

PINDAR

NEMEAN 1

Pindar composed two odes for Chromius (Nem. 1 and 9), Hieron's powerful and wealthy general. In his previous service as a military commander for Hippocrates, tyrant of Gela (498–491), Chromius had distinguished himself in the battle at the Helorus River in 492 (cf. Nem. 9.40) against the Syracusans. He then joined Hippocrates' successor, Gelon, who became tyrant of Syracuse, and upon Gelon's death in 478, he served Hieron, who had succeeded his older brother. Chromius was probably sent to protect Western Locri from Anaxilas of Rhegium in 477 and according to the scholia was appointed governor of Aetna after its foundation in 476. The inscriptions of two mss designate the victor as Chromius "of Aetna" (cf. "Zeus of Aetna" at 6). If they are correct, the ode was composed after 476.

This is one of two epinicia—the other is Nem. 10—whose central narrative extends to the end of the poem. The account of Heracles' prodigious infancy is probably meant to reflect Chromius' own divinely inspired beginnings (8–9), while the concluding depiction of the apotheosis Heracles earned by his arduous service to the gods perhaps hints at the posthumous fame Chromius may win by his own career.

The opening address names Ortygia, the eponymous

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nymph of the island enclosing Syracuse's harbor, as the source of this poem celebrating Chromius' Nemean chariot victory (1–7). After reflections on the divine basis of Chromius' talents and the glorification of success in poetry, Pindar praises Sicily for its fertility, fine cities, and success in war and athletics (8–18).

He then praises Chromius for his generous hospitality, which wins him friends to defend against detractors, and for his combination of strength and wisdom (19–30). The poet personally endorses the use of wealth to help friends and gain praise because all men hope for relief from hardship and fame for achievements (31–33). The poet declares his eagerness to sing of Heracles when he is treating great achievements, and begins by recounting how, when Heracles and his twin brother Iphicles were born, Hera sent two snakes to kill them in their crib (33–43), but Heracles grasped one in each hand and strangled them (43–47). Alcmene jumped up from her bed in panic to protect her son, while Amphitryon came with a band of warriors (48–53). His fearful expectations, however, turned to relief and awe when he saw the wondrous power of his son (54–59).

Teiresias, summoned to interpret the events, prophesied Heracles' future career (60–61), telling that after slaying numerous beasts on land and sea, and vanquishing savage men, he would help the gods defeat the Giants at Phlegra, and that in reward for his labors he would find peace with the gods on Olympus, with Hebe as his wife (62–72).

PINDAR

1. ΧΡΟΜΙΩΙ ΑΙΤΝΑΙΩΙ

ΙΠΠΙΟΙΣ

- Α' Ἄμπνευμα σεμὸν Ἀλφειοῦ,
 κλεινᾶν Συρακοσσᾶν θάλος Ὀρτυγία,
 δέμνιον Ἀρτέμιδος,
 Δάλου κασιγνήτα, σέθεν ἀδυεπῆς
 5 ὕμνος ὀρμᾶται θέμεν
 αἶνον ἀελλοπόδων
 μέγαν ἵππων Ζηνὸς Αἰτναίου χάριν
 ἄρμα δ' ὀτρύνει Χρομίου Νεμέα
 τ' ἔργμασιν νικαφόροις ἐγκώμιον ζεῦξαι μέλος.
 ἀρχαὶ δὲ βέβληνται θεῶν
 κείνου σὺν ἀνδρὸς δαιμονίαις ἀρεταῖς
 10 ἔστι δ' ἐν εὐτυχία
 πανδοξίας ἄκρον· μεγάλων δ' ἀέθλων
 Μοῖσα μεμᾶσθαι φιλεῖ.

NEMEAN I

1. FOR CHROMIUS OF AETNA

WINNER, CHARIOT RACE, POST 476 B.C.

- Hallowed spout¹ of Alpheus, Str. 1
 Ortygia, offspring of famous Syracuse,
 couch of Artemis,
 and sister of Delos,² from you a sweetly worded
 hymn issues forth to render 5
 mighty praise for storm-footed
 horses in honor of Zeus of Aetna;
 and the chariot of Chromius and Nemea urge me
 to yoke a song of celebration for victorious deeds.
 The beginnings have been laid by the gods Ant. 1
 with that man's divine abilities,
 but in success is 10
 the summit of absolute glory, and the Muse
 loves to recall great contests.

1 Or resting place. The river Alpheus fell in love with the nymph Arethusa and pursued her under the sea until she came to the island of Ortygia, where her fountain was located and from which his waters were believed to re-issue.

2 A cult center for Artemis (cf. Pyth. 2.7), Ortygia is called sister of Delos (the birthplace of Artemis), one of whose names is also Ortygia (cf. Verg. Aen. 3.124).

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- σπεῖρέ νυν ἀγλαΐαν
 τινὰ νάσω, τὸν Ὀλύμπου δεσπότης
 Ζεὺς ἔδωκεν Φερσεφόνα, κατένευσέν
 τέ οἱ χαίταις ἀριστεύουσιν εὐκάρπου χθονός
- 15 Σικελίαν πείραν ὀρθώ-
 σιν κορυφαῖς πολίων ἀφνεαῖς·
 ὄπασε δὲ Κρονίων πολέμου
 μναστήρᾳ οἱ χαλκεντέος
 λαὸν ἵππαιχμον, θαμὰ δὴ καὶ Ὀλυμ-
 πιάδων φύλλοις ἔλαιᾶν χρυσεῖς
 μιχθέντα. πολλῶν ἐπέβαν
 καιρὸν οὐ ψεύδει βαλῶν.
- Β· ἔσταν δ' ἐπ' αὐλείαις θύραις
- 20 ἀνδρὸς φιλοφείνου καλὰ μελπόμενος,
 ἔνθα μοι ἀρμόδιον
 δεῖπνον κεκόσμηται, θαμὰ δ' ἄλλοδαπῶν
 οὐκ ἀπείρατοι δόμοι
 ἐντί· λέλογγε δὲ μεμ-
 φομένοις ἐσλοὺς ὕδωρ καπνῷ φέρειν
- 25 ἀντίον. τέχνη δ' ἑτέρων ἕτεραι·
 χρῆ δ' ἐν εὐθείαις ὁδοῖς στείχοντα μάρνασθαι
 φυᾶ.

13 σπεῖρέ νυν Beck e schol.: ἔγειρε νῦν codd.

24 ἐσλοὺς Aristarchus: ἐσλὸς codd.

NEMEAN I

- Sow, then, some splendor
 on the island, which Zeus, the master of Olympus,
 gave to Persephone, and with a nod of his locks
 assured her that he would exalt
 fertile Sicily to be the best of the fruitful earth
 with her lofty and prosperous cities;
 and Cronus' son granted to her³ a people
 of cavalymen enamored of bronze-armored war
 and often indeed crowned
 with golden olive leaves
 from Olympic festivals.⁴ I have embarked on an occasion
 for many topics without casting any falsehood.
- And I have taken my stand at the courtyard gates
 of a generous host as I sing of noble deeds,
 where a fitting feast
 has been arranged for me, for this home
 is not unfamiliar with frequent visitors
 from abroad. It is his lot to bring
 good men against his detractors as water
 against smoke. Various men have various skills,
 but one must travel in straight paths and strive by
 means of natural talent.

Ep. 1

46

Str. 2

20

25

3 Persephone, or perhaps Sicily.

4 Since Chromius has no Olympic victories, this refers generally to Sicilian success at Olympia and perhaps as well to Gelon's and Hieron's victories there.

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- πράσσει γὰρ ἔργῳ μὲν σθένος,
 βουλαῖσι δὲ φρήν, ἐσσόμενον προῖδεῖν
 συγγενὲς οἷς ἔπεται.
 Ἀγησιδάμου παῖ, σέο δ' ἀμφὶ τρόπῳ
 30 τῶν τε καὶ τῶν χρήσιες.
 οὐκ ἔραμαι πολὺν ἐν
 μεγάρῳ πλοῦτον κατακρύψαις ἔχειν,
 ἀλλ' ἐόντων εὖ τε παθεῖν καὶ ἀκού-
 σαι φίλοις ἐξαρκέων. κοιναὶ γὰρ ἔρχοντ' ἐλπίδες
 πολυπόνων ἀνδρῶν. ἐγὼ δ' Ἡ-
 ρακλέος ἀντέχομαι προφρόνως
 ἐν κορυφαῖς ἀρετῶν μεγάλαις,
 ἀρχαῖον ὀτύνων λόγον,
 35 ὥς, ἐπεὶ σπλάγχμων ὑπο ματέρος αὐ-
 τικά θαητῶν ἐς αἴγλαν παῖς Διὸς
 ὠδῖνα φεύγων διδύμῳ
 σὺν κασιγνήτῳ μόλεν,
 Γ' ὥς οὐ λαθὼν χρυσόθρονον
 Ἴηραν κροκωτὸν σπάργανον ἐγκατέβη·
 ἀλλὰ θεῶν βασίλεια
 40 σπερχθεῖσα θυμῷ πέμπε δράκοντας ἄφαρ.

37 ὡς Hermann: ὡς τ' codd.

39 βασίλεια Heyne: βασίλεια Boeckh: βασίλεια codd.

NEMEAN 1

- For strength achieves its result through action, Ant. 2
 and wisdom through the counsels of those attended by
 inborn ability to foresee what will happen.
 But, son of Hagesidamus, by virtue of your character
 there are uses for both of them. 30
 I do not desire to keep great wealth
 hidden away in a palace,
 but to succeed with what I have and be praised for
 helping friends, because to all alike come the hopes
 of much-toiling men.⁵ For my part, I gladly Ep. 2
 embrace Heracles
 when my theme is achievements' great heights,
 and rouse up the old tale,
 how, as soon as Zeus' son came down from his mother's 35
 womb into the wondrous brightness of day,
 fleeing her birth pains
 with his twin brother,⁶
 he did not escape the notice of Hera on her golden Str. 3
 throne
 when he lay down in his yellow swaddling clothes,
 but the queen of the gods
 with anger in her heart immediately sent snakes. 40

⁵ ἐλπίδες may be negative and imply "expectations" of trouble or death (cf. Nem. 7.30–31) or positive and imply "hopes" for fame after death. As E. L. Bundy (*Studia Pindarica* 87) points out, the forthcoming narrative culminating in Heracles' apotheosis emphasizes the latter.

⁶ Iphicles, Heracles' half-brother and son of the mortal Amphitryon.

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- τοὶ μὲν οἴχθεις ἄν πυλᾶν
 εἰς θαλάμου μυχὸν εὐ-
 ρὸν ἔβαν, τέκνοισιν ὠκείας γνάθους
 ἀμφελίξασθαι μεμαῶτες· ὁ δ' ὀρ-
 θὸν μὲν ἄντεινεν κάρα, πειρᾶτο δὲ πρῶτον
 μάχας,
 δισσαῖσι δοιοὺς ἀυχένων
 45 μάρψαις ἀφύκτοις χερσὶν ἑαῖς ὄφιας·
 ἀγχομένοις δὲ χρόνος
 ψυχὰς ἀπέπνευσεν μελέων ἀφάτων.
 ἐκ δ' ἄρ' ἄτλατον δέος
 πλάξε γυναῖκας, ὄσαι
 τύχον Ἀλκμήνας ἀρήγοισαι λέχει·
 50 καὶ γὰρ αὐτὰ ποσσὶν ἀπεπλος ὀρού-
 σαισ' ἀπὸ στρωμνᾶς ὄμως ἄμυνεν ὕβριν
 κνωδάλων.
 ταχὺ δὲ Καδμείων ἀγοὶ χαλ-
 κέοις σὺν ὄπλοις ἔδραμον ἀθρόοι,
 ἐν χερσὶ δ' Ἀμφιτρυῶν κολεοῦ
 γυμνὸν τινάσσων <φάσγανον>
 ἵκει', ὀξείαις ἀνίαισι τυπεῖς.
 τὸ γὰρ οἴκειον πιέζει πάνθ' ὄμως·
 εὐθύς δ' ἀπήμων κραδίᾳ
 κᾶδος ἀμφ' ἀλλότριον.
 4' ἔστα δὲ θάμβει δυσφύρω
 56 τερπνῶ τε μιχθεῖς· εἶδε γὰρ ἐκνόμιον
 52 <φάσγανον> suppl. Moschopoulos

NEMEAN 1

- When the doors had been opened
 they went into the deep recess of the bedroom,
 eager to wrap their darting jaws
 around the babies. But the boy lifted
 his head straight up and engaged in his first battle,
 grasping the two snakes by their necks Ant. 3
 in his two inescapable hands, 45
 and as they were being strangled, the passage of time
 exhaled the life from their monstrous bodies.
 Unbearable fear
 struck all the women who at the time
 were attending Alcmene's bed,
 and even in her condition she sprang from her couch 50
 to her feet without any robe and began warding off
 the beasts' attack.
 And swiftly the Cadmean chieftains came running Ep. 3
 in a group with their bronze arms,
 and Amphitryon arrived brandishing his unsheathed
 sword in his hand,
 stricken with piercing anguish
 (for one's own sorrow oppresses every man alike,
 whereas the heart is soon free from pain
 at someone else's trouble).
 He stood there, stunned with wonder both painful Str. 4
 and joyous, for he saw the extraordinary 56

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- λῆμά τε καὶ δύναμιν
 υἱοῦ· παλίγγλωσσον δέ οἱ ἀθάνατοι
 ἀγγέλων ῥῆσιν θέσαν.
 60 γείτονα δ' ἐκκάλεσεν
 Διὸς ὑψίστου προφάταν ἔξοχον,
 ὀρθόμαντιν Τειρεσίαν· ὁ δέ οἱ
 φράζε καὶ παντὶ στρατῶ, ποίαις ὀμιλήσει τύχαις,
 ὄσσοις μὲν ἐν χέρσῳ κτανῶν,
 ὄσσοις δὲ πόντῳ θήρας αἰδροδίκας·
 καὶ τινα σὺν πλαγίῳ
 65 ἀνδρῶν κόρῳ στείχοντα τὸν ἐχθρότατον
 φᾶσέ νιν δώσειν μόρον.
 καὶ γὰρ ὅταν θεοὶ ἐν
 πεδίῳ Φλέγρας Γιγάντεσσιν μάχαν
 ἀντιάζωσιν, βελέων ὑπὸ ῥι-
 παῖσι κείνου φαιδίμαν γαίᾳ πεφύρσεσθαι κόμαν
 ἔνεπεν· αὐτὸν μὰν ἐν εἰρή-
 να τὸν ἅπαντα χρόνον <ἐν> σχερῶ

 60 ἐκκάλεσεν Triclinius: ἐκκάλεσαν BpcDV1: ἐκάλεσαν BacUV
 64-64 τινα . . . στείχοντα codd.: τινι . . . στείχοντι Hermann
 66 φᾶσέ νιν δώσειν codd.: φᾶ ἔ δαώσειν Snell praeaeuntibus Wilamowitz et
 Theiler | μόρον Beck
 69 <ἐν> suppl. Hermann

12

NEMEAN 1

- determination and power
 of his son, since the immortal gods had
 reversed the messengers' report to him.⁷
 He summoned his neighbor, 60
 the foremost prophet of highest Zeus,
 the straight-speaking seer Teiresias, who declared to him
 and to all the people what fortunes he⁸ would
 encounter:

 all the lawless beasts he would slay on land, Ant. 4
 and all those in the sea;
 and to many a man⁹ who traveled
 in crooked excess he said that 65
 he¹⁰ would give the most hateful doom.
 And furthermore, when the gods would meet the Giants
 in battle on the plain of Phlegra,
 he said that beneath a volley of his arrows
 their bright hair would be fouled

 with earth, but that he himself Ep. 4
 in continual peace for all time

 7 I.e. Heracles had killed the snakes, not the reverse (schol.).
 8 Heracles.
 9 Or a certain man: a scholion suggests Busiris and Antaeus (cf. Isth.
 4.52–55).
 10 Heracles.

13

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PINDAR

70 ἤσυχίαν καμάτων μεγάλων
 ποινὰν λαχόντ' ἐξαίρετον
 ὀλβίοις ἐν δώμασι, δεξάμενον
 θαλερὰν Ἥβαν ἄκοιτιν καὶ γάμον
 δαίσαντα παρ Δι Κρονίδα,
 σεμνὸν αἰνήσειν νόμον.

72 νόμον Pauw e schol.: δόμον B1DU: γάμον BsV

14

NEMEAN I

would be allotted tranquillity as the choicest
 recompense for his great labors
 in a blissful home, and, after receiving
 flourishing Hebe as his wife
 and celebrating his wedding feast with Cronus' son Zeus,
 would praise his¹¹ hallowed rule.

11 Zeus'.

70

15

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NEMEAN 2

Timodemus, the namesake of his clan, the Timodemidae from Acharnae (an Athenian deme), has increased their impressive list of successes by his Nemean victory in the pancratium. The poet surmises that this is but the prelude (or down payment) to future victories in the crown games, and suggests, by the analogy of Orion following close behind the Pleiades, that an Olympic victory, conspicuously absent from the family's list, may come in due course. This optimism is bolstered by the example of Ajax from nearby Salamis (where the scholia claim Timodemus was raised) and by the proven success of the Timodemidae in athletics.

Because the poem is monostrophic and at the end calls on the citizens to lead off in song, some have suggested that it was a processional song intended for da capo repetition. There is, however, no external evidence for such a practice.

Just as rhapsodes begin their performances with a prelude to Zeus, Timodemus has made a beginning with his victory at Zeus' Nemean games (1–5), and if he continues in the tradition of his fathers, he is likely to win many more times at the Isthmus, Delphi, and (it is implied) at Olympia (6–12). Salamis raised a great fighter in Ajax, and Timodemus is exalted by his victory in the pancratium

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(13–15). Among the brave Acharnians the Timodemidae are the foremost in athletics (16–18). They have won four Pythian crowns, eight Isthmian, seven Nemean, and many local ones (19–24). The citizens are called upon to sing praises of Zeus as Timodemus returns in glory (24–25).

PINDAR

2. ΤΙΜΟΔΗΜΩΙ

ΑΧΑΡΝΕΙ

ΠΑΓΚΡΑΤΕΙ

- A' Ὅθεν περ καὶ Ὀμηρίδαι
 ῥαπτῶν ἐπέων τὰ πόλλ' αἰδοί
 ἄρχονται, Διὸς ἐκ προοιμίου, καὶ ὄδ' ἀνήρ
 καταβολὰν ἱερῶν ἀγώ-
 νων νικαφορίας δέδεκται πρῶτον Νεμεαίου
 5 ἐν πολυμνήτῳ Διὸς ἄλσει.
 B' ὀφείλει δ' ἔτι, πατρίαν
 εἴπερ καθ' ὁδὸν νιν εὐθυπομπός
 αἰὼν ταῖς μεγάλαις δέδωκε κόσμον Ἀθάναις,
 σθαι θαμὰ μὲν Ἰσθμιάδων δρέπε-
 κάλλιστον ἄωτον ἐν Πυθίοισι τε νικᾶν
 10 Τιμονόου παῖδ'· ἔστι δ' εἰκόσ

NEMEAN 2

2. FOR TIMODEMUS OF
ACHARNAE

WINNER, PANCRATIUM

- Just as the sons of Homer, those singers
 of verses stitched together,¹ most often begin
 with a prelude to Zeus, so has this man
 received his first installment of victory
 in the sacred games at the much-hymned
 sanctuary of Nemean Zeus. Str. 1
 5
 But Timonoös' son is still indebted—if indeed his life,
 while guiding him straight on the path of his fathers,
 has given him as an adornment for great Athens—
 to pluck again and again the fairest prize
 of the Isthmian festivals and to be victorious
 in the Pythian games; and it is likely Str. 2
 10

1 Composers and reciters of Homeric poems were called “sons of Homer” or “rhapsodes” (literally “singers of stitched-together verses”). Their independent compositions, like the Homeric Hymns, were commonly called “preludes.”

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Γ' ὄρειᾶν γε Πελειάδων
 μὴ τηλόθεν Ὠαρίωνα νεῖσθαι.
 καὶ μὰν ἅ Σαλαμὶς γε θρέψαι φῶτα μαχατάν
 δυνατός· ἐν Τροίᾳ μὲν Ἔ-
 κτωρ Αἴαντος ἄκουσεν· ὦ Τιμόδημε, σὲ δ' ἄλκᾳ
 15 παγκρατίου τλάθυμος ἀέξει.
 Δ' Ἀχάρναι δὲ παλαιφατον
 εὐάνορες· ὅσσα δ' ἀμφ' ἀέθλοις,
 Τιμοδημίδαι ἐξοχώτατοι προλέγονται.
 παρὰ μὲν ὑψιμέδοντι Παρ-
 νασσῷ τέσσαρας ἐξ ἀέθλων νίκας ἐκόμιζαν·
 20 ἀλλὰ Κορινθίων ὑπὸ φωτῶν
 Ε' ἐν ἐσλοῦ Πέλοπος πτυχαῖς
 ὀκτὼ στεφάνοις ἔμιχθεν ἤδη·
 ἑπτὰ δ' ἐν Νεμέᾳ, τὰ δ' οἴκοι μάσσον' ἀριθμοῦ,
 Διὸς ἀγῶνι τόν, ὦ πολί-
 ται, κωμάξατε Τιμοδήμῳ σὺν εὐκλεί νόστῳ·
 25 ἀδυμελεῖ δ' ἐξάρχετε φωνᾷ.
 14 μὲν Byz.: μὰν vett.

NEMEAN 2

that Orion is traveling not far behind
 the mountain Pleiades.² Str. 3
 And indeed Salamis is certainly capable of rearing
 a fighter. At Troy Hector heard
 from Ajax,³ but you, O Timodemus, the stout-hearted
 strength of the pancratium exalts. 15
 Acharnae is famous of old Str. 4
 for brave men, and in all that pertains to athletic games
 the Timodemidae are proclaimed foremost.
 From the games beside lofty-ruling Parnassus
 they have carried off four victories,
 whereas by the men of Corinth 20
 in the valleys of noble Pelops⁴ Str. 5
 they have so far been joined to eight crowns;
 there are seven at Nemea in Zeus' contest, and at home
 too many to count. Celebrate him,⁵ O citizens,
 in honor of Timodemus upon his glorious return,
 and lead off with a sweetly melodious voice. 25

2 As constellations the Pleiades rise about the middle of May, Orion a week later. Given the rising prestige of the envisioned victories—(Nemean), Isthmian, Pythian—the presence of Orion probably hints at an Olympic victory to follow.

3 Cf. Il. 7.181–272 and 14.402–420.

4 In the Peloponnesus.

5 Zeus.

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NEMEAN 3

At the beginning of the poem the chorus of young men is eagerly waiting on Aegina to receive the song from the Muse, and at the end we are told that the ode was late in coming. The poet, however, provides no explanation for the delay. The central portion of the ode sketches the principal exploits of three Aeginetan heroes, Peleus, Telamon, and Achilles. In particular, Achilles' youthful prowess exemplifies the inborn greatness of the Aeacidae.

The poet summons the Muse to Aegina, where the chorus is awaiting her voice (1–5). A summary priamel emphasizes victory's love of song (6–8). The Muse is requested to begin a hymn to Zeus for the poet to impart to the singers and the lyre (9–12). He is pleased to praise this island, home of the Myrmidons, and Aristocleides, who has won the pancratium at Nemea (12–18).

The assertion that Aristocleides has reached the limit of human success, symbolized by the Pillars of Heracles, prompts a brief digression on Heracles' exploration of the western Mediterranean (19–26). Implying that his enthusiasm has carried him away, the poet redirects his praise to the Aeacidae, a more relevant theme (26–32).

Peleus single-handedly subdued the city of Iolcus and captured Thetis for his wife (32–36); Telamon and Iolaus sacked Laomedon's Troy and fought against the Amazons

NEMEAN 2

(36–39). A gnomic statement praising inborn ability and declaring that mere learning lacks clear purpose and proves ineffective (40–42) leads to extended praise of Achilles, whose prodigious hunting prowess at age six amazed even Artemis and Athena (43–52). A brief priamel listing Chiron's pupils culminates in his preparation of Achilles for the expedition against Troy, where he fought against Memnon (52–63).

After addressing Zeus as progenitor of the Aeacidae and patron of Nemea, the poet praises Aristocleides for the glory he brings to Aegina and for the hopeful expectations he inspires in the official delegation to Delphi (64–70). But it is through trial that merit is revealed at each stage of a man's life (70–74). We mortals are guided by four virtues and must live in the present (74–75). The poet states that the victor possesses these virtues and, in imitation of hymnal style, bids him farewell (76).

He sends the victor this draught of song and admits that it is late (76–80). By implicitly comparing himself to an eagle swooping on its prey, Pindar implies that he has nobly fulfilled his duty to praise Aristocleides (80–82) and assures him that his victories at Nemea, Epidauros, and Megara have achieved recognition in poetry (83–84).

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PINDAR

3. ΑΡΙΣΤΟΚΛΕΙΔΗ

ΑΙΓΙΝΗΤΗ

ΠΑΓΚΡΑΤΙΑΣΤΗ

- Α' Ὡ πότνια Μοῖσα, μήτερ ἀμετέρα, λίσσομαι,
 τὰν πολυξέναν ἐν ἱερομηνία Νεμεάδι
 ἴκεο Δωρίδα νᾶσον Αἴγναν· ὕδατι γάρ
 μένοντ' ἐπ' Ἀσωπίῳ μελιγαρύων τέκτονες
 5 κόμων νεανίαί, σέθεν ὅπα μαιόμενοι.
 διψῆ δὲ πρᾶγος ἄλλο μὲν ἄλλου,
 ἀθλονικία δὲ μάλιστ' αἰοῖδ' ἀφιλεῖ,
 στεφάνων ἀρετᾶν τε δεξιωτάταν ὀπαδόν·
 τᾶς ἀφθονίαν ὄπαζε μήτιος ἀμᾶς ἀπο·
 10 ἄρχε δ' οὐρανοῦ πολυνεφέλα κρέοντι, θύγατερ,
 δόκιμον ὕμνον· ἐγὼ δὲ κείνων τέ νιν ὄαροις
 λύρα τε κοινάσομαι. χαρίεντα δ' ἔξει πόνον
 χώρας ἄγαλμα, Μυρμιδόνες ἵνα πρότεροι

NEMEAN 3

3. FOR ARISTOCLEIDES OF

AEGINA

WINNER, PANCRATIUM

- O mistress Muse, our mother, I beg of you, Str. 3
 come in the Nemean sacred month to this
 much-visited Dorian island of Aegina, for by the water
 of Asopus¹ are waiting the builders of honey-sounding
 revels, young men who seek your voice. 5
 Different deeds thirst for different rewards,
 but victory in the games loves song most of all,
 the fittest companion for crowned achievements.
 Grant from my skill an abundance of such song, Ant. 1
 but begin for the ruler of the cloud-covered sky, 10
 daughter,²
 a proper hymn, and I shall impart it to their voices
 and the lyre. It will be a joyous task to glorify
 this land, where the Myrmidons of old

1 The main river Asopus runs through Boeotia, south of Thebes; an Asopus also ran near Sicyon. Following a citation of Callistratus (2nd cent. b.c.) in the scholia, G. A. Privitera, in *Quaderni Urbinati di Cultura Classica* 29 (1988) 63–70, has shown the likelihood of a fountain called Asopus on Aegina connected with local athletic contests in honor of Apollo Delphinus.

2 The Muses were daughters of Zeus by Mnemosyne (cf. Hes. Th. 53–55).

PINDAR

- ᾤκησαν, ὧν παλαίφατον ἀγοράν
 15 οὐκ ἐλεγχέεσσιν Ἀριστοκλείδας τεάν
 ἐμίανε κατ' αἴσαν ἐν περισθενεῖ μαλαχθεῖς
 παγκρατίου στόλῳ· καματωδέων δὲ πλαγᾶν
 ἄκος ὑγιηρὸν ἐν βαθυπεδίῳ Νεμέα
 τὸ καλλίνικον φέρει.
 εἰ δ' ἐὼν καλὸς ἔρδων τ' εἰκότα μορφᾷ
 20 ἀνορέαις ὑπερτάταις ἐπέβα
 παῖς Ἀριστοφάνεος, οὐκέτι πρόσω
 ἀβάταν ἄλα κίωνων ὑπερ Ἡρακλέος περᾶν εὐμαρές,
 Β' ἦρωος θεὸς ἃς ἔθηκε ναυτιλίας ἐσχάτας
 μάρτυρας κλυτὰς· δάμασε δὲ θήρας ἐν πελάγει
 ὑπερόχους, ἰδίᾳ τ' ἐρεύνασε τεναγέων
 25 ῥοάς, ὅπᾳ πόμπιμον κατέβαινε νόστου τέλος,
 καὶ γὰρ φράδασε. θυμέ, τίνα πρὸς ἀλλοδαπὴν
 ἄκραν ἐμὸν πλόον παραμείβει;
 Αἰακῶ σε φαμί γένει τε Μοῖσαν φέρειν.
 ἔπεται δὲ λόγῳ δίκας ἄωτος, "ἐσλὸν αἰνεῖν,"
 30 οὐδ' ἀλλοτρίων ἔρωτες ἀνδρὶ φέρειν κρέσσονες·
 οἴκοθεν μάτευε. ποτίφορον δὲ κόσμον ἔλαχες

29 ἐσλὸν BVsV1: ἐσλὸς ViB1Dcl

31 ἔλαχες Bergk e schol.: ἔλαβες codd.

NEMEAN 3

- dwelled, whose long-famed assembly place
 Aristocleides did not stain with dishonor, 15
 thanks to your favor, by weakening in the mighty
 course of the pancratiun. And for his fatiguing blows
 in Nemea's deep plain he earns as a healing remedy
 his victory.³ Ep. 1
 If, being fair and performing deeds to match his form,
 the son of Aristophanes has embarked on utmost 20
 deeds of manhood, it is no easy task to go yet further
 across the untracked sea beyond the pillars of Heracles,
 which that hero-god established as famed witnesses
 of his furthest voyage. He subdued monstrous beasts
 in the sea, and on his own explored the streams of the
 shallows,⁴ Str. 2
 where he reached the limit that sent him back home, 25
 and he made known the land. My heart, to what alien
 headland are you turning aside my ship's course?
 To Aeacus and his race I bid you bring the Muse.
 The essence of justice attends the precept "praise the
 good,"
 but longings for foreign themes are not better for a man
 to bear. Ant. 2
 Search at home, for you have been granted a fitting
 adornment 31

3 Or this victory song.

4 Probably the currents in the Straits of Gibraltar, where the so-called pillars of Heracles (Mt. Atlas and the Rock of Gibraltar) marked the limits of the known world.

PINDAR

- γλυκύ τι γαρύμεν. παλαιαῖσι δ' ἐν ἀρεταῖς
 γέγαθε Πηλεὺς ἄναξ, ὑπέραλλον αἰχμᾶν ταμῶν
 ὃς καὶ Ἰαολκὸν εὔλε μόνος ἄνευ στρατιᾶς,
 35 καὶ ποντίαν Θέτιν κατέμαρψεν
 ἐγκονητί. Λαομέδοντα δ' εὐρυσθενῆς
 Τελαμῶν Ἴολα παραστάτας ἐὼν ἔπερσεν
 καὶ ποτε χαλκότοξον Ἀμαζόνων μετ' ἀλκᾶν
 ἔπετό οἱ, οὐδέ νῖν ποτε φόβος ἀνδροδάμας
 ἔπαυσεν ἀκμᾶν φρενῶν.
 40 συγγενεῖ δέ τις εὐδοξία μέγα βρίθει.
 ὃς δὲ διδάκτ' ἔχει, ψεφεννὸς ἀνήρ
 ἄλλοτ' ἄλλα πνέων οὐ ποτ' ἀτρεκεῖ
 κατέβα ποδί, μυριάν δ' ἀρετᾶν ἀτελεῖ νόφ γεύεται.
 Γ' ξανθὸς δ' Ἀχιλεὺς τὰ μὲν μένων Φιλύρας ἐν δόμοις,
 παῖς ἐὼν ἄθυρε μεγάλα ἔργα· χερσὶ θαμινά
 45 βραχυσίδαρον ἄκοντα πάλλων ἴσα τ' ἀνέμοις,
 μάχα λεόντεσσιν ἀγροτέροις ἔπρασσε φόνον,
 κάπρους τ' ἔναιρε· σώματα δὲ παρὰ Κρονίδα
 Κένταυρον ἀσθμαίνοντα κόμιζεν,
 ἐξέτης τὸ πρῶτον, ὄλον δ' ἔπειτ' ἄν χρόνον·
 50 τὸν ἐθάμβεον Ἄρτεμις τε καὶ θρασεῖ Ἀθάνα,

38 χαλκότοξον V: χαλκοτόξων BD

39 ἀκμᾶν V: ἀλκᾶν BD

45 ἴσα τ' Moschopoulos: ἴσον τ' codd.

46 μάχα Triclinius: ἐν μάχα codd.

5 Peleus' ashen spear from Mt. Pelion (cf. Il. 16.143–144). For Peleus' exploits, see Nem. 4.54–65.

6 In the first sack of Troy with Heracles and Iolaus.

7 Or never enters the contest with a sure foot.

8 Chiron's mother.

NEMEAN 3

- to laud in sweet song. In achievements of long ago
 lord Peleus took delight, after cutting his matchless
 spear;⁵
 he took Iolcus all alone without an army 35
 and captured the sea nymph Thetis
 with great effort. And mighty Telamon,
 fighting beside Iolaus, destroyed Laomedon⁶
 and once joined him in pursuit of the brave Amazons
 with bronze bows, and never did man-crushing fear
 check the sharpness of his mind. Ep. 2
 One with inborn glory carries great weight, 40
 but he who has mere learning is a shadowy man;
 ever changing his purpose, he never takes a precise
 step,⁷ but attempts innumerable feats with an ineffectual
 mind.
 But fair-haired Achilles, while living in Philyra's⁸ home, Str. 3
 even as a child at play would perform great deeds; often
 did he brandish in his hands his short iron-tipped javelin
 and, swiftly as the winds, deal death in battle to wild
 lions
 and kill boars. He would bring their gasping bodies
 to the Centaur, Cronus' son,
 beginning at age six and for all time thereafter.
 Artemis and bold Athena marveled to see him 50

PINDAR

κτείνοντ' ἐλάφους ἄνευ κυνῶν δολίων θ' ἐρκέων·
 ποσσί γὰρ κράτεσκε. λεγόμενον δὲ τοῦτο προτέρων
 ἔπος ἔχω· βαθυμήτα Χείρων τράφε λιθίνῳ
 Ἴάσον' ἔνδον τέγει, καὶ ἔπειτεν Ἀσκλαπιόν,
 55 τὸν φαρμάκων δίδαξε μαλακόχειρα νόμον·
 νύμφευσε δ' αὖτις ἀγλαόκολλον
 Νηρέος θύγατρα, γόνον τέ οἱ φέρτατον
 ἀτίταλλεν <έν> ἀρμένιοισι πᾶσι θυμὸν αὖξων,
 ὄφρα θαλασσίαις ἀνέμων ῥιπαῖσι πεμφθεῖς
 60 ὑπὸ Τροῖαν δορίκτυπον ἀλαλὰν Λυκίων
 τε προσμένοι καὶ Φρυγῶν
 Δαρδάνων τε, καὶ ἐγχεσφόροις ἐπιμειζαῖς
 Αἰθιόπεσσι χεῖρας ἐν φρασί πά-
 ξαιθ', ὅπως σφίσι μὴ κοίρανος ὀπίσω
 πάλιν οἴκαδ' ἀνεπιὸς ζαμενῆς Ἐλένοιο Μέμνων
 μόλοι.
 Δ' τηλαυγὲς ἄραρε φέγγος Αἰακιδᾶν αὐτόθεν·
 65 Ζεῦ, τεὸν γὰρ αἷμα, σέο δ' ἀγών, τὸν ὕμνος ἔβαλεν
 ὅπι νέων ἐπιχώριον γάρμα κελαδέων.
 βοᾶ δὲ νικαφόρῳ σὺν Ἀριστοκλείδα πρέπει,
 ὃς τάνδε νᾶσον εὐκλεί προσέθηκε λόγῳ
 καὶ σεμνὸν ἀγλααῖσι μερίμναις

52 προτέρων BsVs: πρότερον BiDVι

56 ἀγλαόκολλον Bi(Vs): ἀγλαόκαρπον Bs: ἀγλαόκαρνον Vi: ἀγλαόκρανον

Dlit

58 <έν> suppl. E. Schmid | πᾶσι Mingarelli: πάντα codd.

NEMEAN 3

slaying deer without dogs or deceitful nets, Ant. 3
 for he overtook them on foot. The story I have to tell
 was told by former poets: deep-devising Chiron raised
 Jason in his rocky dwelling and then Asclepius,
 whom he taught the gentle-handed province of 55
 medicines.
 Then too he betrothed the splendid-breasted
 daughter of Nereus,⁹ and fostered her matchless
 offspring,
 making his spirit great in all things fitting,
 so that, when sent by the blasts of the winds at sea Ep. 3
 to the foot of Troy, he would withstand the spearclashing 60
 battle cry of the Lycians and Phrygians
 and Dardanians, and when grappling with spear-bearing
 Ethiopians he would fix it in his mind
 that their leader Memnon,
 Helenus' fierce cousin, would not go back home again.
 The far-shining light of the Aeacidae is fixed from here. Str. 4
 Zeus, yours is the blood,¹⁰ and yours the contest, which 65
 this hymn has struck
 with young men's voices as it celebrates this land's joy.
 Loud acclaim is in order for victorious Aristocleides,
 who has linked this island to glorious praise
 and the hallowed Delegation of the Pythian god

9 Chiron performed the marriage of Thetis and Peleus and tutored their son Achilles (cf. Isth. 8.41–42).

10 Aeacus was Zeus' son by Aegina (cf. Nem. 8.6–8).

PINDAR

- 70 Πυθίου Θεάριον. ἐν δὲ πείρα τέλος
 διαφαίνεται, ὧν τις ἐξοχώτερος γένηται,
 ἐν παισὶ νέοισι παῖς, ἐν ἀνδράσιν ἀνήρ, τρίτον
 ἐν παλαιτέροισι, μέρος ἕκαστον οἷον ἔχομεν
 βρότεον ἔθνος· ἑλᾶ δὲ καὶ τέσσαρας ἀρετάς
 75 <ὁ> θαντὸς αἰών, φρονεῖν δ' ἐνέπει τὸ παρκεῖμενον.
 τῶν οὐκ ἄπεσσι· χαῖρε, φίλος· ἐγὼ τόδε τοι
 πέμπω μεμιγμένον μέλι λευκῷ
 σὺν γάλακτι, κίρναμένα δ' ἔερσ' ἀμφέπει,
 πόμ' ἀοίδιμον Αἰολίσσιν ἐν πνοαῖσιν αὐλῶν,
 80 ὄψε περ. ἔστι δ' αἰετὸς ὠκύς ἐν ποτανοῖς,
 ὃς ἔλαβεν αἶψα, τηλόθε μεταμαιόμενος,
 δαφοινὸν ἄγραν ποσίν·
 κραγέται δὲ κολιοῖοι ταπεινὰ νέμονται.
 τίν γε μὲν, εὐθρόνου Κλεοῦς ἐθελοί-
 σας, ἀεθλοφόρου λήματος ἔνεκεν
 Νεμέας Ἐπιδαυρόθεν τ' ἄπο καὶ Μεγάρων δέδορκεν
 φάος.

72 ἐν ἀνδράσιν Hermann: ἐν δ' ἀνδράσιν codd.

75 <ὁ> suppl. Triclinius | θαντὸς B, Aristarchus: μακρὸς VD

76 ἄπεσσι Bergk: ἄπεστι codd.

NEMEAN 3

- to splendid ambitions.¹¹ But in the test the result
 shines clear, in what ways someone proves superior,
 as a child among young children, man among men, and
 thirdly
 among elders—such is each stage that our human race
 attains. Then too, our mortal life drives a team of
 four virtues,¹² and it bids us heed what is at hand.
 Of these you have no lack. Farewell, friend. I send you
 this mixture of honey with white
 milk, which the stirred foam crowns,
 a drink of song accompanied by the Aeolian breaths of
 pipes,
 late though it be. Swift is the eagle among birds,
 which suddenly seizes, as it searches from afar,
 the bloodied prey in its talons,
 while the cawing jackdaws range down below.
 But for you, through the favor of fair-throned Cleo¹³
 and because of your determination for victory,
 from Nemea, Epidaurus, and Megara has shone the light
 of glory.

70

Ant. 4

Ep. 4

81

11 Sacred Delegations (theoroi) were sent from various cities to Delphi. Pindar seems to imply that Aristocleides' victory gives the Aeginetan delegation hopes that he will be victorious in the Pythian games.

12 The exact meaning of the four virtues is much disputed; Pindar seems to adumbrate the canonical four virtues (wisdom, self-control, courage, and justice) at Pyth. 6.47–51 and Isth. 8.24–26.

13 One of the Muses (whose name means "Fame").

PINDAR

NEMEAN 4

This poem in celebration of Timasarchus, a victorious boy wrestler, reflects upon the interrelationship of song, struggle, suffering, and death. The ode opens with an image of limbs tired from the contest for which song provides the most soothing remedy; we soon learn that the boy's father, a musician, is dead; the brief account of Heracles' fight with the giant Alcyoneus stresses the suffering that victory entails; and we are told that the boy's uncle, also a victorious athlete, has died. Although poetry provides consolation for suffering and death, it too requires struggle, and in a digression (33–43) on how best to execute his poem, the poet portrays himself in contention with rival poets. He concludes by comparing himself to a wrestler as he praises the trainer Melesias.

Songs of praise are more relaxing even than warm water after hard toil, for well-executed poetry survives after deeds are completed (1–8). The poet hopes that he can fittingly praise Timasarchus and find favor with Aegina, hospitable to foreigners (9–13). If Timocritus were still alive, he would be performing this song in celebration of his son's victories at Nemea, Athens, and Thebes (13–24). Mention of Thebes prompts a digression on the achievements of Telamon and Heracles, culminating in their battle against Alcyoneus (25–32).

PINDAR

The poet announces that he will resist the constraints of the genre, the pressure of time, and his own desire to celebrate the new-moon festival, and by not curtailing his narrative will prove victorious over rival poets who would begrudge full praise to those who deserve it (33–41). He then confidently strikes up a song for Aegina's heroes (41–46). A geographical survey of lands ruled by the Aeacidae culminates in the exploits of Peleus, including his capture of Iolcus after overcoming the treachery of Acastus and Hippolyta, his struggle to win Thetis, and their wedding attended by the gods (46–68).

The poet turns his ship of song from the inexhaustible glory of the Aeacidae to Timasarchus' clan, the Theandridae, who have commissioned him to announce their athletic victories in song (69–79). He politely declines, however, to sing the full praises of Timasarchus' dead uncle, a former victor at the Isthmus, on the grounds that Timasarchus' grandfather, who possesses firsthand knowledge, is better qualified to eulogize him (79–92). But were he to praise the trainer Melesias, Pindar imagines how formidable a competitor he would be (93–96).

PINDAR

4. ΤΙΜΑΣΑΡΧΩΙ
ΑΙΓΙΝΗΤΗΙ

ΠΑΙΔΙ ΠΑΛΑΙΣΤΗΙ

- A' Ἄριστος εὐφροσύνα πόνων κεκριμένων
 ἰατρός· αἱ δὲ σοφαί
 Μοισᾶν θύγατρεις ἀοιδαὶ θέλξαν νιν ἀπτόμεναι.
 οὐδὲ θερμὸν ὕδωρ τόσον γε μαλθακὰ τεύχει
- 5 γυῖα, τόσον εὐλογία φόρμιγγι συνάορος.
 ῥῆμα δ' ἔργμάτων χρονιώτερον βιοτεύει,
 ὃ τι κε οὖν Χαρίτων τύχα
 γλῶσσα φρενὸς ἐξέλοι βαθείας.
- B' τό μοι θέμεν Κρονίδα τε Διὶ καὶ Νεμέα
- 10 Τιμασάρχου τε πάλα
 ὕμνου προκόμιον εἴη· δέξαιτο δ' Αἰακιδᾶν
 ἠύπυργον ἔδος, δίκᾳ ξεναρκεί κοινόν
 φέγγος· εἰ δ' ἔτι ζαμενεῖ Τιμόκριτος ἀλίω
 σὸς πατήρ ἐθάλπεται, ποικίλον κιθαρίζων
- 15 θαμά κε, τῷδε μέλει κλιθεῖς,
 υἱὸν κελάδησε καλλίνικον

NEMEAN 4

4. For Timasarchus
of Aegina

WINNER, BOYS' WRESTLING

- The best healer for toils judged successful Str. 1
 is joyous revelry, but songs too, those wise
 daughters of the Muses, soothe them¹ with their touch.
 Not even warm water relaxes the limbs as much
 as praise, the companion of the lyre. 5
- For the word lives longer than deeds,
 which, with the Graces' blessing,
 the tongue draws from the depths of the mind.
- May I set forth such a word for Cronus' son Zeus and Str. 2
 Nemea,
 and for Timasarchus' wrestling, 10
 as my hymn's prelude; and may it find welcome in the
 Aeacidae's high-towered domain, that beacon of justice
 protecting all foreigners. And if your father Timocritus
 were still warmed by the blazing sun, often would he
 have
 played an elaborate tune on the lyre, and, relying on 15
 this song, would have celebrated his triumphant son

¹ I.e. the painful toils; others understand "him," the victor.

PINDAR

- Γ' Κλεωναίου τ' ἀπ' ἀγῶνος ὄρμον στεφάνων
πέμψαντα καὶ λιπαρᾶν
εὐωνύμων ἀπ' Ἀθανᾶν, Θήβαις τ' ἐν ἑπταπόλοις
20 οὔνεκ' Ἀμφιτρυῶνος ἀγλαὸν παρὰ τύμβον
Καδμεῖοί νιν οὐκ ἀέκοντες ἄνθεσι μείγνυον,
Αἰγίνας ἕκατι. φίλοισι γὰρ φίλος ἐλθὼν
ξένιον ἄστῳ κατέδρακεν
Ἡρακλέος ὀλβίαν πρὸς αὐλάν.
Δ' σὺν ᾧ ποτε Τροίαν κραταιὸς Τελαμών
26 πόρθησε καὶ Μέροπας
καὶ τὸν μέγαν πολεμιστὴν ἔκπαγλον Ἀλκυονῆ,
οὐ τετραορίας γε πρὶν δωδέκα πέτρῳ
ἥροάς τ' ἐπεμβεβαῶτας ἵπποδάμους ἔλεν
30 δις τόσους. ἀπειρομάχας ἐὼν κε φανείη
λόγον ὃ μὴ συνιείς· ἐπεὶ
ρέζοντά τι καὶ παθεῖν ἔοικεν.
Ε' τὰ μακρὰ δ' ἐξενέπειν ἐρύκει με τεθμός
ᾧραί τ' ἐπειγόμεναι·
35 ἴυγγι δ' ἔλκομαι ἤτορ νεομηνία θιγέμεν.
ἔμπα, καίπερ ἔχει βαθεῖα ποντίας ἄλμα

NEMEAN 4

- for bringing a wreath of crowns from Cleonae's games² Str. 2
and from shining,
famous Athens, and because in seven-gated Thebes
beside the glorious tomb of Amphitryon 20
the Cadmeans gladly crowned him with flowers,
on account of Aegina.³ For, coming as a friend to
friends,
he beheld the welcoming city
on his way to the blessed hall of Heracles,⁴
with whom mighty Telamon once destroyed Troy Str. 4
and the Meropeas 26
and that giant warrior, awesome Alcyoneus,⁵
but not before he dashed twelve chariots with a boulder
and killed the horse-taming heroes riding in them—
two in each. One would show himself inexperienced 30
in battle if he did not understand this story, since
it is fitting for one who achieves something to suffer as
well.
But the law of song keeps me from telling the long tale, Str. 5
and the pressing hours;
and by a love charm I am drawn in my heart to touch 35
upon the new-moon festival.⁶
Nevertheless, although the deep salt sea holds you

2 The Nemean games, overseen by Cleonae, a nearby town.

3 For the close relationship between Aegina and Thebes, see Isth. 8.16–18.

4 Presumably the Heracleion above the Electran gates in Thebes (cf. Isth. 4.61–62 and Paus. 9.11.4, 7).

5 For these exploits of Heracles and Telamon, see Isth. 6.31–35.

6 Presumably the festival at which this ode was performed. The poet implies that he is eager to treat Timasarchus' victory, but in the following lines exhorts himself to resist that temptation and not stint the Aeacidae of their just praises, as an inferior eulogist might do.

- μέσσον, ἀντίτειν' ἐπιβουλία· σφόδρα δόξομεν
 δαΐων ὑπέρτεροι ἐν φάει καταβαίνειν·
 φθονερά δ' ἄλλος ἀνήρ βλέπων
 40 γνώμαν κενεᾶν σκότῳ κυλίνδει
 Ἐγὼ γὰρ πετοῖσαν, ἐμοὶ δ' ὁποῖαν ἀρετάν
 ἔδωκε Πότμος ἄναξ,
 εὖ οἶδ' ὅτι χρόνος ἔρπων πεπρωμέναν τελέσει.
 ἐξύφαινε, γλυκεῖα, καὶ τόδ' αὐτίκα, φόρμιγξ,
 45 Λυδία σὺν ἀρμονία μέλος πεφιλημένον
 Οἰνῶνα τε καὶ Κύπρῳ, ἔνθα Τεῦκρος ἀπάρχει
 ὁ Τελαμωνιάδας· ἀτὰρ
 Αἴας Σαλαμῖν' ἔχει πατρώαν·
 50 ἐν δ' Εὐξείνῳ πελάγει φαεινὴν Ἀχιλῆος
 νᾶσον· Θέτις δὲ κρατεῖ
 Φθία· Νεοπτόλεμος δ' ἀπείρῳ διαπρυσία,
 βουβόται τόθι πρῶνες ἔξοχοι κατάκεινται
 Δωδῶναθεν ἀρχόμενοι πρὸς Ἴόνιον πόρον.
 Παλίου δὲ παρ ποδὶ λατρίαν Ἴαολκόν
 55 πολεμία χερὶ προστραπῶν
 Πηλεὺς παρέδωκεν Αἰμόνεσσιν

37 ἐπιβουλία BD: ἐπιβουλίας V

39 ἄλλος codd.: ἄλλος (= ἠλεός) Lobel

- by the waist, resist its treachery; we shall be seen
 to enter the contest in the light, far superior to our foes.
 Another man, with envy in his eye,
 rolls an empty thought in the dark 40
 that falls to the ground. But whatever kind of excellence
 lord Destiny has given me, Str. 6
 well I know that coming time will accomplish its fated
 end.
 Quickly now, sweet lyre, weave out this song too
 in Lydian harmony, one beloved 45
 by Oenona⁷ and Cyprus, where Teucer rules in exile,⁸
 the son of Telamon, but
 Ajax holds the paternal home of Salamis;
 and in the Euxine Sea Achilles holds the shining
 island.⁹ Thetis rules Str. 7
 over Phthia, Neoptolemus over the far-reaching 50
 mainland
 where high cattle-grazing forelands descend,
 beginning from Dodona, to the Ionian Sea.¹⁰
 But at the foot of Pelion, Peleus subdued Iolcus
 with hostile hand, 55
 and gave it over in bondage to the Haemones,¹¹

7 The ancient name for Aegina.

8 After returning to Salamis from Troy, Teucer was exiled for not having saved his half-brother Ajax; he founded a new Salamis in Cyprus.

9 Leuce, in the Black Sea, where the shade of Achilles was believed to dwell (cf. Eur. Andr. 1260–1262 and Paus. 3.19.11).

10 I.e. in Epirus (cf. Nem. 7.37–38).

11 Local Thessalian peoples.

- Η δάματος Ἴππολύτας Ἀκάστου δολίαις
τέχναισι χρησάμενος
τᾶ Δαιδάλου δὲ μαχαίρα φύτευέ οἱ θάνατον
60 ἐκ λόγου Πελῖαο παῖς· ἄλαλκε δὲ Χείρων,
καὶ τὸ μόρσιμον Διόθεν πεπρωμένον ἔκφερον·
πῦρ δὲ παγκρατὲς θρασυμαχάνων τε λεόντων
ὄνυχας ὀξύτατους ἀκμᾶν
καὶ δεινοτάτων σχάσαις ὀδόντων
Θ· ἔγαμεν ὑψηθρόνων μίαν Νηρείδων.
66 εἶδεν δ' εὐκυκλον ἔδραν,
τᾶς οὐρανοῦ βασιλῆες πόντου τ' ἐφεζόμενοι
δῶρα καὶ κράτος ἐξέφαναν ἐγγενὲς αὐτῶ.
Γαδεῖρων τὸ πρὸς ζόφον οὐ περατόν· ἀπότερεπε
70 αὐτίς Εὐρώπαν ποτὶ χέρσον ἔντεα ναός·
ἄπορα γὰρ λόγον Αἰακοῦ
παίδων τὸν ἅπαντά μοι διελθεῖν.
Γ· Θεανδρίδαισι δ' ἀεξιγυῖων ἀέθλων
κάρυξ ἑτοῖμος ἔβαν
75 Οὐλυμπία τε καὶ Ἴσθμοῖ Νεμέα τε συνθέμενος,
ἔνθα πείραν ἔχοντες οἴκαδε κλυτοκάρπων

62 θρασυμαχάνων Hermann: θρασυμαχᾶν codd.

64 καὶ Ahlwardt: τε codd.

67 τᾶς codd.: τὰν Herwerden

68 ἐγγενὲς Rittershusius e schol.: ἐς γενεᾶς codd.

- after he had experienced the treacherous wiles
of Acastus' wife Hippolyta. Str. 8
Using the sword of Daedalus, Pelias' son¹² was plotting
death for him from ambush, but Chiron averted it, 60
and he¹³ carried out the destiny fated by Zeus.
After thwarting the all-powerful fire,
the razor-sharp claws of boldly devising lions
and the points of fiercest teeth,
he married one of the lofty-throned Nereids.¹⁴ Str. 9
He beheld the fine circle of seats 66
on which the lords of the sky and sea sat
and revealed to him their gifts and his race's power.
That which lies to the west of Gadira cannot be crossed;
turn back
again the ship's tackle to the mainland of Europe, 70
because it is impossible for me to go through
the whole account of Aeacus' descendants.
It is for the Theandridae that I contracted to come Str. 10
as a ready herald of their limb-strengthening contests
at Olympia and the Isthmus, and at Nemea. 75
From there, when they compete, they do not return
without the fruit

12 Acastus. After Peleus spurned Hippolyta's advances (cf. Nem. 5.26–34), she convinced Acastus to kill him. He stole Peleus' sword made by Daedalus (or Hephaestus) and set the Centaurs to ambush him as he searched for it, but Chiron returned the sword to Peleus, who defeated them and captured Iolcus (cf. Hes. Cat. fr. 209, quoted by the schol.).

13 Peleus; others take Chiron as subject.

14 In order to win Thetis, Peleus had to hold on to her as she assumed fearsome forms.

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οὐ νέοντ' ἄνευ στεφάνων, πάτραν ἴν' ἀκούομεν,
 Τιμάσαρχε, τεὰν ἐπινικίοισιν ἀοιδαῖς
 πρόπολον ἔμμεναι. εἰ δέ τοι
 80 μάτρῳ μ' ἔτι Καλλικλεῖ κελεύεις
 ΙΑ' στάλαν θέμεν Παρίου λίθου λευκτέραν
 ὁ χρυσὸς ἐψόμενος
 αὐτγὰς ἔδειξεν ἀπάσας, ὕμνος δὲ τῶν ἀγαθῶν
 ἐργμάτων βασιλεῦσιν ἰσοδαίμονα τεύχει
 85 φῶτα· κείνος ἀμφ' Ἀχέροντι ναιετάων ἐμάν
 γλῶσσαν εὐρέτω κελαδῆτιν, Ὀρσοτριάινα
 ἴν' ἐν ἀγῶνι βαρυκτύπου
 θάλησε Κορινθίους σελίνους·
 ΙΒ' τὸν Εὐφάνης ἐθέλων γεραιὸς προπάτωρ
 90 ἀείσεται, παῖ, ὁ σός.
 ἄλλοισι δ' ἄλικες ἄλλοι· τὰ δ' αὐτὸς ἀντιτύχη,
 ἔλπεται τις ἕκαστος ἐξοχώτατα φάσθαι.
 οἷον αἰνέων κε Μελησίαν ἔριδα στρέφοι,
 ῥήματα πλέκων, ἀπάλαιστος ἐν λόγῳ ἔλκειν,
 95 μαλακὰ μὲν φρονέων ἐσλοῖς,
 τραχὺς δὲ παλιγκότοις ἔφεδρος.

77 ἴν' Hermann: νιν BDpc

90 ἀείσεται, παῖ, ὁ σός Mommsen: ὁ σός ἀείσεται, παῖ codd.: σός ἄεισέν ποτε, παῖ Boeckh Hermann praeeunte

NEMEAN 4

of glorious crowns to their home, where we hear,
 Timasarchus, that your clan is devoted
 to victory songs. But if indeed
 you bid me yet to erect for your maternal uncle Callicles
 80 a stele whiter than Parian marble¹⁵ —
 Str. 11
 refined gold
 displays all its radiance, and a hymn
 of noble deeds makes a man equal in fortune
 to kings—let him¹⁶ who dwells by the Acheron
 85 find my voice ringing out, where, in the games
 of the deep-thundering Wielder of the Trident,
 he blossomed with Corinthian parsley.
 Him will your aged grandfather Euphanes gladly
 Str. 12
 celebrate in song, my boy.¹⁷ 90
 For people belong to different generations, and each
 man
 hopes to express best what he has himself encountered.
 But a praiser of Melesias,¹⁸ how he would twist in a
 match
 as he wove his words, an unthrowable wrestler in
 speech,
 95 with gentle thoughts for good men,
 but a rough backup¹⁹ against resentful adversaries.

15 That is, to compose a memorial song. The sentence is interrupted by a statement implying a comparison (“as gold . . . so a hymn”).

16 Callicles.

17 Boeckh’s emendation (σός ἄεισέν ποτε, παῖ: “your grandfather once celebrated him, my boy”) assumes that Euphanes is dead.

18 The boy’s trainer (cf. Ol. 8.54–66). The poet has witnessed his work and could compete with anyone in praising him.

19 The ephedros waited to take on the winner of the current round.

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NEMEAN 5

This is one of four extant epinicia by Pindar and Bacchylides praising the two sons of Lampon, members of an Aeginetan family expert in the pancratium. Pindar and Bacchylides (13) both composed odes in celebration of this Nemean victory won by Pytheas, probably in 485 or 483. Pindar subsequently composed Isth. 6 for Pytheas' younger brother Phylacidas, a boy victor at the Isthmus, and Isth. 5, also for Phylacidas after he had won a Nemean and second Isthmian victory. The boys' maternal uncle Euthymenes and grandfather Themistius were also victors. All four odes are composed of dactylo-epitritic triads and feature episodes from the sagas of the Aeacidae.

Contrasting his ode with statues that rest on their bases, Pindar bids his song travel forth on all boats, large and small, from the island of Aegina to announce the Nemean victory of young Pytheas, who brings glory to the Aeacidae and to Aegina, hospitable to foreigners (1–8). The poet abruptly adds that Peleus, Telamon, and their half-brother Phocus prayed to Zeus Hellanius that Aegina would be a land of brave sailors (9–13), but refrains from stating what subsequently caused the two brothers to be driven from Aegina, on the grounds that not everything true needs to be said (14–18).

Eager to praise success, he turns instead to the

PINDAR

wedding of Peleus and Thetis on Pelion, at which the Muses sang of how Hippolyta, the wife of Acastus, attempted to seduce Peleus, her guest. When he rejected her advances, she falsely told her husband that he had attempted to rape her (19–34). In appreciation of his virtue, Zeus rewarded him with the sea nymph Thetis for a bride (34–39).

A gnomic reflection on the importance of inherited ability introduces Pytheas' uncle, twice victorious—perhaps at the Isthmus—and at Nemea, Aegina, and Megara (40–46). After expressing his pleasure at the whole city's enthusiasm for athletics, the poet reminds Pytheas that he owes his victory to his trainer Menander from Athens (46–49). He concludes with praise of Themistius, the victor's grandfather, who had won a double victory at Epidaurus in boxing and the pancratium (50–54).

Find related works: Pindar, Greek Library, 600 BC – 500 BC, 500 BC – 400 BC, Poetry, Lyric, Encomium

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PINDAR

5. ΠΥΦΕΑΙ <ΑΙΓΙΝΗΤΗΙ
ΑΓΕΝΕΙΩΙ> ΠΑΓΚΡΑΤΙΑΣΤΗΙ

A' Οὐκ ἀνδριαντοποιός εἰμι', ὥστ' ἐλινύσοντα ἐργάζεσθαι
 ἀγάλματ' ἐπ' αὐτᾶς βαθμίδος
 ἔσταότ'· ἀλλ' ἐπὶ πάσας
 ὀλκάδος ἔν τ' ἀκάτω, γλυκεῖ' ἀοιδά,
 στεῖχ' ἀπ' Αἰγίνας διαγγέλλοισ', ὅτι
 Λάμπωνος υἱὸς Πυθέας εὐρυσθενῆς
 5 νίκη Νεμείοις παγκρατίου στέφανον,
 οὔπω γένυσι φαίνων τερεΐνας
 ματέρ' οἰνάνθας ὀπώραν,
 ἐκ δὲ Κρόνου καὶ Ζηνὸς ἥρωας αἰχματὰς φυτευθέντας
 καὶ ἀπὸ χρυσεᾶν Νηρηϊδῶν
 Αἰακίδας ἐγέραιεν
 ματρόπολιν τε, φίλαν ξένων ἄρουραν·
 τάν ποτ' εὐανδρόν τε καὶ ναυσικλυτάν
 6 τερεΐνας Dreykorn: τέρειναν BD | οἰνάνθαν ὀπώρας Pauw

NEMEAN 5

5. FOR PYTHEAS OF AEGINA
WINNER, YOUTHS' PANCRATIUM

I am not a sculptor, so as to fashion stationary Str. 1
 statues that stand on their same base.
 Rather, on board every ship
 and in every boat, sweet song,
 go forth from Aegina and spread the news that
 Lampon's mighty son Pytheas
 has won the crown for the pancratium in Nemea's 5
 games,
 not yet showing on his cheeks late summer,
 the mother of the grape's soft bloom,¹
 and he has glorified the Aeacidae, heroic warriors Ant. 1
 born of Cronus and Zeus and from
 the golden Nereids, and his
 mother city, a land welcoming to foreigners,
 which Endais' illustrious sons² and mighty prince

1 This elaborate periphrasis probably indicates that he won in the division of the beardless (ἀγένειοι) youths. Blass emended the inscription to reflect this.

2 Peleus and Telamon, whose mother Endais was Chiron's daughter.

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- 10 θέσαντο, παρ βωμὸν πατέρος Ἑλλανίου
 στάντες, πίτναν τ' ἐς αἰθέρα χεῖρας ἀμᾶ
 Ἐνδοαῖδος ἀργινῶτες υἱοὶ
 καὶ βία Φώκου κρέοντος,
 ὁ τᾶς θεοῦ, ὃν Ψαμάθεια τίκτ' ἐπὶ ῥηγμῖνι πόντου.
 αἰδέομαι μέγα εἰπεῖν
 ἐν δίκᾳ τε μὴ κεκινδυνευμένον,
 15 πῶς δὴ λίπον εὐκλέα νᾶσον,
 καὶ τίς ἄνδρας ἀλκίμους
 δαίμων ἀπ' Οἰνώνας ἔλασεν.
 στάσομαι· οὐ τοὶ ἅπασα κερδίων
 φαίνοισα πρόσωπον ἀλάθει' ἀτρεκῆς·
 καὶ τὸ σιγᾶν πολλακίς ἐστὶ σοφώ-
 τατον ἀνθρώπῳ νοῆσαι.
 B· εἰ δ' ὄλβον ἢ χειρῶν βίαν ἢ σιδαρίταν ἐπανῆ-
 σαι πόλεμον δεδόκηται, μακρὰ μοι
 20 αὐτόθεν ἄλμαθ' ὑποσκά-
 πτοι τις· ἔχω γονάτων ὀρμᾶν ἑλαφρᾶν·
 καὶ πέραν πόντοιο πάλλοντ' αἰετοί.
 πρόφρων δὲ καὶ κείνοις ἄειδ' ἐν Παλῖῳ

17 ἀτρεκῆς B, ἀτερκῆς D: ἀτρεκέες Stobaeus

20 ὀρμᾶν ἑλαφρᾶν Turyn: ἑλαφρᾶν ὀρμᾶν BD

22 ἄειδ' ἐν Ραυῶν: ἀεῖδει BD

NEMEAN 5

- Phocus, son of the goddess Psamatheia who bore him on
 the seashore,³
 prayed would one day be a land of brave men
 and renowned for sailing,
 as they stood by the altar of father Hellanius⁴
 and together stretched their hands toward the sky.
 I shrink from telling of a mighty deed,
 one ventured not in accord with justice,⁵
 how in fact they left the glorious island
 and what fortune drove the brave men
 from Oenona.⁶
 I will halt, for not every exact truth
 is better for showing its face,⁷
 and silence is often the wisest thing
 for a man to observe.
 But if it is decided to praise happiness, strength of
 hands,
 or steel-clad war, let someone dig for me
 a jumping pit far from this point,
 for I have a light spring in my knees,
 and eagles leap even beyond the sea.
 Gladly did that fairest chorus of the Muses

3 Psamatheia ("Sandy") bore Phocus ("Seal") upon the sea-shore of the island.

4 Zeus of Hellas, worshiped at Aegina from the time of the Myrmidons (cf. Pae. 6.125).

5 The murder of their half-brother Phocus by Peleus and Telamon, for which they were exiled from Aegina, Telamon going to Salamis, Peleus to Iolcus.

6 The ancient name for Aegina.

7 Or (reading ἀτρεκέες) not every truth is better for showing its exact face.

PINDAR

- Μοισᾶν ὁ κάλλιστος χορός, ἐν δὲ μέσαις
 φόρμυγ' Ἀπόλλων ἐπτάγλωσσον
 χρυσέῳ πλάκτρῳ διώκων
- 25 ἀγεῖτο παντοίων νόμων· αἱ δὲ πρότιστον μὲν ὕμνη-
 σαν Διὸς ἀρχόμεναι σεμνὰν Θέτιν
 Πηλέα θ', ὡς τέ νιν ἄβρᾶ
 Κρηθεῖς Ἴππολύτα δόλῳ πεδᾶσαι
 ἤθελε ξυνᾶνα Μαγνήτων σκοπόν
 πείσαισ' ἀκοίταν ποικίλοις βουλευμασιν,
 ψεύσταν δὲ ποιητὸν συνέπαξε λόγον,
- 30 ὡς ἦρα νυμφείας ἐπεῖρα
 κεῖνος ἐν λέκτροις Ἀκάστου
 εὐνᾶς· τὸ δ' ἐναντίον ἔσκεν· πολλὰ γάρ νιν παντὶ
 θυμῷ
 παρφαμένα λιτάνευεν.
 τοῖο δ' ὄργᾶν κνίζον αἰπεινοὶ λόγοι·
 εὐθύς δ' ἀπανάνατο νύμφαν,
 ξεινίου πατρὸς χόλον
 δείσαις· ὁ δ' εὖ φράσθη κατένευ-
 σέν τέ οἱ ὀρσινεφῆς ἐξ οὐρανοῦ
- 35 Ζεὺς ἀθανάτων βασιλεύς, ὅστι' ἐν τάχει
 ποντίαν χρυσαλακάτων τινὰ Νη-
 ρεῖδων πράξειν ἄκοιτιν,
- 29 συνέπαξε B: συνέπλεξε D

NEMEAN 5

- sing for those men on Pelion,⁸ while in their midst
 Apollo swept his seven-tongued lyre
 with a golden plectrum,
- and led them in tunes of all kinds. And, after a prelude
 to Zeus, they first sang of august Thetis
 and Peleus, telling how elegant Hippolyta, Cretheus'
 daughter, sought to snare him by a trick, after she
 persuaded her husband,⁹ overseer of the Magnesians,
 to be an accomplice through her elaborate designs:
 she put together a falsely fabricated tale,
 claiming that in Acastus' own marriage bed
 he¹⁰ was trying to gain her wifely
 love. But the opposite was true, for again and again
 with all her heart she begged him beguilingly.
 But her precipitous words provoked his anger,
 and he immediately rejected the wife,
 for he feared the wrath of the father who protects
 hospitality.¹¹ And cloud-driving Zeus,
 king of the immortals, observed it well
 and promised to him from heaven that he would soon
 make a sea nymph, one of the Nereids
 of the golden distaffs, to be his bride,
- 8 I.e. for the Aeacidae at the wedding of Peleus and Thetis (cf. Pyth.
 3.88–92).
 9 Acastus. For his attempt to kill Peleus in ambush, see Nem. 4.59–60.
 10 Peleus.
 11 Zeus, “god of guests.”

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Γ' γαμβρὸν Ποσειδάωνα πείσαις, ὃς Αἰγᾶθεν ποτὶ
 κλει-
 τὰν θαμὰ νίσεται Ἴσθμὸν Δωρίαν·
 ἔνθα νιν εὐφρονες ἴλαι
 σὺν καλάμοιο βοᾷ θεὸν δέκονται,
 καὶ σθένει γυίων ἐρίζοντι θρασεῖ.
 40 Πότμος δὲ κρίνει συγγενῆς ἔργων πέρι
 πάντων. τὸ δ' Αἰγίναθε δῖς, Εὐθύμενες,
 Νίκας ἐν ἀγκώνεσσι πίτνων
 ποικῖλων ἔψαυσας ὕμνων.
 ἦτοι μεταίξαις σὲ καὶ νῦν τεδὸς μάτρως ἀγάλλει
 κείνου ὁμόσπορον ἔθνος, Πυθέα.
 Ἄ Νεμέα μὲν ἄραρεν
 μείς τ' ἐπιχώριος, ὃν φύησ' Ἀπόλλων·
 45 ἄλικας δ' ἐλθόντας οἴκοι τ' ἐκράτει
 Νίσου τ' ἐν εὐαγκεῖ λόφῳ. χαίρω δ' ὅτι
 ἐσλοῖσι μάρναται πέρι πᾶσα πόλις.
 ἴσθι, γλυκεῖάν τοι Μενάνδρου
 συν τύχῃ μὸχθων ἀμοιβάν
 ἐπαύρεο. χρῆ δ' ἀπ' Ἀθανᾶν τέκτον' ἀεθληταῖσιν
 ἔμμεν.

41 Αἰγίναθε δῖς Ed. Schwartz: αἰγίναθεας BD

43 μεταίξαις σὲ Byz., Wilamowitz, Turyn: μεταίξαντα BD | Πυθέα
Mingarelli e schol.: Πυθέας BD

45 ἐκράτει Kayser

NEMEAN 5

after persuading their kinsman, Poseidon, who often
 goes from Aegae¹² to the famous Dorian Isthmus,
 where joyous crowds receive the god
 to the sound of the pipe
 and compete with the bold strength of their limbs.
 Inherited Destiny decides the outcome
 of all deeds. Euthymenes, twice from Aegina
 did you fall into Victory's arms
 and enjoy elaborate hymns.
 40
 Indeed, Pytheas, now too your maternal uncle, following
 in your footsteps, glorifies that hero's¹³ kindred race.
 Nemea stands firm for him,
 as well as the local month that Apollo loved.¹⁴
 He defeated those of his age who came to compete at
 home
 and at Nisus' hill with its lovely glens.¹⁵ I rejoice
 that the entire city strives for noble prizes.
 Remember that it was truly through Menander's¹⁶ good
 fortune that you won that sweet reward

12 A cult center of Poseidon in Achaea (cf. II. 8.203).

13 Peleus'; Euthymenes had also won at Nemea.

14 The Aeginetan month of Delphinus, sacred to Apollo, in whose honor
the local games (the Delphinia) were held.

15 At Megara.

16 His trainer.

PINDAR, *Nemean Odes*

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PINDAR

50 εἰ δὲ Θεμιστίων ἴκεις
 ὥστ' αἰδεῖν, μηκέτι ῥίγει δίδοι
 φωνάν, ἀνά δ' ἰστία τείνον
 πρὸς ζυγὸν καρχασίου,
 πύκταν τέ νιν καὶ παγκρατίου
 φθέγξαι ἐλεῖν Ἐπιδαύρω διπλόαν
 νικῶντ' ἀρετάν, προθύροισιν δ' Αἰακοῦ
 ἀνθέων ποιάεντα φέρε στεφανώ-
 ματα σὺν ξανθαῖς Χάρισσιν.

52 παγκρατίου D: παγκρατίω B | διπλόαν B1D: τριπλόαν B

54 ἀνθέων Hermann: ἄνθεα BD | φέρε Wilamowitz: φέρειν BD

56

NEMEAN 5

for your toils. A fashioner of athletes ought to be from
 Athens.¹⁷

Ep. 3

But if it is Themistius¹⁸ you have come
 to sing, hold back no longer: give forth
 your voice, hoist the sails to the
 topmost yard,
 proclaim that as a boxer and in the pancratium
 he won at Epidaurus a double
 victory, and to the portals of Aeacus' temple
 bring the leafy crowns of flowers
 in the company of the fair-haired Graces.

50

17 Pindar plays on the similarity of sound in ath-letai and Athanai.

18 Pytheas' maternal grandfather (schol.).

57

Find related works: Pindar, Greek Library, 600 BC – 500 BC, 500 BC – 400 BC, Poetry, Lyric, Encomium

PINDAR

Nemean 6

The victory of Alcimidas in boys' wrestling marks the twenty-fifth won in the crown games by his clan the Bassidae. A remarkable feature of the victor's own family, which Pindar declares holds more boxing crowns than any other in Greece, is its athletic success in alternate generations. Alcimidas' father is not even named, but his grandfather, Praxidamas, was extremely successful, with three victories at Nemea, five at the Isthmus, and one at Olympia. His great-grandfather, Socleides, was not distinguished, but his great-great-grandfather, Hagesimachus, apparently was. Two other family members, Callias and Creontidas (whose relationship to the victor is not clear), were also successful athletes.

Although we share the same mother (Earth) with the gods and resemble them in mind and body, our mortality and inability to foresee the future make us as nothing in comparison to them (1–7). Alcimidas' inherited destiny has been like the fields, alternately productive and fallow, for having won the boys' wrestling at Nemea he emulates his successful grandfather, Praxidamas (8–20), whose own father, Socleides, derived his fame from his three successful sons (20–24).

The poet declares that no other house has won more boxing crowns than theirs, and expresses the hope that his

PINDAR

bold claim is accurate (24–28). He summons the Muse to sing of the Bassidae, whose achievements provide the Muses' plowmen with much work (28–34). He adds that other members of the family, Callias and Creontidas, had been victorious at Delphi and Nemea (34–44).

Eulogists have many ways to praise Aegina, because the achievements of the Aeacidae are known far and wide (45–49), even to the Ethiopians, whose leader Memnon was killed by Achilles at Troy (49–53). Former poets had much to say about the exploits of the Aeacidae, and the poet, too, has followed their lead, but he now turns to the occasion of his ode (53–57). His task is to announce that Alcimidas has won his family's twenty-fifth crown victory (57–61). He mentions in passing that two Olympic victories were denied Alcimidas and Polytimidas because of an unlucky draw (61–63). The poem concludes with brief praise of the trainer Melesias (64–66).

PINDAR

6. ΑΛΚΙΜΙΔΑΙ ΑΙΓΙΝΗΤΗΙ

ΠΑΙΔΙ ΠΑΛΛΑΙΣΤΗΙ

- A' Ἐν ἀνδρῶν, ἐν θεῶν γένος· ἐκ μιᾶς δὲ πνέομεν
ματρὸς ἀμφοτέρου· διείργει δὲ πᾶσα κεκριμένα
δύναμις, ὡς τὸ μὲν οὐδέν, ὁ δὲ
χάλκεος ἀσφαλὲς αἰὲν ἔδος
μένει οὐρανός, ἀλλὰ τι προσφέρομεν ἔμπαν ἢ
μέγαν
- 5 νόον ἦτοι φύσιν ἀθανάτοις,
καίπερ ἔφαμερίαν οὐκ
εἰδότες οὐδὲ μετὰ νύκτας
- 6b ἄμμε πότμος
ἄντιν' ἔγραψε δραμεῖν ποτὶ στάθμαν.
τεκμαίρει καὶ νυν Ἀλκιμίδας τὸ συγγενὲς ἰδεῖν
ἄγχι καρποφόροις ἀρούρασιν, αἴτ' ἀμειβόμεναι
- 10 τόκα μὲν ὧν βίον ἀνδράσιν ἐπ-
ηετανὸν ἐκ πεδίων ἔδοσαν,
8 τεκμαίρει E. Schmid: τεκμαίρει δὲ BD

NEMEAN 6

6. FOR ALCIMIDAS OF AEGINA

WINNER, BOYS' WRESTLING

- There is one race of men, another of gods; but from one
mother¹ Str. 1
we both draw our breath. Yet the allotment of a wholly
different power separates us, for the one race is nothing,
whereas the bronze heaven remains a secure abode
forever. Nevertheless, we do somewhat resemble
the immortals, either in greatness of mind or bodily
nature, 5
although we do not know
by day or in the night
to what goal destiny 6b
has marked for us to run.
- And now Alcimidas makes it clear to see that his
inherited Ant. 1
nature is like crop-bearing fields, which alternate
and at one time give men abundant sustenance 10
from the plains,
- 1 I.e. Gaea, Earth.

PINDAR

τόκα δ' αὖτ' ἀναπασάμεναι σθένος ἔμαρψαν. ἦλθέ

τοι

Νεμέας ἐξ ἐρατῶν ἀέθλων

παῖς ἐναγώνιος, ὃς ταύ-

ταν μεθέπων Διόθεν αἶσαν

13b νῦν πέφανται

οὐκ ἄμμορος ἀμφὶ πάλα κυναγέτας,

15 ἴχνησιν ἐν Πραξιδάμαντος ἐὼν πόδα νέμων

πατροπάτορος ὀμαιμίου.

κεῖνος γὰρ Ὀλυμπιόνικος ἐὼν Αἰακίδαις

ἔρνεα πρῶτος <ἔνεικεν> ἀπ' Ἀλφειοῦ,

καὶ πεντάκις Ἴσθμοῖ στεφανωσάμενος,

20 Νεμέα δὲ τρεῖς, ἔπαυσε λάθαν

Σασκλείδα', ὃς ὑπέρτατος

Ἀγησιμάχοι' ὑέων γένετο'

B' ἐπεὶ οἱ τρεῖς ἀεθλοφόροι πρὸς ἄκρον ἀρετᾶς

ἦλθον, οἳ τε πόνων ἐγεύσαντο. σὺν θεοῦ δὲ τύχα

25 ἕτερον οὐ τίνα οἶκον ἀπε-

φάνατο πυγμαχία <πλεόνων>

13b νῦν Triclinius: νῦν τε BD

16 ὀμαιμίοις Schroeder

18 <ἔνεικεν> suppl. Bergk

20 τρεῖς Hermann: τρεῖς BD

21 Σασκλείδα' Wilamowitz: σασκλείδα BD

22 Ἀγησιμάχοι' Maas: ἀγησιμάχῳ BD | ὑέων Wilhelm Schulze: υἱῶν BD:

υἱῶν Triclinius | γένετο Triclinius: ἐγένετο BD

25 <πλεόνων> suppl. E. Schmid e schol.

NEMEAN 6

but at another rest to gather strength.

For from the lovely games of Nemea

has come that boy competitor, who, following

such a fortune from Zeus,

has now shown himself

13b

to be no empty-handed hunter at wrestling,

as he plants his step in the tracks

Ep. 1

of his own true grandfather Praxidamas.²

16

For he was the first Olympic victor to bring garlands

from the Alpheus to the Aeacidae,

and by winning crowns five times at the Isthmus

and three at Nemea, he ended the oblivion

20

of Socleides, who became the greatest³

of Hagesimachus' sons,

since for him three victors⁴ who tasted of toils

Str. 2

reached the summit of excellence. By the god's grace

the art of boxing has revealed

25

no other house to be the steward of more crowns

² Or (reading ὀμαιμίοις) in the kindred tracks of his grandfather.

³ Or was the eldest (schol.). Presumably he was greatest by having three victorious sons. See Appendix for a possible reconstruction of the family genealogy.

⁴ His three sons: Praxidamas and perhaps the Callias and Creontidas mentioned in 34–44.

PINDAR

ταμίαν στεφάνων μυχῶ Ἑλλάδος ἀπάσας. ἔλπομαι
μέγα εἰπὼν σκοποῦ ἄντα τυχεῖν
ὥτ' ἀπὸ τόξου ἰεῖς· εὖ-

θιν' ἐπὶ τοῦτον, ἄγε, Μοῖσα,

28b οὔρον ἐπέων

εὐκλέα· παροιχομένων γὰρ ἀνέρων

30 αἰοδαὶ καὶ λόγοι τὰ καλά σφιν ἔργ' ἐκόμισαν,
Βασσίδασιν ἅ τ' οὐ σπανίζει· παλαίφατος γενεά,
ἴδια ναυστολέοντες ἐπι-

κώμια, Πιερίδων ἀρόταις

δυνατοὶ παρέχειν πολὺν ὕμνον ἀγερώχων ἐργμάτων
ἔνεκεν. καὶ γὰρ ἐν ἀγαθέα

35 χεῖρας ἱμάντι δεθεῖς Πυ-

θῶνι κράτησεν ἀπὸ ταύτας

35b αἶμα πάτρας

χρυσалаκάτου ποτὲ Καλλίας ἀδῶν

ἔρνεσι Λατοῦς, παρὰ Κασταλίαν τε Χαρίτων
ἔσπεριος ὁμάδῳ φλέγεν·

πόντου τε γέφυρ' ἀκάμαντος ἐν ἀμφικτιόνων

27 εἰπὼν σκοποῦ ἄντα Mingarelli: εἰ]πῶν σκο[που Π41: εἰπὼν ἄντα σκοποῦ

BD | τυχεῖν D: τετυχεῖν B

28 ὥτ' edd.: ὦ τ' B: ὄ τ' D: ωστ' ἀπο Π41

30 αἰοδαὶ καὶ λόγοι Pauw: αἰοδοὶ καὶ λόγοι (αοιδοὶ καὶ λο[Π41) BD

37 κασταλίαν V: κασταλία BD

NEMEAN 6

in the heart of all Hellas.⁵ I hope,
in making this great claim, to hit the mark head on,
shooting, like an archer, from my bow.

Come, Muse, direct to that house

a glorious wind

28b

of verses, because when men are dead and gone,

songs and words preserve for them their noble deeds,
and of these the Bassidae have no lack; a family famed of
old,

Ant. 2

31

they carry their own shipload of victory songs

and can supply the Pierians' plowmen⁶

much to sing about because of their proud
accomplishments. For indeed, once in holy Pytho
Callias, a blood relative

35

of that clan, bound his hands

with thongs⁷ and was victorious,

35b

having found favor with the offspring⁸ of goldenspindled

Leto, and in the evening by the Castalian spring

Ep. 2

he was ablaze with the clamor of the Graces;

and the bridge of the unwearied sea⁹ honored

Creontidas

5 It is unclear whether this refers only to the Isthmus or to all Greece (schol.).

6 I.e. poets.

7 Boxers bound their hands with leather straps (himantes) to protect their knuckles.

8 Apollo and Artemis.

9 The Isthmus of Corinth.

- 40 ταυροφόνῳ τριετηρίδι Κρεοντίδαν
τίμασε Ποσειδάνιον ἄν τέμενος·
βοτάνα τέ νίν ποθ' ἄ λέοντος
νικάσαντ' ἤρεφε δασκίοις
Φλειοῦντος ὑπ' ὠγυγίοις ὄρεσιν.
Γ' πλατεῖαι πάντοθεν λογίοισιν ἐντὶ πρόσοδοι
46 νᾶσον εὐκλέα τάνδε κοσμεῖν· ἐπεὶ σφιν Αἰακίδαί
ἔπορον ἔξοχον αἴσαν ἄρε-
τάς ἀποδεικνύμενοι μεγάλας,
πέταται δ' ἐπὶ τε χθόνα καὶ διὰ θαλάσσης τηλόθεν
ὄνυμ' αὐτῶν· καὶ ἐς Αἰθίοπας
50 Μέμνονος οὐκ ἀπονοστή-
σαντος ἔπαλτο· βαρὺ δέ σφιν
50b νεῖκος Ἀχιλεὺς
ἔμπεσε χαμαὶ καταβαίς ἀφ' ἄρμάτων,
φαενῆς υἱὸν εὐτ' ἐνάριζεν Ἄοος ἀκμᾶ
ἔγχεος ζακότοιο. καὶ ταῦτα μὲν παλαιότεροι
ὁδὸν ἀμαξιτὸν εὖρον· ἔπο-
μαι δὲ καὶ αὐτὸς ἔχων μελέταν·
55 τὸ δὲ πὰρ ποδὶ ναὸς ἐλισσόμενον αἰεὶ κυμάτων
λέγεται παντὶ μάλιστα δονεῖν

43 ἤρεφε Hermann: ἔρεψε BDV

50 οὐκ Triclinius: οὐκ ἄν BD

52 ἐνάριζεν Triclinius: ἐνάριζεν BD | ἀκμᾶ E. Schmid e schol.: αἰγμᾶ BD

53 ταῦτα Pauw: ταύταν BD

- at the biennial sacrifice of oxen by the neighboring
peoples
in the precinct of Poseidon;
and the lion's herb¹⁰ once crowned him
when he was victorious beneath the ancient
shadowy hills of Phleius.
Wide are the avenues from every direction for eulogists
to adorn this famous island, because the Aeacidae
46 have given them¹¹ a distinguished fortune
by displaying great achievements,
and their name flies far away over the land
and through the sea, and it leapt even to the Ethiopians,
when Memnon did not return.¹² 50
Upon them fell
50b a heavy opponent, Achilles,
after stepping down from his chariot onto the ground,
when he slew the son of shining Dawn with the point
of his raging spear. The older poets found in such deeds
Ant. 3 as those a highway of song,
and I myself follow along, making it my concern.
55 But the wave that rolls in the path of the ship
is said to disturb every man's heart

10 Parsley from which the crowns at Nemea were made.

11 Either the Aeginetans or the eulogists (schol.); if αἴσα means fortune (rather than portion), the former is more likely.

12 He was slain by Achilles (cf. Nem. 3.61–63, Isth. 5.40–41, and Isth. 8.54).

PINDAR

θυμόν. ἐκόντι δ' ἐγὼ νό-
 τῶ μεθέπων δίδυμον ἄχθος
 57b ἄγγελος ἔβαν,
 πέμπτον ἐπὶ εἴκοσι τοῦτο γαρύων
 εὖχος ἀγώνων ἄπο, τοὺς ἐνέποισιν ἱερούς,
 60 Ἀλκίμιδα, σέ γ' ἐπαρκέσαι
 κλειτᾶ γενεᾶ· δύο μὲν Κρονίου παρ τεμένει,
 παῖ, σέ τ' ἐνόσφισε καὶ Πολυτιμίδα
 κλᾶρος προπετῆς ἄνθε' Ὀλυμπιάδος.
 δελφῖνι καὶ τάχος δι' ἄλμας
 65 ἴσον <κ'> εἶπομι Μελησίαν
 χειρῶν τε καὶ ἰσχύος ἀνίσχον.

60 Ἀλκίμιδα Hartung: ἀλκιμίδας BD | σέ γ' ἐπαρκέσαι Turyn: τό γ' ἐπάρκεσε BD

64 καὶ Schrceder e schol.: κε BD: κεν Triclinius

65 <κ'> suppl. Wilamowitz

68

NEMEAN 6

the most. On my willing back I accept
 a double burden,¹³
 and have come as a messenger, 57b
 proclaiming that this is the twenty-fifth
 triumph won from the games that men call sacred Ep. 3
 which you, Alcimidas, have provided 60
 for your illustrious family—although a random¹⁴ lot
 robbed you, my boy, and Polytimidas of two wreaths
 from the Olympic festival by the precinct of Cronus' son.
 As swift as a dolphin through the sea
 would I say that Melesias¹⁵ is, 65
 that charioteer of hands and strength.

13 I.e. praise for both the victor and his family; his victory is their twenty-fifth.

14 Presumably an unlucky draw of opponents prevented Alcimidas and Polytimidas (a relative according to the scholion) from winning.

15 The trainer.

69

and related works: Pindar, Greek Library, 600 BC – 500 BC, 500 BC – 400 BC, Poetry, Lyric, Encomium

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PINDAR

Nemean 7

This ode, which Gildersleeve called “the touchstone of Pindaric interpretation,” is one of the most difficult to understand. There are a number of textual problems, most importantly at 33–34; in several places the tone becomes very defensive without any indication of what is at issue (e.g., 64–69, 75–76, and 102–105); one topic often follows another without a clear transition; and finally the meaning or point of several passages is doubtful (e.g., 17–20, 31, 70–73, 77–79, and 102–105). Many scholars follow remarks in the scholia asserting that Pindar is apologizing for his supposedly unflattering treatment of Neoptolemus in Pae. 6, but neither poem can be dated and such speculation has proved of little assistance in interpreting Nem. 7. What is remarkable is that such a long, complex, and often beautiful poem should have been written for a boy athlete.

A hymn to Eleithyia, goddess of childbirth, leads to an announcement of Sogenes’ victory in the pentathlon (1–8). His city Aegina, home of the Aeacidae, fosters athletics and song (9–10). Poetry serves as a mirror to reflect and hold the memory of successful deeds (11–16). Wise men, recognizing that death is inevitable, do not hoard their wealth (17–20).

Pindar claims that Homer has exaggerated Odysseus’ real experiences through his deceptive poetic craft (20–

PINDAR

23), and that if the majority of men had not been blind to the fact that Ajax was the best fighter after Achilles, Ajax would not have killed himself in anger over the decision of the arms (23–30). Although all men must die, some are honored in posthumous song by a god’s grace (30–32).

The poet brings his helping song to Delphi, where Neoptolemus is buried (33–36). After reigning briefly in Molossia, Neoptolemus brought spoils from Troy to Delphi, where he was killed in a quarrel (36–42), but he fulfilled his fate and now presides over festival processions (43–47). No lengthy proof is required: Apollo is the witness for Neoptolemus’ greatness (48–49). The poet could say much more about Aegina and her heroes, but declines to do so (50–53).

Gnomic reflections echoing those in the opening hymn conclude with the observation that no one enjoys perfect happiness (53–58). The poet praises his host Thearion for wise use of his good fortune (58–63), and calls a descendant of Neoptolemus to witness that his praise is just (64–69). Turning to Sogenes, he compares his own poetic efforts to those required in the pentathlon, and strikes up a new prelude, celebrating Zeus, Nemea, Aegina, and Aeacus and ending with Heracles (70–86), upon whom Sogenes can rely as a neighbor because his home is located between two of Heracles’ sanctuaries (86–94). The poet prays that Heracles may grant the victor, his father, and their descendants a happy life (94–101), and concludes by declaring that he has praised Neoptolemus with fitting words and that there is no need to repeat what is obvious (102–105).

PINDAR

7. ΣΩΓΕΝΕΙ ΑΙΓΙΝΗΤΗΙ

ΠΑΙΔΙ ΠΕΝΤΑΘΛΩΙ

- A' Ἐλείθυια, πάρεδρε Μοιρᾶν βαθυφρόνων,
 παῖ μεγαλοσθενέος, ἄκου-
 σον, Ἥρας, γενέτειρα τέκνων· ἄνευ σέθεν
 οὐ φάος, οὐ μέλαιναν δρακέντες εὐφρόναν
 τεὰν ἀδελφεὰν ἐλάχομεν ἀγλαόγυιον Ἥβαν.
- 5 ἀναπνέομεν δ' οὐχ ἅπαντες ἐπὶ ἴσα·
 εἴργει δὲ πότμῳ ζυγέθ' ἕτερον ἕτερα. σὺν δὲ τίν
 καὶ παῖς ὁ Θεαρίωνος ἀρετᾶ κριθείς
 εὐδοξος ἀείδεται Σω-
 γένης μετὰ πενταέθλοις.
 πόλιν γὰρ φιλόμολπον οἰκεῖ δορικτύπων
- 10 Αἰακιδᾶν· μάλα δ' ἐθέλον-
 τι σύμπειρον ἀγωνία θυμὸν ἀμφέπειν.
 εἰ δὲ τύχη τις ἔρδων, μελίφρον' αἰτίαν

6 πότμῳ B: πότμος D | ζυγέθ' E. Schmid: ζυγόν θ' BD

8 εὐδοξος B: ἔνδοξος D(schol.)

9 δορικτύπων Bs: δορίκτυπον Bi: δορύκτυπον D

NEMEAN 7

7. FOR SOGENES OF AEGINA

WINNER, BOYS' PENTATHLON

Eleithyia, enthroned beside the deep-thinking Fates,
 daughter of mighty Hera, hear me,
 giver of birth to children. Without you
 we behold neither light nor the darkness of night,
 nor are we allotted your sister, splendid-limbed Hebe.¹
 Yet we do not all draw breath for equal ends,
 for different things constrain each man in destiny's yoke.

Str. 1

5

But by your grace
 Thearion's son, Sogenes, is made famous in song
 because he was distinguished for his excellence
 among pentathletes.

For he lives in the song-loving city of the spear-clashing
 Aeacidae,² and they most eagerly cherish a spirit
 that has been tested in competition.

Ant. 1

10

If a man succeeds in an exploit, he casts a honey-minded

1 Goddess of Youth.

2 Aegina.

PINDAR

- ῥοαῖσι Μοισᾶν ἐνέβαλε· ταὶ μεγάλαι γὰρ ἀλκαὶ
 σκότον πολὺν ὕμνων ἔχοντι δεόμεναι·
 ἔργοις δὲ καλοῖς ἔσοπτρον ἴσαμεν ἐνὶ σὺν τρόπῳ,
 15 εἰ Μναμοσύνας ἔκατι λιπαράμπυκος
 εὔρηται ἄποινα μόχθων
 κλυταῖς ἐπέων ἀοιδαῖς.
 σοφοὶ δὲ μέλλοντα τριταῖον ἄνεμον
 ἔμαθον, οὐδ' ὑπὸ κέρδει βλάβεν·
 ἀφνεὸς πενιχρὸς τε θανάτου παρά
 20 σᾶμα νέονται. ἐγὼ δὲ πλέον' ἔλπομαι
 λόγον Ὀδυσσεὸς ἢ πάθαν
 διὰ τὸν ἀδυεπῆ γενέσθ' Ὀμηρον·
 Β' ἐπεὶ ψεύδεσὶ οἱ ποτανᾶ <τε> μαχανᾶ
 σεμνὸν ἔπεστί τι· σοφία
 δὲ κλέπτει παράγοισα μύθοις. τυφλὸν δ' ἔχει
 ἦτορ ὄμιλος ἀνδρῶν ὁ πλειῖστος. εἰ γὰρ ἦν
 25 ἐν τὰν ἀλάθειαν ιδέμεν, οὐ κεν ὄπλων χολωθεῖς
 ὁ καρτερὸς Αἴας ἔπαξε διὰ φρενῶν
 λευρὸν ξίφος· ὃν κράτιστον Ἀχιλέος ἄτερ μάχα
 ξανθῶ Μενέλα δάμαρτα κομίσει θοαῖς

16 εὔρηται Hermann: εὔρηταί τις BD

19 ἀφνεὸς Triclinius: ἀφνεός τε BD

19-19 παρά σᾶμα BD: πέρας ἄμα Wieseler

22 <τε> suppl. Hermann

25 ἐ τὰν Boeckh: ἐάν BDΣγρ: ἐάν schol. Dionysius Charmidis filius

NEMEAN 7

cause³ into the Muses' streams, for great deeds of valor remain in deep darkness when they lack hymns.

We know of a mirror for noble deeds in only one way, if, by the grace of Mnemosyne with the shining crown, one finds a recompense for his labors in poetry's famous songs.

Wise men know well the wind to come on the third day⁴ and are not harmed by greed for gain, for rich and poor travel to the tomb⁵ of death. I believe that Odysseus' story has become greater than his actual suffering because of Homer's sweet verse,

for upon his fictions and soaring craft rests great majesty, and his skill deceives with misleading tales. The great majority of men have a blind heart, for if they could have seen the truth, mighty Ajax, in anger over the arms, would not have planted in his chest the smooth sword. Except for Achilles, in battle he was the best

whom the favoring breezes of the straight-blowing

3 I.e. a pleasing theme for song.

4 Wise men recognize the uncertainty of the future (i.e. the third day's wind), which eventually ends in death, and do not hoard their gain (cf. Ol. 2.56, Nem. 1.31–33, and Isth. 1.67–68).

5 Or (reading πίρας ἄμα) travel together to the boundary of death.

PINDAR

ἄν ναυσὶ πόρευσαν εὐθυ-
 πνόου Ζεφύροιο πομπαί
 30 πρὸς Ἴλου πόλιν. ἀλλὰ κοινὸν γὰρ ἔρχεται
 κῦμ' Αἶδα, πέσε δ' ἀδόκητον
 ἐν καὶ δοκέοντα· τιμὰ δὲ γίνεται
 ὧν θεὸς ἀβρὸν αὖξει λόγον τεθνακότων.
 βοαθοῶν τοι παρὰ μέγαν ὀμφαλὸν εὐρυκόλπου
 μόλον χθονός· ἐν Πυθίοισι δὲ δαπέδοις
 35 κεῖται Πριάμου πόλιν Νεοπτόλεμος ἐπεὶ πράθην,
 τᾶ καὶ Δαναοὶ πόνησαν· ὁ δ' ἀποπλέων
 Σκύρου μὲν ἄμαρτε, πλαγχθέν-
 τες δ' εἰς Ἐφύραν ἵκοντο.
 Μολοσσία δ' ἐμβασίλευεν ὀλίγον
 χρόνον· ἀτὰρ γένος αἰεὶ φέρει
 40 τοῦτό οἱ γέρας· ὄχγετο δὲ πρὸς θεόν,
 κτέατ' ἄγων Τροΐαθεν ἀκροθινίων·
 ἵνα κρεῶν νιν ὑπερ μάχας
 ἔλασεν ἀντιτυχόντ' ἀνήρ μαχαίρα.
 Γ' βάρυνθεν δὲ περισσὰ Δελφοὶ ξεναγέται.
 ἀλλὰ τὸ μόρσιμον ἀπέδωκεν·
 ἐχρῆν δέ τιν' ἔνδον ἄλσει παλαιτάτῳ

29 εὐθυπνόου D: εὐθυπόρου B | πομπαί BγρD: πνοαί B

33 βοαθοῶν Farnell: βοαθῶαν BD | παρὰ Hermann e schol.: γὰρ BD

34 μόλον Hermann: ἔμολε(ν) BD, Didymus: ἔμολον Σγρ: μόλε Bundy

39 φέρει D: φέρεν B

NEMEAN 7

Zephyr conducted to the city of Ilus
 in swift ships, to return his wife
 to fair-haired Menelaus. But to all alike comes
 the wave of Hades, and it falls upon the obscure
 and the famous;⁶ yet honor belongs to those
 whose fair story a god exalts after they die.
 As a helper, then, I have come to the great navel
 of the broad-bosomed earth. For in Pytho's holy ground
 lies Neoptolemus, after he sacked Priam's city,
 where the Danaans also toiled. When he sailed away,
 he missed Scyros,⁷ but, after wandering,
 he and his men reached Ephyra.⁸
 In Molossia⁹ he was king for a short
 time, but his offspring have forever held
 that privilege of his. He then went to visit the god,¹⁰
 bringing with him items from the finest spoils of Troy.
 There, when he became involved in a quarrel over
 sacrificial meats, a man struck him with a sword.
 The hospitable Delphians were exceedingly grieved,
 but he had paid his debt to destiny, for it was necessary
 that within that most ancient precinct

Ant. 2

31

35

Ep. 2

40

Str. 3

6 Or upon the unexpected and expecting.

7 The island where he was raised.

8 The capital of Thesprotia, a district of Epirus.

9 A district of Epirus.

10 Apollo.

- 45 Αἰακιδᾶν κρεόντων τὸ λοιπὸν ἔμμεναι
θεοῦ παρ' εὐτειχέα δόμον, ἠροΐαις δὲ πομπαῖς
θεμισκόπον οἰκεῖν ἐόντα πολυθύτοις.
εὐώνυμον ἐς δίκαν τρία ἔπεα διαρκέσει·
οὐ ψεῦδης ὁ μάρτυς ἔργμασιν ἐπιστατεῖ.
- 50 Αἴγινα, τεῶν Διός τ' ἐκ-
γόνων θρασύ μοι τόδ' εἰπεῖν
φαενναῖς ἀρεταῖς ὁδὸν κυρίαν λόγων
οἴκοθεν· ἀλλὰ γὰρ ἀνάπαυ-
σις ἐν παντὶ γλυκεῖα ἔργῳ· κόρον δ' ἔχει
καὶ μέλι καὶ τὰ τέρπν' ἄνθε' Ἀφροδίσια.
φυᾶ δ' ἕκαστος διαφέρομεν βιοτὰν λαχόντες
- 55 ὁ μὲν τά, τὰ δ' ἄλλοι· τυχεῖν δ' ἐν' ἀδύνατον
εὐδαιμονίαν ἅπασαν ἀνελόμενον· οὐκ ἔχω
εἰπεῖν, τίνι τοῦτο Μοῖρα τέλος ἔμπεδον
ᾧρεξε. Θεαρίων, τίν δ'
ἐοικότα καιρὸν ὄλβου
δίδωσι, τόλμαν τε καλῶν ἀρομένῳ
- 60 σύνεσιν οὐκ ἀποβλάπτει φρενῶν.
ξεῖνός εἰμι· σκοτεινὸν ἀπέχων ψόγον,
ὔδατος ᾧτε ῥοὰς φίλον ἐς ἄνδρ' ἄγων
κλέος ἐτήτυμον αἰνέσω·
ποτίφορος δ' ἀγαθοῖσι μισθὸς οὗτος.

51 μυρίαν Janko

59-60 ἀρομένῳ σύνεσιν Hermann: ἀραμένῳ σύνεσις BD

- one of the royal Aeacidae remain ever after
beside the god's well-walled temple, to dwell there
as a rightful overseer of processions honoring heroes
with many sacrifices.
When it comes to his just renown, three words will
suffice:
no lying witness presides over his accomplishments.¹¹
Aegina, I am emboldened to say
that for the splendid achievements
of your offspring and Zeus' there is a royal road of words
stretching from your home; but rest is sweet
in every endeavor and even honey
and Aphrodite's delightful flowers can be cloying.
By nature each of us is allotted a life that sets him apart:
one person has this, others that, and it is impossible
for one man to succeed in winning complete happiness:
I cannot name any to whom Fate has given such a prize
that lasts. But, Thearion,¹² to you
she gives fitting measure of prosperity,
and although you have won boldness for noble deeds,
she does not harm your mind's understanding.
I am a guest-friend. Keeping away dark blame,
like streams of water I shall bring genuine fame
with my praises to the man who is my friend,
for that is the proper reward for good men.

11 I.e. Apollo's favor testifies to Neoptolemus' greatness. Others punctuate this sentence to read: no lying witness presides over the accomplishments, Aegina, of your offspring and Zeus'.

12 The victor's father.

Δ' ἐὼν δ' ἐγγὺς Ἀχαιοὺς οὐ μέμψεται μ' ἀνήρ
 65 Ἴονίας ὑπὲρ ἁλὸς οἰ-
 κέων, καὶ προξενία πέποιθ', ἔν τε δαμόταις
 ᾧμματι δέρκομαι λαμπρόν, οὐχ ὑπερβαλῶν,
 βίαια πάντ' ἐκ ποδὸς ἐρύσαις· ὁ δὲ λοιπὸς εὐφρων
 ποτὶ χρόνος ἔρποι. μαθὼν δέ τις ἀνερεῖ,
 εἰ παρ μέλος ἔρχομαι ψάγιον ὄσρον ἐννέπων.
 70 Εὐξένιδα πάτραθε Σώγενας, ἀπομνύω
 μὴ τέρμα προβαῖς ἄκονθ' ὄ-
 τε χαλκοπάρασον ὄρσαι
 θοῶν γλῶσσαν, ὃς ἐξέπεμψεν παλαισμάτων
 αὐχένα καὶ σθένος ἀδῖαν-
 τον, αἶθωνι πρὶν ἀλίῳ γυῖον ἐμπεσεῖν.
 εἰ πόνος ἦν, τὸ τερπνὸν πλέον πεδέρχεται.
 75 ἔα με' νικῶντί γε χάριν, εἴ τι πέραν ἀερθεῖς
 ἀνέκραγον, οὐ τραχὺς εἰμι καταθέμεν.
 εἴρειν στεφάνους ἐλαφρόν, ἀναβάλειο· Μοῖσά τοι
 κολλᾶ χρυσὸν ἔν τε λευκὸν ἐλέφανθ' ἀμᾶ
 καὶ λείριον ἄνθεμον πον-
 τίας ὑφελοῖς' ἐέρσας.

66 ὑπερβαλῶν E. Schmid: ὑπερβάλλον BD

68 ἀνερεῖ Gildersleeve: ἄν ἐρεῖ BD

72 ἐξέπεμψεν Boeckh: ἐξέπεμψε D: ἐξέπεμψας B

If any Achaean man is nearby, one dwelling beyond
 the Ionian Sea,¹³ he will not blame me; I also trust
 in my host's hospitality, and among his townsmen
 my gaze is bright, since I have not been excessive,
 but have removed everything forced from my path.¹⁴

May time to come
 approach favorably. One who knows me will proclaim
 if I come saying a crooked utterance out of tune.
 Sogenes from the clan of the Euxenidae, I swear
 that I have not stepped up to the line
 and sent my tongue

speeding like a bronze-cheeked javelin, which releases
 the strong neck from wrestling without sweat,

 before the body falls under the blazing sun.¹⁵

If there was hard work, greater is the delight that
 follows.

Forgive me. If in excessive elation I cried out, to a
 victor,

at least, I am not averse to paying a debt of honor.

Weaving crowns is easy. Strike up the prelude. The
 Muse,

you know, binds together gold and white ivory
 with the lily flower¹⁶ she has taken

 from under the dew of the sea.

13 I.e. a descendant of Neoptolemus in Molossia.

14 I interpret this to mean that his praise of Thearion and Neoptolemus has not been exaggerated or forced.

15 The pentathlon could be won with enough victories in earlier events such as the javelin throw, thereby obviating the deciding wrestling match in the heat of the day. The implication is that Pindar will spare no effort in praising the victor.

16 Coral.

Str. 4

65

70

Ant. 4

75

- 80 Διὸς δὲ μεμναμένος ἀμφὶ Νεμέᾳ
 πολύφατον θρόον ὕμνων δόνει
 ἡσυχᾶ. βασιλῆα δὲ θεῶν πρέπει
 δάπεδον ἂν τόδε γαρυέμεν ἡμέρα
 ὅπῃ λέγοντι γὰρ Αἰακόν
 νιν ὑπὸ ματροδόκοις γοναῖς φυτεῦσαι,
 Εἴ ἐμᾶ μὲν πολίαρχον εὐωνύμῳ πάτρα,
 86 Ἡράκλεες, σέο δὲ προπράον'
 ἔμμεν ξεῖνον ἀδελφεόν τ'. εἰ δὲ γεύεται
 ἀνδρὸς ἀνὴρ τι, φαῖμέν κε γείτον' ἔμμεναι
 νόῳ φιλήσαντ' ἀτενεί γείτονι χάρμα πάντων
 ἐπάξιον· εἰ δ' αὐτὸ καὶ θεὸς ἀνέχοι,
 90 ἐν τίν κ' ἐθέλοι, Γίγαντας δς ἐδάμασας, εὐτυχῶς
 ναίειν πατρὶ Σωγένης ἀταλὸν ἀμφέπων
 θυμὸν προγόνων εὐκτή-
 μονα ζαθέαν ἄγνιαν'
 ἐπεὶ τετραόροισιν ὄθ' ἀρμάτων ζυγοῖς
 ἐν τεμένεσσι δόμον ἔχει
 τεοῖς, ἀμφοτέρως ἰὼν χειρός. ὦ μάκαρ,
 83 ἡμέρα Benedictus (invit. schol. metr.): θαμερᾶ B: θεμερᾶς D
 85 ἐᾶ Hermann
 86 προπράον' ἔμμεν Schroeder, Jurenka, Turyn: προπρεῶνα μὲν BD |
 γεύεται BsD, Aristarchus: δεύεται Bi(schol.)

- But, after mentioning Zeus, set in motion¹⁷ Ep. 4
 the famous sound of hymns for Nemea, 81
 softly. It is fitting to sing of the king of the gods
 on this holy ground¹⁸ with a gentle
 voice, for they say that through the mother¹⁹
 who received his seed he begat Aeacus
 to be ruler of cities in my²⁰ illustrious land, Str. 5
 and, Heracles, to be your kindly guest-friend 86
 and brother. If man has any enjoyment
 of his fellow man, I would say that a neighbor who loved
 his neighbor with fixed purpose is a joy to him worth
 everything. And if a god²¹ should also uphold this
 principle,
 then with your help, subduer of the Giants, 90
 Sogenes might wish, as he cherishes a spirit of
 tenderness
 for his father, to live joyfully on the well-built
 sacred street of his forefathers;
 for, like the yokes of a four-horse chariot, Ant. 5
 he has his home in your precincts
 on either hand as he goes forth.²² Blessed one,

17 The poet is addressing himself (or the chorus leader).

18 In Aegina.

19 The nymph Aegina.

20 The first person implies that the poet is speaking for the chorus or the Aeginetans; many editors adopt Hermann's emendation ἐᾶ ("his own").

21 For Heracles as a god, see Nem. 3.22; for his part in slaying the Giants, see Nem. 1.67–69.

22 Sogenes had his home between two precincts dedicated to Heracles, like the pole that runs between the yokes on a fourhorse chariot (schol.).

PINDAR

- 95 τὴν δ' ἐπέουκεν Ἥρας πόσιν τε πειθέμεν
 κόραν τε γλαυκώπιδα· δύνασαι δὲ βροτοῖσιν ἀλκάν
 ἀμαχανιᾶν δυσβάτων θαμὰ διδόμεν.
 εἰ γάρ σφισιν ἐμπεδοσθενέα βίοτον ἀρμόσαις
 ἦβᾶ λιπαρῶ τε γήραϊ διαπλέκοις
 100 εὐδαίμον' ἐόντα, παίδων
 δὲ παῖδες ἔχοιεν αἰεὶ
 γέρας τό περ νῦν καὶ ἄρειον ὄπιθεν.
 τὸ δ' ἐμὸν οὐ ποτε φάσει κέαρ
 ἀτρόποισι Νεοπτόλεμον ἐλκύσαι
 ἔπεσι· ταῦτά δὲ τρεῖς τετράκι τ' ἀμπολεῖν
 105 ἀπορία τελέθει, τέκνοισιν
 ἄτε μανυλάκας "Διὸς Κόρινθος."

95 Ἥρας Bothe: ἦραν BD

98 σφισιν Triclinius: σφιν BD: σύ ἰν Maas

104 ταῦτά Boeckh e schol.: ταῦτα BD

84

NEMEAN 7

- it is fitting for you to win over Hera's husband 95
 and the gray-eyed virgin,²³ for you are often able to give
 mortals defense against desperate difficulties.
 I pray that you may match a steadfast life
 to their²⁴ youth and splendid old age and weave it
 to a happy end, and that 100
 their children's children may always have such
 honor as they now enjoy and even greater hereafter. Ep. 5
 My heart will never say
 that it has treated Neoptolemus with unyielding
 words, but to plow the same ruts three and four times
 is pointless, like someone yapping at children, 105
 "Corinth belongs to Zeus."

23 Athena.

24 Sogenes and Thearion. Or (reading σύ ἰν) his.

85

and related works: Pindar, Greek Library, 600 BC – 500 BC, 500 BC – 400 BC, Poetry, Lyric, Encomium

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PINDAR

Nemean 8

Since the ode lacks a title in the mss, the event must be conjectured from the ambiguous notices in lines 16 and 47–48. Some editors argue that the victories were in the stadion, but most follow Didymus and the scholia in assigning them to the diaulos, the double stadion. The victor's deceased father Megas had won the same event at Nemea. The main narrative, introduced as an illustration of the power of envy to obscure true greatness, tells of Odysseus' use of deceptive speech to win the arms of Achilles, an episode also treated in *Nem.* 7 and *Isth.* 4.

The opening hymn to Hora, the goddess of adolescence, emphasizes that her treatment of the young can be mild or harsh (1–3). A gnomic statement recommending noble love is illustrated by that of Zeus and Aegina, which produced Aeacus, renowned for his just rule (4–12). The poet comes as a suppliant of Aeacus bringing this tribute for the racing victories of Deinias and his father Megas (13–16).

A gnomic reflection on the longevity of god-given prosperity is briefly illustrated by the example of Cinyras (17–18). As if standing at the starting line of a race, the poet draws breath before continuing because, he avows, new words of praise are exposed to envy, which delights in assailing good men, as when it caused Ajax's suicide (19–23).

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Because that hero was unable to speak for himself, the prize of the armor was awarded in a secret vote to Odysseus (24–27). In fact, however, Ajax had proven himself a much more effective fighter, but malicious misrepresentation existed even then to abase good men and raise up unworthy ones (28–34).

The poet prays that he may never be guilty of misrepresenting true worth, but instead be forthright and leave behind a good name for his children (35–37). In a brief priamel he states his desire to bestow praise and blame where it is due (37–39). The wise and just poet nurtures excellence (40–42). Although friends are most needed during times of trial, they are also sought out in times of joy (42–44). The poet cannot bring Megas back to life, but he can, in song, honor his homeland, his clan, and his victories, and thereby provide consolation for pain (44–50). The hymn of celebration predates the war of the Seven against Thebes (50–51).

PINDAR

8. <ΔΕΙΝΙΑΙ ΑΙΓΙΝΗΤΗΙ

ΔΙΑΥΛΟΔΡΟΜΩΙ>

- A' Ὦρα πότνια, κάρυξ Ἀφροδίτας
 ἀμβροσιᾶν φιλοτάτων,
 ἃ τε παρθενηίοις παί-
 δων τ' ἐφίζοισα γλεφάροις,
 τὸν μὲν ἡμέροις ἀνάγκας χερσὶ βαστά-
 ζεις, ἕτερον δ' ἐτέραις.
 ἀγαπατὰ δὲ καιροῦ μὴ πλανα-
 θέντα πρὸς ἔργον ἕκαστον
- 5 τῶν ἀρειόνων ἐρώτων ἐπικρατεῖν δύνασθαι.
 οἷοι καὶ Διὸς Αἰγίνας τε λέκτρον
 ποιμένες ἀμφεπόλησαν
 Κυπρίας δῶρων· ἔβλασταν δ'
 υἱὸς Οἰνόνας βασιλεύς
 χειρὶ καὶ βουλαῖς ἄριστος. πολλὰ νιν πολ-
 λοὶ λιτάνευον ἰδεῖν·
 ἀβοατὶ γὰρ ἠρώων ἄω-
 τοι περιναεταόντων
- 10 ἤθελον κείνου γε πείθεσθ' ἀναζΐαις ἐκόντες,

NEMEAN 8

>8. FOR DEINIAS OF AEGINA

WINNER, DIAULOS

- Queen Hora,¹ herald of Aphrodite's
 ambrosial acts of love,
 settling upon the eyes
 of unwed girls and of boys,
 you hold one person with gentle hands of necessity,
 but another with hands of a different kind.²
 Pleasant it is not to stray from due measure
 in each endeavor
 and be able to win the loves that are more noble.
- Such were the loves, shepherds of Cypris'³ gifts,
 that attended the bed of Zeus
 and Aegina. A son⁴ was born
 as king of Oenona,⁵
 preeminent in strength of hand and counsels. Many men
 often begged to see him,
 for without summons the best
 of the neighboring heroes
 were willing and eager to submit to that man's kingship,

1 The personification of youthful beauty (cf. Ol. 10.104).

2 I.e. rough ones.

3 Aphrodite's.

4 Aeacus.

5 The ancient name for Aegina.

Str. 1

5

Ant. 1

10

οἳ τε κρανααῖς ἐν Ἀθάναισιν ἄρμοζον στρατόν,
οἳ τ' ἀνὰ Σπάρταν Πελοπηιάδαι.
ἰκέτας Αἰακοῦ
σεμνῶν γονάτων πόλιός θ' ὑπὲρ φίλας
ἀστῶν θ' ὑπὲρ τῶνδ' ἄπτομαι φέρων
15 Λυδῖαν μίτραν καναχηδὰ πεποικιλμέναν,
Δείνιος δισσῶν σταδίων
καὶ πατρὸς Μέγα Νεμεαῖον ἄγαλμα.
σὺν θεῷ γάρ τοι φυτευθεὶς
ὄλβος ἀνθρώποισι παρμονώτερος·
B ὅσπερ καὶ Κινύραν ἔβρισε πλούτῳ
ποντία ἐν ποτε Κύπρῳ.
ἴσταμαι δὴ ποσσὶ κούφοις,
ἀμπνέων τε πρὶν τι φάμεν.
20 πολλὰ γὰρ πολλὰ λέλεκται, νεαρὰ δ' ἐξευρόντα
δόμην βασάνῳ
ἐς ἔλεγχον, ἅπας κίνδυνος· ὄ-
ψον δὲ λόγοι φθονεροῖσιν,
ἄπτεται δ' ἐσλῶν αἰεὶ, χειρόνεσσι δ' οὐκ ἐρίζει.
κεῖνος καὶ Τελαμῶνος δάψεν υἱόν,
φασγάνῳ ἀμφικυλίσαις,
ἧ τιν' ἄγλωσσον μὲν, ἧτορ δ'
ἄλκιμον, λάθα κατέχει
25 ἐν λυγρῷ νεῖκει· μέγιστον δ' αἰόλῳ ψεύ-
δει γέρας ἀντέταται.

both those who marshaled the host in rocky Athens
and the descendants of Pelops in Sparta.
As a suppliant I am clasping the hallowed knees
of Aeacus, and on behalf of his beloved city
and of these citizens I am bringing
a Lydian fillet embellished with ringing notes,⁶
a Nemean ornament for the double stadion races⁷
of Deinias and his father Megas.
For truly, when it is planted with a god's blessing,
happiness lasts longer for men;
such happiness long ago loaded Cinyras
with wealth on sea-washed Cyprus.
But here I stand on light feet
and draw breath before uttering a word.
For many things have been said in many ways, but
to discover new ones and put them to the touchstone
for testing is sheer danger, since words are dessert
to the envious, and envy fastens
always on the good, but has no quarrel with lesser men.
It was that which feasted on the son of Telamon
when it rolled him onto his sword.
Truly, oblivion overwhelms many a man whose tongue
is speechless, but heart is bold,
in a grievous quarrel; and the greatest prize
has been offered up to shifty falsehood.

6 I.e. this poem in Lydian mode accompanied by pipes. Victors wore woolen ribbons around their heads.

7 It is unclear whether they won two victories in the stadion or in the double-stadion (diaulos) as a scholion claims.

PINDAR

κρυφίαισι γὰρ ἐν ψάφοις Ὀδυσ-
 σῆ Δαναοὶ θεράπευσαν
 χρυσέων δ' Αἴας στερηθεὶς ὄπλων φόνῳ πάλαισεν.
 ἢ μὰν ἀνόμοιά γε δάοισιν ἐν θερμῷ χροῖ
 ἔλκεα ῥῆζαν πελεμιζόμενοι
 30 ὑπ' ἀλεξιμβρότῳ
 λόγγα, τὰ μὲν ἀμφ' Ἀχιλεῖ νεοκτόνῳ,
 ἄλλων τε μόχθων ἐν πολυφθόροις
 ἀμέραις. ἐχθρὰ δ' ἄρα πάρφασις ἦν καὶ πάλαι,
 αἰμύλων μύθων ὁμόφοι-
 τος, δολοφραδῆς, κακοποιὸν ὄνειδος·
 ἃ τὸ μὲν λαμπρὸν βιάται,
 τῶν δ' ἀφάντων κῦδος ἀντείνει σαθρόν.
 Γ' εἴη μή ποτέ μοι τοιοῦτον ἦθος,
 Ζεῦ πάτερ, ἀλλὰ κελεύθους
 36 ἀπλόαις ζωᾷς ἐφαπτοί-
 μαν, θανῶν ὡς παισὶ κλεός
 μὴ τὸ δύσφαμον προσάψω. χρυσὸν εὔχονται,
 πεδίον δ' ἕτεροι
 ἀπέραντον, ἐγὼ δ' ἀστοῖς ἀδῶν
 καὶ χθονὶ γυῖα καλύψαι,
 αἰνέων αἰνητά, μομφὰν δ' ἐπισπείρων ἀλιτροῖς.

29 πελεμιζόμενοι Wakefield e schol.: πολεμιζόμενοι BD

38 καλύψαι Wackernagel: καλύψαμι BD

NEMEAN 8

For with secret votes
 the Danaans favored Odysseus, while Ajax,
 stripped of the golden armor, wrestled with a gory death.
 In truth, unequal indeed were the wounds they tore
 in the warm flesh of their foes
 with succoring spears when they were hard pressed,
 both in fighting over Achilles newly slain
 and in the murderous days of their other
 labors. Yes, hateful deception existed even long ago,
 the companion of flattering tales,
 guileful contriver, evil-working disgrace,
 which represses what is illustrious,
 but holds up for obscure men a glory that is rotten.
 May I never have such a disposition,
 father Zeus, but let me travel
 the straightforward paths of life,
 so that when I die I may leave my children
 no such disreputable fame. Some pray for gold,
 others for land
 without end, but I pray to find favor with my townsmen
 until I cover my limbs with earth,
 praising things praiseworthy, but casting blame on
 evildoers.

Ep. 2

30

Str. 3

36

PINDAR

- 40 αὖξεται δ' ἀρετά, γλῶραις ἐέρσαις
 ὡς ὅτε δένδρεον ἄσσει,
 <έν> σοφοῖς ἀνδρῶν ἀερθεῖσ'
 ἐν δικαίοις τε πρὸς ὑγρόν
 αἰθέρα. χρεῖαι δὲ παντοῖαι φίλων ἀν-
 δρῶν· τὰ μὲν ἀμφὶ πόνους
 ὑπερώτατα, μαστεύει δὲ καὶ
 τέρψις ἐν ὄμμασι θέσθαι
 πιστόν. ὦ Μέγα, τὸ δ' αὖτις τεὰν ψυχὰν κομίζαι
 45 οὐ μοι δυνατόν· κενεᾶν δ' ἐλπίδων χαῦνον τέλος·
 σεῦ δὲ πάτρα Χαριάδαις τε λάβρον
 ὑπερεῖσαι λίθον
 Μοισαῖον ἕκατι ποδῶν εὐωνύμων
 δις δὴ δυοῖν. χαίρω δὲ πρόσφορον
 ἐν μὲν ἔργῳ κόμπον ἰεῖς, ἐπαιδαῖς δ' ἀνήρ
 50 νώδυνον καὶ τις κάματον
 θῆκεν· ἦν γε μὰν ἐπικώμιος ὕμνος
 δὴ πάλαι καὶ πρὶν γενέσθαι
 τὰν Ἀδράστου τὰν τε Καδμείων ἔριν.

40-41 αὖξεται BD: αὖζηται (perfect.) Turyn: αἰσσει huc e fine versus transp.
 F. Vogt et Snell | ἄσσει <έν> σοφοῖς Boeckh: αἰσσει σοφοῖς BD: lacunam post
 δένδρεον statuerunt F. Vogt et Snell.

44 πιστόν Mommsen e paraphr.: πιστά B: πίσταν D

46 τ' ἐλαφρόν Sandys praeueuntibus Bergk et Cookesley

NEMEAN 8

- Excellence grows like a tree Ant. 3
 that springs up to fresh dew,
 when lifted among wise 41
 and just men to liquid
 heaven. There are all sorts of needs for friends,
 and while help amid toils
 is greatest, joy too seeks
 to set in view
 what is trustworthy.⁸ O Megas, to bring back your life
 is impossible for me: that is the vain goal of empty Ep. 3
 hopes.
 But for your homeland and the Chariadae, I can erect 46
 a loud-sounding stone⁹
 of the Muses in honor of those twice famous
 pairs of feet.¹⁰ I am glad to cast a fitting vaunt
 upon your accomplishment, and many a man has
 with healing songs made even hard toil painless. 50
 Yes, truly the hymn of victory
 existed long ago, even before that strife arose
 between Adrastus and the Cadmeans.¹¹

8 I.e. celebratory poetry, which serves as a faithful pledge of noble deeds (cf. Ol. 11.6).

9 9Or (reading τ' ἐλαθρόν) it is easy to erect a stone of the Muses. Pindar compares his poem to a commemorative stele.

10 The two running victories of Deinias and Megas.

11 That is, there were encomia before the Nemean games were founded by Adrastus and his army on their way to Thebes (schol.).

PINDAR

Nemean 9

The last three odes in the Nemean collection do not celebrate victories in the Nemean games. This poem, like Nem. 1, is dedicated to Chromius, Hieron's eminent commander, but was placed here at the end of the roll because it celebrates a victory in the Sicyonian games. Since Aetna, its place of performance, is called "newly founded" (2), the victory was probably won in 474 or soon thereafter. In contrast to Nem. 1, which praises Chromius in general terms (and by implicit comparison with Heracles), this poem concentrates on his martial successes. It is not certain which ode was composed first.

The games celebrated at Sicyon in Pindar's time had been instituted by Cleisthenes in honor of Pythian Apollo (Hdt. 5.67), but the poet attributes their founding to Adrastus during his exile there from Argos before his first expedition against Thebes. By placing a prayer that battle with the Carthaginians may be long postponed immediately after a narration of the disastrous expedition of the Seven against Thebes, Pindar seems to imply that an invasion by them would entail the same consequences.

The poem opens with a summons to the Muses to proceed from Sicyon to Aetna and to Chromius' home swamped with guests, where Chromius in his chariot calls for a song to honor Leto and her twins (1–5). A gnomic

PINDAR

statement on the need to praise achievement prompts the poet to celebrate the equestrian contests instituted by Adrastus at Sicyon, where he reigned after his expulsion from Argos by Amphiaraus (6–14). Adrastus ended their quarrel by marrying his sister Eriphyle to Amphiaraus (15–17). Subsequently, Adrastus disregarded Zeus' unfavorable omens and led an expedition against Thebes that resulted in disaster for the army and death for Amphiaraus (18–27).

The poet prays that Zeus may avert any such confrontation with the Carthaginians as long as possible, provide good governance for generations within Aetna, and foster festivals (28–32). He praises the Aetnaeans for their horsemanship and uncorrupted sense of honor, and Chromius for his courage in many battles on land and sea, beginning with his early victory at the Helorus River (32–43). The poet assures Chromius that the gods have granted him a happy life; when one is prosperous and famous, he has reached the limit of success (44–47).

The poet calls for wine to be served in the silver bowls that Chromius and his horses won at Sicyon, and concludes by praying that he may surpass other eulogists in praising such achievement (48–55).

PINDAR

9. <ΧΡΟΜΙΩΙ ΑΙΤΝΑΙΩΙ

ΑΡΜΑΤΙ>

- A' Κωμάσομεν παρ' Απόλλωνος Σικωνόθε, Μοῖσαι,
 τὰν νεοκτίσταν ἐς Αἴτναν, ἔνθ' ἀναπεπταμέναι
 ξείνων νενίκανται θύραι,
 ὄλβιον ἐς Χρομίου
 δῶμ'. ἀλλ' ἐπέων γλυκὺν ὕμνον πράσσετε.
 τὸ κρατήσιππον γὰρ ἐς ἄρμ' ἀναβαίνων
 ματέρι καὶ διδύμοις παίδεσσιν αὐδὰν μανύει
 5 Πυθῶνος αἰπεινᾶς ὁμοκλάρους ἐπόπταις.
 B' ἔστι δέ τις λόγος ἀνθρώπων, τετελεσμένον ἐσλόν
 μὴ χαμαὶ σιγᾷ καλύψαι· θεσπεσία δ' ἐπέων
 καύχας ἀοιδὰ πρόσφορος.
 ἀλλ' ἀνὰ μὲν βρομίαν
 φόρμιγγ', ἀνὰ δ' αὐλὸν ἐπ' αὐτὰν ὄρσομεν
 ἱππίων ἀέθλων κορυφάν, ἃ τε Φοῖβω
 θῆκεν Ἄδραστος ἐπ' Ἀσωποῦ ρεέθροις· ὧν ἐγὼ
 10 μνασθεῖς ἐπασκῆσω κλυταῖς ἥρωα τιμαῖς,

7 καύχαις Benedictus

NEMEAN 9

9. FOR CHROMIUS OF AETNA

WINNER, CHARIOT RACE

Let us go in revelry from Apollo at Sicyon, Muses,
 to the newly founded Aetna, where the wide-open gates
 are overwhelmed by guests,
 to Chromius' blessed
 home. Come, make a sweet hymn of verses.
 For, mounting his chariot of victorious horses,
 he signals for a song to honor the mother and twin
 children,¹ who keep joint watch over steep Pytho.
 Men have a saying: do not hide a noble accomplishment
 on the ground in silence. Rather, a divine song
 with verses of acclaim is called for.
 Let us rouse up, then, the resounding lyre
 and rouse the pipe for the very apex of contests
 for horses, which Adrastus established for Phoebus
 by the streams of Asopus. Having mentioned them,
 I shall exalt the hero with fame-bringing honors,

Str. 1

5

Str. 2

10

1 Leto and her children Apollo and Artemis.

8 αὐτὰν Ceperinus: αὐτὸν BD

- Γ' ὅς τότε μὲν βασιλεύων κείθι νέαισιν θ' ἑορταῖς
 ἰσχύος τ' ἀνδρῶν ἀμίλλαις ἄρμασιν τε γλαφυροῖς
 ἄμφαινε κυδαίνων πόλιν.
 φεῦγε γὰρ Ἀμφιαρῆ
 ποτε θρασυμήδεα καὶ δεινὰν στάσιν
 πατρίων οἴκων ἀπὸ τ' Ἄργεος ἀρχοῖ
 δ' οὐκ ἔτ' ἔσαν Ταλαοῦ παῖδες, βιασθέντες λύα.
 15 κρέσσων δὲ καππαύει δίκαν τὰν πρόσθεν ἀνήρ.
 Δ' ἀνδροδάμαντ' Ἐριφύλαν, ὄρκιον ὡς ὅτε πιστόν,
 δόντες Οἰκλείδα γυναῖκα, ξανθοκομῶν Δαναῶν
 ἦσαν μέγιστοι <—υ—>
 καὶ ποτ' ἐς ἑπταπύλους
 Θήβας ἄγαγον στρατὸν ἀνδρῶν αἰσιᾶν
 οὐ κατ' ὀρνίχων ὀδόν· οὐδὲ Κρονίων
 ἀστεροπὰν ἐλελίξαις οἴκοθεν μαργουμένους
 20 στείχειν ἐπώτρυν', ἀλλὰ φείσασθαι κελεύθου.
 Ε' φαινομένην δ' ἄρ' ἐς ἅταν σπεῦδεν ὄμιλος ἰκέσθαι
 χαλκείοις ὄπλοισιν ἰππείοις τε σὺν ἔντεσιν Ἴσ-
 μηνοῦ δ' ἐπ' ὄχθαισι γλυκύν
- 17-18 <λαγέται> Bergk: <δεσπότης> Mair: μέγιστοι καὶ ποτε / ἐσ<λὸν ἐς>
 ἑπταπύλους Boehmer
 18 αἰσιᾶν Triclinius: αἰσιῶν B: om. D

- who, reigning there at that time, made the city famous
 by glorifying it with new festivals and contests
 for men's strength and with polished chariots.
 For in time past, to escape bold-counseling Amphiaraus
 and terrible civil strife, he had fled
 from his ancestral home and Argos. No longer were
 Talau's² sons rulers; they had been overpowered by
 discord.
 But the stronger man puts an end to a former dispute.³
 After giving man-subduing Eriphyle as a faithful pledge
 to Oecles' son⁴ for a wife, they⁵ became the greatest
 of the fair-haired Danaans . . .
 and later they led an army of men
 to seven-gated Thebes
 on a journey with no favorable omens, and Cronus' son
 brandished his lightning and urged them not to set
 out
 recklessly from home, but to forgo the expedition.⁶
 But after all, the host was eager to march, with bronze
 weapons and cavalry gear, into obvious disaster,
 and on the banks of the Ismenus⁷
- 20
- Str. 3
- 15
- Str. 4
- 20
- Str. 5

2 Talau was Adrastus' father.

3 I.e. Adrastus put an end to the quarrel by giving his sister Eriphyle in marriage to Amphiaraus. Others take it to refer to Amphiaraus: the stronger man puts an end to what was just before. The scholia support both interpretations.

4 Amphiaraus. Eriphyle persuaded him to embark on the expedition against his better judgment.

5 The sons of Talau. No convincing supplement has been proposed for the lacuna at the end of the verse.

6 For lightning as a warning to hold back, see Od. 24.539–544. If οὐδέ is taken with both ἐλελίξαις and ἐπώτρυν', the passage means: and by not brandishing his lightning Cronus' son did not urge them to set out.

7 A river near Thebes.

PINDAR

NEMEAN 9

νόστον ἐρεισάμενοι
 λευκανθέα σώμασι πίαναν καπνόν·
 ἐπτά γὰρ δαΐσαντο πυραὶ νεογνίους
 φῶτας· ὁ δ' Ἀμφιαρεῖ σχίσσεν κεραυνῷ παμβία
 25 Ζεὺς τὰν βαθύστερνον χθόνα, κρύψεν δ' ἄμ' ἵπποις,
 F' δουρὶ Περικλυμένου πρὶν νῶτα τυπέντα μαχατάν
 θυμὸν αἰσχυνθῆμεν. ἐν γὰρ δαιμονίοισι φόβοις
 φεύγοντι καὶ παῖδες θεῶν.
 εἰ δυνατόν, Κρονίων,
 πείραν μὲν ἀγάνορα Φοινικοστόλων
 ἐγγέων ταύταν θανάτου πέρι καὶ ζω-
 ᾶς ἀναβάλλομαι ὡς πόρσιστα, μοῖραν δ' εὖνομον
 30 αἰτέω σε παισὶν δαρὸν Αἰτναίων ὀπάζειν,
 Z' Ζεῦ πάτερ, ἀγλαΐαισιν δ' ἀστυνόμοις ἐπιμειζαί
 λαόν. ἐντί τοι φίλιπποί τ' αὐτόθι καὶ κτεάνων
 ψυχὰς ἔχοντες κρέσσονας
 ἄνδρες, ἄπιστον ἔειπ'·
 αἰδῶς γὰρ ὑπὸ κρύφα κέρδει κλέπτεται,
 ἃ φέρει δόξαν. Χρομίῳ κεν ὑπασπί-
 ζων παρὰ πεζοβόαις ἵπποις τε ναῶν τ' ἐν μάχαις
 35 ἔκρινας, ἂν κίνδυνον ὀξείας ἀντᾶς,

they laid down their sweet homecoming
 and fed the white-flowering smoke with their bodies,
 for seven pyres feasted on the men's young limbs.⁸ But
 for Amphiaraus' sake Zeus split the deep-bosomed
 earth with his almighty thunderbolt and buried him with
 his team,

25

before being struck in the back by Periclymenus'⁹ spear
 and suffering disgrace in his warrior spirit. For in panics
 sent from heaven, even the gods' sons take flight.
 If possible, son of Cronus,

Str. 6

I would put off as long as can be such a lordly trial
 of life and death against the spears of a Phoenician host;
 and I beg you to grant the dispensation of good rule
 long hereafter to the descendants of Aetna's men,

30

father Zeus, and to bring its people together in
 public celebrations. For they are lovers of horses here
 and men who have souls superior to
 possessions. My words are hard to believe, for the sense
 of honor¹⁰ that brings fame is secretly stolen by
 greed for gain. Had you carried Chromius' shield among
 the shouting infantry and cavalry and in sea battles,
 you would have judged, during the danger of the fierce
 battle cry,

Str. 7

35

8 There was a pyre for each contingent of the Seven.

9 A Theban defender, son of Poseidon and Chloris (Teiresias' daughter),
 with the same name as the son of Neleus at Pyth. 4.175 (schol.).

10 Aidos, the sense of honor and self-respect that gives one the courage to
 keep his place in a hoplite formation and turn the tide of battle against the
 opposing army.

- Η' οὔνεκεν ἐν πολέμῳ κείνα θεὸς ἔντυεν αὐτοῦ
 θυμὸν αἰχματὰν ἀμύνειν λοιγὸν Ἐνυαλίου.
 παῦροι δὲ βουλευῶσαι φόνου
 παρποδίου νεφέλαν
 τρέψαι ποτὶ δυσμενέων ἀνδρῶν στίχας
 χερσὶ καὶ ψυχᾷ δυνατοί· λέγεται μὲν
 Ἴκτορι μὲν κλέος ἀνθῆσαι Σκαμάνδρου
 χεύμασιν
 40 ἀγχοῦ, βαθυκρήμνοισι δ' ἀμφ' ἀκταῖς Ἐλώρου,
 Θ' ἐνθ' Ἀρείας πόρον ἄνθρωποι καλέοισι, δέδορκεν
 παιδὶ τοῦθ' Ἀγησιδάμου φέγγος ἐν ἀλικία
 πρώτῃ· τὰ δ' ἄλλαις ἀμέραις
 πολλὰ μὲν ἐν κονίᾳ
 χέρσῳ, τὰ δὲ γείτονι πόντῳ φάσομαι.
 ἐκ πόνων δ', οἳ σὺν νεότατι γένωνται
 σὺν τε δίκῃ, τελέθει πρὸς γῆρας αἰὼν ἡμέρα.
 45 ἴστω λαχῶν πρὸς δαιμόνων θαυμαστὸν ὄλβον.
 Γ' εἰ γὰρ ἅμα κτεάνοις πολλοῖς ἐπίδοξον ἄρηται
 κῦδος, οὐκ ἔστι πρόσωθεν θνατὸν ἔτι σκοπιᾶς
 ἄλλας ἐφάπασθαι ποδοῖν.

