

PINDAR

ώκύντατον γάμον. ἔστασεν γὰρ ἅπαντα χορὸν ἐν
τέρμασιν αὐτίκ' ἀγῶνος. 200

115 σὺν δ' ἀέθλοισι ἐκέλευσεν διακρίναι ποδῶν,
ἄντινα στήσοι τις ἠρώων, ὅσοι γαμβροὶ σφιν
ἦλθον.

ἐπ. ε'

οὕτω δ' ἐδίδον Λίβυς ἀρμόζων κόρα
νυμφίον ἄνδρα· ποτὶ γραμμᾷ μὲν αὐτὰν στᾶσε
κοσμήσαις τέλος ἔμμεν ἄκρον, 210

εἶπε δ' ἐν μέσσοις ἀπάγεσθαι, ὃς ἂν πρῶτος θορῶν
120 ἀμφὶ οἱ ψαύσειε πέπλοις.

ἐνθ' Ἀλεξίδαμος, ἐπεὶ φύγε λαιψηρὸν δρόμον,
παρθένον κεδνὰν χερὶ χειρὸς ἑλὼν
ἄγεν ἰππευτῶν Νομάδων δι' ὄμιλον. πολλὰ μὲν
κεῖνοι δίκον

φύλλ' ἐπι καὶ στεφάνους·

125 πολλὰ δὲ πρόσθεν πτερὰ δέξατο νικᾶν. 220

114 ἐν MSS (BMGF): πρὸς Boeckh de metris (s), but cp. πρὶ in 118.

speedy bridal; for, at once, he ranged the whole band of suitors at the limits of the lists, and bade them run a race to decide which of his daughters was to be won by the heroes who would fain be wedded to them. Such offer did the Libyan also make in wedding his daughter to a husband. He placed her at the goal, when he had arrayed her as the crowning prize, and in their midst he proclaimed that whoever was the first to leap forward and touch her robes in the race, should lead her to his home. There it was that Alexidâmus, when he had outstripped the rest, took the noble maiden's hand in his own, and led her through the host of Nomad horsemen. Many leaves did they fling upon him, and many a wreath, and many plumes of victory had he received before.

PYTHIAN X
FOR HIPPOCLEAS OF THESSALY
INTRODUCTION

THIS Ode celebrates the victory of the Thessalian Hippocleas of Pelinna in the boys' double stadium-race at Delphi. The length of that race is about 400 yards; the date of the victory is the 22nd Pythiad, or 498 B.C. This is the earliest of Pindar's extant epinician Odes.

The father of the victor had been successful twice at Olympia and once at Delphi, and he was himself subsequently victorious at the Olympic festivals of 492 and 488. The commission for the Ode was given, not by the family of Hippocleas, but by the Aleuadae, the aristocratic rulers of Larissa.

The Heracleidae hold sway in Thessaly, as well as in Lacedaemon, and it is the Thessalian Heracleidae, the Aleuadae of Larissa, who summon me to celebrate the Pythian victory of Hippocleas (1-9). The victory is due to Apollo, and to the victor's emulation of his father's virtues (10-16). May the prosperity of the family continue (17-21). The victor's father is to be congratulated on his good fortune; he has

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gone as far in bliss as man may go, though you cannot reach the Hyperboreans (21-30).

But, by Athéna's aid, Perseus visited the Hyperboreans, and slew the Gorgon, and brought back the head of Medusa, with which he turned the Seriphians into stone (31-48), for, when the gods lend their aid, nothing is incredible (48-50). Thus far for this digression (51-54).

The poet hopes to compose future triumph-songs for the same victor (58-59). Men's desires vary; their attainment brings eager delight; but the future is unforeseen (59-63). Thorax has generously provided the chorus (64-66); his rectitude has been tried like gold (67f). His noble brothers bear up the State; the best government depends on the continuance of the rule of good men (69-72).

X.—ΙΠΠΟΚΛΕΙ ΘΕΣΣΑΛΩ

ΠΑΙΔΙ ΔΙΑΥΛΟΔΡΟΜΩ

στρ. α'

Ὀλβια Λακεδαίμων,
 μάκαιρα Θεσσαλία· πατρὸς δ' ἀμφοτέραις ἐξ ἑνὸς
 ἀριστομάχου γένος Ἡρακλεὺς βασιλεύει.
 τί κομπέω παρὰ καιρὸν; ἀλλά με Πυθῶ τε καὶ τὸ
 Πελιinnaῖον ἀπύει

5 Ἄλεύα τε παῖδες, Ἴπποκλέα ἐθέλοντες
 ἀγαγεῖν ἐπικωμίαν ἀνδρῶν κλυτὰν ὄπα. 10

ἀντ. α'

γεύεται γὰρ ἀέθλων
 στρατῶ τ' ἀμφικτιόνων ὁ Παρνασίος αὐτὸν μυχὸς
 διαυλοδρομῶν ὑπατον παίδων ἀνείπειν.

10 Ἄπολλον, γλυκὺ δ' ἀνθρώπων τέλος ἀρχά τε
 δαίμονος ὀρνύντος αὔξεται·
 ὁ μὲν που τοῖς γε μήδεσι τοῦτ' ἔπραξεν·
 τὸ δὲ συγγενὲς ἐμβέβακεν ἵχνεσιν πατρὸς 20

ἐπ. α'

Ὀλυμπιονίκα δις ἐν πολεμαδόκοις
 Ἄρεος ὄπλοις·

15 ἔθηκε καὶ βαθυλείμων ὑπὸ Κίρρας ἀγῶν

Π τοῖς γε Moschorulus (BMGF): τοῖσι τε old mss, τοῖς
 τε Triclinius, Kayser (s), τοῖσι Calliergus (approved in M¹
 note).

15 βαθυλείμων D (GCS): βαθυλείμων most mss (BMF).
 ὑπὸ Κίρρας ἀγῶν Triclinius (BMGFCS): ἀγῶν ὑπὸ Κίρρας old
 mss; ὑπὸ Κίρρας πέτρας ἀγῶν Hartung.

X.—FOR HIPPOCLEAS OF THESSALY

WINNER IN THE DOUBLE-STADIUM BOYS' FOOT-RACE, 498 B.C.

HAPPY is Lacedaemon ; blessed is Thessaly ; and both of them are under the royal sway of a race descended from Heracles, prince of warriors. Why this untimely boast ? Nay, but I am summoned by Pytho and Pelinna and the sons of Aleuas, who desire to bring to Hippocleas the ringing voices of a triumphant band of men. For he is making trial of contests, and the gorge of Parnassus hath proclaimed him to the host of them that dwell around as foremost of the boys in the double course.

Sweet, O Apollo, becometh the end and the beginning of man's work, when it is sped of Heaven ; and, haply, it was even by thy counsels that he hath attained this prize. And his inborn valour hath trodden in the foot-prints of his father, who was twice victor at Olympia in the armour of Arés that bears the brunt of war ; and the contest in the deep meadow stretching beneath the rock of Cirrha made

πέτραν κρατησίποδα Φρικίαν.
 ἔσποιτο μοῖρα καὶ ὑστέραισιν
 ἐν ἀμέραις ἀγάγορα πλούτων ἀνθεῖν σφίσιν·

στρ. β'

τῶν δ' ἐν Ἑλλάδι τερπνῶν

20 λαχόντες οὐκ ὀλίγαν δόσιν, μὴ φθονεραῖς ἐκ
 θεῶν 30

μετατροπῆσιν ἐπικύρσαιεν. θεὸς εἶη
 ἀπήμων κέαρ· εὐδαίμων δὲ καὶ ὑμνητὸς οὗτος
 ἀνὴρ γίγνεται σοφοῖς,
 ὃς ἂν χερσὶν ἢ ποδῶν ἀρετῇ κρατήσῃαι
 τὰ μέγιστ' ἀέθλων ἔλη τόλμα τε καὶ σθένει,

ἀντ. β'

25 καὶ ζώων ἔτι νεαρὸν

κατ' αἶσαν υἱὸν ἴδῃ τυχόντα στεφάνων Πυθίων. 40
 ὁ χάλκεος οὐρανὸς οὐ ποτ' ἀμβρατὸς αὐτῷ.
 ὅσαις δὲ βροτὸν ἔθνος ἀγλαίαις ἀπτόμεσθα,
 περαίνει πρὸς ἔσχατον

πλόον. ναυσὶ δ' οὔτε πεζὸς ἰὼν <κεν> εὖροις

30 ἐς Ἵπερβορέων ἀγῶνα θανματὰν ὀδόν.

ἐπ. β'

παρ' οἷς ποτε Περσεὺς ἐδαίσατο λαγέτας, 50
 δώματ' ἐσελθών,

κλειτὰς ὄνων ἑκατόμβας ἐπιτόσσαις θεῶ
 ῥέζοντας ὧν θαλίαις ἔμπεδον

35 εὐφαιμίαις τε μάλιστ' Ἀπόλλων

χαίρει, γελᾷ θ' ὀρῶν ὑβριν ὀρθίαν κνωδάλων.

16 πέτραν — Φρικίαν mss (BMGF): πέτραν — Φρικία (8);
 πέτραν Jurenka.

28 βροτὸν Erasmus Schmid (GFCS): βρόττων mss (B²M).

29 ἰὼν <κεν> εὖροις Hermann (GS): ἰὼν εὖροι DG,
 — εὖροι other old mss, — ἔν εὖροι Moschopolus (BMC).

Phricias¹ victorious in the race. Even in the days to come may good fortune attend them, so that their noble wealth may flourish; may they win no small share of the pleasant things of Hellas, and suffer no envious reversal at the hands of the gods. He that is free from pain of heart may well be divine; but by poets wise that man is held happy, and is a theme for their song, whosoever, by being victorious with his hands or with the prowess of his feet, gaineth the greatest prizes by courage or by strength, and who, while still living, seeth his youthful son win more than one Pythian crown. The brazen heaven he cannot climb; but, as for all the bright achievements which we mortals attain, he reacheth the utmost limit of that voyage. Neither by ships nor by land canst thou find the wondrous road to the trysting-place of the Hyperboreans.²

Yet among them, in olden days, Perseus, the leader of the people, shared the banquet on entering their homes and finding them sacrificing famous hecatombs of asses in honour of the god. In the banquets and praises of that people Apollo chiefly rejoiceth, and he laugheth as he looketh on the brute beasts in their rampant lewdness.

¹ Probably the name of the horse, called "Bristler" from his long outstanding mane (L. and S.). Cp. Eustathius, *Prof.* p. 56, *ὡς δὲ λέγει (Πίνδαρος) Ἴππων κρατῆσιποδα τὴν δρόμον νικήσαντα* (Hermann, *Opusc.* vii 166 n.). One of the scholia, however, makes Phricias the father of Hippocleas. Hence Schröder conjectures *Ἰθῆκε . . . πατέρα κρατῆσιποδα Φρικίου*, "made the father-land of Phricias victorious in the foot-race." The father had already won the foot-race in armour twice at Olympia.

² The northern limit of the world; here mentioned in preference to the other limits, such as the "pillars of Heracles" to the west, and the "Phasis," and "Nile," to the east (*I.* ii 41), because it supplies a convenient transition to the legend of Perseus.

στρ. γ'

Μοῖσα δ' οὐκ ἀποδαμει
 τρόποις ἐπὶ σφετέροισι· παντῶ δὲ χοροὶ παρθένων
 λυρῶν τε βοαὶ καναχαί τ' αὐλῶν δονέονται· 60
 40 δάφνα τε χρυσεία κόμας ἀναδήσαντες εἰλαπινάζοι-
 σιν εὐφρόνως.

γόσοι δ' οὔτε γῆρας οὐλόμενον κέκραται
 ἱερᾶ γενεᾶ· πόνων δὲ καὶ μαχᾶν ἄτερ

ἀντ. γ'

οἰκέοισι φυγόντες
 ὑπέρδικον Νέμεσιν. θρασεῖα δὲ πνέων καρδίᾳ
 45 μόλεν Δανάας ποτὲ παῖς, ἀγείτο δ' Ἀθάνα, 70
 ἐς ἀνδρῶν μακάρων ὄμιλον· ἔπεφνέν τε Γοργόνα,
 καὶ ποικίλον κᾶρα

δρακόντων φόβαισιν ἤλυθε νασσιώταις
 λίθινον θάνατον φέρων. ἐμοὶ δὲ θαναμάσαι

ἐπ. γ'

θεῶν τελεσάντων οὐδέν ποτε φαίνεται
 50 ἔμμεν ἄπιστον.

κῶπαν σχάσον, ταχὺ δ' ἄγκυραν ἔρεισον χθονὶ 80
 πρῶραθε, χοιράδος ἄλκαρ πέτρας.
 ἐγκωμίων γὰρ ἄωτος ὕμνων
 ἐπ' ἄλλοτ' ἄλλον ὄτε μέλισσα θύνει λόγον.

στρ. δ'

55 ἔλπομαι δ' Ἐφουραίων
 ὅπ' ἀμφὶ Πηνεῖον γλυκεῖαν προχεόντων ἐμᾶν
 τὸν Ἴπποκλέαν ἔτι καὶ μᾶλλον σὺν ἀοιδαῖς
 ἕκατι στεφάνων θαητὸν ἐν ἄλιξι θησέμεν ἐν καὶ
 παλαιτέροις, 90
 νείαισιν τε παρθένοισι μέλημα. καὶ γὰρ

Yet, such are their ways that the Muse is not banished, but, on every side, the dances of maidens and the sounds of the lyre and the notes of the flute are ever circling; and, with their hair crowned with golden bay-leaves, they hold glad revelry; and neither sickness nor baneful eid mingleth among that chosen people; but, aloof from toil and conflict, they dwell afar from the wrath of Nemesis. To that host of happy men, went of old the son of Danaë, breathing boldness of spirit, with Athëna for his guide. And he slew the Gorgon, and came back with her head that glittered with serpent-locks, to slay the islanders¹ by turning them into stone. But, as for me, in the handiwork of the gods, nothing ever seemeth too incredible for wonder.

Now, stay thine oar, and swiftly let the anchor slip from the prow to grapple with the ground, and guard thy ship against the rocky reef. For the blossom of these hymns of praise flitteth, like a bee, from theme to theme.

But I trust that, while the Ephyreans² pour forth my sweet strain beside the Pëncius, I may, with my strains of minstrelsy, cause Hippocleas to be admired still more among his fellows and his elders, and to be looked upon with a sweet care by the young maidens; for the heart is thrilled with

¹ The inhabitants of Seriphus. Cp. *P.* xii 12.

² Inhabitants of Ephyra, afterwards called Crannon, on a tributary of the Pëncius.

60 ἑτέροις ἑτέρων ἔρωσ ὑπέκνισε φρένας·
ἀντ. δ'

τῶν δ' ἕκαστος ὀρούει,

τυχῶν κεν ἀρπαλέαν σχίθοι φροντίδα τὰν παρ
ποδός·

τὰ δ' εἰς ἐνιαυτὸν ἀτέκμαρτον προνοῆσαι.

πέποιθα ξενία προσανεί Θώρακος, ὅσπερ ἐμὰν
ποιπνύων χάριν

109

65 τόδ' ἔξευξεν ἄρμα Πιερίδων τετράορον,
φιλέων φιλέοντ', ἄγων ἄγοντα προφρόνως.

ἐπ. δ'

πειρῶντι δὲ καὶ χρυσὸς ἐν βασάνῳ πρέπει
καὶ νόος ὀρθός.

ἀδελφεοὺς *ἔτ' ἐπαινῆσομεν ἑσλοῖς, ὅτι

70 ὑψοῦ φέροντι νόμον Θεσσαλῶν

αὔξοντες· ἐν δ' ἀγαθοῖσι κεῖνται

110

πατρώϊαι κεδναὶ πολίων κυβερνάσιες.

60 ὑπέκνισε (BMGF); ὑπέκνιζε Hertzmann (c); ἔκνιζε old mss (s),
φρένας: ἐλατίζαι? s.

69 ἐν' Sandys, cp. N. iv 80, μάτρῳ μ' ἔτι . . . κελεύεις
στάλακ θίμεν; τ' old mss; μὲν ἐπ. (BC); ἐπὶ τ' αἰν. Bergk;
τε ποταμ. (M); τε μέγ' αἰν. (c); γυν ἐπ. (F); καὶ (s); — οἷοί τ'
ἐπαιν. ἑσλοῖς Wilamowitz.

71 κεῖνται most mss (OCS); κείνται DG (BMF).

PYTHIAN ODES X 60-72

love for objects varied as men are varied ; but whatever each man striveth for, if he win it, he must hold it as his near and dear delight ; but that which is a year hence hath no sure sign for our foreseeing.

I trust in the kindly hospitality of Thorax¹ who, busying himself for my sake, hath yoked this my four-horsed chariot of the Muses, loving one who loveth him in return, and readily offering hand to hand. But, even as gold showeth its nature, when tried by the touchstone, so is it with an upright mind. We shall further praise his noble brethren, in that they increase and exalt the State of Thessaly ; and it is in the hands of high-born men that there resteth the good piloting of cities, while they pass from sire to son.

¹ The eldest of the Aleuadae, Herodotus, ix 1, 58.

PYTHIAN XI

FOR THRASYDAEUS OF THEBES

INTRODUCTION

THRASYDAEUS of Thebes won the boys' foot-race in 474 B.C. He belonged to a wealthy and illustrious house; his father had won a Pythian victory (43), and another member of the family had won the chariot-race at Olympia (47). The Ode is sung at Thebes during a procession to the temple of the Ismenian Apollo.

The Scholiast states that Thrasydaeus also won the double-stadium-race twenty years later, in 454, and, as there is no mention of any trainer, Gildersleeve prefers to regard the present Ode as celebrating the later victory.

The poet calls on the Theban heroines to come to the temple of the Ismenian Apollo, there to sing of the Pythian games, in which Thrasydaeus has won a third victory in the land of Pylades, the host of Orestes (1-16).

The myth of Orestes (17-37). The poet admits that he has wandered from his path, and brings the digression to a close (38-40).

His Muse is bound, by the fee she has accepted, to praise Thrasydaeus and his father for their victories

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in the games (41-50). The middle estate is to be preferred to the lot of tyrants (50-54). A victorious athlete, who lives a quiet life, baffles envy, dies happy, and leaves a good name behind him (54-58). Hence the fame of Iolaüs, and of Castor and Pollux (59-64).

XI.—ΘΡΑΣΤΔΑΙΩ ΘΗΒΑΙΩ

ΠΑΙΔΙ ΣΤΑΔΙΕΙ

στρ. α'

Κάδμον κόραι, Σεμέλα μὲν Ὀλυμπιάδων
 ἀγνιάτις,
 Ἴνώ τε Λευκοθέα ποντιῶν ὁμοθάλαμε Νηρηίδων,
 ἴτε σὺν Ἡρακλέος ἀριστογόνῳ
 μητρὶ παρ Μελίαν χρυσέων ἐς ἄδυτον τριπόδων
 5 θησαυρόν, ὃν περιῶλλ' ἐτίμασε Λοξίας,
 ἀντ. α'

Ἴσμήνιον δ' ὀνύμαξεν, ἀλαθία μαντίων θῶκον, 10
 ὧ παῖδες Ἄρμονίας, ἔνθα καὶ νυν ἐπίνομον
 ἠρωίδων
 στρατὸν ὁμαγερέα καλεῖ συνίμεν,
 ὄφρα Θέμιν ἱερὰν Πυθῶνά τε καὶ ὀρθοδίκαν
 10 γὰρ ὀμφαλὸν κελαδήσεται ἄκρα σὺν ἐσπέρα,

ἐπ. α'

ἐπταπύλοισι Θήβαις
 χάριν ἀγῶνί τε Κίρρας, 20
 ἐν τῷ Θρασυδαίῳς ἐμβασεν ἐστίαν
 τρίτον ἐπὶ στέφανον πατρώαν βαλών,
 15 ἐν ἀφνεαῖς ἀρούραισι Πυλιάδα
 νικῶν ξένου Λάκωνος Ὀρέστα.

στρ. β'

τὸν δὲ φονευομένου πατρὸς Ἀρσινόα Κλυταιμνή-
 στρας

8 ὁμαγερέα (M'S), ἁμαγερέα BE (M²): ἁμαγορέα (BOFC),
 ἁμαγερέα DG... 17 Κλυταιμνήστρας B.

XI.—FOR THRASYDAEUS OF THEBES

WINNER IN THE BOYS' SHORT FOOT-RACE, 474 B.C.

YE daughters of Cadmus, Semclê that dwellest beside the Olympian gods, and Ino Leucothea, that sharest the chamber of the Nereid sea-nymphs, come with the nobly born mother of Heracles to the presence of Melia.¹ Come to the inmost treasure-house of the golden tripods, the treasure-house which Loxias honoured supremely and named the Ismenian shrine, the seat of truthful oracles. Come, ye children of Harmonia, where Loxias biddeth the host of heroines assemble to visit the shrine, that so at nightfall ye may sing the praises of holy Themis and Pytho and the centre of the world that judgeth rightly, in honour of seven-gated Thebes and the contest at Cirrha, in which Thrasydaeus caused his ancestral home to be remembered by flinging over it a third wreath, as victor in the rich fields of Pylades, the friend of Laconian Orestes.

Orestes, in sooth, at the slaying of his father, was received by his nurse Arsinoë from the strong hands of Clytaemnéstra and from her direful treachery,

¹ A daughter of Oceanus, who bore to Apollo at Thebes two sons Isménus and Tênerus, and was therefore honoured in the Theban temple of Apollo Isménus, south of the Cadmeia, near the river Isménus, to which the other heroines are invited. Cp. Frag. 29 (5).

χειρῶν ὑπο κρατερῶν ἐκ δόλου τροφὸς ἄνελε
 δυσπενθέος,

ὅποτε Δαρδανίδα κόραν Πριάμου

20 Κασσάνδραν πολιῶ χαλκῶ σὺν Ἀγαμεμονία 30
 ψυχᾷ πόρευσ' Ἀχέροντος ἀκτὰν παρ' εὐσκίον
 ἀντ. β

νηλὴς γυνά. πότερόν νιν ἄρ' Ἴφιγένει' ἐπ' Εὐρίπῳ
 σφαχθεῖσα τῆλε πάτρας ἔκνισεν βαρυντάλαμον
 ὄρσαι χόλον;

ἢ ἐτέρῳ λέχει δαμαζομένην

25 ἐννυχοὶ παράγον κοῖται; τὸ δὲ νέαις ἀλόχοις 40
 ἔχθιστον ἀμπλάκιον καλίψαι τ' ἀμάχανον
 ἐπ. β

ἀλλοστρίασι γλώσσαις

κακολόγοι δὲ πολῖται.

ἴσχει τε γὰρ ὄλβος οὐ μείονα φθόνον

30 ὁ δὲ χαμηλὰ πνέων ἄφαντον βρέμει.

θάναν μὲν αὐτὸς ἤρωσ Ἀτρείδας

ἴκων χρόνῳ κλυταῖς ἐν Ἀμύκλαις,

στρ. γ

μῦντιν τ' ὄλεσσε κόραν, ἐπεὶ ἀμφ' Ἑλένα
 πυρωθέντων 50

Τρώων ἔλυσε δόμους ἀβρότατος. ὁ δ' ἄρα
 γέροντα ξένον

35 Στρόφιον ἐξίκετο, νέα κεφαλά,

Παρνασοῦ πόδα ναίοντ'. ἀλλὰ χρονίῳ σὺν Ἄρει

πέφνεν τε ματέρα θῆκέ τ' Λίγισθον ἐν φοναῖς.

ἀντ. γ

ἢ ῥ', ὦ φίλοι, κατ' ἀμεισιπόρους τριόδους
 ἰδινήθην,

21 πόρευσ' Vatican mss (BMGF): πόρευ' V (s).

23 ἐκνισεν Byzantine mss (BMGF), ἐκνισε old mss: ἐκνισεν s.

what time that ruthless woman with gray blade of bronze, sped Cassandra, the Dardan daughter of Priam, together with the soul of Agamemnon, to the shadowy shore of Acheron. Was it haply the slaughter of Iphigenia at the Euripus, far from her fatherland, that goaded her to the arousal of heavy-handed wrath? or was it that nightly couchings led her astray, when seduced by her union to another lord?—a sin for newly wedded wives, most hateful and impossible to dissemble by reason of alien tongues; and even fellow-townsmen are apt to speak evil. For prosperity is envied to its full height, while the man of humble aspirations murmureth unobserved.

The heroic son of Atreus, on his return after long absence, was himself slain in famous Amyclae,¹ and he caused the destruction of the prophetic maiden, when he bereft of luxury the halls of the Trojans, who were visited by fire for the sake of Helen; while Orestes, the young child, safely reached Strophius, the aged friend of the house, who dwelt at the foot of Parnassus—Orestes, who, with the tardy help of Ares, slew his mother, and laid Aegisthus low in gore.

Verily, my friends, have I been in a whirl of confusion at the point where one road changeth into two,

¹ Pindar, who in l. 16 describes Orestes as a Laconian, here agrees with Stésichorus in placing Agamemnon's palace at Amyclae, near Sparta, where the traveller, Pausanias, saw the monument of Agamemnon and the statue of Cassandra (iii 19, 5). Homer and Aeschylus placed the palace at Mycœnae.

ὄρθαν κέλευθον ἰὼν τὸ πρὶν· ἢ μὲ τις ἄνεμος ἔξω
πλόου 60

40 ἔβαλεν, ὡς ὄτ' ἄκατον εἰναλίαν;
Μοῖσα, τὸ δὲ τεόν, εἰ μισθοῖο συνέθευ παρέχειν
φωνὰν ὑπάργυρον, ἄλλοτ' ἄλλα ταρασσέμεν

ἐπ. γ'

ἢ πατρὶ Πυθονίκῳ
τό γέ νυν ἢ Θρασυδαίῳ·

45 τῶν εὐφροσύνα τε καὶ δόξ' ἐπιφλέγει.
τὰ μὲν <έν> ἄρμασι καλλίνικοι πάλαι, 70
'Ολυμπία ἀγώνων πολυφάτων
ἔσχον θοὰν ἀκτίνα σὺν ἵπποις·

στρ. δ'

Πυθοῖ τε γυμνὸν ἐπὶ στάδιον καταβάντες ἤλεγξαν
50 Ἑλλαρίδα στρατιὰν ὠκύτατι. θεοῖθεν ἐραίμαν
καλῶν,

δυνατὰ μαιόμενος ἐν ἀλικίᾳ.

τῶν γὰρ ἄμ πόλιν εὐρίσκων τὰ μέσα μακροτέρῳ
ὄλβῳ τεθαλότα, μέμφομ' αἴσαν τυραννίδων 80

ἀντ. δ'

ξυναῖσι δ' ἄμφ' ἀρεταῖς τέταμαι. φθονεροὶ
δ' ἀμύρονται

53 ἄται, εἴ τις ἄκρον ἐλὼν ἀσυχᾶ τε νερόμενος αἰνὰν
ὑβριν

41 τὸ δὲ τεόν Moschopolus (BGFCS); τὸ δ' ἐτεόν old mss (M, Wilamowitz). μισθοῖο (Christ) συνέθευ (GFCS), παρέχειν; μισθῷ συνέθευ παρέχειν old mss; μισθῷ συνετίθεν παρέχειν B; μισθῷ παρεχέμεν συνέθευ M.

46 <έν> Triclinius (edd.).

47 Ὀλυμπία Pauw (M¹ FCS); Ὀλυμπία τ' mss (M²); Ὀλυμπίαν (BQ); Ὀλυμπίας Erasmus Schmid.

52 ἄμ Hermann (BQC), ἄν Moschopolus; ἀνά BDE (MFK)

54 ξυναῖσι δ' Vatican mss (BMGF); ξυναῖσι Ambrosian mss, —σιν Moschopolus (S).

PYTHIAN ODES XI 39-55

although, aforetime, I was keeping to the right track; or, haply, some breeze hath cast me out of my course, as though it had caught a skiff upon the sea. But, as thou, my Muse, didst bind thyself to lend thy tongue for fee of silver, thou must needs suffer it to flit, now one way, now another,—now to the father, who was victor at Pytho, now to his son, Thrasylæus. For their glory and their good cheer shineth as one, with lustre new. Some prizes did they win of old, as famous victors in the chariot-race, when, from the noble contests at Olympia, they gat them glory for speed with their horses; and again, at Pytho, when they went down into the lists of the stripped runners, they put to shame the Hellenic host by reason of their swiftness of foot. May the gods inspire my love for things fair, while, in the bloom of my life, I am eager only for that which is within my power. For of all the orders in the State, I find that the middle rank flourisheth with a more enduring prosperity, and I condemn the lot of tyrannies. I am eager for those virtues that serve the folk; but envious mischief-makers are warded off, if anyone, who hath won the highest place and

54 l. ἀπόστρατα ἄρα, cf vs Hermann (OC); ἀπόστρατα ἄρα, cf vs MSS; —ἀρα (scholium), cf vs (M); —ἀρα' τίς (S); —ἄρα cf vs Thiersch (S), —ἄρα' cf vs Maur. Schmidt.

ἀπέφυγεν μέλαρος ἂν ἰσχατιὰν
 καλλίονα θανάτου <στεῖχοι>, γλυκυτάτη γενεῇ
 εὐώνυμον κτεάνων κρατίστην χάριν πορῶν. 90

ἔπ. 8

ἃ τε τὸν Ἴφικλείδαν

60 διαφέρει Ἴόλαον

ὑμνητὸν ἰόντα, καὶ Κάστωρος βίαν,
 σὶ τε, ἄναξ Πολύδευκες, υἱοὶ θεῶν,
 τὸ μὲν παρ' ἄμαρ ἔδραισι Θεράπνας,
 τὸ δ' οἰκείοντας ἐνδον Ὀλύμπου.

56 f. μέλαρος ἢ ἰσχατίας — θανάτου <στεῖχοι> Wilamowitz (s); μέλαρος ὄ ἢ... πῶς; μέλαρος ἢ Erasmus Schmid; μέλαρα ὄ (Herzmann) ἂν' ἰσχ.— θανάτου σχήσει β, — ἰσχευ γ; μέλαρος ἢ ἰσχ.— θάνατον τούτου M¹; μέλαρος ἂν' ἰσχ.— θανάτου ταύτης M²; μέλαρος ὄ ὄ ἰσχ.— θανάτου τέτμεν G; μέλαρα ὄ ἂν' ἰσχ. κάλλιεν θανάτου ἄλας C.

PYTHIAN ODES XI 56-64

dwelleth in peace, avoideth fell insolence. Such a man would march to the utmost verge of dark death, —death that is all the fairer because he hath left to his dearest offspring the grace of a good name, the best of all treasures.

Such is the grace that spreadeth abroad the fame of Iolaüs, son of Iphiclés, who is hymned in story, aye and of the mighty Castor, and of thee, king Polydeucés, ye sons of the gods—ye that dwell, for one day, in the homes of Therapné, and, for the other, within the halls of Olympus.

ΠΥΘΙΑΚΑ ὈΔΙΑ

PYTHIAN XII
FOR MIDAS OF ACRAGAS

INTRODUCTION

MIDAS of Acragas won the prize for flute-playing in the 24th and 25th Pythiads, that is, in 490 and 486 B.C. It is probably the earlier success (that of 490) which is here celebrated; otherwise, that earlier success would naturally have been mentioned in any commemoration of the later victory. Xenocrates of Acragas was successful in the chariot-race at the same Pythian festival (*Pyth.* vi). Midas was the master of the Athenian Lamprocles, who, in his turn, instructed Sophocles and Damon.

The αἶλός resembled a modern clarinet, and was played with a metal mouth-piece. The Scholiast states that Midas had the misfortune to break his mouth-piece, but continued playing, to the delight of the audience, and won the prize. Possibly this is the point of the reference to "unexpected success" in the last sentence of the Ode.

Acragas is summoned to welcome Midas on his return from a victory in the art invented by Athéna

INTRODUCTION

to imitate the wail of the Gorgons on the occasion when Medusa was slain by Perseus (1-11).

The rest of the myth of Perseus (12-27).

There is no happiness without toil, but a god can bring toil to an end, and either grant an unexpected success, or withhold it (28-32).

XII.—ΜΙΔΑ ΛΑΚΡΑΓΑΝΤΙΝΩ

ΑΥΛΗΤΗ

στρ. α'

Λιτίω σε, φιλάγλαι, καλλίστα βροτεῶν πολίων,
 Φερσεφόνας ἔδος, ἃ τ' ὄχθαις ἔπι μηλοβότου
 ναίεις Ἀκράγαντος εὐδματον κολώναν, ὦ ἄνα,
 Ἴλαος ἀθανάτων ἀνδρῶν τε σὺν εὐμενίᾳ
 5 δέξαι στεφάνωμα τόδ' ἐκ Πυθῶνος εὐδόξῳ Μίδῳ, 10
 αὐτόν τε νιν Ἑλλάδα νικάσαντα τέχνα, τάν ποτε
 Παλλὰς ἐφεῦρε θρασειῶν Γοργόνων
 οὐλιον θρῆνον διαπλέξαισ' Ἀθῆνα·

στρ. β'

τὸν παρθενίοις ὑπὸ τ' ἀπλάτοις ὀφίων κεφαλαῖς
 10 αἶε λειβόμενον δυσπενθέϊ σὺν καμάτῳ,
 Περσεὺς ὁπότε τρίτον ἄνυσσεν κασιγνητῶν
 μέρος, 20
 εἰναλίᾳ τε Σερίφῳ λαοῖσί τε μοῖραν ἄγων.
 ἦτοι τό τε θεσπέσιον Φόρκοιο μαύρωσεν γένος,
 λιγρόν τ' ἔρανον Πολυδέκτῃ θῆκε ματρός τ'
 ἔμπεδον

12 τε Σερίφῳ λαοῖσί τε BM²; τε Σερίφῳ τοῖσί τε Hermann¹²
 (u); † Σερίφῳ λαοῖσί τε: Σερίφῳ λαοῖσί τε MSS (r? CS).

XII.—FOR MIDAS OF ACRAGAS

WINNER IN THE FLUTE-PLAYING MATCH, 499 B.C.

LOVER of splendour, fairest of mortal cities, home of Persephoné! thou that inhabitest the hill of noble dwellings above the banks, where feed the sheep beside the stream of Acragas! I beseech thee, O queen, along with the kindly favour of gods and men, graciously to welcome, at the hands of renowned Midas, this coronal from Pytho. I beseech thee also to welcome himself, as champion over all Hellas in that art, which Pallas Athénê invented when she wove into music the dismal death-dirge of the Gorgons bold,—the dirge, that Perseus heard, while it was poured forth, amid direful woe, from beneath those maidens' awful serpent-heads, what time he did to death the third of those sisters three,¹ on the day when he brought doom on sea-girt Seriphus and its people. Verily, he reft of eye-sight the wondrous brood of Phorcus,² and made Polydectês bitterly rue his levying of gifts,³ and the mother's⁴

¹ *i.e.* the Gorgons.

² The three P̄floreides, who guarded the Gorgons, had only one eye among them. This eye was stolen by Perseus.

³ "Polydectês, pretending that he was about to marry Hippodameia, called together the chiefs of his island (Seriphus) in order to receive from them the marriage gifts, *Bea*, here called *ἔπαροι*. Perseus offered him any gift he chose, even the head of Medusa, and Polydectês eagerly accepted his offer. Consequently, the head of Medusa which turned Polydectês into stone is here called a *λεγγὴς ἔπαροι*" (Donaldson).
⁴ Danaë's.

15 δουλοσύναν τό τ' ἀναγκαῖον λέχος,
εὐπαράου κρᾶτα συλάσαις Μεδοίσας

στρ. γ'

υἱὸς Δαναίας· τὸν ἀπὸ χρυσοῦ φαμεν αὐτορύτου 30
ἔμμεναι. ἀλλ' ἐπεὶ ἐκ τούτων φίλον ἄνδρα
πόνων

ἐρρύσατο, παρθένος αὐλῶν τεύχε πάμφωνον
μέλος.

20 ὄφρα τὸν Εὐρύαλας ἐκ καρπαλιμᾶν γενύων
χρῆμφθέντα σὺν ἔντεσι μιμήσαιοι' ἐρικλάγκταν
γῶον.

εὐρεν θεός· ἀλλά νιν εὐροῖσ' ἀνδράσι θνατοῖς
ἔχειν, 40

ἰονόμασεν κεφαλᾶν πολλᾶν νόμον,
εὐκλεῦ λαοσσόων μναστήρ' ἀγώνων;

στρ. δ'

25 λεπτοῦ διανισσόμενον χαλκοῦ θαμὰ καὶ δονάκων,
τοὶ παρὰ καλλιχόρῳ ναίοισι πόλει Χαρίτων.

Καφισίδος ἐν τεμένει, πιστοὶ χορευτῶν μάρτυρες.

εἰ δέ τις ὄλβος ἐν ἀνθρώποισιν, ἄνεν καμάτου 30
οὐ φαίνεται· ἐκ δὲ τελευτάσει νιν ἦτοι σάμερον

30 δαίμων—τὸ δὲ μόρσιμον οὐ παρφυκτόν,—ἀλλ'
ἔσται χρόνος

οὔτος, ὃ καὶ τιν' ἀελπίτια βαλὼν

ἔμπαλιν γνώμας τὸ μὲν δώσει, τὸ δ' οὔπω.

26 πάλαι V (EMGF); πάλαι Bergk (S); πάλιν BD (C).

30 τὰ δὲ Triclinius and scholium, Hermann (MCS); τὸ γὰρ
πῶς (BGF).

31 ἀελπίτια (BGF), ἀελπίτια DF; ἀελτία BFQ, ἀελπίτια (M),
ἀελπίτια conjectured by M (S).

long slavery and enforced wedlock, when the head of the fair-faced Medusa was carried off by that son of Danaë, by him who, we aver, was begotten of a shower of gold. But, when the maiden goddess had released her liegeman from these labours, she essayed to invent the many-voiced music of flutes, that so, by aid of music, she might imitate the cry exceeding shrill that burst from the ravening jaws of Euryalé.¹

'Twas the goddess that found it: but, when she had found it for the use of mortal men, she called it the "many-headed tune,"² that glorious incentive to contests, where the folk foregather,—that tune, which swelleth forth from the thin plate of brass, and from the reeds which grow beside the fair city of the Graces, in the holy ground of the nymph of Céphîsus, to be the true witnesses to the dancers.

But, if there be any bliss among mortal men, it doth not reveal itself without toil; yet a god may bring that bliss to an end, verily, even to-day. That which is fated cannot be fled; but a time shall come which, smiting with a stroke that is unforeseen, shall grant one boon beyond all hope, but shall withhold another.

¹ The name of one of the Gorgons.

² So called because it imitates the hisses of the many serpents entwined in the Gorgons' hair. Plutarch, *De musica*, c. 7, ascribes this tune either to the Phrygian Olympus, or to his pupil Cratês. Schröder suggests that, though this tune may refer to the serpent-headed Gorgons, it probably characterised the variety of rhythm and content of the "tune of Athênô," which was a counterpart of the famous Pythian tune (*Hermes*, xxxix).

THE NEMEAN ODES

NEMEAN I

FOR CHROMIUS OF AETNA

INTRODUCTION

CHROMIUS, who claimed to be one of the Heraclidae, was originally a citizen of Gela. He distinguished himself under three Sicilian princes. Under Hippocrates, tyrant of Gela (488-491), he fought bravely in the battle on the Helôrus in 492 (*Nemean* ix 40), when Gela defeated Syracuse. Under Hippocrates' successor, Gelon (491-478), he married Gelon's sister, and, on Gelon's death in 478, became guardian of that ruler's son. Under Gelon's brother, Hieron, in 477 he was sent from Syracuse to save Locri from the hostile designs of Anaxilas of Rhegium, and, in 476, he was appointed governor of the newly founded city of Aetna and guardian to Hieron's son, Deinomenes, king of the new city. Of the four principal MSS, in which this Ode is preserved, two (*B* and *D*) have no superscription; the other two (*U* and *F*) have the superscription *Χρομίου Αιτναίου*.

The date of the victory of Chromius in the chariot-race in the Nemean games is uncertain. It has been ascribed to the following years in which Nemean games were held:— 481 (Gaspar), 477 (L. Schmidt),

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476 (Schroder), 473 (Boeckh, Christ, Fenell, and Bury), and 471 (Bergk). If the victory was won in the Nemean games of 477, the celebration of the victory may have been deferred to 476, when Pindar was in Sicily. The most natural interpretations of lines 19-22, *ἔσταν δ' ἐπ' αἰλείαις θύραις ἀνδρῶν φιλοξείνου κτλ.*, is that Pindar was present. The date of the Ode is therefore probably 476.

The Ode starts forth from Ortygia in Syracuse to laud Zeus the lord of Aetna, and to celebrate the victory won at Nemea by the chariot of Chromius (1-7). The foundation of the Ode is thus laid in heaven, and in the merits of the victor, and the Muse rejoices in celebrating victories won in the Greek games (8-12).

The praises of Sicily; its fertility, its famous cities, its glory in war, its success in the Olympic games (13-18). The hospitality of Chromius, whose merits must be set against the calumnies of his enemies (19-25). His gifts of strength and wisdom (25-30). Wealth must not be hoarded, but used for one's own enjoyment and for the benefit of friends (31f). Life is short and full of trouble (32f).

The myth of the infant Heracles, with the prophecy of his future labours, and of his final happiness (35-72).

NEMEONIKAI

I.—ΧΡΟΜΙΩ ΛΙΤΝΑΙΩ

ΙΠΠΟΙΣ

στρ. α'

Ἄμπνευμα σεμνὸν Ἄλφειοῦ,
 κλειρᾶν Συρακοσσᾶν θάλος Ὀρτυγία,
 δέμνιον Ἀρτέμιδος,
 Δάλου κασίγνήτα, σέθεν ἀδυεπῆς

β ὕμνος ὀρμᾶται θέμεν

αἶνον ἀελλοπόδων μέγαν ἵππων, Ζηνὸς Λίτναιῶ
 χάριν·

ἄρμα δ' ὀτρύνει Χρομίου Νεμέα θ' ἔργμασιν
 νικαφόροις ἐγκώμιον ζεῦξαι μέλος. 10

ἀντ. α'

ἀρχαὶ δὲ βέβληνται θεῶν
 κείνου σὺν ἀνδρὸς δαιμονίαις ἀρεταῖς.

10 ἔστι δ' ἐν εὐτυχίᾳ

πανδοξίας ἄκρον· μεγάλων δ' ἀέθλων
 Μοῖσα μεμνάσθαι φιλεῖ.

σπεῖρέ νυν ἀγλαίαν τινὰ νάσῳ, τὰν Ὀλύμπου
 δεσπότης

7 Ἔργμασιν πῶς (EMFCB): γ' Ἔργμασιν β.

THE NEMEAN ODES

I.—FOR CHROMIUS OF AETNA

WINNER IN THE CHARIOT RACE, 476 (?) B.C.

HALLOWED spot, where Alphæus breathed again,¹
Ortygia, scion of famous Syracuse,² resting-place of
Artemis, sister of Delos³! From thee the sweet-voiced
song speedeth forth to sound the mighty praise of
storm-footed steeds, by grace of Zeus, the lord of
Aetna. 'Tis the chariot of Chromius and Nemea
that impel me to harness a song of praise for deeds
of victory.

The foundations of our song have now been laid
in the names of the gods, and in our hero's god-
like merits; but in success is the crown of perfect
glory; and mighty contests the Muse delighteth to
remember.

Sow then some seed of fame athwart the isle, that

¹ The Arcadian river Alphæus was said to have been enamoured of the nymph Arethusa, and to have followed her beneath the sea from Arcadia to Sicily, where she reappeared in the form of a fountain in Syracuse. Cp. Virgil, *Aen.* iii 695 f. and Milton's *Arcades*, 30 l.

² The island of Ortygia (with its fountain of Arethusa) was an important part of Syracuse. It was the site of the first settlement, and a bridge connected it with the later settlement on the mainland.

³ Artemis was worshipped in Ortygia, because Arethusa was one of her nymphs. Ortygia, as well as Delos, was a haunt of Artemis; hence Ortygia is here called a "Sister of Delos."

Ζεὺς ἔδωκεν Φερσεφόνα, κατένευσέν τέ οἱ χαίταις,
ἀριστεύοισαν εὐκάρπου χθονός 20

ἐπ. α'

15 Σικελίαν πείρασαν ὀρθώσῃ κορυφαῖς πολίων
ἀφρεαῖς.

ὥπασε δὲ Κρονίων πολέμου μναστῆρά οἱ χαλκεν-
τίος

λαὸν ἵππαιχμον θαμὰ δὴ καὶ Ὀλυμπιάδων φύλ-
λοις ἐλαιᾶν χρυσέοις

μιχθέντα. πολλῶν ἐπέβαν καιρὸν οὐ ψεύδει
βαλῶν.

στρ. β'

ἔσταν δ' ἐπ' αὐλείαις θύραις

20 ἀνδρὸς φιλοξείνου καλὰ μελπόμενος, 30

ἔνθα μοι ἀρμόδιον

δεῖπνον κεκόσμηται, θαμὰ δ' ἄλλοδαπῶν

οὐκ ἀπείρατοι δόμοι

ἐντί· λέλογχε δὲ μεμφομένοις ἔσλους ὕδωρ καπνῶ
φέρειν

25 ἀντίον. τέχναι δ' ἐτέρων ἕτεραι· χρῆ δ' ἐν εὐθείαις
ὁδοῖς στείχοντα μάρνασθαι φυᾶ.

ἀντ. β'

πρίσσει γὰρ ἔργῳ μὲν σθένος,

βουλαῖσι δὲ φρήν, ἐσσύμενον προιδεῖν 40

συγγενὲς οἷς ἔπεται.

Ἄγησιδάμον παῖ, σείο δ' ἀμφὶ τρόπῳ

30 τῶν τε καὶ τῶν χρήσιες.

οὐκ ἔραμαι πολὺν ἐν μεγάρῳ πλοῦτον κατακρύ-
ψαις ἔχειν,

24 λέλογχε πᾶσι (old.): λέλογχε Gildersleeve, *A.J.P.* xxx (1909) 233.

Zeus, the lord of Olympus, gave to Persephoné, and shook his locks in token unto her that, as queen of the teeming earth, the fertile land of Sicily would be raised to renown by the wealth of her glorious cities; and the son of Cronus granted that the host of armed horsemen, that awaketh the memory of bronze-clad war, would full oft be wedded with the golden leaves of Olympia's olive.

Lo! I have lighted on a varied theme, without flinging one false word. Sweet are the strains that I sing as I stand at the portals of the court of a hospitable hero, where a befitting banquet hath been prepared for me, and where the halls are oft familiar with strangers from afar. His lot it is to have true friends to ply against his slanderers, like water against smoke. Various men excel, indeed, in various ways; but it is meet that a man should walk in straight paths, and strive according to his powers of Nature; for might of limb maketh itself manifest by action, and might of mind by counsel, for those who are attended by the inborn skill of foreseeing the future. But, within the compass of thy character, O son of Agesidâmus, thou hast the use of both these boons alike.

I love not to keep much wealth buried in my hall, but of my abundance to do good to myself

ἀλλ' ἐόντων εὖ τε παθεῖν καὶ ἀκούσαι φίλοις
ἐξαρκέων. κοιναὶ γὰρ ἔρχοντ' ἐλπίδες

ἔπ. β'

πολυπόνων ἀνδρῶν. ἐγὼ δ' Ἡρακλῆος ἀντέχομαι
προφρόνως, 50
ἐν κορυφαῖς ἀρετῶν μεγάλαις ἀρχαίων ὀτρύνων
λόγον,

35 ὡς, ἐπεὶ σπλάγχχνων ὑπο ματέρος αὐτίκα θαητὰν
ἐς αἴγλαν παῖς Διὸς
ὠδῖνα φεύγων διδύμῳ σὺν κασιγνήτῳ μόλεν,

στρ. γ'

ὡς οὐ λαθὼν χρυσόθρονον
Ἡραν κροκωτὸν σπάργανον ἐγκατέβη·
ἀλλὰ θεῶν βασίλευ

40 σπερχθεῖσα θυμῷ πέμπε δρῖκοντας ἄφαρ. 60
τοὶ μὲν οἰχθειςᾶν πυλᾶν
ἐς θαλάμου μυχὸν εὐρὺν ἔβαν, τέκνοισιν ὠκείας
γνάθους
ἀμφελίξασθαι μεμαῶτες· ὁ δ' ὀρθὸν μὲν ἀντεινεῖν
κάρα, πειρᾶτο δὲ πρῶτον μάχας,

ἀντ. γ'

δισσαῖσι δοιοὺς αὐχένων
45 μάρψαις ἀφύκτοις χερσὶν ἐαῖς ὄφιας·
ἀγχομένοις δὲ χρόνος
ψυχὰς ἀπέπνευσεν μελέων ἀφάτων. 70

ἐκ δ' ἄρ' ἄτλατον βέλος
πλᾶξε γυναῖκας, ὅσαι τύχον Ἀλκμήνας ἀρήγοι-
σαι λέχει·

50 καὶ γὰρ αὐτά, ποσσὶν ἄπεπλος ὀρούσαισ' ἀπὸ
στρωμνᾶς, ὅμως ἄμυνεν ὕβριν κνωδάλων.

39 βασίλευ Heugne, Bergk (CIBUS): βασίλεια MSS; βασίλεις (BMF).

and to win a good name by bestowing it on my friends; for the hopes and fears of toiling men come unto all alike.

But, as for me, my heart cleaveth fast unto the theme of Heracles, while, amid the greatest and loftiest deeds of prowess, I wake the memory of that olden story, which telleth how, at the time when the son of Zeus, with his twin-brother, suddenly came from his mother's birth-pangs with the light of day;—how, I say, when he was laid in his saffron swathing-bands, he escaped not the ken of Hêra on her golden throne. Stung with wrath, that queen of the gods sent anon two serpents.

Soon as the doors were opened, they crept on to the spacious inner-chamber, yearning to coil their darting jaws around the babes. Yet he lifted up his head, and made his first essay of battle, by seizing the twain serpents by their necks in his twain irresistible hands, and, while they were being strangled, the lapse of time breathed forth their souls from out their monstrous limbs. Meanwhile, a pang intolerable pierced the hearts of the women, who at the time were rendering help by the bedside of Alcmena; for even she herself leapt with all speed to her feet, and, unrobed as she was, she yet essayed to stay the rude onslaught of the monsters.

ἐπ. γ'

ταχὺ δὲ Καδμείων ἀγοὶ χαλκείους ἀθρόοι σὺν
ὄπλοις ἔδραμον

ἐν⁸² χερὶ δ' Ἀμφιτρύων κολεοῦ γυμνὸν τινάσσω
<φάσγανον> 80

ἵκετ', ὀξείαις ἀνίαισι τυπεῖς. τὸ γὰρ οἰκεῖον πιέζει
πάνθ' ὁμῶς·

εἰθὺς δ' ἀπήμων κραδία κᾶδος ἀμφ' ἀλλότριον.

στρ. δ'

55 ἔστα δὲ θάμβει δυσφόρῳ

τερπνῷ τε μιχθεῖς. εἶδε γὰρ ἐκνόμιον

λήμμά τε καὶ δύναμιν

υἱοῦ παλίγγλωσσον δέ οἱ ἀθάνατοι

ἀγγέλων ῥῆσιν θέσαν.

60 γείτονα δ' ἐκκάλεσεν Διὸς ὑψίστου προφάταν
ἔξοχον, 90

ὀρθόμαντιν Τειρεσίαν· ὁ δὲ οἱ φράζε καὶ παντὶ
στρατῷ, ποίαις ὁμιλήσει τύχαις,

ἀντ. δ'

ὄσσους μὲν ἐν χέρσῳ κτανίων,

ὄσσους δὲ πόντῳ θήρας αἰδροδίκας·

καὶ τινα σὺν πλαγίῳ

65 ἀνδρῶν κόρῳ στείχοντα τὸν ἐχθρότατον

φᾶσέ νιν δώσειν μόρῳ.

καὶ γὰρ ὅταν θεοὶ ἐν πεδίῳ Φλέγρας Γιγάντεσσιν
μάχαν 100

ἀντιάζωσιν, βελέων ὑπὸ ῥιπαῖσι κείνου φαιδίμαν
γαίᾳ πεφύρσεσθαι κόμαν

82 <φάσγανον> Moschopolus (edd.).

85 μόρῳ B²V; τῷ ἐχθροτάτῳ—μόρῳ C; φᾶσ' ἀιστάσι
μόρῳ B¹; μόρον πᾶσι (M²); φᾶσέ νιν πᾶσειν μόρον Bury.

Then swiftly the chiefs of the Cadmeans hastened in a throng with their brazen armour; and Amphitryon, brandishing in his hand a sword bared from the scabbard, came smitten with keen throes of anguish. For each alike is distressed by his own trouble, whereas, for a stranger's sorrow, the heart is at once consoled. And there he stood, possessed with rapture overpowering and delightful; for he saw the strange spirit and power of his son, since the immortals had turned to falsehood for him the story of the messengers. And he called forth one that dwelt nigh to him, even that chosen prophet of Zeus supreme, the truthful seer, Teiresias. And the prophet told him and all the host, what fortunes the boy was destined to encounter,—how many lawless monsters he would slay on the dry land and how many upon the sea; and he said that there was one most hateful, one who walked in the crooked path of envy, whom he would do to death.¹ He said, moreover, that when the gods shall meet the giants² in battle on the plain of Phlegra, their foes shall soon find their bright tresses befouled with dust beneath that

¹ The giant Antaeus. Cp. *I.* iii 70.

² Alcyoneus, and the other giants, slain by Hercules in the Phlegraean plain, in Campania. Cps. *I.* vi 32.

ἐπ. δ'

ἔνεπεν· αὐτὸν μὰν ἐν εἰρήνῃ καμάτων μεγάλων
 <ἐν> σχερῶ⁶⁹

70 ἄσυχίαν τὸν ἅπαντα χρόνον ποινὰν λαχόντ' ἐξαί-
 ρητον

ὀλβίοις ἐν δώμασι, δεξάμενον θαλερὰν Ἡβαν
 ἄκοιτιν καὶ γάμον

δαίσαντα, πὰρ Δὶ Κροίδα σεμνὸν αἰνήσειν
 δόμον. 110

69 <ἐν> Hermann (edd.).

72 δῶμον Vatican recension (B), σεμνὸς mainly an epithet of holy persons and places; γάμον Ambrosian recension; νόμος scholium (MCS); λέχοι F; σταθμὴν Bury.

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hero's rushing arrows, but he himself, at rest from mighty labours, shall have allotted to him, as his choicest prize, peace that would endure for ever in the homes of bliss, where, on receiving Hèbè as his blushing bride, and celebrating the marriage feast, he shall glorify his hallowed home in the presence of Zeus the son of Cronus.

NEMEAN II
FOR TIMODĒMUS OF ACHARNAE
INTRODUCTION

TIMODĒMUS, son of Timonoüs, belonged to the deme Acharnae (16) and the family of the Timodémidae. He was probably brought up in Salamis (13). He was victorious in the pancratium (a combination of boxing and wrestling, first introduced in the 33rd Olympiad, 648 B.C.)

As Salamis is mentioned in this Ode only in connexion with Ajax, and without any mention of the naval battle of 480, it may be assumed that the Ode is earlier than the date of that battle. It may possibly belong to the Nemean year 485 (suggested by Schröder) or 487 (preferred by Gaspar). In the latter case the victor's hopes of future successes may have been fulfilled at the Isthmian games of April, and the Pythian of August 486, and the Olympian of August 484. These dates are not already filled up with the names of any other pancratiasts.

As the rhapsodes begin by invoking Zeus, so Timodémus has begun his career with a victory in the Nemean grove of Zeus (1-5). He may hope to continue to follow the example of his family by victories

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at the Isthmian and Pythian games (6-10). It is meet that the constellation of Orion should rise not far from that of the Pleiades¹ (10-12). Salamis can rear fighting men, whether it be the warrior Ajax, or the pancratiast, Timodémus (13-15). Acharnae is famous of old, and the victor's family has been successful in the Pythian, Isthmian, and Nemean games, and in the Athenian festival of the Olympian Zeus (16-24). Let the citizens, in their triumphal chorus, worship the god, and honour the victor (24 f).

¹ Explained by Bury as a reference to the *areas* Nemean victories of his family. See also note on l. 11.

Π.—ΤΙΜΟΔΗΜΩ ΛΑΧΑΡΝΕΙ

ΠΑΓΚΡΑΤΙΑΣΤΗ

στρ. α'

"Οθεν περ καὶ Ὀμηρίδαι
 ῥαπτῶν ἐπέων τὰ πόλλ' αἰοῖδοι
 ἄρχονται, Διὸς ἐκ προοιμίον καὶ ὄδ' ἀνήρ
 καταβολὰν ἱερῶν ἀγώνων νικαφορίας δέδεκται
 πρῶτον Νεμεαίου

5 ἐν πολυμνήτῳ Διὸς ἄλσει.

στρ. β'

ὀφείλει δ' ἔτι, πατρίαν
 εἶπερ καθ' ὁδόν νιν εἰθυπομπὸς 10
 αἰὼν ταῖς μεγάλαις δέδωκε κόσμον Ἀθάναις,
 θαμὰ μὲν Ἰσθμιάδων δρέπεσθαι κάλλιστον ἄωτον,
 ἐν Πυθίοισι τε νικᾶν

10 Τιμονόου παῖδ'· ἔστι δ' εἰκόσ

στρ. γ'

ὀρειᾶν γε Πελειάδων
 μὴ τηλόθεν Ἰαρίωνα νεῖσθαι.
 καὶ μὰν ἠ Σαλαμὶς γε θρέψαι φῶτα μαχατὰν 20
 δυνατός. ἐν Τρωίᾳ μὲν Ἐκτωρ Αἴαντος ἄκουσεν
 ὃ Τιμόδημε, σέ δ' ἀλλὰ

15 παγκρατίου τλάθυμος ἀέξει.

4 πρῶτον mss and scholia: πρῶταν? Heune (s).

12 Ἰαρίωνα mss (BMFCB²): Ἰαρίωνα Athenaeus 490 f (s).

νεῖσθαι TUV (BMFCB): ἀνεῖσθαι BD (Bury).

14 ἀκουσεν mss (BMFCB²): ἀείσεν W. Schulze (s¹ f); ἐνάϊσ' Bergk (c).

II.—FOR TIMODÉMUS OF ACHARNAE

WINNER IN THE PANCRATIUM, 483 (?) B.C.

EVEN as the sons of Homer, those singers of deftly woven lays, begin most often with Zeus for their prelude; even so hath our hero laid a first foundation for a tale of achievements in the sacred games by receiving a crown in the storied grove of Nemean Zeus. But if fate, which guideth him aright in his ancestral path, hath indeed given him as a glory to great Athens, it needs must be that the son of Timonous should full often, in the days to come, cull the flower most fair of the Isthmian games and be victorious in the Pythian contests. And meet it is that Orion should not move far behind the (seven) mountain Pleiads.¹ And, verily, Salamis might well be able to rear a warrior:—in Troy did Hector hear of² Aias, while thou, O Timodémus, art exalted by thy enduring courage in the pancratium. But Acharnae

¹ In mythology, the hunter Orion pursued the Pleiades for five years through the woods of Boeotia; and, when they were placed among the stars, the constellation of Orion was immediately to the south of that of Taurus, which included the seven Pleiades. The Pleiades rise about the middle of May, and Orion, a week later. Pindar implies that the seven Nemean victories of the sons of Timonous will soon be succeeded by a great Pythian victory on the part of Timodémus.

² (1) "learned by experience" the might of Aias; or, more probably, (2) "heard from" Aias the renown of Salamis (cp. *Iliad* vii 198), *Class. Rev.* vi 3.

στρ. δ'

Ἀχάρναι δὲ παλαίφατοι
 εὐάνορες ὅσσα δ' ἀμφ' ἀέθλοις,
 Τιμοδημίδαι ἐξοχώτατοι προλέγονται.
 παρὰ μὲν ὑψιμέδοντι Παρνασσῷ τέσσαρας ἐξ
 ἀέθλων νίκας ἐκόμιξαν 30

20 ἀλλὰ Κορινθίων ὑπὸ φωτῶν

στρ. ε'

ἐν ἔσλῳ Πέλοπος πτυχαῖς
 ὀκτὼ στεφάνοις ἔμιχθεν ἤδη
 ἑπτὰ δ' ἐν Νεμέῳ—τὰ δ' οἴκοι μάσσον' ἀριθμοῦ—
 Διὸς ἀγῶνι, τόν, ὦ πολῖται, κωμάξατε Τιμοδήμῳ
 σὺν εὐκλεί νόστῳ

25 ἀδυμελεῖ δ' ἐξάρχετε φωνᾷ.

40

even of old is famous for heroes; and, for all that toucheth contests, the sons of Timodémus are proclaimed preëminent. By the lofty throne of Parnassus, they bore away four victories from the games, while by the Corinthians they have ere now been wedded with eight garlands in the glades of mighty Pelops,¹ and with seven at Nemea in the contest of Zeus; while the prizes they have won at home are beyond all counting. Praise him, O ye citizens, with the song of triumph, at the bidding of Timodémus, when he cometh home again with glory, and begin the song with sweetly-sounding strains.

¹ At the Isthmian games.

NEMEAN III

FOR ARISTOCLEIDES OF AEGINA

INTRODUCTION

THE third Nemean celebrates a victory in the pancratium won by Aristocleides of Aegina, where he appears to have belonged to a guild of festal envoys sent from time to time from Aegina to Delphi. Some years had passed since the victory had been won, and the victor was now, apparently, advanced in age (73-76). The close resemblance between the passages on the "Pillars of Héracles" (21) and on the "Eagle and the daws," (80-82), and those in the Third Olympian (43 f) and the Second (54 f) respectively, have led to the present poem being ascribed to the same general time as the Olympian odes of 476, and, in particular, to the Nemean year of 475. Aegina was then enjoying the tranquillity which followed the battles of Salamis and Plataea. The Ode was sung in the Hall¹ of the festal envoys (70), on an anniversary of the victory (2).

