss (BFG).

that dwelt around[1]; but I shall make himself, and the Golden Fleece, a theme for the Muses' song. For, when the Minyae sailed forth upon that quest, then were the heaven-sent honours planted for his race.

Tell me what was it that first befell them in their sea-faring? What was the peril that bound them with strong bolts of adamant? The oracle had said that Pelias would be slain by the proud Aeolidae,[2] either by their own hands or by their resistless counsels; for a response, which made his wary spirit shudder, came unto him in words spoken beside the central stone of tree-clad mother-earth, bidding him in any wise beware of one, shod with a single sandal, who, whether citizen or stranger, was to come down from the homesteads in the mountains to the sunny land of far-famed Iôlcus. And so, at last, he came, a hero terrible to look upon, as he brandished his twain spears; and he was clothed with a two-fold raiment, the garb of his Magnesian home closely fitting his comely limbs, while the skin of a pard protected him from shivering showers. Nor had his splendid locks of hair been shorn, but they rolled lustrous adown all his back. Then, to make trial of his dauntless spirit, he went anon and stood where all the crowd was thronging the market-place. Now they knew him not; howbeit one of the awed beholders spake and said :—

1 "Around Delphi." There is no reference to the Amphictyons.

2 Jason was the great-grandson of Aeolus.

"Οὔτι που οὗτος Ἀπόλλων, οὐδὲ μὰν χαλκάρματός ἐστι πόσις
Ἀφροδίτας· ἐν δὲ Νάξῳ φαντὶ θανεῖν λιπαρᾷ
Ἰφιμεδείας παῖδας, Ὦτον καὶ σέ, τολμάεις Ἐφιάλτα ἄναξ.
καὶ μὰν Τιτυὸν βέλος Ἀρτέμιδος θήρευσε κραιπνόν,
ἐξ ἀνικάτου φαρέτρας ὀρνύμενον,
ὄφρα τις τᾶν ἐν δυνατῷ φιλοτάτων ἐπιψαύειν ἔραται."

στρ. ε'

τοὶ μὲν ἀλλάλοισιν ἀμειβόμενοι
γάρυον τοιαῦτ'· ἀνὰ δ' ἡμιόνοις ξεστᾷ τ' ἀπήνᾳ
προτροπάδαν Πελίας
ἵκετο σπεύδων· τάφε δ' αὐτίκα παπτάναις ἀρίγνωτον πέδιλον
δεξιτερῷ μόνον ἀμφὶ ποδί. κλέπτων δὲ θυμῷ
δεῖμα προσέννεπε· "Ποίαν γαῖαν, ὦ ξεῖν', εὔχεαι
πατρίδ' ἔμμεν; καὶ τίς ἀνθρώπων σε χαμαιγενέων πολιᾶς
ἐξανῆκεν γαστρός; ἐχθίστοισι μὴ ψεύδεσιν
καταμιάναις εἰπὲ γένναν."

ἀντ. ε'

τὸν δὲ θαρσήσαις ἀγανοῖσι λόγοις
ὧδ' ἀμείφθη· "Φαμὶ διδασκαλίαν Χείρωνος οἴσειν.
ἄντροθε γὰρ νέομαι
παὰ Χαρικλοῦς καὶ Φιλύρας, ἵνα Κενταύρου με κοῦραι θρέψαν ἀγναί.
εἴκοσι δ' ἐκτελέσαις ἐνιαυτοὺς οὔτε ἔργον
οὔτ' ἔπος ἐντράπελον κείνοισιν εἰπὼν ἰκόμαν

105 ἐντράπελον most mss, scholium 2 (M²S): εὐτράπελον *M* alone (BF); ἐκτράπελον scholium 1, Heyne (M¹GC).

"Surely this is not Apollo, nor verily is he Aphrodîtê's lord of the brazen chariot.[1] The sons, again, of Iphimedeia, Ôtus, and thou, courageous king, Ephialtês,[2] died, they say, in gleaming Naxos. And Tityus, in sooth, was hunted down by the swift dart, which Artemis sped from her unconquerable quiver, warning men to aim only at loves within their reach."[3]

Thus, in turn, spake they to one another. Meanwhile, driving his mules and his polished chariot with head-long speed, came Pelias in hot haste, and, as he gazed, he was astonied at the solitary sandal clearly seen on the right foot alone of the stranger; but he hid his fear in his heart, and said:—

"What country, O stranger, dost thou claim as thy fatherland? Which of the groundling wenches was it that spawned thee forth from her aged womb? Tell me of thy birth, and befoul it not with most hateful falsehoods."

Then the stranger bravely answered him with gentle words in this wise:—

"I aver that I shall give proof of Cheiron's training; for from his cave am I come, from the presence of Charîclo and Philyra,[4] where I was reared by the pure daughters of the Centaur. And, having lived for a score of years without having ever said to them aught unseemly either in deed or in word, I

[1] Arês.

[2] The gigantic sons of Poseidon and Iphimedîa, commonly called the Aloeidae, who put Arês into chains, and were destroyed by Apollo.

[3] Tityus, a giant in Euboea, was slain by Artemis and cast into Tartarus for attempting to offer violence to her, on her way to Delphi.

[4] Charîclo was the wife, and Philyra the mother of Cheiron.

οἴκαδ', ἀρχαίαν κομίζων πατρὸς ἐμοῦ βασιλευομέναν
οὐ κατ' αἶσαν, τάν ποτε Ζεὺς ὤπασεν λαγέτᾳ
Αἰόλῳ καὶ παισί, τιμάν.

ἐπ. ε'

πεύθομαι γάρ νιν Πελίαν ἄθεμιν λευκαῖς πιθήσαντα φρασὶν
ἀμετέρων ἀποσυλᾶσαι βιαίως ἀρχεδικᾶν τοκέων·
τοί μ', ἐπεὶ πάμπρωτον εἶδον φέγγος, ὑπερφιάλου
ἀγεμόνος δείσαντες ὕβριν, κᾶδος ὡσείτε φθιμένου
δνοφερὸν
ἐν δώμασι θηκάμενοι, μίγα κωκυτῷ γυναικῶν
κρύβδα πέμπον σπαργάνοις ἐν πορφυρέοις,
νυκτὶ κοινάσαντες ὁδόν, Κρονίδᾳ δὲ τράφεν Χείρωνι δῶκαν.

στρ. στ'

ἀλλὰ τούτων μὲν κεφάλαια λόγων
ἴστε. λευκίππων δὲ δόμους πατέρων, κεδνοὶ πολῖται, φράσσατέ μοι σαφέως·
Αἴσονος γὰρ παῖς ἐπιχώριος οὐ ξείναν ἱκοίμαν
γαῖαν ἄλλων.
Φὴρ δέ με θεῖος Ἰάσονα κικλήσκων προσηύδα."
ὣς φάτο. τὸν μὲν ἐσελθόντ' ἔγνον ὀφθαλμοὶ
πατρός.
ἐκ δ' ἄρ' αὐτοῦ πομφόλυξαν δάκρυα γηραλέων
γλεφάρων,
ἂν περὶ ψυχὰν ἐπεὶ γάθησεν ἐξαίρετον
γόνον ἰδὼν κάλλιστον ἀνδρῶν.

ἀντ. στ'

καὶ κασίγνητοί σφισιν ἀμφότεροι

120 ἔγνον Byzantine mss (BMGFCS), cp. *P.* ix 79 and *I.* ii 23: ἔγνων old mss.

have come to my home to recover the ancient honour of my father, now held in no rightful way, even that honour which Zeus granted of old to Aeolus, the leader of the people, and to his sons. For I hear that lawless Pelias, yielding to his envious[1] passions, violently reft it from my parents, who were lords by primal right. As soon as ever I saw the light, fearing the insolence of the overweening chieftain, then, as though one had died, they made mourning in the darkened home,[2] not without much wailing of women, while, secretly, they sent me away enswathed in purple, with night alone as partner of the path, and gave me to Cheiron the son of Cronus to rear. The chief of all my story ye know already; and now, ye noble citizens, pray show me clearly the palace of my fathers, who rode on white steeds. For, being son of Aeson and having been born in this land, fain would I hope that I have come to my own country and not another's. The centaur divine was wont to call me by the name of Jason."

Thus spake he, and, as he entered, his father's eyes took note of him, and tears burst forth from those aged eyelids; for, with all his heart, he rejoiced when he saw his son, the choicest and the fairest of men. And both his father's brothers came, as soon as ever

[1] "Pale with envy"; or "frantic" (connected with λύσσα, "madness"); or "baneful," as in *Il.* ix 119, φρεσὶ λευγαλέῃσι πιθήσας.

[2] Literally, "made darksome mourning in the home."

ἦλυθον κείνου γε κατὰ κλέος· ἐγγὺς μὲν Φέρης
κράναν Ὑπερῆδα λιπών,
ἐκ δὲ Μεσσάνας Ἀμυθάν· ταχέως δ' Ἄδματος
ἷκεν καὶ Μέλαμπος,
εὐμενέοντες ἀνεψιόν. ἐν δαιτὸς δὲ μοίρᾳ
μειλιχίοισι λόγοις αὐτοὺς Ἰάσων δέγμενος,
ξείνι' ἁρμόζοντα τεύχων, πᾶσαν ἐυφροσύναν
τάνυεν,
ἀθρόαις πέντε δραπὼν νύκτεσσιν ἔν θ' ἁμέραις
ἱερὸν εὐζωᾶς ἄωτον.

ἐπ. στ'

ἀλλ' ἐν ἕκτᾳ πάντα, λόγον θέμενος σπουδαῖον, ἐξ
ἀρχᾶς ἀνὴρ
συγγενέσιν παρεκοινᾶθ'· οἱ δ' ἐπέσποντ'. αἶψα
δ' ἀπὸ κλισιᾶν
ὦρτο σὺν κείνοισι. καί ῥ' ἦλθον Πελία μέγαρον·
ἐσσύμενοι δ' εἴσω κατέσταν. τῶν δ' ἀκούσαις
αὐτὸς ὑπαντίασεν
Τυροῦς ἐρασιπλοκάμου γενεά· πραὺν δ' Ἰάσων
μαλθακᾷ φωνᾷ ποτιστάζων ὄαρον
βάλλετο κρηπῖδα σοφῶν ἐπέων· "Παῖ Ποσειδᾶνος
Πετραίου,

στρ. ζ'

ἐντὶ μὲν θνατῶν φρένες ὠκύτεραι
κέρδος αἰνῆσαι πρὸ δίκας δόλιον, τραχεῖαν
ἑρπόντων πρὸς ἐπίβδαν ὅμως·
ἀλλ' ἐμὲ χρὴ καὶ σὲ θεμισσαμένους ὀργὰς ὑφαίνειν
λοιπὸν ὅλβον.
εἰδότι τοι ἐρέω· μία βοῦς Κρηθεῖ τε μάτηρ

129 *ἐυφρ.* Bergk (MGCS), *εὐφρ. B* alone : *εἰς C*, *ἐς* other old mss (F), *ἐν* Byzantine mss (B) *εὐφρ.*

they heard report of him. Hard by was Pherês, who came from the Hypereian fountain[1]; while Amythaon came from Messênê; and Admêtus also came in all speed, and Melampus, with kindly feeling for their cousin. And, while they joined in the banquet, Jason, welcoming them with gentle words and offering them befitting hospitality, gave them good cheer without stint, for five full nights and for as many days culling the sacred prime of festal life. But, on the sixth day, speaking in sober earnest, the hero told his kinsmen all the story from the beginning, and they followed his prompting; and at once he leapt with them from the tents, and so they came to the hall of Pelias, and hasted and stood within. And when Pelias heard them, he came forth himself to meet them, even the son of Tyro with the lovely locks; and Jason, with his soothing voice distilling gentle language, thus laid the foundation of wise words:—

"Son of Poseidon, the Cleaver of the Rock! the minds of mortals are only too swift to praise crafty gain rather than justice, even although they are moving toward a rude reckoning; but thou and I must rule our tempers by the law of right, and thus for the future weave the web of all our wealth. Thou knowest what I am soon to say.

[1] In the midst of the Thessalian city of Pherae; Strabo, p. 439.

καὶ θρασυμήδει Σαλμωνεῖ· τρίταισιν δ' ἐν γοναῖς
ἄμμες αὖ κείνων φυτευθέντες σθένος ἀελίου
χρύσεον
λεύσσομεν. Μοῖραι δ' ἀφίσταντ', εἴ τις ἔχθρα πέλει
ὁμογόνοις, αἰδῶ καλύψαι.

ἀντ. ζ'

οὐ πρέπει νῷν χαλκοτόροις ξίφεσιν
οὐδ' ἀκόντεσσιν μεγάλαν προγόνων τιμὰν δάσασθαι. μῆλά τε γάρ τοι ἐγὼ
καὶ βοῶν ξανθὰς ἀγέλας ἀφίημ' ἀγρούς τε πάντας, τοὺς ἀπούραις
ἀμετέρων τοκέων νέμεαι, πλοῦτον πιαίνων·
κοὔ με πονεῖ τεὸν οἶκον ταῦτα πορσύνοντ' ἄγαν·
ἀλλὰ καὶ σκᾶπτον μόναρχον καὶ θρόνος, ᾧ ποτε Κρηθεΐδας
ἐγκαθίζων ἱππόταις εὔθυνε λαοῖς δίκας,
τὰ μὲν ἄνευ ξυνᾶς ἀνίας

ἐπ. ζ'

λῦσον ἄμμιν, μή τι νεώτερον ἐξ αὐτῶν ἀνασταίῃ κακόν."
ὣς ἄρ' ἔειπεν. ἀκᾷ δ' ἀνταγόρευσεν καὶ Πελίας·
"Ἔσομαι
τοῖος· ἀλλ' ἤδη με γηραιὸν μέρος ἀλικίας
ἀμφιπολεῖ· σὸν δ' ἄνθος ἥβας ἄρτι κυμαίνει·
δύνασαι δ' ἀφελεῖν

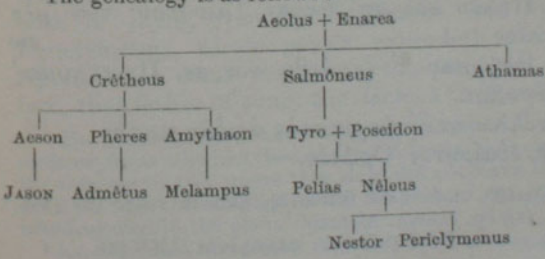
155 ἀνασταίῃ Ahrens (MC), ἀναστάῃ S, ἀναστήῃ Hermann (BGF): ἀναστησῃ vulgo, *v.l.* ἀναστήσῃς.

It was one heifer that bare Crêtheus and Salmôneus[1] bold in counsel; and we, in our day, who now look upon the golden light of the sun, were sprung from them in the third generation; but, if any feud befall men of the same kin, the Fates withdraw to hide their shame. It ill befitteth us twain to appeal to brazen swords or spears in dividing the great honours of our fathers. As for the flocks and the tawny herds of cattle, and all the fields, which thou hast taken from our parents and holdest for thine own, while feeding fat thy wealth—all these I leave thee, and it irketh me not that they give provision to thy house beyond all measure. But, as for the royal sceptre and the throne, in which Aeson once sat, while he duly laid down the law for a nation of horsemen, these do thou release to us without vexation on either side, lest haply thou shouldest cause fresh ill to spring up therefrom."

Thus spake he; and Pelias, on his part, gave a soft answer:—

"I shall be even as thou wilt; but old age is already coming over me, while thy bloom of youth is even now swelling with fulness, and thou hast it in thy power to remove the resentment of the gods

[1] The genealogy is as follows:—



μᾶνιν χθονίων. κέλεται γὰρ ἐὰν ψυχὰν κομίξαι
Φρίξος ἐλθόντας πρὸς Αἰήτα θαλάμους,
δέρμα τε κριοῦ βαθύμαλλον ἄγειν, τῷ ποτ' ἐκ πόντου σαώθη
στρ. η'
ἔκ τε ματρυιᾶς ἀθέων βελέων.
ταῦτά μοι θαυμαστὸς ὄνειρος ἰὼν φωνεῖ. μεμάντευμαι δ' ἐπὶ Κασταλίᾳ,
εἰ μετάλλατόν τι. καὶ ὡς τάχος ὀτρύνει με τεύχειν ναὶ πομπάν.
τοῦτον ἄεθλον ἑκὼν τέλεσον· καί τοι μοναρχεῖν
καὶ βασιλευέμεν ὄμνυμι προήσειν. καρτερὸς
ὅρκος ἄμμιν μάρτυς ἔστω Ζεὺς ὁ γενέθλιος ἀμφοτέροις."
σύνθεσιν ταύταν ἐπαινήσαντες οἱ μὲν κρίθεν·
ἀτὰρ Ἰάσων αὐτὸς ἤδη
ἀντ. η'
ὦρνυεν κάρυκας ἐόντα πλόον
φαινέμεν παντᾷ. τάχα δὲ Κρονίδαο Ζηνὸς υἱοὶ τρεῖς ἀκαμαντομάχαι
ἦλθον Ἀλκμήνας θ' ἑλικοβλεφάρου Λήδας τε, δοιοὶ δ' ὑψιχαῖται
ἀνέρες, Ἐννοσίδα γένος, αἰδεσθέντες ἀλκάν,
ἔκ τε Πύλου καὶ ἀπ' ἄκρας Ταινάρου· τῶν μὲν κλέος
ἐσλὸν Εὐφάμου τ' ἐκράνθη σόν τε, Περικλύμεν' εὐρυβία.
ἐξ Ἀπόλλωνος δὲ φορμικτὰς ἀοιδᾶν πατὴρ
ἔμολεν, εὐαίνητος Ὀρφεύς.

172 ἑλικοβλ. mss here (BMCGFC), and in frag. 123 (88): ἑλικογλ. (8), cp. ἑανογλ. Alcman.
176 φορμικτὰς *BDE* (BMGFC): φορμιγκτὰς *CMV* (8).

below. For Phrixus biddeth us go to the halls of Aeêtês, and bring his spirit home,[1] and recover the fleecy fell of the ram, on which he was erstwhile rescued from the sea, and from his step-dame's impious weapons. Such is the message brought me by a wondrous dream, and I have inquired of the oracle at Castalia, whether there is need for further quest, and the oracle bids me make ready with all speed a ship to escort him home again. This is the quest that I would have thee bring promptly to an end; and, thereupon, I swear that I shall deliver up to thee the sole sovereignty and kingdom. As a mighty pledge, may Zeus, the father of our common ancestor, be our witness!"

This agreement they approved, and then they parted; and Jason forthwith sent messengers to tell men everywhere that there would be a voyage indeed. And soon there came the three sons unwearied in war, whom the bright-eyed Alcmênê and Lêda bare unto Zeus, the son of Cronus;[2] and two heroes with their tresses waving on high, the offspring of Poseidon, with a soul of honour inspired by their lofty courage, from Pylos and from the foreland at Taenarus; and goodly fame was won by both of them, even by Euphêmus, and by thee, Periclymenus, whose power extendeth far. And Apollo's son came also, even that minstrel of the lyre, that father of song, the famous Orpheus. And

[1] The Scholiast says that "they were wont to invoke the souls of those who had died in foreign lands, as is clear from the *Odyssey* (ix 65), where 'the ships did not leave the land, until we had thrice called aloud for each of our comrades, who had died in the plain.'"

[2] *i.e.* Heracles, and Castor and Polydeuces.

ἐπ. η'

πέμπε δ' Ἑρμᾶς χρυσόραπις διδύμους υἱοὺς ἐπ' ἄτρυτον πόνον,
τὸν μὲν Ἐχίονα, κεχλάδοντας ἥβᾳ, τὸν δ' Ἔρυτον. ταχέες
ἀμφὶ Παγγαίου θεμέθλοις ναιετάοντες ἔβαν·
καὶ γὰρ ἑκὼν θυμῷ γελανεῖ θᾶσσον ἔντυνεν βασιλεὺς ἀνέμων
Ζήταν Κάλαΐν τε πατὴρ Βορέας, ἄνδρας πτεροῖσιν
νῶτα πεφρίκοντας ἄμφω πορφυρέοις.
τὸν δὲ παμπειθῆ γλυκὺν ἡμιθέοισιν πόθον ἔνδαιεν Ἥρα

στρ. θ'

ναὸς Ἀργοῦς, μή τινα λειπόμενον
τὰν ἀκίνδυνον παρὰ ματρὶ μένειν αἰῶνα πέσσοντ', ἀλλ' ἐπὶ καὶ θανάτῳ
φάρμακον κάλλιστον ἑᾶς ἀρετᾶς ἄλιξιν εὑρέσθαι σὺν ἄλλοις.
ἐς δ' Ἰαωλκὸν ἐπεὶ κατέβα ναυτᾶν ἄωτος,
λέξατο πάντας ἐπαινήσαις Ἰάσων. καί ῥά οἱ
μάντις ὀρνίχεσσι καὶ κλάροισι θεοπροπέων ἱεροῖς
Μόψος ἄμβασε στρατὸν πρόφρων. ἐπεὶ δ' ἐμβόλου
κρέμασαν ἀγκύρας ὕπερθεν,

ἀντ. θ'

χρυσέαν χείρεσσι λαβὼν φιάλαν
ἀρχὸς ἐν πρύμνᾳ πατέρ' Οὐρανιδᾶν ἐγχεικέραυνον Ζῆνα, καὶ ὠκυπόρους

179 ταχέες MGS, ταχέες δ' *BCD* (FC) : ταχέως (B), ταχέως δ' *V*.
184 ἔνδαιεν mss (MGFCS) : πρόσδαιεν B, δαίεσκεν Hermann.
188 δ' Ἰαωλκὸν Erasmus Schmid (BF) : δ' Ἰωλκὸν old mss, δὲ Ἰωλκὸν Byzantine mss (C), δὲ Ϝιωλκὸν (MG), δ' Ἰαολκὸν (S).

Hermes of the golden wand sent two sons to take part in the unabating toil, even Echion and Eurytus, exulting in their youth. Swiftly came they who dwell by the foot of the Pangaean mount, for with gladsome mind did their father, Boreas, lord of the winds, speedily equip Zêtês and Calais, with their purple pinions heaving adown their backs. And Hêra it was who enkindled in the demigods that all-persuasive sweet desire for the ship Argo, that none should be left behind, and stay by his mother's side, nursing a life that knoweth no peril; but should, even if death were to be the meed, win, with the aid of his comrades, a peerless elixir of prowess.[1]

But, when the flower of the seamen came down to the shore of Iólcus, Jason numbered them and praised them, every one; and, to aid him, Mopsus, after inquiring the will of heaven by noting the flight of birds and by drawing lots, right gladly gave the host the signal to set forth. And, when they had slung the anchor over the vessel's prow, the leader took in his hands a golden goblet, and, standing at the stern, called on Zeus, the father of the sons of

[1] Keats, *Hyperion*, iii 119 f.

"As if some blithe wine,
Or bright elixir peerless I had drunk,
And so become immortal."

κυμάτων ῥιπὰς ἀνέμων τ' ἐκάλει, νύκτας τε καὶ πόντου κελεύθους
ἅματά τ' εὔφρονα καὶ φιλίαν νόστοιο μοῖραν·
ἐκ νεφέων δέ οἱ ἀντάυσε βροντᾶς αἴσιον
φθέγμα· λαμπραὶ δ' ἦλθον ἀκτῖνες στεροπᾶς ἀπορῃγνύμεναι·
ἀμπνοὰν δ' ἥρωες ἔστασαν θεοῦ σάμασιν
πιθόμενοι· κάρυξε δ' αὐτοῖς
ἐπ. θ'
ἐμβαλεῖν κώπαισι τερασκόπος ἀδείας ἐνίπτων ἐλπίδας·
εἰρεσία δ' ὑπεχώρησεν ταχειᾶν ἐκ παλαμᾶν ἄκορος.
σὺν Νότου δ' αὔραις ἐπ' Ἀξείνου στόμα πεμπόμενοι
ἦλυθον· ἔνθ' ἀγνὸν Ποσειδάωνος ἔσσαντ' εἰναλίου τέμενος,
φοίνισσα δὲ Θρηικίων ἀγέλα ταύρων ὑπᾶρχεν
καὶ νεόκτιστον λίθων βωμοῖο θέναρ.
ἐς δὲ κίνδυνον βαθὺν ἱέμενοι δεσπόταν λίσσοντο ναῶν,
στρ. ι'
συνδρόμων κινηθμὸν ἀμαιμάκετον
ἐκφυγεῖν πετρᾶν. δίδυμαι γὰρ ἔσαν ζωαί, κυλινδέσκοντό τε κραιπνότεραι
ἢ βαρυγδούπων ἀνέμων στίχες· ἀλλ' ἤδη τελευτὰν κεῖνος αὐταῖς
ἡμιθέων πλόος ἄγαγεν. ἐς Φᾶσιν δ' ἔπειτεν
ἦλυθον· ἔνθα κελαινώπεσσι Κόλχοισιν βίαν
μῖξαν Αἰήτᾳ παρ' αὐτῷ. πότνια δ' ὀξυτάτων βελέων

195 ἀνέμων *PQ* (BMOVC): ἀνέμους other mss (s).

Heaven, whose lance is the lightning; called also on the swiftly rushing waves and winds, to speed them on their way; and on the night-watches and on the tracks across the main, praying that the days might be propitious, and that the fortune of their return to their home might be kindly. And from the clouds there answered an auspicious peal of thunder, and there came bright flashes of lightning bursting forth,[1] and the heroes took fresh courage at the bidding of the signals sent of heaven. And the seer inspired them with good hopes, while he loudly bade them lay their hands to the oars, and from under their swift palms the rowing sped on, and could not be sated. And so, sent on their way by the breezes of the South wind, they reached the mouth of the Inhospitable Sea, and there they marked out a plot of holy ground in honour of Poseidon; and withal there was a red herd of Thracian bulls, and a hollow of stone newly built on the summit of an altar.

And, as they sped on their way into deep peril, they besought the Lord of Ships, that they might escape the irresistible onset of the clashing rocks[2]; for twain were they, and alive withal, and they rolled onward more swiftly than the battle-lines of the loudly roaring winds; but that voyage of the demigods made them stand still in death. And then they went to Phâsis, where they mingled in battle with the swarthy Colchians in the realm of Aeêtês himself.

[1] Boeckh, however, regards it as more poetical to make στεροπᾶς the genitive after ἀπορηγνύμεναι, than to take it with ἀστῖνες. [2] The Symplêgades.

ποικίλαν ἴυγγα τετράκναμον Οὐλυμπόθεν
ἐν ἀλίτῳ ζεύξαισα κύκλῳ
ἀντ. ι'
μαινάδ' ὄρνιν Κυπρογένεια φέρεν
πρῶτον ἀνθρώποισι, λιτάς τ' ἐπαοιδὰς ἐκδιδάσκησεν σοφὸν Αἰσονίδαν·
ὄφρα Μηδείας τοκέων ἀφέλοιτ' αἰδῶ, ποθεινὰ δ' Ἑλλὰς αὐτὰν
ἐν φρασὶ καιομέναν δονέοι μάστιγι Πειθοῦς.
ἐπ. ι'
ἀλλ' ὅτ' Αἰήτας ἀδαμάντινον ἐν μέσσοις ἄροτρον σκίμψατο
καὶ βόας, οἳ φλόγ' ἀπὸ ξανθᾶν γενύων πνέον καιομένοιο πυρός,
χαλκέαις δ' ὁπλαῖς ἀράσσεσκον χθόν' ἀμειβόμενοι,
τοὺς ἀγαγὼν ζεύγλα πέλασσεν μοῦνος. ὀρθὰς δ' αὔλακας ἐντανύσαις
ἤλασν', ἀνὰ βωλακίας δ' ὀρόγυιαν σχίζε νῶτον γᾶς. ἔειπεν δ' ὧδε· "Τοῦτ' ἔργον βασιλεύς,
ὅστις ἄρχει ναός, ἐμοὶ τελέσαις ἄφθιτον στρωμνὰν ἀγέσθω,

228 ἀνὰ βωλακίας *P*... (BMGVC): ἀναβωλακίας most mss (s), ἀναβωλακίαις δὲ τῇσι ἐν τῇ τμήσει τὰι βώλοις ἄνω πεμπούσῃσι schol.; ἀνὰ βωλακίας = ἀνὰ βώλακας Bergk; ἤλασν' ἀνὰ βώλακας, ἐς δ' ὀρόγυιαν Hartung ("egregie," Herwerden).

Then, for the first time, did the Queen of swiftest darts, in Cyprus born, bind the dappled wryneck to the four spokes of a wheel indissoluble, and brought unto men that maddening bird;[1] and she taught the son of Aeson the lore of suppliant incantations, that so he might rob Medea of her reverence for her parents, and that a longing for Hellas might lash her with the whip of Suasion, while her heart was all aflame.

And she quickly revealed the means of performing the labours set by her father, and with oil she mingled antidotes against sore pains, and gave them to Jason, to anoint himself withal; and they vowed sweet union in mutual wedlock. But when Aeêtês had set steadfast in the midst the adamantine plough, and the oxen, which from their tawny jaws were breathing the flame of burning fire, and were ever and anon pawing the ground with their brazen hoofs, Jason led them along, and single-handed brought them beneath the yoke, and straight stretched he the furrows as he was driving, and clave a ridge of clods a fathom deep.[2] Then Aeêtês spake on this wise:—

"Let the king, whosoever hath command of the ship, complete this task for me, and then let him carry off the coverlet imperishable, the fleece that gleameth

[1] The plumage of the wryneck, or "cuckoo's mate," is "beautifully variegated with black, brown, buff and grey" (Newton); hence the epithet ποικίλαν. The bird was used as a love-charm. For this purpose it was tied by the legs and wings to the four spokes of a wheel, which was made to revolve continuously in one direction (Horace, *Epode*, xvii 7), while the words of incantation were repeated. Cp. *N* iv 35, and the refrain of the *Pharmaceutria* of Theocritus (ii):—
ἴυγξ, ἕλκε τὸ τῆνον ἐμὸν ποτὶ δῶμα τὸν ἀνδρα.