41 ἐνθ' Ἀρείας BD: ἐνθ' Ἀρέας Bothe: ἐνθα Ρέας Boeckh (schol. inter Ἀρείας et Ρείας fluctuat)

47 οὐκ ἔστι πρόσωθεν Boehmer: οὐκέτι πόρσω B: οὐκ ἔστι πρόσω D

- that in war that goddess¹¹ was urging on
 his martial spirit to ward off the onslaught of Enyalios.¹²
 Few are able to counsel how,
 with hands and soul, to turn the storm cloud
 of imminent slaughter toward
 the ranks of the enemy. Truly they say that Hector's
 fame blossomed close by Scamander's streams,
 but beside the steep and rugged banks of the Helorus,
 40 at the place men call Areia's Ford,¹³ such a beacon
 has shone forth for the son of Hagesidamus in his
 earliest youth. I shall tell of his deeds on other days,
 many on the dusty land
 and others on the neighboring sea.
 From labors which are borne in youth and with justice
 life becomes gentle toward old age.
 Let him know that he has received marvelous happiness
 45 from the gods.
 For if along with many possessions one wins famous
 glory, there is no further promontory
 upon which a mortal may set his feet.

11 I.e. Aidos.

12 An epithet of Ares.

13 The battle of Helorus in 492, where Chromius fought for Hippocrates of Gela against the Syracusans. From the time of the scholia the specific location and the text have been in doubt. Some editors read ἐνθα Ρέας πόρον, "the passage of Rhea," meaning the Ionian Sea (cf. Aesch. PV 837).

PINDAR

NEMEAN 9

ἡσυχία δὲ φιλεῖ
 μὲν συμπόσιον· νεοθαλῆς δ' αὖξεται
 μαλθακᾶ νικαφορία σὺν ἀοιδᾶ·
 θαρσαλέα δὲ παρὰ κρατῆρα φωνὰ γίνεται.
 50 ἐγκαρνάτω τίς νιν, γλυκὺν κώμου προφάταν,
 1A' ἀργυρέασι δὲ νωμάτω φιάλαισι βιατάν
 ἀμπέλου παῖδ', ἅς ποθ' ἵπποι κτησάμεναι Χρομίω
 πέμψαν θεμιπλέκτοις ἀμᾶς
 Λατοΐδα στεφάνοις
 ἐκ τᾶς ἱερᾶς Σικυῶνος. Ζεῦ πάτερ,
 εὖχομαι ταύταν ἀρετὰν κελαδῆσαι
 σὺν Χαρίτεσσιν, ὑπὲρ πολλῶν τε τιμαλφεῖν
 λόγοις
 55 νικαν, ἀκοντίζων σκοποῖ' ἄγχιστα Μοισᾶν.
 52 ἀμᾶ F. Vogt: ἀμφι (scil. ex AMAI corruptum) BD: ἄμα schol.

Peace loves
 the symposium, but victory increases
 with new bloom to the accompaniment of gentle song,
 and the voice becomes confident beside the
 winebowl.
 Let someone mix that sweet prompter of the revel,
 and let him serve the powerful child of the vine in the
 silver bowls which his horses once won for Chromius
 and brought to him along with the duly woven
 crowns of Leto's son¹⁴
 from holy Sicyon. Father Zeus,
 I pray that with the Graces' aid I may celebrate that
 achievement and surpass many in honoring victory
 in words, casting my javelin nearest the target of the
 Muses.

¹⁴ Apollo, patron of the games at Sicyon.

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PINDAR

NEMEAN 10

Although Theaeus had previously been victorious in wrestling at Nemea, this poem was placed with the other two anomalous odes at the end of the Nemean roll because it celebrates his victory in the Argive Heraea (or Hecatombaea). The first triad contains an impressive catalog of Argive heroes that culminates in Heracles, Hebe, and Hera on Olympus. Mirroring his city's abundance of distinctions, Theaeus has won at all the major games, but lacks an Olympic victory to become a *periodonikēs*. The poet tactfully portrays this veteran wrestler as too modest to voice his hope for an Olympic crown.

This is the only epinicion besides *Nem. 1* in which the main narrative continues to the very end of the poem. It is one of the most impressive narratives in the corpus; its long dactylo-epitritic periods, alternating speeches, martial subject, and concentration on one moment of choice give it a decidedly Iliadic character.

The Graces are summoned to sing of Hera's Argos, a city with countless claims to fame (1–3). A catalog of Argive heroes (Perseus, Epaphus, Hypermestra, Diomedes, Amphiaraus, Alcmene, Danaë, Talaus, Lynceus, Amphytrion, and Heracles) is rounded off with an allusion to Hera (4–18).

The poet curtails his praise of Argos' past achievements

PINDAR

by expressing his inability to recount (and his listeners to endure) all its glories (19–20). Turning his attention to wrestling, he lists Theaeus' achievements, beginning with his two victories in the local games dedicated to Hera (21–24), followed by his Panhellenic crowns: one at Pytho and three each at the Isthmus and Nemea (25–28). The poet prays to Zeus for an Olympic victory to follow and cites as harbingers two previous successes in the Athenian Panathenaea (29–36).

Theaeus' maternal relatives are praised for their victories in horse racing at the Isthmus and Nemea, and numerous victories are mentioned at other games in the Peloponnesus (37–48). The poet attributes the family's athletic success to the favor of the Tyndaridae, who were hosted by an ancestor named Pamphaës and have faithfully watched over the family ever since (49–54).

A brief summary of the forthcoming narrative tells that after Castor was killed Polydeuces chose to share his lot by spending every other day in the underworld (55–59). The ensuing account describes how Idas and Lynceus quarreled with the Tyndaridae and fatally wounded Castor. After Polydeuces and Zeus killed the two sons of Aphareus, Polydeuces returned to his dying brother and prayed to Zeus that he might die as well (60–79). Zeus granted him the choice of remaining immortal himself or sharing with his brother a daily alternation between the underworld and Olympus (80–88). Without hesitation Polydeuces chose to revive his brother Castor (89–90).

PINDAR

10. <ΘΕΑΙΩΙ ΑΡΓΕΙΩΙ

ΠΑΛΛΑΙΣΤΗΙ>

A' Δανοῦ πόλιν ἀγλαοθρό-
 νων τε πενήκοντα κορᾶν, Χάριτες,
 Ἄργος Ἥρας δῶμα θεοπρεπὲς ὑμνεῖ-
 τε· φλέγεται δ' ἀρεταῖς
 μυρίαῖς ἔργων θρασέων ἔνεκεν.
 μακρὰ μὲν τὰ Περσέος ἀμφὶ Μεδοίσας
 Γοργόνος,
 5 πολλά δ' Αἰγύπτῳ καταοίκησεν ἄστη
 ταῖς Ἐπάφου παλάμαις·
 οὐδ' Ὑπερμήστρα παρεπλάγχθη, μονό-
 ψαφον ἐν κολεῷ κατασχοῖσα ζίφος.
 Διομήδεα δ' ἄμβροτον ζαν-
 θά ποτε Γλαυκῶπις ἔθηκε θεόν·

5 καταοίκησεν Mass: κατόκισθεν BD

NEMEAN 10

10. FOR THEAEUS OF ARGOS

WINNER, WRESTLING

Sing, Graces, a hymn to Argos, the city of Danaus
 and of his fifty daughters on their splendid thrones,¹
 Hera's home, fit for a goddess.²

It is ablaze with achievements
 beyond number because of its valiant deeds.
 Lengthy to tell are Perseus' dealings with the Gorgon
 Medusa;³

many the cities it established in Egypt
 through the efforts of Epaphus;⁴
 nor did Hypermestra go astray, when she kept
 her sole-dissenting sword in its scabbard.⁵

The fair-haired Gray-Eyed Goddess long ago made
 Diomedes an immortal god,⁶

1 Danaus and his fifty daughters fled from their Egyptian cousins and were received in Argos.

2 For Hera's preference for Argos, see Il. 4. 52.

3 For Perseus' exploits, see Pyth. 10.46–48 and Pyth. 12.6–17. Medusa's head was supposedly buried under a mound near the marketplace of Argos (Paus. 2.21.6).

4 Son of Zeus and Argive Io (cf. Aesch. PV 846–852).

5 When the Danaids murdered their Egyptian husbands, Hypermestra alone spared Lynceus, who succeeded her father Danaus as king of Argos.

6 The Argive hero Diomedes received from Athene the gift of immortality which she had intended to confer on his father Tydeus (schol.).

Str. 1

5

Ant. 1

PINDAR

- γαῖα δ' ἐν Θήβαις ὑπέδεκτο κεραυνω-
 θεῖσα Διὸς βέλεσιν
 μάντιν Οἰκλείδαν, πολέμοιο νέφος·
 10 καὶ γυναιξὶν καλλικόμοισιν ἀριστεύει πάλαι·
 Ζεὺς ἐπ' Ἀλκμήναν Δανάαν τε μολῶν τοῦ-
 τον κατέφανε λόγον·
 πατρὶ δ' Ἀδράστοιο Λυγκεῖ τε φρενῶν
 καρπὸν εὐθείᾳ συνάρμοζεν δίκᾳ·
 θρέψε δ' αἰχμᾶν Ἀμφιτρύωνος, ὃ δ' ὄλβῳ φέρτατος
 ἵκετ' ἐς κείνου γενεάν, ἐπεὶ ἐν χαλκέοις ὄπλοις
 15 Τηλεβόας ἔναρεν· τῷ ὄψιν ἐειδόμενος
 ἀθανάτων βασιλεὺς αὐλὰν ἐσήλθεν,
 σπέρμ' ἀδείμαντον φέρων Ἡρακλέος· οὐ κατ'
 Ὀλυμπον
 ἄλοχος Ἥβα τελεία παρὰ μητέρι βαίνοισ'
 ἔστι, καλλίστα θεῶν.
 B' βραχὺ μοι στόμα πάντ' ἀναγήσασθ',
 ὅσων Ἀργεῖον ἔχει τέμενος
 20 μοῖραν ἐσλῶν· ἔστι δὲ καὶ κόρος ἀνθρώ-
 πων βαρὺς ἀντιάσαι·

12 πατρὶ δ' D1: πατρί τ' BD

15 ἔναρεν· τῷ Mingarelli: ἔναρην. τί οἱ B: ἔναρε. τί οἱ D

NEMEAN 10

- and at Thebes the earth, blasted with Zeus'
 thunderbolts, received beneath her
 Oecles' son the seer, a storm cloud of war.⁷
 And of old has the city excelled in lovely-haired women. 10
 Zeus, in coming to Alcmena and Danaë,
 clearly proved that claim,
 and in Adrastus' father and in Lynceus it⁸ coupled
 the fruit of judgment with unswerving justice,
 and it raised the spearman Amphitryon. He had the Ep. 1
 supreme good fortune
 to become that god's⁹ kin, when, in his bronze armor,
 he had slain the Teleboae; for, taking on his likeness, 15
 the king of the immortals entered his hall,
 bearing the fearless seed of Heracles, whose bride
 Hebe,
 most beautiful of goddesses, walks on Olympus
 beside her mother, the Fulfiller.¹⁰
- My mouth is too small to recount all the things Str. 2
 that the holy precinct of Argos holds as its
 portion of blessings; furthermore, men's satiety 20
 is grievous to encounter.

7 Amphiaraus, one of the Argive chieftains who attacked Thebes, was swallowed up in the earth near Thebes (cf. Nem. 9.24–27).

8 I.e. Argos; some take Zeus as subject. Adrastus' father was Talaus, whose tomb stood beside Lynceus' on the acropolis of Argos (Paus. 2.21.2).

9 Zeus'.

10 Hera, Fulfiller of marriage; for Heracles as Hebe's husband, see Nem. 1.71–72 and Isth. 4.58–60.

ἀλλ' ὅμως εὐχορδον ἔγειρε λύραν,
 καὶ παλαισμάτων λάβε φροντίδ'· ἀγών τοι χάλκεος
 δᾶμον ὀτρύνει ποτὶ βουθυσίαν Ἥ-
 ρας ἀέθλων τε κρίσιν·
 Οὐλία παῖς ἔνθα νικάσῃς δις ἔ-
 σχεν Θεαῖος εὐφόρων λάθῃαν πόνων.
 25 ἐκράτησε δὲ καὶ ποθ' Ἑλλα-
 να στρατὸν Πυθῶνι, τύχα τε μολῶν
 καὶ τὸν Ἴσθμοι καὶ Νεμέα στέφανον, Μοί-
 σαισί τ' ἔδωκ' ἀρόσαι,
 τρὶς μὲν ἐν πόντοιο πύλαισι λαχῶν,
 τρὶς δὲ καὶ σεμνοῖς δαπέδοις ἐν Ἀδραστείῳ νόμῳ.
 Ζεῦ πάτερ, τῶν μὲν ἔραται φρενί, σιγᾶ
 οἱ στόμα· πᾶν δὲ τέλος
 30 ἐν τὶν ἔργων· οὐδ' ἀμόχθῳ καρδία
 προσφέρων τόλμαν παραιτεῖται χάριν.
 γνῶτ' ἀείδω θεῶ τε καὶ ὅστις ἀμιλλᾶται περὶ
 ἐσχάτων ἀέθλων κορυφαῖς· ὕπατον δ' ἔσχεν Πίσσα
 Ἡρακλέος τεθμόν. ἀδείαι γε μὲν ἀμβολάδαν
 ἐν τελεταῖς δις Ἀθηναίων νιν ὀμφαί
 35 κώμασαν· γαῖα δὲ καυθεῖσα πυρὶ καρπὸς ἐλαίας

29 μὲν E. Schmid e schol.: μὲν BD

31 θεῶ BD: οἱ Kayser

Nevertheless, wake the well strung lyre
 and take thought of wrestling, since the contest for
 bronze¹¹
 calls forth the people to the sacrifice of oxen
 for Hera and to the judging of the games,
 in which Ulias' son, Theaeus, was twice victorious
 and won forgetfulness of his bravely borne labors.

Before that, he also defeated the host of Hellenes
 at Pytho, and coming with good fortune
 won the crown at both the Isthmus and Nemea
 and gave the Muses work for their plow,
 by thrice winning crowns at the gates to the sea,¹²
 and thrice on the hallowed ground in Adrastus'
 institution.¹³

Father Zeus, what in truth his mind desires
 his mouth holds in silence, for fulfillment of all deeds
 lies with you; but in asking for this favor, he offers
 courage with a heart not unused to labor.

The god knows of what I sing, as does anyone who
 strives
 for the summits of the ultimate games: Pisa holds
 the highest ordinance of Heracles. Yet, as a prelude,
 twice in the rites of the Athenians did sweet voices
 celebrate him, and in earth baked by fire came fruit

11 The prize at the Argive Heraea (or Hecatombaea) was a bronze shield (schol.).

12 I.e. at the Isthmus.

13 Adrastus instituted the Nemean games on his way to Thebes (cf. Nem. 8.51).

PINDAR

ἔμολεν Ἥρας τὸν εὐάνορα λαὸν ἐν ἀγγέων
ἔρκεσιν παμποικίλοις.

- Γ ἔπεται δέ, Θεαῖε, ματρώ-
ων πολύγνωτον γένος ὑμετέρων
εὐάγων τιμὰ Χαρίτεσσί τε καὶ σὺν
Τυνδαρίδαις θαμάκις.
ἀξιοθείην κεν, ἐὼν Θρασύκλου
40 Ἄντια τε σύγγονος, Ἄργεϊ μὴ κρύπτειν φάος
ὀμμάτων. νικαφορίαις γὰρ ὄσαις Προί-
τοιο τόδ' ἵπποτρόφον
ἄστῳ θάλησεν Κορίνθου τ' ἐν μυχοῖς,
καὶ Κλεωναίων πρὸς ἀνδρῶν τετράκις·
Σικωνόθε δ' ἀργυρωθέντες
σὺν οἴνηραῖς φιάλαις ἀπέβαν,
ἐκ δὲ Πελλάνας ἐπιεσσάμενοι νῶτον
μαλακαῖσι κρόκαις·
45 ἀλλὰ χαλκὸν μυρίον οὐ δυνατόν
ἐξελέγχειν[*m-dash*]μακροτέρας γὰρ ἀριθμῆσαι σχολᾶς—
ὄν τε Κλείτωρ καὶ Τεγέα καὶ Ἀχαιῶν
ὑψίβατοι πόλιες

37 ἔπεται BD: ἐπέβα Wilamowitz

38 σὺν suppl. E. Schmid e schol.: om. BD

41-42 Προίτοιο τόδ' ἵπποτρόφον ἄστῳ Boeckh: ἵπποτρόφον ἄστῳ τὸ Προίτοιο BD

NEMEAN 10

of the olive to that brave people of Hera
in the richly ornamented walls of jars.¹⁴

Theaeus, honor for athletic success often attends
the famous race of your mother's ancestors
with the help of the Graces
and the Tyndaridae.

Were I a relative of Thrasyclus and Antias,¹⁵
I would think it proper not to hide the light of my eyes
in Argos, for with how many victories
has this horse-raising city of Proetus¹⁶
flourished in the glens of Corinth;
and four times from the men of Cleonae¹⁷

and from Sicyon they departed laden
with silver wine bowls
and from Pellana wearing softest woolens
on their backs.

But it is not possible to reckon the vast amount
of bronze (there is too little leisure to count it),
which Cleitor, Tegea,
the lofty cities of the Achaeans,

14 Amphoras containing olive oil were prizes at the Panathenaic games.

15 Ancestors on his mother's side, whose fame came from horse racing.

16 Proetus and his twin brother Acrisius contended for the kingdom of Argos and divided it between them.

17 The site of the Nemean games lay between Phlius and Cleonae; the management of the games at this time was in the hands of Cleonae (cf. Nem. 4.17).

Str. 3

40

Ant. 3

45

καὶ Λύκαιον παρ Διὸς θῆκε δρόμῳ,
 σὺν ποδῶν χειρῶν τε νικᾶσαι σθένει.
 Κάστορος δ' ἔλθόντος ἐπὶ ξενίαν παρ Παμφάη
 50 καὶ κασιγνήτου Πολυδεύκεος, οὐ θαῦμα σφίσι
 ἐγγενὲς ἔμμεν ἀεθληταῖς ἀγαθοῖσιν· ἐπεὶ
 εὐρυχόρου ταμίαι Σπάρτας ἀγόνων
 μοῖραν Ἑρμᾶ καὶ σὺν Ἡρακλεῖ διέποντι θάλειαν,
 μάλα μὲν ἀνδρῶν δικαίων περικαδόμενοι· καὶ
 μὲν θεῶν πιστὸν γένος.
 Δ' μεταμειβόμενοι δ' ἐναλλάξ
 ἀμέραν τὰν μὲν παρὰ πατρὶ φίλῳ
 56 Δὶ νέμονται, τὰν δ' ὑπὸ κεύθεσι γαίας
 ἐν γυάλοις Θεράπνας,
 πότμον ἀμπιπλάντες ὁμοῖον· ἐπεὶ
 τοῦτον, ἧ πάμπαν θεὸς ἔμμεναι οἰκεῖν τ' οὐρανῶ,
 εἴλετ' αἰῶνα φθιμένου Πολυδεύκης
 Κάστορος ἐν πολέμῳ.
 60 τὸν γὰρ Ἴδας ἀμφὶ βουσὶν πῶς χολῶ-
 θεὶς ἔτρωσεν χαλκείας λόγχας ἀκμᾶ.

48 νικᾶσαι BD: νικῶντι Snell

60 ἀκμᾶ Pauw: αἰγμᾶ BD

and Lycaeon¹⁸ set beside the racecourse of Zeus
 for men to win with strength of feet and hands.

But given that Castor and his brother Polydeuces came
 for hospitality to the home of Pamphaës,¹⁹ it is no
 wonder

that they have inborn ability to be good athletes, because
 those stewards of spacious Sparta, along with Hermes
 and Heracles,

administer their flourishing allotment of the games
 and are very solicitous for men who are just. Yes, truly
 the race of the gods is faithful.

Changing in succession,

they spend one day with their dear father

Zeus, the other deep under the earth

in the hollows of Therapna,

as they fulfill an equal fate, because

Polydeuces chose that life rather than being wholly
 divine and living in heaven,

when Castor was killed in war.

For Idas, somehow angry about cattle,

wounded him with the point of his bronze spear.

18 The games at Cleitor were in honor of Persephone and Demeter, those at Tegea in honor of Athena Aleaea (Paus. 8.21.2 and 47.3). Achaean cities are named in Il. 2.573–575, but which ones besides Pellana had athletic games is unknown. Mt. Lycaeon is in Arcadia, where games for Zeus Lycaeus were held (cf. Ol. 9.95).

19 A maternal ancestor of Theaeus. For theoxenia, entertainment by mortals of the Dioscuri, who supervise games and bestow athletic prowess, see Ol. 3.34–41.

PINDAR

NEMEAN 10

ἀπὸ Ταῦγέτου πεδανγά-
 ζων ἴδεν Λυγκεὺς δρυὸς ἐν στελέχει
 ἡμένους· κείνου γὰρ ἐπιχθονίων πάν-
 των γένει' ὀζύτατον
 ὄμμα· λαιψηροῖς δὲ πόδεσσιν ἄφαρ
 ἐζικέσθαι, καὶ μέγα ἔργον ἐμήσαντ' ὠκέως
 65 καὶ πάθον δεινὸν παλάμαις Ἀφαρητί-
 δαι Διός· αὐτίκα γάρ
 ἦλθε Λήδας παῖς διώκων· τοὶ δ' ἔναν-
 τα στάθεν τύμβῳ σχεδὸν πατρῴῳ·
 ἔνθεν ἀρπάζαντες ἄγαλμ' Αἶδα, ζεστόν πέτρον,
 ἔμβαλον στέρνω Πολυδεύκεος· ἀλλ' οὐ νιν φλάσαν
 οὐδ' ἀνέχασσαν· ἐφορμαθεῖς δ' ἄρ' ἄκοντι θοῶ,
 70 ἦλασε Λυγκέος ἐν πλευραῖσι χαλκόν.
 Ζεὺς δ' ἐπ' Ἴδα πυρφόρον πλάξε ψολόεντα
 κεραυνόν·
 ἄμα δ' ἐκαίοντ' ἐρήμοι· χαλεπὰ δ' ἔρις ἀνθρώ-
 ποις ὀμιλεῖν κρεσσόνων.
 Ε' ταχέως δ' ἐπ' ἀδελφεοῦ βί-
 αν πάλιν χώρησεν ὁ Τυνδαρίδας,
 καί νιν οὐπω τεθναότ', ἄσθματι δὲ φρίσ-
 στοντα πνοᾶς ἔκιχεν.

61 πεδανγάζων Triclinius: πόδ' ἀνγάζων BD1: πῆδ' αὐ γάζων D

62 ἡμένους Boeckh: ἡμενος BD: ἡμενον Aristarchus: ἡμένος (= ἡμένους)

Didymus

64 ἐμήσαντ' E. Schmid: ἐμήσατ' B: ἐμήσαντ' D

Watching from Taygetus, Lynceus had seen them²⁰
 sitting in the hollow trunk of an oak tree,
 for of all mortals
 he had the sharpest
 eyesight. The sons of Aphareus²¹ came at once
 on swift feet and quickly devised a mighty deed,
 and they suffered terribly
 at the hands of Zeus, for immediately
 the son of Leda²² came in pursuit, while they took
 a stand against him beside their father's tomb.

Ant. 4

65

From it they seized the grave marker of polished stone
 and threw it against Polydeuces' chest, but they did not
 crush him
 or drive him back. He attacked them then with his swift
 javelin
 and drove the bronze into Lynceus' side.
 Zeus hurled against Idas a smoldering thunderbolt of
 fire
 and the two men burned all alone. Strife against those
 who are stronger is difficult for men to face.

Ep. 4

70

The son of Tyndareus²³ returned swiftly
 to his mighty brother
 and found him not yet dead,
 but gasping hard for breath.

Str. 5

20 The ancient commentators were divided on whether both brothers were hiding in the tree trunk or only Castor. Boeckh's emendation follows the account in the Cypria (fr. 11 Allen).

21 Idas and Lynceus (different from Lynceus, king of Argos, in 12).

22 Polydeuces.

23 Polydeuces.

PINDAR

- 75 θερμὰ δὴ τέγγων δάκρυα στοναχαῖς
 ὄρθιον φόνασε· “Πάτερ Κρονίων, τίς δὴ λύσις
 ἔσσειται πενθέων; καὶ ἐμοὶ θάνατον σὺν
 τῷδ’ ἐπίτειλον, ἄναξ.
 οἴχεται τιμὰ φίλων τατωμένῳ
 φωτί· παῦροι δ’ ἐν πόνῳ πιστοὶ βροτῶν
 καμάτου μεταλαμβάνειν.” ὧς
 ἤνεπε· Ζεὺς δ’ ἀντίος ἤλυθέ σί,
 80 καὶ τόδ’ ἐξάδασ’ ἔπος· “Ἔσσι μοι υἱός·
 τόνδε δ’ ἔπειτα πόσις
 σπέρμα θνατὸν ματρὶ τεῖα πελάσαις
 στάζεν ἥρωσ. ἀλλ’ ἄγε τῶνδὲ τοι ἔμπαν αἴρεσιν
 παρδίδωμ’· εἰ μὲν θάνατόν τε φυγῶν καὶ
 γῆρας ἀπεχθόμενον
 αὐτὸς Οὐλύμπον θέλεις <ναίειν ἐμοί>
 σὺν τ’ Ἀθαναία κελαινεγχεῖ τ’ Ἄρει,
 85 ἔστι σοι τούτων λάχος· εἰ δὲ κασιγνήτου πέρι
 μάρνασαι, πάντων δὲ νοεῖς ἀποδάσασθαι ἴσον,
 ἤμισυ μὲν κε πνέοις γαίας ὑπένερθεν ἐών,
 ἤμισυ δ’ οὐρανοῦ ἐν χρυσεῖσι δόμοισιν.”
 ὧς ἄρ’ ἀυδάσαντος οὐ γνώμα διπλόαν θέτο βουλάν,
 90 ἀνά δ’ ἔλυσεν μὲν ὀφθαλμόν, ἔπειτα δὲ φωνὰν
 χαλκομίτρα Κάστορος.

75 δὴ E. Schmid: δὲ BD

79 ἀντίος D: ἀντία B

84 <ναίειν ἐμοί> suppl. Boeckh: om. BD

NEMEAN 10

- Hot indeed were the tears he shed; he groaned
 and cried aloud, “Father, son of Cronus, what release
 will there ever be from sorrows? Grant me death
 along with him here, lord.
 Honor disappears when a man loses his friends,
 and few mortals remain faithful in time of toil
 to share the labor.” Thus he spoke. Ant. 5
 And Zeus came before him
 and proclaimed these words. “You are my son. 80
 But this man was conceived afterwards
 by your mother’s husband, when that hero came to her
 and sowed his mortal seed. But come, I nonetheless
 grant you this choice: if you prefer to escape death
 and hateful old age,
 and come by yourself to live on Olympus with me and
 with Athena and Ares of the darkened spear,
 that destiny is yours. But if you strive on behalf of your
 brother, and intend to share everything equally with
 him, Ep. 5
 then you may live half the time beneath the earth
 and half in the golden homes of heaven. 86
 When he had spoken thus, he²⁴ set no twofold plan in
 his judgment,
 but freed the eye and then the voice 90
 of bronze-armored Castor.

24 Polydeuces.

PINDAR

NEMEAN 11

The occasion for this poem is the installation of Aristagoras for a year on the governing council of Tenedos. The early editors presumably placed this ode among the epinicia rather than the encomia because of its emphasis on Aristagoras' youthful athletic prowess. Added to the praise of Tenedos and Aristagoras are frequent allusions to the limitations of human life, lost opportunities for success, alternation of achievement and failure, the uncertainty of the future, and the suffering caused by excessive ambition—worthwhile considerations for a future councillor. Hestia, goddess of the hearth and of town halls, is invoked and requested to welcome Aristagoras into her service (1–3). The council is praised for its rule on Tenedos and its celebration of Zeus, god of hospitality (4–9). After praying that Aristagoras may successfully complete his year's service, the poet praises him for his strength and courage (10–12). Reflections on human achievement, mortality, and the need to celebrate success lead to the announcement that Aristagoras and his family have won sixteen victories at local games in wrestling and the pancratium (13–21).

The poet avers that if Aristagoras' overly cautious parents had not held him back, he would have been victorious

PINDAR

in wrestling at Pytho and Olympia (22–29). This prompts the observation that too great or too little confidence can thwart success (29–32). Aristagoras bears the mark of his illustrious ancestry deriving from Sparta and Thebes, but not every generation produces the fruit of achievement (33–43). Men cannot know the future, and we often hope for too much success; moderation is best, for wanting what is impossible results in pain (43–48).

PINDAR

11. <ΑΡΙΣΤΑΓΟΡΑΙ ΤΗΝΕΔΙΩΙ

ΠΡΩΤΑΝΕΙ>

- Α' Παῖ Ῥέας, ἃ τε πρυτανεῖα λέλογχας, Ἐστία,
 Ζηνὸς ὑψίστου κασιγνήτα καὶ ὁμοθρόνου Ἥρας,
 εὖ μὲν Ἀρισταγόραν δέξαι τεὸν ἐς θάλαμον,
 εὖ δ' ἐταίρους ἀγλαῶ σκάπτω πέλας,
 5 οἷ σε γεραίροντες ὀρθὰν φυλάσσοισιν Τένεδον,
 πολλὰ μὲν λοιβαῖσιν ἀγαζόμενοι πρόταν θεῶν,
 πολλὰ δὲ κνίσαι· λύρα δέ σφι βρέμεται καὶ ἀοιδά·
 καὶ ξενίου Διὸς ἀσκεῖται θέμις αἰεναίσις
 ἐν τραπέζαις· ἀλλὰ σὺν δόξα τέλος
 10 δωδεκάμηνον περᾶσαι νιν ἀτρώτῳ κραδίᾳ.
 ἄνδρα δ' ἐγὼ μακαρίζω μὲν πατέρ' Ἀρκεσίλαν,
 καὶ τὸ θαητὸν δέμας ἀτρεμίαν τε σύγγονον·
 εἰ δέ τις ὄλβον ἔχων μορφᾷ παραμεύσεται ἄλλους,

10 περᾶσαι νιν Disson: περάσαι σὺν BD

11 ἀρκεσίλαν D(schol.)BD: ἀρησίλαν B (cf. fr. 123.15)

13 ἄλλους Hartung: ἄλλων BD: ἄλλον Morel

NEMEAN II

11. FOR ARISTAGORAS OF TENEDOS

INSTALLATION AS COUNCILOR

- Daughter of Rhea, to whom city halls are allotted, Str. 1
 Hestia,
 sister of highest Zeus and of Hera who shares his throne,
 welcome Aristagoras into your chamber,
 and welcome his companions beside your splendid
 scepter,
 who, by honoring you, keep Tenedos upright, 5
 often worshiping you first of gods with libations Ant. 1
 and often with savor of sacrifice. The lyre and song
 resound for them,
 and the ordinance of Zeus Xenius is venerated
 in continuous feasts. May he complete his term
 of twelve months in glory and with heart unscathed. 10
 As for the man, I count his father Arcesilas blessed, Ep. 1
 and praise him¹ for his admirable build and inborn
 courage.
 But if a man possessing riches surpasses others in beauty
 of form,

1 Aristagoras.

ἐν τ' ἀέθλοισιν ἀριστεύων ἐπέδειξεν βίαν,
 15 θνατὰ μεμνάσθω περιστέλλων μέλη,
 καὶ τελευτὰν ἀπάντων γὰν ἐπιεσσόμενος.
 Β' ἐν λόγοις δ' ἀστῶν ἀγαθοῖσιν ἐπαινεῖσθαι χρεῶν,
 καὶ μελιγδούποισι δαιδαλθέντα μελίζεν ἀοιδαῖς.
 ἐκ δὲ περικτιόνων ἐκκαίδεκ' Ἀρισταγόραν
 20 ἀγλααὶ νῖκαι πάτραν τ' εὐώνυμον
 ἐστεφάνωσαν πάλα καὶ μεγαυχεῖ παγκρατίῳ.
 ἐλπίδες δ' ὀκηρότεραι γονέων παιδὸς βίαν
 ἔσχον ἐν Πυθῶνι πειρᾶσθαι καὶ Ὀλυμπία ἀέθλων.
 ναὶ μὰ γὰρ ὄρκον, ἐμὰν δόξαν παρὰ Κασταλία
 25 καὶ παρ' εὐδένδρῳ μολῶν ὄχθῳ Κρόνου
 κάλλιον ἂν δηριώντων ἐνόστησ' ἀντιπάλων,
 πενταετηρίδ' ἐορτὰν Ἡρακλέος τέθμιον
 κωμάσαις ἀνδησάμενός τε κόμαν ἐν πορφυρέοις
 ἔρνεσιν. ἀλλὰ βροτῶν τὸν μὲν κενεόφρονες αὐχαι
 30 ἐξ ἀγαθῶν ἔβαλον· τὸν δ' αὖ καταμεμφθέντ' ἄγαν
 ἰσχὺν οἰκείων παρέσφαλεν καλῶν
 χειρὸς ἔλκων ὀπίσσω θυμὸς ἄτολμος ἐών.

17 ἀγαθοῖσιν ἐπαινεῖσθαι Schroeder: ἀγαθοῖς μὲν αἰνεῖσθαι (μὲν om. B1)

BD_p

18 μελίζεν Pauw: μελιζέμεν codd.

30 ἔβαλον D: ἔλαβον B

and in contests displays his strength by winning,
 let him remember that mortal are the limbs he clothes 15
 and that earth is the last garment of all he will wear.
 Yet it is necessary that he be praised in townsmen's
 kindly words, Str. 2
 and that we celebrate and adorn him with honey-sounding
 songs.
 Sixteen splendid victories, won from the neighboring
 peoples,² have crowned Aristagoras and his famous clan 20
 in wrestling and in the proud pancratium.
 But his parents' overly cautious expectations kept their
 strong son Ant. 2
 from competing in the games at Pytho and Olympia.
 For I swear that, in my judgment, had he gone to
 Castalia
 and to the well-wooded hill of Cronus, he would have 25
 had
 a more noble homecoming than his wrestling opponents,
 after celebrating the four-year festival ordained by
 Heracles Ep. 2
 with a victory revel and binding his hair in gleaming
 wreaths. But among mortals, empty-minded confidence
 casts one man from success, while a timid spirit, 30
 holding back by the hand another man too distrustful
 of his own strength, deprives him of achievements that
 belong to him.

2 I.e. in local games.

PINDAR

- Γ συμβαλεῖν μὰν εὐμαρὲς ἦν τό τε Πεισάνδρου πάλαι
αἴμι' ἀπὸ Σπάρτας[*m-dash*]Ἀμύκλαθεν γὰρ ἔβα σὺν
Ὀρέστα,
35 Αἰολέων στρατιὰν χαλκεντέα δεῦρ' ἀνάγων—
καὶ παρ' Ἴσμηνοῦ ῥοᾶν κεκραμένον
ἐκ Μελανίπποιο μάτρωος· ἀρχαῖαι δ' ἀρεταί
ἀμφέρωντ' ἀλλασσόμεναι γενεαῖς ἀνδρῶν σθένος·
ἐν σχερῶ δ' οὔτ' ὦν μέλαιναι καρπὸν ἔδωκαν
ἄρουραι,
40 δένδρεά τ' οὐκ ἐθέλει πάσαις ἐτέων περόδοις
ἄνθος εὐῶδες φέρειν πλούτῳ ἴσον,
ἀλλ' ἐναμείβοντι. καὶ θνατὸν οὔτως ἔθνος ἄγει
μοῖρα. τὸ δ' ἐκ Διὸς ἀνθρώποις σαφὲς οὐχ ἔπεται
τέκμαρ· ἀλλ' ἔμπαν μεγαλανορίαις ἐμβαίνομεν,
45 ἔργα τε πολλὰ μενοιτῶντες· δέδεταί γὰρ ἀναιδεῖ
ἐλπίδι γυῖα· προμαθείας δ' ἀπόκεινται ῥοαί.
κερδέων δὲ χρῆ μέτρον θηρευέμεν·
ἀπροσίκτων δ' ἐρώτων ὀζύτεραι μανία.

33 μὰν Pauw: λίαν BD

35 χαλκεντέα E. Schmid: χαλκε τε (=χαλκέων τε) B: χαλκεντέων D

36 ῥοᾶν Bergk: ῥοᾶν BD

40 περόδοις E. Schmid (cf. Eustathius proem. 3.294.9–10): περιόδοις BD

42 οὔτως ἔθνος Heyne e paraphr. (γένος): οὔτω σθένος BD

NEMEAN II

- It was easy indeed to infer the bloodline of ancient
Pisander
from Sparta—he came here³ with Orestes from Amyclae
leading a bronze-clad army of Aeolians—
35 and from the streams of the Ismenus its blending
with that from Melanippus,⁴ his mother's ancestor. The
talents of ancient time
produce their strength in alternating generations of men;
Ant. 3
for neither do the dark fields yield continual crops,
40 nor in all the circling years are trees wont
to bear fragrant blossoms of equal worth,
but they vary. In like fashion destiny leads our mortal
race. As for that which comes from Zeus, no clear sign
Ep. 3
attends men, but all the same we embark on ambitious
projects
45 and yearn for many accomplishments, for our bodies are
enthralled
to shameless hope, and the streams of foreknowledge lie
far off.
One must seek due measure of gains;
too painful is the madness of unattainable desires.

3 To Tenedos.

4 A Theban champion opposing the Seven (cf. Aesch. Sept. 407–414).

PINDAR

ISTHMIAN 1

The poem opens with a dramatic conceit. Pindar must postpone his composition of a paean (Pae. 4) intended for Ceans to perform in honor of Delian Apollo because, it appears, Theban athletes have won six crowns in the Isthmian games and his allegiance to his mother city requires him to celebrate her first. Pindar never mentions the names of the other athletes (although his praise of Castor and Iolaus suggests a variety of events), but concentrates instead on the victory of Herodotus, who drove his own chariot, a noteworthy achievement, since most noblemen hired their charioteers.

The poet assures Thebe, the eponymous nymph of Thebes, that her interests are his foremost concern (1–3). He asks Delos not to resent his postponement of the paean in her honor, for he intends to complete both her poem and this one celebrating the Isthmus, occasioned by the six crowns that Thebans have won there (3–13).

The poet proposes to link Herodotus with the charioteers Castor and Iolaus, who are hymned for their various athletic victories (14–31). After bidding farewell to these heroes, the poet alludes to some misfortune that Asopodorus, the victor's father, had previously suffered, but contrasts it with his present good fortune and com-

PINDAR

ments on the foresight gained through bitter experience (32–40).

The lines that follow express the obligation of poets to praise those who strive hard and at great cost to achieve success (41–46). A priamel listing various occupations and their rewards culminates in the praise earned by athletes and soldiers (47–51).

The poet thanks Poseidon for his help in winning the chariot victory and alludes to other contests won by Herodotus (52–59), but claims that time does not permit mention of all his victories (60–63). The poet hopes that Herodotus will be inspired by this praise to honor Thebes with future victories at Pytho and Olympia (64–67). The poem concludes with a gnomic portrayal of the victor's opposite, a miser who hoards his wealth and gains no posthumous fame (67–68).

PINDAR

1. <ΗΡΟΔΟΤΩΙ ΘΗΒΑΙΩΙ

ΑΡΜΑΤΙ>

A' Μᾶτερ ἐμά, τὸ τεόν, χρύσασπι Θήβα,
 πρᾶγμα καὶ ἀσχολίας ὑπέρτερον
 θήσομαι. μή μοι κραναὰ νεμεσάσαι
 Δᾶλος, ἐν ᾗ κέχυμαι.
 5 τί φίλτερον κεδνῶν τοκέων ἀγαθοῖς;
 εἶξον, ὦ Ἀπολλωνιάς· ἀμφοτερᾶν
 τοι χαρίτων σὺν θεοῖς ζεύξω τέλος,
 καὶ τὸν ἀκερσεκόμαν Φοῖβον χορεύων
 ἐν Κέῳ ἀμφιρύτα σὺν ποντίοις
 ἀνδράσιν, καὶ τὰν ἀλιερκέα Ἴσθμοῦ
 10 δειράδ'· ἐπεὶ στεφάνους
 ἔξ ὅπασεν Κάδμου στρατῶ ἔξ ἀέθλων,
 καλλίνικον πατρίδι κῦδος. ἐν ᾗ
 καὶ τὸν ἀδείμαντον Ἀλκμήνα τέκεν

6 ἀμφοτερᾶν Boeckh e schol.: ἀμφοτέρων B: ἀμφοτέροις D

11 ἔξ ὅπασεν BD: ἔξ ὅπασαν D1: ἔξώπασεν Aristarchus

ISTHMIAN I

1. For Herodotus of
Thebes

WINNER, CHARIOT RACE

Mother of mine, Thebe of the golden shield, Str. 1
 I shall put your concern above even my
 pressing obligations. Let not rocky Delos
 be angry with me, on whose behalf I have been toiling.¹
 What is dearer to good men than their beloved parents? 5
 Yield, O island of Apollo, for with divine help
 I shall combine the completion of both poems,
 by celebrating in dance both unshorn Phoebus Ant. 1
 on wave-washed Ceos with its seafaring
 men and the Isthmus' seagirt
 ridge, because it² bestowed 10
 six crowns on Cadmus' people from its games,
 the glory of victory for their fatherland, in which
 Alcmena too bore her dauntless

1 In composing a paeon (Pae. 4) in honor of Delian Apollo.

2 The Isthmus. Theban athletes seem to have won six victories in the most recent Isthmian games.

PINDAR

παῖδα, θρασεῖαι τόν ποτε Γηρυόνα φρίζαν κύνες.

ἀλλ' ἐγὼ Ἡροδότῳ τεύ-

χων τὸ μὲν ἄρματι τεθρίπῳ γέρας,

15 ἀνία τ' ἀλλοτρίαις οὐ χερσὶ νωμάσαντ' ἐθέλω

ἢ Καστορείῳ ἢ Ἰολάοι' ἐναρμόξαι ντν ὕμνῳ.

κεῖνοι γὰρ ἠρώων διφρηλάται Λακεδαίμονι καὶ

Θήβαις ἐτέκνωθεν κράτιστοι'

B' ἔν τ' ἀέθλοισι θίγον πλείστων ἀγώνων,

καὶ τριπόδεσσιν ἐκόσμησαν δόμον

20 καὶ λεβήτεσσιν φιάλαισὶ τε χρυσοῦ,

γευόμενοι στεφάνων

νικαφόρων' λάμπει δὲ σαφῆς ἀρετὰ

ἔν τε γυμνοῖσι σταδίοις σφίσιν ἔν

τ' ἀσπιδοδούποισιν ὀπλίταις δρόμοις,

οἷά τε χερσὶν ἀκοντίζοντες αἰχμαῖς

25 καὶ λιθίνοις ὀπότη' ἐν δίσκοις ἱέν'

οὐ γὰρ ἦν πενταέθλιον, ἀλλ' ἐφ' ἐκάστῳ

ἔργματι κεῖτο τέλος.

τῶν ἀθρόοις ἀνδησάμενοι θαμάκις

ἔρνεσιν χαίτας ῥεέθροισί τε Δίρ-

κας ἔφανεν καὶ παρ' Εὐρώτῃ πέλας,

25 ὀπότη' ἐν Hermann: ὀπότε BD: ὀπότεν Trypho ap. Eustathium: ποτ' ἀνὰ Ammonius

ISTHMIAN I

son, before whom Geryon's fierce dogs once cowered.³

Ep. 1

But, for my part, in rendering honor to Herodotus

for his four-horse chariot, whose reins

he guided with no other hands than his own, I wish

15

to include him in a hymn to Castor or Iolaus,

for they were the mightiest charioteers of the heroes,

one born in Lacedaemon, the other in Thebes,

and in athletic games they took part in the most contests,

Str. 2

adorning their houses with tripods,

cauldrons, and bowls of gold,

20

whenever they savored the crowns

of victory; and their excellence shines clearly

in the naked foot races and in the races of

armor with clanging shields;

and how it shone as they hurled javelins from their

Ant. 2

hands

and when they made casts with discuses of stone

25

(there was no pentathlon, but for each event

a prize was reserved).

They often crowned their hair with thick wreaths from

these events, and appeared beside Dirce's streams

and close by the Eurotas,

³ A dog named Orthrus with two (or three) heads guarded Geryon's cattle on an island near Gadir (Cadiz). Heracles slew the dog and took the cattle. Only Pindar mentions more than one dog.

30 Ἴφικλέος μὲν παῖς ὁμόδαμος ἐὼν Σπαρτῶν γένει,
 Τυνδαρίδας δ' ἐν Ἀχαιοῖς
 ὑψίπεδον Θεράπνας οἰκέων ἔδος.
 χαίρει'. ἐγὼ δὲ Ποσειδάωνι Ἴσθμῳ τε ζαθέα
 Ὀγχηστίασιν τ' αἰόνεσσιν περιστέλλων αἰοιδάν
 γαρύσομαι τοῦδ' ἀνδρὸς ἐν τιμαῖσιν ἀγακλέα τὰν
 Ἀσωποδώρου πατρὸς αἴσαν
 Γ Ἐρχομενοῖό τε πατρῶαν ἄρουραν,
 36 ἅ νιν ἐρειδόμενον ναυαγίας
 ἐξ ἀμετρήτας ἀλὸς ἐν κρυοέσσα
 δέξατο συντυχία'
 νῦν δ' αὖτις ἀρχαίας ἐπέβασε Πότιμος
 40 συγγενῆς εὐαμερίας' ὁ πονή-
 σαις δὲ νόῳ καὶ προμάθειαν φέρει.
 εἰ δ' ἀρετᾶ κατάκειται πᾶσαν ὀργάν,
 ἀμφοτέρων δαπάναις τε καὶ πόνοις,
 χρῆ νιν εὐρόντεσσιν ἀγάνορα κόμπων
 μὴ φθονεραῖσι φέρειν
 45 γνώμαις' ἐπεὶ κούφα δόσις ἀνδρὶ σοφῷ
 ἀντὶ μόχθων παντοδαπῶν ἔπος εἰ-
 πόντ' ἀγαθὸν ζυγὸν ὀρθῶσαι καλόν.

the one, Iphicles' son belonging to the race of Spartoi,⁴
 the other, Tyndareus' son dwelling among the Achaeans
 on his highland home of Therapna.⁵
 Farewell. But as I array Poseidon and the sacred
 Isthmus
 and Onchestus' shores⁶ in my song,
 I shall proclaim, while honoring this man, that illustrious
 fortune of his father Asopodorus
 and his ancestral soil of Orchomenus,⁷
 which welcomed him from the boundless sea,
 when he was hard pressed by shipwreck
 in chilling misfortune.⁸
 Now, however, the Destiny of his family has once again
 set him aboard the fair weather of old. One
 who has toiled also gains foresight for his mind.
 If someone is devoted wholeheartedly to excellence
 with both expenses and hard work,
 it is necessary to give those who achieve it a lordly vaunt
 with no begrudging
 thoughts, since it is a light gift for a man who is wise
 to speak a good word in return for labors of all kinds
 and to raise up a noble tribute shared by all.⁹

Ep. 2

31

Str. 3

36

40

Ant. 3

45

4 The "Sown Men." After Cadmus slew the dragon that guarded the fountain of Ares, he sowed the dragon's teeth, from which armed men grew. The five survivors of these became the ancestors of the Theban nobility.

5 These Achaeans were the pre-Dorian population of Laconia in Therapna, on the heights southeast of Sparta.

6 A Boeotian city northwest of Thebes near Lake Copaïs famous for its sanctuary of Poseidon (cf. Isth. 4.19 and Il. 2.506).

7 An ancient city of the Minyae at the northern end of Lake Copaïs (cf. Ol. 14).

8 Probably exile as a result of political unrest; he may also have fought on the side of the Persians at Plataea (Hdt. 9.69).

9 I.e. by the victor and his polis.

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ISTHMIAN I

μισθὸς γὰρ ἄλλοις ἄλλος ἐπ' ἔργμασιν ἀνθρώποις
 γλυκύς,
 μηλοβότα τ' ἀρότα τ' ὀρ-
 νυχολόγω τε καὶ ὄν πόντος τράφει
 γαστρὶ δὲ πᾶς τις ἀμύνων λιμὸν αἰανῆ τέταται·
 50 ὃς δ' ἀμφ' ἀέθλοις ἢ πολεμίζων ἄρηται κῦδος
 ἀβρόν,
 εὐαγορηθεὶς κέρδος ὕψιστον δέκεται, πολια-
 τᾶν καὶ ξένων γλώσσας ἄωτον.
 Δ' ἄμμι δ' ἔοικε Κρόνου σεισίχθον' υἱόν
 γείτον' ἀμειβομένοις εὐεργέταν
 ἀρμάτων ἵπποδρόμιον κελαδηῆσαι,
 55 καὶ σέθεν, Ἀμφιτρυῶν,
 παῖδας προσειπεῖν τὸν Μινύα τε μυχόν
 καὶ τὸ Δάματρος κλυτὸν ἄλσος Ἐλευ-
 σῖνα καὶ Εὐβοίαν ἐν γναμptoῖς δρόμοις·
 Πρωτεσίλα, τὸ τεὸν δ' ἀνδρῶν Ἀχαιῶν
 ἐν Φυλάκα τέμενος συμβάλλομαι.
 60 πάντα δ' ἐξειπεῖν, ὅσ' ἀγώνιος Ἑρμᾶς
 Ἡροδότῳ ἔπορεν
 ἵπποις, ἀφαιρεῖται βραχὺ μέτρον ἔχων

For a different payment for different tasks is sweet to
 men,
 whether to a shepherd, a plowman, a fowler,
 or to one whom the sea nourishes,
 since everyone strives to keep gnawing hunger from his
 belly.
 But he who wins luxurious glory in games or as a soldier
 by being praised gains the highest profit, the finest
 words from tongues of citizens and foreigners.
 50
 But it befits us to celebrate Cronus' earthshaking son,
 our neighbor¹⁰ and patron of horse racing, as we requite
 his assistance to the chariots,
 and to invoke your sons,¹¹ Amphitryon,
 55 along with the glen of Minyas,
 Demeter's famous sanctuary of Eleusis,
 and Euboea, when telling of circling racecourses.
 Protesilas, I include as well your precinct
 at Phylaca belonging to Achaean men.
 60
 But recounting all the victories Hermes, patron of
 games,
 has granted to Herodotus
 and his horses, my hymn's brief length forbids.

10 Poseidon at nearby Onchestus is credited with helping Herodotus win his Isthmian victory.

11 The Thebans celebrated the Heraclea (honoring Amphitryon's son) and Iolaea (honoring his grandson); Herodotus had won at one or both of these (schol.). The following lines allude to victories won in the Minyeia at Orchomenus, in games dedicated to Demeter at Eleusis, in games on Euboea, and in games honoring Protesilas at Phylaca (in Thessaly).

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ὕμνος, ἧ μὰν πολλάκι καὶ τὸ σεσω-
 παμένον εὐθυμίαν μείζω φέρει.
 εἶη νιν εὐφώνων πτερύγεσσιν ἀερθέντ' ἀγλααῖς
 65 Πιερίδων, ἔτι καὶ Πυ-
 θῶθεν Ὀλυμπιάδων τ' ἐξαιρέτοις
 Ἀλφειοῦ ἔρνεσι φράζαι χεῖρα τιμὰν ἑπταπύλοις
 Θήβαισι τεύχοντ'. εἰ δέ τις ἔνδον νέμει πολοῦτον
 κρυφαῖον,
 ἄλλοισι δ' ἐμπίπτων γελᾷ, ψυχὰν Αἶδα τελέων
 οὐ φράζεται δόξας ἄνευθεν.

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ISTHMIAN I

And in fact, what is left in silence
 often brings even greater cheer.
 May he, lifted on the splendid wings of the melodious
 Pierians, also from Pytho and from the Olympic
 games wreath his hand with choicest garlands
 from the Alpheus, thus bringing honor to seven-gated
 Thebes. But if a man keeps wealth hidden inside
 and attacks others with laughter, he does not consider
 that he is paying up his soul to Hades devoid of fame.

Ep. 4

65

145

Related works: Pindar, Greek Library, 600 BC – 500 BC, 500 BC – 400 BC, Poetry, Lyric, Encomium

10.4159/DLCL.pindar-isthmian_odes.1997

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ISTHMIAN 2

Isth. 2 is the last of Pindar's four epinicia honoring the Emmenidae of Acragas. Pyth. 6 commemorates Xenocrates' Pythian chariot victory, probably won in 490. Ol. 2 and 3 celebrate his brother Theron's Olympic chariot victory in 476. When Isth. 2 was composed, perhaps as late as 470, Xenocrates was no longer alive, for Pindar speaks of him in the past tense (36–37). The ode was probably placed in this book because an Isthmian victory is cited first among his past successes. As in the case of Pyth. 6, Pindar addresses the ode to Xenocrates' son Thrasybulus, for whom he also wrote an encomium (see fr. 124).

The poets of old wrote spontaneous love poetry whenever a beautiful boy took their fancy, but now the Muse sells her poetry and endorses the saying "money makes the man" (1–11). The poet acknowledges Thrasybulus' awareness of this situation and recounts Xenocrates' Isthmian victory (12–17). After briefly mentioning Xenocrates' Pythian victory, the poet recalls the success in the Panathenaea achieved by his charioteer, Nicomachus (18–22), who also won at Olympia for Xenocrates' brother Theron (23–29).

The homes of the Emmenidae are well acquainted with victory celebrations, and the poet finds it easy to bring praise to them (30–34). He hopes in particular to succeed

PINDAR

in conveying the kindness of Xenocrates (whose name means "host strength"), who was respectful of his fellow citizens, a breeder of horses, a devoted worshiper of the gods, and a never failing host (35–42).

In the face of men's inclination to envy, the poet exhorts Thrasybulus to keep alive his father's excellence and to make known this poem, which he is sending via Nicasippus (43–48).

PINDAR

2. <ΞΕΝΟΚΡΑΤΕΙ
ΑΚΡΑΓΑΝΤΙΝΩΙ

ΑΡΜΑΤΙ>

Α' Οἱ μὲν πάλαι, ὦ Θρασύβουλε,
 φῶτες, οἱ χρυσαμπύκων
 ἐς δίφρον Μοσᾶν ἔβαι-
 νον κλυτὰ φόρμιγγι συναντόμενοι,
 ῥίμφα παιδείους ἐτόξευον μελιγάρυας ὕμνους,
 ὅστις ἐὼν καλὸς εἶχεν Ἀφροδίτας
 5 εὐθρόνου μνάστειραν ἀδίσταν ὀπώραν.
 ἅ Μοῖσα γὰρ οὐ φιλοκερδῆς
 πω τότε ἦν οὐδ' ἐργάτις·
 οὐδ' ἐπέρναντο γλυκεῖ-
 αι μελιφθόγγου ποτὶ Τερψιχόρας
 ἀργυρωθεῖσαι πρόσωπα μαλθακόφωνοι ἀοιδαί.

6 τότε D, Clem. Alex.: ποτ' B, schol. Aristoph.

7 μελιφθόγγου Heyne: μελίφθογγοι BD

ISTHMIAN 2

2. FOR XENOCRATES
OF ACRAGAS

WINNER, CHARIOT RACE

The men of long ago,¹ O Thrasybulus,
 who used to mount
 the chariot of the golden-wreathed Muses,
 taking with them the glorious lyre,
 freely shot their honey-sounding hymns of love
 at any boy who was beautiful and had the sweetest
 bloom
 of late summer that woos fair-throned Aphrodite.
 For at that time the Muse was not yet
 greedy for gain nor up for hire,
 nor were sweet, soft-voiced songs
 with their faces silvered over being sold
 from the hand of honey-voiced Terpsichore.²

Str. 1

5

Ant. 1

1 I.e. poets like Alcaeus, Ibycus, and Anacreon (schol.).

2 The image is of a prostitute, the madam being the Muse Terpsichore.

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- νῦν δ' ἐφήτι <τὸ> τώργειου φυλάξαι
 10 ῥῆμ' ἀλαθείας <ν→ ἄγχιστα βαῖνον,
 "χρήματα χρήματ' ἀνήρ"
 ὃς φᾶ κτεάνων θ' ἅμα λειφθεῖς καὶ φίλων.
 ἐσσι γὰρ ὧν σοφός· οὐκ ἄγωντ' ἀεῖδω
 Ἴσθμίαν ἵπποισι νίκαν,
 τὰν Ξενοκράτει Ποσειδάων ὀπάσαις,
 15 Δωρίων αὐτῷ στεφάνωμα κόμα
 πέμπεν ἀναδεῖσθαι σελίνων,
 Β' εὐάρματον ἄνδρα γεραίρων,
 Ἀκραγαντίνων φάος.
 ἐν Κρίσῃ δ' εὐρυσθενῆς
 εἶδ' Ἀπόλλων νιν πότε τ' ἀγλαίαν
 καὶ τόθι κλειναῖς <τ'> Ἐρεχθειδᾶν χαρίτεσσιν
 ἀραρώς
 20 ταῖς λιπαραῖς ἐν Ἀθάναις, οὐκ ἐμέμφθη
 ῥυσίδιφρον χεῖρα πλαζίπποιο φωτός,
 τὰν Νικόμαχος κατὰ καιρὸν
 νεῖμ' ἀπάσαις ἀνίαις'
- 9 <τὸ> suppl. Heyne
 10 <ἐτάς> suppl. Bergk: <ὀδῶν> suppl. Turyn Hermann praeeunte
 12 ἄγνωτ' DΣγρ: ἀγνωτ' B
 19 <τ'> suppl. Bergk
 22 νεῖμ' ἀπάσαις Hermann: νομᾶ πάσαις BD

ISTHMIAN 2

- But now she bids us heed the Argive's adage,³
 which comes . . . closest to the truth: 10
 "Money, money makes the man," Ep. 1
 said he who lost his possessions and friends as well.
 But enough, for you are wise. Not unknown is
 the Isthmian chariot victory that I sing,
 which Poseidon granted to Xenocrates,
 and sent a crown of Dorian parsley 15
 for him to bind upon his hair,
 thus honoring the man of fine chariots, Str. 2
 a light to the people of Acragas.
 In Crisa mighty Apollo
 beheld him and gave him splendor
 there too; and when he gained the glorious favor of
 Erechtheus' descendants
 in shining Athens,⁴ he had no cause to blame 20
 the chariot-preserving hand, which the horse-striking
 man
 Nicomachus applied fittingly
 to all the reins Ant. 2
- 3 The scholion attributes it to Aristodemus the Spartan and quotes Alcaeus (fr. 360): χρήματ' ἀνήρ, πένυχρος δ' οὐδ' εἰς πέλετ' ἔσλος οὐδὲ τίμιος, "money is the man, and no poor man is noble or honorable."
 4 At the Panathenaic festival. Erechtheus was a mythical king of Athens.

ὄν τε καὶ κάρυκες ὦ-
 ρᾶν ἀνέγνον, σπονδοφόροι Κρονίδα
 Ζητὸς Ἀλεῖοι, παθόντες πού τι φιλόξενον ἔργον·
 25 ἀδυπνόω τέ νιν ἀσπάζοντο φωνᾶ
 χρυσέας ἐν γούνασιν πίτνοντα Νίκας
 γαῖαν ἀνὰ σφετέραν,
 τὰν δὴ καλέοισιν Ὀλυμπίου Διὸς
 ἄλσος· ἴν' ἀθανάτοις Αἰνησιδάμου
 παῖδες ἐν τιμαῖς ἔμιχθεν.
 30 καὶ γὰρ οὐκ ἀγῶντες ὑμῖν ἐντὶ δόμοι
 οὔτε κόμων, ὦ Θρασύβουλ', ἐρατῶν,
 οὔτε μελικόμπων ἀοιδᾶν.
 Γ' οὐ γὰρ πάγος οὐδὲ προσάντης
 ἀ κέλευθος γίνεται,
 εἴ τις εὐδόξων ἐς ἀν-
 δρῶν ἄγοι τιμὰς Ἑλικωνιάδων.
 35 μακρὰ δισκήσαις ἀκοντίσσαιμι τοσοῦθ', ὅσον
 ὄργαν
 Ξεινοκράτης ὑπὲρ ἀνθρώπων γλυκεῖαν
 ἔσχεν. αἰδοῖος μὲν ἦν ἀστοῖς ὀμιλεῖν,
 ἵπποτροφίας τε νομίζων
 ἐν Πανελλάνων νόμῳ·

and whom the heralds of the seasons⁵ also recognized,
 the Elean truce-bearers of Cronus' son Zeus,
 undoubtedly having experienced some act of hospitality,
 and they welcomed him with a sweetly breathing voice,
 25 when he fell on the knees of golden Victory
 in their land,
 the one men call Olympian Zeus'
 sanctuary. There the sons of Aenesidamus⁶
 were joined to immortal honors.
 30 And so, your family's houses are not unfamiliar
 with delightful victory revels, O Thrasybulus,
 nor with songs of honey-sweet acclaim.
 For there is no hill,
 nor is the road steep,
 when one brings the honors of the Heliconian maidens⁷
 to the homes of famous men.
 35 May I make a long throw with the discus and cast the
 javelin as far as
 Xenocrates surpassed all men with his sweet disposition.
 He was respectful in the company of his townsmen,
 he practiced horse-breeding
 in the Panhellenic tradition,

5 The Olympic heralds proclaimed a sacred truce in Zeus' name throughout Greece during the season of the games and also announced the victors.

6 Aenesidamus was the father of Xenocrates and Theron. Evidently Nicomachus drove the chariot when Theron won his Olympic victory in 476.

7 The Muses, born in Pieria, dwelt on Mt. Helicon in Boeotia (cf. Hes. Th. 1-8).

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ISTHMIAN 2

καὶ θεῶν δαΐτας προσέ-
 πτυκτο πάσας· οὐδέ ποτε ξενίαν
 40 οὔρος ἐμπνεύσαις ὑπέστειλ' ἰστίον ἀμφὶ τράπεζαν·
 ἀλλ' ἐπέρα ποτὶ μὲν Φᾶσιν θερείαις,
 ἐν δὲ χειμῶνι πλέων Νεῖλου πρὸς ἀκτάν.
 μή νυν, ὅτι φθονεραὶ
 θνατῶν φρένας ἀμφικρέμανται ἐλπίδες,
 μήτ' ἀρετάν ποτε σιγάτω πατρώαν,
 45 μηδὲ τούσδ' ὕμνους· ἐπεὶ τοι
 οὐκ ἐλινύσοντας αὐτοῦς ἐργασάμαν.
 ταῦτα, Νικάσιπ', ἀπόνειμον, ὅταν
 ξεῖνον ἐμὸν ἡθαῖον ἔλθης.

39 δαΐτας Morel e schol.: διαΐτας BD

and welcomed all the feasts
 of the gods. And never did an oncoming wind
 cause him to furl the sails at his hospitable table,
 40 but he would travel to Phasis in summer seasons,
 while in winter he would sail to the shore of the Nile.⁸

Therefore, since envious hopes
 hang about the minds of mortals,
 let the son never keep silent his father's excellence
 nor these hymns, for I truly
 45 did not fashion them to remain stationary.⁹
 Impart these words to him, Nicasippus,¹⁰
 when you visit my honorable host.

8 I.e. no circumstances curbed his generosity. A summer wind favored traveling to the Phasis River (in Colchis), a winter wind south to the Nile.

9 I.e. like statues (cf. Nem. 5.1–2).

10 Otherwise unknown, his name means “horse victor.”

PINDAR

ISTHMIAN 3

This and the following ode for Melissus of Thebes are often treated as one poem by editors because they are metrically identical. They are separated, however, in one of the two important mss (B) and the scholia treat them as two poems. In addition, they celebrate two different occasions: Isth. 3 makes a passing reference to an Isthmian victory, but emphasizes a Nemean chariot victory; Isth. 4 celebrates a victory in the pancratium at the Isthmus, with no mention of a chariot victory. A plausible assumption is that after Isth. 4 was composed, Melissus won the chariot race at Nemea, and instead of writing its companion poem in a different meter, as is the case with other pairs of odes (e.g., Ol. 4 and 5, Ol. 10 and 11, and Pyth. 4 and 5), Pindar composed a triad in the identical meter, which adumbrates several themes treated more extensively in Isth. 4.

The ode opens with generalized observations on the need to praise any citizen who is successful or prosperous and is not excessive in his behavior (1–3). Zeus is responsible for great achievements, and a proper reverence makes prosperity more enduring (4–6). A poet is obligated to praise a successful man (7–8).

Melissus is celebrating two victories, one at the Isthmus, the other at Nemea in the chariot race (9–13). He has inherited his ability from famous ancestors on both

PINDAR

sides of his family, the Cleonymidae and the Labdacidae, who were devoted to chariot racing (13–17b). The poem closes with a gnomic statement contrasting the vicissitudes of an individual's lifetime with the abiding favor enjoyed by sons of gods (18–18b).

PINDAR

3. <ΜΕΛΙΣΣΩΙ ΘΗΒΑΙΩΙ

ΙΠΠΟΙΣ>

Εἴ τις ἀνδρῶν εὐτυχῆσαις
 ἢ σὺν εὐδόξοις ἀέθλοισι
 ἢ σθένει πλούτου κατέχει φρασὶν αἰαντῆ κόρον,
 ἄξιός ἐστι λόγιοις ἀστῶν μεμίχθαι.
 Ζεῦ, μεγάλα δ' ἀρεταὶ θνατοῖς ἔπονται
 5 ἐκ σέθεν· ζῶει δὲ μάσσων
 ὄλβος ὀπιζομένων. πλαγίαις δὲ φρένεσσιν
 οὐχ ὁμῶς πάντα χρόνον θάλλων ὀμιλεῖ.
 εὐκλέων δ' ἔργων ἄποινα
 χρὴ μὲν ὑμῆσαι τὸν ἐσλόν,
 χρὴ δὲ κωμάζοντι' ἀγαναῖς χαρίτεσσιν βαστάσαι.
 ἔστι δὲ καὶ διδύμων ἀέθλων Μελίσσῳ
 10 μοῖρα πρὸς εὐφροσύναν τρέψαι γλυκεῖαν
 ἦτορ, ἐν βάσσαισιν Ἴσθμοῦ
 δεξαμένῳ στεφάνους, τὰ δὲ κοῦλα λέοντος
 ἐν βαθυστέρνου νάπα κάρυζε Θήβαν

ISTHMIAN 3

3. FOR MELISSUS OF THEBES

WINNER, CHARIOT RACE

If a man is successful,
 either in glorious games
 or with mighty wealth, and keeps down nagging excess
 in his mind,
 he deserves to be included in his townsmen's praises.
 Zeus, great achievements come to mortals
 from you, and men's happiness has a longer life
 when they are reverent, but does not flourish
 as well for all time when it dwells with shifty minds.
 In recompense for glorious deeds
 one must hymn the good man
 and must exalt him, as he revels, with gentle poems of
 praise.
 Melissus has the good fortune of twin prizes
 to turn his heart to sweet
 festivity, for he won crowns in the Isthmian
 glens, and then in the hollow valley
 of the deep-chested lion he had Thebe proclaimed¹

Str.

5

Ant.

10

¹ By the herald who announced his victory at Nemea; Thebe is the eponymous nymph of Thebes.

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- ἵπποδρομία κρατέων' ἀνδρῶν δ' ἀρετάν
 σύμφυτον οὐ κατελέγχει.
- 15 ἴστε μὲν Κλεωνύμου
 δόξαν παλαιὰν ἄρμασιν'
 καὶ ματρόθε Λαβδακίδαισιν σύννομοι
- 17b πλούτου διέστειχον τετραοριᾶν πόνοις.
 αἰὼν δὲ κυλινδομέναις ἀμέραις ἄλλ' ἄλλοτ' ἐξ
- 18b ἄλλαξεν. ἄτρωτοί γε μὲν παῖδες θεῶν.

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ISTHMIAN 3

- by winning in the chariot race. He brings no disgrace
 upon the prowess inherited from his kinsmen. Ep.
- Surely you² know the ancient fame 15
 of Cleonymus with chariots,
 and on his mother's side as relatives of the Labdacidae
 they devoted their wealth to the toils of four-horse 17b
 chariots.
- As the days roll by, one's life changes now this way
 now that, but the sons of the gods remain unwounded.³ 18b

² In the plural, thus addressed to the audience.

³ For the contrast between the vicissitudes that beset individuals and the abiding good fortune of the gods or a family, see Ol. 2.35–47, Pyth. 5.54–55, Pyth. 7.19–21, Nem. 6.1–7, and Isth. 4.4–21.