¹ The Alexandrian critic, Aristarchus, supposed that it was sung on the site of the Nemean victory, and that the Asópus of l. 4 was "near Phlius and Nemea"; but Nemea is separated from the valley of the Asópus, which flows from Phlius to Sicyon (*N.* ix 9), by a mountain 3000 feet high. Another Alexandrian critic, Didymus, suggested that there may have been a stream of that name in Aegina, but the largest stream in that island is dry for the greater part of the year, and it falls into the sea on a side of the island far distant from the town of Aegina. See further in note on l. 4.

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The Muse is bidden to come to Aegina, where the chorus is waiting to perform the Ode which is the victor's highest ambition (1-8).

She is also bidden to sing of the Nemean Zeus, and of Aegina, the island of the Myrmidons (9-14), on which no discredit has been brought by the victor (14-18), who, by his surpassing valour in the pancratium, has reached the Pillars of Heracles (19-26).

From this digression the poet returns to tell of the race of Aeacus (28) and the myth of Peleus (31-39), and illustrates the doctrine of the importance of innate merit by the legend of the youth of Achilles (40-64).

Thereupon he invokes Zeus, whose Nemean festival is the theme of the Ode (15 f). The victor has added glory to Aegina and to the guild of the festal envoys (87-90). Trial gives proof of merit in all the four stages of life, and the victor has all the virtues appropriate to each (70-76).

The poet, in sending his Ode, adds that, late though it be, the eagle can swoop from afar on his enemy (80-82). By the blessing of Clio, Aristocleides has won glory from Nemea and Epidaurus and Megara (83 f).

III.—ΑΡΙΣΤΟΚΛΕΙΔΗ ΛΙΓΙΝΗΤΗ

ΠΑΓΚΡΑΤΙΑΣΤΗ

στρ. α'

ὦ πότνια Μοῖσα, μᾶτερ ἀμετέρα, λίσσομαι,
τὰν πολυξέναν ἐν ἱερομηνίᾳ Νεμεάδι
ἵκεο Δωρίδα νῆσον Λίγιαν· ὕδατι γὰρ
μένοντ' ἐπ' Ἀσωπίῳ μελιγαρύων τέκτονες

5 κώμων νεανίαι, σέθεν ὅπα μαιόμενοι.

διψῆ δὲ πρᾶγος ἄλλο μὲν ἄλλον·

ἀεθλοικία δὲ μάλιστ' αἰοιδὰν φιλεῖ,

στεφάνων ἀρετᾶν τε δεξιωτάταν ὀπαδόν·

ἀντ. α'

τᾶς ἀφθονίαν ὄπαζε μήτιος ἀμᾶς ἄπο·

10 ἄρχε δ' οὐρανοῦ πολυνεφέλα κρέοντι, θύγατερ,

δόκιμον ὕμνον· ἐγὼ δὲ κείνων τέ νιν ὄροις

λύρα τε κοινάσομαι. χαρίεντα δ' εἴξει πόνον

χώρας ἄγαλμα, Μυρμιδόνες ἵνα πρότεροι

φῆκῃσαν, ὧν παλαίφατον ἀγορὰν

15 οὐκ ἐλεγχέεσσιν Ἀριστοκλείδας τεὰν

ἐμίανε κατ' αἴσαν ἐν περισθενεῖ μαλαχθεῖς

ἐπ. α'

παγκρατίου στόλῳ· καματωδέων δὲ πλαγᾶν

9 ἀμᾶς V (BMFB₂): ἀμᾶς B (CS).

10 οὐρανοῦ (BFCS₂·S): οὐρανῷ MSS (M). πολυνεφέλα MSS (BFCS₂): —λα Aldus (MS). οὐρανοῦ πολυνεφέλα (BFCS₂), οὐρανοῦ πολυνεφέλα (S), οὐρανῷ πολυνεφέλα (M).

III.—FOR ARISTOCLEIDES OF AEGINA

WINNER IN THE PANCRATIUM, 475 (?) B.C.

O QUEENLY Muse, our mother! come, I beseech thee, on the festal day of Nemea, to the hospitable isle of the Dorian Aegina. For, lo! beside the Asôpian water,¹ youthful craftsmen of honey-sweet triumph-songs are waiting, longing for thy voice. Various deeds thirst for various rewards; but victory in the games loveth beyond all things the meed of song, the fittest accompaniment of crowns and of valiant exploits. Grant thou thereof no grudging share, the fruit of mine own fancy; and, in honour of the ruler of the cloud-wrapt heaven, do thou, his daughter, begin a hymn approved of all, while I shall blend it with the lays of those singers, and with the lyre. It will be a gladsome toil to glorify the land, where dwelt the Myrmidons of old, the ancient fame of whose meeting for the games Aristocleides, thanks to thy favour, did not sully with dishonour by proving himself too weak amid the host that strove in the pancratium; but, in the deep

¹ Among the daughters of the Boeotian river god Asôpus, were the Asôpides, Thôbê and Aegina (*J.* viii 19). The latter was wedded to Zeus in the island, which derived from her its new name of Aegina. Asôpis, the synonym for the nymph, might easily be used as a name for the island. "Asôpian water" may therefore mean "the water of Aegina," i.e. the water of the sea off the town of Aegina, where the youths were waiting to sing this Ode. Miss Hutchinson, in the *Ridgeway Essays*, p. 222, similarly makes it "the sea around Aegina." See also p. 332 *supra*.

ἄκος ὑγιερὸν ἐν βαθυπεδίῳ Νεμέῃ τὸ καλλί-
ρικον φέρει. 30

εἰ δ' εἶων καλὸς ἔρδων τ' εὐκότα μορφῇ

20 ἀνορέαις ὑπερτάταις ἐπέβα παῖς Ἀριστοφάνεος·
οὐκέτι πρόσω

ἀβάταν ἄλα κίωνων ὑπὲρ Ἡρακλέος περᾶν εὐ-
μαρές,

στρ. β

ἦρος θεὸς ἅς ἔθηκε ναυτιλίας ἔσχάτας
μάρτυρας κλυτάς· δάμασε δὲ θήρας ἐν πελά-
γεσιν 40

ὑπερόχος, διὰ τ' ἐξερεύνασε τεναγέων

25 ροάς, ὅπα πόμπιμον κατέβαινε νόστου τέλος,
καὶ γᾶν φράδασσε. θυμέ, τίνα πρὸς ἄλλοδαπὰν
ἄκραν ἐμὸν πλόον παραμείβεται;

Λιακῶ σε φαμί γένει τε Μοῖσαν φέρειν,

ἔπεται δὲ λόγῳ δίκας ἄωτος, "ἐσλὸς αἰνεῖν" 50

ἀντ. β

30 οὐδ' ἄλλοτρίων ἔρωτες ἀνδρὶ φέρειν κρέσσονες·
οἴκοθεν μάτενε. ποτίφορον δὲ κόσμον ἔλαβες
γλυκύ τι γαρνέμεν. παλαιαῖσι δ' ἐν ἀρεταῖς
γέγαθε Πηλεῖς ἀναξ ὑπέραλλον αἰχμὰν ταμών·
ὅς καὶ Ἴωλκὸν εἶλε μόνος ἄνευ στρατιᾶς,

35 καὶ ποντίαν Θέτιν κατέμαρψεν 60

18 ἐν βαθυπεδίῳ BD (MFCB-S); ἐν βαθυπέδῳ XZ¹, ἐν γε βαθυπέδῳ Moschopoulos, Hermann, v, Bergk.

20 Ἀριστοφάνεος (MFB); —φάνεος V (BCBv); —φάνου Vatican recension. 22 ἦρψ θεὸς Postgate.

24 ὑπερόχος (Doric acc.) old mss (BF); —χου Moschopoulos (MFCB-S).

29 ἐσλὸς (Doric acc.) D (BMFCBv); ἐσλὸν B (S).

31 ἔλαβες mss (BMFCBv); ἔλαχει scholium, Bergk (S).

32 γαρνέμεν παλαιαῖσι ἐν ἀρεταῖς. Donaldson.

34 καὶ Ἴωλκὸν mss (BMF); καὶ Ἰωλκὸν (CBv); κίωλκὸν (S).

plain of Nemea, he carrieth off his victory as a healing remedy for all those weary blows. But, if the son of Aristophanes, being fair to look upon, and doing deeds that befit the fairness of his form, embarked on the highest achievements of manly prowess, no further is it easy for him to sail across the trackless sea beyond the pillars of Heracles, which that hero and god set up as far-famed witnesses of the furthest limit of voyaging. He quelled the monstrous beasts amid the seas, and tracked to the very end the streams of the shallows, there where he reached the bourne that sped him home again; and he made known the limits of the land.

To what foreign foreland, O my fancy, art thou turning aside the course of thy voyage? I bid thee summon the Muse in honour of Aeacus, but the flower of justice still attendeth the precept, "praise the noble." Nor should any man prefer to foster passionate longings for what belongeth to others. Search at home, and thou hast won a fitting theme for praise, to prompt sweet melody. For, among older examples of valour is king Péléus, who rejoiced in having cloven a matchless spear,¹—who, alone, without a host, overcame Iolcus, and after many a struggle seized as a captive the sea-nymph Thetis.²

¹ Cut by Péléus on Mount Pélion, *H.* xvi 143.

² Cp. note on *N.* iv 65.

ἐγκοιητί. Λαομέδοντα δ' εὐρυσθενῆς
 Τελαμῶν Ἰόλα παραστάτας ἔων ἔπερσεν

ἑπ. β

καὶ ποτε χαλκότοξον Ἀμαζόνων μετ' ἀλκὰν
 ἔπετό οἱ· οὐδέ νῦν ποτε φόβος ἀνδροδάμας ἔπαυ-
 σεν ἀκμὰν φρενῶν.

40 συγγενεῖ δέ τις εὐδοξία μέγα βρίθει· 70

ὃς δὲ διδάκτ' ἔχει, ψεφηνὸς ἀνὴρ ἄλλοτ' ἄλλα
 πνέων οὐ ποτ' ἀτρεκεῖ

κατέβα ποδῖ, μυριάν δ' ἀρετῶν ἀτελεῖ νόφ γεύεται.

στρ. γ

ξανθὸς δ' Ἀχιλεὺς τὰ μὲν μένων Φιλύρας ἐν
 δόμοις

παῖς ἔων ἄθυρε μεγάλα ἔργα, χερσὶ θαμινὰ

45 βραχυσίδαρον ἄκοντα πάλλων, ἴσα τ' ἀνέμοις 80

μάχα λιόντεσσιν ἀγροτέροις ἔπρασσε φόνον,

κάπρους τ' ἔναιρε, σώματα δὲ παρὰ Κρονίδαν

Κένταυρον ἀσθμαίνοντα κόμιζεν,

ἔξέτης τὸ πρῶτον, ὄλον δ' ἔπειτ' ἂν χρόνον

50 τὸν ἐθάμβεον Ἄρτεμις τε καὶ θρασεῖ Ἀθάνα,
 ἀντ. γ

κτείνοντ' ἐλάφους ἄνευ κυνῶν δολίων θ' ἐρκέων

ποσσι γὰρ κράτεσκε, λεγόμενον δὲ τοῦτο προ-
 τέρων 90

ἔπος ἔχω· βαθυμῆτα Χείρων τράφε λιθίνφ

Ἰάσον' ἐνδον τέγει, καὶ ἔπειτεν Ἀσκληπίον,

55 τὸν φαρμάκων δίδαξε μαλακόχειρα νόμον

41 φεφηνός nas, and lemma of scholia in BF (BMFB):
 φεφηνός (CN).

50 ἐθάμβεον Moschopoulos (MFCB-α): ἐθάμβεον BF; ἐθάμβεον
 Triclinius (B). 53 Χείρων S.

And Laomedon was laid low by Telamon, whose might is famed afar as comrade of Iolaüs, whom erst he followed, to fight the mighty Amazons with their brazen bows; nor did fear, that quelleth men, ever subdue that heroic soul. 'Tis by means of inborn valour that a man hath mighty power, but he who hath learnt all his lore, dwelleth in darkness, breathing changeful purposes, never entering the lists with a firm step, but essaying countless forms of prowess with ineffectual spirit. Whereas Achilles of the golden hair, while lingering in the home of Philyra,¹ and while yet a child, disported himself in mighty deeds, full often brandishing in his hands a javelin with its tiny blade; and fleet as the wind, he was wont to deal slaughter in fight with savage lions, and he would slay wild boars and carry their panting bodies to the Centaur, son of Cronus, at six years of age at first, but afterwards for all his time: while Artemis and bold Athéné gazed at him with wonder, as he slew stags without help of hounds or of crafty nets, for he excelled in fleetness of foot. Oft told by men of yore is the tale I have to tell:—The sage Cheiron, dwelling under a rocky roof, nurtured the youth of Jason, and after him that of Asclépius, whom he taught the gentle-handed lore of simples. In due time he won in wedlock for

¹ The mother of the Centaur Cheiron.

νυμφευσσε δ' αὖτις ἀγλαόκαρπον
 Νηρέος θύγατρα, γόνον τέ οἱ φέρτατον
 ἀτίταλλεν, <έν> ἀρμένοισι πᾶσι θυμὸν αὖξων 100

ἐπ. γ'

ὄφρα θαλασσίαις ἀνέμων ῥιπαῖσι πεμφθεῖς
 60 ὑπὸ Τρωίαν, δορίκτυπον ἀλαλὰν Λυκίων τε προσ-
 μένοι καὶ Φρυγῶν
 Δαρδάνων τε, καὶ ἐγγεσφόροις ἐπιμίξαις
 Λιθιόπεσσι χεῖρας, ἐν φρασὶ πάξαιθ', ὅπως σφίσι
 μὴ κοίρανος ὀπίσω
 πάλιν οἴκαδ' ἀνεψιὸς ζαμενῆς Ἑλένοιο Μέμνων
 μόλοι. 110

στρ. δ'

τηλαυγὲς ἄραρε φέγγος Λιακιδᾶν αὐτόθεν
 65 Ζεῦ, τεὸν γὰρ αἶμα, σέο δ' ἀγών, τὸν ὕμνος
 ἔβαλεν
 ὅτι νέων ἐπιχώριον χάρμα κελαδέων.
 βοᾷ δὲ νικαφόρῳ σὺν Ἀριστοκλείδα πρέπει,
 ὃς τάνδε νᾶσον εὐκλείῃ προσέθηκε λόγῳ 120
 καὶ σεμνὸν ἀγλααῖσι μερίμναις
 70 Πυθίου Θεάριον. ἐν δὲ πείρα τέλος
 διαφαίνεται, ὧν τις ἐξοχώτερος γένηται,

ἀντ. δ'

ἐν παισὶ νέοισι παῖς, ἐν ἀνδράσιν ἀνὴρ, τρίτον
 ἐν παλαιτέροισι, μέρος ἕκαστον οἶον ἔχομεν
 βρότεον ἔθνος. ἐλᾷ δὲ καὶ τέσσαρας ἀρετὰς 130

56 ἀγλαόκαρπος Vatican recension (CB): ἀγλαόκαρπον Ambrosian recension (B²M); v.l. ἀγλαόκρανον (B¹FB₁).

58 <έν> Erasmus Schmid (edd.). κᾶσι Mingarelli (s), cp. Theognis 275, 695; Hesiod, *Scutum Herculis* 84, *Theogonia*, 639; κᾶντα 1388 (BMFCB₁).

73 ἐν παλαιτέροισι, μέρος (CB₁S): ἐν παλ. μέρος Erasmus Schmid, Hermann (BMF).

Péleus the bright-bosomed daughter of Néreus, and fondly fostered for her their matchless offspring,¹ bracing his spirit with all things fitting, that so, when sped on his way to the walls of Troy by the blasts that breathe athwart the sea, he might withstand the clashing onset and the war-shout of the Lycians, and the Phrygians and Dardanians, and, after closing in conflict with the Ethiopians that wield the spear, might set it in his soul that their Prince should not return to his home, even Memnon the inspired kinsman of Helenus. Hence it was that the far-shining splendour of the Acacidæ hath been made immortal; for they are thy blood, O Zeus, and thine is the contest on which my song hath lighted, a song that chanteth with the voice of youths the glory of the land.

That burst of song doth well beseem the triumph of Aristocleides, who linked this isle with glorious praise, and the holy Theoric temple² of the Pythian god with bright ambitions. For it is trial that maketh manifest the prime of those virtues, in which any one shall have proved himself preëminent, whether as a boy among boys, a man among men, or, thirdly, as an elder among elders, according to the several portions of life which we, the race of men, possess.³ But mortal life will bring as many as four

¹ Achilles.

² The Hall of the Guild of the Theori, or sacred envoys sent from time to time from Aegina to the festivals at Delphi.

³ "Each division [of the games] answering to a division of man's life" is the suggestion made by Dr. Rouse, in *Proc. Camb. Philol. Soc.* 30 April, 1891.

75 <ό> θνατός αἰών, φρονεῖν δ' ἐπέπει τὸ παρκεί-
μενον.

τῶν οὐκ ἄπεισι. χαῖρε, φίλος. ἐγὼ τόδε τοι
πέμπω μεμιγμένον μέλι λευκῷ
σὺν γάλακτι, κίρναμένα δ' ἔερσ' ἀμφέπει,
πὸ μ' ἀοίδιμον Λίολησιν ἐν πρῶαῖσιν αὐλῶν,
ἐπ. δ'

80 ὄψέ περ. ἔστι δ' αἰετός ὠκὺς ἐν ποτανοῖς, 140
ὃς ἔλαβεν αἰψά, τηλόθε μεταμαιόμενος, δαφοινὸν
ἄγραν ποσίν·

κραγέται δὲ κολοιοὶ ταπεινὰ νέμονται.

τίν γε μὲν, εὐθρόνου Κλεοῦς ἐθελοίσας, ἀεθλο-
φόρου λήματος ἔνεκεν

Νεμίας Ἐπιδαυρόθεν τ' ἄπο καὶ Μεγάρων δέ-
δορκεν φάος.

75 <ό> Triclinius (edd.) θνατός B, Aristarchus (MFV¹⁸):
μακρός DV (BC).

76 ἄπεισι MSS (BMFB¹⁸): ἄπεισι Bergk (CS).

virtues, and it prompteth us to be prudent as regards the present; and of these virtues thou hast a goodly share.

Farewell, my friend! Lo! I am sending thee this honey-sweet strain, mingled with white milk and the foam of its mingling mantleth around it,—a draught of minstrelsy accompanied by the breathing of Aeolian flutes, late though it be. Swift among birds is the eagle, who, swooping down from afar, suddenly seizeth with his talons his blood-stained quarry; meanwhile the chattering daws have a low range of flight.¹ Verily on thyself, by grace of Clio on her beautiful throne, and in virtue of thy athlete-spirit, from Nemea and Epidaurus and Megara light hath looked forth.

¹ Cp. *O.* ii 96 f.

NEMEAN IV

FOR TIMASARCHUS OF AEGINA

INTRODUCTION

THE fourth Nemean celebrates the victory of Timasarchus of Aegina in the boys' wrestling-match. The victor's father, now no longer living, was a skilful musician (13 f); his maternal grandfather was a poet (89); and his maternal uncle, Callicles, had been a victor in the Isthmian games (80, 88). The victor himself had been trained by Melésias of Athens (also mentioned in *O.* 8 and *N.* 6), and had already been successful at Athens and Thebes. Pindar describes the victor's Athenian successes as won $\lambda\iota\pi\alpha\rho\hat{\omega}\nu \dots \acute{\alpha}\pi' \text{'A}\theta\acute{\omega}\nu$, an epithet connecting this Ode with the dithyramb of March 474, in which Athens is invoked as $\hat{\omega} \text{ rai } \lambda\iota\pi\alpha\rho\acute{\alpha}\iota \dots \text{'A}\theta\acute{\omega}\nu\alpha\iota$ (Frag. 76). The present poem is assigned to 473.

Feasting and song are the best remedies for toil (1-8). Such is the prelude of an Ode in honour of the Nemean Zeus, and the merits of the victor, and of his native island, Aegina (9-13). Had his father been living, he would have celebrated with music his son's victories at Nemea, and at Athens and Thebes (13-24).

INTRODUCTION

Exploits of the Aeginetan hero, Telamon, as comrade of the Theban hero, Heracles (25-30). Exploits great as these involve suffering (30-32). The poet pauses and bids the victor strive boldly against calumny (33-43).

Praise of the race of Aeacus (44-68). The poet pauses again (69-72).

Praise of the victor and his family, and of his trainer, Melésias (73-96).

IV.—ΤΙΜΑΣΑΡΧΩ ΛΙΓΙΝΗΤῆ

ΠΑΙΔΙ ΠΑΛΛΙΣΤῆ

στρ. α'

Ἄριστος εὐφροσύνα πόνων κεκριμένων
 ἰατρός· αἱ δὲ σοφαὶ

Μοισᾶν θύγατρεις ἀοίδαὶ θέλξαν νιν ἀπτόμεναι,
 οὐδὲ θερμὸν ὕδωρ τόσον γε μαλθακὰ τέγγει

3 γυῖα, τόσον εὐλογία φόρμιγγι συνάορος.

ῥῆμα δ' ἐργμάτων χρονιώτερον βιοῦται,

ὃ τι κε σὺν Χαρίτων τύχῃ
 γλῶσσα φρενὸς ἐξέλοι βαθείας.

10

στρ. β'

τό μοι θέμεν Κρονίδα τε Διὶ καὶ Νεμέῃ

10 Τιμασάρχου τε πάλα

ἕμνον προκώμιον εἴη· δέξαιτο δ' Λίακιδᾶν

ἠΰπυργον ἔδος, δίκῃ ξεναρκεῖ κοινὸν

φέγγος. εἰ δ' ἔτι ζάμενι Τιμόκριτος ἀλίφ

σὸς πατήρ ἐθάλπεται, ποικίλον κιθαρίζων

15 θαμά κε, τῷδε μέλει κλιθεῖς,

υῖον κελάδησε καλλίνικον

20

στρ. γ'

Κλεωναίου τ' ἀπ' ἀγῶνος ὄρμον στεφάνων

πέμψαντα καὶ λιπαρᾶν

εὐωνύμων ἀπ' Ἀθανᾶν, Θήβαις τ' ἐν ἑπτα-

πύλοις,

30

6, 84 ἐργμάτων BF (BMFD²): ἐργ. (CS).

16 υῖον Bergk ²(D²CS); γόνου F: ἕμνον MSS and scholia (BMC).

IV.—FOR TIMASARCHUS OF AEGINA

WINNER IN THE BOYS' WRESTLING-MATCH, 673 (?) B.C.

WHEN toilsome contests have been decided, the best of healers is good cheer; and songs, that are the sage daughters of the Muses, are wont to soothe the victor¹ by their touch. Nor doth warm water soothe the limbs in such welcome wise as praise that is linked with the lyre. Longer than deeds liveth the word, whatsoever it be that the tongue, by the favour of the Graces, draweth forth from the depth of the mind.

Such a word may it be mine to set forth, in honour of Zeus, the son of Cronus, in honour also of Nemea and the wrestling-match of Timasarchus, as a triumphant prelude to my song. And may it be welcomed by the seat of the Aeacidae with its goodly towers, that beacon-light which shineth for all, that bulwark of justice to the stranger. But if thy father, Timocritus, had been basking to-day in the light of the sun, full oft would he have touched the cithern's varied strings, and, bending the while over this strain, would have celebrated his triumphant son, in that he had brought home a wreath of crowns from the games of Cleônae,² and from the gleaming city of far-famed Athens, and also because, at

¹ Bury prefers: "can charm her forth" (making *eu* refer to *εὐφορέω*). Headlam, *Class. Rev.* xix 148, makes *eu* refer to *εὐφραίνω*.

² See note on *N.* x 42.

20 οὔνεκ' Ἀμφιτρώωνος ἀγλαὸν παρὰ τύμβον
 Καδμεῖοι νιν οὐκ ἀέκοντες ἄνθεσι μέγνον,
 Λίγινας ἕκατι. φίλοισι γὰρ φίλος ἐλθὼν
 ξένιον ἄστν κατέδραμεν
 Ἡρακλέος ὀλβίαν πρὸς αὐλάν.

στρ. δ'

25 σὺν ᾧ ποτε Τρώϊαν κραταῖος Τελαμῶν 40
 πόρθησε καὶ Μέροπας
 καὶ τὸν μέγαν πολεμιστὰν ἔκπαγλον Ἀλκυονῆ,
 οὐ τετραορίας γε πρὶν δυνώδεκα πέτρῳ
 ἤρωάς τ' ἐπεμβεβαῶτας ἵπποδάμους ἔλεν
 30 δις τόσους. ἀπειρομάχας ἐὼν κε φανείη 50
 λόγον ὃ μὴ συνιείς· ἐπεὶ
 "ρέζοντά τι καὶ παθεῖν ἔοικεν."

στρ. ε'

τὰ μακρὰ δ' ἐξενέπειν ἐρύκει με τεθμὸς
 ὦραί τ' ἐπειγόμεναι·
 35 ἴγγι δ' ἔλκομαι ἤτορ νουμηνία θιγέμεν.
 ἔμπα, καίπερ ἔχει βαθεῖα ποντιαὶς ἄλμα
 μέσσον, ἀντίτειν' ἐπιβουλία· σφόδρα δόξομεν 60
 δαίων ὑπέρτεροι ἐν φάει καταβαίνειν
 φθογερά δ' ἄλλος ἀνὴρ βλέπων
 40 γνώμαν κενεὰν σκότῳ κυλίνδει

στρ. στ'

χαμαὶ πετοῖσαν· ἐμοὶ δ' ὁποῖαν ἀρετὰν
 ἔδωκε πόντος ἄναξ,
 εὐοῖδ' ὅτι χρόνος ἔρπων πεπρωμέναν τελέσει. 70
 ἐξύφαινε, γλυκεῖα, καὶ τόδ' αὐτίκα, φόρμιγξ,
 45 Λυδία σὺν ἀρμονία μέλος πεφιλημένον

23 κατέδραμεν Triclinius (BFC); κατέδρακεν BD and scholium (MBos).

41 χαμαὶ πετοῖσαν D² (CBos); χαμαίπετοῖσαν BV (BMF).

seven-gated Thebes, beside Amphitryon's glorious tomb, the Cadmeans gladly crowned him with flowers, for the love of Aegina. For, coming as a friend to friends, he found his haven in a hospitable town, at the wealthy hall of Heracles, with whom in olden times the stalwart Telamon destroyed Troy and the Meropes and the great and terrible warrior, Alcyoneus, though not before that giant had, by the hurling of a rock, subdued twelve chariots and twice twelve heroic horsemen, who rode therein. Unversed in battles would he plainly be who knoweth not the proverb that in truth 'tis fitting that whoso doeth aught should suffer also.¹ But from telling all the story, I am stayed by the law of my song and by the onward pressing hours, for I am drawn by a magic spell that resteth on my heart,² prompting me to touch on the new-moon's festival. What though the deep brine of the sea holdeth thee round the waist, yet stand thou thy ground against the dark design. We shall yet be seen to come forth in the light of day far stronger than our foes, while another, with envious glance, broodeth in darkness over some fruitless purpose that falleth to the ground. But, whatsoever excellence Lord Destiny assigned me, well I know that the lapse of time will bring it to its appointed perfection.

Weave out, weave out forthwith, sweet lyre, the web of lovely song with Lydian harmony, in honour

¹ A primitive principle of justice, ascribed to Rhodanthis in Aristotle's *Ethics*, v 5, 3, τὸ Παλαιστῆος Νεμεοῦ εἰς αὐτὸν τὰ αὐτῶν ἔργα, ἵκεν αὐτῶν γίνεσθαι. Cp. Aesch. *Chor.* 314, ἑπείκουρ καθεῖρ, ἐργίπουρ μῦθος τὰς φωνῶν.

² See note on P. iv 214.

Οἰνῶνα τε καὶ Κύπρω, ἔνθα Τεῦκρος ἀπάρχει
ὁ Τελαμωνιάδας· ἀτὰρ
Αἴας Σαλαμῖν' ἔχει πατρίαν·

στρ. ζ'

ἐν δ' Εὐξείνῳ πελάγει φαεινὰν Ἀχιλεὺς 80
50 νᾶσον· Θέτις δὲ κρατεῖ
Φθία· Νεοπτόλεμος δ' Ἀπείρῳ διαπρυσία,
βουβόται τόθι πρῶνες ἔξοχοι κατάκεινται
Δωδώναθεν ἀρχόμενοι πρὸς Ἴόνιον πόρον.
Παλίου δὲ πὰρ ποδὶ λατρείαν Ἰαωλκῶν
55 πολεμιά χερὶ προστραπῶν 90
Πηλεὺς παρέδωκεν Αἰμόνεσσιν.

στρ. η'

δάμαρτος Ἰππολύτας Ἀκαστος δολῖαις
τέχναισι χρησάμενος
τᾷ Δαιδάλου τε μαχαίρᾳ φύτευέ οἱ θάνατον
60 ἐκ λόχου, Πελῖας παῖς· ἀλαλκε δὲ Χείρων, 100
καὶ τὸ μόρσιμον Διόθην πεπρωμένον ἔκφερον
πῦρ δὲ παγκρατὲς θρασυμαχάνων τε λεόντων
ὄνυχας ὄξυτάτους ἀκμὰν
τε δεινοτάτων σχάσαις ὀδόντων

στρ. θ'

65 ἔγαμεν ὑψιθρόνων μίαν Νηρείδων,

54 λατρείαν MSS (BMFC): λατρίαν Erasmus Schmid, Heyne (MS).

Ἰαωλκῶν Vatican recension (BMFB^o): Ἰαολκῶν V (CS).

55 προστραπῶν MSS (BMFCB^o): προτραπῶν Heyne, Bergk (S).

56 Αἰμόνεσσιν. S: Αἰμόνεσσι, B: —iv, MFCB^o.

57 Ἀκαστος S: Ἀκάστου MSS (BMFCB^o).

58 χρησάμενοι S: χρησάμενοι. BMFCB^o.

59 Δαιδάλου τε S: Δαιδάλου δὲ MSS (CB^o): Δαιδάλη δὲ Didymus Hermann (BMF).

64 τε MSS (BMFCB^o): καὶ Ahlwardt (S): τ' ἢ Bergk²: τ' ἀλαγειωτάτω Boehmer.

of Oenônê¹ and of Cyprus, where Teucer, son of Telamon, reigneth afar, while Aias still holdeth the Salamis of his fathers, and Achilles dwelleth in that gleaming isle in the Euxine sea,² and Thetis ruleth in Phthia, and Neoptolemus over the broad spaces of Epirus, where oxen feed on jutting forelands that slope gently down from Dodona to the Ionian sea. But, beside the foot of Pélion, having turned Iolcus to subjection with hostile hand, Pélus gave it over to the Haemonæ. Acastus, the son of Pelias, with the aid of the treacherous wiles of Hippolytê, and with the sword of Daedalus, was craftily plotting the death of Pélus, but Cheiron rescued him and carried out the destiny which had been fated by Zeus.³ So Pélus, having escaped the violence of fire, and the keen claws of bold lions, and the edge of their terrible teeth, wedded one of the enthroned Nereids,⁴ and beheld the circle of fair seats, whereon

¹ Aegina.

² Leucô, or White Island, at the mouth of the Ister.

³ During the funeral games held by Acastus at Iolcus in memory of his father Pelias, Hippolytê, the wife of Acastus, fell in love with Pélus. When Pélus refused to listen to her, she accused him to her husband. Soon afterwards, while Acastus and Pélus were hunting on mount Pélion, Acastus plotted the death of Pélus by stealing the sword forged for him by Daedalus, and suborning the Centaurs to lie in wait for the hero, while he was searching for his sword. Pélus, however, was protected by Cheiron, and, on his return to Iolcus, slew Acastus and Hippolytê.

⁴ "Thetis changed herself into various forms to escape from the embraces of Pélus, but the counsels of Cheiron enabled the hero to overcome the fire, the lion, the dragon and other shapes which she assumed" (Bury). This subject was represented, by primitive art, on the Chest of Cypselus (Pausanias, v 18, 5); also on a vase in the Berlin Museum (reproduced in Miss Harrison's *Greek Vase Paintings*, No. xxiii).

εἶδεν δ' εὐκυκλον εἶδραν,
 τᾶς οὐρανοῦ βασιλῆες πόντου τ' ἐφεζόμενοι
 δῶρα καὶ κράτος ἐξέφαναν ἐγγενὲς αὐτῷ. 110

Γαδείρων τὸ πρὸς ζόφον οὐ περατὸν ἀπότρεπε
 70 αὐτίς Εὐρώπην ποτὶ χέρσον ἔντεα ναός·
 ἄπορα γὰρ λόγον Λίακοῦ
 παίδων τὸν ἅπαντά μοι διελθεῖν.

στρ. ι'

Θεανδρίδαισι δ' ἀεξιγυίων ἀέθλων
 κάρυξ ἑτοῖμος ἔβαν 120

75 Οὐλυμπία τε καὶ Ἴσθμοὶ Νεμέα τε συνθέμενος,
 ἔνθα πείραν ἔχοντες οἴκαδε κλυτοκάρπων
 οὐ νέοντ' ἄνευ στεφάνων, πάτραν ἴν' ἀκούομεν,
 Τιμάσαρχε, τεὰν ἐπινικίοισιν ἀοιδαῖς
 πρόπολον ἔμμεναι. εἰ δέ τοι

80 μᾶτρω μ' ἔτι Καλλικλεῖ κελεύεις 130

στρ. ια'

στάλαν θέμεν Παρίου λίθου λευκοτέραν·
 ὁ χρυσὸς ἐψόμενος
 αἴγας εἶδειξεν ἀπάσας, ὕμνος δὲ τῶν ἀγαθῶν
 ἐργμάτων βασιλευσιν ἰσοδαίμονα τεύχει

85 φῶτα· κείνος ἀμφ' Ἀχέροντι ναιετάων ἐμὰν
 γλῶσσαν εὐρέτω κελαδῆτιν, Ὀρσοτριάϊνα 140
 ἴν' ἐν ἀγῶνι βαρυκτύπου
 θάλησε Κορινθίους σελίνοισ·

στρ. ιβ'

τὸν Εὐφάνης ἐθέλων γεραιὸς προπάτωρ

90 σὸς ἀεισέν ποτε, παῖ.

68 ἐγγενὲς scholia, Ritterhausen (CBus): ἐς γένος Ursinus (EMF); ἐς γενεὰς MSS.

90 σὸς ἀεισέν ποτε Hermann (MS), — τότε (C): ὁ σὸς ἀείσεται MSS; ἀείσεται, καί, ὁ σὸς M; ὁ σὸς <διδάσκοντο> καί Y; ἀείσεται φθιμένοι? Bury.

the lords of heaven and sea were seated, when they declared gifts of sovereignty for himself and his children after him. Beyond Gadeira toward the gloom we must not pass; turn back the sails of thy ship once more to the mainland of Europe, for it were impossible for me to tell in all its fulness the story of the sons of Aeacus.

'Tis in honour of the Theandridae that I have come, in obedience to my plighted word, as a ready herald of their stalwart contests at Olympia, and at the Isthmus and at Nemea, where, whenever they make trial of their skill, it is not without the fruit of glorious garlands that they return to that home, where we hear, Timasarchus, that thy clan is a minister unto songs of victory. But if, in sooth, thou wouldest have me also build, in honour of Callicles, thine eme,¹ a monument whiter than the Parian stone,—for even as gold, when refined, is made to show all radiance, so doth song in honour of brave deeds make a man the peer of kings—may he, who now dwelleth beside the stream of Acheron, find an ear for my voice that ringeth loudly here on earth, where, in the contest of the loudly roaring wielder of the trident, he burst into bloom with the Corinthian (*i.e.* Isthmian) crown of wild celery. He, in his day, was gladly sung by Euphanes, the aged grandsire of thee, victorious boy! Each victor hath

¹ Used for "uncle" by Chaucer and Spenser (*Fairy Queen*, ii 10, 47), and long retained in this sense in Staffordshire. It corresponds to the German *Oheim*.

ἄλλοισι δ' ἄλικες ἄλλοι τὰ δ' αὐτὸς ἄν τις ἴδῃ, 150
 ἔλπεται τις ἕκαστος ἐξοχώτατα φάσθαι.
 οἶον αἰνέων κε Μελησίαν ἔριδα στρέφοι,
 ῥήματα πλέκων, ἀπάλαιστος ἐν λόγῳ ἔλκειν,
 95 μαλακὰ μὲν φρονέων ἑσλοῖς,
 τραχὺς δὲ παλιγκότοις ἔφεδρος.

91 ἄν τις Bp, supported by schol. ἄνερ αὐτὸς εἶδε, and
 ἄνερ ἄν τις τύχῃ θεώμενος, (BMC): ἄν τις τύχῃ MSS; <ἄν κε>
 τύχῃ F; ἄν τις Isr Bury; ἀντιτύχῃ Mingarelli (s).

his poet in his day, but every bard aspireth to sing best of all, whatever his own eyes have seen. Thus, were he to sound the praises of Melésias, he would grapple indeed in the strife, bending the words beneath his grasp, not budging an inch as he wrestleth in speech,—a gentle antagonist towards a noble adversary, but stern indeed when he waiteth to fight a froward foe.¹

¹ The language, in which Euphanes is described as praising the trainer, is borrowed from the wrestling-school.

NEMEAN V
FOR PYTHEAS OF AEGINA

INTRODUCTION

PYTHEAS, the son of Lampon, of Aegina, was victor in the boys' pancratium at the Nemean games.

He was trained by Menander, and the poet adds that a trainer of athletes was bound to come from Athens (48 f). This complimentary reference to Athens makes it probable that the Ode was composed before open hostilities had broken out between Aegina and Athens in 488. The victory of Pytheas has accordingly been assigned to the Nemean games of July 489 (so Gaspar, and Schröder), or of 485 or 483 (Wilamowitz). The same victory was celebrated in the 13th Ode of Bacchylides. Phylacidas, the younger brother of Lampon, afterwards obtained two victories in the pancratium, probably in April 484 and 480. The former is commemorated in the sixth Isthmian, and the latter in the fifth.

The poet bids his song set sail in every craft from Aegina, to spread the news of the victory of Pytheas (1-6), which had done honour to the Aeacidæ and to Aegina (7 f), the island for whose future glory the sons of Aeacus (Telamon and Pélæus, and their

INTRODUCTION

half-brother Phôcus) prayed not in vain to Zeus (9-13).—Telamon and Pélêus left Aegina for a reason which the poet declines to tell; silence is often the best policy (14-18).

Praises of the Æacidae (19-21), for whom the Muses sang at the marriage of Pélêus and Thetis (19-37).

The Isthmian victory of Euthymenês (37-42), the maternal uncle of Pytheas, who has followed in his steps (43). Praise of the trainer, Melésias of Athens (48 f). Prizes for boxing and for the pancratiun, won at Epidaurus by the victor's maternal grandfather, Themistius (50-54).

V.—ΠΤΘΕΑ ΛΙΓΙΝΗΤΗ

ΛΙΓΙΝΗΤΗ ΠΑΓΚΡΑΤΙΑΣΤΗ

στρ. α'

Οὐκ ἀνδριαντοποιός εἰμ', ὥστ' ἐλινύσοντα ἐργάζε-
σθαι ἀγάλματ' ἐπ' αὐτὰς βαθμίδος
ἔσταότ'. ἀλλ' ἐπὶ πάσας ὀλκάδος ἐν τ' ἀκάτφ,
γλυκεῖ' ἀοιδά,

στεῖχ' ἀπ' Αἰγίνας, διαγγέλλοισ', ὅτι
Λάμπωνος υἱὸς Πυθέας εὐρυσθενῆς

5 νίκη Νεμείοις παγκρατίου στέφανον,
οὐπω γένυσι φαίνων τέρειναν ματέρ' οἰνάνθας
ὀπώραν,

10

ἀντ. α'

ἐκ δὲ Κρόνου καὶ Ζηνὸς ἥρωας αἰχματὰς φυτευ-
θέντας καὶ ἀπὸ χρυσεῶν Νηρηίδων

Λιακίδας ἐγέραιρεν ματρόπολιν τε, φίλαν ξένων
ἄρουραν

τάν ποτ' εὐανδρόν τε καὶ ναυσικλυτὰν

10 θέσσαντῶ παρ βωμόν πατέρος Ἑλλανίου
στάντες, πίτναν τ' εἰς αἰθέρα χεῖρας ἀμᾶ

20

Ἐνδαΐδος ἀρίγνωτες υἱοὶ καὶ βία Φώκου κρέοντος,

ἐπ. α'

ὁ τὰς θεοῦ, ὃν Ψαμάθεια τίκτ' ἐπὶ ῥηγμῖνι πόντου.
αἰδέομαι μέγα εἰπεῖν ἐν δίκῃ τε μὴ κεκινδυνευ-
μένον,

1 ἐλινύσοντα miss (MFCB² 8): ἐλινύσοντά μ' Brubach 1542 (B).

8 ἐγέραιρεν miss and scholia (MFS): ἐγέραρεν Calliergus (ICB²).

V.—FOR PYTHEAS OF AEGINA

WINNER IN THE BOYS' PANCRATIUM, 485 (?) B.C.

No sculptor am I, that I should carve statues doomed to linger only on the pedestal where they stand. No! I would bid my sweet song speed from Aegina, in every argosy, and in every skiff, spreading abroad the tidings that the stalwart Pytheas, son of Lampon, hath won the crown for the pancratium at the Nemean games, or ever he showed on his cheeks the hue of summer, the soft harbinger of youthful bloom. And he hath brought honour to the Acacidae, those heroic spearmen descended from Cronus and Zeus, and from the golden Nereids; honour also to the mother city, the friendly home of strangers, which the famous sons of Endais,¹ and the mighty prince Phôcus,² son of the goddess Psamatheia, whom she bare by the beach of the sea, prayed might some day be rich in heroes and famed for ships, as they stood beside the altar of Father Zeus Hellênus,³ and together stretched their hands toward the sky. Reverence restraineth me from telling of a mighty deed, a

¹ Daughter of Cheiron, wife of Aeacus, and mother of Telamon and Pélæus.

² The son of Aeacus, by the Nereid Psamatheia, who was murdered by his half-brothers, Telamon and Pélæus.

³ The ancestral divinity of the Myrmidons, who, on migrating to Aegina, built a temple in his honour on the highest point of the island.

15 πῶς δὴ λίπον εὐκλέα νᾶσον, καὶ τίς ἄνδρας
ἀλείμους

δαίμων ἀπ' Οἰνῶνας ἔλασεν. στάσομαι· οὐ τοι
* ἅπασα κερδίων 30

φαίνοισα πρόσωπον ἀλάθει' ἀτρεκῆς·
καὶ τὸ σιγᾶν πολλάκις ἐστὶ σοφώτατον ἀνθρώπων
νοῆσαι.

στρ. β'

εἰ δ' ὄλβον ἢ χειρῶν βίαν ἢ σιδαρίταν ἐπαινῆσαι
πόλεμον δεδόκηται, μακρά μοι

20 αὐτόθεν ἄλμαθ' ὑποσκάπτει τις· ἔχω γονάτων
ἐλαφρὸν ὄρμάν·

καὶ πέραν πόντοιο πάλλοντ' αἰετοί. 40

πρόφρων δὲ καὶ κείνοις ἄειδ' ἐν Παλίῳ

Μοισᾶν ὁ κάλλιστος χορός, ἐν δὲ μέσαις

φόρμιγγ' Ἀπόλλων ἐπτάγλωσσον χρυσεῖφ πλά-
κτρφ διώκων

ἀντ. β'

25 ἀγῆϊτο παντοίων νόμων· αἱ δὲ πρῶτιστον μὲν
ἔμνησαν Διὸς ἀρχόμεναι σεμνὰν Θέτιν

Πηλιά θ', ὡς τέ νιν ἀβρὰ Κρηθεῖς Ἴππολύτα
δόλφ πεδάσαι

ἤθελε ξυνάνα Μαγνήτων σκοπὸν 50

πεῖσαισ' ἀκοίταν ποικίλοις βουλευμασιν,

ψεύσταν δὲ ποιητὸν συνέπαξε λόγον,

30 ὡς ἄρα νυμφείας ἐπεῖρα κείνος ἐν λέκτροις
Ἀκάστον

ἐπ. β'

εὐνάς. τὸ δ' ἐναντίον ἔσκειν· πολλὰ γάρ νιν παντὶ
θυμῷ

19 μακρά μοι πῆσα (ΜΡСВНВ) : μακρά δὲ Thiersch, B².

deed hazarded in no righteous wise,¹—how at last they left the famous island, and what was the doom that drove the bold heroes from Oenônê. I will halt: it is not every truth that is the better for showing its face undisguised; and full oft is silence the wisest thing for a man to heed. But, if any one be resolved on praising riches, or might of hands, or mail-clad war, I would that some one might delve me the ground for long leaps from this point.² I have a light-some spring in my knees; the eagle swoopeth e'en beyond the sea.

Yea, for the sons of Aeacus themselves, the glad-some song was sung on Pélion by the fairest choir of the Muses, while, in their midst, Apollo, sweeping with golden quill the seven-fold notes of the lyre, led the varied strains. And the Muses, after a prelude to Zeus, first of all sang of holy Thetis and of Pélcus, telling how Hippolytê, the dainty daughter of Crétheus, would fain have caught Pélcus by guile, having by crafty counsels persuaded her husband, the lord of the Magnètes, to be partner in her plot. And so she forged a lying tale of her own invention, pretending he had attempted her honour in the bed of Acastus, when the very contrary was the truth indeed; for many a time had she with all her heart

¹ The murder of their half-brother.

² "The Greeks jumped into a pit (*oxéppa*), the ground of which had been carefully dug up and levelled." . . . The ground was thus made soft, "so as to take the impress of the jumper's feet" (E. Norman Gardiner, *Greek Athletic Sports and Festivals*, p. 297, and *Journal of Hellenic Studies*, xxiv (1904) 70 f.).

παρφαμένα λιτάρευεν· τοῦ δὲ ὄργανον κνίζον
αἰπεινοὶ λόγοι·

εὐθύς δ' ἀπανάτα νόμφαν, ξεινίου πατρὸς
* χόλον 60

δείσαις· ὁ δ' ἐφράσθη κατένευσέν τέ οἱ ὀρσινεφῆς
ἐξ οὐρανοῦ

35 Ζεὺς ἀθανάτων βασιλεύς, ὥστ' ἐν τάχει
ποντίαν χρυσαλακάτων τινὰ Νηρείδων πράξειν
ἄκοιτιν,

στρ. γ'

γαμβρὸν Ποσειδάωνα πείσαις, ὃς Λιγᾶθεν ποτὶ
κλειτὰν θαμὰ νίσσεται Ἴσθμὸν Δωρίαν·

ἐνθα μιν εὐφρονες Ἰλαι σὺν καλάμοιο βοᾷ θεὸν
δέκονται, 70

καὶ σθένει γυίων ἐρίζοντι θρασεῖ.

40 πότμος δὲ κρίνει συγγενῆς ἔργων περὶ
πάντων. τὴ δ' Αἰγίναθε δῖς, Εὐθύμενες,
Νίκας ἐν ἀγκώνεσσι πίτνων ποικίλων ἔψαυσας
ὑμνων.

ἀντ. γ'

ἦτοι μεταίξαντα καὶ νῦν τεὸς μάτρως ἀγάλλει
κείνου ὁμόσπορον ἔθνος, Πυθία. 80

ἂ Νεμέα μὲν ἄραρεν μείς τ' ἐπιχώριος, ὃν φίλας
Ἀπόλλων

45 ἄλικας δ' ἐλθόντας οἴκοι τ' ἐκράτεις
Νίσου τ' ἐν εὐαγκεῖ λόφῳ. χαίρω δ', ὅτι
ἰσλοῖσι μάρναται πέρι πᾶσα πόλις.

32 τοῦ δὲ BD (MB-S); τοῦ μὲν (B); τοῖο δ' Hermann; τοῦ
δ' & Rauchenstein (R).

41 Αἰγίναθε δῖς Ed. Schwartz, Wilamowitz (S²): Αἰγίνα θεῖς
mas; Αἰγίνα θεοῦ Erasmus Schmid (BMF); Αἰγίναθεν ἄπ' (C);
Αἰγᾶθεν ποτὶ Bury.

43-5 Πυθία. — τ' ἐκράτεις Kayser (S); Πυθίας. — τε κρατεῖσθ

besought him with beguiling words.¹ But her bold language stung him to wrath, and at once he spurned her embraces in reverent awe of the anger of Father Zeus, who defendeth the rights of hospitality; and Zeus, the king of the immortals, who marshalleth the clouds of heaven, marked the deed, and decreed that ere long he should win for his wife a sea-nymph from among the Nereids with their golden distaffs, after gaining the consent of their kinsman, Poseidon, who oft cometh from Aegina to the famous Dorian Isthmus, where the joyous bands welcome the god with the music of the flute, and wrestle with all the hardy prowess of their limbs.

It is the natal star that ruleth over every deed; and thou, Euthymenes from Aegina, twice falling in the lap of victory, didst win thee a varied strain of song. Verily even now, O Pytheas, thine eme doth glorify that hero's kindred clan, by following in his steps. Nemea is linked with thee,² and Aegina's festal month beloved of Apollo, and thou wast victorious over thy comrades who entered the lists, both at home and in the fair dells of the hill of Nisus.³ I rejoice that all the State striveth for glory.

¹ Cp. *N.* iv 57-65.

² ἄραπερ, perfect of ἀραπίσκω, "ever clave to him" (Tyrrell in *Proc. Camb. Philol. Soc.* 25 Feb. 1886). ³ Megara.

κράτει mss; μετ' ἄλγαστα — Ποθείας — ἐκράτει M. Ποθεία, — ε' ἐκράτει B; μάτρω ε' — ἔραος, Ποθεία. — ἐκράτει F; μάτρω ε' — καὶ σου ἡρόσκαρον Ἴθνοι, Ποθεία. — ἐκράτει C; Ἰεθμοί ε' ἄλγαστα. καὶ οὖν τοῖς μάτρωι ἀγύλλαι — Ποθεία. — ἐκράτει Bury; μεταίτται τε (= σε, Euthymenes) — Ποθείας. — ἐκράτει Wilamowitz.

ἴσθι, γλυκεῖάν τοι Μενάνδρου σὺν τύχῃ μόχθων
ἀμοιβὰν

ἐπ. γ'

ἐπαύρεο· χρῆ δ' ἀπ' Ἀθανᾶν τέκτον' ἀθληταῖσιν
ἔμμεν. 90

50 εἰ δὲ θεμίσιον ἴκεις, ὥστ' αἰδεῖν, μηκέτι βίγει
δίδοι

φωνάν, ἀνὰ δ' ἰστία τείνον πρὸς ζυγὸν καρχασίου,
πύκταν τέ νιν καὶ παγκρατίῳ φθέγξαι ἐλεῖν

Ἐπιδαύρῳ διπλόαν

νικῶντ' ἀρετάν, προθύροισιν δ' Αἰακοῦ

ἀνθέων ποιᾶντα φέρε στεφανιώματα σὺν ξανθαῖς
Χάρισσιν.

52 παγκρατίῳ B (MCD-S) : παγκρατίου D, Triclinius (BF).

54 ἀνθέων Hermann (ed.) : ἀνθεα mss. ποιᾶντα B.
φέρει Wilamowitz (S²) : φέρειν mss (BMFCB₂).

NEMEAN ODES V 48-54

Bear in mind that, by the good fortune of Menander, thou didst win a sweet requital for thy toils. Meet it is that a fashioner of athletes should come from Athens; but, if thou art come to sing the praises of Themistius, away with cold reserve. Lift up thy voice, and hoist the sails to the top-most yard; proclaim him as a boxer, and tell that he hath won a double victory in the pancratium by his conquest in Epidaurus; and bring to the portals of Aeacus grassy garlands of flowers in the company of the fair-haired Graces.

NEMEAN VI

FOR ALCIMIDAS OF AEGINA

INTRODUCTION

THE sixth Nemean celebrates the victory of Alcimidas of Aegina in the boys' wrestling-match. The victor belongs to the clan of the Bassidae, which traces its descent from the Heracleidae. In athletic contests the victor's family had been successful in alternate generations. His father Theon, had won no athletic distinctions, while his grandfather, Praxidamas (17 f), besides winning several prizes in the Nemean and Isthmian games, was the first Aeginetan to have been victorious at Olympia (in 544 a.c., his statue in cypress-wood having been, according to Pausanias, vi 18, 5, the oldest Olympian statue of any victorious athlete). Again, his great-grandfather, Sôcleidés, had been undistinguished (24), but the three younger brothers of Sôcleidés had, by their successes, brought fame to their father, Hâgésimachus (25 f). Pythian, Nemean, and Isthmian victories had been won by earlier members of the clan (39 ff, 44 ff); at Olympia, Alcimidas, and another member of the family, had been disappointed, owing to the accident of the lot (67-73). The trainer, Melésias of Athens, was the

INTRODUCTION

same as in *N.* 4 (473) and *O.* 8 (460). An intervening date (463) is accordingly assigned by Schröder, while Gaspar places it as late as 447, after the Bocotian victory over the Athenians at Coronea. It contains one or two passages recalling Odes that are distinctly late;—that on the fields which lie fallow in alternate years (8-11, cp. *N.* xi 37-43), and that on the feebleness and transitoriness of man contrasted with the power and the eternity of God (1-4, cp. *P.* viii 95-97, and *N.* xi 15 f).

Men and gods have a common origin, but diverse powers; yet men are partly like to the gods, although they cannot foresee the future (1-7). This is exemplified by the victor's family, who have been successful in alternate generations (8-11). Prizes won by the victor and his ancestors, who have been eminent in boxing (11-27). The poet's praise shall hit the mark, and the Muse shall glorify the victor (27-30). Men of past ages have won fame in song and story, and of such fame this clan has had no lack (30-46).

Praise of the Acacidæ, and of Achilles in particular (47-56).

The present, however, has its peculiar interest (57-59), and the poet gladly bears the double burden of praising the clan and the victor for having won the twenty-fifth victory for the clan (59-63). At Olympia, the lot deprived them of two victories (63-65). Praise of the trainer, Melésias (66-69).

VI.—ΑΛΚΙΜΙΔΗ ΛΙΓΙΝΗΤΗ

ΠΑΙΔΙ ΠΑΛΑΙΣΤΗ

στρ. α'

Ἐν ἀνδρῶν, ἐν θεῶν γένος· ἐκ μιᾶς δὲ πνέομεν
 ματρὸς ἀμφότεροι· διείργει δὲ πᾶσα κεκριμένα
 δύναμις, ὡς τὸ μὲν οὐδέν, ὃ δὲ χάλκεος ἀσφαλὲς
 αἶν ἔδος
 μένει οὐρανός. ἀλλὰ τι προσφέρομεν ἔμπαν ἢ
 μέγαν

5 γόνος ἦτοι φύσιν ἀθανάτοις,
 καίπερ ἐφαμερίαν οὐκ εἰδότες οὐδὲ μετὰ νύκτας
 ἄμμε πότμος 10
 οἶαν τιν' ἔγραψε δραμεῖν ποτὶ στάθμαν.

ἀντ. α'

τεκμαίρει καί νυν Ἀλκιμίδας τὸ συγγενὲς ἰδεῖν
 ἄγχι καρποφόροις ἀρούραισιν, αἷτ' ἀμειβόμεναι
 10 τόκα μὲν ὧν βίον ἀνδράσιν ἐπηετανὸν πεδίων
 ἔδοσαν,
 τόκα δ' αὐτ' ἀναπανσάμεναι σθένος ἔμαρψαν.
 ἦλθέ τοι 20

Νεμέας ἐξ ἐρατῶν ἀέθλων
 παῖς ἐναγώνιος, ὃς ταύταν μεθέπων Διόθεν αἶσαν
 νῦν πέφανται
 οὐκ ἄμμορος ἀμφὶ πάλα κυναγέτας,

6 γόνος MSS (BMFCB.); γόνος Hartung, Wilamowitz (8).

7 οἶαν τιν' Hermann (BMFC); ἄν τιν' MSS, ἄν τιν' Triclinius (8);
 ἐπεὶ τιν' Bury. δραμεῖν 8¹.

VI.—FOR ALCIMIDAS OF AEGINA

WINNER IN THE BOYS' WRESTLING-MATCH, 468(?) B.C.

ONE is the race of men, one is the race of gods,
and from one mother¹ do we both derive our breath;
yet a power that is wholly sundered parteth us, in
that the one is naught, while for the other the
brazen heaven endureth as an abode unshaken for
evermore. Albeit, we mortals have some likeness,
either in might of mind or at least in our nature, to
the immortals, although we know not by what course,
whether by day, no nor yet in the night watches,
fate hath ordained that we should run.

Even now doth Alcimidas prove to all eyes that the
inborn valour of his race resembleth the corn-bearing
fields, which in changing seasons, at one while, give to
man abundant sustenance from the plains, and, at
another while, gather strength by repose. Lo! from
the lovely games of Nemea hath now returned that
athlete boy, who, following this heaven-sent destiny,
hath now shone forth no luckless hunter in the
wrestling ring, by planting his step in the foot-prints

¹ Gaia, or Earth, who, by her son Uranus, became the
mother of Cronos, father of Zeus, father of Hephaestus, who
made Pandora, by whose union with Prometheus, son of
Iapetus, son of Gaia, the human race came into being.

ἐπ. α'

15 ἵχνησιν ἐν Πραξιδάμαντος ἔον πόδα νέμων
πατροπάτορος ὀμαιμίον.

κεῖνος γὰρ Ὀλυμπιόνικος ἔων Λιακίδαις
ἔρνεα πρῶτος <ἐνεικεν> ἀπ' Ἀλφειοῦ,
καὶ πεντάκις Ἰσθμοῖ στεφανωσάμενος,

30

20 Νεμέα δὲ τρίς,

ἔπαυσε λάθαν

Σωκλείδα, ὃς ὑπέρτατος

Ἄγησιμάχῳ νίεω γενέτο.

στρ. β'

ἐπεὶ οἱ τρεῖς ἀεθλοφόροι πρὸς ἄκρον ἀρετᾶς

25 ἦλθον, οἵτε πόνων ἐγεύσαντο. σὺν θεοῦ δὲ τύχῃ 40
ἕτερον οὐ τινα οἶκον ἀπεφάνατο πυγμαχία

<πλεόνων>

ταμίαν στεφάνων μυχῷ Ἑλλάδος ἀπάσας.

ἐλπομαι

μέγα εἰπὼν σκοποῦ ἅντα τυχεῖν

ὣτ' ἀπὸ τόξου ἰεῖς εὐθὺν' ἐπὶ τοῦτον, ἄγε, Μοῖσα,

οὔρον ἐπέων

30 εὐκλία. παροιχομένων γὰρ ἀνέρων

50

ἀντ. β'

ᾠοῖδαι καὶ λόγοι τὰ καλὰ σφιν ἔργ' ἐκόμισαν,

Βασσιδαῖσιν ἃ τ' οὐ σπανίζει παλαιφάτος γενεά,

ἴδια ναυστολέοντες ἐπικώμα, Πιερίδων ἀρόταις

16 ὀμαιμίονις s.

18 <ἐνεικεν> Bergk (CB); <ἐλαίαι> B; <ἐκεῖ δρᾶντες> M;
<ἐπάρκισ'> F; <ἐτοσσεν> Burg.

20 τρίς MSS (BMFCB); τρεῖς Hermann (MS), sc. νίκαις cp. O.
vii 82.

22 Σωκλείδα old MSS (BMFC), — δ₂ Triclinius (B₂): Σωκλείδα
s¹, Σωκλείδα Wackernagel (s²).

23 νίεω Triclinius (BMFCB₂): νίεω old MSS; ἐπέων
W. Schulze (s).

of his own true grandsire, Praxidamas. For he, as an Olympian victor, was the first to bring sprays from the Alpheus to the sons of Acacus and by winning the garland five times at Isthmus, and thrice at Nemea, put an end to the obscurity of Socleides, who was the eldest born of the sons of Hâgésimachus; since, to his joy, the very crown of prowess was attained by those athletes who made trial of the toil; and, by favour of heaven, no other house hath the contest in wrestling proclaimed the possessor of more garlands in the very heart of all Hellas.

Now that I have uttered this mighty vaunt, I trust I have hit the mark, as though I were shooting with the bow. Come, O my Muse, waft to this victor a glorious breeze of song. For, when heroes have passed away, lays and legends treasure for them their noble deeds, and in these the house of Bassus is not wanting. A clan of ancient fame, laden with a goodly cargo of their own renown, they are well

26 < κλέδων > scholia, Erasmus Schmid (edd.).

28 σκοπού ἄντα τεχνεῖν Mingarelli (edd.): ἄντα σκοπού τεχνεῖν D (τετεχνεῖν B); v.l. in scholium ἔν τετεχνεῖν or ἄντα τεχνεῖν.

29 ἄγε, Μοῖσα, σέβρον ἐπέων εὐκλεία πῖσσ (B²), — εὐκλεία (F): ἐπέων, ὦ Μοῖσ', ἄγ', σέβρον εὐκλεία (EMC): εὐκλεία παρωχ. πῖσσ: ἔκκλε' ἄκουχ. Erasmus Schmid, Schneidewin (S¹).

31 ἄσθαλ καὶ λόγοι Pauw (C²): ἄσθαλ καὶ λόγοι πῖσσ and scholia (M¹), — λόγοι (EM²); ἄσθαλ καὶ λόγοι (F).

δυνατοὶ παρέχειν πολὺν ὕμνον ἀγερώχων ἐργμάτων
 τῶν

35 ἔρεκεν. καὶ γὰρ ἐν ἀγαθίᾳ
 χεῖρας ἱμάντι δεθεῖς Πυθῶνι κράτησεν ἀπὸ ταύτας
 αἶμα πάτρας 60
 χρυσαλακάτου ποτὲ Καλλίας ἀδῶν

ἐπ. β'
 ἔρρεσι Λατοῦς, παρὰ Κασταλίᾳ τε Χαρίτων
 ἐσπέριος ὁμάδῃ φλέγειν

40 πόντου τε γέφυρ' ἀκάμαντος ἐν ἀμφικτιόνων
 ταυροφόνῃ τριετηρίδι Κρεοντίδαν
 τίμασε Ποσειδάνιον ἄν τέμενος· 70
 βοτάνα τέ νιν
 πόθ' ἀλέοντος

45 νικάσαντ' ἤρεφε δασκίοις
 Φλιούντος ὑπ' ὠγυγίοις ὄρεσιν.

στρ. γ'
 πλατεῖαι πάντοθεν λογιόισιν ἐντὶ πρόσοδοι
 νᾶσον εὐκλέα τάνδε κοσμεῖν· ἐπεὶ σφιν Λιακίδαί
 ἔπορον ἔξοχον αἶσαν ἀρετὰς ἀποδεικνύμενοι με-
 γάλας· 80

50 πέταται δ' ἐπὶ τε χθόνα καὶ διὰ θαλάσσης
 τηλόθεν

δυνμ' αὐτῶν καὶ ἐς Λιθίσπας
 Μέμνονος οὐκ ἀπονοστάσαντος ἐπᾶλτο· βαρὺ δὲ
 σφιν νεῖκος Ἀχιλεὺς

*ἔμβαλε χαμαὶ καταβάς ἀφ' ἀρμάτων,

34 ἔργμ. most MSS (BMF²): ἔργμ. V (CN).

38 Κασταλίη paraphrase (BMF²), —*Alia* Vatican recension: —*Alia* V (8).

45 ἔρεφε δασκίοις Hermann (CN), ἔρεφε δασκίοις old MSS, ἔρεφ. δ. (M): ἔρεφ' ἀσκίοις Triclinius, ἔρεφ' ἀσκίοις Erasmus Schmid (2F).

fitted by their gallant deeds to provide a rich theme of song to those who till the Muses' field. For, likewise in hallowed Pytho, a scion of this clan, with his hands bound with the cestus, was victorious, even Callias, who erstwhile found favour with the children of Létô with the golden distaff; and, beside Castalia he was glorified at eventide by the loud chorus of the Graces; and the unwearied bridge of the sea¹ paid honour to Creontidas in the biennial festivals, when bulls are slain in the sacred precinct of Poseidon; and the lion's herb of Nemea² crowned him once on a time, when he was victor beneath the shady primeval mountains of Phlius.

To those who are skilled in ancient story, broad on every side are the avenues that lie open for glorifying this famous island, since the race of Aeacus bestowed on them that dwell therein a distinguished destiny, by setting forth an ensample of great virtues; and their name hath winged its way afar, over the land and across the sea. Even to the Ethiopians hath it sped its flight when Memnon returned not to his home³; for Achilles flung on them a heavy

¹ The Isthmus of Corinth, with the Isthmian games.

² The wild celery from the haunts of the Nemean lion.

³ Memnon, son of Tithonus and Eös, king of the Ethiopians, came to the aid of Priam, but was slain by Achilles. Cp. *P.* vi 32, *N.* iii 63, *I.* v 41, viii 58.

53 *ἔμβαλε* Sandys: *ἔμπεσε* *μεν* (s²). ... *καθὰς* *D.* *κάμθας* *B.* *βαρὸν δέ σφι* <*δείξε*> *τείκοι χαμαὶ καταβάς* 'ΑΧ. Dimson (s²): — *τείκοι ἔμπεσε καθὰς* 'ΑΧ. <*ἐπέδειξ*> *Μ*; — *ε.* 'ΑΧ. *ἔμπεσε* *χ. καταβάς* *Υ*; — *ε.* *ἔκλεν* 'ΑΧ. *χ. κ. s²*; — *ε.* 'ΑΧ. *φύσε χαμαῖς* *καθὰς* Bury; *βαρὸν δ' ἔμπεσε σφι* *τείκοι* *χ. ε.* 'ΑΧ. Kayser (c).

ἀντ. γ'

φαεντᾶς νιόν εὐτ' ἐνάριξεν Ἄλος ἀκμῆ
 55 ἔρχεος ζακότιο. καὶ ταύταν μὲν παλαιότεροι 90
 ὄδον ἀμαξιτὸν εὐρον· ἔπομαι δὲ καὶ αὐτὸς ἔχων
 μελίταν

τὸ δὲ πὰρ ποδὶ ναὸς ἐλισσόμενον αἰεὶ κυμάτων
 λέγεται παντὶ μάλιστα δορεῖν
 θυμόν. ἐκόντι δ' ἐγὼ νώτω μεθέπων δίδυμον
 ἄχθος ἄγγελος ἔβαν,

60 πέμπτον ἐπὶ εἴκοσι τοῦτο γαρύων 100
 ἐπ. γ'

εὐχος ἀγώνων ἄπο, τοὺς ἐνέποισιν ἱερούς,
 Ἄλκιμίδα, τέ γ' ἐπαρκέσαι
 κλειτῆ γενεᾷ· δύο μὲν Κρονίου πὰρ τεμένει,
 παῖ, σέ τ' ἐνόσφισε καὶ Πουλντιμίδα

65 κλᾶρος προπετης ἄνθε' Ὀλυμπιάδος.
 δελφίνι κεν
 τάχος δι' ἄλμας
 ἴσον εἵποιμι Μελησίαν, 110
 χειρῶν τε καὶ ἰσχύος ἀνίσχον.

55 ταύταν miss and scholia (BMFB₀): ταῦτα Pauw, Hermann (CS).

59 ἔβαν miss (FB₀S²): βᾶν Hermann (BMC¹).

60 πέμπτον miss (FB₀S²): — γ' Hermann (BMC); — τ' (S¹).

62 Ἄλκιμίδα, τέ (= σέ) γ' ἐπαρκέσαι P. Maas (S²): Ἄλκιμίδα
 τό γ' ἐπαρκέσει miss (C, —r B₀): Ἄλκιμίδα τό γ' ἐπαρκέσει (M);
 Ἄλκιμῖδ', ὃ τοι ἐπαρκέσει (F); Ἄλκιμίδα ἐπαρκέσαι (S¹);
 Ἄλκιμίδα δ' γ' ἐπαρκέσει κλειτῆ γενεᾷ Erasmus Schmid (N).

66 κεν Triclinius (BMFCB₀); κε old miss; καὶ S.

conflict, when he stepped down to the ground from his chariot, what time he slew the son of the gleaming Dawn with the edge of his wrathful sword.

This was the theme, which the bards of old found for their beaten path, and I myself am following in their steps, while I meditate my theme; yet it is ever the wave that is rolling nearest to the vessel,¹ which causeth most concern to the mind of every mariner. But I, who am bearing on my willing shoulders a double burden, have come as a messenger to proclaim that thou, Alcimidas, hast won for thy famous family this five and twentieth triumph, from the games which men call holy. Two crowns indeed of the Olympic contest beside the sacred precinct of the hill of Cronus were robbed from thee, the youthful victor, and from Polytimidas, by a lot at random drawn.² Of Melésias, as a trainer deft in strength of hands, I would say that in speed he is a match for the dolphin that darteth through the brine.

¹ τὸ πρὸ ποδῶν, in *P.* iii 60 and x 62, and τὸ πρὸ ποδῶν, in *I.* viii 13, mean "that which is before one's foot," "that which is present" or "near"; cp. *N.* ix 38 *εὐπωλοῦ*, "imminent." (Similarly, Mezger, and Dr. Rouse and Dr. Postgate, in *Proc. Camb. Philol. Soc.* 30 April, 1891). The scholiast, however, makes ποδῶν the rudder, and this is approved by Bary, cp. *Od.* x 32, αἰεὶ γὰρ ποδῶν εὐπὸς ἐρώμασ. Servius, followed by Fennell and others, makes it the "main sheet"; and Dissen, "the keel of the vessel."

² Or "a lot prematurely drawn," implying that they presented themselves to draw lots when they were too young.

NEMEAN VII

FOR SÓGENÉS OF AEGINA

INTRODUCTION

THE seventh Nemean celebrates the victory of Sôgenés of Aegina in the boy's pentathlon. The Scholiast states, in one MS (*B*), that the victory was won in the 14th Nemean (*αδ'*), and, in the other (*D*), in the 24th (*κδ'*), corresponding respectively to 547 and 527 a.c., both of which dates are earlier than that of Pindar's birth (522 or 518). The Ode has been placed by Gaspar in 493, by Wilamowitz and Schröder in 485, and by Hermann in 461.

The Scholium on line 64 (94) states that, in this Ode, the poet wished to apologize to the Aeginetans for the way in which he had referred to the death of Neoptolemus, as the Aeginetans had found fault with Pindar for stating, in a paean written for the Delphians, that Neoptolemus had died, while disputing with the attendant for certain sacrificial dues, ἀμφιπάλοισι μαρνάμενον μισίαν περι τιμάν (corrected by Boeckh into μοιραῶν περι τιμᾶν). This view of the object of part of the Ode was adopted by Boeckh, and also by Rauchenstein, Dissen, and Hartung, but not by Hermann (*Opusc.* iii 22 f). However, the statement of the Scholiast was proved to be correct, when part of Pindar's Delphic paean

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was discovered in Egypt, and published in 1908, including the words ἀμφιπόλοισι δὲ [μ] <ο> ρ[ιᾶν] περὶ τιμᾶν [δῆμι]αζόμενον, or, more probably, κυριᾶν περὶ τιμᾶν. Grenfell and Hunt, *Oxyrhynchus papyri* (1900), pp. 47, 98. See *Paeon* vi 118.

The poet invokes the goddess of birth, who destines man to divers careers, and has given strength in the pentathlon to Sôgenês (1-8), who dwells in the city of the Acacidae (9 f).

Victory is a welcome theme to poets, who (like men who are weather-wise) know that a wind is coming on the third day (i.e. know that the truth will be duly honoured in the future¹), and do not suffer loss, owing to eagerness for gain (17 f). Rich and poor alike go to the grave (19 f). Homer, by the magic of his song, has given Odysseus more credit than he deserved; most men are blind, for, had they seen the truth, Odysseus would not have won the prize of valour, and Ajax would not have slain himself (20-30). Death comes upon all; but honour, fostered of Heaven, survives for the heroes who have passed to their graves at Delphi (30-32). Among them was Neoptolemus, who was slain in a contest for the flesh of sacrifice, but, by his death, fulfilled the doom that, for the future, one of the Acacidae should preside over the sacred rites at Delphi. It is enough to say that infallible is the witness, who thus presides over the Pythian games (35-49).

Aegina has many glories, but the poet must not dwell on them unduly (50-53). All men are not perfectly happy, but the victor's father has a fair

¹ Wilamowitz, *Berlin Abud.* 1908, 334.

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share of happiness, in that he has courage and good sense (54-60). The poet repels the charge of having calumniated Neoptolemus (61-69).

Praise of the victor (70-79). Honour due to Zeus (80-84), the father of Acæus, who was the comrade of Heracles (84-86). A good neighbour is a great blessing, and the victor has a temple of Heracles on either side of his home (87-94). The poet prays to Heracles on behalf of the victor and his father (94-101), and says, for the second time, that he has not calumniated Neoptolemus (102-4). To say the same thing, for the third or fourth time, is folly (105-6).

VII.—ΣΩΓΕΝΕΙ ΛΙΓΙΝΗΤῆ

ΠΑΙΔΙ ΠΕΝΤΑΘΛῆ

στρ. α'

Ἐλείθνια, πάρεδρε Μοιρῶν βαθυφρόνων,
 παῖ μεγαλοσθενέος, ἄκουσον, Ἥρας, γενέτειρα
 τέκνων ἄνευ σίθην

οὐ φάος, οὐ μέλαιναν δρακέντες εὐφρόναν
 τεὰν ἀδελφεὰν ἐλάχομεν ἀγλαόγχιον Ἥβαν.

5 ἀναπνέομεν δ' οὐχ ἅπαντες ἐπὶ ἴσα

εἶργει δὲ πότμῳ ζυγέσθ' ἕτερον ἕτερα. σὺν δὲ τὴν
 καὶ παῖς ὁ Θεαρίωνος ἀρετᾶ κριθεῖς 10
 εὐδοξος ἀεῖδεται Σωγένης μετὰ πενταίθλοις.

ἀντ. α'

πόλιν γὰρ φιλόμολπον οἰκεῖ δορικτύπων

10 Λίακιδᾶν μάλα δ' ἐθέλοντι σύμπειρον ἀγωνία
 θυμὸν ἀμφέπειν.

εἰ δὲ τύχη τις ἔρδων, μελίφρον' αἰτίαν
 ῥοαῖσι Μοισῶν ἐνέβαλε· ταῖ μεγάλαι γὰρ ἄλκαι
 σκότον πολὺν ὕμνων ἔχοντι δεόμεναι·

ἔργοις δὲ καλοῖς ἔσοπτρον ἴσαμεν ἐνὶ σὺν τρόπῳ, 20

15 εἰ Μναμοσύνας ἕκατι λιπαράμπυκος
 εὐρηται ἄποινα μόχθων κλυταῖς ἐπέων ἀοιδαῖς.

9 *δορικτύπων* Ambrosian recension (MFCB²S); *δορῆατων* D, *δορικτύπων* (B).

12 *ἐνέβαλε*· tal Hermann (FCB²S¹); *ἔβαλε*· tal old mss (ἐ-έβαλε scholia); *ἐνέβαλε*· al (BM); *ἐνέβαλε*· tal Wilamowitz (S²).

16 *εὐρηται* Hermann (edd.), — tal mss.

VII.—FOR SÔGENÈS OF AEGINA

WINNER IN THE BOYS' PENTATHLUM, 485 (?) B.C.

GODDESS of birth, that art enthroned beside the brooding Destinies! Listen, thou daughter of mighty Héra, thou that createst offspring. Without thine aid we see not the light, no nor the dark gloom, ere we attain unto thy sister, Hébè with the glowing limbs. Yet it is not for equal aims that all of us draw our breath, for various indeed are the fates that severally fetter mortals in the chain of destiny.

But it is by thy favour alone that Sôgenès, the son of Thearion, is sung to-day as one who, for his prowess, is deemed glorious among pentathletes.¹ For he dwelleth in a city that loveth music, a city of the race of Acacus with their clashing spears; and verily eager are they to cherish a spirit familiar with contests. But, if a man prospereth in his doings, he supplieth a sweet source for the Muses' rills; for mighty deeds of prowess are wrapt in darkness deep, if destitute of song; but for noble deeds, we can hold up a mirror, in one way only—if, by grace of Memory with the gleaming crown, one findeth a meed in sounding streams of song. But mariners

¹ On the *pentathlon*, cp. Introduction to *O.* xiii.

ἐπ. α'

σοφοὶ δὲ μέλλοντα τριταῖον ἄνεμον

ἔμαθον, οὐδ' ὑπὸ κέρδει βλάβειν

ἀφνέος πενιχρός τε θανάτου πέρασ

20 ἅμα νέονται. ἐγὼ δὲ πλέον' ἔλλομαι

λόγον Ὀδυσσεός ἢ πάθαν διὰ τὸν ἀδυεπῆ γενέσθ'

"Ομηρον"

30

στρ. β'

ἐπεὶ ψεύδεσσι οἱ ποτανᾶ <τε> μαχανᾶ

σεμνὸν ἔπεστί τι· σοφία δὲ κλέπτει παράγοισα

μύθοις· τυφλὸν δ' ἔχει

ἤτορ ὄμιλος ἀνδρῶν ὁ πλείστος. εἰ γὰρ ἦν

25 ἔ τὰν ἀλάθειαν ιδέμεν, οὐ κεν ὕπλων χολωθεῖς

ὁ καρτερός Αἴας ἔπαξε διὰ φρενῶν

λευρὸν ξίφος· ὃν κράτιστον Ἀχιλεὸς ἄτερ μάχα 40

ξανθῷ Μενέλα δάμαρτα κομίσαι θοαῖς

ἐν ναυσὶ πόρευσαν εὐθυπνύου Ζεφύροιο πομπαι

ἀντ. β'

30 πρὸς Ἴλου πόλιν. ἀλλὰ κοινὸν γὰρ ἔρχεται

κῦμ' Ἀἶδα, πέσε δ' ἀδόκητον ἐν καὶ δοκίοντα·

τιμὰ δὲ γίνεται

ὣν θεὸς ἀβρὸν αὖξει λόγον τεθνακότων

βοαθῶων, τοὶ παρὰ μέγαν ὀμφαλὸν εὐρυκόλπου

18 ὑπὸ κέρδει βλάβειν Boeckh (edd.); — βάλων mss; ἀπὸ κέρδει βέλον Donaldson.

19 ἢ θανάτου πέρασ ἅμα Wieseler (MFCS); θανάτου κατὰ σῶμα mss (retained by Wilamowitz); θάνατον πέρασ κατὰ Hermann (B²); θανάτου πέρασ ἅμα Bury.

21 πάθαν BD (MFCS); πάθαν Triclinius (nc).

22 <τε> Hermann (BMFCS); <'μφλ> Bury.

25 ἔ τὰν Boeckh (MFCS); ἔ τὰν mss; ἐτάς Bergk (B²),

cp. I. ii 10.

32 αἰζῆ scholium (Wilamowitz).

33 βοαθῶων BD (MFCS); βοαθῶων Hermann (B); βί; θάνενται — μολάν C.

wise knew well of a blast that is bound to blow on the third day after, nor do they suffer loss through greed of gain. The rich man and the poor alike wend their way together to the bourn of death.

But I deem that Odysseus hath won fame far beyond all his sufferings, thanks to the sweet lays of Homer. For on Homer's fictions and on his winged skill, there resteth a solemn spell; and the poet's lore beguileth us, leading us astray with legends; but the mass of mortal men have a heart that is blind indeed.¹ For, had they only been able to see the truth, never would stalwart Aias, in wrath for the armour, have planted the smooth sword-blade in his breast;—Aias, the bravest, save Achilles, in the battle; Aias, whom the breath of the unswerving Zephyr wafted in swift ships to the city of Ilus, to bring back his wife for the golden-haired Menelaus.

But the billow of Hades rolleth over all alike; that billow breaketh on the dimly known and on the famous; but honour groweth for those, whose fame a god causeth to wax fairer, even the departed champions, who came to the mighty centre of

¹ The story of Odysseus is cited as a proof of the power of poetry. Homer had deceived his readers by making Odysseus more famous than he really deserved. Had the Greeks before Troy known his true character, they would never have awarded him the prize for valour, and thus led to the suicide of Ajax.

μόλον χθονός· ἐν Πυθίοισι δὲ δαπέδοις 60
 35 κείται, Πριάμου πόλιν Νεοπτόλεμος ἐπεὶ πρᾶθεν,
 τῆ καὶ Δαναοὶ πόνησαν· ὁ δ' ἀποπλέων
 Σκύρου μὲν ἄμαρτε, πλαγχθέντες δ' εἰς Ἐφύραν
 ἴκοντο·

ἐπ. β'

Μολοσσία δ' ἐμβασίλευεν ὀλίγον
 χρόνον· ἀτὰρ γένος αἰεὶ φέρεν
 40 τοῦτό οἱ γέρας· ὄχητο δὲ πρὸς θεόν,
 κτίαν' ἄγων Τρωίαθεν ἀκροθινίων· 60
 ἴσα κρείων νιν ὑπὲρ μάχας ἔλασεν ἀντιτυχόντ'
 ἀγῆρ μαχαίρα.

στρ. γ'

βάρυνθεν δὲ περισσὰ Δελφοὶ ξεναγέται,
 ἀλλὰ τὸ μῶρσιμον ἀπέδωκεν· ἐχρῆν δὲ τιν' ἔνδον
 ἄλσει παλαιάτῳ
 45 Λιακιδᾶν κρεόντων τὸ λοιπὸν ἔμμεναι
 θεοῦ παρ' εὐτειχέα δόμον, ἠρωΐαις δὲ πομπαῖς
 θεμίσκοπον οἰκεῖν ἴοντα πολυθύτοις
 εὐώνυμον ἐς δίκαν· τρία ἔπεα διαρκέσει· 70
 οὐ ψεύδεις ὁ μάρτυς ἔργμασιν ἐπιστατεῖ.
 50 Λίγισα, τεῶν Διὸς τ' ἐκγόνων θρασύ μοι τόδ'
 εἰπεῖν

ἀντ. γ'

φαινεναῖς ἀρεταῖς ὄδον κυρίαν λόγων
 οἴκοθεν· ἀλλὰ γὰρ ἀνάπαισις ἐν παντὶ γλυκεῖα
 ἔργῳ κόρον δ' ἔχει
 καὶ μέλι καὶ τὰ τέρπν' ἀνθε' Ἀφροδίσια.

41 κτίαν' ἄγων B (BMF²): κτίαν' ἀνάγων D; κτίαν' ἄγων s.

47 πολυθύτοις B (MS).

48 δίκαν. D, Heermann (BF²).

49 μόντοι Mezger, Bury. ἔργ. D (BMF²): ἔργ. B (CS).

49 I. ἐπιστατεῖ. — ἐκγόνων. Heermann (Mezger, s).

Earth's broad bosom. So in the Pythian soil low lieth the hero Neoptolemus, who erstwhile sacked the city of Priam, where the Danaï themselves were sore distressed. But while he was returning over the sea, he failed of Scyros, and, after wandering from their course, they came to Ephyra.¹ And, for a brief while, he ruled in Molossia, and, in his honour, this dignity was borne by his race for ever. Now the hero himself had gone to consult the God, bearing with him precious things from the choicest of the spoil of Troy; and there, while entangled in strife concerning the flesh of his victim, a man smote him with the sword; and grieved, beyond measure, were the hospitable men of Delphi. But he only fulfilled his fate, for it was doomed that one of the royal race of Aeacus should, for all time to come, dwell in the heart of that primeval grove, beside the fair walls of the God's own temple, and, dwelling there, should preside over the processions of heroes, which are honoured by many sacrifices, for enforcement of auspicious guest-right.² Three words will suffice; no false loon is the witness that presideth over doughty deeds.

Aegina, I have this bold speech to utter concerning the race that sprang from thyself and Zeus, that, by their brilliant deeds of prowess, they have won from their home a path of glory that is all their own. But enough, for in every manner of work, sweet is repose; even honey may cloy, and the gladsome flowers of Aphrodité's garden. By

¹ The capital of Thesprôtia (the old Molossia) in Epirus, afterwards called Uchyus.

² Neoptolemus was to preside at the festival, and enforce the laws of hospitality. So Bury, following Hermann.

φυῆ δ' ἕκαστος διαφέρομεν βιοτὰν λαχόντες, 80
 55 ὁ μὲν τά, τὰ δ' ἄλλοι τυχεῖν δ' ἐν' ἀδύνατον
 εὐδαιμονίαν ἅπασαν ἀνελόμενον οὐκ ἔχω
 εἰπεῖν, τίμι τοῦτο Μοῖρα τέλος ἔμπεδον
 ὄρεξε. Θεαρίων, τιν' δ' εὐκότα καιρὸν δλβου

ἐπ. γ'

δίδωσι, τόλμαν τε καλῶν ἀρομένῳ
 60 σύνεσις οὐκ ἀποβλάπτει φρενῶν.
 ξείνός εἰμι· σκοτεινὸν ἀπέχων ψόγον, 90
 ὕδατος ὡτε ῥοᾶς φίλον ἐς ἀνδρ' ἄγων
 κλέος ἐτήτυμον αἰνέσω· ποτίφορος δ' ἀγαθοῖσι
 μισθὸς οὔτος.

στρ. δ'

ἴων δ' ἐγγὺς Ἀχαιοὺς οὐ μέμψεταιί μ' ἀνήρ
 65 Ἴονίας ὑπὲρ ἁλὸς οἰκίων· προξενία πέποιθ'· ἐν τε
 δαμόταις
 ὄμματι δέρκομαι λαμπρὸν, οὐχ ὑπερβαλῶν,
 βίαια πῦντ' ἐκ ποδὸς ἐρύσαις, ὁ δὲ λοιπὸς εὐφρων
 ποτὶ χρόνος ἔρποι. μαθῶν δέ τις ἀνερεῖ, 100
 εἰ παρ μέλος ἔρχομαι ψόγιον δαρὸν ἐννέπων.
 70 Εὐξενίδα πάτραθε Σώγενες, ἀπομνύω
 μὴ τέρμα προβάς ἄκονθ' ὡτε χαλκοπάραιον ὄρσαι

ἀστ. δ'

θοᾶν γλώσσαν, ὃς ἐξέπεμψεν παλαισμάτων

59 l. ἀρομένη σύνεσις Heermann (BMEB-S); ἀρομένη σύνεσις BD;
 ἀρομένη σύνεσις (C).

68 ἀνερεῖ Gildersleeve (B-S²): ἐν ἐρεῖ MSS (BMEB-S¹).

¹ Ephyræ, the capital of Thesprotia, stood upon a cliff, a short distance inland; but Pindar may be referring to the mountainous region stretching down from Dodona to the sea, described, in *N.* iv 51-53, as the kingdom of Neoptolemus. "Achæan" here means "Molossian"; the Achæans of

our several natures do we differ, for we have received for our allotted life boons that vary from each other; but for any one man to win the prize of happiness complete is impossible. I cannot say to whom Fate hath proffered this crowning boon as a sure possession. But to thee, Thearion, she giveth a fitting season of success, and, whereas thou didst aforetime show a daring spirit for noble deeds, she now suffereth not the wisdom of thy mind to be impaired. Guest-friend am I; averting the dark shadow of blame, and bringing true glory, like streams of water, to the hero that I love, I shall sing his praise; and meet for the good is this reward. But if, of the Achacans, any one be near, who dwelleth above the Ionian sea,¹ he will not blame me. I rely on my being their representative²; and, among my fellow-townsmen too, bright is the glance of mine eye, for I have not overshot the mark, but have thrust all violence away from my steps; and may the rest of my life draw nigh with kindly purpose. But whoso truly knoweth me will proclaim, whether I go on my way breathing the whisper of blame, that jars on the music of life. Sôgenês, of Euxenid clan, I swear that I overstepped not the line, when I shot forth my swift tongue, like that bronze-tipped spear, which releaseth the neck and thews from the sweat of the wrestling-

Thessaly, who served under Neoptolemus, followed him to Molossia, on his return from Troy.

² Pindar appears to have represented the Epeirotes at Thebes, as their *proconsul* or Theban consul. He appeals to this as proof of his standing well with the descendants of Neoptolemus, whose memory he has been accused of traducing.

ἀνύχνα καὶ σθένος ἀδιάντων, αἰθῶνι πρὶν ἀλίφ
γυῖον ἐμπεσεῖν.

εἰ πόνος ἦν, τὸ τερπνὸν πλέον πεδέρχεται.

73 ἔα με νικῶντί γε χάριν, εἴ τι πέραν ἀερθεῖς 110

ἀνέκραγον, οὐ τραχὺς εἰμι καταθέμεν.

εἴρειν στεφάνους ἐλαφρόν· ἀναβάλεο Μοῖσά τοι

κολλᾶ χρυσὸν ἐν τε λευκὸν ἐλέφανθ' ἀμᾶ

καὶ λείριον ἀνθεμον ποντίας ὑφελοῖσ' ἑέρσας.

ἐπ. δ'

80 Διὸς δὲ μεμναμένος ἀμφὶ Νεμέᾳ

πολύφατον θρόον ὕμνων δόνει

ἤσυχᾶ. βασιλῆα δὲ θεῶν πρέπει 120

δάπεδον ἂν τόδε γαρνέμεν ἀμέρα

ὀπί· λέγοντι γὰρ Λιακὸν νιν ὑπὸ ματροδόκοις

γοναῖς φυτεῦσαι,

στρ. ε'

85 ἔῶ μὲν πολίαρχον εὐωνύμῳ πάτρα,

Ἡράκλεες, σέο δὲ προπρεῶν' ἔμεν ξεῖνον ἀδελφεόν

τ'. εἰ δὲ γείνεται

ἀνδρὸς ἀνὴρ τι, φαῖμέν κε γείτον' ἔμμεναι

νόφ φιλάσαντ' ἀτενέει γείτοσι χάρμα πάντων 130

74 *πεδέρχεται* Wilamowitz.

83 *ἀμέρα* Hermann (BMFCB²): *θαμερᾶ* B; *θεμερᾶ* D, Wilamowitz (s²), cp. Aesch. P. V. 134 *θεμέρωπις* Αἰθῶν.

85 *ἔῶ* Hermann (scs): *ἐμᾶ* mss (MF), Wilamowitz; *τ+ῶ* Pauw; *εῶ* Bury.

86 *προπρεῶνα* (mss) *ἔμεν* Jurenka; *προπρεῶνα μὲν* mss (BMFCB²); *προπρεῶν' ἔμεν* (s).

¹ *ἀλλασσεύω*, "unwet," from *δαίνω*. Wilamowitz, however, makes it "unbuffeted," "unbruised," from *αἰθεῖν* *κατακόπασσα* *πρίσσειν*.

² These words prove that Sôgenês actually went through the toil of competing in the wrestling, which was the last event in the pentathlon.

match,¹ ere the limb falleth under the burning sun.
 If toil there was, greater is the delight that followeth.²
 Forgive me; even if, in undue elation, I uttered a loud
 scream, yet, to please the victor, I am not too rude
 to retract it.³

The weaving of wreaths is an easy task. Strike
 up the prelude!⁴ Lo! the Muse is welding gold and
 ivory white in one, with the lily⁵ she hath stolen from
 beneath the ocean's dew.

But, in remembrance of Zeus, swell, softly swell,
 for Nemea a far-famed strain of song. For, on this
 spot, it is meet indeed to chant with gentle voice the
 king of the gods, for they tell that here by a mortal
 mother he begat Acacus to be a ruler of cities for
 his own illustrious land, and to be a kindly friend
 and brother to thee, O Heracles. But, if a man
 hath any fruition of his fellow, we should say that
 a neighbour is to his neighbour a priceless joy, if he

¹ Here, as often, Pindar uses metaphors suggested by the particular athletic contest which he is commemorating. The general sense is: "I have not overstepped the line, in darting out my remark about Neoptolemus. I have not broken the rules of the game, and thus forfeited admission to further competition. Like yourself, Sôgenês, I have borne all the burden and pain of the final contest. You and I have had to fight and to endure; but now, after success, the pleasure that follows is greater than the pain. If I used language that was too strong, then, to please the victor, I would gladly withdraw it." The poet is ready to retract any remark about Neoptolemus that had given offence to the Aeginetans. (Wilamowitz, Pindar's *siebentes nemeisches Gedicht*, Berlin Academy, 1908, esp. p. 339 f, summarised by Gibbelslove in *A.J.P.* xxxi 150). For other views see Fennell's and Bury's notes.

² Here the poet appears to make a fresh start, by calling for a new prelude. The Scholiast has *ἀναπαύσειν*. The phrase is also interpreted "wait a while." ³ Corsl.

ἐπάξιον εἰ δ' αὐτὸ καὶ θεὸς ἀνέχοι,
 90 ἐν τίν κ' ἐθέλοι, Γίγαντας δὲ ἰδάμασας, εὐτυχῶς
 παῖσιν πατρὶ Σωγένης ἀταλὸν ἀμφέπων
 θυμὸν προγόνων εὐκτῆμονα ζαθέαν ἀγνιδίαν

ἀστ. ε'

ἐπεὶ τετραόροισιν ὄθ' ἀρμάτων ζυγοῖς
 ἐν τεμένεσσι δόμον ἔχει τεοῖς, ἀμφοτέρας ἰὼν
 χειρός. ὦ μάκαρ,
 95 τίν δ' ἐπέοικεν Ἥρας πόσιν τε πειθέμεν 140
 κόραν τε γλαυκώπιδα· δύνασαι δὲ βροτοῖσιν
 ἀλκὰν

ἀμαγαγιᾶν δυσβάτων θαρὰ διδόμεν.
 εἰ γὰρ σφισιν ἐμπεδοσθενέα βίοντον ἀρμόσαις
 ἤβα λιπαρῶ τε γήραι διαπλέκοις
 100 εὐδαίμον' ἔοντα, παίδων δὲ παῖδες ἔχιοιεν αἰεὶ

ἐπ. ε'

γέρας τό περ νῦν καὶ ἄρειον ὀπιθεν.
 τὸ δ' ἐμὸν οὐ ποτε φάσει κέαρ 150
 ἀτρόποισι Νεοπτόλεμον ἰλκῦσαι
 ἔπαισι ταῦτ' ἀδὲ τρεῖς τετράκι τ' ἀμπολεῖν
 100 ἀπορία τελίθει, τέκνοισιν ἄτε μαψυλάκας, " Διὸς
 Κόρινθος."

loved him with steadfast heart¹; but if a god also should uphold this truth, 'tis by thy favour, O thou who didst quell the Giants² that, Sôgenês, fostering a spirit of devotion to his sire, would fain dwell happily beside the rich and hallowed road, where once his fathers dwelt; for he hath his house in the precincts of thy temples, which face him, like the yoke-arms of a four-horsed chariot, on either hand as he goeth forth. And thee, O blessed Heracles, it becometh to persuade the consort of Hêra and the grey-eyed maiden³; for full often canst thou grant to mortals relief from distress inexplicable. Oh that, having harnessed their youth and happy eld to a life of steadfast strength, thou mightest weave it to its close in happiness, and that children's children may have for ever the boon that is now present, and a nobler boon hereafter. But my heart will not confess that I have, with words offensive, dragged in the dirt the name of Neoptolemus. Howsoever, to traverse the same ground thrice and four times is poverty of thought, like that of one who vainly babbles to babes of "Corinth, the city of Zeus."⁴

¹ Bury.² Heracles.³ Athênê.

⁴ The Scholiast states that, when the Megarians revolted from Corinth, the Corinthians sent envoys to Megara protesting that "Corinth, the city of Zeus" (*ἡ Διὸς Κόρινθος*) would not tolerate this presumption (and probably harped upon this phrase). In a subsequent engagement the Megarians made a battle-cry of not sparing "Corinth, the city of Zeus" (*τὴν Διὸς Κόρινθον*). *μαφιλάδεις* is best taken as a genitive singular feminine, "like that of a vain babblers."

NEMEAN VIII FOR DEINIAS OF AEGINA

INTRODUCTION

THE eighth Nemean celebrates a victory in the foot-race (the double stadium of more than 400 yards), won by the youthful athlete, Deinias, son of Megas, of Aegina. His father, who had been similarly successful in the Nemean games, was no longer living. The Ode has been assigned by Mezger and Gaspar to 451 a.c. The myth of the quarrel between Ajax and Odysseus for the armour of Achilles has been regarded by Mezger (followed by Bury and Gaspar) as a reference to the fact that, when, in 491, the envoys of Darius demanded earth and water in token of submission, Aegina had consented, and had therefore been accused by Athens of treachery to the cause of Hellenic freedom (Herodotus vi, 49, 50). Hence it has been supposed that Aegina and Athens are referred to, under the guise of Ajax and Odysseus respectively. But Ajax was a favourite hero at Athens, and the mention of the myth of Ajax and Odysseus, without any reference to unfair voting (as in *N.* vii 23 f), has suggested to Dr. Fennell that the date (463?) was shortly before that of *N.* vii (461?).

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The date 459 has been suggested or approved by Schröder and others.

The goddess of Youth is sometimes kind, sometimes cruel (1-3). We must be content to aim only at noble desires (4 f). Such desires were fulfilled by the union between Zeus and Aegina, which led to the birth of Aeacus, who was courted by the heroes of Athens and Sparta (6-12).

The poet dedicates to Zeus and Aegina an ode in honour of the victories won in the Nemean stadium by Deinis and his father, Megas (13-16). Prosperity granted by the aid of a god is apt to be more abiding (17); such was the prosperity of Cinyras of Cyprus (18).

The poet pauses, like a runner on the point of starting. Anything novel is perilous; the noble are attacked by envy, as Ajax was attacked in his claim to the armour of Achilles (19-32). Calumny and cunning detraction have existed of old (32-34). Such a temper is disowned by the poet, who hopes that, to the end of his days, he may be praised by his fellow-citizens for being plain and straightforward, whether in praise or in blame (35-39). Success is enhanced by song (40-42). The poet cannot restore to life the victor's father, but he can raise a monument of song in honour of the victories won by the father and the son, and thus assuage pain (44-50). The antidote of song is even older than the strife between Adrastus and Thebes (50)—that is, older even than the foundation of the Nemean games.

VIII.—ΔΕΙΝΙΑ ΛΙΓΙΝΗΤΗ

ΔΙΑΤΛΟΔΡΟΜΩ

στρ. α'

Ἦρα πότνια, κάρυξ Ἀφροδίτας ἀμβροσιῶν φιλο-
τάτων,

ἄτε παρθενηῖσι παίδων τ' ἐφίξοισα γλεφάροις,
τὸν μὲν ἀμέροις ἀνάγκας χερσὶ βαστάζεις, ἕτερον
δ' ἐτέραις.

ἀγαπατὰ δὲ καιροῦ μὴ πλαναθέντα πρὸς ἔργον
ἕκαστον

δ τῶν ἀρειόνων ἐρώτων ἐπικρατεῖν δύνασθαι.

ἀντ. α'

οἶοι καὶ Διὸς Λίγινας τε λέκτρον ποιμένες ἀμφε-
πόλησαν

Κυπρίας δώρων ἔβλασταν δ' υἱὸς Οἰνώνας βασι-
λεὺς

χειρὶ καὶ βουλαῖς ἄριστος. πολλά νιν πολλοὶ
λιτάνευον ἰδεῖν.

ἄβοαγὶ γὰρ ἠρώων ἄωτοι περιναϊεταόντων

10 ἠθέλον κεινου γε πείθεισθ' ἀναξίαις ἐκόντες,

ἐπ. α'

οἷ τε κρανααῖς ἐν Ἀθάναισιν ἄρμοζον στρατόν, 20
οἷ τ' ἀνὰ Σπάρταν Πελοπηιάδαι.

ἰκέτας Λιακοῦ σεμνῶν γονάτων πόλιός θ' ὑπὲρ
φίλας

ἄστῶν θ' ὑπὲρ τῶνδ' ἄπτομαι φέρων

2 γλεφάροις edd. : βλ. πικρ.

VIII.—FOR DEINIAS OF AEGINA

WINNER IN THE DOUBLE FOOT-RACE, 430 (?) B.C.

QUEEN of youthful prime, harbinger of the divine desires of Aphrodité, thou that, resting on the eyes of maidens and of boys, bearest one in the hands of gentle destiny, but handlest another far otherwise. 'Tis sweet for one who hath not swerved from due measure in aught that he doeth, to be able to win the nobler prizes of love.

Such loves were the ministers of Cypria's boons, who hovered round the couch of Zeus and of Aegina, when there sprang from that union a son, who, as Oenôné's king, was foremost in might and in counsel. Many a time did many a man pray they might behold him; for the flower of the heroes that dwelt around him longed with gladness to submit to his rule of their own free will, both those who marshalled the host in craggy Athens, and the descendants of Pelops in Sparta.

Even as a suppliant, do I stretch my hands to the hallowed knees of Aeacus, offering him on behalf of

15 *Λυδίαν μίτραν καταχρηδὰ πεποικιλμέναν,
Δείνιος δισσῶν σταδίων καὶ πατρὸς Μέγα Νε-
μαίου ἄγαλμα.
σὺν θεῷ γάρ τοι φυτευθεὶς ὄλβος ἀνθρώποισι
παρμονώτερος*

στρ. β

*ὅσπερ καὶ Κινύραν ἔβρισε πλούτῳ ποιντῖα ἔν ποτε
Κύπρῳ.* 30

*ἴσταμαι δὴ ποσσὶ κούφοις, ἀμπνέων τε πρὶν τι
φάμεν.*

20 *πολλὰ γὰρ πολλὰ λέλεκται· νεαρὰ δ' ἐξευρόντα
δόμην βασιάνῳ
εἰς ἔλεγχον, ἅπας κίνδυνος· ὄψον δὲ λόγοι φθονε-
ροῖσιν·
ἄπτεται δ' ἐσλῶν αἰεὶ, χειρόνεσσι δ' οὐκ ἐρίζει.*

ἀντ. β

*κεῖνος καὶ Τελαμώνος δάψεν υἱὸν φασγάνῳ ἀμ-
φικυλίσαις.* 40

*ἢ τίς τιν' ἀγλωσσον μὲν, ἦτορ δ' ἄλκιμον, λάθρα
κατέχει*

25 *ἐν λυγρῷ νείκει· μέγιστον δ' αἰόλῳ ψεύδει γέρας
ἀντέταται.*

*κρυφίαισι γὰρ ἐν ψάφοις Ὀδυσσῆ Δαναοὶ θερά-
πευσαν*

χρυσέων δ' Αἴας στερηθεὶς ὄπλων φόνῳ πάλαισεν.

ἐπ. β

ἢ μὰν ἀνόμοιά γε δόμοισιν ἐν θερμῷ χροῖ

ἔλκεα ῥήξαν πελεμιζόμενοι 50

30 *ἐπ' ἀλεξιμβρότῳ λόγῳ, τὰ μὲν ἀμφ' Ἀχιλεῖ
νεοκτόνῳ,*

16 Δείνιος, ἔστι τοῦ Δείνιου Schol.

25 φείδ: Wilamowitz.

29 πελεμιζόμενοι Wakefield (MFCB&S): πολ. miss (n).

his dear city and of these his citizens a Lydian fillet decked with song, a thing of grace from Nemea, in honour of the double victory won in the foot-race by Deinias and his father Megas. For, as ye know, prosperity is all the more abiding if it be planted with the blessing of a god, even such prosperity as in olden days loaded Cinyras with wealth in sea-girt Cyprus.¹

Lo! I am standing on feet lightly poised, taking breath before I speak. For many a tale hath been told in many a way; but for any one to coin new fancies, and submit them to the touchstone for assay, is perilous indeed. Tales are a dainty morsel to the envious, and envy ever fasteneth on the noble and striveth not with the mean. Envy it was that devoured the son of Telamon when his flesh closed upon his sword. Verily, in him, one without gift of speech, though bold of heart, is overwhelmed in oblivion amid grievous strife, while the greatest prize hath been held forth to cunning falsehood. For the Danaï, by their secret votes, unfairly favoured Odysseus; and Aias, reft of the golden armour, wrestled with death. In very sooth unequal were the wounds which they tore in the warm flesh of the foe with their succouring spears, when sorely prest, at one time over the corpse of Achilles newly slain,

¹ Cinyras, son of Apollo, and king of Cyprus, was priest of the Paphian Aphroditê. Cp. *P.* ii 13.

ἄλλων τε μόχθων ἐν πολυφθόροις
 ἀμέραις. ἐχθρὰ δ' ἄρα πάρφασις ἦν καὶ πάλαι,
 αἰμύλων μύθων ὁμόφοιτος, δολοφραδῆς, κακοποιὸν
 ὄνειδος·
 ἂ τὸ μὲν λαμπρὸν βιάται, τῶν δ' ἀφάντων κῦδος
 ἀρτείνει σαθρὸν.

στρ. γ'

35 εἴη μὴ ποτέ μοι τοιοῦτον ἦθος, Ζεῦ πάτερ, ἀλλὰ
 κελεύθοις 60
 ἀπλόαις ζωᾷς ἐφαπτοίμαν, θανὼν ὡς παισὶ κλέος
 μὴ τὸ δύσφαμον προσάψω. χρυσὸν εὐχονται,
 πεδίον δ' ἕτεροι
 ἀπέραντον· ἐγὼ δ' ἀστοῖς ἀδὼν καὶ χθονὶ γυῖα
 καλίψαιμ',
 αἰνέων αἰνητά, μομφὰν δ' ἐπισπείρων ἀλιτροῖς.

ἀντ. γ'

40 αὐξεται δ' ἀρετά, χλωραῖς ἑέρσαις ὡς ὅτε δένδρεον
 ἄσσει,
 <ἐν> σοφοῖς ἀνδρῶν ἀερθεῖσ' ἐν δικαίοις τε πρὸς
 ἵγρον 70
 αἰθέρα. χρεῖαι δὲ παντοῖαι φίλων ἀνδρῶν· τὰ μὲν
 ἀμφὶ πόνοις
 ἵπερώτατα· μαστεύει δὲ καὶ τέρψις ἐν ὄμμασι
 θίσθαι
 πιστόν. ὦ Μέγα, τὸ δ' αὖτις τεὰν ψυχὰν κομίζει

ἐπ. γ'

45 οὐ μοι δυνατόν· κενεῦν δ' ἐλπίδων χαῦνον τέλος·

38 καλόφαιμ' MSS (BM¹PCB-); καλόφαιμ Bergk² (M²);
 καλόφαι Wackeysagel (S).

41 <ἐν> Boeckh (ed.).

44 πιστόν paraphrase (MOS); πιστά B (F), πιστά Foi (Δ MSS)
 Burg; πιστά D, πιστώ Triclinius (S).

and also on days of carnage spent on other toils. Thus, even in days of old, there was malignant misrepresentation, walking in the ways of crafty language, imagining deceit, mischief-making calumny. She doeth violence to the illustrious, and for the obscure raiseth on high a glory that is rottenness. O father Zeus, may I never have such a spirit as this. May I tread the straightest path of life, that, when I die, I may leave my children a name that hath no ill-repute. Gold men pray for, or for illimitable land; but I only pray that I may find favour with my people, while I ever praise that which merits praise, and cast blame on the doers of wrong, until at last my limbs are covered by the sod. The fame of glorious deeds doth grow, even as when a tree shooteth forth beneath refreshing dews; even so is fame borne aloft to the liquid air among men who love the song and who love the right. Varied indeed are the uses of friends; the help that is given in the time of distress standeth highest, yet joy is also eager to set before men's eyes a pledge of friendship.

To call thy soul, O Megas, to life again is, for me, impossible; of futile hopes the end is vain; but

σεῦ δὲ πάτρα Χαριάδαις τ' * ἐλαφρόν
 ὑπερεῖσαι λίθον Μοισαῖον ἕκατι ποδῶν εὐωνύ-
 μων 80

δῖς δὴ δυοῖν. χαίρω δὲ πρόσφορον
 ἐν μὲν ἔργῳ κόμπου ἰεῖς, ἐπαιδαῖς δ' ἀνήρ
 80 γῶδνον καὶ τις κάματον θῆκεν. ἦν γε μὰν ἐπι-
 κόμος ὕμνος
 δὴ πάλαι καὶ πρὶν γενέσθαι τὰν Ἀδράστου ταν τε
 Καδμείων ἔριν.

46 τ' ἐλαφρόν conjectured by Bergk, Cookesley, and present editor, cp. *N.* vii 77, εἰρειν στεφάνου ἐλαφρόν: τε λαύρον *B*; τελαφρον *D*, τε λάβρον (BMGFCS), cp. Schol. λάβρον δὲ τὸν λίθον τῶν Μουσῶν ἀλληγορικῶς τὴν ἀπὸ τῶν λόγων εἶτονος στήλην φασί. Elsewhere, the penultimate of ἐλαφρός, and also of λάβρος, is long in Pindar; but the former is short in Aesch. *P. F.* 125, and the latter in Eur. *Or.* 697, *H. F.* 861.

NEMEAN ODES VIII 46-51

it is easy to uprear a Muses' monument of song
for thy clan and for the Chariadae, in honour of
those twice twain feet of happy omen. I rejoice
in sounding forth the exultant praise that befitteth
such an exploit; and ere now hath one made toil
painless by the spell of song. Verily, there was
indeed a song of triumph, even in the olden time,
even before the strife between Adrastus and the race
of Cadmus.

NEMEAN IX

FOR CHROMIUS OF AETNA

INTRODUCTION

THE last three of the "Nemean" Odes have no connection with the Nemean festival. The Nemean Odes were placed by the Alexandrian critics at the end of the epinician Odes, and at the end of the Nemean Odes were added (by way of Appendix) the ninth, tenth, and eleventh Odes, which are connected, not with Nemea, but with Sicyon, Argos, and Tenedos.

This ninth Ode celebrates a victory won in the chariot-race, at Sicyon, by Chromius, the brother-in-law of Hieron. The prize consists of silver cups (51). The Ode was performed at the city of Aetna, founded in 476 by Hieron, who placed it under the rule of Chromius, whose victory at Nemea itself had already been celebrated by Pindar in the first Nemean, assigned to 476. The present Ode has been assigned by Gaspar to 476, shortly after the first and second Olympic Odes, all three Odes belonging to the time of Pindar's stay in Sicily. It has also been conjecturally assigned by Schröder and others to a slightly later date, 474.

The Muses are summoned from Sicyon to the newly-founded city of Aetna, there to celebrate the

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victory won by Chromius in games sacred to the Pythian Apollo (1-5). This deed of prowess must not be buried in oblivion (6 f). With lyre and flute, we must celebrate the chariot-race founded of old by Adrastus in honour of Apollo (8 f).

The myth of the Seven against Thebes (9-27).

The poet prays Zeus to grant to the Aetnaeans peace, and civil order, and success in the games (28-32). They are fond of horses, and are generous in their expenditure (32-34). Praise of the heroism of Chromius, who, beside the river Helôrus, and elsewhere by land and sea, was as brave as Hector beside the Scamander (34-43). He is already blessed with riches and honour, and he deserves a peaceful old age (44-47). Peace loves the banquet, and the flowing bowl gives new courage to the voice. Let the silver bowls won as prizes at Sicyon be filled with wine (48-53).

The poet concludes by calling Zeus to witness that, in his hymns of victory, he shoots not far from the mark (53-55).

ΙΧ.—ΧΡΟΜΙΩ ΛΙΤΝΑΙΩ

ΑΡΜΑΤΙ

στρ. α'

Κωμάσομεν παρ' Ἀπόλλωνος Σικυώνοθε, Μοῖσαι,
τὰν νεοκτίσταν ἐς Λίτναν, ἔνθ' ἀναπεπταμένα
ξείων νεύκονται θύραι,
ὄλβιον ἐς Χρομίου δῶμ'. ἀλλ' ἐπέων γλυκὺν
ὑμνον πρᾶσσετε.

τὸ κρατήσιππον γὰρ ἐς ἄρμ' ἀναβαίνων ματέρι
καὶ διδύμοις παίδεσσιν αὐδὰν μανύει 10

5 Πυθῶνος αἰπεινᾶς ὁμοκλάροις ἐπόπταις.

στρ. β'

ἔστι δέ τις λόγος ἀνθρώπων, τετελεσμένον ἔσλὸν
μὴ χαμαὶ σιγῇ καλύψαι· θεοσπεσία δ' ἐπέων καύ-
χαις ἀοιδὰ πρόσφορος.

ἀλλ' ἀνὰ μὲν βρομίαν φόρμιγγ', ἀνὰ δ' αὐλὸν ἐπ'
αὐτὰν ὄροσμεν

ἰππίων ἄθλων κορυφάν, ἅτε Φοῖβῳ θῆκεν Ἄδρα-
στος ἐπ' Ἀσωποῦ ῥεέθροις· ὧν ἐγὼ 20

10 μνασθεῖς ἐπασκήσω κλυταῖς ἥρωα τιμαῖς,

στρ. γ'

ὅς τότε μὲν βασιλεύων κεῖθι νέαισί θ' ἑορταῖς
ἰσχύος τ' ἀνδρῶν ἀμίλλαις ἄρμασί τε γλαφυροῖς
ἄμφαινε κυδαίνων πόλιν.

2 πρᾶσσετε B (BMCS): πρᾶσεται D in crasure (FB).

7 καύχαις Benedictus (BFB): καύχαι MSS (MS); καυχᾶσ-
Schneidewin (C).

IX.—FOR CHROMIUS OF AETNA

WINNER IN THE CHARIOT-RACE, 474 (?) B.C.

YE Muses, we shall revel forth from Apollo's
fane at Sicyon unto the newly-founded Aetna,
where doors flung open wide are too narrow for
all the guests, even unto the rich palace of
Chromius; but do ye make a sweet strain of verse.¹
For, mounting his chariot of victorious steeds, he
proclaimeth a song in honour of the Mother (Létó)
and of her twin offspring (Apollo and Artemis),
who hold united sway over lofty Pytho.

Now there is a saying among men, that it is
not meet that a deed nobly done should be buried
silently in the ground, and a lay divine of verse is
well fitted for loud acclaim. But we shall wake
the pealing lyre, shall wake the flute, in honour of
the most exalted of all contests with the steed,—
contests which Adrastus at the streams of Asôpus²
founded in honour of Phoebus; and when I make
mention thereof, I shall deck with loudly-sounding
words of praise the hero who, erst, when he was
monarch there, exalted and glorified his city with fresh
festivals and contests that prove men's strength,
and with chariots of cunning work. For, of old

¹ *ἁδασαίρα*, written in an erasure in *D*, is preferred by Fennell and Bury:—"but he (Chromius) exacts the debt of a sweet strain of verse."

² A river rising near Phliûs, and flowing past Sicyon.

φεύγε γὰρ Ἀμφιαρῆ ποτε θρασυμήδεα καὶ δεινὰν
στάσιν 30

πατρῶων οἴκων ἀπὸ τ' Ἄργεος· ἀρχοὶ δ' οὐκ ἔτ'
ἔσαν Ταλαοῦ παῖδες, βιασθέντες λύα.

15 κρίσσων δὲ καππαυεὶ δίκαν τὰν πρόσθεν ἀνήρ.

στρ. δ'

ἀνδροδάμαντ' Ἐριφύλαν, ὄρκιον ὡς ὅτε πιστόν,
δόντες Οἰκλείδα γυναῖκα, ξανθοκομῶν Δαναῶν
ἔσσαν μέγιστοι καὶ ποτε 40

ἔσ<λόν ἐς> ἑπταπύλους Θήβας ἄγαγον στρατὸν
ἀνδρῶν αἰσιᾶν

οὐ κατ' ὀρέχων ὁδόν· οὐδὲ Κρονίων ἀστεροπὰν
ἐλελίξαις οἴκοθεν μαργουμένους

20 στείχειν ἐπώτρυν', ἀλλὰ φείσασθαι κελεύθου.

στρ. ε'

φαινομένην δ' ἄρ' ἐς ἅταν σπεῦδεν ὄμιλος ἰκέ-
σθαι 50

χαλκίοις ὄπλοισιν ἰππέοις τε σὺν ἔντεσιν· Ἴσμη-
νοῦ δ' ἐπ' ὄχθαισι γλυκὺν

νόστον ἔρυσάμενοι λευκανθέα σώματ' ἐπίαναν
καπνόν·

ἑπτὰ γὰρ δαῖσαντο πυραὶ νεογνίους φώτας· ὁ δ'
Ἄμφιαρῆ σχίσσεν κεραυνῷ παμβία

25 Ζεὺς τὰν βαθύστερον χθόνα, κρύψεν δ' ἄμ'
ἵπποις, 60

14 πατρῶων old ms., πατρῶων (old.); πατέρων Triclinius;
πατρῶων Erasmus Schmid (s).

17 I. καὶ ποτε | ἐς <λόν ἐς> Boehmer, approved in Bury's
Isthmianae (1892) p. xiii: <ἐπὶ τόθεν> | Boeckh (MF), <λα-
γίται> | (C); - - (S) | καὶ ποτ' ἐπ.

23 ἔρυσάμενοι B (MFB), ἀμειψάμενοι? S; ἔρυσάμενοι D and
Triclinius; ἔρυσάμενοι Hermann (BC).

σώματ' ἐπίαναν Hermann (MFB); σώμασι ἐπίαναν BD;
σώματ' ἐπίαναν Triclinius; σώμασι πίαναν Bergk (MCS).

time, Adrastus had fled from his ancestral home, even from Argos, before the bold-hearted Amphiaraüs and the dread sedition. Thus the sons of Talaüs were no longer rulers, as they had been over-powered by civil strife, but, when a stronger man cometh, he doeth away with existing right.¹

The man-quelling Eriphylë had been given as wife to Amphiaraüs, the son of Oicles, as a sure pledge, by the sons of Talaüs, and they then became the most mighty among the golden-haired Danaï; and, once on a day, they led to seven-gated Thebes a brave host of men on a march attended by no happy omens; for the son of Cronus, by whirling his levin-bolt, urged them in their frenzy not to go forth from their home, but to abstain from the journey. And so that company was hastening to plunge into manifest doom, and, on the banks of Isménus, when they had laid down their longings for a happy return to their home, as blanched corpses they fed fat the smoke¹; for seven funeral piles feasted on the limbs of the young men; but, for the sake of Amphiaraüs, Zeus, with his all-powerful thunder-bolt, clave asunder the broad breast of earth, and buried him with his steeds, before his warrior-soul could be dishonoured

¹ Bury.

24 Ἀμφιδρόνι BD, Ἀμφιδρόνι BMECB; Ἀμφιδρόνι B.
σχίον B², σχίον D²; σχίον (BMECB); σχίον B¹ (no, with κρόψ' ἐνδρ' ἄν' in next line).

στρ. στ'

δουρὶ Περικλυμένου πρὶν ῥῶτα τυπέντα μαχατὰν
θυμὸν αἰσχυνιθῆμεν. ἐν γὰρ δαιμονίοισι φόβοις
* φεῖγοντι καὶ παῖδες θεῶν.

εἰ δυνατόν, Κρονίων, πείραν μὲν ἀγάνορα φοι-
κοστόλων

ἐγγίων ταύταν θανάτου πέρι καὶ ζωᾶς ἀναβάλ-
λομαι ὡς πόρσιστα, μοῖραν δ' εὐνομον 70

30 αἰτέω σε παισὶν δαρὸν Λίτναιῶν ὑπάζειν,

στρ. ζ

Ζεῦ πάτερ, ἀγλαΐαισιν δ' ἀστυνόμοις ἐπιμίξαι
λαόν. ἐντί τοι φίλιπποί τ' αὐτόθι καὶ κτεάνων
ψυχὰς ἔχοντες κρέσσονας

ἄνδρες. ἄπιστον εἶπ'· αἰδῶς γὰρ ὑπὸ κρύφα
κέρδει κλέπτεται,

ἃ φέρει δόξαν. Χρομίφ κεν ὑπασπίζων παρὰ
πεζοβόαις ἵπποις τε ναῶν τ' ἐν μάχαις 80

35 ἔκρινας ἂν κίνδυνον ὀξείας αὐτᾶς.

στρ. η'

οὐνεκεν ἐν πολέμῳ κείνα θεὸς ἔντυεν αὐτοῦ

θυμὸν αἰχματὰν ἀμύνειν λαιγὸν Ἐνναλίου. παῦροι
δὲ βουλεύσαι φόνον

παρποδίου νεφέλαν τρέψαι ποτὶ δυσμενέων ἄν-
δρῶν στίχας 90

χεροὶ καὶ ψυχᾷ δυνατοί· λέγεται μὲν Ἐκτορι
μὲν κλέος ἀνθῆσαι Σκαμάνδρου χεύμασιν

40 ἀγγοῦ, βαθυκρήμοισι δ' ἀμφ' ἀκταῖς Ἐλώρου,

στρ. θ'

ἔσθα Ῥείας πόρον ἀνθρωποὶ καλέοισι, δέδορκεν

28 φουκοστόλων Meizer, Bury: Φουκ. BMFCB.

35 εἶπ' (= εἶπε) Heyne, Bergk.

41 ἔσθα Ῥείας Boeckh n.c. (CB-S): ἔσθ' Ἀρείας MSS (MF);
ἔσθ' Ἀρείας B'.

by his being stricken in the back by the spear of Periclymenus. For, amid panics sent from heaven, even the offspring of gods betake themselves to flight.

If it be possible, O son of Cronus, I would fain defer, as long as may be, this fierce arbitrament of empurpled spears,¹ this contest for life and death, but I pray thee, O father Zeus, long to bestow on the men of Actna the blessing of righteous laws, and to gladden the people by splendid celebrations in their city. There, as thou knowest, there are lovers of horsemanship, and heroes who have souls superior to wealth. My words are hard to believe; for honour is secretly beguiled by greed, honour that bringeth renown. Hadst thou been shield-bearer to Chromius, amid footmen or horses, or in conflicts of ships,² thou wouldest have marked the peril of keen conflict, because, in war, it was that honour divine³ who harnessed his warrior-soul to repel the onslaught of the god of battle. But few have the power of conspiring with hand and soul to turn back upon the ranks of the foe the rolling cloud of carnage at their feet; verily, for Hector did glory bloom beside the streams of Scamander, and, about the banks of the Helórus with their craggy cliffs, at the place which men

¹ φαικιστάλας is an adjective (like λιόστελας, φαικισίμων), not a proper name, as supposed by the scholiast. But the adjective, while referring primarily to such a sanguinary enterprise as that of the Seven against Thebes above-mentioned, also alludes to the Phoenicians of Carthage, who were continually threatening Sicily (so Mezer and Bury).

² At the battle off Cumae, 474 B.C. Cp. *P.* i 71-75.

³ Αἰθήρ is here personified as a goddess.

παιδὶ τοῦθ' Ἀγησιδάμου φέγγος ἐν ἀλικίᾳ πρώτα
τὰ δ' ἄλλαις ἀμέραις 100

πᾶλλὰ μὲν ἐν κοινᾷ χέρσῳ, τὰ δὲ γείτοσι πόντῳ
φάσομαι.

ἐκ πόντων δ', οἳ σὺν νεότητι γένωνται σὺν τε δίκῃ,
τελέθει πρὸς γῆρας αἰὼν ἀμέρα.

45 ἴστω λαχὼν πρὸς δαιμόνων θαυμαστὸν ὄλβον.

στρ. ε'

εἰ γὰρ ἅμα κτεάνοις πολλοῖς ἐπίδοξον ἄρηται 110
κῦδος, οὐκ ἔστι πρόσωθεν θνατὸν ἔτι σκοπιᾶς
ἄλλας ἐφάψασθαι ποδοῖν.

ἤσυχία δὲ φιλεῖ μὲν συμπόσιον νεοθαλῆς δ'
αὖξεται

μαλθακῇ νικαφορία σὺν ἀοιδᾷ· θαρσαλέα δὲ παρὰ
κρητῆρα φωνὰ γίνεται.

50 ἐγκιβνάτω τίς νιν, γλυκὺν κώμου προφάταν, 120

στρ. ια'

ἀργυρίαισι δὲ νομάτω φιάλαισι βιατὰν
ἀμπέλου παιῶν, ὡς ποθ' ἵπποι κτησάμεναι Χρομίῳ
πέμψαν θεμιπλέκτοις ἀμᾷ

Λατοῖδα στεφάνοις ἐκ τᾶς ἱερᾶς Σικυῶνος. Ζεῦ
πάτερ,

εὐχομαι ταύταν ἀρετὰν κελαδῆσαι σὺν Χαρίτεσ-
σιν, ὑπὲρ πολλῶν τε τιμαλφεῖν λόγοις 130

55 νίκαν, ἀκοντίζων σκοποῖ' ἀγχιστα Μοισᾶν.

