

THE LOEB CLASSICAL LIBRARY

FOUNDED BY JAMES LOEB

EDITED BY

G. P. GOOLD

PREVIOUS EDITORS

T. E. PAGE

E. CAPPS

W. H. D. ROUSE

L. A. POST

E. H. WARMINGTON

GREEK LYRIC

IV

LCL 461

GREEK LYRIC
IV

BACCHYLIDES,
CORINNA, AND OTHERS

EDITED AND TRANSLATED BY
DAVID A. CAMPBELL



HARVARD UNIVERSITY PRESS
CAMBRIDGE, MASSACHUSETTS
LONDON, ENGLAND
1992

Copyright © 1992 by the President and Fellows
of Harvard College
All rights reserved

CONTENTS

Library of Congress Cataloging-in-Publication Data

Greek lyric / with an English translation by
David A. Campbell.

(The Loeb classical library)

Text in Greek with translation in English.

Includes index.

Bibliography.

Contents: v. 1. Sappho, Alcaeus — v. 2. Anacreon,
Anacreontea — v. 3. Stesichorus, Ibycus, Simonides,
and others — v. 4. Bacchylides, Corinna, and others.

1. Greek poetry. Greek poetry — Translations into
English. I. Campbell, David. II. Series.

PA3622.C3 1982 884'.01'08 82-178982

ISBN 0-674-99157-5 (v. 1)

ISBN 0-674-99158-3 (v. 2)

ISBN 0-674-99525-2 (v. 3)

ISBN 0-674-99508-2 (v. 4)

INTRODUCTION	1
SELECT BIBLIOGRAPHY	10
Myrtis	14
Corinna	
testimonia	18
text	26
Telesilla	
testimonia	70
text	78
Timocreon	
testimonia	84
text	88
Charixena	98
Bacchylides	
testimonia	100
Victory-Odes	114
Dithyrambs	208
Fragments	250

CONTENTS

Lamprocles	
testimonia	318
text	320
Cedeides	324
Sophocles	326
Diagoras	
testimonia	334
text	344
Ion of Chios	
testimonia	348
text	354
Praxilla	
testimonia	370
text	374
Euripides	382
COMPARATIVE	
NUMERATION	387
INDEXES	399

INTRODUCTION

THE poets who are included in this volume, with the probable exception of Corinna, wrote their poetry in the fifth century B.C. The earliest of them were younger contemporaries of Simonides, who lived until 468, and exact contemporaries of Aeschylus (525/4–456) and Pindar (518–438). Two of the most distinguished tragedians, Sophocles and Euripides, are represented by their lyric poems; and Old Comedy developed in the lifetime of Diagoras and Ion, both of whom were mentioned by Aristophanes.

CORINNA

Corinna's dates are disputed, and it is almost certain that her poetry belongs to the 3rd century B.C. Alexandrian scholars did not know her (unless they simply ignored her). She is not named or referred to by any writer before 50 B.C., perhaps not by any before the Augustan period (since the text of fr. 670, which may ascribe a commentary on her works to Alexander Polyhistor, is insecure): Propertius knows her (test. 5), Ovid is likely to have named his Corinna after her, Antipater of Thessalonica lists

INTRODUCTION

her in his epigram on nine Greek poetesses (fr. 667), and the scholars Habron and Tryphon seem familiar with her work (fr. 664). The *terminus ante quem* for her poems is 200 B.C. \pm 25 years, since they are spelled in the Boeotian orthography of that date.

The alternative view, that she was a contemporary of Pindar and that her poems were lost until c. 200 B.C., rests on very poor evidence, the anecdotes transmitted by Plutarch, Aelian and Pausanias (testt. 2–4). According to these, she had the better of him, either when she preached the importance of good judgement (test. 2) or when she actually defeated him in poetic competition (testt. 3–4). What is certain is that she referred to Pindar, calling him ‘son of Scopelinus’ (fr. 695A), and found fault with Myrtis ‘in that, a woman, she entered into competition with Pindar’ (664a; see also 688). But this by no means proves her to be contemporary with these two; later biographers predictably took the words that way, deducing a teacher-pupil relationship between Myrtis and Corinna (test. 1: cf. Myrtis test. 3). The tales of rivalry between Corinna and Pindar, whom she clearly admired, may go back to the fatuous interpretation of Pindar’s ‘Boeotian sow’ (*Ol.* 6. 89f.) as an insult to Corinna: if Pindar insulted her so, he must have had a reason; and since both were poets, she must have had the better of him in competition; compare the tales that Simonides competed against Lasus and against Aeschylus.

INTRODUCTION

The most that can be said in favour of the early dating is that Propertius seems to believe it, since he calls her *antiqua Corinna*, having alluded to Sappho in his previous couplet, and that Plutarch, who believes it, was a learned Boeotian.

Her home seems to have been Tanagra (fr. 655, test. 4), and her poems with the possible exception of the *Orestes* (fr. 690) tell Boeotian myths. Her five books (test. 1) may have been called *ἑρποῖα* (fr. 655–657), a mysterious term, perhaps to be linked with *εἶπω* and *ἐπέω* and explained as ‘Tales’ or ‘Narratives’ (D. L. Clayman, *Classical Quarterly* 72, 1978, 396 f.). Whether the other titles, *Boeotus*, *Seven against Thebes*, and so on, are to be identified with the *ἑρποῖα* and the ‘lyric nomes’ mentioned by the *Suda* (test. 1) is unclear. Our knowledge of her work is derived mainly from papyrus texts written in the first three centuries A.D. (fr. 654–655, 690–694).

TELESILLA

The *floruit* of Telesilla of Argos is set by Eusebius in or near the year 450 B.C. (test. 2), but we cannot say on what grounds the entry was based. The tale of her military prowess against Cleomenes of Sparta, improbable in itself, implies that she was a mature woman by 494 (test. 3 n.1); but it is likely that it was an Argive fabrication, designed to explain in part the obscure Delphic oracle which spoke of female

INTRODUCTION

defeating and driving out male and making the Argive women tear their cheeks in grief (test. 4). Maximus of Tyre said that Telesilla's poems roused the men of Argos to action (test. 5), and this suggests that some at least of her poetry was sung on public occasions. One of her poems was addressed to girls (717). She sang of Apollo and Artemis and perhaps of the marriage of Zeus and Hera, and she may have concentrated on local themes as Corinna did.

TIMOCREON

Timocreon of Ialysus in Rhodes is chiefly known as the composer of invective against Themistocles. Poem 727 may have been written in 479 or 478 before Pausanias and Leotychides fell into disgrace. Frr. 728–730 must be later than c. 471 when Themistocles had been ostracized and condemned. Timocreon medized in the Persian war (fr. 729), and an anecdote told about him by the late fifth century sophist Thrasymachus tells of a visit to the Persian court. He was a boxer and pentathlete with an athlete's reputation for gluttony (test. 2).

The symposium is the likely setting for his songs, and fr. 731 is in fact quoted as a *σκόλιον* or drinking-song. In 727 he uses the language and metre of choral lyric, perhaps because his invective begins in the manner of an encomium.

INTRODUCTION

BACCHYLIDES

Bacchylides like his uncle Simonides was born in the city of Iulis on the island of Ceos. His grandfather, Bacchylides, was an athlete (test. 1), and his father, Meidylyus or Meidon (testt. 1, 3), married Simonides' sister.

The dates of his birth and death are uncertain, but Severyns was probably correct to put his birth c. 518/517, so making him an exact contemporary of Pindar. The drinking-song for Alexander of Macedonia (fr. 20B) may have been written before 490, since its content suggests that author and addressee were young. The earliest datable epinician (13) belongs to 485 or at the latest 483; the latest (6, 7), to 452. Eusebius sets his *acme* in 468/7 (test. 4a), perhaps because Hiero's great Olympic victory, celebrated in poem 3, was won in 468. He offers a second date, 451/450 (test. 4b), which might originally have been posited as the date of his death. His third entry, under 431/430 (test. 4c) is puzzling, since we have no evidence that Bacchylides was alive after 452 or that he lived to be an old man.

Bacchylides wrote choral poetry of all types except the dirge, and his patrons belonged not only to his native Ceos and the nearby Aegina and Athens but to Sparta, Phlius, Thessaly, Macedonia and in the Greek West Metapontion and Syracuse. By far the most important was Hiero, tyrant of Syracuse, for whom he composed epinicians 5, 4 and

INTRODUCTION

3 in 476, 470 and 468 B.C. Hiero was also the patron of Pindar at this time, but it does not follow that the scholiasts were correct in seeing uncomplimentary reference to Bacchylides in Pindar's poems (testt. 8–10); perhaps a passage in the second *Olympian* (test. 8) has the strongest claim to be interpreted in this way, since the context is clearly the *σοφία* or skill of poets.

Little else is known of his life. He was exiled from Ceos for a time and lived in the Peloponnese (test. 6). Severyns assigned his poetic activity to three periods: the years c. 498 to c. 486, when he was given commissions in Thessaly, Macedonia and Aegina; the period of his maturity and greatest success c. 486 to c. 466, when he wrote for the Athenian democracy and later for Hiero in Sicily; and the final years, during which he composed the poems for Cean victors but also spent some ten years as an exile in the Peloponnese, where he wrote for Sparta and Phlius (and, we may now add with our improved knowledge of fr. 4, for Asine).

Only some hundred lines of his poetry were known from quotation when a papyrus find restored extensive portions of fourteen epinician odes and six dithyrambs; F. G. Kenyon's *editio princeps* appeared in 1897. Bacchylides' works were collected in nine books: epinicians, dithyrambs, paeans, hymns, prosodia, partheneia, hyporchemata, erotica and encomia. In the first century B.C. Didymus wrote a commentary on the epinicians (test. 11), and the

INTRODUCTION

Alexandrians Callimachus and Aristarchus are among scholars known to have expressed views about the classification of the poems (test. 11 n.1).

DIAGORAS OF MELOS

Diagoras must have been born in the first half of the fifth century, and it is possible that Eusebius' dates for his *floruit*, 482/481 and 468/467 (test. 2), were originally posited as the date of his birth. He seems to have left Melos for the Peloponnese, where he became the friend of the Mantinean Nicodorus, boxer and statesman; he wrote a poem for him and also an encomium of the Mantineans (see *P.M.G.* 738). By 423 (or at the latest 416) he was sufficiently well known in Athens for his sceptical view of Zeus to prompt a joke of Aristophanes in his *Clouds* (test. 4). Later he was accused in Athens of impiety for his mockery of the Eleusinian Mysteries, and he fled to Pellene in Achaëa to escape the death penalty; in the *Birds* of 414 B.C. (test. 5) Aristophanes referred to the decree by which he was outlawed, and it is likely that the decree belongs to the months immediately before the production, when the mutilation of the Hermae and the profanation of the Mysteries resulted in many prosecutions. No more is known of him, except that Pellene refused to hand him back to Athens. The Arab scholar Mubaššir (see test. 3 n.1) says that he lived for fifty-four years after the outbreak of the Peloponnesian

INTRODUCTION

War, but his chronology is jumbled and the figure fifty-four may in fact, as Jacoby argued, represent the gap between 468/7 (Eusebius' second date) and 415/4 (the year in which Diagoras was accused).

He is said to have composed dithyrambs (test. 4, Sextus Empiricus at *P.M.G.* 738) and a paeon (*Suda*, test. 1, in an anecdote explaining the origin of his atheism). Only two authentic fragments of his poetry remain (738), both from poems (encomia or epinicians?) for Peloponnesians. Later writers noted the contrast between the traditional piety of these lines and his reputation for atheism, and scholars, notably Woodbury and Winiarczyk, have argued that his atheism is the construct of a subsequent period.

ION OF CHIOS

Since Ion says he met Cimon on his arrival in Athens when 'still only a youth' (*παντάπασι μαιράκιον*: test. 3) and since the meeting can be dated c. 465 (Jacoby), the date of Ion's birth will be somewhere between 485 and 480. He produced his first tragedies in Athens in 451/448 (test. 1), took first prize on at least one occasion (testt. 1, 2) and came third in 428 (test. 1 n.3). Aristophanes' mention of him in the *Peace* (test. 2) suggests that he had died shortly before the performance of the comedy in the spring of 421.

INTRODUCTION

His versatility, which impressed Callimachus (test. 2 last n.), is indeed astonishing: in addition to his tragedies and satyr-plays he wrote elegiacs and lyric poetry of several kinds: dithyrambs (successfully produced in Athens: test. 2), paeans, hymns, drinking-songs and encomia. The epigrams attributed to him in the *Anthology* are spurious. His prose works included philosophical writing and the remarkable *Visits*, an account of his meetings with famous Athenians: Athenaeus 13. 606c–604d gives a long excerpt in which he paints an engaging picture of the 55-year-old Sophocles as a witty and flirtatious party-goer.

The third-century B.C. writer Baton of Sinope composed a monograph 'On Ion the poet' (see eleg. 31).

SELECT BIBLIOGRAPHY

- Barker, A. (ed.), *Greek Musical Writings*. Vol. i: *The Musician and His Art*, Cambridge 1984
- Bergk, T. *Poetae Lyrici Graeci*, vol. iii⁴, Leipzig 1882
- Blumenthal, A. von, *Ion von Chios. Die Reste seiner Werke*, Stuttgart 1939
- Bowra, C. M., *Greek Lyric Poetry from Alcman to Simonides*², Oxford 1961 (= *G.L.P.*)
- Burnett, A. P., *The Art of Bacchylides*, Cambridge, Mass., and London 1985
- Cambridge History of Classical Literature*, vol. i: *Greek Literature*, ed. P. E. Easterling and B. M. W. Knox, Cambridge 1985
- Campbell, D. A. *Greek Lyric Poetry: A Selection of Early Greek Lyric, Elegiac and Iambic Poetry*, London 1967 (repr. Bristol 1982); *The Golden Lyre: The Themes of the Greek Lyric Poets*, London 1983
- Diehl, E. *Anthologia Lyrica Graeca*, vol. ii², Leipzig 1942
- Dover, K. J., 'Ion of Chios: His Place in the History of Greek Literature', in *Chios: a Conference at the Homereion in Chios*, edited by Joan Boardman and C. E. Vaphopoulou-Richardson, Oxford 1986
- Edmonds, J. M. *Lyra Graeca*, vol. iii², London 1940
- Fränkel, H. *Early Greek Poetry and Philosophy*, trans. by M. Hadas and J. Willis, Oxford 1975
- Gerber, D. *Euterpe: An Anthology of Early Greek Lyric, Elegiac and Iambic Poetry*, Amsterdam 1970; *Lexicon in Bacchylidem*, Hildesheim 1984
- Jacoby, F., 'Some Remarks on Ion of Chios', *Classical Quarterly* (1947) 1–17
- Jebb, R. C., *Bacchylides: The Poems and Fragments*, Cambridge 1905
- Maehler, H., *Bacchylides: Lieder und Fragmente* (Griechisch und Deutsch), Berlin 1968; *Die Lieder des Bacchylides: Erster Teil, Die Siegeslieder*, Leiden 1982
- Page, D. L. *Corinna*, London 1953 (repr. 1963); *Poetae Melici Graeci*, Oxford 1962 (= *P.M.G.*: rev. ed. by M. Davies, vol. i, 1991); *Lyrica Graeca Selecta*, Oxford 1968 (= *L.G.S.*); *Supplementum Lyricis Graecis*, Oxford 1974 (= *S.L.G.*); *Epigrammata Selecta*, Oxford 1975; *Further Greek Epigrams*, Cambridge 1981 (= *F.G.E.*)
- Severyns, A., *Bacchylide: Essai Biographique*, Liège 1933
- Snell, B., and H. Maehler, *Bacchylidis Carmina cum fragmentis*¹⁰, Leipzig 1970
- West, M. L., 'Corinna', *Classical Quarterly* 20 (1970) 277–87; *Iambi et Elegi Graeci ante Alexandrum Cantati*, 2 vols., Oxford 1971 (= *I.E.G.*); *Studies in Early Greek Elegy and Iambus*, Berlin and New York 1974; *Greek Metre*, Oxford 1982; 'Ion of Chios', *Bulletin of the Institute of Classical Studies* 32 (1985) 71–78
- Winiarczyk, M., 'Diagoras von Melos—Wahrheit und Legende', *Eos* 67 (1979) 191–213, 68 (1980) 51–75; *Diagoras Melius, Theodoros Cyrenaeus*, Leipzig 1981
- Woodbury, L., 'The Date and Atheism of Diagoras of Melos', *Phoenix* 19 (1965) 178–211

GREEK LYRIC
BACCHYLIDES, CORINNA,
AND OTHERS

MYRTIS

TESTIMONIA VITAE ATQUE ARTIS

1 Plut. *Qu. Gr.* 40 (ii 357 Nachstädt-Sieveking-Titchener)
... ὡς Μυρτίς ἡ Ἀνθηδονία ποιήτρια μελῶν ιστό-
ρηκε.

2 *Sud.* K 2087 (iii 157 Adler)
Κορίννα . . . , μαθήτρια Μύρτιδος.

3 *Sud.* Π 1617 (iv 132 Adler)
Πίνδαρος . . . μαθητῆς δὲ Μυρτίδος γυναικός,
γεγονώς κατὰ τὴν ξε' Ὀλυμπιάδα . . .

4 *Anth. Pal.* 9. 26. 7s. = Antipater of Thessalonica xix 7s.
Gow-Page

... ἰδὲ γλυκυσσάα Μύρτιν,
πάσας ἀνάων ἐργατίδας σελίδων.

MYRTIS

LIFE AND WORK¹

1 Plutarch, *Greek Questions*²
... as Myrtis, the lyric poetess from Anthedon,³
has told.

¹ For the most important testimony see Corinna 664(a). Tatian, *Against the Greeks* 33 attributes to one Boiscus a bronze statue of Myrtis; on his veracity in these matters see A. Kalkmann, *Rh. Mus.* 42 (1887) 489 ff., D. L. Page, *Corinna* 73 n. 6. ² See fr. 716 below. ³ Coastal town of north Boeotia.

2 *Suda* (on Corinna)
She was the pupil of Myrtis.

3 *Suda* (on Pindar)
He was the pupil of Myrtis, a woman, and was
born in the 65th Olympiad (520/516 B.C.) . . .

4 *Palatine Anthology*: Antipater of Thessalonica (on nine poetesses)
... and sweet-voiced Myrtis; all craftswomen of
immortal pages.

716 P.M.G. Plut. Qu. Gr. 40 (ii 357 Nachstädt-Sieveking-Titchener)

τίς Εὐνοστος ἦρωσ ἐν Τανάγρα καὶ διὰ τίνα αἰτίαν τὸ ἄλσος αὐτοῦ γυναιξίν ἀνέμβατόν ἐστιν; Ἐλιεύς τοῦ Κηφισοῦ καὶ Σκιαδος Εὐνοστος ἦν υἱός, ὃ φασιν ὑπὸ νύμφης Εὐνόστας ἐκτραφέντι τοῦτο γενέσθαι τοῦνομα. καλὸς δ' ὢν καὶ δίκαιος οὐχ ἦττον ἦν σώφρων καὶ αὐστηρός. ἐρασθῆναι δ' αὐτοῦ λέγουσιν Ὅχναν, μίαν τῶν Κολωνοῦ θυγατέρων ἀνεψιῶν οὖσαν. ἐπεὶ δὲ πειρώσαν ὁ Εὐνοστος ἀπετρέψατο καὶ λοιδορήσας ἀπήλθεν εἰς τοὺς ἀδελφοὺς κατηγορήσων, ἔφθασεν ἡ παρθένος τοῦτο πράξασα κατ' ἐκείνου καὶ παρώξυνε τοὺς ἀδελφοὺς Ἐχεμον καὶ Λέοντα καὶ Βουκόλον ἀποκτείνειν τὸν Εὐνοστον ὡς πρὸς βίαν αὐτῇ συγγεγεννημένον. ἐκείνοι μὲν οὖν ἐνεδρεύσαντες ἀπέκτειναν τὸν νεανίσκον, ὁ δ' Ἐλιεύς ἐκείνους ἔδησεν. ἡ δ' Ὅχνη μεταμελομένη καὶ γέμουσα ταραχῆς, ἅμα μὲν αὐτὴν ἀπαλλάξαι θέλουσα τῆς διὰ τὸν ἔρωτα λύπης, ἅμα δ' οἰκτείρουσα τοὺς ἀδελφοὺς, ἐξήγγειλε πρὸς τὸν Ἐλιέα πᾶσαν τὴν ἀλήθειαν, ἐκείνος δὲ Κολωνῶ. Κολωνοῦ δὲ δικάσαντος οἱ μὲν ἀδελφοὶ τῆς Ὅχνης ἔφυγον, αὐτὴ δὲ κατεκρήμνισεν ἑαυτὴν, ὡς Μυρτίς ἢ Ἀνθηδονία ποιήτρια μελῶν ἰστόρηκε. τοῦ δ' Εὐνόστου τὸ ἥρων καὶ τὸ ἄλσος οὕτως ἀνέμβατον ἐτηρεῖτο καὶ ἀπροσπέλαστον γυναιξίν, ὥστε πολλὰκις σεισμῶν ἢ αὐχμῶν ἢ διοσημῶν ἄλλων γενομένων ἀναζητεῖν καὶ πολυπραγμονεῖν ἐπιμελῶς τοὺς Ταναγραίους μὴ λέληθε γυνὴ τῷ τόπῳ πλησιάσασα.

716 P.M.G. Plutarch, *Greek Questions*

Who was the hero Eunostus at Tanagra, and why are women forbidden to enter his grove?

Eunostus was the son of Elieus, son of Cephisus, and of Scias, and they say he got his name from the nymph Eunosta, who brought him up. Handsome and honourable, he was also chaste and strict. They say that his cousin, Ochna, one of Colonus' daughters, fell in love with him, but Eunostus rejected her advances and heaping abuse on her went off to denounce her to her brothers. The girl got there first, however, denounced him and urged her brothers, Echemus, Leon and Bucolus, to kill Eunostus, telling them that he had raped her. So they ambushed the boy and killed him, and Elieus put them in prison. Ochna now repented and was greatly upset: she wanted to be rid of the grief caused by her love, and she also felt pity for her brothers. So she told the whole truth to Elieus, who told Colonus. At his decree Ochna's brothers went into exile and she threw herself from a cliff, as Myrtis, the lyric poetess from Anthedon, has told. Women were so strictly prohibited from entering or approaching Eunostus' sanctuary and grove that often when there were earthquakes or droughts or other portents the people of Tanagra enquired with great diligence to discover whether a woman had approached the place without being seen.¹

¹ For Eunostus see A. Schachter, *Cults of Boeotia* i 222.

CORINNA

TESTIMONIA VITAE ATQUE ARTIS

1 *Sud.* K 2087 (iii 157s. Adler)

Κόριννα, Ἀχελωδοῦρου καὶ Προκατίας, Θηβαία ἢ Ταναγραία, μαθήτρια Μύρτιδος· ἐπωνόμαστο δὲ Μυῖα· λυρική. ἐνίκησε δὲ πεντάκις ὡς λόγος Πίνδαρον. ἔγραψε βιβλία εἴ και ἐπιγράμματα καὶ νόμους λυρικούς.

cf. K 2088, 2089

2 *Plut. glor. Athen.* 4. 347f–348a (ii 128 Nachstädt-Sieveking-Titchener)

ἡ δὲ Κόριννα τὸν Πίνδαρον, ὄντα νέον ἔτι καὶ τῇ λογιότητι σοβαρῶς χρώμενον, ἐνουθέτησεν ὡς ἄμουσον ὄντα μὴ ποιῶντα μύθους, ὃ τῆς ποιητικῆς ἔργον εἶναι συμβέβηκε, γλώσσας δὲ καὶ καταχρήσεις καὶ μεταφορὰς καὶ μέλη καὶ ῥυθμούς ἡδύσματα τοῖς πράγμασιν

CORINNA

BIOGRAPHY

1 *Suda*¹

Corinna, daughter of Acheloodorus and Procatia, from Thebes or Tanagra,² pupil of Myrtis; nick-named Myia, ‘Fly’³; lyric poetess; said to have defeated Pindar five times⁴; wrote five books⁵ and epigrams and lyric nomes.⁶

¹ There is confusion in the *Suda*, which lists also Corinna, a lyric poetess from Thespieae (cf. 674) or Corinth, and ‘a younger Corinna’, a lyric poetess from Thebes. ² See 655 fr. 1. ³ A Spartan poetess called Myia is attested, e.g. by the *Suda*; Clement of Alexandria 4. 19. 122. 4 lists four poetesses, Corinna, Telesilla, Myia and Sappho; Eustathius *Il.* 326. 43 gives five: Praxilla, Sappho, Corinna, Erinna, Charixena. ⁴ See test. 3. ⁵ See 657. ⁶ No epigrams survive, although 657 and 674 are hexameters; the nomes were probably her narrative poems.

CORINNA AND PINDAR¹

2 Plutarch, *On the Glory of Athens*²

When Pindar was still young and flaunting his eloquence, Corinna warned him that he was no poet: instead of introducing myths, the true business of poetry, he based his works on rare words, extensions of meaning, paraphrases, melodies and rhythms,

ὑποτιθέντα. σφόδρ' οὖν ὁ Πίνδαρος ἐπιστήσας τοῖς
λεγομένοις ἐποίησεν ἐκεῖνο τὸ μέλος (fr. 29 Snell)·

Ἴσμηνὸν ἢ χρυσαλάκατον Μελίαν
ἢ Κάδμον ἢ Σπαρτῶν ἱερὸν γένος ἀνδρῶν
<ἢ τὰν κυανάμπυκα Θήβαν>
ἢ τὸ πάντολμον σθένος Ἑρακλέος
ἢ τὰν <Διωνύσου πολυγαθέα τιμὰν> . . .

δειξαμένου δὲ τῇ Κορίνῃ γελάσασα ἐκείνη τῇ χειρὶ
δεῖν ἔφη σπεῖρειν ἀλλὰ μὴ ὄλω τῷ θυλάκῳ. τῷ γὰρ
ἔντι συγκεράσας καὶ συμφορήσας πανσπερμίαν τινα
μῦθων ὁ Πίνδαρος εἰς τὸ μέλος ἐξέχεεν.

3 Ael. V.H. 13. 25 (p. 163 Dilts)

Πίνδαρος ὁ ποιητὴς ἀγωνιζόμενος ἐν Θήβαις ἀμα-
θέσι περιπεσῶν ἀκροαταῖς ἠττήθη Κορίννης πεντάκις.
ἐλέγχων δὲ τὴν ἀμουσίαν αὐτῶν ὁ Πίνδαρος σὺν ἐκάλει
τὴν Κόρινναν.

4 Paus. 9. 22. 3 (iii 41 Rocha-Pereira)

Κορίννης δέ, ἡ μόνη δὴ <ἐν> Τανάγρα ἄσματα
ἐποίησε, ταύτης ἔστι μὲν μνήμα ἐν περιφανεί τῆς πό-
λεως, ἔστι δὲ ἐν τῷ γυμνασίῳ γραφῆς, ταινία τὴν κε-
φαλὴν <ῆ> Κόριννα ἀναδουμένη τῆς νίκης ἕνεκα ἦν
Πίνδαρον ἄσματι ἐνίκησεν ἐν Θήβαις. φαίνεται δέ μοι

all mere embellishment. Pindar took her advice to
heart with a vengeance and composed the famous
song, 'Shall we sing of Ismenus or gold-distaffed
Melia or Cadmus or the holy race of Sown Men or
dark-snooded Thebe or the all-daring might of Hera-
cles or the glorious honour of Dionysus . . .?' When
he showed it to Corinna, she laughed and said that
one should sow with the hand, not the whole sack.
For Pindar had in fact mixed together a jumbled
hotchpotch of myths and emptied it into his song.

¹ See also test. 1, fr. 664(a), 688, 695A; for the dubious worth of
the testimony see Introduction. ² Cf. Eustathius II. 327. 10,
metrical Life of Pindar (i 8 Drachmann) 9 ff.

3 Aelian, *Historical Miscellanies*¹

When the poet Pindar was competing in Thebes,
he encountered ignorant audiences and was
defeated five times by Corinna. By way of exposing
their lack of poetic judgement he called Corinna a
sow.²

¹ Cf. Themistius 27. 334. ² The anecdote is based on misin-
terpretation of Pindar *Ol.* 6. 89 f., 'to know whether we have truly
escaped the old insult, Boeotian sow'.

4 Pausanias, *Description of Greece*

The tomb of Corinna, the only lyric poet of
Tanagra, is in a conspicuous part of the city, and in
the gymnasium there is a painting of her tying her
hair back with a ribbon to mark the victory she won
over Pindar in Thebes with a lyric poem. In my

νικήσαι τῆς διαλέκτου τε ἔνεκα, ὅτι ἦδεν οὐ τῆ φωνῇ
τῆ Δωρίδι ὡσπερ ὁ Πίνδαρος, ἀλλὰ ὅποια συνήσειν
ἔμελλον Αἰολεῖς, καὶ ὅτι ἦν γυναικῶν <τῶν> τότε ἦδε
καλλίστη τὸ εἶδος, εἴ τι τῆ εἰκόني δεῖ τεκμαίρεσθαι.

5 Prop. 2. 3. 19ss.

et quantum Aeolio cum temptat carmina plectro,
par Aganippaeae ludere docta lyrae,
et sua cum antiquae committit scripta Corinnae,
carmina quae quivis non putat aequa suis.

6 Stat. *Silv.* 5. 3. 156ss. (p. 121 Marastoni)

tu pandere doctus
carmina Battiadae latebrasque Lycophronis atri
Sophronaque implicitum tenuisque arcana Corin-
nae.

view she defeated him partly because of her dialect, since she composed not in Doric like Pindar but in a dialect that Aeolians were likely to understand,¹ partly because she was the most beautiful woman of her day, if one may judge by the portrait.²

¹ Cf. schol. Dion. Thr. p. 469. 29 Hilgard, 'the Boeotian tongue which Corinna uses'. ² Tatian, *Against the Greeks* 33 speaks of a statue of C. by Silanion (4th c. B.C.); see Myrtis test. 1 n. 1. For the extant portrait see G. M. A. Richter, *The Portraits of the Greeks* i 144 with figs. 780–781.

VERDICT OF ANTIQUITY¹5 Propertius, *Elegies*

(not so much . . .)² as when she sets about singing with Aeolian plectrum,³ so skilled as to rival the Aganippean⁴ lyre, or when she matches her writings against the songs of ancient Corinna (which any judge reckons inferior to hers?).⁵

¹ See also fr. 667 and for scholarly activity on her poetry fr. 664, 670. Ovid must have named the Corinna of his *Amores* after her. ² P. is captivated less by his girl's good looks than by her skill as dancer, singer and poet. ³ I.e. sings Sappho's poems to her lyre accompaniment. ⁴ Aganippe was a spring of the Muses on Mt. Helicon. ⁵ Text and translation insecure.

6 Statius, *Silvae*

You¹ were skilled at expounding the songs of the Battiad,² the puzzles of dark Lycophron, complex Sophron and the mysteries³ of slim Corinna.

¹ Statius' father; see Ibyc. test. 14 with notes.

² Callimachus.

³ Result of the Boeotian orthography.

7 Comment. Melamp. seu Diomed. in Dion. Thrac. (p. 21 Hilgard)

γεγόνασι δὲ λυρικοὶ οἱ καὶ πραττόμενοι ἑννέα, ἃν τὰ ὀνόματά ἐστι ταῦτα· Ἀνακρέων, Ἀλκμάν, Ἀλκαῖος, Βακχυλίδης, Ἴβυκος, Πίνδαρος, Σπρσίχορος, Σιμωνίδης, Σαπφώ, καὶ δεκάτῃ Κόριννα.

7 Melampus or Diomedes on Dionysius of Thrace

The lyric poets on whom commentaries are written are nine in number: Anacreon, Alcman, Alcaeus, Bacchylides, Ibycus, Pindar, Stesichorus, Simonides, Sappho, and a tenth, Corinna.¹

¹ Cf. anon. in *Schol. Pind.* (i 11 Drachmann), 'some say Corinna also'; Tzetzes, *prol. Lycophr.* (p. 2 Scheer), *diff. poet.* (C.G.F. p. 34 Kaibel) includes her among the *lyrici*, Didymus (p. 395 Schmidt) does not.

CORINNA

FRAGMENTA

654 P. Berol. 284, prim. ed. Wilamowitz, *B.K.T.* v 2 (1907) 19ss.

(a) col. i

1 ε]υστέφανον 3]ἐπ' ἄκρυ 4]χορδᾶς
5] . ρῶντ' ὀρίων 6] . ν φοῦλον ὀνι- 9]ῆί
10 γ]ενέθλα·

12]εν [.] Κῶρει-

τες ἔκρου]ψαν δάθιο[ν θι]ᾶς
βρέφο]ς ἄντροι, λαθρά[δα]ν ἀγ-

15 κο]υλομείταο Κρόνω, τα-
νικά νιν κλέψε μάκρηα Ἴρια

μεγ]άλαν τ' [ἀ]θανάτων ἔσ-
ς] ἔλε τιμάν. τάδ' ἔμελψεμ·
μάκαρας δ' αὐτίκα Μῶση

20 φ]ερέμεν ψᾶφον ἕ[τ]αττον
κρ]ουφίαν κάλπιδας ἐν χρου-
σοφαῖς· τὸ δ' ἄμα πάντε[s] ὤρθεν·

πλίονας δ' εἶλε Κιθηρών·
τάχα δ' Ἑρμᾶς ἀνέφαν[έν]
25 νι|ν ἀούσας ἔρατᾶν ὡς
ἔ]λε νίκαν, στεφ[ά]νυσσιν

CORINNA

FRAGMENTS

Frr. 654–5 are papyrus finds; 656–63 are from titled poems, 664–89 from unidentified poems.

654 Berlin papyrus from Hermopolis, 2nd c. A.D.

(a) col. i

(THE CONTEST OF HELICON AND CITHAERON)

‘... well-garlanded¹ ... on the top ... lyre-strings ... (of) the mountains² ... tribe of (asses?) ... always ... family³ ... the Curetes hid the holy babe of the goddess in a cave without the knowledge of crooked-witted Cronus, when blessed Rhea stole him and won great honour from the immortals.’ That was his song; and at once the Muses instructed the blessed ones to put their secret voting-pebbles into the gold-shining urns; and they all rose together, and Cithaeron won the greater number; and Hermes promptly proclaimed with a shout that he had won his desired victory, and the blessed ones

¹ Of a goddess or city. The mountain Cithaeron is singing in a contest against Helicon; his song, almost at an end, tells how the infant Zeus, child of Cronus and Rhea, was hidden on Crete to save him from his father. ² The marginal scholion has ‘hunting’.

³ Scholion ‘snow’ opposite next line.

δ . .] ατώ . αν ἐκόσμιον
μάκα]ρες· τῶ δὲ νόος γεγάβι·

ὁ δὲ λο]ύπησι κά[θ]εκτος
30 χαλεπ]ήσων φελι[κ]ῶν ἐ-
σερύει] λιττάδα [π]έτραν,
δ] κεν δ' ὄ]ρο]ς· ὑκτρῶς
δ] ὠν οὐψ[ό]θεν εἶρι-
σέ [νιν ἐ]μ μου[ρι]άδεσσι λάυς·

36 ἀμ]βροσίας 38]ος μελ[ί]ων 40]ς ὄρουσεν
44s.]ιω φέγ-γος 45 μα]κάρων τῶ- 46]νίου-
τασάσα[47]δρεοσινεῖς 48s.]α Διὸς Μνα-
[μοσούνας τ'] 49]κώρη.

col. ii 11–12 marg. sin. coronis

schol. marg. dext. i 5 θηραν 11 χιουα ii 2 επικλη-
θησεσθαι

27 δ' ἐλατάων νιν Bolling 31, 34 suppl. Page, 48s. Croenert

col. ii

12 γ[13 Μω[σάων]ων 14 δῶ[ρ- ἐ]νέπας
15]μέλι 18 ὦτ[]ἀέλιος 19 θ]ουσίας
20s.]ο φιλα | ες δ' [23 ἰών[26 'Ασωπ[] ἐν
νομόν 30 τεῖν[ἐς μελ]άθρων 32 ἐμ πε[ιμονᾶν
33 ὦν Ἥγ]ιαναν γε]νέθλαν
Δεὺς[ἀ]γαθῶν
35 πατρο[ἐ]ς,

adorned him with garlands (of firs?), and his heart rejoiced; but the other, Helicon, gripped by cruel anguish, tore out a smooth rock, and the mountain (shuddered?); and (groaning?) pitifully he dashed it from on high into ten thousand stones; . . . immortal (?) . . . limbs (?)⁴ . . . (he) rushed . . . the light . . . of the blessed ones . . . daughters (of Zeus and Mnemosyne?) . . .⁵

⁴ Or 'songs'. ⁵ End of poem is indicated after 14 more fragmentary lines. Ten lines from the end the scholiast gives 'will be invoked'.

coll. ii–iv

(THE DAUGHTERS OF ASOPUS)

(Having the gifts of the Muses?) I tell¹ . . . in my song . . . like . . . the sun . . . sacrifices . . . dear² . . . I . . . Asopus (went) to his haunts . . . from your³ halls . . . into woe . . .

Of these (daughters) Zeus, (giver?) of good things, (took) his child Aegina . . . from her father's . . .⁴,

¹ The opening of a poem at least 145 lines long. A title is given in v. 12, perhaps 'Book X of the Tales'. ² Perhaps 'loving to blow' or 'loving the Dawn' (West). ³ The second person is puzzling, unless Asopus is apostrophised. ⁴ The text of the catalogue of Asopus' nine lost daughters is insecure and difficult to supplement e.g. at 34 f.; Zeus' other two victims were probably Thebe and perhaps Plataea.

ii 12 f. deletum, sscr. γ f[επολων tent. West 26 interpr.
West 34 δωρειρ ἀ] Wilamowitz

Κορκού[ραν δὲ κῆ Σαλαμίη-]
ν' εἶδ[' Εὐβοίαν ἐράνναν]

Ποτι[δάων κλέψε πα]τεῖρ,
Σιν[ώπαν δὲ Λατοῖδα]ς
40 Θέσ[πιαν τ' ἔ]στιν ἔχων·
τε[]ἔς
λο[]]

τ[οἶ δ' οὐ] τις]ον
45]σαφές· 46 θ[ās iii 5]αρα θιῶν

7 []as
[]ε] τίως
οὐ]ποκ' αὐτὸ[.]θων
10]α γὰρ θιάς[.]
εἰ]δήμων [. εἰ]δεῖ.

τᾶν δὲ πῆδω[ν τρίς μ]έν ἔχι
Δεὺς πατεῖ[ρ πάντων] βασιλεύς,
τρίς δὲ πόντ[ω γᾶμε] μέδων
15 Π[οτιδάων, τ]ᾶν δὲ δούιν
Φῶβος λέκτ[ρα] κρατοῦνι,

τᾶν δ' ἴαν Μή[ας] ἀγαθὸς
πῆς Ἑρμᾶς· οὐ[τ]ω γὰρ Ἑρως
κῆ Κούπρις πιθέταν, τίως
20 ἐν δόμῳ βάντας κρουφάδαν
κῶρας ἐννί' ἐλέσθη·

while Corcyra (and Salamis) and (lovely Euboea) (were stolen by) father Poseidon, and (Leto's son) is in possession of Sinope and Thespia . . .⁵

But to Asopus no one (was able to make the matter) clear, until⁶ . . .

' . . . (of) the gods . . . you⁷ . . . your . . . never . . . for . . . goddesses . . . happy soon.⁸ And of your daughters father Zeus, king of all, has three; and Poseidon, ruler of the sea, married three; and Phoebus is master of the beds of two of them, and of one Hermes, good son of Maia. For so did the pair Eros and the Cyprian persuade them, that they should go in secret to your house and take your nine daughters.

⁵ The catalogue will have ended in v. 41 f. with Tanagra, seized by Hermes; Paus. 9. 20. 2 says that Corinna made her a daughter of Asopus, and Tanagra was a cult centre of Hermes.

⁶ In the words which follow the seer Acraephen is prophesying to Asopus.

⁷ Supplied from the scholiast.

⁸ Perhaps a prediction that Asopus' wife Metope will be happy.

τῆ ποκ' εἰρώων γενέθλαν
 ἐσγεννάσουθ' εἰμ[ιθί]ων,
 κᾶσσουθη πι[ο]λου[σπ]εριές
 25 τ' ἀγείρω τ'· ἐς [μ]α[ν]τοσ[ο]ύνων
 τρίποδος ᾠτι[.].

τῶδε γέρας κ[εκράτειχ' ἰῶ]ν
 ἐς πεντείκο[ν]τα κρατερῶν
 ὁμήμων πέρ[οχο]ς προφά-
 30 τας σεμνῶν [ᾄδο]ύτων λαχῶν
 ἀψεύδιαν Ἄκ[ρη]φείν·

πράτοι [μὲν] γὰρ [ρ]ατ[ο]ῖδας
 δῶκ' Εὐωνοῦμοι τριπόδων
 ἐς ἰῶν [χρε]ισμῶς ἐνέπειν,
 35 τὸν δ' ἐς γᾶς βαλῶν Οὐριεὺς
 τιμὰ[ν] δεύτερος ἴσχεν,

πῆς [Ποτ]ιδάωνος· ἔπι-
 τ' Ὠα[ρ]ῶν ἄμὸς γενέτωρ
 γῆα[ν] φ[ᾶ]ν ἀππασάμενος·
 40 χῶ μὲν ᾠραν[ὸ]ν ἀμφέπει,
 τιμὰν δ' [ἔ]λλαχον οὔταν.

τῶνεκ' [εἶ τ' ἔγνω]ν ἐνέπω
 τ' ἀτ[ρ]έκ[ια]ν χρε[ι]σμολόγον·
 τοῦ δέ [νου]ρικέ τ' ἀ]θανάτυς
 45 κῆ λού[πας] ἄππαυε] φρένας
 δημόν[εσσ' ἔκου]ρεῶν·

One day they shall give birth to a race of heroes half-divine, and they shall be fruitful and ageless; so (I was instructed) from the oracular tripod.

This privilege I alone out of fifty strong brothers have obtained, preeminent spokesman of the holy sanctuary, gifted with truthfulness, I Acraephen⁹: for Euonymus was the first to whom Leto's son granted the utterance of oracles from his tripods; and Hyrieus, throwing him out of the land, was the second to obtain the honour, son of Poseidon; and then Orion, our father, having regained his own land; and he now dwells in the sky, and (I obtained) this honour. Therefore (I came to know well) and I utter oracular truth; do you then yield to the immortals and make your heart cease from grief, since you are father-in-law to gods.'

⁹ Eponymous hero of Acraephia, town near Apollo's sanctuary on Mt. Ptoios; for the uncertainty of the reading see A. Schachter, *Cults of Boeotia* i 61 ff.

± 26 ἐδιδάχθην suppl. Croenert	27 suppl. West, 29
Lobel	31 ἀκρηφ<ν>εἶν (adiect.) Lobel
Jurenka	45 e.g. West
	42 suppl.

ὦς ἔφα [μάντις] π[ε]ράγεις·
 τὸν δ' Ἄ[σωπὸς ἀσ]πασίως
 δεξιῶς ἐ[φαιψάμ]ενος
 50 δάκρου τ' [ἰκτάλ]ων προβαλ[ὼν]
 ὦδ' ἀμίψ[ατο φ]ωνῆ·

iv 2 φωρ[4 βεβείλ[5 ἀπιθα[6 τεοῦς δ[
 7 φάδο[μ]η 8 παύομ[η 10 τέκν[12 πανθ[
 13 εν θια[14 διὰ νι[15 ταιω[16 ἔδν[17 δάσω[
 20 τειν λαῦς [21 τόσον ἔφα σ [22 Πάρνεις
 ἀντ- 23 φάδοῦ ἑ τε θ[24 κ]αδείαν τρ[
 25 κείνο τεοῦς 26 τοух . . ε[29 στέργω τ' ἀ[
 31 Κίθηρῶν[ν] [32 ἡτίως [.] [33 Πλειάδ[δ
 34 μειδέ[37 θουμο[38 ἐν πολ[39 κῆ γὰρ[
 40 δ' εἰς κ[41 κῆ Κίθ[42 Πλάτη[α 43 δ' ἄγετ' ὦ[
 44 κλᾶρος· ι[45 τῦς πλ[46 Πάρνε[48 θανοντ[
 49 Πάρνε[50 φιλούρ[51 ὄς ποκε[52 μαντ[

schol. marg. dext. ii 26 ες 32 πημονα 35 εκ 43 ταυδ'
 ουτ<ι>ς 46 μεχρι iii 7 σεαι 8 εντισδε 9 ουποτ'
 11 ηδη 19 τεους 20 ες 22 ται 23 εκγεννα-
 σουται 25 ηρωεκ 34 εκ 39 ανακτησαιμ'ς 44 εικε
 45 γ[αμνηθεις | [] ηρη του γη | [μυ]ντος
 iv 23 φάδομή Wilamowitz

(b) eiusdem pap. fragmenta incerti loci

1. 2 δημον[3 δευτ[4 βείλων[τη
 2. 3 ὦδε δ[

3 schol. marg. dext. 1 ἀγρι]ελαια, πα[ρ] 'Ο]μηρωι 2 αψα

4. 4] πόρεν φ[6] ἄειτι

So spoke the reverend prophet, and Asopus happily grasped him by his right hand and shedding tears from his eyes answered him thus: '... (theft?) ... (it is my wish?) ... (not unpersuasive?) ...; and of you ... I am glad ... I cease (grieving) ... my children ... all ... (goddesses?) ... through ... (of them?) ...; wedding-gifts I shall give ... (for your peoples?) ...'

So much he said; ... Parnes¹⁰ (spoke in turn) ... : 'Pleasures¹¹ ... connection by marriage ... that ... of you ... fortune ... I am content ... Cithaeron¹² ... (them) responsible ... Pleiad(s) ... nor ... heart ... into much(?) ... for ... was ... and Cithaeron ... Plataea¹³ ... is brought(?) ... the lot¹⁴ ... to the ... Parnes ... having died ... Parnes ... (he) who once ... seer ...¹⁵

¹⁰ Mountain between Boeotia and Attica.

¹¹ Or 'I take pleasure'.

¹² The Boeotian mountain; see Paus. 9. 3. 1.
¹³ Daughter of Asopus (Paus. loc. cit.). ¹⁴ See fr. 677. ¹⁵ Three verses are needed to complete the stanza, and probably several more stanzas to complete the tale introduced by 'who once'.

(b) (scraps of the same papyrus)

... god(s) ... second (?) ... (they) wish ... and thus ... wild olive¹ ... suddenly ... gave ... (storm) blows ...

¹ Scholiast's explanation of φουλία = φυλία (cf. *Od.* 5. 478) (Wilamowitz)

655 P.Oxy. 2370, prim. ed. Lobel

- fr. 1 (a) Ἰ'Α[πο]λλώνιος
 (b) εἴ' Ἄρεις
- ἐπί με Τερψιχόρα [καλῆ
 καλὰ φεροί' αἴσομ[έναν
 Ταναγρίδεσσι λευκοπέπλος,
 μέγα δ' ἐμῆς γέγ[αθε πόλις
 5 λιγουροκω[τί]λυ[ς ἐνοπήσ.
 ὅτι γὰρ μεγαλ[.]
 ψευδ[.]σ[.] ἀδομε[
 .] ω γῆαν εὐρού[χορον .
 λόγια δ' †ἐπ'† πατέρω[ν
 10 κοσμίσασα †φιδιο[
 παρθ[έ]νυσι κατά[ρχομη .
 πο]λλά μὲν Καφ[ισὸν ἰών-
 γ' ἀρχ]αγὸν κόσμη[εισα λόγν]ς,
 πολλά δ' Ὀρί[ωνα] μέγαν
 15 κῆ πευτε[ικοντ'] οὐσιβίας
 πῆδα[ς οὐς νού]μφησι μυγ[ί]ς
 τέκετο, κῆ] Λιβοῦαν κ[αλάν
 .] .] θησ[
 φρίω κόραν .]
 20 καλὰ φιδεῖν αρ[
 γ]ῆαν ἄν τίκτ[
 .] .] τέκετο τυ[

cf. Heph. *Ench.* 16. 3 (p. 56s. Consbruch) (ἐν τοῖς Κορώνης), schol. A (p. 164)

655 Oxyrhynchus papyrus (c. 200 A.D.)

(TALES)¹fr. 1 . . . Apollonius²; or Ares³

Terpsichore summons me to sing fine tales for the white-robed women of Tanagra; and greatly does the city rejoice in my clear-coaxing utterances: for whatever . . . great . . . false . . . the spacious earth; and having adorned (with my art?) stories from our fathers' time I begin them for the girls: often I adorned our ancestor Cephisus⁴ with my words, often great Orion and the fifty sons of high strength⁵ whom (he fathered) by intercourse with the nymphs, (and fair) Libya⁶ . . . (I shall tell of?) the girl . . . (things) fine to see . . . earth, whom . . . bore . . . fathered . . .

¹ Perhaps the beginning of Book 1: see West, *C.Q.* 20 (1970) 283. Vv. 2-5 and 15 are ascribed to Corinna by Hephaestion.

² Part of introductory material with mention of the scholar Apollonius?

³ An alternative title?

⁴ Boeotian river-god.

⁵ Mentioned also in fr. 654. ⁶ The nymph from whom Cadmus, founder of Thebes, was descended?

fr. 1. 1 suppl. West	2 κ. γέροια Heph. cod. A	καλαγέρεια cod. I
εἰσομένα codd.	4 ἐμῆ codd.	5 -λαῖς codd.
8 π[ο]λυτα ed. pr.	9 εν sscr. π pap.	ἐς Lobel
7[ε]ρπω Page	10 -ασ' ἰδίο[ι] λόγοι tent. Lloyd-Jones	12s. suppl. ed.
pr., Page 17 tent. West	19 ex φρίων corr. pap.	

GREEK LYRIC

- fr. 2 1 π]αρθένυ τ[2]η ἔρουσιμ[βροτ- 3]ας
 δαφν[
 fr. 4 3 τ' ἐφίδον [4 βάρβαρον κ[
 6 βᾶς δὲ Οὐριε[ύς 6s. ἔσ|σείλκουσε, ν[
 fr. 2. 2 tent. West

FEROION α'

656 Anton. Lib. 25 (*Myth. Gr.* ii 1. 103 Martini)

Μητιόχη καὶ Μενίππη. ἱστορεῖ Νικάνδρος Ἑπεριουμένων δ'
 καὶ Κόρινα φεροίων α' (γροίων α' cod.).

(FEROION ?) ε'

657 Heph. *Ench.* 2. 3 (p. 9 Consbruch) (περὶ συνεκφωνή-
 σεως)

... ἢ δύο βραχεῖαι εἰς μίαν βραχεῖαν (sc. παραλαμβάνονται)
 ... ἔστι μέντοι καὶ ἐν ἔπει, ὡς παρὰ Κορίνην ἐν τῷ πέμπτῳ
 ἢ διανεκῶς εὔδεις; οὐ μὰν πάρος ἦθα, Κόρινα,
 <οὐπναλέα>

cf. Choerob. ad loc. (p. 211 C.) τινὲς δὲ φασὶν ἐν δευτέρῳ, κρείττον δὲ
 ἔστιν ἐν πέμπτῳ.

διανεκῶς (ἢ del.) Bergk 2 suppl. Hermann

CORINNA

fr. 2 ... girls ... (mortal-saving?) ... laurel ...

fr. 4 ... I¹ saw ... foreign ... and Hyrieus, having
 come ..., dragged (him) out ...

¹ Or 'they'.

TALES: BOOK 1

656 Antoninus Liberalis, *Collection of Metamorphoses*

'Metioche and Menippe'¹: told by Nicander in Book 4 of
 his *Transformations* and by Corinna in Book 1 of her *Tales*.

¹ Daughters of Orion who in time of plague saved their city
 Orchomenus by sacrificing themselves; Persephone and Hades
 turned them into comets, and they were worshipped at
 Orchomenus under the title Coronides. Cf. *Ov. Met.* 13. 685 ff.

BOOK 5 (of *Tales*?)

657 Hephæstion, *Handbook on Metres* (on synizesis)

... or two short syllables are run together to give one
 short ...: this occurs even in a hexameter, as in Corinna in
 Book 5¹:

Are you asleep for ever? In time past, Corinna,
 you were not (a lie-abad),

¹ In book 2 according to some' (Choeroboscus ad loc.).

ΒΟΙΩΤΟΣ

658 Hdn. π. μον. λέξ. α 11 (ii 917 Lentz)

παρὰ δὲ τῶ ποιητῆ (Ποσειδάων)· παρὰ μέντοι Βοιωτοῖς Ποτει-
δάων τραπέντος τοῦ σ εἰς τ. Κόριννα Βοιωτοί·

τοῦ δὲ μάκαρ Κρονίδη, τοῦ Ποτειδάωνι φάναξ Βοιωτέ

Wilamowitz: τοῖδε μάκαρ Κρονίδη· τοῦ Ποτειδάωνος ἄναξ Βοίωτε codd.

ΕΠΤΑ ΕΠΙ ΘΕΙΒΗΣ

659 Ap. Dysc. Pron. 119b (i 93 Schneider)

Δαριεῖς ἕμεις . . . Αἰολεῖς ἕμεις . . . Βοιωτοὶ μετὰ διφθόγγου
τοῦ ου·

οἕμεις δὲ κομισθέντες,

Κόριννα Ἐπτ' ἐπὶ Θήβας.

ΕΥΩΝΟΥΜΙΗ

660 Ap. Dysc. Pron. 136b (i 107 Schneider)

Αἰολεῖς (τῆν 'ἔς') μετὰ τοῦ Ϝ κατὰ πᾶσαν πτῶσιν καὶ γένος
. . . ἁμοίως καὶ Βοιωτοί· Κόριννα Εὐωνυμίας·

πῆδα Ϝὸν θέλωσα φίλης
ἀγκάλησ' ἐλέσθη.

1 Boeckh: πῆδεγον cod. 2 ἀγκάλησιν? Page (ut evadat pherecr.)
Boeckh: ἐλήσθη cod.

¹ Interpretation of *Euonymias* uncertain; for Euonymus the prophet (son of Cephisus and father of Aulis) see fr. 654 col. iii. ² Cf. Sa. 164, Alem. 103.

ΒΟΕΟΥΤΣ

658 Herodian, *On Anomalous Words*

In Homer (the form is Poseidaon), but in the Boeotians it is Poseidaon with the s changed to t: cf. Corinna in her *Boeotus*:

you, blessed son of Cronus, you, lord Boeotus
(fathered by?) Poseidon¹ . . .

¹ Text, metre and interpretation uncertain: Boeotus was son of Poseidon, Poseidon and Zeus were sons of Cronus. See also fr. 670, 671.

THE SEVEN AGAINST THEBES¹659 Apollonius Dyscolus, *Pronouns*

The Dorian form of ἡμεῖς, 'you' (pl.), is ἕμεις, the Aeolic ἕμεις; the Boeotian has the diphthong ου:

and you, having been brought² . . .

So Corinna in her *Seven against Thebes*.

¹ Cf. 692 fr. 5-7.

² From Argos to Thebes?

DAUGHTERS OF EUONYMUS¹660 Apollonius Dyscolus, *Pronouns* (on ζς, 'his', 'her' etc.)

The Aeolians have the form with digamma (Ϝς) in all cases and genders²; . . . so do the Boeotians: cf. Corinna in her *Daughters of Euonymus*:

wishing to take her son in her loving arms.

FIOAAOΞ

661 Ap. Dysc. Pron. 113b (i 88 Schneider)

διὰ τοῦ ε ἢ νῶε παρὰ Ἀντιμάχῳ (fr. 50 Wyss) . . . καὶ
τοῦ τε νῶε

ἐν Ἰολάῳ Κόριννα.

ΚΑΤΑΠΛΟΤΞ

662 Ap. Dysc. Pron. 98bc (i 77 Schneider)

εἰς· αὐτῆ ἀκόλουθος Δωρικῆ τῆ τεοῦς. ἢ συνεχῶς καὶ Κόριννα
ἐχρήσατο· ἐν Κατάπλω·

νίκασ' ὄν μεγαλοσθενεῖς
Ἰαρίων χώραν τ' ἀπ' εἰοῦς
πᾶσαν ἀνούμηεν.

i Hermann: νίκασ' ὁ μ. cod.

663 Ap. Dysc. Pron. 105b (i 82 Schneider)

λέγεται δὲ καὶ τῶν (sc. ἢ σοί) . . . τίθεται παρὰ Κορίνη καὶ
ἐπ' αἰτιατικῆς ἐν Κατάπλω·

οὐ γὰρ τὶν ὁ φθονερός
†δαιμωτ†

ἀντὶ τοῦ σέ, καὶ σαφές ὡς κατ' ἐναλλαγὴν πτώσεως.

2 δαιμῶν' (= ζημιούται) ci. Edmonds, δήμων Ahrens

IOLAUS

661 Apollonius Dyscolus, *Pronouns*

The pronoun νῶ (1st pers. dual) has the form νῶε in Antimachus; so Corinna in her *Iolaus* :

and you . . . us two¹¹ Or 'both you and we two'.VOYAGE HOME¹662 Apollonius Dyscolus, *Pronouns*

The form εἰοῦς, 'of him(self)', corresponds to the Doric τεοῦς, 'of you'. Corinna used it often, e.g. in her *Voyage Home* :

whom² mighty Orion conquered, and named³ all
the land after himself.

¹ Orion's voyage?² Text uncertain.³ Perhaps 'was for naming'.663 Apollonius Dyscolus, *Pronouns* (on σοί, dative, 'to you')

The form τῶν is also found . . . Corinna has it in the accusative case too in her *Voyage Home* :

for this envious man does not (harm?) you,
where τῶν stands for σέ and there is clearly an interchange
of cases.

664 Ap. Dysc. Pron. 64b–65a (i 51 Schneider)

Βοιωτοὶ <ἰών>, ὡς μὲν Τρύφων . . . ὡς δὲ ἔνιοι, ὧν ἔστιν ὁ
 "Ἄβρων, θέμα ἐστίν, ὃ συζύγως οἱ αὐτοὶ φασί, τῇ μὲν ἐγών τὴν ἰών,
 <τῇ δὲ ἐγώνη τὴν ἰώνει>, εἶγε τὸ παρὰ Δωριεῦσιν ἡ εἰς εἰ μετα-
 βάλλεται, τῇ δ' ἐγώνγα τὴν ἰώνγα. Κόριννα·

(a) μέμφομη δὲ κῆ λιγουράν
 Μουρτιδ' ἰώνγ' ὅτι βανά φου-
 σ' ἔβα Πινδάρου πὸτ ἔριν,

καὶ ἔτι

(b) ἰώνει δ' εἰρώων ἀρετὰς
 χεῖρωάδων

cf. Hdn. π. μον. λέξ. a 18 (ii 924 Lentz) τὸ γὰρ παρὰ Κορίνη βανά . . .
 ἴδιον θέμα Βοιωτῶν τασσόμενον ἀντὶ τοῦ γυνή; Hsch. B 184, 187

(a) 3 Wilamowitz: Πινδαριου cod. Π. post ὅτι transp. West

665 Anton. Lib. 10 (*Myth. Gr.* ii 1. 80 Martini)

Μινυάδες· ἱστορεῖ Νικάνδρος Ἑτεροιομένων δ' καὶ Κόριννα.

666 Ap. Dysc. Pron. 95bc (i 74 Schneider)

ἀλλὰ μὴν καὶ τῇ ἐμοῦς Δωρίῳ (sc. σύζυγος) ἢ τεοῦς . . . καὶ
 ἔτι Κόριννα·

περὶ τεοῦς Ἑρμᾶς πὸτ Ἄρεα
 πουκτεύει

1 Wilamowitz: ποτ ἀρ' εἰνα cod.

664 Apollonius Dyscolus, *Pronouns* (on ἐγώ, ἴ')

The Boeotians use ἰών, according to Tryphon¹ . . . ; but according to some, Habron² among them, ἰών is a primary form, used by the same writers conjointly, ἰών with ἐγών, ἰώνει with ἐγώνη, if the Dorian η is altered to εἰ, and ἰώνγα with ἐγώνγα. So Corinna:

(a) and I find fault also with clear-voiced Myrtis³ in that, a woman, she entered into competition with Pindar;

and again,

(b) but I for my part (sing of) the excellences of heroes and heroines.

¹ Grammarian of Augustan period.

² Grammarian, 1st c. A.D.

³ The Boeotian poetess; see above, p. 14.

665 Antoninus Liberalis, *Collection of Metamorphoses*

The Daughters of Minyas¹: told by Nicander in book 4 of his *Transformations* and by Corinna.

¹ Reluctant worshippers of Dionysus, whose fate resembled that of Agave and her sisters in Eur. *Bacchae*. Minyas was founder of Orchomenus.

666 Apollonius Dyscolus, *Pronouns* (on ἐμοῦ, 'of me')

Indeed side by side with the Dorian ἐμοῦς (= ἐμοῦ)¹ stands τεοῦς (= σοῦ), 'of you' . . . : cf. also Corinna:

for your sake² Hermes boxes against Ares.

¹ See fr. 682.

² Tanagra's? See fr. 654 col. ii p. 31 n. 5.

667 *Anth. Pal.* 9.26.5s. = Antipater of Thessalonica xix 5s.
Gow-Page

καὶ σέ, Κόριννα,
θοῦρων Ἀθηναίης ἀσπίδα μελψαμέναν.

668 [Plut.] *Mus.* 14. 1136b (p. 117 Lasserre, vi 3. 12
Ziegler)

ἡ δὲ Κόριννα καὶ διδασχθῆναι φησι τὸν Ἀπόλλω ὑπ' Ἀθηναῖας
αὐλεῖν.

669 Prisc. *Inst. Gramm.* i 36 (ii 27s. Keil)

(Aeoli) enim *θυγάτηρ* dicunt pro *θυγάτηρ*, *ου* corripientes,
vel magis *υ* sono *υ* soliti sunt pronuntiare; ideoque ascri-
bunt *ο*, non ut diphthongum faciant, sed ut sonum *υ* Aeoli-
cum ostendant, ut

καλλιχώρα χθονὸς Οὐρίας θυγάτειρ

670 Schol. Ap. Rhod. 1. 551a (p. 47 Wendel)

Ἀρμενίδας δὲ ἐν τοῖς Θηβαϊκοῖς (*F.Gr.H.* 378 F1) Ἀμφικτύ-
ονος υἱὸν Ἴτωνον ἐν Θεσσαλίᾳ γεννηθῆναι, ἀφ' οὗ Ἴτων πόλις καὶ
Ἴτωνις Ἀθηναῖ. μέμνηται καὶ Ἀλέξανδρος ἐν τῷ α' τῶν Κορίνθης
ὑπομνημάτων (*F.Gr.H.* 273 F 97).

τῶν Κορίνθης cod. L, Καρικῶν cod. P ἐν τῷ α' τῶν Καρικῶν ὑπο-
μνημάτων, Κορίνθης ὑπομνησθεῖς ci. Crönert

667 *Palatine Anthology*: Antipater of Thessalonica (on
nine poetesses)

... and you, Corinna, who sang of Athena's warlike
shield.

668 'Plutarch', *On Music*

Corinna actually says that Apollo was taught by
Athena to play the pipes.

669 Priscian, *Grammar*

The Aeolians say *θυγάτηρ* instead of *θυγάτηρ*,
'daughter', keeping the *ου* short; or rather they pronounce
Greek *υ* with the sound of Latin *u*, and that is why they
add the *ο*: not to make a diphthong, but to indicate the
Aeolic sound of *υ*; e.g.

daughter of Hyria,¹ land of fair dances.

¹ Place in Boeotia; the daughter is Antiope (Hes. fr. 181 M.-W.,
Steph. Byz. s.v. Ἴπρία).

670 Scholiast on Apollonius of Rhodes

Armenidas¹ in his *Theban History* says Itonus,
Amphictyon's son, was born in Thessaly, and that the city
of Iton and Itonian Athena were named after him. This is
mentioned also by Alexander² in Book 1 of his commen-
taries on Corinna.³

¹ 5th c. B.C. ² Polyhistor, historian, 1st c. B.C. ³ Text
insecure: with Crönert's reading, 'Alexander in Book 1 of his
Carian History, quoting Corinna'.

671 Schol. Ap. Rhod. 3 1177–87a (p. 250s. Wendel)

Ἦγυγίας δὲ τὰς Θήβας ἀπὸ Ἦγύγου τοῦ βασιλεύσαντος αὐ-
τῶν. Κόριννα δὲ τὸν Ἦγυγον Βοιωτοῦ υἱόν. ἀπὸ τούτου δὲ καὶ τῶν
Θηβῶν πύλαι.

672 Schol. Eur. *Phoen.* 26 (i 251 Schwartz)

τινὲς δὲ καὶ τὴν μητέρα αὐτῷ (sc. τῷ Οἰδίποδι) φασὺν ἀνηρη-
σθαι. ἀνελεῖν δὲ αὐτὸν οὐ μόνον τὴν Σφίγγα ἀλλὰ καὶ τὴν Τευμη-
σίαν ἀλώπεκα, ὡς Κόριννα.

673 Schol. Nicand. *Ther.* 15 (p. 5 Keil, p. 41 Crugnola)

οἱ δὲ πλείους Ταναγραῖον εἶναι φασὶ τὸν Ἦρίωνα. Κόριννα δὲ
εὐσεβέστατον λέγει αὐτὸν καὶ ἐπελθόντα πολλοὺς τόπους ἡμερῶσαι
καὶ καθαρίσαι ἀπὸ θηρίων.

cf. Parthen. 20 (*Myth. Gr.* ii 35s. Sakalowski)

674 Gramm. anon. ed. Egenolff, *Philol.* 59 (1900) 249

τὸ δὲ Θέσπεια ὁ Ἦρος διὰ τῆς εἰ διφθόγγου γράφει τῷ τῶν προ-
παροξυτόνων κανόνι. ὁ δὲ Ἡρωδιανὸς ἐν τῇ Ὀμηρικῇ προσῳδίᾳ
(cf. i 280, ii 520 Lentz) διὰ τοῦ ι γράφει, ἐπειδὴ γὰρ εὐρηται ἡ πι
συλλαβὴ συνεσταλμένη, ὡς παρὰ Κόριννη·

Θέσπεια καλλιγένεθλε φιλόξενε μωσοφίλειτε.

cf. Steph. Byz. s.v. Θέσπεια (i 310 Meineke), schol. A Hom. *Il.* 2. 498
(i 292 Erbse), Eust. *Il.* 266. 6 (i 406 Van der Valk), *Epim. Hom.* i
212 Dyck, *Anecd. Par.* iii 137 Cramer

μωσοφίλητε cod.

671 Scholiast on Apollonius of Rhodes

Thebes is called Ogygian after Ogygus who ruled over
it. Corinna makes Ogygus the son of Boeotus. From him
came also the gates of Thebes.

672 Scholiast on Euripides, *Phoenician Women*

Some say also that Oedipus' mother was killed by him;
and that he killed not only the Sphinx but also the Teumes-
sian fox¹; so Corinna.

¹ Teumessus was a Boeotian village. In the usual version Cephalus
killed the fox to oblige Amphitryon.

673 Scholiast on Nicander, *Poisonous Bites and their Antidotes*

Most authorities say that Orion was from Tanagra.
Corinna calls him most pious and says he visited many
places,¹ reclaiming the land and clearing it of wild beasts.

¹ E.g. Chios, according to Parthenius.

674 Anonymous grammarian

Thespeia is written with the diphthong εἰ by Orus¹ in
accordance with the rule for proparoxytones²; but Hero-
dian in his *Homeric Prosody* writes it with the ι, since the
syllable πι is found shortened, as in Corinna:

Thespeia of the beautiful offspring, lover of
strangers, loved by the Muses.³

¹ Orthographer, c. 450 A.D.

² Words with acute accent on 3rd
last syllable.

³ It is close to Mt. Helicon; for the sanctuary of
the Muses see A. Schachter, *Cults of Boeotia* ii 150 ff.

675 Heph. *Ench.* 16. 3 (p. 57 Consrubch)

ὁμοίως δὲ καὶ ἐπὶ τῶν γλυκωνείων τοιαῦτα σχήματα παραλαμβάνεται, αἷον ἐν τοῖς Κορίννης (fr. 655 i 2–5). ὡδε καὶ τὸδε (fr. 655 i 15). ἔτι δὲ καὶ πλείω αὐτῆ κέχρηται σχήμασιν·

- (a) δάρατος ὡστ' ἐπ' ἴππω
 (b) κατὰ μὲν βριμούμενοι
 (c) πόλιν δ' ἔπραθ' ὁ μὲν προφανείς
 (d) γλουκοῦ δέ τις ἄδων†
 (e) πελέκεσσι δονίτη

cf. schol. A. (p. 164 Consrubch)

(a) δούρ-, ἐφ' codd. (b) κάρτα ci. Hermann (d) δὲ τῷς ἄδων ci. Ahrens, Croenert (e) δονείται codd.

676 *Epim. Hom. (Anecd. Oxon.* i 172 Cramer; cf. i 160)

συνεπιπίπτει δὲ ἡ ἐς καὶ ἄλλη Βοιωτικῇ προθέσει τῇ ἐξ·

- (a) ἐς Μωσάων

ἀντὶ τοῦ ἐκ Μωσάων· ἂν δὲ φωνῆεν ἐπιφέρηται, διὰ δύο σα·

- (b) ἐσσάρχη πιτολέμω

(a) Μωσάων cod. (b) Ahrens: ἐσσ' Ἀρχιπιτολέμου cod.

677 Ap. *Dysc. Pron.* 96a (i 75 Schneider)

τεῦς . . . ἐστὶ δὲ καὶ Βοιωτικῶν δηλον ὡς·

τεῦς γὰρ ὁ κλάρος.

675 Hephæstion, *Handbook of Metres*

Similarly such forms occur in glyconics,¹ e.g. in Corinna's (fr. 655 i 2–5, 15); and she uses still more forms:

- (a) on a plank as if on a horse²
 (b) snorting at . . .
 (c) and he appearing³ sacked the city
 (d) and (singing to them?) sweetly
 (e) is shaken by axes

¹ The term embraces choriambic dimeters and pherecrateans; analysis of (b)–(e) is difficult. ² Cf. *Od.* 5. 371. ³ Or 'conspicuous'.

676 *Homeric Parsings*

The preposition ἐς ('into') is identical with another, the Boeotian form of ἐξ ('out of'):

- (a) out of the Muses,

where ἐς is for ἐκ; but if a vowel follows, it has the form ἐσσ·

- (b) begins war¹

¹ Ascribed to Corinna like other examples of Boeotian usage, 677, 679.

677 Apollonius Dyscolus, *Pronouns*

τεῦς (= σοῦ, 'of you') . . . is clearly Boeotian also:

for yours is the lot.¹

¹ Maas suggested that the words belong to 654 iv 43 f.: see p. 35.

GREEK LYRIC

678 Ap. Dysc. *Pron.* 122b (i 96 Schneider)

Αιολεῖς ἡμέων . . . οὐμίων Βοιωτοί·

τὸ δέ τις οὐμίων ἀκουσάτω,

Κόριννα.

οιμίων cod., corr. Bergk, Bechtel

679 Ap. Dysc. *Pron.* 121c (i 95 Schneider)

ἁμῶν· . . . ὁμοίως Βοιωτοί

ἁμίλων,

ἐπὶ δὲ τῆς κτητικῆς ἁμῶν·

ἁμῶν δόμων

680 Schol. T Hom. *Il.* 17. 197b (iv 366s. Erbse)

γηράς· ἀποκοπή τοῦ γηράσας, ὡς ὑποφθάς, ἐπιπλώς. καὶ Κόριννα·

βροντάς

ἀντὶ τοῦ βροντήσας.

681 Ap. Dysc. *Pron.* 106b (i 82 Schneider)

ἔστι καὶ ἡ

ἔν

ἀπὸ τῆς τεῖν παρὰ Ἀντιμάχῳ (fr. 92 Wyss) καὶ Κορίννη, ἐπ' αἰτιατικῆς (Bekker: ἐπὶ δοτικῆς cod.) ἔσθ' ὅτε παραλαμβανομένη.

CORINNA

678 Apollonius Dyscolus, *Pronouns* (on ἡμῶν, 'of you')

The Aeolians have ἡμέων (Alc. 391). The Boeotians have οὐμίων; cf. Corinna,

and let men hear this from you.

679 Apollonius Dyscolus, *Pronouns* (on ἡμῶν, 'of us')

Similarly the Boeotians have ἁμίλων,

of us,

and for the possessive pronoun ἁμῶν:

of our houses

680 Scholiast on *Iliad* 17. 197 (γηράς, 'having grown old')

A shortened form of γηράσας; so ὑποφθάς (*Il.* 7. 144), and ἐπιπλώς (*Il.* 6. 291) and Corinna's βροντάς,

having thundered,

for βροντήσας.

681 Apollonius Dyscolus, *Pronouns*

There is also a form ἐν,

to him,

modelled on τεῖν, 'to you', in Antimachus and Corinna; it is sometimes used as an accusative.¹

¹ As well as a dative.

682 Ap. Dysc. *Pron.* 95a (i 74 Schneider)

ἦ

ἔμοῦς

κοινή οὔσα Συρακουσίων καὶ Βοιωτῶν, καθὸ καὶ Κόριννα καὶ Ἐπίχαρμος (fr. 144 Kaibel) ἐχρήσαντο, πρὸς ἐνίων ἐδόκει <μᾶλλον> καταρθῶσθαι τῆς δίχα τοῦ s προφερομένης.

683 Choerob. in Theodos. *Can.* (i 80 Gaisford) = *Anecd. Gr.* iii 1381 Bekker (Hdn. i 44, ii 742 Lentz)

θράνουξ,

θράνουκος, ἐπὶ τοῦ θρόνου παρὰ Κορίννη.

684 Theodos. π. κλισ. τῶν εἰς -ων βαρυτόνων: *Excerpta Hdn.* p. 18 Hilgard

τὸ Λάδων ὑπὸ Ἀντιμάχου (fr. 34 Wyss) διὰ τοῦ ω κλίνεται . . . ἢ μέντοι Κόριννα διὰ τοῦ ντ τὴν κλίσην ἐποιήσατο τῷ λόγῳ τῶν μετοχικῶν, οἶον

Λάδουτος δονακοτρόφω

cf. Choerob. i 75 = *Anecd. Gr.* iii 1393 Bekker (Hdn. ii 729 Lentz), ubi Νέδ- pro Λάδ-

Gaisford: -οστρόφου cod.

685 Hsch. T 1123 (iv 164 Schmidt)

τόνθων·

παρὰ Κορίννη. ἐπὶ νωτιαίου (νοτιβίου cod.) κρέως τὸ ὄνομα.

682 Apollonius Dyscolus, *Pronouns*

The form ἐμοῦς (= ἐμοῦ),

of me,

being common to the Syracusans and the Boeotians inasmuch as it was used by both Corinna and Epicharmus, seemed to some to be more correct than the form without the s.

683 Choeroboscus, *On the Canons of Theodosius*

θράνουξ, gen. θράνουκος, is used in the sense of θρόνος,

chair,

by Corinna.

684 Theodosius, *On the Declension of Barytone Words in -ων*

The word Λάδων, 'Ladon', is declined by Antimachus with the ω (i.e. gen. Λάδωνος) . . . ; but Corinna declined it with ντ like participles (i.e. gen. Λάδουτος), e.g.

of Ladon,¹ nurse of reeds

¹ Earlier name of the Theban river Ismenus (Paus. 9. 10. 6).

685 Hesychius, *Lexicon*

τόνθων, in Corinna,

chine-meat;

the word refers to the flesh from the back of an animal.

686 Athen. 4. 174f (i 392 Kaibel)

τούτοις δὲ καὶ οἱ Κᾶρες χρῶνται ἐν τοῖς θρήνοις, εἰ μὴ ἄρα καὶ ἡ
Καρία Φοινίκη ἐκαλεῖτο, ὡς παρὰ Κορίννη καὶ Βακχυλίδη (fr. 40
Snell) ἔστιν εὐρεῖν.

687 Heraclid. Miles. fr. 26 (p. 59 Cohn) (Eust. *Od.* 1654.
24; cf. *Il.* 824. 28, *Anecd. Oxon.* i 62 Cramer)

οὕτω δὲ καὶ φράζω φράσσω, τὸ λέγω. ἐκείθεν Κόρινα ἢ μελο-
ποιὸς

φράττω

ἔφη ἐν δυοῖ τ Βοιωτικῶς.

688 Schol. Ar. *Ach.* 720 (p. 95 Wilson)

ἀγοράζειν· ἐν ἀγορᾷ διατρίβειν, Ἀττικῶς. ἔθεν καὶ ἡ Κόρινα
ἐπιτιμᾷ (Geel: ἐπι Γ, ἔστι Ε) τῷ Πινδάρῳ ἀττικίζοντι (Geel: τοῦ
Πινδάρου Ἀττικιστί ΕΓ), ἐπεὶ ἐν τῷ πρώτῳ τῶν Παρθενίων ἐχρή-
σατο τῇ λέξει (fr. 94d Snell).

689 Phrynich. *Ecl.* 280 (p. 90 Fischer)

ψίεθος μερὸς ἕλος· ἀμαρτάνουσιν οἱ διὰ τοῦ ε λέγοντες, ἀδόκι-
μον γάρ. καὶ Κόρινα·

†τὸν ὑάλινον παῖδα θήσεις†

cf. Hsch. Θ 556 (ii 322 Latte) θήσω· αἰτήσω. Βοιωτοί.

τὸν: τοῦ δ' ci. Bergk παῖδα b ποδα d τὸν δ' ὑάλινον πεδαθή-
σεις post Scaliger Hartung

686 Athenaeus, *Scholars at Dinner* (on the γίγγρας, a
small Phoenician pipe)

The Carians also use these in their laments, unless of
course the name Phoenice was being applied to Caria,¹ as
one may find it in Corinna and Bacchylides.

¹ I.e. unless the pipe was truly Carian.

687 Heraclides of Miletus, *Grammar*

In the same way φράσσω is found for φράζω, 'I say'; and
from it φράττω with the Boeotian ττ in the lyric poet
Corinna,

I declare.

688 Scholiast on Aristophanes, *Acharnians*

ἀγοράζειν: to spend one's time in the agora, an Attic use
of the word. That is why Corinna censures Pindar for
atticising: he used the expression in Book 1 of his
Partheneia.¹

¹ See L. Lehnus, *R.I.L.* 107 (1973) 393 ff.

689 Phrynichus, Extracts from *The Atticist*

Those who use the letter ε (rather than α) in ψίεθος,
μερὸς, ἕλος ('glass') are in error: it is disreputable. Cf.
Corinna:

(but you will change the?) glass.¹

¹ Text and translation quite uncertain; with Bergk's text, 'but you
will ask for a glass-like (i.e. beautiful) boy.'

690 P.S.I. 1174, prim. ed. Coppola

2]αυτοφονε [3] καρδίη σφαδδ [4] τονι·
 κρούσε δ [5] δ' ἔδωκε δαρ' ε[6]ν πυρὶ ἔκρον
 ηδα []τ[7] . σαντες ἐπ' ἄκουπόρω [

ΟΡΕΣΤΑΣ

Ἄ]ας μὲν ὠκιανῶ λιπῶ-
 σα π[αγὰς] ἰαρὸν φάος
 σελάνας <σ>πάσα[τ' ὠραν]ῶ·
 Ὀρη δ' ἐς Διὸς ἀμβρότυ
 5 [νίουθ]η φέρος ἐν ἄνθεσι<ν>,
 γέγα[θεν δὲ πόνους πο]δῶν
 χορὸς ἂν ἐπτάπουλον [πόλιω.

Orest. 1-7 (= 690. 8-12 P.M.G.) suppl. West

691 P.Oxy. 2371 (prim. ed. Lobel)

8] ε μούθον· ἰ[9] στερυ τάχι[στα
 10]μα, Εὐω[νουμ- 11]ν Ἄρειος ἀντι[
 9 vel τάχι Lobel 10 tent. West

692 P.Oxy. 2372 (prim. ed. Lobel)

fr. 1 2]ν κῆν γαλά[νη 3 κο]ύνες· ἦν δτε[
 4]δε θαλάττας [5]ταν κουπ... [6]γο γ'
 ἄνευ ἠ[7]ἐνηεν ἄδ' ἐπ[8] . ξ ἐπ' ἀνθί[α
 9]λιπῶν επτ[10] . . ἠ τόδε φ[

scholia inter lineas: 1-2] . ενος νωθρ [2-3 κυ]νες θα-
 λασσιοι ουκ[6-7 εναιεν 7-8] . . αθη

Fr. 690-694 were regarded by Lobel and by Page in P.M.G. as 'Boeotian, of uncertain authorship'. West argues convincingly that they are almost certainly by Corinna (C.Q. 20, 1970, 278 f.).

690 Italian papyrus (1st c. A.D.)

... (killer?) with his own hands ... his heart (bade him?) slay ...; and he concealed ... and he gave gifts ... with fire (they) were burning ... , having (come?) on swift-travelling (ship? ships?).¹

ORESTES²

(Dawn), leaving (the waters) of Ocean, (drew from the sky) the moon's holy light, while the Seasons (come) from immortal Zeus among spring's flowers; and the choir rejoices (in the toils of its feet?) in the seven-gated city ...

¹ End of poem. ² Perhaps composed for a girls' choir to perform at the Daphnephoria, Apollo's Theban festival (for which see A. Schachter, *Cults of Boeotia* i 83 ff.).

691 Oxyrhynchus Papyrus (c. 200 A.D.)

... story ... speed ... (Euonymus?) ... (of Ares?)
 ...

692 Oxyrhynchus Papyrus (c. 150 A.D.)

fr. 1 ... and in calm weather ... dogs¹; always when ... (of) the sea ... without ... she dwelt ... to flowers ... (he) having left ... this ...

¹ The scholiast has 'sluggish' and 'sea-dogs, not (land-)dogs', presumably with reference to basking sharks.

fr. 2 (a)] . ια (titulus) 1]ν παρθένυ κόρη[
 2 Καφι]σόν εὐδενδρον [3 ω]ν οὐπ' ὀμφῶς κοῦφός [
 4 λι]γού δὲ μέλψον[θ .] [5]ν φιλόμολπον

scholia inter lines: 1–2]ν ποταμον Βοιωτίας 2–3
]οργανων ειδη μουσικῶν]

3 λωτῶ]ν ci. Lobel

fr. 3, 4 1 Καφι]σόν εὐροῦ [ρέοντα 3]εὐροῦ
 γάνουτ' ἄ . [4 φ]ρένας' ἄγ' ἀντὶ τού . [
 5]ρόθιων κατα[.]ερούκι[6]παρθένον εἰ . ἐν[
 7 αἰ' ἔχωσα . [8]ῶναῖστῶ[9]ἐνθι ενιδ[

scholia inter lines: 4–5]ψεα ζητων εληλυθα 5–6]τιζη
 η αδελφη 8–9 εσει ερωτ .]

fr. 5 (a), (b) 2]ν γ' ἕκατα 3] . . . ξσκούλιξε
 4 Μελά]νιππος λίου[5s.]φιλειπόλε[]μο-
 6 καλὸν ἔγχος[7]άων διά τ' ὄγ-[

scholia inter lines: 1 Αμ]φιαραου[2–3 εσκυλευσε
 4–5 Μ]ελανιππος μ[] . αναρει Τυδ[7–8 βληθε[

cf. 5 (c) (d) scholia: Τυ[, Μη]κιστεα, Ετεοκλε[

fr. 2 (a) . . . virgin daughters¹ . . . well-wooded
 Cephisus² . . . the light (step) accompanying the
 voice³ . . . and (they) will sing clearly . . . song-loving

...

¹ Muses? The beginning of a poem, the title of which is given in the
 previous line. ² Scholiast refers to 'the river of Boeotia'.
³ Scholiast indicates that musical instruments were named: pipes?

fr. 3, 4 . . . widely (flowing Cephisus?) . . . (wide?)
 . . . (was glad at?) heart. Come, (instead of?) . . .
 (breakers?) . . . (wards off?)¹ . . . girl² . . . (she) hav-
 ing . . . (they) are³ . . .

¹ Scholiast gives 'I have come seeking . . .' (the speaker is male).
² Scholiast gives 'his sister'. ³ Scholiast mentions 'love'.

fr. 5 (a)(b)¹ . . . (Hecate?)² . . . stripped him of his
 arms . . . Melanippus . . . lion . . .³ battle-lover . . .
 fine spear . . . and through (the Oncaean gates?) . . .⁴

¹ Frs. 5–7 deal with the attack of the Seven against Thebes (cf.
 659): Amphiarus, Tydeus, Mecisteus and Eteoclus were attackers,
 Melanippus a Theban defender who killed Tydeus and Mecisteus
 and was himself killed by Amphiarus (or by Tydeus in one
 version). ² The moon, emblem on Tydeus' shield? The scho-
 liast mentions Amphiarus one line earlier. ³ Scholiast has
 ' . . . kills Tydeus' or 'Tydeus kills . . .'. ⁴ Scholiast has 'having
 been struck'. In other fr. the scholiast speaks of Tydeus and Mec-
 isteus and of Eteoclus (or Eteocles).

fr. 6 1 ἀ]μβειγ· χῆρ' ὦ Πολ[ούνικες 2]υμα
κατ' ἔσχατια [3 νέμ]ουθη φίλτατέ[4]περίφρων
μ.[5]ἀμείβετο λ[

scholia inter lines: 1 ογερω[ν 2-3 νεμονται 4-5
οπο[λωνικης?

fr. 7 3 δ]μύων π[4]αν ἔσσοχον ἐ [5] α[]ας
αὐτῆ λιπῶν πρα[7]ν ἀνδρ[άσι]ν· τε[ύ]χια δ' ἔσσ[α]
8]δένυη[] μ [] , αγαθ[9 μ]έγαν ἐν[] ,
νόον[

scholia inter lines: 2-3 ο]μου μο[5-6]Μηκιστ[ε]υς

fr. 8 1 Ἄ]πόλλωνο[2]α νυμφᾶν· ὦ [4]α
σόφων [

fr. 9 2 μίγ]νοντη· δ[3 ε]ῖδήμων

fr. 20 3 Πολυν]ικ- 4 Καλ]λιόπας

fr. 22 3 Π]ολυνίικ[

fr. 33 (schol.) 4] υς ελευσεται[]αι αντος εργα[7]αις
κοσμησω το [11]ευπορησον [12]ν αἶσμα[]ατα
τον ελικω[ν-

fr. 36 2 λιγουφ]ων- 3 Θιομαχία (titulus)
4 Μῶσά μ[υ 5 Δευξίπ]πα (titulus)

4 e.g. West

fr. 6 ... he¹ answered: 'Greetings, Polynices ...
(of those who) dwell at the horder ..., dearest one,
... wise ...'. Polynices answered ...

¹ 'The old man' (scholiast).

fr. 7 ... resembling ... excellent ... leaving there
...¹ (to) men; arms ... good ... mighty mind ...

¹ Scholiast has 'Mecisteus'.

fr. 8 ... Apollo ... Nymphs; oh ... wise (men) ...

fr. 9 ... has intercourse ... blessed ...

fr. 20 ... (Polyneices?) ... (Calliope?) ...

fr. 22 ... Polyneices ...

fr. 33 (scholiast) ... (he) will come ... I myself² ... I
shall adorn ... song ... down Helicon ...

¹ The speaker is male.

fr. 36¹ ... (title missing) ... clear-voiced (Muses?)
...; *Battle of the Gods*: Muse ... (to me?) ...;
*Zeuxippe*²; ...

¹ Titles of poems with their first lines.

² Daughter of Atha-
mas and mother of Ptoeus by Apollo.

GREEK LYRIC

693 P.Oxy. 2373 (prim. ed. Lobel)

fr. 1 2]εν εὐανειμ[3 μελιγ]άρουι φων[ῆ
 4]προφώστε 7 πως ποκ' ἀνδ[13 ε]ῦρου
 ποροφ[ο]υρ- 14]δ' ἐπ' Εὐρίπυο [17]ῆτων
 Ὀλουμπ[19]ετε δευρ' ὀμει[ρίωση

19 tent. West

fr. 2 2 κατ[ί]γνειτος· ὅς μετα [4 (ἐ)γεγ]άθι
 χορῶς 5]ετη πρίν γα [6]πικιν ὄδογ παρα [

fr. 3 2]α [.] μαστός· [3]πολοι σαμ . [
 4]θαλαμα . [

3 θαλαμα]πόλοι vel ἀμφι] vel προ] Lobel

fr. 5 (a) 2 δολερ[3 καλωσ . [8 ἀφ' ὀδμοσ κ[
 9 κῆ μέγα θε[10] . ον· εὐδημ[12]πάντη πα[
 (c) 6] . ἀϊσμ[8]ελι[

CORINNA

693 Oxyrhynchus Papyrus (2nd or 3rd c. A.D.?)

fr. 1 . . . enjoying kindly winds . . . with melodious
 voice . . . how once song . . . wide surging . . . on the
 Euripus . . . Olympus¹ . . . (come) here (to meet?) . . .

¹ From the beginning of a song with a summons to the Muses?

fr. 2 . . . (brother), who . . . rejoiced in the choirs
 . . . before . . . road . . .

fr. 3 . . . breast . . . (attendant?) . . . chamber . . .

fr. 5 (a) . . . guileful . . . fine . . . famous in song . . .
 and great . . . blessed . . . everywhere . . .

c: . . . song . . . (Helicon?) . . .

GREEK LYRIC

694 P.Oxy. 2374 (prim. ed. Lobel)

fr. 1 κῆ . [Πτ]οῖον ὄρος κ[
 κῆ . [] . Ἄθανῆας[
 5 κῆ . []πρωτερικα[
 κῆ . [Γάρ]γαρα σκιο[εντα
 ἕξον[θη Ἡ]γίδαο θο[

6 vel σκιο[εσσα

fr. 2 3 ο]ὔπ' ἀντελιᾶ[ν 4] . δῆιον φυκτ[
 6]αν ἀπέκοψ[αν 7]μίστουλλαν τ[

fr. 6(a) 2]ορεγον π[3 τ]ύγ' οὐδρευο[ν
 4]κη, στ[ο]ναχα[5]ε κάρμος ἰδ

fr. 7 2]καρμ[ος? 4]ας πολίτας [5]μαδ'
 ἰμωγᾶς[6] . ι κώρας [7]ν Ὀλυμπ[

fr. 9 2 Εὐ]ειρίδα χο . [3]λα φέργα[

schol. sup. v. 1]τι νυκτος αυτω[1-2] . απο Ευηρους
 Ηρα[κλεους υιου

fr. 11 4] ὤς ποκ' . [5 τ]ῆν θιῆ[ν
 6]δευρ' ἴθ[ι

fr. 13 2 Ἐρού[θρος? (titulus)

CORINNA

694 Oxyrhynchus Papyrus (late 2nd c. A.D.)

fr. 1 . . . and the mountain Ptoios . . . and Athena's
 . . . and . . . and shadowy Gargara¹ . . . (they) will
 come . . . of the son of Aegeus² . . .

¹ Mountain in Troad with a sanctuary of Zeus. ² Theseus?
 Or a Boeotian Aegeid?

fr. 2 . . . under the east . . . hostile . . . (pitiable?)
 . . . they cut off . . . they sliced (the meat) . . .

fr. 6 (a) . . . (they stretched out?) . . . they drew
 water . . . wailing . . . (haircutting?) . . .

fr. 7 . . . (haircutting?) . . . citizens . . . lamentation
 . . . maidens . . . Olympus . . .

fr. 9 . . . (scholiast: night) . . . son of Eueres¹ . . .
 works

¹ Son of Heracles (scholiast).

fr. 11 . . . as once . . . (of the two goddesses?) . . .
 come here! . . .

fr. 13 . . . (*Red* . . .?)¹

¹ A title.

MISCELLANEA

695 (a) Ap. Dyc. *Pron.*

64b Βοιωτοὶ <ἰών>; 69c Βοιωτοὶ τοῦ καὶ τοῦν καὶ τοῦγα; 106a (οἱ) Βοιωτοὶ . . . εἰς τὸ φῦ μεταλαμβάνουσι; 111c (νῶι) τεκμηριῶνται τε ἐκ τοῦ Βοιωτιακοῦ, ἐπεὶ οὐδέποτε παρὰ αὐτοῖς νοὶ διὰ τοῦ οἰ; 135a (τεός) ἐπὶ ταύτης τῆς λέξεως μεταβάλλουσι τὸ ε εἰς ι.

(b) Pap. Bibl. Univ. Giss. 40: vid. Simon. test. 18 n. 2

(c) Hsch. Γ 65, 70–72

γακέα (γακα cod.)· ἡδέως; γακού· ἡδύ, γλυκύ; γακούδια· ἡδύσματα; γακουπώνης (-τανης cod.)· ἡδυπότης.

695A P.Oxy. 2438 col. ii

νῖος δὲ (sc. ὁ Πίνδαρος) κατὰ μὲν Κόρ[ινναν] καὶ ἑτέρας ποιη-
τρίας Σκοπελίνο[υ].

MISCELLANEOUS

695 (a) Examples of Boeotian usage given by Apollonius Dyscolus, *Pronouns*: ἰών, 'I'; τοῦ, τοῦν, τοῦγα, 'you'; φῦ, 'to him'; νῶε (= νῶι), not νοί, 'we two, us two', τῖός, 'your'.

(b) See Simon. test. 18 n. 2 on Hyccara. Page took ἕκ[τ]ρ(ας) to be Boeotian, 'pitiable'.

(c) Hesychius, *Lexicon* lists γακέα, 'sweetly', γακού, 'sweet', γακούδια, 'seasonings', γακουπώνης, 'fond of drinking': Latte ascribes the forms to Corinna (i 502).

695A Oxyrhynchus papyrus (c. 200 A.D.): Life of Pindar

According to Corinna and other poetesses Pindar was the son of Scopelinus.

TELESILLA

TESTIMONIA VITAE ATQUE ARTIS

1 *Anth. Pal.* 9. 26. 5 = Antipater of Thessalonica xix 5 Gow-Page

Τελέσιλλαν ἀγακλέα

2 Euseb. *Chron.* Ol. 82.2 (p. 112 Helm)

Crates comicus et Telesilla ac Bacchylides lyricus clari habentur. Praxilla quoque et Cleobulina sunt celebres.

cf. Sync. p. 297 Mosshammer

3 Plut. *Mul. Virt.* 4. 245c-f (ii 232s. Nachstädt-Sieveking)

οὐδενὸς δ' ἦττον ἐνδοξὸν ἐστὶ τῶν κοινῇ διαπεπραγμένων γυναιξὶν ἔργων ὁ πρὸς Κλεομένην περὶ Ἄργους ἀγῶν, ὃν ἠγωνίσαντο Τελεσίλλης τῆς ποιητρίας προτρεψαμένης. ταύτην δὲ φασὶν οἰκίας οὔσαν ἐνδόξου τῶ δὲ σώματι νοσηματικὴν εἰς θεοῦ πέμψαι περὶ ὑγείας· καὶ χρησθὲν αὐτῇ Μούσας θεραπεύειν, πειθόμενῃ τῷ θεῷ καὶ ἐπιθεμένην ᾠδῇ καὶ ἁρμονίᾳ τοῦ τε

¹ King of Sparta; for his attack on Argos c. 494 B.C. see Hdt. 6. 76 ff. Hdt. does not mention Telesilla or the Argive women, but see test. 4.

TELESILLA

LIFE AND WORK

1 *Palatine Anthology*: Antipater of Thessalonica (on nine poetesses)¹

glorious Telesilla

¹ Cf. Corinna test. 1 n. 3.

2 Eusebius, *Chronicle*

Olympiad 82.2 (451/450 B.C.)¹: the comic poet Crates and Telesilla and the lyric poet Bacchylides are regarded as famous. Praxilla also and Cleobulina are renowned.

¹ The Armenian version gives 449/8.

3 Plutarch, *Fine Deeds of Women*

As distinguished as any of the exploits performed by groups of women is the struggle against Cleomenes¹ for possession of Argos. It was Telesilla the poetess who urged the women to fight. They say that she was of distinguished family but had poor health and sent to Apollo's temple to ask how she might become well. On being told that she must do service to the Muses she took the god's advice and devoted herself to singing and playing the lyre, with

πάθους ἀπαλλαγῆναι ταχὺ καὶ θαυμάζεσθαι διὰ ποιητικὴν ὑπὸ τῶν γυναικῶν. ἐπεὶ δὲ Κλεομένης ὁ βασιλεὺς τῶν Σπαρτιατῶν πολλοὺς ἀποκτείνεις (οὐ μὴν, ὡς ἔνιοι μυθολογοῦσιν, ἑπτὰ καὶ ἑβδομήκοντα καὶ ἑπτακοσίους πρὸς ἑπτακισχιλίους) ἐβάδιζε πρὸς τὴν πόλιν, ὄρμη καὶ τόλμα δαμόνιος παρέστη ταῖς ἀκμαζούσαις τῶν γυναικῶν ἀμύνεσθαι τοὺς πολεμίους ὑπὲρ τῆς πατρίδος. ἡγουμένης δὲ τῆς Τελεσίλλης ὄπλα λαμβάνουσαι καὶ παρ' ἑπαλξίν ἰστάμεναι κύκλω τὰ τεῖχη περιέστεψαν, ὥστε θαυμάζειν τοὺς πολεμίους. τὸν μὲν οὖν Κλεομένη πολλῶν πεσόντων ἀπεκρούσαντο· τὸν δ' ἕτερον βασιλέα Δημάρατον, ὡς Σωκράτης φησὶν (*F.Gr.H.* 310 F6), ἐντὸς γενόμενον καὶ κατασχόντα τὸ Παμφυλιακὸν ἐξέωσαν. οὕτω δὲ τῆς πόλεως περιγενομένης . . .

4 Paus. 2. 20. 8–10 (i 153s. Rocha-Pereira)

ὑπὲρ δὲ τὸ θέατρον Ἀφροδίτης ἐστὶν ἱερόν, ἔμπροσθεν δὲ τοῦ ἔδους Τελεσίλλα ἡ ποιήσασα τὰ ἄσματα ἐπίεργασται στήλη· καὶ βιβλία μὲν ἐκεῖνα ἔρριπται οἱ πρὸς τοῖς ποσίν, αὐτὴ δὲ ἐς κράνος ὄρα κατέχουσα τῇ χειρὶ καὶ ἐπιτίθεσθαι τῇ κεφαλῇ μέλλουσα. ἦν δὲ ἡ Τελεσίλλα καὶ ἄλλως ἐν ταῖς γυναιξίν εὐδόκιμος καὶ μᾶλλον ἐτιμᾶτο ἔτι ἐπὶ τῇ ποιήσει. συμβάντος δὲ Ἀρ-

¹ Tatian, *Against the Greeks* 33 attributes to Niceratus (c. 100 B.C.) a statue of Telesilla; see Myrtis test. 1 n. 1.

the result that she was soon enjoying good health and was admired by the women for her poetry. When Cleomenes, the Spartan king, had killed many Argives (not however 7,777, the fabulous figure given by some authorities)² and was marching against Argos, those women who were in the prime of their lives were moved by a superhuman impulse of daring to ward off the enemy and save their native city. Under the leadership of Telesilla they took up arms and manned the battlements all round the circuit of the walls, with the result that the enemy were astonished. They beat back Cleomenes with heavy loss to his troops and drove out the other king Demaratus, who according to Socrates³ had entered the city and seized the Pamphyliacum. That was how the city survived.⁴

² See Polyaeus 8. 33. Hdt. 7. 148 says 6,000.

³ Historian of Argos, between 250 and 100 B.C.(?).

⁴ See also Polyaeus loc. cit., Lucian, *Amores* 30, Clement of Alexandria, *Str.* 4. 19. 120. 3.

4 Pausanias, *Description of Greece* (on Argos)

Above the theatre there is a temple of Aphrodite, and in front of her seated statue is a slab with a representation of Telesilla, the composer of the songs: those books of hers have been thrown down at her feet, and she herself is gazing at a helmet which she holds in her hand and is about to place on her head.¹ Although Telesilla had a fine reputation among women on other grounds also, she won even greater honour for her poetry. The Argives had

γείους ἀτυχῆσαι λόγου μειζόνως πρὸς Κλεομένην τὸν Ἀναξανδριδίου καὶ Λακεδαιμονίους, καὶ τῶν μὲν ἐν αὐτῇ πεπτωκότων τῇ μάχῃ, ὅσοι δὲ ἐς τὸ ἄλσος τοῦ Ἄργου κατέφυγον διαφθαρέντων καὶ τούτων, τὰ μὲν πρῶτα ἐξιόντων κατὰ ὁμολογίαν, ὡς δὲ ἐγνωσαν ἀπατάμενοι συγκατακαυθέντων τῷ ἄλσει τῶν λοιπῶν, οὕτω τοὺς Λακεδαιμονίους Κλεομένης ἤγεν ἐπὶ ἔρημον ἀνδρῶν τὸ Ἄργος. Τελεσίλλα δὲ οἰκέτας μὲν καὶ ὅσοι διὰ νεότητα ἢ γῆρας ὄπλα ἀδύνατοι φέρειν ἦσαν, τούτους μὲν πάντας ἀνεβίβασεν ἐπὶ τὸ τεῖχος, αὐτῇ δὲ ὅποσα ἐν ταῖς οἰκίαις ὑπελείπετο καὶ τὰ ἐκ τῶν ἱερῶν ὄπλα ἀθροίσασα τὰς ἀκμαζούσας ἡλικία τῶν γυναικῶν ὤπλιζεν, ὀπλίσασα δὲ ἔτασε κατὰ τοῦτο ἢ τοὺς πολεμίους προσιόντας ἠπίστατο. ὡς δὲ <ἐγγύς> ἐγίνοντο οἱ Λακεδαιμόνιοι καὶ αἱ γυναῖκες οὔτε τῷ ἀλαλαγμῷ κατεπλάγησαν δεξάμεναί τε ἐμάχοντο ἐρρωμένως, ἐνταῦθα οἱ Λακεδαιμόνιοι, φρονήσαντες ὡς καὶ διαφθείρασί σφισι τὰς γυναῖκας ἐπιφθόνως τὸ κατόρθωμα ἕξει καὶ σφαλεῖσι μετὰ ὄνειδῶν γενήσοιτο ἢ συμφορά, ὑπέκουσι ταῖς γυναιξί. πρότερον δὲ ἔτι τὸν ἀγῶνα τοῦτον προεσήμηνεν ἡ Πυθία, καὶ τὸ λόγιον εἶτε ἄλλως εἶτε καὶ συνεῖς ἐδήλωσεν Ἡρόδοτος·

ἀλλ' ὅταν ἡ θήλεια τὸν ἄρρενα νικήσασα
ἐξέλασῃ καὶ κύδος ἐν Ἀργείοισιν ἄρηται,
πολλὰς Ἀργείων ἀμφιδρυφείας τότε θήσει.

² Hdt. 6. 77. 2: he does not explain the oracle, and it is likely that it was the Argives who in later years saw reference to Telesilla. ³ See also *Suda* s.v. Telesilla (T 260).

suffered an indescribable disaster at the hands of Cleomenes, son of Anaxandridas, and the Spartans: some had fallen in the battle itself, and all who took refuge in the grove of Argus also perished: at first they came out under a truce, and then when they realised that they were being tricked the remainder were burned to death in the grove; and that is how Cleomenes was leading his Spartans against an Argos that had lost its menfolk. But Telesilla sent up to the wall slaves and all who had been too young or too old to bear arms, and gathering all the weapons that had been left in the houses or were in the temples armed those women who were in the prime of life and stationed them where she knew the enemy would attack. When the Spartans were close at hand, the women were not at all dismayed by the battle-cry but stood their ground and offered strong resistance. In those circumstances the Spartans reflected that if they defeated the women their success would be invidious, while if they failed their disaster would be ridiculed, and so they gave way before the women. The priestess at Delphi had foretold this conflict, and Herodotus quoted the oracle, whether or not he understood it²: 'But when the female defeats the male and drives him out and wins glory among the Argives, she shall leave many of the Argive women with torn cheeks.' That was the part of the oracle that referred to the women's exploit.³

GREEK LYRIC

5 Max. Tyr. 37. 5 (p. 432 Hobein)

καὶ Σπαρτιάτας ἤγειρεν τὰ Τυρταίου ἔπη καὶ Ἀργείους τὰ Τελεσίλλης μέλη καὶ Λεσβίους ἢ Ἀλκαίου ᾠδή.

TELESILLA

5 Maximus of Tyre, *Oration*s

The Spartans were roused by the lines of Tyrtaeus, the Argives by the lyrics of Telesilla, the Lesbians by the song of Alcaeus.

TELESILLA

FRAGMENTA

717 Heph. *Ench.* 11. 2 (p. 35 Consbruch)

ἐστὶ τοῖον ἐπίσημα ἐν τῷ ἰωνικῷ ἐφθήμερῇ (πενθημμερῇ ci. Edmonds) μὲν τὰ τοιαῦτα, οἷς ἡ Τελέσιλλα ἐχρήσατο·

ἅ δ' Ἄρτεμις, ὦ κόραι,
φεύγοισα τὸν Ἀλφειόν

cf. *Ench.* 4. 4 (p. 14 Consbruch), epitom. (p. 361)

1 ἅ δ' bis cod. I: ἄδ' vel ἄδε rell., nisi οὐδ' epitom. κόρα 4. 4 cod. D

718 Athen. 14. 619b (iii 365 Kaibel)

ἡ δὲ εἰς Ἀπόλλωνα ᾠδὴ
φιληλιάς,

ὡς Τελέσιλλα παρίστηεν.

Musurus: φηλικίας cod.

719 Paus. 2. 35. 2 (i 190 Rocha-Pereira)

Ἀπόλλωνος δέ εἰσι ναοὶ τρεῖς καὶ ἀγάλματα τρία· καὶ τῷ μὲν οὐκ ἔστιν ἐπίκλησις, τὸν δὲ Πυθαῖα [οὐτως ὀνομάζουσι, καὶ Ὀριον τὸν τρίτον. τὸ μὲν δὲ τοῦ Πυθαῖος ὄνομα μεμαθήκασιν παρὰ Ἀργείων· τούτοις γὰρ Ἑλλήνων πρώτοις ἀφικέσθαι Τελέσιλλά φησι τὸν Πυθαῖα εἰς τὴν χώραν Ἀπόλλωνος παιδα ὄντα.

TELESILLA

FRAGMENTS

717 Hephaestion, *Handbook on Metres* (on the ionic *a maiore*)

Remarkable among the ionic metres are the three-and-a-half foot lines of the following type,¹ used by Telesilla:

And Artemis, girls, fleeing from Alpheus . . .²

¹ The metre (— — — —) is called telesilleian; perhaps read 'two-and-a-half foot lines' with Edmonds. ² Probably the beginning of a poem in spite of 'and'. Pausanias 6. 22. 9 tells how the river-god Alpheus pursued Artemis, who foiled his advances at Letrini, north of the river mouth.

718 Athenaeus, *Scholars at Dinner* (on the names of songs)

The song to Apollo is the *philhelias*,
the sun-loving song,

as Telesilla has it.

719 Pausanias, *Description of Greece* (on Hermione)

There are three temples and three images of Apollo. One has no extra title, but they call the second Apollo Pythaeus and the third Apollo of the Boundaries. They have learned the name Pythaeus from the Argives, for according to Telesilla theirs was the first district of Greece to which Pythaeus, a son of Apollo, came.¹

¹ Paus. had noted in Argos 'a temple of Apollo, first built by Pythaeus on his arrival from Delphi' (2. 24. 1).

GREEK LYRIC

720 Paus. 2. 28. 2 (i 172 Rocha-Pereira)

ἐπὶ δὲ τῇ ἄκρᾳ τοῦ ὄρους Κορυφαίας ἐστὶν ἱερὸν Ἀρτέμιδος, οὗ καὶ Τελέσιλλα ἐποίησατο ἐν ᾄσματι μνήμην.

721 [Apollod.] *Bibl.* 3. 46s. (p. 120 Wagner)

ἐσώθη δὲ τῶν μὲν ἀρρένων Ἀμφίων, τῶν δὲ θηλειῶν Χλωρίς ἢ πρεσβυτέρα (-τάτη Bergk), ἣ Νηλεὺς συνώκησε. κατὰ δὲ Τελέσιλλαν ἐσώθησαν Ἀμύκλας καὶ Μελίβοια, ἐτοξείθη δὲ ὑπ' αὐτῶν καὶ Ἀμφίων.

722 Hsch. B 500 (i 323 Latte)

βελτιωτέρας·

τὰς βελτίους. Τελέσιλλα.

Lobeck, L. Dindorf: βελτιώτας codd. (cf. schol. BT Hom. *Il.* 2. 248 χειρώτερον ὡς μειζονώτερον, βελτιώτερον)

723 Athen. 11. 467f (ii 28 Kaibel)

Τελέσιλλα δὲ ἢ Ἀργεία καὶ τὴν ἄλλω καλεῖ
δῖνον.

cf. Eust. *Il.* 1207. 9

δεῖνον cod. A, δῖνον (ei sup. i scr.) E

TELESILLA

720 Pausanias, *Description of Greece* (on Epidaurus)

On top of the mountain¹ there is a temple of Artemis Coryphaea,² mentioned by Telesilla in one of her songs.

¹ Coryphum, the Peak.

² Artemis of the Peak.

721 'Apollodorus', *Library* (on Niobe's children)

Of the males the only one to be saved was Amphion, of the females Chloris, the elder,¹ whom Neleus married.² According to Telesilla it was Amyclas and Meliboea who were saved, while Amphion also was shot by Apollo and Artemis.³

¹ Or with Bergk's emendation 'the eldest'. ² See *Od.* 11. 281 ff.; Nestor was their son.

³ Telesilla presumably followed the usual version in which Amphion was Niobe's husband. Pausanias in his account of the temple of Leto at Argos (2. 21. 9) says that Meliboea was the original name of the daughter, Chloris (Green, Pale) the name given to her when she turned green with fright at the time of the killing.

722 Hesychius, *Lexicon*

βελτιωτέρας:

the better ones,¹

used for βελτίους by Telesilla.

¹ Fem.: perhaps 'the better women'.

723 Athenaeus, *Scholars at Dinner*

Telesilla of Argos calls the threshing-floor δῖνος,
the round.

GREEK LYRIC

724 Pollux 2. 23 (i 88 Bethe)

οὐλοκίκυννε

δὲ Τελέσιλλα εἶρηκεν.

-κίικω cod. F, -κίικω cod. A

725 Schol. A Hom. *Od.* 13. 289 (ii 572 Dindorf)

καλῆ τε μεγάλη τε ἔκ τῆς κατὰ τὴν ὄψιν κοσμιότητος καὶ αἰ-
δοῦς καὶ τοῦτο ἵπποσὲν δίδωσι, καθὰ καὶ Ξενοφῶν καὶ Τελέσιλλα ἢ
'Ἀργεῖα διαγράφουσιν Ἀρετῆς καὶ Καλοκαγαθίας εἰκόνα.

726

MISCELLANEA

(i) Phot. *Bibl.* 167 (ii 157 Henry)

(ποιηταὶ δὲ . . .) Τελέσιλλα . . .

(ii) [Censorin.] *de Musica* (*Gramm. Lat.* vi 608 Keil)

Telesilla etiam Argiva minutiores edidit numeros.

(iii) Schol. Theocr. 15. 64 (Hunt and Johnson, *Two Theocritus Papyri*, pp. 46, 76)

ad v. 60 (marg. sin.) ποιητριαν Τελεσιλλαν scriptum
deletumque; ad v. 64 (marg. sin.) θαυμαζει τὴν ποιητριαν,
(marg. dext.) μια αὐτων θαυμαζ[ει]

TELESILLA

724 Pollux, *Vocabulary*

Telesilla used the form οὐλοκίκυννε,
curly-locks!

725 Scholiast on *Odyssey* ('Athena was like a beautiful,
tall woman')

Homer conveys this also by means of the comeliness
and modesty of her appearance,¹ just like Xenophon and
Telesilla of Argos in their representation of Virtue and
Nobility.

¹ Text and translation insecure: one would expect 'conveys by this
means the comeliness . . .'

726

MISCELLANEOUS

(i) Photius, *Library* in his account of the *Anthology* of Sto-
baeus names Telesilla as one of the poets from whom he
made extracts. None survives in our Stobaeus.

(ii) 'Censorinus', *On Music*

Telesilla of Argos also composed shorter lines.

(iii) Antinoe papyrus (c. 500 A.D.): scholiast on Theocritus
(‘Women know everything, even how Zeus married Hera.’)

(The speaker) is marvelling at the poetess.¹

¹ Three lines above, the words ‘the poetess Telesilla’ have been
written and then erased: Telesilla may have described the mar-
riage, alluded to in *Il.* 14. 295 f. Hera had a famous temple at
Argos.

TIMOCREON

TESTIMONIA VITAE ATQUE ARTIS

1 *Sud.* T 625 (iv 558 Adler)

Τιμοκρέων, Ῥόδιος, κωμικός καὶ αὐτὸς τῆς ἀρχαίας κωμωδίας. διεφέρετο δὲ πρὸς Σιμωνίδην τὸν τῶν μελῶν ποιητὴν καὶ Θεμιστοκλέα τὸν Ἀθηναῖον, εἰς ὃν ἐξέφανε ψόγον δι' ἐμμελοῦς τινοῦ ποιήματος. ἔγραψε δὲ κωμωδίαν εἰς τε τὸν αὐτὸν Θεμιστοκλέα καὶ εἰς Σιμωνίδην τὸν μελοποιὸν καὶ ἄλλα.

2 *Athen.* 10. 415f–416a (ii 404s. Kaibel)

καὶ Τιμοκρέων δ' ὁ Ῥόδιος ποιητῆς καὶ ἀθλητῆς πένταθλος ἄδην ἔφαγε καὶ ἔπιεν, ὡς τὸ ἐπὶ τοῦ τάφου αὐτοῦ ἐπίγραμμα δηλοῖ ('Simon.' XXXVII)·

πολλὰ πίων καὶ πολλὰ φαγῶν καὶ πολλὰ κάκ' εἰπῶν
ἀνθρώπους κείμει Τιμοκρέων Ῥόδιος.

Θρασύμαχος δ' ὁ Καλχηδόνιος ἔν τινι τῶν προοιμίων

TIMOCREON

LIFE AND WORK

1 *Suda*

Timocreon, a Rhodian,¹ likewise² a playwright of the Old Comedy. He was at loggerheads with Simonides, the lyric poet,³ and with Themistocles the Athenian, against whom he composed a poem of censure in lyric metre.⁴ He wrote a comedy on the same Themistocles and the lyric poet Simonides in addition to other works.⁵

¹ From Ialysus (727. 7).

² Like Timocles, subject of the previous entry.

³ Cf. Diog. Laert. 2. 46, and see fr. 10 West.

⁴ Fr. 727.

⁵ Nothing is known of his comedies; it is probable that he was not a playwright but simply a composer of mockery in lyric metres. Philodemus, *On Vices* 10. 4 recounts an anecdote in which he appears as a conceited singer performing a Castor-song in a festival competition; see Wilamowitz, *S.u.S.* 146 n. 2.

2 *Athenaeus, Scholars at Dinner* (on gluttony)

Timocreon of Rhodes, poet and pentathlete, ate and drank his fill,¹ as is shown by the epigram on his tomb ('Simon.' XXXVII): 'After much drinking, much eating and much slandering of men I lie here, Timocreon of Rhodes.' Thrasymachus of Chalcedon²

¹ Cf. Aelian, *V.H.* 1. 27.

² The sophist and rhetorician (flor. c. 430–400 B.C.) known from Plato's *Republic*.

(fr. 4 Diels) τὸν Τιμοκρέοντᾶ φησιν ὡς μέγαν βασιλέα ἀφικόμενον καὶ ξενιζόμενον παρ' αὐτῷ πολλὰ ἐμφορεῖσθαι. πυθομένου δὲ τοῦ βασιλέως ὃ τι ἀπὸ τούτων ἐργάζοιτο, εἶπε Περσῶν ἀναριθμήτους συγκόψειν. καὶ τῇ ὑστεραίᾳ πολλοὺς καθ' ἕνα νικήσας μετὰ τούτου ἐχειρονόμησε. πυνθανομένου δὲ τὴν πρόφασιν ὑπολείπεσθαι ἔφη τοσαύτας, εἰ προσίοι τις, πληγᾶς.

3 Ael. Arist. *or.* 3. 612 (i 496 Behr) = *or.* 46. 294 (ii 380 Dindorf)

μὴ τοίνυν ἡμεῖς ἐκέκινον ὑπερβαλώμεθα, μηδὲ Τιμοκρέοντος τοῦ σχετλίου πρᾶγμα ποιῶμεν, ἀλλ' εἰδῶμεν εὐφημεῖν τὰ γινόμενα . . .

Schol. Oxon. ad loc. (iii 720 Dindorf)

οἱ μὲν λυρικὸν ποιητὴν τοῦτόν φασι, γεγραφότα ἰάμβους διαβολὰς ἔχοντας· οἱ δὲ ὅτι κακὸς ἦν καὶ καταγνωσθεὶς ὑπ' Ἀθηναίων περιήει λέγων ὡς οὐκ ἐμὲ μόνον πεποιήκασι κακῶς ἀλλὰ καὶ Περικλέα.

tells in one of his *Introductions* how Timocreon went to the king of Persia and stuffed himself full at his table; and when the king asked what this was leading to, he said he was going to beat up countless numbers of Persians. On the next day he defeated many of them, one after the other, and then stood punching the air; and on being asked why, he said he had all those blows left if anyone wanted to take him on.

3 Aelius Aristides, *In defence of the Four*

Let us not outdo him,¹ then, nor copy the wretch Timocreon; let us know, rather, how to speak well of events . . .

¹ Archilochus, who according to Aristides attacked not the best and most famous of the Greeks, although he was so libellous, but Lycambes, Charilaus, Batusiades and his contemporary Pericles.

Scholias on the passage

Some say this Timocreon was a lyric poet who wrote slanderous iambs, others that he was a wicked man who when convicted by the Athenians went about saying, 'I'm not the only one they wronged: they wronged Pericles too.'¹

¹ This cannot be our Timocreon; Pericles was tried and fined by the Athenians in 430.

TIMOCREON

FRAGMENTA

727 Plut. *Them.* 21 (i 1. 182s. Ziegler)

ἦν δὲ καὶ τοῖς συμμάχοις ἐπαχθῆς περιπλέων τε τὰς νήσους καὶ
 χρηματιζόμενος ἀπ' αὐτῶν· . . . Τιμοκρέων δ' ὁ Ῥόδιος μελοποιὸς
 ἐν ἄσματι καθάπτεται πικρότερον τοῦ Θεμιστοκλέους, ὡς ἄλλους
 μὲν ἐπὶ χρήμασι φυγάδας διαπραξαμένου κατελθεῖν, αὐτὸν δὲ ξένου
 ὄντα καὶ φίλον προεμένου δι' ἀργύριον. λέγει δ' οὕτως·

ἀλλ' εἰ τύ γε Πausανίαν ἤ καὶ τύ γε Ξάνθιππον αἰνεῖς
 ἢ τύ γε Λευτυχίδαν, ἐγὼ δ' Ἄριστείδαν ἐπαινέω
 ἄνδρ' ἱερᾶν ἀπ' Ἀθανᾶν
 ἐλθεῖν ἕνα λῶστον, ἐπεὶ Θεμιστοκλῆν ἤχθαρε Λατώ,

5 ψεύσταν ἄδικον προδόταν, ὃς Τιμοκρέοντα ξεῖνον
 ἐόντα

ἀργυρίοισι κοβαλικοῖσι πεισθεῖς οὐ κατὰ γεν
 πατριδ' Ἰαλυσὸν εἰς<ω>,
 λαβῶν δὲ τρί' ἀργυρίου τάλαντ' ἔβα πλέων εἰς ὄλεθρον,

τοὺς μὲν κατάγων ἀδίκως, τοὺς δ' ἐκδιώκων, τοὺς δὲ
 καίνων·

10 ἀργυρίων δ' ὑπόπλεως Ἴσθμοῖ γελοίως πανδόκευε

¹ After the battle of Salamis (480 B.C.); see Hdt. 8. 111 f.

² Pausanias and Aristides distinguished themselves at Plataea (479 B.C.), Xanthippus and Leotyichidas at Mycale (479 B.C.); Themisto-

TIMOCREON

FRAGMENTS

727 Plutarch, *Life of Themistocles*

Themistocles made himself offensive to the allies also by sailing round the islands and trying to exact money from them¹; . . . Timocreon, the lyric poet from Rhodes, makes a bitter attack on Themistocles in one of his songs, saying that he took bribes to arrange for the restoration of other exiles but abandoned Timocreon himself, his host and friend, and all for silver. This is what he says:

Well now, if you praise Pausanias and you, sir, Xanthippus and you Leotyichidas, I commend Aristides² as the very best man to have come from holy Athens; for Themistocles incurred the hatred of Leto,³ Themistocles the liar, the criminal, the traitor, who was bribed with mischievous silver and would not take Timocreon home to his native Ialysus, although he was his guest-friend. Instead he accepted three talents of silver and sailed off to the devil, restoring some to their homes unjustly, chasing others out, killing others. Gorged with silver, he made a ridiculous innkeeper at the

cles had been responsible for the victory at Salamis. ³ Allusion uncertain: Leto was closely associated with Delos, and the Delian league was created in 478–477; see also 'Simon.' XIII.

ψυχρά <τὰ> κρέια παρίσχων·
οἱ δ' ἤσθιον κήχοντο μὴ ἄραν Θεμιστοκλέος γενέσθαι.

4 ἐλθεῖν ἕνα λῶστον codd. UMA δς ἤλθε λεκτὸς S Wila-
mowitz: Θεμιστοκλήα UMA -κλέα δὲ S 6 Bergk: σκυβαλ-
UMAS (marg.) κυβαλ- S 7 Page: εἰς πατρδ' Ἰαλυσὸν codd.
10 Enger: ἀργυρίαν ὑπόπλευς Ἴσθμοῖ (-οῖς M) δὲ πανδόκευ γελοῖως
UMA ἀργυρίου δὲ ὑπόπλευς κτλ. S 11 Page: ψ. κρέα παρέχων codd.
12 κήχοντο: εὐχόμενοι ci. Bowta Ahrens: -κλέους codd.

728 Plut. *Them.* 21 (i 1. 183 Ziegler)

πολὸν δ' ἀσελγεστέρᾳ καὶ ἀναπεπταμένη μᾶλλον εἰς τὸν Θεμι-
στοκλέα βλασφημία χρῆται μετὰ τὴν φυγὴν αὐτοῦ καὶ τὴν καταδι-
κην ὁ Τιμοκρέων, ἅμα ποιήσας οὐ ἔστιν ἀρχή·

Μοῦσα τοῦδε τοῦ μέλεος
κλέος ἂν Ἑλλανας τίθει,
ὡς ἔοικὸς καὶ δίκαιον.

729 Plut. *Them.* 21 (i 1. 183 Ziegler)

λέγεται δ' ὁ Τιμοκρέων ἐπὶ μηδισμῷ φυγεῖν συγκαταψηφισα-
μένου τοῦ Θεμιστοκλέους, ὡς οὖν ὁ Θεμιστοκλῆς αἰτίαν ἔσχε μηδι-
ζειν, ταῦτ' ἐποίησεν ἐς αὐτὸν·

οὐκ ἄρα Τιμοκρέων μόνος
Μῆδοισιν ὄρκιατομεῖ,
ἀλλ' ἐντὶ κᾶλλοι δὴ πονη-
ροὶ κοῦκ ἐγὼ μόνᾳ κόλου-
5 ρις· ἐντὶ κᾶλλαι ἰώπεκες.

cf. Arsen. = Apostol. *Cent.* 7. 28 (ii 402 Leutsch-Schneidewin)

1 ἄρα, μόνος codd. 2 Hermann: ὄρκια τέμοι codd. UM ὄρκια
τομη S ὄρκια τέμνει A 4 Hermann: οὐκ codd.

Isthmus,⁴ serving cold meat⁵: the guests would eat up and pray that no attention be paid to Themistocles.

⁴ He failed to win first prize when the Greek commanders met at the Isthmus in autumn 480 to reward distinguished service against the Persians; see *Hdt.* 8. 123 f. ⁵ He may have given a vote-catching dinner-party which turned out to be 'a frost'.

728 Plutarch, *Life of Themistocles* (continued)

Far more brutal and brazen slander is directed by Timocreon against Themistocles after his exile and condemnation,¹ when he composed a song which begins,

Muse, spread the fame of this song among the Greeks, as is fitting and just.

¹ C. 471 B.C.

729 Plutarch, *Life of Themistocles* (continued)

It is said that Timocreon was exiled on a charge of medism, Themistocles joining in the vote against him. So when Themistocles was accused of medizing, Timocreon composed the following lines against him:

Timocreon then is not the only one who swears a solemn oath with the Medes: there are other scoundrels too, and I am not the only animal with a brush¹: there are other foxes too.

¹ Usually taken as 'I am not the only dock-tailed one' with reference to a mishap.

730 *P.S.I.* xi (1935) 1221, p. 152ss.: anon. *περὶ αἴνου* (ed. Bartoletti)

ὁ δὲ Κύπρι[ο]ς λεγόμενος αἴνος ὄνομα τοιοῦτον ἤνεγκεν ὡς ἐφη. [διὰ τὸ] παρὰ Κυπρίους ἐπιχάριοις λέγεσθαι. κέχηται δὲ τούτῳ Τιμοκρέων ἐν ἄισματι κατὰ Θε[μιστοκλ]έου[ς] ἐκ[πεσό]ντος ἐκ τῆς [Ἑλ]λάδος ἐ[φηρό]μενος αὐτοῦ τῆ φ[υγῆ]. οὕτω δὲ λέγει·

λό[γ]ον δέ σοι λ[ε] [. . .] . ον ταυτα σοι π . . [. . τ]ῶν τριῶν ταλ[άντων |]ων ξένος[. .]

[Diogenian.] praef. (i 180 Leutsch-Schneidewin)

κέχηται δὲ καὶ τούτῳ (sc. τῷ Κυπρίῳ αἴνω) Τιμοκρέων, ἐμφαίνων ὡς οἱ ἄδικοι πράσσοντες καὶ ἐς ἕστερον τῶν προσηκόντων τυγχάνουσι. καὶ γὰρ τῷ Ἀδωνίδι ἐν Κύπρῳ τιμηθέντι ὑπὸ τῆς Ἀφροδίτης μετὰ τὴν τελευταίαν οἱ Κύπριοι ζώσας ἐνέεσαν περιστεράς, αἱ δ' ἀποπτῶσαι καὶ διαφυγεῖν αὐθις ἀδοκίμως εἰς ἄλλην ἐμπεσοῦσαι πυρὰν διεφθάρσαν.

cf. schol. anon. in Aphthon., *Rhet. Gr.* ii 12 Walz

731 Schol. Ar. Ach. 532 (p. 74 Wilson)

ἐτίθει νόμους· μιμούμενος τὸν τῶν σκολίων ποιητὴν. Τιμοκρέων δὲ ὁ Ῥόδιος μελοποιὸς τοιοῦτον ἔγραψε σκόλιον κατὰ τοῦ Πλούτου, οὗ ἡ ἀρχή·

ᾧφελέν σ' ᾧ τυφλὲ Πλούτε
μήτε γῆ μήτ' ἐν θαλάσση
μήτ' ἐν ἠπειρῷ φανῆμεν,

730 Italian papyrus (2nd c. A.D.): anonymous writer, *On Fables*

The so-called Cyprian fable got its name, as (I said?), because it was told locally by the people of Cyprus. Timocreon uses it in a song against Themistocles after his banishment from Greece to express his delight in the man's exile. This is what he says:

(I shall tell) you a story . . . (these things?) to you . . . (of) the three talents . . . guest-friend . . .¹

¹ Cf. 727. 5–8.

'Diogenian', preface to *Proverbs*

Timocreon uses the Cyprian fable also¹ to show that wrong-doers eventually meet their deserts. When Adonis had been honoured in Cyprus by Aphrodite after his death, the Cyprians threw live doves on his body; these flew away and escaped, but later they unexpectedly fell on another pyre and perished.

¹ Cf. 734.

731 Scholiast on Aristophanes, *Acharnians* ('Pericles . . . made laws worded like drinking-songs, that Megarians must remain neither on land nor in the agora nor on sea nor on the mainland.')

He imitates the composer of the drinking-songs. Timocreon, the lyric poet from Rhodes, wrote a drinking-song like this against Wealth; it begins,

Blind Wealth, if only you had appeared neither on land nor on sea nor on the mainland,¹ but had

¹ I.e. Asia.

ἀλλὰ Τάρταρόν τε ναίειν
5 κ' Ἀχέροντα· διὰ σὲ γὰρ πάντ'
αἰὲν ἀνθρώποις κακά.

cf. schol. Ald. *Ran.* 1302, *Sud.* Σ 645 (iv 383 Adler), Isid. *Pelus. Ep.* 2. 146

1 Ilgen: ὠφέλιος ὡ codd. (ὄφ-, ὄφειλ- *Sud.*) 2 Brunck: μήτ' ἐν γῆ
codd. (τῆ γῆ *Sud.* V) 3 ἠπειρώ: οὐρανῶ ci. Schneidewin
Bergk: φανημένοι codd. 6 αἰὲν Page: ἐν codd.

732 Heph. *Ench.* 12. 5s. (p. 39 Consbruch)

τῷ δὲ καθαρώ (διμέτρῳ ἰωνικῷ) ἐφθήμερεϊ ὄλον ἕσμα Τιμο-
κρέων συνέθηκε·

Σικελὸς κομψὸς ἀνὴρ
ποτὶ τὰν ματέρ' ἔφα

733 = 7 West Ar. *Vesp.* 1060ss.

ὦ πάλοι ποτ' ὄντες ὑμεῖς ἄλκιμοι μὲν ἐν χοροῖς,
ἄλκιμοι δ' ἐν μάχαις,
καὶ κατ' αὐτὸ δὴ μόνον τοῦτ' ἄνδρες ἀλκιμώτατοι,
πρὶν ποτ' ἦν πρὶν ταῦτα . . .

Schol. Ald. ad 1063s. (p. 170 Koster)

Διδυμὸς φησὶν (p. 259. 61 Schmidt) ὡς παρῴδησε ταῦτα ἐκ
τῶν Τιμοκρέοντος τοῦ Ῥοδίου.

cf. Anacr. 426 πάλοι ποτ' ἦσαν ἄλκιμοι Μιλήσιοι.

lived in Tartarus and Acheron; for thanks to you
men have all evils always.

732 Hephæstion, *Handbook on Metres* (on the ionic a
minore)

Timocreon composed a whole song in the pure three-
and-a-half foot dimeter¹:

A clever Sicilian said to his mother . . .²

¹ Servius, *Cent. Metr.* (iv 464 Keil) calls the line a catalectic dime-
ter and labels it *timocratium* (for *timocreontium*?). ² Plato,
Gorgias 493a refers to 'a clever man, Sicilian perhaps or Italian'.

733 = 7 West Scholiast on Aristophanes, *Wasps* ('Oh
you who once long ago were valiant in the choral dance,
valiant in battle, and in *this* respect particularly valiant
men, that was in the past . . .')

Didymus says that this is parodied from the poems of
Timocreon of Rhodes.¹

¹ Perhaps so, but cf. Anacr. 426, 'Once long ago the Milesians were
valiant.'

734 [Diogenian.] praef. (i 179 Leutsch-Schneidewin)

Καρικὸς δὲ αἶνος λέγεται, ὃν ἀναφέρουσιν εἰς γένει Κἄρα
 ἄνδρα· τοῦτον γὰρ ἁλίαια τυγχάνοντα χειμῶνος θεασάμενοι πολύ-
 ποδα εἰπεῖν· εἰ μὲν ἀποδὺς κολυμβήσαιμι ἐπ' αὐτόν, βιγῶσω, ἐὰν
 δὲ μὴ λάβω τὸν πολύποδα τῷ λιμῷ τὰ παιδί' ἀπολώ. κέχρηται δὲ
 τῷ λόγῳ τούτῳ καὶ Τιμοκρέων ἐν μέλεσι, καὶ Σιμωνίδης [fr. 514]
 ...

cf. *Rhet. Gr.* ii 10 adnot. Walz

9 West Heph. *Ench.* 1. 3 (p. 2 Consbruch)

γίνεται δὲ τοῦτο κατὰ πέντε τρόπους· ἦτοι γὰρ λήξει εἰς δύο
 σύμφωνα, οἷον Τίρυνς κτλ (adesp. 1043 *P.M.G.*), μάκαρς κτλ
 (Alcm. 15) καὶ Τιμοκρέοντος ἐκ τῶν ἐπιγραμμάτων·

ὦ ζυμβουλεύειν χεῖρς ἄπο, νοῦς δὲ πάρα.

10 West *A.P.* 13. 31

Τιμοκρέοντος Ῥοδίου·

Κῆρία με προσῆλθε φλυαρία οὐκ ἐθέλοντα·
 οὐ θέλοντά με προσῆλθε Κῆρία φλυαρία.

2 West: οὐκ ἐθέλοντα cod.

734 'Diogenian', preface to *Proverbs*

The Carian fable is the name of the one which is told of a Carian man, a fisher who encountered wintry weather after spotting an octopus and said, 'If I take off my clothes and dive for it, I shall freeze, and if I don't catch the octopus, I shall starve my children to death.' Timocreon uses this story in his songs, and Simonides mentions it (fr. 514).

9 West Hephaestion, *Handbook on Metres*

This (sc. the lengthening of syllables 'by position') occurs in five different ways: either the syllable will end in two consonants, as with 'Tiryns' (anon. fragment) or μάκαρς (Alcm. 15) or χεῖρς, 'hand', in the epigrams of Timocreon:

to plot with whom the hand keeps apart, although the mind stands ready.

10 West *Palatine Anthology*: Timocreon of Rhodes

Nonsense from Ceos came to me against my will.
 Against my will there came to me nonsense from Ceos.¹

¹ A hexameter followed by a trochaic tetrameter: presumably a reply to Simonides (of Ceos) eleg. 17; see also testt. 1, 2.

CHARIXENA

Phot. *Lex.* (ined.: v. Kassel-Austin *P.C.G.* iv 198) = *Et. Gen.*
B (*Et. Magn.* p. 367. 21)

ἐπὶ Χαριζένης· ἀλλητρὶς ἢ Χαριζένη ἀρχαία καὶ
ποιήτρια κρουμάτων, οἷ δὲ καὶ μελοποιόν. Θεόπομπος
Σειρήσων (fr. 51 K.–A.).

αὐλεῖ γὰρ σαπρὰ
αὕτη γε κρούμαθ' οἷα τὰπὶ Χαριζένης.

Κρατῖνος Ὀδυσσεύσων (fr. 153 K.–A.).

οὐκ εἰδυῖα τὰδ' οὐκέτ' ὄνθ'
οἷα τὰπὶ Χαριζένης.

Ἀριστοφάνης Ἐκκλησιαζούσαις (943).

τὰπὶ Χαριζένης.

Prov. cod. Par. suppl. 676 = Hsch. E 5413 (ii 178 Latte)

ἐπὶ Χαριζένης· ἐπὶ μωρία ἢ Χαριζένη διεβεβόητο
ὅτι οὐκ ᾔδει (Kassel: οὐκ ᾔδει Prov. Par., om. Hsch.)
ἀρχαία οὔσα. ἔνιοι δὲ καὶ ποιήτριαν αὐτὴν ἐρωτικῶν
λέγουσιν. ἔστι δὲ καὶ παροιμία οἷα τὰ ἐπὶ Χαριζένης.

CHARIXENA

Photius, *Lexicon = Etymologicum Genuinum*

'In Charixena's day': Charixena was an old-fashioned pipe-player and a musical composer, some say a lyric poet too.¹ Theopompus in his *Sirens* says, 'She plays rotten music on her pipes, the kind of thing that belongs to Charixena's day.' Cratinus in his *Odysseuses*: '(she) not knowing that this no longer exists, the kind of thing that belongs to Charixena's day.' Aristophanes in his *Ecclesiazusae*: 'the things that belong to Charixena's day.'

Proverb (Paris ms.) = Hesychius, *Lexicon*

'In Charixena's day': Charixena was famous for her stupidity² in that she did not know that she was old-fashioned. Some say she was also a composer of erotic songs. There is also a proverb, 'the kind of thing that belongs to Charixena's day.'³

¹ Cf. Corinna test. 1 n. 3; but the evidence for Charixena's music and poetry is poor.

² Cf. *Suda* X 116 (iv 789 Adler), where she is also called a hetaira, schol. Ar. *Eccl.* 943.

³ See Appendix to the Proverbs 2. 82 (i 411 Leutsch-Schneidewin).

BACCHYLIDES

TESTIMONIA VITAE ATQUE ARTIS

1 *Sud.* B 59 (i 449 Adler)

Βακχυλίδης, Κεῖος, ἀπὸ Κέω τῆς νήσου, πόλεως δὲ Ἴουλίδος . . . , Μείδωνος (Neue: Μέδωνος codd.) υἱὸς τοῦ Βακχυλίδου τοῦ ἀθλητοῦ παιδὸς· συγγενὴς Σιμωνίδου τοῦ λυρικοῦ, καὶ αὐτὸς λυρικός.

2 Str. 10. 5. 6 (ii 418 Kramer)

Κέως δὲ τετράπολις μὲν ὑπῆρξε, λείπονται δὲ δύο, ἣ τε Ἴουλις καὶ ἡ Καρθαία, εἰς αἷς συνεπολίσθησαν αἰλοπαί, ἣ μὲν Ποιήεσσα εἰς τὴν Καρθαίαν, ἣ δὲ Κορησία εἰς τὴν Ἴουλίδα. ἐκ δὲ τῆς Ἴουλίδος ὅ τε Σιμωνίδης ἦν ὁ μελοποιὸς καὶ Βακχυλίδης ἀδελφιδοῦς ἐκείνου, καὶ μετὰ ταῦτα Ἐρασίστρατος ὁ ἰατρός καὶ τῶν ἐκ τοῦ περιπάτου φιλοσόφων Ἀρίστων . . .

BACCHYLIDES

BIOGRAPHY

1 *Suda*, Bacchylides

A Cean, from the island of Ceos and the city of Iulis . . . ; son of Meidon,¹ whose father was Bacchylides the athlete; kinsman² of the lyric poet Simonides, and himself a lyric poet.

¹ See also test. 3. The mss. of *Suda* give 'Medon', the elegiacs in schol. Pindar (i 11 Drachmann) 'Milon'. The form Meidon is known from a 3rd c. B.C. inscription from Iulis (*I.G.* XII 5.610.26).
² B. was the son of Simonides' (younger?) sister: see test. 2.

BIRTHPLACE AND FAMILY

2 Strabo, *Geography*

Ceos was a tetrapolis, but only two of the cities remain, Iulis and Carthaea; the other two, Poeëssa and Coresia, were incorporated into Carthaea and Iulis respectively. From Iulis came Simonides the lyric poet and Bacchylides his nephew, and later Erasistratus the physician and the peripatetic philosopher Ariston . . .¹

¹ So Stephanus of Byzantium on 'Iulis': cf. fr. 43, Syrianus 1. 47 Rabe.

3 *Et. Gen. (Et. Mag. 582.20)*

Μειδύλος· οὕτω δὲ λέγεται ὁ πατὴρ Βακχυλίδου
παρὰ τὸ μειδιῶ Μειδύλος, ὡς παρὰ τὸ φειδώ, ἐξ οὗ καὶ
τὸ φειδομαι, Φειδύλος.

4 Euseb. *Chron.*

(a) Ol. 78.1 (p. 110 Helm, ii 103 Schöne)

Bacchylides et Diagoras atheus plurimo sermone
celebrantur.

cf. *Chron. Pasch.* 162b, Sync. p. 297 Mosshammer

(b) Ol. 82.2 (p. 112 Helm, ii 105 Schöne)

Crates comicus et Telesilla ac Bacchylides lyricus
clari habentur.

(c) Ol. 87.2 (p. 114 Helm, ii 109 Schöne)

Bacchylides carminum scriptor agnoscitur.

cf. Sync. p. 309 Mosshammer

5 Eust. *prooem. ad Pind.* (iii 297 Drachmann)

ὅς (sc. Πίνδαρος), φασί, καὶ Σιμωνίδου ἦκουσε, νεώ-
τερος μὲν ἐκείνου ὦν, πρεσβύτερος δὲ Βακχυλίδου.

cf. Thom. Mag. *vit. Pind.* (i 5 Drachmann)

¹ P. was born in 518 B.C. The *Suda* entry on Diagoras dates the
floruit of Diagoras to Ol. 78 (468/4 B.C.) and says he was 'younger

3 *Etymologicum Genuinum*

Meidylos: this is the name of Bacchylides' father,
Μειδύλος being derived from μειδιῶ, 'smile', as
Φειδύλος from φειδώ, φειδομαι, 'live thriftily'.

CHRONOLOGY¹4 Eusebius, *Chronicle*

(a) Olympiad 78.1 (468/7 B.C.)²

Bacchylides and Diagoras the atheist are much
spoken of.

(b) Olympiad 82.2 (451/450 B.C.)

The comic poet Crates and Telesilla and the lyric
poet Bacchylides are regarded as famous.

(c) Olympiad 87.2 (431/430 B.C.)³

Bacchylides, the writer of songs, is well-known.

¹ B.'s earliest datable poem is 13 (485 B.C.?), his latest 6 and 7 (452
B.C.). ² B.'s *acme* seems to be made to coincide with the death
of his uncle Simonides or with Hiero's greatest victory in the games
(see poem 3). ³ Georgius Syncellus gives Olympiad 88
(428/424 B.C.). G. S. Fatouros, *Philol.* 105 (1961) 147 ff. argues that
the entry refers to an aulete called Bacchylides.

5 Eustathius, *Proem to Pindar*

Pindar, they say, was a pupil of Simonides,
younger than Simonides but older than Bacchy-
lides.¹

than Pindar and Bacchylides'. P. and B. may in fact have been
roughly contemporary.

6 Plut. *de exilio* 14. 605CD (iii 526 Pohlenz-Sieveking)

καὶ γὰρ τοῖς παλαιοῖς ὡς ἔοικεν αἱ Μοῦσαι τὰ κάλλιστα τῶν συνταγμάτων καὶ δοκιμώτατα φυγῆν λαβοῦσαι συνεργὸν ἐπετέλεσαν· . . . Βακχυλίδης ὁ ποιητῆς (Ἰουλιήτης Cobet) ἐν Πελοποννήσῳ.

7 Pind. *pae.* 4 (= fr. 52d). 23s.

γινώσκ[ο]μα[ι] δὲ καὶ
μοῖσαν παρέχων ἄλις.

8 Schol. Pind. *Ol.* 2. 86ss. (154ss.) (i 99 Drachmann)
(σοφὸς ὁ πολλὰ εἰδὼς φύα· | μαθόντες δὲ λάβροι | παγγλωσσία
κόρακες ὡς ἄκραντα γαρεύετον | Διὸς πρὸς ὄρνιχα θεῖον.)

154c ἀποτείνεται δὲ πρὸς τὸν Βακχυλίδην· γέγονε γὰρ αὐτῷ ἀνταγωνιστῆς τρόπον τινὰ καὶ εἰς τὰ αὐτὰ καθῆκεν.

EXILE

6 Plutarch, *On Exile*

Indeed the Muses, it seems, took Exile as their fellow-worker when they completed for the ancients the finest and most highly regarded of their compositions: . . . the poet Bacchylides¹ in the Peloponnese.

¹ Plutarch lists Thucydides, Xenophon, Philistus, Timaeus, Androction (all historians) and B., and goes on to say that the men who drove them out are now forgotten.

PINDAR AND BACCHYLIDES¹

7 Pindar, *Paeon* for Ceans

I² am known also for providing the Muses' art in abundance.³

¹ Hiero, tyrant of Syracuse, was patron of both, as also of Simonides. B. composed 3, 4, 5 for him. Cf. Ael. *V.H.* 4. 15.

² I.e. the island of Ceos. ³ The reference must be to Simonides and B.

8 Scholiast on Pindar, *Olympian* 2. 86 ff. ('The skilled man is he who knows many things by the gift of nature: those who learned, boisterous in their garrulity, are like crows, the pair of them, uttering idle words against the holy bird of Zeus.')

154c This is directed against Bacchylides, who was in a sense his rival and competed in the same arena.

157a αἰνίττεται Βακχυλίδην καὶ Σιμωνίδην, ἑαυτὸν λέγων ἀετὸν, κόρακας δὲ τοὺς ἀντιτέχνους.

158d εἰ δέ πως εἰς Βακχυλίδην καὶ Σιμωνίδην αἰνίττεται, καλῶς ἄρα ἐξείληπται τὸ γαρύετον δυικῶς.

9 Schol. Pind. *Pyth.* 2 (ii 48, 54, 58, 60 Drachmann)

(a) 52s. (97s.) (ἐμὲ δὲ χρεῶν | φεύγειν δάκος ἀδῶν κακαγοριᾶν.)

αἰνίττεται δὲ εἰς Βακχυλίδην· ἀεὶ γὰρ αὐτὸν τῷ Ἰέρωνι διέσυρεν.

(b) 72s. (132s.) (καλὸς τοι πῖθων παρὰ παισίν, αλεὶ | καλός.)

131b ταῦτα δὲ ἔνιοι τείνειν αὐτὸν εἰς Βακχυλίδην· εὐδοκιμῆσαι γὰρ αὐτὸν παρὰ τῷ Ἰέρωνι.

132c ἢ οὕτως· ὥσπερ ὁ πῖθηκος σπουδάζεται παρὰ τοῖς παισίν φαῦλος ὢν, οὕτω καὶ Βακχυλίδης παρὰ παισὶ μὲν ἄφροσιν εὐδοκιμεῖτω, παρὰ σοὶ δὲ σοφῶ ὄντι πῖθηκος ἔστω.

157a He is referring in riddling fashion to Bacchylides and Simonides, calling himself an eagle and his rival craftsmen crows.

158d If he is referring in riddling fashion to Bacchylides and Simonides, then the dual form γαρύετον, 'the pair of them utter', has been well chosen.

9 Scholiast on Pindar, *Pythian* 2

(a) v. 52 f. ('I must avoid the violent bite of slander.')

He is talking in riddling fashion of Bacchylides, who was always disparaging him to Hiero.

(b) v. 72 f. ('A monkey is beautiful in the eyes of children, always beautiful.')

131b Some say he is aiming these words at Bacchylides, who was highly regarded by Hiero.

132c Alternatively: as the monkey is taken seriously by children although it is worthless, so let Bacchylides enjoy high regard among foolish children but be a monkey in your wise judgement.

(c) 88s. (162ss.) (χρή | δὲ πρὸς θεὸν οὐκ ἐρίζειν, | ὃς ἀνέχει
τοτὲ μὲν τὰ κείνων, τότε αὐθ' ἑτέροις | ἔδωκεν μέγα κῆδος.)

163b ἄλλως· καὶ γὰρ οὐκ εἴξω τῷ Βακχυλίδῃ τὰ νῦν,
παρὰ θεῶν εὖ πράττοντι, καὶ οὐκ ἀντιβήσομαι τῇ
προαιρέσει †ἐπιπλεῖστον†.

(d) 90ss. (166ss.) (στάθμας δὲ τινος ἐλκόμενοι | περισσᾶς
ἐνέπαξαν ἔλ- | κος ὀδυναρὸν ἐὰ πρόσθε καρδίᾳ . . .)

166d ἡ ἀναφορὰ πάλιν πρὸς Βακχυλίδην.
εἴληπται δὲ οὕτως ἡ διάνοια, διὰ τὸ παρὰ τῷ Ἰέρωνι
τὰ Βακχυλίδου προκρίνεσθαι ποιήματα, καὶ φῆσιν ὅτι
φέρειν δεῖ τὰ συμπτώματα τῆς τύχης.

cf. 171c, 171d

10 Schol. Pind. *Nem.* 3. 82 (143s.) (iii 62 Drachmann)
(κραγέται δὲ κολοιοὶ ταπεινὰ νέμονται.)

δοκεῖ δὲ ταῦτα τείνειν εἰς Βακχυλίδην· ἦν γὰρ
ὑφ' ὀρασίς αὐτοῖς πρὸς ἀλλήλους. παραβάλλει δὲ αὐτὸν
μὲν αἰετῷ, κολοιοῦ δὲ Βακχυλίδην.

(c) v. 88 f. ('One must not strive against God, who at one moment supports the fortunes of those men, at the next gives great glory to others.')

163b Alternatively: and I therefore shall yield to Bacchylides now, since he is enjoying good fortune from the gods, and I shall not protest against the choice . . .¹

(d) v. 90 ff. ('By pulling on an excessively long measuring-line they first inflict a painful wound on their own heart.')

166d The reference is again to Bacchylides. The passage is taken this way because Hiero preferred the poems of Bacchylides, and Pindar says he must put up with the chances of fortune.

¹ Hiero's preference for B.? The last part of the text is corrupt.

10 Scholiast on Pindar, *Nemean* 3. 82 ('Shrieking jackdaws inhabit low levels.')

He seems to be aiming these words at Bacchylides: each was jealous of the other. He compares himself to the eagle, Bacchylides to the jackdaw.

11 'Ammon.' *Diff.* 333 (p. 86 Nickau)

Δίδυμος (p. 300 Schmidt) ὁμοίως ἐν ὑπομνήματι
Βακχυλίδου Ἐπινίκων.

cf. Eust. *Od.* 1954.4

12 'Longinus' *de subl.* 33. 5 (p. 42 Russell)

τί δέ; ἐν μέλεσι μᾶλλον ἂν εἶναι Βακχυλίδης ἔλοιο ἢ
Πίνδαρος, καὶ ἐν τραγωδίᾳ Ἴων ὁ Χίος ἢ νῆ Δία
Σοφοκλῆς; ἐπειδὴ οἱ μὲν ἀδιάπτωτοι καὶ ἐν τῷ γλα-
φυρῷ πάντῃ κεκαλλιγραφημένοι, ὁ δὲ Πίνδαρος καὶ ὁ
Σοφοκλῆς ὅτε μὲν οἶον πάντα ἐπιφλέγουσι τῇ φορᾷ,
σβέννυνται δ' ἀλόγως πολλάκις καὶ πίπτουσι
ἀτυχεστάτα. ἢ οὐδεὶς ἂν εὖ φρονῶν ἐνὸς δράματος,
τοῦ Οἰδίποδος, εἰς ταῦτ' οὐ συνθεῖς τὰ Ἴωνος <πάντ'>
ἀντιτιμήσαιτο ἐξῆς.

SCHOLARLY ACTIVITY¹

11 'Ammonius', *On Similar but Different Words*²

Similarly Didymus in his commentary on the
Epinicians of Bacchylides.

¹ The scholiast on B. mentions at fr. 20A. 19 a Ptolemaeus, for whom see Snell-Maehler p. 132, and the commentator on B.'s *Cassandra* (23), perhaps Didymus, mentions the views of Callimachus, Aristarchus and Dionysius of Phaselis on the classification of the poem.

²Based on the work of Philo of Byblos (c. 100 A.D.). The point at issue is the supposed distinction between 'the Nereids' and 'the daughters of Nereus'; see 1. 8, 13. 123.

VERDICT OF ANTIQUITY¹

12 'Longinus', *On sublimity*

Or take lyric poetry: would you choose to be Bacchylides rather than Pindar? Or in tragedy Ion of Chios rather than Sophocles? Certainly Bacchylides and Ion never put a foot wrong and in all their works show themselves masters of beautiful writing in the smooth style, whereas the other two sometimes set the world ablaze in their violent onrush, but often have their flame quenched for no reason and collapse miserably. Surely no one in his right mind would rate all the works of Ion put together as highly as one single play, the *Oedipus*.

¹ For the base, with feet, of a herm inscribed ΒΑΚΧΥΛΙΔΟΥ (Vatican inv. 16250; found in a villa near Tivoli) see G. M. A. Richter, *Portraits of the Greeks* i 142 with fig. 786.

13 *Anth. Pal.* 4. 1. 33s. = Meleager i Gow-Page
 λείψανά τ' εὐκαρπεῦντα μελιστάκτων ἀπὸ Μουσέων
 ξανθοῦς ἐκ καλάμης Βακχυλίδεω στάχυας.

14 *Anth. Pal.* 9. 184. 1s. = anon. xxxvi(a), 1194s. *F.G.E.*
 Πίνδαρε, Μουσάων ἱερὸν στόμα, καὶ λάλε Σειρήν,
 Βακχυλίδη, . . .

15 *Anth. Pal.* 9. 571. 4 = anon. xxxvi(b), 1207 *F.G.E.*
 λαρὰ δ' ἀπὸ στομάτων φθέγγατο Βακχυλίδης.

16 Galen. in Hippocr. *Prorrhēt.* 1 (p. 41 Diels)
 ἤκουσα . . . γραμματικοῦ (sc. παραφρονοῦντος)
 βιβλίον ἀναγιγνώσκειν οἰόμενου Βακχυλίδειον ἢ
 Σαπφικόν.

13 *Palatine Anthology*: Meleager, *The Garland*¹
 . . . and fruitful remnants² from his honey-
 dropping Muses, yellow ears from the corn-stalks of
 Bacchylides.

¹ Introductory poem to M.'s collection of epigrams in which he compares each poet's work to a flower or plant. Two epigrams are ascribed to B. in the *Anthology* (6. 53, 6. 313), a third to B. or Simonides (13. 28). ² I.e. the epigrams formed only a small part of B.'s poetry.

14 *Palatine Anthology*: anon. on the nine Lyric Poets¹
 You, Pindar, holy mouth of the Muses, and you,
 talkative Siren, Bacchylides . . .

¹ B. is listed as one of the nine in Schol. Pind. also (i 11 Drachmann).

15 *Palatine Anthology*: anon. on the nine Lyric Poets
 . . . and Bacchylides uttered sweet sounds from
 his lips.

16 Galen, *On the Prorrhetics of Hippocrates*

I heard . . . a mad schoolmaster who imagined
 that he was reading a book of Bacchylides or Sappho.¹

¹ His favourite poets?

<ΒΑΚΧΥΛΙΔΟΥ ΕΠΙΝΙΚΟΙ>

1

<ΑΡΓΕΙΩΙ ΚΕΙΩΙ>

<ΠΑΙΔΙ ΠΥΚΤΗ(?) ΙΣΘΜΙΑ>

κλυτοφόρμιγγες Δ[ιὸς ὑ-
ψιμέδοντος παρθένοι,

- - - Πι]ερίδες
- -]ενυφαι[- - -

5 - - -]ους, ἴνα κ[-
- - -] γαίας Ἰσθμ[ας

- - -]ν, εὐβούλου ν[-
- - -]γαμ]βρόν Νηρέ[ος

- - -]νάσοιό τ' ἐν-

10 - - -]αν, ἔνθ[- - -

- - - - -
- - - - -

ὦ Πέλοπος λιπαρᾶς

14 νάσου θεόδματοι πύλαι

suppl. ed. pr. (Kenyon) exceptis quae sequuntur 1s. comment.
ad Callim. *Ἀίτια* (fr. 2a Pfeiffer) παρθένοις· θυγάτηρ ὡς [καί] Βακχυ-
λίδης [φῆσι·] κλυτ. . . . παρθένοι : hic locavit Maas 3 Blass
deür ἴτε Maas 4 ἐνυφαι]νετε δ' ἕμνους Blass 5s. κ[ν] δαίνητε
Jebb 7 ἀρχαγό]ν Maas 8 Blass 9s. ἐν[δραν]αν ci. Maehler
10 ἐνθ[εν μολών] Blass 13s. schol. Pind. *Ol.* 13. 4c πρόθυρον καὶ
θύρας εἰώθασι καλεῖν τὴν Κόρινθον διὰ τὸ ἀρχὴν ἢ τέλος εἶναι τῆς Πελοπον-
νήσου. Βακχ. ὦ . . . πύλαι. hic locavit Blass

BACCHYLIDES

All the major texts of Epinicians (1–14) and Dithyrambos (15–20) are in the British Museum papyrus (A: 2nd c. A.D.); 14A and most of 14B are in P. Oxy. 2363.

VICTORY-ODES

1¹

FOR ARGEIUS OF CEOS

BOY BOXER,² ISTHMIAN GAMES

Famous lyre-players,³ daughters of high-ruling Zeus, (come hither), Pierians, and (inweave . . . songs of praise), so that (you may glorify the ruler?) of the Isthmian land, the . . . son-in-law⁴ of wise Nereus . . . , and the well- . . . of the island,⁵ whence (Argelius came?) . . . , you god-built gates⁶ of the gleaming island of Pelops . . .

¹ The first two lines are quoted by a commentator on Callimachus to illustrate B.'s use of *παρθένος*, 'maiden', in the sense of 'daughter'. Lines 13 f. are cited from B. by the scholiast on Pindar *Ol.* 13. 4 for the description of Corinth as 'gateway'.

² Or pancratiast: he is 'strong-handed' (v. 141): cf. 2. 4. An inscription from the Cean city Iulis (*I.G.* XII 5.608) commemorates his Isthmian victory won when a boy and a Nemean victory won when a youth; Maehler dates the Isthmian victory to 452 or 454.

³ The Muses, born in Pieria.

⁴ Poseidon, husband of Amphitrite. For Didymus' note on the passage see test. 11 n. 2.

⁵ Ceos.

⁶ Corinth, gateway of the Peloponnese.

19 —υ— ἔζευξεν ἕφ' ἄρ]μασιν ἵππου[ς·
 20 οἱ δὲ π]έττοντο . [υ—
 —υ—]εσσιw ἀν[δρῶν
 —υυ—υ]τον αὐτ[—
 —υ—] ἄλλαισιν [—--υ—

υυ—]γ δ' ετε[—
 25 υυ—]γονάτ[υ—
 26]πλ[

35 τοῖον [υυ—υυ—]ται
 καλ[υυ—υυ—
 . .] . [—υ—]εμεν, ὅταν
 ——υ—]τει συνευ-
 39 —υ—]αξ

46]εοσ[

υυ—]γ πυκ[ιν—
 υυ—] . γοι κόρ[αι
 —υυ—]αγορα
 50 —]ο μελίφρονος ὑπ[νου
 —υυ ἄμετ]έραν
 ——υ ἄρ]χαίαν πόλιν
 ——υ—]γομειν οἴ-
 κους δ' ἐπ'] ἀνδῆροις ἄλός

4 lines missing

... yoked¹ his horses under his chariot, and they flew ... (of men?) ... other ... and ... (another ... more fruitful?) ...

8 lines missing

... such ... (fine?) ..., when ... (from need of bed-mates?)² ...

7 lines mostly missing

... (shrewd?) ... maidens ... (Lysagora³ said on awakening from?) kindly sleep, ('If only we were to flee from) our (lofty) ancient city⁴ and (find) a home⁵ on the shore of the sea and open to the rays

¹ Zeus? The myth begins here, but the sequence of the small fragments is uncertain. ² The need of Dexithea and her sisters? ³ One of Damon's daughters? See p. 119 n. 1. ⁴ Their original Cean home. ⁵ Coresia? See p. 121 n. 2.

19–21 Blass 24 ἔτε[ρον, 25 εὐ]γονάτ[ερον Blass 38s. χή]τει συνέυ[νον Blass 49ss. e.g. Blass : φθέγξατο Λυσ]αγόρα | λήξασα] μ. ὕ. · | εἰθὲ ποδ' ἄ. | αἰπειαν ἄ. π. | ... φεύ]γομειν, οἴ]κους δ' ἐπ'] ἄ. ἄ.

55 ὑπό τ' α]ὑγαῖς ἀελίου
56]:δ[

72 -- --]σαγόραι
-- Μα]κελὼ δὲ τ[--
-- φιλ]αλάκατος,
75 -- δ' ἐπ' εὐναῆ [πό]ρο[ν
--]α· προσφώνει τέ νιν
-- --]σαίνουσ' ὀπί·

-- -- μ]έν στέρομαι
-- -- ἀμ]φάκει δύαι
80 -- -- π]ενίαι·
-- -- --]· ' γετ[.] πάμπα[ν
-- -- -- --]ας
83 -- -- -- --]ομοι

111 --]· αφθε[. .]· [-- -- --
--]ς· τριτάται μετ[-- --
-- ἀμ]έραι Μίνως ἀρ[ή]ιος
ἦλ]υθεν αἰολοπρῦμνος
115 ναυσὶ πεντήκοντα σὺν Κρητῶν ὀμίλῳ·
Διὸς Εὐκλείου δὲ ἑκα-
-- τι βαθύζωνον κόραν
Δεξιθέαν δάμασεν·
-- κα]ί οἱ λίπεν ἦμισυ λ[α]ῶν,
120 ἄ]νδρας ἀρηϊφίλους,

of the sun . . . '

16 lines mostly missing

. . . (to Lysagora?), and Macelo,¹ distaff-loving, . . . to the fair-flowing stream,² and she addressed them,³ coaxing with (gentle) voice: 'I am without . . . (by?) double-edged misery . . . (by?) poverty; . . . completely . . .'

30 lines mostly missing

On the third day thereafter⁴ warlike Minos came with a throng of Cretans on fifty glittering-sterned ships, and by the favour of Zeus, god of glory, he bedded the slim-waisted maiden Dexithea; and he left her half of his force, warriors dear to Ares, and

¹ The myth is known from discrepant references in Pindar, *Paean* 4. 35 ff., Callimachus, *Aetia* 3 fr. 75, 64 ff., Ovid, *Ibis* 475 with scholia and Nonnus, *Dion.* 18. 38; see also fr. 52 of B. The Telchines, mythical craftsmen and wizards living on Ceos, angered the gods by blighting the fruits of the earth. Zeus and Poseidon (or Apollo) destroyed the island and its population, but spared Dexithea and her sisters, daughters of Damon (or Demonax), the chief of the Telchines, because Macelo had entertained the two gods: in Callimachus Macelo is mother of Dexithea and is spared with her, in Ovid and the scholia she is her sister and loses her life because her husband had offended the gods.

² Strabo 10. 5. 6 mentions a river Elixus near Coresia.

³ Zeus and Poseidon (or Apollo). Apollonius Dyscolus quoted the words from B. for his use of the pronoun *νιν* as a plural form (as at 9. 15).

⁴ After the visit of the gods?

72 Λυ]σαγόραι Blass 73, 75 Blass 76 Ap. Dysc. *Pron.* 108a (i 84 Schneider) ἔτι καὶ ἡ 'νιν' τάσσεται ἐπὶ πλήθους . . . προσφωνεῖτ' ἐν ἐπιπλοῖς (ἐπὶ νίκαις codd.) Βακχυλίδης 77 μειλίχῳ Wolff 112 μετ[έπειτα Kenyon 113 ἀρ[ή]ιος Blass

το]ῖσιν πολύκρημον χθόνα
 γείμας ἀποπλέων ὤ[ιχε]τ' ἔς
 Κνωσὸν ἱμερτὰν [πό]λιν

β]ασιλεὺς Εὐρωπιά[δας]·
 125 δεκάτῳ δ' Εὐξ[άντι]ον
 μηνί τέ]κ' εὐπλόκ[αμος
 νύμφα φερ]εκυδέι [νάσωι
 - - -] πρύτανιν

129 - - -] . δν . [- - -

138 - - - - -] - ξαν θύγατρος

πόλ[ιν - - -]ν βαθυδει-
 140 ελογ· [ἐκ το]ῦ μὲν γένος
 ἔπλε[το καρτε]ρόχειρ
 Ἄργεῖο[ς - - -] λέοντος
 θυμὸν [ἔχων], ὁπότε
 χρεῖ[α συνα]βολοῖ μάχας,
 145 ποσσ[ίν] τ' ἔλα]φρό[ς, π]ατρῶν
 τ' οὐκ [] . [- - - κ]αλῶν,

τόσα Παν[θειδαί] κλυτό]το-
 ξος Ἀπό[λλων] ὠπασε]ν,
 ἀμφί τ' ἰατο[ρίαι]
 150 ξείνων τε [φι]λάνορι τ[ι]μᾶι·
 ε]ῖ δὲ λαχῶν [X]αρίτων
 πολλοῖς τε θ[αυ]μασθεῖς βροτῶν

after distributing the craggy land to them he sailed away to the lovely city of Cnossus, that king, Europa's son¹; and in the tenth month the fair-tressed bride gave birth to Euxantius, a ruler for the glory-winning island . . .

9 lines mostly missing

. . . the daughters (of Damon) fled . . . (to settle) a city steeped in evening sunshine²; from his line³ came strong-handed Argeius, with a lion's heart (in his breast?) when need of fighting came his way, nimble of foot and (no disgrace to?) his father's fine achievements, all those which the famous archer Apollo granted to Pantheides⁴ because of his healer's art and his friendly honouring of strangers; richly gifted by the Graces⁵ and admired by many

¹ Minos was son of Zeus and Europa. ² The reference is again to the migration to Coresia, the bay of which faces west. B. may have associated the city's name with *korai*, 'maidens' (v. 48). ³ The line of Euxantius. ⁴ With reference to Pythian victories? ⁵ As givers of athletic success? See previous note.

123 Blass: Κνωσον pap. 127 Blass 138 Δάμῳνος ἄλ]υξαν
 Festa 139 οἰκίσ]αι vel οἰκισ(σ)α]ν Snell ἔς νέτα]ν Edmonds
 140 Edmonds 142 ἔσω τε] Headlam 143 Blass, al. 144
 Maehler 145 ἐλα]φρό[ς Nairn, Housman 146 Blass

αἰῶν' ἔλυσεν [π]έντε παῖ-
δας μεγαυρή[το]υς λιπῶν.

- 155 τ]ῶν ἕνα οἱ Κ[ρο]νίδας
ὑψίζυγος Ἴσ[θ]μιόνικον
θῆκεν αὐτ' [εὐε]ργεσιᾶν, λιπαρῶν τ' ἄλ-
λων στεφάν[ων] ἐπίμοιρον.
φαμί καὶ φάσω μέγιστον
160 κῦδος ἔχειν ἀρετάν· πλοῦ-
τος δὲ καὶ δειλοῖσιν ἀνθρώπων ὀμιλεῖ,

ἐθέλει δ' αὔξειν φρένας ἀν-
δρός· ὁ δ' εὖ ἔρδων θεοῦς

- ἐλπιδι κυδροτέραί
165 σαίνει κέαρ. εἰ δ' ὑγείας
θνατὸς ἐὼν ἔλαχεν
ζῶειν τ' ἀπ' οἰκείων ἔχει,
πρώτοις ἐρίζει· παντί τοι
τέρψις ἀνθρώπων βίωι

- 170 ἔπεται νόσφιν γε νόσων
πενίας τ' ἀμαχάνου.
ἴσον ὃ τ' ἀφνεὸς ἰ-
μείρει μεγάλων ὃ τε μείων
παυροτέρων· τὸ δὲ πάν-
175 των εὐμαρεῖν οὐδὲν γλυκύ
θνατοῖσιν, ἀλλ' αἰεὶ τὰ φεύ-
γοντα δίζηνται κιχεῖν.

170 Blass: νοῦ | . . ν pap.

men he closed his life leaving behind five illustrious sons. One of them the son of Cronus¹ on his high bench has made an Isthmian victor in return for his father's kindnesses, and winner also of other bright garlands.²

I say and shall³ say always that the greatest glory belongs to excellence⁴: wealth may consort even with the worthless and loves to inflate a man's ideas; but he who treats the gods well cheers his heart with hope of greater glory; he is mortal, but if he is blessed with health and is able to live from what is his own,⁵ then he rivals the foremost. Joy accompanies any life a man may lead, provided that distress and helplessness poverty are absent. With equal longing does the wealthy man yearn for great things, the poorer man for less; but to have ready access to everything brings no pleasure to mortals: they are always seeking to catch what eludes them.

¹ Poseidon, god of the Isthmus.

² Won at lesser festivals.

³ Plutarch, *de aud. poet.* 14. 36c cites the words 'shall say . . . worthless' from B. ⁴ *Arete*, with reference in this context to athletic success.

⁵ Synesius, *laud. calv.* 13. 77a quotes 'live from what is his own' as Pindar's.

The man whose heart is buffeted by lightweight ambitions wins honour for the duration of his life only: excellence is toilsome, but when rightly brought to its end it leaves a man even when he dies an enviable adornment of glory.

- ὄντινα κουφόταται
 θυμὸν δονέουσι μέριμναι,
 180 ὅσσον ἄν ζώῃ † χρόνον, τόνδ' ἔλαχαν† τι-
 μάν. ἀρετὰ δ' ἐπίμοχθος
 μέν, τ]ελευταθεῖσα δ' ὀρθῶς
 ἀνδρὶ κ]αὶ εὐτε θάνη λεί-
 184 π[ει πολυ]ζήλωτον εὐκλείας ἄ[γαλ]μα.
 180 λάχε τόνδε χρόνον Housman, Headlam 182 Blass

2¹

FOR THE SAME VICTOR

Speed to holy Ceos, Report, you giver of majesty, and carry the message of gracious name,² that Argeius won the victory in the bold-handed fight and reminded us of all the fine achievements we had displayed at the famous neck of the Isthmus when we left the sacred island of Euxantius³ and won seventy garlands⁴; and the locally born Muse⁵ summons the sweet skirl of pipes as she honours with victory-songs the dear son of Pantheides.

¹ This brief song seems to have been performed at the Isthmus, the elaborate poem 1 at a later celebration on Ceos.

² The epithet suggests the athletic success given by the Graces.

³ Ceos: see 1. 125 ff.

⁴ For the recording of Cean victories see 1 n. 2.

⁵ Since B. is composing at the site of the games; but perhaps 'the compatriot Muse' with reference to the Cean origin of B. and the victor.

2

ΤΩΙ ΑΥΤΩΙ

- ἄ[ῖξον, ὦ] σεμνοδότειρα Φῆμα,
 ἐς Κ[έον ἰ]εράν, χαριτώ-
 νυμ[ον] φέρουσ' ἀγγελίαν,
 ὅτι μ[ά]χας θρασύχειρ<ος> Ἄρ-
 5 γείο[ς ἄ]ρατο νίκαιν,
 καλῶν δ' ἀνέμνασεν, ὅσ' ἐν κλε[εν]νῶνι
 αὐχένι Ἰσθμοῦ Ζαθέαν
 λιπόντες Εὐξαντιδα νῆ-
 στον ἐπεδείξαμεν ἐβδομη-
 10 κοντα [σὺ]ν στεφάνοισιν.
 καλεῖ δὲ Μοῦσ' αὐθιγενῆς
 γλυκεῖαν αὐλῶν καναχάν,
 γεραίρουσ' ἐπινικίους
 14 Πανθείδα φίλον υἱόν.

4 em. Jebb

ΙΕΡΩΝΙ ΣΥΡΑΚΟΣΙΩΙ
 ΙΠΠΟΙΣ [ΟΛΥ]ΜΠΙΑ

ἀριστο[κ]άρπου Σικελίας κρέουσαν
 Δ[ά]ματρα ἰοστέφανόν τε Κούραν
 ὕμνει, γλυκύδωρε Κλεοῖ, θεάς τ' Ὀ-
 λυμ]πιοδρόμους Ἰέρωνος ἵππ[ο]υς.

5 σεύον]το γὰρ σὺν ὑπερόχῳι τε Νίκαι
 σὺν Ἄγ]λαταί τε παρ' εὐρυδίαν
 Ἄλφεόν, τόθι] Δεινομένεος ἔθηκαν
 ὄλβιον τ[έκος στεφάνω]ν κηρῆσαι·

θρόησε δὲ λαὸς ὠ--.

10 ἄ τρισευδαίμ[ων ἀνήρ,
 ὃς παρὰ Ζηνὸς λαχὼν
 πλείσταρχον Ἑλλάνων γέρας
 οἶδε πυργωθέντα πλοῦτον μὴ μελαμ-
 φαρῆϊ κρύπτειν σκότῳι.

15 βρύει μὲν ἱερὰ βουθύτοις ἑορταῖς,
 βρύουσι φιλοξενίας ἀγνυαί·
 λάμπει δ' ὑπὸ μαρμαρυγαῖς ὁ χρυσός,
 ὑψιδαιδάλτων τριπόδων σταθέντων

3 Blass: Κλειοι pap. 7 τόθι Palmer 8 τ[έκος Edmonds 9 λ.
 ἀπειρών Blass

FOR HIERO OF SYRACUSE
 CHARIOT RACE, OLYMPIC GAMES¹

Of Demeter, ruler of corn-rich Sicily, and of the violet-garlanded Maid² sing, Clio, giver of sweetness, and of Hiero's swift horses, Olympic runners: they sped in the company of pre-eminent Victory and Glory by the wide-eddying Alpheus, where they made Deinomenes' son³ prosperous in the winning of garlands; and the (immense) crowd shouted. Ah, thrice-fortunate man, who got from Zeus the privilege of ruling over the greatest number of Greeks and knows how not to hide his towering wealth in black-cloaked darkness. The temples abound in feasts where cattle are sacrificed, the streets abound in hospitality; and gold shines with flashing light from the high elaborate tripods⁴

¹ In 468 B.C. P.Oxy. 2367 fr. 1-4 has scraps of commentary on vv. 63-87. ² Persephone, daughter of Demeter. ³ Hiero.

⁴ Hiero's brother Gelo dedicated a tripod at Delphi after his victory over Carthage in 480, Hiero after defeating the Etruscan fleet at Cumae in 474.

πάροιθε ναοῦ, τόθι μέγιστον ἄλλος
 20 Φοῖβου παρὰ Κασταλίας ρεέθροις
 Δεῖλοι διέπουσι. θεὸν θ[εό]ν τις
 ἀγλαΐζέθω γὰρ ἄριστος ὄλβων·

ἐπεὶ ποτε καὶ δαμασίππου
 Λυδίας ἀρχαγέταν,
 25 εὔτε τὰν πεπ[ρω]μέναν
 Ζηνὸς τελέ[σσαντος κρ]ίσι
 Σάρδιες Περσᾶ[ν ἀλίσκοντο στρ]ατῶι,
 Κροῖσον ὁ χρυσά[φορος]

φύλαξ' Ἀπόλλων. [ὁ δ' ἐς] ἄελπτον ἄμαρ
 30 μ[ο]λῶν πολυδ[άκρυο]ν οὐκ ἔμελλε
 μίμνειν ἔτι δ[ουλοσύ]ναν· πυρὰν δὲ
 χαλκ[ο]τειχέος π[ροπάρο]ιθεν αὐ[λά]ς

ναήσατ', ἔνθα σὺν[ἀλόχῳ]ι τε κεδ[νῶ]ι
 σὺν εὐπλοκάμοι[ς τ'] ἐπέβαν' ἄλα[στον]
 35 θ[υ]γ[α]τράσι δυρομέναις· χέρας δ' [ἐς
 αἰ]πὺν αἰθέρα σφετέρως ἀείρας

γέ[γ]ωνεν· ὑπέρ[β]ιε δαίμων,
 πο[ῦ] θεῶν ἔστιν χάρις;
 πο[ῦ] δὲ Λατοίδας ἀναξ;
 40 ἔρρουσ[ιν] Ἀλυά[τ]τα δόμοι
 - - - - -] μυρίων
 - - - - -]ν·

standing in front of the temple where the Delphians tend the great sanctuary of Phoebus by the waters of Castalia. Let God, God, be glorified: that is the best of prosperities.

For once upon a time the commander¹ of horse-taming Lydia, after Zeus had brought about the fated issue and Sardis had fallen to the Persian army, was protected by Apollo of the golden lyre: Croesus, having reached the day he had hoped to avoid, had no intention of waiting for tearful slavery also: he had a pyre heaped in front of his bronze-walled courtyard and mounted it together with his beloved wife and fair-tressed daughters, who wailed inconsolably. Raising his hands to the lofty heavens he shouted, 'Almighty Spirit,² where is the gratitude of the gods? Where is lord Apollo, Leto's son? The palace of Alyattes³ is in ruins. (There is no recompense for my) countless (gifts to Delphi: the

¹ Croesus, king of Lydia c. 560–546. For Herodotus' account of his capture by Cyrus see 1. 86 ff. ² I.e. Zeus. ³ Croesus' father, king of Lydia c. 610–560.

21, 25 Palmer 26 τελέ[σσαντος] Wackernagel κρ[ίσι] Weil 27 ἀλίσκοντο Wackernagel ἐπόρθηθεν Maas 28 χρυσά[φορος] Palmer 31 Jebb 34 τ' post εὐπλ. Platt 37 ὑπέρ[β]ιε Blass 40 ἔρρουσ[ιν] Frick 41ss. τίς δὲ τῶν δώρων ἀμοιβὰ] μυρίων | φάνετα Πιθωνόθε]ν; | πέρουσι Μῆδοι δοριάλωτο]ν ἄστρ e.g. Jebb

ὠ — ὠ ὠ ὠ ὠ ὠ — ὠ]ν ἄστῃ,
 ἔρεύθεται αἵματι χρυσο]δίνας
 45 Πακτωλός, ἀεικελίως γυναιῖκες
 ἐξ εὐκτίτων μεγάρων ἄγονται·

τὰ πρόσθεν [ἐχ]θρὰ φίλα· θανεῖν γλύκιστον·
 τόσ' εἶπε, καὶ ἄβ[ρο]βάταν κ[έλε]υσεν
 ἄπτειν ξύλινον δόμον. ἔκ[λα]γον δὲ
 50 παρθένοι, φίλας τ' ἀνὰ ματρὶ χεῖρας

ἔβαλλον· ὁ γὰρ προφανῆς θνα-
 τοῖσιν ἔχθιστος φόνων·
 ἀλλ' ἐπεὶ δεινοῦ πυρὸς
 λαμπρὸν διάϊ[σεν μέ]νος,
 55 Ζεὺς ἐπιστάσας [μελαγκευ]θὲς νέφος
 σβέννυεν ξανθὰ[ν φλόγα.

ἄπιστον οὐδέν, ὃ τι θ[εῶν μέ]ριμνα
 τεύχει· τότε Δαλογενή[ς] Ἀπόλλων
 φέρων ἐς Ὑπερβορέ[υς γ]έροντα
 60 σὺν τανισφύροις κατ[έν]ασσε κούραις

δι' εὐσέβειαν, ὅτι μέ[γιστα] θνατῶν
 ἐς ἀγαθέαν <ἀν>έπεμψε Π[υθ]ῶ.
 ὅσο[ι] <γε> μὲν Ἑλλάδ' ἔχουσιν, [ο]ὔτι[ς],
 ὦ μεγαίνητε Ἴέρων, θελήσει

Persians are sacking my) city, the gold-swirling Pac-
 tolus is reddened with blood, the women are shame-
 fully carried off from the well-built halls. What once
 was hateful is welcome: to die is sweetest.' These
 were his words, and he ordered his soft-stepping
 attendant to light the wooden building. The girls
 shrieked and threw up their hands to their mother:
 the death that is seen coming is the most hateful to
 mortals. But when the bright strength of the grim
 fire was darting through the pyre, Zeus set the black
 cover of a cloud overhead and quenched the yellow
 flame. Nothing that the planning of the gods brings
 about is past belief: Delos-born Apollo carried the
 old man then to the Hyperboreans and settled him
 there with his slim-ankled daughters by reason of
 his piety, since he had sent up to holy Pytho greater
 gifts than any other mortal.

But of all men who dwell in Greece there is none,
 illustrious Hiero, who will be ready to claim that he

47 Fraccaroli: -θεν δ' pap. ἐχθρὰ Palmer 56 Palmer 62, 63
 corr. Blass, alii

65 φάμ]εν σέο πλείονα χρυσὸν
 Λοξί]λαι πέμψαι βροτῶν.
 εὖ λέγειν πάρεστιν, ὅσ-
 τις μ]ῆ φθόνωι παίινεται,
 . . .]λη φίλιππον ἄνδρ' ἀρήϊον
 70 . . .]ίου σκᾶπτρον Διός

ιοπλό]κων τε μέρο]ς ἔχοντ]α Μουσᾶν·
 . . .]μαλέαι ποτ[ἔ]' ἰων
 . . .]νος ἐφάμερον α[.]·
 . . .]α σκοπεῖς· βραχ[ὺς ἔστιν αἰών·

75 πτε[ρ]όεσσα δ' ἑλπίς ὑπ[ολύει ν]όημα
 ἔφαμ]ερίων· ὁ δ' ἄναξ [Ἄπολλων
]'λος εἶπε Φέρη[τος υἱ]·
 . . . θνατὸν εὐντα χρῆ διδύμους ἀέξειν

γνώμας, ὅτι τ' αὔριον ὄψαι
 80 μῶνον ἁλίου φάος,
 χῶτι πεντήκοντ' ἔτα
 ζῶαν βαθύπλουτον τελεῖς.
 ὅσια δρῶν εὐφραине θυμόν· τοῦτο γὰρ
 κερδέων ὑπέρτατον·

85 φρονέοντι συνετὰ γάρυ· βαθὺς μὲν
 αἰθρῆ ἀμίαντος· ὕδωρ δὲ πόντου
 οὐ σάπεται· εὐφροσύνα δ' ὁ χρυσός·
 ἀνδρὶ δ' οὐ θέμις, πολὺν π[αρ]έντα

sent more gold to Loxias¹ than you. Anyone who does not fatten himself on envy may praise this (flourishing?), horse-loving warrior who holds the sceptre of Zeus, (god of hospitality?), and has his share in the violet-haired Muses: once . . . you look . . . of the day.² (Life is) brief, and winged hope undoes the thinking of mortals. Lord Apollo (the far-shooter?) said to the son of Pheres³: 'Since you are mortal, you must foster two thoughts: that tomorrow will be the only day on which you see the sun's light, and that for fifty years you will live out a life steeped in wealth. Gladden your heart by doing righteous deeds: this is the highest of gains.' I utter words which the wise man may understand: the deep heavens are unsoiled, and the water of the sea does not decay, and gold is a joy; but a man may not throw aside grey old age and retrieve again his

¹ Apollo at Delphi. ² Perhaps instead of 'you look' 'look out for what is appropriate'; see Lloyd-Jones, *C.R.* 72 (1958) 18. ³ Admetus, king of Pherae in Thessaly. Zeus made Apollo his servant for killing the Cyclopes.

65 φάμ]εν Blass σέο Palmer 66 Blass, alii 68 Palmer
 69 εὖθαλῆ Sandys 70 ξει]ίου Nairn 71 Blass
 72 δει]μαλέαι Blass βω]μαλέαι Schwartz 74 schol. M
 (P.Oxy. 2367) fr. 3]-ατα ἔρευνα . . . ὅτι ὀλιγοχρό]νιος ὁ βλος? κατί-
 ρ]α σκόπει Lloyd-Jones, qui schol. suppl. δυ]ρατὰ ἔρευνα 75 fr. 5
 ἢ πτερ]όεσσα ἑλπίς δι]αφθεῖρει τὸ [τῶν ἀνθρώπων ν]όημα: πτερ] iam H.
 Fränkel ὑπ[ολύει Snell 76 ἐπαμ]ερίων Jebb, Sandys 77 ἑκα-
 β]όλος Jebb υἱ] Platt, Wackernagel 88 Jebb

GREEK LYRIC

γῆρας, θάλ[εια]ν ἀπτις ἀγκομίσσαι
 90 ἦβαν. ἀρετᾶ[ς γε μ]έν οὐ μινύθει
 βροτῶν ἅμα σ[ώμ]ατι φέγγος, ἀλλὰ
 Μοῦσά νιν τρ[έφει.] Ἰέρων, σὺ δ' ὄλβου

κάλλιωτ' ἐπεδ[εῖξ]αο θνατοῖς
 ἄνθεα · πράξα[ντι] δ' εἶ
 95 οὐ φέρει κόσμ[ον σι]ω-
 πά · σὺν δ' ἀλαθ[εῖαι] καλῶν
 καὶ μελιγλώσσου τις ὑμνήσει χάριν
 Κηίας ἀηδόνοσ.

91 Ingram

BACCHYLIDES

flourishing youth. The light of man's excellence, however, does not diminish with his body; no, the Muse fosters it. Hiero, you have displayed to mortals the fairest flowers of wealth, and when a man has prospered, adornment is not brought him by silence; and along with the true telling of your fine achievements men will praise also the grace¹ of the honey-tongued Cean nightingale.

¹ Perhaps 'men will also sing the friendship-gift', i.e. the present ode.

ΤΩΙ ΑΥΤΩΙ
<ΙΠΠΟΙΣ> ΠΥΘΙΑ

FOR THE SAME VICTOR
CHARIOT RACE, PYTHIAN GAMES¹

ἔτι Συρακοσίαν φιλεῖ
πόλιν ὁ χρυσοκόμας Ἀπόλλων,
ἀστύθεμίν θ' Ἰέ[ρω]να γεραίρει·
τρίτον γὰρ παρ' ὄμφρα]λὸν ὑψιδείρου χθονός
5 Πυ[θ]ιονίκος ἀ[εῖδε]ται
ὦ[κυ]πόδων ἀρ[εταῖ] σὺν ἵππων.
ἕ[λακε δ'] ἄδυεπῆς ἀνα-
ξιφόρ]μιγγος Οὐρ[αν]ί[ας ἀλέκτωρ
ποτέ μ]έν· ἀλλ' ἐκ[όν]τι νόωι
10 νῦν νέο]υς ἐπέσεισ[εν] ὕμνους.

ἔτι δὲ τέ]τρατον, εἴ τις ὀρ-
θὰ θεὸς] εἶλκε Δίκας τάλαν[τα,
Δεινομένεός κ' ἐγερα]ίρ]ομεν υἱόν.
πάρεστιν δ' ἐν ἀγχιάλοισι Κ[ί]ρρας μυχοῖς
15 μῶνον ἐπιχθονίων τάδε
μησάμενον στέφανοις ἐρέπτειν
δύο τ' ὀλυμπιονικ<ι>ας
ἀεΐδειν. τί φέρτερον ἢ θεοῖσιν
φίλον ἐόντα παντο[δ]απῶν
20 λαγγάνειν ἄπο μοῖρα[ν] ἐσθλῶν;

4-12 fr. Flor. A huc traxit M. Norsa 6 ἀρ[εταῖ] Blass, alii 7
ἕ[λακε δ'] Snell 7s. Maas 9 ποτέ μ]έν Maehler ἐκ[όν]τι
Blass 10 νῦν Maehler νέο]υς Gallavotti schol. M fr. 5
ὑ]μνους ἐπέ[σεισεν . . . ἐ]πέσεισεν (suppl. Lobel) . . . [ἡ δὲ μ]εταφο[ρὰ
ἀπὸ τῆς φυλλοβολίας (e.g. suppl. Snell) 11 ἔτι δὲ Pfeiffer τέ]τρα-
τον Gallavotti 12 Snell 14 Maehler: παρεστ[άν] ἀγχ. παρ. Κ[ί]ρρας
Blass 17 em. Maas

Gold-haired Apollo still loves the Syracusan city and honours its righteous ruler, Hiero, since for the third time he is hymned by the navel of the high-ridged land² as a Pythian victor, thanks to the excellence of his swift-footed horses; and the sweet-voiced cock of lyre-ruling Urania³ (cried out once before?), but (now) with willing mind he has showered on him (new) songs of praise. (Moreover), if some (god) had been holding level the balance of Justice, we should be honouring Deinomenes' son⁴ for a fourth time; but we may crown with garlands the only mortal who has accomplished this⁵ in the seaside glens of Cirrha⁶ and sing also of two Olympic victories.⁷ What better than to be dear to the gods and win a full share in all manner of blessings?

¹ Hiero's victory in the chariot-race at Delphi (470 B.C.) was commemorated also by Pindar in *Pythian* 1. B.'s short song may have been sung at Delphi. ² I.e. at Delphi; the 'navel' was the stone believed to mark the centre of the earth. Hiero had won the horse-race at the Pythian games of 482 and 478. ³ One of the Muses; her cock is the poet. Following words uncertain, but may refer to B.'s composition of poem 5 for Hiero's horse-race victory at Olympia in 476. ⁴ Hiero, who may have narrowly missed a fourth victory at Delphi. ⁵ A third Pythian victory. ⁶ Town in the plain below Delphi where the horse-racing, wrestling and similar events were held. ⁷ In the horse-race of 476 and 472.

<ΤΩΙ ΑΥΤΩΙ
ΚΕΛΗΤΙ ΟΛΥΜΠΙΑ>

- εὔμοιρε [Σ]υρακ[οσίω]ν
ἵπποδινήτων στρατα[γ]έ,
γνώσῃ μὲν [?]οστεφάνων
Μοισᾶν γλυκ[ύ]δωρον ἄγαλμα, τῶν γε νῦν
5 αἴ τις ἐπιχθονίων,
ὀρθῶς· φρένα δ' εὐθύδικ[ο]ν
ἀτρέμ' ἀμπαύσας μεριμᾶν
δεῦρ' <ἄγ' > ἄβρησον νόωι·
ἦ σὺν Χαρίτεσσι βαθυζώνοις ὑφάνας
10 ὕμνον ἀπὸ ζαθέας
νάσου ξένος ὑμετέραν
ἔς κλυτὰν πέμπει πόλιν,
χρυσάμπυκος Οὐρανίας
κλεινὸς θεράπων· ἐθέλει [[δὲ]
15 γᾶρυν ἐκ στηθέων χέων

αἰνεῖν Ἰέρωνα· βαθὺν
δ' αἰθέρα ξουθαῖσι τάμνων
ὑψοῦ πτερύγεσσι ταχί-
αις αἰετὸς εὐρύνακτος ἄγγελος
20 Ζηγνὸς ἔρισφαράγου
θαρσεῖ κρατερᾶι πίσυνος
ἰσχύι, πτάσσοντι δ' ὄρνι-
χες λιγύφθογγοι φόβωι·
οὐ νιν κορυφαὶ μεγάλας ἰσχοῦσι γαίας,

FOR THE SAME VICTOR
HORSE RACE, OLYMPIC GAMES¹

Blessed war-lord of chariot-whirling Syracusans, you if any mortal now alive will rightly assess the sweet gift of the violet-crowned Muses sent for your adornment: rest your righteous mind in ease from its cares and come! turn your thoughts this way: with the help of the slim-waisted Graces your guest-friend, the famous servant of Urania² with her golden headband, has woven a song of praise and sends it from the sacred island³ to your⁴ distinguished city: he wishes to pour a flood of speech from his heart in praise of Hiero.

Cleaving the deep heavens with tawny swift wings on high the eagle, messenger of wide-ruling loud-thundering Zeus, is confident, trusting in his mighty strength, and clear-voiced birds cower in fear: the peaks of the great earth do not bar his way,

¹ Hiero's victory (476 B.C.) was commemorated also by Pindar in *Olympian* 1. ² One of the Muses. ³ Ceos. ⁴ Plural, with reference to Hiero and his brothers.

8 Maehler 11s. Maas: ν. ξ. ὑ. πέμ|πει κλεινὴν ἐς πόλιν pap.
14 Walker, Maas

- 25 οὐδ' ἄλδος ἀκαμάτας
 δυσπαίπαλα κύματα· νω-
 μῆ δ' ἐν ἀτρώτῳ χάει
 λεπτότριχα σὺν ζεφύρου πνοι-
 αῖσιν ἔθειραν ἀρίγνω-
 30 τος [μετ'] ἀνθρώποις ἰδεῖν·

τῶς νῦν καὶ <ἐ>μοὶ μυρία πάντα κέλευθος
 ἕμετέραν ἀρετάν
 ἕμνεῖν, κυανοπλοκάμου θ' ἕκατι Νίκας
 χαλκεοστέρνου τ' Ἄρηος,

- 35 Δεινομένευσ ἀγέρωχοι
 παῖδες· εὐ' ἔρδων δὲ μὴ κάμοι θεός.
 ξανθότριχα μὲν Φερένικον
 Ἄλφεόν παρ' εὐρυδίναν
 πῶλον ἀελλοδρόμαν
 40 εἶδε νικάσαντα χρυσόπαχυσ Ἄώς,

Πυθῶνι τ' ἐν ἀγαθείαι·
 γᾶι δ' ἐπισκήπτων πιφαύσκω·
 οὐπῶ νιν ὑπὸ προτέ[ρ]ω
 ἴππων ἐν ἀγῶνι κατέχρανευ κόνις
 45 πρὸς τέλος ὀρνύμενον·
 ῥιπᾶι γὰρ ἴσος βορέα
 ὄν κυβερνήταν φυλάσσω
 ἴεται νεόκροτον
 νίκαν Ἰέρωνι φιλοξείνῳ τιτύσκων.
 50 ὄλβιος ὦιτινι θεός
 μοῖρᾶν τε καλῶν ἔπορευ

nor the rugged waves of the untiring sea: in the limitless void he plies his fine-feathered plumage before the blasts of the west wind, a conspicuous sight for men. Even so I have countless paths in all directions for singing the praises of your excellence, noble sons of Deinomenes, thanks both to dark-haired Victory and to bronze-breasted Ares.¹ May God not weary of treating you well. Chestnut-maned Pherenicus, storm-paced horse, was seen winning at the wide-eddying Alpheus by gold-armed Dawn, and in holy Pytho too²; and resting my hand on the earth I make my proclamation: never yet in a contest was he dirtied by the dust of horses ahead of him as he raced to the finish, for he speeds like the rush of the north wind, heeding his steersman as he gains for hospitable Hiero a victory which brings new applause.

Blessed the man to whom God has granted fine

¹ Gelo and his brothers defeated the Carthaginians at Himera in 480. ² At the Pythian games of 478.

26s. Walker: νωμαι|ται pap., νωμα|ται post corr. cf. schol. Hes. *Theog.* 116, Ibyc. S223(b) 28 πνο- pap. 30 Walker 31 Blass 33 Palmer: ἕμνει pap. 37-40 cit. schol. Pind. *Ol.* 1 argum. 49 -ξενω pap. 50ss. cit. Stob. 4. 39. 2, 4. 34. 25, Apostol. 12. 65e

σύν τ' ἐπιζήλωι τύχαι
 ἀφνεὸν βιοτᾶν διάγειν· οὐ
 γάρ[ρ τις] ἐπιχθονίω
 55 π[άντ]α γ' εὐδαίμων ἔφω.

τ[οιγάρ π]οτ' ἔρειψιπύλαν
 παῖδ' ἀνίκ[α]τον λέγουσιν
 δῦναι Διὸς] ἀργικεραύ-
 νου δώματα Φερσεφόνας τανισφύρου,
 60 καρχαρόδοντα κύν' ἄ-
 ξοντ' ἐς φάος ἐξ Ἰδα,
 υἱὸν ἀπλάτοι' Ἐχιδνας·
 ἔνθα δυστάνων βροτῶν
 ψυχὰς ἐδάη παρὰ Κωκυτοῦ βρέθροις,
 65 οἶά τε φύλλ' ἄνεμος
 Ἰδας ἀνὰ μηλοβότους
 πρῶνας ἀργηστάς δονεῖ.
 ταῖσιν δὲ μετέπρεπεν εἰδω-
 λον θρασυμέμνονος ἐγ-
 70 χεσπάλου Πορθανίδα·

τὸν δ' ὡς ἴδεν Ἀλκμή<ν>ιος θαυμαστός ἥρωσ
 τ[ε]ύχεσι λαμπόμενον,
 νευρὰν ἐπέβασε λιγυκλαγγῆ κορώνας,
 χαλκεόκρανον δ' ἔπειτ' ἔξ
 75 εἴλετο ἰὸν ἀναπτύ-
 ξας φαρέτρας πῶμα· τῷ δ' ἐναντία
 ψυχὰ προφάνη Μελεάγρου,
 καὶ νιν εὖ εἰδὼς προσεῖπεν·

achievements as his portion and the passing of a life of affluence with enviable fortune; for no mortal is fortunate in all things. Once, they say, the gatewrecking, unconquerable son¹ of thunder-flashing Zeus went down to the house of slender-ankled Persephone to fetch up to the light from Hades the jagged-toothed dog,² son of unapproachable Echidna. There he perceived the spirits of wretched mortals by the waters of Cocytus, like the leaves buffeted by the wind over the bright sheep-grazed headlands of Ida. Among them stood out the ghost of bold-hearted, spear-brandishing Porthanides³; and when the wonderful hero, Alcmena's son,¹ saw him shining in armour, he put the clear-twanging string on his bow-hook, then opened the lid of his quiver and took out a bronze-headed arrow. But Meleager's spirit confronted him, face to face, and in his full experience addressed him: 'Son of great

¹ Heracles, sacker of cities.

² Cerberus; his mother, Echidna, is Snake.

³ Meleager, son of Oeneus and Althaea and grandson of Porthaon.

53 ἀφνειον pap., Stob., Apostol.

56 Maehler

58 δῦναι Palmer

78 -εἰπεν pap.

80 'υιὲ Διὸς μεγάλου,
στᾶθί τ' ἐν χώραι, γελανώσας τε θυμόν

μὴ ταῦσιον προΐει
τραχὺν ἐκ χειρῶν οἰστόν
ψυχαΐσιν ἐπι φθιμένων·
οὐ τοι δέος.' ὡς φάτο· θάμβησεν δ' ἄναξ
85 Ἄμφιτρωνιάδας,
εἶπέν τε· 'τίς ἀθανάτων
ἢ βροτῶν τοιοῦτον ἔρνος
θρέψεν ἐν ποίαι χθονί;
τίς δ' ἔκτανεν; ἢ τάχα καλλίζωνος Ἥρα
90 κείνον ἐφ' ἄμετέραι
πέμψει κεφαλᾷ· τὰ δέ που
Παλλάδι ξανθᾷ μέλει.'
τὸν δὲ προσέφα Μελέαγρος
δακρυόεις· 'χαλεπὸν
95 θεῶν παρατρέψαι νόον

ἄνδρεςσιν ἐπιχθονίοις.
καὶ γὰρ ἂν πλάξιππος Οἰνεύς
παῦσεν καλυκοστεφάνου
σεμνᾶς χόλον Ἄρτέμιδος λευκωλένου
100 λισσόμενος πολέων
τ' αἰγῶν θυσίαισι πατήρ
καὶ βοῶν φοινικονώτων·
ἀλλ' ἀνίκατον θεά
ἔσχεν χόλον· εὐρυβίαν δ' ἔσσευε κούρα
105 κάπρον ἀναιδομάχαν

Zeus, stay where you are! Calm your heart, and do not send a fierce arrow in vain from your hands against the spirits of the dead. You have nothing to fear.' So he spoke, and lordly Amphitryoniades¹ marvelled and said, 'What god or mortal nurtured such an offshoot, and in what land? Who killed you? Fair-belted Hera² will send him soon to take my life; but that, I suppose, is the concern of blonde Pallas.'³

Meleager answered him in tears: 'It is hard for mortal men to turn aside the purpose of the gods; for otherwise my father, horse-smiting Oeneus, would have checked the anger of august Artemis,⁴ white-armed, bud-garlanded, when he entreated her with sacrifices of many goats and red-backed cattle. But no, the maiden goddess had conceived an unconquerable anger, and she sent a boar of vast strength,

¹ Heracles, son of Alcmena and Amphitryon.

² Jealous of Heracles as illegitimate son of Zeus.

³ Athena, Heracles' protectress.

⁴ Oeneus had neglected her in his harvest thanksgiving to the gods (*Il.* 9. 534 f.).

ἐς καλλίχορον Καλυδῶ-
 ν', ἔνθα πλημύρων θένει
 ὄρχους ἐπέκειρεν ὀδόντι,
 σφάζε τε μῆλα, βροτῶν
 110 θ' ὅστις εἰσάνταν μόλοι.

τῶι δὲ στυγεράν δῆριν Ἑλλάνων ἄριστοι
 στασάμεθ' ἐνδυκέως
 ἔξ ἅματα συνεχέως· ἐπεὶ δὲ δαίμων
 κάρτος Αἰτωλοῖς ὄρεξεν,
 115 θάπτομεν οὖς κατέπεφνε
 σὺς ἐριβρύχας ἐπαΐσσω βίαι,
 Ἄ[γκ]αῖον ἐμῶν τ' Ἀγέλαον
 φ[έρτ]ατον κεδνῶν ἀδελφεῶν,
 οὖς τέ]κεν ἐν μεγάρῳ
 120 παῖδα]ς Ἀλθαία περικλειτοῖσιν Οἰνέος·

τῶν δ' ὦ]λεσε μοῖρ' ὄλοα
 πλεῦνα]ς· οὐ γάρ πω δαΐφρων
 παῦσεν] χόλον ἀγροτέρα
 Λατοῦς θυγάτηρ· περὶ δ' αἰθωνος δορῆς
 125 μαρνάμεθ' ἐνδυκέως
 Κουρήσι μενεπτολέμοις·
 ἔνθ' ἐγὼ πολλοῖς σὺν ἄλλοις
 Ἰφικλον κατέκτανον
 ἐσθλόν τ' Ἀφάρητα, θοοὺς μάτρως· οὐ γὰρ
 130 καρτερόθυμος Ἄρης
 κρίνει φίλον ἐν πολέμῳ,

a ruthless fighter, rushing on Calydon¹ with its beautiful plains, where in the floodtide of his might he hacked down the vine-rows with his tusks and slaughtered sheep and any mortal who confronted him. We, the best of the Greeks, persistently waged hateful war on him for six days on end; and when God granted victory to the Aetolians, we buried those whom the loud-squealing boar had killed with his violent charging, Ancaeus and Agelaus, the finest of my dear brothers, (sons) whom Althaea bore in the famous palace of Oeneus; but deadly fate destroyed (more than these): for the fierce goddess of the hunt, Leto's daughter, had still not put a stop to her anger, and we fought persistently for the red-brown hide against the Curetes,² staunch in battle; then I killed among many others Iphiclus and good Aphares, swift brothers of my mother—for hard-hearted Ares does not distinguish a friend in battle,

¹ The Aetolian city of Oeneus.

² An Aetolian clan from Pleuron to which Althaea's family belonged.

106 Palmer: ος pap. 115 τοὺς κατεπεφνε pap. 117 ἀγγελον pap.
 120 Schadewaldt 121 Jebb: σὺν τ' (vel σὺν δ')
 Edmonds τοὺς δ' Kenyon 122 Housman: πάντας Ludwich

τυφλά δ' ἐκ χειρῶν βέλη
 ψυχᾶς ἐπι δυσμενέων φοι-
 τᾷ θάνατόν τε φέρει

135 τοῖσιν ἂν δαίμων θέλη.

ταῦτ' οὐκ ἐπιλεξαμένα
 Θεστίου κούρα δαΐφρων
 μάτηρ κακόποτος ἔμοι
 βούλευσεν ὄλεθρον ἀτάρβακτος γυνά,

140 καί τε δαιδαλέας

ἐκ λάρνακος ὠκύμορον
 φιτρὸν ἐξάυασα· τὸν δὴ
 μοῖρ' ἐπέκλωσεν τότε
 ζωᾶς ὄρον ἀμετέρας ἔμμεν. τύχον μὲν

145 Δαῖπύλου Κλύμενον

παῖδ' ἄλκιμον ἐξεναρί-
 ζων ἀμώμητον δέμας,
 πύργων προπάροιθε κιχήσας·
 τοὶ δὲ πρὸς εὐκτιμέναν

150 φεύγον ἀρχαίαν πόλιν

Πλευρῶνα· μίνυθεν δέ μοι ψυχὰ γλυκεῖα·
 γνῶν δ' ὀλιγοσθενέων,
 αἰαί· πύματον δὲ πνέων δάκρυσα τλάζμων,
 ἀγλαὰν ἦβαν προλείπων·

155 φασὶν ἀδεισιβόαν

Ἄμφιτρώωνος παῖδα μόνον δὴ τότε
 τέγξαι βλέφαρον, ταλαπενθέος
 πότμον οἰκτίροντα φωτός·

and missiles go blindly from our hands against the lives of the enemy and bring death to those for whom it is God's wish.

'The fierce daughter of Thestius, my ill-fated mother, gave no thought to that and, unflinching woman, planned my destruction; and she set fire to the swift-dooming log,¹ taking it from the elaborate chest, and fate then decreed that that be the limit of my life. I happened to be slaying Clymenus, Daipylyus' son, valiant, faultless in body, having caught him in front of the towers—for they were fleeing to well-built Pleuron, that ancient city; and my sweet life was diminished within me, and I realised that I had little strength left, alas! And as I breathed my last I wept in misery at leaving behind my glorious youth.'

They say that Amphitryon's son, fearless of the battle-cry, shed tears then and only then, pitying the fate of the grief-suffering man, and in answer to

¹ Althaea, told by the Fates that her son would live until a log on the hearth was completely burned, kept it in a box.

137 κορα pap. 142 Wackernagel: εγκλαυσσα pap. 146 εξαναρ-
 pap. 151 Wilamowitz: μινυθα pap. 154 -λιπων pap.

καί νιν ἀμειβόμενος
160 τὰδ' ἔφα· 'θνατοῖσι μὴ φῦναι φέριστον

μηδ' ἀελίου προσιδεῖν
φέγγος· ἀλλ' οὐ γάρ τις ἔστιν
πρᾶξις τάδε μυρομένοις,
χρὴ κείνο λέγειν ὅτι καὶ μέλλει τελεῖν.
165 ἦρά τις ἐν μεγάροις
Οἰνήος ἀρηϊφίλου
ἔστιν ἀδμήτα θυγάτρων,
σοὶ φῦαν ἀλιγκία;
τάν κεν λιπαρὰν <ἐ>θέλων θείμαν ἄκοιτιν.'
170 τὸν δὲ μενεπολέμου
ψυχὰ προσέφα Μελεά-
γρου· 'λίπον χλωραύχενα
ἐν δώμασι Δαϊάνειραν,
νῆϊν ἔτι χρυσέας
175 Κύπριδος θελέμιμβρότου.'

λευκώλενε Καλλιόπα,
στᾶσον εὐποίητον ἄρμα
αὐτοῦ· Δία τε Κρονίδα
ἕμνησον Ὀλύμπιον ἀρχαγὸν θεῶν,
180 τὸν τ' ἀκαμαντορόαν
'Αλφεόν, Πέλοπός τε βίαν,
καὶ Πίσαν, ἔνθ' ὁ κλεεννὸς
πο]σσι νικάσας δρόμωι

him spoke thus: 'Best for mortals never to be born, never to set eyes on the sun's light. But since there is nothing to be achieved by weeping over it, one should speak rather of what he means to accomplish. Is there in the palace of Oeneus, dear to Ares, an unwedded daughter, like you in her stature? I should willingly make her my radiant wife.' The spirit of Meleager, staunch in battle, addressed him: 'I left in my home Deianeira, the bloom of youth on her neck, still without experience of golden Cyprus,¹ that enchantress of men.'

White-armed Calliope,² halt your well-made chariot here: sing in praise of Zeus, son of Cronus, Olympian, ruler of gods, and of Alpheus, tireless stream, and of the might of Pelops,³ and of Pisa,⁴ where famous Pherenicus sped to victory in the race

¹ Aphrodite.

² One of the Muses.

³ Buried and honoured at Olympia.

⁴ Olympia.

160–162 cit. Stob. 4.34.26, Heph. Ptol. ap. Phot. *Bibl.* 153a
161 μητ παρ. μηδ' Stob.

- 185 ἤλθ]εν Φερένικος <ἐς> εὐπύργους Συρακόσ-
 σας Ἴέρωνι φέρων
 εὐδ]αιμονίας πέταλον.
 χρῆ] δ' ἀλαθείας χάριν
 αἰνεῖν, φθόνον ἀμφ]οτέραισιν
 χερσὶν ἀπωσάμενον,
 190 εἴ τις εὖ πράσσοι βροτῶ]ν.

- Βοιωτὸς ἀνὴρ τᾶδε φών]ησεν, γλυκειῶν
 Ἡσίοδος πρόπολος
 Μουσᾶν, ὃν <ἄν> ἀθάνατοι τιμῶ]σι, τούτῳ
 καὶ βροτῶν φήμ]αν ἔπ[εσθαι.
 195 πείθ]ομαι εὐμαρέως
 εὐκλέα κελεύθου γλῶ]σσαν οὐκ ἐκτὸς δίκας
 πέμ]πειν Ἴέρωνι· τόθ]εν γὰρ
 πυθ]μένες θάλλουσιν ἐσθλ[ῶν,
 τοὺς ὁ] μεγαστοπάτ]ωρ
 200 Ζεὺς ἀκιν]ήτους ἐν εἰρῆ]ν[αι φυλάσσοι.

184 Blass, Housman 184s. -κουσ]σας pap. 191 γλ. suppl.
 Bruhn 193s. Housman 196 Jebb

and so returned to well-towered Syracuse bringing Hiero the leaves of good fortune.¹ For the sake of the truth one must thrust envy aside with both hands and praise any mortal who is successful. A man of Boeotia, Hesiod, minister of the (sweet) Muses, spoke thus²: 'He whom the immortals honour is attended also by the good report of men.' I am easily persuaded to send Hiero speech to bring him glory, without (straying from) the path (of justice); for such speech makes the tree-stocks of blessings flourish: may Zeus, the greatest father, (preserve) them unshaken in peace.

¹ The victor's olive wreath.

² Fr. 344 M.-W.; see also

Theognis 169.

ΛΑΧΩΝΙ ΚΕΙΩΙ
 <ΠΑΙΔΙ> ΣΤΑΔΙΕΙ ΟΛΥΜΠΙΑ

- Λάχων Διὸς μεγίστου
 λάχε φέρτατον πόδεσσι
 κῦδος ἐπ' Ἴαλφειοῦ προχοαῖς [υ --
 δι' ὄσσα πάροιθεν
 5 ἀμπελοτρόφον Κέον
 ἄεισάν ποτ' Ἰολυμπίαι
 πύξ τε καὶ στάδιον κρατεῦ[σαν
 στεφάνοις ἐθείρας

 νεανίαί βρύντες.
 10 σέ δὲ νῦν ἀναξιμόλπου
 Οὐρανίας ὕμνος ἔκατι Νίκ[ας,
 Ἰαριστομένειον
 ὦ ποδάνεμον τέκος,
 γεραίρει προδόμοις αἰ-
 15 δαῖς, ὅτι στάδιον κρατήσας
 Κέον εὐκλείξας.

3 Ἰαλφειου rap. [κάλ' αὐξων Jebb [ἀέθλων Housman

FOR LACHON OF CEOS
 BOYS' SPRINT, OLYMPIC GAMES¹

Lachon by the speed of his feet latched on² to the highest glory from great Zeus at the mouth of the Alpheus,³ (adding to the fine achievements?) for which in earlier days young men, their hair luxuriant with garlands, sang at Olympia of vine-nurturing Ceos as the winner in sprint and boxing; and now to you, wind-footed son of Aristomenes, thanks to Victory the hymn of song-ruling Urania⁴ gives praise in an ode sung before your house, since by winning the sprint you brought fame to Ceos.

¹ In 452 B.C., according to the list of Olympic victors in P.Oxy. 222, where he is called Lacon; in the Ceian list, *I.G.* XII 5.608 (see 1 n. 2), which mentions two Nemean victories in the boys' sprint, he is Lachon. ² B. puns on the boy's name. ³ Olympia was some eight miles from the coast. ⁴ One of the Muses.

ὦ λιπαρὰ θύγατερ Χρόνου τε κ[αί
 Νυκτός, σὲ πεντήκοντα μηνῶν ἀμέραν
 ἑκκαίδεκάταν ἐν Ὀλυμπ[ίαι] υ--
 Διὸς] βαρυβρ[έντα Κρονίδαι] ἔκατι
 5 . . .]ι τσαμια[
 κρίνειν τα[χυτᾶτά τε] λαυσηρῶν ποδῶν
 ἔλλασι καὶ γυ[ίλων ἀ]ρισταλκῆς σθένος·
 ὦι δὲ σὺ πρεσβύ[τατο]ν νείμης γέρας
 νίκας, ἐπ' ἀνθρ[ώπ]οισιν εὐδοξος κέκλη-
 10 ται καὶ πολυζή[λωτ]ος. Ἄρι[στομ]έν[ε]ιον
 παῖδ'] ἐκόσμη[σας στε]φάν[οισι Λάχω]να
 12
]χε Χαίρολαν[
 μ]ενον εὖσεβ[]ομωι
 15]τωι θαν[άτω]ι δ[
]ι πατρίδος·[
]γεοκρίτου[
]ν ἄτεκνον[

2s. πεντ. —έκκαί. cit. Favorin. π. φυγῆς col. 4. 49 3ss. Πέλοψ | . . .
 ἔθηκε Snell 4 Snell 6 τα[χυ<τᾶ>τά τε] Jurenka 10 Blass
 11 Maas: εὖτ'] Edmonds 14 εὖσεβ[εῖ ν]όμωι Maas

Radiant daughter² of Time and Night, you, the
 sixteenth day of the fiftieth month,³ (were estab-
 lished by Pelops?) in Olympia by the will of loud-
 thundering (Zeus, son of Cronus) . . . to judge for the
 Greeks the speed of swift feet and the power of
 strongest limbs; and he to whom you grant the most
 venerable prize of victory is called glorious and
 much-envied among men. You adorned with gar-
 lands Lachon, son of Aristomenes, . . . Chaerolas⁴
 . . . (by holy law?) . . . death . . . native land . . . new-
 judged . . . childless . . .

¹ Lachon of Ceos, victor in the boys' sprint at Olympia in 452 B.C.
 The first strophe is pieced together from various fragments; the
 second is almost wholly lost. ² Day. ³ Alternating
 periods of 49 and 50 months separated the Olympic Games, which
 ended with the award of prizes on the 16th day of the month. The
 phrase, literally 'the sixteenth day of fifty months', is cited (as
 Pindar's) by Favorinus. ⁴ An ancestor of Lachon?

[ΛΙΠΑΡΙΩΝΙ ΚΕΙΩΙ ?]

desunt vv. vii

- 8 ...]ιοι' ἀγων[-- (?)
 ...]ταν λιπα[ρ --
 10 ...]ναισεπα[-- υ υ -- υ υ --
 π[αῖδας Ἑλλά[νων υ υ -- υ υ --
 ὁ πο]λυαμπελ[-- υ υ -- υ υ --
 ...]τον ἕμν[-- υ --
 ...]ημος ἐν Κ[έωι
 15 ...]ιπερ ἄνιπ[πος υ --
 ...]π[

Πυθῶνά τε μηλοθύταν
 ἕμνέων Νεμέαν τε καὶ Ἴσθ[μ]όν·
 γαῖ δ' ἐπισκῆπτων χέρα

- 20 κομπάσομαι· σὺν ἅλα-
 θείαι δὲ πᾶν λάμπει χρέος·
 οὔτις ἀνθρώπων κ[αθ' Ἑλλα-
 νας σὺν ἄλικι χρόνω[ι
 παῖς ἐὼν ἀνήρ τε π[λεῦ-
 25 νας ἐδέξατο νίκας.

ὦ Ζεῦ κ[ε]ραυνεγχές, κα[ὶ ἐπ' ἀργυ]ροδίνα

8]ου pap. ut vid., sed hiatus obstat ἀγών[ος (?) Körte 9 Λι-
 πά[ρου παῖς Maas 10 Κλεω]ναῖς vel Κλεω]ναί σε tent. Maehler
 11 Blass 12 Maas (-πέλου?) 14 Maas 15 κα]ίπερ ἄνιπ[πος
 ἐοῦσ' (?) Körte 22 Blass 23 σὺν Headlam: ἐν pap. 24 Blass
 π]οισί πλεῦ- Sandys 26 fin.-28 fin. = fr. 17 Kenyon

(FOR LIPARION OF CEOS?)¹

... of the ... contest ... (the son of Liparus?) ...
 (Cleonae?) ... the sons of the Greeks ... vine-rich
 ... (song of praise?) ... in (Ceos?) ... although
 horseless ... as I sing in praise of Pytho where
 sheep are sacrificed and of Nemea and of the
 Isthmus²; and resting my hand on the earth I shall
 make my vaunt—for with the help of truth any
 matter shines forth: no one among the Greeks, as
 boy or as man, won more victories in equal time.
 Zeus of the thunderbolt spear, on the banks of

¹ The title and most of the first strophe (= fr. 7 Kenyon) are lost, but the epithets 'vine-rich' and 'horseless' point to Ceos (cf. 6. 5, Pind. Pae. 4. 25-27), and the letters Lipa| to Liparion, son of Liparus, who according to the Ceian inscription (see 1 n. 2) won thrice at the Isthmus and once at Nemea. The event is not known; if 'Cleonae', a long shot in v. 10, is correct, the games were the Nemean.

² The scenes of the athlete's victories.

GREEK LYRIC

ἄχθαισιν Ἄλφειοῦ τελέσ[αις μεγ]αλοκλέας
θεοδότους εὐχάς, περὶ κ[ρατί τ' ὀ]πά[σσαι]ς
γλαυκὸν Αἰτωλίδος

30 ἄνδρῳ ἑλαίας
ἐν Πέλοπος Φρυγίου
κλεινοῖς ἀέθλοις.

27 Maas: τέλεσ[αις] Blass τέλεσ[σον] Kenyon 28 κ[ρατί τ'
ὀ]πασσας Blass ὀ]πασσαις Maas

9

ΑΥΤΟΜΗΔΕΙ ΦΛΕΙΑΣΙΩΙ
ΠΕΝΤΑΘΛΩΙ ΝΕΜΕΑ

δόξαν, ὦ χρυσαλάκατοι Χάρι[τ]ες,
πεισίμβροτον δοίητ', ἐπεὶ
Μουσῶν γε ἰοβλεφάρων θεῖος προφ[άτ]ας
εὐτυκος Φλειοῦντά τε καὶ Νεμεαίου

5 Ζηγὸς εὐθαλὲς πέδον
ἕμνεῖν, ὅθι μηλοδαίκταν
θρέψεν ἅ λευκώλε[νος]
Ἥρα περι[κλει]τῶν ἀέθλων
πρώτον [Ἡ]ρ[α]κλεῖ βαρύφθογγον λέοντα.

10 κε[ῖθι] φοι]νικάσπιδες ἡμίθεοι
πρ[ώτιστ]ον Ἀργείων κριτοί

3 Blass: τε pap. 6 οτι pap. 10 φοι]νικ. Housman, Wilamowitz

BACCHYLIDES

silver-eddyng Alpheus also may you fulfil his
prayers for great fame, god-given, and grant that he
bind about his head the grey wreath of Aetolian¹
olive in the famous contests of Phrygian Pelops.²

¹ I.e. Elean, as in Pind. *Ol.* 3. 12; Elis was founded by the Aetolian
Oxylus. ² Pelops, son of the Lydian Tantalus, could be
regarded as the first Olympic victor because he won his bride by
defeating Oenomaus, king of Pisa, in a chariot-race; see also 5. 181
with n. 3 on p. 151.

9

FOR AUTOMEDES OF PHLIUS
PENTATHLON, NEMEAN GAMES¹

Graces of the golden distaff, grant the fame that
convinces mortals; for the god-inspired spokesman²
of the violet-eyed Muses is ready to sing the praises
of Phlius and the luxuriant ground of Nemean Zeus,
where white-armed Hera nurtured the sheep-killing
deep-voiced lion, first of Heracles' glorious contests.

There demigods with red shields, distinguished
Argives,³ held contests for the very first time in

¹ Date unknown. Phlius is in the N.E. Peloponnese in the valley
west of Nemea; its river, the Asopus, flows past Sicyon to the
Corinthian Gulf. ² The poet himself. ³ Adrastus, king
of Argos, led the Seven against Thebes to restore Polyneices; among
them was the seer Amphiaraus, son of Oicles. When the warriors
halted at Nemea, the nurse of Archemorus, infant son of the
Nemean king, left the child untended while she guided them to a
spring. The warriors instituted the Nemean Games in his memory.
Cf. Simon. 553.

- ἄθλησαν <ἐ>π' Ἀρχεμόρωι, τὸν ξανθοδερκῆς
πέφν' ἄωτειούντα δράκων ὑπέροπλος,
σάμα μέλλοντος φόνου.
- 15 ὦ μοῖρα πολυκρατές· οὐ νιν
πεῖθ' Ὀϊκλείδας πάλα
στείχειν ἐς εὐάνδρους ἀγ[υ]ίας.
ἐλπὶς ἀνθρώπων ὑφαίρ[εῖται νόημ]α·
- ἂ καὶ τότε Ἄδραστον Ταλ[αῖον]ιδαν
20 πέμπεν ἐς Θήβας Πολυνείκει πλαξί[ππω] φίλον.
κείνων ἀπ' εὐδόξων ἀγώνων
ἐν Νεμέαι κλεινο[ἰ β]ροτῶν,
οἱ τριετεί στεφάνωι
ξανθὰν ξρέψωνται κόμαν·
- 25 Αὐτομήδει νῦν γε νικά-
σαντί νιν δαίμων ἔ[δ]ωκεν,
- πενταέθλοισιν γὰρ ἐνέπρεπεν ὥς
ἄστρον διακρίνει φάη
νυκτὸς διχομηρίδο[s] εὐφειγγῆς σελάνα·
- 30 τοῖος Ἑλλάνων δι' ἀπ[εῖ]ρονα κύκλον
φαῖνε θαυμ[α]στὸν δέμας
δίσκον τροχοειδέα ρίπτων,
καὶ μελαμφύλλου κλάδον
ἀκτέας ἐς αἰπεινῶν προπέμπων
- 35 αἰθέρ' ἐκ χειρὸς βοῶν ὤτρυνε λαῶν,
- ἦ τε[λε]υτάσας ἀμάρυγμα πάλας·
τοιῶ[ιδ] ὑπερβ[ύμω]ι σ[θένε]ι

honour of Archemorus, whom a monstrous fiery-eyed serpent killed as he slept, an omen of bloodshed to come.¹ Ah, powerful fate! The son of Oicles could not persuade them to go back again to the city streets, rich in heroes. Hope steals away men's (thinking)—she who even then was sending Adrastus, son of Talauus, to Thebes (as friend) to horse-smiting Polyneices.

Renowned are the mortals who in those famous games at Nemea crown their auburn hair with the triennial² garland. Now God has granted it to Automedes on his victory; for he was conspicuous among the pentathletes, as the bright moon outshines the light of the stars in the midmonth night: even so in the immense circle of the Greeks did he display his wonderful form as he threw the wheel-shaped discus, and hurling from his hand the shaft of the dark-leaved elder into the sheer heaven aroused the shout of the people, or when he completed the flashing moves of the wrestling.

With such proud strength did he bring strong-

¹ Arche-morus means 'beginning of doom'; only Adrastus returned from the attack on Thebes. ² Inclusive counting: the Games were held in alternate years, odd-numbered in our reckoning.

13 Neil: *ασαγέοντα* post corr. pap. 18 *νόημ]α* Blass 20 Herwerden: *πλαξίππω πέλας* Kenyon 36 ἦ Maehler Hense: *τε[. .]ιταιας* post corr. pap. 37 *τοῶ[ι θ'* Maehler

- γυια[λκέα σώ]ματα [πρὸς γ]αίαι πελάσσα[ς
 ἴκετ' [Ἄσωπὸ]ν πάρα πορφυροδίαν·
 40 τοῦ κ[λέος π]ᾶσαν χθόνα
 ἦλθε[ν καὶ] ἐπ' ἔσχατα Νείλου,
 ταί τ' ἐπ' εὐναεὶ πόρωι
 οἰκεῦσι Θερμῶδον[τος, ἐ]γχέων
 ἴστορες κοῦραι διωξίπποι· Ἄρηος,
 45 ὠν, ὦ πολυζήλωτε ἀναξ ποταμῶν,
 ἐγγόνων γεύσαντο, καὶ ἠφιπύλου Τροίας ἔδος.
 στείχει δι' εὐρείας κελε[ύ]θου
 μυρία πάντα φάτις
 σᾶς γενεᾶς λιπαρο-
 50 ζώνων θυγατρῶν, ἄς θε[ο]ί
 σὺν τύχαις ᾠκισσαν ἀρχαι-
 γοὺς ἀπορθήτων ἀγυαῖν.

- τίς γὰρ οὐκ οἶδεν κυανοπλοκάμου
 Θήβας ἐῦδμα[τον πόλι]ν,
 55 ἦ τὰν μεγαλῶνυ]μον Αἴγιναν, μεγ[ίστου]
 Ζην]ῶς [ἂ πλαθεῖσα λ]έχει τέκεν ἦρω
 . . .]δε σω[. . .]ου,
 ὅς γ]ᾶς βασά[νοισιν Ἀχ]αίων
]υ[]α
 60 τ[- - - - -]
 α[.]ω[.]ε]ῦπεπλον [. .]' [

39 Blass, alii 42 εὐναεὶ Jebb 44 κοραι pap. 45 Platt, alii:
 -ζήλωτ' αναξ pap. 46 Weil, alii: εγγουσι pap. 55 Blass 56
 Wilamowitz 58 Blass

limbed bodies to the ground before returning to dark-eddyng Asopus,¹ whose fame has reached every land, even the furthest regions of the Nile²; and those maidens who live by the fair-flowing stream of Thermodon,³ skilled spearswomen, daughters of horse-driving Ares, tasted the valour of your descendants,⁴ you much-envied lord of rivers, as did the city of Troy with its high gates.⁵ On a wide path travel in all directions the countless reports of your family, the bright-belted daughters whom gods settled with happy fortunes as founders of inviolate cities. Who does not know of the well-built town of dark-haired Thebe or of renowned Aegina, who (came to) the bed of great Zeus and bore the hero⁶ . . . , who of the land of the Achaeans by the tests . . .⁷? . . . fair-robed⁸ . . . and (Peirene),⁹

¹ The river of Phlius; the main river of Boeotia had the same name. ² Perhaps with reference to the Ethiopian Memnon, killed by Achilles at Troy; see n. 4. ³ River flowing N. into the E. Black Sea; the Amazons lived in the plain near its mouth. ⁴ Asopus' daughter, Aegina, was mother (by Zeus) of Aeacus, whose sons Telamon and Peleus attacked the Amazons. Peleus' son Achilles killed Penthesilea, queen of the Amazons at Troy. ⁵ Telamon's son Ajax and Achilles with his son Neoptolemus fought against Troy. ⁶ Aeacus; see n. 4. The columns containing vv. 55–104 are fragmentary. For the daughters of Asopus see Corinna 654 coll. ii–iv, Paus. 5. 22. 6. ⁷ There may have been reference to Aeacus' upright character. ⁸ Epithet of another daughter, perhaps Sinope or Cleone; Corcyra may have been named in the previous line. ⁹ The fountain of Corinth.

- ἤ[δὲ Πειράν]αν ἐλικοστέφα[νον
 κ[ούραν, ὄ]σαι τ' ἄλλαι θεῶν
 ε[ύναϊς ἐδ]άμησαν ἀριγνώτ[ο]ις π[α]λαι[οῦ]
 65 παῖδες αἰ[δο[ῖ]ται ποταμοῦ κε[λ]άδοντος·
 - - -]αν πόλιν
 - - -]σί τε νικα[
 - - - αὐ]λῶν βοαί
 - - - ο]ύσαι· μερ[ι]μν- -
 70 - - - - -]αν·
 - - - - -]νεος
 χρ]υσεά[ν προο]θέντα ἰόπλοκον εὖ εἰπεῖν [Κύπριν,
 τὰν μ]ατ[έρ' ἀκ]νάμ[π]των Ἐρώτων
 - - - κλε]ινὰν βροτο[ῖς]
 75 - - -]λέων
 - - -]προξεν[-
 - - -]εἰώταν
 - - -]ν ὕμνον,

- ὄς κε - - -] καὶ ἀποφθιμένωι
 80 - - - ἄτ]ρυτον χρόνον,
 καὶ τοῖς ἐ]πιγεινομένοις αἰεὶ πιφαύσκοι
 σὰν Νε]μέαι νίκαν· τό γέ τοι καλὸν ἔργον
 γνησίων ὕμνων τυχόν
 ὑψοῦ παρὰ δαίμοσι κείται.
 85 σὺν δ' ἀλαθείαι βροτῶν
 κάλλιστον, εἴπ[ερ καὶ θάνη] τις,
 λε[ῖ]πεται Μουσ[ᾶν βαθυζώνων ἄθ]υρμα.

the maiden) of the twining garland, and all those others who won glory when bedded by gods, venerable daughters of the ancient noisy river.

... the city¹ ... and (of?) victory ... the shouts of pipes ... (thoughts?) ... (adding?)² golden violet-crowned Cypris, to praise her, mother of the inflexible Loves and famous among mortals ... (guest-friend?) ... a song of praise, which ... even when you are dead ... for limitless ages, and may tell all future generations of your victory at Nemea: the fine deed, if it wins authentic songs of praise, is stored on high among the gods; and with the help of men's truthfulness a most fine plaything³ of the (slim-waisted?) Muses is left behind even when one dies.

¹ Phlius? ² B. may have named other gods. ³ The celebratory poem.

62s. Jebb 64 Blass 65 Jebb 72, 73 (τὰν) Blass 79 Jebb
 81s. Kenyon, Blass:]μέα pap. 87 Blass

- εἰ[σ]ἰ δ' ἀνθρώ[πων] υυ-υυ-
 πολλαί· δι[α]κρίν[ε]ἰ δὲ θεῶν
 90 β]ουλὰ [τὸ καλυπτό]μενον νυκτὸς [δνοφοῖσιν
 .] . . . [υ- - - - υ] γε καὶ τὸν ἀρείω
 -υ- - - - υ] που·
 - - υυ-υυ] ευσων
 -υ- - - - υ-]
 95 - - υ- - - - υ] π]αύροις
 ἀν]δρ[άσι]ν - - υ- - - -]ἰ τὸ μέλλον·

 ἦ τ]μίω[ι - - υυ] δῶκε χάριν
 κ]αὶ Διων[υσο]υυ- -] θεοτίματ[ο]ν πόλιν
 ν]αίειν ἀπο[- - υ] ευντας
 100 χ]ρυσσοσκάπτρ[-υ-
 ὅς] τι καλὸν φέ[ρεται,
 πᾶς] αἰνέει· Τιμοξ[ένου]
 παιδὶ σὺν κώ[μοις] νέων ἕμ-
 νέ]οιτε πεντ[άθλοισι] νίκαν.
- 88 ἀνθρώ[πων] ἀρεταῖων ἴδοι Jebb 89s. Jebb 96 τεκμαίρεσθα]ἰ
 Jebb 97 Snell 100 -σκάπτρ[ου] Διὸς Jebb 101 Jebb 102
 init. Jebb, fin. Blass 103s. Schadewaldt

There are many (paths for the excellences?) of men, but it is the plan of the gods that decides what is (now concealed in the gloom) of night¹; . . . the better man . . . to few men (have the Fates granted the gift of conjecturing) the future; (to the worthy man?) . . . (God) has granted glory, and that they inhabit the god-honoured city (of?) Dionysus² . . . (from?) gold-sceptred (Zeus when a man wins) a fine (prize), let (everyone) praise him: for Timoxenus' son (sing) with the revel-bands (of young men) the praises of his pentathlon (victory).

¹ I.e. the future.

² Phlias, son of Dionysus, was eponymous hero of Phlius.

[ΑΘΗΝΑΙΩΙ]
[ΔΡΟΜΕΙ (?) ΙΣΘΜΙΑ]

Φή]μα, σὺ γ[ὰ]ρ ἀ[. . .] εἰ]ποιχνεῖς
 φύ]λα, καὶ πα[. . .]
]μελαμει[
]πο κευ[
 5]νωνται [. . .]
]ά. ωι ξ[. . .]ον, ὅτι χρυ[σ
 ο[. . .]ν ὀφθαλμοῖσιν [. . .]
 π[αύλ]αν ἀπράκταν . . . [. . .]
 ἀ[. . .]α οἱ καὶ νῦν κασιγνήτας ἀκόιτας
 10 βασιῶτιν ἐκίνησεν λιγύφθογγον μέλισσαν,
 ἐγχειρὲς ἴν' ἀθάνατον Μουσᾶν ἄγαλμα
 ξυλὸν ἀνθρώποισιν εἶη
 χάρμα, τεὰν ἀρετὰν
 μανῦον ἐπιχθονίοισιν,
 15 ὄσσο<ν αὐ> Νίκας ἔκατι
 ἀνθεσιν ξανθὰν ἀναδησάμενος κεφαλάν
 κῦδος εὐρέαις Ἀθάναις
 θήκας Οἰνεΐδαις τε δόξαν,
 ἐν Ποσειδᾶνος περικλείτοις ἀέθλοις
 20 ἀνί]κ' ἄμφαν]ας Ἐλλασιν ποδῶν ταχείαν ὁρμάν.

1-4 suppl. fr. 23 K. ἀ[θανάτων θνατῶν τ' Headlam ἀ[μφ' ἀρετῶν
 θνατῶν Blass 2 Wilamowitz πᾶσιν Blass 6ss. ὄ τι χρυσέαν
 ἴδον εἴ|ο[λθο]ν ὀφθαλμοῖσι Ν[ίκαν] | π[αύλ]αν ἀπράκταν [τε μόχθων e.g.
 Jebb 9 ἀ[λλ]α οἱ tent. Maehler 11 ἐγχειρὲς Snell
 15 Richards: ὄσσα N. pap. 20 Barrett

FOR [. . .] OF ATHENS
FOOTRACES, ISTHMIAN GAMES¹

Report,² you visit the tribes (. . . of mortals?) and
 (to all?) . . . because with their eyes (they have
 looked on) golden (blessed Victory) and leisured
 relaxation (from their toils); (but) now his sister's
 husband has bestirred for him the clear-voiced
 island bee,³ so that an undying ornament of the
 Muses might be at hand, a common joy for mankind,
 informing mortals of your prowess—what great
 renown you brought once again to wide Athens,
 what glory to the Oeneidae,⁴ as by the grace of Vic-
 tory you bound your blond head with flowers, when
 in the far-famed contests of Poseidon you displayed
 to the Greeks the swift dash of your feet.

¹ Victor's name (perhaps given in v. 6) and date unknown.

² Personified as in 2. 1. ³ I.e., has commissioned B. to com-
 pose a victory-song for him. ⁴ Members of the Attic tribe to
 which the runner's family belonged.

- εἴτ[ε γὰρ τέ<ρ>θ]ροισιν ἐπι σταδίου
 θερμ[ὰν ἀπο]πνε<ι>ων ἄελλαν
 ἔστα[, δίανε]ν δ' αὐτε θατήρων ἐλαίωι
 φάρε[' ἐς ἀθρόον]ν ἐμπίτνων ὄμιλον
 25 τετρα<ε>λικοτο]ν ἐπέει
 κάμψ[εν δρό]μον, ' Ἰσθμιονίκαν
 δῖς ν[α ἀγκ]άρυξαν εὐβοῦ-
 λων [ἀεθλάρχ]ων προφᾶται·
- δῖς δ' ἐ[ν Νεμέ]αι Κρονίδα Ζηνὸς παρ' ἀγνόν
 30 βωμό[ν· ἀ κλει]νά τε Θήβα
 δέκτ[ο νιν ε]ὐρύχορόν
 τ' Ἄργος[Σικυώ]ν τε κατ' αἶσαν·
 οἳ τε Π[ελλάν]αν νέμονται,
 ἀμφί τ' Εὐβοίαν πολ[υλάϊο]ν, οἳ θ' ἱεράν
 35 νᾶσον [Αἴγιν]αν ματεύει
 δ' ἄλλ[ος ἄλλοι]αν κέλευθον,
 ἄντι[να στείχ]ων ἀργινώτοιο δόξας
 τεύξεται. μυρίαί δ' ἀνδρῶν ἐπιστάμαι πέλονται·

21 Barrett 22 Platt (πνε<ι>- Barrett) 23 Jebb 24 Bar-
 rett 25 Jurenka, Platt 26s. Jebb 28 Platt 30 Jebb
 37 Blass

For when he had come to a halt at the finishing-
 line of the sprint, panting out a hot storm of breath,
 and again when he had wet with his oil the cloaks of
 the spectators as he tumbled into the packed crowd
 after rounding the course with its four turns,¹ the
 spokesmen of the wise judges twice proclaimed him
 Isthmian victor; twice also in Nemea by the holy
 altar of Zeus, son of Cronus; and famous Thebes
 welcomed him and spacious Argos and Sicyon, as
 was his due; also the inhabitants of Pellene and the
 rich cornland of Euboea and the sacred island of
 Aegina.

Men seek various paths to tread in their quest for
 conspicuous glory, and human knowledge is of

¹ His second race was over four lengths of the stadion, 720–800 metres.

- ἦ γὰρ σ[ο]φὸς ἦ Χαρίτων τιμὰν λελογχῶς
 40 ἐλπιδι χρυσέαι τέθαλει
 ἦ τινα θευπροπίαν
 εἰδῶς· ἕτερος δ' ἐπὶ παισὶ
 ποικίλον τόξον τιταίνει·
 οἱ δ' ἐπ' ἔργοισίν τε καὶ ἀμφὶ βοῶν ἀ[γ]έλαις
 45 θυμὸν αὔξουσιν. τὸ μέλλον
 δ' ἀκρίτους τίκτει τελευτάς,
 πᾶ τύχα βρίσει. τὸ μὲν κάλλιστον, ἐσθλόν
 ἀνδρα πολλῶν ὑπ' ἀνθρώπων πολυζήλωτον εἶμεν·
 οἶδα καὶ πλούτου μεγάλην δύνασιν,
 50 ἃ καὶ τ[ὸ]ν ἀχρεῖον τί[θησ]ι
 χρηστόν. τί μακρὰν γ[λ]ῶ[σ]σαν ἰθύσας ἐλαύνω
 ἐκτὸς ὁδοῦ; πέφαται θνατοῖσι νίκας
 ὕστε]ρον εὐφροσύνα,
 αὐλῶν [
 55 μείγν[υτ
 χρῆ τιγ[

39 ἦ (non ἦ) Snell τιμῶν pap. 47 Wilamowitz: εσελων pap., ἐσθλῶν Kenyon 51 Blass, Housman, alii

countless kinds: truly the skilled man prospers in golden hope, whether he has won honour from the Graces or understands some prophetic art; another aims his cunning bow at boys; others build up their self-esteem with farmlands and herds or cattle; but it is the future that gives birth to the outcomes, and there is no predicting how Fortune will tip the scales. This is the finest thing: to be a noble man much envied by many. I know also wealth's great power, which makes even the useless man useful. But why do I guide my tongue straight ahead and drive far off course?¹ After the victory festivity is appointed for mortals, . . . pipes . . . blend (-?) . . . one must² . . .

¹ By missing the turning-post in the chariot-race. B. reverts from gnomic material to his celebration of the victory. ² The poem ends two or three words later.

ΑΛΕΞΙΔΑΜΩΙ ΜΕΤΑΠΟΝΤΙΝΩΙ
ΠΑΙΔΙ ΠΑΛΛΙΣΤΗΙ ΠΥΘΙΑ

Νίκα γ[λυκύδωρε· κλυτὰν γὰρ
σοὶ πατ[ῆρ τιμὰν ἔδωκεν
ἠψίξυ[γος Οὐρανίδας
ἐν πολυχρύσῳ <τ'> Ὀλύμπῳ
5 Ζῆνι παρισταμένηα
κρίνεις τέλος ἀθανάτοι-
σὶν τε καὶ θνατοῖς ἀρετᾶς·
ἔλλαθι, [βαθυ]πλοκάμου
κούρα Σ[τυγὸς ὄρ]θοδίκου· σέθεν δ' ἕκατι
10 καὶ νῦ[ν Μετ]απόντιον εὐ-
γυῖων κ[ατέ]χουσι νέων
κῶμοι τε καὶ εὐφροσύναι θεότιμον ἄστν·
ἠμνεῦσι δὲ Πυθιδόνικον
παῖδα θαητ[ὸ]ν Φαῖσκου.
15 Ἰλεῶι νιν ὁ Δα[λ]ογενῆς υἱ-
ὸς βαθυζώνο[ιο] Λατοῦς
δέκτ[ο] βλεφά[ρω]ι· πολέες
δ' ἀμφ' Ἀλεξ[ίδα]μον ἀνθέων
ἐν πεδίῳ στέφανοι
20 Κίρρας ἔπεσον κρατερᾶς
ἦρα παννίκοι<ο> πάλας·
οὐκ ε[ἴ]δέ νιν ἀέλιος

1 γλ. Ursinus ex Stob. 3. 3. 66 (iii 219 Hense) B. δὲ τὴν Νίκην
γλυκύδωρόν φησι κτλ κλυτὰν γὰρ Snell 2 Hense 3 Οὐρ.
Snell 4 <τ'> Snell 8 Jebb 9 Blass 11 Blass, alii

FOR ALEXIDAMUS OF METAPONTION
BOYS' WRESTLING, PYTHIAN GAMES

Victory, giver of sweetness, to you the father
(, son of Uranus,) on his high bench (has granted
glorious honour), so that in gold-rich Olympus you
stand beside Zeus and judge the outcome of prowess
for immortals and mortals: be gracious, daughter of
thick-tressed, right-judging Styx; it is thanks to you
that Metapontion, the god-honoured city, is now
filled with the celebrations and festivities of strong-
limbed youths, and they sing the praises of the
Pythian victor, the marvellous son of Phaiscus.
With gracious eye the Delos-born son of slim-
waisted Leto welcomed him¹; and many garlands
of flowers fell about Alexidamus in Cirrha's plain²
on account of his invincible strong wrestling:
throughout that day at any rate the sun never saw

¹ I.e., Apollo granted him victory at Delphi.

² See p. 137 n. 6.

κείνω γε σὺν ἄματι πρὸς γαίαι πεσόντα.
φάσω δὲ καὶ ἐν ζαθέοις

- 25 ἄγνοῦ Πέλοπος διαπέδοις
Ἄλφεόν πάρα καλλιρόαν, δίκας κέλευθον
εἰ μὴ τις ἀπέτραπεν ὀρθᾶς,
παγξένωι χαίταν ἐλαίαι

γλαυκᾷ στεφανωσάμενον

- 30 πορτιτρόφον [. . . .] [. . . .] ραν θ' ἰκέσθαι·
[]

παῖδ' ἐν χθονὶ καλλιχώραι
ποικίλαις τέχναις πέλασσεν·
ἀλλ' ἢ θεὸς αἴτιος, ἦ

- 35 γ]νῶμαι πολὺπλαγκ<τ>οι βροτῶν
ἄ]μερσαν ὑπέρτατον ἐκ χειρῶν γέρας.
νῦν δ' Ἄρτεμις ἀγροτέρα
χρυσάλακτος λιπαράν
Ἡμ]έρα τοξόκλυτος νίκαν ἔδωκε.

- 40 τ]ᾷ ποτ' Ἀβαντιάδας
β]ωμὸν κατένασσε πολὺλ-
λ[ι]στον εὐπεπλοῖ τε κούραι·

τὰς ἐξ ἐρατῶν ἐφόβησε<ν>
παγκρατῆς Ἡρα μελάθρων

- 45 Προίτου, παραπλήγῃ φρένας
καρτερᾷ ζεύξασ' ἀνάγκαι·
παρθενίαι γὰρ ἔτι
ψυχᾷ κίον ἐς τέμενος

him fallen on the earth. Indeed I shall assert that in the sacred ground of holy Pelops also, by the fair-flowing Alpheus,¹ had not someone twisted the course of upright justice, he would have garlanded his hair with the grey olive that is there for all comers before returning to (his home in) calf-breeding (Italy?); (for) in the fair precincts of Olympia he brought (many a?) boy (to the ground) by his cunning skills; but either a god was responsible, or the judgements of mortals which often go astray snatched the finest prize from his hands. But now Artemis² of the golden distaff, the huntress, the Gentle,³ famed for her bow, has given him gleaming victory.

For her the son of Abas⁴ once established an altar⁵ at which many prayers would be made, he and his fair-robed daughters whom all-powerful Hera had sent fleeing from Proetus' lovely palace, yoking their minds to a strong necessity that deranged them; for when they were still virgins they had gone into the sanctuary of the purple-belted

¹ I.e., at Olympia, presumably two years earlier.

² Patron goddess of Metapontion.

³ Her title at Lusi in Arcadia (v. 96).

⁴ Proetus, king of Tiryns.

⁵ At Lusi; see v. 110.

30 [Ἰταλ]ί[ων πάτ]ραν Platt 31 [ἦ τινα γὰρ ποτὶ γᾶι] e.g. Maehler
36 Palmer 39, 43 Blass

πορφυροζώνοιο θεᾶς·
 50 φάσκον δὲ πολὺ σφέτερον
 πλούτῳ προφέρειν πατέρα ξανθᾶς παρέδρου
 σεμνοῦ Διὸς εὐρυβία.
 ταῖσιν δὲ χολωσαμένα
 στήθεσ<σ>ι παλίντροπον ἔμβαλεν νόημα·
 55 φεύγον δ' ὄρος ἔς τανίφυλλον
 μερδαλέαν φωνᾶν ἰέισαι,

Τιρύνθιον ἄστῳ λιποῦσαι
 καὶ θεοδμάτους ἀγνίαις.
 ἤδη γὰρ ἔτος δέκατον
 60 θεοφιλῆς λιπόντες Ἄργος
 ναῖον ἀδεισιβόαι
 χαλκάσπιδες ἡμίθεοι
 σὺν πολυζήλῳ βασιλεῖ.
 νεῖκος γὰρ ἄμαιμάκετον
 65 βληχρᾶς ἀνέπαλτο κασιγνήτοις ἀπ' ἀρχᾶς
 Προίτῳ τε καὶ Ἀκρισίῳ·
 λαοὺς τε διχαστασίαις
 ἤρ<ε>ιπον ἀμετροδίκους μάχαις τε λυγραῖς,
 λίσσοντο δὲ παιδᾶς Ἄβαντος
 70 γᾶν πολύκριθον λαχόντας

Τίρυνθα τὸν ὀπλότερον
 κτίζειν, πρὶν ἔς ἀργαλέαν πεσεῖν ἀνάγκαν·
 Ζεὺς τ' ἔθελεν Κρονίδας
 τιμῶν Δαναοῦ γενεὰν
 75 καὶ διωξίπποιο Λυγκέος
 παῦσαι στυγερῶν ἀχέων.

goddess and declared that their father was far superior in wealth to the fair-haired consort of august wide-powered Zeus. In a fit of rage she had put into their hearts thoughts that turned them about, so that they fled to the leafy mountain uttering terrible cries, leaving behind the city of Tiryns and its god-built streets.

For it was now ten years since the bronze-shielded demigods, fearless of the battle-cry, had left god-loved Argos with their much-envied king and made their home there: overmastering strife had sprung up from a feeble beginning between the brothers Proetus and Acrisius, and they were wrecking their people with their unrighteous quarrels and miserable battles; so they begged those sons of Abas, possessors of the barley-rich land, that the younger of the two should establish a city in Tiryns before they all fell into a grievous plight; besides, Zeus, son of Cronus, was willing to honour the race of Danaus¹ and horse-driving Lynceus by relieving them from their hateful distress. The

¹ Danaus was descended from Zeus; Lynceus, his nephew and son-in-law, succeeded him as king of Argos and was father of Abas.

52 -βιαi pap. 54 εμβαλεν ομμα pap.

- τείχος δὲ Κύκλωπες κάμον
 ἐλθόντες ὑπερφίαλοι κλεινῶι π[όλ]ει
 κάλλιστον, ἴν' ἀντίθιοι
 80 ναῖον κλυτὸν ἱππόβοτον
 Ἄργος ἦρωες περικλειτοὶ λιπόντες,
 ἔνθεν ἀπεσσύμεναι
 Προΐτου κυανοπλόκαμοι
 φεύγον ἄδματιοὶ θύγατρῶς.
- 85 τὸν δ' εἶλεν ἄχος κραδίαν, ξεί-
 να τέ νιν πλάξεν μέριμνα·
 δοίαξε δὲ φάσγανον ἄμ-
 φακες ἐν στέρνοισι πᾶσαι.
 ἀλλὰ νιν αἰχμοφόροι·
- 90 μύθοισι τε μελιχίους
 καὶ βίαι χειρῶν κάτεχον.
 τρισκαίδεκα μὲν τελέους
 μῆνας κατὰ δάσκιον ἠλύκταζον ὕλαν
 φεύγόν τε καὶ Ἀρκαδίαν
- 95 μηλοτρόφον· ἀλλ' ὅτε δὴ
 Λοῦσον ποτὶ καλλιρόαν πατῆρ ἴκανεν,
 ἔνθεν χροῶ νιψάμενος φοι-
 νικοκ[ραδέμνο]ιο Λατοῦς
- 100 κίκλη[ισκε θύγατρ]α βοῶπιν,
 χείρας ἀντείνων πρὸς αὐγὰς
 ἱππώκεος ἀελίου,
 τέκνα δυστάμοιο λύσσης
 πάμφρονος ἐξαγαγεῖν·

Cyclopes came in their might and toiled to build a most beautiful wall for the famous city, where the godlike glorious heroes made their home on leaving famed horse-grazing Argos; and it was from there that the dark-haired virgin daughters of Proetus rushed in flight.

Grief seized their father's heart, and a strange thought smote him, for he resolved to plant his two-edged sword in his breast; but his spear-bearers restrained him with soothing words and with the strength of their hands. Now for thirteen whole months they roamed in the shadowy forest and fled all through sheep-grazing Arcadia; but when their father at last reached the fair-flowing Lusus, he washed¹ his body in its water and called on the ox-eyed daughter² of Leto of the crimson headdress, stretching his hands up to the rays of the horse-spined sun, that she deliver his children from the wretched frenzy that deranged them; 'and', he said, 'I shall

¹ The name Lusus (Λοῦσος) suggests 'washing'.

² Artemis.

94 Palmer: *κατα καρδίαν παρ.*

- 105 ἄλκυγας φοινικότριχας.⁷
 τοῦ δ' ἔκλυ' ἀριστοπάτρα
 θηροσκόπος εὐχομένου· πιθοῦσα δ' Ἥραν
 παῦσεν καλυκοστεφάνους
 κούρας μανιᾶν ἀθέων·
 110 ταὶ δ' αὐτίκα οἱ τέμενος βωμόν τε τεῦχον,
 χραῖνόν τέ μιν αἵματι μήλων
 καὶ χοροὺς ἴσταν γυναικῶν.
 ἔνθεν καὶ ἀρηϊφίλοις
 ἀνδρῶσιν <ἐς> ἱπποτρόφον πόλιν Ἀχαιοῖς
 115 ἔσπεο· σὺν δὲ τύχαι
 ναίεις Μεταπόντιον, ὦ
 χρυσέα δέσποινα λαῶν·
 ἄλσος δέ τοι ἱμερόεν
 Κάσαν παρ' εὐνδρον †πρόγο-
 120 νοι ἐσσάμενοι † Πριάμοι' ἐπεὶ χρόνῳ
 βουλαῖσι θεῶν μακάρων
 πέρασαν πόλιν εὐκτιμέναν
 χαλκοθωράκων μετ' Ἀτρειδᾶν. δικαίας
 ὅστις ἔχει φρένας, εὐ-
 125 ρήσει σὺν ἅπαντι χρόνῳ
 μυρίας ἀλκάς Ἀχαιῶν.

110 Blass, alii: γαι παρ.

sacrifice to you twenty red-haired oxen, never yoked.' The huntress of animals, daughter of the noblest father, heard his prayer, and persuading Hera she put an end to the god-forsaken frenzies of the bud-garlanded girls; and they at once built a sanctuary and altar for her and drenched it with sheep's blood and established choruses of women.

From there you accompanied war-loving Achaeans to their horse-rearing city,¹ and with happy fortune, golden queen of the people, you have your home in Metapontion; and (they established . . .) a delightful grove for you by the fair waters of the Casas² when finally by the plans of the blessed gods they had sacked Priam's well-built city with the bronze-corsleted Atreidae. He whose mind is just will find throughout all time countless deeds of valour on the part of these Achaeans.

¹ Metapontion, an Achaean colony; see p. 179 n. 2. ² The river to the west of Metapontion, the Casuentus of Pliny, *N.H.* 3. 15. 3, now the Basento.

T<E>ΙΣΙΑΙ ΑΙΓΙΝΗΤΗ
ΠΑΛΛΙΣΤΗ ΝΕΜΕΑ

ὥσει κυβερνήτας σοφός, ὑμνοάνασ-
σ' εὐθυνη Κλειοῖ
νῦν φρένας ἀμετέρας,
εἰ δὴ ποτε καὶ πάρος· ἔς γὰρ ὀλβίαν
5 ξείνοισί με πότνια Νίκα
νάσον Αἰγίνας ἀπάρχει
ἐλθόντα κοσμήσαι θεόδματον πόλιν
τάν τ' ἐν Νεμέαι γυιαλκέα μουνοπάλαυ

desunt vv. 9–32

] . [] πιδ[
ξεινοῦ [. . .] νιοι αστ[
35 ἀμφικ[τιόν]ων ἐν ἀέθλοι[ς·
σὺν τρι[άκο]ντ' ἀγλαῖσιν
νίκαις [ἐκ]ωμάσθησαν οἱ μὲν [Πυθῶ],

οἱ δ' ἐν Πέλοπος ζαθέας
νάσου π[ι]τυώδει δείραι,
40 οἱ δὲ φοινικοστερόπα τεμένει
Ζηρὸς Νεμεαίου·
. . . .] ταύτας καὶ ἐπ' ἀργυροδίνα

desunt vv. 43–69

33–42 = P.S.I. xii 1278B 35 M. Norsa 36 Snell 37 M. Norsa
[[Πυθῶ] Snell, [[Πυθῶ] Maas 39 Snell 43 ὄχθαισιν Ἀλφειοῦ e.g.
Snell

FOR TEISIAS OF AEGINA
WRESTLING, NEMEAN GAMES

Like a skilled helmsman, Clio, queen of song,
steer my thoughts straight now, if ever before; for
lady Victory orders me to go to Aegina's blessed
island and adorn its god-built city for my friends¹
and (sing of) the strong-limbed wrestling² . . .

24 lines missing

. . . (foreigner . . . city?) . . . in the contests of the
neighbours³; for thirty glorious victories they⁴ were
feted, some as winners (in Pytho), others at the
pine-rich neck of Pelops' holy island,⁵ others in the
precinct of Nemean Zeus of the red lightning; . . .
these (victories?) also (on the banks of) the silver-
eddy (Alpheus)⁶ . . .

27 lines missing

¹ Or 'hosts': the word implies that B. had previously gone there. ² Literally 'single wrestling', as opposed to wrestling in the pentathlon or pancration. ³ I.e., at regional or local games. ⁴ The Aeginetans, or only the family of Teisias? ⁵ I.e., at the Isthmian Games. ⁶ I.e., at Olympia.

[ΠΥΘΕΑΙ ΑΙΓΙΝΗΤΗ]
[ΠΑΓΚΡΑΤΙΑΣΤΗ ΝΕΜΕΑ]

desunt vv. 1–8

10] Κλειώ
] ἤρ[α]ι
]]
] δαν·

desunt vv. 13–39

40] ις

desunt vv. 41–43

ἕβριος ἕψινούω
45 παύσει δίκας θνατοῖσι κραίνων,

οἶαν τινὰ δύσλοφον ὤ-
μηστᾶι λέοντι
Περσείδας ἐφίγησι
χείρα παντοίαισι τέχναϊς·
50 οὐ γὰρ] δαμασίμβροτος αἶθων
χαλ]κὸς ἀπλάτου θέλει
χωρε]ῖν διὰ σώματος, ἐ-
γνά]μφθη δ' ὀπίσσω
φάσγα]νον· ἢ ποτέ φαμι
55 τᾶϊδε] περὶ στεφάνοισι
παγκ]ρατίου πόνον Ἐλ-
λάνεσσι]ν ἰδρώεντ' ἕσεσθαι.'

10 Barrett
55, 57 Blass

40 fr. 30 K.

52 Blass

53 Blass, Tyrrell

FOR PYTHEAS OF AEGINA
PANCRATION,¹ NEMEAN GAMES

8 lines missing

... Clio ...

34 lines almost entirely missing

'... he² shall make (the wrongdoer) desist from haughty violence by carrying out judgements on mortals: see the neck-breaking hand that Perseus' descendant³ lays with all manner of skill on the flesh-eating lion⁴; for the gleaming man-mastering bronze refuses to pierce its unapproachable body: his sword was bent back. Truly I declare that one day the Greeks will know sweat and toil here for the garlands of the pancration.'

¹ Pytheas seems to have competed as a youth (*ἀγένειος*, about 17–20 years old): see Pindar, *Nem.* 5. 4 ff., written to honour the same victory. The date was probably 485 or 483. Pindar also commemorated victories of Pytheas' younger brother, Phylacidas, in *Isthm.* 5 and 6.

² A prophecy about Heracles, spoken perhaps by Athena or the nymph Nemea.

³ The line is Perseus-Electryon-Alcmene-Heracles.

⁴ The speaker is watching Heracles throttle the Nemean lion, his first labour.

ὡς νῦν παρ]ὰ βωμὸν ἀριστάρχου Διὸς
 Νίκας] φ[ε]ρ[ε]κιδέος ἀν-
 60 θρώπο]ισιν ἄ[ν]θεα
 χρυσέ]αν δόξαν πολύφαντον ἐν αἰ-
 ᾶνι] τρέφει παύροις βροτῶν
 α]ϊεῖ, καὶ ὅταν θανάτιο
 κυάνεον νέφος καλύψῃ, λείπεται
 65 ἀθάνατον κλέος εὖ ἐρ-
 χθέντος ἀσφαλεῖ σὺν αἴσαι.

τῶν κα[ὶ σ]ὺ τυχῶν Νεμέαι,
 Λάμπωνος υἱέ,
 πανθαλέων στεφάνοισιν
 70 ἀνθ]έ[ων] χαίταν [ἐρ]εφθεῖς
 αὔξων] πόλιν ἠφιάγουαν
 ἤλυθες, τε]ρψιμ[β]ρότων
 ὦ[στε βρῦεν] ἀβ[ροθρ]ῶων
 κώμω[ν] πατρ[ῶια]ν
 75 νᾶσο[ν], ὑπέρβι[ον] ἰσχύν
 παμμαχίαν ἄνα φαίνων.
 ὦ ποταμοῦ θύγατερ
 διᾶντος Αἴγιν' ἠπιόφρον,

ἦ τοι μεγάλαν [Κρονίδας
 80 ἔδωκε τιμάν
 ἐν πάντεσσι ν[εορτόν
 πυρσὸν ὡς "Ελλ[ασι νίκαν
 φαίνων· τό γε σὺν [κράτος ἔμ]νεῖ
 καὶ τις ὑψαυχῆς κό[ρα

(So now) by the altar of Zeus, best ruler, the flowers of glory-bringing Victory nourish for men—a few mortals—a golden reputation conspicuous in their life-time always; and when the dark blue cloud of death covers them there is left behind undying fame for the deed well done together with a secure destiny. You,¹ son of Lampon, have won all this at Nemea, and, your hair crowned with garlands of luxuriant flowers, you (have come bringing distinction to) the city² with its lofty streets, (so that) your native island (is rich in) soft-voiced revels that give joy to men, thanks to your display of overpowering might in the pancration fighting.

Daughter of the eddying river,³ gentle-hearted Aegina, truly (the son of Cronus) has given you great honour, displaying among all the Greeks (a new victory) like a beacon; and some high-vaunting girl sings in praise of your (power), often springing

¹ Text and translation of the rest of this paragraph are insecure.
² Aegina. ³ Asopus.

58 ὡς νῦν Maehler 59 Νίκας Jebb φερκ. Wilamowitz
 60 Blass 61 Richards 62 init. Jebb Platt, al.: παύροις
 pap. 71 Jebb: στελεχέεις Herwerden 72 Jebb: Αἰακοῦ Blass
 73 init. e.g. Snell ἀβ[ροθρ]ῶων Barrett 76 -χίαν (gen. pl.)
 pap. ἀναφ. Kenyon 79 Blass 81s. Maehler 83 Barrett
 84s. κο[.]ρῶν pap., duobus vv. in unum contractis

85]ραν
 πόδεσσι ταρφέως
 ἤντε νεβρός ἀπεν[θής
 ἀνθεμόντας ἐπ[¹ ὄχθους
 κοῦφα σὺν ἀγχιδόμ[οις
 90 θρώϊσκουσ' ἀγακλειτα[ῖς ἑταῖρα]ις·

ταὶ δὲ στεφανωσάμε[ναι φουν]ικέων
 ἀνθέων δόνακός τ' ἐ[πιχω-
 ρίαν ἄθρυσιν
 παρθένου μέλπουσι τ[εὸν τέκο]ς, ᾧ
 95 δέσποινα παγξέ[ίνου χθονός,
 Ἐν]δαῖδα τε ῥοδό[παχυν,
 ἃ τῶ[ν ἰσ]ό[θε]ον ἔτι[κτε Πηλέα
 καὶ Τελαμ[ῶ]να [κο]ρυ[στὰν
 Αἰακῶι μειχθεῖσ' ἐν εὐ[νῶι·

100 τῶν νῆας ἀερσιμάχ[ας
 ταχύν τ' Ἀχιλλέα
 εὐειδέος τ' Ἐριβοίας
 παῖδ' ὑπέρθυμον βοά[σω
 Αἴαντα σακεσφόρον ἦ[ρω,
 105 ὅστ' ἐπὶ πρύμναι σταθ[εῖς
 ἔσχεν θρασυκάρδιον [ὄρ-
 μαίνοντα ν[ᾶσ
 θεσπεσίωι πυ[ρὶ καῦσαι
 Ἐκτορα χαλ[κοκορυστά]ν,
 110 ὁππότε Πη[λεῖδας
 τρα[χ]εῖαν [ἐν στήθεσσι μ]ᾶνω

lightly on (white?) feet (over your sacred soil?), as a carefree fawn towards the flowery (hills), with her illustrious near-dwelling (companions); and garlanded with the local adornment of crimson flowers and reeds those maidens sing, queen of a hospitable land, of your (child)¹ and of rose-armed Endais, who bore godlike Peleus and the warrior Telamon after her union with Aeacus.

Of their battle-shouldering sons I shall shout aloud, swift Achilles and the high-spirited child of fair Eriboea, Ajax, shield-bearing hero,² who stood on the stern and kept off bold-hearted bronze-helmeted Hector as he strove to burn the ships with awful fire, after Peleus' son had stirred up fierce

¹ Aeacus, son of Aegina and husband of Endais. ² See *Iliad* 15. 415–746; for the shield 7. 219 ff.

85 init. λευκοῖς Jebb, στεῖχουσ' Blass ἀνὰ γὰρ [ε]ράν Blass 89 Jebb 91 Headlam 92 Jebb 94 Housman: λέχο]ς Barrett 95 Housman 96 Palmer, Jebb 97 ἰσ]ό[θε]ον Barrett fin. Jebb 98 Jebb 99 Sitzler 100 Christ: νῆας pap. 103 Housman 108 fin. Blass 109–114 fin. suppl. fr. 18 K. 109 Blass 111 Desrousseaux

- ὠρίνατ[ο, Δαρδανίδας
 τ' ἔλυσεν ἄ[τας·
 οἱ πρὶν μὲν [πολύπυργο]ν
 115 Ἴλιου θαητὸν ἄστν
 οὐ λείπον, ἀτυζόμενοι [δέ
 πῆσσαν δξείαν μάχα]ν,
 εὔτ' ἐν πεδίω κλονέω[ν
 μαίνουτ' Ἀχιλλεύς,
 120 λαοφόνον δόρυ σείων·
 ἀλλ' ὅτε δὴ πολέμοι[ο
 λήξεν ἰοστεφάνο]ν
 Νηρηίδος ἀτρόμητο[ς υἱός,
 ὥστ' ἐν κυανανθεί θ[υμὸν ἀνέρων
 125 πόντωι Βορέας ὑπὸ κύ-
 μασι δαΐζει,
 νυκτὸς ἀντάσας ἀνατελλομένας,
 λήξεν δὲ σὺν φαεσιμ[βρότωι
 Ἀοῖ, στόρεσεν δέ τε πό]ντων
 130 οὐρία· Νότου δὲ κόλπ[ωσαν πνοῶι
 ἰστίον ἀρπαλέως <τ' > ἄ-
 ελπτον ἐξί[κ]οντο χέ[ρ]σον·

- ὡς Τρῶες, ἐπ[εῖ] κλύον [αι-
 χματὰν Ἀχιλλέα
 135 μίμνο[ντ'] ἐν κλισίαισιν
 εἶνεκ[ε]ν ξανθῶς γυναικός,
 Β]ρ[ι]σηίδος ἱμερογυίου,

anger (in his breast) and freed the Dardanids from their bewilderment: previously they would not leave the marvellous (many-towered) city of Ilium, but in bewilderment cowered in fear of the keen fighting, whenever Achilles went on his furious rampage in the plain, brandishing his murderous spear; but when the fearless son of the violet-crowned Nereid¹ ceased from the fight,—as on a dark-blossoming sea Boreas rends men's hearts with the billows, coming face to face with them as night rises up, but ceases on the arrival of Dawn who gives light to mortals, and a gentle breeze levels the sea, and they belly out their sail before the south wind's breath and eagerly reach the dry land which they had despaired of seeing again; so when the Trojans heard that the spearman Achilles was remaining in his tent on account of the blonde woman, lovely-limbed Briseis, they

¹ Thetis, mother of Achilles; see test. 11 n. 2.

112s. Desrousseaux 114 Blass 116 οὐ Blass 124 Schwartz
 127 Blass 130 ουρανια in ουραι corr. pap. κόλπ[ωσαν] Blass
 πνοῶι Housman 131 τ' Blass 135 Smyth: -σίησαν
 pap.

- θεοῖσιν ἄντειναν χέρας,
 φοιβὰν εἰδόντες ἦπαί
 140 χεμῶνος αἴγλαν·
 πασσυδαίαι δὲ λιπόντες
 τείχεα Λαομέδοντος
 ἐ]ς πεδῖον κρατερὰν
 ἄϊξαν ὑ[σ]μίναν φέροντες·
- 145 ἄρσαν τ[ε] φόβον Δαναοῖς·
 ἄτρυνε δ' Ἄρης
 ε]ὕεγχής, Λυκίων τε
 Λοξίας ἀναξ' Ἀπόλλων·
 ἱξόν τ' ἐπὶ θῖνα θαλάσσης·
- 150 ν]αυσι δ' εὐπρύμνοις παρα<ι>
 μάρναντ', ἐναριζ[ο]μ[έν]ων
 δ' ἔρ]ευθε φώτων
 αἶμα]τι γαῖα μέλα[ινα
 Ἐκτορ]έας ὑπὸ χει[ρός],
 155 ἦν <δὲ> μ[έ]γ' ἡμθέεις
 ὄνααρ] ἰσῶθεον δι' ὄρμάν.
- ἄ δύσφ]ρονες, ἦ μεγάλαισιν ἐλπίσιν
 πνε<ι>]οντες ὑπερφ[ί]α]λόν
 θ' ἰέντες] αὐ[δὰ]ν
- 160 Τ[ρῶε]ς ἵππευταὶ κυανώπιδας ἐκ-
 πέρσαντες ὤισθεν] νέας
 νεῖσθαι πάλιν εἶλα]πίνας τ' ἐν
 λαοφό]ροις ἔξειν θ[εῶδ]ματον πόλιν.
 μ]έλλον ἄρα πρότε[ρο]ν δι-
 165 ν]ἄντα φωνίξει[ν Σκ]άμανδρ[ον],

stretched up their hands to the gods, since they saw the bright gleam under the stormcloud; leaving Laomedon's walls¹ with all speed they rushed into the plain bringing violent battle, and they roused fear in the Danaans: Ares of the mighty spear urged them on, and Loxias Apollo, lord of the Lycians, and they reached the shore of the sea; and by the strong-sterned ships they fought, and the black earth grew red with the blood of men slain by Hector's hand, for he was a great (boon) to the demigods² in his godlike charge. Misguided ones! High-spirited in their great hopes and uttering arrogant shouts those Trojan horsemen (thought that they would lay waste) the dark-eyed ships (and return home again) and that their god-built city would hold feasts in (its streets?). In truth they were destined first to crimson the eddying Scamander as they died

¹ Troy: L. was Priam's father. ² The Trojan heroes; but the supplement and emendation of vv. 155 f. are uncertain.

150 fin. Housman 155s. Barrett 156 ἰσῶθεον Tyrrell: -θέων pap. 157 Blass 158 Barrett post Blass 159 Barrett 161 πέρσ. Blass ὤισθεν Barrett 162s. Barrett

θ]νάισκοντες ὑπ['Αἴα]κίδαις
 ἔρειψ[ι]πύ[ργοις]·
 τῶν εἰ καὶ τ[
 ἦ βαθυξύλω[ι] πυρῶι
desunt vv. 170-174

175 οὐ γὰρ ἀλαμπέει νυκ[τός
 πασιφανῆς 'Αρετ[ὰ
 κρυφθεῖσ' ἄμαυρο[ῦται καλύπτραι,

ἀλλ' ἔμπεδον ἀκ[αμάται
 βρούσα δόξαι
 180 στρωφᾶται κατὰ γᾶν [τε
 καὶ πολύπλαγκτον θ[άλασσαν.
 καὶ μὰν φερεκυδέα ν[ᾶσον
 Αἰακοῦ τιμᾶι, σὺν Εὐ-
 κλείαι δὲ φιλοστεφ[άνωι

185 πόλιν κυβερνᾶι,
 Εὐνομία τε σαόφρων,
 ἃ θαλίης τε λέλογχεν
 ἄστεά τ' εὖσεβέων
 ἀνδρῶν ἐν εἰ[ρ]ῆναι φυλάσσει·

190 νίκαν ἔρικυ[δέα] μέλπετ', ὦ νέοι,
 Π]υθῆα, μελέτα[ν τε] βροτω-
 φ[ε]λέα Μενάνδρου,
 τὰν ἐπ' 'Αλφειοῦ τε ῥο[αῖς] θᾶμὰ δὴ
 τίμασεν ἅ χρυσάρματος
 195 σεμνὰ μεγάλθυμος 'Αθάνα,
 μυρίων τ' ἤδη μίτραισιν ἀνέρων

at the hands of the tower-wrecking Aeacidae.¹

If their (bodies have perished) either on a high-timbered pyre [or under a mound of earth, their fame still lives]; for Excellence, shining among all men, is not dimmed, hidden by the lightless (veil) of night: flourishing constantly with undying fame she ranges over the land and the sea that drives many from their course. Look, now she honours the glory-winning island of Aeacus and with garland-loving Eucleia² steers the city, she and wise Eunomia,³ who has festivities as her portion and guards in peace the cities of pious men: sing, youths, of the glorious victory of Pytheas and of Menander's helpful care, which by the waters of the Alpheus august stout-hearted Athena⁴ of the golden chariot has often honoured, when she garlanded with head-

¹ Achilles and Ajax. ² Good Fame. ³ Good Order in civic government. In Hesiod *Theog.* 901 ff. Eunomia, Justice and Peace are the three Seasons. ⁴ Menander, Pytheas' trainer, was Athenian.

167 Tucker, Barrett 169 Blass 177 καλ. Barrett 178 Blass,
 Platt 190 Barrett: νίκαν τ' ἔρ. pap. 193 θᾶμὰ Nairn, al.

ἔστεφάνωσεν ἑθείρας
ἐν Πανελλάνων ἀέθλοις.

200 εἰ μὴ τινα θεροῖ[ε]πῆς
φθόνος βιᾶται,
αἰνείτω σοφὸν ἄνδρα
σὺν δίκαι. βροτῶν δὲ μῶμος
πάντεσσι μὲν ἔστιν ἐπ' ἔργους·
ἃ δ' ἀλαθεία φιλεῖ

205 νικᾶν, ὅ τε πανδ[α]μάτωρ
χρόνος τὸ καλῶς
ἐ]ργγμένον αἰὲν ἀ[έξει·
δυσμενέων δὲ μα[ταία
γλῶσσ' αἰδ]ῆς μιν[ύθει
desunt vv. 210–219

220 ἐλπιδι θυμὸν ἰαίν[ει·
ταῖ καὶ ἐγὼ πίσυνο[ς
φοινικοκραδέμενοις [τε Μούσαις

ὑμνων τινὰ τάνδε ν[ερόπλοκον δόσιμ
φαίνω, ξενίαν τε [φιλά-
225 γλαον γεραίρω,
τὰν ἐμοί, Λάμπων, σ[ὺ πορῶν τίσιμ οὐ
βληχρὰν ἐπαθρήσαις τ[έκει·
τὰν εἰκ ἐτύμως ἄρα Κλειῶ
πανθαλῆς ἐμαῖς ἐνέσταξ[εν φρασίν,
230 τερψιπετῆς νιν ᾄοιδαὶ
παντὶ καρύξοντι λα[ῶ]ι.

bands the hair of countless men in the contests of all Greeks.

Let those who are not mastered by bold-tongued envy praise the skilled man as is his due. Fault is found by mortals in all achievements; but truth loves to prevail, and all-conquering time always (fosters) the deed that is well done, while the foolish speech of enemies dwindles out of sight . . .

10 lines missing

. . . warms his heart with hope: trusting in it and in the Muses of the crimson headdress I for my part display this (gift) of songs, (new-woven) as it were, and so do honour to the splendour-loving hospitality which you, Lampon, (have shown) me; may¹ you now look favourably upon (a recompense for your son) that is no slight one; if it was indeed flowering Clío² who made it drip into my (heart), there will be delight in the words of the songs that proclaim him to all the people.

¹ Supplement and interpretation of the last nine lines are uncertain: the 'recompense' will be B.'s song, which proclaims Pytheas; in other versions it is Lampon or his hospitality that is proclaimed. ² See v. 9.

207 ἀ[νίσχει Maehler 208s. Blass ex *Anecd. Oxon.* i 65 (Cramer) *δυσμενέων δ' αἰδῆς λέγει Βακχυλίδης* 222 Nairn 223 ν[εοπλ. Jebb δόσιμ Blass 226s. Barrett 229 Jebb (*φρασίν: φρασίν* Blass, Housman)

ΚΛΕΟΠΤΟΛΕΜΩΙ ΘΕΣΣΑΛΩΙ
ΙΠΠΟΙΣ ΠΕΤΡΑΙΑFOR CLEOPTOLEMUS OF THESSALY
CHARIOT-RACE, PETRAEAN GAMES¹

- εὐ μὲν εἰμάρθαι παρὰ δαίμ[ονος ἀν-
 θρώποις ἄριστον·
 σ]υμφορὰ δ' ἔσθλόν <τ'> ἀμαλδύ-
 νει β]αρύτλ[α]τος μολοῦσα
 5 καὶ τ]ὸν κακ[ὸν] ὑψιφανῆ τεύ-
 χει κ]ατορθωθείσα· τιμὰν
 δ' ἄλ]λος ἀλλοίαν ἔχει·
 μυρί]αι δ' ἀνδρῶν ἀρετ[αί,] μία δ' ἐ[κ
 πασᾶ]ν πρόκειται,
 10 ὅς τὰ] πᾶρ χειρὸς κυβέρνα-
 σεν δι]καίαισι φρένεσσι.
 οὐτ' ἐ]ν βαρυπενθέσειν ἁρμό-
 ζει μ]άχαις φόρμιγγος ὁμφὰ
 καὶ λι]γυγκλαγγεῖς χοροί,
 15 οὐτ' ἐ]ν θαλίαις καναχά
 χαλκ]όκτυπος· ἀλλ' ἐφ' ἐκάστωι
 καιρὸς] ἀνδρῶν ἔργματι κάλ-

1 Blass, alii: δαίμοσιν Kenyon 3 <τ'> Jebb 5 init. Suess,
 Wilamowitz]ον ἤδη ὑψιφ., ἤδη del. et καί[superscr. pap.: κακ[ὸν]
 Schwartz 8s. ἐ[κ πασᾶ]ν Jurenka 10 Wilamowitz, Bruhn
 11 -σεν Wilamowitz 12, 15 οὐτ' Platt 13 μ]άχαις Jebb 17 Jebb

To have a good portion from God is the best thing for men; but if Fortune comes with a load of suffering, she ruins a fine man, while if set on a prosperous course she makes even a base man shine on high. Men have honours of different kinds, and their excellences are countless, but one stands out from them all—that man's who with justice in his heart manages the task at hand.

In battles with their load of sorrow the note of the lyre and clear-voiced choirs are not fitting, nor in festivities the clang of clashing bronze: for each of men's activities the appropriate moment is best; and

1 Games (equestrian only?) held in Thessaly, perhaps near Tempe, in honour of Poseidon 'Petraios' (v. 20 f.), so called either because he split the rocks (πέτραι) at Tempe so as to allow the river Peneus a passage to the sea, or because he created the first horse by striking a rock (πέτρα) with his trident.

λιστος· [ε]ῦ ἔρδοντα δὲ καὶ θεὸς ὀ[ρβοῖ].
 Κλεοπτολέμωι δὲ χάριν
 20 νῦν χρῆ Πουσειδᾶνός τε Περρ[αι]-
 ου τέμενος κελαδησαι
 Πυρρίχου τ' εὐδοξον ἱππόνικ[ον υἱόν],

ὅς φιλοξείνου τε καὶ ὀρθοδίκου
desunt ceteri vv.

18 ὀ[ρβοῖ] Jebb ὀ[μβροῖ] Maehler 22 Blass (24) πατὸς πεφικῶς
 Herwerden

P.Oxy. 2363 vv. 4–6

14A

5 . αι . []μνατοῖσιν ἄστρο[ι]
 μου . []ῆκας Διωνύσου τε[
] . τι .

5a. τε [καὶ] Μουσ[ῶν ἕκα]τι Snell

the successful man is prospered by God too. So now
 in tribute to Cleoptolemus we must sing of the sanc-
 tuary of Poseidon of the Rock and of Pyrrichus'
 glorious chariot-victor (son), who, (offspring?) of a
 hospitable and right-judging (father?) . . .¹

¹ At least 21 lines are lost, considerably more if a myth was told.

Oxyrhynchus papyrus (c. 200 A.D.)

14A

. . . star(s) . . . (thanks to) Dionysus and the
 Muses.¹

¹ The last lines of a poem.

- πάντα σάμαινεν Πριάμῳ βασιλεῖ
 παιδεσσί τε μῦθον Ἀχαιῶν.
 40 ἔνθα κάρυκες δι' εὐ-
 ρεῖαν πόλιν ὀρνύμενοι
 Τρώων ἀόλλιζον φάλαγγας
- δεξίστρατον εἰς ἀγοράν.
 πάνται δὲ διέδραμεν αὐδάεις λόγος·
 45 θεοῖσ<ιν> δ' ἀνίσχοντες χέρας ἀθανάτοις
 εὐχοντο παύσασθαι δυᾶν.
 Μοῦσα, τίς πρῶτος λόγων ἄρχεν δικαίων;
 Πλεισθενίδας Μενέλαος γάρυι θελξιεπέι
 φθέγξατ', εὐπέπλοισι κοινώσας Χάρισσιν·
- 50 ὦ Τρῶες ἀρηΐφιλοι,
 Ζεὺς ὑψ[ιμέδων δ]ς ἅπαντα δέρκεται
 οὐκ αἴτιος θνατοῖς μεγάλων ἀχέων,
 ἀλλ' ἐν [μέσ]ωι κείται κιχεῖν
 πᾶσιν ἀνθρώποις Δίκαν ἰθεῖαν, ἀγνᾶς
 55 Εὐνομίας ἀκόλουθον καὶ πινυτᾶς Θέμιτος·
 ὀλβίων π[αἰδές] νιν αἰρεῦνται σύνοικον.
- ἅ δ' αἰόλοισι κέρδεσσι καὶ ἀφροσύναις
 ἔξαισίοις θάλλουσ' ἀθαμβήης
 Ὑβρις, ἅ πλοῦτ[ο]ν δύναμιν τε θοῶς
 60 ἀλλόττριον ὤπασεν, αὐτῆς
 δ' ἔς βαθὺν ἵπερπει φθόρον,
 κε]ίνα καὶ ἵπερφιάλους
 Γᾶς] παῖδας ὤλεσ<σ>εν Γίγαντας.'

45 Barrett 47 Purser: ἄρχεν λόγων rap. 51–56 ex Clem. Alex. Strom. 5. 136. 5 suppl. (54 -ποισι Δ. ὁσίαν ἀγνᾶν, 55 Θέμιδος, 56 παῖδες ὡν νιν εἰρόντες Clem.)

hero, told king Priam and his sons the whole proposal of the Greeks. Then heralds, speeding through the wide city, gathered the ranks of Trojans into the agora where the army musters, and their loud summons raced everywhere; and raising their hands to the immortal gods they prayed for an end to their griefs.¹

Muse, who first began the righteous plea? Pleisthenes' son² Menelaus spoke with spell-binding words, making partners of the fair-robed Graces: 'Trojans dear to Ares, high-ruling Zeus, who sees all things, is not the author of great woes for mortals: rather it is open to all men to reach unswerving Justice, the attendant of holy Eunomia and wise Themis³; blessed are they whose sons choose her to share their home; but that other, shameless Insolence,⁴ luxuriating in shifty tricks and lawless follies, who swiftly gives a man another's wealth and power only to bring him into deep ruin—it was she who destroyed those arrogant sons of Earth, the Giants.'⁵

¹ The *Cypria* told how the Trojans fought two battles against the Greeks before the embassy came. The siege followed.

² Pleisthenes was in some versions the son of Atreus and father of Agamemnon and Menelaus: see Stes. 209 n. 7, 219, Ibyc. 282(a) n. 2; 'son of Atreus' above (v. 6) will mean 'descendant of Atreus'.

³ See p. 199 n. 3; the Seasons, Eunomia, Justice and Peace, were daughters of Zeus and Themis (Right Order): Hesiod, *Theog.* 901 f. Clement of Alexandria quoted from 'the lyric poet' the passage about Zeus and Justice.

⁴ Menelaus has in mind the outrageous behaviour of Paris. ⁵ When they fought against the Olympian gods.

[ΗΡΑΚΛΗΣ ΕΙΣ ΔΕΛΦΟΥΣ]

-]ιου ιο ἐπέι
 ὄλκ]ᾶδ' ἐπέμψεν ἐμοὶ χρυσέαν
 Πιερ]ίᾳθεν ἐ[ὄθ]ρονος [Ο]ύρανία,
 πολυφ]άτων γέμουσαν ὕμνων
 5]γειτις ἐπ' ἀνθεμόεντι Ἑβρωι
 ᾶ]γάλλεται ἢ δολιχαύχευι κύ[κνωι
]δεῖαν φρένα τερπόμενος
]δ' ἴκηι παιθόνων
 ἄνθεα πεδοικνεῖν,
 10 Πύθ]ι Ἄπολλον,
 τόσ[σ]α χοροὶ Δελφῶν
 σὸν κελάδησαν παρ' ἀγακλέα ναόν.

 πρὶν γε κλέομεν λιπεῖν
 Οἴχαλιαν πυρὶ δαπτομένην
 15 Ἄμφιτρωνιάδαν θρασυμηδέα φῶ-
 θ', ἴκετο δ' ἀμφικύμον' ἀκάν·
 ἔνθ' ἀπὸ λαΐδος εὐρυνεφεῖ Κηναίωι
 Ζηνὶ θύεν βαρναχέας ἐννέα ταύρους
 δύο τ' ὀρσιάλωι δαμασίχθονι μέ[λ]-
 20 λε κόραι τ' ὄβριμοδερεκεῖ ἄζυγα
 παρθένωι Ἀθάναι
 ὑψικέραν βοῶν.
 τότε ἄμαχος δαίμων

1 φα]νου [Δ]ῶ[ς υἱ'] Milne 2 Sandys 3 Blass 5 εἰ τις
 Milne 6 θηραῖν ἀ]γ. Jebb 7 θαλαῖς ἀ]δινὰ Milne 8 init. cor-
 ruptum esse vid.

HERACLES; FOR DELPHI

. . . , since¹ fine-throned Urania² has sent me
 from Pieria a golden cargo-boat laden with glorious
 songs, . . . by the flowery Hebrus³ takes his pleasure
 (in beasts?) or in the long-necked swan . . . gladden-
 ing his heart . . . you come, Pythian Apollo, to seek
 the flowers of paeans—all those which the choirs of
 Delphians cry aloud by your far-famed temple.

Until then we sing how Amphitryon's son,⁴ bold-
 planning hero, left behind Oechalia⁵ consumed in
 fire; and he came to the sea-washed headland,
 where he was about to sacrifice from his booty nine
 deep-bellowing bulls to wide-clouded Cenean Zeus⁶
 and two to the sea-rouser and earth-subduer⁷ and a
 high-horned ox, never yoked, to the maiden with
 might in her glance, the virgin Athena.

At that moment the irresistible god⁸ wove for

1 Supplement of the few words missing in vv. 1–8 is difficult. B. seems to offer a dithyramb for performance at Delphi during the three winter months when Apollo is absent on a visit to his favourites, the Hyperboreans.

2 One of the Muses, born in Pieria in Macedonia.

3 Thracian river, which Apollo would pass on his northern journey.

4 Heracles.

5 A city in the east of Euboea; Heracles destroyed it, killed its king Eurytus and carried off his daughter, Iole.

6 Worshipped on the promontory of Ceneum in N.W. Euboea.

7 Poseidon, god of sea and earthquakes.

8 Fate, as in the 'godsent' gift of 35.

Δαΐανείραι πολύδακρον ὕφα[νε

- 25 μῆτιν ἐπίφρον' ἐπεὶ
 πύθεται ἄγγελίαν ταλαπενθέα,
 Ἰόλαν ὅτι λευκώλενον
 Διὸς υἱὸς ἀταρβομάχας
 ἄλοχον λιπαρό[ν] ποτὶ δόμον πέμ[πι]οι.
 30 ἄ δὲ δύσμορος, ἄ τάλ[αι]ν', οἶον ἐμήσατ[ο]
 φθόνος εὐρυβίας νιν ἀπώλεσεν,
 δνόφεόν τε κάλυμμα τῶν
 ὕστερον ἐρχομένων,
 ὅτ' ἐπὶ [[ποταμῶι]] ῥοδόεντι Λυκόρμαι
 35 δέξατο Νέσσου πάρα δαμόνιον τέρ[ας].

34 Ludwich, Wilamowitz

Deianeira a tear-filled shrewd plan, when she learned the sorrowful news that Zeus' battle-dauntless son¹ was sending to his gleaming home white-armed Iole to be his wife. Ah, ill-starred, unhappy woman to devise such a plan!² Wide-mighted jealousy destroyed her, together with the murky veil that hid the future when at the rosy Lycormas she received from Nessus the godsent miraculous gift.

¹ Heracles, her husband. ² As Heracles took his bride Deianeira from Calydon (see 5. 173), the centaur Nessus assaulted her at the river Lycormas, and H. shot him with an arrow poisoned with the Hydra's venom. As he died, Nessus told D. to keep the clotted blood from his wound as a charm to retain H.'s love. Now, on hearing of a rival in Iole, D. smeared a garment with the blood and sent it to H., who suffered agonising pain when he put it on and died soon after. Sophocles used the myth in *Trachiniae* (date unknown, but not necessarily later than B.'s dithyramb); see also fr. 64 (dub.).

ΗΘΕΟΙ Η ΘΗΣΕΥΣ
[ΚΗΘΙΟΙΣ ΕΙΣ ΔΗΛΟΝ]

κυανόπρωιρα μὲν ναῦς μενέκτυ[πον
 Ὀησέα δις ἔπτ[ά] τ' ἀγλαοὺς ἄγουσα
 κούρους Ἰαόνων
 Κρητικὸν τάμνε[ν] πέλαγος·
 5 τηλαυγεί γὰρ [ἐν] φάρεϊ
 βορήϊαι πίντο[ν] αὔραι
 κλυτᾶς ἑκατι π[ε]λεμαίγιδος Ἀθάν[ας]
 κνίσεν τε Μίνω<ι> κέαρ
 ἡμεράμπυκος θεᾶς
 10 Κύπριδος [α]ἰγὰ δῶρα·
 χεῖρα δ' οὐ[κέτι] παρθενικᾶς
 ἄτερθ' ἐράττειν, θίγειν
 δὲ λευκᾶν παρηδῶν·
 βόασ' Ἐρίβοια χαλκο-
 15 θῶρα[κα Π]ανδίωνος
 ἔκγ[ο]γον· ἴδεν δὲ Ὀησεύς,
 μέλαν δ' ὑπ' ὀφρύων
 δίνα[σ]εν ὄμμα, καρδίαν τέ οἱ
 σχέτλιον ἄμυξεν ἄλγος,

de metro iambico et textu v. R. Führer, *Nachr. . . Gött., phil.-hist.*
Kl. 5 (1976) 167–234, M. L. West, *Z.P.E.* 37 (1980) 137–142 7
 Wackernagel, Housman, al.: πολεμ- Kenyon 8 Jebb 10 [ά]γνα
 Blass 14 Führer: βόασέ τ' Ἐρ. pap. (Blass)

THE YOUNG ATHENIANS *or* THESEUS
FOR THE CEANS TO PERFORM IN DELOS

The ship with the blue-black prow, as it carried Theseus, steadfast in the battle din, and the twice seven splendid youths and maidens of the Ionians,¹ was cleaving the Cretan sea, for northerly breezes fell on the far-shining sail thanks to glorious Athena, the aegis-shaker²; but Minos' heart was chafed by the dread gifts of the Cyprian goddess with desire in her headband, and he could no longer keep his hand from the girl but touched her white cheeks. Eriboea shouted for the bronze-corsleted descendant of Pandion,³ and Theseus saw it and rolled his eyes darkly beneath his brows as cruel pain tore his heart, and he spoke: 'Son of peerless

¹ I.e. seven youths and seven maidens from Athens, the tribute taken by Minos to Crete to feed the Minotaur: cf. Servius on Virgil, *Aen.* 6. 21 ('B. in his dithyrambs'). ² Perhaps 'Athena of the warlike aegis'. ³ Father of Aegeus and grandfather of Theseus.

- 20 εἰρέν τε· Ἰδὸς νιὲ φερτάτου,
 ὄσιον οὐκέτι τεῶν
 ἔσω κυβερναῖς φρενῶν
 θυμ[όν]· ἴσχε μεγαλοῦχον ἦρωσ βίαν.
- ὄ τι μ[έ]ν ἐκ θεῶν μοῖρα παγκρατῆς
 25 ἄμμι κατένευσε καὶ Δίκας ῥέπει τά-
 λαντον, πεπρωμέν[α]ν
 αἴσαν [έ]κπλήσομεν, ὅτ[α]ν
 ἔλθῃ· [σ]ὺ δὲ βαρεῖαν κάτε-
 χε μῆτιν· εἰ καί σε κεδνὰ
 30 τέκεν λέχει Διὸς ὑπὸ κρόταφον Ἰδασ
 μιγεῖσα Φοῖνικος ἔρα-
 τώνυμος κόρα βροτῶν
 φέρτατον, ἀλλὰ καμὲ
 Πιτθ[έ]ος θυγάτηρ ἀφνεοῦ
 35 πλαθεῖσα ποντίῳ τέκεν
 Ποσειδᾶνι, χρύσειον
 τέ οἱ δόσαν ἰόπλο-
 κοι κάλυμμα Νηρηίδες.
 τῷ σε, πολέμαρχε Κνωσσίων,
 40 κέλομαι πολύστονον
 ἐρύκεν ὕβριν· οὐ γὰρ ἄν θέλοι-
 μ' ἄμβρότοι' ἔρανονν Ἄο[ῦ]ς
 ἰδεῖν φάος, ἐπεὶ τιν' ἠϊβέ[ων]
 σὺ δαμάσειας ἀέκον-
 45 τα· πρόσθε χειρῶν βίαν
 δε[έ]ξομεν· τὰ δ' ἐπιόντα δα[ί]μων κρινεῖ.'

37 κοί | κάλ. div. pap.

Zeus, in your breast you no longer steer thoughts that are righteous: restrain your arrogant might, hero. Whatever all-powerful Fate has ordained for us from the gods and the scales of Justice confirm, we shall fulfil it as our destined portion when it comes. But check your disastrous intention. What if the noble daughter¹ of Phoenix, maiden with love in her name, bore you, peerless among mortals, after union with Zeus under the brow of mount Ida? Why, the daughter of wealthy Pittheus² bore me after drawing close to the sea-god Poseidon, when the violet-crowned Nereids gave her a golden veil. Therefore, warlord of the Cnossians, I tell you to curb an insolence which will bring much sorrow; for I should not wish to see the lovely light of immortal Dawn if once you had forcibly assaulted any of this youthful band; sooner than that we shall display the might of our hands, and God will decide the outcome.'

¹ Europa.

² King of Troezen and father of Aethra (59).

- τὸς' εἶπεν ἀρέταιχιμος ἥρωσ·
 τ]άφον δὲ ναυβάτα
 φ]ωτὸς ὑπεράφανο
 50 θ]άρσος· Ἄλιου τε γαμβρῶι χόλωσεν ἦτορ,
 ὕφαινε τε ποταινίαν
 μῆτιν, εἶπεν τε· ἄμεγαλοσθενές
 Ζεῦ πάτερ, ἄκουσον· εἰ πέρ με νύμφα
 Φοίνισσα λευκώλενος σοὶ τέκεν,
 55 νῦν πρόπεμπ' ἀπ' οὐρανοῦ θοάν
 πυριέθειραν ἀστραπάν
 σᾶμι' ἀρίγνωτον· εἰ
 δὲ καὶ σὲ Τροϊζηνία σεισίχθονι
 φύτευσεν Αἴθρα Ποσει-
 60 δᾶνι, τόνδε χρύσειον
 χειρὸς ἀγλαὸν
 ἔνεγκε κόσμον ἐκ βαθείας ἁλός,
 δικῶν θράσει σῶμα πατρὸς ἐς δόμους.
 εἶσαι δ' αἴκ' ἑμᾶς κλύη.
 65 Κρόνιος εὐχᾶς
 ἀναξιβρέντας ὁ πάντων[ν με]δ[έω]ν.'

- κλύε δ' ἄμεμπτον εὐχὰν μεγασθενή[ς]
 Ζεὺς, ὑπέροχόν τε Μίνωι φύτευσε
 τιμὰν φίλωι θέλων
 70 παιδὶ πανδερκέα θέμεν,
 ἄστραψέ θ'· ὁ δὲ θυμάρμενον

47-78 pap. O (P.Oxy. 1091) 63 om. O, perperam inter 61 et 62
 inser. A 67 ἄμεμπτον A 70 πάνταρκέα O

So spoke the spear-valiant hero, and the sea-
 farers were astonished at the man's proud boldness;
 but the son-in-law¹ of Helios felt anger in his heart
 and set about weaving a new plan, and he said,
 'Mighty father Zeus, hear me: if the white-armed
 Phoenician maiden² indeed bore me as your son,
 send from heaven now a swift fire-tressed lightning
 flash, a sign clearly recognisable; as for you, if
 Troezenian Aethra in fact bore you to earth-shaking
 Poseidon, fetch from the depths of the sea this splen-
 did gold ornament of my hand, boldly flinging your-
 self into your father's home. And you will learn
 whether my prayer is heard by the thunder-lord,
 Cronus' son, ruler of all.'

Mighty Zeus heard the prayer, found it blameless
 and fathered a surpassing honour for Minos, wish-
 ing to make it visible to all men for the sake of his
 dear son, and he flashed his lightning; and when the

¹ Minos, whose wife Pasiphaë was daughter of Helios (the Sun).

² Europa, daughter of Phoenix.

- ἰδὼν τέρας χεῖρας πέτασσε
 κλυτὰν ἐς αἰθέρα μενεπτόλεμος ἦρως
 εἶρέν τε· Ὀησεῦ, τάδε μὲν <ἐ-
 75 μὰ> βλέπεις σαφῆ Διός
 δῶρα· σὺ δ' ὄρνυ' ἐς βα-
 ρύβρομον πέλαγος· Κρονί[δας
 δέ τοι πατὴρ ἄναξ τελεί
 Ποσειδᾶν ὑπέρτατον
 80 κλέος χθόνα κατ' εὐδενδρον·
 ὡς εἶπε· τῷ δ' οὐ πάλιν
 θυμὸς ἀνεκάμπτετ', ἀλλ' εὐ-
 πάκτων ἐπ' ἰκρίων
 σταθεῖς ὄρουσε, πόντιόν τέ νιν
 85 δέξατο θελημὸν ἄλσος.
 τάφην δὲ Διὸς υἱὸς ἔνδοθεν
 κέαρ, κέλευσέ τε κατ' οὐ-
 ρον ἴσχε[ι]ν εὐδαίδαλον
 νῆα· Μοῖρα δ' ἑτέραν ἐπόρσυν' ὀδόν.
 90 ἔετο δ' ὠκύπομπον δόρυ· σόει
 ν[ε]ιν βορεᾶς ἐξόπι[θε]ν πνέουσ' ἀήτα·
 τρέσσαν δ' Ἀθαναίων
 ἠϊθέων <πᾶν> γένος, ἐπεὶ
 ἦρως θόρεν πόντουδε, κα-

74s. West: τάδε | μὲν Α τάδε | μὲν Ο 75 βλέπει Ο 83 πῆκτων
 pap. 91 νιν Housman, al. 94s. δάκρυ | χέον div. pap.

hero, staunch in battle, saw the welcome portent he stretched his hands to the glorious sky and spoke: 'Theseus, you see these clear gifts of mine given by Zeus; so for your part plunge into the deep-roaring sea, and Cronus' son, lord Poseidon, your father, will achieve for you supreme fame throughout the well-wooded earth.'

So he spoke, and the other's heart did not recoil: he took his stance on the well-built sterndeck and leapt, and the precinct of the sea gave him kindly welcome. Zeus' son was astonished in his heart, and he gave orders to keep the cunningly-made ship on course before the wind; but Fate was preparing another course. The swiftly-moving bark raced on, as the northerly breeze blowing astern sped it along; but the whole group of young Athenians had trembled when the hero sprang into the sea, and they

- 95 τὰ λειρίων τ' ὀμμάτων δά-
 κρυ χέον, βαρεῖαν ἐπιδέγγμενοι ἀνάγκαν.
 φέρον δὲ δελφίνες ἐναλι-
 ναιέται μέγαν θοῶς
 Θησέα πατρὸς ἱππί-
 100 ου δόμον· ἔμολέν τε θεῶν
 μέγαρον. τόθι κλυτὰς ἰδὼν ἔδει-
 σε Νηρήος ὀλβίου
 κόρας· ἀπὸ γὰρ ἀγλα-
 ῶν λάμπε γυίων σέλας
 105 ὦϊτε πυρός, ἀμφὶ χαίταις
 δὲ χρυσεόπλοκοι
 δίνητο ταινίαι· χορῶι δ' ἔτερ-
 πον κέαρ ὑγροῖσι [ν ἐν] πρ<σ>ίν.
 εἶδέν τε πατρὸς ἄλοχον φίλαν
 110 σεμνὰν βοῶπιιν ἐρατοῖ-
 σιν Ἀμφιτρίταν δόμοις·
 ἄ νιν ἀμφέβαλλεν αἰόνα πορφυρέαν,
 κόμαισι τ' ἐπέθηκεν οὖλαις
 ἀμεμφέα πλόκον,
 115 τὸν ποτέ οἱ ἐν γάμωι
 δῶκε δόλιος Ἀφροδίτα ῥόδοις ἐρεμνόν.
 ἄπιστον ὅ τι δαίμονες
 θέλωσιν οὐδὲν φρενοάραις βροτοῖς·
 νῆα πάρα λεπτόπρυμνον φάνη· φεῦ,
 120 οἴαισιν ἐν φροντίσι Κνώσιον
 ἔσχασεν στραταγέταν, ἐπεὶ
 μὸλ' ἀδιάντος ἐξ ἁλός
 θαῦμα πάντεσσι, λάμ-

shed tears from their lily-bright eyes, expecting a woeful doom. But sea-dwelling dolphins were swiftly carrying great Theseus to the house of his father, god of horses, and he reached the hall of the gods. There he was awe-struck at the glorious daughters of blessed Nereus, for from their splendid limbs shone a gleam as of fire, and round their hair were twirled gold-braided ribbons; and they were delighting their hearts by dancing with liquid feet. And he saw his father's dear wife, august ox-eyed Amphitrite, in the lovely house; she put a purple cloak about him and set on his thick hair the faultless garland which once at her marriage guileful Aphrodite had given her, dark with roses. Nothing that the gods wish is beyond the belief of sane mortals: he appeared beside the slender-sterned ship. Whew, in what thoughts did he check the Cnossian commander when he came unwet from the sea, a miracle for all, and the gods' gifts shone on his

101s. West: ἰδὼν | ἔδεισε div. pap. 102 Νηρέος pap.

- 125 πε δ' ἀμφὶ γούις θεῶν δῶρ', ἀγλ<α>ό-
θρονοί τε κούραι σὺν εὐ-
θυμίαι νεοκτίτῳ
ὠλόλυξαν, ἔ-
κλαγεν δὲ πόντος· ἠίθειοι δ' ἐγγύθεν
νέοι παιάνιξαν ἐρατῶν ὀπί.
130 Δάλιε, χοροῖσι Κηίων
φρένα ἰανθείς
ὄπαζε θεόπομπον ἐσθλῶν τύχαν.

18

ΘΗΣΕΥΣ

[ΑΘΗΝΑΙΟΙΣ]

<Χορός>

- βασιλεῦ τῶν ἱερῶν Ἄθανᾶν,
τῶν ἄβροβίων ἄναξ Ἰώνων,
τί νέον ἐκλαγε χαλκοκώδων
σάλπιγξ πολεμητῶν αἰοιδᾶν;
5 ἦ τις ἀμετέρας χθονὸς
δυσμενῆς ὄρι' ἀμφιβάλλει
στραταγέτας ἀνῆρ;
ἦ ληισταὶ κακομάχανοι
ποιμένων ἀέκατι μῆλων
10 σεύοντ' ἀγέλας βίαι;
ἦ τί τοι κραδίαν ἀμύσσει;
φθέγγευ· δοκέω γὰρ εἴ τι νι βροτῶν
ἀλκίμων ἐπικουρίαν
καὶ τὴν ἔμμεναι νέων,
15 ᾧ Πανδίωνος υἱὲ καὶ Κρεούσας.

limbs; and the splendid-throned maidens¹ cried out with new-founded joy, and the sea rang out; and nearby the youths raised a paean with lovely voice.

God of Delos, rejoice in your heart at the choirs of the Ceans and grant a heaven-sent fortune of blessings.

¹ The seven Athenian girls rather than the Nereids: see D. E. Gerber, *Z.P.E.* 49 (1982) 3–5.

18

THESEUS

FOR THE ATHENIANS¹*Chorus of Athenians*²

King of holy Athens, lord of the delicately-living Ionians,³ why did the bronze-belled trumpet sound its war-song just now? Does some hostile army commander surround the borders of our land? Or do evil-planning robbers drive off forcibly the flocks of sheep against the shepherds' will? Or what is it that rends your heart? Speak; for I think that you, if any mortal, son of Pandion and Creusa,⁴ have valiant young warriors to help you.

¹ This is deduced from the subject-matter; R. Merkelbach, *Z.P.E.* 12 (1973) 56–62 argues that it was written for an ephebic festival. ² The papyrus does not identify the singers. ³ Cf. 17. 3. ⁴ In other versions the mother of Aegeus is Pylia or Pelia, and Creusa, daughter of Erechtheus, is wife of Xuthus and mother (by Apollo) of Ion.

9 Palmer, van Branteghem: δ' ἑκατι pap.

12 Blass, Wackernagel: φθέγγου pap.

<Αἰγεύς>

- νέον ἦλθε<ν> δολιχὰν ἀμείψας
 κᾶρυξ ποσὶν Ἴσθμίαν κέλευθον·
 ἄφατα δ' ἔργα λέγει κραταιοῦ
 φωτός· τὸν ὑπέρβιον τ' ἔπεφνε
 20 Σίνιν, ὃς ἰσχυὶ φέρτατος
 θνατῶν ἦν, Κρονίδα Λυταίου
 σεισίχθονος τέκος·
 σὺν τ' ἀνδροκτόνον ἐν νάπαις
 Κρεμ<μ>υῶνος ἀτάσθαλόν τε
 25 Σκίρωνα κατέκτανεν·
 τάν τε Κερκυῆνος παλαίστραν
 ἔσχεν, Πολυπήμονός τε καρτεράν
 σφύραν ἐξέβαλλεν Προκό-
 πτας, ἀρείονος τυχῶν
 30 φωτός. ταῦτα δέδοιχ' ὅπαι τελεῖται.

<Χορός>

τίνα δ' ἔμμεν πόθεν ἄνδρα τοῦτον
 λέγει, τίνα τε στολὰν ἔχοντα;
 πότερα σὺν πολεμῆϊσι ὄ-
 πλοισι στρατιᾶν ἄγοντα πολλὰν;

Aegeus

A herald came just now, having completed on foot the long journey from the Isthmus, and he tells of indescribable deeds on the part of a strong man¹: he has slain the mighty Sinis,² who was the foremost of mortals in strength, offspring of Cronus' son, the earth-shaker, the loosener³; and he has killed the man-killing sow in the glens of Cremmyon, and wicked Sciron⁴ too; and he has put an end to the wrestling-school of Cercyon⁵; and Procoptes⁶ has dropped the mighty hammer of Polypemon, having met a better man than himself. I am afraid how all this will end.

Chorus

Who does he say that this man is? From where? How equipped? Does he bring a large force armed

¹ Aegeus' son, Theseus, making his way from Troezen to seek his father.

² Known as Pine-bender, because he tied his victims' arms to two bent pines which he then released.

³ Poseidon, who 'loosened' the rocks at Tempe (see 14 n. 1).

⁴ A robber who kicked his victims over the 'Scironian' cliffs.

⁵ He forced passersby to wrestle with him and killed the losers.

⁶ The Cutter, better known as Procrustes, the Crusher, who fitted his victims to the size of his bed by lopping or traction. Polypemon may have been his father.

- 35 ἢ μόνον σὺν ὀπάσῃ
 στ<ε>ίχειν ἔμπορον οἷ' ἀλάταν
 ἐπ' ἀλλοδαμίαν,
 ἰσχυρόν τε καὶ ἄλκιμον
 ᾧδε καὶ θρασύν, ὃς τ<οσ>ούτων
 40 ἀνδρῶν κρατερόν σθένος
 ἔσχεν; ἢ θεὸς αὐτὸν ὄρμαι,
 δίκας ἀδίκουσιν ὄφρα μῆσεται·
 οὐ γὰρ βράδιον αἰὲν ἔρ-
 δοντα μὴ ἴντυχεῖν κακῶι.
 45 πάντ' ἐν τῶι δολιχῶι χρόνῳ τελεῖται.

<Αἰγεύς>

- δύο οἱ φῶτε μόνους ἄμαρτεῖν
 λέγει, περὶ παιδίμοισι δ' ἅμοις
 ξίφος ἔχειν <ἐλεφαντόκωπον>,
 ξεστοὺς δὲ δύ' ἐν χέρεσσ' ἄκοντας
 50 κηϋτυκτον κυνέαν Λάκαι-
 ναν κρατὸς πέρι πυρσοχάλτου·
 χιτῶνα πορφύρεον
 στέρνοισι τ' ἀμφί, καὶ οὐλίον
 Θεσσαλῶν χλαμύδ'· ὀμμάτων δὲ
 55 στίλβειν ἄπο Λαμνίαν
 φοίνισσαν φλόγα· παῖδα δ' ἔμ<μ>εν
 πρώτηθρον, ἀρητῶν δ' ἀθυρμάτων
 μεμνᾶσθαι πολέμου τε καὶ
 χαλκεοκτύπου μάχας·
 60 δίζησθαι δὲ φιλαγλάους Ἀθάνας.

35 Weil, Festa, al.: σπλοισιν pap. 39 Platt: τ<οι>ούτων Kenyon
 40 καρτερον pap. 48 Desrousseaux 51 Jebb, Blass: ὑπερ pap.

for war or travel alone with his attendants like a wanderer journeying to foreign parts, so strong, valiant and bold that he has overcome the powerful might of such great men? Truly a god must be driving him on to contrive just punishments for the unjust; for it is not easy to perform deed after deed without meeting disaster. All things come to an end in the long course of time.

Aegeus

He says that only two men accompany him; he has a sword with ivory hilt slung from his bright shoulders, two polished spears in his hands, a well-made Laconian cap¹ about his fire-red hair, a purple tunic over his chest and a woolly Thessalian cloak; from his eyes flashes red Lemnian² flame; he is a youth in his earliest manhood, and his thoughts are of the pastimes of Ares, war and the clashing bronze of battle; and he seeks splendour-loving Athens.

¹ Or 'sun-hat'.

² Like the volcanic fire on Lemnos.

19

ΙΩ

ΑΘΗΝΑΙΟΙΣ

πάρεστι μυρία κέλευθος
 ἀμβροσίων μελέων,
 ὅς ἂν παρὰ Πιερίδων λά-
 χησι δῶρα Μουσᾶν,
 5 ἰοβλέφαροί τε κ<ὄρ>αι
 φερεστέφανοι Χάριτες
 βάλωσιν ἀμφὶ τιμάν
 ὕμνοισιν· ὕφαιné νυν ἐν
 ταῖς πολυηράτοις τι καινὸν
 10 ὀλβίαις Ἀθάναϊς,
 εὐαίνετε Κῆρα μέρμηνα·
 πρέπει σε φερτάταν ἴμεν
 ὄδον παρὰ Καλλιόπας λα-
 χοῖσαν ἔξοχον γέρας.
 15 †τιμη† Ἄργος ὄθ' ἵππιον λιποῦσα
 φεῦγε χρυσέα βοῦς,
 εὐρυσθενέος φραδαῖσι φερτάτου Διός,
 Ἰνάχου ῥοδοδάκτυλος κόρα,
 ὄτ' Ἄργον ὄμμασι βλέποντα
 20 πάντοθεν ἀκαμάτοις
 μεγαιστοάνασσα κέλευσεν
 χρυσόπεπλος Ἥρα
 ἄκοιτον ἄϋπνον ἕον-
 τα καλλικέραν δάμαλιν

19

IO

FOR THE ATHENIANS

Countless paths of ambrosial verses lie open for him who obtains gifts from the Pierian Muses and whose songs are clothed with honour by the violet-eyed maidens, the garland-bearing Graces. Weave, then, in lovely, blessed Athens a new fabric, renowned Cean fantasy¹: you must travel by the finest road, since you have obtained from Calliope a superlative prize.

There was a time when by the counsels of wide-powered Zeus the golden² cow had left Argos, land of horses, and was in flight—the rose-fingered daughter of Inachus; when Argus,³ looking from all sides with tireless eyes, was ordered by the great queen, gold-robed Hera, to guard unresting and unsleeping the lovely-horned heifer, and Maia's

¹ B. addresses the poetic skill of his island; his uncle Simonides was also Cean.

² I.e. splendid or peerless, as associated with a god. Io, daughter of the Argive river-god Inachus, had been transformed into a cow by Hera (or by Zeus himself).

³ Son of Earth (v. 31), depicted as having eyes all over his body.

4 Blass, Wackernagel 5 Erbse 9 καινόν: κλεινον pap. corr.
15 ἦεν Headlam 21 Platt

- 25 φυλάσσειν, οὐδὲ Μαιᾶς
 υἱὸς δύνατ' οὔτε κατ' εὐ-
 φεγγέας ἀμέρας λαθεῖν νιν
 οὔτε νύκτας ἄγν[ας.
 εἴτ' οὖν γένητ' εἰ]
- 30 ποδαρκέ' ἄγγελον Διὸς
 κτανεῖν τότε [Γᾶς τέκος αἰνὸν
 ὀβριμοσπόρου λ[ίθωι
 Ἄργον· ἤ ῥα καὶ . []
 ἄσπετοι μέριμν[αι·]
- 35 ἢ Πιερίδες φύτευ[σαν ἀδύμωι μέλει
 καδέων ἀνάπανσιν . . .
- ἐμοὶ μὲν οὖν
 ἀσφαλέστατον ἂ πρό[ς ἔσχατ' οἶμα,
 ἐπεὶ παρ' ἀνθεμώ[δασ
- 40 Νεῖλον ἀφίκετ' οἰστροπλάξ
 Ἴω φέρουσα παῖδ[α γαστρὶ τὸν Διὸς
 Ἐπαφον· ἔνθα ν[ε]κ' Ἀιγυπτίω
 λινοστόλων πρῦτ[αν]ιν . . .
 ὑπερόχωι βρῦντ[α τιμαῖ],
- 45 μεγίσταν τε θνα[τῶν] ἔφανε γενέθλαν,
 ὄθεν καὶ Ἀγανορί[δας
 ἐν ἑπταπύλοισ[ι] Θήβαις
 Κάδμος Σεμέλ[αν] φύτευσεν,
 ἂ τὸν ὄρσιβάκχα[ν]
- 50 τίκτε<ν> Διόνυσον [. . .
 καὶ χορῶν στεφαν[αφόρων] ἄνακτα.

son¹ could elude him neither in the bright daytime nor in the holy night. Now whether it came about that . . . Zeus' swift-footed messenger killed Argus then, (grim child of Earth) of the mighty offspring, (with a stone), or his endless anxieties (closed his grim eyes), or the Pierians engendered rest for his cares (through sweet song)²; for me at any rate the safest course is (the path which leads me to the end): for Io (driven by the gadfly's sting)³ reached the flowery Nile, carrying (in her womb) Epaphus, child (of Zeus); there (she gave birth to) him, ruler of the linen-robed (Egyptians), abounding in exceptional (honour), and (brought to light) the mightiest (line) among mortals. From it came Agenor's son, Cadmus, who in seven-gated Thebes (fathered) Semele; and she gave birth to Dionysus, rouser of Bacchantes . . ., (lord of garland-wearing) choirs.⁴

¹ Hermes, messenger of Zeus (v. 30), directed by him to kill Argus.

² Ovid *Met.* 1. 673 ff. tells how Hermes sent Argus to sleep by playing a shepherd's syrinx.

³ On Argus' death Hera sent a gadfly to torment Io.

⁴ The dithyramb ends with mention of the dithyrambic choirs which competed in Athens.

28 Jebb, Sandys 29 εἰν μάχας ἀγῶνι Jebb 30 Jebb 31 Γᾶς
 Jebb τέκος αἰνὸν Snell 32 Deubner 33 ὄμματ' αἰνὰ λῖσαν
 Jebb 35 Jebb 36 ἀνάπ. ἐμπέδων Jebb 38 Jebb: ἂ πρό[ς
 τέρμαθ' ὄρμα Schadewaldt 40 Blass, Festa 41 Jebb 42 ν[ε]
 τέκ' ἀνδρῶν Blass *Aly.* Snell 44 Blass 45 Jebb 46 Blass,
 al. 47, 48 Jebb 50 Jurenka [ἀγλαῶν τε κώμων
 Jurenka 51 Wilamowitz

Σπάρται ποτ' ἐν ἐ[ὐρυχόρωι
 ξανθαὶ Λακεδα[ιμονίων κόραι
 τοῖόνδε μέλος κ[ελάδησαν,
 ὅτ' ἄγετο καλλιπά[ραιον
 5 κόραν θρασκευάρ[διος Ἴδας
 Μάρπησαν ἰστ[
 φυγῶν θανάτου τ[
 ἀναξίαλος Ποσ<ε>ιδᾶν
 ἵππους τέ οἱ ἴσαν[έμους
 10 Πλευρῶν' ἔς ἐϋκτ[ιμέναν
 χρυσάσπιδος υἰὸν Ἄρηος

desunt cetera

1 Rossbach, al. 2 Λακεδα[ιμονία κ. Headlam -ίων Wilamowitz,
 Jebb 3 Gomperz, Jurenka 4 vel καλλιπα[χυν 6 ἰστ[ρχ] ἔς
 οἴκου Jebb 7 τ[έλος αἰπύ Pingel 8 Π. [ὅτε δίφρον ὀπάσασα Jebb
 10 vel ἐκτ[ιτον ἐϋκτ. [ἐπέρεισε παραί Jebb 11 Sandys, Reinach

Schol. Pind. *Ol.* 10. 83a (i 331 Drachmann) + pap. A fr. 2
 Kenyon

τὴν Μαντινέαν φησὶν (sc. ὁ Διδυμος, p. 223 Schmidt) εἶναι
 ἱερὰν Ποσειδῶνος, καὶ παρατίθεται τὸν Βακχυλίδην λέγοντα οὕτω·

Ποσει[δάμιον ὦ]ς
 Μαντ]ινέες τριό[δοντα χαλκοδαίδαλοισιν ἐν
 ἀσπίσι]ν φορεῖν[τες
]οφέυγ[ε]

Once in (spacious) Sparta the blonde (daughters)
 of the Lacedaemonians (sang) a song such as this,
 when bold-hearted (Idas)¹ was bringing home the
 lovely-cheeked² maiden, (violet-haired) Marpessa,
 having escaped the (fate) of death,³ when sea-lord
 Poseidon⁴ (had given him a chariot) and wind-swift
 horses (and sent) him to well-built Pleuron to the
 son⁵ of gold-shielded (Ares) . . .

¹ The Spartan (or Messenian) Idas, son of Aphareus, carried off
 Marpessa, daughter of king Euenus of Pleuron in Aetolia; see fr.
 20A, Simon. 563. ² Or 'lovely-armed'. ³ Euenus com-
 peted against his daughter's suitors and roofed Poseidon's temple
 with their skulls; acc. to schol. Pind. *Isthm.* 4. 92 B. told the story,
 presumably in this poem. ⁴ Said to be Idas' father.
⁵ Euenus.

Schol. Pind. *Ol.* 10. 69 f. ('Mantineia') + a fragment
 of the London papyrus.

Didymus¹ says that Mantineia is sacred to Poseidon²
 and adduces this passage of Bacchylides:

. . . how the Mantineans, bearing Poseidon's tri-
 dent on their shields of finely-worked bronze, . . .

¹ D.'s text of Pindar seemed to refer to Poseidon. ² As god of
 horses.

P.Oxy. 2368 col. i

7 Ἀθ[ανῶν (.) . . . αν]δρον ἱερῶν ἄωτο[ν· ταύτην τ]ήν
 αἰδὴν Ἀρίσταρχ(ος) ¹⁰ [μὲν διθ]υραμβικὴν εἶ[ναί φησι]ν διὰ τὸ
 παρειλή[φθαι ἐν α]ὐτῇ τὰ περὶ Κασ[άνδρας], ἐπιγράφει δ' αὐτὴν
 [... Κασσ]άνδραν, πλανη¹⁵[θέντα δ' α]ὐτὴν κατατάζει [ἐν τοῖς
 Π]αιῶσι Καλλίμαχον [διὰ τὸ λή], οὐ συνέντα ὅτι [τὸ ἐπί-
 φθ]ε[γ]μα κοινόν ἐ[στι καὶ δ]ιθυράμβου· ὁμο[ίως δὲ ὁ Φ]αση-
 λίτης Διονύσι(ος).

]ξιον τέμενος· το[] . αι τὸ τῆς Ἀθήνας

]α δ' ἀχὼ κτυπεῖ λι[γείαι σὺν] αὐλῶν πνοῶι·
²⁵ αρε[]τη τῶν αὐλῶν

]έλικτον δὲ ἀντὶ [τοῦ . . .] . . . τως

ἐπεὶ δε[] αρχος ἐπειτα

[ἀπὸ τοῦ χ]άρις πρέπει ἕως ³⁰ [τοῦ . . .] . ιωνων
 νοο[. . .]

⁴⁰ τανυ[άκης ἀντὶ τοῦ τανυ]ήκης

suppl. ed. pr. (Lobel) praeter 10 μὲν Maehler 8 εὔαν]δρον dub.
 Lobel φίλαν]δρον Snell

Oxyrhynchus papyrus (2nd c. A.D.): commentary¹ on Bacchylides

The cream of holy (Athens, fine) men²: Aristarchus says this song is dithyrambic because the story of Cassandra has been included in it, and he entitles it *Cassandra*; he says that Callimachus classified it among the *Paean*s because he was misled (by the cry iē)³ and did not realise that it belongs to both the paean and the dithyramb; similarly Dionysius of Phaselis.

precinct . . . : the (sanctuary) of Athena.

the sound rings out with the clear blowing of pipes: . . . of the pipes.

twisted: instead of (the adverb?).

and when⁴ . . . : . . . (then?)

from gratitude is fitting to . . . (the mind?) . . .

long-pointed: (with Doric -άκης for -ήκης?)

¹ Perhaps by Didymus (see test. 11). ² The opening words of the poem, which may have been commissioned by the Athenians.
³ The cry must have occurred in B.'s poem. ⁴ It is not certain that this is text rather than commentary.

Porphyr. in Hor. *Carm.* 1. 15 (p. 23 Holder)

hac ode Bacchylidem imitatur; nam ut ille Casandram facit vaticinari futura belli Troiani, ita hic Proteum.

24

P.Oxy. 2364 fr. 2 (= C) + p. Berol. 16139 + 21209 (= D)

. . . .]αρα[
]δαλον χα[
]μα φαινω[
] φρονος λ[
 5]ηι γυναι[]τεκνος
 θυμὸν αἰρείτω[
 οὐ γάρ τις ἀνθρώπ[ωι, τῶι ἄν εὐθύ]δικοι
 Μοῖραι παρὰ χρυσ[αλάκατοι
 σταῖσαι φατίξωσιν [κακά,
 10 φύξις, οὐδ' εἰ χαλκείο[ις φράξεν δόμον
 τείχε]σιν, μίμνη[ση]ι κε τάδε βρο[τὸς εἴργων·
 ὄλβος τε καὶ δόξα[

ταῦτ' ε[?]πε φιλαγλαο[
 παυτ[.]ς· ἄϊξεν δ' ἀπ[
 15 . [. . .]πινας ἀνο

2 εὐδα]δ. Snell 4ss. sec. Snell sententia: μήτε με . . .]ηι γυναι[κεία φιλό]τεκνος θ. αἰ. [μαλακία 7 Lobel (τὸν ἄν): τῶι ἄν ego vel ὀρθό]-
 δικοι 8 e.g. Snell 9 φατίξωσιν C φατίξωσιν D suppl. Snell
 10 φράξεν vel φράξηι δόμον Snell 11 Snell 13 Lobel

Porphyrion on Horace, *Ode* 1. 15

In this ode Horace copies Bacchylides: Bacchylides makes Cassandra prophesy the events of the Trojan War, and Horace makes Proteus¹ do the same.

¹ Nereus in fact.

24

Oxyrhynchus papyrus (150–200 A.D.?) + Berlin papyrus (100–140 A.D.)

‘. . . (cunningly made?) . . . (I?) show . . . -minded . . . woman- . . . child- . . . let (it) seize the heart¹; since the man (for whom) the righteous Fates with the golden (distaffs), taking their place by his side,² predict (evils) has no escape, not even if (he has fortified his house with) bronze (walls) and stays there (trying to shut them out), a mere mortal: both prosperity and fame . . .’

So spoke the splendid (hero) . . . and he rushed from . . .

¹ Perhaps a hero addresses his mother: ‘and let no womanish child-loving softness seize your heart’ (Snell). ² At his birth; but text and translation of the sentence are insecure.

P. Ashmol. inv. 20

1 θ]έορτον στρατόν[2]ποικίλων 3]ον παιή-
 ονα 6 Ἄρτ]έμιδος τεμ[εν- 9]ἀπὸ λευκῶν 10]ἰσα
 γάρυν 11 πολυθ]αρσέα θηροδα[ίκτην 12 θελ]ξίμβρο-
 τος 13 α]νθεί 15 κ]υανάμπυκα Νύ[κτα 16 ἐπι]χθο-
 νίοισι δὲ κουφαι 19]Διὸς υἷον 20] ἰδαμέ[ν]τα
 πολύλλισ[το 21] θεοῖς 22] πυκινὰν 23]ρον
 ἀνδρῶν 24 παγ]κρατῆς 25 Ἄ]μφιτρυωνιάδας
 27 ἔ]νθ' ἀπὸ τειχέων 28 ἔκλα]γξεν αἰθήρ·
 29 Κλ]ύ[τι]ον Προκάωνά τε θε[33 ἐ]ύτ[ρ]οφος (vel
 πολ]ύ-) αἶνα . [

1, 11 (θρ.), 29 suppl. Lobel, cetera Snell

P.Oxy. 2364 fr. 1

φρα . [
 Πασι[φ]ά[α
 ἐν Κύπ[ρις φύτευσε
 πόθον[
 5 Εὐπαλά[μοι'] υἷε[ι]

Ashmole papyrus (150–200 A.D.?)

... god-sent army ... cunningly made ... paean
 ... (sanctuary of Artemis?)¹ ... from white ... voice
 ... bold animal-killer ... man-enchancing ...
 (flower?) ... (Night?) of the blue-black headband ...
 for mortals light-weight ... son (of Zeus?) ... sub-
 dued ... of many prayers ... gods ... shrewd ... of
 men ... the all-powerful son² of Amphitryon ...
 then from the walls ... the sky resounded ...
 Clytius and Procaon³ ... well-nourished (?) ...

¹ Supplement by Snell, who notes that it was Artemis who sent the boar to ravage Calydon. ² Heracles, unless the reference is to H.'s brother Iphicles or to Iphicles' son Iolaus, both reported to have taken part in the boar-hunt. ³ Brothers of Althaea and uncles of Meleager: see Stes. 222.

Oxyrhynchus papyrus (150–200 A.D.?)

... Pasiphaë¹ ... (the Cyprian² implanted) desire
 in her ...: to Eupalamus' son Daedalus, most

¹ Minos' wife, who mated with a bull and became mother of the Minotaur. ² Aphrodite.

τεκτόν[ω]ν σοφω[τάτ]ωι
 φράσε Δαιδάλωι ἄσ[πετον
 νόσον· ὄρκια πίσ[τ'] ἔλαβε ξυλίαν
 τ]ε τεύχειν κέλευ[σε βοῦν, ἵνα
 10 μείξειε ταυρείωι σ[θένει δέμας,
 κρύπτουσα σύννο[μον εὐνὰν
 Μίνωα [τ]οξοδάμαν[τα,

Κνωσσίωιν στρατα[γέταν·
 ὁ δ' ἐπεὶ μάθε μῦθο[ν
 15 σχέτο φροντίδι· δε[ῖσε γὰρ
] ἀλόχου[

suppl. ed. pr. (Lobel) praeter 3, 5, 7, 8, 10, 15 Snell 7 ἄω[ρον
 Lobel

27

[XIPΩΝ ?]

P.Oxy. 2364 fr. 3 col. 2 + fr. 9 + 4 + P.Oxy. 661 fr. 2

ξανθᾶς νιν εὐβ[ο]υλ[ο]ς θαμ[ὰ Φ]ιλλυρί[δας
 35 ψαύων κεφ[αλ]ᾶς ἐνέπει·
 φατί νιν [δινᾶ]ντα φωνίξειν Σκά[μανδρον
 κτείνον[τα φιλ]οπολέμους
 Τρῶας· π . [. . . .] . ' ' . ' ! . . . α[]ματ[

suppl. ed. pr. (Lobel) praeter 34 εὐβουλος Snell

skilled of carpenters, she told her (unspeakable?)
 sickness; (she made him swear) a binding oath and
 ordered him to build (a wooden cow, so that) she
 might join (her body¹ to that of the mighty) bull,
 hiding from Minos, bow-subduer, commander of the
 Cnossians, the union she shared; but when he got
 wind of it he was gripped by worry, (for he feared)
 . . . of his wife . . .

¹ Concealed in the artefact.

27

CHIRON (?)¹

Oxyrhynchus papyrus (150–200 A.D.?)

. . . (when I remember what?) the wise son² of
 Philyra often says of him, touching his blond head:
 he declares that he will crimson the eddying
 Scamander as he kills the battle-loving Trojans; . . .

¹ Scraps remain of 14 lines, then at least 19 are missing. ² The
 centaur Chiron, prophesying about his ward Achilles: cf. Hor.
Epod. 13. 11ff. Perhaps Achilles' mother Thetis is speaking.

GREEK LYRIC

40 ξείναι τε [] []
 ἀλκίμουσ[]τ' ἐπ[]
 Μυσῶν τ' α[] []
 ταῦτ' ἐπέπ[]
 καρδίαν π[]

45 φίλα[ι]ς δεχ[]
 δ' εὐφύλλ[ο]
 39 κ[ε]ῖσθαί νιν ἐν γῆι vel sim. Snell 44 δὲ χ[ε]ρῶν vel sim. Snell

28

[ΟΡΦΕΥΣ?]

P.Oxy. 2364 addendum (*Ox. Pap.* 32. 160s.) fr. 1 (b)

] , []λευ[]
]χαρ[]
] , ε ἐπ' ἀη[]
]ον σοφ[] []
 5 :[ωσι γέρας'
]οι καὶ δένδρα κ[]
]ον τ' [ε]ναγὲς οἰδ[μα
 εὐαί[νετον Οἰαγρίδα[ν

suppl. ed. pr. (Lobel) praeter 10, 12, 16, 20, 21 (Snell)

BACCHYLIDES

and (will lie in a) foreign (land) ... valiant ...
 Mysians¹ ... That is what he says ... (my?) heart
 ... (and in my?) loving (hands?) ... leafy ...

¹ Neighbours and allies of the Trojans; at the beginning of the War Achilles wounded and later healed their king Telephus.

28

ORPHEUS (?)

Oxyrhynchus papyrus (150–200 A.D.?)

... prize¹ ... and trees ... and ... the shining
 swell of the sea ... the renowned son² of Oeagrus ...

¹ The gift of music given to Orpheus?² Orpheus.

10 παῖδ' ὅ]ν ὁ τοξοδάμας
 ἐ]κάεργος Ἀπόλλ[ων·
 ὁ] μὲν κυρεῖ θεῶν[
] ὀψιγόνων
] μελιτευχέα παγ[άν
 15] αἰ πιθεῖν εοθε[
] καὶ ἐμ' ἀμ[β]ρ[οσ-
] ι κατασπειρ . [
] τριας
 -οι]σι καλύμμα[σι
 20] ἰ]θύσας φρένα[
] αἰω κλυ[τ]οφ[ορμιγ-
] θεα καὶ γ[.] . [

11 τ[ι]μασ' ἐ]κ. Snell v. R. Führer, *Maia* 21 (1969) 83–85

29

P.Oxy. 2364

fr. 5(a) 1]αἰ θεοτ[ιμο vel θεοτ[ευκτο (Snell) 3
]υφαινεσο[4]:[.]ροβρον[τ 5 σχέ]τλιος

fr. 8 4 ν]εκρόν (? Snell) 6 θ]αρσει·[(? Snell)

fr. 12 1 Π]υθοῖ βρύει[2]ἀγλαῖα[3]ον ξενίαισ[

(child) of the lovely-haired Muse, (whom) Apollo, bow-subduer, far-worker, (honoured?); ... he meets with the gods ... late-born (men) ... honey-fashioned spring¹ ... to persuade ... and me ... ambrosial ... to sow ... veils ... guiding straight (his thoughts?) ... (famed lyre-player?) ...

¹ Metaphorically, a fount or source of honey-sweet song.

29

Oxyrhynchus papyrus (150–200 A.D.?)

(a) ... god-honoured (or god-made) ... wove ... the thunderer ... cruel ...

(b) ... (corpse?) ... (bold?) ...

(c) ... at Pytho festivity abounds ... hospitality ...

FRAGMENTA

ΕΠΙΝΙΚΟΙ

fr. 1 Stob. 3. 10. 14 (iii 411 Hense) (περὶ ἀδικίας)

Βακχυλίδου Ἐπινίκων·

ὥς δ' ἄπαξ εἰπεῖν, φρένα καὶ πυκινὰν
κέρδος ἀνθρώπων βιᾶται.

ΥΜΝΟΙ

fr. 1A P.Oxy. 2366. 1s.

[ΕΙΣ ΑΠΟΛΛΩΝΑ]

ὄρνυ[ο
Λοξία[

suppl. Snell

FRAGMENTS

Fr. 1–21 are arranged by genre: epinicians (1), hymns (1A–3), paeans (4–6), dithyrambs (7–10), prosodia (processionals) (11–13), parthenia (maiden-songs), hyporchemata (dance-songs) (14–16), love poetry (17–19), encomia (20–21). Fr. 22–40 give words from Bacchylides without indicating the genre; fr. 41–53 deal with topics mentioned in his poems. These fragments are distinguished from the papyrus texts of epinicians and dithyrambs by the label ‘fr.’

EPINICIANS

fr. 1 Stobaeus, *Anthology* (on injustice)

Bacchylides, *Epinicians*:

To say it once for all time, men’s minds, even the wise, are mastered by love of gain.

HYMNS

fr. 1A Oxyrhynchus papyrus (2nd or 3rd c. A.D.)

TO APOLLO¹

... hasten, Loxias! ...

¹ From the last two lines of a hymn, perhaps apopemptic.

Men. Rh. π. ἐπιδ. 333, 336 (pp. 6, 12 Russell-Wilson)

ἀποπεμπτικοὶ δὲ (sc. ὕμνοι) ὅποιοι καὶ παρὰ τῷ Βακχυλίδῃ
ἔτιοι εὐρῆνται, ἀποπομπὴν ὡς ἀποδημίας τινὸς γυνομένης
ἔχοντες. . . .

οἱ τοίνυν ἀποπεμπτικοὶ εἰσιν, ὡς καὶ τοῖνομα δηλοῖ, τοῖς κλητι-
κοῖς ὑπεναντίοι, ἐλάχιστον δὲ τὸ τοιοῦτον εἶδος, καὶ παρὰ τοῖς
ποιηταῖς μόνον εὐρίσκαται. ἐπιλέγονται δὲ ἀποδημίας θεῶν νομι-
ζομένης ἢ γυνομένης, ὅσον Ἀπόλλωνος ἀποδημίας τινὸς ὀνομάζον-
ται παρὰ Δηλίοις καὶ Μιλησίοις, καὶ Ἀρτέμιδος παρὰ Ἀργείοις.
εἰσὶ τοίνυν καὶ τῷ Βακχυλίδῃ ὕμνοι ἀποπεμπτικοί. ἀφορμὴ δ' ὑπο-
βέβληται τοῖς τοιοῦτοις ὕμνοις ἡ χώρα ἣν καταλείπει, καὶ πόλεις
καὶ ἔθνη, καὶ πρὸς ἣν ἄπεισι πόλιν ὁμοίως ἢ χώραν, καὶ διαγραφαὶ
τόπων, καὶ ὅσα τοιαῦτα. γινέσθω δὲ δι' ἡδονῆς προῖων ὁ λόγος· δεῖ
γὰρ μετὰ ἀνειμένης τινὸς ἁρμονίας καὶ εὐμενεστέρως προπέμ-
πεσθαι. διατριβὴν δὲ ἐνδέχεται πλείονα, οὐχ ὡσπερ οἱ κλητικοὶ
ἐλάττωνα. ἐν μὲν γὰρ τοῖς ἐπιτάξιαις ἡμῶν συνείναι τοὺς θεοὺς
βουλόμεθα, ἐν δὲ τοῖς ὅτι βραδύτατα ἀπαλλάττεσθαι. ἀνάγκη δὲ
εἶναι καὶ εὐχὴν ἐπὶ ἐπανόδῳ καὶ ἐπιδημῷ δευτέρᾳ. ταῦτά σοι
[[καί]] περὶ ἀποπεμπτικῶν ὕμνων εἰρήσθω.

Schol. Callim. *Hymn*. 4. 28 (ii 67 Pfeiffer) (λίην πολέες σε —
sc. Delum — περιτροχόωσιν αἰδαί)· αἱ Πυθάρου καὶ Βακχυλίδου.

fr. 1B P.Oxy. 2366. 3–8

EI[Σ EKATHN

Ἐκάτα [δαΐδοφоре
ταν ἰε[ρ
Νυκ[τὸς μεγαλοκόλου θύγατερ,
σὺ κα[
5 βα . [. . .

suppl. ed. pr. (Lobel) e schol. Ap. Rhod.

Menander, *On Display Oratory*

Apopemptic hymns (i.e. hymns of farewell) are like some of those found in Bacchylides and contain a valediction since someone is leaving his country. . . .

Apopemptic hymns, as the name shows, are the opposite of hymns of invocation¹; the type is very rare, found only in the poets. They are performed at the departures, imagined or real,² of gods, for example at the so-called departures of Apollo in Delos and Miletus and of Artemis in Argos. Bacchylides has apopemptic hymns. Hymns of this kind have as their basic material the land or cities or peoples which the god is leaving behind, and similarly the city or land to which he is going, descriptions of places and suchlike. The text must run pleasantly along, since one should see travellers off in a relaxed, happy style. One may dwell longer on the topics: in hymns of invocation one spends less time on them, since we want the gods to join us as quickly as possible; but in apopemptic hymns we want them to take as long as possible over their departure. There must be a prayer for a return on a second visit. So much for apopemptic hymns.

¹ See Sa. test. 47, Alc. 55.

² In effigy.

Scholiast on Callimachus, *Hymn to Delos* ('very many songs encompass you'): those of Pindar and Bacchylides.

fr. 1B Oxyrhynchus papyrus (2nd or 3rd c. A.D.)

TO HECATE

Torch-bearing Hecate, . . . holy . . . , daughter of great-bosomed¹ Night, you . . .

¹ Ursinus conjectured 'black-bosomed'.

GREEK LYRIC

Schol. Ap. Rhod. 3. 467 (p. 233 Wendel)

Βακχυλίδης δὲ Νυκτὸς φησὶν αὐτὴν (sc. Hecaten) θυγατέρα·
Ἐκάτα δαΐδοφόρε, Νυκτὸς μεγαλοκόλου (μελανο- ci. Ursinus)
θύγατερ.

fr. 2 Stob. 4. 54. 1 (v 1113 Hense) (περὶ πένθους)

Βακχυλίδου Ὕμνων·
αἰαὶ τέκος ἀμέτερον,
μείζον ἢ πενθεῖν ἐφάνη κακόν, ἀφθέγκτοισιν ἴσον.

fr. 3 Schol. Ar. Ach. 47 (p. 14 Wilson)

τοῦ δὲ Κελεοῦ μέμνηται Βακχυλίδης διὰ τῶν Ὕμνων.

ΠΑΙΑΝΕΣ

fr. 4 Athen. 5. 178b (i 409 Kaibel) (vv. 21–25) + P.Oxy.
426 (vv. 39–70) + Stob. 4. 14. 3 (iv 371s. Hense) (περὶ
εἰρήνης) (vv. 61–80) + Plut. Num. 20 (iii 2. 81 Ziegler) (vv.
69–77)

[ΑΠΟΛΛΩΝΙ ΠΥΘΑΙΕΙ ΕΙΣ ΑΣΙΝΗΝ]

21 στᾶ δ' ἐπὶ λάϊνον οὐ-
δόν, τοὶ δὲ θοίνας ἔντυον, ᾧδέ τ' ἔφα·
'αὐτόματοι δ' ἀγαθῶν

v. W. S. Barrett, *Hermes* 82 (1954) 421ss. 21–25 B. δὲ περὶ Ἡρα-
κλέους λέγων ὡς ἦλθεν ἐπὶ τὸν τοῦ Κήρυκος οἶκον φησὶν· ἔστη . . . φῶτες
(Athen.) 21 Barrett: ἔστη codd. 22 Neue: ἔντυον, ἔφασ' codd.

BACCHYLIDES

Scholiast on Apollonius of Rhodes ('daughter of Perses', i.e. Hecate)

Bacchylides calls her Night's daughter: 'Torch-bearing Hecate, daughter of great-bosomed Night'.

fr. 2 Stobaeus, *Anthology* (on mourning)

Bacchylides, *Hymns*:

Alas, my child,¹ an evil has come too great for mourning, like those that cannot be mentioned.

¹ Demeter to Persephone? See fr. 3 n. 1.

fr. 3 Scholiast on Aristophanes, *Acharnians* ('Celeüs')¹

Celeüs is mentioned by Bacchylides in his *Hymns*.

¹ Mythical king of Eleusis, whose wife welcomed the disguised Demeter; perhaps mentioned in a hymn to Demeter: cf. fr. 47.

PAEANS

fr. 4 Athenaeus, *Scholars at Dinner* (vv. 21–25) + Oxyrhynchus papyrus (3rd c. A.D.) (vv. 39–70) + Stobaeus, *Anthology* (on peace) (vv. 61–80) + Plutarch, *Numa* (vv. 69–77)

FOR APOLLO PYTHAIEUS AT ASINE

. . . he¹ halted at the stone threshold as they were preparing a feast,² and he spoke thus: 'Just men

¹ 'B., telling how Heracles went to the house of Ceÿx, says ...' (Athen.). Ceÿx, Heracles' cousin, was king at Trachis. ² Hesiod composed 'The Wedding feast of Ceÿx' (fr. 263–269 M.-W.).

<ἐς> δαΐτας εὐόχθους ἐπέρχονται δίκαιοι
25 φῶτες.'

desunt vv. xiii aut xliii

40]τα Πυθω[
]ει τελευτ[

κείνους] κέλευσεν Φοῖβος [ἼΑλ-
κμήνας] πολεμαίνεταιον υ[ἰόν
στέλλεν] ἐκ ναοῦ τε καὶ παρ' [ὄμφαλοῦ·
τᾶ]ιδ' ἐνὶ χώρα<ι>

45]χισεν †ταν φυλλο . [

στ]ρέψας ἐλαίας
σ]φ' Ἀσιωεῖς
κά]λεσσ' · ἐν δὲ χρόν[ωι
]ες ἐξ Ἄλικῶν τε . [

50 μάντι]ς ἐξ Ἄργευσ Μελάμ[πους

ἦλ]θ' Ἀμυθαιονίδας
βω]μόν τε Πυθα<ι>εἰ κτίσει[

καὶ] τέμενος ζάθεον.
κείν]ας ἀπὸ ρίζας τῶδε χρ[

55 ἐξό]χως τίμασ' Ἀπόλλων
ἄλσο]ς, ἦν' ἀγλαταί

24 <ἐς> Barrett 41, 42 init. Barrett υ[ἰόν Edmonds 43 Bar-
rett 44 ἀλλ' ὅ γε τᾶ]ιδ' Snell 46, 47 Barrett 48 Lobel

arrive unbidden at the plentiful banquets of the
good.¹

*13 or 43 lines are missing*²

... Pytho ... end ... Phoebus ordered the battle-
famed (son³ of Alcmena to convey them) from the
temple and (the earth's navel?), (and he settled
them?) in (this?) land⁴ ... (leaf?) ... when he had
twisted olive-trees,⁵ (he called them) Asinaeans⁶;
and in time ... from the men of Halieis⁷ ... (the
seer) Melampus, son of Amythaon, (came) from
Argos and founded an altar for Pythaeus⁸ and a
holy sanctuary. From that root (came) this (pre-
cinct), and Apollo gave it exceptional honour, a place

¹ There were two forms of the proverb: 'good men ... banquets of the good' and 'good men ... banquets of cowards'; see Athen. *loc. cit.*, Zenobius Ath. 1. 15 (Miller, *Mélanges* 350), Cratinus 182 and Eupolis 315 K.-A., Plato, *Symp.* 174b with scholiast. ² They will have told how Heracles was entertained by Ceÿx, went south to defeat the Dryopes, a people of central Greece, and dedicated them at Delphi. ³ Apollo told Heracles to remove the Dryopes from Delphi and settle them at Asine, S.E. of Argos. ⁴ Asine. ⁵ Or 'an olive-tree'; Pausanias 2. 28. 2 mentions the Twisted Olive, said to have been bent by Heracles to mark the boundary between Asine and Epidaurus. ⁶ In popular etymology, 'those who do no harm'. ⁷ 20 miles S.E. of Asine. ⁸ Cult name of Apollo.

50 init. Snell	fin. edd. prr. (Grenfell-Hunt)	51 Edmonds
52 Blass	<ι> Snell	53-55 Blass
57 init. Barrett	fin. Blass	56 Snell

τ' ἀνθ]εῦσ[ι] καὶ μολπαι λίγ[ε]αι·
]ονες, ᾧ ἄνα, τ [·
]τι, σὺ δ' ὄλ[βον ὀπάζοις
 60]γαίοισιν[

τίκτει δέ τε θνατοῖσιν εἰ-
 ρήνα μεγαλάνορα πλοῦτον
 καὶ μελιγλώσσων αἰοιδᾶν ἄνεθα
 δαιδαλέων τ' ἐπὶ βωμῶν
 65 θεοῖσιν αἴθεσθαι βοῶν ξανθᾶι φλογί
 μηρί' εὐμάλλων τε μήλων
 γυμνασίων τε νέοις
 ἀλῶν τε καὶ κώμων μέλειν.
 ἐν δὲ σιδαροδέτοις πόρπαξιν αἰθᾶν
 70 ἀραχνῶν ἴστοι πέλονται,
 ἔγχεα τε λογχωτὰ ξίφεα
 τ' ἀμφάκεα δάμναται εὐρώς.
 <

>
 75 χαλκεῶν δ' οὐκ ἔστι σαλπύγγων κτύπος,
 οὐδὲ συλαται μελίφρων
 ὕπνος ἀπὸ βλεφάρων
 ἄωιος ὃς θάλλει κέαρ.
 συμποσίων δ' ἐρατῶν βρίθοντ' ἀγνυαί,
 80 παιδικοὶ θ' ὕμνοι φλέγονται.

desunt vv. x

where festivities blossom and clear songs; . . . , lord,
 . . . ; grant prosperity (and quiet?) to . . .

Peace gives birth to noble wealth for mortals, to
 the flowers of honey-tongued songs, to the burning
 flame on elaborate altars, to young men's concern
 with the gymnasium, with pipes and revelry. On
 iron-pinned shieldgrips are found the spinings of
 red-brown spiders, and sharp-pointed spears and
 double-edged swords are subdued by rust.

2 lines are missing

There is no din of bronze trumpets, and sleep, honey
 for the mind, still soothing the heart at daybreak, is
 not pillaged from men's eyelids. The streets are
 laden with lovely feasts, and the songs of boys¹ rise
 like flame.²

¹ Or 'songs in praise of boys'.
 more lines.

² The paean ended after 10

58s. τᾶν αἰμῶνες . . . Τροζήνιων σε κούροι | κλεῖζον]τι tent. Bar-
 rett 59 fin. Snell 62 εἰρήνη μεγάλα πλ. Stob. 66 Barrett:
 μηρίταν εὐτρίχων Stob. 75 χαλκεῶν δ' οὐκέτι Stob. 78 Blass:
 ἄμος (ἄμος) Stob.

fr. 5 Clem. Alex. *Strom.* 5. 68. 5 (ii 372 Stählin)

ἕτερος ἐξ ἑτέρου σοφός
τό τε πάλαι τό τε νῦν,

φησὶ Βακχυλίδης ἐν τοῖς Παιᾶσιν. οὐδὲ γὰρ ῥᾶστον
ἄρρητων ἐπέων πύλας
ἐξευρεῖν.

cf. Theodoret. *Gr. Aff.* 1. 78 (p. 23 Raeder) (οὐδὲ . . . ἐξευρεῖν)

1 *ἕτερος* δὲ ἐξ Clem.

fr. 6 Zenob. *Cent.* 2. 36 (i 42 Leutsch-Schneidewin)

ἄρκτου παρουσίας ἵχνη μὴ ζήτει· ἐπὶ τῶν δειλῶν κυνηγῶν
εἴρηται ἢ παροιμία. μέμνηται δὲ αὐτῆς Βακχυλίδης ἐν Παιᾶσιν.

ΔΙΘΥΡΑΜΒΟΙ

fr. 7 Schol. Pind. *Pyth.* 1. 100 (ii 18s. Drachmann)

τῇ ἱστορίᾳ καὶ Βακχυλίδης συμφωνεῖ ἐν τοῖς διθυράμβοις, ὅτι δὴ
οἱ Ἕλληνες ἐκ Λήμνου μετεστείλαντο τὸν Φιλοκτῆτην Ἐλένου
μαντευσαμένου. εἴμαρτο γὰρ ἄνευ τῶν Ἡρακλείων τόξων μὴ πορ-
θηθῆναι τὴν Ἰλιον.

fr. 8 Serv. in Verg. *Aen.* 11. 93 (ii 488 Thilo-Hagen)
(versis Arcades armis)

lumentum more mucronem hastae, non cuspidem contra
terram tenentes, quoniam antiqui nostri omnia contraria
in funere faciebant, scuta etiam invertentes propter
numina illic depicta, ne eorum simulacra cadaveris pol-
luerentur aspectu, sicut habuisse Arcades Bacchylides in
dithyrambis dicit.

fr. 5 Clement of Alexandria, *Miscellanies*

One gets his skill¹ from another, now as in days
of old,
says Bacchylides in his *Paeans*; for it is no easy matter
to discover the gates of verse unspoken before.

¹ I.e. his poetic skill; B. may be answering Pindar's claim (*Ol.* 2. 86 ff.), 'the skilled man is he who knows much by the gift of nature: those who learned . . . utter idle words.'

fr. 6 Zenobius, *Proverbs*

'Don't look for a bear's tracks when it is nearby.' The
proverb is used of cowardly hunters. It is mentioned by
Bacchylides in his *Paeans*.

DITHYRAMBS

fr. 7 Scholiast on Pindar, *Pythian* 1. 52

Bacchylides in his *Dithyrambs* agrees with this story,
that the Greeks removed Philoctetes from Lemnos in
accordance with a prophecy of Helenus, since it was fated
that without Heracles' bow¹ Troy would not be sacked.

¹ Which he had bequeathed to Philoctetes.

fr. 8 Servius on Virgil, *Aeneid* ('the Arcadians with arms
reversed')

in the manner of mourners, holding the point of the
spear, not the butt, to the ground; for at a funeral our
ancestors always observed the opposite of their usual prac-
tice, reversing their shields also, so that the likenesses of
the deities depicted on them would not be polluted by the
sight of a corpse; Bacchylides in his *Dithyrambs* says the
Arcadians held them like that.

fr. 9 Serv. in Verg. *Aen.* 2. 201 (ii 377s. edit. Harvard.)

sane Bacchylides de Laocoonte et uxore eius vel de serpentibus a Calydnis insulis venientibus atque in homines conversis dicit.

fr. 10 Schol. AB Hom. *Il.* 12. 292 (i 427, iii 506 Dindorf)

Εὐρώπην τὴν Φοῖνικος Ζεὺς θεασάμενος ἐν τινι λειμῶνι μετὰ νυμφῶν ἀνθή ἀναλέγουσαν ἠράσθη, καὶ κατελθὼν ἤλλαξεν ἑαυτὸν εἰς ταῦρον καὶ ἀπὸ τοῦ στόματος κρόκον ἔπει· οὕτως τε τὴν Εὐρώπην ἀπατήσας ἐβάστασε, καὶ διαπορθμεύσας εἰς Κρήτην ἐμίγη αὐτῇ. εἰθ' οὕτως συνάκισεν αὐτὴν Ἀστερίωνι τῷ Κρητῶν βασιλεῖ. γενομένη δὲ ἔγκυος ἐκέλεν τρεῖς παῖδας ἐγέννησε Μίνωα Σαρπηδόνα καὶ Ῥαδάμανθυν. ἡ ἱστορία παρ' Ἡσίοδῳ (fr. 141 M.-W.) καὶ Βακχυλίδῃ.

ΠΡΟΣΟΔΙΑ

fr. 11 + 12 Stob. 4. 44. 16 + 46 (v 962, 969 Hense) (ὅτι δεῖ γενναίως φέρειν τὰ προσπίπτοντα κτλ)

Βακχυλίδου Προσοδίων·

- (11) εἷς ὄρος, μία βροτοισίην ἐστὶν εὐτυχίας ὁδός,
θυμὸν εἴ τις ἔχων ἀπενθῆ δύναται
διατελεῖν βίον· ὅς δὲ μυ-
ρία μὲν ἀμφιπολεῖ φρενί,
5 τὸ δὲ παρ' ἁμάρ τε <καὶ> νύκτα μελλόντων
χάριν αἰὲν λάπτεται
κέαρ, ἄκαρπον ἔχει πόνον.

(11) cf. Stob. 3. 1. 12 (iii 6s. Hense), Apostol. 6. 55f (ii 379 Leutsch-Schneidewin) (εἷς ... βίον) 3 Grotius: οἷς codd. 5 Grotius: παρμάρατε codd. 6 Boeckh: αὐνι ἀπτεται codd.

fr. 9 Servius on Virgil ('Laocoon')

Bacchylides certainly speaks of Laocoon and his wife and of the serpents coming from the Calydnæ islands and turning into men.

fr. 10 Scholiast on *Iliad* (Sarpedon, son of Zeus)

Zeus caught sight of Europa, daughter of Phoenix, gathering flowers with young girls in a meadow, and fell in love; coming down, he changed himself into a bull and breathed the scent of saffron from his mouth. Tricking Europa by these means he took her on his back, carried her over the sea to Crete and had intercourse with her there. Then he gave her in marriage to Asterion, king of Crete; but she was pregnant and gave birth to three sons, Minos, Sarpedon and Rhadamanthys. The story is in Hesiod¹ and Bacchylides.²

¹ Fr. 141 M.-W.

² Cf. 17. 29 ff.

PROCESSIONALS

fr. 11 + 12¹ Stobaeus, *Anthology* (on the need to bear our lot nobly)

Bacchylides, *Processionals*

(11) There is one guideline,² one path to happiness for mortals: to be able to keep an ungrieving spirit throughout life. The man who busies his mind with a thousand cares, whose heart is hurt day and night for the sake of the future, has fruitless toil.

¹ The two passages are likely to belong to the same poem.

² Literally, 'boundary-mark'.

GREEK LYRIC

(12) τί γὰρ ἐλαφρόν ἔτ' ἐστὶν ἄ-
πρακτ' ὀδυρόμενον δονεῖν
καρδίαν;

(12) 1 Blass: ἔτ' ἔστ' codd.

fr. 13 Stob. 4. 34. 24 (v 833 Hense) (περὶ τοῦ βίου, ὅτι
βραχὺς καὶ εὐτελής καὶ φροντῶν ἀνάμεσος)

Βακχυλίδου Προσοδίων·
πάντεσσι <γὰρ> θνατοῖσι δαι-
μων ἐπέταξε πόνους ἄλλοισιν ἄλλους.

1 <γὰρ> vel <δι> Snell

ΠΑΡΘΕΝΕΙΑ

[Plut.] *Mus.* 17. 1136f (p. 118 Lasserre, vi 3. 14 Ziegler)

οὐκ ἤγνοι (sc. Πλάτων) δ' ὅτι πολλὰ Δώρια παρθένεια
[[ἄλλα]] Ἀλκμῶνι καὶ Πινδάρῳ καὶ Σιμωνίδῃ καὶ Βακχυλίδῃ
πεποιήται, ἀλλὰ μὴν καὶ ὅτι προσόδια καὶ παιᾶνες.

BACCHYLIDES

(12) For what relief is there any longer in buffet-
ing one's heart with useless lamentation?

fr. 13 Stobaeus, *Anthology* (that life is short, worthless
and full of cares)

Bacchylides, *Processionals*

(since) for all mortals God ordained toils, these
for one, those for another.

MAIDEN-SONGS

'Plutarch', *On Music*

Plato was well aware that many maiden-songs in the
Dorian mode were composed by Alcman, Pindar,
Simonides and Bacchylides, in addition to processionals
and paeans.

ΥΠΟΡΧΗΜΑΤΑ

fr. 14 Stob. 3. 11. 19 (iii 432s. Hense) (περὶ ἀληθείας)

Βακχυλίδου Ὑπορχημάτων·
 Λυδία μὲν γὰρ λίθος
 μανύει χρυσόν, ἀν-
 δρῶν δ' ἀρετὰν σοφία τε
 παγκρατῆς τ' ἐλέγχει
 5 ἀλάθεια. . . .

cf. gemmam ap. Caylus, *Rec. d'Ant.* v tab. 50.4 1 μὲν γὰρ om.
 gemma 3 σοφίαν codd. L, Br 5 ἀληθ- Stob. ἀλαθ- gemma

fr. 15 Dion. Hal. *Comp.* 25 (vi 131 Usener-Radermacher)

τοῦτο γὰρ ἔοικεν . . . τῷ παρὰ Βακχυλίδη·
 οὐχ ἔδρας ἔργον οὐδ' ἀμβολᾶς,
 ἀλλὰ χρυσαίγιδος Ἴτωνίας
 χρῆ παρ' εὐδαίδαλον ναὸν ἐλ-
 θόντας ἀβρόν τι δεῖξαι <μέλος>.

4 suppl. Blass ἄβρον Borthwick

Athen. 14. 631c (iii 393 Kaibel)

ἡ δ' ὑπορχηματικὴ ἔστιν ἐν ἣ ἄδων ὁ χορὸς ὀρχεῖται. φησὶ γοῦν
 ὁ Βακχυλίδης· οὐχ ἔδρας ἔργον οὐδ' ἀμβολᾶς.

DANCE-SONGS

fr. 14 Stobaeus, *Anthology* (on truth)

Bacchylides, *Dance-songs*

For as the Lydian stone¹ indicates gold, so men's excellence is proved by the poet's skill and all-powerful truth.

¹ The touchstone. A slightly shortened version of the lines was inscribed on a touchstone, now lost: see Daremberg-Saglio 1/2.1548 (s.v. *coticula*).

fr. 15 Dionysius of Halicarnassus, *On Literary Composition* (on cretics)¹

This² resembles (in its rhythm) the passage³ in Bacchylides:

This is no time for sitting or delaying⁴: we must go to the richly-built temple of Itonia⁵ of the golden aegis and display a delicate (song? dance?).

¹ A grammarian in Keil, *Anal. Gramm.* 7. 21 says that dance-songs are often in cretic rhythm and quotes v. 1. ² A passage from the beginning of Demosthenes, *De Corona*. ³ The opening words of the song. ⁴ The line became proverbial: Aelian, *Hist. Anim.* 6. 1, Lucian, *Scyth.* 11, Achilles Tatius 5. 12. ⁵ Title of Athena in Thessaly, Boeotia and Amorgos; see fr. 15A, Alc. 325.

Athenaeus, *Scholars at Dinner*

The hyporchematic (i.e. dance-song) is one in which the chorus dances while it sings. Bacchylides at any rate says, 'This is no time for sitting or delaying.'

fr. 15A Lactant. ad Stat. *Theb.* 7. 330s. (p. 361 Jahnke)
(ducit Itonaeos et Alalcomenaea Minervae | agmina)

in qua Itonus regnavit, Herculis filius; haec civitas
Boeotiae est. hinc Bacchylides Minervam Itoniam dixit (fr.
15) et Alchomenem (Ἀλαλκομενίην Snell) significavit.

cf. Steph. Byz. (p. 69 Meineke) Ἀλαλκομενία ἢ Ἀθηνᾶ ἐκεῖ τιμᾶται.

fr. 16 Heph. *Ench.* 13. 7 (p. 42 Consbruch)

δεδηλώσθω δὲ ὅτι καὶ ὅλα ἄσματα κρητικὰ συντίθεται, ὡσπερ
καὶ παρὰ Βακχυλίδη·

ὦ περίκλειτε Δᾶλ', ἀγνοή-
σειν μὲν οὐ σ' ἔλπομαι

1 Blass: δ' ἄλλ' codd. ὦ Π., δηλ' Wilamowitz τᾶλλ' Bergk

ΕΡΩΤΙΚΑ

Apul. *Apol.* 9 (p. 10 Helm)

fecere tamen et alii talia . . . : apud Graecos Teius qui-
dam et Lacedaemonius et Cius (Bosscha: civis cod., Ceius
Helm) cum aliis innumeris, etiam mulier Lesbia . . .

¹ Anacreon. ² Alcman. ³ Bacchylides: Simonides is not
known to have written love-songs. ⁴ Sappho test. 48.

fr. 15A Lactantius Placidus on Statius, *Thebaid* ('he
leads Itonaeans and the Alalcomenaeans ranks of
Minerva')

A city in Boeotia, ruled by Itonus, son of Hercules;
whence Bacchylides called Minerva (i.e. Athena) Itonia¹
and named her

Alalcomenian.²

¹ See fr. 15. ² From the Boeotian town of Alalcomenae;
see *Il.* 4. 8, Paus. 9. 33. 4–34. 1, Steph. Byz. s.v. Ἀλαλκομένιον,
K. Lehmann, *Hesperia* 28 (1959) 158. Perhaps B.'s poem was for
performance at the Pamboeotic festival held in the sanctuary of
Athena Itonia at Coroneia.

fr. 16 Hephæstion, *Handbook on Metres*

Let it be clear that whole songs are composed in cretics,
as in Bacchylides:

Far-famed Delos, I do not expect that you will be
ignorant . . .¹

¹ Beginning of a poem, assigned to the Dance-songs by Neue
because of the metre: see fr. 15 n.1. Text uncertain: with
Wilamowitz's emendation, 'Pericleitus, I do not expect that you will
be ignorant of what is clear'; with Bergk's, 'Pericleitus, I do not
expect that you will be ignorant of the rest, (but I shall tell you
this)'.

LOVE-SONGS

Apuleius, *Apology*

Yet others too have composed such things (i.e. amatory
verse) . . . : among the Greeks a Teian,¹ a Lacedaemonian²
and a Ceian³ along with countless others, and a woman⁴ of
Lesbos too . . .

fr. 17 Athen. 15. 667c (iii 475 Kaibel)

ἐκάλουν δ' ἅπ' ἀγκύλης τὴν τοῦ κοττάβου πρόσειν διὰ τὸ
ἐπαγκυλοῦν τὴν δεξιὰν χεῖρα ἐν τοῖς ἀποκοτταβισμοῖς. οἳ δὲ ποτη-
ρίου εἶδος τὴν ἀγκύλην φασί. Βακχυλίδης ἐν Ἑρωτικοῖς·

εὖτε

τὴν ἅπ' ἀγκύλης ἴησι τοῖσδε τοῖς νεανίαις
λευκὸν ἀντεῖνασα πῆχυν.

cf. epitom. 11. 782e (iii 20 Kaibel) 2 τοῖσδε om. epitom. 3 ἐντε-
νοῦσα epitom.

fr. 18 Heph. *Poem.* 7. 3 (p. 71 Consbruch)

ἔστι δὲ τινα καὶ τὰ καλούμενα ἐπιφθεγματικά, ἃ διαφέρει
ταύτη τῶν ἐφθυμνίων, ὅτι τὰ μὲν [[ἐθύμνια]] καὶ πρὸς νοῦν συντελεῖ
τι, τὰ δὲ [[ἐπιφθεγματικά]] ἐκ περιτοῦ ὡς πρὸς τὸ λεγόμενον τῇ
στροφῇ προσκείται· ὅλον τὸ Βακχυλίδου·

ἧ̄ καλὸς Θεόκριτος·
οὐ μόνος ἀνθρώπων ὄρας,

καὶ πάλιν (v. fr. 19).

2 Wilamowitz: μόνος codd. ἐρας Ursinus

fr. 19 Heph. *Poem.* 7. 3 (p. 71 Consbruch) + P.Oxy. 2361

... καὶ πάλιν (v. fr. 18) παρὰ τῷ αὐτῷ Βακχυλίδῃ· σὺ ...
φεύγεις.

Pap. fr. 1 σὺ δὲ σ' ἴν χιτῶνι μούνναι
παρὰ τ' ἴν φίλην γυναικα φεύγ[ε]ις.

1 σὺ δ' ἐν χ. Heph.

fr. 17 Athenaeus, *Scholars at Dinner*

They used the term ἅπ' ἀγκύλης, 'from bent wrist', of the
cottabus throw¹ since they bent the right wrist in the
throws²; others say that ἀγκύλη is not the bent wrist but a
kind of cup. Cf. Bacchylides in his *Love-songs*:

when she³ makes the throw from bent wrist for
these young men, raising her white arm.

¹ Drinkers aimed the last drops of the cup into a dish; see Alc. 322,
Anacr. 415.

² See E. K. Borthwick, *J.H.S.* 84 (1964) 51 f.

³ A hetaera or piper at a party.

fr. 18 Hephaestion, *On Poems*

There are also the so-called 'epiphthegmatic' refrains,
which differ from the 'epithymnia' in that they make a con-
tribution to the sense, whereas the others are added
superfluously to the strophe as far as the meaning goes¹;
there are examples in Bacchylides:

Theocritus is indeed beautiful: you are not the
only one to see it;

and again (fr. 19).

¹ E.g. the cry 'O Dithyrambus!'

fr. 19 Hephaestion, *On Poems* (cont.)

... and again, also in Bacchylides: 'and you ... wife'.

Oxyrhynchus papyrus (c. 200 A.D.)

...; and you wearing only your tunic run away to
your dear wife.

5]ι μάχαις
]οι [.]ξ[]s
]απατ[ῆ]s και ψίθυ[ρος
 ἐπ[ί]ορκος·
 σὺ δὲ σὺν χιτῶνι μούν[ωι
 παρὰ τ]ῆν φίλην γυ[ναῖκ]α φεύγεις.

6 ξει]απάτης Lobel 6s. ψίθυρος | τε κἀπόρκος Lobel 8 σὺ δ' ἐν χ.
 Heph. fr. 2 (schol.) πινδ[

<ΕΓΚΩΜΙΑ> vel <ΣΚΟΛΙΑ> ?

fr. 20A P.Oxy. 1361 fr. 5 al. + 2081 (e)

5]νο[.]π[]μας
]και ὑπέρ[μωρ' ἄχθε]ται πατρί,

ἱκ[ε]τεύει δὲ κα[μοῦσα
 χ[θ]ονίας τάλαι[ν' Ἀρὰς] ὀ-
 ξ[ύ]τερόν νυν τελ[έσαι

10 γῆρας και καταράτ[ον, ὅστ' εἴργει κόρη]ν
 μούνην ἔνδον ἔχω[ν γάμων,
 λε]υκαὶ δ' ἐν [κ]εφαλ[ῆι γενήσονται τ]ρίχες.

5 δέ]μας Snell 6 Snell 7 ἱκετ. H. Fränkel καμ. Snell
 8 fin., 9 Maas 10, 11 Kapp 12 init. ed. pr. (Hunt), cet.
 Snell schol. ὑπὸ πατρός ἐν[

. . . in battles . . . deceiver (of host?) and slanderer
 (and) perjurer; and you wearing only your tunic run
 away to your dear wife.¹

¹ Dialect, metre and content point to Anacreon rather than B.; see
 H. Lloyd-Jones, *C.R.* 72 (1958) 17. The scholiast on the poem
 seems to refer to Pindar.

ENCOMIA or SCOLIA¹

fr. 20A Oxyrhynchus papyrus (1st c. A.D.)

. . . she, sitting (at home?) . . . and is exceedingly
 angry with her father, and (in her affliction?) she
 makes supplication to the nether-world Curses, poor
 wretch, that he complete a bitter and accursed old
 age for keeping his daughter alone indoors and
 (preventing her from marrying), although the hair
 (will turn) white on her head.

¹ Title of this group (20A–20G) uncertain: encomia are poems in
 praise of individuals, scolia are drinking-songs; fr. 20A does not
 seem to be either but rather an attack on a father who refuses to
 marry off his daughter; see B. Snell, *Hermes* 80 (1952) 156 ff.

Ἄρ]ερος χρυσολόφου παῖ-
 δά] λέγουσι χαλκ[ε]ομίτραν
 15 τα]νυπέπλοιο κόρης
 Εὐ]εανὸ[ν] θρασύχειρα καὶ μαι[φόνου]ν
 Μ]αρπήσης καλυκώπιδος
 τοι]οὔτον πατέρ' ἔμμεν' · ἀλλά γ[ω] χρόνος

ἐδά]μασσε κρατερά τ' ἔκ-
 20 δικος ο]ὐ θέλουτ' ἀνάγκη[ε].
 ἀ]ελίου
]εν Ποσειδαωνίας
 ἵππους ὠκυδρόμ]ας ἐλεύ-
 νων Ἰ]δας Ἀφάρ]ητος ὄλβιον τέκος.

25 ἐθέλουσαν δ]ε κόρην ἤρ-
 πασεν εὐέθει]ραν ἥρω
]του
 κ]αλλικρηδέμνου θεᾶς
]
 30 καλλίσφυρον ὦ]κὺς ἄγγελος
]αν εὐτ' | ἔμολεν

desunt vv. 32–35; vv. 36–42 fr. exigua exstant

13 Snell 13s. παῖδα Maas, Snell 14 χαλκο- Snell 15, 16, 18
 Hunt 19 Hunt, Snell schol. Πτολ(εμαῖος)· καρτε[ρ]
]εμ 20 init. Snell ἀνάγκη H. Fränkel 22 τέλλοντος πέλασ]εν
 e.g. Snell Snell: -δαωνίας pap. 23s. Snell 24 Ἀ. Maas
 25 ἴθ. Maas δ]ε Snell 25s. ἤρπασε ed. pr. εὐέθ. Maas
 30 καλλ. e schol. κ[α]λλισφύραν Diehl 38 fin.]ῆδω

Such a father, they say, was the bronze-belted son of gold-crested Ares, Euenus,¹ bold of hand and murderous,² to his long-robed daughter, bud-eyed Marpessa; but time subdued him and strong³ avenging necessity against his will: (as the sun rose?) (came Idas), prosperous son of Aphares, driving the (swift-racing mares) of Poseidon⁴; and the hero carried off the (beautiful-haired) girl, (as she wished,) (from the sanctuary?) of the lovely-veiled goddess⁵ . . . ; when a swift messenger came (to report that) the lovely-ankled (girl had been taken) . . . husband(?) band(?) . . .

¹ See 20 n. 1. ² See 20 n. 3. ³ A marginal note gives an interpretation by Ptolemaeus: see test. 11 n. 1. ⁴ See 20 with n. 4. ⁵ Artemis: see schol. D on *Iliad* 9. 557 (Idas carried off the girl as she was dancing in the sanctuary of Artemis).

43 π[ατέρ' ἤ μ]αινόλις ἄκρο[ι'
 ἄπ' ὄ[ρεος]ν κατ[ῶσεν
 45 θυγατρ[]νο[
 Μαρ[πήσο]ς· ὑπ[
 ξα[νθ]σαισ[
 ἐμ[]τηνο[

viii versuum vestigia

43–47 Snell

fr. 20B P.Oxy. 1361 fr. 1 al. + Athen. *epitom.* 2. 10
 (p. 39ef, i 92 Kaibel) (vv. 6–16)

[ΑΛΕΞΑ]Ν[ΔΡΩΙ ΑΜΥΝΤ]Α

ὦ βάρβιτε, μηκέτι πάσσαλον φυλάσ[σων
 ἐπτάτονον λ[ι]γυράν κάππαυε γάρῃν·
 δεῦρ' ἐς ἐμὰς χέρας· ὄρμαίνω τι πέμπ[εω
 χρύσειον Μουσῶν Ἀλεξάνδρῳ πτερόν

5 καὶ συμποσ[ίαι]σιν ἄγαλμ' [ἐν] εἰκάδεσ[σιν],
 εὔτε νέων ἀ[παλὸν γλυκεῖ' ἀ]νάγκα
 σενομενᾶν κ[υλίκων θάλπη]σι θυμ[όν],
 Κύπριδος τ' ἔλπ[ις <δι>αθύσση φρέ]νας,

ἀμμειγνυμέν[α Διονυσίοισι] δώροις·
 10 ἀνδράσι δ' ὕψο[τάτω πέμπει] μερίμ[νας·
 αὐτίκ[α] μὲν π[ολίων κράδε]μνα λ[ύει,
 πᾶσ[ι δ' ἀνθρώποις μοναρ]χῆσ[εω δοκεῖ·

5 -σ[ίαι]σιν Maas -σ[ίαι]σιν edd. ppr. (Grenfell, Hunt) fin. edd.
 ppr. 6 Maas: ἀ[ταλὸν Erbse 7 σενομενα Athen. -πη]σι pap.

... his furious (anger) thrust her father from the
 top (of the bank?) (into the river?)¹ ... his daughter
 Marpessa ... blonde ...²

¹ See Simon. 563: Euenus drowned in the river Lycormas, which
 thereafter took his name. ² There are tiny fragments of 8
 more lines; length of poem unknown; it may well have begun with
 v. 1.

fr. 20B Oxyrhynchus papyrus (1st c. A.D.) + Athenaeus,
*Scholars at Dinner*¹

FOR ALEXANDER,² SON OF AMYNTAS

My lyre, cling to your peg no longer, silencing
 your clear voice with its seven notes. Come to my
 hands! I am eager to send Alexander a golden wing
 of the Muses, an adornment for banquets at the
 month's end, when the sweet compulsion of the
 speeding cups warms the tender hearts of the young
 men, and hope of the Cyprian, mingling with the
 gifts of Dionysus, makes their hearts flutter. The
 wine sends a man's thoughts soaring on high:
 immediately he is destroying the battlements of
 cities, and he expects to be monarch over all the

¹ Athenaeus quotes vv. 6–16 to illustrate the ability of wine to
 change a man's thinking and turn it towards unreality. ² King
 of Macedonia from 498 to 454.

ante corr., Athen. 8 Κυπρ. ἐλπ[ις δ' αἰθύσσει Athen. <δι>
 Erfurd, Barrett -θύσση Blass 9 Dindorf (ἀμμυγ.): ἀ μειγ. pap.
 ἀναμυγ. Athen. 10 ἀνδράσιν ὕψ. pap. 11 αὐτὰς, αὐτῇ Athen.

χρυ[σ]ῶι [δ' ἐλέφαντί τε μαρμ[αίρ]ουσιν οἴκοι,
 πυροφ[όροι δὲ κατ' αἰγλάεντ]α πό[ν]τον
 15 νᾶες ἄγο[υσαν ἀπ' Αἰγύπτου μέγιστον
 πλοῦτον· ὦς [πίνοντος ὀρμαίνει κέαρ.

ὦ π[α]ῖ μεγαλ[οκλῆς] ὑ[ψ]αυχῆος Ἀμύντα,
 . . .]εουπ[.]ον[
 . . .]λάχ[ον·] τί γὰρ ἀνθρώ[ποισι μεῖζον
 20 κέρδο]ς ἢ θυμῶι χαρίζε[σθα]ι κ[α]λά

.]φρονο[.]ρά[. . .]κα[
]επερ[. . .] . . .]μι[
]φης σκότος· ὄλβ[ον δ' ἔσχε πάντα
 οὔτις] ἀνθρώπων διαισ[.] . . .]ε[

25 αἰῶ]νος· ἴσας δ' ὁ τυχῶν [τῶ]ν εὖ[
]αταιτοσα[
]ε[]ον θέμεθ[λ
 θυ[] ποτε τρω[

θα[]αν ζαθεο[
 30 μν[]ατε δη κα[
 ἦ]μίθεοι[]π[
]νσυνβ[]ηκίτ[]ου[

15 Musurus: ἐπ' Athen. 17 Snell (Ἄμ. Maas) 19, 20 Snell
 alterius carm. fin.: 47 δο . . . [48 στεφαναφορ 49 τότε νέων ὀμό-
 φ[ωνος 50 δ' ἐλλύραι τε Φοῖβωι

world; his house gleams with gold and ivory, and wheat-bearing ships bring great wealth from Egypt over a dazzling sea. Such are the musings of the drinker's heart. (Glorious) son of (high-vaunting) Amyntas, . . . (they) (won?); for what (greater gain) is there for men than to gratify one's heart with (fine deeds)? . . . darkness; and no man ever got (complete) prosperity (throughout his life); but he who has obtained an equal (share) of good (and evil) . . . foundations . . . once . . . holy . . . heroes . . .¹

¹ The poem is complete in 8 strophes. A few words remain from the end of another poem: 'then (a paean rang out) in unison from the garlanded youths; and (they sang) to Phoebus, fine lyre-player, (and to the Muses?)' with Snell's supplements.

fr. 20C P.Oxy. 1361 fr. 4 al.

Ι]ΕΡΩΝΙ [ΣΥ]ΡΑΚΟΣΙΩΙ

μήπω λιγυαχ[έα κοίμα
 βάρβιτον· μέλλ[ω π]ολ[υφθόγγων τι καινόν
 ἄνθεμον Μουσᾶ[ν Ἰ]έρων[ι κλυτῶ
 ξανθαῖσιν ἵπποις
 5 ἴμερόεν τελέσας
 κα]ἰ συμπόταις ἄνδρεςσι π[έμπειν

Αἰ]τναν ἐς ἐύκτιτον, εἰ κ[αί
 πρ]όσθεν ὑμνήσας τὸν [ἐν Δελφοῖς θ' ἐλόντα
 10 πο]σὶ λαίψ[η]ρο[ῖ]ς Φερ[ένικον ἐπ' Ἄλ-
 φ[ε]ῖωι τε ν[ί]καν
 ἀν[δ]ρ[ι] χ[α]ριζόμενος
 εἰ[.]εανθυ[

· [.] ἐμοὶ τότε κοῦραι[
 τ' ἠ]θεοί θ'] ὄσοι Διὸς πάγχρ[υσον ἄλσος
 15]μο[ι]ς τίθεσαν μ[
]ερ εἰπε[
 ὄστι]ς ἐπιχθονίων
 . . .]ω τὸ μῆ δειλῶι . υναι[

τέχν]αι γε μέν εἰσ[ι]ν ἄπα[σαι
 20 μυρία]ι· σὺν θεῶι δὲ θ[α]ρσῆ[σας πιφάύσκω·
 οὔτι]ν' ἀνθρώπων ξ[τερον καθορᾶι
 λε[ύκι]ππος Ἄως

1 κοίμα Maas κρήμα Edmonds 2 Snell 3 Ἰέρων[ι τε καὶ
 Maas 8 Snell: ἔξευρόντα Πιθαῖ Barrett 9 schol. Φερέ[νικος . . .]
 ρ[ι]ο[υ]σ[. . . 11, 13, 14 Snell 15 aut]μος 17, 19, 20 Maas
 21 Schadewaldt

fr. 20C Oxyrhynchus papyrus (1st c. A.D.)

FOR HIERO OF SYRACUSE

Do not put the clear-sounding lyre (to sleep) yet: I intend, now that I have completed a (new) blossom of the (melodious) Muses, a lovely blossom, to (send) it to Hiero, (glorious in) his bay horses, and his drinking companions in well-built Aetna,¹ if ever before I sang the praises of Pherenicus² who (won) the victory with his swift feet (both at Delphi) and by the Alpheus,³ that I might give pleasure to the man . . . (with?) me on that occasion maidens and all (the youths) who made the all-gold (sanctuary) of Zeus (loud with celebration?) . . . (whoever) among mortals . . . not cowardly. . . Skills number ten thousand in all; but with God's help I make bold to (declare): white-horsed Dawn as she brings light to

¹ City founded in 475 by Hiero on the site of Catana. ² Hiero's race-horse, winner at Olympia in 476: see 5. 37, 184. ³ At Olympia.

τόσσ[ο]ν ἐφ' ἄλικία[ι
φῆγγος κατ' ἀνθρώπ[ους φέρουσα

29 χ]αριτε[ς 31]θεόπο[μπον ἔ]μελπο[ν 36]ις καὶ
φύσιν 37]ε χαίταν ἐξ[38 π]ολυχρ[υς

23 Maas 24 Snell cetera edd. prr. (Grenfell, Hunt)

fr. 20D P.Oxy. 2362 fr. 1 col. ii + 1361 fr. 36 (vv. 10–12) +
2081 (e) fr. 2

ἰ-]

ψόθεν εὐειδῆς ἄλοχος Π[άριος τὰν
λοισθίαν ὤρμασεν Οἰν[ώνα κέλευθον·

οὐδὲ τλαπενθῆς Νιόβα [τόσ' ἔπασχεν,
5 τὰν ὤλεσαν Λατοῦς ἀγ[αυοί
παῖδες δέκα τ' ἠϊθέους δ[έκα τ' εὐπλό]κου[ς θ' ἄμα
κο<ύ>ρας τανυάκεσιν ἰοῖς·
τὰ[ν δὲ πατῆρ] ἐσιδιών
ἰψίζυγος οὐραν[όθεν
10 Ζεὺς ἐλέησεν ἀνακέστ[οις κατα]τε[ι]ρομέ[ιναν
ἄχεσιν, θῆκέν τέ νιν ὀκρίονεντ[α
λᾶαν ἄμπαυσέν τε δυστλάτ[ου πάθας.

vii versuum vestigia

1–3 ed. pr. (Lobel), nisi potius Οἰν[ῆος vel Οἰν[ῆς 4 Maas: [γενεῶν
Lobel 5 Snell 6–10 Barrett, qui 2081 (e) fr. 2]κ[αμ]ου et
]τε[ι]ρομέ[in vv. 6, 10 inserit, pap. colometriam mutans, ubi 7 fin.
τα[8 εἰσιδιών ἰψ. οὐραν[7 Snell 8 τὰ[ν ed. pr. δὲ π. Bar-
rett 9 ed. pr. 10 ἀνακέστως ed. pr. fin. Barrett 11 ed.
pr. 12 Maas

men (looks down at no other) man who is so great⁴
at his time of life⁵ . . . Graces . . . they (or 'I') sang of
the heaven-sent . . . nature . . .

⁴ As Hiero. ⁵ The scraps which follow are from the last two
strophes of the poem. The words 'hair' and 'gold-rich' are preserved
from the beginning of the next poem.

fr. 20D Oxyrhynchus papyrus (c. 200 A.D.)

. . . from high above¹ the comely wife of (Paris),
Oen(one), hastened along her final (path)²; not even
grieving Niobe (suffered so much), she whom Leto's
(august) children destroyed³ (together with) her ten
sons and ten (lovely-haired) daughters by means of
their long-pointed arrows; and when he saw her
from heaven high-throned father Zeus pitied her,
(worn away) by her incurable griefs, and turned her
into a jagged stone and brought her respite from a
(misfortune) hard to bear . . .

¹ With reference to suicide by means of a noose or a leap.

² Oenone, a nymph whom Paris deserted for Helen, took her life
after refusing to cure his mortal wounds. But the text, much dam-
aged, may have spoken of the suicide of Althaea, wife of Oeneus
and mother of Meleager.

³ When Niobe boasted to Leto of
the number of her children, Artemis and Apollo, Leto's children,
killed them.

Aul. Gell. *Noct. Att.* 20. 7 (ii 301 Hosius)

Homerus (*Il.* 24. 602) pueros puellasque eius (sc. Niobae) bis senos dicit fuisse, Euripides (fr. 455 N²) bis septenos, Sappho (fr. 205) bis novenos, Bacchylides et Pindarus (fr. 65 Snell) bis denos, quidam alii scriptores tres fuisse solos dixerunt.

cf. schol. in Bacch., P.Oxy. 2081 (e) fr. 2

fr. 20E P.Oxy. 2362 fr. 1 col. iii + 1361 fr. 21 (vv. 5–10 fin.)

5
]θρ[
 χά]λκεον[
]μέλαν[
]ανδ' αἴσα [
 π]άνδωρος ἀθαν[
]ἦταν λέλογχε·
 κερ]αυνοβίας ὕπατος[
]αλλ' ἀπ' Ὀλύμπου
]ομάχαν
 10 Σαρ]πήδονα πυροφόρ[
]· ενον· χρυσοπλόκ[
]αν φάτιν εἴπαρα [
]ἀνθρώπ[ο]υς ὀμι[
]ε· σι μὲν ἀθαν[ατ
 15]αι τελευτάν·
 ἀ]ενάωι Σιμόε[ν]τι πε[
]... [...]εἰ χαλκῶ[ι].
]
]ι χρόνος
 20]νει φρέν' αἰσιο[
]ι θυμὸν α· [
]αλλοῖαι· .. [

Aulus Gellius, *Attic Nights*¹

Homer says Niobe had six sons and six daughters, Euripides says seven of each, Sappho nine, Bacchylides and Pindar ten, certain other writers only three of each.

¹ Similar material in the scholiast on Bacchylides.

fr. 20E Oxyrhynchus papyrus (c. 200 A.D.)

... bronze ... black ... all-giving Destiny ... immortal ... has won ...; but the highest god, mighty with his thunderbolt, sent (Sleep and Death?)¹ from (snowy?) Olympus (to the fearless) fighter Sarpedon, (leader of) wheat-bearing (Lycia); and the golden-haired (Far-worker?)² spoke words ... men ... immortal ... the end; (but he fell) at the ever-flowing Simois,³ (laid low by) the (pitiless) bronze ... time ... just mind ... spirit ... different ...

¹ Snell's tentative supplement: cf. *Il.* 16. 671 ff.

² Apollo.

³ River in the Troad.

2, 5 suppl. ed. pr. (Lobel) 6 λ]ητίαν Lobel ν]ἦταν Lloyd-Jones 7, 10 ed. pr. 7ss. "Υπνον δὲ κερ]. ὕπ. [Θάνατόν τε | νιφό-εντος ἴ]αλλ' ἀπ' Ὀλ. | εἰς τὸν ἀταρβ]ομάχαν | ... Σαρ]πήδονα πυρο-φόρ]ου | Λυκίας ἀγού]μενον· χρυσοπλόκ[αμος | δ' Ἐκάργος]αν φάτιν εἴπ' tent. Snell 9 schol.]ον 14]εροι vel]εσοι 14, 16, 17 ed. pr. 16s. ἀλλ' ὁ γ' ἐπ' ἀ]εν. Σιμ. πέ[σεν | δαμεις περ]ὶ ν]η]λίε χαλκῶι e.g. Snell 20 γι in ισι corr.?

(b) 5]αῖδα· (c) 5]εὔβουλο[

fr. 20F

6 ἴμερτ[

fr. 20G

1 χλιδῆ[3 λεύκα[5 ἔρωτι δ[

fr. 21 Athen. 11. 500ab (iii 103 Kaibel)

μημονεῖει δὲ τῶν Βοιωτικῶν σκύφων Βακχυλίδης ἐν τούτοις,
ποιούμενος τὸν λόγον πρὸς τοὺς Διοσκούρους, καλῶν αὐτοὺς ἐπὶ
ξένια·

οὐ βοῶν πάρεστι σώματ' οὔτε χρυσὸς
οὔτε πορφύρεοι τάπητες,
ἀλλὰ θυμὸς εὐμενῆς
Μοῦσά τε γλυκεῖα καὶ Βοιωτίοισιν
ἐν σκύφοισιν οἶνος ἡδύς.

fr. 22 = fr. 4. 21–25

fr. 23 Clem. Alex. *Strom.* 5. 110. 1 (ii 400 Stählin)

ἀκούσωμεν οὖν πάλιν Βακχυλίδου τοῦ μελοποιοῦ περὶ τοῦ θείου
λέγοντος·

οἱ μὲν ἀδμηῆτες ἀεικελιῶν
ἔρουσων εἰσι† καὶ ἀνατοι,
οὐδὲν ἀνθρώποις ἴκελοι.

cf. Euseb. *Praep.* ev. 13. 679

1 Neue: ἀεὶ καὶ λίαν Clem. ἀεικελιῶν Euseb. 2 εἰσι νόσων
Bergk Schäfer: ἀνάτιοι Clem., Euseb.

(b) 5 (from) Hades (c) 5 wise

fr. 20F

lovely¹¹ From the last line of a poem.

fr. 20G

luxury¹ . . . white . . . love . . .¹ Or 'insolence'; first word of a poem.fr. 21 Athenaeus, *Scholars at Dinner*

Bacchylides mentions the Boeotian σκύφοι (large cups) in the following lines, where he is addressing the Dioscuri and inviting them to a feast¹:

There are no whole oxen here, no gold, no crimson rugs; but there is a friendly heart, the pleasant Muse, and sweet wine in Boeotian cups.

¹ E.g. at Athens, where plain fare was set before them in the town-hall (Athen. 4. 137e, citing Chionides fr. 7 K.-A.); but B.'s feast may have been private rather than public.

fr. 22 = fr. 4. 21–25

fr. 23 Clement of Alexandria, *Miscellanies*

Let us listen once more to the lyric poet Bacchylides talking about divinity:

they are unsubdued by cruel diseases and unharmed, not at all like men.

fr. 24 Stob. 1. 5. 3 (i 74s. Wachsmuth) (περὶ εἰμαρμένης καὶ τῆς τῶν γινομένων εὐταξίας)

Βακχυλίδου·

θνατοῖσι δ' οὐκ αὐθαίρετοι
οὔτ' ὄλβος οὔτ' ἄκναμπτos Ἄρης
οὔτε πάμφθερσις στάσις,
ἀλλ' ἐπιχρίμπτει νέφος ἄλλοτ' ἐπ' ἄλλαν
5 γαῖαν ἅ πάνδωρος Αἴσα.

1 Neue: θνητοῖς codd. 2 Snell: ἄκναμπτos codd. 5 Boeckh: γᾶν codd.

fr. 25 Clem. Alex. *Strom.* 6. 14. 3 (ii 433 Stählin)

Βακχυλίδου τε εἰρηκότος·

παύροισι δὲ θνατῶν τὸν ἅπαντα χρόνον δαίμων ἔδωκεν
πράσσοντας ἐν καιρῷ πολιοκρόταφον
γῆρας ἱκνεῖσθαι πρὶν ἐγκύρσαι δῦα.

cf. Hsch. Π 3287 πρὶν ἐγκύρσαι <δῦα>· πρὶν πλησιάζει τῆς κακοπαθείας

1 Stephanus: παρ' οἷσι cod. Neue: θνητῶν cod. Neue: τῷ δαίμονι δῶκε cod. 2 Sylburg: πράσσοντα cod.

fr. 26 Clem. Alex. *Paed.* 3. 100. 2 (i 290 Stählin)

οὐ γὰρ ὑπόκλοπον φορεῖ βροτοῖσι φωνάεντα λόγον
†ἔστε λόγος† σοφία,
ὡς φησι Βακχυλίδης.

ἔσται ante corr. cod., ἔστι δὲ λόγος in marg. θεσπιωδὸς Schwartz

fr. 24 Stobaeus, *Extracts* (on fate and the orderliness of events)

Bacchylides:

But mortals are not free to choose prosperity nor stubborn war nor all-destroying civil strife: Destiny, giver of all things, moves a cloud now over this land, now over that.

fr. 25 Clement of Alexandria, *Miscellanies*

Bacchylides said

But God has granted to only a few mortals that they have happy fortunes all their days and reach grey-templed age without encountering misery.

fr. 26 Clement of Alexandria, *The Schoolmaster*

For there is no deception in the voiced utterance brought to mortals by wisdom,¹

as Bacchylides says.

¹ Possibly 'by the poet's skill'; with Schwartz's emendation, 'by prophetic skill'. Jebb, following Hill and Blass, placed the lines at 15(14). 30 f. on metrical grounds.

GREEK LYRIC

fr. 27 Plut. *Num.* 4. 11 (iii 2. 56 Ziegler)

εἰ δὲ λέγει τις ἄλλως, κατὰ Βακχυλίδην
πλατεῖα κέλευθος.

fr. 28 = 1. 13s.

fr. 29 *Et. Gen.* (p. 24 Calame) = *Et. Mag.* 295. 57

εἰδῶλον· σκιῶδες ἑμοίωμα ἢ φαντασία σώματος· σκιά τις
ἀεροειδής, ὡς καὶ Βακχυλίδης·

μελαγκευθὲς εἰδῶλον ἀνδρὸς Ἰθακησίου

cf. *Anecd. Gr.* i 208 Bachmann, *Lex. Sabb.* 14. 21, *Sud.* EI 45 (ii 521
Adler) (schol. B rec. in *Il.* 5. 449) +

Neue: μελαγκεθὲς *Et.*, *Anecd.* μελαμβαφὲς *Sud.* (schol. *Il.*)

fr. 30 *Athen. epitom.* 1. 36 (i 44 Kaibel)

Μέμφων . . . , περὶ ἧς Βακχυλίδης φησὶ·

τὰν ἀχείμαντόν τε Μέμφων
καὶ δονακώδεα Νεῖλον

1 Neue: τῆν codd.

fr. 31 = fr. 1B

fr. 32 = 18. 2

fr. 33 *Prisc. De metr. Ter.* (iii 428 Keil, *Gramm. Lat.*)

similiter Bacchylides:

χρυσὸν βροτῶν γνώμαισι μανύει καθαρὸν

hic quoque iambus in fine tribrachyn habet.

BACCHYLIDES

fr. 27 Plutarch, *Life of Numa*

But if anyone gives a different account, well, as Bacchylides has it,

wide is the path.

fr. 28 = 1. 13 f.

fr. 29 *Etymologicum Genuinum* +

εἰδῶλον: a shadowy likeness or image of a body, a misty
shadow, as in Bacchylides:

the dark-shrouded¹ ghost of the man² of Ithaca

¹ Or 'dark-dyed' (*Suda*). ² Odysseus.

fr. 30 *Athenaeus, Scholars at Dinner*

Memphis . . . , about which Bacchylides says,
stormfree Memphis and the reedy Nile¹

¹ Blass suggested that the lines (with καὶ <τὸν> δὸν.) belong to 13.

fr. 31 = fr. 1B

fr. 32 = 18. 2

fr. 33 *Priscian, On the Metres of Terence*

Similarly¹ Bacchylides:

indicates pure gold to the minds of mortals.²

This iambic line also ends with a tribrach.³

¹ P. has quoted Pindar fr. 35c. ² Cf. fr. 14. ³ The metre
seems rather to be dactyle-epitrite.

fr. 34 Hsch. Δ 2017 (i 466 Latte)

δίχολοι· διάφοροι. Ἄχαιὸς Καταπαίρα (fr. 23a Snell) 'δίχολοι γινῶμαι'· παρὰ τὸ δίχα· ἢ δίτροποι, κατὰ μετάληψιν· χόλος γὰρ ἢ ὀργή καὶ <ὀργή δ> τρόπος. Βακχυλίδης·

ὄργαί μὲν ἀνθρώπων διακεκριμένα
μυρία.

cf. Zenob. 3. 25 (i 64 Leutsch-Schneidewin), Erotian. fr. 11 (p. 102 Nachmanson) = schol. Hippocr. π. χυμῶν (v 484 Littré)

fr. 35 *Et. Mag.* 676. 25

πλημμυρίς· . . . εἰ μέντοι ὄνομά ἐστιν, εὐλογον βαρύνεσθαι αὐτὸ διὰ τὴν παρὰ Βακχυλίδην αἰτιατικὴν, οἶον

πλήμμυριν πόντου φυγῶν

Wilamowitz: πλημμ. codd.

fr. 36 = 13. 208s.

frr. 37–37B = frr. 54–56

fr. 38 Amm. Marc. 25. 4. 3 (i 360s. Seyfarth)

item ut hoc propositum validius confirmaret, recalebat saepe dictum lyrici Bacchylidis, quem legebat iucunde, id asserentis quod ut egregius pictor vultum speciosum effingit, ita pudicitia celsius consurgentem vitam exornat.

fr. 34 Hesychius, *Lexicon*

δίχολοι: ('double-galled') means 'different', as in Achaëus, *The Attack*, 'different minds'; from δίχα ('twofold', 'differently'), or by transference of meaning = δίτροποι, 'of different temperaments'; for χόλος, 'gall' = ὀργή, 'anger', and ὀργή = τρόπος 'temperament', as in Bacchylides¹:

Of the temperaments of men there are ten thousand distinct kinds.

¹ Attributed to Alcman by Erotianus.

fr. 35 *Etymologicum Magnum*

πλημμυρίς: . . . if however it is (not an adverb but) a noun, 'flood-tide', it is reasonable to accent it on the first syllable in view of the accusative case (πλήμμυριν) in Bacchylides:

having escaped the flood-tide of the sea

fr. 36 = 13. 208 f.

frr. 37–37B = frr. 54–56

fr. 38 Ammianus Marcellinus, *History*

Moreover, to give stronger support to this principle (of chastity) Julian would often repeat the saying of the lyric poet Bacchylides, whom he enjoyed reading, to the effect that

as an outstanding painter makes a face beautiful, so self-restraint¹ adorns a life that is climbing to the heights.

¹ Perhaps σωφροσύνη in B. (Jebb).

fr. 39 Ap. Dysc. Adv. 596 (i 183 Schneider)

ὄν τρόπον καὶ ἐπ' ὀνομάτων μεταπλασμοὶ γίνονται καθάπερ τὸ ἐρυσάρματες, τὸ λίτα, τὸ παρὰ Σαπφοῦ αἶα, τὸ

πυργοκέρατα

παρὰ Βακχυλίδη . . .

cf. Pind. fr. 325 ὑψικέρατα πέτραν

fr. 40 Athen. 4. 174f (i 392 Kaibel)

τούτοις δὲ καὶ οἱ Κᾶρες χρῶνται ἐν τοῖς θρήνοις, εἰ μὴ ἄρα καὶ ἡ Καρία Φωνίκη ἐκαλεῖτο, ὡς παρὰ Κορίνθη καὶ Βακχυλίδη ἔστιν εὔρεϊν.

fr. 41 Schol. Ar. Av. 1536 (p. 273s. White)

Εὐφρόνιος (fr. 27 Strecker): ὅτι Διὸς θυγάτηρ ἡ Βασίλεια, καὶ δοκεῖ τὰ κατὰ τὴν ἀθανασίαν αὐτῆ οἰκονομεῖν, ἣν ἔχει καὶ παρὰ Βακχυλίδη ἡ Ἀθηνᾶ, τῷ Τυδεῖ δώσουσα τὴν ἀθανασίαν.

fr. 42 Schol. Pind. Ol. 1. 40a (i 30 Drachmann)

ὁ δὲ Βακχυλίδης τὸν Πέλοπα τὴν Ῥέαν λέγει ὑγιάσαι †καθεύσαν διὰ λέβητος† (ἐγκαθεύσαν πάλιν τῷ λέβητι ci. Bergk).

fr. 39 Apollonius Dyscolus, *Adverbs*

As metaplasm¹ occur in nouns, e.g. ἐρυσάρματες, 'drawing chariots', λίτα, 'linen cloth', Sappho's αἶα, 'dawn' (175) and Bacchylides' πυργοκέρατα,

tower-horned² . . .

¹ Forms derived from a non-existent nom. sing. ² Perhaps acc. sing.: cf. Pindar's 'high-horned rock'.

fr. 40 Athenaeus, *Scholars at Dinner* (on the γίγγρας, a small Phoenician pipe)

The Carians use these in their laments, unless of course the name Phoenice was being applied to Caria,¹ as one may find it in Corinna (686) and Bacchylides.

¹ I.e. unless the pipe was in fact Carian.

fr. 41 Scholiast on Aristophanes, *Birds* ('unless Zeus gives you Princess for your wife')

According to Euphronius,¹ this is because Princess is the daughter of Zeus; and she seems to look after business connected with immortality, the responsibility of Athena in Bacchylides, where she intends to give immortality to Tydeus.²

¹ Identity unknown; perhaps the 3rd c. B.C. poet. ² See 'Apollodorus' 3. 6. 8: she changed her mind when Tydeus disgusted her by eating the brains of his victim Melanippus.

fr. 42 Scholiast on Pindar, *Ol.* 1. 26 ('when Clotho took Pelops from the pure cauldron')

Bacchylides says that it was Rhea who restored Pelops¹ by lowering him (again?) into the cauldron.

¹ His father Tantalus had served his flesh to the gods to test their omniscience.

fr. 43 Himer. *Or.* 27. 30 (p. 126s. Colonna)

καὶ Σιμωνίδῃ (621) καὶ Βακχυλίδῃ ἢ Ἴουλῖς (Wernsdorf: ἢ πόλις cod. Rom. πόλις cod. Nap.) ἐσπούδασται.

fr. 44 Schol. Hom. *Od.* 21. 295 (p. 702 Dindorf)

Βακχυλίδης δὲ διάφορον οἶεται τὸν Εὐρυτίωνα. φησὶ γὰρ ἐπι-
ξενωθέντα Δεξαμενῶ ἐν Ἡλίδι ὑβριστικῶς ἐπιχειρήσαι τῇ τοῦ
ξενοδοχοῦντος θυγατρὶ, καὶ διὰ τοῦτο ὑπὸ Ἡρακλέους ἀναιρεθῆναι
καιρῶς τοῖς οἴκοις ἐπιστάντος.

cf. Eust. *Od.* 1909. 61

fr. 45 Schol. Ap. Rhod. 2. 498–527a (p. 169 Wendel)

τινὲς δ' Ἀρισταίους γενεαλογοῦσιν, ὡς καὶ Βακχυλίδης· τὸν
μὲν Καρύστου, ἄλλον δὲ Χείρωνος, ἄλλον δὲ Γῆς καὶ Οὐρανοῦ, καὶ
τὸν Κυρήνης.

τὸν μὲν Καρύστου ὡς καὶ B. Hiller von Gaertringen

fr. 46 = fr. 20D (Aul. Gell.)

fr. 47 Schol. Hes. *Theog.* 914 (p. 113 Di Gregorio)

ἤρπασθαι δὲ αὐτὴν (sc. τὴν Περσεφόνην) φασὶν οἱ μὲν ἐκ Σικε-
λίας, Βακχυλίδης δὲ ἐκ Κρήτης.

fr. 43 Himerius, *Orations*

Simonides and Bacchylides speak of Iulis¹ with respect.

¹ Their native city: see test. 2.

fr. 44 Scholiast on *Odyssey* (on the centaur Eurytion, drunk at the marriage-feast of Peirithous)

Bacchylides regards his Eurytion as distinct from this one: according to him, Eurytion after being entertained by Dexamenus in Elis insolently assaulted his host's daughter and for this reason was killed by Heracles, who by good luck had stopped at the house.¹

¹ Cf. fr. 66.

fr. 45 Scholiast on Apollonius of Rhodes (Aristaeus, son of Apollo and Cyrene, brought up by Chiron)

Some authorities give the parentage of four gods called Aristaeus, as Bacchylides¹ does: one the son of Carystus,² another the son of Chiron,³ another the son of Earth and Heaven, and the son of Cyrene.⁴

¹ Perhaps the words 'as B.' should be placed after 'son of Carystus'. Aristaeus was worshipped on B.'s island, Ceos, which is not far south of Carystus in Euboea. ² Chiron's son. ³ As being a healing god. ⁴ In fact different authorities will have given different parentage to the rural god Aristaeus.

fr. 46 = fr. 20D (Aulus Gellius)

fr. 47 Scholiast on Hesiod, *Theogony*

Some say that it was from Sicily that Persephone was carried off, but Bacchylides says it was from Crete.¹

¹ In 3. 2 she is associated with Sicily.

fr. 48 [Plut.] *Vit. Hom.* 5 (v 247 Allen, O.C.T. Homer)

κατὰ δὲ Βακχυλίδην καὶ Ἀριστοτέλην τὸν φιλόσοφον (fr. 76 Rose) Ἰήτης.

fr. 49 Str. 13. 1. 70 (iii 63 Kramer)

ὁ δὲ Κάϊκος οὐκ ἀπὸ τῆς Ἰδῆς ρεῖ, καθάπερ εἶρηκε Βακχυλίδης
...

fr. 50 Schol. Ap. Rhod. 1. 1165a (p. 104 Wendel)

Ῥυνδακὸς ποταμὸς (Schaefer: τόπος codd.) ἐστὶ Φρυγίας, οὗ μνημονεύει Βακχυλίδης.

de accentu cf. schol. 1165b Ῥυνδακὸς δὲ ὡς Αἰακός; at Hdn. *Il. Pros.* ad 13. 759 (ii 88 Lentz) Λάμφακος, Ῥύνδακος· Ῥύνδακον ἀμφὶ βαθύσχοιμον.

fr. 51 Schol. Ap. Rhod. 4. 973 (p. 300 Wendel)

ὀρείχαλκος·

εἶδος χαλκοῦ. . . μνημονεύει καὶ Στησίχορος (260) καὶ Βακχυλίδης.

cf. Didym. Chalc. fr. 34a Schmidt, Ar. Byz. fr. 413 Slater

fr. 52 Tzetz. *Theog.* 80–86 (Matranga, *Anecd. Gr.* p. 580)

ἐκ δὲ τοῦ καταρρέοντος αἵματος τῶν μορίων
ἐν μὲν τῇ γῆ γεγονάσι τρεῖς Ἐρινύες πρῶτον,
ἢ Τεισιφῶνη, Μέγαيرا, καὶ Ἀληκτῶ σὺν ταύταις,
καὶ σὺν αὐταῖς οἱ τέσσαρες ὀνομαστοὶ Τελχίνες,
Ἀκταῖος, Μεγαλήσιος, Ὀρμενός τε καὶ Λύκος,
οὓς Βακχυλίδης μὲν φησὶ Νεμέσεως Ταρτάρου,
ἄλλοι τινὲς δὲ λέγουσι τῆς Γῆς τε καὶ τοῦ Πόντου.

fr. 48 'Plutarch', *Life of Homer*

According to Bacchylides and the philosopher Aristotle¹ Homer was from Ios.

¹ In Book 3 of *On Poetry* A. said Homer's mother was born in Ios, Homer at Smyrna.

fr. 49 Strabo, *Geography*

But the Caicus does not flow from Mt. Ida, as Bacchylides has it.

fr. 50 Scholiast on Apollonius of Rhodes

The Rhyndacus is a river of Phrygia, mentioned by Bacchylides.¹

¹ Herodian, talking of the accent, quotes the words 'by the deep-reeded Rhyndacus'; Schneidewin attributed them to B., Hecker to Callimachus (cf. fr. 459 Pfeiffer).

fr. 51 Scholiast on Apollonius of Rhodes

orichalc,¹

a kind of copper. It is mentioned by Stesichorus (260)² and Bacchylides.

¹ 'Mountain-copper'.

² It is in Ibyc. 282(a). 42 f.

fr. 52 Tzetzes, *Theogony*

From the blood that flowed from the genitals (of Uranus) three Erinyes were born first in the earth, TeisiPHONE, Megaera and Alecto with them; and along with them the four famous Telchines, Actaeus, Megalesius, Ormenus and Lycus, whom Bacchylides calls the children of Nemesis and Tartarus,¹ but some others the children of Earth and Pontus (Sea).

¹ Or 'of Nemesis, daughter of Tartarus'. See p. 119 n. 1. The four names need not have been in B.

fr. 53: v. 15 n. 2 (schol. *Il.*)

DUBIA

fr. 53a Plut. *Quaest. conviv.* 3. 1. 2 (iv 82 Hubert)

ὦ τᾶν, ἣ καταθέσθαι δίκαιος εἶ μεθ' ἡμῶν τουτονὶ
τὸν καλ<ύκεσσι> φλέγοντα
ταῖς ῥοδίνοις στέφανον,

ἣ λέγειν . . . ὅσας ἔχουσιν οἱ ἄνθινοι στέφανοι πρὸς τὸ πίνειν
βοηθείας.

1 suppl. Wilamowitz 2 Wilamowitz: τοῖς codd.

fr. 54 Stob. 4. 34. 26 (v 833 Hense) (περὶ τοῦ βίου, ὅτι
βραχύς καὶ εὐτελής καὶ φροντῶν ἀνάμεστος)

ἐν ταύτῳ (sc. Βακχυλῆδη)· θνατοῖσι . . . φέγγος (= 5. 160–2),
ὄλβιος δ' οὐδεὶς βροτῶν πάντα χρόνον.

fr. 55 = 959 *P.M.G.* Clem. Alex. *Strom.* 5. 16. 8 (ii 336
Stählin)

οὐ γὰρ ἐν μέσοισι κείται
δῶρα δυσμάχητα Μοισῶν
τῶπιτυχόντι φέρεται.

fr. 53: see n. 2 on p. 209 (schol. *Il.*)

Frr. 53a–66 are of uncertain authorship

fr. 53a Plutarch, *Table-talk*

Sir, you ought either to lay aside, as we do, this
garland aflame with rose buds,¹

or tell us . . . all the benefits brought to the drinker by garlands of flowers.

¹ Ascribed to Simonides or B. by Wilamowitz, *Hermes* 60 (1925) 305; but D. S. Robertson, *C.R.* 65 (1951) 17, notes that the words may have been part of a pentameter (κ. φλέγων τ. ῥ. στέφανος).

fr. 54 Stobaeus, *Anthology* (that life is short, worthless and full of cares)

In the same source (viz. Bacchylides)¹: 'Best for mortals . . . the sun's light' (= 5. 160–162),

and no mortal is prosperous all his days.²

¹ Or 'Bacchylides, *Epinicians*'. ² Wrongly attached in Stobaeus to 5. 160–162; the same thought in fr. 20B. 23 ff., fr. 25.

fr. 55 = 959 *P.M.G.* Clement of Alexandria, *Miscellanies*

For the keenly-contested gifts of the Muses do not lie open to all for any comer to carry off.¹

¹ Attributed to B. by Blass; Edmonds noted that the scraps of line-endings at fr. 20C. 42 f. fit vv. 1–2. Same turn of phrase at 15. 53 f. Clement has just quoted Hes. *Op.* 287 and Eur. *First Hippolytus* fr. 432 without naming the authors.

fr. 56 Clem. Alex. *Paed.* 1. 94. 1 (i 146 Stählin)

ἀρετὰ γὰρ ἐπαινεομένα δένδρον ὡς ἀέξεται.

ἀρετὰ δ' αἰνευμένα δένδρον ὡς ἀ. Blass

fr. 57 Stob. 3. 11. 20 (iii 433 Hense)

Ὀλυμπίδος·

Ἄλᾶθεια θεῶν ὁμόπολις
μόνα θεοῖς συνδιαιτωμένα.

1 θεῶν: βροτῶν ci. Bergk, sed v. M. L. West, *Z.P.E.* 37 (1980) 144
2 μόνη, -μένη codd.

fr. 58 Schol. Ael. Arist. *Or.* 1. 350 (iii 317 Dindorf)

ἄλλοι δὲ λέγουσιν ὡς ἐκ Σικελίας ἐφάνη (sc. τὸ ἄρμα) τὴν ἀρχὴν· Βακχυλίδης γὰρ καὶ Πάδαρος (v. fr. 106) Ἰέρωνα καὶ Γέλωνα, τοὺς Σικελίας ἄρχοντας, ὑμνήσαντες καὶ πλεῖστα θαυμάσαντες ἐν ἱππηλασίᾳ, πρὸς χάριν αὐτῶν εἶπον ὡς Σικελιώται πρῶτοι ἄρμα ἐξεύρου.

fr. 56 Clement of Alexandria, *The Schoolmaster*

For excellence when commended flourishes like a tree.¹

¹ Attributed to Bacch. 1 by Blass, *Hermes* 36 (1901) 285, although his version scarcely fits the metre; same comparison in Pindar *Nem.* 8. 39 f.

fr. 57 Stobaeus, *Anthology* (on truth)

Truth is from the same city as the gods; she alone lives with the gods.¹

¹ Attributed to B. by Bergk. The citation follows fr. 14, which is ascribed to B.'s Dance-songs. The word 'Olympias' which introduces it may refer to an Olympian ode of B. (or of Pindar: *Ol.* 10. 65 was cited a few lines earlier). Text probably corrupt.

fr. 58 Scholiast on Aelius Aristides, *Panathenaeus* ('since the chariot too came originally from Athens and not from Sicily')

Others say the chariot appeared first in Sicily: Bacchylides and Pindar, when they sang the praises of Hiero and Gelo, the rulers of Sicily, and found a great deal to admire in their horse-driving, said by way of gratifying them that Sicilians invented the chariot.¹

¹ P. in fact merely commends the Theban chariot and the Sicilian mule-cart (fr. 106). Another version of the scholion said more guardedly that B. and P. gave the impression that Sicilians invented horsemanship.

fr. 59 Comes Natalis, *Myth.* 9. 8 (p. 987 ed. Francof. 1581)

dicitur Polyphemus non modo amasse Galateam sed etiam Galatum ex illa suscepisse, ut testatus est Bacchylides.

fr. 60 *P.S.I.* x 1181

2 fin.]ιδον δέμας

7 ὑ]περ ἄμετέρ[ας]
 τ]ατος ἐράτυ[. . .]ματα
 δ[υσμενέω]ν . . .]χοίμεθα
 10 ἀκρίτοις ἀλι[άστοις]
 ὑπὸ πένθε[σιν ἤ]μεναι .
 κρούεντι γὰρ [ἐμ π]ολέμω<i>
 δέμενακα [. . .]αι παν
 κιχέταν λι[.] . [. . .] υ
 15 . τερὶ πατρι . [.]αι
 αι σφιν θο[.]δ[.]ν
 εὐανθέο[ς . . .] . ἀρε[. . .] ἐλ]ευθερίας
 Ἀχέρον[τι . . .] ρου . θεων ἀδαεῖ
 εὐήρατ[.]ναῖ [. . .]ομων
 20 τ ; Αἰδαο . [.]ν

6 φυλάσ]ων? Snell 7 ed. pr. (Vogliano) 7s. νεό-]τατος Lobel
 8 ἐράτυ]εν vel [ον, [σε(ν), [σαν ed. pr. ἄρ]ματα vel δμ]ματα Lobel
 9 ἀνε]χοίμεθα ed. pr. ἀκα]χοίμεθα Pfeiffer 10 Diehl 11 ed. pr.
 12 ἐμ] Maas 13 δόμεναι Maas fin. κ]αι πᾶν ed. pr. 15 περι
 πατρί]αι Milne 16 αἰ σφιν . . . δ[ᾶκε]ν ed. pr. 17 -θέος Maas,
 Snell fin. ed. pr. 18 init. ed. pr. θεῶν Snell 19 εὐήρατων
 δύναι (Pfeiffer) δόμων (ed. pr.) 20 λαχέ]ν Snell

fr. 59 Natale Conti, *Mythology*

Polyphemus is said not only to have loved Galatea but to have fathered a son Galatus¹ on her, as Bacchylides testified.

¹ Timaeus fr. 37 (566 F69 *F.Gr.H.*) (= *Et. Mag.* 220.5) mentions a son Galates, Appian, *Illyr.* 2 a son Galas, who gave his name to the Galatians. Pfeiffer *Call.* i 305 suggests that Conti, a notoriously unreliable writer, took his information from *Et. Mag.* and wilfully substituted Bacchylides for Timaeus.

fr. 60 Italian papyrus (2nd or 3rd c. A.D.)

'... form ... for the sake of our (youth?) (he? they?) checked the (chariots?) of the enemy, we¹ should endure to sit under a load of uncountable unabating sorrows; for in chilling war ... (the two) came ... father('s) ... (to) them ... (of) flourishing freedom to Acheron that has no knowledge of (the gods?) ... lovely ... of Hades ...'

¹ The speakers are female.

- μάλ' ἔγε[. . .] τοι[α]ύτα φάτις·
 ἔπει δοκ[ὸν σ]κια[ρῶ]ν
 ἔπ[[ε]ἰ πολυ[δεν]δρέ[ω]ν ἀκτῶν
 κῦμα πό[ρευσ'] ἀπ' Ἰλίου,
 25 θεῶν τι[ς ἀ]μ-
 φανδὸ[ν]
 αὔθι μένε[ιν] ἐρ μῦδι
 τὸν δ' οὐλόμε[νον . . .] ἔμμεν
 προφυγεῖν θά[νατ]όν.
 30 ἐ]πασσύτεραι δ' αἰ[χαί]αι
 οὐρανὸν ἴξον [. . .]
 ἀέλωττω<ι> περὶ χάρ[μα]τι [. . .]
 οὐδ' ἀνδρῶν
 θώκοισι μετε[. . .] [. . .] τῶ[ν στόμα
 35 ἀναυδον ἦν,
 νέαι δ' ἐπέυχο[ν]τ[ο] [. . .] λλαί
 ἰῆ ἰῆ.

21 ἔγε[ι]ρε Page ἔγε[ι]ντο Diehl 22 fin. Diehl 23 ἐπὶ Snell πολ.
 Maas ἀκτῶν agn. Milne 24–26 Maas 26 εἶπε τὸν μὲν
 Page 27 ἐν γὰρ Π]εραμίδι Diehl 28 ἐν]εμμεν ed. pr. 29 ed.
 pr. 30 fin. Maas 31 [γ]υναικῶν vel sim. ed. pr. 34 στόμα
 Snell 36 νέαι nom. pl. vel dat. s.

fr. 61 P.S.I. x 1181 (cont.)

ΛΕΥΚΙΠΠΙΔΕΣ

ἰοδερκέι τελλόμεναι
 Κύπριδι νεοκέλαδον
 ε]υειδέα χορόν

Such the utterance that (aroused? occurred?); when the wave carried the ship from Troy on to the shadowy forested headlands, a god (said) openly that (one?) should remain there . . . , while the other should escape accursed death.¹ Many cries (of women?) reached heaven in unexpected joy, nor was (the mouth) of men unheard . . . on the benches; and young women prayed . . . iē, iē!²

¹ With reference to the Dioscuri or to the Cabiri? ² Poem ends with the cry of the paeon. Vogliano, the first editor of frs. 60 and 61 (1932), ascribed them to B., J. A. Davison, C.R. 48 (1934) 205 ff., to Simonides.

fr. 61 Same papyrus

LEUCIPPIDES¹

For violet-eyed Cypris² we³ establish a beautiful choral dance of new song, and . . .⁴

¹ Daughters of Leucippus, wives of Castor and Polydeuces.
² Aphrodite. ³ The speakers are female. ⁴ See fr. 60 last note.

fr. 62 P.Oxy. 680

(a) 1]τοισι βροτῶν 2]ερχομένοισιν ὑποσ[3s.
 τα]λακάρδιος ἔπλε[το 4]ντα χαλκου 5]ων
 ἐπιόντ' ἔρεμναι[6]ελλαις 7]τ' ἀλκάν.
 8]καστος ἀνήρ 9 π]ατρίδος αἴ σφισιν ο[10]ν
 μεγαλοκλέα δο[13]ντες αἰνῶς 14]τα πᾶσαν
 εἰ . . . λλοβ[15]αρ τὸν ἔχον[τ'] ε[16 ἀ]νδρὶ γὰρ
 οὐδ[

(b) 1]δεδορ[κ 4]ρ ὄρματ[7 μενεπ]τολέμων
 8]εν πυκινὰς στίχα[ς 9]καὶ ἐμ<ε>ίξατον λ[
 10 β]πλοις

5s. ἔρεμνα[ς . . . ἀ]έλλαις vel θυ]έλλαις edd. prr. (Grenfell, Hunt)
 14 ε[ἰς ἄ]λλο? Snell

fr. 63 P.Oxy. 673

1 Πιερ]ίδων θερα[π 2 ὄβρι]μοπάτρας [3]μενα
 γλυκ[4] . ἐπιπόβοτο[5]νόμοις· Ὀλυμ[π
 6]ντος ὑπὸ π[7]ρ αἰόνων ε[8 π]οντιάδεσσι[
 9 π]λοκάμοις θεαῖς[10]εν ἀνιοκουρ[11]φνε τοξ[

1s. Blass cetera edd. prr. (Grenfell, Hunt) 11 κατέπε]φνε
 τόξ[αι e.g. Snell

fr. 64 P. Berol. 16140 col. 2

5 ο[
 Ἄλ[κ]μήν[ας υἱὸς
 ἄγγεῖ τ' ἐκ κ[

6 vel Ἄλλκ[μ]ήν[ιος ἥρωσ Snell 7 Κ[αλυδῶνος Snell

fr. 62 Oxyrhynchus papyrus (1st or early 2nd c. A.D.)

... of mortals ... to (them) coming ... (he) was
 stout-hearted ... bronze ... (him) approaching ...
 dark (storms?) ... valour ... each man ... (of) his
 native land ... who to them ... of great glory ...
 dreadfully ... all ... the man who has ...; for to a
 man not ... (has seen?) ... (rushed?) ... (steadfast
 in) battle ... tight ranks ... and the two joined (bat-
 tle) ... (with) their arms ...¹

¹ Attributed to B. by the first editors, Grenfell and Hunt, on
 grounds of vocabulary.

fr. 63 Oxyrhynchus papyrus (3rd c. A.D.)

... servant of the Pierians¹ ... (of) the mighty
 father's daughter² ... sweet ... horse-pasturing ...
 (customs?); Olympus ... (of) shores ... (lovely-)
 haired sea goddesses ... (reins?) ... (killed with the
 bow) ...

¹ The Muses. ² Mnemosyne (daughter of Heaven and Earth
 and mother of the Muses)?

fr. 64 Berlin papyrus (1st or 2nd c. A.D.)¹

... Alcmena's (son)² ... and brings from (Caly-

¹ First published in 1935 by Bowra as Pindar (O.C.T.) fr. 341
 (incerti auctoris); attributed to B. by Snell, *Hermes* 75 (1940)
 177 ff. ² Heracles.

- 10 τοντας ἔνθεν[
 πορθόμεοντ[
 νήϊδα ῥοδόπ[αχυν . . . με-
 τα χερσὶ πεδά[ρσιον
 διὰ ποταμὸν ξί[
 ἵπποις ἔχων [παῖδ' ἐν ἀγκάλαις·
 ἀλλ' ὅτε δὴ πέλλ[ασσεν ὄχθαις,
 15 ἀφροδισιᾶν μ[ανιᾶν πλησθεῖς
 Κένταυρος αἰ[ξ' ἐπὶ νύμφαν·
 κελάδησε δὲ δ[
 φίλον πόσιω ἰκ[ετευ
 σπεύδ[ει]ν ἐπη[
 20 γυναικὸς φον[
 πυριδαῖς ὄμμα[
 φόνον τε καὶ δ[
 ἄφατος· οὐ προ[
 ἐν δαῖ βρομωχ[
 25 ἐν δὲ χειρὶ δεξ[ιᾶν
 ῥόπαλον μέγα [
 φη[ρ]ὸς ἀγρίου [κεφαλὰν ἐπ'
 οὐάτος μέσσαν [
 συνάραξέ τε π[
 30 ὀμμάτων τε σ[
 ὀφρύων τε· πε[
 πόδεσσι αθα[
 νυπ[. .]ξιν· επε[
 . . .]ανδροσ[
 35] . ο[

don?) . . . (from?) there . . . as he¹ carried the rosy-
 armed woman, inexperienced in (guile?), (raised
 high) in his arms . . . across the river . . . his horses
 . . . holding². . . . But when (he approached the bank)
 the Centaur, (filled with) Aphrodite's (madness),
 rushed (at the young woman); and she cried out and
 begged her dear husband to hurry . . . his wife's . . .
 his blazing eye . . . death and . . . , the prodigious
 (hero?); . . . not . . . in battle . . . (din?) . . . , and
 (brandishing) his great club³ in his right hand he
 (struck) the middle of the savage beast's (head over)
 the ear and smashed . . . (from) his eyes and brows;
 . . . with his feet . . . of the man(-) . . .⁴

¹ The centaur Nessus, to whom Heracles entrusted his wife
 Deianeira when crossing the river Lycormas (Euenus); see 16. 23 ff.
 with n. 2 on p. 215. ² Perhaps '(Heracles) went across the
 river in his horse-drawn chariot, holding their child in his arm'
 (Snell): cf. Philostratus, *Imag.* 16. ³ Since H. does not use
 bow and arrow in this version, there will have been no mention of
 the love-charm given by Nessus to Deianeira. ⁴ The letter Ξ
 opposite v. 23 marks v. 1400 of the book.

8s. ἐνθ' ἐπ[έτραπε Νέσσω | πορθόμεοντ[ε δόλων Snell, Maehler
 10 Diehl 11-13 Snell 14 Diehl 15-18 Snell 19 Roberts
 21 [δινάσας Maehler 22 δ[εω- Maehler 25 ed. pr. (Bowra);
 vel δεξιτερᾶι 26 [τινάσσω Snell 27 Roberts 28 [ξπλαξε
 Snell 29 π[αμβίαι κρᾶνιον e.g. Snell

fr. 65 (a)(b) P.Oxy. 2365 (c) P.S.I. ined. inv. 2011

(a)

δόξα]ν τέ μοι ἀθάνατον
καὶ κ]ύδος ἀπάσασατ[ε

...] .. γε λειμῶ[

]ἱεῖαν χρυσάνω[ν

5] τωτ' ἀπενθήτα . [

...]ντ' Ἄρτεμιν τ[

...]ε σύν τ' ἄλβωι κ[

σύν] τ' ἐπιζήλωι τ[ύχαι

...] υ Δἄλον ποτ[

10] ὑπ' ἀνθρώπο[

ἀγναὶ ἀν]αξίχοροι

Μοῦσαι Δ]ιδς ἀργικε[ραίνου

παρθέν]οι χρυσάμ[πυκες,

δεῦθ' Ἐλι]κῶνα λιπ[οῦσαι

(b) 1 ἀ]γακλέϊ[4]σελασεν . [6]ἐπίμοιρ[ο

9 ἄ]γαλμα 10]ων κἀλων 11] . σε βίου

12 τέ]θαλεν βιά[13 ἀκερ]σεκόμα

(c) 1]ν φραδαῖς

(a) 1 init. Barrett fin. Snell 2 καὶ? Snell cet. ed. pr. (Lobel)
4, 8 ed. pr. 11 ἀγναὶ Barrett ἀν]αξ. ed. pr. 12 Μοῦσαι

Barrett cet. ed. pr. 13 παρθέν]οι Barrett fin. ed. pr. 14 δεῦθ'
Barrett Ἐλι]κῶνα ed. pr. fin. Snell (b) 1, 12 ed. pr. 13
Snell

fr. 65 Oxyrhynchus papyrus (3rd c. A.D.)¹

... grant me undying (fame and) glory ...
(meadow?) ... of the golden reins² ... carefree ...
Artemis ... with prosperity and with enviable fortune ...
Delos ... (at the hands of men?)

(Holy),³ dance-ruling (Muses) with golden headbands, (daughters) of thunder-flashing Zeus, (come hither), leaving Helicon ... far-famed ... (radiance?) ... partaking ... adornment ... beautiful ... life ... flourishes ... (with uncut) locks⁴ ... counsels ...

¹ Hesitantly ascribed to B. by the first editor, Lobel.

² Apollo?

³ Beginning of a new poem.

⁴ Addressed to Apollo?

fr. 66 P.Oxy. 2395 fr. 1 = P.M.G. 924 (fr. adesp.)

θ]υμῶι [
]αἰ βίαι χ[

]δυσφορέω[
] [] δ' ὄ . [

5 ο]ὐδ' ἐσῆλ[υθε]ν [
 εἰπε δὲ τοῦτο [
 ἀ]χομα[ι] θυμὸν ζ . . [
 α]ὐτόματον τ[
 ἐραννᾶν ἐπὶ δ[αῖτα
 10 ὀρκοίτας Κένταυρος
 αἰτεῖ δέ με παῖδα τα[
 ἐθέλων ἄγεσθαι
 πρὸς Μαλέαν· ἐμοὶ δ' [

ἀέκοντι δ[ε] πικροτε[ρ]
 15 ασεπιτ λά[] αι μέγ' ἀά[
 ἀλλά σ' ἐγ[ὼ . . .] ὄντ' . [
 ὡς ὄφελ[] . ἀμυμ[

1 ed. pr. (Lobel) 5 init. Page: α]ἰ δ' ἐσῆλ[υθε] vel ἐσῆλ[υθε]ν Snell]υδ' s' Ἡλ[είων] tent. Barrett (cf. fr. 44) ο]ὐδέ σ' vel κ]όδος Maehler 6 init., 7-10 ed. pr. 6ss. τοῦτο π[αῖρα] βαρῆα στενάχων· | ἀ]χομαι θυμὸν ζαμ[ενεὶ] περὶ λόπαι· | α]ὐτόματόν τ[οι Θεοσαλίαν] ἐραννᾶν | ἐπὶ δ[αῖτα] μολῶν] ὀρκοίτας | Κένταυρος ἀτάσθαλα βάζει tent. Page 11 παῖδ pap. τα[μίσφορον] Barrett 11ss. τα[ν] ἐνάταν ἐ. δ. | π. Μ.· ἐμοὶ δ' [ἀποθῆμα μῆδετα] (vel γίνετα)· | ἀέκοντι δὲ πικρότε[ρον] καταπειλεῖ | Page 15 μέγ' ἀά[σθη] Page

fr. 66 Oxyrhynchus papyrus (early 3rd c. A.D.)¹ = P.M.G. 924

... at heart ... again with violence ... vexed ... nor did (he?)² approach ...; and he³ said this: 'I am grieved at heart ...: uninvited (he came) to the lovely feast, the Centaur⁴ whose bed is in the mountains ... and he asks me for my (slender-ankled?) daughter, wishing to take her as his bride to Malea; but to me (this is repellent), and since I am unwilling (he threatens me) more harshly (saying?) ... "(You) acted very foolishly; but I ... you ... Would that ... blameless ..."'

¹ Ascribed to B. by Page, Lloyd-Jones, C.R. 73 (1959) 22; see fr. 44.
² Heracles? ³ Dexamenus. ⁴ Eurytion.

EPIGRAMMATA

I *F.G.E.* *Anth. Pal.* 6. 53, Plan. (Βακχυλίδου)

Εὐδημος τὸν νηὸν ἐπ' ἀγροῦ τόνδ' ἀνέθηκεν
τῷ πάντων ἀνέμων πισοτάτῳ Ζεφύρῳ·
εὐξαμένῳ γάρ οἱ ἦλθε βοαθῆος, ὄφρα τάχιστα
λικμήσῃ πεπόνων καρπὸν ἀπ' ἀσταχύων.

cf. *Sud.* Π 1632 (1 τόνδ' – 2), Π 1013 (3 ὄφρα – 4)

2 πισοτάτῳ Unger, Schneidewin 3 βοηθῆος Plan.

II *F.G.E.* *Anth. Pal.* 6. 313 (Βακχυλίδου)

κούρα Πάλλαντος πολυώνυμε, πότνια Νίκα,
πρόφρων ἸΚραναίων† ἡμερόεντα χορόν
αἰὲν ἐποπτεύοις, πολέας δ' ἐν ἀθύρμασι Μουσῶν
Κηίῳ ἀμφιτίθει Βακχυλίδῃ στεφάνους.

2 Καραβίων Bergk Κραναίων Meineke

EPIGRAMS¹

I *F.G.E.* *Palatine Anthology*

Eudemus dedicated this temple on his land to Zephyrus, richest (?) of all winds; for in answer to his prayer he came to help him, so that he might winnow most speedily the grain from the ripe ears.

¹ Both epigrams are likely to be of Hellenistic date. See test. 13.

II *F.G.E.* *Palatine Anthology*

Far-famed daughter of Pallas,¹ lady Victory, may you always look with favour on the lovely chorus of (the Carthaeans?² the sons of Cranaus?³) and in the pastimes of the Muses⁴ crown Bacchylides of Ceos with many garlands.

¹ An obscure figure, son of Crius and Eurybia; see West on Hesiod, *Theog.* 376, 383 ff. ² Carthaea was a town in Ceos. ³ I.e. the Athenians.

⁴ I.e. musical contests.

LAMPROCLES

TESTIMONIA VITAE ATQUE ARTIS

1 Schol. Plat. *Alcib.* 118c (p. 95 Greene)

Πυθοκλείδης μουσικὸς ἦν, τῆς σεμνῆς μουσικῆς διδάσκαλος, καὶ Πυθαγόρειος, οὗ μαθητῆς Ἀγαθοκλῆς, οὗ Λαμπροκλῆς, οὗ Δάμων.

2 [Plut.] *Mus.* 16. 1136de (p. 118 Lasserre, vi 3. 13s Ziegler)

ἐν δὲ τοῖς ἱστορικοῖς οἱ ἁρμονικοὶ (Einarson–De Lacy: τοῖς ἁρμονικοῖς codd.) Πυθοκλείδην φασὶ τὸν ἀλλήτην εὐρετὴν αὐτῆς (sc. τῆς Μιξολυδίου ἁρμονίας) γεγενῆσθαι, αὐτῆς (Westphal: λύσις codd., Λύσις Bernardakis) δὲ Λαμπροκλέα τὸν Ἀθηναῖον, συνιδόντα ὅτι οὐκ ἐνταῦθα ἔχει τὴν διάζευξιν ὅπου σχεδὸν ἅπαντες ᾤοντο, ἀλλ' ἐπὶ τὸ δξύ, τοιοῦτον αὐτῆς ἀπεργάσασθαι τὸ σχῆμα οἷον τὸ ἀπὸ παραμέσης ἐπὶ ὑπάτην ὑπατῶν.

LAMPROCLES

LIFE AND WORK¹

1 Scholiast on Plato, *Alcibiades* I ('Pericles consorted with wise men, e.g. Pythocleides and Anaxagoras')

Pythocleides was a musician, a teacher of the dignified style of music and a Pythagorean; his pupil was Agathocles, whose pupil was Lamprocles,² whose pupil was Damon.

¹ See also P.Oxy. 1611 (at 735 below), Athen. 11. 491c (= 736).

² L. will have worked in the early 5th c. In Athen. 1. 20e, where the young Sophocles is said to have been taught dancing and music by Lamprus, Lamprus may be an error for Lamprocles; see Lamprus test. 2.

2 'Plutarch', *On Music*

In their historical accounts the writers on harmonics say that Pythocleides the aulete was the inventor of the Mixolydian *harmonia*, and that later Lamprocles the Athenian, realising that its disjunction is not where almost everyone had thought but at the top of its range, shaped it so as to run from *paramesē* (b) to *hypatē hypatōn* (B).¹

¹ I.e., he saw that it had two conjunct tetrachords, BCDE/EFGa, with a disjunct tone, ab, 'at the top'. The text of 'Plutarch' is uncertain at more than one point.

LAMPROCLES

FRAGMENTA

735 = Stesichorus 274 P.Oxy. 1611 fr. 5 + 43

ταις Φ[ρό]ν[ι]χος] . . . ἀφ[η]γο[ύ]μεν[ος] . . . ‘Πα[λ]λά[δα] περ[σέ]πολιν κλη[ί]ζ[ω] π[ο]λεμαδόκο[ν] ἀγνάν παιδα Διός[] μεγάλου δ[αμάσι]π[ου]’ οὕτω παρα[ποιεῖ ?]· διαποροῦσι γὰρ ο[ἱ]κ[τ] ὀλίγοι π[ε]ρὶ τ[ού]των καθ[ά]περ Χαμαιλέων (fr. 29c Wehrli) πότερόν ποτε Στη[σι]χόρου ἐστὶν ἢ Λαμπροκλέ[ου]ς, κ[αί]π[ερ] τοῦ Φρυν[ί]χου Λαμ[π]ροκλεῖ μα[θη]τ[η]· > Μίδωνος ?> προσνέμον[τος]· καὶ Ἀριστοφάνης [δὲ ? παρα]ποιεῖ λέγων· ‘[Παλλάδα] π[ε]ρ[σέ]πολιν’.

Schol. RV Ar. *Nub.* 967 (I 3. 1. 186 Holwerda)

Παλλάδα περσέπολιν δεινάν· ἀρχὴ ἄσματος Στησιχόρου (van Leeuwen: Φρυνίχου cod. R), ὡς Ἐρατοσθένης φησίν. Φρυνίχος δὲ αὐτοῦ τούτου τοῦ ἄσματος μνημονεύει ὡς Λαμπροκλέους ὄντος·

Παλλάδα περσέπολιν κληίζω πολεμαδόκου ἀγνάν παιδα Διός μεγάλου <δαμάσιππου>

cf. schol. E (p. 186 Holwerda), ubi Π. π. δ. θεὸν ἐγρεκῦδοιμον

LAMPROCLES

FRAGMENTS

735 = Stesichorus 274 Oxyrhynchus papyrus (early 3rd c. A.D.) containing literary criticism

. . . Phrynichus . . . telling . . . ‘Pallas, sacker of cities, I summon, the warlike, the pure, child of great Zeus, horse-tamer’: he¹ takes the words over in this form. For many scholars, Chamaeleon² among them, are vexed over these lines: were they by Stesichorus or by Lamprocles? Yet Phrynichus attributes them to Lamprocles, pupil³ of Midon. Aristophanes also takes them over, saying ‘Pallas, sacker of cities, the grim’.

¹ Phrynichus, presumably the 5th c. comic poet. ² Peripatetic grammarian, c. 350–after 281 B.C. ³ ‘Son of Midon’ or ‘son or pupil of Midon’ in the scholia on Ar. *Clouds* 967 (p. 185 f. Holwerda).

Scholiast (RV) on Aristophanes, *Clouds* 967

‘Pallas, sacker of cities, the grim’¹: the beginning of a song of Stesichorus,² as Eratosthenes³ says. Phrynichus mentions this same song as being by Lamprocles:

Pallas, sacker of cities, I summon, the warlike, the pure, child of great Zeus.

¹ Used by Aristophanes as a sample of traditional song taught in the old-style education. ² So van Leeuwen: the mss. have ‘Phrynichus’.

³ Geographer and literary critic of Alexandria, 3rd c. B.C.

Schol. Aristid. *Or.* 46. 162 (= 3. 155 Behr) (iii 538 Dindorf)

Παλλάδα περσέπολιν . . . τὸν δὲ ποιητὴν αὐτοῦ 'Ρούφος καὶ Διονύσιος ἰστοροῦσιν ἐν τῇ Μουσικῇ Φρύνιχόν τινα, ἄλλοι δὲ φασὶ Λαμπροκλέα ἢ Στησίχορον. τὸ δὲ δεινὸν γελοῖως ἀντίκειται <παρὰ τῷ κωμικῷ add. cod. Οκον.> τὸ γὰρ ἄσμα οὕτως ἔχει: Παλλάδα περσέπολιν κλεισπολεμοδόκον ἄγνην παῖδα Διὸς μεγάλου δαμνηπῶλον ἄιστον (ἄριστον cod. Οκον.) παρθένον.

cf. Tzetz. *Chil.* 1. 686 (p. 31 Leone), schol. ad loc. (p. 553 Leone), Dion. Chrys. *Or.* 13. 19 (i 184 von Arnim), *Sud.* T 490 (iv 539 Adler)

736 Athen. 11. 491c (iii 83 Kaibel)

Λαμπροκλῆς δ' ὁ διθυραμβοποιὸς καὶ ῥητῶς αὐτὰς (sc. τὰς Πλειάδας) εἶπεν ὁμωνυμεῖν ταῖς περισσεραῖς ἐν ταῦτοις·

αἶ τε ποταναῖς
ὁμώνυμοι πελειάσιν αἰθέρι κεῖσθε.

cf. Eust. *Od.* 1713. 5 καὶ Λαμπροκλῆς· αἶ ποταναῖς ὁμώνυμοι πελειάσιν ἐν αἰθέρι κεῖνται.

1 τε om. E 2 κεῖνται E; νεῖσθε ci. Meineke

Schol. on Aelius Aristides ('Pallas, sacker of cities')

. . . the composer of this song, according to Rufus¹ and Dionysius² in their *Music*, was a certain Phrynichus, but according to others it was Lamprocles or Stesichorus.³ The word 'grim' is a comic substitution in Aristophanes, for the song runs 'Pallas, sacker of cities, I summon . . .'

¹ Scholar of Greek literature, date unknown (*R.E.* Rufus 17).

² D. of Halicarnassus, Greek literary critic, *fl.* c. 20 B.C.

³ The testimonia are badly confused: the truth may be that there were poems by Stesichorus and by Lamprocles (a century later), both of which began 'Pallas, sacker of cities'; that Stesichorus continued with 'the grim goddess, rouser of war', the text from which Aristophanes quoted three words; and that Aristophanes' contemporary Phrynichus quoted 'Pallas, sacker of cities, I summon . . . of great Zeus', naming Lamprocles as author. See K. J. Dover on *Clouds* 987, D. L. Page at *P.M.G.* 735.

736 Athenaeus, *Scholars at Dinner*

Lamprocles, the dithyrambic poet, said expressly that the Pleiades have the same name as the pigeons in these lines:

you who are set in the sky, bearing the same name as the winged doves.

CEDEIDES

TESTIMONIA VITAE ATQUE ARTIS

1 *Ar. Nub.* 984s.

ἀρχαῖά γε καὶ Διπολιώδη καὶ τεττίγων ἀνάμεστα
καὶ Κηδείδου καὶ Βουφονίων.

2 Nauck: Κηκειδου, Κηκίδου, Κικίδου, Κυκειδου, Κειδου, Κηκιδίου, Κηδίου codd.

Schol. RV ad loc. (985a.β: p. 190 Holwerda) = *Sud.* K 1500 (Κηκίδιος) (iii 108 Adler)

Κηδείδης (Κηκειίδης, Κηκίδης codd.)· διθυράμβων ποιητῆς πάνυ ἀρχαῖος. μέμνηται δὲ αὐτοῦ Κρατῖνος ἐν Πανόπταις (fr. 168 K.-A.).

cf. Phot. s.v. Κηδίδης (i 338 Naber), Hsch. K 2476 (Κηθειδης), *Et. Mag.* 166. 4 (Κηθειδης, nomen patronymicum)

2 *I.G.* i² 770

Κλεισθένης ἐχορέγε Αὐτοκράτος Ἐρεχθίδι Αἰγῆ-
δι, Κεδειδης ἐδίδασκε.

CEDEIDES¹

LIFE AND WORK

1 Aristophanes, *Clouds* (423 B.C.) (Wrong Argument describes old-style education)

Old-fashioned stuff, like the festival of Dipolia, chock-full of cicadas and Cedeides and the Bouphonia.

Scholiast on the passage (= *Suda* s.v. Cecidius)

Cedeides: a very early² dithyrambic poet. Cratinus mentions him in his *See-alls*.

¹ There is doubt about the spelling of his name: see Dover on *Clouds* 985. ² Or 'very old-fashioned'.

2 Athenian inscription (not before c. 415 B.C.)

Cleisthenes, son of Autocrates, was choregus for the Erechtheid and Aegeid tribes.¹ Cedeides trained the chorus.

¹ His dithyrambic victory was won at the Thargelia festival: see Pickard-Cambridge, *D.T.C.*² 30, 37.

SOPHOCLES

Sud. Σ 815 (iv 402 Adler)

Σοφοκλῆς· . . . καὶ ἔγραψεν ἐλεγίαν τε καὶ παιᾶνας . . .

Philostr. Vit. Apoll. 3. 17 (i 96 Kayser)

οἱ δὲ ἦδον ἄδην ὁποῖος ὁ παιᾶν ὁ τοῦ Σοφοκλέους ὄν Ἀθήνησι τῷ Ἀσκληπιῷ ἄδουσιν.

[Lucian.] *Encom. Demosthen.* 27 (iii 274 Macleod)

οὐδὲ γὰρ τὰσκληπιῷ μείον τι γίνεται τῆς τιμῆς εἰ μὴ τῶν προσιόντων αὐτῶν ποιησάντων ὁ παιᾶν Ἴσοδήμου (Macleod: ὅπλα ἀναλυσοδήμου codd.) τοῦ Τροϊζηνίου καὶ (ἦ Harmon) Σοφοκλέους ἄδεται.

737 (a) ΠΑΙΑΝ·ΑΣΚΛΗΠΙΟΣ

Philostr. Imag. 13. 4 (ii 415 Kayser)

Ἀσκληπιὸς δὲ οἶμαι οὗτος ἐγγὺς παιᾶνά που παρεγγυῶν γράφειν καὶ

SOPHOCLES

Suda, Sophocles

. . . he wrote elegiacs and paeans . . .

Philostratus, Life of Apollonius

And they began singing a song like the paean of Sophocles which is sung to Asclepius¹ at Athens.

¹ For Sophocles' relations with Asclepius see *Plut. Mor.* 1103b, *Numa* 4, *Et. Mag.* 256.5.

'Lucian', *Encomium of Demosthenes*

Nor does any less honour accrue to Asclepius if the worshippers themselves compose nothing and the paean of Isodemus of Troezen or that of Sophocles is sung.

737 (a) PAEAN FOR ASCLEPIUS

Philostratus the Younger, Pictures (on a painting of Sophocles)

This is Asclepius nearby, I think, no doubt exhorting you to write a paean and not disdaining to be called

GREEK LYRIC

κλυτομήτης

ὄκ ἀπαξιῶν παρὰ σοῦ (sc. τοῦ Σοφοκλέους) ἀκούσαι . . .

κλυτομήτης ci. Bergk (cf. *P.M.G.* 934)

(b) *I.G.* ii² 4510 + James H. Oliver, *Hesperia* 5 (1936) 109ss.

ΣΟΦΟΚΛΕΟΥΣ [ΠΑΙ]ΑΝ

(i)

(ὦ) Φλεγία] κούρα περιώνυμε, μάτερ ἀλεξιπό[ο]ιο[ιο]
θεοῦ

ὄν ἔφυσ]ας ἀκειρεκόμα<i>, σέ[θ]εν ἄρξομαι [ἕ]μνον
ἐγεραϊβόαν

(.)]νεσι[ν] εὐεπί[η] . [. . .] . [.]αν[. . .]-
οβοα

5

]συρίγμασι μινύ[μεν]ον
]σι Κεκροπιδῶν [ἔπ]ιτάρροθον
] , μόλοις τὸν [χρυσο]κόμο[ν
]ν αὐτον[]

10

᾿Ολύ]μπιον

desunt vv. vi

17

]τερα

(ii) 4 λυρ[

1 init. Buecheler, fin. Oliver 2 init. Page, cett. Oliver 3 Ditten-
berger fort. αὐλ]οβῶα Page 4 Oliver 5 Wilhelm 6, 10 Oliver

SOPHOCLES

skill-famed

by you.¹

¹ James H. Oliver, *Hesperia* 5 (1936) 121 f. argues convincingly that Phil.'s ascription of the epithet to Sophocles is mistaken, and that it belongs rather to the famous 'Erythraean' paean (*P.M.G.* 934), which begins 'Sing of skill-famed Paean'.

(b) Inscription from the Asclepium at Athens¹ (200–250 A.D.)

PAEAN OF SOPHOCLES

Wide-famed daughter of Phlegyas, mother of the god who wards off pain, (whom you bore to) the Unshorn,² yours is the shout-raising hymn which I shall begin . . . (euphony?) . . . -shouting . . . mingled with pipings . . . helper of the Cecropidae³ . . . may you come . . . the Golden-haired⁴ . . . him(self) . . . Olympian . . .

¹ Photographs in Oliver, *loc. cit.* pp. 110, 112. The paean was performed in Athens c. 174/5 A.D. It is addressed to Coronis, mother of Asclepius.

² Apollo.

³ Cecrops was a mythical king of Athens.

⁴ Apollo. Another piece of the stone (ii), which preserves a few letters of line-beginnings, has 'lyre', perhaps 'lyre-singer' of Apollo.

ELEGI

fr. eleg. 1 Heph. *Ench.* 1. 5 (p. 3s. Consbruch)

ἐν δὲ τοῖς ἔπεισι σπανιώτερον, οὕτως ὥστε τὸ τοῦ Ἀρχελαίου ὄνομα Σοφοκλῆς ἐν ταῖς ἐλεγείαις οὐκ ἔφετο ἔγχεσθαι οὔτε εἰς ἔπος οὔτε εἰς ἐλεγείον. φησὶ γοῦν·

Ἀρχέλειος· ἦν γὰρ σύμμετρον ὧδε λέγειν.

cf. Eust. in *Il.* p. 264. 20 (i 402 van der Valk)

fr. eleg. 2 Harp. (i 60s. Dindorf)

ἄρχῃ ἄνδρα δεικνύσι· Δημοσθένης προομιλοῖς δημογορικοῖς (48. 2). Σοφοκλῆς μὲν οὖν ἐν ταῖς ἐλεγείαις Σόλωνός φησιν αὐτὸ εἶναι ἀπόφθεγμα, Θεόφραστος δὲ ἐν τῷ <περὶ> παροιμιῶν καὶ Ἀριστοτέλης (*Eth. Nic.* 5. 1. 1130a) Βίαντος.

Σοφοκλῆς <Ἀντιγόνη...> Leutsch, *Corp. Paroem. Gr.* i 212

fr. eleg. 3 Erotian. *Lex Hippocr.* X 2 (p. 93 Nachmanson)

χάριτες· αἱ χαραί, ὡς καὶ Σοφοκλῆς ἐν ἐλεγείᾳ μέμνηται.

ELEGIACS

fr. eleg. 1 Hephæstion, *Handbook on Metres*

Internal correction is less common in dactylic hexameters; indeed Sophocles in his elegiacs thought that the name Archelaus fitted neither hexameter nor pentameter¹; at any rate he says

Archeleōs—for this form fitted the metre.

¹ I.e. he would not allow the α to count as short before the -ος.

fr. eleg. 2 Harpocraton, *Lexicon of the Ten Attic Orators*

'Office shows the man': quoted by Demosthenes in his *Exordia to Public Speeches*. Sophocles in his elegiacs¹ makes it a saying of Solon, but Theophrastus *On Proverbs* and Aristotle make it a saying of Bias.

¹ With Leutsch's emendation, 'Sophocles in his *Antigone* refers to it; X in his elegiacs...'; see *Antig.* 175 ff.

fr. eleg. 3 Erotianus, *Glossary to Hippocrates*

χάριτες ('graces') can be used to mean

joys;

so Sophocles in a poem in elegiacs.

fr. eleg. 4 = i F.G.E. Athen. 13. 604d-f (iii 333s. Kaibel)

Ἱερώνυμος δὲ ὁ Ῥόδιος ἐν τοῖς ἱστορικοῖς ὑπομνήμασιν (fr. 35 Wehrli) φησὶν ὅτι Σοφοκλῆς εὐπρεπῆ παῖδα ἐξω τείχους ἀπήγαγε χρῆσάμενος αὐτῷ. ὁ μὲν οὖν παῖς τὸ ἴδιον ἱμάτιον ἐπὶ τῇ πύᾳ ὑπέστρωσεν, τῆν δὲ τοῦ Σοφοκλέους χλανίδα περιεβάλλοντο. μετ' οὖν τὴν ὀμίλιαν ὁ παῖς ἀρπάσας τὸ τοῦ Σοφοκλέους χλανιδιον ἄχετο, καταλιπὼν τῷ Σοφοκλεῖ τὸ παιδικὸν ἱμάτιον. οἶα δὲ εἶκος διαλαληθέντος τοῦ συμβεβηκότος, Εὐριπίδης πυθόμενος καὶ ἐπιτωθάζων τὸ γεγονός καὶ αὐτὸς ποτε ἔφη τούτῳ κεχρησθαι τῷ παιδί, ἀλλὰ μηδὲν προσεθῆναι (West: προσθεῖναι cod.), τὸν δὲ Σοφοκλέα διὰ τὴν ἀκολασίαν καταφρονήθη. καὶ ὁ Σοφοκλῆς ἀκούσας ἐποίησεν εἰς αὐτὸν τὸ τοιοῦτον ἐπίγραμμα, χρῆσάμενος τῷ περὶ τοῦ ἡλίου καὶ Βορέου λόγῳ, καὶ τι πρὸς μοιχείαν αὐτοῦ παραιντιτόμενος·

ἥλιος ἦν, οὐ παῖς, Εὐριπίδη, ὅς με χλαιῖνων
γυμνὸν ἐποίησεν· σοὶ δὲ φιλοῦντι ἴεταίραν†
Βορραῖς ὠμίλισε. σὺ δ' οὐ σοφός, ὅς τὸν Ἔρωτα,
ἄλλοτρίαν σπείρων, λωποδύτην ἀπάγεις.

2 τάων West

fr. eleg. 5 = ii F.G.E. Plut. *an seni sit gerenda resp.* 3. 785b (V. i. 26 Hubert)

τούτῳ δὲ ὁμολογουμένως Σοφοκλέους ἐστὶ τὸ ἐπιγραμματίον·

ᾧδὴν Ἡροδότῳ τεύξεν Σοφοκλῆς ἐτέων ᾧν
πέντ' ἐπὶ πεντήκοντα

2 vel πεντήκονθ' in pentametro

fr. eleg. 4 = i F.G.E. Athenaeus, *Scholars at Dinner*

Hieronimus of Rhodes¹ says in his *Historical Notes* that Sophocles took a good-looking boy outside the city wall to have intercourse with him: the boy spread his own cloak on the grass, and they wrapped themselves in Sophocles' cape. When they had finished, the boy grabbed Sophocles' cape and went off with it, leaving him his boy's cloak. As was to be expected, people gossiped about the incident, and when Euripides heard of it he joked about it, saying that he had once had intercourse with this boy but that nothing had been taken off, whereas Sophocles had been treated with contempt because of his licentious behaviour. When Sophocles heard this, he addressed the following epigram to him, using the fable of Helius and Boreas² and making riddling reference to his adultery:

It was the sun, Euripides, and no boy that made me hot and stripped me, but when *you* made love, it was Boreas who kept you company; and you are unwise to bring Love to court as a clothes-stealer while you sow another man's field.

¹ Philosopher and literary historian, 3rd c. B.C.

² The sun and the north wind competed to see who could more quickly make a man remove his cloak.

fr. eleg. 5 = ii F.G.E. Plutarch, *Should an old man govern?*

And this little epigram is universally accepted as the work of Sophocles:

Sophocles fashioned a song for Herodotus¹ when he was five and fifty years of age.

¹ The historian?

DIAGORAS

TESTIMONIA VITAE ATQUE ARTIS

1 *Sud.* Δ 523 (ii 53 Adler)

Διαγόρας, Τηλεκλειδίου ἢ Τηλεκλύτου, Μήλιος, φιλόσοφος καὶ ᾄσμάτων ποιητής· ὃν εὐφυῶς θαεσάμενος Δημόκριτος ὁ Ἀβδηρίτης ἀνήγαγον αὐτὸν δοῦλον ὄντα μυρίων δραχμῶν καὶ μαθητὴν ἐποίησατο. ὁ δὲ καὶ τῇ λυρικῇ ἐπέθετο, τοῖς χρόνοις ὧν μετὰ Πίνδαρον καὶ Βακχυλίδην, Μελανιππίδου δὲ πρεσβύτερος· ἤκμαζε τοῖνυν οἱ Ὀλυμπιάδι. καὶ ἐπεκλήθη Ἄθεος διότι τοῦτο ἐδόξαζεν, ἀφ' οὗ τις ὁμοτέχνος αἰτιαθεὶς ὑπ' αὐτοῦ ὡς δὴ παιᾶνα ἀφελόμενος, ὃν αὐτὸς ἐπεποιήκει, ἐξωμόσατο μὴ κεκλοφέναι τοῦτον, μικρὸν δὲ ὕστερον ἐπιδειξάμενος αὐτὸν εὐήμερησεν. ἐντεῦθεν οὖν ὁ Διαγόρας λυπηθεὶς ἔγραψε τοὺς καλουμένους Ἀποπυργίζοντας λόγους, ἀναχώρησιν αὐτοῦ καὶ ἐκπτώσιν ἔχοντας τῆς περὶ τὸ θεῖον δόξης. κατοικήσας δὲ Κόρινθον ὁ Διαγόρας αὐτῷ τὸν βίον κατέστρεψεν.

cf. [Hesych. Mil.] *De viris illustr.* 17

DIAGORAS

BIOGRAPHY¹

1 *Suda* (1st notice)

Diagoras, son of Telecleides or Teleclytus, from Melos, philosopher and composer of songs; he was a slave, and Democritus² of Abdera, noticing that he was talented, bought him for 10,000 drachmae and made him his pupil. He devoted himself to lyric poetry also, coming after Pindar and Bacchylides³ but before Melanippides. He flourished in the 78th Olympiad (468/464 B.C.).⁴ He was called 'the atheist', since this was his belief from the day when a fellow-poet, accused by him of stealing a paean which he had composed, denied the theft, but soon after produced the paean successfully as his own work. Diagoras, pained, wrote the so-called *Tower-wrecking Discourses*,⁵ which told of his apostasy and defection from his belief in God. He settled in Corinth and ended his days there.⁶

¹ For the many testt. which have no relevance to D.'s dates or poetry see Winiarczyk's edition.

² The tale is told to link 'the atheist' with the physicist (c. 460–c. 356 B.C.).

³ Cf. test. 2(b).

Schol. Ar. *Frogs* (see test. 6) makes him a contemporary of Simonides and Pindar.

⁴ Cf. test. 2(b) with n. 2.

⁵ Translation of title uncertain; seemingly a prose work, perhaps known also as *Phrygian Discourses* (Tatian, *Against the Greeks* 27); authenticity doubtful.

⁶ The last sentence may show confusion with Diagoras of Eretria.

2 Euseb. *Chron.*

(a) Ol. 74.3 (p. 109 Helm, ii 103 Schöne)

Diagoras agnoscitur et sectatores eius physici philosophi.

(b) Ol. 78.1 (p. 110 Helm, ii 103 Schöne)

Bacchylides et Diagoras atheus plurimo sermone celebrantur.

3 Diod. Sic. 13. 6. 7 (iii 13 Vogel)

τούτων δὲ πραττομένων Διαγόρας ὁ κληθεὶς ἄθεος, διαβολῆς τυχὼν ἐπ' ἀσεβείᾳ καὶ φοβηθεὶς τὸν δῆμον, ἔφυγεν ἐκ τῆς Ἀττικῆς. οἱ δ' Ἀθηναῖοι τῷ ἀνελόντι Διαγόραν ἀργυρίου τάλαντον ἐπεκέρυξαν.

CHRONOLOGY¹

2 Eusebius, *Chronicle*

(a) Olympiad 74.3 (482/481 B.C.): Diagoras is well-known together with his followers, the physicist philosophers.

(b) Olympiad 78.1 (468/467 B.C.): Bacchylides and Diagoras the atheist are much spoken of.²

¹ See also test. 1. ² Both dates may originally have been transmitted as the year of his birth. The first may synchronise him with Protagoras, the second may mark him as a successor of Simonides, who died in 468.

3 Diodorus Siculus, *World History* (on the year 415/414 B.C.)¹

While this was going on, Diagoras, known as 'the atheist', was accused of impiety and in fear of the people fled from Attica. The Athenians proclaimed the reward of a talent of silver for his killer.

¹ The 11th c. Arab writer Mubaššir, drawing on the *Philosophic History* of Porphyry of Tyre, similarly puts the decree in the archonship of Charias (415/414 B.C.) (Eng. tr. in *F.Gr.H.* IIIb, Suppl. i 198).

4 Ar. Nub. 826–831

ΣΤΡ. ὄρᾱς οὖν ὡς ἀγαθὸν τὸ μανθάνειν;
οὐκ ἔστιν, ὦ Φειδιππίδη, Ζεὺς.
ΦΕΙΔ. ἀλλὰ τίς;
ΣΤΡ. Δῖνος βασιλεύει τὸν Δί' ἐξεληλακῶς.
ΦΕΙΔ. αἰβοί, τί ληρεῖς;
ΣΤΡ. ἴσθι τοῦθ' οὕτως ἔχον.
ΦΕΙΔ. τίς φησι ταῦτα;
ΣΤΡ. Σωκράτης ὁ Μήλιος
καὶ Χαιρεφῶν, ὃς οἶδε τὰ ψυλλῶν ἴχνη.

Schol. ad loc. (p. 167 Holwerda)

830a Σωκράτης ὁ Μήλιος· παρ' ἱστορίαν. Ἀθηναῖος γὰρ ὁ Σωκράτης· ἀλλ' ἐπειδὴ Διαγόρας Μήλιος ᾧν διεβάλλετο ὡς θεομάχος, καὶ τὸν Σωκράτην δὲ ὡς ἄθεον διαβάλλει, διὰ τοῦτο αὐτὸν Μήλιον ἔφη.

830c.a Διαγόρας (Hermann: Ἀρισταγόρας cod.) ἐγένετο Μήλιος διθυραμβοποιός, ὃς τὰ ἐν Ἐλευσίνι μυστήρια ἐξορχησάμενος καὶ ἐξείπων ἀσεβέστατος ἐκρίθη. ἀπ' ἐκείνου οὖν τοὺς Μηλίους ἐπὶ ἀσεβεῖα κωμωδοῦσιν.

ARISTOPHANES AND THE SCHOLIA

4 Aristophanes, *Clouds* (423 B.C., revised version c. 418–416)

Strepsiades: So you see what a blessing learning is?

There is no Zeus, Pheidippides.

Pheidippides: Then who *is* there?

Str.: Vortex is king, having expelled Zeus.

Ph.: Ugh! What *is* this nonsense?

Str.: I assure you it's the truth.

Ph.: Who says all that?

Str. Socrates the Melian and Chaerephon, who knows about fleas' footprints.

Scholiast on the passage

(1) 'Socrates the Melian': not so in fact, for Socrates was Athenian; but Diagoras, who was a Melian, was accused of hostility towards the gods, and Aristophanes is accusing Socrates of atheism: that is why he called him a Melian.

(2) Diagoras¹ was a dithyrambic poet from Melos, who divulged the Eleusinian Mysteries in dance and word and was judged to be a most impious man. That is why they make fun of the Melians for impiety.

¹ The mss. have 'Aristagoras', presumably in error.

5 *Ar. Av.* 1072–1078

τῆδε μέντοι θῆμέρα μάλιστ' ἐπαναγορεύεται·
 ἦν ἀποκτείνῃ τις ὑμῶν Διαγόραν τὸν Μήλιον,
 λαμβάνειν τάλαντον, ἦν τε τῶν τυράννων τίς τινα
 τῶν τεθυηκότων ