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THE ODES OF PINDAR
SILVER COINS OF SICILY
FROM ORIGINALS IN THE BRITISH MUSEUM.
THE ODES OF
PINDAR
INCLUDING
THE PRINCIPAL FRAGMENTS
WITH AN INTRODUCTION
AND AN ENGLISH TRANSLATION BY
SIR JOHN SANDYS, LITT.D., F.B.A.
1. Didrachm of Camarina. Obv. head of river-god Hipparis (O. v 12); Rev. Nymph Camarina seated on swan, floating on her lake (O. v 11). Psalmis of Camarina was a victor at Olympia (O. iv and v).

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

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

I.—THE LIFE OF PINDAR

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

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¹ Frag. 193 (205).
² e.g. by Christ, Wilamowitz, and Schröder.
³ Accepted by Boeckh and Gaspar.
been 522, he would have been forty in 482, the year preceding the expedition of Xerxes.¹

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

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

¹ Gaspar, Chronologie Pindarique, Bruxelles, 1900, p. 15 f. The uncertainty between the dates 522 and 518 for the birth of Pindar is due to the corresponding uncertainty between 586 and 582 as the beginning of the Pythian era. If Pindar was born at the 17th Pythiad, the date of his birth would be 522, if we reckon from 586; or 518, if we reckon from 582. The latter of the two dates for the Pythian era is now known to be right, and this is a presumption in favour of 518 as the date of the poet's birth.
² Frag. 198a.
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number of mythological allusions.\(^1\) He soon received from his critic the wise admonition: "One must sow with the hand, and not with the whole sack."\(^2\) He is said to have subsequently defeated the poetess Myrtis, who was reproached by Corinna for competing with Pindar.\(^3\)

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

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

\(^1\) Frag. 29 (5). \(^2\) Plutarch, De gloria Atheniensium, c. 4. 
\(^3\) μέμφομαι δὲ καὶ λιγυρᾶν Μυρτίδι' ἱόνγα, ὅτι βανὰ φῦο' ἐβα Πυθάρων ποτ' ἑσιν. Corinna, Frag. 21 Bergk ; Smyth's Greek Melic Poets, pp. 69, 339.
\(^4\) Cp. note on P. v 75
\(^5\) P. xi 53. \(^6\) P. ii 86. \(^7\) P. vii 1.
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a private tribute of admiration for the victor's son, Thrasybúlús, who probably drove his father's chariot (P. vi). At the same festival, the prize for flute-playing was won by Midas of Acragas, and was celebrated by Pindar (P. xii). The poet was doubtless present at this Pythian festival.

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

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

1 Frag. 109 (228), quoted by Polybius, iv 31.
cratium won by Sôgenês of Aegina. (This had been preceded by the sixth Paean, in which Pindar had given offence to certain Aeginetans by the way in which he had referred to the death of Neoptolemus at Delphi.) Either 484 or 480 may be the date of the contest in the pancratium won by Phylacidas of Aegina (I. vi), and 478 that of similar victories gained by Melissus of Thebes (I. iv), and Cleander of Aegina (I. viii). In 477 the chariot-race at Nemea was won by Melissus, and was briefly commemorated in the third Isthmian, which was made the proëme of the fourth Isthmian written in the same metre in the previous year.

After the defeat of the invasion of Xerxes, in 479, the poet rejoices in the removal of the intolerable burden, "the stone of Tantalus" that had been hanging over the head of Hellas; he celebrates the battles of Artemisium, Salamis, and Plataea, and hails Athens as "the bulwark of Greece." The Olympian festival of 476 marks a most important epoch in the poet's life. No fewer than five Olympian odes were inspired by victories gained at that festival. The first Olympian celebrates the horse-race won by Hieron of Syracuse; the second and third, the chariot-race won by Thérôn of Acragas. The prize for the boys' wrestling-match, carried off in the same year by Hâgêsidâmus of the Western Locri, was promptly eulogised beside the Alpheius in

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

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

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

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

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

¹ Frag. 119. ² Frag. 124.
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race of 476. He also celebrated in the ninth Pythian the race in full armour won in 474 by Telesicrates of Cyrene, and, in the eleventh, the victory of Thrasydaeus of Thebes in the boys' foot-race. 474 is the conjectural date of the victory in the chariot-race, won at Sicyon by Chromius of Aetna. To the spring of 474 has been assigned the dithyramb in praise of Athens.¹

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

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

¹ Frag. 76 f.
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Olympian. The success of Alcimidas of Aegina, in the boys’ wrestling-match, is the theme of the sixth Nemean, assigned to 463, and the same is probably the date of the tenth, on the wrestling-match won by Theaeus of Argos at the local festival of Héra. 463 is the conjectural date of the second and the ninth Paeans, the former composed for Abdera; the latter, for Thebes, on the occasion of an eclipse of the sun.

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

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

Among the latest of the odes is the eighth Pythian,

1 The same victory is also the theme of Frag. 122 (87).
on the victory gained in 446 by the boy-wrestler, Aristomenes of Aegina. The same is the conjectural date of the eleventh Nemean, an installation ode in honour of Aristagoras, the president of the council of Tenedos. He is probably the elder brother of Theoxenus of Tenedos, a favourite of Pindar, in whose praise he wrote a poem,¹ and in whose arms he died at Argos. The poet is said to have attained the age of eighty. If so, the date of his death would be either 442 or 438, according as we accept the date 522 or 518 as the date of his birth.

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

Passing by the right of the stadium of Iolaïs (outside the Proetidian gate), you come to a hippodrome in which is the tomb of Pindar. In his youth he was once walking to Thespiae in the heat of noon-day, and, in his weariness, he laid him down a little way above the road. While he was asleep, bees flew to him, and placed honey on his lips. Such was the beginning of his career of song.

When his fame was spread abroad from one end of Greece to the other, the Pythian priestess ... bade the Delphians give to Pindar an equal share of all the first-fruits they offered to Apollo. It is said, too, that, in his old age, there was vouchsafed to him a vision in a dream. As he slept, Proserpine stood beside him and said that, of all the deities, she alone had not been hymned by him, but that, nevertheless, he should make a song on her also, when he was come to her. Before ten days were out, Pindar had paid the debt of nature...² Crossing the Dirce we come to the ruins of Pindar's house, and to a sanctuary of Mother Dindymene

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

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

1 ib. ix 25, 4. When Thebes was taken by Alexander, "The great Emathian conqueror bid spare The house of Pindarus, when temple and tower Went to the ground." (Milton’s 8th Sonnet), Pliny, vii 109.

2 Pausanias, x 24, 5. 3 P. i 41. 4 P. ii 49.
5 I. v 20. 6 O. i 52. 7 O. i 35. 8 O. ix 37.
THE STYLE OF PINDAR

II.—THE STYLE OF PINDAR

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

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

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

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

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\(^1\) Frag. 75 (45).
\(^2\) De Compositione Verborum, c. 22; cp. p. 217 of Prof. Rhys Roberts' translation.
\(^3\) Horace, Carm. iv 2.
\(^4\) x i 61.
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Our own poet, Gray, in his ode on the Progress of Poesy, has sung of the "pride," and the "ample pinion,"

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

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

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

¹ O. iii 44; N. iii 21; I. iv 12.
² P. x 30.
³ O. ii 98, xiii 46.
⁴ O. ii 83.
⁵ O. ii 83.
⁶ O. i ii 12.
⁷ O. ii 41 f.
⁸ O. ii 11 f, ii 13, v 1.
⁹ O. i ii 83.
¹⁰ O. i ii 83.
¹¹ O. i ii 83.
THE STYLE OF PINDAR

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

In describing his art, he resorts to familiar and
even homely comparisons. Poets are "the cunning
builders of song." ⁸ An ode is sent across the sea
"like Tyrian merchandise." ⁹ The poet's mind is a
register of promised songs, in which a particular
debt can be searched out¹⁰; praise that has been long
deferred may be paid with interest.¹¹

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

¹ P. ii 62. ² O. ix 27. ³ P. vi 1. ⁴ P. xi 38. ⁵ P. x 51; cp. X. iii 79, I. vii 19.
⁶ O. vi 82. ⁷ L. vi 72. ⁸ P. iii 113. ⁹ P. ii 67. ¹⁰ O. xi 1. ¹¹ ib. 9. ¹² O. vi 91 f. ¹³ O. vi 8.
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they have turned the fair side outward.” ¹ The poet compares himself to “a cork that floats above the net, and is undipped in the brine.” ² An inglorious youth has “hidden his young life in a hole” ³ or is a “chanticleer that only fights at home.” ⁴ The victor in a boys’ wrestling-match has “put off from him upon the bodies” of his defeated rivals “the loathsome return, and the taunting tongue, and the slinking path.” ⁵ Lastly, by an image derived from the action of running water on the basements of buildings, a city is described as “sinking into a deep gulf of ruin.” ⁶

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

¹ P. iii 83. ² P. ii 80. ³ I. viii 70. ⁴ O. xii 4. ⁵ O. viii 68. ⁶ O. xi 37.
chariot, or the chase, or from wrestling, or from
flinging javelins, or shooting arrows.\(^1\)

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

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

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

\(^{1}\) For references, see the Index to Gildersleeve’s and to
Fennell’s *Olympian and Pythian Odes*, s.v. *Metaphors.*
Schröder considers Pindar “rude and unrefined” in his use
of metaphors.

\(^{2}\) *O. vi* 54 f.  \(^{3}\) *P. x* 53 f.  \(^{4}\) *O. i* 64.  \(^{5}\) *O. iv* 18.

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

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

III.—The National Festivals

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

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

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

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

The earliest of the Greek festivals for holding athletic contests had their origin in funeral ceremonies. Such were the prehistoric games held in memory of Patroclus² and Oedipus,³ and the Nemean and Isthmian games. Of the many local assemblies there were four which, in course of time, became of national importance. Of these four, the earliest and the latest, the Olympian and the Nemean, were in honour of Zeus, while the Pythian was connected with Apollo, and the Isthmian with Poseidon. But, in their original form, the Nemean games were founded by the "Seven against Thebes" in memory of the untimely death of the infant Opheltes, the son of the Nemean king, Lycurgus; while the Isthmian games were instituted by Sisyphus, king of Corinth, in commemoration of his nephew, the ill-fated Melicertes, who was washed ashore to the East of the Isthmus, and was afterwards worshipped as a sea-god under the name of Palaemon.

¹ Thucydides, v 49. ² II. xxiii passim. ³ II. xxiii 679.
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The Olympian festival was held once in every four years, and the Pythian always fell in the third year of the Olympian period. Both of these were held in August, and each of them was followed by a Nemean and an Isthmian festival, the Nemean taking place in July of the first year, and the Isthmian in April of the second year, after each Olympian or Pythian festival. It is here assumed that the order of the festivals in the age of Pindar was the same as that in 220 to 216 B.C. for which we have definite details.\(^1\)

On this assumption, the following table shows the sequence in and after 476 B.C.

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

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

\(^1\) G. F. Unger, *Philologus*, xxxvii 1 ff.
\(^2\) *O. ii* 3 f.; iii 21 f.; xi 64 f.
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compelled the suitors of his daughter to compete with him in the chariot-race, and slew all whom he vanquished. He was at last overcome by Pelops, who thus became the prototype of all Olympic victors. It was near the tomb of that hero that the games were held.

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

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

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

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

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

The order in the official record was not the order

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2 O. v 6.

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THE NATIONAL FESTIVALS

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

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

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

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

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

In Pindar’s time the athletic competitions took place, not on the rocky slopes of Delphi, but on the Crisaeian plain below; and the horse-races were never held anywhere else. But, about 450, a new stadium for the other events was constructed on the only level ground that was available north-west of the precinct of the temple of Apollo. Pausanias¹ says that the stadium was “in the highest part of the city.” This stadium is conspicuous among the remains of Delphi. “A more striking scene for the celebration of national games could hardly be imagined.”²

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

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

¹ x 32, 1. ² Frazer’s Pausanias, v 394.
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largely frequented of all the Panhellenic assemblies. This was due to the fact that it was very near to a great city, and was easily reached from all parts of the Greek world. It was only a few hours' journey from Athens, by land or sea.

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

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

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

¹ Schol. on Pindar, O. xiii 45, and iii 27. ² N. vi 45.
bouring village of Cleònæ held the presidency of the games until 460, when this privilege was usurped by the Argives. At Nemea there was no town, but there was a hippodrome, and a stadium, the site of which is still visible in a deep ravine. There was also a sanctuary of Zeus, of which three pillars are still standing, while the grove of cypresses, which once surrounded it, has disappeared. The programme, like that of the Isthmian festival, included numerous events for boys and youths. Most of the competitors came from Athens, Aegina, and Ceós, and from the Peloponnesus; few from Italy or Sicily.

IV.—The Structure of Pindar's Odes

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

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

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

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

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

\(^1\) \textit{e.g. O. vii} 82–86; \textit{xiii} 29–46.
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(47. 700 B.C.), which has been supposed to be the model on which the Odes of Pindar are constructed.

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

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

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

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STRUCTURE OF PINDAR'S ODES

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

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

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

1 Phalaridis Epistolae, No. xcvi, "Quo si inter alia referre velis ἐπαθοῦ inventionem, quae, ut ait Grammaticus περὶ τῶν κόλων τῶν στροφῶν κτλ. Pindaro praemissus, ἵσταμένοις διεβ.βάζετο εἰς εἰκόνα τῆς τῆς γῆς ἀκινησίας, non forte errabis."
3 O. ix 1 f.

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

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

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

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

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

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

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STRUCTURE OF PINDAR’S ODES

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

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

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

1 iii 5, Δωρίῳ πεδίλῳ.
2 i 102, Ἀιοληιδί μολπά, and similarly, in the logaoedic N. iii 79, he refers to the “Aeolian breathings of the flutes.”
3 Δώριον μέλος σεμνότατον, quoted in Scholium on O. i 26.
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of Etna, and on the legend of Philoctetes), iii (on Hieron's illness), iv (the voyage of the Argonauts), xii (Perseus and the Gorgon); N. i (the infant Hercules), viii (Ajax and Odysseus). The Aeolian rhythm was bright, full of movement, well suited for a poem on the dashing horsemanship of a Castor. There is plenty of almost playful movement in the second Pythian; for example, in the passage about the ape, and, the fox, and the wolf, and about the poet floating like a cork above the net that is plunged in the brine. The Lydian measures sometimes associated with this rhythm were originally accompanied by the flute, and were also sometimes used in dirges.

V.—Pindar's Dialect.

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

1 P. ii 69, ἐν Ἀιλίδεσσι χορδαῖς.
2 P. ii 72-80.
PINDAR’S DIALECT

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

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

Under the influence of the Lesbian poets, Alcaeus and Sappho, certain Aeolic forms are introduced. Thus we have οι for ον, in Μῶσα, and in participles, such as ἰδοῦσα and ἐουσα (for οὐσα). We also have -αις for -ας in first aorist active participles, such as κλέφαις and ὀλέσαις. Further, φαιεῖνων and κλείεῖνων are used for φαιεῖνων and κλείεῖνων, and βίνμα, for βόνμα, and similarly βονμάζω.

The Doric ἃ is used for the Epic and Attic η in words like ἀρχά, κράνα, Ἀχώ, Ἀώς. But, in forms from βάλλω, πλήθω, χράω, η remains unchanged, e.g. βεβλήσθαι, πλήθοντος, χρησθεῖν. αο and αω are contracted into ἃ, e.g. πασὰν (for πασάων, πασῶν), τὰν, Μῶσᾶν. a is sometimes found instead of ε, as in τάμνουσα, τράφουσα, φρασίν.

Among changes of consonants may be noted,

1 Eustathius, Vita Pindari, αἰολίζει δε τὰ πολλά, ει καὶ μὴ ἄριστη δείειν Αἰολίδα, καὶ κατὰ Δωρίες δε φράζει, ει καὶ τῆς σκληρᾶς Δωρίδος ἀπέχεται.

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γλέφαρον for βλέφαρον (P. iv 121), side by side with ἐλικοβλεφάρον (ib. 172); ὀρνιχα for ὀρνιθα, αὐτις for αὐθις, δέχονται for δέχονται, τεθμὸς for θεσμός, ἔσπος for ἔσπλος, ἔννον for κοινόν, ὡτε for ὡστε.

The Epic tradition is followed in assuming the survival of the digamma at the beginning of certain words. Before these words vowels may stand, and short vowels generally remain unelided. Among these words are: — ἀναξ, ἀνάσσω, ἀνδάνω, ἄχω, εἴδομαι, εἶδος, εἰδὼς, ἰδεῖν, ἰδρις, ἰσαντί, ἐίκοσι, εἴπεῖν, ἐυκότα, ἔπος, ἐλπίς, ἔργον, ἔρξας, ἐσπέρα, ἔτος, ἡθος, Ἴδαῖος, ἱδιος, Ἴλιάδας, ἵσος, οἶ (sibi), ὦς (suus), οἶκος, οἰκίζω, and Ὀμανις.

In nouns of the first declension, the genitive singular (masculine) ends either in -αο or in -ά; the genitive plural (masculine or feminine), in ἄν (not ἀων), e.g. Αἰακίδᾶν, and ἄρετᾶν ἄπο πασᾶν. In the second declension, the genitive singular ends in -ον or (less often) in -οιο. The accusative plural has the Doric ending in -ος in some old mss in six passages: — κακαγόρος (O. i. 53), ἐσλός (N. i. 24; iii 29), νάσος (O. ii 71), ὑπέροχος (N. iii 24), ἥμενος (N. x 62). In the third declension, the dative plural in -έσσι is preferred, e.g. ἐλαυνόντεσσιν (for ἐλαύνουσιν).

In personal pronouns we almost always find the forms in μμ, as ἁμμες, ἁμμι (ἡμῖν), ἁμμε, ἁμμες, ἁμμι, ἁμμε. For the second person singular we have nom. τύ, gen. σέο, σεῦ, σέθεν, dat. τοί, τίν, (σοί ?). Among possessive pronouns we have ἁμὸς for ἐμὸς, τεὸς for σός.

1 These forms in -ος are not accepted by Schröder.
In verbs, the third person plural never ends in -οντι but either in the Doric -οντι or the Aeolic -οισιν. The infinitive oftener ends in the Doric -μεν than in the Attic -ειν, e.g. στάμεν, θέμεν, δόμεν, ίμεν, θανέμεν, έμμεν (and έμμεναι). There is manuscript authority for -ειν in γαρέν (O. i 3), πορέεν (O. iii 25), ἄγαγέν (P. iv 56), and τράφεν (P. iv 115). The feminine participle present and second aorist active ends in the Aeolic -οισα, and the first aorist active in -αις, -αισα.

Among the prepositions πεδα is used for μετά, ποτί is found as well as πρός, and the final vowel of ποτί and περί may be elided. ἐις was the original form of είς and ές, and ἐν with the accusative is used for είς in P. ii 11, 86, and iv 258.

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

VI.—MANUSCRIPTS

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

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(1) (a) The Ambrosian Recension.

A (Milan)
Ambr.C 222 inf.  \(\text{cent. xiii}\)
\{O. i-xii, with Ambrosian scholia\}
\{O. i-P. v 51, with Vatican scholia\}
\{O. i-xii, P. i-iv, with scholia\}

C (Paris)
Gr. 2774  \(\text{end of xiv}\)
\{O. P. \text{v} 51, with Vatican scholia\}

M (Perugia) B 43  \(\text{cent. xv}\)
\{O. i-xiv, with scholia\}

N (Milan)
Ambr. E 103 sup.  \(\text{iii-xiv}\)
\{O. i-xiii, with scholia on i-viii\}
\{O. i-N. iv 68, vi 38-44, with scholia\}

O (Leyden) Q 4  \(\text{end of xiii}\)

V (Paris)
Gr. 2403  \(\text{iii}\)

(1) (b) The Vatican Recension.

B (Rome)
Vat. Gr. 1312  \(\text{cent. xii}\)
\{O. i-I. viii, with scholia (om. P. i, and parts of O. i, v, P. ii, I. viii\}
\{O. P. N. I. with scholia (N. i by another hand)\}

D (Florence)
Laur. 32, 52  \(\text{xiv}\)
\{O. P. \text{N. I.} with scholia\}

E (Florence)
Laur. 32, 37  \(\text{xiv}\)
\{O. P. with scholia\}

G (Göttingen)
Philol. 29  \(\text{iii}\)
\{O. P. with scholia\}

I (Wolfenbüttel)
Gnelf. 48, 33  \(\text{ xv}\)
\{O. (by second hand), P.\}

P (Heidelberg)
Palat. 40  \(\text{xiv}\)
\{O. P.\}

Q (Florence)
Laur. 32, 35  \(\text{xiii}\)
\{O. P. with scholia\}

U (Vienna)
Hist. Gr. 130  \(\text{iii-xiv}\)
\{O. P. N. i, ii with scholia\}

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

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THE TEXT

VII.—The Text

The text of the present work is founded on Donaldson’s revision of the second edition of Boeckh. But this has been further revised in many passages, after a careful consideration of the readings, or conjectures, preferred by more recent editors, namely Bergk, Tycho Mommsen, Christ and Schröder, as well as Fennell, Gildersleeve and Bury. The various readings of the mss have been here recorded whenever they are really important, and in the case of Boeckh, and the last six of the above-mentioned editors, the text adopted by each has been cited, followed by the initial of the editor in question:—b for Boeckh (b² for his second edition); m for Tycho Mommsen (m² for his second edition); c for Christ’s (edition of 1896); s for Schröder (s¹ for the edition of 1900, s³ for that of 1914); r for Fennell’s second edition, g for Gildersleeve, and b₃ for Bury.

In matters of orthography I have generally preferred to keep to the literary tradition represented by the mss, instead of introducing changes suggested by inscriptional or other evidence. I have therefore retained the familiar form of the verbs τίσομεν and μέξαι, and of the names of persons, such as Χείρων, Μιδυλίδαι, Κλυταμνήστρα, Υπερμήστρα, and of places, such as Κάμειρος, Σικνόν, 'Ορχωμενός, and Φλιοῖς, instead of following Schröder in printing τείσομεν, μεῖξαι, Χίρων, Μειδυλίδαι, Κλυταμήστρα, Υπερμήστρα,
INTRODUCTION

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

In accordance with the usual convention, an asterisk is prefixed to the few emendations which are here for the first time introduced into the text. These are:—in P. x 69, ἄδελφεος *ετ', or, by a further improvement due to Professor Housman, *τ' ετ' (for ἄδελφεος τ' ἐπαινήσομεν, where one more short syllable is needed between the two words); in N. vi 51, νείκος Ἀχιλεύς *ἐμβαλε (for ἐμπεσε); in N. viii 46 τ' *ἐλαφρόν (for τε λάβρον) ὑπερείσαι λίθον; in Paean iv 53, ἄδρος (for ἅδρος); and in frag. 249b, Ἀχελωίου—*εὗρείτα (for εὗρωπία). In Frag. 153 (125), I have suggested δενδρέων δὲ γόνον (for νόμον or νομόν) Διόνυσος—αὐξάνοι, and I have made several proposals for filling the lacunae in some of the recently recovered fragments, e.g. in Frag. 104a, 33, λιγυσφαράγων [ἀν]τ[ι]να[κ]τα—φορμίγγων.
BIBLIOGRAPHY

Editions

Editio princeps (Aldus Manutius, Venice, 1513). Editio secunda (Callierges, Rome, 1515). These editions were reprinted with slight changes by Ceporinus (Basel, 1526), Morel (Paris, 1558), and Henricus Stephanus (Geneva?, 1560 f.). Many emendations were made by Erasmus Schmid (Wittenberg, 1616), whose text was reprinted by Johannes Benedictus (Saumur, 1620); both of these editors drew most of their explanations from the scholia.

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

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

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

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

A new and largely independent critical revision of Bergk's Pindar was produced by Otto Schröder (Leipzig, 1900), followed by Schröder's Teubner texts of 1908 and 1914. The latter includes the new Fragments, most of which were first published by Grenfell and Hunt in the Oxyrhynchus Papyri, vols. ii-v, 1899–1908. The new Fragments are also printed and very briefly annotated by Ernst Diehl (Bonn, 1908; ed. 2, 1910); and translated by Fraccaroli (Milan, 1914).

The chief editions of the Scholia are those of Boeckh (Leipzig, 1819); Abel, on Nemeans and Isthmians (Berlin, 1883); Drachmann, on Olympians and Pythians (Leipzig, 1903 and 1910).

The principal English translations are those in prose by F. A. Paley (1868); and by Ernest Myers (1874); and in verse (including 31 Fragments) by T. C. Baring (London, 1875; and that published anonymously [by George Moberly, xlv
BIBLIOGRAPHY

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


ADDENDA

P. 137, l. 27, after “fight,” add “before the walls of Dardanus.”

P. 223, l. 3, after “brought,” add “from Olympus.”
OLYMPIAN I

FOR HIERON OF SYRACUSE

INTRODUCTION

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

Gelon, as lord of Gela, had won the horse-race at Olympia in 488 (Pausanias vi 9, 2). His younger brother, Hieron, won the same race at the Pythian games of 482 and 478 (Schol. Pyth. iii), and, again, at the Olympian games of 476 and 472. Both of these victories are recorded in the list of Olympian victors preserved in the Oxyrhynchus papyrus, ii (1899) 88. It is the victory of 476 that is celebrated in the first Olympian ode. The steed with which this victory was won had already been victorious at the Pythian games of 482 and 478. At Olympia, Hieron's victories in the horse-race of 476 and 472 were followed by a victory in the chariot-race.
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of 468, and all three were commemorated in an inscription set up at Olympia by Hieron's son, Deinomenes (Pausanias viii 42, 4).

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

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

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

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

Ι.—ΙΕΡΩΝΙ ΣΤΡΑΚΟΤΣΙΩ

ΚΕΛΗΤΙ

στρ. α'

"Αριστον μέν υδωρ, δὲ χρυσὸς αϊθόμενον πῦρ ἀτε διαπρέπει νυκτὶ μεγάνορος ἔξοχα πλοῦτον·
εἰ δ' ἀεθλα γαρίεν ἐλθαί, φίλον ἵτορ,
5 μηκέθ' ἄλιον σκόπει ἄλλο θαλπυότερον ἐν ἀμέρα φαεννὸν ἀστρόν ἐρήμα
cς δι' αἰθέρος,
μηδ' Ὄλυμπίας ἀγῶνα φέρτερον αἰδάσομεν ὡθεν ὁ πολύφατος ὄμνος ἀμφιβάλλεται.
σοφῶν μητίεσσι, κελαδεῖν

10 Κρόνου παῖδ' ἐς ἀφνεᾶν ἴκομένους μάκαραν Ἱέρωνος ἐστίαν,

ἀντ. α'

θευστειόν δς ἀμφέπει σκάπτον ἐν πολυμάλῳ Σικελίᾳ, δρέπων μὲν κορυφᾶς ἀρετάν ἀπὸ

20 πασᾶν,

ἀγλαίζεται δὲ καὶ

15 μονσικᾶς ἐν ἀώτῳ,
oia paízomev filan

ἀνδρεὶς ἀμφὶ θαμὰ τράπεζαν. ἀλλὰ Δωρίαν ἀπὸ

φόρμιγγα πασσαῖλον

4
THE OLYMPIAN ODES

I.—FOR HIERON OF SYRACUSE

WINNER IN THE HORSE RACE, 476 B.C.

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

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

Now, take the Dorian lyre down from its resting-place, if in sooth the grateful thought of Pisa and of
λάμβαν', εἰ τί τοι Πίσας τε καὶ Φερενίκου χάρις νόον ὑπὸ γλυκυτάταις ἔθηκε φροντίσων,
20 ὅτε παρ' Ἀλφεὼ σύτο, δέμας ἀκέντητον ἐν δρόμοισι παρέχων, κράτει δὲ προσέμιξε δεσπόταν,
ἐπ. α'
Συνακόσιοι ἵπποχάρμμαν βασιλῆ. λάμπει δὲ οἱ κλέος ἐν εὐάνορι Λυδοῦ Πέλλοτος ἀποκία:
25 τοῦ μεγασθενῆς ἐράσαστο γαίαύχος Ποσειδᾶν, ἐπεί νῦν καθαροῦ λέβητος ἤξελε Κλωθὼ
ἐλέφαντι φαίδιμον ὁμον κεκαδμένον.
ἡ θαυματά πολλά, καί ποῦ τί καὶ βροτῶν φάτις ὑπὲρ τὸν ἀλαθή λόγον δεδαιδαλμένοι ψεύδεσι ποικίλοις ἔξαπατῶντι μῦθοι.

στρ. β'
30 Χάρις δ', ἀπερ ἀπαντα τεύχει τὰ μείλιχα θνατοῖς, ἐπιφέροισα τιμὰν καὶ ἀπιστον ἐμῆσατο πιστὸν 50 ἔμμεναι τὸ πολλάκις· ἀμέραι δ' ἐπίλοιποι μάρτυρες σοφῶτατοι.
35 ἑστὶ δ' ἀνδρὶ φάμεν ἔοικὸς ἀμφὶ δαιμόνων καλὰ', μεῖων γὰρ αἰτία.

τοῦ Ἀγλαοτρίαιναν ἄρπᾶσαι

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

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

¹ Cp. Virgil, Georgic iii 3, "huraroque Pelops insignis eburno."
Δαμέντα φρένας ἵμερῳ χρυσέασι τ' ἀν' ὑποίς ὑπατον εὐρυτίμου ποτὶ δῶμα Δίὸς μεταβάσαι,
ἔνθα δευτέρῳ χρόνῳ ἡλθε καὶ Γαυμήνης.

45 Ζηνὶ τωτ' ἐπὶ χρέος.

ώς δ' ἄφαντος ἐπελες, οὐδὲ ματρὶ πολλὰ μαιόμενοι φῶτες ἄγαγον,
ἔννεπε κρυφὰ τις αὐτίκα φθουρῶν γειτόνων,
ὕδατος ὦτι σε πυρὶ ξέοισαν εἰς ἀκμὰν μαχαίρα τάμον κάτα μέλη,

50 τραπέζαισι τ', ἀμφὶ δεύτατα, κρεῶν σέθεν διεδάσαντο καὶ φάγον.

ἐπ. β'

ἐμοὶ δ' ἄπορα γαστρίμαργον μακάρων τιν' εἰπεῖν. ἀφίσταμαι.

ἀκέρδεια λέλογχεν θαμινὰ κακαγόρος.

εἰ δὲ δὴ τιν' ἄνδρα θνατὸν Ὀλύμπου σκοποὶ

55 ἐτύμασαν, ἢν Γάνταλος οὗτος: ἀλλὰ γὰρ κατατέψαι

μέγαν ὄλβον οὐκ ἐδυνάσθη, κόρῳ δ' ἔλευν ἀταν ὑπέροπλον, ἀν οἱ πατὴρ ὑπερκρέμασε καρτερῶν ἀυτῷ λίθον,

τὸν αἰεὶ μενοινών κεφαλὰς βαλεῖν εὐφροσύνας ἀλάται.

στρ. γ'

ἐχεὶ δ' ἀπάλαμον βίον τοῦτον ἐμπεδόμοχθον,

41 χρυσέασι τ' Erasmus Schmid (s): χρυσέασιν mss.
48 εἰς scholia (mgcs): ἐπ' old mss; ἀμφ' interpolated mss (BF).
50 ἀμφὶ δεύτατα mss (gm^2s): ἀμφὶ δεύματα (bm^1f); ἀμφὶδεύ-ματα c.
53 κακαγόρος (Doric ace.) AC^2 (bmgf): —ous C^1 D (cs).

8
enthralled with love, seized thee and carried thee away on his golden chariot to the highest home of Zeus, who is honoured far and wide,—that home to which, in after-time, Ganymede was also brought for the self-same service; and when thou wast seen no more, and, in spite of many a quest, men brought thee not to thy mother, anon some envious neighbours secretly devised the story that with a knife they clave thy limbs asunder, and plunged them into water which fire had caused to boil, and at the tables, during the latest course, divided the morsels of thy flesh and feasted.

Far be it from me to call any one of the blessed gods a cannibal! I stand aloof. Full oft hath little gain fallen to the lot of evil-speakers. But, if indeed there was any mortal man who was honoured by the guardian-gods of Olympus, that man was Tantalus; but, alas! he could not brook his great prosperity, and, owing to his surfeit of good things, he gat himself an overpowering curse, which the Father hung over him in the semblance of a monstrous stone, which he is ever eager to thrust away from his head, thus wandering from the ways of joy. And thereby hath he a helpless life of never-ending
60 μετὰ τριῶν τέταρτον πόνον, ἀθανάτων ὁτι κλέψαις ἀλίκεσσι συμπόταις νέκταρ ἀμβροσίαν τε δῶκεν, οἷςιν ἄφθιτον θῆκαν. εἰ δὲ θεόν ἀνήρ τις ἐλπεταὶ τι λαθέμεν ἔρων, ἀμαρτάνει.
65 τούνεκα προῆκαν μίῳ ἀθάνατοί οἱ πάλιν μετὰ τὸ ταχύποτμον αὐτίς ἀνέρων ἔθνος. πρὸς εὐάνθεμον δ’ ὅτε φυὰν λάχνατι μὲν μέλαν γένειον ἔρεφον. ετοίμον ἀνεφρόντισεν γάμον ἀντ. γ’
70 Πισάτα παρὰ πατρὸς εὐδοξον Ἰπποδόμειαν σχεθέμεν. ἐγγύς ἐλθὼν πολιάς ἀλὸς οἴος ἐν ὀρφνα ἀπνευ βαρύκτυπον Ἐυτρίαναν· ὅ δ’ αὐτῷ παρ ποῦ σχεδον φάνη.
75 τῷ μὲν εἴπε· "Φίλια δῷρα Κυτρίας ἅγ’ εἰ τι, Ποσείδαον, ἐς χάριν τέλλεται, πέδασου ἐγχος Οἰνομάου χάλκεων, ἐμὲ δ’ ἐπὶ ταχυτάτων πόρεσου ἀρμάτων ἐς Ἀλιν, κράτει δὲ πέλασον. ἔπει τρεῖς τε καὶ δέκ’ ἄνδρας ὀλέσαις ἐρώτατας ἀναβάλλεται γάμον ἐπ. γ’
θυγατρός. ὁ μέγας δὲ κίνδυνος ἀναλκιν οὐ φῶτα λαμβάνει.
70 θανεῖν δ’ οἷςιν ἀνάγκα, τί κέ τις ἀνώνυμον
64 θῆκαν Rauchenstein (s): θέσαν αὐτῶν best mss, v.l. έθεσαν (GF) or θέσαν (BC); θέν νυν M.
71 ἐγγύς Bergk (MgFCs): ἐγγύς δ’ old mss; ἀγχι δ’ interpolated mss (B).
labour, with three besides and his own toil the fourth,\textsuperscript{1} because he stole from the gods the nectar and ambrosia, with which they had made him immortal, and gave them to the partners of his feast. But, if any man hopeth, in aught he doeth, to escape the eye of God, he is grievously wrong. Therefore it was that the immortals once more thrust forth the son of Tantalus amid the short-lived race of men. But when, about the time of youthful bloom, the down began to mantle his cheek with dusky hue, he turned his thoughts to a marriage that was a prize open to all, even to the winning of the glorious Hippodameia from the hand of her father, the lord of Pisa.

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

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

\textsuperscript{1} The three other punishments are those of Tityus, Sisyphus, and Ixion.
PINDAR

γῆρας ἐν σκότῳ καθήμενος ἐγείρει μάταν, ἄπαντων καλῶν ἄμμορος; ἀλλ' ἐμοὶ μὲν οὗτος ἀέθλος

85 ὑποκείστεται· τοῦ δὲ πρᾶξιν φίλαν δίδοι." ὃς ἐνυπεπν· οὐδ' ἀκράντωι ἐφάγατ' ὁν ἔπεσει. 
τὸν μὲν ἀγάλλων θεὸς
ἐδωκεν δίφρον τε χρύσεον πτερούσιν τ' ἀκάμαντας ἒποισ.

στρ. δ'

ἔλευν δ' Ὀινομάου βίαν παρθένον τε σύνεννον· 
tέκε τε λαγέτας ἐξ ἀρεταῖς μεμαλότας νίούς.

90 νῦν δ' ἐν αἰμακοῦρίας 
ἀγλααίοι μέμικται, 
'Αλφεοῦ πόρῳ κλιθεῖς,
τύμβον ἀμφίπολον ἔχων πολυξενωτάτῳ παρὰ 
βωμῷ. τὸ δὲ κλέος

tηλόθεν δέδορκε τῶν Ὀλυμπιάδων ἐν δρόμοις

95 Πέλοπος, ὅνα ταχύτας ποδῶν ἐρίζεται 
ἀκμαῖ τ' ἵσχυος θρασύπονοι· 
ὁ νικών δὲ λοιπόν ἀμφὶ βίοτον 
ἔχει μελιτόεσσαν εὖδιαν

ἀντ. δ

ἀέθλων γ' ἐνεκεν. τὸ δ' αἰεὶ παράμερον ἐσλόν 

100 ὑπατον ἐρχεται παντὶ βροτῶν. ἐμὲ δὲ στεφανῶσαι 
κείνον ἵππιῳ νόμῳ 
Αἰοληίδι μολπᾶ 
χρῆ· πέποιθα δὲ ξένον 
μῆ τιν', ἀμφότερα καλῶν τε ἵδριν ἄμβ' καὶ δύνα-

κυριώτερον,

100 βροτῶν good mss (mgs): βροτῶ N (bfc). 
104 ἀμὰ καὶ Wilamowitz (s): ἀμα καὶ old mss; ἀλλον ἢ Moschopulus (b); ἀλλὰ καὶ Hermann, Donaldson (fc); ἀμμὲ καὶ (mg). 

12
OLYMPIAN ODES I 83-104

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

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

I must crown the victor with the horseman's song, even with the Aeolian strains, and I am persuaded that there is no host of the present time, whom I shall glorify with sounding bouts of song, as one
105 τῶν γε νῦν κλυταίσι δαιδαλωσέμεν ὑμνῶν πτυχ-χαῖς.

θεὸς ἐπίτροπος ἐών τεαῖσι μὴ δεῖται ἔχων τούτο κάδος, Ἰέρων, μερίμναισιν· εἰ δὲ μὴ ταχὺ λίποι,

ἐτι γλυκυτέραν κεν ἐλπομαι ἐπ. δ'

110 σὺν ἄρματι θοῶ κλείσειν, ἐπίκουρον εὐρῶν ὁδὸν λόγων

παρ' εὐδείεισιν ἔλθων Κρόνιον. ἔμοι μὲν δὲν Μοῖσα καρτερῶτατον βέλος ἄλκα τρέφειν

ἐπ' ἄλλοισι δ' ἄλλοι μεγάλοι. τὸ δ' ἔσχατον κορυφοῦται

βασιλεῦσι. μηκέτι πάπταινε πόρσιον.

115 εἴη σὲ τε τούτον ψυφὸν χρόνου πατεῖν, ἔμε τε τοσ-σάδε νικαφόροις

ὀμιλεῖν, πρόφαντον σοφίᾳ καθ’ Ἕλλανας ἐόντα παντᾶ.

109 κεν Vatican mss: τε (s).
113 <ἐπ'> BMGFC: <ἀμφ'> s.
who is at once more familiar with things noble, or is more sovereign in power. A god who hath this care, watcheth and broodeth over thy desires; but, if he doth not desert thee too soon, I trust I shall celebrate a still sweeter victory, even with the swift chariot, having found a path that prompteth praises, when I have reached the sunny hill of Cronus.

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

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

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

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

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

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

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

ΑΡΜΑΤΙ

στρ. α'
'Αναξιφόρμυγγες ὑμνοι, τίνα θεόν, τίν' ἥρωα, τίνα δ' ἄνδρα κελαδήσομεν; ἥτοι Πίσα μὲν Διός, 'Ολυμπιάδα δ' ἔστασεν Ἡρακλέης ἀκρόθινα πολέμου.

5 Θήρωνα δὲ τετραορίας ἕνεκα νικαφόρου γεγωνητέου, ὅπι δίκαιον ξένων, ἔρεισμῷ 'Ακράγαντος, εὐωνῦμων τε πατέρων ἀωτὸν ὀρθόπολιν ἀντ. α'

καμόντες οἳ πολλὰ θυμῷ ἵερον ἕσχον οἴκημα ποταμοῦ, Σικελίας τ' ἔσαν ὀφθαλμῶς, αἰών δ' ἔφεπε μόρσιμος, πλοῦτον τε καὶ χάριν ἄγων γνησίαις ἐπ' ἀρέταις.

10 ἀλλ' ὁ Κρόνιε παί Ρέας, ἔδος 'Ολύμπου νέμων ἀέθλων τε κορυφὰν πόρον τ' Ἀλφεοῦ, ιανθεῖς ἀοιδαῖς εὐφρῶν ἀρουραν ἐτὶ πατρίαν σφίσιν κόμισον ἐπ'. α'

15 λοιπῷ γένει. τῶν δὲ πεπραγμένων ἐν δίκα τε καὶ παρὰ δίκαν, ὑποίητον οὖδ' ἄν ὁπι δίκαιον ξένων Hermann² (B² S); ὁπι δ'. ξένωn mss; ὁπι δ'. ξένωn F; ὁπιν δ'. ξένωn Hartung (MGC); ὁπιν δ'. ξένωn Hermann¹ (B¹).

18
II.—FOR THERON OF ACRAGAS

WINNER IN THE CHARIOT RACE, 476 B.C.

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

20 παλιγκοτον δαμασθέν, στρ. β'

"οταν θεοὺς Μοῖρα πέμπη
ἀνεκάς ὅλβον ψηλὸν. ἔπεται δὲ λόγος εὐθρόνους
Κάδμου κοῦραίς, ἔπαθον αἱ μεγάλα, πενθὸς δὲ
ἐπίτυε βαρύ
κρεσσόνων πρὸς ἀγαθῶν.

25 ζῶει μὲν ἐν Ὄλυμπίοις ἀποθανοῖσα βρόμῳ
κεραυνοῦ ταυνάθειρα Σεμέλα, φιλεῖ δὲ νῖν Πάλλας
αἰεί,
kαὶ Ζεὺς πατὴρ μάλα, φιλεῖ δὲ παῖς ὁ κισσο-
φόρος.

ἀντ. β'

λέγοντι δ' ἐν καὶ θαλάσσα
μετὰ κόραισι Νηρῆς ἀλίας βιοτον ἄφθιτον

30 Ἰνοὺ τετάχθαι τὸν ὄλον ἀμφὶ χρόνον. ἥτοι
βροτῶν γε κέκριται
πείρας οὐ τι θανάτων,
οὐδ' ἡσύχιον ἀμέραν ὑπότε, παῖδ' ἀλίου,
ἀπειρεί σὺν ἀγαθῷ τελευτάσομεν· ῥοαὶ δ' ἀλλοτ'
ἀλλαί
eὐθυμιαν τε μετὰ καὶ πόνων ἐς ἀνδρας ἐβαν.

ἐπ. β'

35 οὐτω δὲ Μοῖρ', ἄ τε πατρόων
τῶν ἐχει τῶν εὐφρονα πότμων, θεόττω σὺν ὅλβῳ
ἐπὶ τι καὶ πῆμ' ἀγει παλιντράπελον ἄλλῳ χρόνῳ,
ἐξ οὕτε ἐκτεινε Δανοῦ μόριμος νῖος
συναντόμενοι, ἐν δὲ Πυθώνι χρησθέν

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

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

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

ιδοίσα δ’ ὀξεὶ Ἐρμυνὺς
ἐπεφνε οἱ σὺν ἀλλαλοφονίᾳ γένος ἀρήμον.
λείψῃ δὲ Θέρσανδρος ἔριπέντε Πολυνεῖκει, νέοις
ἐν ἁέθλοις
ἐν μάχαις τε πολέµου
45 τιµώµενος, Ἀδραστίδαν θάλος ἀρωγὸν δόµοις. 80
TCHA σπέρµατος ἔχοντα ρίζαν, πρέπει τὸν Αίνη-
σιδάµον
ἐγκοµίων τε μελέων λυρᾶν τε τυγχανέµεν.

ἀντ. γ’

"Ολυµπία µὲν γὰρ αὐτὸς
γέρας ἑδέκτο, Πυθώνι δ’ ὁµόκλαρον ἐς ἀδελφεὼν
50 Ἰσθµοὶ τε κοιναὶ Ἐάριτες ἀνθεα τεθρίπτων δυω-
δεκαδρόµων
ἀγαγον. τὸ δὲ τυχεῖν
πειρώµενον ἀγωνίας παραλύει δυσφρονᾶν.
ὁ µὰν πλούτος ἄρεταῖς δεδαιδαλµένος φέρει τῶν
τε καὶ τῶν
καυρῶν, βαθεῖαν ὑπέχων µέριµναν ἀγροτέραν,

ἐπ. γ’

55 ἀστὴρ ὀρίζηλος, ἐστήτυµον
ἀνδρὶ φέγγος: εἰ δὲ νῖν ἔχων τις οἶδεν τὸ µέλλον,
"τι θανόντων µὲν ἐνθάδ’ αὐτίκ’ ἀπάλαµοι φρένες
ποινὰς ἔτισαν,—τὰ δ’ ἐν τάδε Δίὸς ἄρχα
ἀλιτρὰ κατὰ γᾶς δικαίζει τις ἔχθρα
60 λόγον φράσαις ἀνάγκα;

46 ἔχοντα Erasmus Schmid (mgfcs); ἔχοντι most mss (b).
52 π. δυσφρονᾶν Dindorf (gfc); — δυσφρόνων Triclinius (b);
δυσφρονάν π. (s): δυσφροσυνάν π. C1, — σύνας C2, — σύναν ABD;
ἀφροσυνάν π. Scholia (m).
56 εἰ δὲ (mss) νῖν (mgfcs); εἰ γε µῖν (B), — νῖν (c); εὖ δὲ µῖν
b in critical notes (Donaldson); εὖτε νῖν Hermann.
it, and caused his war-like sons to be slain by one another's hands. Yet Polyneicês, when laid low, left behind him a son, Thersander, who was honoured amid youthful contests and amid the conflicts of war, a scion destined to succour the house of the descendants of Adrastus; and it is fitting that the son of Aristodêmus, who hath sprung from that seed, should meet with songs of praise and with notes of the lyre. For at Olympia, he himself won a prize, while, at Pytho and at the Isthmus, the impartial Graces brought unto his brother, who shared the same victorious lot, crowns that were won from the teams of four horses that twelve times traverse the course. Now, to win the victory when essaying the contest, giveth us release from hardships.

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

στρ. δ'  
'ίσαις δὲ νύκτεσσιν αἰεί,  
'ίσαις δ' ἐν ἀμέραις ἄλιον ἤχοντες, ἀπονέστερον 110  
ἔσχοι δέκονται Βίοτον, οὐ χθόνα ταράσσοντες ἐν  
χερὸς ἀκμᾶ  
οὐδὲ πῶντιον ὕδωρ  
65 κευνὰν παρὰ δίαιταν· ἄλλα παρὰ μὲν τιμίοις  
θεῶι, οἴτινες ἔχαιρον εὐορκίαις, ἀδακρυν νέ-  
μονται  
αἰώνα· τοι δ' ἀπροσόρατον ὀκχέοντι πόνον—  
ἀντ. δ'  
ὁσοι δ' ἐτόλμασαν ἐστρίσ  
ἐκατέρωθι μείνατες ἀπὸ πάμπαν ἀδίκων ἔχειν  
70 ψυχάν, ἐτειλαν Δίὸς ὁδὸν παρὰ Κρόνου τύρσιν·  
ἐνθα μακάρων  
νᾶσοι ὀκεανίδες  
ἀφραί περίπνεοισιν, ἀνθεμα δὲ χρυσοῦ φλέγει, 130  
τὰ μὲν χερσόθεν ἀπ’ ἀγλαδὼν δευδρέων, ὕδωρ δ’  
ἀλλὰ φέρβει,  
ὄρμοισι τῶν χέρας ἀναπλέκοντι καὶ στεφάνοις  
ἐπ. δ’  
75 βουλαῖς ἐν ὀρθαῖσι Παδαμάνθιοις,  
ὅν πατήρ ἔχει <μὲ>γας ἐτούμον αὐτῷ πάρεδρον,  

61 f. ἰσαὶς δὲ . . . ἰσαὶς δ' best mss (MGFS): ἰσον δὲ . . . .  
ἰσα δ’ ἐν Moschopulus, Triclinius (b); ἵσο’ ἐν δὲ . . . ἰσα δ’  
ἐν Schwickert (c).  
65 κευνὰν interpolated mss (BGFC): κευεάν old mss (ms).  
71 νᾶσος (Doric ace.) G with note ἀντὶ νῆσους Triclinius, and  
paraphrase (BMGFC): νᾶσον old mss (s).  
74 στεφάνοις C supra (GF); στεφάνοις mss (ms); κεφαλὰς B,  
kροτάφουs Karsten (c).  
76 γάς old mss: <μέ>γας Pauw (cs): Κρόνος Triclinius  
(BGF); χθονὸς (m¹), Δίος m².
sun shining for evermore, for equal nights and equal
days, receive the boon of a life of lightened toil, not
vexing the soil with the strength of their hands,
no, nor the water of the sea, to gain a scanty
livelihood; but, in the presence of the honoured
gods, all who were wont to rejoice in keeping
their oaths, share a life that knoweth no tears,
while the others endure labour that none can look
upon—But, whosoever, while dwelling in either
world, have thrice been courageous in keeping
their souls pure from all deeds of wrong, pass by
the highway of Zeus unto the tower of Cronus,
where the ocean-breezes blow around the Islands of
the Blest, and flowers of gold are blazing, some on
the shore from radiant trees, while others the water
fostereth; and with chaplets thereof they entwine
their hands, and with crowns, according to the
righteous councils of Rhadamanthys, who shareth for
evermore the judgement-seat of the mighty Father,
even the Lord of Rhea with her throne exalted beyond
πόσις ὁ πάντων Ἱέας ὑπέρτατον ἔχοισας θρόνον.

Πηλεύς τε καὶ Κάδμος ἐν τοίσιν ἀλέγονται 'Αχιλλέα τ' ἐνεικ', ἐπεὶ Ζηνὸς ἦτορ

80 λυταῖς ἐπεισε, μάτηρ.

στρ. ε'

ὡς "Εκτόρ' ἔσφαλε, Τροίας ἀμαχον ἀστραβὴ κίονα, Κύκνον τε θανάτῳ πόρευν,

'Αοὶς τε παίδ' Αἰθίοπα. πολλὰ μοι ὑπ' ἀγκώνος ὤκεα βέλη

ἐνδον ἐντὶ φαρέτρας

85 φωνάντα συνετοῖσιν· ἐς δὲ τὸ πᾶν ἐρμηνεύων χατίζει. σοφὸς ὁ πολλὰ εἰδῶς φυ̃· μαθόντες δὲ λάβροι

παγγλωσσία, κόρακε σὺς, ἀκραντα γαρύετον ἀντ. ε'

Δίως πρὸς ὅρινχα θείον.

ἐπεξε νῦν σκοπῶ τόξον, ἅγε θυμε, τίνα βάλλομεν

90 ἐκ μαλθακὰς αὐτε φρενὸς εὐκλέας διστοῦσι ἑντες; ἐπὶ τοι

'Ακράγαντι τανὺσαις αὐδάσομαι ἐνόρκιον λόγον ἀλαθεῖ νῷφ
tεκείν μὴ τιν' ἐκατὸν γε ἐτέων πόλιν φίλοις ἄνδρα μᾶλλον

ἐνεργέταν πραπίσιν ἀφθονέστερον τε χέρα

85 τὸ πᾶν AC (MGFCs); τοπὰν B²: τὸ πᾶν BD.

87 γαρύετον mss and scholia (BGFC); γαρύεται M; γαρύετων Bergk (s).

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

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

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

¹ The dual, γαρψετον, is understood in some of the scholia as a reference to Pindar’s rivals, the Cean poets, Simonides and his nephew, Bacchylides; and this is regarded as probable by Jebb (Bacchylides, pp. 17–19). It is far preferable to Freeman’s suggestion that the pair are Capys and Hippocrates, kinsmen of Thérôn, who unsuccessfully waged war against him (Sicily, ii 531), and Verrall’s, that they are the Sicilian rhetoricians, Corax and Tisias (Journal of Philology, ix 130, 197). Wilamowitz, however, notices that in the spring of 476 (the date of this ode), Simonides was at Athens, and had not yet visited Sicily. He therefore prefers accepting, with Schröder, Bergk’s proposal of the contemptuous imperative, γαρψέτων (for γαρψυντων, cp. Soph. Ai. 961, οἱ δ’ οὖν γελάντων), a rare form of the third person plural, like ἐστῶν and τῶν (Hieron und Pindaros, 1302.)
95 Θήρωνος. ἀλλ' άινον ἕβα κόρος
οὐ δίκα συναντόμενος, ἀλλὰ μάργῳ ὑπ' ἄνδρῶν,
τὸ λαλαγῆσαι ἑθέλων κρύφον τε θέμεν ἐσλῶν
καλοῖς
ἐργοῖς: ἐπεὶ ψάμμος ἀριθμὼν περιπέφευγεν,
καὶ κεῖνος ὅσα χάρματ' ἄλλοις ἔθηκεν
130
100 τίς ἄν φράσαι δύναιτο;

97 κρύφον τε θέμεν ἐσλῶν καλοῖς Aristarchus (BMFGS);
— τιθέμεν Hermann (c) —: κρύφιον τε θέμεν ἐσ(θ)λῶν κακοῖς
old mss.
hand, than Thérôn. But praise is attacked by envy,—
envy, not mated with justice, but prompted by
besotted minds, envy that is ever eager to babble,
and to blot the fair deeds of noble men; whereas
sand can never be numbered, and who could ever
count up all the joys that he hath given to
others?
OLYMPIAN III
FOR THERON OF ACRAGAS

INTRODUCTION

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

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

Heracles is now attending the Theoxenia with the Twin Brethren, whom he caused to preside over the Olympic Games (34–38). Thérôn’s glory is a favour granted in return for his pious worship of the Twin Gods (38–41). Even as water and gold are supreme in their kind, so Thérôn’s exploits reach the Pillars of Heracles.
Τυνδαρίδαις τε φιλοξείσις αδειν καλλιπλοκάμων
θ᾽ Ελένα
κλειναν Ἀκράγαντα γεραιροι εὐχομαί.
Θηρωνος Ὀλυμπιονίκαι τυμνον ὁρθώσαις, ἀκα-
μαντοπόδων
ιππων ἀώτων. Μοῖσα δ᾽ οὕτω ποι παρέστα μοι
νεοσίγαλον εὕρω τῇ τρόπον
5 Δωρίῳ φωναὶ ἕναρμόζαι πεδίῳ
ἀντ. α᾽ υ᾽ — — — —
ἀγλαδκομυν. ἐπεὶ χαίταισι μὲν ξευχθέντες ἔπὶ
στέφανοι
πράσσοντι με τοῦτο θεόματον χρέος,
φόρμυγα τε ποικιλόγαρυν καὶ βοᾶν αὐλῶν ἐπέων
τε θέσιν
Αἰνησιδάμον παιδῖ συμμιξάι πρεπόντως, οί τε
Πίσα με γεγωνεῖν τὰς ἀπὸ
10 θεόμοροι νίσοντ᾽ ἐπ᾽ ἀνθρώπους ἀοιδαί,
ἐπ. α᾽
ὦ τινι, κραίνων ἐφετμᾶς Ἡρακλέος προτέρας,
άτρεκῆς Ἐλλανοδίκας γυλεφάρων Λίτωλος ἀνήρ
ὑψόθεν

4 ποι παρέστα μοι ABE (M8S); τοι παρέστα μοι D (BF); μοι
παρεστάκοι (M1g); μοι παρεστάθη Naber (C).
10 θεόμοροι MP, Triclinius; θεόμοροι better mss. θεόμοροι
νίσοντ᾽ (MGS), — νίσοντ᾽ (CD) C; θεόμοροι νίσοντ᾽ ἔρ, —
νίσοντ᾽ Β.
THRON OF ACRAGAS
WINNER IN THE CHARIOT RACE, 476 B.C.

I pray that I may find favour with the hospitable sons of Tyndareüs and with fair-haired Helen, while I honour the famous Acragas, by duly ordering my song in praise of Thérôn's victory at Olympia, as the choicest guerdon for those steeds with unwearied feet. Even so, I ween, hath the Muse stood beside me, when I found out a fashion that is still bright and new, by fitting to the Dorian measure the voice of festive revellers. For the crowns that are about my hair prompt me to pay this sacred debt, that so, in honour of the son of Aenêsidâmus, I may duly blend the varied melody of the lyre, and the air played on the flutes, with the setting of the verses, while Pisa biddeth me raise my voice,—Pisa, whence heaven-sent strains of song are wafted over the world, in honour of any man, for whom the strict Aetolian umpire, in accordance with the olden ordinances of
άμφι κόμαισι βάλη γλαυκόχροα κόσμον ἔλαιας
tάν ποτε
"Ιστρον ἀπὸ σκιαρᾶν παγᾶν ἐνεικεν 'Αμφί
tρωνιάδας,
15 μνάμα τῶν Ὀυλυμπίας κάλλιστον ἄθλων
στρ. β'
dὰμον Ὁπερβορέων πείσαις Ἀπόλλωνος θερά-
pοντα λόγῳ.
πιστὰ φρονέων Δίὸς αἴτει πανδόκω
ἀλσει σκιαρόν τε φύτευμα ξυνὸν ἀνθρώποις
στέφανόν τ' ἀρετᾶν.
ἡδη γὰρ αὐτῷ, πατρὶ μὲν βωμῶν ἁγισθέντων,
διχόμηνις ὅλον χρυσάρματος
20 ἐσπέρας ὧθθαλμὸν ἀντέφλεξε Μήνα,
ἀντ. β'
καὶ μεγάλων ἡθλῶν ἄγναν κρίσιν καὶ πεντα-
έτηρίδ' ἀμὰ
θῆκε ξαθεοὶ ἐπὶ κρημνοῖς 'Αλφεοῦ.
ἀλλ' οὐ καλὰ δεύδρε' ἔθαλλεν χῶρος ἐν βάσσαις
Κρονίου Πέλοπος.
40 τοῦτων ἐδοξεὶς γυμνὸς αὐτῷ κάποις ἰδεῖαις ὑπα-
kουέμεν αὐγαῖς ἀλίου.
25 δὴ τότε ἐς γαῖαν πορεύειν θυμὸς ὃρμα
ἐπ. β'
"Ιστρίαν νυν ήνθα Λατοὺς ἴπποσόα θυγάτηρ
δέξατ' ἐλθόντ' Ἀρκαδίας ἀπὸ δειρᾶν καὶ πολυ-
γνάμπτων μυχῶν,
25 πορεύειν ... ὃρμα A alone (ms); πορεύειν ... ὃρμα (cf);
πάρευε ... ὃρμα ō; πορεύειν ... ὃρμαίων' mss (B).
OLYMPIAN ODES III 13-27

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

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

He deemed that his demesne, being bare of such trees, lay beneath the power of the keen rays of the sun. Then it was that his spirit prompted him to journey to the land of the Ister, where he had once been welcomed by Leda's daughter that driveth the steed, on his coming from the ridges and from the winding dells of Arcadia, what time, at the
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εὔτε νυν ἀγγελίαις Εὐρυσθέως ἐντυ' ἀνάγκα
πατρόθεν 50
χρυσόκερων ἐλαφὸν θήλειαν ἄξονθ', ἂν ποτε
Ταυγέτα

30 ἀντιθείς Ὄρθωσια ἐγραψεν ἱράν.

στρ. γ'
tὰν μεθέπων ἵδε καὶ κείναν χθόνα πυοῖας ὅπιθεν
Βορέα
ψυχροῦ. τόθι δὲνδρεα θάμβαινε σταθεῖς.
tῶν νυν γλυκῆς ἵμερος ἑσχεν δωδεκάγραμπτον
περὶ τέρμα δρόμου
ὑπ'πων φυτεύσαι. καὶ νυν ἐς ταύταν ἠφταν
ἴλαος ἀντιθείσιν νίσσεται 60

35 σὺν βαθυζώνῳ διδύμῳς παισὶ Δήδας.

ἀντ. γ'
tοῖς γὰρ ἐπέτραπεν Οὐλυμπόνδ' ἵδον θαυτὸν
ἀγώνα νέμειν
ἀνδρῶν τ' ἄρετας πέρι καὶ ρυμφαρμάτος
dιφρηλασίας. ἐμε d' ὁν πα θυμὸς ὄτρυνε φάμεν
'Eμμενίδαις
Θήρων τ' ἐλθεῖν κύδος, εὐπτ'πων διδόντων
Τυνδαρίδαν, ὅτι πλείσταισι βροτῶν 70

40 ξεινίαις αὐτοῖς ἐποίχονται τραπέζαις,
ἐπ. γ'
eὐσεβεῖ γρώμα φυλάσσοντες μακάρων τελετάς.
eί d' ἀριστεύει μὲν ύδωρ, κτείνων δὲ χρυσὸς
αἰδοίεστατος,

32 θάμβαινε A (MGFCs); θαύμαινε most mss (B).
35 διδύμως A (S), —μοισ other old mss; διδύμως Hermann (BMGFC).
38 πα or πα mss: πα MFS (kal? S); παρ Moschopulus (BGC).
behest of Eurystheus, the fate that bound the sire and son urged him on the quest of the doe with the golden horns, which (the Pleiad) Taygetê had inscribed with the name of Artemis, when she devoted it to the goddess in her own stead.¹ On his quest of that doe had he seen the far-off land beyond the cold blast of Boreas; and there had he stood and marvelled at the trees, and had been seized with sweet desire for them, even to plant them along the bounds of the race-ground with its courses twelve.

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

¹ Taygetê was one of the daughters of Atlas, known as the Pleiades. To escape the pursuit of Zeus, she was changed by Artemis into a doe, and, on returning to her human form, she consecrated a doe to the goddess. It was in quest of this mythical "doe with the golden horns," that Heracles went to the Hyperboreans. Dr. Ridgeway identifies it with the reindeer of Northern Asia and Europe, the only kind of deer, in which the female is armed with antlers (Proc. Camb. Philol. Soc. 25 Oct. 1894).
² Cp. O. i 1 f.
νῦν δὲ πρὸς ἔσχατιαν Ὁ又好又快 ἀρεταῖς εἰκάνων ἀπτεται ὁ Ἡρακλέος σταλᾶν. τὸ πόρσο ϑ ἐστὶ σοφοῖς ἀβατον ἀβατον
κασόφοις. οὐ νῦν διώξω. κενὸς εἶην.

43 νῦν δὲ AD (MGS): νῦν γε vulgo (BFC).
45 νῦν CN (GCS): μῦν D (BE); μὴν B, μᾶν M. κενὸς (BMGFCs¹): κενὸς (κενὸς?) s²; κενὸς <ἀν> Wackernagel.
Therōn by his deeds of prowess come unto the utmost verge, by his own true merit reaching even as far as the pillars of Heracles. All beyond that bourne cannot be approached either by the wise or by the unwise. I shall not pursue it; else may I be deemed a fool.
OLYMPIAN IV
FOR PSAUMIS OF CAMARINA

INTRODUCTION

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

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

Zeus, the Thunderer, is invoked, Zeus whose daughters, the Seasons, had sent the poet to witness the Olympic games (1–3). Men of worth are gladdened by the prosperity of their friends (4, 5). May Zeus graciously welcome the chorus that celebrates the present triumph of Psaumis, and answer his further prayers (6–13). He is keen in the
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breeding of horses; and is hospitable and patriotic (13–16). For mortal men, trial is the true test. Even so, by trial, Erginus, the Argonaut, was saved from the reproach of the Lemnian women, when, though his hair was grey, he won the race in armour (17–28).
IV.—ΨΑΤΜΙΔΙ ΚΑΜΑΡΙΝΑΙΩ

ΑΡΜΑΤΙ

στρ.

'Ελατήρ υπέρτατε βροντάς ἀκαμαντόποδος Ζεύς τεαί γὰρ ὄραι
ὑπὸ ποικιλοφόρμιγγος ἀοιδὰς ἐλισσόμεναι μέτεμψαν
ὑψηλοτάτων μάρτυρ' ἄεθλων.
ξείνων δ’ εὐ πρασόντων ἔσαναν αὐτίκ’ ἀγγελιαν
5 ποτὶ γλυκείαιν ἐσόλοι.
ἀλλ’, ὁ Κρόνου παῖ, ὁς Αἴτναν ἔχεις,
ὑπὸν ἀνεμόσεσαν ἐκατογκεφάλα Τυφόνος ὁβρίμου,
Οὐλυμπιονίκαν δέκεν
Χαρίτων ἔκατι τόυδε κόμον,
ἀντ.
10 χροιώτατον φάος εὐρυσθενεῶν ἀρεταῖν. Ψάυμιος
gὰρ ἰκεὶ
ὀχέων, ὅς, ἐλαία στεφανωθεῖς Πισάτιδι, κύδος
ὀρσαι
σπεύδει Καμαρίνα. θεὸς εὐφρων
εἴη λοιπαῖς εὐχαῖς: ἐπεὶ νυν αἰνεῖς μάλα μὲν
τροφαῖς ἐτοίμου ὑππών,
15 χαίροντά τε ξενίας παιδόκοις
καὶ πρὸς ἀσυχίαν φιλόπολιν καθαρὰ γυνώμα
τετραμμένον.

7 ὁβρίμου ΕΓCS: ὁμβρίμου ΕΕV (ΒΜ).
9 Χαρίτων Triclinius (ΒΜ2GC); — θ' most old mss (FS1);
— δ’ Β (S3); — γ’ Α (Μ1).

42
IV.—FOR PSAUMIS OF CAMARINA

WINNER IN THE CHARIOT RACE, 452 B.C.

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

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

¹ ὁχέων, gen. pl. of ὁχός, is also found in P. ix 11. It has
been proposed to take it as the present participle of ὁχέω,
οὖ ψεύδει τέγξω λόγον·
διάπειρά τοι βροτῶν ἔλεγχος·
ἐπ.
ἀπερ Κλυμένῳ παῖδα
20 Δαμνιάδων γυναικῶν
ἐλυσεν ἐξ ἀτιμίας.
χαλκέοις δ’ ἐν ἐντεσὶ νικῶν δρόμον
ἐειπεν Ῥψιπυλεία μετὰ στέφανον ἰών.
“Οὗτος ἐγὼ ταχυτάτι
25 χεῖρες δὲ καὶ ἥτορ ἵσον.
φύονται δὲ καὶ νέοις ἐν ἀνδράσιν
τολιαὶ θαμὰ καὶ παρὰ τὸν ἀλικίας
ἐσικότα χρόνου.”

27 θαμὰ καὶ most mss (BGFC); θαμάκι Α (MS).
with falsehood. "Trial is the true test of mortal men."

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

\(^1\) Erginus.
OLYMPIAN V

FOR PSAUMIS OF CAMARINA

INTRODUCTION

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

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

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

The nymph of Camarina is asked to accept the worship of Psaumis, who has done her honour by his victories (1–6). On his return from Olympia, he
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celebrates the holy grove of Pallas and the local lake, and the two rivers; and also, by swiftly building a forest of lofty houses, brings his people out of perplexity (9–14).

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

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

ΑΠΗΝΗ

στρ. α'
Τυψηλάν ἀρετάν καὶ στεφάνων ἁωτὸν γλυκῶν
tῶν Οὐλυμπία, Ὄκεανοῦ θύγατερ, καρδία
γελανεῖ
ἀκαμαντόποδός τ' ἀπήνας δέκεν Ψαῦμιός τε δῶρα.

ἀντ. α'
δὲ τὰν σὰν πόλιν αὖξων, Καμάρινα, λαοτρόφον
5 βωμοὺς ἐξ διδύμους ἐγέραρσεν ἑορταῖς θεῶν

μεγίσταις

ὑπὸ Βουθυσίαις ἄεθλων τε πεπαμέροις ἁμίλλαις,

ἐπ. α'
ἐποίης ἡμίόνοις τε μοναμπυκίᾳ τε. τίν δὲ κῦδος

ἀβρόν

νικάσας ἀνέθηκε, καὶ ὃν πατέρ' Ἀκρων ἐκάρυξε

καὶ τὰν νέοικον ἔδραν.

στρ. β'

Ἰκών δ' Οἰνομάου καὶ Πελοπός παρ' εὐνράτων
10 σταθμῶν, ὃ πολιάσχε Παλλάς, ἀείδει μὲν ἄλσος

ἀγρὸν

τὸ τεὸν, ποταμὸν τε Ἡμαίν, ἐγχωριάν τε λίμναν,

ἀντ. β'

καὶ σεμνοὺς ὁχετούς, Ἰππαρις οἰσίν ἂρδεὶ στρατοῦ,

5 ἐγέραρσεν A alone (m^2cs); ἐγέραρσεν (bcs); ἐγέραρσε C (γέραρα old mss).

6 πεμπ. Schneidewin (m^2cs); πεμπτ. vulgo (bcs); πεντ. m^1.

48
V.—FOR PSAUMIS OF CAMARINA

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

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

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

κολλὰ τε σταδίων θαλάμων ταχέως ύψιγυιον ἀλσος,
ἀπ’ ἀμαξανίας ἄγων ἐς φάος τόνδε δᾶμον ἀστῶν·
ἐπ. β’
15 αἰεὶ δ’ ἀμφ’ ἀρεταῖσι πόνοις δαπάνα τε μάρναται
πρὸς ἔργον
κινδύνω κεκαλυμμένον. ἦν δ’ ἔχοντες σοφοὶ καὶ
πολίταις ἔδοξαν ἔμμεν.

στρ. γ’
Σωτὴρ ύψινεφὲς Ζεὺς, Κρόνιον τε ναίων λόφον
τιμῶν τ’ Ἀλφεὸν εὑρ’ βέοντ’ Ἰδαίον τε σεμνὸν
ἀντρον,
ικέτας σέθεν ἔρχομαι Λυδίοις ἀπάγων ἐν αὐλοῖς,
ἀντ. γ’
20 αἰτήσων πόλιν εὐανορίασι τάνδε κλυταῖς
dαιδάλλειν, σὲ τ’, Ὁλυμπιώνικη, Ποσειδανίαισιν
ὑποις
ἐπιτερπόμενον φέρειν γῆρας εὐθυμον ἐς τελευτάν,
ἐπ. γ’
νίων, Ψαῦμι, παρισταμένων. ύγίεντα δ’ εἰ τις
ὅλβον ἀρδεί,
ἐξαρκέων κτεάτεσσι καὶ εὐλογίαν προστιθεῖσι, μὴ
ματεύσῃ θεὸς γενέσθαι.

16 ἦν δ’ Hermann (BMGFC) : εῖ δὲ mss (ἐσλὰ δ’ ? s).
swiftly weldeth together a soaring forest of steadfast dwellings, bringing this people of citizens out of perplexity into the light of day.

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

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

1 The subject is Psaumis, according to Hermann (Opusc. viii 100), with whom Bergk agrees; the river Hipparis, according to Libanius, i 361, and the Scholiasts.
Hâgêsias was a citizen of Syracuse, descended from an Iamid (associated with Archias in founding that city in 734). He was thus a descendant of Iamus, the son of Apollo. He was also a citizen of Stymphâlus in Arcadia. In Sicily he was a partisan of Hieron, and his success at Olympia was viewed with envy in Syracuse (74). The Ode was accordingly sung among the more generous citizens of his Arcadian home (7). It was sent by Pindar from Thebes to Stymphâlus by the hands of Aeneas, who trained the chorus for its performance in Arcadia, prior to the return of Hâgêsias to Syracuse.

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

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

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

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

ΑΠΗΝΗ

στρ. α'
Χρυσέας υποστάσαντες εὔτειχεῖ προθύρῳ θαλάμου κίονας, ὡς ὅτε θαητὸν μέγαρον,
πάξομεν ἀρχομένου δ' έργου πρόσωπον
χρή θέμεν τηλαυγές. εἰ δ' εἶη μὲν 'Ολυμπιονίκας,
5 βωμῷ τε μαντείω ταμίας Δίῳ ἐν Πίσα.
συνοικιστήρι τε τὰν κλεινᾶν Συρακοσσάν' τίνα κεν
φύγοι ύμουν
κεῖνος ἀνήρ, ἐπικύρσαίς αφθόνων ἀστῶν ἐν ἱμερ-
ταῖς ἀοιδαῖς;

ἀντ. α'

10 ώστω γὰρ ἐν τούτῳ πεδίλῳ δαμόνυοι πόδ' ἔχων
Σωστράτου νύσ. ἀκίνδυνοι δ' ἀρεταὶ

οὔτε παρ' ἀνδράσιν οὔτ' ἐν ναυσί κοίλαις
tίμιαν. πολλοὶ δὲ μέμνανται, καλὸν εἰ τι ποναθῇ.
'Αγησία, τιν δ' αἰνοὺς έτοίμος, ὅν ἐν δίκαι
ἀπ' γλώσσας 'Αδραστος μάντων Οἰκλείδαν ποτ' ἐσ' Αμφιάρρον

15 φθέγξατ', ἐπεὶ κατὰ γαΐ' αὐτὸν τέ νιν καὶ φαïδι-

μας ἰπποὺς ἐμαρψεν.

ἐπ. α'

11 ποναθῇ most mss (BGF) : πονηθῇ C alone (MCS).
12, 77, 98 'Αγησία s : 'Αγ. mss.
15 τελεσθεισάν Pauw, Hartung, Wilamowitz (s) : τελεσθέντων

54
VI.—FOR HAGESIAS OF SYRACUSE
WINNER IN THE MULE CHARiot RACE, 472(?) B.c.

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

Let the son of Sôstratus¹ know that this sandal fitteth his foot, which is blessed of heaven. But deeds of prowess, apart from peril, win no honour either among men (on land) or on board the hollow ships, whereas if any fair fruit cometh of toil, there are many who remember it.

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

¹ Hâgêsias.
² Or (retaining τελεσθέντων) "when the full tale of the corpses of the seven pyres had been made up" (Gilbert Davies, in Classical Review, 1899, xiii 9).
PINDAR.

εἶπεν ἐν Θήβαισι τοιοῦτον τι ἐπος: "Ποθέω στρατιάς ὀφθαλμὸν ἐμᾶς, ἀμφότερον μάντιν τ’ ἀγαθὸν καὶ δούρι μάρυνασθαι." τὸ καὶ ἀνδρὶ κῶμον δεσπότα πάρεστι Συρακοσίῳ. 30 ὦτε δύσηρις ἐὼν ὦτ’ δὲν φιλόνικος ἁγαν, καὶ μέγαν ὁρκὸν ὁμόσασις τοῦτο γε οἱ σαφέως μαρτυρήσω· μελιφθογγοι δ’ ἐπιτρέψουτι Μοῖσαι.

στρ. β’ Ὡ Φίντις, ἀλλὰ ξεῦξον ἥδη μοι σθένος ἠμώνων, ἄ τάχος, ὄφρα κελεύθῳ τ’ ἐν καθαρᾷ βάσομεν ὄχχον, ἰκώμαι τε πρὸς ἀνδρῶν 40 καὶ γένος· κεῖναι γὰρ ἐξ ἀλλὰν ὅδὸν ἀγεμονεῦσαι ταύταν ἑπίστανται, στεφάνους ἐν ’Ολυμπίᾳ ἐπεὶ δέξαντο· χρή τοῖς πύλαις ὑμῶν ἀναπτυνα- μεν αὐταῖς· πρὸς Πιτάναν δὲ παρ’ Εὐρώτα πόρον δεῖ σάμερόν μ’ ἐλθεῖν ἐν ὀρᾷ·

ἀντ. β’ ἀ τοι Ποσειδάωνι μιχθεῖσα Κρονίῳ λέγεται 30 παῖδα ἱόπλοκον Εὐάδναν τεκέμεν. κρύψε δὲ παρθενίαν ὀδῖνα κόλποις· κυρίῳ δ’ ἐν μηρὶ πέμποισ’ ἀμφιπόλους ἐκέλευσεν ἥρωι πορσαίνειν ὁμέν Εἰλατίδα βρέφος, ὁς ἀνδρὸν ’Αρκάδων ἀνασσε ’Φαισάνα λάχε τ’ ’Αλφεῶν οἶκεῖν.

35 ἐνθα τραφείσ’ ὑπ’ ’Απόλλωνι γυλκείας πρώτον ἐψαυσ’ ’Αφροδίτας.

19 φιλόνικος Bergk (s): φιλόνεικος mss (Bmgfc).

30 παῖδα Φῶπλοκον Bergk (mgcs), ep. I vii 23: παῖδ’ ἱοπλόκαμον old mss; παῖδ’ ἱοβόστρυχον Byzantine mss (bf).

56
the son of Talaiüs spake on this wise, "I have lost the eye of my host,—one who was at once matchless as a prophet, and as a warrior with the spear." And this holdeth good no less of the man of Syracuse, who is lord of this triumphant band. Though neither prone to quarrel, no, nor over-fond of victory, I would even swear a mighty oath, and herein at least will I clearly bear witness for him; and the honey-toned Muses will grant me their consent.

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

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

\[\text{ἐπ.} \ \beta^\prime\]

οὐδ’ ἐλαθ’ Ἀἰτιτοῦν ἐν παντὶ χρόνῳ κλέπτουσα θεοῖο γόνου.

ἀλλ’ ὁ μὲν Πυθώναδ’, ἐν θυμῷ πιέσας χόλον οὐ φατὸν ὄξεια μελέτα,

ψιχε’ ἰὼν μαντευσόμενος ταῦτας περ’ ἀτλάτου πάθας,

ἀ δὲ φοινικόκροκον ζώναν καταθηκαμένα

καλπιδά τ’ ἀργυρέαν, ὕλχας ὑπὸ κυνέας τίκτε θεόφρονα κοῦρον. τὰ μὲν ὁ Χρυσοκόμας πραῤῥητίν τ’ Ἐλείθυιαν παρέστασέν τε Μοῖρας.

στρ. γ’

ἥλθεν δ’ ὑπὸ σπλάγξιν ὑπ’ ὁδίνος τ’ ἐρατᾶς Ἰαμος

ἐς φάος αὐτίκα. τὸν μὲν κυνομένα

λεῖπε χαμαί’ δύο δὲ γλαυκώπες αὐτὸν δαιμόνων βουλαίσιν ἐθρέψαντο δράκοντες ἀμεμφεὶ ἱὼ μελισσαν καδόμενοι. βασίλευς δ’ ἐπείτ

πετράσσας ἐλαιῶν ἤκετ’ ἐκ Πυθῶνος, ἀπαντας ἐν οἴκῳ

εἱρετο παῖδα, τὸν Ἐυάδνα τέκοι. Φοίβοι γὰρ αὐτὸν φὰ γεγάκειν

ἀντ. γ’

πατρὸς, περὶ θνατῶν δ’ ἐσεσθαὶ μᾶντιν ἐπιχθονίως ἔξοχον, οὐδε ποτ’ ἐκλείψειν γενεάν.

ὅς ἄρα μάνυε. τοὶ δ’ οὔτ’ ὃς ἄκοιζαι οὔτ’ ἰδεῖν εὐχοντο πεμπταίον γεγενημένον. ἀλλ’ ἐν κέκρυπτο γάρ σχοῖνοι βατιά τ’ ἐν ἀπειράτῳ,

42 Ἐλείθυιαν παρέστασέν (MGFCb): Ἐλευθώ συμπ. Byzantine mss (B).

54 βατιά Wilamowitz (s); βατεία old mss (MGc); βατιά (BF).

ἀπειράτῳ (BMGFC), ἀπερά(ν)τῷ old mss; ἀπειρίτῳ Heyne, W. Schulze (s).

58
OLYMPIAN ODES VI 36-54

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

Such then was his rede; but they averred that they had neither heard nor seen the babe, though it had been born five days before: and no marvel; for it had been hidden amid the rushes and in the
55 ἵων ξανθαίσι καὶ παμπορφύροις ἀκτίσι βεβρεγ-μένος ἄβρον σῶμα· τὸ καὶ κατεφάμιξεν καλείσθαι νῦν χρονῷ σύμπαντι μάτηρ
ἐπ. γ'
τοῦτ' ὢνυμ' άθάνατον. τερπνᾶς δ' ἐπεί χρυσοστε-φάνων λάβεν καρπὸν Ἡβας, Ἀλφεῶ μέσῳ καταβᾶς ἐκάλεσσε Ποσείδαν εὐρυβίαν,
ὅν πρόγονον, καὶ τοξοφόρον Δάλου θεοδότας σκοπόν,

60 αἰτέων λαοτρόφον τιμῶν τιν' ἐὰν κεφαλᾶ, νυκτὸς ὑπαίθριος. ἀντεθέγξατο δ' ἀρτιετῆς πατρία ὡσσα, μετάλλασεν τέ νῦν· "Ὅρσο, τέκος,

δεύρο πάγκοινον ἐς χώραν ἵμεν φάμας ὀπισθεν."

στρ. δ'

'ἵκοντο δ' υψηλοίῳ πέτραν ἀλίβατον Κρονίου·

65 ἐνθα οἱ ὠπασε θησαυρὸν δίδυμον μαντοσύνας, τόκα μὲν φωνάν ἀκούειν ψευδέων ἁγιωστόν, εὑρ' ἄν δὲ θρασυμάχανος ἔλθων Ἡρακλέης, σεμυνὸν θάλος Ἀλκαίδαν, πατρὶ ἐορτάν τε κτίσῃ πλειοστόμβροτον τεθμὸν τε με-γιστον ἀέθλων,

70 Ζηνὸς ἐπ' ἀκροτάτῳ βωμῷ τὸτ' αὐ χρηστήριον θέσθαι κέλευσεν.

ἀντ. δ'

ἐξ οὐ πολύκλειτον καθ' Ἕλλανας γένος Ἰα-μίδαν.

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

But, when he had attained the ripe bloom of Hébé of the golden crown, he stepped down into the midst of the Alpheüs, and there invoked his grandsire Poseidon that ruleth afar, and the Archer that watcheth over heaven-built Delos, praying that his head might be crowned with honour, and with the care of the people. There, in the night, he stood beneath the open sky; and in accents clear his father's voice replied to him, and sought him out:—

"Arise, my son, and follow thou my voice, and hither come to a haunt that welcometh all!" And so they went to the steep rock of the lofty hill of Cronus, where the god gave him a double boon of prophecy, there and then to hear a voice that knoweth no falsehood; and, wheresoever Heracles bold in might, that honoured scion of the Alcidae, came and founded for his father's fame a festival frequented of mortals, and the highest ordinance of games of prowess, then did he command him to establish an oracle on the crest of the altar of Zeus.

