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, K.C.B., F.B.A.

LONDON: WILLIAM HILDSHAW

1842
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). Psaumis of Camarina was a victor at Olympia (O. iv and v).

2. Tetradrachm of Acragas. **Obv.** two eagles rending a hare (N. iii 80f); **Rev.** Victory driving a quadriga. Theron of Acragas was a victor at Olympia (O. ii and iii).

The eagle and the dolphin of P. ii 50f were probably suggested by the eagles and dolphins on the coins of Acragas and Syracuse.

3. Decadrachm of Syracuse. **Obv.** head of Victory (?), surrounded by dolphins; **Rev.** quadriga of horses, crowned by Victory. Hieron of Syracuse was victorious in the Olympian and in other Greek games (O. i. P. i-iii).
THE ODES OF
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AND AN ENGLISH TRANSLATION BY
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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. The most probable alternative is Ol. 64, 3, that is 522 B.C. In support of this earlier date, it is urged that all the ancient authorities described the poet as “flourishing,” that is, as being about forty years of age, at the time of the Persian war of 481–479 B.C. Had Pindar been born in 518, he would have been only 37 at the beginning, and 39 at the end of the war. Had the date of his birth

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

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

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

¹ Gaspar, Chronologie Pindarique, Bruxelles, 1900, p. 15 f. The uncertainty between the dates 522 and 518 for the birth of Pindar is due to the corresponding uncertainty between 586 and 582 as the beginning of the Pythian era. If Pindar was born at the 17th Pythiad, the date of his birth would be 522, if we reckon from 586; or 518, if we reckon from 582. The latter of the two dates for the Pythian era is now known to be right, and this is a presumption in favour of 518 as the date of the poet's birth.
² Frag. 198a.
LIFE OF PINDAR

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 Thérôn 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 λυγυρᾶν Μυρτίδο ιόνγα, δτι λανα φύοι ἑβα Πινθάρω τοτ' ἐριν. 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.
INTRODUCTION

a private tribute of admiration for the victor’s son, Thrasyboulos, 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 Timodemus; the seventh on that in the boys’ pan-

1 Frag. 109 (228), quoted by Polybius, iv 31.
LIFE OF PINDAR

cratium won by Sògenês 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 proéme 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 Alpheus in

1 I. viii 10.  2 Frag. 77 (196).  3 I. v 49.
4 P. i 77.  5 Frag. 76 (46).
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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, and a song for Thérôn's nephew, Thrasybúlus. At Syracuse he produced his first Olympian ode in honour of the horse-race won by Hieron's courser, Pherenicús, and his first Nemean on the victory in the chariot-race won in the previous year by Chromiús, whom Hieron had appointed governor of the newly-founded city of Aetna.

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

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

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

The fourth Nemean, on Timasarchus of Aegina, the winner of the boys' wrestling-match, is assigned to 473. 472 is the probable date of the sixth Olympian, on the mule-chariot-race won by Hagèsias 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.
INTRODUCTION

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 Iolaiüs (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

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."
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, 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."

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."

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."

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.
INTRODUCTION

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”; 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”; “sounding the praise of valour,”

¹ O. iii 44; N. iii 21; I. iv 12.  ² I. ii 41 f.  ³ P. x 30.  ⁴ O. ii 98, xiii 46.  ⁵ O. i 1 f, ii 13, v 1.  ⁶ O. vi 27.  ⁷ N. v 19.  ⁸ P. i 43.  ⁹ O. ii 83.  ¹⁰ O. ix 5.  ¹¹ O. ix 23.
the poet will “mount the flower-crowned prow.” 1
His province is “the choice garden of the Graces” 2; he tills the field of the Graces, or of 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 out 10; praise that has been long
defferred may be paid with interest. 11

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

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

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

¹ P. iii 83. ² P. ii 80. ³ I. viii 70. ⁴ O. xii 4. ⁵ O. viii 68. ⁶ O. xi 37.
The Style of Pindar

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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toil.” 1 “Wealth adorned with virtues is the true light of man.” 2 Sometimes a touch of satire is added: “The prosperous are deemed wise,—even by their fellow citizens.” 8

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

III.—THE NATIONAL FESTIVALS

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

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

xxii
THE NATIONAL FESTIVALS

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.
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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<td>Ol. 77, 2</td>
<td>Nemea</td>
</tr>
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<td>April 470</td>
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<td>Isthmia</td>
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<td>August 470</td>
<td>Ol. 77, 3</td>
<td>Pythia</td>
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<td>July 469</td>
<td>Ol. 77, 4</td>
<td>Nemea</td>
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<td>April 468</td>
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<td>Isthmia</td>
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The four festivals formed a circuit, or περίοδος, and one who had gained a victory in all is described in Greek inscriptions as a περιοδονίκης.

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

¹ G. F. Unger, Philologus, xxxvii 1 ff.
² O. ii 3 f.; iii 21 f.; xi 64 f.
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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 Alpheus, at the point where it is joined by the torrent of the Cladeus. 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 Heraeum. 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
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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) pancratium, a combination of boxing and wrestling; (8), (9), (10) boys’ foot-races, wrestling, and boxing; (11) race in armour; (12) chariot-race; (13) horse-race. There was also a mule-chariot-race, which was discontinued after 444 B.C.

The order in the official record was not the order

2 O. v 6.

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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.  

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. 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

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2 582 is the date maintained by Bergk, in agreement with the Scholia to Pindar, and in preference to Boeckh's date, 586 B.C., supported by Pausanias (x 7, 3), but now given up.
importance to the musical competitions were the chariot- and horse-races. The athletic programme was the same as at Olympia, with the addition of a double-stadium and long-race for boys. The last of all the events, the race in armour, was introduced in 498.

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

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

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

\(^1\) x 32, 1. \(^2\) Frazer's Pausanias, v 394.
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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 (σέλανος),—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 Cleônæ held the presidency of the games until 460, when this privilege was usurped by the Argives. At Nemea there was no town, but there was a hippodrome, and a stadium, the site of which is still visible in a deep ravine. There was also a sanctuary of Zeus, of which three pillars are still standing, while the grove of cypresses, which once surrounded it, has disappeared. The programme, like that of the Isthmian festival, included numerous events for boys and youths. Most of the competitors came from Athens, Aegina, and Ceôs, and from the Peloponnesus; few from Italy or Sicily.

IV.—The Structure of Pindar’s Odes

Of the seventeen works ascribed to Pindar, 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.
of the picturesque. 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 (ἄρχα) 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 (προϊμιον) just before the true beginning and another subdivision (σφραγίς, or “seal”) just before the end, we obtain seven divisions corresponding to those of the “nome” of Terpander

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

It is further pointed out by some editors of Pindar that, in every poem, he "repeats one or more significant words in the corresponding verses and feet of his 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, οἶδε τὰ τρία

¹ Mezger's ed. (1880), pp. vi f, 36–41 (criticised by Gildersleeve, in A. J. P. ii 497 f). Bury regards these verbal responsions as aids to tracing the argument, while Fennell considers them without significance.
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,” 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 ἐπιθάνου inventionem, quae, ut ait Grammaticus περὶ τῶν κόλων τῶν στροφῶν κτλ Πίνδαρο πραεμίσσας, ἵσταμένους διεβιβάζετο 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 (—ο—ο, or ο—ο—ο, or ο—ο—ο), and the feet which (on the principle that one long syllable is equal to two short) are its metrical equivalents, namely the cretic (—ο—), and the bacchius (—ο—). This rhythm is represented solely by the second Olympian and the fifth Pythian.

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

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

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

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

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

\(^1\) iii 5, Δαιλυ πεδίλω.
\(^2\) i 102, Αἰολικὲς μολῆς, 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.¹ There is plenty of almost playful movement in the second Pythian; for example, in the passage about the ape, and, the fox, and the wolf, and about the poet floating like a cork above the net that is plunged in the brine.² The Lydian measures sometimes associated with this rhythm were originally accompanied by the flute, and were also sometimes used in dirges.

V.—PINDAR’S DIACET.

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, τὸ Καστόρειον ἐν Αἰολίδεσσι χορθαῖς.
² P. ii 72–80.

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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.1 Thus Pindar has no Epic forms in -φι, or infinitives in -ἐμεναι from verbs ending in -ω. Similarly, while he uses ὄν for οῦν, he never uses the Doric ω for οὐ 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 οῦ, in Μῶσα, and in participles, such as ἰδοῦσα and ζώσα (for οὐσα). We also have -ας for -ασ in first aorist active participles, such as κλέψαις and δῆλοσας. Further, φααινόν and κλεινόν are used for φαινόν and κλεινόν, and ὄνυμα, for ὄνομα, and similarly ὄνυμας.

The Doric ἀ is used for the Epic and Attic η in words like ἄρχα, κράνα, Ἀχό, Ἅως. But, in forms from βάλλω, πλήθω, κράω, η remains unchanged, e.g. βεβλησθαί, πλήθουτος, χρησθέν. αο and αω are contracted into ἀ, e.g. πασάν (for πασάων, πασῶν), τάν, Μωσάν. α is sometimes found instead of ε, as in τάμνουσαι, τράφουσα, φρασίν.

Among changes of consonants may be noted,

1 Eustathius, Vita Pindari, αἰολίκει δὲ τὰ πολλά, εἰ καὶ μὴ ἀκριβῆ διείσιν Αἰολίδα, καὶ κατὰ Δωρικεῖ δὲ φράζει, εἰ καὶ τῆς σκηνᾶς Δωρίδου ἀπέχεται.

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γλέφαρον for βλέφαρον (P. iv 121), side by side with ἐλικοβλεφάρον (ib. 172); ὄρνιχα for ὄρνιθα, αὐτὸς for ἀὐθίς, δέκονται for δέχονται, τεθμὸς for θεσμός, ἐσὺς for ἐσθλὸς, ἕυνον for κοινόν, ὦτε for ὀστε.

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, ἀνδάνο, ἀχύ, ἀίδομαι, εἴδος, εἴδὼς, ἰδεῖν, ἰδοῖς, ἰσαντι, ἰκοσί, ἰπέιν, ἱκικότα, ἐπος, ἐλπίς, ἔργον, ἔρξας, ἐσπέρα, ἔτος, ἂθος, Ἠδαῖος, ἱδίος, Ἰλιάδας, ἵσος, οἶ (sibi), ὦς (suis), οἴκος, οἰκίζω, and Ὄλαντις.

In nouns of the first declension, the genitive singular (masculine) ends either in -αο or in -α; the genitive plural (masculine or feminine), in ἀν (not ἄνω), e.g. Ἀιακίδαν, and ἄρετάν ἄπο τασάν. In the second declension, the genitive singular ends in -ον or (less often) in -ος. The accusative plural has the Doric ending in -ος in some old mss in six passages:—κακαγόρος (O. i. 53), ἐσόλος (N. i. 24; iii 29), νάσος (O. ii 71), ὑπέροχος (N. iii 24), ἥμενος (N. x 62).1 In the third declension, the dative plural in -εσοι is preferred, e.g. ἐλαυνόντεσοι (for ἐλαυνοῦσιν).

In personal pronouns we almost always find the forms in μμ, as ἁμμὲς, ἁμμί (ἡμῖν), ἁμμε, ἁμμες, ἁμμὶ, 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 σὸς.

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 -οινυν. The infinitive oftener ends in the Doric -μεν than in the Attic -ειν, e.g. στάμεν, θέμεν, δόμεν, ἵμεν, θανέμεν, ἐμέν (and ἐμέναι). There is manuscript authority for -εν in γαρύεν (O. i 3), πορεύεν (O. iii 25), ἁγαγέν (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 -αίς, -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. ἐνς was the original form of εἰς and ἐς, and ἐν with the accusative is used for εἰς in P. ii 11, 86, and iv 258.

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

VI.—Manuscripts

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

A (Milan) Ambr. C 222 inf. cent. xiii
C (Paris) Gr. 2774 end of xiv
M (Perugia) B 43 cent. xv
N (Milan) Ambr. E 103 sup. xiii-xiv
O (Leyden) Q 4 end of xiii
V (Paris) Gr. 2403 xiii

(1) (b) The Vatican Recension.

B (Rome) Vat. Gr. 1312 cent. xii
D (Florence) Laur. 32, 52 xiv
E (Florence) Laur. 32, 37 xiv
G (Göttingen) Philol. 29 xiii
I (Wolfenbüttel) Guelf. 48, 33 xv
P (Heidelberg) Palat. 40 xiv
Q (Florence) Laur. 32, 35 xiii
U (Vienna) Hist. Gr. 130 xiii-xiv

(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.
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); f for Fennell's second edition, g for Gildersleeve, and ba 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 inscriptionsal or other evidence. I have therefore retained the familiar form of the verbs τίσομεν and μεῖξαι, and of the names of persons, such as Χείρων, Μειδυλίδαι, Κλυταιμνήστρα, Υπερμνήστρα, and of places, such as Κάμειρος, Σικυών, Ορχομενός, and Φλιοῦς, instead of following Schröder in printing τείσομεν, μεῖξαι, Χίρων, Μειδυλίδαι, Κλυταιμνήστρα, Υπερμνήστρα,
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Κάμιρός, Ξεκυόν, Ἐρχομένος and Φλειώδ. I have also retained ἴαος and other inflexions of ἴαος, 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 μυυ and νυυ, but, as it has been shown by Tycho Mommsen that Pindar’s usage is really in favour of νυυ, 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, áδελφεων *ἐτ', or, by a further improvement due to Professor Housman, *τ' ἐτ' (for áδελφεων τ' ἐπανήσομεν, where one more short syllable is needed between the two words); in N. vi 51, νείκος Ἀχιλέως *ἐμβαλε (for ἐμπεσε); in N. viii 46 τ' *ἐλαφρόν (for τε λάβρον) ὑπερεῖσαι λίθον; in Paean iv 53, *ά δρός (for ἀδρός); and in frag. 249b, Ἀχιλωτοῦ—*εὑρείτα (for εὑρωπία). In Frag. 153 (125), I have suggested δενδρέων δὲ γόνον (for νόμον or νομὸν) Διόνυσος—ἀνάξαντι, and I have made several proposals for filling the lacunae in some of the recently recovered fragments, e.g. in Frag. 104a, 33, λυγυσφαραγων [ἀν]τ[ί]να[κ]τα—φορμίγγων.
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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, xliv
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."
THE OLYMPIAN ODES
OLYMPIAN I

FOR HIERON OF SYRACUSE

INTRODUCTION

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

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

of 468, and all three were commemorated in an inscription set up at Olympia by Hieron’s son, Deinomnes (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 Hippodameia; and of his burial and his posthumous fame at Olympia (28–93).

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

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

I.—ΙΕΡΩΝΙ ΣΤΡΑΚΟΤΣΙΩ

ΚΕΛΗΤΙ

στρ. α'

"Αριστον μὲν ύδωρ, ὁ δὲ χρυσὸς αὐθόμενον πῦρ ἀτε διαπρέπει νυκτὶ μεγάνορος ἐξοχα πλούτου:
εἰ δ' ἀεθαλα γαρύνεν ἐλδεαί, φίλον ἔτορ,

5 μηκέθ' ἀλίου σκόπει

ἀλλο θαλπνότερον ἐν ἀμέρα φαεννόν ἀστρόν ἐρήμας δι' αἰθέρος,

μηδ' Ὀλυμπίας ἀγώνα φέρτερον αὐθάσομεν· ὅθεν ὁ πολυφάτος ὕμνος ἀμφιβάλλεται

σοφῶν μητίεσσι, κελαδεῖν

10 Κρόνου παϊδ' ἐσ ἀφνεὰν ἰκομένους

μάκαιραν Ἰέρωνος ἐστίαν,

ἀντ. α'

θεμιστείον δὲ ἀμφέπει σκάπτον ἐν πολυμάλῳ

Σικελία, δρέπων μὲν κορυφᾶς ἀρετὰν ἀπὸ

πασᾶν,

ἀγγαίζεται δὲ καὶ

15 μουσικάς ἐν ἀώτῳ,

οἷα παίζομεν φίλαν

ἀνδρεὶς ἀμφὶ θαμὰ τράπεζαν. ἀλλὰ Δωρίαν ἀπὸ

φόρμυγγα πασσάλου
THE OLYMPIAN ODES

I.—FOR HIERON OF SYRACUSE

WINNER IN THE HORSE RACE, 476 B.C.

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

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

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

λάμβαν', εἰ δὲ τοῦ Πίσας τε καὶ Φερενίκου χάρις νόου ὑπὸ γλυκυτάταις ἐθηκε φροντίσιν,

20 ὅτε παρ' Ἀλφεὺ ὑπὸ, δέμας ἀκέντητον ἐν δρόμοις παρέχων, κράτει δὲ προσέμηξε δεσπόταιν,
ἐπ. α'

Συρακόσιοι ἱπποχάρμαν βασιλῆα. λάμπει δὲ οἱ κλέος
ἐν εὐανορί Αὐδοῦ Πέλοπος ἀποικίας.

25 τοῦ μεγασθενῆς ἐράσαστο γαϊάσχος Ποσειδᾶν, ἐπεὶ νυν καθαροῦ λέβητος ἔξελε

Κλωθὼ

ἐλέφαντι φαίδιμον ὄμον κεκαδμένον.

ἡ θαυματά πολλά, καὶ ποὺ τι καὶ βροτῶν φάτις ὑπὲρ τὸν ἀλαθὴ λόγον
dedaiadalemenoi phuôdsei poikílos es apappatwn ti

μῦθοι.

στρ. β'

30 Χάρις δ', ἀπερ ἀπαντα τεύχει τὰ μείλιχα θνατοῖς,
ἐπιφέροισα τιμῶν καὶ ἀπιστοῦ ἐμῆσατο πιστῶν 50

ζμμεναι τὸ πολλάκις:

ἀμέραι δ' ἐπίλουτοι

μάρτυρες σοφῶτατοι.

35 ἐστι δ' ἀνδρὶ φάμευν ἑοικὸς ἂμφὶ δαίμόνων καλὰ

μεῖνων γὰρ αἰτία.

νιὲ Ταντάλου, σὲ δ', ἀντία προτέρων, φθέγξομαι, ὁπότ' ἐκάλεσε πατήρ τὸν εὐνομώτατον

ἐς ἔρανον φιλαν τε Σίπυλον,

ἀμοιβαία θεοίσι δείπνα παρέχων,

40 τότ' Ἀγλαοτρίαινας ἀρτάσαι

28 φάτις old mss (φενας interpolated mss): φάτιν b (Donaldson).
Pherenicus laid upon thy heart the spell of sweetest musings, what time, beside the Alpheus, 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 Clotho lifted him out of the purifying waters of the caldron with his shoulder gleaming with ivory. Wonders are rife indeed; and, as for the tale that is told among mortals, transgressing the language of truth, it may haply be that stories deftly decked with glittering lies lead them astray. But the Grace of song, that maketh for man all things that soothe him, by adding her spell, full often causeth even what is past belief to be indeed believed; but the days that are still to come are the wisest witnesses.

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

1 Cp. Virgil, Georgic iii 3, "humeroque Pelops insignis eburno."
45 Ζηνὶ τωῦτ' ἐπὶ χρέοις.

46 ὡς δ' ἀφαντος ἐπελες, οὐδὲ ματρὶ πολλὰ μαιόμενοι

47 φώτες ἀγαγον, ἐννέπε κρυφᾶ τις αὐτίκα φθονερὸν γειτόνων,

48 ὕδατος ὅτι σε πυρὶ ξέοισαν εἰς ἀκμὰν

50 μαχαίρα τάμον κάτα μέλη, τραπέζαισιν τ', ἀμφὶ δεύτατα, κρεων

51 σέθεν διδάσαντο καὶ φάγον.

52 ἔπ. β'

53 ἐμοὶ δ' ἀπορὰ γαστρίμαργον μακάρων τιν' ἐπείν. ἀφίσταμαι.

54 ἀκέρδεια λέλογχεν θαμινὰ κακαγόρος,

55 εἰ δὲ ὅτι τιν' ἄνδρα θνατὸν Ὀλύμπου σκοποὶ ἐντίμασαν,

56 ἦν Τάνταλος οὕτως ἀλλὰ γὰρ κατα-

57 πέψαι μέγαν ὀλβοὺν οὐκ ἐδυνάσθη, κόρῳ δ' ἔλευ

58 ἄταν ὑπέροπλον, αὐτὸς μεκανόμενος καρ-

59 τερὸν ἀντῳ λίθον,

60 τὸν αἰεὶ μενοῦνῳ κεφαλῶς βαλεῖν εὐφροσύνας ἀλάται.

στρ. γ'

61 ἐχεὶ δ' ἀπαλαμον βίου τοῦτον ἐμπεδόμοχθουν,
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 ὅτι κλέψαις ἀλίκεσσι συμπόταις νέκταρ ἄμβροσίαν τε δῶκεν, οἷς αὐθίτοιν θῆκαν. εἰ δὲ θεοῦ ἀνήρ τις ἠλπεταὶ τι λαθέμεν ἔρδων, ἀμαρτάνει.

65 τούνεκα προῆκαν νῦν ἀθάνατοί οἱ πάλιν μετὰ τὸ ταχύποτμον αὐτίς ἀνέρων ἑθνος. πρὸς εὐάνθεμον δ' ὦτε φυὰν λάχναι νῦν μέλαιν γένειον ἔρεφον. ἐτοίμον ἀνεφρόντισεν γάμον ἀντ. γ'

70 Πισάτα παρὰ πατρὸς εὐδοξον Ἰπποδάμειαν σχεθέμεν. ἐγγύς ἐλθὼν πολιᾶς ἁλὸς ὦς ἐν ὀρφνα ἀπνευν βαρύκτυπον. Εὐτριαίναν. ὁ δ' αὐτῷ πάρ ποδὶ σχεδὸν φάνη.

75 τῷ μὲν εἴπε. "Φίλια δόρα, Κυπρίας ἀγ' εἶ τι, Ποσείδαον, ἐς χάριν τέλλεται, πέδασον ἐγχος Οἰνομάου χάλκεον, ἐμὲ δ' ἐπὶ ταχυτάτων πόρευσον ἀρμάτων ἐς Ἀλιν, κράτει δὲ πέλασον. ἐπεὶ τρεῖς τε καὶ δέκ. ἄνδρας ὀλέσαις

80 ἐρώτας ἀναβάλλεται γάμον ἐπ. γ'

θυγατρός. ὁ μέγας δὲ κίνδυνος ἀναλκιν ὦ φῶτα λαμβάνει.

θανεὶν δ' οἴσιν ἀνάγκα, τί κέ τις ἀνώνυμον

64 θῆκαν Rauchenstein (S): θέσαν αὐτῶν best mss, v.l. θέσαν (GF) or θέσαν (BC); θέν νῦν M.

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

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

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

1 The three other punishments are those of Tityus, Sisyphus, and Ixion.
85 ὑποκείσεται: τῷ δὲ πρᾶξιν φίλαν δίδοι." ὅς ἐνυπερβ. οὐδ’ ἀκράντοις ἐφάγατ’ ὃν ἔπεσεν. τὸν μὲν ἀγάλλων θεὸς ἐδώκεν δίφρον τε χρύσεον πτεροῖσιν τ’ ἀκάμαντας ὑπ’ ὅπουσ.

στρ. δ’

ξέλεν δ’ Οἰνομάοι βίαν παρθένον τε σύνεννον· τέκε τε λαγέτας ἡ ἀρεταῖς μεμαλάτας νίουσ.

90 νῦν δ’ ἐν αἰμακουρίας ἀγλαίασι μέμικται, Ἀλφεοῦ πόρῳ κλιθεῖς, τύμβου ἀμφίπολον ἔχων πολυξενωτάτῳ παρὰ βωμῷ. τὸ δὲ κλέος τηλόθεν δέδορκε τᾶν Ὀλυμπιάδον ἐν δρόμοις

95 Πέλοπος, ἵνα ταχυτᾶς ποδῶν ἐρίζεται ἀκμαί τ’ ἵσχύος θρασύπονοι· ὅ νικών δὲ λοιπῶν ἀμφὶ βίοτὸν ἔχει μελιτόεσσαν εὐδίαν ἀντ. δ’

ἀέθλων γ’ ἑνεκεν. τὸ δ’ αἰεὶ παράμερον ἐσλόν 160 ὑπατον ἐρχεται παντὶ βροτῶν. ἐμὲ δὲ στεφανῶσαι κεῖνον ἰππίῳ νόμῳ Αἰσχυλίδι μολώπα χρῆ: πέποιθα δὲ ξένον μὴ τιν’, ἀμφότερα καλῶν τε ὑδριν ἀμᾶ καὶ δύνα- μιν κυριώτερον,

100 βροτῶν good mss (MGS): βροτῶν N (BFC).

104 ἀμᾶ καὶ Wilamowitz (s): ἀμᾶ καὶ old mss; ἄλλον ἡ Moschopulus (b); ἄλλα καὶ Hermann, Donaldson (FC); ἀμμε καὶ (MG).
without aim an inglorious eld, reft of all share of blessings? As for me, on this contest shall I take my stand; and do thou grant a welcome consummation."

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

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

θεὸς ἐπίτροπος ἔδων τεαίσι μήδεται ἔχων τούτο κάδος, 'Ιέρων,
μερίμναιοιν· εἰ δὲ μὴ ταχὺ λίποιν,
ἐτι γλυκυτέραν κεν ἐλπομαι

ἐπ. δ'

110 σῦν ἄρματι θοῷ κλείξειν, ἐπίκουρον εὐρὼν ὀδὸν λόγων
παρ' ευδείελον ἔλθων Κρόνιον. ἐμοὶ μὲν ὁν
Μοῦσα καρτερώτατον βέλους ἀλκᾶ τρέφειν.
ἐπ' ἄλλοιςι δ' ἄλλοι μεγάλοι· τὸ δ' ἐσχατον
κορυφοῦται

βασιλεὺσι. μηκέτι πάπταυνε πόρσιον.

115 εἳ ἐς τε τούτων ὑψοῦ χρόνων πατεῖν, ἐμὲ τε τοσοῦτον ὑποκαφόρους
ὀμιλεῖν, πρόφαντον σοφία καθ' "Εὔλλανας ἑόντα παντὰ.

109 κεφ 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 Xenocratès, Acragas, a colony of Gela, was brought to the height of its glory. The brothers were descended from the Emmenidae, who were descended from Cadmus. They were allied to the rulers of Syracuse, Dâmareta, daughter of Thérôn, having successively married Gelôn and his younger brother, Polyzêlus, while Thérôn had already married a daughter of Polyzêlus, 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 Rhegium, 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
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).
προς τον Άκραγάντινο

στρ. α'

'Αναξιφόρμηγγες ὑμνοί,
tίνα θεόν, τίν ἤρωα, τίνα δ' ἄνδρα κελαδήσομεν;
ἠτοὶ Πίσα μὲν Δίος· Ὁλυμπιάδα δ' ἔστασεν
'Ἡρακλέης
ἀκρόθινα πολέμου·
5 Ὄρωνα δὲ τετραορίας ἑνεκα νικαφόρου
γεγωνητέον, ὅπι δίκαιον ξένων, ἔρεισμ' Ἄκρα-
γάντος,
eὐωνύμων τε πατέρων ἀωτὸν ὀρθόπολιν·
ἀντ. α'
καροντες οἰ πολλὰ θυμὸν
ἴερον ἔσχον οἰκήμα ποταμοῦ, Σικελίας τ' ἔσαν
10 ὀφθαλμὸς, αἰών δ' ἔφεσε μόρσιμος, πλοῦτὸν τε
καὶ χάριν ἄγων
γνησίας ἐπ' ἀρεταῖς.
ἀλλ' ὁ Κρόνιες παῖ 'Ῥέας, ἔδω 'Ολυμποῦ νέμων
ἀέθλων τε κορυφῶν πόρον τ' Ἀλφεοῦ, ἰανθέεις
ἀοιδαῖς
ἐὕφρων ἄρουραν ἐτὶ πατρίαν σφίσων κόμισον
ἐπ. α'
15 λοιπὸ γένει. τῶν δὲ πεπραγμένων
ἐν δίκᾳ τε καὶ παρὰ δίκαιον, ἀποίητον οὐδ' ἂν
6 ὅπι δίκαιον ξένων Hermann² (B²)· ὅπι δ. ξένων mss· ὅπι δ.
ξένων F· ὅπιν δ. ξένων Hartung (mGC)· ὅπιν δ. ξένων 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 Thérôn must be proclaimed by reason of his victorious chariot with its four horses, Thérôn 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 ο πάντων πατήρ δύνατο θέμεν ἔργων τέλος. Λάθα δὲ πότιμοι σὺν εὐδαίμονι γένοιτ' ἂν. ἔσλον γὰρ ὑπὸ χαρμάτων πῆμα θνάσκει

20 παλαίγκοτον δαμασθέν,

στρ. β'

όταν θεοῦ Μοῖρα πέμπῃ
ἄνεκας ὀλβον ψηλῶν. ἔπεται δὲ λόγος εὐθρόνου
Κάδμου κούραις, ἔπαθον αἱ μεγάλα, πένθος δὲ
ἐπίτυνε βαρὺ
κρεσσόνων πρὸς ἄγαθῶν.

25 ζώει μὲν ἐν 'Ολυμπίοις ἀποθανοῖσα βρόμῳ
κεραυνοῦ ταυνεθείρα Σεμέλα, φιλεῖ δὲ νῦν Παλλάς
αἰεί,
καὶ Ζεὺς πατὴρ μάλα, φιλεῖ δὲ παῖς ο κισσο-
φόρος:

ἀντ. β'

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

30 Ἰνοί τετάχθαι τὸν ὅλον ἀμφὶ χρόνου. ήτοι
βροτῶν γε κέκριται
πείρας οὗ τι θανάτου,
οὐδ' ἡσύχιμον ἀμέραν ὅποτε, παῖδ' ἀλίου,

59 ἀτειρεὶ σὺν ἀγαθῷ τελευτάσομεν· ροαι δ' ἄλλοι'

ἀλλαὶ
eὐθυμμαῖν τε μετὰ καὶ πόνων ἐς ἀνδρας ἐβαν.

ἐπ. β'

35 οὕτω δὲ Μοῖρ', ἃ τε πατρώων
τῶν ἔχει τὸν εὐφρόνα πότιμον, θεόρτῳ σὺν ὀλβῷ
ἐπὶ τι καὶ πῆμ' ἀγεῖ παλιντράπελον ἄλλῳ χρόνῳ.

éx οὕτε ἐκτευνε Δᾶνον μόριμος νῦὸς

συναντόμενος, ἐν δὲ Πυθώνι χρησθὲν

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

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

ιδοίσα δ' ὤξει' Ἐρμύνυς
ἐπεφυνέ οἰ σὺν ἀλλαλοφονία γένος ἀρήμων.
λείψθη δὲ Θέρσανδρος ἐριπέντει Πολυνείκειν, νέοις
ἐν ἀέθλοις
ἐν μάχαις τε πολέμου
45 τιμώμενος, Ἀδραστιδᾶν θάλος ἀρωγὸν δόμοις. 80
ὁθεν στέρματος ἔχοντα ρίζαν, πρέπει τὸν Αἰνή-
σιδάμον
ἐγκωμίων τε μελέων λυρᾶν τε τυγχανέμεν.
ἀντ. γ'

'Ολυμπία μὲν γὰρ αὐτὸς
γέρας ἐδεικτο, Πυθώνι δ’ ὁμόκλαρον ἐς ἀδελφοῦν
50 Ἰσθοῖο τε κοινάὶ Χάριτες ἀνθεὰ τεθρίππων δυω-
δεκαδρόμων
ἀγαγον. τὸ δὲ τυχεῖν
πειρώμενον ἀγωνίας παραλύει δυσφρονᾶν.
ὁ μᾶν πλουτὸς ἀρεταῖς δεδαίδαλμένος φέρει τῶν
τε καὶ τῶν
καιρῶν, βαθείαν ὑπέχων μέριμναν ἀγροτέραν,
90 ἐπ. γ'

55 ἁστὴρ ἀρίζηλος, ἐτήτυμον
ἀνδρὶ φέγγος: εἰ δὲ μιν ἐχὼν τις οἴδειν τὸ μέλλον,
ὅτι θαυμότων μὲν ἐνθάδε αὐτίκ’ ἀπάλαμμοι φρένες
ποινὰς ἐτισαν,—τὰ δ’ ἐν τὰδε Διὸς ἀρχὰ
ἀλιτρὰ κατὰ γὰς δικάζει τις ἐχθρὰ
60 λόγον φράσασις ἀνάγκα.

46 ἔχοντα Erasmus Schmid (mgfcs) : ἐχοντι most mss (B).
52 π. δυσφρονᾶν Dindorf (gfc) ; — δυσφρόνων Trielinius (B) ;
δυσφρονὰν π. (S) : δυσφροσυνὰν π. C¹, — σύνας C², — σύναν ABD ;
ἀφροσυνὰν π. Scholia (M).
56 εἰ δὲ (mss) μιν (mgfcs) ; εἰ γε μιν (B) , — μιν (C) ; εἴδε δέ μιν
B in critical notes (Donaldson) ; εἴδε μιν 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 con-
flicts of war, a scion destined to succour the house
of the descendants of Adrastus; and it is fitting
that the son of Aristodêmus, who hath sprung from
that seed, should meet with songs of praise and with
notes of the lyre. For at Olympia, he himself won
a prize, while, at Pytho and at the Isthmus, the
impartial Graces brought unto his brother, who shared
the same victorious lot, crowns that were won from
the teams of four horses that twelve times traverse
the course. Now, to win the victory when essaying
the contest, giveth us release from hardships.

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

'ἴσαις δὲ νῦκτεσσιν αἰεί, τὸ αὖ κράνος καὶ τοκετῆσιν ἐφοαίτησι. ἀπονέστερον 110 ἐσόλοι δέκονται βίοτον, οὐ χθόνα ταράσσοντες ἐν χερὸς ἀκμαὶ
οὐδὲ ποντιον ύδωρ

65 κειναν παρὰ διαματαὶ ἀλλὰ παρὰ μὲν τιμίοις θεών, οἰτίνες ἐχαίρον εὐφράκιας, ἀδακρυν νε-μονται
'aiōna: τοὶ δ' ἀπροσόρατον οἰχέοντι πόνων—

ἀντ. δ'

'ασοὶ δ' ἐτόλμασαν ἐστρίς ἐκατέρωθι μείναντες ἀπὸ πάμπαν ἂδικον ἐξειν
70 φυχάν, ἐτειλαν Δίὸς ὅδὸν παρὰ Κρόνου τύρσιν· ἐνθα μακάρων
νᾶσος ὀκεανίδες

αὐραὶ περιπνέοισιν, ἀνθεμα δὲ χρυσοῦ φλέγει, 130 τὰ μὲν χερόςθεν ἀπ' ἀγλαῶν δευδέρων, ύδωρ δ' ἀλλὰ φέρβει,

ὀρμοισὶ τῶν χέρας ἀναπλέκωντι καὶ στεφάνοις ἐπ'.

δ'

75 βουλαῖς ἐν ὁρθαῖσι Ἄραμαμάνθυνος,

ἐν πατὴρ ἔχει <μὲ>γας ἐτοίμον αὐτῷ πάρεδρον,

61 f. ἵσαις δὲ ... ἵσαις δ' best mss (MGFS): ἵσον δὲ . . . . ἵσον ὅδὸν, Moschopulus, Triclinius (B); ὅδον δὲ . . . . ἵσον δ' δὲ Schwickert (c).

65 κειναν interpolated mss (BGFC): κενέαν 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); στέφανοις mss (MS); κεφαλᾶς B, krotάφους Karsten (c).

76 γὰς old mss; <μὲ>γας Pauw (cs): Κρόνος Triclinius (BGF); χθόνος (M1), Δίδα M2.
OLYMPIAN ODES II 61–76

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 'Ρέας ὑπέρτατον ἐχοῦσας
θρόνον.

Πηλεὺς τε καὶ Κάδμος ἐν τοῖς ἀλέγονται' Ἀχιλλέα τ' ἐνεικ', ἐπεὶ Ζηνὸς ἦτορ
80 λυταῖς ἔπεισε, μάτηρ.

στρ. ε'

dὴ "Εκτόρ' ἐσφαλε, Τροίας
ἀμάχον ἀστραβὴ κίονα, Κύκνον τε θανάτῳ
πόρειν,

'Αὐς τε παῖδ' Αἰθίοπα. πολλά μοι ὑπ' ἄγκινος

ὡκέα βέλη
ἐνδον ἐντὶ φαρέτρας
85 φωνάτα συνετοίσων· ἐς δὲ τὸ πᾶν ἐρμηνεύων
χατίζει. σοφὸς ὁ πολλὰ εἰδῶς φυξ· μαθόντες δὲ

λάβροι παγγαλοσίᾳ, κόρακες ὡς, ἀκραντα γαρύετον

ἀντ. ε'

Διὸς πρὸς ὅρνιχα θείον.

ἐπεχε νῦν σκοπῷ τόξον, ἄγε θυμέ, τίνα βάλ-

λομεν
90 ἐκ μαλθακᾶς αὐτὲ φρενὸς εὐκλέας οὐστοὺς ἱέντες;

ἐπὶ τοι Ἄκραγαντι τανύσαις

αὐδάσομαι ἐνόρκιον λόγον ἀλαθεί νῶ

τεκεῖν μή τιν ἐκατόν γε ἐτέων πόλιν φίλοις ἀνδρά

μᾶλλον

160 εὐεργέταν πραπίσιν ἀφθονέστερον τε χέρα

85 τὸ πᾶν AC (MGFCS); τοπὰν B²; τὸ πᾶν BD.
87 γαρύετον mss and scholia (BGFC); γαρύεται Μ; γαρύετον
Bergk (s).
91 τανύσαις' Ὑ.
all beside. And among them are numbered Péleus and Cadmus, while Achilles was borne thither by his mother, when, by her prayers, she had entreated the heart of Zeus,—Achilles, who laid low Hector, that resistless, that unswerving tower of Troy, and who consigned to death Memnon, the son of Morning.

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

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

¹ The dual, γαρφετων, 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 Thérón, 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, γαρφετων (for γαρφυντων, cp. Soph. Αἰ. 961, αι δ' οὖν γελώντων), a rare form of the third person plural, like εστων and τρων (Hieron und Pindaros, 1302.)
95 Ṭήρωνος. ἀλλ’ αἴνον ἔβα κόρος
ου δίκα συναντόμενος, ἀλλὰ μάργων ὑπ’ ἀνδρῶν,
tὸ λαλαγῆςαι ἑθέλων κρύφον τε θέμεν ἐσλῶν
καλοίς
ἐργοίς; ἐπεὶ ψάμμος ἀριθμὸν περιπέφευγεν,
καὶ κεῖνος ὅσα χάρματ’ ἄλλοις ἔθηκεν
180
tίς ἄν φράσαι δύναιτο;

97 κρύφον τε θέμεν ἐσλῶν καλοίς 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 Acragas, on the occasion of the festival of the Theoxenia, when the gods were deemed to be entertained by Castor and Polydeuces.

Acragas 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 φιλοξενοῖς ἀδεῖν καλλὶπλοκάμῳ
θ' Ἐλένα
cλεινὰν Ἀκράγαντα γεραιρόντες ἐυχομαι,
Θηρώνος Ὀλυμπιονίκαν ὕμνον ὀρθῶσαις, ἀκα-
μαντοπόδων

"ἐπιπων ἀωτοῖν. Μὴ ὑστα ὅ ὅτα ὅ ποι παρέστα ὅ μοι

νεοσῖγαλον εὐφόρῳ τρόπον."

5 Δωρίῳ φωνὰς ἑναρμόζαι πεδίλῳ

ἀντ. α' τε-

ἀγλαόκωμον. ἐπεὶ χαίταισι μὲν ξενχθέντες ἐπὶ
στέφανοι

πράσοντι μὲ τοῦτο θεόδραμον χρέος,

φόρμιγγα τε ποικιλόγαρνυ καὶ βοῶν αὐλῶν ἐπέων

τε θέσιν

Αἰνησιδάμου παιδί συμμίκται πρεπόντως, ἂ τε

Πίσα μὲ γεγωνεῖν τὰς ἀπὸ

10 θεόμοροι νίσοντ' ἐπ' ἀνθρώπους ἀοιδάι,

ἐπ. α'

ὡ τινὶ, κραίνων ἑφετμᾶς Ἡρακλέος προτέρας,

ἀτρεκῆς Ἐλλανοδίκας γλεφάρων Αἰτωλῶς ἀνήρ

ὑψόθεν

4 ποι παρέστα μοι ABE (M²S); τοι παρέστα μοι D (BF); μοι

παρεστάκοι (M¹G); μοι παρεσταθή Naber (C).

10 θεόμοροι MP, Triclinius; θεόμοροι better mss. θεόμοροι

νίσοντ' (MGS); — νίσοντ' (CD) C; θεόμοροι νίσοντ' F, —

νίσοντ' B.
III.—FOR THERON OF ACRAGAS
WINNER IN THE CHARIOT RACE, 476 B.C.

I pray that I may find favour with the hospitable sons of Tyndareüs and with fair-haired Helen, while I honour the famous Acragas, by duly ordering my song in praise of 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 Aenêsidámus, 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
Τάν ποτε
''Ιστρόν ἀπὸ σκιαρᾶν παγᾶν ἔνεικεν 'Αμφι-
τρυωνιάδας,
15 μνάμα τῶν Οὐλυμπίας κάλλιστον ἄθλων
στρ. β'

dὰμον 'Ὑπερβορέων πείσαις Ἀπόλλωνος θερά-
pοντα λόγῳ.
pιστὰ φρονέων Δίδις αἴτει πανδόκῳ
ἀλσεὶ σκιαρόν τε φύτευμα ξυνὸν ἀνθρώποις
στέφανον ἃ ἀρετᾶν.

ηῆδη γὰρ αὐτῷ, πατρὶ μὲν βωμῶν ἀγισθέντων,
dιχόμηνις ὅλου χρυσάρματος
20 ἑσπέρας ὀφθαλμῶν ἀντέφλεξε Μῆνα,
ἀντ. β'
καὶ μεγάλων ἀέθλων ἄγναν κρίσιν καὶ πεντα-
ετηρίδ’ ἀμὰ

θῆκε ξαθεοῖς ἐπὶ κρημνοῖς 'Αλφεοῦ.

'all' οὗ καλὰ δεύδρε’ ἑθαλλεν χῶρος ἐν βάσσαις
Κρονίου Πέλοπος.

τούτων ἔδοξεν γυμνὸς αὐτῷ κάποις ὧξείαις ὑπα-
kουέμεν αὐγαῖς ἁλίου.

25 δὴ τότ’ ἐς γαῖαν πορεύεν θυμὸς ὃρμα
ἐπ. β'

''Ιστρίαν νιν’ ἐνθα Λατοῦς ἱπποσόα θυγάτηρ

δέξατ’ ἐλθόντ’ 'Αρκαδίας ἀπὸ δειρῶν καὶ πολυ-

γνάμπτων μυχῶν,

25 πορεύεν . . ὧρμα A alone (ms); πορεύεν . . ὧρμα (GR);

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

With loyal heart was he entreatling, 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 Alpheus 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
PINDAR

εὔτε νῦν ἀγγελίαις Εὐρυσθέος ἐντυ' ἀνάγκα
πατρόθεν
χρυσόκερων ἔλαφον θήλειαν ἄξονθ', ἃν ποτε
Ταῦγέτα
30 ἀντιθείσ' Ὀρθωσία ἐγραψεν ἱράν.

στρ. γ'

τὰν μεθέπων ἰδε καὶ κεῖναν χθόνα πνοιὰς ὑπίθεν
Βορέα
ψυχροῦ. τόθι δένδρα θάμβαινε στάθεις.
τῶν νῦν ἀλκυνὺς ἵμερος ἔσχεν δωδεκάγραμπτον
περὶ τέρμα δρόμου
ἵππων φυτεύσαι. καὶ νῦν ἐς ταύταν ἐορτὰν
ἐλαος ἀντιθέοις νῦσσεται
35 σὺν βαθυζώνου διδύμοις παισὶ Δήδας.

ἀντ. γ'

τοῖς γὰρ ἐπέτραπεν Ὀὐλυμπόνῳ ἰὼν θαητὸν
ἀγώνα νέμειν
ἀνδρῶν τ' ἀρεταῖς πέρι καὶ ρυμφαρμάτως
διφρηλασίας. ἐμὲ δ' ὅν πα θυμὸς ὀτρύνει φάμεν
Ἐμεμενίδαις
Θήρωνι τ' ἐλθεῖν κύδος, εὐππων διδόντων
Τυνδαρίδαν, ὧτι πλείσταιοι βροτῶν
40 ξεινίας αὐτοὺς ἐποίχονται τραπέζαις,

ἐπ. γ'

εὐσεβεῖ γνώμα φυλάσσοντες μακάρων τελετάς.
εἰ δ' ἀριστεῦει μὲν ὧδωρ, κτεάνων δὲ χρυσὸς
αἰδοιέστατος,

32 θάμβαινε A (MGFCOS); θάμμαινε most mss (B).
35 διδύμοις A (S), —μοῖς other old mss; διδύμοις 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) Taygete 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 Tyndareus, that glory hath come unto the Emmenidae and to Therón, 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

\(^1\) Taygete 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 ἐσχατιᾶν Θήρων ἀρεταίσιν ἵκάνων ἀπτεται
οὐκοθεν Ἡρακλέος σταλάν. τὸ πόρσῳ δ' ἐστὶν
σοφοῖς ἄβατον ἄβατον
45 κασόφοις. οὐ νῦν διώξων κεινὸς εἶναι.

43 νῦν δὲ AD (MGS): νῦν γε vulgo (BFC).
45 νῦν CN (GCS): μῦν D (BF); μὴν B, μᾶν M. κεινὸς (BMGFC1): κενὸς (κενὸς?) 82; κενὸς <ἄν> Wackernagel.
Thérôn 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 Hippocratês, to be destroyed once more by Gelôn, and rebuilt in 461 by men of Gela, mainly with the aid of Psaumis.

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

Zeus, the Thunderer, is invoked, Zeus whose daughters, the Seasons, had sent the poet to witness the Olympic games (1–3). Men of worth are gladdened by the prosperity of their friends (4, 5). May Zeus graciously welcome the chorus that celebrates the present triumph of Psaumis, and answer his further prayers (6–13). He is keen in the
breeding of horses; and is hospitable and patriotic (13–16). For mortal men, trial is the true test. Even so, by trial, 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.—ΨΑΥΜΙΔΙ ΚΑΜΑΡΙΝΑΙΩ

ΑΡΜΑΤΙ

στρ.

'Ελατὴρ ὑπέρτατε βροντᾶς ἀκαμαντόποδος Ζεῦς

τειλ γὰρ ὅραι

ὑπὸ ποικιλοφόρμιγγος ἀοιδᾶς ἐλισσόμεναι μὲ

ἐπεμψαν

ὑψηλοτάτων μάρτυρ' ἀέθλων.

ξέινων δὲ εὐ πρασσόντων ἔσαναν αὐτὶκ' ἀγγελίαν

5 ποτὶ γλυκείαν ἔσολοι.

ἀλλ' ὁ Κρόνου παῖ, ὃς Αἴτναν ἔχεις,

ὑπὸν ἀνεμόσεσαν ἐκατογκεφάλα Ῥῳδώνος ὁβρίμου,

Οὐλυμπιονίκαι δέκεν

Χαρίτων ἐκατι τόνδε κώμον,

ἀντ.

10 χρονιώτατον φάος εὐρυσθενέων ἀρετᾶν. Ψαύμιος

γὰρ ἵκει

ὀχέων, ὃς, ἐλαία στεφανωθεὶς Πισάτιδι, κύδος

20 ὅρσαι

σπεύδει Καμαρίνα. θεὸς εὐφρων

εἰ ὁμοπάθεις εὐχαῖς· ἐπεί νυν αἰνέω μάλα μὲν

tροφαῖς ἐτοίμον ὑππων,

15 χαίροντά τε ξενίας πανδόκοις

καὶ πρὸς ἄσυχίαν φιλόπολὼν καθαρᾶ γνώμα

tετραμμένον.

7 ὁβρίμου γραμματικοὶ: ὁβρίμου CEV (bm).

9 Xαρίτων Triclinius (bm³Go); — θ' most old mss (fs¹);

— δ' V (s³); — γ' A (m¹).

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 coursers, one who rejoiceth in welcoming all his guests, and one who in pure heart devoteth himself to Peace that loveth the State. I shall utter a word untinged

¹ ὀχέων, gen. pl. of ὀχός, is also found in P. ix 11. It has been proposed to take it as the present participle of ὀχέω, in the intransitive sense of “ride,” cp. O. vi 48, ἔλαινων ἱκέτο (W. A. Oldfather, in Classical Review, 1910, xxiv 82).
PINDAR

οὐ ψεύδει τέγξω λόγον:
διάπειρά τοι βροτῶν ἐλεγχός.

ἐπ.

ἀπερ Κλυμένοιο παῖδα

20 Δαμνιάδων γυναικῶν
ἐλυσεν ἐξ ἀτιμίας.
χαλκέοισι δ’ ἐν ἐντεσι νικῶν δρόμον
ἐπειπεν Ἦψυτυλεία μετὰ στέφανον ἰὼν.
“Οὗτος ἐγὼ ταχυτάτω.

25 χεῖρες δὲ καὶ ἱτορ ἰσον.
φύνηται δὲ καὶ νέους ἐν ἀνδράσιν
πολλὰ ταμά καὶ παρὰ τόν ἀλικίας
ἐοικότα χρόνον.”

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

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

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

May Zeus Sôtêr of Olympia bless Camarîna, and permit Psaumis to reach a hale old age, while he rejoices in victorious steeds. Let him be content with health, wealth, and renown (17–24).
στρ. α’
Τυψηλάν ἀρετᾶν καὶ στεφάνων ἀωτον γλυκῶν
tῶν Ὀὐλυμπία, Ὄκεανοῦ θύγατερ, καρδία
γελανεὶ
ἀκαμαντόποδός τ’ ἀπήνας δέκεν Ψαῦμός τε δῶρα-
ἀντ. α’
δι τὰν σὰν πόλιν αὐξῶν, Καμάρινα, λαοτρόφον
5 βωμοὺς ἐξ διδύμων ἐγέρατεν ἑορταίς θεῶν
μεγίσταις
ὑπὸ βουθυσίας ἀέθλων τε πεμπαμέροις ἀμίλλαιοι,
ἐπ. α’
ὑποίσ ἡμόνοις τε μοναμπυκία τε. τὸν δὲ κύδος
ἀβρόν
νικάσας ἀνέθηκε, καὶ ὅν πατέρ’ Ἀκρων’ ἐκάρυξε
καὶ τὰν νέοικον ἔδραν.

στρ. β’
ἴκων δ’ Οἰνομάνοι καὶ Πέλοπος παρ’ εὐπράτων
10 σταθμῶν, ἃ πολιάσχε Παλλάς, ἀείδει μὲν ἄλσος
ἀγρόν
tὸ τεῦν, ποταμόν τε Ὡμανῖν, ἐγχωρίαν τε λίμναν,
ἀντ. β’
καὶ σεμνοὺς όχτους, Ἡππαρις οἰδὼν ἀρδεὶ στρατόν,
5 ἐγέρατεν A alone (MGF); ἐγέρατεν (BCS); ἐγέρατε C
(γέρατε old mss).
6 πεμπ. Schneidewin (M²CS); πεμπτ. vulgo (BGF); πεντ. M¹.
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 Oânis, and the lake of the land, and the sacred streams with which Hipparis watereth the folk; and he
κολλάτε σταδίων θαλάμων ταχέως ύψιγνυον ἀλσος,
ἀπ' ἀμαχανίας ἄγων ἐς φάος τόνδε δῆμον ἀστῶν.
ἐπ. β'
15 αἰεὶ δ' ἀμφ' ἀρεταῖσι πόνοις δαπάνα τε μάρναται τρόσ ἔργον
κινδύνῳς κεκαλυμμένον τῇ δ' ἔχοντες σοφοὶ καὶ πολίταις ἑδοξαν ἐμμεν.

στρ. γ'
Σωτῆρ υψινεφές Ζεῦ, Κρόνιόν τε ναίων λόφον τιμῶν τ' Ἀλφεὸν εὑρ' ρέοντ' Ἰδαίον τε σεμνῶν ἀντρον,
ἰκέτας σέθεν ἔρχομαι Λυδίοις ἄπτων ἐν αὐλοῖς, ἀντ. γ'
20 αὐτῆσον πόλιν εὐνορίασι τάνδε κλυταῖς
dαιδάλλευσ, σε τ', Ὀλυμπιόνικε, Ποσειδανίασιν ὕπποι
ἐπιτερπόμενον φέρειν γῆρας εὐθυμοῦν ἐς τελευτάν,
ἐπ. γ'
νῦν, Ψαῦμι, παρισταμένων. ὑγιεντα δ' εἰ τις ὁλβον ἄρδει,
ἐξαρκέων κτεάτεσσι καὶ εὐλογίαν προστιθείς, μὴ ματεύσῃ θεὸς γενέσθαι.

16 ἢδ θ' Hermann (BMGFC) : εἴ 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 Alpheüs, and the hallowed cave of Ida! as thy suppliant am I coming, while I call on thee amid the sound of Lydian flutes, praying thee to adorn this city with famous hosts of noble men, praying, too, that thou, the Olympian victor, mayest reach the end of life in a kindly eld, while rejoicing in the steeds of Poseidon, and with thy sons, O Psaumis, standing beside thee. But, if any one tendeth his wealth in wholesome wise by being bountiful with his possessions and by winning good report, let him not seek to become a god.

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

Hâgêsiâs 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 Stymphâlûs 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 Stymphâlûs by the hands of Aeneas, who trained the chorus for its performance in Arcadia, prior to the return of Hâgêsiâs 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. “Aetnaeagn 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). Hâgêsiás 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 Hâgêsiás 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 Stymphálus 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

ΑΠΙΝΗΗ

στρ. α′
Χρυσέας ὑποστάσαντες εὔτεχεώς προβύρφος θαλάμου κίονας, ὡς ὅτε θαητὸν μέγαρον, πάξομεν ἀρχομένου δὲ ἔργου πρόσωπον χρῆ θέμεν τηλαυγές. εἱ δ’ εἰή μὲν Ὁλυμπιονίκας, 5 βωμῷ τε μαντεῖῳ ταμίας Δίῳ ἐν Πίσα, συνοικιστήρ τε ταῦν κλεινᾶν Συρακοσσάν τάν κεν φύγοι ὑμοῦν κείνος ἀνήρ, ἐπικύροις αἰθόνων ἀστῶν ἐν ἱμερ- ταῖς ἄοιδαις;

ἀντ. α’
ἐστω γὰρ ἐν τούτῳ πεδίῳ δαμόνιον πόδ’ ἔχων Ἐσστράτου υἱός. ἀκίνδυνοι δ’ ἀρεταῖ 10 οὕτε παρ’ ἄνδράσιν οὕτ’ ἐν ναυσὶ κοίλαις τίμιαι. πολλοὶ δὲ μέμνανται, καλὸν εἰ τι ποναθῇ. Ἁγνοία, τῶν δ’ αἴνοις ἐτοιμοῖς, ὅν ἐν δίκα ἀπὸ γλώσσας Ὁδραστος μᾶντων Οἰκίλείδαν ποτ’ ἐς Ἀμφιάρρην 20 φθέγξατ’, ἐπεὶ κατὰ γαῖ’ αὐτῶν τὲ νιν καὶ φαίδη- μας ἵπτους ἐμαρφεν.

ἐπ. α’
15 ἐπτὰ δ’ ἐπεὶ τὰ πυρᾶν νεκρῶν τελεσθεισὰν Ἀμλαῖο- νίδας

11 ποναθῇ most mss (BGF) : πονηθῇ C alone (MCS).
12, 77, 98 Ἁγνοία s : Ἀγ. mss.
15 τελεσθεισὰν Pauw, Hartung, Wilamowitz (s) : τελεσθέντων mss (BMGFC).
VI.—FOR HAGESIAS OF SYRACUSE
WINNER IN THE MULE CHARIOT RACE, 472(? B.C.

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

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

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

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

Therefore is it meet for us to open for them the portals of song, and on this very day, must we be-times reach the presence of Pitanē, beside the ford of Eurōtαs,—the presence of that nymph, who, wedded with Poseidon, son of Cronus, is said to have borne Euađnē 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 Phaesănē, and had his allotted home on the Alpheidē, 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

ἐπ. β'

οὐδ' ἐλαθ' Αἴτυτον ἐν παντὶ χρόνῳ κλέπτοισα
θεοῖο γόνον.

ἀλλ' ὁ μὲν Πυθώνας', ἐν θυμῷ πίεσαις χόλον ὦ
φατὼν ὃξείᾳ μελέτα,

ἔχετ' ἵδι μαντευσόμενος ταῦτας περ' ἀτλάτου
πάθας.

ἂ ὁ δὲ φοινικόκροκον ζώναν καταθηκαμένα

40 κάλπιδα τ' ἀργυρέαν, λόχμας ὑπὸ κυανέας
tίκτε θεόφρωνα κούρον. τὰ μὲν ὁ Χρυσοκόμας 70
πραύμητιν τ' Ἐλείθυιαν παρέστασέν τε Μοῖρας.

στρ. γ'

ἡλθεν δ' ὑπὸ σπλάγχνων ὑπ' ὄδινος τ' ἐρατᾶς

'Ἰαμος

ἐς φάςα' αὐτίκα. τὸν μὲν κυιξομένα

45 λειπὲ χαμάι. δύο δὲ γλαυκώπες αὐτὸν
δαμόνων βουλαίσιν ἐθρέψαντο δράκοντες ἀμεμφεῖ

ἰῷ μελισσάν καδόμενοι. βασιλεύς δ' ἐπεὶ

80 πετραέσσας ἐλαύνων ἵκετ' ἐκ Πυθῶνος, ἀπαντας

ἐν οἴκῳ
eἰρετὸ παίδα, τὸν Εὐάδνα τέκοι. Φοίβου γὰρ

ἀυτὸν φᾶ γεγάκειν

ἀντ. γ'

50 πατρός, περὶ θυνατῶν δ' ἐσεσθαί μάντων ἐπιχθυνίοις
ἐξοχον, οὐδὲ ποτ' ἐκλείψεις γενεάν.

ὡς ἀρα μάννε. τοὶ δ' οὔτ' ὃν ἀκούσαι

οὔτ' ἰδέιν εὖχοντο πεμπταῖον γεγενημένον. ἀλλ' ἐν

κέκρυπτο γὰρ σχοινῷ βατιᾷ τ' ἐν ἀπειράτῳ,

42 Ἐλείθυιαν παρέστασέν (MGFCs): Ἐλευθώ συμπ. Byzantine

mss (b).

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

ἀπειράτῳ (BMGFC), ἀπερά(ν)τῷ old mss; ἀπειράτῳ Heyne,

W. Schulze (s).
Aepytus, while essaying to conceal her being with child by the god; but anon, he went to Delphi, with keen resolve quelling in his heart his wrath unutterable, to inquire of the oracle concerning this dire disaster. Meanwhile, she laid down her crimson zone and her silver pitcher, and 'neath the blue brake was about to bear a boy inspired of heaven; and the Lord of the golden hair sent to her aid the gentle goddess of birth, and the Fates; and from her womb, and amid sweet sorrow, forthwith came Iamus to the light of day. And she, though sore distressed, was fain to leave him there upon the ground; but, by the will of the gods, two grey-eyed serpents tended the babe with the bane, the harmless bane, of the honey-bees. Now, when the king had driven back from rocky Pytho, he inquired of all in the house, touching the child born to 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 ἵνα ξανθαίσθη καὶ παμπορφύροις ἀκτίστη βεβρεγ-
μένος ἁβρόν
σῶμα· τὸ καὶ κατεφάμμενον καλεῖσθαι νῦν χρονῷ
σύμπαντι μάτηρ
ἐπ. γ'·
tοῦτ' ὅνυμ' ἀθάνατον· τερτύνας δ' ἐπεί χρυσοστε-
φάνου λάβεν
καρπὸν "Ἡβας, Ἀλφεῷ μέσῳ καταβᾶς ἐκάλεσε
Ποσειδάνι εὐρυβίαν,
ὅν προγόνου, καὶ τοξοφόρον Δάλου θεοδότας
σκοτόν,
60 αἰτέων λαυτοῦρφον τιμᾶν τιν' ἔά κεφαλά,
νυκτὸς ὑπαίθριος. ἀντεφθέγξατο δ' ἀρτιετής
патρία ὄσσα, μετάλλασεν τέ νυν· "Ὅροσ, τέκος,
δεύτερο πάγκοινον ἐς χώραν ἕμεν φάμας ὀπίσθεν."

στρ. δ'·
"ίκοντο δ' υψηλοίο πέτραν ἀλβατον Κρονίου·
65 ἔνθα οἱ ὅπασε θησαυρὸν δίδυμον
μαντοσύνας, τόκα μὲν φωνᾶν ἀκούειν
ψευδών ἀγνωστόν, εὔτ' ἀν δὲ θρασυμάχανος
ἐλθὼν
'Ἡρακλῆς, σεμιδόν θάλος Ἀλκαίδαν, πατρὶ
ἐορτάν τε κτίσῃ πλειστομβροτόν τεθμόν τε μέ-
γιστον ἄθλουν,
70 Ζηνὸς ἐπ' ἀκροτάτῳ βωμῷ τότ' αὖ χρηστήριον
θέσθαι κέλευσεν.

ἀντ. δ'·
ἐξ οὖν πολύκλειτον καθ' "Ελλανας γένος Ἰα-
μίδαν.

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

But, when he had attained the ripe bloom of Hēbē 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, wherewithal 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-

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\(^1\) The gold and purple of the context imply that the \textit{viola tricolor}, or pansy, is meant. The purple iris has been suggested, but the Greeks had a separate name for that plant, namely \textit{lpis}.

\(^2\) Lit "this undying name," meaning Iamus, which was assumed to be derived from the \textit{ia}, or "pansies," among which the babe was found.
PINDAR

οἷβος ἁμὴ ἐστετοί τιμῶντες δ' ἄρετᾶς
ἐς φανερὰν ὁδὸν ἔρχονται. τεκμαίρει
χρήμ' ἐκαστον' μόμος ἐξ ἄλλων κρέμαται φθο-

νεύντων

75 τοῖς, δ' ποτε πρῶτοι περὶ δοδέκατον δρόμον
ἐλαυνόντεσσιν ἀιδοῖα ποτιστάξη Χάρις εὐκλέα

μορφάν.

ei δ' ἐτύμως ὑπὸ Κυλλάνας ὅροις, Ἀγνησία,

матрωε ἀνδρες

ἐπ. δ'

ναιετάντες ἐδώρησαν θεῶν κάρυκα λιταῖς θυσίαις
πολλά δῇ πολλαίσιν Ἕρμαν εὐσεβέως, δ' ἄγονας

ἐχει μοιράν τ' ἄθλουν

80 Ἀρκαδίαν τ' εὐάνορά τιμᾶ' κεῖνος, δ' παῖ

Σωστράτου,

σὺν βαρυγδοῦτῳ πατρί κραίνει σέθεν εὐτυχίαν.

δόξαν ἐχό τιν' ἐπὶ γλώσσα ἁκόνας λυγρᾶς,

α' μ' ἐθέλοντα προσέρπει καλλιρόουσι πνοαῖς·

ματρομάτωρ ἐμὰ Στυμφαλίς, εὐανθής Μετώπα,

στρ. ε'

85 πλάξιμπτων ἃ Θήβαν ἐτίκτεν, τὰς ἐρατεινὰν ὕδωρ

πίομαι, ἀνδράσιν αἰχματαίσι πλέκων

ποικίλον ὑμιὼν. ὅτρυνον νῦν ἐτάρτους,

Αἰνέα, πρῶτον μὲν ὁ Ἡραν Παρθενίαν κελα-

δῆσαι,

74 εξ (BMGCS); δ' εἰς uss; ἐκ δ' Erasmus Schmid (Donald-

76 ποτιστάξη, twice in lemma of scholium in D, Bergk

77 ὅροις ABCE (BMFS): ὅροις D, Moschopulus, Triclinius;

78 ὅρους (CG), ὅροιν ? s.

83 προσέρπει ABCE (BMGFS), —ἐρποι D: —ἔλκει para-

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

But if, in very deed, the men of thy mother’s line, Hâgésias, who dwell beneath the bounds of Cylléné, 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 Sòstratus, 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 Metòpê, who bore Thèbê that driveth the steed, Thèbê, whose sweet water I quaff, while I weave the varied strains of song in honour of heroic spearmen.

Now bid thy comrades, Aenèas, 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).
γνώναι τ ἐπειτ' ἀρχαῖον ὅνειδος ἀλαθέσιν
90 λόγοις εἰ φεύγομεν, Βοιωτίαν ὕπ. ἐσοὶ γὰρ ἄγγελος ὀρθὸς,
ἡμῶν σκυτάλα Μοισᾶν, γλυκὸς κρατὴρ ἀγαθοφθέγκτων ἀοιδᾶν.
ἀντ. ε'
εἰπὼν δὲ μεμνᾶσθαι Συρακοσσάν τε καὶ Ὄρτυγιάς·
tὰν Ἴρων καθαρὰ σκάπτω διέπων,
ἀρτια μηδόμενος, φοινικόπεζαν
95 ἀμφέπει Δάματρα, λευκίππου τε θυγατρὸς ἐορτάν,
καὶ Ζηνὸς Αἰτναίου κράτος. ἀδύλογοι δὲ τινὶ
λύραι μολπαί τε γυμνώσκοντι. μὴ θράσσοι χρόνος
ὁλβὸν ἐφέρπων.
σὺν δὲ φιλοφροσύναις εὐηράτοις Ἀγησία δέξατο
κῶμον
ἐπ. ε'
οἰκοθεν οἰκαζ' ἀπὸ Στυμφαλίων τεῖχέων ποτινισ-
σόμενον,
100 ματέρ' εὐμήλοιο λείποντ' Ἀρκαδίας. ἀγαθαὶ δὲ
πέλουν' ἐν χειμερίᾳ

97 θράσσοι Boeckh, Schneidewin (gcs); θραύσσοι mss (M);
θραύσσαι Hermann, Donaldson (F).
100 λείποντ' Byzantine mss (bmofc): λιποντ' old mss and
paraphrase (s).
to know whether in very truth we have escaped the old reproach that telleth of "Boeotian swine."¹ For thou art a faithful messenger, a very scroll-wand of the fair-haired Muses, a sweet wassail-bowl of loudly-sounding songs.²

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

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

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

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).
νυκτὶ θοᾶς ἐκ ναὸς ἀπεσκίμφθαι δυ' ἄγκυραι. 
θεος
τῶν τε κεῖνων τε κλυτὰν αἶσαν παρέχοι φιλέων. 
δέσποτα ποντόμεδων, εὐθὺν δὲ πλόον καμάτων 
ἐκτὸς ἐόντα δίδοι, χρυσαλακάτοιο πόσις 
105 Ἀμφιτρίτας, ἐμῶν δ' ὑμνῶν ἄεξ' εὐτερπης ἄνθος.

102 τῶν τε κεῖνων Heyne (B¹S): τῶν δὲ κεῖνων (B²MGFC); 
tῶν δ' εκεῖνων most mss, τῶν δ' ἐκ. Α, τῶν τ' ἐκ. one ms.
103 ποντόμεδων mss (BMGFC): —μέδον Boeckh in critical 
notes (s).
well that anchors twain be let down from out the swift ship.

May God in his love grant that the fortunes of these and of those alike 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 Aphrodite, 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 Helios 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, Ialysus, and Cameirus. Ialysus in particular was settled by the Eratidae, and to this family belonged Diagoras. His father was probably the prytanis of Ialysus. Diagoras himself had been successful, not only in the local contests, but also in all the great games of Greece. At his first Pythian victory he had apparently been guilty of some inadvertent transgression; possibly he had accidentally killed his opponent (cp. 10, 17, 24–30). He had now attained the crowning distinction of the prize.
for the boxing-match at Olympia in 464 B.C. He was the most famous of Greek boxers. His three sons, and the two sons of his daughters, were also distinguished at Olympia, where a statue was set up in honour of Diagoras and his sons and grandsons (Pausanias, vi 7, 1).

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

The myth of Tlépolemus, 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).

Tlépolemus 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.—ΔΙΑ ΓΟΡΑ ΡΟΔΙΩ

πυκτή

στρ. α'

Φιάλαν ὡς εἰ τις ἀφνεῖας ἀπὸ χειρὸς ἐλῶν ἐνδον ἀμπέλου καχλάξουσαν δρόσῳ
dωρήσεται
νεανία γαμβρῷ προπίνων οἴκοθεν οἴκαδε, πάγ-
χρυσον κορυφάν κτείνων,
5 συμποσίον τε χάριν κάδος τε τιμάσας ἐόν, ἐν δὲ
φίλων
παρεόντων θήκε νυν ζαλωτὸν ὁμόφρονος ἐονᾶς· 10
ἀντ. α'
καὶ ἐγὼ νέκταρ χυτῶν, Μοισᾶν δόσιν, ἀεθλοφόροις
ἀνδράσιν πέμπων, γλυκῶν καρπὸν φρενός,
ἰλάσκομαι,
10 Οὐλυμπία Πυθοὶ τε νικώντεσσιν ὡ δ᾽ ὀλβίος, ὃν
φᾶμαι κατέχοντ᾽ ἀγαθαί.
ἀλλοτε δ᾽ ἄλλου ἐποπτεύει Χάρις ζωθάλμιος ἀδυ-
μελεῖ
θαμὰ μὲν φόρμυγγι παρμφώνοισί τ᾽ ἐν ἐντέσιν
αὐλῶν.

ἐπ. α'

καὶ νυν ὑπ᾽ ἀμφοτέρων σὺν Διαγόρα κατέβαν
tὰν ποιτίαν
ὕμνέων παύδ᾽ Ἀφροδίταις Ἀελλίοι τε νῦμφαν,
Ῥώδον,

1 ἀφνεῖας most mss (BGEF): ἀφνεῖας Α and Athenaeus 504a (ms).

70
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 Aphrodité, 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.
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15 εὐθυμάχαν ὀφρα πελώριον ἀνδρὰ παρ’ Ἀλφέα
στεφανωσάμενον
αίνεσῳ πυγμᾶς ἄποινα
καὶ παρὰ Κασταλία, πατέρα τε Δαμάγητον
ἀδύνατα Δίκα,
’Ασίάς εὐρυχόρου τρίπολιν νᾶσον πέλας
ἐμβόλῳ ναίοντας ’Αργεία σύν αἰχμᾶ.

στρ. β’

20 ἑθελήσω τοῖς ἔξ ἀρχᾶς ἀπὸ Τλαπολέμου
ξυνὸν ἀγγέλλων διορθώσαι λόγον,
’Ηρακλέος
eὑρυσθεὶει γέννα, τὸ μὲν γὰρ πατρόθεν ἐκ Διὸς
eὑχονται: τὸ δ’ Ἀμυντορίδαι

ματρόθεν’ Ἀστυδαμειάς, ἀμφὶ δ’ ἀνθρώπων φρασὶν
ἀμπλακίαι

25 ἀναρίθμητοι κρέμανται τοῦτο δ’ ἀμάχανον εὐρεῖν;
ἀντ. β’

ὁ τι νῦν ἐν καὶ τελευτᾶ ἑρτατόν ἀνδρὶ τυχεῖν.
καὶ γὰρ ’Αλκιμήνας κασίγνητον νόθον
σκάπτωθε θένων
σκληρᾶς ἐλαίας ἐκταν’ ἐν Τίρυνθι Δικύμινοι
ἐλθόντ’ ἐκ θαλάμων Μιδέας

30 τάσσε ποτε χθονὸς οἰκιστήρ χολωθεῖς. αἰ δὲ
φρενῶν ταραχαὶ
παρέπλαγγαν καὶ σοφὸν. μαντεύσατο δ’ ἐς θεῶν
ἐλθὼν.

ἐπ. β’

τῷ μὲν ὁ Χρυσοκόμμας ’Οδοιῷ ἐκ τοῦ ναὸν
ων παῖδ’ Ἀφροδίτας ’Αελίσιο τε νύμφαν,
’Ρόδου,

1 ἀφεῖᾶς most mss (BGFC): ἀφεῖᾶς A and Athenaeus 504a (Ms).
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 Licymnlius,
the bastard brother of Alemênê, 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 art, so on. They surpassed mortal men by their deftness of hand, and along the roads rose works of art like unto beings that lived

1 Zeus. 2 Athênê.
ένθα ποτὲ βρέχει θεῶν βασιλεύς ὁ μέγας χρυσέας
νυφάδεσσι πόλιν,

35 ἀνίχ' Ἀφαῖστον τέχναισιν
χαλκελάτῳ πελέκει πατέρος Ἀθαναία κορυφὰν
καὶ ἄκραν ἀνορούσαιο ἀλάλαξεν ὕπερμάκει βοᾶ.
Οὐρανὸς δ' ἐφρεξὲ νυν καὶ Γαία μάτηρ.

στρ. γ'

tοτε καὶ φαυσίμβροτος δαίμων Ῥπεριονίδας
40 μέλλον ἐντείλειν φυλάξασθαι χρέος
παισὶν φίλοις,
ός ἂν θεᾶ πρῶτοι κτίσαιεν βωμὸν ἐναργεῖα, καὶ
σεμνὰν θυσίαν θέμενοι
πατρὶ τε θυμὸν ἰάναιεν κόρα τ' ἐγχειβρόμωφ. ἐν δ'
ἀρετὰν ἐβαλεν καὶ χάρματ' ἀνθρώπουσι Προμαθέως
Αἰδώς.

ἀντ. γ'

45 ἐπὶ μᾶν βαίνει τε καὶ λάθας ἀτέκμαρτα νέφους,
καὶ παρέλκει πραγμάτων ὅρθαν ὦδ' οὖν ἐξω φρενῶν.
καὶ τοι ὁ γὰρ αἰθοίσας ἔχοντες σπέρμ' ἄνεβαν
φλογὸς οὖ. τεῦξαν δ' ἀπύροις ἱεροῖς
ἄλσος ἐν ἀκροπόλει: κεῖνοις ὁ μὲν ξανθὰν ἀγάγυν
νεφέλαν

50 πολύν ὑσε χρυσόν· αὐτὰ δὲ σφισίν ὅπασε τεχναν
ἐπ. γ'

πάντω μὲν ὁ Χρυσόκλεισ ἐλεημονικός χερσὶ
μεν παιδ' Ἀφροδίτας Ἀελλίοι τε νῦμφαν,
Ῥόδου,

1 ἀφρεῖασ most mss (βγϕκ): ἀφρεῖασ A and Athenaeus 504a (ms).

70
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, and of the Daughter with the sounding spear. Now it is Reverence, daughter of Forethought, that implanteth in men high merit and its attendant joys. Howbeit, a strange cloud of forgetfulness draweth near them in baffling wise, and causeth the path of duty to vanish from the mind. For, when they climbed to the height, the seed of blazing fire had been forgotten; and thus it was with fireless sacrifices that, on the citadel, they laid out the sacred precinct. He caused a yellow cloud to draw nigh to them and rained on them abundant gold, while the grey-eyed goddess herself 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

δάω

ην δὲ κλέος βαθύ. δαέντι δὲ καὶ σοφία μείζων
ἀδόλος τελέθει.

φαντὶ δ' ἀνθρώπων παλαιαί

55 ῥήσιες, οὕτω, ὅτε χθόνα δατέοντο Ζεύς τε καὶ
ἀθάνατοι,

φανερὰν ἐν πελάγει Ῥόδου ἔμμεν ποντίφῳ,

ἀλμυροὶς δ' ἐν βένθεσιν νάσων κεκρύφθαι.

στρ. δ'

ἀπεόντος δ' οὕτως ἐνδείξειν λάχος Ἀελίου·
καὶ ὅ μην χώρας ἀκλάρωτον λύπων,

60 ἀγνοῦν θεοῦ.

μνασθέντι δὲ Ζεὺς ἀμπαλούν μέλλεν θέμεν. ἀλλὰ

νῦν οὐκ εἰάσεν· ἐπεὶ πολιάς

110 εἰπέ τιν' αὐτὸς ὁρὰν ἐνδον θαλάσσας αὐξομέναν
πεδόθεν

πολύβοσκον γαίαν ἀνθρώποισι καὶ εὐφρονα

μήλοισ.

ἀντ. δ'

ἐκέλευσεν δ' αὐτίκα χρυσάμπυκα μὲν Δάχεσιν

65 χεῖρας ἀντεἶναι, θεῶν δ' ὄρκον μέγαν

μὴ παρφάμεν,

ἀλλὰ Κρόνου σὺν παιδὶ νεῦσαι, φαεννῦν ἐς αἰθέρα

νῦν πεμφθείσαν ἔα κεφαλὰ

ἐξοπίσω γέρας ἐσσεσθαί. τελεύταθεν δὲ λόγων

κορυφαί

ἐν ἀλαθείᾳ πετοῦσαι. βλάστε μὲν ἐξ ἀλὸς υγρᾶς

ἐπ. δ'

70 νάσος, ἕχει τέ νυν ὅξειαν ὁ γενέθλιος ἀκτίνων

πατήρ,

61 ἀμπαλού all good mss (MGFS) : ἀμ πάλον Boeckh (C).
68 τελεύταθεν Ἐ (γράφεται) and scholium (MGFCS): τελεύτα-

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 πνεόντων ἀρχὸς ἓποιων· ἐνθα Ῥόδῳ ποτὲ
μιχθεῖσ τέκεν
ἐπτὰ σοφῶτα νοήματ' ἐπὶ προτέρων ἀνδρῶν
παραδεξαμένους
παίδας, ὅν εἰς μὲν Κάμειρον
πρεσβύτατον τε Ἰάλυσον ἔτεκεν Λίνδον τ'. ἀπά-
τερθε δ' ἔχον,
75 διὰ γαῖαν τρίχα δασσάμενοι πατρῴαν,
ἀστέων μοῖραν, κέκληται δὲ σφιν ἔδραι.

στρ. ε'
τόθι λύτρον συμφορᾶς οἰκτρᾶς γλυκὺ Τλαπολέμῳ
Ισταται Τιμυνθίων ἀρχαγέτα,
ὁσπέρ θεῷ,
80 μῆλων τε κυνσάεσσα πομπὰ καὶ κρίσις ἀμφ' ἄεθλοις.
τῶν ἀνθέσει Διαγόρας
ἐστεφανώσατο δίς, κλεινὰ τ' ἐν Ἰσθμῷ τετράκις
eυτυχέων,
Νεμέα τ' ἀλλαν ἐπ' ἀλλα, καὶ κραναῖας ἐν
Ἀθάναις.

ἀντ. ε'
ὁ τ' ἐν Ἀργείω χαλκός ἤγνω μυλ. τά τ' ἐν Ἀρκαδίᾳ
ἔργα καὶ Ὄηβαις, ἀγώνες τ' ἐννομοὶ
85 Βουωτίων,
Πελλανα τ' Αἰγινά τε νικῶνθ' ἐξάκις. ἐν Με-
γαροισίν τ' οὖχ ἐτέρων λυθένα
ψᾶφος ἐχεὶ λόγον. ἀλλ', ὁ Ζεὺς πάτερ, νιώτοισιν
Ἀταβυρίου
160 μεδέων, τίμα μὲν ύμνοι τεθμοῦ Ὀλυμπιονίκαν,

76 μοῖραν mss (BMGFC): μοῖρας Meineke (s).
85 Βουωτίων A (MGFC): Βουωτίων BDE; Βουωτίοι interpolated
mss (B).
86 Αἰγινά Πελλάνα τε Triclinius (c). Αἰγινά most mss:
Αἰγινά B (Boeckh).
beams of light, the ruler of the steeds whose breath is fire. There it was that the Sun-god was wedded of old with the nymph of the isle, and begat seven sons, who inherited from him minds wiser than any among the heroes of olden days; and, of these, one begat Cameirus, and 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 Telêpolemus, the chief of the Tirynthians, even as for a god, a reeking sacrifice of flocks that pass in procession, and a contest of the games.

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

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

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


ἐπ. ε'

ανδρα τε πυξ ἄρετὰν εὐρόντα, δίδοι τε οἱ αἰδοίαν χάριν
90 καὶ ποτ᾽ ἀστῶν καὶ ποτὶ ξείνων. ἐπεὶ ὑβρισὶν ἔχθραν ὀδὸν
εὐθυπορεῖ, σάφα δαεὶς α τε οἱ πατέρων ὀρθὰλ φρένες ἐξ ἀγαθῶν
ἔχρεον. μὴ κρύπτε κοινὸν
σπέρμ᾽ ἀπὸ Καλλιάνακτος. Ἐρατιδᾶν τοι σὺν χαρίτεσσιν ἔχει
θαλίας καὶ πόλις. έν δὲ μιᾷ μοίρᾳ χρόνου
95 ἄλλοτ' ἄλλοιαὶ διαϊθύσοισιν ἀθραί.

92 ἔχρεον A, Ahrens (MGFS); ἔχραιον most mss (BC).
OLYMPIAN ODES VII 89–95

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 Asopus, who was carried off to the island by Zeus and there bare him a son named Aeacus. The island was colonised first by Achaeans, and afterwards by Dorians from Epidaurus.

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

στρ. α'
Μάτερ ὁ χρυσοστεφάνων ἄεθλων, Οὐλυμπία, δέσποιν' ἀλαθείας: ἕνα μάντις ἄνδρες ἐμπύροις τεκμαίρομενοι παραπειρώνται Διὸς ἄργυρο-κεραύνον,
εἰ τιν' ἔχει λόγον ἀνθρώπων πέρι
5 μανθεμένων μεγάλαν ἀρεταν θυμον λάβειν, τῶν δὲ μόχθων ἀμπνοάν.

ἀντ. α'
ἀνεται δὲ πρὸς χάριν εὐσεβίας ἄνδρον λυταῖς. 10 ἀλλ' ὁ Πίσας εὐδενδρόν ἐπ' Ἀλφεὼ θλος,
10 τόνδε κόμοις καὶ στεφαναφορίαν δέξαι. μέγα τοι κλέος αἰεὶ,
ἀτινι σοῦ γέρας ἐσπητ' ἀγιάλουν. ἀλλα δ' ἐπ' ἄλλον ἔβαν ἀγαθῶν, πολλαὶ δ' ὅδοι σὺν θεοῖς εὐπραγίας.

ἐπ. α'
15 Τιμόσθενες, ὑμένε δ' ἐκλάρωσεν πότιμος Ἕνιν γενεθλίων. ὅς σὲ μὲν Νεμέα πρόφατον,
'Αλκιμέδοντα δὲ πάρ Κρόνον Λόφῳ

11 ἐσπητ' GN (bgbc) Bergk.3, 4: ἐσπερ' ABCBE (ms) Bergk.1, 2.
16 ὅσ σὲ μὲν Boeckh in notes p. 180 (GFS); ὅσ σὲ μὲν ἐν \( \Lambda^2 \) CDEG2; σὲ μὲν ἐν \( \Lambda \) \( \Lambda^1 \) (m); ὅσ σὲ ἐν μὲν (bo).

πρόφατον Trielinius (edd.): πρόφατον ABCD.
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, Timosthenés, 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
ΠΙΝΔΑΡ

θήκεν Ὁλυμπιονίκαν.

ηῦν δ’ ἐσωτήριν καλὸς, ἔργο τ’ οὐ κατὰ εἶδος ἔλεγχον
20 ἐξένεπε κρατέων πάλα δολιχήρετμων Λύγιαν πάτραν.

κενθα σωτείρα Δίως ξενίου Πάρεδρος ἀσκεῖται Θέμις

στρ. β

ἐξοχ’ ἀνθρώπων. ὁ τι γὰρ πολὺ καὶ πολλὰ

ῥέπη,

ὅρθα διακρίνειν φρενὶ μὴ παρὰ καιρόν,

25 δυσπαλέσεις τεθμὸς δὲ τις ἀθανάτων καὶ τάνῳ ἀλερκέα χῶραν

παντοδαποῖσιν ὑπέστασε ξένοις

κίονα δαιμονίαιν—

ὁ δ’ ἐπαντέλλων χρόνος

τοῦτο πράσσων μὴ κάμοι—

ἀντ. β

30 Δωρεῖ λαῷ ταμευμέναν ἐξ Αιακοῦ

τὸν παιὸς ὁ Δατοὺς εὐρυμέδων τε Ποσειδᾶν,

Ἤλῳ μέλλοντες ἐπὶ στέφανον τεῦξαι, καλέσαντο

συνεργῶν

τείχεος, ἦν ὅτι μν πεπρωμένου

ὀρνομένων πολέμων

35 πτελυπόρθοις ἐν μάχαις

λάβρον ἀμπυνεύσαι κατυνόν.

ἐπ. β

γλαυκοὶ δὲ δράκοντες, ἐπεῖ κτίσθη νέον,

πύργον ἐσαλλόμενοι τρεῖς, οἱ δύο μὲν κάπετον, 50

αὐτῷ δ’ ἀτυχομένων ψυχὰς βάλον.

23 ῥέπη Bergk (gcs) : ῥέποι all good mss (M) ; ῥέπει inferior mss (BF).

39 ἀτυχομένῳ D¹ E supra, F supra (bmgfc) ; ἀτυχομένῳ CNV

(Ambrosian mss) : ἀτυχομένοι A BMO (s).

86
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, 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 Léto and widely-ruling Poseidôn, when about to build a diadem of towers for Ilium, summoned to help them in building the wall. For 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

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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.
PINDAR

40 ἐὰς δ' ἀνόρουσε βοάσαις.
ἐνυπεπο γ' ἀντίον ὀρμαίνων τέρας εὐθὺς Ἀπόλλων.
"Πέργαμος ἀμφὶ τεαὶς, ἦρως, χερός ἐργασίαις
ἀλίσκεται:
δῶς ἐμοὶ φάσμα λέγει Κρονίδα
πεμβηθὲν βαρυγοῦσιν Διός." 59

στρ. γ'

45 οὐκ ἀτερ παίδων σέθεν, ἀλλ' ἀμα πρῶτοις ἀρξεται
καὶ τετράτοις." δῶς ἀρα θεὸς σάφα εἰπαίς
Ἐάνθον ἦπειγεν καὶ Ἄμαζόνας εὐππους καὶ ἐς
'Ἰστρον ἐλαύνων.
'Ὁρσοτριώνα ὡς ἐπ' Ἰσθμῷ ποντία
ἀρμα θοὸν ταύνεν,
50 ἀποπέμπων Λιακὸν
δεῦρ' ἂν ἴππους χρυσέας,
ἀντ. γ'
καὶ Κορίνθου δειράδ' ἐποψόμενος δαιτικλυτύν.
tερπνὸν δ' ἐν ἀνθρώποις ἱσον ἐσσεται οὐδέν.
55 μὴ βαλέτω με λίθῳ τραχεὶ φθόνον:
καὶ Νεμέα γὰρ ὀμῶς
ἔρω ταύταν χάριν,
tὰν δ' ἐπειτ' ἀνδρῶν μάχαν

40 ἀνόρουσε B alone, with scholium on B (ms): ἐσφόρουσε
vulgo (bgfc); ἐφόρουσε A, ἐσφόρουσε O.
46 τετράτοις mss (edd.): τετράτοις (Aeolic for τριτάτοις)
Ahrens, Bergk (s).
52 δαιτικλυτύν Bergk (gfcs), επ. ναυσικλυτύν; δαιτακλυτύν
(m): δαϊτα κλυτύν mss (b).
54 Μελησία AB and scholium, Hermann (befc): Μελησία
(gs).
58 μάχαν mss: μάχας s, μαχάν Wiskemann.
up with a cry; and Apollo, pondering on the adverse omen, said straightway: "Pergamos is taken, O hero, hard by the work of thy hands; so saith a vision sent to me, a vision of Zeus, the loudly thundering son of Cronus; not without thy sons; but the capture will begin with the first generation, and (will end) with the fourth." Thus spake the god full clearly, and hastened on his way to Xanthus, and to the Amazons with their noble steeds, and to the Ister.

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

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

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.
ποιήσεις του Πινδάρου

60 εἴδοτι ράτερον ταυτάν νεώμαν δὲ τὸ μὴ προμαθεῖν κουφότεραν γὰρ ἀπειράτων φρένες.

κεῖμα δὲ κεῖμος ἃν εἴποι ἔργα περαιτέρων ἄλλων, τὸς τρόπος ἄνδρα προβάσει.

ἐξ ἱερῶν ἀέθλων μέλλοντα ποθεινοτάταν δόξαν φέρειν.

65 νῦν μὲν αὐτῷ γέρας 'Αλκιμέδου νῖκαι τριακοστὰν ἐλών.

στρ. δ'

δς τύχα μὲν δαίμονος ἀνορέας δ’ οὐκ ἀμπλακὼν εὐν τέτρασιν παίδων ἀπεθήκατο γυνίοις νόστον ἔχθιστον καὶ ἀτιμοτέραν γλῶσσαν καὶ ἐπίκρυφον οἶμον.

70 πατρὶ δὲ πατρὸς ἐνέπνευσεν μένος γήρας ἀντίταλον. Ἀφίδα τοι λάθεται ἄρμενα πράξαις ἀνὴρ.

ἀντ. δ'

ἀλλ’ ἐμὴ χρῆ μναμοσύναν ἀνεγείροντα φράσαι

75 χειρῶν ἄστων Βλεψίαδας ἐπίνικον, ἐκτός οἷς ἡ ἡδη στέφανος περίκειται φυλοφόρων ἀπ’ ἀγώνων.

ἐστὶ δὲ καὶ τὶ θανόντεσσιν μέρος καὶ νόμον ἔρδομένων κατακρύπτει δ’ οὐ κόνις

80 συγγόνων κεδναν χάριν.

ἐπ. δ'

'Ερμᾶ δὲ θυγατρὸς ἀκούσαις Ἰφίων

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

1 The trainer, Melêsias.
PINDAR

'Αγγελίας, ἐνέπτει κεν Καλλιμάχῳ λιπαρὸν
cόσμον Ὠλυμπία, ὅν σφί Ζεὺς γένει
ὁπασεν. ἐσλά δ' ἐπ' ἐσλοῖς
85 ἔργ' ἐθέλοι δόμεν, ἡξείας δὲ νόσους ἀπαλάλκοι.
eὐχομαι ἀμφὶ καλῶν μοίρα Νέμεσιν διχοβουλον
μὴ θέμενν
ἀλλ' ἀπήμαντον ἀγον βίοτοι
αὐτοὺς τ' ἀέξοι καὶ πόλιν.

110
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 [Εφαρμοστος οπουνιος παλην].

The victor belongs to Opus, 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 Opus, 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 (II. 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 Opus
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 Protopogeneia, 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 dexterity 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 ΟΠΟΥΝΤΙΩΝ

ΠΑΛΑΙΣΤΗ

στρ. α

Τὸ μὲν Ἀρχιλόχου μέλος

φωνάειν Ὄλυμπια, καλλίνικος δὲ τριπλός κεχλαδός,

ἀρκεσε Κρόνιον παρ' ὁχθὸν ἀγεμονεύσαι

κωμᾶζοντι φίλοις Ἐφαρμόστῳ σὺν ἑταῖροι.

5 ἀλλὰ νῦν ἐκαταβόλων Μοισᾶν ἀπὸ τόξῳν

Δία τε φοινικοστερόπταν σεμνὸν τῇ ἐπίνειμαι

ἀκρωτήριον Ἀλιδος
toιοίδει βέλεσσιν,

τὸ δὴ ποτε Λυδὸς ἵρως Πέλοψ

10 ἐξάρατο κάλλιστον ἐδνου Ἰπποδαμείας.

ἀντ. α'

πτερόεντα δ' ἰεὶ γλυκῶν

Πυθώναδ' ὀιστών: οὕτωι χαμαιπετέων λόγων

ἐφάφεαι

ἀνδρὸς ἀμφὶ παλαιόμασιν φόρμηη' ἐλελίζων

κλεινᾶς εἶ 'Οπόντος: αἰνήσαις ἐκ καὶ νίον,

15 ἀν Θέμις θυγάτηρ τε οἱ σώτειρα λέονγχεν

μεγαλόδοξος Εὐνομία, θάλλει δ' ἀρεταῖσιν

σὸν τε Κασταλία, πάρα

16 ἐ. ἀρεταῖσιν σὸν τε, Κασταλία, πάρα scholium to A₂,—παρά
tε τὸ σὸν, Bergk. (εἵκος) ; ἀρεταῖσ ὶ σὸν τε Κασταλία(ν) παρὰ BC

vulgo ; ἀρεταῖσιν | ἐν τε Κασταλία παρὰ A alone (BM).

96
IX.—FOR EPHARMOSTUS OF OPUS
WINNER IN THE WRESTLING-MATCH, 468 B.C.

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

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

'Αλφεοῦ τε βέεθρον
δῆν στεφάνων ἀωτοὶ κλυτὰν

20 Δοκρῶν ἐπαείροντι ματέρ' ἀγλαόδενδρον.
ἐπ. α'
ἐγὼ δὲ τοι φίλαν πόλιν
μαλεραῖς ἐπιφλέγων ἀοίδαις,
καὶ ἀγάνορος ὑπ' ὅμοιον
θᾶσσον καὶ ναὸς ὑποπτέρου παντᾶ

25 ἀγγελίαν πέμψω ταύταν,
εἰ σὺν τινι μοιριδίῳ παλάμα
ἐξαιρετον Χαρίτων νέμομαι κάπον
κεῖναι γὰρ ὡπασαν τὰ τέρπυ' ἀγαθοί δὲ καὶ σοφοὶ
catὰ δαίμον' ἀνδρεις

στρ. β'
ἐγένοντ' ἐπεὶ ἀντία

30 πῶς ἄν τριώδοντος Ἡρακλέης σκύταλον τίναξε
χερσίν,
ἀνίκ' ἀμφὶ Πύλου σταθείς ἥρειδε Ποσειδᾶν
ἡρείδευν δὲ νῦν ἀργυρέω τόξῳ πολεμίζων
Φοῖβος, οὐδ' Ἀιδας ἀκινήταν ἔχει ράβδουν,

35 βρότεαι σώμαθ' ᾧ κατάγει κοίλαν πρὸς ἀγνιὰν
θυσακόντων; ἀπὸ μου λόγον
tούτον, στόμα, βίψων
ἐπεὶ τὸ γε λοιποὶς θεοὺς
ἐχθρὰ σοφία, καὶ τὸ καυχᾶσθαι παρὰ καιρὸν
ἀντ. β'

μανίασιν ὑποκρέκει.

40 μὴ νῦν λαλάγει τὰ τοιαῦτ'. ἕα πόλεμον μάχαν τε
πᾶσαν

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

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

1 By "brave and wise" are meant "heroes and poets." Pindar does not presume to dwell on the "poets," this would have been "untimely boasting," l. 38; but he takes Heracles as an example of the "heroes." But for the aid of a "fate divine," Heracles could not have been a match for three divinities when he fought against Poseidon in Messenian Pylos, because the sea-god's son would not purge him of the guilt of slaying Iphitus; against Phoebus, because he had stolen a tripod from Delphi to avenge the refusal of an oracle; and against Hades in Eleian Pylos, because he had carried off Cerberus (Schol.). But the poet feels that in telling of these differences between the gods, he is on dangerous ground, and he soon turns to another topic.
χωρὶς ἀθανάτων φέροις δὲ Πρωτογενείας ἀστεῖ γλώσσαν, ἐν' αἰσθοβρόντα Δίος αἴσα. Πύρρα Δευκάλιων τε Παρνασσοῦ καταβάντε δόμον ἔθεντο πρῶτον, ἀτερ δ' εὐνάς ὀμόδαμον

κτισάσθαι λίθων γόνον

λαοὶ δ' ὀνύμασθεν.

ἔγειρ' ἐπέων σφιν όυρον λιγὺν,

αἰνεὶ δὲ παλαιῶν μὲν οἶνον, ἀνθέα δ' ὤμων

ἐπ. β'

νεωτέρων. Λέγοντι μᾶν

χθόνα μὲν κατακλύσαι μέλαιναν

ὑδατος σθένος, ἀλλὰ

Ζηνὸς τέχναις ἀνάπωτιν ἐξαίφνας

ἀντλον ἐλεῖν. κεῖνων ἔσαν

χαλκάσπιδες ὑμέτεροι πρόγονοι

ἀρχάθεν Ἰαπτέιονίδος φύτλας

κοῦροι κορᾶν καὶ φερτάτων Κρονιδᾶν, ἐγχώριοι

βασιλῆς αἰεί,

στρ. γ'

πρὶν Ὀλύμπιος ἀγεμῶν

θύσατο' ἀπὸ γὰς Ὑπειδῶν Ὀπόεντος ἀναρπάσαις,

ἐκάλος

μίχθη Μαναλίασιν ἐν δειραῖς, καὶ ἔνεικεν

Δοκρῷ, μη καθέλοι μιν αἰών πῶτον ἐφάγαις

ὁρφανῶν γενεᾶς. ἔχειν δὲ σπέρμα μέγιστον

ἀλοχος, εὐφράνθη τε ἰδὼν ἱρὸς θετὸν νιόν,

μάτρωος δ' ἐκάλεσσε νυν

ἰσώνυμον ἑμμεν,

κτισάσθαι Mommsen, Bergk (vcs): κτησάσθαι (B);

κτισάσθαι, or κτησάσθαι mss (f).

δ' ὀνύμασθεν (vcs); ὀνύμ. ὡ; ὀνυμ. vulgo (BMF).

ἐσαν (s); δ' ἐσαν all good mss; δ' ἐσαν interpolated mss

(BMGC).
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 Opus from the land of the Epeians,² lay by her side in a silent spot amid the Maenalian mountains, and brought her to Loerus, 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 λαος, people," from the λαες, or stones, implied in the λιθονοι γονοι, 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. λαος has no connexion with λαες. Cp. Max Müller's Chips, ii 12.

² The name for the original inhabitants of Elis. Cp. Od. xiii 275, Ἡλιδα . . . ὃι κρατεούσιν Ἐπειοι.
65 ὑπέρφατον ἀνδρα μορφᾶ τε καὶ ἐργοισι. πόλιν δ᾽ ὁπασεν λαῶν τε διαίταν. 100

ἀντ. γ'
ἀφίκοντο δὲ οἱ ξένοι,
ἐκ τ᾽ Ἄργεος ἔκ τε Θηβὰν, οἱ δ᾽ Ἄρκαδες, οἱ δὲ καὶ Πισάται:
νῦν δ᾽ Ἀκτόρος ἔξοχος τίμασεν ἐποίκων

70 Αἰγίνας τε Μενοίτιον τοῦ παῖς ἀμ᾽ Ἀτρείδαις
Τεῦθραντος πεδίον μολὼν ἔστα σὺν Ἀχιλλεῖ
μόνος, ὅτ' ἀλκάντας Δαναοῦς τρέψας ἀλλαῖσιν
πρύμναις Τήλεφος ἐμβαλεν:
ὡςτ᾽ ἐμφρονι δεῖξαι

75 μαθεῖν Πατρόκλου βιατὰν νόον.
ἔξ οὖ Θέτιος γόνος οὐλίῳ νιν ἐν Ἀρεί

ἐπ. γ'
παραγορεῖτο μὴ ποτὲ
σφετέρας ἀτερθε ταξιοῦσθαι
δαμασιμβρότον αἰχμᾶς.

80 εἴην εὐρηστεῖς ἀναγείσθαι
πρόσφοροι ἐν Μοισᾶν δίφρος:
τόλμα δὲ καὶ ἀμφιλαφῆς δύναμις
ἔσποιτο. προξενία δ᾽ ἄρετά τ' ἥλθον
tιμάρος Ἰσθμίαιοι Λαμπρομάχου μίτραις, ὅτ'
ἀμφότεροι κράτησαν

στρ. δ'
85 μίαν ἔργον ἄν᾽ ἀμέραν.
ἄλλαι δὲ δὴ ἐν Κορίνθου πύλαις ἐγένοντ᾽ ἐπειτα
χάρμαι,

76 γόνος οὐλίῳ mss (F²S), the metre normally requires
77 γ᾽ οὐλίῳ γόνος Hermann (b); γόνος οὐλίῳ Mingarelli (M²C); Flvns — M¹, κόδρος? F¹; γ᾽ ἰνι — Heimer (g).
83 ἐσποίτο most mss (BGFC): ἐσποίτο MN (s); ἐσποίτῃ aιεί Μ.
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 Lampronachus, 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.
ταῖ δὲ καὶ Νεμέας 'Εφαρμόστω κατὰ κόλπον. Ἄργει τ' ἐσχέθε κῦδος ἀνδρῶν, παῖς δ' ἐν Ἀθάναναις, ὅλον δ' ἐν Μαραθῶνι συλαβεῖς ἀγενεῖων μένεν ἀγώνα πρεσβυτέρων ἀμφ' ἀργυρίδεσσων φῶτας δ' ὄξυρεπεὶ δόλῳ ἀπτώτι δαμάσσαις διήρχετο κύκλον ὅσα βοᾷ, ὄραιος ἔως καὶ καλὸς κάλλιστά τε ἰεξαί. ἄντ. δ'

95 τὰ δὲ Παρρασίω στρατῷ θαυμαστὸς ἔως φάνη Ζηνὸς ἀμφὶ πανάγυριν Λυκαιόν, καὶ ψυχρᾶν ὄποτε εὐδιανὸν φάρμακον αὐρᾶν Πελλάναν φέρει σύνδικος δ' αὐτῷ 'Ιολάου τύμβοι εἰναλία τ' Ἑλευσίς ἀγλαίαισιν.

100 τὸ δὲ φυά κράτιστον ἀπαντ' πολλοὶ δὲ διδακταῖς ἀνθρώπων ἀρεταῖς κλέος ὄφρουσαν ἀρέσθαι. ἄνευ δὲ θεοῦ σεσιγαμένου οὐ σκαίτερον χρῆμι ἐκαστον. ἐντὶ γὰρ ἄλλαι ἐπ. δ'

105 ὁδὸν ὁδοῖ περαίτεραι, μία δ' οὐχ ἀπαντας ἀμμε θρέψει μελέτα: σοφία μὲν αἰτπειναί: τοῦτο δὲ προσφέρων ἄθλον,

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

103 ἄνευ δὲ A (MGFCS): ἄνευθε δὲ BCD; ἄνευθε (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 rest 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 Iolaus beareth witness to him, and the shore of Eleusis telleth of his glorious prowess.

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

\(^1\) The contrast between natural genius and imitative accomplishment is common in Pindar. Cp. \(O.\) ii 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.
орθιον ὀρυσαὶ θαρσέων,

τόνδ' ἀνέρα δαιμονία γεγάμεν
εὐχειρα, δεξιόγυμον, ὀρώντ' ἀλκάν,
Αἰάντειόν τ' ἐν δαιτὶ Ἰλιάδα νικῶν ἐπεστεφάνωσε

βωμόν.

112 Αἰάντειόν τ' ἐν δαιτὶ Ἰλιάδα old mss with slight variations (MGF): Αἰάντειν τ' ἐν δαίθ' ὡς Ἰλιάδα Β.; Ἀἰαν, τεῦν τ’ (Hermann) ἐν δαιτὶ, Ἰλιάδα (CS).
OLYMPIAN ODES IX 109-112

declare that our hero hath by the blessing of heaven been born with deftness of hand and litteness 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 ΗΑΓΗΣΙΔΑΜΟΣ 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, Ηάγησιδάμος, 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, [αγησιδαμο]υος Λοκρος απ ιταλιας παιδ πυξ.

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

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

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

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

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

ΠΑΙΔΙ ΠΤΚΤΗ

στρ. α'
Τὸν 'Ολυμπιονίκαν ἀνάγωστε μοι
'Ἀρχεστράτον παῖδα, πόθι φρενὸς
ἐμᾶς γέγραπται. γλυκὺ γὰρ αὐτῷ μέλος ὁφείλων
ἐπιλέαθ᾽. ὁ Μοῖσο', ἀλλὰ σὺ καὶ θυγάτηρ
'Ἀλάθεια Δίος, ὀρθὰ χερὶ'
5 ἐρύκετον ψευδέων
ἐνιπτὰν ἄλιτόξενον.

ἀντ. α'
ἐκαθεν γὰρ ἐπελθὼν ὁ μέλλων χρόνος
ἐμὸν καταίσχυνε βαθὺ χρέος.
όμως δὲ λύσαι δυνατὸς ὀξεῖαν ἐπιμομφάν τόκος
θυντῶν, νῦν ψάφον ἐλισσομέναν
10 ὅπα κυμα κατακλύσσει ρέον;
ὅπα τε κοινὸν λόγον
φίλαν τίσομεν ἐς χάριν;

ἐπ. α'

νέμει γὰρ Ἀτρέκεια πόλιν Δοκρῶν Ζεφυρίων,
μέλει τε σφισὶ Καλλιόπα
15 καὶ χάλκεος Ἁρης. τράπε δὲ Κύκνεια μάχα καὶ
ὑπέρβιον

9 τόκος θυντῶν old mss (s): ὁ τόκος ἀνδρῶν interpolated mss,
γε τόκος ἀνδρῶν Kayser; τόκος οὐνατωρ Hermann (b), — ὀπαδέων
Μ, — ὀμαρτέων c; ὀματίαν Schneidewin (gf).
10 and 11 ὅπα mss (bgc): ὅπα Hermann (M); ὅπα Bergk
(rs).
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 Justice¹; 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.
ΠΙΝΔΑΡ

'Ηρακλέα. πύκτας δ' ἐν 'Ολυμπιάδι νικῶν
'Ἰλα φερέτω χάριν
'Αγησίδαμος ὦς
'Αχιλέω Πάτροκλος.

20 θύεις δὲ κε φύντ' ἀρετὰ ποτὶ
πελώριον ὀρμᾶσαι κλέος ἀνὴρ θεοῦ σὺν παλάμα:
στρ. β'
ἀπονον δ' ἔλαβον χάρμα παῦροι τίνες,
ἐργὼν πρὸ πάντων βιοτῷ φάος.
ἀγώνα δ' ἐξαιρετον αἰεῖσαι θέμιτες ἀρσαν Διός,
ὁν ἀρχαῖων σάματι πάρ Πέλοπος

25 βωμῶν ἔξαριθμον ἐκτίσσατο,
ἐπεὶ Ποσειδάνιον
τέφνε Κτέατον ἀμύμονα,
ἀντ. β'
τέφνε δ' Ἐυρυτον, ὡς Λύγεαν λάτριον
ἀέκονθ' ἐκῶν μυσθὸν ὑπέρβιον

30 πράσσοιτο, λόχμαισι δὲ δοκεύσαις ὑπὸ Κλεωνᾶν
dάμασε καὶ κέινους "Ηρακλέης ἐφ' ὁδῷ,
ὁτι πρόσθε ποτὲ Τιρύνθιον
ἐπερσαν αὐτῷ στρατῶν
μυκοῖς ἢμενον Ἀλιδος
ἐπ. β'
Μολίνως υπερφίαλοι. καὶ μὰν ἕναπάτας

35 Ἐπειδὼν βασιλεὺς ὀπίθεν

18, 92 Ἀγησ. S : Ἀγησ. mss (BMGFC).
23 ἐργὼν πρὸ πάντων : ἐτέων προπάντων conjectured by Bergk from Schol. in A, ἀπάντων τῶν ἐτῶν τοῦ βίου.
25 βωμῶν ΛΕ ἔξαριθμον (MGFC) ; βωμὸ — BDG (S) ; βωμὸν — CNO ; μολῶν Headlam ; βη Ἡρακλέος interpolated mss, rightly regarded by B as corrupt.
33 ἢμενον most mss and old scholia (M°FS) : ἢμενοι Heyne (BM1GC).

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

But the laws of Zeus prompt me to sing that famous scene of contest, founded by Heracles with its altars six in number, near the olden tomb of Pelops; for Heracles slew Cteatus, the blameless son of Poseidon, and slew Eurytus too, that he might forthwith exact from the unwilling and over-weening Augeas the wage for his menial service; and he, even Heracles, lay in wait for them in the thicket and overcame them below Cleónae 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\(^2\) saw his rich country,

\(^1\) Or "before"; or "for," "in recompense for" (Christ), but προ\(\) (for ἀντι) can hardly be defended. Hence the force of Bergk's conjecture ἐτέων προπάντων, "for all the years."

ού πολλόν ἵδε πατρίδα πολυκτέανον ὑπὸ στερεῷ πυρί
πλαγαίνει τε σιδάρου βαθὺν εἰς ὄχετὸν ἀτας
ἐξοισαν ἐὰν πόλιν.
νεῖκος δὲ κρεσσόνων
40 ἀποθέσθ' ἀπορον.
καὶ κεῖνος ἀβουλία ὑστατος
ἀλώσιος ἀντάσαις θάνατον αἰτὴν οὐκ ἐξέφυγεν. 50

στρ. γ'
ὁ δὲ ἄρ' ἐν Πίσα ἠλσαις ὅλον τε στρατὸν
λαίαν τε πᾶσαν Δίος ἀλκιμος
45 νίος σταθμάτο ξάθεν πάροκας πατρὶ μεγίστῳ περὶ
dὲ πάξαις Ἐλτων μὲν ὅγ' ἐν καθαρῷ
dιέκρινε, τὸ δὲ κύκλῳ πέδου
ἔθηκε δόρποι λύσιν,
tιμάσιας πόρον Ἀλφεοῦ
ἀντ. γ'
μετὰ δῶδεκ' ἀνάκτων θεῶν. καὶ πάγον
50 Κρόνου προσεφθεγξατο· πρόσθε γὰρ
νόωνυμος, ὡς Οινόμαος ἀρχε, βρέχετο πολλὰ
νυφάδι. ταῦτα δ' ἐν πρωτογόνῳ τελετᾷ
παρέσταν μὲν ἄρα Μοῖραι σχεδὸν
ὁ τ' ἐξελέγχων μόνοις
ἀλάθειαν ἐτήτυμον
ἐπ. γ'
55 χρόνον. τὸ δὲ σαφανὲς ἰὼν πόρσω κατέφρασεν,
ὅπα τὰν πολέμοιο δόσιν
ἀκροβινα διελὼν ἔθυε καὶ πενταετηρίδ' ὑπὸς ἄρα
70 ἑστασεν ἐορτὰν σὺν Ὠλυμπιάδι πρώτῃ
νικαφορίασι τε.

44 λαίαν (BMGFC); λαίαν old mss, λείαν interpolated mss; λάιαν Ahrens (s).
aye, his own city, sinking into the deep gulf of ruin beneath the remorseless fire and the iron blows.¹

Hard it is to rid oneself of strife with them that are stronger than ourselves; so even he, by his ill counsel, last of all found himself captured, and could not escape falling into deep destruction.

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

¹ The Moliones, that is Cteatus and Eurytus, the twin sons of Poseidon (or of Actor), and the nephews of Augeas king of the Epeians, had attacked Heracles, and had slain in Elis the host he had brought from Tiryns. They had thus prevented his exacting the wage due for cleansing the stables of their uncle, Augeas. Accordingly, when the Moliones were on their way back from Elis to the Isthmus, Heracles lay in wait for them, and slew them near Cleōnae. 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.
ποταίνων
έλαχε στέφανον
χειρεσσί ποσόν τε καὶ ἀρμάτι,
ἀγώνιον ἐν δόξα θέμενος εὐχος, ἐργὰ καθελὼν;

στρ. δ'
στάδιον μὲν ἀρίστευσει εὐθύν τόνον

τρέχων παῖς ὁ Δικυμίου
Οἰωνός· ἱκεν δὲ Μίδεάθεν στρατὸν ἐλαύνων· ὁ δὲ
πάλα κυδαίνων Ἑχεμος Τεγέαν' 80

Δόρυκλος δ' ἐφερε πυγμᾶς τέλος,
Τίρυνθα ναιών πόλιν·
ἀν' ἔποιοι δὲ τέτρασιν

ἀντ'. δ'

ἐπ. δ'

ἄρχετο δὲ πᾶν τέμενος τερπναῖσι θαλίαις
τὸν ἐγκώμιον ἀμφί τρόπον.
ἀρχαῖς δὲ προτέραις ἐπόμενοι καὶ νυν ἐπωνυμίαν
χάριν

νῖκας ἀγερώχου, κελαδησόμεθα βροντὰν.

καὶ πυρπάλαμον βέλος
ὁρσικτύπου Διὸς,
ἐν ἀπαντὶ κράτει
αἰθωνα κεραυνὸν ἀραρότα.

72 δὲ Νικεύς Meineke 1845, since found in A and scholium (MGFCs) : δ' Ἐνικεύς most ms (R).

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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 Oeönus, son of Licymnius, who had come from Midea at the head of his host. And in wrestling, it was Echemus who gat glory for Tegea. And the prize in boxing was won by Doryclus, who dwelt in the city of Tiryns; and, in the car of four horses, the victor was Samos of Mantinea, the son of Halirhothius. Phrastor it was who hit the mark with the javelin, and Niceus, who, with a circling sweep of his hand, excelled all others in flinging afar the weight of stone; and all the friendly host raised a mighty cheer, while the lovely light of the fair-faced moon lit up the evening, and, in the joyous festival, all the precinct rang with song like banquet-music.

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

1 χάριν ἐπωνυμίαν νικας ἀγερώχου means ἀοίδαν ἐπιγικον or Ολυμπιανικον.
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 δὲ μολπὰ πρὸς κάλαμον ἀντιάξει
μελέων,

στρ. ε'
85 τὰ παρ᾽ εὑκλεί Δίρκα χρόνῳ μὲν φάνειν
ἀλλ᾽ ὅτε παῖς ἐξ ἀλόχου πατρὶ
ποθεινὸς ἱκοντι νεότατος τὸ πάλιν ἡδη, μάλα δὲ
οἱ θερμαίνει φιλότατι νόον:
ἐπεὶ πλοῦτος ὁ λαχῶν ποιμένα
ἐπακτὸν ἄλλότριον,
90 θυάσκοντι στυγερῶτατος:
ἀντ. ε'
καὶ ὅταν καλὰ ἔρξαις ἀοιδᾶς ἄτερ,
'Αγησίδαμ', εἰς 'Αἴδα σταθμὸν
ἀνὴρ ἴκηται, κενεὰ πνεύσαις ἔπορε μόχθῳ βραχῷ
τι τερπνόν. τὶν δ' ἀδυντῆς τε λύρα
γλυκὺς τ' αὐλὸς ἀναπάσσει χάριν'
95 τρέφοντι δ' εὑρὶ κλέος
κορᾶς Πιερίδες Δίος.
ἐπ. ε'
ἐγὼ δὲ συνεφαπτόμενος σπουδᾶ, κλυτὸν ἔθνος
Δοκρῶν ἀμφέπεσον μέλιτι
εὐάνορα πόλιν καταβρέχων' παῖδ' ἐρατὸν <δ'>
'Αρχεστράτου
100 αἰνησα, τὸν εἶδον κρατέοντα χερὸς ἀλκᾶ
βωμὸν παρ' Ὄλυμπιον,
κεῖνον κατὰ χρόνον
ἰδέα τε καλῶν
ἀφα τε κεκραμένου, ἀ ποτε
105 ἀναίδεα Γανυμήδει μόρον ἄλαλκε σὺν Κυπρογενεῖ.

87 οἱ Boeckh (GFCS): τοι most mss (BM); τι ΝΟ.
99 <δ'> Moschopulus, Hermann (edd.).
105 μόρον Mommsen (GC): πότιμον (BFS¹); θάνατον almost all mss (s³).

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the swelling melody of songs, which at last have come to light beside the famous stream of Dirce.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, Hagèsidámus, whencesoever a man, who hath done noble deeds, descendeth to the abode of Hâdês, without the meed of song, he hath spent his strength and his breath in vain, and winneth but a little pleasure by his toil; whereas thou hast glory shed upon thee by the soft-toned lyre and by the sweet flute, and thy fame waxeth widely by favour of the Pierid daughters of Zeus.

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

¹ The fountain of Pindar’s Theban home, ep. I. vi 74.
INTRODUCTION

The eleventh Olympian was produced at Olympia immediately after the victory won in 476 by Hagésidâmus 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.—ΑΓΗΣΙΔΑΜΟΣ
ΛΟΚΡΩ ΕΠΙΖΕΦΤΡΙΩ

ΠΑΙΔΙ ΠΤΚΤΗ

στρ.

'Εστιν ἀνθρώποις ἀνέμων ὅτε πλείστα χρήσις, ἔστιν δ' οὐρανίων ὑδάτων,
ομβρίων παῖδων νεφέλας.
εἰ δὲ σὺν πόνῳ τις εὗ πράσσοι, μελγαρνεῖς ὑμνοὶ
5 ὑστέρων ἀρχά λόγων
tέλλεται καὶ πιστῶν ὄρκιον μεγάλαις ἀρεταῖς.

ἀντ.

ἀφθόνητος δ' αἰνος Ὀλυμπιονίκαις
οὕτος ἁγκειται. τὰ μὲν ἀμετέρα
γλῶσσα ποιμάνειν ἐθέλει:

10 ἔκ θεοῦ δ' ἀνήρ σοφαῖς ἀνθεῖ πραπίδεσσιν

ὁμοίως.

'ισθι νῦν, Ἀρχεστράτου

παί, τεᾶς, Ἀγγείδαμε, πυγμαχίας ἐνεκεν

ἐπ.

κόσμον ἐπὶ στεφάνῳ χρυσεάς ἐλαίας

ἀδυμελῆ κελαθήσω,

15 Ζεφυρίων Λοκρῶν γενεάν ἄλεγων.

21. ὑδάτων, ὀμβρίων παῖδων νεφέλας Wilamowitz (s) : ὑδάτων

ὀμβρίων, παῖδων νεφέλας vulgo.

5 ἀρχὰ A (mgcs) : ἀρχαὶ the other old mss (BF).

10 πραπίδεσσιν ὃμοίως from lemma in scholia to BC (aca) :

πρ. ὃμιῶς ἐν CNO (m) ; ἐσαι πρ. Moschopulus (BF).

15 Ζεφυρίων Boehmer (s) : τῶν Ἐπισ. mss (edd.).
XI.—FOR HÂGÊSIDÂMUS OF LOCRI EPIZEPHYRII

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

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

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

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

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

ἐνθα συγκωμάξατ' ἐγγυάσομαι

ὑμμίν, ὁ Μοῦσαι, φυγοξεινον στρατὸν

μηδ' ἀπείρατον καλῶν,

ἀκρόσοφον δὲ καὶ αἰχματὰν ἀφίξεσθαι. τὸ γὰρ

20 ἐμφυνὲς οὔτ' αἴθων ἀλώπηξ

οὔτ' ἐρίβρομοι λέοντες διαλλάξαντο ἥθος.

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

Ergoteles, 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 Theron of Acragas (not between Hieron and Gelon, as wrongly stated by the Scholiast). The Ode assumes that Himera is now free, and the victor has there acquired the right of citizenship and that of holding land (Cp. Freeman’s Sicily, ii 300).

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

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

The poet prays that Himera may be blessed by Fortune—Fortune who guides ships and wars and
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 Athéné, 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.
στρ.
Δίσσομαι, παί Ζηνός Ἐλευθερίον,
'Ιμέραν εὕρισθενε' ἀμφιπόλει, σώτειρα Τύχα.
τίν γὰρ ἐν πόντῳ κυβερνῶνται θοαὶ
νὰς, ἐν χέρσῳ τε λαυψηροὶ πόλεμοι
5 κάγοραι βουλαφόροι. αἰ χε οῦν ἀνδρῶν
πόλλ’ ἄνω, τὰ δ’ αὖ κάτω ψεύδη μεταμόνια
τάμνοισαι κυλίνδοντ’ ἐλπίδες.

ἀντ.
σύμβολον δ’ οὐ πώ τις ἐπιχθονίων
πιστὸν ἀμφὶ πράξιος ἐσσομένας εὐρέν θεόθεν·
tὸν δὲ μελλόντων τετύφλωνται φραδαί.
10 πολλὰ δ’ ἀνθρώποις παρὰ γνώμοιν ἔπεσεν,
ἐμπαλιν μὲν τέρψιοι, οἱ δ’ ἀνιαραίς
ἀντικύρσαντες ξίλαις ἐσλόν βαθὺ πῆματος ἐν
μικρῷ πεδάμεισαν χρόνῳ.

ἐπ.
νιὲ Φιλάνωρος, ἢτοι καὶ τεὰ κεν,
ἐνδομάχας ἀτ’ ἀλέκτωρ, συγγόνῳ παρ’ ἐστίᾳ
15 ἀκληῆς τιμὰ κατεφυλλορήσε ποδῶν,
εἰ μὴ στάσις ἀντιάνειρα Κυνσίας ἁμεροὶ πάτρας.
νῦν δ’ Ὀλυμπία στεφανωσάμενος
καὶ δῖς ἐκ Πυθώνος Ἱσθμοῖ τ’, Ἐργότελες,
θερμὰ Νυμφᾶν λουτρὰ βαστάζεις, ὀμιλέων παρ’
οἰκείαις ἀρούραις.
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 Philanor! 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, Ergotelès! 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.
INTRODUCTION

The father of Xenophon of Corinth won the foot-race at Olympia in 504 B.C. Xenophon himself is now lauded as having (in 464 B.C.) performed the unprecedented feat of winning the stadium and the pentathlon on the same day. The stadium was the short foot-race of about 200 yards; the length of the Olympic stadium was just under 630 feet. The pentathlon was a contest including five events, which Simonides enumerates as ἀλμα, ποδωκείην, δίσκον, ἀκοντα, 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
ΣΤΑΔΙΟΔΡΟΜΟΙ ΚΑΙ ΠΕΝΤΑΘΛΟΙ

στρ. α'

Τρισολομπιονίκαν
ἐπαινέων οἴκον ἁμεροῦ ἀστοῖς,
ξένουσι δὲ θεράποντα, γυνώσαι
τὰν ὀλβίαν Κόρινθου, Ἰσθμίον

5 πρόθυρον Ποσειδᾶνος, ἀγλαόκουρον.
ἐν τῷ γὰρ Εὐνομία ναίει, κασιγνηταί τε, βάθρον
πολίων ἀσφαλέσ.

Δίκα καὶ ὅμότροφος Εἰρήνα, ταμίαι ἀνδράσι
πλούτου,

χρύσεια παίδες εὐβούλοι Θέμιτος.

ἀντ. α'

ἐθέλοντι δ' ἀλέξειν

10 Ὡβριν, Κόρου ματέρα θρασύμνθον.
ἐχώ καλά τε φράσαι, τόλμα τέ μοι
ἐὕθεια γλώσσαν ὄρνυει λέγειν.
ἀμαχον δὲ κρύφαι τὸ συγγενὲς ἤδος.

15 ὑμμύν δὲ, παίδες Ἀλάτα, πολλὰ μὲν νικαφόρον
ἀγαλαίαν ὑπασαν

ἐπ. α'

"Ὡς τε πολυάνθεμοι ἀρχαία σοφίσμαθ', ἀπαν δ' εὐρόντος ἐργον.

7 ὅμότροφος (Ambrosian recension) Εἰρήνα (mGcs): ὅπο-
τροπος (Vatican recension) Εἰράνα (BF).

ταμίαι mss (BGFC): ταμί' Ahrens (ms).

132
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

tαλ Διονύσου πόθεν ἐξέφανεν
σὺν Βοηλάτα χάριτες διθυράμβῳ;

20 τίς γὰρ ἵππεοις ἐν ἐντεσσιν μέτρα,
ηθεὼν ναοῖσιν οἶωνων βασιλέα δίδυμον ἐπέθηκε'; ἐν δὲ Μοῦσ' ἀδύπνουσ,
ἐν δ' Ἀρης ἀνθεῖ νέων οὐλίας αἰχμαῖσιν ἀνδρῶν.

στρ. β'

ὕπατ' εὐρυ ἀνάσσων

25 Ὀλυμπίας, ἀφθόνητος ἐπέσσιν
γένοιο χρόνον ἀπαντα, Ζεὺς πάτερ,
καὶ τόνδε λαὸν ἀβλαβῆ νέμων
Εὐνοφῶντος εὐθυνε δαιμόνος οὐρον.
δέξαι τὲ οἱ στεφάνων ἐγκώμιον τεθμόν, τὸν ἄγει
πεδίων ἐκ Πίσας,

30 πεντάθλῳ ἀμα σταδίου νικῶν δρόμον· ἀντεβόλησεν
τῶν ἀνήρ θυατός οὐπω τις πρότερον.

ἀντ. β'

δύο δ' αὐτῶν ἐρεψαν
πλοκοὶ σελίνων ἐν Ἰσθμιάδεσσιν
φανέντα: Νέμεα τ' οὐκ ἀντιξοεῖ.

29 τὸ 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 foot-race. 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 σέλινυς was given as a prize in the Isthmian games (cp. N. iv 88, and I. ii 16 and viii 64. σέλινυς 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 
ῥεύθροισιν αἴγυλα ποδῶν ἀνάκειται, 
Πυθοὶ τ’ ἔχει σταθίου τιμῶν διαύλου θ’ ἀλίφ ἀμφ’ 
ἐνί, μηνός τέ οἰ 
τῶν τοῦ κραναῖς ἐν Ἀθάνασι τρία ἔργα ποδαρκής 
ἀμέρα θῆκε κάλλιστ’ ἀμφί κόμαις,

ἐπ. β’

40 Ἑλλώτια δ’ ἑπτάκις: ἐν δ’ ἀμφιάλοισι Ποτειδάνος 
τεθμοίσιν
Πτοιοδώρῳ σὺν πατρὶ μακρότεραι
Τερψία θ’ ἐψοντ’ Ἐριτίμῳ τ’ ἀοιδαῖ.

60 ὀσσα τ’ ἐν Δελφοῖσιν ἀριστεύσατε 
ηδὲ χόρτοις ἐν λέοντος, δηρόμαι πολέσιν
45 περὶ πλήθει καλῶν, ὡς μᾶν σαφὲς 
οὐκ ἀν εἰδείην λέγειν ποντιὰν ψάφων ἀριθμόν.

στρ. γ’

ἐπεται δ’ ἐν ἐκάστῳ 
μέτρον νοῆσαι δὲ καῖρὸς ἀριστος.
ἐγὼ δὲ ἱδιος ἐν κοινῷ σταλέις

50 μητίων τε γαρῶν παλαιργόνων 
πολέμον τ’ ἐν ἥροικαις ἀρεταισιν 
οὐ ψεύσομ’ ἀμφὶ Κορίνθῳ, Σίσυφον μὲν πυκνότατον 
παλάμαι ὡς θεόν,
καὶ τὰν πατρὸς ἀντία Μῆδειαν θεμέναν γάμον 
αὐτὰ, 
ναὶ σώτειμαν Ἀργοῖ καὶ προπόλοις.

ἀντ. γ’

55 τὰ δὲ καὶ ποτ’ ἐν ἀλκᾳ 
πρὸ Δαρδάνου τειχῶν ἐδόκησαν 
ἐπ’ ἀμφότερα μαχὰν τάμινειν τέλος,

42 τερψίες θ’ — ἑριτιμῶν τ’ mss, corrected by Erasmus Schmid. ἐψοντ’ mss (MGFCS): ἐσποντ’ Bothe (B).

136
mood; and, at the stream of Alpheüs, is stored up the glory won by the swift feet of his father, Thes-
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 Athénà Hellôtís. In Poseidon's games betwixt the seas, too long would be the songs which shall attain to all the victories won by Terpsias and Eritímus, with their father Ptoeödóorus 1; and, as for all your prowess at Delphi, and in the Lion's haunts, 2 I am ready to contend with many as to the number of your prizes; for, in truth, I could not have the skill to tell the number of the pebbles of the sea.

Yet measure due is meet in all things, and the fitting moment is the best aim of knowledge; but I, in the fleet of the common joy, setting forth on a course of my own, and telling of the craft and the warrior-worth of the men of yore, shall, in the tale of heroic prowess, truly speak of Corinth. I shall tell of Sisyphus, who, like a very god, was most wise in his counsels; and of 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 3 were deemed to decide the issue of battles on either side, whether they were essaying,

1 We might naturally suppose that Ptoeödóorus was the father of Terpsias and Eritínus; but the scholia make Ptoeödóorus (son of Thessalus) a brother, and Eritínus a son or grandson, of Terpsias.
2 Nemea.
3 Corinthians, implied in the context.
τοι μὲν γένει φίλω σὺν Ἀτρέος Ἐλεύθερον κομίζοντες, οἱ δ' ἀπὸ πάμπαν
60 εἰργοῦτει· ἐκ Δυκίας δὲ Γλαῦκοι ἐλθόντα τρόμεον Δαναοί. τοῦτο μὲν ἐξεύχετε· ἐνάστε τε Πειράμας σφητέρου πατρὸς ἀρχαῖν καὶ βαθὺν κλαρὸν ἐμμεν καὶ μέγαρον·
ἐπ. γ'
ὅς ταῖς ὃρμῳδεοι υἱῶν ποτε Γοργόνος ἡ πόλλ' ἀμφὶ κρουνοῖς
Πάγασον ζεῦξαι ποθέων ἐπαθεῖν,
65 πρὶν γε οἱ χρυσάμπτικα κούρα χαλινῶν Παλλᾶς ἤνεγκ'· ἐξ ὦνείρου δ' αὐτίκα ἤν ύπαρ. φῶνασε δ'. "Εἴδεις, Αἰολίδα βασιλεία;
ἀγε φίλτρῳ τόδ' ὕππειον δέκευ,
καὶ Δαμαίῳ ναι θύων ταῦρον ἀργάντα πατρὶ δείξον."  

στρ. δ'
70 κυναγηγεῖς ἐν ὠρφὼν 
κυώσοντι οἱ παρθένοι τόσα εἰπεῖν ἐδοξεῖν· ἀνὰ δ' ἐπάλτ᾽ ὄρθῳ ποδὶ.
παρκείμενοι δὲ συλλαβῶν τέρας, ἐπιχώριοι μάντιν ἄσμενος ἐφευν,
75 δείξεν τε Κούρανίδα πᾶσαν τελευτὰν πράγματος, ὡς τ' ἀνὰ βωμῆθ' θεᾶς
κοιτάξατο νύκτ' ἀπὸ κείνου χρήσιος. ὡς τέ οἱ αὐτὰ
Ζηνὸς ἐγχεικεραῦνον παῖς ἐπορεύν ἀντ. δ'

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

79 ὃ E (mgfcS): ὡς Byzantine mss (B).
with the dear son of Atreus, to recover Helen, or were steadfastly opposing the attempt. And the Danai trembled before Glaucus, when he came from Lycia, while he boasted before them that in the city of Peirênê lay the rule and the rich inheritance and the hall of his own ancestor; who verily suffered sorely when he was eager to bind beside the spring Pégasus, 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 Πελάχως,
θέμεν Ἰππία βωμόν εὐθὺς 'Αθάνα.
tελεί δὲ θέων δύναμις καὶ τὰν παρ' ὀρκον καὶ
παρὰ ἐθνίδα κούφαι κτίσιν.
ητοί καὶ ὁ καρτέρος ὄρμαινων ἔλε Βελλερο-
φόντας,

85 φάρμακον πραῦ τείνων ἀμφὶ γένυι,
ἐπ. δ'. ἵππον πτερόεντ': ἀναβὰς δ' εὐθὺς ἐνόπλια
χαλκωθεὶς ἐπαιξεν.
σὺν δὲ κείνῳ καὶ ποτ' Ἀμαζονίδων
αἰθέρος ψυχρᾶς ἀπὸ κόλπων ἐρήμων
tοξότων βάλλων γυναικεῖον στρατόν,
90 καὶ Χίμαιραν πῦρ πνέωσαν καὶ Σολύμους
ἐπεφενεν.

διασωπάσωμαί οἱ μόρον ἐγὼ:
τὸν δ' ἐν Οὐλύμπῳ φάτναι Ζηνὸς ἀρχαῖαι
dékounai.

στρ. ε'
ἐμε δ' εὐθὺν ἀκόντων
ἰέντα ῥόμβουν παρὰ σκοτὸν ὦ χρῆ
95 τὰ πολλὰ βέλεα καρτύνειν χεροῖν.
Μοῖσαις γὰρ ἀγλαοθρόνοις εἰκὼν
'Ολυμπιάδαισιν τ' ἔβαν ἐπίκουρος.
'Ἰσθμοὶ τὰ τ' ἐν Νεμέα παύρῳ ἔπει θήσῳ φανέρ'
ἀθρό', ἀλαθὴς τε μοι

81 ἄναρη old mss (MGFS³): aὐρῆη lemma of scholium, corrected by Drachmann (BCS¹).
83 τελεὶ ἰ ἐν most mss (MGFS): τελεὶ D alone (B).
88 ψυχρᾶς mss (BMGFC), ψυχρῶν S. ἐρήμων Hermann (GC): ἐρήμων mss (BMFS).
97 ἐπίκουρος. 'Ἰσθμοί—Νεμέας παύρῳ ἀ in notes (GFCS)
ἐπίκουρος 'Ἰσθμοί—Νεμέας. παύρῳ δ' (B and M in text).
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. 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 σκοπῶν, "beside the mark," is taken with οὐ χρῆ by the scholia, and by Thiersch, Dissen, Mezger, and Gildersleeve. Any praise (like further details on the mythical glories of Corinth) that is not directly aimed at the victor, is a dart that goes beside the mark. παρὰ σκοπῶν (rendered "by the mark") is, however, taken by Fennell with εὐθὺν ἀκόντων ἱέντα ὑμᾶν. But παρὰ σκοπῶν is best placed in the second clause, where it is naturally contrasted with εὐθὺν in the first.
Îξορκόσ ἐπέστηται ἔξηκοντάκι δὴ ἀμφοτέρωθεν
100 ἀδύγλωσσος βοᾶ κάρυκος ἔσλον.

ἀντ. ε’

τὰ δ’ Ὀλυμπία αὐτῶν
ἔοικεν ἦδη πάροιθε λελέχθαι·
tὰ τ’ ἐσσόμενα τὸτ’ ἄν φαίην σαφὲς·
νῦν δ’ ἐλπομαι μέν, ἐν θεῷ γε μᾶν

105 τέλος· εἰ δὲ δαίμον γενέθλιος ἔρποι,
Δι’ τούτ’ Ἐνυαλίῳ τ’ ἐκδώσομεν πρᾶσσειν. τὰ δ’
ἐπ’ ὀφρύ Παρνασσία

ἐξ. ’’Ἀργεῖ θ’ ὀσσα καὶ ἐν Θῆβαις, ὀσα τ’ Ἀρκάσιν
ἀνάσσων
μαρτυρήσει Λυκαλοῦ βωμὸς ἄναξ,

ἐπτ. ε’

Πέλλανά τε καὶ Σικυών καὶ Μέγαρ Ἀιακίδαν τ’

εὐερκεῖς ἄλσος,

110 α τ’ Ἐλευσίς καὶ λιπαρὰ Μαραθῶν,
tαὶ θ’ ὑπ’ Ἀἴτνας ψιλόφου καλλίπλουτοι
πόλεις, α τ’ Ἐὔβοια· καὶ πᾶσαν κατὰ
‘Ἐλλάδ’ εὐρήσεις ἐρευνῶν μάσσον’ ἢ ὅς ἰδέμεν.
ἀνα, κούφοισιν ἐκκενόσαι ποσίν·

115 Ζεῦ τέλει’, αἴδω δίδοι καὶ τύχαν τερπνῶν
γλυκείαν.

99 δὴ ἀμφ. βμγfc; δὴμφ. s; δ’ ἀμφ. old mss.
103 τά τ’ Vatican recension (gfc): τὰ δ’ Ambrosian

recension (bm).

106 f. Παρνασσία ἐξ. BC and scholium ἔξακις (ος): Παρ-

νασία. ἐν NOB (bfc). Παρνασσία, ἐξ ἄρατ’ ἐν Ἀργεὶ καὶ
Θῆβαις μ.

107 Ἀρκάσιν ἀνάσσων old mss (s3, Ἀρκάσι βάσσως s1):
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.
INTRODUCTION

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

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

ΣΤΑΔΙΕΙ (παιδί Κλεοδάμου)

στρ. α'

Καφυσίων ὑδάτων
λαχοίσαι, αὔτε ναίετε καλλίπωλον ἔδραν,
ὁ λιπαρᾶς ἄοιδιμοι βασίλειαι
Χάριτες 'Ορχομενοῦ, παλαιγόνων Μινυᾶν ἐπὶ-
σκοποῖ,

κλύτ', ἐπεὶ εὔχομαι. σὺν γὰρ ὕμμων τὰ τερπνὰ
cal
tὰ γλυκὲ ἄνεται πάντα βροτοῖς,
eἰ σοφός, εἰ καλὸς, εἰ τις ἄγλαιος ἀνήρ.

οὐδὲ γὰρ θεῶι σεμνῶν Χαρίτων ἀτερ
κοιρανέοισιν χοροὺς οὔτε δαῖτας· ἀλλὰ πάντων
tαμίαι

ἔργων ἐν οὐρανῷ, χρυσότοξον θέμεναι παρὰ
Πύθιον 'Απόλλωνα θρόνους,
ἀέναον σέβοντι πατρὸς 'Ολυμπίου τιμᾶν.

στρ. β'

<ω> πότυν 'Αγλαία
φιλησίμολπε τ' Εὐφροσύνα, θεῶν κρατίστου

παίδες, ἐπακοοίτε νῦν, Θαλία τε
ἐρασίμολπε, ἴδοίσα τὸν δοκὸν ἐπ' εὔμενει τύχα

2 αὔτε mss (bmfgc) : τάλ τῇ Bergk (s).
4 Ὄρχ. most mss (gfc) : Ἐρξ. two late mss (bms).
6 γλυκέ' ἄνεται Kayser (gcs) : γλυκέα γινεται mss (bmf).
13 Ὅ P (edd.) : πότιά τῇ Vatican recension.
15 ἐπακοοίτε νῦν Bergk (m' gcos) ; ἐπάκοου τῷ νῦν m² : ἐπάκοοι
νῦν mss ; ἐπάκοος γενοῦ Hermann (b).

146
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 Aglaia, and Euphrosynē, 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 βιβδώντα. Λυδῷ γὰρ Ἀσώπιχον τρόπῳ ἐν τε μελέταις ἀείδων ἔμολον, οὖνεκ Ὀλυμπιόνικος ἄ Μινυεία
20 σεῦ ἐκατι. μελανοτειχεά νῦν δόμον Φερσεφόνας ἐλθ', Ἀχοῖ, πατρὶ κλυτὰν φέροισ' ἀγγελίαν,
30 Κλεόδαμον ὄφρ' ἱδοίσ', νῦν εἴπης ὅτι οἱ νέαν κόλποις παρ' εὐδόξοις Πίσας ἐστεφάνωσε κυδίμων ἀέθλων πτεροῖσι χαίταν.

22 Κλεόδαμον (MGFCS); Κλεόδαμον B: Κλεόδαμο B alone.
23 εὐδόξοις Boeckh (FS): εὐδόξοι mss; εὐδόξου (MGG).
fortune. For I have come to sing the praise of Asêpichus with Lydian tune and with meditated lays, because, thanks to thee, the house of the Minyae is victorious in Olympia.

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

In 476 B.C. Hieron, after transporting all the inhabitants of Catana to Leontini, peopled it afresh with 5,000 settlers from the Peloponnèsus, 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 Philoctés 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 Cumaee (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).
ι. — ΙΕΡΩΝΙ ΑΙΤΝΑΙΩ

ΑΡΜΑΤΙ

στρ. α' 
Χρυσέα φόρμης, Ἀπόλλωνος καὶ ἱοπλοκάμων 
σύνδικον Μουσάν κτέανον· τὰς ἀκούει μὲν βάσις,
ἀγλαίας ἀρχά,
πείθονται δὲ ἀοιδοὶ σάμασιν,
ἀγνησιχόρων ὠπόταν προοιμίων ἄμβολάς τεύχης
ἐλειξομένα.

5 καὶ τὸν αἰχματὰν κεραυνὸν σβεννύεις
ἀενάου πυρὸς. εὐδεῖ δ' ἀνὰ σκάπτῃ Διὸς αἰετὸς,
ὡκεῖαν πτέρυν' ἄμφοτέρωθεν χαλάξαις,

ἀντ. α' 
ἀρχὸς οἰωνῶν, κελαίνωπιν δὲ ἐπί οἱ νεφέλα
ἀγκύλω κρατί, γλεφάρων ἀδ' κλαϊστρον, κατε-
χενας' ὁ δὲ κνώσσων
ὑγρὸν νότον αἰώρει, τεαῖς

10 ῥιπαῖσι κατασχόμενος. καὶ γὰρ βιατὰς Ἁρῆς,
τραχεῖαν ἀνευθεῖ λιπὼν
ἐγχέων ἅκμαν, ἱαίνει καρδίαν
κώματι, κῆλα δὲ καὶ δαμόνων θέλειι φρένας,
ἀμφὶ τε Δατοίδα σοφία βαθυκόλπων τε
Μουσάν.

ἐπ. α' 
ὅσα δὲ μὴ πεφίληκε Ζεὺς, ἀτύχονται βοῶν

154
O golden lyre, that are owned alike by Apollo and by the violet-tressed Muses! thou lyre, which the footstep heareth, as it beginneth the gladsome dance; lyre, whose notes the singers obey, whenever, with thy quivering strings, thou preparest to strike up the prelude of the choir-leading overture!

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

But all the beings that Zeus hath not loved, are
Πιερίδων αἴοντα, γὰν τε καὶ πόντον κατ' ἀμαί-
μάκετον,
15 ὡς τ' ἐν αἰνῇ Ταρτάρῳ κεῖται, θεῶν πολέμιος,
Τυφώς ἐκατοντακάρανος: τὸν ποτε
Κλίκιον θρέψεν πολυφόρῳ ἀντρον: νῦν γε μὰν
tαῖ θ' ὑπὲρ Κύμας ἀλλαρκέες ηκθαί
Σικελία τ' αὐτοῦ πιέζει στέρνα λαχνάεται: κίων
d' οὐρανία συνέχει,
20 νυφόεσσ' Ἀίτνα, πάνετε χιόνος ὀξείας τιθήμα:
στρ. β'
tὰς ἔρευγονται μὲν ἀπλάτου πυρὸς ἀγνόταται
ἔκ μυχῶν παγαί: ποταμοὶ δ' ἀμέφρασιν μὲν προ-
χέοντι βοῶν καπνοῦ
αἰθων· ἄλλ' ἐν ὀρφνασιν πέτρας
φοινίσσα κυλυνδομένα φλοξ· ἐς βαθείαν φέρει πόν-
tον πλάκα σὺν πατάγφ.
25 κεῖνο δ' Ἀφαίστου κρουνοῦς ἐρπετὸν
dεινοτάτους ἀναπέμπει: τέρας μὲν θαυμάσιον
προσιδέσθαι, θαῦμα δὲ καὶ παρεόντων
ἀκούσαι,
ἀντ. β'
oίου Ἀίτνας ἐν μελαμφύλλοις δέδεται κορυφαῖς
καὶ πέδωφ, στρωμνὰ δὲ χαράσσουσ' ἀπαν νῶτον
ποτικεκλιμένον κεντεῖ.
eἶθ, Ζεῦ, τίν εἰη ἄνδανειν,
30 ὡς τοῦτ' ἐφέπεις ὤρος, εὐκάρπῳ γαίας μέτωπον,
tοῦ μὲν ἐπωνυμίαν
κλεινὸς οἰκιστὴρ ἐκύδανεν πόλιν
γεύτων, Πυθιάδος δ' ἐν δρόμῳ κάρυξ ἀνέειπτε νιν
ἀγγέλλων Ἴερων ὑπὲρ καλλινίκου
60
20 πανέτης s.
26 παρεόντων CM (mgcs): παρόντων most mss (BF).
astonied, when they hear the voice of the Pierides, whether on the earth, or on the resistless sea; whereof is he who lieth in dread Tartarus, that foeman of the gods, Typhon with his hundred heads, who was nurtured of old by the famed Cilician cave, though now the steep shores above Cymê, and Sicily too, lieth heavy on his shaggy breast, and the column that soareth to heaven crusheth him, even snow-clad Etna, who nurseth her keen frost for the live-long year,—Etna, from whose inmost caves burst forth the purest founts of unapproachable fire, and, in the day-time, her rivers roll a lurid stream of smoke, while amid the gloom of night, the ruddy flame, as it sweepeth along, with crashing din whirleth rocks to the deep sea far below. And that monster flingeth aloft the most fearful founts of fire, a wondrous marvel to behold, a wonder even to hear, when men are hard by; such a being is he that lieth bound between those dark-leaved heights and the ground below, while all his out-stretched back is goaded by his craggy couch.

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

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

ἐπ. β'  

άρμασι. ναυσιφορήτως δ' ἀνδράσι πρῶτα χάρις  
ἐς πλόουν ἄρχομένοις τομπαίων ἐλθείν οὐρον.  
ἐοικότα γὰρ  

35 καὶ τελευτᾶ ἑφετέρου νόστου τυχεῖν. ὅ δὲ λόγος  
ταύταις ἐπὶ συντυχίαις δόξαν φέρει  

λοιπὸν ἔσσεσθαι στεφάνοις <νυ> ἵπποις τε  

κλυτάν  
καὶ σὺν εὐφώνοις θαλίας ὅνυμαστάν.  

Δύνει καὶ Δάλον ἀνάσσων Φοῖβε, Παρνασσοῦ τε  

κράναν Κασταλίαν φιλέων,  

40 ἐθελήσας ταύτα νόῳ τιθέμεν εὐανδρόν τε χώραν.  

στρ. γ'  

ἐκ θεών γὰρ μάχαναι πᾶσαι βροτείας ἄρεταις,  
καὶ σοφοὶ καὶ χερσὶ βιαταί περίγλυφσοι τ' ἐφυν.  

ἀνδρὰ δ' ἐγὼ κεῖνον  

ἀινήσαι μενοίνων ἔλπομαι  

μὴ χαλκοπάρασαν ἀκοῦθ' ὡσείτ' ἄγωνος βαλείν ἐξω  

παλάμα δονέων,  

45 μακρὰ δὲ ρίψαις ἀμεύσασθ' ἀντίους·  

εἰ γὰρ ὁ πᾶς χρόνος ὀλβὸν μὲν οὐτὸ καὶ κτεάνων  

δόσιν εὐθύνοι, καμάτων δ' ἐπίλασιν παρά-  

σχοι.  

ἀντ. γ'  

ἡ κεν ἀμνάσειεν, οἷας ἐν πολέμοισι μάχαις  

τλάμονι ψυχᾶ παρέμειν', ἀνίχ' εὐρίσκοντο θεῶν  

παλάμαις τιμῶν,  

35 καὶ τελευτᾶ φερτέρου C¹ and scholium (MGFCS): ἐν καὶ  

τελευτᾶ DC²; καὶ τελευτᾶ Moschopulus; καὶ τελευτᾶν  

φερτερᾶν B.  

37 στεφάνοις <νυ> Heyne (BMGFC): στεφάνοισιν old mss;  

στεφάνοις τε vulgo; στεφάνοισι σὺν Donaldson.  