47 οὐκ ἔστι πρόσωθεν Boehmer (s); οὐκέτι κέρσω B, οὐκ ἔστι
πρῶτω D; οὐκέτι ἔστι κέρσω Triclinius (BM); οὐκ ἔστι κέρσω
Fauv (FC); οὐ κέρσω κέρσω τις Burgy.

48 ἤσυχία old mss (MS); ἄσυχία F; ἤσυχία Triclinius (BO).

52 ἀμᾷ s; ἄμα scholia, Erasmus Schmid (edd.); ἀμφὶ mss.

55 σκοποῖ' Ahrens (MFCB-s); σκοποῦ mss (s).

¹ "At whose mouth is that which men call the Ford (or Passage) of Rhea," i.e. the Ionian Sea. Cp. N. iv 53, Ἰόνιον κέρσω, and Aeschylus, P. V. 826, μέγαν κέρσων ῥέας. The 410

call "the Passage of Rhea,"¹ this light hath dawned upon the son of Hâgésidâmus, in his earliest manhood; and I shall tell of the honours he won at other times, many amidst the dust of dry land, and many on the neighbouring sea.² But, out of labours undertaken with the aid of youth and right, there cometh a gentle life at the approach of old. Let him know full well that he hath had wondrous bliss allotted him by the gods. For, if any man winneth famous glory, as well as goodly store of wealth, further than this it is no longer possible for a mortal to plant his feet on any higher eminence.

But peace loveth the banquet, and a victor's fame flourisheth anew by help of gentle song, and the voice waxeth brave beside the goblet. Let some one mix the wassail-bowl,—that sweet prompter of the triumph-song, and let him hand around the potent produce of the vine in those silver cups which the steeds erst won for Chromius, and sent to him, together with the duly twined garlands of Latona's son, from holy Sicyon. O father Zeus, I pray that I may sound the praises of this deed of prowess by the favour of the Graces, and that I may excel many a bard in honouring victory by my verses, shooting my dart of song nearest of all to the mark of the Muses.

alternatives *Ῥείας* and *Ἀρείας*, mentioned in one of the scholia, imply that *Ῥείας* must have been written *Ῥείας*, and *ἑὸν Ῥείας* wrongly divided as *ἑὸν Ἀρείας*. To make the latter intelligible, we have awkwardly to understand *ἑὸν ἄρειον* or *ἑὸν ἄρειον*, "the place which men call the Ford of Ares' fountain." The change, which introduces the "Ionian Sea," and "the mouth of the Helorus," is opposed, however, by Freeman, on the ground that the Battle "must have been fought a good way inland" (*Sicily*, ii 492). In the battle of the Helorus, 492 B.C., Chromius fought on the side of Hippocrates, tyrant of Gela, and defeated the Syracusans. ² At the battle of Cumae.

NEMEAN X

FOR THEAEUS OF ARGOS

INTRODUCTION

THIS poem commemorates the victory in the wrestling match, which had been twice won by Theaeus of Argos in the festival of Héra known as the Hecatombœa. The victor had already been successful in wrestling-matches at the Panathenaic festival at Athens, and also in the Pythian, Isthmian, and Nemean games; and he was now preparing to compete at Olympia.

From the fact that Amphitryon is called an Argive and not a Mycenaean, it has been inferred that the Ode is later than 468, the date of the overthrow of Mycenæ by Argos. Again, since the Argives, as allies of Athens, fought against Thebes, the city of Pindar, in 458, it is argued that the Ode is earlier than that year. The victor was preparing to compete at the Olympic games of 464 or 460; thus the date of the Ode may be either 465, or 463, or 461. 463 is accepted as the approximate date by Schröder. Gaspar, however, assigns it to 500 a.c., thus placing it among Pindar's earliest Odes.

The Graces are summoned to celebrate Argos, the city of Héra (1-3), a city famous for its legendary glories (4-18).

INTRODUCTION

Pausing in his recital of those glories, the poet sings of wrestling in connection with the festival of Hêra (19-23), at which the victor has been twice triumphant; he has also won prizes at the Pythian, Isthmian, and Nemean games, and may Zeus grant his prayer for a victory at Olympia, for which his Panathenaic prize is a happy omen (24-36). His victory is due to his inherited merits, and to the blessing of the Graces, and of Castor and Polydeuces. Victories of his maternal ancestors, some of whom hospitably entertained those heroes (37-54).

The death of Castor and the devotion of Polydeuces (54-90).

Χ.—ΘΕΛΙΩ ΛΡΓΕΙΩ

ΠΑΛΛΙΣΤΗ

στρ. α'

Δαριαοῦ πόλιν ἀγλαοθρόνων τε πεντήκοντα κορᾶν,
Χάριτες,

"Αργος Ἦρας δῶμα θεοπρεπὲς ὑμνεῖτε· φλέγεται
δ' ἀρεταῖς

μυρίαϊς ἔργων θρασέων ἔνεκεν.

μακρὰ μὲν τὰ Περσέος ἀμφὶ Μεδοίσας Γοργόνας·

5 πολλὰ δ' Αἰγύπτῳ καταοίκισθεν ἄσθη ταῖς Ἐπά-
φου παλάμαις·

οὐδ' Ἑπερμηστρα παρεπλάγχθη, μονόψαφον ἐν
κολεῷ κατασχοῖσα· ξίφος. 10

ἀντ. α'

Διομήδεα δ' ἄμβροτον ξανθὰ ποτε Γλαυκῶπις
ἔθηκε θεόν·

γαῖα δ' ἐν Θήβαις ὑπέδεκτο κεραυνωθεῖσα Διὸς
βίβλῃσιν

μάντιν Οἰκλείδαν, πολέμοιο νέφος·

10 καὶ γυναιξὶν καλλικόμοισιν ἀριστερεῖ· πάλαι·

Ζεὺς ἐπ' Ἀλκμήναν Δαναάαν τε μολῶν τοῦτον
κατίφανε λόγον· 20

5 καταοίκισθεν 8; κατέοικισθεν vulgo; τὰ κατέοικισεν (BF); τὰ κατέοικισθεν (MC); κατεοίκισσατε Hardie C.R. in 318, κτίσεν Isaac Bury, ib. vii 347.

6 Ἑπερμηστρα D, Triclinius (BFb); —μήστρα B (MCS).

X.—FOR THEAEUS OF ARGOS

WINNER IN THE WRESTLING-MATCH, 493(?) B.C.

CHANT, ye Graces, the city of Danaüs and his fifty daughters on their gorgeous thrones, even Argos, the home of Héra, home meet for a goddess; for it is lit up with countless distinctions by reason of deeds of prowess. Long indeed is the legend of Perseus and the Gorgon Medúsa,¹ and many are the cities which were founded in Egypt by the hands of Epaphus²; nor did Hypermnéstra wander from the path of honour, when she restrained in her scabbard her sword of solitary purpose.³ And of old did the grey-eyed goddess of the golden hair make Diomédés an immortal god⁴; and, near unto Thebes, the earth, thunder-stricken by the bolts of Zeus, swallowed up the seer Amphiaraüs,⁵ that storm-cloud of the fray; and of old is Argos famous for its fair-haired dames. Zeus, by his visit to Alcméné and to Danaë, made this saying true beyond dispute.

¹ The head of Medúsa, who was slain by the Argive hero Perseus, was buried under a mound near the market-place of Argos (Pausanias, ii 21, 6).

² Son of Zeus and Io; king of Egypt, father of Líbya, and builder of Memphis.

³ When the fifty sons of Aegyptus were murdered by the fifty daughters of his twin-brother, Danaüs, king of Argos. Lynceus alone was spared by his wife, Hypermnéstra (cp. Horace, *Carmina*, iii 11, 33).

⁴ The Argive hero, Diomédés, received from Athéné the gift of immortality which she had intended to confer on his father Tydeus. ⁵ The great prophet and hero of Argos.

πατρί δ' Ἀδράστοιο Λυγκεῖ τε φρενῶν καρπὸν
εὐθείᾳ συνάρμοξεν δίκῃ·

ἐπ. α'

θρέψε δ' αἰχμὰν Ἀμφιτρύωνος. ὁ δ' ὄλβιο φέρ-
τατος

ἴκετ' ἐς κείνου γενεάν, ἐπεὶ ἐν χαλκείοις ὄπλοις

15 Τηλεβόας ἔναρεν τῷ ὄψιν ἰεῖδόμενος

ἀθανάτων βασιλεὺς αὐτὰν ἐσηῆλθεν

σπέρμ' ἀδείμαντον φέρων Ἡρακλῆος· οὐ κατ'

Ὀλυμπον

30

ἄλοχος Ἦβα τελεία παρὰ ματέρι βαίνοισ' ἔστι,
καλλίστα θεῶν.

στρ. β'

βραχὺ μοι στόμα πάντ' ἀναγήσασθ', ὅσων Ἀρ-
γεῖον ἔχει τέμενος

30 μοῖραν ἰσλῶν ἔστι δὲ καὶ κόρος ἀνθρώπων βαρὺς
ἀντιάσαι·

ἄλλ' ὅμως εὐχορδοῦ ἔγειρε λύραν,

καὶ παλαισμάτων λάβε φροντίδ'· ἀγών τοι χάλ-
κεος

40

δαμον ὀτρύνει ποτὶ βουθυσίαν Ἦρας ἀέθλων τε
κρίσιν

Οὐλία παῖς ἐνθα νικάσῃς δις ἔσχεν Θεαῖος εὐφό-
ρων λάθαν πόνων.

ἀντ. β'

25 ἐκράτησε δὲ καὶ ποθ' Ἑλλανα στρατὸν Πυθῶνι,
τύχῃ τε μολῶν

12 πατρί δ' in lemma to scholium in D (CH-S): πατρί τ' BD (κατ').

15 ἔναρεν τῷ Mingarelli (s). — τῷ <δ'> c; ἔναρεσσι -εσσι εἰ αἰ κωκ; -εσσι καὶ αἰ β; ἔναρόντος κ; ἔναρ', ἐν θ' αἰ γ; ἔναρόντος αἰ Dury.

NEMEAN ODES X 12-25

She hath also united the fruit of discretion with even-handed justice in the father of Adrastus¹ and in Lynceus²; and, again, she nourished the warrior Amphitryon, who, when, clad in brazen armour, he had slain the Tèleboac, had the surpassing fortune to enter into kinship with Zeus. In semblance of Amphitryon, Zeus, the king of the immortals, entered the hall of that hero, bearing the dauntless seed of Heracles, whose bride Hêbé, fairest of goddesses, walketh for ever in Olympus beside her mother Héra, who maketh marriage perfect. My mouth is of small measure to tell all the story, to wit all the fair things, of which the holy precinct of Argos hath a share. There is, moreover, the envy of man, which is grievous to encounter; nathless, awake the well-strung lyre, and muse upon those feats of wrestling.

Lo! the contest for the shield of bronze calleth the people to the sacrifice of oxen in honour of Héra, and to the award of the prizes. There it was that the son of Ulias, Theacus, was twice victorious, and thus gat him oblivion of toils that were bravely borne; and, once upon a time, he was also victor over the Hellenic host at Pytho, and, coming with better

¹ Talaiüs, king of Argos.

² Successor of Danaüs as king of Argos.

καὶ τὸν Ἴσθμοῖ καὶ Νεμέῃ στέφανον, Μοῖσαισὶ τ'
ἔδωκ' ἀρόσαι,

τρῆς μὲν ἐν πόντοιο πύλαισι λαχόν, 50

τρῆς δὲ καὶ σεμνοῖς δαπέδοις ἐν Ἀδραστείῳ νόμφ.

Ζεῦ πάτερ, τῶν μὲν ἔραται φρενί, σιγᾷ οἱ στόμα
πάν δὲ τέλος

30 ἐν τιν ἔργων οὐδ', ἀμόχθῃ καρδίᾳ προσφέρων
τόλμαν, παραιτεῖται χάριν

ἐπ. β'

γνώτ' ἀεῖδω οἱ τε καὶ ὅστις ἀμιλλᾶται περὶ
ἑσχάτων ἄθλων κορυφαῖς· ὑπατον δ' ἔσχεν 60

Πίσσα

Ἑρακλέος τεθμόν· ἀδείαι γε μὲν ἀμβολάδαν
ἐν τελεταῖς δις Ἀθαναίων νιν ὀμφαί

35 κώμασαν γαῖα δὲ κενθείσα πυρὶ καρπὸς ἐλαίας
ἔμολεν Ἑρας τὸν εὐάνορα λαὸν ἐν ἀγγέων ἔρκεσιν
παμποικίλοις.

στρ. γ'

ἔπεται δέ, Θεαῖς, ματρώων πολύγνωτον γένος
ὑμετέρων 70

εὐάνων τιμὰ Χαρίτεσσὶ τε καὶ <σὺν> Τυνδαρίδαις
θαμάκις.

ἀξιοθβεῖην κεν, ἐὼν Θρασύκλου

40 Ἄντια τε ξύγγριος, Ἄργει μὴ κρύπτειν φάος
ὀμμάτων. νικαφορίαις γὰρ ὅσαις Προῖτοιο τόδ'
ἵπποτρόφον

31 ἀεῖδω οἱ τε Kayser (CS); ἀεῖδω θεῶ τε msB (BMFB), Θεαῖς
vs Hermann, Dissen.

38 <σὺν> Erasmus Schmid (old.).

41 I. ἑσας Προῖτοιο τόδ' ἵπποτρόφον | ἔστου θάλλησαν BM and F
(who proposes Προῖτον θέσας Ixk. | ἔστου θαλλῆσαι); ἔσαι Προῖτοιο
κτλ. Bury; — καθ' (Rauchenstein) Ixk. | ἔστου θάλλησαν C;
ἑσας Ixk. ἔστου τὸ Προῖτοιο θάλλησαι msB (s); ἑσαι Προῖτοιο τ'
ἀ' ἵπποτρόφον | ἔστου θάλλησαν Bergk⁴.

fortune, he won the crown at the Isthmus and at Nemea, and gave the Muses a field for their tilling, for he had thrice won the crown at the portals of the sea, and thrice also on the hallowed ground, according to the ordinance of Adrastus. O father Zeus, his mouth is dumb of his heart's desire, but the end of all labours resteth in thine hands alone; nor doth he, with a heart that shrinketh from toil, pray amiss for thy grace, for he bringeth a spirit of daring. The burden of my song is familiar to himself, and to all who strive for the chief crown in the foremost of the games. Highest indeed is the ordinance of Heracles, which was granted to Pisa. Yet, amid the sacred rites of the Athenians, twice did voices sweet exalt him in the prelude of a triumphal ode, and in earth baked by the fire came the olive oil in richly painted vases to the manly people of Héra.¹ But full often, Theacus, doth the glory of successful contests attend on the famous race of the maternal ancestors of your house, by the favour of the Graces and the twin sons of Tyndareüs. Were I a kinsman of Thrasycelus and of Antias, I should deem it meet in no wise to veil the light of mine eyes. For with how many victories hath the city of Proetus² flourished, this

¹ Vases filled with the olive oil of Attica were given as prizes at the Panathenaic festivals of Athens. These prizes had been won by the Argive hero of this ode.

² Proetus and his twin-brother, Acrisius, contended for the kingdom of Argos, which they ultimately agreed to divide between them.

ἄστυ θάλησεν Κορίνθου τ' ἐν μυχοῖς καὶ Κλεω-
ναίων πρὸς ἀνδρῶν τετράκις·

ἀντ. βγ

Σικυωνόθε δ' ἀργυρωθέντες σὺν οἴνηραῖς φιάλαις
ἐπίβαν, 80

ἐκ δὲ Πελλάνας ἐπιεσσάμενοι νῶτον μαλακαῖσι
κρόκαις·

45 ἀλλὰ χαλκὸν μυρίον οὐ δυνατόν
ἐξελέγχειν· μακροτέρας γὰρ ἀριθμῆσαι σχολᾶς·
ὄντε Κλείτωρ καὶ Τεγέα καὶ Ἀχαιῶν ὑψίβατοι
πόλιες

καὶ Λύκαιον παρ Διὸς θῆκε δρόμῳ, σὺν ποδῶν
χειρῶν τε νικᾶσαι σθένει. 90

ἐπ. γ

Κάστορος δ' ἐλθόντος ἐπὶ ξενίαν παρ Παμφάη
50 καὶ κασιγνήτου Πολυδεύκεος, οὐ θαῦμα σφίσι
ἐγγενὲς ἔμμεν ἀθληταῖς ἀγαθοῖσιν· ἐπεὶ
εὐρυχόρου ταμίαι Σπάρτας ἀγώνων
μοῖραν Ἑρμᾶ καὶ σὺν Ἡρακλεῖ διέποντι θάλειαν,
μάλα μὲν ἀνδρῶν δικαίων περικαδόμενοι. καὶ μὲν
θεῶν πιστὸν γένος. 100

στρ. δ

55 μεταμειβόμενοι δ' ἐναλλάξ ἀμέραν τὰν μὲν παρὰ
πατρὶ φίλῳ
Δι' ἴερονται, τὰν δ' ὑπὸ κείθεσι γαίας ἐν γυάλοις
θεράπνας,
πότμον ἀμπιπλάντες ὁμοῖον· ἐπεὶ
τοῦτον, ἢ πάμπαν θεὸς ἔμμεναι οἰκεῖν τ' οὐρανῷ,
εἶλετ' αἰῶνα φθιμένου Πολυδεύκης Κάστορος ἐν
πολέμῳ. 110

45 *See* Abel, Bury (retracted *Isis*, p. xliii).

city that breedeth horses! and four times in the glens of Corinth, and at the hand of the men of Cleônac.¹ But from Sicyon, they returned with silver wine-cups, and from Pellana with their shoulders clad with softest woofs,² while the countless prizes of bronze it is impossible to reckon,—for it were a work of longer leisure to number them,—the bronze, which Cleitôr and Tegea³ and the high-throned cities of the Achaeans⁴ and the Lycaean mount set by the race-course of Zeus as prizes for man to win by strength of feet and hands.

But, since Castor and his brother Polydeuces came to Pamphaës, in quest of friendly entertainment, it is no marvel that it should be a mark of their race to be good athletes, seeing that, along with Hermès and Heraclês, the guardians of Sparta's spacious dancing-floor cause their ordinance of the games to prosper, caring in very deed for men who strive lawfully. Verily faithful is the race of the gods.

In alternate changes the twin brethren spend the one day beside their dear father Zeus and, the other, down in the hollow earth in the depths of Therapné, thus fulfilling an equal lot, since, when Castor was slain in war, Polydeuces preferred this life to being wholly a god and dwelling in heaven. For,

¹ The site of the Nemean games lay between Phlids and Cleônae, and the management of the games was at this time in the hands of the Cleônaeans. Cp. *N.* iv 17.

² The prize at Pellana was a woollen cloak. Cp. *O.* ix 97.

³ The games at Cleitôr were in honour of Persephoné and Démêtér; and those at Tegea, in honour of Athéné Aleasa (Pausanias viii 21, 2, and 47, 3).

⁴ Some of the loftily situated cities of Achaia are named in *H.* ii 573 f.

60 τὸν γὰρ Ἴδας ἀμφὶ βουσίην πως χολωθεὶς ἔτρωσεν
χαλκείας λόγχας ἀκμῆ.

ἀντ. δ'

ἀπὸ Ταῖγέτου πεδαιγάζων Ἴδεν Λυγκεὺς δρυὸς ἐν
στελέχει

ἡμέρος. κείνου γὰρ ἐπιχθονίων πάντων γένετ'
ὀξύτατον

ἄμμα. λαιψήροϊς δὲ πόδεσσιν ἄφαρ

ἐξικίσθαν, καὶ μέγα ἔργον ἐμήσαντ' ὠκέως. 120

65 καὶ πάθον δεινὸν παλάμαις Ἀφαρητίδαι Διός.
αὐτίκα γὰρ

ἦλθε Λήδας παῖς διώκων τοὶ δ' ἔναντα στάθεν
τύμβῳ σχεδὸν πατρώϊῳ

ἐπ. δ'

ἔθεν ἀρπάξαντες ἄγαλμ' Ἀίδα, ξεστὸν πέτρον,

ἔμβασον στέρνῳ Πολυδεύκεος· ἀλλ' οὐ νιν φλάσαν,
οἷδ' ἀνέχασσαν· ἐφορμαθεὶς δ' ἄρ' ἄκοντι θεῶ 130

70 ἤλασε Λυγκείος ἐν πλευραῖσι χαλκόν.

Ζεὺς δ' ἐπ' Ἴδα πυρφόρον πλᾶξε ψολόεντα κε-
ραυνόν

ἄμμα δ' ἐκαίοντ' ἔρημοι. χαλεπὰ δ' ἔρις ἀνθρώποις
ὀμιλεῖν κρεσσόνων.

στρ. ε'

ταχέως δ' ἐπ' ἀδελφεοῦ βίαν πάλιν χώρησεν, ὁ
Τυνδαρίδας,

καὶ νιν οὐπω τεθναότ', ἄσθματι δὲ φρίσσοντα
πιόας ἔκιχεν. 140

75 θερμὰ δὴ τέγγων δάκρυα στοναχαῖς

ὄρθιον φώνασε· " Πάτερ Κρονίων, τίς δὴ λύσις

60 ἀκμῆ Paus (BHFCS): αἰχμῆ MSS; ἀκῆ 'point' Bury.

62 ἐκαίοντ' (Doric acc.) scholia on BD (Bury); ἡμεροὶ BD;
ἐκαίοντ' Triclinius; ἡμέροισι (BF); ἡμεροσ Aristarchus (MCS).

Idas being in some sort angered about his oxen, stabbed Castor with the point of his brazen spear. Keenly gazing from Taygetus, Lynceus saw them seated in the hollow of an oak ; for, of all that live on earth, he had the keenest sight ; and Lynceus and Idas, those sons of Aphareus, at once with swift feet reached the spot, and quickly contrived a great deed, and themselves suffered dread punishment by the hands of Zeus, for immediately the son of Leda (Polydeuces) came in pursuit. But they were stationed hard by the tomb of their father, Aphareus ; thence did they seize the carven stone that adorned the grave, and flung it against the breast of Polydeuces, but they crushed him not, nor drove him backward ; but, rushing forward with his swift javelin, he thrust its brazen point into the ribs of Lynceus. And Zeus hurled against Idas a smouldering thunderbolt of fire ; and in that lonely place they were consumed together ; for men find it hard indeed to strive with those who are stronger. Then did the son of Tyndareus (Polydeuces) swiftly return to his mighty brother, and found him not yet dead, but drawing his breath in convulsive gasps. Then it was that, shedding hot tears, amid moanings, he said aloud :

“ O father, son of Cronus ! when, O when will

ἔσσεται πενθέων; καὶ ἐμοὶ θάνατον σὺν τῷδ'
ἐπίτειλον, ἄναξ.

οἴχεται τιμὰ φίλων τατωμένῳ φωτί· παῦροι δ' ἐν
* πόνῳ πιστοὶ βροτῶν

ἀντ. ε'

καμάτου μεταλαμβάνειν." ὡς ἔννεπε Ζεὺς δ'
ἀντίος ἤλυθέ οἱ

80 καὶ τόδ' ἐξαύδασ' ἔπος· " Ἐσσί μοι νιός· τόνδε
δ' ἔπειτα πόσις 150

σπέρμα θνατὸν ματρὶ τεῶν πελάσας
στάζειν ἤρωσ. ἀλλ' ἄγε τῶνδέ τοι ἔμπαν αἵρεσιν
παρδίδωμ'· εἰ μὲν θάνατόν τε φυγῶν καὶ γῆρας
ἀπεχθόμενον

αὐτὸς Οὐλύμπον θέλεις <ναίειν ἐμοὶ> σὺν τ'
'Αθαναίᾳ κελαινεγχεῖ τ' Ἄρει,

ἐπ. ε'

85 ἔστι τοι τούτων λάχος· εἰ δὲ κασιγνήτου πέρι 160
μάρνασαι, πάντων δὲ νοεῖς ἀποδάσασθαι ἴσον,

ἡμισυ μὲν κε πνέοις γαίας ὑπένερθεν ἑών,
ἡμισυ δ' οὐρανοῦ ἐν χρυσέοις δόμοισιν."

ὡς ἄρ' αὐδάσαντος οὐ γνώμα διπλόαν θέτο βουλάν.

90 ἀνὰ δ' ἔλυσεν μὲν ὀφθαλμόν, ἔπειτα δὲ φωνὰν
χαλκομίτρα Κάστορος. 170

84 θέλεις BD <ναίειν ἐμοὶ> Boeckh (s); οἰκεῖν σὺν ἐμοὶ scholium, <οἰκεῖν ἐμοὶ> Benedictus; θέλεις Triclinius <οἰκεῖν ἐμοὶ> c; νοεῖς <οἰκεῖν ἐμοὶ> Kayser; <νέμειν μέλλει ἐμοὶ> M; οἰκεῖν αὐτῷ Οὐλύμπον θέλεις Bury.

85 τοι τούτων s; σοὶ τούτων mss (MFCV); σοὶ μὲν τῶν Boeckh.

there be a release from sorrows? Bid me also die, O king, with this my brother. Honour hath perished, when a man is bereft of his friends; and, among mortals, few can be trusted in time of trouble to be partners in one's pain."

He ceased, and before him came Zeus, and spake in this wise :—

"Thou art my son, whereas Castor was begotten by thy mother's husband, of mortal seed, after thine own conception. But lo! I grant thee thy full choice in this; if thou desirest to escape death and grievous eild, and to dwell thyself in Olympus with me, and with Athênê, and with Arés of the darksome spear, thou canst have this lot appointed thee. But, if thou contendest for thy brother, and art minded to have an equal share with him in all things, then mayest thou breathe for half thy time beneath the earth, and for half thy time in the golden homes of heaven."

When thus the god had spoken, the hero had no double purpose in his heart; and Zeus opened once more the eye, and then released the voice of the bronze-clad warrior, Castor.¹

¹ *i. e.* Zeus restored Castor to life.

NEMEAN XI

FOR ARISTAGORAS OF TENEDOS

INTRODUCTION

THIS is an "installation ode" sung in honour of Aristagoras on his entering on office as President of the Council of the island of Tenedos. He is described as a person of local athletic distinction in the wrestling-ring and the pancratium, and it is suggested that, but for the timidity of his parents, he might have competed with success at the Pythian and Olympic games. According to one of the MSS, he is the son not of Arcesilas, but of Agesilas, or Agesilaüs. If so, he may have been an elder brother of Theoxenus of Tenedos, a son of Agesilas, and a favourite of Pindar, who wrote a poem in praise of Theoxenus (fragment 123), and died in his arms at Argos.¹ The Ode has been conjecturally assigned to 446 a.c.; in any case, it is among the poet's latest works.

After invoking Hestia, the goddess of the hearth of the State (1-10), the poet praises Aristagoras (11 f), and reminds him that, for all his wealth and strength, he is mortal (13-16); he recounts his

¹ Wilamowitz, *Berlin Abud.* 1909, 829-835.

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athletic victories in local contests (17-21), and suggests that it was only the timidity of his parents that had debarred him from being victorious at Olympia (22-29). Timidity is no less harmful than rashness (29-32). His noble descent (33-37), the athletic distinctions of his family (37-43). We embark on heroic schemes, although we cannot foresee the future (43-46). To our love of gain we must set a limit. Too keen are the pangs that arise from indulging in unattainable desires (47 f).

ΧΙ.—ΑΡΙΣΤΑΓΟΡΑ ΤΕΝΕΔΙΩ

ΠΡΥΤΑΝΕΙ

στρ. α'

Παῖ Ῥέας, ἃ τε πρυτανεία λέλογχας, Ἔστία,
Ζητὸς ὑψίστου κασιγνήτα καὶ ὀμοθρόνου Ἦρας,
εὖ μὲν Ἀρισταγόραν δέξαι τεὸν ἐς θάλαμον,
εὖ δ' ἑταίρους ἀγλαῶ σκάπτῳ πέλας,

δ οἷ σε γεραίροντες ὀρθὰν φυλάσσοισιν Τένεδον,
ἀντ. α'

πολλὰ μὲν λουβαῖσιν ἀγαζόμενοι πρόταν θεῶν,
πολλὰ δὲ κνίσσῃ· λύρα δὲ σφι βρέμεται καὶ
ἀοιδά·

καὶ ξενίου Διὸς ἀσκέεται Θέμις ἀενάοις
ἐν τραπέζαις. ἀλλὰ σὺν δόξῃ τέλος

10 δωδεκάμηνον περᾶσαι σὺν ἀτρώτῳ κραδίῳ,

ἐπ. α'

ἄνδρα δ' ἐγὼ μακαρίζω μὲν πατέρ' Ἀγησίλαν,
καὶ τὸ θαητὸν δέμας ἀτρεμίαν τε ξύγγονον.
εἰ δὲ τις ὄλβον ἔχων μορφῇ παραμεύσεται ἄλλους,
ἐν τ' ἀέθλοισιν ἀριστευῶν ἐπέδειξεν βίαν,

8 αἰενάοις 8.

10 περᾶσαι σὺν? Boeckh (Fms); περᾶσαι σὺν MSS (C); περᾶσαι
en Dissen (MS).

11 Ἀγησίλαν Wilamowitz (1909), p. 833, cp. frag. 123 (88) 9,
on Theopompus of Tenedos, *v. l.* — Ἀγησία. (8); ἀγησίλαν B;
Ἀγησίλαν P. Maas; Ἀρησίλαν D (BMFCBs).

13 μορφῇ MSS — ἄλλων Hartung (CB); μορφῇ — ἄλλων MSS
(F); μορφῶν Boeckh — ἄλλων MSS (BM); μορφῇ παραμεύσεται
ἄλλων Burg.

XI.—FOR ARISTAGORAS OF TENEDOS

ON HIS ELECTION AS PRESIDENT OF THE COUNCIL, 446 (?) B.C.

DAUGHTER of Rhea, who hast the hearths of States allotted to thy care, Hestia, thou sister of Zeus supreme and of Hêra, the consort of his throne ! welcome Aristagoras to thy hall, welcome also, to a place beside thy gleaming sceptre, those comrades who, while paying due honour unto thee, are upholding Tenedos, oft with libations adoring thee, as first of the goddesses, and oft with savour of sacrifice. At their bidding peal the lyre and the lay ; and Themis is venerated ever at the perpetual feasts ruled by the god of hospitality.

Heaven grant that he may pass with glory through his time of twelve moons with heart unscathed
As for our hero, I deem his father Hâgêsilas blessed, and I praise his own goodly frame, and his inborn constancy of soul. But, if any man who hath riches, excelleth others in beauty of form, and is wont to display prowess by his courage in the games, let him

15 θνατὰ μεμνάσθω περιστέλλων μέλη, 20
καὶ τελευτὰν ἀπάντων γᾶν ἐπιεσσόμενος.

στρ. β

ἐν λόγοις δ' ἀστῶν ἀγαθοῖσι γιν αἰνεῖσθαι χρεῶν,
καὶ μελιγδοῦποισι δαιδαλθέντα μελιζέμεν ὁδοῖσιν.
ἐκ δὲ περικτιόνων ἐκκαίδεκ' Ἀρισταγόραν
20 ἀγλααὶ νῖκαι πάτραν τ' εὐώνυμον
ἔστεφάνωσαν πάλαι καὶ μεγαυχεῖ παγκρατίῳ.

ἀντ. β

ἐλπίδες δ' ὀκνηρότεραι γονέων παιδὸς βίαν
ἔσχον ἐν Πυθῶνι πειρᾶσθαι καὶ Ὀλυμπία ἄθλων.
ναὶ μὰ γὰρ ὄρκον, ἐμὰν δόξαν παρὰ Κασταλία 20
25 καὶ παρ' εὐδένδρῳ μολῶν ὄχθῳ Κρόνου
κάλλιον ἂν δηριωντῶν ἐνόστησ' ἀντιπάλων,

ἐπ. β

πενταετηρίδ' ἑορτὰν Ἡρακλῆος τέθμιον
κωμάσαις ἀνδρησάμενός τε κόμαν ἐν πορφυρέοις
ἔρνεσιν. ἀλλὰ βροτῶν τὸν μὲν κενεόφρονες αὖχαι
30 ἐξ ἀγαθῶν ἔβαλον τὸν δ' αὖ καταμεμφθέντ' ἄγαν
ἰσχὺν οἰκείων παρέσφαλεν καλῶν 41
χειρὸς ἔλκων ὀπίσσω θυμὸς ἄτολμος ἐών.

στρ. γ

συμβαλεῖν μὰν εὐμαρὲς ἦν τό τε Πεισάνδρου
πάλαι
αἰμ' ἀπὸ Σπάρτας Ἀμύκλαθεν γὰρ ἔβα σὺν
'Ὀρίστα,
35 Λιολέων στρατιὰν χαλκεντέα δευρ' ἀνάγων
καὶ παρ' Ἰσμηνοῦ βροτῶν κεκραμένον
ἐκ Μελανίπποιο μάτρως. ἀρχαῖαι δ' ἀρεταὶ

17 ἀγαθοῖσι Triclinius γιν αἰνεῖσθαι (MF), — μιν — (BC); ἀγα-
θοῖσι μιν αἰνεῖσθαι old text; — ἐκαινεῖσθαι Bury; ἀγαθοῖσι
ἐκαι, κ.

remember that the limbs he is robing are mortal, and that, in the end of all, he will be clad in a vesture of clay. Yet right it is that he should be praised with friendly words by his fellow citizens; right it is that we should celebrate him by adorning his fame with honey-sweet strains. For, by those who dwell around him, Aristagoras and his famous clan were crowned by sixteen glorious victories in the wrestling-match and in the proud pancratium. But the halting hopes of his parents restrained his strength, as a boy, from competing for the prizes at Pytho and Olympia. Else, I solemnly aver that, in my judgment, had he entered the lists, he would have returned with greater glory than his rivals, whether they strove beside Castalia, or beside the tree-clad hill of Cronus, after celebrating the quadrennial festival ordained by Heracles, and after binding his hair with gleaming garlands. But, among mortals, *one* is cast down from his blessings by empty-headed conceit, whereas *another*, underrating his strength too far, hath been thwarted from winning the honours within his reach, by an uncourageous spirit that draggeth him back by the hand.

It was easy indeed to infer his Spartan descent from Peisander of old, who came from Amyclae with Orestes, bringing hither an armed host of Actolians, and also the blending of his blood with that of his mother's ancestor Melanippus, beside the stream of

ἀντ. γ'

ἀμφέροντ' ἀλλασσόμεναι γενεαῖς ἀνδρῶν σθένος·
 ἐν σχερῶ δ' οὔτ' ὄν μέλαιναί καρπὸν ἔδωκαν
 ἀρουραί, 50

40 δένδρεά τ' οὐκ ἐθέλει πάσαις ἐτέων περόδοις
 ἄνθος εὐώδες φέρειν πλούτῳ ἴσον,
 ἀλλ' ἐν ἀμείβοντι. καὶ θνατὸν οὕτως ἔθνος ἄγει

ἐπ. γ'

μοῖρα. τὸ δ' ἐκ Διὸς ἀνθρώποις σαφὲς οὐχ ἔπεται
 τέκμαρ· ἀλλ' ἔμπαν μεγαλανορίαις ἐμβαίνομεν,

45 ἔργα τε πολλὰ μενοιῶντες· δέδεται γὰρ ἀναιδεῖ
 ἐλπίδι γυῖα· προμαθείας δ' ἀπόκεινται ῥοαί. 50
 κερδέων δὲ χρῆ μέτρον θηρευόμεν·
 ἀπροσίκτων δ' ἐρώτων ὀξύτεραι μαῖναι.

42 οὕτως ἔθνος Heyne (edd.): οὕτω σθένος max.

Isménus. But the virtues of olden time yield strong men, as their progeny, in alternate generations; for neither do the dark fields give us of their harvest for evermore, nor are the fruit-trees wont, in all the circling years, to bear a fragrant blossom equal in wealth of produce, but in alternation only. Even so is the race of mortal men driven by the breeze of destiny. As for that which cometh from Zeus, there is no clear sign in heaven that waiteth on man; but yet we embark upon bold endeavours, yearning after many exploits; for our limbs are fettered by unfortunate hope, while the tides of foreknowledge lie far away from our sight. In our quest of gain, it is right to pursue the due measure; but far too keen are the pangs of madness that come from unattainable longings.

THE ISTHMIAN ODES

ISTHMIAN I

FOR HERODOTUS OF THEBES

INTRODUCTION

THE first Isthmian Ode celebrates the victory of Herodotus of Thebes in the chariot-race at the Isthmian games. His father, Asôpodôrus, is described as having in some sense, whether literally or metaphorically, suffered shipwreck, and as having come ashore at Orchomenus. The grammarian Didymus states that Asôpodôrus had been exiled from Thebes, and had taken refuge in Orchomenus, the city of his fathers. He may be safely identified with a person of that name not unknown in Greek History. Herodotus, in his account of the battle of Plataea, describes Asôpodôrus, son of Timander, as captain of a squadron of Theban cavalry, that charged certain Megarians and Phliasians with such effect that 600 were left dead on the field (Herodotus, ix 69). On the capture of the city, the leaders of the medizing party were given up to Pausanias, the Spartan commander, who afterwards caused them to be put to death (ix 86-88). Asôpodôrus, who had been so prominent an officer on the side of the Medes, may well have been, at the same time, sent into exile. In this Ode, the Thebans and Spartans are represented as allied in the persons of Iolaüs and Castor (17, 28-31). In 458, the year before the battle of Tanagra, in which the Lacedaemonians and Thebans defeated Athens, the alliance between Sparta and

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Thebes was on the point of being accomplished. This Ode may, accordingly, be assigned to April 458, a few months before the Pythian games, for which (as well as for the Olympian games) Herodotus was training his horses.

Early in the Ode, the poet apologises to Délos for laying aside a poem, which he was writing in honour of Apollo on behalf of the island of Ceós, to compose an Ode in praise of a Theban fellow-citizen, who was victor at the Isthmian games. The poem afterwards written on behalf of Ceós was a paean in honour of Délos and Apollo, a large part of which has been discovered in Égypt, and published in the *Oxyrhynchus papyri*, v (1908) No. 841, pp. 18, 35 f, 88 f. See below, *Paeon* iv.

The poet invokes the goddess of his native city, Thebes, while he begs Délos to excuse his delay in writing, on behalf of Ceós, a paean to the Delian Apollo (1-10).

Six prizes have been lately won by Thebes (10-12), the birth-place of Heracles (12 f). In honour of the victor, the poet is prepared to compose a poem in praise of Castor or Iolaüs (14-16), whose athletic prowess he sets forth (17-31).

The victor's family, his father's exile and restoration to good fortune (32-40).

Cost and toil spent on athletic pursuits deserve the poet's praise (40-52). The victories of Herodotus cannot be enumerated within the limits of a brief ode (53-63). The poet hopes that he may also be victorious in the Pythian and Olympian games (64-67). Hoarding one's wealth and jeering at those who spend it, can only end in an inglorious death (67 f).

ΙΣΘΜΙΟΝΙΚΑΙ

I.—ΗΡΟΔΟΤΩ ΘΗΒΑΙΩ

ΑΡΜΑΤΙ

στρ. α'

Μᾶτερ ἐμά, τὸ τέον, χρύσασπι Θήβα,
 πρᾶγμα καὶ ὀσχολίας ὑπέρτερον
 θήσομαι. μή μοι κραναὰ νεμεσάσαι
 Δῶλος, ἐν ᾧ κέχυμαι.

8 τί φίλτερον κεδνῶν τοκέων ἀγαθοῖς;
 εἶξον, ὠπολλωνιάς ἀμφοτερᾶν τοι χαρίτων σὺν
 θεοῖς ζεύξω τέλος,

ἀντ. α'

καὶ τὸν ἀκειρεκόμαν Φοῖβον χορεύων
 ἐν Κέφ ἀμφιρύτα σὺν ποντίαις
 ἀνδράσιν, καὶ τὰν ἀλιερκία Ἴσθμου

10 δειράδ'· ἐπεὶ στεφάνους
 ἐξ ὧπασεν Κάδμον στρατῶ ἐξ ἀέθλων,
 καλλίνικον πατρίδι κύδος. ἐν ᾧ καὶ τὸν ἀδεί-
 μαντον Ἄλκμήνα τέκεν

ἐπ. α'

παῖδα, θρασεῖαι τὸν ποτε Γηρῦνα φρίξαν κύνας.
 ἀλλ' ἐγὼ Ἡροδότῳ τεύχων τὸ μὲν ἄρματι τεθρίπ-
 πῳ γέρας,

15 ἀνία τ' ἄλλοτρίαις οὐ χερσὶ νομάσαντ' ἐθέλω 20

7 ἀκειρεκόμαν πικρ (edd.): ἀκειρεκόμαν σ², ep. P. iii 14, and Pausan., iv 1.

THE ISTHMIAN ODES

I.—FOR HERODOTUS OF THEBES

WINNER IN THE CHARIOT-RACE, 484 (?) B.C.

O MOTHER mine, O Thébè of the golden shield, I shall deem thy behest enough to outweigh all lack of leisure. Let not rocky Delos be indignant at me, for in her praise have I been fully spent. What is dearer to the good than noble parents? Give place, Apollo's isle; for, in very deed, by help of heaven shall I bring to an end both hymns of praise alike, by honouring in the dance, not only the unshorn Phoebus in wave-washed Ceôs with its mariners, but also the Isthmian reef that severeth seas asunder; since to the host of Cadmus that Isthmus gave from her games six garlands, to grace with glorious triumph my fatherland, the very land in which Alcméné bare her dauntless son, before whom trembled erst the savage hounds of Géryon.¹

But I, while framing for Herodotus an honour for his chariot of four horses, and for his having plied the reins in his own hands and not another's, would

¹ The cattle of Géryon, who lived in an island of the ocean near Gadeira, were guarded by a two-headed hound named Orthros. Heracles slew the hound, and carried off the cattle.

ἢ Καστορείῃ ἢ Ἰολάου ἐναρμόξαι νιν ὕμνῳ.
 κείνοι γὰρ ἠρώων διφρηλάται Λακεδαίμονι καὶ
 Θήβαις ἐτέκνωθεν κράτιστοι

στρ. β'

ἐν τ' ἀέθλοισι θίγον πλείστων ἀγώνων,
 καὶ τριπόδεσσιν ἐκόσμησαν δόμον

20 καὶ λεβήτεσσιν φιάλαισί τε χρυσοῦ,
 γενόμενοι στεφάνων

νικαφόρων λάμπει δὲ σαφῆς ἀρετὰ

ἐν τε γυμνοῖσι σταδίοις σφίσις ἐν τ' ἀσπιδοδού-
 ποισιν ὀπλίταις δρόμοις.

ἀντ. β'

οἶά τε χερσὶν ἀκοντίζοντες αἰχμαῖς,

25 καὶ λιθίνοις ὀπὸτ' ἐν δίσκοις ἰεν.

οὐ γὰρ ἦν πεντάθλιον, ἀλλ' ἐφ' ἐκάστῳ
 ἔργματι κείτο τέλος.

τῶν ἀθρόοις ἀνδησάμενοι θαμάκις

ἔρνεσιν χαίτας ρέεθροισί τε Δίρκας ἔφανεν καὶ
 παρ' Εὐρώτῃ πέλας,

ἐπ. β'

30 Ἴφικλέος μὲν παῖς ὀμόδαμος ἐὼν Σπαρτῶν
 γέγει,

Τυτταρίδας δ' ἐν Ἀχαιοῖς ὑψίπεδον Θεράπνας
 οἰκίῳν ἔδος.

χαίρει. ἐγὼ δὲ Ποσειδάωνι Ἰσθμῷ τε ζαθέα

Ὀγγηστίασιν τ' αἰόνεσσιν περιστέλλων αἰοιδᾶν

γαρυσομαι τοῦδ' ἀνδρὸς ἐν τιμαῖσιν ἀγακλέα τὰν
 Ἀσωποδώρου πατρὸς αἴσαν

στρ. γ'

35 Ὀρχομενοῖό τε πατρίαν ἄρουραν,

ἃ νιν ἐραιδόμενον ναυαγίαις

27 ἔργματι B (εκ'επ.), ἔρματι D, ἔργματι (M¹): ἔργματι CS.

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wed him to the strain of Castor or of Iolaüs, for, of all the heroes, they were the bravest charioteers, the one in Sparta born, in Thebes the other. And, in the games, they essayed the greatest number of contests, and decked their homes with tripods and cauldrons and with bowls of gold, by tasting of crowns victorious. Clear shineth their prowess, both in the courses of stript runners, and amid the warrior-races with the sounding shield; and in all the deeds of their hands, in flinging the spear, and whensoever they hurled the discs of stone. For, as yet, there was no pentathlon, but for each several feat a separate prize was set up. Full oft, with their hair enwreathed with coronals from these contests, did they appear beside the streams of Dirce, or hard by the Eurôtas, (by the first) the son of Iphiclés, clansman of the dragon's brood,¹ (by the other) the son of Tyndareüs, dwelling amid the Achaeans in his highland home of Therapné.

Now fare ye well, while I, arraying with song Poseidon and the hallowed Isthmus and the shores of Onchéstus, shall, amid the honours of this hero, tell aloud of the fortune, the famous fortune of his sire Asôpodôrus, and of the ancestral glebe of Orchomenus, which welcomed him, when, hard pressed by shipwreck, he came in chilly plight from

¹ Cadmus slew the dragon, which guarded the fountain of Arès, and, on the advice of Athéné, sowed the dragon's teeth, out of which armed men grew up. The five survivors of these became the ancestors of the Thebans.

ἔξ ἀμετρήτας ἄλως ἐν κρυοέσσα

δέξατο συντυχία·

τῶν δ' αὖτις ὀρχαίας ἐπέβασε πότμος

40 συγγενῆς εὐαμερίας. ὁ πονήσας δὲ νόφ καὶ
προμάθειαν φέρει·

ἀντ. γ'

εἰ δ' ἀρετῇ κατάκειται πᾶσαν ὀργάν,

ἀμφοτέρων δαπάναις τε καὶ πόνοις,

χρῆνιν εὐρόντεσσιν ἀγάνορα κόμπων

60

μὴ φθοραῖσι φέρειν

45 γνόμαις. ἐπεὶ κοίφα δόσις ἀνδρὶ σοφῷ

ἀντὶ μόχθων παιτοδαπῶν ἔπος εἰπόντ' ἀγαθὸν
ξυγνόν ὀρθῶσαι καλόν.

ἐπ. γ'

μισθὸς γὰρ ἄλλοις ἄλλος ἐφ' ἔργμασιν ἀνθρώποις
γλυκύς,

μηλοβότῃ τ' ἀρότῃ τ' ὀρνιχολόχῳ τε καὶ ὄν
πόντος τρέφει·

γαστρὶ δὲ πᾶς τις ἀμύνων λιμὸν αἰανῆ τέταται·

30 δε δ' ἀμφ' ἀέθλοις ἢ πολεμίζων ἄρηται κῦδος
ἄβρον,

εὐαγορηθεὶς κέρδος ὑψιστον δέκεται, πολιατῶν
καὶ ξένων γλώσσας ἄωτον.

στρ. δ'

ἄμμι δ' ἔοικε Κρόνου σεισίχθον' υἱὸν

γείτον' ἀμειβομένοις εὐεργέταν

ἄρμάτων ἵπποδρόμιον κελαδῆσαι,

35 καὶ σέθει, Ἀμφιτρίων,

παῖδας προσειπεῖν, τὸν Μινύα τε μυχόν

80

41 κατάκειται ποτ : ἑτάταται τις Christ.

47 ἐφ' ἔργμασιν B (ἐμμετα), — ἔργμασιν D : ἐπ' ἔργμασιν B.

out the boundless main. But now, once more, hath
 the fortune of his home embarked him on the fair
 weather of the olden days. Yet he, who hath suffered
 troubles, winneth forethought also in his heart;
 and, whensoever a man, with all his spirit, throweth
 himself into pursuit of prowess, sparing neither cost
 nor pains, 'tis meet that, when the prize is won, we
 should, with thoughts ungrudging, give him
 ennobling praise. For the wise poet finds it an
 easy boon, in requital for manifold toil, to say his
 good word, and thus, besides, to set on high the
 fame of the State. Aye! even as divers meeds for
 divers works are sweet to men, to the shepherd and
 to the ploughman, to the fowler and to him whom
 the sea doth nourish, while every man straineth his
 strength in defending his belly from weary famine;
 even so, whosoever winneth bright renown, either
 in the games or in war, receiveth the highest gain
 in the choicest praises of citizens and of strangers.

'Tis meet for us, in strains of grateful song, to
 sound aloud the praises of our neighbour, the earth-
 shaking son of Cronus, for blessing our chariots as
 the god of racing steeds.¹ 'Tis meet, again, to
 invoke thy sons,² Amphitryon, and the secluded
 valley of Minyas,³ and Eleusis, the famous precinct

¹ Poseidon, of Onchestus, is here described as the neighbour of Thebes.

² Heracles and Iolaüs, in whose honour the Heraclea and the Iolaia were held at Thebes.

³ At Orchomenus.

καὶ τὸ Δάματρος κλυτὸν ἄλσος Ἐλευσῖνα καὶ
 Εὐβοίαν ἐν γναμπτοῖς δρόμοις·

ἀπ. δ'

Πρωτεσίλα, τὸ τεὸν δ' ἀνδρῶν Ἀχαιῶν
 ἐν Φυλάκᾳ τέμενος συμβάλλομαι.

60 πάντα δ' ἔξειπεῖν, ὅσ' ἀγώνιος Ἑρμᾶς

Ἡροδότῳ ἔπορεν

ἵπποις, ἀφαιρεῖται βραχὺ μέτρον ἔχων

ὕμνος. ἢ μὰν πολλάκι καὶ τὸ σεσωπαμένον
 εὐθυμίαν μείζω φέρει.

ἐπ. δ'

εἴη νιν εὐφώνων πτερίγεσσιν ἀερθέντ' ἀγλααῖς 90

65 Πιερίδων ἔτι καὶ Πυθῶθεν Ὀλυμπιάδων τ'
 ἔξαιρέτοις

Ἄλφειοῦ ἔρνεσι φράξαι χεῖρα τιμὰν ἑπταπύλοισ

Θήβαισι τεύχοντ'. εἰ δέ τις ἔνδον νέμει πλοῦτον
 κρυφαῖον,

ἄλλοισι δ' ἐμπίπτων γελᾷ, ψυχὰν Ἀίδα τελέων
 οὐ φράζεται δόξας ἀνευθεν. 100

of Deméter, and Eubœa too, among the circling race-courses. And I add, beside, thy sacred ground, Prôtesilas, in Phylacê,¹ the home of Achæan heroes. But to tell of all the victories that Hermes, lord of games, granted to Herodotus and his steeds, is left from me by the brief limits of my song. Yea, full oft doth even that which is hushed in silence bring the greater joy. Heaven grant that, wafted on the beaming pinions of the voiceful Pierides, he yet may fill his hand with wreaths from Pytho, with choicest wreaths from the Alpheüs and the Olympian games, thus winning glory for seven-gated Thebes. But, if any one broodeth at home over hoarded wealth, and rejoiceth in oppressing others, he little thinketh that he is giving up his soul to death—death without glory.

¹ In Thessaly, on the Pagasæan gulf.

ISTHMIAN II

FOR XENOCRATES OF ACRAGAS

INTRODUCTION

THE second Isthmian commemorates a victory in the chariot-race won in 477 (?) by Xenocrates of Acragas. The victory in question falls between the Sixth Pythian of 490, in honour of Xenocrates (and his son, Thrasybulus) and the Second and Third Olympian Odes of 476, in honour of his brother Thêrôn. The Second Olympian (54 f) mentions the Isthmian, as well as the Pythian, victory of Xenocrates. The date of the Isthmian victory is probably 477, but the present Ode is of later date; it was composed, certainly after the death of Xenocrates, and probably after the death of his brother Thêrôn (472). The official Odes in celebration of the Pythian victory of 490 and the Isthmian of 477 were written by Simonides. Here, as in the Sixth Pythian, Pindar is voluntarily paying a personal compliment to the victor's son, Thrasybûlus, who is also addressed in Frag. 124.

Poets of old freely sang of their favourites (1-5), for, in those days, the Muse was not yet a hireling (6-8); whereas now she bids us obey the maxim of

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the Argive, Aristodémus: "Money maketh man" (9-11).

The Pythian and the Isthmian victories of Xenocrates are well known. They were won by his charioteer Nicomachus (12-22), whom the heralds of the Olympian truce had already met, when they recognised and welcomed him at Olympia (23-28), where Thérôn and Xenocrates attained immortal honours (20 f). These honours are familiar with songs of triumph, for men of renown are readily praised in song (30-34). Xenocrates was a man of charming manners, and was fond of horsemanship, and his hospitality knew no bounds (35-42).

The poet bids the bearer of the Ode, Nicasippus, tell Thrasybúlus not to allow the envy of others to make him bury in silence his father's merits and these lays of praise, for they were not wrought to remain idle (43-48).

II.—ΞΕΝΟΚΡΑΤΕΙ ΑΚΡΑΓΑΝΤΙΝΩ

ΑΡΜΑΤΙ

στρ. α'

Οἱ μὲν πάλαι, ὦ Θρασύβουλε, φῶτες, οἱ χρυσαμ-
πύκων

ἐς εἰφρον Μοισᾶν ἔβαινον κλυτὰ φόρμιγγι συναν-
τόμενοι,

ρίμφα παιδείους ἐτόξευον μελιγάρνας ὕμνους,

ὅστις ἔων καλὸς εἶχεν Ἄφροδίτας

5 εὐθρόνου μνάστειραν ἀδίσταν ὀπώραν.

ἀντ. α'

Ἄ Μοῖσα, γὰρ οὐ φιλοκερδῆς πω τότε ἦν οὐδ'
ἐργάτις 10

οὐδ' ἐπέρναντο γλυκεῖαι μελιφθόγγου ποτὶ Τερ-
ψιχόρας

ἀργυροθεῖσαι πρόσωπα μαλθακόφωνοι ἀοιδαί.

νῦν δ' ἐφίητι <τὸ> τῶργείου φυλάξαι

10 ῥῆμ' ἀλαθείας <ἐτᾶς> ἄγχιστα βαῖνον,

ἐπ. α

“χρήματα, χρήματ' ἀνήρ,” ὃς φᾶ κτεάνων θ' ἄμα
λειφθεῖς καὶ φίλων.

ἔσσι γὰρ ὦν σοφός, οὐκ ἄγνωτ' αἰεῖδω

Ἰσθμίαν ἵπποισι νίκαν, 20

τὰν Ξενοκράτει Ποσειδάων ὀπάσαις,

9 <τᾶ> Heyne (edd.).

10 <ἐτᾶς> Bergk (ms): <ἔδῶν> Hermann (BMF), cp. P. iii 103.

11 Ἔμα ms and scholia (ms): θαμά (BMF), θέμα Bergk.

II.—FOR XENOCRATES OF ACRAGAS

WINNER IN THE CHARIOT-RACE, 473 (?) B.C.

THE men of old, O Thrasybúlus, who mounted the car of the golden-wreathed Muses, taking up the sounding lyre, lightly shot forth their honey-sweet songs in honour of their loves, whensoever one fair in form had that precious bloom which turneth the thoughts to¹ Aphrodité on her beauteous throne. For, in those days, the Muse was not yet fond of gain, no, nor yet a hireling; nor did sweet warbling songs pass for sale, with their silvered faces,² from out the hands of honey-voiced Terpsichoré. But now doth she bid us heed the Argive's word that cometh nearest to the very truth. "Money, money maketh man," quoth he, when reft of wealth and friends alike.³

But enough, for thou art wise! I sing the famous Isthmian victory with the steeds, by granting which to Xenocratés, Poseidon sent him to entwine about

¹ Or "which wooeth."

² Probably, "the personified songs, like Eastern dancers, plastered their faces with silver coins." Cp. W. R. Paton, in *Classical Review*, ii (1888) 180; and J. G. Frazer, *ib.* 261; also *A. J. P.* xxx 358.

³ The Argive was Aristodémus, who, according to Alcaeus (49), as quoted in the scholia, said these words in Sparta:—

ὅτι γὰρ δὴ πόντε φασὶν Ἀριστόδημον
 ἐν Σπάρτῃ λόγον εἶπε ἀπάλαμνον εἰπεῖν
 χρήματ' ἀπὸ περιχρῆσι δὲ οὐδαίς
 τίλειτ' ἐσλῶσι οὐδὲ τίμασι.

15 Δωρίων αὐτῷ στεφάνωμα κόμα
πέμπεν ἀναδεισθαι σελίνων,

στρ. β'

εὐάρματον ἄνδρα γεραίρων, Ἀκραγαντίνων φάος.
ἐν Κρίσῃ δ' εὐρυσθενῆς εἶδ' Ἀπόλλων νιν πόρε τ'
ἀγλαΐαν
καὶ τόθι κλειναῖς <δ> Ἐρεχθειδᾶν χαρίτεσσιν
ἀραρῶς

20 ταῖς λιπαραῖς ἐν Ἀθήναις, οὐκ ἐμέμφθη 30
ῥυσίδιφρον χεῖρα πλαξίπποιο φωτός,

ἀντ. β'

τὰν Νικόμαχος κατὰ καιρὸν νεῖμ' ἀπάσαις ἀνίαις·
ὄντε καὶ κάρυκες ὥρᾶν ἀνέγγον, σπονδοφόροι
Κρονίδα

Ζηνὸς Ἀλείοι, παθόντες πού τι φιλόξενον ἔργον
25 ἀδυπνόῳ τέ νιν ἀσπάζοντο φωνᾷ
χρυσέας ἐν γούνασιν πιτνόντα Νίκας

ἐπ. β'

γαῖαν ἀνὰ σφετέραν, τὰν δὴ καλέοισιν Ὀλυμπίου
Διὸς 40

ἄλσος· ἴν' ἀθανάτοις Λίνησιδάμου
παῖδες ἐν τιμαῖς ἔμιχθεν.

30 καὶ γὰρ οὐκ ἀγνώτες ὑμῖν ἐντὶ δόμοι
οὔτε κώμων, ὦ Θρασύβουλ', ἐρατῶν,
οὔτε μελικόμπων ἀοιδᾶν.

18 Ἰ. ἀγλαΐαν | καὶ τόθι BC; ἀγλαΐαν καὶ τόθι κτλ BC;
ἀγλαΐαν | καὶ τόθι MFS.

19 κλειναῖς MSS (MFS); — <δ> Heyne (BC), — <τ'>
Bergk, Burg.

21 νεῖμ' ἀπάσαις Hermann (edd.); νόμα πάσαις MSS.

23 ἀνέγγον (MCS); ἀνέγγων MSS (BFC); cp. ἔργον P. iv 120,
ix 79.

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his hair a wreath of the wild Dorian celery, thus honouring the hero of the goodly chariot, the light of the people of Acragas. And in Crisa also did the mighty Apollo look graciously upon him, and gave him glory even there.

And in gleaming Athens, when he attained those famous, those gracious victories, among the sons of Erechtheus, he had no fault to find with the deftly driving hand of the man that lashed the steeds, the hand wherewith Nicomachus gave the horses full rein at the fittest moment—that very driver whom the heralds of the Olympian seasons, the Elean truce-bearers of Zeus, son of Cronus, knew once again,¹ since they had won, I ween, some friendly favour from him.² And with sweetly breathing voice they greeted him, when he fell upon the lap of golden Victory in their own land, which men call the precinct of Olympian Zeus; where the sons of Aenésidâmus³ were linked with deathless honours. For the homes of your clan, O Thrasybûlus, are not unfamiliar with gladsome triumph-songs, nor with sweet-voiced minstrelsy. For 'tis no hill, no, nor

¹ Recognised, at Olympia.

² At Athens.

³ Thérôn, and Xenocratês, the father of Thrasybûlus.

στρ. γ

οὐ γὰρ πάγος, οὐδὲ προσάντης ἂ κέλευθος γίνεται,
εἴ τις εὐδόξων ἐς ἀνδρῶν ἄγοι τιμὰς Ἑλικων-
ιάδων. 50

35 μακρὰ δισκήσαις ἀκοντίσσαιμι τοσοῦθ', ὅσον
ὄργαν

Ξεινοκράτης ὑπὲρ ἀνθρώπων γλυκεῖαν
ἔσχεν. αἰδοῖος μὲν ἦν ἀστοῖς ὀμιλεῖν,

ἀντ. γ

ἵπποτροφίας τε νομίζων ἐν Πανελλάνων νόμῳ
καὶ θεῶν δαίτας προσέπτυκτο πάσας· οὐδέ ποτε
ξενίαν

40 οὖρος ἐμπνεύσαις ὑπέστειλ' ἰστίον ἀμφὶ τρά-
πεζαν· 60

ἀλλ' ἐπέρα ποτὶ μὲν Φᾶσιν θερείαις,
ἐν δὲ χειμῶνι πλέων Νείλου πρὸς ἀκτάς.

ἐπ. γ

μή νυν, ὅτι φθοιραὶ θνατῶν φρένας ἀμφικρέμαν-
ται ἐλπίδες,

μήτ' ἀρετάν ποτε σιγάτω πατρώαν,

45 μηδὲ τοῦσδ' ὕμνους· ἐπεὶ τοι
οὐκ ἐλινύσοντας αὐτοὺς εἰργασάμαν.
ταῦτα, Νικάσιππ', ἀπόνειμον, ὅταν
ξεῖνον ἐμὸν ἠθαῖον ἔλθης.

is the path steep, if one bringeth the praises of the maids of Helicon to the homes of famous men. By a long throw may I fling my dart as far beyond all others,¹ as Xenocratés surpassed all men in sweetness of temper. Right gracious was he in his townsmen's company, and he upheld the breeding of horses after the ordinance of all the Greeks. He welcomed too each banquet of the gods; and never did the breeze, that blew around his hospitable board, cause him to furl his sail; but, in the summer seasons, he passed as far as Phásis, and in his winter voyage, unto the banks of the Nile.² What though the broodings of envy beset the minds of mortals? Let him never hush in silence, either his father's prowess, no, nor yet these hymns of praise; for not to stand idle did I devise them. Give this message, Nicásippus, when thou comest unto my trusty friend.

¹ Cp. note on *P.* i 45.

² The fame of his hospitality extended to the eastern limits of the known world, reaching as far as Phásis, the distant river of the Euxine, in the summer, and as far as the Nile in the winter. The Euxine was open to navigation in the summer alone, and it was only to Egypt that the Greeks sailed in the winter.

ISTHMIAN III

FOR MELISSUS OF THEBES

INTRODUCTION

MELISSUS of Thebes obtained two victories,—a victory in the pancratium at the Isthmus (iv 44) and a victory in the chariot-race at Nemea (iii 13). The Ode celebrating the Isthmian pancratium is commonly called the fourth Isthmian, but it was apparently composed before the third. Melissus afterwards won the chariot-race at the Nemean games, and accordingly a short poem, commonly called the third Isthmian, was composed in the same metre as the fourth, and prefixed to it. Thus both poems could be sung to the same music, by the same chorus, and, probably, at a smaller expense. This is in agreement with the view of Mr. Bury, who regards the first metrical system, the eighteen lines of *Strophé*, *Antistrophé*, and *Épode*, as a new proeme to an earlier ode.

The evidence of the MSS is divided. The two poems are separated in the Vatican MS and in the Scholia,¹ but they are united in the Florentine MS. They are regarded as one ode by Boeckh, Dissen, Hermann, and Schröder, and by Fennell, who marks

¹ Schol. iii 24, *ἐν τῷ ἰσθμίων ᾠδῶν.*

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a lacuna, consisting of one metrical system, between the two parts of the composition. Bergk and Christ regard them as separate poems.

The Isthmian victory in the pancratium (iv) is assigned by Gaspar to April 476 and the Nemean victory (iii) in the chariot-race to July 475. The battle in which four of the Cleonymidae fell would in that case be the battle of Plataea (479). Schröder suggests as the date of the Odes 478-7; Fraccaroli, 476; Bornemann, April 494 and July 493. Schröder's date for the two Isthmian Odes (478-7) is supported by the fact that Bacchylides (v 31), in an Ode on Hieron's Olympic victory of 476, imitates Isth. iv 1, in the words τὼς νῖν καὶ ἔμοι μῦρία παντῆ κέλκεθός.

Praise is due to him who, either in the glory of the games, or in the power of wealth, enjoys good fortune, without becoming insolent (1-3). Zeus grants to the devout a longer enjoyment of their wealth (4-6). Praise is due to the man of prowess, for Melissus has been victorious at the Isthmus, as well as at Nemea, where he won the chariot-race and thus brought glory to Thebes (7-13). His merits are inherited from his ancestor Cleonymus; his clan had long made efforts to win the chariot-race, but they have had varying fortunes; for only the sons of the gods are never hurt (13-18).

III.—ΜΕΛΙΣΣΩ ΘΗΒΑΙΩ

ΙΠΠΟΙΣ

στρ. α'

Εἴ τις ἀνδρῶν εὐτυχῆσαις ἢ σὺν εὐδόξοις ἀέθλοισι
ἢ σθένει πλούτου κατέχει φρασὶν αἰανῆ κόρον,
ἄξιός ἐστι λόγιοις ἀστῶν μεμίχθαι.

Ζεὺ, μεγάλα δ' ἀρετὰ θνατοῖς ἔπονται

5 ἐκ σέθεν ζῶει δὲ μάσσων ὄλβος ὀπιζομένων,
πλαγίαις δὲ φρέεσσι

οὐχ ὁμῶς πάντα χρόνον θάλλων ὀμιλεῖ.

10

ἀντ. α

εὐκλέων δ' ἔργων ἄποινα χρῆ μὲν ὑμνῆσαι τὸν
ἰσλόν,

χρῆ δὲ κωμάζοντ' ἀγαναῖς χαρίτεσσιν βαστάσαι.

ἔστι δὲ καὶ διδύμων ἀέθλων Μελίσσῳ

10 μοῖρα πρὸς εὐφροσύναν τρέψαι γλυκεῖαν

ἦτορ, ἐν βάσσαισιν Ἰσθμοῦ δεξαμένῳ στεφάνους,

τὰ δὲ κοῖλα λείοντος

ἐν βαθυστέρῳ νάπῃ κάρυξε Θήβαν

20

ἐπ. α'

ἵπποδρομῆς κρατέων. ἀνδρῶν δ' ἀρετὰν
σύμφυτον οὐ κατελέγχει.

15 ἴστε μὲν Κλεωνύμου

δόξαν παλαιὰν ἄρμασιν

καὶ ματρώθε Λαβδακίδαισιν σύννομοι πλούτου
διέστειχον τετραοριῶν πόνοισι.

αἰὼν δὲ κυλινδομέναις ἀμέραις ἄλλ' ἄλλοτ' ἐξάλ-
λαξεν ἄτρωτοί γε μὲν παῖδες θεῶν.

30

III.—FOR MELISSUS OF THEBES

WINNER IN THE CHARIOT RACE AT NEMEA, 677 (?) B.C.

If any one among men hath had good fortune, by the winning of glorious prizes, or by might of wealth, yet in his heart restraineth insatiate insolence, such a man is worthy to be blended with his townsmen's praises. For, from thee, O Zeus, do mighty merits attend upon mortals; and, when they reverence thee, their good fortune hath a longer life, but with froward hearts it liveth not in prosperity for all time alike.

But, as a guerdon for glorious exploits, it is meet for us to celebrate the hero, and, amid triumph-songs, exalt him with kindly hymns of praise. Even in two contests hath good fortune been shared by Melissus, to turn his heart to sweet good-cheer. For, in the vales of the Isthmus, hath he won garlands, and again, in the hollow dell of the deep-chested lion,¹ did he cause Thébé to be proclaimed by his victory in the chariot-race. And he bringeth no disgrace on the manliness inherited from his fathers. Ye know, I ween, the olden glory of Cleonymus in the chariot-races: and, being on their mother's side akin to the Labdacidae, they walked in the ways of wealth with toilsome training of their teams of four horses. But time with its rolling days bringeth manifold changes; scatheless indeed are none but the sons of the gods.

¹ The Nemean lion.

ISTHMIAN IV

FOR MELISSUS OF THEBES

INTRODUCTION

THIS Ode relates to an Isthmian victory in the pancratium, won by Melissus of Thebes, probably in 478 B.C., the year preceding the Nemean victory in the chariot-race, celebrated in the third Isthmian.

Thanks to the gods, the Isthmian victory of Melissus has given the poet a boundless opening for the praise of his famous family, which, in spite of the fitful breath of fortune, ever flourishes in deeds of prowess (19-24). They have been honoured in Thebes, and have been renowned in war (25-33): yet, in one day, four of them fell in battle (34 f), but their winter of gloom has been followed by the flowers of spring (36 f). Poseidon (the god of the Isthmus) has given their race this hymn of praise, and has thus revived their ancient fame, which had proclaimed their victories at Athens and Sicyon, while they also strove for victory in the Panhellenic chariot-races (37-48). But the issues of athletic contests are uncertain; and the craft of inferior persons may get the advantage over their betters (49-53), as in the legend of Ajax, who was forced to

INTRODUCTION

slay himself; but Homer has done him honour and has made him a theme for heroic song (53-57). Praise passes over land and sea, as a light that shines for ever (58-60). May we light such a beacon-flame of song for Melissus, in honour of his victory in the pancratium (61-63). Brave as a lion, and crafty as a fox, he is small in stature, even as Heracles, in comparison with Antaeus,—Heracles, who, after all his labours, lives in Olympus (63-78), and is honoured at Thebes with annual festivals, at which Melissus was thrice victorious, thanks to his trainer, Orseus (79-90).

IV.—ΜΕΛΙΣΣΩ ΘΗΒΑΙΩ

ΠΑΓΚΡΑΤΙΩ

στρ. α'

Ἔστι μοι θεῶν ἑκατι μυρία παντῶ κέλευθος·
ὦ Μελισσ', εὐμαχανίαν γὰρ ἔφαναθ' Ἴσθμίοις
ὑμετέρας ἀρετάς ὑμῶν διώκειν
αἰσι Κλεωνυμίδαί θάλλοντες αἰεὶ

5 σὺν θεῷ θνατὸν διέρχονται βιότου τέλος. ἄλλοτε
δ' ἄλλοίος οὔρος
πάντας ἀνθρώπους ἐπαίσσων ἐλαΐνει. 10

ἀντ. α'

τοὶ μὲν ὧν Θήβαισι τιμᾶντες ἀρχᾶθεν λέγονται
πρόξενοί τ' ἀμφικτιόνων κελαδεινᾶς τ' ὄρφανοὶ
ὑβριοῦ· ὅσσα δ' ἐπ' ἀνθρώπους ἄηται

10 μαρτύρια φθιμένων ζωῶν τε φωτῶν
ἀπλέτου δόξας, ἐπέψαυσαν κατὰ πᾶν τέλος· ἀνο-
ρέαις δ' ἐσχάταισι
οἴκοθεν στάλαισι ἀπτονθ' Ἡρακλείαις· 20

ἐπ. α'

καὶ μηκέτι μακροτέραν σπεύδειν ἀρετάν,
ἵπποτρόφοι τ' ἐγένοντο,

15 χαλκίῳ τ' Ἄρει ἄδον.

ἀλλ' ἀμέρα γὰρ ἐν μιᾷ
τραχεῖα νιφᾶς πολέμοιο τεσσάρων

17^b ἀνδρῶν ἐρήμωσεν μάκαιραν ἐστίαν

5 *θεῶν* Donaldson, Schneidewin (CMCBA8); *θεῶν* MSS (B);
βίον ἐς γ.

IV.—FOR MELISSUS OF THEBES

WINNER IN THE PANCRATIUM AT THE ISTHMUS, 478 (?) B.C.

THANKS to the gods, I have countless paths opening on every side, for thou, Melissa, at the Isthmian games, hast shown me a ready resource to celebrate in song the valour of thy race;—the valour with which the sons of Cleonymus flourish evermore, as they pass with heaven's blessing to the term of mortal life. But changeful are the gales that at changeful times rush down upon all men and speed them on. These men verily are spoken of as honoured of old in Thebes, as patrons of the neighbour-towns, and as untainted by¹ boisterous insolence; and, as for the memorials of men now dead or of men that live, the memorials of boundless fame that fly through all the world—all of these did they attain in all their fulness. And by far-reaching deeds of native valour,² did they touch the pillars of Heracles; and let none pursue prowess that passeth beyond that bound! Aye, and they became breeders of horses, and were the joy of the mail-clad Arês. But alas! for, on a single day,³ the rude hail-storm of war bereft a happy hearth of four of its heroes; but now, once

¹ Lit. "reft of."

² *olcothos* *hè tês oixias âperês*, scholium on the parallel passage, *O.* iii 44. ³ The battle of Plataea, 479 B.C.

νῦν δ' αὖ μετὰ χειμέριον ποικίλων μηνῶν ζόφον
 18^b χθῶν ὅτε φοικικίσιον ἀνθῆσεν ῥόδοις 30

στρ. β'

δαιμόνων βουλαῖς. ὁ κινητὴρ δὲ γὰρ Ὀρχηστὸν
 οἰκέων

20 καὶ γέφυραν πορτιάδα πρὸ Κορίνθου τειχέων,
 τόνδε πορὸν γενεῆ θυμαστὸν ὕμιον
 ἐκ λεχέων ἀνάγει φάμαν παλαιάν
 εὐκλέων ἔργων ἐν ὕπνῳ γὰρ πέσεν ἀλλ' ἀνεγει-
 ρομένα χρώτα λάμπει, 40

Ἄωσφόρος θαητὸς ὡς ἄστροις ἐν ἄλλοις

ἀντ. β'

25 ἃ τε κὰν γουνοῖς Ἀθανᾶν ἄρμα καρύξαισα νικᾶν
 ἐν τ' Ἀδραστείοις ἀέθλοις Σικυῶνος ὄπασεν
 τοιάδε τῶν τότ' ἰόντων φύλλ' ἀοιδᾶν.
 οὐδὲ παναγυρίων ξυνᾶν ἀπέιχον
 καμπύλον εἰφρον, Πανελλάνεσσι δ' ἐριζόμενοι
 δαπάνα χαίρον ἵππων. 50

30 τῶν ἀπειράτων γὰρ ἄγνωστοι σιωπαί,

ἐπ. β'

ἔστιν δ' ἀφάνεια τύχας καὶ μαρναμένων,
 πρὶν τέλος ἄκρον ἰκίσθαι
 τῶν τε γὰρ καὶ τῶν διδοῖ
 καὶ κρέσσον' ἀνδρῶν χειρόνων

35 ἔσφαλε τέχνη καταμάρψαισ'. Ἴστε μὰν Λίαντος
 ἀλκὰν φοίνιον, τὰν ὄψια 59

18 χειμέριον ποικίλων mss (BMFMs): χειμέριον ποικίλα Hartung (c), χειμέριον ποικίλα (s).

27 ἀοιδᾶν Triclinius (BMFMs): ἀοιδῶν B (MC): ἀοιδᾶν D.

30 ἄγνωστοι mss (BM): ἄγνωστοι MFCS, cp. O. vi 67.

35 f. ἀλκᾶν, φοίνιον γὰρ — τὰρὰν "feriendo cruentavit" Madvig (s).

more, after the wintry gloom of the many-hued months, hath the ground, as it were, blossomed anew with ruddy roses¹ by the will of heaven. And the shaker of the earth, who dwelleth at Onchêstus, and on the wave-washed reef before the walls of Corinth, by granting that house this wondrous ode of victory, raiseth from her resting-place the olden fame of noble deeds; for she was fallen on sleep; but now she is roused again with beaming form, like the star of morning, a sight to see amid the other stars—that olden fame which, even in the fertile fields of Athens, proclaimed their chariot as victorious, and also in Sicyon at the games of Adrastus; and thus gave them from the bards of old leaves of minstrelsy that are like unto mine.² Nor from the general games did they keep aloof their curvèd chariot, but striving with all the Hellenic hosts, they rejoiced in spending their wealth upon steeds. For those who make no trial have an inglorious obscurity; and, even when men strive indeed, fortune doth not show herself until they reach the final goal. For she giveth of this, and of that; and ere now hath the skill of weaker men overtaken and overturned a stronger than they.

Verily ye know of the valorous form of the blood-dyed Aias, which at the dead of night he pierced by

¹ Probably scarlet anemones, among the most prominent flowers of spring-time in Greece.

² Probably "an allusion to the shower of leaves flung over victors, a practice known as *φελλοθάλα*" (Fennell and Bury). Cp. *P.* ix 124.

ἐν νυκτὶ ταμῶν περὶ ᾧ φασγάνῳ, μομφὰν ἔχει
παίδεσσιν Ἑλλάνων ὅσοι Τρῳάνδ' ἔβαν.

στρ. γ^κ

ἀλλ' Ὀμηρός τοι τετίμακεν δι' ἀνθρώπων, ὅς
αὐτοῦ

πᾶσαν ὀρθώσαις ἀρετὰν κατὰ ῥάβδον ἔφρασεν
θεσπεσίων ἐπέων λοιποῖς ἀθύρειν.

40 τοῦτο γὰρ ἀθάνατον φωνᾶεν ἔρπει,

εἴ τις εὖ εἶπῃ τι· καὶ πάγκαρπον ἐπὶ χθόνα καὶ
διὰ πόντον βέβακεν

70

ἔργμάτων ἀκτὶς καλῶν ἄσβεστος αἰεὶ.

ἀντ. γ

προφρόνων Μοισῶν τύχοιμεν, κείνον ἄψαι πυρσὸν
ἕμνων

καὶ Μελίσσῳ, παγκρατίου στεφάνωμ' ἐπάξιον,

45 ἔρνεϊ Τελεσιάδα. τόλμα γὰρ εἰκὼς

θυμὸν ἐριβρεμετᾶν θηρῶν λεόντων

ἐν πόνῳ, μήτιν δ' ἀλώπηξ, αἰετοῦ ἅ τ' ἀναπιτνα-
μένα ῥόμβον ἴσχει.

80

χρῆ δὲ πᾶν ἔρδοντα μαυρῶσαι τὸν ἐχθρόν.

ἐπ. γ

οὐ γὰρ φύσιν Ἐπικουρίαν ἔλαχεν

50 ἀλλ' ὄνοτος μὲν ἰδέσθαι,

συμπεισεῖν δ' ἀκμῆ βαρύς.

46 θηρῶν Heyne (MFCB) : θηρᾶν MSS ; θηρῆ scholium, Thiersch, Hegmann (BB).

51 ἀκμῆ Rauw (BMFCB) : αἰχμῆ MSS (BB).

falling on his own sword, thus bringing blame on all the sons of the Greeks, as many as went to Troy.¹ But lo! he is honoured throughout all the world by Homer, who, having set forth all his prowess, told it after the rule of his epic divine for other bards to toy with. For whatsoever one hath well said goeth forth with a voice that never dieth; and thus, o'er the fruitful earth and athwart the sea, hath passed the light of noble deeds unquenchable for ever. O may we win the favour of the Muses, that, for Melissus also, we may kindle that torch of song, as a well-won prize from the pancratium, even for this scion of the race of Telesias. For, in toil of conflict, he resembleth the spirit of loudly-roaring lions in boldness, while, in craft, he is like the fox, which lieth on her back and so stayeth the swoop of the eagle.² But right it is to leave naught undone in throwing one's adversary into the shade. For fate had not allotted him the stature of an Orion, but he was mean to look upon, though heavy to grapple with in his strength.

¹ Cf. Headlam in *Classical Rev.* xvii (1903), 208 L.

² In the wrestling, which is an important part of the pancratium, Melissus had been as bold as a lion, and as cunning as a fox. The fox, when attacked by the eagle, throws itself on its back, probably with a view to defending itself with its feet. It may also be suggested that, as the fur on its belly is lighter than that on its back, the eagle might be balked by the sudden change of colour. In the pentathlon, and in wrestling competitions proper, "upright wrestling" alone was permitted. "Ground wrestling" only existed as part of the pancratium, in which hitting and kicking were also allowed (E. Norman Gardiner, *Greek Athletic Sports*, p. 376). As a pancratiast, Melissus had probably resorted to some kind of wrestling trick, like that called the *ὑπότροπος χυμαί*, or *ὕπρωπος*. Antaeus, who is mentioned below, is said to have excelled in the former.

καίτοι πόντ' Ἀρταίου δόμον
 Θηβαῖν ἀπὸ Καδμειᾶν μορφᾶν βραχύς, ψυχὰν δ'
 ἄκαμptos, προσπαλαισῶν ἦλθ' ἀνήρ 90
 τὰν πυροφόρον Λιβύαν, κρανίοις ὄφρα ξένων ναὸν
 Ποσειδάωνος ἐρέφοντα σχέθιοι,

στρ. δ'

53 υἱὸς Ἀλκμήνας ὃς Οὐλυμπόνδ' ἔβα, γαίας τε
 πάσας

καὶ βαθύκρημον πολίης ἀλὸς ἐξευρῶν θέναρ,
 ναυτιλίαςί τε πορθμὸν ἀμερώσαις.

νῦν δὲ παρ' Αἰγιοχῶ κάλλιστον ὄλβον

ἀμφέπων ναίει, τετίμαται τε πρὸς ἀθανάτων
 φίλος, Ἦσαν τ' ὀπυῖει, 100

60 χρυσεῶν οἴκων ἀναξ καὶ γαμβρὸς Ἦρας.

ἀντ. δ'

τῷ μὲν Ἀλεκτρᾶν ὑπερθεὺς δαῖτα πορσίνοντες
 ἄστοι

καὶ νεόδματα στεφανώματα βωμῶν αὖξομεν

ἔμπυρα χαλκοαρᾶν ὀκτὼ θανόντων,

τοὺς Μεγάρᾳ τέκε οἱ Κρειοντὶς υἱούς·

65 τοῖσις ἐν θυμαῖσις ἀγγᾶν φλόξ ἀνατελλομένα
 συνεχὲς παννυχίζει 110

αἰθέρα κνισάεντι λακτίζοισα καπνῷ,

ἐπ. δ'

καὶ δεύτερον ἄμαρ ἐτείων τέρμ' ἀέθλων

γίνεται, ἰσχύος ἔργον.

ἐνθα λευκωθείς κᾶρα

56 βαθύκρημον Heyne (s) : βαθυκρήμον pms (MFCB-s).

65 θυμαῖσις BD and scholia (MFCB-s) : θυμαῖσις Triclinius (s).

66 κνισάεντι (MFCB-s) : κνισάεντι pms ; κνισάεντι Hermann (s).

Yet, once on a time, from Thebes, the city of Cadmus, there went a hero, short in stature, but in soul unflinching, even unto the home of Antacus, in corn-bearing Libya, to stay him from roofing Poseidon's temple with the skulls of strangers, even Alcmené's son; who to Olympus passed, after he had tracked out all the lands and even the cliff-girt level of the foaming sea, and had tamed the wild straits for the seamen. And now he dwelleth beside the aegis-bearer,¹ lord of a happiness supreme, by the immortals honoured as a friend; and is wedded to Hêbê, is king of a golden home, and husband of Hêra's daughter. For him, above the Electran gates, we Thebans, busily preparing the banquet, and setting the circle of our newly built altars, kill many a victim in honour of those eight slain warriors,² the sons whom Megara, Creon's daughter, bare him—the sons for whom the flame ariseth in the gloaming, and blazeth for the livelong night, lashing with fragrant reek the height of heaven. And, on the second day, is that struggle of strength, the crowning event of the annual games. And there it was that our hero, with head enwreathed with myrtle white, showed

¹ Zeus.

² Literally, "those eight mail-clad men, now dead."

PINDAR

70 μύρτοις ὄδ' ἀνὴρ διπλόαν
 ἴκταν ἀνεφάνατο παίδων <τε> τρίταν πρόσθεν,
 κυβερνατῆρος οἰακοστροφου 120
 γνώμα πεπιθὼν πολυβούλω. σὺν Ὀρσέα δέ νιν
 κωμάζομαι, τερπνὰν ἐπιστάζων χάριν.

71 καίτων <τε> BS: <καί> καίτων MFCBa.

72 κωμάζομαι D (MFCBaS): κωμάζομαι B (B).

ISTHMIAN ODES IV 70-72

forth a double victory, after another won erstwhile
among the boys by heeding the wise counsels of his
helmsman and trainer, Orseas. Linking his own
name with that of Orseas, I shall honour him in the
triumph-song, shedding on both my glad tribute of
praise.

ISTHMIAN V

FOR PHYLACIDAS OF AEGINA

INTRODUCTION

WHILE the fifth Nemean celebrates the victory of Pytheas, the elder son of Lampon of Aegina, the fifth and sixth Isthmian Odes celebrate those of his younger son, Phylacidas. But of these Isthmian Odes, the sixth is earlier than the fifth. The sixth recalls one Nemean and one Isthmian victory won by Pytheas and Phylacidas respectively (vi 1-7); in the fifth, a second Isthmian victory won by Phylacidas is added to the Nemean victory of his elder brother (v 16-19).] The date of the fifth Isthmian is determined by the references to the glorious part played by the seamen of Aegina in the battle of Salamis. If the victory of Phylacidas was won in April 480, it must have been celebrated after the battle of September 480. Gaspar places the fifth Nemean in July 489, the sixth Isthmian in April 484, and the fifth Isthmian after September 480. Schröder's dates are similar, while Bornemann prefers 483, 482, and 478 respectively. Wilamowitz places the fifth Nemean in 485 or 483, the sixth Isthmian in 480, and the fifth Isthmian as late as 476, but before Pindar's departure for Sicily.

INTRODUCTION

The poet invokes Theia, as the mother of the Sun-god, and the giver of gold and of victory (1-10); for it is thanks to the deities that distinction is gained by deeds of prowess (11). The two things which make a wealthy man happy are well-being and good report (12 f); with such blessings be content; mortal aims befit mortal men (14-16).

In the pancratium Phylacidas has been for a second time victor at the Isthmus, while Pytheas has previously been victorious at Nemea (17-19).

Coming to the island of Aegina, the poet's soul cannot taste of song without singing the race of Aeacus (19-22); and, as Aegina is devoted to noble deeds, he must not grudge to mingle a draught of wine in recompense for toil (22-25).

The fame of the Aeacidae (26-44).

Aegina has long been conspicuous for lofty virtues (44 f). It was sailors of Aegina that won the battle of Salamis (46-50), but we must be silent, for heaven sends evil as well as good (51-53).

An athlete's victories delight in being celebrated in song (54). The house of Cleonicus has spared neither toil nor cost (54-58). Pytheas has made a clear course for his younger brother's victories as a pancratiast (59-61). Give the victor a wreath and a new ode of victories (62 f).

V.—ΦΤΛΑΚΙΔΑ ΛΙΓΙΝΗΤΗ

ΠΑΓΚΡΑΤΙΩ

στρ. α'

Μήτηρ Ἀλίου πολυώνυμε Θεία,
σίο ἕκατι καὶ μεγασθενῆ νόμισαν
χρυσὸν ἄνθρωποι περιώσιον ἄλλων
καὶ γὰρ ἐριζόμεναι

5 νῆες ἐν πόντῳ καὶ <ἰφ'> ἄρμασιν ἵπποι
διὰ τεάν, ὄνασσα, τιμὰν ὠκυδινάτοις ἐν ἀμίλλαισι
θανασταὶ πέλονται

ἀντ. α'

ἐν τ' ἀγωνίοις ἀέθλοισι ποθεινὸν
κλέος ἔπραξεν, ὄντιν' ἀθροοὶ στέφανοι
χερσὶ νικάσαντ' ἀνέδησαν ἔθειραν

10

10 ἢ ταχυτάτι ποδῶν.

κρίνεται δ' ἀλκὰ διὰ δαίμονας ἀνδρῶν.
δύο δέ τοι ζωῆς ἄωτον μούνα ποιμαίνοντι τὸν
ἄλπνιστον εὐανθεὶ σὺν ὄλβῳ,

ἐπ. α'

εἴ τις εὖ πάσχων λόγον ἰσλὸν ἀκούῃ.
μὴ μάτευε Ζεὺς γενέσθαι πάντ' ἔχεις,

15 εἴ σε τούτων μοῖρ' ἐφίκοιτο καλῶν.

θνατὰ θνατοῖσι πρέπει.

20

τὴν δ' ἐν Ἴσθμῷ διπλόα θάλλοισ' ἀρετά,

2 *sic* scholium, Bergk (MFCBMS): *sic* γ' MSS (B).

5 <ἰφ'> scholium, Bergk (MFCBMS): *in* B, Triclinius (B);
om. D.

13 ἀκούῃ B (MCS): ἀκούσθ D, Triclinius (BFBM).

V.—FOR PHYLACIDAS OF AEGINA

WINNER IN THE PANCRATIUM, 476 (?) B.C.

O MOTHER of the Sun-god, Theia of many names! for thy sake men even set a stamp upon gold, as mighty beyond all beside¹; because, for the sake of thy worth, O queen, not only ships racing on the sea, but also mares yoked to chariots in the swiftly-whirling struggles of battle, win wonder.² And, in the contests of the games, he it is that reapeth the fame for which he yearneth, whose hair is wreathed with many a garland, when he hath been victorious with his hands, or with swiftness of feet. But it is owing to the gods that the prowess of men is approved; and two things alone there are which, amid the fair flowers of wealth, cherish the sweetest bloom of life, if a man have good hap and win fair praise. Strive not to be a Zeus; all things are thine, should a share of these fair boons fall to thy lot. Mortal aims befit mortal men. But for thee, Phylacidas, there is stored up at the Isthmus a two-fold meed of fame unfading,

¹ Theia, "the goddess divine," is mentioned in Hesiod's *Theogony*, 371, as the mother of the Sun, the Moon, and the Dawn. She is thus the principle of Light, which gives brightness to all her offspring. She appears in many forms, and it is only for this reason that she is here said to have "many names." It is this Light that gives gold its brightness, and prompts men to stamp it as current coin. Cf. Wilamowitz, *Berlin Abad.* 1909, p. 826 f.

² "Wars are undertaken by land and sea, for treasure; and are thus due to the influence of Theia." (Bury.)

Φυλακίδα, κεῖται, Νεμέα δὲ καὶ ἀμφοῖν,
 Πυθία τε παγκρατίου. τὸ δ' ἔμῳν
 20 οὐκ ἄτερ Λίακιδῶν κέαρ ὕμνων γέυεται
 σὺν Χάρισιν δ' ἔμολον Λάμπωνος υἱοῖς
 στρ. β

τὰνδ' ἐς εὐνομον πόλιν. εἰ δὲ τέτραπται
 θεοδότων ἔργων κέλευθον ἂν καθαρὰν,
 μὴ φθόνοι κομπον τὸν εἰκότ' ἀοιδᾶ
 30 κιννάμεν ἀντὶ πόνων.
 καὶ γὰρ ἡρώων ἀγαθοὶ πολεμισταὶ
 λόγον ἐκέρδαναν, κλέονται δ' ἐν τε φορμίγγεσσιν
 ἐν αὐλῶν τε παμφώνοις ὁμοκλαῖς

ἀντ. β
 μυρίον χρόνον μελέταν δὲ σοφισταῖς
 Διὸς ἕκατι πρόσβαλον σεβιζόμενοι
 30 ἐν μὲν Λίτωλῶν θυσίαισι φαενναῖς
 Οἰνεῖδαι κρατεροί,
 ἐν δὲ Θήβαις ἵπποσώας Ἴόλαος
 γέρας ἔχει, Περσεὺς δ' ἐν Ἀργεῖ, Καστόρος δ'
 αἰχμὰ Πολυδεύκεος τ' ἐπ' Εὐρώτα ρεῖθροις.

ἐπ. β
 ἀλλ' ἐν Οἰνῶνᾳ μεγαλήτορες ὄργαι
 35 Λίακοῦ παίδων τε τοὶ καὶ σὺν μάχαις
 δις πόλιν Τρώων πρᾶθον ἐσπόμενοι
 Ἡρακλῆϊ πρότερον,
 καὶ σὺν Ἀτρεΐδαις. ἔλα νῦν μοι πεδόθεν
 λέγε, τίνες Κύκρον, τίνες Ἔκτορα πέφνον,
 40 καὶ στρατάρχον Λιθιόπων ἄφοβον
 Μέμνονα χαλκοάραν τίς ἄρ' ἐσλὸν Τηλέφον

36 κέρδαν ἐσπόμενοι B (BMFCB²), Wilamowitz; ἐπράθον, ἐπείρατοι Bergk¹ (s).

37 Ἡρακλῆϊ Triclinius (MFCB²): — κλεῖ οὐδ' ἄρ' ; — κλεῖ π'.

and at Nemea for you both, even for Pytheas with thee, the prize of the pancratium.

But my heart cannot taste of songs without telling of the race of Aeacus. At the call of Lampon's sons have I come, with the Graces, to this city of good laws; and, if she hath entered the clear high-road of heavenly deeds, then grudge not to mix for her in song the fitting meed in recompense for toil. For, even in the heroic time, brave warriors of (Aegina) were wont to win fame, and they are praised on the lyre and on the manifold music of the flute for uncounted time; and, by grace of Zeus, they have given a new theme to poets wise. And so the brave sons of Oeneus¹ are adored in the gleaming sacrifices of the Aetolians, and in Thebes the bold horseman Iolaüs hath his reward, and Perseus in Argos, and the spear of Castor and Polydeuces by the streams of Eurôtas; but in Oenônê² the high-hearted spirits of Aeacus and his sons, who, by battles,³ twice joined in sacking the Trojans' town, first when they followed Heracles, and again with the sons of Atreus. Drive now, my Muse, away from earth; tell me who they were that slew Cynus,⁴ and who Hector, and the dauntless leader of the Aethiop hosts, the armed warrior, Memnon? Who, again, was he who, by the

¹ Tydeus and Meleager.

² The old name of Aegina. Cp. *N.* v 15, viii 7.

³ Or, reading *επαιδάχου*, "for their allies," Bury.

⁴ Cp. *O.* ii 82, a son of Poseidon, slain by Achilles, and changed into a swan.

τρῶσεν ἐφ' ὁδοῖ Καίκου παρ' ὄχθαισι

στρ. γ'

τοῖσιν Λίγιναν προφέρει στόμα πάτραν
διαπρεπεία νῆσον· τετείχισται δὲ πάλαι

45 πύργος ὑψηλαῖς ἀρεταῖς ἀναβαίνειν.

πολλὰ μὲν ἀρτιεπιγ

γλώσσά μοι τοξεύματ' ἔχει περὶ κείνων

κελαδέσαι· καὶ νῦν ἐν Ἄρει μαρτυρήσαι κεν πόλις

Αἰαντος ὀρθωθείσα ναῦταις

60

ἀντ. γ'

ἐν πολυφθόρῳ Σαλαμῖς Διὸς ὄμβρῳ

50 ἀναριθμῶν ἀνδρῶν χαλαζάεντι φόνῳ.

ἀλλ' ὅμως καύχημα κατάβρεχε σιγῇ·

Ζεὺς τὰ τε καὶ τὰ νέμει,

Ζεὺς ὁ πάντων κύριος. ἐν δ' ἐρατεινῷ

μέλιτι καὶ τοιαῖδε τιμαὶ καλλίνικον χάρμ' ἀγαπά-

ζοντι. μαρνάσθω τις ἔρδων

70

ἐπ. γ'

55 ἀμφ' ἀέθλοισιν γενεὰν Κλεονίκου

ἐκμαθῶν· οὔτοι τετύφλωται μακρὸς

μόχθος ἀνδρῶν· οὐδ' ὀπόσαι δαπάναι

ἐλπίδων ἔκνισ' ὄπιν.

αἰνέω καὶ Πυθέαν ἐν γυιοδάμαις

60 Φυλακίδα πλαγῶν δρόμον εἴθυπορήσαι

χερσὶ δεξιῶν, νόφ' ἀντίπαλον.

λάμβανέ οἱ στέφανον, φέρε δ' εὐμαλλον μίτραν,

καὶ πτερόεντα νέον σύμπεμψον ὕμνον.

80

48 κελαδέσαι Bruno Keil (s²): κελαδέσαι mas; κελαδέειν (BMFB); κελαδέμεν Erasmus Schmid (s²); κελαρόσαι Bergk (c).

58 ἐλαίδων ἑκνισ' ὄπιν (MFCB); ἐλαίδων ἑκνισ' ὄπιν B (s²), — ἑκνισ' — D; ἐλαίδων, ἑκνισ' ὄπιν (B); ἐλαιδ' ἑκνισων (ὄπιν = ἑκνισῶν) Wilamowitz (s²).

61 χερσὶ δεξιῶν, MCB; χερσὶ, δεξιῶν B; χερσὶ δεξιῶν FDB.

banks of Caicus,¹ wounded Téléphus with his spear? Men for whom the lips tell of Aegina as their fatherland, Aegina, glorious isle, builded of old as a tower for men to climb by lofty deeds.² Full many an arrow hath my deftly speaking tongue to ring out in praise of those heroes; and even now could the land of Aias attest in war that she was saved from falling by her sailors, yes, Salamis, in the ruinous, heaven-sent storm, when slaughter thick as hail fell on unnumbered warriors. Yet, do thou drown thy boast in silence. Zeus giveth *this*, and giveth *that*,—Zeus, who is lord of all.

But, in lovely song that is sweet as honey, such honours also as these welcome a gladsome strain of victory. Let a man strive and contend in the games (if he dare), when he hath fully heard of the clan of Cleonicus. The long toil of the brave is not quenched in darkness, nor hath counting the cost fretted away the zeal of their hopes.³ I praise Pytheas also among pancratiasts, who, in guiding aright the course of Phylacidus' blows, was skilful with hands, and a match in mind. Take for him a crown and carry him a fillet of fine wool, and speed him on his way with this new-winged song.

¹ A river of Mysia, *Mysique Caicus* (Virgil, *Georg.* iv 370).

² ἀπειράϊς is here taken with ἀναβαλεῖν. Cp. Frag. 213 (233), κότερος δὲ τῆς τείχους ὄψιον | ἢ κεκλιαῖς ἀπάνται ἀναβαλεῖν | ἐπιχθόνια γένοι ἀδρῶν. *Aeginetis iam dudum turris exstructa est, quam excelsis virtutibus excendant* (Boeckh). But Dissen takes ἀπειράϊς with νεπέχισσαι, and ὄψηλαις with ἀναβαλεῖν, *structa stat iam diu turris sublimibus (sc. arduis adiacentibus) virtutibus* (and so Fennell and Bury).

³ Or "nor did the expenses prompted by their hopes, check their interest (in the games)"; similarly Fennell. Wilamowitz prefers ἐλεῖβ' ἰενίσαν ἔπει, regarding ἔπει as equivalent to ἐξοπίσω, "wear away their zeal for the future."

ISTHMIAN VI

FOR PHYLACIDAS OF AEGINA

INTRODUCTION

THE sixth Isthmian celebrates a victory in the pancratium won by Phylacidas, son of Lampon, of Aegina. This Ode mentions only one Isthmian victory gained by Phylacidas (vi 5), and is therefore earlier than the fifth Isthmian, which mentions two (v 16-19). The date is probably either 484 (Gaspar and Schröder) or 480 (Wilamowitz).

As when a banquet is at its height, the first libation has been poured out for the elder son of Lampon, and a second is now being poured out for his younger son, to Poseidon, lord of the Isthmus; may a third libation to Zeus Sôtêr be poured out to the Olympian god, for a third victory of the son of Lampon (1-9). When a man spares neither pains nor cost in striving for athletic fame, and heaven blesses his efforts, he has reached the utmost bounds of prosperity (10-13). Lampon prays that he may have this experience before he grows old and dies (14-16). May the Fates favour his prayer (16-18).

The poet cannot approach Aegina without praising the Aeacidae, whose fame has spread over all the

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world. Time would fail him to tell of all their merits (19-56).

But he must briefly tell of the victories won by the two brothers and their maternal uncle (55-66). Praise of Lampon for hospitality, moderation, candour, and keen encouragement of athletes (66-73).

The poet offers the family a draught of song from the fountain of Dirce, which Memory has caused to spring up beside the gates of Thebes (74 f).

VI.—ΦΥΛΑΚΙΔΑ ΛΙΓΙΝΗΤΗ

ΠΑΓΚΡΑΤΙΩ

στρ. α'

Θάλλοντος ἀνδρῶν ὡς ὅτε συμποσίου
 δεύτερον κρητῆρα Μοισαίων μελέων
 κίρναμεν Λάμπωνος εὐάθλου γενεῆς ὑπερ, ἐν Νε-
 μία μὲν πρῶτον, ὦ Ζεῦ,
 τίν γ' ἄωτον δεξάμενοι στεφάνων,

5 νῦν αὖτε Ἴσθμοῦ δεσπότα
 Νηρείδασί τε πενήκοντα, παίδων ὀπλοτάτου
 Φυλακίδα νικῶντος. εἶη δὲ τρίτον 10
 σωτήρι πορσαίνοντας Ὀλυμπίῳ Λίγιναν κατά
 σπένδειν μελιφθόγγοις ἀοιδαῖς.

ἀντ. α'

10 εἰ γάρ τις ἀνθρώπων δαπάνη τε χαρεῖς
 καὶ πόνῳ πράσσει θεοδμάτους ἀρετάς,
 σὺν τέ οἱ δαίμων φυτεύει δόξαν ἐπήρατον, ἐσχα-
 τιαῖς ἤδη πρὸς ὄλβου
 βάλλετ' ἄγκυραν θεότιμος ἰών.

τοίαισιν ὀργαῖς εὐχεται 20

15 ἀντιάσαις ἴδαν γῆράς τε δέξασθαι πολίων
 ὁ Κλειόνικου παῖς· ἐγὼ δ' ὑψίθρονον
 Κλωθῶ κασιγνήτας τε προσεννέπω ἐσπίσθαι
 κλυταῖς
 ἀνδρὸς φίλου Μοίρας ἐφετμαῖς.

5 ἀντ. Hermann (M¹FB²), ἀντ. (S¹); ἀντ' ἐν MSS (M²);
 ἀντ. B.

12 ἐσχατιαῖς B (MFCB); —ἀς D (BB²).

17 ἰσπίσθαι MSS (BFCB²), Wilamowitz; ἰσπεσθαι M; σπείσθαι
 Pauw (S).

VI.—FOR PHYLACIDAS OF AEGINA

WINNER IN THE PANCRATIUM, 484 (?) OR 480 (?) B.C.

EVEN as when men are holding high festival, so mingle we a second bowl of the Muses' songs in honour of the athlete-house of Lampon. At Nemea was the *first*, when at thy hands, O Zeus, we won the flower of crowns, and now, a *second* time, at the hands of the lord of the Isthmus and the fifty Nereids, on the victory of the youngest son, Phylacidas. Heaven grant that we may make ready a *third* bowl for Zeus Sôtêr of Olympia, and thus pour over Aegina a libation of honied strains of song.¹ For, if a man, rejoicing in expense and in toil, achieveth distinctions on a divine foundation, and if heaven help by sowing for him the seed of fair fame, honoured of God he casteth his anchor at fortune's farthest shore. The son of Cleonicus prayeth that he may light on feelings such as these, ere he meeteth death or grey old age. And I myself implore Clôthô enthroned on high, to listen, with her sister Fates, to the loud entreaties of the man I love.

¹ The scholiast states that the banquet was usually succeeded by three libations, (1) to the Olympian Zeus, (2) to Earth and the heroes, and (3) to Zeus Sôtêr. In the present passage the second libation is offered, not to "Earth and the heroes," but to the "Earth-shaker and the Nereids."

ἐπ. α

ὕμνεσ', ὧ χρυσάρματοι Λιακίδαί,
 20 τέθμιόν μοι φαρὶ σαφέστατον ἔμμεν
 τάνδ' ἐπιστείχοντα νῆσον ραινέμεν εὐλογίαις. 30
 μυρίαὶ δ' ἔργων καλῶν τέτμηθ' ἑκατόμπεδοι ἐν
 σχερῶ κέλευθοι,
 καὶ πέραν Νεΐλοιο παγῶν καὶ δι' Ἵπερβορέους·
 οὐδ' ἔστιν οὕτω βάρβαρος οὔτε παλίγγλωστος
 πόλις.
 25 ἄτις οὐ Πηλῆος ἀλεὶ κλέος ἥρωος, εὐδαίμονος
 γαμβροῦ θεῶν,

στρ. β

οὐδ' ἄτις Λίαντος Τελαμωνιάδα
 καὶ πατρός· τὸν χαλκοχάρμαν ἐς πόλεμον
 ἄγε σὺν Τυρυνθίοισι πρόφρονα σύμμαχον ἐς
 Τρωίαν, ἥρωσι μόχθον. 40
 Λαομεδοντίαν ὑπὲρ ἀμπλακίαν
 30 ἐν ναυσίν Ἀλκμήνας τέκος.
 εἶλε δὲ Περγαμίαν, πέφνεν δὲ σὺν κείνῳ Μερόπων
 ἔθνεα καὶ τὸν βουβόταν οὐρεὶ ἴσον
 Φλέγραισιν εὐρῶν Ἀλκυονῆ, σφετέρας δ' οὐ φεί-
 σατο
 χερσὶν βαρυφθόγγιο νευρῶν 50

ἀντ. β

35 Ἴρακλέης. ἀλλ' Λιακίδαυ καλέων
 ἐς πλόον <κεῖνον> κύρησε δαιτυμένων.
 τὸν μὲν ἐν ῥινῶ λέοντος στάντα κελήσατο νεκτα-
 ρίαις σπονδαῖσιν ἄρξαι
 καρτεραίχμαν Ἀμφιτρωνιάδαν,

20 ἔμμεν Boeckh (M²PCs); εἶναι MSS (M¹F).26 <κεῖνον!> κύρησε B; <τοῦτον> D (MF), <ζυῶν> C,
<τετμήν> Tzitzell, B; κύρησε <πάντως> B.

And, as for you, ye sons of Acacus with your golden chariots, I deem it my clearest law, to shower praises on you, whene'er I set foot on this isle. For countless roads are cleft for your noble deeds, roads with their hundred feet of continuous breadth, extending even beyond the springs of the Nile, and through the land beyond the North wind. Nor is there any city so rude in speech, so strange in tongue, that it knoweth not the fame of the hero Pêleus, that happy husband of a deity, nor of Aias, nor of Telamon, his sire. Him the son of Alcmênê, because of Laomedon's wrong,¹ led in ships unto war that rejoiceth in armour, even unto Troy, that weary quest of heroes,² as an eager ally along with the men of Tiryns. And he took Pergamos, and with help of Telamon, slew the tribes of Meropes, and that herdsman, huge as a mountain, Alcyoneus, whom he found at Phlegræe, when the loudly twanging bow-string was not left untouched by the hands of Heracles. But, when he came to call the son of Acacus to that famous voyage, he found them feasting, and, as in lion's skin he stood, Amphitryon's

¹ When Hêsionê, daughter of Lâomedôn, king of Troy, was about to be sacrificed to a marine monster sent by Poseidôn, Heracles slew the monster, but Lâomedôn refused the promised reward. Thereupon Heracles sailed with Telamon against Troy, slew Lâomedôn and all his sons, except Priam, and gave Hêsionê to Telamon. ² Bury.

ἀνδῶκε δ' αὐτῷ φέρτατος

- 40 οἰνοδόκον φιάλαν χρυσῷ πεφρικκυῖαν Τελαμών,
 ὁ δ' ἀνατείλαις οὐρανῷ χεῖρας ἀμάχους 60
 αὐδάσε τοιοῦτον ἔπος· "Εἰ ποτ' ἐμάν, ὦ Ζεῦ πάτερ,
 θνυῶ ἐθέλων ἀρὰν ἄκουσας,

ἔπ. β'

νῦν σε, νῦν εὐχαῖς ὑπὸ θεσπεσίαις

- 45 λίσσομαι παῖδα θρασὺν ἐξ Ἐριβοίας
 ἀνδρὶ τῷδε, ξεῖνον ἄμὸν μοιρίδιον τελέσαι,
 τὸν μὲν ἀρρηκτον φυάν, ὥσπερ τόδε δέρμα με νῦν
 περιπλανᾶται
 θηρός, ὃν πάμπρωτον ἄθλων κτεῖνά ποτ' ἐν
 Νεμείᾳ 70
 θνυὸς δ' ἐπέσθω." ταῦτ' ἄρα οἱ φαμένῳ πέμψεν
 θεὸς
 50 ἀρχὸν οἰωνῶν μέγαν αἰετόν· ἀδεῖα δ' ἔνδον νιν
 ἐκνιξεν χάρις,

στρ. γ'

εἶπέν τε φωνήσαις ἄτε μάντις ἀνήρ·

- "Ἔσσεταί τοι παῖς, ὃν αἰτεῖς, ὦ Τελαμών
 καὶ νιν ὄρνιχος φανέντος κέκλε' ἐπώνυμον εὐρυ-
 βίαν Αἰαντα, λαῶν
 ἐν πόνοις ἔκπαυλον Ἐνυαλίου." 80
 55 ὡς ἄρα εἰπὼν αὐτίκα
 ἔξετ'· ἐμοὶ δὲ μακρὸν πάσας <ἀν>αγήσασθ'
 ἀρετάς·

42 τοιοῦτον *Fénelon* Heugne (MFCBMS); τοιοῦτόν τι old mss.; τοιοῦτόν γ' Rauw (B).

46 τῷδε, ξεῖνον ἄμὸν κ, τῷδε ξεῖνον ἄμὸν corr. B; τόδε κείνον kuhn D; τῷδε ξεῖνον ἄμὸν (BM); τῷδε Περί', ἀμαρ F; τῷδε ξεῖνός μου C; τῷδε ξυδάμων Burg.

53 κέκλε' Bergk (C), cp. Hesychius κέκλεσ' κέκλεσεν; κέκλεν Melanchthon (B=); κέκλετ' BD (BMF).

56 <ἀν> — ἀρετάς Mingarelli (odd.), — ἀρετὰς mss.

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warrior-son was summoned to pour out the first libation of nectar,—summoned by good Telamon, who lifted up to him the wine-bowl rough with gold; and he, the while, outstretching unto heaven his hands invincible, spake out on this wise:—

“If ever, O father Zeus, thou hast heard my prayer with willing heart, now, even now, with strong entreaty, I pray thee to bring to perfection for Telamon a brave son, to be my fated guest-friend. I pray thee to make him as hardy in frame as this hide that is wrapped around me, hide of the beast whom, as the very first of my labours, I slew that day in Nemea; and may he have courage to match.”

He ceased, and, thereupon, the god sent him a mighty eagle, king of birds, and sweet delight thrilled his heart, and prophet-like he spake and said:—

“Lo! Thou shalt have the son, for whom thou askest, Telamon; and, after the name of the bird that hath appeared, thou shalt call him the mighty Aias,¹ dread foeman in the war-toils of the people.”

Thus having said, forthwith he sate him down. But, as for me, it would take too long to tell of all their deeds of prowess; for, O my Muse, it is for

¹ The name of Aias is here derived from *aiéris*.

PINDAR

Φυλακίδα γὰρ ἦλθον, ὦ Μοῖσα, ταμίας
 Πυθία τε κόμων Εὐθυμένει τε. τὸν Ἀργείων
 τρόπον
 εἰρήσεται πον κὰν βραχίστοις.

ἀντ. γ'

60 ἄραυτο γὰρ νίκας ἀπὸ παγκρατίου
 τρεῖς ἀπ' Ἰσθμοῦ, τὰς δ' ἀπ' εὐφύλλου Νεμίας,
 ἀγλαοὶ παῖδες τε καὶ μάτρωσ' ἀνὰ δ' ἄγαγον ἐς
 φάος οἷαν μοῖραν ὕμνων 90
 τὰν Ψαλυχιῶν δὲ πάτραν Χαρίτων
 ἄρδοντι καλλίστῃ δρόσῳ,

65 τὸν τε Θεμιστίου ὀρθώσαντες οἶκον τάνδε πόλιν
 θεοφιλῆ ναίοισι. Λάμπων δὲ μελέταν
 ἔργοις ὑπάζον Ἡσιόδου μάλα τιμῆ τοῦτ' ἔπος,
 υἱοῖσί τε φράζων παραινεῖ, 100

ἐπ. γ'

ξυγὸν ἄστει κόσμον ἐφ' προσάγων,
 70 καὶ ξένων εὐεργεσίαις ἀγαπᾶται,
 μέτρα μὲν γνώμα διώκων, μέτρα δὲ καὶ κατέχων
 γλώσσα δ' οὐκ ἔξω φρενῶν φαίης κέ νιν ἀνδράσιν
 ἀθληταῖσιν ἔμμεν

Ναξίαν πέτραις ἐν ἄλλαις χαλκοδάμαντ' ἀκόναν.
 πίσω σφε Δίρκας ἀγνὸν ὕδωρ, τὸ βαθύζωνοι κόραι
 75 χρυσοπέπλου Μναμοσύνας ἀνέτειλαν παρ' εὐτει-
 χίσι Κάδμου πύλαις. 110

50 ταν κὰν Heysne; ταν κὰν B, κα κ' ἐν D (B); κα κ' ἐν
 Triclinius (F); κα δ' ἐν (M); ταν κὰν Wilamowitz; ταντ' ἐν
 Schneidewin (C), πολλ' ἐν (S), βαλ' ἐν Bury.

72 τιν ἀνδράσιν ἀθλ. Heysne, Hertmann (S). — ἔεθλ. (FC); τιν
 ἀνδρ' ἐν ἀθλ. πικκ. — ἔεθλ. S; Μέναιθρον ἐν ἔεθλ. Mommsen
 (Nezger, Bury).

¹ The Argive brevity of speech was proverbial. Aeschylus
Supplicae, 196, says of Argos, "the city doth not love a
 lengthy speech."

Phylacidas and Pytheas and Euthymenés, that I have come to marshal the triumph-march. In Argive fashion, shall the tale be told, I ween, even in briefest words.¹ Three victories in the pancratium from the Isthmus, and others again from leafy Nemea, were carried off by those glorious boys and by their eme. And oh! the goodly boon of praises which they raised to the light! Aye! and with brightest dew of song they refresh the clan of the Psalychidae; they have firmly founded the house of Themistius, and they dwell here in a city which is loved of heaven. And Lampon himself, "spending pains on all his work," holdeth in honour that saying of Hesiod,² quoting and commending it to his sons besides, and thus bringing a general fame to his own city, while he is loved for his good deeds to strangers also, in heart pursuing the true mean, and holding to that mean in act beside; and his tongue departeth not from his thoughts. You might say that, amid the athletes, he was a very stone of Naxos among all others, the metal-mastering whetstone.³ I shall give him to drink of the pure water of Dircé, which the deep-zoned daughters of golden-robed Memory made to gush forth beside the noble gates of the walls of Cadmus.

¹ *Works and Days*, 412, μελέτη δὲ τε ἔργον ὑρέλλει, "taking pains doth help the work."

² "Emery has been worked from a remote period in the isle of Naxos, whence the stone was called *Naxian* by Pliny and other Roman writers" (*Enc. Brit.* ed. 1910). Cp. Pliny, 36, § 164; 37, § 109. Whetstones of similar formation in Cyprus were called "*Naxian*" (36, § 54); and "*Cretan*" as well as "*Naxian*" whetstones are mentioned as famous in 36, § 164. The statement of the Scholiast that the whetstone in the text came from "*Naxos in Crete*" is probably due to some confusion between *Naxian* and *Cretan* whetstones.

ISTHMIAN VII

FOR STREPSIADES OF THEBES

INTRODUCTION

THE seventh Isthmian celebrates the victory in the pancratium won by Strepsiades of Thebes. The victor's uncle, of the same name, had died in battle. The Scholiast says that he had fallen "in the Peloponnesian war." Heyne, Thiersch, Bergk, and Gaspar connect this battle with the invasion of Attica by the Peloponnesian forces, in 506, under the command of Cleomenes, who was allied with the Bocotians and Chalcidians. They accordingly assume that Strepsiades the elder fell in one of the battles between the Bocotians and Athenians, and that the Isthmian victory of Strepsiades the younger was in April 502, a few months before the Pythian games of August, for which Strepsiades was preparing.

Mezger, followed by Bury, holds that the battle in which Strepsiades the elder fell was that of Tanagra, fought in Nov. 457, in which the Peloponnesians and the Thebans defeated the Athenians. Two months later, early in 456, the Thebans were defeated by the Athenians at Oenophyta. Boeckh and Dissen, Fennell, Schröder and Wilamowitz, hold that this was the battle in which Strepsiades fell. Those who, like Gaspar,

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place the Ode in 502, imply that this was one of Pindar's earliest poems, but the approach of old age is implied in l. 41, which is in favour of the date conjecturally adopted by Schröder, 456.

The poet asks the guardian-goddess of Thebes which of her legendary glories has given her the greatest delight (1-15). Men are apt to forget any event which has not been commemorated in song (16-19). Therefore we must sing of the victory in the pancratium won by Strepisades (20-23).

His wreath has a common interest to his uncle of the same name, who bravely died in battle for his dear country, while the bravest of our warriors endured intolerable woe (24-36). But now Poseidon, lord of the Isthmus, has given the poet calm after storm by wreathing his hair with garlands for an Isthmian victory (37-39).

The poet hopes that the envy of the immortals may not mar whatever happiness he pursues, while he is awaiting old age and death (39-42). We all die, but our fortune is unequal, and, however far anyone may gaze, he is too short to reach the heavens. Stolen sweets have a bitter ending (42-48).

May Apollo grant the victor a crown at the next Pythian games (49-51).

VII.—ΣΤΡΕΨΙΑΔῆ ΘΗΒΑΙΩ

ΠΑΓΚΡΑΤΙΩ

στρ. α'

Τίτι τῶν πάρος, ὃ μάκαιρα Θήβα,
καλῶν ἐπιχωρίων μάλιστα θυμὸν τεὸν
εὐφρανας; ἢ ῥα χαλκοκρότου πάρεδρον
Δαμάτερος ἀνίκ' εὐρυχαίταν

3 ἀντειλας Διόνυσον; ἢ χρυσῷ μεσονύκτιον νύφοντα
δεξαμένα τὸν φέρτατον θεῶν,

ἀντ. α'

ὅπῳτ' Ἀμφιτρώωνος ἐν θυρέτραις
σταθεῖς ἄλοχον μετήλθεν Ἡρακλείοις γοναῖς; 10
ἢ ὅτ' ἀμφὶ πυκναῖς Τειρεσίαο βουλαῖς;
ἢ ὅτ' ἀμφ' Ἰόλαον ἰππόμητιν;

10 ἢ Σπαρτῶν ἀκαμαντολογχῶν; ἢ ὅτε καρτερᾶς
Ἄδραστον ἐξ ἀλαλᾶς ἀμπεμψας ὄρφανὸν

ἐπ. α'

μυρίων ἐτάρων ἐς Ἄργος ἵππιον;
ἢ Δωρίδ' ἀποικίαν οὐνεκεν ὄρθῳ
ἕστασας ἐπὶ σφυρῷ

Λακεδαιμονίων, ἔλον δ' Ἀμύκλας

15 Λίγειδαι σέθεν ἔκγονοι, μαντεύμασι Πυθίοις;

6 ἀνίκ' *mas* (edd.): ἢ 5r' Tyrrell.

8 l. ἢ 5r' (nr): ἢ [5r'] Erasmus Schmid (ms); 5r'...5r'
Bury.

12 ὄρθεον Thiersch (nrms): ὄρθεα' *mas*; ἀνίκ' 5r' Heyne
(n).

¹ This implies the transference to the legend of Alcmena (at Thebes) of the leading feature of the legend of Danaë (at Argos). ² Cp. note on l. i 30.

VII.—FOR STREPSIADES OF THEBES

WINNER IN THE PANCRATIUM, 456 (?) B.C.

O HAPPY Thèbè, tell me over which of the olden glories of thy land thou hast chiefly gladdened thy heart? Was it haply, when thou didst bring into being Dionysus of the flowing locks, who is enthroned beside Démètèr of the clashing cymbals? or when thou gavest welcome to the greatest of the gods amid a snow-shower of gold at dead of night,¹ what time he stood at Amphitryon's portal and drew near Amphitryon's wife for the begetting of Heracles? or was it when thou rejoicedst over the wise counsels of Teiresias? or when over the deft horseman Iolaüs, or over the dragon-brood² and their unwearied spears? or when from the rude battle thou didst send Adrastus back to Argos, home of horses, reft of countless comrades? or again, because thou madest the Dorian colony of the men of Lacedaemon to stand upright on its feet, when thy descendants, the Aegidae, captured Amyclae according to the Pythian oracles?³

¹ Amyclae was a few miles south of Sparta, which was not firmly established until it had captured Amyclae. The scholia quote Aristotle as saying (in his treatise on the Spartan constitution) that when the Lacedaemonians were at war with Amyclae, they consulted the oracle, and were told to seek the alliance of the Aegidae. For this purpose they went first to Athens, and next to Thebes, where they found the Aegidae holding a feast, and obtained their alliance. The leader of these Aegidae was Timomachus, who was the first to organise the forces of the Lacedaemonians, and was highly honoured by them.

ἀλλὰ παλαιὰ γὰρ
εὔδει χάρις, ἀμνάμονες δὲ βροτοί,

στρ. β⁶

ὃ τι μὴ σοφίας ἄωτον ἄκρον
κλυταῖς ἐπέων ῥοαῖσιν ἐξίκηται ζυγόν.

20 κώμαζ' ἔπειτεν ἀδύμελεϊ σὺν ὕμνῳ
καὶ Στρεψιάδῃ· φέρει γὰρ Ἴσθμοῖ
νίκαν παγκρατίου· σθένει τ' ἔκπαγλος ἰδεῖν τε μορ-
φάεις· ἄγει τ' ἀρετὰν οὐκ αἰσχίον φυᾶς. 30

ἀντ. β

φλέγεται δὲ ἰσπλόκοισι Μοῖσαις,
μάτρωί θ' ὁμωνύμῳ δέδωκε κοινὸν θάλας,

25 χάλκασπις ᾗ πότμον μὲν Ἄρης ἔμιξεν,
τιμὰ δ' ἀγαθοῖσιν ἀντίκειται.

ἴστω γὰρ σαφὲς ὅστις ἐν ταῦτα νεφέλα χάλαζαν
αἵματος πρὸ φίλας πάτρας ἀμύνεται, 40

ἐπ. β

λοιγὸν ἄντα φέρων ἐναντίῳ στρατῷ,
ἀστῶν γενεᾷ μέγιστον κλέος αὖξων

30 ζῶων τ' ἀπὸ καὶ θανῶν.

τὺ δέ, Διοδότοιο παῖ, μαχατὰν
αἰνέων Μελέαγρον, αἰνέων δὲ καὶ Ἔκτορα
Ἀμφιάρῃόν τε,

εὐαιθέ' ἀπέπνευσας ἀλικίαν

στρ. γ

35 προμάχων ἀν' ὄμιλον, ἐνθ' ἄριστοι

23 ἔξ Ἰσπλοκοῖσι Bergk (MUSEUM), cp. O. vi 30; Ἐἰσπλοκοῖ-
μοισι τῆσι; Ἐἰσπλοκοῖσι Boeckh.

28 ἄντα φέρων Thiersch (BC), ἐναντίον φέρων scholium;
ἀμύνει τῆσι (TK); ἀμνεκαλῶν (M); ἀντιφέρων Burg.

33 ἀμφ' Ἀμφιάρειον Bergk (B).

ISTHMIAN ODES VII 16-35

But ah! for the olden glory sleepeth, and mortals are unmindful, save of that which winneth its way to the perfect bloom of poesy by being blended with the sounding streams of song.

Therefore with melodious strain begin the festal triumph-song, even for Strepsiades; for at the Isthmus he is winner of the victory in the pancratium; wondrous in strength is he, and yet comely to look upon, and he hath also courage no whit inferior to his frame. And he is lit up with glory by the violet-tressed Muses; and to his eme of the self-same name hath he given a share in the crown, even to him for whom Ares of the brazen shield mingled the draught of death; and yet honour is laid up in recompense for the brave. For whoso, in this cloud of war, defendeth his dear father-land against the hailstorm of blood, by dealing death to the host of the foemen, let him know assuredly that he is causing the greatest glory to grow for the race of his fellow-townsmen,—both while he liveth and when he is dead.

But thou, O son of Diodotus, vying with the warrior Meleager, vying also with Hector and Amphiaraus, didst breathe forth the fair bloom of thy youth amid the host of warriors in the van,

ἔσχον πολέμοιο ρεῖκος ἐσχάταις ἐλπίσιν. 50
 ἔτλαν δὲ πένθος οὐ φάτον· ἀλλὰ νῦν μοι
 Γαῖόχοτος εὐδίαν ὄπασσεν
 ἐκ χειμῶνος. ἀείσομαι χαίταν στεφάνοισιν ἀρμό-
 σαις. ὁ δ' ἀθανάτων μὴ θρασσέτω φθόνος,

ἀντ. γ'

40 ὃ τι τερπνὸν ἐφάμερον διώκων
 ἔκαλος ἔπειμι γῆρας ἔς τε τὸν μόρσιμον
 αἰῶνα. θνάσκομεν γὰρ ὁμῶς ἅπαντες·
 δαίμων δ' αἴσιος· τὰ μακρὰ δ' εἴ τις 60
 παπταίνει, βραχὺς ἐξικέσθαι χαλκόπεδον θεῶν
 ἔδραν· ὅτι πτερόεις ἔρριψε Πάγασος

ἐπ. γ'

45 δεσπότην ἐθέλοντ' ἐς οὐρανοῦ σταθμοὺς
 εἰθεῖν μεθ' ὀμάγυριν Βελλεροφόνταν
 Ζηνός· τὸ δὲ παρ' ἴκαν
 γλυκὺ πικροτάτα μένει τελευτά.
 ἄμμυ δ', ὧ χρυσέα κόμα θάλλων, πόρε, Λοξία, 70
 50 τεαῖσιν ἀμίλλαισιν
 εὐανθέα καὶ Πυθόι στέφανον.

36 ἐσχάταις (-οισιν D) ἐπ' ἐλπ. BD: ἐπ' omitted by Calliergus (ed. l.).

39 φθόνος, BD, scholia, Erasmus Schmid (BF): φθόρος. (MCP. 28).

where the bravest sustained the strife of war in hope forlorn. And they suffered sorrow beyond all telling; but now hath the Upholder of the Earth given me fair weather after storm.¹ I shall sing with my hair entwined with garlands, while I only pray that the envy of the immortals may not mar whatever pleasure I pursue, sufficient for my day, as I calmly pass onward to old age and to the destined bourne of life. For we die all alike, albeit our doom is diverse. But, if any man lifteth up his eyes to things afar, he is too short to attain unto the brass-paved floor of heaven; for the winged Pégasus threw Bellerophon, his rider, who would fain have gone to the homes of heaven and the goodly company of Zeus.² Stolen sweets are awaited by an end most bitter. But grant to us, O Loxias, that art glorious with thy golden hair, a crown of fairest flowers even from thine own contests at Pytho.

¹ Poseidon, the Lord of the Isthmus, is here the giver of calm, because he has granted a victory in the Isthmian games.

² Cp. *O.* xiii 64.

ISTHMIAN VIII

FOR CLEANDROS OF AEGINA

INTRODUCTION

THE eighth and last Isthmian celebrates the victory won in the boys' pancratium by Cleander of Aegina. He had already been successful in the Nemean games, presumably, of July 479, and he has now been victorious in the Isthmian games of, presumably, April 478. Phylacidas has been victorious in the two preceding Isthmian festivals, that of 484 (*Isth.* vi.) and that of 480 (*Isth.* v.).

The liberties of Greece had been saved by the victories of Salamis and Plataea; Sparta and Athens were exultant, but Thebes (which had capitulated in the autumn of 479) was in mourning. Almost alone of all the Hellenic States, she had made common cause with the Medes. The Ode reflects the poet's mingled feelings of sorrow for the part played by Thebes, and of joy at the liberation of Hellas from the intolerable burden which had been hanging over her head.

The poet rouses himself from grief, mingled with joy at the removal of an intolerable burden that had been oppressing Hellas; he calls upon the chorus

INTRODUCTION

to celebrate the Isthmian victory of Cleander (1-13). When our path is beset with treachery, we must walk warily, but the ills of mortals can be cured, provided they have liberty (14-16). It is manly to cherish good hopes for the future, and it is the duty of a Theban to sing the praises of Aegina, for Aegina and Thébè were sisters, both of them beloved by Zeus, who made one of them queen of Thebes, and the other the mother of Aeacus (17-23).

The myth of the Aeacidae (23-60).

Even as Achilles was honoured of all, so must we haste to raise the Muses' memorial in honour of the victor's cousin, Nicocles, and of his Isthmian victory in the boxing match (61-65). The praise of Cleander, and of his victories at Megara and Epidaurus (65-70).

VIII.—ΚΛΕΑΝΔΡΩ ΛΙΓΙΝΗΤῃ

ΠΑΓΚΡΑΤΙΣ

στρ. α'

Κλεάνδρῳ τις ἀλικία τε λύτρον
 εὐδοξον, ὃ νέοι, καμάτων
 πατρός ἀγλαὸν Τελεσάρχου παρὰ πρόθυρον ἰὼν
 ἀνεγειρέτω

κῶμον, Ἴσθμιάδος τε νίκας ἄποινα, καὶ Νεμέα
 5 ἀέθλων ὅτι κράτος ἐξεῦρε. τῷ καὶ ἐγώ, καίπερ
 ἀχνύμενος

θυμὸν, αἰτέομαι χρυσέαν καλέσαι 10

Μοῖσαν. ἐκ μεγάλων δὲ πενθίων λυθίντες
 μήτ' ἐν ὄρφανία πέσωμεν στεφάνων,
 μήτε κάδεα θεράπευε· παυσάμενοι δ' ἀπρήκτων
 κακῶν

γλυκύ τι δαμωσόμεθα καὶ μετὰ πόνον·
 ἐπειδὴ τὸν ὑπὲρ κεφαλῆς 20

10 τὸν Ταντάλου λίθον παρὰ τις ἔτρεψεν ἄμμι θεός,

στρ. β'

ἀτόλματον Ἑλλάδι μόχθον. ἀλλά
 μοι δεῖμα μὲν παροιχόμενον
 καρτερὰν ἔπαυσε μέριμναν· τὸ δὲ πρὸ ποδός
 ἄρειον αἰεὶ <σκοπεῖν>

10 εἰς Heimsoeth (rs): miss have τε, or γε (BC); καὶ (M);
 ἐπε Bary.

12 δεῖμα miss (edd.): χάσμα M. παροιχόμενον miss (EFCS¹):
 —μέμων Benedictus (MFCS²).

13 <σκοπεῖν> Thiersch (BMFCS): <θίμεν> Bary.

VIII.—FOR CLEANDROS OF AEGINA

WINNER IN THE PANCRATIUM, 478 (?) B.C.

Ho youths! go one of you to the gleaming portal of Telesarchus, and awake the festal triumph-song in honour of Cleandros and his comrades, in reward for his victory at the Isthmus, no less than for his winning the prize in the contests at Nemea. Therefore, I also, though stricken sorely at heart, am bidden¹ to invoke the golden Muse. Yet, now that we are set free from mighty woes, let us not fall into any lack of festal garlands, nor do thou brood over sorrows; but ceasing to dwell on unavailing ills, we shall delight the people with some strain of sweetness, even after toil; inasmuch as the trouble that Hellas could not brook, the stone of Tantalus above our head, hath now been turned aside for us by one of the gods; but, as for me, the passing away of terror hath caused stern care to cease;² yet is it better to look evermore at that which lieth before one's foot, for man is entangled in a

¹ Understood as Middle by Wilamowitz, "darum bitte auch ich . . . dass man die goldne Muse rufe," i.e. "I also bid them invoke the Muse."

² Wilamowitz, retaining *παρρησιάζω*, understands the sentence to mean "fear for perils now past hath hampered the power of my poetry."

χρήμα πᾶν. δόλιος γὰρ αἶων ἐπ' ἀνδράσι κρέ-
μαται.

15 Δίσισσων βίου πόρον ἰατὰ δ' ἔστι βροτοῖς σὺν γ'
λευθερία 30

καὶ τά. χρῆ δ' ἀγαθὰν ἐλπίδ' ἀνδρὶ μέλειν·

χρῆ δ' ἐν ἑπταπύλοισι Θήβαις τραφέντα

Λίγιστα Χαρίτων ἄωτον προνέμειν,

πατρός οὐνεκα δίδυμαι γέγοντο θύγατρεις Ἄσω-
πιδῶν

ὀπλόταται, Ζηνὶ τε ἄδον βασιλεῖ.

40

ὃ τὰν μὲν παρὰ καλλιρόφω

20 Δίρκα φιλαρμάτου πόλιος ᾤκισσεν ἀγεμόνα·
στρ. γ'

σὲ δ' ἐς νᾶσον Οἰνοπίαν ἐνεγκὼν

κοιμάτο, δῖον ἔνθα τέκες

Λιάκον βαρυσφαράγῳ πατρὶ κεδνότατον ἐπι-
χθονίων· ὃ καὶ

δαιμόνεσσι δίκας ἐπέειρανε· τοῦ μὲν ἀντίθεοι 50

25 ἀρίστευον υἱέες υἱέων τ' ἀρηίφιλοι παῖδες ἀγορέα

χάλκειον στονόεντ' ἀμφέπειν ὄμαδον·

σιώφρονές τ' ἐγένοντο πινυτοὶ τε θυμόν.

ταῦτα καὶ μακάρων ἐμέμναντ' ἀγοραί,

Ζεὺς ὄτ' ἀμφὶ Θέτιος ἀγλαός τ' ἔρισαν Ποσειδᾶν
γάμῳ, 60

ἄλοχον εὐειδέ' ἰθέλων ἑκάτερος

ἴαν ἐμμεν ἔρωσ γὰρ ἔχεν.

30 ἄλλ' οὐ σφιν ἄμβροτοι τέλεσαν εὐνὰν θεῶν
πραπίδες,

στρ. δ'

ἐπεὶ θεσφάτων ἐπάκουσαν· εἶπε δ'

31 ἐπάκουσαν Triclinius, Hermann¹ (MFCB); ἔκουσαν D (B-);
ἐκ' ἐκουσαν Hermann².

treacherous time that maketh crooked the path of life. Yet even this may be healed for mortals, if only they have freedom. Howsoever, it is meet for man to take to heart good hope; aye, meet it is for one who was reared at Thebes, the city of seven gates, to give Aegina the brightest flower of graceful song.

For to one father, Asôpus, were twin daughters born, the youngest of his children, and they found favour with Zeus the king. Wherefore he caused one of them to dwell beside fair Dirce's stream, as queen of a city rejoicing in chariots; while thee, the other, he carried unto the isle Oenopia¹ and made his bride,—that isle where, to the sire who loudly thundereth, thou barest Aeacus divine, most virtuous of all the race of earth. Therefore it was that even for the gods he became arbiter of strife. His god-like sons and their warlike children were ever bravest in courage, and they were pure in life, and wise in heart.

All this was remembered even by the assembly of the blessed gods, when Zeus and glorious Poseidon strove for the hand of Thetis, both of them desiring her to be his beautiful bride, for love enthralled them. Yet the immortal counsels of the gods did not bring that marriage to pass, when they had heard a certain

¹ One of the old names of Aegina; also called Oenônê in *N.* iv 46, v 15, viii 7, *I.* v 35.

εὐβουλος ἐν μέσοισι Θέμις,
οὐνεκεν πεπρωμένον ἦν φέρτερον γόνον ἄνακτα
πατρὸς τεκεῖν 70

ποντίαν θεόν, ὃς κεραυνοῦ τε κρέσσον ἄλλο βέλος
35 διώξει χερὶ τριόδοντός τ' ἀμαιμακέτου, Δί τε
μισγομέναν

ἢ Διὸς παρ' ἀδελφείοισιν.—" ἀλλὰ τὰ μὲν
παύσατε βροτέων δὲ λεχέων τυχοῖσα
νιὸν εἰσιδέτω θανόντ' ἐν πολέμῳ, 80
χεῖρας Ἄρει <τ' > ἐναλίγκιον στεροπαῖσιν τ' ἀκμὰν
ποδῶν.

τὸ μὲν ἐμὸν Πηλεί γάμου θεόμορον
ὀπάσσαι γέρας Λιακίδα,

40 ὄντ' εὐσεβέστατον φάτις Ἴωλκοῦ τράφειν πεδίων
στρ. ε'

ιόντων δ' ἐς ἀφθιτον ἄντρον εὐθύς
Χείρωνος αὐτίκ' ἀγγελίαι 90
μηδὲ Νηρέος θυγάτηρ νεϊκέων πέταλα δις ἐγ-
γαλιζέτω

ἄμμιν ἐν διχομηνίδεσσιν δὲ ἐσπέραις ἐρατὸν

45 λύοι κεν χαλινὸν ὑφ' ἥρωϊ παρθενίας." ὥς φάτο
Κρονίδαίς

ἐννέποισα θεά τοι δ' ἐπὶ γλεφάροις

33 οὐνεκεν Donaldson (n-s), cp. *N.* ix 36: εἰνεκεν *D.*, Triclinius, (nmc).

γόνον ἄνακτα (i.e. *Φάνακτα*) πατρὸς τεκεῖν *nas* (vna): γόνον <ai> ἄνακτα π.τ. Boeckh; γόνον <an> ἄνακτα π.τ. Bergk (c); πατέρος ἄνακτα γόνον τεκεῖν Ahlwardt (s); τεκέμεν ἄνακτα πατρὸς γόνον *M.*

35 Διὶ βαρβαρομένην Bergk⁴ (n.).

37 χεῖρας Ἄρει <τ' > Boeckh (mfcv⁴); χεῖρας Ἄρει Hermann (s²); Ἄρει χεῖρας *D* (χεῖρας Triclinius); ἀερ' Ἄρει χεῖρας Bury.

38 ἰ. γάμου θεόμορον ὀπάσσαι γέρας Λιακίδα Hermann (1)

oracle. For Themis, wise in counsel, spake in their midst, saying how that it was fated that the sea-queen should bear a princely son, who would be stronger than his father, and who in his hand would wield another weapon, mightier than the thunder-bolt or the stubborn trident, if she were wedded either to Zeus or to his brethren.¹

"Nay, cease from this," she added, "rather let her win a mortal marriage and see her son fall in war, after vying with Arés in the might of his hands, and with the lightnings in the speed of his feet. My counsel is to grant this marriage-boon divine to the son of Aeacus, even to Péléus, who is famed to be the holiest man that liveth in the plain of Iolcus. At once let the message be sent with all speed to Cheiron's cave divine; and let not the daughter of Néreus ever again place in our hands the leaves of strife²; but, in the evenings of full-moon, let her unloose her maiden-girdle in love for that hero."

So said the goddess, speaking unto the sons of Cronus, and they gave assent with their brows

¹ Poseidon. For the plural cp. Frag. 53 (45), 10 l.

² In Syracuse and Athens olive-leaves were sometimes used for inscribing votes of banishment. In the former city this procedure was called *πεναιλισμός*; in the latter *λεφυλλοφορεῖν*.

Donaldson (MFC): *θεάμορον ἀνάσαι γάμον Αἰακίδα γέρας D*, *θεάμορον* — *Αἰακίδα τὸ γέρας B*; *γέρας θεάμορον ἀνάσαι γάμον Αἰακίδα Hermann (2) (8)*, — *γάμον Αἰακίδα Bury*.

40 *φάσις Ἰωλακοῦ Bothe (BMFC)*, — *Ἰωλακοῦ (8)*; *φασίς Ἰωλακοῦ D*; *φάσις Ἰωλακοῦ Triclinius*; *φρασίς Ἰωλακοῦ Bergk⁴, φρασίς Ἰωλακοῦ τράφει Bury*.

νεῦσαν ἀθανάτοισιν· ἐπέων δὲ καρπὸς 100
οὐ κατέφθινε. φαντὶ γὰρ ξύν' ἀλέγειν
καὶ ἥαμον Θέτιος ἄνακτα. καὶ νεαρὰν ἔδειξαν
σοφῶν

στόματ' ἀπείροισιν ἀρετὰν Ἀχιλῆος·
ὃ καὶ Μύσιον ἀμπελοεν

50 αἶμαξε Τηλέφου μέλανι ραίνων φόνῳ πεδίων, 110.
στρ. στ'

γεφύρωσέ τ' Ἀτρεΐδαισι νόστον,
Ἑλέναν τ' ἐλύσατο, Τρωίας

ἴνας ἐκταμὼν δορί, ταί νιν ῥύοντό ποτε μάχας
ἑναριμβρότου

ἔργον ἐν πεδίῳ κορύσσοντα, Μέμνονός τε βίαν
55 ὑπέρβυμον Ἑκτορά τ' ἄλλους τ' ἀριστείας· οἷς
δῶμα Φερσεφόνας 120

μανίων Ἀχιλεὺς, οὖρος Λίακιδᾶν,
Αἴγιναν σφετέραν τε ρίζαν πρόφαιεν.

τὸν μὲν οὐδὲ θανόντ' ἀοιδαὶ ἔλιπον,

ἀλλὰ οἱ παρά τε πυρὰν τάφου θ' Ἑλικώνιαι
παρθένοι

στάν, ἐπὶ θρῆνόν τε πολύφαμον ἔχεαν.

ἔδοξ' ἄρα τόδ' ἀθανάτοισι, 130

60 ἐσλόν γε φῶτα καὶ φθίμενον ὕμνοισι θεῶν διδόμεν.
στρ. ζ'

τὸ καὶ νῦν φέροι λόγον, ἔσσυταί τε

Μοισαῖον ἄρμα Νικοκλῆος

μᾶμα πυγμαχου κελαδῆσαι. γεραίρετέ νιν, ὅς
Ἴσθμιον ἂν νάπος

Δωρίων ἔλαχεν σελίνων· ἐπεὶ περικτίνας

47 ἄνακτα old mas (EMFD²): ἄνακτε Triclinius (CS).

56 οὐδὲ Dissens (edd.): οἷς mas. ἀοιδαὶ τι λίπον? B.

60 ἐσλόν γε Calliergus (edd.): ἐς λόγον γε mas.

immortal; and the fruit of her words did not wither away, for they tell how that Zeus joined in favouring even the marriage of Thetis. And the lips of poets wise made known the youthful prowess of Achilles to those who had heard it not before;—Achilles who stained and besprent the vine-clad plain of Mysia with the dark blood of Têlephus, and enabled the Atreidae to return by a safe path across the sea. 'Twas Achilles who rescued Helen, when with the sword he hewed asunder the sinews of Troy, that aforetime stayed him in plying on the plain the work of murderous war,—hewed asunder the over-weening might of Memnon, and Hector, and other brave heroes, to whom Achilles, champion of the house of Aeacus, pointed the road to the house of Persephonê, and thus brought fame to Aegina and to his race. And even when dead, he was not forsaken of song, but, beside his funèral pyre and tomb, there stood the maids of Helicon, and poured over him the dirge of many voices.¹ Thus was it proved to be the will of the immortals to make a brave man, even when dead, a theme for the hymns of goddesses; and even now this law holdeth good, and therefore doth the Muses' car start forth to sound aloud the glory of the boxer, Nicoelês. O praise ye him, who won the crown of wild Dorian celery in the Isthmian glade,

¹ πολέφωμος means "many-voiced" in the *Odyssey* (ii 150) and in Alcman (Frag. 34); and the dirge mentioned in the text is described in the *Odyssey* (xxiv 60) as sung by all the nine Muses in turn, ἀκραιβόμενοι ἐπὶ καλῆ. This is better than making the epithet synonymous with πολέφωτος, "very famous."

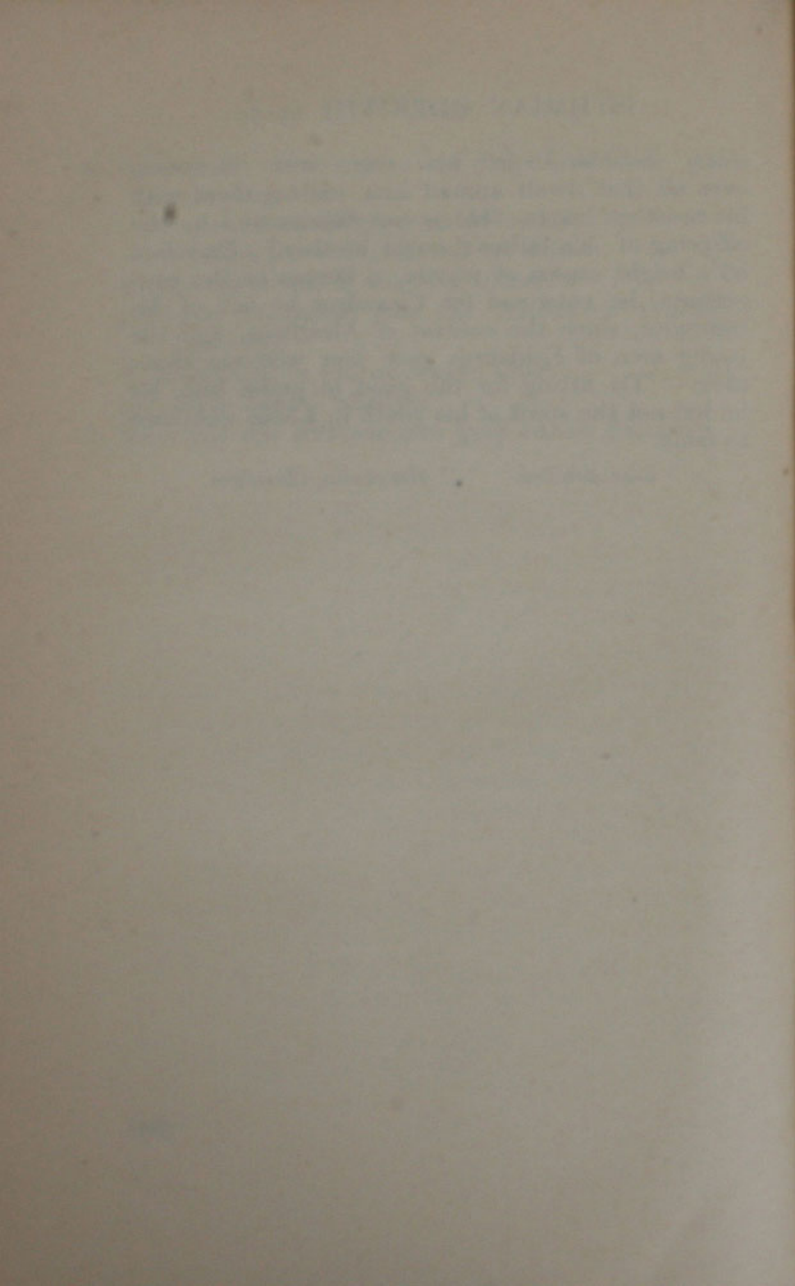
PINDAR

65. ἐνίκασε δὴ ποτε καὶ κείνος ἄνδρας ἀφύκτῳ χερὶ
 κλονίῳν. 140
 τῶν μὲν οὐ κατελέγχει κριτοῦ γενεὰ
 πατραδελφεοῦ· ἀλίκῳν τῷ τις ἄβρὸν
 ἀμφὶ παγκρατίου Κλεάνδρῳ πλεκέτῳ
 μυρσίνας στέφανον, ἐπεὶ νιν Ἴλκαθίου τ' ἀγῶν
 σὺν τύχῃ
 ἐν Ἐπιδαύρῳ τε νεότατος δέκετο πρὶν 150
 τὸν αἰνεῖν ἀγαθῷ παρέχει
- 70 ἦβαν γὰρ οὐκ ἄπειρον ὑπὸ χειρὶ καλῶν δάμασεν.

ISTHMIAN ODES VIII 65-70

since he too,¹ in his day, was victorious over all that dwelt around him, smiting them with his resistless hands. He is not dishonoured by the offspring of his father's noble brother.² Therefore let a bright crown of myrtle, in honour of the pancratium, be entwined for Cleandros by one of his comrades, since the contest of Alcathoüs, and the young men of Epidaurus gave him welcome afore-time. 'Tis fitting for the good to praise him, for he hid not the spirit of his youth in a hole unknown to fame.

¹ Like Achilles. ² His cousin, Cleandros.



FRAGMENTS

FRAGMENTS

INTRODUCTION TO THE FRAGMENTS

THE life of Pindar in the Ambrosian ms in Milan states that the poet was the author of seventeen works:—(1) Hymns, (2) Paeans, (3) and (4) two books of Dithyrambs, (5) and (6) two books of Processional Songs (Προσόδια), (7) and (8) two books of Maidens' Songs (Παρθένεα or Παρθένια), (9) a separate book of the same, (10) and (11) two books of Dance-songs (Υπορχήματα), (12) Eulogies (Ἐγκώμια), (13) Dirges (Θρήνοι), and, lastly, (14), (15), (16), (17), four books of Epinician Odes (Ἐπικάμια). In the order adopted by the first editor, Aristophanes of Byzantium, these Odes were arranged as follows:—*Olympia, Pythia, Isthmia, Nemea*, in the sequence of the foundation of the four festivals (776, 582, 581, 573), with three other Odes (*Nem.* ix, x, xi) connected with Sicyon, Argos, and Tenedos, added at the end.

In the above order of the poet's works, the first place is assigned to poems celebrating the gods, and the last to those in commemoration of men; and, in the Epinician Odes, the order is, first the Odes on horse-races or chariot-races, next those on boxing or wrestling, and, lastly, those on foot-races.

The order in which Horace (*Carm.* iv 2), alludes to the Odes of Pindar is (1) Dithyrambs, (2) other Odes

INTRODUCTION

relating to the gods, (3) Eulogies of kings, (4) Epinician Odes, and (5) Dirges.

The *Oxyrhynchus Papyri* have helped to determine the dates of several of the Epinician Odes, and have added much to our knowledge of the *Paeans* and the *Parthenia*.

The following selection includes all the principal Fragments, old and new.

ΙΣΘΜΙΟΝΙΚΑΙ

ΑΙΓΙΝΗΤΗ

I Bergk (4 Boeckh)

Κλεινὸς Λίακοῦ λόγος, κλεινὰ δὲ καὶ ναυσικλυτὸς
 Αἴγινα· σὺν θεῶν δὲ νιν αἶσα
 Ἕτ' ἄλλου τε καὶ Αἰγίμου
 Δωριεὺς ἐλθὼν στρατὸς ἐκτίσσατο·
 5 τῶν μὲν ὑπὸ στάθμα νέμονται
 οὐ θέμις οὐδὲ δίκαν ξείνων ὑπερβαίνοντες· οἳ δ'
 ἀρετὰν
 δελφίνας ἐν πόντῳ, ταμίαι τε σοφοὶ
 Μοισᾶν ἀγωνίων τ' ἀέθλων.

Appended to I viii in Laur. ms D.

2 θεῶν B: θεῶ D.

4f. ἐκτίσσαντο τῶν Hermann: ἐκτίσαντο τὰ D.

ΤΜΝΟΙ

ΘΗΒΑΙΟΙΣ

29-30 Bergk (5-6 Boeckh)

Ἴσμηνὸν ἢ χρυσαλάκατον Μελίαν,
 ἢ Κάδμον, ἢ σπαρτιῶν ἱερὸν γένος ἀνδρῶν,
 ἢ τὰν κυανάμπυκα Θήβαν,
 ἢ τὸ πάντολμον σθένος Ἡρακλέος.

FROM AN ISTHMIAN ODE

FOR AN ISTHMIAN VICTORY OF AN ARGINETAN

FAMOUS is the story of Aescus; famous too is Aegina, renowned for her navy. It was under heaven's blessing that she was founded by the coming of the Dorian host of Hyllus and Aegimius,¹ beneath whose rule they dwell. They never transgress right, nor yet the justice due to strangers; on the sea they are a match for dolphins in prowess, and they are wise ministrants of the Muses and of athletic contests.

¹ Cp. *P.* i 61-65.

HYMNS

FOR THE THERANS

SHALL we sing of Isménus, or of Melia² with her golden distaff, or of Cadmus, or of the holy race of the Sparti,³ or Thébê with her purple snood, or the all-daring might of Heracles, or the gladsome honour

² See note on *P.* xi 4. ³ See note on *P.* ix 82.

(29) 5 ἢ τὰν Διωνύσου πολυγαθία τιμάν,
ἢ γάμον λευκωλένου Ἄρμονίας ὑμνήσομεν; ---

(30) πρῶτον μὲν εὐβουλον Θέμιν οὐρανίαν
χρυσείαισιν ἵπποις Ἄκταντος παρὰ παγᾶν
Μοῖραι ποτὶ κλίμακα σεμνὰν
ἄγον Οὐλύμπου λιπαρὰν καθ' ὁδὸν
5 σωτήρος ἀρχαίαν ἀλοχον Διὸς ἔμμεν
ἀ δὲ τὰς χρυσάμπυκας ἀγλαοκάρπους τίκτεν
ἀλαθείας Ἦρας.

The first part is derived from [Lucian], *Demosth. Encom.* c. 19, and Plutarch, *de glor. Athen.* c. 4. The second part is found in Clemens Alexandrinus, *Strom.* vi 731.

(30) 6 ἀλαθείας Ἦρας η (from Hesychius): ἀγαθὰ σωτήραι Clemens.

42 (171)

... ἀλλοτρίοισιν μὴ προφαίνειν τίς φέρεται
μόχθος ἄμμιν· τοῦτό γέ τοι ἔρέω.
καλῶν μὲν ὧν μοῖράν τε τερπνῶν ἐς μέσον χρῆ
παντὶ λαῶ
δεικνύναι· εἰ δὲ τις ἀνθρώποισι θεόσδοτος ἀταρὰ
κακότητας

5 προστύχη, ταύταν σκότει κρύπτειν ἔοικεν.

Stobaeus, *Flor.* cix 1. This Fragment and the next two belong to a poem setting forth the good counsel given by Amphiarāus to his son Amphilocheus on his departure for Thebes.

180 (172)

μὴ πρὸς ἅπαντας ἀναρρήξαι τὸν ἀχρεῖον λόγον·
ἔσθ' ὅτε πιστοτάτα σιγᾶς ὁδός·
κέντρον δὲ μάχας ὁ κρατιστεύων λόγος.

Clemens Alexandrinus, *Strom.* i 345.

HYMNS

due to Dionysus, or the bridal of white-armed Harmonia ?¹

First did the Fates in their golden chariot bring heavenly Themis, wise in counsel, by a gleaming pathway from the springs of Ocean to the sacred stair of Olympus, there to be the primal bride of the Saviour Zeus. And she bare him the Hours with golden fillet and with gleaming fruit,—the Hours that are ever true.

¹ The above passage was one of the poet's earliest compositions. It was so full of mythological allusions that the poetess Corinna, who had suggested his turning his attention to mythology, told him "to sow with the hand, not with the whole sack" (Plutarch, *de glor. Athen.* c. 4).

COUNSELS GIVEN BY AMPHILARAÛS TO HIS SON AMPHILOCHUS

Disclose not to strangers our burden of care; this at least shall I advise thee. Therefore is it fitting to show openly to all the folk the fair and pleasant things allotted us; but, if any baneful misfortune sent of heaven befalleth man, it is seemly to shroud this in darkness.

4 ἀραπά (ἀρηπά Wilamowitz) κρυότας : ἀταλυσκότας or ἀταλυσσ ; ἀνάλαια (ἀνάλαιος Dindorf) κρυότας (MS).

Blurt not out unto all the word that is needless. There are times when the path of silence is the safest, while the word that is overbearing is a spur unto strife.

1 ἀχρσίωρ MS : ἀρχαίωρ MSS.

PINDAR

43 (173)

ὦ τέκνον,

ποντίου θηρὸς πετραίου χρωτὶ μάλιστα νόον
 προσφέρων πάσαις πολίεσσιν ὀμίλει·
 τῷ παρεόντι δ' ἐπαινῆσαις ἐκὼν
 ἄλλοτ' ἄλλοῖα φρόνει.

Athenaeus, xii 513e, and vii 317a,

πολύποδός μοι, τέκνον, ἔχων νόον, Ἀμφίλοχ' ἦρωσ,
 τοῖσιν ἐφαρμόζου, τῶν κεν καὶ δῆμον ἴκηαι.

ΕΙΣ ΑΠΟΛΛΩΝΑ ΠΤΩΝ

51 Schröder (70)

οἱ δὲ ποιηταὶ κοσμοῦσιν ἄλση καλοῦντες τὰ ἱερά
 πάντα, κὰν ἦ ψιλὰ· τοιοῦτόν ἐστι τὸ τοῦ Πινδά-
 ρου περὶ τοῦ Ἀπόλλωνος λεγόμενον·

..... <δι>νηθεὶς ἐπῆεν

γᾶν τε καὶ <πᾶσαν> θάλασσαν

καὶ σκοπιαῖσιν <ἐπ' αἰπειναῖ>ς ὀρέων ὑπερ ἔστα
 καὶ μυχοὺς διζάσατο βαλλόμενος κρηπίδας ἄλ-
 σεων . . .

5 καὶ ποτε τὸν τρικάρανον

Πτωΐου κευθμῶνα κατέσχεθε κούρα . . .

καὶ τὸν Τήνερον καλεῖ

ναοπόλον μάντιν δαπέδοισιν ὁμοκλέα.

Strabo, ix 412 f. ll. 1, 2, 4 restored by Meineke; l. 3 by s.

From a poem in honour of Apollo, the father of Ténéris and Isménis by Melia, referring to the foundation of an oracle and temple of Apollo at the foot of mount Ptōon, near Aeraephia on the Lake Cōpāis.

HYMNS

My son, in all the cities wherewith thou consortest, make thy mind like unto the (changing) skin of the polypus, that clingeth to the rocks of the sea.¹ Aye, and, by readily praising him that is present, change thy thought with the changing time.

¹ Aristotle, quoted in Athenaeus, 318^b, describes one of two kinds of polypus as "colour-changing," *τρεψίχρωος*. In the *Historia Animalium*, ix 37, 9, he says that the polypus, in preying on fishes, changes its colour to that of any stones which it approaches. This polypus is identical with the octopus, which, like certain other *Cephalopoda*, has the power of changing its colour.

TO APOLLO

On the foundation of his temple at the foot of mount Ptôon on the lake Copais in Boeotia.

But the poets use adornment, when they call all temples "groves," although they are bare of trees. Such is the language of Pindar concerning Apollo:—

"Whirling around, he passed over the land and over all the sea, and stood on the lofty watch-towers of the mountains, and explored the caverns, while he laid for himself the foundations of his groves . . ."

"And erst the maiden¹ dwelt in the cavern of the triple peak of Ptôon."

And the poet calls Tênerus, "the temple-haunting prophet, who giveth his name to the plain."

¹ Zeuxippe, daughter of Athamas, king of Orchomenus.

PINDAR

ΠΑΙΑΝΕΣ

The paean was one of the earliest forms of Greek lyrical poetry. It was primarily connected with the worship of Apollo, as the giver of joy, and the averter of calamity. It derived its name from the cries addressed, in the burden of the poem, to Apollo as the god of healing, ἰῆ Παιάν. It was also used in

1. ΘΗΒΑΙΟΙΣ

<ἰῆ Παιάν>

πρὶν ὄδυναρὰ γήραος σ[χεδὸν μ]ολεῖν,

πρὶν τις εὐθυμία σκιαζέτω

νόημ' ἄκοτον ἐπὶ μέτρ', ἰδὼν

5 δῖναμιν οἰκόθετον.

ἰῆ ἰῆ, νῦν ὁ παντελής ἐνιαυτός

*Ωραί τε Θεμίγονοι

πλάξῃππον ἄστυ Θήβας ἐπήλθον,

*Ἀπόλλωνι δαῖτα φιλησιιστέφανον ἄγοντες

10 τὰν δὲ λαῶν γενεὰν δαρὸν ἐρέπτοι

σώφρονος ἀνθεσιω εἰνομίας.

Grenfell and Hunt, *Oxyrhynchus Papyri*, V (1908) 11 f.; text, 25 f.; trans. 80 f. Cp. A. E. Housman, *Class. Rev.* (1908), 8 f.

2. ΑΒΔΗΡΙΤΑΙΣ

στρ. α'

Ναῖδος Θροῖας *Αβδηρε χαλκοθώραξ

Ποσειδᾶνός τε παῖ,

σίθεν Ἰάονι τόνδε λαφῶ

1 *θροῖας, the eponymous nymph of the Opuntian Thronium.

PÆANS I, II

PÆANS

the worship of Apollo's sister, Artemis. At Delphi a pæan was chanted early in the spring of every year. The choruses, which were usually composed of men, were accompanied by the lyre or the flute, or by both. (For further details, see H. W. Smyth's *Greek Metric Poets*, xxxvi-xlii.)

I. FOR THE THEBANS

Oh! Pæan, to whom we cry!

Ere the pains of eld draw near, let a man clothe his ungrudging mind with gladness, and be content in measure due, when he hath seen the wealth that is stored in his home.¹

Oh joy! Oh joy! Now hath the year in its full circle, and the Hours, the daughters of Themis, come unto Thêbê's city that driveth the steed, bringing to Apollo the banquet that loveth the garland. Long may he crown the progeny of her peoples with the flowers of sober love of law.

¹ "i.e. the more a man has, the greater should be his thankfulness." G-N. Cf. *P.* v 12-14.

1 < ἴθιε Παιάν > s.

2 οδύρα παρ. : ὀδυρά s, cp. *P.* ii 91. σ(χελίον α)λαίη cp. *Pæan* ii 73.

4 ἄστρον ἀόργρον Hesychius.

8 κλάδ]στρον Housman, *O.* vi 85 (s) : φά]στρον G-N, Diehl.

2. FOR THE ABDERITANS

Abdêrus, with breast-plate of bronze, thou son of the Naiad Thronia and of Poseidon! beginning with thee shall I pursue this pæan for the Ionian folk, now

παιᾶνα διώξω,

5 Δήρηνον Ἀπόλλωνα πᾶρ τ' Ἀφροδίταν [μολών].

(blank of 18 lines.)

ἐπ. α'

24 ὤατινα [τᾶνδε] γαῖω

25 Θρηκίαν γαῖαν ἀμπελόεσσάν τε καὶ

εὐκαρπον μῆ μοι μέγας ἔρπων

κάμοι ἐξοπίσω χρόνος ἔμπεδος.

νεόπολις εἰμι· ματρός

δὲ ματέρ' ἐμᾶς ἔ<πιδ>ον ἔμπαν

30 πολεμῖφ πυρὶ πλαγῆι-

σαν. εἰ δὲ τις ἀρκέων φίλοις

ἐχθροῖσι τραχὺς ὑπαντιάζει,

μόχθος ἡσυχίαν φέρει

καιρῶ καταβαίνων.

35f. ἰήιε Παιᾶν, ἰήιε Παιᾶν [δὲ μήποτε λείπ]οι.

στρ. β'

- - - - ἀλκῆ δὲ τεῖχος ἀνδρῶν

[ὑψιστον ἴστατ]αι

5 [Δήρηνον, scholium on Lycophron *Alex.* 440, Δήρηνον τῶ-
νοι οὗτω καλούμενοι ἐν Ἀσθέραι, ἐνθα Δηραῖον Ἀπόλλωνος ἱερὸν
ἴσται, οὐ μνημονεύει καὶ Πίνδαρος ἐν Παιᾶσι. 5 μολών Jurenka.

24 [αἶσιν δὲ λιπᾶν, εἰς θρ]ηκίαν[α] τισα [τᾶνδε] γαῖω
Jurenka in *Philologus* 17 (1912) 173-210.

25 θρ]ηκίαν ms.

26 f. Cp. *O.* viii 29, *N.* vii 68.

29 ἴστω σ-η (s. Diehl): ἴστω ms, supported by Verrall
and Jurenka.

37-50 <ἔβρι δὲ τῆς ἑλῆς>, ἀλκῆ δὲ τεῖχος ἀνδρῶν
[ὑψιστον ἴστατ]αι. <τῶν ἔχειν πᾶ>ρα μάραμαι μὰν <ἴστω
ἐν.> [ἴστω] <ἀρκί δὲ> Πουσιθάνιος γένος ἴστω <ἐμοί>
τῶν γὰρ ἀταμίεω <ἐμὰ δὲ ἴστα> φέρεσθαι <τίσιν ἴστω>
σίλαι, . . . <ἴστω δὲ> ποτικίεω <δαίμων δὲ κακῶ>ι μαίει
τὸ φέγωμι πᾶσαν.> <μῆτις ἔβρι ἀταμίης> [τᾶνδε λ]ᾶν
δὲ τῶν <ἀλκῆς λεληπεμένω στίσι β]γαῖα λάβ>ω Jurenka.

PAEAN II

that I have come to the shrine of Aphrodité and of Dérénian¹ Apollo . . .

[But, having left that island of Teós,]² I [now] dwell in this [brave] Thracian land, a land rich in vines and fertile in fruits. May mighty Time, as it draweth on, never weary of a settled course for me. Young is my city, yet I lived to see my mother's mother³ stricken by the foeman's fire; but, if any man, in aiding his friends, fiercely resisteth his foes, such toil bringeth peace, when it entereth the lists in due time.

Oh Paean! to whom we cry, we cry! May Paean never leave us!

[Insolence is the ruin of cities, but brave men stand as their loftiest bulwark; this may we keep

¹ So called from Dérénus, or Deraenus, in the territory of Abdéra, where there was a temple of Apollo (Pausanias, vi 5, 3).

² The words enclosed in brackets are renderings of the conjectural restoration printed in the Note on l. 24.

³ *ματρὸς μητέρ' ἐμῆς*, Athens, which colonised Teós, the mother-city of Abdéra. Anacreon, the poet of Teós, was among those who colonised Abdéra in 523. In 480 Abdéra was one of the cities which had the expensive honour of entertaining Xerxes on his march into Greece, and men of Abdéra may have subsequently seen the havoc wrought by Xerxes at Athens.

For another restoration, see Sitzler in *Woch. f. Kl. Phil.* 1911, p. 58 ff.

³⁷ *ἀλαφ' ὄ-η*: the scholium compares Frag. 213; cp. also *L.* v 44 f.

- 40 ὄϊον ἄντομα μάρναμαι μὲν -- ὄϊον δαίσι]ις
 -- ὄϊον Ποσειδάνιον γένος [ἵππων] ὄϊον
 τῶν γὰρ ἀντομένων
 ὄϊον ὄϊον φέρεσθαι
 -- ὄϊον -- σέλας
- 45 -- ὄϊον πο]τικύρησθ
 -- ὄϊον ὄϊον μαίει
 ὄϊον ὄϊον

ἀντ. β

- ὄϊον λαὸν ἄστων
 ὄϊον ὄϊον
501. ὄϊον ὄϊον ὄϊον οἱ τὸ δ' εὐβουλία τε καὶ αἰδοῖ
 ἐγκείμενον αἰεὶ θάλλει μαλακαῖς ε[ὐ]δίαι[ς]
 καὶ τὸ μὲν διδότω
 θεός· [ὁ δ'] ἐχθρὰ νοήσας

- 53 ἤδη φθόνος οἴχεται
 τῶν πάλαι προθανόντων
 χρῆ δ' ἄνδρα καὶ τοκεῦσι <ν> φέρειν
 βαθύδοξον αἴσαν.

ἐπ. β

- τοὶ σὺν πολέμοι κτησάμενοι
- 60 χθόνα πολύδωρον, ὄϊον
 ἐγκατέθηκα πέραν Ἀ[θῶν] Παιόνων
 αἰχματῶν [λαοὺς ἐλάσαντες],
 ζαθίας τροφῶν· ἀλλὰ [δυσώνυμος]
 ἐπέπεσε μοῖρα τλάντων
- 65 ὁ ἔπειτα θεοὶ συνετέλεσαν,
 ὁ δὲ καλὸν τι ποιήσας εὐαγορίαισιν φλέγει·

61 ἴ. Ἀ[θῶν] . . . [λαοὺς ἐλάσαντες] Ἀρνίμ (8), schol.
 ἐ]σ[ί]μ [τὸ] ἄθω ἐεβλαθήτετε κτλ : ἀ[γρίων] . . . [τε Στροματίαι
 γῶ] ο-η (Döhl).

63 ἄλλω [8] μερίτω Wilamowitz (8); ἄλλω [8] ἄγοισα τω]

PAEAN II

in mind. I am fighting against mounted foemen, but I myself have a goodly supply of Poseidon's coursers, for contending against the enemy with forces a match for his own bringeth the light of victory; . . . if anything terrible befall us. But heaven is wroth with a coward, and may I flee afar from that reproach. Never may shameless Insolence bring faction in her train and seize this company of citizens, when they have forgotten their courage.]¹

By courage of men is a tower raised up most high . . . but I fight against the foe² . . .

Whatsoever is planted in wise counsel and in reverent regard, bloometh for aye in a gentle calm. May this boon be granted us of God. But malicious envy of those who died long ago hath now passed away; and a man must offer his fathers their lawful meed of ample praise.

They won by war a land with dower of wealth, and planted prosperity firm, when they had pursued the tribes of the Paeonian warriors beyond mount Athos, their nurse divine; but an adverse fate befell them. Yet they endured, and the gods joined at last in fulfilling their desire. For he that hath done

¹ A rendering of the restoration printed in the Note on lines 37-50.

² A rendering of lines 37-40, as printed in the text on page 520.

σ-η; ἀλλὰ [δουράματα] Housman (Diel); ἀλλὰ [βασίλεια τοῖς] Jurenka.

66 φάλαγγες, cp. *N.* vi 39, and φάλαγγες, *N.* x 2, *I.* vii 23.

κείνοις δ' ὑπέρτατον ἦλθε φέγγος
 70 ἄντα δυσμενέων Μελαμφύλλου προπάρουθεν.
 ἰήε Παιῶν, ἰήε Παιῶν δὲ μήποτε λείποι.

στρ. γ'

ἀλλὰ νιν ποταμῷ σχεδὸν μολόντα φύσει
 βαιὸς σὺν ἔντεσιν

75 ποτὶ πολὺν στρατὸν δὲ μῆνός

πρώτον τύχει ἄμαρ

ἄγγελλε δὲ φοινικοπεζα λόγον παρθένος

εὐμενῆς Ἐκάτα

τὸν ἐθέλοντα γενέσθαι

80 εἴην δ' αὖ γλυκυμαχάνων

(blank of 14 lines.)

ἐπ. γ'

95 -----

ν ε καλέοντι μολπαί

καὶ) ἀν' εὐδόμον, ἀμφί τε Παρνασσίαις

πέτραις ὑψηλαῖς θαμὰ Δελφῶν

δικωπίδες ἰστάμεναι χορὸν

100 ταχύποδα παρθένοι χαλ-

κίη κελαδῆ(όν)τι γλυκὴν αἰδῶ

κόμ)ον ἔμο(ι δὲ ἐκὼ)ν ἰσλῶν εὐκλῆα [κραιίνω)ν

χάριν.

73-6 ἀλλὰ νιν — φύσει — στρατὸν regarded as the quotation of an oracle by Bliss (2).

75 φύσει δ' ἑμῆτεροι στρατὸς τῶν γενέων schol.; φύσει φέγγος Arnim, *Leop. Fracastoli*, Jurenka.

74 θαμὰ Wilamowitz, cp. Soph. *O.T.* 750, ἰχάρει βασιῖς; θαμὰ ο-η.

75 ἐ- δὲ ο-η, ἰε δὲ schol.

80 ε)ν Arnim (2); ε)ν ο-η (Döhl).

95 I (δ Λαυγαῖος καὶ σὶ F ἐκὼ)ν Jurenka.

97 καὶ) Arnim, cp. *O.* vii 32 εἰάθεισ ἢ ἀθῆνας, Callimach. *Ep.* 53, 4 εἰάθεισ ἐπὶ; κίη)ν Καίριος; Δίω)ν Housman (2); πό-τε)ν ο-η (Döhl); Πεφ)ν Sitzler.

PAEAN II

a noble deed is illumined with praises; but upon those (our fathers) fell the light supreme, when they faced the foe, in front of Melampbyllon.¹

Oh joy! Paean, Oh joy! May Paean never leave us!

Yet, when he hath drawn near unto the river,² a small armed force shall confound the foe, though it faceth a mighty host.

It was the first of the month when this befell, and the gracious Hecatē,³ the maid of the ruddy feet, was thereby sending us a message that was longing for fulfilment . . .

[But, O thou far-darting son of Lēto,]⁴ songs are invoking thee in thy fragrant temple; and, on both of the lofty rocks of Parnassus, the bright-eyed maidens of Delphi full often set the fleet-footed dance, and ring out a sweet strain with resonant voice. But, as for me, mayest thou,

¹ Mentioned in Pliny, *N. H.*, iv 30, as one of the mountains of Thrace.

² The river Nestus is to the West of Abdera, in the general direction of Mount Athos and the land of the Paeanians.

³ Hecatē was a moon-goddess, and offerings were made to her on the morning of the new moon. She was identified with the moon-goddess Artemis, to whom Sôphocles of Syracuse gave the name of Ἄγγελος, and she is here described as sending a message which was an omen of victory.

⁴ A rendering of the restoration in the Note on l. 93.

102 *ἰαὲ* > *o-u* (8) : *ἰεῖω* > Drechsel, *εὐχῆ* > Jurenska.

103 [*εὐφραίνω*] > *o-u* (8) : *εὐφραίνω* Arnim : *εὐφραίνω* Jurenska.

PINDAR

165 *Αβδηρε, καὶ στρατὸν ἵπποχάρμαν
 σὴ βίᾳ πολέμῳ τελευταίῳ προβιβάζουσ.
 ἰήιε Παιάν, ἰήιε Παιάν δὲ μήποτε λείποι.

Greiffell and Hunt, *Oxyrhynchus Papyri*, v 271, 821.
 Verrall, *Classical Review*, 1908, pp. 110 ff.; Arnim, *Wiener
 Studien*, 1909; Sitzler, *Woch. f. Klassische Philologie*, 1911,
 586-590; Jurenka, *Philologus*, 1912, 173-210; Wilamowitz-
 Moellendorf, *Sappho und Simonides*, 1913, 246-256.

3

Of this paean even the title is unknown. It originally consisted of 102 lines, but only small portions of 24 have been preserved (*Oxyrhynchus Papyri*, v 18, 33, 87). It began with an appeal to the Graces, of which too little is left for any satisfactory restoration. The words in the second line are suggested by the present editor.

4. ΚΕΙΟΙΣ ΕΙΣ ΔΗΛΟΝ

This is the paean to which Pindar alludes in lines 3-10 of the first Isthmian. He there apologises for delaying the completion of a paean to the Delian Apollo (to be sung in Ceós), in order that he might

στρ. α'

1 [Τὸν ἀκειροκόμαν τε καὶ] *Ἄρτεμιν
 [ὃ Δάλε, Λατώ τε χορε]ύσομαι . . .
 ες αὐδάν

1 l. [τὸν ἀκειροκόμαν τε καὶ] *Ἄρτεμιν, [ὃ Δάλε, Λατώ τε χορε]ύσομαι. Blank in G-H (Diehl, and with ἀκειροκόμαν, s, as in P. in 14, L. 17).

3-10 [εὐαχία φθγγόμενοι αὐδάν] τὸ κλείσι ἄνκερ ποτι

PAEANS II-IV

Abdêrus, readily fulfil the famous favour of good things, and, by thy might, even lead forward our host of fighting horsemen for a final war.

Oh joy! Paeon, Oh joy! May Paeon never leave us!

105 [—]ε ο-η (Diehl); εδ β[ε] Bary (s); εδ[ε]ε Πλασ; εδ[ε]ε Fraccaroli.

3

[.....].ν ἄγλαο[.....]ται Χάριτε[ς]
[χαίρετε, Μοισ]ᾶν ἄγλαο[θρόνων σεμ]ναι Χάριτε[ς
ξυνάονες]?

“Hail, holy Graces! companions of the Muses, enthroned in splendour” . . .

O. xiii 96, Μοίσαις ἄγλαοθρόνοις. Frag. 95 (63), 2, σεμνῶν Χαρίτων. P. iii 48, ζυνάονες.

4. FOR THE CEANS TO DELOS

first celebrate the Isthmian victory won by his countryman, Herodotus.

Cp. J. Sitzler, in *Woch. f. Klass. Philol.* 1911, 698-702.

I shall dance, O Delos, in honour of the unshorn god and Artemis, and in honour of Lêtô . . . [uttering a tuneful sound. Their praise will be

γυναικῶν ἰσοδύνατοι [καὶ αἰὲν ἀνδρῶν κλέμον] Ἦ δὲ τῶν θεῶν κενώ-
τερος [εὐροῖε' ἢ μελίε] κατὰ τῶσαν ἰδὲ [σοφίαι σφίε; αἰγ'
ἔ]συχίαι Κέφ [εὐφ' σὺν τῶματι δάβω] τε παρίσχου καλυγῶθία,
τῆ μέγα δῶμαι ἄγ]άλλεται Sitzler.

γυναικῶν ἐδυσώσεται
 δ' ἐπέων δυνατώτερον
 α κατὰ πᾶσαν οἶον
 ἤ]συχίαν Κέφ
 ἀ]γάλλεται.

ἀντ. α'

11 υυ-υυ-υ-υ χρόνον ὀρνίει

--υυ- Δάλλον ἀγακλία

--υυ- σὺν Χάρισι· Κάρθαι·

[α μὲν ἀλαθ(έως) ἐλα]χύνωτον στέρνον χθονός,

15 [ὅμως γε μὰν οὔτοι] τιν Βαβυλῶνος ἀμείψομαι

20 ends with ἰχθύσιω

ἐπ. α'

ἦτοι καὶ ἐγὼ σ[κόπ]ελον ναίων * διὰ[σαμον,

γινώσκομαι μὲν ἀρεταῖς ἀέθλων

Ἑλλαῖσιω γινώσκομαι δὲ καὶ

μοῖσαν παρέχων ἄλις·

25 ἢ καὶ τι Διω[νύσ]ου ἄρο[υρ]α φέροι

βιόδωρον ἀμαχανίας ἄκος.

ἀντιπός εἰμι καὶ βουνομίας ἀδαέστερος·

ἀλλ' ὃ γε Μέλαμπος οὐκ ἤθελεν

λιπῶν πατρίδα μοναρχεῖν Ἄργει,

30 θέμενος οἰωνοπόλον γέρας.

ἰῆ ἰῆ, ὦ ἰεπαιάν.

στρ. β'

τὸ δὲ οἴκοθεν ἄστνυ κα[ὶ] ἄλικες

καὶ συγγίγει' ἀνδρὶ φ[ί]λ' ὥστε καὶ

11 ε. [ἐπὶ γ' εἰς (ἀδελφ) χρόνον ὀρνίει [Μοῖσ' ἰγνέτω] Δάλλω ἀγακλία [οἰεῖσιν πόντον σὺν] Χάρισι Sittler.

14 ἐλα]χύνωτον α-η (9); βρο[χύνωτον Diehl, Sittler.

21 διὰ[σαμον? Πουστιασ [το] διαπρεκία, as in *L.* v 44, if δδρσ is read for δδ in *L.* 52); δια-γινώσκωμαι α-η (Diehl); διαγινώσκωμαι ε.

PAEAN IV

furnished forth by women, and evermore by men. Could our meditation, in any way of wisdom, win a more potent grace of language for them, who with bounteous mind have provided for Celes' peace and gladsome prosperity, in which the people greatly rejoiceth?]¹

[But the Muse prompteth me, on coming to famous Delos for a holy time, to praise my fatherland with the Graces' aid.]²

Carthaia indeed is but a narrow ridge of land,³ but yet I shall not exchange it for Babylon.

Verily, even I, who dwell on a famous rock, am known for prowess in Hellenic contests, known also for providing poesy in plenty⁴; verily too my land produceth Dionysus' life-giving medicine for all trouble.

No horses have I, and I know but little of the tending of oxen. But Melampus was unwilling to leave his native country, and lay aside his gift of divination to be king in Argos.⁵

Oh joy! Oh joy! O Paean!

Dear to a man is his own home-city and comrades and kinsmen, so that he is well content. But to

¹ A rendering of the restoration in the Note on lines 3-10.

² A rendering of the restoration in the Note on lines 111.

³ Bent, *Cyclades*, 466 (of Carthaia), "a long spur runs down a valley . . . the town and the acropolis are on the spur."

⁴ A reference to Simonides of Celes, and his nephew Boeochylides. ⁵ Cp. Herodotus, ix 43.

στέρξαι· ματαίων δ' ἔπλετ' ἔριος τῶν
 35 ἐκάς ἰόντων· λόγον ἄνακτος Εὐξαρτίου
 ἐπαίνεσα, [Κρητ]ῶν μαιομένων ὃς ἀνα[ίνετο
 αὐταρχεῖν, πολίων δ' ἑκατὸν πεδέχειν
 μέρος ἑβδομον Πασιφάας <σύν> υἱ[οῖ]-
 σι· τέρας δ' ἰὸν εἶ-

40 πέν σφι· "Τρέω τοι πόλεμον
 Διὸς Ἐννοσίδαν τε βαρύκτυπον.

ἀντ. β'

χθόνα τοί ποτε καὶ στρατὸν ἀθρόον
 πέμψαι κεραυνῷ τριόδοντί τε
 ἐς τὸν βαθὺν Τάρταρον, ἐμὰν μα-
 45 τέρα λιπόντες καὶ ὄλον οἶκον εὐερκία·
 ἔπειτα πλούτου πειρῶν μακάρων τ' ἐπιχώριον
 τεθμὸν πάμπαν ἐρήμον ἀπωσάμενος,
 μέγαν ἄλλοθι κλᾶρον ἔχω; λίαν
 μοι [δέο]ς ἔμπεδον εἶ-

50 η κεν. ἔα, φρήν, κυπάρισ-
 σον, ἔα δὲ νομὸν Περιδαίων.

ἐπ. β'

ἔμοι δ' ὀλίγον δέδοται μὲν γᾶς, ὄθεν * ἅ δρῦς,
 οὐ πειθέων δ' ἔλαχον, οὐ στασίων."

Grenfell and Hunt, *Oxyrhynchus Papyri*, v 35 f, 88 f.

34 ματαίων Ε' ἔπλετ' ἔριος τῶν] Housman; ματαίων δέ [γ'
 ἔραται νόος] Sitzler; ματ[αίων] δέ [μάκαρ ἀνδρῶν] G-H (Diehl, 8).

36 ἐπαίνεσα, [Κρητ]ῶν Housman; ἐπαίνεσ', ἀ[λίκ]ων G-H (8).

38 σύν υἱοῖσι Housman (Diehl); υἱοῖσιν G-H; υἱοῖσιν 8.

49 [δέο]ς Housman (Diehl); [πώ]ς G-H (8).

50 ff. ἔα, φρήν, — cp. the corrupt quotation in Plutarch, *de exilio*, c. 9, ἐλαφρὰς κυπάρισσον φιλέω ἔα δὲ νομὸν Κρήται περιδαίων· ἔμοι δ' ὀλίγον μὲν γᾶς δέδοται, ὄθεν ἄδρυσ, πειθέων δ' οὐκ ἔλαχον οὐδὲ στασίων. Plato's *Lysis*, 625a, κυπαρίστων ἐν τοῖς ἔλασσιν ὅση καὶ κάλαξ θαυμασία, (of Crete).

51 νομὸν Περιδαίων; Περιδαίων νομὸν "metri gratia" Sitzler.

52 δέδοται μὲν γᾶς Housman; μὲν γᾶς δέδοται Plutarch;

foolish men belongeth a love for things afar. I commend the story told of King Euxantius, who, although the men of Crete so desired, would not consent to rule, or to take a seventh share of her hundred cities along with the sons of Pasiphaë; but he declared to them the marvel that had once befallen him:—

“ Know ye that I fear war with Zeus, I fear the loudly thundering Shaker of the earth. They, on a day, with thunderbolt and trident, sent the land and a countless host into the depths of Tartarus, while they left alone my mother,¹ and her well-walled home. And, after this, am I to covet wealth? Am I to thrust aside that which the blessed gods have decreed for my own country, and receive a vast allotment on another shore? Let alone, my heart, the cypress-tree; let alone the pasture of Ida. To myself hath been given but little land, the home of the oak-tree; but I have had no lot in sorrow or in strife.”

¹ Euxantius was son of Minos by Dexithea of Ceos. Bacchylides calls Ceos *Ἐξαρρίβα νῆσος* (li 8).

ἄβρασι s. 52 f. In the papyrus nothing is preserved except marginalia restored as *ἄβρασι* *ἄβρασι* (and *λάχον*, part of *ἄλαχον* in next line); hence *ἄβρασι* *ἄβρασι* O-N (Diehl, 8). I should prefer extracting from Plutarch's *ἄβρασι* *ἄβρασι*, either *ἄβρασι* & *ἄβρασι*, or *ἄβρασι* *ἄβρασι*. Boeckh observed (in 1821):—“ Nisi cum Reiskio . . . amplectaris coniecturam sane incommodam *ἄβρασι* & *ἄβρασι*, nihil melius invenies, quam quod et Heynio ipse et mihi in mentem venit *ἄβρασι* . . . *περὶ*, et maxime *περὶ*.” But *ἄβρασι* is a synonym for *ἀκροβρασι*, which properly means “hard-shelled” fruits (*Geop.* 10, 74), and may well have been applied to “acorns.” Oaks and acorns are now the principal product of Ceos. It “boasts of about a million and a half oak trees.” . . . “The acorns are huge things.” . . . “Many of the oaks are centuries old” (Bent's *Cyclades*, p. 450), cp. Ross, *Reisen auf den griechischen Inseln*, i 128 f. The oak of Ceos is the *Quercus Aegilops*, which produces the “valonia” of commerce, one of the richest of tanning materials.

PINDAR

Δ. ΑΘΗΝΑΙΟΙΣ ΕΙΣ ΔΗΑΟΝ

στρ. α', β', γ', δ', ε', ς', blank of six strophae, each beginning with the line—

ἰήιε Δ[άλι' Ἀπολλον
(blank of three lines of seventh strophé.)

35 ———— Εὐ.

βοιαν ἔλον καὶ ἔνασσαν

στρ. ζ

ἰήιε Δάλι' Ἀπολλον
καὶ σποράδας φερεμήλους
ἔκτισαν νάσους ἱρικυδία τ' ἔσχον

40 Δᾶλον, ἐπεὶ σφιν Ἀπόλλων

δῶκεν ὁ χρυσοκόμας
Ἀστερίας δέμας οἰκείν.

στρ. η'

ἰήιε Δάλι' Ἀπολλον
Λάτοος ἔνθα με παῖδες

45 εὐμενῆ δέξασθε νόφ θεράποντα

ὑμέτερον κελαδευῆ
σὺν μελιγάρυϊ παι-
ᾶτος ἀγακλῆος ὀμφᾶ.

Greenfell and Hunt, *Oxyrhynchus Papyri*, v 391, 93.

1 Cp. Soph. *O. T.* 154, ἰήιε Δάλιε Παῖδρ.

35 ἔνασσαν (sc. οἱ ἐν Ἀθῶναις Ἴωνες), cp. *P.* v 71, ἔνασσαν.

38 φερεμήλους, schol. παλαμάλους (-μήλους).

Ε. ΔΕΛΦΟΙΣ ΕΙΣ ΠΥΘΩ

This Paean was written for performance at the Delphic Theoxenia (l. 61), an ancient festival at which the gods were regarded as the guests of their worshippers. In historical times Apollo and his mother, Leto, were specially honoured at the Delphic festival.

PÆANS V, VI

5. FOR THE ATHENIANS TO DELOS

Oh joy! O Delian Apollo!

(The Ionians from Athens) took Euboea, and dwelt there.

Oh joy! O Delian Apollo!

And they made homes in the scattered islands rich in flocks, and held far-famed Délos since Apollo of the golden locks gave them the body of Asteria¹ to inhabit.

Oh joy! O Delian Apollo!

There may ye, O children of Létô, graciously welcome me as your ministrant, to the clear-voiced honied strain of a glorious paean.

¹ Asteria, sister of Létô, was changed into the island afterwards called Délos.

³⁹ Ἐρικυδέα — Δῆλον, cp. ἄστρῳ Ἐρικυδέι quoted by Herodotus, vii 220.

⁴² sc. Delos; Asteria, sister of Leto, was transformed into the island of Delos. ⁴⁵ Cp. *P.* viii 18.

6. FOR THE DELPHIANS TO PYTHO

The sketch of the fall of Troy and the subsequent fortunes of Neoptolemus (74-120) includes the account of the hero's death, which, as we learn from the seventh Nemean (161 a.c.), gave offence to the Aeginetans. Cp. Sitzer, *Woch. f. Kl. Phil.* 1911, 1015-8.

στρ. α'

- Πρὸς Ὀλυμπίου Διὸς σε, χρυσέα
 κλυτόμαντι Πυθοῖ,
 λίσσομαι Χαρίτεσ-
 σί<ν> τε καὶ σὺν Ἀφροδίτῃ,
 5 ἐν ζαθέῳ με δέξαι χρόνῳ
 ἀοιδίμων Πιερίδων προφάταν.
 ὕδατι γὰρ ἐπὶ χαλκοπύλῳ
 ψόφον αἶων Κασταλίας
 ὄρφανὸν ἀνδρῶν χορεύσιος, ἦλθον
 10 ἔταις ἀμαχανίαν ἀ[λ]έξων
 τεοῖσιν ἑμαῖς τε τιμαῖς.
 ἦτορι δὲ φίλῳ παῖς ἄτε μητέρι κεδνῷ
 πειθόμενος κατέβαν στεφάνων
 καὶ θαλιᾶν τροφὸν ἄλσος Ἄ-
 15 πόλλωνος, τόθι Λατοῖδαν
 θαμνὰ Δελφῶν κόραι χθονὸς ὀμφαλὸν
 παρὰ σκιάεντα μελπόμεναι
 ποδὶ κροτίε[ντι γᾶν βοῶ].

(lines 19 to 49 lost)

ἐπ. α'

- 50 καὶ πόθεν ἀθαν[άτων ἔρις ἄ]ρξατο,
 ταῦτα θεοῖς μὲν
 πιθεῖν σοφοῖς δυνατόν,
 βροτοῖσιν δ' ἀμάχανον εὐρέμεν

1-6 quoted by Aristides, ii 160 Bruno Keil. Cp. P. vi 1-3.

2 κλυτόμαντι, not found elsewhere.

6 ἀοιδίμ. T. r: ἀοιδίμων Aristidea (Diehl, s); —μων G. H.

7 χαλκοπύλῳ, Schol. "the Cephissus (?) flows into it (the Castalian fountain) through the mouths of brazen lions."

10 ἀ[λ]έξων, superscribed [ρ]η, for ἀρξέων, with ἀέξων in the margin. With the first reading cp. O. xiii 9, ἀλέξων ἔβρον.

PAEAN VI

O golden Pytho, that art famed for thine oracles !
 I beseech thee, by the Olympian Zeus, with the
 Graces and Aphroditê, to welcome me at this
 sacred season as a prophet of the tuneful Pierides.
 For, beside the water of Castalia, with its outlet of
 brass, I have no sooner heard a sound of dancing
 reft of men,¹ than I have come to relieve the need of
 the townsmen, and of mine own honour. I have
 obeyed my dear heart, even as a son obeyeth his
 kind mother, and have come down to Apollo's
 grove, the home of garlands and of banquets,
 where, beside the shadowy centre of the earth,
 the maidens of Delphi full often beat the ground
 with nimble step, while they sing the son of
 Lêtô.

And, whence the strife of the immortals arose,
 of this the gods are able to prompt sage poets ;
 while, for mortal men, it is impossible to find it.

¹ "A dancing in which men are unrepresented," i.e. the
 maidens dance alone. Grenfell and Hunt quote this as
 preferred by Bury to their own rendering:—"I hear that
 there are wanting men to dance to the music of the Castalian
 fount."

13 *κατίβαν* . . . ἔλασε Ἀπόλλωνος, cp. *P.* iv 55, *πίθιος γὰρ
 καταβάντα*.

17 *σκιόεντα* Housman (s) : *σκιόεντα*.

50 *ἔρις* Bury (Diehl), cp. 87 f, *ἔρις τε κτλ.*

- ἀλλὰ παρθένοι γὰρ ἴστε <γε> Μοῖσαι
 55 πάντα, κελαινεφεῖ σὺν
 πατρὶ Μναμοσύνα τε
 τοῦτον ἔσχετ[ε τεθ]μόν,
 κλύτέ νυν ἔραται δέ μοι,
 γλώσσα μέλιτος ἄωτον γλυκὺν [καταλείβειν],
 60 ἀγῶνα Λοξία καταβάντ' εὐρὺν
 ἐν θεῶν ξενίᾳ.

στρ. β'

- θίεται γὰρ ἀγλαῆς ὑπὲρ πανελ-
 λάδος ἄντε Δελφῶν
 ἔθνος εὐξάτο λι-
 65 μοῦ σ υ υ υ υ υ υ υ
 εκδ υ υ υ υ υ υ υ
 φιλε υ υ υ υ υ υ υ υ
 Κρόν υ υ υ υ υ υ υ υ
 πρύτα[νι υ υ υ υ υ υ
 70 τοῖ πα υ υ υ υ υ υ υ υ
 χρηστηρι υ υ υ
 υ υ υ Πυθωνόθεν υ υ υ υ
 καί ποτε υ υ υ υ υ υ υ υ υ
 Πάισθο[ς υ υ υ υ υ υ υ

59 καταλείβειν Wilamowitz (s): προχέειν eis (or κελαιβῆσαι) o-n (Diehl).

60 Λοξία o-n (Diehl): Λοξία Oxylh. pap. (s).

64-72 λιμοῦ σ[φαγῶν ἀποτρόλαιον] ἐδ δ' [ἐνέτειλ' Ἀπόλλων ἐπίσω] φίλ' ἄνεκων ἐξ ἀδύτοις, τῆ καίς] Κρόν[ιος ἔκασ' ἐπιχθονίαις] πρύτα[νι ἀκούει θεμίτων] τοῖ κα[ρὰ γὰρ ἄμφαλλον θάμ' ἰκνέονται] χρηστη[ραι] [ἀμνοὶ μεριμνῶν] Πυθωνόθεν ἔλασπ' εἰρεῖν] Sittler.

66 I. εκδ and φιλεi Hermupolis papyrus: εκδ and φιλε Oxylh. papyrus.

68 Κρόν[ος Βαρύονα στερωπῶν] Tosi, *Atena e Roma*, 1908, p. 201 (s).

PAEAN VI

But, since ye Muses know all things, (ye have had this ordinance allotted to yourselves along with the cloud-wrapt Father, and with Mnemosyne,)¹ listen now! for my tongue loveth to pour forth the choicest and sweetest meed of song, when, at the festival of the gods, I have entered the broad lists of Loxias.

The sacrifice is being offered on behalf of the splendid panhellenic (feast), which the people of Delphi vowed, [even a sacrifice to avert]² the famine. [And right well did Apollo prompt them by uttering friendly oracles from his shrine, Apollo to whom the son of Cronus assigned the right to be known as the lord of oracular decrees for all mortal men, who full often come to the centre of the earth to consult the oracle and thus to find from Pytho a safeguard from their cares.]²

[And, on a day, Priam besought the god, and he, having sent his priest, Panthoüs, warded off misfortune from Troy, so far as was lawful, and he brought a remedy, what time the savage son of Pélæus wrought his dread deeds of woe.]²

¹ *i. e.* the Muses, together with their mother, Mnemosyne, and their father, Zeus, are able to inspire the poet.

² A rendering of the restoration suggested by Sitzler.

73-77 *καὶ ποτε* [Πολίμοιο θεὸν ἐκένου', ὃ δ' ἀπέστανε] Πάνθηου(ν
ἰσ' ἄλεξεν ἀσπίδι Τροία(ν, ἔσαν δ' ἐν θέμιν') φρεγυέ(ν τ' ἕσας, αὐτ'
ὄνε κἀβλα πάλι [Πηλείου τέλεισ' ἀμύφρων] Sitzler.

74 Πάνθηου(ν — Δαραιῶν ὄνε καὶ)βου Τροία(ν πάλιν ἱερὰθου)
φρεγυέ(ν . . .) Diehl, or (better) [τὸν Δαραιῶν ποτε καὶ)βου.

- 75 δὲν Τροία· [χαλεπώτατα δ'] ἤ-
 νεγκεν [~ ~ - θρασυμή-
 δεᾶ πάϊς [Ζητὸς Αἰακίδαν] ~ ~ ~ ~
 ὄν ἐμβα[λὸν ἰὸν ἔσχε μάχας]
 Πάριος εἰκάβολος βροτη-]
- 80 σίφ δέμαϊ θεός·
 Ἰλίου δὲ θῆκεν ἄφαρ
 ὄψιτέραν ἄλωσιν,
 ἀντ. β
- κραινοπλόκοιο παῖδα ποντίας
 θέτιος βιατάν,
- 85 πιστὸν ἔρκος Ἀχαι-
 ῶν, θρασεῖ φόνῳ πεδάσαις·
 ὄσσα τ' ἔριξε λευκωλένῳ
 ἄκναμπτον Ἡρα μένος ἀντερείδων
 ὄσα τε Πολιάδι· πρὸ πόνων
- 90 δέ κε μεγάλων Δαρδανίαν
 ἔπραθον, εἰ μὴ φύλασσαν Ἀπόλλων
 νέφεσσι δὲ χρυσεοῖς Ὀλύμπιοι-
 ο καὶ κορυφαῖσιν ἴζων
 μόρσιμ' ἀναλίεν Ζεὺς ὁ θεῶν σκοπὸς οὐ τόλ-
- 95 μα· περὶ δ' ὑψικόμῳ Ἑλένα
 χρῆν ἄρα Πέργαμον εὐρὺ [δι]α-
 στῶσαι σέλας αἰθομένου
 πυρός· ἐπεὶ δ' ἄλκιμον νέκυν ἐν τάφῳ
 πολυστόνῳ θέντο Πηλεΐδα,
- 100 ἀλὸς ἐπὶ κῦμα βάντες ἤλ-
 θον ἄγγελοι ὀπίσω
 Σκυροθεν Νεοπτόλεμον

75 [χαλεπώτατα δ'] ἔνεγκεν Sandys.

76 [θρασυμή]δεα πάϊς [Ζητὸς Αἰακίδαν] Housman (Diehl) ;
 [Διοτὸς]δεα πάϊς [Ζητὸς ~ ~ ~ ~] G-H (8).

PAEAN VI

The son of Zeus (Apollo) was sorely vexed with the valiant son of Aeacus, whom, by shooting an arrow, the far-darting god, in the mortal form of Paris, stayed from the battle, and thus at once delayed the fall of Ilium, by quelling with a bold deed of blood the doughty son of the dark-haired Nereid Thetis, the trusty bulwark of the Achaeans.

What a strife Apollo waged with white-armed Hera, in matching against her his unflinching spirit! And what a strife with Athéné, guardian of the city! Even before the (final) toils of war they would have razed the Dardan city, had it not been protected by Apollo. But Zeus, the warder of the gods, seated above the golden clouds and crests of Olympus, dared not relax the decrees of destiny.

Yet, for high-coifed Helen's sake, it was fated, in the end, that the flame of blazing fire should destroy the spacious city of Troy; but, when they had laid in the sore-lamented tomb the brave body of the son of Péleus, messengers went over the sea-wave and returned again, bringing with them from Scyros

91 *Ἐραβος* Bury (edd.): *Ἐραβος*.

95 *ὄψιχάμα*, *P.* iv 172, *ὄψιχαίμα*.

96 *εἰρὴ ἠερωνῶσα* G-H: *εἰρὴ ἠερωνῶσα* B.

97 *αἰθέμενος* papyrus.

εὐρυβίαν ἄγοντες.

ἐπ. β'

ὃς διέπερσεν Ἴλιου πόλιν·

106 ἀλλ' οὔτε ματέρ' ἔπειτα κεδνὰν

εἶδεν οὔτε πατρω-

λαῖς ἐν ἀρούραις

ἵππους, Μυρμιδόνων

χαλοκορυστᾶν

ὄμιλον ἐγείρων.

110 σχεδὸν δ[ὲ Το]μάρου Μολοσσίδα γαίαν

ἔξικετ', οὐδ' ἀνέμους ἔλαθεν

οὔδ' ἐ τὸν εὐρυφάρετραν ἐκάβολον·

ᾧμοσε γὰρ θεός,

γεραιὸν ὃς Πρίαμον

πρὸς ἔρκειον ἦναρε βωμὸν ἐ-

115 πενθορόντα, μὴ μιν εὐφρον' ἐς οἴ[κ]ον

μήτ' ἐπὶ γῆρας ἔξε-

μεν βίον· ἀμφιπόλοισι δὲ

[κ]υρ[ιᾶν] περὶ τιμᾶν

[ἐρη]αζόμενον κτάνεν

120 [<ἐν> τεμέ]νει φίλῳ γᾶς

παρ' ὀμφαλὸν εὐρύν,

[ἰ]ή[η]τε), νῦν μέτρα παιηό-

νων, ἴητε, νέοι.

109 [ἐγείρω] Hermapolis papyrus (s): εγ[ε]... Oxyrh. pap., ἐγείρω α-η (Diehl).

115 εὐφρον' ἐς οἶκον Housman (Diehl, s), cp. 105 f. *Il.* v 686, οἶα ἐν Ἰμελλοῦ ἐγὼ γε | νοστήσας οἰκόνδε φίλων ἐς πατρίδα γαίαν | εὐφρανέειν Ἰλοχόν τε φίλων καὶ νήπιον υἱόν, and *Lucr.* iii 894, iam iam non domus accipiet te *laeta*.

117-119 = Pindar Frag. 52 Bergk⁴ in schol. *N.* vii 94, ἀμφιπόλοισι παρ᾽ ὀμφαλὸν κτάνειν περὶ τιμᾶν ἀποκλιναί (μοιρῶν suggested to Boeckh by paraphr. τῶν νομιζομένων τιμῶν).

PAEAN VI

the mighty Neoptolemus,¹ who sacked the city of Ilium.

But, thereafter, he lived not to see his kind mother, nor his horses in the fields of his father, while he marshalled the bronze-armed host of the Myrmidons. Nigh indeed to mount Tomarus,² he reached the Molossian land, but he escaped not the ken of the winds, nor of the Far-darter with his spacious quiver; for the god had sworn that he who slew the aged Priam, when he sprang upon the altar of the court, should never be welcomed by his home, nor attain to life's old age. But while he was contending with the attendants over the customary dues, the god slew him in his own precinct beside the broad centre of the earth.

Cry now! Oh cry! Now for the full measure of your paeans! Cry, O ye youths!

¹ Neoptolemus, son of Achilles and Deidamia, daughter of Lyeomêdes, king of Scyros, was brought up in Scyros, and was brought from that island by Odysseus, because it had been prophesied that Troy could not be taken without his aid. At the capture of the city he slew Priam, who had fled for refuge to the sacred hearth of Zeus. Cp. Virgil, *Aeneid*, ii 550.

² A mountain of Molossia (*i.e.* Thesprotia), at the foot of which was Dodona, with the oracular sanctuary of Zeus.

118 [σ]εγ[αῖρ] Housman (Diehl): [σ]εγ[αῖρ] ? παρ., μωμῖαρ Boeckh, α-η (σ); Πωβῖαρ Zenodotus. Cp. p. 377.

στρ. γ'

- ὀνομακλύτα γ' ἔνεσσι Δωριεῖ
 μεδίοισα πόττω
 125 νῆσος, ὧ Διὸς Ἑλ-
 λαίου φαεινὸν ἄστρον.
 οὔνεκεν οὐ σε παιηόνων
 ἄδορπον εὐνάζομεν, ἀλλ' ἀοιδῶν
 ῥόθια δεκομένα κατερεῖς
 130 πόθεν εἰλαβες ναυπρύτανιν
 δαίμονα καὶ τὴν θεμίξενον ἀρετάν.
 ὁ πάντα τοι τά τε καὶ τὰ τεύχων
 σὸν ἐγγυάλιξεν ὄλβον
 εὐρύσπα Κρόνου παῖς, ὑδάτ<εσσ>ι γὰρ ἐπ' Ἄσω-
 135 ποῦ π[οτ' ἀ]πὸ προθύρων βαθύκολ-
 πον ἀ[να]ρέψατο παρθέρον
 Λίγων· τότε χρύσειαι ἀ-
 ἔρος ἔκρυψαν κόμαι ἐπιχώριον
 κατάσκιον νῶτον ὑμέτερον,
 140 ἵνα λεχέων ἐπ' ἀμβρότων
 * * * * *
 176 - - - - - ἀπ]είρονας ἀρετὰς

Grenfell and Hunt, *Oxyrhynchus Papyri*, v (1908), pp. 20, 41 f, 93; Sitzler, in *Woch. f. Klass. Philol.* 1911, 1015-18.

123 ὀνομακλύτα, this feminine is quoted by Schol. T on *H.* 20, 51; cp. *ναυσικλύτα* *N.* v 9, and Bergk's *ναυσικλυτά* *O.* viii 52.

125 f. Schol. *ἰσθὲρ Διὸς Ἑλληνίου ἐν Λίγῳ*, ἔκταν συνελθόντες ἔβαντα κερὶ τοῦ ἀέχμοῦ, cp. *N.* v 10 and schol.

129 ῥόθια, Arist. *Eg.* 546 εἰρησθ' αὐτῆς πολὺ τὸ ῥόθια.

PAEAN VI

An isle of glorious name, thou reignest in the Dorian sea, O brightly beaming star of Hellenic Zeus! For we shall lay thee to rest, Aegina, not without banquet of paeans; but thou shalt receive our surging songs, and shalt tell whence thou didst receive the god that ruleth thy ships, and thy care for the right of the stranger.

Verily he that bringeth all things to pass, whether this or that, even the far-seeing son of Cronus, placed thy happiness in thy hand, and, beside the waters of the Asôpus, he once carried off from the portal the deep-breasted maiden, Aegina. Then did the golden tresses of the mist hide the overshadowed ridge of your land, that so, on the couch immortal . . .

. . . boundless merits . . .

129 δεξ. Hermup. (s); δεχ. Oxyrh. (c-B, Diehl).

130 f. *ναυπέτρας*, and *θεμίζου* (cp. O. viii 20 f., N. iv 11 f. v 8, and Frag. 1, 3-4) are not found elsewhere.

132 Cp. Frag. 141 (105), *θεὸς δ' εἴναρα τείχεσσι*, and, for *εἴνα* and *εἴνα*, *P.* v 55, vii 22, *I.* v 52.

134 Ἀσώπου, father of Aegina, *I.* viii 17 f.

136 ἀναπέτρας, cp. Bekker's *Anecdota*, p. 401, ἀναπέτρας, from ἀναπέτρας, a variant of the ordinary form ἀναπέτρας, whence the Homeric ἀναπέτρας.

PINDAR

7 (a) ΘΗΒΑΙΟΙΣ Ε[ΙΣ ΠΤΩΩ?]

Fragments of 18 lines are printed in the *Oxyrhynchus Papyri*, v (1908) 51, and the first 13 lines are less imperfectly preserved in the Hermupolis

7 (b)

Frag. 16, 10

[ἐπεύχομαι] δ' Οὐρανοῦ τ' εὐπέπλω θυγατρὶ
Μναμοσίνα κόραισί τ' εὐμαχανίαν δίδομεν.
τυφλαὶ γὰρ ἀνδρῶν φρένες
ὅστις ἀνευθ' Ἐλικωνιάδων

15 βαθείαν ἐλθ[όν]των ἐρευνᾶ σοφίαις ὁδόν
ἀντ. or ἐπ.

ἔμοι τοῦτον διέδωκαν ἀθάνατον πόνον

Oxyrhynchus Papyri, v (1908) 52 f.

15 βαθείαν — ὁδόν, "seeks the steep path of them who walked it by their wisdom." G-H. The second word may begin with *λαθ-* or *ελε-* or *ελα-*, and end with *των* or *γων*

8. ΘΗΒΑΙΟΙΣ

Frag. 82, Col. ii, 20

- 20 σπεύδοντ', ἐκλαγξε θ' ἱερώτατον
δαιμόνιον κέαρ ὀλοαῖσι στοναχαῖς ἄφαρ,
καὶ τοιᾶδε κορυφᾶ σάμαιεν λόγων
25 ὃ παράπ[ειρον εὐ]ρύσπα Κρονίων,
τελείς σ[ὺ νῦν τὰν πάλαι
πεπρωμέναν πάθαν,
ἀνίκα Δαρδανίδαις Ἐκάβ[α φράσεν ὕψιν]
[ἄν] ποτ' εἶδεν ὑπὸ σπλάγχνοις
φέρεισα τόνδ' ἀνερ', ἔδοξε δὲ

Oxyrhynchus Papyri, v (1908) 64 f.

20 σπεύδοντα κ. Πάριον, ἐκλαγξε κ. Κασσάνδρα.

PAEANS VII, VIII

7 (a)

papyrus (Florence, 1913). The *strophe* of 12 lines begins with *μαρτυμάτων τε θεωπιείων δοτήρα*, and the *antistrophe* with *ἦρωα Τήνηρον λέγομεν* — — —.

7 (b)

But I pray to Mnemosyne, the fair-robed child of Uranus, and to her daughters, to grant me a ready resource; for the minds of men are blind, whosoever, without the maids of Helicon, seeketh the steep path of them that walked it by their wisdom.

To me have they handed on this immortal task.

(a-b); *λα(γγ)ῶν?* *σοφίας δότις ο-η (s)*, *σοφίας δότις* in Pagan ix 4.

16 *ῥάρον* written above *ῥάρον*.

8. FOR THE THEBANS

(Seeing Paris) hasting forth, at once Cassandra's most holy inspired heart cried aloud with grievous moanings and made utterance on this wise:—

“O infinite, O far-seeing son of Cronus, surely now shalt thou fulfil the doom that was destined long ago, when Hecuba told the Trojans the vision which she saw, when she carried this man¹ in her womb. She

¹ Paris; Eur. *Troades*, 921 f.; Virgil, *Aen.* vii 320 f.

- 30 τεκεῖν πυρφόρον Ἐρινὺν
 ἐκπτόγχειρα, σκληρᾷ [δὲ βία
 Ἴλιον πᾶσάν μιν ἐπὶ π[έδον
 καταρείψαι ἔειπε δὲ
 . . . α τέρας ὑπνα[λέον.
 35 ἔσφαλε ?] προμάθεια

9. ΘΗΒΑΙΟΙΣ

The subject of the first part of this poem is an eclipse of the sun. This may be identified with the total eclipse of 30 April, 463 a.c. (when, at 2 p.m., eleven twelfths of the sun were obscured to spectators at Thebes), rather than with the annular eclipse of 17 Feb., 478. It has been suggested, however, that, if the poem was written in 463, Pindar would probably have referred to the eclipse of 478, and the mention of snow and frost has been quoted in favour of the eclipse of 17 Feb. The rest of the poem is on

στρ. α'

Ἀκτὶς ἀελίου, τί πολὺσκοπε μήσειαι,
 ὦ μᾶτερ ὀμμάτων, ἄστρον ὑπέρτατον
 ἐν ἡμέρᾳ

κλεπτόμενον; [τί δ' ἔθηκας ἀμάχανον
 ἰσχύν τ' ἀνδράσι
 καὶ σοφίας ὁδόν,

β ἐπίσκοτον ἀτραπὸν ἐσσυμένα;

1 ἀκτὶς ἀελίου Soph. Ant. 100.

1-2 τί πολὺσκοπε μήσειαι, ὦ μᾶτερ Boissonade, ὀμμάτων Blas (σ-η, Diehl, s), cp. Od. xi 474, τίς ἐτι μείζον ἐπὶ φρεσὶ
 μήσειαι ἔργων, and Philostr. Eprr. 52 (72), κάκεινά που κατὰ
 Πάριον, τὸ τῆς ἀκτὶς τῆς ἀπὸ σοῦ κηθῶσαν εἶναι τῶν ἐμῶν
 ὀφθαλμῶν μητέρα; τί πολὺσκοπ' ἐρησθεῶ μ' ἄτερ ὀμμάτων
 Dionysa; τί πολὺσκοπ' ἐρήσω (ἐρήσω Bamberger) θεῶν μᾶτερ

PAEANS VIII, IX

decided that she bore a fiery hundred-handed Fury, who with his stern strength hurled all Ilium to the ground; and she told the marvel of her slumber. But her forethought was unavailing.

9. FOR THE THEBANS

the mythological history of Thebes, and it may be suspected that this ordinary mythological matter was written first, and the passage on the eclipse prefixed by the poet at the last moment, in his desire to take note of the extraordinary event which had just happened. It is difficult to imagine Pindar beginning by writing the impressive passage on the eclipse, and then going on with the commonplace mythology of Melia.

Beam of the sun! O thou that seest afar, what wilt thou be devising? O mother of mine eyes! O star supreme, reft from us in the daytime! Why hast thou perplexed the power of man and the way of wisdom, by rushing forth on a darksome track?

ὀμμάτων Bergk⁴; τί κολύσασον' ἐμήσασ μ', ἢ μήτηρ ὀμμάτων (cp. *Il.* xi 253, οἱ κακὰ μήσασ θεομή), "what didst thou devise against me, thou source of sight!", may also be suggested.

3 <τί δ' > Diehl; τό γ' κ.

4 *ἰσχύς* τ' ἀνδράσι Blam (o-u, s); *ἰσχύς* (*ἰσχύς* vulgo) κτασθε ἀνδράσι B.

ἢ ἐπίσκοτος; v.l. ἐπίσκοτος.

ἀτροκίς ἑσπερία J. G. Schneider; ἀτροκίς ἑσπερία.

ἐλαύνεις τι νεώτερον ἢ πάρος;
 ἀλλὰ σε πρὸς Διός, ἵπποσάα θεός,
 ἱκετεύω, ἀπήμονα
 εἰς ὄλβον τινὰ τράποιο Θήβαις,
 10 ὦ πότνια, πάγκοιρον τέρας
 ἀντ. α'

- ρα - - - - - - - - - - -

- - - - - - - - - - -

= ὦνος -

-, πολέμοιο δὲ σᾶμα φέρεις τινός,
 14 ἢ καρπού φθίσιν,
 ἢ ριφετοῦ σθένος
 15 ὑπέρφατον, ἢ στάσιν οὐλομέναν,
 ἢ πόντου κενέωσιν <ἄρ> ἄμ πέδον,
 ἢ παγετὸν χθονός, ἢ νότιον θέρος
 ὕδατι ζακύτερ βέρον,
 ἢ γαῖαν κατακλύσαισα θήσεις
 20 ἀνδρῶν νεὸν ἐξ ἀρχῆς γένος;
 ἐπ. α'

ὄλοφίτρομαι οὐ]δέν, ὃ τι πάντων μέτα πείσομαι.

lines 22-33 lost, = ἐπ. α' 2-10, στρ. β' 1-3.

στρ. β'

<μένει>

ἐκράνθην ὑπο
 δαιμονίῳ τινί

6 ἱλαύνεις M (Diehl); v.l. —εις P (G-H, 8), or —ει B.

7 ἵπποσάα θεός (or θεός) Blass; ἵπποσάα θεός G-H, Diehl, 8; ἱπποσάα θεός Schnoelzowin (ζαθάα Christ), ἱπποσάα θεός Dionys.

11-13 [8] ἀ[νασθαλίαισι κοίτησιν ἀνθρώπων | κάμψαν μὲν
 οὐ θέλει ἐξαλείφειν φάσι | αἰ]ῶνας [ἀγόν], πολέμοιο δὲ κτλ 78.

13 πολέμοιο δὲ G-H (Diehl, 8); πολέμοιο δ' εἰ Hermann,
 εἶμα Scalliger; πολέμοιο δὲ εἶμα Dionys.

PAEAN IX

Art thou bringing on us some new and strange disaster? Yet, by Zeus, I implore thee, thou swift driver divine of steeds! do thou, O queen! change this world-wide portent into some painless blessing for Thebes . . .

[Is it because, in thine anger at the presumptuous sons of mortals, thou art unwilling utterly to blot out the pure light of life?]¹

But art thou bringing a sign of some war, or wasting of produce, or an unspeakably violent snow-storm, or fatal faction, or again, some overflowing of the sea on the plain, or frost to bind the earth, or heat of the south-wind streaming with raging rain? Or wilt thou, by deluging the land, cause the race of men to begin anew? I in no wise lament whate'er I shall suffer with all the rest.²

By some might divine have I been prompted,

¹ A rendering of the proposal quoted in the Note on lines 11-13.

² Verse rendering in Milman's *Apollonius and Bacchanals*, p. 188, and in F. D. Morice's *Pindar*, p. 21, ed. 1898.

16 <δρ' > Blass, δμ Hermann: ἀλλὰ Dionys.

18 βίαι s ed. 1900: ἑπὶ Dionys.; ἑπὶ Scaliger.

19 θήσει Barnes: θήσει.

21 ἀλαφύ(ρομαι εὐ)βίαι Hermann.

33 <μύσει? > s.

- 35 λέχει πέλας ἀμβροσίῳ Μελίᾳ
 ἀγαπῶν καλάμῳ συνάγειν θρόον
 μηδεσί τε φρενὸς ὑμετέραν χάριν.
 λιταρεύω, ἰκαβόλε.
 Μοισαίαις ἀνατιθεὶς τέχναισιν
 40 χρηστήριον, [ῶπολ]λον, τ[εό]ρ·
 ἀντ. β

ἐν ᾧ Τήνε.

ρον εὐρυβίαν θεμίτ[ων ποτέ]
 ἰφαίρετον προφά-
 ταν ἔτεκ[εν λέχει]
 κόρα μεγαῖσ'

- Ἄκσαντοῦ Μελία σείσ, Πύθει.
 44 [τῆ] Κᾶδμου στρατόν
 καὶ Ζεῦθου πόλιν,
 45 ἀκερσεκόμα πάτερ, ἀγορέας
 ἐπέτρεψας ἕκατι σαόφρονος·
 καὶ γὰρ ὁ πόντιος Ὀρσοτρίαῖνά νιν
 περιάλλα βροτῶν τίεν.
 Εὐρίπου τε συνέτεινε χῶρον . . .

1-21 = Pindar, Frag. *107 (74), from Dionys. Halic. *De Demosthene*, 7, i 142 ed. Usener and Rademacher (1899), nos *B.P.M.*, discussed in 1845 in Hermann's *Ornamenta*, viii 75-90. In the *Oxyrhynchus Papyri*, v (1908), pp. 22, 73, 107, the first strophe is represented by four letters in lines 9, 10, *sl* above *er*, the first antistrophe by about six words, but a subsequent strophe and antistrophe are almost perfectly preserved.

35 Μελίᾳ, cp. *P.* xi 4

40 [ῶπολ]λον ε[τέ]ρ ? ὠ-η (8) ; [ἄρτε]λον ? Diehl. v[ε]ρ
 Bury. ε' [ῶ] ἢ Blass. 44 Ζεῦθου = Ζεῦθου.

PÆAN IX

hard by the immortal couch of Melia, to compose, for your sake, a noble strain with my flute, and with my fancy. I pray to thee, O Far-darter, while I devote to the Muses' arts thine oracular shrine, Apollo; there it was that Melia, the daughter of Ocean, wedded to thy couch, O Pythian god, bare mighty Ténérus, the chosen interpreter of thy decrees. Thou, O father with the unshorn locks, didst entrust to him the host of Cadmus and the city of Zéthus,¹ by reason of his prudent courage. For the Sea-god, who wieldeth the trident, honoured him above all mortals; and he hastened to the region of Euripus . . .

¹ *i.e.* the Thebans and Thebes. Zéthus and Amphion were the twin sons of Zeus by Antiopè, daughter of the river-god, Asôpus. They avenged themselves on Lycaus, the mortal husband of Antiopè, and on his second wife, Dircè, for the cruelties inflicted on their mother. After gaining possession of Thebes, they fortified it with a wall that rose to the music of the lyre which Apollo had given to Amphion.

ΔΙΘΥΡΑΜΒΟΙ

The dithyramb, a word of obscure origin, is a song in honour of Dionysus. The primitive dithyramb was represented by Archilochus (c. 650 B.C.) and by Arion of Lesbos, who came to Corinth on the invitation of Periander; the old dithyramb (550-475 B.C.)

61 (33)

Τί δ' ἔλπειαι σοφίαν ἔμμεν, ἃ <τ'> ὀλίγον
ἀνήρ ὑπὲρ ἀνδρῶν ἴσχει;
οὐ γὰρ ἔσθ' ὅπως τὰ θεῶν βουλευμάτων ἑρευνήσει
βροτιά φρενί, θνατᾶς δ' ἀπὸ ματρὸς ἔφν.

Stobaeus, *Anth.* ii 4 Wachsmuth; Clemens Alex. *Str.* v 726.

ΑΘΗΝΑΙΟΙΣ

75 (45)

This dithyramb, which was sung in the central part of Athens, was probably composed for the Great Dionysia celebrated at the beginning

Δεῦτ' ἐν χορόν, Ὀλύμπιοι,
ἐπὶ τε κλυτὰν πέμπετε χάριν, θεοί,
πολύβατον οἷτ' ἄσπεος ὀμφαλὸν θνύοντα
ἐν ταῖς ἱεραῖς Ἀθάναις
ὅ οἰχρεῖτε πανδαίδαλόν τ' εὐκλέ' ἀγοράν,

1 βεῖν' *EFM³V* (10); βετ' *PM³* (Bergk). *ἐν*, Aeolic or Boeotian form of *εἰς*, as in *P.* ii 11, 86; v 38; *N.* vii 31.

DITHYRAMBS

DITHYRAMBS

by Lasus of Hermione, by Simonides and Pratinas, by Apollodorus and Agathocles, and their pupil, Pindar; the middle dithyramb (475-400 B.C.), by Melanippides, Bacchylides, and others. Among its early homes were Naxos, Corinth, and Thebes.

Canst thou by searching find out God?

Why dost thou deem that to be wisdom, in which one man in small measure excelleth another? For man is not able with his human mind to search out the counsels of the gods, but he was born of a mortal mother.

2 ἰσχεῖ L (s); ἰσχύει vulgo Stob.; ἔχει Clemens.

FOR THE ATHENIANS

of spring. The festival included dithyrambic contests between choruses of fifty members each.

HASTE to the dance and send your glorious favour, ye Olympian gods, who, in holy Athens, are marching to the densely crowded incense-breathing centre of the city,¹ and to its richly adorned and glorious

¹ The altar of the Twelve Gods, set up in the market-place by Peisistratus, son of Hippias (Thuc. vi 54, 6).

ἰοδετᾶν λαχεῖν στεφάνων τᾶν τ' ἐαριδρόπων
 αἰδᾶν

Διόθεν τέ με σὺν ἀγλαῇ

ἴδετε πορευθέντ' αἰδᾶν δεύτερον

ἐπὶ τὸν κισσοδέταν θεόν,

10 τὸν Βρόμιον Ἐριβόαν τε βροτοὶ καλέομεν,

γόνον ἰπάτων μὲν πατέρων μελπέμεν

γυναικῶν τε Καδμειᾶν.

ἐναργέα τελέων σάματ' οὐ λανθάνει,

φοινικοεἰάνων ὀπότης οἰχθέντος Ἠρᾶν θαλάμου,

15 εὐοδμον ἐπάγησιν ἕαρ φυτὰ νεκτάρια.

τότε βάλλεται, τὸτ' ἐπ' ἀμβρόταν χέρσον

ἐραταὶ

ἴων φόβαι, ῥόδα τε κόμαισι μίγνυται,

ἀχεῖ τ' ὄμφαι μελέων σὺν αὐλοῖς,

ἀχεῖ τε Σεμέλαν ἐλικάμπυκα χοροί.

Dionysa. Halicarnass. de compositione verborum, c. 22, i 99
 and 180 ed. Usener, 1904.

6 λαχεῖν Usener (s): λάχει F, λάχετε vulgo (s).

ἐαριδρόπων F (s): —ἐρέα(τ)ων.

αἰδᾶν: λαμβᾶν s.

9 τὸν om. Vat. (s). κισσοδέταν Rob. Stephanus: —δέταν
 F (Usener), κισσομανῆ? Usener; v.l. —δαῆ s.

10 τὸν Βρόμιον Ἐριβόαν τε Usener: Βρ. ἔν τ' Ἐρ. Bergk (s);
 (τ)ῆν Βρ. (τ)ῆν Ἐρ. mss; τὸν Βρ. τὸν Ἐρ. τε s.

11 μελπέμεν s (s): μέλων F; v.l. μέλωμεν.

12 Καδμ. followed in mss by ἑμολον (s) or Σεμέλαν.

DITHYRAMBS

mart, there to receive garlands bound with violets,
 and songs culled in the spring-time. And look upon
 me, who, with joyance of songs, am once more sped
 by Zeus into the presence of the ivy-crowned god,
 whom we mortals call Bromius and Eriboas, to cele-
 brate the progeny of sires supreme and of Cadmean
 mothers.¹

Clearly seen are the bright symbols of sacred
 rites, whensoever, at the opening of the chamber of
 the purple-robed Hours, the fragrant Spring bringeth
 the nectar-breathing plants. Then, oh then, are
 flung on the immortal earth the lovely tresses of
 violets, and roses are entwined in the hair; then ring
 the voices of songs to the sound of flutes; then ring
 the dances in honour of diadem-wreathed Semelê.²

¹ Zeus and Semelê, here treated as plurals, to give them additional dignity.

² Verse rendering in Milman's *Agamemnon and Bacchante*, p. 185.

13 ἐναγγέα τελίαν σάματ' Usener (s); — τεμαῖς τεμαῖσι F, v.l. τεμαῖς or τεμαῖά μάντι; ἐν Ἀργεῖα Νεμέα B.

14 φοινικοσάνων Koch (s); φοινικοσάνων F, v.l. φοινικος ἑσάνων; φοινικος ἑσάνων B.

15 ἐπάγησι Usener, ἐπάγησι s; ἐπάγησι F, v.l. ἐπαύσι.

18 ἀχρεῖ τε F (s); ἀχρεῖται τ' B; v.l. οἰχρεῖ τ(ε).

19 ἀχρεῖ τε Bergk (s); οἰχρεῖ τε mss.

αἶ τε λιπαραὶ καὶ ἰοστέφανοι καὶ ἀοίδιμοι,
Ἑλλάδος ἔρεισμα, κλειναὶ Ἀθῆναι, δαιμόνιον
πτολίεθρον.

Schol. Aristoph. *Acharn.* 674, *Nubes* 299; cp. *Acharn.* 636 f., *Eq.* 1329. *Δαιμόνιον πτολίεθρον* in Schol. on Aristides, iii 341 Dindorf.

This fragment and the two following belong to a dithyramb composed in the spring of 474 B.C., in which Pindar eulogised Athens for the part she had lately played in the war against Persia. In gratitude for the eulogy the Athenians presented the poet with a gift of 10,000 *drachmae* (£400), and made him their *procurator*, or representative, at Thebes (Isocr. xv 166). Later writers imply that the gift was an indemnity for a fine of 1,000 *drachmae*, which the jealous Thebans inflicted on their countryman for his praise of Athens (Aeschines Socr. *Ep.* iv 3, Eustathius' *Life of Pindar*, and Tzetzes on Hesiod, p. 104^b). The first of these writers adds that a seated statue of the poet, with lyre and scroll, was placed in front of the *Stoa Basileios* at Athens.

On the date of this dithyramb, cp. Gaspar's *Chronologie Pindarique*, p. 99.

¹ It has sometimes been supposed that the epithet "violet-crowned" is intended to refer to "the amethystine hues of the garland of mountains that encompasses Athens" (Gildersleeve's *Hellas and Hesperia*, p. 40). But this interpretation,

... ὅθι παῖδες Ἀθηναίων ἐβάλλοντο φαεινὰν
κρηπίδ' ἐλευθερίας.

Plutarch, *Themist.* c. 8, *de gloria Ath.* c. 7. A reference to the battle of Artemisium, 480 B.C.

DITHYRAMBS

The fame of Athens

Oh! the gleaming, and the violet-crowned,¹ and
the sung in story; the bulwark of Hellas, famous
Athens, city divine!

probably first suggested by the modern Greek historian, K. Paparrhigopoulos, must be limited to the "purple glow upon Hymettus," the *purpureos colles florentis Hymetti* (Ovid, *ars amat.* iii. 687), together with the more or less purple colouring of the sea off the Piræus, like the *iosidía wárras* of *Il.* xi 298. It is only at sunset that this purple glow is visible, and it is peculiar to Hymettus alone of all the mountains which encircle the plain of Athens.

It therefore seems safer to connect the epithet with the "violet-twined garlands" mentioned in line 6 of the immediately preceding dithyramb, which was performed at Athens during the vernal Dionysia (this connection is recognised by Boeckh, Dissen, Donaldson, and Fennell). Simonides, in celebrating the dithyrambic victories of the Acamantid tribe at the same Dionysia, describes the Graces as making the victor famous, for the sake of the "violet-crowned Muses" (Frag. 150). The same epithet is repeatedly applied to festal divinities, such as Aphrodité, and the Muses and Graces, and to heroines of romance, such as Eurydicé. Thus, in using this epithet, Pindar may be regarded as personifying Athens as a divine or semi-divine being. See especially Mr. A. B. Cook's paper on *Iostephanos* in the *Journal of Hellenic Studies*, xx (1900) 1-13.

The battle of Artemisium

There, where the sons of Athens laid the bright
foundation of Liberty.

78 (225)

Κλιῖθ' Ἀλαλά, Πολέμου θύγατερ,
 ἐγγέων προοίμιον, ἃ θύεται
 ἄνδρες <ὑπὲρ πόλιος> τὸν ἱερόθυτον θάνατον.

Plutarch, *de gloria Atheniensium*, c. 7.

2 ἃ θύεται Haupt, *Opusc.* i 313 (edid.); αἰθέεται schol.

79 (47, 48)

(α) Πρὶν μὲν εἶπτε σχοινοτένεια τ' αἰοιδὰ διθυ-
 ράμβω
 καὶ τὸ σὰν κίβδηλον ἀνθρώποισιν ἀπὸ στομάτων

Strabo, x 469; Dionys. Halicarn. *de compos. verb.* c. 14;
 Athenaeus, 455^a, 467^a.

1 εἶπτε, v.l. ἤπει. ἰθυράμβω Dion. F; —βωε EPMVs (s);
 Athen. om.

2 κίβδηλον Dion. EP, and Athen. (s); κίβδηλον PMVs (s).

(β) σοὶ μὲν καταρχαί,
 μᾶτερ μεγάλα, πᾶρα ῥόμβοι κυμβάλων,
 ἐν δὲ καχλάδων κρόταλ', αἰθομένα τε
 δαίς ὑπὸ ξανθαῖσι πεύκαις.

Strabo, l.c.

(α) and (β) are two parts of the same dithyramb.

DITHYRAMBS

Death for the father-land

Harken ! O War-shout, daughter of War ! prelude of spears ! to whom soldiers are sacrificed for their city's sake in the holy sacrifice of death.

Aesch. *Pers.* 49, where the combination of the singular verb with the plural noun is noticed ; ἀμφότερε Plutarch.

3 <ὄπιρ νόλιαι> Bergk (s).

Poems, past and present

In olden days, the lay of the dithyramb was wont to wind its straggling length along,¹ and the sibilant *san* was discarded from the lips of men . . .²

¹ Cp. Hermogenes, *De Inventione*, iv 4 (of lengthy metres), τὸ ὄπιρ τὸ ἠρωϊκὸν σχοινοτενὲς κέκληται.

² An allusion to the ἀσιγμαὶ ψῆλαι, especially those of Lasus of Hermione, cp. Dion. Hal. *De Comp. Verb.* 14, "there are writers who composed whole odes without a sigma, as is proved by the passage in Pindar" (the present fragment), and Athenaeus 455^c, Πίνδαροι πρὸς τὴν ἀσιγμοσκηθεῖσαν (ἀσιγμων ποιηθεῖσαν) ψῆδον, and 467^a; also Herodotus, i 130, "the Dorians call the letter *san*, but the Ionians *sigma*."

For thee, O mighty Mother ! are present as preludes the clashing cymbals, and the clappers of ringing rattles, and the torch that blazeth beneath glowing pine-trees.

1 καταρχαί Scaliger (s) : κἀρχαί.

3 κεχλάδαιε mss (Wilamowitz, s) : κεχλάδαιε ? Hermann.

4 δαη Wackernagel (s) : δῆη

PINDAR

ΠΡΟΣΟΔΙΑ

The *Prosodia*, or "Processional Songs," were sung to the accompaniment of the flute.

ΕΙΣ ΔΗΛΑΟΝ

87 + 88 (58)

(a) στρ.

Χαῖρ', ὦ θεοδμήατα, λιπαροπλοκάμον
 παῖδεσσι Λατοῦς ἡμεροίστατον ἔρνος,
 πόντου θύγατερ, χθονὸς εὐρείας ἀκίνητον τέρας,
 ἄντε βροτοὶ
 Δᾶλον κικλήσκουσιν, μάκαρες δ' ἐν Ὀλύμπῳ
 τηλέφατον

δ κυανίας χθονὸς ἄστρον

.

ἀντ.

.

(b) ἦν γὰρ τὸ πάροιθε φορητὰ κυμάτεσσιν παντοδαπῶν
 ἀνέμων

ῤιπαῖσιν ἀλλ' ἂ Κοιογενῆς ὀπὸτ' ὠδίνεσσι θυῖοισ'
 ἀγγιτάκοις ἐπέβα νιν, δὴ τότε τέσσαρες ὄρθαι
 πρέμων δρουσαν χθοῖων.

10 ἂν δ' ἐπικράνοισι σχίθον πέτραν ἀδαμαντοπέδιλοι
 κίοισι ἐνθα τεκοῖσ' εὐδαίμον' ἐπόψατο γένναν.

(a) Theophrastus in Pseudo-Philo, περὶ ἀφθαρσίας κόσμου, 23.

(b) Strabo x 485.

δ κυανίας Wilamowitz: κυανιδανῶν <τ'> Schneider
 (ed.).

PROCESSIONAL SONGS

PROCESSIONAL SONGS

On Delos

Hail, O heaven-built isle, most lovely scion of the children of bright-haired Lêtô, O daughter of the sea, thou unmoved¹ marvel of the spacious earth, by mortal men called Délos, but by the blessed gods of Olympus known as the far-seen star of the dark-blue earth . . .²

¹ In contrast to the tradition (first found in Pindar) that it was a floating island until the visit of Lêtô. This seems better than the rendering "unshaken by earthquake" discussed in Smyth's *Greek Melic Poets*, p. 364 L. There was an earthquake in 490 B.C., in fulfilment of the oracle, *κρήνη καὶ ἀήλων ἀκίρητὸν περ ἰούσας* (Herodotus, vi 95).

² "Wie grossartig ist die Vorstellung, dass die Erde für den Blick der Götter eine blaue Fläche ist, wie ihr Himmel für uns, auf dem ihnen dann Delos, so klein sie ist, als ein heller Stern lieblich aufleuchtet. Wer an sprachlicher Kunst als solcher Gefallen findet, wird hier ein Juwel, einen seltenen Edelstein in reichster Fassung anerkennen" (Wilamowitz, *Sappho und Simonides*, 1913, p. 131).

For aforesaid, that isle was tossed on the waves by all manner of whirling winds; but, when Lêtô, the daughter of Coeus, in the frenzy of her imminent pangs of travail, set foot on her, then it was that four lofty pillars rose from the roots of earth, and on their capitals held up the rock with their adamantine bases. There it was that she gave birth to, and beheld, her blessed offspring.

7 ἀλλ' ἄ Κασσιόπης Schneider (edd.): ἀλλασσοσσησι.

8 ἐπίβα ειρ Porson (edd.): ἐπιβαίειν.

9 ἰππουσ δ: ἀπόπουσ.

PINDAR

ΑΙΓΙΝΗΤΑΙΣ ΕΙΣ ΑΦΑΙΑΝ

89* (59)

Τί κάλλιον ἄρχομένοισιν ἢ καταπαυομένοισιν,
ἢ βαθύζωνόν τε λατῶν καὶ θεῶν ἵππων ἐλάτειραν
ἀείσαι;

Schol. Aristoph. Equit. 1269.

Aphaia was a goddess worshipped in Aegina. Cp. Pausanias, ii 30, 3. "In Aegina, on the way to the mountain of the Pan-hellenic Zeus, there is a temple of Aphaia, on whom Pindar composed an ode for the Aeginetans." Aphaia was also worshipped in Crete, where she bore the names of

ΠΑΡΘΕΝΕΙΑ

Partheneia, or Virginal songs, were sung by girls to the accompaniment of the flute. These songs were always attended by the dance. The creator of this kind of composition was Aleman. Dionysius of Halicarnassus (*Dem.* c. 39, i 213 Usener) quotes, as examples of the "archaic and austere style," Aeschylus and Pindar, with the exception of the

95 (63)

ὦ Πᾶν, Ἀρκαδίας μεδέων, καὶ σεμνῶν ἀδύτων
φύλαξ, . . .
Ματρὸς μεγάλας ὀπαδέ, σεμνᾶν Χαρίτων μέλημα
τερπνόν.

Schol. Pyth. iii 139.

104^b Schröder

οἱ μὲν περὶ τὸ Γαλάξιον τῆς Βοιωτίας κατοικοῦντες ἤσθοντο τοῦ θεοῦ τὴν ἐπιφάνειαν ἀφθονία καὶ περιουσία γάλακτος

MAIDENS' SONGS

For the Aeginctans. On the goddess Aphaia

Is there any nobler theme for our commencing or for our closing strains, than to sing the deep-zoned Lêtô, and the goddess that driveth the swift steeds?

Britomartis or Dictynna. She was sometimes identified with the Greek Artemis. Furtwängler (*Das Heiligtum der Aphaia*, 1906) held that the great temple of Aegina was dedicated, not to Zeus or Athena, but to Aphaia. Cp. *Classical Review*, xx 327.

MAIDENS' SONGS

Partheneia, adding that even these have a certain nobility and dignity of style. One of the species of the *Partheneion* was the *Daphnephorikon*, an ode sung at a festival celebrated by a procession bearing branches of bay to the temple of Apollo at Thebes or at Delphi. (See below, p. 566.)

From a maiden's song to Pan

O Pan, that rulest over Arcadia, and art the warder of holy shrines . . . thou companion of the Great Mother, thou dear delight of the holy Graces!

Dionysus, the giver of milk

They that dwell near Galaxion in Boeotia became aware of the advent of Dionysus by the abundant supply of milk:—

— — — προβάτων γὰρ ἐκ πάντων κελάρυζεν,
 ὡς ἀπὸ κραναῶν φέρτατον ὕδωρ,
 θήλεον γάλα· τοὶ δ' ἐπίμπλαν ἑσσύμενοι πίθους·
 ἀσκὸς οὔτε τις ἀμφορεὺς ἐλίνυεν δόμοις,
 πέλλαι δὲ ξύλιναι πίθοι <τε> πλήσθεν ἅπαντες.

104^o Schröder(1) On *Aeoladas*,

who is also the subject of the next poem.

..... οσ θείαις ἐρ-
 δια
 5 μάντις ὡς τελέσσω
 στρ.

ἱεραπόλος· τιμαὶ
 δὲ βροτοῖσι κεκριμένα·
 παντὶ δ' ἐπὶ φθόνος ἀνδρὶ κείται
 ἀρετᾶς, ὃ δὲ μηδὲν ἔχων ὑπὸ σι-
 10 γῆ μελαίνα κἀρα κέκρυπται.
 ἀντ.

φιλέων δ' ἂν εὐχοίμαν
 Κροϊδαῖς ἐπ' Αἰολάδα
 καὶ γένοι εὐτυχίαν τετάχθαι
 ὀμαλὸν χρόνον· ἀθάναται δὲ βροτοῖς
 15 ἀμέραι, σῶμα δ' ἐστὶ θνατόν.
 ἐπ.

ἀλλ' ᾗτινι μὴ λιπότε-
 κνος σφαλῆ πάνταν οἶκος βιαί-
 α δαμείς ἀνάγκη,
 ζῶει κάματον προφυγὼν ἀνια-
 20 -ρόν· τὸ γὰρ πρὶν γενέ-
 [σθαι τῷ θανεῖν ἴσον λέγω.]

MAIDENS' SONGS

"For, like fairest water from fountains, even so the milk of the dams began to gush forth from all the flocks; and they hasted, and filled the jars; and not a single wine-skin or jug lingered in their homes, but the wooden pails, and all the jars, were filled."

Plutarch, *Pyth. Or.* 29, p. 409; quoted without the name of Pindar, to whom it was first ascribed by Schneidewin in 1834.

5 ζέλαιαι πίθαι <τε> Wilamowitz (s): ζέλαιαι πίθαι.

On *Acoladas* I

. . . that I may fulfil my duties as a prophet-priest. The honours of mortals are diverse, but on every man falleth the burden of envy for his merit; while the head of him that hath nought is hidden in dark silence. In friendly wise would I pray to the children of Cronus that an unbroken prosperity may be decreed for Acoladas and his race. The days of mortals are deathless, although the body die. Yet he, whose house is not reft of children nor utterly overthrown beneath the stroke of stern necessity, liveth free from toilsome labour; for the time before birth I deem equal to death.

Grenfell and Hunt, *Oxyrhynchus Papyri*, iv (1904), 53; ascribed to Pindar on the ground of style and diction.

Parthenia in Grenfell and Hunt, *Oxyrhynchus Papyri*, iv (1904), No. 659 (1st cent. A.D.) pp. 53-60. Cp. Wilamowitz, *Gött. gel. Anz.* (1904) 670 f.; O. Schröder, *Berl. Phil. Woch.* 1904, 1476 f.; F. Blass, *Litt. Centralbl.* 1904, 929; Fraccaroli, *Rivista di Filologia*, 1905, 365 f.

5 f. μάστιγ—λεπανάσι, cp. frag. 51^a, *ευσκόλασ μάστιγι*.

8-10 Cp. *P.* xi 29 f. 12 *Αἰολίδῃ*, cp. *Parth.* ii 9.

13 εὐτυχίας pap. (G-H, 8): εὐτυχίῃ Wilamowitz.

20 f. τὰ γὰρ πρὶν γενέσθαι [εὐφ' ἄρα εἰς Ἴσον λέγω] ? Wilamowitz; [ἔτι τὸ μὴ σκεδάναι] ? Schröder.

PINDAR

104^a Schröder(2) *On Aeoladas*

A poem in honour of Aeoladas, whose son, Pagondas (27 f.), commanded the Thebans at the battle of Delium when they defeated Athens in 424 (Thuc. iv 91 f.). Aeoladas is also the theme of the previous poem (104^c). In the present poem, the speaker is a maiden (26, 46); hence the poem has been identified as one of the *Παρθένια*, or choruses for girls, and further, as one of the special group of *Παρθένια* known as *Δαφνηφορικά*, in which the singers bore branches of bay (27 f., 73). The procession was headed by a noble youth of beautiful form, both of whose parents were alive. The following is proposed by Schröder as the pedigree of the

στρ. α'

21 ζο - υ - υ - χρυσοπ[επλ - υ - υ -
 - δωμ - υ - λείσης τ - υ - με - υ - υ
 [ἦκε] ἰ γὰρ ὁ [Λοξ]ίας
 πρόφρων ἀθανάταν χάριν

25 Θήβαις ἐπιμίξων.

ἀντ. α'

ἀλλὰ ζωσαμένα τε πέπλον ὠκέως,
 χερσὶν ἐν μαλακαῖσιν ὄρπακ' ἀγλαὸν
 δάφνας ὀχέοισα, παν-
 δόξον Λιόλαδα σταθμὸν

30 υἱοῦ τε Παγώνδα

ἐπ. α'

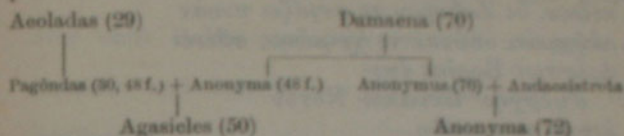
ὑμνήσω στεφάνοισι θάλ-
 -λαισα παρθένιον κᾶρα,

21 [χαίρ' & Περὶ] χρυσοπ[επλ] μοι κᾶρα, | [αὐ]βῶμ[αι, τε] λείσοις
 τ' [ἐμὸν] με[λημ' ἐθ' ?] s; - - ὠκέως ? Diehl, cp. *I.* vi 75.

MAIDENS' SONGS

On Acoladas II

persons directly or indirectly mentioned in the poem:—



Here Agasicles, the grandson of Damaena, is the *παῖς δαφνηφόρος (ἀμφιβαλῆς)*. He is probably the son of Pagôndas, and his cousin is the accomplished daughter of Andaeistrotia, a feminine name of a war-like type, for which there is no known parallel; the termination comes from *στρωτός*, Bœotian for *στρατός*.

[Hail! O Pierian maiden robed in gold! I speak, now that I have fitly discharged my duty.]¹

For Loxias hath gladly come to bring unto Thêbé immortal glory.

But quickly girding up my robe, and bearing in my delicate hands a splendid branch of bay, I shall sing the all-glorious home of Acoladas and of his son Pagôndas, with my maidenly head gay with

¹ A rendering of the suggestion recorded in the Note on l. 21.

22 μ[ηδ' ὀ]λέσθω Diehl.

22-4 Cp. P. v 117 θεὸς πρόφρων τελεῖ δόξαται.

23 ἕκει s, Wilamowitz.

σειρήνα δὲ κόμπου
 αὐλίσκων ὑπὸ λωτίων
 35 μῆθ' ἄοιδαῖς

στρ. β'

κεῖνον, ὃς Ζεφύρου τε σιγάζει πνοὰς
 αἰψηράς, ὅπταν τε χειμῶνος σθένει
 φρίσσων Βορέας ἐπι-
 σπέρχῃσ' ὠκύαλον Νότου
 40 ῥιπὰν τε ταράξῃ.
 --- φεν ---
 -ασικμ. ζωννα

στρ. γ'

πολλὰ μὲν τὰ πάροιθ' εἰ μέμνημαι καλά]
 δαιδάλλοισ' ἔπεσιν, τὰ δ' ἄ[λλ' ὁ παγκρατής]
 45 Ζεὺς οἶδ', ἐμὲ δὲ πρέπει
 παρθενήια μὲν φρονεῖν
 γλώσσησ' τε λέγεσθαι.

ἀντ. γ'

ἀνδρὸς δ' οὔτε γυναικός, ὧν θάλασσις ἔγ-
 κειμαι, χρῆ με λαθεῖν ἀοιδὰν πρόσφορον.
 50 πιστὰ δ' Ἀγασικλεί
 μάρτυς ἦλυθον ἐς χορὸν
 ἐσλοῖς τε γονεῦσιν

ἐπ. γ'

ἀμφὶ προξενίαισι τί-
 μαθεν γὰρ τὰ πάλαι τὰ νῦν γ'

34 αὐλίσκων α-η etc. : λαισκων pap.

37 Cp. Sappho, 104, ἔρτακι βραδίην.

38-40 ἐπισπέρχῃσ' — ταράξῃ P. Maas (s), cp. Od. v 304, ἐτάραξε δὲ πάντων, ἐπισπέρχουσι δ' ἄλλαι : ἐπισπέρχῃσ' ὠκύαλοι τε ποταμοῦ. ἴσταν ἐτάραξε pap. ; ἐπισπέρχῃ πάντων τ' ὠκύαλον μὲν ἐμὰ λέγει α-η, cp. Bergk, Poet. Lyr. Frag. 133, ἀεισποτα, ἐπισπέρχουσιν τε μολύβουσαι βίαιον πάντων ἀκείας τ' ἀνέμων ῥίπαι.

MAIDENS' SONGS

garlands. To the notes of the lotus-pipe shall I mimic in song a siren-sound of praise, such as husheth the swift blasts of Zephyr; and whenever chill Boreas speedeth on with strength of tempest, and stirreth up the swift rush of the South-wind . . .

Many are the fair deeds of old that I remember, while I adorn them in song, but the rest are known to Almighty Zeus alone. For myself, maidenly thought and maidenly speech are most meet. Neither for man nor for woman, whose children are dear to me, ought I to forget a fitting strain. As a faithful witness, have I come to the dance, in honour of Agasicles and his noble parents, and also by reason of our friendship. For, of old, as well as now, have

43 f. *μέμνημαι καλά* and *ἔλλ' ὁ παγκρατής* Wilamowitz (s).

46 f. *μὲν* . . . *τέ*, cp. *O.* vi 88 f.

50 f. *πιστά*—*μάρτυς*, cp. *P.* i 88, *μάρτυρες ἀμφότεροι πιστοί*, and xii 27, *πιστοὶ χορευτῶν μάρτυρες*.

53 f. *τίμασθε γὰρ* Wilamowitz (Dichl, s): *τιμασθεας* pap.; *τιμαθεῖσθε* α-π, cp. *I.* iii 25 f.

55 ἀμφικτιόνεσσιν

ἵππων τ' ἄκυπόδων πολυ-
γυῖοις ἐπὶ νίκαις,

στρ. δ'

αἷς ἐν αἰόνεσσιν Ὀρχη[στοῦ κλυ]τᾶς,
ταῖς δὲ ναὸν Ἰτωνίας ἀ[μφ' εὐκλε]ᾶ

60 χαίταν στεφάνοις ἐκόσ-

μηθέν, ἐν τε Πίσσῃ περὶ π --- υ --- υ

Either 8 lines, or 8 lines + 15 of a whole triad, lost.

62 ρίζῃα τε --- ζ

[σε]μνὸν ἄν --- [Θή-
βαις] ἑπταπύλοισιν.

στρ. ε'

63 ἐνήκεν καὶ ἔπειτ[α δυνμενῆς χό]λος

τῶνδ' ἀνδρῶν ἔνεκεν μερίμνας σῶφρονος

ἐχθρὰν ἔριν οὐ παλίγ-

γλωσσον, ἀλλὰ δίκας διδοῦς

π[ιστ]ὰς ἐφίλησεν.

ἀντ. ε'

70 Δαμαίνας πα[ῖ, ἐναισίμ]ῳ νῦν μοι ποδὶ

στείχων ἄγχο· τὴν γὰρ εὐφρων ἔψεται

πρώτα θυγάτηρ ὁδοῦ

δάφνας εὐπετάλου σχεδὸν

βαίνουσα πεδίλοις,

ἐπ. ε'

75 Ἀνδαισιστρότα ἂν ἐπά-

58 ἐν αἰόνεσσιν Ὀρχηστοῦ, cp. I. i 33.

59 Ἰτωνίας = Ἀθήνας, cp. Bacchylides frag. 15 Blass, 11 Jebb, χρυσαῖοις Ἰτωνίας—καρ' εὐδαίβαλον ναὸν ἐλθέσθαι κτλ. Her most famous shrine was probably that near Coroneia which placed the head of the goddess on her silver coins.

61 περὶ π[ρῶτων] or π[λείστον], Diehl.

MAIDENS' SONGS

they been honoured among their neighbours, both in the famous victories of swift-footed steeds, victories which adorned their locks with garlands on the shores of renowned Onchestus, and by Itonia's glorious fane, and at Pisa . . .

. . . to seven-gated Thebes.

A jealous anger at their just ambition provoked a bitter and unrelenting strife; but, giving loyal satisfaction, it ended in friendship.

Son of Damaena! stepping forth with foot well-omened, lead thou the march for me. First on the road shalt thou be followed by thy happy daughter, while she advanceth with her feet beside the leafy branch of bay, she whom her mother, Andacisstrota,

65 ἐθήκετ ἢ : ἔθηκετ Wilamowitz.

66 περιλάσας σάφρατος cp. *O.* i 109 f. θεῖς . . . γενίαι μέθετα . . . περιλάσασα.

69 π[ιερ]ᾶς : π[ιερ]ᾶς ? Diehl.

75 Ἄσδ. Wilamowitz (s), & Ἀσασιστροτά ο-η (Diehl).

σκησε μήδεσ[ι ποικί]λο[ισ].
 ἃ δ' ἐρ[γ]ασ[ι]αισιν
 μυρῶων εἰ[χάρη καλα]ῖς
 ζεύξα[ισά νιν οἰμων].

στρ. ε'

80 μὴ νῦν νέκτα[ρ ἰδόντ' ἀπὸ κρά]νας ἐμᾶς
 διψῶντ' ἀ[λλότριον ῥόον] παρ' ἄλμυρον
 οἴχεσθον ε - - -

76 . . .]αρ| G-H.

76-79 and 81, restored by s.

ΤΗΟΡΧΗΜΑΤΑ

In the *Hyporchéma*, or dance-song, there was a closer connexion between the dance and the words than was usual in other kinds of choral lyric. It is described by Plutarch as a link between the two arts of poetry and dancing (*Quaest. Symp.* ix 15, 2, p. 748^b). It was accompanied by the flute, with or

ΙΕΡΩΝΙ

105 (71 + 72)

- (a) Σίνες δ τοι λέγω, ζαθέων ἱερῶν ὁμόνυμε
 πάτερ,
 κτίστορ Αἴτνας.
 (b) νομάδεσσι γὰρ ἐν Σκύθαις ἀλάται <μόνος>,
 ὃς ἀμαξοφόρητον οἶκον οὐ πέπαται
 3 ἀκλεῆς <δ'> εἶβα * <ζεύγος ἀνευθ' ἀπήνας>.*

(a) Schol. Pind. P. ii 127, N. vii 1, Arist. *Aves* 927 with scholia, and Strabo, vi 268.

(b) Arist. *Aves* 942 (with scholia). ἀκλεῆς δ' εἶβα σχολῆς ἕνεκ χιτώνος.

3 In Aristophanes' parody the line ends with Στράτων (στρατῶν 8, μόνος Hermann).

DANCE-SONGS

hath trained to all manner of skill, gladly linking
her with fair handiwork of many a kind.

Let not the twain, when they have seen the
nectar from my spring, stray in their thirst to
another stream,—a stream of brine.

30 *είσαρ*, cp. *O.* vii 7f.

DANCE-SONGS

without the cithara. It was not confined to religious
subjects, as is clear from some of the following
fragments. It is substituted for the encomiastic or
epinician ode, in the poem addressed to Hieron.
(See further in H. W. Smyth's *Greek Melic Poets*,
lxix-lxxv.)

TO HIERON OF SYRACUSE

MARK what I say to thee! O namesake-father
of temples divine! founder of Aetna! for among
the Nomad Scythians, one is wandering all alone,
one who hath no wain-borne home; but the pair
hath gone inglorious without a mule-car.¹

¹ It is said by the scholiast on the *Aras* of Aristophanes
that Hieron had given the mules with which he had won the
Pythian victory to his charioteer. Pindar here gives Hieron
a hint that the mules were of little use without the chariot.

ὃ ἀκλεῖε Ἴβα πῖσᾶ; ἀκλεῖε δ' Ἴβα <ζεύγος ἡμῶντων ἔπει
ἄρματα >? Brunck; ἀκλεῖε— <ζεύγος ἔπειθ' ἀνθήσει > Sandys.

PINDAR

106 (73)

Ἀπὸ Ταῦγέτοιο μὲν Λάκαιναν
ἐπὶ θηροῖσι κύνα τρέχειν πυκινώτατον ἔρπετόν
Σκύριαι δ' ἐς ἄμελξιν γλάγρος
αἶγες ἐξοχώταται·

ὄπλα δ' ἀπ' Ἄργεος ἄρμα Θηβαίων ἄλλ' ἀπ'
ἀγλαοκάρπου

Σικελίας ὄχημα δαιδάλεον ματεύειν.

Athen. i p. 28a, Eustathius, *ad Hom.* p. 1822, 5, schol.
Arist. *Pax* 73.

108^a (75)

θεοῦ δὲ δείξαντος ἀρχὰν
ἕκαστον ἐν πρᾶγος εὐθείᾳ δὴ
κέλευθος ἀρετὰν λαβεῖν,
τελευταί τε καλλίονες.

Epist. Socrat. i p. 610, 4.

142 (106)

θεοῦ δὲ δυνατὸν μελαίνας
ἐκ νυκτὸς ἀμίαντον ὄρσαι φάος,
κελαινεφέι δὲ σκότει
καλύψαι σέλας καθαρὸν
ἡμέρας.

Clemens Alexandrinus, *Strom.* v 708.

110 (76)

γλυκὸν δ' ἀπείρω πόλεμος· πεπειραμένων δέ τις
ταρβεί προσιόντα νιν καρδίᾳ περισσῶς.

Stobaeus, *Flor.* 50, 3 (πόλεμος ἀπείρωσι), Schol. on *Il.* 11,
227, and Diogenianus iii 94 (γλυκὸς ἀπείρω).

DANCE-SONGS

The Sicilian mule-car

From mount Taygetus cometh the Laconian hound,
the cleverest creature in chasing the quarry. The
goats of Scyros are the best for milk; arms are from
Argos; the chariot from Thebes. But it is from
fruitful Sicily that you must seek the deftly-wrought
mule-car.

2 *τρέχει* Ath. (s); *τρέφει* Eust.

3 *γάλατος* Eust., *γάλακτος* Ath.

5 *ἀλλ' ἀπὸ τῆς* schol. Arist., *ἀπὸ τῆς* Ath.

A good beginning

When, for any deed, a beginning hath been shown
by God, straight indeed is the path for pursuing
virtue, and fairer are its issues.

2 *ἐν* = *ἐς*.

An eclipse

God can cause unsullied light to spring out of
black night. He can also shroud in a dark cloud of
gloom the pure light of day.

Cp. *Paeon*, ix, p. 546 f.

"Dulce bellum inexpertis"

To the inexperienced war is pleasant,¹ but he that
hath had experience of it, in his heart sorely feareth
its approach.

¹ "He jests at scars, that never felt a wound" (*Romeo and Juliet*, II. 2).

109 (228)

τὸ κοῖνον τις ἀστῶν ἐν εὐδία τιθεῖς
 ἐρευνασάτω μεγαλόνορος Ήσυχίας τὸ φαιδρὸν
 φάος,

στάσιν ἀπὸ πραπίδος ἐπίκοτον ἀνελῶν,
 πεπίας ἐότειραν, ἐχθρὰν <δὲ> κουροτρόφον.

Polybius, iv 31 ; Stobaeus, Flor. 58, 9.

111 (77)

ἐνέπισε κεκραμέν' ἐν αἵματι. πολλὰ δ' ἔμβαλ'
 ἔλκεα νομῶν

τραχὺ ῥόπαλον, τέλος δ' αἰείραις πρὸς στιβαρὰς
 σπάραξε πλευράς,
 αἰὼν δὲ δι' ὀστέων ἐραίσθη.

Erotianus, gl. Hippocr., p. 49 Kl.

ΕΓΚΩΜΙΑ

ΘΗΡΩΝΙ ΑΚΡΑΓΑΝΤΙΝΩ

119 (84)

ἐν δὲ Ῥόδον καταοίκισθεν

ἔθνη ὄρμαθίντες ὑψηλὰν πόλιν ἀμφινέμονται,
 πλείστα μὲν δῶρ' ἀθανάτοις ἀνέχοντες,
 ἔσπετο δ' αἰενάου πλοῦτου νέφος.

Schol. O. ii 15 f.

1 καταοίκισθεν s : κατ'οίκισθεν.

2 ἔθνη ὄρμαθίντες s : ἔθνη Ἔ (σε ἐν Ἐ' σε ἔσθ') ἀφορμαθίντες.

EULOGIES

Concord in the State

Let him that giveth tranquillity to the community of citizens, look for the bright light of manly Peace, when from out his heart he hath plucked hateful faction, faction that bringeth poverty, and is an ill nurse of youth.

Heracles and his club

He gave a draught blended with blood; and, wielding his rude club, he inflicted full many a wound, and, lastly, lifting it up, he rent asunder the sturdy flanks, and the marrow was crushed from the bones of the spine.

1 ἱμβαλ' ἔλασα Heringa and Bergk (s): ἔλασα πλευρὰς ἱμβαλε.

EULOGIES

ON THERON OF ACRAGAS

. . . and his ancestors¹ colonised Rhodes, and starting thence, they inhabit a lofty city,² where they offer many a gift to the immortals, and where they were followed by a cloud of ever-flowing wealth.

¹ The ancestors of Thérôn.

² Acragas.

PINDAR

ΑΛΕΞΑΝΔΡΩ ΑΜΥΝΤΑ

120 (85)

Ὀλβίων ὁμῶννυμε Δαρδανιδᾶν,
παῖ θρασυμηδῆς Ἄμυντα.

Schol. N. vii 1; Dio Chrysost. *Orat.* ii 33 (ἐπώνυμο).

121 (86)

πρέπει δ' ἐσλοῖσιν ὑμνεῖσθαι . . . καλλίσταις
ἀοιδαῖς
τοῦτο γὰρ ἀθανάτοις τιμαῖς ποτιψαίνει μόνον,
θνάσκει δὲ σιγαθὲν καλὸν ἔργον.

Dionys. Halicarn. *de Demosthene* 26, i 185 Usener.

ΞΕΝΟΦΩΝΤΙ ΚΟΡΙΝΘΙΩ

122 (87)

Xenophon of Corinth, before competing for the Olympic crown in 464 B.C., vowed that, in the event of his success, he would devote a hundred courtesans to the service of the temple of Aphrodité in that city. On the occasion of the fulfilment of his

στρ. α'

Πολύξεναι νεάνιδες, ἀμφίπολοι
Πειθούς ἐν ἀφνειῷ Κορίνθῳ,
αἶτε τῆς χλωρᾶς λιβάνων ξανθὰ δάκρυ
θυμᾶτε, πολλάκι ματέρ' ἐρώτων οὐρανίαν πτά-
μεναι

ὁ νόημα πὸς τὴν Ἀφροδίταν.

EULOGIES

ON ALEXANDER, SON OF AMYNTAS

Namesake of the blessed Trojans, son of brave Amyntas ! . . . ¹

¹ Alexander, son of Amyntas, was king of Macedonia in 505-455 B.C. He was compelled to submit to the Persians in 480, but was really a friend of the Greek cause. He is known as "Alexander the Philhellene." He is here described as the namesake of Alexander (Paris), the son of Priam.

'Tis meet for the good to be hymned with fairest songs . . . For this is the only tribute that vergeth on the honours due to the immortals; but every noble deed dieth, if suppressed in silence.

³ *στραθίς* Barnes (s); *ἐστραθίς* Dionys.; *ἐστραθηίς* Sylbers (B).

FOR XENOPHON OF CORINTH

vow, the following ode was sung in the temple of the goddess, while the hundred women danced to the words of the song. The same Olympic victory was celebrated in the thirteenth Olympian ode.

GUEST-LOVING girls! servants of Suasion in wealthy Corinth! ye that burn the golden tears of fresh frankincense, full often soaring upward in your souls unto Aphrodité, the heavenly mother of Loves! She

PINDAR

στρ. β'

ὑμῖν ἀνευθ' ἐπαγορίας ἔπορον,
ὦ παῖδες, ἐρατειναῖς <έν> εὐναῖς
μαλθακῆς ὄρας ἀπὸ καρπὸν δρέπεσθαι.
σὺν δ' ἀνάγκῃ πᾶν καλόν. . .

στρ. γ'

10 ἀλλὰ θαυμάζω, τί με λέξοντι Ἴσθμοῦ
δεσπότηι τοιάνδε μελίφρονος ἀρχὰν εὐρόμενον
σκολίου
ξυνάορον ξυναῖς γυναιξίν.

στρ. δ'

15 διδάξαμεν χρυσὸν καθαρᾷ βασάνῳ
ὦ Κύπρου δέσποινα, τεὸν δευτ' ἐς ἄλσος
φορβάδων κουρᾶν ἀγέλαν ἑκατόγγιον Ξενοφῶν
τελέαις
ἐπάγαγ' εὐχωλαῖς ἰανθείς.

Athenaeus, xiii 573^a.

6 ἀνευθ' ἐπαγορίας Meineke (8) : ἀνευθεν ἀπαγορίας.

7 <έν> v. 10 Ἴσθμοῦ Casaubon (edd.) : ἰμοῦ A.

ΘΕΟΞΕΝΟΣ ΤΗΝΕΔΙΩ

123 (88)

A poem in praise of Theoxenus of Tenedos, Pindar's favourite, who was present at the poet's death in the theatre, or more probably the gymnasium, at Argos. He was the son of Hagésilas, who has been identified

στρ. α'

Χρῆν μὲν κατὰ καιρὸν ἐρώτων δρέπεσθαι, θυμέ,
σὺν ἀλικίῃ

1 μὲν Hermann : με.

EULOGIES

hath granted you, ye girls, blamelessly to cull on lovely couches the blossom of delicate bloom; for, under force, all things are fair.

Yet I wonder what the lords of the Isthmus¹ will say of my devising such a prelude for a sweet roundelay to be the companion of common women . . .

We have tested gold with a pure touchstone . . .

O Queen of Cyprus! a herded troop of a hundred girls hath been brought hither to thy sacred grove by Xenophon in his gladness for the fulfilment of his vows . . .

¹ The Corinthians.

ON THEOXENUS OF TENEDOS

with the father of Aristagoras, the counsellor of Tenedos who is the theme of the eleventh Nemean. (Cp. Wilamowitz, *Berlin Akad.* 24 June, 1909, pp. 829-839.)

RIGHT it were, fond heart, to cull love's blossom in due season, in life's prime; but whosoever, when

PINDAR

τὰς δὲ Θεοξένου ἀκτίνας ποτ' ὄσσων μαρμαριζοί-
σας δρακείας

ὅς μὴ πόθῳ κυμίνεται, ἐξ ἀδάμαντος
ἢ σιδάρου κεχάλκευται μέλαιναν καρδίαν

ἀντ. α'

δ ψυχρᾷ φλογί, πρὸς δ' Ἀφροδίτας ἀτιμασθεῖς
ἑλικοβλεφάρου

ἢ περὶ χρήμασι μοχθίζει βιαίως, ἢ γυναικείῳ
θράσει

ψυχρὰν φορεῖται πᾶσαν ὁδὸν θεραπεύων.

ἀλλ' ἐγὼ <τᾶς> ἕκατι κηρὸς ὡς δαχθεῖς ἔλα

ἐπ. α'

ἱρᾶν μελισσῶν τάκομαι, εἴτ' ἂν ἴδω

10 παίδων νεόγνιον ἐς ἤβαν.

ἐν δ' ἄρα καὶ Τενέδῳ Πειθῷ τ' ἔναιεν

καὶ Χάρις νιὸν Ἀγησίλα.

Athenaeus, xiii 564^a, 601^d.

2 κοτ' ὄσσων Wilamowitz: ὄσσων Ath.¹, προσώπων Ath.²
πρὸς ὄσσων Kaibel (8).

μαρμαριζοίσας Ath.²: —ροζοίσας Ath.¹: —ροζοίσας s.

δ ἑλικογλ. s.

127 (236)

Εἶη καὶ ἐρᾶν καὶ ἔρωτι

χαρίζεσθαι κατὰ καιρὸν μὴ πρεσβυτέραν ἀριθμοῦ
δίωκε, θυμέ, πρᾶξιν.

Athenaeus, xiii 601^e.

ΙΕΡΩΝΙ ΣΤΡΑΚΟΥΣΙΩ

12 + 56 (91 + 92)

τόν ῥα Τέρπανδρός ποθ' ὁ Λέσβιος εὖρεν
πρῶτος ἐν δειπνοῖσι Λυδῶν

EULOGIES

once he hath seen the rays flashing from the eyes of Theoxenus, doth not swell with desire, his black heart, with its frozen flame, hath been forged of adamant or of iron; and, unhonoured of brightly glancing Aphroditê, he either toileth over hoarded wealth, or, with a woman's courage, is borne along enslaved to a path that is utterly cold.

But I, for the sake of that Queen of love, like the wax of the holy bees that is melted beneath the heat of the sun, waste away when I look at the young limbs of blooming boys. Thus I ween that even in Tenedos Suasion and Charm dwelt in the soul of the son of Hagêsilas.¹

¹ Cp. N. xi II.

6 *περί χρέμασι* — *βίαιος*. Cp. Ar. *Επλ.* i 3, ὁ χρηματιστής (*βίαιος*) βίαιός τις ἔσται.

7 *ψυχρὰν* Ath. (s), *βληχρὰν* ? s; *ψυχὰν* Schneider (s); *αισυχρὰν* Ahrens; *σούβαν* Wilamowitz.

8 *τῶν ἱκανῶν* Wilamowitz (s), *τῶσδ' ἱκανῶν* Hermann; *δεκτινῶν*. 8 f. *Ἐλεφ | ἱπῶν* Bergk (s); *ἔλεφῶν*.

Love

May we love, and yield to another's love, in season due. In thy passion for that rite, deem it not, my soul, more important than due measure.

TO HIERON OF SYRACUSE

(The *barbitos*), which, I ween, was first found long ago by Terpander of Lesbos, when, in the banquets of

PINDAR

124^c (94)

δέπτου δὲ λήγοντος ἡλυκὴ τρωγάλιον
καίπερ πεδ' ἄφθονον βοράν.

Athenaeus, xiv 641^c.

128 (90)

χαρίτας τ' Ἀφροδισίων ἐρώτων,
ὄφρα σὺν Χειμάρῳ μεθύων
Ἀγαθωνίδα βάλω κότταβον.

Athenaeus, x 427^d.

3 Ἀγαθωνίδης Wilamowitz: ἀγαθωνίδης.

ΘΡΗΝΟΙ

THE *thrēnos*, or dirge, was a choral song of lamentation accompanied by the music of the flute. Pindar, in his dirges, dwells on the immortality of the soul, and offers consolation to the mourner by describing

129 + 130 (95)

τοῖσι λάμπει μὲν σθένος ἀελίου τὰν ἐνθάδε νύκτα
κάτω,
φοινικορόδοις τ' ἐν λειμώνεσσι προάστιον αὐτῶν
καὶ λιβάνῳ σκιαρὸν καὶ χρυσεῖσι καρποῖς βε-
βριθός. . . .

1 σθένος s: μένος Plutarch.

3 χρυσεῖσι καρποῖς Boeckh: χρυσεῖστροισι.

¹ The "incense-tree" of the upper world is the *Boswellia thurifera* of Arabia Felix and the Soumali country (George Birdwood, in *Linna. Trans.* 1869, part 3).

² It has been suggested that the manuscript reading, *χρυσείστροισι*, used in Dioscorides, ii 210, of an ivy with yellow berries, refers to the yellow-berried mistletoe, or the

DIRGES

The delights of dessert

When the banquet is ceasing, then sweet is dessert,
though it follow the fullest feast.

The cottabus

. . . and (may I delight in) the graces of
Aphrodisian Loves, that so, drinking deep with
Cheimarus, I may fling the cottabus¹ in a contest
with Agathônidas.

¹ A game depending on the dexterity with which the last
drops of a cup of wine could be tossed into a metal bowl.

DIRGES

the progress of the soul through the future ages.
After death, all receive their due reward, and the
spirits of the just are purified, until they are free
from all taint of evil.

Elysium

For them the sun shineth in his strength, in the
world below, while here 'tis night; and, in meadows
red with roses, the space before their city is shaded
by the incense-tree,¹ and is laden with golden
fruits² . . .

"Golden Bough" (W. R. Paton, in *Classical Review*, xxv,
1911, p. 205). But probably the "golden fruit" of the
world below is not meant to be precisely identified. In the
Islands of the Blest, Pindar places "golden flowers on
shining trees" (*O.* ii 79), and, elsewhere, he compares himself
to the dragon guarding the apples of the Hesperides, the
καρχαρόσσα μήλα of Hesiod's *Theogony*, 355. He also describes
himself as "guarding the golden apples of the Muses," *Frag.*
288 (121).

PINDAR

καὶ τοὶ μὲν ἵπποις γυμνασίοις <τε>, τοὶ δὲ περ-
 σοῖς,
 5 τοὶ δὲ φορμίγγεσσι τέρπονται, παρὰ δὲ σφισιν
 εὐαυθῆς ἅπας τέθαλεν ὄλβος.
 ὁδμὰ δ' ἐρατὸν κατὰ χῶρον κίδναται
 αἰεὶ θύα μιγνύντων πυρὶ τηλεφανεῖ παντοῖα θεῶν
 ἐπὶ βωμοῖς.
 ἔνθεν τὸν ἄπειρον ἐρεύγονται σκότον
 βληχροὶ δνοφερᾶς νυκτὸς ποταμοί . . .

Plutarch, *Consol. ad Apollon.* 35, p. 120.

4 ἵπποις γυμνασίοις τε Hermann (B): ἵππείοις γυμνασίοις
 Plut.; ἵππείαισί <τε> γυμνασίοις <τε> S.
 7 αἰεὶ θύα Hermann (BS): αἰεὶ θύματα Plutarch.

131 (96)

. . . ὀλβία δραπόντες αἶσα λυσίπονον τελετάν.
 καὶ σῶμα μὲν πάντων ἔπεται θανάτῳ περισθενεῖ,
 ζῶν δ' ἔτι λείπεται αἰῶνος εἶδωλον· τὸ γάρ ἐστι
 μόνον
 ἐκ θεῶν· εὔδει δὲ πρασσόντων μελέων, ἀτὰρ
 εὐδόντεσσιν ἐν πολλοῖς ὀνειροῖς
 δείκνυσι τερπνῶν ἐφέρποισαν χαλεπῶν τε κρίσιν·

Plutarch, *Consol. ad Apollon.* 35, p. 120, and *Romulus*, 28.

1 δραπόντες S: δ' ἅπαντες Plutarch.
 τελετάν S (found in a Vatican ms by Rohde, *Psyche*,
 ed. 2, ii 217n.): τελευτάν Plutarch (sc. μετατίσσονται B).

¹ By the "rite" is meant initiation into the Mysteries. Cp. *Frag.* 137 (102), and *Homeric Hymn to Demeter*, 480-482: "Among mortal men, happy is he that hath seen these things; but he that is uninitiated in sacred rites (ἀτελής

DIRGES

Some of them delight themselves with horses and with wrestling; others with draughts, and with lyres; while beside them bloometh the fair flower of perfect bliss. And o'er that lovely land fragrance is ever shed, while they mingle all manner of incense with the far-shining fire on the altars of the gods.¹

From the other side sluggish streams of darksome night belch forth a boundless gloom.

¹ Rendered in verse in Milman's *Agamemnon and Bacchanals*, p. 187, and in F. D. Morice's *Pindar*, p. 18; and partly translated at the close of Tennyson's *Tiresias*:—

"And every way the vales
Wind, clouded with the grateful incense-fume
Of those who mix all odours to the Gods
On one far height in one far-shining fire."

The survival of the soul

. . . having, by happy fortune, culled the fruit of the rite that releaseth from toil.¹ And, while the body of all men is subject to over-mastering death, an image of life² remaineth alive, for it alone cometh from the gods.³ But it sleepeth, while the limbs are active; yet, to them that sleep, in many a dream it giveth presage of a decision of things delightful or doleful.

ἱερῶν), and hath no share in them, hath not the same lot when he lieth beneath the gloom of death."

² "The image of life" is the "soul." Here "the soul" is the psychic "double" in every man. It lives after the death of the body, cp. *εἰδωλον* *Od.* xi 83, *ψυχὴ καὶ εἰδωλον* xxiii 104. Pindar is the first to explain the immortality of the *ψυχή* by its divine origin (Smyth's *Greek Melic Poets*, p. 376).

³ Lines 2-5 are the motto of Dr. James Adam's Praelection *On the Divine Origin of the Soul*, in "Cambridge Praelections" (1906), 29 f.

PINDAR

133 (98)

οἷσι δὲ Φερσεφόνα ποινὰν παλαιοῦ πένθεος
δέξεται, ἐς τὸν ὑπερθεὺν ἄλιον κείνων ἐνάτω ἔτει
ἀντιδοῖ ψυχὰς πάλιν·
ἐκ τῶν βασιλῆες ἀγαυοὶ καὶ σθένει κραιπνοὶ σοφίᾳ
τε μέγιστοι
ἄνδρες αὖξοντ'· ἐς δὲ τὸν λοιπὸν χρόνον ἥρωες
ἀγνοὶ πρὸς ἀνθρώπων καλέονται.

Plato, *Meno*, p. 81^b. Cp. E. S. Thompson's ed., pp. 120-5.

¹ Pindar's belief appears to be as follows: After the death of the body, the soul is judged in Hades, and, if accounted guiltless in its life on earth, passes to the Elysium in Hades depicted in *Frag.* 129 (95). It must, however, return twice

134 (99)

εὐδαιμόνων·
δραπέτας οὐκ ἔστιν ὄλβος.
Stobaeus, *Flor.* 103, 6.

136 (101)

ἄστρο τε καὶ ποταμοὶ καὶ
κύματ' ἀγκαλεῖ σε πόντου.
Aristides, ii 215 Bruno Keil.
<ἀγκαλεῖ σε?> s.

137 (102)

ὄλβιος ὅστις ἰδὼν ἐκέῖνα
κοίλαν εἴσιν ὑπὸ χθόνα·

² κοίλαν εἴσιν Heinsius (B) κοινὰ εἰς οὐ εἰς Clemens;
εἰς Bergk (S).

DIRGES

The spirits of just men made perfect

But, as for those from whom Persephonê shall exact the penalty of their pristine woe, in the ninth year she once more restoreth their souls to the upper sun-light; and from these come into being august monarchs, and men who are swift in strength and supreme in wisdom; and, for all future time, men call them sainted heroes.¹

again to earth, and suffer two more deaths of its body (*Ol.* ii 68). Finally Persephonê releases it from the *παλαιὸν πένθος* and it returns to earth to inhabit the body of a king, a hero, or a sage. It is now free from the necessity of further wanderings and passes at once to the Islands of the Blest (*Rohde's Psyche* 499 f, quoted in *Smyth's Greek Melic Poets*, p. 377). *Cp.* ii 204-222 of *Rohde's* second edition (1898).

The happiness of the blessed

The happiness of the blessed is no fugitive.

"Whom universal Nature did lament"

The stars and the rivers and the waves call thee back.

The Eleusinian Mysteries

Blessed is he who hath seen these things before he goeth beneath the earth; for he understandeth

PINDAR

οἶδεν μὲν βιωτον τελευτὰν
οἶδεν δὲ εἰσόδοτον ἀρχάν.

Clemens Alex. *Strom.* iii 518 (περὶ τῶν ἐν Ἐλευσίῃ μυστηρίων). From a dirge in memory of an Athenian who had been initiated into the Eleusinian Mysteries,—possibly Hippocrates (son of Megacles, and brother of Cleisthenes, the Athenian legislator), the only known subject of any of Pindar's dirges (schol. on *P.* vii 18).

The above is Donaldson's arrangement of the frag-

139 (Bergk)

Ἔστι μὲν χρυσαλακάτου τεκίων Λατοῖς ἀοιδαί
ῥραι παιαγίδες· ἐντι <δὲ καὶ> θάλ-
λατος ἐκ κισσοῦ στεφάνων Διονύσου
<εὐθύραμβον μ>αϊόμεναι· τὸ δὲ κοιμίσσαν<το>
τρεῖς
<θεαὶ υἱῶν> σώματ' ἀποφθιμένων
5 ἃ μὲν ἀχέταν Λίνον αἰλινον ὕμναι,
ἃ δ' Ἱμέναιον, <ὄν> ἐν γάμοισι χροίζόμενον
<Μοῖρα> σύμπρωτον λάβειν,
ἑσχάτοις ὕμνοισιν· ἃ δ' Ἰάλεμον ὁμοβόρῃ
νοῦσιν πεδαθέντα σθένος·
9 υἱὸν Οἰάγρου <δ'> Ὀρφία χρυσάορα. . .

Schol. Vat. Rhex. 895.

2 θάλλωντες (τέλλωντες).

3 *ibid.* κατὰ Wilamowitz.

4 θεαὶ υἱῶν α.

5 ὕμναι Hermann (s): ὕμναι.

6 *ib.* Hermann (s).

7 Μοῖρα Bergk.

8 ἀρεθίον Schneidewin (Donaldson); ἀρεθίον Hermann (s): ἀρεθίον.

9 Οἰάγρου schol. Pind. *P.* iv 313. <εὐ> Wilamowitz (s), <τε> Bergk. Ὀρφία χρυσάορα schol. *H.* xv 256; Frag. 187 f. Boeckh.

¹ Linus, Hymenaeus, and Ialemus were sons of Apollo by one or other of the Muses. Linus, the personification of

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the end of mortal life, and the beginning (of a new life) given of god.

ment. That of Schröder is as follows:—

ἄλλος ἄλλος ἄλλος αἰὲρ
 εἰς ἐνὸς χθονός.
 ἄλλε μὲν βίαν τελευτᾶς,
 ἄλλε δὲ βίωσιν ἀρχαίης.

3 ἄλλος Donaldson: ἄλλε α.

βίαν Lobbeck, and Donaldson: βίαν (s), cp. *L.* iii 25 (= iv 5).

Linus, Hymenaeus, Iälemus

There are lays of paeans, coming in due season, which belong to the children of *Létô* of the golden distaff. There are other lays, which, from amid the crowns of flourishing ivy, long for the dithyramb of Dionysus; but in another song did three goddesses lull to rest the bodies of their sons.

The first of these sang a dirge over the clear-voiced *Linus*; and the second lamented with her latest strains *Hymenaeus*, who was seized by Fate, when first he lay with another in wedlock; while the third sorrowed over *Iälemus*, when his strength was stayed by the onset of a raging malady.

But the son of *Oeagrus*, *Orpheus* of the golden sword¹ . . .

lamentation, was said to be his son by *Terpsichoré* or *Euterpé*, and the word *αἴλιος*, used for "a plaintive dirge," is supposed to be derived from *αἰ Λίνου*, "ah me for *Linus*." (*Pausanias*, ix 29, 8). *Hymenaeus*, son of *Urania*, is the god of marriage, who was invoked in the bridal song. *Iälemus* was a son of *Calliopé*, and his name is a synonym for "a dirge" or "lament." *Orpheus* was also described as a son of *Calliopé*. At the end of the above passage he is called a son of the (Thracian) *Oeagrus*, but (like *Linus*, *Hymenaeus*, and *Iälemus*) he is sometimes called a son of *Apollo*.

ΕΞ ΑΔΗΛΩΝ ΕΙΔΩΝ

140^a (Schröder)

- <καί>τοι προιδὼν αἶσαν α
 ζοι τὸτ' ἀμφι. οὐτατ.
 25 Ἡρακλέης. ἀλῖαι
 ναὶ μολόντας . υ . . ης σφεν
 θονοι φύγον ογ
 πάντων γὰρ ὑπέρβιος αν . . σφεφα
 ψυχὰν κενεω[ν] εμε . . ργκ . α . .
 30 λαῶν ξενοδαίκτα βασιλ . . ?
 ος ἀτασθαλία κοτέων θαμά,
 ἀγχαγέτα τε Δάλου
 πίθετο παυσεν . . , ρμ . . ιαδες [τίεν]
 γάρ σε, λιγυσφαράγων *[άν]τ[ί]νακ-
 35 τα, Ἐκαβόλε, φορμίγγων.
 μνάσθηθ' ὅτι τοι ζαθέας Πάρου ἐν
 γυάλοις ἔσματο ἄνακτι
 βωμὸν πατρί τε Κρονίῳ
 τιμάεντι πέραν Ἴσθμὸν διαβαίς,
 40 ὅτε Λαομέδοντι πεπρωμένοι
 ἤρχετο μόροιο κᾶρυξ.
 43 ἦ[ν] γὰρ τὸ παλαίφατον ον
 ἴκε συγγόνους
 45 τρεῖς π . . εω . ν κεφαλαγ . . ρ . . ται
 ἐπίδ αιμα

Grenfell and Hunt, *Oxyrhynchus Papyri*, iii (1903) p. 13 f.

The subject of this poem is "the vengeance taken by Heracles upon Laomedon" (G-H).

30 The "king who murders strangers" is Laomedon, cp. l. 40.

32 The "founder of Delos" is Apollo.

FRAGMENTS

FROM ODES OF UNCERTAIN CLASS

Apollo and Heracles

For he honoured thee, O Far-darter, that strikest up the clearly sounding lyres. Remember that he¹ set up an altar in the dells of holy Paros to thee, the king, and to the honoured Father, son of Cronus, on crossing to this side of the Isthmus, when, as a herald, he began to tell of the doom fated for Laomedon. For there was the ancient oracle . . .

¹ Heracles.

33 τίεν s : . . σ .

34 ἀντίνακτα Sandys : . υτ . γαυτα. In Eur. *Bacch.* 80 we have ἀνὰ θυρσόν τε τινάσσων, and, in a fragment of the Greek Anthology ?, τινάσσειν, applied to the νεῦρα κιθάρας, means "to make the strings quiver by striking them." For ἀν- =

ἀνα- cp. the Pindaric ἀντείνειν, ἀντεϊλας, and ἀντιθέναι.

43 τὸ παλαίφατον, cp. *O.* ii 40.

44 Ἴκε s : εἴκε.

- 55 Ἴων^ῆιδος ἀντίπαλον Μοῖσας]
 ἀοιδ[άν τε κ]αὶ ἁρμονίαν
 αὐ[λοῖς ἐ]πεφράσατο
 Λοκρῶν τις, [οἷ τ' ἀργίλοφον]
 π[ἄρ Ζεφυρί]ου κολῶ[ναν]
 60 ἡ[αἰονθ' ὑπέ]ρ Λύσοια[ς ἄκρας].
 λι[παρὰ πόλ]ις. ἀνθ[ηκε δὲ
 οἶον ὄχημα λιγ[.]
 κες, οἶον παιήονα
 Ἄπολλωνί τε καὶ [Μούσαις
 65 ἄρμενον. ἐγὼ μ[ἄν κλύων]
 παῦρα μελιζομένη[ου, τέχνην]
 [γλώ]σσαργον ἀμφέπων,
 [ἔρεθί]ζομαι πρὸς ἀοιδᾶν
 [άλι]οῦ δελφίνος ὑπ[όκρισιν],
 70 τὸν ἀκύμοτος ἐν πόντου πελάγει
 αὐλῶν ἐκίνησ' ἐρατὸν μέλος.

Grenfell and Hunt, *Oxyrhynchus Papyri*, iii (1903) p. 15 f.

55 Ἴων[ῆ]δος ἀντίπαλον Μοῖσας] ? κ.

58 Λοκρῶν τις, Xenocrates (or Xenocritus) of Locri, cp. schol. *O.* x 17, k, . . . Λοκριστὶ γὰρ τις ἁρμονία, ἦν ἀσκήσαι Φασὶ Ξενοκρίτου τὸν Λοκρῶν, Athen. xiv 625^c, ἡ Λοκριστί- ταύτη γὰρ ἔστι τῶν γενομένων κατὰ Σιμωνίδην καὶ Πίνδαρον ἐχρήσαντό ποτε, καὶ πάλιν καταφρονήθη, Plutarch, *De Musica*, 9, Ξενοκρίτος δὲ Λοκρῶν, . . . ἦσαν δ' αἱ περὶ — Ξενοκρίτου ποιηταὶ καιάνων, 10 περὶ δὲ Ξενοκρίτου, διὲν τὰ γίνεται ἐκ Λοκρῶν τῶν ἐν Ἰταλίᾳ, ἀμφισβητεῖται εἰ καιάνων ποιητῆς γέγονεν . . ., also Westphal, *Griechische Harmonik* (1886), 209; Bergk, *Gr. Lit.* ii 229 f.; and Wilamowitz on Timotheos, p. 103, 5.

58 f. α — κολῶνας quoted in schol. *O.* x 17, i (= Frag. 200 Bergk).

60 ἡ[αἰονθ' ὑπέ]ρ, for καιάνων ὄπερ: ἡ[αἰονθ' ὑπέ]ρ ο-η; ἡ[αἰονθ' ὄπερ] Diehl; ἡ[αἰονθ'] <ὄπερ>-ρ κ.

FRAGMENTS OF UNCERTAIN CLASS

Locrian music

As a rival to the Ionian music, song and harmony with flutes were devised by one of the Locrians, who dwell beside the white-crested hill of Zephyrium, beyond the Ausonian foreland, a gleaming city; and he dedicated it, as a chariot of clear song, as a paeon meet for Apollo and the Muses.

But I, while I hear him playing his few notes, plying as I do a babbling art, vie with his lay, like¹ a dolphin of the sea, whom the lovely sound of flutes thrilled on the waters of the waveless deep.

¹ ἀπόκρισις, lit. "answering to," or "playing the part of"; for this adverbial use of the accusative, cp. δίσκῳ and χάρῳ.

61 ἀνθ[ηκε δέ,] α-η (Diehl): ἀνθ[ώζε θε] s.

62 ἔχημα, Frag. 124, 1, ἐρατῶν ἔχημα' ἀοιδῶν, λιγ... κες, λιγυαχίη; Diehl.

63 οἶον seems necessary after οἶον in line 62: δ. σε papyrus; οἶον (edd.), "a solitary paeon," which may perhaps be defended by παῦρα μελιζομένον in l. 66.

64 Μούσαις or Χαρίτῃσιν Diehl.

69-71 ἄλιον — μέλος, Plutarch, *de soll. anim.* 36, θελφῶν Πίνδαροι ἀπεικάζων ταυτὸν ἐρεθίζεσθαι φησιν <ἄλι> σε θελφῶν ἀπόκρισις, τὸν μὲν ἀκύματοι ἐν πάντων κελύγει ἀλλῶν ἐκίθησ' ἐρατον μέλος, cp. *Quaest. Symph.* vii 3, 2 (Pindar, Frag. 235 (259)).

70 τὸν μὲν Plutarch (Diehl): τὸν s.

141 (105)

θεὸς ὁ πάντα τεύχων βροτοῖς
καὶ χάριν ἀοιδῶν φυτεύει.

Didymus Caecilius, *de Trinitate*, III i p. 320.

1 πάντα s: τὰ πάντα.

143 (107)

κεῖνοι γάρ τ' ἄνοσοι καὶ ἀγήραοι
πόνων τ' ἄπειροι, βαρυβόαν
πορθμὸν πεφενγότες Ἀχέροντος¹ . . .

Plutarch, (of the gods) *de superst.* c. 6; *adv. Stoicos*, c. 31; and *Amatorius*, c. 18.

¹ Cp. Bacchylides 60 (34), (of the gods) οἱ μὲν ἀθάνατοι ἀεικλιῶν εἰσι νόσων καὶ ἄραι, | οὐδὲν ἀνθρώποις ἴκελοι.

150 (118)

μαρτεύσο, Μοῖσα, προφατεύσω δ' ἐγώ.

Eustath. on *Iliad* i, p. 9.

152 (266)

. . . μελισσοτεύκτων κηρίων
ἐμὰ γλυκυρότερος ὀμφά.

Cramer, *Anecd. Oxon.* i 285, 19.

153 (125)

δενδρέων δὲ νομὸν Διόνυσος πολυγαθῆς αὐξάνοι,
ἀγνὸν φέγγος ὀπώρας.

Plutarch, *de Iside et Osiri*, c. 35, *Qu. Contr.* ix 14, 4, and *Amatorius*, c. 15.

1 νομὸν Heyne (edd.): νόμον in two passages of Plutarch (*τρόπον* in the third), but νομὸν, "pasture-land," does not make as good sense as "γένον," "produce"; cp. Anacreont. 58, 7, γένον ἀμύλου, τὸν εἶνον, and Pindar, *N.* ix 51, βιαστὸν ἀμύλου καῖθα.

FRAGMENTS OF UNCERTAIN CLASS

The gifts of God

God that doeth all things for mortals, even maketh
grace to grow for song.

The felicity of the gods

But they, set free from sickness and eld and
toils, having fled from the deeply sounding ferry of
Acheron . . .

The Muse and the poet

Muse! be thou mine oracle, and I shall be thine
interpreter.

"Sweeter than the honey-comb"

My voice is sweeter than the bee-wrought honey-
combs.

Dionysus, the god of trees

May the field of fruit-trees receive increase from
gladsome Dionysus, the pure sunshine of the fruit-
time.¹

¹ It is uncertain whether $\phi\acute{\epsilon}\gamma\gamma\omicron\varsigma$ is in apposition to Dionysus (so Dissen), or to the field of fruit-trees (so Boeckh). If we substitute for the *field* ($\rho\alpha\upsilon\delta\epsilon$) the *produce* ($\gamma\delta\epsilon\upsilon\varsigma$) of the fruit-trees, the latter finds its fittest apposition in $\phi\acute{\epsilon}\gamma\gamma\omicron\varsigma$, which, in that case, expresses the gleaming of the ripe fruit amid the green foliage: "May gladsome Dionysus give increase to the *produce* of the fruit-trees, the pure radiance of the fruit-time."

PINDAR

155 (127)

τί ἔρδων φίλος
 σοί θε, καρτερόβροτα
 Κρονίδα, φίλος δὲ Μοίσαις,
 Εὐθυμία τε μέλων εἶην,
 τοῦτ' αἰτημί σε.

Athenaeus, v 191f.

157 (128)

ὦ τάλας ἐφάμερε, νήπια βάζεις
 χρήματά μοι διακομπέων.

Schol. Aristoph. *Nub.* 223.

159 (132)

ἀνδρῶν δικαίων χρόνος σωτήρ ἄριστος.

Dionysius Halicarn. *de orat. ant.* 2 (i 4, 20 Usener)

166 f (147 f)

(α) <ἀνδρ>οδάμαν<τα> δ' ἐπεὶ Φῆρες δάεν ῥιπὰν
 μελιαδέος οἴνου,
 ἐσσυμένως ἀπὸ μὲν λευκὸν γάλα χερσὶ τραπεζᾶν
 ὄθειον, αὐτόματοι δ' ἐξ ἀργυρέων κεράτων πίνοντες
 ἐπλάζοντο . . .

1 <ἀνδρ> ed. Casaubon, -δάμαν<τα> v.

Φῆρες, Aeolic for Φῆρες, applied to the Centaurs in *Il.* i 268, ii 743; and, in the singular, Φῆρ, to the Centaur Cheiron, the "divine Beast" of *P.* iv 119, cp. iii 4.

FRAGMENTS OF UNCERTAIN CLASS

The poet's prayer

What shall I do to be dear unto thee, O loudly-thundering son of Cronus, and dear unto the Muses, and to be cared for by Jollity? This is my prayer to thee.

Silenus to the Phrygian hero, Olympus

Poor child of a day! you are childishly prating, in boasting to me of money.

Time, the champion of the Just

Time is the best of champions to the just.

The battle between the Centaurs and the Lapithae.

And when the Phères¹ were aware of the overpowering aroma of honey-sweet wine, anon with their hands they thrust the white milk from the tables, and, drinking, unasked, out of the silver horns, began to wander in mind. But Caeneus,²

¹ The Centaurs, who fought with the Lapithae in Thessaly at the marriage feast of Pirithoüs the king of the Lapithae.

² One of the Lapithae, who was invulnerable. When he was belaboured with trunks of trees (as implied in the text), he stamped with his foot, and disappeared into the earth. On the invulnerability of Caeneus, cp. Ovid, *Met.* xii 206 f. 491.

(b) . . . ὁ δὲ χλωραῖς ἐλάταισι τυπεῖς
5 ᾤχεθ' ὑπὸ χθόνα Καινεὺς σχίσαις ὀρθῶ ποδὶ γᾶν.

(4) Athenaeus, xi 476^b.

(b) Schol. Apollon. *Argos*. 7, Plutarch, *de absurd. Stoic.* opus. init.

5 ἐπὶ χθόνα B : καταδὸς ἐπὶ γῆν Plutarch.

¹ Fir-trees were among the ordinary missiles, or weapons, of the Centaurs. Cp. Apollodorus, *Bibliotheca*, ii 5, 4 § 3, διὰ

168 (150)

δοιὰ βοῶν

θερμὰ πρὸς ἀνθρακίαν στέψεν, πυρὶ δ' ἐκκαπύοντα
σώματα· καὶ τότε ἔγω σαρκῶν τ' ἐνοπᾶν <ἶδον>

ἢ δ' ὀστέων στεναγμῶν βαρύν

ἦν διακρίναι ἰδόντ' <οὐ> πολλὸς ἐν καιρῷ χρόνος.

Athenaeus, x 411^b.

1 δοιὰ B : διὰ Ath.

2 πρὸς B : εἰς Ath. στέψεν B : στέφαν Ath. πυρὶ δ' ἐκκαπύοντα B, cp. *Il.* xxiii 467, ἀπὸ δὲ ψυχῆν ἐκκαπύοντες : πυρὶ δ' ὀστέων τε Ath. ; πυρὶ πρὸς τε B.

169 (151)

νόμος ὁ πάντων βασιλεὺς

θνατῶν τε καὶ ἀθανάτων

ἄγει δικαίων τὸ βιαιότατον

ὑπερτάτα χειρὶ. τεκμαίρομαι

5 ἔργοισιν Ἡρακλέος ἐπεὶ Γηρῦνα βόας

Κυκλωπίων ἐπὶ προθύριον Εὐρυσθέος

ἀναιτήτας τε καὶ ἀπριάτας ἤλασεν.

Plato, *Gorgias*, 484^b. Cp. *Laws*, iii 690^b, x 890^a, *Protag.* 337^a, Herodotus, iii 38, and Aristides, ii 68.

7 ἤλασεν Ox. Vat. (s¹) : ἔλασεν vulgo (cs²).

FRAGMENTS OF UNCERTAIN CLASS

struck by the green fir-trees,¹ cleft the ground with his foot, where he stood, and passed beneath the earth.

τῆς ὄσμης νισθόμενοι (τοῦ ὄνου), παρέσαν οἱ Κένταυροι πέραν ἀπλυσμένοι καὶ ἐλάτταις. When attacked by the Centaurs, Caeneus, "unconquered and unflinching passed beneath the earth," *θειόμενος στιβαρῆσι καταγῆν ἰλαρῆν* (Apollonius Rhodius, i 64). Cp. Ovid, *Met.* xii 509 f. "obrutus immuni cumulo, sub pondere Caeneus aestuat arboreo, coniectaque robora duris fert umeris."

The gluttony of Heracles, (narrated by his host, Corónus, son of the Lapith, Caeneus)

Two warm bodies of oxen he set in a circle around the embers, bodies crackling in the fire; and then I noted a noise of flesh and a heavy groaning of bones. There was no long time fitly to distinguish it.

⁴ *διακρ. ἰβ. Bergk: ἰβ. διακρ. Ath. <σὺ> Coraïs (s^v). πολλὸν ἐν κραίῳ χράνος.* "the foul mass in the skull," Verrall, *Journal of Philology*, ix 122.

Law, the lord of all

Law, the lord of all, mortals and immortals, carrieth everything with a high hand, justifying the extreme of violence.

This I infer from the labours of Heracles; for he drave to the Cyclopien portals of Eurystheus the kine of Geryon,¹ which he had won neither by prayer nor by price.

¹ *I.* i 13; cp. Prof. E. B. Clapp in *Classical Quarterly*, viii (1914) 226-8.

172 (158)

Πηλέος ἀντιθέου μόχθοις νεότας ἐπέλαμψεν μυρίοις·
 πρῶτον μὲν Ἀλκμήνας σὺν υἱῷ Τρώϊον ἄμ πεδίον,
 καὶ μετὰ ζωστήρας Ἀμαζόνος ἦλθεν,
 καὶ τὸν Ἰάσονος εὐδοξον πλόον ἐκτελέσαις
 εἶλε Μήδειαν ἐν Κόλχων δόμοις.

Schol. Eurip. *Androm.* 796, quoted to show that Euripides apparently followed Pindar in making Peleus accompany Heracles to Troy. The common account was that Heracles was accompanied by Telamon, as in *N.* iv 25, *I.* vi 27.

193 (205)

... πενταετηρῆς ἑορτὰ
 βουκομπός, ἐν ᾧ πρῶτον εὐνάσθην ἀγαπατὸς
 ὑπὸ σπαργάνοις.

Vit. Fratris. p. 2, 18 Drachmann. Cp. Plutarch, *Sympos.* Qu. viii 1.

Pindar was born at the beginning of the Pythia, on the first day of which there was a solemn sacrifice of oxen.

194 (206)

κεκρότητα χρυσέα κρηπὶς ἱεραῖσιν ἀοιδαῖς·
 εἶα τειχίζωμεν ἤδη ποικίλον
 κόσμον αὐδάεντα λόγων
 <ὄς> καὶ πολυκλείταν περ εἰοῖσαν ὄμιος Θήβαν
 ἔτι μᾶλλον ἐπασκῆσει θεῶν
 καὶ κατ' ἀνθρώπων ἀγνυῖας.

Aristides, T. ii 159 Bruno Keil.

2 εἶα A, εἶα W. Dindorf (Bergk, s): οἶα vulgo B. τειχί-
 ζωμεν AS (s): —ζωμεν QUT (s). ποικίλων Bergk.

FRAGMENTS OF UNCERTAIN CLASS

The exploits of Peleus

The youth of god-like Peleus shone forth with countless labours. With the son of Alcmena, first went he to the plain of Troy; and, again, on the quest of the girdles of the Amazon; and, when he had made an end of the famous voyage with Iason, he took Medea in the home of the Colchians.

ὅ ἐκ Κόλχων βέβηκε Bergk.

The birth of Pindar

It was the quadrennial festival (of the Pythian games) with its procession of oxen, when, as a dear infant, I was first cradled in swaddling-clothes.¹

¹ Cp. first page of *Introduction*.

The praise of Thebes

For sacred songs a foundation of gold hath now been laid. Come! let us now build beauty of words, varied and vocal, thus making Thebes, which is already famous, still more splendid in streets belonging to gods as well as to men.

4 <δε> B. καλυλείται MSS (Dindorf, B): καλέκλειται vulgo.

PINDAR

195 (207)

Εὐφράματε χρυσοχίτων, ἱερώτατον ἄγαλμα, Θήβα.

Schol. Pindar *P.* iv 25.

198

οὔτοι με ξένον

οὐδ' ἀδαήμονα Μοισᾶν ἐπαίδευσαν κλυταί
Θήβαι.Chrysippus *περὶ ἀποφασικῶν* c. 2. First ascribed to Pindar by Letronne in 1838.

199 (213)

Ἔνθα βουλαὶ <μὲν> γερόντων
καὶ νέων ἀνδρῶν ἀριστεύουσιν αἰχμαί,
καὶ χοροὶ καὶ Μοῖσα καὶ Ἀγλαΐα.Plutarch, *Lycurg.* c. 21.

205 (221)

Ἄρχῃ μεγάλας ἀρετῆς, ὄνασσα Ἀλάθεια, μὴ
πταίσης ἐμὰν
σύνθεσιν τραχεῖ ποτὶ ψεύδειStobaeus, *Flor.* xi 3 m (xi 18 n).

207 (223)

Ταρτάρου πυθμὴν πιέζει σ' ἀφανῆς
σφυρηλάτοις <δεσμοῖς> ἀνάγκας.Plutarch, *consol. ad Apollon.* 6, p. 101.

208 (224)

μανίαι τ' ἀλαλαί τ' ὀρινομένων
ῥιψαύχειν σὺν κλόμφ.Plutarch, *Symp. Qu.* i 5, 2.

FRAGMENTS OF UNCERTAIN CLASS

The patron goddess of Thebes

Thébè, with the noble chariot, and with the golden tunic, our most hallowed pride!

The poet's pride in his Theban home

Verily, as no stranger, nor as ignorant of the Muses, was I reared by famous Thebes.

The praise of Sparta

. . . Where old men's counsels and young men's spears are matchless, and choral dances also, and the Muse, and the Grace, Aglaia.

A prayer to Truth

Queen of Truth, who art the beginning of great virtue, keep my good-faith from stumbling against rough falsehood.

The depth of Tartarus

The invisible depth of Tartarus presseth thee down with iron chains of necessity.

2 <θεοποιῖς> ἀδύτατος Bergk : ἀδύτατος vulgo.

The madding dance divine

Frenzies and shouts of dancers driven wild together with the throng that toss their heads.

210 (229)

ἀγαθὴ φιλοτιμίαν
 μνώμενοι ἐν πολίεσσιν ἄνδρες
 ἢ στάσι, ἄλγος ἐμφανές.

Plutarch, *de colidi*. iv. 8, 457.

213 (232)

πότερον δίκα τεῖχος ὕψιον
 ἢ σκολιαῖς ἀπάταις ἀναβαίνει
 ἐπιχθόνιον γένος ἀνδρῶν,
 δίχα μοι νόος ἀτρέκειαν εἰπεῖν.

Plato, *Republic*, ii 365^b, Cicero, *ad Atticum*, xiii 38, etc.
 For the metaphor, cp. *I*. iv 45.

214 (233)

γλυκεῖά οἱ καρδίαν ἀτάλλοισα γῆροτρόφος
 συναορεῖ
 Ἐλπίς, ἃ μάλιστα θνατῶν πολύστροφον γινώμαν
 κυβερνᾷ.

Plato, *Republic*, i 331^a, etc.

220 (241)

τῶν οὐ τι μεμπτόν
 οὐτ' ὢν μεταλλακτόν, ὅσ' ἀγλαὰ χθῶν
 πόντου τε ῥιπαὶ φέροισιν.

Plutarch, *Sympos.* Qu. vii 5, 3.

221 (242)

... ἀελλοπόδων μὲν τιν' εὐφραίνουσιν ἵππων
 τιμαὶ καὶ στέφανοι, τοὺς δ' ἐν πολυχρύσοις
 θαλάμοις βιοτά·

2 τιμαὶ <τε> ? s.

FRAGMENTS OF UNCERTAIN CLASS

"The madding crowd's ignoble strife"

Men who, in the cities, are too eager for ambition,
or for faction, that manifest woe . . .

2 καλλίσσιν Βοοκκῆ : κάλλειν.

Does right fare better than wrong?

Whether the race of men on earth mounteth a
loftier tower by justice, or by crooked wiles, my mind
is divided in telling clearly.

Hope, the nurse of old

With him liveth sweet Hope, the nurse of old, the
fosterer of his heart,—Hope, who chiefly ruleth the
changeable mind of man.

"The earth is the Lord's, and the fulness thereof"

Nothing is to be disparaged, nothing to be made
different, of all the boons of the glorious earth, and of
the rushing sea.

"Sunt quos curriculo pulverem Olympico collegisse iuvat"

One man is gladdened by honours and crowns won
by wind-swift steeds; other men by living in cham-

PINDAR

τέρπεται δὲ καὶ τις ἐπ' οἰδμ' ἄλιον ναὶ θοῶ
σῶς διαστείβων

Sextus Empiricus, *Pyrotyp. Pyrr.* i 86.

4 σῶς omitted by s².

222 (243)

. . . Διὸς παῖς ὁ χρυσός·

κεῖνον οὐ σῆς οὐδὲ κίς,¹

δάπτει <δὲ> βροτέαν φρένα κάρτιστον <κτεά-
ρων.>

Schol. *Pyth.* iv 407. Plutarch in Proclus *ad Hesiod. Opp.*
et D. 430.

¹ Cp. Theognis 451, τοῦ (χρυσοῦ) χροῖης καθόπερθε μέλλει
σὺχ ἄπτεται ἴσι | αὐδ' ἐράς, αἰεὶ δ' ἄνθος ἔχει καθαρὸν.

227 (250)

νίων δὲ μέριμναι σὺν πόνοις εἰλισσόμεναι

δόξαν εὐρίσκοιτι· λάμπει δὲ χρόνος

ἔργα μετ' αἰθέρ' <ἀερ>θέντα.

Clemens Alexandrinus, *Strom.* iv 586.

Boeckh ascribes the above passage to an Encomium, and Schröder (with great probability) to an Epinician Ode. Professor E. B. Clapp, however (*Classical Quarterly*, viii (1914) 225), proposes to prefix it to *Frag.* 172 (158), which is in the same metre, and has an echo of λάμπει in ἐπέλαμψεν.

3 <ἀερ>θέντα Boeckh (s), cp. *N.* viii 41, ἀρετὰ . . .
ἀρετίαι . . . πρὸς ἕγρον αἰθέρα: λαμπευθέντα Clemens.

234 (258)

. . . ὑφ' ἄρμασιν ἵππος,

ἐν δ' ἀρότρῳ βοῦς· παρὰ ναῦν δ' ἰθύνει τάχιστα

δελφίς

FRAGMENTS OF UNCERTAIN CLASS

bers rich with gold; and there is even one who rejoiceth in safely crossing the wave of the sea in a swift ship.

*Man's mind devoured by gold,
which neither moth nor rust corrupteth*

Gold is a child of Zeus; neither moth nor rust devoureth it; but the mind of man is devoured by this supreme possession.

3 <εὐδαίμων> B.

Labor omnia vincit

The ambitions¹ of youths, if constantly exercised with toil,² win glory; and, in time, their deeds are bathed in light, when lifted aloft to the air of heaven.³

¹ Keeness for victory in the games; cp. *O.* i 108, *P.* viii 82, *N.* iii 69.

² The toil of training and of contest; cp. *O.* v 15, xi 4; *N.* iv 1, vii 74, x 24; *I.* i 42, v 25, vi 11.

³ Cp. *N.* viii 41, "the fame of glorious deeds . . . is borne aloft to the liquid air."

"Quam scit . . . exerceat artem."

The horse is for the chariot; the ox for the plough; while, beside the ship, most swiftly speedeth

κάπρω δὲ βουλευόντι φόνον κύνα χρῆ τλάθυμον
 [ἐξ]ευρεῖν . . .

Plutarch, *de tranquill. anim.* c. 13, *virt. mor.* c. 12.

249^b Schröder

πρόσθα μὲν σ' Ἀχελώϊου τὸν ἀοιδότατον *εὐρείτα
 κράνα, Μέλ[ανός] τε ποταμοῦ ῥοαὶ τρέφον
 κάλαμον.

Grenfell and Hunt, *Oxyrhynchus Papyri* ii (1899) 64, schol. of Ammonius on *H.* xxi 195.

1 εὐρεία Sandys, Doric gen. for εὐρείτας (*H.* vi 34), ρ often remains single in Pindar: εὐρεία pap. (α-β, 8).

FRAGMENTS OF UNCERTAIN CLASS

the dolphin ; and, to meet a boar that is meditating murder, you must find a stout-hearted hound.

3 *βουλεύοντι* (8), cp. Horace, *Carm.* iii 21, 7, "verris obliquum meditantis ictum" : v.l. *βουλεύοντα* (8).

Rivers "crowned with vocal reeds."

Thou, the most musical reed, wast aforetime nurtured by the spring of the fair-flowing Acheloüs, and by the streams of the river Melas.

2 *κράνα Μέλανος* Wilamowitz (8) : *κράνα* Ἰλίκου G-H. Cp. Theophrastus, *Hist. Plant.* iv 11, 8. *φύεται δὲ πλείστοι* (sc. δὲ κάλαμοι) μεταξὺ τοῦ Κηφισοῦ καὶ τοῦ Μέλανος.

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the British, and to every part that is possible
to be made out of the same, and to be
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