[2] ἀνὰ goes with σχών, and βωλακίαν γᾶν is, literally, "the clodded earth."

στρ. ια'
κῶας αἰγλᾶεν χρυσέῳ θυσάνῳ."
ὣς *ἄρ' αὐδάσαντος ἀπὸ κροκόεν ῥίψαις Ἰάσων
εἷμα θεῷ πίσυνος
εἶχετ' ἔργον· πῦρ δέ νιν οὐκ ἐόλει παμφαρμάκου
ξείνας ἐφετμαῖς.
σπασσάμενος δ' ἄροτρον, βοέους δήσαις ἀνάγκας
ἔντεσιν αὐχένας ἐμβάλλων τ' ἐριπλεύρῳ φυᾷ
κέντρον αἰανὲς βιατὰς ἐξεπόνησ' ἐπιτακτὸν ἀνὴρ
μέτρον. ἴυξεν δ' ἀφωνήτῳ περ ἔμπας ἄχει
δύνασιν Λιήτας ἀγασθείς.

ἀντ. ια'
πρὸς δ' ἑταῖροι καρτερὸν ἄνδρα φίλας
ὥρεγον χεῖρας, στεφάνοισί τέ νιν ποίας ἔρεπτον,
μειλιχίοις τε λόγοις
ἀγαπάζοντ'. αὐτίκα δ' Ἀελίου θαυμαστὸς νιὸς
δέρμα λαμπρὸν
ἔννεπεν, ἔνθα νιν ἐκτάνυσαν Φρίξου μάχαιραι·
ἧλπετο δ' οὐκέτι οἱ κεῖνόν γε πράξεσθαι πόνον.
κεῖτο γὰρ λόχμᾳ, δράκοντος δ' εἶχετο λαβροτατᾶν
γενύων,
ὃς πάχει μάκει τε πεντηκόντορον ναῦν κράτει,
τέλεσαν ἂν πλαγαὶ σιδάρου.

ἐπ. ια'
μακρά μοι νεῖσθαι κατ ἀμαξιτόν· ὥρα γὰρ
συνάπτει· καί τινα
οἶμον ἴσαμι βραχύν· πολλοῖσι δ' ἄγημαι σοφίας
ἑτέροις.
κτεῖνε μὲν γλαυκῶπα τέχναις ποικιλόνωτον ὄφιν,

232 *κροκόεν* *B* alone (MOCS); *κρόκεον* most mss (BF).
234 *Βοέους—ἀνάγκας* vulgo (BGFC); *Βοείοις ἀνάγκαις* M; *Βοέους—ἀνάγκῃ* mentioned in scholium (s).

with its golden fringe." When thus he had spoken, Jason flung off his saffron robe, and, putting his trust in God, set his hand to the task; and, by grace of the counsels of the magic maiden, he quailed not before the fire; but seizing the plough, and binding the necks of the oxen in the harness irresistible, and ever thrusting the unwearied goad into their strong-ribbed frame, the stalwart hero accomplished the allotted measure of his task. And Aeëtês, though he could find no voice for his anguish, shrilled forth a cry, in amazement at the stranger's strength; and his comrades stretched forth their hands towards the sturdy hero, and crowned him with garlands of grass and greeted him with gentle words; and at once the wondrous offspring of the Sun-god spake of the shining fleece, telling where it had been stretched out by the falchion of Phrixus; and he hoped that this further labour Jason would not be able to accomplish. For the fleece lay in a dense thicket, cleaving to the ravening jaws of a dragon, which, in bulk and length, was vaster than a ship of fifty oarsmen, built with many a hammer's blow.

'Tis too far for me to fare along the high-road: for time is pressing; and I know a short path; to many another am I a leader in the lore of song.[1] Thou must know, Arcesilas, how Jason, by his cunning, slew that serpent with its glaring eyes and spangled

[1] That is, "to many others am I a guide in the poetic art; I can set them an example of conciseness of narrative."

ὦ 'ρκεσίλα, κλέψεν τε Μήδειαν σὺν αὐτᾷ, τὰν Πελίαο φόνον·
ἔν τ' Ὠκεανοῦ πελάγεσσι μίγεν πόντῳ τ' ἐρυθρῷ
Λαμνιᾶν τ' ἔθνει γυναικῶν ἀνδροφόνων·
ἔνθα καὶ γυίων ἀέθλοις ἐπέδειξαν κρίσιν ἐσθᾶτος ἀμφίς,

στρ. ιβ'
καὶ συνεύνασθεν. καὶ ἐν ἀλλοδαπαῖς
σπέρμ' ἀρούραις τουτάκις ὑμετέρας ἀκτῖνος ὅλβου δέξατο μοιρίδιον
ἅμαρ ἢ νύκτες. τόθι γὰρ γένος Εὐφάμου φυτευθὲν λοιπὸν αἰεὶ
τέλλετο· καὶ Λακεδαιμονίων μιχθέντες ἀνδρῶν
ἥθεσι τάν ποτε Καλλίσταν ἀπῴκησαν χρόνῳ
νᾶσον· ἔνθεν δ' ὔμμι Λατοίδας ἔπορεν Λιβύας πεδίον

ἀντ. ιβ'
σὺν θεῶν τιμαῖς ὀφέλλειν, ἄστυ χρυσοθρόνου διανέμειν θεῖον Κυράνας
ὀρθόβουλον μῆτιν ἐφευρομένοις.
γνῶθι νῦν τὰν Οἰδιπόδα σοφίαν. εἰ γάρ τις ὄζους ὀξυτόμῳ πελέκει
ἐξερείψειεν μεγάλας δρυός, αἰσχύνοι δέ οἱ θαητὸν εἶδος·
καὶ φθινόκαρπος ἐοῖσα διδοῖ ψῶφον περ' αὐτᾶς,
εἴ ποτε χειμέριον πῦρ ἐξίκηται λοίσθιον·
ἢ σὺν ὀρθαῖς κιόνεσσιν δεσποσύναισιν ἐρειδομένα

253 *ἐνέδειξαν κρίσιν* Pauw (FS) : *ἐνεδείξαντο κρίσιν* all mss (M^2) ; *ἐνεδείξαντ' ἀγῶνα* B ; — *κρῖμα* Hermann (M^1) (— *ἀνδρείαν* scholium), — *Fίν'* Kayser (OC).

264 *ἐξερείψειεν* Thiersch (S) : *ἐξερείψαι κεν* mss (BF), — *ψῃ κεν* Bergk^2 (M), — *ψῃ μὲν* (OC).

αἰσχύνοι Moschopulus (BF) : *αἰσχύνῃ* Bergk (MOCS).

back, and stole away Medea, with her own aid, to be the death of Peleas. And they reached the streams of Ocean, and the Red Sea, and the race of the Lemnian wives who slew their lords. There it was that, in athletic contests, they proved their prowess, with raiment for their prize, and shared the marriage bed; and then it was that the fated day, or, haply, the night-watches, received in a foreign field the seed of your bright prosperity. There it was that the race of Ephêmus was planted, to increase for ever in the days to come; and, having mingled with the homes of the Lacedaemonians, in due time they went and dwelt in the isle once called Callistê. Thence was it that the son of Lêtô caused your race to bring prosperity to the plain of Libya by the honours granted of heaven, and to rule over the divine city of golden-throned Cyrene, having found for it counsel that ruleth in righteousness.

Now learn and know the lore of Oedipus:—If a man, with keen-edged axe, were to hew all the boughs of a mighty oak, and mar its comely form; even although its fruit may fail, it nevertheless giveth proof of itself, if ever it cometh at last to the wintry fire; or if, having left its own place desolate,

μόχθον ἄλλοις ἀμφέπει δύστανον ἐν τείχεσιν,
ἐὸν ἐρημώσαισα χῶρον.

ἐπ. ιβ'

ἐσσὶ δ' ἰατὴρ ἐπικαιρότατος, Παιάν τέ σοι τιμᾷ φάος.
χρὴ μαλακὰν χέρα προσβάλλοντα τρώμαν ἕλκεος ἀμφιπολεῖν.
ῥᾴδιον μὲν γὰρ πόλιν σεῖσαι καὶ ἀφαυροτέροις·
ἀλλ' ἐπὶ χώρας αὖτις ἔσσαι δυσπαλὲς δὴ γίγνεται,
εἰ μὴ θεὸς ἀγεμόνεσσι κυβερνατὴρ γένηται.
τὶν δὲ τούτων ἐξυφαίνονται χάριτες.
τλᾶθι τᾶς εὐδαίμονος ἀμφὶ Κυράνας θέμεν σπουδὰν ἅπασαν.

στρ. ιγ'

τῶν δ' Ὁμήρου καὶ τόδε συνθέμενος
ῥῆμα πόρσυν'· ἄγγελον ἐσλὸν ἔφα τιμὰν μεγίσταν
πράγματι παντὶ φέρειν·
αὔξεται καὶ Μοῖσα δι' ἀγγελίας ὀρθᾶς. ἐπέγνω μὲν Κυράνα
καὶ τὸ κλεεννότατον μέγαρον Βάττου δικαιᾶν
Δαμοφίλου πραπίδων. κεῖνος γὰρ ἐν παισὶν νέος,
ἐν δὲ βουλαῖς πρέσβυς ἐγκύρσαις ἑκατονταετεῖ βιοτᾷ,
ὀρφανίζει μὲν κακὰν γλῶσσαν φαεννᾶς ὀπός,
ἔμαθε δ' ὑβρίζοντα μισεῖν,

ἀντ. ιγ'

οὐκ ἐρίζων ἀντία τοῖς ἀγαθοῖς,
οὐδὲ μακύνων τέλος οὐδέν. ὁ γὰρ καιρὸς πρὸς ἀνθρώπων βραχὺ μέτρον ἔχει.

270 σοι mss (BMOPC) : τοι Wilamowitz (s).

it resteth (as a beam) on the upright pillars of some palace, and doeth slavish service amid alien walls.

But thou, Arcesilas, art a most timely healer, and the God of Healing honoureth the light that cometh from thee. One must needs apply a gentle hand in tending a festering wound; for, even for the feeble, it is an easy task to shake a city to its foundation, but it is indeed a sore struggle to set it in its place again, unless God becometh a guide unto its rulers. But, for thee, the web of these fair fortunes is now being woven out toward its end. Deign to bestow all earnest heed on happy Cyrene; and, of the sayings of Homer, take to heart and cherish even this:—"A good messenger," said he, "bringeth honour to every business"[1]; even the Muse herself is exalted by a message rightly sped. Cyrene and the most glorious hall of Battus were familiar with the righteous heart of Dêmophilus; for he, as a youth among boys, and in counsels as an elder who hath attained a hundred years of life, robbeth calumny of her loud voice; he hath learnt to loathe insolence; he neither contendeth against the nobly born, nor delayeth any decisive deed. For, in the hands of men, the fitting moment hath but a brief limit of time. Well hath he taken note of it; it waiteth on him, as a willing servant,

[1] This is the only passage where Pindar quotes from Homer by name. The nearest approach to the quotation is in *Il.* xv 207, ἐσθλὸν καὶ τὸ νέεσσιν, ὅτ' ἄγγελον αἴσιμα εἰδῇ, "how good a thing is a discreet messenger."

εὖ νιν ἔγνωκεν· θεράπων δέ οἱ, οὐ δράστας ὀπαδεῖ.
φαντὶ δ' ἔμμεν
τοῦτ' ἀνιαρότατον, καλὰ γιγνώσκοντ' ἀνάγκᾳ
ἐκτὸς ἔχειν πόδα. καὶ μὰν κεῖνος Ἄτλας οὐρανῷ
προσπαλαίει νῦν γε πατρῴας ἀπὸ γᾶς ἀπό τε κτεάνων·
λῦσε δὲ Ζεὺς ἄφθιτος Τιτᾶνας. ἐν δὲ χρόνῳ
μεταβολαὶ λήξαντος οὔρου

ἐπ. γ'

ἱστίων. ἀλλ' εὔχεται οὐλομέναν νοῦσον διαντλήσαις ποτὲ
οἶκον ἰδεῖν, ἐπ' Ἀπόλλωνός τε κράνᾳ συμποσίας ἐφέπων
θυμὸν ἐκδόσθαι πρὸς ἥβαν πολλάκις, ἔν τε σοφοῖς
δαιδαλέαν φόρμιγγα βαστάζων πολίταις ἡσυχίᾳ θιγέμεν,
μήτ' ὢν τινι πῆμα πορών, ἀπαθὴς δ' αὐτὸς πρὸς ἀστῶν.
καί κε μυθήσαιθ' ὁποίαν, Ἀρκεσίλα,
εὗρε παγὰν ἀμβροσίων ἐπέων, πρόσφατον Θήβᾳ ξενωθείς.

298 Ἀρκεσίλα mss (BMGCS): Ἀρκεσίλᾳ Dissen, Donaldson (r).

not as a thrall. But they say the saddest lot of all is to know the good, and yet, perforce, to be debarred therefrom.

The famous Atlas indeed is still bearing up against heaven's weight, banished from his ancestral land and his possessions; but the Titans were set free by immortal Zeus; and, as time passeth on, there are shiftings of sails at the change of the breeze. But the exile avoweth that the day will come, when he shall have drained to the dregs the cup of baneful woe, and shall see his home again; and, near Apollo's fountain, shall betake himself to the joys of the banquet, and yield his soul, full oft, to youthful gladness, and, amid fellow-citizens skilled in song, shall hold in his hands his deftly carven cithern, and attain to peace, doing despite to no man, and being himself unscathed by his townsmen. And haply he will tell how fair a fountain of immortal song he found, Arcesilas, when lately welcomed by a friend at Thebes.

PYTHIAN V

FOR ARCESILAS OF CYRENE

INTRODUCTION

The Fifth Pythian was written to celebrate the same victory as the Fourth, the victory of Arcesilaüs in the Pythian chariot-race of 462. It was sung at Cyrene (84–87) on the return of the charioteer and the horses (40 f), probably during the festival of the Carneia (73–76). The charioteer was the brother of the Queen of Cyrene.

Wealth wedded to Honour and blessed of Fortune has wide sway (1–4). By Castor's aid, such wealth has been won by Arcesilaüs, who keeps to the path of Justice, is king of mighty cities, and has won the chariot-race at Delphi (5–22). When he is hymned in song, he must not forget to give God the glory, and to praise the charioteer, who drove his chariot safely, and dedicated it at Delphi (22–42). Such a benefactor deserves an ungrudging welcome; he has kept his chariot scatheless in a race, where forty chariots were wrecked (43–54). He is attended by the fortune—the varied fortune—of the house of Battus, that founder of Cyrene, whose strange tongue caused Libyan lions to flee in terror, at the

behest of Apollo, the god of healing and music, and of those Delphic oracles, which prompted the Heracleidae and the Dorians to settle in Sparta, Argos, and Pylos (55–71). The chorus claims to be descended from Aegeidae, who won fame at Sparta, and went to Thêra, whither they brought the Carneian festival, now celebrated at Cyrene (72–81). There the descendants of the Trojan Antênôr are worshipped as heroes by the followers of Battus, who made Cyrene beautiful, and, on his death, was worshipped as a hero (82–95), while, in their graves hard by, the other ancestors of Arcesilaüs hear the news of his victory, for which Apollo should be praised (96–107).

Lastly, Arcesilaüs is lauded for his sense, his eloquence, his courage, his skill in athletic contests, and in music (108–116). May his prosperity continue, and may he be victorious at Olympia (117–124).

V.—ΑΡΚΕΣΙΛᾸ ΚΥΡΗΝΑΙῼ

ΑΡΜΑΤΙ

στρ. α'

Ὁ πλοῦτος εὐρυσθενής,
ὅταν τις ἀρετᾷ κεκραμένον καθαρᾷ
βροτήσιος ἀνὴρ πότμου παραδόντος, αὐτὸν ἀνάγῃ
πολύφιλον ἐπέταν.
ὦ θεόμορ' Ἀρκεσίλα,
σύ τοί νιν κλυτᾶς
αἰῶνος ἀκρᾶν βαθμίδων ἄπο
σὺν εὐδοξίᾳ μετανίσεαι
ἕκατι χρυσαρμάτου Κάστορος·
εὐδίαν ὃς μετὰ χειμέριον ὄμβρον τεὰν
καταιθύσσει μάκαιραν ἑστίαν.

ἀντ. α'

σοφοὶ δέ τοι κάλλιον
φέροντι καὶ τὰν θεόσδοτον δύναμιν.
σὲ δ' ἐρχόμενον ἐν δίκᾳ πολὺς ὄλβος ἀμφινέμεται·
τὸ μέν, ὅτι βασιλεὺς
ἐσσὶ μεγαλᾶν πολίων,
ἔχει συγγενὴς
ὀφθαλμὸς αἰδοιότατον γέρας
τεᾷ τοῦτο μιγνύμενον φρενί·
μάκαρ δὲ καὶ νῦν, κλεεννᾶς ὅτι
εὖχος ἤδη παρὰ Πυθιάδος ἵπποις ἑλὼν

8 *μετανίσεαι* Vatican recension (MFGS): *μετανίσσεαι* Ambrosian recension (BC).

18 *αἰδοιότατον*, on metrical grounds, Erasmus Schmid (BMGFCS[1]): *αἰδοιέστατον* mss and scholia (S[3]).

V.—FOR ARCESILAS OF CYRENE

WINNER IN THE CHARIOT RACE, 462 B.C.

Wide is the power of wealth, whene'er it is wedded with stainless honour, so that a mortal man receiveth it at the hands of Destiny, and taketh it to his home as a ministrant that bringeth him many friends.

O blest of Heaven! Arcesilas! From the first steps of thy famous life thou dost indeed seek for that wealth, and fair fame withal, by the help of Castor of the golden chariot, who, after the wintry storm, sheddeth beams of calm upon thy happy hearth.

They that are noble bear with a fairer grace even the power that is given of God; and thou, while thou walkest in the straight path, hast prosperity in abundance around thee. First, as thou art a king over mighty cities, the eye of thy ancestry looketh on this as a meed most fit for reverence, when wedded to a soul like thine; and even to-day art thou happy in that thou hast already, with thy coursers, won glory from the famous Pythian festival,

δέδεξαι τόνδε κῶμον ἀνέρων,

ἐπ. α'

Ἀπόλλωνιον ἄθυρμα. τῷ σε μὴ λαθέτω
Κυράνας γλυκὺν ἀμφὶ κᾶπον Ἀφροδίτας ἀειδόμενον,
παντὶ μὲν θεὸν αἴτιον ὑπερτιθέμεν·
φιλεῖν δὲ Κάρρωτον ἔξοχ' ἑταίρων·
ὃς οὐ τὰν Ἐπιμαθέος ἄγων
ὀψινόου θυγατέρα Πρόφασιν, Βαττιδᾶν
ἀφίκετο δόμους θεμισκρεόντων·
ἀλλ' ἀρισθάρματον
ὕδατι Κασταλίας ξενωθεὶς γέρας ἀμφέβαλε τεαῖσιν κόμαις,

στρ. β'

ἀκηράτοις ἀνίαις
ποδαρκέων δωδεκάδρομον τέμενος.
κατέκλασε γὰρ ἐντέων σθένος οὐδέν· ἀλλὰ κρέμαται,
ὁπόσα χερσὶν
τεκτόνων δαίδαλ' ἄγων
Κρισαῖον λόφον
ἄμειψεν ἐν κοιλόπεδον νάπος
θεοῦ· τό σφ' ἔχει κυπαρίσσινον
μέλαθρον ἀμφ' ἀνδριάντι σχεδόν,
κρῆτες ὃν τοξοφόροι τέγει Παρνασσίῳ
κάθεσσαντο μονόδροπον φυτόν.

24 Κυράνας S : —να mss (M with ἀειδομένα) ; —νᾳ Erasmus Schmid (BC) ; —ναν GF.

26 φιλεῖν mss (MGFCS) : φίλει B

33 δωδεκάδρομον recorded in V (S) : δωδεκαδρόμων E and Ambrosian mss, Hermann[2] (M) ; δώδεκ' ἂν δρόμων Thiersch (B[2] FC) ; δωδέκα δρόμων Vatican mss ; δώδεκα δρόμων Hermann[1] (G).

and shalt soon give welcome to this triumph-band of men, in whom Apollo delighteth.

Therefore, when thou art hymned in song in Cyrene's garden of Aphrodite, do not forget to give God the glory; do not forget to love, above all thy comrades, Carrhôtus, who, on returning to the palace of them that reign by right, did not bring in his train Excuse, that daughter of After-thought, who is wise too late; but, when welcomed beside the waters of Castalia, flung over thy locks the guerdon of glory in the chariot-race with his reins unsevered in the sacred space of the twelve courses of swift feet. For he brake no part of his strong equipage; nay, he hath dedicated all the dainty handiwork of skilled craftsmen, with which he passed the hill of Crisa on his way to the god's own hollow glen. Wherefore are they all placed in the shrine of cypress-wood, hard by the statue cloven as a single block, that the Cretan bowmen dedicated beneath the roof Parnassian.[1]

[1] The Cretan offering was apparently a tree resembling a human figure, with some touches added by a rude form of art to complete the resemblance. The Cyrenian chariot was probably placed near the Cretan offering, because of the old connection between Crete and Cyrene (Müller's *Orchomenos*, p. 342). Pausanias tells us that, at Delphi, a chariot, with the image of Ammon in it, was dedicated by the Greeks of Cyrene; and that the Cyrenians also dedicated a statue of Battus in a chariot, this last being the work of a sculptor of Cnossos in Crete (x 13, 5 and 15, 6).

ἀντ. β′

ἑκόντι τοίνυν πρέπει
νόῳ τὸν εὐεργέταν ὑπαντιάσαι.
Ἀλεξιβιάδα, σὲ δ' ἠΰκομοι φλέγοντι Χάριτες.
μακάριος, ὃς ἔχεις
καὶ πεδὰ μέγαν κάματον
λόγων φερτάτων
μναμήϊ'· ἐν τεσσαράκοντα γὰρ
πετόντεσσιν ἁνιόχοις ὅλον
δίφρον κομίξαις ἀταρβεῖ φρενί,
ἦλθες ἤδη Λιβύας πεδίον ἐξ ἀγλαῶν
ἀέθλων καὶ πατρωΐαν πόλιν.

ἐπ. β′

πόνων δ' οὔ τις ἀπόκλαρός ἐστιν οὔτ' ἔσεται·
ὁ Βάττου δ' ἕπεται παλαιὸς ὄλβος ἔμπαν τὰ καὶ τὰ νέμων,
πύργος ἄστεος ὄμμα τε φαεννότατον
ξένοισι. κεῖνόν γε καὶ βαρύκομποι
λέοντες περὶ δείματι φύγον,
γλῶσσαν ἐπεί σφιν ἀπένεικεν ὑπερποντιαν·
ὁ δ' ἀρχαγέτας ἔδωκ' Ἀπόλλων
θῆρας αἰνῷ φόβῳ,
ὄφρα μὴ ταμίᾳ Κυράνας ἀτελὴς γένοιτο μαντεύμασιν.

στρ. γ′

ὃ καὶ βαρειᾶν νόσων
ἀκέσματ' ἄνδρεσσι καὶ γυναιξὶ νέμει,
πόρεν τε κίθαριν, δίδωσί τε Μοῖσαν οἷς ἂν ἐθέλῃ,
ἀπόλεμον ἀγαγὼν
ἐς πραπίδας εὐνομίαν,

49 μναμήϊα *D* and scholium, μναμήϊ' (BMCS[3]), μναμεῖα S[1]; μναμήϊον (μνημ. *B*) *BC* (F); μναμῇον (G).

Therefore is it fitting to requite with ready mind the doer of a good deed. Son of Alexibius! thy name is lit up by the fair-haired Graces. Thou art happy in that, after labour sore, thou hast the noblest praise to keep thy memory green. For, amid forty drivers who were laid low, thou, with thy fearless spirit, didst bring thy chariot through unscathed, and, from the glorious games, hast now returned to the plain of Libya, and to the city of thy sires. But no man is now, or ever shall be, without his share of trouble; yet, in spite of chequered fortune, there is present still the olden prosperity of Battus, that tower of the city of Cyrene, and that light most radiant to strangers from afar.

Even the loudly-roaring lions fled before Battus in terror when he unloosed on them his strange tongue,[1] and Apollo, the founder of the State, doomed the wild beasts to dread fear, that so his oracles might not be unfulfilled for the ruler of Cyrene. 'Tis Apollo that allotteth to men and to women remedies for sore diseases. 'Twas he that gave the cithern, and bestoweth the Muse on whomsoever he will, bringing into the heart the love of law that hateth strife.

[1] Battus was as much afraid of the lions as the lions were of Battus. "It is said that he was cured of his stammer in the following way. As he was traversing the district of Cyrene, he beheld in the utmost parts of it, which were still uninhabited, a lion, and terror at the sight forced from his lips a loud articulate cry." (Frazer's *Pausanias*, x 15, 7.)

μυχόν τ' ἀμφέπει
μαντήϊον· τῷ [καὶ] Λακεδαίμονι
ἐν Ἄργει τε καὶ ζαθέᾳ Πύλῳ
ἔνασσεν ἀλκάεντας Ἡρακλέος
ἐκγόνους Αἰγιμιοῦ τε. τὸ δ' ἐμὸν γαρύειν
ἀπὸ Σπάρτας ἐπήρατον κλέος·

ἀντ. γ'

ὅθεν γεγενναμένοι
ἵκοντο Θήρανδε φῶτες Αἰγεΐδαι, 100
ἐμοὶ πατέρες, οὐ θεῶν ἄτερ, ἀλλὰ μοῖρά τις ἄγεν·
πολύθυτον ἔρανον
ἔνθεν ἀναδεξάμενοι,
Ἄπολλον, τεᾷ,
Καρνήϊ', ἐν δαιτὶ σεβίζομεν
Κυράνας ἀγακτιμέναν πόλιν·
ἔχοντι τὰν χαλκοχάρμαι ξένοι
Τρῶες Ἀντανορίδαι. σὺν Ἑλένᾳ γὰρ μόλον,

69 μαντήϊον mss (MFCS²) : μαντεῖον Hermann (BS¹), μαντῆον (G).

72 γαρύειν C, γαρύεν Hermann, Bergk (G) : γαρύετ' *BDE* and scholium, γαρυέντ' *PQR* ; γαρύοντ' B? Donaldson, F ; γαρύεται (M) ; γαρύει Wilamowitz (S).

76 f. ἄγεν· τολ. ἔρανον GFCS : ἄγεν πολ. ἔρανον, B, — ἔρανον. M¹, ἄγ' ἐν—Mingarelli (M²).

79 f. τεᾷ, Καρνήϊ' Boeckh (MGCS) : τεὰ Καρνεῖα Moschopulus, τεὰ Καρνήϊ' F.

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[1] The first person singular elsewhere refers to the poet himself (though examples are not wanting in which the Ode is written from the point of view of the chorus, as in *O.* xiv and *P.* viii). Hence it has been generally assumed that Pindar here claims descent from the Aegeidae. These must have been the *Theban* Aegeidae mentioned in *I.* vii 15. But we find below that it was the *Spartan* Aegeidae, who colonised Thêra. According to this view the subsequent context implies that it was from Thêra that Thebes received the

'Tis he that ruleth the secret shrine of the oracles; wherefore, even for sake of Lacedaemon, he planteth the valiant descendants of Heracles and Aegimius in Argos, and in hallowed Pytho.

But mine it is to sing of the dear glory that cometh from Sparta, whence sprang the Aegeidae, my own forefathers,[1] who, not without the gods, but led by some providence divine, once went to Thêra, whence it was that we have received the festal sacrifice in which all have part, and, in thy banquet, O Carneian Apollo,[2] we honour the nobly built city of Cyrene, which is held by bronze-armed Trojans from a foreign shore, even by the descendants of Antênôr.[3] For they came with Helen, after they had seen their

Carneia, and in its local festivals paid honour to Cyrene as a colony of Thêra.

But it seems out of place for the poet to make the chorus say, at Cyrene, that "we Thebans do honour to Cyrene as a colony of Thêra." It is more satisfactory to suppose that it is the leader of the Cyrenaean chorus that here describes the *Spartan* Aegeidae as his ancestors (see Studniczka, *Cyrene*, pp. 73–85). It was from Sparta that the *Spartan* Aegeidae carried to Thêra the festival of the Carneia, which Thêra had since transferred to those who were now glorifying their native city, Cyrene. The two interpretations are summed up in the scholium ὁ λόγος ἀπὸ τοῦ χοροῦ τῶν Λιβύων ἢ ἀπὸ τοῦ ποιητοῦ.

[2] The "Carneia" was an important national festival of the Spartans, which was carried across the Aegean sea to Thêra. The epitaph of a priest of the Carneian Apollo has been found at Thêra, in which the priest claims descent from the Spartan kings and also from Thessaly (Kaibel, *Epigr. Graeca* Nos. 191, 192). Callimachus, the poet of Cyrene, traces the Carneia from Sparta to Thêra, and from Thêra to Cyrene (*Hymn.* ii 72 f.).

[3] The local heroes of Cyrene prior to its colonisation by Thêra.

καπνωθεῖσαν πάτραν ἐπεὶ ἴδον

ἐπ. γ'

ἐν Ἄρει. τὸ δ' ἐλάσιππον ἔθνος ἐνδυκέως
δέκονται θυσίαισιν ἄνδρες οἰχνέοντές σφε δωροφόροι,
τοὺς Ἀριστοτέλης ἄγαγε, ναυσὶ θοαῖς
ἁλὸς βαθεῖαν κέλευθον ἀνοίγων.
κτίσεν δ' ἅλσεα μείζονα θεῶν,
εὐθύτομόν τε κατέθηκεν Ἀπολλωνίαις
ἁλεξιμβρότοις πεδιάδα πομπαῖς
ἔμμεν ἱππόκροτον
σκυρωτὰν ὁδόν, ἔνθα πρυμνοῖς ἀγορᾶς ἔπι δίχα
κεῖται θανών.

στρ. δ'

μάκαρ μὲν ἀνδρῶν μέτα
ἔναιεν, ἥρως δ' ἔπειτα λαοσεβής.
ἄτερθε δὲ πρὸ δωμάτων ἕτεροι λαχόντες ἕδραν
βασιλέες ἱεροὶ
ἐντί, μεγάλαν δ' ἀρετὰν
δρόσῳ μαλθακᾷ
ῥανθεῖσαν κώμων ὑπὸ χεύμασιν,
ἀκούοντί που χθονίᾳ φρενί,
σφὸν ὄλβον υἱῷ τε κοινὰν χάριν
ἔνδικόν τ' Ἀρκεσίλᾳ. τὸν ἐν ἀοιδᾷ νέων
πρέπει χρυσάορα Φοῖβον ἀπύειν,

98–100 μεγάλαν — ἀρετὰν — ῥανθεῖσαν MGFC; μεγάλαν — ἀρετᾶν — ῥανθεισᾶν *BDE*, both gen. and acc. are recognised in scholia; μεγαλᾶν — ἀρετᾶν — ῥανθεισᾶν S; μεγάλα — ἀρετὰ — ῥανθεῖσα E.

100 κώμων *XZ*, Moschopulus (BFS): κώμων θ' *BDE*; ὕμνων Beck (MGC). ὑπὸ χεύμασιν *BE* (edd.): ὑποχεύμασιν *DFG*, Moschopulus, Hermann, Donaldson.

101 που scholium, Hermann, Donaldson (C): ποι mss (MGFS): τοι E.

native city burnt in war, and that chariot-driving race was heartily welcomed with sacrifices by men who greeted them with gifts, men who were brought by Aristoteles,[1] when, with his swift steps, he opened a deep path across the sea. And he made the groves of the gods greater than aforetime, and ordained that, for the festivals of Apollo, which bring health unto mortals, there should be a straight and level road, paved with stone and trodden by the hoofs of horses,[2] where now, in death, he resteth apart, at the further end of the market-place.[3] Blessed was he, while he dwelt among men, and thereafter a hero worshipped by the people; and asunder, before the dwellings, are the other holy kings, whose portion is in Hades, and in their soul, in the world below, they haply hear of lofty prowess besprent with soft dew beneath the outpourings of revel-songs—a happy lot for themselves and a glory shared by their son, Arcesilas, and his rightful claim.

Meet it is that, amid the minstrelsy of youths, he should proclaim the praise of golden-lyred Apollo,

[1] The other name of the founder, Battus.

[2] The Scholiast states that Battus made τὴν Λεγομένην Σκυρωτὴν πλατεῖαν, what was known as "the paved street." Della Cella, an Italian traveller who visited Cyrene in 1817, describes its principal street as "completely cut out of the living rock" (*Viaggio*, p. 139).

[3] At the west end, where tombs are marked in the maps of Cyrene. As at Mycenae and Megara and Sicyon, the tomb of the founder was in the market-place. The descendants of Battus were buried in a place apart from the founder's tomb.

ἀντ. δ'

105 ἔχοντα Πυθωνόθεν
τὸ καλλίνικον λυτήριον δαπανᾶν
μέλος χαρίεν. ἄνδρα κεῖνον ἐπαινέοντι συνετοί.
λεγόμενον ἐρέω·
κρέσσονα μὲν ἁλικίας
110 νόον φέρβεται
γλῶσσάν τε· θάρσος δὲ τανύπτερος
ἐν ὄρνιξιν αἰετὸς ἔπλετο· 150
ἀγωνίας δ', ἕρκος οἷον, σθένος·
ἔν τε Μοίσαισι ποτανὸς ἀπὸ ματρὸς φίλας,
115 πέφανταί θ' ἁρματηλάτας σοφός·

ἐπ. δ'

ὅσαι τ' εἰσὶν ἐπιχωρίων καλῶν ἔσοδοι,
τετόλμακε. θεός τέ οἱ τὸ νῦν τε πρόφρων τελεῖ
δύνασιν,
καὶ τὸ λοιπὸν <ὁμοῖα>, Κρονίδαι μάκαρες,
διδοῖτ' ἐπ' ἔργοισιν ἀμφί τε βουλαῖς 160
120 ἔχειν, μὴ φθινοπωρὶς ἀνέμων
χειμερία κατὰ πνοὰ δαμαλίζοι χρόνον.
Διός τοι νόος μέγας κυβερνᾷ
δαίμον' ἀνδρῶν φίλων.
εὔχομαί νιν Ὀλυμπίᾳ τοῦτο
125 δόμεν γέρας ἔπι Βάττου γένει.

110 f. νόον φέρβεται γλῶσσάν τε· θάρσος δὲ Schneidewin (M²GFCS) : νόον φέρβεται· γλῶσσάν τε θάρσος τε BM¹.

118 ὦ mss ; <ὁμοῖα> Hartung (GCS) : <ὄπισθε> Boeckh ; <ὁποῖα> or <ὅσ' ἂν κε> M ; <ὅσαν κε> F.

121 κατὰ πνοὰ δαμαλίζοι Bergk (CGS), cp. καταδαμάζω : καταπνοὰ δ. mss (BMF).

now that he receiveth from Pytho the gracious song that is the victor's guerdon for all cost. That hero is praised by the prudent. I shall only say what is said by others. He cherisheth a mind and a tongue that are beyond his years; in courage he is like a broad-winged eagle among birds, while his might in athlete-contests is a very tower of strength; and, even from his mother's lap, he hath soared among the Muses; and he hath proved himself a skilful charioteer; and all the openings for noble exploits around him, hath he boldly essayed. Even now doth God readily bring his powers to perfect issue, and, in the time to come, do ye blessed sons of Cronus grant him a like boon, both in deeds and counsels, lest haply some stormy blast of autumn make havoc of his life. Lo! it is the mighty mind of Zeus that guideth the fate of men that he loveth. I beseech him to grant the race of Battus this new guerdon at Olympia."

PYTHIAN VI

FOR XENOCRATES OF ACRAGAS

INTRODUCTION

The Sixth Pythian purports to be in honour of the chariot-race won by Xenocrates of Acragas, the younger brother of Thérôn, who, two years later, became ruler of Acragas. The date of the victory was 490 B.C., a few days before the battle of Marathon. In this Ode, as in the Second Isthmian, the subject is nominally Xenocrates, but really his son Thrasybûlus, who drove his father's chariot. Filial devotion is the main theme of the poem. It must be regarded as a personal tribute to the victor's son and not as the official Epinician Ode, which, on this occasion, was written by Simonides (Abel's *Scholia*, p. 371). Simonides was then 66 years of age, while Pindar was only 32, and this is one of his earliest Odes.

The poet's plough-share is once more turning up a field of Love or of the Graces, as he draws near to the Delphic temple, where a treasure-house of song has been built for Acragas and for the victor and his ancestors (1–9), a treasure-house, which will not be swept away by wintry rain or storm, but whose

fair frontal shall in clear light proclaim a victory shared by the father of Thrasybûlus and his race (10–18).

Thrasybûlus honours his father, and obeys the precept once given by Cheiron to Achilles, bidding him reverence his parents, next to the gods (19–27). In olden days Antilochus sacrificed his life for his father, Nestor; and now Thrasybûlus has shown his supreme devotion to his father, Xenocrates (28–45).

He is as hospitable as his father's brother, Thêrôn; he uses his wealth wisely; he is devoted to poetry; he has a passionate love of horsemanship; and, when he consorts with others, sweeter than honey is the temper of his soul (46–54).

VI.—ΞΕΝΟΚΡΑΤΕΙ ΑΚΡΑΓΑΝΤΙΝΩ

ΑΡΜΑΤΙ

στρ. α'

Ἄκούσατ'· ἢ γὰρ ἑλικώπιδος Ἀφροδίτας
ἄρουραν ἢ Χαρίτων
ἀναπολίζομεν, ὀμφαλὸν ἐριβρόμου
χθονὸς ἐς νάϊον προσοιχόμενοι·
Πυθιόνικος ἔνθ' ὀλβίοισιν Ἐμμενίδαις
ποταμία τ' Ἀκράγαντι καὶ μὰν Ξενοκράτει
ἑτοῖμος ὕμνων
θησαυρὸς ἐν πολυχρύσῳ
Ἀπολλωνίᾳ τετείχισται νάπᾳ·

στρ. β'

τὸν οὔτε χειμέριος ὄμβρος ἐπακτὸς ἐλθών,
ἐριβρόμου νεφέλας
στρατὸς ἀμείλιχος, οὔτ' ἄνεμος ἐς μυχοὺς
ἁλὸς ἄξοισι παμφόρῳ χεράδει
τυπτόμενον. φάει δὲ πρόσωπον ἐν καθαρῷ
πατρὶ τεῷ, Θρασύβουλε, κοινάν τε γενεᾷ
λόγοισι θνατῶν
εὔδοξον ἅρματι νίκαν
Κρισαίαισιν ἐν πτυχαῖς ἀπαγγελεῖ.

1 ἢ old mss (MGPCS) : ἦ Moschopulus, Dissen (B).
4 ἐς νάϊον Hermann[3] (MPCS) ; ἐς ναὸν mss : ἀέννaον Hermann[12] (B) ; ἐς λίθινον Bergk[12].
10 ὄμβρος, ἐπακτὸς ἐλθών S ; ἐπακτὸς C.
13 χεράδει grammarians (GS), cp. frag. 327 χεράδει σποδέων : χεράδι mss (BMPC).

VI.—FOR XENOCRATES OF ACRAGAS

WINNER IN THE CHARIOT-RACE, 490 B.C.

Listen! for, in very deed, are we once more ploughing the field of bright-eyed Aphroditê or of the Graces,[1] as we draw nigh unto the shrine that is the centre of the loudly echoing Earth; where, for the prosperous Emmenidae and for Acragas between the rivers, and chiefly for Xenocrates, there hath been built and prepared in Apollo's golden glen a Pythian victor's treasure-house of song, which neither wintry rain with its invading onset, the pitiless host launched from deep-thundering clouds, nor the storm-wind with its swirl of shingle, shall buffet and sweep away into the recesses of the sea. But the porch, in its pure brightness, shall proclaim a famous victory with the chariot, celebrated by the lips of mortals, and shared by thy father, Thrasybûlus, and by his race, that was won in the dells of Crisa. 'Tis thou, then, that settest him

[1] The poet has elsewhere besought "the Graces and Aphrodite" at the beginning of the sixth Paean addressed "to Pytho by the Delphians" (Wilamowitz, *Hieron und Pindaros*, 1901, p. 1287.) But the date of that Paean is now known to be probably five years later than that of this Ode.

στρ. γ'
σύ τοι σχεθών νιν ἐπιδέξια χειρός, ὀρθὰν
ἄγεις ἐφημοσύναν,
τά ποτ' ἐν οὔρεσι φαντὶ μεγαλοσθενεῖ
Φιλύρας υἱὸν ὀρφανιζομένῳ
Πηλείδᾳ παραινεῖν· μάλιστα μὲν Κρονίδαν,
βαρύοπαν στεροπᾶν κεραυνῶν τε πρύτανιν,
θεῶν σέβεσθαι·
ταύτας δὲ μή ποτε τιμᾶς
ἀμείρειν γονέων βίον πεπρωμένον.

στρ. δ'
ἔγεντο καὶ πρότερον Ἀντίλοχος βιατὰς
νόημα τοῦτο φέρων,
ὃς ὑπερέφθιτο πατρός, ἐναρίμβροτον
ἀναμείναις στράταρχον Αἰθιόπων
Μέμνονα. Νεστόρειον γὰρ ἵππος ἅρμ' ἐπέδα
Πάριος ἐκ βελέων δαιχθείς· ὁ δ' ἔφεπεν
κραταιὸν ἔγχος·
Μεσσανίου δὲ γέροντος
δοναθεῖσα φρὴν βόασε παῖδα ὄν·

στρ. ε'
χαμαιπετὲς δ' ἄρ' ἔπος οὐκ ἀπέριψεν· αὐτοῦ
μένων δ' ὁ θεῖος ἀνὴρ
πρίατο μὲν θανάτοιο κομιδὰν πατρός,
ἐδόκησέν τε τῶν πάλαι γενεᾷ
ὁπλοτέροισιν, ἔργον τελώριον τελέσαις,
ὕπατος ἀμφὶ τοκεῦσιν ἔμμεν πρὸς ἀρετάν.
τὰ μὲν παρίκει·
τῶν νῦν δὲ καὶ Θρασύβουλος
πατρῴαν μάλιστα πρὸς στάθμαν ἔβα,

19 σχεθὼν Elmsley (s) : σχέθων mss (BMGVC).

ever at thy right hand, and upholdest the charge, even the precepts which, as the story telleth, the son of Philyra[1] erst enjoined on the stalwart son of Pêleus,[2] when parted from his parents:—First of all the gods to adore the son of Cronus, the loud-voiced lord of the lightnings and the thunders, and of such reverence never to deprive his parents during their allotted life.

Even aforetime was this spirit cherished by that man of might, Antilochus, who died for his father's sake, by awaiting the onslaught of Memnon, the leader of the Ethiopians.[3] For Nestor's chariot was entangled by his horse that had been stricken by the arrows of Paris, while Memnon was plying his sturdy spear, and the distracted soul of the aged hero of Messênê called aloud for his son; and his cry fell not to the ground, but, waiting there, the god-like son bought with his own life the rescue of his father, and, by doing this wondrous deed, was deemed by those of a younger generation to have proved himself, among men of old, supreme in filial devotion.

These things are of the past; but, in the present time, Thrasybûlus hath come nearest to the standard of duty to one's father, while he also vieth with his

[1] Cheiron. [2] Achilles.

[3] This version of the story comes from the *Aethiopis*, an epic poem by Arctinus. In the *Iliad* (viii 90-117) it is Diomêdês that comes to the rescue of Nestor; but the death of his son, Antimachus, is mentioned in the *Odyssey*, iv 187 f.

στρ. στ'

πάτρῳ τ' ἐπερχόμενος ἀγλαΐαν ἅπασαν.
νόῳ δὲ πλοῦτον ἄγει,
ἄδικον οὔθ' ὑπέροπλον ἦβαν δρέπων,
σοφίαν δ' ἐν μυχοῖσι Πιερίδων·
τίν τ', Ἐλελίχθον, ἂς εὗρες ἱππίας ἐσόδους,
μάλα ἀδόντι νόῳ, Ποσειδᾶν, προσέχεται.
γλυκεῖα δὲ φρὴν
καὶ συμπόταισιν ὁμιλεῖν
μελισσᾶν ἀμείβεται τρητὸν πόνον.

46 τ' mss : γ' c^1 (G). ἔδειξεν ἅπασαν old mss ; ἔδειξεν (BM ? F) ; ἅπασαν Bergk^3 (GCS).

50 δὲ εὗρες ἱππείας ἐσόδους Mommsen ; εὑρὲς θ' ὃς ἱππέων ἴσοδον Moschopulus ; δὲ θ' εὗρες ἱππίαν ἴσοδον B in critical notes (Donaldson) : ὀργαῖς πάσαις δὲ ἱππείας ἴσοδον old mss (S) ; ὀργαῖς ἐς ἱππίαν ἴσοδον B ; ὀργῇς δὲ ἱππείᾶν ἐσόδων (CG) ; ὁρμῇς δὲ ἱππίαν ἐς ὁδόν Rauchenstein, ὁρμῇς δὲ πρὸς ἱππίαν ἴσοδον Bergk^1, – – ⏑ ἱππείαν ἴσοδον F. ἃ δέσποθ' ἱππιᾶν ἐσόδων ? S.

father's brother[1] in all manner of splendour; but with wisdom tendeth he his wealth, not plucking the pleasures of youth with injustice or violence, but culling poesy in the quiet haunts of the Pierides; and with a spirit that hath found thy favour, O earth-shaking Poseidon, he clingeth to the chariot-contests first found by thee. Sweet also is his temper, and, as a boon companion, he outvieth the crannied work of the honey-bee.[2]

[1] Thêrôn, the future ruler of Acragas.
[2] That is, "he is sweeter than the honeycomb."

PYTHIAN VII

FOR MEGACLES OF ATHENS

INTRODUCTION

The Seventh Pythian is in honour of Megacles of Athens, the son of Hippocrates, and the nephew and son-in-law of the Athenian legislator, Cleisthenes. He is the grandson of the Megacles who married Agaristê, daughter of Cleisthenes, tyrant of Sicyon (Hdt. vi 127 f), and the great-grandson of Alcmaeon, who won the chariot-race in the Olympic games. The present victory was won in 486 B.C. The seventh Nemean is the only other Ode in honour of an Athenian.

Athens is the fairest prelude to a song in honour of the Alcmaeonidae (1–8), a family which has made Apollo's temple at Delphi a marvel to behold, and has won two victories at the Isthmian, one at the Olympian, and two at the Pythian games (9–16). Their noble acts have been requited with envy and exile, but prosperity meets with varied fortune (17–22).

Megacles had been ostracised by Athens a few months before this victory.

VII.—ΜΕΓΑΚΛΕΙ ΑΘΗΝΑΙΩ

ΤΕΘΡΙΠΠΩ

στρ.

Κάλλιστον αἱ μεγαλοπόλιες Ἀθᾶναι
προοίμιον Ἀλκμανιδᾶν εὐρυσθενεῖ γενεᾷ
κρηπῖδ' ἀοιδᾶν
ἵπποισι βαλέσθαι.
ἐπεὶ τίνα πάτραν, τίνα οἶκον
ναίων ὀνυμάξεαι
ἐπιφανέστερον
Ἑλλάδι πυθέσθαι;

ἀντ.

πάσαισι γὰρ πολίεσι λόγος ὁμιλεῖ
Ἐρεχθέος ἀστῶν, Ἄπολλον, οἳ τεόν γε δόμον
Πυθῶνι δίᾳ
θαητὸν ἔτευξαν.
ἄγοντι δέ με πέντε μὲν Ἰσθμοῖ
νῖκαι, μία δ' ἐκπρεπὴς
Διὸς Ὀλυμπιάς,
δύο δ' ἀπὸ Κίρρας,

ἐπ.

ὦ Μεγάκλεες, ὑμαί τε καὶ προγόνων.
νέᾳ δ' εὐπραγίᾳ χαίρω τι· τὸ δ' ἄχνυμαι,
φθόνον ἀμειβόμενον τὰ καλὰ ἔργα.
φαντί γε μὰν οὕτω κεν ἀνδρὶ παρμονίμαν
θάλλοισαν εὐδαιμονίαν
τὰ καὶ τὰ φέρεσθαι.

6 ναίων mss (FS): ναιόντ' Erasmus Schmid (BG); αἰᾶν M; αἰνέων Kayser (C).

ὀνυμάξεαι Boeckh (S), ὀνυμάξαι *B*, ὀνομάξαι *D*: ὀνυμάξομαι Triclinius and scholia (MGFC).

VII. FOR MEGACLES OF ATHENS

WINNER IN THE FOUR-HORSE CHARIOT-RACE, 486 B.C.

The mighty city of Athens is the fairest prelude of song, which the widely powerful race of the Alcmaeonidae can lay as a foundation of odes in honour of their steeds.

What fatherland, what family, in which thou dwellest, shalt thou name as more illustrious of report in Greece? For all the cities are haunted by the story of those citizens of Erechtheus, who in divine Pytho made thy temple, O Apollo, a marvel to behold.

I am also prompted to song by five victories, one at the Isthmus, and one famous victory at the Olympian festival of Zeus, and two from Cirrha, won by yourselves, Megaclês, and by your ancestors. At this new good fortune I have no little joy; but it is very grievous that noble acts are requited by envy. Yet they say that prosperity which abideth in bloom bringeth evil as well as good in its train.

10 *τεόν γε δόμον* Moschopulus (EMGPC): *τεόν τε δόμον* Vatican recension; *τεὸν πρόδομον*? S.

PYTHIAN VIII

FOR ARISTOMENES OF AEGINA

INTRODUCTION

The Eighth Pythian celebrates the victory in the boys' wrestling-match won by Aristomenes of Aegina. One of his uncles had been victorious in wrestling at Olympia, and another at the Isthmian games. He had himself been already successful at Megara, Marathon, and Aegina. Pindar had apparently been present at the Pythian contest (59). The Ode was sung at Aegina. The Scholiast refers it to the 35th Pythiad, that is, to 446 B.C. In 447 Athens had been defeated by Thebes at the battle of Coronea, and this defeat has been supposed to be indicated in the poet's reference to the overthrow of Porphyrion and Typhôeus (12–18). The "Thirty Years' Peace" between Athens and Sparta was signed towards the end of 446. Aegina obtained a relative degree of independence, so that the poet's prayer at the end of the Ode was partially answered (Gaspar's *Chronologie Pindarique*, 165–9).

The Ode begins with a tribute to the goddess of domestic tranquillity, who holds the keys of councils and of wars, but also has the strength to quell rebels

such as Porphyrion and Typhóeus, who were overcome by Apollo, who has welcomed the victor on his return from the Pythian games (1–20). The praise of Aegina for justice, athletic success, and valour (21–28). The praise of the victor, who has followed the example of his mother's brothers, and has thus won the eulogy bestowed by Amphiaraüs on the valour of his son and his son's comrades :—"The courage of the sires is clearly seen in the sons" (29–45). That eulogy of his son, Alcmaeon, is echoed by the poet; Alcmaeon is the poet's neighbour and guardian of his goods, and speaks to him in oracles (45–60).

The victor's successes have been given him by Apollo (61–66), to whom the poet prays for a blessing on his ode (67–72). Success is apt to be followed by a reputation for wisdom, but success is uncertain (73–78). The victor's successes are recounted, ending with his victory at the Pythian games (78–87). Early successes are welcome, but human happiness is fleeting (88–92). May Aegina be brought safely onwards in her course of freedom, under the blessing of her heroes (98–100).

VIII.—ΑΡΙΣΤΟΜΕΝΕΙ ΑΙΓΙΝΗΤΗ

ΠΑΛΑΙΣΤΗ

στρ. α'

Φιλόφρον Ἡσυχία, Δίκας
ὦ μεγιστόπολι θύγατερ,
βουλᾶν τε καὶ πολέμων
ἔχοισα κλαῖδας ὑπερτάτας,
Πυθιόνικον τιμὰν Ἀριστομένει δέκευ.
τὺ γὰρ τὸ μαλθακὸν ἔρξαι τε καὶ παθεῖν ὁμῶς
ἐπίστασαι καιρῷ σὺν ἀτρεκεῖ·

ἀντ. α'

τὺ δ', ὁπόταν τις ἀμείλιχον
καρδίᾳ κότον ἐνελάσῃ,
τραχεῖα δυσμενέων
ὑπαντιάξαισα κράτει τιθεῖς
Ὕβριν ἐν ἄντλῳ. τὰν οὐδὲ Πορφυρίων μάθεν
παρ' αἶσαν ἐξερεθίζων· κέρδος δὲ φίλτατον,
ἑκόντος εἴ τις ἐκ δόμων φέροι.

ἐπ. α'

βία δὲ καὶ μεγάλαυχον ἔσφαλεν ἐν χρόνῳ.
Τυφὼς Κίλιξ ἑκατόγκρανος οὔ νιν ἄλυξεν,
οὐδὲ μὰν βασιλεὺς Γιγάντων· δμᾶθεν δὲ κεραυνῷ
τόξοισί τ' Ἀπόλλωνος· ὃς εὐμενεῖ νόῳ
Ξενάρκειον ἔδεκτο Κίρραθεν ἐστεφανωμένον
νίὸν ποιᾷ Παρνασσίδι Δωριεῖ τε κώμῳ.

στρ. β'

ἔπεσε δ' οὐ Χαρίτων ἑκὰς

20 Παρνασσίδι S : Παρνασίᾳ mss ; Παρνασίδι (BMGPC).

VIII.—FOR ARISTOMENES OF AEGINA

WINNER IN THE WRESTLING-MATCH, 446 B.C.

Kindly Goddess of Peace, daughter of Justice, that makest cities great; thou that holdest the master-keys of councils and of wars, receive from Aristomenes the honour due for a Pythian victory; for thou knowest with perfect fitness the secret of gentleness, both in giving, and in taking.

And yet, whenever any man hurleth into his heart relentless wrath, rudely confronting the strength of thine enemies, thou plungest Insolence in the brine. Thy power Porphyrion [1] did not know, when he provoked thee beyond all measure, yet gain is best, whenever one getteth it from the home of a willing giver. But violence overthroweth the braggart at the last. The Cilician Typhôeus [2] with his hundred heads did not escape thy power; no, nor the king of the Giants. They were severally overcome by the thunderbolt of Zeus, and by the bow of Apollo, who with gracious mind welcomed the son of Xenarcés on his return from Cirrha, crowned with Parnassian verdure and with Dorian triumph-song.

Right near to the Graces hath fallen that isle

[1] The king of the giants (l. 17), who fought against the gods, and was slain by Zeus and Heracles.

[2] Son of Tartarus and Gaea; a monster with fearful eyes and terrible voices, who was ultimately subdued by the thunderbolt of Zeus. Cp. *O.* iv 8, *P.* i 15.

ἁ δικαιόπολις ἀρεταῖς
κλειναῖσιν Αἰακιδᾶν
θιγοῖσα νᾶσος· τελέαν δ' ἔχει
δόξαν ἀπ' ἀρχᾶς. πολλοῖσι μὲν γὰρ ἀείδεται
νικαφόροις ἐν ἀέθλοις θρέψαισα καὶ θοαῖς
ὑπερτάτους ἥρωας ἐν μάχαις·

ἀντ. β'

τὰ δὲ καὶ ἀνδράσιν ἐμπρέπει.
εἰμὶ δ' ἄσχολος ἀναθέμεν
πᾶσαν μακραγορίαν
λύρᾳ τε καὶ φθέγματι μαλθακῷ,
μὴ κόρος ἐλθὼν κνίσῃ. τὸ δ' ἐν ποσί μοι τράχον
ἴτω τεὸν χρέος, ὦ παῖ, νεώτατον καλῶν,
ἐμᾷ ποτανὸν ἀμφὶ μαχανᾷ.

ἐπ. β'

παλαισμάτεσσι γὰρ ἰχνεύων ματραδελφεοὺς
Ὀλυμπίᾳ τε Θεόγνητον οὐ κατελέγχεις,
οὐδὲ Κλειτομάχοιο νίκαν Ἰσθμοῖ θρασύγυιον·
αὔξων δὲ πάτραν Μιδυλιδᾶν λόγον φέρεις,
τὸν ὅνπερ ποτ' Ὀϊκλέος παῖς ἐν ἑπταπύλοις ἰδὼν
υἱοὺς Θήβαις αἰνίξατο παρμένοντας αἰχμᾷ,

στρ. γ'

ὁπότ' ἀπ' Ἄργεος ἤλυθον
δευτέραν ὁδὸν Ἐπίγονοι.
ὧδ' εἶπε μαρναμένων·
"Φυᾷ τὸ γενναῖον ἐπιπρέπει
ἐκ πατέρων παισὶ λῆμα. θαέομαι σαφὲς
δράκοντα ποικίλον αἰθᾶς Ἀλκμᾶν' ἐπ' ἀσπίδος

24 θιγοῖσα Buttmann, Bergk (GCS); θίγοισα mss (BMF).
32 κνίσῃ mss (MGFC), cp. Bacchyl. xvii 8 κνίσεν : κνίσσῃ B; κνίξῃ S.
38 Μιδ. mss (BMGFC): Μειδ. Bergk (S).

where Justice reigneth; it knoweth the famous merits of the sons of Aeacus, and hath perfect glory from the beginning. It is famed in song for having fostered heroes supreme in many a victorious contest and in swift battles; and, again, it is also conspicuous for its men; but time would fail me to consign to the lyre and the gentle voice of song all the long story of their fame, lest haply envy should draw near and vex us; but let that, which runneth before my feet, go forward, even the debt that is due, my son, unto thee, the latest of its glories, sped with wings of my skill.

For, in the contests of the ring, thou followest hard on the track of thy mother's brothers, and bringest no dishonour on Theognétus, as victor at Olympia, or on the conquest won by the sturdy limbs of Cleitomachus at the Isthmus; and, by exalting the clan of the Midylidae, thou earnest the praise darkly prophesied of old by the son of Oïclês,[1] when he saw those sons holding their ground in battle before seven-gated Thebes, what time the Epigoni came from Argos on that second march. Thus spoke he, while they were fighting:—

"'Tis by the gift of Nature that there standeth forth to view that noble spirit, which passeth from sires to sons. I clearly see Alcmaeon,[2] the first to mount

[1] Amphiaraüs. [2] Son of Amphiaraüs.

νωμῶντα πρῶτον ἐν Κάδμου πύλαις.
ἀντ. γ′
ὁ δὲ καμὼν προτέρᾳ πάθᾳ
νῦν ἀρκίονος ἐνέχεται
ὄρνιχος ἀγγελίᾳ
Ἄδραστος ἥρως· τὸ δὲ οἴκοθεν
ἀντία πράξει. μοῦνος γὰρ ἐκ Δαναῶν στρατοῦ
θανόντος ὀστέα λέξαις υἱοῦ, τύχᾳ θεῶν
ἀφίξεται λαῷ σὺν ἀβλαβεῖ
ἐπ. γ′
Ἄβαντος εὐρυχόρους ἀγυιάς." τοιαῦτα μὲν
ἐφθέγξατ' Ἀμφιάρηος. χαίρων δὲ καὶ αὐτὸς
Ἀλκμᾶνα στεφάνοισι βάλλω, ῥαίνω δὲ καὶ
ὕμνῳ,
γείτων ὅτι μοι καὶ κτεάνων φύλαξ ἐμῶν
ὑπάνταsεν ἰόντι γᾶς ὀμφαλὸν παρ' ἀοίδιμον,
μαντευμάτων τ' ἐφάψατο συγγόνοισι τέχναις.
στρ. δ′
τὺ δ', ἐκαταβόλε, πάνδοκον
ναὸν εὐκλέα διανέμων
Πυθῶνος ἐν γυάλοις,
τὸ μὲν μέγιστον τόθι χαρμάτων
ὤπασας· οἶκοι δὲ πρόσθεν ἀρπαλέαν δόσιν
πενταθλίου σὺν ἑορταῖς ὑμαῖς ἐπάγαγες.
ἄναξ, ἑκόντι δ' εὔχομαι νόῳ
ἀντ. δ′
κατά τιν' ἁρμονίαν βλέπειν,
ἀμφ' ἕκαστον ὅσα νέομαι.

59 ὑπάντασέ τ' B.
67 ἄναξ *EF* (RMG) : ἄναξ most mss (FCB).
68 κατὰ τιν' MFCB^2 : κατὰ τὶν BG ; κατ' ἐμὶν S^1.

upon the walls of Cadmus, wielding a glittering dragon on his shining shield, while he that aforetime suffered from disaster, even the hero Adrastus,[1] is now compassed by tidings of a happier omen; but, as for his own household, he shall fare far otherwise. For he alone of the host of the Danaï shall gather the bones of his slain son, and by the destiny sent by the gods, shall, with his folk unscathed, safely return to the spacious streets of Abas."[2]

Thus spake Amphiaraüs; and I too gladly fling my garlands over Alcmaeon, and besprinkle him with song, because he is my neighbour, and proffered himself as guardian of my goods, when I was going to the storied centre of the world, and himself had a share in his ancestor's arts of prophecy.[3]

But thou, far-darting god, that rulest over the famous temple that welcometh all in the dells of Pytho, there hast thou granted the greatest of joys; and, even aforetime, at home, with thine own and thy sister's festival, thou didst bring him a welcome boon in the prize for the five contests.[4]

I pray, O king, that, with willing mind, I may keep due measure in view in every step of my path of song.

[1] An Argive hero, whose daughter was married to Polyneices of Thebes, whom Adrastus endeavoured to restore to that city, although Amphiaraüs had foretold that all who took part in the expedition should perish, with the exception of Adrastus. The expedition was known as that of the "Seven against Thebes." Ten years later, their descendants, the "Epigoni," marched against Thebes, and destroyed it.

[2] Twelfth King of Argos.

[3] Alcmaeon, as son of Amphiaraüs, was great-grandson of the famous seer Melampus. The *scholia* make the first person singular refer, not to Pindar, but to Aristomenés and the Aeginetans.

[4] See Introduction to *O.* xiii 30 and note on *N.* vii 8.

κώμῳ μὲν ἁδυμελεῖ
Δίκα παρέστακε· θεῶν δ' ὅπιν
ἄφθονον αἰτέω, Ξείναρκες, ὑμετέραις τύχαις.
εἰ γάρ τις ἐσλὰ πέπαται μὴ σὺν μακρῷ πόνῳ,
πολλοῖς σοφὸς δοκεῖ πεδ' ἀφρόνων
ἐπ. δ'
βίον κορυσσέμεν ὀρθοβούλοισι μαχαναῖς·
τὰ δ' οὐκ ἐπ' ἀνδράσι κεῖται· δαίμων δὲ παρίσχει,
ἄλλοτ' ἄλλον ὑπερθε βάλλων, ἄλλον δ' ὑπὸ χειρῶν
μέτρῳ καταβαίνει. Μεγάροις δ' ἔχεις γέρας,
μυχῷ τ' ἐν Μαραθῶνος, Ἥρας τ' ἀγῶν' ἐπιχώριον
νίκαις τρισσαῖς, ὠριστόμενες, δάμασσας ἔργῳ·
στρ. ε'
τέτρασι δ' ἔμπετες ὑψόθεν
σωμάτεσσι κακὰ φρονέων,
τοῖς οὔτε νόστος ὁμῶς
ἔπαλπνος ἐν Πυθιάδι κρίθη,
οὐδὲ μολόντων πὰρ ματέρ' ἀμφὶ γέλως γλυκὺς
ὦρσεν χάριν· κατὰ λαύρας δ' ἐχθρῶν ἀπάοροι
πτώσσοντι, συμφορᾷ δεδαγμένοι.
ἀντ. ε'
ὁ δὲ καλόν τι νέον λαχὼν
ἀβρότατος ἔπι μεγάλας
ἐξ ἐλπίδος πέταται
ὑποπτέροις ἀνορέαις, ἔχων

72 ἄφθονον recorded in *G* (ἀνενίφθονον in paraphrase) (MS) : ἄφθιτον mss (BGFC).

87 δεδαγμένοι noticed in scholium by Boeckh, Bergk (MGFCS) : δεδαϊγμένοι mss, δεδαιγμένοι Hermann (B).

89 f. ἀβρότατος ἔπι (or ἐπὶ) μεγάλας ἐξ ἐλπίδος (GFCS) : ἀβρότατος ἔπι, μεγάλας ἐξ ἐλπίδος Hermann (B) ; ἀβρότατος ἄνω (ἀνὰ *E*, Moschopulus) μ. κτλ (M).

The sweet-voiced triumph-band hath Justice standing beside it; but I pray that the gods may regard with no envy the fortunes of thy home, Xenarcês. For, if anyone hath a glorious victory with no long toil, to many he seemeth to be wise among fools, and to be arming his life by powers of good counsel; yet victory doth not depend on men alone; but he that giveth is God, who, at one while, exalteth on high, and, at another, bringeth one below the level of his hands. In Megara, thou already hast a prize, and in the lonely plain of Marathon, and in Hêra's games at thine own home, hast thou, Aristomenês, been verily victor in three conflicts; and thou didst, with fell intent, fall heavily on the bodies of four youths, for whom fate had not ordained, at the Pythian festival, any gladsome homecoming, as for thee. Nor, indeed, as they returned to their mothers, did pleasant laughter awaken delight; but they slunk along the bye-ways, aloof from their foes, sorely wounded by their mischance. But he that hath won a fresh victory in his green youth, by reason of his high hopes, flieth lightly on the wings of his manly exploits, with his thought superior to the pursuit of wealth.

κρέσσονα πλούτου μέριμναν. ἐν δ' ὀλίγῳ βροτῶν
τὸ τερπνὸν αὔξεται· οὕτω δὲ καὶ πιτνεῖ χαμαί,
ἀποτρόπῳ γνώμᾳ σεσεισμένον.
ἐπ. ε'
ἐπάμεροι· τί δέ τις; τί δ' οὔ τις; σκιᾶς ὄναρ
ἄνθρωπος. ἀλλ' ὅταν αἴγλα διόσδοτος ἔλθῃ,
λαμπρὸν φέγγος ἔπεστιν ἀνδρῶν καὶ μείλιχος αἰών·
Αἴγινα φίλα μᾶτερ, ἐλευθέρῳ στόλῳ
πόλιν τάνδε κόμιζε Διὶ καὶ κρέοντι σὺν Αἰακῷ
Πηλεῖ τε καὶ γαθῷ Τελαμῶνι σύν τ' Ἀχιλλεῖ.

97 φέγγος ἔπεστιν Heyne (BMGPCS[1]): ἔπεστι φέγγος mss (S[2]).

Short is the space of time in which the happiness of mortal men groweth up, and even so, doth it fall to the ground, when stricken down by adverse doom. Creatures of a day, what is any one? what is he not? Man is but a dream of a shadow; but, when a gleam of sunshine cometh as a gift of heaven, a radiant light resteth on men, aye and a gentle life.

O mother dear, Aegina, do thou waft this city onward in her voyage of freedom with the blessing of Zeus and of king Aeacus, and of Pêleus and good Telamon and Achilles.

PYTHIAN IX

FOR TELESICRATES OF CYRENE

INTRODUCTION

The ninth Pythian celebrates the victory won by Telesicrates of Cyrene in the race in full-armour at the Pythian festival of 474. (After the date of this Ode he also won a foot-race at Delphi in 466.) The place where the Ode was performed is uncertain. Thebes has been suggested, but Cyrene is more probable. We cannot rely much on the view that the future δέξεται in line 73 implies that, when the Ode was sung, the victor had not yet been welcomed at Cyrene.

Proclamation of the victory of Telesicrates of Cyrene (1–4).

The myth of Cyrene, who was beloved by Apollo (5–70).

Cyrene has received a new honour through this victory (71–75).

The myth of Iolaüs, grandson of Amphitryon, to whom and to Zeus Alcmênê bare Iphicles and Heracles (76–88).

Heracles and Iphicles have fulfilled the poet's

prayer on behalf of the victor, who had already been successful at Aegina and Megara (88–92).

We must obey the precept of Nereus, and "praise even a foe, when his deeds are noble" (93–96). Hence let jealousy be silent, when the victor has brought credit to his country.

At the local games of Cyrene, the victor was much admired by the maidens and their mothers; in the case of one of his ancestors, it was a foot-race that decided his suit for the hand of the daughter of Antaeus (97–125).

IX.—ΤΕΛΕΣΙΚΡΑΤΕΙ ΚΤΡΗΝΑΙΩ

ΟΠΛΙΤΟΔΡΟΜΩ

στρ. α'

Ἐθέλω χαλκάσπιδα Πυθιονίκαν
σὺν βαθυζώνοισιν ἀγγέλλων
Τελεσικράτη Χαρίτεσσι γεγωνεῖν,
ὄλβιον ἄνδρα, διωξίππου στεφάνωμα Κυράνας·
τὰν ὁ χαιτάεις ἀνεμοσφαράγων ἐκ Παλίου κόλπων ποτὲ Λατοΐδας
ἅρπασ', ἔνεικέ τε χρυσέῳ πὰρθένον ἀγροτέραν
δίφρῳ, τόθι νιν πολυμήλου
καὶ πολυκαρποτάτας θῆκε δέσποιναν χθονὸς
ῥίζαν ἀπείρου τρίταν εὐήρατον θάλλοισαν οἰκεῖν.

ἀντ. α'

ὑπέδεκτο δ' ἀργυρόπεζ' Ἀφροδίτα
Δάλιον ξεῖνον θεοδμάτων
ὀχέων, ἑφαπτομένα χερὶ κούφᾳ.
καί σφιν ἐπὶ γλυκεραῖς εὐναῖς ἐρατὰν βάλεν αἰδῶ,
ξυνὸν ἁρμόζοισα θεῷ τε γάμον μιχθέντα κούρᾳ θ'
Ὑψέος εὐρυβία·
ὃς Λαπιθᾶν ὑπερόπλων τουτάκις ἦν βασιλεύς, ἐξ
Ὠκεανοῦ γένος ἥρως
δεύτερος· ὃν ποτε Πίνδου κλεενναῖς ἐν πτυχαῖς
Ναΐς εὐφρανθεῖσα Πηνειοῦ λέχει Κρείοισ' ἔτικτεν,

ἐπ. α'

Γαίας θυγάτηρ. ὁ δὲ τὰν εὐώλενον

IX.—FOR TELESICRATES OF CYRENE

WINNER IN THE FOOT-RACE IN FULL ARMOUR, 474 B.C.

With the aid of the deep-zoned Graces, fain would I shout aloud, while I proclaim Telesicrates, the victor in the Pythian contest with the brazen shield, a happy man and the crowning glory of chariot-driving Cyrene; whom he of the flowing hair, even the son of Lêtô, erstwhile carried off from the wind-swept glens of Pêlion, and bore away, a huntress maiden, in his golden car to the place where he made her queen of a land rich in flocks and in fruits, that so she might find her home in the fair and flourishing foundation of a third continent.

And silver-footed Aphroditê welcomed the Delian guest, while, with light hand, she touched the car of workmanship divine, and shed a charming coyness on their union sweet, blending thus in bonds of mutual wedlock the god and the maiden-daughter of widely-ruling Hypseus. He was at that time king of the proud Lapithae, a hero second in descent from father Ocean, borne erstwhile by the daughter of Gaia, the Naiad Creüsa, who, in the famous glens of Pindus, had been the happy bride of the river-god Pêneius. And Hypseus cherished his fair-armed

θρέψατο παῖδα Κυράναν· ἁ μὲν οὔθ' ἑστῶν παλιμβάμους ἐφίλασεν ὁδούς,
οὔτε δείπνων οἰκοριᾶν μεθ' ἑταιρᾶν τέρψιας,
ἀλλ' ἀκόντεσσίν τε χαλκέοις φασγάνῳ τε μαρναμένα κεράιζεν ἀγρίους θῆρας, ἦ πολλάν τε καὶ ἡσύχιον βουσὶν εἰρήναν παρέχοισα πατρῴαις, τὸν δὲ σύγκοιτον γλυκὺν παῦρον ἐπὶ γλεφάροις ὕπνον ἀναλίσκοισα ῥέποντα πρὸς ἀῶ.

στρ. β'

κίχε νιν λέοντί ποτ' εὐρυφαρέτρας ὀμβρίμῳ μούναν παλαίοισαν ἄτερ ἐγχέων ἑκάεργος Ἀπόλλων.
αὐτίκα δ' ἐκ μεγάρων Χείρωνα προσέννεπε φωνᾷ. " Σεμνὸν ἄντρον, Φιλλυρίδα, προλιπὼν θυμὸν γυναικὸς καὶ μεγάλαν δύνασιν
θαύμασον, οἷον ἀταρβεῖ νεῖκος ἄγει κεφαλᾷ, μόχθου καθύπερθε νεᾶνις
ἦτορ ἔχοισα· φόβῳ δ' οὐ κεχείμανται φρένες.
τίς νιν ἀνθρώπων τέκεν; ποίας δ' ἀποσπασθεῖσα φύτλας

ἀντ. β'

ὀρέων κευθμῶνας ἔχει σκιοέντων;
γεύεται δ' ἀλκᾶς ἀπειράντου.
ὁσία κλυτὰν χέρα οἱ προσενεγκεῖν,
ἦ ῥα; καὶ ἐκ λεχέων κεῖραι μελιηδέα ποίαν; "

24 γλεφάροις *V* (KMORSC): βλ. Vatican recension.
32 φρένες mss: φρέναs Bergk⁴ (G).
37 ἦ ῥα; *B* (GF): ἦ ῥα, M (Bergk); ἦ ῥα C; ἦ ῥα Hermann (B).

daughter, Cyrene; she cared not for pacing to and fro before the loom, nor for merry banquets with stay-at-home maidens of her own age; but, contending with brazen darts and with the falchion, she would slay the fierce beasts of prey, thus in very deed assuring deep and perfect rest for her father's kine, while she spent on her eyelids but a scanty store of that slumber which is so sweet a bed-fellow when dawn draweth near. Once did Apollo, the far-darting god of the wide quiver, find her without spears, wrestling alone with a monstrous lion[1]; and forthwith he called Cheiron from out his halls and spake to him in this wise:—

"Son of Philyra, leave thy hallowed cave and look with wonder at a woman's spirit and mighty power. See what a contest she is waging with undaunted head,—this maiden with a heart which no toil can subdue, and a mind that no fear can overwhelm. From what mortal being was she born? From what race hath she been reft, that she should be dwelling in the hollows of the shadowy mountains? And she is putting to the test a strength that is inexhaustible. Is it right to lay an ennobling hand[2] upon her? aye, and, by consorting with her, to cull the honey-sweet flower of love?"

[1] Cyrene may be seen strangling a lion in a statuette (No. 1384) and a relief (No. 790) in the British Museum (reproduced in Studniczka's *Cyrene*, pp. 30, 31).

[2] Literally, "a renowned hand."

τὸν δὲ Κένταυρος ζαμενής, ἀγανᾷ χλαρὸν γελάσ-
σαις ὀφρύϊ, μῆτιν ἐὰν
εὐθὺς ἀμείβετο· "Κρυπταὶ κλαῖδες ἐντὶ σοφᾶς
Πειθοῦς ἱερᾶν φιλοτάτων,
Φοῖβε, καὶ ἔν τε θεοῖς τοῦτο κἀνθρώποις ὁμῶς
αἰδέοντ', ἀμφανδὸν ἀδείας τυχεῖν τὸ πρῶτον εὐνᾶς.
ἐπ. β'
καὶ γὰρ σέ, τὸν οὐ θεμιτὸν ψεύδει θυγεῖν,
ἔτραπε μείλιχος ὀργὰ παρφάμεν τοῦτον λόγον.
κούρας δ' ὀπόθεν γενεὰν
ἐξερωτᾷς, ὦ ἄνα; κύριον ὃς πάντων τέλος
οἶσθα καὶ πάσας κελεύθους·
ὅσσα τε χθὼν ἠρινὰ φύλλ' ἀναπέμπει, χὠπόσαι
ἐν θαλάσσᾳ καὶ ποταμοῖς ψάμαθοι
κύμασιν ῥιπαῖς τ' ἀνέμων κλονέονται, χὤ τι μέλ-
λει, χὠπόθεν
ἔσσεται, εὖ καθορᾷς.
εἰ δὲ χρὴ καὶ πὰρ σοφὸν ἀντιφερίξαι,
στρ. γ'
ἐρέω. ταύτᾳ πόσις ἵκεο βᾶσσαν
τάνδε, καὶ μέλλεις ὑπὲρ πόντου
Διὸς ἔξοχον ποτὶ κᾶπον ἐνεῖκαι·
ἔνθα νιν ἀρχέπολιν θήσεις, ἐπὶ λαὸν ἀγείραις
νασιώταν ὄχθον ἐς ἀμφίπεδον· νῦν δ' εὐρυλείμων
πόντιά σοι Λιβύα
δέξεται εὐκλέα νύμφαν δώμασιν ἐν χρυσέοις πρό-
φρων· ἵνα οἱ χθονὸς αἶσαν
αὐτίκα συντελέθειν ἔννομον δωρήσεται,

38 χλαρὸν *PQ* (BMGFC) : χλιαρὸν *BDEV* : χλοαρὸν S.
41 ἀμφανδὸν Erasmus Schmid (BOFC) : ἀμφαδὸν mss (MS).
55 σοι mss (BMGFC) : τοι S.

Then did the inspired Centaur, softly smiling with kindly brow, at once unfold his counsel in reply:—

"Secret, O Phoebus! are the keys of wise Persuasion, that unlock the shrine of love; and, among gods and men alike, do they shun to enter for the first time the sweet bridal-bed in the light of day. For thou, who canst not lawfully breathe a lie, hast been tempted by thy pleasant mood to dissemble in thy words. Dost thou ask, O king, of the maiden's birth? thou who knowest the end supreme of all things, and all the ways that lead thereto, the number of the leaves that the earth putteth forth in spring, the number of the sands that, in the sea and the rivers, are driven before the waves and the rushing winds, and that which is to be, and whence it is to come,—all this thou clearly seest. But, if I must measure myself against one that is wise, I needs must speak. Thou camest to this glade to be her wedded lord, and thou shalt bear her over the sea to the choicest garden of Zeus, where thou shalt make her queen of a city, when thou hast gathered the island-folk around the plain-encircled hill[1]; and soon shall queen Libya amid her broad meadows give in golden palaces a kindly welcome to thy glorious bride. There shall that queen grant her forthwith a portion of the land to be her lawful domain, a portion not

[1] Cp. "the white breast of the swelling earth," the site of Cyrene in *P.* iv 8.

οὔτε παγκάρπων φυτῶν νήποινον, οὔτ' ἀγνῶτα θηρῶν.

ἀντ. γ'

τόθι παῖδα τέξεται, ὃν κλυτὸς Ἑρμᾶς
εὐθρόνοις Ὥραισι καὶ Γαίᾳ
ἀνελὼν φίλας ὑπὸ ματέρος οἴσει.
ταὶ δ' ἐπιγουνίδιον κατθηκάμεναι βρέφος αὐταῖς,
νέκταρ ἐν χείλεσσι καὶ ἀμβροσίαν στάξοισι,
θήσονταί τέ νιν ἀθάνατον
Ζῆνα καὶ ἀγνὸν Ἀπόλλων', ἀνδράσι χάρμα φίλοις
ἄγχιστον, ὀπάονα μήλων,
Ἀγρέα καὶ Νόμιον, τοῖς δ' Ἀρισταῖον καλεῖν."
ὣς ἄρ' εἰπὼν ἔντυεν τερπνὰν γάμου κραίνειν τελευτάν.

ἐπ. γ'

ὠκεῖα δ' ἐπειγομένων ἤδη θεῶν
πρᾶξις ὁδοί τε βραχεῖαι. κεῖτο κεῖν' ἅμαρ διαίτασεν· θαλάμῳ δὲ μίγεν
ἐν πολυχρύσῳ Λιβύας· ἵνα καλλίσταν πόλιν
ἀμφέπει κλεινάν τ' ἀέθλοις.
καί νιν ἐν Πυθῶνί νιν ἀγαθέᾳ Καρνειάδα
υἱὸς εὐθαλεῖ συνέμιξε τύχᾳ·
ἔνθα νικάσαις ἀνέφανε Κυράναν, ἃ νιν εὔφρων δέξεται,
καλλιγύναικι πάτρᾳ
δόξαν ἱμερτὰν ἀγαγόντ' ἀπὸ Δελφῶν.

στρ. δ'

ἀρεταὶ δ' αἰεὶ μεγάλαι πολύμυθοι·

62 <κατ> θηκάμενοι Moschopulus (B); θηκάμενοι *DV*, θακάμενοι *B*; <προς> θησάμενοι *a*: θησάμενοι *EG*..., θαησάμενοι Bergk (MGRC), paraphrase "ἐπὶ τοῖς ἑαυτῶν γόνασι θεῖσαι τὸν Ἀρ. καὶ θαυμάσασαι τὸ βρέφος."

without tribute of all manner of fruits, and not unfamiliar with the chase. There shall she bear a son, whom glorious Hermes shall take from his mother's womb and bear away to the enthroned Hours and to Mother-Earth; and they shall place the babe upon their laps, and drop nectar and ambrosia on his lips, and shall ordain that, as a delight to his friends among men, he shall be called immortal Zeus, and pure Apollo, and, as an ever-present guardian of flocks, Agreus and Nomius, while others shall name him Aristaeus."

So saying he prompted the god to accomplish the sweet fulfilment of wedlock. Swift is the achievement, short are the ways of gods, when bent on speed. That very day decided all, and they twain were made one in Libya's golden chamber, where she guardeth a city that is fair indeed, and is famous in athlete-contests.

And now hath the son of Carneiades crowned her with the flower of good fortune in hallowed Pytho, where, by his victory, he hath caused Cyrene to be proclaimed,—even her that shall give him a kindly welcome when he bringeth lovely fame from Delphi to his own land, the land of fair women.

Great deeds of prowess are ever rich in legends, but the deft fashioning of a few themes among

βαιὰ δ' ἐν μακροῖσι ποικίλλειν,
ἀκοὰ σοφοῖς· ὁ δὲ καιρὸς ὁμοίως
παντὸς ἔχει κορυφάν. ἔγνον ποτὲ καὶ Ἰόλαον
οὐκ ἀτιμάσαντά νιν ἑπτάπυλοι Θῆβαι· τόν,
Εὐρυσθῆος ἐπεὶ κεφαλὰν
ἔπραθε φασγάνου ἀκμᾷ, κρύψαν ἔνερθ' ὑπὸ γᾶν
διφρηλάτα Ἀμφιτρύωνος
σάματι, πατροπάτωρ ἔνθα οἱ Σπαρτῶν ξένος
κεῖτο, λευκίπποισι Καδμείων μετοικήσαις ἀγυιαῖς.
ἀντ. δ'
τέκε οἱ καὶ Ζηνὶ μιγεῖσα δαΐφρων
ἐν μόναις ὠδῖσιν Ἀλκμήνα
διεύμων κρατησίμαχον σθένος υἱῶν.
κωφὸς ἀνήρ τις, ὃς Ἡρακλεῖ στόμα μὴ παραβάλλει,
μηδὲ Διρκαίων ὑδάτων ἀὲ μέμναται, τά νιν θρέψαντο καὶ Ἰφικλέα·
τοῖσι τέλειον ἐπ' εὐχᾷ κωμάσομαί τι παθὼν ἐσλόν, Χαρίτων κελαδεννᾶν
μή με λίποι καθαρὸν φέγγος. Λιγίνᾳ τε γὰρ
φαμὶ Νίσου τ' ἐν λόφῳ τρὶς δὴ πόλιν τάνδ' εὐκλείξαι,
ἐπ. δ'
σιγαλὸν ἁμαχανίαν ἔργῳ φυγών·
οὕνεκεν, εἰ φίλος ἀστῶν, εἴ τις ἀντάεις, τό γ' ἐν ξυνῷ πεπoναμένον εὖ
μὴ λόγον βλάπτων ἁλίοιο γέροντος κρυπτέτω.
κεῖνος αἰνεῖν καὶ τὸν ἐχθρὸν

79 ἔγνον Ahrens (MGFCS): ἔγνων mss (B), cp. P. iv 120.
88 ἀὲ Hermann (edd.): αἰεὶ (ἀεὶ) mss.
91 φαμὶ—εὐκλείξαι mss (BMGFC): φαμί,—εὐκλείξαι Hermann (S).

many is what wise men love to hear.[1] And all things alike have for their crown the fitting season, which, as seven-gated Thebes knew of old, was not disregarded by Iolaüs,—that hero, who, when, with the edge of the sword, he had shorn off the head of Eurystheus, was buried beneath the earth beside the tomb of the charioteer Amphitryon, where rested his father's father,[2] the guest of the Sparti, having come to dwell in the streets of the Cadmeans, who ride on white horses. Wedded to Amphitryon and to Zeus, did the high-hearted Alcmêna bear at a single birth two children of victorious might. A dullard is he who doth not lend his tongue to sing of Heracles, and doth not remember for evermore the waters of Dircé that reared him and Iphicles, to both of whom, in fulfilment of a vow for the granting of their grace, I shall sing a triumph-song of praise. Let not the clear light of the voiceful Graces desert me! for I aver that I have already sung this city thrice at Aegina and by the hill of Nisus,[3] having thus escaped in very deed the doom of helpless dumbness.

Therefore, be a man friend or foe, let him not hide good work that is done for the common weal, and thus do wrong to the precept of the old man of

[1] *σοφοῖς* is often supposed to refer to the poets, but it seems best to understand it of the intelligent audience, cp. *O.* ii 92, *φωνέοντα συνετοῖσιν*. "Brevis ero, quum brevitati placeat intelligentibus" (Dissen).

[2] Amphitryon, father of Iphicles, and grandfather of Iolaüs, had been exiled from Tiryns and was welcomed by the Thebans, who were called Sparti because they claimed descent from the dragon's teeth sown by Cadmus.

[3] A mythical king of Megara.

παντὶ θυμῷ σύν γε δίκᾳ καλὰ ῥέζοντ' ἔννεπεν.
πλεῖστα νικάσαντά σε καὶ τελεταῖς
ὡρίαις ἐν Παλλάδος εἶδον ἄφωνοί θ' ὡς ἕκασται
φίλτατον
παρθενικαὶ πόσιν ἦ
νιὸν εὔχοντ', ὦ Τελεσίκρατες, ἔμμεν,
στρ. ε'
ἐν Ὀλυμπίοισί τε καὶ βαθυκόλπου
Γᾶς ἀέθλοις ἔν τε καὶ πᾶσιν
ἐπιχωρίοις. ἐμὲ δ' ὧν τις ἀοιδᾶν
δίψαν ἀκειόμενον πράσσει χρέος αὖτις ἐγεῖραι
καὶ παλαιὰν δόξαν ἐῶν προγόνων· οἱ μὲν Λιβύσσας
ἀμφὶ γυναικὸς ἔβαν
Ἴρασα πρὸς πόλιν, Ἀνταίου μετὰ καλλίκομον
μναστῆρες ἀγακλέα κούραν·
τὰν μάλα πολλοὶ ἀριστῆες ἀνδρῶν αἰτέον
σύγγονοι, πολλοὶ δὲ καὶ ξείνων. ἐπεὶ θαητὸν
εἶδος
ἀντ. ε'
ἔπλετο· χρυσοστεφάνου δέ οἱ Ἥβας
καρπὸν ἀνθήσαντ' ἀποδρέψαι
ἔθελον. πατὴρ δὲ θυγατρὶ φυτεύων
κλεινότερον γάμον, ἄκουσεν Δαναόν ποτ' ἐν Ἄργει
οἷον εὗρεν τεσσαράκοντα καὶ ὀκτὼ παρθένοισι,
πρὶν μέσον ἄμαρ ἐλεῖν,

98 ἕκασται *B* (MOCB) : ἑκάστα *UV* (B) ; ἑκάστῃ *G* (F).

103 ὧν τις ἀοιδᾶν *BDE* (BOS) ; ὧν τις ἀοιδὰν διφᾷ C : ὧν τιν' ἀοιδᾶς F : οἵ τις ἀοιδᾶν lemma of *B* (M).

105 παλαιὰν δόξαν ἐῶν Moschopulus (MS) : παλαιὰ δόξα τεῶν old mss (BF) ; τεῶν παλαιὰν δόξαν (G) ; τεῶν δόξαν παλαιὰν Bergk (C) ; παλαιῶν δόξαν τεῶν *BDE*.

113 πρὶν μέσον ἄμαρ ἐλεῖν, (B¹GVC), — ἐλεῖν. M : πρὶν μέσον ἄμαρ, ἐλεῖν Bergk (S).

the sea,[1] who bade us give praise that is hearty and fair, even to one's foe.

At the yearly rites of Pallas full often have the women seen thee after thy victory, and each, after their kind, have in silence prayed that they might have such a one as thee, Telesicrates, for their dear husband, or for their son; aye and also in the Olympian games, and in those of the deep-bosomed Earth, and in all other contests in thine own land.[2]

But, while I am quenching my thirst for song, there is one that exacteth an unpaid debt, and biddeth me once again awake the glory of thy forefathers of old, telling how, for the sake of a Libyan woman, they sped to Irasa[3] as suitors for the famous fair-haired daughter of Antaeus,—even for her, whom many a brave kinsman was wooing and many a stranger too, since her form was a marvel to look upon; and they were eager to pluck the blooming fruit of Hêbê of the golden crown. But her father, planning for her a nobler match, had heard how Danaüs in his day at Argos had found for his eight and forty daughters, ere noon came on them, a

[1] Nêreus.

[2] By the yearly rites of Pallas and the Olympian games and those of Mother Earth, are meant festivals held at Cyrene, as is proved by the conclusion of the paragraph, and by the presence of women. It was the armèd Pallas that was worshipped at Cyrene.

[3] In Libya, near the lake Tritônis.