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and related works: Pindar, Greek Library, 600 BC – 500 BC, 500 BC – 400 BC, Poetry, Lyric, Encomium

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ISTHMIAN 4

This poem continues to treat themes touched upon in Isth. 3. Of particular note are the successes and misfortunes of the victor's clan, which was famous for its prowess in the past, but recently had lost four men in war (perhaps in the battle of Plataea in 479). The victory of Melissus in the pancratium at the Isthmus has awakened memory of his clan's earlier victories, but has also called to mind their failure to win Panhellenic crowns. Pindar rarely provides details about an athlete's appearance, but here he stresses the fact that Melissus was a pancratiast of small stature who used his courage and skill to overcome bigger opponents.

Melissus' Isthmian victory and the achievements of his clan, the Cleonymidae, furnish many avenues for praise (1–5). Although individuals are subject to vicissitudes, the Cleonymidae have always been famous for their hospitality, lack of arrogance, and unsurpassed achievements, particularly in horse breeding and warfare (5–15). Four of them, however, were killed in battle on a single day (16–17b). Now the spring has come again with the celebration of a victory at the Isthmus, which has reawakened the clan's former fame in chariot racing at Athens and Sicyon (18–27). They also competed in the crown games, but were unsuccessful (28–33). The gnomic observation that a

PINDAR

weaker man can overcome a stronger one by skill leads to the example of Ajax, whose valor went unrewarded by the Greeks at Troy (34–36b). Homer, however, immortalized his excellence in verse (37–42).

The poet hopes to accomplish for Melissus what Homer did for Ajax (43–45), and praises him for his courage and skill, especially the latter, because he was small (45–51). His slight stature calls forth the example of the Theban hero Heracles, who skillfully defeated the much stronger Antaeus (52–55).

After briefly sketching the career of Heracles and his apotheosis on Olympus (55–60), the poet describes the evening sacrifices performed at Thebes honoring him and his sons (61–66), and mentions the following day's athletic games, at which Melissus was twice victorious as an adult and once as a boy (67–71b). The poem concludes with brief praise of his trainer Orseas (71b–72b).

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4. <ΜΕΛΙΣΣΩΙ ΘΗΒΑΙΩΙ

ΠΑΓΚΡΑΤΙΩΙ>

A' Ἔστι μοι θεῶν ἕκατι
 μυρία παντᾶ κέλευθος,
 ὦ Μέλισσ', εὐμαχανίαν γὰρ ἔφανας Ἴσθμίοις,
 ὑμετέρας ἀρετὰς ὕμνω διώκειν
 αἴσι Κλεωνυμίδαι θάλλοντες αἰεὶ
 5 σὺν θεῷ θνατὸν διέρχον-
 ται βιότου τέλος. ἄλλοτε δ' ἄλλοῖος οὖρος
 πάντας ἀνθρώπους ἐπαίσσων ἐλαύνει.
 τοὶ μὲν ὧν Θήβαισι τιμά-
 εντες ἀρχᾶθεν λέγονται
 πρόξενοί τ' ἀμφικτιόνων κελαδενναῖς τ' ὄρφανοί
 ὕβριος· ὅσσα δ' ἐπ' ἀνθρώπους ἄηται
 10 μαρτύρια φθιμένων ζωῶν τε φωτῶν
 ἀπλέτου δόξας, ἐπέψαν-
 σαν κατὰ πᾶν τέλος· ἀνορέαις δ' ἐσχάταισιν
 οἴκοθεν στάλαισιν ἄπτονθ' Ἡρακλείαις·

5 βιότου Donaldson: βίου BD

ISTHMIAN 4

4. FOR MELISSUS OF THEBES

WINNER, PANCRATIUM

I have, through the gods' favor, Str. 1
 countless roads in every direction,
 O Melissus—since at the Isthmian games you revealed
 an abundant resource—
 to pursue in song your family's achievements,
 in which the Cleonymidae ever flourish
 with a god's help, as they travel to the mortal end 5
 of life. At different times different winds
 rush upon all humans and drive them on.
 But from the beginning they are said Ant. 1
 to have been honored in Thebes
 as hosts of neighboring peoples and free of loud-voiced
 arrogance; and as for all the testimonials wafted among
 mankind
 of endless fame won by men living or dead, 10
 they have attained them in all fullness,
 and by their unexcelled manly deeds
 have grasped from their home¹ the pillars of Heracles;

¹ For the expression, see Ol. 3.43–44.

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ISTHMIAN 4

- καὶ μηκέτι μακροτέραν σπεύδειν ἀρετάν.
ἵπποτρόφοι τ' ἐγένοντο,
15 χαλκέω τ' Ἄρει ἄδον.
ἀλλ' ἀμέρα γὰρ ἐν μιᾷ
τραχεῖα νιφὰς πολέμοιο τεσσάρων
17b ἀνδρῶν ἐρήμωσεν μάκαιραν ἐστίαν·
νῦν δ' αὖ μετὰ χειμέριον ποικίλα μηνῶν ζόφον
18b χθῶν ὅτε φοινικέοισιν ἀνθησεν ῥόδοις
B' δαιμόνων βουλαῖς, ὁ κινή-
τηρ δὲ γᾶς Ὀγχηστὸν οἰκέων
20 καὶ γέφυραν ποντιάδα πρὸ Κορίνθου τειχέων,
τόνδε πορῶν γενεᾷ θαυμαστὸν ὕμνον
ἐκ λεχέων ἀνάγει φάμαν παλαιάν
εὐκλέων ἔργων· ἐν ὕπνῳ
γὰρ πέσεν· ἀλλ' ἀνεγειρομένα χρῶτα λάμπει,
Ἄσφορος θαητὸς ὡς ἄστροις ἐν ἄλλοις·
25 ἄ τε κὰν γουνοῖς Ἀθανᾶν
ἄρμα καρύξαισα νικᾶν
ἐν τ' Ἀδραστείοις ἀέθλοις Σικυῶνος ὄπασεν
τοιάδε τῶν τότε ἐόντων φύλλ' αἰοιδᾶν.
οὐδὲ παναγυρίων ξυνᾶν ἀπειχόν
καμπύλον δίφρον, Πανελλά-
νεσσι δ' ἐριζόμενοι δαπάνη χαῖρον ἵππων·
30 τῶν ἀπειράτων γὰρ ἄγνωτοι σιωπαί.

18 ποικίλα Hartung: ποικίλων BD

- let no one strive for yet more distant achievement. Ep. 1
They were breeders of horses
and found favor with bronze Ares. 15
However, in a single day
a cruel blizzard of war stripped
their blessed hearth of four men. 17b
But now again, after a winter's gloom lasting months,
it is as if the dappled earth had blossomed with red roses 18b
by the gods' designs. The shaker of the earth
dwelling at Onchestus²
and at the sea bridge before the walls of Corinth 20
by granting this marvelous hymn to the clan
is rousing from its bed their ancient fame
for glorious deeds, for it had fallen
asleep; but now it is awake and its body shines
like the Morning Star, splendid to behold among the
other stars.
That fame heralded their chariot's victory Ant. 2
both on the heights of Athens
and in the games of Adrastus at Sicyon, and granted 26
such leaves of song as these from men who lived then.
Nor did they hold back their curved chariot
from national festivals, but competing with all Hellenes
they rejoiced to spend wealth on horses,
since to those who do not take part belongs oblivious 30
silence.

2 For Poseidon's sanctuary at Onchestus, see Isth. 1.33.

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- ἔστιν δ' ἀφάνεια τύχης καὶ μαρναμένων,
 πρὶν τέλος ἄκρον ἰκέσθαι·
 τῶν τε γὰρ καὶ τῶν διδοῖ·
 καὶ κρέσσον' ἀνδρῶν χειρόνων
- 35 ἔσφαλε τέχνα καταμάρψαισ'· ἴστε μάν
- 35b Αἴαντος ἀλκὰν φοίνιον, τὰν ὄψια
 ἐν νυκτὶ ταμῶν περὶ ᾧ φασγάνῳ μομφὰν ἔχει
- 36b παίδεσσιν Ἑλλάνων ὅσοι Τροίανδ' ἔβαν.
 Γ' ἀλλ' Ὅμηρός τοι τετίμα-
 κεν δι' ἀνθρώπων, ὃς αὐτοῦ
 πᾶσαν ὀρθώσας ἀρετὰν κατὰ ράβδον ἔφρασεν
 θεσπεσίων ἐπέων λουποῖς ἀθύρειν.
- 40 τοῦτο γὰρ ἀθάνατον φωνᾶεν ἔρπει,
 εἴ τις εὖ εἴπη τι· καὶ πάγ-
 καρπον ἐπὶ χθόνα καὶ διὰ πόντον βέβακεν
 ἐργμάτων ἀκτὶς καλῶν ἄσβεστος αἰεὶ.
 προφρόνων Μοισᾶν τύχοιμεν,
 κεῖνον ἄψαι πυρσὸν ὕμνων
 καὶ Μελίσσῳ, παγκρατίου στεφάνωμ' ἐπάξιον,
- 45 ἔρνεϊ Τελεσιάδα. τόλμα γὰρ εἰκῶς
 θυμὸν ἐριβρεμετᾶν θηρῶν λεόντων

33 διδοῖ Triclinius: διδοῖ τέλος BD

46 θηρῶν Heyne: θηρᾶν BD

ISTHMIAN 4

- But even when men strive, fortune remains hidden
 before they reach the final goal,
 for she gives some of this and some of that,
 and the skill of inferior men can overtake
 and bring down a stronger man. Surely you know of
 Ajax's bloodstained valor, which he pierced late at night
 on his own sword, and thereby casts blame
 upon³ all the sons of the Hellenes who went to Troy.
- But Homer, to be sure, has made him honored
 among mankind, who set straight
 his entire achievement and declared it with his staff⁴
 of divine verses for future men to enjoy.
 For that thing goes forth with immortal voice
 if someone says it well, and over the all-fruitful
 earth and through the sea has gone
 the radiance of noble deeds forever undimmed.
- May I find the favor of the Muses
 to light such a beacon-fire of hymns
 for Melissus too, Telesiad's offspring, a crown worthy
 of the pancratium. For he resembles the boldness
 of loudly roaring wild lions in his heart

3 Or incurs the blame of.

4 The staff was the emblem of the rhapsodic poets, the sons of Homer (cf. Nem. 2.1–3), who performed epic poetry.

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- ἐν πόνῳ, μῆτιν δ' ἀλώπηξ,
 αἰετοῦ ἅ τ' ἀναπιτναμένα ρόμβον ἴσχει·
 χρῆ δὲ πᾶν ἔρδοντ' ἀμαυρῶσαι τὸν ἐχθρόν.
 οὐ γὰρ φύσιν Ὀαριωνεῖαν ἔλαχεν·
 50 ἀλλ' ὄνοτος μὲν ιδέσθαι,
 συμπεσεῖν δ' ἀκμᾷ βαρύς.
 καί τοί ποτ' Ἄνταιου δόμους
 Θηβᾶν ἄπο Καδμεῖαν μορφᾶν βραχύς,
 53b ψυχὰν δ' ἄκαμπτος, προσπαλαίσων ἦλθ' ἀνήρ
 τὰν πυροφόρον Λιβύαν, κρανίοις ὄφρα ξένων
 54b ναὸν Ποσειδάωνος ἐρέφοντα σχέθαι,
 Δ' υἱὸς Ἀλκμήνας· ὃς Οὐλύμ-
 πόνδ' ἔβα, γαίας τε πάσας
 56 καὶ βαθύκρημον πολιᾶς ἀλὸς ἐξευρῶν θέναρ,
 ναυτιλίαςί τε πορθμὸν ἡμερώσας.
 νῦν δὲ παρ' Αἰγιόχῳ κάλλιστον ὄλβον
 ἀμφέπων ναίει, τετίμα-
 ταί τε πρὸς ἀθανάτων φίλος, Ἥβαν τ' ὀπύει,
 60 χρυσεῶν οἴκων ἄναξ καὶ γαμβρὸς Ἥρας.

51 ἀκμᾷ Pauw: αἰγμᾷ BD

56 βαθύκρημον Heyne: βαθυκρήμου BD

58 Αἰγιόχῳ Triclinius: Αἰγιόχῳ Διὶ BD

ISTHMIAN 4

- during the struggle, but in skill he is a fox,
 which rolls on its back to check the eagle's swoop.⁵
 One must do everything to diminish one's opponent.
 For he was not granted the build of an Orion; Ep. 3
 but although he was paltry to look at, 50
 to fall in with he was heavy in his strength.
 Yes, long ago a man came to Antaeus' home
 in wheat-bearing Libya from Cadmean Thebes,
 short of stature, but of unbending spirit, 53b
 to wrestle with him and stop him from roofing
 Poseidon's temple with the skulls of strangers.⁶ 54b
 He was Alcmene's son, who went to Olympus, Str. 4
 after exploring all the lands
 and the cliff-walled hollow of the gray sea, 56
 and making safe the route for shipping.⁷
 But now he lives with the Aegis-Bearer,⁸ enjoying
 the noblest happiness: he is honored as a friend
 by the immortals, he is married to Hebe,
 he is lord of a golden home and son-in-law to Hera. 60

5 Perhaps an allusion to a maneuver in the pancratium, which allowed ground wrestling. The fox that plays dead by lying on its back to catch birds is well known in medieval fables; see K. Varty, *Reynard the Fox* (Leicester 1967), illus. 147–153 (I owe this observation to J. Rusten).

6 Whenever Antaeus, a son of Poseidon and Gaea (Earth), was thrown, he would rise stronger because of contact with his mother. Heracles overcame him by holding him in the air. Pindar is conflating him with Busiris, the Egyptian son of Poseidon who sacrificed all visiting strangers.

7 By ridding it of pirates and monsters (schol.).

8 Zeus.

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ISTHMIAN 4

τῷ μὲν Ἀλεκτρᾶν ὑπερθεῖν
 δαῖτα πορσύνοντες ἄστοι
 καὶ νεόδματα στεφανώματα βωμῶν αὐξομεν
 ἔμπυρα χαλκοαρᾶν ὀκτῶ θανόντων,
 τοὺς Μεγάρα τέκε οἱ Κρεοντίς υἱοῦς·
 65 τοῖσιν ἐν δυθμαῖσιν αὐγᾶν
 φλόξ ἀνατελλομένα συνεχῆς παννυχίζει,
 αἰθέρα κνισάεντι λακτίζουσα καπνῷ,
 καὶ δεύτερον ἄμαρ ἐτείων τέρμ' ἀέθλων
 γίνεται, ἰσχύος ἔργον.
 ἔνθα λευκωθείς κάρα
 70 μύρτοις ὄδ' ἀνήρ διπλόαν
 νίκαν ἀνεφάντο παίδων <τε> τρίταν
 71b πρόσθεν, κυβερνατῆρος οἰακοστροφου
 γνώμα πεπιθῶν πολυβούλω· σὺν Ὀρσέα δέ νιν
 72b κωμάζομαι τερπνὰν ἐπιστάζων χάριν.

71 <τε> suppl. Hermann

72b κωμάζομαι D: κωμάζομαι B | ἐπιστάζων Triclinius e schol.: ἀποστάζων
 B: ἐπιστοχάζων D

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In his honor, above the Electran Gates⁹
 we citizens prepare a feast
 and a newly built circle of altars¹⁰ and multiply
 burnt offerings for the eight bronze-clad men who died,
 the sons that Megara, Creon's daughter, bore to him.
 For them at sunset the flame rises
 and burns all night long,
 kicking heaven with its savor of smoke.
 And on the second day is the conclusion
 of the annual games, the labor of strength.¹¹
 There did this man, his head made white
 with myrtle,¹² bring to light a double
 victory, and a third previously among boys,
 when he heeded his guiding helmsman's
 judgment rich in counsel.¹³ I shall sing of him with
 Orseas
 in my revel song as I shed upon them delightful grace.

Ant. 4

65

Ep. 4

70

71b

72b

9 One of the main gates of Thebes.

10 Presumably one for each of Heracles' sons.

11 Either a general description of the athletic events (Bury) or a specific reference to the pancratium (Sandys).

12 Victors in the Iolaea were crowned with myrtle (schol.).

13 His trainer Orseas.

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ISTHMIAN 5

This is the last of the three poems Pindar composed for the sons of Lampon. Phylacidas, younger brother of Pytheas (celebrated in *Nem.* 5), had won an Isthmian victory as a boy (celebrated in *Isth.* 6). As usual in odes to Aeginetan victors, Pindar includes praise of the sons of Aeacus. Here he concentrates on the martial exploits of Achilles, which provide a transition to his praise of the Aeginetan sailors for their bravery during the battle of Salamis. The poem was therefore composed sometime after 480. Theia, addressed in the poem's opening, is a little known goddess mentioned as the mother of the Sun, Moon, and Dawn in Hesiod's *Theogony* 371–374. Here she seems to represent the principle of light and sight. The designation “of many names” indicates the multitude of ways in which her powers are manifested.

A hymn to Theia associates her power with the luster of gold and with the spectacle of competing ships and chariots (1–6). A series of gnomic observations on the glory won by victorious athletes with the help of the gods leads to the conclusion that mortals cannot aim for more than a portion of success and fame (7–16).

After briefly mentioning the victories of Phylacidas and Pytheas, the poet announces his desire to sing of the Aeacidae (17–22). A gnomic reflection on the need for

PINDAR

praising successful toil is supported by the example of brave warriors whose deeds have become the subjects of poetry (22–29). A *priamel* lists heroes celebrated in various cities and culminates in the Aeacidae, who twice sacked Troy (30–38). After invoking the Muse, the poet lists four heroes from the Trojan War and asks who defeated them, but instead of providing the name of Achilles gives that of his ancestral homeland, Aegina (38–45).

Of all that the poet could say in praise of Aegina, he singles out her sailors' valor in the bloody battle of Salamis (46–50), but quickly stops himself from exulting and turns to the city's achievements in athletics (51–54). The victor's family serves as an example to aspiring athletes of the hard work required for success (54–58). The poet reiterates his praise for Phylacidas and for his brother Pytheas, who appears to have coached him (59–63).

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5. <ΦΥΛΑΚΙΔΑΙ ΑΙΓΙΝΗΤΗΙ

ΠΑΓΚΡΑΤΙΩΙ>

A' Māter Ἀελίου πολυώνυμε Θεία,
 σέο ἕκατι καὶ μεγασθενῆ νόμισαν
 χρυσὸν ἄνθρωποι περιώσιον ἄλλων'
 καὶ γὰρ ἐριζόμεναι
 5 νᾶες ἐν πόντῳ καὶ <ὕφ'> ἄρμασιν ἵπποι
 διὰ τεάν, ὄνασσα, τιμὰν ὠκυδινά-
 τοις ἐν ἀμίλλαισι θαυμασταὶ πέλονται'
 ἔν τ' ἀγωνίοις ἀέθλοισι ποθεινόν
 κλέος ἔπραξεν, ὄντιν' ἀθρόοι στέφανοι
 χερσὶ νικάσαντ' ἀνέδησαν ἔθειραν
 10 ἢ ταχυτάτι ποδῶν.
 κρίνεται δ' ἀλκὰ διὰ δαίμονας ἀνδρῶν.
 δύο δέ τοι ζωᾶς ἅωτον μοῦνα ποιμαί-
 νοντι τὸν ἄλπιστον εὐανθεῖ σὺν ὄλβῳ,

2 σέο Bergk: σέο γ' BD

5 <ὕφ'> suppl. Bergk e schol.: καὶ ἐν ἄρμασιν B: καὶ ἄρμασιν D 12
 ἄλπιστον: ἀνέλπιστον BD: ἄλπιστον Callierges, Wackernagel

ISTHMIAN 5

5. FOR PHYLACIDAS
OF AEGINA

WINNER, PANCRATIUM

Mother of the Sun, Theia of many names,
 because of you men value gold as mighty
 above all other things;
 then too, when ships contend
 on the sea or horses yoked to chariots,
 it is through your honor, O queen, that they become
 wondrous to behold in swiftly turning encounters;
 and in athletic competitions a man gains
 the glory he desires, when thick crowns
 wreath his hair after winning victory with his hands
 or the swiftness of his feet.
 But men's valor is determined by the gods.
 There are truly two things alone that foster the finest
 sweetness of life in blossoming prosperity:

Str. 1

5

Ant. 1

10

PINDAR

εἴ τις εὖ πάσχω·ν λόγον ἐσλὸν ἀκούῃ.
 μὴ μάτευε Ζεὺς γενέσθαι· πάντ' ἔχεις,
 15 εἴ σε τούτων μοῖρ' ἐφίκοιτο καλῶν.
 θαντὰ θνατοῖσι πρέπει.
 τὴν δ' ἐν Ἴσθμῳ διπλόα θάλλοισ' ἀρετά,
 Φυλακίδα, κεῖται, Νεμέα δὲ καὶ ἀμφοῖν
 Πυθέα τε, παγκρατίου. τὸ δ' ἐμόν
 20 οὐκ ἄτερ Αἰακιδᾶν κέαρ ὕμνων γεύεται·
 σὺν Χάρισιν δ' ἔμολον Λάμπωνος υἱοῖς
 Β' τάνδ' ἐς εὖνομον πόλιν. εἰ δὲ τέτραπται
 θεοδότων ἔργων κέλευθον ἂν καθαρὰν,
 μὴ φθόνει κόμπον τὸν ἐοικότ' ἀοιδᾶ
 25 κερνάμεν ἀντὶ πόνων.
 καὶ γὰρ ἡρώων ἀγαθοὶ πολεμισταὶ
 λόγον ἐκέρδαναν· κλέονται δ' ἐν τε φορμίγ-
 γεσσιν ἐν αὐλῶν τε παμφώνοις ὁμοκλαῖς
 μυρίον χρόνον· μελέταν δὲ σοφισταῖς
 Διὸς ἔκατι πρόσβαλον σεβιζόμενοι·
 30 ἐν μὲν Αἰτωλῶν θυσίαισι φανενναῖς
 Οἰνεΐδαι κρατεροί,
 ἐν δὲ Θήβαις ἵπποσόας Ἴόλαος
 γέρας ἔχει, Περσεὺς δ' ἐν Ἄργει, Κάστορος δ' αἰχ-
 μὰ Πολυδεύκεός τ' ἐπ' Εὐρώτα ῥεέθροις.

18 Φυλακίδα, κεῖται BD: Φυλακιδ', ἄγκειται Mass e schol.

ISTHMIAN 5

if a man succeeds and hears his praises sung. Ep. 1
 Do not seek to become Zeus; you have all there is,
 if a share of those blessings should come to you. 15
 Mortal things befit mortals.
 For you, Phylacidas, a flourishing double achievement
 is stored up at the Isthmus, and at Nemea for both you
 and Pytheas in the pancraticum. But my heart
 tastes no hymns without including the Aeacidae, 20
 for I have come with the Graces at the bidding of
 Lampon's sons¹
 to this law-abiding city.² If someone has entered Str. 2
 into the clear road of divinely granted deeds,
 do not grudge to blend into your song a fitting vaunt
 in return for toils, 25
 for among the heroes brave warriors also
 gained praise and are celebrated on lyres
 and in the full range of pipes' harmonies
 for time beyond measure, and, thanks to Zeus, reverence Ant. 2
 for them has provided a theme for wise poets.
 In the splendid sacrifices of the Aetolians 30
 the mighty sons of Oeneus³ have their honor,
 while in Thebes it is horse-driving Iolaus;⁴
 it is Perseus in Argos, and the spearmen Castor and
 Polydeuces by the streams of the Eurotas;

1 Phylacidas and Pytheas.

2 Aegina.

3 Meleager and Tydeus.

4 Iphicles' son and Heracles' nephew.

ἀλλ' ἐν Οἰνῶνα μεγαλήτορες ὄργαι
 35 Αἰακοῦ παίδων τε' τοὶ καὶ σὺν μάχαις
 δις πόλιν Τρώων πράθον, ἐσπόμενοι
 Ἡρακλῆι πρότερον,
 καὶ σὺν Ἀτρεΐδαις. ἔλα νῦν μοι πεδόθεν'
 λέγε, τίνες Κύκνον, τίνες Ἔκτορα πέφνον,
 40 καὶ στρατάρχον Αἰθιοπῶν ἄφοβον
 Μέμνονα χαλκοάραν' τίς ἄρ' ἐσλὸν Τήλεφον
 τρῶσεν ἐφ' ὁδοῖ Καΐκου παρ' ὄχθαις;
 Γ τοῖσιν Αἴγινα προφέρει στόμα πάτραν,
 διαπρεπέα νᾶσον' τετείχιστα δὲ πάλαι
 45 πύργος ὑψηλαῖς ἀρεταῖς ἀναβαίνειν.
 πολλὰ μὲν ἀρτιεπῆς
 γλῶσσά μοι τοξεύματ' ἔχει περὶ κείνων
 κελαδέσαι' καὶ νῦν ἐν Ἄρει μαρτυρήσαι
 κεν πόλις Αἴαντος ὀρθωθεῖσα ναύταις
 ἐν πολυφθόρῳ Σαλαμῖς Διὸς ὄμβρῳ
 50 ἀναρίθμων ἀνδρῶν χαλαζάεντι φόνῳ.
 ἀλλ' ὅμως καύχασμα κατάβρεχε σιγᾶ'
 Ζεὺς τά τε καὶ τὰ νέμει,
 Ζεὺς ὁ πάντων κύριος. ἐν δ' ἐρατεινῷ

36 πράθον ἐσπόμενοι B: πάθον ἐπόμενοι D

48 κελαδέσαι Bruno Keil: κελαδήσαι BD

52 τά τε καὶ Boeckh: τάδε καὶ BD

but in Oenona⁵ it is the great-hearted spirits
 of Aeacus and his sons, who twice in battles
 35 destroyed the Trojans' city, first
 as followers of Heracles,
 then with the Atreidae. Drive me now up from the
 plain,⁶
 tell which men slew Cycnus, which ones slew Hector
 and the fearless general of the Ethiopians,
 40 Memnon of the bronze armor? Who then wounded
 noble Telephus
 with his spear by the banks of the Caicus?⁷
 One's mouth proclaims Aegina as their homeland,
 that illustrious island. From of old has she been built
 as a bastion for men to scale with lofty achievements.
 45 My fluent tongue
 has many arrows to ring out in praise
 of them, and recently in war Salamis, the city of Ajax,
 could attest that it was preserved by her sailors
 during Zeus' devastating rain,
 that hailstorm of gore for countless men.⁸
 50 But nevertheless, drench your boast in silence;
 Zeus dispenses a variety of things,
 Zeus the lord of all. And in poetry's delightful

5 The ancient name for Aegina.

6 The command is addressed to the Muse in her chariot, calling for a more elevated treatment in the manner of epic. A scholion, however, interprets πεδόθεν to mean "from the beginning."

7 A river in Mysia. Although the first three questions are posed in the plural, Achilles is the answer to all four.

8 For the acclaim won by the Aeginetans in the battle of Salamis, see Hdt. 8.93.

PINDAR

μέλιτι καὶ τοιαῖδε τιμαὶ καλλίνικον
 χάρι' ἀγαπάζοντι μαρνάσθω τις ἔρδων
 55 ἀμφ' ἀέθλοισιν γενεῖαν Κλεονίκου
 ἐκμαθῶν' οὔτοι τετύφλωται μακρός
 μόχθος ἀνδρῶν οὐδ' ὀπόσαι δαπάναι
 ἐλπίδων ἔκνισ' ὄπιν.
 αἰνέω καὶ Πυθέαν ἐν γυιοδάμαις
 60 Φυλακίδα πλαγᾶν δρόμον εὐθυπορήσαι,
 χερσὶ δεξιόν, νόω ἀντίπαλον.
 λάμβανέ οἱ στέφανον, φέρε δ' εὐμαλλον μίτραν,
 καὶ πτερόεντα νέον σύμπεμψον ὕμνον.

54 μαρνάσθω Triclinius: μαρνάσθω δέ BD

58 ἐλπίδων ἔκνισ' ὄπιν Cerorinus: ἐλπίδων ἔκνιζ' ὄπιν B: ἐλπίδων ἔκνιζ'
 ὄπιν D: ἐλπίδων ἔκνιζ' ὀπί Aristarchus: ἐλπίδ' ἔκνιζαν ὄπιν Wilamowitz

ISTHMIAN 5

honey such honors as these⁹ also welcome
 joyous song of victory. Let a man strive to perform
 in the games after thoroughly learning about the family
 of Cleonicus,¹⁰ for the long hard work of their men
 is certainly not hidden, nor have all their costs
 vexed the zeal of their hopes.
 I praise Pytheas too among those who subdue bodies¹¹
 for guiding straight the course of Phylacidas' blows,
 being quick with his hands and a good match with his
 mind.
 Take up a crown for him, bring a fillet of fine wool,
 and send along this winged new hymn.

9 I.e. victories in athletics.

10 Father of Lampon and grandfather of Phylacidas (schol.).

11 I.e. pancratiasts. Pytheas had apparently coached his younger brother.

Ep. 3

56

60

PINDAR

ISTHMIAN 6

This is chronologically the second of the three odes written for the sons of Lampon. It is preceded by *Nem. 5* for Phylacidas' older brother Pytheas and followed by *Isth. 5* for Phylacidas' subsequent Isthmian victory. A prominent theme of the ode is the greatness of sons. The opening simile highlights the successes of Lampon's sons, the central narrative concentrates on Heracles' prayer that Telamon may father a great son, and in the poem's conclusion Lampon is praised for the care he lavishes on his sons. A parallel motif is that of a drink offering, which also appears in the opening, in the narrative, and at the end of the poem.

This ode is likened to the second of three libations at a symposium: the first was occasioned by Pytheas' Nemean victory, the present one celebrates Phylacidas' Isthmian victory, and the poet prays that a third may be called for by an Olympic victory (1–9). If a man's hard work and expenditure lead to success and subsequent fame, then he has reached the limits of mortal success (10–13). Lampon hopes to accomplish this before he dies and the poet asks the Fates to fulfill that wish for his friend (14–18).

When the victor is from Aegina, the poet is obligated to praise the Aeacidae, whose numerous deeds are famous throughout the world, whether those of Peleus, Ajax, or

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Telamon (19–27), the last-mentioned of whom was Heracles' ally in the taking of Troy and in the destruction of the Meropes and of Alcyoneus (27–35). Upon coming to Telamon's house to summon him to Troy, Heracles poured a libation and prayed that Telamon's wife Eriboea would bear him a brave son (35–49). Zeus answered by sending an eagle (*aetos*) and Heracles urged Telamon to name his son Ajax accordingly (49–56).

Citing insufficient time to recount all their deeds, the poet breaks off his treatment of the Aeacidae and turns to the two brothers and their uncle Euthymenes, whom he intends to praise in the briefest terms (56–59). After summarily listing their combined victories, which have brought glory in song to the clan of the Psalychiadae, their grandfather Themistius, and their city, he turns to their father Lampon, praising the diligent training he has given his sons and his civic-mindedness, hospitality, good sense, and knowledge of athletics (60–73). The poem ends with Pindar's offering to them a drink of the Muses' water from the fountain of Dirce at Thebes (74–75).

PINDAR

6. <ΦΥΛΑΚΙΔΑΙ ΑΙΓΙΝΗΤΗΙ

ΠΑΙΔΙ ΠΑΓΚΡΑΤΙΩΙ>

- A' Θάλλοντος ἀνδρῶν ὡς ὅτε συμποσίου
 δεύτερον κρατῆρα Μοισαίων μελέων
 κίρναμεν Λάμπωνος εὐαέθλου γενεᾶς ὕπερ, ἐν
 Νεμέα μὲν πρῶτον, ὦ Ζεῦ,
 τὴν ἄωτον δεξάμενοι στεφάνων,
 5 νῦν αὖτε Ἴσθμοῦ δεσπότη
 Νηρείδεσσι τε πενήκοντα παίδων ὀπλοτάτου
 Φυλακίδα νικῶντος, εἴη δὲ τρίτον
 σωτήρι πορσαίνοντας Ὀ-
 λυμπίῳ Αἴγιναν κατά
 σπένδειν μελιφθόγγοις ἀσιδαῖς.
 10 εἰ γάρ τις ἀνθρώπων δαπάνη τε χαρεῖς
 καὶ πόνῳ πράσσει θεοδμάτων ἀρετάς

5 αὖτε Hermann cum cod. D schol. Isth. 5 inscr.: αὐτ' ἐν BD

ISTHMIAN 6

6. For Phylacidas
of Aegina

WINNER, BOYS' PANCRATIUM

As when a drinking party of men is thriving, Str. 1
 so we are mixing a second bowl of the Muses' songs
 in honor of Lampon's prize-winning offspring,
 for first at Nemea, O Zeus,
 by your favor they¹ received the choicest of crowns,²
 and now again, since by the grace of the Isthmus' lord 5
 and the fifty Nereids the youngest of the sons,
 Phylacidas, is victorious. May there be a third bowl
 for us to prepare
 for the Olympian Savior and pour upon Aegina
 a libation of honey-voiced songs.³

For if a man, delighting in expenditure and hard work, Ant. 1
 accomplishes divinely fashioned deeds of excellence, 11

1 Or we.

2 I.e. for Pytheas' Nemean victory.

3 The first libation at a symposium is to Olympian Zeus, the second to the heroes, and the third to Zeus Savior (schol.). Nem. 5 was the first libation (to Zeus, patron of the Nemean games), this ode is the second (celebrating Telamon and Heracles), the third, to the Olympian Savior, will celebrate an Olympic victory.

- σύν τέ οἱ δαίμων φυτεύει δόξαν ἐπήρατον, ἐ-
 σχατιαῖς ἤδη πρὸς ὄλβου
 βάλλετ' ἄγκυραν θεότιμος ἐών.
 τοίαισιν ὀργαῖς εὐχεται
- 15 ἀντιάσαις Ἄϊδαν γῆράς τε δέξασθαι πολίων
 ὁ Κλεονίκου παῖς· ἐγὼ δ' ὑψίθρονον
 Κλωθῶ κασιγνήτας τε προσ-
 ενέπω ἐσπέσθαι κλυταῖς
 ἀνδρὸς φίλου Μοίρας ἐφετμαῖς.
 ὕμμε τ', ὦ χρυσάρματοι Αἰακίδαι,
- 20 τέθμιόν μοι φαμί σαφέστατον ἔμμεν
 τάνδ' ἐπιστείχοντα νᾶσον ῥαινέμεν εὐλογίαις.
 μυρία δ' ἔργων καλῶν τέ-
 τμανθ' ἐκατόμπεδοι ἐν σχερῶ κέλευθοι
 καὶ πέραν Νεῦλοιο παγᾶν καὶ δι' Ὑπερβορέους·
 οὐδ' ἔστιν οὕτω βάρβαρος
 οὔτε παλίγγλωσσοσ πόλις,
- 25 ἄτις οὐ Πηλέος αἶει κλέος ἤ-
 ρωος, εὐδαίμονος γαμβροῦ θεῶν,
 Β' οὐδ' ἄτις Αἴαντος Τελαμωνιάδα
 καὶ πατρός· τὸν χαλκοχάρμαν ἐς πόλεμον
 ἄγε σὺν Τυρινθίοισιν πρόφρονα σύμμαχον ἐς
 Τροίαν, ἦρωσι μόχθον,

17 ἐσπέσθαι Pauw: σπέσθαι BD

25 αἶει Hermann e schol. (κατακούει): αὔει BD

and in addition fortune plants lovely fame for him,
 at the limits of happiness he has already
 cast his anchor as one honored by the gods.

The son of Cleonicus⁴ prays
 that with feelings such as these he may meet Hades
 and welcome gray old age, and I myself call upon
 Clotho enthroned on high and her sister Fates⁵
 to follow the noble
 commands of the man who is my friend.

And as for you, O Aeacidae with your golden chariots,
 I declare that I have the clearest mandate,
 when coming to this island, to shower you with praises.
 Countless roads, one after another, one hundred feet
 wide, have been cut for their noble deeds
 beyond the springs of the Nile and through the
 Hyperboreans,⁶
 and there is no city so alien
 or of such backward speech
 that it does not hear tell of the fame of the hero Peleus,
 the blessed son-in-law of the gods,

or of Telamonian Ajax
 or of his father, whom Alcmena's son led
 as an eager ally into bronze-loving war, when he went
 with his men from Tiryns⁷ in ships to Troy,

4 Lampon.

5 Atropos and Lachesis.

6 As far south as the sources of the Nile and as far north as the land of the Hyperboreans (those beyond the North Wind); for a similar inclusive doublet, see Isth. 2.41–42.

7 Heracles performed most of his labors for Eurystheus, king of Tiryns.

- Λαομεδοντιᾶν ὑπὲρ ἀμπλακιάων
 30 ἐν ναυσὶν Ἀλκμήνας τέκος.
 εἶλε δὲ Περγαμίαν, πέφνεν δὲ σὺν κείνῳ Μερόπων
 ἔθνεα καὶ τὸν βουβόταν οὔρει ἴσον
 Φλέγραισιν εὐρῶν Ἀλκυο-
 νῆ, σφετέρας δ' οὐ φείσατο
 χερσὶν βαρυφθόγγιο νευρᾶς
 35 Ἡρακλῆς. ἀλλ' Αἰακίδαο καλέων
 ἐς πλόον <-> κύρησεν δαινυμένων.
 τὸν μὲν ἐν ῥινῷ λέοντος σάντα κελήσατο νε-
 κταρέαις σπονδαῖσιν ἄρξαι
 καρτεραίχμαν Ἀμφιτρωνιάδαο,
 ἄνδωκε δ' αὐτῷ φέρτατος
 40 οἰνοδόκον φιάλαν χρυσῷ πεφρικυῖαν Τελαμών.
 ὁ δ' ἀνατείναις οὐρανῷ χεῖρας ἀμάχους
 αὐδάσε τοιοῦτον ἔπος·
 “Εἴ ποτ' ἐμᾶν, ὦ Ζεῦ πάτερ,
 θυμῷ θέλων ἀρᾶν ἄκουσας,
 νῦν σε, νῦν εὐχαῖς ὑπὸ θεσπεσίαις
 45 λίσσομαι παῖδα θρασὺν ἐξ Ἐριβοίας
- 36 <γάμον> vel <γάμους> suppl. Von der Mühl: <κεῖνον> suppl. Schroder:
 alii alia
 42 τοιοῦτον Heyne: τοιοῦτόν τι BD
 44 θεσπεσίαις Cerrotinus: θεσπεσίαν BD

- that labor for the heroes,
 on account of Laomedon's crimes.⁸ 30
 He took Pergamum, and with that man⁹ slew the tribes
 of the Meropes¹⁰ and that cowherd great as a mountain,
 Alcyoneus,¹¹ when he encountered him
 at Phlegrae, and did not hold back
 his hands from his deep-toned bowstring,
 Heracles, that is. But when he came to summon Aeacus' 36
 son¹² Ant. 2
 to the voyage . . . he found them dining. 36
 As Amphitryon's son, a mighty spearman, stood there
 in his lion's skin, matchless Telamon bade him
 pour out the first libations of nectar
 and handed up to him
 the wine-receiving bowl bristling with gold. 40
 And he, stretching his invincible hands upwards to
 heaven,
 spoke out such words as these:
 “If ever, O father Zeus,
 you heard my prayers with a willing heart,
 now, now with holy prayers Ep. 2
 I entreat you to bring to term from Eriboea for this man 45

8 When Heracles saved Laomedon's daughter Hesione, who was about to be sacrificed to a sea monster sent by Poseidon, Laomedon refused to give him the horses he had promised.

9 Telamon.

10 Inhabitants of Cos (cf. Il. 14.255 and 15.28).

11 A giant who stole the cattle of Helios and was associated with the Giants against whom Heracles fought alongside the Olympians at Phlegrae (cf. Apollod. 1.6.1 and Nem. 1.67–68). The same three exploits are named at Nem. 4.25–30.

12 Telamon.

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ἀνδρὶ τῷδε ξεῖνον ἀμὸν μοιρίδιον τελέσαι·
 τὸν μὲν ἄρρηκτον φυάν, ὥσ-
 περ τόδε δέρμα με νῦν περιπλανᾶται
 θηρός, ὃν πάμπρωτον ἀέθλων κτεῖνά ποτ' ἐν Νεμέῃ·
 θυμὸς δ' ἐπέσθω." ταῦτ' ἄρα
 οἱ φαμένω πέμψεν θεός
 50 ἀρχὸν οἰωνῶν μέγαν αἰετόν· ἄ-
 δεῖα δ' ἔνδον νιν ἔκνιζεν χάρις,
 Γ' εἶπέν τε φωνήσαις ἄτε μάντις ἀνήρ·
 "Ἔσσεταί τοι παῖς, ὃν αἰτεῖς, ὦ Τελαμών·
 καὶ νιν ὄρνιχος φανέντος κέκλευ ἐπώνυμον εὐ-
 ρυβίαν Αἴαντα, λαῶν
 ἐν πόνοις ἔκπαγλον Ἐνυαλίου."
 55 ὡς ἦρα εἰπὼν αὐτίκα
 ἔζετ'· ἐμοὶ δὲ μακρὸν πάσας <ἀν>αγήσασθ' ἀρετάς·
 Φυλακίδα γὰρ ἦλθον, ὦ Μοῖσα, ταμίας
 Πυθέα τε κώμων Εὐθυμέ-
 νει τε· τὸν Ἀργείων τρόπον
 εἰρήσεται που κὰν βραχίστοις·
 60 ἄρα ντο γὰρ νίκας ἀπὸ παγκρατίου
 τρεῖς ἀπ' Ἴσθμοῦ, τὰς δ' ἀπ' εὐφύλλου Νεμέας,

46 τῷδε Triclinius: τοῖδε Bec: τόνδε D | ξεῖνον B: κείνον D

47 με νῦν Stephanus: μίμνοι BD

53 κέκλευ Melanchthon: κέκλετ' BD

56 ἀναγήσασθ' Mingarelli: ἀγήσασθ' BD

59 που κὰν Heyne: που κέν B: πα κ' ἐν D

ISTHMIAN 6

a bold son to be my destined guest-friend,
 one with a body as impenetrable as this hide
 now wrapped around me from the
 beast I once slew in Nemea as the very first of my labors,
 and may he have a heart to match." Then, after
 he had said this, the god sent him 50
 the king of birds, a great eagle.
 Sweet joy thrilled him within,
 and he spoke out like a seer and said, Str. 3
 "You shall have the son you request, O Telamon;
 and call him, as namesake of the bird that appeared,
 mighty Ajax, awesome among the host
 in the toils of Enyalius."¹³
 After speaking thus, he immediately 55
 sat down. But it would take me too long to recount all
 their deeds,
 since I have come, O Muse, as steward
 of the revel songs for Phylacidas, Pytheas,
 and Euthymenes.¹⁴ In the Argive manner
 it will be stated, I think, in the briefest terms:¹⁵
 these splendid boys and their uncle took away three Ant. 3
 victories in the pancratium from the Isthmus and others 61

13 An epithet of Ares.

14 Their maternal uncle (schol.).

15 The Argives, like the Spartans, had a reputation for brevity in speech (cf. Aesch. Supp. 200–201).

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ἀγλαοὶ παῖδες τε καὶ μάτρως, ἀνὰ δ' ἄγαγον ἐς
 φάος οἶαν μοῖραν ὕμνων'
 τὰν Ψαλυχιαδᾶν δὲ πάτραν Χαρίτων
 ἄρδοντι καλλίστα δρόσῳ,
 65 τὸν τε Θεμιστίου ὀρθώσαντες οἶκον τάνδε πόλιν
 θεοφιλῆ ναίοισι. Αάμπων δὲ μελέταν
 ἔργοις ὀπάζων Ἡσιό-
 δου μάλα τιμᾶ τοῦτ' ἔπος,
 υἱοῖσί τε φράζων παραινεῖ,
 ξυνὸν ἄσται κόσμον ἐῷ προσάγων
 70 καὶ ξένων εὐεργεσίαις ἀγαπᾶται,
 μέτρα μὲν γνώμα διώκων, μέτρα δὲ καὶ κατέχων'
 γλῶσσα δ' οὐκ ἔξω φρενῶν' φαί-
 ης κέ νιν ἄνδρ' ἐν ἀθληταῖσιν ἔμμεν
 Ναξίαν πέτραις ἐν ἄλλαις χαλκοδάμαντ' ἀκόναν.
 πίσω σφε Δίρκας ἀγνὸν ὕ-
 δωρ, τὸ βαθύζωνοι κόραι
 75 χρυσοπέπλου Μνημοσύνας ἀνέτει-
 λαν παρ' εὐτειχέσιν Κάδμου πύλαις.

72 ἄνδρ' ἐν ἀθληταῖσιν E. Schmid: ἄνδρ' ἐν ἀθληταῖσιν BD: ἀνδράσιν ἀθληταῖσιν Heyne

ISTHMIAN 6

from leafy Nemea.¹⁶ And what a portion
 of hymns have they brought to light!
 They refresh the clan of the Psalychiadae
 with the finest dew of the Graces;
 having exalted the house of Themistius,¹⁷ they dwell 65
 in this city beloved by the gods. In devoting industry
 to his deeds, Lampon holds in particular
 honor that saying of Hesiod,¹⁸
 which he quotes and recommends to his sons,
 as he brings to his own city an adornment all share 70
 and is beloved for his acts of kindness to foreigners,
 pursuing due measure in judgment and holding fast to it;
 his tongue does not stray from his thoughts; you would
 say that among athletes the man is a bronze-taming
 whetstone from Naxos compared to other stones.¹⁹
 I shall offer them a drink of Dirce's²⁰ sacred water,
 which the deep-bosomed daughters
 of golden-robed Mnemosyne made to surge 75
 by the well-walled gates of Cadmus.

16 Or three victories, one from the Isthmus and the others from leafy Nemea.

17 Phylacidas' maternal grandfather (schol.).

18 Hes. Op. 412: μελέτη δὲ τοι ἔργον ὀφέλλει, "industry advances work."

19 For the excellent qualities of Naxian whetstones, see Pliny NH 36.54, 164 and 37.109.

20 A spring near Thebes, the city of Cadmus.

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ISTHMIAN 7

The occasion of the ode, Strepsiades' victory at the Isthmus, is given but passing mention; instead, the poet concentrates on the victor's uncle, also named Strepsiades, who died in battle defending his homeland of Thebes. Because Pindar provides no specific information about the battle, there is little agreement on the poem's date.

In a lengthy priamel, the poet asks Thebe, the eponymous nymph of the city, which former distinction has pleased her most, and provides as possible answers numerous gods, heroes, and military successes associated with Thebes (1–15). After meditating on the role of song in preserving the memory of bygone deeds, he issues an exhortation to celebrate Strepsiades' recent Isthmian victory in the pancratiun (16–22).

The poet declares that the victor has shared his crown with his uncle of the same name who was killed in battle (23–25). After extolling the glory that accrues to one who dies defending his homeland, the poet addresses the uncle and compares him to the heroic warriors Meleager, Hector, and Amphiaraus for fighting and dying in the forefront of the army (26–36).

The poet expresses his personal grief at the elder Strepsiades' death, but finds consolation in the recent victory and prays that the present happiness may continue

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(37–39). Speaking in the first person, the poet recommends enjoying each day as it comes, while avoiding overreaching ambitions such as those that caused Bellerophon's demise (40–48). The poem ends with a prayer that Strepsiades may go on to win a Pythian victory (49–51).

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7. <ΣΤΡΕΨΙΑΔΗ ΘΗΒΑΙΩΙ

ΠΑΓΚΡΑΤΙΩΙ>

- A' Τίνι τῶν πάρος, ὧ μάκαιρα Θήβα,
 καλῶν ἐπιχωρίων μάλιστα θυμὸν τεόν
 εὐφρανας; ἦρα χαλκοκρότου πάρεδρον
 Δαμάτερος ἀνίκ' εὐρυχαίταν
- 5 ἄντειλας Διόνυσον, ἧ χρυσῶ μεσονύκτιον
 νείφοντα δεξαμένα τὸν φέρτατον θεῶν,
 ὀπὸτ' Ἀμφιτρώωνος ἐν θυρέτροις
 σταθεὶς ἄλοχον μετῆλθεν Ἡρακλείοις γοναῖς;
 ἧ ἀμφὶ πυκναῖς Τειρεσίαο βουλαῖς;
 ἧ ἀμφ' Ἰόλαον ἰπτόμητιν;
- 10 ἧ Σπαρτῶν ἀκαμαντολογγᾶν; ἧ ὅτε καρτερᾶς
 Ἄδραστον ἐξ ἀλαλᾶς ἄμπεμψας ὄρφανόν
 ἧ E. Schmid: ἧ ὅτ' BD

ISTHMIAN 7

7. For Strepsiades
of Thebes

WINNER, PANCRATIUM

In which of your land's former glories,
 O blessed Thebe, did your heart
 take most delight? Was it when you raised up
 flowing-haired Dionysus as companion to Demeter
 of the ringing bronze?¹ or when, in a midnight
 snowstorm
 of gold, you received the greatest of the gods,²
 when he stood in Amphitryon's doorway
 and sought his wife to beget Heracles?
 or because of Teiresias' profound counsels?
 or because of the skillful horseman, Iolaus?
 or for the Spartoi of the unwearied spears?³ or when you
 sent back Adrastus from the fierce battle deprived

Str. 1

5

Ant. 1

10

1 Dionysus is often associated with Demeter, but it was Cybele who was normally worshiped to the clanging of cymbals.

2 Zeus. Pindar has transferred the shower of gold from the legend of Danaë to that of Alcmene (schol.). Pindar's Zeus also "snows" gold at Ol. 7.34.

3 For the Spartoi ("Sown Men"), see Pyth. 9.82 and Isth. 1.30.

μυρίων ἐτάρων ἐς Ἄργος ἵππιον;
 ἢ Δωρίδ' ἀποικίαν οὐνεκεν ὀρθῶ
 ἔστασας ἐπὶ σφυρῶ
 Λακεδαιμονίων, ἔλον δ' Ἀμύκλας
 15 Αἰγεῖδαι σέθεν ἔκγονοι, μαντεύμασι Πυθίοις;
 ἀλλὰ παλαιὰ γάρ
 εὐδὲι χάρις, ἀμνάμονες δὲ βροτοί,
 Β' ὅτι μὴ σοφίας ἄωτον ἄκρον
 κλυταῖς ἐπέων ῥοαῖσιν ἐξίκηται ζυγόν'
 20 κόμαζ' ἔπειτεν ἀδυμελεῖ σὺν ὕμνῳ
 καὶ Στρεψιάδα' φέρει γὰρ Ἴσθμοῖ
 νίκαν παγκρατίου, σθένει τ' ἔκπαγλος ἰδεῖν τε μορ-
 φάεις, ἄγει τ' ἀρετὰν οὐκ αἴσχιον φυᾶς.
 φλέγεται δὲ ἰοπλόκοισι Μοῖσαις,
 μάτρωί θ' ὁμωνύμῳ δέδωκε κοινὸν θάλος,
 25 χάλκασπις ᾧ πότμον μὲν Ἄρης ἔμειξεν'
 τιμὰ δ' ἀγαθοῖσιν ἀντίκειται.
 ἴστω γὰρ σαφὲς ὅστις ἐν ταύτῃ νεφέλῃ χάλα-
 ζαν αἵματος πρὸ φύλας πάτρας ἀμύνεται,

22 αἴσχιον B: αἴσχθιον D: αἰσχίω Triclinius

27 πρὸ E. Schmid: πρὸς BD

of countless companions to Argos, land of horses?
 or because you established
 on firm footing the Dorian colony
 of the Lacedaemonians, and your offspring, the
 Aegeidae,
 took Amyclae in accordance with the Pythian oracles?⁴
 But the ancient
 splendor sleeps; and mortals forget
 what does not attain poetic wisdom's choice pinnacle,
 yoked to glorious streams of verses.
 Therefore celebrate in a sweetly sung hymn
 Strepsiadēs too, for he is winner of victory at the
 Isthmus
 in the pancratium; he is awesome in strength and
 handsome to behold,
 and his success is no worse than his looks.
 He is being set ablaze by the violet-haired Muses
 and has given a share of his crown to his namesake
 uncle,
 whom Ares of the bronze shield brought to his fated
 end;
 but honor is laid up as a recompense for brave men.
 For let him know well, whoever in that cloud of war
 defends his dear country from the hailstorm of blood

4 The Dorian conquest of Lacedaemon was accomplished with the taking of Amyclae, a few miles south of Sparta (cf. Pyth. 1.65–66). Schol. 18c reports Aristotle as saying (in his lost treatise on the Spartan constitution) that when the Spartans were told by an oracle to make allies of the Aegeidae in their war against Amyclae, they went to Thebes and obtained their alliance.

PINDAR

- λοιγὸν ἅντα φέρων ἐναντίῳ στρατῶ,
 ἀστῶν γενεᾷ μέγιστον κλέος αὔξων
 30 ζῶων τ' ἀπὸ καὶ θανῶν.
 τὸ δέ, Διοδότιο παῖ, μαχατάν
 αἰνέων Μελέαγρον, αἰνέων δὲ καὶ Ἴκτορα
 Ἀμφιάραόν τε,
 εὐανθέ' ἀπέπνευσας ἀλικίαν
 Γ' προμάχων ἀν' ὄμιλον, ἔνθ' ἄριστοι
 36 ἔσχον πολέμοιο νεῖκος ἐσχάταις ἐλπίσιν.
 ἔτλαν δὲ πένθος οὐ φατόν' ἀλλὰ νῦν μοι
 Γαῖαοχος εὐδίαν ὄπασσεν
 ἐκ χειμῶνος. ἀείσομαι χαίταν στεφάνοισιν ἀρ-
 μόζων' ὃ δ' ἀθανάτων μὴ θρασσέτω φθόνος.
 40 ὃ τι τερπνὸν ἐφάμερον διώκων
 ἔκαλος ἔπειμι γῆρας ἔς τε τὸν μόρσιμον
 αἰῶνα. θνάσκομεν γὰρ ὁμῶς ἅπαντες'
 δαίμων δ' ἄισος' τὰ μακρὰ δ' εἴ τις
 παπταίνει, βραχὺς ἐξικέσθαι χαλκόπεδον θεῶν
 ἔδραν' ὃ τοι πτερόεις ἔρριψε Πάγασος
 45 δεσπότην ἐθέλοντ' ἐς οὐρανοῦ σταθμούς
 ἐλθεῖν μεθ' ὀμάγυριν Βελλεροφόνταν

28 ἅντα φέρων Thiersch: ἀμύνων BD: ἀμφιβαλῶν A. W. Mair

36 ἐσχάταις ἐλπίσιν Callierges: ἐσχάταις ἐπ' ἐλπίς . . B (ἐλπίσιν B1):
 ἐσχάτοισιν ἐπ' ἐλπίδιν D

43 ἄισος Benedictus cum paraphr.: ἄιστος BD

ISTHMIAN 7

- by turning the onslaught against the opposing army, Ep. 2
 that he fosters the greatest glory for his townsmen's race,
 both while he lives and after he is dead. 30
 And you, son of Diodotus, as you emulated the warrior
 Meleager and emulated Hector
 and Amphiaraus,
 you breathed out your youth in full blossom
 in the host of fighters at the forefront, where the bravest Str. 3
 bore war's strife with their ultimate hopes. 36
 I suffered grief beyond telling, but now
 the Earthholder⁵ has granted me fair weather
 after the storm. I shall fit wreaths to my hair and sing—may
 the envy of the immortals cause no disruption.
 By pursuing the pleasure that comes day by day, Ant. 3
 I shall calmly approach old age and my fated 41
 lifetime. For we all alike die,
 but our fortune is unequal. If a man peers at distant
 things, he is too little to reach the gods' bronze-paved
 dwelling. Indeed, winged Pegasus threw
 his master, when Bellerophon desired to enter Ep. 3
 the habitations of heaven and the company 46

5 Poseidon, tutelary god of the Isthmian games.



PINDAR

ISTHMIAN 7

Ζηνός, τὸ δὲ πὰρ δίκαιαν

γλυκὸ πικροτάτα μένει τελευτά.

ἄμμι δ', ὦ χρυσέα κόμα θάλλων, πόρε, Λοξία,

50 τεαῖσιν ἀμίλλαισιν

εὐανθέα καὶ Πυθίοι στέφανον.

of Zeus. A most bitter end awaits

that sweetness which is unjust.

But grant us, O Loxias⁶ luxuriating in your golden hair,

a crown in full blossom

in your contests at Pytho as well.

⁶ A title of Apollo.

PINDAR

ISTHMIAN 8

The dominant theme of the ode is “deliverance.” The prominent treatment of the war ending in the expulsion of the Persians in 479 provides a somber backdrop for the joyful celebration portrayed in the opening five lines and makes it likely that Cleandrus won his Isthmian victory in the following year. Since Thebes had joined with the Persians at the battle of Plataea, whereas Aegina had remained loyal to the Greek cause, lines 16–18 may be seen as justifying a Theban’s praise of Aegina by appeal to their past kinship. Many have seen in the myth’s broad outlines (a threat to divine order averted by the gods at the cost of death in battle) parallels with events on the historical level (the Persian invasion and the death of Nicocles, the victor’s cousin). Because Cleandrus appears to be young, many editors assume that his victory is in the boys’ (or youths’) division, but that remains uncertain.

One of the young celebrants is told to go to Cleandrus’ home and there begin the revel in honor of his victories at the Isthmus and Nemea (1–5). Although grieved, the poet accepts the invitation to compose this song, since it is time to cease from sorrow now that the gods have removed the Persian threat from Hellas (5–12). Although life is full of uncertainty, one must live in the present with confident hopes, especially when one has freedom (12–15a).

PINDAR

A Theban poet is obligated to praise Aegina, for their namesake nymphs were born as twin daughters of Asopus (16–21).

Praise of the Aeacidae for their bravery and good judgment prompts the observation that even the gods recognized their virtue when Zeus and Poseidon were quarreling over marriage to Thetis (21–29). Themis prophesied in the divine council that Thetis was destined to bear a son greater than his father, and urged the gods to marry her to the virtuous Peleus and let her bear his son (30–45). The gods assented, and the youthful exploits of her son Achilles became the subject of poetry (45–48). After providing a catalog of Achilles’ victims at Troy, the poet reports that the Muses sang the dirge at his funeral, since the gods deemed him worthy of such tribute (49–60).

Applying the same principle, the poet honors in song the deceased Nicocles, who in his day had been a victorious boxer at the Isthmus (61–65). Cleandrus has lived up to his cousin’s achievement and has won previous victories at Megara and Epidaurus (65a–68). He deserves praise for his youthful accomplishments (69–70).

PINDAR

8. <ΚΛΕΑΝΔΡΩΙ ΑΙΓΙΝΗΤΗΙ

ΠΑΓΚΡΑΤΙΩΙ>

- A' Κλεάνδρω τις ἀλικία
 τε λύττρον εὐδοξον, ὃ νέοι, καμάτων
 πατρὸς ἀγλαὸν Τελεσάρχου παρὰ πρόθυρον
 ἰὼν ἀνεγειρέτω
 κῶμον, Ἴσθμιάδος τε νί-
 κας ἄποινα, καὶ Νεμέα
- 5 ἀέθλων ὅτι κράτος ἐξ-
 εὔρε' τῷ καὶ ἐγώ, καίπερ ἀχνύμενος
- 5a θυμόν, αἰτέομαι χρυσέαν καλέσαι
 Μοῖσαν. ἐκ μεγάλων δὲ πενθέων λυθέντες
- 6a μήτ' ἐν ὄρφανία πέσωμεν στεφάνων,
 μήτε κάδεα θερά-
 πευε' παυσάμενοι δ' ἀπράκτων κακῶν
 γλυκύ τι δαμωσόμεθα καὶ μετὰ πόνον'
 ἐπειδὴ τὸν ὑπὲρ κεφαλᾶς

ISTHMIAN 8

8. For Cleandrus
 of Aegina

WINNER, PANCRATIUM

- In honor of youthful Cleandrus, let one of you go, Str. 1
 O young men, to the splendid portal
 of his father Telesarchus
 to awaken the revel, as a glorious requital
 for his efforts and a reward
 both for his Isthmian victory and because at Nemea
 he gained triumph in the contests. 5
 And so I too, although grieved
 at heart, am asked to invoke the golden 5a
 Muse. And, having been released from great sorrows,
 let us not fall into a dearth of crowns, 6a
 nor should you¹ nurse
 your troubles. Let us cease from incurable² ills
 and sing for the citizens a sweet song even after toil,
 since a god has turned away

1 The poet is addressing himself.

2 Or unavailing.

PINDAR

- 10 λίθον γε Ταντάλου παρά
τις ἔτρεψεν ἄμμι θεός,
B' ἀτόλματον Ἑλλάδι μό-
χθον. ἀλλ' ἐμοὶ δεῖμα μὲν παροιχόμενον
καρτερὰν ἔπαυσε μέριμναν· τὸ δὲ πρὸ ποδός
ἄρειον ἀεὶ βλέπειν
χρῆμα πάν· δόλιος γὰρ αἰ-
ὼν ἐπ' ἀνδράσι κρέματα,
15 ἐλίσσω βίου πόρον· ἰ-
ατὰ δ' ἐστὶ βροτοῖς σὺν γ' ἐλευθερία
15a καὶ τά· χρῆ δ' ἀγαθὰν ἐλπίδ' ἀνδρὶ μέλει.
χρῆ δ' ἐν ἑπταπύλοισι Θήβαις τραφέντα
16a Αἰγίνα Χαρίτων ἄωτον προνέμειν,
πατρὸς οὐνεκα δίδυ-
μαι γέγοντο θύγατρεις Ἀσωπίδων
ὀπλόταται, Ζηνί τε ἄδον βασιλεί.
ὃ τὰν μὲν παρὰ καλλιρόω
20 Δίρκᾳ φιλαρμάτου πόλι-
ος ᾄκισσεν ἀγεμόνα·
Γ' σὲ δ' ἐς νᾶσον Οἰνοπίαν
ἐνεγκῶν κοιμᾶτο, δῖον ἔνθα τέκες
- 10 λίθον γε Ταντάλου Bergk: τε Ταντάλου λίθον BacD: γε Ταντάλου λίθον
Brc(schol.)BD: τὸν Ταντάλου λίθον Heimsoeth
11 παροιχόμενον Benedictus: παροιχομένων BDH24
13 βλέπειν H24: om. BD
17 Ἀσωπίδων Heurne: Ἀσωπίδων θ' D

ISTHMIAN 8

- from over our heads 10
the very rock of Tantalus,³
that unbearable labor for Hellas. Str. 2
But for me the passing of fear has halted
my strong anxiety,⁴ and it is always best to look
at each thing
right at our feet, for over men hangs
a treacherous time
as it unrolls the course of life, but even this 15
can be healed for mortals so long as they have
freedom. A man must cherish good hope. 15a
And one raised in seven-gated Thebes
must offer the choicest gift of the Graces to Aegina, 16a
because these⁵ were twins, the youngest daughters
of their father Asopus,
and they found favor with king Zeus,
who established one beside the beautiful stream
of Dirce to dwell as mistress 20
of a chariot-loving city;
but you he brought to the island of Oenopia⁶ Str. 3
and slept with you, and there you bore divine
- 3 Tantalus was punished by living in fear of a boulder suspended above his
head (cf. Ol. 1.57–58), here a metaphor for the Persian invasion of 480.
4 παροιχομένων, found in the mss and P. Oxy. 2439, gives a strained
reading: “the fear of evils (now) gone halted my strong endeavor (i.e. as a poet).”
5 The eponymous nymphs Thebe and Aegina. Asopus is a Boeotian river.
6 Like Oenona, an ancient name for Aegina reflecting its viticulture.

PINDAR

- Αἰακὸν βαρυσφάραγῳ πατρὶ κεδνότατον
ἐπιχθονίων· ὃ καὶ
δαιμόνεσσι δίκας ἐπί-
ραινε· τοῦ μὲν ἀντίθεοι
25 ἀρίστευον νιέες νί-
έων τ' ἀρηίφιλοι παῖδες ἀνορέα
25a χάλκεον στονόεντ' ἀμφέπειν ὄμαδον,
σώφρονές τ' ἐγένοντο πινυτοί τε θυμόν.
26a ταῦτα καὶ μακάρων ἐμέμναντ' ἀγοραί,
Ζεὺς ὄτ' ἀμφὶ Θέτιος
ἀγλαός τ' ἔρισαν Ποσειδᾶν γάμῳ,
ἄλοχον εὐειδέα θέλων ἐκάτερος
ἐὰν ἔμμεν· ἔρωσ γὰρ ἔχεν.
30 ἀλλ' οὐ σφιν ἄμβροτοι τέλε-
σαν εὐνὰν θεῶν πραπίδες,
Δ' ἐπεὶ θεσφάτων <ἐπ>άκου-
σαν· εἶπε δ' εὐβουλος ἐν μέσοισι Θέμις,
εἵνεκεν πεπρωμένον ἦν, φέρτερον πατέρος
ἄνακτα γόνον τεκεῖν
ποντίαν θεόν, ὃς κεραυ-
νοῦ τε κρέσσον ἄλλο βέλος
35 διώξει χερὶ τριόδον-
τός τ' ἀμαιμακέτου, Ζηνὶ μισγομέναν

27 ἔρισαν Benedictus: ἔρισας D

29 ἔχεν E. Schmid cum paraphr. (κατεῖχεν): ἔσχεν D

31 ἐπάκουσαν Triclinius: ἤκουσαν D

32 εἵνεκεν D: οὔνεκεν Donaldson

32-32 πατέρος ἄνακτα γόνον Ahlwardt: γόνον ἄνακτα πατρὸς D 35 Ζηνὶ
Triclinius: διῦ D

ISTHMIAN 8

- Aeacus, dearest of mortals to his loud-thundering
father, a man who
settled disputes even for the gods.⁷
His god-like sons
and their war-loving sons⁸ 25
were the foremost in courage
to tend the groaning din of bronze war, 25a
and they were wise and prudent at heart.
Even the assembly of the blessed gods remembered this,
when Zeus and splendid Poseidon
quarreled over marriage to Thetis, 26a
each wishing her to be his own beautiful
wife, because love held them in its grip.
But the gods' immortal minds 30
did not accomplish that wedlock for them,
when they heard what was ordained. Str. 4
For wise-counseling Themis said in their midst
that it was fated for the goddess of the sea
to bear a royal son mightier
than his father, who would wield
another kind of weapon
stronger than the thunderbolt 35
or the tireless trident, if she was joined

7 Although Aeacus settled disputes for men (Paus. 1.39.6) and became a judge in the underworld, no arbitration for gods is otherwise known.

8 His sons were Peleus and Telamon; his grandsons, Achilles and Ajax.

- 35a ἢ Διὸς παρ' ἀδελφείοισιν. "ἀλλὰ τὰ μὲν
παύσατε· βροτέων δὲ λεχέων τυχοῖσα
- 36a υἱὸν εἰσιδέτω θανόντ' ἐν πολέμῳ,
χεῖρας Ἄρει <τ'> ἐν-
ἀλίγκιον στεροπαῖσί τ' ἀκμὰν ποδῶν.
τὸ μὲν ἐμόν, Πηλεί γέρας θεόμορον
ὀπάσσαι γάμου Αἰακίδα,
40 ὄν τ' εὐσεβέστατον φάτις
Ἴαολκοῦ τράφειν πεδίον·
Ε' ἰόντων δ' ἐς ἄφθιτον ἄν-
τρον εὐθὺς Χείρωνος αὐτίκ' ἀγγελίαι·
μηδὲ Νηρέος θυγάτηρ νεικέων πέταλα
δὶς ἐγγυαλιζέτω
ἄμμιν' ἐν διχομηνίδεσσιν
δὲ ἐσπέραις ἐρατόν
- 45 λύοι κεν χαλινὸν ὑφ' ἥρωι
παρθενίας." ὣς φάτο Κρονίδαις
- 45a ἐννέποισα θεά· τοὶ δ' ἐπὶ γλεφάροις
νεῦσαν ἀθανάτοισιν· ἐπέων δὲ καρπὸς
- 46a οὐ κατέφθινε. φαντὶ γὰρ ζύν' ἀλέγειν
καὶ γάμον Θέτιος ἄ-
νακτα, καὶ νεαρὰν ἔδειξαν σοφῶν
- 37 <τ'> suppl. Boeckh
38-39 Πηλεί γέρας θεόμορον ὀπάσσαι γάμου Αἰακίδα Hermann: Πηλεῖ
θεάμορον ὀπάσαι γάμου Αἰακίδα γέρας D
40 φάτις Bothe: φασίν D
46a ζύν' ἀλέγειν Hermann: συναλέγειν BD
47 ἄνακτα BD: ἄνακτε Triclinius: ἄνακτας Bergk

- to Zeus or to Zeus' brothers. "Come, stop this. 35a
Let her win a mortal's bed
and see her son die in war, 36a
a match for Ares with his hands,
and like lightning in the power of his feet.
My advice is to grant the divine gift
of this marriage to Aeacus' son Peleus,
who is said to be the most pious man 40
the plain of Iolcus has reared.
Let the announcement go without delay Str. 5
straight to the immortal cave of Chiron,⁹
and do not allow Nereus' daughter
to place in our hands the leaves of strife
a second time. But during the evenings
of a full moon,¹⁰ let her loosen
the lovely bridle of her virginity 45
in submission to that hero." Thus spoke the goddess
as she addressed Cronus' sons, and they nodded assent 45a
with their immortal brows. The fruit of her words
did not wither away, for they say that the lord¹¹ 46a
joined the others in favoring that marriage of Thetis,
and the mouths of wise poets have revealed
- 9 Chiron married Peleus and Thetis (cf. Nem. 3.56–57).
10 A favored time for celebrating great events, whether a noble marriage (cf.
Eur. IA 717) or games (cf. Ol. 3.19–20 and Ol. 10.73–75).
11 Zeus.

PINDAR

- στόματ' ἀπείροισιν ἀρετὰν Ἀχιλῆος·
 ὃ καὶ Μύσιον ἀμπελόεν
 50 αἶμαζε Τηλέφου μέλα-
 νι ραίνων φόνῳ πεδίον
 F' γεφύρωσέ τ' Ἀτρείδαι-
 σι νόστον, Ἑλέναν τ' ἐλύσατο, Τροίας
 ἵνας ἐκταμῶν δορί, ταί νιν ρύοντό ποτε
 μάχας ἐναριμβρότου
 ἔργον ἐν πεδίῳ κορύσ-
 σοντα, Μέμνονός τε βίαν
 55 ὑπέρθυμον Ἑκτορά τ' ἄλ-
 λους τ' ἀριστεάς· οἷς δῶμα Φερσεφόνας
 55a μανύων Ἀχιλεύς, οὖρος Αἰακιδᾶν,
 Αἴγιναν σφετέραν τε ρίζαν πρόφαινεν.
 56a τὸν μὲν οὐδὲ θανόντ' αἰοδαί γ' ἔλιπον,
 ἀλλὰ οἱ παρά τε πυ-
 ράν τάφον θ' Ἑλικώνια παρθένοι
 στάν, ἐπὶ θρηῖνόν τε πολύφαμον ἔχεαν.
 ἔδοξ' ἦρα καὶ ἀθανάτοις,
 60 ἐσλόν γε φῶτα καὶ φθίμε-
 νον ὕμνοις θεᾶν διδόμεν.

56a οὐδὲ Boeckh: οὔτε D | γ' ἔλιπον Hermann: ἔλιπον D: ἐπέλιπον Snell

60 ἐσλόν γε Callierges: ἐς λόγον γε D

ISTHMIAN 8

- Achilles' youthful excellence to those unaware of it.¹²
 He also bloodied the vine-clad
 plain of Mysia 50
 with the dark drops of Telephus' gore,
 he bridged a return home Str. 6
 for the Atreidae and rescued Helen,
 after cutting out Troy's sinews¹³ with his spear; they
 had previously checked him
 from marshaling the work
 of man-slaying battle in the plain: proud
 and mighty Memnon, Hector, and other champions, 55
 to whom Achilles, guardian of the Aeacidae,
 showed the house of Persephone, 55a
 and made famous Aegina and his own descent.
 Not even when he died did songs abandon him, 56a
 but the Heliconian maidens stood beside
 his pyre and his tomb
 and poured over him their dirge of many voices.¹⁴
 Indeed, the immortals too thought it best
 to entrust a brave man like that, even though dead, 60
 to the hymns of the goddesses.

12 For his youthful exploits, see Nem. 3.43–52.

13 I.e. defenders who sustained Troy, listed below.

14 For the dirge of the Muses (Heliconian maidens) over Achilles, see Od. 24.60–61, where ἀμειβόμεναι ὀπι καλῆ corresponds to πολύφαμον.

PINDAR

ISTHMIAN 8

Ζ' τὸ καὶ νῦν φέρει λόγον, ἔσ-
 σνταί τε Μοισαῖον ἄρμα Νικοκλέος
 μνάμα πυγμάχου κελαδῆσαι. γεραίρετέ νιν,
 ὃς Ἴσθμιον ἄν νόπος
 Δωρίων ἔλαχεν σελί-
 νων· ἐπεὶ περικτίονας
 65 ἐνίκασε δὴ ποτε καὶ
 κεῖνος ἄνδρας ἀφύκτω χερὶ κλονέων.
 65a τὸν μὲν οὐ κατελέγχει κριτοῦ γενεά
 πατραδελφεοῦ· ἀλίκων τῶ τις ἀβρόν
 66a ἀμφὶ παγκρατίου Κλεάνδρω πλεκέτω
 μυρσίνας στέφανον, ἐ-
 πεί νιν Ἀλκαθόου τ' ἀγῶν σὺν τύχῃ
 ἐν Ἐπιδαύρῳ τε νεότας δέκετο πρὶν·
 τὸν αἰνεῖν ἀγαθῶ παρέχει·
 70 ἦβαν γὰρ οὐκ ἄπειρον ὑ-
 πὸ χειρῶ καλῶν δάμασεν.

63 ἄν νόπος Hermann: ἀνάπος D

65 ἀφύκτω Triclinius: ἀφύκτε D: ἀφύκτα Maas

69 παρέχει Triclinius: παρέχειν D

70 χειρῶ Triclinius: χόα πο D: κόλπῳ Theiler: κόλπου D. C. Young

That principle holds true now as well,
 and the Muses' chariot is speeding forward
 to sing a memorial to the boxer Nicocles.¹⁵ Praise him,¹⁶
 who won the Dorian parsley
 in the Isthmian glen,
 since that man too in his day
 conquered the men who lived around him,
 65 by driving them back with his inescapable hand.
 Upon him the offspring¹⁷ of his father's noble brother
 65a casts no shame. Therefore, let one of his comrades,
 in honor of the pancratium, weave for Cleandrus
 66a a luxurious crown of myrtle,
 since the contest of Alcathoös¹⁸ and the youth
 in Epidaurus welcomed him before with good fortune.
 A good man has the means to praise him,
 for he has not suppressed in a hole
 70 a youth without experience of noble deeds.

15 Cleandrus' cousin (cf. 65a).

16 The plural imperative is addressed to the celebrants (and perhaps also the Muses).

17 Cleandrus.

18 The games in honor of Alcathoös, son of Pelops, were held at Megara. A crown of myrtle was evidently the prize there or at the Asclepieia in Epidaurus.

ISTHMIAN 8

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ISTHMIAN 9

ISTHMIAN 9

These eight dactylo-epitritic verses from the opening of an epinicion for an Aeginetan are preserved in the Laurentian ms (D) after Isth. 8. They contain topics often found in Pindar's other odes to Aeginetans.

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related works: Pindar, Greek Library, 600 BC – 500 BC, 500 BC – 400 BC, Poetry, Lyric, Encomium

PINDAR

9. < . . . ΑΙΓΙΝΗΤΗΙ >

Κλεινὸς Αἰακοῦ λόγος, κλεινὰ δὲ καὶ ναυ-
 σικλυτὸς Αἴγινα· σὺν θεῶν δέ νιν αἴσα
 Ὕλλου τε καὶ Αἰγίμοῦ
 Δωριεὺς ἐλθὼν στρατός
 ἐκτίσσατο· τῶν μὲν ὑπὸ στάθμα νέμονται
 5 οὐ θέμιν οὐδὲ δίκαν
 ξείνων ὑπερβαίνοντες· οἳ δ' ἀρετὰν
 δελφῖνες ἐν πόντῳ, ταμίαι τε σοφοί
 Μοισᾶν ἀγωνίων τ' ἀέθλων.

4 ἐκτίσσατο· τῶν Hermann: ἐκτίσατο· τὰ D

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ISTHMIAN 9

9. FOR AN UNKNOWN

VICTOR FROM AEGINA

Famous is the story of Aeacus, and famous too is Aegina,
 renowned for her navy. By the destiny of the gods
 the Dorian army of Hyllus
 and of Aegimius came and
 founded her.¹ Her citizens live in obedience to their
 rule,
 transgressing neither divine law nor justice
 5 due to strangers. As for their excellence,
 they are like dolphins in the sea, and wise stewards
 of the Muses and of athletic contests.

Str.

5

1 For the Dorian conquest of southern Greece, see Pyth. 1.61–65.

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Related works: Pindar, Greek Library, 600 BC – 500 BC, 500 BC – 400 BC, Poetry, Lyric, Encomium

10.4159/DLCL.pindar-isthmian_odes.1997

FRAGMENTS

INTRODUCTION

Apart from eight lines of a ninth Isthmian ode preserved in codex D, fragments of Pindar's poems have come to us from two sources: brief quotations by ancient authors or copies found on papyrus, particularly on those from Oxyrhynchus.

Since the monumental edition of Boeckh (1821), the fragments of the thirteen books of Pindar's non-epinician poems have been arranged according to the list of works given in the Ambrosian life (1.3.6–9 Drachmann): hymns, paeans, dithyrambs (2 books), prosodia (2), partheneia (2), poems separate from the partheneia, hyporchemata (2), encomia, and threnoi.¹

In making selections for this edition I have included fragments generally believed to be from Pindar that (1) offer sufficient continuous text to make sense; (2) treat a god or other important subject; (3) are part of a longer poem; or (4) have a well-attested *Nachleben*. I have supplied very selective critical notes; for a full account readers are

¹ The list provided by P. Oxy. 2438.36–39 (first published in 1961 and emended by I. Gallo) gives a different order and omits one book of hyporchemata: dithyrambs (2), prosodia (2), paeans, partheneia (3), encomia (in which are also skolia), hymns, hyporchemata, and threnoi.

FRAGMENTS

referred to the edition of H. Maehler (1989), upon which the present work is principally based, and A. Turyn (1952).

In the case of quotations by ancient authors, I have supplied enough context to make clear the point of the citation or to add further information. Although the steady accumulation of new fragments and new classifications of already existing ones have made renumbering desirable, I have followed that of Maehler's edition.

The symbol indicates the beginning or end of a fragmentary poem. For papyri appearing in *The Oxyrhynchus Papyri*, I provide the volume and year. On the Greek side Pindaric scholia are cited according to Heyne's numeration (used by Drachmann), on the English side according to Maehler's.

PINDAR

ΕΠΙΝΙΚΟΙ ΙΣΘΜΙΟΝΙΚΑΙΣ

2,3 ΚΑΣΜΥΛΩΙ ΡΟΔΙΩΙ ΠΥΚΤΩΙ

2 Schol. Lucian. dial. mort. 10 p. 255.23 Rabe τοῦτον γοῦν τὸν Τροφώνιον καὶ τὸν ἄλλον (ἀδελφὸν conl. Rabe) μέμνηται Πίνδαρος ἐν τῇ ᾠδῇ τῶν Ἰσθμιονικῶν τῇ εἰς Κασμύλον (Rohde: κασμηλον cod.) Ῥόδιον πύκτην· ἱστορεῖ δὲ οὕτως (Rohde: οὔτως cod.)·

ὁ δ' ἐθέλων τε καὶ δυνάμενος ἀβρὰ πάσχειν
τὰν Ἀγαμήδει Τροφώνιῳ θ' Ἐκαταβόλου
συμβουλίαν λαβὼν . . .

3 Plut. consol. Apoll. 14.109A καὶ περὶ Ἀγαμήδους δὲ καὶ Τροφώνιου φησὶ Πίνδαρος τὸν νεῶν τὸν ἐν Δελφοῖς οἰκοδομήσαντας αἰτεῖν παρὰ τοῦ Ἀπόλλωνος μισθόν, τὸν δ' αὐτοῖς ἐπαγγεῖλασθαι εἰς ἑβδόμην ἡμέραν ἀποδώσειν, ἐν τοσοῦτῳ δ' εὐωχεῖσθαι παρακελεύσασθαι· τοὺς δὲ ποιήσαντας τὸ προσταχθὲν τῇ ἑβδόμῃ νυκτὶ κατακοιμηθέντας τελευτήσαι.

2 Τροφώνιῳ Schroeder

ODES FOR ISTHMIAN VICTORS

Odes For Isthmian
Victors

2,3 FOR CASMYLUS OF RHODES, BOXER

2 Scholion on Lucian, Dialogues of the Dead. "Pindar mentions this Trophonius and the other (or his brother) in the Isthmian ode to Casmylus the Rhodian boxer.¹ He tells the following":

He who is willing and able to live luxuriously,
by taking the advice of the Far-Shooter²
given to Agamedes and Trophonius³

3 Plutarch, Letter of Consolation to Apollonius. "And of Agamedes and Trophonius Pindar says that after building the temple in Delphi they asked for their wages from Apollo, who promised to pay them on the seventh day and encouraged them to feast in the meantime. They did what they were ordered, and on the seventh night, after going to sleep, they died."

1 Son of Euagoras, contemporary of Diagoras of Rhodes (cf. Ol. 7); see also A.P. 16.23 (attributed to Simonides).

2 Apollo.

3 Builders of Apollo's temple at Delphi.

PINDAR

5 Apollon. synt. 2.114 p. 213.14 Uhlig (idem de pron. P.

48.20 Schneider) ἀλλὰ καὶ τὸ ἐν Ἴσθμιονίκαις Πινδάρου
ἐτάραξεν τοὺς ὑπομνηματισταμένους·
Αἰολίδαν δὲ Σίσυφον κέλοντο
ᾧ παιδὶ τηλέφαντον ὄρσαι
γέρας φθιμένῳ Μελικέρτα

schol. Pind. Isth. argum. a (3.192.13 Drachmann) χορεύουσαι τοίνυν
ποτὲ αἱ Νηρείδες ἐπεφάνησαν τῷ Σισύφῳ καὶ ἐκέλευσαν εἰς τιμὴν
τοῦ Μελικέρτου ἄγειν τὰ Ἴσθμια.

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ODES FOR ISTHMIAN VICTORS

5 Apollonius Dyscolus, On Syntax. “But this too in Pindar’s
Isthmians confounded the commentators”:

They ordered Sisyphus, son of Aeolus,
to raise up a far-shining honor⁴
for his dead son, Melicertes.

Scholion, Introduction to the Isthmian Odes. “And so, a chorus of
Nereids once appeared to Sisyphus and ordered him to conduct the
Isthmian games in honor of Melicertes.”

⁴ I.e. to institute the Isthmian games. Melicertes is elsewhere the son of
Athamas and Ino (cf. Apollodorus 1.9.1).

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Find related works: Pindar, Greek Library, 600 BC – 500 BC, 500 BC – 400 BC, Poetry, Lyric

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PINDAR

ΥΜΝΟΙ

29—35 | Hymn. 1

<ΘΗΒΑΙΟΙΣ ΕΙΣ ΔΙΑ?>

29 Ps. -Lucian. encom. Demosth. 19 (3.371 Jacobitz) ὡσπερ οὖν ὁ Πίνδαρος ἐπὶ πολλὰ τῶ νῶ τραπόμενος οὕτως πως ἠπόρηκεν·

- A' Ἴσμηνὸν ἢ χρυσαλάκατον Μελίαν
ἢ Κάδμον ἢ Σπαρτῶν ἱερὸν γένος ἀνδρῶν
ἢ τὰν κυανάμπυκα Θήβαν
ἢ τὸ πάντολμον σθένος Ἡρακλέος
5 ἢ τὰν Διονύσου πολυγαθέα τιμὰν
ἢ γάμον λευκωλένου Ἄρμονίας
ὕμνησομεν;

HYMNS

HYMNS

29–35 Hymn 1

FOR THE THEBANS IN HONOR OF ZEUS(?)

This hymn, which opened Pindar's book of hymns, consists of portions pieced together from many sources. Its subjects included an opening catalog of famous Thebans, the marriage of Cadmus and Harmonia, and the unions of Zeus that produced the Horae, Artemis and Apollo, and Athena. For an overview, see B. Snell, "Pindar's Hymn to Zeus," in *The Discovery of the Mind*, tr. T. G. Rosenmeyer (Harvard 1953).

29 Ps.-Lucian, *In Praise of Demosthenes*. "After Pindar turned his mind to many topics, he expressed his perplexity thus":

Shall it be Ismenus, or Melia of the golden spindle,
or Cadmus, or the holy race of the Spartoi,
or Thebe of the dark-blue fillet,
or the all-daring strength of Heracles,
or the wondrous honor of Dionysus, 5
or the marriage of white-armed Harmonia
that we shall hymn?

PINDAR

schol. p. 225.27 Rabe ἀρχαὶ ταῦτα τῶν Πινδάρου τοῦ μελοποιοῦ ὕμνων. schol. Pind. Nem. 10. 1a ὁ δὲ Πίνδαρος ὅτε βούλοιο ἐπαινεῖν τὰς πατρίδας τῶν νενικηκότων, ἀθροίζειν εἴωθε τὰ πεπραγμένα ταῖς πόλεσι περιφανῆ, καθὼς ἐν τῇ ᾠδῇ, ἧς ἡ ἀρχή· Ἴσμηνὸν[m-dash] Μελίαν. Plut. de glor. Ath. 4.347F ἡ δὲ Κόριννα τὸν Πίνδαρον, ὄντα νέον ἔτι καὶ τῇ λογιότητι σοβαρῶς χρώμενον, ἐνουθέτησεν ὡς ἄμουσον ὄντα καὶ μὴ ποιῶντα μύθους, ὃ τῆς ποιητικῆς ἔργον εἶναι συμβέβηκε, γλώττας δὲ καὶ καταχρήσεις καὶ μεταφράσεις καὶ μέλη καὶ ῥυθμοὺς ἠδύσματα τοῖς πράγμασιν ὑποτιθέντα. σφόδρ' οὖν ὁ Πίνδαρος ἐπιστήσας τοῖς λεγομένοις ἐποίησεν ἐκεῖνο τὸ μέλος (νν. 1, 2, 4 et 5). δειξαμένου δὲ τῇ Κορίνῃ γέλασασα ἐκείνη τῇ χειρὶ δεῖν ἔφη σπεῖρειν, ἀλλὰ μὴ ὄλω τῷ θυλάκῳ.

32 Aristid. or. 3.620 (1.498 Lenz-Behr) κὰν τοῖς ὕμνοις διεξιῶν περὶ τῶν ἐν ἅπαντι τῷ χρόνῳ συμβαινόντων παθημάτων τοῖς ἀνθρώποις καὶ τῆς μεταβολῆς τὸν Κάδμον φησὶν ἀκοῦσαι τοῦ Ἀπόλλωνος μουσικὰν ὀρθὰν ἐπιδεικνυμένου. Plut. de Pyth. orac. 6.397A ὁ δὲ Πίνδαρος “ἀκοῦσαι,” φησί, “τοῦ θεοῦ τὸν Κάδμον ἐπιδεικνυμένου μουσικὰν ὀρθάν,” οὐχ ἠδεῖαν οὐδὲ τρυφερὰν οὐδ' ἐπικεκλασμένην τοῖς μέλεσιν.

μουσικὰν ὀρθὰν ἐπιδεικνυμένου

HYMNS

Scholion on Ps.-Lucian ad loc. “These are the first lines of the hymns of Pindar the lyric poet.” Scholion on Nem. 10.1. “When Pindar wished to praise the victors’ homelands, he was in the habit of cataloguing the conspicuous accomplishments of the cities, as in the ode which begins with ‘Shall it be Ismenus, or Melia.’” Plutarch, Were the Athenians More Famous in War or in Wisdom? “Corinna warned Pindar, who was still young and prided himself on his eloquence, that he was unpoetic for not telling myths, which are the proper business of poetry, but that he supported his works with unusual words, strange usages, paraphrases, songs, and rhythms, which are just embellishments of the subject matter. So Pindar, taking her words to heart, composed that famous poem, ‘Shall it be Ismenus . . . ?’ When he showed it to her, she laughed and said that one should sow with the hand, not with the whole sack.”

32 Aristides, Oration 3 (In Defense of the Four). “And even in the hymns, when (Pindar) narrates the sufferings and change of fortune that befall men throughout the whole of time, he says that Cadmus heard Apollo performing correct music.” Plutarch, The Oracles at Delphi. “Pindar says, ‘Cadmus heard the god performing correct music,’ not sweet nor voluptuous nor with its melodies suddenly changing.”

performing correct music

PINDAR

30 Clem. Alex. strom. 5.14.137.1 Πίνδαρος δὲ ἄντικρυς καὶ σωτῆρα
Δία συνοικοῦντα Θέμιδι εἰσάγει, βασιλέα σωτῆρα δίκαιον ἑρμηνεύων
ὧδέ πως:

πρῶτον μὲν εὐβουλον Θέμιν οὐρανίαν
χρυσέαισιν ἵπποις Ὠκεανοῦ παρὰ παγᾶν
Μοῖραι ποτὶ κλίμακα σεμνὰν
ἄγον Οὐλύμπου λιπαρὰν καθ' ὁδόν
5 σωτῆρος ἀρχαίαν ἄλοχον Διὸς ἔμμεν'
ἀ δὲ τὰς χρυσάμπυκας ἀγλαοκάρ-
πους τίκτεν ἀλαθείας Ὠρας.

33 Plut. quaest. Plat. 8.4.3.1007B ἔνιοι τῶν Στωικῶν . . . τὴν δ'
οὐσίαν αὐτοῦ (sc. τοῦ χρόνου) καὶ τὴν δύναμιν οὐ συνορῶντες, ἦν ὃ
γε Πίνδαρος ἔοικεν οὐ φαύλως ὑπονοῶν εἰπεῖν:

ἄνα<κτα> τὸν πάντων ὑπερ-
βάλλοντα Χρόνον μακάρων

33b Clem. Alex. strom. 1.21.107.2 (2.69 Stählin) Πίνδαρος γράφει:

ἐν χρόνῳ δ' ἔγενετ' Ἀπόλλων

7 ἀλαθείας Ὠρας Boeckh ex Hesychio (α 2733): ἀγαθὰ σωτῆρας Clemens
1 ἄνα<κτα> suppl. Heyne

HYMNS

30 Clement of Alexandria, Miscellanies. "Pindar right away
introduces Zeus Savior's marriage to Themis, calling him a just,
savior king in these words":

First did the Fates bring wise-counseling, heavenly
Themis
on golden horses from the springs of Oceanus
along a shining road
to the hallowed stair of Olympus
to be the primordial wife of Zeus Savior,
and she bore the golden-filleted
bearers of splendid fruit, the ever-true Horae.⁵

33 Plutarch, Platonic Questions. "Some Stoics . . . not realizing its
(time's) essence and power, which Pindar seems to have surmised
astutely when he said":

Time, the lord surpassing
all the blessed gods

33b Clement of Alexandria, Miscellanies. "Pindar writes":

in the course of time Apollo was born

⁵ According to Hes. Th. 901–904 Themis bore both the Horae and the Fates
to Zeus

PINDAR

33c Theophr. phys. opin. fr. 12 (Doxogr. p. 487 Diels) ap. Ps.–Philon.
περὶ ἀφθαρσίας κόσμου 23 (6.109 Cohn–Wendland) Πίνδαρος ἐπὶ
τῆς Δήλου φησί

χαῖρ', ὦ θεοδμάτα, λιπαροπλοκάμου
παῖδεσσι Λατοῦς ἡμεροέστατον ἔρνος,
πόντου θύγατερ, χθονὸς εὐρεί-
ας ἀκίνητον τέρας, ἄν τε βροτοί

5 Δἄλλον κικλήσκουσιν, μάκαρες δ' ἐν Ὀλύμπῳ
τηλέφαντον κυανέας χθονὸς ἄστρον.

33d PSI 14.1391, vv. 7–11. Strabo 10.5.2 φησὶν ὁ Πίνδαρος:

ἦν γὰρ τὸ πάροιθε φορητὰ
κυμάτεσσιν παντοδαπῶν ἀνέμων
ῥιπαῖσιν· ἀλλ' ἂ Κοιογενῆς ὀπότη' ὠδί-
νεσσι θυίῳσ' ἀγχιτόκοις ἐπέβα

5 νιν, δὴ τότε τέσσαρες ὀρθαί
πρέμων ἀπώρουσαν χθονίων,
ἄν δ' ἐπικράνοις σχέθον
πέτραν ἀδαμαντοπέδιλοι
κίονες, ἔνθα τεκοῖ-

10 σ' εὐδαίμον' ἐπόπατο γένναν.
.]. . ισ[

2 παῖδεσσι Boeckh: παῖδ' οἱ M: παῖδες οἱ UHP <τ'>ἀνέμων suppl.
Schneider

6 τηλέφαντον Bergk: τηλέφατον codd.

3 κοιογενῆς V: καιογενῆς tell.

4-5 ἐπέβα νιν V: ἐπιβαίνεν tell.

HYMNS

33c Theophrastus, *Doctrines of the Natural Philosophers*. "Pindar says of Delos":

Hail, O heaven-built island, offshoot most desirable
to the children⁶ of shining-haired Leto,
daughter of the sea,⁷ immobile marvel
of the broad earth, whom mortals
call Delos, but the blessed gods on Olympus
call the far-shining star⁸ of the dark-blue earth.

5

33d Strabo 10.5.2. "Pindar says (of Delos)":

For previously it was carried
on the waves by the blasts of winds
of all sorts. But when Coeus' daughter,⁹
frantic with the pains of approaching birth,
set foot on it, then did four upright columns
with bases of adamant rise
from their foundations in the earth
and on their capitals support
the rock. There, after giving birth,
she beheld her blessed offspring.

5

10

6 Apollo and Artemis, who were born on Delos.

7 Delos was born from the sea, like Rhodes (cf. Ol. 7).

8 Asteria ("star") was an old name for Delos (cf. Pae. 5.42).

9 Leto.

34 Heph. p. 51.16 Consbruch ἀντεστραμμένον δέ ἐστι τούτῳ (sc. τῷ Πλατωνικῷ) τὸ Πινδαρικὸν καλούμενον·

ὃς καὶ τυπεὶς ἀγνῶ πέλεκει τέκετο ζαν-
θὰν Ἀθάναν

35 Heph. p. 61.7 Consbruch

κείνων λυθέντες σαῖς ὑπὸ χερσίν, ἄναξ

31 Aristid. or. 2.420 (1.277 Lenz–Behr) Πίνδαρος. . . ἐν Διὸς γάμῳ καὶ τοὺς θεοὺς αὐτοὺς φησιν ἐρομένου τοῦ Διός, εἴ του δέοιντο, αἰτῆσαι ποιήσασθαι τινὰς αὐτῷ θεοὺς, οἵτινες τὰ μεγάλα ταῦτα ἔργα καὶ πᾶσάν γε δὴ τὴν ἐκείνου κατασκευὴν κατακοσμήσουσι λόγοις καὶ μουσικῇ.

35a Aristid. or. 43.30 (2.347 Keil) αὐτὸς (sc. Ζεὺς) ἂν μόνος εἰπὼν ἅ-
χρῆ περὶ αὐτοῦ, θεὸς ἅτε

πλέον τι λαχόν·

τοῦτο γὰρ οὖν Πινδάρῳ κάλλιον ἢ ἄλλ' ὅτιοῦν ὁτρωοῦν εἴρηται περὶ Διός.

35b Plut. consol. Apoll. 28.116D ὁ δὲ Πίνδαρός (φησιν)·

σοφοὶ δὲ καὶ τὸ μηδὲν ἄγαν ἔπος αἴνη-
σαν περισσῶς

34 Hephaestion, Handbook on Meters. “The converse of that (i.e. the Platonic metron) is this one called the ‘Pindaric’”:

who,¹⁰ struck with a sacred ax, gave birth
to fair-haired Athena

35 The Same.

having been released from them¹¹ by your hands, lord

31 Aristides, Oration 2 (In Defense of Oratory). “Pindar . . . says in the marriage of Zeus, that when he asked the gods themselves if they needed anything, they requested that he create for himself some gods,¹² who would adorn with words and music those great works and all those arrangements of his.”

35a Aristides, Oration 43 (To Zeus). “Zeus . . . alone could speak correctly about himself—as a god

allotted a larger share,

for this expression by Pindar surpasses anything else said by anyone about Zeus.”

35b Plutarch, Letter of Consolation to Apollonius. “Pindar says”:

the wise have also given surpassing praise
to the saying, “nothing too much”

10 Zeus.

11 The Titans’ bonds (cf. Pyth. 4.291).

12 I.e. the Muses.

35c Heliod. ap. Priscian. Gr. Lat 3.428.17 Keil idem (sc. Heliodorus)
ostendit Pindarum etiam trisyllabos in fine versus posuisse,

νόμων ἀκούοντες θεόδοματον κέλαδον

36 ΕΙΣ ΑΜΜΩΝΑ

Schol. Pind. Pyth. 9.90bc τὴν Λιβύην Διὸς κήπον λέγει (Pyth. 9.53) .
... διὰ τὸ τὸν Ἄμμωνα Δία νομίζεσθαι

× Ἄμμων Ὀλύμπου δέσποτα

37 ΕΙΣ ΠΕΡΣΕΦΟΝΗΝ

vit. Pind. Ambr. (1.2.9 Drachmann) ἡ Δημήτηρ ὄναρ ἐπιστᾶσα αὐτῷ
ἐμέμπατο ὅτι μόνην τῶν θεῶν οὐχ ὕμνησεν· ὁ δ' εἰς αὐτὴν ἐποίησε
ποίημα οὗ ἡ ἀρχή·

× Πότνια θεσμοφόρε χρυσάνιον

38 Aristid. or. 3.466 (1.451 Lenz–Behr) πάνυ γὰρ μετ' ἀληθείας
(Πίνδαρος) ὕμνησεν·

ἐν ἔργμασιν δὲ νικᾷ τύχα,
οὐ σθένος

35c Priscian, Grammar. "The same Heliodorus¹³ shows that Pindar
put even three syllables (viz. tribrachs) at the end of a verse":

hearing the divinely fashioned sound of melodies

36 IN HONOR OF AMMON

Scholion on Pyth. 9.53. "He calls Libya the garden of Zeus . . .
because Ammon is considered to be Zeus":

Ammon, master of Olympus

37 IN HONOR OF PERSEPHONE

The Ambrosian Life of Pindar. "Demeter appeared to him in a dream
and criticized him because she was the only goddess he had not
hymned. He composed a poem for her which begins":

O law-bringing mistress of the golden reins¹⁴

38 Aristides, Oration 3 (In Defense of the Four). "In complete truth
Pindar sang":

in deeds fortune prevails,
not strength

13 Metrician, 1st cent. A.D. This quotation is an iambic trimeter that
concludes with --- instead of the usual - .

14 According to Pausanias, the epithet χρυσάνιον applies to Hades: hence
Boeckh conjectured χρυσανίου <Αἰδου δάμαρ> "wife of Hades of the golden
reins." The Ambrosian life and Eustathius ascribe the ode to Demeter; Pausanias
to Persephone.

42 Stob. flor. 4.45.1 (4.993 Wachsmuth–Hense) Πινδάρου ὕμνων

... ἄλλοτριόισιν μὴ προφαίνειν, τίς φέρεται
μόχθος ἄμμιν' τοῦτό γέ τοι ἐρέω
καλῶν μὲν ὧν μοῖραν τε τερπνῶν
ἐς μέσον γρὴ παντὶ λαῶ
5 δεικνύναι· εἰ δέ τις ἀνθρώ-
ποισι θεόσδοτος ἀτλάτα κακότητας
προστύχη, ταῦταν σκότει κρύπτειν ἔοικεν.

43 Athen. 12.7.513C τοιοῦτός ἐστιν καὶ (Ἀμφιάραος) ὁ παραινῶν
Ἀμφιλόχῳ τῷ παιδί·

“ὦ τέκνον, ποντίου θηρὸς πετραίου
χρωτὶ μάλιστα νόον
προσφέρων πάσαις πολίεσσιν ὁμίλει
τῷ παρεόντι δ' ἐπαινῆσαις ἐκὼν
5 ἄλλοτ' ἄλλοῖα φρόνει.”

51a—d ΕΙΣ ΑΠΟΛΛΩΝΑ ΠΤΩΙΟΝ

51a Strabo 9.2.33 (ex Apollodoro) οἱ δὲ ποιηταὶ κοσμοῦσιν ἄλση
καλοῦντες τὰ ἱερὰ πάντα, κἄν ἦ ψιλὰ· τοιοῦτόν ἐστι καὶ τὸ τοῦ
Πινδάρου περὶ τοῦ Ἀπόλλωνος λεγόμενον·

6 ἀτλάτα κακότητας Boeckh: ἀτληκηκότας Vind.

42 Stobaeus, Anthology (One Must Display Successes, Hide Failures,
and Make Good Use of What is at Hand). "From Pindar's hymns":

... do not display to strangers what toil
we are bearing; this at least I shall tell you:
one must show one's portion
of noble and pleasant things openly
to all the people; but if any heaven-sent, 5
unbearable trouble befalls men,
it is fitting to hide it in darkness.

43 Athenaeus, Scholars at Dinner. "Similar is the man (sc.
Amphiaraus) who advises his son Amphilochous":

"O son, make your mind most like
the skin of the rocky sea creature¹⁵
in all the cities you visit;
readily praise the person who is present,
but think differently at other times." 5

51a—d IN HONOR OF APOLLO PTOIUS

This poem in honor of Apollo, father of Tenerus and Ismenus by
Melia, relates the founding of his oracle and temple at the foot of Mt.
Ptoion in Boeotia.

51a Strabo, Geography (quoting Apollodorus). "But the poets are
using embellishment when they call all sacred places groves (ὑλση),
even if they are bare of trees. An example is what Pindar says about
Apollo":

15 The octopus (cf. Theognis 215).

PINDAR

προ[.]τηθεὶς ἐπῆεν
 γᾶν τε <πᾶσαν> καὶ θάλασσαν
 καὶ σκοπιαῖσιν [ἄκρ]αῖς ὄρέων ὑπερ ἔστα
 καὶ μυχοῦς διζάσατο βαλλόμενος κρηπίδας ἀλσέων.

51b Strabo 9.2.33 τὸ δὲ Τηνερικὸν πεδῖον ἀπὸ Τηνέρου
 προσηγόρευται· μυθεύεται δ' Ἀπόλλωνος υἱὸς ἐκ Μελίας, προφήτης
 τοῦ μαντείου κατὰ τὸ Πτωῖον ὄρος, ὃ φησιν εἶναι τρικόρυφον ὃ αὐτὸς
 ποιητῆς·

καὶ ποτε τὸν τρικάρανον
 Πτωΐου κευθμῶνα κατέσχεθε κοῦ[ρος]

51c Schol. Paus. 9.23.6 Πίνδαρος δὲ ἐν ὕμνοις Ἀπόλλωνος καὶ τῆς
 Ἀθάμαντος θυγατρὸς Ζευξίππης (sc. υἱὸν εἶναί φησι τὸν Πτωῖον).

51d Strabo 9.2.34 ὃ αὐτὸς ποιητῆς (sc. Πίνδαρος) . . . καὶ τὸν
 Τήνερον καλεῖ

<υ> ναοπόλον μάντιν δαπέδοισιν ὁμοκλέα

1 προ[.....]ις V: [.....]τηθεὶς A

2 τε <πᾶσαν> καὶ Turyn: τε καὶ codd.: τε καὶ <πᾶσαν> Meineke κοῦ[ρος]
 Snell: κοῦ[ρα] Reitzenstein

3 [ἄκρ]αῖς suppl. Meineke: [...]αῖω A: om. V

4 διζάσατο Meineke, Wilamowitz: δεινάσατο V: δεινάσατο A

HYMNS

. . . he traversed
 all the land and sea
 and stood over the lofty look-outs of mountains
 and explored the depths, as he laid the foundations of
 groves.

51b Strabo, Geography. “The Teneric plain is named for Tenerus. In
 myth he was the son of Apollo by Melia, prophet of the oracle on Mt.
 Ptoion, which the same poet (sc. Pindar) says is three-peaked”:

. . . and one day the son¹⁶
 inhabited the three-peaked cavern of Ptoion.

51c Scholion on Pausanias, Description of Greece. “In his hymns
 Pindar says that Ptoios was the son of Apollo and of Zeuxippe,
 Athamas’ daughter.”

51d Strabo, Geography of Greece. “And the same poet calls Tenerus”
 the temple-tending seer with the same name as the plains

16 Ptoios, son of Apollo and Zeuxippe, for whom the mountain in northern
 Boeotia was named. Others read daughter (i.e. Zeuxippe, daughter of Athamas,
 king of Orchomenus); cf. Herodian, On Orthography (in R. Reitzenstein,
 Geschichte der griechischen Etymologika, p. 305): “Mt. Ptoion, with a long ‘i’ in
 Pindar: ‘and one day the daughter inhabited the three-peaked cavern of Ptoion.’”

PINDAR

The paean, whose name derives from *iē Paian*, a cry addressed to Apollo (cf. *h. Hom.* 3.517), was sung on numerous occasions, primarily to Apollo in his role as healer or protector (*Il.* 1.473), but also as a song of hope before battle (*Pae.* 2), of joy after victory (*Il.* 22.391), or during a banquet or symposium (*Alkman*, fr. 98).

Choruses danced Pindar's paeans, as is made clear by *Isth.* 1.7–9, where Pindar speaks of dancing to Phoebus on Keos with seafaring men (undoubtedly a reference to *Pae.* 4). Accompaniment was with lyre, pipes, or both; the extant paeans exhibit a considerable variety of metrical (mainly Aeolic) and stanzaic forms. The titles given by the Hellenistic editors normally indicate the performers (or

Pae. 1

52a P. Oxy. 841 (5, 1908) [ΘΗΒΑΙΟΙΣ]

πρίν ὀδυνηρὰ γήραος σ[. . . . μ]ολεῖν,
πρίν τις εὐθυμία σκιαζέτω
νόημ' ἄκοτον ἐπὶ μέτρα, ἀδών

1 σ[χεδὸν μ] Grenfell-Hunt

PAEANS

PAEANS

commissioners) in the dative and the place of performance by *εἴς* ("to") plus accusative.

The Hellenistic editors collected Pindar's paeans into one book. The principal source is P. Oxy. 841, published in 1908 by Grenfell and Hunt, which gives fragments from ten paeans. Many additional fragments were published in 1961 by E. Lobel in volume 26 of *The Oxyrhynchus Papyri*, some of which Snell-Maehler have classed as paeans but are probably not.

For detailed studies of Pindar's paeans, see I. Rutherford, *Pindar's Paeans: A Reading of the Fragments with a Survey of the Genre* (Oxford 2001) and S. L. Radt, *Pindars zweiter und sechster Paian* (Amsterdam 1958). In general, see L. Käppel, *Paian: Studien zur Geschichte einer Gattung* (Berlin 1992).

Paeon 1

52a FOR THE THEBANS

Oxyrhynchus papyrus (2nd cent. A.D.)

Before the pains of old age . . . arrive,¹
let a man shelter in cheerfulness
a mind without rancor in moderation, having seen

1 Or before reaching the pains.

δύναμιν οικόθετον.

- 5 ἰ]ῆ ἰή, νῦν ὁ παντελής Ἐνιαυτός
 Ὡρα[ι] τε Θεμίγονοι
 πλάξ]υππον ἄστυ Θήβας ἐπῆλθον
 Ἀπόλ]λωνι δαῖτα φιλησιστέφανον ἄγοντες
 Παιά]ν δὲ λαῶν γενεάν δαρὸν ἐρέπτοι
 10 σαό]φρονος ἄνθεσιν εὐνομίας. E8

Pae. 2

52b P. Oxy. 841 (5, 1908) [ΑΒΔΗΡΙΤΑΙΣ]

- A' Ναϊδ]ος Θρονίας Ἄβδηρε χαλκοθώραξ
 Ποσ]ειδᾶνός τε παῖ,
 σέθ]εν Ἴάονι τόνδε λαῶ
 παι]ᾶνα [δι]ώξω
 5 Δηρηνὸν Ἀπόλλωνα πάρ τ' Ἄφρο[δίταν ~
 (desunt vv. 6–22)
 [13 ll.] . κα[. .]

7 πλάξ]υππον Housman

9 Παιά]ν D' Alessio

10 σαό]φρονος D' Alessio: σά]φρονός Grenfell-Hunt

1 suppl. Bury

2-5 suppl. Grenfell-Hunt

the resource stored in his house.

- Iē Iē,² now have the all-concluding Year
 and the Horae, daughters of Themis,
 come to the horse-driving city of Thebe,
 bringing to Apollo the crown-loving feast.
 Long may Paeon wreath the people's offspring
 with the flowers of wise order.³ 5 10

Paeon 2

52b Same papyrus FOR THE ABDERITES

Abdera was settled by Teos in the sixth century and fought against the local Thracians to maintain itself. As a result of the Ionian revolt in 499 Darius destroyed Teos, but Abderites resettled the mother city (cf. 28–30). The poet recalls the colony's previous success against Paeonians (61–63), a setback (63–64), and a victory in a battle at Mt. Melamphyllon, which was apparently predicted by Hecate (68–79). The poet prays for a final, decisive campaign against the Thracians (104–106).

- Abderus of the bronze breastplate, son of the Naiad
 Thronia and Poseidon,
 beginning with you I shall set in motion
 this paean for the Ionian people
 to Apollo Derenus⁴ and Aphrodite . . . 5

(lines 6–22 are missing)

.....

Ep. 1

4 A local cult name of Apollo.

2 An exclamation, frequent in paeans, usually addressed to Apollo as Paeon ("Healer"), but also to Hera in Pae. 21. For a discussion of the cry's origin, see Athen. 15.701B–F.

3 For Eunomia (Order), one of the Horae, see Ol. 9.16, Ol. 13.6, and Bacch. 13.186–189.

. .]α τινά [τάνδε] ναίω
 25 Θ[ρ]αϊκίαν γ[αῖ]αν ἀμπελό[εσ]σάν τε καί
 εὐκαρπον' μή μοι μέγας ἔρπων
 κάμοι ἐξοπίσω χρόνος ἔμπεδος.
 νεόπολις εἰμι' ματρὸς
 δὲ ματέρ' ἐμᾶς ἔτεκον ἔμπαν
 30 πολεμίῳ πυρὶ πλαγεῖσαν.
 εἰ δέ τις ἀρκέων φίλοις
 ἐχθροῖσι τραχὺς ὑπαντιάζει,
 μόχθος ἡσυχίαν φέρει
 καιρῷ καταβαίνων.
 35 ἰῆ ἰὲ Παιάν, ἰῆ ἰέ' Παιάν
 δὲ μήποτε λείποι.
 B' υ—υ—υ—] ἀλκαὶ δὲ τεῖχος ἀνδρῶν
 ὕψιστον ἴστατ]αι
 υ—υ—υ—]ρα' μάρναμαι μὲν
 40 *—υ—υ—δαίσις'
 ——υ Ποσ]ειδάonio[ν γ]ένος [— —υ—
 τῶν γὰρ ἀγτομένων
 υ—υ—υ—] φέρεσθαι
 ——υ—]ως ἐκάς
 45 —υ—πο]τικύρση
 ——υ—κα]ῖ μανίει
 υ—υ—υ—]
 —υ—υ—*—υ—λ]αὸν ἀστῶν

25 suppl. Grenfell-Hunt

29 ἔτεκον pap.: ἐπίδον Grenfell-Hunt

38 suppl. Grenfell-Hunt, Bury e schol.

45 suppl. Grenfell-Hunt 46 suppl. Snell

I dwell in this
 Thracian land of plentiful vines
 25 and bountiful fruits. May mighty time hereafter
 not tire of its steadfast march for me.
 I am of a young city, but all the same
 I gave birth to my mother's mother,
 30 after she was stricken by enemy fire.
 If, to aid friends,
 one sternly opposes enemies,
 the effort brings peace
 when it proceeds in due measure.
 35 Iē ie, Paeon, iē ie. May Paeon
 never leave us.
 . . . men's valor stands
 40 as the loftiest wall
 I am truly fighting
 against enemies.
 the offspring of Poseidon
 for of those engaging
 to be carried
 far from
 he encounters
 45 and is angry

 the host of citizens
 Ant. 2

PINDAR

x-x-v-]
 50 υυυ-υυ]οι· τὸ δ' εὐβου-
 λία τε καὶ α[ιδ]οῖ
 ἐγκείμενο[ν] αἰεὶ θάλλει μαλακαῖς ε[ὐ]δίαι[ς]
 καὶ τὸ μὲν διδότη
 θεός· [ὁ δ]' ἐχθρὰ νοήσαις
 55 ἤδη φθόνος οἴχεται
 τῶν πάλαι προθανόντων·
 χρῆ δ' ἄνδρα τοκεῦσι<v= φέρειν
 βαθύδοξον αἴσαν.
 τοὶ σὺν πολέμῳ κτησάμ[ενοι
 60 χθόνα πολύδωρον, ὄλ[βον
 ἐγκατέθηκαν πέραν Ἀ[θήω] Παιόνων
 αἰχματᾶν [λαοὺς ἐλάσαντε]ς
 ζαθέας τροφοῦ· ἀλλὰ [βαρεῖα μὲν
 ἐπέπεσε μοῖρα· τλάντ[ω]ν
 65 δ' ἔπειτα θεοὶ συνετέλεσσα[ν.
 ὁ δὲ καλόν τι πονή[σ]αις
 εὐαγορίασι φλέγει·
 κείνοις δ' ὑπέρτατον ἦλθε φέγγος
 ἄντα δ[υ]σμενέων Μελαμ-
 70 φύλλου προπάροιθεν.

51-52, 54 suppl. Grenfell-Hunt
 59-62 suppl. von Arnim
 63 suppl. Jurenka, von Arnim

PAEANS

.....
 That which relies 50
 upon good counsel and respect⁵
 always flourishes in gentle tranquillity,
 and may the god grant it.
 But hate-mongering envy 55
 has now disappeared
 for those who died long ago:
 a man must give his forefathers
 their due portion of ample glory.
 By dint of war they won Ep. 2
 this bountiful land and established
 their prosperity after chasing 60
 the tribes of Paeonian warriors beyond
 Athos,⁶ their divine nurse. But a grievous
 misfortune befell them; yet they persevered
 and afterwards the gods joined to fulfill it. 65
 A man who performs a noble labor
 is lit up by praises.
 Upon them came the most exalted light⁷
 against their enemies
 before Melamphyllon.⁸ 70

5 In peacetime *aidōs* consists of reverence for the laws and respect for fellow citizens; in war it connotes bravery.

6 The geography is imprecise. The Paeonians were located to the northwest of Abdera near the Strymon River; Mt. Athos is southwest.

7 Of victory.

8 A mountain in Thrace (cf. Pliny NH 4.11.50).

PINDAR

ἰὴ ἰὲ Παιάν, ἰὴ ἰέ' Παιάν

δὲ μήποτε λείποι.

Γ' "ἀ]λλά μιν ποταμῷ σχεδὸν μολόντα φύρσει

βαιοῖς σὺν ἔντεσιν

75 ποτὶ πολὺν στρατόν'" ἐν δὲ μηνὸς

πρῶτον τύχεν ἄμαρ'

ἄγγελλε δὲ φονικόπεζα λόγον παρθένος

εὐμενῆς Ἑκάτα

τὸν ἐθέλοντα γενέσθαι.

80 ν]ῦν δ' αὖ γ[λ]υκυμάχανον

(desunt vv. 81–94)

95 [— — — — —]

. . .]ε καλέοντι μολπαί

Δᾶλον]ν ἀν' εὐδομον ἀμφί τε Παρ[νας[σ]ίαις

πέτραις ὑψηλαῖς θαμὰ Δ[ελφ]ῶν

λιπαρ]άμπυ[κε]ς ἰστάμεναι χορόν

100 ταχύ]ποδα π[αρ]θένοι χαλκέα]

κελαδ[έον]τι γλυκὺν αὐδᾶ

τρόπ]ον· ἐμο[ι δ' ἐπ[έ[ω]ν ἐσ[.]

. . . ε]ὐκλέα [ḠḠ ḠḠ ḠḠ ḠḠ ḠḠ ḠḠ]ν χά[ρ]τω,

80 ν]ῦν suppl. von Arnim

97 suppl. Housman

99 suppl. Snell

100-101 suppl. Grenfell-Hunt

102 suppl. Snell

PAEANS

Iē ie, Paeon, iē ie. May Paeon

never leave us.

"But when the enemy has come near the river,

Str. 3

he will confound him with a few arms

against a large army."⁹ That day fell

75

on the first of the month,

and Hecate, the maiden with ruddy feet,

was graciously announcing her prophecy

eager for fulfillment.

But now the sweetly accomplishing . . .

80

(lines 81–94 are missing)

.

Ep. 3

songs are calling

96

throughout fragrant Delos, and among the lofty rocks

of Parnassus often do the maidens of Delphi

with shining headbands join

in swift-footed dance and sing

100

a sweet strain with ringing

voice. But for me . . .

famous . . . grace of words,

⁹ This is presumably a prophecy spoken by Hecate before the victory. It is not clear why she is said to have ruddy feet (77). Demeter has the same epithet at OI. 6.94.

105 Ἄβδηρε, καὶ στ[ρατὸν] ἵπποχάρμαν
 σα] βία πολέ[μ]ω τελευ-
 ται]ω προβι[β]άζοις.
 ἰῆ ἰὲ Παιάν, ἰῆ ἰέ· Παιάν
 δὲ μήποτε λείποι. E8
80

suppl. Grenfell-Hunt, Bury

Pae. 4

52d P. Oxy. 841 (5, 1908) [ΚΕΙΟΙΣ]

A' υυ-υυ-υυ] Ἄρτεμιν'
 --υ- --υυ] υσομαι
 --υ- --υυ] ος ἀιδάν'
 υυυ- --υυγυν]αικῶν ἐδνώσεται
 5 υυ-υ-x-] ωδ' ἐπέων δυνατώτερον'
 --υ-υυ] α κατὰ πᾶσαν ὁδόν
 υυ-υ- ῆ]συχίαν Κέω
 --υ-υ-υ-
 --υ- --υυ-]
 10 υυ-υυ-υυ] ἄλλεται

4 ἐδνώσατο schol.

Abderus, and in your might may you lead forth
 our army that delights in horses
 for a final war.
 Iē ie, Paeon, iē ie. May Paeon
 never leave us.

105

Paeon 4

52d Same papyrus FOR THE CEANS

Pindar undoubtedly refers to this poem at Isth. 1.7–9, where he says that he will dance to Phoebus on Ceos with seafaring men. The theme of the poem (“be it ever so humble, there’s no place like home”), which has antecedents in Telemachus’ praise of Ithaca (Od. 4.605–606) and in the portrayal of rocky Delos herself in h. Hom. Apol. 51–60, is exemplified in the paean by Melampus of Pylos and Euxantius of Ceos, who refused to leave their homes for more prestigious situations.

Artemis

Str. 1

I shall

voice

of women, he will receive (song) as a wedding-gift¹⁰

of verses, more powerful;

5

on every road

peace for Ceos.

.....

.....

.....

10

¹⁰ The scholion reads the aorist (ἐδνώσατο) and says it means “to be hymned.”

υυ-υυ-]ν χρόνον ὀρνύει
 --υ-] Δᾶλον ἀγακλέα
 --υ- -] Χάρισι· Κάρθαι-
 α μὲν υ- - ἔλα]χύνωτον στέρνον χθονός
 15 υυ-χ-]νιν Βαβυλῶνος ἀμείβομαι
 --υυ-]έχεται πεδίων
 υυ-υ- -υυ]οι· θεῶν
 --υυ-υ-]
 --υυ- -υυ]ρη·
 20 υυ-υυ-υυ]ν ἰχθύσιν.
 ἦτοι καὶ ἐγὼ σ[κόπ]ελον ναίων δια-
 γινώσκομαι μὲν ἀρεταῖς ἀέθλων
 Ἑλλανίσιν, γινώσκ[ο]μα[ι] δὲ καὶ
 μοῖσαν παρέχων ἄλλις·
 25 [ε]ἰ καὶ τι Διω[νύ]σου ἄρο[υρ]α φέρει
 βιόδωρον ἀμαχανίας ἄκος,
 ἄνιπός εἰμι καὶ βουνομίας ἀδαέστερος·
 ἀλλ' ὃ γε Μέλαμπος οὐκ ἤθελεν
 λιπῶν πατρίδα μο[να]ρχε[ῖν] Ἄργει
 30 θέμενος οἰ[ω]νοπόλον γέρας.
 ἦ ἦ, ὦ ἰὲ Πα[ιάν].]

14 suppl. Grenfell-Hunt

25 suppl. Grenfell-Hunt, Naim

time, it arouses Ant. 1
 very famous Delos
 with the Graces. Carthaea¹¹
 a narrow ridge of land
 I will (not) trade it for Babylon
 15 of plains¹²
 of the gods.

 fish. 20
 Truly, I too, who dwell on a rock,
 Ep. 1
 am renowned for achievements among Hellenes
 in games,¹³ and also known
 for providing poetry in abundance.¹⁴
 25 And although the land produces a share of Dionysus' life-giving remedy for helplessness,¹⁵
 I am without horses and know little of cattle-pasturing.
 But Melampus,¹⁶ at least, was not willing
 to leave his homeland¹⁷ to be sole ruler in Argos
 and give up his office of divination.
 30 Iē iē, O ie Paeon.

11 One of five cities on Ceos (schol.). Strabo 10.5.6 names four.

12 The scholion seems to point out that there are no plains on the islands.

13 The island's pride in athletic victories is evident in the inscription found at Ioulis that lists Cean victors (IG XII 5.608).

14 The reference can be to the amount of poetry their victories have occasioned or to the Cean poets Simonides and Bacchylides (whose first two odes celebrate Cean victors).

15 Wine.

16 A seer from Pylos, Jason's cousin (cf. Pyth. 4.126). Very different accounts of Melampus' actions are given in Herodotus (9.34), Apollodorus (1.9.12.8), and Pausanias (2.18.4).

17 Or having left his homeland, Melampus was not willing. In all other accounts Melampus did in fact leave Pylos.

B' τὸ δὲ οἴκοθεν ἄστῳ κα[ι]—
καὶ συγγένει' ἀνδρὶ φ[υ]—
στέρξαι' ματ[αί]ων δὲ [υ]—
35 ἐκάς ἐόντων' λόγῳ[ν ἄν]ακτος Εὐξαν[τίου]
ἐπαίνεσα [Κρητ]ῶν μαιομένων ὃς ἀνα[ίνετο]
αὐταρχεῖν, πολίων δ' ἑκατὸν πεδέχει[ν]
μέρος ἕβδομον Πασιφ[ά]ας <σὺν> νί-
οῖσι' τέρας δ' ἐὼν εἶ-
40 πέν σφι' "τρέω τοι πόλεμον
Διὸς Ἐννοσίδαν τε βαρ[ύ]κτυπον.
χθόνα τοί ποτε καὶ στρατὸν ἀθρόον
πέμψαν κεραυνῶ τριόδοντί τε
ἐς τὸν βαθὺν Τάρταρον ἐμὰν μα-
45 τέρα λιπόντες καὶ ὄλον οἶκον εὐερκέα'
ἔπειτα πλούτου πειρῶν μακάρων τ' ἐπιχώριον
τεθμὸν π[ά]μπαν ἐρήμιον ἀπώσαμενος
μέγαν ἄλλοθι κλᾶρον ἔχω, λίαν
μοι [δέο]ς ἔμπεδον εἶ-
50 η κεν. ἔα, φρήν, κυπάρισ-
σον, ἔα δὲ νομὸν Περιδαίον.

34 δ' [ἐπλετ' ἔρωσ τῶν suppl. Housman

36 suppl. Housman, Grenfell-Hunt

38 <σὺν> add. Housman

49 suppl. Housman

One's home town and . . . Str. 2
and kinsfolk for a man . . .
to be content. But to foolish men . . .
of things far away.¹⁸ I approve the words of lord
Euxantius,¹⁹ 35
who refused to rule over the Cretans, although they
were eager,
and to share a seventh part of one hundred
cities with the sons of Pasiphaë.²⁰
But he told them his own omen:
"Truly I fear war
with Zeus and I fear loud-rumbling Earthshaker.²¹ 40
With their thunderbolt and trident they once
sent the land and all the people
into deep Tartarus, sparing my mother
and the entire well-fenced house. 45
Then, am I to pursue wealth and reject as totally void
this land's ordinance from the blessed gods,
in order to have a great inheritance elsewhere? Too
great
would be my constant
fear. Give up, my mind, the cypress tree,²² 50
give up the pasture land around Ida.²³

18 Housman's supplement gives the sense of the gnome: "But to foolish men belongs a love of things far away" (cf. *Pyth.* 3.20–23).

19 Son of Minos and Dexithea, king of Ceos (cf. *Bacch.* 1.118–128 and 2.8).

20 Wife of Minos, mother of the Minotaur. For "Crete of the hundred cities," see *Il.* 2.649.


21 Poseidon.

22 There are many cypresses in Crete (schol.). *Plut. de exil.* 9.602F gives a garbled version of lines 50–53.

23 The main mountain on Crete.

ἐμοὶ δ' ὀλίγον δέδοται θά[μνου ~~,
 οὐ πενθέων δ' ἔλαχον, <οὐ> στασίων
 (desunt vv. 54—57)

58 ~~~~] πέρι
 (desunt vv. 59—61)

62 ἰῆ ἰῆ, ὦ ἰὲ Παιάν. 

Pae. 5

52e P. Oxy. 841 (5, 1908)

[ΑΘΗΝΑΙΟΙΣ? ΕΙΣ ΔΗΛΟΝ]

(restant frustula vv. 16–21, desunt cetera)

35 [~~~~ Eü-]
 βοιαν ἔλον καὶ ἔνασσαν'
 Η' ἰῆ Δάλι' Ἄπολλον'
 καὶ σποράδας φερεμήλους
 ἔκτισαν νάσους ἐρικυδέα τ' ἔσχον
 40 Δᾶλον, ἐπεὶ σφιν Ἀπόλλων
 δᾶκεν ὁ χρυσοκόμας
 Ἄστερίας δέμας οἰκεῖν'
 Θ' ἰῆ Δάλι' Ἄπολλον'
 Λατόος ἔνθα με παῖδες
 45 εὐμενεῖ δέξασθε νόῳ θεράποντα
 ὑμέτερον κελαδενῶ

52 suppl. Snell

53 <οὐ> add. Blass

To me has been given a small (portion?) of bush(?) . . . Ep. 2

but I have been allotted no sorrows, no civil strife.

(lines 54–57 are missing)

around 58

(lines 59–61 are missing)

Iē iē, O ie Paeon.

Paeon 5

52e FOR THE ATHENIANS(?) TO DELOS

Same papyrus

(lines 1–34 are missing or fragmentary)

They²⁴

35

took Euboea and settled there;

Iēie Delian Apollo—

Str. 8

and they colonized the scattered, sheep-bearing
 islands, and they took widely famed

Delos, when golden-haired Apollo

40

gave them the body

of Asteria²⁵ to dwell on.

Iēie Delian Apollo—

There may you children²⁶ of Leto

Str. 9

with a glad mind welcome me as your attendant


45

with the ringing,

24 Ionians from Athens (schol.).

25 Leto's sister, pursued by Zeus, who turned into the island Ortygia, later called Delos (cf. Pae. 7b.43–52).

26 Apollo and Artemis.

σὺν μελιγάρυϊ παι-
ᾶνος ἀγακλέος ὀμφᾶ. 

Pae. 6

52f [ΔΕΛΦΟΙΣ ΕΙΣ ΠΥΘΩ]

P.Oxy. 841 (5, 1908); PSI 2. 147, vv. 6, 61–70, 104–111, 125–183; P.
Oxy. 1792 (26, 1961), vv. 128–131, 134–136.

A' Πρὸς Ὀλυμπίου Διὸς σε, χρυσέα
κλυτόμαντι Πυθοῖ,
λίσσομαι Χαρίτεσ-
σὶν τε καὶ σὺν Ἀφροδίτῃ
5 ἐν ζαθέῳ με δέξαι χρόνῳ
ἀοιδίμον Πιερίδων προφάταν'
ὔδατι γὰρ ἐπὶ χαλκοπύλῳ
ψόφον αἰὼν Κασταλίας
ὄρφανὸν ἀνδρῶν χορεύσιος ἦλθον

6 ἀοιδίμων Πs

honey-voiced sound
of a far-famed paeon.

Paeon 6

52f FOR THE DELPHIANS TO PYTHO

The poem was performed at Delphi for a festival called the theoxenia, at which gods were entertained (61). The main narrative (79–120) concerns Apollo's efforts to delay Troy's fall and his vengeance for Priam's death on Neoptolemus, who was cut down during a quarrel in Apollo's own precinct. The last triad of the extant text consists of praise of Aegina and the Aeacidae (123–183). Scholion 150a on Nem. 7 reads: "Aristodemus [says] that because he was blamed by the Aeginetans for having seemed in his paeans to say that Neoptolemus had gone to Delphi to rob the temple, now, as if to defend him, says that he did not die robbing the temple, but was killed upholding his honor over sacrificial meats." From this notice and other comments in the scholia many scholars have argued that Nem. 7 was written to correct a slight to the Aeginetans in Pae. 6, but no convincing case has been made for any slight in Pae. 6 and the relationship of the two poems remains unclear.

In the name of Olympian Zeus, I beseech you,
golden Pytho famous for seers,
with the Graces
and Aphrodite

Str. 1

welcome me in this holy time,
the tuneful²⁷ prophet of the Pierians.

5

For having heard, by the water from the bronze gates,²⁸
the murmur of Castalia
devoid of men's dancing, I have come

²⁷ Or famous.

²⁸ The Cephissus river flowed into the Castalian spring through the mouths of bronze lions (schol.).

PINDAR

- 10 ἔταις ἀμαχανίαν ἀ[λ]έζων
 τεοῖσιν ἐμαῖς τε τιμ[α]ῖς
 ἤτορι δὲ φίλῳ παῖς ἄτε ματέρι κεδνᾷ
 πειθόμενος κατέβαν στεφάνων
 καὶ θαλιᾶν τροφὸν ἄλσος Ἄ-
 15 πόλλωνος, τόθι Λατοῖδαν
 θαμινὰ Δελφῶν κόραι
 χθονὸς ὀμφαλὸν παρὰ σκιάεντα μελπ[ό]μεναι
 ποδὶ κροτέο[ντι γᾶν θο]ῶ
 (desunt vv. 19–49)
 50 καὶ πόθεν ἀθαν[άτων ἔρις ἄ]ρξατο
 ταῦτα θεοῖσι [μ]έν
 πιθεῖν σοφοῦ[ς] δυνατόν,
 βροτοῖσιν δ' ἀμάχανο[ν εὐ]ρέμεν
 ἀλλὰ παρθένοι γάρ, ἴσατ[ε], Μο[ῖ]σαι,
 55 πάντα, κε[λαι]νεφεῖ σὺν
 πατρὶ Μναμοσ[ύν]α τε
 τοῦτον ἔσχετ[ε τεθ]μόν,
 κλῦτε νῦν' ἔρα[ται] δέ μο[ι]
 γλῶσσα μέλιτος ἄφρον γλυκὺν [~ ~ ~ ~]
 60 ἀγῶνα Λοξία καταβάντ' εὐρὺν
 ἐν θεῶν ξενία.

50 suppl. Diehl

54 ἴσατ[ε] Ferrari: ἴσ[σ]ατ[ε] pap.: ἴσθ' ὅτ[ι] Jurenka

60 Λοξία Grenfell-Hunt

PAEANS

- to ward off helplessness from your kinsmen
 and from my own honors;²⁹
 for in heeding my own heart, as a child
 obeys his dear mother, I have come
 to Apollo's precinct, nurse of crowns
 and feasts, where the maidens of Delphi
 15 often sing to Leto's son
 at the shady navel of the earth
 and beat the ground with a rapid foot . . .
 (lines 19–49 are missing)
 and as to whence the immortals' strife began,
 50 it is possible for the gods
 to entrust that to wise men,
 but mortals have no way to find it.
 But, virgin Muses, because you know
 all things—along with your father
 55 of the dark clouds and Mnemosyne³⁰
 you have that privilege—
 hear me now. My tongue longs (to sing?)
 the sweet essence of honey . . .
 having come to the broad gathering for Loxias³¹
 60 in the guest-feast of the gods.

29 Or privileges. The poet will gain honors (or exercise his privileges) by bringing his song to the chorus of Delphians.

30 For the Muses as daughters of Zeus and Mnemosyne (Memory), see Isth. 6.75.

31 Apollo's title as oracle-giver.

B' θύεται γὰρ ἀγλαῖς ὑπὲρ Πανελ-
λάδος, ἅν τε Δελφῶν
ἔθ[ν]ος εὖζατο λι-
65 μοῦ μοῦ θ[υ-υ-υ-υ-
ἐκδι[υ-υ-υ-
φύλει[[υ-υ-υ-
Κρόν[ιε υ-υ-υ-
πρύτα[νι υ-υ-υ-
70 τοῖ πα[υ-υ-υ-
χρησ[τ]η[ρι υ-υ-υ-
Πυ]θωνόθ[εν υ-υ-
καί ποτε [υ-υ-υ-
Πανθοο[υ-υ-υ-
75 δ' ἐς Τροία[ν υ-υ-
ἦνεγκε[ν υ-υ- θρασυμή-
δεα πάις [υ-
υ-υ-] ὄν ἐμβα[λ υ-υ-
Πάριος ἐ[καβόλος βροτη-
80 σίω δέμαϊ θεός,
Τλίου δὲ θῆκεν ἄφαρ
ὄψιτέραν ἄλωσιν,
κυανοπλόκοιο παῖδα ποντίας
Θέτιος βιατάν,

74 παν θεοῦ[ν Snell

76 suppl. Housman

79 suppl. Grenfell-Hunt

81 Τλίου Πs: Τλίω pap.

For sacrifice is made on behalf of splendid Pan-Hellas,³² Str. 2
which the race of the Delphians
prayed (to be relieved?) of famine . . .
. 65
.
.
son of Cronus
ruler
they who 70
oracle(s)
from Pytho
and once
Panthoös³³
and to Troy . . . 75
he brought . . . bold-counseling(?)
son . . .
whom shot . . .
the far-shooting god³⁴
in the human form of Paris, 80
and he at once delayed
the capture of Ilion,
by binding in savage slaughter
the powerful son³⁵ Ant. 2

32 A designation of all of Greece, reflecting the Panhellenic status of Delphi, which helped stop a drought in the time of Aeacus (cf. Paus. 2.29.7-8).

33 A priest of Apollo at Troy (cf. Il. 3.146 and Verg. Aen. 2.319). Snell read παν θεοῦ[ν (" . . . swift") as a reference to Achilles.

34 I.e. Apollo.

35 Achilles, shot by Paris. Hyginus 107 also says that he was killed by Apollo disguised as Paris.

85 πιστὸν ἔρκος Ἀχαι-
 ῶν, θρασεῖ φόνῳ πεδάσαις'
 ὄσσα τ' ἔριξε λευκωλένῳ
 ἄκναμπτον Ἥρα μένος ἀν[τ]ερειδῶν
 ὄσα τε Πολιάδι. πρὸς πόνων
 90 δέ κε μεγάλων Δαρδανίαν
 ἔπραθεν, εἰ μὴ φύλασσαν Ἀπό[λ]λ[ω]ν'
 νέφεσσι δ' ἐν χρυσεῖσι Ὀλύμποι-
 ο καὶ κορυφα[ῖσι]ν ἴζων
 μόρσιμ' ἀνα[λ]ύεν Ζεὺς ὁ θεῶν σκοπὸς οὐ τόλ-
 μα· περι δ' ὑψικόμῳ [Ε]λένα
 95 χρῆν ἄρα Πέργαμον εὐρύ[ν] ἀ-
 ιστῶσαι σέλας αἰθομένου
 πυρός· ἐπεὶ δ' ἄλκιμον
 νέκυν [έ]ν τά[φῳ] πολυστόνῳ θέντο Πηλείδαν,
 100 ἀλὸς ἐπὶ κῦμα βάντες [ῆ]λ-
 θον ἄγγελο[ι] ὀπίσω
 Σκυρόθεν Ν[ε]οπτόλεμο[ν]
 εὐρυβίαν ἄγοντες,
 ὃς διέπερσεν Ἴλιου πόλ[ιν]
 105 ἀλλ' οὔτε ματέρ' ἔπειτα κεδνάν
 εἶδεν οὔτε πατρώϊαις ἐν ἀρού[ραις]
 ἵππους Μυρμιδόνων,
 χαλκοκορυ[στ]ᾶν [ὄ]μιλον ἐγε[ί]ρων.
 σχεδὸν δ[ὲ] Το]μάρου Μολοσσίδα γαῖαν

91 ἔπραθον Bury
 96-97 suppl. Schroeder

of the dark-haired sea-goddess Thetis, 85
 the trusty bastion of the Achaeans.
 What great strife he waged with white-armed Hera
 as he pitted his unyielding strength against her,
 and what strife against Polias!³⁶ Before great toils
 he would have sacked Dardania, 90
 had Apollo not been on guard.
 But Zeus, the watcher of the gods, sitting on the peaks
 among the golden clouds of Olympus,
 did not dare to undo the things that were fated.
 And on account of high-haired Helen, 95
 it was necessary after all for the gleam
 of blazing fire to destroy spacious Pergamum.
 And after they had placed the valiant corpse
 of Peleus' son in his much-bewailed tomb,
 messengers crossed the wave of the sea 100
 and came back
 from Scyros
 bringing mighty Neoptolemus,
 who sacked the city of Ilion. Ep. 2
 But afterwards he saw neither his dear mother 105
 nor the horses of the Myrmidons
 in his father's fields,
 as he marshaled the bronze-helmeted host.
 Near Tomarus³⁷ he came to the land of Molossia

36 Athena Polias, guardian of the city. Apollo is the subject of this sentence,
 Achilles of the next.

37 A mountain near Dodona in Epirus.

PINDAR

- 110 ἐξίκετ' οὐδ' [ἀ]νέμους ἔ[λ]α[θ]εν
 οὐδὲ τὸν [ε]ὐρυφαρέτραν Ἑκαβόλον·
 ὦ[μο]σε [γὰρ θ]εός,
 γέ[ρον]θ' ὄ[τι] Πρίαμον
 π[ρ]ὸς ἐρκεῖον ἦναρε βωμὸν ἐ[π-
 115 εν]θορόντα, μὴ νιν εὐφρον' ἐς οἴ[κ]ον
 μήτ' ἐπὶ γῆρας ἰζέ-
 μεν βίου· ἀμφιπόλοις δὲ
 μ]υριᾶν περὶ τιμᾶν
 δηρι]αζόμενον κτάνεν
 120 <έν> τεμέ]νει φίλω γᾶς παρ' ὀμφαλὸν εὐρύν.
 <ιῆ> ἰῆτε νῦν, μέτρα παιηό-
 ν]ων ἰῆτε, νέοι.
 Γ' ὀνομακλύτα γ' ἔνεσσι Δωριεῖ
 μ[ε]δέοισα [πό]ντω
 125 νᾶσος, [ὦ] Διὸς Ἑλ-
 λανίου φαεινὸν ἄστρον.
 οὔνεκεν οὖ σε παιηόνων
 ἄδορπον εὐνάζομεν, ἀλλ' ἀοιδᾶν
 ῥόθια δεκομένα κατερεῖς
 130 πόθεν ἔλαβες ναυπρύτανιν

110 suppl. Grenfell-Hunt

112 γὰρ suppl. Housman

113 suppl. Snell

118 μυριάων vel μυριάων schol. Nem. 7.941a: ζ(η)τεῖται Πυθιάων schol. pap.:

κυριάων Housman: μοιριάων Boeckh

119 suppl. Grenfell-Hunt

PAEANS

- and did not escape the winds 110
 nor the broad-quivered Far-Shooter,
 for the god had sworn,
 that because he had killed aged Priam,
 who leapt up towards the courtyard altar,³⁸
 he would not come to his welcoming home 115
 nor to an old age
 in life. He slew him as he
 was quarreling with attendants
 over countless³⁹ honors
 in his own sanctuary at the broad navel of the earth. 120
 Iē sing⁴⁰ now, young men,
 sing the measures of paeans.
 Island⁴¹ whose name is famous indeed, Str. 3
 you live and rule in the Dorian sea,
 O shining star
 of Zeus Hellanius.⁴² 125
 Therefore we shall not put you to bed
 without a banquet of paeans; rather,
 as you receive waves of songs you will recount
 where you got your ship-ruling 130

38 The altar of Zeus Herceius, located in the court (cf. Od. 22.334–335).

39 Or (reading κυριάων) appointed. As in v. 11 τιμαί could mean “privileges.”

40 Iēte (“sing,” “sing iē”?) appears only here; its meaning and that of the “measures of paeans” are unclear.

41 Aegina.

42 One of Zeus’ titles (cf. Nem. 5.10).

PINDAR

- δαίμονα καὶ τὰν θεμίζενον ἀρετ[άν.
 ὁ πάντα τοι τά τε καὶ τὰ τεύχεν
 σὸν ἐγγυάλιζεν ὄλβον
 εὐρύο[πα] Κρόνου παῖς, ὑδάτ<εσσ>ι δ' ἐπ' Ἄσ[ω-
 135 ποῦ π[οτ' ἀ]πὸ προθύρων βαθύκολ-
 πον ἀγρέψατο παρθένον
 Αἴγιναν· τότε χρύσεια ἀ-
 ἔρος ἔκρυψαν κόμ[α]ι
 ἐπιχώριον κατάσκιον νῶτον ὑμέτερον,
 140 ἵνα λεχέων ἐπ' ἀμβρότων
 (restant frustula vv. 141–175)
 176 . . .]ύπων[. . .]εἰν ἀπείρονας ἀρετάς
 Αἶακ[ιδᾶν' φ[ιλεῖ]τε
 . . .]ι πόλιν πατρίαν, φί-
 λων] δ' εὐφ[ρον]α λαόν
 180 . . .]γονεῦ[]στεφάνοισι παν
 εὐ]θαλέος ὑγι[ίας] σκιάζετε· Μοισᾶν
 δ' ἐπαβολέοντ[ι] πολλάκι, Παιάν, δέ-
 ξ' ἐνόμων θ[αλί]αν. E8
80

177 Αἶακ] suppl. Turyn
 177-183 suppl. Snell

PAEANS

- fortune and that virtue of just regard for strangers.
 Truly, the far-seeing son of Cronus
 who accomplishes all things, both this and that,
 has bestowed prosperity on you, and by the waters
 of the Asopus⁴³ he once carried off 135
 from her portal the deep-bosomed virgin,
 Aegina. Then the golden tresses
 of the air hid
 the shadowy ridge of your native land,⁴⁴
 so that in an immortal bed . . . 140
 (lines 141–175 are missing or fragmentary)
 boundless achievements 176
 of the Aeacidae. Love⁴⁵
 . . . the homeland city,
 the kindly people of friends
 . . . shade over with garlands 180
 of flourishing health. Of the Muses
 from one often having a share(?), Paeon, receive
 the feast(?) of lawful men.⁴⁶

43 A river near Thebes; Thebe and Aegina were daughters of Asopus (cf. Isth. 8.17–18).

44 The nymph and the island are fused in the imagery.

45 The plural imperatives “love” and “shade over” are presumably addressed to all the gods present at the theoxenia.

46 I have printed Snell's conjectures in the final fragmentary lines, although the meaning is often unclear.

PINDAR

Pae. 7

52g ΘΗΒΑΙΟΙΣ Ε[ΙΣ ΠΡΟΣ . . .]

P Oxy. 84] (5, 1908); PSI 2. 147, vv. 1–13.

A⁷ Μαντευμάτ[ω]ν τε θεσπεσίων δοτήρα
 καὶ τελεσσιε[πῆ]
 θεοῦ ἄδυτον [. . . .]ον ἀγλαάν τ' ἐς αὐλάν
 Ὠκεανοῖο [|]υ Μελίας
 5 Ἀπόλλωνί γ' [|] . ' [
 ὄρειδρόμον τ[ε
 σὺν ἀπιομ[ήδ]ει φίλα[
 γα να<ι>εῖν το[. ?]νδέλ . [
 χέων ῥαθά[μυ]γα πλ[
 10 Χαρίτεσσί μοι ἄγχι θ[
 γλυκὺν κατ' αὐλὸν αἴθερ[
 ἰόντι τηλαυγέ' ἀγ κορυφάν [
 ἦρωα Τήνερον λέγομεν [
]α ταύρων ξι[
 15]ν προβωμ[
]οιτ . τ . μο[. . .]παρα[
]κελ[άδησαν αὐδάν'
]αντεσι χρηστήριον

2 [πῆ] suppl. Wilamowitz: [πὲς] suppl. Galiano

6 <e> add. Schroeder

7-8 suppl. Snell

9 suppl. Vitelli

PAEANS

Paeon 7

52g

FOR THE THEBANS TO . . . FOR . . .

Same papyri
 (I come to?) the giver of divine oracles Str. 1
 and to the word-fulfilling
 sanctuary of the god⁴⁷ . . . and to the splendid hall
 of Oceanus' daughter . . . Melia
 for Apollo at least 5
 and running on the mountains
 with kindly
 to dwell
 pouring a drop
 with the Graces for me near 10
 on the sweet pipe, sky
 going on the far-shining peak
 we speak of the hero Tenerus
 of bulls
 before the altar 15

 they sang a song
 oracle

47 Apollo. Tenerus, his son by Melia, was the prophet both of Apollo Ptoius in the plain that bears his name and of Apollo Ismenius in Thebes (cf. Pyth. 11.4–6 and Pae. 9.41–46).

PINDAR

Pae. 7b

52h Π[] . . [. .] ΑΙΣ ΕΙΣ ΔΗΛΟ[Ν

P. Oxy. 2240 (26, 1961), init. vv. 1–10; P. Oxy. 2442 (26, 1961), fin. vv. 1–19, init. vv.47–57; P.Oxy. 841 (4, 1908), vv. 6–52.

× Ἄπολλο[ν --- |]
 σὲ καὶ . [--- |]
 ματερ[|]
 παιαν[|] . []ι[]
 5 στεφ[|] εὐανθέος
 ἔρνες[|] α . .
 μή μοι[ι |] υς
 ἀρχομ[|] . ραν
 ἥρωϊ[|] χων
 10 κελαδήσαθ' ὕμνους,
 Ὀμήρου [δὲ μὴ τρι]πτὸν κατ' ἀμαξιτόν
 ἰόντες, ἀ[λλ' ἀλ]λοτρίαις ἀν' ἵπποις,
 ἐπεὶ αὐ[| π]τανὸν ἄρμα
 Μοισα[|] μεν.
 15 ἐ]πεύχο[μαι] δ' Οὐρανοῦ τ' εὐπέπλω θυγατρὶ
 Μναμ[ο]σύ[ν]α κόραισί τ' εὐ-
 μαχανίαν διδόμεν.
 τ]υφλα[ἐ γὰρ]ρ ἀνδρῶν φρένες,
 ὄ]στις ἀνευθ' Ἑλικωνιάδων
 20 βαθεῖαν ε . . [.] . ων ἐρευνᾷ σοφίας ὁδόν.

11 suppl. Snell, Lobel

12 suppl. Snell

PAEANS

Paeon 7b

52h FOR THE . . . TO DELOS

Same papyri (plus another, early 2nd cent. A.D.)

Apollo	Str.
you and	
mother	
paean	
crown . . . flowering	5
garlands	
do not for me	
begin	
for the hero	
sing hymns	10
and not going on the trodden highway of Homer,	
but on another's horses,	
since . . . winged chariot	
Muse(s) . . . I (ride?).	
And I pray to	15
Uranus' well-robed daughter,	
Mnemosyne, and to her children ⁴⁸	
to provide facility,	
for blind are the minds of men,	
if anyone without the Heliconians	
seeks the deep path of wisdom.	20

48 The Muses, called the Heliconians in 19.

έμοι δὲ τοῦτο[ν δ]ιέδω-
κ. ν] ἀθάνατ[ο]ν πόνον
(restant frustula vv. 23–40)

[.]α[

.]υνας· τί πείσομα[ι

ἢ Διὸς οὐκ ἐθέλο[ισα

Κοίου θυγάτηρ π[

45 ἄπιστά μ[ο]ι δέδο[ι]κα καμ[

δέ μιν ἐν πέλ[α]γ[ο]ς

ρίφθεισαν εὐαγέα πέτραν φανῆναι[·

καλέοντί μιν Ὀρτυγίαν ναῦται πάλαι.

πεφόρητο δ' ἐπ' Αἰγαῖον θαμά,

50 τᾶς ὁ κράτιστος

ἐράσσατο μυχθεῖς

τοξοφόρον τελέσαι γόνον

(desunt vv. 53–57 ^{EE}₈₀)

Pae. 8

52i ΔΕΛ]ΦΟΙΣ [ΕΙΣ ΠΥΘΩ

P. Oxy. 841 (4, 1908), vv. 1–3, 66–70, 72–75, 79–99; P. Oxy. 1791
(15, 1922), vv. 63–81; P. Oxy. 2442 (26, 1961), vv. 67–

46 suppl. Wilamowitz

50 τᾶς = τέως V. Schmidt: ἄς = ἔως Grenfell–Hunt

But to me (they) have handed over

Ant.

this immortal task

(lines 23–40 are missing or fragmentary)

.....

Ep.

“ . . . What shall I suffer?”

So spoke the daughter⁴⁹

of Coeus, unwilling⁵⁰ . . . of Zeus

Things unbelievable to me I fear . . .

45

but (they say that) having been thrown
into the sea, she appeared as a conspicuous rock.

Sailors have called her Ortygia⁵¹ since olden times.

And she was often borne over the Aegean,

until the most powerful one

50

desired to lie with her⁵²

and produce bow-bearing offspring . . .

Paeon 8

52i FOR THE DELPHIANS TO PYTHO

Various papyri

This fragment tells of the second and third temples of Apollo built at Delphi. According to Pausanias (10.5.9) the first temple was constructed of laurel branches brought from Tempe. The second temple, built by bees of beeswax

49 Asteria; she and Leto were daughters of the Titan Coeus (cf. Hes. Th. 409 and Pae. 12.13).

50 Presumably unwilling to marry Zeus (cf. Callimachus, h. Del. 36–40).

51 For Ortygia as another name for Delos, see Ap. Rhod. 1.537 and Verg. Aen. 3.124.

52 Leto. According to fr. 33d, Delos became stationary when Leto arrived there to give birth to Apollo and Artemis.

99. cf. Paus. 10.5.12 τὰ μέντοι ἄλλα με οὐκ ἔπειθεν ὁ λόγος ἢ
 Ηφαίστου τὸν ναὸν τέχνην εἶναι ἢ τὰ ἐς τὰς ᾠδοὺς τὰς χρυσαῖς, ἃς δὴ
 Πίνδαρος ἦσεν ἐπ' ἐκείνῳ τῷ ναῷ· χρύσειαι[*m-dash*]ἄειδον
 κηληδόνες.

Κλυτοὶ μάντι [ες] Ἀπόλλωνος,

ἐγὼ μὲν ὑπὲρ χθονός

ὑ]πέρ τ' ὠκεανοῦ

Θέμιδος τ' ἐπι[

(desunt vv. 5–50, restant frustula vv. 51–61)

62 Ἴνυ[γ

ναόν· τὸν μὲν Ὑπερβορ[έοις

ἄνεμος ζαμενῆς ἔμ<ε>ιζ[

65 ὦ Μοῖσαι· το<ῦ> δὲ παντέχ[νοις

Ἀφαίστου παλάμαις καὶ Ἀθά[νας

3-3 suppl. Grenfell–Hunt

63 suppl. Hunt

64 <ε> add. Snell

65-66, 68 suppl. Hunt

76, 78, 83, 86 suppl. Lobel

and feathers, was sent by Apollo to the Hyperboreans. Pausanias disputes Pindar's account about the third temple, supposedly made of bronze (10.5.12): "I remain unpersuaded by other aspects of the story, how the temple was the work of Hephaestus and the parts relating to the golden singers, which Pindar included in his song on this temple ('above the pediment sang golden Charmers')." Pausanias goes on to say that there were varying accounts of the temple's disappearance: "Some say that it plunged into a chasm, others that it was melted by fire." The fourth temple was built by Trophonius and Agamedes (cf. fr. 2).

Famous seers of Apollo,

I (have come?) over the land,

over the ocean,

and to (the shrine?) of Themis⁵³ . . .

(lines 5–61 are missing or fragmentary)

Charmers⁵⁴

temple. The one⁵⁵ a furious wind

brought to the Hyperboreans . . .

O Muses. But of the other,⁵⁶ what arrangement

was shown by the all-fashioning skills

Ep.

63

65

53 The name Themis appears in a scholion and if it belongs here, it might refer to Delphi's earlier connection with Ge-Themis (cf. Pyth. 11.9 and Paus. 10.5.6).

54 Golden birds (wrynecks) that graced the third temple at Delphi. Cf. Philostr. Apol. T. 6.11: ἐνὸς δὲ αὐτῶν καὶ χρυσαῖς ἴνυγας ἀνάψαι λέγεται Σειρήνων τινὰ ἐπεχούσας πειθῶ ("And from one of them [sc. Apollo's temples] it is said that golden wrynecks were attached that possessed, as it were, the attraction of sirens.").

55 The second temple.

56 The third temple.

τίς ὁ ρυθμὸς ἐφαίνετο;
 χάλκεοι μὲν τοῖχοι χάλκ[εαί
 θ' ὑπὸ κίονες ἕστασαν,
 70 χρύσειαι δ' ἐξ ὑπὲρ αἰετοῦ
 ᾄειδον Κηληδόνες.
 ἀλλά μιν Κρόνου παῖ[δες
 κεραυνῶ χθόν' ἀνοιζάμ[ε]νο[ι
 ἔκρυψαν τὸ [π]άντων ἔργων ἱερώτ[ατον
 75 γλυκείας ὁπὸς ἀγασ[θ]έντες,
 ὅτι ξένοι ἔφ[θ]κ[ι]νον
 ἄτερθεν τεκέων
 ἀλόγων τε μελ[ί]φροσι αὐδ[ᾶ] θυ-
 μὸν ἀνακρίμαντες· ἐπε[
 80 λυσίμβροτον παρθενία κε[
 ἀκηράτων δαίδαλμα [
 ἐνέθηκε δὲ Παλλάς ἀμ[
 φωνᾶ τά τ' ἐόντα τε κα[ί
 πρόσθεν γεγενημένα
 85]ται Μναμοσύνα[
]παντα σφιν ἔφρα[σ . ν
 (restant frustula vv. 87–99)

72 suppl. Lobel

74 suppl. Hunt

of Hephaestus and Athena?
 The walls were of bronze and bronze
 columns stood in support,
 and above the pediment 70
 sang six golden Charmers.
 But the children of Cronus split open
 the earth with a thunderbolt
 and buried that most holy of all works,
 in astonishment at the sweet voice Str.
 because strangers were perishing 76
 away from their children
 and wives as they suspended their hearts
 on the honey-minded song⁵⁷ . . .
 the man-releasing contrivance(?) 80
 of undamaged . . . to the virgin⁵⁸ . . .
 and Pallas put (enchantment?)
 into their voice and Mnemosyne⁵⁹
 declared to them
 all the things that are 85
 and happened before . . .
 (lines 87–99 are fragmentary)

57 Cf. Athen. 7.290E: τί διαφέρειν οὗτος ὑμῖν δοκεῖ τῶν παρὰ Πινδάρῳ Κηληδόνων, αἱ κατὰ τὸν αὐτὸν τρόπον ταῖς Σευρήσι τοὺς ἀκροωμένους ἐποίουν ἐπλανθανομένους τῶν τροφῶν διὰ τὴν ἡδονὴν ἀφαναίνεσθαι; ("How do you think that man differs from the Charmers in Pindar, which, just like the Sirens, made their listeners forget those who reared them and wither away in pleasure?").

58 Probably the Delphic priestess.

59 Or the daughters of Mnemosyne (i.e. the Muses).

52i(A) P. Oxy. 841 (5, 1908)

(restant frustula vv. 1–9)

- 10 σπεύδοντ', ἔκλαγξέ <θ'> ἱερ[
 δαιμόνιον κέαρ ὀλοαῖ-
 σι στοναχαῖς ἄφαρ,
 καὶ τοιαῦδε κορυφαῖ σά-
 μαινεν λόγων' ὦ παναπ.[εὐ-
 15 ρ[ύ]οπα Κρονίων τελεῖς σ[
 π[ε]πρωμέναν πάθαν α[
 νικα Δαρδανίδαῖς Ἑκάβ[
 . .] ποτ' εἶδεν ὑπὸ σπλάγχ[νοῖς
 φέροισα τόνδ' ἀνέρ'· ἔδοξ[ε γάρ
 20 τεκεῖν πυρφόρον ἐρι[
 Ἑκατόγχειρα, σκληρᾶ [
 Ἴλιον πᾶσάν νιν ἐπὶ π[έδον
 κατερεῖψαι· ἔειπε δὲ μ[
 . . .]· [.]α τέρας ὑπνα[λέον
 25]λε προμάθεια

(restant frustula vv. multorum)

10 <θ'> add. Grenfell–Hunt

15 τελεῖς Πας ([ἐπι]τελέσεις schol.): τελεί Πpc

18 suppl. Grenfell–Hunt

19 suppl. Snell

20 Ἐρι[νὸν suppl. Grenfell–Hunt

22, 24 suppl. Grenfell–Hunt

52i(A) Oxyrhynchus papyrus (early 2nd cent. A.D.)

(lines 1–9 are missing or fragmentary)

- (him⁶⁰) hastening, and her⁶¹ divinely inspired heart 10
 immediately cried out
 with dreadful groanings
 and she indicated with
 purport of words such as this: “O all . . .
 far-seeing son of Cronus, you will fulfill⁶²
 the fated suffering
 when Hecabe (told) the Dardanidae,⁶³ 15
 (the vision) she once saw, when she
 was carrying this man⁶⁴ in her womb: she thought
 that she gave birth to a fire-bearing . . . 20
 Hundred-hander,⁶⁵ who with harsh (force?)
 dashed all Ilion
 onto the plain. And she said
 the dream-omen
 foresight. 25

60 Probably Paris.

61 Probably Cassandra.

62 The scholion apparently read τελεῖς “you will fulfill.”

63 The Trojans; Dardanus was the legendary founder of Troy.

64 Paris (Alexander).

65 Apollodorus 3.12.5 reports that Hecabe dreamed she gave birth to a firebrand that burned the city. See Frazer ad loc. Hundred-handed elsewhere applies to the Giant Briareus, who fought on Zeus' side against the Titans (cf. Il. 1.401–406). Grenfell–Hunt's conjecture of Ἐρι[νὸν] envisions a hundred-handed Fury.

PINDAR

Pae. 9

52k [ΘΗΒΑΙΟΙΣ ΕΙΣ ΙΣΜΗΝΙΟΝ]

P. Oxy. 841 (5, 1908), vv. 9–18, 34–49. Dion. Ha. Demosth. 7 (1.142 Usener-Radermacher) ταῦτα . . . εἰ λάβοι μέλη καὶ ῥυθμούς ὥσπερ οἱ διθύραμβοι καὶ τὰ ὑπορχήματα, τοῖς Πινδάρου ποιήμασιν εἰσὶν εἰκόνα δόξειεν ἂν τοῖς εἰς τὸν ἥλιον εἰρημένοις, ὥς γ' ἔμοι φαίνεται ἄκτις—τέρας· πολέμου δις ἅμα—μεταπίσομαι.

A' Ἄκτις ἀελίου, τί πολύσκοπ' ἐμήσαο,
 ὦ μᾶτερ ὀμμάτων, ἄστρον ὑπέρτατον
 ἐν ἀμέρᾳ κλεπτόμενον; <τί δ'> ἔθηκας ἀμάχανον
 ἰσχύν <τ'> ἀνδράσι καὶ σοφίας ὁδόν,
 5 ἐπίσκοτον ἀτραπὸν ἐσσυμένα;
 ἐλαύνεις τι νεώτερον ἢ πάρος;
 ἀλλά σε πρὸς Διός, ἵπποσῶα θεάς,
 ἱκετεύω, ἀπήμονα
 εἰς ὄλβον τινὰ τράποιο Θήβαις,
 10 ὦ πότνια, πάγκοινον τέρας
 *]ρα[—υ—υ—υ—υ—υ—]
 [—υ—υ—υ—υ—υ—]
 °]ῶ;νος [—], πολέμοιο δὲ σᾶμα φέρεις τινός,

1 ἐμήσαο Bergk: μησθ codd.: μήσεαι Blass
 3 <τί δ'> add. Diehl
 4 <τ'> add. Blass
 7 ἵπποσῶα θεάς Bergk, Blass: ἵπποσθαθεάς codd.

PAEANS

Paeon 9

52k FOR THE THEBANS TO THE ISMENION

Oxyrhynchus papyrus (early 2nd cent. A.D.)

Dionysius of Halicarnassus, *On the Style of Demosthenes*. “I believe that this passage (viz. from Plato) . . . if it had songs and rhythms like dithyrambs and hyporchemata, would resemble the poem Pindar addressed to the sun.” Scholars have speculated that the total eclipse of 463 B.C. is the most likely one to be referred to in the poem.

Beam of the sun, what have you contrived, far-seeing
 one, Str. 1
 O mother of eyesight, supreme star,
 by being hidden in daytime? Why have you confounded
 men's strength and wisdom's way
 by hastening on a darkened path?
 Are you bringing some unprecedented disaster?
 But, swift driver of horses, in the name of Zeus
 I beseech you,
 turn this universal omen, O lady,
 into some harmless blessing for Thebes.

.....

 are you bringing the portent of some war,

13 πολέμοιο δὲ σᾶμα Scaliger, Grenfell-Hunt: πολέμου δις ἅμα codd.

PINDAR

- 15 ἢ καρποῦ φθίσιν, ἢ νιφετοῦ σθένος
 ὑπέρφατον, ἢ στάσιν οὐλομένην
 ἢ πόντου κενεώσιας ἄμ πέδον,
 ἢ παγετὸν χθονός, ἢ νότιον θέρος
 ὕδατι ζακότῳ ῥέον,
 ἢ γαῖαν κατακλύσαισα θήσεις
 20 ἀνδρῶν νέον ἐξ ἀρχᾶς γένος;
 ὀλοφύ<ρομαι οὐ>δέν, ὃ τι πάντων μέτα πείσομαι
 (desunt vv. 22–32)
 B

 ἐκράνθην ὑπὸ δαιμονίῳ τινί
 35 λέχει πέλας ἀμβροσίῳ Μελίας
 ἀγανὸν καλάμῳ συνάγεν θρόον
 μήδεσί τε φρενὸς ὑμ[ε]τῆραν χάριν.
 λιτανεύω, Ἐκαβόλε,
 Μοισαίαις ἀν[α]τιθεῖς τέχνα[ι]σι
 40 χρηστήριον . [.]πῶλοντ[.] . (.)]ι
 ἐν ᾧ Τήνερον εὐρυβίαν θεμίτ[ων] ὤ—
 ἐξάαιρετον προφάταν ἔτεκ[εν] λέχει
 κόρα μγεῖς Ὠκεανοῦ Μελία σέο, Πύθτ[ε].

16 κενεώσιας Schroeder: κενέωσιν codd. | ἄμ Hermann: ἀλλὰ codd.

18 ῥέον Schroeder: ἱερὸν codd.

19 θήσεις Barnes: θήσει pap.

42 suppl. Grenfell-Hunt

PAEANS

- or the failure of crops, or a mighty snowstorm
 beyond telling, or murderous civil war, 15
 or the sea emptying over the plain,
 or freezing of the earth, or a wet summer
 flowing with raging rain,
 or will you flood the land and make
 a new race of men from the beginning? 20
 I bewail nothing that I shall suffer along with
 everyone Ep. 1
 (lines 22–32 are missing)
 Str. 2
 I have been ordained by some divine . . .
 to compose, beside the immortal couch of Melia, 35
 a noble song with the pipe
 and by the skills of my mind in your honor.
 I entreat you, Far-Shooting god,
 as I dedicate to the Muses' arts
 your oracle⁶⁶ . . . 40
 in which Melia, daughter of Oceanus,
 having shared your bed, Pythian god,
 bore mighty Tenerus, chosen prophet of oracles. Ant. 2
 66 At the Ismenion in Thebes (schol.).

45 τῷ] Κάδμου στρατὸν καὶ Ζεάθου πόλιν,
 ἀκρσεκόμα πάτερ, ἀνορέας
 ἐπέτρεψας ἕκατι σαόφρονος,
 καὶ γὰρ ὁ πόντιος Ὀρσ[ι]τρίαντά νιν
 περιάλλα βροτῶν τίεν,
 Εὐρίπου τε συνέτεινε χῶρον
 (desunt reliqua)

Pae. 12

52m [ΝΑΞΙΟΙΣ ΕΙΣ ΔΗΛΟΝ?]

P. Oxy. 1792 (15, 1922)

[]με[.]ωνιο[
 . . .] . οισιν ἐννέ[α Μοῖ]σαις
 .]αλαδαρτεμι . [. .] . ωῖονασ[
 . .]χος ἀμφέπο[ισ' ἄν]θεα τοιαύτας
 5 .]ῦμνήσιος δρέπη· θαμὰ δ' ἔρ[χεται
 Να]ξόθεν λιπαροτρόφων θυσί[α
 μῆ]λων Χαρίτεσσι μίγδαν
 Κύ]νθιον παρὰ κρημνόν, ἔνθα [
 κελαινεφέ' ἀργιβρένταν λέγο[ντι
 10 Ζῆ]να καθεζόμενον
 κορυφαῖσιν ὑπερθε φυλάζει π[ρ]ονοί[α,

44 καὶ παρ.: ἄν Wilamowitz

2 suppl. Lobel

4 suppl. Lobel, Grenfell-Hunt, Snell

5-6 suppl. Grenfell-Hunt, Lobel

7-8 suppl. Grenfell-Hunt

9 suppl. Schroeder

11 suppl. Lobel

14 suppl. Maas

33, 35 suppl. Lobel

4, 7-8 suppl. Lobel

2-3, 7, 9-10 suppl. Lobel

7.19 suppl. Lobel

6-7, 19 suppl. Grenfell-Hunt

15-43 suppl. Lobel

20-21 suppl. Grenfell-Hunt

3-4 suppl. Schroeder, Grenfell-Hunt

1-2 ἐκ μελαίνης Clemens: transp. Blass

4-5 καθαρὸν ἀμέρας σέλας Clemens: transp. Blass

10-11 ἔλα ἱρᾶν Bergk: ἐλεηρᾶν A

To him, unshorn father, you entrusted
 the people of Cadmus and Zethus' city⁶⁷
 because of his wise courage.
 For the sea god Wielder of the Trident⁶⁸
 honored him above all mortals,
 and he sped (his chariot) to the region of Euripus⁶⁹

45

Paeon 12

52m FOR THE NAXIANS TO DELOS(?)

Oxyrhynchus papyrus (early 2nd cent. A.D.)

.....
 with the nine Muses
 Artemis(?)
 (you)⁷⁰ in attendance cull the flowers of such
 hymnic song. Often there comes . . .
 from Naxos for the sacrifice
 of richly-fed sheep, together with the Graces,
 to the slope of Cynthus,⁷¹ where
 they say dark-clouded, thunder-flashing
 Zeus, sitting
 10 above the heights, kept watch with forethought,

5

10

67 Thebes, whose walls were built by Amphion and Zethus (cf. Od. 11.262-264).

68 Poseidon.

69 The channel between Euboea and Attica.

70 The missing female subject of this sentence is perhaps Asteria, Leto's sister.

71 The highest hill on Delos.

ἀνίκ' ἀγανόφρων
 Κοίου θυγάτηρ λύετο τερπνᾶς
 ὠδῖνος· ἔλαμψαν δ' ἀελίου δέμας ὄπω[ς
 15 ἀγλαὸς ἐς φάος ἰόντες δίδυμοι
 παῖδες, πολὺν ῥόθ[ο]ν ἴεσαν ἀπὸ στομ[άτων
 Ἐ]λειθυιά τε καὶ Λά[χ]εσις· τελέ[.]αι δ' οἱ
 κα]τελάμβανον . [. . .]
 . .]εφθέγγαντο δ' ἐγγώριαι
 20 ἀγ]λαὸς ἄς ἀν' ἔρκε[.] . . . [

(restant frustula)

Pae. 14

52o P. Oxy. 2441 (26, 1961)
 (restant frustula vv. 8–30)

31 εὐδοξίας δ' ἐπίχειρα δε[
 θε· λίγεια μὲν Μοῖσ' ἀφα . [

μων τελευταῖς ὀαρίζε[ι
 λόγον τερπνῶν ἐπέων [

35 μνάσει δὲ καὶ τινα ναίο[ν-
 θ' ἐκάς ἠρωίδος
 θεαρίας· βασανισθέντι
 δὲ χρυσῶ τέλος . [

γνώμας δὲ ταχείας συν[

40 σοφία γὰρ ἀείρεται πλεῖ[E8
30

when the gentle-minded
 daughter⁷² of Coeus was being released from her
 sweet
 birth-pains. The twin children shone like the sun
 when they came into the splendid light, 15
 and Eleithyia and Lachesis⁷³ sent forth
 much shouting from their mouths . . .
 were taking
 and the local (women) proclaimed . . .
 the splendid . . . 20

Paeon 14

52o Oxyrhynchus papyrus (Early 2nd cent. A.D.)

(lines 8–30 are missing or fragmentary)

and the wages of fame 31
 the high-voiced Muse
 in the rites speaks softly
 an utterance of sweet verses . . .
 and she will make even a person dwelling 35
 far away be mindful of the heroic
 spectacle.⁷⁴ For, when it has been tested,
 gold . . . the end . . .
 and swift thoughts
 for . . . is lifted up with wisdom . . . 40

⁷² Leto.

⁷³ One of the Fates.

⁷⁴ Or sacred mission. Plutarch (qu. Gr. 293C) mentions a Delphic festival called the Herois, which is perhaps being referred to here.

PINDAR

Pae. 15

52p Α[Ι]ΓΙΝΗΤΑΙΣ ΕΙ[Σ] ΑΙΑΚΟΝ

P. Oxy. 2441 (26, 1961)

A' Τῷδ' ἐν ἄματι τερπνῷ
 ἵπποι μὲν ἀθάναται
 Ποσειδάνοσ ἄγοντ' Αἰακ[ι],
 Νηρεὺς δ' ὁ γέρων ἔπετα[ι]
 5 πατήρ δὲ Κρονίων μολ[ι]
 πρὸς ὄμμα βαλὼν χερὶ [ι]
 τράπεζαν θεῶν ἐπ' ἀμβ[ρο]
 ἵνα οἱ κέχυται πιεῖν νε[κταρ]⁷⁵
 ἔρχεται δ' ἐνιαυτῷ
 10 ὑπερτάταν [.ν.]ονα . . .

Pae. 16

52q P. Oxy. 2440 (26, 1961). Plut. de def. orac. 7. 413C κατεκρίθη δὲ
 θνατοῖς ἀγανώτατος ἔμμεν ὧσ φησιν ὁ Πίνδαρος.

. . . .]ονδ' ἐφ[ι]
]ν ἄναξ Ἄπολλον
]α μὲν γὰρ εὐχομαι
]θέλοντι δόμεν

PAEANS

Paeon 15

52p FOR THE AEGINETANS TO AEACUS

Same papyrus

On this pleasant day
 the immortal horses
 of Poseidon are carrying (to Aeacus?) . . .
 and the old man Nereus⁷⁵ follows;
 and father Zeus, son of Cronus . . .
 having cast his eye . . . with his hand . . .
 to the (immortal?) table of the gods,
 where nectar is poured for him to drink.
 And there comes in a year Ant.
 the highest . . .

Str.

5

10

Paeon 16

52q Oxyrhynchus papyrus (late 2nd cent. A.D.)

Plutarch, On the Obsolescence of Oracles. "He (sc. Apollo) was
 judged to be most gentle to mortals, as Pindar says."

.....
 lord Apollo,
 for I pray
 with willing (mind?) to give

⁷⁵ The Old Man of the Sea, father of Aeacus' wife, Psamatheia.

5 . . .]ι δύναμις ἀρκεῖ
κατεκρίθης δὲ θνα-
τοῖς ἀγανώτατος ἔμμεν
.]μα[.]νατ[. . .] . σιναρ

Pae. 18

52s A]PΓEIOIS . . [. .]Σ ΗΛEΚTPYΩ[N . . .

P. Oxy. 2442 (26, 1961)

A' Ἐν Τυν]δαριδᾶν ἱερῶ
τεμέ]νει πεφυτευμένον ἄ[λσος
ἀνδ]ρί σοφῶ παρέχει μέλος [. . . .]
5]ν ὕμνων σέλας ἐξ ἀκαμαν[το . . .
. . . .]ι[.]' . μενος οὐ κεν ἐς ἀπλακ[
.π]ερί [Δ]αρδανία
] . ι οἶά ποτε Θήβα
]τε καὶ ἀν[ι]κα ναύλοχοι
10]ήλασαν [ἐ]ννόχιον κρυφα[
]λεκ . [.] . . [.]

Pae. 20

52u P. Oxy. 2442 (26, 1961)

(restant frustula vv. 1–6)

7 . . μεν . [.] . [.] δ[ι]ὰ θυρᾶν ἐπειδ[
ῶφιες θεόπομπ[οι |]

1 suppl. Snell, Lobel

power suffices;
and you were judged to be
most gentle to mortals.

Paean 18

52s FOR THE ARGIVES . . . ELECTRYON⁷⁶

Oxyrhynchus papyrus (3rd cent. A.D.)

The grove planted in the sacred precinct
of the Tyndaridae

provides song to the man who is wise
about the city blazes(?)

the gleam of hymns from unwearying (tongue?)

(I would not fall?) into error

around Dardania⁷⁷

such as once at Thebes

and when the pirates

drove secretly at night . . .

Paean 20

52u Same papyrus. This fragment recounts the infant Heracles' battle
with the snakes sent by Hera, a theme also treated at Nem. 1.35–50.

(lines 1–6 are fragmentary)

through the doors

the heaven-sent snakes

⁷⁶ Father of Alcmene, inadvertently killed by Amphitryon, who fled to Thebes. Lines 9–10 may refer to the raid of the Teleboae and Taphians against Electryon and his sons (cf. Ap. Rhod. 1.747–750).

⁷⁷ Troy.

. . . ζ . . . ἐπὶ βρέφος οὐρανόιο Διός
 10] . [.]νθ' , ὁ δ' ἀντίον ἀνὰ κάρα τ' ἄειρ[ε
] χειρὶ μελέων ἄπο ποικίλον
 σπά]ργανον ἔρριψεν ἔάν τ' ἔφανεν φυάν
 ὀμμ[άτων ἄπο σέλας ἐδίνασεν.
] ἄπεπλος ἐκ λεχέων νεοτόκων
 15]οθ[.]νόρουσε περὶ φόβω.
] . οἶκον Ἀμφιτρυῶνος
 δεῖ]ματι σχόμεναι φύγον
] . α πᾶσαι
 ἀ]μφίπολ[οι] Κεφ[αλ]λαν[
 (restant frustula vv. 20–23)

Pae. 21

52v P. Oxy. 2442

.
 ἰῆ ἰὲ βασίλειαν Ὀλυ[μ]πίω[ν
 νύμφαν ἀριστόπο[σ]ιν

54 Strabo 9.3.6 (τὸν τόπον) ἐκάλεσαν τῆς γῆς ὀμφαλόν,
 προσπλάσαντες καὶ μῦθον ὃν φησι Πίνδαρος, ὅτι συμπέσειεν
 ἐνταῦθα οἱ αἰετοὶ οἱ ἀφεθέντες ὑπὸ τοῦ Διός, ὁ μὲν ἀπὸ τῆς δύσεως,
 ὁ δ' ἀπὸ τῆς ἀντολῆς. Paus. 10.16.3 τὸν δὲ ὑπὸ Δελφῶν καλούμενον
 ὀμφαλόν λίθου πεποιημένον λευκοῦ, τοῦτο εἶναι τὸ ἐν μέσῳ γῆς
 πάσης αὐτοὶ τε λέγουσιν οἱ Δελφοί, καὶ ἐν ᾧδῃ τι Πίνδαρος
 ὀμολογοῦντά σφισιν ἐποίησεν.

. . . toward the child of heavenly Zeus
 but he was lifting up his head to face them 10
 . . . with his hand he threw from his limbs the elaborate
 swaddling cloth and revealed his natural force
 from his eyes he whirled a flash.
 . . . without a robe from her bed fresh with birthing
 she leapt up in fear. 15
 the house of Amphitryon . . .
 gripped by panic,
 all the
 Cephallenian⁷⁸ maidservants fled.

Paeon 21

52v Same papyrus. Twenty-four fragmentary verses in another
 column of the same papyrus with a refrain addressed to Hera were
 included among the paeans by Snell- Maehler. I give only the refrain.

ἰΗ, ie Queen of the Olympians,
 wife of the best husband.

54 Strabo, Geography of Greece. "They called the place the navel of
 the earth, having made up a story, which Pindar tells, that the eagles
 set free by Zeus, one from the west, the other from the east, met
 there." Pausanias, Description of Greece. "What is called the 'navel'
 by the Delphians is made of white stone, and they themselves claim
 that it is in the center of the whole earth, and what Pindar says in one
 of his odes agrees with them."

78 Cephallene was called Dulichium before the time of Amphitryon (schol.).
 Amphitryon had taken Cephallene when he attacked the Teleboae.

PINDAR

61 Stob. ecl. 2.1.8 (2.4 Wachsmuth-Henze) Πίνδαρος παιάνων'

τί ἔλπεια σοφίαν ἔμμεν, ἂν ὀλίγον τοι
 ἀνήρ ὑπὲρ ἀνδρὸς ἴσχει,
 οὐ γὰρ ἔσθ' ὅπως τὰ θεῶν
 βουλεύματ' ἐρευνάσει βροτέα φρενί'
 5 θνατᾶς δ' ἀπὸ ματρὸς ἔφυ.

70, 249b (70) schol. Pind. Pyth. 12.44a ἐν γὰρ τῷ Κηφισσῷ οἱ
 αὐλητικοὶ κάλαμοι φύονται· εἴρηται δὲ καὶ ἐν παιᾶσι περὶ αὐλητικῆς.
 (249b) Ammon. schol. Hom. Φ 195 [P. Oxy. 221 (2, 1899)] τοῦτο δὲ
 ἐμφαί[νει]ν καὶ Πίνδαρον λέγοντα τὸν αὐλητικὸν κ[ά]λαμον
 Ἀχελωίου κ[ράν]αν <τρέφειν, ἦτοι> (suppl. Wilamowitz et
 Schroeder) τ[ο]ῦ ὕδατος'

πρόσθα μὲν ἴς Ἀχελωίου τὸν ἀοιδότατον
 Εὐρωπία κράνα Μέλ[α]ν[ό]ς τε ῥοαί
 τρέφον κάλαμον

4 ἐρευνάσει Boeckh: ἐρευνᾶσαι codd.
 2 suppl. et ποταμοῦ post τε del. Wilamowitz

PAEANS

61 Stobaeus, Selections (On Those Investigating Divine Matters).
 "From Pindar's paeans":

What do you imagine wisdom to be, which
 one man possesses in slightly greater degree than
 another?

For it is impossible that he will search out the gods'
 plans with a mortal mind,
 since he was born from a mortal mother. 5

70, 249b (70) Scholion on Pyth. 12.25. "Because reeds for pipes
 grow in the Cephissus; there is also mention of pipe-playing in the
 paeans." (249b) Scholia of Ammonius on Iliad 21 (preserved on a
 papyrus of the late 1st–early 2nd cent. a.d.). "Pindar shows this when
 he says that the spring of Acheloös (or of its water) nourishes the
 pipereed":

Formerly, the power of the Acheloös,⁷⁹
 Europa's spring, and the streams of the Melas
 nourished the most melodious reed.

79 The Acheloös and Melas are rivers near Orchomenus in Boeotia, famous
 for reeds used for making pipes (cf. Pyth. 12.25–27). The spring of Europa (if the
 text is correct) is not otherwise known.

PINDAR

The dithyramb, whose origins are obscure, is first mentioned in connection with drunken revelry in celebration of Dionysus in the mid-seventh century B.C. by Archilochus (fr. 120West). Around 600 B.C. Arion is credited with introducing formal improvements and a circular chorus at Corinth (where at Ol. 13.18–19 Pindar says the dithyramb was invented), while around 500 B.C. Lasus of Hermione (Pindar's teacher according to the *Vita Thomana*) improved the music and dance and helped institute dithyrambic contests in Athens, in which, accord-

Dith. 1

70a P. Oxy. 1604 (13, 1919)

]αποδανα[
]ν λεγόντων [
]ιον ἄνακτα [
]λειβόμενον δ . [
]υσε πατέρα Γοργόν[ων
 Κυ]κλώπων' πτόλισ α . [
 5

DITHYRAMBS

DITHYRAMBS

ing to P. Oxy. 2438, Pindar was victorious in 497/6. Simonides is credited with 56 victories in dithyrambic contests, but not a single verse of his dithyrambs survives. The substantial portions of five dithyrambs and part of a sixth by Bacchylides (15–20) show that the mythical narratives need not be concerned with Dionysus. The Alexandrian editors collected Pindar's dithyrambs into two rolls. For a detailed study, see M. J. H. Van Der Weiden, *The Dithyrambs of Pindar: Introduction, Text and Commentary* (Amsterdam 1991).

Dith. 1

70a Oxyrhynchus papyrus (late 2nd cent. A.D.). The myth in this very fragmentary piece evidently concerns Perseus, his escape from the sea (16) and his exploits with the Gorgons (17). Because Argos is mentioned in line 7, some editors have conjectured that the poem was composed for the Argives.

.....
 of them saying
 lord
 poured out
 father¹ of the Gorgons
 of the Cyclopes. The city

1 Phorcus, father of the Gorgons (cf. 17) and grandfather of Polyphemus the Cyclops (cf. Od. 1.71–72).

]ν ἐν Ἄργει μεγάλῳ . . . [
]ποι ζυγέντες ἐρατᾶ δόμον
]ντ' Ἄβαντος,
 10 τοὺς]λεεν.
 εὐ]δαιμόνων βρομιάδι θοῖνα πρέπει
]κορυφάν
]θέμεν' εὐάμπυκες
 ἀέ[ξετ' ἔτι, Μοῖσαι, θάλος ἀοιδᾶν
 15]γὰρ εὐχομαι. λέγοντι δὲ βροτοί
]α φυγόντα νιν καὶ μέλαν ἔρκος ἄλμιας
 κορᾶν] Φόρκοιο, σύγγονον πατέρων,
 (restant frustula vv. 18–38)

Dith. 2

70b]ΗΡΑΚΛΗΣΗ ΚΕΡΒΕΡΟΣ ΘΗΒΑΙΟΙΣ

P. Oxy. 1604 (13, 1919). Strabo 10.3.13 Πίνδαρος ἐν τῷ διθυράμβῳ
 οὗ ἡ ἀρχή· πρὶν[~~m~~]διθυράμβων, μνησθεὶς τῶν περὶ τὸν
 Διόνυσον ὕμνων τῶν τε παλαιῶν καὶ τῶν ὕστερον, μεταβάς ἀπὸ
 τούτων φησί· σοὶ μὲν κατάρχειν, μάτερ μεγάλα, πάρα ῥόμβοι
 κυμβάλων· ἐν δὲ καχλάδων κρόταλ', αἰθομένα τε δᾶς ὑπὸ ξανθαῖσι
 πεύκαις. Dion. Hal. de comp. verb. 14 ἄχαρι δὲ καὶ ἀηδὲς τὸ σ καὶ
 πλεονάσαν σφόδρα λυπεῖ· θηριώδους γὰρ καὶ ἀλόγου μᾶλλον ἢ
 λογικῆς ἐφάπτεσθαι δοκεῖ φωνῆς ὁ συριγμός· τῶν γοῦν παλαιῶν
 τινες σπανίως

10 τοὺς e schol.
 17 κορᾶν e schol.

in great Argos
 yoked . . . lovely . . . house
 of Abas²
 them 10
 of fortunate ones . . . for the dionysiac³ feast it is fitting
 the peak
 to put(?). You Muses with beautiful headbands,
 continue to foster the garland of songs
 for I pray. Mortals tell that 15
 he having fled the black enclosure of the sea
 of the daughters(?) of Phorcus,⁴ relative of the fathers

Dith. 2

70b HERACLES OR CERBERUS FOR THE THEBANS

Same papyrus. Strabo, Geography of Greece. "In the dithyramb
 which begins 'In the past,' Pindar, after mentioning both earlier and
 later hymns on the subject of Dionysus, moves on from them and
 says: 'Great Mother, the whirlings of tambourines are at hand to lead
 off, and there too castanets clang and the blazing torch beneath the
 yellow pine trees.'" Dionysius of Halicarnassus, On Literary
 Composition. "The sigma is neither charming nor pleasant and is
 very offensive when overused, for a hiss is considered to pertain
 more to the sound of a wild and irrational animal than to that of a
 rational being. And so a number of the ancient poets used it sparingly
 and guardedly,

2 King of Argos (cf. Pyth. 8.55).

3 The adjective bromi@di ("dionysiac") is derived from Brámiov ("Loud-Roarer"), one of Dionysus' cult names (cf. Dith. 2.6).

4 The Gorgons (cf. Pyth. 12.13).

PINDAR

ἐγρῶντο αὐτῶ καὶ πεφυλαγμένως, εἰσὶ δ' οἱ καὶ ἀσίγμους ὄλας ᾠδὰς ἐποίουν· δηλοῖ δὲ τοῦτο καὶ Πίνδαρος ἐν οἷς φησι· πρὶν μὲν[m-dash]ἀνθρώποις. Athen. 10.455BC Πίνδαρος δὲ πρὸς τὴν ἀσιγμοποιηθεῖσαν ᾠδὴν, ὡς ὁ αὐτὸς φησι Κλέαρχος, οἶονεὶ γρίφου τινὸς ἐν μελοποιίᾳ προβληθέντος, ὡς πολλῶν τούτω προσκρουόντων διὰ τὸ ἀδύνατον εἶναι ἀποσχέσθαι τοῦ σίγμα καὶ διὰ τὸ μὴ δοκιμάζειν, ἐποίησε· πρὶν μὲν[m-dash]ἀνθρώποις. ταῦτα σημειώσαιτ' ἂν τις πρὸς τοὺς νοθεύοντας Λάσου τοῦ Ἑρμιονέως τὴν ἄσιγμον ᾠδὴν, ἣτις ἐπιγράφεται Κένταυροι. καὶ ὁ εἰς τὴν Δήμητρα δὲ τὴν ἐν Ἑρμιόνη ποιηθεῖς τῷ Λάσῳ ὕμνος ἄσιγμός ἐστιν.

A' Πρὶν μὲν ἔρπε σχοινοτένειά τ' ἀοιδὰ
διθυράμβων
καὶ τὸ σὰν κίβδηλον ἀνθρώποισιν ἀπὸ στομάτων,
διαπέπ[τ]α[νται]] [

5 κλοισι νέαι [. . . . ε]ἰδότες
οἷαν Βρομίου [τελε]τάν
καὶ παρὰ σκά[πτ]ον Διὸς Οὐρανίδαί
ἐν μεγάροις ἴσταντι. σεμνᾶ μὲν κατάρχει
Ματέρει παρ μεγάλα ρόμβοι τυπάνων,

9 τυπάνων Bury: τυμπάνων pap.: κυμβάλων Stabo

DITHYRAMBS

and some even composed entire odes without sigmas. Pindar illustrates this when he says: 'In the past'" Athenaeus, *Scholars at Dinner*. "Regarding the poem composed without the letter sigma, the same Clearchus said that Pindar wrote the following, a kind of riddle put in lyric poetry, since many had criticized him for not avoiding the use of the letter sigma and they disapproved of it: 'In the past' One should take note of this in response to those who reject the asigmatic ode of Lasus of Hermione entitled *Centaur*. Also, the hymn to Demeter of Hermione written by Lasus contains no sigma."

In the past the song of dithyrambs came forth
stretched like a measuring line⁵
and the san⁶ came falsely from the mouths of men,
but new . . . have been thrown open . . .
knowing
5
what kind of festival of Bromius⁷
the Uranidae hold also beside the scepter of Zeus
in their halls. In the presence of the venerable
Great Mother⁸ the whirlings of tambourines lead off,

5 Or long-drawn-out. The meaning is unclear. Later authors use the term of poems to mean prolix (Philostr. *Her.* 19.17) or of cola to mean lengthy (Hermog. *Inv.* 1.5, 4.4).

6 The Dorians called the letter sigma san (Hdt. 1.139). It is not clear whether Pindar is referring to Lasus of Hermione as one who avoided sigmas (as not being genuine) and is contrasting his own dithyramb (which contains them), or if he simply disapproves of the asigmatic dithyramb.

7 Bromius, a cult name of Dionysus, means "Loud-Roarer."

8 Cybele, the Phrygian goddess (also known as Rhea, wife of Cronus). For her association with Dionysus, cf. Eur. *Ba.* 78–82.

10 ἐν δὲ κέχλαδ[εν] κρόταλ' αἰθομένα τε
 δαῖς ὑπὸ ξανθαῖσι πεύκαις
 ἐν δὲ Ναίδων ἐρίγδουποι στοναχαί
 μανίαι τ' ἀλαλαί τ' ὀρίνεται ῥιψαύχενι
 σὺν κλόνῳ.
 15 ἐν δ' ὁ παγκρατῆς κεραυνὸς ἀμπνέων
 πῦρ κεκίνη[ται τό τ'] Ἐνυαλίου
 ἔγχος, ἀλκάεσσά [τ]ε Παλλάδο[ς] αἰγίς
 μυρίων φθογγάζεται κλαγγαῖς δρακόντων.
 ῥίμφα δ' εἶσιν Ἄρτεμις οἰοπολάς ζεύ-
 20 ξαισ' ἐν ὄργαῖς
 Βακχίαις φῦλον λεόντων α[υυ—υυ—
 ὁ δὲ κηλεῖται χορευοῖσαισι κα[ῖ]θη-
 ρῶν ἀγέλαις. ἐμὲ δ' ἐξαίρετο[ν
 κάρυκα σοφῶν ἐπέων
 25 Μοῖσ' ἀνέστας' Ἑλλάδι κα[λ]λ[ι]χόρῳ
 εὐχόμενον βρισαρμάτοις ο[—υ] Θήβαις,
 ἔνθα ποθ' Ἀρμονίαν [φ]άμα γα[μετάν
 Κάδμον ὑψη[λαῖ]ς πραπίδες[σι] λαχεῖν κεδ-
 νάν· Δ[ιὸ]ς δ' ἄκ[ουσεν ὀ]μφάν,
 30 καὶ τέκ' εὐδοξο[ν παρ'] ἀνθρώπο[ις] γενεάν.
 Διόνυσ[.]· θ. [.]· τ[.]γ[
 ματέ[ρ
 πει. [

10 κέχλαδ[εν] Schroeder: κέχλαδ[ον] Grenfell-Hunt: κελλάδων Strabo
 13 ῥιψαύχενι Plut. 417C et 706E: ἐριαύχενι Plut. 623B: ὑψαύχενι pap.
 21 ἀ[γρότερον Βρομίῳ] Bury, Schroeder
 22-22 suppl. Housman
 25 suppl. Bury
 26 suppl. Grenfell-Hunt
 27 suppl. Housman
 28, 30 suppl. Bury

there too the castanets ring, and the blazing torch
 beneath the yellow pine trees;
 there too the loud-sounding groans of the Naiads
 and the ecstatic cries are aroused
 in the agitation of tossing necks.
 There too the all-powerful, fire-breathing thunderbolt
 is shaken, as is Enyalius'⁹
 spear, and the intrepid aegis of Pallas
 rings out with the hisses of countless snakes.
 And lightly comes solitary Artemis,
 Ant. 1
 having yoked the race of lions
 20 in bacchic frenzy . . .
 and he¹⁰ is charmed by the dancing herds
 even of wild beasts. And the Muse has appointed me
 as her chosen herald of wise verses
 for Hellas of wide dancing spaces,
 25 boasting for Thebes, powerful in chariots,
 where, the story goes, Cadmus once won
 Harmonia as his cherished bride with his lofty mind.
 She heeded the voice of Zeus
 and gave birth to a child¹¹ famous among men.
 30 Dionysus
 mother . . .

9 A title of Ares.
 10 Dionysus.
 11 Semele.

81 Aristid. or. 2.229 (1.209 Lenz-Behr) τεκμαίρομαι ἔργοισιν
Ἡρακλέος αὐτοῖς τούτοις, ὅτι καὶ ἐτέρωθι μεμνημένος περὶ αὐτῶν ἐν
διθυράμβῳ τινί·

— — — — σὲ δ' ἐγὼ παρά μιν
αἰνέω μὲν, Γηρυόνα, τὸ δὲ μὴ Δί
φίλτερον σιγῶμι πάμπαν· — — —

οὐ γὰρ εἰκόσ, φησίν, ἀρπαζομένων τῶν ὄντων καθῆσθαι παρ' ἐστία
καὶ κακὸν εἶναι.

Dith. 3

70c P. Oxy. 1604 (13, 1919)

]ναλ[
]
]ιτο μὲν στάσις·
]πόδα
5]κατε[. . . .]ον κυανοχίτων
]τεάν τε[λετ]άν μελίζοι
]πλόκον σ[τεφά]νων κισσίνων
]κρόταφον []
]εων ἐλθὲ φίλαν δὴ πόλεια
10]όν τε σκόπελον γείτονα πρύτανιν[
]αμα καὶ στρατιά

81 Aristides, Oration 2 (In Defense of Oratory). “I adduce the very
deeds of Heracles, because elsewhere in mentioning them in a
dithyramb, he says

. . . in comparison to him¹²
I praise you, Geryon, but about that which is
less pleasing to Zeus I would keep completely silent;

for it is not proper, when your possessions are being stolen, to sit by
your hearth and play the coward.”

Dith. 3

70c Same papyrus

.....
.....
 civil strife
 foot
 with a dark-blue tunic
 may (someone) sing of your festival¹³
 a wreath of ivy crowns
 temple¹⁴ . . .
 come¹⁵ to the city that is dear indeed
 and the neighboring rock that is lord
 and the host
5
10

12 Heracles, who stole Geryon's cattle (cf. fr. 169.6–8). This fragment is
joined to Dith. 2 because of its meter.

13 Of Dionysus.

14 Of the head, presumably where the crowns are placed.

15 Singular imperative, presumably addressed to Dionysus. Bury
conjectures that the city is Corinth, the neighboring rock (10) is the Acrocorinth,
and the neck (14) is the Isthmus.

]τ' ἀκναμπτεῖ κρέμασον
]ς τε χάρμας
]π[. . .]ντος ἀύχην ῥύοιτο πα[

- 15]ων πέλοι
]λαν πόνοι χορῶν [
]εες τ' ἀοιδαί,
]οιο φύλον ω[
 19]ε πετάλοις ἤρ[ινοῖς
 (restant frustula vv. 22–26, desunt cetera)

Dith. 4

70d P. Oxy. 2445 (26, 1961)

(restant frustula vv. 1–13)

- 15]φύτευε{ν} ματρί
] . αν λέχεά τ' ἀνα[γ]καῖα δολ[
]αν'
 Κρ]ονίων νεῦσεν ἀνάγκα[
]δολιχὰ δ' ὀδ[ὸ]ς ἀθανάτω[ν
 (restant frustula vv. 19–34)
 35 . . . μ]έμηλεν πατρὸς νόω,

inflexibly hang up¹⁶and spear-heads¹⁷

may the neck rescue
 may it be
 labors of choruses
 and songs
 tribe
 leaves of spring

15

Dith. 4

70d Oxyrhynchus papyrus (late 2nd cent. A.D.)

This dithyramb contains an account of Perseus familiar from Pyth. 10.44–48 and Pyth. 12.6–17. Polydectes, the ruler of Seriphus, held Danaë, Perseus' mother, in bondage as his concubine. With the help of Athena (and here Hermes as well) Perseus cut off Medusa's head, returned to Seriphus, and turned the inhabitants to stone. Numerous small fragments of papyrus forming parts of this dithyramb are not reproduced here.

(lines 1–13 are fragmentary)

was planning¹⁸ for the mother
 and the bed of compulsion¹⁹

15

the Son of Cronus nodded his consent by necessity

long is the road of the immortals²⁰

(lines 19–34 are fragmentary)

it concerned the father's²¹ mind

35

18 Or was planting. The mother is Danaë; the subject could be Polydectes or Perseus.

19 Cf. τὸ τ' ἀναγκαῖον λέχος of Danaë's enslavement at Pyth. 12. 15.

20 Presumably the way to the Gorgons.

21 Zeus, Perseus' father.

16 An imperative, perhaps addressed to Dionysus.

17 The scholion glosses χάρμας as ἐπιδορατίδας ("spearheads"). The schol. at Ol. 9.86 reports that Ibycus (fr. 340 PMGF) and Stesichorus (fr. 267 PMGF) also used the word in that sense.

...]σσε νιν ὑπάτοισιν βουλεύμασι<ν=
 Ὀλυμ]πόθεν δέ οἱ χρυσόρραπιν ὤρσεν Ἑρμᾶν. [
 καὶ π]ολίοχον Γλαυ-
 κόπιδ]α· τὸ μὲν ἔλευσεν ἴδον τ' ἄποπα
 40 ...]· ἧ γὰρ [α]ὐτῶν μετάστασιν ἄκραν[
 .. θη]κε· πέτραι δ' [ἔφ]α[ν]θεν ἀντ[ι] φωτῶν
 ...]ν τ' ἔρωτος ἀντ' ἀμοιβὰν ἐδάσσατο[
 στρα]τάρχῳ
 (restant frustula vv. 44–47 et aliorum multorum)

75 ΑΘΗΝΑΙΟΙΣ

Dion. Hal. de comp. verb. 22 ποιητῶν μὲν οὖν Πίνδαρος ἀρκέσει
 παραληφθεῖς, συγγραφέων δὲ Θουκυδίδης· κράτιστοι γὰρ οὗτοι
 ποιηταὶ τῆς αὐστηρᾶς ἀρμονίας. ἀρχέτω δὲ Πίνδαρος, καὶ τούτου
 διθύραμβός τις οὗ ἔστιν ἀρχή·

× Δεῦτ' ἐν χορόν, Ὀλύμπιοι,
 ἐπὶ τε κλυτὰν πέμπετε χάριν, θεοί,
 πολύβατον οἷ τ' ἄστεος ὀμφαλὸν θυόεντ'
 ἐν ταῖς ἱεραῖς Ἀθάναις
 5 οἰχνεῖτε πανδαίδαλόν τ' εὐκλέ' ἀγοράν·
 ἰοδέτων λάχετε στεφάνων τᾶν τ' ἑαρι-
 δρόπων ἀοιδᾶν,

41 [ἔφ]α[ν]θεν Snell: [ἐπ]ᾶ[γ]θεν Lobel

6 τᾶν τ' ἑαριδρόπων Usener: ἄντε ἀριδρόπων F: τ' ἀντ' ἑαριδρέπων P: τᾶν
 τε ἀριδρέπων E

him with the highest plans
 From Olympus he sent to him Hermes of the golden
 wand
 and the city-protecting Gray-Eyed Goddess.²²
 He brought it,²³ and they saw things not to be seen
 Truly he(?) made their transformation
 40 extreme(?);
 and they became stones instead of humans,
 and he gave requital for his lovemaking
 to the commander.²⁴
 (lines 44–47 are fragmentary)

75 FOR THE ATHENIANS

Dionysius of Halicarnassus, On Literary Composition. “From the
 poets it will suffice to cite Pindar and from prose authors Thucydides,
 because they are the best writers in the austere style. Let Pindar lead
 off. A dithyramb of his begins thus”:

Come to the chorus, Olympians,
 and send over it glorious grace, you gods
 who are coming to the city's crowded, incense-rich
 navel²⁵
 in holy Athens
 and to the glorious, richly adorned agora.
 5 Receive wreaths of plaited violets and the songs
 plucked in springtime,

22 For Athena's assistance to Perseus, see Pyth. 10.45 and Pyth. 12.18–19.

23 Probably Medusa's head.

24 Polydectes.

25 Perhaps the altar of the twelve gods in the agora.

PINDAR

Διόθεν τέ με σὺν ἀγλαΐᾳ
 ἴδετε πορευθέντ' αἰοῖδ' ἀν δεύτερον
 ἐπὶ τὸν κισσοδαῆ θεόν,
 10 τὸν Βρόμιον, τὸν Ἐριβόαν τε βροτοὶ καλέομεν,
 γόνον ὑπάτων μὲν πατέρων μελπόμενοι=
 γυναικῶν τε Καδμεϊᾶν {Σεμέλην}.
 ἐναργέα τ' ἔμ' ὅτε μάντιν οὐ λανθάνει,
 φοινικοεᾶνων ὀπότ' οἰχθέντος Ὠρᾶν θαλάμου
 15 εὐοδομον ἐπάγοισιν ἔαρ φυτὰ νεκτάρεια.
 τότε βάλλεται, τότε ἐπ' ἀμβρόταν χθόν' ἐραταί
 ἴων φόβαι, ῥόδα τε κόμαισι μείγνυται,
 ἀχεῖ τ' ὀμφαὶ μελέων σὺν αὐλοῖς,
 οἰχνεῖ τε Σεμέλαν ἐλικάμπυκα χοροί.

76, 77 ΑΘΗΝΑΙΟΙΣ

76 Aristoph. Eq. 1329 Ὡ ταὶ λιπαραὶ καὶ ἰοστέφανοι καὶ ἀριζήλωτοι
 Ἀθηναί. schol. Aristoph. Ach. 637 παρὰ τὰ ἐκ τῶν Πινδάρου
 διθυράμβων· αἱ λιπαραὶ καὶ ἰοστέφανοι Ἀθηναί. schol. Aristoph.
 Nub. 299 Πίνδαρος· Ὡ ταὶ λιπαραὶ καὶ αἰοῖδοι, Ἑλλάδος ἔρεισμα,

- 11 μελπόμενοι Hermann: μέλπε P: μέλομεν FMVE
 12 Σεμέλην FMVE: ἔμολον P: secl. Boeckh
 13 ἐναργέα τ' ἔμ' ὅτε μάντιν van Groningen: ἐναργέα νεμέω μάντιν P: ἐν
 ἄλγεα τεμεῶι τε μάντιν F: ἐν ἀργεᾷ νεμέω μάντιν MV
 14 φοινικοεᾶνων Koch: φοινικοεᾶων F: φοίνικος ἐανῶν PMVE
 15 ἐπάγοισιν F: ἐπαίωσιν PMVE
 18 ἀχεῖ τ' F: ἀχεῖται Apollon.: οἰχνεῖ τ' PMVE

DITHYRAMBS

and look upon me with favor as I proceed from Zeus
 with splendor of songs secondly²⁶
 to that ivy-knowing god,
 whom we mortals call Bromius and Eriboas²⁷ 10
 as we sing of the offspring of the highest of fathers
 and of Cadmean women.²⁸
 Like a seer, I do not fail to notice the clear signs,
 when, as the chamber of the purple-robed Horae²⁹ is
 opened,
 the nectar-bearing flowers bring in the sweetsmelling 15
 spring.
 Then, then, upon the immortal earth are cast
 the lovely tresses of violets, and roses are fitted to hair
 and voices of songs echo to the accompaniment of
 pipes
 and choruses come to Semele of the circling
 headband.

76, 77 FOR THE ATHENIANS

76 Aristophanes, Knights 1329. "O shining and violetcrowned and
 widely admired Athens." scholion on Aristophanes, Acharnians 637.
 "A parody of the passage from Pindar's dithyrambs, 'shining and
 violet-crowned

26 The meaning of "from Zeus" and "secondly" is not clear. Perhaps the
 poet begins his song with Zeus before turning to Dionysus.

27 "Loud-Roarer" and "Loud-Shouter" are cult names of Dionysus.

28 I.e. of Zeus and Semele.

29 The goddesses of the seasons.

PINDAR

κλειναὶ Ἀθᾶναι. schol. Aristid. or. 1.401 (3.341 Dindorf) τὸ δὲ ἔρεισμα πολλοὶ μὲν καὶ ἄλλοι καὶ Πίνδαρος δὲ φησιν· ἔρεισμά τ' Ἀθήνας δαιμόνιον πολίεθρον.

- × Ὡ ταὶ λιπαραὶ καὶ ἰοστέφανοι καὶ ἀοίδιμοι,
Ἑλλάδος ἔρεισμα,
κλειναὶ Ἀθᾶναι, δαιμόνιον πολίεθρον.

77 Plut. de glor. Ath. 7.350A ὡς φησιν αὐτὸς (sc. Πίνδαρος) ἐπ' Ἀρτεμισίῳ·

ὅθι παῖδες Ἀθηναίων ἐβάλλοντο φαεινὰν
κρηπίδ' ἐλευθερίας

78 Plut. de glor. Ath. 7.349C κλυθὶ ἄννα (lacuna) γῶ Πολέμου[m-dash]ἄνδρες τὸν ἰρόθυτον θάνατον, ὡς ὁ Θηβαῖος Ἐπαμεινώνδας εἶπεν, ὑπὲρ πατρίδος καὶ τάφων καὶ ἱερῶν ἐπιδιδόντες ἑαυτοὺς τοῖς καλλίστοις καὶ λαμπροτάτοις ἀγῶσιν.

- × Κλυθ' Ἀλαλά, Πολέμου θύγατερ,
ἐγγέων προοίμιον, ᾗ θύεται
ἄνδρες ὑπὲρ πόλιος τὸν ἰρόθυτον θάνατον

cf. schol. Aesch. Pers. 49 (ἐν διθυράμβῳ). schol. anon. P. Ryl. 535 [Πιν]δαρικόν (δαγ-: Roberts) ἐστὶ τὸ σχῆμα, [οἶόν τὸ] θύεται ἄνδρες.

1 Κλυθ' Ἀλαλά Plut. 483D

3 ὑπὲρ πόλιος Bergk e Plut. 349C (ὑπὲρ πατρίδος) et Herodian. (ὑπὲρ πόλεων)

DITHYRAMBS

Athens.³⁰ scholion on Aristides, Oration 1 (Panathenaic Oration).
"Pindar, along with many others, says: 'Athens, bulwark, divine citadel.'³¹

O shining and violet-crowned and celebrated in song,
bulwark of Hellas,
famous Athens, divine citadel.

77 Plutarch, On the Fame of the Athenians. "As Pindar himself says concerning Artemisium^{30a}

where the sons of the Athenians laid the bright
foundation of freedom.

78 The same. "As the Theban Epaminondas said when they were devoting themselves to the noblest and most distinguished of struggles for their homeland, tombs, and temples,"

Hear me, Battle Cry, daughter of War,
prelude to spears, to whom men offer³¹
a holy sacrifice of death on behalf of their city.

30 The encounter off the northern tip of Euboea between the Athenian and Persian fleets in late summer 480 (cf. Hdt. 8.1–18 and Simonid. fr. 532 and 533) was a prelude to the victory at Salamis.

31 A scholion on Aesch. Pers. 49 reports that this comes from a dithyramb. Scholion on a Rylands papyrus. "It is the 'Pindaric figure' (schema Pindaricum) as in θύεται ἄνδρες ('men offers')."

PINDAR

81 Vid. Dith. 2

83 Schol. Pind. Ol. 6.152 διὰ τὴν ἀγροικίαν καὶ τὴν ἀναγωγίαν τὸ παλαιὸν οἱ Βοιωτοὶ ὄνες ἐκαλοῦντο· καθάπερ καὶ αὐτὸς ἐν τοῖς διθυράμβοις· ἦν ὅτε σύας τὸ Βοιώτιον ἔθνος ἔλεγον.

ἦν ὅτε σύας Βοιώτιον ἔθνος ἔνεπον

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DITHYRAMBS

b81 See Dith. 2.

83 Scholion on Ol. 6.90. "Because of their rusticity and vulgarity, Boeotians were long ago called pigs, just as Pindar himself said in his dithyrambs":

there was a time when they called the Boeotian
people pigs

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PINDAR

ΠΡΟΣΟΔΙΑ

89a ΕΙΣ ΑΙΤΤΕΜΙΝ?

Schol. Aristoph. Eq. 1264 τοῦτο ἀρχὴ προσοδίου Πινδάρου· ἔχει δὲ οὕτως·

- × Τί κάλλιον ἀρχομένοις(ιν ?) ἢ καταπαυομένοισιν
ἢ βαθύζωνόν τε Λατώ
καὶ θοῶν ἵππων ἐλάτειραν ἀεῖσαι;

92 Strabo 13.4.6 Πίνδαρος δὲ συνοικεῖοι τοῖς ἐν τῇ Κιλικίᾳ τὰ ἐν Πιθηκούσσαις . . . καὶ τὰ ἐν Σικελίᾳ· καὶ γὰρ τῇ Αἴτνῃ φησὶν ὑποκεῖσθαι τὸν Τυφῶνα τὸν ποτε (sequitur Pyth. 1.17–19), καὶ πάλιν·

κείνῳ μὲν Αἴτνα δεσμὸς ὑπερφιάλος
ἀμφίκειται

DITHYRAMBS

Prosodia

(Processional Odes)

Too little remains from the two books of Pindar's prosodia or from Bacchylides' one book (fr. 11–13) to generalize about the form and content of these odes, which were accompanied by the pipe and, as the name implies, probably involved processions to temples and holy places.

89a To Artemis(?)

Scholion on Aristophanes, Knights 1264. "This is the beginning of a Pindaric processional ode, which reads as follows":

What is more noble when beginning or ending
than to sing of deep-bosomed Leto
and the driver¹ of swift horses?

92 Strabo, Geography of Greece. "Pindar associates the territory of Pithecussae and of Sicily with that of Cilicia, for he says that Typhos lies beneath Aetna (he quotes Pyth. 1.17–19), and further":²

around him Aetna, an enormous confinement,
lies.

² Boeckh included fr. 92 and 93 among the prosodia because Porphyryon, de Abst. 3. 16 reports that Pindar treated Typhos' pursuit of the gods in them.

¹ Artemis.

PINDAR

93 *Idem* καὶ πάλιν

ἀλλ' οἷος ἄπλατον κεραΐζε θεῶν
 Τυφῶνα πεντηκοντοκέφαλον ἀνάγκῃ Ζεὺς πατήρ
 ἐν Ἀρίμοις ποτέ.

2 ἑκατοντακάρανον Hermann

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DITHYRAMBS

93 The same. "And further":

but father Zeus alone of the gods was slaying
 unapproachable, fifty-headed³ Typhos by force
 once among the Arimoi.⁴

3 Elsewhere in Pindar Typhos has one hundred heads.

4 Cf. Il. 2.783 and Hes. Th. 304. It is uncertain whether this is a people or place—or where either is located.

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Find related works: Pindar, Greek Library, 600 BC – 500 BC, 500 BC – 400 BC, Poetry, Lyric

DOI: 10.4159/DLCL.pindar-fragments.1997

PINDAR

ΠΑΡΘΕΝΕΙΑ

Partheneia were sung by girls to the accompaniment of the pipe and included dancing. The earliest extant example is that of Alcman, fr. 1. In discussing the austere style of Pindar, Dionysius of Halicarnassus (de Dem. 39) observes that his partheneia require a different style, “although even in these appears a similar sort of nobility and seriousness.” According to Proclus (Phot. Bibl. 321a34 and b23) one species of partheneion was the daphnephoricon, an ode sung at a festival celebrated by a procession

Parth. 1

94a P. Oxy. 659 (4, 1904) <ΘΗΒΑΙΟΙΣ?=>

ρη[. .].χο[|]εοσ[

αιτι[. .]σαλ[.] . [. . . .]

δει δεσμὸς [. . .]οσ[.]θειαισερ[]

. ω. ενα κ[αρ]δία

5 μάντις ὡς τελέσσω

ιεραπόλος' τιμαί

δὲ βροτοῖσι κεκριμέναι'

4 suppl. Snell

PARTHENEIA

PARTHENEIA (MAIDEN-ODES)

bearing branches of bay to the temple of Apollo at Thebes. Pausanias 9.10.4 says of it: “The following custom is, as far as I know, still observed in Thebes. They choose a boy from a noble family who is both handsome and strong as priest for a year to Apollo Ismenius. His title is daphnephorus, because the boys wear wreaths of laurel leaves.” Pindar composed three books of partheneia, one of which was entitled (according to some sources) “poems separate from the partheneia.”

Parth. 1

94a For The Thebans(?)

Oxyrhynchus papyrus (1st cent. B.C.). Although this fragment is on the same papyrus as Parth. 2 and also celebrates the family of Aeoladas, it is probably not to be classified as a partheneion since the speaker is male (cf. φιλέων, 11).

bond must . . .

heart

that I may fulfill as a

prophet-priest. Various honors

have been allotted to mortals,

παντὶ δ' ἐπὶ φθόνος ἀνδρὶ κεῖται
 ἀρετᾶς, ὁ δὲ μηδὲν ἔχων ὑπὸ σι-
 10 γᾶ μελαίνα κᾶρα κέκρυπται.
 φιλέων δ' ἂν εὐχοίμαν
 Κρονίδαις ἐπ' Αἰολάδα
 καὶ γένει εὐτυχίαν τετάσθαι
 ὁμαλὸν χρόνον· ἀθάναται δὲ βροτοῖς
 15 ἀμέραι, σῶμα δ' ἐστὶ θνατόν.
 ἀλλ' ὅτι μὴ λιπότεκνος
 σφαλῆ πάμπαν οἶκος βιαί-
 α δαμεῖς ἀνάγκα,
 ζῶει κάματον προφυγῶν ἄνια
 20 ρόν· τὸ γ[ὰ]ρ πρὶν γενέ-
 [σθαι ~~~~]

Parth. 2

94b P. Oxy. 659 (4, 1904)

<ΑΓΑΣΙΚΛΕΙ ΘΗΒΑΙΩΙ ΔΑΦΝΗΦΟΡΙΚΟΝ (ΕΙΣ ΙΣΜΗΝΙΟΝ?)>

A' ~~~~] χρυσοπ[επλ~~~~
 ...]δωμ[...]. λέσηστ[...]. με . [~~~~
 ἦκε]ι γὰρ ὁ [Λοξ]ίας

but upon every man lies envy
 for his achievement, while he who has nothing
 10 hides his head under black silence. 10
 In friendship would I pray Ant.
 to the children of Cronus to extend success
 upon Aeoladas and his race
 for unbroken time. Humans have immortal
 15 days, but their body is mortal. 15
 But he, whose house does not fail Ep.
 of children and is not completely
 overwhelmed by the force of necessity,
 lives free from painful
 toil, for before
 20 having been born . . . 20

Parth. 2

94b Daphnephoricon For Agasicles Of Thebes (To The Ismenion?)

Same papyrus. This daphnephoricon honors Aeoladas, whose son Pagondas later commanded the Thebans at the battle of Delium in 424 (cf. Thuc. 4.91–93), and whose grandson, Agasicles, was the daphnephorus. In this poem the speaker is female. See Appendix for a genealogy of the family.

golden(robed)

Str. 1

~~~~~  
For Loxias has come

## PINDAR

5 π]ρ[ό]φρω[ν] ἀθανάταν χάριν  
 Θήβαις ἐπιμείζων.  
 ἀλλὰ ζωσαμένα τε πέπλον ὠκέως  
 χερσίν τ' ἐν μαλακαῖσιν ὄρπακ' ἀγλαόν  
 δάφνας ὀχέοισα πάν-  
 10 δοξον Αἰολάδα σταθμόν  
 υἱοῦ τε Παγώνδα  
 ὑμνήσω στεφάνοισι θάλ-  
 λουσα παρθένιον κάρα,  
 σειρήνα δὲ κόμπον  
 αὐλίσκων ὑπὸ λωτίνων  
 15 μιμήσομ' αἰοδαῖς  
 Β' κεῖνον, ὃς Ζεφύρου τε σιγάξει πνοὰς  
 αἰψηράς, ὅπταν τε χειμῶνος σθένει  
 φρίσσω Βορέας ἐπι-  
 σπέρχης' ὠκύαλον †τε πόντου†  
 20 ρ]μπὰν †ἐτάραξε καὶ†  
 (desunt vv. aut 8 aut 23)  
 ..... ]φεν[. . .].[  
 30 ..... ]ασ[ικ]μ[ι]ζωννα[  
 Γ' πολ]λά μὲν [τ]ὰ πάροιθ[υ-×-υ-  
 δαιδάλλοισ' ἔπεσιν, τὰ δ' α[×-υ-  
 Ζεὺς οἶδ', ἐμὲ δὲ πρέπει

31, 37 suppl. Grenfell-Hunt

## PARTHENEIA

gladly to shed immortal glory  
 on Thebes.  
 But quickly tying up my robe  
 and carrying in my gentle hands a splendid branch  
 of laurel, I shall hymn  
 the all-glorious house of Aeoladas  
 and of his son Pagondas,  
 my maidenly head flourishing  
 with garlands,  
 and I shall imitate in my songs,  
 to the accompaniment of lotus pipes,  
 that siren's loud song  
 which silences the swift blasts  
 of Zephyr, and whenever with the strength of  
 winter  
 chilling Boreas rages  
 swiftly over the sea . . .  
 stirs up the blast . . .  
 (8 or 23 verses are missing, two are fragmentary)  
 many are the former things . . .  
 as I adorn them in verses, while the others . . .  
 Zeus knows, but it is proper for me

Str. 3

## PINDAR

35 παρθενήια μὲν φρονεῖν  
 γλώσσα τε λέγεσθαι·  
 ἀνδρὸς δ' οὔτε γυναικός, ὧν θάλασσιν ἔγ-  
 κειμαι, χρῆ μ[ε] λαθεῖν ἀοιδᾶν πρόσφορον.  
 πιστὰ δ' Ἀγασικλέει  
 μάρτυς ἦλυθον ἐς χορόν  
 40 ἐσλοῖς τε γονεῦσιν  
 ἀμφὶ προξενίαισι· τί-  
 μαθεν γὰρ τὰ πάλαι τὰ νῦν  
 τ' ἀμφικτιόνεσσιν  
 ἵππων τ' ὠκυπόδων προ[λυ-  
 45 γνώτοις ἐπὶ νίκαις,  
 Δ' αἷς ἐν αἰόνεσσιν Ὀγγη[στοῦ κλυ]τᾶς,  
 ταῖς δὲ ναὸν Ἴτωνίας ἀ[μφ' εὐκλέ]α  
 χαίταν στεφάνοις ἐκό-  
 σμηθεν ἔν τε Πίσα περιπ[  
 (desunt vv. aut 8 aut 23)  
 ρίζα τέ [υ--  
 σε]μνὸν αν[υυ--υ] Θ[ή-  
 60 βαις] ἑπταπύλοισ<ιν>.

47 suppl. Schroeder

## PARTHENEIA

to think maidenly thoughts  
 and to say them with my tongue. 35  
 Neither for a man nor woman, to whose offspring  
 I am devoted, must I forget a fitting song. Ant. 3  
 As a faithful witness for Agasicles  
 I have come to the dance  
 and for his noble parents 40  
 because of their hospitality, for both of old  
 and still today they have been honored  
 by their neighbors  
 for their celebrated victories  
 with swift-footed horses, 45  
 for which on the shores of famous Onchestus<sup>1</sup>  
 and also by the glorious temple of Itonia<sup>2</sup>  
 they adorned their hair with garlands  
 and at Pisa<sup>3</sup> . . . Str. 4  
 (8 or 23 verses are missing)  
 (and the root?)  
 holy . . . to Thebes  
 of the seven gates. 60

1 A Boeotian city northwest of Thebes (cf. Isth. 1.33).

2 Athena Itonia, whose temple was near Coronea, where the Pan-Boeotian games were held.

3 Site of the Olympic games.

## PINDAR

- E' ἐνήκεν καὶ ἔπειτ[.....]λος  
 τῶνδ' ἀνδρῶν ἔνε[κε]ν μερίμνας σῶφρονος  
 ἐχθρὰν ἔριν οὐ παλίγ-  
 γλωσσον, ἀλλὰ δίκας [ό]δούς  
 65 π[ισ]τὰς ἐφύλη[σε]ν.  
 Δαμαίνας πα[.]ρ . . [.]φ νῦν μοι ποδὶ  
 στείχων ἀγέο· [τ]ὶν γὰρ ε[ύ]φρων ἔψεται  
 πρῶτα θυγάτηρ [ό]δοῦ  
 δάφνας εὐπετάλου σχεδ[ό]ν  
 70 βαίνοισα πεδύλοισ,  
 Ἀνδαισιτρότα ἂν ἐπά-  
 σκησε μήδεσ[ι] . [.]τ[.] . []  
 ἃ δ' ἔρ[γμ]ασι [—  
 μυρίων ε[.....]αῖς  
 75 ζευξα[—  
 F' μὴ νῦν νέκτα·[ρ.....]νας ἐμᾶς  
 διψῶντ' α[.....] παρ' ἄλμυρόν  
 οἴχεσθον' ἐ[—  
 (desunt vv. 10, restant frustula vv. 89–107)

64 suppl. Puech

65 ἐφύλη[σε]ν Grenfell-Hunt: ἐφύλη[σα]ν Puech

67-67 suppl. Grenfell-Hunt

73 suppl. Schroeder

## PARTHENEIA

- And then (bitter anger?) provoked  
 on account of these men's wise ambition  
 a hateful and unrelenting strife,  
 but he<sup>4</sup> cherished the faithful  
 ways of justice. Str. 5  
 65  
 ...<sup>5</sup> of Damaena, stepping forth now  
 with a . . . foot, lead the way for me, since the first  
 to follow you on the way will be your kindly daughter,  
 who beside the branch of leafy bay  
 walks on sandals. Ant. 5  
 whom Andaesistrota has trained  
 in skills . . . Ep. 5  
 and she, with works  
 of innumerable  
 having yoked 75  
 Do not, you two, thirsting for nectar . . . of mine, Str. 6  
 go to the  
 salty . . .<sup>6</sup>

4 Or (reading ἐφύλη[σα]ν) they.

5 It is not clear whether her father or son should be understood here.

6 After a lacuna of 10 or 25 lines, only scraps of some nineteen lines remain.

## PINDAR

94c ΔΑΙΦΑΝΤΩΙ ΘΗΒΑΙΩΙ ΔΑΦΝΗΦΟΡΙΚΟΝ <ΕΙΣ  
ΙΣΜΗΝΙΟΝ?>

vit. Pind. Ambr. (1.3.3 Drachmann) γήμας δε Μεγάκλειαν τὴν  
Λυσιθέου καὶ Καλλίνης ἔσχεν υἱὸν Δαίφαντον, ᾧ καὶ δαφνηφορικὸν  
ᾄσμα ἔγραψεν, καὶ θυγατέρας δύο, Πρωτομάχην καὶ Εὐμητιν. vit.  
Pind. P. Oxy. 2438.24 ff. πα]ρθενεῖοις[ Πρ]ωτομάχης κ[αὶ Εὐμήτιδος  
θ]υγατέρων δ . [] . ων ἀδελφὸν . []ν θυγατέρας δ' εἶχε  
Πρ]ω[το]μάχην κ[αὶ Εὐμητι]ν ὧν μνημονε[ύει καὶ ἐν τ]ῇ ᾠδῇ ἧς ἡ  
ἀρ[χή]· ὁ Μοισα]γέτας με καλεῖ χ[ορευσαί . ]πολλῶν[ (suppl. Lobel,  
Gallo; dubium utrum ad duo carmina an ad unum haec spectent).

× Ὁ Μοισαγέτας με καλεῖ χορευσαί

Heph. 14.2 p. 44 Consbruch τὸ καλούμενον Πινδαρικὸν  
ἐνδεκασύλλαβον . . . οἶον·

ἄγοις, ᾧ κλυτά, θεράποντα, Λατοῖ

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## PARTHENEIA

## 94c Daphnephoricon For Daiphantus Of Thebes (To The Ismenion?)

The Ambrosian Life of Pindar. "Having married Megacleia, whose  
parents were Lysitheus and Calline, he had a son, Daiphantus, for  
whom he wrote a daphnephoricon, and two daughters, Protomache  
and Eumetis." Oxyrhynchus Life of Pindar. ". . . in themaiden-odes;  
Protomache and Eumetis, his daughters . . . brother . . . and he had  
daughters named Protomache and Eumetis, whom he mentions in the  
ode which begins":

The leader<sup>7</sup> of the Muses summons me to dance,

Hephaestion, Handbook on Meters. "The so-called Pindaric  
hendecasyllabic, such as (the line cited above) and":

may you lead your attendant, O glorious Leto<sup>8</sup>

<sup>7</sup> Apollo.

<sup>8</sup> For the poet as the attendant of Leto's children, see Pae. 5.44–48.

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## PINDAR

## ΚΕΧΩΡΙΣΜΕΝΑ ΤΩΝ ΠΑΡΘΕΝΕΙΩΝ

95 vit. Pind. Ambr. (1.2.5 Drachmann) ὁ γοῦν Πάν ὁ θεὸς ὤφθη  
μεταξὺ τοῦ Κιθαιρῶνος καὶ τοῦ Ἑλικῶνος ἄδων παιᾶνα Πινδάρου·  
διὸ καὶ ἄσμα ἐποίησεν εἰς τὸν θεὸν ἐν ᾧ χάριν ὁμολογεῖ τῆς τιμῆς  
αὐτῶ, οὗ ἡ ἀρχή·

× Ὡ Πάν, Ἀρκαδίας μεδέων  
καὶ σεμνῶν ἀδύτων φύλαξ,

schol. Pind. Pyth. 3.139a πάρεδρος ὁ Πάν τῇ Ρέα, ὡς αὐτὸς ὁ  
Πίνδαρος ἐν τοῖς κεχωρισμένοις τῶν παρθεν<ει>ων φησίν· Ὡ Πάν,  
Ἀρκαδίας μεδέων, ἕως τοῦ

Ματρὸς μεγάλας ὀπαδέ,  
σεμνῶν Χαρίτων μέλημα

5 τερπνόν

1 Πάν schol. Pind.: Πάν Πάν vit. Pind. Ambr. et Eustath.

4 μέλημα BCE: ἄγαλμα DG

## PARTHENEIA

## Poems Separate From The Partheneia

The Ambrosian life cites two books of partheneia and a third called  
“poems separate from the partheneia.” A scholion on Pyth. 3.78  
places Pindar’s ode to Pan in this book. For a detailed treatment of  
these fragments, see L. Lehnus, *L’Inno a Pan di Pindaro* (Milan  
1979).

95 The Ambrosian Life of Pindar. “In any case, the god Pan was seen  
between Cithaeron and Helicon singing one of Pindar’s paeans. And  
so he composed an ode for the god in which he acknowledged  
gratitude for the honor the god had given him; it begins”:

O Pan, ruler of Arcadia  
and guardian of the holy shrines,

Scholion on Pyth. 3.78. “Pan is a companion of Rhea, as Pindar  
himself says in the poems separate from the partheneia, from ‘O Pan,  
ruler of Arcadia’ to”:

companion of the Great Mother,<sup>1</sup>  
the holy Graces’ delightful  
darling 5

1 Rhea (or Cybele).

## PINDAR

96 Aristot. rhet. 2.24.1401a15 ἢ εἴ τις κύνα ἐγκωμιάζων τὸν ἐν τῷ οὐρανῷ συμπαλαμβάνοι, ἢ τὸν Πᾶνα, ὅτι Πίνδαρος ἔφησεν·

ὦ μάκαρ, ὃν τε μεγάλας  
θεοῦ κύνα παντοδαπὸν  
καλέοισιν Ὀλύμπιοι

## 104b ΔΑΦΝΗΦΟΡΙΚΟΝ ΕΙΣ ΓΑΛΑΞΙΟΝ

Plut. de Pyth. or. 29.409B οἱ μὲν οὖν περὶ τὸ Γαλάξιον τῆς Βοιωτίας κατοικοῦντες ἦσθοντο τοῦ θεοῦ (sc. Ἀπόλλωνος) τὴν ἐπιφάνειαν ἀφθονία καὶ περιουσία γάλακτος·

προβάτων γὰρ ἐκ πάντων κελάρυζεν,  
ὡς ἀπὸ κραναῶν φέρτατον ὕδωρ,  
θηλαῶν γάλα· τοὶ δ' ἐπίμπλαν ἐσσύμενοι πίθους·  
ἄσκος δ' οὔτε τις ἀμφορεὺς ἐλίνυεν δόμοις,  
5 πέλλαι γὰρ ξύλιναι πίθοι <τε> πλήσθεν ἅπαντες

1 προβάτων Leonicus: πρὸ πάντων codd.

3 θηλαῶν Wilamowitz: θήλεον codd. | ἐπίμπλαν Schroeder: ἐπίμπλων codd.

5 ξύλιναι Wilamowitz: ξύλινοι codd. | <τε> suppl. Ed. Schwartz

## PARTHENEIA

96 Aristotle, Rhetoric. "Or, if in praising a dog, one would include the one in the sky (sc. Sirius) or Pan, because Pindar said":

O blessed one, whom the Olympians  
call the multiform dog  
of the great goddess

## 104b Daphnephoricon To The Galaxion

Plutarch, The Oracles at Delphi No Longer Given in Verse. "Those who lived around the Galaxion<sup>2</sup> in Boeotia became aware of the god's presence by the unstinting profusion of milk."

For, like the finest water from springs,  
milk gushed forth from the teats  
of all the flocks; the people rushed to fill the jars,  
and not a single wineskin or amphora remained in  
their homes,  
for all the wooden buckets and jars were filled.

5

2 A temple to Apollo Galaxius on a small river of the same name.

## PINDAR

## ΥΠΙΟΡΧΗΜΑΤΑ

In hyporchemata there was a close connection between song and dance (cf. fr. 107ab). Athenaeus (14.631c) say: “The hyporchematic [dance] is one in which the chorus sings as it dances. . . In Pindar this is danced by Spartan men, and the hyporchematic dance is for men as well as

## 105ab ΙΕΡΩΝΙ ΣΥΡΑΚΟΣΙΩΙ

Schol. Nem. 7.1a καταφέρεται εἰς τοῦτο ὁ Πίνδαρος ὅταν ὑπῆ τις ὁμωνυμία, οἷον (sequitur fr. 120) καὶ

(a)× Σύνες ὃ τοι λέγω,  
ζαθέων ἱερῶν ἐπόνυμε  
πάτερ, κτίστορ Αἴτνας·

cf. schol. Pind. Pyth. 2.127 τὸν ἐπίνικον (Pyth. 2) ἐπὶ μισθῷ συντάξας ὁ Πίνδαρος ἐκ περιττοῦ συνέπεμψεν αὐτῷ προῖκα ὑπόρχημα, οὗ ἢ ἀρχή· σύνες[m-dash]ἐπόνυμε.

## HYPORCHEMATA

HYPORCHEMATA  
(DANCE–ODES)

women.” Judging from the extant fragments, the topics included encomia (fr. 105ab), praises of the gods’ powers (fr. 108ab), political advice (fr. 110), and stories of Heracles (fr. 111). Pindar composed two books of hyporchemata.

## 105ab For Hieron Of Syracuse

Scholion on Nem. 7.1. “Pindar is drawn to this (viz. wordplay) whenever there is some similar name, as (fr. 120) and”:

Understand what I tell you,  
you whose name means holy temples,<sup>1</sup>  
father, founder of Aetna.

Cf. Scholion on Pyth. 2.69. “After composing the epinicion (Pyth. 2) on hire, Pindar sent Hieron an extra hyporchema gratis, which began: ‘Understand what I tell you.’”

<sup>1</sup> A play on Ἱέρων (Hieron) and ἱερῶν (temples).

## PINDAR

Schol. Aristoph. Av. 941 ff. καὶ ταῦτα παρὰ τὰ ἐκ Πινδάρου· ἔχει δὲ οὕτως·

- (b) νομάδεσσι γὰρ ἐν Σκύθαις ἀλᾶται στρατῶν,  
 5 ὃς ἀμαξοφόρητον οἶκον οὐ πέπαται,  
 ἀκλεῆς <δ'> ἔβα.

106 Athen. epit. 1.28A (Eustath. Od. 1822.5 et 1569.44) Πίνδαρος δ' ἐν τῇ εἰς Ἰέρωνα Πυθικῇ ᾠδῇ·

- × Ἀπὸ Ταῦγέτοιο μὲν Λάκαιναν  
 ἐπὶ θηροῖ κύνα τρέχειν  
 πυκινώτατον ἔρπετόν·  
 Σκύρια δ' ἐς ἄμελξιν γλάγεος αἴγες ἐξοχώταται·  
 5 ὄπλα δ' ἀπ' Ἄργεος, ἄρμα Θη-  
 βαῖον, ἀλλ' ἀπὸ τᾶς ἀγλαοκάρπου  
 6 Σικελίας ὄχημα δαιδάλεον ματεύειν.

107ab Plut. quaest. symp. 9.15.748B δηλοῖ δ' ὁ μάλιστα καταρωθῶκεναι δόξας ἐν ὑπορχήμασι καὶ γεγονέναι πιθανώτατος ἑαυτοῦ τὸ δεῖσθαι τὴν ἑτέραν τῆς ἑτέρας (sc. τὴν ποίησιν τῆς ὀρχήσεως)· τὸ γὰρ

- 6 <δ'> suppl. Boeckh  
 2 τρέχειν Athen.: τρέφειν Eustath.  
 4 γλάγεος Schneidewin: γάλακτος Athen.: γλάγουσ Eustath.  
 5 ἀλλ' ἀπὸ τῆς schol. Aristoph.: ἀπὸ τῆς Athen.: ἀλλ' ἀπ' Schroeder

## HYPORCHEMATA

Scholion on Aristophanes, Birds 941–943. “These, too, parody verses from Pindar, which read as follows”:

- for among the nomadic Scythians the man is (b)  
 excluded from the folk  
 who does not possess a house borne on a wagon, 5  
 and he goes without glory.<sup>2</sup>

106 Athenaeus, Scholars at Dinner. “And Pindar in the Pythian<sup>3</sup> ode to Hieron”:

- From Taygetus [comes] the Laconian dog,  
 the smartest creature at chasing down  
 wild prey;  
 the goats from Scyros are best for milking;  
 arms from Argos, the chariot from Thebes;  
 5 but from Sicily of the splendid fruit  
 seek an intricately wrought mule car.

107ab Plutarch, Table-Talk. “The writer who is considered to have been the most successful in hyporchemata and the most persuasive clearly shows that the one art (i.e. poetry) needs the other (i.e. dance). Take the passage”:

- 2 The scholion on Aristophanes, Birds 942 explains that when the Scythians packed up to move, anyone without a wagon was dishonored by them.  
 3 Clearly a mistake.

## PINDAR

- (a) Πελασγὸν ἵππον ἢ κύναι  
 Ἀμυκλαΐαν ἀγωνίῳ  
 ἐλελιζόμενος ποδὶ μιμέο καμπύλον μέλος διώκων,  
 οἷ' ἀνὰ Δώτιον ἀνθεμόεν πεδί-  
 5 ον πέταται θάνατον κεροέσσα  
 εὐρέμεν ματεῖς' ἐλάφω'  
 τὰν δ' ἐπ' αὐχένι στρέφοισαν  
 {ἕτερον} κάρα πάντ' ἐπ' οἶμον . . .

Idem 748C αὐτὸς γοῦν ἑαυτὸν οὐκ αἰσχύνεται περὶ τὴν ὄρχησιν οὐχ  
 ἦττον ἢ τὴν ποίησιν ἐγκωμιάζων, ὅταν λέγῃ . . . ἐλαφρὸν[m-  
 dash]τρόπον. Athen. 5.10.181B Κρητικὰ καλοῦσι τὰ ὑπορχήματα·  
 Κρήτα[m-dash]Μολοσσόν.

- (b) ἐλαφρὸν ὄρχημ' οἶδα ποδῶν μειγνύμεν'  
 Κρήτα μὲν καλέοντι τρόπον, τὸ δ' ὄργανον  
 Μολοσσόν.

108ab Epist. Socr. 1.7 (p. 610 Hercher = 11.6 Köhl) ἀπειθεῖν δὲ αὐτῷ  
 ὀκνῶ καὶ τὸν Πίνδαρον ἡγούμενος εἰς τοῦτο εἶναι σοφόν, ὅς φησιν'

- 1 Πελασγὸν Meineke: ἀπέλαστον Plut.  
 4 οἷ' Reinach: οἶος Plut. | κεροέσσα Wyttenbach: κεράσσα Plut.  
 5 ματεῖς' Schroeder: μανύων Plut.  
 6 ἕτερον secl. Schroeder | πάντ' ἐπ' οἶμον Schneidewin: πάντα ἔτοιμον Plut.

## HYPORCHEMATA

- Imitate the Pelasgian<sup>4</sup> horse or dog (a)  
 from Amyclae<sup>5</sup> as you shake with your foot  
 in the contest and drive forward the curved song,<sup>6</sup>  
 even as it<sup>7</sup> flies over the flowery  
 Dotian plain,<sup>8</sup> seeking to find death  
 for the horned deer; 5  
 and as she turns her head on her neck  
 (the dog pursues?) her along every path.

(b) The same. "In any case, he is not ashamed to praise himself as  
 much for his dancing as for his poetry, when he says" (vv. 1–2).  
 Athenaeus, Scholars at Dinner. "They call hyporchemata Cretan" (v.  
 2).

- I know how to join in the light dancing of feet; (b)  
 they call the style<sup>9</sup> Cretan, but the instrument<sup>10</sup>  
 Molossian.

108ab (a) [Socrates'] Letters. "I hesitate to disbelieve him (sc. a god),  
 in that I consider Pindar to be wise in this matter, when he says:

- 4 In Thessaly, famous for horses.  
 5 A city south of Sparta in an area famous for hunting dogs (cf. fr. 106.1–3).  
 6 The adjective κάμπυλος ("curved") is used of a chariot elsewhere in  
 Pindar; its application to the song is not clear.  
 7 The dog.  
 8 In Thessaly.  
 9 Either of the music or of the dance.  
 10 Perhaps a pipe. Molossia is in Epirus.

## PINDAR

- (a) θεοῦ δὲ δείξαντος ἀρχάν  
ἕκαστον ἐν πρᾶγος, εὐθεία δὴ  
κέλευθος ἀρετᾶν ἐλεῖν,  
τελευταί τε καλλίονες.

σχεδὸν γὰρ οὕτω που αὐτῷ ἔχει τὸ ὑπόρχημα. Clem. Alex. Strom.  
5.14.101 (2.393 Stählin) ὁ μελοποιὸς δέ:

- (b) θεῷ δὲ δυνατὸν μελαίνας  
ἐκ νυκτὸς ἀμίαντον ὄρσαι φάος,  
κελαινεφεὶ δὲ σκότει  
καλύψαι σέλας καθαρὸν  
5 ἀμέρας

110, 109 | ΘΗΒΑΙΟΙΣ

110 Stob. ecl. 4.9.3 (4.321 Wachsmuth-Henze) Πίνδαρος  
ὑπορχημάτων

γλυκὺ δὲ πόλεμος ἀπείροισιν, ἐμπείρων δέ τις  
ταρβεῖ προσιόντα νιν καρδίᾳ περισσῶς

1 γλυκὺ δὲ πόλεμος ἀπείροισιν Stobaeus, schol. Thuc. 2.8.1 [P. Oxy. 853 (6,  
1908)]: γλυκὺς ἀπείρω πόλεμος schol. Hom., Eustath., schol. Thuc. 1.80.1 |  
ἐμπείρων Stobaeus: πεπειραμένων Eustath.

## HYPORCHEMATA

- When a god has shown the beginning (a)  
for each endeavor, straight indeed  
is the path to achieve excellence  
and more noble the results.

For the hyporchema says this more or less.”

(b) Clement of Alexandria, Miscellanies. “The lyric poet (says)”:

- A god can make unsullied light (b)  
spring from dark night  
and in black-clouded darkness  
hide the pure gleam  
of day. 5

110, 109 For The Thebans

110 Stobaeus, Anthology (On War). “Pindar, in his hyporchemata”:

- Sweet is war to those without experience, but anyone  
who has experienced it  
dreads its approach exceedingly in his heart.

## PINDAR

109 Stob. ecl. 4.16.6 (4.395 Wachsmuth-Henze) Πινδάρου  
ὑπορχημάτων'

τὸ κοινόν τις ἀστῶν ἐν εὐδία  
τιθεῖς ἐρευνασάτω μεγαλάνορος Ἡσυχίας  
τὸ φαιδρὸν φάος,  
στάσιν ἀπὸ πραπίδος ἐπίκοντον ἀνελών,  
πενίας δότεيران, ἐχθρὰν κουροτρόφον

cf. Polyb. 4.31.6 οὐδὲ γὰρ Θηβαίους ἐπαινοῦμεν κατὰ τὰ Μηδικά,  
διότι τῶν ὑπὲρ τῆς Ἑλλάδος ἀποστάντες κινδύνων τὰ Περσῶν  
εἴλοντο διὰ τὸν φόβον, οὐδὲ Πίνδαρον τὸν συναποφηνάμενον αὐτοῖς  
ἄγειν τὴν ἡσυχίαν διὰ τῶνδε τῶν ποιημάτων' τὸ κοινόν[m-dash]φάος.

111 Erotian. gloss. Hippocr. p. 20.20 Nachmanson, s.v. αἰών' ὁ  
νωτιαῖος μυελός . . . καὶ Πίνδαρος ἐν ὑπορχήμασι λέγων' ἐνέπισε[m-  
dash]ἐρραίσθη. P. Oxy. 2446 (26, 1961), vv. 2–9.

.....  
ἐνέπισε κεκραμέν' ἐν αἵματι, πολλὰ  
δ' ἔλκε' ἔμβαλλε ] νωμῶν τραχὺ  
ρόπαλον,  
τέλος δ' ἀείραις πρὸς στιβαρὰς ἐπάραζε

3 ἀνελών Grotius: ἀνέμων Stobaeus ἔλκε' Heringa: ἔλκεα πλευρὰς codd. |  
ἔμβαλλε νωμῶν Vulcanius: ἔμβαλλεν ὤμον codd.

4 ἐπάραζε H: ἀπάραζε AL: ἄραζε Zuntz

## HYPORCHEMATA

109 Stobaeus, Anthology (On Peace). "Pindar, in his hyporchemata."

Let any townsman who would put the public good  
in fair weather seek out proud Peace's<sup>11</sup>  
shining light,  
having plucked from his mind wrathful discord,  
giver of poverty, hateful nurse of children.

Polybius, History. "We do not praise the Thebans during the Persian War for deserting Hellas in its crisis and siding with the Persians out of fear, nor do we praise Pindar for encouraging them to remain inactive with these verses" (1–2).

111 Oxyrhynchus papyrus (2nd/3rd cent. A.D.). Erotian, Glossary to Hippocrates, s.v. αἰών. "spinal marrow . . . and Pindar says in his hyporchemata":

.....  
he made him drink<sup>12</sup> . . . mixed in blood,  
and was inflicting many wounds . . . wielding his  
rough club,  
but finally he lifted him up and crushed him against  
his own

11 I.e. peaceful concord within the state.

12 Probably a description of Heracles' fight with Antaeus, whom he defeated by lifting off the ground and crushing (cf. Isth. 4.52–55).

PINDAR

5 πλευράς, αἰὼν δὲ δι' ὀστέων ἐρραίοθη  
 ]' αἱμαπολ[  
 ]δ' ἐγκεφαλ . [  
 ]δε θυγατερ . [  
 ]ντις ἰδὼν δ[

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HYPORCHEMATA

ribs, and his marrow was shattered throughout his  
 bones  
 blood  
 brain(s)  
 daughter  
 having seen

5

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Find related works: Pindar, Greek Library, 600 BC – 500 BC, 500 BC – 400 BC, Poetry, Lyric

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## PINDAR

## ΕΓΚΩΜΙΑ

Encomia (literally poems of praise performed ἐν κώμῳ “in the revel”) appear to be intended primarily for performance after a banquet (cf. fr. 124ab). They are sometimes difficult to distinguish from scolia (e.g., fr. 122, 125, and 128). The extant examples reveal a more personal treat-

## 118, 119 ΘΗΡΩΝΙ ΑΚΡΑΓΑΝΤΙΝΩΙ

118 Schol. A Pind. Ol. 2.39a εὖ δὲ τὸ τῶν Κάδμου θυγατέρων μεμνήσθαι, ἵνα οἰκείῳ παραδείγματι χρήσῃται· τὸ γὰρ τοῦ Θήρωνος γένος ἐνθένδε κατάγεσθαι φησὶν ὁ Πίνδαρος ἐν ἐγκωμίῳ οὗ ἀρχή·

× Βούλομαι παίδεσσι τῶν Ἑλλάνων

119 Schol. B Pind. Ol. 2.15d ἔνιοι δὲ φασὶν ὅτι οἱ τοῦ Θήρωνος πρόγονοι οὐδόλως εἰς τὴν Γέλαν κατήσαν, ἀλλ' εὐθύς εἰς τὴν Ἀκράγαντα ἀπὸ Ρόδου· ὡς καὶ ὁ Πίνδαρος λέγει·

ἂν δὲ Ρόδον κατόκισθεν . . .

ἐνθεν δ' ἀφορμαθέντες ὑψηλὰν πόλιν ἀμφινέμονται,

πλεῖστα μὲν δῶρ' ἀθανάτοις ἀνέχοντες,

ἔσπετο δ' αἰενάου πλούτου νέφος.

## ENCOMIA

## ENCOMIA (EULOGIES)

ment of their subjects than those in the epinicia, often in terms of erotic desire, and even with humor, as in fr. 122 for Xenophon of Corinth. For a detailed commentary, see B. A. van Groningen, *Pindare au Banquet* (Leiden 1960).

## 118, 119 FOR THERON OF ACRAGAS

118 Scholion on Ol. 2.22. “He does well to mention Cadmus’ daughters, so as to employ an example of a relative, for Pindar says that Theron’s family derives from them in an encomium which begins”:

I wish, for the sons of the Hellenes

119 Scholion on Ol. 2.8. “Some say that Theron’s ancestors did not come to Gela at all, but directly to Acragas from Rhodes, as Pindar says”:

and they settled in Rhodes . . .

Having set out from there, they inhabit a lofty city,<sup>1</sup>

and as they offer the most gifts to the immortals,

a cloud of ever-flowing wealth has followed them.

1 Acragas.

## PINDAR

## 120, 121 | ΑΛΕΞΑΝΔΡΩΙ ΑΜΥΝΤΑ

120 Schol. Pind. Nem. 7.1a καταφέρεται εἰς τοῦτο ὁ Πίνδαρος ὅταν ὑπῆ τις ὁμωνυμία, οἷον<sup>1</sup>

- × Ὀλβίων ὁμώνυμε Δαρδανιδᾶν,  
παῖ θρασύμηδες Ἀμύντα

121 Dion. Hal. Demosth. 26 (1.185 Usener-Radermacher) Πίνδαρος τοῦτο πεποίηκεν εἰς Ἀλέξανδρον τὸν Μακεδόνα, περὶ τὰ μέλη καὶ τοὺς ῥυθμοὺς μᾶλλον ἢ περὶ τὴν λέξιν ἐσπουδακῶς.

... πρέπει δ' ἐσλοῖσιν ὑμνεῖσθαι ...

... καλλίσταις ἀοιδαῖς.

τοῦτο γὰρ ἀθανάτοις τιμαῖς ποτιψαύει μόνον,

θνάσκει δὲ σιγαθὲν καλὸν ἔργον <~>

## 122 ΞΕΝΟΦΩΝΤΙ ΚΟΡΙΝΘΙΩΙ

Athen. 13.33.573E (=Chamaeleon, fr. 31 Wehrli) καὶ οἱ ἰδιῶται δὲ κατεύχονται τῇ θεῷ τελεσθέντων περὶ ὧν ἂν ποιῶνται τὴν δέησιν ἀπάξειν αὐτῇ καὶ τὰς ἐταίρας. ὑπάρχοντος οὖν τοῦ τοιούτου νομίμου περὶ τὴν θεὸν Ξενοφῶν ὁ Κορίνθιος ἐξιών εἰς Ὀλυμπίαν ἐπὶ τὸν ἀγῶνα καὶ αὐτὸς ἀπάξειν ἐταίρας εὖζατο τῇ θεῷ

1 δ' ἐσλοῖσιν Sylburg: δὲ ὄλοισιν codd.

3 ῥηθέν post μόνον del. Bothe

4 δὲ σιγαθὲν Barnes: δ' ἐπιταθὲν codd.

## ENCOMIA

## 120, 121 FOR ALEXANDER, SON OF AMYNTAS

120 Scholion on Nem. 7.1. "Pindar is drawn to this (viz. wordplay) whenever there is some similar name, as":

Namesake<sup>2</sup> of the blessed Trojans,  
bold-counseling son of Amyntas

121 Dionysius of Halicarnassus, On the Style of Demosthenes. "Pindar composed this for Alexander the Macedonian, with more concern for the sound and rhythm than for the sense."

... it is proper for good men to be hymned  
... with the most noble songs,  
for that alone touches upon immortal honors,  
but a noble deed dies when left in silence ...

## 122 FOR XENOPHON OF CORINTH

Athenaeus, Scholars at Dinner. "And private citizens (viz. in Corinth) promise the goddess (Aphrodite) that if their prayers are answered they will even dedicate prostitutes to her. Since such a custom existed concerning the goddess, Xenophon of Corinth, when setting out for the Olympic games, promised the goddess that if he won he would dedicate prostitutes to her. Pindar first wrote an encomium to

2 I.e. Alexander (=Paris). Alexander I ("the Philhellene") was king of Macedonia c. 495–450 B.C.

## PINDAR

νικήσας. Πίνδαρός τε τὸ μὲν πρῶτον ἔγραψεν εἰς αὐτὸν ἐγκώμιον . . . (Ol. 13), ὕστερον δὲ καὶ σκόλιον τὸ παρὰ τὴν θυσίαν ἄσθέν, ἐν ᾧ τὴν ἀρχὴν εὐθέως πεποιήται πρὸς τὰς ἐταίρας, αἱ παραγενομένου τοῦ Ξενοφῶντος καὶ θύοντος τῇ Ἀφροδίτῃ συνέθυσαν· διόπερ ἔφη· ὦ Κύπρου[m-dash]ϊανθείς· ἦρξατο δ' οὕτως τοῦ μέλους· πολύξεναι[m-dash]καλόν. ἀρξάμενος δ' οὕτως ἐξῆς φησιν· ἀλλὰ θαυμάζω[m-dash]γυναιξίν. δῆλον γὰρ ὅτι πρὸς τὰς ἐταίρας διαλεγόμενος ἠγωνία ποῖόν τι φανήσεται τοῖς Κορινθίοις τὸ πρᾶγμα. πιστεύων δέ, ὡς ἔοικεν, αὐτὸς αὐτῷ πεποίηκεν εὐθέως· ἐδιδάξαμεν[m-dash]βασάνω.

- A' Πολύξεναι νεάνιδες, ἀμφίπολοι  
 Πειθοῦς ἐν ἀφνειῷ Κορίνθῳ,  
 αἶ τε τᾶς χλωρᾶς λιβάνου ξανθὰ δάκρη  
 θυμιᾶτε, πολλάκι ματέρ' ἐρώτων  
 οὐρανίαν πτάμεναι  
 5 νοήματι πρὸς Ἀφροδίταν,  
 B' ὑμῖν ἄνευθ' ἐπαγορίας ἔπορεν,  
 ὦ παῖδες, ἐρατειναῖς <ἐν= εὐναῖς  
 μαλθακᾶς ὥρας ἀπὸ καρπὸν δρέπεσθαι.  
 σὺν δ' ἀνάγκῃ πᾶν καλόν . . .  
 (desunt vv. 10–12)

3 αἶ τε τᾶς χλωρᾶς Tittmann: διαίτε τασχειρας A

4 θυμιᾶτε Tittmann e Zonara: τε ἡμῖν A

5 νοήματι πρὸς Wilamowitz: νοήματα ποττᾶν A: νόημα πρὸς τὰν Boeckh

6 ἄνευθ' ἐπαγορίας Meineke: ἄνωθεν ἀπαγορίας A

7 <ἐν> suppl. Boeckh

## ENCOMIA

him (Ol. 13), but later wrote a scolion as well, sung at the sacrifice, the opening of which he composed as an address to the prostitutes, who joined the celebration when Xenophon was present and performing the sacrifice. That is why he said (vv. 18–20), but he began the song in this way (vv. 1–9), and continued (vv. 13–15). It is clear that in addressing the prostitutes the poet was anxious about how the subject would appear to the Corinthians, but trusting, it appears, in his own integrity, he immediately added (v. 16)."

- Young women who welcome many guests, attendants  
 of Persuasion<sup>3</sup> in rich Corinth,  
 you who burn the yellow tears of fresh  
 incense, often soaring in your thoughts  
 to the heavenly  
 mother of loves, Aphrodite,  
 5  
 you, O children, she has permitted to cull  
 without blame in delightful acts of love  
 the fruit of soft youth.  
 Under compulsion all is fair . . .

3 Peitho is often associated with erotic attraction and desire (cf. Pyth. 9.39a and fr. 123.14).

## PINDAR

- (Γ) ἀλλὰ θαυμάζω, τί με λέξοντι Ἴσθμοῦ  
 δεσπότηι τοιάνδε μελίφρονος ἀρχάν  
 εὐρόμενον σκολίου  
 15 ξυνάορον ξυναῖς γυναιζίν.  
 Δ' διδάξαμεν χρυσὸν καθαρᾷ βασάνῳ  
 .....  
 ὦ Κύπρου δέσποινα, τεὸν δεῦτ' ἐς ἄλσος  
 φορβάδων κορᾶν ἀγέλαν ἑκατόγγι-  
 ον Ξενοφῶν τελέαις  
 20 ἐπάγαγ' εὐχολαῖς ἱανθείς.

## 123 ΘΕΟΞΕΝΩΙ ΤΗΝΕΔΙΩΙ

Athen. 13.601D μνησθεῖς δὲ καὶ τοῦ Τενεδίου Θεοξένου ὁ Πίνδαρος,  
 ὃς ἦν αὐτοῦ ἐρώμενος, τί φησιν;

- × χρῆν μὲν κατὰ καιρὸν ἐρώ-  
 των δρέπεσθαι, θυμέ, σὺν ἀλικία'  
 τὰς δὲ Θεοξένου ἀκτῖνας πρὸς ὄσσων  
 μαρμαρυζοίσας δρακεῖς  
 ὃς μὴ πόθῳ κυμαίνεται, ἐξ ἀδάμαντος  
 5 ἢ σιδάρου κεγάλκευται μέλαιναν καρδίαν

13 Ἴσθμοῦ Casaubonus: ὁμοῦ A

2 πρὸς ὄσσων Kaibel: προσώπον Athen. 601D: ὄσσων Athen. 564E

## ENCOMIA

- ..... Str. 3  
 .....  
 But I wonder what the lords of the Isthmus  
 will say of my devising such a beginning as this  
 for a honey-minded scolion<sup>4</sup>  
 to accompany women shared in common. 15  
 We test gold on a pure touchstone Str. 4  
 .....  
 O mistress<sup>5</sup> of Cyprus, here into your precinct  
 Xenophon has brought a hundred-bodied  
 herd of girls to graze,  
 in gladness at the fulfillment of his prayers. 20

## 123 FOR THEOXENUS OF TENEDOS

The same. "And what does Pindar say when he mentions Theoxenus  
 of Tenedos, who was his beloved?"

- One should cull love, my heart,  
 as appropriate during youth,  
 but whoever has seen those rays  
 flashing from Theoxenus' eyes  
 and is not flooded with desire  
 has a black heart forged from adamant or steel Str. 5

4 An after-dinner song evidently placed in the book of encomia by the early editors. For the relationship of scolia to encomia, see A. E. Harvey, "The Classification of Greek Lyric Poetry," *Classical Quarterly* 5 (1955) 161–175.

5 Aphrodite.

## PINDAR

ψυχρᾶ φλογί, πρὸς δ' Ἀφροδί-  
 τας ἀτιμασθεὶς ἐλικογλεφάρου  
 ἢ περὶ χρήμασι μοχθίζει βιαίως  
 ἢ γυναικείῳ θράσει  
 ψυχρὰν φορεῖται πᾶσαν ὁδὸν θεραπεύων.  
 10 ἄλλ' ἐγὼ τᾶς ἑκατι κηρὸς ὡς δαχθεὶς ἔλα  
 ἱρᾶν μελισσᾶν τάκομαι, εὖτ' ἂν ἴδω  
 παίδων νεόγυιον ἐς ἦβαν  
 ἐν δ' ἄρα καὶ Τενέδῳ  
 πειθῶ τ' ἔναιεν καὶ Χάρις  
 15 υἱὸν Ἀγησίλα.

## 124ab ΘΡΑΣΥΒΟΥΛΩΙ ΑΚΡΑΓΑΝΤΙΝΩΙ

(a) Athen. 11.480C καὶ τῶν μὲν Ἀττικῶν (κυλίκων) μνημονεύει Πίνδαρος ἐν τοῖσδε· ὃ Θρασύβουλ' [m-dash]κέντρον. (b) idem 11.782D αὖξει γὰρ καὶ τρέφει μεγαλύνει τε τὴν ψυχὴν ἢ ἐν τοῖς πότοις διατριβή, ἀναζωπυροῦσα καὶ ἀνεγείρουσα μετὰ φρονήσεως τὸν ἐκάστου νοῦν, ὡς φησιν ὁ Πίνδαρος· ἀνίκ' [m-dash]πλουτέοντες, εἴτ' ἐπάγει· ἀέζονται[m-dash]δαμέντες.

9 ψυχρὰν A: ψυχὰν Schneider

10 τᾶς ἑκατι Wilamowitz: δεκατῆτας A: τᾶσδ' ἑκατι Hermann: θεᾶς ἑκατι Schneidewin

## ENCOMIA

with a cold flame, and is dishonored  
 by bright-eyed Aphrodite,  
 or toils compulsively for money,  
 or with womanly courage  
 is carried in service to an utterly cold path.<sup>6</sup>  
 But I, because of her,<sup>7</sup> melt like the wax  
 of holy bees bitten by the sun's heat, whenever I look  
 upon the new-limbed youth of boys.  
 So, after all, in Tenedos  
 Persuasion and Grace dwell  
 in the son of Hagesilas.

## 124ab FOR THRASYBULUS OF ACRAGAS

Pindar addressed two epinicia (Pyth. 6 and Isth. 2) to Thrasybulus of Acragas, son of Xenocrates and nephew of Theron (celebrated in Ol. 2 and 3).

(a) The same. "And Pindar mentions Attic cups in the following verses (vv. 1–4)." (b) The same. "For time spent in drinking expands, nourishes, and enlarges the soul, by rekindling and awakening each person's mind with thoughts, as Pindar says (vv. 5–8). He then continues (v. 11)."<sup>8</sup>

6 The text is uncertain, but seems to describe one who is devoted exclusively to heterosexual love.

7 Aphrodite.

## PINDAR

- A' Ὡ Θρασύβουλ', ἐρατᾶν ὄχημ' αἰοιδᾶν  
 τοῦτό <τοι> πέμπω μεταδόρπιον. ἐν ζυνῶ κεν εἶη  
 συμπόταισιν τε γλυκερὸν καὶ Διονύσοιο καρπῶ  
 B' καὶ κυλίκεσσιν Ἀθαναίαισι κέντρον'  
 5 ἀνίκ' ἀνθρώπων καμτώδεις οἴχονται μέριμναι  
 στηθέων ἔξω· πελάγει δ' ἐν πολυχρύσοιο  
 πλούτου  
 Γ' πάντες ἴσα νέομεν ψευδῆ πρὸς ἀκτάν'  
 ὃς μὲν ἀχρήμων, ἀφνεὸς τότε, τοὶ δ' αὖ  
 πολουτέοντες  
 .....  
 Δ' .....  
 11 <> ἀέζονται φρένας ἀμπελίνοις τόξοις δαμέντες

124c Athen. 14.641B Ἀριστοτέλης δ' ἐν τῷ περὶ μέθης (fr. 104 Rose)  
 τὰ τραγήματά φησι λέγεσθαι ὑπὸ τῶν ἀρχαίων τραγάλια· ὡσεὶ γὰρ  
 ἐπιδορπισμὸν εἶναι· Πίνδαρος δέ ἐστιν ὁ εἰπὼν·

δείπνου δὲ λήγοντος γλυκὸν τραγάλιον  
 καίπερ πεδ' ἄφθονον βορᾶν

- 2 <τοι> suppl. Boeckh  
 7 ἴσα Hermann: ἴσα CE

## ENCOMIA

- O Thrasybulus, I am sending you this chariot of  
 lovely songs Str. 1  
 for after dinner. Amid the company may it be a sweet  
 goad  
 for your drinking companions, for the fruit of  
 Dionysus,  
 and for the Athenian drinking cups, Str. 2  
 when men's wearisome cares vanish 5  
 from their breasts, and on a sea of golden wealth  
 we all alike sail to an illusory shore; Str. 3  
 then the pauper is rich, while the wealthy  
 .....  
 ..... Str. 4  
 ... increase in their minds, overcome by the arrows  
 of the vine. 11

124c The same. "Aristotle says in his treatise On Inebriation that  
 τραγήματα ("desserts") were called τραγάλια by the ancients, for  
 they are, as it were, an after-dinner meal. Pindar is the one who said":

when the dinner ceases, dessert is pleasant  
 even after a bountiful meal

## 124d, 125, 126 ΙΕΡΩΝΙ ΣΥΡΑΚΟΣΙΩΙ

124d Philod. de mus. 4.12 p. 76 Kemke

βαρβι[τί]ζαι θυμὸν ἀμβλὺν ὄντα καὶ φωνὰν ἐν  
οἴνω

καὶ [γ]λυκὸ τρωγάλιον αὐτὴν (τὴν μουσικὴν) εἶναι λεγόντων παρὰ τὰ  
δεῖπνα.

125 Athen. 14.635B Ἀριστόξενος (fr. 99 Wehrli) δὲ τὴν μάγαδιν καὶ  
τὴν πηκτίδα χωρὶς πλήκτρου διὰ ψαλμοῦ παρέχεσθαι τὴν χρεῖαν·  
διόπερ καὶ Πίνδαρον εἰρηκέναι ἐν τῷ πρὸς Ἱέρωνα σκολίῳ τὴν  
μάγαδιν ὀνομάσαντα ψαλμὸν ἀντίφθογγον. idem 635D ἀρχαῖόν ἐστιν  
ὄργανον ἢ μάγαδις, σαφῶς Πινδάρου λέγοντος τὸν Τέρπανδρον  
ἀντίφθογγον εὐρεῖν τῇ παρὰ Λυδοῖς πηκτίδι τὸν βάρβιτον·

τόν ῥα Τέρπανδρός ποθ' ὁ λέσβιος εὗρεν  
πρῶτος, ἐν δεῖπνοισι Λυδῶν  
ψαλμὸν ἀντίφθογγον ὑψηλᾶς ἀκούων πακτίδος

126 Athen. 12.512D (= Heracl. Pont. fr. 55 Wehrli) Πίνδαρος  
παραινῶν Ἱέρωνι τῷ Συρακοσίῳ ἀρχοντι·

μηδ' ἀμαύρου τέρψιν ἐν βίῳ· πολὺ τοι  
φέριστον ἀνδρὶ τερπνὸς αἰὼν.

2 Λυδῶν Schneider: λυδίων A

## 124d, 125, 126 FOR HIERON OF SYRACUSE

124d Philodemus, On Music:

to arouse with the barbitos a mind that is dull and a  
voice in its cups

“and it (sc. music) is a sweet dessert when they recite it  
at the dinner.”<sup>8</sup>

125 Athenaeus, Scholars at Dinner. “Aristoxenus says that the  
magadis and the pēktis can be played without a plectrum by plucking;  
and for that very reason, he says, in the scolion to Hieron Pindar  
named the magadis and said ‘voice-answering plucking.’” The same.  
“The magadis is an ancient instrument, and Pindar clearly says that  
Terpander invented the barbitos ‘answering the voice’ of the pēktis  
used by the Lydians”:

which [barbitos] once Terpander<sup>9</sup> of Lesbos was first  
to invent, as he heard, during banquets of the Lydians,  
the voice-answering plucking of the high-pitched  
pēktis.<sup>10</sup>

126 The same. “In his advice to Hieron, the ruler of the Syracusans,  
Pindar says”:

and do not diminish enjoyment in life, since by far  
the best thing for a man is an enjoyable lifetime.

8 The text of this papyrus from Herculaneum is very corrupt and the meaning uncertain.

9 Terpander composed in Sparta in the mid-seventh cent. B.C.

10 The barbitos and the pēktis were varieties of lyre; the barbitos (lyra maior) was an octave lower than the pēktis.

## PINDAR

127 Athen. 13.601C (e Chamaeleonte) καὶ Πίνδαρος δ' οὐ μετρίως  
ὦν ἐρωτικός φησιν'

Εἴη καὶ ἐρᾶν καὶ ἔρωτι  
χαρίζεσθαι κατὰ καιρόν'  
μὴ πρεσβυτέραν ἀριθμοῦ  
δίωκε, θυμέ, πράξιν.

128 Athen. 10.427D (=Theophr. fr. 118 Wimmer) ἀλλ' ἦν ἀπ' ἀρχῆς  
τὸ μὲν σπένδειν ἀποδεδομένον τοῖς θεοῖς, ὁ δὲ κότταβος τοῖς  
ἐρωμένοις . . . διὸ καὶ τὰ σκολιὰ καλούμενα μέλη τῶν ἀρχαίων  
ποιητῶν πλήρη ἐστί· λέγω δ' οἶον καὶ Πίνδαρος πεποίηται'

χάριτάς τ' Ἀφροδισίων ἐρώτων,  
ὄφρα σὺν Χειμάρῳ μεθύων Ἀγαθωνίδα  
βάλω κότταβον

2 Χειμάρῳ anonymus: χειμαμάρῳ A | Ἀγαθωνίδα Wilamowitz: ἀγάθωνι δὲ  
A

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## ENCOMIA

127 The same. "And Pindar, who was no moderate lover, says":

May it be mine both to make love  
and to gratify another's love when appropriate:  
do not, my heart, pursue  
a deed more advanced than the number of your years.

128 The same. "But from the beginning the libation was reserved for  
the gods, while the cottabus was for the beloved . . . and therefore the  
songs of the ancient poets called scolia are full of (the cottabus); I  
mean the kind Pindar composed":

the charms of Aphrodite's love-making,  
so that, while getting drunk with Chimarus,  
I may toss the cottabus<sup>11</sup> for Agathonidas.

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Find related works: Pindar, Greek Library, 600 BC – 500 BC, 500 BC – 400 BC, Poetry, Lyric

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## PINDAR

## ΘΡΗΝΟΙ

The threnos is a choral poem of lament accompanied by the pipe. A number of passages quoted by ancient authors describing the soul's status after death fall in this category. In 1961 E. Lobel published numerous scraps from a late 2nd cent. papyrus (P. Oxy. 2447), two of which overlap

## Thren. 3

128c Schol. Eur. Rhes. 895 cod. A Ἰαλέμῳ ἀὐθ. [. . . ἔ]λεγον προωνομάσθαι ἐπὶ τιμῇ Ἰαλέμου τοῦ Ἀπόλλωνος καὶ Καλλιόπης, ὡς φησι Πίνδαρος:

- × Ἔντι μὲν χρυσαλακάτου τεκέων Λατοῦς ἀοιδαὶ  
ὠ[ρ]ιαὶ παιάνιδες· ἐντὶ [δὲ] καὶ

2 ὠ[ρ]ιαὶ suppl. Hermann | [δὲ] suppl. Wilamowitz

## THRENOI

## THRENOI (DIRGES)

fragments (128c and 129) already assigned to the threnoi. The exiguous remains of Thren. 1, 2, 4, and 5 have been omitted here. For a detailed commentary, see M. Cannatà Fera, *Pindarus: Threnorum Fragmenta* (Rome 1990).

## Thren. 3

Although P. Oxy. 2447, fr. 4(b) only preserves the initial letters of vv. 1–5, it indicates that we have the beginning of a threnos.

Unfortunately, the text, deriving from a scholion in one ms. of Euripides, is very corrupt. The opening is in the form of a priamel, culminating in the dirges sung for Calliope's sons, Linus, Hymenaeus, Ialemus, and evidently for Orpheus as well.

128c Scholion on Euripides, Rhesus 895. “. . . the lament was named before in honor of Ialemus, the son of Apollo and Calliope, as Pindar says (vv. 1–11).”

There are paeon-songs in due season belonging to the  
children<sup>1</sup>  
of Leto with the golden distaff; there are also songs . . .

11 A game in which the drinker tried to toss the last drops from his cylix into a metal basin, naming his beloved as he did so.

1 Apollo and Artemis.

## PINDAR

θάλλοντος ἐκ κισσοῦ στέφανον Διο[νύ]σου  
 ο[ βρομι<>? παιόμεναι † τὸ δὲ κοιμίσαν†  
 5 τρεῖς υἱὲς ἐκ Καλλιόπας, ὥς οἱ σταθῆ μνάμα<τ'>  
 ἀποφθιμένων  
 ἅ μὲν εὐχαίταν Λίνον αἴλινον ὕμνει,  
 ἅ δ' Ὑμέναιον, <ὄν> ἐν γάμοισι χροῖζόμενον  
 νυκτὶ σύμπρωτον λάβεν ἔσχατος ὕμνων  
 ἅ δὲ <> Ἰάλεμον ὠμοβόλῳ  
 10 νούσῳ πεδαθέντα σθένοσ'  
 υἱὸν Οἰάγρου <δὲ>  
 Ὀρφέα χρυσάορα . . .

3 θάλλοντος Wilamowitz: θάλλοντες A | στέφανον A: στεφάνων

Wilamowitz | ἐκ post στέφανον del. Wilamowitz

4 ὄρθαι Maehler: ο[ὔρεσιν Lehnus | βρομι<ο>παιόμεναι Cannatà Fera:

βρομί<ου> π<ἐρι μ>αιόμεναι Handley | τὸ δὲ A: ται δὲ Schneidewin

5 υἱῶς ἐκ legit Maehler | σταθῆ μνάμα<τ'> Maehler: σταθ μνάμα A

6 εὐχαίταν Maehler: εὐχέταν A

7 <ὄν> suppl. Hermann | ἐν γάμοισι Welcker: ἐργάμοισι A

8 νυκτὶ legit Maehler | ἔσχατος ὕμνων Maehler: ἔσχατ ὕμν(ον) A: ἐσχάτοις

ὕμνοις Hermann et Schneidewin

9 ὠμοβόλῳ Hermann: ὀμοβόλῳ A

10 ὅτι post νούσῳ del. Hermann | πεδαθέντα Schneidewin: παῖδα θέντοι A

11 <δὲ> suppl. Wilamowitz

12 huc add. Bergk e schol. A Hom. O 256 (4.67.16 Erbse) καὶ Πίνδαρος  
 χρυσάορα Ὀρφέα φησί.

## THRENOI

Dionysus' crown of flourishing ivy  
 . . . Bromius . . . stricken . . . but (other songs) put to  
 sleep  
 three sons of Calliope, so that memorials of the dead  
 might be set up for her.  
 The one<sup>2</sup> sang ailion<sup>3</sup> for long-haired Linus;  
 another sang of Hymenaeus, whom the last of hymns<sup>4</sup>  
 took  
 when at night his skin was first touched in marriage;  
 and another sang of Ialemus, whose strength  
 was fettered by a flesh-rending disease;  
 and the son of Oeagrus<sup>5</sup> . . .  
 Orpheus of the golden lyre . . .

2 Presumably "song" is the subject.

3 A ritual cry of lament (cf. Aesch. Ag. 121), with perhaps wordplay (alas, Linus).

4 I.e. a dirge, when he died on his wedding night.

5 A scholion on Pyth. 4.176 (where Orpheus is Apollo's son) says that Pindar (among others) called Orpheus the son of Oeagrus. For Orpheus as son of Calliope, cf. Tim. Pers. 221–223.

128f P. Oxy. 2447 (26, 1961), vv. 3–8. schol. Ap. Rhod. 1.57a ὁ δὲ Ἀπολλώνιος παρὰ Πινδάρου εἴληφε λέγοντος· ὁ δὲ[m-dash]γαῖν.

(restant frustula vv. 1–2)

]αρ[ ]τευοντι[

]κλειτα . [

5 ]και Καστ[

]αιαιαν[

ὁ δὲ γλωραῖς

οἴχεται Καϊνεὺς σχίσαις ὀρθῶ ποδί γᾶν.

cf. Plut. de absurd. Stoic. opin. 1.1057D ὁ Πινδάρου Καϊνεὺς εὖθυναν ὑπεῖχεν, ἀπιθάνως ἄρρηκτος σιδήρω καὶ ἀπαθὴς τὸ σῶμα πλασσόμενος, εἶτα καταδὺς ἄτρωτος ὑπὸ γῆν σχίσας ὀρθῶ ποδί γᾶν.

129, 131a, 130 Thren. 7

129 P. Oxy. 2447 (26, 1961), vv. 7–15. Plut. consol. ad Apoll. 35.

120C λέγεται δ' ὑπὸ μὲν τοῦ μελικοῦ Πινδάρου ταυτὶ περὶ τῶν εὐσεβῶν ἐν Ἄϊδου· τοῖσι[m-dash]βωμοῖς.

τοῖσι λάμπει μὲν μένος ἀελίου

τᾶν ἐνθάδε νύκτα κάτω,

128f The same papyrus gives scraps of vv. 3–8. A scholion on Apollonius Rhodius, *Argonautica*. “Apollonius took it from Pindar, who said” (vv. 7–9):

(lines 1–2 are fragmentary)

excel(?)

famous(?)

and Castor(?)

5

.....  
But Caeneus,<sup>6</sup> (struck with) green (fir trees) disappears after splitting the earth with his upright foot.

Cf. Plutarch, *The Stoics Talk More Paradoxically Than the Poets*. “Pindar’s Caeneus used to be criticized for being an implausible creation—invulnerable to iron, feeling nothing in his body, and finally having sunk unwounded under the ground, ‘after splitting the earth with his upright foot.’”

129, 131a, 130 Thren. 7

129 Same papyrus (vv. 7–15). Plutarch, *Letter of Consolation to Apollonius*. “The following is said by the lyric poet Pindar about the pious in Hades”:

For them shines the might of the sun

below during nighttime up here,

<sup>6</sup> A Thessalian hero and ally of the Lapithae against the Centaurs. He was invulnerable, but the Centaurs succeeded in subduing him by bashing him upright into the ground with fir trees. Cf. Ap. Rhod. 1.63–64: “But unbroken and unbending, he sank beneath the earth, hammered by the downward force of mighty pine trees.”

## PINDAR

φοινικορόδοις <δ'> ἐνὶ λειμώνεσσι προάστιον αὐτῶν  
 καὶ λιβάνων σκιαρᾶν <|>  
 5 καὶ χρυσοκάρποισιν βέβριθε <δενδρέοις>  
 καὶ τοὶ μὲν ἵπποις γυμνασίοισι <τε -->  
 τοὶ δὲ πεσσοῖς  
 τοὶ δὲ φορμίγγεσσι τέρπονται, παρὰ δέ σφισιν  
 εὐανθήσ ἅπας τέθαλεν ὄλβος·  
 ὁδμὰ δ' ἐρατὸν κατὰ χῶρον κίδναται  
 †αἰεὶ . . . θύματα μεγνύντων πυρὶ τηλεφανεῖ  
 10 <παντοῖα θεῶν ἐπὶ βωμοῖς>  
 ]εοι μοῖρ' ἔνθα . [  
 ]δώροις βουθυ[  
 ]φαν ἄλοχόν [  
 ]αν'  
 15 ]πρὸς [Ἵ]λυμπον [  
 131a Plut. consol. ad Apoll. 35. 120D καὶ μικρὸν προελθὼν ἐν ἄλλῳ  
 θρήνῳ περὶ ψυχῆς λέγων φησὶν·  
 ὄλβιοι δ' ἅπαντες αἴσα λυσιπόνων τελετᾶν

ὄλβιοι . . . λυσιπόνων τελετᾶν Wilamowitz: ὄλβια . . . λυσίπονον  
 τελετᾶν codd.

3 <δ'> suppl. Boeckh

4 λιβάνων σκιαρᾶν <> Snell: λιβάνῳ σκιαρᾶν (-ρόν B) Plut.

5 <δενδρέοις> suppl. Wilamowitz

6 <τε> suppl. Boeckh

## THRENOI

and in meadows of red roses their country abode  
 is laden with . . . shady frankincense trees  
 and trees with golden fruit, 5  
 and some take delight in horses and exercises,  
 others in draughts,  
 and others in lyres; and among them  
 complete happiness blooms and flourishes.  
 A fragrance spreads throughout the lovely land,  
 as they continually mingle offerings of all kinds  
 (with far-shining fire on the gods' altars).<sup>7</sup> 10  
 portion from there  
 gifts, oxen-sacrifice(s)  
 wife  
 . . . . .  
 to Olympus 15

131a Plutarch, *ibid.* "And, a bit further on in another threnos, when  
 speaking about the soul, he says":

happy are all those with the good fortune of toil-relieving  
 rites

<sup>7</sup> The papyrus omits v. 10 in the passage from Plutarch.

130 Plut. de lat. vid. 7.1130C ἡ δὲ τρίτη τῶν ἀνοσίως βεβιωκότων καὶ παρανόμως ὁδὸς ἐστίν, εἰς ἔρεβός τι καὶ βάραθρον ὠθοῦσα τὰς ψυχάς,

ἔνθεν τὸν ἄπειρον ἐρεύγονται σκότον  
βληχροὶ δνοφερᾶς νυκτὸς ποταμοὶ

131b Plut. consol. ad Apoll. 35.120C

σῶμα μὲν πάντων ἔπεται θανάτῳ περισθενεῖ,  
ζωὸν δ' ἔτι λείπεται αἰῶνος εἶδωλον·  
τὸ γάρ ἐστι μόνον  
ἐκ θεῶν· εὐδαίει δὲ πρᾶσσόντων μελέων, ἀτὰρ εὐδόντεσσιν  
ἐν πολλοῖς ὄνειροις  
δείκνυσι τερπνῶν ἐφέρποισαν χαλεπῶν τε κρίσιν.

133 Plat. Men. 81B λέγει δὲ καὶ Πίνδαρος καὶ ἄλλοι . . . τὴν ψυχὴν τοῦ ἀνθρώπου εἶναι ἀθάτον . . . δεῖν δὴ διὰ ταῦτα ὡς ὀσιώτατα διαβιῶναι τὸν βίον·

οἷσι δὲ Φερσεφόνα ποινὰν παλαιοῦ πένθεος  
δέξεται, ἐς τὸν ὑπερθεὶν ἄλιον κείνων ἐνάτῳ ἔτει  
ἀνδιδοῖ ψυχὰς πάλιν, ἐκ τῶν βασιλῆες ἀγαυοὶ  
καὶ σθένει κραιπνοὶ σοφία τε μέγιστοι  
5 ἄνδρες αὖξοντ'· ἐς δὲ τὸν λοιπὸν χρόνον ἦροες ἀ-  
γνοὶ πρὸς ἀνθρώπων καλέονται.

130 Plutarch, Is “Live Unknown” a Wise Precept? “The third way<sup>8</sup> is for those who have lived unholy and criminal lives; it plunges their souls into a pit of darkness”:

from there sluggish rivers of gloomy night  
belch forth an endless darkness

131b Plutarch, Letter of Consolation to Apollonius:

The body of all men is subject to overpowering death,  
but a living image<sup>9</sup> of life still remains,  
for it alone is  
from the gods. It slumbers while the limbs are active,  
but to men as they sleep, in many dreams  
it reveals an approaching decision of things pleasant  
or distressful.

133 Plato, Meno. “Among others Pindar says . . . that the soul of man is immortal . . . that therefore it is indeed necessary to live one’s entire life as piously as possible”:

But for those from whom Persephone accepts requital for the ancient grief,<sup>10</sup> in the ninth year she returns their souls to the upper sunlight; from them arise proud kings and men who are swift in strength and greatest in wisdom, and for the rest of time  
5 they are called sacred heroes by men.

10 For a discussion of the “ancient grief” as Persephone’s for the killing of her son Dionysus by the Titans, see R. S. Bluck, *Plato’s Meno* (Cambridge 1964) 278.

8 For a discussion of the three ways, see M. M. Willcock, *Pindar Victory Odes* (Cambridge 1995) 171–172.

9 I.e. the soul.

## PINDAR

134 Stob. ecl. 4.39.6 (5.903 Wachsmuth-Hense) Πινδάρου θρήνων·

εὐδαιμόνων δραπέτας οὐκ ἔστιν ὄλβος

135 Schol. Pind. Ol. 1.127a καὶ ἐν θρήνοις τὸν αὐτὸν ἀριθμὸν τίθησι  
τῶν ὑπὸ τοῦ Οἰνομάου ἀναιρεθέντων μνηστήρων·

πέφνε δὲ τρεῖς καὶ δέκ' ἄνδρας·

τετράτῳ δ' αὐτὸς πεδάθη

136a Aristid. or. 31.12 (2.215 Keil) ἐπέρχεται μοι τὸ τοῦ Πινδάρου  
προσθεῖναι,

ἄστρα τε καὶ ποταμοὶ καὶ κύματα πόντου

τὴν ἀωρίαν τὴν σὴν ἀνακαλεῖ.

## 137 ΠΠΙΟΚΡΑΤΕΙ? ΑΘΗΝΑΙΩΙ

Clem. Alex. strom 3.3.17 (2.203 Stählin) Πίνδαρος περὶ τῶν ἐν

Ἐλευσίνοι μυστηρίων λέγων ἐπιφέρει·

ὄλβιος ὅστις ἰδὼν κεῖν' εἰς' ὑπὸ χθόν'·

οἶδε μὲν βίου τελευτάν,

οἶδεν δὲ διόσδοτον ἀρχάν.

1 κεῖν' εἰς' Teuffel: ἐκεῖνα κοινὰ εἰς' Clemens

## THRENOI

134 Stobaeus, Anthology (On Happiness). "From Pindar's threnoi":

the happiness of blessed men is no fugitive

135 Scholion on Ol. 1.79. "In the threnoi as well he gives the same  
number of suitors slain by Oenomaus":

he killed thirteen men;

he himself was checked by the fourteenth

136a Aristides, Oration 31 (Funeral Oration for Eteoneus). "It occurs  
to me to add the line of Pindar,

the stars and rivers and waves of the sea,  
invoke again and again your untimely death."

137 FOR HIPPOCRATES OF ATHENS(?)<sup>11</sup>

Clement of Alexandria, Miscellanies. "In speaking of the Eleusinian  
mysteries, Pindar adds":

Blessed is he who sees them<sup>12</sup> and goes beneath the  
earth;

he knows the end of life  
and knows its Zeus-given beginning.

11 The inscription is derived from a scholion on Pyth. 7.18 ff., which says  
that Pindar wrote a threnos for Hippocrates, a relative of the victor Megacles.

12 The mysteries.

## PINDAR

Incertorum Librorum  
Fragmenta

140a P. Oxy. 408 (3, 1903)

(restant frustula vv. 1–24, desunt vv. 25–47)

φ[ι]λ[.]ν μι[—

τοὶ πρόιδ[ο]ν αἴσαν α[

50 ζοὶ τότ' ἀμφε . ουτατ . [

Ἡρακλέης· ἀλίαι [ . . ] . . [

ναὶ μολόντας [.]ν[. .]π[.] . [.] . σοεν

θο . . οὐ φύγον ον[ . . . . . ] . [.] . . .

πάντων γὰρ ὑπ[έ]ρβιος ἀνα . σεφα[

55 ψυχὰν κενεῶ[ν] εμε[.] . ἔρυκεν . . [

λαῶν ξενοδα[ί]κτα βασιλῆ[—]

ος ἀτασθαλία κοτέω[ν] θαμά,

ἀρχαγέτα τε [Δ]άλου

πίθετο παῦσέν [τ'] ἔργ' ἀναιδῆ . . . . .

60 γάρ σε λ[ι]γυσφαραγῶν κλυτᾶν ἀν-

τά, Ἐκαβόλε, φορμίγγων.

49 suppl. Snell

54–58 suppl. Grenfell-Hunt

59 ἔργ' ἀναιδῆ legit Snell

## FRAGMENTS

FRAGMENTS FROM  
UNIDENTIFIABLE BOOKS

140a Papyrus (early 2nd cent. A.D.)

The subject of the fragment is Heracles' vengeance on Laomedon for refusing to pay him his promised reward after he rescued Laomedon's daughter Hesione from a sea monster. Heracles' campaign against Troy is also mentioned at Nem. 3.36–37 and Isth. 6.27–31.

(lines 1–24 and 48 are fragmentary, 25–47 are missing)

they foresaw their fate . . .

[Ant.]

then . . .

50

Heracles; of the sea . . .

(them) coming on ship

they fled . . .

for of all . . . the powerful man . . .

he restrained the soul of vain men . . .

55

often angry at the wickedness of the people's  
guest-murdering king,<sup>1</sup>and he obeyed the colony-founder of Delos<sup>2</sup>  
and stopped the shameless deeds . . .for the sound of the glorious shrill-voiced  
lyres (celebrates?) you, Far-Shooter.

60

1 Laomedon (cf. 68).

2 For Apollo as colony-founder, see Pyth. 5.60.

## PINDAR

μνάσθηθ' ὅτι τοι ζαθέας  
 Πάρου ἐν γυάλοις ἔσσατο ἄ[ν]ακτι  
 βωμὸν πατρί τε Κρονίῳ τιμάεν-  
 65 τι πέραν ἰσθμὸν διαβαίς,  
 ὅτε Λαομέδον-  
 τι πεπρωμένοι' ἦρχετο  
 μόροιο κάρυξ.  
 ἦν γάρ τι παλαίφατον [. . .] ον  
 70 ἴκε συγγόνους  
 τρεῖς π[. . .] εω[.]ν κεφαλάν . . ρ . . ται[  
 ἐπίδ[. . . . .]αιμα[. . .] [. . .] . [ . . . ] . [ . . . ]  
 (restant frustula vv. 73–80 <sup>88</sup>/<sub>80</sub>)

140b P. Oxy. 408 (3, 1903); schol. Pind. Ol. 10.17i, vv. 4–5; Plut. qu. conv. 7.5.2.704F, vv. 15–17

A □ Ἴων[  
 ἀοιδ[ὸν κ]α<sup>88</sup>/<sub>80</sub> ἰ ἀρμονίαν  
 αὐλ<sup>88</sup>/<sub>80</sub> [οῖς ἐ]πεφράσ[ατο  
 τῶ[ν γε Λο]κρῶν τις, οἱ τ' ἀργίλοφον  
 5 παρ Ζεφυρίου κολώναν  
 ν[. . . ὑπὲρ] Αὐσονίας[ς ἀλός

3 suppl. Schroeder

4 γε suppl. Garrod

6 ἀλός suppl. Wilamowitz

## FRAGMENTS

Remember that he<sup>3</sup> set up an altar to you  
 in the valleys of holy Paros, lord,  
 and to his honored father, son of Cronus,  
 after crossing over the isthmus,<sup>4</sup>  
 65 when as herald  
 he began the doom  
 fated for Laomedon.

For there was an ancient pronouncement . . . [Ep.]  
 he came to  
 70 three kinsmen . . . head . . .

140b Same papyrus; scholion on . 10.13 (vv. 4–5); Plutarch, Table-Talk (vv. 15–17). The relationship of this fragment to the preceding one is not clear.

(Ionian?)  
 one<sup>5</sup> of the Locrians, who (dwell?) by the  
 white-topped hill of Zephyrion<sup>6</sup>  
 above the Ausonian sea,<sup>7</sup>  
 devised the song and musical mode  
 for pipes  
 5

3 Heracles; Apollodorus 2.5.9 mentions Heracles' sojourn in Paros during his quest for Hippolyte's belt, after which he went to Troy.

4 The Hellespont, or perhaps the Isthmus of Corinth.

5 Probably a reference to Xenocritus (or Xenocrates), who invented the Locrian musical mode (cf. Athen. 14.625E and schol. Ol. 10.17k and 18b).

6 The headland of Epizephyrian Locri.

7 The Adriatic.



## PINDAR

- λι[ . . . . . ]ις ἀνθ . [ . . . . . ]  
οἶον [ὄ]χημα λιγ[υ  
κες λό[γ]ον παιηο<sup>ΕΞ</sup><sub>30</sub>[ν  
10 Ἀπόλλωνί τε καὶ [ . . . . . ]  
ἄρμενον. ἐγὼ μ[ . . . . . ]  
παῦρα μελ[ι]ζομεν[ . . . . . ]  
[γλώ]σσαργον ἀμφέπω[ν ἐρε-  
θίζομαι πρὸς αὐ . [ . . . . . ]  
15 ἀλίου δελφῖνος ὑπόκρισιν,  
τὸν μὲν ἀκύμονος ἐν πόντου πελάγει  
αὐλῶν ἐκίνησ' ἐρατὸν μέλος.

140c Plut. de def. orac. 30. 426C οἱ Τυνδαρίδαι τοῖς χευμαζομένοις  
βοηθοῦσιν

ἐπερχόμενον τε μαλάσσοντες βίαιον  
πόντον ὠκείας τ' ἀνέμων . . . ῥιπᾶς

140d Clem. Alex. strom. 5.14.129 (2.413 Stählin) Πίνδαρός τε ὁ  
μελοποιὸς οἶον ἐκβακχεύεται, ἄντικρυς εἰπὼν

τί θεός; τὸ πᾶν.

8-9 [εὐπλα]κῆς suppl. Fileni

9 λό[γ]ον Maehler: Λο[κρ]ὸν Ferrai

12 μελ[ι]ζομέν[ου τέχνην Grenfell-Hunt

13 suppl. Grenfell-Hunt

## FRAGMENTS

- .....  
such a chariot . . . (high-pitched?)  
word . . . paeon(s) . . .  
fitting for Apollo and 10  
I . . .  
singing a few songs,  
cherishing the garrulous . . .  
am incited to . . .  
in the manner of a dolphin of the sea, 15  
which the lovely melody of pipes  
excited in the expanse of the waveless deep.

140c Plutarch, On the Obsolescence of Oracles. "The Tyndaridae  
come to the aid of men being tossed in a storm":

calming the violent advance  
of the sea and the swift blasts of the winds

140d Clement of Alexandria, Miscellanies. "And how the lyric poet  
Pindar swells with enthusiasm when he says outright":

What is god? Everything.

## PINDAR

141 Didym. Caec. de trin. 3.1 p. 320 ed. Bon. καὶ οἱ ἔξω φασίν·

θεὸς ὁ πάντα τεύχων βροτοῖς

καὶ χάριν ἀοιδᾶ φυτεύει

143 Plut. de superst. 6.167F κοινὸν ἀνθρώπων τὸ μὴ πάντα διευτυχεῖν

(ὁ Πίνδαρος θεοὺς φησι)·

κεῖνοι γάρ τ' ἄνοσοι καὶ ἀγήραοι

πόνων τ' ἄπειροι, βαρυβόαν

πορθμὸν πεφευγότες Ἀχέροντος

146 Schol. T Hom. Ω 100 (5.539.10 Erbse) (de Minerva) παρ Διὶ

πατρί· ἐκ δεξιῶν, ὡς φησι Πίνδαρος,

πῦρ πνέοντος ἄτε κεραυνοῦ

ἄγχιστα δεξιὰν κατὰ χεῖρα πατρὸς

ἵζει.

cf. Plut. qu. conv. 1.2.4.617C διαρρήδην δ' ὁ Πίνδαρος λέγει· πῦρ

πνέοντος ἄτε κεραυνοῦ ἄγχιστα ἡμένη. Aristid. or. 2.6 (2.305 Keil)

Πίνδαρος δ' αὖ φησι δεξιὰν κατὰ χεῖρα τοῦ πατρὸς αὐτὴν

καθεζομένην τὰς ἐντολάς τοῖς θεοῖς ἀποδέχεσθαι.

## FRAGMENTS

141 Didymus the Blind, On the Trinity. "Even the pagans say":

god, who accomplishes all things for mortals,

also plants loveliness in song

143 Plutarch, On Superstition. "It is the common lot of men not to succeed continually in all things, (as Pindar says of the gods)":

for they, without sickness or old age

and unacquainted with toils, having escaped

the deep-roaring passage of Acheron

146 Scholion on Iliad 24.100 ("of Athena 'beside father Zeus'"). "On the right hand, as Pindar says:

who nearest the fire-breathing thunderbolt

at the right hand of your father

you sit."

148 Athen. epit. 1.40.22B Πίνδαρος τὸν Ἀπόλλωνα ὄρχηστὴν καλεῖ  
ὄρχηστ' ἀγλαΐας ἀνάσσω, εὐρυφάρετρ' Ἄπολλον

150 Eustath. Il. 9.45 καὶ Πίνδαρος . . . λέγει  
μαντεύεο, Μοῖσα, προφατεύσω δ' ἐγώ.

151 Eustath. Il. 9.40 οὗ (sc. Ὀμήρου) ἀνάπαλιν Πίνδαρος ποιεῖ ἐν τῷ  
Μοῦσα ἀνέηκέ με, ἤγουν ἀνέπεισεν. οὐ γὰρ αὐτὸς Μοῦσαν, ἐκείνη  
δὲ αὐτὸν ἀνέπεισεν et 179.14 ἀνέηκέ με ἢ Μοῦσα.

Μοῖσ' ἀνέηκέ με

152 Epim. Hom. Cram. Anecd. Ox. 1.285.19 Πίνδαρος  
μελισσοτεύκτων κηρίων ἐμὰ γλυκερώτερος ὀμφά

153 Plut. Is. Osir. 35.365A ὅτι δ' οὐ μόνον τοῦ οἴνου Διόνυσον ἀλλὰ  
καὶ πάσης ὑγρᾶς φύσεως Ἕλληνας ἠγοῦνται κύριον καὶ ἀρχηγόν,  
ἄρκει Πίνδαρος μάρτυς εἶναι λέγων

δενδρέων δὲ νομὸν Διόνυσος πολυγαθῆς αὐξάνοι,  
ἀγνὸν φέγγος ὀπώρας

148 Athenaeus, Scholars at Dinner. "Pindar calls Apollo a dancer":  
dancer ruling over the celebration, Apollo of the  
broad quiver

150 Eustathius, Commentary on Iliad 1.1. "And Pindar says":  
Give me an oracle, Muse, and I shall be your prophet.

151 The same. "Pindar reverses Homer's order (Μῆντων ἄειδε, θεά in  
his  
the Muse urged me  
that is, incited me, for he did not incite the Muse, but she  
him."

152 Homeric Parsings. "Pindar (says)":  
my voice is sweeter than bee-built honeycombs

153 Plutarch, On Isis and Osiris. "That the Greeks consider Dionysus  
to be lord and master not only of wine but of all liquid nature, Pindar  
is a sufficient witness when he says":

may Dionysus, bringer of joy, foster the grove of trees,  
the holy light<sup>8</sup> at summer's end

<sup>8</sup> It is not clear whether "the holy light" is in apposition to Dionysus or the  
grove.

## PINDAR

155 Athen. 5.18.191F (de Aegyptiis) καθήμενοι μὲν γὰρ ἐδείπνουν τροφή τῇ λιτοτάτῃ καὶ ὑγιεινοτάτῃ χρώμενοι καὶ οἴνω τοσοῦτω ὅσος ἱκανὸς ἂν γένοιτο πρὸς εὐθυμίαν, ἣν ὁ Πίνδαρος αἰτεῖται παρὰ τοῦ Διός·

τί ἔρδων φίλος σοί τε, καρτερόβρεντα  
Κρονίδα, φίλος δὲ Μοίσαις,  
Εὐθυμία τε μέλων εἶην, τοῦτ' αἴτημί σε

156 Paus. 3.25.2 τραφῆναι μὲν δὴ τὸν Σιληνὸν ἐν τῇ Μαλέᾳ δηλοῖ καὶ τάδε ἐξ ἄσματος Πινδάρου·

ὁ ζαμενῆς δ' ὁ χοροτύπος,  
ὄν Μαλέας ὄρος ἔθρεψε, Ναίδος ἀκοίτας  
Σιληνός

157 Schol. Aristoph. Nub. 223 τί με καλεῖς, ὦ 'φήμερε' . . . περιέθηκεν οὖν αὐτῷ φωνὴν τὴν τοῦ παρὰ Πινδάρῳ Σειληνοῦ. ὁ γὰρ τοι Πίνδαρος διαλεγόμενον παράγων τὸν Σειληνὸν τῷ Ὀλύμπῳ τοιούτους αὐτῷ περιέθηκε λόγους·

ὦ τάλας ἐφάμερε, νήπια βάζεις  
χρήματά μοι διακομπέων

2 Μαλέας ὄρος Wilamowitz: μαλέγορος codd.

1 νήπια Kuster: νήπια codd.

## FRAGMENTS

155 Athenaeus, Scholars at Dinner. “For (the Egyptians) used to sit and dine, eating the plainest and most healthful food and drinking just enough wine to provide that good cheer, which Pindar requests from Zeus”:

What may I do to be dear to you, mighty-thundering  
son of Cronus, and dear to the Muses  
and pleasing to Good Cheer—this I ask of you.

156 Pausanias, Description of Greece. “These verses from Pindar’s poem make clear that Silenus was raised in Malea”:

the ecstatic dancer with beating feet,  
whom the mountain of Malea<sup>9</sup> raised, the husband of  
a Naiad,  
Silenus

157 Scholion on Aristophanes, Clouds 223. (“Why are you calling me, ephemeral creature?”) “. . . he has given him (i.e. Socrates) the phrase of Silenus in Pindar, for when Pindar portrays Silenus talking to Olympus,<sup>10</sup> he puts such words in his mouth.”

O wretched creature of the day, you babble nonsense  
when boasting to me of money.

9 On the southeastern tip of the Peloponnesus.

10 The heavenly musician.

PINDAR

159 Dion. Hal. de or. ant. 2(1.4.20 Usener-Radermacher) ἀλλὰ γὰρ οὐ μόνον

ἀνδρῶν δικαίων Χρόνος σωτήρ ἄριστος

κατὰ Πίνδαρον, ἀλλὰ καὶ τεχνῶν . . . καὶ παντὸς ἄλλου σπουδαίου χρήματος.

160 Stob. ecl. 4.58.2 (5.1142 Wachsmuth-Henze) Πινδάρου·

θανόντων δὲ καὶ φίλοι προδότηι

166 Athen. 11.51.476B Πίνδαρος μὲν ἐπὶ τῶν Κενταύρων λέγων·

<ἀνδρ>οδάμαν<τα> δ' ἐπεὶ Φῆρες δάεν

ῥιπὰν μελιαδέος οἴνου,

ἐσσυμένως ἀπὸ μὲν λευκὸν γάλα χερσὶ τραπεζᾶν

ᾤθεον, αὐτόματοι δ' ἐξ ἀργυρέων κεράτων

5 πίνοντες ἐπλάζοντο . . .

168b Athen. 10.1.411C Ἴων . . . παρὰ Πινδάρου δὲ τοῦτ' εἵληφεν εἰπόντος·

1 <ἀνδρ>οδάμαν<τα> suppl. Casaubonus, boeckh

FRAGMENTS

159 Dionysius of Halicarnassus, On the Ancient Orators. "Yet not only

for just men Time is the best savior

according to Pindar, but for the arts . . . and every other serious endeavor."

160 Stobaeus, Anthology (The Memory of Most Men Quickly Vanishes After Death). "Pindar's"

even friends betray those who have died

166 Athenaeus, Scholars at Dinner. "In speaking of the Centaurs, Pindar (says)":

When the Pheres<sup>11</sup> came to know the man-subduing blast of honey-sweet wine,

they quickly pushed the white milk away from the tables

with their hands and, spontaneously drinking from the silver drinking-horns, began to lose their senses.

5

168b Athenaeus, Scholars at Dinner. "Ion<sup>12</sup> has taken this (i.e. his portrayal of Heracles' gluttony) from Pindar, who said":

11 Centaurs; the scene is at the wedding of Peirithoös and Hippodameia.

12 Ion of Chios (c. 490–421), a tragic poet; the depiction of Heracles was in his Omphale.

PINDAR

“δοιά βοῶν  
 θερμὰ πρὸς ἀνθρακιάν  
 στέψαν πυρὶ δεῖπνον  
 σώματα· καὶ τότε ἔγὼ  
 5 σαρκῶν τ’ ἐνοπᾶν <υυ?> ἠδ’ ὀ-  
 στέων στεναγμὸν βαρύν’  
 ἦν διακρῖναι ἰδόντα πολλὸς ἐν καιρῷ χρόνος”

169a P. Oxy. 2450 (26, 1961), vv. 6–62. Plat. Gorg. 484B δοκεῖ δέ μοι καὶ Πίνδαρος ἄπερ ἐγὼ λέγω ἐνδείκνυσθαι ἐν τῷ ἄσματι, ἐν ᾧ λέγει ὅτι νόμος[m-dash]ἀθανάτων· οὗτος δὲ δῆ, φησὶν, ἄγει[m-dash]ἀπριάτας . . . ἠλάσατο τὰς βοῦς. cf. Leg. 4.714E–715A. schol. Aristid. or. 2.226 (3.408 Dindorf) (Ἡρακλῆς) τὰς τοῦ Γηρυόνου βόας οὔτε αἰτήσας οὔτε πριάμενος ἤλασεν. schol. Pind. Nem. 9.35a, vv. 1–4.

A' Νόμος ὁ πάντων βασιλεύς  
 θνατῶν τε καὶ ἀθανάτων  
 ἄγει δικαίων τὸ βιαιότατον  
 ὑπερτάτῃ χειρὶ τεκμαίρομαι

1 δοιά βοῶν Boeckh: διαβοῶν codd.  
 2 πρὸς Schroeder: δ' εἰς codd.  
 3 δεῖπνον Lehnus: δ' ὑπνόων τε codd.: δ' ὄπτων Snell δικαίων τὸ βιαιότατον schol. Pind., Aristid.: βιαιῶν τὸ δικαιότατον Plat. Gorg. 484B: δικαιούντα τὸ βιαιότατον Plat. Leg. 715A  
 5 <ἶδον> Schroeder: <κλύον> Snell

FRAGMENTS

“They put two  
 warm bodies of oxen  
 around the embers, and began roasting  
 the carcasses. Then I (heard?)  
 the cry of flesh and the  
 loud groaning of bones;  
 There was a long time on that occasion to see and  
 distinguish it.”

169a An Oxyrhynchus papyrus (1st–early 2nd cent. A.D.) gives parts of vv. 6–62. Plato, Gorgias. “And it seems to me that Pindar demonstrates just what I am saying in the poem where he says (vv. 1–2), and then continues (vv. 3–6) . . . when he drove off the cattle without paying for them.” Scholion on Aristides, Oration 2 (In Defense of Oratory). “He (sc. Heracles) drove off Geryon’s cattle without asking or paying for them.” For accounts of this labor of Heracles, see Diod. Sic. 4.15.3 and Apollodorus 2.5.8. From the time of Herodotus (cf. 3.38.4) the opening of this poem has been quoted in support of various contradictory positions and what exactly Pindar means by νόμος (“law,” “custom”) remains disputed.

Law, the king of all,  
 of mortals and immortals,  
 guides them as it justifies the utmost violence  
 with a sovereign hand. I bring as witness

## PINDAR

- 5 ἔργοισιν Ἡρακλέος  
 ἐπεὶ Γηρυόνα βόας  
 Κυκλώπειον ἐπὶ πρόθυρον Εὐρυσθέος  
 ἀνατεί τε] καὶ ἀπριάτας ἔλασεν,  
 -?? ] Διομήδεος ἵππους  
 10 -? μ]όναρχον Κ[ι]κόνων  
 παρὰ] Βιστονίδι λίμνα  
 χαλκοθώρ]ακος Ἐνυαλίου  
 ~~- ] ἔκπαγλον νιόν  
 ~~~ ] .ιαντα μέγαν  
 15 - οὐ κό]ρω ἀλλ' ἀρετᾶ.
 κρέσσον γ]ὰρ ἀρπαζομένων τεθνάμεν
 x χρη]μάτων ἢ κακὸν ἔμμεναι.
 --]εσελθὼν μέγα
 ~-]υκτὶ βίας ὁδόν
 20]ρε{ν}, λαβὼν δ' ἐν[α] φῶ[τ]α πεδά σ . []

8 suppl. Mette, Page

10-15 suppl. Lobel

16 suppl. Page, Lobel

17 suppl. Lobel: πρὸ χρη]μάτων Page

20 πεδάσα[ις] Snell: πεδά[ρ]σιον Lobel

FRAGMENTS

- the deeds of Heracles, 5
 for he drove Geryon's cattle
 to the Cyclopean portal of Eurystheus¹³
 without punishment or payment,
 Diomedes' mares
 . . . monarch of the Cicones¹⁴ 10
 by the Bistonian lake,¹⁵
 the awesome son
 of Enyalius¹⁶ with the bronze breastplate.
 great Ant. 1
 . . . not with excess, but with virtue.¹⁷ 15
 For it is better to die when possessions
 are being seized than to be a coward.
 having entered the great (palace?)
 . . . at night the way of force
 having taken one man¹⁸ . . . 20

13 In Mycenae, according to Apollodorus 2.5.8.

14 Diomedes is normally called king of the Bistones; the Cicones were a neighboring Thracian tribe to the east (cf. Hdt. 7.110 and Strabo 7 fr. 44).

15 Along the southern coast of Thrace.

16 A title of Ares. According to Apollodorus 2.5.8, Eurystheus was the son of Ares and Cyrene.

17 The schol. ad loc. gives οὐκ ἐπὶ ὕβρει, ἀλλ' ἀρετῆς ἕνεκα. τὸ γὰρ [τὰ ἑαυτοῦ μὴ προ]ίεσθαι ἀνδρείου (ἐστὶν) [] ἀλλ' οὐχ ὕβριστ[οῦ]. Ἡρα]κλῆς δ(ἐ) ἠδ[ί]κει [ἀφελό]μενος (suppl. Lobel). "Not with violence, but by virtue. For not disregarding one's possessions is the action of a brave man, not of a violent one. And Heracles was wrong to take (them) away."

18 Evidently one of the grooms (cf. Apollodorus 2.5.8); according to Diodorus 2.15.3, it was Diomedes himself.

φά[τναις] ἐν λιθίταις βάλ[υ—υ—
 ἵππο[ι |]έναν φρέ[ν υ—
 καί μ[ιν |]. ζον. ταχέως
 δ' ἀράβη[σε] δια[λ.]εύκων
 25 ὀστέ[ων] δοῦπος ἐ[ρ]<ε>κομένων.
 ὁ δ' ἄφ[αρ π]λεκτόν τε χαλκόν
 ὑπερη[. .] . ε τραπεζαν
 προβάτων ἀλυσιωτόν
 δι' ἐρκ[έ]ων, τείρε δὲ στερεῶ<ς>
 30 ἄλλαν [μ]ὲν σκέλος, ἄλλαν δὲ πᾶχ[υν,
 τὰν δὲ πρυμνὸν κεφαλᾶς
 ὀδ[ὰ]ξ ἀ[ύ]χένα φέροισαν.
 . ρ. μι[] δ' ὅμως ε[]σ' ὑπα . [.] . θυ. []με
 πικρο[τά]ταν κλάγεν ἀγγε[λία]ν
 35 ζαμενε[|] τυρανν[|]
 ποι[κί]λω[ν] ἐκ λεχέω[ν] ἀπέδ[ε]ύ[λος]
]ν καθε. [|]ς ρά . []
] . ιον κακ[|]
] . σν ἔ[|]
 (inter 39 et 40 quot vv. desint incertum)
 40 . νατ[|]ν. []
 Β' ἔμολε[.]αι παῖδα[υ—]
 Ἡρακλ[έ]ος εζα . [.] . [.]ν []
 τεταγμένον τουτά . [. . .]εκατ . []

he threw him into the stone mangers . . .
 the mares . . . mind(s)
 and him . . . quickly
 sounded forth the cracking
 of solid-white bones being broken. 25
 And he immediately . . . the chain
 with bronze links . . . the manger(s)
 of the horses¹⁹ Ep. 1
 through the stalls, and he soundly thrashed
 one mare carrying a leg in its teeth, 30
 another a forearm,
 and another the lower neck of the head.²⁰
 nevertheless . . .
 he shouted out the most bitter news 35
 raging . . . tyrant . . .
 without shoes from the elaborate bed²¹

 39
 40
 he came . . . the child . . . Str. 2
 of Heracles . . .
 having been ordained . . .

19 Actually “table(s) of the cattle.” Schol. ad loc. “meaning manger”; cf. Eustath. Il. 877.55 (ad 11.680): “Pindar . . . calls the mares of Diomedes ‘cattle’ and their manger a ‘table for cattle.’”

20 Lobel takes πρυμνόν as a noun in apposition to ἀύχένα, “neck, butt of the head.”

21 It is uncertain how many lines may be missing between 39 and 40.

PINDAR

45 Ἦρας ἐφετμαῖς· Σθενέλο[ι]ό μιν
 υἱὸς κέ[λ]ευσε<ν> μόνον
 ἄνευ συ[μμ]αχίας ἴμεν.
 καὶ Ἴόλαο[ς ἐ]ν ἑπταπύλοισι μένω[ν τε
 Θήβαις] Ἀμφιτρυώνι τε σᾶμα χέω[ν
 -??~]μιᾶ δ' ἐπὶ θήκα
 50]ν καλλικέρας
]άδις, οὓς οἱ
]ο~ στρατὸς οὐκ ἀέκ[ων
 (restant frustula vv. 53–62)

172 Schol. Eur. Andr. 796 οἱ μὲν πλείους Τελαμωνά φασι
 συστρατεῦσαι τῷ Ἡρακλεῖ ἐπὶ τὴν Ἴλιον, ὁ δὲ Πίνδαρος καὶ Πηλέα,
 παρ' οὗ ἔοικε τὴν ἱστορίαν Εὐριπίδης λαβεῖν· λέγει δὲ ὁ Πίνδαρος
 οὕτως·

Πηλέος ἀντιθέου
 μόχθοις νεότας ἐπέλαμψεν
 μυρίοις· πρῶτον μὲν Ἀλκμήνας σὺν υἱῷ
 Τρώιον ἄμ πεδίον,
 5 καὶ μετὰ ζωστήρας Ἀμαζόνος ἦλθεν,
 καὶ τὸν Ἰάσονος εὐδοξον πλόον ἐκτελέσαις
 εἴλε Μήδειαν ἐν Κόλχων δόμοις.

21-48 suppl. Lobel

47 τε suppl. Snell

2 μόχθοις νεότας Bergk: μόχοι νεωτάτοις M: μόχθοιν νεώτατ' A

FRAGMENTS

on the orders of Hera. The son of Sthlenelus²²
 commanded him to go alone, 45
 without any allies.

And Iolaus, remaining in seven-gated
 Thebes and erecting a tomb for Amphitryon²³ 45
 upon one tomb

... with beautiful horns 50

whom

army that was not unwilling

172 Scholion on Euripides, *Andromache* 796. “The majority say that
 Telamon fought with Heracles against Troy, but Pindar includes
 Peleus, from whom it seems that Euripides took the story. Pindar says
 the following”:

The youth of god-like Peleus
 shone forth with countless
 toils. He went first with Alcmene’s son
 to the Trojan plain,
 and then in pursuit of the Amazon’s belt, 5
 and, after completing Jason’s famous voyage,
 he seized Medea in the home of the Colchians.

22 Eurystheus.

23 Pindar says (*Pyth.* 9.80–82) that after cutting off Eurystheus’ head, Iolaus
 was buried in Amphitryon’s tomb.

PINDAR

179 Schol. Pind. Nem. 7.116 τὸ ποίημα ὑφάσματι παρέοικεν, ὡς καὶ αὐτὸς ἐν ἄλλοις·

... ὑφαίνω δ' Ἀμυθαισιν ποικῖλον ἄνδημα

180 Clem. Alex. strom. 1.10.49.1 (2.32 Stählin) Πινδάρου ... γράφοντος·

μὴ πρὸς ἅπαντας ἀναρρηῆσαι τὸν ἀχρεῖον λόγον·
ἔσθ' ὅτε πιστόταται σιγᾶς ὁδοί·
κέντρον δὲ μάχης ὁ κρατιστεύων λόγος

182 Aristid. or. 34.5 (2.238 Keil) καὶ πάλιν (Πίνδαρος) ὀρμηθεὶς ἐκ τῶν περὶ τῆς Ἐριφύλης λόγων·

ὦ πόποι, οἷ' ἀπατᾶται φροντὶς ἐπαμερίων
οὐκ ἰδυῖα

183 Strabo 9.5.5 Πίνδαρος μνησθεὶς τοῦ Φοίνικος·

ὃς Δολόπων ἄγαγε θρασὺν ὄμιλον σφενδονᾶσαι
ἵπποδάμων Δαναῶν βέλεσι πρόσφορον

1 ἀχρεῖον Boeckh: ἀρχαῖον Clemens

2 πιστόταται ... ὁδοί Bergk: πιστοτάταις ... ὁδοῖς Clemens: πιστοτάτα ... ὁδός Sylburg

FRAGMENTS

179 Scholion on Nem. 7.79. "He compares his poem to weaving, as he himself (says) in other places":

... I amweaving an elaborate headband
for the sons of Amythaon²⁴

180 Clement of Alexandria, Miscellanies. "As Pindar writes":

Do not blurt out a useless word in front of everybody;
there is a time when the ways of silence are surest,
whereas an overpowering word is a spur to battle.

182 Aristides, Oration 34 (Against Those Who Burlesque The Mysteries). "And again, taking off from what he says about Eriphyle, Pindar (exclaims)":

Alas, how the mind of men who live day by day is misled
when it does not know ...

183 Strabo, Geography of Greece. "After mentioning Phoenix, Pindar continues":

who led the host of the Dolopes,²⁵ bold at slinging,
an aid to the weapons of the horse-taming Danaans

24 Son of Cretheus (cf. Pyth. 4.126).

25 A Thessalian mountain tribe near Mt. Pindus. Cf. Hom. Il. 9.484 and Hdt. 7.132.

PINDAR

187 Plut. qu. conu. 2.10.1.643D τὰ δὲ Πινδαρικά (sc. συμπόσια)
βελτίω δῆπουθεν, ἐν οἷς

ἦρωες αἰδοίαν ἐμείγνυντ' ἀμφὶ τράπεζαν θαμά

τῷ κοινωνεῖν ἀπάντων ἀλλήλοις.

188 Strabo 14.1.28 λέγει δὲ Πίνδαρος καὶ Πολύμναστον τινα τῶν
περὶ τὴν μουσικὴν ἐλλογίμων'

φθέγμα μὲν πάγκοινον ἔγνωκας

Πολυμνάστου Κολοφωνίου ἀνδρός

191 Schol. Pind. Pyth. 2.128b τοιοῦτόν ἐστι καὶ τὸ ἐτέρωθι
λεγόμενον'

Αἰολεὺς ἔβαινε Δωρίαν κέλευθον ὕμνων

193 vit. Pind. Ambr. (1.2.18 Drachmann) καὶ γὰρ (Πίνδαρος) ἐν τῇ
τῶν Πυθίων ἐορτῇ ἐγεννήθη, ὡς αὐτὸς φησι'

πενταετηρὶς ἐορτά

βουπομπός, ἐν ᾧ πρῶτον εὐ-

νάσθην ἀγαπατὸς ὑπὸ σπαργάνοις

FRAGMENTS

187 Plutarch, Table-Talk. "Pindar's banquets are certainly better, in
which

the heroes often mingled around the venerable table
to share everything with each other."

188 Strabo, Geography of Greece. "Pindar speaks of a certain
Polymnastus among those famous for music":

you recognize the well-known song
of Polymnastus,²⁶ the man from Colophon

191 Scholion on Pyth. 2.69. "He says something similar elsewhere":

the Aeolian was traveling the Dorian road of hymns

193 The Ambrosian Life of Pindar. "For Pindar was born during the
Pythian festival, as he himself says":

the four-year festival
with its procession of oxen, during which I was first
put to bed as a beloved child in swaddling clothes

²⁶ A choral composer (c. 650 B.C.).

PINDAR

194 <ΘΗΒΑΙΟΣ>

Aristid. or. 28.57 (2.159 Keil) ἄκουε δὴ καὶ ἐτέρων·

κεκρότηται χρυσέα κρηπίς ἱεραῖσιν ἀοιδαῖς·
εἶα τειχίζωμεν ἤδη ποικίλον
κόσμον ἀυδάεντα λόγων

Ἡράκλεις, ταυτὶ μὲν οὐδὲ παντάπασιν ἀναίτια τοῖς ῥήμασιν, ἀλλ' ὁμῶς καὶ ἐπὶ τούτοις σεμνύνεται ὡς οὐδὲν ἀτιμότεροις τοῦ νέκταρος καὶ φησὶν ὅτι οὗτος μέντοι ὁ τῶν λόγων κόσμος

καὶ πολυκλείταν περ ἐοῖσαν ὁμῶς
5 Θήβαν ἔτι μᾶλλον ἐπασκήσει θεῶν
καὶ κατ' ἀνθρώπων ἀγνιάς

ὥσπερ οὐκ ἀρκοῦν, εἰ κατὰ ἀνθρώπους μόνον, ἀλλὰ καὶ τοὺς θεοὺς ἔτι μειζόνως τιμήσοντας δι' ἐκεῖνον τὴν τῶν Θηβαίων πόλιν εἰς τὸ λοιπόν.

195 Schol. Pind. Pyth. 4.25b εἰώθασι δὲ οὗτοι συμπλέκειν τὰ τῶν χωρῶν ἢ πόλεων καὶ τὰ τῶν ἡρωίδων ὀνόματα διακοινοποιοῦντες, οἷον·

E8
30 Εὐάρματε χρυσοχίτων ἱερώτατον
ἄγαλμα, Θήβα.

2 εἶα Bergk: εἰα Aac: οἶα codd.

FRAGMENTS

194 FOR THE THEBANS

Aristides, Oration 28 (Concerning a Passing Remark). "Listen to some more of Pindar":

A golden foundation has been wrought for holy songs.
Come, let us now construct an elaborate
adornment that speaks words . . .

Heracles! These words are in no way flawless, but nevertheless he prides himself on their being no less worthy than nectar, and he says that his adornment of words

will, although it is very famous,
exalt Thebes even more
throughout the dwelling places of gods and men.

As if it were not enough for it to be famous among men, but that the gods too would honor the city of the Thebans even more in the future because of him!"

195 Scholion on Pyth. 4.14. "They customarily mix the names of places or cities with those of their eponymous heroines and use them interchangeably, as

Thebe of the fine chariot and golden chiton,
holiest adornment.

PINDAR

τὸ μὲν γὰρ εὐάρματε τῆς πόλεως, τὸ δὲ χρυσοχίτων τῆς ἡρωίδος.

198a Chrysipp. π. ἀποφατικῶν fr. 180.2 (2.53 von Arnim) ἀληθὲς ἐ[λέχθη ὅπερ] λεχθείη ἂν οὕτως·

οὔτοι με ξένον
οὐδ' ἀδαήμονα Μοισᾶν ἐπαίδευσαν κλυταί
Θῆβαι

198b Athen. 2.15.41E καὶ Πίνδαρος·

μελιγαθὲς ἀμβρόσιον ὕδωρ
Τιφώσσας ἀπὸ καλλικράνου

κρήνη δ' ἐν Βοιωτία ἢ Τιφῶσσα· ἀφ' ἧς Ἀριστοφάνης (=Ar. Boeotus) φησὶ Τειρεσίαν πίνοντα διὰ γῆρας οὐχ ὑπομείναντα τὴν ψυχρότητα ἀποθανεῖν. cf. Strabo 9.2.27 Πίνδαρος δὲ καὶ Κηφισίδα καλεῖ ταύτην (sc. Κωπαΐδα; cf. Puth. 12.27)· παρατίθησι γοῦν τὴν Τιφῶσσαν κρήνην ὑπὸ τῷ Τιφωσσίῳ ὄρει ῥέουσιν πλησίον Ἀλιάρτου καὶ Ἀλαλκομενῶν, ἐν ᾗ τὸ Τειρεσίου μνήμα· αὐτοῦ δὲ καὶ τὸ τοῦ Τιλ[φωσίου Ἀπόλλω]νος ἱερόν.

199 Plut. vit. Lycurg. 21.3 (περὶ τῶν Λακεδαιμονίων) Πίνδαρος δὲ φησιν·

ἔνθα βουλαὶ γερόντων

FRAGMENTS

The epithet 'of the fine chariot' belongs to the city, '(of the) golden chiton' to the heroine."

198a Chrysippus, On Negation. "Truly spoken would be that which is said thus":

glorious Thebes taught me
to be no stranger to nor ignorant of
the Muses

198b Athenaeus, Scholars at Dinner. "And Pindar (says):

delightful as honey, ambrosial water
from the beautiful spring of Tilphossa.

Tilphossa is a spring in Boeotia, from which Aristophanes of Boeotia says Teiresias drank and died because his old age could not stand the cold."²⁷

199 Plutarch, Life of Lycurgus. "About the Lacedaemonians Pindar says":

there the counsels of elders

²⁷ Strabo, Geography of Greece 9.2.27 reports that Pindar located the spring near Lake Copais, where it flowed at the foot of Mt. Tilphossius near Haliartus and Alalcomenae, near which was Teiresias' tomb as well as the temple of Apollo Tilphossius.

PINDAR

καὶ νέων ἀνδρῶν ἀριστεύουσιν αἰχμαί,
καὶ χοροὶ καὶ Μοῖσα καὶ Ἀγλαΐα

201 Strabo 17.1.19 καὶ Μένδης, ὅπου τὸν Πᾶνα τιμᾶσι καὶ τῶν ζώων
τράγον· ὡς δὲ Πίνδαρος φησιν, οἱ τράγοι ἐνταῦθα γυναιζὶ μίγνυνται·

Αἰγυπτίαν Μένδητα, πὰρ κρημνὸν θαλάσσης
ἔσχατον Νείλου κέρασ, αἰγιβάται
ὅθι τράγοι γυναιζὶ μίσγονται

cf. Aristid. or. 36.112 (2.298 Keil) αὐτίκα Πινδάρῳ πεποιήται, ὅσπερ
μάλιστ' ἀληθείας ἀντέχεσθαι δοκεῖ τῶν ποιητῶν περὶ τὰς ἱστορίας,
καὶ οὐ πόρρωθεν, ἀλλ' ἐξ αὐτῶν τῶν τόπων καὶ οὗτος ὁ ἔλεγχος·
φησὶ γὰρ· Αἰγυπτίαν[μ-δαση]θαλάσσης· καίτοι οὔτε κρημνός ἐστίν
οὔδεις ἐκεῖ οὔτε θάλαττα προσηγεῖ, ἀλλ' ἐν πεδίῳ πολλῶ.

203 Zenob. 3.23 τὸν ἵππον ὁ Σκύθης· ἐπὶ τῶν κρύφα τινὸς ἐφιεμένων,
φανερῶς δὲ ἀπωθουμένων καὶ διαπτυόντων αὐτὸ ἢ παροιμία εἴρηται·
μαρτυρεῖ δὲ καὶ Πίνδαρος λέγων·

ἄνδρες θῆν τινες ἀκκιζόμενοι

1-3 om. Strabo codd. EF

1 ἄνδρες θῆν Schroeder: ἀνδρεθάν codd. | Σκύθαι post ἀκκιζόμενοι del.

Schroeder

6-7 suppl. Lobel

8-13 suppl. Lobel et Snell

FRAGMENTS

and the young men's spears prevail,
and choruses, the Muse, and Splendor²⁸

201 Strabo, Geography of Greece. "And Mendes, where they worship
Pan and, among animals, the he-goat; as Pindar says, the goats there
mate with women":

. . . Egyptian Mendes,²⁹ by the bank of the sea,
the end of the Nile's branch, where goat-mounting
he-goats mate with women.³⁰

203 Zenobius, Proverbs. "The proverb 'like a Scythian with a horse'
applies to those who secretly long for something which they openly
reject and scorn. Pindar confirms it when he says":

In truth, some men pretend

28 Aglaia, one of the Graces (cf. Ol. 14.13).

29 On the south side of Lake Tanais along an eastern branch of the Nile.
Aristides, Oration 36 (The Egyptian Discourse) credits Pindar with accuracy in
most matters, but criticizes his description of Mendes as lying by the bank of the
sea, when it is inland on a plain.

30 Herodotus 2.46 says that in the Egyptian language both the he-goat and
Pan are called Mendes. Aelian, On the Characteristics of Animals 7.19, in
discussing the lasciviousness of he-goats, mentions Pindar's apparent
astonishment at their mating with women.

PINDAR

νεκρὸν ἵππον στυγέοι-
 σι λόγῳ κείμενον ἐν φάει, κρυφᾷ δέ
 σκολιαῖς γένυσσιν ἀνδέρωντι πόδας ἠδὲ κεφαλάν

205 Stob. ecl. 3.11.18 (3.432 Wachsmuth-Henze) Πινδάρου·

Ἀρχὰ μεγάλας ἀρετᾶς,
 ὄνασσο' Ἀλάθεια, μὴ πταίσης ἐμάν
 σύνθεσιν τραχεῖ ποτὶ ψεύδει

207 Plut. consol. Apollon. 6.104A ἀνθρώπων γὰρ ὄντως θνητὰ μὲν
 καὶ ἐφήμερα . . . πάνθ' ἀπλῶς τὰ κατὰ τὸν βίον, ἅπερ “οὐκ ἔστι
 φυγεῖν βροτὸν οὐδ' ὑπαλύξαι” (Hom. M 327) τὸ παράπαν, ἀλλὰ (ὡς
 φησι Πίνδαρος)·

Ταρτάρου πυθμένα †πτίξεις ἀφανοῦς
 σφυρηλάτοις ἀνάγκαις

209 Stob. ecl. 2.1.21 (2.7 Wachsmuth-Henze) Πινδάρου· τοὺς
 φυσιολογοῦντας ἔφη Πίνδαρος·

ἀτελῆ σοφίας καρπὸν ὀρέπ(ειν)

2 κείμενον Wilamowitz: κτάμενον codd. | φαει Heyne: φασί codd.

1 πυθμένα πτίξεις pg, Planudes: πυθμένα πιέξεις Zbn: πυθμὴν πιέζει σ' D:
 ποθ' ἤξεις Wilamowitz

FRAGMENTS

in their speech to hate the dead horse
 lying in the open, but secretly
 with crooked jaws strip the skin from hooves and head.

205 Stobaeus, Anthology (On Truth). “By Pindar”:

Starting point for great achievement,
 Queen Truth, do not make my good faith
 stumble against rough falsehood.

207 Plutarch, Letter of Consolation to Apollonius. “For truly all
 things in men’s lives are mortal and transient, which ‘no mortal may
 flee or avoid’ (Il. 12.327) at all, but, as Pindar says”:

you will . . . the depths of invisible Tartarus
 by hammer-forged compulsions

209 Stobaeus, Anthology (On the Gods and Natural Philosophy
 Concerning the Heavens and the Universe). “Natural philosophers
 were said by Pindar”

to cull the unripe fruit of wisdom

PINDAR

210 Plut. de cohib. ira 8.457B χαλεπώτατοι δὲ (κατὰ Πίνδαρον)

ἄγαν φιλοτιμίαν μνώμενοι ἐν πόλεσιν ἄνδρες·
ιστᾶσιν ἄλγος ἐμφανές

211 Plut. de ser. num. vind. 19.562A ἄχρις ἂν ἐκχυθεῖσα (sc. κακία)
τοῖς πάθεσιν ἐμφανῆς γένηται (ὡς φησι Πίνδαρος)·

κακόφρονά τ' ἄμφαν(εν) πραπίδων καρπὸν

212 Plut. de inim. util. 10.91E πᾶσα φύσις ἀνθρώπου φέρει
φιλονικίαν καὶ ζηλοτυπίαν καὶ φθόνον (ὡς φησι Πίνδαρος),

κενεοφρόνων ἐταῖρον ἀνδρῶν

213 Maxim. Tyr. 12.1 (145.13 Hobein) σὺ μὲν, ὦ Πίνδαρε,
ἀμφοιβητεῖς πρὸς ἑαυτὸν περὶ ἀπάτης καὶ δίκης, παραβάλλον
χρυσὸν χαλκῷ;

πότερον δίκῃ τείχος ὕψιον
ἢ σκολιαῖς ἀπάταις ἀναβαίνει
ἐπιχθόνιον γένος ἀνδρῶν,
δίχα μοι νόος ἀτρέκειαν εἰπεῖν

2 ἰστᾶσιν CX3S2: ἢ στάσιν plerique

FRAGMENTS

210 Plutarch, On the Control of Anger. "But worst of all (according to Pindar) are"

men in cities too eager for ambition;
they cause manifest grief

211 Plutarch, On the Delays of Divine Vengeance. "Until vice pours forth and becomes manifest in the passions, as Pindar says":

it revealed the malicious fruit of the mind

212 The same, How to Profit by One's Enemies. "All human nature produces rivalry, jealousy, and envy, which Pindar calls the"

companion of empty-minded men

213 Maximus of Tyre, Philosophical Lectures. "Do you, O Pindar, dispute with yourself over deception and justice, comparing gold to bronze?"

Whether the earthly race of men
scales the higher wall through justice
or by crooked deceit
my mind is divided in telling precisely.

PINDAR

214 Plat. Rep. 1.331A τῷ δὲ μηδὲν ἑαυτῷ ἄδικον συνειδῶτι ἠδεῖα
ἐλπίς ἀεὶ πάρεστι καὶ ἀγαθὴ γηροτρόφος, ὡς καὶ Πίνδαρος λέγει.
χαριέντως γάρ τοι, ὦ Σώκρατες, τοῦτ' ἐκεῖνος εἶπεν, ὅτι ὅς ἂν
δικαίως καὶ ὀσίως τὸν βίον διαγάγη,

γλυκεῖά οἱ καρδίαν
ἀτάλλοισα γηροτρόφος συναορεῖ
Ἐλπίς, ἃ μάλιστα θνατῶν πολύστροφον γνώ-
μαν κυβερνᾷ

215ab [ΘΗΒΑΙΟΙΣ?]

215a P. Oxy. 2448 (26, 1961). cf. P. Oxy. 2449 (26, 1961) Πίνδ]αρός
φη[σιν | πατρί]δ' ἀρχαία[ν | χ]αίταν παρθέν[ου | το]ῦτο δὲ
διθυρα[μβῶδες (suppl. Lobel).

.] . [. . .] . [. . .] . . . [. . .]
ἄλλα δ' ἄλλοισιν νόμιμα, σφετέραν
δ' αἰνεῖ δίκαν ἀνδρῶν ἕκαστος.
γᾶιον, ὦ τάν, μή με κερτόμ[ει γόνον].
5 ἔστι μοι
πατρίδ' ἀρχαίαν κτενὶ Πιερίδ[ων
ᾧ]στε χαίταν παρθένου ξανθ[α ὤ (-)]?
.]ν[. .]εν γάρ, Ἄπολλον[
(restant frustula vv. 9–13)

4 suppl. Snell

FRAGMENTS

214 Plato, Republic. “Ever attendant upon the man who is conscious
of no wrong deed is ‘sweet hope,’ that ‘good nurse of old age,’ as
Pindar says. For beautifully, O Socrates, did he say that whoever lives
his life justly and piously,”

with him lives sweet Hope,
heart-fostering nurse of old age,
which most of all steers mortals’
much-veering judgment

215ab FOR THE THEBANS(?)

215a A papyrus (late 2nd–early 3d cent. A.D.)

.....
Customs vary among men, and each man
praises his own way.
Do not, good sir, criticize me for my earthly birth.
I can . . . 5
my ancient homeland with the comb of the Pierians
like a maiden’s blond hair³¹
. . . because, Apollo, . . .

31 A scholion on the papyrus, as restored by Lobel, appears to comment on
vv. 6–7: “Pindar says ‘ancient homeland, hair of a maiden’; this is dithyrambic.”

PINDAR

215b P. Oxy. 2448 (26, 1961)

(restant frustula vv. 1–6)

- 7 . . .]γαιγιν χθόν', ά[. χ]άριν
 άμ]φέπων χρυ[σο]π[λόκοις εϋδ]οξα Μοίσαις[
 νέ]μομαι παρά []
- 10 Παρ]νασσίδι [. .] . ο[. άκρο]τόμοι[ς]
 πέ]τραισι Κιρρα[] . . . γ
 πεδίων
 . . .] . . ν εϋκάρπ[ου χθον]ός ό[μ]φαλόν' οϋθ' ἴπ[-
 ποισι]γ άγαλλόμ[ενος
 (restant frustula vv. 14–19)

217 Clem. Alex. paedag. 3.72.1 (1.275 Stählin) Πίνδαρος:

γλυκύ τι κλεπτόμενον μέλημα Κύπριδος

220 Plut. qu. conu. 7.5.3.705F αἱ δὲ (sc. τοῦ Μουσειῦ ἢ θεάτρον ἡδοναί) παντὸς ὀψοποιῦ καὶ μυρεψοῦ δριμύτερα καὶ ποικιλώτερα φάρμακα <τὰ> τῶν μελῶν καὶ τῶν ῥυθμῶν καταχεόμενα τούτοις ἄγουσιν ἡμᾶς καὶ διαφθεῖρουσιν, αὐτῶν τρόπον τινὰ καταμαρτυροῦντας· τῶνδε γὰρ οὔτε[m-dash]μεταλλακτόν, ὡς Πίνδαρος ἔφη, τῶν ἐπὶ ταῖς τραπέζαις, ὅσος' άγλαά[m-dash]φέρουσιν.
 οὔτε τι μεμπτόν
 οὔτ' ὢν μεταλλακτόν, < . . . ? > ὅσ' άγλαά χθών
 πόντου τε ῥιπαὶ φέροισιν

2 μεταλλακτόν Amyot, Heyne: μεταλλάττων vel μετάλλαττων codd.

FRAGMENTS

215b Same papyrus

land . . . charm 7
 tending, famous, for the golden-tressed Muses
 I live beside . . .
 Parnassian . . . sheer 10
 rocks (of?) Cirrha . . . of plains
 navel of the fruitful earth; and not
 glorying in horses

217 Clement of Alexandria, The Schoolmaster. "Pindar (says)":

a sweet thing is Cypris³² concern when stolen³³

220 Plutarch, Table-Talk. "The pleasures of poetry and the theater capture and corrupt us by their profusion of charms consisting of melody and rhythm, charms more pungent and varied than those of any cook or perfumer, which in a way testify against themselves. Of all the things on the tables, as Pindar says,"

not to be blamed
 nor changed is anything . . . all that the splendid earth
 and waves of the sea produce

32 Aphrodite's.

33 Or concealed.

PINDAR

221 Sext. Emp. hyp. Pyrrh. 1.86 (1.23 Mutschmann) ὁ μὲν γὰρ Πίνδαρός φησιν·

<~> ἀελλοπόδων μὲν τιν' εὐφραίνουσιν ἵππων
τιμαὶ καὶ στέφανοι,
τοὺς δ' ἐν πολυχρύσοις θαλάμοις βιοτά·
τέρπεται δὲ καὶ τις ἐπ' οἴδμ' ἄλιον
5 ναὶ θοᾶ ἴδιαστείβων

222 Schol. Pind. Pyth. 4.410c ἀφθιτον δὲ αὐτὸ (sc. τὸ κῶας) εἶπε καθὸ χρυσοῦν ἦν· ὁ δὲ χρυσὸς ἀφθαρτος· καὶ ἡ Σαπφῶ <lacunam statuerunt Schneider et Boeckh> ὅτι

Διὸς παῖς ὁ χρυσός·
κεῖνον οὐ σῆς οὐδὲ κίς δάπτει,
βροτεᾶν ἴφρένα κράτιστον φρενῶν

quae verba Pindari non Sapphus esse ostendit Plut. ap. Proclum ad Hes. op. 430 (p. 149.4 Pertusi) τὸ δὲ ἄσηπτον ἐδήλωσεν εἰπὼν ἀκιώτατον· ὁ δὲ Πλούταρχος (fr. 65 Sandbach) ἐξηγήσατο τὴν αἰτίαν λέγων εἶναί τι θηρίδιον, ὃ καλεῖται κίς, διεσθίον τὰ ζύλα· τοῦτο καὶ Πίνδαρον οὕτω καλεῖν περὶ τοῦ χρυσοῦ λέγοντα· κεῖνον οὐ σῆς, οὐ κίς δάμναται, ὡς ἄσηπτον.

225 Schol. Pind. Ol. 2.42e πρὸ τῶν ἀγαθῶν τοῖς ἀνθρώποις τὰ κακά· ὅπερ καὶ ἐν ἑτέρῳ (-ροις v.l.) φησίν·

FRAGMENTS

221 Sextus Empiricus, Outlines of Pyrrhonism. "For Pindar says":

. . . honors and crowns won by horses
with storm-swift hooves delight one man,
living in halls rich with gold cheers others,
and many a man enjoys crossing over the sea-swell
in a swift ship 5

222 Scholion on Pyth. 4.230. "He called the fleece immortal because it was of gold, for gold is incorruptible. And Sappho³⁴ . . . that"

Gold is the child of Zeus;
neither moth nor weevil eats it
(the strongest . . . of mortal minds)³⁵

225 Scholion on Ol. 2.23. "Before good things come bad ones to men, just what he says in another poem":

34 Plutarch (fr. 65) quotes a variation of the second verse as Pindar's, not Sappho's.

35 The last line is hopelessly corrupt. As emended by Valckenaer and Boeckh it reads, δάμναται δὲ βροτεᾶν φρένα κάρτιστον κτεάνων ("but it, mightiest of possessions, overpowers the mortal mind").

PINDAR

ὅποταν θεὸς ἀνδρὶ χάρμα πέμψη,
πάρος μέλαιναν καρδίαν ἐστυφέλιξεν

226 Aristid. or. 34.5 (2.238 Keil) Πλάτων καὶ Πίνδαρος πολλαχῆ μὲν
καὶ ἄλλη σοφοί, καὶ δὴ καὶ κατὰ τόνδε τὸν λόγον οὐχ ἤκιστα, ὁ μὲν
οὕτως λέγων·

οὔτις ἐκὼν κακὸν εὔρετο

227 Clem. Alex. strom. 4.7.49.1 (2.270 Stählin) καὶ ὁ Πίνδαρος·

... νέων δὲ μέριμναι σὺν πόνοις εἰλισσόμεναι
δόξαν εὐρίσκοντι· λάμπει δὲ χρόνος
ἔργα μετ' αἰθέρ' <ἀερ>θέντα

228 Plut. an seni 1.783B εἰρημένον εὖ καὶ παθανῶς ὑπ' αὐτοῦ (sc.
Πινδάρου)·

τιθεμένων ἀγώνων πρόφασις
... ἀρετὰν ἐς αἰπὸν ἔβαλε σκότον

229 Schol. Pind. Ol. 8.92 καὶ ἀλλαγῶς·

νικώμενοι γὰρ ἄνδρες ἀγρυζία δέδενται·
οὐ φίλων ἐναντίον ἐλθεῖν

2 πάρος Nauck: προ(σ)μελαιναν codd. οὐ BEQ: καὶ NV: καὶ οὐδὲ C

3 Boeckh αἰθέρ' <ἀερ>θέντα: αἰθέρα λαμπευθέντα codd.

FRAGMENTS

whenever a god sends joy to a man,
he first strikes his heart with gloom

226 Aristides, Oration 34 (Against Those Who Burlesque the
Mysteries). "Plato and Pindar are wise in many respects, but not least
of all in the following regard; Pindar says this":

no one willingly wins evil

227 Clement of Alexandria, Miscellanies. "And Pindar (says)":

... the ambitions of the young, when exercised with
toil,
gain fame. And in time deeds shine forth,
lifted up to heaven

228 Plutarch, Whether an Old Man Should Engage in Public Affairs.
"A thing said well and convincingly by Pindar":

when contests are instituted, excuse
... casts excellence into sheer darkness

229 Scholion on Ol. 8.69. "And elsewhere":

for in defeat men are bound in silence;
(they cannot) come before their friends

PINDAR

231 Schol. Pind. Nem. 7.87 ὄλωσ ἀποδέχεται ὁ Πίνδαρος τὴν μετὰ
συνέσεως τόλμαν'

τόλμα τέ μιν ζαμενῆς καὶ σύνεσις πρόσκοπος
ἔσάωσεν

232 Plut. vit. Marcell. 29.5 ἀλλὰ γὰρ (κατὰ Πίνδαρον)

τὸ πεπρωμένον οὐ πῦρ, οὐ σιδάρεον σχήσει τεῖχος

233 Clem. Alex. paedag. 3.12.92.4 (1.286 Stählin) (κατὰ Πίνδαρον)

πιστὸν δ' ἀπίστοις οὐδέν

234 Plut. de tranq. an. 13.472C

<←ν> ὑφ' ἄρμασιν ἵππος,
ἐν δ' ἀρότρῳ βοῦς· παρὰ ναῦν δ' ἰθύει τάχιστα δελφίς,
κάπρῳ δὲ βουλεύοντα φόνον κύνᾳ χρή
τλάθυμον ἐξευρεῖν <ν...>

Plut. de virt. mor. 12.451D ὑφ' ἄρμασι γὰρ ἵππος, ὡς φησι Πίνδαρος.

1 ὑφ' Plut. 451D: ἐν Plut. 472C

FRAGMENTS

231 Scholion on Nem. 7.59. "Pindar wholly endorses courage with
understanding":

furious audacity and prescient intelligence
saved him

232 Plutarch, Life of Marcellus. "But (as Pindar says)":

what is fated neither fire nor wall of steel can hold
back

233 Clement of Alexandria, Pedagogy. "As Pindar says":

nothing is believable to the unbelieving³⁶

234 Plutarch, On Tranquillity of Mind.

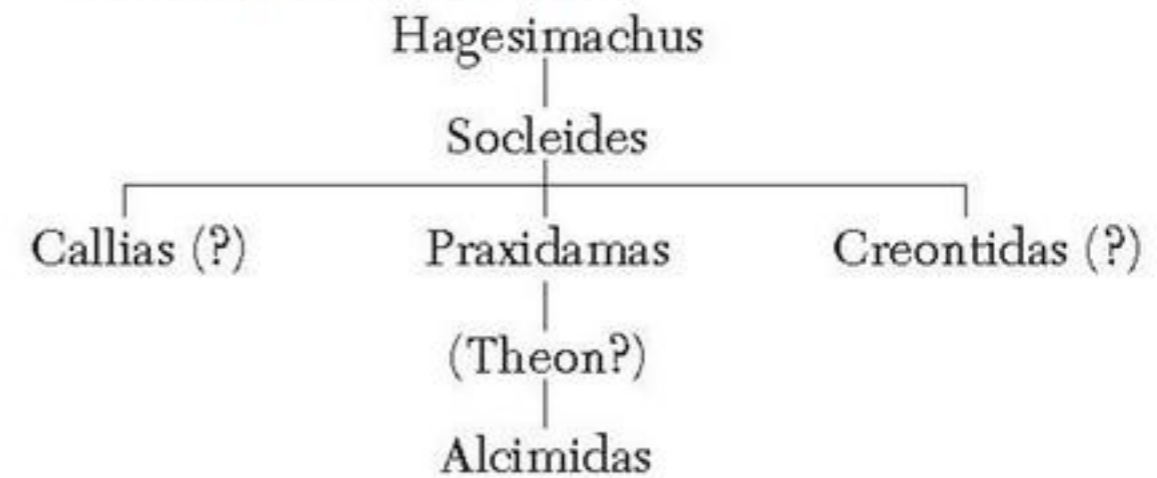
... horse yoked to chariot,
ox to plow; the dolphin speeds most swiftly by a ship;
but he who plans to slay a boar must seek out
a tenacious dog . . .

36 Or nothing is trustworthy to the distrustful.

APPENDIX

GENEALOGIES

The descendants of Hagesimachus (Nem. 6)
(a possible reconstruction after C. Carey,
"Prosopographica Pindarica,"
Classical Quarterly 39 [1989] 6–9)



The line of Aeoladas (Parth. 2)
(reconstruction of L. Lehnus, "Pindaro: il Dafneforico per
Agasicle," Bulletin of the Institute of Classical Studies 31 [1984] 85)