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

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

2 Lit "this undying name," meaning Iamus, which was assumed to be derived from the *ia*, or "pansies," among which the babe was found.
 délβος ἃμ' ἐσπετο· τιμῶντες δ' ἁρετὰς
ἐς φανερῶν ὄδὸν ἔρχονται. τεκμαίρει
χρήμ' ἐκαστον· μῶμος εξ ἀλλων κρέμαται φθο-
νεύτων
75 τοῖς, οἷς ποτε πρώτοις περὶ δωδέκατον δρόμων
ἐλαυνόντεσσιν αἵδοια ποτιστάξῃ Χάρις εὐκλέα
μορφάν.
eι δ' ἑτύμως ὑπὸ Κυλλάνας ὄροις, Ἀγησία,
mάτρως ἀνδρες
ἐπ. δ'
ναιετάντες ἑδόρησαν θεῶν κάρυκα λιταῖς θυσίαις
πολλὰ δὴ πολλαίσιν Ἰερμάν εὑσεβέως, ὃς ἄγωνας
ἐχει μοῖραν τ' ἀέθλων
80 Ἀρκαδίαν τ' εὐάνορα τιμᾷ· κεῖνος, ὁ παῖ
Σωστράτου,
σὺν βαρυγδούτω πατρὶ κραίνει σέθεν εὐτυχίαν.
δόξαν ἐχω τιν' ἐπὶ γλώσσα ακόνας λυγυρᾶς;
ἀ μ' ἑθελοντα προσέρπει καλλιρόουσι πυοαῖς·
ματρομάτωρ ἔμα Στυμφαλίς, εὐανθής Μετώπα,
στρ. ε'
85 πλάξιππων ᾧ Θήβαν ἔτικτεν, τάς ἐρατείνῳν ὕδωρ
πίομαι, ἀνδράσιν αἰχματαῖοι πλέκων
ποικίλον ύμιον. ὄτρυνον νῦν ἑταίρους,
Αἰνέα, πρῶτον μὲν Ἠραν Παρθενίαν κελα-
δῆσαι,
150

74 εξ (bmgs); δ' εξ μss; ἐκ δ' Erasmus Schmid (Donald-
son, f).
76 ποτιστάξῃ, twice in lemma of scholium in D, Bergk
(gcs): —στάξει ABE (bmf).
77 ὄροις ABCE (bmfs): ὄροις D, Moschopulus, Triclinius;
ὕρους (cg), ὄρεων? s.
83 προσέρπει ABCE (bmfs), —ἐρποι D: —ἐλκει para-
phrase 1, Donaldson (c).
62
perity followed in their train, and, by prizing deeds of prowess, they pass along a road that is seen of all. This is proved by all their acts. The cavil of others that are envious hangeth over all,¹ whoever reach the goal as victors in the race, as they round the twelfth lap, while an adorable grace sheddeth over them a noble beauty.

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

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

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

¹ W. G. Headlam preferred the rendering, “Cavil of the envious hangs beyond all others over those,” comparing line 25. κείναι γὰρ ἐξ ἀλλὰν κ.τ.λ. (Journal of Philology, xxx 297).
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γνώναι τ’ ἐπεῖτ’, ἀρχαῖον όνειδος ἀλαθέσιν
90 λόγοις εἰ φεύγομεν, Βοιωτίαν ὅν. ἔσοι γὰρ ἀγγελος ὀρθός,
ηὐκόμων σκυτάλα Μοισάν, γλυκὺς κρατήρ ἀγαθός
φθέγκτων ἀοιδαῖν.

ἀντ. ε’
eἰπὼν δὲ μεμνᾶσθαι Συρακοσσαῖν τε καὶ Ὄρτυγιας·
tὰν Ἡέρων καθαρῷ σκᾶττῳ διέπουν,
ἀρτια μηδόμενος, φοινικόπεζαν
95 ἀμφετεῖ Δάματρα, λευκίππον τε θυγατρὸς ἐορτάν,
καὶ Ζηνὸς Αἰτναίον κράτος. ἀδύλογοι δὲ νῦν
λύραι μολπαί τε γυμνώσκοιτε. μὴ θράσσοι χρόνος
ὁλβον ἐφέρπων.

σὺν δὲ φιλοφροσύναις εὐηράτοις Ἀγησία δέξαιτο
κώμου
ἐπ. ε’
oικοθεν οἶκαδ’ ἀπὸ Στυμφαλίων τειχέων ποτινισ-
σόμενον,
100 ματέρ’ εὐμῆλοιο λείποντ’ Ἀρκαδίας. ἀγαθαὶ δὲ
πέλνουτ’ ἐν χειμερίᾳ

97 θράσσοι Boeckh, Schneidewin (gcs); θράσσοι mss (M);
θράσσαι Hermann, Donaldson (F).
100 λείποντ’ Byzantine mss (bmgfc); λιποντ’ old mss and
paraphrase (s).
64
to know whether in very truth we have escaped the old reproach that telleth of "Boeotian swine." For thou art a faithful messenger, a very scroll-wand of the fair-haired Muses, a sweet wassail-bowl of loudly-sounding songs.

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

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

2 That is, "Around thee are enfolded the scrolls of the fair-haired Muses; in thee are blended the varied strains of loudly-sounding songs." 3 Persephone.

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

νυκτὶ θοᾶς ἐκ ναὸς ἀπεσκίμφθαι δῦ ἄγκυραι.

θεός

tῶν τε κείνων τε κλυτὰν αἴσαν παρέχοι φιλέων.

δέσποτα ποντόμεδων, εὐθὺν δὲ πλὸον καμάτων

ἐκτὸς ἑόντα δίδοι, χρυσαλακάτοιο πόσις

105 Ἀμφιτρίτας, ἐμῶν δ' ὑμνῶν ἄεξ' εὐτερπεῖς ἁνθος.

102 τῶν τε κείνων Heyne (b¹s): τῶνδὲ κείνων (b²MGFC);

τῶνδ' ἐκείνων most mss, τῶν δ' ἑκ. Α, τῶν τ' ἑκ. one ms.

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

notes (s).
well that anchors twain be let down from out the swift ship.

May God in his love grant that the fortunes of these and of those alike¹ may be famous. But do thou, O Master that rulest the main, thou Lord of Amphitrite with the golden distaff, grant a straight course without trouble o'er the sea, and give new growth to the gladsome flower of my songs.

¹ Stymphalians and Syracusans.
OLYMPIAN VII
FOR DIAGORAS OF RHODES

INTRODUCTION

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

The Heracleidae occupied the three Rhodian cities of Lindus, Ialýsus, and Cameirus. Ialýsus in particular was settled by the Eratidae, and to this family belonged Diagoras. His father was probably the prytanis of Ialýsus. Diagoras himself had been successful, not only in the local contests, but also in all the great games of Greece. At his first Pythian victory he had apparently been guilty of some inadvertent transgression; possibly he had accidentally killed his opponent (cp. 10, 17, 24–30). He had now attained the crowning distinction of the prize 68
INTRODUCTION

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

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

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

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

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

πυκτή

στρ. α'

Φιάλαν ὡς εἰ τις ἀφνείας ἀπὸ χειρὸς ἐλὼν ἐνδον ἄμμελον καχλάζοισαν δρόσῳ δωρήσεται νεανία γαμβρῶν προπίνων οἴκοθεν οἴκαδε, πάγ-χρυσὸν κορυφὰν κτείνων,

5 συμποσίον τε χάριν κάδος τε τιμάσαις ἐών, ἐν δὲ φίλων παρεόντων θηκέ νυν ξαλωτὸν ὀμόφρονος εὖνᾶς: 10 ἀντ. α'

καὶ ἐγὼ νέκταρ χυτῶν, Μοισᾶν δόσιν, ἀεθλοφόρους ἀνδρᾶσιν πέμπων, γλυκὰν καρπὸν φρενός, ἰλάσκομαι,

10 Οὐλυμπία Πυθοὶ τε νικώντεσσιν: ὁ δ' ὀλβίος, ὃν φὰμαι κατέχοντ' ἀγαθαί.

ἀλλοτε δ' ἀλλὸν ἑποπτεύει Χάρις ξωθάλμιος ἀδυ-μελεῖ 20 θαμὰ μὲν φόρμωγι παμφώνοισι τ' ἐν ἐντεσιν αὐλῶν.

ἐπ. α'

καὶ νυν ὑπ' ἀμφοτέρων σὺν Διαγόρα κατέβαν τὰν ποτίαν ὑμνέων παῖδ' Ἀφροδίτας Ἀελίοιο τε νύμφαν, Ῥόδου,

1 ἀφνείας most mss (BOFC): ἀφνεῖς A and Athenaeus 504a (ms).

70
VII.—FOR DIAGORAS OF RHODES
WINNER IN THE BOXING-MATCH, 464 B.C.

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

And now, to the music of flute and lyre alike, have I come to land, while singing of the daughter of the sea, the child of Aphrodite, the bride of the Sun, even Rhodes; that so I may honour, for his fairness mortal men by their deftness of hand, and along our roads rose works of art like unto beings that lived

¹ Zeus. ² Athéné.
15 εὐθυμάχαν ὄφρα πελώριον ἀνδρὰ παρ Ἀλφέων 
στεφανωσάμενον
αἰνέσω πυγμᾶς ἄποινα
καὶ παρὰ Κασταλία, πατέρα τε Δαμάγητον ἀδύντα Δίκα,
Ἄσιάς εὐρυχόρου τρίπολιν νᾶσον πέλας ἐμβόλῳ ναύοντας Ἀργεία σύν ἀἷμα.

στρ. β'
20 ἑθελήσω τοῖσιν εξ ἄρχας ἀπὸ Τλαπολέου 
ξυνὸν ἰγγέλλων διορθῶσαι λόγον,
Ἡρακλέος 
eὐρυσθενεὶ γέννα, τὸ μὲν γὰρ πατρόθεν ἐκ Δίος 
eὔχονται τὸ δ’ Ἀμυντορίδαι 
ματρόθεν Ἀστυδαμείας. ἀμφὶ δ’ ἀνθρώπων φρασὶν ἀμπλακίαι
25 ἀναρίθμητοι κρέμανται τοῦτο δ’ ἀμάχανον εὐρεῖν; ἀντ. β’
ὅ τι νῦν ἐν καὶ τελευτὰ φέρτατον ἀνδρὶ τυχεῖν.
καὶ γὰρ Ἀλκμήνας κασίγητον νόθον 
σκάπτων θένων 
σκληρᾶς ἠλαίας ἔκταν’ ἐν Τίρυνθι Λικύμνιον
ἐλθόντ’ ἐκ θαλάμων Μιδέας
30 τάσσε δ’ ποτε χθονὸς οἰκιστήρ χολοθείς. αἱ δὲ 
φρενῶν παραχῇ 
παρέπλαγξαν καὶ σοφῶν. μαντεύσατο δ’ ἐς θεῶν ἐλθών.

ἐπ. β’
τὸ μὲν ὁ Χρυσοκόμας ἐς ἐς ἐς τῶν ναῶν
ων παῖδ’ Ἀφροδίτας Ἀελίσιο τε νύμφαν,
Ῥόδων,
1 ἀφρεῖας most mss (BGFC); ἀφρεῖας Α and Athenaeus 504a
(ms).

70
in fight and his skill in boxing, that giant form which
won the crown beside the Alpheüs and the stream of
Castalia, and also his father Dâmágêtus, in that he
was well-pleasing unto Justice, while both of them
are dwelling amid Argive spearmen in the isle of
cities three, near the foreland of Asia.

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

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

1 The genealogy is as follows:—

... every a..., so u... they surpassed ... immortal men by their deftness of hand, and along the
roads rose works of art like unto beings that lived

1 Zeus.  2 Athénê.
PINDAR

ἐνθά ποτὲ βρέχει θεῶν βασιλεὺς ὁ μέγας χρυσέας
νυφάδεσσι πόλιν,
35 ἀνίχ’ Ἀφαίστου τεχναίσιν
χαλκελάτω πελέκει πατέρος Ἀθαναία κορυφάν
καὶ ἄκραν
ἀυρούσαισ’ ἀλάλαξεν ὑπερμάκει βοῶι.
Οὐρανὸς δ’ ἐφριξὲ νιν καὶ Γαῖα μάτηρ. 70

στρ. γ’

τότε καὶ φανσίμβροτος δαίμων Ἡπείρονίδας
40 μέλλον ἐντείλειν φυλάξασθαι χρέος
παισὶν φίλοις,
ὡς ἀν θεᾶ πρώτοι κτίσαιεν βωμὸν ἐναργεά, καὶ
σεμνὰν θυσίαν θέμενοι
πατρί τε θυμὸν ἱάναιεν κόρα τ’ ἐγχειβρόμφ. ἐν δ’
ἀρετὰν
ἐβαλεν καὶ χάρματ’ ἀνθρώποις Προμαθέος
Λίδως’. 80

ἀντ. γ’

45 ἐπὶ μᾶν βαῖνει τε καὶ λάθας ἀτέκμαρτα νέφος,
καὶ παρέλκει πραγμάτων ὀρθὰν ὀδὸν
ἐξώ φρενὸν.
καὶ τοῖς γὰρ αἰθοίσας ἔχοντες σπέρμα ἀνέβαν
φλογὸς οὐ’ τεῦξαν δ’ ἀπύροις ἱεροῖς
ἀλὸσ ἐν ἀκροτόλει: κείνοις ὁ μὲν ξανθὰν ἁγαγῶν
νεφέλαν 90

50 πολύν ύστερ χρυσόν: αὐτὰ δὲ σφισὶν ὁπάσε τέχναν
ἐπ. γ’

πχ’ μὲν ὁ Χρύσος, ὅροις χερσὶ
ον παῖδ’ Ἀφροδίτας Ἄελιοίο τε νύμφαν,
Ῥόδον,

1 ἀφρεῖας most mss (BGFC): ἀφρεῖας Α and Athenaeus 504a (ms).

70
OLYMPIAN ODES VII 34–52

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

Then it was that the god that bringeth light unto men, even Hyperion, enjoined his dear children to give heed to the rite that was soon to be due, how that they should be the first to build for the goddess an altar in sight of all men, and, by founding a holy sacrifice, gladden the heart of the Father,¹ and of the Daughter with the sounding spear.² Now it is Reverence, daughter of Forethought, that implanteth in men high merit and its attendant joys. Howbeit, a strange cloud of forgetfulness draweth near them in baffling wise, and causeth the path of duty to vanish from the mind. For, when they climbed to the height, the seed of blazing fire had been forgotten; and thus it was with fireless sacrifices that, on the citadel, they laid out the sacred precinct. He¹ caused a yellow cloud to draw nigh to them and rained on them abundant gold, while the grey-eyed goddess herself² bestowed upon them every art, so that they surpassed all mortal men by their deftness of hand, and along the roads rose works of art like unto beings that lived

¹ Zeus. ² Athênê.
PINDAR

δόμω

ην δὲ κλέος βαθὺ. δαέντι δὲ καὶ σοφία μεῖξιον
άδολος τελέθει.

φαντὶ δ' ἀνθρώπων παλαιαί

55 ρήσιες, οὕπω, ὅτε χθόνα δατέοντο Ζεὺς τε καὶ
ἀθάνατοι,

φανερὰν ἐν πελάγει Ρόδου ἐμμεν ποντίῳ,

ἀλμυροῖς δ' ἐν βένθεσιν νάσον κεκρύφθαι.

στρ. 8'

ἀπεόντος δ' οὕτις ἐνδείξειν λάχος Ἀελίου
καὶ ρά μιν χώρας ἀκλάρωτον λίπον,

60 ἄγνωθι θεόν.

μνασθέντι δὲ Ζεὺς ἀμπαλοῦν μέλλεαν θέμεν. ἀλλὰ

νῦν οὐκ εἰάσεν. ἐπεὶ πολιάς

εἰπέ τιν' αὐτὸς ὀρᾶν ἐνδον θαλάσσας αὐξομέναν

πεδόθεν

πολύβοσκον γαῖαν ἀνθρώποισι καὶ εὔφρονα

μήλοις.

ἀντ. 8'

ἐκέλευσεν δ' αὐτικα χρυσάμπυκα μὲν Δάχεσιν

65 χεῖρασ ἄντεῖναι, θεῶι δ' ὄρκον μέγαν

μὴ παρφάμεν,

ἀλλὰ Κρόνου σὺν παιδὶ νεῦσαι, φαενυνὸν ἐς αἰθέρα

νῦν πεμφθείσαν ἐὰν κεφαλὰ

ἐξοπίσω γέρας ἐσσεθαί. τελεύταθεν δὲ λόγων

κορυφαὶ

ἐν ἀλαθεῖᾳ πετοίσαι. βλάστε μὲν ἐξ ἅλος ὑγρᾶς

ἐπ. 8'

70 νάσος, ἔχει τε νῦν ὄξειαν ὁ γενεθλιος ἀκτίων

πατήρ,

61 ἀμπαλοῦ all good mss (MGFS): ἀμ πάλον Boeckh (c).
68 τελεύταθεν Ἰ (γράφεται) and scholium (MGFCS): τελεύτα-

σαν mss (B).

76
and moved; and great was their fame. Yet, to
the wise man, even surpassing art is no magic
power.¹

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

¹ Probably an allusion to the mythical Telchines, the
wizards of Rhodes, who worked in brass and iron, and made
images of the gods.
πῦρ πνεύμων ἀρχὸς ἱππῶν· ἔνθα Ῥόδῳ ποτὲ μιχθεὶς τέκεν
ἐπὶ σοφῶτατα νοήματ’ ἐπὶ προτέρων ἀνδρῶν
παῖδας, ὧν εἶς μὲν Κάμειρον
πρεσβύτατον τε Ἰάλυσον ἐτεκεν Λίνδου τ’ ἀπά-
τερθε δ’ ἔχον,
75 διὰ γαίαν τρίχα δασσάμενοι πατροίαν,
αστέων μοῖραν, κέκλημαι δὲ σφιν ἐδραί.

στρ. ε’
τόθι λύτρων συμφορᾶς οἰκτρᾶς γλυκύ Τλαπολέμω
ισταται Τιμυνθίων ἄρχαγέτα,
ὁσπερ θεῷ,
80 μῆλων τε κυνσάεσσα πομπὰ καὶ κρίσις ἀμφ’
ἀέθλοις. τῶν ἀνθεσι Διαγόρας
ἐστεφανώσατο δίς, κλεινά τ’ ἐν Ἰσθμῷ τετράκις
eυτυχέων,
Νεμέα τ’ ἄλλαν ἐπ’ ἄλλα, καὶ κραναίας ἐν
ἳθάναις.

ἀντ. ε’
ὁ τ’ ἐν Ἀργει χαλκὸς ἐγνω νυν, τά τ’ ἐν Ἀρκαδία
ἔργα καὶ Θήβαις, ἀγώνες τ’ ἐννομοὶ

85 Βοωτίων,
Πελλανά τ’ Αὐγινά τε νικῶνθ’ ἐξάκις. ἐν Με-
γάροισιν τ’ οὐχ ἐτερον λιθίνα
ψάφος ἔχει λόγον. ἄλλ’, ὦ Ζεῦ πάτερ, νότοισιν
Ἀταβύριον

μεδέων, τίμα μὲν ὑμνοῦ τεθμῶν Ὁλυμπιονίκαν,

76 μοῖραν mss (EMGFC): μοῖρας Meineke (s).
85 Βοωτίων A (MGFC): Βοωτίων BDE; Βοωτίων interpolated
mss (B).
86 Αὐγινά Πελλάνα τε Τρικλινίας (c). Αὐγινά most mss:
Αὐγινά B (Boeckh).

78
beams of light, the ruler of the steeds whose breath is fire. There it was that the Sun-god was wedded of old with the nymph of the isle, and begat seven sons, who inherited from him minds wiser than any among the heroes of olden days; and, of these, one begat Cameirus, and Ialysus, the eldest born, and Lindus; and, with the land of their sire divided into three shares, they had their several cities apart from one another, and their dwelling-places were called after their own names.

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

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

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

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

ἐπ. ε’

ἀνδρα τε πνευματάν εὐρόντα, δίδοι τε οἱ αἰδοίαν
χάριν

90 καὶ ποτ’ ἀστῶν καὶ ποτὶ ξείνων. ἐπεί ὑβρισσε
ἐχθραν ὁδὸν
eυθυπορεῖ, σάφα δαείς ἀ τε οἱ πατέρων ὑρθαὶ
φρένες ἐξ ἀγαθῶν

ἐξρεον. μὴ κρύπτε κοινὸν

σπέρμ’ ἀπὸ Καλλιάνακτος· Ἐρατιδᾶν τοι σὺν
χαρίτεσσιν ἔχει
θαλίας καὶ πόλις· ἐν δὲ μῆνα μοίρα χρόνου

95 ἀλλοτ’ ἀλλοίαι διαιθύσσοισιν αὐραί.

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

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

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

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

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

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

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

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

The victory belongs to 460 B.C. In the following year Aegina, the island of the boy-wrestler, Alcimedes, was defeated at sea; and, in 456, disarmed, dismantled, and rendered tributary by Athens, the city of the boy’s trainer, Melēsias.
VIII.—ΑΛΚΙΜΕΔΟΝΤΙ ΑΙΓΙΝΗΤΗ

ΠΑΙΔΙ ΠΑΛΑΙΣΤΗ

στρ. α'
Μάτερ ὁ χρυσοστεφάνων ἀέθλων, Ὀλυμπία, δέσποιν' ἀλαθείας· ἵνα μάντις ἀνδρες ἐμπύροις τεκμαίρομενοι παραπειρώνται Δίος ἀργι-κεραύνον,
eἰ τιν' ἔχει λόγον ἀνθρώπων πέρι
5 μαυρίμενων μεγάλων ἄρετάν θυμῷ λαβεῖν, τῶν δὲ μόχθων ἀμπνοαν ἀντ. α'
ἀνεται δὲ πρὸς χάριν εὔσεβθίας ἀνδρὸν λιταῖς. ἀλλ' ὁ Πίσας εὐδενδρον ἐπ' Ἀλφεῖ ἄλσος,
10 τόνδε κόμον καὶ στεφαναφόριαν δέξατ. μέγα τοι κλέος αἰεί,
ὁτινι σὺν γέρας ἐσπητ' ἀγλαών. ἀλλα δ' ἐπ' ἄλλον ἐβαν ἄγαθῶν, πολλαί δ' ὁδοὶ σὺν θεοῖς εὐπραγίας.
ἐπ. α'
15 Τιμόσθενες, ὑμείς δ' ἐκλάρωσεν πότμος Ζηνίς γενεθλίως· ὅσ σὲ μὲν Νεμέα πρόφατον,
Ἀλκιμεδόντα δὲ πάρ Κρόνου λόφῳ.

11 ἐσπητ' ΤΜ (bfgco) Bergk3,4: ἐσπετ' ABCE (ms) Bergk1,2.
16 ὅσ σὲ μὲν Boeckh in notes p. 180 (eFs): ὅσ σὲ μὲν ἐν Δ2CDEG2; σὲ μὲν ἐν AB; ὅσ σὲ μὲν ἐν E1 (M); ὅσ σ' ἐν μὲν (bc).
πρόφατον Trielinus (edd.): πρόφατον ABCD.

84
O mother of contests crowned with wreaths of gold, Olympia, queen of truth! where, by the test of sacrifices, diviners inquire the will of Zeus of the flashing thunderbolt, asking if he hath any message to give concerning men, who in their very heart are seeking to win great praise for prowess and a breathing-space from toils. For the prayers of men find in their fulfilment a recompense for reverent adoration.

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

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

θήκευ Όλυμπιονίκαν.

ην δ' ἐσορᾶν καλὸς, ἔργῳ τ' οὐ κατὰ εἰδὸς ἐλέγχων
20 ἔξενετε κρατέων πάλαι δολιχήρετμον Άγιναν
πάτραν
ἐνθα σώτειρα Δίως ξενίου
πάρεδρος ἁσκεῖται Θέμις

στρ. β'

ἐξοχ' ἀνθρώπων. ὦ τι γὰρ πολὺ καὶ πολλὰ ῥέτη,

όρθα διακρίνειν φρενὶ μὴ παρὰ καιρῶν,

25 δυσπαλές· τεθμὸς δὲ τις ἀθανάτων καὶ τάνδ'

ἀλερκέα χώραν

παντοδαποῖσιν ὑπέστασε ξένους

κίονα δαμονίαν—

ὁ δ' ἐπαντέλλων χρόνος

tοῦτο πράσσων μὴ κάμοι—

ἀντ. β'

30 Δωρεὶ λαῷ ταμιευομέναν ἐξ Λιακοῦ·

τὸν παῖς ὁ Δατός εὐρυμέδων τε Ποσειδᾶν,

'Πλύω μέλλοντες ἐπὶ στέφανον τεῦξαι, καλέσαντο

συνεργῇν

τεῖχεος, ἦν ὅτι μὲν πεπρωμένων

ὀρυμένων πολέμων

35 πτολιπόρθοις ἐν μάχαις

λάβρον ἀμπυνεύσαι κατυνόν.

ἐπ. β'

γλαυκοὶ δὲ δράκοντες, ἐπεὶ κτίσθη νέον,

πύργον ἐσαλλόμενοι τρεῖς, οἱ δύο μὲν κάπετον, 50

αὐθι δ' ἀτυξομένων ψυχὰς βάλον·

23 ῥέτη Bergk (gcs) : ῥέτοι all good mss (M) ; ῥέτει inferior mss (BF).

39 ἀτυξομένων D¹E supra, F supra (BMGFC) ; ἀτυξομένων CNV (Ambrosian mss) : ἀτυξομένοι ABMO (S).

86
OLYMPIAN ODES VIII 18-39

hill of Cronus. Comely was he to look upon, and verily he did not belie his beauty of form, when, by his victory in the wrestling-match, he caused Aegina with her long oars to be proclaimed as his fatherland, that land where the saving goddess, Themis, whose throne is beside the seat of Zeus, the god of hospitality, is honoured more than among all other men. For,¹ when there is a heavy weight in the balance, and it swayeth many ways, it is hard to wrestle with, so as to reach a decision with righteous mind in fitting wise. But it may be deemed an ordinance of the immortals that set up this sea-girt land to be as a pillar divine for visitants from every clime; and may the time to come never weary of fulfilling this. 'Tis a land which obeyeth the rule of the Dorian folk from the time of Aeacus, whom the son of Lēto² and widely-ruling Poseidōn, when about to build a diadem of towers for Ilium, summoned to help them in building the wall. For³ it was fated that, amid the onsets of wars, when cities are ruined by battles, those towers should breathe forth vast volumes of smoke. Scarce was the wall builded when grey-eyed serpents three essayed to leap into the tower, and two of them fell down, and anon in amazement gave up their lives, while the third leapt

¹ "For" introduces the reason why "Themis is honoured." It is because Aegina is a great commercial centre, where important issues are often at stake, that she is bound to reverence the rule of righteous dealing. ² Apollo. ³ The help of Aeacus was asked by Apollo and Poseidon, because, "if a mortal did not join in the work, the city could never have been taken." Schol. quoted by Gildersleeve.
40 eis δ' ἀνόρουσε βοάσαις.

ἔννεπε δ' ἀντίον ὄρμαίνων τέρας εὐθὺς Ἀπόλλων.

"Πέργαμος ἀμφὶ τεαῖς, ἦρως, χερὸς ἐργασίαις ἀλίσκεται:

δ' ὡς ἐμοὶ φάσμα λέγει Κρονίδα

πεμφθέν ἐβαρυγόντου Διός.

στρ. γ'

45 οὖκ ἀτερ παίδων σέθεν, ἀλλ' ἄμα πρώτοις ἀρέστατι καὶ τετράτοις." δ' ἄρα θεος σάφα εἴπαις

Ξάνθων ἦπειγεν καὶ Ἀμαξώνας εὐπτοὺς καὶ εἰς Ἰστρον ἐλαύνων.

'Ορσοτρίαινα δ' ἐπ' Ἰσθμῷ ποντία

ἀρμα θοὸν τανύεν,

50 ἀποπέμπων Λιακὸν
dεῦρ' ἀν' ἐπτοὺς χρυσέας,

ἀντ. γ'

καὶ Κορίνθιον δειράδ' ἐποψόμενος δαιτικλυτάν.

τετράτοι δ' ἐν ἀνθρώποις ἵσον ἐσσεται οὐδέν.

70 εἰ δ' ἐγὼ Μελησία εξ ἀγενείων κύδος ἀνέδραμον ὕμνῳ,

55 μὴ βαλέτω με λίθω τραχεῖ φθόνος:

καὶ Νεμέα γὰρ ὁμὸς
dερῶ ταύταν χάρων,
tὰν δ' ἐπειτ' ἀνδρῶν μάχαν

40 ἀνόρουσε B alone, with scholium on B (ms): ἐσόρουσε vulgo (BGFC); ὠρουσε A, ἐσόρουσε O.

46 τετράτοις mss (eddl.): τετράτοις ( Aeolic for τριτάτοις)

Ahrens, Bergk (s).

52 δαίτικλυτάν Bergk (GFCS), cp. ναυσικλυτός; δαίτακλυτάν (m): δαίτα κλυτάν mss (B).

54 Μελησία AB and scholium, Hermann (BMFC): Μελησία (gs).

58 μάχαν mss: μάχας s, μαχάν Wiskemann.

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OLYMPIAN ODES. VIII 40-58

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

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

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

¹ (1) Telamon, son of Aeacus, aided Heracles in the first capture of Troy. (2) Neoptolemus and Epeius, his great-grandsons, joined the Atreidae in its second capture, being (strictly speaking) in the third generation from Aeacus. Cp. I. v 35 f.
² Famous for the Isthmian festival in its vicinity.
³ A combination of boxing and wrestling.
παγκρατίου. τὸ διδάξασθαι δὲ τοι
60 εἰδότι βάτερον· ἀγνωμόν δὲ τὸ μὴ προμαθεῖν·
kouφότεραι γὰρ ἀπειράτων φρένες.
κεῖνα δὲ κεῖνος ἀν εἶποι
ἐργα περαιτέρου ἄλλων, τίς τρόπος ἄνδρα προ-
βάσει
ἐξ ιερῶν ἀέθλων μέλλοντα ποθεινόταταν δόξαν
φέρειν.
65 νῦν μὲν αὐτῷ γέρας Ἐλκιμέδων
νίκαν τριακοστὰν ἐλών:

στρ. 8

δὲ τύχα μὲν δαίμονος, ἀνορέας δ’ οὐκ ἀμπλακῶν
ἐν τέτρασιν παίδων ἀπεθήκατο γυίοις
90 νόστον ἑχθιστόν καὶ ἀτιμοτέραν γλῶσσαν καὶ
ἐπίκρυφον οἴμον,
70 πατρὶ δὲ πατρὸς ἐνέπνευσεν μένος
γήραος ἀντίπαλον.
'Αίδα τοι λάθεται
ἀρμενα πράξας ἄνηρ.

ἀντ. 8

ιλλ’ ἐμὲ χρὴ μναμοσύναν ἀνεγείροντα φράσαι
75 χειρῶν ἄστοιν Βλεψιάδας ἐπίνικον,
ἐκτοσ οἶς ἥδη στέφανος περίκειται φυλλοφόρων
ἀπ’ ἄγωνων.
ἐστι δὲ καὶ τι θανόντεσσι μέρος
καὶ νόμον ἐρδομένων
κατακρύπτει δ’ οὐ κόνις
100 συγγόνων κεδνᾶν χάριν.

ἐπ. 8

Ἐρμᾶ δὲ θυγατρὸς ἄκουσας Ἡφίων
78 ἐρδομένων Erasmus Schmid (gcs) : ἐρδομένων mss (BMF).
OLYMPIAN ODES VIII 59–81

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

¹ The trainer, Melèsias.
'Αγγελίας, ἐνέποι κεν Καλλιμάχῳ λιπαρὸν
cόσμον Ὀλυμπία, ὧν σφι Ζεὺς γένει
ὁπασεν. ἐσλὰ δ’ ἐπ’ ἐσλοῖς
85 ἔργ’ ἑθέλοι δόμεν, ὄξειας δὲ νόσους ἀπαλάλκοι.
eὐχομαι ἀμφὶ καλῶν μοῖρα Νέμεσιν διχὸβουλον
μὴ θέμεν
ἀλλ’ ἀπήμαντον ἄγων βίοτοι
αὐτοὺς τ’ ἀέξοι καὶ πόλιν.
tell his own brother Callimachus of the bright glory at Olympia, which Zeus hath given to their race.

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

FOR EPHARMOSTUS OF OPUS

INTRODUCTION

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

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

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

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

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

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

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

ΠΑΛΑΙΣΤΗ

στρ. α'
Το μὲν 'Αρχιλόχου μέλος
φωναίον 'Ολυμπία, καλλίνικος ὁ τριπλόος κε-
χλαδός,
ἀρκεσε Κρόνιον παρ' ὁχθὸν ἄγεμονευσαι
κωμάξοντι φίλοις 'Εφαρμόστω σὺν ἔταίροισι:
5 ἄλλα νῦν ἐκαταβόλων Μοισάν ἀπὸ τόξων
Δία τε φοινικοστερόππαν σεμνὸν τ' ἐπίνειμαι
ἀκρωτηρίου Ἀλιδος
τοιοίσι δὲ βέλεσιν,
tὸ δὴ ποτὲ Λυδὸς ἱρως Πέλοψ
10 ἕξαρατο κάλλιστον ἔδων Ἰπποδαμείας:
ἀντ. α'
πτερόεντα δ'' ἵει γλυκῶν
Πυθώναδ' ὁἰστῶν' οὕτωι χαμαιπετέων λόγων
ἐφάψεαι
ἀνδρός ἀμφι παλαίσμασιν φόρμιγγ' ἐλελίζων,
κλεινᾶς έξ 'Ὀπόεντος' αἰνήσαις ἐ καὶ νῦν,
15 ἀν Θέμις θυγάτηρ τε οἱ σώτειρα λέλογχεν
μεγαλόδοξος Ἔνυομία, θύλλει δ' ἀρεταίσιν
σὸν τε Κασταλία, πάρα

16 f. ἀρεταίσιν σὸν τε, Κασταλία, πάρα scholium to A ²,— παρά τε τὸ σὸν, Bergk (e/fus); ἀρεταίσιν ισόν τε Κασταλία ια) παρά BC vulgo; ἀρεταίσιν | ἐν τε Κασταλία παρὰ A alone (bm).

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

\(^1\) Two lines of the famous hymn to Heracles, composed by Archilochus (fl. 650 B.C.), have been preserved by the Scholiast: οι καλλίνικε χαίρ άναξ Ἡράκλεες ἀυτός τε καὶ Ἱόλαος, αἱχυμητά δύο, “Hail, Heracles! thou conquering king, Thyself and Iolaüs, warriors twain!” In the absence of music, it was accompanied by the word τῆνελλα, in imitation of the twanging of the strings of the lyre; probably τῆνελλα καλλίνικε was thrice repeated as a refrain. The hymn was known as the καλλίνικος, and it was traditionally sung in honour of the “conquering hero,” whenever no special ode was ready.
PINDAR

'Αλφεοῦ τε ρέεθρον·
θεν στεφάνων ἀωτοὶ κλυτὰν
20 Λοκρῶν ἐπαείροντι ματέρ' ἀγλαόδενδρον.
ἐπ. α'
ἐγὼ δὲ τοι φίλαν πόλιν
μαλεραις ἐπιφλέγων ἀοιδαῖς,
καὶ ἀγάνορος ἵππον
θάσσον καὶ ναὸς ὑποτέρου παντὰ
25 ἀγγελίαν πέμψω ταύταν,
εἴ σὺν τινι μοιριδῷ παλάμα
ἐξαίρετον Χαρίτων νέμομαι κάπον·
κεὶναι γὰρ ὅπασαν τὰ τέρπν'. ἀγαθὰ δὲ καὶ σοφὸι
κατὰ δαίμον' ἀνδρεί

στρ. β'
ἐγένοντ' ἐπεὶ ἄντια
30 πῶς ἀν τριόδοντος Ἡρακλέης σκύταλον τίναξε
χερσίν,
ἀνίκ' ἀμβι Πύλον σταθεὶς ἥρειδε Ποσειδᾶν
ἥρειδεν δὲ νῦν ἀργυρέω τόξω πολεμίζων
Φοῖβος, οὐδ' Ἀίδας ἀκινήταν ἔχε ράβδον,
βρότεα σώμαθ' ἄ κατάγει κοίλαν πρὸς ἀγνιάν
35 θυσάκοντων; ἀπὸ μοι λόγον
τοῦτον, στόμα, βίψον ·
ἐπεὶ τὸ γε λοιδορήσαι θεοῦς
ἐχθρὰ σοφία, καὶ τὸ καυχᾶσθαι παρὰ καιρὸν
ἀντ. β'
μανίασιν ὑποκρέκει.
40 μὴ νῦν λαλάγει τὰ τοιαῦτ'· ἔα πόλεμον μάχαν τε
πᾶσαν

32 δὲ νῦν Hermann (gs) : τὲ μῦν mss (b) ; τὲ νῦν (MFC).
pολεμίζων mss (BGFC) : πελεμίζων Thiersch, Bergk (ms),
but πελεμίζων requires τόξον, cp. Od. xxi 125.
stream, Castalia, and beside Alpheis. Thence it is that the choicest crowns do glorify the mother-city of the Locrians amid her noble trees. Lo! I am lighting up that city dear with dazzling songs of praise, and I shall spread my message everywhere, more swiftly than proud steed or winged ship, so surely as I, by the ordering of destiny, am tilling the choicest garden of the Graces, for 'tis they that are givers of delight, but men become brave and wise according unto fate divine.¹

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

¹ By "brave and wise" are meant "heroes and poets." Pindar does not presume to dwell on the "poets," this would have been "untimely boasting," l. 38; but he takes Heracles as an example of the "heroes." But for the aid of a "fate divine," Heracles could not have been a match for three divinities when he fought against Poseidon in Messenian Pylos, because the sea-god's son would not purge him of the guilt of slaying Iphitus; against Phoebus, because he had stolen a tripod from Delphi to avenge the refusal of an oracle; and against Hades in Eleian Pylos, because he had carried off Cerberus (Schol.). But the poet feels that in telling of these differences between the gods, he is on dangerous ground, and he soon turns to another topic.
χωρίς ἀθανάτων· φέροις δὲ Πρωτογενείας ἀστεὶ γλώσσαν, ἵνα αἰσθομένη δίδος αἴσα Πῦρρα Δευκαλίων τε Παρνασοῦ καταβάς τε ὅμοιον ἐθεντο πρῶτοι, ἀτερ δ' εὐνᾶς ὁμόδαμον κτισσάσθαι λίθων γόνον· λαοὶ δ' ὄνυμασθεν. ἔγειρ' ἐπέων σφιν οὐρον λιγύν, αἰνεὶ δὲ παλαιὰν μὲν οἰνον, ἀνθεα δ' ὑμνῶν ἐπ. β' νεωτέρων. λέγοντι μᾶν
50 χθόνα μὲν κατακλύσαι μέλαιναν ὑδατος σθένος, ἀλλὰ Ζημὸς τέχναις ἀνάπωτιν ἐξαίφνας ἀντλον ἐλεῖν. κεῖνων ἐσαν χαλκάσπιδες ύμετεροι πρόγονοι ἀρχάθεν Ἰαπετιονίδος φύτλας κοῦροι κορᾶν καὶ φερτάτων Κρονιδᾶν, ἐγχώριοι βασιλῆς αἰεί,
στρ. γ' πρὶν 'Ολύμπιος ἁγεμὼν θύγατρ' ἀπὸ γὰς 'Επειῶν 'Οπόεντος ἀναρπάσαςι, ἐκάλος μύχθη Μαυλαλίασιν ἐν δειραῖς, καὶ ἐνεικεν
60 Δοκρόδ, μὴ καθέλου μιν αἴῶν πότμον ἐφάψαις ὀρφανὸν γενεᾶς. ἔχειν δὲ στέρμα μέγιστον ἀλοχος, εὐφράνθη τε ἱδὼν ἱρώς θετόν νῦν, μάτρωος δ' ἐκάλεσσε νυν ἱσώνυμον ἐμμεν,

45 κτισσάσθαι Mommsen, Bergk (gcs): κτησσάσθαι (Β); κτισσάσθαι, or κτησσάσθαι mss (F).
46 ὄνυμασθεν (gcs); ὄνυμι. Ο; ὄνωμ. vulgo (BMF).
53 ἐσαν (s); δ' ἐσαν all good mss; δ' ἐσαν interpolated mss (BMGFC).
OLYMPIAN ODES IX 41-64

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

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

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

² The name for the original inhabitants of Elis. Cp. Od. xiii 275, Ἡλίδα . . . ὅθι κρατέουσιν Ἕπειρον.
65 ὑπέρφατον ἄνδρα μορφᾶ τε καὶ ἔργοιςι. πόλιν δ᾽ ὀπασεν λαόν τε διαίταν.

ἀντ. γ'

ἀφίκοιτο δὲ οἱ ξένοι,

ἐκ τ᾽ Ἀργεος ἐκ τε Θῆβαν, οἱ δ᾽ Ἀρκάδες, οἱ δὲ καὶ Πισάται.

νιὸν δ᾽ Ἀκτόρος ἐξόχως τίμασεν ἐποίκων

70 Αἰγύνας τε Μενοίτιον· τοῦ παῖς ἀμ᾽ Ἀτρείδαις

Τεύθραντος πεδίον μολὼν ἔστα σὺν Ἀχίλλει

μόνος, ὃτ᾽ ἀλκάντας Δαναούς τρέφαις ἀλίαισιν

πρύμναις Τήλεφος ἐμβαλεν

ἄστ᾽ ἐμφροί δεῖξαι

75 μαθεῖν Πατρόκλου βιατὰν νῦν.

ἐξ οὖν Θέτιος γόνος οὐλίῳ νιν ἐν Ἀρεί

ἐπ. γ'

παραγορεῖτο μή ποτε

σφετέρας ἀτερθε ταξιοῦσθαι

δαμασιμβρότου αἰχμᾶς.

80 εἴην εὐρησιετὴς ἀναγείσθαι

πρόσφορος ἐν Μουσᾶν δίφρω

τόλμα δὲ καὶ ἀμφιλαφής δύναμις

ἐσποιτο. προξενία δ᾽ ἁρετᾶ τ᾽ ἥλθον

τιμάροις Ἰσθμίαισι Λαμπρομάχοι μίτραις, ὅτ᾽

ἀμφότεροι κράτησαν

στρ. δ'

85 μιᾶν ἔργων ἀν᾽ ἀμέραν.

ἀλλαί δὲ δύ᾽ ἐν Κορίνθου πῦλαις ἐγένοντ᾽ ἐπείτα

χάρμαι,

76 γόνος οὐλίῳ mss (f²s), the metre normally requires:

γ ὀυλίῳ γόνος Hermann (b); γόνος οὐλίῳ Mingarelli (m²c); Flvns — m¹, κοῦρος? F¹; γ᾽ inis—Heimer (g).

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

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

\(^1\) Opus. \(^2\) Patroclus. \(^3\) *i.e.* in the Isthmian games.
ταὶ δὲ καὶ Νεμέας Ἐφαρμόστω κατὰ κόλπον. 130 Ἁργεῖ τ᾽ ἐσχέθη κύδος ἄνδρῶν, παῖς δ᾽ ἐν Ἀθά-ναίς,
οἶνον δ᾽ ἐν Μαραθῶνι συλαβεῖς ἀγενείων
90 μὲν εὐγόνων πρεσβυτέρων ἀμφ᾽ ἄργυριδεσσιν φῶτας δ᾽ ὄξυρεπεῖ ὄλῳ ἀπτωτί δαμάσσαις
dιήρχετο κύκλων ὀσσὰ βοᾶς, ὀραῖοι ἔων καὶ καλὸς κάλλιστά τε ἰέξαις.
ἀντ. δ᾽ 95 τὰ δὲ Παρρασίῳ στρατῷ
θαυμαστὸς ἐὼν φάνη Ζηνὸς ἀμφὶ πανάγυριν
Λυκαίον,
καὶ ψυχρὰν ὁπότ᾽ εὐδιανόν φάρμακον αὐρὰν
Πελλάνα φέρει σύνδικος δ᾽ αὐτῷ Ἰολάου
tύμβος εἰναλία τ᾽ Ἐλευσίς ἀγλαίαισιν. 150
100 τὸ δὲ φυϊ κράτιστον ἄπαν πολλοὶ δὲ διδακταῖς ἀνθρώπων ἄρεταις κλέος
ἀρουσαν ἀρέσθαι.
ἀνευ δὲ θεοῦ σεσιγαμένον
οὐ σκαίτερον χρῆμ᾽ ἐκαστον. ἐντὶ γὰρ ἄλλαι
ἐπ. δ᾽ 105 ὅδων ὅδι περαίτεραι,
μία δ᾽ οὐχ ἄπαντας ἀμμε θρέψει
μελέτα· σοφίαι μὲν
αἰπειναί· τοῦτο δὲ προσφέρων ἄθλουν,
102 ἀρέσθαι Bergk, afterwards found in A (MGFCs), αἱρείσθαι Aristides: ἀνελέσθαι most old mss; ἀλέσθαι interpolated mss (b).
103 ἀνευ δὲ A (MGFCs): ἀνευθεί δὲ BCD; ἀνευθεί (b).
104
by Epharmostus in the vale of Nemea, while at Argos he gained glory in a contest of men, and as a boy at Athens. And, when reft from the beardless company, what a glorious contest for the prize of silver cups did he maintain at Marathon, among the men! and, having vanquished those wights by the cunning skill that swiftly shifts its balance but never falls, amid what loud applause did he pass round the ring, a victor in life's prime, nobly fair, and one who had wrought most noble deeds! Then again he seemed marvellous to look upon, amid the Parrhasian people, at the festival of the Lycaean Zeus, and also on that day when, at Pellana, he carried off as his prize a warm remedy against the chilly blasts; and the tomb of Iolâus beareth witness to him, and the shore of Eleusis telleth of his glorious prowess.

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

1 The contrast between natural genius and imitative accomplishment is common in Pindar. Cp. O. ii 86f, and N. iii 40-42. Natural genius is the gift of God, and is to be loudly proclaimed, while skill that is merely learnt is to be buried in silence.
όρθιον ὀρυσαὶ θαρσέων,
110 τόνδ' ἄνερα δαιμονία γεγάμεν
εὐχειρα, δεξιόγυιον, ὀρῶντ' ἁλκάν,
Αἰάντειον τ' ἐν δαίτὶ Ἰλιάδα νικῶν ἐπεστεφάνωσε
βωμὸν.

112 Αἰάντειον τ' ἐν δαίτ. Ἰλιάδα old mss with slight variations (MGF): Αἰάντειον τ' ἐν δαίθ' ὅς Ἰλιάδα B; Ἀλαν, τεῦν τ' (Hermann) ἐν δαίτ., Ἰλιάδα (CS).
declare that our hero hath by the blessing of heaven been born with deftness of hand and litheness of limb, and with valour in his glance—our hero, who, at the banquet of the son of Oileus, crowned by his victory the altar of Aias.
Olympian X

For Hâgêsidâmus of Locri Epizephyrii

Introduction

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

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

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

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

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

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

ΠΑΙΔΙ ΠΤΚΤΗ

στρ. α'
Τὸν Ὀλυμπιονίκαν ἀνάγωντε μοι
'Αρχεστράτον παῖδα, πόθι φρενὸς
ἐμᾶς γέγραπται. γλυκὺ γὰρ αὐτῶ μέλος ὅφειλον
ἐπιλέαθθ'. ὁ Μοῖσ', ἀλλὰ σὺ καὶ θυγάτηρ
'Αλάθεια Δίος, ὅρθὰ χερίο
5 έρυκετον ψευδέων
ἐνιπάν ἀλιτόξενον.

ἀντ. α'
ἐκαθεν γὰρ ἐπελθὼν οἱ μέλλων χρόνος
ἐμὸν καταίσχυνε βαθὺ χρέος.
10 ὁμως δὲ λύσαι δυνατὸς ὁξεῖαν ἐπιμομφᾶν τόκος
θνατῶν. νῦν ψάφων ἐλισσομέναν

ὁπα κύμα κατακλύσει ρέον;
ὁπα τε κοινὸν λόγον
φίλαν τίσομεν ἐς χάριν;

ἐπ. α'
νέμει γὰρ Ἀτρέκεια πόλιν Λοκρῶν Ζεφυρίων,
μέλει τε σφισὶ Καλλιόπα
15 καὶ χάλκεος Ἀρης. τράπε δὲ Κυκνεία μάχα καὶ
ὑπέρβιον

9 τόκος θνατῶν old mss (s): δ' τόκος ἀνδρῶν interpolated mss,
ge τόκος ἀνδρῶν Kayser; τόκος ὀνάτωρ Hermann (b), — ὀπαδέων
M, — ὀμαρτέων c; ὀρᾶτ' ὁν Schneidewin (GF).
10 and 11 ὁπα mss (BGC): ὁπα Hermann (M); ὁπα Bergk
(FS).
X.—FOR HÂGÊSIDÂMUS
OF LOCRi EPIZEPHYRII
WINNER IN THE BOYS' BOXING MATCH, 476 B.C.

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

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

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

1 Lit. "strictness," "unswerving accuracy," probably an allusion to the severe code of the Locrian Zaleucus.
'Ἡρακλέα. πύκτας δ' ἐν 'Ολυμπιάδι νικῶν
'Ιλα φερέτω χάριν
'Αγησίδαμος ως
'Αχιλέα Πάτροκλος.

20 θ'ξας δὲ κε φύντ᾽ ἀρετὰ ποτὶ
πελώριον ὀρμάσαι κλέος ἀνήρ θεοῦ σὺν παλάμας
στρ. β'

ἀπονον δ' ἔλαβον χάρμα παῦροί τινες,
ἔργων πρὸ πάντων βιότῳ φάος.

ἀγώνα δ' ἐξαιρετον ἀείσαι θέμιτες ἐρσαν Δίος;
ὅν ἀρχαῖον σάματι πάρ Πέλοπος

25 βαμμον ἐξαρίθμον ἐκτίσσατο,
ἐπεὶ Ποσειδάνιον
πέφυε Κτέατον ἀμύμονα,
ἀντ. β'

πέφυε δ' Ἑὐρυτον, ὡς Λύγεαν λάτριον
ἀέκονθ' ἐκὼν μυσθὸν ὑπέρβιον

30 πράσσοιτο, λόχμαις δὲ δοκεύσαις ὑπὸ Κλεωνάν
dάμασε καὶ κείνους Ἡρακλέης ἐφ' ὁδῷ,

ὅτι πρόσθε ποτὲ Τιρύνθιον
ἐπερσαν αὐτῷ στρατόν
μυχώς ἦμενον Ἀλίδος
ἐπ. β'

Μολίονος ὑπερφίαλοι. καὶ μὰν ξεναπάτας

35 Ἐπειὼν βασιλεὺς ὀπίθεν

18, 92 Ἀγησ. s : Ἀγησ. mss (bmfc).
23 ἔργων πρὸ πάντων : ἐπέων προπάντων conjectured by Bergk from Schol. in A, ἀπαντῶν τῶν ἔτων τοῦ βίου.

25 βαμμὸν ΔΕ ἐξαρίθμον (mfc); βωμὸ — BDG (s); βωμὸν — CNO; μολὼν Headlam; βη Ἡρακλέως interpolated mss, rightly regarded by B as corrupt.

33 ἦμενον most mss and old scholia (m²fs): ἦμεν Ηeyne (bm1gc).
battle with Cyenus; and Hâgêsidâmus, victorious as a boxer at Olympia, may offer thanks to Ilas, even as Patroclus did to Achilles. When anyone is born for prowess, one may, as a man, with the help of God, whet his keen spirit and prompt him to great glory. Few indeed have won, without toil, the joy that is a light of life above all labours. 

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

1 Or “before”; or “for,” “in recompense for” (Christ), but πρὸ (for ἀντὶ) can hardly be defended. Hence the force of Bergk’s conjecture ἐτέων προπάντων, “for all the years.”
PINDAR

οὐ πολλὸν ἢδε πατρίδα πολυκτέανον ὑπὸ στερεῶ
πυρὶ
πλαγαῖς τε σιδάρου βαθὺν εἰς ὁχέτων ἄτας
ζουσαν ἐὰν πόλιν.

καὶ κεῖνος ἀβουλία ύστατος
ἀλώσιος ἀντάσαις θάνατον ἀἵπτων οὐκ ἔξεφυγεν. 50

στρ. γ’
ὁ δ’ ἁρ’ ἐν Πίσα ἔλασαι ὅλον τε στρατὸν
λαίαν τε πᾶσαν Δίος ἀλκιμὸς

45 νῦν σταθμᾶτο ξάθεουν ἀλσος πατρὶ μεγίστῳ περὶ
δὲ πάξαις Ἁλτων μὲν ὅγ’ ἐν καθαρῷ
dιέκρινε, τὸ δὲ κύκλῳ πέδον
ἐθηκε δόρποιν λύσιν,
τιμάσαις πόρον Ἁλφεοῦ

ἀντ. γ’
μετὰ δόδεκ’ ἀνάκτων θεὸν. καὶ πάγον

50 Κρόνου προσεφθέγξατο· πρόσθε γὰρ

νόμιμοι, ἂς Οἰνόμας ἄρχε, βρέχετο πολλὰ

υιφάδι. ταῦτα δ’ ἐν πρωτογόνῳ τελετῇ

παρέσταν μὲν ἄρα Μοίραι σχεδὸν

ὁ τ’ ἔξελέγχων μόνος

ἀλάθειαν ἐτήτυμον

ἐπ. γ’

55 χρόνος. τὸ δὲ σαφαί’ ἵναν πόρσω κατέφρασεν,

ὅτα τὰν πολέμων δόσιν

ἀκρότινα διελὼν ἔθυν καὶ πενταετηρίδ’ ὅπως ἄρα 70

ἔστασεν ἐορτὰν σὺν Ὀλυμπιάδι πρῶτα

νικαφορίασι τε.

44 λαῖαν (BMGFC); λαῖαν old mss, λεῖαν interpolated mss; λαῖαν Ahrens (s).

1 1 4
aye, his own city, sinking into the deep gulf of ruin beneath the remorseless fire and the iron blows.\(^1\) Hard it is to rid oneself of strife with them that are stronger than ourselves; so even he, by his ill counsel, last of all found himself captured, and could not escape falling into deep destruction.

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

\(^1\) The Moliones, that is Cteatus and Eurytus, the twin sons of Poseidon (or of Actor), and the nephews of Augeas king of the Epeians, had attacked Heracles, and had slain in Elis the host he had brought from Tiryns. They had thus prevented his exacting the wage due for cleansing the stables of their uncle, Augeas. Accordingly, when the Moliones were on their way back from Elis to the Isthmus, Heracles lay in wait for them, and slew them near Cleônæae. Thereupon, he marched against Augeas and put him to death. With the spoil thus acquired, he founded the Olympian games. Cp. *Iliad* xi 709, 750 and Pausanias, v 1, 7, and 2.
60 τίς δὴ ποταίνων
έλαχε στέφανον
χείρεσσι ποσίν τε καὶ ἀρματὶ,
ἀγώνιον ἐν δόξα θέμενος εὐχὸς, ἔργῳ καθελὼν;
στρ. δ'
σταδίου μὲν ἀρίστευσεν εὐθὺν τόνων
65 ποσὶ τρέχον παῖς ὁ Λικυμνίον
Οἰωνός· ἰκεν δὲ Μιδέαθεν στρατὸν ἐλαύνων' δ ἐδε
πάλα κυδαίνων Ἑξεμος Τεγέαν·
Δόρυκλος δ' ἐφερε πυγμᾶς τέλος,
Τύρνθα ναιὼν πόλιν।
ἀν' ἵπποισι δὲ τέτρασιν
ἀντ. δ'
70 ἀπὸ Μαντινέας Σάμος ὀλιροθίον
ἀκοντὶ Φράστωρ ἔλασε σκοτόν
μᾶκος δὲ Νικεὺς ἐδικε πέτρῳ χέρα κυκλώσαις
ὑπὲρ ἵππαντων, καὶ συμμαχία θόρυβον
παραίδυξέ μέγαν' ἐν δ' ἔσπερον
ἐφλεξεν εὐώπιδος
75 σελάνας ἐρατὸν φάος.
ἐπ. δ'
ἀείδετο δὲ πᾶν τέμενος τερπναίσι θαλίαις
τῶν ἐγκώμιον ἀμφὶ τρόπον.
ἀρχαῖς δὲ προτέραις ἐπόμενοι καὶ νυν ἐπωνυμίαι
χάριν
νῖκας ἀγερόχου, κελαδησόμεθα βροντὰν.
80 καὶ πυρπάλαμον βέλος
ὁρσικτύποιν Διός,
ἐν ἅπαντι κράτει
ᾳθώνα κεραυνὸν ἀραρότα.

72 δὲ Νικεὺς Meineke 1845, since found in A and scholium (MGFC): δ' Ἐνικεὺς most mss (R).
Tell me who it was that won the primal crown with hands or feet or chariot, when he had set before his mind the glory of the games and had attained that glory in very deed? In the *stadium* the bravest in running a straight course with his feet was Oeônus, son of Licymnius, who had come from Midea at the head of his host. And in *wrestling*, it was Echemus who gat glory for Tegea. And the prize in *boxing* was won by Doryclus, who dwelt in the city of Tiryns; and, in the *car of four horses*, the victor was Samos of Mantinea, the son of Halirhothius. Phrastor it was who hit the mark with the *javelin*, and Niceus, who, with a circling sweep of his hand, excelled all others in finging afar the *weight* of stone; and all the friendly host raised a mighty cheer, while the lovely light of the fair-faced moon lit up the evening, and, in the joyous festival, all the precinct rang with song like banquet-music.

And even now, as we follow the first beginnings of the games, as a namesake song of the victory proud,¹ we shall loudly sing of the thunder, and the fire-flung bolt of Zeus, the lord of the levin, the gleaming thunder-bolt that is the fit emblem in every victory²; and there shall answer to the pipe

¹ χάριν ἐπινομίλαν νίκας ἀγερώχου means δοιδαν ἐπινικίον or Ὀλυμπιόνικον.

² Thunder was a good omen (*P*. iv 197), and the thunder-bolt appears on coins of Elis, and on later coins of the Western Locrians.
χλιδώσα δε μολπα πρός κάλαμον ἀντιάξει μελέων, 100

στρ. ε'

85 τὰ παρ’ εὐκλεῖ Δήρκα χρόνῳ μὲν φάνεν· ἀλλ’ ὦτε παῖς ἐξ ἀλόχου πατρὶ ποθεῖνος ἵκοντι νέοτατος τὸ πάλιν ἦδη, μάλα δὲ οἱ θερμαίνει φιλότατι νόου· ἐπει τὸ λαχῶν ποιμένα ἐπακτὸν ἀλλότριον,

90 θυάσκοντι στυγερώτατος· ἀντ. ε'

καὶ ὅταν καλὰ ἐρξαὶς ἀοιδᾶς ἀτερ, 'Αγησίδαμ', εἰς 'Αίδα σταθμὸν ἀνὴρ ἵκηται, κενᾶ πνεύσαις ἐπορε μόχθῳ βραχὺ τι τερπνών, τὶν δ’ ἄδυνης τε λύρα γλυκὺς τ’ αὐλὸς ἀναπάσσει χάριν'

95 τρέφοντι δ’ εὐρύ κλέος κόραι Πιερίδες Διός.

ἐπ. ε'

ἐγὼ δε συνεφαπτόμενος σπουδᾶ, κλυτὸν ἔθνος Δοκρῶν ἀμφέπεσον μέλιτι εὐάνορα πόλιν καταβρέχων παῖδ’ ἐρατὸν <δ’> 'Ἀρχεστράτου 120

100 ἀνήσα, τὸν εἶδον κρατέοντα χερὸς ἀλκᾶ βωμὸν παρ’ 'Ολύμπιον, κεῖνον κατὰ χρόνον ἱδέα τε καλὸν ὑρα τε κεκραμένων, ἁ ποτε

105 ἀναίδεα Γανυμήδει μόρον ἀλαλκε σὺν Κυπρογενεί. 118
the swelling melody of songs, which at last have come to light beside the famous stream of Dircíe.\(^1\)

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

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

\(^1\) The fountain of Pindar's Theban home, ep. \textit{I. vi} 74.
The eleventh Olympian was produced at Olympia immediately after the victory won in 476 by Hâgêsidâmus of Locri Epizephyrii in the boys’ boxing-match.

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

ΠΑΙΔΙ ΠΥΚΤΗ

στρ.

'Εστιν ἀνθρώποις ἀνέμων ὅτε πλείστα χρήσις, ἔστιν δ' οὐρανίων υδάτων, ὀμβρίων παίδων νεφέλας.
εἰ δὲ σὺν πόων τις εὐ πρᾶσσοι, μελιγάρμοις ὕμνοι 5 ὑστέρων ἀρχαὶ λόγων τέλλεται καὶ πιστῶν ὁρκίων μεγάλαις ἀρεταῖς.

ἀντ.

ἀφθόνητος δ' αἶνος Ὀλυμπιούκαις ὑτοὺς ἄγκειται. τὰ μὲν ἄμετέρα γλώσσα ποιμαίνειν ἔθελεν.
10 ἐκ θεοῦ δ' ἀνήρ σοφαῖς ἀνθεὶ πραπίδεσσιν ὀμοίως.

ισθι νῦν, Ἀρχεστράτου παῖ, τεᾶς, Αγησίδαμε, πυγμαχίας ἐνεκεν ἐπ.

κόσμουν ἐπὶ στεφάνων χρυσέας ἐλαίας ἀδυμελή κελαδήσω,
15 Ζεφυρίων Λοκρῶν γενεάν ἀλέγων.

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2 f. υδάτων, ὀμβρίων παίδων νεφέλας Wilamowitz (s): υδάτων ὀμβρίων, παίδων νεφέλας vulgo.
5 ἀρχα A (mgcs): ἀρχαi the other old mss (BF).
10 πραπίδεσσιν ὀμοίως from lemma in scholia to BC (gcs): πρ. ὀμοίως δὲν CNO (m); ἐσαεὶ πρ. Moschopulus (BF).
15 Ζεφυρίων Boehmer (s): τῶν Ἐπιζ. mss (edd.).
XI.—FOR HÂGÊSIDÀMUS
OF LOCRI EPIZEPHYRII
WINNER IN THE BOYS’ BOXING MATCH, 476 B.C.

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

¹ Far beyond envy is the praise that is thus stored up for victors at Olympia; and such praises my tongue would fain feed and foster; but by the gift of a god alone doth a man flourish for ever, as thou dost, with wisdom of heart.

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

¹ Similarly the clouds are called the “rain-bearing maidens” in the Clouds of Aristophanes, 298.
Ξύνθα συνγκωμάξατ' ἐγγυάσσομαι
ὑμμιν, ὦ Μοῖσαι, φυγόξεινον στρατὸν
μηδ' ἀπείρατον καλῶν,
ἀκρόσοφον δέ καὶ αἰχματὰν ἀφίξεσθαι. τὸ γὰρ
20 ἐμφυὲς οὕτ' αἴθων ἀλώτης
οὕτ' ἐρίβρομοι λέοντες διαλλάξαντο θός.

17 ὑμμιν Jongh (GCS): μή μιν miss (BF), μή νιν (M).
19 δέ EF (BGFC): τὲ ABCD (MS).
21 διαλλάξαντο, gnomie aorist, Lehrs (s): διαλλάξαντο
(ἐν C supra) miss.
Locrians. There join, ye Muses, in the triumph-song; for I shall pledge my word to you that we shall there find a race that doth not repel the stranger, or is unfamiliar with noble pursuits, but is wise beyond all others and warlike too; for neither the tawny fox nor the roaring lion changes his inborn nature.
INTRODUCTION

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

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

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

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

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

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

ΔΟΛΙΧΟΔΡΟΜΙ

στρ.

Δίσσομαι, παῖ Ζηνῶς Ἠλευθερίου, Ἰμέραν εὐρυσθενέ, ἀμφιπόλει, σώτειρα Τύχα. τίν γὰρ ἐν πόντῳ κυβερνῶνται θοικὰ
νὰς, ἐν χέρσῳ τε λαιψηροὶ πόλεμοι

5 κάγοραι βουλαφόροι. αἱ γε μὲν ἀνδρῶν
τόλλ᾿ ἀνω, τὰ δ᾿ αὖ κάτω ψεῦδη μεταμόνια
τάμνουσαι κυλίνδουν ἐλπίδες.

ἀντ.

σύμβολον δ᾿ οὐ πῶ τις ἐπιχθονίων
πιστῶν ἀμφὶ πράξιος ἐσσομένας εὐρεν θεόθεν·
tὸν δὲ μελλόντων τετύφλωνται φραδάι.

10 πολλὰ δ᾿ ἀνθρώπως παρὰ γνῶμαν ἐπέσεν,
ἐμπαυλὶ μὲν τέρψιος, οἱ δ᾿ ἀνιαρὰς
ἀντικύρσαντες ζήλαις ἐσὸλον βαθὺ πήματος ἐν
μικρῷ πεδίμειψαν χρόνῳ.

ἐπ.

νὶ Ἐφιλάνουρος, ἦτοι καὶ τεὰ κεν,
ἐνδομάχας ἃτ᾿ ἀλέκτωρ, συγγόνῳ παρ᾿ ἐστίας

15 ἀκλείης τιμὰ κατεφυλλορόησε πόδῶν,
εἰ μὴ στάσις ἀυτιάνειρα Κνωσίας ἁμερεὶς πάτρας.

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

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

Son of Philânor! like some Chanticleer, who is courageous at home alone, the fame of thy swift feet would have shed its foliage ingloriously beside thy native hearth, had not hostile faction bereft thee of thy Cnossian fatherland. And now, Ergotelês! having won a wreath once at Olympia, and twice from Pytho, and at the Isthmus, thou art exalting the hot baths of the Nymphs, while dwelling near broad acres all thine own.
The father of Xenophon of Corinth won the foot-race at Olympia in 504 B.C. Xenophon himself is now lauded as having (in 464 B.C.) performed the unprecedented feat of winning the stadium and the pentathlon on the same day. The stadium was the short foot-race of about 200 yards; the length of the Olympic stadium was just under 630 feet. The pentathlon was a contest including five events, which Simonides enumerates as ἀλμα, ποδωκείην, δίσκον, ἀκόντα, πάλην. The actual order of the events was probably foot-race, long jump, discus, javelin, wrestling. Victory in three events was sufficient, but not necessary. If no competitor won three events, or if two won two events, the prize was probably decided by taking account of second or third places in the several results (E. Norman Gardiner, Greek Athletic Sports and Festivals, 1910, p. 370).

The praise of the victor's family is bound up with the praise of Corinth (1–5), the dwelling-place of Law and Justice and Peace (6–10). A noble theme
must be treated with truthful courage (11 f). Corinth is famed for athletic prowess and inventive spirit: it has invented the dithyramb, the bit, and the adornment of the pediment with the eagle. It is the home of the Muses and of the God of War (13–23). May Zeus preserve the people, and welcome the triumphal chorus in honour of Xenophon's victory in two events, which have never before been won on the same day (24–29). Victories previously won by Xenophon (29–34), and by his father (35–40), and his family (40–46). These victories are as countless as the sand of the sea, but it is now time to make an end of this theme (47 f); and thus the poet returns to the praise of Corinth, and of the famous Corinthians, Sisyphus, Medea, and Glaucus (49–62).

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

στρ. α'
Τρισολυμπιονίκαν
ἐπανέων οἶκον ἄμερον ἀστοῖς,
ξένοις δὲ θεράποντα, γνώσομαι
τὰν ὀλβίαν Κόρινθου, Ἰσθμίον
5 πρόθυρον Ποτειδάνου, ἀγαλάκτουρον.
ἐν τὰ γὰρ Εὐνομία ναίει, κασίγνηται τε, βάθρον
πολύων ἀσφαλέως,
Δίκα καὶ ὁμότροφος Εἰρήνα, ταμίαι ἀνδράσι
πλούτου,
χρύσεαι παῖδες εὐβούλου Θέμιτος·
ἀντ. α'
ἐθέλοντι δ' ἀλέξειν
10 "Τβρίν, Κόρον ματέρα θρασύμυθον.
ἐξω καλὰ τε φράσαι, τὸλμα τέ μοι
ἐυθεῖα γλῶσσαν ὄρνυει λέγειν.
ἀμαχον δὲ κρύψαι τὸ συγγενέσ ἢθος.
ὑμμιν δὲ, παῖδες 'Αλάτα, πολλὰ μὲν νικαφόρον
ἀγλαίαν ὁπάσαν
15 ἀκραίς ἄρεταῖς ύπερελθόντων ἱεροῖς ἐν ἡθλοῖς, 20
πολλὰ δ' ἐν καρδίαις ἀνδρῶν ἐξαλοῦν
ἐπ. α'
"Ωραι πολυνάνθημοι ἄρχαια σοφίσμαθ'. ἀπαν δ' ἐυρόντος ἐργον.
7 ὁμότροφος (Ambrosian recension) Εἰρήνα (MGCS): ὁμό-
τροπος (Vatican recension) Εἰρήνα (BF).
ταμίαι mss (BGFC): ταμι" Ahrens (MS).
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XIII.—FOR XENOPHON OF CORINTH
WINNER IN THE SHORT FOOT-RACE AND IN THE
PENTATHLUM, 464 B.C.

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

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

ταί Διωνύσου πόθεν ἐξέφανεν
σὺν Βοηλάτα χάριτες διθυράμβῳ;
20 τίς γὰρ ἵππεος ἐν ἑντεσσιν μέτρα,
ἡ θεών ναοῖσιν οἰωνῶν βασιλεά δίδυμον ἐπέθηκ; ἐν δὲ Μοῖσ’ ἰδύπνοος,
ἐν δ’ Ἀρης ἀνθέει νέων οὐλίαις αἰχμαῖσιν ἀνδρῶν.

στρ. β’

ὑπατ’ εὐρὶ ἀνάσσων

25 Ὀλυμπίας, ἀφθόνητος ἐπεσσιν
γένοιο χρόνον ἀπαντα, Ζεῦ πάτερ,
καὶ τόνδε λαὸν ἀβλαβῆ νέμων
Ξενοφῶντος εὐθυνε δαίμονος οὐρον.
δέξαι τέ οἱ στεφάνων ἐγκώμιον τεθμῶν, τὸν ἄγει
πεδίων ἐκ Πίσας,

30 πεντάθλῳ ἀμα σταδίου νικῶν δρόμων· ἀντεβόλησεν
tῶν ἀνήρ θνατῶς οὔπω τις πρότερον.

ἀντ. β’

δύο δ’ αὐτῶν ἔρεψαν
πλόκοι σελίνων ἐν Ἰσθμιάδεσσιν
φανέντα· Νέμεα τ’ οὐκ ἀντιξοεῖ.

29 τέ Ambrosian recension (ms): δὲ Vatican recension (bgfc).

134
Whence was it that the graces of Dionysus first came to light, with the ox-driving dithyramb? Aye, and who was it that, amid the harness of horses, invented the restraining bridle, or, on the temples of the gods, planted the twin king of birds? And there the Muse with her sweet breath, there too the war-god flourisheth with the deadly spears of youthful heroes.

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

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

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

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

4 The crown of σέλινον was given as a prize in the Isthmian games (cp. Ν. iv 88, and Ι. ii 16 and viii 64). σέλινον is best identified, not with "parsley," Petroselinum sativum, but with "wild celery," Apium graveolens. The river and the town Selinus in Sicily derived their name from the wild celery which grew plentifully on the banks of the river (Head's Historia Numorum, p. 146, ed. 1887).
35 πατρὸς δὲ Θεσσαλοῦ ἐπ' Ἀλφεοῦ
βρεθροισιν αὐγα ποδῶν ἀνάκειται,
Πυθοὶ τ' ἔχει σταδίου τιμᾶν διαύλου θ' ἀλίῳ ἄμφ' 
ἐνί, μηνὸς τέ σι
τωνού κραναῖς ἐν 'Αθανασί τρία ἔργα ποδαρκής 
ἀμέρα θῆκε κάλλιστ' ἄμφι κόμαις,
ἐπ. β'
40 Ἐλλώτια δ' ἐπτάκισ'. ἐν δ' ἀμφιάλοισι Ποτειδάνος 
τεθμοίσιν
Πτοιοδώρῳ σὺν πατρὶ μακρότεραι
Τερψία θ' ἐφοντ' Ἐρύτιμῳ τ' ἀοιδαί.
δόσσα τ' ἐν Δελφοῖσιν ἀριστεύσατε 
ἡδὲ χορτοὶ ἐν λέοντος, δηρύμαι πολέσιν
45 περὶ πλήθει καλῶν, ὡς μᾶν σαφὲς 
onκ ἀν εἰδείην λέγειν ποντιὰν ψάφων ἀριθμόν.

στρ. γ'
ἔπεται δ' ἐν ἐκάστῳ
μέτρων' νοησαι δὲ καιρὸς ἀριστος.
ἐγὼ δὲ ἰδιος ἐν κοινῷ σταλείς
50 μῆτιν τε γαρύνων παλαιγόνων 
πολέμων τ' ἐν ήρωϊας ωρεταισιν 
οὐ ψεύσομ' ἄμφι Κορίνθιο, Σίσυφον μὲν πυκνότατον 
παλάμαις ὡς θεόν,
καὶ ταν πατρὸς ἀντία Μήδειαν θεμέναν γάμον 
αὐτὰ,
ναὶ σώτευμαν Ἀργοὶ καὶ προπόλοις.

ἀντ. γ'
55 τα δὲ καὶ ποτ' ἐν ἀλκᾶ 
πρὸ Δαρδάνου τειχέων ἐδόκησαν 
ἐπ' ἀμφότερα μαχ' ἀν τάμνειν τέλος,

42 τερψίες θ' — ἐφρίμωι τ' mss, corrected by Erasmus Schmid. ἐφοντ' mss (MGFCS): ἐσποντ' Bothe (b).

136
mood; and, at the stream of Alpheïs, is stored up the glory won by the swift feet of his father, Thessa-
salus. At Pytho, he hath the fame of the single and the double foot-race, won within the circuit of the self-same sun; and, in the same month, at rocky Athens did one swift day fling o'er his hair three fairest crowns of victory, and seven times was he victorious at the festival of Athénã Hellôtis. In Poseidon's games betwixt the seas, too long would be the songs which shall attain to all the victories won by Terpsias and Eritimus, with their father Ptoeòdôrûs; and, as for all your prowess at Delphi, and in the Lion's haunts. I am ready to contend with many as to the number of your prizes; for, in truth, I could not have the skill to tell the number of the pebbles of the sea.

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

1 We might naturally suppose that Ptoeòdôrûs was the father of Terpsias and Eritimus; but the scholia make Ptoeòdôrûs (son of Thessalus) a brother, and Eritimus a son or grandson, of Terpsias.
2 Nemea. 3 Corinthians, implied in the context.


PINDAR

tοι μὲν γένει φίλω σὺν Ἀτρέως
‘Ελένου κομίζοντες, οί δ’ ἀπὸ πάμπαν
60 εἰργούσες· ἐκ Δυκίας δὲ Γλαύκου ἐλθόντα τρόμευν
Δαμαώ. τοῖσι μὲν
ἐξεύχετ’ ἐνάστει Πειρέανας σφετέρου πατρὸς ἀρχὰν
καὶ βαθὺν κλάρον ἐμμεν καὶ μέγαρον·
ἐπ. γ’

δς τᾶς ὤμωδεος νιὼν ποτε Γοργόνος ἢ πόλλ’ ἄμφι
κρουνοῖς
Πάγασον ζεῦξαι ποθέων ἐπαθεν,
65 πρὸν γέ οἱ χρυσάμπυκα κούρα χαλινὸν
Παλλάς ῥήγεκ’. ἐξ οὐείρου δ’ αὐτίκα
ὡν ὑπαρ. φώνασε δ’. ‘Εὐδεῖς, Λιολίδα βασιλεῖ;
ἄγε φίλτρον τόδ’ ἵππειον δέκευ,
καὶ Δαμαίῳ νιν θύων ταῦρον ἀργάντα πατρὶ
δεῖξον."

στρ. δ’

70 κυναγινίς ἐν ἀρφενα
κυώσσοντι οἱ παρθένος τόσα εἰπείν
ἐδοξειν· ἀνὰ δ’ ἐπάλτ᾿ ὀρθῷ ποδὶ.
παρκείμενον δὲ συλλαβῶν τέρας,
ἐπιχωριον μάντιν ἀσμενὸς εὑρεν,
75 δεῖξεν τε Κοιρανίδα πᾶσαν τελευτὰν πράγματος,
ὡς τ’ ἀνὰ βωμῷ θεᾶς
κοιτάξατο νῦκτ’ ἀπὸ κείνου χρήσιος. ὡς τε οἱ
αὐτὰ
Ζηνὸς ἐγχεικεραύνου παῖς ἐπορευ

ἀντ. δ’

δαμασίφρωνα χρυσῶν.
ἐνυπνίω δ’ ἀ τάχιστα πιθέσθαι
80 κεληστάτῳ μν. ὅταν δ’ εὐρυσθενεῖ

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

¹ Bellerophon's father, Aeolus, was a reputed son of Poseidon.
καρταίποδ’ ἀναρή Γεαόχω, Θέμεν Ἰττία βωμὸν εὐθύς Ἄθάνα. τελεῖ δὲ θεόν δύναμις καὶ τὰν παρ’ ὄρκον καὶ παρὰ ἐλπίδα κούφαν κτίσων. ήτοι καὶ ὁ καρτερὸς ὀρμαίνων ἔλε Βελλερό-φόντας, 120

85 φάρμακον πραῤτείνων ἀμφὶ γενν., ἐπ. δ’ ἰππον πτερόντ’ ἀναβάς δ’ εὐθὺς ἐνόπλια χαλκωθεὶς ἐπαίξεν.

89 σὺν δὲ κείνῳ καὶ ποτ’ Ἀμαζονίδων αἰθέρος ψυχρᾶς ἀπὸ κόλπων ἐρήμων τοξότων βάλλων γυναικεῖον στρατόν,

90 καὶ Χήμαιραν πῦρ πνέοισαν καὶ Σολύμους ἐπεφνεν. διασωπάσομαι οἱ μόρον εγώ.

130 τὸν δ’ ἐν Οὐλύμπῳ φάτναι Ζηνὸς ἀρχαῖα δέκονται.

στρ. ε’ ἐμε’ δ’ εὐθὺν ἀκόντων ἰέντα ρόμβου παρὰ σκοτὸν οὐ χρή

95 τὰ πολλὰ βέλεα καρτύνευν χεροῖν. Μοῖσας γὰρ ἀγλαοθρόνους ἐκὼν Ὀλυγαιθδαισίν τ’ ἐβαν ἐπίκουρος. Ἰσθμοὶ τά τ’ ἐν Νεμέα παύρῳ ἐπεὶ θῆσον φανέρ’ ἀθρό’, ἀλαθῆς τέ μοι

81 ἀναρή old mss (MGFS): αὔερη lemma of scholium, corrected by Drachmann (BCS1). 83 τελεὶ de most mss (MGFC): τελεὶ D alone (B).

88 ψυχρᾶς mss (BMGFC), ψυχρῶν S. ἐρήμων Hermann (GC): ἐρήμου mss (BMFS).

97 ἐπίκουρος. Ἰσθμοὶ—Νεμέα παύρῳ M in notes (GFCS) ἐπίκουρος Ἰσθμοὶ—Νεμέα. παύρῳ δ’ (B and M in text). 140
beast to the Lord of the earth, straightway to dedicate an altar to Athéné, the goddess of horses. Now the power of the gods maketh that which one would vow to be impossible and beyond all hope, a light achievement. Verily, even so the strong Bellerophon, after all his eager striving, caught the winged steed, solely by stretching athwart his jaws that gentle spell; and, mounting on his back, at once he played the weapon-play in his brazen armour; and, riding on that steed, he assailed from the lonely bosom of the chill air that army of womankind, the archer host of Amazons; and even slew the fire-breathing Chimaera, and the Solymi. I shall pass in silence over his doom; but Pegasus hath found his shelter in the olden stalls of Zeus in Olympus.

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

¹ παρὰ σκοπόν, "beside the mark," is taken with ὦ χρῆ by the scholia, and by Thiersch, Dissen, Mezger, and Gildersleeve. Any praise (like further details on the mythic glories of Corinth) that is not directly aimed at the victor, is a dart that goes beside the mark. παρὰ σκοπόν (rendered "by the mark") is, however, taken by Fennell with εὐθὺν ἀκόντων ἡμών ἑντα ῥῷμβον. But παρὰ σκοπόν is best placed in the second clause, where it is naturally contrasted with εὐθὺν in the first.
PINDAR

"ξορκος ἐπέσσεται ἐξηκοντάκι δὴ ἄμφοτέρωθεν
100 ἀδύγλωσσος βοᾷ κάρυκος ἐσλοῦ. ἀντ. ε' .
tὰ δ' Ὀλυμπία αὐτῶν ἐοικεν ἦδη πάροιθε λελέχθαι. τὰ τ' ἐσσόμενα τὸν' ἄν φαίην σαφές. νῦν δ' ἐλπομαί μέν, ἐν θεῶ γε μὰν
105 τέλος'. εἰ δὲ δαίμων γενέθλιος ἐρποι, Δι τοὺ τ᾽ 'Ενναλῷ τ' ἐκδώσομεν πρῶσειν. τὰ δ' ἐπ' ὄφρυ Παρνασσία
ἐξ Ἀργεὶ θ' ὡσα καὶ ἐν Θήβαις, ὡσα τ' Ἀρκάσιων ἀνάσσων
μαρτυρήσει Λυκαίον βομὸς ἄναξ, ἐπ. ε'

Πέλλανά τε καὶ Σικυών καὶ Μέγαρ' Λιακίδαν τ' εὐερκεῖς ἄλσος,
110 ἀ τ' 'Ελευσίς καὶ λιπαρὰ Μαραθῶν, ταῖ θ' ὑπ' Αίντνας ψυλλόφου καλλίπλουτοι πόλει, ἀ τ' Εὐβοία. καὶ πᾶσαν κατὰ 'Ελλάδ' εὐρήσεις ἐρευνῶν μάσσων' ἥ ὡς ἰδέμεν. ἀνα, κούφοισιν ἐκνεῦσα ποσίν.
115 Σεῦ τὲλει', αἰδῷ δίδου καὶ τύχαν τερπνῶν γλυκεῖαν.

99 δὴ ἁμφ. BMGFS; δὴ ἁμφ. S; δ' ἁμφ. old mss.
102 τὰ τ' Vatican recension (gfcs): τὰ δ' Ambrosian recension (BM).
107 Ἀρκάσιων ἀνάσσων old mss (s3, Ἀρκάσι βάσσαι s1): 142
as a true witness under solemn oath, the sweet-tongued voice of a goodly herald, heard full sixty times at both places, will ratify my words. As for the victories won by them at Olympia, they have, meseems, been already mentioned, and, of those in the future, I could tell clearly in the days to come. For the present I cherish hope, howbeit the issue is in God's hand; but, if the good fortune of the house have free course, we shall leave this to Zeus and Enyalius to accomplish. And the prizes won beneath the brow of Parnassus, six in number, and, all in Argos, and in Thebes, and all that shall be witnessed by the royal altar of the Lycaean mount that ruleth over the Arcadians, and by Pellána, and Sicyon, and Megara, and the fair-walled precinct of the sons of Aeacus, and Eleusis, and fertile Marathon, and the cities beauteous in wealth beneath the lofty crest of Etna, and Euboea,—aye, even throughout all Hellas, you may search and find them too many for the eye to view. Get thee up and swim away with nimble feet! and do thou, O Zeus, the giver of perfection, grant reverence and the sweet good-fortune of a happy lot.

'Ἀρκάο ἄνάσσων interpolated mss; 'Ἀρκάς ἄνάσσων Hermann (BG); 'Ἀρκάσιν ἄσσον Μ, — ἄσσων C, — ἄπειθαν Φ.

114 ἄνα Pauw, and Kayser with old scholia (BGFCs1): ἄλλα mss (MS2).

114f. ποσίν· Ζεῦ τέλει·, (MGFCs): ποσίν, Ζεῦ τέλει· (B).
INTRODUCTION

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

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

ΣΤΑΔΙΕΙ (παιδί Κλεοδάμου)

στρ. α'
Καφεισίων υδάτων
λαχοίσαι, αύτε ναίσετε καλλίπωλον ἔδραν,
ὡ ψαράδις, ἀδίδιμοι βασίλειαι
Χάριτες 'Ορχομενοῦ, παλαιγώνων Μινυάν ἐπί-
σκοποί,
5 κλύτ', ἐπεὶ εὐχομαι. σὺν γὰρ ὕμιν τὰ τερπνὰ
cal
tὰ γλυκὲ ἄνεται πάντα βροτοῖς,
eἰ σοφός, ἐἰ καλὸς, ἐἰ τις ἀγλαὸς ἀνήρ.
oúde γὰρ θεοὶ σεμνὰν Χαρίτων ἀτερ
coupaneisiv χοροῦς οὔτε δαίτας: ἀλλὰ πάντων
tamía
10 ἔργων ἐν οὐρανῷ, χρυσότοξον θέμεναι παρὰ
Πύθιον 'Απόλλωνα θρόνους,
ἀέναιον σέβοντι πατρὸς 'Ολυμπίου τιμῶν.

στρ. β'
<ὁ> πότνι' 'Αγλαία
φιλησίμολπε τ' Εὐφροσύνα, θεῶν κρατίστου
15 παιδέσ, ἐπακοοῖτε νῦν, Θαλία τε
ἐρασίμολπε, ἱδοίςα τόνιδε κῶμον ἐπ' εὕμενει τύχα

2 αὔτε mss (BMGFC) : ταί τε Bergk (s).
4 Ὄρχ. most mss (GFC) : Ἐρχ. two late mss (BMS).
6 γλυκὲ' ἄνεται Kayser (GCS) : γλυκέα γίνεται mss (BMF).
13 ὃ P (edd.). πότνια τε Vatican recension.
15 ἐπακοοῖτε νῦν Bergk (M1/GFC) ; ἐπάκοου τὸ νῦν m2 : ἐπάκου
νῦν mss ; ἐπάκους γενοῦ Hermann (b).

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XIV.—FOR ASOPICHUS OF ORCHOMENUS
WINNER IN THE BOYS' SHORT FOOT-RACE 488 (?) B.C.

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

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

\(^1\) The ancient inhabitants of Orchomenus.
κούφα βιβδώτα: Αυτῷ γὰρ Ἀσώπιχον τρόπω
ἐν τε μελεταῖς αἰείδων ἐμολον,
οὖν ἘΟλυμπιώνικος ἢ Μινεία
20 σεῦ ἐκατι. μελανοτειχέα νῦν δόμον
Φερσεφόνας ἔλθ', Ἀχοἱ, πατρὶ κλυτὰν φέροισ' ἀγγελίαν,
Κλεόδαμον ὁφρ' ἱδοίσ', νῦν εἴπης ὅτι οἱ νέαν
κόλποις παρ' εὐδόξοις Πίσας
ἐστεφάνωσε κυδίμων ἀέθλων πτεροὶς χαίταν.

22 Κλεόδαμον (MGFCs); Κλεόδαμον B: Κλεόδαμφ B alone.
23 εὐδόξοι Boeckh (fs): εὐδόξοι mss; εὐδόξου (MGC).
fortune. For I have come to sing the praise of Asôpichus with Lydian tune and with meditated lays, because, thanks to thee, the house of the Minyae is victorious in Olympia.

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

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

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

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

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

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

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

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

1.—ΙΕΡΩΝΙ ΑΙΤΝΑΙΩ

ΑΡΜΑΤΙ

στρ. α'
Χρυσέα φόρμων, Ἀπόλλωνος καὶ ἱπποκάμῳν
σύνδικον Μοισάν κτέανον· τὰς ἰκούει μὲν βάσις,
ἀγλαίας ἀρχά,
πείθονται δ' ἀοιδοὶ σάμασιν,
ἀγγειχόρων ὅπόταν προοιμίων ἀμβολὰς τεύχης
ἐλευθέρων.

5 καὶ τὸν αἰχματὰν κεραυνὸν σβεννύεις
ἀενάου πυρὸς. εὔδει δ' ἀνὰ σκάπτῳ Δίως αἰετός,
ὡκεῖαν πτέρυγ' ἀμφοτέρωθεν χαλάξαις,

ἀντ. α'
ἀρχὸς οἰωνῶν, κελαινῶπιν δ' ἐπὶ οἱ νεφέλαν
ἀγκύλῳ κρατί, γλεφάρων ἀδύ κλαίστρων, κατέ-
χενας· ὁ δὲ κνώσσων
υγρὸν νῦτον αἰωρεῖ, τεαῖς

10 ῥπαίσι κατασχόμενος. καὶ γὰρ βιατὰς Ἀρης,
τραχείαν ἀνευθε λιπῶν
ἐγχέων ἀκμάν, ἰαίνει καρδίαν
κώματι, κῆλα δὲ καὶ δαιμόνων θέλγει φρένας,
ἀμφὶ τε Λατοίδα σοφία βαθυκόλπων τε
Μοισάν.

ἐπ. α'
ὅσσα δὲ μὴ πεφίληκε Ζεῦς, ἀτύχονται βοῶν

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THE PYTHIAN ODES

I.—FOR HIERON OF AETNA

WINNER IN THE CHARIOT-RACE 470 B.C.

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

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

But all the beings that Zeus hath not loved, are
Πινδάριον ἀιώντα, γὰν τε καὶ πόντου κατ’ ἀμαί-μάκετον,
15 ὡς τ’ ἐν αἰνᾷ Ταρτάρῳ κεῖται, θεῶν πολέμιος, 30
Τυφώς ἐκατοντακάρανος; τὸν ποτε
Κλικίουν θρέψειν πολυώνυμον άντρον· νῦν γε μὰν
ταί θ’ ὑπὲρ Κύμας ἀλιερκέες ὀχθαί
Σικελία τ’ αὐτοῦ πιέζει στέρνα λαχνάεντα· κίων
δ’ οὐρανία συνέχει,
20 νυφόεσσ’ Λίτνα, πάνετες χιόνος ἠξείας τιθήνα·
στρ. β’
τάς ἐρεύγονται μὲν ἀπλάτου πυρὸς ἀγνόταται 40
ἐκ μυχῶν παγαί· ποταμοὶ δ’ ἀμέραισιν μὲν πρὸ-
χέωντι ρῶν καπνοῦν
αιθῶν· ἀλλ’ ἐν ὀρφναισιν πέτρας
φοίνισσα κυλωδομένα φλὸξ ἐς βαθείαν φέρει πόν-
του πλάκα σὺν πατάγφ.
25 κεῖνο δ’ Ἀφαίστοιο κρουνοῖς ἐρπετὸν
dεινοτάτος ἀναπέμπει· τέρας μὲν θαυμάσιον
προσδέσθαι, θαῦμα δὲ καὶ παρεόντων ἀκούσαι,
50
ἀντ. β’
σίνον Λίτνας ἐν μελαμφύλλοις δέδεται κορυφαῖς
καὶ πέδῳ, στρωμνᾶ δὲ χαράσσοισ’ ἀπαν νῶτον
ποτικέκλιμένου κεντεῖ.
εἰς, Ζεῦ, τίν εἰς ἀνδάνειν,
30 ὅς τοῦτ’ ἐφετείς ὡρος, εὐκάρπωτοι γαίας μέτωπον,
tοῦ μὲν ἐπωνυμίαν
κλεινὸς οἰκιστήρ ἐκύδανεν πῶλιν
gείτονα, Πυθίαδος δ’ ἐν δρόμῳ κάρυξ ἀνεειπε νῦν
ἀγγέλλων Ἰέρωνος ὑπὲρ καλλινίκου
60
20 πανέτης s.
26 παρεόντων CM (mccs) : παριόντων most mss (BF).
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astonied, when they hear the voice of the Pierides, whether on the earth, or on the resistless sea; whereof is he who lieth in dread Tartarus, that foeman of the gods, Typhon with his hundred heads, who was nurtured of old by the famed Cilician cave, though now the steep shores above Cymê, and Sicily too, lieth heavy on his shaggy breast, and the column that soareth to heaven crusheth him, even snow-clad Etna, who nurseth her keen frost for the live-long year,—Etna, from whose inmost caves burst forth the purest founts of unapproachable fire, and, in the day-time, her rivers roll a lurid stream of smoke, while amid the gloom of night, the ruddy flame, as it sweepeth along, with crashing din whirleth rocks to the deep sea far below. And that monster flingeth aloft the most fearful founts of fire, a wondrous marvel to behold, a wonder even to hear, when men are hard by; such a being is he that lieth bound between those dark-leaved heights and the ground below, while all his out-stretched back is goaded by his craggy couch.

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

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

ἐπ. β ναυσιφορήτοις δ' ἀνδράσι πρώτα χάρις ἐσ πλόου ἀρχομένοις πομπαίον ἐλθείν οὐρον· ἑοικότα γάρ

35 καὶ τελευτὰ φερτέρον νόστου τυχεῖν. ὃ δὲ λόγοις ταῦταις ἐπὶ συντυχίαις δόξαν φέρει 70 λοιπον ἔσσεσθαι στεφάνοις <ὑμ> ἵπποις τε κλυτὰν καὶ σὺν εὐφώνοις θαλίαις όνυμαστάν.

Δύκιε καὶ Δάλον ἀνάσσων Φοῖβε, Παρνασσοῦ τε κράναν Κασταλίαν φιλέων,

40 έθελήσαις ταῦτα νόῳ τιθέμεν εὐανδρόν τε χώραν. στρ. γ' ἐκ θεών γάρ μαχανὶ πᾶσαι βροτέαις ἀρεταῖς, 80 καὶ σοφοὶ καὶ χερσὶ βιαταὶ περίγλωσσοι τ' ἐφυν. ἀνδρα δ' ἐγὼ κεῖνον αἶνησαι μενοινῶν ἐλπομαι μὴ χαλκοπάραον ἀκονθ' ὦσεῖτ' ἀγῶνος βαλεῖν ἔξω παλάμα δονέων,

45 μακρὰ δὲ ρίψαις ἀμεῦσασθ' αντίον· εἰ γὰρ ο πᾶς χρόνος ὄλβον μὲν ὀὐτω καὶ κτεάνων δόσιν εὐθύνοι, καμάτων δ' ἐπίλασιν παράσχοι.

ἀντ. γ' ἡ κεν ἀμνάσειν, οἷας ἐν πολέμοις μάχαις τλάμονι ψυχᾷ παρέμειν', ἀνίχ' εὐρίσκοντο θεῶν παλάμαις τιμάν,

35 καὶ τελευτὰ φερτέρου C\(^1\) and scholium (MGFCS): ἐν καὶ τελευτὰ DC\(^2\); καὶ τελευτὰ Moschopulus; καὶ τελευτὰν φερτέραν B.

37 στεφάνοις <ὑμ> Heyne (BMGFC): στεφάνοις old mss; στεφάνοις τε vulgo; στεφάνοις σὺν Donaldson.

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

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

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

οἶαν οὕτως Ἐλλάνων δρέπει,
50 πλούτων στεφάνωμ’ ἀγέρωχον. νῦν γέ μὰν τὰν
Φιλοκτήταο δίκαιον ἐφέπων
ἐστρατεύθη: σὺν δ’ ἀνάγκα οὐν φίλον
cαὶ τις ἑών μεγαλάνωρ ἔσανεν. φαντί δἐ Ῥαμνόθεν
ἔλκει τειρόμενον μεταβάσοντας ἐλθείν

ἐπ. γ’

ηρώως ἀντιθέουσ Ποίαντος νῦν τοξόταν·
δς Πριάμῳ πόλιν πέρσεν, τελεύτασέν τε πόνους
Δαναοῖς,
55 ἀσθενεὶ μὲν χρωτὶ βαίνων, ἀλλὰ μοιρίδιον ἤν.
οὗτο δ’ Ἰέρωνι θεός ὀρθωτήρ πέλοι
tὸν προσέρποντα χρόνον, ὃν ἔραται καρδόν
διδούς.
Μοῖσα, καὶ πάρ Δεινομένει κελαδῆσαι
πίθεο τοι ποινὰν τεθρίππων. χάρμα δ’ οὐκ ἀλ-
λότριον νικαφορία πατέρος.
60 ἀν’ ἔπειτ’ Λείτνας βασιλεὶ φίλιον ἐξεύρωμεν ὕμνον
στρ. δ’

τῶν πόλιν κείναν’θεοδράματ’ σὺν ἐλευθερία
‘Τλλίδος στάθμας Ἰέρων ἐν νόμοις ἐκτισσ’. ἐθέ-
λοντι δἐ Παμφίλου
καὶ μὰν Ἡρακλειδᾶν ἐκγγονοι
odynam ύπο Ταύγητον ναύοντες οἰεὶ μένειν τεθροι-
σιν ἐν Αἴγμιοι

52 μεταβάσοντας anon. in Boeckh (M¹gs): μεταλ(λ)άσ(σ)οντας
mss; μεταμείβοντας BF; μεταβάσοντας Wakefield (M²c).
62 ἐκτισσ’. ἐθέλοντι MGC; ἐκτισσε θέλοντι BFS: ἐκτισ(σ)ε(ν)
(ἐ)θέλοντι mss.
them honour, such as no other Greek hath gathered, even a lordly crown of wealth. But now he was following in the ways of Philoctêtês, 1 when he was prompted to take the field; for, under the stress of need, even the proud man fawned for his friendship. 2 Thus do they say that god-like heroes went to bring from Lemnos the bowman son of Poeas, who was wearied with his wound, but who yet sacked the city of Priam, and ended the toil of the Danai, though he went on his way with a frame that was weak; but thus was it ordered of Fate. Even so, for the time that is still to come, may God be the preserver of Hieron, giving him all he desireth in due season.

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

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

2 “Kyme, hard pressed by the Etruscan enemy, prayed for help from the lord of Syracuse, whose intervention on behalf of Lokroi . . . may have gained him the reputation of the general defender of oppressed Italiot cities” (Freeman’s Sicily, ii 250). Cp. Diodorus, xi 51 (474 B.C.), παραγενομένων πρὸς αὐτὸν προσθέων ἐκ Κῦμης τῆς Ἰταλίας καὶ δεομένων βοήθειας πολεμομένων ὑπὸ Τυρρηνῶν θαλασσοκρατοῦντων.

3 Son of Hieron, and ruler of Aetna.
65 Δωρεῖς. ἔσχον δ' Ἀμύκλας ὀλβιοί, Ἀκοπείς ἐπὶ πολλὰς ὅρνυμενοι, λευκοπόθλων Τυνδαριδᾶν βαθύδοξοι γείτονες, δέν κλέος ἀνθήσεν αἴχμασ. ἀντ. δ' Ζεῦ τέλει', άιεὶ δὲ τοιαῦταν Ἀμένα παρ' ὕδωρ 130 αἶσαν ἀστοῖς καί βασιλεύσιν διακρίνειν ἐτύμων λόγον ἀνθρώπων, σύν τοι τίν κεν άγητήρ ἀνήρ, 70 νίῳ τ' ἐπιτελλόμενος, δἀμοι γεραῖρων τράποι σύμφωνον εᾶς ἀσυχίαν.

λύσομαι νεόνου, Κρονίων, άμερον ὀφρα κατ' οίκον ὁ Φοίνιξ ὁ Τυρσανῶν τ' ἀλαλατός ἐχή, ναυσίστονος ὑβριν ἱδὼν τὰν πρὸ Κύμας.

ἐπ. δ' οἷα Συρακοσίων ἀρχῇ δαμασθέντες πάθον, ὠκυπόρων ὑπὸ ναὸν ὁ σφίν ἐν πόντῳ βάλεθ' ἀλικίαν, 75 'Ελλάδ' ἔξελκων βαρείας δουλίας. ἀρέωμαι πάρ μὲν Σαλαμῖνος, Ἀθαναίων χάριν, μυσθόν, ἐν Σπάρτα δ' ἑρέω τὰν πρὸ Κιθαιρῶνος μάχαν, ταῖσι Μῆδειοι κάμοιν ἀγκυλότοξοι,

65 Δωρεῖς E, Bergk (MGF); Δωρίῆς CD (c); Δωρίους Hermann (b).
70 ἐς C with scholia (MGFCS); ἐφ' Moschopulus (b): omitted in Vatican mss.
74 ὃς σφίν E with interpolated mss (b).
77 τὰν most mss (s2): omitted by EF alone (BMFGCS1).
as Dorians, under the ordinances of Aegimius.\(^{1}\) They
gat them Amyclae\(^{2}\) and prospered, sallying forth from
Pindus, those glory-laden neighbours of the Tyndaridae with their white horses; and the fame of their
spear burst into bloom.

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

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

\(^{1}\) There were three Dorian tribes, the Hylleis, the
Pamphyli, and the Dymánes. The Hylleis were descended
from Hyllus, the son of Heracles; and the other two from
Pamphylius and Dumas, the sons of Aegimius.

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

\(^{3}\) The naval battle off Cumae, 474 B.C.

\(^{4}\) The battle of Salamis, September, 480 B.C.

\(^{5}\) The battle of Plataea, 479 B.C.
παρὰ δὲ τὰν εὔνυδρον ἄκταν Ἦμερα παίδεσσιν ὤμον Δεινομένευς τελέσαις,
80 τὸν ἐδέξαντ’ ἀμφ’ ἀρετά, πολεμίων ἀνδρῶν καμόντων.

στρ. ε’
καίρον εἰ φθέγξαιο, πολλῶν πείρατα συντανύσαις ἐν βραχεί, μείων ἐπεται μῶμος ἀνθρώπων. ἀπὸ γάρ κόρος ἀμβλύνει ἀιανής ταχείας ἐλπίδας: ἀστὸν δ’ ἄκοα κρύφιον θυμὸν βαρύνει μάλιστ’ ἔσλοσιν ἐπ’ ἀλλοτρίους.

85 ἀλλ’ ὀμως, κρέσσων γὰρ οἰκτεροῦ φθόνος, μὴ παρίει καλά. νόμα δικαίω τηδαλίω στρατον’ ἄψευδει δὲ πρὸς ἄκμουν χάλκευε γλώσσαν.

ἀντ. ε’
eί τι καὶ φλαύρων παραιθύσσει, μέγα τοι φέρεται
πάρ σέθεν. πολλῶν ταμίας ἐσσί’ πολλοὶ μάρτυρες ἀμφοτέρως πιστοὶ.

370 εὐανθεί δ’ ἐν ὕργῳ παρμένων,
90 εὐπέρ τι φιλεῖς ἄκοαν ἱδεῖαν αἰεὶ κλύειν, μὴ κάμνε λιαν δαπάναις·
ἐξεῖ δ’ ὡσπερ κυβερνάτας ἄνηρ ἰστιον ἄνεμον. μὴ δολωθῆς, ὁ φίλος, κέρδεσιν εὐτράπλοις· ὀπιθόμβροτον αὐχήμα δόξας 180 επ. ε’
οἴον ἀποιχομένων ἀνδρῶν δίαιταν μανύει

85 κρέσσων DV (BMGFC): κρέσσων E; κρέσσων lemma of one Triclinian ms (s).
92 κέρδεσιν εὐτράπλοις Bücheler (s): κέρδεσιν εὐτραπέλοις old mss: εὐτραπέλοις κέρδεσι’ Hermann (BMGFC); ὁ φίλε κέρδεσιν εὐτραπέλοις C1 D1.

164
Himeras, (I shall win reward) by paying my tribute of song to the sons of Deinomenès,—the song of praise, which they won by their valour, while their foemen were fore-spent.¹

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

¹ At the battle of Himera, 480 B.C., Gelôn, the eldest of the sons of Deinomenès, held the supreme command (Freeman’s Sicily, ii 189–207); but, in the lines of Simonides on the Delphian tripod, all the four sons, Gelôn, Hierôn, Polyzélus, and Thrasybûlus, join in recording their share in the deliverance of Hellas (ib. note on p. 205).
² Cp. Herodotus, iii 52, “it is better to be envied than to be pitied.”
³ A polite euphemism for “good or evil deeds.”
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καὶ λογίως καὶ ἀοιδοῖς· οὐ φθίνει Κροίσου
φιλόφρων ἀρετά.

95 τὸν δὲ ταύρῳ χαλκέῳ καυτῆρα νηλέα νόον
ἐχθρὰ Φάλαριν κατέχει παντᾶ φάτις,
οὐδὲ νιν φόρμιγγες ὑπωρόφιαι κοινωνίαις
μαλθακῶν παῖδων ὀάροιςι δέκονται.

190 τὸ δὲ παθεῖν εὖ πρῶτον ἄθλων· εὖ δ' ἀκούειν
dευτέρα μοῖρα· ἀμφοτέρους δ' ἀνὴρ
100 ὃς ἄν ἐγκύρσῃ, καὶ ἐλη, στέφανου ὑψιστον
dέδεκται.
life to chroniclers and to bards alike. The kindly generosity of Croesus fadeth not away, while Phalaris,\(^1\) ruthless in spirit, who burned his victims in his brazen bull, is whelmed for ever by a hateful infamy, and no lyres beneath the roof-tree welcome him as a theme to be softly blended with the warbled songs of boys. The first of prizes is good-fortune; the second falleth to fair fame; but, whosoever findeth and winneth both, hath received the highest crown.

\(^1\) Tyrant of Aeragas, 570–554 B.C.
INTRODUCTION

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

To mighty Syracuse, rearer of men and of horses, the poet brings from Thebes a lay in honour of Hieron's victory. Hieron is aided by Artemis and Hermes, when he yokes his horses, and prays to Poseidon (1–12). Other lords have other praises,
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and, even as Cinyras is praised by Cyprian voices, as beloved of Apollo, and as the minion of Aphrodité, so Hieron is praised by the grateful voice of the virgin of Western Locris, whose eye has won new courage from his aid (13–20). The awful doom of Ixion warns us to requite our benefactors (21–24).

The myth of Ixion (25–48).

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

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

ΑΡΜΑΤΙ

στρ. α'
Μεγαλοπόλεις ο Συράκουσαι, βαθυπολέμου
tέμενος Ἄρεος, ἄνδρων ὑπ'ων τε σιδαροχαρμαῖν
δαιμόνιαι τροφοὶ,
ὑμμὶν τὸδε τῶν λιπαρῶν ἀπὸ Θῆβας φέρον
μέλος ἐρχομαι ἀγγελιάν τετραορίας ἐλείχθονος,
5 εὐάρματος Ἰέρων ἐν ᾧ κρατέων
τηλαυγέσιν ἀνέδησεν Ὄρτυγίαν στεφάνοις,
10 ποταμίας ἔδος Ἀρτέμιδος, ὡς ὀνκ ἄτερ
κεῖνας ἀγαναίσιν ἐν χερσὶ ποικιλανίους ἐδάμασσε
πώλους.

ἀντ. α'
ἐπὶ γὰρ ἰοχέαρα παρθένος χερὶ διδύμα
10 ὃ τ' ἐναγώνιος Ἐρμᾶς αἰγλάντα τίθησι κόσμων,
ξεστὸν ὅταν δίφρον
ἐν θ' ἄρματα πεισιχάλινα καταζευγνύῃ
σθένος ὑπ'ιον, ὀρσοτρίαιναν εὐρυβίαν· καλέων
θεόν.

ἄλλοις δὲ τις ἐτέλεσεν ἄλλος ἀνὴρ
eυαχέα βασιλεύσιν ὑμνον, ἀποιν ἀρετὰς.
15 κελαδέοντι μὲν ἀμφὶ Κινύραν πολλάκις

8 κεῖνας mss: Νίκας Wilamowitz.
II.—FOR HIERON OF SYRACUSE

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

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

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

1 This victory is supposed by Boeckh to have been won by Hieron at Thebes, either at the Heracleia, or at the Iolaia, held in honour of Iolaüs, son of Iphicles, the half-brother of Heracles. The stadium of Iolaüs was outside the N.E. gate of Thebes (Pausanias ix 23, 11).
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φαμαι Κυπρίων, τὸν ὁ χρυσοχαῖτα προφρόνως ἐφίλασ᾽ Ἀπόλλων, 30

ἐπ. α'

ιερέα κτίλον Ἀφροδίτας ἁγεὶ δὲ χάρις φίλων
ποίιμοις ἀντὶ ἔργων ὀπιξομέναι·
σὲ δ', ὡ Δεινομένειε παἶ, Ζεφυρία πρὸ δόμων
Δοκρίς παρθένος ἀπύει, πολεμίων καμάτων ἐξ
ἀμαχάνων

20 διὰ τεῖν δύναμιν δρακεῖον ὄσφαλῆς.
θεῶν δ’ ἐφετμαῖς Ἱξίονα φαντὶ ταῦτα βροτοὶς
λέγειν ἐν πτερόεντι πτρῶ ἑ
παντὰ κυλινδόμενον·
τὸν εὐεργετάν ἀγαναῖς ἀμοιβαῖς ἐποιχόμενος
tίνεσθαι.

στρ. β'

25 ἐμαθὲ δὲ σαφές, εὑμενεσσι γὰρ παρὰ Κρονίδας
γλυκῶν ἐλῶν βίοτον, μακρὸν οὐχ ὑπέμεινεν ὀλβον,
μαίνομέναις φρασίν
"Ἡρας ὅτ’ ἐράσσατο, τὰν Δἰὸς εὐναὶ λάχου

50 πολυγαθές· ἀλλὰ νῦν ὑβρὶς εἰς ἀνάταν ὑπερά-

φανον
dρᾳεν' τάχα δὲ παθῶν ὑοικότ’ ἀνήρ

30 ἐξαιρετον ἐλε μόχθον. αἱ δύο δ’ ἀμπλακίαι

φερέπονοι τελέσοντε· τὸ μὲν ἦρως ὅτι
ἐμφύλιον αἶμα πρότιστος οὐκ ἀτερ τέχνας ἐπέμιξε

θνατοῖς,

ἀντ. β'

ὁτι τε μεγαλοκευθέσσιν ἐν ποτε θαλάμοις

60 Δἰὸς ἄκοιτιν ἐπειράτο. χρὴ δὲ κατ’ αὐτὸν αἰεὶ

παντὸς ὅρᾶν μέτρον.

28 ἀνάταν mss (ΒΜ²); αὐτὰν Bergk (FC): ᾁΦάταν (Μ¹G); ἀνάταν Beck (s); cp. iii 24.
the name of Cinyras, Aphrodîte's priestly minion, who was gladly loved by golden-haired Apollo. For those praises are prompted by a gratitude which giveth reverential regard in requital for kindly deeds.

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

Men tell us that Ixion, as he whirlleth round and round on his winged wheel, by the behests of the gods, teacheth the lesson that men should requite the benefactor with fresh tokens of warm gratitude. He learnt that lesson only too well; for though he received the boon of a happy life among the gracious children of Cronus, he could not be content with his great prosperity, what time with madness of spirit he became enamoured of Héra, the allotted partner of the wedded joys of Zeus. But his insolence drove him into overweening infatuation, and soon did the man, suffering what was fit, meet with a wondrous doom. For toil is the requital of both of his offences, firstly, in that the hero was the first who, not without guile, imbrued mortal men with kindred blood, and, again, in that, in the vast recesses of that bridal chamber, he tempted the honour of the spouse of Zeus. But it is ever right to mark the measure of all things by one's own station. For unlawful
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35 εὖναὶ δὲ παράτροποι ἐς κακῶτατ' ἀθρόαν ἐβαλον· ποτὶ καὶ τὸν ἱκοντ᾽ ἐπεὶ νεφέλα παρελέξατο,
ψεῦδος γλυκὺ μεθέπων, ἀιδρις ἀνήρ·
eȋdος γὰρ ὑπεροχωτάτα πρέπεν οὐρανιάν θυγατέρι Κρόνον· ἀντε δόλον αὐτῷ θέσαν
θυγατέρι Κρόνον· ἀντε δόλον αὐτῷ θέσαν

40 Ζηνὸς παλάμαι, καλὸν πῆμα. τὸν δὲ τετράκναμον ἐπραξε δεσμόν,

ἐπ. β' 
ἐὸν ὀλεθρον ὄγ' ἐν δ' ἀφύκτοισι γυιοπέδαισ πεσὼν
τὰν πολύκοινον ἀνδέξατ' ἀγγελιάν.

ἀνεν οἱ Χαρίτων τέκεν γόνων ὑπερφιάλον,
μόνα καὶ μόνον, οὔτ' ἐν ἀνδράσι γερασφόρον οὔτ'
ἐν θεῶν νόμοις.

τὸν ὀνύμαξε τράφοισα Κένταυρον, ὦς

45 ὑποκείσι Μαγνητίδεσσι ἐμύγνυτ' ἐν Παλίου
σφυροῖς, ἐκ δ' ἐγένοντο στρατὸς
θαυμαστὸς, ἀμφοτέροις
ὁμοίοι τοκεύσι, τὰ ματρόθεν μὲν κάτω, τὰ δ' ὑπέρθε πατρός.

στρ. γ' 

θεός ἀπαν ἐπὶ ἐλπίδεσσι τέκμαρ ἀνύεται,

50 θεός, ὁ καὶ πτερόεντ' αἰετὸν κίχε, καὶ θαλασσαῖον

παραμείβεται
dελφίνα, καὶ ύψιφρόνων τιν' ἐκαμψε βροτῶν,

36 ποτὶ καὶ τὸν ἱκοντ' most mss (M): ποτὶ κοῖτον ἱκοντ' Beck, Hermann, — — ἱόντ' (B¹C); ποτὲ καὶ τὸν ἱκοντ' Bothe (B²);
pote καὶ τὸν ἵκοντ' ("the suppliant," cp. Aesch. Eum. 441, σεμιδς προςλεξ αἰν τρόποις Ἰξίνονοι Donaldson (f), — ἱόντ' Schneidewin (G).
38 οὐρανιὰν DE...(BF): Οὐρανιὰν Bergk (CC) cp. P. iv 194; Οὐρανία scholium (MS).
41 ἀνδέξατ' Moschopulus, Hermann² (BMGS), ἀνδέξατ' old mss: ἀνδεξατ' Beck, ἀνδεξατ' Mitscherlich, Hermann¹ (FC).
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embraces have ere now flung men into the depth of trouble; such embraces came even on him; since it was a cloud that, all unwitting, he embraced in the bliss of his delusive dream, for, in semblance, that cloud was like unto the Queen of the Celestials, the daughter of Cronus. It was the hands of Zeus that had set that cloud as a snare for him, a beautiful bane. And so he brought about his own binding to the four spokes of the turning wheel, even his own fell doom; and, being thus entangled in bonds inex-tricable, he received the message of warning for all the world. Without the blessing of the Graces did that mother bear him a monstrous offspring, there was never such a mother, never such a son,—an offspring unhonoured either among men or amid the ordinances of the gods. And she reared him up, and called him by the name of Centaurus, who consorted with the Magnesian mares by the spurs of Pélion, and thence there came into being a host wondrous to look upon, resembling both their parents, the dam's side down, the upper side the sire's.

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

1 Seymour's rendering.
2 So rendered by Gildersleeve.
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ἐτέροις δὲ κύδως ἀγήραυν παρέδωκ'. ἐμὲ δὲ χρεὼν
φεύγειν δάκοσ ἀδινὸν κακαγοριᾶν.
εἶδον γὰρ ἐκάς ἐών τὰ πόλλα ἐν ἄμαχανία
55 ὕσορὼν Ἀρχίλοχον Βαρυλόγοις ἔξθεσιν πιανύμενον· τὸ πλούτειν δὲ σὺν τύχα πότμον σοφίας ἀριστον.

ἀντ. γ'·
tῦ δὲ σάφα νυν ἔχεις, ἐλευθέρᾳ φρενὶ πεπαρεῖν,
πρύτανι κύριε πολλὰν μὲν εὐστεφάνων ἀγνιαν καὶ
στρατοῦ. εἰ δὲ τῖς
ἡδη κτεάτεσσει τε καὶ περὶ τιμᾶ λέγει
110 60 ἐτερόν, τιν᾽ ἁν᾽ Ἐλλάδα τῶν πάροιθε γενέσθαι ὑπὲρτερον,
χαῦνα πρατίδι παλαιμονεὶ κενεά.
εὐαχθεά δ᾽ ἀναβάσομαι στόλων ἀμφ᾽ ἄρετᾶ
κελαδέων. νεότατο μὲν ἀρήγει θράσος
dεινῶν πολέμων ὦθεν φαμὶ καὶ σὲ τὰν ὑπείρονα
δόξαν εὐρεῖν,
ἐπ. γ'
65 τὰ μὲν ἐν ἰπποσόαισιν ἀνδρεσσι μαρνάμενον, τὰ
δ᾽ ἐν πεζομάχαισι. βουλαὶ δὲ πρεσβύτεραι
ἀκίνδυνον ἐμοὶ ἔπος <σὲ> ποτὶ πάντα λόγον
ἐπανεῖν παρέχοντι. χαίρε, τόδε μὲν κατὰ Φοῖ-
νισσαν ἐμπολᾶν
μέλος ὑπὲρ πολιᾶς ἀλὸς πέμπεται·
tὸ Καστόρειον δ᾽ ἐν Λισλίδεσσι χορδαῖς ἐκὼν
70 ἀθρησον χάριν ἐπτακτύπου
φόρμιγγος ἀντόμενος.

66 <σὲ> ποτὶ Bergk (mgfcs): ποτὶ σὲ β; ποτὶ βά Moscho-
pulus.

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

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

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

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

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

\(^{1}\) Archilochus, the bitter satirist of Paros, flourished in 650 B.C., about 175 years before the time of the present poem.
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γένοι οίος ἐσοὶ μαθῶν· καλὸς τοι πίθων παρὰ παισίν, αἰεὶ

στρ. τ᾽

καλὸς. ὁ δὲ 'Ραδάμανθυς εὗ πέπραγεν, ὦτι φρενῶν ἕλαχε καρπὸν ἀμώμητον, οὐδ᾽ ἀπάταις θυμῶν τέρπεται ἐνδοθεν.

75 οἷα ψυθύρων παλάμαις ἐπετ᾽ αἰεὶ βροτῷ.

άμαχον κακὸν ἀμφότεροις διαβολιᾶν ὑποφάτιες, 140 ὀργαῖς ἀτενὲς ἀλωπέκων ἵκελοι.

κερδοὶ δὲ τί μάλα τοῦτο κερδαλέου τελέθει; ἀτε γὰρ εἰνάλιον πόνον ἄχοισας βαθὺν

80 σκευαὶς ἑτέρας, ἄβαπτιστὸς εἶμι, φῆλλος ὃς ὑπὲρ ἔρκος, ἅλμας.

ἀντ. τ᾽

ἀδύνατα δ᾽ ἐπος ἐκβαλεῖν κραταιῶν ἐν ἀγαθῶς δόλιον ὑστόν· ὁμως μὰν σαίνων ποτὶ πάντας, ἀγαν πάγχυ διαπλέκει. 150

οὐ οἱ μετέχω θράσεως· φίλοιν εἰη φιλεῖν ποτὶ δ᾽ ἔχθρον ἀτ᾽ ἔχθρος ἑὼν λύκοιο δίκαν ὑποθενύσωμαι,

85 ἀλλ᾽ ἀλλοτε πατέων ὁδοῖς σκολιαῖς.

ἐν πάντα δὲ νόμον εὐθύγλωσσος ἀνὴρ προφέρει, παρὰ τυραννίδι, χώποταν ὁ λάβρος στρατός, 160 χώταν τόλυν οἱ σοφοὶ τηρέωντι. χρῆ δὲ πρὸς θεὸν ὁυκ ἔριξειν,

72 γένοι, (S): γένοι (BMGFC). γένοι οίος ἐσοὶ μαθῶν (“when he has been trained”) Headlam.

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

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

78 κερδοὶ Huschke (B²GFC): κέρδει mss (B¹MS).

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

82 ἁγαν anon. (BMGFC); ἁγαν mss (†ἀγαν S¹): ἁταν Heyne (S³, Wilamowitz).

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

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

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

ἐπ. 5'

ὅς ἄνέχει τοτὲ μὲν τὰ κείνων, τὸτ᾽ αὖθ᾽ ἐτέρους ἔδωκεν μέγα κύδος. ἄλλ᾽ οὐδὲ ταύτα νόον
90 ἰαίνει φθονερῶν στάθμας δὲ τινὸς ἐλκόμενοι περισσᾶς ἐνέπαξαν ἐλκος ὄδυναρὸν ἔα πρόσθε καρδίᾳ,
πρὶν ὦσα φροντίδι μητίονται τυχεῖν. 170
φέρειν δ᾽ ἐλαφρῶς ἐπαυχένιον λαβόντα ξυγὸν ἄρηγεν· ποτὶ κέντρον δὲ τοι
95 λακτιζέμεν τελέθει ὀλισθηρὸς οἶμος· ἀδόντα δ᾽ εἷ ὑε με τοῖς ἀγαθοῖς ὀμιλεῖν.

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

\(^1\) "The measuring-line has two sharp pegs. The measurer fastens one into the ground and pulls the cord tight, in order to stretch it over more space than it ought to cover (\(\pi\epsilon\rho\iota\sigma\sigma\alpha\varsigma\)). In so doing he runs the peg into his own heart" (Gildersleeve).
This Ode celebrates the victory won on the Pythian racecourse by Hieron's horse, Pherenicus. The Scholiast on this Ode states that Hieron was victorious at the Pythian games whose dates correspond to 482 and 478 B.C. Both of these victories are implied in this Ode by the use of the plural στεφάνωις in line 73. But the epithet Αἵρανος (69) shows that the composition of the Ode is later than 476, the year in which Hieron assumed the title. The composition of the Ode may therefore be assigned to the winter of 474, but the Ode commemorates the victories won by Pherenicus in the Pythian festivals of 482 and 478. Pherenicus is also the winning horse celebrated in the first Olympian, 476 B.C.

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

Would that Cheiron, the master of Asclepius, were still alive (1–7), Apollo's son, Asclepius, to whom his mother, Coronis, gave birth as she died on
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the funeral pyre (8–46). Many were the cures wrought by Asclépius (47–53), who at last was slain by lightning for his presumption in raising a man from the dead (54–58). Mortal men must not presume; life immortal is beyond their reach (59–62).

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

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

ΚΕΛΗΤΙ

στρ. α'

'Ηθελον Χείρωνα κε Φιλλυρίδαν,
ει χρεων τον θ' άμετέρας άπο γλώσσας κοινών
εύξασθαι ἐπος,
ξώειν τὸν ἀποιχόμενον,
Οὐρανίδα γόνον εὐρυμέδουτα Κρόνου, βάσσαισι
τ' ἀρχειν Παλίου Φήρ' ἀγρότερον,
5 νοῦν ἔχοιν ἄνδρων φίλον οίος ἔδω θρέψεν
ποτε
tέκτωνα νωδυνίας ἀμερον γυιαρκέων Άσκλήπτιον,
ήρωα παντοδαπᾶν ἀλκτήρα νούσων.

ἀντ. α'

tὸν μὲν εὐπτοῦν Φλεγύνα θυγάτηρ
πρὶν τελέσαί ματροπόλῳ σὺν Ἑλευθείᾳ, δαμείσα
χρυσείοις

10 τόξοισιν ὑπ'. 'Αρτέμιδος,
eis 'Αίδα δόμον ἐν θαλάμῳ κατέβα τέχναις
'Απόλλωνος. χόλος δ' οὐκ ἀλίθιος
γίνεται παίδων Διος. ή δ' ἀποφλαυρίξαιςα νυν
ἀμπλακίαισι φρενῶν, ἄλλον αἰνησεν γάμου κρύβ-

20 δαν πατρός,
πρόσθεν ἄκειρεκόμα μιχθείσα Φοίβῳ,

6 νωδυνίας — γυιαρκέος mss (Hermann³, MFGS), — os "must be lengthened to save the metre": νωδυνιάν — γυιαρκέων
Hermann¹² (B).
14 ἄκειρεκόμα ΒϹV (B MGFS¹): ἄκειρεκόμα E with inferior Vatican mss (s³), cp. I. i 7.

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III.—FOR HIERON OF SYRACUSE
WINNER IN THE HORSE RACE, 482, 478; DATE OF ODE, 474 (?) B.C.

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

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

1 Coronis, l. 25,
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ἐπ. α’
15 καὶ φέροισα σπέρμα θεοῦ καθαρὸν.
οὐδ’ ἐμεῖν ἐλθεῖν τράπεζαν νυμφίαν
οὐδὲ παμφώνων ἰαχὰν ὑμεναίων, ἄλικες
οία παρθένοι φιλέοισιν ἔταιραι
ἐσπερίαις ὑποκουρίζεσθ’ ἁοίδαίς· ἀλλά τοι
20 ἣρατο τῶν ἀπεόντων· οία καὶ πολλοὶ πάθον.
ἔστι δὲ φύλον ἐν ἀνθρώποισι ματαιότατον,
ὅστις αἰσχύνων ἐπιχώρια παπταίνει τὰ πόρσω,
μεταμώνια θηρεύων ἀκράντοις ἐλπίσιν.

στρ. β’
ἐσχε τοιαύταν μεγάλαν ἀνάταν
25 καλλιπέτπλου λήμα Κορωνίδος. ἐλθόντος γὰρ
eυνάσθη ξένου
λέκτροισιν ἀπ’ Ἀρκαδίας.
οὐδ’ ἐλαθε σκοπῶν· ἐν ὑ’ ἀρα μηλοδόκῳ Πυθώνι
τόσσαις αἰείν ναοῦ βασιλεὺς
Λοξίας, κοιναὶ παρ’ εὐθυτάτῳ γνώμαι πιθῶν,
50 πάντα ἵσαντι νόσ. ψευδέων δ’ οὐχ ἀπτεται·
κλέπτει τέ μυν
30 οὐθ’ θεὸς οὐ βροτὸς ἔργοις οὔτε βουλαῖς.
ἀντ. β’
καὶ τότε γνως Ἰσχὺος Εἰλατίδα
ξεινίαν κοίταν ἀθεμίν τε δόλων, πέμψει κασι-
γνήταν μένει
θύσισαν ἀμαιμακέτῳ
ἐς Λακέρειαν. ἐπεί παρὰ Βοιβιάδος κρημνοῖσιν
οίκει παρθένοι. δαίμων δ’ ἐτερος

24 ἀνάταν old mss (BMC), αἴταν (F); ἀδάταν Moschopulus, Heyne (S); ἀδάταν (M1-G); cp. i 28.
28 γνώμαι BD (MGFCs): γνώμα C (B).
33 θύσισαν mss (BMCFC): θυσίσαν Wilhelm Schulze (S).
and bare within her the pure seed of the god, yet without her father's knowledge she consented to be wedded to another. She waited not for the coming of the marriage feast, nor for the music of the full-voiced hymenaeal chorus, even the playful strains that maiden-mates love to utter in evening songs. No! she was enamoured of an absent love,—that passion, which many, ere now, have felt. For, among men, there is a foolish company of those, who, putting shame on their home, cast their glances afar, and pursue idle dreams in hopes that shall not be fulfilled.

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

1 In S.E. Thessaly. Corônis is one of Hesiod's heroines, "who, dwelling in the Dotian plain over against the vine-clad Amyrus, as a maid unwedded washed her feet in the Boebian lake." Cp. Homeric Hymn xvi, and Strabo, pp. 442, 647.
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35 ἐς κακὸν τρέψαις ἐδαμάσσατο ὑνὶ καὶ γειτόνων
πολλὸς ἐπαύρον, ἀμὰ δ᾽ ἐφθαρεν, πολλὰν δ᾽ ὅρει
πῦρ ἐξ ἔνδος
σπέρματος ἐνθορὸν ἄιστωσεν ὕλαιν.

ἐπ. β'

ἀλλ᾽ ἐπεὶ τείχει θέσαν ἐν ξυλίνῳ
σύγγονοι κούραν, σέλας δ᾽ ἀμφέδραμεν
40 λάβρον Ἀφαῖστον, τότ᾽ ἐείπεν Ἀπόλλων. "Οὐ-
kέτι
tλάσομαι ψυχὰ γένος ἄμον ὀλέσσαι
οἰκτροτάτῳ θανάτῳ ματρὸς βαρείᾳ σὺν πάθα.

ὅς φάτο. βάματι δ᾽ ἐν πρώτῳ κιχὼν παιδ᾽ ἐκ
νεκροῦ
ἀρτασε' κατομένα δ᾽ αὐτῷ διέφαυε πυρᾶ.
45 καὶ ἔρι νῦν Μάγνητι φέρων πόρε Κενταύρῳ
dιδάξαι

πολυπήμονας ἀνθρώποιςιν ἱᾶσθαι νόσους.

στρ. γ'
tους μὲν ὅν, ὡςοι μόλων αὐτοφύτων
ἐλκέων ξυνάονες, ἡ πολιῷ χαλκῷ μέλῃ τετρωμένων
ἡ χερμάδι τηλεβόλω,
50 ἢ θερινῷ πυρὶ περιδόμενοι δέμας ἢ χειμῶνι, λύσαις
ἀλλον ἄλλοιων ἄχέων
ἐξαγεν, τοὺς μὲν μαλακαῖς ἐπαοιδαῖς ἀμφέτων,
tους δὲ προσανέα πύνοντας, ἡ γυώοις περάπτων
πάντοθεν
φάρμακα, τοὺς δὲ τομαῖς ἐστασεν ὀρθούς.

ἀντ. γ'

ἀλλὰ κέρδει καὶ σοφία δέδεται.

41 ἄμον BC² (BMGFC): ἄμον C¹D (S), ἔμον E.
44 διέφαυε BC¹ (MGFS): διέφαυε DC² (B²C).

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

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

And those whosoever came suffering from the sores of nature, or with their limbs wounded either by gray bronze or by far-hurled stone, or with bodies wasting away with summer's heat or winter's cold, he loosed and delivered divers of them from diverse pains, tending some of them with kindly incantations, giving to others a soothing potion, or, haply, swathing their limbs with simples, or restoring others by the knife. But, alas! even the lore of leech-craft is
55 έτραπεν καὶ κείνου ἀγάνορι μισθῶς χρυσὸς ἐν χερσίν φανεὶς
ἀνδρὶ ἐκ θανάτου κομίσαι
ἡδη ἀλοκότα· χερσὶ δ᾿ ἀρα Κρονίων ρύψαις δι᾿ ἀμφοῖν ἀμπυοῖαν στέρνων καθέλεν 100
ὡκέως, αἴθων δὲ κεραυνός ἐνεσκιμυήσεν μόρον.
χρή τὰ έοικότα πάρ δαιμόνων μαστενέμεν θναταῖς
φρασίν,
60 γνώντα τὸ πάρ ποδός, οἷς εἰμὲν αὐσας.
ἐπ. γ᾿,
(μή, φίλα ψυχά, βίον ἄθανατον
στείδε, τάν δ’ ἐμπρακτόν ἄντλει μαχανάν. 110
εἰ δὲ σωφρων ἄντρον ἐναὶ ἐτί Χείρων, καὶ τί οἱ
φίλτρον ἐν ψυμῳ μελυγάρυνε ύμνοι)
65 ἀμέτεροι τίθεν· ιατήρα τοί κεν νυν πίθον
καὶ νυν ἐσλοϊσί παρασχεῖν ἀνδράσιν θερμῶν
νόσων
ἡ τινα Δατοῖδα κεκλημένον ἡ πατέρος.
καὶ κεν ἐν ναυσίν μόλον Ἦονίαν τάμων θάλασ-
σαν
᾿Αρέθουσαν ἐπὶ κράναν παρ᾿ Αἰτνατοῦ ξένου,
στρ. δ᾿,
70 ὃς Συρακόσσαισι νέμει βασιλέως
πραύς ἄστοῖς, οὐ φθονέων ἀγαθοῖς, ξείνους δὲ θαυ-
μαστός πατήρ.
τῷ μὲν διδύμας χάριτας,
εἰ κατέβαν ύγειαν ἄγων χρυσέαν κωμόν τ᾿ ἀέθλων
Πυθίων αὐγλαν στεφάνοις, 130
τοὺς ἄριστευόν Φερένικος ἐλ᾿ ἐν Κύρρα ποτέ,
75 ἀστέρος οὐρανίου φαμὶ τηλαγιεστερον κείνῳ φάος
ἐξικόμαν κε βαθὺν πόντων περίσαις.

69 Ἦρεθουσαν Bergk 1 (s): Ἦρεθουσαν inss (BMGFC).
enthralled by the love of gain; even he was seduced, by a splendid fee of gold displayed upon his palm, to bring back from death one who was already its lawful prey. Therefore the son of Cronus with his hands hurled his shaft through both of them, and swiftly reft the breath from out their breasts, for they were stricken with sudden doom by the gleaming thunderbolt. We must seek from the gods for such boons as best befit a mortal mind, knowing what lieth before our feet, and knowing of what estate we are. Seek not, my soul, the life of the immortals; but enjoy to the full the resources that are within thy reach.

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

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

ἀλλ' ἐπευξασθαί μὲν ἐγὼν ἑθέλω
Ματρί, τὰν κοῦραν παρ' ἐμὸν πρόθυρον σὺν Πανὶ
μέλπονται θαμὰ
σεμνᾶν θεον ἐννύχιαι.

80 εἰ δὲ λόγων συνέμεν κορυφάν, Ἱέρων, ὅρθὰν ἐπὶ-
στα, μανθάνων οίσθα προτέρων
"ἐν πάρ' ἐσόλον πήματα σύνιδο δαίονται βροτοῖς
ἀθάνατοι." τὰ μὲν δὲν οὐ δύνανται νῆπιοι κόσμῳ
φέρειν,
ἀλλ' ἁγαθοί, τὰ καλὰ τρέψαντες ἔξω.

ἐπ. δ'

τὸν δὲ μοὴν εὐδαιμονίας ἐπεταί.

150 85 λαγέταν γάρ τοι τύραννον δέρκεται,
eἰ τιν' ἀνθρώπων, ὁ μέγας πότμος. αἰῶν δ' ἀσ-
φαλῆς
οὐκ ἐγεντ' οὔτ' Αἰακίδα παρὰ Ηηλεὶ
οὔτε παρ' ἀντιθέω Κάδμῳ· λέγονται μὰν βροτῶν
ὁλβον ὑπέρτατον οὔ σχεῖν, οὔτε καὶ χρυσαμπύκων
μελπομεναν ἐν ὅρει Μοισάν καὶ ἐν ἐπταπύλοιοι
90 αἴων ᾨῆβαις, ὥτοθ' Ἀρμονίαν γὰμεν βοῶπιν,
ὁ δὲ Νηρέος εὐβούλου Ἡτειν παῖδα κλυτῶν.

στρ. ε'

καὶ θεοὶ δαίσαντο παρ' ἀμφοτέροις,
καὶ Κρόνου παῖδας βασιλῆς ἰδον χρυσέας ἐν
ἐδραῖς, ἔδυα τε

95 δέξαντο· Διὸς δὲ χάριν
ἐκ προτέρων μεταμειψάμενοι καμάτων ἐστασαν
ὅρθαν καρδίαν. ἐν δ' αὐτὲ χρόνῳ
τὸν μὲν ὀξείασοι θύγατρες ἐρήμωσαν πάθαις
εὐφροσύνας μέροις αἰ τρεῖς· ἀτὰρ λευκωλένω τῇ
Zeus pater

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

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

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

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

1 Ino, Agauê, and Autonoe. Ino was wedded to Athamas, who in his madness slew one of his two sons, while Ino flung herself into the sea, with the other, Melicertes. Agauê and Autonoe in a fit of Bacchic frenzy killed Agauê's son, Pentheus.
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ηλυθεν ες λέχος ἵμερτον Θυώνα.  
ἀντ. ε’

100 τοῦ δὲ παῖς, ὅπερ μόνον ἀθανάτα  
tίκτεν ἐν Φθία Θετίς, ἐν πολέμῳ τόξοις ἀπὸ  
ψυχαν λυπῶν  
δρασεν πυρὶ καιόμενος  
ἐκ Δαναῶν γόνων. εἰ δὲ νόος τις ἔχει θνατῶν ἀλα-  
θείας ὁδὸν, χρὴ πρὸς μακάρων  
tυγχάνουτ’ εὐ πασχέμεν. ἀλλοτε δ’ ἄλλοι αἰ πνοαὶ  
105 ύψιπτετὰν ἀνέμων. ὀλβος οὖκ ἐς μακρὸν ἀνδρῶν  
ἐρχεται  
<σάρος>, πολὺς εὕτ’ ἀν ἐπιβρίσαις ἐπηται.  
ἐπ. ε’

σμικρὸς εν σμικρῶι, μέγας εν μεγάλωι  
ἔσσομαι. τὸν ἀμφέποντ’ αἱ ἄφρασίν  
δαίμον’ ἀσκήσω κατ’ ἐμάν θεραπεύων μαχανάν.  
110 εἰ δέ μοι πλοῦτον θεὸς ἅβρον ὅρέξαι,  
ἐλπίδ’ ἐχω κλέος εὐρέσθαι κεν υψηλὸν πρόσω.  
Νέστορα καὶ Λύκιον Σαρπηδόν’, ἀνθρώπων φάτις,  
ἐξ ἐπέων κελαδεννῶν, τέκτονες οἰα σοφοὶ  
200 ἄρμοσαν, γιγνώσκομεν. ἀ δ’ ἀρετὰ κλειναίς ἠοιδαῖς  
115 χρονία τελέθει. παύρους δὲ πράξασθ’ εὖμαρές.

106 σῶς Emperius (c), σῶς (s); ὅς mss. οὐ πολὺς B; ἀ-  
pλετος Hermann (Donaldson, f); πάμπολυς Dissen (g); οἷς m.
their sister, the white-armed Semelē. Aye, and the son of Pēleus, the only son whom immortal Thetis bare in Phthia, reft of his life by the bow in battle, awakened the mourning of the Danai, while his body was burning on the pyre.

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

FOR ARCESILAS OF CYRENE

INTRODUCTION

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

The Muse is bidden to celebrate the victory won by Arcesilaüs at Pytho (1–3), where his ancestor, Battus, had of old been bidden by the oracle to leave the island of Thêra and to found Cyrene (4–8), thus fulfilling the prophecy of Medea (9–12). Medea had told how, at the mouth of the Libyan Lake, Tritônis, the Argonaut Euphâmus had received from a deity in disguise, a marvellous clod, which was washed overboard and thus followed the Argonauts on their voyage to Thêra, whence the
descendants of Euphámus were to go and possess the land promised to their ancestor (13–58).

This prophecy was fulfilled by Battus, the founder of Cyrene, to whose descendant in the eighth generation Apollo had given the glory of a victory in the chariot-race at Pytho (59–67).

The voyage of the Argonauts (67–250). The Argonauts, on their return, landed at Lemnos, where they wedded the heroines of the island. Such was the source of the race of Euphámus, which left Lemnos for Sparta and Théra, and, at last for Cyrene (251–262).

To lead up to the proposed reconciliation between the exile and the King, the poet here introduces the Allegory of the Lopped Oak (263–269). The king is a healer; with heaven’s help he can set Cyrene on a firm foundation; let him remember that a fair messenger brings fair tidings; the fair messenger is the poet’s Muse (270–287).

Dámophilus is then named for the first time; and his praises are blended with an appeal for forgiveness, such as Zeus granted to the Titans. Let the exile see his home again; let him banquet beside Apollo’s fountain at Cyrene, making music on his harp, and living a quiet and blameless life, and telling of the fount of song he had found for the king at Thebes (288–299).
IV.—ΑΡΚΕΣΙΔΑ ΚΤΡΗΝΑΙΩ

ΑΡΜΑΤΙ

στρ. α'
Σάμερον μὲν χρή σε παρ' ἀνδρὶ φίλῳ
στᾶμεν, εὐπτοῦν βασιλῆι Κυράνας, ὅφρα κωμᾶ-
ζοντι σὺν Ἀρκεσίλα,
Μοίσα, Λατοίδαισιν ὀφειλόμενον Πυθώνι τ' αὐξης
οὐρὸν ὕμων,
ἐνθα ποτὲ χρυσέων Δίος αἰήτων πάρεδρος,
5 οὐκ ἀποδὰμον Ἀπόλλωνος τυχόντος, ἕρεα
χρῆσαι οἰκιστήρα Βάττον καρποφόρου Δλβύας,
ἵεραν
νάσον ὡς ἡδι λιπῶν κτίσσειν εὐάρματον
πόλιν ἐν ἀργενύζειν μαστῷ,
ἀντ. α'
καὶ τὸ Μηδείας ἐπος ἀγκομίσαι
10 ἑβδόμα καὶ σὺν δεκάτα γενεὰ Θήραιον, Αἰήτα τὸ
ποτὲ χαμενής
παῖς ἀπέπνευσ' ἀθανάτου στόματος, δέσποινα
Κόλχων. εἰπὲ δ' οὔτως
ἡμιθεοίσιν Ἰάσονος αἰχματᾶο ναῦταις.
"Κέκλυτε, παῖδες ὑπερθύμων τε φωτῶν· καὶ θεῶν·
φαμί γὰρ τᾶσδ' εξ ἀλιπλάκτον ποτὲ γὰς Ἐπάφοιο
κόραν
5 ἑρεά old mss (MFCS); ἑρεά DZ, Hermann; ἑρέα β.;
ἀρεά γ.
8 ἀργενύζεντι s, ἀργενύζεντι old mss, ἀργινύζεντι Bergk (f),
ἀργυνύζεντι (mgc): ἀργηνύζεντı Triclinius, ἀργανύζεντı Hermann (b).
9 ἀγκομίσαι (MGCS): ἀγκομίσαιθ' all old mss (BF).
IV.—FOR ARCESILAS OF CYRENE
WINNER IN THE CHARIOT-RACE, 462 B.C.

Thou must stand, my Muse! to-day in the presence of a friend, even the king of Cyrênê with its noble steeds, that so, beside Arcesilas, while he celebrateth his triumph, thou mayest swell the gale of song that is now due to the children of Lêtô, and to Pythô also, where, in the olden time, on a day when Apollo was not far away, the priestess throned beside the golden eagles of Zeus gave for them an oracle, naming Battus the coloniser of fruitful Libya, and telling how he would at once leave the holy island,¹ and build, on a gleaming hill,² a city of noble chariots, and thus, in the seventeenth generation, fulfil the word spoken at Théra by Medea, which that brave daughter of Aeêtês, that queen of the Colchians, breathed forth from her immortal lips, when she spake in this wise to the heroes who sailed with the warrior Jason:—

“Listen, ye sons of high-spirited men, ye sons of the gods! for I aver that, from this wave-washed land of Théra, the daughter of Epaphus,³ will, in days

¹ Théra.
² Literally "breast," "a white breast of the swelling earth" (E. Myers). Scotland has its "Paps of Jura," and France its "mamelon." ³ Libya.
PINDAR

15 ἀστέων ρίζαν φυτεύσεσθαι μελησίμβροτον
Δίως ἐν Ἀρμονος θεμέλθοισ.

ἐπ. α'

ἀντὶ δελφίνων δὲ ἐλαχυπτερύγων ἰπποὺς ἀμείψαν-
tes θοάς,
ἀνία τ' ἀντ᾽ ἐρετμῶν δίφρους τε νωμάσοισιν ἁελ-
λότοδας.

κείνοις ὅρνις ἐκτελευτάσει μεγαλῶν πολίων

20 ματρόπολιν Θήραν γενέσθαι, τὸν ποτε Τριτωνίδος
ἐν προχοαίς

λίμνας θεόν ἀνέρι εἰδομένω γαῖαν διδόντι

ξείνια πρόφαθεν Εὐφαμος καταβάς
dέξατ᾽ αἰσίον 5 ἐπὶ οἱ Κρονίων Ζεὺς πατὴρ
ἐκλαγῇς βροντάν.

στρ. β'

ἀνίκ᾽ ἀγκυραν ποτὶ χαλκόγεννον

25 ναῦ κρημνάντων ἐπέτοσσε, θοᾶς Ἀργοὺς χαλινῶν.

δώδεκα δὲ πρῶτεον

ἀμέρας ἐξ Ὀκεανοῦ φέρομεν νότων ὑπὲρ γαίας

ἐρήμων

ἐινάλιον δόρυ, μῆδεσιν ἀνσπάσσαντες ἁμοῖς.

ποτάκι δ᾽ οἰσπόλος δαίμων ἐπήλθεν, φαιδίμαν

50 ἀνδρὸς αἰδοίου πρόσοψιν θηκάμενος· φιλίων δ᾽

ἐπέων

30 ἄρχετο, ξείνοις ἀτ᾽ ἐλθόντεσσιν εὔεργέται
dεῖπν' ἐπαγγέλλοντι πρώτον.

ἀντ. β'

ἀλλὰ γὰρ νόστου πρόφασις γλυκεροῦ

23 αἰσίων mss (BMGFC) : αἰσίαν (S).

25 κρημνάντων most mss (BMGFC) : κρημνάντων B (S).

30 ἄρχετο BFP. ( MCS) : ἄρχεται CDEV and interpolated mss (BF).

200
to come, find planted in her a root of cities that shall be fostered of men near the foundations of Zeus Ammon. Instead of the short-finned dolphins, shall they take to themselves swift horses, and, instead of oars, shall they ply the reins and the chariots swift as the breeze. That token shall bring it to pass that Théra shall become a mother of mighty cities, the token which, on a day, beside the out-flowing waters of lake Tritônís,1 Euphémus,2 descending from the prow of the Argo, did receive from a god in the likeness of man, who offered him earth as a hospitable gift. And, thereupon, Father Zeus, the son of Cronus, as a sign of favour, sounded a peal of thunder, what time the stranger lighted upon them as they slung beside the ship the brazen anchor, the swift Argo's bridle.

And, ere that time, we had left the Ocean, and, by my counsel, had dragged up our sea-faring ship, and for twelve days had carried it across heavy ridges of land. Then was it that the lonely god (even the Triton) drew near in the splendid semblance of a venerable man, and began to utter friendly words, such as kindly men are wont to use, when they first offer welcome to strangers on their coming. But in very deed, the plea of our sweet return to home forbade our lingering. Now he averred that he

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1 After leaving Colchis, the Argonauts passed by the Phasis to "Oceanus," and thence to the "Red Sea," carried their ship overland twelve days, reached the Libyan lake Tritônís, and found an outlet from the lake into the Mediterranean Sea (Gildersleeve).
2 A son of Poseidon, l. 45.
κώλνεν μείναι. φάτο δ’ Εὐρύπυλος Γαϊαόχου παῖς ἀφθιτον Ἐννοσίδα 
ἐμμεναι. γίγνωσκε δ’ ἐπειγομένους. ἄν δ’ εὔθυς 
ἀρπάξαις ἄρούρας

35 δεξιερὰ προτυχον ξένιον μάστευσε δοῦναι. 
οὐδ’ ἀπίθησε νιν, ἀλλ’ ἤρως ἐπ’ ἀκταισιν θορῶν 
χειρ’ οἶ χειρ’ ἀντερείσαις δέξατο βόλακα δαιμο-

πεύθομαι δ’ αὐτὰν κατακλυσθείσαν ἐκ δούρατος 
ἔναλιαν βάμεν σὺν ἁλμα ἐπ’. β’

40 ἐσπέρας, ὑγρῶ πελάγη στομέναν. ἦ μάν νιν 
ظلمυνον θαμὰ ἄμα

λυσιπόνοις θεραπόντεσσιν φυλάξαι τῶν δ’ ἐλά-

θοντο φρένες. 

καὶ νυν ἐν τάδ’ ἀφθιτον νάσῳ κέχυται Διβύς 
ἐυρυχορον στέρμα πρὶν ὃρας: εἰ γαρ οἰκοι νιν 
βάλε παρ χθόνιον 

"Αἰδα στόμα, Γαϊναρον εἰς ἱερὰν Εὐφαμος ἐλθὼν, 

45 νῦδ’ ἵππαρχον Ποσειδάωνος ἄναξ, τὸν 

τὸν ποτ’ Εὐρώπα Τίτυνθ’ θυγάτηρ τίκτε Καφισοῦ 

παρ’ ἄχθασιν. στρ. γ’

tετράτων παίδων κ’ ἐπιγινομένων 

αἰμά οἱ κείναν λάβε σὺν Δαναοῖς εὐρεῖαν ἄπειρον. 

τὸτε γαρ μεγάλας 

ἐξανίστανται Δακεδαίμονος ’Αργείου τε κόλπον 

καὶ Μυκηνῶν.

50 νῦν γε μὲν ἀλλοδαπᾶν κριτὸν εὐρήσει γυναικῶν 
ἐν λέχεσιν γένος, οἱ κεν τὰ γε δύνε τιμῶ θεῶν

36 νῦν mss (BMGF) ; ἵν (= οἱ) Hermann (c), ἵν s. 

50 μὲν (BMGFSC) : μὰν old mss (σ’); γε μὲν = Attic γῆ μήν.
was Eurypylus, the son of the immortal Shaker of the Earth which is Poseidon's portion; and when he began to know that we were hasting on our way, anon he seized some of the soil, and essayed to give to Euphemus, as a friendly gift, whatever came to hand; nor did Euphemus disobey him; nay, but the hero leaped down upon the beach, and, pressing his hand in the hand of the stranger, received from him that fateful clod of earth.

But they tell me that it was washed out of the ship and passed into the sea with the spray at eventide, following the waters of the main. Verily full often did I urge the several watches of seamen to guard it with all care, but their minds were forgetful, and now is the seed of broad Libya washed ashore on the island of Théra before its full time. For, if Euphämus, son of Poseidon, the ruler of horses, whom Európa, daughter of Titys, erstwhile bare beside the banks of Céphísus, had only sped him to holy Taenarus, and there, in his home, cast the clod down beside that portal of the world below, the blood of the fourth generation descended from him would have taken possession of all the breadth of this vast continent. For, in that event, I see men departing thither from great Lacedaemon, and from the Argive Gulf, and from Mycénæ.

But, as things be, Euphémus shall find in the bridal beds of foreign dames a chosen race, which, by the blessing of the gods, shall come to this island
násoun ἐλθόντες τέκωνται φῶτα κελανεφέων
πεδίων
dεςπόταν τὸν μὲν πολυχρύσῳ ποτ’ ἐν δόματι
Φοῖβος ἄμνασει θέμισσιν

ἀντ. γ’

55 Πύθιον ναὸν καταβάντα χρόνῳ
USARTOΣ, νάεσσει πολείς ἄγαγέν Νείλοιο πρὸς πῖον
τέμενος Κρονίδα.”

ἡ ὑπ’ Ἑιδείας ἐπέων στίχες. ἐπταξαν δ’ ἄκινητόι
σιωπᾷ

ἡρωες αὐτίθεοι πυκνῶν μῆτιν κλύοντες.

ὁ μάκαρ νιὲ Πολυμνάστου, σὲ δ’ ἐν τούτῳ λόγῳ

60 χρησμὸς ὀρθώσεν μελίσσας Δελφίδος ἀὐτομάτῳ
κελάδῳ

ἀ δε χαίρειν ἐς τρὶς ἀυδᾶσαισα πεπρωμένων
βασιλε’ ἅμφανεν Κυράνα,

ἐπ. γ’

δυσθρόου φωνᾶς ἀνακρινόμενον ποινὰ τίς ἐσται
πρὸς θεῶν.

ἡ μάλα δὴ μετὰ καὶ νῦν, ὡστε φοινικανθέμου

ήρος ἄκμα,

65 παισὶ τούτοις ὀγδοοιν θάλλει μέρος Ἀρκεσίλας·
tῶ μὲν Ἀπόλλων ἃ τε Πυθὼ κῦδος ἐξ ἅμφικτιό-

νων ἐπορευν

56 πολεῖς (mss) ἄγαγεῖν (C and scholium) (BM¹C), or ἄγαγε
BD, or ἄγαγέν E (M²GR) : πόλις (Lehrs) ἄγαγέν (s).

65 τούτοις mss (edd.) : τεοῖς? Wilamowitz (s²).

66 ἅμφικτιόνων Boeckh here, and in P. x 8, N. vi 40, I. iii,

cp. περικτιόνων, N. ix 19, I. viii 64 (edd.) : ἅμφικτιόνων mss.

204
of Théra, and there beget a man who shall be the lord of those plains which are mantled by the dark cloud.¹

The day shall come when Phoebus in his golden home shall make mention of him in his oracles, when, at a later time, he descendeth from the threshold into the Pythian shrine, telling how he shall carry many a man in his ships to the fertile precinct of the son of Cronus beside the Nile.”

Verily such were the lays that Medea sang; and the god-like heroes, while they listened to her deep counsel, stirred not a whit, but bowed them down in silence.

But, O thou happy son of Polymnêstus!² 'twas none other than thee that, in accord with this word of prophecy, the oracle glorified by means of the unprompted utterance of the Delphic Bee,³ who thrice, and that loudly, bade thee hail, and declared thee the destined king of Cyrênê, when thou wast asking the oracle what release the gods would grant thee from thy stammering tongue.⁴ In very deed, even now, in the latter days, as in the prime of rosy spring, eighth in the line of those descendants, bloometh Arcesilas. ’Twas Apollo and Pytho that granted him glory in the chariot-race among them

¹ “Cyrene had rain, the rest of Libya none” (Gildersleeve). Cp. Herodotus, iv 158.
² Battus.
³ The priestess of Apollo. The same title was given to priestesses of Dêmêtêr, Persephonê, and the Great Mother.
⁴ After Battus, who was born with a stammering tongue in Théra, had grown to man’s estate, he journeyed to Delphi, to consult the oracle about his voice, whereupon the priestess replied:—

“Battus, thou earnest to ask of thy voice; but Phoebus Apollo Bids thee establish a city in Libya, abounding in fleeces.” (Herodotus, iv 155.)
ΠΙΝΔΑΡ

ίπποδρομίας. ἀπὸ δ' αὐτὸν ἐγὼ Μοίσαισι δόσω 120
καὶ τὸ πάγχρυσον νάκος κριῶν· μετὰ γὰρ
κεῖνο πλευσάντων Μινυαν, θεόπομποί σφισιν
tιμαὶ φύτευθεν.

στρ. δ'
70 τίς γὰρ ἀρχὰ δέξατο ναυτιλίας;
tίς δὲ κύδυνος κρατεροῖς ἀδάμαντος δῆσεν ἄλοις;
θέσφατον ἦν Πελιάν
ἐξ ἀγαυῶν Αἰολιδῶν θανέμευν χείρεσσιν ἡ Βουλαῖς
ἀκάμπτωσι.

ήλθε δὲ οἱ κρυόν πυκνῶν μάντευμα θυμῷ,
130
πάρ μέσον ὁμφαλὸν εὑδένδρῳ ῥηθέν ματέρος.
75 τὸν μοοκρήπιδα πάντως ἐν φυλακᾷ σχεθέμεν
μεγάλα,
εὔτ' ἄν αἰπεινῶν ἀπὸ σταθμῶν ἐς εὐδείελοιν
χθόνα μόλη κλείτας Ἰωλκοῦ,

ἀν. δ'

ξείνους αἰτ' ὧν ἀστός. ὁ δ' ἁρα χρώνω

ἐκτ' αἰχμαίσιν διδύμαισιν ἀνήρ ἐκπαγλος· ἐσθὰς

δ' ἀμφοτέρα νιν ἔχεν,

80 ἀ τε Μαγνήτων ἐπιχώριος ἀρμόξοισα θαυτοῖσι
γύιοισ,

ἐμφὶ δὲ παρδαλέα στέγετο φρύσσωντας ὀμβρους·

οὐδὲ κομαὶ πλόκαιμοι κερθέντες ὁχοῦτ' ἀγλαοί,

ἀλλ' ἄπαν νότον καταιθύσουν. τάχα δ' εὔθυς

ἰὸν σφετέρας

ἐστάθη γράμμας ἀταρμόκτοιο πειρώμενος

85 ἐν ἀγορὰ πλήθουσοι ὁχλοῦ.

ἐπ. δ'

τὸν μὲν οὐ γύνωσκον· ὀπιζομένων δ' ἐμπας τις

eἰπεν καὶ τὸδε·

79 ἀμφοτέρα EF (mcs) : ἀμφοτερὸν most mss (BFG).

206
that dwelt around; but I shall make himself, and the Golden Fleece, a theme for the Muses’ song. For, when the Minyae sailed forth upon that quest, then were the heaven-sent honours planted for his race.

Tell me what was it that first befell them in their sea-faring? What was the peril that bound them with strong bolts of adamant? The oracle had said that Pelias would be slain by the proud Aeolidae, either by their own hands or by their resistless counsels; for a response, which made his wary spirit shudder, came unto him in words spoken beside the central stone of tree-clad mother-earth, bidding him in any wise beware of one, shod with a single sandal, who, whether citizen or stranger, was to come down from the homesteads in the mountains to the sunny land of far-famed Iōcleus. And so, at last, he came, a hero terrible to look upon, as he brandished his twain spears; and he was clothed with a two-fold raiment, the garb of his Magnesian home closely fitting his comely limbs, while the skin of a pard protected him from shivering showers. Nor had his splendid locks of hair been shorn, but they rolled lustrous adown all his back. Then, to make trial of his dauntless spirit, he went anon and stood where all the crowd was thronging the market-place. Now they knew him not; howbeit one of the awed beholders spake and said:

1 “Around Delphi.” There is no reference to the Amphictyons.
2 Jason was the great-grandson of Aeolus.
"Θεοπόλλων, ουδέ μὰν χαλκάρματος ἔστι πόσις Ἱφιμεδείας παῖδας, Ὡτον καὶ σὲ, τολμᾶεις Ἑφιάλτα ἄναξ.

καὶ μὰν Τιτυνοῦ βέλος Ἀρτέμιδος θήρευσε κρατοῦν,
εὖ ἀνικάτον φαρέτρας ὄρνυμενον, ὧφρα τις τάν ἐν δυνατῷ φιλοτάτων ἐπιφανεῖν ἔραται."

στρ. ἐ’

τοῖς μὲν ἀλλάλοισιν ἀμειβόμενοι γάρνον τοιαῦτ’· ἀνὰ δ’ ἤμονοις ξεστὰ τ’ ἀπίνα προτροπόδαν Πελίας

ἀντ. ἐ’

τὸν δὲ θαρσήσας ἀγανοίσι λόγοις ἀδ’ ἀμείβθη: "Φαμι διδασκαλίαν Χείρωνος οὐσειν. ἀντροθε γὰρ νέομαι πὰρ Χαρικλοῦς καὶ Φελύρας, ἵνα Κενταύρου μὲ κοῦραι θρέψαι ἀγναί.

εἰκοσὶ δ’ ἐκτελέσαις ἐνιαυτοὺς οὔτε ἐργον

105 οὔτ’ ἔπος ἐντράπελον κείνοισιν εἰπών ἰκόμαν

105 ἐντράπελον most mss, scholium 2 (M²s): ἐντράπελον M alone (BF); ἐκτράπελον scholium 1, Heyne (M¹GC).
“Surely this is not Apollo, nor verily is he Aphrodite’s lord of the brazen chariot. The sons, again, of Iphimedeia, Ótus, and thou, courageous king, Ephialtēs, died, they say, in gleaming Naxos. And Tityus, in sooth, was hunted down by the swift dart, which Artemis sped from her unconquerable quiver, warning men to aim only at loves within their reach.”

Thus, in turn, spake they to one another. Meanwhile, driving his mules and his polished chariot with head-long speed, came Pelias in hot haste, and, as he gazed, he was astonied at the solitary sandal clearly seen on the right foot alone of the stranger; but he hid his fear in his heart, and said:

“What country, O stranger, dost thou claim as thy fatherland? Which of the groundling wenches was it that spawned thee forth from her aged womb? Tell me of thy birth, and befoul it not with most hateful falsehoods.”

Then the stranger bravely answered him with gentle words in this wise:

“I aver that I shall give proof of Cheiron’s training; for from his cave am I come, from the presence of Chariclo and Philyra, where I was reared by the pure daughters of the Centaur. And, having lived for a score of years without having ever said to them aught unseemly either in deed or in word, I

1 Arès.
2 The gigantic sons of Poseidon and Iphimedia, commonly called the Aloeidae, who put Arès into chains, and were destroyed by Apollo.
3 Tityus, a giant in Euboea, was slain by Artemis and cast into Tartarus for attempting to offer violence to her, on her way to Delphi.
4 Chariclo was the wife, and Philyra the mother of Cheiron.
οἰκαδ’, ἀρχαίαν κομίζων πατρὸς ἐμοῦ βασιλευο-
μέναν
οὐ κατ’ αἴσαν, τὰν ποτε Ζεὺς ὤπασεν λαγέτα 190
Ἀλόλῳ καὶ παισί, τιμάν.
ἐπ. ε’
πεὐθομαί γὰρ νῦν Πελίαν ἀθεμῖν λευκάις πιθή-
ςαντα φρασίν
110 ᾠμετέρων ἀποσυλάσασι βιαῖς ἀρχεδικῶν τοκέων-
τοι μ’, ἐπεὶ πάμπρωτον εἶδον φέγγος, ὑπερφιάλου
ἀγεμόνος δείσαντες ύβριν, κάδος ὤσείτε φθιμένον
δυοφέρον
ἐν δῶμασι θηκάμενοι, μίγα κωκυτῷ γυναικῶν
κρύβδα πέμπτον σπαργάνοις ἐν πορφυρεῖσι,
115 νυκτὶ κοινάσαντες ὅδον, Κρονίδα δὲ τράφεν Χεί-
ρων δόκαν.
στρ. στ’
ἀλλὰ τούτων μὲν κεφάλαια λόγων
ὡστε. λευκίππων δὲ δόμους πατέρων, κεδυοὶ πολι-
ται, φράσσατε μοι σαφέως.
Αἴσινος γὰρ παῖς ἐπιχώριος οὐ ξείναν ἰκοίμαν
γαίαν ἄλλοι.
Φήρ δὲ με θείος Ἰάσονα κικλήσκων προσηύδα.”
120 δος φάτο. τὸν μὲν ἐσελθόντ’ ἐγνον ὄφθαλμοι
πατρός.
ἐκ δ’ ἄρ’ αὐτοῦ πομφόλυξαν δάκρυα γηραλέων
γλεφάρων,
ἂν περὶ ψυχὰν ἐπεὶ γάθησεν ἔξαιρετον
γόνων ἴδὼν κάλλιστον ἀνδρὸν.
ἀντ. στ’
καὶ κασίγνητοι σφίσιν ἀμφότεροι 220
120 ἐγνον Byzantine mss (bmgfcs), cp. P. ix 79 and I. ii 23:
ἐγνων old mss.
210
have come to my home to recover the ancient honour of my father, now held in no rightful way, even that honour which Zeus granted of old to Aeolus, the leader of the people, and to his sons. For I hear that lawless Pelias, yielding to his envious\(^1\) passions, violently reft it from my parents, who were lords by primal right. As soon as ever I saw the light, fearing the insolence of the overweening chieftain, then, as though one had died, they made mourning in the darkened home,\(^2\) not without much wailing of women, while, secretly, they sent me away enswathed in purple, with night alone as partner of the path, and gave me to Cheiron the son of Cronus to rear. The chief of all my story ye know already; and now, ye noble citizens, pray show me clearly the palace of my fathers, who rode on white steeds. For, being son of Aeson and having been born in this land, fain would I hope that I have come to my own country and not another's. The centaur divine was wont to call me by the name of Jason."

Thus spake he, and, as he entered, his father's eyes took note of him, and tears burst forth from those aged eyelids; for, with all his heart, he rejoiced when he saw his son, the choicest and the fairest of men. And both his father's brothers came, as soon as ever

\(^1\) "Pale with envy"; or "frantic" (connected with λύσσα, "madness"); or "baneful," as in Il. ix 119, φρεσὶ λευγα-λέποι πιθῆσας.

\(^2\) Literally, "made darksome mourning in the home."
125 ἡλυθον κείνου γε κατὰ κλέος· ἐγγὺς μὲν Φέρης 
kράναν Ὄσαρίδα λιπῶν, 
ἐκ δὲ Μεσσάνας Ἀμνῆαν· ταχέως δ’ Ἀδματος ἤκεν καὶ Μέλαμπος, 
eἰμενέοντες ἀνεψιόν. ἐν δαιτὸς δὲ μοῖρα 
μειλιχίοις λόγοις αὐτοὺς Ἰάσων δέγμενος, 
ξείν’ ἀρμόζοντα τεῦχων, πᾶσαν ἐνφροσύναν 
tάνυεν, 230

130 ἄθροας πέντε δραπῶν νῦκτεσσιν ἐν θ’ ἀμέραις 
ἰερὸν εὐξώις ἀωτον. 

ἐπ. στ’

ἀλλ’ ἐν ἐκτα πάντα, λόγον θέμενος σπουδαῖον, ἔξ ἀρχᾶς ἀνήρ 
συγγένεσιν παρεκοιναθ’· οἱ δ’ ἐπέστοντ’. αἰὴν 
Ἠ ἀπὸ κλησίαν ὥρτο σὺν κείνοισιν. καὶ ρ’ ἴλθον Πελία μέγαρον·
135 ἐσσύμενοι δ’ εἰσὼ κατέσταν. τῶν δ’ ἀκοῦσας 
αὐτὸς ὑπαντίασεν 
Τυροῦς ἐρασιπλοκάμου γενεά· πραῖνυ δ’ Ἰάσων μαλθακά φωνὴ 
ποτιστάξων ὁμοῖον βάλλετο κρητίδα σοφῶν ἑπέων. “Παί Ποσειδᾶνος 
Πετραῖον, 

στρ. ζ’

ἔντε μὲν θνατῶν φρένες ὑκύτεραι 
140 κέρδος αἰνήσαι πρὸ δίκας δόλιον, τραχεῖαν 
ἐρπόντων πρὸς ἐπίβδαιν ὀμῶς· 
ἀλλ’ ἐμὲ χρή καὶ σὲ θεμισσαμένους ὀργᾶς υφαίνειν 
λοιπὸν ὑλῆβον. 250

εἰδοτε τοι ἐρέω· μία βούς Κρηθεὶ τε μάτηρ 

129 ἐφφρ. Bergk (MGCS), ἐφφρ. ἐσ C, ἐσ other old 
mss (F), ἐν Byzantine mss (B) ἐφφρ. 

212
they heard report of him. Hard by was Pherês, who came from the Hypereian fountain; while Amythaon came from Messênê; and Admêtus also came in all speed, and Melampus, with kindly feeling for their cousin. And, while they joined in the banquet, Jason, welcoming them with gentle words and offering them befitting hospitality, gave them good cheer without stint, for five full nights and for as many days culling the sacred prime of festal life. But, on the sixth day, speaking in sober earnest, the hero told his kinsmen all the story from the beginning, and they followed his prompting; and at once he leapt with them from the tents, and so they came to the hall of Pelias, and hasted and stood within. And when Pelias heard them, he came forth himself to meet them, even the son of Tyro with the lovely locks; and Jason, with his soothing voice distilling gentle language, thus laid the foundation of wise words:—

"Son of Poseidon, the Cleaver of the Rock! the minds of mortals are only too swift to praise crafty gain rather than justice, even although they are moving toward a rude reckoning; but thou and I must rule our tempers by the law of right, and thus for the future weave the web of all our wealth. Thou knowest what I am soon to say.

¹ In the midst of the Thessalian city of Pherae; Strabo, p. 439.
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καὶ θρασυμήδει Σαλμωνεί· τρίταισιν δ’ ἐν γοναῖς ἄμμες αὖ κεῖνων φυτευθέντες σθένος ἁελίου χρύσεων

145 λεύσομεν. Μοῖραι δ’ ἀφισταντ’, εἰ τις ἔχθρα πέλει ὀμογόνοις, αἶδῶ καλύψαι. 260

ἀντ. ζ’

οὐ πρέπει νῦν χαλκοτόροις ξίφεσιν οὕδ’ ἀκόντεσιν μεγάλαν προγόνων τιμὰν δάσασθαι. μὴλά τε γὰρ τοι ἐγὼ καὶ βοῶν ξανθὰς ἀγέλας ἀφίημ’ ἄγρους τε πάντας, τοὺς ἀπούρας

150 ἀμετέρων τοκέων νέμεαι, πλούτων πιαίνων· κοῦ με πονεῖ τεδὸν ὅλκου ταῦτα πορσύνων’ ἀγαν· ἀλλὰ καὶ σκάπτων μόναρχον καὶ θρόνος, ὃ ποτε Κρήθείδας 270 ἔγκαθιζων ἵππόταις εὐθυνε λαοῖς δίκας, τὰ μὲν ἄνευ ξυνᾶς ἀνίας

ἐτ. ζ’

155 λύσον ἄμμων, μὴ τι νεώτερον ἐξ αὐτῶν ἀνασταίγ κακὸν.” ὡς ἀρ’ ἐειπεν. ἀκα’ δ’ ἀνταγόρευσεν καὶ Πελίας· “’Εσομαι τοῖσι· ἀλλ’ ἥδη με γηραιῶν μέρος ἀλικίας . 280 ἀμφιπολεῖ· σὸν δ’ ἀνθὸς ἥβας ἀρτὶ κυμάινει· δύνασαι δ’ ἀφελείν

155 ἀνασταῖῃ Ahrens (mc), ἀνασταῖς s, ἀναστήρ Hermann (bgf): ἀναστήσῃ vulgo, v.l. ἀναστήσῃς.

214
It was one heifer that bare Crêtheus and Salmôneus bold in counsel; and we, in our day, who now look upon the golden light of the sun, were sprung from them in the third generation; but, if any feud befall men of the same kin, the Fates withdraw to hide their shame. It ill besitteth us twain to appeal to brazen swords or spears in dividing the great honours of our fathers. As for the flocks and the tawny herds of cattle, and all the fields, which thou hast taken from our parents and holdest for thine own, while feeding fat thy wealth—all these I leave thee, and it irketh me not that they give provision to thy house beyond all measure. But, as for the royal sceptre and the throne, in which Aeson once sat, while he duly laid down the law for a nation of horsemen, these do thou release to us without vexation on either side, lest haply thou shouldest cause fresh ill to spring up therefrom."

Thus spake he; and Pelias, on his part, gave a soft answer:—

"I shall be even as thou wilt; but old age is already coming over me, while thy bloom of youth is even now swelling with fulness, and thou hast it in thy power to remove the resentment of the gods

1 The genealogy is as follows:—

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μάνιν χθονίων. κέλεται γὰρ ἐὰν ψυχὰν κομίξαι.
160 Φρίξος ἐλθόντας πρὸς Λιήτα θαλάμους,
dέρμα τε κριοῦ βαθύμαλλον ἄγειν, τῶν ποτ' ἐκ
πόντου σαώθη
στρ. η'
ἐκ τε ματρυνᾶς άθέων βελέων.
ταύτά μοι θαυμαστὸς οὐνειρὸς ἰὼν φωνεῖ. με-
μάντευμαι δ' ἐπὶ Κασταλία,
εἰ μετάλλατον τι. καὶ ὅσ τάχος ὀτρύνει με
teὐχειν ναὶ πομπάν.
165 τούτου ἀεθλοῦν ἐκὼν τέλεσον' καὶ τοι μοναρχεῖν
καὶ βασιλεύεμεν ὁμνυμὶ προήσειν. καρτέρος
ὀρκος ἀμμίν μάρτυς ἔστω Ζεὺς ὁ γενέθλιος
ἀμφότεροις."
σύνθεσιν ταύταν ἐπαινίσαντες οἱ μὲν κρίθεν·
300 ἀτὰρ Ἰάσων αὐτῶς ἦδη
ἀντ. η'
170 ὀρνυεν κάρυκας ἐόντα πλόον
φαινέμεν παντά. τάχα δὲ Κρονίδαο Ζηνὸς νιῶ
τρεῖς ἄκαμαντομάχαι
ήλθον 'Αλκμήνας θ' ἐλικοβλεφάρον Λῆδας τε,
δοιοὶ δ' ψιχεῖται
ἀνέρες, 'Εμυσίδα γένος, αἰδεσθέντες ἅλκαν,
ἐκ τε Πύλου καὶ ἀπ' ἄκρας Ταϊνάρων· τῶν μὲν
κλέος
175 ἐσλόν Εὐφάμου τ' ἐκράνθη σὸν τε, Περικλύμεν'
eυρυβίᾳ.
ἐξ 'Απόλλωνος δὲ φορμικτὰς ἂοινδαν πατὴρ
ἐμολεν, ἐναίνητος 'Ορφεύς.

162 ἐλικοβλ. mss here (bmcgfc), and in frag. 123 (88):
ἐλικουλ. (s), cp. ἐανογυλ. Aleman.
176 φορμικτὰς BDE (bmgfc): φορμιγκτὰς CMV (s).

216
below. For Phrixus biddeth us go to the halls of Aeëtès, and bring his spirit home, and recover the fleecy fell of the ram, on which he was erstwhile rescued from the sea, and from his step-dame's impious weapons. Such is the message brought me by a wondrous dream, and I have inquired of the oracle at Castalia, whether there is need for further quest, and the oracle bids me make ready with all speed a ship to escort him home again. This is the quest that I would have thee bring promptly to an end; and, thereupon, I swear that I shall deliver up to thee the sole sovereignty and kingdom. As a mighty pledge, may Zeus, the father of our common ancestor, be our witness!"

This agreement they approved, and then they parted; and Jason forthwith sent messengers to tell men everywhere that there would be a voyage indeed. And soon there came the three sons unwearied in war, whom the bright-eyed Alemêné and Léda bare unto Zeus, the son of Čronus; and two heroes with their tresses waving on high, the offspring of Poseidon, with a soul of honour inspired by their lofty courage, from Pylos and from the foreland at Taenarus; and goodly fame was won by both of them, even by Euphémus, and by thee, Periclýmenus, whose power extendeth far. And Apollo's son came also, even that minstrel of the lyre, that father of song, the famous Orpheus. And

1 The Scholiast says that "they were wont to invoke the souls of those who had died in foreign lands, as is clear from the Odyssey (ix 65), where 'the ships did not leave the land, until we had thrice called aloud for each of our comrades, who had died in the plain.'"

2 i.e. Heracles, and Castor and Polydeuces.
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όπ. η'
πέμπε δ' 'Ερμᾶς χρυσόραπτις διδύμους νίονς ἐπ' ἀτρυγυν πόνον,
tὸν μὲν 'Εχίονα, κεκλάδουτας ἡβα, τὸν δ' 'Ερυτον.
tαχέες

180 ἀμφὶ Παγγαίον θεμέθλοις ναιετάοντες ἐβαν. 320
καὶ γὰρ ἐκὼν θυμῷ γελανεὶ θᾶσσον ἐντυνεν βα-
σίλευς ἄνέμων
Ζήταν Κάλαιν τε πατὴρ Βορέας, ἀνδρὰς πτέροις
νῶτα πεφρίκοντας ἀμφῶ πορφυρεῖσι.
tὸν δὲ παμπειθῆ γυλκῶν ἡμιθέοισιν πόθου ἔν-
δαιεν Ἡρα

στρ. θ'

185 ναὸς Ἀργοὺς, μὴ τινὰ λειπόμενον
τὰν ἀκίνδυνον παρά ματρὶ μένειν αἰῶνα πέσοντ',
ἂλλ' ἐπὶ καὶ θανάτῳ 330
φάρμακον κάλλιστον ἐας ἀρετᾶς ἀλίξων εὐρέσθαι
σὺν ἄλλοις.
ἐς δ' Ἰαωλκῶν ἐπεὶ κατέβα ναυτῶν ἀωτὸς,
λέξατο πάντας ἐπαινησάς Ἰάσων. καὶ ρά ὁί

190 μαντὶς ὀρνίχεσσι καὶ κλάροις θεοπροτέων ἱεροῖς
Μόψος ἀμβασε στρατὸν πρόφρων. ἐπεὶ δ' ἐμβόλου

κρέμασαν ἀγκύρας ύπερθεν,

ἀντ. θ'
χρυσεάν χεῖρεσσι λαβῶν φιάλαν
ἀρχὸς ἐν πρύμνα πατέρ' Ὄυρανιδᾶν ἐγχεικέραυνον
Ζῆμα, καὶ ὠκυπόρους

179 ταξέες mgs, ταξέες δ' BCD (FC) : ταξέως (B), ταξέως
δ' V.

184 ἐνδαίεν mss (MGFC) : πρόσδαίεν β., δαίεσκεν Hermann.
188 δ' Ἰαωλκῶν Erasmus Schmid (BF) : δ' Ἰαωλκῶν old mss,
δὲ Ἰαωλκῶν Byzantine mss (C), δὲ Φιωλκῶν (MG), δ' Ἰαωλκῶν (S).

218
Hermes of the golden wand sent two sons to take part in the unabating toil, even Echion and Eurytus, exulting in their youth. Swiftly came they who dwell by the foot of the Pangæan mount, for with gladsome mind did their father, Boreas, lord of the winds, speedily equip Zétês and Calais, with their purple pinions heaving adown their backs. And Héra it was who enkindled in the demigods that all-persuasive sweet desire for the ship Argo, that none should be left behind, and stay by his mother’s side, nursing a life that knoweth no peril; but should, even if death were to be the meed, win, with the aid of his comrades, a peerless elixir of prowess.¹

But, when the flower of the seamen came down to the shore of Iôleus, Jason numbered them and praised them, every one; and, to aid him, Mopsus, after inquiring the will of heaven by noting the flight of birds and by drawing lots, right gladly gave the host the signal to set forth. And, when they had slung the anchor over the vessel’s prow, the leader took in his hands a golden goblet, and, standing at the stern, called on Zeus, the father of the sons of

¹ Keats, Hyperion, iii 119 f.

“As if some blithe wine, 
Or bright elixir peerless I had drunk, 
And so become immortal.”

219
195 κυμάτων ριπᾶς ἀνέμων τ’ ἐκάλει, νύκτας τε καὶ πόντον κελεύθους
ἀματά τ’ εὐφρονα καὶ φιλίαν νόστοιο μοίραν·
ἐκ νεφέων δὲ οἱ ἀντάυσε βροντᾶς αἰσιον
φθέγμα: λαμπραὶ δ’ ἤλθουν ἀκτῖνες στεροπᾶς
ἀπορηγνύμεναι·
ἀμπυοὰν δ’ ἥρωες ἑστασαν θεοί σάμασιν
200 πιθόμενοι· κάρυξε δ’ αὐτοῖς
ἐπ. θ’
ἐμβαλεῖν κόπαισι τερασκόπος ἱδείας ἐνίττων
ἐλπίδας·
eἰρεσία δ’ ὑπεχώρησεν ταχειᾶν ἐκ παλαμᾶν
ἀκορος.
360 σὺν Νότου δ’ αὐραίς ἐπ’ Ἀξείνου στόμα πεμπό-
μενοι
ἠλυθον· ἐνθ’ ἄγρων Ποσειδάων Κρίσαντ’ εἰναλίου
τέμενος,
205 φοίνισσα δὲ Θρηκίων ἄγέλα ταύρων ὑπάρχειν
καὶ νεόκτιστον λίθων βωμοῖο θέναρ.
ἐς δὲ κίνδυνον βαθὺν ἰέμενοι δεσπόταιν λίσσοντο
ναῦν,
στρ. i’
συνδρόμων κινηθμὸν ἀμαίμακετον
ἐκφυγεῖν πετράν. δίδυμαι γὰρ ἔσαν ξωαί, κυλιν-
δέσκοντο τε κραπτνότεραι
370 210 η βαρυγδούπων ἀνέμων στίχες· ἀλλ’ ἤδη τελευ-
τὰν κεῖνος αὐταῖς
ἡμιθέων πλόος ἄγαγεν. ἐς Φάσιων δ’ ἔπειτεν
ἡλυθον· ἐνθα κελαυνώπεσσι Κόλχισιν βίαν
μίξαν Αἰήτα παρ’ αὐτῷ. πότνια δ’ ὄξυτάτων
βελέων
380
195 ἀνέμων PQ (BMGFC): ἀνέμους other mss (s).
220
Heaven, whose lance is the lightning; called also on the swiftly rushing waves and winds, to speed them on their way; and on the night-watches and on the tracks across the main, praying that the days might be propitious, and that the fortune of their return to their home might be kindly. And from the clouds there answered an auspicious peal of thunder, and there came bright flashes of lightning bursting forth,¹ and the heroes took fresh courage at the bidding of the signals sent of heaven. And the seer inspired them with good hopes, while he loudly bade them lay their hands to the oars, and from under their swift palms the rowing sped on, and could not be sated. And so, sent on their way by the breezes of the South wind, they reached the mouth of the Inhospitable Sea, and there they marked out a plot of holy ground in honour of Poseidon; and withal there was a red herd of Thracian bulls, and a hollow of stone newly built on the summit of an altar.

And, as they sped on their way into deep peril, they besought the Lord of Ships, that they might escape the irresistible onset of the clashing rocks ²; for twain were they, and alive withal, and they rolled onward more swiftly than the battle-lines of the loudly roaring winds; but that voyage of the demigods made them stand still in death. And then they went to Phâsis, where they mingled in battle with the swarthy Colchians in the realm of Aeétnês himself.

¹ Boeckh, however, regards it as more poetical to make στεροπᾶς the genitive after ἀπορρητουμέναι, than to take it with ἀκτίνες. ² The Symplégades.
PINDAR

ποικίλαν ἵγγα τετράκναμον Ὀὐλυμπόθεν
215 ἐν ἀλύτῳ ζεύξαισα κύκλῳ
ἀντ. ἰ'

μανάδ' ὀρνιν Κυπρογένεια φέρεν
πρώτον ἀνθρώπωσι, λιτάς τ' ἐπαυδᾶς ἐκδιδά-
σκησεν σοφὸν Αἰσονίδαν:
ὁφρα Μηδείας τοκέων ἀφέλοιτ' αἰδῶ, ποθεινὰ δ' Ἐλλᾶς αὐτὰν
ἐν φρασὶ καιρομέναν δονέοι μάστιγι Πειθοῦς.

220 καὶ τάξα πείρατ' ἀέθλων δείκνυεν πατρωτῶν·
σὺν δ' ἑλαίῳ φαρμακώσαισ' ἀντίτομα στερεὰν
ὄδυνὰν
dῶκε χρίεσθαι. καταίνησαν τε κοινὸν γάμον
γλυκῶν ἐν ἀλλάλουσι μῖξαι.

ἐπ. ἰ'

ἀλλ' ὅτ' Αἰήτας ἄδαμάντινον ἐν μέσσοις ἄρτοτρον
σκίμφατο

225 καὶ βόας, οἱ φλόγ' ἀπὸ ξανθᾶν γενύων πνεύμ
καιμένου πυρὸς,
χαλκέαις δ' ὀπλαῖς ἀράσσεσκον χθόν' ἀμειβό-
μενοι,
τοὺς ἀγαγῶν ζεύγλα πέλασσεν μοῦνος. ὀρθὰς δ' αὐλακας ἑυταύσαις

230 ἥλαυν', ἀνὰ βωλακίας δ' ὀρόγυιαν σχίζε νότον
γᾶς. ἔειπεν δ' ὄδε: 'Τοῦτ' ἔργον βασιλεὺς,

235 ὀστίς ἄρχει ναός, ἐμοὶ τελέσαις ἀφθιτον στρωμνᾶν
ἀγέσθω,

228 ἀνὰ βωλακίας Ρ... (EMGYC): ἀναβωλακίας most mss (s),
ἀναβωλακίας δὲ τῆς ἐν τῇ τμῆσει τὰς βάλους ἀνω πεμπούσης
schol.; ἀνὰ βωλακίας = ἀνὰ βώλακας Bergk; ἥλαυν' ἀνὰ βώ-
λακας, ἐς δ' ὀρόγυιαν Hartung ("egregie," Herwerden).
Then, for the first time, did the Queen of swiftest darts, in Cyprus born, bind the dappled wryneck to the four spokes of a wheel indissoluble, and brought unto men that maddening bird; and she taught the son of Aeson the lore of supplicant incantations, that so he might rob Medea of her reverence for her parents, and that a longing for Hellas might lash her with the whip of Suasion, while her heart was all aflame.

And she quickly revealed the means of performing the labours set by her father, and with oil she mingled antidotes against sore pains, and gave them to Jason, to anoint himself withal; and they vowed sweet union in mutual wedlock. But when Aeëtes had set steadfast in the midst the adamantine plough, and the oxen, which from their tawny jaws were breathing the flame of burning fire, and were ever and anon pawing the ground with their brazen hoofs, Jason led them along, and single-handed brought them beneath the yoke, and straight stretched he the furrows as he was driving, and clave a ridge of clods a fathom deep. Then Aeëtes spake on this wise:

"Let the king, whosoever hath command of the ship, complete this task for me, and then let him carry off the coverlet imperishable, the fleece that gleameth

1 The plumage of the wryneck, or "cuckoo's mate," is "beautifullly variegated with black, brown, buff and grey" (Newton); hence the epithet ποικίλαν. The bird was used as a love-charm. For this purpose it was tied by the legs and wings to the four spokes of a wheel, which was made to revolve continuously in one direction (Horace, Epode, xvii 7), while the words of incantation were repeated. Cp. N iv 35, and the refrain of the Pharmaceutria of Theocritus (ii):—

2 ἀνὰ goes with σχίζε, and βωλακίας γᾶς is, literally, "the cloddéd earth."
κῶς αἰγλαίνεν χρυσέωθ θυσάνῳ.

ὅς ἀρ’ αὐνάσσαντος ἀπὸ κροκόεν ρίψαις Ἱάσων εἶμα θεφὶ πίσυνος εὐχετ’ ἔργον. πῦρ δὲ νῦν οὐκ ἑδεὶ παμφαρμάκων ἤσωμα ἐστημαῖς.

σπασάμενος δ’ ἄροτρον, βοέους δήσαις ἀνάγκας 235 ἐντεσίν αὐχένας ἐμβάλλων τ’ ἐριπλεύρῳ φνά κέντρον αἰανὲς βιατὰς ἐξεπόνης ἐπιτακτῶν ἄνηρ μέτρον. ἦτευξεν δ’ ἀφονήτῳ περ ἐμπας ἀχεὶ δύνασιν Αὐχᾶς ἀγασθείς.

ἀντ. ια’

πρὸς δ’ ἑταῖροι καρτερὸν άνδρα φίλας 240 ὠρεγον χείρας, στεφάνοισι τέ νυν ποιασ ἐρεπτον, μειλιχίοις τε λόγοις ἀγαπάζοντ. αὐτίκα δ’ ’Αελίου θαυμαστὸς νῦς δέρμα λαμπρον ἐννετευ, ἐνθα νυν ἐκτάνυσαν Φρίξου μάχαιραι. 430 ἥλπετο δ’ οὐκέτι οἱ κεῖνον γε πράξεσθαι πόνον. κεῖτο γὰρ λόχαι, δράκοντος δ’ εὐχετο λαβροταὖν γενών, 245 δ’ πάχει μάκει τε πεντηκόντορον ναῦν κράτει, τέλεσαν ἀν πλαγαί σιδάρον.

ἐπ. ια’

μακρά μοι νεῖσθαι κατ’ ἀμαξίτων’ ὦρα γὰρ συνάπτει καὶ τίνα 440 οἶμον ἴσαμὶ βραχῶν’ πολλοῦσι δ’ ἀγημαί σοφίας ἐτέροις.

κτείνε μὲν γλαυκῶτα τέχναις ποικιλόνωτον ὀφίν,

232 κροκόεν B alone (mgcs): κρόκεον most mss (bf).
234 βοέους—ἀνάγκας vulgo (bgfc); βοέους ἀνάγκαις ἰ; βοέους—ἀνάγκα mentioned in scholium (s).
224
with its golden fringe.” When thus he had spoken, Jason flung off his saffron robe, and, putting his trust in God, set his hand to the task; and, by grace of the counsels of the magic maiden, he quailed not before the fire; but seizing the plough, and binding the necks of the oxen in the harness irresistible, and ever thrusting the unwearied goad into their strong-ribbed frame, the stalwart hero accomplished the allotted measure of his task. And Aeëtès, though he could find no voice for his anguish, shrilled forth a cry, in amazement at the stranger’s strength; and his comrades stretched forth their hands towards the sturdy hero, and crowned him with garlands of grass and greeted him with gentle words; and at once the wondrous offspring of the Sun-god spake of the shining fleece, telling where it had been stretched out by the falchion of Phrixus; and he hoped that this further labour Jason would not be able to accomplish. For the fleece lay in a dense thicket, cleaving to the ravening jaws of a dragon, which, in bulk and length, was vaster than a ship of fifty oarsmen, built with many a hammer’s blow.

'Tis too far for me to fare along the high-road: for time is pressing; and I know a short path; to many another am I a leader in the lore of song.¹ Thou must know, Arcesilas, how Jason, by his cunning, slew that serpent with its glaring eyes and spangled

¹ That is, “to many others am I a guide in the poetic art; I can set them an example of conciseness of narrative.”
250 ὠ ῥκεσίλα, κλέψαν τε Μήδειαν σὺν αὐτᾷ, τὰν Πελίαο φόνον·
ἐν τ’ Ὑκεανοῦ πελάγεσσὶ μίγεν ποντῷ τ’ ἐρυθρῷ
Λαμυλὰν τ’ ἔθνει γυναικὸν ἀνδροφόνον·
ἐνθα καὶ γυνίων ἀεθλοὶς ἐπέδειξαν κρίσιν ἐσθάτος ἁμφὶς,
στρ. ἵβ’
καὶ συνεύνασθεν. καὶ ἐν ἀλλοδαπαῖς
255 σπέρμ’ ἀροῦραις τοιτάκις ύμετέρας ἀκτίνος ὀλβοῦν
dέξατο μοιρίδιον
ἀμαρ ἦ νύκτεσ. τόθι γὰρ γένος Εὐφάμοι φυτευθὲν
λοιπὸν αἰεὶ
tέλλετο. καὶ Λακεδαιμονίων μιχθέντες ἀνδρῶν
ἤθεσι τὰν ποτε Καλλίσταν ἀπόκηταν χρόνῳ
460 νάσον· ἐνθεν δ’ ὑμμι Λατοίδας ἐπορευν Λιβύας
tεδίον
260 σὺν θεῶν τιμαίς ὄφέλλειν, ἀστυ χρυσοθρόνου
dιανέμειν θείοιν Κυράνας
ἀντ. ἵβ’
ὁρθόβουλον μὴν ἐφευρομένοις.
γυνὸι νῦν τὰν Οἰδιπόδα σοφίαν. εἰ γὰρ τις ὄξους
ὀξυτόμω πελέκει
ἐξερεύσειν μεγάλας δρυὸς, αἰσχύνοι δὲ οἱ θαντὸν
eἰδος·
265 καὶ φθινόκαρπος ἑοὶσα διδοὶ ψάφον περ’ αὐτάς,
εἰ ποτε χειμέριον πῦρ ἐξίκηται λοίσθιον
ἡ σὺν ὀρθαίς κιόνεσσιν δεσποσύναις ἐρειδομένα

253 ἐπέδειξαν κρίσιν Pauw (FS): ἐπεδείξαντο κρίσιν all mss (M2); ἐπεδείξαντ’, ἀγώνα B; — κρίμα Hermann (M1) — ἀν-
δρείαν scholium), — Fin’ Kayser (GC).

264 ἐξερεύσειεν Thiersch (S): ἐξερεύσαι κεν mss (BF), — ΨΥ kev Bergk2 (M), — ΨΥ μὲν (GC).

ἀισχύνοι Moschopulus (BF): αἰσχύνη Bergk (MGCS).
back, and stole away Medea, with her own aid, to be the death of Peleas. And they reached the streams of Ocean, and the Red Sea, and the race of the Lemnian wives who slew their lords. There it was that, in athletic contests, they proved their prowess, with raiment for their prize, and shared the marriage bed; and then it was that the fated day, or, haply, the night-watches, received in a foreign field the seed of your bright prosperity. There it was that the race of Ephémus was planted, to increase for ever in the days to come; and, having mingled with the homes of the Lacedaemonians, in due time they went and dwelt in the isle once called Callistê. Thence was it that the son of Létô caused your race to bring prosperity to the plain of Libya by the honours granted of heaven, and to rule over the divine city of golden-throned Cyrene, having found for it counsel that ruleth in righteousness.

Now learn and know the lore of Oedipus:—If a man, with keen-edged axe, were to hew all the boughs of a mighty oak, and mar its comely form; even although its fruit may fail, it nevertheless giveth proof of itself, if ever it cometh at last to the wintry fire; or if, having left its own place desolate,
μόχθον ἄλλοις ἀμφέπει δύστανον ἐν τείχεσιν, ἐδών ἐρημώσασα χώρον.

ἐπ. 1β

270 ἐσσι δ' ἵατήρ ἐπικαιρότατος, Παιάν τε σοι τιμᾶ φάος.

χρὴ μαλακὰν χέρα προσβάλλοντα τρώμαν ἐλκεος ἀμφιπολεῖν.

ῥάδιον μὲν γὰρ πόλιν σείσαι καὶ ἀφαιροτέρους· ἀλλ' ἐπὶ χώρας αὐτῖς ἐσσαὶ δυσπαλές δὴ γίγνεται, ἐξαιτίας εἰ μὴ θεὸς ἀγεμόνεσσι κυβερνατῆρ γένηται.

275 τιν δὲ τούτων ἐξυφαίνονται χάριτες. τιλαθὶ τάς εὐδαίμονος ἀμφὶ Κυράνας θέμεν σπουδαῖαν ἀπασαν.

στρ. νη

τῶν δ' 'Ομήρου καὶ τόδε συνθέμενος ῥήμα πόρσον· ἄγγελον ἐσόλον ἐφα τιμὰν μεγίσταν πράγματι παντὶ φέρειν· αὐξεῖαν καὶ Μοῖσα δὲ ἄγγελίας ὀρθᾶς. ἐπέγνο μὲν Κυράνα

280 καὶ τὸ κλειννότατον μέγαρον Βάττου δικαίων Δαμοφίλου πραπίδων. κεῖνος γὰρ ἐν παισίν νέος,

ἐν δὲ Βουλαίς πρέσβυς ἐγκύρσας ἐκατοντάετει βιοτὰ,

ὁρφανίζῃ μὲν κακὰν γλώσσαν φαεννᾶς ὁπός, ἐμαθὲ δ' ὑβρίζοντα μισεῖν,

ἀντ. νη

285 οὐκ ἐρίζων ἀντία τοῖς ἡγαθοῖς, οὐδὲ μακάνων τέλος οὐδὲν· ὁ γὰρ καιρὸς πρὸς ἀνθρώπων βραχὺ μέτρον ἐχει.
it resteth (as a beam) on the upright pillars of some palace, and doeth slavish service amid alien walls.

But thou, Arcesilas, art a most timely healer, and the God of Healing honoureth the light that cometh from thee. One must needs apply a gentle hand in tending a festering wound; for, even for the feeble, it is an easy task to shake a city to its foundation, but it is indeed a sore struggle to set it in its place again, unless God becometh a guide unto its rulers. But, for thee, the web of these fair fortunes is now being woven out toward its end. Deign to bestow all earnest heed on happy Cyrene; and, of the sayings of Homer, take to heart and cherish even this:—"A good messenger," said he, "bringeth honour to every business"; even the Muse herself is exalted by a message rightly sped. Cyrene and the most glorious hall of Battus were familiar with the righteous heart of Dêmophilus; for he, as a youth among boys, and in counsels as an elder who hath attained a hundred years of life, robbeth calumny of her loud voice; he hath learnt to loathe insolence; he neither contend- eth against the nobly born, nor delayeth any decisive deed. For, in the hands of men, the fitting moment hath but a brief limit of time. Well hath he taken note of it; it waiteth on him, as a willing servant,

1 This is the only passage where Pindar quotes from Homer by name. The nearest approach to the quotation is in Ἰ. χυ₂ 207, ἑρθὼν καὶ τὸ τέτυκται, δὴ ἀγγέλος αἰσιμα εἰδῆ, "how good a thing is a discreet messenger."
PINDAR

εὖ μν ἤγουσαν θεράπων δὲ οἱ, οὐ δράστας ὁπαδεῖ.

φαντὶ δ’ ἔμεν

τοῦτ’ ἀναρότατον, καλὰ γιγνώσκοντ’ ἀνάγκα

ἐκτὸς ἐχειν πόδα, καὶ μᾶν κεῖνος Ἀτλας οὐρανῷ

290 προσπαθαλαίει νῦν γε πατρώας ἀπὸ γὰς ἀπὸ τε

κτεάνων:

λύσε δὲ Ζεὺς ἀφθιτος Τιτᾶνας. ἐν δὲ χρόνῳ

μεταβολαὶ λῆξαντος οὐροῦ

ἐπ. ὑγ’

ἰστίων. ἀλλ’ εὐχεται οὐλομέναν νοῦσον διαντλή-

σαις ποτὲ

οἰκον ιδεῖν, ἐπ’ Ἀπόλλωνός τε κράνῳ συμποσίας

ἐφέτων

295 θυμὸν ἐκδόσθαι πρὸς ἥβαν πολλάκις, ἐν τε σοφοῖς

δαὶδαλέαν φόρμιγγα βαστάζουν πολιταῖς έσυχία

θυγέμεν,

μῆτ’ ὅν τιν πῆμα πορῶν, ἀπαθῆς δ’ αὐτὸς πρὸς

ἀστῶν.

καὶ κε μυθησαίθ’ ὁποίαν, Ἀρκεσίλα,

εὗρε παγάν ἀμβροσίων ἐπέων, πρόσφατον Ὁῆβα

ξενοθείς.

298 'Ἀρκεσίλα mss (BMGCS): 'Ἀρκεσίλα Dissen, Donaldson (F).

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not as a thrall. But they say the saddest lot of all is to know the good, and yet, perforce, to be debarred therefrom.

The famous Atlas indeed is still bearing up against heaven’s weight, banished from his ancestral land and his possessions; but the Titans were set free by immortal Zeus; and, as time passeth on, there are shiftings of sails at the change of the breeze. But the exile avoweth that the day will come, when he shall have drained to the dregs the cup of baneful woe, and shall see his home again; and, near Apollo’s fountain, shall betake himself to the joys of the banquet, and yield his soul, full oft, to youthful gladness, and, amid fellow-citizens skilled in song, shall hold in his hands his deftly carven cithern, and attain to peace, doing despite to no man, and being himself unscathed by his townsmen. And haply he will tell how fair a fountain of immortal song he found, Arcesilas, when lately welcomed by a friend at Thebes.
PYTHIAN V
FOR ARCESILAS OF CYRENE

INTRODUCTION

The Fifth Pythian was written to celebrate the same victory as the Fourth, the victory of Arcesilaüs in the Pythian chariot-race of 462. It was sung at Cyrene (84–87) on the return of the charioteer and the horses (40 f), probably during the festival of the Carneia (73–76). The charioteer was the brother of the Queen of Cyrene.

Wealth wedded to Honour and blessed of Fortune has wide sway (1–4). By Castor’s aid, such wealth has been won by Arcesilaüs, who keeps to the path of Justice, is king of mighty cities, and has won the chariot-race at Delphi (5–22). When he is hymned in song, he must not forget to give God the glory, and to praise the charioteer, who drove his chariot safely, and dedicated it at Delphi (22–42). Such a benefactor deserves an ungrudging welcome; he has kept his chariot scatheless in a race, where forty chariots were wrecked (43–54). He is attended by the fortune—the varied fortune—of the house of Battus, that founder of Cyrene, whose strange tongue caused Libyan lions to flee in terror, at the
INTRODUCTION

behest of Apollo, the god of healing and music, and of those Delphic oracles, which prompted the Heracleidae and the Dorians to settle in Sparta, Argos, and Pylos (55–71). The chorus claims to be descended from Aegeidae, who won fame at Sparta, and went to Thèra, whither they brought the Carneian festival, now celebrated at Cyrene (72–81). There the descendants of the Trojan Anténôr are worshipped as heroes by the followers of Battus, who made Cyrene beautiful, and, on his death, was worshipped as a hero (82–95), while, in their graves hard by, the other ancestors of Arcesilaiüs hear the news of his victory, for which Apollo should be praised (96–107).

Lastly, Arcesilaiüs is lauded for his sense, his eloquence, his courage, his skill in athletic contests, and in music (108–116). May his prosperity continue, and may he be victorious at Olympia (117–124).
V.—ΑΡΚΕΣΙΛΔΑ ΚΤΡΗΝΑΙΩ

ΑΡΜΑΤΙ

στρ. α'
'Ο πλούτος εὐρυσθενής,
όταν τις ἀρεταὶ κεκραμένου καθαρᾶ
βροτήσιος ἀνήρ πότμου παραδόντος, αὐτὸν ἀνάγη
πολυφιλον ἐπέταν.

5 ὁ θεόμορφο 'Αρκεσίλα,
σύ τοι νυν κλυτᾶς
αἰώνος ἀκράν λαθμίδων ἄπο
σὺν εὐδοξία μετανίσεαι
ἐκατὶ χρυσαρμάτου Κάστορος.

10 εὐδιάν ὦς μετὰ χειμέριον ὡμβρον τεὰν
καταιθύσσει μάκαιραν ἑστίαν.

ἀντ. α'

σοφοὶ δὲ τοι κάλλιον
φέροντι καὶ τὰν θεόσδοτον δύναμιν.
σὲ δ' ἐρχόμενον ἐν δίκαι πολὺς ὀλβὸς ἀμφινέμεται.

15 τὸ μέν, ὦτι βασιλεὺς
ἐσσι μεγαλὰν πολίων,
ἐχει συγγενής
ὀφθαλμὸς αἰδοιότατον γέρας
τεὰ τοῦτο μιγνύμενον φρενί.

20 μάκαρ δὲ καὶ νῦν, κλεεννᾶς ὦτι
ἐὑχὸς ἦδη παρὰ Πυθιάδος ἱπποὺς ἐλὼν

8 μετανίσεαι Vatican recension (mfgs): μετανίσεαι Ambrosian recension (bc).
18 αἰδοιότατον, on metrical grounds, Erasmus Schmid (bmgfcs¹): αἰδοιότατον mss and scholia (s³).

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Wide is the power of wealth, whene'er it is wedded with stainless honour, so that a mortal man receiveth it at the hands of Destiny, and taketh it to his home as a ministrant that bringeth him many friends.

O blest of Heaven! Arcesilas! From the first steps of thy famous life thou dost indeed seek for that wealth, and fair fame withal, by the help of Castor of the golden chariot, who, after the wintry storm, sheddeth beams of calm upon thy happy hearth.

They that are noble bear with a fairer grace even the power that is given of God; and thou, while thou walkest in the straight path, hast prosperity in abundance around thee. First, as thou art a king over mighty cities, the eye of thy ancestry looketh on this as a meed most fit for reverence, when wedded to a soul like thine; and even to-day art thou happy in that thou hast already, with thy coursers, won glory from the famous Pythian festival,
PINDAR

δέδεξαι τόνδε κόμων ἀνέρων,

ἐπ. α'

Ἀπολλώνιον ἄθυρμα. τῷ σε μὴ λαθέτω

Κυράνας γυλυκῶν ἀμφὶ κάποιον Ὀφροδίτας ἀειδό-

μενον,

25 παντὶ μὲν θεόν αἰτιον ὑπερτιθέμεν·

φιλεῖν δὲ Κάρρωτον ἐξ ἐτέρων·

δὲ οὐ τὰν Ἑπιμαθέος ἄγων

ὀψινοῦν θυγατέρα Πρόφασιν, Βαττιδᾶν

ἀφίκετο δόμους θεμισκρεόντων·

30 ἀλλ' ἀρισθάρματον

ὑδατὶ Κασταλίας ξενοθεῖς γέρας ἀμφέβαλε τεαι-

σίν κόμαις,

στρ. β'

ἀκηράτως ἀνίας

ποδαρκέων δωδεκάδρομον τέμενος.

κατέκλασε γὰρ ἐντέων σθένος οὐδέν· ἀλλὰ κρέ-

μαται,

35 ὁπόσα χεριαράν

tεκτόνων δαίδαλ' ἄγων

Κρισαῖον λόφον

ἀμείψεν ἐν κοιλόπεδον νάπος

θεοῦ· τὸ σφ' ἔχει κυπαρίσσισινον

40 μέλαθρον ἀμφ' ἀνδριάντι σχεδόν,

Κρήτες ὃν τοξοφόροι τέγει Παρνασσίω

κάθεσαντο μονόδροπον φυτον.

24 Κυράνας s: —νὰ mss (m with ἀειδόμενα); —νὰ Erasmus Schmid (bc); —ναν GF.

26 φιλεῖν mss (MGFCB): φιλεὶ B

33 δωδεκάδρομον recorded in V (s): δωδεκαδρόμων E and Ambrosian mss, Hermann2 (m); δώδεκ' ἄν δρόμων Thiersch (b² FC); δυδέκα δρόμων Vatican mss; δώδεκα δρόμων Hermann1 (e).

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and shalt soon give welcome to this triumph-band of men, in whom Apollo delighteth.

Therefore, when thou art hymned in song in Cyrene's garden of Aphrodite, do not forget to give God the glory; do not forget to love, above all thy comrades, Carrhotus, who, on returning to the palace of them that reign by right, did not bring in his train Excuse, that daughter of After-thought, who is wise too late; but, when welcomed beside the waters of Castalia, flung over thy locks the guerdon of glory in the chariot-race with his reins unsevered in the sacred space of the twelve courses of swift feet. For he brake no part of his strong equipage; nay, he hath dedicated all the dainty handiwork of skilled craftsmen, with which he passed the hill of Crisa on his way to the god's own hollow glen. Wherefore are they all placed in the shrine of cypress-wood, hard by the statue cloven as a single block, that the Cretan bowmen dedicated beneath the roof Parnassian.¹

¹ The Cretan offering was apparently a tree resembling a human figure, with some touches added by a rude form of art to complete the resemblance. The Cyrenian chariot was probably placed near the Cretan offering, because of the old connection between Crete and Cyrene (Müller's Orchomenos, p. 342). Pausanias tells us that, at Delphi, a chariot, with the image of Ammon in it, was dedicated by the Greeks of Cyrene; and that the Cyrenians also dedicated a statue of Battus in a chariot, this last being the work of a sculptor of Cnossos in Crete (x 13, 5 and 15, 6).
49 μναμή/ια D and scholium, μναμή'/ (BMCS 3), μναμεία s¹: μναμή/ιον (μνημ. B) BC (F); μναμή/ιον (G).

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PYTHIAN ODES V 43–67

Therefore is it fitting to requite with ready mind the doer of a good deed. Son of Alexibiuss! thy name is lit up by the fair-haired Graees. Thou art happy in that, after labour sore, thou hast the noblest praise to keep thy memory green. For, amid forty drivers who were laid low, thou, with thy fearless spirit, didst bring thy chariot through unseathed, and, from the glorious games, hast now returned to the plain of Libya, and to the city of thy sires. But no man is now, or ever shall be, without his share of trouble; yet, in spite of echequered fortune, there is present still the olden prosperity of Battus, that tower of the city of Cyrene, and that light most radiant to strangers from afar.

'Even the loudly-roaring lions fled before Battus in terror when he unloosed on them his strange tongue, and Apollo, the founder of the State, doomed the wild beasts to dread fear, that so his oracles might not be unfulfilled for the ruler of Cyrene. 'Tis Apollo that allotteth to men and to women remedies for sore diseases. 'Twas he that gave the cithern, and bestoweth the Muse on whomsoever he will, bringing into the heart the love of law that hateth strife.

Battus was as much afraid of the lions as the lions were of Battus. "It is said that he was cured of his stammer in the following way. As he was traversing the district of Cyrene, he beheld in the utmost parts of it, which were still uninhabited, a lion, and terror at the sight forced from his lips a loud articulate cry." (Frazer's Pausanias, x 15, 7.)
The first person singular elsewhere refers to the poet himself (though examples are not wanting in which the Ode is written from the point of view of the chorus, as in O. xiv and P. viii). Hence it has been generally assumed that Pindar here claims descent from the Aegeidae. These must have been the Theban Aegeidae mentioned in I. vii 15. But we find below that it was the Spartan Aegeidae, who colonised Théra. According to this view the subsequent context implies that it was from Théra that Thebes received the
'Tis he that ruleth the secret shrine of the oracles; wherefore, even for sake of Lacedaemon, he planteth the valiant descendants of Heracles and Aegimius in Argos, and in hallowed Pytho.

But mine it is to sing of the dear glory that cometh from Sparta, whence sprang the Aegeidae, my own forefathers, who, not without the gods, but led by some providence divine, once went to Thêra, whence it was that we have received the festal sacrifice in which all have part, and, in thy banquet, O Carneian Apollo, we honour the nobly built city of Cyrene, which is held by bronze-armed Trojans from a foreign shore, even by the descendants of Anténôr. For they came with Helen, after they had seen their Carneia, and in its local festivals paid honour to Cyrene as a colony of Théra.

But it seems out of place for the poet to make the chorus say, at Cyrene, that "we Thebans do honour to Cyrene as a colony of Théra." It is more satisfactory to suppose that it is the leader of the Cyrenaean chorus that here describes the Spartan Aegeidae as his ancestors (see Studniezka, Cyrene, pp. 73-85). It was from Sparta that the Spartan Aegeidae carried to Thêra the festival of the Carneia, which Théra had since transferred to those who were now glorifying their native city, Cyrene. The two interpretations are summed up in the scholium ὁ λόγος ἀπὸ τοῦ χοροῦ τῶν Λιβύων ἢ ἀπὸ τοῦ ποιητοῦ.

2 The "Carneia" was an important national festival of the Spartans, which was carried across the Aegean sea to Thêra. The epitaph of a priest of the Carneian Apollo has been found at Thêra, in which the priest claims descent from the Spartan kings and also from Thessaly (Kaibel, Epigr. Graeca Nos. 191, 192). Callimachus, the poet of Cyrene, traces the Carneia from Sparta to Thêra, and from Théra to Cyrene (Hymn, ii 72f).

3 The local heroes of Cyrene prior to its colonisation by Théra.
καπνωθεῖσαν πάτραν ἐπεὶ ἵδον

85 ἐν Ἰρειν. τὸ δ' ἐλάσιπτον ἔθνος ἐνυδικέως
dέκονται θυσίαις ἄνδρες οἰχυέοντές σφε δώρο-
φόροι,
tοὺς Ἀριστοτέλης ἀγαθοῖ, ναυσὶ θοαῖς
ἀλός βαθείαν κέλευθον ἄνοιγον.
κτίσεν δ' ἀλσεα μεῖζονα θεῶν,

90 εὐθύτομον τε κατέθηκεν Ἀπολλωνίας
ἀλεξιμβρότοις πεδιάδα πομπαῖς
ἐμμεν ἵπποκροτοὺν
σκυρωτὰν ὅδ᾿, ἐνθα πρυμνοὶς ἄγορὰς ἐπὶ δίχα
κεῖται θανῶν.

στρ. δ'
μάκαρ μὲν ἄνδρῶν μέτα

95 ἔναιεν, ἥρως δ' ἐπείτα λαοσεβής.
ἀτερθε δὲ πρὸ δωμάτων ἐτεροὶ λαχόντες ἀίδαν

100 βασιλεῖς ἱεροὶ
ἐντὶ, μεγάλαν δ' ἁρέταν
dρόσῳ μαλθακά

98–100 μεγάλαν — ἁρέταν — ῥανθείσαν MGFC; μεγάλαν —

101 κώμων XZ, Moschopulus (bfs); κώμων θ' BDE; ὤμων
Beck (mgc).

100 κώμων XZ, Moschopulus (bfs); κώμων θ' BDE; ὤμων
Beck (mgc).

101 τοῦ scholium, Hermann, Donaldson (c): τοῦ mss
(MGFS); τοί B.
native city burnt in war, and that chariot-driving race was heartily welcomed with sacrifices by men who greeted them with gifts, men who were brought by Aristoteles,\(^1\) when, with his swift steps, he opened a deep path across the sea. And he made the groves of the gods greater than aforetime, and ordained that, for the festivals of Apollo, which bring health unto mortals, there should be a straight and level road, paved with stone and trodden by the hoofs of horses,\(^2\) where now, in death, he resteth apart, at the further end of the market-place.\(^3\) Blessed was he, while he dwelt among men, and thereafter a hero worshipped by the people; and asunder, before the dwellings, are the other holy kings, whose portion is in Hades, and in their soul, in the world below, they haply hear of lofty prowess besprent with soft dew beneath the outpourings of revel-songs—a happy lot for themselves and a glory shared by their son, Arcesilas, and his rightful claim.

Meet it is that, amid the minstrelsy of youths, he should proclaim the praise of golden-lyred Apollo,

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\(1\) The other name of the founder, Battus.

\(2\) The Scholiast states that Battus made τὴν λεγομένην Σκυρωτὴν πλατεῖαν, what was known as "the paved street." Della Cella, an Italian traveller who visited Cyrene in 1817, describes its principal street as "completely cut out of the living rock" (Viaggio, p. 139).

\(3\) At the west end, where tombs are marked in the maps of Cyrene. As at Mycenae and Megara and Sicyon, the tomb of the founder was in the market-place. The descendants of Battus were buried in a place apart from the founder's tomb.
105 ἔχοντα Πυθωνόθεν
 τὸ καλλάνικον λυτήριον δαπανᾶν
 μέλος χαρίεν. ἄνδρα κείνου ἐπαινέοντι συνετοί.
 λεγόμενον ἔρεων.
 κρέσσονα μὲν ἀλικίας

110 νόον φέρβεται
 γλῶσσαν τε· θάρσος δὲ τανύπτερος
 ἐν ὀρνιξὶν αἰετὸς ἐπελετο·
 ἀγωνια δ', ἔρκος οἶνον, σθένος·
 ἐν τε Μοισαίσι ποτανὸς ἀπὸ ματρὸς φίλας,

115 πέφανταί θ' ἀρματηλάτας σοφὸς·

ἐπ. δ'

ὅσαι τ' εἰςιν ἐπιχωρίων καλῶν ἔσοδοι,
 τετόλμακε. θεός τέ οἱ τὸ νῦν τε πρόφρων τελεὶ
 δύνασιν,
 καὶ τὸ λοιπὸν <ὁμοία>, Κρονίδαι μάκαρες,
 διδοῖτ' ἐπ' ἔργοισιν ἄμφι τε θουλαῖς

120 ἔχειν, μὴ φθινοπωρίς ἀνέμων
 χειμερία κατὰ πνοὰ δαμαλίζοι χρόνον.
 Διὸς τοι νόος μέγας κυβερνᾷ
 δαίμον' ἀνδρὸν φίλων.
 εὐχόμαι νῦν Ὄλυμπια τοῦτο

125 δόμεν γέρας ἐπὶ Βάπτων γένει.

110 f. νόον φέρβεται γλῶσσαν τε· θάρσος δ' Schneidewin (M² GFCs): νόον φέρβεται: γλῶσσαν τε θάρσος τε BM¹.
 118 ὡ mss; <ὁμοία> Hartung (cgs); <ὅπισθε> Böckh; <ὅμοια> or <ὡ' ὄν κέ> M; <ὁςαν κέ> F.
 121 κατὰ πνοὰ δαμαλίζοι Bergk (cgs), επ. καταδαμάζω: καταπνοὰ δ. mss (BMF).
now that he receiveth from Pytho the gracious song that is the victor's guerdon for all cost. That hero is praised by the prudent. I shall only say what is said by others. He cherisheth a mind and a tongue that are beyond his years; in courage he is like a broad-winged eagle among birds, while his might in athlete-contests is a very tower of strength; and, even from his mother's lap, he hath soared among the Muses; and he hath proved himself a skilful charioteer; and all the openings for noble exploits around him, hath he boldly essayed. Even now doth God readily bring his powers to perfect issue, and, in the time to come, do ye blessed sons of Cronus grant him a like boon, both in deeds and counsels, lest haply some stormy blast of autumn make havoc of his life. Lo! it is the mighty mind of Zeus that guideth the fate of men that he loveth. I beseech him to grant the race of Battus this new guerdon at Olympia.
INTRODUCTION

The Sixth Pythian purports to be in honour of the chariot-race won by Xenocrates of Acragas, the younger brother of Thérôn, who, two years later, became ruler of Acragas. The date of the victory was 490 B.C., a few days before the battle of Marathon. In this Ode, as in the Second Isthmian, the subject is nominally Xenocrates, but really his son Thrasybulus, who drove his father's chariot. Filial devotion is the main theme of the poem. It must be regarded as a personal tribute to the victor's son and not as the official Epinician Ode, which, on this occasion, was written by Simonides (Abel's Scholia, p. 371). Simonides was then 66 years of age, while Pindar was only 32, and this is one of his earliest Odes.

The poet's plough-share is once more turning up a field of Love or of the Graces, as he draws near to the Delphic temple, where a treasure-house of song has been built for Acragas and for the victor and his ancestors (1–9), a treasure-house, which will not be swept away by wintry rain or storm, but whose
INTRODUCTION

fair frontal shall in clear light proclaim a victory shared by the father of Thrasybúlus and his race (10–18).

Thrasybúlus honours his father, and obeys the precept once given by Cheiron to Achilles, bidding him reverence his parents, next to the gods (19–27). In olden days Antilochus sacrificed his life for his father, Nestor; and now Thrasybúlus has shown his supreme devotion to his father, Xenocrates (28–45).

He is as hospitable as his father's brother, Thérôn; he uses his wealth wisely; he is devoted to poetry; he has a passionate love of horsemanship; and, when he consorts with others, sweeter than honey is the temper of his soul (46–54).
VI.—ΞΕΝΟΚΡΑΤΕΙ ΑΚΡΑΓΑΝΤΙΝΩ

ΑΡΜΑΤΙ

στρ. α'

'Ακονάσατ'. ἤ γὰρ ἐλικώπιδος Ἀφροδίτας ἀρουραν ἤ Χαρίτων ἀναπολίζομεν, ὦμφαλὸν ἐριβρόμον χθονὸς ἓσ νάϊον προσοιχόμενοι.

5 Πυθιώνικος ἐνθ' ὁλβίοισιν Ἐμμενίδαις ποταμίῳ τ' Ἀκράγαντι καὶ μᾶν Ξενοκράτει ἐτοίμοις ύμνων θησαυρὸς ἐν πολυχρύσῳ ἑ' Ἀπολλωνίᾳ τετείχισται νάπα.

στρ. β'

10 τὸν οὔτε χειμέριος ὦμβρος ἐπακτὸς ἐλθὼν, ἐριβρόμοι νεφέλας στρατὸς ἀμείλιχος, οὔτ' ἀνέμοι ἐς μυχοὺς ἀλὸς ἄξοισιν παμφόρῳ χεράδει τυπτόμενον. φάει δὲ πρόσωπον ἐν καθαρῷ πατρὶ τεώ, Ῥασύβουλε, κοινάν τε γενεά λόγοισιν ἄνατῶν εὔδοξον ἀρματι νίκαν Κρισαίαισιν ἐν πτυχαῖς ἀπαγγελεῖ.

1 ἤ old mss (mgfcS); ἤ Moschopulus, Dissen (B).
4 ἐς νάϊον Hermann3 (mgfcS); ἐς νάϊον mss: ἄεννανου Hermann12 (B); ἐς λάθων Bergk12.
10 ὦμβρος, ἐπακτὸς ἐλθὼν s; ἐπακτὸς c.
13 χεράδει grammarians (gs), cp. frag. 327 χεράδει σποδέων: χεράδι mss (bmfc).

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VI.—FOR XENO CRATES OF ACR AGAS
WINNER IN THE CHARIOT-RACE, 490 B.C.

Listen! for, in very deed, are we once more ploughing the field of bright-eyed Aphrodite or of the Graces,\(^1\) as we draw nigh unto the shrine that is the centre of the loudly echoing Earth; where, for the prosperous Emmenidae and for Acragas between the rivers, and chiefly for Xenocrates, there hath been built and prepared in Apollo's golden glen a Pythian victor's treasure-house of song, which neither wintry rain with its invading onset, the pitiless host launched from deep-thundering clouds, nor the storm-wind with its swirl of shingle, shall buffet and sweep away into the recesses of the sea. But the porch, in its pure brightness, shall proclaim a famous victory with the chariot, celebrated by the lips of mortals, and shared by thy father, Thrasybulus, and by his race, that was won in the dells of Crisa. 'Tis thou, then, that settest him

\(^1\) The poet has elsewhere besought "the Graces and Aphrodite" at the beginning of the sixth Paean addressed "to Pytho by the Delphians" (Wilamowitz, \textit{Hieron und Pindaros}, 1901, p. 1287.) But the date of that Paean is now known to be probably five years later than that of this Ode.
PINDAR

στρ. γ'
σύ τοι σχεθῶν νυν ἐπιδέξια χειρός, ὀρθὰν
20 ἄγεις ἐφημοσύναν,
τά ποτ' ἐν αὐρέσι φαντὶ μεγαλοσθενεῖ
Φιλύρας νῦν ὀρφανίζομένῳ
Πηλείδα παρανεῖν· μάλιστα μὲν Κρονίδαν,
βαρυόπαν στεροπᾶν κεραυνῶν τε πρύτανιν,
25 θεῶν σέβεσθαι'
tαύτας δὲ μή ποτε τιμᾶς
ἀμέρειν γονέων βίον πεπρωμένου.

στρ. δ'
ἐγεντο καὶ πρότερον 'Αντίλοχος βιατάς
νόημα τούτῳ φέρων,
30 ὃς ὑπερέφθητο πατρός, ἐναρίμβροτον
ἀναμείναις στραταρχὸν Λιθιόπων
Μέμνονα. Νεστόρειον γὰρ ὑπὸς ἀρμ' ἐπέδα
Πάριος ἐκ βελέων δαῖχθεῖς· ὁ δ' ἐφευν
κραταῖον ἑγχος·
35 Μεσσανίοι δὲ γέροντος
δοναθείσα φρήν βόασε παῖδα ὧν.

στρ. ε'
χαμαίτετες δ' ἀρ' ἐπος οὐκ ἀπερίψευν· αὐτοῦ
μένων δ' ὁ θεῖος αἰνήρ
πράτω μὲν θανάτου κομιδὰν πατρός,
40 ἐδόκησέν τε τῶν πάλαι γενεὰ
ὀπλοτέροισιν, ἑργον πελόριον τελέσας,
ὕπατος ἀμφὶ τοκεύσιν ἐμμεθν πρὸς ἀρετὰν.
τὰ μὲν παρίκειν·
tῶν νῦν δὲ καὶ Θρασύβουλος
45 πατρῴαν μάλιστα πρὸς στάθμαν ἔβα,

19 σχέθων Elmsley (s) : σχέθων mss (BMGFC).

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ever at thy right hand, and upholdest the charge, even the precepts which, as the story telleth, the son of Philyra\(^1\) erst enjoined on the stalwart son of Pêleus,\(^2\) when parted from his parents:—First of all the gods to adore the son of Cronus, the loud-voiced lord of the lightnings and the thunders, and of such reverence never to deprive his parents during their allotted life.

Even aforetime was this spirit cherished by that man of might, Antilochus, who died for his father's sake, by awaiting the onslaught of Memnon, the leader of the Ethiopians.\(^3\) For Nestor's chariot was entangled by his horse that had been stricken by the arrows of Paris, while Memnon was plying his sturdy spear, and the distracted soul of the aged hero of Æthiopis called aloud for his son; and his cry fell not to the ground, but, waiting there, the god-like son bought with his own life the rescue of his father, and, by doing this wondrous deed, was deemed by those of a younger generation to have proved himself, among men of old, supreme in filial devotion.

These things are of the past; but, in the present time, Thrasybulus hath come nearest to the standard of duty to one's father, while he also vieth with his

\(^1\) Cheiron. \(^2\) Achilles. 

This version of the story comes from the Aethiopis, an epic poem by Arctinus. In the Iliad (viii 90-117) it is Diomêdês that comes to the rescue of Nestor; but the death of his son, Antimachus, is mentioned in the Odyssey, iv 187 f.
πάτρῳ τ’ ἐπερχόμενος ἅγιαίαν ἀπασαν.
 γόω δὲ πλούτων ἄγει,
 ἀδικον οὐθ’ ὑπέροπλον ἦβαν δρέπων,
 σοφίαν δ’ ἐν μυχοῖσι Πιερίδων.

50 τίν τ’, Ἐλελιχθον, ἂς εὑρεσ ἱππίας ἐσόδους,
 μάλα ἄδοντι νόφ, Ποσείδαν, προσέχεται.
 γλυκεία δὲ φρήν
 καὶ συμπόταισιν ὁμιλεῖν
 μελισσᾶν ἀμείβεται τρητὸν πόνον.

46 τ’ mss: γ’ c¹ (c).  ἔδειξεν ἀπασαν old mss; ἔδειξεν
 (bm? f); ἀπασαν Bergk² (gcs).
50 ἂς εὑρεσ ἱππειάς ἐσόδους Mommsen; εὑρεσ θ’ ὅς ἱππεῖαν
 ἐσόδου Moschopulus; ὅς θ’ εὑρεσ ἱππίαν ἐσόδου B in critical
 notes (Donaldson): ὄργαισ πάσαις ὅς ἱππειάν ἐσόδου old mss (s);
 ὄργαις ἄς ἱππίαν ἐσόδου Β; ὀργαὶς ὅς ἱππειάν ἐσόδου (CG); ὄρμᾶς
 ὅς ἱππίαν ἄς ὁδὸν Rauchenstein, ὄρμᾶς ὅς πρὸς ἱππίαν ἐσόδου
 Bergk¹, – ὅ ἱππειάν ἐσόδου Β. ὅ δέσποθ’ ἱππίαν ἐσόδων? s.
father's brother¹ in all manner of splendour; but with wisdom tendeth he his wealth, not plucking the pleasures of youth with injustice or violence, but culling poesy in the quiet haunts of the Pierides; and with a spirit that hath found thy favour, O earth-shaking Poseidon, he clingeth to the chariot-contests first found by thee. Sweet also is his temper, and, as a boon companion, he outvieth the crannied work of the honey-bee.²

¹ Thérôn, the future ruler of Acragas.
² That is, “he is sweeter than the honeycomb.”
INTRODUCTION

The Seventh Pythian is in honour of Megacles of Athens, the son of Hippocrates, and the nephew and son-in-law of the Athenian legislator, Cleisthenes. He is the grandson of the Megacles who married Agaristē, daughter of Cleisthenes, tyrant of Sicyon (Hdt. vi 127 f), and the great-grandson of Alemaeon, who won the chariot-race in the Olympic games. The present victory was won in 486 B.C. The seventh Nemean is the only other Ode in honour of an Athenian.

Athens is the fairest prelude to a song in honour of the Alemaeonidae (1-8), a family which has made Apollo’s temple at Delphi a marvel to behold, and has won two victories at the Isthmian, one at the Olympian, and two at the Pythian games (9-16). Their noble acts have been requited with envy and exile, but prosperity meets with varied fortune (17-22).

Megacles had been ostracised by Athens a few months before this victory.
VII.—ΜΕΓΑΚΛΕΙ ΑΘΗΝΑΙΩ

ΤΕΘΡΙΠΠΟ

στρ.

Κάλλιστον αἱ μεγαλοπόλεις Ἀθῆναι προοίμων Ἀλκμανίδαν εὐρυσθενεὶ γενεὰ κρητίδ’ ἀοιδὰν ἵπποισι βαλέσθαι.

5 ἐπεὶ τίνα πάτραν, τίνα οἶκον ναίων ὀνυμάξεαι ἐπιφανέστερον Ἐκλάδι πυθέσθαι;

ἀντ.

πᾶσαι γὰρ πολίεσι λόγος ὀμιλεῖ

10 Ἐρεχθεός ἄστῳν, Ἀπολλον, οὗ τεὸν γε δόμον Πυθών δίὰ θαητὸν ἔτευξαν. ἂγοντι δὲ μὲ πέντε μὲν Ἰσθμοῖ νῦκαι, μία δ’ ἐκπρεπῆς

15 Διὸς Ὀλυμπιάς, δύο δ’ ἀπὸ Κήρας,

ἐπ.

ὁ Μεγάκλεες, ὑμαί τε καὶ προγόνων. νέα δ’ εὐπραγία χαίρω τι· τὸ δ’ ἄχυροι, φθόνον ἀμειβόμενον ἑκά τα ἱργα.

20 φαντί γε μὰν οὔτω κεν ἄνδρὶ παρμονίμαν θάλλοισαν εὐδαιμονίαν τὰ καὶ τὰ φέρεσθαι.

6 ναίων mss (fs): ναίοντ’ Erasmus Schmid (EC); οἰάν M; αἰνέων Kayser (c).

ὁνυμάξαι Boeckh (S), ὀνυμάζαι B, ὀνυμάζαι D: ὀνυμάξομαι Triclinius and scholia (MGFC).
VII. FOR MEGACLES OF ATHENS
WINNER IN THE FOUR-HORSE CHARIOT-RACE, 486 B.C.

The mighty city of Athens is the fairest prelude of song, which the widely powerful race of the Alemaeonidae can lay as a foundation of odes in honour of their steeds.

What fatherland, what family, in which thou dwellest, shalt thou name as more illustrious of report in Greece? For all the cities are haunted by the story of those citizens of Erechtheus, who in divine Pytho made thy temple, O Apollo, a marvel to behold.

I am also prompted to song by five victories, one at the Isthmus, and one famous victory at the Olympian festival of Zeus, and two from Cirrha, won by yourselves, Megacles, and by your ancestors. At this new good fortune I have no little joy; but it is very grievous that noble acts are requited by envy. Yet they say that prosperity which abideth in bloom bringeth evil as well as good in its train.

10 τεῦν γε δόμων Moschopulus (βμγfc): τεῦν τε δόμων Vatican recension; τεῦν πρόδωμου? s.
PYTHIAN VIII

FOR ARISTOMENES OF AEGINA

INTRODUCTION

The Eighth Pythian celebrates the victory in the boys' wrestling-match won by Aristomenes of Aegina. One of his uncles had been victorious in wrestling at Olympia, and another at the Isthmian games. He had himself been already successful at Megara, Marathon, and Aegina. Pindar had apparently been present at the Pythian contest (59). The Ode was sung at Aegina. The Scholiast refers it to the 35th Pythiad, that is, to 446 B.C. In 447 Athens had been defeated by Thebes at the battle of Coronea, and this defeat has been supposed to be indicated in the poet's reference to the overthrow of Porphyrius and Typhœus (12-18). The "Thirty Years' Peace" between Athens and Sparta was signed towards the end of 446. Aegina obtained a relative degree of independence, so that the poet's prayer at the end of the Ode was partially answered (Gaspar's Chronologie Pindarique, 165-9).

The Ode begins with a tribute to the goddess of domestic tranquillity, who holds the keys of councils and of wars, but also has the strength to quell rebels
such as Porphyrión and Typhóeus, who were over-
come by Apollo, who has welcomed the victor on his
return from the Pythian games (1–20). The praise
of Aegina for justice, athletic success, and valour
(21–28). The praise of the victor, who has followed
the example of his mother’s brothers, and has thus
won the eulogy bestowed by Amphíaraüs on the
valour of his son and his son’s comrades:—“The
courage of the sires is clearly seen in the sons”
(29–45). That eulogy of his son, Alcmaeon, is echoed
by the poet; Alcmaeon is the poet’s neighbour and
guardian of his goods, and speaks to him in oracles
(45–60).

The victor’s successes have been given him by
Apollo (61–66), to whom the poet prays for a bless-
ing on his ode (67–72). Success is apt to be followed
by a reputation for wisdom, but success is uncertain
(73–78). The victor’s successes are recounted, ending
with his victory at the Pythian games (78–87). Early
successes are welcome, but human happiness is
fleeting (88–92). May Aegina be brought safely
onwards in her course of freedom, under the blessing
of her heroes (98–100).
VIII.—ΑΡΙΣΤΟΜΕΝΕΙ ΑΙΓΙΝΗΤΗ

ΠΑΛΑΙΣΤΗ

στρ. α'
Φιλόφρον Ἡσυχία, Δίκας
ὅ μεγιστόπολι θύγατερ,
βουλαίν τε καὶ πολέμων
έχοισα κλαίδας ὑπερτάτας,
5 Ἡμθίόνικον τιμᾶν Ἀριστομένει δέκευ.
τῇ γὰρ τὸ μαθακὸν ἔρξαι τε καὶ παθεῖν ὁμός
ἐπίστασαι καιρῷ σὺν ἀτρικεῖ.

ἀντ. α'

τῳ δ', ὅποταν τις ἀμείλιχον
καρδία κότον ἐνελάση,
10 τραχεία δυσμενέων
ὑπαντιάξαισα κράτει τιθεῖς
"Τῇριν ἐν ἀντλῷ. τὰν οὐδὲ Πορφυρίῳ μάθεν
παρ’ αἰσαν ἐξερεβίξων κέρδος δὲ φίλτατον,
ἐκοντος εἰ τις ἐκ δόμων φέροι.

ἐπ. α'

15 βία δὲ καὶ μεγάλανχον ἔσφαλεν ἐν χρόνῳ.
Τυφώς Κίλιξ ἐκατόγκρανος οὐ νῦν ἄλυζεν,
οὐδὲ μᾶν βασιλεὺς Πιγάντων ὅμαθεν δὲ κεραυνῷ
τόξοισὶ τ.’ Ἀπόλλωνος· ὥς εὐμενεὶ νόῳ
Ἐναρκείον ἐδεκτὸ Κιρραθείν ἐστεφανωμένουν
20 νῦν πολὰ Παρνασσίδι Δωριέί τε κόμῳ.
στρ. β'

ἐπεσε δ’ οὐ Χαρίτων ἐκάς

20 Παρνασσίδι s: Παρνασίη mss; Παρνασίδι (BMGFC).
VIII.—FOR ARISTOMENES OF AEGINA
WINNER IN THE WRESTLING-MATCH, 446 B.C.

Kindly Goddess of Peace, daughter of Justice, that makest cities great; thou that holdest the master-keys of councils and of wars, receive from Aristomenes the honour due for a Pythian victory; for thou knowest with perfect fitness the secret of gentleness, both in giving, and in taking.

And yet, whenever any man hurleth into his heart relentless wrath, rudely confronting the strength of thine enemies, thou plungest Insolence in the brine. Thy power Porphyrian ¹ did not know, when he provoked thee beyond all measure, yet gain is best, whenever one getteth it from the home of a willing giver. But violence overthoweth the braggart at the last. The Cilician Typhōeus ² with his hundred heads did not escape thy power; no, nor the king of the Giants. They were severally overcome by the thunderbolt of Zeus, and by the bow of Apollo, who with gracious mind welcomed the son of Xenarcēs on his return from Cirrha, crowned with Parnassian verdure and with Dorian triumph-song.

Right near to the Graces hath fallen that isle

¹ The king of the giants (l. 17), who fought against the gods, and was slain by Zeus and Heracles.
² Son of Tartarus and Gaea; a monster with fearful eyes and terrible voices, who was ultimately subdued by the thunderbolt of Zeus. Cp. O. iv 8, P. i 15.
πίνδαρος αρέτας
κλειναῖς Ἀιακιδᾶν
θυγαῖς νάσος: τελέαν δ' ἔχει
25 δόξαιν ἀπ' ἀρχαῖς. πολλοῖσι μὲν γὰρ ἀείδεται
μυκαφόροις ἐν ἀέθλοις θρέψαισα καὶ θοαῖς
ὑπερτάτους ἠρωάς ἐν μάχαις:
ἀντ. βγ
τὰ δὲ καὶ ἀνδράσιν ἐμπρέπει.
εἰμὶ δ' ἀσχολος ἀναθέμεν
30 πᾶσαι μακραγορίαν
λύρα τε καὶ φθέγματι μαλθακῶ,
μὴ κόρος ἐλθὼν κυίσῃ. τὸ δ' ἐν ποσὶ μοι τράχον
ἐκ τοῦ τεόν χρέος, ὃ παῖ, νεώτατον καλῶν,
ἐμὰ ποτανόν ἀμφί μαχανᾷ.
ἐπ. βδ
35 παλαισμάτεσσι γὰρ ἰχνεύων ματραδελφεύοις
Ὀλυμπία τε Θεόγνητον ὦ κατελέγχεις,
οὐδὲ Κλειτομάχῳ νίκαν Ἰσθμοῖ θρασύγμον.
αὐξὼν δὲ πάτραν Μιδυλίδαν λόγον φέρεις,
τὸν ὄνπερ ποτ' Ὀικλέος παῖς ἐν ἐπταπύλοις ἴδων
40 νιώθις Θήβαις αἰνίξατο παρμένοντας αἶχμᾶ,
στρ. γδ
οὐκῶτ' ἀπ' Ἀργειῶν ἡλυθον
δευτέραν ὄδον Ἐπίγονοι.
δὸ εἰπὲ μαρναμένων
"Φυᾷ τὸ γενναῖον ἐπιπρέπει
45 ἐκ πατέρων παισὶ λήμα. θαέομαι σαφὲς
δράκοντα ποικίλον αἰθαῖς Ἀλκμᾶν' ἐπ' ἀσπίδος

24 θύγατα Buttmann, Bergk (gcs); θύγατα mss (bmf).
32 κυίσῃ mss (mgfc), cp. Bacchyl. xvii 8 κυίσειν : κυίσῃ B ;
κυίσῃ s.
38 Μεῖδ. mss (bmgfc): Μεῖδ. Bergk (s).
where Justice reigneth; it knoweth the famous merits of the sons of Aeacus, and hath perfect glory from the beginning. It is famed in song for having fostered heroes supreme in many a victorious contest and in swift battles; and, again, it is also conspicuous for its men; but time would fail me to consign to the lyre and the gentle voice of song all the long story of their fame, lest haply envy should draw near and vex us; but let that, which runneth before my feet, go forward, even the debt that is due, my son, unto thee, the latest of its glories, sped with wings of my skill.

For, in the contests of the ring, thou followest hard on the track of thy mother's brothers, and bringest no dishonour on Theognètus, as victor at Olympia, or on the conquest won by the sturdy limbs of Cleitomachus at the Isthmus; and, by exalting the clan of the Midylidae, thou earnest the praise darkly prophesied of old by the son of Oïclès,1 when he saw those sons holding their ground in battle before seven-gated Thebes, what time the Epigoní came from Argos on that second march. Thus spoke he, while they were fighting:—

"'Tis by the gift of Nature that there standeth forth to view that noble spirit, which passeth from sires to sons. I clearly see Alcmaeon,2 the first to mount

1 Amphiarãús.  2 Son of Amphiarãús.
νωμόντα πρῶτον ἐν Κάδμου πύλαις.

ἀντ. γ’

ὁ δὲ καμὼν προτέρα πάθα

νῦν ἀρείονος ἐνέχεται

50 ὀρνιχὸς ἀγγελία

"Ἄδραστος ἥρως: τὸ δὲ οἶκοθεν ἀντία πράξει. μοῦνος γὰρ ἐκ Δαναῶν στρατοῦ 
θανόντος ὀστέα λέξαις νῖοῦ, τύχα θεῶν ἀφίζεται λαῷ σὺν ἄβλαβεῖ

ἐπ. γ’

55 Ἀβαντὸς εὐρυχόρους ἄγνιάς." τοιαῦτα μὲν ἐφθέγξατ’ Ἀμφιάρησι. χαιρὼν δὲ καὶ ἀυτὸς 
Ἀλκμάνα στεφάνοις βάλλω, ραῖνῳ δὲ καὶ ὑμνῷ,

γειτῶν ὅτι μοι καὶ κτεάνων φύλαξ ἐμῶν 

ὑπάντασεν ἴόντι γὰς ὀμφαλὸν παρ’ ἀοίδιμον,

60 μαντευμάτων τ’ ἐφάψατο συγγόνοις τέχναις.

στρ. δ’

τῷ δ’, ἐκαταβόλε, πάνδοκον 

ναὸν εὐκλέα διανέμων

Πυθῶνος ἐν γυάλοις,

τὸ μὲν μέγιστον τὸ δὴ χαρμάτων

65 ὥπασας: οἴκοι δὲ πρόσθεν ὑρπαλέαν δόσιν 

πενταθλίου σὺν ἐορταῖς ὑμαίσ ἐπάγαγες. 

ἀναξ, ἐκοντὶ δ’ εὐχομαι νῦν

ἀντ. δ’

κατὰ τιν’ ἀρμονίαν βλέπειν,

ἀμφ’ ἐκαστὸν ὅσα νέομαι.

59 ὑπάντασέ τ’ B.

67 ἀναξ EF (BMG) : ἀναξ most mss (FCS).

68 κατὰ τιν’ MFCS3 : κατὰ τιν’ BG ; κατ’ ἐμῖν S1.
upon the walls of Cadmus, wielding a glittering dragon on his shining shield, while he that aforetime suffered from disaster, even the hero Adrastus,¹ is now compassed by tidings of a happier omen; but, as for his own household, he shall fare far otherwise. For he alone of the host of the Danai shall gather the bones of his slain son, and by the destiny sent by the gods, shall, with his folk unscathed, safely return to the spacious streets of Abas."²

Thus spake Amphiaraüs; and I too gladly fling my garlands over Alcmaeon, and besprinkle him with song, because he is my neighbour, and proffered himself as guardian of my goods, when I was going to the storied centre of the world, and himself had a share in his ancestor's arts of prophecy.³

But thou, far-darting god, that rulest over the famous temple that welcometh all in the dells of Pytho, there hast thou granted the greatest of joys; and, even aforetime, at home, with thine own and thy sister's festival, thou didst bring him a welcome boon in the prize for the five contests.⁴

I pray, O king, that, with willing mind, I may keep due measure in view in every step of my path of song.

¹ An Argive hero, whose daughter was married to Polyneices of Thebes, whom Adrastus endeavoured to restore to that city, although Amphiaraüs had foretold that all who took part in the expedition should perish, with the exception of Adrastus. The expedition was known as that of the "Seven against Thebes." Ten years later, their descendants, the "Epigoni," marched against Thebes, and destroyed it.

² Twelfth King of Argos.

³ Alcmaeon, as son of Amphiaraüs, was great-grandson of the famous seer Melampus. The scholia make the first person singular refer, not to Pindar, but to Aristomenes and the Aeginetans.

⁴ See Introduction to O. xiii 30 and note on V. vii 8.
70 κώμῳ μὲν ἀδύμελεί
Δίκα παρέστακε θεῶν δ' ὁπίν ἄφθονον αἰτέω, Ἑιναρκεῖς, ὑμετέραις τύχαις.
eί γάρ τις ἑσλά πέπταται μὴ σὺν μακρῷ πόνῳ,
πολλοῖς σοφὸς δοκεῖ πεδ' ἄφρονων
ἐπ. δ'
75 βίον κορυσσέμεν ὁρθοβούλοισι μαχανάις·
tὰ δ' οὐκ ἐπ' ἀνδράσι κεῖται: δαίμων δὲ παρίσχει,
ἀλλοτ' ἄλλων ὑπερθε βάλλων, ἄλλον δ' ὑπὸ
χειρὸν μέτρῳ καταβαίνει. Μεγάροις δ' ἐχεῖς γέρας,
μυχῇ τ' ἐν Μαραθῶνος, Ἡρας τ' ἀγών ἐπιχώριον
80 νίκαις τρισσαῖς, ὄριστομενες, δάμασσας ἔργῳ·
στρ. ε'
tέτρασι δ' ἐμπετες υψόθεν
σωμάτεσσι κακᾶ φρονέων,
toὶς οὐτε νόστος ὀμῶς
ἐπάλπνος ἐν Πυθιάδι κρίθη,
85 οὐδὲ μολόντων πάρ ματέρ' ἀμφὶ γέλως γλυκὺς
ὁρσεν χάριν· κατὰ λαύρας δ' ἐχθρῶν ἀπάοροι
πτώσσοντι, συμφορὰ δεδαγμένοι.
ἀντ. ε'
ὁ δὲ καλὸν τι νέον λαχὼν
ἀβρότατος ἐπὶ μεγάλας
90 ἔξ ἐλπίδος πέταται
ὑποπτέροις ἀνορέαίς, ἔχων

72 ἄφθονον recorded in G (ἀνεπίφθονον in paraphrase) (MS): ἄφθιτον mss (BGFC).
87 δεδαγμένοι noticed in scholium by Boeckh, Bergk (MGFCs): δεδαιγμένοι mss, δεδαιγμένοι Hermann (B).
89 f. ἄβροτατος ἐπὶ (οὐ ἐπὶ) μεγάλας ἐξ ἐλπίδος (GFCS): ἄβροτατος ἐπὶ, μεγάλας ἐξ ἐλπίδος Hermann (B); ἄβροτατος ἀπὸ
(ἀπὸ E, Moschopulus) μ. κτλ (M).

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The sweet-voiced triumph-band hath Justice standing beside it; but I pray that the gods may regard with no envy the fortunes of thy home, Xenarcês. For, if anyone hath a glorious victory with no long toil, to many he seemeth to be wise among fools, and to be arming his life by powers of good counsel; yet victory doth not depend on men alone; but he that giveth is God, who, at one while, exalteth on high, and, at another, bringeth one below the level of his hands. In Megara, thou already hast a prize, and in the lonely plain of Marathon, and in Hêra's games at thine own home, hast thou, Aristomenês, been verily victor in three conflicts; and thou didst, with fell intent, fall heavily on the bodies of four youths, for whom fate had not ordained, at the Pythian festival, any gladsome homecoming, as for thee. Nor, indeed, as they returned to their mothers, did pleasant laughter awaken delight; but they shunk along the bye-ways, aloof from their foes, sorely wounded by their mischance. But he that hath won a fresh victory in his green youth, by reason of his high hopes, fieth lightly on the wings of his manly exploits, with his thought superior to the pursuit of wealth.
κρέσσωνα πλούτου μέριμναν. ἐν δ’ ὀλίγῳ βροτῶν
tὸ τερπνὸν αὐξεται· οὕτω δὲ καὶ πιτυεῖ χαμαί,
ἀποτρόπῳ γνώμα σεσεισμένον.

ἐπ. ε’
95 ἐπάμεροι· τί δὲ τις; τί δ’ οὖ τις; σκιὰς ὡναρ
ἀνθρώπος. ἄλλ’ ὅταν αὐγλα διόσδοτος ἐλθη,
λαμπρον φέγγος ἐπεστὶν ἀνδρῶν καὶ μείλιχος
αἰῶν.
Λῴγινα φίλα ματέρ, ἐλευθέρῳ στόλῳ
πόλιν τάνδε κόμιξε Δὶ καὶ κρέοντι σὺν Λιακῷ
100 Πηλεῖ τε κἀγαθῷ Τελαμώνι σὺν τ’ Ἀχιλλεῖ.

97 φέγγος ἐπεστὶν Heyne (BMGFC8\(^1\)): ἐπεστὶ φέγγος mss (8\(^3\)).
Short is the space of time in which the happiness of mortal men groweth up, and even so, doth it fall to the ground, when stricken down by adverse doom. Creatures of a day, what is any one? what is he not? Man is but a dream of a shadow; but, when a gleam of sunshine cometh as a gift of heaven, a radiant light resteth on men, aye and a gentle life.

O mother dear, Aegina, do thou waft this city onward in her voyage of freedom with the blessing of Zeus and of king Aeacus, and of Pèleus and good Telamon and Achilles.
INTRODUCTION

The ninth Pythian celebrates the victory won by Telesicrates of Cyrene in the race in full-armour at the Pythian festival of 474. (After the date of this Ode he also won a foot-race at Delphi in 466.) The place where the Ode was performed is uncertain. Thebes has been suggested, but Cyrene is more probable. We cannot rely much on the view that the future δέξεταύ in line 73 implies that, when the Ode was sung, the victor had not yet been welcomed at Cyrene.

Proclamation of the victory of Telesicrates of Cyrene (1–4).

The myth of Cyrene, who was beloved by Apollo (5–70).

Cyrene has received a new honour through this victory (71–75).

The myth of Iolaüs, grandson of Amphitryon, to whom and to Zeus Alcmenê bare Iphicles and Heracles (76–88).

Heracles and Iphicles have fulfilled the poet's
prayer on behalf of the victor, who had already been successful at Aegina and Megara (88–92).

We must obey the precept of Nereus, and "praise even a foe, when his deeds are noble" (93-96). Hence let jealousy be silent, when the victor has brought credit to his country.

At the local games of Cyrene, the victor was much admired by the maidens and their mothers; in the case of one of his ancestors, it was a foot-race that decided his suit for the hand of the daughter of Antaeus (97–125).
IX.—ΤΕΛΕΣΙΚΡΑΤΕΙ ΚΥΡΙΝΑΙΩ

ΟΠΛΙΩΔΡΟΜΩ

στρ. α'
'Εθέλω χαλκώσπιδα Πυθιούκαν
σὺν βαθυζώνοισιν ἄγγέλλων
Τελεσικράτη Χαρίτεσσι γεγωνεῖν,
ὁλβιον ἄνδρα, διωξίππου στεφάνωμα Κυρίνας.
5 τὰν ὁ χαίταις ἀνεμοσφαράγων ἐκ Παλίου κόλπων
ποτὲ Λατοῖδας
ἀρπασ', ἐνεικέ τε χρυσέω παρθένον ἄγροτέραν
dίφρω, τόθι νυν πολυμήλου
καὶ πολυκαρποτάτας θηκε δέσποιναν χθονὸς
ρίζαν ἀπείρου τρίταν εὔηρατον θάλλοισαν οἰκεῖων.
ἀντ. α'

ὑπέδεκτο δ' ἀργυρόπεζ' Ἀφροδίτα

10 Δάλιον ξείνων θεοδμάτας
ὀχέων εφαπτομένα χερὶ κούφα,
καὶ σφιν ἐπὶ γλυκερᾶς εὐπαιαῖς ἑρατὰν βάλεν
αἰδῶ,
ξυνὸν ἀρμόζοισα θεῶ τε γάμον μιχθέντα κούρα θ'
'Τύφεος εὐρυβία'
δος Λαπιθὰν ὑπερόπλων τουτάκις ἦν βασιλεῦς, ἐξ
'Οκεανοῦ γένους ἦρως
15 δεύτερος' ὅν ποτὲ Πίνδου κλεενναῖς ἐν πτυχαῖς
Ναίς εὐφρανθεῖσα Πηνειοῦ λέχει Κρείοισ' ἐτίκτεν,

ἐπ. α'
'Γαίας θυγάτηρ. ὁ δὲ τὰν εὐώλενον

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IX.—FOR TELESICRATES OF CYRENE
WINNER IN THE FOOT-RACE IN FULL ARMOUR, 474 B.C.

With the aid of the deep-zoned Graces, fain would I shout aloud, while I proclaim Telesicrates, the victor in the Pythian contest with the brazen shield, a happy man and the crowning glory of chariot-driving Cyrene; whom he of the flowing hair, even the son of Létô, erstwhile carried off from the windswept glens of Pélion, and bore away, a huntress maiden, in his golden car to the place where he made her queen of a land rich in flocks and in fruits, that so she might find her home in the fair and flourishing foundation of a third continent.

And silver-footed Aphroditē welcomed the Delian guest, while, with light hand, she touched the car of workmanship divine, and shed a charming coyness on their union sweet, blending thus in bonds of mutual wedlock the god and the maiden-daughter of widely-ruling Hypseus. He was at that time king of the proud Lapithae, a hero second in descent from father Ocean, borne erstwhile by the daughter of Gaia, the Naiad Creūsa, who, in the famous glens of Pindus, had been the happy bride of the river-god Pêneius. And Hypseus cherished his fair-armed
θρέψατο παιδιά Κυράναν: ἄ μὲν οὖθ' ἰστὸν
παλιμβάμους ἐφίλασεν ὀδοὺς,
οὔτε δεῖπνων οἰκορίαν μεθ' ἑταιρίαν τέρψιας,
20 ἀλλ' ἀκόντεσσιν τε χαλκέοις
φασγάνω τε μαρναμένα κεραίζειν ἀγρίους
θήρας, ἦ τολλάν τε καὶ ήσύχιον
βουσίν εἰρήναν παρέχοις πατρῴας, τὸν δὲ
σύγκοιτον γλυκῶν
παύρον ἐπὶ γλεφάρωι.
25 ὑπνον ἀναλίσκοισα ῥέποντα πρὸς ἰῶ.

στρ. β'
κίχε νω λέοντι ποτ' εὐρυφαρέτρας
ὀμβρίμω μούναν παλαιοῦςαν
ἄτερ ἐγχέων ἐκάρηγος Ἀπόλλων.
αὐτίκα δ' ἐκ μεγάρων Χείρωνα προσέννεπε φωνᾶ.
30 "Σεμνὸν ἀντρον, Φιλλυρίδα, προλιπὼν θυμὸν
γυναικός καὶ μεγάλαν δύνασιν
θαύμασον, οίνον ἀταρβεῖν νεῖκος ἄγει κεφαλά, μόχθου καθύπερθε νεᾶς
ὑτορ ἐχοισά: φόβῳ δ' οὐ κεχείμανται φρένες.
τίς νων ἀνθρώπων τέκεν; ποίας δ' ἀποσπασθείσα
φύτλας

ἀντ. β'
ὅρεων κενθμῶνας ἔχει σχισόντων;
35 γενέται δ' ἀλκᾶς ἀπειράντον.
οσία κλυτῶν χέρα οἱ προσενεγκείν,
ἡ ῥα; καὶ ἐκ λεχέων κείραι μεληθέα ποιαν;"

32 φρένες mss: φρένας Bergk† (G).
37 ἦ ῥα; B (GF); ἦ ῥα, m (Bergk); ἦ ῥα c; ἦ ῥα
Hermann (B).

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daughter, Cyrene; she cared not for pacing to and fro before the loom, nor for merry banquets with stay-at-home maidens of her own age; but, contending with brazen darts and with the falchion, she would slay the fierce beasts of prey, thus in very deed assuring deep and perfect rest for her father's kine, while she spent on her eyelids but a scanty store of that slumber which is so sweet a bed-fellow when dawn draweth near. Once did Apollo, the far-darting god of the wide quiver, find her without spears, wrestling alone with a monstrous lion; and forthwith he called Cheiron from out his halls and spake to him in this wise:

“Son of Philyra, leave thy hallowed cave and look with wonder at a woman's spirit and mighty power. See what a contest she is waging with undaunted head,—this maiden with a heart which no toil can subdue, and a mind that no fear can overwhelm. From what mortal being was she born? From what race hath she been reft, that she should be dwelling in the hollows of the shadowy mountains? And she is putting to the test a strength that is inexhaustible. Is it right to lay an ennobling hand upon her? aye, and, by consorting with her, to cull the honey-sweet flower of love?"

1 Cyrene may be seen strangling a lion in a statuette (No. 1384) and a relief (No. 790) in the British Museum (reproduced in Studniczka's Cyrene, pp. 30, 31).

2 Literally, "a renowned hand."
τον δὲ Κένταυρος ἤμουν, ἀγανὰ χλαρὸν γελάσσας ὄφρυ, μῆτιν έἀν
εὐθὺς ἀμείβετο. “Κρυπταὶ κλαίδες ἐντὶ σοφάς
Πειθοὺς ἰερᾶν φιλοτάτων,

40 Φοῖβε, καὶ ἐν τε θεοῖς τοῦτο κανθρώποις ὃμῶς
αἰδεόντ’, ἀμφανδόν ἀδείας τυχεῖν τὸ πρῶτον εὐνᾶς.

ἐπ. β’
καὶ γὰρ σὲ, τὸν οὐ θεμιτὸν ψεύδει θυγεῖν,
ἐτραπε μέλιχος ὅργα παρφάμεν τοῦτον λόγον.
κούρας δ’ ὀπόθεν γενεάν
ἐξερωτᾶς, ὦ ἄνα; κύριον δς πάντων τέλος

45 οἴσθα καὶ πάσας κελεύθους:
ὁσα τε χθὼν ἡρινα φῦλλα ἀναπέμπει, χῶπόσαι
ἐν θαλάσσα καὶ ποταμοῖς ψάμαθοι
κύμασιν ῥυτιᾶς τ’ ἀνέμων κλονέονται, χὼ τι μέλ-

λει, χωπόθεν
ἐσσεται, εὖ καθορᾶς.

50 εἰ δὲ χρή καὶ πάρ σοφὸν ἀντιφερίξαι,

στρ. γ’
ἐρέω. ταῦτα πόσις ἢκεο βᾶσσαν
τάνυδε, καὶ μέλλεις ὑπέρ πῶντον

Δίδος ἔξοχον ποτί κάποιν ἐνείκαι.
ἐνθα νῦν ἄρχετοιν θήσεις, ἔπι λαὸν ἄγείραις

55 νασιώταν ὄχθον ἐς ἀμφιπέδουν· νῦν δ’ εὐρυλείμων
πότνια ὑπὶ Λιβύα
dέξεται εὐκλέα νῦμβαν δόμασιν ἐν χρυσέοις πρό-

φρων· ἵνα οἱ χθονὸς αἰσαν
αὐτίκα συντελέσειν ἐννομον δωρήσεται,

38 χλαρὸν PQ (BMGFC); χλαρὸν BDEV; χλαρὸν s.
41 ἀμφανδόν Erasmus Schmid (BGFC): ἀμφαδόν mss (MS).
55 σοι mss (BMGFC): τοι s.
Then did the inspired Centaur, softly smiling with kindly brow, at once unfold his counsel in reply:—

“Secret, O Phoebus! are the keys of wise Persuasion, that unlock the shrine of love; and, among gods and men alike, do they shun to enter for the first time the sweet bridal-bed in the light of day. For thou, who canst not lawfully breathe a lie, hast been tempted by thy pleasant mood to dissemble in thy words. Dost thou ask, O king, of the maiden’s birth? thou who knowest the end supreme of all things, and all the ways that lead thereto, the number of the leaves that the earth putteth forth in spring, the number of the sands that, in the sea and the rivers, are driven before the waves and the rushing winds, and that which is to be, and whence it is to come,—all this thou clearly seest. But, if I must measure myself against one that is wise, I needs must speak. Thou camest to this glade to be her wedded lord, and thou shalt bear her over the sea to the choicest garden of Zeus, where thou shalt make her queen of a city, when thou hast gathered the island-folk around the plain-encircled hill; and soon shall queen Libya amid her broad meadows give in golden palaces a kindly welcome to thy glorious bride. There shall that queen grant her forthwith a portion of the land to be her lawful domain, a portion not

1 Cp. “the white breast of the swelling earth,” the site of Cyrene in P. iv 8.
PINDAR

οὔτε παγκάρπτων φυτῶν νήπιοιν, οὔτ' ἀγνώτα θηρῶν.

ἀντ. γ' ἀντιθ. παίδα τέξεται, ὅποι κλυτὸς 'Ερμᾶς

60 εὐθύρονισ" Ωραισι καὶ Γαίᾳ

ἀνελῶν φίλας ὑπὸ ματέρος οἴσει.

ταλ ᾅ ἐπιγοννίδιον κατθηκάμεναι βρέφος αὐταῖς,

νέκταρ ἐν χεῖλεσι καὶ ἀμβροσίαν στάξοις,

θόκον τε νῦν ἀθάνατον 110

Ζήμα καὶ ἀγνὸν 'Απόλλων', ἀνδράσι χάρμα φίλοις,

ἀγχιστον, ὀπάου μῆλων,

65 'Αγρέα καὶ Νόμιον, τοῖς ᾅ 'Αρισταίουν καλεῖν.'

ἂν ἄρ' εἰπὼν ἐντυνεν τερπνὰν γάμον κραίνειν
teleutáν.

ἐπ. γ' ὁκεία ᾅ ἐπειγομένου ἕδη θεῶν

πράξεις ὁδόν τε βραχείαι. κεῖτο κεῖν' ἄμαρ διαί-

τασεν· θαλάμῳ δὲ μίγειν 120

ἐν πολυχρόσφω Λιβύας· ἔνα καλλίσταν πόλιν

70 ἀμφέπει κλεινάν τ' ἀέθλοις.

καὶ νῦν ἐν Πυθῶνι νῦν ἁγαθέα Καρνειάδα

νύσ εὐθαλεί συνέμιξε τύχα·

ἐνθα υικάσαις ἀνέφανε Κυράναν, ἡ νῦ ἐυφρων
déxetai,

καλλιγύνακε πάτρα.

75 δόξαν ἱμερτάν ἁγαγόντ' ἀπὸ Δελφῶν.

στρ. δ' ἀρεταὶ δ' αἰεὶ μεγάλαι πολύμυθοι.

62 <κατ> ἑκάκαινοι Moschopulus (b); ἑκάκαινοι DV,

θακάκαινοι B; <προς> ἑκάκαινοι s· θησαμένοι EG...,

θασάκαινοι Bergk (mgfc), paraphrase " ἐπὶ τοῖς ἑαυτῶν γόνασι θείσαι τὸν

'Αρ. καὶ θαυμάστασα τὸ βρέφος."

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without tribute of all manner of fruits, and not unfamiliar with the chase. There shall she bear a son, whom glorious Hermes shall take from his mother’s womb and bear away to the enthroned Hours and to Mother-Earth; and they shall place the babe upon their laps, and drop nectar and ambrosia on his lips, and shall ordain that, as a delight to his friends among men, he shall be called immortal Zeus, and pure Apollo, and, as an ever-present guardian of flocks, Agreus and Nomius, while others shall name him Aristaeus.”

So saying he prompted the god to accomplish the sweet fulfilment of wedlock. Swift is the achievement, short are the ways of gods, when bent on speed. That very day decided all, and they twain were made one in Libya’s golden chamber, where she guardeth a city that is fair indeed, and is famous in athlete-contests.

And now hath the son of Carneiades crowned her with the flower of good fortune in hallowed Pytho, where, by his victory, he hath caused Cyrene to be proclaimed,—even her that shall give him a kindly welcome when he bringeth lovely fame from Delphi to his own land, the land of fair women.

Great deeds of prowess are ever rich in legends, but the deft fashioning of a few themes among
PINDAR

βαίλα δ' ἐν μακροῖσι ποικίλλειν, ἀκολούθοις οὔ δὲ καιρὸς ὁμοίως παντὸς ἔχει κορυφάν. ἐγνών ποτὲ καὶ Ἰόλαον

80 οὐκ ἀτιμάσαντά νιν ἐπτάπυλοι Θήβαι. τὸν, ἕγνωσθος ἐπεὶ κεφαλάν ἔπραθε φασγάνου ἀκμᾶ, κρύφαν ἐνερθ' ὑπὸ γὰν 

dιφθηλάτα Ἀμφιτρύώνος σάματι, πατροπάτωρ ἐνθ' οἱ Σπαρτῶν ξένος κείτο, λευκίπποισι Καδμείων μετοικήσαις ἀγνιαῖς.

ἀντ. δ'

tέκε οἶ καὶ Ζηνί μιγείσαι δαίφρων

85 ἐν μόναις ὀδίσσυν Ἀλκμήνα διδύμων κρατησίμαχον σθένος νιῶν. κωφὸς ἄνήρ τις, ὃς Ἡρακλεῖ στόμα μὴ παρα-

βάλλει, μηδὲ διρκαίων ὑδάτων ἀεὶ μέμναται, τά νιν θρέ-

ψαντο καὶ Ἰφικλέα. τοῖσι τέλειον ἐπ' εὐχὰ κωμάσομαι τι παθῶν ἐσλόν, Χαρίτων κελαδενναν

90 μὴ με λίπτοι καθαρὸν φέγγος. Αἰγίνα τε γὰρ 160 

φαμὶ Νίσου τ' ἐν λόφῳ τρίς ἀθ' πόλιν τάνδ' εὐκλείξαι, ἐπ. δ'

συγαλὸν ἀμαχανίαν ἔργῳ φυγῶν· ὀὗνεκεν, εἰ φίλος ἀστῶν, εἰ τις ἀντάεσι, τό γ' ἐν 

ἐξωθ' πεποναμένοιν ἐν μὴ λόγου βλάπτοιν ἀλλ' οἴον γέροντος κρυπτέτω. 

95 κείνοις αἰνεῖν καὶ τὸν ἐχθρὸν

79 ἐγνὸν Ahrens (MGFCS): ἐγνὸν mss (b), cr. P. iv 120.
88 α' Hermann (edd.): αἰεί (αἰει) mss.
91 φαμὶ—εὐκλείξαι mss (BMGFC): φαμὶ,—εὐκλείξασ Herm-

mann (s).

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many is what wise men love to hear.\textsuperscript{1} And all things alike have for their crown the fitting season, which, as seven-gated Thebes knew of old, was not disregarded by Iolaüs,—that hero, who, when, with the edge of the sword, he had shorn off the head of Eurystheus, was buried beneath the earth beside the tomb of the charioteer Amphitryon, where rested his father's father,\textsuperscript{2} the guest of the Sparti, having come to dwell in the streets of the Cadmeans, who ride on white horses. Wedded to Amphitryon and to Zeus, did the high-hearted Aleména bear at a single birth two children of victorious might. A dullard is he who doth not lend his tongue to sing of Heracles, and doth not remember for evermore the waters of Dirce that reared him and Iphicles, to both of whom, in fulfilment of a vow for the granting of their grace, I shall sing a triumph-song of praise. Let not the clear light of the voiceful Graeces desert me! for I aver that I have already sung this city thrice at Aegina and by the hill of Nisus,\textsuperscript{3} having thus escaped in very deed the doom of helpless dumbness.

Therefore, be a man friend or foe, let him not hide good work that is done for the common weal, and thus do wrong to the precept of the old man of

\textsuperscript{1} οὐροῖς is often supposed to refer to the poets, but it seems best to understand it of the intelligent audience, ep. Ο. ii 92, \textquoteleft \textquoteleft Βρεβισ ερο, quum brevitatis placeat intelligentibus\textquoteright \, (Dissen).

\textsuperscript{2} Amphitryon, father of Iphicles, and grandfather of Iolaüs, had been exiled from Tiryns and was welcomed by the Thebans, who were called Sparti because they claimed descent from the dragon's teeth sown by Cadmus.

\textsuperscript{3} A mythical king of Megara.
PINDAR

παντὶ θυμῷ σὺν γε δίκα καλὰ ρέξοντ’ ἐννεπεν. 170
πλείστα νικάσαντά σε καὶ τελεταὶς
ἀρίας ἐν Παλλάδος εἴδου ἀφωνοὶ θ’ ὅς ἐκασται
φίλτατον
παρθενικαί πόσιν ἦ
100 νίδοι εὔχοντ’, ὁ Τελεσίκρατες, ἔμμεν,
στρ. ε’
ἐν Ὠλυμπίοισι τε καὶ βαθυκόλπουν
Γάς ἀέθλοις ἐν τε καὶ πᾶσιν
ἐπιχωρίοις. ἐμὲ δ’ ὅν τις ἠωιδὰν
δίψαν ἀκειόμενον πρᾶσσει χρέος αὕτις ἐγείραι 180
105 καὶ παλαιὰν δόξαν ἔων προγόνων. οἷοι Διβύσσας
ἀμφὶ γυναικὸς ἐβαν
"Ιρασα πρὸς πόλιν, Ἀνταίον μετὰ καλλίκομον
μναστῆρες ἀγακλέα κούραν.
τὰν μάλα πολλοὶ αριστήσαν ἄνδρῶν αἴτεον
σύγγονοι, πολλοὶ δὲ καὶ ξείνων. ἐπεὶ θαητὸν
εἴδος
ἀντ. ε’
ἐπλετο. χρυσοστεφάνου δὲ οἱ Ἡβας
110 καρπὸν ἀνθήσαντ’ ἀποδρέψαι
ἐθέλον. πατήρ δὲ θυγατρὶ φυτεύων
κλεινότερον γάμον, ἀκουσέν Δαναῶν ποτ’ ἐν’ Ἀργεῖ
οἶον εὐρεν τεσσαράκοντα καὶ ὀκτὼ παρθένοισι,
πρὶν μέσον ἀμαρ ἐλεῖν,

98 ἐκασταί B (mgcs): ἐκάστα UV (b); ἐκάστα G (f).
103 δὲν τις ἠωιδὰν BDE (bgs); δὲν τις ἠωιδὰν διψάδ’ C : δὲν
tιν’ ἠωιδᾶς F: οὐ τις ἠωιδᾶν lemma of B (m).
105 παλαιὰν δόξαν ἐῶν Moschopulus (ms): παλαιὰ δόξα τεῶν
old mss (bf); τεὼν παλαιὰν δόξαν (b); τεὼν δόξαν παλαιὰν
Bergk (c); παλαιῶν δόξαν τεῶν BDE.
113 πρὶν μέσον ἀμαρ ἐλεῖν, (b²GFC), — ἐλεῖν. M : πρὶν μέσον
ἀμαρ, ἐλεῖν Bergk (s).

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the sea,\(^1\) who bade us give praise that is hearty and fair, even to one's foe.

At the yearly rites of Pallas full often have the women seen thee after thy victory, and each, after their kind, have in silence prayed that they might have such a one as thee, Telesicrates, for their dear husband, or for their son; aye and also in the Olympian games, and in those of the deep-bosomed Earth, and in all other contests in thine own land.\(^2\)

But, while I am quenching my thirst for song, there is one that exacteth an unpaid debt, and biddeth me once again awake the glory of thy forefathers of old, telling how, for the sake of a Libyan woman, they sped to Irasa\(^3\) as suitors for the famous fair-haired daughter of Antaeus,—even for her, whom many a brave kinsman was wooing and many a stranger too, since her form was a marvel to look upon; and they were eager to pluck the blooming fruit of Hêbê of the golden crown. But her father, planning for her a nobler match, had heard how Danaüs in his day at Argos had found for his eight and forty daughters, ere noon came on them, a

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\(^1\) Nêreus.

\(^2\) By the yearly rites of Pallas and the Olympian games and those of Mother Earth, are meant festivals held at Cyrene, as is proved by the conclusion of the paragraph, and by the presence of women. It was the armed Pallas that was worshipped at Cyrene.

\(^3\) In Libya, near the lake Tritônis.
PINDAR

ὦκύτατον γάμον. ἐστασεν γὰρ ἀπαντα χορὸν ἐν
tέρμασιν αὐτίκα ἀγώνοι
toiai

115 σὺν δὲ ἀέθλοις ἐκέλευσεν διακρίναι ποδῶν,
ἀντίνα σχήσοι τις ἥρωων, ὅσοι γαμβροὶ σφιν

ηλθον.

ἐπ. ε'

οὕτω δ' ἐδίδον Δίβυς ἀρμόζων κόρα.

νυμφίον ἄνδρα· ποτὶ γραμμᾶ μὲν αὐτὰν στᾶσε
κοσμῆσαι τέλος ἐμμεν ἀκρον,

εἰπε δ' ἐν μέσσοις ἀπάγεσθαι, ὅσ ἂν πρῶτος θρωᾷν

120 ἀμφί οἱ ψαύσεις πέπλοις.

ἐνθ' Ἀλεξίδαμος, ἐπεὶ φύγε λαιψηρόν δρόμον,

παρθένον κεδνᾶν χερὶ χειρὸς ἐλὼν
ἀγεν ἰππευτᾶν Νομίδων δι' ὀμίλον. πολλὰ μὲν

κεῖνοι δίκοι

φύλλο ἐπὶ καὶ στεφάνους·

125 πολλὰ δὲ πρόσθεν πτερὰ δέξατο νικάν.

114 ἐν mss (BMGFC): πρὸς Boeckh de metris (s), but ep.

ποτὶ in 118.

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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.
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 Aleuadæ, the aristocratic rulers of Larissa.

The Heracleidae hold sway in Thessaly, as well as in Lacedaemon, and it is the Thessalian Heracleidae, the Aleuadæ 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
INTRODUCTION

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

But, by Athêna'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).
Χ.—ΙΠΠΟΚΛΕΙ ΘΕΣΣΑΛΩ

ΠΑΙΔΙ ΔΙΑΤΛΟΔΡΟΜΩ

στρ. α'

"Ολβια Δακεδαίμων,
μάκαιρα Θεσσαλία: πατρὸς δ' ἀμφιτέραις ἐξ ἑνὸς ἀριστομάχου γένος Ἡρακλεὺς βασιλεύει.
τί κομπέω παρὰ καιρῶν; ἀλλὰ μὲ Πυθὼ τε καὶ τὸ Πελινναίου ἀποτελεῖ
5 Ἀλεύα τε παῖδες, Ἰπποκλέα ἐθέλουσε ἀγαγεῖν ἐπικωμίαν ἀνδρῶν κλυτῶν ὤπα. 10 ἀντ. α'

γενέται γὰρ ἀέθλων:

στράτῳ τ' ἀμφικτίονον ὁ Παρνάσιος αὐτὸν μυχὸς διαυλοδρομᾶν ὑπατον παῖδων ἀνέειπεν.

10 Ἀπόλλων, γλυκὺ δ' ἀνθρώπων τέλος ἀρχὰ τε δαιμονός ὅρνυντος αὔξεται:

ὁ μὲν ποὺ τεοῖς γε μήδεσι τοῦτ' ἐπραζεν' τὸ δὲ συγγενὲς ἐμβέβακεν ἵχυσεν πατρὸς 20 ἐπ. α'

"Ολυμπιονίκα δῖς ἐν πολεμαδόκοις

"Ἀρεος ὀπλοῖς.

15 ἑθηκε καὶ βαθυλείμων ὑπὸ Κίρρας ἀγῶν

11 τεοῖς γε Moschopolus (BMGFC): τεοῖς τε old mss, τεοῖς τε Triclinius, Kayser (s), τεοῖς Calliergus (approved in m¹ note).

15 βαθυλείμων D (GCS): βαθυλείμωι a most mss (BMF).

ὑπὸ Κίρρας ἀγῶν Triclinius (BMGFCs): ἀγῶν ὑπὸ Κίρρας old mss; ὑπὸ Κίρρας πέτρας ἀγῶν Hartung.

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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 Arês that bears the brunt of war; and the contest in the deep meadow stretching beneath the rock of Cirrha made
πέτραν κρατησάποδα Φρικίαν.
"Εσποιτο μοίρα καὶ υστέραισιν
ἐν ἀμέραισ ἀγάνορα πλούτον ἀνθεῖν σφίσιν.
στρ. β'
τῶν δ' ἐν Ἑλλάδι τερπνον
20 λαχώντες οὐκ ὅληγαν δόσιν, μὴ φθονεραίς ἐκ
θεῶν
μετατροπίαις ἐπικύρσαιεν. θεὸς εἰη
ἀπήμων κέαρε εὐδαίμων δε καὶ ύμνητός οὖτος
ἀνήρ γίγνεται σοφοῖς,
ός ἄν χερσὶν ἡ ποδῶν ἠρετᾶ κρατήσαις
τὰ μέγιστ' ἄεθλων ἐλη τόλμα τε καὶ σθένει,
ἀντ. β'
25 καὶ ξώων ἔτι νεαρὸν
κατ' αἰσάν νιῶν ἤδη τυχόντα στεφάνων Πυθίων. 40
ὁ χάλκεος οὐρανός οὐ ποτ' ἀμβατός αὐτῷ.
όσαι δὲ βροτῶν ἔθνοι ἀγλαιαίς ἀπτόμεσθα,
περαίνει πρὸς ἔσχατον
πλόου. ναυσὶ δ' οὕτε πεζὸς ἵων <κεῖν> εὖροις
30 ἐς 'Τπερβορέων ἀγώνα θαυματὰν ὁδόν.
ἐπ. β'
παρ' οἷς ποτε Περσεὺς ἐδαίσατο λαγέτας,
δώματ' ἑσελθὼν,
κλειτάς ὅνων ἐκατόμβας ἐπιτόσσαις θεῷ
ῥέειται: ὃν θαλίαις ἐμπεδον
35 εὐφαμίαις τε μέλιστ' Ἀπόλλων
χαίρει, γελά θ' ὄρῳν ὑβριν ὀρθίαν κνωδάλων.

16 πέτραν — Φρικίαν mss (BMGFC); πάτραν — Φρικία (S);
πάτραν Jurenka.
28 βροτῶν Erasmus Schmid (gfcS); βρότεων mss (b2M).
29 ἵων <κεῖν> εὖροις Hermann (gs); ἵων εὐρης DG,
— εὐροῖς other old mss, — ἦν εὐροῖς Moschopulus (bmc).
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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. Enstathius, Pref. p. 56, ἄς ὅτε λέγει (Πινδαρος) ιππον κρατησιποδα τον δρομη νικήσατα (Hermann, Ὄπισκ. vii 166 n.). One of the scholia, however, makes Phricias the father of Hippocleas. Hence Schröder conjecturers ἔθηκε...πάτραν κρατησίποδα 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 (J. ii 41), because it supplies a convenient transition to the legend of Perseus.
στρ. γ’
Μοίσα δ’ οὐκ ἀποδαμεῖ
τρόποις ἐπὶ σφετέροις: παυτὰ δὲ χοροὶ παρθένων
λυράν τε βοαι καναχαί τ’ αὐλῶν δονέονται.  60
40 δάφνα τε χρυσέα κόμας ἀναδήσαντες εἰλαπινάξοι-
στὶν εὐφρόνως.
νόσοι δ’ οὕτε γῆρας οὐλόμενου κέκραται
ἴερὰ γενεὰ: πόνων δὲ καὶ μαχᾶν ἄτερ
ἀντ. γ’
οἰκέουσι φυγόντες
ὑπέρδικον Νέμεσιν. θρασεία δὲ πνέων καρδία
45 μόλεν Δανάας ποτὲ παῖς, ἄγειτο δ’ Ἀθάνα,  70
ἐς ἀνδρῶν μακάρων ὀμιλοῦν: ἐπεφυνέν τε Γοργόνα,
καὶ ποικίλον κάρα
δρακόντων φόβαισιν ἡλυθε νασιώταις
λίθων θάνατον φέρων. ἐμοὶ δὲ θαυμάσαι
ἐπ. γ’
θεῶν τελεσάντων οὐδέν ποτὲ φαίνεται
50 ἐμμεν ἄπιστον.
κώταν σχάσον, ταχὺ δ’ ἀγκυραν ἐρείσουν χθονὶ  80
πρόφαθε, χοιράδος ἀλκαρ πέτρας.
ἐγκωμίων γὰρ ἀωτὸς ὦμοιν
ἐπ’ ἄλλοτ’ ἄλλον ὡτε κέλισσα θύνει λόγον.
στρ. δ’
55 ἐλπομαι δ’ Ἑφυραίων
ὁπ’ ἄμφι Πηνείδιν γλυκείαν προχεόντων ἐμὰν
τὸν Ἱπποκλέαν ἐτί καὶ μᾶλλον σὺν ἀοίδαις
ἐκατὶ στεφάνων θαητὸν ἐν ἀλιξὶ θησέμεν ἐν καὶ
παλαιτέροις,
νέασιν τε παρθένοισι μέλημα. καὶ γὰρ

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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 eld 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 Athéna for his guide. And he slew the Gorgon, and came back with her head that glittered with serpent-locks, to slay the islanders 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 Ephyreans pour forth my sweet strain beside the Pénéius, 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 Pénéius.
60 ἐτέροις ἐτέρων ἔρως ὑπέκνησε φρένας·

ἀντ. δ’

τῶν δ’ ἐκαστος ὄροις,

τυχών κεν ἀρπαλέαιν σχέδου φροντίδα τὰν πὰρ

ποδός·

τὰ δ’ εἰς ἐνιαυτὸν ἀτέκμαρτον προνοήσαι.

πέποιθα ξενία προσανεὶ Θώρακος, ὂσπερ ἐμὰν

ποιπνύων χύρων

65 τὸ δ’ ἔξευξεν ἀρμα Πιερίδων τετράδορον,

φιλέων φιλέοντ’, ἀγων ἀγοντα προφρόνως.

ἐπ. δ’

πειρώντι δὲ καὶ χρυσὸς ἐν βασάνῳ πρέπει

καὶ νόος ὀρθός.

ἀδελφεὸς ἔτ’ ἐπαινήσομεν ἐσλούσ, ὅτι

70 ύψοι φέροντι νόμον Θεσσαλῶν

ἀυξοντες· ἐν δ’ ἀγαθοῖς κεῖται

πατρώιαι κεδναὶ πολίων κυβερνάσιες.

60 ὑπέκνησε (BMGF); ὑπέκνιζε Hermann (C); ἐκνίζε old mss (S).

φρένας: ἐλπίδας ? S.

69 ἐτ’ Sandys, cp. Ν. iv 80, μάτρῳ μ’ ἔτι . . . κελεύεις

στάλαν θέμεν : τ’ old mss ; μὲν ἐπ. (BG); ἐπὶ τ’ αἰν. Bergk ;

τε ποταίν. (Μ): τε μέγ’ αἰν. (C); νυν ἐπ. (F); καὶ (S); — οἶοι τ’

ἐπαίν. ἐσλούσ Wilamowitz.

71 κεῖται most mss (GCS): κεῖται DG (BMF).
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 Thorax\(^1\) 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 Aleuadai, 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 Isthmian 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, Gilder-sleeve 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 Isthmian 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
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 Iolaiis, and of Castor and Pollux (59–64).
XI.—ΘΡΑΣΤΔΑΙΩ ΘΗΒΑΙΩ

ΠΑΙΔΙ ΣΤΑΔΙΕΙ

στρ. α'
Κάδμου κόραι, Σεμέλα μὲν Ὄλυμπιάδων ἀγνιάτις,
Ἰνῷ τε Δευκοθέᾳ ποντιὰν ὁμοθάλαμε Νηρηίδων,
καὶ τῷ Ἡρακλέος ἀριστογόνῳ
ματρὶ πὰρ Μελιάν χρυσέων ἐς ἄδυτον τριπόδων
5 θησαυρὸν, ὅν περὶ ἄλλ' ἐπίμασε Δοξίας,
ἀντ. ἄ'
Ἰσμήμον δ' ὀνύμαξεν, ἀλαθέα μαντίων θῶκον,
10 ὃ παῖδες Ἀρμονίας, ἐνθα καὶ νῦν ἐπίνομοι
ἡρωῖδων
στρατὸν ὄμαγερεά καλεὶ συνίμεν,
ὅφρα Ἐμίνι εἰρὴν Πυθώνι τε καὶ ὀρθοδῖκαν
9 γὰς ὀμφαλὸν κελάδησετ' ἄκρα σὺν ἐσπέρα,
ἐπ. ἄ'
"ἐπταπύλοισι Θήβαισ"" χάριν ἀγώνι τε Κῑρρας,
15 ἐν τῷ Θρασπαῖο ἐμνασεν ἐστίαν
τρίτον ἐπὶ στέφανον πατρόφιν βαλών,
νικὸν ἡξένον Λάκωνος 'Ὀρέστα.

στρ. β'
τὸν δὴ φοινυμένον πατρὸς Ἀρσινόα Κλυταιμνή-
20 στρας
8 ὄμαγερεά (Μ' 5), ὄμηγερεά BE (Μ' 2): ὄμαγυρέα (BGFC),
ὄμηγυρέα DG... 17 Κλυταιμήστρας s.
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XI.—FOR THRASYDAEUS OF THEBES
WINNER IN THE BOYS' SHORT FOOT-RACE, 474 B.C.

Ye daughters of Cadmus, Semelē 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 Clytaemnēstra and from her direful treachery,

¹ A daughter of Oceanus, who bore to Apollo at Thebes two sons Iśmēnius and Tēnerus, and was therefore honoured in the Theban temple of Apollo Iśmēnius, south of the Cadmeia, near the river Iśmēnus, to which the other heroines are invited. Cp. Frag. 29 (5).
χειρῶν ὑπὸ κρατερὰν ἐκ δόλου τροφὸς ἀνελε ἀυστερόθεος,
ὅποτε Δαρδανίδα κόραν Πριάμου
20 Κασσάνδραν πολιῶν χαλκὸν σὺν 'Αγαμεμνονία 30
ψυχὰ πόρευσ· 'Αχέροντος ἀκτὰν παρ' εὔσκιον ἀντ. β'
νηλὰς γυνᾶ. πότερόν μιν ἄρ' Ἰφιγένει' ἐπ' 'Ευρίπῳ
σφακθεῖσα τῇ πάτρᾳς ἐκνισεν βαρυπύλαμον ὅρσαι χόλου;
ἡ ἐτέρῳ λέχει δαμαζομέναν
25 ἐννυχοὶ πάραγον κοίται; τὸ δὲ νέαις ἀλόχοις 40
ἐχθιστὸν ἀμπλάκιον καλύψαι τ' ἀμάχανον ἐπ. β'
ἀλλοτρίαισι γλῶσσαις:
κακολόγοι δὲ πολίται.
ἰσχεὶ τε γὰρ ὦλβος οὐ μείωνα φθόνον·
30 ὁ δὲ χαμηλὰ πνέων ἄφαντος βρέμει.
θάνεν μὲν αὐτὸς ἡρως 'Ἀτρείδας
ίκων χρόνῳ κλυταίς ἐν 'Αμύκλαις,
στρ. γ'/
μάντιν τ' ὀλεσσε κόραν, ἐπεὶ ἀμφ' 'Ελένα
τυρωθέντων
Τρώων ἐλυσε δόμους ἀβρότατος. ὁ δ' ἄρα
γέροντα ξένον
35 Στρόφιον ἐζικετε, νέα κεφαλά,
Παρνασσόν πόδα ναὶοντ'. ἀλλὰ χρονίῳ σὺν 'Αρεὶ
πέφυεν τε ματέρα θήκε τ' Ἀγίσθοιν ἐν φοναῖς.
ἀντ. γ'/
ἡ ῥ' ὧν φίλοι, κατ' ἀμευσιπόρους τριόδους
ἐδιήθην,
21 ἐκνισεν Byzantine mss (BMGFC), ἐκνισε old mss: ἐκνισεV (s).
23 τὸρευς Vatican mss (BMGFC): τὸρευ V (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 Iphigeneia 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 heighth, 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 1. 16 describes Orestes as a Laconian, here agrees with Stesichorus 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 Mycènae.
"

PINDAR

ορθ' ἄν κέλευθον ἵνα τὸ πρὶν ἥ μὲ τις ἀνεμος ἔξω πλοῦν

60

ἐβάλεν, ὡς ὅτε ἀκατον εἰναλίαν;
Μοῖσα, τὸ δὲ τεόν, εἰ μυσθοίο συνέθεν παρέχειν
φωνὰν ὑπάργυρον, ἄλλοτ' ἄλλα ταρασσέμεν

ἐπ. γ'

ἡ πατρὶ Πυθονίκῳ
τὸ γέ νυν ἡ Θρασυδάιῳ:

50 Ἐλλανίδα στρατιαν ὡκύτατι. θεόθεν ἐραίμαν
καλῶν,

dυνατὰ μαίομενος ἐν ἀλικια.

tὸν γὰρ ἀμ πόλιν εὐρίσκων τὰ μέσα μακροτέρω
ὀλβῶν τεθαλότα, μέμφοι' αἴσαν τυραννίδων

ἀντ. δ' ξυναῖσι δ' ἀμφ' ἀρεταῖς τέταμαι. φθονεροὶ
δ' ἀμύνονται

55 ἄται, εἰ τις ἄκρον ἐλὼν ἀσυχὰ τε νεμόμενοι αἰνάν


υβρίν

41 τὸ δὲ τεόν Moschopulus (BGFCs): τὸ δ' ἐτεόν old mss
(M, Wilamowitz).

μισθοίο (Christ) συνέθευ (GFCS),

παρέχειν: μισθοί συνέθει παρέχειν old mss; μισθοί συνείθει

παρέχειν B; μισθοί παρεχέμεν συνέθευ M.

46 <ἐν> Triclinius (edd.).

47 'Ολυμπία Pauw (M1FCS); 'Ολυμπία τ' mss (M2); 'Ολυμπίαν

(Bα); 'Ολυμπίας Erasmus Schmid.

52 ἀμ Hermann (BGC), ἀν Moschopulus: ἀνὰ BDE (MRS).

54 ξυναῖσι δ' Vatican mss (BMGFCS): ξυναῖσι Ambrosian mss,

—σὺν Moschopulus (S).
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, Thrasydaens. 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 f. ἄμύνονται ἄται, εἴ τις Hermann (GC): ἄμύνονται ἄτα, εἴ τις mss; — ἄτα (scholium), εἴ τις (M); — ἄτα: τίς (S); — τὰν εἴ τις Thiersch (B), — τὰνδ' εἴ τις Maur. Schmidt.
PINDAR

ἀπέφυγεν: μέλανος ἀν ἐσχατίαν
καλλίωνα θανάτου <στείχοι>, γλυκυτάτα γενεῆ
εὐώνυμον κτεάνων κρατίσταν χάριν πορῶν. 90

ἐπ. δ'
ἀ τε τὸν Ἰφικλείδαν

60 διαφέρει Ἰόλαον
ὑμνητὸν ἑώτα, καὶ Κάστορος βίαν,
σε τε, ἀναξ Πολύδευκες, νιοὶ θεῶν,
tὸ μὲν παρ’ ἀμαρ ἐδρασί Θεράπνας,
tὸ δ’ οἰκέοντας ἐνδον Ὀλύμπου.

56 f. μέλανος ἀν ἐσχατίαν — θανάτου <στείχοι> Wilamowitz (s): μέλανος δ’ ἀν... mss; μέλανος ἀν Erasmus Schmid;
μέλανα δ’ (Hermann) ἀν’ ἐσχ. — θανάτου σχήσει B, — ἐσχεν F;
μέλανος ἀν ἐσχ. — θανάτου τοῦτον M¹; μέλανος ἀν’ ἐσχ. — θανάτου ταύταν M²; μέλανος δ’ ἐσχ. — θανάτου τέτμεν G; μέλανα δ’ ἀν’ ἐσχ. κάλλιπτων θανατοὶ αἴσαν C.
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 Iphiclês, who is hymned in story, aye and of the mighty Castor, and of thee, king Polydeucês, ye sons of the gods—ye that dwell, for one day, in the homes of Therapnê, and, for the other, within the halls of Olympus.
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 αὐλὸς resembled a modern clarionet, 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 Athēna
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).
ΧΙΙ.—ΜΙΔΑ ΑΚΡΑΓΑΝΤΙΝΟ

ΑΤΛΑΝΤΗ

στρ. α'

ἄτεω σε, φιλάγγλα, καλλίστα βροτεάν πολίων,
Φερσεφόνας ἐδος, ἥ τ' ὀχθαίς ἐπὶ μηλοβότον
ναίεις 'Ακράγαντος ἐὔδματον κολώναν, ὃ ἄνα,
άλαιος ἠθανάτων ἄνδρῶν τε σὺν εὐμενίᾳ
5 δέξαι στεφάνωμα τὸδ' ἐκ Πυθῶνος εὐδόξῳ Μίδᾳ, 10
αὐτὸν τε νῦν Ἑλλάδα νικάσαντα τέχνα, τάν ποτε
Παλλὰς ἐφεύρεθε θρασείαν Γόργόνων
οὐλιον θρήνον διαπλέξαιο ᾠ 'Αθάναι.

στρ. β'

τὸν παρθενίον ὑπὸ τ' ἀπλάτοις ὁφίων κεφαλαῖς
10 ἀεὶ λειβόμενον δυσπενθεὶ σὺν καμάτῳ,
Περσεν ὁπότε τρίτων ἀνυσσεν κασιγνηταῖν
μέρος,
eιναλίᾳ τε Σερίφῳ λαοῖσί τε μοῖραν ἄγων.
ἢτοι τό τε θεσπέσιον Φόρκοιο μαύρωσεν γένος,
λυγρόν τ' ἔρανον Πολυδέκτα δήκε ματρός τ' ἐμπεδον

12 τε Σερίφῳ λαοῖσι τε ΒΜ 2; τε Σερίφῳ τοισὶ τε Hermann 12
(6); ἐ Σερίφῳ λαοῖσι τε: Σερίφῳ λαοῖσι τε mss (F? CS).

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Lover of splendour, fairest of mortal cities, home of Persephonē! 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 Athēnē 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 Polydectēs bitterly rue his levying of gifts,\(^3\) and the mother's\(^4\)

\(^1\) i.e. the Gorgons.
\(^2\) The three Phorcides, who guarded the Gorgons, had only one eye among them. This eye was stolen by Perseus.
\(^3\) "Polydectēs, 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, έδω, here called ἐπάρος. Perseus offered him any gift he chose, even the head of Medusa, and Polydectēs eagerly accepted his offer. Consequently, the head of Medusa which turned Polydectēs into stone is here called a λυγρὸς ἐπάρος" (Donaldson).
\(^4\) Danaē's.
15 δουλοσύναν τοῦ τι ἀναγκαῖον λέχος,
εὐπαράσον κράτα συλλάσσας Μεδοίσας
στρ. γ'

νῦν Δανάας: τὸν ἀπὸ χρυσοῦ φαμεν αὐτορύτου 30 ἐμμεναί. ἄλλ' ἐπεὶ ἐκ τούτων φίλον ἄνδρα πόνων ἔρρυσατο, παρθένος αὐλῶν τεύχε πάμφωνον μέλος,

20 ὁφρα τὸν Εὐρυάλας ἐκ καρπαλμαν γενύων χρυμφθέντα σὺν ἐντεσι μιμήσατ' ἐρικλάγκταν γόον.

εὐρεν θεός' ἄλλα νυν εὐροῦσ' ἄνδράσι θνατοῖς ἐχειν,

ἀνόμασεν κεφαλᾶν πολλὰν νόμον,

εὐκλεῖα λαοσσόων μναστήρ' ἁγώων,

στρ. δ'

25 λεπτοῦ διανισσόμενον χαλκοῦ θαμὰ καὶ δονάκων,

τοῖ παρὰ καλλιχόρῳ ναῖοισι πόλει Χαρίτων.

Καφισίδος ἐν τεμένει, πιστοὶ χορευτῶν μάρτυρες.

εἰ δὲ τις ὀλβος ἐν ἄνθρωποισιν, ἀνεν καμάτου 50 οὐ φαίνεται· ἐκ δὲ τελεφᾶτει νυν ἦτοι σάμερον

30 δαίμων—τὸ δὲ μόρσιμον οὐ παρφυκτὸν,—ἄλλ' ἐσται χρόνος

οὔτος, ὃ καὶ τιν' ἀελπτία βαλῶν ἐμπαλίν γνώμας τὸ μὲν δώσει, τὸ δ' οὔπω.

26 πόλει V (BMGF); πόλι Bergk (S): πόλιν BD (C).

30 τὸ δὲ Triclinius and scholium, Hermann (MCS): τὸ γε mss (BGF).

31 ἀελπτία (BGFC), ἀελπτία DV: ἀελπτία BPQ, ἀελπτία (M), ἀελπτία 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 Euryale.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, suit ing 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 Cratès. 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 Athéné," 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 Helōrus 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 V) have the superscription Χρομίῳ Αἰτναῖῳ.

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), 314
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476 (Schröder), 473 (Boeckh, Christ, Fennell, 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, ἔσται δ' ἐπ' αἰδείαις θέματες ἀνδρὸς φιλοξείνων 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).
ΝΕΜΕΟΝΙΚΑΙ

I.—ΧΡΟΜΙΩ ΑΙΤΝΑΙΩ

ΙΠΠΟΙΣ

στρ. α'

"Αμπτενεμα σεμνὸν Ἀλφεοῦ, κλεινᾶν Συρακοσσάν θάλος Ὅρτυγία, δέμνιον Ἀρτέμιδος, Δάλου κασιγνήτα, σέθεν ἀδυνητής 5 ὑμνος ὅρμαται θέμεν αἰνον ἀελλοπόδων μέγαν ἵππων, Ζηνὸς Αἰτναίου χάριν ἀρμα δ' ὀτρύνει Χρομίον Νεμέα θ' ἐργασίων νικαφόροις ἐγκώμιον ξεύξαι μέλος. 10 ἀντ. α'

ἀρχαὶ δὲ βέβληνται θεῶν κείνου σὺν ἀνδρὸς δαιμονίαις ἀρεταῖς.

10 ἔστι δ' ἐν εὐνυχίᾳ πανδοξίας ἄκρον μεγάλων δ' ἀέθλων Μοῖσα μεμναζθαι φιλεῖ. σπειρέ νυν ἀγλαίαν τινὰ νάσῳ, τὰν Ὁλύμπου δεσπότας

7 θ' ἐργασίων mss (bmfcbu) : τ' ἐργασίων s.

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THE NEMEAN ODES

I.—FOR CHROMIUS OF AETNA

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

Hallowed spot, where Alpheüs 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 Alpheüs was said to have been enamoured of the nymph Arêthusa, 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 f.

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."
PINDAR

Zeus ἐδωκεν Φερσεφόνα, κατένευσέν τε οἱ χαίταις, ἀριστεύοισαν εὐκάρτπον χθονὸς 20
ἐπ. α′
15 Σικελίαν πίειραν ὄρθώσειν κορυφαῖς πολίων ἀφνειάς.
ἀπάσε δὲ Κρονίων πολέμοι μναστηρά οἱ χαλκευ-
tέος
λαὸν ἵππαιχμον θαμᾶ δὴ καὶ Ὄλυμπιάδων φύλ-
λοις ἐλαιαὶ χρυσεῖοι
μιχθέντα. πολλῶν ἐπέβαν καιρὸν οὐ ψεύδει
βαλῶν.

στρ. β′
ἐσταν δ’ ἐπ’ αὐλείαις θύραις
20 ἄνδρος φιλοξείνου καλὰ μελπόμενος,
ἐνθα μοι ἀρμόδιον
δείπνου κεκόσμηται, θαμὰ δ’ ἄλλοδαπῶν
οὐκ ἀπείρατοι δόμοι
ἐντί· λέλογχε δὲ μεμφομένοις ἐσλούς ὑδὼρ καπνῷ
φέρειν
25 ἄντιον. τέχναι δ’ ἐτέρων ἐτεραὶ· χρή δ’ ἐν εὐθείαις
οδοῖς στείχοντα μάρνασθαι φυᾷ.

ἀντ. β′
πράσσει γὰρ ἔργῳ μὲν σθένος,
βουλαῖσι δὲ φρήν, ἑσσόμενον προϊδεῖν
συγγενές οίς ἔπεται.
Ἄγγισιάμοι παῖ, σεό δ’ ἀμφὶ τρόπῳ
30 τῶν τε καὶ τῶν χρήσιμες.
οὐκ ἔραμαι πολίων ἐν μεγάρῳ πλούτων κατακρύ-
ψαις ἔχειν,

24 λέλογχε mss (edd.): λέλογχα Gildersleeve, A.J.P. xxx (1909) 233.

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Zeus, the lord of Olympus, gave to Persephonê, 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 besitting 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
PINDAR

ἀλλ' ἐόντων εὖ τε παθεῖν καὶ ἄκουσαι φίλοις ἐξαρκέων. κοιναὶ γὰρ ἔρχοντ' ἐλπίδες
ἐπ. β'
πολυπόνων ἀνδρῶν. ἐγὼ δ' Ἡρακλέος ἀντέχομαι προφρόνως,
ἐν κορυφαις ἀρετῶν μεγάλαις ἀρχαίοις ὀτρύνων λόγον,
35 ὡς, ἐπεὶ σπλάγχνων ὑπὸ ματέρος αὐτίκα θαντὰν ἐς αὔγλαν παῖς Δίδος
ὡδίνα φεῦγων διδύμῳ σὺν κασιγνῆτω μόλεν
στρ. γ'
ὡς οὖ λαθὼν χρυσόθρονον
"Ἡραν κροκωτόν σπάργανον ἐγκατέβα·
ἀλλὰ θεόν βασίλεα
40 σπερχθείσα θυμῷ πέμπτε δράκοντας ἀφαρ.
τοὶ μὲν οἰχθεσαῦν πυλᾶν ἐς θαλάμου μυχὸν εὐρᾶν ἢβαν, τέκνοισιν ὁκείασ
γυνάθους ἀμφελίξασθαι μεμαῳτες· ὁ δ' ὄρθων μὲν ἀντεινεν κάρα, πειράτο δὲ πρῶτον μάχας,
ἀντ. γ'
δισσαίσι δοιοὺς αὐχένων
45 μάρψαις ἀφύκτοις χερσὶν ἐαὶς ὁφιας· ἀγχομένοις δὲ χρόνος
ψυχὰς ἀπέπνευσεν μελέων ἀφάτων.
ἐκ δ' ἄρ' ἀτλατον βέλος
πλάξε γυναίκας, όσαι τύχον Ἀλκμήνας ἀρήγοισαι λέχει:
50 καὶ γὰρ αὐτά, ποσσύν ἀπεπλοσ ὀροῦσαι αἳτο στρωμάτων, ὁμοῖς ἀμυνεν ὑβριν κνωδάλων.
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.
ταχὺ δὲ Καδμείων ἂγοι χαλκεοῖς ἀθρόοι σὺν ὀπλοῖς ἔδραμον·
ἐν χερὶ δ’ Ἀμφιτρύων κολεοῦ γυμνὸν τινάσσων <φάσγανον> 80
δεκτ’, ὥσεις ἀνίαισι τυπεῖς. τὸ γὰρ οίκεῖον πιέξει χάθη ομῶς·
eὐθὺς δ’ ὑπήμων κραδία κάδος ἀμφ’ ἀλλότριον.

55 ἔστα δὲ θάμβει δυσφόρῳ
tερπνῷ τε μυχθείς. εἰδε γὰρ ἐκνόμιον
λήμα τε καὶ δύναμιν
νίω· παλάγγλωσσον δὲ οἱ ἀθάνατοι ἀγγέλων ῥῆσιν θέσαν.
60 γείτονα δ’ ἐκκάλεσεν Διὸς υψίστου προφάταν ἐξοχοῦ,
ὁρθόμαντιν Τειρεσίαν· δ’ ἐδε οἱ φράξε καὶ παντὶ
στρατῷ, πολίας ὀμιλήσει τύχαις,

ἀντ. δ’
ὁσσοὺς μὲν ἐν χέρσῳ κτανόν,
ὁσσοὺς δὲ πόντῳ θύρας αἰδροδίκας
καὶ τινα σὺν πλαγίῳ
65 ἀνδρῶν κόρῳ στείχοτα τὸν ἐχθρότατον
φασέ νυν δῶσειν μόρῳ.
καὶ γὰρ ὅταν θεοὶ ἐν πεδίῳ Φλέγρας Γιγάντεσσιν

μάχαν 100
ἀντιαὐξοσιδ, βελέων ὑπὸ ῥυπαίσι κείνον φαιδίμαν
γαίᾳ πεφύρσεσθαι κόμαν

52 <φάσγανον> Moschopulus (edd.).
66 μόρῳ B²F; τὸ ἐχθροτάτῳ—μόρῳ C; φάσ’ αἰστώσειν
μόρῳ S¹: μόρον miss (MS³); φασέ νυν πώσειν μόρον Bury.

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Then swiftly the chiefs of the Cadmeans hastened in a throng with their brazen armour; and Amphi-
tryon, 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 immort-
tals 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 giants\(^2\) 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 Heracles in the Phlegraean plain, in Campania. Cp. \(I\). vi 32.
PINDAR

ἐπ. δ' ἐνεπεν: αὐτὸν μὰν ἐν εἰράνα καμάτων μεγάλων
<ἐν> σχερῷ
70 ἀσυχίαν τὸν ἀπαντα χρόνον ποινὰν λαχώντι ἐξαἰ-ρετον
διβίοις ἐν δόμαις, δεξάμενον θαλερὰν Ἡθαν
ἀκοιτιν καὶ γάμον
daίσαντα, πὰρ Δι Κρονίδα σεμνὸν αἰνήσειν
dόμον.

69 <ἐν> Hermann (edd.).
72 δόμον Vatican recension (ב), σεμνὸς mainly an epithet of holy persons and places; γάμον Ambrosian recension; νόμον scholium (mcs); λέχος F; σταθμὸν Bury.
NEMEAN ODES I 69–72

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 Hêbê as his blushing bride, and celebrating the marriage feast, he shall glorify his hallowed home in the presence of Zeus the son of Cronus.
INTRODUCTION

Timodêmus, son of Timonoüs, belonged to the deme Acharnae (16) and the family of the Timodêmidae. 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 pancratists.

As the rhapsodes begin by invoking Zeus, so Timodêmus 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
INTRODUCTION

at the Isthmian and Pythian games (6-10). It is meet that the constellation of Orion should rise not far from that of the Pleiades\(^1\) (10-12). Salamis can rear fighting men, whether it be the warrior Ajax, or the pancratiaist, 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 *seven* Nemean victories of his family. See also note on l. 11.
II.—ΤΙΜΟΔΗΜΩ ΑΧΑΡΝΕΙ

ΠΑΓΚΡΑΤΙΑΣΤΗ

στρ. α'

"Οθεν περ καὶ Ὄμηρίδαι
βαπτῶν ἐπέων τὰ πόλλα ἀοίδοι
ἀρχονται, Δίος ἐκ προοιμίων καὶ ὅδ' ἀνήρ
καταβολῶν ίερῶν ἄγωνων νικαφορίας δέδεκται
πρῶτον· Νέμεαίοιν

5 ἐν πολυμυνήτῳ Δίος ἀλσει.

στρ. β'

όφειλει δ' ἔτι, πατρίαν
eἵπερ καθ' ὄδόν νιν εὐθυνόμπος
αἰών ταῖς μεγάλαις δέδωκε κόσμον Ἀθάναις,
θαμᾷ μὲν Ἱσθμιάδοιν δρέπεσθαι κάλλιστον ἁωτον,
ἐν Πυθίοισι τε νικᾶν

10 Τιμονόου παιδ' · ἐστι δ' ἐοικὸς

στρ. γ'

όρειάν γε Πελεάδων
μὴ τηλόθεν Ὡαρίωνα νεῖσθαι.
καὶ μᾶν ὑ Σαλαμίσ γε θρέψαι φῶτα μαχατὰν
dυνατός. ἐν Τρωία μὲν Ἔκτωρ Ἀιαντὸς ἄκουσεν
ὡς Τιμόθυμε, σε δ' ἄλκα

15 παγκρατίου τλάθυμοι ἀέξει.

4 πρῶτοι mss and scholia: πρῶταν? Hcyne (b).
12 Ὡαρίωνα mss (bmfcbu): Ὡαρίωνα Athenaeus 490 f (s).
νεῖσθαι TUV (bmfs): ἄνεισθαι BD (Bury).
14 ἄκουσεν mss (bmfs): ἄεισεν W. Schulze (s1f); ἐπάισι' Bergk (c).

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II.—FOR TIMODÉMUS OF ACHARNAE

WINNER IN THE PANCRATIUM, 485 (?) 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 Timonoüs 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. And, verily, Salamis might well be able to rear a warrior:—in Troy did Hector hear of 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 Timonoüs 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. Il. vii 198), Class. Rev. vi 3.
ΠΙΝΔΑΡ

στρ. δ'

'Αχάρναι δὲ παλαίφατοι
eύάνορες· ὃσσα δ' ἀμφ' ἄεθλοις,
Τιμοδημίδαι ἐξοχώτατοι προλέγονται.
παρὰ μὲν ὑψιμέδοντι Παρνασῷ τέσσαρας εὖ
ἀέθλων νῖκας ἐκόμιζαν·

20 ἀλλὰ Κορινθίων ὑπὸ φωτῶν
στρ. ε'

ἐν ἑσθοῦ Πέλοπος πτυχαίς
ὁκτὼ στεφάνοις ἐμιχθεν ἡδή·
ἐπτὰ δ' ἐν Νεμέα—τὰ δ' οἴκοι μάσσον ἀριθμοῦ—
Δίὸς ἄγων. τὸν, ὃ πολίται, κωμάξατε Τιμοδήμῳ
σὺν εὐκλεΐ ὑόστῳ.

στρ. 25 ἀδυμελεῖ δ' ἐξάρχετε φωνᾶ.

ε

α

θε

10

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even of old is famous for heroes; and, for all that toucheth contests, the sons of Timodemus 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 Timodemus, 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 Heracles” (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 Hall 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 Asopus of l. 4 was “near Phlius and Nemea”; but Nemea is separated from the valley of the Asopus, 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.
INTRODUCTION

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).
ΠΑΓΚΡΑΤΙΑΣΤΗ

στρ. α'

3. Ω πότνια Μοίσα, μάτερ ἄμετέρα, λύσομαι, τὰν πολυξέναν ἐν ἱερομηνίᾳ Νεμεάδι
ἐκεῖ Δώριδα νάσον Αἰγίναν· ὑδατι γὰρ
μένοντ' ἐπ' Ἀσωτίῳ μελιγαρύων τέκτονες
κόμων νεανίαι, σέθεν ὅπα μαϊόμενοι.

διψή δὲ πράγοις ἀλλο μὲν ἀλλοῦ·
ἀεθλονικία δὲ μάλιστ' ἁοιδὰν φιλεῖ,
στεφάνων ἀρετᾶν τε δεξιωτάταν ὑπάδων·

10 τὰς ἁφθονίαν ὅπαξε μῆτιος ἁμᾶς ἄπο·

άρχε δ' οὕρανοῦ πολυνεφέλα κρέοντι, θύγατερ,
δόκιμον ύμνον· ἐγὼ δὲ κεῖνον τε νῦν ὀάροις

λύρα τε κοινάσωμαι. χαρίεντα δ' ἔξει πόνον

χώρας ἀγαλμα, Μυρμιδόνες ἵνα πρότεροι

φκησαν, ὅν παλαίφατον ἄγορᾶν

15 οὔκ ἀληχέεσσον Ἀριστοκλείδας τέαν

ἐμίανε κατ' ἀίδαν ἐν περισθενεὶ μαλαχθεῖς

ἐπτ. α'

παγκρατίου στόλῳ· καματῳδέων δὲ πλαγάν

9 ἁμᾶς V (BMFBu) : ἁμᾶς B (CS).

10 οὕρανοῦ (BCBU) : οὕρανῷ mss (M). πολυνεφέλα mss (BCBU) : —Α' Aldus (MS). οὕρανοῦ πολυνεφέλα (BCBU), οὕ-

ρανοῦ πολυνεφέλα (S), οὑράνῳ πολυνεφέλα (M).

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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 Asopian 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 Asopus, were the Asopides, Thèbè and Aegina (I. viii 19). The latter was wedded to Zeus in the island, which derived from her its new name of Aegina. Asopis, the synonym for the nymph, might easily be used as a name for the island. "Asopian 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.
PINDAR

άκος ύγιηρόν εν βαθυπεδίῳ Νεμέα τὸ καλλινικὸν φέρει.

εἰ δὲ ἐὼν καλὸς ἔρδων τ' ἐοικότα μορφὰ

20 ἀνορέας ὑπερτάταις ἐπέβα παῖς Ἀριστοφάνεος·

οὐκέτι πρόσω

ὡβάταν ἀλα κιώνων ὑπὲρ Ἑρακλέος περᾶν εὐ-

μαρές,

στρ. β'

ήρως θεὸς ὃς ἐθηκε ναυτιλίας ἐσχάτας

μάρτυρας κλυτάς· δάμασε δὲ θήρας ἐν πελά-

γεσιν

ὑπερόχοσ, διὰ τ' ἐξερεύνασε τεναγέων

25 ῥοάς, ὅπα πόμπιμον κατέβαινε νόστου τέλος,

καὶ γὰν φράδασε. θυμέ, τίνα πρὸς ἀλλοδαπὰν

ἀκραν ἐμον πλόον παραμείβαι;

Λακόδιο νά φαιμι γένει τε Μοίσαν φέρειν,

ἐπεται δὲ λόγῳ δίκας ἄωτος, "ἐσδὸς αἴνειν"

40 ἀντ. β'

30 οὐδ' ἀλλοτρίων ἐρωτε ἢνδρι φέρειν κρέσσωνες·

ὁκοθεν μάτευς. ποτίφορον δὲ κόσμον ἔλαβες

γυλνυκτι τι γναρύμεν. παλαιαισί δ' ἐν ἄρεταις

γέγαθε Πηλεὺς ἄναξ ὑπέραλλον αἰχμὰν ταμών·

δ' καὶ Ἰωλκὸν εἶλε μόνος ἄνευ στρατιᾶς,

35 καὶ ποινίαν Ῥέτων κατέμαρψεν

18 ἐν βαθυπεδίῳ BD (MFCBuS); ἐν βαθυπέδῳ XZ1, ἐν γε

βαθυπέδῳ Moschopulus, Hermann, B, Bergk.

20 Ἀριστοφάνεος (MFS): —φάνευς Β (MBCa); —φάνους

Vatican recension. 22 ήρφ' θεὸς Postgate.

24 ὑπερόχοσ (Doric acc.) old mss (BF): —χοις Moschopulus

(MCBuS).

29 ἐσλὸς (Doric acc.) D (BMFCBu): ἐσλὸν B (S).

31 ἐλαβαῖς mss (BMFCBu): ἐλαχεῖς scholium, Bergk (S).

32 γαρυμεν παλαιαίας εν ἄρεταίς. Donaldson.

34 καὶ Ἰωλκὸν mss (BMF): καὶ Φιώλκὸν (CBu); κιαολκὸν (S).

336
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 fairfulness 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 forland, 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 Pēleus, 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 Pēleus on Mount Pēlion, II. xvi 143.
² Cp. note on N. iv 65.
PINDAR

έγκονητι. Λαομέδοντα δ' εύρυσθενής
Τελαμών Ιόλα παραστάτας ἐδώ ἐπερσέν·
ἐπ. β'
καὶ ποτε χαλκότοξον 'Αμαξώνων μετ' ἀλκάν
ἐπετό ὁ: οὐδὲ γίνα ποτε φόβος ἀνδροδάμας ἐπαυ-
σεν ἀκμὰν φρενῶν.

40 συγγενεῖ δὲ τις εὐδοξία μέγα βρίθειν: 70
ὅς δὲ διδάκτ' ἔχει, ψεφήνοις ἀνήρ ἄλλοτ' ἄλλα
πνέων οὗ ποτ' ἀπρεκεὶ
κατέβα ποδὶ, μυριάν δ' ἄρεταν ἀτελεὶ νός γεύτατι.

στρ. γ'

ξανθὸς δ' 'Αχιλεὺς τὰ μὲν μένων Φιλύρας ἐν
dόμοις
πάις ἐών ἄθυρε μεγάλα ἐργα, χερσὶ θαμινά

45 βραχυσίδαρον ἀκοντα πάλλων, ἵσα τ' ἀνέμοις 80
μιχα λεοντεσσιν ἀγροτέροις ἐπρασσεν φόνον,
κάπρους τ' ἐναρε, σώματα δὲ παρὰ Κρονίδαν
Κένταυρον ἀσθμαίνοντα κόμιζεν,
ἐξέτης τὸ πρῶτον, ὅλον δ' ἐπειτ' ἄν χρόνων.

50 τὸν ἑθὰμβεον Ἀρτεμίς τε καὶ θρασεί' Ἀθάνα,
ἀντ. γ'

κτείνοντ' ἐλάφους ἀνευ κυνῶν δολῶν θ' ἐρκέων
ποσσὶ γὰρ κράτεσκε. λεγόμενον δὲ τούτο προ-
τέρων
ἐπος ἔχω. βαθυμῆτα Χεῖρων τράφει λιθώφ
'Ιάσου ἐνδον τέγει, καὶ ἐπειτεν Ἀσκληπίουν,

55 τὸν φαρμάκων δίδαξε μαλακόχειρα νόμον·

41 ψεφήνοις mss, and lemma of scholia in BV (BMFBu): ψεφενοῖς (CS).
50 ἑθὰμβεον Moschopulus (MFCBuS): ἑθὰμβεον BV; ἑθὰμβεον
Triclinius (B).
53 Χίρων s.

338
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 Cromus, at six years of age at first, but afterwards for all his time: while Artemis and bold Athënë 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.
νυμφευσε δ’ αύτης ἀγλαάκαρπον
Νηρέος θύγατρα, γόνον τε οἱ φέρτατον
ἀτίταλλεν, <ἐν> ἀρμένουι πᾶσι θυμὸν αὐξῶν· 100 ἐπ. γ’
όφρα θαλασσίαις ἀνέμων ῥυπαίσι πεμφθεῖς
60 ύπὸ Τρωίαν, δορίκτυπον ἀλαλάν Δυκίων τε προσ-
μένοι καὶ Φρυγῶν
Δαρδάνων τε, καὶ ἐγχεσφόροις ἐπιμήκαις
Ἄλθιόπεσοι χεῖρας, ἐν φρασὶ πᾶξαιθρ’, ὡπος σφίσι
μὴ κοίρανος ὄπτισ’
πάλιν οὐκαδ’ ἄνεψιος ζαμενὴς Ἐλένου Μέμνων
μόλοι.
110 στρ. 6

τηλαυγῆς ἄραρε φέγγοις Λιακιδᾶν αὐτόθεν.
65 Ζεῦ, τεόν γάρ αἶμα, σέο δ’ ἄγων, τὸν ὦμο
ἐβαλεν
ὅτι νέον ἐπιχώριον χάρμα κελαδέων.
βοᾷ δὲ νικαφόρῳ σκύν Ἀριστοκλείδα πρέπει,
δ’ τάυτε νᾶσον εὐκλεί’ προσέθηκε λόγῳ
καὶ σεμνὸν ἀγλαίασι μερίμναις
70 Πυθίου Θεάριον. ἐν δὲ πείρᾳ τέλος
διαφαίνεται, ὅν τις ἕξοχώτερος γένηται,
ἀντ. δ’
ἐν παισὶ νέοισι παῖς, ἐν ἄνδράσιν ἀνήρ, τρίτον
ἐν παλαιτέροισι, μέρος ἐκαστὸν οἰον ἔχομεν
βρότεον ἕθνος. ἔλα δὲ καὶ τέσσαρας ἁρετᾶς
80 – 90

56 ἀγλαάκωλτον Vatican recension (cs); ἀγλαάκαρπον Ambrosian recension (B²κ) ; v.l. ἀγλαάκραπον (P¹FBu).
58 <ἐν> Erasmus Schmid (edd.). πᾶσι: Mingarelli (s), cp. Theognis 275, 695; Hesiod, Scutum Herculis 84, Theogonia, 639: πάντα mss (BMF昌).
73 ἐν παλαιτέροισι, μέρος (CBus): ἐν παλ. μέρος Erasmus Schmid, Hermann (BMF).

340
Pêleus the bright-bosomed daughter of Nêreus, 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 Aeacidae 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 besem the triumph of Aristocleides, who linked this isle with glorious praise, and the holy Theoric temple\(^2\) 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

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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 <ὁ> θνατὸς αἰών, φρονεῖν δ’ ἐνέπει τὸ παρκεῖ-μενον.

τῶν οὐκ ἀπεστὶ. χαίρε, φίλος. ἐγὼ τόδε τοι πέμπω μεμιγμένον μέλι λευκῷ

σὺν γάλακτι, κεραμένα δ’ ἔερσ’ ἀμφέπει, πόμ’ ἀοίδιμον Αἰολήσιν ἐν πνοαίσιν αὐλῶν,

ἐπ. δ’

80 ὄψε περ. ἔστι δ’ αἰετὸς ὡκὺς ἐν ποτανοῖς,

ὅς ἐλαβεν αἶψα, τηλόθε μεταμαίομενος, δαφοῖνον

ἀγραν ποσίν.

κραγέται δὲ κολοιοὶ ταπεινὰ νέμονται.

τίν γε μὲν, εὐθρόνου Κλεόους ἐθελοίσας, ἀεθλο-

φόρου λήματος ἐνεκεν

Νεμέας Ἐπιδαυρόθεν τ’ ἀπο καὶ Μεγάρων δέ-

dorkeν φάος.

75 <ὁ> Triclinius (edd.) θνατὸς B, Aristarchus (MFBs) : μακρὸς DV (BC).

76 ἀπεστὶ miss (BMFB): ἀπέσοι 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. Verily on thyself, by grace of Clio on her beauteous 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 Melēsias 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 λιπαρο βαλεντία, an epithet connecting this Ode with the dithyramb of March 474, in which Athens is invoked as διο ταί λιπαρο βαλεντία. 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 victor and his family, and of his trainer, Melēsias (73–96).
IV.—ΤΙΜΑΣΑΡΧΩ ΑΙΓΙΝΗΤΗ

ΠΑΙΔΙ ΠΑΛΑΙΣΤΗ

στρ. α'

'Αριστος εὐφροσύνα πόνων κεκριμένων ιατρός: αἱ δὲ σοφαὶ
Μοισάν θύγατρες ἀοιδαὶ θέλξαν νυν ἀπτόμεναι.
οὐδὲ θερμῶν ὕδωρ τόσον γε μαλθὰκα τέγγει
5 γυῖα, τόσον εὐλογία φόρμυγι συνάρος.
ῥῆμα δ' ἐργμάτων χρονιώτερον βιοτεύει,
ὁ τι κε σὺν Χαρίτων τύχα
γλώσσα φρενὸς ἐξέλοι βαθείας.

στρ. β'

τό μοι θέμεν Κρονίδα τε Δι καὶ Νεμέα

10 Τιμασάρχου τε πάλα
υμνον προκόμιον εἰς: δέξαίτο δ' Αἰακιδᾶν
ἡπτυργαν ἔδως, δίκα ἕξιναρκεῖ κοινῶν
φέγγος. εἰ δ' ἐντ χαμενεῖ Τιμόκριτος ἀλίφ
σὸς πατὴρ ἐθάλπετο, ποικίλον κιθαρίζων

15 θαμά κε, τῶδε μέλει κλιθείς,
νίδον κελάδης καλλινικον

στρ. γ'

Κλεωναῖον τ' ἀπ' ἀγώνος ὄρμον στεφάνων
πέμψαντα καὶ λιπαρὰν
εὐωνύμων ἀπ' Ἀθανᾶν, Θῆβαις τ' ἐν ἐπτα-

πόλοις,

6, 84 ἐργμάτων Β IV (BMFBn): ἔργ. (CS).
16 νίδον Bergk ²(Dus); γόνον F: υμνον mss and scholia (BMC).

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IV.—FOR TİMASARCHUS OF AEGINA

WINNER IN THE BOYS' WRESTLING-MATCH, 473 (?) 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 victor 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 Cleōnae, and from the gleaming city of far-famed Athens, and also because, at

1 Bury prefers: "can charm her forth" (making πυ ρ refer to εὐφροσύνας). Headlam, Class. Rev. xix 148, makes πυ refer to πόνους.

2 See note on N. x 42.
20 οὖνεκ’ Ἀμφιτρύωνος ἀγλαδύν παρὰ τύμβουν
Καδμείοι νῦν οὖκ ἄκοντες ἀνθεσί μύγμιον,
Ἄγινας ἐκατι. φιλοισὶ γὰρ φίλος ἔλθὼν
ξένιον ἀστὴ κατέδραμεν
Ἡρακλέος ὀλβίαν πρὸς αὐλάν.

στρ. 6'
25 σὺν ὥ ποτε Τρωίαν κραταῖος Τελαμῶν
πόρθησε καὶ Μέροπας
καὶ τὸν μέγαν πολεμιστὰν ἐκπαγλοῦν Ἀλκυονῆ,
οὐ τετραορίας γε πρὶν δυώδεκα πέτρῳ
ἡρωᾶς τ’ ἐπεμβεβαιῶτας ἵπποδόμους ἔλεν

30 διὸς τόσους. ἀπειρομάχας ἔων κε φανεῖν
λόγον ὁ μὴ συνεῖς· ἐπεὶ
“ῥέζοντα τί καὶ παθεῖν ἐσοικεῖν.”

στρ. ἐ'
35 ἧνγι δ’ ἐλκομαί ἱτὸρ νομηνία θυγήμεν.
ἐμπα, καὶ περ ἕχει βαθεία ποντιαὶ ἄλμα
μέσσου, ἀντίτειν’ ἐπιβουλία· σφόδρα δόξομεν
δαῖν ὑπέρτεροι ἐν φάει καταβαίνειν·

40 γνώμαν κενεᾶν σκότῳ κυλίνδει

στρ. στ’
33 χαμαὶ πετοίσαν· ἐμοὶ δ’ ὀποίαν ἀρετὰν
ἐδωκε πότμοις ἀναξ,
ἐν οἶδ’ ὅτι χρώνος ἔρπον πεπρωμέναν τελέσει.

45 Λυδία σὺν ἀρμονίᾳ μέλος πεφιλημένον

23 κατέδραμεν Trielinius (BFC); κατέδρακεν BD and scholium (MBus).
41 χαμαὶ πετοίσαν D² (CBus): χαμαὶπετοίσαν 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. 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, 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


2 See note on *P.* iv 214.
ΠΙΝΔΑΡ

Οίνωνα τε καὶ Κύπρω, ἔνθα Τεῦκρος ἀπάρχει ὁ Τελαμωνιάδας. ἀτάρ
Αἰας Σαλαμῖν ἔχει πατρῴαν.

στρ. ζ

ἐν δ’ Εὐξείνῳ πελάγει φαιεννὰν Ἀχιλεὺς

50 νάσον. Θείτις δὲ κρατεῖ

Φθία. Νεοπτόλεμος δ’ Ἀπείρῳ διαπρυσία,

βουβώται τόθι πρόνες ἐξοχοι κατάκεινται

Δωδώναθεν ἀρχόμενοι πρὸς Ἰόνιον πόρον. Παλίου δὲ πάρ πολὶ λατρείαν Ἰαωλκόν

55 πολεμία χερὶ προστραπὼν

Πηλεὺς παρέδωκεν Λιμόνεσσιν.

στρ. ἦ

δάμαρτος Ἰππολύτας Ἀκαστὸς δολίας
tέχναις χρησάμενος

τὰ Δαιδάλου τε μαχαίρα φύτευε οἱ θάνατον

60 ἐκ λόχου, Πελίαιο παῖς, ἀλαλκε δὲ Χείρων,

καὶ τὸ μόρσιμον Διόθεν πεπρωμένον ἐκφερεν.

πῦρ δὲ παγκρατές θρασυμαχάνων τε λεόντων

ὄνυχας ὀξυτάτως ἀκμὰν
tεὶς δεινοτάτων σχάσαις ὁδόντων

στρ. θ

65 ἔγαμεν υψιθρόνων μίαν Νηρείδον.

54 λατρείαν mss (BMFC) : λατρίαν Erasmus Schmid, Heyne (BuS).

55 προστραπῶν mss (BMFCBu) : προστραπῶν Heyne, Bergk (s).

56 Αἰμόνεσσιν. S : Αἰμόνεσσι, B ; —iv, MFCBu.

57 ‘Ἀκαστὸς S : ‘Ἀκάστου mss (BMFCBu).

58 χρησάμενος S : χρησάμενος. BMFCBu.

59 Δαιδάλου τε S : Δαιδάλου δὲ mss (CBu) ; δαιδάλῳ δὲ Didymus Hermann (BMF).

64 τε mss (BMFCBu) : καὶ Ahlwardt (s) ; τ’ Η Bergk 4 ; τ’ ἀλγενοτάτων Boehmer.

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of Oenôné 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, 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, Pêleus gave it over to the Haemones. 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 Pêleus, but Cheiron rescued him and carried out the destiny which had been fated by Zeus. So Pêleus, 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, and beheld the circle of fair seats, whereon

1 Aegina.
2 Leucê, 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 Pêleus. When Pêleus refused to listen to her, she accused him to her husband. Soon afterwards, while Acastus and Pêleus were hunting on mount Pélion, Acastus plotted the death of Pêleus 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. Pêleus, 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 Pêleus, 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).
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εἰδεν δ' εὐκυκλον ἔδραν,
τάς οὐρανοῦ βασιλῆς πόντου τ' ἐφεξ'ομενοι
δῶρα καὶ κράτος ἐξέφαναν ἐγγενεῖς αὐτῷ.
Γαδείρων τὸ πρὸς ξόφον οὐ περατόν· ἀπότρεπε
70 αὔτις Εὐρώπαν ποτὶ χέρσου ἐντεὰ ναὸς·
ἀπορά γὰρ λόγον Λιακοῦ
παίδων τὸν ἀπαντά μοι διελθεῖν.

στρ. i'

Θεανδρίδαισι δ' ἀειξινυών ἀέθλων
κάρυξ ἐτοίμοις ἐβαν
75 Οὐλυμπία τε καὶ Ἰσθμοὶ Νεμέα τε συνθέμενος,
ἐνθα πείραν ἐχουτε οἴκαδε κλυτοκάρτων
οὐ νέοντ' ἀνευ στεφάνων, πάτραν ὂν ἀκούομεν,
Τιμάσαρχε, τεαν ἐπινικίοισιν ἀοιδαίς
πρόπολον ἐμμεναι. εἰ δὲ τοι
80 μάτρῳ μ' ἐτι Καλλικλεῖ κελεύεις

στρ. ia'

στάλαν θέμεν Παρίον λίθου λευκοτέραν·
ὁ χρυσὸς ἐψόμενος
αὐγάς ἐδειξεν ἀπάσας, ὅμοιος δὲ τῶν ἀγαθῶν
ἐργμάτων βασιλεύσιν ἵσοδαιμον τεύχει
85 φώτα· κείνοις ἀμφ' Ἀχέροντι ναιετάων ἐμάν
γῆσαν εὐρέτω κελαδήτων, Ὀρσοτριαίνα
ἵν' ἐν ἀγώνι βαρυκτύπου
θάλησε Κορινθίοις σελίνοις·

στρ. ιβ'

τὸν Εὐφάνης ἐθέλων γεραιὸς προπάτωρ
90 σὸς ἀεισεῦν ποτε, παῖ.

68 ἐγγενεῖς scholia, Ritterhausen (civaw): ἐς γένος Ursinus (bmf); ἐς γενεάς mss.
90 σὸς ἀεισεῦν ποτε Hermann (bs), — τότε (c): ὁ σὸς ἀείσεται mss; ἀείσεται, παῖ, ὁ σὸς M; ὁ σὸς <didasketo> παῖ F; ἀείσεται φθιμένοις? Bury.

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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 (Faery Queene, ii 10, 47), and long retained in this sense in Staffordshire. It corresponds to the German Oheim.
91 ἀν τις ἰδη, supported by schol. ἀπερ αὐτὸς εἴδε, and ἀπερ ἀν τις τὐχη θεώμενος, (BMC): ἀν τις τὐχη mss; <ὁν κε> τὐχη F; ἀν τις Ἰη Bury; ἀντὶτὐχη 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 Melèsias, 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.
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 Aeacidae and to Aegina (7 f), the island for whose future glory the sons of Aeacus (Telamon and Péléus, and their
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half-brother Phôcus) prayed not in vain to Zeus (9–13). Telamon and Péleus 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 Péleus 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, Melêsias of Athens (48 f). Prizes for boxing and for the pancratium, won at Epidaurus by the victor's maternal grandfather, Themistius (50–54).
V.—ΠΤΟΘΕΑ ΑΙΓΙΝΗΤΗ

ΑΓΕΝΕΙΩ ΠΑΓΚΡΑΤΙΑΣΤΗ

στρ. α'

Όνικ ἁνδριαντοποίος εἰμ’, ὥστ' ἐλινύσοντα ἐργάζεσθαι ἀγάλματ' ἐπ' αὐτᾶς βαθμίδος ἐσταότ'. ἅλλ' ἐπὶ πάσας ὀλκάδος ἐν τ' ἀκάτῳ, γλυκεὶ ἀοιδά, στεῖχ' ἀπ' Αἰγίνας, διαγγέλλοις', ὅτι Λάμπωνος νῦς Πυθέας εὕρεσθενής

5 νίκη Νεμέεοις παγκρατίου στέφανον, οὗπω γένυσι φαίνων τέρειναν ματέρ' οἰνάνθας ὀπώραν,

ἀντ. α'

ἐκ δὲ Κρόνου καὶ Ζηνὸς ἱρως αἰχματὰς φυτευθέντας καὶ ἀπὸ χρυσεᾶν Νηρηΐδων Ἀιακίδας ἐγέραιρεν ματρόπολιν τε, φίλαν ξένων ἀροῦν τάν ποτ' εὖαιδρόν τε καὶ ναυσικλυτάν

10 θέσαντο πὰρ βωμὸν πατέρος Ἐλλανίου στάντες, πέταν τ' εἰς αἰθέρα χείρας ἀμά τ' Ἐυδαίδος ἀρίγνωτες νῦι καὶ βία Ψόκου κρέοντος,

ἐπ. α'

ὁ τάς θεοῦ, δι' Ψαμάθεια τίκτ' ἐπὶ ρηγμῖν πάντων. αἰδέομαι μέγα εἰπέιν ἐν δίκα τε μὴ κεκινδυνεύμενον,

1 ἐλινύσοντα mss (MFCBuS); ἐλινύσοντα μ’ Brubach 1542 (B).

8 ἐγέραιρεν mss and scholia (MFS); ἐγέραιρεν Calliergus (BCBu).

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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 Aeacidae, 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, and the mighty prince Phōcus, 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 Hellēnius, 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 Pēleus.
2 The son of Aeacus, by the Nereid Psamatheia, who was murdered by his half-brothers, Telamon and Pēleus.
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 εὐκλεά νᾶσον, καὶ τίς ἄνδρας ἀλκίμους
dαίμων ἀπ' Οἰνώνας ἔλασεν. στάσομαι· οὕ τοι
ἀπασα κερδίων
φαίνοισα πρόσωτον ἀλάθει ἀτρεκῆς·
cαὶ τὸ σιγάν πολλάκις ἐστὶ σοφῶτατον ἄνθρώπῳ
νοῆσαι.

στρ. β'
eί δ' ὄλβον ἡ χειρῶν βίαν ἡ σιδαρίταν ἐπαινήσαι
πόλεμον δεδόκηται, μακρά μοι
20 αὐτόθεν ἀλμαθ' ὑποσκάπτοι τις ἐχὼ γονάτων
ἐλαφρῶν ὁμών·
cαὶ πέραν πόντοι πάλλοντ' αἰετοῖ.
πρόφρων δὲ καὶ κεῖνοις ἄειδ' ἐν Παλίῳ
Μοισάν ὁ κάλλιστος χορὸς, ἐν δὲ μέσαις
φόρμιγγ' Ἀπόλλων ἐπτάγλωσσον χρυσέως πλά-
κτρῳ διώκων

ἀντ. β'
25 ἀγείτο παντοίων νόμων· αἰ δὲ πρώτιστὸν μὲν
ὑμνήσαν Διὸς ἀρχόμεναι σεμνὰν Θέων
Πηλέα θ', ὡς τε νῦν ἀβρὰ Κρηθεῖς 'Ἰππολύτα
δόλῳ πεδάσαι
ἡθελε ξυνάνα Μαγνήτων σκοτόν
πεῖσαι' ἀκοίταν ποικίλους βουλεύμασιν,
ψεύσταν δὲ ποιητῶν συνεπτάξε λόγον,
30 ὡς ἄρα νυμφείας ἐπείρα κείνος ἐν λέκτροις
'Ακάστου

ἐπ. β'
eυνᾶς. τὸ δ' ἐναυτίον ἐσκευ' πολλὰ γὰρ νῦν παντὶ
θυμῶ

19 μακρά μοι mss (MFCB3S); μακρά δ' Ἰη Thiersch, B².
deed hazarded in no righteous wise,—how at last they left the famous island, and what was the doom that drove the bold heroes from Oenôné. 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. I have a light-some spring in my knees; the eagle swoopeth c’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 Péleus, telling how Hippolytē, the dainty daughter of Crêtheus, would fain have caught Péleus by guile, having by crafty counsels persuaded her husband, the lord of the Magnêtes, 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 (σκάμμα), 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 λυτάνευν· τοῦ δὲ ὀργᾶν κυίζουν ἀπεινοὶ λόγοι·
εὖθυς δ' ἀπανάνατο νύμφαν, ξενίον πατρὸς χόλον
δείσαις· ὃ δ' ἑφράσθη κατένευσέν τε τι ὀρσινεφής ἐξ οὐρανοῦ
35 Ζεὺς ἀθανάτων βασιλεὺς, ὡστ' ἐν τάχει
ποντίαν χρυσαλακάτων τινὰ Νηρείδων πράξεων ἀκοιτίν,
στρ. γ'
γαμβρὸν Ποσειδάώνα πείσαις, δ' Ἀιγαθεν ποτὶ
κλειτὰν θαμὰ νίσσεται Ἰσθμὸν Δωρίαν·
ἐνθα μιν εὐφρονεῖ ἱλαι σὺν καλάμοιο βοὰ θεὸν
dέκονται,
καὶ θένει γνώνων ἐρίζοντι θρασεῖ.
40 πότμοι δὲ κρίνει συγγενῆς ἔργων περὶ
Pάντων· τυ δ' Ἀιγλάθε δίς, Ἐνθύμενες,
Νίκας ἐν ἀγκώνεσσι πίτυνων ποικίλων ἐψαυσας
ύμνων.
ἀντ. γ'
ήτωι μεταξάντα καὶ νῦν τεὸς μάτρως ἀγάλλει
κείνου ὁμόσπορον ἔθνος, Πυθέα.
45 ἅρμας δ' ἐλθόντας οἶκοι τ' ἐκράτεις
Νίσου τ' ἐν εὔαγκεῖ λόφῳ. χαῖρω δ', ὅτι
ἐσολοίσι μάρναται πέρι πᾶσα πόλις.

32 τοῦ δὲ BD (MBuS): τοῦ μὲν (B); τοῦ δ' Hermann; τοῦ
d' ἄρ' Rauchenstein (FC).
41 Αἰγλάθε δίς Ed. Schwartz, Wilamowitz (s²); Αἰγλαθε
θεὸς mess; Αἰγλάθε θεὸν Erasmus Schmid (BMF); Αἰγλάθεν ἄπ' (C);
Αἰγλάθεν ποτὶ Bury.
43-5 Πυθέα. — τ' ἐκράτεις Kayser (S): Πυθέας. — τε κρατεῖ or
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besought him with beguiling words. 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, 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. I rejoice that all the State striveth for glory.

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'ώσθι, γλυκεῖάν τοι Μενάνδρου σὺν τύχα μόχθων ἀμοιβὰν

ἐπ. γ'

ἐπαύρεοι χρή δ' ἀπ' Ἀθανᾶν τέκτον' ἀθληταίσιν ἐμμεν.

50 εἰ δὲ Θεμίστιον ἱκεῖσι, ὡστ' ἀείδειν, μηκέτι ρίγειν
dίδοι

φωνάν, ἀνὰ δ' ἱστία τεῖνον πρὸς ξυγὸν καρχασίον,

πύκταν τέ νυν καὶ παγκρατίῳ φθέγξαι ἔλειν

'Επιδαύρῳ διπλόαν

νικῶντ' ἄρετάν, προθύροισιν δ' Λιακοῦ

ἀνθέων ποιάντα φέρε στεφανῶματα σὺν ξανθαῖς

Χάρισσιν.

52 παγκρατίῳ B (mcbas) σ' παγκρατίου D, Trielinius (BF).
54 ἀνθέων Hermann (edd.): ἀνθέα mss. ποιάντα B.

φέρε Wilamowitz (s3): φέρεω mss (Bmfcba).
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 B.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, Sōcleidēs, had been undistinguished (24), but the three younger brothers of Sōcleidēs had, by their successes, brought fame to their father, Hāgēsimachus (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, Melēsias of Athens, was the 366
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 Boeotian 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 Aeacidae, 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).
στρ. α'
'Εν ἀνδρῶν, ἐν θεῶν γένος, ἐκ μιᾶς δὲ πνέομεν ματρὸς ἀμφότεροι. διείργει δὲ πάσα κεκριμένα δύναμις, ὡς τὸ μὲν οὖδέν, ὁ δὲ χάλκεος ἀσφαλές αἰὲν ἔδος
μένει οὐρανός. ἀλλὰ τι προσφέρομεν ἐμπαν ἣ
μέγαν
5 νόον ἦτοι φύσιν ἀθανάτοις,
καίπερ ἔφαμεριάν οὐκ εἰδότες οὖδὲ μετὰ νύκτας
ἀμμε πότμος
οἶαν τιν' ἐγραψε δραμέαν ποτὶ στάθμαν.
ἀντ. α'
τεκμαίρει καὶ νῦν Ἀλκιμίδας τὸ συγγενὲς ίδεῖν
ἀγχή καρποφόροις ἀρούραισιν, αὖτ' ἀμειβόμεναι
10 τόκα μὲν ὅν βίον ἀνδράσιν ἐπηεσανὸν πεδίων
ἐδοσαν,
τόκα δ' αὖτ' ἀναπαυσάμεναι σθένος ἐμαρφαν.
ἡλθέ τοι
Νεμέας ἡ ἐρατῶν ἀέθλοιν
παῖς ἐναγώνιος, δς ταύταν μεθέπων Διόθεν αἰσαν
νῦν πέφανται
οὐκ ἄμμορος ἀμφὶ πάλα κυναγέτας,

6 νύκτας mss (BMFCVs) : νύκτα Hartung, Wilamowitz (s).
7 οἶαν τιν' Hermann (BMFCS) : ἄν τιν' mss, ἄντιν' Triclinius(s); ἄναξ τιν' Bury. δραμέαν s1.

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VI.—FOR ALCIMIDAS OF AEGINA
WINNER IN THE BOYS' WRESTLING-MATCH, 463(? B.C.

One is the race of men, one is the race of gods, and from one mother 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.
PINDAR

ἐπ. α'
15 ἔχνεσιν ἐν Πραξιδάμαντος ἑνὶ πόδα νέμων
πατροπάτορος ὁμαμίου.
κείνος γὰρ Ὄλυμπιόνικος ἑων Αλκίδαιος
ἐρνεα πρώτος <ἐνεικεν> ἀπ' Ἀλφεοῦ,
καὶ πεντάκις Ἰσθμοὶ στεφανωσάμενος,
20 Νεμέα δὲ τρίς,
ἐπανε λάθαν
Σωκλείδα, ὃς ὑπέρτατος
Ἀγγησιμάχῳ νίεσω γένετο.

στρ. β'
ἐπεὶ οἱ τρεῖς ἀεθλοφόροι πρὸς ἄκρον ἀρετᾶς
25 ἀλθοῦ, οἳ τοὺς ἐγεύσαντο. σὺν θεοῦ δὲ τύχα 40
ἐτερον οὐ τινα ὄικον ἀπεφάνατο πυγμαχία
<πλεόνον>
tαμίαν στεφάνων μυχῶ 'Ελλάδος ἀπάσας.
ἐλπομαι
μέγα εἰπὼν σκοποῦ ἄντα τυχεῖν
ὡς ἀπὸ τόξου ἑις· εὐθυν' ἔπι τούτον, ἄγε, Μοῦσα,
οὕρον ἐπένω
30 εὐκλέα. παροιχομένων γὰρ ἀνέρων
ἀντ. β'
ἀοίδαι καὶ λόγοι τὰ καλὰ σφιν ἔργα ἐκόμισαν,
Βασσιδαίσιν ἡ τ' ὁ σπανίζει: παλαίφατος γενεά,
идαι ναυστολέοντες ἐπικώμια, Πιερίδων ἂρταις

16 ὁμαμίοις s.
18 <ἐνεικεν> Bergk (cs); <ἐλαῖας> B; <ἐπεὶ δράπεν> M;
<ἐπάρκεσ'> F; <ἐτοσσεν> Bury.
20 τρίς mss (BFcba): τρεῖς Hermann (MS), sc. νίκαι cr. O.
vii 82.
22 Σωκλείδα old mss (BMFC), — ἰς Triclinius (Bu): Σωκλείδα'
s¹, Σωκλείδα' Wackernagel (s³).
23 νίεσω Triclinius (BFcba): νίεσω old mss; νίεσω W. Schulze (s).

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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 Aeacus 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 Hagêsimachus; 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 <πλεθνων> scholia, Erasmus Schmid (edd.).
28 σκοποὺ ἀντα τυχεῖν Mingarelli (edd.): ἀντα σκοποὺ τυχεῖν D (τετυχεῖν B); v.l. in scholium ἄν τετυχεῖν or ἄντα τυχεῖν.
31 άοιδαλ καὶ λόγοι Pauw (CBS): άοιδαλ καὶ λόγιοι mss and scholia (m1), — λόγιοι (BM2); άοιδαλ καὶ λόγιοι (f).
δυνατοι παρέχειν πολυν ύμνου ἀγερώχων ἐργμάτων
35 ἐνεκεν. καὶ γὰρ ἐν ἀγαθεα
χειρας ἰμάντι δεθεὶς Πυθώνι κράτησεν ἀπὸ ταῦτας
ἀιμα πάτρας
χρυσαλάκατον ποτὲ Καλλίας ἄδων
ἐπ. β’
ἐρνεσι Δατοὺς, παρὰ Κασταλία τε Χαρίτων
ἐσπέριος ὁμάδῳ φλέγειν.
40 ποντου τε γέφυρ ἀκάμαντος ἐν ἀμφικτίονων
ταυροφόνω τριετηρίδι Κρεοντίδαν
τίμασε Ποσειδάνιον ἄν τέμενος:
βοτάνα τε νιν
πόθ’ ἀ λέοντος
45 νικάσαντ’ ἦρεθε δασκίοις
Φλωοῦντος ὑπ’ ὦγυγίοις ὤρεσιν.
στρ. γ’
πλατεῖαι πάντοθεν λογίοισιν ἐντὶ πρόσοδοι
μᾶσον εὐκλέα τάνδε κοσμεῖν. ἐπεὶ σφιν Αἰακίδαι
ἐπορον ἐξοχον αἰσαν ἀρετὰς ἀποδεικνύμενοι με-
γάλας;
50 πέταται δ’ ἐπὶ τε χθόνα καὶ διὰ θαλάσσας
τηλόθεν
ὅνυμ’ αὐτῶν καὶ ἐς Αἰθίοπας
Μέμνους οὐκ ἀπονοστάσαντος ἐπάλτο. βαρὺ δὲ
σφιν νείκος’ Αχιλεὺς
*ἐμβαλε χαμαὶ καταβὰς ἀφ’ ἀρμάτων,
34 ἐργμ. most mss (BMFBA) : ἐργμ. V(cs).
38 Κασταλία paraphrase (BMFCBA), —Λα Vatican recension:
—λαν V (s).
45 ἦρεθε δασκίοις Hermann (CBus), ἦρεθε δασκίοις old mss,
ἐχε δ. (Μ): ἦρεθ’ ἀσκίοις Triclinius, ἦρεθ’ ἀσκίοις Erasmus
SCHMID (BF).
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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 sea paid honour to Creontidas in the biennial festivals, when bulls are slain in the sacred precinct of Poseidon; and the lion's herb of Nemea 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 home; for Achilles flung on them a heavy burden.

1 The Isthmus of Corinth, with the Isthmian games.
2 The wild celery from the haunts of the Nemean lion.
3 Memnon, son of Tithônus and Eôs, 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.
PINDAR

53 ἐγχεος ζακότοιο. καὶ ταῦταν μὲν παλαιότερον 90 ὁδὸν ἁμαζιτὸν εὑρον ἔπομαι δὲ καὶ αὐτὸς ἔχων μελέταν:
τὸ δὲ πὰρ πολὺ ναὸς ἐλισσόμενον αἱ κυμάτων λέγεται παντὶ μάλιστα δονεῖν
θυμὸν. ἐκόντι δ' ἐγὼ νῦν τῷ μεθέτων δίδυμον ἄχθος ἄγγελος ἔβαν,

60 πέμπτον ἐπὶ εἴκοσι τοῦτο γαρῶν

ἐπ. γ' ἐνυχος ἀγώνων ἀπο, τοὺς ἐνέποισιν ἱεροὺς, Ἀλκιμίδα, τέ γ' ἔπαρκέσαι κλειτά γενεά: δύο μὲν Κρονίον πὰρ τεμένει, παῖ, σὲ τ' ἐνύσφισε καὶ Πονυτιμίδαν

65 κλάρος προπετῆς ἄνθε' Ὀλυμπιάδος.

dελφίνι κεν τάχος δι' ἁλμας

110 ἵσον εἴποιμι Μελησίαν,
χειρὸν τε καὶ ἰσχύος ἀνίοχον.

55 ταῦταν mss and scholia (bmfbu) : ταῦτα Pauw, Hermann (cs).

59 ἐβαν mss (fba5) : βὰν Hermann (bmcs1).

60 πέμπτον mss (fba5) ; — γ' Hermann (bmc) ; — τ' (s1).

62 Ἀλκιμίδα, τέ (= σέ) γ' ἔπαρκέσαι P. Maas (s3) : Ἀλκιμίδα τὸ γ' ἐπάρκεσε miss (c, — ν Ba) ; Ἀλκιμίδα τὸ γ' ἐπάρκεσεν (M) ; Ἀλκιμίδ', ὃ τοι ἐπάρκεσεν (f) ; Ἀλκιμίδαν ἐπάρκεσαι (s1) : Ἀλκιμίδα δ' γ' ἐπάρκεσεν κλειτά γενεά Erasmus Schmid (B).

66 κεν Triclinius (bmfcbu) ; κε old mss : 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 παρ ποδός, in P. iii 60 and x 62, and τὸ πρὸ ποδός, in I. viii 13, mean "that which is before one's foot," "that which is present" or "near"; cp. N. ix 38 παρποδίου, "imminent." (Similarly, Mezger, and Dr. Rouse and Dr. Postgate, in Proc. Camb. Philol. Soc. 30 April, 1891). The scholiast, however, makes πούς the rudder, and this is approved by Bury, cp. Od. x 32, αἰεὶ γὰρ πόδα νῆσε ἐνόμων. 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 SÔGENÈS OF AEGINA

INTRODUCTION

The seventh Nemean celebrates the victory of Sôgenès of Aegina in the boy's pentathlum. The Scholiast states, in one MS (B), that the victory was won in the 14th Nemead (δ'), and, in the other (D), in the 24th (κδ'), corresponding respectively to 547 and 527 B.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, ἀμφιπόλουσι μαρνάμενον μυρίαν περὶ τιμάν (corrected by Boeckh into μοιριάν περὶ τιμάν). 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
was discovered in Egypt, and published in 1908, including the words ἀμφίπτολοις δὲ [μ]ηρ[ιαν] περὶ τεμαν [δηρ]αξόμενον, or, more probably, κυριὰν περὶ τεμαν. Grenfell and Hunt, Oxyrhynchus papyri (1900), pp. 47, 98. See Paean vi 118.

The poet invokes the goddess of birth, who destines man to divers careers, and has given strength in the pentathlum to Sógenēs (1–8), who dwells in the city of the Aeacidae (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 future 1), 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 Aeacidae 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 Akad. 1908, 334.
INTRODUCTION

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 Aeacus, 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 ΑΙΓΙΝΗΤΗ

ΠΑΙΔΙ ΠΕΝΤΑΘΛΟΝ

στρ. α'
Ελείθυια, πάρεδρε Μοιρᾶν βαθυφρόνων, παί μεγαλοσθενέος, ἀκούσων, Ἡρας, γενετείρα τέκνων: ἀνευ σέθεν
οὔ φῶς, οὔ μέλαναν δρακέντες εὐφρόναν
tεαν ἁδελφεάν ἐλάχομεν ἀγλαούμιον Ἡβαν.
5 ἀναπνέομεν δ' οὐχ ἀπαντεῖ ὑπ' ἓσα·
eἰργεὶ δὲ πότῳ ἕγενενθ' ἑτερον ἑτερα. σὺν δὲ τὸν
καὶ παῖς ὁ Θεαρίωνος ἁρέτὰ κρίθεις
eὐδοξος ἀείδεται Σωγένης μετὰ πενταέθλοις.

ἀντ. α'

πόλιν γὰρ φιλόμολπον οἴκει δορικτύπων
10 Ἀιακίδᾶν· μάλα δ' ἐθέλουντι σύμπειρον ἄγωνία
θυμὸν ἀμφεπειν.
eἰ δὲ τύχῃ τις ἔρωθν, μελίφρον' αἰτίαν

βοᾷσι Μοισᾶν ἐνέβαλε· ταὶ μεγάλαι γὰρ ἀλκαί

σκότον πολῦν ὑμμών ἑχοῦτι δεόμεναι·

ἐργοίς δὲ καλοῖς ἐσοπτρον ἵσαμεν ἐνὶ σὺν τρόπῳ,
15 εἰ Μναμοσύνας ἐκατὶ λυπαράμπυκος

ἐὑρηται ἄποινα μόχθοιν κλυταῖς ἐπέων ἄοιδαῖς.

9 δορικτύπων Ambrosian recension (mfcbus): δορύκτυπον D, δορυκτύπων (B).
12 ἐνέβαλε· ταὶ Hermann (mfcbus¹): ἐβαλε. ταὶ old mss (ἐνέβαλε scholia); ἐνέβαλεν· αἰ (bm); ἐνέβαλε· καὶ Wilamowitz

(s³).
16 ἐὑρηται Hermann (edd.), — τις mss.

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VII.—FOR SÔGENÊS 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 Hêra, thou that createst offspring. Without thine aid we see not the light, no nor the dark gloom, ere we attain unto thy sister, Hêbê 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 Sôgenês, the son of Thearion, is sung to-day as one who, for his prowess, is deemed glorious among pentathletes. For he dwelleth in a city that loveth music, a city of the race of Aeacus 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 pentathlum, cp. Introduction to O. xiii.
PINDAR

677. a

σοφοὶ δὲ μέλλοντα τριταῖον ἀνεμον ἔμαθον, οὐδ' ὑπὸ κέρδει βλάβειν ἀφενὸς πειρχρός τε θανάτου πέρας

20 ἀμα νέονται. ἐγὼ δὲ πλέον' ἐλπομαι λόγον Ὄδυσσεός ἢ πάθαν διὰ τὸν ἄδυπη γενέσθ' "Ομηρον."

στρ. β'

ἐπεὶ ψευδεσί οἱ ποτανὰ <τε> μαχανὰ σεμνὸν ἐπεστὶ τι σοφία δὲ κλέπτει παράγοισα μύθοις: τυφλὸν Ὑ᾽ ἐχει ἦτορ ῥμιλος ἀνδρῶν ὁ πλείστος. εἰ γὰρ ἦν

25 ὑ τὰν ἀλάθειαν ἰδέμεν, οὐ κεν ὅπλων χολωθεῖς ὁ καρτερὸς Λίας ἕπαξε διὰ φρενῶν λευρὸν ἔφος: ὁν κρατίστου Ἀχιλέος ἄτερ μάχα 40 ξανθῶν Μενέλα δάμαρτα κομίσαι θοαίς ἐν ναυσὶ πόρευσαι εὐθυπνόου Ζεφύρου πομπαὶ ἀντ. β'

30 πρός 'Ἰλου πόλιν. ἀλλὰ κοινὸν γὰρ ἔρχεται κύμ' Ἀιδα, πέσε δ' ἀδόκητον ἐν καὶ δοκέοντα: τιμὰ δὲ γίνεται ὥν θεὸς ἄβρον αὐξεὶ λόγον τεθυκατῶν βοαιθῶν, τοι παρὰ μέγαν ὀμφαλὸν εὐρυκόλπου

18 ὑπὸ κέρδει βλάβειν Βοεκχ (edd.): — βάλον mss; ἀπὸ κέρδει βάλον Donaldson.

19 ἂνάτου πέρας ἀμα Wieseler (MFCs): ἂνάτου παρὰ σάμμα mss (retained by Wilamowitz); ἄνατον πάρα θαμά Hermann (B²); ἄνατου πάρος ἀμα Bury.

21 πάθαν BD (MFBUS): πάθεν Trielinius (BC).

22 <τε> Hermann (BMFCs): <ὑμί> Bury.

25 ὑ τὰν Βοεκχ (MFCs): ἔαν (έαν) mss; ἄταν Bergk (Bu), cp. I. ii 10.

32 αὐξη scholium (Wilamowitz).

33 βοαθῶν BD (MFBUS): βοαθῶν Hermann (B); βίζ θάνεν τοι — μολὼν C.

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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· εν Πυθίουσι δὲ δαπέδους
35 κείται, Πριάμοι πόλιν Νεοπτόλεμος ἐπεὶ πράθεν,
tὰ καὶ Δαναοὶ πόνησαν· ὦ δὲ ἀποπλέων
Σκύρου μὲν ἄμαρτε, πλαγχθέντες δ’ εἰς Ἐφύραν
ἐκουτο.
ἐπ. β’
Μολοσσία δ’ ἐμβασίλευεν ὄλγον
χρονον. ἀτὰρ γένος αἰεὶ φέρεν
40 τοῦτο οἱ γέρας. ὀξετο δὲ πρὸς θεόν,
κτέαν’ ἄγων Τροίαθεν ἀκροθινῶν:
ίνα κρεών νῦν ὑπὲρ μάχας ἐλασεν ἀντιτυχόντ’
ἀνὴρ μαχαίρα.

στρ. γ’
βάρυνθεν δὲ περιοσὰ Δελφοὶ ξεναγέται.
ἀλλὰ τὸ μόρσιμον ἀπέδωκεν· ἔχρην δὲ τιν’ ἐνδον
ἀλοσὶ παλαιτάτῳ
45 Αἰακίδαν κρεώντων τὸ λοιπὸν ἐμμεναι
θεοὺ παρ’ εὔτειχέα δόμον, ἱρωιάς δὲ πομπαῖς
θεμύσκοπον οἰκεῖν ἐόντα πολυθύτοις
εὐώνυμον εἰς δίκαν. τρία ἐπεα διαρκέσειν.
οὐ ψεῦδις οἱ μάρτυς ἔργασιν ἐπιστατεῖ.
50 Αἴγυπτα, τεῦον Διός τ’ ἐκγόνων θρασύ μοι τὸδ’
εἰπεῖν

ἀντ. γ’
φαευναις ἄρεταις ὄδὸν κυρίαν λόγων
οἶκοθεν· ἀλλὰ γὰρ ἀνάπαυσις εἰν παντὶ γλυκεῖα
ἔργω· κόρου δ’ ἐχει
καὶ μέλι καὶ τὰ τέρπιν ἄνθε’ Ἀφροδίσια.

41 κτέαν’ ἄγων B (BMFCBu): κτέατ’ ἄγανων D; κτέατ’ ἄγων s.
47 πολυθύτοις. B (MS).
48 δίκαν. D, Hermann (BFBCu).
49 μάρτυς. Mezger, Bury.
49 f. ἐπιστατεῖ, — ἐκγόνων. Hermann (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 Danai 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. 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 Aeaeus 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. 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 Aphrodite's garden. By

1 The capital of Thesprotia (the old Molossia) in Epirus, afterwards called Cichyrus.
2 Neoptolemus was to preside at the festival, and enforce the laws of hospitality. So Bury, following Hermann.
Ephyra, 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. “Achaean” here means “Molossian”; the Achaeans 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 Achaeans, any one be near, who dwelleth above the Ionian sea, he will not blame me. I rely on my being their representative; 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. Sōgenēs, 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 prostenus 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.
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αὐχένα καὶ σθένος ἄδιαντον, αἰθωνι πρὶν ἀλίῳ γυίον ἐμπεσεῖν.
eἰ πόνος ἦν, τὸ τερπνὸν πλέον πεδέρχεται.

75 ἐὰν μὲ νυκῶντι γε χάριν, εἰ τι πέραν ἄερθεὶς ἀνέκραγον, οὐ τραχύς εἰμὶ καταθέμεν.
eἰρεῖν στεφαίνους ἐλαφροὺς ἀναβάλεο. Μοίσα τοι κολλᾶ χρυσὸν ἐν τε λευκὸν ἐλέφανθ’ ἀμὰ
cαι λείριον ἀνθέμου ποντίας υφελοῖσ’ ἐέρσας.

ἐπ. δ’

80 Δίος δὲ μεμναμένος ἀμφὶ Νεμέα
πολύφατον θρόον ὑμνοὺν δόνει
ήσυχα. βασιλὴς δὲ θεῶν πρέπει
dάπεδον ἀν τόδε γαρφέμεν ἀμέρα
ὅτι: λέγωντι γὰρ Αἰακὸν νῦν ὑπὸ ματρόδοκοις
γοναῖς φυτεῦσαι,

στρ. ε’

85 έὰ μὲν πολίαρχον εὐωνύμῳ πάτρα,
‘Ηράκλεες, σεὸ δὲ προπρεῶν’ ἐμεῦ ξείνων ἀδελφεοῦν
τ’. εἰ δὲ γενεῖται
ἀνδρὸς ἀνὴρ τι, φαϊμεν κε γειτον’ ἐμμεναι
νὼ φιλασαντ’ ὑπενεὶ γειτονι χάρμα πάντων

74 πεδέρχομαι Wilamowitz.
83 ἀμέρα Hermann (BMFCBm31): θαμερὰ B; θεμερὰ D,
Wilamowitz (s3), cp. Aesch. P.V. 134 θεμέρωτις Αἰδώς.
85 ἑὰ Hermann (bus): ἐμὰ mss (MF), Wilamowitz; τεὰ
Pauw ; ἑτὰ Bury,
86 προπρεῶνα (mss) ἐμεῦ Juvenka: προπρεῶνα μὲν mss
(BMFCBv); προπράον’ ἐμευ (s).

1 ἄδιαντον, “unwet,” from διαίνω. Wilamowitz, however,
makes it “unbuffeted,” “unbruised,” from ἀίνειν κατα-
cόπτοντα πτίσσειν.
2 These words prove that Sōgenēs actually went through
the toil of competing in the wrestling, which was the last
event in the pentathlon.

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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 lily\(^5\) 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 Aeacus 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

\(^3\) 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 Gildersleeve in A.J.P. xxxi 150). For other views see Fennell’s and Bury’s notes.

\(^4\) Here the poet appears to make a fresh start, by calling for a new prelude. The Scholiast has \(\alpha\nu\alpha\kappa\rho\omega\'\ou\. The phrase is also interpreted “wait a while.”

\(^5\) Coral.
PINDAR

ἐπάξιον· εἰ δ' αὐτὸ καὶ θεὸς ἀνέχοι,
90 ἐν τίν κ' ἑθέλοι, Γίγαντας δ' ἑδάμασας, εὐτυχῶς
ναίειν πατρὶ Σωγένης ἀταλὸν ἀμφέπων
θυμὸν προγόνων εὐκτήμονα ξαθεάν ἄγνιάν·
ἀντ. ε'
ἐπεὶ τετραόροισιν ὃθ' ἀρμάτων ἔνγοις
ἐν τεμένεσι δόμον ἔχει τεοίς, ἀμφοτέρας ἰδιν
χειρός. ὃς μάκαρ,
95 τίν δ' ἐπέοικεν" Ἡρας πόσιν τὴ πειθέμεν
κόραν τε γλαυκώπιδα· δύνασαι δὲ βροτοῖσιν
ἀλκὰν
ἀμαχανιάν δυσβάτων θαμὰ διδόμεν.
εἰ γὰρ σφισιν ἐμπεδοσθένεα βίοτον ἀρμόσαις
ἥβα λιπαρῷ τε γήραι διαπλέκοις
100 εὐδαίμον' ἔοντα, παιδών δὲ παῖδες ἔχοιεν αἰεὶ
ἐπ. ε'
γέρας τὸ περ νῦν καὶ ἄρειον ὁπίθεν.
τὸ δ' ἐμὸν οὐ ποτε φύσει κέαρ
ἀτρόποισι Νεωπτόλεμον ἐλκύσαι
ἐπεσιν· ταῦτα δὲ τρίς τετράκι τ' ἀμπολεῖν
105 ἀπορία τελέθει, τέκνωσιν ἄτε μαψυλάκας, "Διὸς
Κόρινθος."
loved him with steadfast heart; but if a god also should uphold this truth, 'tis by thy favour, O thou who didst quell the Giants that, Sōgenēs, 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 beseemeth to persuade the consort of Hēra and the grey-eyed maiden; 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."
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 B.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?).
INTRODUCTION

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 ΑΙΓΙΝΗΤΗ

ΔΙΑΤΛΩΔΡΟΜΟΣ

στρ. α'

"Ωρα πότνια, κάρυξ Ἄφροδίτας ἀμβροσίαν φιλο-
tάτων,
άτε παρθενητείας παιδών τ' ἐφίξοισα γλεφάροις,
tὸν μὲν ἀμέροις ἀνάγκασε χερσὶ βαστάξεις, ἔτερον
δ' ἐτέραις.
ἀγαπατὰ δὲ καροῦ μὴ πλαναθέντα πρὸς ἕργον
ἐκαστὸν
5 τῶν ἀρειόνων ἑρῶτων ἐπικρατεῖν δύνασθαι.

ἀντ. α'

οἴοι καὶ Διὸς Αἰγίνας τε λέκτρον ποιμένες ἀμφε-
πόλησαν
Κυπρίας δώρων ἐβλαστεῖν δ' υίὸς Οἰνώνας βασι-
λεὺς
χειρὶ καὶ βουλαίς ἄριστος. πολλά πιν πολλοὶ
λιτάνευον ἱδεῖν.

ἀβοστὶ γὰρ ἡρώων ἄωτοι περιναίεταις ἑωτῶν
10 ἴθελον κεῖνον γε πείθεσθ' ἀναξίας ἐκόντες,
ἐπ. α'

οἳ τε κραναῖς ἐν Ὁθάναναις ἀρμοζοῦν στρατῶν,
οἳ τ' ἀνὰ Σπάρταν Πελοπηννᾶδαι.

ἰκέτας Αἰακοῦ σεμνῶν γονάτων πόλιος θ' ὑπὲρ
φίλας
ἀστῶν θ' ὑπὲρ τῶν ἄπτομαι φέρων

2 γλεφάροις edd.: βλ. mss.

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VIII.—FOR DEINIAS OF AEGINA

WINNER IN THE DOUBLE FOOT-RACE, 459 (?) B.C.

Queen of youthful prime, harbinger of the divine desires of Aphrodite, 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 Oenone'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 καναχηδά πεποικιλμέναν,
Δείνιος δισσῶν σταδίων καὶ πατρὸς Μέγα Νε-
μεαίον ἀγαλμα.
σὺν θεῷ γὰρ τοι φυτευθεὶς ὀλβος ἀνθρώποισι
παρμονώτερος·

στρ. β’
δόσπερ καὶ Κινύραν ἐβρισε πλοῦτῳ ποντία ἐν ποτε
Κύπρῳ.

ισταμαι δὴ ποσοὶ κούφοις, ἀμπνεών τε πρὶν τι
φάμεν.

20 πολλὰ γὰρ πολλὰ λέλεκται: νεαρὰ δ’ ἐξευρόντα
dόμεν βασάνῳ
ἐς ἐλεγχον, ἀπας κίνδυνος: ὄψιν δὲ λόγοι φθονε-
ροῦσιν.

ἀπτεταὶ δ’ ἔσλῶν ἅεί, χειρόνεσσι δ’ οὐκ ἔριζει.

ἀντ. β’

κεῖνος καὶ Τελαμώνος δάψεν ύιὸν φασγάνῳ ἀμ-

φικυλίσαις.

ἡ τιν’ ἀγλωσσὸν μέν, ἤτορ δ’ ἀλκιμον, λάθα
κατέχει.

25 ἐν λυγρῷ νείκειν: μέγιστον δ’ αἴολῳ ψεύδει γέρας
ἀντέταται.

κρυφίαισι γὰρ ἐν ψάφοις Ὄδυσσῆ Δαναοὶ θερά-

χρυσέων δ’ Ἀδαία στερηθεῖς ὀπλῶν φόνῳ πάλαισεν.

ἐπ. β’

ἡ μαν’ ἀνώμοια γε δύοισιν ἐν χεὶρῳ χροὶ
ἐλκεα ῥήξαν πελεμιζόμενοι

30 ὑπ’ ἀλέξιμβρότῳ λόγχα, τὰ μὲν ἀμφ’ Ἀχιλεῖ

νεοκτόνῳ,

15 Δείνιος, ἦτοι τοῦ Δείνιον Schol.
25 ψεύδι Wilamowitz.
29 πελεμιζόμενοι Wakefield (MFCBUS): πολ. mss (B).

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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 Danai, 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 corse of Achilles newly slain,

¹ Cinyras, son of Apollo, and king of Cyprus, was priest
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άλλων τε μόχθων ἐν πολυφθόροις
ἀμέραις. ἔχθρα δ' ἄρα πάρφασις ἦν καὶ πάλαι,
αἱμύλων μύθων ὀμόφοψις, δολοφραδής, κακοποίων
όνειδος·
ἀ τὸ μὲν λαμπρῶν βιάται, τῶν δ' ἀφάντων κύδος
ἀντεἶνει σαβρόν.

στρ. γ'
35 εἰς μή ποτέ μοι τοιοῦτον ἥθος, Ζεὺς πάτερ, ἄλλα
κελεύθοις
ἀπλόαις ξώας ἐφαπτοίμαν, θανῶν ὡς παισὶ κλέος
μή τὸ δύσφαμον προσάψω. χρυσὸν εὐχονται,
πεδίον δ' ἑτεροι
ἀπέραντον· ἐγώ δ' ἄστοις ἄδων καὶ χθονι γυία
καλύψαμι·
ἀινέων αἰνητά, μομφῶν δ' ἐπιστείρων ἀλητροῖς.

ἀντ. γ'
40 αὖξεται δ' ἀρετά, χλωραίς ἐέρσαι ως ὅτε δένδρεον
ἄσσει,
<ἐν> σοφοῖς ἄνδρῶν ἄερθεις ἐν δικαίοις τε πρῶς
ὑγρον
ἀθέρα. χρείαι δὲ παντοίαι φίλων ἄνδρῶν· τὰ μὲν
ἀμφὶ πόνῳ
ὑπερώτατα· μαστείει δὲ καὶ τέρψῃς ἐν ὀμμασι
θέσθαι
πιστῶν. ὃ Μέγα, τὸ δ' αὐτὶς τειν ψυχὰν κομίξαι
ἐπ. γ'
45 οὗ μοι δυνατῶν κενεὰν δ' ἐλπίδων χαύνον τέλος.

38 καλύψαμι' mss (BM1 FCBA); καλύψαω Bergk2 (M2);
καλύψαι Wackernagel (s).
41 <ἐν> Boeckh (edd.).
44 πιστῶν paraphrase (MCS): πιστά B (F), πιστά Foi (&w mss)
Bury; πίσταν D, πίστων Triclinius (B).

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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’ * ἔλαφρον ὑπερεῖσαι λίθον Μοισαίων ἔκατι ποδῶν εὐωνύμων δίς δὴ δυνών. χαίρω δὲ πρόσφορον ἐν μὲν ἑργῷ κόμπου ιεῖς, ἐπαοίδαις δ’ ἀνὴρ νόδυνον καὶ τις κάματον θῆκεν. ἤν γε μὰν ἐπικώμιος ὑμνὸς δὴ πάλαι καὶ πρὶν γενέσθαι τὰν Ἀδράστον ταύ τε Καδμείων ἔριν.

46 τ’ ἔλαφρον conjectured by Bergk, Cookesley, and present editor, cp. N. vii 77, εἶρεν στεφάνους ἐλαφρόν: τε λαύρων B; τελαβρον D, τε λάβρου (bmgfcs), cp. Schol. λάβρον δὲ τὸν λίθον τῶν Μοισῶν ἀλληγορικῶς τὴν ἀντὶ τῶν λόγων εὐτονον στάλην φησί. Elsewhere, the penultimate of ἔλαφρος, and also of λάβρος, is long in Pindar; but the former is short in Aesch. P. V. 125, and the latter in Eur. Or. 697, H. F. 861.
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 befiteth 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 ff). With lyre and flute, we must celebrate the chariot-race founded of old by Adrastus in honour of Apollo (8 ff).

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 Helorus, 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).
IX.—ΧΡΟΜΙΩ ΑΙΤΝΑΙΩ

ΑΡΜΑΤΙ

στρ. α'
Κωμάσομεν παρ' Ἀπόλλωνος Σικυώνοθε, Μοῦσαι,
tὰν νεοκτίσταν ἐς Λίτταν, ἐνθ' ἀναπεπταμέναι
ξείνων νενίκανται θύραι,
ὁλβιον ἐς Χρομίου δῶμ. ἀλλ' ἐπέων γλυκῶν
奭μον πράσσετε.
τὸ κρατήσιμπον γὰρ ἐς ἀρμ' ἀναβαίνων ματέρι
καὶ δίδυμοι παϊδεσσὶν αὐδὰν μανύει

5 Πνθῶνος αἰπεινὰς ὀμοκλάρους ἐπόπταίς.

στρ. β'
ἐστι δὲ τις λόγος ἀνθρώπων, τετελεσμένοιν ἐσόλον
μὴ χαμαί σιγὰ καλύψαι. θεσπεσία δ' ἐπέων καύ-
χαις ἀοιδὰ πρόσφορος.
ἀλλ' ἀνὰ μὲν βρομίαν φόρμιγγ', ἀνὰ δ' αὐλὸν ἐπ'
αὐτὰν ὁρομεν
ιππίων ἄθλων κορυφάν, ἀτε Φοίβωθ' ὑήκεν' Αδρα-
στος ἐπ' Ἀσσωποῦ ἱεθροὶ. δὺ ἐγώ

10 μνασθεὶς ἐπασκήσω κλυταιῆ ἡρω οἰμαῖς,

στρ. γ'
δὲ τότε μὲν βασιλεύων κεῖθι νέαισι θ' ἑορταῖς
ἰσχύσι τ' ἀνδρῶν ἀμιλλαίς ἀρμασί τε γλαφυροῖς
ἀμφαινε κυδαίνων πόλιν.

3 πράσσετε B (BMCS): πράσσεται D in erasure (FB).
7 καῦχας Benedictus (BFBn): καῦχας mss (MS); καῦχασ Schneidewin (C).

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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 (Lētô) 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 Asōpus\(^2\) 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

\(^1\) πράσσοντα, 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 Ἀμφιαρή ποτε θρασυμήδεα καὶ δεινὰν
στάσιν
πατρὸών οἰκῶν ἀπό τ' Ἀργεος. ἀρχοὶ δ' οὐκ ἔτ' ἔσαν Ταλαοῦ παῖδες, βιασθέντες λύα.
15 κρέσσων δὲ καππαύει δίκαι πάν τὰν πρόσθεν ἀνύρ.

στρ. δ'

ἀνδροδάμαντ' Ἐριφύλαν, ὄρκιον ὡς ὦτε πιστόν,
δόντες Οἰκλείδα γυναίκα, ξανθοκομᾶν Δαναῶν
ἔσαν μέγεστοι καὶ ποτε
40 ἐσ<λὴν ἔς> ἐπταπύλους Θήβας ἀγαγον στρατὸν
ἀνδρῶν αἰσιάν
οὐ κατ' ὀρνύχων ὁδόν. οὐδὲ Κροιών ἀστεροπᾶν
ἐλειξαίς οἰκοθεν μαργουμένους

20 στείχειν ἐπώτρυν', ἀλλὰ φείσασθαι κελεύθουν.

στρ. ε'

φαινομέναν δ' ἀρ' ἔς ἄταν σπεῦδεν ὀμιλος ἰκέ-

σθαι
χαλκέοις ὄπλοισιν ἱππείοις τε σὺν ἐντεσίν. Ἦσμη-

νοῦ δ' ἔπ' ὁχθαίσει γλυκὰν
νόστον ἐμεῖσάμενοι λευκανθέα σῶματ' ἐπίαναν
καπνῶν:

ἐπτὰ γὰρ δαίσαντο πυραὶ νεογνίους φῶτας: ὃ δ'

Ἀμφιαρή σχίσσει κερανῦ παμβία

25 Ζεῦς τὰν βαθύστερνον χθόνα, κρύψεν δ' ἀμ' ἵπποις,

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14 πατρῶν old mss, πατρῴων (edl.) ; πατέρων Triclinius ;
patриων Erasmus Schmid (s).
17 f. καὶ ποτε | ἐσ<λὴν ἔς> — Boehmer, approved in Bury's
Isthmians (1892) p. xiii ; <δὴ τὸθεν> | Boeckh (MF), <Λα-
γέται> | (C) ; — ο — (s) | καὶ ποτ' ἔς.
23 ἐμεῖσάμενοι B (MFBuS), ἀμερσάμενοι? s ; ἐμεῖσαμενοι D and
Triclinius ; ἐμεῖσάμενοι Hermann (BC).
σῶματ' ἐπίαναν Hermann (BFBu) : σῶμασιν ἐπίαναν BD ;
σῶμασ' ἐπίαναν Triclinius ; σῶμασι 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 Eriphylê 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 Ἀμφιάρη Ὁ, Ἀμφιάρη ἜΜΦΟΒα : Ἀμφιαρεῖ Ὂ. σχίσε B², σχίσεν D²; σχίσεν (EMFCS) : σχίσσαι B¹ (Bο, with κρύψ' αυξ' άμ' in next line).
PINDAR

στρ. στ'
δουρὶ Περικλυμένου πρὶν νῦτα τυπέντα μαχατὰν
θυμὸν αἰσχυνθῆμεν. ἐν γὰρ δαιμονίοις φόβοις
φεύγοντι καὶ παῖδες θεῶν.
eἰ δυνατοῦ, Κρονίων, πεῖραν μὲν ἀγάνορα φοινικοστόλων
ἐγχέων ταῦταν θανάτου πέρι καὶ ξῶᾶς ἀναβάλλομαι ὡς πόρσιστα, μοῦραν δ' εὔνομουν
-30 αἰτέω σε παισίν δαρὸν Αἰτναίων ὑπάξειν,
στρ. ζ'
Ζεῦ πάτερ, ἀγλαίασιν δ' ἀστυνόμοις ἐπιμῆξαι
λαόν. ἐντὶ τοι φίλιπποι τ' αὐτόθι καὶ κτείνων
ψυχὰς ἔχοντες κρέσσονας
ἀνδρεῖς. ἀπιστοῦν ἔειτ' αἰδῶς γὰρ ὑπὸ κρύφα
κέρδει κλέπτεται,
ἀντὶς ἡμᾶς. Χρομίῳ κεῖν ὑπαστῖξον παρὰ
πεξοβοῖς ὑποῖοι τε ναῶν τ' ἐν μάχαις
35 ἐκρινας ἂν κίνδυνον ὑξείας ἡμᾶς,
στρ. η'
oὐνεκεν ἐν πολέμῳ κεῖνα θεὸς ἐντυεν αὐτοῦ
θυμὸν αἰχματὰν ἀμύνειν λοιγόν 'Ενυαλίον. παῦροι
δὲ βουλεύσαι φόνου
παρποδίου νεφέλαν τρέψαι ποτὶ δυσμενέων ἀν-
δρῶν στίχας
90
χερσὶ καὶ ψυχὰς δυνατοῦ: λέγεται μὰν "Εκτορὶ
μὲν κλέος ἀνθῆσαι Σκαμάνδρου χεύμασιν
40 ἀγχοῦ, βαθυκρήμνοισι δ' ἀμφ' ἀκταῖς 'Ελώρου,
στρ. θ'
ἐνθὰ 'Ρέας πόρου ἀνθρωποι καλέοισθι, δέδορκεν

28 φοινικοστόλων Mezger, Bury : Φοιν. BMFCS.
35 ἄν' (= ἄνα) Heyne, Bergk.
41 ἔνθα 'Ρέας Boeckh n.c. (Cbus) : ἔνθ' 'Apeías ms. (MF) ;
ἔνθ' 'Apeíaς Bl.

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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 arbitration of empurpled spears,¹ this contest for life and death, but I pray thee, O father Zeus, long to bestow on the men of Aetna 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 Helôrus with their craggy cliffs, at the place which men

¹ φοινικοστόλων is an adjective (like αἰώνστολος, φοινικοέλμων), 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 Mezger and Bury).

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

³ Αἰδώς is here personified as a goddess.
παιδὶ τοῦθ᾽ Ἀγησιδάμου φέγγος ἐν ἀλυκίᾳ πρῶτας·
tὰ δ’ άλλαις ἀμέραις 100
πολλὰ μὲν ἐν κοινῇ χέρσῳ, τὰ δὲ γείτον πόντῳ
φάσομαι.

ἐκ πόνων δ’, οἷς σὺν νεότατι γένονται σὺν τε δίκας,
tελέθει πρὸς γῆρας αἰών ἀμέρα.

45 ἵστω λαχῶν πρὸς δαιμόνων θαυμαστῶν ὀλβον.

στρ. ἑ`

εἰ γὰρ ἁμα κτεῖνοις πολλοῖς ἐπίδοξον ἀρηταὶ 110
κύδος, οὐκ ἐστὶ πρόσωθεν θνατῶν ἐτι σκοπιᾶς
ἀλλας εφάπασθαι ποδοῖν.

ἡσυχία δὲ φιλεὶ μὲν συμπόσιον νεοθαλῆς δ’
αὐξεται

μαλθακά νυκαφορία σὺν ἀοιδὰ: θαρσαλέα δὲ παρὰ
κρητῆρα φωνὰ γίνεται.

50 ἐγκιρμάτω τίς νῦν, γλυκίνω κόμου προφάταν, 120
στρ. ἑ`

ἀργυρείαις δὲ νωμάτω φιάλαισι βιατὰν
ἀμπέλου παιδ’, ἂς ποθ’ ἵπποι κτησάμεναι Χρομίῳ

πέμψαν θεμιπλέκτως ἁμὰ

Λατοίδα στεφάνοις ἐκ τὰς ἰέρας Σικυώνος. Ζεῦ

πάτερ,

εὐχομαι ταύταν ἄρετὰν κελαδῆσαι σὺν Χαρίτεσ-

σιν, ὑπὲρ πολλῶν τε τιμαλφεῖν λόγοις 130

55 νίκαν, ἀκοντίζουν σκοποῖ ἀγχιστα Μοισᾶν.

47 οὐκ ἔστι πρόσωθεν Boehmer (s): οὐκέτι πόρσω B, οὐκ ἔστι

πρόσω D; οὐκέτ’ ἔστι πόρσω Triclinius (bm); οὐκ ἔνεστι πόρσω

Pauw (fc); οὐ πόρσω πόρος τις Bury.

48 ἡσυχία old mss (MBas); ἡσυχία F: ἡσυχίαν Triclinius (bc).

52 ἀμά S; ἀμα scholia, Erasmus Schmid (edd.): ἀμψ mss.

55 σκοποῦ Ahrens (MFCBas): σκοποῦ mss (B).

1 "At whose mouth is that which men call the Ford (or Passage) of Rhea," i.e. the Ionian Sea. Cp. ν. iv 53, ἰόνου πόρου, and Aeschylus, P. V. 826, μέγαν κόλπον Ῥέας. The

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call "the Passage of Rhea,"¹ this light hath dawned upon the son of Ἑγέσιδάμους, 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 'Peías and 'Apeías, mentioned in one of the scholia, imply that 'Peías must have been written 'Peías, and ἐνδα 'Peías wrongly divided as ἐνδα' 'Apeías. To make the latter intelligible, we have awkwardly to understand κοῦνος or πηγής, "the place which men call the Ford of Ares' fountain." The change, which introduces the "Ionian Sea," and "the mouth of the Helôrus," 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 Helôrus, 492 B.C., Chromius fought on the side of Hippocrates, tyrant of Gela, and defeated the Syracusans.² At the battle off 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 Hēra known as the Hecatomboea. 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 Mycenean, it has been inferred that the Ode is later than 468, the date of the overthrow of Mycenae 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 B.C., thus placing it among Pindar's earliest Odes.

The Graces are summoned to celebrate Argos, the city of Hēra (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 Hēra (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).
X.—ΘΕΑΙΩ ΑΡΓΕΙΩ

ΠΑΛΑΙΣΤΗ

στρ. α'
Δαναοῦ πόλιν ἀγλαοθρόνων τε πεντήκοντα κορᾶν, Χάριτες,
"Ἀργος "Ηρας δῶμα θεοπρεπὲς ύμνείτε· φλέγεται δ' ἀρεταῖς
μυρίαις ἔργων θρασέων ἔνεκεν.
μακρὰ μὲν τὰ Περσέως ἀμφὶ Μεδοίσας Γοργόνος·
5 πολλὰ δ' Ἀγυστὼ καταοἰκίσθεν ἁστη ταῖς Ἐπάφοις παλάμαις·
oὐδ' Ἡπερμηνήστρᾳ παρεπλάγχθη, μονόψαφον ἐν κολεῷ κατασχοίσα ξίφος.

ἀντ. α'
Διομήδεα δ' ἀμβροτον ξανθά ποτε Γλαυκώπις ἔθηκε θεόν·
γαρ δ' ἐν Θήβαις ὑπέδεκτο κεραυνωθείσα Διὸς βέλεσιν
μάντιν Οἰκλείδαν, πολέμῳ νέφος:
10 καὶ γναίξειν καλλικόμοισιν ἀριστεύει πάλαι·
Ζεὺς ἐπ' Ἀλκμήναν Δανάαν τε μολὼν τοῦτον κατέφανε λόγον.

5 καταοἰκίσθεν 5; κατοικίσθεν vulgo; τὰ κατοικίσθεν (BF); τὰ κατέκτηθεν (MC); κατενάσσατο Hardie C.R. iv 318, κτίσεν Ἰναχίς Bury, ib. vii 347.
6 Ἡπερμηνήστρᾳ D, Triclinius (BFb) : —μήστρα B (MCs).

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X.—FOR THEAEUS OF ARGOS

WINNER IN THE WRESTLING-MATCH, 463 (?) B.C.

Chant, ye Graces, the city of Danaüs and his fifty daughters on their gorgeous thrones, even Argos, the home of Hêra, 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 Medûsa,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 Diomêdês an immortal god⁴; and, near unto Thebes, the earth, thunder-stricken by the bolts of Zeus, swallowed up the seer Amphiaraûs,⁵ that storm-cloud of the fray; and of old is Argos famous for its fair-haired dames. Zeus, by his visit to Aleméné and to Danaë, made this saying true beyond dispute.

¹ The head of Medûsa, 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 Libya, and builder of Memphis.
³ When the fifty sons of Aegyptus were murdered by the fifty daughters of his twin-brother, Danaûs, king of Argos. Lynceus alone was spared by his wife, Hypermnéstra (cp, Horace, Carm. iii 11, 33).
⁴ The Argive hero, Diomêdês, received from Athênê the gift of immortality, which she had intended to confer on his father Tydeus. ⁵ The great prophet and hero of Argos.
πατρὶ δ' Ἀδράστου Λυγκεί τε φρενῶν καρπὸν εὐθεία συνάρμοξεν δίκα:

ἐπ. α'
θρέψε δ' αἰχμὰν Ἀμφιτρώωνος. ὃ δ' ὦλβῳ φέρ-
tatos

ἐκέτ' ἐς κεῖνον γενεάν, ἑπεὶ ἐν χαλκείοις ὀπλοῖς

15 Τηλεβόας ἐναρευ. τῷ ὦφιν ἑειδόμενος

ἀθανάτων βασιλέως αὐλὰν ἐσῆλθεν

σπέρμ' ἀδείμαντον φέρων Ἡρακλέος· οὖ κατ' Ὁλυμπον

ἀλοχος Ἡ βα τελεία παρὰ ματέρι βαίνοισ' ἐστι,

καλλίστα θεόν.

στρ. β'

βραχύ μοι στόμα πάντ' ἀναγηγασθ', ὅσων Ἀρ-

γείον ἔχει τέμενος

20 μοιρᾶν ἐσλῶν: ἐστὶ δὲ καὶ κόρος ἀνθρώπων βαρὺς

ἀντιάσαι

ἀλλ' ὄμως εὐχορδὸν ἐγειρε λύραν,

καὶ παλαισμάτων λάβε φροντίδ': ὕγόν τοι χάλ-

κεος

δάμον ὀτρύνει ποτὶ βουθυσίαν Ἡρας ἀέθλων τε

κρίσιν.

Οὐλία παῖς ἐνθα νικάσαις δἰς ἐσχεν Θεαίος εὐφό-

ρῶν λάθαν πόνων.

ἀντ. β'

25 ἐκράτησε δὲ καὶ ποθ' Ἑλλανα στρατὸν Πυθῶν,

τύχα τε μολὼν

12 πατρὶ δ' in lemma to scholium in D (cBuh): πατρὶ τ' BD (Bmf).

15 ἐναρευ. τῷ Mingarelli (s), — τῷ <δ'> c: εναρε or -εν

τί oi mss; -εν καὶ oi B; ἐναρόντος M; ἐναρ', ἐν τ' oi F; ἐνα-

ρόντι oi Bury.

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She hath also united the fruit of discretion with even-handed justice in the father of Adrastus and in Lynceus; and, again, she nourished the warrior Amphitryon, who, when, clad in brazen armour, he had slain the Téléboae, 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 Hébé, 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, Theaeus, 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 Talaüs, king of Argos.
2 Successor of Danaüs as king of Argos.
καὶ τὸν Ἰσθμοὶ καὶ Νεμέα στέφανον, Μοίσαις τ’ ἔδωκ’ ἀρόσαι,

τρίς μὲν ἐν πόντοιο πῦλαισι λαχῶν, τρίς δὲ καὶ σεμνοῖς δαπέδοις ἐν Ἀδραστείῳ νῦμῳ.

Ζεῦ πάτερ, τὸν μᾶν ἔραται φρενί, σιγᾷ οἶ στόμα: πάν δὲ τέλος

30 ἐν τιν ἔργων οὐδ’, ἀμόχθῳ καρδία προσφέρων τόλμαν, παραίτεται χάριν.

ἐπ. β’

γνώτι ἀείδω οἶ τε καὶ ὅστις ἀμωλλᾶται περὶ ἐσχάτων άθλων κορυφαῖς. ὑπατον δ’ ἔσχεν Πίσα

‘Ηρακλέους θεμόν. ἀδεῖαί γε μὲν ἀμβολάδαν ἐν τελεταῖς διὰ Ἀθαναίων νων ὤμφαι

35 κώμασαν γαίᾳ δὲ καυθείσα πυρὶ καρπὸς ἐλαίας ἐμολεν’ Ηρας τὸν εὐνῦρα λαὸν ἐν ἀγγέων ἐρκεσιν παμποικίλοις.

στρ. γ’

ἐπεται δὲ, Θεὰε, ματρῶν πολύγνωτον γένος ὑμετέρων

ἐναγὼν τιμᾶ Χαρίτεσσί τε καὶ <σὺν> Τυνδαρίδαις 

θαμάκις.

ἀξιωθεῖν κευ, ἐών Θρασύκλου

40 Ἁντία τε ξύγγονος, Ἄργιει μὴ κρύπτειν φάος ὀμμάτων. νικαφορίας γὰρ ὅσαις Προῖτοι τὸδ’ ἱπποτρόφον

31 ἀείδω οἶ τε Καυσερ (CS): ἀείδω θεῖ τε mss (BM FBa), Θεαί τε Hermann, Dissen.

38 <σὺν> Erasmus Schmid (edd.).

41 f. ὅσαις Προῖτοι τὸδ’ ἱπποτρόφον | ἀστυ θάλησεν BM and F (who proposes Προῖτοι θέσαν ιππ. | ἀστυ θάλησαι); ἄταις Προῖτοι κτλ. Bury; — καθ’ (Rauchenstein) ιππ. | ἀστυ ταλῆσαν Σ; ὅσαις ιππ. ἀστυ τὸ Προῖτοι θάλησεν mss (S); ὅσαις Προῖτοι τ’ ἀν’ ἱπποτρόφον | ἀστυ θάλησαι Bergk.⁴

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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. But full often, Theaeus, 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 Thrasyclus 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.
PINDAR

ἀστυ θάλησεν Κορίνθου τ’ ἐν μυχοῖς καὶ Κλεω-
ναίων πρὸς ἀνδρῶν τετράκις:

ἀντ. γ’
Σικνωνόθε δ’ ἀργυρωθέντες σὺν οἰνηραῖς φιάλαις
ἐπέβαν,
ἐκ δὲ Πελλάνας ἐπιεσσάμενοι νῦτον μαλακαῖσι
κρόκαις:

45 ἄλλα χαλκὸν μυρίῳ οὐ δυνατόν
ἐξελέγχειν μακροτέρας γὰρ ἀριθμῆσαι σχολάς:
ἀντε Κλείτωρ καὶ Τεγέα καὶ Ἀχαιῶν υψίβατοι
πόλεις
καὶ Λύκαιον πὰρ Δίδ θῆκε δρόμῳ, σὺν ποδῶν
χειρῶν τε νικᾶσαι σθένει.

ἐπ. γ’
Κάστορος δ’ ἐλθόντος ἐπὶ ξενίαν πὰρ Παμφάη

50 καὶ κασιγνύτου Πολυδεύκεος, οὐ θαύμα σφίσιν
ἔγγενές ἐμμεν ἀεθληταῖς ἀγαθοίσιν ἐπεὶ
εὐρυχόρου ταμίαι Σπάρτας ἠγόνων
μολὴν Ἑρμᾶ καὶ σὺν Ἡρακλεὶ διέποντι θάλειαν,
μάλα μὲν ἀνδρῶν δικαίων περικαδόμενοι. καὶ μᾶν
θεῶν πιστὸν γένος.

στρ. δ’

55 μεταμειβόμενοι δ’ ἐναλλὰξ ἀμέραν τὰν μὲν παρὰ
πατρὶ φίλῳ

Δὶ νέμονται, τὰν δ’ υπὸ κεύθεσι γαίας ἐν γυάλοις
Θεράπτας,

πότμον ἀμπιπλάντες ὁμοίων ἐπεὶ
tοῦτον, ἢ πάμπαν θεὸς ἐμμεναι οἰκεῖν τ’ οὐρανῷ,
εἰλετ’ αἰῶνα φθιμένου Πολυδεύκης Κάστορος ἐν
πολέμῳ.

110

48 δόμῳ Abel, Bury (retracted Isth. p. xiii).

420
city that breedeth horses! and four times in the
glens of Corinth, and at the hand of the men of
Cleônae. 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 Tegea 3 and the high-throned cities of the
Achaeans 4 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
Heraclés, 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 Therapnê,
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 Phliûs and
Cleônae, and the management of the games was at this time
2 The prize at Pellana was a woollen cloak. Cp. O. ix 97.
3 The games at Cleitôr were in honour of Persephonê and
Dêmêtêr; and those at Tegea, in honour of Athênê Aleaea
(Pausanias viii 21, 2, and 47, 3).
4 Some of the loftily situated cities of Achaia are named
in II. ii 573 f.
PINDAR

60 τὸν γὰρ Ἰδας ἀμφὶ βουσίν πως χολωθεῖς ἔτρωσεν χαλκέας λόγχας ἄκμα.
ἀντ. δ’ ἀπὸ Ταῦγητον πεδαυγάζων ἰδεν Δυγκεὺς δρυὸς ἐν στελέχει
ἡμένος. κεῖνον γὰρ ἐπιχθονίων πάντων γένετ’ ὀξύτατον
ὀμμα. λαυψήροις δὲ πόδεσσιν ἀφαρ ἐξικέσθαν, καὶ μέγα ἔργον ἐμήσαντ’ ὀκέως. 120
65 καὶ πάθον δεινὸν παλάμαις Ἀφαρητίδαι Διός.
ἀυτίκα γὰρ ἠλθε Δήδας παῖς διώκων. τοί δ’ ἐναντα στάθεν
τύμβῳ σχεδὸν πατρωίῳ.
ἐπ. δ’ ἐνθεν ἀρπάξαντες ἀγαλμ’ Ἰδα, ξεστὸν πέτρον,
ἐμβαλον στέρνῳ Πολυδεύκεος. ἀλλ’ οὐ νιν φλάσαν, οὐδ’ ἀνέχασαν ἐφορμαθεῖς δ’ ἂρ’ ἀκοντι θοῦ 130
70 ἡλάσε Δυγκεὺς ἐν πλευραῖς χαλκόν.
Ζεὺς δ’ ἐπ’ Ἰδα πυρφόρον πλᾶξε ψολοέντα κε-
ραυνόν.
ἀμα δ’ ἐκαίνον’ ἔρημοι. χαλεπὰ δ’ ἐρις ἀνθρώποις
ὀμιλεῖν κρεσσόνων.
στρ. ε’
tαχέως δ’ ἐπ’ ἀδελφεοῦ βίαν πάλιν χώρησεν ὁ
Τυνδαίδας,
καὶ νιν οὕτω τεθναότ’, ἀσθματὶ δὲ φρίσσοντα
πυοᾶς ἐκιχευ.
75 θερμὰ δὴ τέγγων δάκρυα στοναχαῖς
ὁρθίον φώνασε. “Πάτερ Κρονίων, τίς δὴ λύσις

60 ἄκμα Pauw (BMFCS): αἰχμὰ mss; ἄκα ‘point’ Bury.
62 ἡμένος (Doric acc.) scholia on BD (Bury); ἡμένος BD; ἡμένος Triclinius; ἡμένος (BF); ἡμένον Aristarchus (mcs).

422
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 drave 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
PINDAR

"Εσσεταὶ πενθέων; καὶ ἐμὸι θάνατον· σὺν τῷ ἐπίτειλου, ἀναξ.
οὐχεταὶ τιμὰ φίλων τατωμένῳ φωτὶ· παῦροι δ’ ἐν πόνῳ πιστοὶ βροτῶν
ἀντ. έ
καμάτου μεταλαμβάνειν.” ὡς ἔννεπε· Ζεὺς δ’ ἀντίος ἦλυθέ οἱ
80 καὶ τόδ’ ἐξαύδασ’ ἔπος· “Ἔσσι μοι νίός· τόνδε
δ’ ἔπειτα πόσις
στέρμα θνατοῦ ματὶ τεάν πελάσαις
στάξειν ἄρος· ἀλλ’ ἄγε τόνδε τοι ἐμπαν αἱρεσιν
παρδίδωμι· εἰ μὲν θανάτον τε φυγὼν καὶ γῆρας
ἀπεχθόμενον
αὐτὸς Οὐλυμπὸν θέλεις <ναίειν ἐμοὶ> σὺν τ’
’Αθαναίᾳ κελαινεγχεῖ τ’ Ἀρεί.
ἐπ. έ
85 ἔστι τοι τούτων λάχος· εἰ δὲ κασιγνήτου πέρι
μάρνασαι, πάντων δὲ νοεῖς ἀποδάσσασθαι ὑσον,
ἡμισὶ μὲν κε πυνέοις γαίας ὑπένερθεν ἐώς,
ἡμισὶ δ’ οὐρανοῦ ἐν χρυσεόις δόμοισιν.”
ὡς ἄρ’ αὐδάσαντος οὐ γνώμα διπλόν θέτο βουλάν.
90 ἀνὰ δ’ ἐλυσεν μὲν ὀφθαλμόν, ἔπειτα δὲ φωνὰν
χαλκομῦτρα Κάστορος.

84 ἑθέλεις BD <ναίειν ἐμοὶ> Boeckh (s); οἰκεῖν σὺν ἐμοὶ
scholium, <οἰκεῖν ἐμοὶ> Benedictus; θέλεις Trielinius <οἰκεῖν
ἐμοὶ> c; νοεῖς <οἰκεῖν ἐμοὶ> Kayser; <νέμειν μέλλεις ἐμοὶ>
m; οἰκεῖν αἶτος Οὐλυμπὸν θέλεις Bury.
85 τοὶ τούτων s; σοὶ τούτων mss (MFCBu): σοὶ μὲν τῶν
Boeckh.

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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 eld, and to dwell thyself in Olympus with me, and with Athéné, and with Arês 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 Theoxenetus of Tenedos, a son of Agesilas, and a favourite of Pindar, who wrote a poem in praise of Theoxenetus (fragment 123), and died in his arms at Argos.

The Ode has been conjecturally assigned to 446 B.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 Akad. 1909, 829-835.
INTRODUCTION

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).
XI.—ΑΡΙΣΤΑΙΟΡΑ ΤΕΝΕΔΙΩ

ΠΡΩΤΑΝΕΙ

στρ. α'
Παί Ρέας, ἀ τε πρυτανεία λέλογχας, Ἐστία, Ζηνὸς ύψιστον κασιγνήτα καὶ ὁμοθρόνον Ἡρας, εὖ μὲν Ἄρισταγόραν δέξαί τεον ἐς θάλαμον, εὖ δ' ἐταιροὺς ἀγλαῶ σκάπτω πέλας, 5 οἱ σὲ γεραίροντες ὀρθὰν φυλάσσοισιν Τένεδον, ἀντ. α'

πολλὰ μὲν λοιβαὶσιν ἀγαζόμενοι πρῶταν θεῶν, πολλὰ δὲ κνίσα: λύρα δὲ σφι βρέμεται καὶ ἀοίδα:
καὶ ξενίον Διὸς ἀσκεῖται Θέμις ἀενάοις ἐν τραπέζαις. ἀλλὰ σὺν δόξα τέλος

10 δωδεκάμηνον περᾶσαι σὺν ἀτρώτῳ κραδίᾳ, ἐπ. α'

ἀνδρά δ' ἐγὼ μακαρίξω μὲν πατέρ' Ἀγησίλαν, καὶ τὸ βαθτὸν δέμας ἀτρεμίαν τε ξύγγγονον. εἰ δὲ τις ὀλβὸν ἔχων μορφὰ παραμεύσεται ἄλλους, ἐν τ' ἀέθλοισιν ἀριστεύων ἐπέδειξεν βίαν,

8 αἰενάοις s.
10 περᾶσαι σὺν? Boeckh (FBu); περᾶσαι σὺν mss (C): περᾶσαλ νων Dissen (MS).
11 Ἀγησίλαν Wilamowitz (1909), p. 833, cp. frag. 123 (88) 9, on Theoxenus of Tenedos, ὑδν — Ἄγησίλα. (s); ἄγησίλαν B; Ἀγησίλαν P. Maas: Ἀρκεσίλαν D (BMFCBu).
13 μορφὰ mss — ἄλλων Hartung (CS); μορφὰ — ἄλλων mss (F); μορφὰν Boeckh — ἄλλων mss (RM); μορφὰ περαμεύσεται ἄλλων Bury.

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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
PINDAR

15 θνατὰ μεμνάσθω περιστέλλων μέλη,
καὶ τελευτὰν ἀπάντων γὰν ἐπιεσσόμενος.

στρ. β'
ἐν λόγοις δ' ἀστῶν ἀγαθοῖς νῦν αἰνεῖσθαι χρεών,
καὶ μελιγόδυποισὶ δαιδαλθέντα μελιζέμεν ἄοιδαίς.
ἐκ δὲ περικτίων ἐκκαίδεκ' Ἀρισταγόραν
20 ἀγλαὰς νῖκαι πάτραν τ' εὐώνυμον
ἐστεφάνωσαν πάλα καὶ μεγαυχεῖ παγκρατίω.

ἀντ. β'
ἐλπίδες δ' ὀκυνρότεραι γονέων παιδὸς βιαν
ἔσχων ἐν Πυθῶι πειρᾶθαι καὶ Ὀλυμπία άθλων.
ναὶ μὰ γὰρ ὅρκον, ἐμὰν δόξαν παρὰ Καστάλια
25 καὶ παρ' εὐδένδρῳ μολὼν ὀχθω Κρόνου
κάλλιον ἄν δηριώντων ἐνόστη' ἀντιπάλων,
ἐπ. β'
πενταετρίδ' ἐορτάν Ἡρακλέος τέθμιον
κομάσασις ἀνδησάμενος τὸ κόμαι ἐν πορφυρεῖς
ἐρνεσίων. ἄλλα βροτῶν τὸν μὲν κενεόφρους αὐχαὶ
30 ἐξ ἂγαθῶν ἐβαλον τὸν δ' αὐ καταμεμφθέντ' ἂγαν
ἰσχυν οἰκείων παρέσφαλεν καλῶν
χειρὸς ἐλκων ὅπλισω θυμὸς ἀτολμος ἕων.

στρ. γ'
συμβαλεῖν μᾶν εὔμαρές ἡν τὸ τε Πεισάνδρου
πάλαι
αἰμ. ἀπὸ Σπάρτας. Ἀμύκλαθεν γὰρ ἔβα σὺν
Ὀρέστα,
35 Λιολέων στρατιὰν χαλκεντέα δεῦρ' ἄνάγων·
καὶ παρ' Ἰσμηνοῦ ροάν κεκραμένον
ἐκ Μελανύππου μάτρωος. ἀρχαῖαι δ' ἀρεταῖ.

17 ἂγαθοῖς Τρικλινίου νῦν αἰνεῖσθαι (MF), — μν — (BC): ἂγα-
θοίς μὲν αἰνεῖσθαι old mss; — ἐπανεῖσθαι Bury; ἂγαθοῖς ἔπαιν. s.

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remember that the limbs he is robing are mortal, and that, in the end of all, he will be elad 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 uncourteous 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 Aetolians, and also the blending of his blood with that of his mother's ancestor Melanippus, beside the stream of
ΠΙΝΔΑΡ

ἀντ. γ'

ἀμφέροντ' ἀλλασσόμεναι γενεᾶις ἀνδρῶν σθένος· ἐν σχερῷ δ' οὖτ' δὲν μέλαιναι καρπὸν ἔδωκαν ἄρουραι,

40 δένδραι τ' οὖκ ἐθέλει πάσαις ἐτέων περόδοις ἀνθοὺς εὐώδες φέρειν πλούτῳ ἵσον, ἀλλ' ἐν ἀμείβοντι. καὶ θνατὸν οὐτως ἐθνος ἀγει ἐπ. γ'

μοῖρα. τὸ δ' ἐκ Διὸς ἀνθρώποις σαφὲς οὐχ ἐπεται τέκμαρ. ἀλλ' ἐμπαν μεγαλανορίαις ἐμβαίνομεν,

45 ἔργα τε πολλὰ μενοινώντες· δέδεται γὰρ ἀναίδει ἐλπίδι γυία· προμαθείας δ' ἀπόκεινται ῥοαι. 80 κερδέων δ' χρή μέτρον θηρευέμεν· ἀπροσίκτων δ' ἐρῶτων ὥξυτεραι μανίαι.

42 οὐτως ἐθνος Heyne (edd.): οὕτω σθένος mss.

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Ismênus. 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, Asopolôrus, 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 Asopolôrus 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 Asopolôrus, son of Timander, as captain of a squadron of Theban cavalry, that charged certain Megarians and Philiasians 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). Asopolôrus, 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 lolaüs 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
INTRODUCTION

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 Delos for laying aside a poem, which he was writing in honour of Apollo on behalf of the island of Ceôs, 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 Ceôs was a paean in honour of Delos and Apollo, a large part of which has been discovered in Egypt, and published in the Oxyrhynchus papyri, v (1908) No. 841, pp. 18, 35 f, 88 f. See below, Paean iv.

The poet invokes the goddess of his native city, Thebes, while he begs Delos to excuse his delay in writing, on behalf of Ceôs, 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'
Μάτερ ἐμά, τὸ τέον, χρύσαστι Θήβα, πράγμα καὶ ἀσχολίας ὑπέρτερον θήσομαι. μὴ μοι κραναὰ νεμεσάσαι Δάλως, ἐν ἂ κέχυμαι.
5 τί φίλτερον κεδύων τοκέων ἀγαθοῖς; εἰξον, ὁπολλωνιάς: ἀμφοτερὰν τοιχ χαρίτων σὺν θεοῖς ξεῦξω τέλος,
ἀντ. α'
καὶ τὸν ἀκειρεκόμαν Φοῖβον χορεύων ἐν Κέρω ἀμφιρύτα σὺν ποντίοις ἀνδράσιν, καὶ τὰν ἀλιερκέα Ἰσθμοῦ

10 δειράδ': ἐπεὶ στεφάνους ἐξ ὁπασεν Κάδμου στρατῷ ἐξ ἀέθλων, καλλίνικον πατρίδι κύδος. ἐν ἂ καὶ τὸν ἀδεί-
μαντον Ἀλκμήνα τέκεν

ἐπ. α'
παιδα, θρασεῖαι τὸν ποτε Γηρυόνα φρίξαν κύνες. ἀλλ' ἐγὼ Ἦροδότῳ τεύχων τὸ μὲν ἄρματι τεθρίπ-
πὼ γέρας,
15 ἀνία τ᾽ ἀλλοτρίαίς οὐ χερσὶ νομάσαντ᾽ έθέλω

7 ἀκειροκόμαν mss (edd.): ἀκερσεκόμαν οἱ, cp. P. iii 14, and Paean, iv 1.

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THE ISTHMIAN ODES

I.—FOR HERODOTUS OF THEBES

WINNER IN THE CHARIOT-RACE, 458 (?) B.C.

O Mother mine, O Thèbè 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 Alcménê 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.
Καστορείῳ Ιολάου ἐναρμόζει νῦν ὤμῳ,
κεῖνοι γὰρ ἤρων διφρηλάται Λακεδαίμονι καὶ
Τῆβαις ἐτέκνωθεν κράτιστοι:

στρ. β’
ἐν τῷ ὑέθλοισι θίγον πλείστων ἀγώνων,
καὶ τριπόδεσσιν ἐκόσμησαν δόμον
20 καὶ λεβήτεσσιν φιάλαισι τε χρυσοῦ,
γενόμενοι στεφάνων νικαφόρων· λάμπει δὲ σαφῆς ἀρετᾶ
ἐν τε γυμνοῖς στάδιοις σφίσιν ἐν τῷ ἀσπιδοδού-
ποισιν ὀπλῖταις δρόμοις,

ἀντ. β’
οιά τε χερσῶν ἀκοντίζοντες αἰχμαῖς,
25 καὶ λιθίνοις ὀπότ’ ἐν δίσκοις ἰεν.
οὐ γὰρ ἂν πεντάθλιον, ἀλλ’ ἐφ’ ἐκάστῳ
ἐργατὶ κεῖτο τέλος.
τῶν ἠθρόις ἀνδησάμενοι θαμάκις
ἐρνεσιν χαίτας ἰεθροισὶ τε Δίρκας ἐφανεν καὶ
παρ’ Εὐρώτα τέλας,

ἐπ. β’
30 Ἡφικέλεος μὲν παῖς ὁμόδαμος ἦδ’ Σπαρτῶν
γενεῖ,
Τυνδαρίδας δ’ ἐν ’Αχαιοῖς υψίπεδον Θεράπτνας
οἰκέων ἔδος.
χαίρετ’. ἐγὼ δὲ Ποσειδάων Ἰσθμῷ τε ξαθέα
’Ογχηστίασιν τ’ ἀιώνεσσιν περιστέλλων ἁοίδαν
γαρύσομαι τοῦδ’ ἀνδρὸς ἐν τιμαίσιν ἀγακλέα τὰν
’Ασσωποδόρου πατρὸς αἴσαν

στρ. γ’
35 Ὁρχομενοῦ τε πατρῶν ἄρουραν,
ἀ νυν ἐρειδόμενοι ναυαγίαις

27 ἐργατὶ B (βμ2FBa), ἐρματὶ D, Φέργατὶ (Μ1) : ἐργατὶ CS.
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 pentathlum, 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 Dircé, or hard by the Eurótas, (by the first) the son of Iphiclês, 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 Arés, and, on the advice of Athenê, sowed the dragon’s teeth, out of which armed men grew up. The five survivors of these became the ancestors of the Thebans.
PINDAR

ἐξ ἀμετρήτας ἀλὸς ἐν κρυοέσσα
dέξατο συντυχίας
νῦν δ' αὐτὶς ἀρχαίας ἐπέβασε πότμος
40 συγγενῆς εὐαμερίας. ὁ ποιήσας δὲ νόφ καὶ
προμάθειαν φέρει
ἀντ. γ' e i δ' ἀρετᾶ κατάκειται πᾶσαν ὑργάν,
ἀμφότερον δαπάναις τε καὶ πόνοις,
χρή νυν εὐρύντεσσιν ἄγανοξα κόμπων
μὴ φθονεραίσι φέρειν
45 γνῶμαις. ἐπεὶ κούφα δόσις ἄνδρὶ σοφῷ
ἀντὶ μόχθων παντοδαπῶν ἔπος εἰπόντ', ἄγαθὸν
ξυνὸν ὀρθῶσαι καλὸν.
ἐπ. γ' μισθὸς γὰρ ἄλλοις ἄλλος ἐφ' ἐργμασιν ἄνθρώποις
γλυκὸς,
μηλοβότα τ' ἀρότα τ' ὀρνιχολόχῳ τε καὶ ὅν
πόντος τρέφειν
γαστρὶ δὲ πᾶς τις ἁμίυνων λιμὸν αἰανῇ τέταται: 70
50 ὅσ δ' ἄμφ' ἀέθλοις ἡ πολεμίζων ἄρηται κύδος
ἀβρόν,
εὐαγορηθεῖς κέρδος ὑψιστὸν δέκεται, πολιστὰν
καὶ ξένων γλώσσας ἅωτον.
στρ. δ' ἀμμὶ δ' ἔοικε Κρόνον σεισίχθουν νιὸν
γείτον' ἁμειβομένους ευεργετῶν
ἀρμάτων ἵπποδρόμων κελαδῆσαι,
55 καὶ σέθειν, Ἀμφιτρύων,
pαίδας προσειπεῖν, τὸν Μινῶα τε μυχὸν
80
41 κατάκειται mss : ὑτέταται τις Christ.
47 ἐφ' ἐργμασιν B (BMFCBU), — ἁρμασιν D : ἐπ' ἐργμασιν S.
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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, whersoever 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 needs 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 neigh-
bour of Thebes.
2 Heracles and Iolaius, in whose honour the Heraclea and
the Iolaia were held at Thebes.
3 At Orchomenus.
καὶ τὸ Δάματρος κλυτὸν ἅλσος 'Ελευσίνα καὶ Ἐὔβοιαν ἐν γναμπτοῖς δρόμοις·

ἀντ. δ'
Πρωτεσίλα, τὸ τεῦν δ' ἀνδρῶν Ἀχαιῶν ἐν Φυλάκα τέμενος συμβάλλομαι.

60 πάντα δ' ἔξειπεῖν, ὅσ' ἀγώνιος Ἐρμᾶς Ἡροδότῳ ἔπορεν ὑποίσι, ἀφαίρεται βραχὺ μέτρον ἔχων ὑμνος. η' μὰν πολλάκι καὶ τὸ σεσωπαμένον εὐθυμίαν μείζω φέρει.

ἐπ. δ'
 eius νυν εὐφῶνων πτερύγεσσιν ἀερθέντ' ἀγλαῖς 90
65 Πιερίδων ἔτι καὶ Πυθώθεν Ὄλυμπιάδων τ' ἔξαιρέτοις Ἀλφεοῦ ἐρνεσὶ φράξαι χεῖρα τιμᾶν ἐπταπύλοις Θήβαισι τεύχοντ'. εἰ δὲ τις ἐνδον νέμει πλοῦτον κρυφαϊον, ἀλλοισι δ' ἐμπίπτων γελᾶ, ψυχὰν Ἀίδα τελέων οὗ φράζεται δόξας ἀνευθεῖν.
of Demêter, and Euboea too, among the circling race-courses. And I add, beside, thy sacred ground, Prôtesilas, in Phylacê,¹ the home of Achaean heroes. But to tell of all the victories that Hermes, lord of games, granted to Herodotus and his steeds, is reft 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 Alpheûs 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 Pagasaean gulf.
ISTHMIAN II

FOR XENO CRATES 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, Thrasybulus, 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 446
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the Argive, Aristodêmus: “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.—ἘΝΟΚΡΑΤΕΙ ΑΚΡΑΓΑΝΤΙΝΩ

ΑΡΜΑΤΙ

στρ. α'

Οἱ μὲν πάλαι, ὁ Θρασύβουλε, φῶτες, οἱ χρυσαμπύκων
ἐς δίφρον Μοισᾶν ἔβαινον κλυτὰ φόρμιγγι συναντόμενοι,
ῥύμφα παιδείους ἐτόξευον μελιγάρνας ὑμνοὺς,
ἀστὶς ἐὼν καλὸς εἶχεν Ἀφροδίτας
5 εὐθρόνου μνάστειραν ἰδίσταν ὀπόραν.

ἀντ. α'

ἀ Μοίσα γὰρ οὐ φιλοκερδῆς πω τῶν ἦν οὔδ' ἐργάτις.
οὔδ' ἐπέρναντο γλυκεῖαι μελιφθόγγου ποτὶ Τερ-
ψιχόρας
ἀργυρωθεῖσαι πρόσωπα μαλθακόφωνοι ἁοιδαί.

νῦν δ' ἐφίητι <τῶ> τωργείου φυλάξαι
10 ῥήμ' ἀλαθείας <ἐτᾶς> ἄγχιστα βαίνον,
ἐπ. α'

"χρήματα, χρήματ' ἀνήρ," ὅσ φὰ κτεάνων θ' ἄμα
λειφθεῖς καὶ φίλων.
ἐσσὶ γὰρ ὅν σοφός, οὐκ ἄγνωτ' ἀείδω
Ἰσθμίαν ἵπποιστ νίκαν,

20 τὰν Θενοκράτει Ποσειδάων ὀπάσαισ,

9 <τῶ> Heyne (edd.).
10 <ἐτᾶς> Bergk (Bus) : <δδῶν> Hermann (BMFC), cp. P. iii 103.
11 θ' ἄμα mss and scholia (CBus) : θαμα (BMF), θάμα Bergk.
II.—FOR XENOCRATES OF ACRAGAS

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

The men of old, O Thrasybulus, 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, whenever one fair in form had that precious bloom which turneth the thoughts to\(^1\) 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 Terpsichorē. 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 Xenocratēs, Poseidon sent him to entwine about

\(^1\) Or "which wooeth."


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

\[\overline{\text{δ}}\overline{\text{ς γάρ ἂν πότε φασιν 'Αριστόδημον}}\n\[\varepsilonν Σπάρτη λόγον οὐκ ἀπάλαμνον εἰπεῖν
\[\chiρήματ' ἀνήρ: πενιχρὸς δὲ οὔδεις
\[\πέλετ' ἐσλὸς οὔδὲ τίμιος.\]
15 Δωρίων αυτῷ στεφάνωμα κόμα
πέμπτεν ἀναδείσθαι σελίνων,
στρ. β'
eυάρματον ἄνδρα γεραιρειν, Ἀκραγαντίνων φάοσ.
ἐν Κρίσα δ' εὐρυσθενής εἶδ' Ἀπόλλων νῦν πόρε τ'
ἀγλαίαν
cαὶ τόθι κλειναῖς <δ'> Ἑρεχθειδᾶν χαρίτεσσιν
ἀραρῶς
20 ταῖς λυπαραῖς ἐν Ἀθαναίς, οὐκ ἐμέμμηθη
ῥυσίδιφρον χεῦρα πλαξίππου φωτός;
ἀντ. β'
tὰν Νικόμαχος κατὰ καίρον νείμ' ἀπάσαις ἀνίαις·
ὅντε καὶ κάρυκες ὀρᾶν ἀνέγγον, σπουδοφόροι
Κρονίδα
Ζηνὸς Ἀλεῖαυ, παθόντες ποὺ τί φιλόξενον ἔργον·
25 ἁδυπυνώφ τέ νῦν ἀσπάζοντο φωνᾶ
χρυσέας ἐν γούνασιν πιτνόντα Νίκας
ἐπ. β'
γαῖαν ἀνὰ σφετέραν, τὰν δὴ καλέωσιν Ὀλυμπίου
Δίὸς
ἀλσος· ἵν' ἀθανάτοις Λινησιδάμου
παίδες ἐν τιμαῖς ἐμιχθεῖν.
30 καὶ γὰρ οὐκ ἀγνώτες ὑμῖν ἐντί δόμοι
οὔτε κόμων, ὁ Ὁρασύβουλ', ἐρατῶν,
οὔτε μελικόμπων ἀοιδᾶν.

18 f. ἀγλαίαν | καὶ τόθι BC; ἀγλαίαν καὶ τόθι κτλ Bu; ἀγλαίαν | καὶ τόθι MFS.
19 κλειναῖς mss (MFS); — <δ'> Heyne (BC), — <τ'> Bergk, Bury.
22 νεῖμ' ἀπάσαις Hermann (edd.); νάμα πάσαις mss.
23 ἀνέγγον (MCS): ἀνέγγον mss (BFC); op. ἐγγὸν 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, since they had won, I ween, some friendly favour from him. 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 Aenēsidâmus 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, οὔδ' ἐποσάντης ὁ κέλευθος γίνεται, εἰ τις εὐδόξων ἐσὶ ἄνδρῶν ἅγοι τιμὰς Ἐλικων.
35 μακρὰ δισκήσαις ἀκοντίσσαιμι τοσοῦθ', ὦ σοῦν ὀργὰν
Εἰνοκράτης ὑπὲρ ἄνθρωπων γλυκεῖαν ἐσχεν. αἰδοῖος μὲν ἦν ἁστοῖς ὀμιλεῖν, ἀντ. γ'
ἵπποτροφίας τε νομίζων ἐν Πανελλάνων νόμῳ·
καὶ θεῶν δαίτας προσέπτυκτο πᾶσας· οὐδὲ ποτὲ ξενίαν
40 οὖρος ἐμπνεύσαις ὑπέστειλ' ἰστίον ἀμφὶ τρά-
πεζαν·
ἀλλ' ἐπέρα ποτὶ μὲν Φάσιν θερείας,
ἐν δὲ χειμῶν πλέων Νείλον πρὸς ἀκτάς.
ἐπ. γ'
μὴ νῦν, ὦτι φθονεραὶ θνατῶν φρένας ἀμφικρέμαν-
ται ἑλπίδες,
μήτ' ἀρετὰν ποτὲ σιγάτω πατρῴαν,
45 μηδὲ τούσδ' ὁμνοὺς· ἔπει τοι ὁὐκ ἐλινυσοῦντας αὐτοὺς εἰργασάμαν.
ταῦτα, Νικάσιττ', ἀπόνειμον, ὡταν
ξεινὸν ἑμὸν ἡθαίον 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, as Xenocratês surpassed all men in sweetness of temper. Right gracious was he in his townsman'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 Phâsis, and in his winter voyage, unto the banks of the Nile. 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, Nicâsippus, 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 Phâsis, 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 Strophê, Antistrophê, and Epode, 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 τῇ ἕξῃ φόη.
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 paneratium (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 τῶς νῦν καὶ ἐμοὶ μυρία παντὰ κέλευθος.

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

ΙΠΠΟΙΧ
στρ. α'

Εἰ τις ἀνδρῶν εὐτυχήσαις ὡς σὺν εὐδόξως ἀέθλως ἢ σθένει πλούτου κατέχει φρασίν αἰανὴ κόρον, ἀξίως εὐλογίαις ἀστῶν μεμίχθαι. Ζεῦ, μεγάλαι δ' ἄρεταλ θυατοῖς ἐπονταί 5 ἐκ σέθεν. ξώει δὲ μάσσων ὀλβος ὀπιξομένων, πλαγίαις δὲ φρένεσιν οὐχ ὀμῶς πάντα χρόνον θάλλων ὀμίλει. άντ. α'

εὐκλέων δ' ἔργων ἀποινα χρή μὲν ὑμησία τὸν ἐσλόν, χρή δ' κωμάζοντ' ἀγαναίς χαρίτεσσιν βαστάσαι. ἐστι δὲ καὶ διδύμων ἀέθλων Μελίσσῳ 10 μοῖρα πρὸς εὐφροσύναν τρέψαι γλυκεῖαν ἠτορ, ἐν βάσσαισιν Ἰσθμοῦ δεξαμένῳ στεφάνους, τὰ δὲ κολα λέοντος ἐν βαθυστέρνῳ νάπα κάρυξε Θήβαν ἐπ. α'

ἐπιποδρομία κρατέων. ἀνδρῶν δ' ἄρεταν σύμφυτον οὐ κατελέγχει. 15 ἦστε μὰν Κλεωνύμου δόξαν παλαιάν ἀρμασιν' καὶ ματρόθε Λαβδακίδαισιν σύννομοι πλούτου διέστειχον τετραοριαν πόνοις. αἰὼν δὲ κυλινδομένας ἀμέραις ἀλλ' ἄλλοτ' ἐξάλ- λαξεν. ἀτρωτοὶ γε μὰν παιδες θέων. 30

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III.—FOR MELISSUS OF THEBES

WINNER IN THE CHARIOT RACE AT NEMEA, 477 (?) 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 Thèbè 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 Cleônymus 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.
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
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, Orseas (79–90).
IV.—ΜΕΛΙΣΣΩΣ ΘΗΒΑΙΩ

ΠΑΓΚΡΑΤΙΩ

στρ. α'

Τ' Ἐστὶ μοι θεῶν ἐκατὶ μυρία παντᾶ κέλευθος·
ὁ Μέλισσος', εὔμαχανίαν γὰρ ἔφανας Ἰσθμίωις
ὑμετέρας ἀρετᾶς ὑμιν διώκειν·
αἰσι Κλεωνυμίδαι θάλλοντες αἰεὶ

5 σὺν θεῶ θνατῶν διέρχονται βιότοι τέλοισ. ἄλλοτε
δ' ἄλλοιος οὖρος
πάντας ἀνθρώπους ἐπαίσσον ἐλαύνει.

ἀντ. α'

τοῖς μὲν ὁν Ὀιβαίσι τιμάεντες ἀρχάθεν λέγονται
πρὸξενοὶ τ' ἀμφικτίόνων κελαδείνᾶς τ' ὁρφανοὶ
ὑβριος· ὅσα δ' ἐπ' ἀνθρώπους ἄφται

10 μαρτύρια φθιμένων ξωῶν τε φωτῶν
ἀπλέτου δόξας, ἐπέψαυσαν κατὰ πᾶν τέλοισ· ἀνο-
ρεάις δ' ἐσχάταισιν
οἴκοθεν στάλασιν ἀπτοῦθ' Ἑρακλείαις.

ἐπ. α'

καὶ μηκέτι μακρότεραν σπεύδειν ἀρετάν.
ἐπιποτρόφω τ' ἐγένοντο,

15 χαλκέω τ' Ἄρει ἄδοιν.
ἀλλ' ἀμέρα γὰρ ἐν μιᾷ
τραχεία νιφάδος πολέμιοι τεσσάρων

17b ἀνδρῶν ἐρήμωσεν μάκαιραν ἐστίαν·

5 βιότου Donaldson, Schneidewin (CMCBus); βλου mss (B);
βλου εσ F.

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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, Melissus, 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 Arēs. 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 οἰκοθεν· διὰ τῶν οἰκείων ἀρετῶν, scholium on the parallel passage, O. iii 44.
³ The battle of Plataea, 479 B.C.

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PINDAR

νῦν δ' αὖ μετὰ χειμέριον ποικίλων μηνῶν ζύφον
18 μπόλ οὐτε φοινικεῖοισιν ἄνθησεν ρόδιοις
στρ. β'

dαιμόνων Βουλαίς. ὦ κινητήρ δὲ γὰς Ὁγχηστὸν
οἰκέων
20 καὶ γέφυραν ποντιάδα πρὸ Κορίνθου τειχέων,
tόνδε πορῶν γενεῖ θαυμαστὸν ὠμιὸν
ἐκ λεχέων ἀνάγει φύμαν παλαιὰν
eὐκλέων ἔργων· ἐν ὑπνῷ γὰρ πέσεν· ἄλλῳ ἀνεγει-

40 ρομένα χρώτα λάμπει,

Ἀσσφόρος θαμτὸς ὑπὸ ἀστροῖς ἐν ἀλλοῖς·

αὐτ. β'

25 ἀ τε κἂν γοννοῖς Ἀθανάν ἀρμα καρυξαῖα σα νικᾶν
ἐν τ' Ἀδραστείοις ἄθλοις Σικυόνοις ύπασεν
tοιάδε τῶν τότ' ἔοντων φύλλ' ἀοιδᾶν.
οὐδὲ παναγυρίων ξυνὰν ἀπείχον
καμπύλων δίφροιν, Πανελλάνεσσι δ' ἐριζόμενοι
δαπάνα χαίρον ὑπ' ὅπων.

50 τῶν ἀπειράτων γὰρ ἀγνωστοί σιωπαί,

ἔπ. β'

ἐστιν δ' ἀφάνεια τύχας καὶ μαρναμένων,
πρὶν τέλος ἀκρον ἵκεσθαι·
tῶν τε γὰρ καὶ τῶν διδοῦν
καὶ κρέσσον ἀνδρῶν χειρόνων

35 ἐσφαλε τέχνα καταμάρφανσι'. ἠστε μᾶν Αἰαντος

ἀλκαν φοίνιον, τὰν ὄψια

18 χειμέριον ποικίλων mss (BMFBa): χειμέριον ποικίλα
Hartung (c), χειμέριον ποικίλα (s).
27 ἀοιδᾶν Triclinius (BFBaS): ἀοιδῶν B (MC); ἀοιδᾶν D.
30 ἀγνωστοί mss (BBa): ἀγνωστοὶ MFCS, cp. O. vi 67.
35 f. ἀλκάν, φοίνιον τὰν — ταμῶν "feriendo cruentavit"
Madvig (s).

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more, after the wintry gloom of the many-hued months, hath the ground, as it were, blossomed anew with ruddy roses\(^1\) by the will of heaven. And the shaker of the earth, who dwelleth at Onchëstus, 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 curved 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 \(\phi u l l o b o l a\)" (Fennell and Bury). Cp. P. ix 124.
Εν νυκτὶ ταμῶν περὶ ὁ φασγάνῳ, μομφὰν ἔχει παίδεσσιν Ἑλλάνων ὅσοι Τρῶαν ἐβαν.

στρ. γ' ἀλλὰ Ὡμηρὸς τοι τετίμακεν δι' ἄνθρωπων, δι' αὐτοῦ πᾶσαν ὀρθώσαις ἁρετὰν κατὰ ράβδουν ἐφρασεν θεσπεσίων ἐπέων λοιποῖς ἄθυρειν.

40 τοῦτο γὰρ ἀθάνατον φωνᾶεν ἔρπει, εἰ τις εὖ εἶπη τι' καὶ πάγκαρπον ἐπὶ χθόνα καὶ διὰ πόντου βέβακεν ἐργαίματων ἀκτις καλῶν ἀσβεστος αἰεὶ.

ἀντ. γ' προφρόνων Μοισᾶν τύχοιμεν, κεῖνον ἄψαι πυρσῶν ὕμνων καὶ Μελίσσῳ, παγκρατίου στεφάνωμ᾽ ἐπάξιον,

45 ἔρνεῖ Τελεσίάδα. τόλμα γὰρ εἰκὸς θυμὸν ἑριβρεμετάν θηρῶν λεόντων ἐν πόνῳ, μῆτιν δ' ἀλώπηξ, αἰετοῦ ἀ τ' ἀναπιτνα-μένα ῥόμβου ἵσχει.

χρή δὲ πάν ἐρδοῦτα μανρῶσαι τὸν ἔχθρόν.

ἐπ. γ' οὐ γὰρ φύσιν Ὑμαριωνεῖαν ἔλαχεν.

50 ἀλλ᾽ ὅνοτὸς μὲν ἱδέσθαι, συμπεσεῖν δ' ἀκμᾶ βαρῶς.

46 θηρῶν Heyne (MFCS) : θηρᾶν mss ; θηρᾶ scholium, Thiersch, Hermann (BBu).

51 ἀκμᾶ Pauw (BMFCS) : αἴχμα mss (Bu).

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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 Me-
liussus 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 f.
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 baulked 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 τρόπος χαμάτι, or ὑπτίασμός. Antaeus, who is
mentioned below, is said to have excelled in the former.
καίτοι πότ' Ἀρταῖου δόμους
Θηβαῖν ἀπὸ Καδμεῖαν μορφὰν βραχύς, ψυχὰν δ' ἄκαμπτος, προσπαλαίσσων ἣλθ' αὖρ
τὰν πυροφόρον Αἰβύαν, κραίνοις ὀφρα ξένων ναὸν
Ποσειδάωνος ἐρέφοντα σχέθοι,

στρ. δ'

55 ύιὸς 'Αλκμήνας: ὃς Οὐλυμπόνδ' ἦβα, γαῖας τε
πάσας
καὶ βαθύκρημνον πολιᾶς ἀλὸς ἐξευρὼν θέναρ,
ναυτιλίαισὶ τε πορθμὸν ἀμερώσασι,


νῦν δὲ παρ' Ἀιγίνω κάλλιστον ὀλβὸν
ἀμφέτων ναίει, τετίμαται τε πρὸς ἄθανάτων
φίλος, "Ἡβαν τ' ὅπνευε,

60 χρυσέων οἴκων ἀνάξ καὶ γαμβρὸς" Ἡρα.

ἀντ. δ'

τῷ μὲν Ἀλεκτρᾶν ὑπερθεὶν δαίτα πορσύνοντες
ἀστοὶ
καὶ νεόδματα στεφανώματα βωμῶν αὐξόμεν
ἐμπυρα χάλκοσφαρᾶν ὀκτῶ θαυμῶν,
τοὺς Μεγάρα τέκε οἱ Κρεοντὶς ύιοὺς.

65 τοῖσιν ἐν δυσμαῖσιν αὐγὰν φλὸξ ἀνατελλομένα
συνεχές πανυχίζει
αἰθέρα κυσάευτι λακτίζοισα καπηφ,

ἐπ. δ'

καὶ δεύτερον ἀμαρ ἑτείων τέρμ' ἀέθλων
χίνεται, ἱσχύος ἔργον.

ἐνθα λευκωθεῖς κάρα

56 βαθύκρημνον Heyne (s) : βαθύκρημνον mss (BMFCBu).
65 δυσμαῖσιν BD and scholia (MFCBus): δυσμαῖσιν Triollius (B).
66 κυσάευτι (MFCBu): κυσάντι mss ; κυσσάντι Hermann (B).

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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 Antaeus, in corn-bearing Libya, to stay him from roofing Poseidon's temple with the skulls of strangers, even Alemêné'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."
μύρτοις ὃδ' ἀνὴρ διπλόαν
νίκαν ἀνεφάνατο παίδων <τε> τρίταν πρόσθεν,
κυβερνατήρος οἰακοστρόφου
γνώμα πεπιθών πολυβοῦλῳ. σὺν Ὄρσέα δὲ νῦν
κωμάξομαι, τερπνὰν ἐπιστάζων χάριν.

70 παίδων <τε> BS: <καλ> παίδων MFCBu.
71 κωμάξομαι D (MFCBuS): κωμάζομαι B (B).
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 ΑΙΓΙΝΗΤΗ

ΠΑΓΚΡΑΤΙΩ

στρ. α’
Μάτερ Ἀλίου πολυώνυμε Θεία, 
σέο ἐκατι καὶ μεγασθειὴ νόμισαν 
χρυσὸν ἀνθρωποι περιώσιον ἄλλων 
καὶ γὰρ ἐριζὸμεναι

5 νᾶς ἐν πόντῳ καὶ ἢφ’ ἀρμασίν ἵπποι 
διὰ τεῶν, ὡνᾶσσα, τιμᾶν ὠκυδινάτοις ἐν ἁμῖλλαισι 
θαυμασταὶ πέλονται.

ἀντ. α’
ἐν τῇ ἀγωνίοις ἀέθλοισι ποθεινὸν 
κλέος ἔπραξεν, ὅντιν’ ἀθρόοι στέφανοι 
χερσὶ νικάσαντ’ ἀνέδησαν ἑθειραν

10 ἡ ταχυτάτα ποδῶν. 
κρίνεται δ’ ἀλκὰ διὰ δαίμονας ἀνδρῶν. 
δύο δὲ τοις ξωᾶς ἁωτὸν μοῦνα ποιμαῖνοντι τὸν 
ἀλπνιστὸν ἐνανθεὶ σὺν ὄλβῳ,

ἐπ. α’
εἶ τις ἐν πᾶσχων λόγον ἐσιλὸν ἂκούῃ. 
μὴ μάτευε Ζεὺς γενέσθαι πάντ’ ἔχεις,

15 εἶ σε τούτων μοῖρ’ ἑφίκιοιτο καλῶν. 
θυνατὰ δινατοῖσι πρέπει. 
τίν δ’ ἐν Ἡσθιμῳ διπλάθα θάλλοισ’ ἄρετά,

2 σέο scholium, Bergk (MFCBuS): σέο γ’ mss (B). 
5 <δφ’> scholium, Bergk (MFCBuS): ἐν B, Triclinius (B); 
om. D.

13 ἄκούῃ B (mcs): ἄκούσῃ D, Triclinius (BFBu).

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O mother of the Sun-god, Theia of many names! for thy sake men even set a stamp upon gold, as mighty beyond all beside; 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. 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,

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 Akad.*, 1909, p. 826 f.

"Wars are undertaken by land and sea, for treasure; and are thus due to the influence of Theia." (Bury.)
Φυλακίδα, κείται, Νεμέα δε καὶ ἄμφοιν, Πυθέα τε παγκρατίον. τὸ δ’ ἐμὸν

20 οὐκ ἀτερ Αἰακίδαν κέαρ ὑμνων γεύσειν

σὺν Χάρισιν δ’ ἐμολον Λάμπωνος νιῶς

πτ. β’
tαῦτ’ ἐσ εὐνομον πόλιν. εἰ δὲ τέτραπται

θεοδότων ἔρηγον κέλευθον ἀν καθαράν,

μὴ φθονει κύμπον τὸν ἑοικότ’ ἀοιδἠ

25 κιρνάμεν ἀντὶ πόλων.

καὶ γὰρ ἥρωων ἀγαθοὶ πολεμισταί

λόγου ἐκέρδαναν, κλέουται δ’ ἐν τε φορμίγγεσσιν

ἐν αὐλῶν τε παμφώνοις ὁμοκλαῖς

ἀντ. β’

μυρίον χρόνον. μελέταν δὲ σοφιστάς

Διὸς ἑκατι πρόσβαλον σεβιζόμενοι

30 ἐν μὲν Αἰτωλῶν θυσίαισι σαενναῖσ

Οἰνείδαι κρατεροί,

ἐν δὲ Θῆβαις ἵπποσόας Ἰόλαος

γέρας ἔχει, Περσεὺς δ’ ἐν ’Αργεί, Κάστορος δ’

αἰχμὰ Πολυδεύκεος τ’ ἐπ’ Εὐρώτα βεθροίσ.

ἐπ. β’

ἀλλ’ ἐν Οἰνώνα μεγαλήτορες ὀργαί

35 Αἰακοῦ παῖδων τε τοῖ καὶ σὺν μάχαις

δὲς πόλιν Τρώων πράθον ἔσπόμενοι

’Ηρακλῆ πρότερον,

καὶ σὺν Ἀτρείδαις. ἔλα νῦν μοι πεδόθεν

λέγε, τῖνες Κύκνον, τῖνες ”Εκτορα πέφνου,

40 καὶ στράταρχον Αἰθιόπων ἄφοβον

Μέμνονα χαλκοάραν. τίς ἀρ’ ἐσλόν Τήλεφον

36 πράθον ἔσπόμενοι B (BMFCBA), Wilamowitz: ἐπράθον, σπόμενοι Bergk¹ (s).

37 ’Ηρακλῆ Trielinius (MFCBAS¹): —κλεῖ old mss; — κλεῖs³.

474
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 Eurótas; but in Oenôné² 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 Cycnus,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.
³ Or, reading συμμαχοῖς, "for their allies," Bury.
⁴ Cp. Ο. ii 82, a son of Poseidon, slain by Achilles, and changed into a swan.
πρώσεν ἐὰν δορὶ Καίκου παρ’ ὀχθαίς;

στρ. γ’

τοίσιν Ἀιγίναν προφέρει στόμα πάτραν
diaprepέα νᾶσου· τετείχισται δὲ πάλαι

45 πῦργος ὑψηλαῖς ἀρεταῖς ἀναβαίνειν.
pολλά μὲν ἀρτιεπῆς

γῆςσα μοι τοξεύματ’ ἔχει περὶ κείνων
κελαδέσαι· καὶ νῦν ἐν’ Ἀρεὶ μαρτυρῆσαι κεν πόλις

Αἰαντος ὄρθωθεισα ναύταις

ἀντ. γ’

ἐν πολυφθόρῳ Σαλαμίς Δίως ὀμβροφ

50 ἀναρίθμων ἀνδρῶν χαλαζόντη φόνω.

ἀλλ’ ὦμως καύχημα κατάβρεχε συγα.
Zeus τά τε καὶ τα νέμει,
Zeus ὁ πάντων κύριος. ἐν δ’ ἐρατεινὸ

μέλιτι καὶ τοιαίδε τιμαῖ καλλικίκου χάρμ’ ἀγαπά-

ζοντι· μαρνάσθω τις ἔρδων

ἐπ. γ’

55 ἀμφ’ ἀέθλοισιν γενεὰν Κλεοῦκον

ἐκμαθῶν· οὕτως τετύφλωται μακρὸς

μόχθος ἀνδρῶν οὐδ’ ὑπόσαι δαπάναι

ἐλπίδων ἐκνισ’ ὑπίν.

αινέω καὶ Πυθέαν ἐν γυιοδάμαις

60 Φυλακίδα πλαγάν δρόμον εὐθυπορήσαι

χερσὶ δεξίον, νόφ ἀντίπαλον.

λάμβανε οἱ στέφανον, φέρε δ’ εὐμαλλὸν μίτραν,

καὶ πτερόεντα νέον σύμπερμψον ὑμνον.

48 κελαδέσαι Bruno Keil (s³): κελαδῆσαι mss; κελαδέεων (BMFBu); κελαδέειν Erasmus Schmid (s¹); κελαρύσαι Bergk (c).

58 ἐλπίδων ἐκνισ’ ὑπίν (MFCBu): ἐλπίδων ἐκνισ’ ὑπίν B (s¹), — ἐκνισ’ — D; ἐλπίδων, ἐκνισ’ ὑπίν (B); ἐλπίδ’ ἐκνισαν (ὑπίν = ἐξοπίσω) Wilamowitz (s³).

61 χερσὶ δεξίον, MCS: χερσὶ, δεξίον B; χερσὶ δεξίον FBu.

476
banks of Caicus,1 wounded Téléphus with his spear? Men for whom the lips tell of Aegina as their fatherland, Aegina, glorious isle, built 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 Phylacidas' 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, Mysusque Caicus (Virgil, Georg. iv 370).

2 άρεταις is here taken with άναβαλνειν. Cp. Frag. 213 (233), πότερον δικα τείχος υψων ἃ σκολὶαις ἀπάταις ἀναβαίνει | ἐπιχθόνιοι γένος ἀνδρῶν. Aeginetis iam duldum turris exstructa est, quam excelsis virtutibus ascendant (Boeckh). But Dissen takes άρεταις with τετείχιστας, and υψηλαίς with ἀναβαλνεῖν, structa stat iam diu turris sublimibus (sc. arduis adscensu) virtutibus (and so Fennell and Bury).

3 Or “nor did the expenses prompted by their hopes, check their interest (in the games)”; similarly Fennell. Willamowitz prefers έλπίζω· ἐκνυσαν ὅτιν, regarding ὅτιν as equivalent to ἕξπησω, “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
INTRODUCTION

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.—ΦΤΛΑΚΙΔΑ ΑΙΓΙΝΗΤΗ ΠΑΓΚΡΑΤΙΩ

στρ. α'

Θάλλοντος ἀνδρῶν ὡς ὅτε συμποσίου
dεύτερον κρητήρα Μοισαίων μελέων
κύριαμεν Δάμπωνος εὐάθλου γενεᾶς ὑπερ, ἐν Νε-
μέα μὲν πρῶτον, ὦ Ζεῦ,
tίν γ' ἀωτὸν δεξάμενοι στεφάνων,

5 νῦν αὐτὲ Ἰσθμοῦ δεσπότα

Νηρείδεσσί τε πεντήκοντα, παίδων ὄπλοτάτου
Φυλακίδα νικώντος. εἰ Ἰ ὅτι τρίτου

σωτήρι πορσαίνοντας Ὀλυμπίων Αἴγιναν κάτα
σπέντειν μελιφθόγγοις ἄοιδαῖς.

ἀντ. α'

10 εἰ γάρ τις ἀνδρῶπων δαπάνα τε χαρεῖς
καὶ πόνῳ πράσσει θεοδμάτους ἀρετάς,
σὺν τέ οἰ δαίμων φυτεύει δόξαν ἐπήρατον, ἐσχα-
tιαῖς ἦδη πρὸς ὄλβου

βάλλετ' ἀγκυραν θεότιμος ἑών.

τοῖαῖν ὅργαις εὔχεται

15 ἀντιάσαις ἄιδαν γῆρας τε δεξασθαι πολίων
ὁ Κλεονίκου παῖς· ἐγὼ δ' ὑψίθρονον
Κλωθὼ κασιγγήτας τε προσεννέπω ἐσπέσθαι

κλυταῖς ἀνδρὸς φίλου Μοίρας ἐφετμαῖς.

5 ἀὐτὲ Hermann (MFBas³), ἀὐτεν (s¹); ἀὐτ' ἐν mss (M²):

ἀτὶς B.

12 ἐσχαταις B (MFCs): — as D (Bba).

17 ἐσπέσθαι mss (BFCBu), Wilamowitz; ἐσπεσθαι M; σπέσθαι

Pauw (s).

480
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 Sōtēr 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 Clōtho 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 Sōtēr. In the present passage the second libation is offered, not to "Earth and the heroes," but to the "Earth-shaker and the Nereids."
腹部。 

20 τεθμών μοι φαμι σαφέστατον ἐμμεν 

ταύτ' ἐπιστείχοντα νάσον ῥαυμέμεν εὐλογίαις. 

μυρίαι δ' ἔργων καλῶν τέτμηθ' ἐκατόμπεδοι ἐν 

σχερῷ κέλευθοι, 

καὶ πέραν Νεῖλου παγᾶν καὶ δι' 'Ὑπερβορέων 

ούδ' ἐστιν οὕτω βάρβαρος οὔτε παλιγγυλωσσος 

πόλις; 

25 ἄτις οὗ Πηλέως ἄτει κλέος ἥρως, εὐδαίμονος 

γαμβροῦ θεῶν, 

στρ. β' 

οὔδ' ἄτις Αἰαντος Τελαμωνιάδα 

καὶ πατρός· τὸν χαλκοχάρμαν ἐς πόλεμον 

ἀγε σὺν Τιμυνθίοισι πρόφρονα σύμμαχον ἐσ. 

Τρωίαν, ἡρωσὶ μόχθον, 

Λαομεδοντίαν ὑπὲρ ἀμπλακίαν 

30 ἐν ναυσὶν Ἀλκμήνας τέκος. 

εἴλε δὲ Περγαμίαν, πέφνεν δὲ σὺν κείνῳ Μερόπων 

ἐθνεα καὶ τὸν βουβόταν οὐρεὶ ὴσον 

Φλέγραισιν εὐρῶν Ἀλκυνή, σφετέρας δ' οὗ φεί-

50 σατο 

χερσὶν βαρυφθόγγοιο νευρᾶς 

ἀντ. β' 

35 'Ἡρακλέης. ἄλλ' Αἰακίδαν καλέων 

ἐς πλόον <κείνον> κύρηςε δαινυμένων. 

τὸν μὲν ἐν ῥινῷ λέοντος στὰντα κελήσατο νεκτα-

50 ρέαςι σπουδαίσιν ἄρξαι 

καρτεραῖχμαν Ἀμφιτρυωνιάδαν, 

20 ἐμμεν Boeckh (μα:CBnS) : εἶναι miss (μ1F). 

36 <κείνον?> κύρηςε S : <τοῦτον> D (MF), <ξυνῦν> C, 

<τετμῶν> Tyrrell, Bu ; κύρησε <πάντων> B. 

482
And, as for you, ye sons of Aeacus 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 name of the hero Pèleus, that happy husband of a deity, nor of Aias, nor of Telamon, his sire. Him the son of Alcmênê, because of Laomedon's wrong, led in ships unto war that rejoiceth in armour, even unto Troy, that weary quest of heroes, 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 Phlegrae, when the loudly twanging bow-string was not left untouched by the hands of Heracles. But, when he came to call the son of Aeacus to that famous voyage. he found them feasting, and, as in lion's skin he stood, Amphitryon's

1 When Hésionê, 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 Hésionê to Telamon. 2 Bury.
δ' αὐτῷ φέρτατος
40 οὐνοδόκον φιάλαν χρυσῷ πεφρικυίαν Τελαμών,
δ' ἄνατενας οὐρανῷ χεῖρας ἀμάχους
αὔδασε τοιοῦτον ἑπτο. "Εἰ ποτ' ἐμάν, ὥ Ζεῦ πάτερ,
θυμὸ ἐθέλων ἀρὰν ἄκουσας,
ἐπ. β'

νῦν ἡ, νῦν εὐχαῖς ὑπὸ θεσπεσίας
45 λίσσομαι παίδα θρασύν ἐξ 'Εριβοίας
ἀνδρὶ τῶδε, ξεῖνον ἀμὸν μοιρίδιον τελέσαι,
τὸν μὲν ἄρρηκτον φυάν, ὀσπερ τόδε δέρμα με νῦν
περπλανᾶται
θηρός, ὃν πάμπρωτον ἄθλων κτεῖνα ποτ' ἐν
Νεμέα.
θυμὸς δ' ἐπέσθω." ταῦτ' ἁρὰ οἱ φαμένῳ πέμψον
θεὸς
50 ἀρχὸν οἰωνῶν μέγαν αἰετῶν ἄδεια δ' ἐνδον νῦν
ἐκνιξεν χάρις,

στρ. γ'

εἴπεν τε φωνήσαις ἀτε μάντις ἀνήρ.

"Εσσεταί τοι παῖς, ὃν αἰτεῖς, δ' Τελαμών·
καὶ νῦν ὄρνιχος φανέντος κέκλε' ἐπωνυμον εὐρυ-
βίαν Αἰαντα, λαῶν
ἐν πόνοις ἐκπαγλον 'Ἐνυαλίον."

55 ὅς ἁρὰ εἴπων αὐτίκα
ἐξετ'. ἐμοὶ δὲ μακρὸν πάσας <ἀν>ἀγήσασθ' ἄρετάς·

42 τοιοῦτον Fépos Heyne (mFCbus): τοιοῦτον τι old mss; τοιοῦτον γ' Pauw (B).
46 τῷδε, ξεῖνον ἀμὸν S, τῳδὲ ξεῖνον ἀμὸν corr. B; τόνδε κεῖνον ἀμὸν D; τῷδε ξεῖνον ἀμὸν (BM); τῷδε ξεῖνον ἀμὸν (aDP); τῷδε ξεῖνον ἀμὸν corr. Bury.
53 κέκλε' Bergk (c), cp. Hesychius κέκλεω· κάλεσον; κέκλευ Melanchthon (Bus) : κέκλετ' BD (bMF).
56 <ἀν> — ἄρετᾶς Mingarelli (edd.), — ἄρετᾶς mss.

484
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 Αῖας is here derived from αἰετός.
PINDAR

Φυλακίδα γὰρ ἠλθον, ὥ Μοίσα, ταμίας
Πυθέα τε κώμων Εὐθυμένει τε. τὸν Ἀργείων
τρόπον
eιρίσεται ποι κἀν βραχίστοις.

60 ἄραντο γὰρ νίκαι ἀπὸ παγκρατίου
τρεῖς ἀπ' Ἰσθμοῦ, τὰς δ' ἀπ' εὐφύλλου Νεμέας,
ἀγλαοὶ παίδες τε καὶ μάτρως· ἀνὰ δ' ἄγαγον ἐς
φάοι οἶαν μοῖραν ὑμνοῦν·
τὰν Ψαλυχίδαν δὲ πάτραν Χαρίτων
Ἀρδοντι καλλιστὰ δρόςων,
65 τὸν τε Θεμιστίου ὄρθωσαις οἶκον τὰνδε πόλιν
θεοφιλὴ ναϊοίσι. Λάμπων δὲ μελέταν
ἐργοὺς ὑπάξων Ἡσιόδου μάλα τιμᾷ τοῦτ' ἔπος,
υἰοίσι τε φράξων παρανεῖ,

ἐπ' ὑ

ξυνὸν ἀστεί κόσμον ἐφ̅ προσάγων,
70 καὶ ξένων εὐεργεσίαις ἀγαπᾶται,
μέτρα μὲν γνώμα διώκων, μέτρα δὲ καὶ κατέχουν·
γλώσσα δ' οὐκ ἔξω φρενῶν· φαίης κε νυν ἀνδράσιν
ἀθληταίσιν ἐμμεν

Ναξίαν πέτραις ἐν ἄλλαις χαλκοδάμαντ' ἀκόναν.
πῖσώ σφε Δίρκας ἄγριόν υδώρ, τὸ βαθύζωνι κόραι
75 χρυσοπέπλου Μναμοσύνας ἀνέτειλαν παρ' εὔτει-
χέσιν Κάδμον πύλαις.

The Argive brevity of speech was proverbial. Aeschylus
Suppliences, 196, says of Argos, “the city doth not love a
lengthy speech.”
Phylacidas and Pytheas and Euthymenês, that I have come to marshall the triumph-march. In Argive fashion, shall the tale be told, I ween, even in briefest words. 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, 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. I shall give him to drink of the pure water of Dirce, which the deep-zoned daughters of golden-robed Memory made to gush forth beside the noble gates of the walls of Cadmus.

2 Works and Days, 412, μελέτη δέ τε ἐργὸν ὄφέλει, “taking pains doth help the work.”
3 “Emery has been worked from a remote period in the isle of Naxos, whence the stone was called Naxium 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 Boeotians and Chalcidians. They accordingly assume that Strepsiades the elder fell in one of the battles between the Boeotians 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,
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 Strepsiades (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).
στρ. α'
Τών τῶν πάροις, ὦ μάκαιρα Θῆβα, καλῶν ἐπιχωρίων μάλιστα θυμὸν τεὸν εὐφρανας; ἦρα χάλκοκρότου πάρεδρον Δαμάτερος ἀνίκ' εὐρυχαίταν
5 ἄντειλας Διόνυσον; ἦ χρυσὸ μεσονύκτιον νύφοντα δεξαμένα τὸν φέρτατον θεῶν,
ἀντ. α'
ὀπότ' Ἀμφιτρύώνος ἐν θυρέτρους σταθεὶς ἄλοχον μετῆλθεν Ἡρακλείοις γοναῖς; 10 ἦ ὁτ' ἄμφι πυκναῖς Τειρεσίαο βουλαίς;
Ἦ ὁτ' ἄμφι Ἱόλαον ἵππόμητιν;
10 Ἦ Σπαρτῶν ἀκαμαντολογχάν; ᾧ ὅτε καρτερᾶς Ἀδραστόν ἐξ ἀλαλᾶς ἀμπεμψας ὀρφανὸν ἐπ. α'
μυρίων ἐπάρων ἐς Ἀργος ἵππιον;
Ἦ Δωρίδ' ἀποικίαν οὐνεκεν ὀρθῷ ἐστασας ἐπὶ σφυρῷ Ἀκαδειμονίων, ἐλον δ' Ἀμύκλας 20
15 Ἀγείδαι σέθεν ἐκγονοι, μαντεύμασι Πυθίοις;
6 ὀπότ' mss (edd.) : ἦ /octet Tyrrell.
8 f. ἦ ὁτ' (ΕΦ) : ἦ [/octet] Erasmus Schmid (mcs); ἦτ'...ητ Bury.
12 οὐνεκεν Thiersch (MFCBMŚ) : οὐνεκ' mss ; ἄνικ' ἄρ' Heyne (Β).

1 This implies the transference to the legend of Alemēna (at Thebes) of the leading feature of the legend of Danaë (at Argos).
2 Cp. note on I. i 30.
VII.—FOR STREPSIADES OF THEBES
WINNER IN THE PANCRATIUM, 456 (?) B.C.

O happy Thèbê, 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 Dêmêtêr 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-brood 2 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 3 of the men of Lacedaemon to stand upright on its feet, when thy descendants, the Aegeidae, captured Amyclae according to the Pythian oracles? 3

3 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 Aegeidae. For this purpose they went first to Athens, and next to Thebes, where they found the Aegeidae holding a feast, and obtained their alliance. The leader of these Aegeidae was Timomachus, who was the first to organise the forces of the Lacedaemonians, and was highly honoured by them.
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ἀλλὰ παλαιὰ γὰρ
εὐδείς χάρις, ἀμνάμονες δὲ βροτοί,
στρ. β’
ὁ τι μὴ σοφίας ἄωτον ἄκρον
κλυταῖς ἐπέων ῥοαίσιν ἕξεκατ’ ἵμην.
20 κόμας ἐπείτεν ἄδυμελεὶ σὺν ὑμνῷ
καὶ Στρεψιάδα: φέρει γὰρ Ἰσθμοὶ
νίκαι παγκρατίου: σθένει τ’ ἐκπαγλος ἱδεῖν τε μορ-
φάεις: ἅγει τ’ ἀρετὰν οὐκ ἀίσχιον φυᾶς. 30
ἀντ. β’
φλέγεται δὲ ἱσπλόκοιοι Μοίσαις,
μάτρωθ’ ὅρωνύμῳ δέδωκε κοινὸν θάλος,
25 χάλκαστιος ὃ πότμου μὲν Ἀρης ἐμιξεν,
τιμὰ δ’ ἀγαθοῖσιν ἀντίκειται.
ἵστω γὰρ σαφὲς ὅστις ἐν ταῦτα νεφέλα χάλαζαν
ἀίματος πρὸ φίλας πάτρας ἀμύνεται,
ἐπ. β’
λοιγὸν ἄντα φέρων ἑναντίω στρατῷ,
ἀστῶν γενεὰ μέγιστον κλέως αὐξών
30 ξώων τ’ ἀπὸ καὶ θανῶν.
τοῦ δὲ, Διοδότοιο παῖ, μαχατὰν
ἀινέων Μελέαγρον, αἰνέων δὲ καὶ Ἐκτορα
’Ἀμφιάρην τε,
ἐυανθῆ ἀπέπνευσας ἀλικιάν
στρ. γ’
35 προμάχων ἄν’ ὀμίλον, ἕνθ’ ἀριστοὶ

23 δὲ Φισπλόκοιοι Bergk (MFCBaS), ep. O. vi 30: δ’ ἱσπλόκα-
μοῖοι mss; δ’ ἱσβοστρύχοι Boeckh.
28 ἄντα φέρων Thiersch (bc), ἑναντίον φέρων scholium:
ἀμόνων mss (TFS); ἀμπεπαλῶν (M); ἀντιφέρων Bury.
33 ἁμφ’ Ἀμφιάρειον Bergk (Bu).
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 Amphiaraius, didst breathe forth the fair bloom of thy youth amid the host of warriors in the van,
PINDAR

έσχον πολέμοιο νεῖκος ἐσχάτας ἐλπίσιν. 50
ἐτλαν δὲ πένθος οὗ φατόν· ἄλλα νῦν μοι
Γαίαόχος εύδιαν ὀπασσεν
ἐκ χειμῶνος. ἀείσομαι χαίταν στεφάνωσιν ἀμφό-
σαις. ὃ δ' ἀθανάτων μὴ θρασσέτω φθόνος,
ἀντ. γ'.

40 ὁ τι τερτυνὸν ἐφάμερον διώκων
ἐκαλος ἐπειμὶ γῆρας ἐς τε τὸν μόρσιμον
αιῶνα. θεάσκομεν γὰρ ὁμῶς ἀπαντεῖς·
daemon δ' ἄαισος· τὰ μακρὰ δ' εἰ τις
παπταίνει, βραχὺς ἐξικέσθαι χαλκόπεδου θεῶν
ἐδραν· ὅτι πτερόεις ἐρριψε Πάγασος
ἐπ. γ'.

45 δεσπώταν ἑθέλοντ' ἐς οὐρανοῦ σταθμοῦς
ἐλθεῖν μεθ' ὀμάγυριν Βελλεροφόνταν
Ζηνός· τὸ δὲ πάρ δίκαν
γλυκὺ πικροτάτα μένει τελευτά.
ἀμμὶ δ', ὧ χρυσά κόμα θάλλων, πόρε, Δοξία, 70
50 τεαίσιν ἀμίλλαιοι
ἐυανθέα καὶ Πυθόϊ στέφανον.

36 ἐσχάτας (-οίσιν D) ἐπ' ἐλπ. BD: ἐπ' omitted by Callier-
gus (edd.).
(MCBus).
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.  

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 Pegasus threw Bellerophon, his rider, who would fain have gone to the homes of heaven and the goodly company of Zeus.  

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 Thèbè 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.—ΚΛΕΑΝΔΡΟΣ ΑΙΓΙΝΗΤΗ

ΠΑΓΚΡΑΤΙΩ

στρ. α'

Κλεάνδρῳ τις ἀλικία τε λύτρων ἐνδοξον, ὁ νέοι, καμάτων
πατρὸς ἀγλαῶν Τελεσάρχου παρὰ πρόθυρον ἱὼν ἀνεγειρέτω
κῶμον, Ἰσθμιάδος τε νίκας ἄποινα, καὶ Νεμέα
5 ἁέθλων ὁτι κράτως ἐξεύθε. τῷ καὶ ἐγώ, καὶπερ ἀγνύμενοι
θυμόν, αἰτέομαι χρυσέαν καλέσαι
Μούσαν. ἐκ μεγάλων δὲ πενθέων λυθέντες
μήτ' ἐν ὀρφανία πέσωμεν στεφάνων,
μήτε κάθεα θεράπευε: παυσάμενοι δ' ἀπρήκτων
κακῶν.
γλυκὺ τι δαιμωσόμεθα καὶ μετὰ πόνον·
ἐπειδὴ τοῦ ὑπὲρ κεφάλας
10 τὸν Ταυτάλου λίθον παρὰ τις ἐτρεφευ ἄμμι θεός,
στρ. β'

ἀτόλματον Ἐλλάδι μόχθον. ἀλλὰ
μοι δείμα μὲν παροιχόμενον
καρτεράν ἐπανα μέριμναν· τὸ δὲ πρὸ ποδὸς
ἀρειον ἄει <σκοπεῖν>

10 τὸν Heimsoeth (fs): mss have ἕ, or γε (Bc); καὶ (M); ἀτε Bury.
12 δείμα mss (edd.): χάρμα M. παροιχόμενον mss (BFCS1):
— ομένων Benedictus (MBuS3).
13 <σκοπεῖν> Thiersch (BFCS): <θέμεν> Bury.

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VIII.—FOR CLEANDROS OF AEGINA
WINNER IN THE PANCRACTIUM, 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."¹

² Wilamowitz, retaining παροιχομένων, understands the sentence to mean "'fear for perils now past hath hampered the power of my poetry.'"²

κκ2
χρήμα παν. δόλιος γάρ αἰὼν ἐπὶ ἀνδράσι κρέ-μαται,
15 ἐλίσσων βίου πόρον ἵατα δ’ ἔστι βροτοῖς σὺν γ’ ἐλευθερία.
καὶ τά. χρή δ’ ἀγαθὰν ἐπὶδ’ ἀνδρὶ μέλειν.
χρή δ’ ἐν ἐπταπύλοισι Θήβαις τραφέντα
Λιγίνα Χαρίτων ἀωτὸν προνέμειν,
πατρὸς οὐνεκα δίδυμαι γένοντο θύγατρες Ἄσω-
pίδων
ὀπλόταται, Ζηνὶ τε ἄδον βασιλεί. 40
δ’ τὰν μὲν παρὰ καλλιρόω
20 Δίρκα φιλαρμάτου πόλιος φίκισεν ἀγεμόνα
στρ. γ’
σε δ’ ἐς νάσον Οἰνοπίαν ἐνεγκὼν
κοιμάτο, δίον ἐνθα τέκες
Αἰακὸν βαρυσφαράγω πατρὶ κεδνότατον ἐπι
χθονίων. δ’ καὶ
dαιμόνεσσι δίκας ἐπείρακεν τοῦ μὲν ἀντίθεοι
25 ἀρίστενοι νίεες νιέων τ’ ἀρητιεῖλοι παῖδες ἀνορέας
χάλκεον στοιοῦντ’ ἀμφεπεῖν ὁμαδοῦν.
σωφρόνες τ’ ἐγένοντο πινυτοὶ τε θυμόν.
tαῦτα καὶ μακάρων ἐμέμναντ’ ἄγοραί,
Ζεὺς ὅτ’ ἀμφὶ Θέτιος ἀγλαὸς τ’ ἔρισαν Ποσειδᾶν
γάμῳ,
ἀλοχὸν εὐεὶδε’ ἔθελον ἐκάτερος
ἐὰν ἐμεῦν’ ἑρως γὰρ ἐχεν.
30 ἄλλ’ οὐ σφιν ἀμβροτοὶ τέλεσαν εἰνὰν θεῶν
πραπίδες,
στρ. δ’
ἐπεὶ θεσφάτων ἐπάκουσαν· εἰπε δ’
31 ἐπάκουσαν Triclinius, Hermann¹ (MFCS): ἦκουσαν D (Bu);
ἐπ’ ἦκουσαν Hermann².
500
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 or graceful song.

For to one father, Asopus, 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 Oenopia 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 beauteous 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 Oenónē in Ν. IV 46, V 15, VIII 7, I. V 35.
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εὐθουλος ἐν μέσοις Θέμις,
oύνεκεν πετρωμένων ἣν φέρτερον γόνον ἀνακτα
πατρὸς τεκεὶν 70
ποντίαν θεόν, ὡς κεραυνοῦ τε κρέσσου ἀλλο βέλος
35 διώξει χερὶ τριδούντος τ’ ἀμαιμακέτου, Δ’ τε
μισγομέναν
ἡ Δίας παρ’ ἀδελφεοῖς.—“ἀλλὰ τὰ μὲν
παύσατε βροτέων δὲ λεχέων τυχοῖσα
νῦν εἰσιδέτωθανόντ’ ἐν πολέμῳ,
χεῖρας Ἅρει <τ’> ἐναληγκιον στεροπαίσι τ’ ἄκμαν
ποδών.
τὸ μὲν ἐμὸν Πηλεί γάμου θεόμορον
ὁπάσσαι γέρας Αἰακίδα,
40 ὁντ’ εὔσεβέστατον φάτις Ἡώλκοι τράφειν πεδίον
στρ. ε’.
ιόντων δ’ ἐς ἄφθιτον ἀντρον εὐθὺς
Χείρωνος αὐτίκ’ ἀγγελίαι.
μηδὲ Νηρέως θυγάτηρ νεικέων πέταλα διὰ ἐγ-
γυαλεζέτω
ἀμμυν’ ἐν διχομηνίδεσθον δὲ ἐσπέραις ἐρατὸν
45 λύοι κεν χαλινῶν υφ’ ἵρωι παρθενίας.” ὡς φάτο
Κρονίδαις
ἐννέποισα θεά: τοι δ’ ἐπὶ γλεφάροις

33 οὕνεκεν Donaldson (BuS), op. N. ix 36: εὕνεκεν D,
Triclinius, (BMFC).
γόνον ἀνακτα (i.e. Φάνακτα) πατρὸς τεκεῖν mss (FBu) : γόνον
<ο> ἀνακτα π.π. Boeckh; γόνον <ἀν> ἀνακτα π.τ. Bergk
(c) ; πατέρας ἀνακτα γόνον τεκεὶν Ahlwardt (s) ; τεκέμεν ἀνακτα
πατρὸς γόνον ἀ.
35 Δι δαμαξαμέναν Bergk4 (Bu).
37 χεῖρας Ἅρει <τ’> Boeckh (MFC5) ; χεῖρας Ἅρει Hermann′(s3) ; Ἅρει χεῖρας D (χέρας Triclinius) ; ἄνδρ’ Ἅρει χέρας
Bury.
38 f. γάμου θεόμορον ὁπάσσαι γέρας Αἰακίδα 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 Arēs 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 Pēleus, 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 Nēreus ever again place in our hands the leaves of strife ²; 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 f.
² In Syracuse and Athens olive-leaves were sometimes used for inscribing votes of banishment. In the former city this procedure was called πεταλισμός; in the latter ἐκφυλλοφορεῖν.

Donaldson (MFC): θεάμοιρον ὁπάσαι γάμου Αιακίδα γέρας D, θεόμορον — Αιακίδα τὸ γέρας B; γέρας θεόμορον ὁπάσαι γάμου Αιακίδα Hermann (2) (S), — γάμον Αιακίδα Bury.

40 φάτις Ιωλκοῦ Bothe (BMFC), — Ιαολκοῦ (S): φασὶν 'Ιαωλκοῦ D; φάσ', 'Ιαολκοῦ Triclinius; φρασὶν 'Ιωλκοῦ Bergk¹, φρασὶ, Ιωλκοῦ τράφει Bury.
νεῦσαν ἄθανάτουσιν ἐπέων δὲ καρπός
οὐ κατέφθινε. φαντὶ γὰρ ξῦν ἄλεγεν
καὶ γάμον Θέτιος ἀνακτα. καὶ νεαρὰν ἐδειξαν
σοφῶν
στόματ᾽ ἀπείροισιν ἄρετὰν Ἀχιλέος·
ὁ καὶ Μύσιον ἀμπελῶεν
50 αἵμαξε Τηλέφου μέλαν ραίνων φόνῳ πεδίον,
στρ. στ'
γεφυρωσέ τ᾽ Ἀτρείδαισι νόστον,
'Ελέναν τ᾽ ἐλύσατο, Τρῳᾶς
ἰνας ἐκταμὼν δορί, ταί νῦν ρύοντό ποτε μάχας
ἐναριμβρότον
ἔργον ἐν πεδίῳ κορύσσοντα, Μέμνονός τε βίαν
55 ύπέρθυμον "Εκτορά τ᾽ ἀλλοὺς τ᾽ ἀριστέας· οἶς
dῶμα Φερσεφόνας
μανύων Ἀχιλεὺς, οὐρος Λιακιδᾶν,
Αὐγίναν σφετέραν τε μίξαν πρόφαινεν.
τὸν μὲν οὐδὲ θανύντ' ἀοιδαὶ ἔλιπον,
ἀλλὰ οἱ παρὰ τε πυρὰν τάφον θʹ Ἐλικώναι
παρθένοι
στάν, ἐπὶ θρήνον τε πολύφαμον ἔχεαν.
ἔδοξεν ἀρὰ τὸδ ἄθανάτους,
60 ἐσόλον γε φώτα καὶ φθίμενον ὑμνοῖς θεὰν διδόμεν.
στρ. στ'
τὸ καὶ νῦν φέρει λόγον, ἐσουταί τε
Μοισαῖον ἀρμά Νικοκλέος
μνάμα πυγμάχου κελαδήσαι. γεραίρετε νῦν, ὃς
'Ισθμοῖν ἀν νάπτος
Δωρίων ἔλαχεν σελίνων· ἐπει περικτίονας

47 ἀνακτα old mss (BMFB): ἀνακτε Triclinius (cs).
56 οὐδὲ Dissen (edd.): οὐτε mss. ἀοιδαί τι λίπον ? s.
60 ἐσόλον γε Calliergus (edd.): ἐς λόγον γε mss.

504
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 Tèlephus, 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 Persephonē, and thus brought fame to Aegina and to his race.

And even when dead, he was not forsaken of song, but, beside his funeral pyre and tomb, there stood the maids of Helicon, and poured over him the dirge of many voices. 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, Nicoclês. O praise ye him, who won the crown of wild Dorian celery in the Isthmian glade,

1 πολύφαμος 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, ἄμειβόμεναι ὅπλα καλῆ. This is better than making the epithet synonymous with πολύφατος, "very famous."
PINDAR

65 ἐνίκασε δὴ ποτε καὶ κεῖνος ἄνδρας ἀφύκτῳ χερὶ κλονέων.
70 τὸν μὲν οὖ κατελέγχει κριτοῦ γενεὰ
pατραδελφεοῦ ἀλίκων τῷ τις ἄβρον
ἀμφὶ παγκρατίου Κλεάνδρῳ πλεκέτω
μυρσίνας στέφανον, ἐπεὶ νῦν Ἀλκαθόου τ’ ἀγῶν
σὺν τύχα.
140 ἐν Ἐπιδαύρῳ τε νεότας δέκετο πρὶν
τὸν αἰνεῖν ἅγαθῳ παρέχει.
150 ἦβαν γὰρ οὖκ ἀπειροῦ ὑπὸ χειλα καλῶν δάμασεν.
since he too, 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. 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.
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 (Παρθένεια or Παρθένια), (9) a separate book of the same, (10) and (11) two books of Dance-songs (Ὑπορχήματα), (12) Eulogies (Ἐγκώμια), (13) Dirges (Ὀρνοι), and, lastly, (14), (15), (16), (17), four books of Epinician Odes (Ἐπινίκια). 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
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 *Partheneia*.

The following selection includes all the principal Fragments, old and new.
ΙΣΘΜΙΟΝΙΚΑΙ
ΑΙΓΙΝΗΤΗ

1 Bergk (4 Boeckh)
Κλεινώς Αιακοῦ λόγοι, κλεινὰ δὲ καὶ ναυσικλυτὸς
Λιγίνα· σὺν θεών δὲ νιν αἰσχρὸν
"Τιλλοῦ τε καὶ Λιγίμιοῦ
Δωριέσθε ἐλθὼν στρατὸς ἐκτίσσατο·
5 τῶν μὲν ὑπὸ στάθμα νέμονται
οὔ θέμιν οὐδὲ δίκαιοι ξείνων ὑπερβαίνοντες· οἱ δὲ
ἀρέτᾶν
dελφῖνες ἐν πόντῳ, ταμίας τε σοφοὶ
Μοισᾶν ἀγωνίων τ' ἀέθλων.

Appended to I viii in Laur. ms D.
2 θεών b: θεῶ D.
4 f. ἐκτίσσατο· τῶν Hermann: ἐκτίσσατο· τὰ D.

ΤΜΝΟΙ
ΘΗΒΑΙΟΙΣ

29–30 Bergk (5–6 Boeckh)
Ἰσμηνὼν ἡ χρυσαλάκατον Μελίαν,
ἡ Κάδμοι, ἡ σπαρτῶν ἱερῶν γένους ἀνδρῶν,
ἡ τὰν κυανάμπυκα Θήβαι,
ἡ τὸ πάντολμον σθένος Ἡρακλέος,
FROM AN ISTHMIAN ODE

FOR AN ISTHMIAN VICTORY OF AN AEGINETAN

Famous is the story of Aeacus; 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.


HYMNS

FOR THE THEBANS

Shall we sing of Ismênus, or of Melia² with her golden distaff, or of Cadmus, or of the holy race of the Sparti,³ or Thêbê 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 ἐ τὰν Διωνύσου πολυγαθέα τιμάν,
ἡ γάμον λευκωλένου Ἀρμονίας ὑμνήσομεν;—οοο—

(30) πρῶτον μὲν εὑβουλὸν Θέμιν οὐρανίαν
χρυσέαισιν ἵπποις Ὡκεανῶ παρὰ παγὰν
Μοῖραι ποτὶ κλίμακα σεμνὰν
ἀγον Οὐλύμπου λιπαρὰν καθ’ ὀδὸν
5 σωτήροις ἀρχαίαν ἀλοχον Δίος ἐμμεν·
ά δὲ τὰς χρυσάμπυκας ἀγλαικάρπους τίκτεν
ἀλαθέας Ὡρας.

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 ἀλαθέας Ὡρας ὑ (from Hesychius): ἀγαθὰ σωτῆρας
Clemens.

42 (171)

... ἀλλοτρίοισιν μὴ προφαίνειν τίς φέρεται
μόχθος ἁμμυρ· τοῦτο γέ τοι ἐρέω.
καλῶν μὲν ὅν μοῖραν τε τερπνῶν ἐς μέσον χρῆ
παντὶ λαῷ
δεικνύναι· εἰ δὲ τίς ἀνθρώποισι θεόσδοτος ὑπάρα
κακότας
5 προστύχῃ, ταῦταν σκότει κρύπτειν ἔοικεν.

Stobaeus, Flor. cix 1. This Fragment and the next two belong to a poem setting forth the good counsel given by Amphiaraius to his son Amphilochus on his departure for Thebes.

180 (172)

μὴ πρὸς ἀπαντας ἀναρρήξαι τὸν ἄχρειον λόγον·
ἐσθ’ ὅτε πιστοτάτα σιγᾶς ὀδὸς·
kέντρον δὲ μάχας ὁ κρατιστεὺν λόγοι.

Clemens Alexandrinus, Strom. i 345.

514
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 AMPHIARAUS 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 ἄτατα (ἄτηρά Wilamowitz) κακότας : ἄτατηκότας or ἄτη mss ; ἄτατα (ἄτλατος Dindorf) κακότας (BS).

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 ἀχρεῖον BS : ἁρχαῖον mss.
PINDAR

43 (173)

ὁ τέκνον,
poûtλον θηρὸς πετραίον χρωτί μάλιστα νόν
προσφέρων πάσαις πολίεσσιν ὃμιλεῖ:
tῷ παρέοντι δ' ἐπαινήσαις ἐκὼν
ἄλλοτ' ἄλλοια φρόνει.

Athenaeus, xii 513e, and viii 317a,
pουλύποδὸς μοι, τέκνον, ἔχων νόν, Ἀμφίλοχος ἦρως,
tοίσιν ἑφαρμόζον, τῶν κεν καὶ δήμων ἴκην.

ΕΙΣ ΑΠΟΛΛΩΝΑ ΠΤΩΟΝ

51 Schröder (70)

οἱ δὲ ποιηταὶ κοσμοῦσιν ἀλογὴ καλοῦντες τὰ οἰρὰ
πάντα, κἂν ἡ ψιλὰ· τοιοῦτον ἐστὶ τὸ τοῦ Πινδά-
ρον περὶ τοῦ Ἀπόλλωνος λεγόμενον:

. . . . . . <δί> νηθείς ἐπὶ ἄν

γὰν τε καὶ <πᾶσαν> θάλασσαν

καὶ σκοπιάσιν <ἐπ' αἰτειναῖ> δρέων ὑπερ ἐστα

καὶ μυχοὺς διζάσατο βαλλόμενος κρητίδας ἀλ-

σεων . . .

5 καὶ ποτε τὸν τρικάρανον

Πτωίου κευθμόνα κατέσχεθε κοῦρα . . .

καὶ τὸν Τήνερον καλεῖ

ναοπόλον μάντιν δαπέδουσιν ὁμοκλέα.

Strabo, ix 412 f. II. 1, 2, 4 restored by Meineke; 1. 3 by s.
From a poem in honour of Apollo, the father of Tênerus
and Isménjus by Melia, referring to the foundation of an
oracle and temple of Apollo at the foot of mount Ptoôn, near
Acraephia on the Lake Cópáis.

516
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. Aye, and, by readily praising him that is present, change thy thought with the changing time.

1 Aristotle, quoted in Athenaeus, 318b, describes one of two kinds of polypus as "colour-changing," τρεψίχρως. 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 Ptoon 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 watchtowers of the mountains, and explored the caverns, while he laid for himself the foundations of his groves ..."

"And erst the maiden 1 dwelt in the cavern of the triple peak of Ptoon."

And the poet calls Ténerus, "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, ἵπ Παιάν. It was also used in

1. ΘΗΒΑΙΟΙΣ

<ἵπιε Παιάν>  
πρὶν ὄδυναρα γῆρας σ[χεδὸν μ]ολεῖν,  
πρὶν τις εὐθυμία σκιαξέτω  
νόημ' ἄκοτον ἐπὶ μέτρ', ἰδὼν  
5 δύναμιν οἰκόθετον.  
iῇ ἰῇ, νῦν ὁ παντελῆς ἐνιαυτὸς  
'Ωραί τε Θεμίγονοι  
πλάξινπον ἁστυ Θήβας ἐπῆλθον,  
'Απόλλωνι δαίτα φιλησιστέφανον ἄγοντες.  
10 τὰν δὲ λαὸν γενεὰν δαρὸν ἐρέπτοι  
σώφρονος ἀνθέσιν εὐνομίας.


2. ΑΒΔΗΡΙΤΑΙΣ

στρ. α'  
Ναϊδὸς Ὁρονίας Ἄβδηρε χαλκοθώραξ  
Pοσειδᾶνὸς τε παῖ,  
σέθεν Ἱάσω τόνδε λαῷ  
1 Ὁρονίας, the eponymous nymph of the Opuntian Thronium.  
518
PAEANS I, II

PAEANS

the worship of Apollo’s sister, Artemis. At Delphi a paean 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 Melic Poets, xxxvi–xlii.)

1. FOR THE THEBANS

Oh! Paean, 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 Thèbè’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–H. Cf. P. v 12–14.

2. FOR THE ABDERITANS

Abdèrus, with breast-plate of bronze, thou son of the Naiad Thronia and of Poseidon! beginning with thee shall I pursue this paean for the Ionian folk, now
παιάνα διώξω,

5 Δήρηνον Ἀπόλλωνα πάρ τ' Ἀφροδίταν μολὼν.

(Blank of 18 lines.)

ἐπ. α’

24 σατίνα [τάνδε] ναίω

25 Θρηκίαν γαίαν ἀμπελόδεσσάν τε καὶ
εὐκαρπόν μή μοι μέγας ἔρτων
κάμοι ἐξοπίσω χρόνως ἐμπεδος.
νεόπολες εἰμι ματρός
dε ματέρ’ ἐμᾶς ἐ<πίδ>ν ἐμπαν

30 πολεμίῳ πυρὶ πλαγεί-

cαν. εἰ δέ τις ἀρκέων φίλους
ἐχθροῖς τραχύς ὑπαντιάζει,
μόχθος ἰσυχίαιν φέρει
καιρῷ καταβαίνων.

35f. ἰῇ Ἡαιάν, ἰ’ἴε. Παιὰν [δὲ μῆποτε λείπου].

στρ. β’

—ο—ο— ἀλκαὶ δὲ τεῖχος ἀνδρῶν
[ὑψιστον ἵσταταί]

5 [Δή]ρηνον, scholiwm on Lycophron Alex. 440, Ν. ἄραινος: τό-

πος οὔτω καλοῦμενος εν Αββόροις, ἐνθα Δηρανο’ν Ἀπόλλωνος ἱερὸν

ἐστίν, οὐ μημοιεύει καὶ Πῦναρος ἐν Παιάσιν. 5 μολὼν Jurenka.


25 θ(ρ)αἰκίαν ms.


29 ἐπίδον ε—θ (s, Diehl): ἐτεκον ms, supported by Verrall

and Jurenka.

37–50 <ὑβρις ἀστε’ ὀλεσσ’>, ἀλκαὶ δὲ τεῖχος ἀνδρῶν
[ὑψιστον ἵσταταί]. <νόη ἔχειν πά> ρα: μάρναιμι μᾶν <ἵππων
ἐπί> [δαί]οις <ἀρκει δὲ> Ποσείδανιον γένος ἱππῶν <ἐμοί’>

τῶν γὰρ ἀντομένων <ὁ>μαλῶν ἄντα> φέρεσθαι <νικας ἐπορευ> 

σέλασ . . . <δεινόν ἄν> ποτικύρῃ. <δαίμων δὲ κακά’> ι μανίει-

τὸ φύγομι πάμπαν. > <μὴ>οβ ὑβρις ἀναίδης > [τάνδε λ]αδν

ἀστῶν <ἀλκας λελαιμένον στάσιν ἄγουσα λάβ>οι: Jurenka.

520
that I have come to the shrine of Aphrodité and of Dérénian ¹ 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 mother ³ 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 Dérênus, or Deraenus, in the territory of Abdêra, 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 ματρός ματέρ' ἐμᾶς, Athens, which colonised Teös, the mother-city of Abdêra. Anacreon, the poet of Teös, was among those who colonised Abdêra in 523. In 480 Abdêra was one of the cities which had the expensive honour of entertaining Xerxes on his march into Greece, and men of Abdêra 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 ἄλκα G-H: the scholium compares Frag. 213: cp. also I. v 44 f.
PINDAR

40...ρα· μάριναί μάν —... δαίον[ς
—... Ποσ[ς]ειδάμων γένος [ιππο]ν —
tῶν γὰρ ἀντομένων
——— φέρεσθαι
——— σέλας
45...πο]τικύρσῃ
——— μανιεί
———
ἀντ. β'
—— λαῶν ἂστῶν

50f. ...οι: τὸ δ' εὐβουλία τε καὶ αἳδοι
ἐγκείμενον αἰεὶ θάλλει μαλακαῖς ε[υ]διαί[ς]
καὶ τὸ μὲν διδότω
θεὸς· [ὁ δ'] ἐχθρὰ νοῖσας
55 ἡδὴ φθόνος οἰχεται
τῶν πάλαι προθανόντων·
χρὴ δ' ἀνδρὰ καὶ τοκεῦσι<ν> φέρειν
βαθύδοξον ἀίσαν.

ἐπ. β'

tοῦ συν πολέμῳ κτησάμενοι
60 χθόνα πολύδωρον, ἀλβόν
ἐγκατέθηκαν πέραν Ἀ[θῶν] Παιόνων
ἀιχματῶν [λαοὺς ἐλάσαντε]ς,
ζαθέας τροφοῦ· ἀλλὰ [δυσφόνυμος]
ἐπέπεσε μοῖρα· τλάντων
65 δ' ἐπείτα θεοὶ συνετέλεσαν,
ὁ δὲ καλὸν τι πονήσας εὐαγορίασισιν φλέγειν:

61 f. Ἀ[θῶν]... [λαοὺς ἐλάσαντε]ς Arnim (s), schol.
γά]ς c—h (Diehl).
63 ἀλλα [δὲ μωμένα] Wilamowitz (s); ἀλλα [δ'] ἀγοισα τοι]
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 foe ² . . .

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.


66 φλέγει, cp. N. vi 39, and φλέγεται, N. x 2, I. vii 23.
κείνους δ᾿ ύπέρτατον ἠλθε φέγγος
70 ἄντα δυσμενέων Μελαμφύλλου προπάροιθεν.
ηἰε Παίαν, ἦieee· Παίαν δὲ μὴ ποτε λείποι.
στρ. γ'
ἀλλὰ νῦν ποταμῷ σχεδὸν μολόντα φύρσει
βαιός σὺν ἐντεσίν
75 ποτὲ πολύν στρατὸν δὲ μηνὸς
πρὸ τοῦ τύχεν ἀμαρ.
ἀγγελλε δὲ φωνικόπεξα λόγον παρθένος
εἰμενῆς Ἐκάτα
τοῦ ἐθέλοντα γενέσθαι.
80 ν]ύν δ᾿ αὐ γλυκυμαχάνων
(blank of 14 lines.)
ἐπ. γ'
95 —————
— ε καλέοντι μολπαί
ναὸν ἀν᾽ εὐδομον, ἀμφὶ τε Παρνασσίαις
πέτραις ψυχαῖς θαμὰ Δελφῶν
ἐλικωπίδες ιστάμεναι χορὸν
100 ταχύποδα παρθένοι χαλ-
κέα κελαδ[έν]τι γλυκῶν αὐδᾶ
νόμ.]ν ἐμοί[ι δὲ ἐκὼ]ν ἐσλῶν εὐκλέα [κραίνω]ν
χάριν,
73–5 ἀλλὰ νῦν—φύρσει—στρατὸν regarded as the quotation of an oracle by Blass (s).
73 φύρσει ἄ ὁμετέρος στρατὸς τῶν γονέων schol. ; φύρσεν
φέγγος Arnim, ἀμαρ Fraccaroli, Jurenka.
74 βαιός Wilamowitz, cp. Soph. O.T. 750, ἔχορει βαιός:
βαιός G–H.
75 ἐν δὲ G–H, ἐν δὲ schol.
80 ν]ὺν Arnim (s) ; σ]ὺν G–H (Diehl).
95 f [ὁ Λατογενῆς παί σὲ δ᾽ ἔκαβολ]ε Jurenka.
97 ναὸν Arnim, cp. O. vii 32 εὐάδεος εἰς ἀδύτου, Callimach.
Ep. 53, 4 εὐώδης νηὸς ; οἰκον Καμπας ; Δᾶλον Housman (s) ;
Πήδον G–H (Diehl); Πηδὸν Sitzler.
524
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 Melamphyllon.

Oh joy! Paean, Oh joy! May Paean never leave us!

Yet, when he hath drawn near unto the river, 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 Hecatê, the maid of the ruddy feet, was thereby sending us a message that was longing for fulfilment . . .

[But, O thou far-darting son of Lëto,] 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 50, as one of the mountains of Thrace.
2 The river Nestus is to the West of Abdéra, in the general direction of Mount Athos and the land of the Paeonians
3 Hecatê 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 Sôphrôn of Syracuse gave the name of Ἀγγελος, 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. 95.

102 ἔκκλωτος: έπεών Drechsel, τυχών Jurenka.
103 κραίνων: πράξεων Arnim; τείσεων Jurenka.

525
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 Ceôs), in order that he might

στρ. α'

1 [Τὸν ἀκειροκόμαν τε καὶ] Ἀρτεμιν
[ὡ Δᾶλε, Δατό τε χορε]ύσομαι . . .

ος αὐδάν

1 f. [τὸν ἀκειροκόμαν τε καὶ] Ἀρτεμιν, [ὡ Δᾶλε, Δατό τε χορε]ύσομαι: Blass in g–h (Diehl, and with ἀκερσοκόμαν, s, as in P. iii 14, I. i 7).

3–10 [ἐναχέα φθεγγόμεν]ος αὐδάν: ἕτο κλέος ὀντίπερ ποτὶ
Abderus, 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! Paean, Oh joy! May Paean never leave us!

105 [—]α ε—μ (Diehl); σα β]α Bury (s); ὄντρ]α Blass; εὐδ[ι]α Fraccaroli.

3

[...........]. ν ἀγλαο[............]ναι Χάριτε[ς]
[χαίρετε, Μοισ] ἀν ἀγλαο[θρόνων σεμ] ναι Χάριτε[ς
ξυνάωνες]?

“Hail, holy Graces! companions of the Muses, enthroned in splendour” . . .

O. xiii 96, Μολσαίς ἀγλαοθρόνοις. Frag. 95 (63), 2, σεμνᾶν Χαρίτων. P. iii 48, ξυνάωνες.

4. FOR THE CEANS TO DELOS
first celebrate the Isthmian victory won by his countryman, Herodotus.

I shall dance, O Delos, in honour of the unshorn god and Artemis, and in honour of Létô . . . [uttering a tuneful sound. Their praise will be

PINDAR

γυν]αικῶν ἐδυνάστεται
δ' ἐπέων δυνατώτερον
α κατὰ πᾶσαν ὁδὸν
η]συχίαν Κέφρ

ἀντ. α'

11 ὅν γὰρ τις ἐρωτεύει
--- ἔλαθεν ἄγακλέα
--- σὺν Χάρισι Κάρθαι-
[a μὲν ἀλαθέως ἑλα]χύνωτον στέρνον χθονός,
15 [ὁμος γε μὰν οὖτοι] νῦν Βαβυλῶνος ἀμείψομαι.
20 ends with ἅθυσιν.

ἐσπ. α'

HeaderText for lines 11-15 is: ητοι καὶ ἐγὼ σ[κόπ]ελον ναίων * διά[σαμον, γινώσκομαι μὲν ἀρεταῖς ἄθλον Ελλανίσιν. γινώσκομαι δὲ καὶ μοῖσαν παρέχων ἀλις.

ἀνπτός εἰμι καὶ βουνομίας ἀδαέστερος· ἀλλ' ὦ γε Μέλαμπος οὐκ ἤθελεν λιπῶν πατρίδα μοναρχεῖν ᾿Αργεί,
30 θέμενος οἰωνοπόλον γέρας.

HeaderText for lines 25-30 is: ἵη ἵη, ὦ ἑπταίν.

στρ. β'

HeaderText for lines 31-33 is: τὸ δὲ οἴκοθεν ἀστυ κα[ὶ ἄλικες καὶ συγγένει ἀνδρὶ ϕ[ίλι ωστε καὶ]

21 διά[σαμον? Housman (or διαπρεπέα, as in I. v 44, if ἄδρα is preferred in l. 52); διά-γινωσκομαί G-H (Diehl); διαγινώσκομαι s.

528
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 Ceōs peace and gladsome prosperity, in which the people greatly rejoiceth?  

[But the Muse prompteth me, on coming to famous Delos for a holy time, to praise my fatherland with the Graces' aid.]  

Carthaia indeed is but a narrow ridge of land, 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 plenty; 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.

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 11 f.
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 Ceōs, and his nephew Bacchylides.
5 Cp. *Herodotus*, ix 43.

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529
πίνδαρος: ματαίων δ’ ἔ[πλετ’ ἔρως τῶν
35 ἐκαὶς ἑόντων. λόγοιν ἀνακτος Εὐξαντίου
ἐπαίνεσα, [Κρήτ]ῶν μαμομένων ὃς ἀνα[ϊνετο
αὐταρχεῖν, πολίων δ’ ἐκατὸν πεδέχειν
μέρος ἐβδομον Πασιφάας <σὺν> ν[οί]-
σι: τέρας δ’ ἐόν εἰ-
40 τέν σφ.: “Τρέω τοι πόλεμον
Δίος Ἐμνοσίδαν τε βαρύκτυπον.
ἀντ. β’
χθόνα τοί ποτε καὶ στρατόν ἄθρόουν
τέμψαι κεραννῷ τριόδοντι τε
ἐς τὸν βαθὺν Τάρταρον, ἐμᾶν μα-
45 τέρα λιπόντες καὶ ὄλουν οἴκον εὐερκέα·
ἐπείτα πλούτου πειρῶν μακάρων τ’ ἐπιχώριον
tεθμον πάμπαν ἐρήμουν ἀπώσαμενος,
μέγαν ἀλλοθεί κλάρον ἔχω; λίαν
μοι [δέο]ς ἐμπεδον εἰ-
50 η κεν. ἐα, φρήν, κυτάρισ-
σον, ἐα δὲ νομὸν Περιδαίον.
ἐπ. β’
ἐμοὶ δ’ ὀλύνον δέδοται μὲν γὰς, ὑθεν * ἕ δρυς,
οὐ πενθέων δ’ ἐλαχον, οὐ στασίων.”

Grenfell and Hunt, Oxyrhynchus Papyri, v 35 f, 88 f.
34 ματαίων δ’ ἔ[πλετ’ ἔρως τῶν] Housman ; ματαίων δὲ [γ’
38 σὺν νιόται Housman (Diehl) : νιόταιν G-H ; νέοσνιν S.
50 ff. ἐα, φρήν, — cp. the corrupt quotation in Phutarch,
de exilio, c. 9, ἐλαφρὰν κυπάρισσων φιλέειν ἐὰν δὲ νομὸν Κρήτας
περιδαίων. ἐμοὶ δ’ ὀλύνον μὲν γας δέδοται, ὑθεν ἄδρυς, πενθέων δ’
οὐκ ἐλαχον οὐδὲ στασίων. Plato’s Laws, 625a, κυπαρίσσων ἐν
τοῖς ἄλοσιν ύψι καὶ κάλλη θαυμάσια, (of Crete).
51 νομὸν Περιδαίον: Περιδαίον νομὸν “metri gratia” Sitzler.
52 δέδοται μὲν γας Housman : μὲν γας 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 Ceôs. Bacchylides calls Ceôs Ἐὔξαντίδα νάσον (ii 8).

δέδοται s. 52 f. In the papyrus nothing is preserved except marginalia restored as δέδοται θά[μος (and λάχον, part of ἐλαχον in next line); hence θά[μος δρῦς) C–H (Diehl, s). I should prefer extracting from Plutarch's θεν ἵδρυς, either θεν ἆ δρύς, or θεν ἤδρυα. Boeckh observed (in 1821):—"Nisi cum Reiskio... amplectaris coniecturam sane incommodam θεν ἆ δρύς, nihil melius invenies, quam quod et Heynio ipsi et mihi in mentem venit ἤδρυα... pomæ, et maxime pruna." But ἤδρυα is a synonym for ἄρθρυα, 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.
στρ. α', β'; γ', δ', ε', ζ', blank of six strophae, each beginning with the line—

\[ \text{i}^{\text{η}^{\text{ι}}} \text{Δ[άλι')} \text{Ἀπολλον} \]

(blank of three lines of seventh strophe.)

35 -ο-ο-ο- Ευ-

βοιαν ἐλον καὶ ἑνασσαν

στρ. ζ'

\[ \text{i}^{\text{η}^{\text{ι}}} \text{Δάλι')} \text{Ἀπολλον}. \]

καὶ στοράδας φερεμήλουσ

ἐκτισαν νάσους ἐρυκυδέα τ' ἐσχον

40 Δάλον, ἐπεὶ σφιν Ἀπόλλων

δῶκεν ὑ χρυσοκόμας

'Αστερίας δέμας οἰκεῖν.

στρ. η'

\[ \text{i}^{\text{η}^{\text{ι}}} \text{Δάλι')} \text{Ἀπολλον}. \]

Δάττοσ ἐνθα με παίδες

45 εὐμενεὶ δἐξασθε νόῳ θεράποντα

ὑμέτερον κελαδεννά

σὺν μελυγάρνι παι-

ἀνος ἀγακέλεος ὀμφά.

Grenfell and Hunt, Oxyrhynchus Papyri, v 39 f, 93.

1 Cp. Soph. O.T. 154, iηιε Δάλιε Παιάν.

36 ἑνασσαν (sc. οἱ ἀν Ἀθανῶν Ἰωνε), cp. P. v 71, ἑνασσεν.

38 φερεμήλου, schol. πολυμάλους (-μηλους).

6. ΔΕΛΦΟΙΣ ΕΙΣ ΠΤΟΩ

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, Lētό, were specially honoured at the Delphic festival.
PAEANS 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 Asteria to inhabit.

Oh joy! O Delian Apollo!

There may ye, O children of Létó, graciously welcome me as your ministrant, to the clear-voiced honied strain of a glorious paean.

1 Asteria, sister of Létó, was changed into the island afterwards called Délos.

39 ἐρικυδέα—Δᾶλον; cp. ἄστυ ἐρικυδέας quoted by Herodotus, vii 220.
42 sc. Delos; Asteria, sister of Leito, 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 (461 b.c.), gave offence to the Aeginetans. Cp. Sitzler, Woch. f. Kl. Phil. 1911, 1015–8.
ΠΡΟΣ 'ΟΛΥΜΠΙΟΥ ΔΙΟΣ ΣΕ, ΧΡΥΣΕΑ
ΚΛΥΤΟΜΑΝΤΙ ΠΥΘΟΙ,
ΛΙΣΣΟΜΑΙ ΧΑΡΙΤΕΣ-
ΣΙ<ν> ΤΕ ΚΑῚ ΣΩΝ 'ΑΦΡΟΔΙΤΑ,
5 ἐν ζαθέω με δέξαι χρόνῳ
ἀοιδίμων Πιερίδων προφάταν.
ὑδατι γὰρ ἐπὶ χαλκοπύλῳ
ψόφων ἄτων Κασταλίας
ὁρθανὶν ἀνδρῶν χορεύσιος, ἤλθον
10 ἑταῖοι ἀμαχανίαν ἀ[λ]έξων
τεσσαῖον ἐμαῖς τε τιμάις.
ῆτορι δὲ φίλῳ παῖς ἀτε μητέρι κεδνὰ
πειθόμενος κατέβαν στεφάνων
καὶ θαλαν ἐπὶ φροῦν ἄλσος 'Α-
15 πόλλωνος, τόθι Λατοϊδαν
θαμινὰ Δέλφων κόραι χθονὸς ὀμφαλὸν
παρὰ σκιάεντα μελπόμεναι
ποδὶ κροτεῦ[ντι γὰν θόρ].

(lines 19 to 49 lost)

ἐπ. α'
50 καὶ πόθεν ἀθαν[άτων έρις ἀ]βξατο,
ταῦτα θεοῖς μὲν
πιθεῖν σοφοῦς δυνατῶν,
βροτοισίν δ' ἀμάχανον εὑρέμεν.

2 κλυτομαντι, not found elsewhere.
6 ἀοιδίμων Aristides (Diehl, s); —μων G-H.
7 χαλκοπύλῳ, Schol. 'the Cephisus (?) flows into it (the Castalian fountain) through the mouths of brazen lions.'
10 ἀ[λ]έξων, superscribed [ρ]η, for ἀρήξων, with ἀέξων in the margin. With the first reading cp. O. xiii 9, ἀλέξειν ὑβριν.
PAEAN VI

O golden Pytho, that art famed for thine oracles!
I beseech thee, by the Olympian Zeus, with the
Graces and Aphrodité, 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
rest 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 Léto.

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 κατέβαν... ἀλὸς Ἄπόλλωνος, cp. P. iv 55, Ποθίον ναῦν
καταβάντα.
17 σκίδεντα Housman (s): σκιδέντα.
50 ἔρις Bury (Diehl), cp. 87 f, ἔριξε κτλ.
PINDAR

55 ἄλλα παρθένοι γὰρ ἢστε <γε> Μοίσαι

πάντα, κελαινεφεῖ σὺν

πατρὶ Μναμοσύνα τε
tούτον ἔσχετ[ε τεθ]μόν, ἀντε Τελφῶν ἔθνος ἐξατό λι-

γλόσσα μέλιτος ἀωτον γλυκὺν [καταλείβειν],

60 ἄγωνα Λοξία καταβάντ' εὐρόν ἐν θεῶν ἕξεια.

στρ. β'

θύεται γὰρ ἄγλαιῳ ὑπὲρ πανελ-
lάδος ἀντε Δελφῶν

65 μοῦ σ ὁ—ὁ—ὁ—

ἐκδ ὁ—ὁ—ὁ—ὁ—

φιλέ ὁ—ὁ—ὁ—ὁ—ὁ—ὁ

Κρῶν ὁ—ὁ—ὁ—ὁ—ὁ—ὁ

πρύτα[ν] ὁ—ὁ—ὁ—ὁ—ὁ

70 τοὶ πα ὁ—ὁ—ὁ—ὁ—ὁ—ὁ

χρηστηρί ὁ—ὁ—ὁ—ὁ—ὁ—ὁ—ὁ

καὶ ποτὲ ὁ—ὁ—ὁ—ὁ—ὁ—ὁ—ὁ—ὁ—ὁ—ὁ—ὁ—ὁ


59 καταλείβειν Wilamowitz (s) : προχέειν εἰς (ορ κελαδῆσαι)

60 Λοξία ὁ—ὁ (Diehl) : Λοξία Oxyrh. papyr. (s).

64-72 λιμοὺ σ[φαγὰν ἀποτρόπαιων] εὐ δ' [ἐπετειλ' Ἀπόλλων φιλίν] φιλ' ἐ[νέτων ἐξ ἄδοτοι, τῷ πᾶσι] Κρῶν[ιος ἐπορ' ἐπιχθο-


Sitzler.

66 f. ἐκδ and φιλει Hermopolis papyrus: ἐυδ and φίλε Oxyrh. papyrus.

68 Κρῶν[ιε βαρυόσα στεροπᾶν] Tosi, Atena e Roma, 1908, p. 201 (s).
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, Panthoïs, warded off misfortune from Troy, so far as was lawful, and he brought a remedy, what time the savage son of Pêleus wrought his dread deeds of woe.] \(^2\)

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\(^1\) 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.


74 Πάνθοο[ν — Δαναῶν ὅτε παῖ]δες Τρω[ία[ν πόλιν ἐπραθον] ἱνεγκε[ν . . .] \(^\text{Diehl, or (better) [τ’ ὅν Δαναῶν ποτε παῖδες.}\)
75 δες Τροία· [χαλεπώτατα δ'] ἡ
νεγκεν [· · · θρασυμη-
δεα πάις [Ζηνὸς Αἰακίδαν] · · · ·
ἐν ἐμβα[λὼν ἰδν ἐσχε μάχας]
Πάριος ε[κάβολοι βροτη-]
80 σίω δεμαί θεος·
Ἅλιον δὲ θηκεν ἄφαρ
ὄψτεραν ἄλωσιν,
ἀντ. β'
κυναπλόκοιο παϊδα ποντίας
Θέτιος βιατάν,
85 πιστὸν ἐρκος 'Αχαι-
δων, θρασεί φόνῳ πεδάσαις·
όσσα τ' ἐρίξε λευκωλένῳ
ἀκναμπτον Ἡρα μένος ἀντερείδων
όσα τε Πολιάδι· πρὸ πόνων
90 δὲ κε μεγάλων Δαρδανίαν
ἐπραθον, εἰ μὴ φύλασσεν 'Απόλλων·
νέφεσι δὲ χρυσεῖς 'Ολύμποι-
ο καὶ κορυφαίσιν ἴξων
μόρσιμ' ἀναλύει Ζεὺς ὁ θεὸν σκοτοὶ οὐ τόλ-
95 μα· περὶ δ' ὑψικόμῳ 'Ελένα
χρήν ἀρα Πέργαμον εύρυν [διὰ]ι-
στῶσαι σέλας αἰθομένου
πυρὸς· ἐπεὶ δ' ἀλκιμον νέκυν ἐν τάφῳ
πολυστόνωθεντο Πηλείδα,
100 ἄλος ἐπὶ κύμα βάντες ἡλ-
θον ἀγγελοὶ ὅπισω
Σκυρόθεν Νεοπτόλεμον

75 [χαλεπώτατα δ'] ἡνεγκεν Sandys.
76 [θρασυμη']δεα παῖς [Ζηνὸς Αἰακίδαν] Housman (Diehl):
[Διομη']δεα παῖς [Ζηνὸς · · · ·] G–Π (S).
538
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 Achaians.

What a strife Apollo waged with white-armed Hera, in matching against her his unflinching spirit! And what a strife with Athênê, 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 Pêleus, messengers went over the sea-wave and returned again, bringing with them from Seyros

91 ἐπραθον Bury (edd.): ἐπραθεν.
95 ὑψικόμψ, P. iv 172, ὑψιχαῖται.
96 εὐρύ διαστῶσαι G-H: εὐρύν αἰστῶσαι S.
97 αἰθήμενὸς papyrus.
εὐρυβίαν ἁγοντες,

ἐπ. β’

ὃς διέπερσεν Ἶλλοι πόλιν

105 ἀλλ’ οὕτε ματέρ’ ἐπείτα κεδνὰν

ἐξεν οὔτε πατρω-

ιας ἐν ἀρούραις

ὑπος, Μυρμιδόνων

χαλκορυστῶν

ομιλον ἐγείρων.

110 σχεδον δ[ἐ Το]μάρου Μολοσσίδα γαίαν

ἐξικετ’, οὐδ’ ἀνέμους ἐλαθεν

οὐδὲ τὸν εὐρυφαρέτταν ἐκάβολον.

όμοσε γὰρ θεός,

γεραιὸν ὃς Πρίαμον

πρὸς ἔρκειον ἥμαρε βωμὸν ἐ-

115 πενθορόντα, μη μιν εὐφρον’ ἐς οἶ[κ]ον

μητ’ ἐπὶ γῆρας ἐξε-

μεν βίοιν. ἀμφιπόλοις δὲ

[κ]υρ[ίαν] περὶ τιμᾶν

[δηρ]αξύμενον κτάνειν

120 [<ἐν> τεμέ]νει φίλῳ γᾶς

παρ’ ὀμφαλὸν εύρυν.

[iη’ ἤτε], νῦν μέτρα πανιό-

νων, ἤτε, νέοι.


115 εὐφρον’ ἐς οἰκον Housman (Diehl, s), cp. 105 f. Il. ν 686, οὐκ ἄρ’ ἐμελλον ἐγά γε | νοστήσας οἰκόνδε φίλην ἐς πατρίδα γαίαν | εὐφρανεὶν ἐν ἀλοχὸν τε φίλην καὶ νήπιον νιόν, and Lucr. iii 894, iam iam non domus accipiet te laeta.

117-119 = Pindar Frag. 52 Bergk in schol. Ν. vii 94, ἀμφιπόλοις μαρνάμενον μυριάν περί τιμᾶν ἀπολωλέναι (μυριάν suggested to Boeckh by paraphr. τῶν νομιζομένων τιμῶν).

540
the mighty Neoptolemus, 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, 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 Lycomèdes, king of Seyros, was brought up in Seyros, 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.

στρ. γ'
όνομακλύτα γ' ἐνεσσὶ Δωρεὶ
μεθέοισα πόντῳ
125 νὰσος, ὁ Δίὸς Ἐλ-
λανίον φαεννὸν ἀστρον.
οὔνεκεν οὖ σε παιγόνοιν
ἀδορπὸν εὐνάξομεν, ἀλλ' ἀοίδᾶν
ῥόθια δεκομένα κατερεῖς
130 πόθεν ἔλαβες ναυπρύτανιν
δαίμονα καὶ τὰν θεμιξενον ἀρετάν.
ὁ πάντα τοι τὰ τε καὶ τὰ τεῦχων
σῶν ἐγγυάλιξεν ̣δλβον
εὐρύοπα Κρονοῦ παῖς, ὑδάτ<εσσ>τι γὰρ ἐπ' Ἀσω-
135 ποῦ π[οτ' ἀ]πὸ προθύρων βαθύκολ-
πον ἀ[νά]ρεψατο παρθένον
Ἀγίηναι· τὸτε χρύσεαι ἀ-
ἐρος ἐκρυφαν κόμαι ἐπιχώριον
κατάσκιον νῶτον ὑμέτερον,
140 ἵνα λεχέων ἐπ' ἀμβρότων
176 — — — — ἀπ[ε]ρονας ἀρετὰς


123 ὀνομακλύτα, this feminine is quoted by Schol. T on Il. 20, 51; cp. ναυσικλύτα Ἀ. v 9, and Bergk's δασικλύταν Ὁ. v 52.
125 f. Schol. ἰερὸν Δίος Ἐλληνίου ἐν Αἰγίνη, ὧπον συγελθόντες εὐξαντο περὶ τοῦ αὐχμοῦ, cp. Ἀ. v 10 and schol.
129 ῥάθια, Arist. Εὐq. 546 ἀθρεσθ' αὐτῷ πολὺ τὸ ῥάθιον.
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 . . .

130 f. ναυπρύτανιν, and θεμίξενον (cp. O. viii 20 f., Υ. iv 11 f.
v 8, and Frag. 1, 3–4) are not found elsewhere.
132 Cp. Frag. 141 (105), θεὸς δ' πάντα τεύχων, and, for τά τε
καὶ τά, P. v 55, vii 22, I. v 52.
134 Ἄσαρπον, father of Aegina, I. viii 17 f.
136 ἀναρέψατο, cp. Bekker’s Ἀνεδεῖναι, p. 401, ἀνερεψάμενοι,
from ἀναρέπτομαι, a variant of the ordinary form ἀνερεπτομαι,
whence the Homeric ἀναρέψαντο.

543
7 (a) ΘΗΒΑΙΟΙΣ Ε[ΙΣ ΠΤΘΩ?]  

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  
Μναμοσύνα κόραις τ’ εὐμαχανίαν δίδομεν.  
τυφλαὶ γὰρ ἀνδρῶν φρένες  
όστις ἄνευθ’ Ἑλικωνιάδων  
15 βαθείαν ἐλθ[όν]των ἐρευνᾶ σοφίας ὁδὸν  
ἀντ. or ἐπ.  

ἐμοὶ τούτον διέδωκαν ἡθάνατον πόνον  
Oxyrhynchus Papyri, v (1908) 52 f.  

15 βαθείαν—ὁδόν, “seeks the steep path of them who walked it by their wisdom.” o–h. The second word may begin with ἐλθ- or ἐλε- or ἐλο- , and end with των or γων

8. ΘΗΒΑΙΟΙΣ

Frag. 82, Col. ii, 20  

20 σπεύδοντ’, ἐκλαγξὲ θ’ ἱερώτατον  
δαιμόνιον κέαρ ὀλοαἴσι στοναχαίς ἄφαρ,  
καὶ τοιάδε κορυφᾶ σάμαινεν λόγον.  
25 ὁ πανάπ[ερον εὐ]ρύσσα Κρονίων,  
tελείς σ[υ] νῦν τὰν πάλαι  
πεπρωμέναν πάθαν,  
ἀνίκα Δαρδανίδαις Ἐκάθ[α] φράσεν ὁψιν]  
[ἀν] ποτ’ εἰδεν ὑπὸ σπλάγχνοις  
φέροισα τὸνό’ ἀνερ’, ἐδοξὲ[ε δὲ  
Oxyrhynchus Papyri, v (1908) 64 f.  

20 σπεύδοντα sc. Πάριν, ἐκλαγξὲ sc. Κασσάνδρα.  

544
7 (a)
papyrus (Florence, 1913). The strophe of 12 lines begins with μαντευμάτων τε θεσπεσίων δότηρα, and the antistrophe with ἡρώα Τήνερον 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.

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 man in her womb. She

1 Paris; Eur. Troades, 921 f.; Virgil, Aen. vii 320 f.
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 B.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'

᾿Ακτὶς ἄελιον, τί πολύσκοπε μήσεια, ὃ μάτερ ὄμματων, ἀστρον ὑπέρτατον ἐν ἀμέρα
κλεπτόμενον; [τί δ'] ἔθηκας ἀμάχανον ἴσχὺν τ' ἀνδράσιν
καὶ σοφίας ὀδόν,

5 ἐπίσκοτον ἀτραπὸν ἐσομένα;

1 ἀκτὶς ἄελιον Soph. Ant. 100.
1–2 τί πολύσκοπε μήσεια, ὃ μάτερ Boissonade, ὄμματων Blass (c–h, Diehl, s), cp. Od. xi 474, τίπτ’ ἐτι μείζον ἐνι φρεσκομήσει μήσεια ἔργον, and Philostr. Epp. 52 (72), κάκεινο πον κατὰ Πίνδαρον, τὸ τὴν ἀκτίνα τὴν ἀπὸ σοῦ πηδῶσαν εἶναι τῶν ἐμὸν ὀφθαλμῶν μητέρα: τί πολύσκοπ’ ἐμησθεὶς μ’ ἀτερ ὄμματων Dionys. ; τί πολύσκοπ’ ἐμήσαο (ἐμήσω Bamberger) θὸδ’ μάτερ

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deemed that she bare 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?

\[\text{Beam of the sun! O thou that seest afar, what wilt thou be devising? O mother of mine eyes! O star supreme, reft from us in the daytime! Why hast thou perplexed the power of man and the way of wisdom, by rushing forth on a darksome track?}\]

\[\text{Beam of the sun! O thou that seest afar, what wilt thou be devising? O mother of mine eyes! O star supreme, reft from us in the daytime! Why hast thou perplexed the power of man and the way of wisdom, by rushing forth on a darksome track?}\]
πάντων ἡ πάρος;

ἀλλὰ σε πρὸς Δίος, ἵπποσῶα θεός,

ιετεύω, ἄπημονα

εἰς ὀλβον τινὰ τράποιο Θήβαις,

10 ὅ πότιμα, πάγκοινον τέρας.

ἀντ. α’

— ρά — ὡ — ὡ — ὡ — ὡ

— ὡ — ὡ — ὡ — ὡ — ὡ

— ὁνός —

—, πολέμοιο δὲ σάμα φέρεις τινός,

14 ἡ καρποῦ φθίσιν,

ἡ νυφετοῦ σθένος

15 ὑπέρφατον, ἡ στάσιν οὐλομέναν,

ἡ πόντου κενέωσιν <ἄρ’> ἀμ πέδον,

ἡ παγετῶν χθονός, ἡ νότιον θέρος

ὑδατι ξακότω ρέουν,

ἡ γαίαν κατακλύσαισα θήσεις

20 ἀνδρῶν νεόν ἐξ ἀρχῆς γένος;

ἐπ. α’

ὀλοφύρομαι οὐ]δέν, ὁ τι πάντων μέτα πείσομαι.

lines 22–33 lost, = ἐπ. α’ 2–10, στρ. β’ 1–3.

στρ. β’<

ἐκράνθην ὑπὸ

δαιμονίῳ τινί

6 ἑλαύνεις M (Diehl) ; ν.1. — νεῖν P (G–H, s), or — νεΐ B.

7 ἱπποσῶα θεός (or θοάς) Blass ; ἱπποσῶα θοάς G–H, Diehl, S : ἱπποσῶα θαδέας Schneidewin (ζαθάς Christ), ἵπποσῶα θοάς Dionys.

11–13 [ἡ]’ ἀ[τασθαλιασι] κοτεσσαμένα βροτῶν | πάμπαν μὲν

οὐ θέλεις ἐξαλέψειν φάος | αἶ]ὼνος [ἄγγλον], πολέμοιο δὲ κτλ ? S.

13 πολέμοιο δὲ G–H (Diehl, S) : πολέμου δ’ εἰ Hermann,

σάμα Scaliger : πολεμοῦ δὲ ἀμα Dionys.

548
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 Agamemnon and Bacchanals, p. 188, and in F. D. Morice’s Pindar, p. 21, ed. 1898.

16 <&ρ’> Blass, &μ Hermann: ἄλλα Dionys.
18 ἰέρν s ed. 1900: ἱερὸν Dionys. ; διερὸν Scaliger.
19 θήςεις Barnes : θήςει.
33 <μένει? > s.
35 λέχει πέλας ἀμβροσίω Μελίας
ἀγανοῦ καλάμῳ συνάγειν θρόον
μῆδεσί τε φρενὸς ὑμετέραν χάριν.
λιτανεύω, ἐκαβόλε,
Μοισαίαις ἀνατιθεῖσ τέχναισιν
40 χρηστήριον, [ὦπολ]λον, τ[ἐό]ν·
ἀντ. β'
ἐν φ' Τήνε-

...
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 Zêthus,\(^1\) by reason of his prudent courage. For the Sea-god, who wieldeth the trident, honoured him above all mortals; and he hasted to the region of Eurîpus . . .

\(^1\) i.e. the Thebans and Thebes. Zêthus and Amphion were the twin sons of Zeus by Antiopê, daughter of the river-god, Asôpus. They avenged themselves on Lycus, the mortal husband of Antiopê, and on his second wife, Dirce, 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.
PINDAR

ΔΙΘΡΑΜΒΟΙ

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' ἐλπειν σοφίαν ἐμεν, ἄ <τ'> ὀλίγον ἀνήρ ὑπὲρ ἀνδρός ᾿ϊσχει; οὐ γὰρ ἐσθ' ὅπως τὰ θεῶν βουλεύματ' ἐρευνάσει βροτέα φρενί, θνατᾶς δ' ἀπὸ ματρὸς ἐφι.

Stobaeus, Anth. ii 4 Wachsmuth; Clemens Alex. Str. v 726.

ἈΘΗΝΑΙΟΙΣ

75 (45)

This dithyramb, which was sung in the central mart of Athens, was probably composed for the Great Dionysia celebrated at the beginning

Δεῦτ' ἐν χορόν, Ὄλυμπιοι, ἐπὶ τε κλυταῖν πέμπτετε χάριν, θεοί, πολυβατον οἶτ' ἀστεος ὄμφαλον θυόντα ἐν ταῖς ιεραῖς Ἀθάναίς 5 οἰχνεῖτε πανδαιδαλόν τ' εὐκλε' ἀγοράν,

1 δεῦτ' ΕFM²V (ns); δεῦτ' P.M¹ (Bergk). ἐν, Aeolic or Boeotian form of eis, as in P. ii 11, 86; v 38; N. vii 31.

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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 ἴχει L (s); ἴχει vulgo Stob.; ἵχειν 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).
PINDAR

io̱detàν χαχείν στεφάνων τάν τ’ ἑαριδρόπων ἀοιδάν.

Διόθεν τε με σὺν ἀγλαᾶ.

:idete poroevthev' aoii'ân deûteroun

ἐπὶ τὸν κισσοδέταν θεόν,

10 τὸν Βρόμιον Ἐριβόαν τε βροτοί καλέομεν,

γόνον υπάτων μὲν πατέρων μελπέμεν

γυναικών τε Καδμεῖάν.

ἐναργέα τελέων σάματ’ οὐ λανθάνει,

φουικοεάνων ὁπὸτ’ οἰχθέντος Ὁρᾶν θαλάμου,

15 εὐοδμον ἐπάγγησιν ἔαρ φυτὰ νεκτάρεα.

τότε βάλλεται, τότ’ ἐπ’ ἀμβρόταν χέρσον

ἐραται

حوا φόβαι, ρόδα τε κόμαισι μίγωνται,

ἀχεὶ τ’ ὅμφαλ μελέων σὺν αὐλοῖς,

ἀχεὶ τε Σεμέλαν ἐλικάμπτικα χοροί.

Dionys. Halicarnass. de compositione verborum, c. 22, i 99

and 180 ed. Usener, 1904.

6 λαχείν Usener (s) : λάχει F, λάχετε vulgo (b).

ἑαριδρόπων F (s) : —δρέπ(τ)ων.

ἀοιδάν : λοιβάν B.

9 τὸν om. Vat. (s). κισσοδέταν Rob. Stephanus : —δόταν

P (Usener). κισσοκομάνι ? Usener ; v.l. —δαὴ s.

10 τὸν Βρόμιον Ἐριβόαν τε Usener : Br. ὅν τ’ Ἐρ. Bergk (s) ;

(τ)ὸν Br. (τ)ὸν Ἐρ. mss ; τὸν Br. τὸν Ἐρ. τε B.

11 μελπέμεν B (s) : μέλπε P ; v.l. μέλπομεν.

12 Καδμ. followed in mss by ἐμολούν (b) 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 celebrate the progeny of sires supreme and of Cadmean mothers.¹

Clearly seen are the bright symbols of sacred rites, wheneversoever, 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 Semelé.²

¹ Zeus and Semelé, here treated as plurals, to give them additional dignity.
² Verse rendering in Milman’s *Agamemnon and Bacchanals*, p. 185.

13 ἔναργεα τελέων σάμαρ: Usener (s) : — τεμεώ τεμάντων Ψ, v.l. νεμέω ορ νεμέα μάντιν; ἐν Ἀργεία Νεμέα β.
14 φοινικοεάνων Koch (s) : φοινικοεάνων Ψ, v.l. φοίνικος ἐανών; φοίνικος ἔγρος β.
15 ἐπάγγειν Usener, ἐπάγγεσιν s : ἐπάγγειν Ψ, v.l. ἐπαίωσιν.
18 ἀχεί τε Ψ (s) ; ἀχεῖται τ’ ῥ; v.l. οἴχνει τ(ε).
19 ἀχεί τε Bergk (s) : οἴχνει τε mss.
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 proxenus, 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. 104b). 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,
DITHYRAMBS

The fame of Athens

Oh! the gleaming, and the violet-crowned, 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 Piraeus, like the ιοιείδεα πόντον 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 Aphrodite, and the Muses and Graces, and to heroines of romance, such as Eurydice. 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.
PINDAR

78 (225)

Κληθ' Ἀλαλά, Πολέμου θύγατερ,
ἐγχέων προοίμιον, ἃ θύεται
ἀνδρες <ὑπὲρ πόλιος> τὸν ἱερόθυτον θάνατον.

Plutarch, de gloria Atheniensium, c. 7.
2 ἃ θύεται Haupt, Opusc. i 313 (edd.); αἰθύεται schol.

79 (47, 48)

(a) Πρὶν μὲν εἰρπε σχοινοτένειά τ' ἀοιδὰ διθυραμβῷ
καὶ τὸ σὰν κίβδηλον ἀνθρώποισιν ἀπὸ στομάτων

Strabo, x 469; Dionys. Halicarn. de compos. verb. c. 14; Athenaeus, 455c, 467a.
1 εἰρπε, v.l. ἢρπε. διθυραμβῷ Dion. F: —βῶν EPMVs (s); Athen. om.
2 κίβδηλον Dion. EF, and Athen. (s): κίβδαλον PMVs (b).

(b) σοὶ μὲν καταρχαί,
μάτερ μεγάλα, πάρα ρόμβοι κυμβάλων,
ἐν δὲ καχλάδων κρόταλ', αἰθομένα τε
dais ὑπὸ ξανθαῖοι πεύκαις.

Strabo, l.c.
(a) and (b) 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; ἀμφύετε Plutarch.
3 <ὑπὲρ πάλιος> Bergk (s).

Poems, past and present

In olden days, the lay of the dithyramb was wont to wind its straggling length along, and the sibilant saυ was discarded from the lips of men . . .

1 Cp. Hermogenes, De Inventione, iv 4 (of lengthy metres), τὸ ὑπὲρ τὸ ἡρώηκόν σχοινοτενές κέκληται.
2 An allusion to the ἄσιγμοι φῶς, especially those of Lasus of Hermionê, 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 Athenæus 455c, Πυθαρος πρὸς τὴν ἄσιγμοποιηθεῖσαν (ἄσιγμον ποιηθεῖσαν?) φῶς, and 467a; also Herodotus, i 139, "the Dorians call the letter saυ, 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 κατάρχαι Scaliger (s): κατάρχει.  
3 καχλάδων mss (Wilamowitz, s): κεχλάδειν? Hermann.  
4 δαίς Wackernagel (s): δας
The Prosodia, or "Processional Songs," were sung to the accompaniment of the flute.

**ΕΙΣ ΔΗΛΟΝ**

87 + 88 (58)

(a) στρ.

Χαίρ', ὁ θεοδύτα, λιπαροπλοκάμου
παίδεσσι Λατοὺς ἱμεροέστατον ἔρνος,
πόντου θύγατερ, χθονὸς εὐρείαις ἀκίνητον τέρας,
ἀντε βροτοὶ

Δᾶλον κικλήσκοισιν, μάκαρες δ' ἐν Ὄλυμπῳ
tηλέφατον

κυανέας χθονὸς ἄστρων ........

... ... ... ...

ἀντ.

... ... ... ...

(b) ἤν γὰρ τὸ πάροιθε φορήτα κυμάτεσσιν παντοδαπὸν

ἀνέμων

ῥιπαίσιν' ἀλλ' Ἀκογενὴς ὁπότ' ὠδίνεσσι θυίοισ' ἀγχιτόκοις ἐπέβα λγυν, δὴ τότε τέσσαρες ὠρθαὶ

πρέμιων ὄρουσαν χθονίων,

... εἰπεκράνοις σχέθουν πέτραν ἀδαμαντοπέδιλοι

κιόνες: ἐνθα τεκοῦσ' εὐδαίμον' ἑπόγιατο γένναν.

(a) Theophrastus in Pseudo-Philo, περὶ ἀφθαρσίας κόσμου, 23.
(b) Strabo x 485.

6 παντοδαπῶν Wilamowitz: παντοδαπῶν <τ'> Schneider (edd.).

560
On Delos

Hail, O heaven-built isle, most lovely scion of the children of bright-haired Léto, O daughter of the sea, thou unmoved marvel of the spacious earth, by mortal men called Délōs, but by the blessed gods of Olympus known as the far-seen star of the dark-blue earth . . .

1 In contrast to the tradition (first found in Pindar) that it was a floating island until the visit of Létō. This seems better than the rendering “unshaken by earthquake” discussed in Smyth’s *Greek Melic Poets*, p. 364 f. There was an earthquake in 490 B.C., in fulfilment of the oracle, κινήσω καὶ Δῆλον ἄκινητὸν πέρ ἐοῦσαν (Herodotus, vi 98).


For aforetime, that isle was tossed on the waves by all manner of whirling winds; but, when Létō, the daughter of Coeüs, 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' ἀ Κοιογένης Schneider (edd.): ἀλλακαιωγενῆς.
8 ἐπέβα νυν Porson (edd.): ἐπιβαλεῖν.
9 ὄρουσαν S: ἀπώρουσαν.
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 Aegiuetans.” Aphaia was also worshipped in Crete, where she bore the names of

Partheneia

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 Alcman. 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)

Ω Πάν, Ἀρκαδίας μεδέων, καὶ σεμνῶν ἀδύτων φύλαξ, . . .

Ματρὸς μεγάλας ὅπαδε, σεμνὰν Χαρίτων μέλημα τερπνόν.

Schol. Pyth. iii 139.

104b Schröder

οἱ μὲν περὶ τὸ Γαλάξιον τῆς Βοιωτίας κατοικοῦντες ὑσθοῦντο τοῦ θεοῦ τῆς ἐπιφάνειαν ἀφθονία καὶ περιουσία γάλακτος.
MAIDENS' SONGS

For the Aeginetans. On the goddess Aphaia

Is there any nobler theme for our commencing or for our closing strains, than to sing the deep-zoned Lētô, 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:—
PINDAR

— ἐν προβάτων γὰρ ἐκ πάντων κελάρυζεν,
ὡς ἄπο κρανὰν φέρτατον ὕδωρ,
θήλεον γάλα· τοι δ’ ἐπὶ μπλαν ἐσσύμενοι πίθουσι·
ἄσκος οὕτε τις ἄμφορεις ἐλύνεν δόμοις,
pέλλαι δὲ ξύλιναι πίθοι <τε> πλῆσθεν ἀπαντες.

104° Schröder

(1) On Aeoladas,
who is also the subject of the next poem.

. . . . . . . . . . . oσ . . . . θείαις ερ-
. . . . . . . . . . . δια
5 μάντις ὡς τελέσσω

στρ.

ἱεραπόλος· τιμαὶ

δὲ βροτοῖς κεκριμέναι;
pαντὶ δ’ ἐπὶ φθόνος ἀνδρὶ κεῖται

ἀρεταῖς, ὡς ἰδὶ δὲ μηδὲν ἐχὼν ὑπὸ σι-
10 γὰρ μελαίνα κάρα κέκρυπται.

ἀντ.

φιλέων δ’ ἀν εὐχοίμαν

Κρονίδαις ἐπ’ Αἰολάδα

καὶ γένει εὐτυχίαν τετάχθαι

ὁμαλὸν χρόνον· ἀθάναται δὲ βροτοῖς
15 ἀμέραι, σῶμα δ’ ἔστι θνατῶν.

ἐπ.

ἀλλ’ ἀφιν ἠη λιπότε-
kνος σφαλὴ πάμπαν οἶκος βιαί-

α δαμεῖς ἀνάγκα,

ζῶει κάματον προφυγὼν ἀνα-
20 -ρόν· τὸ γὰρ πρὶν γενέ-

[σθαί τῷ θανεῖν ἵσον λέγω.]
“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 ξύλιναι πίθοι <τε> Wilamowitz (s) : ξύλινοι πίθοι.

*On Aeoladas 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 Aeoladas 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.


5 f. μάντις—ιεραπόλος, cp. frag. 51d, ναοπόλον μάντιν.


13 εἰντυχίαν pap. (6-11, s) : εἰντυχία Wilamowitz.

104 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 e). In the present poem, the speaker is a maiden (26, 46); hence the poem has been identified as one of the Παρθένεια, or choruses for girls, and further, as one of the special group of Παρθένεια 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 ἐπλανθησοντατεπλονωκεως,
χερσινἐνμαλακαισινὁρπακἄγλαδν
δάφναςὀχέουσα,παν-
δόξονΑιολάδασταθμών
30 νιόυτεΠαγώνδα
ἐπ. α'
υμνήσωστεφάνωνισιθαλ-
-λοισαπαρθένιονκάρα,

21 [χαίρ'Ωιερί] χρυσόπε[πλέμοικόρα,][αὐ]δω[αι,τε]λέσαι
persons directly or indirectly mentioned in the poem:—

Aeoladas (29)  Damaena (70)

Pagôndas (30, 48 f.) + Anonyma (48 f.)  Anonymus (70) + AndaesistrotA

Agasicles (50)  Anonyma (72)

Here Agasicles, the grandson of Damaena, is the παῖς δαφνηφόρος (δυμφιθαλίς). He is probably the son of Pagôndas, and his cousin is the accomplished daughter of AndaesistrotA, a feminine name of a war-like type, for which there is no known parallel; the termination comes from στροτός, Boeotian 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 Thêbê 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 Aeoladas 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[ηθ’ δλέση Diehl.
22-4 Cp. P. v 117 θέσ ρόφρων τελεί δύνασαν.
23 ήκεί s, Wilamowitz.
σειρήνα δὲ κόμπουν
αὐλίσκων ὑπὸ λωτίνων
35 μυμήσομ’ ἄοιδαισ
στρ. β’
κεῖνον, ὃς Ζεύγρον τε σιγάζει πυροᾶς
αἰσηρᾶς, ὅποταν τε χειμῶνοι σθένει
φρίςσων Βορέας ἐπι-
στέρχης’ ὠκύαλον Νότου
40 ῥιπάν τε ταράξη.
---- φεν ω ----
-ασικμ . ξωννα
στρ. γ’
πολλᾶ μὲν τὰ πάροιθε[ε μέμυνμαι καλά]
δαίδαλλοις’ ἐπεσιν, τὰ δ’ ἀ[λλ’ ὁ παγκρατῆς]
45 Ζεὺς οἶδ’, ἐμὲ δὲ πρέπει
παρθενή οἷον μὲν φρονεῖν
γλώσσα τε λέγεσθαι.
ἀντ. γ’
ἀνδρὸς δ’ οὔτε γυναικός, ὅπνεος ἐγ-
κειμα, χρή με λαθεῖν ἄοιδὰν πρόσφορον.
50 πιστὰ δ’ Ἀγασίκλει
μάρτυς ἦλυθον ἐς χορὸν
ἐσποίς τε γονεύσιν
ἐπ. γ’
ἄμφι προξενίαισι· τί-
μαθεῖν γὰρ τὰ πάλαι τὰ νῦν γ’

39 ἀνδρός δ’ οὐτε γυναικός, ὅν θάλεσσιν ἐγ-
κείμαι, χρή με λαθεῖν ἄοιδὰν πρόσφορον.
50 πιστὰ δ’ Ἀγασίκλει
μάρτυς ἦλυθον ἐς χορὸν
ἐσποίς τε γονεύσιν
ἐπ. γ’
ἀμφί προξενίαισι· τί-
μαθεῖν γὰρ τὰ πάλαι τὰ νῦν γ’

34 αὐλίσκων ε-η etc.: λαισκῶν Ραρ.
37 ομ. Sappho, 104, ὄρταν βραδίνῳ.
38-40 ἐπιστέρχης’ — ταράξῃ Ρ. Maas (s), ομ. Od. ν 304,
ἐτάραξε δὲ πόντον, ἐπιστέρχουσι δ’ ἄελλαι: επιστέρχης ὠκύαλον
τε ποντου. οταν ετάραξε Ραρ.; ἐπιστέρχῃ πόντου ἀ’ ὠκύαλον ῦταν
ἐμάλαξεν θ-η, ομ. Bergk, Poet. Lyr. Frag. 133, αδεσποτά,
ἐπιστέρχης τε μάλαξον τα βλαίον πόντον ὥκειας τ’ ἀνέμων ῦτας.
568
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 ἀλλ’ ὁ παγκρατής Wilamowitz (s).
46 f. μὲν . . . τέ, cp. Ὀ. vi 88 f.
50 f. πιστὰ—μάρτυς, cp. Π. i 88, μάρτυρες ἀμφοτέροις πιστοῖ, and xii 27, πιστοὶ χορευτῶν μάρτυρες.
53 f. τίμαθεν γὰρ Wilamowitz (Diehl, s): τιμαθεντας pap.; τιμαθείσιν ὁ-Ἡ, cp. Ι. iii 25 f.
Either 8 lines, or 8 lines + 15 of a whole triad, lost.

60 χαίταν στεφάνοις ἐκόσµιον μηθεν, ἐν τε Πίσα περὶ π — — —

62 ρίζα τε — —


65 ένεκεν καὶ ἐπειτ[α δυσµενὴς χό]λος τῶν δινθρων ένεκεν μερίµνας σώφρονος ἐχθράν ἔριν οὐ παλίγγυλωσσον, ἀλλα δίκας δίδονς π[ιστ]ᾶς ἐφίλησεν.

70 Δαµµαίνας πα[ἰ, ἐναισίμ]ῳ νῦν μοι ποδὶ στείχῳν ἄγεος τίν γὰρ εὔφρων ἐψεται πρῶτα θυγάτηρ ὀδοῦ δάφνας εὐπεπτάλοιο σχεδὸν βαίνουσα πεδίλοις, ἐπ. ἕ'

75 'Ανδαισιστρότα ἄν ἐπά—

58 ἐν αἰώνεσσιν Ὄγχηστου, cp. I. i 33.
59 Ἰτωνίας = 'Αθάνας, cp. Bacchylides frag. 15 Blass, 11 Jebb, χρυσάγιδος Ἰτωνίας—παρ' εἶδοιδαλον ναῦν ἐλθόντας κτλ. Her most famous shrine was probably that near Coroneia which placed the head of the goddess on her silver coins.
61 περὶ π[ρώτων] or π[λεύστου], Diehl.
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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 advanceeth with her feet beside the leafy branch of bay, she whom her mother, Andaesistrota,

65 ἐνήκειν s : ἐθηκεν Wilamowitz.
66 μερίμνας σώφρονος cp. O. i 109 f. θεῶς . . . τεαίσι μήδεται . . . μερίμναισιν.
75 'Ανδ. Wilamowitz (S), &ν Δαισιστρότα G–Π (Diehl).
PINDAR

σκησε μήδεσ[ι ποικί]λο[ις].
ά δ’ ἐρ[γάσι]αις
μυρίων ἐ[χάρη καλα]ῖς
ξεύξα[ισὰ νιν όιμων].

στρ. 5
80 μὴ νῦν νέκτα[ρ ἰδόντ’ ἀπὸ κρά]νας ἐμᾶς
dιψῶντ’ ἄ[λλοτριον ρόου]ν παρ’ ἀλμυρὸν
οἴχεσθον ἐ’ — —
76 . . . ]α[ς Γ-Η. 76-79 and 81, restored by s.

ΤΙΠΟΡΧΗΜΑΤΑ

In the Hyporchēma, 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. 748b). It was accompanied by the flute, with or

• IERPΩΝΙ

105 (71 + 72)
(a) Σύνες ὃ τοι λέγω, ξαθέων ιερῶν ὁμώνυμε
πάτερ,
κτίστορ Αἴτνας.
(b) νομάδεσσι γὰρ ἐν Σκύθαις ἀλάται <μόνος>,
득 ἀμαξοφόρητον οἰκον οὐ πέπαται.
5 ἄκλεες <δ’> ἐβα *<ζεύγος ἀνενθ’ 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). ἄκλεης δ’ ἐβα σπολᾶς
ἀνεν χιτῶνος.

3 In Aristophanes’ parody the line ends with Στράτων
(στρατῶν s, μόνος Hermann).

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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 νέκταρ, cp. O. vii 7 f.

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 Seythians, 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 Aris 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.

⁵ ἄκλεης ἡβα mss: ἄκλεης ἡβα ἦς <ζεύγος ἡμιόνων ἀνευ ἀρματος?> Brunck; ἄκλεης — <ζεύγος ἀνευθ' ἄπηνας> Sandys.
PINDAR

106 (73)

'Απὸ Ταύγετοιο μὲν Δάκαιναν
ἐπὶ θηρσὶ κύνα τρέχειαν πυκνώσατον ἐρπετόν.
Σκύριαι δὲ ἐς ἄμελξιν γλύγεος
ἀγίες ἐξοχώταται:
5 ὀπλα δ' ἀπ' Ὄργασον ἄρμα Θηβαίον ἄλλ' ἀπ'
ἀγλασκάρπον
Σικελίας ὁχήμα διαδάλευν ματεύειν.
Athen. i p. 28α, Eustathius, ad Hom. p. 1822, 5, schol. Arist. Pux 73.

108α (75)

θεοῦ δὲ δείξαντος ἄρχαν
ἐκαστον ἐν πρᾶγμα εὐθείᾳ δὴ
kέλευθος ἄρεταν λαβείν,
tελευταί τε καλλίωνε.
Epist. Socrat. 1 p. 610, 4.

142 (106)

θεοῦ δὲ δυνατὸν μελαίνας
ἐκ νυκτὸς ἄμιαντον ὃρσαι φῶς,
κελανεφήι δὲ σκότει
καλύψαι σέλας καθαρὸν
ἀμέρας.
Clemens Alexandrinus, Strom. v 708.

110 (76)

γλυκὸ δ' ἀπείρῳ πόλεμος· πεπειραμένως δὲ τις
ταρβεῖ προσίσχεται νιν καρδία περισσῶς.
Stobaeus, Flor. 50, 3 (πόλεμος ἀπείρῳ), Schol. on Il. 11, 227, and Diogenianus iii 94 (γλυκὸς ἀπείρῳ).

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DANCE-SONGS

The Sicilian mule-car

From mount Taýgetus cometh the Laconian hound, the cleverest creature in chasing the quarry. The goats of Seyros 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 τρέχειν Ath. (s): τρέφειν Eust.
3 γάλαγος 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 = ἔν.

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.


"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 κοινὸν τις ἀστῶν ἐν εὐδίᾳ τίθεις ἐρευνασάτω μεγαλάνωρος Ἡσυχίας τὸ φαιδρὸν φῶς,
στάσιν ἀπὸ πραπίδος ἐπίκοτον ἀνελῶν, πενίας δότειραν, ἕχθραν <δὲ> κοινοτρόφον.

Polybius, iv 31; Stobaeus, Flor. 58, 9.

111 (77)

ἐνέπισε κεκραμέν' ἐν αἴματι. πολλὰ δ' ἐμβαλ' ἐλκεα νωμῶν τραχὺ ρόπαλον, τέλος δ' ἀείραις πρὸς στιβαρὰς στάραξε πλευρᾶς, αἰῶν δὲ δὲ δ' ὀστέων ἐραίσθη.

Erotianus, gl. Harpocr., p. 49 Kl.

ΕΓΚΩΜΙΑ

ὈΘΡΩΝΙ ΑΚΡΑΓΑΝΤΙΝΩ

119 (84)

ἐν δὲ Ὑρῶν καταοίκισθεν . . . . . ἐνθεν ὀρμαθέντες ὑψηλὰν πόλιν ἀμφινέμουται, πλεῖστα μὲν δῶρ' ἄθανάτοις ἀνέχοντες, ἐσπετο δ' αἰενάου πλούτου νέφος.

Schol. O. ii 15 f.

1 καταοίκισθεν S: καταφίκισθεν.
2 ἐνθεν ὀρμαθέντες S: ἐνθεν δ' (or ἐν δ' or ἐνθ') ἀφορμαθέντες.
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 ἐμβαλ᾽ ἔλκεα Heringa and Bergk (s): ἔλκεα πλευρᾶς ἐμβαλε.

ON THERON OF ACRAGAS

... and his ancestors\(^1\) 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.
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 Aphrodite in that city. On the occasion of the fulfilment of his vow, he vowed:

στρ. α'
Πολύξεναι νεάνιδες, ἀμφίπολοι
Πειθοῦς ἐν ἀφνειῶ Koríνθῳ,
αἵτε τὰς χλωρᾶς λεβάνου ξανθὰ δάκρη
θυμιάτε, πολλάκι ματέρ' ἐρώτων οὐρανίαν πτά-
μεναι
5 νόημα πότ τὰν Ἁφροδίταν,
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 σιγαθέν Barnes (s): ἔπισαθέν Dionys.; ἐπιλασθέν 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 Aphrodite, the heavenly mother of Loves! She
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 Hagèsilas, who has been identified

Χρήν μὲν κατὰ καιρὸν ἐρώτων δρέπεσθαι, θυμέ, σὺν ἀλικίᾳ.

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 Isthmus\(^1\) 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
ΠΙΝΔΑΡ

τὰς δὲ Θεοξένου ἀκτινὰς ποτ’ ὀσσων μαρμαρίζουσας δρακείς
ὅς μὴ πόθῳ κυμαίνεται, εἴς ἀδάμαντος
ἡ σιδάρου κεχάλκευται μέλαιναν καρδίαν
ἀντ. α’

5 ψυχρὰ φλογί, πρὸς δ’ Ἀφροδίτας ἀτιμασθεὶς
ἐλικοβλεφάρου
ἡ περὶ χρήμασι μοχθίζει βιαίως, ἡ γυναικείω
θράσει
ψυχρὰν φορεῖται πᾶσαν ὅδον θεραπεύων.
ἀλλ’ ἐγὼ <τὰς> ἐκατι κηρὸς ὅς δαχθεὶς ἔλα
ἐπ. α’

ἱραν μελισσῶν τάκομαι, εὑτ’ ἀν ἰδω

10 παιδών νεόγυνον ἐς ἡβαν.
ἐν δ’ ἄρα καὶ Τενέδῳ Πειθώ τ’ ἐναιεν
καὶ Χάρις νιῶν Ἀγνησίλα.

Athenaeus, xiii 564e, 601d.

2 ποτ’ ὀσσων Wilamowitz: ὀσσων Ath.¹, προσώπων Ath.²
πρὸς ὀσσων Kaibel (s).
μαρμαρίζουσας Ath.²: —ῥοζούσας Ath.¹; —ῥοζούσας s.
5 ἐλικογυλ. s.

127 (236)

Εἶν καὶ ἔραν καὶ ἐρωτι
χαρίζεσθαι κατὰ καυρόν· μὴ πρεσβυτέραν ἀριθμῷ
dίωκε, θυμέ, πρᾶξιν.

Athenaeus, xiii 601e.

ΙΕΡΩΝΙ ΣΥΡΑΚΟΤΣΙΩ

12 + 56 (91 + 92)

τὸν ἐκ 'Τέρπανδρος ποθ’ ὁ Λέσβιος εὑρεν
πρῶτος ἐν δείπνοισι Λυδῶν

582
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 Aphrodité, 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 Hagésilas.¹

¹ Cp. Ν. xi 11.


7 ἕπαραν Ath. (s), βληχρὰν ? s : ἕπαριν Schneider (B); ἀισχρὰν Ahrens; σύρθαν Wilamowitz.

8 τὰς ἐκατί Wilamowitz (s), τὰ σῶτ τὐκτ. τική Hermann; δεκατίτας. 8 f. ἐλα | ἵπαν Bergk (s): ἔληπαν.

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

ψαλμὸν ἀντίφθογγον ὑψηλὰς ἀκούων πηκτίδος... μηδ’ ἀμαύρου τέρψων ἐν βίω. πολὺ τοι φέρτιστον ἀνδρὶ τερπνὸς αἰών.

Athenaeus, xiv 635b, d, xii 512d. Ath. 635d shows that this fragment refers to the barbitos; 635e, that the pectis was identical with the magadis; and 635b, that its notes were an octave higher than those of the barbitos.

ΘΡΑΣΥΒΟΥΛΟ ΑΚΡΑΓΑΝΤΙΝΩ

124ab (89 + 239)

Addressed to Thrasybulus, son of Xenocrates of Acragas, who was victorious at the Panathenaea. Cp. P. vi 15, 44, and I. ii 1, 31.

στρ. α’

(a) Ὡ Θρασύβουλ’, ἑρατὰν ὀχήμ’ ἀοιδὰν τοῦτό <τοι> πέμπω μεταδόρτιον. ἐν ξυνῷ κεν εἴῃ
συμπότασιν τε γυλυκερὸν καὶ Διωνύσιοι καρπῷ

στρ. β’

καὶ κυλίκεσσιν Ἀθηναίασι κέντρον.

5 (b) ἄν’ ἀνθρώπων καματώδες οὔχοντα μέριμναι στηθέων ἔξω· πελάγει δ’ ἐν πολυχρύσοιο πλοῦτον

στρ. γ’

πάντες ἵσον νέομεν ψευδὴ πρὸς ἀκτάν· ὃς μὲν ἀχρήμων, ἀφνεός τότε, τοι δ’ αὖ πλουτεύντες

– ἀέξονται φρένας ἀμπελάνωσι τόξοις δαμέντες.

(a) Athenaeus, xi 480ε; (b) 782d p. 19 Kaibel.


6 ἔξω...πολυχρύσοιο Mitscherlich (s): ἔξωθεν...πολυχρύσοιο Ath.

7 ἵσον s: ἵσα Ath. 8 αὖ: οὖ s.

584
EULOGIES

the Lydians, he heard the twanging of the shrill-toned *pēctis* sounding in unison with it.¹

Nor let delight grow dim, while thou livest; know that for man the best of all things are days spent in delight.

¹ The *barbitos* and the *pēctis* were two ancient varieties of lyre, but the notes of the *barbitos* (a *lyra maior*) were an octave lower than those of the *pēctis*, and therefore better suited to accompany the voices of men singing at a banquet. Cp. Telestes, in Ath. 626a, ὀξύφωνοι πηκτίδων ψαλμοι.

TO THRASYBULUS OF ACRAGAS

*A song for the end of a feast*

I send thee, Thrasybulus, this car of lovely songs, to close thy banquet. At the common board, it may well be a sweet incentive to thy boon companions, and to the wine of Dionysus, and to the cups that came from Athens; what time the wearisome cares of men have vanished from their bosoms, and, on a wide sea of golden wealth, we are all alike voyaging to some visionary shore. He that is penniless is then rich, and even they that are wealthy find their hearts expanding, when they are smitten by the arrows of the vine.¹

¹ We may compare with the above song a fragment of Bacchylides, translated as follows in Jebb’s edition, p. 418:—

“As the cups go swiftly round, a sweet subduing power warms the heart. . . . That power sends a man’s thoughts soaring:—straightway he is stripping cities of their diadem of towers,—he dreams that he shall be monarch of the world;—his halls gleam with gold and ivory;—over the sunlit sea his wheat-ships bring wealth untold from Egypt:—such are the raptures of the reveller’s soul.”
PINDAR

124c (94)
δείπνου δὲ λήγοντος γαλικό τρωγάλιον
καὶ περ πεδ’ ἄφθονον βοράν.
Athenaeus, xiv 641c.

128 (90)
χαρίτας τ’ Ἀφροδισίων ἔρωτων,
ἀφρα σὺν Χειμάρῳ μεθύων
’Αγαθωνίδα βάλω κότταβον.
Athenaeus, x 427d.
3 ’Αγαθωνίδα Wilamowitz: ἀγαθωνίδε.

ΘΡΗΝΟΙ

The θρήνος, 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)
tοῖς λάμπει μὲν σθένος ὑελίου τὰν ἐνθάδε νύκτα
κάτω,
φοινικορόδοις τ’ ἐν λειμώνεσσι προαύστιον αὐτῶν
καὶ λιβάνῳ σκιαρδόν καὶ χρυσέοις καρποῖς βε-
βριθός... . .
1 σθένος s: μένος Plutarch.
3 χρυσέοις καρποῖς Boeckh: χρυσοκάρποις.

1 The "incense-tree" of the upper world is the Boswellia thurifera of Arabia Felix and the Soumali country (George Birdwood, in Linn. Trans. 1869, part 3).
2 It has been suggested that the manuscript reading, χρυσοκάρποις, used in Dioscorides, ii 210, of an ivy with yellow berries, refers to the yellow-berried mistletoe, or the 586
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 cottabus in a contest with Agathónidas.

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, and is laden with golden fruits...

"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 παγχρύσεα μῆλα of Hesiod's Theogony, 355. He also describes himself as "guarding the golden apples of the Muses," Frag. 288 (121).
PINDEP

καὶ τὸι μὲν ἱπποῖς γυμνασίοις <τε>, τοῖ δὲ πεσ-
σοῖς,
5 τοὶ δὲ φορμίγγεσθι τέρπονταί, παρὰ δὲ σφισὶ
εὐανθῆς ἄπας τέθαλεν ὀλβος·
ὅμα δ' ἐρατὸν κατά χόρον κίδναται
αιὲ θὺα μνημώντων πυρὶ τηλεφανεῖ παντοῖα θεῶν
ἔπὶ βωμοῖς.
ἐνθὲν τὸν ἄπειρον ἐρεύγονται σκότον
βληχροὶ δυσφερᾶς νυκτὸς ποταμοῖ ... .

Plutarch, Consol. ad Apollon. 35, p. 120.

4 ἱπποῖς γυμνασίοις τε Ηermann (b): ἱππεῖοις γυμνασίοις
Plut.; ἱππείαιας <τε> γυμνασίαις <τε> s.
7 aiei θὺα Hermann (bs): αἰεὶ θύματα Plutarch.

131 (96)

... ὀλβία δραπόντες αἰσα λυσίπνον τελετάν,
καὶ σῶμα μὲν πάντων ἐπεται θανάτῳ περισθενεὶ,
ζωὸν δ' ἐτὶ λείπεται αἰώνος εἰδωλων. τὸ γὰρ ἐστὶ
μόνον
ἐκ θεῶν: εὑδεὶ δὲ πρασόντων μελέων, ἀτὰρ
εὐδόντεσσιν ἐν πολλοῖς οὐνείροις
δείκνυσι τερπνῶν ἐφέρποισαν χαλεπῶν τε κρίσιν.

Plutarch, Consol. ad Apollon. 35, p. 120, and Romulus, 28.

1 δραπόντες s: δ' ἡπαντες Plutarch.

τελετάν s (found in a Vatican ms by Rohde, Psyche,
ed. 2, ii 217n.): τελευτάν Plutarch (sc. μετανίσονται 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 (ἄτελης
588
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.  

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.  
And, while the body of all men is subject to over-mastering death, an image of life remaineth alive, for it alone cometh from the gods.  
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.

1εραν), 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, ψυχη καλ εἰδωλον xxiii 104. Pindar is the first to explain the immortality of the ψυχα 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)

ὁίοι δὲ Φερσεφόνα ποιῶν παλαιόν πένθεος,
δέξεται, ἐς τὸν ὑπερθεν ἀλινὸν κεῖνων ἐγκέτω ἐτεὶ
ἀνδριδοὶ ψυχὰς πάλιν,
ἐκ τὰν βασίλῆς ἀγανοὶ καὶ σθένει κραίπνοι σοφία
τε μέγιστοι,
ἀνδρεῖς αὐξόντες. ἐς δὲ τὸν λοιπὸν χρόνον ἦρωες
ἀγνοὶ πρὸς ἀνθρώπων καλέσσαται.


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 ἐστὶν ὄλβος.

Stobaeus, Flor. 103, 6.

136 (101)

ἀστρα τε καὶ ποταμοῖ καὶ
κύματ' ἄγκαλεῖ σε> πόντου.

Aristides, ii 215 Bruno Keil.

<ἄγκαλεῖ σε ?> ε.

137 (102)

ὀλβίος ὡστὶς ἰδὼν ἐκεῖνα
κοίλαν εἰςιν ὑπὸ χθόνα.

2 κοίλαν εἰςιν Heinsius (b) κοινα εἰς or εἰσ' Clemens; εἰσ' Bergk' (s).

590
The spirits of just men made perfect

But, as for those from whom Persephone 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 Persephone 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

σίδεν μὲν βιοτον τελευτὰν
σίδεν δὲ διώσδοτον ἀρχάν.

Clemens Alex. Strom. iii 518 (περὶ τῶν ἐν Ἀθηναῖς 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)

'Εντὶ μὲν χρυσαλακάτον τεκέων Δατοὺς ἀοιδαί
ὁρια ταίανίδες. ἔντι <δὲ καὶ> θάλ-
λοντος ἐκ κυσσοῦ στεφάνων Διονύσου
<διθύραμβον μ>αιόμενάι. τὸ δὲ κοιμίσαν<το> τρεῖς
<θεαὶ νυῶν> σώματ’ ἀποφθιμένων.
5 ἀ μὲν ἀχέταν Δίνον αἰλινον ὑμνει,
ἀ δ’ 'Τμέναιον, ὑν> ἐν γάμοισι χροϊζομενον
<Μοίρα> σύμπρωτον λάβεν,
ἐσχάτοις ὑμνοιοιν. ἀ δ’ 'Ιάλεμον ὠμοβόρῳ
νοῦσῳ πεδαθείντα σθένος.
9 νυὸν Οἰάγρου <δ’> Ὄρφεα χρυσάορα.

Schol. Vat. Rhes. 895.

2 θάλλοντες (τέλλοντες). 3 διθ. κτλ Wilamowitz.
4 θεαὶ νυῶν s. 5 ὑμνει Hermann (s); ὑμεῖν.
6 ὤν Hermann (s). 7 Μοῖρα Bergk.
8 ὁμοβόρῳ Schneidewin (Donaldson); ὁμοβόλῳ Hermann
(s): ὁμοβόλῳ.
9 Οἰάγρου schol. Pind. P. iv 313. <δὲ> Wilamowitz (s),
<τε> Bergk. Ὄρφεα χρυσάορα schol. II. xv 256; Frag.
187 f. Boeckh.

1 Linus, Hymenaeus, and Iâlemus were sons of Apollo by one or other of the Muses. Linus, the personification of
the end of mortal life, and the beginning (of a new life) given of god.

That of Schröder is as follows:—

οἴμοι λεγίς ἰδὼν κεῖν'
εἰσ' ὑπὸ χθόν'.
οἴδε μὲν βλού τελευτάν,
οἴδεν δὲ διόσδοτον ἱρχάν.

3 οἴδεν Donaldson: οἴδε s.

Linus, Hymenaeus, Iâlemus

There are lays of paeans, coming in due season, which belong to the children of Lêtô 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 Iâlemus, 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 Terpsichorê or Enterpê, and the word αἰλινος, used for "a plaintive dirge," is supposed to be derived from αἴλινος, "ah me for Linus" (Pausanias, ix 29, 8). Hymenaeus, son of Urania, is the god of marriage, who was invoked in the bridal song. Iâlemus was a son of Calliopê, and his name is a synonym for "a dirge" or "lament." Orpheus was also described as a son of Calliopê. At the end of the above passage he is called a son of the (Thracian) Oeagrus, but (like Linus, Hymenaeus, and Iâlemus) he is sometimes called a son of Apollo.
<kai>τοι προεδών αἴσαν α
ζοι τότ’ ἀμφὶ. ουταῖ.

25 Ἡρακλέης. ἀλίαι . . . .
ναι μολόντας . υ . . ης . . . . σφεν
θονοὶ φύγων ου . . . . .
πάντων γὰρ ὑπέρβιος αν . . σφα
ψυχὰν κενεω[ν] εμε . . πνε . α .

30 λαὸν ξενοδαίκτα βασιλ . . . ζ
ος ἄτασθαλία κοτέων θαμά,
ἀγχαγέτα τε Δάλου
πίθετο παυσει . . . , ρμ . . ιαδε[ε] [τίεν]
γάρ σε, λυγυσφαράγων *[ἀν]τ[ι]νακ-

35 τα, ’Εκαβόλε, φορμίγγων.
μνάσθηθ’ ὅτι τοι ξαθέας Πάρου ἐν
γυάλοις ἔσσατο ἀνακτί
βωμὸν πατρί τε Κρονίῳ
tιμάεντι πέραν ’Ισθμὸν διαβαίς,

40 ὅτε Δαυμέδοντι πεπρωμένοι
ἡρχετο μόροιο καρπῶξ.

43 ἓ[ν] γάρ τὸ παλαίφατον . . . . . ον
ἐκε συγγόνους

45 τρεῖς π . . ἕω . . ν κεφαλαν . . ρ . . ται
ἐπιδ . . . . . . αἰμα

Grenfell and Hunt, *Oxyrhynchus Papyri*, iii (1903) p. 13 f.
The subject of this poem is "the vengeance taken by
Heracles upon Laomedon" (ε-Η).

30 The "king who murders strangers" is Laomedon,
cep. 1. 40.

32 The "founder of Delos" is Apollo.
For he honoured thee, O Far-darter, that strikest up the clearly sounding lyres. Remember that he\textsuperscript{1} 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 . . .

\textsuperscript{1} Heracles.

\begin{align*}
33 & \text{πίεν} \, s:\ldots \, \sigma . \\
34 & \text{ἀντίνακτα} \text{ Sandys: } \gamma t \, \gammaαυτα. \text{ In Eur. Bucch. 80 we have } \text{ἀνα' \thetaυρον} \text{ τε \τινάςων}, \text{ and, in a fragment of the Greek Anthology }?, \text{ } \text{τινάσσειν}, \text{ applied to the } \nuεύρα \kappaιθάρας, \text{ means } \text{"to make the strings quiver by striking them." } \text{ For } \text{ἀν-} = \text{ἀνα- } \text{cp. the Pindarić } \text{ἀντείνειν}, \text{ } \text{ἀντείλαι}, \text{ and } \text{ἀντιθέναι}. \\
43 & \text{το \παλαίφατον}, \text{ cp. } \text{O. ii 40}. \\
44 & \text{ικε} \, s: \, \epsilonικε.
\end{align*}
55 Ἰων[ίδος ἀντίπαλον Μοίσασ] Ἀοίδ[αν τε κ]αι ἄρμονίαν
ἀὐ[λοὶς ἕ]πεφράσατο
Δοκρῶν τις, [οἱ τ' ἁργύλοφου]
π[ἀρ Ζεφυρὶ]ου κολῶ[ναν]
60 ν[αίονθ' ὑπὲρ Λύσονία[ς ἁκρας],
λυ[παρά πόλ]ὶς. ἀνθ[ήκε δὲ
οἶνον ὀχήμα λιγ[. . . . . . .
]
κες, οἶνον παιίνα
Ἀπόλλωνι τε καὶ [Μούσαις
65 ἅρμενον. ἐγὼ μ[αν κλύων]
παῦρα μελίζομεν[ου, τέχναν]
[γλω]σαργγον ἁμφέτων,
[ἐρεθίζ]ομαι πρὸς ἀοιδὰν
[άλιο]υ δελφίνος ὑπ[όκρισιν],
70 τὸν ἀκύμονον ἐν πόντου πελάγει
αὐλῶν ἐκίνησ' ἔρατον μέλος.

Grenfell and Hunt, Oxyrhynchus Papyri, iii (1903) p. 15 f.

55 Ἰων[ίδος ἀντίπαλον Μοίσασ] ὑ. s.
58 Δοκρῶν τις, Xenocrates (or Xenocritus) of Locri, ep. schol. O. x 17, k, . . . Δοκριστὶ γὰρ τις ἄρμωνια, ἥν ἀσκῆσαι φασὶ Ξενόκριτον τὸν Δοκρόν, Athen. xiv 625ε, ἡ Δοκριστὶ: ταῦτα γὰρ ἐνοι τῶν γενομένων κατὰ Σιμώνιδην καὶ Πινδαρον ἑρχθάντο ποτε, καὶ πάλιν κατεφρονήθη, Plutarch, De Musica, 9, Ξενόκριτος δ' Δοκρός, . . . ἦσαν δ' οἱ περὶ — Ξενόκριτον ποιητὰ παῖδων, 10 περὶ δὲ Ξενοκρίτου, ὅτι ὃ τὸ γένος ἐκ Δοκρῶν τῶν ἐν Ἰταλίᾳ, ἀμφισβητεῖται εἰ παῖδων ποιηθῇ γέγονεν . . . , also Westphal, Griechische Harmonik (1886), 209; Bergk, Gr. Lit. ii 229 f.; and Wilamowitz on Timotheos, p. 103, 5.
58 f. οἱ — κολῶναν quoted in schol. O. x 17, i (= Frag. 200 Bergk).

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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 paean 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 ὑπόκρισιν, lit. “answering to,” or “playing the part of”; for this adverbial use of the accusative, cp. δίκην and χάριν.

62 ὄχημα, Frag. 124, 1, ἐρατὰν ὄχημι ἀοιδὰν. λίγ... κες, λιγναξές? Diehl.
63 ὁλὸν seems necessary after ὁλὸν in line 62: ὁ ν. όν papyrus; ὁλὸν (edd.), “a solitary paean,” which may perhaps be defended by παῦρα μελιζομένου in 1. 66.
64 Μοῦσαι or Χαρίτεσσιν Diehl.
69-71 ἁλίου — μέλος, Plutarch, de soll. anim. 36, δελφίνι Πίνδαρος ἀπεικάζων ἔαυτὸν ἐρεβίζεσθαι φησιν <ἀλί> οὐ δελφίνος ὑπόκρισιν, τὸν μὲν ἀκύμονος ἐν πόντων πελάγει αὐλῶν ἐκίνησ’ ἔρατον μέλος, cp. Quaest. Symp. vii 5, 2 (Pindar, Frag. 235 (259)).
70 τὸν μὲν Plutarch (Diehl): τὸν s.
Didymus Caecilius, de Trinitate, III i p. 320.
1 πάντα s: τὰ πάντα.

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 ἀδήματες ἀεικελιάν εἰσὶ νόσων καὶ ἀνατοί, | οὐδὲν ἄνθρωποι ἱκελοι.

Eustath. on Iliad i, p. 9.


Plutarch, de Iside et Osiri, c. 35, Qu. Conv. 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 *γόνον, "produce"; cp. Anacreont. 58, 7, γόνον ἀμπέλου, τὸν οἶνον, and Pindar, N. ix 51, βιατὰν ἀμπέλου παῖδα.
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 φέγγος is in apposition to Dionysus (so Dissen), or to the field of fruit-trees (so Boeckh). If we substitute for the field (νομιν) the produce (γάρμον) of the fruit-trees, the latter finds its fittest apposition in φέγγος, which, in that case, expresses the gleaning 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)

tί ἔρδων φίλος
σοι τε, καρτερόβροντά
Κρονίδα, φίλος δέ Μοίσαις,
Ἐνθυμία τε μέλων εἶην,
τούτ’ αἰτημὶ σε.

Athenaeus, ν 191f.

157 (128)

ὁ τάλας ἐφάμερε, νήπτια βάζεις
χρήματα μοι διακομπέων.


159 (132)

ἀνδρῶν δικαίων χρόνος σωτήρ ἀριστος.

Dionysius Halicarn. de orat. ant. 2 (i 4, 20 Usener)

166 f (147 f)

(a) <ἀνδρ>οδάμαν<τα> δ’ ἐπεὶ Ψῆφες δάεν ριπᾶν
μελιαδέος οἶνου,
ἐσσυμένως ἀπὸ μὲν λευκὸν γάλα χερσὶ τραπεζάν
ἀθεοῦν, αὐτόματοι δ’ ἐξ ἀργυρέων κεράτων πίνοντες
ἐπλάξοντο . . .

1 <ἀνδρ>ὸς. Casaubon, ὁδάμαν<τα> ὑ. Ψῆφες, Aeolic for Ὄηρες, applied to the Centaurs in II. i 268, ii 743; and, in the singular, Ψῆρ, to the Centaur Cheiron, the "divine Beast" of P. iv 119, cp. iii 4.

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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 Phères\(^1\) 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.
PINDAR

(b) ... ὅ δὲ χλωραῖς ἑλάταισι τυπεῖσ
5 ὀχεθ' ὑπὸ χθόνα Καϊνεὺς σχίσαις ὀρθῷ ποδὶ γὰν.

(a) Athenaeus, xi 476b.
5 ὑπὸ χθόνα B: κατάδιν ὑπὸ γῆν Plutarch.

1 Fir-trees were among the ordinary missiles, or weapons, of the Centaurs. Cp. Apollodorus, Bibliotheca, ii 5, 4 § 3, δία

168 (150)

doia βοῶν
θερμα πρὸς ἀνθρακίαν στέψεν, πυρὶ δ' ἐκκατάφυντα σώματα· καὶ τὸτ' ἔγω σαρκῶν τ' ἐνοπάν <ἰδον>
ηδ' ὀστέων στεναγμὸν βαρύν·
ἡν διακρίναι ἰδόντ' <οὖ> πολλὸς ἐν καἰρῷ χρόνος.

Athenaeens, x 411b.
1 δοια B: διὰ Ath.
2 πρὸς S: δ' εἰς Ath. στέψεν S: στέψαν Ath. πυρὶ δ' ἐκκα-
πύντα S, cp. II. xxii 467, ἀπὸ δὲ ψυχὴν ἐκάπτυσεν: πυρὶ δ'
ὑπώνωντε Ath.; πυρήπνοα τε B.

169 (151)

νόμοσ ὁ πάντων βασιλεὺς
θυνατῶν τε καὶ ἀθανάτων
ἀγεὶ δικαίων τὸ βιαστατοῦν
ὑπέρτατα χειρὶ. τεκμαίρομαι
5 ἑργοίσιν Ἡρακλέους· ἐτεὶ Γηρυόνα βῶς
Κυκλωπίων ἐπὶ προθύρων Εύρυσθέος
ἀναιτήτας τε καὶ ἀπριάτας ἡλάσεν.

Plato, Gorgias, 484b. Cp. Laws, iii 690b, x 890a, Protag.
337d, Herodotus, iii 38, and Aristides, ii 68.
7 ἡλάσεν Ox. Vat. (s¹): ἡλάσεν vulgo (cs²).
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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.

\(\tau'\eta\varsigma \delta\sigmaμής \alpha\ισθόμενοι (τοῦ οὖν), \piαρῆσαν \ οἱ \ Κένταυροι \ πέτραις \ \δυπλισμέναι \ καὶ \ έλάταις.\) When attacked by the Centaurs, Caeneus, "unconquered and unflinching passed beneath the earth," \(\thetaεινόμενος \ \sigmaτιβαρῆσι \ \kαταίγησιν \ \ελατῆσιν\) (Apollonius Rhodius, i 64). Cp. Ovid, \(\textit{Met.}\) xii 509 f, "obrutus immani enmulō, sub pondere Caeneus aestuat arboreo, coniectaque robora duris fert umeris."

The gluttony of Heracles, (narrated by his host, Corōnus, 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 \(\deltaιακρ.\) \(\delta\.\) Bergk; \(\delta\.\ \deltaιακρ.\) Ath. \(<\ o\ v\ >\) Coraës (s\(^3\)). \(\piολλόν \ ε\ν \ \κραλφ\ \chiράνος, \"the foul mass in the skull,\"\) Verrall, \(\textit{Journal of Philology},\) 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 drive to the Cyclopian portals of Eurystheus the kine of Geryon,\(^1\) which he had won neither by prayer nor by price.

\(^1\) \(\textit{I.}\) i 13; cp. Prof. E. B. Clapp in \(\textit{Classical Quarterly},\) viii (1914) 226-8.
PINDAR

172 (158)

Πηλέως ἀντιθέου μόνοθισνεότας ἐπέλαμψεν μυρίοις· πρῶτον μὲν Ἀλκμήνας σὺν υἱῷ Τρώιον ἃ μ πεδίον, καὶ μετὰ ὄστηρας Ἀμαζόνος ἤλθεν, καὶ τὸν Ἱασονοὺς εὐδοξον πλόον ἐκτελέσαις
5 εἴλε Μηδειαν 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)

... πενταετηρίς έορτά
βοντομπόσ, ἐν ἀ πρῶτον εὐνάσθην ἀγαπατὸς
ὑπὸ σπαργάνοις.


Pindar was born at the beginning of the Pythia, on the first day of which there was a solemn sacrifice of oxen.

194 (206)

κεκρόνηται χρυσέα κρητικὴς ἱεραῖων ἀοιδαῖς;
εἴα τειχίζωμεν ἡδῆ ποικίλων
κόσμων αὐτάντων λόγων·
<δς> καὶ πολυκλείταν περ ἔοιςαν ὁμοίς Θήβαν
ἐτεί μᾶλλον ἐπασκήσει θεῶν
5 καὶ κατ' ἀνθρώπων ἀγιῶι.

Aristides, T. ii 159 Bruno Keil.

2 εἴα A, εἴα W. Dindorf (Bergk, s): oία vulgo B. τειχί-
ζωμεν AS (s): —ζομεν QUT (B). ποικίλων Bergk.

604
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.

5 ἐκ Κόλχων δύμων 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 <ὅς> ὅ. πολυκλείτων mss (Dindorf, S): πολύκλειτον vulgo.
PINDAR

195 (207)
Ενάρματε χρυσόχιτων, ιερώτατον ἁγαλμα, Ἐβεβα.

198
οὖτοι με ξένον
οὐδ’ ἀδαήμονα Μοισᾶν ἐπαίδευσαν κλυταί
Θεβαί.
Chrysippus περὶ ἀποφατικῶν c. 2. First ascribed to Pindar
by Letronne in 1838.

199 (213)
"Ενθα βουλαὶ <μὲν> γερόντων
καὶ νέων ἀνδρῶν ἀριστεύοντιν αἰχμαί,
καὶ χοροὶ καὶ Μωίσα καὶ Ἀγγαία.
Plutarch, Lycurg. c. 21.

205 (221)
'Ἀρχὰ μεγάλας ἁρετᾶς, ὀνασσα Ἀλάθεια, μὴ
πταίσης ἐμὰν
σύνθεσιν τραχεὶ ποτὶ ψεῦδει . . . .
Stobaeus, Flor. xi 3 m (xi 18 II).

207 (223)
Ταρτάρου πυθμῆν πιέζει σ’ ἀφανῆς
σφυρηλάτοις <δεσμοῖς> ἀνάγκας.
Plutarch, consol. ad Apollon. 6, p. 104.

208 (224)
μανίαι τ’ ἀλαλαῖ τ’ ὀρινομένων
ῥιψαύχειν σὺν κλόνῳ.
Plutarch, Symp. Qu. i 5, 2.

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FRAGMENTS OF UNCERTAIN CLASS

The patron goddess of Thebes

Thébé, 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, Aglaïa.

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 <δεσμοίς> ἀνάγκας Bergk: ἀνάγκαις vulgo.

The madding dance divine

Frenzies and shouts of dancers driven wild together with the throng that toss their heads.
PINDAR

210 (229)

άγαν φιλοτιμίαν
μυώμενοι ἐν πολίεσσιν ἄνδρες
ἡ στάσις, ἄλγος ἐμφανές.
Plutarch, de cohib. ir. 8, 457.

213 (232)

πότερον δίκα τεῖχος ύψιον
ἡ σκολιαῖς ἀπάταις ἀναβαίνει
ἐπιχθόνιον γένος ἄνδρῶν,
δίχα μοι νόος ἀτρέκειαν εἶπεῖν.
Plato, Republic, ii 365b, Cicero, ad Atticum, xiii 38, etc.
For the metaphor, cp. I. iv 45.

214 (233)

γλυκεῖα ὡς καρδίαν ἀτάλλοισα γηροτρόφος
συναρεῖ
'Ελπίς, ὡς μάλιστα θνατῶν πολύστροφον γνώμαν
κυβερνᾷ.
Plato, Republic, i 331a, etc.

220 (241)

τῶν οὗ τι μεμπτὸν
οὕτ' ὅν μεταλλακτὸν, ὡς' ἄγλαα χθὼν
πόντου τε ῥιπαλ φέροιςιν.
Plutarch, Sympos. Qu. vii 5, 3.

221 (242)

... ἀελλοπόδων μὲν τιν' εὐφραίνοισιν ἵππων
τιμαλ καλι στέφανοι, τοὺς δ' ἐν πολυχρύσοις
θαλάμοις βιοτα;

2 τιμαλ <τε>? s.

608
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 πολέσσιν Boeckh: πόλεσσιν.

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 eld

With him liveth sweet Hope, the nurse of eld, the fosterer of his heart,—Hope, who chiefly ruleth the changeful 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᾽ οἶδ᾽ ἀλὸν ναὶ θοῖ
σῶς διαστεῖβων . . . . . . . . . . . . . . . .

Sextus Empiricus, Hypotyp. Pyrr. i 86.
4 σῶς omitted by s3.

222 (243)

. . . Διὸς παῖς ὁ χρυσός·
κείνον οὐ σής οὐδὲ κίς,¹
dάπτει <δὲ> βροτέαν φρένα κάρτιστον <κτεάνων>.


¹ Cp. Theognis 451, τοῦ (χρυσοῦ) χροῆς καθύπερθε μέλας
οὐχ ἀπτεταί ἰδς | οὐδ᾽ εὐρός, αἰεὶ δ᾽ ἀνθος ἔχει καθαρόν.

227 (250)

νέων δὲ μέριμναι σὺν πόνοις εἰλισσόμεναι
dόξαν εὐρίσκοντι. λάμπει δὲ χρόνῳ
ἐργα μετ᾽ αἰθέρ’ <αέρ>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 <αέρ>θέντα Boeckh (s), cp. N. viii 41, ἀρετὰ . . .
ἀερθείσα . . ., πρὸς ὑγρὸν αἰθέρα: λαμπευθέντα Clemens.

234 (258)

. . . υφ’ ἄρμασιν ἵππος,
ἐν δ᾿ ἀρότρῳ βοῦς· παρὰ ναῦν δ᾿ ἱθύει τάχιστα
δελφῖς.

610
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 <κτείνα> ἔρ.

*Labor omnia vincit*

The ambitions\(^1\) 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.\(^3\)


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
PINDAR

κάπρῳ δὲ βουλεύοντι φόνον κύνα χρῆ τλάθυμον
[ἐξ]εὔρεῖν . . .

Plutarch, de tranquill. anim. c. 13, virt. mor. c. 12.

249b Schröder

πρόσθα μὲν σ’ Ἀχελώιον τὸν ἕοιδότατον *εὔρείτα κράνα, Μέλ[ανό]ς τε ποταμοῦ ῥοαι τρέφον κάλαμον.

Grenfell and Hunt, Oxyrhynchus Papyri ii (1899) 64, schol. of Ammonius on II. xxi 195.

1 εὔρείτα Sandys, Doric gén. for εὐρείταιο (II. vi 34), ρ often remains single in Pindar: εὐρωπία pap. (α-η, s).
FRAGMENTS OF UNCERTAIN CLASS

the dolphin; and, to meet a boar that is meditating murder, you must find a stout-hearted hound.

3 θουλεύοντι (s), cp. Horace, Carm. iii 21, 7, "verris obliquum meditantis ictum": v.l. θουλεύοντα (b).

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 (s): κράναν ἐλικος Υ-Η. Cp. Theophrastus, Hist. Plant. iv 11, 8, φύεται δὲ πλειστος (sc. δ κάλαμος) μεταξ' τοῦ Κηφισοῦ καὶ τοῦ Μέλανος.
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