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

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

1 At the foundation of the Olympic games "Phrastor with the javelin hit the mark" (O. x 71); but in the athletic competitions of historic times, down to about 400 B.C., distance was the only object. See N. vii 71, I. ii 35, and cp. E. Norman Gardiner's Greek Athletic Sports and Festivals, pp. 339, 347, 353.
οίαν οὕτως Ἑλλάνων δρέπει,
50 πλούτου στεφάνωμι ἁγέρωχον. νῦν γε μᾶν τὰν
Φιλοκτήταο δίκαν ἐφέπων
ἐστρατεύθη σὺν δ' ἀνάγκα νυν φίλον
καὶ τις ἐών μεγαλάνωρ ἔσανεν. φαντὶ δὲ Δαμνόθεν
ἐλκει τειρόμενον μεταβάσοντας ἐλθεῖν 100

ἐπ. γ'

ηρωσ ἀντιθέους Πολιαντος νῦν τοξότας
δς Πριάμῳ πόλιν πέρσεν, τελευτασέν τε πόνονς
Δαναοῖς,
55 ἀσθενεὶ μὲν χρωτὶ βαίνων, ἀλλὰ μοιρίδιον ἤν.
οὕτω δ' Ἰέρωνι θεὸς ὀρθωτὴ πέλοι
τὸν προσέρποντα χρόνον, ὃν ἔραται καιρὸν
didouš.
Μοῖσα, καὶ πὰρ Δεινομένει κελαδῆσαι
πῖθεό μοι ποινὰν τεθρίππον. χάρμα δ' οὐκ ἄλ-
λοτριον νικαφορία πατέρος.
60 ἂγ' ἐπειτ' Αἴναδι βασιλεῖ φίλιον ἐξεύρωμεν ὑμνον
στρ. δ'

τῷ πόλιν κείναν θεοδράματι σὺν ἑλευθερία
Ττλλίδος στάθμας 'Ιέρων ἐν νόμοις ἐκτίσο'. ἐθέ-
λοντι δὲ Παμφύλου
καὶ μᾶν Ἡρακλειδᾶν ἐκγονοι

όχθαις ὑπὸ Ταὐγέτου ναίοντες ἀιὲ μένειν τεθροῖ-
σιν ἐν Αἰγυμίῳ

52 μεταβάσοντας anon. in Boeckh (M1-cs): μεταλ(αν)δο(μ)οντας
ms.; μεταμειβοντας BF; μεταβάσοντας Wakefield (M2-c).
62 ἐκτίσο'. ἐθέλοντι MGC; ἐκτίσε εθέλοντι BFS: ἐκτίσισ(σ)ε(ν).
(ἐ)θέλοντι mss.
160
them honour, such as no other Greek hath gathered, even a lordly crown of wealth. But now he was following in the ways of Philoctêtès, when he was prompted to take the field; for, under the stress of need, even the proud man fawned for his friendship. 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 Deinomenés, while she loudly praiseth the guerdon won by the chariot of four steeds. The victory of the sire is a joy that also concerneth the son; therefore let us devise a friendly song in honour of Aetna’s king, for whom Hieron founded that city with the aid of god-built freedom, according to the laws of the rule of Hyllus. And the sons of Pamphylus, aye, and verily of the Heracleidae also, though they dwell beneath the cliffs of Taygetus, are willing to abide for ever,

1 Philoctêtès, 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 Philoctêtès.

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

3 Son of Hieron, and ruler of Aetna.
ΠΙΝΔΑΡ

65 Δωριεύς. ἔσχον δ’ Ἀμύκλας ὀλβιοὶ,
Πινδόθεν ὀρνύμενοι, λευκοπώλων Τυνδαρίδαν βα-
θύδοξοι γείτονες, δὲν κλέος ἀνθησέν αἰχμᾶς.

ἀντ. δ’
Ζεῦ τελεῖ, αἰεὶ δὲ τοιαύταν Ἀμένα παρ’ ὑδῷρ 130
ἀίσαν ἀστοῖς καὶ βασιλεύσιν διακρίνειν ἔτυμον
λόγον ἀνθρώπων,
σὺν τοι τῶν κεν ἀγητήρ ἀνῆρ,
70 νίφ’ τ’ ἐπιτελλόμενος, δῆμον γεραιρὼν τράποι
σύμφωνον ἐς ἀσυχίαν.

λίσσομαι νεῖσον, Κρονίων, ἀμερον
ὀφρα κατ’ οἴκον ὁ Φοίνιξ ὁ Τυρσανῶν τ’ ἀλαλατὸς
ἐχή, ναυσίστονον ὑβριν ἰδὼν τάν πρὸ
Κύμας:

ἐπ. δ’
oία Συρακοσίων ἀρχὸ δαμασθέντες πάθον,
ἀκυπόρων ἀπὸ ναῶν ὁ σφυν ἐν πόντῳ βάλεθ’
ἀλικίαν,
75 Ἔλλαδ’ ἐξελκών βαρείας δουλίας. ἄρεομα
πάρ μὲν Σαλαμῖνος, Ἀθαναίων χάριν,
μυσθόν, ἐν Σπάρτα δ’ ἐρέω τάν πρὸ Κιθαιρῶνος
μάχαιν,
ταῦτι Μήδειοι κάμον ἀγκυλότοξοι,

65 Δωρίεις E, Bergk (MGF): Δωρίης CD (C); Δωρίους Hermann (B).
70 ὡς C with scholia (MGFCS); ἐφ’ Moschopulus (B): omitted in Vatican mss.
74 ὡς σφυν E with interpolated mss (B).
77 τὰν most mss (s²): omitted by EF alone (BMFCS¹).

162
as Dorians, under the ordinances of Aegimius. They
gat them Amyclae and prospered, sallying forth from
Pindus, those glory-laden neighbours of the Tyndar-
idae 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; such
were the losses they suffered, when vanquished
by the lord of the Syracuṣans,—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, but, at Sparta, I shall
tell of the battle before Cithaeron,—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
Pamphylus and Dymas, the sons of Aegimius.
2 An old Achaean town in Laconia, 2½ miles S.E. of
Sparta; finally taken by the Dorians with the aid of the
Theban Aegeidae (cp. I. vii 14).
3 The naval battle off Cumae, 474 B.C.
4 The battle of Salamis, September, 480 B.C.
5 The battle of Plataea, 479 B.C.
παρὰ δὲ τὰν εὕνδρον ἀκτὰν Ἰμέρα παίδεσσων ἕμον Δευνομένευς τελέσαις,
80 τὸν ἐδεξαν' ἀμφ' ἀρεταῖ, πολεμίων ἀνδρῶν καμόντων.

στρ. ε'
καίρον εἰ φθέγξαιο, πολλῶν πείρατα συντανύσαις ἐν βραχεῖ, μεῖον ἐπεται μῶμος ἀνθρώπων. ἀπὸ γὰρ κόρος ἀμβλύνει
160 αἰανῆς ταχείας ἐπίδας·
ἀστῶν ὦ ἄκολο κρύφιον θυμὸν βαρύνει μάλιστ' ἐσλοίωσιν ἐπ' ἀλλοτρίους.
85 ἀλλ' ὁμώς, κρέσσων γὰρ ὀικτυρμοῦ φθόνος,
μὴ παρεῖ καλά. νῶμα δικαίῳ πηδαλίῳ στρατῷ ἀψευδεῖ δὲ πρὸς ἄκμον ἕλκευε γλῶσσαν.

ἀντ. ε'
ei τι καὶ φλαύρον παραθύσσει, μέγα τοι ἠφεται

πὰρ σέθεν. πολλῶν ταμίας ἐσσί· πολλοὶ μάρτυρες
ἀμφοτέροις πιστοί.
170 εὐανθεῖ δ' ἐν ὁργῇ παρμένων,
90 εἴπερ τι φιλεῖς ἀκολὰν ἀδειαν αἰεὶ κλύειν, μὴ κάμνε
λιαν δαπάναις·
ἐξεῖ ν' ὧσπερ κυβερνάτας ἀνὴρ
ἰστιον ἀνεμόνει. μὴ δολωθῇς, ὦ φίλος, κέρδεσιν
εὐτράπλοισ. ὑπιθόμβροτον αὐχήμα δόξας

ἐπ. ε'
oiōn ἀποικομένων ἀνδρῶν δίαιταν μανύει

85 κρέσσων DV (BMGFC) : κρέσσων E; κρέσσων lemma of one Triclinian ms (s).
92 κέρδεσιν εὐτράπλοισ Bücheler (s): κέρδεσιν εὐτράπλοισ old mss: εὐτράπλοισ κέρδεσι' Hermann (BMGFC); ὦ φίλε κέρδεσιν εὐτράπλοισ C1D1.

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

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

¹ At the battle of Himera, 480 B.C., Gelôn, the eldest of the sons of Deinomenês, held the supreme command (Freeman's Sicily, ii 189-207); but, in the lines of Simonides on the Delphian tripod, all the four sons, Gelôn, Hierôn, Polyzêlus, and Thrasybûlus, join in recording their share in the deliverance of Hellas (ib. note on p. 205).
² Cp. Herodotus, iii 52, "it is better to be envied than to be pitied."
³ A polite euphemism for "good or evil deeds."
καὶ λογίοις καὶ ἄοιδοίς· οὔ φθίνει Κροῖσον
φιλόφρων ἀρετά·
95 τὸν δὲ ταύρῳ χαλκέῳ καυτῆρα νηλεὰ νόον
ἐχθρὰ Φάλαριν κατέχει παντὰ φάτις,
οὐδὲ νιν φόρμιγγες ὑπωρόφιαι κοινωνίαι
μαλθακὰν παιδῶν ὀάροισι δέκονται.
100 τὸ δὲ παθεῖν εὖ πρῶτον ἄθλων· εὖ δ’ ἀκοῦειν
dευτέρα μοιρ’ ἀμφοτέροισι δ’ ἄνηρ
ὁ δὲ ἀν ἐγκύρῃς, καὶ ἐλη, στέφανον ὑψιστὸν
δέδεκται.
life to chroniclers and to bards alike. The kindly generosity of Croesus fadeth not away, while Phalaris, ruthless in spirit, who burned his victims in his brazen bull, is whelmed for ever by a hateful infamy, and no lyres beneath the roof-tree welcome him as a theme to be softly blended with the warbled songs of boys. The first of prizes is good-fortune; the second falleth to fair fame; but, whosoever findeth and winneth both, hath received the highest crown.

1 Tyrant of Acragas, 570–554 B.C.
PYTHIAN II
FOR HIERON OF SYRACUSE

INTRODUCTION

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

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

ΑΡΜΑΤΙ
στρ. α'
Μεγαλοπόλεις δ' Συράκουσαι, βαθυπολέμου
tέμενος Ἄρεως, ἀνδρῶν ὑπ' ων τε σιδαρχαρμαν
δαμόνια τροφοί,
ὑμοιν τόδε τάν λιπαράν ἀπὸ Ὑθηβαίων φέρον
μέλος ἔρχομαι ἄγγελίαν τετραορίας ἐκεικθονος,
5 εὐάρματος Ἴερων ἐν ἀ' κρατεὼν
τηλαυγέσιν ἀνέδθεσεν Ὀρτυγίαν στεφάνοις,
ποταμίας ἔδων Ἀρτέμιδος, ὡς οὐκ ἄτερ
κείνας ἄγαν' αἰσθανόν ἐν χερσὶ ποικιλανίους ἐδάμασσε
πώλους.

ἀντ. α'
ἐπὶ γὰρ ἱσχεώρα παρθένος χερὶ διδύμα
10 ὃ τ' ἐναγονίον Ἐρμᾶς αἰγλάντα τίθησι κόσμον,
ξεστὸν ὅταν δίφρον
ἐν θ' ἀρματα πεισιχάλινα καταζευγνύθ
σθένος ὑπ' πιον, ὀρσοτρίαιναν εὐρυβίαν· καλέων
θεόν.

ἀλλοις δὲ τις ἐτέλεσσεν ἄλλος ἀνήρ
εὐαχέα βασιλεύσιν ὑμον, ἀποιν ἀρετᾶς.
15 κελαδεούτι μὲν ἀμφὶ Κινύραν πολλάκις

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

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

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

ἐπ. α' ἱερέα κτίλον Ἀφροδίτας· ἀγεί δὲ χάρις φίλων ποιύμος ἀντὶ ἔργων ὀπιζομένας· 

σὲ δ', ὡ Δεινομένειε παῖ, Ζεφυρία πρὸ δόμων 

Δοκρίς παρθένος ἀπύει, πολεμίων καμάτων ἐξ ἀμαχάνων

20 διὰ τεάν δύναμιν δρακεῖστ' ἀσφάλες.

θεῶν δ' ἐφετμαῖς Ἡξίονα φαντὶ ταῦτα βροτοῖς ἄγαναῖς ἀμοιβαῖς ἐποιχομένους 

τὸν ἐνεργήταν τίνεσθαι.

στρ. β' 25 ἐμαθε δὲ σαφές· εὐμενέσσι γὰρ παρὰ Κρονίδαις γλυκῶν ἐλὼν βίοτον, μακρὸν οὐχ ὑπὲμεινεν ὄλβον, 

"Ἡρας δ' ἐράσατο, τὰν Δίος εὐναὶ λάχου 

πολυγαθέες· ἀλλὰ νῦν ὑβρις εἰς ἀνάταν ὑπερά- 

50 φανον ὄρσεν· τάχα δὲ παθῶν ἑώρικτ' ἀνήρ 

ἐξαίρετον ἠλε μόχθον. αἱ δύο δ' ἀμπλακίαι 

30 ἑρέποντο τελέθουντι· τὸ μὲν ἢρως ὅτι 

ἐμφύλιον αίμα πρώτιστος οὖκ ἀτερ τέχνας ἐπέμιξε 

θνατόις,

ἀντ. β' ὅτι τε μεγαλοκενθέσσιν ἐν ποτε θαλάμιοις 

60 Δίος ἀκοιτίν ἐπειράτο. χρη δὲ κατ' αὐτὸν αἰεὶ παντὸς ὀράν μέτρον.

28 ἀνάταν mss (ΒΜ²); αὖταν Bergk (FC); ἀφάταν (Μ¹G); ἀνάταν Beck (s); op. iii 24.
the name of Cinyras, Aphrodité'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 Hêra, the allotted partner of the wedded joys of Zeus. But his insolence drove him into overweening infatuation, and soon did the man, suffering what was fit, meet with a wondrous doom. For toil is the requital of both of his offences, firstly, in that the hero was the first who, not without guile, imbrued mortal men with kindred blood, and, again, in that, in the vast recesses of that bridal chamber, he tempted the honour of the spouse of Zeus. But it is ever right to mark the measure of all things by one's own station. For unlawful
35 εὖναὶ δὲ παράτροποι ἐς κακότατ' ἀθρόαν ἐβαλον τοτὶ καὶ τὸν ἵκοντ'. ἐπει τεθελα παρέλεξατο,
ψεύδος γλυκὺ μεθέπων, ἄδιρας ἀνήρ:',
eidos γὰρ ὑπεροχώτατα πρέπεν οὐρανίαν θυγατέρι Κρόνου: ἀντε δόλον αὐτῷ θέσαν
40 Ζηνὸς παλάμαι, καλὸν πῆμα. τὸν δὲ τετράκνα-
μον ἐπραξε δεσμὸν,

ἐπ. β'
edon ὀλεθρον ὄγ': εν δ' ἀφύκτοισι γυιοπέδαισ πεσὼν

τὰν πολύκοινον ἀνδέξατ' ἀγγελίαν.

ἀνευ οἱ Χαρίτων τέκεν γόνον ὑπερφίαλον,

μόνα καὶ μόνον, οὔτε ἐν ἀνδράσι γερασφόρον οὔτ'

ἐν θεῶν νόμοις:

τὸν ὄνυμαξε τράφοισα Κένταυρον, ὅς

45 ὑποτισὶ Μαγνητίδεσσι ἐμύγνυτ' ἐν Παλίον

σφυρόις, εκ δ' ἐγένοντο στρατὸς

θαυμαστός, ἀμφοτέρος

ὁμοίοι τοκεῦσι, τὰ ματρόθεν μὲν κάτω, τὰ δ' ἐπερθε πατρός.

στρ. γ'

θεὸς ἅπαν ἐπι ἐλπίδεσσι τέκμαρ ἀνύεται,

50 θεός, δ καὶ πτερόεντ' αἰετὸν κίχε, καὶ θαλασσαίον

παραμεῖβεται

dελφίνα, καὶ ψυφρόνων τὴν ἐκάμψε βροτῶν,

36 ποτὶ καὶ τὸν ἵκοντ' most mss (M): ποτὶ κοίτον ἵκοντ' Beck, Hermann, — — ἱόντ' (B1C); ποτὲ καὶ τὸν ἵκοντ' Bothe (B2) ;


38 οὐρανίαν ΔΕ...(BF): οὐρανιᾶν Bergk (gg) cp. P. iv 194; οὐρανία scholium (M9).

41 ἀνδέξατ' Moschopulus, Hermann2 (BMGS), ἀνδέξατ' old

mss: ἀνδέξατ' Beck, ἀνδέξατ' Mitscherlich, Hermann1 (FC).

174
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 Pelion,
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 overtakeketh 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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ἐτέροισι δὲ κύδος ἀγήραιον παρέδωκ’. ἐμὲ δὲ χρεὼν

φεύγειν δάκος ἀδίνον κακαγοριᾶν.

εἶδον γὰρ ἑκάς ἐώς τὰ πόλλα ἐν ἀμαχανίᾳ

55 ὕστερον Ἀρχίλοχον ἐπομνήμονον ἔσθειν πιαυάμενον. τὸ πλοῦτεὶν δὲ σὺν τύχα πότμον

σοφίας ἀριστον.

ἀντ. γ’

τὸ δὲ σάφα νυν ἔχεις, ἔλευθερα φρενὶ πεπαρείν,

πρύτανι κύριε πολλὰν μὲν εὐστεφάνῳ ἁγιῶν καὶ

στρατοῖν. εἰ δὲ τὸς

ήδη κτεάτεσσ’ τε καὶ περὶ τιμᾶ λέγει

110

60 ἐτέρων τιν’ ἀν’ Ἑλλάδα τῶν πάροιθε γενέσθαι ὑπέρτερον,

χαίνα πραπίδι παλαιμονεὶ κενεά.

εὐαὐθέα δ’ ἀναβάσομαι στόλον ἀμφ’ ἀρετᾶ

κελαδεὼν. νεότατι μὲν ἀρήγει θράσος

dεινῶν πολέμων. ὅθεν φαμὶ καὶ σὲ τὰν ὑπείρονα

dόξαν εὐρεῖν,

ἐπ. γ’

65 τὰ μὲν ἐν ἱπποσόδαισιν ἀνδρεσσὶ μαρνάμενον, τὰ

d’ ἐν πεζομάχαισι βουναὶ δὲ πρεσβύτεραι 120

ἀκίνδυνον ἐμοί ἔπος <σὲ> ποτὶ πάντα λόγον

ἐπαινεῖν παρέχοντι. χαίρε. τόδε μὲν κατὰ Φοί-

νισσαν ἐμπολάν

μέλος ὑπὲρ πολιᾶς ἀλὸς πέμπται

tὸ Καστόρειον δ’ ἐν Αἰσλίδεσσι χορδαῖς ἐκὼν

70 ἀθρησον χώριν ἐπτακτύπου

φόρμιγγος ἂντόμενος.

130

66 <σὲ> ποτὶ Bergk (MgFscs): ποτὶ σὲ B; ποτὶ ρα 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 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.

Archilochus, the bitter satirist of Paros, flourished in 650 B.C., about 175 years before the time of the present poem.
γένοι' ὁδὸς ἐσοὶ μαθὼν· καλὸς τοι πίθων παρὰ παισίν, αἰεὶ

στρ. 8'

καλὸς· ὃ δὲ 'Ραδάμανθυς εὐ πέπραγεν, ὅτι φρενῶν ἔλαχε καρπὸν ἀμώμητον, οὐδ' ἀπάταις θυμὸν τέρπεται ἐνδοθεν·

75 οἶνα ψυθύρων παλάμαις ἐπετ' αἰεὶ βροτῷ.

άμαχον κακὸν ἀμφοτέροις διαβολῶν ὑποφάτιες, 140 ὀργαῖς ἀτενεῖς ἀλωπέκων ἱκελοί.

κερδοὶ δὲ τί μάλα τούτῳ κερδαλέον τελέθει; ἀτε γὰρ εἰνάλιον πόνον ἔχοιςας βαθὺν

80 σκευάς ἑτέρας, ἀβάπτιστος εἰμι, φελλὸς ὦς ὑπὲρ ἔρκος, ἀλμας.

ἀντ. 8'

ἀδύνατα δ' ἐπος ἐκβαλεῖν κραταῖον ἐν ἀγαθοῖς

δόλιον ἀστόν· ὁμως μὰν σαίνων ποτὶ πάντας,

ἀγαν πάγχι διαπλέκει. 150

οὐ οἱ μετέχου θράσεως· φίλου εἰς φιλεῖν·

ποτὶ δ' ἔχθρον ἀτ' ἔχθρος ἐὼν λύκοιο δίκαν ὑποθευσόμαι,

85 ἀλλ' ἀλλοτε πατέων ὁδοῖς σκολαίας.

ἐν πάντα δὲ νόμον εὐθύγλωσσος ἀνήρ προφέρει, παρὰ τυραννίδι, χώποταν ὁ λάβρος στρατός, 160 χώταν πόλιν οἱ σοφοί τηρέωτι. χρὴ δὲ πρὸς θεὸν ὅν εἰρίζειν,

72 γένοι', (s): γένοι' (BMGFC). γένοι' ὁδὸς ἐςοί· μαθὼν ("when he has been trained") Headlam.

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

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

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

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

82 ἀγαν anon. (BMGFC); ἀγαν mss (†ἀγαν s¹): ἀγαν 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,¹ because he had for his allotted portion that fruit of thought which none can blame, nor is he gladdened in his inmost soul by cunning wiles, even such as always haunt a man by reason of the devices of whisperers. Stealthy purveyors of slander are a curse that baffles both sides alike; they are exceeding like unto foxes in temper. But what doth the cunning fox really gain by his cunning? For, while, when the rest of the tackle hath the fisherman's bait in the depth of the sea, I, like a cork above the net, float undipped in the brine; a deceitful citizen can never utter a word of force among noble men, yet he fawneth on all and thus weaveth on every side his tangled path. I cannot share his boldness; be it mine to befriend my friend, while, against my foe, as a foe indeed, will I play the wolf, by rushing stealthily upon him, pacing now here, now there, in diverse ways. But, under every mode of government, a man of straightforward speech cometh to the front, whether at the tyrant's court, or where the boisterous host, or where the wise, have care of the State.

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

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

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πείτε ἡμέραν ἐκείνην ἐκ τοῦ πόλου τῆς Σάπφος, στὴν Λαυρίαν Κέλλων. Τὸ μέγα ἐλεύθερον ἄλογον ὁ Ἐκτακτή, ἕνα μὲ τοῖς ἀκαθάρτωσις τοῖς ἐκείνοις ἐκ τῆς Σάμου. Τὸ ἀπειρούμενον ἄλογον ὁ Ἐκτακτή, ἕνα μὲ τοῖς ἀκαθάρτωσις τοῖς ἐκείνοις ἐκ τῆς Σάμου. Τὸ μέγα ἐλεύθερον ἄλογον Ἐκτακτή, ἕνα μὲ τοῖς ἀκαθάρτωσις τοῖς ἐκείνοις ἐκ τῆς Σάμου.
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 (περισσώς). In so doing he runs the peg into his own heart” (Gildersleeve).
INTRODUCTION

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 Αἰτναοις (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
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). Ills are borne bravely by the noble, such as Hieron, who has prosperity for part of his lot (82–86). Unmixed prosperity was not allotted either to Pëleus 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).
Τρ. α'

'Ἡθελον Χείρωνά κε Φιλλυρίδαν,
εἰ χρεών τοῦθ' ἀμετέρας ἀπὸ γλώσσας κοινὸν εὑξασθαι ἐπος,
ζώειν τὸν ἀποιχόμενον,
Οὐρανίδα γόνου εὐρυμέδοντα Κρόνου, βάσσαιι
t' ἀρχειν Παλίου Φήρ' ἀγρότερον,
5 νοῦν ἔχοντ' ἀνδρῶν φίλον' οἷος ἐών θρέψειν ποτε

τέκτονα νωδυνίας ἀμερον γυιαρκέος Ἀσκληπιον,
ἤρωα παντοδαπᾶν ἀλκτήρα νούσων.

.ant. α'

τὸν μὲν εὐπτοῦν Φλεγύα θυγάτηρ
πρὶν τελέσαι ματροπόλῳ σὺν Ἐλειθυίᾳ, δαμεῖσα
χρυσέως

10 τόξοισιν ὑπ' Ἀρτέμιδος,
eis Ἀιδα δόμον εἰν θαλάμῳ κατέβα τέχναις
Ἀπόλλωνος. χόλος δ' οὐκ ἄλθιος

γίνεται παιδῶν Διῶς. ἀ δ' ἀποφλαυρίζαισά νιν
ἀμπλακίαισι φρενῶν, ἄλλον αἰνησεν γάμον κρύβ-

14 ἀκειροκόμα BCV' (BMGFS) : ἀκερσεκῶμα E with inferior
Vatican mss (B³), 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 Phlegyas¹ 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 consort ed with Phoebus of the unshorn hair,

¹ Corônis, 1. 25,
ēp. a'

15 καὶ φέροισα σπέρμα θεοῦ καθαρὸν.
oúδ' ἐμειν' ἐλθεῖν τράπεζαν νυμφίαν
οὐδὲ παμφώνων ἱαχὰν ύμεναϊν, ἄλικες
οἶα παρθένωι φιλέοισιν ἔταῖραι
ἐσπερίας ὑποκουρίζεσθ' ἀοίδαις· ἀλλὰ τοι

20 ἦρατο τῶν ἀπεόντων· οἷα καὶ πολλοὶ πάθον.
ἐστὶ δὲ φύλον ἐν ἀνθρώποισι ματαιότατον,
ὅστις αἰσχύνων ἐπιχώρια παπταίνει τὰ πόρσω,
μεταμονία θηρεύων ἀκράντοις ἐλπίσιν.

στρ. β'

ἐσχε τοιαιόταν μεγάλαν ἀνάταν

25 καλλιπέπλου λῆμα Κορωνίδος. ἐλθόντος γὰρ
εὐνάσθη ξένου
λέκτρουσιν ἀπ᾽ Ἀρκαδίας.
oūδ'' ἐλαθεί σκοπόν· ἐν δὲ ἅρα μηλοδόκῳ Πυθώνι
τόσσαις ἄιεν ναοῦ βασιλεὺς
Λοξίας, κοινών παρ' εὐθυτάτῳ γυνώμαν πιθών, 50
πάντα ἵσαντι νόφ· ψευδέων δ' οὐχ ἀπτεταί
κλέπτει τέ νυν

30 οὐ θεός οὐ βροτὸς ἔργος οὐτε βουλαΐς.

ἀντ. β'

καὶ τότε γνοὺς Ἰσχύος Ειλατίδα
ξεινίαν κοίταν ἄθεμίν τε δόλον, πέμψεν κασι-
γνήταν μένει
θύσισαν ἀμαιμακέτῳ
ἐς Λακέρειαν. ἐπεὶ παρὰ Βοιβιάδος κρημνοίσιν
ὀκεὶ παρθένος. δαίμων δ' ἑτερος

24 ἀνάταν old mss (BMC), αἱδάταν (Phil) : αἱδάταν Moschopullos, Heyne (s) ; αἱφάταν (M 1 2 G) ; cp. ii 28.
28 γυνώμαν BD (MGFCS) : γυνώμα C (B).
33 θύσισαν mss (BMGFC) : θύσισαν 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 hymenæal 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 Coronis 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. Coronis is one of Hesiod's heroines, "who, dwelling in the Dótian 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 τρέφαις ἐδαμάσσατό νυν· καὶ γειτόνων πολλοῖ ἐπαύρων, ἀμὰ δ' ἐφθαρεν, πολλὰν δ' ὤρει πῦρ ἐξ ἔνος σπέρματος ἐνθορῶν ἀιστώσεν ὦλαν.

ἐπ. β'

άλλα ἔπει τείχει θέσαν ἐν ξυλίνῳ σύγγονοι κούραν, σέλας δ' ἀμφεδραμεν
40 λάβρου Ἀφαίστου, τότ’ ἐείπεν Ἀπόλλων· "Οὐ-
κέτι

τλάσομαι ψυχῆς γένους ἀμὸν ὀλέσσαι
οἰκτροτάτῳ θανάτῳ ματρός βαρεία σὺν πάθα." ὡς φάτοι βάματι δ' ἐν πρώτῳ κιχῶν παιδ' ἐκ νεκροῦ

ἀρπασε̣ κατομένα δ' αὐτῷ διέφαινε πυρά.
45 καὶ πά νυν Μάγνητι φέρων πόρε Κενταύρῳ
diδάξαι

πολυπήμονας ἀνθρώπωσιν ἵασθαι νόσους.

στρ. γ'

τοὺς μὲν  ὁν, ὡσοὶ μόλον αὐτοφύτων ἐλκέων ξυνάονες, ἡ πολιφ χαλκῷ μέλη τετρωμένου ἡ χερμάδι τηλεβόλφ,

50 ἡ θερινῷ πυρὶ περθόμενοι δέμας ἡ χειμῶνι, λύσαις ἀλλον ἀλλοίῳν ἀχέων ἐξαγεν, τοὺς μὲν μαλακαῖς ἑπαυιδαῖς ἀμφέτων, τοὺς δὲ προσανέα πίνοντας, ἡ γυνίος περάπτον πάντοθεν

φάρμακα, τοὺς δὲ τομαῖς ἐστασεν ὅρθοὺς.

ἀντ. γ'

ἀλλὰ κέρδει καὶ σοφία δέδεται.

41 ἀμὸν BC² (BMGFC): ἀμὸν C¹D (S), ἐμὸν E.
44 διέφαινε BC¹ (MGFS): διέφαινε DC² (B²C).
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
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55 ἔτραττεν καὶ κεῖνον ἀγάνορι μισθὸ χρυσός ἐν χερσὶν φανεῖς ἅνδρ’ ἐκ θανάτου κομίσαι ἧδη ἀλωκότα. χεροὶ δ’ ἀρα Κρονίων ρήψαις δι’ ἀμφοῖν ἀμπυσάν στέρνων καθέλεν ὡκέως, αἰθοῦν δὲ κεραυνὸς ἐνέσκιμψεν μόρον. χρῆ τὰ ἐοικότα πάρ δαιμόνων μαστενέμεν θναταῖς φρασίν,

60 γυνώτα τὸ πάρ ποδὸς, οἶας εἰμὲν αἰσιας.

ἐπ. γ’

η, φίλα φυγά, βίον ἀθάνατον στείβει, τὰν δ’ ἐμπρακτὸν ἀντλεῖ μαχανάν. εἰ δὲ σώφρων ἄντρον ἐναὶ’ ἔτι Χείρων, καὶ τί οἱ φίλτρον ἐν θυμῷ μελυγάρνει ύμνοι ἀμέτεροι τίθεν’ ἤτηρά τοῖς κέν νυν πίθοι καὶ νυν ἐσλοῖσι παρασχεῖν ἀνδράσιν θερμῶν νόσων ἥ τινα Δατοῖδα κεκλημένον ἥ πατέρος. καὶ κεν ἐν ναυσὶν μόλον Ἰωνίαν τάμνων θάλασσαν 'Αρέθουσαν ἐπὶ κράαναν παρ’ Αἰτναίον ξένον, στρ. δ’

70 ὁς Συρακόσσαιος νέμει βασίλεὺς πραῦς ἀστοῖς, οὐ φθονέων ἀγαθοῖς, ξείνοις δὲ θαυμαστὸς πατήρ. τῶ μὲν διδύμας χάριτας, εἰ κατέβαν ὑγείαν ἅγων χρυσέαν κῶμον τ’ ἀέθλων Πυθίων αὐγλαν στεφάνοις, τοὺς ἀριστεύουν Φερένικος ἐλ’ ἐν Κιρρα ποτέ, ἀστέρος οὐρανίου φαμὶ τηλαυγέστερον κέινῳ φάος ἐξικόμαν κε βαθὺν πόντου περάσαις.

69 'Αρέθουσαν Borgk 1 (s) : 'Αρέθουσαν 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 rest 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
Ματρι, τὰν κοῦραι παρ’ ἐμὸν πρόθυρον σὺν Πανὶ μέλπονται θαμὰ σεμνὰν θεῶν ἐννύχιαι. 80 εἰ δὲ λόγων συνέμεν κορυφάν, Ἱέρων, ὅρθὰν ἐπί- στα, μανθάνων ὅσθα προτέρων" "ἐν παρ’ ἐσλόν τῆματα σύνδυο δαίονται βροτοῖς ἀθάνατοι." ὑπὸ δὲν ὅποι δύνανται νῆπιοι κόσμῳ φέρειν,

ἀλλ’ ἀγαθοῖ, τὰ καλὰ τρέψαντες ἔξω.

ἐπ. δ’

τιν δὲ μοῖρ’ εὐδαιμονίας ἔπεταί. 150

85 λαγέταν γάρ τοι τύμβον τέρκεται, εἰ τιν’ ἄνθρωπων, ὃ μέγας πότμος. αἰῶν δ’ ἀσ- φαλῆς

σὺν ἐγεντ’ οὕτ’ Ἀιακίδα παρὰ Πηλεῖ

οὕτε παρ’ ἀντιθέω Κάδμῳ λέγονταί μᾶν βροτῶν ὑλῆν ὑπέρτατον οὗ σχεῖν, οὗτε καὶ χρυσαμπύκων

90 μελπομενάν ἐν ὀρεί Μοισᾶν καὶ ἐν ἐπταπύλοις 160 ἄιον Θῆβαις, ὅτι οὗτ’ Ἀρμοῦν γὰμεν βοῶτιν, ὁ δὲ Νηρέως εὐβοῦλου Θέτιν παῖδα κλυτάν.

στρ. ε’

καὶ θεοὶ δαίσαντο παρ’ ἀμφιτέροις,

καὶ Κρόνου παῖδας βασιλῆς ἱδον χρυσεὰς ἐν ἐδραίσ, ἔδυνα τε

95 δεξαντο. Διὸς δὲ χῶριν ἔκ προτέρων μεταμειψάμενοι καμάτων ἔστασαν ὅρθὰν καρδίαν. ἐν δ’ αὐτε χρόνῳ 170 τὸν μὲν ὄξειασὶ χύγατρες ἐρήμωσαν πάθαις εὐφροσύναι μέρος αἰ τρεῖς. υπὸ τερές ταῦτα λευκολένως θεοῦ πατήρ
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 Péleus, 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 Péleus wedded Thetis, the famous daughter of wise Néreus. 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 Ino, Agaué, and Autonoé. 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. Agaué and Autonoé in a fit of Bacchic frenzy killed Agaué's son, Pentheus.
ΠΙΝΔΑΡ

ηλυθεν ἐς λέχος ἵμερτὸν Θυώνα.

ἀντ. ε'

100 τοῦ δὲ παιὸς, ὁμπερ μόνον ἀθανάτα
tίκτεν ἐν Φθία Θέτις, ἐν πολέμῳ τόξοις ἀπὸ
ψυχὰν λιπὼν

ἄρσεν πυρὶ καλόμενος
eκ Δαναῶν γόον. εἰ δὲ νόφ τις ἔχει θνατῶν ἀλα-
θείας ὁδὸν, χρῆ πρὸς μακάρων
tυγχάνοντ᾿ εὗ πασχέμεν. ἄλλοτε δ᾿ ἄλλοιαν πνοαὶ
105 ψυπτετὰν ἀνέμων. ὅλβος οὐκ ἐς μακρὸν ἀνδρῶν
ἐρχεται
<σῶσ>, πολὺς εὐτ᾿ ἀν ἐπιβρίσασις ἐπηταί. 190

ἐπ. ε'

σμικρὸς ἐν σμικρῶι, μέγας ἐν μεγάλοις
ἐσσομαι. τὸν ἀμφέποιτ᾿ αἰεὶ φρασίν
δαίμον ἀσκήσω κατ᾿ ἐμὰν θεραπεύον μαχανάν.
110 εἰ δὲ μοι πλοῦτον θεὸς ἄβρον ὀρέξαι,
ἐλπίδ᾿ ἔχω κλέος εὐρέσθαι κεν ψηλῶν πρόσω.
Νέστορα καὶ Δύκιον Σαρπηδόν, ἄνθρωπων φάτις,
ἐξ ἐπέων κελαδεννῶν, τέκτονες οἷα σοφοὶ
200 ἀρμοσάν, γιγαντικομεν. ἀ δ᾿ ἀρετὰ κλείνας ἀοιδαῖς
115 χρονία τελέθει. παύρους δὲ πράξασθ᾿ εὐμαρέσ.

106 σῶς Emperius (C), σῶς (S); ὃς mss. ὃς πολὺς B; ἀ-
πλετος Hermann (Donaldson, F); τάπολουs Dissen (G); ὅς M.
their sister, the white-armed Semelê. Aye, and the son of Pêleus, the only son whom immortal Thetis bare in Phthia, reft of his life by the bow in battle, awakened the mourning of the Danai, while his body was burning on the pyre.

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

Dāmophilus 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).
Σάμερον μὲν χρή σε παρ’ ἀνδρὶ φίλῳ στάμεν, εὐθὺπτον βασιλῆι Κυρανας, ὀφρα κωμά-ξοντι σὺν 'Ἀρκεσίλα, Μοίσα, Λατοίδαιοιν ὀφειλόμενον Πυθώνι τ’ αὐξης οὐρὸν ὑμνῶν, ἔνθα ποτὲ χρυσέων Δίὸς αἰήτων πάρεδρος, οὐκ ἀποδάμου 'Ἀπόλλωνος τυχόντος, ἕρεα χρήσεν οἰκιστήρα Βάττου καρποφόρου Λιβύας, ἵεραν νάσου ὡς ἢδη λιπὼν κτίσσειν εὐάρματον πόλιν ἐν ἀργεννόεντι μαστῷ, ἀντ. α’ καὶ τὸ Μηδείας ἔπος ἀγκομίσαι ἐξόμα καὶ σὺν δεκάτι γενεᾶ Θήραιον, Αἰήτα τὸ ποτε ξαμενής παις ἀπέπνευος ἀθανάτου στόματος, δέσποινα Κόλχων. ἐἰπε δ’ οὖτως ἥμιθέοιοιν Ἰάσωνος αἰχματάο ναύταις: "Κέκλυτε, παίδες ύπερθύμων τε φωτῶν· καὶ θεῶν· φαμὶ γὰρ τᾶσο’ ἐξ ἀλιπλάκτου ποτὲ γάς Ἐπάφου κόραν

5 ἱερεὰ old mss (MFcs); ἱερεὰ DZ, Hermann; ἱερέα B; ἱερέα G.  
8 ἀργεννόεντι s, ἀργεννόεντι old mss, ἀργεννόεντι Bergk (F), ἀργεννόεντι (Mgc): ἀργεννόεντι Triclinius, ἀργεννόεντι 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, and build, on a gleaming hill, a city of noble chariots, and thus, in the seventeenth generation, fulfil the word spoken at Thêra by Medea, which that brave daughter of Aeêtês, that queen of the Colchians, breathed forth from her immortal lips, when she spake in this wise to the heroes who sailed with the warrior Jason:

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

1 Thêra.
2 Literally "breast," "a white breast of the swelling earth" (E. Myers). Scotland has its "Paps of Jura," and France its "mamelon." 3 Libya.
15 ἀστέων ἰδαν φυτεύσεσθαι μελησίμβροτον
Διὸς ἐν Ἀρμόνος θεμέλειλος.

ἐπ. α’
ἀντὶ δελφίνων δ’ ἐλαχυπτερύγων ἵππους ἀμείγ蒸发
τες θοᾶς,
ἀνία τ’ ἀντ’ ἐρετμῶν δίφρους τε νωμάσσωσιν ἀελ-
λότοδας.
κείνος ὄριν ἐκτελευτάσει μεγαλαῖν πολίων
20 ματρόπολιν Θήραν γενέσθαι, τὸν ποτὲ Τριτωνίδος
ἐν προχοαῖς
λίμνας θεῷ ἀνέρι εἰδομένῳ γαῖαν διδόντι
ζείνια πρωβάθεν Ἐὔφαμος καταβᾶς
dέξατ’. αἰσθόν δ’ ἐπὶ οἱ Κρονίων Ζεὺς πατήρ
ἐκλαυξέ βροντάν.

στρ. β’
ἀνίκ’ ἄγκυραν ποτὶ χαλκόγεννυ
25 ναὶ κρημνάντων ἐπέτοσσε, θοᾶς Ἀργοὺς χαλινών.
δώδεκα δὲ πρότερον
ἀμέρας ἔξῃ Ὄκεανοῦ φέρομεν νότων ὑπὲρ γαίας
ἐρήμων
eινάλιον δόρυ, μήδεσιν ἀνσπάσαντες ἀμοῖς.
πολύτκι δ’ οἰσπόλος δαίμων ἐπῆλθεν, φαιδίμαν
50 ἀνδρὸς αἰδόιον πρόσοψιν θηκάμενος· φιλίων δ’
ἐπένων
30 ἄρχητο, ζείνως ἀτ’ ἐλθόντεσσιν εὐεργέται
δεῖπν’ ἐπαγγέλλοντι πρῶτον.

ἀντ. β’
ἀλλὰ γὰρ νόστου πρόφασις γλυκερώ

23 αἰσθῶν mss (BMGFC) : αἰσθᾶν (S).
25 κρημνάντων most mss (BMGFC) : κρημναντων B (S).
30 ἄρχητο BFP.. (MGCS) : ἄρχηται CDEV and interpolated
mss (BP).
to come, find planted in her a root of cities that shall be fostered of men near the foundations of Zeus Ammon. Instead of the short-finned dolphins, shall they take to themselves swift horses, and, instead of oars, shall they ply the reins and the chariots swift as the breeze. That token shall bring it to pass that Thêra shall become a mother of mighty cities, the token which, on a day, beside the out-flowing waters of lake Tritônis,1 Euphêmus,2 descending from the prow of the Argo, did receive from a god in the likeness of man, who offered him earth as a hospitable gift. And, thereupon, Father Zeus, the son of Cronus, as a sign of favour, sounded a peal of thunder, what time the stranger lighted upon them as they slung beside the ship the brazen anchor, the swift Argo’s bridle.

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

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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 Tritônis, and found an outlet from the lake into the Mediterranean Sea (Gildersleeve).

2 A son of Poseidon, l. 45.
κῶλνεν ἰέναι. φάτο δ' Ἔνρυπτυλος Γανάθου παῖς ἀφθίτου Ἐννοσίδα ἐμμεναι: γῆγνωσκε δ' ἐπειγομένους: ἀν δ' εὐθὺς ἀρταξέας ἀροῦρας 60
dexieterὰ προτυχὸν ἕξιον μάστευσε δοῦναι. οὐδ' ἀπίθησε νιν, ἀλλ' ἥρως ἐπ' ἀκταίσιν θορῶν χειρὶ οἱ χεῖρ' ἀντερέσαις δέξατο βώλακα δαιμονίαν. 35

πεῦθομαι δ' αὐτὰν κατακλυσθεῖσαν ἐκ δούρατος ἐναλίαν βάμεν σὺν ἄλμα
eπ. β'

40 ἐσπέρας, ὑγρῷ πελάγει σπομέναν. ἡ μᾶν νιν ὄτρυνον θαμὰ 70

λυσιπώνως θεραπούντεσσιν φυλάξαι: τῶν δ' ἐλάθοντο φρένες.

καὶ νυν ἐν ταῦ ἀφθίτου νάσῳ κέχυται Διβύας εὐρυχόρου σπέρμα πρὶν ὄρας: εἰ γὰρ οἴκοι νιν βάλε πάρ χθόνιον Ἀίδα στόμα, Τάιναρον εἰς ἱερὰν Εὐφαμος ἐλθὼν, 45 νῦς ἵππαρχον Ποσειδάωνος ἄναξ, τὸν ποτ' Ἐνρώπα Τιτνοῦ βυγάτηρ τίκτη Καφισοῦ παρ' ὀχθαίσι.

στρ. γ'

τετράτων παίδων κ' ἐπιγνωμένων αἰμά οἱ κεῖναν λάβε σὺν Δαναοῖς εὐρείαν ἀπειρον. 50 νῦν γε μὲν ἀλλοδαπαν κριτῶν εὐρήσει γυναικῶν ἐν λέξεσιν γένος, ὡς κεν τάνδε σὺν τιμὰ θεῶν

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

50 μὲν (BMGF 1 c): μὰν old mss (s 3); γε μὲν = Attic γε μὴν.
was Eurypylus, the son of the immortal Shaker of the Earth which is Poseidon's portion; and when he began to know that we were hasting on our way, anon he seized some of the soil, and essayed to give to Euphêmus, as a friendly gift, whatever came to hand; nor did Euphêmus disobey him; nay, but the hero leaped down upon the beach, and, pressing his hand in the hand of the stranger, received from him that fateful clod of earth.

But they tell me that it was washed out of the ship and passed into the sea with the spray at eventide, following the waters of the main. Verily full often did I urge the several watches of seamen to guard it with all care, but their minds were forgetful, and now is the seed of broad Libya washed ashore on the island of Théra before its full time. For, if Euphâmus, son of Poseidon, the ruler of horses, whom Eurôpa, daughter of Titys, erstwhile bare beside the banks of Cêphisus, 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, Euphêmus shall find in the bridal beds of foreign dames a chosen race, which, by the blessing of the gods, shall come to this island
νάσον ἐλθόντες τέκωνται φώτα κελαινεφέων 
πεδίων

dεσπόταν τὸν μὲν πολυχρύσῳ ποτ’ ἐν δόματι 
Φοῖβος ἀμνάσει θέμισσι

ἀντ. γ’
55 Πύθιον ναὸν καταβάντα χρόνῳ 
ὕστερον νάεσσι πολεῖς ἀγαγέν Ἁείλοιο πρὸς πίον 
τέμνενος Κρονίδα.”

ἡ Ῥα Μηδείας ἐπέοιν στίχος. ἐπταξαν δ’ ἀκίνητοι 
σιωπᾶ

ήρωες αὐτίθεοι πυκνιάν μῆτιν κλύνοντες.

ὁ μάκαρ νιὲ Πολυμνάστον, σὲ δ’ ἐν τούτῳ λόγῳ
60 χρησμὸς ἀρθωσεν μελίσσας Δελφίδος αὐτομάτῳ 
κελάδῳ

ἄ σε χαίρειν ἐσ τρὶς αὐδάσαισα πεπρωμένου 
βασιλε’ ἀμφανεν Κυράνα,

ἐπ. γ’

δυσθρόνου φωνᾶς ἀνακρινώμενον ποινὰ τίς ἐσται 
πρὸς θεῶν.

ἡ μάλα δὴ μετὰ καὶ νῦν, ὡστε φοινικανθέμου 
ήρος ἀκμᾶ,

65 παίσι τούτωις ὑγδοσον θάλλει μέρος Ἀρκεσίλας· 
τῷ μὲν Ἀπόλλων ἂ τε Πυθῶ κύδος ἐξ αμφικτίο-


56 πολεῖς (mss) ἀγαγεῖν (C and scholium) (BM1c), or ἀγαγε 
BD, or ἀγαγέν E (m²Gf) : πόλις (Lehrs) ἀγαγέν (s).

65 τούτωις mss (edd.) : τεοῖς? Wilamowitz (s¹).

66 ἀμφικτίονων Boeckh here, and in P. x 8, N. vi 40, I. iii, 
ἐρ. περικτίονων, N. ix 19, I. viii 64 (edd.): Ἀμφικτίονων mss.
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 Polymnestus!\(^2\) ’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 Dêmêtér, 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 camest to ask of thy voice; but Phoebus Apollo Bids thee establish a city in Libya, abounding in fleeces.” (Herodotus, iv 155.)
ιπποδρομίας. ἀπὸ δ' αὐτὸν ἐγὼ Μοῖσαις δώσω 120 καὶ τὸ πάγχρυσον νάκος κρινὼ· μετὰ γὰρ κεῖνο πλευσάντων Μινυῶν, θεόπομποῖ σφισιν τιμαὶ φύτευθεν.

στρ. δ'
70 τὸς γὰρ ἄρχα δέξατο ναυτιλίας;
τὸς δὲ κινδυνος κρατερῶς ἀδάμαντος δῆσεν ἄλοις;
θέσφατον ἦν Πελιάν
ἐξ ἀγανῶν Αἰολιδὰν θανέμειν χείρεσσιν ἦ Βουλαίς ἀκάμπτοις.

ἡλθε δὲ οἱ κρυνόν πυκνὸν μάντευμα θυμῷ,
πάρ μέσων ὦμφαλόν εὐθενδροῖο ῥηθὲν ματέρος: 130
75 τὸν μονοκρήπιδα πάντως ἐν φυλακῷ σχεθέμεν meγάλα,
εὔν' ἀν αἰπεινῶν ἀπὸ σταθμῶν ἐς εὐδείελον
χθόνα μόλη κλειτᾶς Ἰωλκοῦ,

ἀντ. δ'
ζείνος αὐτ' ὁν ἀστός. ὃ δ' ἀρα χρόνῳ
икετ' αἰχμαίσιν διδύμαισιν ἀνὴρ ἐκπαγλος: ἐσθὰς
d' ἀμφοτέρα νυν ἔχεν,
80 α' τε Μαγνήτων ἐπιχώριοι ἀρμόξοισα θαυτοῖσι γνίοις,
ἀμφὶ δὲ παρδαλέα στεγετο φρίσσοντας ὄμβρους·
οὐδὲ κομᾶν πλοκάμοι κερθέντες ὢχοντ' ἄγλαοι,
ἀλλ' ἀπαν νῶτον καταθυσοῦν. τάχα δ' εὐθὺς ἰὼν σφετέρας
ἐστάθη γνώμας ἀταρμόκτου πειρώμενος
85 ἐν ἀγορᾷ πλήθοντος ὀχλοῦ.

ἐπ. δ'
τὸν μὲν οὖ γνύνωσκον· ὑπίζυμένων δ' ἐμπας τις εἴπεν καὶ τόδε·

79 ἀμφοτέρα EF (mcs): ἀμφοτερόν 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 Iéleus. 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.
"Οὕτι ποιν οὕτως Ἀπόλλων, οὕδε μᾶν χαλκάρ-
ματός ἔστι πόσις
'Αφροδίτας: εὖ δὲ Νάξῳ φαντὶ θανεῖν λυπαρὰ
'Ιφιμεδείας παίδας, Ὡτὸν καὶ σὲ, τολμάεις Ἐφι-
ἀλτα ἄναξ.
90 καὶ μᾶν Τιτυνον βέλος Ἀρτέμιδος θήρευσε κραι-
πνον,
ἐξ ἀνικάτου φαρέτρας ὀρνύμενον,
ὅφρα τις τὰν ἐν δυνατῷ φιλοτάτων ἐπιψαύειν
ἐραται."

στρ. ἐ'
τοί μὲν ἀλλάλοισιν ἀμειβόμενοι
γάρνου τοιαυτ'. ἀνά δ' ἦμιόνιοι ξεστὰ τ' ἀπίνα
προτροπάδαν Πελίας
95 ἵκετο σπεύδων νάφε δ' αὐτίκα παπτάναις ἀρί-
γνωτον πέδιλον
dεξιτερῷ μόνον ἀμφὶ ποδὶ. κλέπτουν δὲ θυμῶ
170 δεῖμα προσένεπτε: "Ποῖαν γαῖαν, ὡς ξείν', εὐχει
πατρίδ' ἔμμεν; καὶ τὸς ἀνθρώπων σε χαμαιγενέων
πολιάς
ἐξανήκεν γαστρός; ἐχθέστοις μὴ ψεῦδεσιν
100 καταμιμάναις εἰπὲ γένναν."

ἀντ. ἐ'
τὸν δὲ θαρσήσαις ἀγανοῖσι λόγοις
ὡς' ἀμείβηθι: "Φαμὶ διδασκαλίαν Χείρονος οὐσειν.
ἀντροθε γὰρ νέομαι .
180 πὰρ Χαρικλεός καὶ Φιλύρας, ἵνα Κενταύρου με
κοῦραι θρέφαν ἀγναί.
ἐκκοι δ' ἐκτελέσαις ἐνιαυτοὺς οὕτε ἔρηγον
105 οὕτ' ἐποὺ ἐντράπελον κεύοισιν εἰπὼν ἰκόμαν

105 ἐντράπελον most mss, scholium 2 (M²s): ἐντράπελον M
alone (BF); ἐκτράπελον scholium 1, Heyne (M¹cc).

208
“Surely this is not Apollo, nor verily is he Aphrodite’s lord of the brazen chariot.\(^1\) The sons, again, of Iphimeedea, Ôtus, and thou, courageous king, Elijah, died, they say, in gleaming Naxos. And Tityus, in sooth, was hunted down by the swift dart, which Artemis sped from her unconquerable quiver, warning men to aim only at loves within their reach.”\(^3\)

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

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

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

“I aver that I shall give proof of Cheiron’s training; for from his cave am I come, from the presence of Chariclo and Philyr,\(^4\) where I was reared by the pure daughters of the Centaur. And, having lived for a score of years without having ever said to them aught unseemly either in deed or in word, I

\(^1\) Arês.
\(^2\) The gigantic sons of Poseidon and Iphimedia, commonly called the Aloeadae, who put Arês into chains, and were destroyed by Apollo.
\(^3\) Tityus, a giant in Euboea, was slain by Artemis and cast into Tartarus for attempting to offer violence to her, on her way to Delphi.
\(^4\) Chariclo was the wife, and Philyr the mother of Cheiron.
οἶκαδ', ἀρχαῖαν κομίζων πατρὸς ἐμοῦ βασιλευο-
μέναν
οὐ κατ' αἰσαν, τὰν ποτὲ Ζεὺς ὁπασεν λαγέτα
190
Αἴόλῳ καὶ παισί, τιμάν.
ἐπ. ε'
πεύθομαι γὰρ νῦν Πελιαν ἄθεμιν λευκαἰς πιθή-
σαντα φρασίν
110 ἀμετέρων ἀποσυλάσαι βιαίως ἀρχεικὰν τοκέων-
τοί μ', ἐπεὶ πάμπρωτον εἶδον φέγγως, ὑπερφιάλον
ἀγεμόνοις δείπαντες ὑβριν, κάδος ὡσεῖτε φθιμένου
δυοφερὸν
ἐν δόμασι θηκάμενοι, μίγα κωκυτῇ γυναικῶν
κρύβδα πέμπτον σπαργάνοις ἐν πορφυρεῖς,
115 νυκτὶ κοινάσαντες ὅδον, Κρονίδα δὲ τράφεν Χεῖ-
ρωνι δώκαν.

στρ. οτ'
 ἀλλὰ τούτων μὲν κεφάλαια λόγων
 ἱστε. λευκίππων δὲ δόμους πατέρων, κεδνοὶ πολί-
 ται, φράσσατε μοι σαφέως
Αἴσονος γὰρ παῖς ἐπιχώριος οὐ ξείναν ἰκοίμαν
γαῖαν ἄλλον.
120 Φηρ δὲ με θείος 'Ιάσονα κικλήσκων προσηύδα.

120 ὅς φάτο. τοῦ μὲν ἐσελθόντ' ἔγνου ὀφθαλμῷ

πατρός,

ἐκ δ' ἄρ' αὐτοῦ πομφόλυξαν δάκρυα γηραλέων
γλεφάρων,

ἀν περὶ ψυχὰν ἐπεὶ γάθησεν εξαίρετον

γόνον ἴδων κάλλιστον ἀνδρῶν.

ἀντ. στ'
καὶ κασίγνητοι σφίσιν ἀμφότεροι
120 ἔγνου Byzantine mss (BMGFCs), cp. P. ix 79 and I. ii 23:

ἔγνων 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 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, not without much wailing of women, while, secretly, they sent me away swathed 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, φρεσι λευγαλέραι πιθοσας.

2 Literally, "made darksome mourning in the home."
125 ἡλυθον κεῖνου γε κατὰ κλέος· ἐγγὺς μὲν Φέρης κράναν 'Ὑπερῆδα λιπῶν, ἐκ δὲ Μεσσάνας 'Ἀμυθάν' ταχέως δ' Ἁδματος ἰκεν καὶ Μέλαμποσ, εὑμενέοντες ἀνεψιόν. ἐν δαίτος δὲ μοῖρα μειλιχίοισι λόγους αὐτοὺς 'Ἰάσων δέγμενος, ξείνι' ἀρμόζοντα τεῦχων, πᾶσαν ἐνφροσύναν τάνυεν, 230

130 ἀθρόαις πέντε δραπῶν νύκτεσσίν ἐν θ' ἀμέραις ἱερὸν εὐξώας ἀωτὸν.

ἐπ. στʹ

ἀλλ' ἐν ἐκτα πάντα, λόγον θέμενος σπουδαίον, ἐξ ἀρχὰς ἀνήρ συγγενέσιν παρεκοιναθ'· οἱ δ' ἐπέσποστ'. ἀίφα δ' ἀπὸ κλισιάν ὅρτο σὺν κεῖνοισι. καὶ ρ' ἡλθον Πελία μέγαρον. 240

135 ἐσσύμενοι δ' εἰςω κατέσταν. τῶν δ' ἄκουσαις αὐτὸς ὑπαντίασεν Τυροῦς ἐρασιπλοκάμοι γενεὰ· πραγῆν δ' Ἰάσων μαλθακὰ φωνῇ ποτιστάξων ὀδρον βάλλετο κρητίδα σοφῶν ἐπέων "Παί Ποσειδάνος Πετραιοῦ,

στρ. ζ'

ἐντὶ μὲν θνατῶν φρένες ὀκυτεραὶ 250

140 κέρδος αἰνήσαι πρὸ δίκας δόλιον, τραχεῖαν ἐρπόντων πρὸς ἐπίβδαν ὀμῶς· ἀλλ' ἐμὲ χρή καὶ σὲ θεμισσαμένους ὀργὰς υφαίνειν λοιπὸν ὄλβον.

εἶδοτι τοι ἔρεω· μία θεοῦ Κρήθεϊ τε μάτηρ 129 ἐυφρ. Bergk (MGCS), εὐφρ. B alone: eis C, ἐς other old mss (F), ἐν Byzantine mss (B) εὐφρ.
they heard report of him. Hard by was Pherès, who came from the Hypereian fountain; while Amythaon came from Messène; and Admétus also came in all speed, and Melampus, with kindly feeling for their cousin. And, while they joined in the banquet, Jason, welcoming them with gentle words and offering them befitting hospitality, gave them good cheer without stint, for five full nights and for as many days culling the sacred prime of festal life. But, on the sixth day, speaking in sober earnest, the hero told his kinsmen all the story from the beginning, and they followed his prompting; and at once he leapt with them from the tents, and so they came to the hall of Pelias, and hasted and stood within. And when Pelias heard them, he came forth himself to meet them, even the son of Tyro with the lovely locks; and Jason, with his soothing voice distilling gentle language, thus laid the foundation of wise words:

"Son of Poseidon, the Cleaver of the Rock! the minds of mortals are only too swift to praise crafty gain rather than justice, even although they are moving toward a rude reckoning; but thou and I must rule our tempers by the law of right, and thus for the future weave the web of all our wealth. Thou knowest what I am soon to say.

1 In the midst of the Thessalian city of Pherae; Strabo, p. 439.
καὶ θράσυμηδεῖ Σαλμωνεὶ· τρίταισιν δ’ ἐν γοναῖς ἄμμες αὖ κεῖνων φυτευθέντες σθένος ἀελίον χρύσεον

145 λεύσσομεν. Μοῖραι δ’ ἀφισταντ’, εἰ τις ἐχθρα πέλει
ομογόνωις, αἰδῶ καλύψαι.

ἀντ. ζ
οὐ πρέπει νῦν χαλκοτόροις ξίφεσιν
οὐδ’ ἀκόντεσσιν μεγάλαν προγόνων τιμὰν δά-
σασθαί. μηλά τε γὰρ τοι ἑγὼ
καὶ βοῶν ξανθάς ἀγέλας ἀφίημ’ ἀγροὺς τε πάντας,
tους ἀπούραις

150 ἀμετέρων τοκέων νέμεαι, πλοῦτον πιαίνων.
κοῦ με πονεῖ τεὸν οἶκον ταῦτα πορσύνουτ’ ἄγανν.
ἀλλὰ καὶ σκάπτων μόναρχον καὶ θρόνος, ὥς ποτε

Κρηθείδας

ἐγκαθίζοισιν ἰππόταις εὐθυνε λαοῖς δίκας,
tὰ μὲν ἄνευ ξυνᾶς ἀνίας

ἐπ. ζ

155 λύσον ἄμμιν, μή τι νεώτερον ἐξ αὐτῶν ἀνασταῖ

κακῶν.”

δός ἄρ’ ἐκεῖπεν. ἀκὰ δ’ ἀνταγόρευσεν καὶ Πελίας.

“Ἐσομαι

τοῖος· ἀλλ’ ἢδη με γηραιὸν μέρος ἁλικίας

280 ἀμφιπολεῖ· σοῦ δ’ ἀνθοὶς ἡβας ἀρτὶ κυμαίνει·

δύνασαι δ’ ἀφελεῖν

155 ἀνασταῖ Ἀχρέν (Mc), ἀναστά Ἐ, ἀναστή Ηέρμαν

(BGF): ἀναστήσῃ vulgo, v.l. ἀναστήσῃς.

214
"It was one heifer that bare Crétheus 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 befitteth us twain to appeal to brazen swords or spears in dividing the great honours of our fathers. As for the flocks and the tawny herds of cattle, and all the fields, which thou hast taken from our parents and holdest for thine own, while feeding fat thy wealth—all these I leave thee, and it irketh me not that they give provision to thy house beyond all measure. But, as for the royal sceptre and the throne, in which Aeson once sat, while he duly laid down the law for a nation of horsemen, these do thou release to us without vexation on either side, lest haply thou shouldest cause fresh ill to spring up therefrom."

Thus spake he; and Pelias, on his part, gave a soft answer:—

"I shall be even as thou wilt; but old age is already coming over me, while thy bloom of youth is even now swelling with fulness, and thou hast it in thy power to remove the resentment of the gods

1 The genealogy is as follows:

```
<table>
<thead>
<tr>
<th>Aepolus + Enarea</th>
</tr>
</thead>
<tbody>
<tr>
<td>Crétheus</td>
</tr>
<tr>
<td>Salmôneus</td>
</tr>
<tr>
<td>Athamas</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>Aeson</td>
</tr>
<tr>
<td>Pheres</td>
</tr>
<tr>
<td>Amythaon</td>
</tr>
<tr>
<td>Tyro + Poseidon</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>Jason</td>
</tr>
<tr>
<td>Admétus</td>
</tr>
<tr>
<td>Melampus</td>
</tr>
<tr>
<td>Pelias</td>
</tr>
<tr>
<td>Nêleus</td>
</tr>
<tr>
<td>Nestor</td>
</tr>
<tr>
<td>Periclymenus</td>
</tr>
</tbody>
</table>
```

215
μᾶνην χθονίων. κέλεται γάρ εὰν ψυχὰν κομίζαι
160 Φρίξος ἐλθόντας πρὸς Λίητα θαλάμους,
δέρμα τε κριοῦ βαθύμαλλον ἄγειν, τῷ ποτ' ἐκ
πότου σαώθη

στρ. η'
ἐκ τε ματρυνᾶς ἀθέων βελέων.
tauτά μοι θαυμαστὸς ὄνειρος ὤν φωνεῖ. με-
μάντευμαι δ' ἐπὶ Κασταλία,
eἰ μετάλλατον τι. καὶ ὃς τάχος ὑπήρνει με
τεύχεω ναὶ πομπάν.
165 τοῦτον ἀθέλον ἐκὼν τέλεσον· καὶ τοι μοναρχεῖν
καὶ βασιλεύειν ὄμμωμ προῆσειν. καρτέρος
ὄρκος ἀμμων μάρτυς ἔστω Ζεὺς ὁ γενέθλιος
ἀμφότεροι." 

σύνθεσιν ταύταν ἐπαυφήσαντει οἱ μὲν κρίθευν.

300 ἀτὰρ Ἡάσων αὐτὸς ἤδη

ἀντ. η'

170 ὀρνυνέν κάρυκας ἐόντα πλόον
φαίνεμεν παντᾶ. τάχα δὲ Κρονίδαο Ζηνὸς νιῶ
τρεῖς ἀκαμαντομάχαι
ἡλθον 'Αλκιμήνας θ' ἐλικοβλεφάρου Δήδας τε,
δοιοὶ δ' ὑψιχαῖται
ἀνέρες, Ἐνυσίδα γένος, αἰδεσθέντες ἀλκάν,
ἐκ τε Πύλου καὶ ἀπ' ἀκρας Ταυνάρου. τῶν μὲν
κλέος

310 175 ἐσόδον Εὐφάμου τ' ἐκράνθη σὸν τε, Περικλύμεν' ἐνυρβία.
ἐξ Ἀπόλλωνος δὲ φορμικτὰς ἀοιδὰν πατὴρ
ἐμολεν, ἐναίνητος Ὀρφεὺς.

172 ἐλικοβλ. mss here (BMGFC), and in frag. 123 (88):
ἐλικουλ. (s), cop. ἐλινογλ. Aleman.
176 φορμικτὰς BDE (BMGFC): φορμιγκτὰς CMV (s).

216
below. For Phrixus biddeth us go to the halls of Aeétēs, and bring his spirit home,¹ and recover the fleecy fell of the ram, on which he was erstwhile rescued from the sea, and from his step-dame’s impious weapons. Such is the message brought me by a wondrous dream, and I have inquired of the oracle at Castalia, whether there is need for further quest, and the oracle bids me make ready with all speed a ship to escort him home again. This is the quest that I would have thee bring promptly to an end; and, thereupon, I swear that I shall deliver up to thee the sole sovereignty and kingdom. As a mighty pledge, may Zeus, the father of our common ancestor, be our witness!"

This agreement they approved, and then they parted; and Jason forthwith sent messengers to tell men everywhere that there would be a voyage indeed. And soon there came the three sons unwearied in war, whom the bright-eyed Aleméné and Léda bare unto Zeus, the son of Cronus;² and two heroes with their tresses waving on high, the offspring of Poseidon, with a soul of honour inspired by their lofty courage, from Pylos and from the foreland at Taenarus; and goodly fame was won by both of them, even by Euphèmus, and by thee, Periclymenus, whose power extendeth far. And Apollo’s son came also, even that minstrel of the lyre, that father of song, the famous Orpheus. And

¹ The Scholiast says that “they were wont to invoke the souls of those who had died in foreign lands, as is clear from the Odyssey (ix 65), where ‘the ships did not leave the land, until we had thrice called aloud for each of our comrades, who had died in the plain.’”

² i.e. Heracles, and Castor and Polydeuces.
πέμπτε δ’ Ἑρμᾶς χρυσόραπις διδύμους υἱός ἐπ’ ἄτρυκτον πόνον,
tὸν μὲν Ἑχίσωνα, κεχλάδουτας ἥβαρ, τὸν δ’ Ἑρμοῦ.  

ταχέες

180 ἀμφὶ Παγγαίου θεμέλθοις ναιετάοντες ἐβαν’ 320  
καὶ γὰρ ἐκὼν θυμὸ γελανεῖ θᾶσσον ἐντυνεν βα-
σιλεὺς ἀνέμων

Ζήταν Κάλαῖν τε πατὴρ Βορεάς, ἀνδρας πτεροίσων  
νῶτα πεφρικόντας ἀμφω πορφυρέως.
tὸν δὲ παμπειθῆ γυλκυν ἡμιθέοιοι πόθον ἐν-
δαεν Ἡρα

στρ. θ’

185 ναὸς Ἀργοῦς, μῆ τινα λειτόμενον 330  
tὰν ἀκίνδυνον παρὰ ματρὶ μένεν αἰώνα πέσσοντ’,  
ἀλλ’ ἐπὶ καὶ θανάτῳ

φάρμακον κάλλιστον ἔας ἀρετᾶς ἀλεξίων εὐφέσθαι

σὺν ἄλλοις.

ἔς δ’ Ἰαωλκὸν ἐπεὶ κατέβα ναυτὰν ἀωτός, 340  
λέξατο πάντας ἐπαυνήσας Ἰάσων. καὶ ῥά οἱ

190 μάντις ὀρνίχεσθι καὶ κλάρους θεοπροπτέων ἱεροῖς  
Μόψος ἀμβασε στρατὸν πρόφρων. ἐπεὶ δ’ ἐμβόλου

κρέμασαν ἀγκύρας ὑπερθεν,

ἀντ. θ’

χρυσέαν χείρεσσι λαβῶν φιάλαν 350  
ἀρχὸς ἐν πρύμνα πατέρ’ Οὐρανίδῶν ἐγχεικέραυνον  
Ζῆνα, καὶ ὄκυπτόρους

179 ταχέες mgs, ταχέες δ’ BCD (FC) : ταχέως (B), ταχέως  
δ’ V.

184 ἐνδαειν mss (MGFCS) : πρόσδαειν β, δαίσκειν Hermann.  
188 δ’ Ἰαωλκὸν Erasmus Schmid (BF) : δ’ Ἰαωλκὸν old mss,  
δὲ Ἰαωλκὸν Byzantine mss (C), δὲ Φιωλκὸν (MG), δ’ Ἰαωλκὸν (S).
Hermes of the golden wand sent two sons to take part in the unabating toil, even Echion and Eurytus, exulting in their youth. Swiftly came they who dwell by the foot of the Pangaean mount, for with gladsome mind did their father, Boreas, lord of the winds, speedily equip Zétès 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 Iōlcus, 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 ῥιπᾶς ἀνέμων τ’ ἐκάλει, νύκτας τε καὶ
πόντου κελεύθους
ἀματά τ’ εὐφρονα καὶ φιλίαν νόστοιο μοίραν·
ἐκ νεφέων δέ οἱ ἀντάυσε βροντᾶς αἰσιον
φθέγμα: λαμπραὶ δ’ ἤθλθων ἀκτῖνες στεροπᾶς
ἀπορρηγύμεναι:
ἀμπυοῦν δ’ ἱρωες ἔστασαν θεοῦ σάμασιν
200 πιθόμενου· κάρυξε δ’ αὐτοῖς
ἐπ. θ’
ἐμβαλεὶν κὀπαςι τερασκότος ἑδεῖας ἐνίπτων
ἐλπίδας·
eἰρεσία δ’ ὑπεχώρησεν ταχειὰν ἐκ παλαμᾶν
ἀκορος.
σὺν Νότου δ’ αὖραις ἐπ’ Ἀξείνου στόμα πεμπό-
μενοι
ἡλθον· ἐνθ’ ἀγνὸν Ποσειδάμωνος ἔσσαντ’ εἰναλίου
témenos,
205 φοίνισσα δὲ Ῥηηκίων ἀγέλα ταύρων ὑπάρχειν
καὶ νεόκτιστον λίθων βωμοῖο θέναρ.
ἐσ δὲ κίνδυνον βαθὺν ἱέμενοι δεσπόταν λίσσωντο
ναῦν,
στρ. ι’
συνδρόμων κινηθμοῦν ἀμαιμάκετον
ἐκφυγεῖν πετραῖν. δίδυμαι γὰρ ἔσταν ξωαί, κυλιν-
δέσκοντο τε κραινπνότεραι
210 ἡ βαρυγνωτοῦν ἀνέμων διῆχες· ἀλλ’ ἡδη τελευ-
ταν κεῖνος αὐταῖς
ἡμιθέων πλάος ἀγαγεν. ἐς Φάσιν δ’ ἔπειτε
ἡλθον. ἐνθ’ Κόλχοισιν βίαν
μίξαν Δίητα παρ’ αὐτῷ. πότνια δ’ ὀξυτάτων
βελέων
195 ἀνέμων PQ (BMGFC): ἀνέμουs other ms (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, 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 Inhositable 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; 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 Aeëtès himself.

1 Boeckh, however, regards it as more poetical to make ἀπεροπὴν ὁμοτοιχίας the genitive after ἀπορθηνωμέναι, than to take it with ἀκτίνας.
2 The Symplêgades.
ποικίλαν ὕψη ἁτεράκιναμον Οὐλυμπόθεν
215 ἐν ἀλύτῳ ἤεύξαισα κύκλῳ

ἐντ. ι'

μαίναδ' ὀρνιν Κυπρογένεια φέρεν
πρώτον ἀνθρώποισι, λιτάς τ' ἐπαοιδᾶς ἐκδιδά-
σκησεν σοφὸν οἰσονίδαν.

όφρα Μηδείας τοκέων ἀφέλοιτ' αἰώ, ποθεινά δ' Ἐλλάς αὐτὰν

ἐν φρασί καιομέναν δονέωι μάστιγι Πειθοῦς. 390

220 καὶ τάχα πείρατ' ἄεθλων δείκνυεν πατρωτῶν·

σὺν δ' ἔλαβ' φαρμακώσαισ' ἀντίτομα στερεάν

δῶκε χρίεσθαι. καταίνησαν τε κοινὸν γάμον

γλυκῶν ἐν ἀλλάλουσι μῆζαι.

ἐπ. ι'

ἀλλ' ὃτ' Αἰήτας ἀδαμάντινον ἐν μέσοισιν ἄριστον

σκίμψατο

225 καὶ βόας, οἰ φλόγ' ἀπὸ ξανθᾶν γενύων πνέου καῖομένου πυρὸς,

χαλκεῖας δ' ὀπλαῖς ἀράσσεσκον χθόν' ἀμειβό-

μενοι,

τοὺς ἀγαγῶν σεύγλα πέλασσαν μοῦνος. ὁρθὰς δ'

αὐλακας ἐνταῦσας

ἥλαυ', ἀνὰ βωλακίας δ' ὀρόγνιαν σχίζε νῶτον

γᾶς. ἔειπεν δ' ὅδε· "Τοῦτ ἔργον βασιλεύς,

230 ὅστις ἄρχει ναός, ἐμοὶ τελέσαις ἀφθιτον στρωμνὰν

ἀγέσθω,

410

228 ἀνὰ βωλακίας P... (BMGFC): ἀναβωλακίας most ms. (s), ἀναβωλακίας δὲ τῆς ἐν τῇ τμῆσει τὰς βῶλους ἀνω περιποίησις schol.; ἀνὰ βωλακίας = ἀνὰ βωλακας Bergk; ἥλαυ' ἀνὰ βα-

λακας, ἐς δ' ὀρόγνιαν Hurtung ("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 Aeëtès 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 Aeëtès spake on this wise:—

“Let the king, whosoever hath command of the ship, complete this task for me, and then let him carry off the coverlet imperishable, the fleece that gleameth

1 The plumage of the wryneck, or “cuckoo's mate,” is “beautifully variegated with black, brown, buff and grey” (Newton); hence the epithet ποικίλαυ. 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. Ν iv 35, and the refrain of the Pharmaceutria of Theocritus (ii) :—
1
2 ἀνα goes with σχίζε, and μίλαγιας γᾶς is, literally, “the cloddred earth.”
κώς αύγλαεν χρυσέω θυσάνοι.

ὡς ἄρ' αὐθάσαντος ἀπὸ κροκόοιν ἤλφαις Ἱάσων
eίμα θεό πίσυνος
εἴχετ' ἐργοῦ. πῦρ δὲ νῦν οὖκ ἐβλεί παμφαρμάκου
ξεινας ἐφετμαῖς.

σπασσάμενος δ' ἀροτρῶν, βοέους δήσαις ἀνάγκας

έντεσιν αὐχένας ἐμβάλλων τ' ἔριπλεύρῳ φυᾶ
κέντρον αἰανής βιατάς ἐξεπόνης ἐπιτακτὸν ἀνήρ 420
μέτρον. ἵψεν δ' ἀφωνήτῳ περ ἐμπᾶς ἀχεὶ
dύνασιν Αἰήτας ἀγασθείς.

ἀντ. ἱ'

πρὸς δ' ἑταίρου καρτερῶν ἀνδρα φίλας

240 ὠρεγὼν χεῖρας, στεφάνωισὶ τε νῦν πολαὶς ἔρεπτον,

μειλιχίοις τε λόγοις
ἀγαπάζοντ'. αὐτίκα δ' Ἀελίου θαυμαστὸς νῖος

dέρμα λαμπρὸν
ἐννεπευ, ἐνθα νῦν ἐκτάνυσαν Φρίξου μάχαιραι: 430

ηλπετο δ' οὐκετί ὁι κείνων γε πράξεσθαι πόνον.

κείτο γὰρ λόχμα, δράκοντος δ' εἰχετο λαβροτατῶν

γενύων,

245 ὅσ πάχει μάκει τε πεντηκόντορον ναῦν κράτει,

τέλεσαν ἄν πλαγαὶ σιδάρουν.

εὖ. ἱ'

μακρὰ μοι νείσθαι κατ' ἀμαξιτῶν· ὥρα γὰρ

συνάπτει καὶ τίνα

οἴμον ἵσαμι βραχῶν· πολλοῦσι δ' ἀγημαί σοφίας

ἐτέροις.

κτεῖνε μὲν γλανκωπὰ τέχναις ποικιλόνωτον ὄφιν,

232 κροκόοιν B alone (mgcs): κρᾶκεον most mss (BF).

234 Βοέους—ἀνάγκας vulgo (BGFC); Βοέους ἀνάγκαις M; 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 Aeëtes, 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 ὁ ἱκεσίλα, κλέψεν τε Μήδειαν σὺν αὐτᾷ, ταῦν Πελίαο φόνον:
ἐν τῷ Ὀκεανῷ πελάγεσσι μύγην ποντῷ τῷ ἐρυθρῷ
Λαμνιάν τῷ ἐθνεὶ γυναικῶν ἀνδροφόνων
ἐνθα καὶ γυνῶν ἄεθλοις ἐπέδειξαν κρίσιν ἐσθάτος
ἀμφίς,

στρ. ἰβ
καὶ συνεύνασθεν. καὶ ἐν ἀλλοδαπαῖς
255 σπέρμα ἄρούραις τοῦτάκις ὑμετέρας ἀκτίνος ὀλβοῦ
dέξατο μουρίδιον
ἀμαρ ἡ νύκτες. τοῦθε γὰρ γένος Εὐφάμοιον ἑυτευθέν
λουτὸν αἰεὶ
tέλλετο. καὶ Λακεδαιμονίων μιχθέντες ἀνδρῶν
ἡθεί τὰν ποτὲ Καλλίσταν ἁπτόκησαν χρόνῳ

260 σὺν θεῶν τιμαῖς ὠφέλλειν, ἀσττὸ χρυσοθρόνον
dιανέμειν θείον Κυράνας

ἀντ. ἰβ

265 καὶ φθινόκαρπος ἐκίσα διδοὶ ἑαυτὰν περ' αὐτᾶς,
i ἐπὶ τέταρτος πῦρ ἑζίκηται λοῖσθιον.

266 σὺν ὀρθαίς κιόνεσσιν δεσποτήν 

253 ἐπέδειξαν κρίσιν Pauw (fś): ἐπεδειξαντο κρίσιν all msś
(Μ²) ; ἐπεδειξαντ' ἀγώνα B ; — κρίμα Hermann (Μ¹) (— ἀν-
δρείαν scholium), — Fś Kayser (gc).
264 ἐξερεύνησεν Thiersch (Ś): ἐξερεύνησεν κεν msś (Bś), — η

226

αισχύνων Moschopolus (Bś): 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 Ephêmus was planted, to increase for ever in the days to come; and, having mingled with the homes of the Lacedaemonians, in due time they went and dwelt in the isle once called Callistê. Thence was it that the son of Lêtô caused your race to bring prosperity to the plain of Libya by the honours granted of heaven, and to rule over the divine city of golden-throned Cyrene, having found for it counsel that ruleth in righteousness.

Now learn and know the lore of Oedipus:—If a man, with keen-edged axe, were to hew all the boughs of a mighty oak, and mar its comely form; even although its fruit may fail, it nevertheless giveth proof of itself, if ever it cometh at last to the wintry fire; or if, having left its own place desolate,
μόχθον ἀλλοις ἀμφέπει δύστανον ἐν τείχεσιν,
ἑῶν ἐρημώσασια χώρον.

ἐπ. 1β

270 ἐσσὶ δ’ ιατὴρ ἐπικαιρότατος, Παιάν τε σοι τιμᾷ
φάος.

χρή μαλακὰν χέρα προσβάλλοντα τρόμαν ἐλκεος
ἀμφίπολεῖν.

ῥάδιον μὲν γὰρ πόλιν σείσαι καὶ ἀφανροτέροις:
ἀλλ’ ἐπὶ χώρας αὐτίς ἐσσαι δυσπαλές δὴ γίγνεται,
ἐξαπίνας
eἰ μὴ θεὸς ἀγεμόνεσσι κυβερνατήρ γένηται.

275 τὼν δὲ τούτων ἐξυφαίνονται χάριτες.

τλάθι τάς εὐδαίμονος ἀμφὶ Κυράνας θέμεν σπου-
δαν ἀπασαν.

στρ. νγ

τῶν δ’ ‘Ομήρου καὶ τόδε συνθέμενος
ῥῆμα πόρουν’ ἀγγελον ἐσολὸν ἐφα τιμὰν μεγίσταν
πράγματι παντὶ φέρειν:
ἀνεῖται καὶ Μοῖσα δ’ ἀγγελίας ὀρθᾶς. ἐπέγνω
μὲν Κυράνα

280 καὶ τὸ κλεεννότατον μέγαρον Βάττου δικαίαν
Δαμοφίλου πραπίδων. κεῖνος γὰρ ἐν παισίν
νέος,
ἐν δὲ Βουλαίσ πρέσβυσ ἐγκύρσαις ἐκατονταετεὶ
βιοτᾶ,
ὅρφανίζει μὲν κακὰν γλώσσαν φαεννᾶς ὅπός,
ἐμαθε δ’ ὑβρίζοντα μισεῖν,

ἀντ. νγ

285 οὐκ ἐρίζων ἀντία τοῖς ἀγαθοῖς,
οὐδὲ μακύνων τέλος οὐδέν. ὁ γὰρ καιρὸς πρὸς
ἀνθρώπων βραχύ μέτρον ἔχει.

270 σοι mss (BMGFC) : τοι Wilamowitz (8).

228
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 Démophilus; 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 Il. xv 207, ἐσθαλὸν καὶ τὸ τέτυκται, ἃτ’ ἀγγελος αἴσιμα εἰδῆ, "how good a thing is a discreet messenger."
εὖ νῦν ἔγνωκεν θεράπων δέ οἳ, οὐ δράστας ὀπαδεῖ.
φαντὶ δ’ ἐμμεν
τοῦτ’ ἀνιαρότατον, καλὰ γυγνόσκοιν’ ἁνάγκα
ἔκτος ἔχειν πόδα. καὶ μὰν κεῖνος Ἀτλας οὐρανός
290 προσπαλαίει νῦν γε πατρίφας ἀπὸ γᾶς ἀπὸ τε
κτεάνων’
λύσε δὲ Ζεὺς ἀφθιτος Τιτᾶνας. ἐν δὲ χρόνῳ
μεταβολαὶ λήξαντος οὐροῦ

ἐπ. υ’
ιστίων. ἀλλ’ εὐχεται οὐλομέναι νοῦσον διαντλή-
σαις ποτὲ
οἶκον ἰδεῖν, ἐπ’ Ἀπόλλωνός τε κράνα συμποσίας
ἐφέποι
295 θυμὸν ἐκδόσθαι πρὸς ἦβαι πολλάκις, ἐν τε σοφοῖς
δαίδαλέαν φόρμαγγα βαστάξων πολίταις ἴσυχία
θυγέμεν,
μήτ’ ὅν τινι πῆμα πορῶν, ἀπαθῆς δ’ αὐτὸς πρὸς
ἀστῶν.
καὶ κε μυθησαίθ’ ὁποίαν, ’Ἀρκεσίλα,
εὗρε παγὰν ἀμβροσίων ἐπέων, πρόσφατον Θῆβα
ξενωθεῖς.

298 ’Ἀρκεσίλα mss (BMGCS): ’Ἀρκεσίλα Dissen, Donaldson
(F).
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.
INTRODUCTION

The Fifth Pythian was written to celebrate the same victory as the Fourth, the victory of Arcesilaius 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 Arcesilaius, who keeps to the path of Justice, is king of mighty cities, and has won the chariot-race at Delphi (5–22). When he is hymned in song, he must not forget to give God the glory, and to praise the charioteer, who drove his chariot safely, and dedicated it at Delphi (22–42). Such a benefactor deserves an ungrudging welcome; he has kept his chariot scatheless in a race, where forty chariots were wrecked (43–54). He is attended by the fortune—the varied fortune—of the house of Battus, that founder of Cyrene, whose strange tongue caused Libyan lions to flee in terror, at the
behest of Apollo, the god of healing and music, and of those Delphic oracles, which prompted the Heracleidae and the Dorians to settle in Sparta, Argos, and Pylos (55–71). The chorus claims to be descended from Aegeidae, who won fame at Sparta, and went to Théra, 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 Arcesilaüs hear the news of his victory, for which Apollo should be praised (96–107).

Lastly, Arcesilaüs is lauded for his sense, his eloquence, his courage, his skill in athletic contests, and in music (108–116). May his prosperity continue, and may he be victorious at Olympia (117–124).
V.—ἈΡΚΕΣΙΔΑ ΚΤΡΗΝΑΙΩ

ἈΡΜΑΤΙ

στρ. α'

Ὁ πλοῦτος εὐρυσθενής,
ὅταν τις ἀρετὰς κεκραμένου καθαρὰν
βροτήσιος ἀνήρ πότμου παραδόντος, αὐτὸν ἀνάγγη
πολύφιλον ἑπέταν.

5 ὁ θεόμορφ' Ἀρκεσίλα,
σύ τοῖς νυν κλυτάς
αιῶνος ἀκρὰν βαθμίδων ἀπὸ
σὲν εὐδοξία μετανίσεαι
ἐκατὶ χρυσαρμάτου Κάστορος·

10 εὐδίαν ὅς μετὰ χειμέριον ὄμβρον τεάν—
catatithūσσει μάκαιραν ἑστίαν.

ἀντ. α'

σοφὸι δὲ τοῖς κάλλιον
φέροντι καὶ τὰν θεόσδοτον δύναμιν.
σὲ δὲ ἐρχόμενον ἐν δίκαι πολὺς ὀλβὸς ἀμφινέμεταί·

15 τὸ μέν, ὅτι βασιλεὺς
ἔσσι μεγαλὰν πολίων,
ἐχει συγγενής
δφθαλμός αἰδοιότατον γέρας
τεά τοῦτο μυγνύμενον φρενί·

20 μάκαρ δὲ καὶ νῦν, κλεεννάς ὅτι
εὐχὸς ἥδη παρὰ Πυθιάδος ἱπποῖς ἐλὼν

8 μετανίσεαι Vatican recension (MFGS): μετανίσεαι Ambrosian recension (BC).

18 αἰδοιότατον, on metrical grounds, Erasmus Schmid (BMGFCS¹): αἰδοιότατον mss and scholia (s³).

234
Wide is the power of wealth, whene'er it is wedded with stainless honour, so that a mortal man receiveth it at the hands of Destiny, and taketh it to his home as a ministrant that bringeth him many friends.

O blest of Heaven! Arcesilas! From the first steps of thy famous life thou dost indeed seek for that wealth, and fair fame withal, by the help of Castor of the golden chariot, who, after the wintry storm, sheddeth beams of calm upon thy happy hearth.

They that are noble bear with a fairer grace even the power that is given of God; and thou, while thou walkest in the straight path, hast prosperity in abundance around thee. First, as thou art a king over mighty cities, the eye of thy ancestry looketh on this as a meed most fit for reverence, when wedded to a soul like thine; and even to-day art thou happy in that thou hast already, with thy coursers, won glory from the famous Pythian festival,
δέδεξαι τόνδε κώμον ἀνέρων,
ἐπ. α’
'Απολλώνιον ἀθυρμα. τῷ σε μη λαθέτω
Κυράνας γηλκυν ἀμφὶ κάτον Ἀφροδίτας ἀειδό-
μενον,
25 παντὶ μὲν θεὸν αὔτιον ὑπερτιθέμενον
φιλεῖν δὲ Κάρρωτον ἔξοχεν ἕταιρων;
ὅς οὖ τὰν Ἐπιμαθέος ἄγων
ὁμινόν θυγατέρα Πρόφασιν, Βαττιδᾶν
ἀψίκετο δόμους θεμισκρεόντων.
30 ἄλλα ἀρισθάρματον
ύδατι Κασταλίας ξενωθεὶς γέρας ἀμφέβαλε τεαί-
σιν κόμαις,

στρ. β’
ἀκηράτοις ἀνίαις
ποδαρκέων δωδεκάδρομον τέμενος.
κατέκλασε γὰρ ἐντέων σθένος οὐδέν. ἄλλα κρέ-
ματαί,
35 ὀπόσα χεριαρᾶν
τεκτόνων δαίδαλ’ ἄγων
Κρυσαῖον λόφων
ἀμείψεν ἐν κοιλόπεδον νάποσ
θεοῦ. τὸ σφ’ ἔχει κυπαρίσσινον
40 μέλαθρον ἀμφὶ ἀνδριάντι σχεδόν,
Κρήτες ὁν τοξοφόροι τέγει Παρνασσίω
κάθεσσαντο μουόδροπον φυτῶν.

24 Κυράνας s: —να mss (M with ἀειδομένα); —να Erasmus Schmid (no); —να GF.
26 φιλεὶν mss (MGFC8): φιλεὶ B
33 δωδεκάδρομον recorded in V (s): δωδεκάδρομον E and Ambrosian mss, Hermann² (M); δώδεκ‘ ἄν δρόμων Thiersch (B²FC); διωδέκα δρόμων Vatican mss; διωδεκα δρόμων Hermann¹ (G).

236
and shalt soon give welcome to this triumph-band of men, in whom Apollo delighteth.

Therefore, when thou art hymned in song in Cyrene's garden of Aphrodite, do not forget to give God the glory; do not forget to love, above all thy comrades, Carrhôtus, who, on returning to the palace of them that reign by right, did not bring in his train Excuse, that daughter of After-thought, who is wise too late; but, when welcomed beside the waters of Castalia, flung over thy locks the guerdon of glory in the chariot-race with his reins unsevered in the sacred space of the twelve courses of swift feet. For he brake no part of his strong equipage; nay, he hath dedicated all the dainty handiwork of skilled craftsmen, with which he passed the hill of Crisa on his way to the god's own hollow glen. Wherefore are they all placed in the shrine of cypress-wood, hard by the statue cloven as a single block, that the Cretan bowmen dedicated beneath the roof Parnassian.  

1 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).
PINDAR

ἀντ. β'
ἐκόντι τοῖςν πρέπει
νόῳ τὸν εὐεργέταν ὑπαντιάσαι.

45 Ἀλεξιβίαδα, σὲ δ' ἥκομοι φλέγοντι Χάριτες. μακάριος, δς ἔχεις
cαὶ πεδὰ μέγαν κάματον
λόγων φερτάτων

μναμή', ἐν τεσσαράκοντα γὰρ
50 πετόντεσσιν ἀνιόχοις ὅλον
dίφρον κομίζας ἀταρβεῖ φρενί,

ἡλθες ἡδὴ Διβύας πεδίον εξ ἀγλαῶν

ἀέθλων καὶ πατρωίαν τόλιν.

ἐπ. β'

πόλιν δ' οὗ τις ἀπόκλαρος ἐστιν οὔτ' ἐσεται.

55 ὁ Βάττου δ' ἔπεται παλαιὸς ὁλβος ἐμπάν τὰ καὶ
tὰ νέμουν,

πύργος ἀστεος ὦμμα τε φαιννότατον

ξένοισι. κείνον γε καὶ βαρύκομποι

লέοντες περὶ δείματι φύγον,

γλῶσσαν ἐπεί σφιν ἀπενεκεν ὑπερποντιὰν:

60 ὁ δ' ἀρχαγέτας ἐδωκ' Ἀπόλλων
θήρας αἰνός φόβῳ,

ὄφρα μὴ ταμία Κυράνας ἀτελής γένοστο μαντεύ-

μασιν.

στρ. γ'

ὁ καὶ βαρείαν νόσων

ἀκέσματ' ἀνδρεσσί καὶ γυναιξί νέμει,

65 πόρευ τε κήθαριν, δίδωσί τε Μοῦσαν οἷς ἄν ἔθέλῃ,

ἀπόλεμον ἀγαγὼν

ἐς πραπίδας εὐνομίαν,

49 μναμή' D and scholium, μναμή' (BMCS'), μναμεία s¹:
μναμίον (μνημ. B) BC (f); μναμήον (g).

238
Therefore is it fitting to requite with ready mind the doer of a good deed. Son of Alexibius! thy name is lit up by the fair-haired Graces. Thou art happy in that, after labour sore, thou hast the noblest praise to keep thy memory green. For, amid forty drivers who were laid low, thou, with thy fearless spirit, didst bring thy chariot through unscathed, and, from the glorious games, hast now returned to the plain of Libya, and to the city of thy sires. But no man is now, or ever shall be, without his share of trouble; yet, in spite of chequered fortune, there is present still the olden prosperity of Battus, that tower of the city of Cyrene, and that light most radiant to strangers from afar.

'Even the loudly-roaring lions fled before Battus in terror when he unloosed on them his strange tongue, and Apollo, the founder of the State, doomed the wild beasts to dread fear, that so his oracles might not be unfulfilled for the ruler of Cyrene. 'Tis Apollo that allotteth to men and to women remedies for sore diseases. 'Twas he that gave the cithern, and bestoweth the Muse on whomsoever he will, bringing into the heart the love of law that hateth strife.

1 Battus was as much afraid of the lions as the lions were of Battus. "It is said that he was cured of his stammer in the following way. As he was traversing the district of Cyrene, he beheld in the utmost parts of it, which were still uninhabited, a lion, and terror at the sight forced from his lips a loud articulate cry." (Frazer's Pausanias, x 15, 7.)
PINDAR

70 μυχόν τ’ ἀμφέπει
μαντήιον· τῷ [καὶ] Λακεδαίμονι

75 έν Ἀργεῖ τε καὶ ζαθέα Πύλῳ
ἐνασσεν ἄλκαέντας Ἡρακλέος
ἐκγόνους Αἴγιμιοῦ τε. τὸ δ’ ἐμὸν γαρύειν
ἀπὸ Σπάρτας ἐπήρατον κλέος.

72 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 Thēban Aegeidae mentioned in I. vii 15. But we find below that it was the Spartan Aegeidae, who colonised θῆρα. According to this view the subsequent context implies that it was from θῆρα 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 Théra, 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 Anténor.

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 Studniczka, Cyrene, pp. 73-85). It was from Sparta that the Spartan Aegeidae carried to Théra 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 ὃ λόγος ἀπὸ τοῦ χοροῦ τῶν Αἰβών ἄνδρον τοῦ ποιητοῦ.

2 The "Carneia" was an important national festival of the Spartans, which was carried across the Aegean sea to Théra. The epitaph of a priest of the Carneian Apollo has been found at Théra, 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 Théra, and from Théra to Cyrene (Hymn, ii 72f).

3 The local heroes of Cyrene prior to its colonisation by Théra.
κατωθείσαν πάτραν ἐπεὶ ἴδον

85 ἐν Ἀρεί. τὸ δ’ ἐλάσιππον ἔθνος ἐνδυκέως
dékoutai ñuσíaiion ándres xívneontés sfe ἰπρο-
φόρois,
touς Ἀριστοτέλης ἀγαγε, ναυσὶ θοαὶς
ἀλὸς βαθείαν κέλευθον ἀνοιγών.
κτίσεν δ’ ἀλσεα μείξων θεῶν,

90 εὐθύτομον τε κατέθηκεν Ἀπολλωνίας
ἀλεξιμβρότοις πεδιάδα πομπαίς
ἐμμεν ἵπποκροτὸν
σκυρωτὰν ὄδον, ἐνθα πρυμνοῖς ἀγορᾶς ἐπὶ δίχα
κεῖται θανῶν.

στρ. δ’
μάκαρ μὲν ἀνδρόν μέτα

95 ἔναιεν, ἡρῶς δ’ ἐπειτα λαοσεβής.
ἀτερθε δὲ πρὸ δωμάτων ἔτεροι λαχόντες ἀίδαν
βασιλέες ἱεροὶ
ἐντί, μεγάλαν δ’ ἀρετὰν
δρόσῳ μαλθακά

100 Ῥανθείσαι κόμων ὑπὸ χεῦμασιν,
ἀκοούντι ποὺ χθονία φρειί,
σφὸν ὀλβον νιῷ τε κοινὰν χάριν
ἐνδικόν τ’ Ἀρκεσίλα. τὸν ἐν ἀοιδῆ νέων
πρέπει χρυσὰρα Φοίβου ἀπόσιειν,

98–100 μεγάλαν — ἀρετὰν — Ῥανθείσαι MGFC; μεγάλαν —
ἀρετὰν — Ῥανθείσαι BDE, both gen. and acc. are recognised
in scholia; μεγαλάν — ἀρετὰν — Ῥανθείσαι S; μεγάλα — ἀρετὰ —
Ῥανθείσαι B.

100 κόμων XZ, Moschopulus (BFS): κόμων θ’ BDE; ὑμνῶν
Beck (MGC).

101 τοῦ scholium, Hermann, Donaldson (c): τοῦ mss
(MGFS); τοι 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,

¹ The other name of the founder, Battus.
² The Scholiast states that Battus made τὴν λεγομένην Σκυρωτὴν πλατείαν, 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.
PINDAR

105 ἔχοντα Πυθώνόθεν
τὸ καλλύνικον λυτήριον δαπανῶν
μέλος χαρίεν. ἀνδρα κείνον ἐπαινεύοντι συνετοί.
λεγόμενον ἐρέω·
kρέσσονα μὲν ἀλικίας

110 νόον φέρβεται
γλώσσαν τε· θάρσος δὲ τανύπτερος
ἐν ὄρνιξιν αἰετὸς ἐπιλετο·
ἀγωνίας δ', ἔρκος οἶνον, σθένος·
ἐν τε Μοίσαισι ποτανὸς ἀπὸ ματρὸς φίλας,
115 πέφανται θ' ἀρματηλάτας σοφός·

120 εὐχείν, μὴ φθινοπώρις ἀνέμων
χειμερία κατὰ πνοὰ δαμαλίζοι χρόνον.
Διὸς τοι νόος μέγας κυβερνᾷ
dαίμον ἀνδρῶν φίλων.
εὐχομαι νων Ὀλυμπία τοῦτο
125 δόμεν γέρας ἐπὶ Βάπτου γένει.

110 f. νόον φέρβεται γλώσσαν τε· θάρσος δὲ Schneidewin (M²GFCs) νόον φέρβεται γλώσσαν τε θάρσος τε ε βμ¹.
118 ὁ ms; <ὀμοία> Hartung (ccs); <οἰσοθε> Boeckh;<ὀμοία> or <δοι> ἄν κε> Μ; <δοι> κε> F.
121 κατὰ πνοὰ δαμαλίζοι Bergk (ccs), ερ. καταδαμάζω: καταπναὸς 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.
The Sixth Pythian purports to be in honour of the chariot-race won by Xenocrates of Acragas, the younger brother of Thérôn, who, two years later, became ruler of Acragas. The date of the victory was 490 B.C., a few days before the battle of Marathon. In this Ode, as in the Second Isthmian, the subject is nominally Xenocrates, but really his son Thrasybûlus, who drove his father’s chariot. Filial devotion is the main theme of the poem. It must be regarded as a personal tribute to the victor’s son and not as the official Epinician Ode, which, on this occasion, was written by Simonides (Abel’s Scholia, p. 371). Simonides was then 66 years of age, while Pindar was only 32, and this is one of his earliest Odes.

The poet’s plough-share is once more turning up a field of Love or of the Graces, as he draws near to the Delphic temple, where a treasure-house of song has been built for Acragas and for the victor and his ancestors (1–9), a treasure-house, which will not be swept away by wintry rain or storm, but whose
fair frontal shall in clear light proclaim a victory shared by the father of Thrasybulus and his race (10–18).

Thrasybulus 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 Thrasybulus 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’
'Ακούσατ'· ἢ γὰρ ἐλικώπιδος Ἀφροδίτας ἄρουραν ἦν Χαρίτων ἀναπολίζομεν, ὁμφαλὸν ἐριβρόμου χθονὸς ἐς ναῖον προσοιχόμενον.

5 Πυθιώνικος ἐνθ’ ὀλβίοισιν Ἑμμενίδαις ποταμία τ’ Ακράγαντι καὶ μᾶν Ξενοκράτει ἐτοίμος ὑμνων θησαυρὸς ἐν πολυχρύσῳ Ἀπολλωνία τετείχισται νάπα.

στρ. β’
10 τὸν οὔτε χειμέριος ὤμβρος ἐπακτὸς ἐλθὼν, ἐριβρόμου νεφελας στρατὸς ἀμείλιχος, οὔτ’ ἀνεμος ἐς μυχοὺς ἀλὸς ἄξοισι παμφόρῳ χεράδει τυπτόμενον. φάιε δὲ πρόσωπον ἐν καθαρῷ
15 πατρὶ τεδ’, Ὑπασύβουλε, κοινάν τε γενεὰ λόγοισι βατῶν εὐδοξον ἀρματὶ νίκαιν Κρισάλαισιν ἐν πτυχαίσ ἀπαγγελεῖ.

1 Ἰ old mss (MGFCS) : Ἰ Moschopulus, Dissen (B).
4 ἦς ναίον Hermann (MGFCS) ; ἦς ναίον mss: ἄνναον Hermann (B) ; ἦς λίθον Bergk.
10 ὤμβρος, ἐπακτὸς ἐλθὼν s ; ἐπακτὸς c.
13 χεράδει grammarians (gs), cp. frag. 327 χεράδει σποδέων: χεράδι mss (BMFC).

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VI.—FOR XENOCRATES OF ACRAGAS

WINNER IN THE CHARIOT-RACE, 490 B.C.

Listen! for, in very deed, are we once more ploughing the field of bright-eyed Aphrodité or of the Graces,¹ as we draw nigh unto the shrine that is the centre of the loudly echoing Earth; where, for the prosperous Emmenidae and for Acragas between the rivers, and chiefly for Xenocrates, there hath been built and prepared in Apollo's golden glen a Pythian victor's treasure-house of song, which neither wintry rain with its invading onset, the pitiless host launched from deep-thundering clouds, nor the storm-wind with its swirl of shingle, shall buffet and sweep away into the recesses of the sea. But the porch, in its pure brightness, shall proclaim a famous victory with the chariot, celebrated by the lips of mortals, and shared by thy father, Thrasybûlus, and by his race, that was won in the dells of Crisa. 'Tis thou, then, that settest him

¹ The poet has elsewhere besought "the Graces and Aphrodite" at the beginning of the sixth Pæan addressed "to Pytho by the Delphians" (Wilamowitz, Hieron und Pindaros, 1901, p. 1287.) But the date of that Pæan is now known to be probably five years later than that of this Ode.
PINDAR

στρ. γ'
σὺ τοι σχεθῶν νῦν ἐπιδέξια χειρὸς, ὤρθὰν
20 ᾧγεὶς ἐφημοσύναν,
tά ποτ' ἐν οὕρεσι φαντὶ μεγαλοσθενεῖ
Φιλύρας νῦν ὀρφανιζομένῳ
Πηλείδα παραίνειν· μάλιστα μὲν Κρονίδαν,
βαρυόπαν στεροπᾶν κεραυνῶν τε πρύτανιν,
25 θεῶν σέβεσθαι:
tαύτας δὲ μή ποτε τιμᾶς
ἀμέρειν γονέων βίον πεπρωμένου.

στρ. δ'
ἐγένητο καὶ πρότερον Ἀντίλοχος βιατὰς
νόημα τοῦτο φέρων,
30 ὁς ὑπερέφθητο πατρός, ἐναρίμβροτον
ἀναμείναις στράταρχον Λιθίόπουν
Μέμνονα. Νεστόρειον γὰρ ἅπας ἅρμ' ἐπέδα
Πάριος ἐκ βελέων δαίχθείς· ὁ δ' ἐφεπυ
κραταῖον ἐγχος·
35 Μεσσανίου δὲ γέροντος
δονᾶθείσα φρήν βάσε παιδα ὁν.

στρ. ε'
χαμαιπτετες δ' ἀρ' ἐπος οὔκ ἀπέριψεν· αὐτοῦ
μένων δ' ὁ θεῖος ἀνήρ
πρίατο μὲν θανάτου κομιδὰν πατρός,
40 ἑδόκησεν τε τῶν πάλαι γενεὰ
ὀπλοτέροισιν, ἔργον πελώριοι τελέσαις,
ὑπατος ἄμφι τοκεύσιν ἔμμεν πρὸς ἀρετάν.
τὰ μὲν παρίκειν·
tῶν νῦν δὲ καὶ Ἡρασύβουλος
45 πατρῴαν μάλιστα πρὸς στάθμαν ἐβά,
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 Messêné called aloud for his son; and his cry fell not to the ground, but, waiting there, the god-like son bought with his own life the rescue of his father, and, by doing this wondrous deed, was deemed by those of a younger generation to have proved himself, among men of old, supreme in filial devotion.

These things are of the past; but, in the present time, Thrasybûlus hath come nearest to the standard of duty to one's father, while he also vieth with his

\(^1\) Cheiron.  \(^2\) Achilles.  

\(^3\) This version of the story comes from the *Aethiopis*, an epic poem by Arctînus. 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 ἀγλαίαν ἀπασαν.

νόω δὲ πλούτων ἄγει,

ἀδικον οὐθ' ὑπέροπλον ἦθαν δρέπων,

σοφίαν δ' ἐν μυχοῖσι Πιερίδων.

50 τίν τ', Ἑλέλιξθον, ἃς εὑρέσ ἰππίας ἐσόδους,

μάλα ἀδόντι νόφ, Ποσειδᾶν, προσέχεται.

γλυκεία δὲ φρήν

καὶ συμπόταισιν ὁμίλειν

μελισσᾶν ἀμεῖβεται τρητὸν πόνον.

46 τ' mss: γ' c¹ (g). ἐδειξεν ἀπασαν old mss; ἐδειξεν (bm? f); ἀπασαν Bergk² (gcs).

50 ἃς εὑρέσ ἰππείας ἐσόδους Mommsen; εὑρέσ θ' ὅς ἰππείαν ἐσόδουν Moschopulus; ὅς θ' εὑρέσ ἰππίαν ἐσόδουν B in critical notes (Donaldson): ὀργαῖς πάσαις ὅς ἰππείαν ἐσόδουν old mss (s); ὀργαῖς ἐς ἰππίαν ἐσόδουν B; ὀργάς ὅς ἰππείαν ἐσόδουν (cg); ὀρμᾶς ὅς ἰππίαν ἐς ὀδὸν Rauchenstein, ὀρμᾶς ὅς πρὸς ἰππίαν ἐσόδουν Bergk¹, — — ὅ ἰππείαν ἐσόδουν F. ὅ δέσποθ' ἰππίαν ἐσόδουν? 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."
PYTHIAN VII

FOR MEGACLES OF ATHENS

INTRODUCTION

The Seventh Pythian is in honour of Megacles of Athens, the son of Hippocrates, and the nephew and son-in-law of the Athenian legislator, Cleisthenes. He is the grandson of the Megacles who married 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 Ἀθήναι  
προοίμων Ἀλκμανιδᾶν εὐρυσθενεῖ γενεᾷ  
κρηπτώ ἄοιδᾶν  
ὑποσε βαλέσθαι.
5 ἐπεὶ τίνα πάτραν, τίνα οἶκον  
ναίων ὀνυμάξεαι  
ἐπιφανέστερον  
Ἐλλάδι πυθέσθαι;  
ἀντ.
πάσαισι γὰρ πολίεσι λόγος ὁμιλεῖ  
10 Ἑρεχθέως ἀστῶν, Ἀπολλοῦ, οἱ τεόν γε δόμον  
Πυθώνι δία  
θαητῶν ἔτευξαν.  
ἀγοντι δὲ με πέντε μὲν Ἰσθμοὶ  
νῖκαι, μία δ’ ἐκπρεπῆς  
15 Διὸς Ὀλυμπιάς,  
δύο δ’ ἀπὸ Κίρρας,  
ἐπ.
οἱ Μεγάκλεες, ὑμαί τε καὶ προγόνων.  
νέα δ’ εὐπραγία χαίρω τις τὸ δ’ ἄχυμαι,  
φθόνον ἀμειβόμενον τὰ καλὰ ἔργα.  
20 φαντὶ γε μᾶν σύτω κεν ἄνδρι παρμονίμαν  
θάλλοισαν εὐδαιμονίαν  
τὰ καὶ τὰ φέρεσθαι.

6 ναίων mss (FS): ναϊόντ’ Erasmus Schmid (BC); αἰαῖν M;  
aivēn Kayser (C).  
ἀνυμάξεαι Boeckh (S), ὀνυμάξαι B, ὀνυμάξαι D: ὀνυμάξομαι  
Triclinius and scholia (MGFC).  
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VII. FOR MEGACLES OF ATHENS

WINNER IN THE FOUR-HORSE CHARIOT-RACE, 466 B.C.

The mighty city of Athens is the fairest prelude of song, which the widely powerful race of the Alcmaeonidae can lay as a foundation of odes in honour of their steeds.

What fatherland, what family, in which thou dwellest, shalt thou name as more illustrious of report in Greece? For all the cities are haunted by the story of those citizens of Erechtheus, who in divine Pytho made thy temple, O Apollo, a marvel to behold.

I am also prompted to song by five victories, one at the Isthmus, and one famous victory at the Olympian festival of Zeus, and two from Cirrha, won by yourselves, Megaclès, 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 δόμον Moschopulus (BMGFC): τεῦν τε δόμον Vatican recension; τεῦν πρόδομον? s.
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 Porphyrrion and Typhôeus (12–18). The "Thirty Years' Peace" between Athens and Sparta was signed towards the end of 446. Aegina obtained a relative degree of independence, so that the poet's prayer at the end of the Ode was partially answered (Gaspar's Chronologie Pindarique, 165–9).

The Ode begins with a tribute to the goddess of domestic tranquillity, who holds the keys of councils and of wars, but also has the strength to quell rebels
such as Porphyryon and Typhoeus, who were overcome by Apollo, who has welcomed the victor on his return from the Pythian games (1–20). The praise of Aegina for justice, athletic success, and valour (21–28). The praise of the victor, who has followed the example of his mother’s brothers, and has thus won the eulogy bestowed by Amphiaraius on the valour of his son and his son’s comrades:—“The courage of the sires is clearly seen in the sons” (29–45). That eulogy of his son, Alcmaeon, is echoed by the poet; Alcmaeon is the poet’s neighbour and guardian of his goods, and speaks to him in oracles (45–60).

The victor’s successes have been given him by Apollo (61–66), to whom the poet prays for a blessing on his ode (67–72). Success is apt to be followed by a reputation for wisdom, but success is uncertain (73–78). The victor’s successes are recounted, ending with his victory at the Pythian games (78–87). Early successes are welcome, but human happiness is fleeting (88–92). May Aegina be brought safely onwards in her course of freedom, under the blessing of her heroes (98–100).
VIII.—ΑΡΙΣΤΟΜΕΝΕΙ ΑΙΓΙΝΗΤΗ ΠΑΛΑΙΣΤΗ

στρ. α'

Φιλόφρον Ἡσυχία, Δίκας
ὅ μεγιστόπολι θύγατερ,
βουλᾶν τε καὶ πολέμων
ἐχοισα κλαῖδας ὑπερτάτας,
5 Πυθιώνικον τιμᾶν 'Ἀριστομένει δέκεν.
τῷ γὰρ τὸ μαλθακὸν ἔρξαι τε καὶ παθεῖν ὁμῶς
ἐπίστασαι καιρῷ σὺν ἀπρεκεῖ.

ἀντ. α'

τῷ δ', ὁπόταν τις ἀμείλιχον
καρδία κότον ἐνελάσῃ,
10 τραχεῖα δυσμενέων
ὑπαντιάσαις κράτει τιθεῖς
"Τβριν ἐπὶ ἀντλῷ. τὰν οὐδὲ Πορφύριων μάθεν
παρ' αἰσαν ἔξερεθίζων· κέρδος δὲ φίλτατον,
ἐκοντος εἴ τις ἐκ δόμων φέροι.

ἐπ. α'

15 βία δὲ καὶ μεγάλαυχον ἐσφαλεῖν ἐν χρόνῳ.
Τυφῶς Κίλις ἐκατόγκρανος οὐ νιν ἄλυξεν,
οὐδὲ μᾶν βασιλεὺς Γυγάντων ὁμάθεν δὲ κεραυνῷ
τόξοις τ' Ἀπόλλωνος· ὃς εὐμενεὶ νῦν
Ἐναρκείον ἐδεκτὸ Κίρραθεν ἐστεφάνωμένου
20 νιὸν ποία Παρνασσίδι Δωρεὶ τε κόμῳ.

στρ. β'

ἐπεσε δ' οὐ Χαρίτων ἐκάς
20 Παρνασσίδι s: Παρνασσῖη mss; Παρνασσίδι (BMGFC).

300
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 Porphyrin 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 overthreweth the braggart at the last. The Cilician Typhôeus 2 with his hundred heads did not escape thy power; no, nor the king of the Giants. They were severally overcome by the thunderbolt of Zeus, and by the bow of Apollo, who with gracious mind welcomed the son of Xenarcês 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.
πάσαν μακραγορίαν
λύρα τε καὶ φθέγματι μαλθακῶν,
μή κόρος ἐλθὼν κνίσῃ. τὸ δ᾿ ἐν ποσί μοι τράχων
ἐπὶ τεόν χρέως, ὁ παῖ, νεότατον καλῶν,
ἐμᾶ ποτανόν ἀμφὶ μαχανᾶ.

υίοις Θήβαις αἰνίξατο παρμένοντας αἴχμα, 40

στρ. γ

ὁποτ’ ἀπ’ Ἀργεῖος ἠλυθον
δευτέραν ὅδον Ἐπίγονοι.

Φυᾷ τὸ γενναῖον ἐπιπρέπει

εἷκ πατέρων παίσι λήμα. θαέομαι σαφὲς

δράκοντα ποικίλον αἰθαῖς Ἀλκμάν ἐπ’ ἀσπίδοσ

24 θύγοισα Buttmann, Bergk (gcs); θύγοισα mss (bmf).
32 κνίσῃ mss (mgfc), Α. Bacchyl. xvii 8 κνίσευν: κνίση B ;
κνίσῃ 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 Theognêtus, as victor at Olympia, or on the conquest won by the sturdy limbs of Cleitomachus at the Isthmus; and, by exalting the clan of the Midylidae, thou earnest the praise darkly prophesied of old by the son of Oïclês,¹ when he saw those sons holding their ground in battle before seven-gated Thebes, what time the Epigoni came from Argos on that second march. Thus spoke he, while they were fighting:—

"Tis by the gift of Nature that there standeth forth to view that noble spirit, which passeth from sires to sons. I clearly see Alemaeon,² the first to mount

¹ Amphiaraüs. ² Son of Amphiaraüs.
νωμώντα πρῶτον ἐν Κάδμου πύλαις.

ἀντ. γ/

ὁ δὲ καμέων προτέρα πάθα
νῦν ἀρείανος ἐνέχεται

50 ὤρνιχος ἁγγελία

"Αδραστος ἡρως· τὸ δὲ ὀμόθεν ἀντία πράξει· μοῦνος γὰρ ἐκ Δαναῶν στρατοῦ θανόντος οὐσία λέξαις νιώ, τύχα θεῶν ἀφίζεται λαῷ σὺν ἀβλαβεῖ

ἐπ. γ/

55 "Ἀβαντὸς εὐρυχόρους ἁγιάς." τοιάτα μὲν ἐφθέγξατ Ἀμφιάρην. χαῖρων δὲ καὶ αὐτὸς Ἀλκμάνα στεφάνουσι βάλλω, ραῖνω δὲ καὶ ὕμνῳ,

γείτων ὅτι μοι καὶ κτεάνων φύλαξ ἐμὸν ὑπάντασεν ἵνατι γὰς ὀμφαλὸν παρ᾽ ἀοίδιμον,

60 μαντευμάτων τ᾽ ἐφάψατο συγγόνουσί τεχναῖς.

στρ. δ'/

τὸ δὲ, ἐκαταβόλε, πάνδοκον ναὸν εὐκλέα διανέμων

Πυθῶνος ἐν γυάλοις,

τὸ μὲν μέγιστον τόθι χαρμάτων

65 ὠπασας' οἴκοι δὲ πρὸσθεν ύποπαλέαν δόσιν πενταθλίον σὺν ἐορταῖς ὑμαῖς ἐπάγαγες.

ἀναξ, ἐκοντὶ δ᾽ εὐχομαι νόῳ

ἀντ. δ'

κατά τιν' ἀρμονίαν βλέπειν,

ἀμφ᾽ ἐκαστὸν ὀσα νέομαι.

59 ὑπάντασε τ' ἐν.
67 ἀναξ EF (BMG): ἀναξ most mss (FCS).
68 κατά τιν' MFCS³: κατὰ τιν BG; κατ᾽ ἐμὺν S¹.

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upon the walls of Cadmus, wielding a glittering dragon on his shining shield, while he that aforetime suffered from disaster, even the hero Adrastus, 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.  

Thus spake Amphiaraiüs; and I too gladly fling my garlands over Alemaeon, 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.

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.

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 Amphiaraiüs 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 Alemaeon, as son of Amphiaraiüs, was great-grandson of the famous seer Melampus. The scholia• make the first person singular refer, not to Pindar, but to Aristomenēs and the Aeginetans.

4 See Introduction to O. xiii 30 and note on N. vii 8.
70 κώμῳ μὲν ἀδυμελεῖ

Δίκα παρέστακε· θεών δ' ὅπιν

ἀφθονον αἰτέω, Ἐείναρκες, ὑμετέρας τύχαις.

εἰ γάρ τις ἐσλᾶ πέταται μὴ σὺν μακρῷ πόνῳ,

πολλοῖς σοφῶς δοκεῖ πεδ' ἀφρόνων

ἐπ. δ'

75 βίον κορυσσέμεν ὀρθοβούλοιοι μαχανάις·

τὰ δ' οὐκ ἐπ' ἀνδράσι κεῖται· δαίμον ὅ τ' παρίσχει,

ἀλλοτ' ἄλλοι υπέρθε βάλλων, ἄλλοι δ' ὑπὸ κείρων

μέτρω καταβαίνει. Μεγάροις δ' ἑχεῖς γέρας,

μνηχὲ τ' ἐν Μαραθῶνος, Ἡρας τ' ἀγῶν ἐπιχώριον

80 νίκαις τρισσαῖς, ὀριστόμενες, δάμασσας ἔργῳ·

στρ. ε'

τέτρασι δ' ἐμπετεὺς υψόθειν

σωμάτεσσι κακὰ φρονέων,

τοῖς οὗτο νόστοις ὅμως

ἐπαλπνος ἐν Πυθιάδι κρίθη,

85 οὐδὲ μολόντων πάρ ματέρ' ἀμφὶ γέλως γλυκῶς

ὡρσεν χάριν· κατὰ λαύρας δ' ἐχθρῶν ἀπάροι

πτώσοντι, συμφορᾶ δεδαγμένοι.

ἀντ. ε'

ὁ δὲ καλὸν τι νέον λαχὼν

ἀβρότατος ἐπὶ μεγάλας

90 εἴ ἐλπίδος πέταται

ὕποπτεροὶ ἀνορέαις, ἔχων

72 ἀφθονον recorded in G (ἄνεπιφθονον in paraphrase) (MS) : ἀφθονον mss (BGFC).

87 δεδαγμένοι noticed in scholium by Boeckh, Bergk (MGFCS) : δεδαγμένοι mss, δεδαγμένοι Hermann (B).

89 f. ἀβρότατος ἐπὶ (οὗ ἐπί) μεγάλας εἴ ἐλπίδος (GFC) : ἀβρότατος ἐπὶ, μεγάλας εἴ ἐλπίδος Hermann (B) ; ἀβρότατος ἀπὸ (ἀπὸ Ε', 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 home-coming, as for thee. Nor, indeed, as they returned to their mothers, did pleasant laughter awaken delight; but they slunk along the bye-ways, aloof from their foes, sorely wounded by their mischance. But he that hath won a fresh victory in his green youth, by reason of his high hopes, flieth lightly on the wings of his manly exploits, with his thought superior to the pursuit of wealth.
κρέσσονα πλούτου μέριμναν. εῦ δ' ὅλιγῳ βροτῶν
τὸ τερπνὸν αὐξηταί· οὕτω δὲ καὶ πιτυεί χαμαί,
ἀποτρόπῳ γνώμα σεσεισμένου.

ἐπ. ε'

95 ἐπάμεροι· τί δὲ τις; τί δ' οὐ τις; σκιᾶς ὄναρ
ἀνθρωπός. ἀλλ' ὅταν αἰγλα διόσδοτος ἔλθη,
λαμπρὸν φέγγος ἐπεστὶν ἀνδρῶν καὶ μείλιχος
αἰώνι
Αὐγίνα φίλα μάτερ, ἐλευθέρῳ στόλῳ
πόλιν τάνδε κόμιξε Δί καὶ κρέοντι σὺν Αἰακῷ
100 Πηλεῖ τε κάγαθῳ Τελαμώνι σὺν τ' Ἀχιλλεί.

97 φέγγος ἐπεστὶν Heyne (BMGFCS¹): ἐπεστὶ φέγγος mss (s³).
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 δέξηται 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).
στρ. α'
'Εθέλω χαλκάσπιδα Πυθιονίκαν
σὺν βαθυζώνοισιν ἀγγέλλων
Τελεσικράτη Χαρίτεσσι γεγονείν,
δείξιτο αὐτοί, διωξίπτου στεφάνωμα Κυράνας.
5 τὰν ὁ χαιτάεις ἀνεμοσφαράγων ἐκ Παλίου κόλπων
ποτὲ Δατοίδας
ἀρπασ', ἐνεικε τε χρυσέω ραθένον ἀγροτέραν
δίφρω, τόθι νυ πολυμήλον
καὶ πολυκαρποτάτας θήκε δέσποιναν χθονὸς
ῥίζαν ἀπείρου τρίταν εὐήρατον θάλλουσαν οἰκεῖν.
ἀντ. α'
ὑπέδεκτο δ' ἀργυρόπεξ' Ἀφροδίτα
10 Δάλιον ξείνου θεοδόματων
ὀχέων ἐφαπτομένα χερὶ κούφα.
καὶ σφιν ἐπὶ γλυκεραίς εὐναῖς ἐρατὰν βάλε
αἴδο, 20
ξυνὸν ἁρμόξοισα θεῷ τε γάμον μιχθέντα κούρα θ'
'Tψεος εὐρυβία.
δὲς Δαπιθᾶν ὑπερόπλοι τουτάκις ἢν βασίλευς, εξ'
'Ωκεανοῦ γένους ἤρως
15 δεύτερος' δὲν ποτὲ Πίνδου κλεενναῖς ἐν πτυχαῖς
Ναῖς εὐφρανθείσα Πηνειοῦ λέχει Κρείνοισ' ἐτικτεν,
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 wind-swept 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 Aphroditê welcomed the Delian guest, while, with light hand, she touched the car of workmanship divine, and shed a charming coyness on their union sweet, blending thus in bonds of mutual wedlock the god and the maiden-daughter of widely-ruling Hypseus. He was at that time king of the proud Lapithæ, a hero second in descent from father Ocean, borne erstwhile by the daughter of Gaia, the Naiad Creïsa, who, in the famous glens of Pindus, had been the happy bride of the river-god Pêneius. And Hypseus cherished his fair-armed
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θρέψατο παίδα Κυράναν· ά μὲν οὖθ' ιστών
παλιμβάμους ἐφίλασεν ὁδούς,
οὐτε δεῖπνων οἰκορίαν μεθ' ἐταιράν τέρψιας,

20 ἀλλ' ἀκόντεσσιν τε χαλκέους
φασιγάνῳ τε μαρνάμενα κεραίζεν ἄγριόνθερας, ἦ πολλάν τε καὶ ἵσυχιον
βουσίν εἰρήναν παρέχοισα πατρφαίς, τὸν δὲ
σύγκοιτον γλυκὺν
παύρον ἐπὶ γλεφάρωι

25 ὑπνοὺν ἀναλίσκοισα ῥέποντα πρὸς ἀ姮.

στρ. β'
κίχε νυν λέοντι ποτ' εὐρυφαρέτρας
ὄμβριμῳ μούναν παλαιοίσαν
ἀτερ ἐγχέων ἐκάεργος Ἀπόλλων.

αὐτίκα δ' ἐκ μεγάρων Χείρωνα προσέννεπε φωνᾶ.

30 "Σεμνὸν ἄντρον, Φιλλυρίδα, προλιτῶν θυμὸν
γυναικὸς καὶ μεγάλαν δύνασιν
θαύμασον, οἶνον ἀταρβεῖν νεῖκος ἄγει κεφαλαί,
μόχθου καθύπερθε νεᾶνις
ἡτορ ἔχοισα: φόβω ζ' οὐ κεχείμανται φρένες.

ζή νυν ἀνθρώπων τέκεν; ποίας δ' ἀποσπασθεῖσα
φύτλας

ἀντ. β'
ὅρεων κευθμῶνας ἔχει σκιοέντων;

35 γεῦται δ' ἀλκᾶς ἀπειράντου.
ὁσία κλυτὰν χέρα οἱ προσενεγκεῖν,
ἡ ῥα; καὶ ἐκ λεχέων κεῖραι μελιηδέα ποιαν;"

24 γλεφάρας V (BMGFSC) : βλ. Vatican recension.
32 φρένες mss: φρένας Bergk4 (G).
37 ἦ ῥα; B (GR); ἦ ῥα, m (Bergk); ἦ ῥα c; ἦ ῥα
Hermann (v).

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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."
τὸν δὲ Κένταυρος ξαμενής, ἀγανῦ χλαρῶν γελάσσας ὁφρύι, μὴ τίν εὰν
εὐθὺς ἀμείβετο: "Κρυπταὶ κλαίδες ἐντὶ σοφᾶς
Πειθοῦς ίερᾶν φιλοτάτων,

40 Φοῖβε, καὶ ἐν τῇ θεοῖς τοῦτο κανθρώποις ὀμῶς
αἰδέουτ’, ἀμφανδὸν ἀδείας τυχεῖν τὸ πρῶτον εὐνᾶσ.
ἐπ. β’

καὶ γὰρ σὲ, τὸν οὗ θεμτὸν ψεύδει θυγεῖν,
ἔτραπε μείλιχος ὅργα παρφάμεν τοῦτον λόγον.
κούρας δ’ ὀπόθεν γενεὰν
ἐξερωτάς, ὡ ἄνα; κύριον ὃς πάντων τέλος .

45 οἶσθα καὶ πάσας κελεύθουσι:
όςσα τε ἡθῶν ἠρινὰ φύλλα ἀναπέμπει, χόπόσαι
ἐν θαλάσσα καὶ ποταμοῖς ψάμμαθοι
κύμασιν ριπαῖς τ’ ἀνέμων κλονέονται, χῶ τι μέλ-
λει, χῶ πόθεν
ἔσσεται, εὖ καθορᾶς.

50 εἰ δὲ χρή καὶ πάρ σοφὸν ἀντιφερίξαι,

στρ. γ’

ἐρέω. ταύτα πόσις ἱκεο βάσσαν
τάνυδε, καὶ μέλλεις ὑπὲρ πόντου
Δίδος ἐξοχον ποτὶ κάποιν ἐνείκαν:
ἐνθα νῦν ἀρχέπολιν θήσεις, ἐπὶ λαὸν ἄγείραις

55 νασιώταν ὅχθουν ἐς ἀμφιπεδοῦ. νῦν δ’ εὐρυλείμων
πότνια σοι Διβύα
δέξεται εὐκλέα νύμφαν δόμασιν ἐν χρυσέοις πρό-
φρων. ἵνα οἱ χθονὸς αἰσαν
αὐτίκα συντελέθειν ἐννομὸν δωρήσεται,

38 χλαρῶν PQ (BMGFC); χλιαρῶν BDEV; χλοφρῶν s.
41 ἀμφανδὸν Erasmus Schmid (BFC): ἀμφαδὸν mss (MS).
55 σοι mss (BMGFC): τοι s.

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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.
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οὔτε παγκάρτων φυτῶν νῆτοινων, οὔτε ἀγνώτα θηρῶν.

ἀντ. γ'

τόθι παῖδα τέξεται, ὅῦ κλυτὸς Ἑρμᾶς
60 εὐθρόνοις Ὑραισὶ καὶ Γαίᾳ
ἀνελῶν φίλας ὑπὸ ματέρος οἴσει.

ταῖς ἐπιγονίδιοις κατοικάμεναι βρέφος αὐταῖς,
νέκταρ ἐν χεῖλεσι καὶ ἀμβροσίαν στάξοις,
θησονταί τε νῦν ἀθάνατον
65 Ζήμα καὶ ἄγνον 'Απόλλων', ἀνδράσι χάρμα φίλοις,
ἀγχιστον, ὀπάσωνα μήλων,

ἐπ. γ'

άκεια δ' ἐπεγομένων ἡδῆ θεῶν
πράξις ὁδοὶ τε βραχεῖαιν. κεῖτο κείν' ἄμαρ διαί-
τασεν. θαλάμῳ δὲ μύγεν

ἐν πολυχρύσῳ Διβύας· ὑνα καλλιστάν πόλιν
70 ἀμφέτει κλεινάν τ' ἀέθλοις.

καὶ νῦν ἐν Πυθώνι νῦν ἀγαθῆς Καρνειάδα


75 δόξαν ἰμερτὰν ἀγαγόντ' ἀπὸ Δελφῶν.

στρ. δ'

ἀρεταὶ δ' αἰεὶ μεγάλαι πολύμυθοι:

62 <κατ> θηκάμενοι Moschopulus (B); θηκάμενοι DV, θακάμενοι B; <προς> θηκάμενοι S; θησάμενοι EГ..., θασάμενοι Bergk (mgfc), paraphrase "ἐπὶ τοῖς ἐαυτῶν γόνασι θείοις τὸν Ἀρ. καὶ θαυμάσασαι 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
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βαίο δ’ ἐν μακροῖσι ποικίλλειν,
ἀκοαί σοφοῖς: οἶ δὲ καιρὸς ὀμοῖος
παντὸς ἐχει κορυφάν. ἐγνον ποτὲ καὶ Ἰόλαον
80 οὐκ ἀτιμάσαντά νιν ἐπτάπυλοι Θῆβαι- τόν,
Εὐρυσθῆς ἔπει κεφαλὰν
ἐπραθε φασγάνου ἀκμᾶ, κρύψαιν ἐνερθ’ υπὸ γὰν
διφρηλάτα Ἀμφιτρύωνος
σάματι, πατροπάτωρ ἑυθα οἱ Σπαρτῶν ξένοις
κεῖτο, λευκίπποις Καδμείων μετοικήσαις ἀγυιαῖς.
ἀντ. δ’
tέκε οἱ καὶ Ζηνι μυγείσα δαίφρων
85 ἐν μόναις ὄδίσσων Ἀλκηήνα
διδύμων κρατηκόμαχον σθένος νίδων.
κωφός ἀνήρ τις, ὃς Ηρακλεὶ στόμα μὴ παρα-
βάλλει,
μηδὲ Δίρκαιων ὑδάτων ἀεὶ μέμναται, τά νιν θρε-
ψαντο καὶ Ἰφικλέα·
τοῦτο τέλειον ἐτ’ εὐχὰ κωμάσομαι τι παθῶν
ἐσλόν, Χαρίτων κελαδεννάν
90 μὴ με λύποι καθαρὸν φέγγος. Αἰγύπτια τε γὰρ
150 φαμὶ Νίσου τ’ ἐν λόφῳ τρὶς δὴ πόλιν τάνδ’
eυκλείζαι,
ἐπ. δ’

συγαλὸν ἀμαχανίαν ἔργῳ φυγῶν·
· οὐνεκευ, εἰ φίλος ἄστοιον, εἰ τις ἀντάεος, τό γ’ ἐν
ξυνῷ πεποναμένον εὖ
μὴ λόγου βλάπτων ἀλίου γέροντος κρυπτέτω.
95 κεῖνος αἰνεῖν καὶ τόν ἐχθρὸν

79 ἐγνον Ahrens (MGFCS): ἐγνον mss (B), cp. P. iv 120.
88 ἄε Hermann (edd.): aie (âel) mss.
91 φαμὶ—εὐκλείζαι mss (BMGFC): φαμὶ,—εὐκλείζας Herm-
mann (S).

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many is what wise men love to hear. 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, 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 Alcmeña 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 Graces desert me! for I aver that I have already sung this city thrice at Aegina and by the hill of Nisus, having thus escaped in very deed the doom of helpless dumbness.

Therefore, be a man friend or foe, let him not hide good work that is done for the common weal, and thus do wrong to the precept of the old man of

1 σοφοῖς is often supposed to refer to the poets, but it seems best to understand it of the intelligent audience, cp. O. ii 92, φωνάειται αὐνετοίον. "Brevis ero, quum brevitatis placeat intelligentibus" (Dissen).

2 Amphitryon, father of Iphicles, and grandfather of Iolaüs, had been exiled from Tiryns and was welcomed by the Thebans, who were called Sparti because they claimed descent from the dragon's teeth sown by Cadmus.

3 A mythical king of Megara.
παντὶ θυμῷ σὺν γε δίκα καλὰ ρέξοντ’ ἐννεπεν. 170
πλείστα νικάσαντά σε καὶ τελεταῖς
ἀρίαις ἐν Παλλάδος εἴδον ἀφωνοὶ θ’ ὃς ἐκασταί
φίλτατον
παρθενικά πόσιν ἦ
100 νῦν εὐχοντ’, ὁ Τελεσίκρατες, ἔμμεν,

στρ. ε’
ἐν Ὀλυμπίοισι τε καὶ βαδυκόλπου
Γὰς ἀέθλοις ἐν τε καὶ πᾶσιν
ἐπιχωρίοις. ἐμὲ δ’ ὁν τις ἀοιδάν
διψαν ἀκειόμενον πρᾶσσει χρέος αὐτὸς ἔγειραι. 180
105 καὶ παλαιὰν δόξαν ἐὼν προγόνων—οἶοι Διβύσσας
ἀμφὶ γυναικὸς ἐβαν
'Ιρασα πρὸς πόλιν, 'Ανταῖον μετὰ καλλίκομον
μναστήρες ἄγακλέα κούραν·
τὰν μάλα πολλοὶ ἀριστής ἀνδρῶν αἰτεον
σύγγονοι, πολλοὶ δὲ καὶ ξείνων. ἐπεὶ θαητὸν
eίδος

ἀντ. ε’
ἐπλετον. χρυσοστεφάνου δὲ οἰ"Ηβας
110 καρπὸν ἀνθήςαντ’ ἀποδρέψαι
ἐθελον. πατὴρ δὲ θυγατρὶ φυτεύων
κλεινότερον γάμου, ἀκούσειν Δαναὼν ποτ’ ἐν."Αργει
οίον εὕρεν τεσσαράκοντα καὶ ὅκτω παρθένοισι,
πρὶν μέσον ἀμαρ ἐλείν,

98 ἐκασταί B (MCGS): ἐκαστα UV (B); ἐκαστὰ G (F).
103 ἄν τις ἀοιδᾶν BDE (BGS); ἄν τις ἀοιδᾶν διψάδ’ C: ἄν
τιν’ ἀοιδᾶς F: οὗ τις ἀοιδᾶν lemma of B (M).
105 παλαιὰν δόξαν ἐὼν Moschopulus (MS): παλαιὰ δόξα τεῶν
old mss (BF); τεῶν παλαιὰν δόξαν (c); τεῶν δόξαν παλαιὰν
Bergk (c); παλαιὰν δόξαν τεῶν BDE.
113 πρὶν μέσον ἀμαρ ἐλείν, (B¹GFC), — ἐλείν. M : πρὶν μέσον
ἀμαρ, ἐλείν 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 Irasa³ 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 Hēbē of the golden crown. But her father, planning for her a nobler match, had heard how Danaüs in his day at Argos had found for his eight and forty daughters, ere noon came on them, a

¹ Nēreus.
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 Tritonis.
πινδαρίως κανόνα. έπτάσειν γάρ ἀπαντα χορὸν ἐν
tέρμασιν αὐτίκα ἀγώνος· 200
πάντων ἀέθλωις ἐκελευσθεὶς διακρίναι ποδῶν,
ἀντικ σχῆσιν τις ἥρων, ὡσοι γαμβροὶ σφιν
γέλθον.
ἐ᾿τ᾿ ἐντὸ ἐξῆδον Δίβυς ἀμύσων κόραν
υμφίῳν ἀνδραὶ: ποτὶ γραμμὰ μὲν αὐτὰν στάσεις
κοσμήσαις τέλος ἔμμεν ἄκρον, 210
eἶπε δ᾿ ἐν μέσσοις ἀπάγεσθαι, ὅσ ἀν πρῶτος θαρῶν
ἱλαρεῖν οἱ φαύσεις πέπλοις.
ἐνθ᾿ Ἀλεξίδαμος, ἐτέι ψύγη λαϊψηρὸν δρόμον,
παρθένου κεδνὰν χερὶ χειρὸς ἐλῶν ἀγεν ἰππευτὰν Νομάδων δι᾿ ὁμιλοῦν. πολλὰ μὲν
κεῖνοι δίκον
φύλλα ἐπὶ καὶ στεφάνους· 220
πολλὰ δὲ πρόσθεν πτερὰ δέξατο νικῶν.

114 ἐν mss (BMGFC): πρὸς Boeckh de metris (s), but ep. ὁτὶ 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 Alexidamus, when he had outstripped the rest, took the noble maiden's hand in his own, and led her through the host of Nomad horsemen. Many leaves did they fling upon him, and many a wreath, and many plumes of victory had he received before.
PYTHIAN X

FOR HIPPOCLEAS OF THESSALY

INTRODUCTION

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

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

The Heracleidae hold sway in Thessaly, as well as in Lacedaemon, and it is the Thessalian Heracleidae, the Aleuadae of Larissa, who summon me to celebrate the Pythian victory of Hippocleas (1–9). The victory is due to Apollo, and to the victor's emulation of his father's virtues (10–16). May the prosperity of the family continue (17–21). The victor's father is to be congratulated on his good fortune; he has
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gone as far in bliss as man may go, though you cannot reach the Hyperboreans (21-30).

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

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

στρ. α'
Ολβια Λακεδαιμών,
μάκαιρα Θεσσαλία: πατρὸς δ' ἀμφοτέραις εξ ἕνος
ἀριστομάχου γένος Ἡρακλεῖς βασιλεύει.
τί κομπέω παρὰ καιρόν; ἀλλὰ με Πυθώ τε καὶ τὸ
Πελινναίον ἀπέιει

5 Ἀλεύα τε παῖδες, Ἡπποκλέα ἔθελοντες
ἀγαγεὶν ἐπικωμίαν ἀνδρῶν κλυτῶν ὁπα. 10
ἀντ. α'

γενεται γὰρ ἀέθλων
στρατὼ τ' ἀμφικτίωνον ὁ Παρνάσιος αὐτὸν μυχὸς
διαυλοδρομάν ὑπατον παῖδων ἀνέειπεν.

10 Ἀπόλλων, γλυκὺ δ' ἀνθρώπων τέλος ἀρχά τε
δαίμονος ὄρνυτος αὐξείται:
ο μέν πον τεοῖς γε μηδεσι τούτ' ἐπραζεν·
tὸ δὲ συγγενέσ ἐμβέβακεν ἱχνεσιν πατρὸς

ἐπ. α'

Ὀλυμπιονίκα δις ἐν πολεμαδόκοις
"Αρεος ὁ̣πλοῖς"

15 ἔθηκε καὶ βαθυλέιμων ὑπὸ Κίρρας ἀγῶν

11 τεοὶς γε Moschopulus (bmgfc): τεοὶς τε old mss, τεοὶς
τε Triclinius, Kayser (s), τεοῖς Calliergus (approved in m^{1}
note).

15 βαθυλείμων D (gcs): βαθυλειμῶνa most mss (bmf).
ὑπὸ Κίρρας ἀγῶν Triclinius (bmgfc): 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 κρατησίποδα Φρικίαν.
"εσποιτο μοίρα καὶ υστέραισιν
ἐν ἀμέραις ἀγάνορα πλοῦτον ἀνθεῖν σφίσιν.
ςτρ. β'
tῶν δ' ἐν Ἑλλάδι τερπνῶν
20 λαχώντες οὐκ ὀλίγαν δόσιν, μὴ φθονεραῖς ἐκ
θεῶν
metatropíasις ἐπικύρσαιεν. θεὸς εἰη
ἀπήμων κέαρ' εὐδαίμων δὲ καὶ ὑμνητοὺς οὕτος
ἀνήρ γίγνεται σοφοίς,
δι' ἃν χερσίν ἥ ποδῶν ἀρετᾶ κρατήσαις
τὰ μέγιστ' ἀέθλων ἔλη τόλμα τε καὶ σθένει,
ἀντ. β'
25 καὶ ξώων ἔτι νεάρον
κατ' αῦσαν νῦν ἢδ' τυχόντα στεφάνων Πυθίων. 40
ὁ χάλκεος οὐρανὸς οὐ ποτ' ἀμβατὸς αὐτῷ.
όσαις δὲ βροτῶν έθνος ἀγλαίας ἀπτόμεσθα,
περαίνει πρὸς ἐσχατὸν
πλόουν. ναυσὶ δ' οὐτὲ πεξός ἰῶν <κεῖν> εὐρόις
30 ἐς 'Τπερβορέων ἀγώνα θαυματάν ὀδόν.
ἐπ. β'
παρ' οἷς ποτε Περσεύς ἐδαίσατο λαγέτας,
δώματ' ἐσελθών,
κλειτάς ὅνων ἑκατόμβας ἐπιτόσσαις θεῷ
ῥέοντας; ὧν θαλίας ἐμπέδου
35 εὐφαμίας τε μᾶλιστ' 'Απόλλων
χαίρει, γελά θ' ὀρῶν ὑβρίν ὀρθίαν κνωδάλων.

16 πέτραν — Φρικίαν mss (BMGFC): πάτραν — Φρικία (S);
pάτραν Jurenka.
28 βροτῶν Erasmus Schmid (GFCS): βρότεον mss (B²M).
29 ἰῶν <κεῖν> εὐρόις Hermann (GS): ἰῶν εὐρής DG,
— εὐρόις other old mss, — ἰῶν εὐρόις Moschopolus (BMC).
Phricias¹ victorious in the race. Even in the days to come may good fortune attend them, so that their noble wealth may flourish; may they win no small share of the pleasant things of Hellas, and suffer no envious reversal at the hands of the gods. He that is free from pain of heart may well be divine; but by poets wise that man is held happy, and is a theme for their song, whosoever, by being victorious with his hands or with the prowess of his feet, gaineth the greatest prizes by courage or by strength, and who, while still living, seeth his youthful son win more than one Pythian crown. The brazen heaven he cannot climb; but, as for all the bright achievements which we mortals attain, he reacheth the utmost limit of that voyage. Neither by ships nor by land canst thou find the wondrous road to the trysting-place of the Hyperboreans.²

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

¹ Probably the name of the horse, called "Bristler" from his long outstanding mane (L. and S.). Cp. Eustathius, Prof. p. 56, ος ηακε λεγει (Πινωδος) ιππον κρατησειοδα τον δρομον νυκταστα (Hermann, Opusc. vii 166 n.). One of the scholia, however, makes Phricias the father of Hippocleas. Hence Schröder conjecturers ἔθηκε... πάτραν κρατησίοδα Φρίκεον, "made the father-land of Phricias victorious in the foot-race." The father had already won the foot-race in armour twice at Olympia.

² The northern limit of the world; here mentioned in preference to the other limits, such as the "pillars of Heracles" to the west, and the "Phasis," and "Nile," to the east (I. ii 41), because it supplies a convenient transition to the legend of Perseus.
στρ. γ'
Μοίσα δ' οὐκ ἀποδαμεῖ
τρόποις ἐπὶ σφετέρους: παντὰ δὲ χοροῖ παρθένων
λυράν τε βοαί καναχαί τ' αὐλῶν δονέων ταί;

40 δάφνα τε χρυσέα κόμας ἀναδήσαντες εἰλαπτινάξοι-
σιν εὐφρόνως.

νόσοι δ' οὔτε γῆρας οὐλόμενον κέκραται
ἰερὰ γενεὰ: πόνων δὲ καὶ μαχάν ἄτερ

ἀντ. γ'
οἰκείοις φυγόντες
ὑπέρδικον Νέμεσιν. θρασείᾳ δὲ πνέων καρδία

45 μόλεν Δανάας ποτὲ παῖς, ἀγεῖτο δ' Ἀθάνα,
ὲς ἀνδρῶν μακάρων ὄμιλον' ἐπέφυνεν τε Γοργόνα,

καὶ ποικίλον κάρα
dρακόντων φόβαισιν ἠλυθε νασιώταις

λίθων θάνατον φέρων. ἐμοὶ δὲ θαυμάσαι

ἐπ. γ'
θεῶν τελεσάντων οὐδὲν ποτὲ φαίνεται

50 ἔμμεν ἀπίστον.
κόπταν σχάσον, ταχὺ δ' ἀγκυραν ἐρείσον χθονὶ

πρώραθε, χουράδος ἀλκαρ πέτρας.

ἐγκυμίων γὰρ ἄωτος ὑμνων
ἐπ' ἀλλοτ' ἄλλον ὡτε μέλισσα θύνει λόγον.

στρ. δ'

55 ἔλπομαι δ' Ἐφυραίων
ἐπὶ ἀμφὶ Πηνείδων γλυκείαν προχεόντων ἐμὰν
τὸν Ἰπποκλέαν ἐτὶ καὶ μᾶλλον σὺν ἀοιδαῖς

ἐκατε στεφάνων θαττὸν ἐν ἀλιξί θησέμεν ἐν καὶ

παλαιτέροις,
νέαισιν 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 minglet 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 Athêna 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 Ephyrœans pour forth my sweet strain beside the Pêneius, 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

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2 Inhabitants of Ephyra, afterwards called Crannon, on a tributary of the Pêneius.
60 ἑτέρως ἑτέρων ἔρως ὑπέκνισε φρένας.

ἀντ. δ’

τῶν δ’ ἐκαστὸς ὁροῦει,
τυχῶν κεν ἀρπαλέαν σχέδοι φροντίδα τὰν πᾶρ
ποδός.

τὰ δ’ εἰς ἐνιαυτὸν ἀτέκμαρτον προνοήσαι.

πέποθα ἥξια προσανέι Θώρακος, ὅσπερ ἐμὰν
ποιηνύνων χάριν

65 τόδ’ ἐξεύξεν ἄρμα Πιερίδων τετράορον,
φιλέων φιλέοντ’, ἄγων ἄγοντα προφρόνως.

ἐπ. δ’

πειρῶντι δὲ καὶ χρυσὸς ἐν βασάνῳ πρέπει
καὶ νόος ὀρθός.

ἀδελφεύσει *ἐτ’ ἐπαινήσομεν ἔσλούς, ὅτι

70 ὑψόθι φέροντι νόμον Θεσσαλῶν
αὐξοντες: ἐν δ’ ἀγαθοίσι κεῖνται

πατρωίαι κεδναὶ πολῖων κυβερνάσιες.

60 ὑπέκνισε (BMGF); ὑπέκνισε Hermann (C): ἐκνιξε old mss (S).

φρένας: ἐκνιξε ? S.

69 ἔτ’ Sandys, cp. N. iv 80, μᾶτραφ μ’ ἔτι . . . κελευθεῖς
στάλαν θέμεν: τ’ old mss; μὲν ἐπ. (BG); ἐπὶ τ’ αἰν. Bergk;

τε ποταίν. (M); τε μέγ’ αἰν. (C); νυν ἐπ. (F); καὶ (S); — οἰσὶ τ’

ἐπαιν. ἔσλοὺς Wilamowitz.

71 κεῖνται 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 Aleuadae, Herodotus, ix 1, 58.
Introduction

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

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

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

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

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

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’
Κάδμων κόραι, Σεμέλα μὲν 'Ολυμπιάδων ἀγνιάτις,
Ἰνῷ τε Δευκόθεα ποιτιὰν ὁμοθάλαμε Νηρηίδων,
τε σὺν Ἡρακλέος ἀριστογόνῳ
ματρὶ πὰρ Μελίαν χρυσέων ἐς ἀδυτον τριπόδων
5 θησαυρὸν, ὃν περίαλλ’ ἑτίμασε Δοξίας,
ἀντ. α’
Ἰσμήνοι δ’ ὀνύμαξεν, ἀλαθεὰ μαντίων θόκον,
ὡ παῖδες Ἀρμονίας, ἐνθα καὶ ὑμν ἐπίνομοι ἡρωίδων
στρατὸν ὦμαγερέα καλεὶ συνίμεν,
ὄφρα Θέμων ἱερὰν Πυθῶνα τε καὶ ὀρθοδίκαν
10 γὰς ὦμφαλὸν κελαδήσετ’ ἀκρα σὺν ἐσπέρα, ἐπ. α’
ἐπταπύλοις Θῆβαις
χάριν ἀγώνι τε Κίρρας,
ἐν τῷ Ὁρασυδαιοῖ ἐμνασεν ἐστίαν
τρίτον ἐπὶ στέφανον πατρῴαν βαλὼν,
15 ἐν ἀφεαῖς ἁρποραϊσὶ Πυλάδα
νικόν ξένου Δάκωνος Ὀρέστα.

στρ. β’
τὸν δὴ φονευμένου πατρὸς Ἀρσινόα Κλυταιμνή-
στρας
8 ὄμαγερέα (M’S), δμηγερέα BE (M”), δμηγερέα (BGFC),
δμηγερέα DG...
17 Κλυταιμνήστρας S.

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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 Ismēnius and Tēnerus, and was therefore honoured in the Theban temple of Apollo Ismēnius, south of the Cadmeia, near the river Ismēnus, to which the other heroines are invited. Cp. Frag. 29 (5).
χειρών ὑπὸ κρατερῶν ἐκ δόλου τροφὸς ἀνέλε
δυσπενθέος,
ὅπωτε Δαρδανίδα κόραν Πριάμου

20 Κασσάνδραν πολυδυ χαλκῷ σὺν Ἀγαμεμνονίᾳ
ψυχὰ πόρευσ᾽ Ἀχέροντος ἀκτῶν παρ᾽ εὖσκιον
ἀντ. β'

νηλῆς γυνά. πότερον ύιων ἀρ᾽ Ἰφιγένει ἐπ᾽ Ἐνριπτῷ
σφαχθεὶσα τῆλε πάτρας ἐκνυσεν βαρυπάλαμον
ὀρσαί χόλου;

ἡ ἐπέρῳ λέχει δαμαζομέναι

25 ἐννυχοι πάραγον κοῖται; τὸ δὲ νέας ἀλόχοις
ἐχθιστον ἀμπλάκιον καλύφαι τ᾽ ἀμάχανων
ἐπ. β'

ἀλλοτρίαισι γλώσσαισι:
κακολόγοι δὲ πολίται.

ἰσχεί τε γὰρ ὀλβος οὐ μείονα φθόνον;

30 ὁ δὲ χαμηλὰ πνέων ἀφαντῳ βρέμει.
θάνεν μὲν αὐτῶς ἦρως Ἀτρείδαις

ηκὼν χρόνῳ κληταίς ἐν Ἀμύκλαις,

στρ. γ'

μάντιν τ᾽ ὀλέσσε κόραν, ἐπεὶ ἀμφ᾽ Ἑλένη
πυρωθέντων

Τρῶων ἐλυσε δόμους ἀβρότατος. ὁ δ᾽ ἄρα
γέροντα ξένοιν

35 Στροφίοιν ἑξίκετο, νέα κεφάλα,
Παρνασσοῦ πόδα ναίοντ᾽. ἄλλα χρονίῳ σὺν Ἀρεί

πέφυεν τε ματέρα θηκε ἃ Λύγισθον ἐν φοναίς.

ἀντ. γ'

ἡ ρ᾽, ὃ φίλοι, κατ᾽ ἀμευσιπόρους τριόδους
ἐδινήθην,

21 πόρευοι Vatican mss (BMGFC): πόρευ V (s).
23 ἐκνισεν Byzantine mss (BMGFC), ἐκνισε old mss: ἐκνιζεν S.

300
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 height, while the man of humble aspirations murmureth unobserved.

The heroic son of Atreus, on his return after long absence, was himself slain in famous Amyclae, 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,
PINDAR

ὁρθὰν κέλευθον ἰὼν τὸ πρὶν· ἦ μὲ τις ἄνεμος ἔξω πλόου

40 ἔβαλεν, ὡς ὅτ' ἀκατον εἰναλίαιν;
Μοῦσα, τὸ δὲ τεὸν, εἰ μισθοῖο συνέθεν παρέχειν
φωνὰν ὑπάργυρον, ἄλλοτ' ἄλλα ταρασσέμεν
ἐπ. γ'

ἡ πατρὶ Πυθονίκῳ
τὸ γέ νυν ἡ Ὄρασυνδαῖρ.

45 τῶν εὐφροσύνα τε καὶ δ<> ἐπιφλέγει.
τὰ μὲν <ἐν> ἀρμασὶ καλλινικοῖ πάλαι,
Ὁλυμπία αγώνων πολυφάτων
ἔσχον θοᾶν ἀκτῖνα σὺν ἱπποις;

στρ. δ'

Πυθοὶ τε γυμνὸν ἐπὶ στάδιον καταβάντες ἦλεγξαν
50 Ἐλλανίδα στρατιὰν ὁκύτατι. θεόθεν ἐραίμαν
καλῶν,
δυνατὰ μαίομενος ἐν ἀλικία.
τῶν γὰρ ἀμ πόλιν εὐρίσκων τὰ μέσα μακροτέρῳ
ὁλβῳ τεθαλότα, μέμφοι' αἴσαν τυραννίδων·

ἀντ. δ'

ἐνναῖσι δ' ἀμφ ἀρεταῖς τέταμαί. φθονεροὶ
δ' ἀμύνονται

55 ἀταί, εἰ τις ἄκρον ἐλών ἁσυχὰ τε νεμόμενος αἰῶν ἦβριν

41 τὸ δὲ τεὸν Moschopulus (BGFCS): τὸ δ' ἔτεὸν old mss (M, Wilamowitz).

μισθοῖο (Christ) συνέθευ (GFC),
παρέχειν: μισθῇ συνέθευ παρέχειν old mss; μισθῇ συνετίθεν
παρέχειν B; μισθῇ παρέχειν συνέθευ M.

46 <ἐν> Triclinius (edd.).

47 Ὅλυμπία Pauw (M¹ FCS): Ὅλυμπία τ' mss (M²); Ὅλυμπία (BG).

52 ἀμ Hermann (BG), ἀν Moschopulus: ἀνὰ BDE (MFS).

54 ἐνναῖσι δ' Vatican mss (BMGFC): ἐνναῖσι. Ambrosian mss,
—σω Moschopulus (s).

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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, Thrasydaeus. 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
PINDAR

ἀπέφυγεν· μέλανος ἄν ἐσχατιὰν
καλλίονα θανάτου <στείχων>, γλυκυτάτας γενεὰς
εὐώνυμον κτεάνων κρατίσταν χάριν πορών. 90

ἐπ. δ'

ἄπε τὸ τὸν Ἰφικλείδαν

60 διαφέρει Ἱόλαον

ὑμνητῶν ἔσιτα, καὶ Κάστορος βίαν,
σὲ τὲ ἄναξ Πολύδευκες, νιὸν θεῶν,
τὸ μὲν παρ' ἀμαρ ἔδρασι Θεράπτων,
τὸ δ' οἰκέοντας ἐνδοὺ Ολύμπου.

56 f. μέλανος ἄν ἐσχατίαν — θανάτου <στείχων> Wilamowitz (s): μέλανος δ' ἄν... mss; μέλανος ἄν Erasmus Schmid; μέλανα δ' (Hermann) ἄν ἐσχ. — θανάτου σχήσει B, — ἐσχ. F; μέλανος ἄν ἐσχ. — θανάτου τῶν τούτων M²; μέλανος ἄν ἐσχ. — θανάτου τέτμεν G; μέλανα δ' ἄν ἐσχ. καλλιτευ θανατοῖ άισαν 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 clarinet, and was played with a metal mouth-piece. The Scholiast states that Midas had the misfortune to break his mouth-piece, but continued playing, to the delight of the audience, and won the prize. Possibly this is the point of the reference to “unexpected success” in the last sentence of the Ode.

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

ἈΘΑΝΣ

στρ. α'

Αἵτεω σε, φιλάγγλαι, καλλίστα βροτεῖν πολίων, Φερσεφόνας ἔδος, ὡ τ' ὀχθαίς ἐπὶ μηλοβότου ναίεις Ἀκράγαντος ἐὔδρατον κολώναν, ὡ ἀνα, ἱλαος ἀθανάτων ἀνδρῶν τε σὺν εὐμενίᾳ

5 δέξαι στεφάνωμα τόδ' ἐκ Πυθῶνος εὐδόξῳ Μίδα, 10 αὐτὸν τε νῦν Ἑλλάδα νυκάσαντα τέχνα, τάν ποτε Παλλὰς ἔφευρε θρασειῶν Γοργόνων οὐλιον θρήνον διαπλέξαιος 'Ἀθάνα·

στρ. β'

τὸν παρθενίους ὑπὸ τ' ἀπλάτοις ὀφίων κεφαλαῖς

10 ἂνε λειβόμενου δυσπενθεῖ σὺν καμάτῳ.

Περσεῦς ὅποτε τρῖτων ἀνυσσεν κασιγυητῶν μέρος,

20 εἰναλία τε Σερίφῳ λαοίσι τε μοῖραν ἄγων.

ἡτοι τὸ τε θεσπέσιον Φόρκοιο μαύρωσεν γένος,

λυγρῶν τ' ἔρανον Πολυδέκτα θῆκε ματρός τ' ἐμπεδον

12 τε Σερίφῳ λαοίσι τε BM 2 ; τε Σερίφῳ τοῖσι τε Hermann 12 (c) ; 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, 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, and made Polydectēs bitterly rue his levying of gifts, and the mother's

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, ἔδρα, here called ἐπανός. 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 ἐπανός" (Donaldson).
4 Danaē's.
15 δουλοσώναν τῷ τ' ἄναγκαίον λέχος, εὐπαράδον κράτα συλάσας Μεδούσας στρ. γ'

υίδος Δανάας: τὸν ἀπὸ χρυσὸν φαμεν αὐτορύτου 30 ἐμμεναι. ἀλλ' ἔπει ἐκ τοῦτων φίλων ἄνδρα πόνων ἔρρυσατο, παρθένος αὐλῶν τεῦχε πάμφωνον μέλος,

20 ὄφρα τὸν Ἕρωνας ἐκ καρπαλιμάν γενῶν χρυμφθέντα σὺν ἐντεσί μιμήσατ' ἐρικλάγκταν γόνων. εὐρεν θεός: ἀλλά νῦν εὔροισ' ἄνδράσι θυατοῖς ἔχειν,

ἀνόμασεν κεφαλάν πολλάν νόμον, εὐκλεᾶ λαοσσών μναστήρ' ἀγώνων, στρ. δ'

25 λεπτοῖ διανισσόμενον χαλκοῦ θαμὰ καὶ δονάκων, τοῖς παρὰ καλλιχόρῳ ναῦσισι πόλει Χαρίτων.
Καφισίδος ἐν τεμένει, πιστοὶ χορευτάν μάρτυρις.
εἰ δὲ τίς ὅλβος ἐν ἄνθρωποις, ἀνευ καμάτου 50
οὐ φαίνεται· ἐκ δὲ τελευτάτης νῦν ἦτοι σάμερον

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

οὔτος, ὃ καὶ τιν' ἀελπτία βαλῶν ἐμπαλιν γνώμας τὸ μὲν δώσει, τὸ δ' οὖντω.

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

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

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

¹ The name of one of the Gorgons.
² So called because it imitates the hisses of the many serpents entwined in the Gorgons' hair. Plutarch, De musica, c. 7, ascribes this tune either to the Phrygian Olympus, or to his pupil 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
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 Helorus 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 Chromios Aetnaio.

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),
INTRODUCTION

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, ἔσταιν δ'Eπ' αἰλείαις θύραις ἀνδρός φιλοξείνον κτλ, is that Pindar was present. The date of the Ode is therefore probably 476.

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

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

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

I.—ΧΡΟΜΙΩ ΑΙΤΝΑΙΩ

ΙΠΠΟΙΧ

στρ. α'

"Αμπτνευμα σεμνον Ἀλφεοῦ,
κλεινὰν Συρακοσσάνθαλος Ὄρτυλαι,
δέμνιον Ἀρτέμιδος,
Δάλου κασιγυήτα, σέθεν ἀδυνηθς
5 ὦμνος ὄρμαται θέμεν
αἰνον ἀελλοπόδων μέγαν ἵππων, Ζηνὸς Αἰτναίου
χάριν:
ἀρμα δ' ὄτρυνε Χρομίου Νεμέα θ' ἐργασιν
νικαφόροις ἐγκώμιον ξεύξαι μέλος. 10

ἀντ. α'

ἀρχαὶ δὲ βέβληνται θεῶν
κεῖνον σὺν ἀνδρὸς δαιμονίαις ἀρεταῖς.

10 ἔστι δ' ἐν εὐτυχίᾳ
πανδοξίας ἀκρον: μεγάλων δ' ἀέθλων
Μοῖσα μεμνάσθαι φιλεῖ.
σπειρέ νυν ἁγιαίαν τινὰ νάσφ, τὰν Ὄλυμπον
dεσπότας

7 θ' ἐργασιν mss (BMFCBU): τ' ἐργασιν s.
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 Arethusa, and to have followed her beneath the sea from Arcadia to Sicily, where she reappeared in the form of a fountain in Syracuse. Cp. Virgil, Aen. iii 695 f, and Milton's Arcades, 30 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."
Zeus ἐδωκεν Φερσεφόνα, κατένευσεν τὲ οἱ χαίταις, ἀριστεύοισαν εὐκάρπτον χθονὸς

επ. ἀ'

15 Σικελίαν πίειραν ὀρθώσειν κορυφαῖς πολύων ἀφνείας.

ἀπασε δὲ Κρονίων πολέμου μναστήρα οἱ χαλκευτέος

λαῶν ἵππαιχμων θαμὰ δὴ καὶ Ὁλυμπιάδων φύλας ἑλαιαῖν χρυσέοις

μικθέντα. πολλῶν ἐπέβαν καιρὸν οὐ ψεύδει βαλών.

στρ. β'

ἐσταν δ' ἐπ' αὐλελαῖν θύραις

20 ἀνδρὸς φιλοξείνων καλὰ μελπόμενος,

ἐνθα μοι ἄρμοδιον

δεῖπνον κεκόσμηται, θαμὰ δ' ἄλλοδαπῶν

οὐκ ἀπείρατοι δόμοι

ἐντῇ λέλογχε δὲ μεμνομένοις ἐσλοῦς ύδωρ καπνῷ

φέρειν

25 ἀντίον. τέχναι δ' ἐτέρων ἐτεραῖ: χρή δ' ἐν εὐθείαις

ὁδοῖς στείχοντα μάρνασθαι φυᾷ.

ἀντ. β'

πράσσει γὰρ ἐργῷ μὲν σθένος,

βουλαίσι δὲ φρήν, ἐσσόμενον προϊδεῖν

συγγενές οῖς ἐπεται.

'Αγησιδάμου παι, σεό δ' ἀμφὶ τρόπῳ

30 τῶν τε καὶ τῶν χρῆσιες.

οὐκ ἔραμαι πολύν ἐν μεγάρῳ πλοῦτον κατακρύψαι ἔχειν,

24 λέλογχε mss (edd.): λέλογχα Gildersleeve, A.J.P. xxx (1909) 233.

318
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
πολυπόνων ἀνδρῶν. ἔγω δ' Ἦρακλεος ἀντέχομαι προφρόνως,
ἐν κορυφαίς ἀρετῶν μεγάλαις ἁρχαίον ὀτρύνων λόγον,
35 ὡς, ἔπει σπλάγχνων ὑπὸ ματέρος αὐτικά θαντὰν ἐς αὐγλαν παῖς Διὸς
ωδίνα φεύγων διδύμῳ σὺν κασιγνήτῳ μόλεν,
στρ. γ'/

ὡς οὗ λαθῶν χρυσόθρονον Ἡραν κροκωτὸν σπάργανον ἐγκατέβα.
ἀλλὰ θεῶν βασίλεα
40 σπερχθείσα θυμῷ πέμπε δράκοντας ἄφαρ. τοῖ μὲν οὐχθεινὰν πυλῶν ἐς θαλάμον μυχὸν εὐρὸν ἔβαν, τέκνοισιν ὦκείας γνάθους ἀμφελίξασθαι μεμαώτες. ὁ δ' ὀρθὸν μὲν ἀντεινεν κάρα, πειράτο δὲ πρῶτον μάχας,
ἀντ. γ'/
diσσαῖσι δοιοὺς αὐχεῖνων
45 μάρψαις ἀφύκτως χερσίν εαὶς ὀφιας-ἀγχομένους δὲ χρόνος
ψυχὰς ἀπέπνευσεν μελέων ἀφάτων. ἐκ δ' ἀρ' ἀτλατον βέλος
πλάξε γυναίκας, ὅσαι τύχου Ἀλκηήνας ἀρήγοι-
σαι λέχει:
50 καὶ γὰρ αὐτῷ, ποσσῖν ἀπεπλος ὁροῦσαι' ἀπὸ στρωμάτας, ὄμως ἀμμινεν ὑβριν κυωδάλων.

39 βασίλεα Heyne, Bergk (cbus): βασίλεια mss; βασιλέα (BMF).
and to win a good name by bestowing it on my friends; for the hopes and fears of toiling men come unto all alike.

But, as for me, my heart cleaveth fast unto the theme of Heracles, while, amid the greatest and loftiest deeds of prowess, I wake the memory of that olden story, which telleth how, at the time when the son of Zeus, with his twin-brother, suddenly came from his mother’s birth-pangs with the light of day;—how, I say, when he was laid in his saffron swathing-bands, he escaped not the ken of Héra 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.
ταχύ δὲ Καθμείνων ἀγοί χαλκέοις ἀθρόοι σὺν ὀπλοῖς ἔδραμον·
ἐν χερὶ δ’ Ἀμφιτρύων κολεὼν γυμνὸν τινάσσων
<φάσγανον> ἰκετ’, ὄξειας ἀνίασι τυπεῖς. τὸ γὰρ οἰκεῖον πιέζει
πάνθ’ ὀμῶς·
eὐθὺς δ’ ἀπήμων κραδία κάδος ἀμφ’ ἀλλότριον.

στρ. ὑ’
55 ἔστα δὲ θάμβει δυσφόρῳ
tερπνῷ τε μιχθεῖσ. εἰδὲ γὰρ ἐκνόμιον
λήμα τε καὶ δύναμιν
νιὸν· παλίγγυλωσον δε οἱ ἄθανατοι
ἄγγελῶν ῥῆσιν θέσαν.
60 γείτονα δ’ ἐκκάλεσεν Δίος ὑψίστου προφάταν
ἐξοχον, ὀρθόμαντι Τειρεσίαν· ὃ δὲ οἱ φράξε καὶ παντὶ
στρατῷ, πολίαις ἀμφησε τύχαις,

ἂντ. ὑ’
ὸςσους μὲν ἐν χέρσῳ κτανόν,
ἂςσους δὲ πόντῳ θῆρας ἄιδροδίκας·
καὶ τινα σὺν πλαγίῳ
65 ἀνδρῶν κόρῳ στείχοντα τὸν ἐχθρότατον
φάσε νυν δόσειν μόροφ.
καὶ γὰρ ὅταν θεοὶ ἐν πεδίῳ Φλέγρας Γιγάντεσσιν
μάχαν
ἀντιάξωσιν, βελεών ὑπὸ ῥιπαῖσι κείνον φαίδιμαν
γαῖα πεφύρασθαι κόμαν

52 <φάσγανον> Moschopulus (edd.).
66 μόρφ B²F; τῷ ἐχθροτάτῳ—μόρφ C; φᾶσε’ ἀιστώσειν
μόρφ s¹: μόρον mss (MS³); φᾶσε νυν πώσειν μόρον Bury.
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 immor-
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 giants² in battle on the plain of Phlegra, their foes shall soon find their bright tresses befouled with dust beneath that

¹ The giant Antaeus. Cp. I. iii 70.
² Alcyoneus, and the other giants, slain by Heracles in the Phlegraean plain, in Campania. Cp. I. vi 32.
ἐπ. δ’

ἐνεπεν: αὐτὸν μᾶν ἐν εἰράνα καμάτων μεγάλων

<ἐν> σχέρῳ

70 ἀσυχίαν τὸν ἀπαντα χρόνον ποινὰν λαχόντ’ ἐξαί-

ρετον

δόβιοις ἐν δώμασι, δεξάμενον βαλερὰν Ἔβαν

άκοιτιν καὶ γάμον

dαισαντα, πὰρ Δί Κρονίδα σεμνὸν αἰνήσειν

dόμον.

69 <ἐν> Hermann (edd.).

72 δόμον Vatican recension (B), σεμνὸς mainly an epithet of

holy persons and places: γάμον Ambrosian recension; νόμον

scholium (MCS); λέχος F; σταθμὸν Bury.
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 Hēbê 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 pancratiasts.

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
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 pancratiast, Timodémus (13-15). Acharnae is famous of old, and the victor's family has been successful in the Pythian, Isthmian, and Nemean games, and in the Athenian festival of the Olympian Zeus (16-24). Let the citizens, in their triumphal chorus, worship the god, and honour the victor (24 f).

\(^1\) Explained by Bury as a reference to the seven Nemean victories of his family. See also note on l. 14.
ΠΑΓΚΡΑΤΙΑΣΤΗ ΠΑΓΚΡΑΤΙΑΣΤΗ

II.—ΤΙΜΟΔΗΜΩ ΑΧΑΡΝΕΙ

στρ. α' 'Όθεν περ καὶ Ὄμηρίδαι
ῥαπτῶν ἐπέων τὰ πόλλα ἀοιδοὶ
ἀρχονταί, Δίος ἐκ προοίμιον καὶ ὁδ' ἀνήρ
καταβολᾶν ἱερῶν ἀγώνων νικαφορίας δέδεκται
πρῶτον. Νεμεαίον

5 ἐν πολυμνήτῳ Δίος ἄλσει.

στρ. β' οδεῖλε δ' ἔτι, πατρίαν
εἰπερ καθ' ὠδόν νυν εὐθυνομπόδος
αἰῶν ταῖς μεγάλαις δέδωκε κόσμον Ἀθαναίοις,
θαμά μὲν Ἰσθμιάδων δρέπεσθαι κάλλιστον ἁωτών,
ἐν Πυθίωσι τε νικᾶν

10 Τιμονόου παίδ': ἔστι δ' ἐοικὸς

στρ. γ' οδεῖαν γε Πελειάδων
μὴ τηλόθεν Ὀαρίωνα νεῖσθαι.
καὶ μᾶν ἀ Σαλαμίς γε θρῄσαι φῶτα μαχατὰν
dυνατός. ἐν Τρωίᾳ μὲν Ἐκτωρ Αἰαντος άκουσεν
ω Τιμώδημε, σὲ δ' ἄλκα

15 παγκρατίου τλάθυμος ἄεξει.

4 πρῶτον mss and scholia: πρῶταν? Heyne (b).
12 Ὀαρίωνα mss (BMFCBu): 'Οαρίωνα Athenaeus 490 f (s).
 νεῖσθαι TUV (BMFC): ἀνέισθαι BD (Bury).
14 άκουσεν mss (BMFbus²): άείσεν W. Schulze (S¹G); ἐπάδιο' Bergk (c).

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II.—FOR TIMODÈMUS OF ACHARNAE

WINNER IN THE PANCRAIUM, 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.¹ And, verily, Salamis might well be able to rear a warrior:—in Troy did Hector hear of² Aias, while thou, O Timodêmus, 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 Timodêmus.

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.
στρ. 8°

'Αχάρναι δὲ παλαίφατοι
eυάνορες· ὃσσα δ' ἀμφ' ἀέθλοις,
Τιμοδημίδαι ἔξοχωτατοι προλέγονται.
παρὰ μὲν υψιμέδοντι Παρνασφ' τέσσαρας ἐξ
ἀέθλων υίκας ἐκόμιζαν:

20 ἀλλὰ Κορινθίων ὑπὸ φωτῶν

στρ. 9

ἐν ἐσλοῦ Πέλοπος πτυχαῖς
ὀκτὼ στεφάνοις ἐμιχθεὶς ἢδη;
ἐπτὰ δ' ἐν Νεμέα—τὰ δ' οἶκοι μάσσου ἄριθμοῦ—
Διὸς ἀγώνι. τὸν, ὁ πολίται, κωμάξατε Τιμοδήμῳ
σὺν εὐκλεῖ ὑόστῳ·

στρ. 25 ἀδυμελεῖ δ' ἐξάρχετε φωνᾶ.

ε
a
θε

10

330
even of old is famous for heroes; and, for all that
toucheth contests, the sons of Timodêmus are pro-
claimed 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 con-
test 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
Timodêmus, 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 1 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 Asôpus of l. 4 was "near Phlius and Nemea"; but Nemea is separated from the valley of the Asôpus, 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.
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'

5 Ω πότνια Μοῖσα, μᾶτερ ἁμετέρα, λίσσομαι,
τὰν πολυξέναν ἐν ἱερομηνίᾳ Νεμεάδι
ἳκεο Δωρίδα νάσον Αἴγιναν· ὕδατι γὰρ
μένοντ' ἐπ' Ἀσωπίω μελιγαρύνων τέκτονες
κόμμων νεανίαι, σέθεν ὅπα μαιόμενοι.

10 ἄρχε δ' οὖρανον πολυνεφέλα κρέοντι, θύγατερ,
δόκιμον ὑμνον· ἐγὼ δὲ κεῖνων τέ νυν ὀάρους
λύρα τε κοινάσομαι. χαρίεντα δ' ἐξει πόνον
χώρας ἀγαλμα, Μυρμιδόνες ἢνα πρότεροι
φικησαν, ὃν παλαίφατον ἀγορὰν

15 οὔκ ἐλεγχέεσσον Ἀριστοκλείδας τειὰν
ἐμίανε κατ' αἴσαν ἐν περισσθενεὶ μαλαχθεῖς

ἐπ. α'

παγκρατίου στόλωρ καματωδέων δὲ πλαγάν

9 ἀμᾶς V (BMFBu) ἀμᾶς B (CS).
10 οὖρανον (BFCBuS) οὖρανφ mss (M).
polynephela mss (BFCBu): —αὐ Aldus (MS).
ουρανον polunefela (BFCBu), ουρανον polunefela (S), οὐρανφ polunefela (M).

334
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 Asépian 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 Asòpus, were the Asòpides, Thèbè and Aegina (I. viii 19). The latter was wedded to Zeus in the island, which derived from her its new name of Aegina. Asòpis, the synonym for the nymph, might easily be used as a name for the island. "Asòpian 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.
άκος υγιηρόν ἐν βαθυπεδίῳ Νεμέα τὸ καλλινικὸν φέρει.

ei δὲ ἑων καλὸς ἔρδων τ' έοικότα μορφὰ

20 ἀνορέας ὑπερτάταις ἐπέβα παῖς 'Αριστοφάνεος.

οὐκέτι πρόσω

αβάταν ἄλα κιόνων ὑπὲρ Ἡρακλέος περὰν εὐμαρές,

στρ. β'

ήρως θεὸς ὃς ἔθηκε ναυτιλίας ἐσχάτας

μάρτυρας κλυτάς· δάμασε δὲ θῆρας ἐν πελάγεσιν

ὑπερόχοις, διὰ τ' ἕξερευνασε τεναγέων

25 ῥοαῖς, ὃπα πόμπιμον κατέβανε νόστου τέλος,

καὶ γὰν φράδασσε. θυμέ, τίνα πρὸς ἀλλοδαπὰν

ἀκραν ἐμὸν πλόον παραμείβαι;

Λιακῷ σε φαμὶ γένει τε Μοίσαν φέρειν,

ἐπεται δὲ λόγῳ δίκας ἀνώτας, "ἐσώλος αἴνειν."

40 ἀντ. β'

30 οὐδ' ἀλλοτρίων ἔρωτες ἀνδρὶ φέρειν κρέσσουνες·

οἴκοθεν μάτενε. ποτίφοροι δὲ κόσμου ἐλαβὲς

γῆνυκτι γιαρνεμεν. παλαιαῖς δ' ἐν ἄρεταῖς

γέγαθε Πηλεὺς ἀναξ ὑπέραλλοι αἰχμῶν ταμῶν·

δῆ καὶ Ιωλκὸν εἰλε μόνος ἀνευ στρατιῶς,

35 καὶ ποντίαν Θέτων κατέμαρφεν

18 ἐν βαθυπεδίῳ BD (MFCBuS); ἐν βαθυπέδῳ ΧΖ1, ἐν γε

βαθυπέδῳ Moschopulus, Hermann, B, Bergk.

20 'Αριστοφάνεος (MFS): —φάνεις V (BCBu); —φάνους

Vatican recension. 22 ἰρὶς θεὸς Postgate.

24 ὑπερόχος (Doric acc.) old mss (BF): —χοὺς Moschopulus

(MCBuS).

29 ἐσόλες (Doric acc.) D (BMFCBu): ἐσόλεν B (s).

31 ἐλαβὲς mss (BMFCBu): ἐλαχὲς scholiion, Bergk (s).

32 γαρνεμεν παλαιαῖς ἐν ἄρεταις. Donaldson.

34 καὶ Ιωλκὸν mss (BMF): καὶ Ιωλκὸν (CBu); κίαολκὸν (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 besit the fairness of his form, embarked on the highest achievements of manly prowess, no further is it easy for him to sail across the trackless sea beyond the pillars of Heracles, which that hero and god set up as far-famed witnesses of the furthest limit of voyaging. He quelled the monstrous beasts amid the seas, and tracked to the very end the streams of the shallows, there where he reached the bourne that sped him home again; and he made known the limits of the land.

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

1 Cut by Péleus on Mount Pélion, I. xvi 143.  
PINDAR

έγκοινητί. Λαομέδοντα δ' εὔρυσθενής
Τελαμών Ἰόλα παραστάτας ἐδών ἐπερσεν.

ἐπ. β'
καὶ ποτε χαλκότοξον Ἀμαξόνων μετ' ἀλκάν
ἐπετό οἶοι οὐδὲ νῖν ποτε φόβος ἀνδροδάμας ἐπαυσεν ἀκμᾶν φρενῶν.

40 συγγενεῖ δὲ τις εὐδοξία μέγα βρίθει:
δὲ δὲ διδάκτ' ἔχει, ψεφήνως ἀνήρ ἄλλοτ' ἄλλα
πνέων οὐ ποτ' ἀπρεκεὶ
κατέβα ποδί, μυρίαν δ' ἀρεταῖν ἀτελεῖ νῦν γεύεται.

στρ. γ'

ξανθός δ' Ἀχιλεύς τὰ μὲν μένων Φιλύρας ἐν
dόμοις
παῖς ἔων ἄθυρε μεγάλα ἔργα, χερσὶ θαμινά

45 βραχυσιδαρον ἄκουτα πάλλων, ἵσα τ' ἀνέμοις
μάχα λεώντεσιν ἀγροτέρους ἐμπράσσειν φόνου,
κάπρους τ' ἐναίρε, σώματα δὲ παρὰ Κρονίδαν
Κένταυρον ἀσθμαίνοντα κόμιζεν,
ἐξέτης τὸ πρώτον, ὅλον δὲ ἐπείτ' ἄν χρόνον

50 τὸν ἑθάμβεον Ἄρτεμίς τε καὶ θρασεὶ Ἀθάνα,
ἀντ. γ'

κτείνοντ' ἐλάφους ἄνευ κυνῶν δολίων θ' ἐρκέων
ποσσὶ γὰρ κράτεσκε. Λεγόμενον δὲ τοῦτο προτέρων

ἐπος ἔχω. βαθυμήτα Χεῖρων τράφει λιθίνῳ
Ταῖσον' ἐνδοὺ τέγει, καὶ ἐπείτεν Ἀσκληπίων,

55 τῶν φαρμάκων δίδαξε μαλακοχειρα νόμον.

41 ψεφήνως mss, and lemma of scholia in BV (BMFBu): ψεφήνως (CS).
50 ἑθάμβεον Moschopulus (MFBCUS): ἑθάμβεον BV; ἑθάμβεον

Triclinius (B).
53 Χήρων 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, and while yet a child, disported himself in mighty deeds, full often brandishing in his hands a javelin with its tiny blade; and fleet as the wind, he was wont to deal slaughter in fight with savage lions, and he would slay wild boars and carry their panting bodies to the Centaur, son of Cronus, at six years of age at first, but afterwards for all his time: while Artemis and bold Athênê 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’ αὐτὶς ἀγλαοκαρπτὸν
Νηρέως θύγατρα, γόνων τέ οἱ φέρτατον
ἀτίταλλεν, <ἐν> ἀρμένοισι πᾶσι θυμὸν αὐξὼν. 100
ἐπ. γ’

ὁφρα θαλασσίαις ἀνέμων ῥύπαισι πεμφθεῖς
60 ὑπὸ Τρωίαν, δορίκτυπων ἀλαλαν Λυκίων τε προσ-
μένοι καὶ Θυρηνῶν
Δαρδάνων τε, καὶ ἔγχεσσοροι έπιμέξαις
Αἰθιόπεσσι χείρας, ἐν φρασὶ πάξαιθ', ὅπως σφίσι
μὴ κοίρανες ὁπίσω
πάλαιν οὐκαδ’ ἀνεψίους ξαμενής Έλενοιο Μέμνων
μολοι. 110

στρ. δ’

τηλαυγῆς ἄραρε φέγγος Αἰακίδαν αὐτόθεν.
65 Ζεῦ, τεόν γὰρ αἷμα, σέο δ’ ἄγων, τὸν ὦμος
ἐβαλεν
ὅτ’ νέων ἐπιχώριον χάρμα κελαδέων.
βοὰ δὲ νικαφόρῳ σὺν Ἀριστοκλείδα πρέπει,
ὅσ τὰνδε νάισον εὐκλεῖθ’ προσέθηκε λόγῳ
καὶ σεμνὸν ἀγαλαίαι μερίμναις 120
70 Πυθίον Θεάριον. ἐν δὲ πείρα τέλος
διαφαίνεται, ὃν τις ἐξοχώτερος γένηται,
ἀντ. δ’

ἐν παισὶ νέοισι παῖς, ἐν ἀνδράσιν ἄνηρ, τρίτον
ἐν παλαιτέρου, μέρος ἐκαστὸν οἰον ἔχομεν
βρότεον ἐθνος. ἐλά δὲ καὶ τέσσαρας ἄρετὰς 130

56 ἀγλαοκαρπτὸν Vatican recension (cs): ἀγλαοκαρπτὸν Amb-
brosonian recension (B²Μ); ν.Ι. ἀγλαδρανὸν (B¹FBu).
58 <ἐν> Erasmus Schmid (edd.). πᾶσι Mingarelli (s),
cp. Theognis 275, 695; Hesiod, Scutum Herculis 84, Theo-
gonia, 639: πάντα mss (BMFCBu).
73 ἐν παλαιτέρου, μέρος (CBas): ἐν παλ. μέρος Erasmus
Schmid, Hermann (BMF).

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Péleus the bright-bosomed daughter of Néreus, and fondly fostered for her their matchless offspring, 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 beseem the triumph of Aristocleides, who linked this isle with glorious praise, and the holy Theoric temple 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 preéminent, 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. But mortal life will bring as many as four

1 Achilles.
2 The Hall of the Guild of the Theori, or sacred envoys sent from time to time from Aegina to the festivals at Delphi.
3 "Each division [of the games] answering to a division of man's life" is the suggestion made by Dr. Rouse, in Proc. Camb. Philol. Soc. 30 April, 1891.
75 <ὁ> θνατὸς αἰών, φρονεῖν δ' ἐνέπει τὸ παρκείμενον.

τῶν ὅνικ ἀπεστὶ. χαῖρε, φίλος. ἐγὼ τόδε τοι

πέμπω μεμιγμένον μέλι λευκῷ

σὺν γάλακτι, κιρυμένα δ' ἔερσ' ἀμφέπει,

πόμ' ἀοίδιμον Αἰολήσιων ἐν πυοαῖσιν αὐλῶν,

ἐπ. δ' 

80 ὁψε περ. ἔστι δ' ἀιετὸς ὦκὺς ἐν ποτανοῖς, ὁσ ἐλαβεν αἴψα, τηλόθε μεταμαιόμενος, δαφοινὸν ἁγραν ποσίν.

κραγέται δὲ κολοιοί ταπεινά νέμονται.

τίν γε μέν, εὐθρόνου Κλεοῦς ἐθελοίσας, ἀεθλο-

φόρου λήματος ἐνεκεν

Νερέας Ἐπιδαυρόθεν τ' ἄπο καὶ Μεγάρων δέ-

dορκεν φάος.

75 <ὁ> Triclinius (edd.) θνατὸς B, Aristarchus (ΜΦΒο8) : μακρὸς DV (BC).

76 ἀπεστὶ mss (ΒΜΦΒο) : ἀπεστὶ Bergk (CS).
virtues, and it prompteth us to be prudent as regards the present; and of these virtues thou hast a goodly share.

Farewell, my friend! Lo! I am sending thee this honey-sweet strain, mingled with white milk and the foam of its mingling mantleth around it,—a draught of minstrelsy accompanied by the breathing of Aeolian flutes, late though it be. Swift among birds is the eagle, who, swooping down from afar, suddenly seizeth with his talons his blood-stained quarry; meanwhile the chattering daws have a low range of flight.\(^1\) Verily on thyself, by grace of Clio on her 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.
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 Melêsias 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 λιπαραυανα, an epithet connecting this Ode with the dithyramb of March 474, in which Athens is invoked as ὦ ται λιπαραυαλ. 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, Melèsias (73–96).
IV.—ΤΙΜΑΣΑΡΧΩ ΑΙΓΙΝΗΤΗ

ΠΑΙΔΙ ΠΑΛΑΙΣΤΗ

στρ. α'

'Αριστος εὑφροσύνα πόνων κεκριμένων ιατρός: αἱ δὲ σοφαὶ
Μοισάν θύγατρις ἀοιδαὶ θέλειν νῦν ἀπτόμεναι.
οὐδὲ θερμὸν ὕδωρ τόσον γε μαλθακὰ τέγγει

5 γυῖα, τόσσον εὐλογία φόρμιγγι συνάορος.
ῥήμα δ' ἐργμάτων χρονιώτερου βιοτεύει,
ὁ τι κε σύν Χαρίτων τύχα
gλώσσα φρενὸς ἐξέλου βαθείας.

στρ. β'

τὸ μοι Θέμεν Κρονίδα τε Δί καὶ Νεμέα

10 Τιμασάρχου τε πάλα
ὑμνον προκώμιον εἳ δὲξαίτο δ' ἄικιδᾶν
ἡὔπυργον ἔδος, δίκα ξεναρκεί κοινὸν
φέγγος. εἰ δ' ἐτι ζαμενεὶ Τιμόκριτος ἀλίφ
σὸς πατήρ ἔθαλπετο, ποικίλου κιθαρίζων

15 θαμά κε, τῶδε μέλει κλιθείς,

νίδον κελάδησε καλλίνικον

στρ. γ'

Κλεωναίου τ' ἀπ' ἀγώνος ὅρμον στεφάνων
πέμψαντα καὶ λιπαρῶν
eὐωνύμων ἀπ' Ἀθανᾶν, Ὁβίας τ' ἐν ἐπτα-

πύλοις,

6, 84 ἐργμάτων BV (BMFBn): ἐργ. (CS).
16 νίδν Bergk 2(Bus); γόνον F: ὑμνὸν mss and scholia (BMC).
IV.—FOR TÎMASARCHUS 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 Cleônae, and from the gleaming city of far-famed Athens, and also because, at

1 Bury prefers: "can charm her forth" (making ην refer to εὐφροσύνα). Headlam, Class. Rev. xix 148, makes ην refer to πάνωσ.  
2 See note on N. x 42.
πίνδαρος Ἄρμφιτρύωνος ἀγίλαυν παρὰ τῷ βοῦν
Καδμείοι νῦν οὐκ ἀέκοντες ἀνθεσι μῦγνουν,
Αἰγίνας ἐκατὶ. φιλοισι γὰρ φίλος ἐλθὼν
ἐξίνοιν ἀστι κατέδραμεν
Ἡρακλέος ὀλβίαν πρὸς αὐλάν.

στρ. δ'

25 σὺν δ' ποτε Τρωίαν κραταίος Τελαμόνοι
πόρθησε καὶ Μέροπας
καὶ τὸν μέγαν πολέμιστὰν ἐκπαγλον Ἀλκνούη,
οὐ τετραορίας γε πρὶν δυνώδεκα πέτρῳ
ἡρώας τ' ἐπεμβεβαιώτας ἰπποδάμους ἔλευν

30 δις τόσους. ἀπειρομάχας ἔων κε φανεὶ
λόγον ὁ μή συνιέσι· ἐπεὶ
"ῥέξοντά τι καὶ παθεῖν ἐσικεν."

στρ. ε'

τὰ μακρὰ δ' ἐξενέπειν ἔρυκει με τεβρόδι
ὅραι τ' ἐπειγόμεναι·

35 ὄνγυγη δ' ἐλκομαί ἦτορ νομμηνία θυγήμεν.
ἐμπα, καίπερ ἔχει βαθεία ποντίας ἀλμα
μέσσου, ἀντίτειν ἐπιβουλία· σφόδρα δόξομεν

60 δαῖον ὑπέρτεροι ἐν φάεi καταβαίνειν.
φθονερά δ' ἁλλος ἀνήρ βλέπων

40 γνώριαν κενεάν ὃκότῳ κυλίνδει

στρ. στ'

χαμαι πετοῖσαν· ἐμοί δ' ὅποιαν ἀρετὰν
ἔδωκε πότμος ἄναξ,
εὖ οἶδ' ὅτι χρόνος ἔρτων πεπρωμέναν τελέσει.

70 ἐξύφαυε, γλυκεία, καὶ τὸν ἀυτίκα, φόρμυγξ.

45 Ἀυδία σὺν ἀρμονία μέλος πεφιλημένον

κατέδραμεν Triclinius (BFG); κατέδρακεν BD and scholium (MBus).
χαμαι πετοῖσαν D² (Cbus); χαμαὶπετοῖσαν BV (BMF).
seven-gated Thebes, beside Amphitryon’s glorious
tomb, the Cadmeans gladly crowned him with flowers,
for the love of Aegina. For, coming as a friend to
friends, he found his haven in a hospitable town,
at the wealthy hall of Heracles, with whom in olden
times the stalwart Telamon destroyed Troy and the
Meropes and the great and terrible warrior,
Alcyoneus, though not before that giant had, by the
hurling of a rock, subdued twelve chariots and
twice twelve heroic horsemen, who rode therein.
Unversed in battles would he plainly be who
knoweth not the proverb that in truth ’tis fitting
that whoso doeth aught should suffer also.¹ But from
telling all the story, I am stayed by the law of my
song and by the onward pressing hours, for I am
drawn by a magic spell that resteth on my heart,²
prompting me to touch on the new-moon’s festival.
What though the deep brine of the sea holdeth thee
round the waist, yet stand thou thy ground against
the dark design. We shall yet be seen to come
forth in the light of day far stronger than our foes,
while another, with envious glance, broodeth in
darkness over some fruitless purpose that falleth to
the ground. But, whatsoever excellence Lord
Destiny assigned me, well I know that the lapse of
time will bring it to its appointed perfection.

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

¹ A primitive principle of justice, ascribed to Rhada-
manthys in Aristotle’s Ethics, v 5, 3, τὸ ῥαδαμάνθους δικαίον
314, δράσαντι παθεῖν, τριγέρων μῦθος τάδε φῶνει.
² See note on P. iv 214.
Οἰνώνα τε καὶ Κύπρῳ, ἄνθα Τεῦκρος ἀπάρχει
d Ἑλλαμονιάδας· ἀτάρ
Ἄιας Σάλαμιν ἔχει πατρῴαν.

στρ. ζ' ἐν δ' Ἐυξείνῳ πελάγει φαεννάν Ἀχιλέως
50 νάσον· Ὀδής δὲ κρατεῖ
Φθία· Νεοπτόλεμος δ' Ἀπείρῳ διαστρισία,
βουθόται τόθι πρώνες ἰξοχοί κατάκεινται
Δωδώναθεν ἀρχόμενοι πρὸς Ἰόνιον πόρον.
Παλίου δὲ πάρ ποδί λατρείαν Ἰαωλκόν
55 πολεμία χερί προστρατῶν
Πηλεὺς παρέδωκεν Λιμόνεσσιν.

στρ. η' δύμαρτος Ἰππολύτας Ἀκάστος δόλαις
τέχναις χρησάμενος
τὰ Δαιδάλου τε μαχαίρα φύτευε οἱ θάνατον
60 ἐκ λόχου, Πελίαιο παῖς· ἀλάλκε δὲ Χείρων,
καὶ τὸ μόρσιμον Διόθεν πεπρώμενον ἐκφέρεν
πῦρ δὲ παγκρατές θρασυμαχάνων τε λεόντων
ἐνυχας ὀξυτάτους ἀκμὰν
tε δεινοτάτων σχάσαις ὀδόντων

στρ. θ' ἐγαμεν υψιθρόνων μίαν Νηρείδαν,

54 λατρείαν mss (BMFC) : λατρείαν Erasmus Schmid, Heyne (BuS).

Ιαωλκόν Vatican recension (BMFBU) : Ιαωλκόν V (CS).
55 προστρατῶν mss (BMFCBU) : προστρατῶν Heyne, Bergk (S).
56 Λιμόνεσσιν. S: Λιμόνεσσι, B ; —ιν, MFCBu.
57 Ἀκάστος S : Ἀκάστου mss (BMFCBu).
58 χρησάμενοι S : χρησάμενος. BMFCBu.
59 Δαιδάλου τε S : Δαιδάλου δὲ mss (CBu) ; δαιδάλῳ δὲ Didymus Hermann (BMF).
60 τε mss (BMFCBu) : καὶ Ahlwardt (S) ; T' H Bergk 4 ; T' ἀλγεινοτάτων 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 Ioleus to subjection with hostile hand, Péleus gave it over to the Haemones. Acastus, the son of Pelias, with the aid of the treacherous wiles of Hippolytē, and with the sword of Daedalus, was craftily plotting the death of Péleus, but Cheiron rescued him and carried out the destiny which had been fated by Zeus. So Péleus, 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 Leucé, or White Island, at the mouth of the Ister.
3 During the funeral games held by Acastus at Ioleus in memory of his father Pelias, Hippolytē, the wife of Acastus, fell in love with Péleus. When Péleus refused to listen to her, she accused him to her husband. Soon afterwards, while Acastus and Péleus were hunting on mount Pélion, Acastus plotted the death of Péleus 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. Péleus, however, was protected by Cheiron, and, on his return to Ioleus, slew Acastus and Hippolytē.
4 “Thetis changed herself into various forms to escape from the embraces of Péleus, 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).
eίδεν δ’ εύκυκλον ἐδραν, 
τάς οὐρανοῦ βασιλῆς πόντου τ’ ἐφεξ’ ὁμονόι 
δώρα καὶ κράτος ἐξέφαναν ἐγγενές αὐτῷ. 110
Γαρ δέηραν τὸ πρὸς ζῷον οὐ περατών’ ἀπότρεπε
70 αὕτις Εὐρώπαν ποτὶ χέρσου ἐντεα ναὸς· ἀπορᾶ γὰρ λόγοιν Αἰακοῦ παίδων τὸν ἀπαντά μοι διελθεῖν.

στρ. i’

75 Ὅγια πέραν ἑχοντες οὐκαδέ κλυτοκάρτων 
οὐ νέοντ’ ἀνευ στεφάνων, πάτραν ἵν’ ἀκούομεν,
Τιμάσαρχε, τεὶν ἐπινκίοισιν ἀοίδαῖς 
πρόπολον ἐμμεναι. εἰ δὲ τοι
80 μάτροις ἔτι Καλλικλεῖ κελεύεις

στρ. iα’

στάλαν θέμεν Παρίου λίθου λευκοτέραν· 
ὁ χρυσὸς ἐφώμενοι
αὐγάς ἐδείξεν ἀπάσας, οὐμος δὲ τῶν ἁγαθῶν
ἐργμάτων βασιλεύσιν ἰσοδαιμόνα τεύχει
85 φῶτα: κεῖνος ἁμφ’ Ἀχέροντι ναιετῶν ἐμαυ 
γλώσσαν εὐρέτω κελαδήτων, Ὀρσοτριαίνα
ἵν’ ἐν ἀγώνι βαρυκτύπου 
θάλησε Κορινθίους σελίνοις

στρ. iβ’

τὸν Εὐφάνης ἐθέλων γεραιὸς προπάτωρ
90 σὸς ἁεισέν ποτε, παῖ.

68 ἐγγενὲς scholia, Ritterhausen (CBus): ἐς γένος Ursinus (BfM); ἐς γενέας mss.
90 σὸς ἁεισέν ποτε Hermann (BS), — πότε (C): ὁ σὸς ἁεισεται mss; ἁεισεται, παῖ, ὁ σὸς Μ; ὁ σὸς <διδάσκετο> παί F; ἁεισεται 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 ἂν τις ἴδη, supported by schol. ἀπὲρ αὐτὸς εἶδε, and ἀπὲρ ἂν τις τύχῃ θεόμενος, (BMC): ἂν τις τύχῃ mss; <ὁν κε> τύχῃ &; ἂν τις ἴδῃ Bury; ἀντιτύχῃ Mingarelli (s).
his poet in his day, but every bard aspireth to sing best of all, whatever his own eyes have seen. Thus, were he to sound the praises of Melêsias, 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.
INTRODUCTION

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

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

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 Aeacidae (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.—ΠΤΟΛΕΑ ΑΙΓΙΝΗΤΗ

ΑΓΕΝΕΙΩ ΠΑΓΚΡΑΤΙΑΣΤΗ

στρ. α'

Οὐκ ἀνδριαντοποίος εἶμι, ὡστ' ἐλινύσοντα ἐργάζεσθαι ἀγάλματ' ἐπὶ αὐτὰς βαθμίδος ἐσταότ'. ἀλλ' ἐπὶ πάσας ὀλκάδος ἐν τ' ἀκάτῳ, γλυκεὶς ἀοιδά, στεῖχ' ἀπ' Ἁγίνας, διαγγέλλουσ', ὦτι Λάμπωνος νῦν Πυθέας εὐρυσθενής

5 νίκη Νεμείοις παγκράτιου στέφανον, οὕτω γέννυσι φαίνων τέρειναν ματέρ' οἰνάνθας ὑπώραν,

ἀντ. α'

ἐκ δὲ Κρόνου καὶ Ζηνὸς ἡρωᾶς αἰχματὰς φυτευθέντας καὶ ἀπὸ χρυσεᾶν Νηρηίδων Αἰακίδας ἐγέφαιρεν ματρόπολιν τε, φίλαν ἔρνον ἁρόναν·

τὰν ποτ' εὐανδρὸν τε καὶ ναυσικιλτὰν

10 θέσσαντο πάρ βομδον πατέρος Ἐλλανίου στάντες, πίνυαν τ' εἰς αἰθέρα χεῖρας ἀμα' Ἐυδαίδος ἀρίγνωτες νῦν καὶ βία Φῶκου κρέοντος,

ἐπ. α'

ὁ τὰς θεοὺ, δυν Ψαμάθεια τίκτ' ἐπὶ ῥηγμῖν πόντου. αἰδέομαι μέγα εἰπεὶν ἐν δίκα τε μὴ κεκινδυνευμένου,

1 ἐλινύσοντα mss (MFCBus): ἐλινύσοντα μ' Brubach 1542 (B).
8 ἐγέφαιρεν mss and scholia (MFS): ἐγέφαιρεν Calliergus (LBCBu).

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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,¹ and the mighty prince Phôcus,² son of the goddess Psamatheia, whom she bare by the beach of the sea, prayed might some day be rich in heroes and famed for ships, as they stood beside the altar of Father Zeus Hellênìus,³ and together stretched their hands toward the sky. Reverence restraineth me from telling of a mighty deed, a

¹ Daughter of Cheiron, wife of Aeacus, and mother of Telamon and Péleus.
² The son of Aeacus, by the Nereid Psamatheia, who was murdered by his half-brothers, Telamon and Péleus.
³ The ancestral divinity of the Myrmidons, who, on migrating to Aegina, built a temple in his honour on the highest point of the island.
15 πῶς δὴ λίπον εὐκλέα νὰσον, καὶ τίς ἀνδρᾶς ἀλκίμουν 
δαίμων ἀπὸ Ὀινώνας ἔλασεν. στάσομαι· οὐ τοι ἄπασα κερδίων 
φαίνοισα πρόσωπον ἀλάθει· ἀτρεκῆς· 
kαὶ τὸ σιγάν πολλάκις ἐστὶ σοφῶτατον ἀνθρώπῳ νοῆσαι.

στρ. β’
eὶ δ’ ὄλβον ἡ χειρῶν βίαν ἡ σιδαρίται ἐπανῆσαι 
pόλεμον δεδόκηται, μακρὰ μοι 
20 αὐτὸθεν ἄλμαθ’ ὑποσκάπτοι τις· ἐξω γονάτων 
ἐλαφρὸν ὀρμαν’
kαὶ πέραν πόντου πάλλοντ’ αἰετοί. 
πρόφρων δὲ καὶ κείνοις ἀειδ’ ἐν Παλῶ 
Μοισᾶν τὸ κάλλιστος χορός, ἐν δὲ μέσαις 
φόρμηγ’ Ἀπόλλων ἐπτάγλωσσον χρυσέω πλα- 
κτρῳ διώκων

ἀντ. β’
25 ἀγείτο παντοῖων νόμων· αἱ δὲ πρώτιστον μὲν 
unteer Αἰαδὸς ἀρχόμεναι σεμνὰν Θέτιν 
Πηλέα β’, ὡς τὲ νῦν ἀβρὰ Κρηθείς Ἰππολύτα 
δόλῳ πεδᾶσαι 
ἡθελε ξυνᾶνα Μαγνήτων σκοποῦν 
πεῖσαι’ ἀκοῖταν ποικίλους βουλεύμασιν, 
ψεύσταν δὲ ποιητὸν συνέπαξε λόγον,
30 ὡς ἀρά νυμφείας ἐπείρα κείνος ἐν λέκτροις 
’Ακάστου

ἐπ. β’
eὐνᾶς. τὸ δ’ ἐναντίον ἐσκευ’ πολλὰ γὰρ νῦν παντὶ 
θυμῷ

19 μακρὰ μοι mss (MFCBuS): μακρὰ δὴ Thiersch, b.².
NEMEAN ODES V 15-31

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 lightsome spring in my knees; the eagle swoopeth e’en beyond the sea.

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

1 The murder of their half-brother.
2 "The Greeks jumped into a pit (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 ὄργαν κυλίζων
αἰτευνοῖ λόγου:
εὐθὺς δ᾽ ἄπανάματο νῦμφαν, ξεινίου πατρὸς
χόλον
δεῖσαι: ὃ δ᾽ ἐφράσθη κατένευσέν τε οἱ ὄρσινεφῆς
ἐξ οὐρανοῦ
35 Ζεὺς ἀθανάτων βασιλεὺς, ὡστ᾽ ἐν τάξει
ποντίαν χρυσαλακάτων τινὰ Νηρέαδων πράξειν
ἀκούειν,
στρ. γ'
γαμβρὸν Ποσειδάωνα πεῖσαις, ὃς Αἰγαθεν ποτὶ
κλειτὰν θαμὰ νῦσσεται Ἅισθμὸν Δωρίαν·
ἐνθα μιν εὐφρόνες ἤλα σὺν καλάμου θοῖ θεῶν
dέκονται,
καὶ σθένει γυνῶν ἐρίζοντι θρασεῖ.
40 πῶτμος δὲ κρίνει συγγενής ἔργων περὶ
πάντων. τὐ δ᾽ Αἰγιναθείς δἰς, Εὐθύμενες,
Νίκας ἐν ἀγκόνεσσι πῖτνων ποικίλων ἐφανείς
ὑμνῶν.
ἀντ. γ'
هةυ ημεῖς ηματίζομαι καὶ νῦν τεὸς μάτρως ἀγάλλει
κεῖνον ὁμόσπορον ἐθνος, Πυθέα.
45 αὸ Νεμέα μὲν ἀραρεν μὲις τ᾽ ἐπιχώριος, ὃν θίλαν'
Ἀπόλλων.
αἰλικας δ᾽ ἐλθόντας οὐκι τ᾽ ἐκράτεις
Νίσου τ᾽ ἐν εὐαγκεί λόφῳ. χαίρω δ᾽, ὅτι
ἐσπλοίοι μάριται πέρι πᾶσα πόλις.

32 τοῦ δὲ BD (MBus): τοῦ μὲν (B); τοῦ δ᾽ Hermann; τοῦ
δ᾽ ᾧ Rauchenstein (fC).
41 Αἰγιναθείς δἰς Ed. Schwartz, Wilamowitz (s3): Αἰγιναθείς
ΜΣ; Αἰγιναθείς Erasmus Schmid (BMF); Αἰγιναθείς ᾧ (C);
Αἰγιναθείς Πυθέα.
43-5 Πυθέα. — τ᾽ ἐκράτεις Kayser (§): Πυθέας. — τε κρατεῖ or
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.

3 Megara.
PINDAR

ισθι, γλυκείαν τοι Μενάνδρου σὺν τύχα μόχθων ἀμοιβὰν

ἐπ. γ'

ἐπαύρεοι χρη δ' ἀπ' Ἀθανάν τέκτων ἀθληταίων ἔμμεν.

50 εἰ δὲ Θεμίστιον ἱκεῖς, ὥστ' ἀείδειν, μηκέτι βίγειν
di'di'

φωνάν, ἀνὰ δ' ἴστια τείνον πρὸς ξυγὸν καρχασίου,

πύκταν τέ νυν καὶ παγκρατίῳ φθέγξαι ἐλεῖν

'Επιδαύρῳ διπλόαν νικῶντ' ἀρετάν, προδύροισιν δ' Αἰακοῦ

ἀνθέων ποιήντα φέρε στεφανώματα σὺν ξανθαῖς

Χάρισσιν.

52 παγκρατίῳ B (MCBuS): παγκρατίον D, Triclinius (BR).

54 ἀνθέων Hermann (edd.): ἀνθεὰ mss. ποιήντα B.

φέρε Wilamowitz (S*): φέρειν mss (BMFCBu).
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.
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, Sôcleidês, had been undistinguished (24), but the three younger brothers of Sôcleidês had, by their successes, brought fame to their father, Hâgêsimachus (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, Melêsias of Athens, was the
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).
VI.—ΑΛΚΙΜΙΔΗ ΛΙΓΙΝΗΤΗ

ΠΑΙΔΙ ΠΑΛΑΙΣΤΗ

στρ. α'

'Εν ἀνδρῶν, ἐν θεῶν γένος· ἐκ μιᾶς δὲ πνεόμεν
ματρὸς ἀμφότεροι· διείργεται δὲ πᾶσα κεκριμένα
δύναμις, ὡς τὸ μὲν οὐδὲν, ὁ δὲ χάλκεος ἀσφαλές
αἰὲν εἶδος

μένει οὐρανῶς. ἀλλὰ τι προσφέρομεν ἐμπαν ἡ

μέγαν

5 νόον ἦτοι φύσιν άθανάτους,
καίπερ ἐφαμερίαν οὐκ εἰδότες οὐδὲ μετὰ νύκτας

ἀμμε πότμος

οὖν τιν' ἔγραψε δραμείν ποτὶ στάθμαν.

ἀντ. α'

τεκμαίρει καὶ γυν' Ἀλκιμίδας τὸ συγγενὲς ἱδεῖν
ἄγχι καρποφόροις ἀρούραισιν, αὐτ' ἀμειβόμεναι

10 τόκα μὲν ὅν βίον ἀνδράσιν ἐπηετανὸν πεδίων

ἐδοσαν,

τόκα δ' αὐτ' ἀναπαυσάμεναι σθένος ἐμαρφαν.

ηλθέ τοι

Νεμέας ἐξ ἐρατῶν ἀέθλων

παῖς ἐναγώνιος, ὅς ταῦτα μεθέτων Δίοθεν αἰσαν

νῦν πέφανται

οὐκ ἀμμορος ἀμφι πάλα κυναγέτας,

6 νύκτας mss (BMFCBu) : νύκτα Hartung, Wilamowitz (s).
7 οἶαν τιν' Hermann (BMFC): ἄν τιν' mss, ἄντιν' Triclinius (s);

ἀναξίζ τιν' Bury. δραμέμεν 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\(^1\) 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 Pandōra, by whose union with Prometheus, son of Iāpetus, son of Gaia, the human race came into being.


PINDAR

ἐπ. α'

15 ἵχνεσιν ἐν Πραξιδάμαντος ἔδω πόδα νέμων
πατροπάτορος ὁμοίμουν.

κεῖνος γὰρ Ὀλυμπιώνικος ἔδω Αλακίδαις
ἐρνεα πρώτος <ἐνείκευ> ἄπ' Ἀλφεοῦ,
καὶ πεντάκις Ἰσθμοὶ στεφανωσάμενος,

20 Νεμέα δὲ τρίς,
ἐπαυσε λάθαν
Σωκλείδα, ὃς ὑπέρτατος
Ἀγησιμάχῳ νιέων γένετο.

στρ. β'

ἐπελ οἱ τρεῖς ἀεθλοφόροι πρὸς ἄκρον ἀρέτας

25 ἔλθον, οἵτι πόνων ἐγεύσαντο. σὺν θεῷ δὲ τύχα 40
ἐτερον οὐ τινα ὅλον ἀπεφάνατο πνημαχία

<πλεόνων>

ταμίαν στεφάνων μυχῷ Ἔλλαδος ἀπάσας.

ἐλπομαι

μέγα εἰπῶν σκοποῦ ἀντα τυχεῖν

ωτ' ἀπὸ τόξου ἔις' εὐθὺν' ἐπὶ τοῦτον, ἄγε, Μοῖσα,

οὕρον ἐπέων

30 εὐκλέα. παροιχομένων γὰρ ἀνέρων

ἀντ. β'

ἀοίδαλ καὶ λόγοι τὰ καλὰ σφιν ἐργ' ἐκόμισαν,

Βασσίδαισιν ἄ τ' οὐ σπανίζειν παλαίφατος γενεά,

Ἤδια ναυστόλεοντες ἐπικώμια, Πιερίδων ἀρόταις

16 ὁμοιόις θ.

18 <ἐνείκευ> Bergk (Cs); <ἐλαλας> B; <ἐπελ δράπεν> M;

<ἐπάρκες> F; <ἐτοσσεν> Buty.

20 τρίς mss (BFCBu): τρεῖς Hermann (Ms), sc. νικας cr. O.

vii 82.

22 Σωκλείδα old mss (BMFC), — ὅ ῾ Τρικλινίος (Bu): Σωκλείδα

s1, Σωκλείδα' Wackernagel (s3).

23 νιέων Triclinius (BMFCBu): νιῶν old mss; νὲων

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 Alpheius 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 Hagæsimachus; 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 <πλεύνων> scholia, Erasmus Schmid (edd.).
28 σκοποῦ ἄντα τυχεῖν Mingarelli (edd.): ἄντα σκοποῦ τυχεῖν D (τετυχεῖν B); n.l. in scholium ἄν τετυχεῖν οὗ ἄντα τυχεῖν.
31 άοιδαλ καὶ λόγοι Ραυών (CBuS): άοιδαλ καὶ λόγιοι mss and scholia (M1), — λόγοι (BM2); άοιδαλ καὶ λόγιοι (F).
PINDAR

δυνατοὶ παρέχειν πολὺν ὕμνον ἀγερώχων ἐργμάτων

35 ἕνεκεν. καὶ γὰρ ἐν ὑγαθέα

χειρῶν ἵμαντι δέθεες Πυθῶιν κράτησεν ἀπὸ ταῦτας

ἀλμα πάτρας

χρυσαλάκατον ποτὲ Καλλίας ἄδων

ἐπὶ β'

ἐρνεσι Δατοῦς, παρὰ Κασταλία τε Χαρίτων

εσπέριος ὁμᾶδφ φλέγεν

40 πόντου τε γέφυρ ἀκάμαντος ἐν ἀμφικτιόνων

ταυροφόνω τριετηρίδι Κρεοντίδαν

τίμασε Ποσειδάνιον ἄν τέμενος.

βοτάνα τε νυν

πόθ' ἀ λέοντος

45 νικᾶσαντ ἢπειρε δασκίοις

Φλιώνυτος ὑπ' ἀγνυίοις ὅρεσιν.

στρ. γ'

πλατεῖαι πάντοθεν λογίουσιν ἐνὶ πρόσοδοι

νάσον εὐκλέα τάνδε κοσμείν. ἐπεὶ σφιν Αἰακίδαι

ἐπορον ἔξοχον αἰσαν ἀρτας ἀποδεικνύμενοι με-

γάλας

50 πέταται δ' ἐπί τε χθόνα καὶ διὰ θαλάσσας

τηλόθεν

δυνμ' αὐτῶν καὶ ἐς Αἰθίοπας

Μέμνονος ὡκ ἀπονοστάσαντος ἐπάλτο. βαρυ δέ

σφιν νείκος Ἀχιλέως

ἐμβαλε χαμαλ καταβᾶς ἀφ' ἀρμάτων,

34 ἐργμ. most mss (BMFBu): ἐργμ. V (CS).

38 Κασταλία paraphrase (BMFCBu), — Αła Vatican recension:

— Αλαν V (S).

45 ἢρειφε δασκίοις Hermann (CBus), ἢρεϊφε δασκίοις old mss,

ἐχε δ. (M): ἢρεφ' ἄσκλιοι Triclinius, ἢρεφ' ἄσκλιοι Erasmus

Schmid (BF).
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 Létō 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 1 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 2 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 3; for Achilles flung on them a heavy

1 The Isthmus of Corinth, with the Isthmian games.
2 The wild celery from the haunts of the Nemean lion.
3 Memnon, son of Tithônus and Eós, 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.
55 έγχεος ζακότοιο. καὶ ταῦτα μὲν παλαιότεροι 90 ὁδὸν ἀμαξιτῶν εὐρον. ἐπομεῖ δὲ καὶ αὐτὸς ἐχών μελέταν:
τὸ δὲ πάρ ποδὶ ναὸς ἐλισσόμενον αἰεὶ κυμάτων λέγεται παντὶ μάλιστα δονείν θυμόν. ἐκόντι δὲ ἐγὼ νότος μεθέπων δίδυμον ἀχθὸς ἄγγελος ἔβαν,
60 τέμπτον ἐπὶ εἴκοσι τούτο γαρᾶν 100 ἐπ. γ'
ἐυχὸς ἀγώνων ἀπο, τοὺς ἐνέποισιν ἱεροὺς, ἶληκτὰ γενεὰς: δύο μὲν Κρονίου πάρ τεμένει, ταῖ, σὲ τ' ἐνόσφισε καὶ Πολυτιμίδαν
65 κλάρος προπετής ἄνθε' Ὀλυμπιάδος.
δελφίνι κεν τάχος δι' ἄλμας ἱσον εἴποιμι Μελησίαν,
χειρῶν τε καὶ ἱσχύος ἀνίσχουν.

55 ταῦτα mss and scholia (BMFBu): ταῦτα Pauw, Hermann (CS).
59 ἔβαν mss (FBuS³): βὰν Hermann (BMC²).
60 πέμπτον mss (FBuS³); — γ' Hermann (BMC); — τ' (S³).
62 Ἀλκιμίδα, τέ (= σέ) γ' ἐπαρκέσαι P. Maas (S³): Ἀλκιμίδας τὸ γ' ἐπάρκεσε mss (C, —ν Bu); Ἀλκιμίδα τὸ γ' ἐπάρκεσεν (M); Ἀλκιμίδ', δ' τοι ἐπάρκεσεν (F); Ἀλκιμίδαν ἐπαρκέσαι (S³): Ἀλκιμίδα δ' γ' ἐπάρκεσεν κλειτὰ γενεὰ 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 πάρ 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, αἰὴ γὰρ πόδα νησὶς ἑνώμων. 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 (Ἑ), 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, ἀμφιπόλωσι μαρνάμενον μυρίαν περὶ τιμῶν (corrected by Boeckh into μοιριάν περὶ τιμῶν). 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 ἄρμικτρόλοις δὲ [μ] <ο[ιαν]ν περι τιμᾶν [δηρ]ιαζόμενον, or, more probably, κυριάν περι τιμᾶν. 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 Sōgenēs (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.
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

ПАΙΔΙ ΠΕΝΤΑΕΘΟΣ

στρ. α'

'Ελείθυια, πάρεδρε Μοισάν βαθυφρόνων, παί μεγαλοσθενέος, ἀκουσόν, "Ηρας, γενέτειρα τέκνων" ἀνευ σέθεν
οὐ φῶς, οὐ μέλαιναν δρακέντες εὐφρόναν τεάν ἀδελφεάν ἐλάχομεν ἀγλαόγυμον Ὅβαν.
5 ἀναπνέομεν δ' οὐχ ἄπαντες ἐπὶ ἴσα.

ἐὔργει δὲ πότῳ Ἰγυγενθ' ἐτερον ἐτερα. σὺν δὲ τίν καὶ παῖς ὁ Θεαρίωνος ἀρετὰ κριθεὶς εὐδοξος αἰείδει τον Ἱωγένης μετὰ πενταέθλοις.

ἀντ. α'

πόλιν γάρ φιλόμολπον οἶκεὶ δορικτύτων
10 Διακιδᾶν· μάλα δ' ἐθέλοντι σύμπειρον ἀγωνία θυμὸν ἀμφέπειν.

εἰ δὲ τύχῃ τις ἔρνων, μελίφρον' αἰτίαιν ῥοαισὶ Μοισᾶν ἐνέβαλε; ταὶ μεγάλαι γὰρ ἄλκαὶ σκότον πολὺν ὕμνων ἔχοντι δεόμενων ἔργοις δὲ καλοῖς ἐσοπτρον ἱσαμεν ἐνι σὺν τρόπῳ, 20

15 εἰ Μναμοσύνας ἔκατι λιπαράμπυκος εὑρηται ἀποινα μόχθων κλυταῖς ἐπέων ἀοιδαῖς.

9 δορικτύτων Ambrosian recension (mfcbus): δορυκτύτων D, δορυκτύτων (B).
12 ἐνέβαλε· ταῖ Hermann (mfcbus¹): ἐβάλε. ταῖ old mss (ἐνέβαλε scholia); ἐνέβαλεν· αἱ (BM); ἐνέβαλε· καὶ Wilamowitz (s³).
16 εὑρηται Hermann (edd.), — τις mss.

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Goddess of birth, that art enthroned beside the brooding Destinies! Listen, thou daughter of mighty Héra, thou that createst offspring. Without thine aid we see not the light, no nor the dark gloom, ere we attain unto thy sister, Hébé 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.
πολυτακτον ἁνεμον ἐμαθον, οὐδ' ὑπὸ κέρδει βλάβεν.

20 ἀμα νέουται. ἐγὼ δὲ πλέον' ἐλπομαι

λόγον 'Οδυσσέος ἢ πᾶθαν διὰ τὸν ἀδυνατή γενέσθ' "Ομηρον"

στρ. β'

ἔπει ψεύδεσί οἱ ποτανᾶ <τε> μαχανᾶ

σεμνὸν ἐπεστὶ τω σοφία δὲ κλέπτει παράγοισα

μύθοις: τυφλὸν δὲ ἔχει

ήτορ ὁμιλος ἀνδρῶν ὁ πλεῖστος. εἰ γὰρ ἦν

25 ἐ τὰν ἀλάθειαν ἰδὲμεν, οὐ κεν ὁπλῶν χολωθεῖς

ὁ καρτερὸς Αἰας ἐπαξε διὰ φρενῶν

λευρὸν ξίφος: ὅν κρατίστον Ἀχιλέως ἀτερ μάχα 40

ξανθῷ Μενέλα δάμαρτα κομίσας θοαῖς

ἐν ναυσὶ πόρευαν εὐθυνύνοι Ζεφύροιο πομπαί

ἀντ. β'

30 πρὸς Ἰλυν πόλιν. ἀλλὰ κοινὸν γὰρ ἐρχεται

κὺμ' Ἀιδα, πέσε δ' ἀδόκητον ἐν καὶ δοκέοντα:

τιμὰ δὲ γίνεται

ὅν θεὸς ἄβρον αὐξεί λόγον τεθνακότων

βοαθών, τοι παρὰ μέγαν ὀμφαλὸν εὐρυκόλπου

18 ὑπὸ κέρδει βλάβεν Boeckh (edd.): — βάλον mss; ἀπὸ

κέρδει βάλον Donaldson.

19 θανάτου πέρας ἀμα Wieseler (MFCs): θανάτου παρὰ σὰμα

mss (retained by Wilamowitz); θανάτον πάρα θαμα Hermann

(β²); θανάτον πάρος ἀμα Bury.

21 πᾶθαν BD (MFBus): πᾶθεν Triclinius (BC).

22 <τε> Hermann (BMFCs): <'μφι> Bury.

25 ἐ τὰν Boeckh (MFCs): ἐὰν (ἐὰν) mss; ἐτὰν Bergk (Bu),

op. I. ii 10.

32 αὐξῇ scholium (Wilamowitz).

33 βοαθῶν BD (MFBus): βοαθῶν Hermann (B); βίγ θάνεν

tοι — μολὼν 0.

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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. 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 χθονὸς· ἐν Πυθίοις δὲ δαπέδοις

35 κεῖται, Πριάμου πόλιν Νεοπτόλεμος ἔπει πράθειν, τῷ καὶ Δαναοὶ πόνησαν· ὁ δὲ ἀποπλέων
Σκύρου μὲν ἄμαρτε, πλαγχθέντες δ’ εἰς Ἐφύραν

ἐκουτο.

ἐπ. β’

Μολοσσία δ’ ἐμβασίλευεν ὅλιγον
χρόνον· ἀτὰρ γένος αἰεὶ φέρειν

40 τοῦτ’ οἱ γέρας. ὥχετο δὲ πρὸς θεόν,
kτέαν’ ἄγων Τρωίαθεν ἀκροθινίων·

ίναι κρεών νυν ὑπὲρ μάχας ἐλασεν ἀντιτυχόντ’

ἀνὴρ μαχαίρα.

στρ. γ’

βάρυνθεν δὲ περισσὰ δικθοῖ ἕναγαγέται.

ἀλλὰ τὸ μόρσιμον ἀπέδωκεν· ἐχρῆν δὲ τιν’ ἐνδον

ἄλσει παλαιτάτῳ

45 Αἰακιδάν κρεώντων τὸ λοιπὸν ἐμμεναὶ

θεοῦ παρ’ εὔτειχεα δόμον, ἡρωίας δὲ πομπαῖς

θεμύσκοιπον οἰκεῖν ἐόντα πολυθύτοις

ἐυώνυμον ἐς δίκαν. τρία ἐπεα διαρκέσειν.

οὐ ψεῦδις ὁ μάρτυς ἐργασίων ἐπιστατεῖ.

50 Αἶγνα, τεῦν Διὸς τ’ ἑκυόνων θρασὺ μοι τὸδ’

ἐπεῖν

ἀντ. γ’

φαενναίς ἀρεταῖς ὁδὸν κυρίαν λόγων

οἰκοθεν· ἀλλὰ γὰρ ἀνάπαυσις ἐν παντὶ γλυκεία

ἐργῳ· κόρον δ’ ἔχει

καὶ μέλι καὶ τὰ τέρπν’ ἀνθε’ Ἀφροδίσια.

41 κτέαν’ ἄγων B (BMFCBu): κτέατ’ ἀνάγων D; κτέατ’ ἄγων s.

47 πολυθύτοις. B (MS).

48 δίκαν. D, Hermann (BFCBu).


49 f. ἐπιστατεῖ, — ἑκυόνων. 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 Aeacus should, for all time to come, dwell in the heart of that primeval grove, beside the fair walls of the God's own temple, and, dwelling there, should preside over the processions of heroes, which are honoured by many sacrifices, for enforcement of auspicious guest-right. Three words will suffice; no false loon is the witness that presideth over doughty deeds.

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

1 The capital of Thesprotia (the old Molossia) in Epîrus, afterwards called Cichyrous.
2 Neoptolemus was to preside at the festival, and enforce the laws of hospitality. So Bury, following Hermann.
Ephyra, the capital of Thespòtìa, 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 pro-
claim, whether I go on my way breathing the
whisper of blame, that jars on the music of life.
Sőgenês, of Euxenid clan, I swear that I over-
stepped 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.

Pindar appears to have represented the Epeirotes at
Thebes, as their proxenus 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.
πίνδαρος ἀδίαντον, ἀθωνι πρὶν ἀλὼ γυῖον ἐμπεσεῖν.
εἰ πόνος ἦν, τὸ τερσνὸν πλέον πεδέρχεται.
75 ἐὰν μὲν νικῶντι γε χάριν, εἰ τι πέραν ἀερθεῖς ἀνέκραγον, οὐ τραχύς εἰμι καταθέμεν.
ἐὰρειν στεφάνους ἐλαφρῶν· ἀναβάλεο· Μοίσα τοι κολλᾶ χρυσόν ἐν τε λευκὸν ἐλέφανθ' ἀμά
καὶ λείριον ἀνθεμον ποντίας ὑφελοῖο' ἔρσας.
ἐπ. δ'

80 Διὸς δὲ μεμναμένος ἀμφὶ Νεμέα
πολύφατον θρόνον ὕμνων δόνει ἤσυχα, βασιλῆα δὲ θεῶν πρέπει
dάπεδον ἀν τόδε γαρνύμεν ἀμέρα ὑπὸ λέγοντι γὰρ Ἁιακὸν νῦν ὑπὸ ματροδόκοις
γοναῖς φυτεύσαι,

στρ. ε'

85 ἐὰν μὲν πολίαρχον εὕωνυμῷ πάτρα,
Ἡράκλες, σέο δὲ προπρεών' ἐμεν ξείνου ἀδελφεὸν
τ'. εἰ δὲ γεύται
ἀνδρὸς ἀνήρ τι, φαίμεν κε γεῖτον' ἐμμεναι
νῶφ φιλάσαντ' ἀτενεὶ γεῖτον χάρμα πάντων

74 πεδέρχομαι Wilamowitz.
83 ἀμέρα Hermann (BMFCBu31): θαμερὰ B; θεμερὰ D,
Wilamowitz (s3), cp. Aesch. P. V. 134 θεμερωτις Αἰδώς.
85 ἐὰν Hermann (BCS): ἐμὰ mss (MF), Wilamowitz; τεᾶ
Pauw; ἐτᾶ Bury,
86 προπρεώνα (mss) ἐμεν Jurenka: προπρεώνα μὲν mss
(BMFCBu); προπροῦν ἐμεν (S).

1 ἀδίαντον, "unwet," from διαίω. Wilamowitz, however,
makes it "unbuffeted," "unbruised," from ἀνεῖν κατα-
kοπτοῦντα πτίσσειν.
2 These words prove that Sógenês actually went through
the toil of competing in the wrestling, which was the last
event in the pentathlum.

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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, Ségenès, 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 \(\alphaνακροφου\). The phrase is also interpreted "wait a while."  

\(^5\) Coral.
πάξιον  εἰ δ' αὐτὸ καὶ θεὸς ἀνέχοι,
90 ἐν τίν κ' ἐθέλοι, Γίγαντας ὃς ἐδάμασας, εὐτυχῶς
ναίειν πατρὶ Σωγένης ἀταλὸν ἀμφότερον
θυμὸν προγόνων ἐὐκτήμονα ζαθεάν ἀγνιάν
ἀντ. ε'
ἐπεὶ τετράδροισιν ὧδ' ἀρμάτων ξυγοῖς
ἐν τεμένεσιν δόμων ἕχει τεοῖς, ἀμφοτέρας ἰδὼν
χειρός. ὃ μᾶκαρ,
95 τίν δ' ἐπέοικεν' Ἡρας πόσιν τὲ πειθέμεν
κόραν τε γλαυκώπιδα: δύναισαι δὲ βροτοίσιν
ἀλκάν
ἀμαχάναν δυσβάτων θαμὰ διδόμεν.
εἰ γάρ σφισιν ἐμπεδοσθενέα βίοτον ἀρμόσας
ἡβα λιπαρῷ τε γήραι διαπλέκοις
100 εὐδαίμον' ἐόντα, παῖδων δὲ παίδες ἔχοιεν αἰεὶ
ἐπ. ε'
γέρας τὸ περ νῦν καὶ ἄρειον ὅπιθεν.
τὸ δ' ἐμὸν οὐ ποτε φάσει κεάρ
ἀτρόποισι Νεοπτόλεμον ἐλκύσαι
ἐπεσι: ταυτὰ δὲ τρίς τετράκι τ' ἀμπολέιν
105 ἀπορία τελέθει, τέκνοισιν ἀτε 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, Sôgenês, fostering a spirit of devotion to his sire, would fain dwell happily beside the rich and hallowed road, where once his fathers dwelt; for he hath his house in the precincts of thy temples, which face him, like the yoke-arms of a four-horsed chariot, on either hand as he goeth forth. And thee, O blessed Heracles, it beseemeth to persuade the consort of Hêra 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.”

1 Bury. 2 Heracles. 3 Athênê. 4 The Scholiast states that, when the Megarians revolted from Corinth, the Corinthians sent envoys to Megara protesting that “Corinth, the city of Zeus” (δ Δίως Κόρινθος) would not tolerate this presumption (and probably harped upon this phrase). In a subsequent engagement the Megarians made a battle-cry of not sparing “Corinth, the city of Zeus” (τὸν Δίως Κόρινθον). μαψυλάκας is best taken as a genitive singular feminine, “like that of a vain babbler.”
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?).
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

ΔΙΑΤΛΟΔΡΟΜΟΣ

στρ. α'

"Ομα πότνια, κάρυξ Ἀφροδιτας ἀμβροσιαν φιλο-
tάτων,
άτε παρθενῆτοις παίδων τ' ἐφίζοισα γλεφάροις,
tὸν μὲν ἀμέροις ἀνάγκας χερσὶ βαστάζεις, ἔτερον
δ' ἑτέραις.
ἀγαπατὰ δὲ καιροῦ μὴ πλαναθέντα πρὸς ἔργον
ἐκαστὸν
5 τῶν ἀρείονων ἔρωτων ἐπικρατεῖν δύνασθαι.

ἀντ. α'

οἱοὶ καὶ Δίος Αἰγίνας τε λέκτρων ποιμένες ἄμφε-
pόλησαν
Κυπρίας δώρων ἐβλάστευ ὁ νίος Οἰνώνας βασι-
λείης
χειρὶ καὶ βουλαίς ἄριστος. πολλά νῦν πολλοὶ
λιτάνευον ἰδεῖν.
ἀβοατὶ γὰρ ἡρώων ἀστοι περιναίεταύντων
10 ἡθέλον κείνου γε πείθεσθ' ἀναξίας ἐκόντες,
ἐπ. α'

οἳ τε κραναίας ἐν Ἀθάνασιν ἀρμοζον στρατόν, 20
οἳ τ' ἀνὰ Σπάρταν Πελοπηνάδαι.
ἰκέτας Αἰακοῦ σεμνῶν γονάτων πόλιος θ' ὑπὲρ
φίλας
ἀστῶν θ' ὑπὲρ τῶν ἀπτομαι φέρων

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

Such loves were the ministers of Cypria's boons, who hovered round the couch of Zeus and of Aegina, when there sprang from that union a son, who, as Oenônê'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 καναχηδὰ πεποικυλμέναν,
Δείνιος δισσῶν σταδίων καὶ πατρὸς Μέγα Νε-
μεαίον ἀγαλμα.
σὺν θεῷ γὰρ τοι φυτευθεῖς ὅλβος ἀνθρώποιοι
παρμονώτερος.

στρ. β’

όσπερ καὶ Κινύραν ἔβρισε πλοῦτῳ ποντία ἐν ποτε
Κύπρῳ.

ισταμαι δὴ ποσσὶ κούφοις, ἀμπυέων τε πρῶν τι
φάμεν.

20 πολλὰ γὰρ πολλά λέλεκται νεαρὰ δ’ ἐξευρόντα
δόμεν βασάνῳ
ἐς ἐλεγχον, ἀπάς κίνδυνος· ὄψων δὲ λόγοι φθονε-
ροῦσιν.

ἀπτεται δ’ ἐσλῶν ἀεὶ, χειρόνεσσι δ’ οὐκ ἐρίζει.

ἀντ. β’

κείνος καὶ Τελαμώνος δάψεν υἱὸν φασγάνῳ ἀμ-
φικυλίσαις.

ἡ τιν’ ἄγλωσσον μὲν, ὅτορ δ’ ἄλκιμον, λάθα
κατέχει.

25 ἐν λυγρῷ νείκειν· μέγιστον δ’ αἰόλῳ ψεύδει γέρας
ἀντέταται.

κρυφίασι γὰρ ἐν ψάφοις ῾Οδυσσῆ Δαναοὶ θερά-
ποῦσιν.

χρυσέων δ’ Ἀλας στερηθεῖς ὃπλῶν φόνῳ πάλαισεν.

ἐπ. β’

ἡ μᾶν ἀνόμοια γε δάοισιν ἐν θερμῷ χροὶ
ἐλκεα ρήξαν πελεμιζόμενοι

30 ὑπ’ ἀλεξεμβρότῳ λόγχα, τὰ μὲν ἀμφ’ ῾Αχιλεῖ
νεοκτόνῳ,

16 Δείνιος, ἦτοι τοῦ Δείνιον Schol.
25 ψεύδι Wilamowitz.
29 πελεμιζόμενοι Wakefield (mfc8us): 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.

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. ἐχθρᾶ δε ἄρα πάρφασις ἤν καὶ πάλαι,
αἰμύλων μύθων ὁμόφοιτος, δολοφραδής, κακοποιῶν ὄνειδος:

เฉพ το μὲν λαμπρὸν βιάται, τῶν δ' ἀφάντων κῦδος ἀντείνει σαθρόν.

στρ. γ'

35 εὑρ μὴ ποτὲ μοι τοιοῦτον ἡθος, Ζεῦ πάτερ, ἀλλὰ κελεύθοις
ἀπλῶς ζωᾶς ἐφαπτοίμαιν, θανῶν ὡς παῖσι κλέος μὴ τὸ δύσφαμον προσάψω. χρυσὸν εὐχονται,
πεδίον δ' ἐτεροι ἀπέραντον· ἐγώ δ' ἀστοῖς ἀδῶν καὶ χθονὶ γνία
calύψαιμ',
αἰνέων αἰνητά, μομφὰν δ' ἐπιστείρων ἀλιτροῖς.

ἀντ. γ'

40 αὐξέσαι δ' ἀρετά, χλωραῖς ἑέρσαι ὡς ὅτε δένδρεον ἁσσει,
<ἐν> σοφοῖς ἀνδρῶν ἀερθεῖσ' ἐν δικαίοισ τε πρὸς

γγρον

ἀϊθέρα. χρεῖαι δὲ παντοῖαι φίλων ἀνδρῶν τὰ μὲν
ἀμφὶ πόνοις

ὑπερώτατα. μαστεύει δὲ καὶ τέρψει ἐν ὁμασι

θέσθαι

πιστῶν. ὁ Μέγα, τὸ δ' αὐτὸς τεῖν ψυχὰν κομίξαι

ἐπτ. γ'

45 οὗ μοι δυνατόν κενεῖν δ' ἐλπίδων χαύνον τέλος.

38 καλύψαιμ' mss (BM¹ FCBu); καλύψαν Bergk² (M²);
καλύψαι Wackernagel (s).
41 <ἐν> Boeckh (edd.).
44 πιστῶν paraphrase (mcs): πιστά B (F), πιστά Foi (ɔ mss)
Bury; πίσταν D, πίσταν 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 Χαριάδαίς τ’ ἐλαφρὸν ὑπερεῖσαι λίθον Μοισαίον ἐκατὶ ποδῶν εὐωνύμων διὸς δὴ δυνοῦν. χαίρω δὲ πρόσφορον ἐν μὲν ἔργῳ κόμπον ἑἰς, ἐπαοιδαῖς δὲ ἀνὴρ νόδυνον καὶ τις κάματον θῆκεν. ἂν γε μὰν ἐπικόμιος ὑμνὸς δὴ πάλαι καὶ πρὶν γενέσθαι τὰν Ἀδράστον ταν τε Καδμείοιν ἑριν.

46 τ’ ἐλαφρὸν conjectured by Bergk, Cookesley, and present editor, cp. N. vii 77, εἶρειν στεφάνους ἐλαφρὸν: τε λαφρὸν B; τελαβρὸν D, τε λάβρον (bmgfc), cp. Schol. λάβρον δὲ τῶν λίθων τῶν Μοισᾶν ἀλληγορικῶς τὴν ἀπὸ τῶν λόγων εὐτωνοὺς στὴλην φησι. Elsewhere, the penultimate of ἐλαφρὸς, 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 Chariadæ, in honour of those twice twain feet of happy omen. I rejoice in sounding forth the exultant praise that befitth 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 ODES VIII 46–51
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
victory won by Chromius in games sacred to the Pythian Apollo (1-5). This deed of prowess must not be buried in oblivion (6 f). With lyre and flute, we must celebrate the chariot-race founded of old by Adrastus in honour of Apollo (8 f).

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

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

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

στρ. α'
Κωμάσομεν παρ' Ἀπόλλωνος Σικυώνοθε, Μωίσαι, τὰν νεοκτίσταν ἓς Αἴτναν, ἐνθ' ἀναπεπταμέναι ξείνων νενίκανται θύραι, ὄλβιον ἓς Χρομίου δῶμ'. ἀλλ' ἐπέων γλυκὴν ὤμον πράσσετε.

τὸ κρατήσιμππον γὰρ ἓς ἀρμ' ἀναβαίνων ματέρι καὶ διδύμους παίδεσσιν αὐτὰν μανύει 5 Πυθώνος αἰπεινᾶς ὅμοκλάρως ἐπόπταις.

στρ. β'
ἐστι δὲ τοῖς λόγοις ἀνθρώπων, τετελεσμένων ἐσόλον μὴ χαμαλ σιγὰ καλύψαι. θεσπεσία δ' ἐπέων καύχαις ἀοιδὰ πρόσφοροι.

ἀλλ' ἀνά μὲν βρομίαν φόρμηγ', ἀνὰ δ' αὐλὸν ἐπ' αὐτὰν ὅρσομεν ἰππίων ἄθλων κορυφάν, ἀτε Φοίβῳ θήκεν' Ἀδρα- στος ἐπ' Ἀσωποῦ ρέθροις. οὐ ἔγω 10 μνασθεῖς ἐπασκήσω κλυταῖς ἥρωα τιμαῖς,

στρ. γ'
δὲ τότε μὲν βασιλείων κεῖθι νέαισι θ' ἐορταίς ἵσχυος τ' ἀνδρῶν ἀμίλλασι ἀρμασὶ τε γλαφυροῖσι ἀμφαίνη κυδαίνων πόλιν.

3 πράσσετε B (BMCS) : πράσσεται D in erasure (FB).
7 καύχαις Benedictus (BFBn): καύχας mss (MS); καυχᾶς- Schneidewin (c).
IX.—FOR CHROMIUS OF AETNA
WINNER IN THE CHARIOT-RACE, 474 (?) B.C.

Ye Muses, we shall revel forth from Apollo's fane at Sicyon unto the newly-founded Aetna, where doors flung open wide are too narrow for all the guests, even unto the rich palace of Chromius; but do ye make a sweet strain of verse.¹ For, mounting his chariot of victorious steeds, he proclaimeth a song in honour of the Mother (Létô) 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 Asópus² 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 πρᾶσσεται, 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.
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... INTERPRETER CURRICULUM...
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 Eriphyle 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 ἘΦΙΩΣ : Ἀμφιαρής S. σχίσε B², σχίσεν D²; σχίσεν (ἙΦΙΩΣ) : σχίσοσι S² (ἘΦΙΩΣ, with κρύψ' ἀνδρ' ἀμ' in next line).
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στρ. στ'

dουρί Περικλυμένου πρὶν νῦν τυπέντα μαχαταν
θυμὸν αἰσχυνθῆμεν. ἐν γὰρ δαιμονίοισι φόβοις
φεύγοντι καὶ παίδες θεῶν.
εἰ δυνατοῖν, Κρονίων, πεῖραν μὲν ἀγάνορα φοινι-
κοστόλων
ἐγχέων ταύταν θανάτου πέρι καὶ ζωᾶς ἀναβάλ-
λομαι ὡς πόρσιστα, μοὐραν δ' εὔνομον 70
-30 αἰτέω σε παισίν δαρόν Αἰτναίων ὑπάξειν,
στρ. ζ'

Ζεῦ πάτερ, ἀγλαῖαισιν δ' ἀστυνόμοις ἐπιμύξαι
λαὸν. ἐντὶ τοι φίλιπποί τ' αὐτόθι καὶ κτεάνων
ψυχὰς ἔχοντες κρέσσονας
ἀνδρεσ. ἀπίστον ἔειπ': αἰδῶς γὰρ ὕπο κρύφα
κέρδει κλέπτεται,
ἀ φέρει δόξαιν. Χρομιὼ κεν ὑπαστίξων παρὰ
πεξοβοίας ὑποθεῖς τε ναῶν τ' ἐν μάχαις 80
35 ἐκρίνασα ἀν κίνδυνον ὄξείας ἀώτας,
στρ. η'

οὔνεκεν ἐν πολέμῳ κείνα θεὸς ἐντυνει αὐτοῦ
θυμὸν αἰχματὰν ἀμύνειν λοιγόν Ἐνναλίου. παῦροι
δὲ βουλεύσαι φόνου
παρποδίου νεφέλαν τρέψαι ποτι δυσμενέων ἀν-
δρῶν στίχας
90
χερσὶ καὶ ψυχὰ δυνατοῖ. λέγεται μᾶν "Εκτορὶ
μὲν κλέος ἀνθήσαι Σκαμάνδρου χεῦμασιν
40 ἀγχοῦ, βαθυκρήμνουσι δ' ἀμφ' ἀκταίς Ἐλώρου,
στρ. θ'
ἐνθὰ Ρέας πόρου ἀνθρώποι καλέοισι, δέδορκεν

28 φοινικοστόλων Mezger, Bury : Φοιν. BMFCS.
35 ἂν' (= ἄνα) Heyne, Bergk.
41 ἐνθὰ 'Ρέας Boeckh n.c. (Gbns) : ἐνθ' 'Apelas ms (MF) ;
ἐνθ' 'Apelas B1.
by his being stricken in the back by the spear of Pericleomenus. For, amid panics sent from heaven, even the offspring of gods betake themselves to flight.

If it be possible, O son of Cronus, I would fain defer, as long as may be, this fierce arbitrament of empurpled spears,¹ this contest for life and death, but I pray thee, O father Zeus, long to bestow on the men of 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 Helorus with their craggy cliffs, at the place which men

¹ φωικοστόλων is an adjective (like λινόστολος, φοινικοείμων), 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. Cpt. P. i 71-75.
³ Αἰδώς is here personified as a goddess.
παιδὶ τοῦθ᾽ Ἀγησιδάμου φέγγος ἐν ἀλκίᾳ πρῶτων,
τὰ δ᾽ ἄλλας ἀμέραις
πολλὰ μὲν ἐν κονίᾳ χέρσῳ, τὰ δὲ γείτονι πόντῳ
φάσομαι.

ἐκ πόνων δ’, οἱ σὺν νεότατι γένωνται σὺν τε δίκαι,
tελέθει πρὸς γῆρας αἰῶν ἀμέρα.

45 ἵςτω λαχῶν πρὸς δαιμόνων θαυμαστῶν ὀλβον.

στρ. i'

ei γὰρ ἀμα κτεάνοις πολλοῖς ἐπὶδοξοῖς ἀρηταί
κύδος, οὐκ ἐστὶ πρόσωθεν θυνατόν ἐτὶ σκοπῖας
ἀλλας ἐφάγασθαι ποδοῖν.

ήσυχία δὲ φιλεῖ μὲν συμπόσιον νεοθαλῆς δ᾿
αὐξεται
μαλθακά νικαφορία σὺν ἀοιδᾶ θαρσάλεα δὲ παρὰ
κρητήρα φωνά γίνεται.

50 ἐγκιρνάτῳ τὶς νυν, γλυκὺν κῶμον προφάταν,

στρ. ii

ἀργυρεάισι δὲ νωμάτω φιάλαισι βιατάν
ἀμπέλου παίδ’, ἂς ποθ’ ἅπειρι κτησάμεναι Χρομίῳ
πέμψαν θεμπλέκτος ἀμα
Λατοῖδα στεφάνοις εκ τᾶς ἱεράς Σικυώνος. Ζεῦ
πάτερ,

ἐνθομαί ταύταν ἄρεταν κελαδήσαι σὺν Χαρίτεσι
σιν, ὑπὲρ πολλῶν τε τιμαλφεῖν λόγοις

55 νίκαν, ἀκοντίζων σκοποῖ' ἀγχιστα Μοισᾶν.

47 οὐκ ἔστι πρόσωθεν Boehmer (S): οὐκέτι πόρσω B, οὐκ ἔστι
πρόσω D; οὐκέτι ἔστι πόρσω Triclinius (BM); οὐκ ἔνεστι πόρσω
Pauew (FC); οὐ πόρσω πόρος τις Bury.

48 ήσυχία old mss (MBuS); ἠσυχία F: ἠσυχίαν Triclinius (BC).

52 ἀμα S; ἀμα scholia, Erasmus Schmid (edd.): ἀμφὶ mss.

55 σκοποῖ Ahrens (MFCBuS): σκοποῖ mss (B).

1 "At whose mouth is that which men call the Ford (or
Passage) of Rhea," i.e. the Ionian Sea. Cp. N. iv 53, ἰόνιον
πόρον, and Aeschylus, P. V. 826, μέγαν κόλπον Ῥέας. The
call "the Passage of Rhea,"¹ this light hath dawned upon the son of Hāgēsidāmōs, 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 eld. 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 'Pēlās and 'Apeīlas, mentioned in one of the scholia, imply that 'Pēlās must have been written 'Pēlās, and ἐνθα 'Pēlās wrongly divided as ἐνθ 'Apeīlas. To make the latter intelligible, we have awkwardly to understand κρήνης or πηγής, "the place which men call the Ford of Ares' fountain." The change, which introduces the "Ionian Sea," and "the mouth of the Helōrus," 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 Helōrus, 492 B.C., Chromius fought on the side of Hippocrates, tyrant of Gela, and defeated the Syracusans. ² At the battle off Cumae.
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 Hêra (19–23), at which the victor has been twice triumphant; he has also won prizes at the Pythian, Isthmian, and Nemean games, and may Zeus grant his prayer for a victory at Olympia, for which his Panathenaic prize is a happy omen (24–36). His victory is due to his inherited merits, and to the blessing of the Graces, and of Castor and Polydeuces. Victories of his maternal ancestors, some of whom hospitably entertained those heroes (37–54).

The death of Castor and the devotion of Polydeuces (54–90).
X.—ΘΕΑΙΩ ΑΡΓΕΙΩ

ΠΑΔΑΙΣΤΗ

στρ. α'

Δαναοῦ πόλιν ἀγλαοθρόνων τε πεντήκοντα κορᾶν,
Χάριτες,
"Ἀργος Ἱερᾶς δώμα θεοπρεπῶς ὑμνεῖτε. φλέγεται
δ' ἀρεταῖς
μυρίαις ἥργων θρασέων ἐνεκεν.
μακρά μὲν τὰ Περσέως ἀμφὶ Μεδοίσας Ἑρυθρῶν;
5 πολλὰ δ' Ἀἰγύπτῳ καταοίκισθεν ἁστὴ ταῖς Ἕπά-
φου παλάμαις.
οὐδ' Ἱπερμήνστρα παρεπλάγχθη, μονόψαφον ἐν
κολεῖν κατασχοῖσα ξίφος.

ἀντ. α'

Διομήδεα δ' ἁμβροτον ξανθά ποτε Γλαυκώπις
ἐθηκε θεόν.
γαία δ' ἐν Θήβαις ὑπέδεκτο κεραυνωθεῖσα Δίὸς
βέλεσιν
μάντιν Οἰκλείδαν, πολέμιον νέφος.

10 καὶ γυναιξὶν καλλικόμοισιν ἀριστεῖει πάλαι:
Ζεὺς ἐπ' Ἀλκμήναν Δανᾶαν τε μολῶν τοῦτον
κατέφανε λόγον.

5 καταοίκισθεν s; κατόψισθεν vulgo; τα κατόψισθεν (BF); τα κατέκτησθεν (MC); κατενάσσατο Hardie C.R. iv 318, κτίσεν Ἰνάχις Bury, ub. vii 347.
6 Ἱπερμήνστρα D, Triclinius (BFbu) : —μήστρα B (MCu).

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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, and many are the cities which were founded in Egypt by the hands of Epaphus; nor did Hypermnêstra wander from the path of honour, when she restrained in her scabbard her sword of solitary purpose. And of old did the grey-eyed goddess of the golden hair make Diomêdês an immortal god; and, near unto Thebes, the earth, thunder-stricken by the bolts of Zeus, swallowed up the seer Amphiaraüs, that storm-cloud of the fray; and of old is Argos famous for its fair-haired dames. Zeus, by his visit to Alemênê and to Danaê, 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, Danaüs, king of Argos. Lynceus alone was spared by his wife, Hypermnêstra (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’ Ἀδράστοιο Λυγκεί τε φρενῶν καρτον ἐνθεία συνάρμοζεν δίκα.

ἐπ. α’

θρέψε δ’ αἰχμάν Ἀμφιτρύώνος. ο δ’ ὀλβῳ φέρ- 

tatos

ίκετʼ ἐς κείνου γενεάν, ἐπεὶ ἐν χαλκέοις ὁπλοῖς

15 Τηλεβόας ἔναρεν τῷ ὄψιν εἰδώμενος ἀθανάτων βασιλεύς αὐλάν ἐσμὴθεν σπέρμ’ ἀδείμαντον φέρων Ἡρακλεός οὐ κατ’ Ὀλυμπον

άλοχος Ἡβα τελεία παρὰ ματέρι βαῖνοιο ἔστι, 

cαλλίστα θεῶν.

στρ. β’

βραχῦ μοι στόμα πάντ’ ἀναγήγασθ’, ὅσων Ἀρ-

gείουν ἔχει τέμενος

20 μοῖραν ἐσλῶν ἔστι δὲ καὶ κόρος ἀνθρώπων βαρύς ἀντιάσαι.

ἀλλ’ ὅμως εὐχορδοὺν ἐγείρει λύραν,

καὶ παλαισμάτων λάβῃ φροντίδ’. ἀγών τοι χάλ-

κεος

δὰμον ὀτρύνει ποτὶ βουθυσίαν Ἡρᾶς ἀέθλων τε κρίσιν

Οὐλία παῖς ἐνθα νικάσαις δῖς ἐσχεν Θεαῖος εὐφό-

ρων λάθαν πόνων.

ἀντ. β’

25 ἐκράτησε δὲ καὶ ποθ’ Ἐλλανα στρατὸν Πυθῶν,

τύχα τε μολῶν

12 πατρὶ δ’ in lemma to scholium in D (CBS): πατρὶ τ’ BD (BMF).

15 ἔναρεν τῷ Mingarelli (s), — τῷ <δ’> C: ἔναρε or -en 

ti oi mss; -en καὶ oi B; ἐναρώντος M; ἔναρ’, ἐν θ’ oi F; ἐνα-

ρόντι oi Bury.

416
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; notwithstanding, 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.
PINDAR

καὶ τῶν Ἰσθμοὶ καὶ Νεμέα στέφανον, Μοίσαισί τ’ ἐδωκ’ ἀρόσαι,
τρὶς μὲν ἐν πόντοιο πῦλαισι λαχῶν,
τρὶς δὲ καὶ σεμνοῖς δαπέδοις ἐν Ἀδραστείῳ νόμῳ.
Ζεύ πάτερ, τῶν μὲν ἔραται φρενί, σιγὰ οἱ στόμα:
πὰν δὲ τέλος
30 ἐν τὶν ἔργων οὖν, ἀμόχῳ καρδίᾳ προσφέρων
tόλμαν, παραίτειται χάριν
ἐπ. β’
γνῶτ’ ἀείδω οἱ τε καὶ ὅστις ἀμιλλάται περὶ
ἔσχάτων ἄθλων κορυφαῖς. ὑπατον δ’ ἐσχεν
Πίσα

’Ἡρακλέος τεθμόν’ ἀδεία τε μὲν ἀμβολάδαν
ev τελεταῖς διὸ Ἀθανάλων νυν ὁμφαί
35 κόμασαν γαίᾳ δὲ καυθείσα τυρί καρπὸς ἔλαιας
ἐμολεν” Ηρας τὸν εὐάνορα λαδὺ ἐν ἀγγέων ἔρκεσιν
παμποικίλοις.
στρ. γ’
ἐπεται δὲ, Θεαίε, ματρώων πολύγνωτον γένος
ὑμετέρων
30 εὐάγγειον τιμὰ Χαρίτεσσι τε καὶ <σύν> Τυνδαρίδαις
θαμάκις.
ἄξιωθείνη κεν, ἐὼν Ὄρασύκλου
40 Ἀντία τε ξύγγονος, Ἄργηι μὴ κρύπτειν φάος
ὀμμάτων. νικαφορίαις γὰρ ὅσαις Προῖτοι τὸδ’
ιπποτρόφον

31 ἀείδων οἱ τε Καύσερ (CS); ἀείδων θεσὶ τε mss (BMFBu), Θεαὶ
τε Hermann, Dissen.
38 <σύν> Erasmus Schmid (edd.).
41 f. ὅσαις Προῖτου τὸδ’ ἱπποτρόφον | ἀστὺ θάλησεν BM and F
(who proposes Προῖτου θέσαν ἱππ. | ἀστὺ θαλῆσαι); ἔταις Προῖτου
κτλ. Bury; — καθ’ (Rauchenstein) ἱππ. | ἀστὺ θάλησαν C;
ὅσαις ἱππ. ἀστὺ τὸ Προἴτου θάλησεν mss (S); ὅσαις Προῖτοι τ’
ἀν’ ἱπποτρόφον | ἀστὺ θάλησαν Bergk4.
418
fortune, he won the crown at the Isthmus and at Nemea, and gave the Muses a field for their tilling, for he had thrice won the crown at the portals of the sea, and thrice also on the hallowed ground, according to the ordinance of Adrastus. O father Zeus, his mouth is dumb of his heart’s desire, but the end of all labours resteth in thine hands alone; nor doth he, with a heart that shrinketh from toil, pray amiss for thy grace, for he bringeth a spirit of daring. The burden of my song is familiar to himself, and to all who strive for the chief crown in the foremost of the games. Highest indeed is the ordinance of Heracles, which was granted to Pisa. Yet, amid the sacred rites of the Athenians, twice did voices sweet exalt him in the prelude of a triumphal ode, and in earth baked by the fire came the olive oil in richly painted vases to the manly people of Héra.¹ But full often, 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.
πίνδαρος θάλησσεν Κορίνθου τ' ἐν μυχοῖς καὶ Κλεωναίων πρὸς ἀνδρῶν τετράκις:

ἀντ. γ'

Σικυωνόθε ο' ἀργυρωθέντες σὺν οὐνηραῖς φιάλαις ἐπέβαν,

ἐκ δὲ Πελλάνας ἐπιεσσάμενοι νῦτον μαλακαῖσι κρόκαις.

45 ἀλλὰ χαλκὸν μυρίον οὐ δυνατὸν ἐξελέγχειν· μακροτέρας γὰρ ἁριθμῆσαι σχολαῖς· οὗτος Κλείτωρ καὶ Τεγέα καὶ Ἀχαιῶν ψίβατοι πόλεις καὶ Λύκαιον παρ Διὸς θῆκε δρόμῳ, σὺν ποδῶν χειρῶν τε νικᾶσαι σθένει.

ἐπ. γ'

Κάστορος δὲ ἐλθόντος ἐπὶ ξενίαν παρὰ Παμφάη

καὶ κασιγνήτου Πολυδεύκεος, οὐ θαῦμα σφίσιν ἐγγενὲς ἐμμεν ἀεθληταῖς ἀγαθοῖσιν· ἐπεὶ εὐρυχόρου ταμιάς Σπάρτας ἀγώνων μοίραν Ἐρμᾶ καὶ σὺν Ἡρακλεὶ διέποντι θάλειαν, μάλα μὲν ἀνδρῶν δικαίων περικαδόμενοι. καὶ μὰν θεῶν πιστῶν γένοις.

στρ. δ'

55 μεταμειβόμενοι δὲ ἐναλλᾶξ ἀμέραν τὰν μὲν παρὰ πατρὶ φίλῳ

Δὲ νέμονται, τὰν δ' ὑπὸ κεύθεσι γαῖας ἐν γυάλοις Θεράπναις,

πότμον ἀμπυπλάντες ὀμοῖον· ἐπεὶ τούτον, ἣ πάμπαν θεὸς ἐμμεναι οἰκεὶν τ' οὐρανῷ, εἶλετ' αἰῶνα φθιμένου Πολυδεύκης Κάστορος ἐν πολέμῳ.

110

48 δόμῳ Abel, Bury (retracted Isth. p. xiii).
city that breedeth horses! and four times in the
glens of Corinth, and at the hand of the men of
Cleônae.\footnote{1} But from Sicyon, they returned with silver
wine-cups, and from Pellana with their shoulders
clad with softest woofs,\footnote{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\footnote{3} and the high-throned cities of the
Achaeans\footnote{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
Heraclês, the guardians of Sparta’s spacious dancing-
floor cause their ordinance of the games to prosper,
caring in very deed for men who strive lawfully.
Verily faithful is the race of the gods.

In alternate changes the twin brethren spend the
one day beside their dear father Zeus and, the other,
down in the hollow earth in the depths of 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,

\footnote{1} The site of the Nemean games lay between Phliûs and
Cleônae, and the management of the games was at this time

\footnote{2} The prize at Pellana was a woollen cloak. Cp. \textit{Ο.} ix 97.

\footnote{3} The games at Cleitôr were in honour of Persephonê and
Dêmètèr; and those at Tegea, in honour of Athénè Aleaea
(\textit{Pausanias} viii 21, 2, and 47, 3).

\footnote{4} Some of the loftily situated cities of Achaia are named
in \textit{I.} ii 573 f.
60 τὸν γὰρ Ἰδας ἀμφὶ βοουῖν πῶς χολωθεῖς ἔτρωσεν
χαλκέας λόγχας ἀκμᾶ.

άντ. δ'
ἀπὸ Ταὐγέτου πεδανγάζων ἰδεν Δυνκεύς δρυὸς ἐν
στελέχει

ἡμένου. κεῖνου γὰρ ἐπιχθονίων πάντων γένετ

οξύτατον

ὄμμα. λαυνηρῶς δὲ πόδεσσιν ἀφαρ
ἐξικέσθαι, καὶ μέγα ἐργὸν ἐμῆσαντ’ ὀκέως. 120
65 καὶ πάθον δεινὸν παλάμας Ἀφαρητίδαι Διὸς.

αὐτικὰ γὰρ

ἡλθε Δήδας παῖς διόκων· τοι δ' ἐναντα στάθεν

τύμβῳ σχεδὸν πατρωίῳ.

ἐπ. δ'
ἐνθὲν ἁρπάζαντες ἁγαλμ’ Ἰδας, ἔστον πέτρον,
ἐμβαλὼν στέρνῳ Πολυδεύκεος· ἀλλ’ οὐ νυν φλάσαν,

οὐδ’ ἀνέχασασιν ἐφορμαθεὶς δ’ ἀρ’ ἀκοντὶ θὸ.

70 ἡλάσε Δυνκεύς ἐν πλευραῖσι χαλκῶν.

Zeus δ’ ἐπ’ Ἰδα πυρφόρον πλάξε ψολόεντα κε-


c θανατόν

ἀμα δ’ ἐκαίοντ’ ἔρημοι. χαλεπὰ δ’ ἔρις ἀνθρώποις

ὁμιλεῖν κρεσσόνων.

στρ. ε'

ταχέως δ’ ἐπ’ ἀδελφεύοι βιαν πάλιν χώρησεν ὁ

Τυνδαίδας, καὶ νυν οὐπω τεθναῦτ’, ἀσθματὶ δὲ φρίσσοντα

滹

πυναὶς ἐκίκεν. 140

75 θερμὰ δὴ τέγγων δάκρυα στοναχαῖς

ὅρθιον φώνασε. "Πάτερ Κρονίων, τίς δὴ λύσις

60 ἀκμᾶ Παυ (BMFCS): αἰχμὰ mss; ἀκὰ ‘point’ Bury.

62 ἡμένος (Doric acc.) scholia on BD (Bury); ἡμενος BD;

ἡμένος Triclinius; ἡμένουs (BF); ἡμενov 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 drove him backward; but, rushing forward with his swift javelin, he thrust its brazen point into the ribs of Lynceus. And Zeus hurled against Idas a smouldering thunderbolt of fire; and in that lonely place they were consumed together; for men find it hard indeed to strive with those who are stronger. Then did the son of Tyndarëus (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

ἔσσεται πενθέων; καὶ ἐμοὶ θάνατον σὺν τῷ ἐπίτειλον, ἀναξ.

οὐχεται τιμὰ φίλων τατωμένῳ φωτὶ παῦροι δ’ ἐν πόνῳ πιστοὶ βροτῶν ἀντ. ε’

καμάτων μεταλαμβάνειν.” ὥς ἐννέπεν. Ζεὺς δ’ ἀντίος ἠλυθέ οἱ

80 καὶ τὸδ’ ἐξαυῶδας’ ἐπος· ‘Εσσὶ μοι νίός· τόνδε δ’ ἐπείτα πόσις

σπέρμα θανατὸν ματρὶ τεὰ πελάσαις στάξει ἦρος. ἀλλ’ ἄγε τόνδε τοι ἐμπαν αἱρεσιν παρδίδωμι’ εἰ μὲν θανάτον τε φυγῶν καὶ γῆρας ἀπεθοδόμενον

αὐτὸς Οὐλυμποὺς θέλεις <ναίειν ἐμοὶ> σὺν τ’ Ἀθαναία κελαίνεικεί τ’ Ἀρει,

ἐπ. ε’

85 ἔστι τοι τούτων λάχος’ εἰ δὲ κασιγνήτου πέρι μάρνασαι, πάντων δὲ νοεῖς ἀποδάσσασθαι ἰσον, ἢμισοι μὲν κε πνεῶς γαῖας ὑπένερθεν ἐῶν, ἢμισο δ’ οὐρανοῦ ἐν χρυσέως δόμοις.” ὥς ἄρ’ αὐδόσαντος οὐ γνώμα διπλόν θέτο θεοῦ βουλαν.

90 ἀνὰ δ’ ἐλύσεν μὲν ὀφθαλμόν, ἐπείτα δὲ φωνὰν χαλκομῦτρα κάστορος.

84 ἡθελεὶς BD <ναίειν ἐμοὶ> Boeckh (s); οἰκείν σὺν ἐμοὶ scholium, <οἰκεῖν ἐμοὶ> Benedictus; θέλεις Triclinius <οἰκεῖν ἐμοὶ> c; νοεῖς <οἰκεῖν ἐμοὶ> Kayser; <νέμειν μέλλεις ἐμοὶ> M; οἰκείν αἰτος Οὐλυμποὺς θέλεις Bury.

85 τοι τούτων s; σοὶ τούτων miss (MFCBu); σοὶ μὲν τῶν Boeckh.

424
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 Arès of the darksome spear, thou canst have this lot appointed thee. But, if thou contendest for thy brother, and art minded to have an equal share with him in all things, then mayest thou breathe for half thy time beneath the earth, and for half thy time in the golden homes of heaven."

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

\(^1\) *i.e.* Zeus restored Castor to life.
NEMEAN XI

FOR ARISTAGORAS OF TENEDOS

INTRODUCTION

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

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.—ΑΡΙΣΤΑΓΩΡΑ ΤΕΝΕΔΙΩ

ΠΡΩΤΑΝΕΙ

στρ. α'  
Παί Ρέας, ἀ τε πρωτανεία λέλογχας, Ἡστία, Ζηνός υψίστου κασιγνήτα καὶ ὁμοθρόνου Ἑρας, εὕ μὲν Ἀρισταγόραν δέξαι τεῦν ἐς θάλαμον, εὕ δ' ἐταίρους ἀγλάῳ σκάπτῳ πέλας, 5 οἳ σε γεραίροντες ὀρθὰν φυλάσσοισιν Τένεδον, ἀντ. α'  
πολλὰ μὲν λοιβαῖσιν ἀγαζόμενοι πρῶταν θεῶν, πολλὰ δὲ κνίσσα: λύρα δὲ σφι βρέμεται καὶ ἀοιδά.  
καὶ ξενίου Διὸς ἀσκεῖται Θέμις ἀενάοις ἐν τραπέζαις. ἄλλα σὺν δόξα τέλος

10 δωδεκάμηνον περᾶσαι σὺν ἀτρώτῳ κραδίᾳ, ἐπ. α'  
ἀνδρα δ' ἐγὼ μακαρίζω μὲν πατέρ' Ἀγησίλαν, καὶ τὸ θαντὸν δέμας ἀτρεμίαν τε ξύγγγονον.  
ei δέ τις ὄλβον ἐχων μορφὰ παραμεύσεται ἄλλους, ἐν τ' ἀέθλοισιν ἀριστεύων ἐπέδειξεν βίαιν,

8 αἰενάοις s.  
10 περᾶσαι σὺν? Boeckh (FBu); περᾶσαι σὺν mss (C): περᾶσαι σὺν Dissen (MS).

11 'Αγησίλαν Wilamowitz (1909), p. 833, cp. frag. 123 (88) 9, ὁν Theoxenus of Tenedos, ὑδν — Ἀγησίλα. (8); ἀγησίλαν B; 'Αγησίλαν P. Maas: 'Ἀρκεσίλαν D (BMFBu).

13 μορφὰ mss — ἄλλως Hartung (CS); μορφὰ — ἄλλων mss (F); μορφὰν Boeckh — ἄλλων mss (BM); 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 Hâgêsîlas blessed, and I praise his own goodly frame, and his inborn constancy of soul. But, if any man who hath riches, excelleth others in beauty of form, and is wont to display prowess by his courage in the games, let him
15 θνατὰ μεμνάσθω περιστέλλων μέλη,
καὶ τελευταίν ἀπάντων γὰν ἐπιεσσόμενος.

στρ. β'

ἐν λόγοις δ’ ἀστῶν ἀγαθοῖς νυν αἰνείσθαι χρεῶν,
καὶ μεληδούποισι δαιδαλθέντα μελιζέμεν ἄοιδαῖς.
ἐκ δὲ περικτίων ἐκκαίδεκ’ Ἀρισταγόραν
20 ἀγλαίαι ὁικαὶ πάτραν τ’ εὐώνυμοι
ἐστεφάνωσαν πάλα καὶ μεγανχεὶ παγκρατίω.

ἀντ. β’

ἐλπίδες δ’ ὀκνηρότεραι γονέων παιδίος βίαν
ἐσχούν ἐν Πυθών πειραθαί καὶ Ὀλυμπία άθλων.
ναὶ μὰ γὰρ ὀρκον, ἐμὰν δόξαν παρὰ Καστάλια 30
καὶ παρ’ εὐδένδρω μολὼν ὅχθῳ Κρόνου
κάλλιον ἃν δηριώντων ἐνόστησ’ ἀντιπάλων,

ἐπ. β’

πενταετρίῳ ἐορτάν Ἡρακλέος τέθμων
κομάσαις ἀνδησάμενός τε κόμαν ἐν πορφυρέοις
ἐρνεσιν. ἀλλὰ βροτῶν τὸν μὲν κενεόφρονες αὐχαί
30 ἐξ ἀγαθῶν ἐβαλον τὸν δ’ αὐ καταμεμφθέντ’ ἀγα
ἰσχὺν οἰκείων παρέσφαλεν καλὼν
χειρὸς ἐλκῶν ὀπίσσω θυμὸς ἀτολμος ἐών.

στρ. γ’

συμβαλεῖν μὰν εὑμαρές ἂν τὸ τε Πεισάνδρου
πάλαι
αἷμ’ ἀπὸ Σπάρτας. Ἀμύκλαθεν γὰρ ἔβα σὺν
Ὀρέστα,
35 Αἰολέων στρατιὰν χαλκεντέα δεῦρ’ ἀνάγων
καὶ παρ’ Ἰσμηνοῦ ῥοάν κεκραμένον
ἐκ Μελανίππου μάτρος. ἀρχαίαι δ’ ἀρεταῖ

17 ἀγαθοῖς Triolinius νυν αἰνείσθαι (MF), — μιν — (BC): ἀγα-
θοῖς μὲν αἰνείσθαι old mss; — ἐπανείσθαι Bury; ἀγαθοῖς ἐπαίν.

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

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


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`, 'άντ. γ', 'άμφεροντ' ἀλλασσόμεναι γενεὰς ἀνδρῶν σθένος. εν σχερῇ δ' οὔτ' ὃν μέλαιναι καρπὸν ἐδωκαν ἀρουραί,

40 δένδρεά τ' οὐκ ἔθελει πάσαις ἐτέων περόδοις ἀνθος εὐώδες φέρειν πλούτῳ ἴσον, ἀλλ' ἐν ἀμείβοντι. καὶ θνατὸν οὔτως ἐθνὸς ἄγει ἐπ. γ'

μοῖραι. τὸ δ' ἐκ Διὸς ἀνθρώπων σαφὲς οὐχ ἐπεται τέκμαρ. ἀλλ' ἐμπαν μεγαλανορίαις ἐμβαίνομεν,

45 ἐργα τε πολλὰ μενοινώντες. δέδεται γὰρ ἀναίδεί ἐλπίδι γυία. προμαθείας δ' ἀπὸκεινται ῥοϊ. 60 κερδέων δὲ χρη μέτρον θηρευέμεν. ἀπροσίκτων δ' ἐρώτων ὁξύτεραι μανίαι.

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

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

Early in the Ode, the poet apologises to Délos for laying aside a poem, which he was writing in honour of Apollo on behalf of the island of 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 Délos 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 Délos 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.—ΗΡΟΔΟΤΟΣ ΘΒΑΙΟΣ

ΑΡΜΑΤΙ

στρ. α’
Μάτερ ἐμά, τὸ τέόν, χρύσαστι Θήβα, πράγμα καὶ ἄσχολίας ὑπέρτερον θήσομαι. μὴ μοι κραναὰ νεμεσάσαι Δάλος, ἐν ἂ κέχυμαι.

5 τὶ φίλτερου κεδύνω τοκέων ἀγαθοῖς; εἰξον, ὁπολλωνιάς ἀμφοτερὰν τοι χαρίτων σὺν θεοίς ξεύξῳ τέλος,

ἀντ. α’
καὶ τὸν ἀκειρεκόμαν Φοίβον χορεῦων ἐν Κέφῳ ἄμφιρύτα σὺν ποντίοις ἀνδράσιν, καὶ τὰν ἀλεπρέα Ἰσθμοῦ

10 δειράδ’. ἐπεὶ στεφάνους ἐξ ὁπασεν Κάδμου στρατῷ ἐξ ἀέθλων, καλλινικον πατρίδι κύδοις. ἐν ἂ καὶ τὸν ἀδεί-

μαντον Ἀλκμήνα τέκεν ἐπ. α’
παῖδα, θρασεῖαι τὸν ποτε Γηρυόνα φρίξαν κύνες. ἀλλ’ ἐγὼ Ἡροδότῳ τεύχων τὸ μὲν ἀρματὶ τεθρῖπ-

15 ἀνία τ’ ἀλλοτρίαις οὐ χερσὶ νωμάσαντ’ ἐθέλω

7 ἀκειρεκόμαν mss (edd.): ἀκερεκόμαν s², 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 Thébé 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 Ceós 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 Alcménē 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.
ΠΙΝΔΑΡ

η Καστορείφ ς η' Ίολάου ἐναρμόζαι νιν ύμνῳ,
κείνῳ γὰρ ἱρώων διφρηλάται Λακεδαίμονι καὶ
θηβαῖς ἐτέκνωθεν κράτιστοι

στρ. β'
ἐν τ' ἀέθλοισθι θλογον πλείστων ἁγώνων,
cαὶ τριπόδεσσιν ἐκόσμησαν δόμων
20 καὶ λεβήτεσσιν φιάλαισθι τε χρυσοῦ,
γενόμενοι στεφάνων
νικαφόρων· λάμπει δὲ σαφῆς ἀρετᾶ
ἐν τε γυμνοῖσι σταδίοις σφίσιν ἐν τ' ἀσπίδοδούμον.
ποίσιν ὀπλίταις δρόμοις,
ἀντ. β'
οἶά τε χερσὶν ἀκοντίζοντες αἴχμαις,
25 καὶ λαθινοὶ ὀπότ' ἐν δίσκοις ἤεν.
οὗ γὰρ ἦν πεντάθλιον, ἀλλ' ἔφ' ἐκάστῳ
ἔργατε κείτο τέλος.
τῶν ἀθρόων ἀνδησάμενοι θαμάκις
ἐρνεσιν χαίτας ἰεῖθροισθί τε Δίρκας ἐφανεν καὶ
παρ' Εὐρώτα πέλας,
ἐπ. β'
30 Ἰφικλέος μὲν παῖς ὀμόδαμος ἔδων Σπαρτῶν
γένει,
Τυνδαρίδας δ' ἐν 'Αχαιοῖς υψίπεδον Θεράπτνας
οἰκέων ἔδως.
χαίρετ'. ἐγὼ δὲ Ποσειδάων Ἰσθμῷ τε ξαθέα
ὁγχηστίαισιν τ' ἀιῶνεσσίν περιστέλλων ἀοιδάν
γαρύσομαι τοῦτο ἀνδρὸς ἐν τιμαίσιν ἀγακλέα ταῖς
'Ασωποδόφρου πατρὸς αἴσαν

στρ. γ'
35 Ὀρχομενοῖο τε πατρῴαν ἄρουραν,
α νιν ἐρειδόμενον ναυαγίαις

27 ἐργατεῖ B (BMB*FBu), ἐρματὶ D, Φεργατεῖ (M1) : ἐργατεῖ CS.
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wed him to the strain of Castor or of Iolaüs, for, of all the heroes, they were the bravest charioteers, the one in Sparta born, in Thebes the other. And, in the games, they essayed the greatest number of contests, and decked their homes with tripods and cauldrons and with bowls of gold, by tasting of crowns victorious. Clear shineth their prowess, both in the courses of stript runners, and amid the warrior-races with the sounding shield; and in all the deeds of their hands, in flinging the spear, and whensoe’er 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 Dirçê, or hard by the Euròtas, (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 Therápné.

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 Asôpodórus, 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 Arês, and, on the advice of Athéné, sowed the dragon’s teeth, out of which armed men grew up. The five survivors of these became the ancestors of the Thebans.
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εξ ἀμετρήτας ἄλος ἐν κρυοέσσα
δέξατο συντυχίαν·
νῦν δ' αὕτης ἀρχαίας ἔπεβασε πότμος
40 συγγενῆς εὐαμερίας. ὁ πονήσας δὲ νόφ καὶ
προμάθειαν φέρει·
ἀντ. γ' εἰ δ' ἀρετὰ κατάκειται πᾶσαν ὄργαν,
ἀμφότερον δαπάναις τε καὶ πόνοις,
χρή νῦν εὐρόντεσσιν ἀγάνωρα κόμπον
μὴ φθονεραίςι φέρειν
45 γνώμαις. ἔπει δούφα δόσις ἁνδρὶ σοφῷ
ἀντὶ μόχθων παντοδαπῶν ἔπος εἰπόντ', ἀγαθῶν
ξυνὸν ὑρθῶσαι καλόν.
ἐπ. γ' μυσθὸς γὰρ ἀλλοὶς ἄλλος ἐφ' ἔργασιν ἀνθρώποις
γλυκύς,
μηλοβότα τ' ἀρότα τ' ὄρνιχολόχῳ τε καὶ ὅν
πόντος τρέφειν.
γαστρὶ δὲ πᾶς τις ἀμύνων λιμὸν αἰανὴ τέταται. 70
50 ὅς δ' ἄμφ' ἀέθλοις ἢ πολεμίζουν ἀρηταί κῦδος
ἀβρόν,
εὐαγορηθεῖς κέρδος ὕψιστον δέκεται, πολιατᾶν
καὶ ξένων γλώσσας ἁώτον.
στρ. δ' ἂμμυ δ' ἐοίκε Κρόνου σεισίχθουν' νῦν
γείτον' ἀμειβομένους εὐεργέταν
ἀρμάτων ἱπποδρόμιον κελάδῆσαι,
55 καὶ σέθεν, Ἀμφίτρών,
pαίδας προσευπεῖν, τὸν Μινύα τε μυχὸν
41 κατάκειται mss: 'ντέταται τις Christ.
47 ἐφ' ἔργασιν Β (BMFChBv), — ἀρμασιν D: ἐπ' ἔργασιν s.
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, whenssoever a man, with all his spirit, throweth himself into pursuit of prowess, sparing neither cost nor pains, 'tis meet that, when the prize is won, we should, with thoughts ungrudging, give him ennobling praise. For the wise poet finds it an easy boon, in requital for manifold toil, to say his good word, and thus, besides, to set on high the fame of the State. Aye! even as divers meeds for divers works are sweet to men, to the shepherd and to the ploughman, to the fowler and to him whom the sea doth nourish, while every man straineth his strength in defending his belly from weary famine; even so, whosoever winneth bright renown, either in the games or in war, receiveth the highest gain in the choicest praises of citizens and of strangers.

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

¹ Poseidon, of Onchétus, is here described as the neighbour of Thebes.
² Heracles and Iolaus, in whose honour the Heraclea and the Iolaia were held at Thebes. ³ At Orchomenus.
καὶ τὸ Δάματρος κλυτὸν ἄλσος Ἐλευσίνα καὶ Ἐυβοιαν ἐν γναμπτοῖς δρόμοις.

ἂντ. δ′
Πρωτεσίλα, τὸ τεῦχος δ′ ἀνδρῶν Ἀχαιῶν ἐν Φυλάκα τέμενος συμβάλλομαι.

60 πάντα δ′ ἔξευπτειν, ὥσ' ἀγώνιοις Ἑρμᾶς Ἡροδότῳ ἔπορεν θυτοῖς, ἀφαιρεῖται βραχὺ μέτρον ἐχων ὑμνος. ἦ μὰν πολλάκις καὶ τὸ σεσωμπαμένον εὐθυμίαν μεῖς φέρει.

ἐπ. δ′
 eius νυν εὐφόνων πτερύγεσσιν ἀερθέντ' ἀγλαίας 90

65 Πιερίδων ἔτι καὶ Πυθώθεν Ὀλυμπιάδων τ' ἐξαιρέτους Ἀλφεοῦ ἔρνεσι φράξαι χειρὰ τιμὰν ἑπταπύλως Θήβαισι τεῦχον'. εἰ δὲ τις ἐνδον νέμει πλοῦτον κρυφαῖν,

αλλοισὶ δὲ ἐμπίπτων γελᾷ, ψυχὰν Ἀιδὰ τελέων οὐ φράζεται δόξας ἀνενθεν.
of Demêter, and Euboea too, among the circling race-courses. And I add, beside, thy sacred ground, Prôtesilas, in Phylacê, 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 Alpheüs and the Olympian games, thus winning glory for seven-gated Thebes. But, if any one broodeth at home over hoarded wealth, and rejoiceth in oppressing others, he little thinketh that he is giving up his soul to death—death without glory.

1 In Thessaly, on the Pagasæan gulf.
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 Thérôn. 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 Thérôn (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
the Argive, Aristodémus: "Money maketh man" (9–11).

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

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

ΑΡΜΑΤΙ

στρ. α'

Οἱ μὲν πάλαι, ὡς Ἐρασύβουλε, φῶτες, οἱ χρυσαμ-
πύκνων
ἐς δίφρον Μούσαν ἐβαίνων κλυτὰ φόρμιγγι συναν-
tόμενοι,
ῥίμφα παιδείους ἐτοξευον μελιγάρνας ὑμνοὺς,
ὅστις ἔων καλὸς εἰχεν ᾿Αφροδίτας
5 εὐθρόνου μνάστειραν ἕδισταν ὀπώραν.

ἀντ. α'

ἀ Μοῦσα γὰρ οὐ φιλοκερδῆς πῶ τότ' ἦν οὔδ'
ἐργάτης·
οὔδ' ἐπέρναντο γλυκεῖαι μελιφθόγγον ποτὶ Τερ-
ψιχῶρας
ἀργυρωθεῖσαι πρόσωπα μαλθακόφωνοι ἀοιδαῖ.

νῦν δ' ἐφύητι <τὸ> τῶργεῖου φυλάξαι
10 ῥῆμ' ἀλαθείας <ἐτᾶς> ἀγχιστα βαίνον,
ἐπ. α'

"χρήματα, χρήματ' ἀνήρ," ὅς φὰ κτεάνων θ' ἀμα
λειφθεῖς καὶ φίλων.

ἔσσι γὰρ ὅν σοφὸς, οὐκ ἄγνωτ' ἀείδω
Ἰσθμίαν ὑποτισὶ νίκαν,
20 τὰν Ξενοκράτει Ποσειδάων ὀπάσαις,

9 <τὸ> Heyne (edd.).
10 <ἐτᾶς> Bergk (Bus) : <δδὼν> Hermann (BMFC), επ.
P. iii 103.
11 θ' ἁμα mss and scholia (CBus) : θαμὰ (BMF), θάμα Bergk.

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II.—FOR XENOCRATES OF ACRAGAS

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

The men of old, O Thrasybúlus, who mounted the car of the golden-wreathed Muses, taking up the sounding lyre, lightly shot forth their honey-sweet songs in honour of their loves, whencsoever 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 Xenocratés, Poseidon sent him to entwine about

\(^1\) Or "which wooeth."


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

\[δό γάρ δὴ πότε φασιν' Ἀριστόδημον ἐν Σπάρτῃ λόγου οὐκ ἀπάλαμνον εἰπεῖν' χρῆματ' ἀνήρ· πενίχρος δὲ οὐδεὶς πέλετ' ἐσῶς οὖδὲ τίμως.\]
15 Δωρίων αυτῷ στεφάνωμα κόμα
πέμπτεν ἀναδείσθαι σελίνων,
στρ. β'
eυάρματον ἄνδρα γεραιρών, 'Ἀκραγαντῖνων φάος.
ἐν Κρίσα β' εὐρυσθενής εἶδ' 'Απόλλων νῦν πόρε τ'
ἀγλαίαν
καὶ τόθι κλειναίς <δ'> 'Ερεχθειδὰν χαρίτεσσιν
ἀραρῶς
20 ταῖς λιπαραισ ἐν Ἄθαναίς, οὐκ ἐμέμφθη
ρυσίδιφρον χεῖρα πλαξίππου φωτὸς;
ἀντ. β'
tὰν Νικόμαχος κατὰ καιρὸν νεῖμ' ἀπάσαις ἀνίαις:
διότε καὶ κάρυκες ὠρᾶν ἀνέγγουν, σπονδοφόροι
Κρονίδα
Ζηνὸς 'Αλειοί, παθόντες ποὺ τι ϕιλόξενον ἔργον.
25 ἀδυπνόφ τε νῦν ἀσπάζοντο ψωνά
χρυσεάς ἐν γούνασιν πιτύντα Νίκας
ἐπ. β'
γαίαν ἀνὰ σφετέραν, τὰν δὴ καλέοισιν 'Ολυμπίου
Δίος
ἀλσος: 'ἐν' ἀθανάτως Λινησιδάμου
παίδες ἐν τιμαῖς ἐμειχθεὶν.
30 καὶ γὰρ οὐκ ἀγνώτες υἱῶν ἐντὶ δόμοι
οὔτε κόμων, ὁ Ὀρασύβουλ', ἐρατῶν,
οὔτε μελικόμπτων ἀοιδᾶν.

15 ἦν Λυκίδαν καὶ τόθι. Βυ; ἦν Λυκίδαν καὶ τόθι κτλ. Βυ; Λυκίδαν καὶ τόθι κτλ. ΜΦΣ.
19 κλειναῖς MSS (ΜΦΣ): — <δ'> Heyne (Βυ), — <τ'> Bergk, Bury.
22 νεῖμ' ἀπάσαις Hermann (edd.): νάμα πάσαις MSS.
23 ἀνέγγον (MSS): ἀνέγγον MSS (Βυ); opr. ἦγγον P. iv 120, ix 79.
his hair a wreath of the wild Dorian celery, thus honouring the hero of the goodly chariot, the light of the people of Acragas. And in Crisa also did the mighty Apollo look graciously upon him, and gave him glory even there.

And in gleaming Athens, when he attained those famous, those gracious victories, among the sons of Erechtheus, he had no fault to find with the deftly driving hand of the man that lashed the steeds, the hand wherewith Nicomachus gave the horses full rein at the fittest moment—that very driver whom the heralds of the Olympian seasons, the Elean truce-bearers of Zeus, son of Cronus, knew once again,¹ since they had won, I ween, some friendly favour from him.² And with sweetly breathing voice they greeted him, when he fell upon the lap of golden Victory in their own land, which men call the precinct of Olympian Zeus; where the sons of Aenèsidâmus ³ were linked with deathless honours. For the homes of your clan, O Thrasybûlus, are not unfamiliar with gladsome triumph-songs, nor with sweet-voiced minstrelsy. For 'tis no hill, no, nor

¹ Recognised, at Olympia. ² At Athens. ³ Thérôn, and Xenocratês, the father of Thrasybûlus.
στρ. γ' 

οὐ γὰρ πάγος, οὐδὲ προσάντης ἡ κέλευθος γίνεται,
εἰ τις ευδόξων ἔστω ἄνδρῶν ἄγοι τιμᾶς Ἑλικών-

50

ιάδων.

35 μακρὰ δισκήσαις ἀκοντίσσαμι τοσοῦθ', ὃσον

ὁργάν

ἐνυποκράτης ὑπὲρ ἄνθρωπων γλυκεῖαν

ἐσχεν. αἴδοιος μὲν ἢ ἂντοίς ὀμιλεῖν,

ἀντ. γ'

ἐπιποτροφίας τε νομίζων ἐν Πανελλάνων νόμῳ:

καὶ θεῶν δαίτας προσεπτυκτο πάσας· οὐδὲ ποτε

ξενίαν

40 οὗρσι ἐμπνεύσαις ὑπέστειλ᾽ ἱστίον ἀμφὶ τρα-

πέξαν.

60

ἀλλ' ἐπέρα ποτὲ μὲν Ψάσιν θερείαις,

ἐν δὲ χειμῶνι πλέων Νείλου πρὸς ἄκτας.

ἐπ. γ'

μὴ νυν, ὅτι φθονεραὶ θνατῶν φρένας ἀμφικρέμαν-

ται ἐλπίδες,

μὴτ' ἀρεταῖ ποτὲ συγάτῳ πατρῴων,

45 μηδὲ τούσδ' ὕμνους· ἐπεὶ τοι

οὐκ ἐλινύσοντας αὐτοὺς εἰργασάμαν.

ταῦτα, Νικάσιπτ', ἀπόνειμον, ὅταν

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

¹ Cp. note on P. i 45.
² The fame of his hospitality extended to the eastern limits of the known world, reaching as far as Phásis, the distant river of the Euxine, in the summer, and as far as the Nile in the winter. The Euxine was open to navigation in the summer alone, and it was only to Egypt that the Greeks sailed in the winter.
ISTHMIAN III

FOR MELISSUS OF THEBES

INTRODUCTION

Melissus of Thebes obtained two victories,—a victory in the pancratium at the Isthmus (iv 44) and a victory in the chariot-race at Nemea (iii 13). The Ode celebrating the Isthmian pancratium is commonly called the fourth Isthmian, but it was apparently composed before the third. Melissus afterwards won the chariot-race at the Nemean games, and accordingly a short poem, commonly called the third Isthmian, was composed in the same metre as the fourth, and prefixed to it. Thus both poems could be sung to the same music, by the same chorus, and, probably, at a smaller expense. This is in agreement with the view of Mr. Bury, who regards the first metrical system, the eighteen lines of 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 ἔξης ὀδὴν.
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a lacuna, consisting of one metrical system, between the two parts of the composition. Bergk and Christ regard them as separate poems.

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

ιπποῖς

στρ. α'

Εἰ τις ἀνδρῶν εὐτυχήσαις ἢ σὺν εὐδόξοις ἀέθλοις ἢ σθένει πλοῦτον κατέχει φρασίν αἰανῆ κόρον, ἄξιος εὐλογίαις ἁστῶν μεμίχθαι. Ζεῦ, μεγάλαι δ' ἀρεταί θνατοῖς ἐπονταί

5 ἐκ σέθεν: ξώει δὲ μᾶσσων ὄλβος ὑπιζομένων, πλαγίαις δὲ φρένεσσιν οὐχ ὀμῶς πάντα χρόνον θάλλων ὀμίλει.

ἀντ. α'

εὐκλέων δ' ἐργων ἀποινα χρὴ μὲν ὑμνῆσαι τὸν ἐσλόν,

χρὴ δὲ κωμάξοντ' ἀγαναῖς χαρίτεσσιν βαστάσαι. ἐστι δὲ καὶ διδύμων ἀέθλων Μελίσσῳ

10 μοῖρα πρὸς εὐφροσύναν τρέψαι γλυκείαν ἦτορ, ἐν βάσσαισιν Ἰσθμοῦ δεξαμένῳ στεφάνους, τὰ δὲ κοίλα λέοντος ἐν βαθυστέρνον νάπα κάρυζε Θήβαν

ἐπ. α'

ιπποδρομία κρατέων. ἀνδρῶν δ' ἀρεταῖν σύμφυτον οὐ κατελέγχει.

15 ἵστε μᾶν Κλεωνύμου δόξαν παλαιὰν ἄρμασιν: καὶ ματρόθε Δαβδακίδαισιν σύννομοι πλοῦτον διεστείχον τετραοριῶν πόνοις.

ἀἰῶν δὲ κυλινδομέναις ἀμέρας ἀλλ' ἄλλοτ' ἐξάλ-λαξεν: ἀπρωτοὶ γε μᾶν παῖδες θεῶν.
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.
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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
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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’

'Εστι μοι θεών ἐκατι μυρία παντᾶ κέλευθος· ὃ Μέλισσ’, εὑμαχανίαν γὰρ ἔφανας Ἰσθμίους ὑμετέρας ἀρεταῖς ὑμιῶν διόκειν·

αἰσὶ Κλεωνυμίδαι θάλλοντες αἰεὶ.

5 σὺν θεῷ θνατῶν διέρχονται βιότου τέλος. ἅλλοτε δ’ ἄλλοιος οὐρος

πάντας ἀνθρώπους ἐπαίσισσων ἐλαύνει. 10

ἀντ. ἁ’

tοι μὲν ὅν Ὁὐθβασι τιμάεστες ἀρχάθεν λέγονται πρόξενοι τ’ ἀμφικτιώνων κελαδείνας τ’ ὅρφανοι ὑβριστ’ ὀσσα δ’ ἐπ’ ἀνθρώπους ἄηται

10 μαρτύρια φθυμένων ζωῶν τε φωτῶν ἀπλέτου δοξας, ἐπέψαυσαν κατὰ πᾶν τέλος· ἀνορέας δ’ ἐσχάταισιν

οἶκοθεν στάλασιν ἄπτονθ’ Ἡρακλείαις· 20

ἐπ. ἁ’

καὶ μηκέτι μακροτέραν σπεύδεων ἄρετάν.

ἰπποτρόφου κ’ ἐγένοντο,

15 χαλκέω τ’ Ἀρεί ἄδων.

ἀλλ’ ἀμέρα γὰρ ἐν μιᾷ

τραχεία νυφὸς πολέμιοι τεσσάρων

17b ἀνδρῶν ἐρήμωσεν μάκαιραν ἐστίαν.

5 βιῶτου Donaldson, Schneidewin (CMCBus); βίον mss (B); βίου εἰς F.

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IV.—FOR MELISSUS OF THEBES

WINNER IN THE PANCRATIUM AT THE ISTMUS, 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 by\(^1\) 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 Arës. But alas! for, on a single day,\(^3\) the rude hail-storm of war bereft a happy heart of four of its heroes; but now, once

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\(^1\) Lit. "left of."

\(^2\) οἰκοδεν̄: διὰ τῶν οἰκείων ἀρετῶν, scholium on the parallel passage, O. iii 44.

\(^3\) The battle of Plataea, 479 B.C.
PINDAR

νῦν δ’ αὖ μετὰ χειμέριον ποικίλων μηνών ζῷον
χθῶν ὑπε κοινικέοιςιν ἀνθησεν ρόδοις
στρ. β’

dαιμόνων βουλαίς. ὁ κινήτηρ δὲ γὰς Ὅγχηστὸν
οἰκέων

20 καὶ γέφυραν ποντιάδα πρὸ Κορίνθου τειχέων,
tόνδε πορὼν γενεὰ θαυμαστὸν ὄμων
ἐκ λεχέων ἀνάγει φάμαν παλαιῶν
εὐκλέων ἐργον· ἐν ὑπνῷ γὰρ πέσεν. ἀλλ’ ἀνεγει-

'Ασσοψιρὸν θαητὸς ὅς ἁστροις ἐν ἄλλοις:

ἀντ. β’

25 ἀ τε κάν γοννοῖς Ἀθανᾶν ἀρμα καρύξαισα νικᾶν
ἐν τ’ Ἀδραστείοις αέθλοις Σικυώνοις ὤπασεν
tοιάδε τῶν τότ’ ἐόντων φύλα’ ἀοίδαν.

30 τῶν ἀπειράτων γὰρ ἄγνωστοι σιωπαί,

ἐπ. β’

ἐστιν δ’ ἀφάνεια τύχας καὶ μαρναμένων,
πρὶν τέλος ἀκρον ἱκέσθαι:

35 ἔσφαλε τέχνα καταμάρψαί’. ἦστε μᾶν Ἀλαντὸς

ἀλκάν φοίνιον, τὰν ὄψια

18 χειμέριον ποικίλων mss (BMFBu): χειμερίων ποικίλα
Hartung (C), χειμέριον ποικίλα (S).
27 ἀοίδαν Triclinius (BFBS): ἀοίδαν B (MC); ἀοίδαν D.
35 f. ἀλκάν, φοίνιον τὰν — ταμῶν “feriendo cruentavit”
Madvig (S).
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

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\(^1\) 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 φυλλοβολία" (Fennell and Bury). Cp. P. ix 124.
ποιηματων ακτις καλων ασβεστοι αιελ.

ἀντ. γ'

προφρόνων Μωισαίν τύχοιμεν, κείνων ἄψαι πυρσῶν ὕμνων
καὶ Μελίσσω, παγκρατίου στεφάνωμι ἐπάξιοιν,
45 ἐρνεὶ Τελεσιάδα. τόλμα γὰρ εἰκώς
θυμόν ἐριβρεμετὰν θηρῶν λεόντων
ἐν πόνῳ, μῆτιν δ’ ἀλώπηξ, αἰετοῦ ἄ τ’ ἀναπιτνα-
μένα ῥόμβου ἵσχει.
χρῇ δὲ πάν ἔρδοντα μαυρώσαι τὸν ἑχθρόν.
ἐπ. γ’

οὐ γὰρ φύσιν Ἡμαριωνείαν ἔλαχεν.
50 ἀλλ’ ὅνοτὸς μὲν ἰδέσθαι,
συμπεσεῖν δ’ ἀκμὴ βαρὺς.

46 θηρῶν Heyne (MFCS) : θηρᾶν mss ; θηρᾶ scholium, Thiersch, Hermann (BBu).
51 ἀκμὴ Pauw (BMFCS) : αἷμα mss (Bu).
falling on his own sword, thus bringing blame on all the sons of the Greeks, as many as went to Troy.\footnote{1} But lo! he is honoured throughout all the world by Homer, who, having set forth all his prowess, told it after the rule of his epic divine for other bards to toy with. For whatsoever one hath well said goeth forth with a voice that never dieth; and thus, o'er the fruitful earth and athwart the sea, hath passed the light of noble deeds unquenchable for ever. O may we win the favour of the Muses, that, for Melissus also, we may kindle that torch of song, as a well-won prize from the pancratium, even for this scion of the race of Telesias. For, in toil of conflict, he resembleth the spirit of loudly-roaring lions in boldness, while, in craft, he is like the fox, which lieth on her back and so stayeth the swoop of the eagle.\footnote{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.

\footnote{1} Cf. Headlam in \textit{Classical Rev.} xvii (1903), 208 f.

\footnote{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 pentathlum, 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, \textit{Greek Athletic Sports}, p. 376). As a pancratiast, Melissus had probably resorted to some kind of wrestling trick, like that called the \textit{πρότος χαμαί}, or \textit{υπτιασμός}. Antaeus, who is mentioned below, is said to have excelled in the former.
καίτοι πότ᾽ Ἀνταίου δόμους
Θηβαῖν ἀπὸ Καδμείαν μορφὰν βραχύς, ψυχὰν δ᾽ ἄκαμπτος, προσπαλαισῶν ἥλθ᾽ ἄνηρ
tαν πυροφόρον Διβύναν, κρανίως ὄφρα ξένων ναῦν
Ποσειδάωνος ἐρέφοντα σχέδοι,

στρ. δ′
55 νίος Ἀλκμήνας ὅς Ὀὐλυμπόνδ᾽ ἔβα, γαίας τε πάσας
cαὶ βαθύκρημνον πολιάς ἀλὸς ἐξευρὼν θέναρ,
ναυτιλίαισι τε πορθμὸν ἀμερώσαις.
νῦν δὲ παρ᾽ Αἰγιόχῳ κάλλιστον ὀλβόν
ἀμφέτων ναίει, τετίματα τε πρὸς ἀθανάτων
φίλοις, "Ἡβαν τ᾽ ὀπνεῖε, 100
60 χρυσέων οίκων ἀναξ καὶ γαμβρὸς Ἡρας.

ἀντ. δ'
τῷ μὲν Ἀλεξτράν ὑπερθεν δαίτα πορσύνοντες
καὶ νεόδματα στεφανώματα βωμῶν αὐξομεν
ἐμπυρα χαλκοσκῆν ὀκτὼ θανόντων,
tους Μεγάρα τέκε οἱ Κρειοῦντις νιύος.
65 τοῖσιν ἐν δυσμαίσιν αὐγὰν φλὸξ ἀνατελλομένα
συνεχὲς παννυχίζει
αἰθέρα κυναγέντι λακτίζουσα καπνῷ,
ἐπ. δ'
καὶ δεύτερον ἀμαρ ἑτείων τέρμ᾽ ἄθλων
γίνεται, ἵσχύος ἔργον.
ἐνθὰ λευκωθεῖς κάρα

56 βαθύκρημνον Heyne (s) : βαθυκρήμνον mss (BMFCBu).
65 δυσμαίσιν BD and scholia (MFCBuS) : δυσμαίσιν Triolinus (B).
66 κυσσαέντι (MFCBuS) : κυσσάντι mss ; κυσσάντι Hermann (B).

466
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 Alemênê'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 Hêbé, 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' ἀνήρ διπλῶαν
νίκαν ἀνεφάνατο παιδών <τε> τρίταν πρόσθεν,
κυβερνατήρος οἰακοστρόφος
γνώμα πεπιθῶν πολυβούλω. σὺν Ὄρσέα δὲ νιν
κωμάξομαι, τερπνάν ἐπιστάζων χάριν.

71 παιδών <τε> BS: <καὶ> παιδών MFCBu.
72 κωμάξομαι D (MFCBuS): κωμάξομαι 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 Cleonícus has spared neither toil nor cost (54–58). Pytheas has made a clear course for his younger brother's victories as a pancratist (59–61). Give the victor a wreath and a new ode of victories (62 f).
V.—ΦΤΛΑΚΙΔΑ ΑΙΓΙΝΗΤΗ

ΠΑΓΚΡΑΤΙΩ

στρ. α'

Μάτερ 'Αλίου πολυώνυμε Θεία, σέο ἐκατι καὶ μεγασθευτή νόμισαν χρυσῶν ἀνθρωποὶ περιώσιον ἄλλων καὶ γάρ ἐριζομέναι

5 ύαιν ἐν πόντῳ καὶ <ὑφ'> ἀρμασίν ὑποι διὰ τεάν, ὀνασσα, τιμᾶν ὁκυδινάτοις ἐν ἀμίλλαισι θαυμασταὶ πέλουται.

ἀντ. α'

ἐν τ' ἀγωνίοις ἀεθλοισὶ ποδεινὸν κλέος ἔπραξεν, ὅντιν' ἀθρόοι στέφανοι χεροὶ ἱκάσαντ' ἀνέδησαν θειραν

10 ἔτη ταχυτάτη ποδών.

κρίνεται δ' ἀλκὰ διὰ δαλμόνας ἀνθρῶν,

dύο δὲ τοῖς ξώας ἀωτον μοῦνα ποιμαίνοντι τὸν ἀλπινιστὸν εὐανθεῖ σὺν ὄλβῳ,

ἐπ. α'

ἐς τις εὔ πάσχουσιν κόλον ἐσώλον ἄκοψη.

μὴ μάτευε Ζεὺς γενέσθαι πάντ' ἔχεις,

15 εἰ σε τούτων μοὴρ' ἐφίκουτο καλῶν.

θνατὰ θνατοῦσι πρέπει.

tίν δ' ἐν 'Ἰσθμῷ διπλῶα θάλλοισ' ἀρετά,

2 σεο scholium, Bergk (mFCBuS): σεο γ' mss (B).

5 <ὑφ'> scholium, Bergk (mFCBuS): ἐν B, Triclinius (B); om. D.

13 ἄκοψη B (mCS): ἄκοψῃ D, Triclinius (BFBu).

472
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,

1 Theia, "the goddess divine," is mentioned in Hesiod's *Theogony*, 371, as the mother of the Sun, the Moon, and the Dawn. She is thus the principle of Light, which gives brightness to all her offspring. She appears in many forms, and it is only for this reason that she is here said to have "many names." It is this Light that gives gold its brightness, and prompts men to stamp it as current coin. Cf. Wilamowitz, *Berlin Akad*. 1909, p. 826 f.

2 "Wars are undertaken by land and sea, for treasure; and are thus due to the influence of Theia." (Bury.)
Φυλακίδα, κείται, Νεμέα δὲ καὶ ἀμφοῖν,
Πυθέα τε παγκρατίου. τὸ δ' ἐμὸν
20 οὐκ ἀτερ Αἰακίδαν κέαρ ὑμνον γεύταιν,
σὺν Χάρισιν δ' ἐμολον Λάμπωνος νίοις
στρ. β'
tάν' ἐς εὐνομον πόλιν ν ἐὶ δὲ τέτραπται
θεοδότων ἑργῶν κέλευθον ἀν καθαράν,
μὴ φθόνει κόμπον τὸν ἑοικότ' ἄοιδα
25 κηρύμεν ἀντὶ πόλων,
καὶ γὰρ ἱρῶν ἄγαθοὶ πολεμισταῖ
λόγου ἐκερδαναν, κλέονται δ' ἐν τε φορμύγγεσσιν
εὖ αὐλῶν τε παμφώνοις ὁμοκλαῖς
ἀντ. β'

μυρίων χρόνων· μελέταν δὲ σοφισταῖς
Δίὸς ἐκατι πρόσβαλον σεβιζόμενοι
30 ἐν μὲν Αἰτωλῶν θυσίασιν φαενναῖς
Οἰνείδαι κρατεροῖ,
ἐν δὲ Θῆβαις ἱπποσῶς 'Ἰόλαος

γέρας ἔχει, Περσεὺς δ' ἐν Ἀργεῖ, Κάστορος δ' αἰχμᾶ Πολυδεύκεος τ' ἐπ' Εὐρώτα βρέθροις.

ἐπ. β'

ἀλ' ἐν Οἰνώνα μεγαλήτορες ὀργαί
35 Αἰακοῦ παιδῶν τε τοῖ καὶ σὺν μάχαις
dιὸς πόλιν Τρῶων πράθουν ἐστόμενοι

Ἡρακλῆι πρότερον,
καὶ σὺν Ἀτρείδαις. ἔλα νῦν μοι πεδόθεν
λέγε, τίνες Κύκνου, τίνες Ἐκτυρα πέφνου,
40 καὶ στράταρχον Αἰθιόπων ἀφοβοῦν
Μέμνονα χαλκοάραν· τίς ἄρ' ἐσολὸν Τήλεφον

36 πράθων ἐστόμενοι B (MFCBa), Wilamowitz: ἐπραθον, στόμενοι Bergk1 (a).
37 Ἰηρακλῆι Trielinus (MFCBa1): —κλεῖ old mss; — κλεῖς3.
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 συμμάχοις, "for their allies," Bury.
⁴ Cp. O. ii 82, a son of Poseidon, slain by Achilles, and changed into a swan.
τρώσεν ἐφὶ δορὶ Καίκου παρ’ ὀχθαῖς;

τοίςιν Ἀγίναν προφέρει στόμα πάτραν
διαπρεπέα νᾶσον· τετείχισται δὲ πάλαι

πῦργος ὑψηλαῖς ἀρεταῖς ἀναβαίνειν.

πολλὰ μὲν ἄρτιεπῆς

γῆλωσά μοι τοξεῦματ’ ἔχει περὶ κεῖνων
kελαδέσαι· καὶ νῦν ἐν Ἄρει μαρτυρήσαι κεν πόλις
Αἰαντος ὀρθωθείσα ναῦταις

ἐν πολυφθόρῳ Σαλαμῖς Δίδος ὁμβρῷ

ἀναρίθμων ἀνδρῶν χαλαζάεντι φόνῳ.

ἀλλ’ ὄμως καύχημα κατάβρεχε σιγᾶ·

Zeus τά τε καὶ τά νέμει,

Zeus ὁ πάντων κύριος. ἐν δ’ ἐρατεινῷ

μέλιτι καὶ τοιαίδε τιμᾶι καλλίνικον χάρμ’ ἀγαπά-καὶ τιμᾶται. μαρνάσθω τις ἔρδων

ἐπὶ τε, ταῦτα ἐν γυνιδάμαις

Φυλακίδα πλαγῶν δρόμου εὐθυπορῆσαι

χερσὶ δεξίον, νῷ φο διντίπαλον.

λάμβανε οἱ στέφανον, φέρε δ’ εὐμαλλον μίτραν,

καὶ πτερόεντα νέον σύμπεμψον ὑμνον.

κελαδέσαι Bruno Keil (s²): κελαδήσας mss; κελαδέων (BMFBu); κελαδέεν Erasmus Schmid (s¹); κελαρύσαι Bergk (c).

ἐλπίδων ἔκνιον’ ὅπιν (MYCBu): ἐλπίδων ἔκνιο’ ὅπιν B (s¹), — ἔκνιο’ — D; ἐλπίδων, ἔκνιο’ ὅπιν (B); ἐλπίδ’ ἔκνισαν (ὅπιν = ἔκνισις) Wilamowitz (s³).

χερσί δεξίον, MCS: χερσί, δεξίον B; χερσί δεξίον FBu.
banks of Caicus, wounded Téléphus with his spear? Men for whom the lips tell of Aegina as their fatherland, Aegina, glorious isle, builded of old as a tower for men to climb by lofty deeds. 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. 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 ἀρεταῖς is here taken with ἀναβαίνειν. Cp. Frag. 213 (233), πότερον δικα τείχος ὕψου | ἣ σκολιαὶς ἀπάταις ἀναβαίνει | ἐπιχοθνίον γένος ἄνδρων. Aeginetis iam dudum turris exstructa est, quam excelsis virtutibus ascendant (Boeckh). But Dissen takes ἀρεταῖς with τετείχισται, and ὑψηλαῖς with ἀναβαίνειν, structa stat iam dux 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. Wilamowitz prefers ἔτιθ’ ἐκμεμεν ὅτιν, regarding ὅτιν as equivalent to ἔξοπλος, “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'

Θάλαντος ἀνδρῶν ὡς ὀτε συμποσίου
dεύτερον κρητήρα Μοιραίων μελέων
κύρναμεν Δάμπων εὐάθλου γενεάς ὑπερ, ἐν Νε-
μέα μὲν πρῶτον, ὦ Ζεῦ,
tιν γ' ἀωτὸν δεξάμενοι στεφάνων,

νῦν αὕτε Ἱσθμοῦ δεσπότα

Νηρείδεσσι τε πεντήκοντα, παίδων ὀπλοτάτου
Φυλακίδα εἰκόνων. εἴη δὲ τρίτον

σωτήρι ποροσάινοντας ὁλμπυῖῳ Ἀγίναν κατὰ

σπέυδειν μελιφθόγγοις ἁοιδαῖς.

ἀντ. α'

10 εἰ γὰρ τις ἀνθρώπων δαπάνα τε χαρεῖς
καὶ πόνῳ πράσσει θεοδμάτους ἄρετάς,
σὺν τε οἱ δαίμον φυτεύει δόξαν ἐπήρατον, ἐσχα-
tαισ ἢ ἃ πρὸς ὅλβου

βάλλετ' ἀγκυραν θεότιμοι ἔων.

τοῖαισιν ὀργαίς εὐχεταί

15 ἀντίσαις ἀίδαιν γῇρας τε δέξασθαι πολίδων
ὁ Κλεονίκον παῖς· ἐγὼ δ' ὑψίθρονον

Κλωθῶ κασιγνητάς τε προσευνέπω ἐσπέσθαι

κλυταῖς

ἀνδρὸς φίλου Μοίρας ἐφημαῖς.

5 αὕτε Hermann (M1FBuS3), αὕτεν (s1); ἀὕτ' ἐν mss (M2):

ἀὕτις B.

12 ἔσχαται B (MFCS) : —ἀς D (BBu).

17 ἐσπέσθαι mss (BFCBu), Wilamowitz ; ἐσπέσθαι M ; σπέσθαι

Pauw (s).

480
VI.—FOR PHYLACIDAS OF AEGINA
WINNER IN THE PANCRACTIUM, 484(? or 480(? B.C.

Even as when men are holding high festival, so mingle we a second bowl of the Muses’ songs in honour of the athlete-house of Lampon. At Nemea was the _first_, when at thy hands, O Zeus, we won the flower of crowns, and now, a _second_ time, at the hands of the lord of the Isthmus and the fifty Nereids, on the victory of the youngest son, Phylacidas. Heaven grant that we may make ready a _third_ bowl for Zeus Sôtêr of Olympia, and thus pour over Aegina a libation of honied strains of song.¹ For, if a man, rejoicing in expense and in toil, achieveth distinctions on a divine foundation, and if heaven help by sowing for him the seed of fair fame, honoured of God he casteth his anchor at fortune’s farthest shore. The son of Cleonicus prayeth that he may light on feelings such as these, ere he meeteth death or grey old age. And I myself implore Clôthô enthroned on high, to listen, with her sister Fates, to the loud entreaties of the man I love.

¹ The scholiast states that the banquet was usually succeeded by three libations, (1) to the Olympian Zeus, (2) to Earth and the heroes, and (3) to Zeus Sôtêr. In the present passage the second libation is offered, not to “Earth and the heroes,” but to the “Earth-shaker and the Nereids.”
επ. α'

‘νμεν τ’, ὁ χρυσάρματοι Αιακίδαι,
20 τέθμιόν μοι φαμὶ σαφέστατον ἐμμεν
tάιν’ ἐπιστείχοντα νάσον ῥαϊνέμεν εὐλογίαις. 30
μυρίαί δ’ ἔργων καλῶν τέτμημ’ ἐκατόμπεδοι ἐν
σχερῷ κέλευθῳ,
καὶ πέραν Νείλου παγὰν καὶ δὲ Ὄπερβορέους·
οὔδ’ ἔστιν οὕτω βάρβαρος οὕτε παλιγγλώσσος
põeς;
25 ἀτις οὖ Πηλέος ἀτεί κλέος ἡρως, εὐδαίμονος
γαμβροῦ θεῶν,

στρ. β’

οὔδ’ ἀτις Αἰαντος Τελαμωνιάδα
cαὶ πατρῶς: τὸν χαλκοχάρμαν ἐς πόλεμον
ἀγε σὺν Τιρυνθίοισι πρόφρονα σύμμαχον ἐς
Τρωίαν, ἡρωὶ μόχθου, 40
Δασμεδοντίαν ὑπὲρ ἀμπλακίαν
30 ἐν ναυσὶν Ἀλκμήνας τέκος.
eἴλε δὲ Περγαμίαν, πέφνεν δὲ σὺν κεῖνῳ Μερόπων
ἐθνεά καὶ τὸν Βουβώταν οὐρεῖ ἵσον
Φλέγραισιν εὐρῶν Ἀλκυνῆ, σφετέρας δ’ οὐ φεῖ-
σατο
χερσίν βαρυφθόγγοιο νευρᾶς

ἀντ. β’

35 Ἡρακλέης. ἀλλ’ Αἰακίδαιν καλέων
ἐς πλόον <κείνον> κύρησε δαινυμένων.
tὸν μὲν ἐν ρινῷ λέοντος στάντα κελῆσατο νεκτα-
ρέας σπονδαίσιν ἄρξαί
καρτεραίχμαν Ἀμφιτρυωνιάδαν,

20 ἐμμεν Boeckh (M²CUOS): εἶναι mss (M¹F).
36 <κείνον?> κύρησεν Σ: <τοῦτον> D (MF), <ξυνὸν> C,
<τετμῶν> Tyrrell, Bu; κύρησε <πάντων> Β.
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 fame of the hero Pêleus, that happy husband of a deity, nor of Aias, nor of Telamon, his sire. Him the son of Alemênê, 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 Hêsionê, daughter of Lâomêdon, king of Troy, was about to be sacrificed to a marine monster sent by Poseidôn, Heracles slew the monster, but Lâomêdon refused the promised reward. Thereupon Heracles sailed with Telamon against Troy, slew Lâomêdon and all his sons, except Priam, and gave Hêsionê to Telamon.  

2 Bury.
άνδωκε δ' αὐτῷ φέρτατος
40 οἰνοδόκον φιάλαν χρυσῷ πεφρικυίαν Τελαμών,
ο δ' ἀνατείναις σύρανθε κείρας ἀμάχους
αύδασε τοιούτον ἐπος: "Ει ποτ' ἐμάν, ὦ Ζεῦ πάτερ,
θυμῷ ἔθελων ἄραν ἀκουσας,
ἐπ. β'
νῦν σε, νῦν εὐχαίσ ὑπὸ θεσπεσίαις
45 λίσσομαι παίδα θρασὺν ἐξ Ἐρυβοίας
ἀνδρὶ τόδε, ξείνον ἀμὸν μοιρίδιον τελέσαι,
τὸν μὲν ἀρρηκτὸν φυάν, ὥσπερ τόδε δέρμα με νῦν
περιπλανάται
θηρῶς, ὃν πάμπρωτον ἄθλων κτεῖνα ποτ' ἐν
Νεμέα:
θυμὸς δ' ἐπέσθω." ταῦτ' ἄρα οἱ φαμένῳ πέμψειν
θεὸς
50 ἄρχον οἰῳνὸν μέγαν αἰετὸν· ἄδεια δ' ἐνδον νῦν
ἐκνίξειν χάρις,
στρ. γ'
eἰπέν τε φωνῆσαις ἀτε μάντις ἀνήρ·
"Εςσετάι τοι παῖς, ὅν αἴτεῖς, ὦ Τελαμών·
καὶ νῦν ὄρνιχος φανέντος κέκλε' ἐπόωνυμον εὐρυ-
βιάν Αἰαντα, λαὸν
ἐν πόνοις ἐκπαγλον 'Ενναλίου."
55 ὅς ἄρα εἰπὼν αὐτίκα
ἐξετ'. ἐμοὶ δὲ μακρὸν πάσας <ἀν> ἀγήσασθ' ἀρετάς·
42 τοιούτον Féros Heyne (MFCbus): τοιούτων τι old mss; τοιούτον γ' Pauw (B).
46 τόδε, ξείνον ἀμὸν B, τόδε ξείνον ἀμὸν corr. B; τόδε κείνον ἀμὸν D; τόδε ξείνον ἀμὸν (BM); τόδε Ζεινί', ἀμαρ F; τόδε κείνον μου C; τόδε εὐνόδαμον Bury.
53 κέκλε' Bergk (C), cp. Hesychius κέκλεο· κάλεσον; κέκλευ Melanchthon (bus) : κέκλερ' BD (BMF).
56 <ἀν> — ἀρετᾶς Mingarelli (edd.), — ἀρετᾶς mss.
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warrior-son was summoned to pour out the first libation of nectar,—summoned by good Telamon, who lifted up to him the wine-bowl rough with gold; and he, the while, outstretching unto heaven his hands invincible, spake out on this wise:—

"If ever, O father Zeus, thou hast heard my prayer with willing heart, now, even now, with strong entreaty, I pray thee to bring to perfection for Telamon a brave son, to be my fated guest-friend. I pray thee to make him as hardy in frame as this hide that is wrapped around me, hide of the beast whom, as the very first of my labours, I slew that day in Nemea; and may he have courage to match."

He ceased, and, thereupon, the god sent him a mighty eagle, king of birds, and sweet delight thrilled his heart, and prophet-like he spake and said:—

"Lo! Thou shalt have the son, for whom thou askest, Telamon; and, after the name of the bird that hath appeared, thou shalt call him the mighty Aias,¹ dread foeman in the war-toils of the people."

Thus having said, forthwith he sate him down. But, as for me, it would take too long to tell of all their deeds of prowess; for, O my Muse, it is for

¹ The name of Aias is here derived from aiērōs.
ΠΙΝΔΑΡ

Φυλακίδα γὰρ ἠλθον, ὁ Μοῖσα, ταρίας
Πυθέα τε κὼμων Εὐθυμένει τε. τὸν Ἀργείων
τρόπον
eἰρήσεται ποι κἂν βραχίστοις.

ἀντ. ἡ'

60 ἄραντο γὰρ νίκας ἀπὸ παγκράτιον
treis ἀπ᾿ Ἰσθμοῦ, τὰς δ᾿ ἀπ᾿ εὐφύλλου Νεμέας,
ἀγλαοὶ παιδές τε καὶ μάτρως· ἀνὰ δ᾿ ἄγαγον ἐς
φάος οἴαν μοῖραν ὕμων·
tὰν Ψαλυχίδαν δὲ πάτραν Χαρίτων
ἀρδοῦτι καλλίστα δρόσῳ,
65 τὸν τε Θεμιστίου ὀρθώσαντες οἰκον τάνδε πόλιν
θεοφιλή ναόισι. Δάμπων δὲ μελέταν
ἐγγον ὀπάξων Ἡσιόδου μάλα τιμᾷ τοῦτ᾿ ἐπος,
νιὸστι τε φράξων παρανεῖ,

ἐπ. ἡ'

ξυνὸν ἄστει κόσμον ἐφὶ προσάγων,
70 καὶ ξένων εὐεργεσίαις ἀγαπᾶται,
μέτρα μὲν γνώμα διώκων, μέτρα δὲ καὶ κατέχων·
γλῶσσα δ᾿ ὀκ ἐξω φρενῶν· φαίης κε νυν ἀνδράσιν
ἀθληταίων ἐμμεν
Ναξίαν πέτραις ἐν ἀλλαις χαλκοδάμαντ᾿ ἀκόναν.
pίσω σφε Δίρκας ἀγρόν ὑδῷρ, τὸ βαθύζωνοι κόραι
75 χρυσοπέπλον Μναμοσύνας ἀνέτειλαν παρ᾿ οὔτει-
χέσιν Κάδμου πῦλαις.

59 που κὰν Heyne; που κὲν B, πα κ᾿ ἐν D (B); πα κ᾿ ἐν
Triclinius (F); πα δ᾿ ἐν (M); ποι κὰν Wilamowitz; παντ᾿ ἐν
Schneidewin (C), πολλ’ ἐν (S), βαφ ἐν Bury.
72 νυν ἀνδράσιν ἀθλ. Heyne, Hermann (B), — ἀθλ. (FC): νυν
ἀνδρὸν ἐν ἀθλ. mss, — ἀθλ. S; Μένανδρον ἐν ἀθλ. Mommsen
(Nezger, Bury).

1 The Argive brevity of speech was proverbial. Aeschylus
Supplices, 196, says of Argos, "the city doth not love a
lengthy speech."

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Phylacidas and Pytheas and Euthymenès, 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 Dircë, which the deep-zoned daughters of golden-robed Memory made to gush forth beside the noble gates of the walls of Cadmus.

Works and Days, 412, μελέτη δε τε οργον διέλει, "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 Strepsiaides 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 1. 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).
VII.—ΣΤΡΕΨΙΑΔΗ ΘΗΒΑΙΩ

ΠΑΓΚΡΑΤΙΩ

στρ. α'

Τών τῶν πάρος, ὁ μάκαιρα Θήβα, καλῶν ἐπιχωρίων μᾶλιστα θυμὸν τεῦν εὐφρανας; ἥρα χάλκοκρότου πάρεδρον Δαμάτερος ἀνίκ' εὐφραίταιν

5 ἀντείλας Διόνυσον; ἡ χρυσῆ μεσονέκτιον νίψοντα δεξαμένα τὸν φέρτατον θεῶν,

ἀντ. α'

ὄποτ' Ἀμφιτρύώνος ἐν θυρέτροις σταθεὶς ἀλοχὸν μετήλθεθ' Ἡρακλείωις γοναῖς; 10 ἡ ὄτ' ἀμφὶ πυκναῖς Τειρεσίασ βουλαῖς;

ἡ ὄτ' ἀμφὶ Ἰὸλαον ἰππόμετιν;

10 ἡ Σπαρτῶν ἀκαμαντολογχᾶν; ἡ ὀτε καρτερᾶς Ἀδραστον εἰς ἀλαλᾶς ἀμπελώμας ὀρφανῶν ἐπ. α'

μυρίων εἴταρων εἰς Ἀργος ἱππιον;

ἡ Δωρίδ' ἀποικίαν οὔνεκεν ὀρθῷ ἐστασας εἰπ' σφυρῷ

Δακεδαμονίων, ἔλον δ' Ἀμύκλας 20

15 Διγείδαι σεθεύν ἔγγυοι, μαντεύμασι Πυθίοις;

6 ὀπότ' mss (edd.) : ἦ ὦτ' Tyrrell.

8 f. ἦ ὦτ' (BF) : ἦ [οὐτ'] Erasmus Schmid (MCS); ἦτ' ...ητ' Bury.

12 οὔνεκεν Thiersch (MFCRHSS) : οὔνεκ' mss ; ἄνικ' ἤρ' Heyne (B).

1 This implies the transference to the legend of Alcmēna (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 Thébé, 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 Démétèr 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 drakón-brood² and their unwearied spears? or when from the rude battle thou didst send Adrastus back to Argos, home of horses, reft of countless comrades? or again, because thou madest the Dorian colony of the men of Lacedaemon to stand upright on its feet, when thy descendants, the 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.
PINDAR

άλλα παλαιὰ γὰρ
eυθεὶς χάρις, ἀμνάμονες δὲ βροτοὶ,
στρ. β'

ὁ τι μὴ σοφίας ἀωτον ἀκρον
κλυταῖς ἐπέων ῥοάσων ἐξίκηται ζυγέω.

20 κόμας ἐπειτεν ἀδυμελεί σὺν ὑμῖν
καὶ Στρεφιάδας. φέρει γὰρ Ἰσθμοί
νίκαν παγκρατίους σθένει τ’ ἐκπαγγός ἰδεῖν τε μορ-
φάεις. ἀγεῖ τ’ ἀρετὰν οὐκ αἰσχὺν φυᾶς. 30

ἀντ. β'

φλέγεται δὲ ἱστόλοκοισι Μοῖσαις,
μᾶτρωθ' ὄμωνύμῳ δέδωκε κοινὸν θάλος,

25 χάλκαστις ὁ πότμον μὲν Ἄρης ἐμιξεν,
τιμὰ δ’ ἀγαθοῖσιν ἀντίκειται.

ιστω γὰρ σαφὲς ὅστις ἐν ταῦτα νεφέλα χάλαζαν
ἀίματος πρὸ φίλας πάτρας ἀμύνεται,

ἐπ. β'

λογουν ἀντα φέρων ἐναντίῳ στρατῷ,
ἀστῶν γενεὰ μέγιστον κλέος αὐξών

30 ξώων τ’ ἀπὸ καὶ θανῶν.

τοῦ τε, Διοδότοιο παῖ, μαχατὰν
αινεών Μελέαγρον, αἰνεὼν δὲ καὶ Ἐκτόρα
'Αμφιάρην τε,
εὐανθε' ἀπέπνευσας ἀλκίαν

στρ. γ'

35 προμάχων ἄν' ὀμίλου, ἔνθ' ἀριστοι

23 δὲ Φιοπλόκοισι Bergk (MFCBAs), ὁρ. Ο. vi 30 : 8' ἱστολόκα-

μοισι mss; 8' ἱαμοτρύχοι Boeckh.

28 ἀντα φέρων Thiersch (BC), ἐναντίον φέρων scholium:

ἀμφών mss (†FS); ἀμφεταλῶν (M); ἀντιφέρων Bury.

33 ἀμπ' 'Αμφιάρειον 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 Amphiarais, didst breathe forth the fair bloom of thy youth amid the host of warriors in the van,
PINDAR

ἐσχον πολέμοιο νείκος ἐσχάταις ἐλπίσιν. 50
ἐτλαν δὲ πένθος οὐ φατόν· ἀλλὰ νῦν μοι
Γαιάσχος εὐθίαν ὅπασσεν
ἐκ χειμώνος. ἀείσωμαι χαίταν στεφάνοις ἀρμό-

σαις. ὦ δ' ἄθανάτων μὴ θρασσέτω φθόνος,

ἀντ. ᾗ

40 ὁ τι τερτυνόν ἐφαμερον διόκων
ἐκαλος ἐπειμι γῆρας ἐς τε τὸν μόρσιμον
αιώνα. θνάσκομεν γὰρ ὀμῶς ἄπαντες·
δαίμων δ' ἄισος· τὰ μακρὰ δ' εἰ τις

παπταίνει, βραχὺς ἐξικέσθαι χαλκόπεδον θεῶν
ἐδραν· ὅτι πτερόεις ἔρριψε Πάγασος

ἐπ. ᾗ

45 δεσπόταν ἐθέλουτ' ἐς οὐρανοῦ σταθμοὺς
ἐλθεῖν μεθ' ὀμάγυριν Βέλλεροφόνταν
Ζηνός· τὸ δὲ πὰρ δικαν

γλυκὸ πικροτάτα μένει τελευτά.
ἀρμι δ', ὃ χρυσάκ κόμα θάλλων, πόρε, Λοξία,

50 τεαισιν ἀμιλλαιούν

ἐυανθέα καὶ Πυθόϊ στέφανον.

36 ἐσχάταις (-οισίν D) ἐπ' ἐλπ. BD: ἐπ' omitted by Callier-
gus (edd.).
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

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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 Thèbê 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.—ΚΛΕΑΝ∆ΡΟ ΑΙΓΙΝΗΣ

ΠΑΓΚΡΑΤΙΩ

στρ. α'

Κλεάνδρῳ τις ἀλικία ἑτεροῦ, ὁ νέοι, καρμάτων

πατρὸς ἀγαλαῦν Τελεσάρχην παρὰ πρόθυρον ἰὼν ἰνέαγειρέτω

κομοὺν, Ἰσθμιάδος τε νίκαις ἀποινα, καὶ Νεμέα

évδον ὅτι κράτος ἐξεύρε. τῷ καὶ ἐγῶ, κἀπερ

ἀκυρύμενος

θυμόν, αἰτέομαι χρυσέαν καλέσαι

Μοίσαν. ἐκ μεγάλων δὲ πενθέων λυθέντες

μῆτ' ἐν ὄρφανία πέσωμεν στεφάνων,

μῆτε κάδεα θεράπευε· πανσάμενοι δ' ἀπρήκτων

κακῶν.

γλυκότι δαμωσόμεθα καὶ μετὰ πόνον;

ἐπειδὴ τοῦ ὑπὲρ κεφαλᾶς

τὸν Ταυτάλον λύθον παρά τις ἐτρεψεν ἀμμίθεος,

στρ. β'

ἀπόλματον Ἑλλάδι μόχθου. ἀλλὰ

μοι δείμα μὲν παροιχόμενον

καρτερὰν ἐπαυσε μέριμναν· τὸ δὲ πρὸ ποδὸς

ἀρείουν ἀεὶ <σκοπεῖν>

τὸν Ηιμσοθ (ps): mss have τε, or γε (bc); καὶ (m);

ἄτε Bury.

δείμα mss (edd.): χάρμα μ. παροιχόμενον mss (BFCS):

—ομένων Benedictus (MBuS).

<σκοπεῖν> Thiersch (BMFCS): <θέμεν> Bury.
VIII.—FOR CLEANDROS OF AEGINA

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

Ho youths! go one of you to the gleaming portal of Telesarchus, and awake the festal triumph-song in honour of Cleandros and his comrades, in reward for his victory at the Isthmus, no less than for his winning the prize in the contests at Nemea. Therefore, I also, though stricken sorely at heart, am bidden¹ to invoke the golden Muse. Yet, now that we are set free from mighty woes, let us not fall into any lack of festal garlands, nor do thou brood over sorrows; but ceasing to dwell on unavailing ills, we shall delight the people with some strain of sweetness, even after toil; inasmuch as the trouble that Hellas could not brook, the stone of Tantalus above our head, hath now been turned aside for us by one of the gods; but, as for me, the passing away of terror hath caused stern care to cease;² yet is it better to look evermore at that which lieth before one's foot, for man is entangled in a

¹ Understood as Middle by Wilamowitz, "darum bitte auch ich... dass man die goldne Muse rufe," i.e. "I also bid them invoke the Muse."

² Wilamowitz, retaining παροιχομένων, understands the sentence to mean "fear for perils now past hath hampered the power of my poetry."
χρήμα πάν. δόλιος γὰρ αἰῶν ἐπ' ἀνδράσι κρε-μαται,
15 ἐλίσσων βίου πόρον ἰατὰ δ' ἔστι βροτοῖς σὺν γ' ἐλευθερία
cαι τά. χρη δ' ἀγαθὰν ἑλπίδ' ἀνδρὶ μέλειν·
χρη δ' ἐν ἐπταπύλοισι Θήβαις τραφέντα
Ἀγίνα Χαρίτων ἀωτὸν προνέμειν,
pατρὸς οὔνεκα δίδυμαι γένοντο θύγατρες 'Ασω-
pίδων
ὁπλώταται, Ζηνὶ τε ἄδου βασιλεί.
 тогда μὲν παρὰ καλλιρόφ
20 Δίρκα φιλαρμάτου πόλιος ὄκισσεν ἄγεμόνα·
στρ. γ'/
σὲ δ' ἐς νάσου Οἰνωπίαν ἐνεγκὼν
cοιμᾶτο, διὸν ἑνθά τέκες
Αἰακὸν βαρυσφαράγῳ πατρὶ κεδνότατον ἐπι-
χθονίων· δ' καὶ
daιμόνεσσι δίκας ἐπείρασε· τοῦ μὲν ἀντίθεοι
25 ἀριστευνον νῖες νῖέων τ' ἀρηίφιλοι παῖδες ἀνορέα
χάλκεον στουόειν' ἀμφέπειν ὀμαδον·
σῴφρονες τ' ἐγένοντο πινυτοὶ τε θυμόν.
tαῦτα καὶ μακάρων ἑμέμναυτ' ἀγοραί,
Ζεῦς ὑ' ἀμφὶ Θέτιος ἁγλαός τ' ἔρισαν Ποσειδᾶν
γάμῳ,
ἀλοχον εὐείδε' ἑθέλων ἐκάτερος
ἐὰν ἐμεν· ἔρως γὰρ ἔχεν.
30 ἀλλ' οὗ σφιν ἀμβροτοι τέλεσαν εὐνὰν θεῶν
πραπίδες,
στρ. δ'
ἐπεὶ θεσφάτων ἐπάκουσαν· εἰπε δ'
31 ἐπάκουσαν Triclinius, Hermann¹ (MFCs) : ἤκουσαν D (Bu);
ἐπ' ἤκουσαν 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, Aësopus, 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 Oenôné in N. iv 46, v 15, viii 7, I. v 35.
εὐβουλος ἐν μέσοις Θέμις,
οὖνεκεν πεπρωμένον ἣν φέρτερον γόνον ἀνακτα
πατρὸς τεκείν

ποντίαν θεόν, δς κεραυνοῦ τε κρέσσους ἄλλο βέλος
35 διώξει χερὶ τριόδουτὸς τ’ ἀμαιμακέτου, Δι’ τε
μισογέμεναν

ἡ Διὸς παρ’ ἀδελφεοίσιν.—’’ ἀλλὰ τὰ μὲν
παύσατε· βροτέων δὲ λεχέων τυχοῦσα
νῦν εἰσιδέτω θανοντ’ ἐν πολέμῳ,

χείρας’’ Ἀρεί <τ’> ἑναλίγκιον στεροπαῖσί τ’ ἀκμὰν
ποδῶν.

tὸ μὲν ἐμὸν Πηλεί γάμου θεόμορον
ὀπάσσαι γέρας Αἰακίδα,
40 ὅντ’ ἐυσεβεστατον φάτις Ἰωλκοῦ τράφειν πεδίουν
στρ. ε’

ιὸντοι δ’ ἐσ’ ἀφθιτον ἄντρον εὐθὺς
Χείρωνος αὐτίκ’ ἀγγελιάι·

μηδὲ Νηρέος θυγάτηρ νεικέων πέταλα δίς ἐγ-

γυαλιζέτω

ἀμμων ἐν διχομηνίδεσον δὲ ἐσπέρας ἔρατον
45 λύοι κεν χαλινοῦ ὑφ’ ἥρωι παρθενίας.’’ ὡς φάτο

Κρονίδαις

ἐννέποιασα θεά· τοι δ’ ἐπὶ γλεφάροις

33 ὁνεκεν Donaldson (Bu), cr. N. ix 36 : εἰνεκεν D,
Triclinius, (BMFC).

γόνον ἀνακτα (i.e. Φάνακτα) πατρὸς τεκείν mss (FBu) : γόνον
<οι> ἀνακτα π.τ. Boeckh ; γόνον <ἀν> ἀνακτα π.τ. Bergk
(c) ; πατέρος ἀνακτα γόνον τεκείν Ahlwardt (s) ; τεκέμεν ἀνακτα
πατρὸς γόνον M.

35 Δι δαμαζομέναν Bergk4 (Bu).

37 χείρας’’ Ἀρεί <τ’> Boeckh (MFCt) ; χείρας’’ Ἀρεί Hermann (s3) ; Ἀρεί χείρας D (χέρας Triclinius) ; ἀνδρ’’ Ἀρεί χέρας
Bury.

38 f. γάμου θεόμορον ὀπάσσαι 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 Ares 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 Néreus 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): θεόμορον ὑπάσαι γάμου Αιακίδα γέρας D, θεόμορον — Αιακίδα τὸ γέρας B; γέρας θεόμορον ὑπάσαι γάμου Αιακίδα Hermann (2) (S), — γάμον Αιακίδα Bury.

40 φάτεις ιωλκοῦ Bothe (bMFC), — ιωλκοῦ (S); φασίν 'Ιαωλκοῦ Triclinius; φρασίν 'Ιωλκοῦ Bergk¹, φρασί, Ιωλκοῦ τράφει Bury.
νευσαν ἁθανάτωσιν ἔπεων δὲ καρπὸς
ου κατέφθινε. φαντὶ γὰρ ξὺν ἀλέγειν καὶ γάμουν Ὁτίου ἀνακτα. καὶ νεαρὰν ἐδειξαν σοφὸν
στόματ’ ἀπειροσίν ἁρετὰν Ἀχιλέος· ὃ καὶ Μύσιον ἀμπελόευν
50 αἵμαξε Τηλέφου μέλαιν ραίνων φόνφ πεδίον,

στρ. ὁτ’

γεφύρωσέ τ’ Ἀτρείδαυσι νόστον, Ἐλέναν τ’ ἐλύσατο, Τροιάς ἤνας ἐκταμῶν δορί, ταὶ νῦν ῥύοντό ποτε μάχας ἐναρμιβρότου
ἐργον ἐν πεδίῳ κορύσσοντα, Μέμνονὸς τε βίαν
55 ὑπέρθυμον “Εκτορά τ’ ἀλλοὺς τ’ ἀριστέας” οἷς δῶμα Φερσεφόνας μανύων Ἀχιλέως, οὐρὸς Άἰακιδᾶν,
Αἰγιναν σφετέραν τε ρίζαν πρόφαινεν. τὸν μὲν οὐδὲ θανόντ’ ἀοίδαὶ ἐλιπον, ἀλλὰ οἱ παρὰ τε πυρὰν τάφον θ’ Ἐλικώνια
pαρθένου στάν, ἐπὶ θρῆνόν τε πολύφαμον ἔχεαν.
ἐδοξε’ ἀρα τὸδ’ ἁθανάτους,
60 ἐσλόν γε φῶτα καὶ φθίμενον ὕμνοις θεαί διδόμεν.

στρ. ὁτ’

tὸ καὶ νῦν φέρει λόγον, ἐσσυνταὶ τε
Μοισαίον ἄρμα Νικοκλέος μνάμα πυγμάχου κελαδῆσαι. γεραιρεῖ τι νυ, ὃς Ἰσθμοῦν ἀν νάτος
Δωρίων ἐλαχεν σελίνων· ἐπεὶ περικτίονας

47 ἀνακτα old mss (BMFBu): ἀνακτε Tricliniu (cs).
56 οὐδὲ Dissen (edd.): οὔτε mss. ἀοίδαι τι λιπον ? s.
60 ἐσλόν γε Calliergus (edd.): ἐσ λόγον γε mss.
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 Télephus, 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 Persephoné, 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.¹ Thus was it proved to be the will of the immortals to make a brave man, even when dead, a theme for the hymns of goddesses; and even now this law holdeth good, and therefore doth the Muses’ car start forth to sound aloud the glory of the boxer, 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, ἀμειβόμεναί ὅπλα καλῇ. This is better than making the epithet synonymous with πολύφατος, "very famous."
65 ἐνίκασε δὴ ποτὲ καὶ κεῖνος ἄνδρας ἀφύκτῳ χερί κλονέων. 140
tὸν μὲν οὖ κατελέγχει κριτοῦ γενέα
πατραδελφεοῦ ἀλίκων τῷ τις ἄβρον
ἀμφὶ παγκρατίου Κλεάνδρῳ πλεκέτω
μυρσίνας στέφανον, ἐπεὶ νῦν Ἀλκαθόου τ’ ἁγὼν
σὺν τύχα
ἐν Ἐπιδαύρῳ τε νεότας δέκετο πρὶν
τὸν αἰνεῖν ἁγαθῷ παρέχειν.
70 ἦβαν γὰρ οὐκ ἀπειροῦ ὑπὸ χεῖλα καλῶν δάμασεν.
since he too,\(^1\) in his day, was victorious over all that dwelt around him, smiting them with his resistless hands. He is not dishonoured by the offspring of his father’s noble brother.\(^2\) Therefore let a bright crown of myrtle, in honour of the pan-cratium, be entwined for Cleandros by one of his comrades, since the contest of Aleathoûs, and the young men of Epidaurus gave him welcome aforetime. 'Tis fitting for the good to praise him, for he hid not the spirit of his youth in a hole unknown to fame.

\(^1\) Like Achilles. \(^2\) His cousin, Cleandros.
FRAGMENTS
FRAGMENTS

INTRODUCTION TO THE FRAGMENTS

The life of Pindar in the Ambrosian ms in Milan states that the poet was the author of seventeen works:—(1) Hymns, (2) Paeans, (3) and (4) two books of Dithyrambs, (5) and (6) two books of Processional Songs (Προσόδω), (7) and (8) two books of Maidens' Songs (Παρθένες or Παρθένια), (9) a separate book of the same, (10) and (11) two books of Dance-songs (Ὑπορχήματα), (12) Eulogies (Ἐγκώμια), (13) Dirges (Θηνοί), 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
INTRODUCTION

relating to the gods, (3) Eulogies of kings, (4) Epinician Odes, and (5) Dirges.

The Oxyrhynchus Papyri have helped to determine the dates of several of the Epinician Odes, and have added much to our knowledge of the Paeans and the Partheneia.

The following selection includes all the principal Fragments, old and new.
ΙΣΘΜΙΟΝΙΚΑΙ
ΑΙΓΙΝΗΤΗ

1 Bergk (4 Boeckh)

Κλεινώσ Διακοῦ λόγος, κλεινά δὲ καὶ ναυσικλυτὸς
Αἰγίνα: σὺν θεῶν δὲ νυν αἰσχρὸν
"Τλλοῦ τε καὶ Αἰγίμμον,
Δωρείσι ἐλθὼν στρατὸς ἐκτίσσατο·
5 τῶν μὲν ὑπὸ στάθμην νέμονται
οὐ θέμιν οὐδὲ δίκαν ξείνων ὑπερβαινοντες· οἱοὶ δ᾽ ἀρετᾶν
δελφῖνες ἐν πόντῳ, ταμίας τε σοφοὶ
Μοισᾶν ἀγωνίων τ’ ἀέθλων.

Appended to I viii in Laur. ms D.

2 θεῶν B: θεῶ D.
4 f. ἐκτίσσατο· τῶν Hermann: ἐκτίσσατο· τὰ D.

ΤΜΝΟΙ
ΘΒΑΙΟΙΣ

29–30 Bergk (5–6 Boeckh)

Ἰσμηνόν ἦ χρυσαλάκατον Μελίαν,
ἡ Κάδμος, ἦ σπαρτῶν ἱερῶν γένους ἀνδρῶν,
ἡ τὰν κυαιμίπνικα Θῆβαν,
ἡ τὸ πάντολομον σθένος Ἡρακλέος,

512
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.

\(^1\) Cp. P. i 61–65.

HYMNS

FOR THE THEBANS

Shall we sing of Isménus, or of Melia\(^2\) with her golden distaff, or of Cadmus, or of the holy race of the Sparti,\(^3\) or Thébé 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) ή τὰν Διωνύσου πολυγαθέα τιμάν,
ή γάμον λευκωλένου Ἀρμονίας υμνήσομεν:

(30) πρώτον μὲν εὐβουλοῦν Θέμιν οὐρανίαν
χρυσέασιν ἦποις Ὀκεανοῦ παρὰ παγᾶν
Μοῖραι ποτὶ κλίμακα σεμνὰν
ἀγον Οὐλύμπου λεπάραν καθ’ ὁδὸν
5 σωτήρος ἄρχαιαν ἀλόχον Δίος ἐμμεν·
ά δὲ τὰς χρυσάμπυκας ἀγλαοκάρπους τίκτεν
ἀλαθέας Ἡμας.

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 Ἡμας b (from Hesychius): ἀγαθὰ σωτῆρας
Clemens.

42 (171)

... ἀλλοτρίοσιν μὴ προφαίνειν τίς φέρεται
μόχθος ἀμμιν· τοῦτο γέ τοι ἑρέων.
καλῶν μὲν ὃν μοιράν τε τερπνῶν ἐς μέσον χρῆ
παντὶ λαῷ
dεικνύναι· εἰ δὲ τις ἀνθρώποις θεόσδοτος ἀταρά
κακότας
5 προστύχῃ, ταῦταν σκότει κρύπτειν ἐοικεν.

Stobaeus, Flor. cix 1. This Fragment and the next two belong to a poem setting forth the good counsel given by Amphiaraiús to his son Amphilochus on his departure for Thebes.

180 (172)

μὴ πρὸς ἀπαντας ἀναρρήξαι τὸν ἀχρείον λόγον·
ἔσθ' ὅτε πιστοτάτα σιγᾶς ὁδὸς·
kέντρον δὲ μάχας ὁ κρατιστεύων λόγος.

Clemens Alexandrinus, Strom. i 345.
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).

COUNSEL GIVEN BY AMPHIARAOUS 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 ἀπαρά (ἀπηρὰ Wilamowitz) κακότας: ἀταληθικότας or ἀτη mss; ἀτάτα (ἀτάτος 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 ἄρχαιον BS: ἄρχαιον mss.
PINDAR

43 (173)

ο τέκνον,
ποντίου θηρὸς πετραίον χρωτὶ μάλιστα νόν προσφέρων πάσαις πολίεσσιν ὁμίλει·
tὸ παρεόντι ὅ ἐπαινήσας ἐκὼν ἄλλοτ' ἄλλοια φρόνει.

Athenaeus, xii 513c, and vii 317a,

ποιλόποδός μοι, τέκνον, ἔχων νόν, Ἅμφιλοχ' ἤρως,
tοῖς ἐφαρμόζου, τῶν κεν καὶ δήμον ἰκναι.

ΕΙΣ ΑΠΟΔΑΣΙΑ ΠΤΩΧΟΝ

51 Schröder (70)

οἳ δὲ ποιηταὶ κοσμοῦσιν ἀλήθῃ καλοῦντες τὰ ἱερὰ πάντα, κἂν ἡ ψιλῶν τοιοῦτον ἐστὶ τὸ τοῦ Πινδά-

ρου περὶ τοῦ Ἀπόλλωνος λεγόμενον . . . . . . . . <ὁ> νθὲς εἶπέ 

γὰν τε καὶ <πάσαν> θάλασσαν 

καὶ σκοποιῶσιν <ἐν' αἰτεῖναι> ὦ δρέων ὑπὲρ ἔστα 

καὶ μυχῶς διζάσατο βαλλόμενος κρητίδας ἄλ-

σεων . . .

καὶ ποτε τὸν τρικάρανον
Πτωτόν κευθμῶνα κατέσχεθε κούρα . . .
καὶ τὸν Τήνερον καλεῖ
ναοπόλον μάντιν δαπέδουσιν ὁμοκλέα.

Strabo, ix 412 f. ll. 1, 2, 4 restored by Meineke ; l. 3 by s.
From a poem in honour of Apollo, the father of Tênerus 
and Isménios by Melia, referring to the foundation of an 
oracle and temple of Apollo at the foot of mount Ptōn, near 
Acræphia on the Lake Cophais.

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," τρεψίχρω. 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 Tenerus, "the temple-haunting prophet, who giveth his name to the plain."

1 Zeuxippe, daughter of Athamas, king of Orchomenus.
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, ἱὴ Παιάν. It was also used in

1. ΘΗΒΑΙΟΙΣ

<ἡ Ἱε Παιάνς>
πρὶν ὄδυναρά γῆρας σ[χεδὸν μ]ολείν,
πρὶν τις εὐθυμία σκιαζέτων
νόμῳ ἄκοτον ἐπὶ μέτρ', ἰδὼν
5 δύναμιν οἰκόθετον.
ἡ ἱή, νῦν ὁ παντελῆς ἐνιαυτὸς
Ὡραὶ τὸ Θεμίγονοι
πλάξ]ιπποῦ ἀστυ Θῆβας ἐπῆλθον,
Ἀπόλλωνι δαίτα φιλησιστέφανον ἄγοντες
tὰν δὲ λαῶν γενεὰν δαρὸν ἐρέπτου
σώφρονος ἄνθεσιν εὐνομίας.


2. ΑΒΑΗΡΙΤΑΙΣ

στρ. α'
Ναίδος Ὑρονίας Ὀλυδηρέ χαλκοθώραξ
Ποσειδίνος τε παῖ,
σέθεν ᾿Ιάοιν τόνδε λαῷ

1 Ὑρονίας, the eponymous nymph of the Opuntian Thronium.
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-xlil.)

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 Thébé'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." ⁶-⁷. Cf. P. v 12-14.

2. FOR THE ABDERITANS

Abdérus, 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
παίανα διόξω,
5 Δῆρηνον Ἀπόλλωνα πάρ τ' Ἀφροδίταν [μολών].
(blank of 18 lines.)

επ. α'
24 - ατινα [τάνδε] ναϊώ
25 Ὄρηκιαν γαίαν ἀμπελόεσσάν τε καὶ
eὐκαρπον' μή μοι μέγας ἔρτων
κάμοι ἔξοπίσω χρόνος ἐμπεδος.
νεόπωλες εἶμι· ματρὸς
de ματέρ' ἐμάς ἐ<πιδ>ον ἐμπαν
30 πολεμίῳ πυρὶ πλαγεί-

σαν. εἰ δὲ τίς ἀρκέων φίλοις
ἔχθροσι τραχύς ὑπαντιάζει,
μόχθος ἱσυχίαν φέρει
cαιρὸ καταβαίνων.


στρ. β'
-ο-ο-ο - ἀλκά δὲ τείχος ἀνδρὼν
[ὑψιστον ἱστατ]αι

5 [Δή]ρηνον, scholium on Lycophron Alex. 440 ,Δήραινος' τό-

πος οὖτω καλούμενος εν Ὄβιθροις, ἐνθά Δηραίνου Ἀπόλλωνος ἱερὸν
ἐστιν, οὔ μημονεύει καὶ Πύθαρος ἐν Παύςιν. 5 μολὼν Jurenka.

25 θ(ρ)άκιαν ms.
29 ἐπίδον ε-η (s, Diehl): ἐτεκον ms, supported by Verrall
and Jurenka.
37-50 <ὑβρις ἀστε' ὅλεσσ'>, ἀλκαὶ δὲ τείχος ἀνδρῶν
[ὑψιστον ἱστατ]αι. <νῦν ἔχειν πά>ρα· μάρναμαι μᾶν <ἱππων
ἐπ'> [δαι]οις: <ἀρκεὶ δὲ> Ποσειδάνιον γένος ἱππων <ἐμοί'>
tῶν γὰρ ἀντομένων <ἀμαλδόν ἄντα> φέρεσθαι <νίκας ἐπορέν>
σέλας, . . . <δεινὸν ἀν> ποτικύρηθι <δαίμων δὲ κακῶ> 1 μανιέν
tὸ φύγοιμι πάμπαν. > <μῆποθ ὑβρίς ἀναιδής> [τάνδε λ]αδν
ἀστῶν <ἀλκας λελασμένον στάσιν ἀγοία λάβ>οι· Jurenka.

520
that I have come to the shrine of Aphrodité and of Dérênian¹ Apollo...

[But, having left that island of Teôs,]² I [now] dwell in this [brave] Thracian land, a land rich in vines and fertile in fruits. May mighty Time, as it draweth on, never weary of a settled course for me. Young is my city, yet I lived to see my mother's mother³ stricken by the foeman's fire; but, if any man, in aiding his friends, fiercely resisteth his foes, such toil bringeth peace, when it entereth the lists in due time.

Oh Paean! to whom we cry, we cry! May Paean never leave us!

[Insolence is the ruin of cities, but brave men stand as their loftiest bulwark; this may we keep

¹ So called from 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 1. 24.
³ ματρός ματέρ' ἐμᾶς, Athens, which colonised Teôs, the mother-city of Abdêra. Anacreon, the poet of Teôs, 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 ἀλκά γ-Η: the scholium compares Frag. 213; cp. also L. v 44 f.
PINDAR

40 ἄντ. β'

50f. 55f. 60f. 65f. 522
in mind. I am fighting against mounted foes, 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.]

By courage of men is a tower raised up most high . . . but I fight against the foe

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, op. N. vi 39, and φλέγεται, N. x 2, I. vii 23.
κείνους δ’ ὑπ’ερτάτον ἦλθε φέγγος
70 ἀντα δυσμενέων Μελαμφύλλου προπάροιθεν. ἵναι Παιάν, ἵναι· Παιάν δὲ μήποτε λείποι.

στρ. γ’

ἀλλά νῦν ποταμῷ σχεδὸν μολόντα φύρσει βαίος σὺν ἐντεσίν

75 ποτὲ πολὺν στρατὸν δὲ μηνὸς πρῶτον τύχεν ἁμαρρ. ἀγγελλε δὲ φωνικόπεξα λόγον παρθένος εἰμενής Ἑκάτα

τοὺ ἐθέλοντα γενέσθαι.

80 ν]ῦν δ’ αὖ γλυκυμαχάνων

(blank of 14 lines.)

ἐπ. γ’

95 — — — — — — — — — — — — — —

ο ἐ καλέοντι μολπαῖ

ναῦ]ν ἄν’ εὐόδομον, ἅμφι τε Παρνασσίαις πέτραις υψηλαῖς θαμά Δελφῶν ἐλικωπίδες ἰστάμεναι χορὸν

100 ταχύποδα παρθένοι χαλκοῦ κελαδ[έν]τι γλυκύν αὐδᾶ νόμ]ου εἴμο[ɪ δὲ ἐκ]ῶν εὐλό[ῦν εὐκλέα [κραίνω]ν χάριν,

73-5 ἀλλὰ νῦν—φύρσει—στρατὸν regarded as the quotation of an oracle by Blass (s).

73 φύρσει ο ήμέτερος στρατὸς τῶν γονέων schol.; φύρσεν φέγγος Arnim, ἀμαρ Fraccaroli, Jurenka.

74 βαιὸς Wilamowitz, ep. Soph. O.T. 750, ἔχαρε ο βαιὸς: βαιὸς G—H.


80 ν]ῦν Arnim (s); σ]ῦν G—H (Diehl).

95 f [ο Δασογενεὶς παῖ σὲ δ’ ἐκάβολ]ε Jurenka.


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.¹

Oh joy! Paean, Oh joy! May Paean never leave us!

Yet, when he hath drawn near unto the river,² a small armed force shall confound the foe, though it faceth a mighty host.

It was the first of the month when this befell, and the gracious Hecatê,³ the maid of the ruddy feet, was thereby sending us a message that was longing for fulfilment . . .

[But, O thou far-darting son of Léto,]⁴ songs are invoking thee in thy fragrant temple; and, on both of the lofty rocks of Parnassus, the bright-eyed maidens of Delphi full often set the fleet-footed dance, and ring out a sweet strain with resonant voice. But, as for me, mayest thou,

¹ Mentioned in Pliny, N. H., iv 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 Sôphron of Syracuse gave the name of "Αγγελος, 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 lL 95.

103 καλων G-H (S): παξιον Arnim; τεισον Jurenka.
PINDAR

"Αβδηρε, καὶ στρατὸν ἵπποχάρμαν
105 σὰ β]ία πόλεμῳ τελευταῖῳ προβιβάζοις.
ιτε Παιάν, ιτε Παιάν δὲ μήποτε λείποι.

Grenfell and Hunt, Oxyrhynchus Papyri, v 27 f, 82 f.

3

Of this paean even the title is unknown. It originally consisted of 102 lines, but only small portions of 24 have been preserved (Oxyrhynchus Papyri, v 18, 33, 87). It began with an appeal to the Graces, of which too little is left for any satisfactory restoration. The words in the second line are suggested by the present editor.

4. ΚΕΙΟΙΣ ΕΙΣ ΔΗΛΟΝ

This is the paean to which Pindar alludes in lines 3–10 of the first Isthmian. He there apologises for delaying the completion of a paean to the Delian Apollo (to be sung in Κεώς), in order that he might

στρ. α'

1 [Τὸν ἁκεροκόμαν τε καὶ] "Αρτέμιν
[ὅ Δᾶλε, Λατώ τε χορε]ύσομαι . . .
ος αὐδάν

1 f. [τὸν ἁκεροκόμαν τε καὶ] "Αρτέμιν, [ὅ Δᾶλε, Λατώ τε χορε]ύσομαι Blass in o–n (Diehl, and with ἁκεροκόμαν, s, as in P. iii 14, I. i 7).

3–10 [ἐναχέα φθεγγόμεν]ος αὐδάν: {τὸ κλέος ὀνπερ ποτὶ

526
PAEANS II-IV

Abdērus, 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 [—]ξαυ (Diehl); σά β]ξα Bury (s); οὐρ]ξα Blass; εὐδ]ξα Fraccaroli.

3

[.........] ν ἄγλαο[.........] ναὶ Χάριτε[ς] [χαίρετε, Μουσ] ἄν ἄγλαο[θρόνων σεμ] ναὶ Χάριτε[ς] ξυνάονες]?

"Hail, holy Graces! companions of the Muses, enthroned in splendour" . . .

O. xiii 96, Μοίσαι ἄγλαοθρόνοις. Frag. 95 (63), 2, σεμνὰν Χαρίτων. P. iii 48, ξυνάονες.

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 Lētō . . . [uttering a tuneful sound. Their praise will be

γνώ]ακῶν ἐδυσώσται [καλ αἰεὶν ἀνδρῶν κόσμον] δ’ ἐπέων δυνατώ-
terov [εὐροτ’ ἀν μελέτα κατὰ πᾶσαν οἴνων [σοφίαι σφίν; οἶγ’
]συχίαν Κέφ [νόω σιν εὔμενει ὀλβον τε παρέσχου πολυγαθέα,
tῇ μέγα δάμος ἄγ] ἄλλεται Sitzler.

• 527


ΠΙΝΔΑΡ

γνωμικῶν ἑδυώσεται
δ' ἐπέων δυνατῶτερον
α κατὰ πᾶσαν ὀδὸν
η]συχίαν Κέφ

ά]γάλλεται.

ἀντ. α'

11 ὁ ἄνθρωπος ὁ σώφρον οὐκ ὁρνύει
--- α' Δάλου ἄγακλέα
--- α' σὺν Χάρμισι: Κάρθαι·
[a μὲν ἀλαθέως ἔλα]χύσωτον στέρνον χθονός,
15 [ὁμοιὸς γε μὰν οὐτοὶ] νιν Βαβυλῶνος ἀμείψομαι·
20 ends with ἵθυσιν·

ἐπ. α'

[ητοι καὶ ἐγὼ σ[κόπ]ελον ναίων * διά[σαμον,]
γινώσκομαι μὲν ἀρεταῖς ἄεθλον
'Ελλανισίων: γινώσκομαι δὲ καὶ
μοίσαι παρέχων ἀλις·
25 ἢ καὶ τι Διου[νύσ]ον ἄρο[υρ]α φέρει
βιόδωρον ἀμαχανίας ἀκος.
ἀνιπτός εἰμι καὶ βουνομίας ἀδαέστερος·
ἀλλ' ὡς ὡς Μέλαμπτος οὐκ ἰθελεν
λιπὼν πατρίδα μοναρχεῖν Αργει,
30 θέμενος οἰωνοπόλον γέρας.
ιὴ ἵ[η], ὅ [ιεπαίαν.

στρ. β'

τὸ δὲ οὐκοθεν ἄστυ κα[ἰ ἄλικες]
καὶ συγγένεις ἀνδρὶ φ[ίλῃ ὠστὲ καὶ
11 f. [ἐμὲ δ' eis ζάθεο]ν χρόνον ὁρνύει [Μοῖσο ἵγμενον] Δᾶλου
ἀγακλέα [αἰνεῖν πάτραν σὺν] Χάρισιν Sitzler.
14 ἐλα]χύσωτον ε-Η (s) : βρα[χύσωτον Diehl, Sitzler.
21 διά[σαμον? Housman (or διαπρετεά, as in I. v 44, if ἐδρα
is preferred in 1. 52); δια-γιγνώσκομαι ε-Η (Diehl); διαγιγνώ-
σκομαι 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?]¹

[But the Muse prompteth me, on coming to famous Delos for a holy time, to praise my fatherland with the Graces’ aid.]²

Carthaia indeed is but a narrow ridge of land,³ but yet I shall not exchange it for Babylon.

Verily, even I, who dwell on a famous rock, am known for prowess in Hellenic contests, known also for providing poesy in plenty⁴; verily too my land produceth Dionysus’ life-giving medicine for all trouble.

No horses have I, and I know but little of the tending of oxen. But Melampus was unwilling to leave his native country, and lay aside his gift of divination to be king in Argos.⁵

Oh joy! Oh joy! O Paean!

Dear to a man is his own home-city and comrades and kinsmen, so that he is well content. But to

¹ A rendering of the restoration in the Note on lines 3-10.
² A rendering of the restoration in the Note on lines 11f.
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.
στέρξαι· ματαίων δ' ἐ[πλετ'] ἔρως τῶν
35 ἐκας ἑόντων· λόγον ἀνακτος Εὐξαντίου
ἐπαίνεσα, [Κρητ]ῶν μαυμένων δς ἀναι[ίνετο
αὐταρχεῖν, πολίων δ' ἐκατὸν πεδέχειν
μέρος ἐβδομον Πασιφάαι <σὺν> ύ[οί]-
σι· τέρας δ' ἑών εἰ-
40 τέν σφι· "Τρέω τοι πόλεμον
Δίως Ἐυνοσίδαι τε βαρύκτυπον.
ἄντ. β'
χθόνα τοι ποτε καὶ στρατὸν ἀθρόον
πέμψαι κεραυνῷ τριόδοντι τε
ἐς τὸν βαθύν Τάρταρον, ἐμὰν μα-
45 τέρα λιπόντες καὶ ὅλον οῖκον εὐερκέα·
ἐπείτα πλούτου πειρῶν μακάρων τ' ἐπιχώριον
tεθμὸν πάμπαν ἐρήμον ἀπωσάμενος,
mέγαν ἄλλοθι κλάρον ἔχω; λίαν
μοι [δέος] ἐμπεδοῦν εἰ-
50 η κεν. ἕα, φρήν, κυπάρισ-
sου, ἕα δὲ νομὸν Περιδάιον.
ἐπ. β'
ἐμοὶ δ' ὀλίγον δέδοται μὲν γὰς, ὄθεν * ἀ ὅρος,
οὐ πενθέων δ' ἐλαχοῦ, οὐ στασίων."

Grenfell and Hunt, Oxyrhynchus Papyri, v 35 f, 88 f.
34 ματαίων δ' ἐ[πλετ'] ἔρως τῶν] Housman; ματαίων δὲ [γ']
38 σῶν νίκαι Housman (Diehl) : νικῶν οὖς (s) ; νέσσων οὖς.
49 [δέοις] Housman (Diehl) : [πώς] οὖς (s).
50 ff. ἔα, φρήν, — cr. the corrupt quotation in Plutarch,
de exilio, c. 9, ἐλαφρὰν κυπάρισσον φιλεῖν ἐὰν δὲ νομὸν Κρήτας
περιδαίων· ἐμοὶ δ' ὀλίγον μὲν γὰς δέδοται, ὅθεν ἄδρος, πενθέων δ' ὅ-
νει τὴν ἐλαχοῦ οὐδε στασίων. Plato’s Laws, 625a, ἐν
τοῖς ἄλεσιν ύψη καὶ κάλλη θαυμάσια, (of Crete).
51 νομὸν Περιδάιον : Περιδάιον νομὸν "metri gratia" Sitzler.
52 δέδοται μὲν γὰς Housman : μὲν γὰς 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, and her well-walled home. And, after this, am I to covet wealth? Am I to thrust aside that which the blessed gods have decreed for my own country, and receive a vast allotment on another shore? Let alone, my heart, the cypress-tree; let alone the pasture of Ida. To myself hath been given but little land, the home of the oak-tree; but I have had no lot in sorrow or in strife."

1 Euxantius was son of Minos by Dexithea of Ceos. Bacchylides calls Ceós Eὐξαντίδα νᾶσον (ii 8).
5. ΑΘΝΑΙΟΙΣ ΕΙΣ ΔΗΛΟΝ

στρ. α', β', γ', δ', ε', σ', blank of six strophae, each beginning with the line—

| 35 -ο-ο-ο Ου- Βοιαν ἔλον καὶ ἐνασσαν |

στρ. ζ'

| 36 ἐνασσαν (sc. οἱ Ἰωνες), cp. P. v 71, ἐνασσαν. |
| 37 καὶ στοράδας φερεμῆλους ἐκτισαν νάσους ἐρυκυδέα τ' ἔσχον |

40 Δάλουν, ἐπεὶ σφίν 'Ἀτόλλων

| 41 δῶκεν ὁ χρυσοκόμας Ἀστερίας δέμας οίκεινν |

στρ. η'

| 42 Αυτοῦς ἐνθα με παιδες |

45 εὐμενεῖ δέξασθε νόω θεράποντα

| 46 ἰμέτερον κελαδεννά σὺν μελιγάρνι παι- |

| 47 ἄνος ἠγακλέος ὄμφα. |

Grenfell and Hunt, Oxyrhynchus Papyri, v 39 f, 93.

| 36 εὐμενεῖ δέξασθε νόω θεράποντα |
| 38 φερεμῆλους, schol. τολυμάλους (-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, Léto, were specially honoured at the Delphic festival.
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 Léto, graciously welcome me as your ministrant, to the clear-voiced honied strain of a glorious paean.

1 Asteria, sister of Léto, was changed into the island afterwards called Délos.

39 ἕπιξβδεα — Δᾶλον; cp. ἑστὺ ἕπιξβδές quoted by Herodotus, vii 220.
42 sc. Delos; Asteria, sister of Le'to, 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.

2 κλυτόμαντι, not found elsewhere.
6 αοιδίμον: Aristides (Diehl, s) ; —μοιν G-H.
7 χαλκοστάλαφ, Schol. "the Cephisus (?) flows into it (the Castalian fountain) through the mouths of brazen lions."

10 ἅλεξων, superscribed [ῥ]η, for ἄρηξων, with ἄξων in the margin. With the first reading cp. O. xiii 9, ἄλεξεν 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 reft of men,¹ than I have come to relieve the need of the townsmen, and of mine own honour. I have obeyed my dear heart, even as a son obeyeth his kind mother, and have come down to Apollo’s grove, the home of garlands and of banquets, where, beside the shadowy centre of the earth, the maidens of Delphi full often beat the ground with nimble step, while they sing the son of Létô.

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... ἄλος Ἀπόλλωνος, cp. P. iv 55, Ποθιον ναὸν καταβάντα.
17 σκιδέντα Housman (s): σκιδέντα.
50 ἑφις Bury (Diehl), cp. 87 f, ἑρίξε κτλ.
άλλα παρθένοι γὰρ ἵστε <γε> Μοίσαι

55 πάντα, κελαυνεφέει σύν
πατρι Μυκανοσύνα τε
tούτον ἐσχέτ[e τεθ]μόν,
κλύτε νυν ἔραται δέ μοι,
γλώσσα μέλιτος ἀωτὸν γλυκῶν [καταλείβειν],

60 ἀγώνα Δοξία καταβάντ' εὐρὺν ἐν θεῶν ξενίᾳ.

στρ. β'

θύται γὰρ ἀγλαῖς ὑπὲρ πανελ-
λάδος ἀντε Δελφῶν
ἐθνος εὖξατο λι-

65 μοῦ σ — — — —
ἐκδ — — — — —
φιλὲ — — — — — —
ἂν ροῦν — — — — — —
πρύτα[νι — — — — — — — —]

70 τοι πᾶ — — — — — — — —
χρηστηρι — — — —
καὶ ποτε — — — — — — — — — — — — — — — — —
Πάνθοος[ν — — — — — — — —]

59 καταλείβειν Wilamowitz (s): προχέειν εἰς (οὗ κελαδῆσαι)
60 Δοξία σ—Η (Diehl): Δοξία Oxyrh. pap. (s).
66 f. ekδ and φιλει Hermopolis papyrus: εὐδ and φιλε Oxyrh. papyrus.
68 Κρόν[ιε βαρυόπα στεροταν] 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,)\textsuperscript{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]\textsuperscript{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.]\textsuperscript{2}

[And, on a day, Priam besought the god, and he, having sent his priest, Panthoûs, 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.\textsuperscript{2}]

\textsuperscript{1} i.e. the Muses, together with their mother, Mnemosyne, and their father, Zeus, are able to inspire the poet.
\textsuperscript{2} A rendering of the restoration suggested by Sitzler.
75 ἰνεγκεῖν [ὡρασμη-]

76 δει παῖς [Ζηνὸς Αἰακίδαν] ὅν ἐμβα[λὼν ἵνα ἐσχε μάχας]

77 Πάριος ὑ[κάβολος βροτή-]

80 σφε δεμαί θεός:

85 πιστὸν ἔρκος Ἀχαι-

90 δὲ κε μεγάλων Δαρδανίων

95 περὶ δ' ὑψικόμω Ἑλένα

100 ἀλὸς ἐπὶ κύμα βάντες ἦλ-

Sandys.

Housman (Diehl):

[Διομή] δει παῖς [Ζηνὸς - - -] G-II (S).
The son of Zeus (Apollo) was sorely vexed with the valiant son of Aeacus, whom, by shooting an arrow, the far-darting god, in the mortal form of Paris, stayed from the battle, and thus at once delayed the fall of Ilium, by quelling with a bold deed of blood the doughty son of the dark-haired Nereid Thetis, the trusty bulwark of the Achaeans.

What a strife Apollo waged with white-armed Hera, in matching against her his unflinching spirit! And what a strife with Athénè, guardian of the city! Even before the (final) toils of war they would have razed the Dardan city, had it not been protected by Apollo. But Zeus, the warder of the gods, seated above the golden clouds and crests of Olympus, dared not relax the decrees of destiny.

Yet, for high-coifed Helen's sake, it was fated, in the end, that the flame of blazing fire should destroy the spacious city of Troy; but, when they had laid in the sore-lamented tomb the brave body of the son of Péleus, messengers went over the sea-wave and returned again, bringing with them from Seyros...
εὐρυβλίαν ἀγοῦτες,

ἐπ. β'

τὸς διέπερσεν Ἰλίου πόλιν.

105 ἀλλ’ οὔτε ματέρ’ ἐπειτα κεδνάν

ἐἰδεν οὔτε πατρω-

ίαις ἐν ἀρούραις

ὑπούς, Μυρμιδόνων

χαλκορυστᾶν

ὀμλον ἐγείρων.

110 σχεδόν δ[έ Το]μάρου Μολοσσίδα γαίαν

ἐξίκετ’, οὐδ’ ἀνέμους ἔλαθεν

οὐδὲ τὸν εὐρυφαρέτραν ἐκάβολον·

ὁμοσε γὰρ θεὸς,

γεραιὸν δὲ Πρίαμον

πρὸς ἔρκειον ἦναρε βωμὸν ἐ-

115 πευθορόντα, μή μιν εὐφρον’ ἐς οἱ[κ]ον

μῆτ’ ἐπὶ γῆρας ἵπτε-

μεν βίον· ἀμφιπόλοις δὲ

[κ]υρ[ιαν] περὶ τιμῶν

[δηρ]αξόμενον κτάνεν

120 [<ἐν> τεμένει} φίλῳ γᾶς

παρ’ ὀμφαλὸν εὐρύν.

[ιη ίητε], νῦν μέτρα πανώ-

νον, ίητε, νέοι.

109 [ἐγεῖρ]ων Hermopolis papyrus (s): ἐγε[. . . .] Oxyrh. pap., ἐγεῖρε ɢ-ʰ (Diehl).

115 εὐφρον’ ἐς οίκον Housman (Diehl, s), cp. 105 f. II. v 686, οὐκ ἄρ’ ἐμελλὼν ἐγώ γε | νοστίσας οἰκόνδε φίλην ἐς πατρίδα

ɡαίαν | ἐφρανέειν ἐλαχὸν τε θίλην καὶ νήπιον νιῶν, and Lucr. iii 894, iam iam non domus accipiet te laeta.

117-119 = Pindar Frag. 52 Bergk in schol. Ν. vii 94, ἀμφιπόλοις μαρνάμενος μυρίαν περὶ τιμῶν ἀπολωλέναι (μυρίαν suggested to Boeckh by paraphr. τῶν νομίζομεν τιμῶν).

540
the mighty Neoptolemus,¹ who sacked the city of Ilium.

But, thereafter, he lived not to see his kind mother, nor his horses in the fields of his father, while he marshalled the bronze-armed host of the Myrmidons. Nigh indeed to mount Tomarus,² he reached the Molossian land, but he escaped not the ken of the winds, nor of the Far-darter with his spacious quiver; for the god had sworn that he who slew the aged Priam, when he sprang upon the altar of the court, should never be welcomed by his home, nor attain to life's old age. But while he was contending with the attendants over the customary dues, the god slew him in his own precinct beside the broad centre of the earth.

Cry now! Oh cry! Now for the full measure of your paeans! Cry, O ye youths!

¹ Neoptolemus, son of Achilles and Deidamia, daughter of 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' ἄνεσσι Δωρεῖ 
μεδέοισα πόντῳ
125 νάσος, ὁ Δίδες Ἐλ-
λανίου φαεννὸν ἀστρον. 
οὐνεκεν οὐ σε πατήσον 
ἀδορτον εὐνάξομεν, ἀλλ' ἀοιδᾶν 
ῥόθια δεκομένα κατερεῖς
130 πόθεν ἔλαβες νάυπρύταν 
δαίμονα καὶ τὰν θεμῖζενον ἄρετάν.
ὁ πάντα τοι τά τε καὶ τά τεύχων 
σῶν ἐγγυάλξεν ὅλβον 
εὐρύσπα Κρόνου παῖς, ὕδατ<εσσ>ι γὰρ ἐπ Ὀσω-
135 ποῦ π[οτ' ἀ]πὸ προθύρων βαθύκολ-
ποῦ ἂ[να]βέψιατο παρθένον 
Αἰγίναι τότε χρύσεαν ἄ-
έρος ἐκρυφαν κόμαι ἐπιχώριον 
κατάσκιον νῶτον ύμέτερον,
140 ἵνα λεχέων ἐπ' ἀμβρότων

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176 —— έἰρονάς ἄρετάς


123 ονομακλύτα, this feminine is quoted by Schol. T on II. 20, 51; επ. ναυσικλύτα Ν. ν 9, and Bergk's δαιτικλύταν O. viii 52.

125 f. Schol. ἑρδν Δίδες Ἐλλυνίου ἐν Αἰγίνη, ὅπου συνελθόντες εὐξεντὸ περὶ τοῦ αὐχμοῦ, επ. Ν. ν 10 and schol.

129 ρόθια, Arist. Εν. 546 αἱρεσθ' αὐτῷ πολὺ τὸ ρόθιον.
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 Asopus, 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 θεμίζενον (cp. O. viii 20 f., Ν. iv 11 f. v 8, and Frag. 1, 3-4) are not found elsewhere.
132 Cp. Frag. 141 (105), θεὸς ὃ πάντα τεῦχων, and, for τὰ τε καὶ τὰ, Ρ. v 55, vii 22, I. v 52.
134 Ἀσώπος, father of Aegina, I. viii 17 f.
136 ἀναρέψατο, cp. Bekker's Ἀνερίδοιν, p. 401, ἀνερέψαμενοι, from ἀναρέπτομαι, a variant of the ordinary form ἀνερέπτομαι, whence the Homeric ἀναρέψατο.
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 Frag. 16, 10

\[
[\text{ἐπεύχομαι}] \delta' \text{ Οὐρανοῦ τ' εὐπέπλω \thetaυγατρὶ}
\]

Μναμοσύνα κόραισί τ' εὐμαχανίαν δίδομεν.

τυφλαὶ γὰρ ἀνδρῶν φρένες

όστις ἀνευθ' Ἐλικωνιάδων

15 βαθείαν ἐλθ[όν]των ἑρευνᾶ σοφίας ὁδὸν

ἀντ. or ἐπ.

ἐμοὶ τούτον διέδωκαν ἀθάνατον πόνον

*Oxyrhynchus Papyri*, v (1908) 52 f.

15 βαθείαν—ὁδὸν, "seeks the steep path of them who walked it by their wisdom." C–H. The second word may begin with ἐλθ- or ἐλε- or ἐλο-, and end with τὼν or γὼν

8. ΘΒΑΙΟΙΣ

Frag. 82, Col. ii, 20

20 σπεύδοντ', ἐκλαγεῖσε θ' ιερώτατον

δαμόνον κέαρ ὀλοιθ' στοναχαῖς ἅφαρ,

καὶ τοῖᾶδε κορυφᾶ σάμαινεν λόγων.

25 ὁ πανάπ[ευρων εὖ']ροπα Κρονίων,

tελεῖς σ'[ν νῦν τὰν πάλαι

πεπρωμέναν πάθαν,

ἀνίκα Δαρδανίδαις 'Εκάβ[a φράσεν ὁψιν]

[ἀν] ποτ' ἐδειν ὑπὸ σπλάγχνους

φέροισα τὸν[δ'] ἀνερ', ἐδοξ[ε] ἐδὲ

*Oxyrhynchus Papyri*, v (1908) 64 f.

20 σπεύδοντα sc. Πάριν, ἐκλαγεῖ sc. Κασσάνδρα.
7 (a)

papyrus (Florence, 1913). The strophe of 12 lines begins with μαντευμάτων τε θεσπεσίων δοθήρα, and the antistrophe with ἦρα 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.

(See Vili, 15, 1) ἵλε[γγ]των? σοφίας δὴν G–H (s), σοφίας δὴν in 
Paean ix 4. 
16 τόνον written above πόρον.

8. FOR THE THEBANS

(Seeing Paris) hasting forth, at once Cassandra’s most holy inspired heart cried aloud with grievous moanings and made utterance on this wise:—

"O infinite, O far-seeing son of Cronus, surely now shalt thou fulfil the doom that was destined long ago, when Hecuba told the Trojans the vision which she saw, when she carried this man¹ in her womb. She

¹ Paris; Eur. Troades, 921 f.; Virgil, Aen. vii 320 f.
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’

Δάκτις ἀελίου, τι πολύσκοπε μήσεαι, ὁ μάτερ ὅμματων, ἄστρον ὑπέρτατον ἐν ἀμέρα

κλεπτόμενοι; [τι ὅ’] ἔθηκας ἀμάχανον ἵσχυν τ’ ἁνδράσιν καὶ σοφίας ὄδων,

5 ἐπίσκοτον ἀτραπὸν ἑσυμένα;

1 Δάκτις ἀελίου Soph. Ant. 100.
1–2 τι πολύσκοπε μήσεαι, ὁ μάτερ Boissonade, ὅμματων Blass (g–h, Diehl, s), cp. Od. xi 474, τίπτ’ ἔτι μεῖζον ἐνὶ φρειτ

μήσεαι ἔργον, and Philostr. Epfr. 52 (72), κακείνῳ που κατὰ Πίνδαρον, τὸ τὴν ἀκίντα τὴν ἀπὸ σοῦ πηδώσαν εἶναι τῶν ἔμων ὀφθαλμῶν μητέρα: τι πολύσκοπ’ ἐμμηνθέω ἐπ’ ἀτερ ὅμματων Dionys. 5 τί πολύσκοπ’ ἐμήσαι (ἐμήσω Bamberger) θῶν μάτερ

546
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?

διαμάτων Bergk1; τί πολύσκοπ’ ἐμῆσαο μ’, δ μάτερ διαμάτων (cp. Π. xi 253, οἱ κακὰ μῆσαο θυμῶ), “what didst thou devise against me, thou source of sight!”, may also be suggested.

3 <τί δ’> Diehl: τό γ’ α.
4 ἵσχεν τ’ ἀνδράσιν Blass (G—H, s): ἵσχεν (ἱσχεν vulgo) κτανίν ἀνδράσιν B.
5 ἐπίσκοπον; v.l. ἐπίσκοπαν.

άτρατον ἐσομένα J. G. Schneider: ἄτροπον ἐσομένα.
ελαύνεις τι νεωτέρουν ἡ πάρος;
ἀλλὰ σε πρὸς Διός, ἵπποσῦλα θεός,
ικετεύω, ἀπήμονα
eἰς ὅλβον τινὰ τράποιο Θήβαις,
10 ὁ πότνια, πάγκοινον τέρας.

ἐννέατον ὁ νόμος——
— πολέμων δὲ σάμα φέρεις τινός,
14 ἡ καρποῦ φθίσιν,

ὑψετοῦ σθένος
15 ὑπέρφατον, ἡ στάσιν οὐλομέναν,
ἡ πόντῳ κενέωσιν <ἀρ> αμ πέδον,
ἡ παγετὼν χθονός, ἡ νότιον θέρος
ὑδατί ξακότῳ ρέουν,
ἡ γαίαν κατακλύσασαισθήσεις
20 ἀνδρῶν νεὺν εξ ἄρχης γένος;

ἐπ. α'

ὀλοφύρομαι οὐ] δέν, ὁ τι πάντων μέτα πεῖσμαι.

lines 22–33 lost, = ἐπ. α' 2–10, στρ. β' 1–3.

στρ. β' <μένει>

ἐκράνθην ὑπὸ

δαμνών τινὶ

6 ἐλαύνεις M (Diehl); v.l. — νείν P (G–H, s), or — νεί B.
7 ἵπποσῦλα θεός (or θοᾶς) Blass; ἵπποσῦλα θοᾶς G–H, Diehl, s: ἵπποσῦλα ξάθις Schneidewin (ξάθις Christ), ἵπποσῦλα θοᾶς Dionys.
11–13 [Heroes] ταῖσθαλαίσι κοτεσσαμένα βροτῶν | πάμπαν μὲν ὁθὲλεις ἐξαλείψειν φάος | αἰ]ῶνος [ἀγνόν], πολέμων δὲ κτλ? S.
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 <κρ> Blass, ἀμ Hermann: ἀλλὰ Dionys.
18 ἱδόν ς ed. 1900: ἱερὸν Dionys. ; διερὸν Scaliger.
19 θήσεις Barnes : θήσει.
33 <μένει?> ς.
PINDAR

35 λέχει πέλας ἀμβροσίῳ Μελίας ἀγανδόν καλάμῳ συνάγειν θρόνον μῆδει τε φρενός ύμετέραν χάριν. Λυτανεύω, ἐκαβόλε, Μοισαίας ἀνατιθεὶς τέχναισιν
40 χρηστήριον, [ὁπολ]λον, τ[εό]ν· ἄντ. β
ἐν φ Τήνε-,
ου εὐρυβίαν θεμίτ[ῳ ποτή]
ἐξαίρεσιν προφά-
ταν ἐτεκ[εν λέχει]
κόρα μυγεῖσ' 'Οκεανοῦ Μελία σεό, Πύθιε.

44 [τόθ] Κάδμου στρατόν καὶ Ζεάθου πόλιν,
45 ἀκερσεκόμα πάτερ, ἀνορέας ἐπέτρεψας ἐκατι σαφρονός-
καὶ γάρ ὁ πόντιος Ὀρσοτρίαινα νων περιαλλα βροτῶν τίεν,
Εὐρίποι τε συνέτεινε χῶρον . . .

1–21 = Pindar, Frag. *107 (74), from Dionys. Halic. De Demosthene, 7, i 142 ed. Usener and Radermacher (1899), mss BPM, discussed in 1845 in Hermann's Opuscula, viii 75–90. In the Oxyrhynchus Papyri, v (1908), pp. 22, 73, 107, the first strophe is represented by four letters in lines 9, 10, 11 above στ, the first antistrophe by about six words, but a subsequent strophe and antistrophe are almost perfectly preserved.

35 Μελίας, op. P. xi 4
Bury, τ' [όπ] δι Blass. 44 Ζεάθου = Ζήθου.
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 Tênerus, 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 Amphión 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 Amphión.
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’ ἐλπεαι σοφίαν ἐμμεν, ἄ <τ’> ὀλίγον ἀνὴρ ὑπὲρ ἀνδρός ἵσχει; οὐ γὰρ ἐσθ’ ὅτως τὰ θεῶν βουλεύματ’ ἐρευνάσει βροτέα φρενί, θνατᾶς δ’ ἀπὸ ματρὸς ἔφυ.

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, Ὀλύμπιοι,
ἐπὶ τε κλυτὰν πέμπτετε χάριν, θεοί,
πολύβατον οὐτ’ ἀστεος ὀμφαλὸν θυόεντα
ἐν ταῖς ιεραῖς Ἀθαναίς
5 οἰχνεῖτε πανταιδαλὸν τ’ εὐκλε’ ἀγοράν,

1 δεῦτ’ EFM²V (rs) : ἵσετ’ PM¹ (Bergk). ἐν, Aeolic or Boeotian form of εἰς, as in P. ii 11, 86 ; v 38 ; N. vii 31.

552
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 ισχει L (s) ; ισχύει vulgo Stob. ; εχευ 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).
ιοδετάν λαχείν στεφάνων τάν τ’ ἑαριδρόπων ἀοιδὰν.
Διόθεν τέ με σὺν ἀγλαᾶ
ιδετε πορευθέντ’ ἀοιδὰν δεύτερον
ἐπὶ τὸν κισσοδέταν θεόν,
10 τὸν Βρόμιον Ἐριβόαν τε βροτοὶ καλέομεν,
γόνον ὑπάτων μὲν πατέρων μελπέμεν
γυναικῶν τε Καδμείαν.

ἐναργεά τελεών σάματ’ οὐ λανθάνει,
φοινικοεάνων ὅποτ’ οἰχθέντος Ωρᾶν θαλάμου,
15 εὐοδμον ἐπάγησιν ἕαρ φυτὰ νεκτάρεα.
τότε βάλλεται, τότ’ ἐπ’ ἀμβρόταν χέρσων
ἔραται
ιὼν φόβαι, ῥόδα τε κόμαισι μύγνυται,
ἀχεὶ τ’ ὀμφαὶ μελέων σὺν αὐλοῖς,
ἀχεὶ τε Σεμέλαν ἐλικάμπτυκα χοροί.


6 λαχείν Usener (s): λάχει F, λάχετε vulgo (B).
ἑαριδρόπων F (s): —δρέπ(τ)ων.
ἀοιδὰν: λοιβὰν B.
9 τὸν om. Vat. (s). κισσοδέταν Rob. Stephanus: —δόταν
P (Usener), κισσομανῆ ? Usener; v.l. —δαν s.
10 τὸν Βρόμιον Ἐριβόαν τε Usener: Βρ. ὑν τ’ Ἐρ. Bergk (s);
(τ)ὸν Βρ. (τ)ὸν Ἐρ. mss; τὸν Βρ. τὸν Ἐρ. τε B.
11 μελπέμεν B (s): μέλπε P; v.l. μέλπομεν.
12 Καδμ. followed in mss by ἐμολον (B) or Σεμέλαν.
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, whencesoever, 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.

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13 ἐναργεῖα τελέων σάματι Usener (s): — τεμέω τεμάντιν F, v.l. νεμέω οὐ νεμέα μάντιν; ἐν Ἀργείᾳ Νεμέα B.
14 φοινικοεάνων Koch (s): φοινικοεάνων F, v.l. φοίνικος ἐανῶν; φοίνικος ἔρνος B.
15 ἐπάγγειν Usener, ἐπάγγειν s: ἐπάγγειν F, v.l. ἐπαίωσιν.
18 ἀχεῖ τε F (s); ἀχείται τ’ B; v.l. οἰχνεῖ τ(ε).
19 ἀχεῖ τε Bergk (s): oιχνεῖ 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 ἰοέδεα πόντον of II. 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 Aphroditē, and the Muses and Graces, and to heroines of romance, such as Eurydicē. 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)

Κλῦθ’ Ἀλαλά, Πολέμου θύγατερ,
eyxēon προοίμων, ἓ θύεται
ἀνδρες <ὑπὲρ πόλιος> τὸν ἱερόθυτον θάνατον.

Plutarch, de gloria Atheniensium, c. 7.
2 ἓ θύεται Haupt, Opusc. i 313 (edd.); αἰθύεται schol.

79 (47, 48)

(a) Πρὶν μὲν εἰρπε σχοινοτένειά τ’ ἀοιδὰ διθυράμβω
καὶ τὸ σὰν κίβδηλον ἀνθρώποισιν ἀπὸ στομάτων
*  *  *  *  *

Strabo, x 469; Dionys. Halicarn. de compos. verb. c. 14; Athenaeus, 455a, 467a.
1 εἰρπε, v.l. ἵρπε. διθυράμβω Dion. F: —βων EPMV8 (s); Athen. om.
2 κίβδηλον Dion. EF, and Athen. (s): κίβδαλον PMV8 (b).

(b) σοὶ μὲν καταρχαῖ,
μᾶτερ μεγάλα, πάρα ρόμβοι κυμβάλων,
eν δὲ καχλάδων κρόταλ’, αἰθομένα τε
dαις ὑπὸ ξανθαῖσι πεύκαις.

Strabo, l.c.
(a) and (b) are two parts of the same dithyramb.
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; ἀμφῶτερε Plutarch.

Poems, past and present

In olden days, the lay of the dithyramb was wont to wind its straggling length along, and the sibilant san was discarded from the lips of men...

1 Cp. Hermogenes, De Inventione, iv 4 (of lengthy metres), τὸ ὑπὲρ τὸ ἡρωϊκὸν σχοινοτενές κέκληται.

2 An allusion to the ἀσιγμον φδαί, 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 Athenaeus 455c, Πυθαράς πρὸς τὴν ἀσιγμοποιηθείσαν (ἀσιγμον ποιηθείσαν?) φδὴν, and 467a; also Herodotus, i 139, "the Dorians call the letter san, but the Ionians sigma."

For thee, O mighty Mother! are present as preludes the clashing cymbals, and the clappers of ringing rattles, and the torch that blazeth beneath glowing pine-trees.

1 κατάρχαι Scaliger (s): κατάρχει.

3 κατάλαθων mss (Wilamowitz, s): κεκαλάθει; Hermann.

4 δᾶσ Wackernagel (s): δᾶς
The Prosodia, or "Processional Songs," were sung to the accompaniment of the flute.

EΙΣ ΔΗΛΟΝ
87 + 88 (58)

(a) στρ.
Χαίρ', ὁ θεοδόματα, λιπαροπλοκάμου
παίδεσσι Δατοῦς ἰμεροεστατον ἔρνος,
πόντου θύγατερ, χθόνος εὐρείας ἀκίνητον τέρας,
ἀντε βροτοὶ
Δάλον κικλήσκοισιν, μάκαρες ὦ Ἐν Ὄλυμπῳ
τηλέφατον
5 κυνέας χθόνος ἀστρον............

. . . . . . . . . .

. . . . . . . . . .

. . . . . . . . . .

. . . . . . . . . .

. . . . . . . . . .

. . . . . . . . . .

(6) ἢν γὰρ τὸ πάροιθε φορητὰ κυμάτεσσιν παντοδαπῶν
ἀνέμων
ῥιπαίσιν ἀλλ' ἀ Κοιογενής ὑπὸ τ' ὁδίνεσσι θυίοισ' ἀγχιτόκοισ ἐπέβα νῦν, δὴ τότε τέσσαρες ὀρθαὶ
πρέμνοι ὄρουσαν χθονίων,
10 ἃν δ' ἐπικράνοις σχέσιν πέτραν ἀδαμαντοπέδιλοι
κίονες: ἐνθα τεκοῖο' εὐδαίμον' ἐπούσατο γένναν.

(a) Theophrastus in Pseudo-Philo, περὶ ἀφθαρσίας κόσμου, 23.
(b) Strabo x 485.

6 παντοδαπῶν Wilamowitz: παντοδαπῶν <τ'> Schneider (edd.).
560
Hail, O heaven-built isle, most lovely scion of the children of bright-haired Lēto, O daughter of the sea, thou unmoved \(^1\) marvel of the spacious earth, by mortal men called Délos, but by the blessed gods of Olympus known as the far-seen star of the dark-blue earth . . . \(^2\)

\(^1\) In contrast to the tradition (first found in Pindar) that it was a floating island until the visit of Lētô. 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 Δήλον ἀκίνητόν περ ἐσοδαν (Herodotus, vi 98).

\(^2\) "Wie grossartig ist die Vorstellung, dass die Erde für den Blick der Götter eine blaue Fläche ist, wie ihr Himmel für uns, auf dem ihnen dann Delos, so klein sie ist, als ein heller Stern lieblich aufleuchtet. Wer an sprachlicher Kunst als solcher Gefallen findet, wird hier ein Juwel, einen seltenen Edelstein in reichster Fassung anerkennen" (Wilamowitz, *Sappho und Simonides*, 1913, p. 131).

For aforetime, that isle was tossed on the waves by all manner of whirling winds; but, when Lētô, 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 Κοισθένη Schneider (edd.): ἀλλακαὶογενὴς.
\(^8\) ἐπέβα νιν Porson (edd.): ἐπιβαλεῖν.
\(^9\) ὃρουσαν 8: 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 Aeginetans.” Aphaia was also worshipped in Crete, where she bore the names of 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...

"Ω Πᾶν, Ἀρκαδίας μεδέων, καὶ σεμνῶν ἀδύτων φύλαξ..."  
Ματρὸς μεγάλας ὅπαθε, σεμνὰν Χαρίτων μέλημα τερπνόν.  
Schol. Pyth. iii 139.

104b Schröder  
oi μὲν περὶ τὸ Γαλάξιον τῆς Βοιωτίας κατοικοῦντες ὑσθοντο τοῦ θεοῦ τὴν 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 Heiligthum 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:—
—ν— προβάτων γὰρ ἐκ πάντων κελάρυζεν,
ὡς ἀπὸ κρανὰν φέρτατον ὕδωρ,
θήλεον γάλα. τοῖς δ’ ἐπίμπλαν ἐσούμενοι πίθους·
ἀσκὸς οὔτε τις ἀμφορεὺς ἔλυνεν δόμοις,
πέλλαι δὲ ξύλιναι πίθοι <τε> πλήσθεν ἄπαντες.

104° Schröder
(1) On Aeoladas,
who is also the subject of the next poem.

.................. ὁσ ........ θείας ερ-
.................. διὰ
5 μάντις ὡς τελέσσω

στρ. 

ιεραπόλοις' τιμαί

δὲ βροτοίσι κεκριμέναι

παντὶ δ’ ἐπὶ φθόνος ἀνδρὶ κεῖται

ἀρετάς, ὃ δὲ μηδὲν ἔχων ὑπὸ σι-
10 γὰ μελαίνα κάρα κέκρυπται.

ἀντ.

φιλέων δ’ ἀν εὐχοίμαν

Κρονίδαις ἐπὶ Αἰολάδα

καὶ γένει εὐτυχίαν τετάχθαι

ὁμαλὸν χρόνον’ ἀθάναται δὲ βροτοίς
15 ἀμέραι, σῶμα δ’ ἐστὶ θνατόν.

ἐπ.

ἀλλ’ φτινὶ μὴ λεπότε-

κνὸς σφαλὴ πάμπαν οἴκος βιαί-

α δαμείς ἀνάγκα,

ζώει κάματον προφυγὼν ἀνια-
20 —ρόν’ τὸ γὰρ πρὶν γενέ-

[σθαί τῷ θανείν ὦςον 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 εὐνυχίαν pap. (6-II, s): εὐνυχία Wilamowitz.
A poem in honour of Aeoladas, whose son, Pagôndas (27 f.), commanded the Thebans at the battle of Délium 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 ζ = - - ν νομοσ[επλ = - - -
- δωμ - - λέσης τ = - με - ν =
[ηκε]ι γάρ ὁ [Λοξ]ιας
πρόφρων ἀθανάταιν χάριν
25 Θηβαῖων ἐπιμίξων.

ἀντ. α'

ἀλλὰ ξώσαμένα τε πέπλον ὡκέως,
χειρίν ἐν μαλακάσιον ὀρπακ' ἀγλαδὸν
δάφνιος ὀξέοισα, παν-
δόξον Ἀἰολάδα σταθμὸν
30 νίον τε Παγώνδα

ἐπ. α'

Ἅμησον στεφάνοισι θάλ-
-λοισα παρθένων κάρα,

τ' [ἐμών] με[λημ' ἐν; ?] s ; - - πότνια ? Diehl, op. I. vi 75.

566
MAIDENS’ SONGS

On Aeoladas II

persons directly or indirectly mentioned in the poem:—

Aeoladas (29) Damaena (70)

Pagôndas (30, 48 f.) + Anonyma (48 f.) Anonymus (70) + Andaesistrotâ

Agasicles (50) Anonyma (72)

Here Agasicles, the grandson of Damaena, is the παῖς δαφνηφόρος (ἀμφιθαλῆς). He is probably the son of Pagôndas, and his cousin is the accomplished daughter of Andaesistrotâ, 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 μηδε δαισγ Diehl.
22-4 Cp. P. v 117 θεὸς πρώφρων τελεῖ δύνασαν.
23 ἦκε ει, Wilamowitz.
σειρήμα δὲ κόμπουν
αὐλίσκων ὑπὸ λωτίνων
35 μμῆσοι’ ἀοιδαῖς
στρ. β’
κείνουν, ὃς Ζεφύρου τε σιγάζει πνοὰς
αὐψηράς, ὁπόταν τε χειμῶνος σθένει
φρύσσων Βορέας ἐπι-
στέρχησ’ ὕκυαλον Νότου
40 ῥιπάν τε ταράξη.
—— φεν ὀ— ὀ—
— ασιήμ. ξωννα
στρ. γ’
πολλὰ μὲν τὰ πάροιθ[ε] μέμυημαι καλά]
δαιδάλλοισ’ ἐπεσιν, τὰ δ’ ἄ[λλ’ ὁ παγκρατῆς]
45 Ζεὺς οἴδ’, ἔμε δὲ πρέπει
παρθενήμα μὲν φρονεῖν
γλώσσα τε λέγεσθαι.
ἀντ. γ’
ἀνδρὸς δ’ οὕτε γυναικὸς, ὅν θάλεσσιν ἔγ-
κειμαι, χρή με λαθεῖν ἀοιδὰν πρόσφορον.
50 πιστὰ δ’ Ἀγασίκλεί’
μάρτυς ἡλυθον ἐς χορὸν
ἐσλοίς τε γονεύσιν
ἐπ. γ’
ἀμφὶ προξενίαισι’ τί-
μαθεὶς γὰρ τὰ πάλαι τὰ νῦν γ’

34 αὐλίσκων g–h etc. : λαισκων ραπ.
37 Cp. Sappho, 104, ὅρποικι βραδίνῳ.
38–40 ἐπισπέρχησ’ — ταρὰγ P. Maas (s), cp. Od. ν 304,
ἐτάραξε δὲ πόντου, ἐπισπέρχουσι δ’ ἄελλαι: ἐπισπερχῆς ὕκυαλον
tε ποντου. ἰπαν εταραξε ραπ.; ἐπισπέρχη πόντου τ’ ὕκυαλον ῥιταν
ἐμάλαξεν g–n, cp. Bergk, Poet. Lyr. Frag. 133, adespota,
ἐπερχομενον τε μαλάζοντας βίαιον πόντου ὥκειας τ’ ἀνέμων ῥίπας.
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 ἄλλ' ὅ παγκρατῆς Wilamowitz (s).
46 f. μέν ... τέ, cp. Ὀ. vi 88 f.
50 f. πιστὰ—μάρτυς, cp. Π. i 88, μάρτυρες ἀμφοτέροις πιστοί, and xii 27, πιστοὶ χορευτῶν μάρτυρες.
53 f. τίμαθεν γὰρ Wilamowitz (Diehl, s): τιμαθητασ pap.; τιμαθεῖσιν γ-Η, cp. Ι. iii 25 f.
PINDAR

55 ἀμφικτίόνεσσιν
ἐπτοιν τ' ὠκυπόδων πολυ-
γνώτοις ἐπὶ νίκαις,

στρ. δ' ἀις ἐν ἀίόνεσσιν Ὠγχη[στοῦ κλιν]τάς,
ταῖς δὲ ναὸν Ἰτωνίας ἄ[μφ'] εὔκλε]ᾶ

60 χαῖταν στεφάνωις ἐκόσ-

μηθέν, ἐν τε Πῖσα περὶ π — — ο —

Either 8 lines, or 8 lines + 15 of a whole triad, lost.

62 ῥίζα τε ο — ω
[σε]μόν ἀν ο — — — [Θη-

βαίς] ἐπταπύλοισιν.

στρ. ε' ἐμφίκεν καὶ ἐπειτ[α δυσμενῆς χό]λος
τῶνδ' ἀνδρῶν ἐνεκεν μερίμνας σώφρονος
ἐχθρὰν ἔριν οὐ παλίγ-

γλωσσον, ἄλλα δίκας δίδους
π[ιστ]άς ἐφίλησεν.

ἀντ. ε' 70 Δαμαίνας πα[ἰ, ἐναισίμ]ω νῦν μοι ποδὶ

στείχων ἅγεο· τίν γὰρ εὕφρων ἐφεταί

πρώτα θυγάτηρ ὀδοῦ

dάφνας εὐπετάλοι σχεδὸν

βαίνουσα πεδίλωις,

ἐπ. ε' 75 Ἀνδαισιοστρότα ἄν ἐπά-

58 ἐν ἀίόνεσσιν Ὠγχηστοτ.ForegroundColor 1. i 33.

59 Ἰτωνίας = Ἀθάνας, cp. Bacchylides frag. 15 Blass, 11
Jebb, χρυσάλιγδος Ἰτωνίας—παρ' εὐδαιμονὸν ναὸν 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[ρότων] or π[λειστοὺ], Diehl.
they been honoured among their neighbours, both in the famous victories of swift-footed steeds, victories which adorned their locks with garlands on the shores of renowned Onchestus, and by Itonia’s glorious fane, and at Pisa . . .

. . . to seven-gated Thebes.

A jealous anger at their just ambition provoked a bitter and unrelenting strife; but, giving loyal satisfaction, it ended in friendship.

Son of Damaena! stepping forth with foot well-omened, lead thou the march for me. First on the road shalt thou be followed by thy happy daughter, while she advanceth with her feet beside the leafy branch of bay, she whom her mother, Andaesistrota,

65 ἐνηκεν s : ἔθηκεν Wilamowitz.
66 μερίμνας σώφρονος cp. Ο. i 109 f. θεὸς . . . τεαίστι μήδεται . . . μερίμναισιν.
70 Ἀνδ. Wilamowitz (s), ἄν Δαισιστρότα 6–H (Diehl).
In the Hyporchéma, or dance-song, there was a closer connexion between the dance and the words than was usual in other kinds of choral lyric. It is described by Plutarch as a link between the two arts of poetry and dancing (Quaest. Symp. ix 15, 2, p. 748b). It was accompanied by the flute, with or
DANCE-SONGS

hath trained to all manner of skill, gladly linking her with fair handiwork of many a kind.

Let not the twain, when they have seen the nectar from my spring, stray in their thirst to another stream,—a stream of brine.

30 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-lxlv.)

TO HIERON OF SYRACUSE

Mark what I say to thee! O namesake-father of temples divine! founder of Aetna! for among the Nomad Scythians, one is wandering all alone, one who hath no wain-borne home; but the pair hath gone inglorious without a mule-car.¹

¹ It is said by the scholiast on the Aves 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 άκλείς έβα mss: άκλείς δ' έβα <ζεύγος ημιόνων άνευ ἀματος>? Brunck; άκλείς — <ζεύγος άνευθ' απῆνας> Sandys.
106 (73)

'Απὸ Ταῦγέτοιο μὲν Λάκαιναν ἐπὶ θηρσὶ κῦνα τρέχειν πυκνώστατον ἐρπετῶν. Σκύριαι δ' ἐς ἅμελξιν γλύγεος ἀγιες ἔξοχωσταται.
5 ὁπλα δ' ἀπ' Ἀργεος· ἄρμα Θηβαῖον· ἀλλ' ἀπ' ἀγλαοκάρπου Σικελίας ὁχήμα δαιδάλεον ματέωειν.

Athen. i p. 28a, Eustathius, ad Hom. p. 1822, 5, schol. Arist. Pax 73.

108a (75)

θεοῦ δὲ δειξαντος ἄρχαν ἐκαστον ἐν πρᾶγος εὐθεῖα δὴ κέλευθος ἄρεταν λαβεῖν, τελευταὶ τε καλλίωνες.

Epist. Socrat. 1 p. 610, 4.

142 (106)

θεοῦ δὲ δυνατῶν μελαίνας ἐκ νυκτὸς ἁμίαντον ὅρσαι φῶς, κελανεφεί δὲ σκότει καλύψαι σέλας καθαρὸν ἀμέρας.

Clemens Alexandrinus, Strom. v 708.

110 (76)

γλυκὸ δ' ἀπείρῳ πόλεμος· πεπειραμένων δὲ τις ταρβεὶ προσίόντα νιν καρδία περισσῶς.

Stobaeus, Flor. 50, 3 (πόλεμος ἀπείρῳ), Schol. on Il. 11, 227, and Diogenianus iii 94 (γλυκὸς ἀπείρῳ).
DANCE-SONGS

The Sicilian mule-car

From mount Taygetus cometh the Laconian hound, the cleverest creature in chasing the quarry. The goats of Scyros are the best for milk; arms are from Argos; the chariot from Thebes. But it is from fruitful Sicily that you must seek the deftly-wrought mule-car.

2 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 ἐπὶ = ἐς.

An eclipse

God can cause unsullied light to spring out of black night. He can also shroud in a dark cloud of gloom the pure light of day.


“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)

το κοινόν τις ἀστῶν ἐν εὐδίᾳ τιθείς
ἐρευνασάτω μεγαλάνορος Ἑσυχίας τὸ φαιδρὸν
φάος,
στάσιν ἀπὸ πραπίδος ἐπίκοτον ἀνελών,
πενίας δότειραν, ἐχθρὰν <δὲ> κουροτρόφον.

Polybius, iv 31; Stobaeus, Flor. 58, 9.

111 (77)

ἐνέπτισε κεκραμέν’ ἐν αἵματι. πολλὰ δ’ ἐμβαλ’
ἕλκεα νωμῶν
τραχύ ρόπαλον, τέλος δ’ ἀείραις πρὸς στιβαρὰς
στάραξε πλευρᾶς,
αἰῶν δέ δι’ ὀστέων ἐραίσθη.

Erotianus, gl. Harpocr., p. 49 K1.

ΕΓΚΩΜΙΑ

ΘΗΡΩΝΙ ΑΚΡΑΓΑΝΤΙΝΩ

119 (84)

ἐν δὲ Ῥόδου καταοίκησθεν . . . .
ἐνθεν ὄρμαθέντες ψηλλὰν πόλιν ἁμφινέμονται,
πλείστα μὲν δῶρ’ ἀθανάτοις ἀνέχουτες,
Ἔσπετο δ’ αἰενάου πλούτου νέφος.

Schol. O. ii 15 f.

1 καταοίκησθεν S: κατφκισθεν.
2 ἐνθεν ὄρμαθέντες S: ἐνθεν δ’ (or ἐν δ’ or ἐνθ’) ἀφορμαθέντες.
EULOGIES

Concord in the State

Let him that giveth tranquillity to the community of citizens, look for the bright light of manly Peace, when from out his heart he hath plucked hateful faction, faction that bringeth poverty, and is an ill nurse of youth.

Heracles and his club

He gave a draught blended with blood; and, wielding his rude club, he inflicted full many a wound, and, lastly, lifting it up, he rent asunder the sturdy flanks, and the marrow was crushed from the bones of the spine.

EULOGIES

ON THERON OF ACRAGAS

... and his ancestors colonised Rhodes, and starting thence, they inhabit a lofty city, 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.
ΠΙΝΔΑΡ

ΑΛΕΞΑΝΔΡΟΣ ΑΜΥΝΤΑ

120 (85)

'Ολβίων ὡμώνυμε Δαρδανιδᾶν, παῖ θρασύμηδες Άμύντα.

Schol. N. vii 1; Dio Chrysost. Orat. ii 33 (ἐπώνυμη).

121 (86)

πρέπει δ' ἐσκοίσων ὑμνεῖοθαι ... καλλίσταις ἀοιδαῖς:
tοῦτο γὰρ άθανάτων τιμαῖς ποτιψαύει μόνου,
θυσίκει δὲ σιγαθέν καλὸν ἔργον.

Dionys. Halicarn. de Demosthene 26, i 185 Usener.

ΞΕΝΟΦΩΝΤΙ ΚΟΡΙΝΘΙΩΙ

122 (87)

Xenophon of Corinth, before competing for the Olympic crown in 464 B.C., vowed that, in the event of his success, he would devote a hundred courtesans to the service of the temple of Aphroditē in that city. On the occasion of the fulfilment of his

στρ. α'

Πολύξεναι νεανίδες, ἀμφίπολοι
Πειθοῦσ εὖ ἀφνειφ Κορίνθῳ,
αὕτε τὰς χλωρὰς λεβάνου ξανθὰ δάκρη
θυμάτε, πολλάκι ματέρ' ἐρώτων οὐρανίαν πτά-
μεναι
5 νόημα ποτ τὰν 'Αφροδίταν,
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 συγαθέν Barnes (s): ἐπιαθέν 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 Aphrodité, 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 Hagésilas, who has been identified

Athenaeus, xiii 573σ.

6 ἀνευθ' ἐπαγορίας Meineke (s): ἀνωθὲν ἐπαγορίας.
7 <ἐν> B. 10 Ἰσθμὸν Casaubon (edd.): ὄμοι Ἄ.

A poem in praise of Theoxenus of Tenedos, Pindar's favourite, who was present at the poet's death in the theatre, or more probably the gymnasium, at Argos. He was the son of Hagésilas, who has been identified
EULOGIES

hath granted you, ye girls, blamelessly to cull on lovely couches the blossom of delicate bloom; for, under force, all things are fair.

Yet I wonder what the lords of the Isthmus¹ will say of my devising such a prelude for a sweet roundelay to be the companion of common women . . .

We have tested gold with a pure touchstone . . .

O Queen of Cyprus! a herded troop of a hundred girls hath been brought hither to thy sacred grove by Xenophon in his gladness for the fulfilment of his vows . . .

¹ The Corinthians.

ON THEOXENUS OF TENEDOS

with the father of Aristagoras, the counsellor of Tenedos who is the theme of the eleventh Nemean. (Cp. Wilamowitz, Berlin Akad. 24 June, 1909, pp. 829–839.)

Right it were, fond heart, to cull love’s blossom in due season, in life’s prime; but whosoever, when
πίνακος τάς δὲ Θεοξένου ἀκτίνας ποτ' ὀςσων μαρμαριζο- 
θα θρακείς
δὴ μὴ πόθῳ κυμαίνεται, ἐξ ἀδάμαντος
ἡ σιδάρου κεχάλκευται μέλαιναν καρδίαν
ἀντ. а'
5 ψυχρὰ φλογὶ, πρὸς δ' Ἀφροδίτας ἀτιμασθεῖς
ἐλικοβλεφάρου
ἡ περὶ χρήμασι μοχθίζει βιαίως, ἡ γυναικείω
θράσει
ψυχράν φορεῖται πᾶσαν ὀδὸν θεραπεύων.
ἀλλ' ἐγὼ <τᾶς> ἐκάτι κηρὸς ὅς δαχθεῖς ἑλὰ
ἐπ. а'
ἱράν μελισσαν τάκομαι, εὑρ' ἀν ἰδω
10 παῖδων νεόγυνον ἐς ἡβαν.
ἐν δ' ἄρα καί Τενέδῳ Πειθώ τ' ἔναιεν
καὶ Χάρις νῦν Ἡγησίλα.
Athenaeus, xiii 564ε, 601d.
2 ποτ' ὀςσων Wilamowitz: ὀςσων Ath.1, προσώπων Ath.2
πρὸς ὀςσων Kaibel (s).
μαρμαριζολογεῖς Ath.2: —ῥύζονας Ath.1; —ῥύζολος s.
5 ἐλικογιλ. 8.

127 (236)

Εἰθ καὶ ἐράν καὶ ἑρωτὶ
χαρίζεσθαι κατὰ καὶ ροῦν· μὴ πρεσβυτέραν ἀριθμοῦ
δίωκε, θυμέ, πράξων.
Athenaeus, xiii 601c.

ΙΕΡΩΝΙ ΣΥΡΑΚΟΤΣΙΩ
12 + 56 (91 + 92)

tóν ρα Τέρπανδρόσ ποθ' ὁ Λέσβιος εὑρεν
πρῶτος ἐν δείπνουσι 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 Hagêsilas.1

1 Cp. N. xi 11.

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

Athenaeus, xiv 635b, d, xii 512d. Ath. 635d shows that this fragment refers to the barbitos; 635e, that the péctis was identical with the magadis; and 635b, that its notes were an octave higher than those of the barbitos.

ΟΡΑΣΤΒΟΤΑΩ 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) ΟΘρασύβουλ', ἐρατάν ὀχὴμ' ἀοιδαν
tοῦτο <τοὶ> πέμπω μεταδόρπτην. ἐν ξυνῷ κεν
eἰη
συμπόταισιν τε γλυκερὸν καὶ Διωνύσιοι καρπὸ

στρ. β'

καὶ κυλίκεσσιν 'Αθηναίασι κέντρον.

5 (b) ἀνίκ' ἀνθρώπων καματώδες οὐχονται μέριμναι
στηθέων ἕξω: πελάγει δ' ἐν πολυχρύσῳ πλούτου

στρ. γ'

πάντες ἵσου νέομεν ψευδή πρὸς ἀκτάν.
ὅς μὲν ἀχρῆμων, ἀφνεός τότε, τοῖ δ' αὖ πλούτευν-
tεσ

− ἄξονταὶ φρένας ἀμπελίνους τῶν δαμέντες.

(a) Athenaeus, xi 480c; (b) 782d p. 19 Kaibel.


6 ἕξω . . . πολυχρύσῳ Mitscherlich (s): ἕξωθεν . . . πολυχρύσου

Ath.

7 ἵσου s: ἵσα Ath. 8 αὖ: αὖ s.

584
EULOGIES

the Lydians, he heard the twanging of the shrill-toned péctis 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 péctis were two ancient varieties of lyre, but the notes of the barbitos (a lyra maior) were an octave lower than those of the péctis, and therefore better suited to accompany the voices of men singing at a banquet. Cp. Telestes, in Ath. 626a, ὁδύφωνοι πηκτίδων ψαλμοὶ.

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."
THEOPHNOI

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

τοῖσι λάμπει μὲν σθένος ἀείλου τὰν ἐνθάδε νύκτα κάτω,

φωνικορόδοις τ’ ἐν λειμώνεσσι προάστιον αὐτῶν καὶ λιβάνῳ σκιαροῦ καὶ χρυσέοις καρποῖς βεβριθός. . . .

1 σθένος 8: μένος Plutarus.
3 χρυσέοις καρποῖς Boeckh: χρυσοκάρποισι.
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\(^1\) in a contest with Agathônidas.

\(^1\) A game depending on the dexterity with which the last drops of a cup of wine could be tossed into a metal bowl.

DIRGES

the progress of the soul through the future ages. After death, all receive their due reward, and the spirits of the just are purified, until they are free from all taint of evil.

Elysium

For them the sun shineth in his strength, in the world below, while here 'tis night; and, in meadows red with roses, the space before their city is shaded by the incense-tree,\(^1\) and is laden with golden fruits\(^2\) . . .

"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).
καὶ τοι μὲν ἵπποις γυμνασίους <τε>, τοι δὲ πεσοῖς,

5 τοί δὲ φορμύγγεσσι τέρπονται, παρὰ δὲ σφισων εὐανθῆς ἀπας τέθαλεν ὁλβος.

ἐνθεν τὸν ἀπειρον ἐρεύγονται σκότον βλήχροι δυοφερᾶς νυκτὸς ποταμοί...

Plutarch, Consol. ad Apollon. 35, p. 120.

131 (96)

... ὀλβία δραπόντες αἴσα λυσίπονον τελετάν. καὶ σῶμα μὲν πάντων ἐτεται θανάτῳ περισθενεύ, ξών ό ἐτι λείπεται αἰώνος εἰδώλον. τὸ γὰρ ἐστι μόνον ἐκ θεῶν. εὔδει δὲ πρασσόντων μελέων, ἀτἀρ εὐδόντεσσαν ἐν πολλοὶς ὅνειροις δείκνυει τερπνῶν ἐφέρτοιςαν χαλεπῶν τε κρίσιν

Plutarch, Consol. ad Apollon. 35, p. 120, and Romulus, 28.

1 δραπόντες s: δ' ἔπαντες Plutarch.

τελετὰν s (found in a Vatican ms by Rohde, Psyche, ed. 2, ii 217n.): τελευτὰν Plutarch (sc. μετανισσονται 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
Some of them delight themselves with horses and with wrestling; others with draughts, and with lyres; while beside them bloometh the fair flower of perfect bliss. And o'er that lovely land fragrance is ever shed, while they mingle all manner of incense with the far-shining fire on the altars of the gods.¹

From the other side sluggish streams of darksome night belch forth a boundless gloom.

¹ Rendered in verse in Milman's *Agamemnon and Bacchanals*, p. 187, and in F. D. Morice's *Pindar*, p. 18; and partly translated at the close of Tennyson's *Tiresias*:

"And every way the vales
Wind, clouded with the grateful incense-fume
Of those who mix all odours to the Gods
On one far height in one far-shining fire."

**The survival of the soul**

... having, by happy fortune, culled the fruit of the rite that releaseth from toil.¹ And, while the body of all men is subject to over-mastering death, an image of life² remaineth alive, for it alone cometh from the gods.³ But it sleepeth, while the limbs are active; yet, to them that sleep, in many a dream it giveth presage of a decision of things delightful or doleful.

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. ἵππων ὁδόν ὀδ. xi 83, ψυχή καὶ ἵππων xxiii 104. Pindar is the first to explain the immortality of the ψυχή by its divine origin (Smyth's *Greek Melic Poets*, p. 376).

³ Lines 2-5 are the motto of Dr. James Adam's Praelection *On the Divine Origin of the Soul*, in "Cambridge Praelections" (1906), 29 f.
PINDAR

133 (98)

οίσι δὲ Φερσεφώνα ποιμάν παλαιοῦ πένθεος
dέξεται, ἐς τὸν ὑπερθεν ἄλινοι κείνων ἐνάτω ἐτεὶ ἀνδιδοὶ ψυχὰς πάλιν.
ἐκ τὰν βασιλῆς ἄγανοι καὶ σθένει κραίπνοι σοφία
tε μέγιστοι
ἀνδρές αὐξοντι. ἐς δὲ τὸν λουπὸν χρόνον ἣρως ἄγανοι πρὸς ἀνθρώπων καλέονται.


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)

eὐδαιμόνων
edrantas ouk estin olbos.
Stobaeus, Flor. 103, 6.

136 (101)

ἀστρα τε καὶ ποταμοὶ καὶ
kýmat' <ἀγκαλεῖ σε> πόντου.
Aristides, ii 215 Bruno Keil.
<bragkalei se? > s.

137 (102)

ὁλβιος ὅστις ἰδὼν ἐκεῖνα
koiIan εἰσιν υπὸ χθόνα:

2 κοίλαν εἰσιν Heinsius (b) κοιαν eis or eio' Clemens; eio' Bergk' (s).

590
The spirits of just men made perfect

But, as for those from whom Persephoné 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 Persephoné releases it from the παλαιόν 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
oidev mev biotou teleniav
oidev de diosdotov arxan.

Clemens Alex. Strom. iii 518 (περὶ τῶν ἐν Ἔλευσίνῳ 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)

"Εντι μὲν χρυσαλακάτου τεκέων Δατοῦς ἀοιδαί
οἵραι παίανίδες· έντι <δὲ καὶ> θάλ-
λοντος ἐκ κυσσοῦ στεφάνων Διονύσου
<διθύραμβον μ>αιόμεναι· τὸ δὲ κοιμῖσθαι<το> τρεῖς
<θεαὶ νῦν> σώματ’ ἀποθημένων.
5 ἀ μὲν ἄχεταν Δίνον αἰλινον ὡμνει,
ἀ δ’ Τιμέναιον, <δῦν> ἐν γάμοισι χροῖζομενον
<Μοίρα> σύμπρωτον λάβεν,
ἔσχατος ὑμνοισιν· ἀ δ’ Ἰάλεμον ὁμοβόρφ
νοῦσφ πεδαθέντα σθενος·
9 νῦν Οἰάγρου <δ’> Ὄρφεα χρυσάορα. . .

Schol. Vat. Rhes. 895.

2 θάλλοντες (τέλλοντες).
4 θεαὶ νῦν s.
6 ὣν Hermann (s).
8 ὁμοβόρφ Schneidewin (Donaldson); ὁμοβόλφ Hermann (s): ὁμοβόλφ.

1 Linus, Hymenaeus, and Iâlemus were sons of Apollo by one or other of the Muses. Linus, the personification of 592
DIRGES

the end of mortal life, and the beginning (of a new life) given of god.

ment. That of Schröder is as follows:—

\[ \delta \lambda \beta \iota \omicron \upsilon \ \delta \sigma \tau \iota \varsigma \ \iota \delta \omicron \nu \ \kappa \epsilon \iota \nu \]
\[ \epsilon \iota \sigma \iota \ \upiota \ \chi \theta \omicron \nu \].
\[ \omicron \delta \epsilon \mu \nu \ \beta \omicron \upsilon \ \tau \epsilon \lambda \epsilon \upsilon \tau \alpha \nu \],
\[ \omicron \delta \epsilon \nu \ \delta \ \delta \iota \sigma \sigma \delta \omicron \tau \omicron \upsilon \ \alpha \rho \chi \alpha \nu \].

3 \omicron \delta \epsilon \nu \ Donaldson: \omicron \delta \epsilon \nu \ s.
\beta \iota \tau \omicron \ Olobeck, and Donaldson: \beta \iota \upsilon \ (s), cp. I. iii 25 (= iv 5).

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 sword

lamentation, was said to be his son by Terpsichorê or Enterpê, and the word \( \alpha \lambda \nu \omicron \omicron \), used for "a plaintive dirge," is supposed to be derived from \( \alpha \lambda \nu \upsilon \), "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 Calliope, and his name is a synonym for "a dirge" or "lament." Orpheus was also described as a son of Calliope. 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.
PINDAR

Ξ ΑΔΗΛΩΝ ΕΙΔΩΝ

140a (Schröder)

<kai>τοι προδὼν αἴσαν ἂ
ξοι τότ’ ἀμφί. ουτατ.

25 Ἡρακλής. ἀλίας ....
ναὶ μολόντας ὡς .... σφεν
θονοὶ φύγον οὐ ......
πάντων γὰρ ὑπέρβιον αὖ .... σφια
ψυχὰν κενεῶ[v] ἐμε ... ρυκ ... α ...

30 λάῳν ξενοδαίκτα βασιλ ... ?
ος ἀτασθαλία κοτέων θαμά,
ἀγχαγέτα τε Δάλου
πίθετο πανσεμ ... ῥῳ ... ιάδεις [τίεν]
γὰρ σε, λιγυσφαράγων *[ἀν]τ[ί]νακ-

35 τα, Ἑκαβόλε, φορμύγγων.
μνάσθηθ’ ὅτι τοι ξαθέας Πάρου ἐν
γυάλοις ἑσσατο ἀνακτι
βωμόν πατρί τε Κρονίῳ
τιμάει τέραν Ἰσθμὸν διαβαίς,

40 ὅτε Λαομέδωντι πεπρωμένοι
ἡρχετο μόροιο κάρυξ.

43 ἦ[v] γὰρ τὸ παλαίφατον .... οὐ
ικε συγγόνους

45 τρεῖς π ... ἐφ ... υ κεφαλαρ ... ῥ ... ταί
ested ...... αἰμα

Grenfell and Hunt, Oxyrhynchus Papyri, iii (1903) p. 13 f.
The subject of this poem is “the vengeance taken by
Heracles upon Laomedon” (c–h).

30 The “king who murders strangers” is Laomedon,
ep. 1. 40.

32 The “founder of Delos” is Apollo.

594
FRAGMENTS

FROM ODES OF UNCERTAIN CLASS

Apollo and Heracles

For he honoured thee, O Far-darter, that strikest up the clearly sounding lyres. Remember that he set up an altar in the dells of holy Paros to thee, the king, and to the honoured Father, son of Cronus, on crossing to this side of the Isthmus, when, as a herald, he began to tell of the doom fated for Laomedon. For there was the ancient oracle...

1 Heracles.
55 'Iov[ίδος αντίπαλον Μωίσας] ἀοιδ[άν τε κ]αὶ ἄρμονίαν
αὐ[λοῖς ε]πεφράσατο
Λοκρῶν τις, [ο]ὺ τ' ἀργύλοφον
π[ὰρ Ζεφυρί]ον κολώ[ναι]
60 ν[αίονθ'] ὑπὲ[ρ] Λύσονία[ς ἁκρας],
λι[παρα πόλ]ις. ἀνθ[ηκε δὲ
οἶον ὁχῆμα λυγ[. . . . . . .]
κες, οἶον παιήνα
'Ἀπόλλωνι τε καὶ [Μούσας]
65 ἀρμονιον. ἕγω μ[ὰν κλῦων]
παῦρα μελιζομεν[ου, τέχναν]
[γλω]σαργων ἀμφέτων,
[ἔρεθίς]ομαι πρὸς ἀοιδὰν
[ἄλιο]ν δελφίνος ὑπ[όκρισιν],
70 τὸν ἀκύμονον ἐν πόντου πελάγει ἀὐλῶν ἐκίνησ' ἔρατον μέλος.

Grenfell and Hunt, Oxyrhynchus Papyri, iii (1903) p. 15 f.

55 'Iov[ίδος αντίπαλον Μωίσας]? S.
58 Λοκρῶν τις, Xenocrates (or Xenocritus) of Locri, cp.
schol. O. x 17, k, . . . Λοκρίστι γὰρ τις ἄρμονία, ἦν ἀσκήσαι φασι
Ξενόκριτον τὸν Λοκρόν, Athen. xiv 625ε, ἦ Λοκρίστι· ταύτη γὰρ
ἐνιοῦ τῶν γενομένων κατὰ Σιμώνίδην καὶ Πίνδαρον ἐχρήσαστό ποτε,
καὶ πάλιν κατεφρονήθη, Plutarch, De Musica, 9, Ξενόκριτος ὁ
Λοκρός, . . ἦσαν δ' οἱ περὶ — Ξενόκριτον ποιητὰ παιάνων, 10 περὶ
δὲ Ξενοκρίτου, δς ἦν τὸ γένος ἐκ Λοκρῶν τῶν ἐν Ἰταλίᾳ, ἀμφισβη-
tεῖται εἰ παιάνων ποιητῆς γέγονεν . . ., also Westphal, Griech-
ische Harmonik (1886), 209; Bergk, Gr. Lit. ii 229 f.; and
Wilamowitz on Timotheos, p. 103, 5.
58 f. οἶ — κολώναν quoted in schol. O. x 17, i (= Frag. 200
Bergk).
60 ν[αίονθ'] ὑπὲ[ρ] for ναλουσ': ν[αους'] ὑπὲ[ρ] G-H;
ν[άουνθ'] ὑπὲ[ρ] Diehl; ν[αουνθ'] <ὑπὲρ> ρ S.

596
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, like 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.

61 ἀνθ[ηκε δέ,] C–H (Diehl) : ἀνθ[ωπέ δέ] s.
62 οὐξημα, Frag. 124, 1, ἐρατάν οὐχημα' ἀοιδάν. λίγ... κες, λιγναχές ? Diehl.
63 οἷον seems necessary after οἷον in line 62: ὁ ὦν papyrus; oἷον (edd.), "a solitary paean," which may perhaps be defended by παῦρα μελισσομένου in l. 66.
64 Μοῦσαι or Χαρίτεσσοι Diehl.
69–71 ἀλίου — μέλοσ, Plutarch, de soll. anim. 36, δελφίνι Πινδαρός ἀπεικάζων ἐκατόν ἐρεβίζεσθαι φησιν <ἀλλ> ὦν δελφίνος ὑπόκρισιν, τὸν μὲν ἀκύμονος ἐν πόντου πελάγει αὐλῶν ἐκίνησ' ἔρατον μέλος, cp. Quaest. Symp. vii 5, 2 (Pindar, Frag. 235 (259)).
70 τὸν μὲν Plutarch (Diehl) : τὸν s.
PINDAR

141 (105)

θεὸς ὁ πάντα τεύχων βροτοῖς
cal χάριν ἀοιδὰ φυτεύει.

Didymus Caecilius, de Trinitate, III i p. 320.

1 πάντα s: τὰ πάντα.

143 (107)

κεῖνοι γὰρ τ’ ἀνοσοὶ καὶ ἀγήραιοι
πόνων τ’ ἀπειροὶ, βαρυβόαν
πορθμοῦν πεφευγότες Ἀχέροντος...

Plutarch, (of the gods) de superst. c. 6; adv. Stoicos, c. 31;
and Amatorius, c. 18.

1 Cp. Bacchylides 60 (34), (of the gods) oi μὲν ἀδιάτες
ἀεικελιάν εἰσι νόσων καὶ ἀνατοί, | οὐδὲν ἀνθρώποις ἴκελοι.

150 (118)

μαντεύεο, Μοῖσα, προφατεύσω δ’ ἑγώ.

Eustath. on Iliad i, p. 9.

152 (266)

... μελισσοτείκτων κηρίων
ἐμα γλυκυρώτερος ὀμφά.


153 (125)

δενδρέων δὲ νομὸν Διόνυσος πολυγαθῆς αὐξάνοι,
ἀγνὸν φέγγος ὑπὸρας.

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, Ν. ix 51, βιατὰν
ἀμπέλου παῖδα.

598
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 δέργος is in apposition to Dionysus (so Dissen), or to the field of fruit-trees (so Boeckh). If we substitute for the field (νυμφώ) the produce (γάνον) of the fruit-trees, the latter finds its fittest apposition in δέργος, which, in that case, expresses the gleaming of the ripe fruit amid the green foliage: "May gladsome Dionysus give increase to the produce of the fruit-trees, the pure radiance of the fruit-time."
155 (127)

tί ἔρδων φίλος
σοὶ τε, καρτέροβροντα
Κρονίδα, φίλος δὲ Μοίσαις,
Εὐθυμία τε μέλων εἴην,
τοῦτ' αὐτήμι σε.

Athenaeus, v 191α.

157 (128)

ὁ τάλας ἐφάμερε, νήπια βάζεις
χρήματά μοι διακομπέων.


159 (132)

ἀνδρῶν δικαίων χρώνος σωτήρ ἀριστος.

Dionysius Halicarn. de orat. ant. 2 (i 4, 20 Usener)

166 f (147 f)

(a) <ἀνδρο>οδάμαν<τα> δ' ἐπεὶ Φῆρες δάεν ρηπὰν
μελιαδέος σινοῦ,
ἔσσυμένως ἀπὸ μὲν λευκὸν γάλα χερσὶ τραπεζαν
ωθεον, αὐτόματοι δ' ἐξ ἀργυρέων κεράτων πίνοντες
ἐπλάξοντο . . .

1 <ἀνδρο>οδ. Casaubon, -δάμαν<τα> B.

Φῆρες, Aeolic for Θῆρες, applied to the Centaurs in II. i 268, ii 743; and, in the singular, Φηρ, to the Centaur Cheiron, the "divine Beast" of P. iv 119, cp. iii 4.

600
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 Lapithæ in Thessaly at the marriage feast of Pirithoüs the king of the Lapithæ.
2 One of the Lapithæ, who was invulnerable. When he was belaboured with trunks of trees (as implied in the text), he stamped with his foot, and disappeared into the earth. On the invulnerability of Caeneus, cp. Ovid, Met. xii 206 f, 491.
(b) ... ό δὲ χλωραῖς ἐλάταισι τυπεῖς
5 ὥχεθ' ὑπὸ χθόνα Καινεὺς σχίσαις ὀρθῷ ποδὶ γὰν.

(a) Athenaeus, xi 476b.

5 ὑπὸ χθόνα β: κατάδως ὑπὸ γῆν Plutarch.

1 Fir-trees were among the ordinary missiles, or weapons, of the Centaurs. Cp. Apollodorus, Bibliotheca, ii 5, 4 § 3, διὰ

168 (150)

δοιὰ βοῶν

θερμὰ πρὸς ἄνθρακιαν στέψεν, πυρὶ δ’ ἐκκατούντα σώματα· καὶ τὸτ’ ἐγὼ σαρκῶν τ’ ἐνοπᾶν <ἴδου>

ηδ’ ὀστέων στεναγμὸν βαρύν.

ἡν διακρίναι ὑδόντ’ <οὐ> πολλὸς ἐν καρφὶ χρόνος.

Athenaeus, x 411b.
1 δοιὰ β: διὰ Ath.
2 πρὸς s: δ’ εἰς Ath. στέψεν s: στέψαν Ath. πυρὶ δ’ ἐκκα-

πούντα s, cp. ll. xxii 467, ἀπὸ δὲ ψυχὴν ἐκάτυσεν: πυρὶ δ’ ὑπόνωνε τε Θρ. ; πυρὶ πνεότε τε β.

169 (151)

νόμος ὁ πάντων βασιλεύς

θνατῶν τε καὶ ἄθανάτων

ἀγεὶ δικαιῶν τὸ βιαίοτατον

ὑπερτάτα χειρί. τεκμαίρομαι

5 ἔργοις ὁ Ἡρακλέος· ἐπεὶ Γηρνὸνα βῶς

Κυκλωπίων ἐπὶ προθύρων Εὐρυσθέος

ἀναιτήτας τε καὶ ἀπριάτας ἤλασεν.

Plato, Gorgias, 484b. Cp. Laws, iii 690b, x 890a, Protag.

337d, Herodotus, iii 38, and Aristides, ii 68.

7 ἤλασεν Ὀξ. Vat. (s1): ἤλασεν vulgo (cs3).

602
struck by the green fir-trees, struck the ground with his foot, where he stood, and passed beneath the earth.

When attacked by the Centaurs, Caeneus, “unconquered and unflinching passed beneath the earth,” θειόμενος στιβαρῆς καταίγην ἐλατήσων (Apollonius Rhodius, i 64). Cp. Ovid, Met. xii 509 f, “obrutus immane cumulo, sub pondere Caeneus aestuat arboreo, coniectaque robora duris fert umeris.”

The gluttony of Heracles, (narrated by his host, Corónus, son of the Lapith, Caeneus)

Two warm bodies of oxen he set in a circle around the embers, bodies crackling in the fire; and then I noted a noise of flesh and a heavy groaning of bones. There was no long time fitly to distinguish it.

Law, the lord of all

Law, the lord of all, mortals and immortals, carrieth everything with a high hand, justifying the extreme of violence.

This I infer from the labours of Heracles; for he drave to the Cyclopian portals of Eurystheus the kine of Geryon, which he had won neither by prayer nor by price.

PINDAR

172 (158)
Πηλέος ἀντιθέου μόρχοις νεότας ἐπέλαμψεν μυρίοις· πρῶτον μὲν Ἀλκμήνας σὺν νῦθ Τρώιον ἄμ πεδίον, καὶ μετὰ ξωστήρας Ἀμαζόνος ἤλθεν, καὶ τὸν Ἰάσονος εὐδοξὸν πλόον ἐκτελέσαις
5 εἴλε Μήδειαν ἐν Κόλχων δόμοις.

Schol. Eurip. Androm. 796, quoted to show that Euripides apparently followed Pindar in making Peleus accompany Heracles to Troy. The common account was that Heracles was accompanied by Telamon, as in N. iv 25, I. vi 27.

193 (205)

. . . πενταετηρίς έορτά
βουνόμπος, ἐν ἄ πρῶτον εὐνάσθην ἀγαπατός


Pindar was born at the beginning of the Pythia, on the first day of which there was a solemn sacrifice of oxen.

194 (206)
κεκρότηται χρυσέα κρητὶς ἱεραῖσιν ἀοιδαῖς·
εἰς τειχῖζωμεν ἦδη ποικίλον
κόσμον αὐτόφεντα λόγων·
<δς> καὶ πολυκλέιταν περ ἑοίσαν ὅμως Θήβαιν

5 καὶ κατ’ ἀνθρώπων ἀγνιάς.

Aristides, T. ii 159 Bruno Keil.

2 εἶα A, εἶα W. Dindorf (Bergk, s) : οὐ λυγὸν B. τειχῆςι
ιζωμεν AS (s) : —ζωμεν QUT (b). ποικίλων Bergk.
FRAGMENTS OF UNCERTAIN CLASS

The exploits of Peleus

The youth of god-like Peleus shone forth with countless labours. With the son of Alcména, 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 δόμων 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 <ὁς> B. πολυκλείταν mss (Dindorf, S): πολύκλειτον vulgo.
195 (207)

Εὐάρματε χρυσοχίτων, ἱερῶτατον ἀγαλμα, Ὑβα.


198

οὔτοι μὲ ξένον
οὔδ’ ἀδαήμονα Μοῖσαν ἐπαίδευσαν κλυταί Ὑβαι.

Chrysippus περὶ ἀποφατικῶν c. 2. First ascribed to Pindar by Letronne in 1838.

199 (213)

'Ενθα βουλαί <μὲν> γερόντων
καὶ νέων ἀνδρῶν ἀριστεύοισιν αἰχμαί,
καὶ χοροὶ καὶ Μοῖσα καὶ Ἀγλαία.

Plutarch, Lycurg. c. 21.

205 (221)

'Αρχὰ μεγάλας ἀρετᾶς, ὀνάσσα Ἀλάθεια, μὴ πταισθε ἐμὰν
σὺνθεσιν τραχεὶ ποτὶ ψεύδει . . . . . .

Stobaeus, Flor. xi 3 m (xi 18 H).

207 (223)

Ταρτάρου πυθμὴν πιέζει σ’ ἀφανῆ σφυρηλάτοις <δεσμοῖς> ἀνάγκας.

Plutarch, consol. ad Apollon. 6, p. 104.

208 (224)

μανίαι τ’ ἀλαλαί τ’ ὀρινομένων
ῥισαύχειν σὺν κλόνῳ.

Plutarch, Symp. Qu. i 5, 2.
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 <σεμοῖς> ἀνάγκας Bergk: ἀνάγκαις vulgo.

The madding dance divine

Frenzies and shouts of dancers driven wild together with the throng that toss their heads.
210 (229)

άγαν φιλοτιμίαν
μυώμενοι ἐν πολλοσίν ἄνδρες
ἡ στάσις, ἄλγος ἐμφανές.
Plutarch, de coh. ir. 8, 457.

213 (232)

πότερον δίκα τεῖχος υψιον
ἡ σκολιαῖσ ἀπάταις ἀναβαίνει
ἐπιχθόνιον γένος ἄνδρων,
δίχα μοι νόσος ἀτρέκειαν εἴπειν.
Plato, Republic, ii 365b, Cicero, ad Atticum, xiii 38, etc.
For the metaphor, cp. I. iv 45.

214 (233)

γλυκεία οἱ καρδίαι ἀτάλλοισα γηροτρόφος
συναρπεῖ
'Ελπίς, ἃ μάλιστα θνατῶν πολύστροφον γνώμαν
κυβερνά.
Plato, Republic, i 331a, etc.

220 (241)

τῶν οὗ τι μεμπτῶν
οὗτ' ὅν μεταλλακτόν, ὅσ' ἀγλαὰ χθῶν
πόντου τε μιπαὶ φέροισιν.
Plutarch, Sympos. Qu. vii 5, 3.

221 (242)

... ἀελλοπόδων μὲν τιν' εὐφραίνοισιν ἵππων
τιμαλ καὶ στέφανοι, τοὺς δ' ἐν πολυχρύσοις
θαλάμοις βιοτά:

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 . . .

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᾽ οἴδημ᾽ ἄλων ναι θοᾷ
σώς διαστείβων . . . . . . . . . .

Sextus Empiricus, Hypotyp. Pyrr. i 86.

1 σώς omitted by s.

222 (243)

. . . . Δίος παῖς ὁ χρυσός:
κεῖνον οὐ σῆς οὔδε κύς,
δάπτει <δὲ> βροτεάν φρένα κάρτιστον <κτεά-

et D. 430.

1 Cp. Theognis 451, τοῦ (χρυσοῦ) χροῆς καθοπερθε μέλας
οὐχ ἀπτεταί ἰὸς | οὐδ᾽ εὐρώς, αἰεὶ δ’ ἄνθος ἕξει καθάρον.

227 (250)

νέων δὲ μέριμναί σὺν πόνοις εἰλισσόμεναι
δόξαν εὐρίσκοντι. λάμπει δὲ χρόνῳ
ἐργα μετ᾽ αἰθέρ’ <ἀέρ> 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 <ἀέρ> θέντα Boeckh (s), cp. N. viii 41, ἄρετὰ . . .
ἀερθείσα . . . , πρὸς υγρόν αἰθέρα: λαμπευθέντα Clemens.

234 (258)

. . . υφ’ ἀρμασίν ὑπποσ,
ἐν δ᾽ ἀρότρῳ βοῦς: παρὰ ναῦν δ᾽ ἰδύει τάχιστα
δελφίς.

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FRAGMENTS OF UNCERTAIN CLASS

bers rich with gold: and there is even one who rejoiceth in safely crossing the wave of the sea in a swift ship.

Man's mind devoured by gold, which neither moth nor rust corrupteth

Gold is a child of Zeus; neither moth nor rust devoureth it; but the mind of man is devoured by this supreme possession.

3 <ντεδων> B.

Labor omnia vincit

The ambitions of youths, if constantly exercised with toil, win glory; and, in time, their deeds are bathed in light, when lifted aloft to the air of heaven.

1 Keenness for victory in the games; cp. O. i 108, P. viii 82, N. iii 69.
2 The toil of training and of contest; cp. O. v 15, xi 4; N. iv 1, vii 74, x 24; I. i 42, v 25, vi 11.
3 Cp. N. viii 41, "the fame of glorious deeds . . . is borne aloft to the liquid air."

"Quam scil . . . exerceat artem."

The horse is for the chariot; the ox for the plough; while, beside the ship, most swiftly speedeth
PINDAR

κάπρῳ δὲ βουλεύοντι φόνου κόνα χρὴ τλάθυμον
[ἐξ]ευρεῖν ... 

Plutarch, de tranquill. anim. c. 13, virt. mor. c. 12.

249b Schröder

πρόσθα μὲν σ᾽ Ἀχελωίου τὸν ἀοιδότατον *εὕρείτα
κράνα, Μέλ[ανό]ς τέ ποταμοῦ ῥοαὶ τρέφον
κάλαμον.

Grenfell and Hunt, Oxyrhynchus Papyri ii (1899) 64, schol
of Ammonius on II. xxi 195.

1 εὐρεῖα Sandys, Doric gen. for εὐρεῖται (II. vi 34), ρ often
remains single in Pindar: εὐρωπία pap. (6—H, 8).
the dolphin; and, to meet a boar that is meditating murder, you must find a stout-hearted hound.

3 θουλεσοντι (S), cp. Horace, Carm. iii 21, 7, "verris obliquum meditantis ictum": v.l. θουλεσοντα (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.

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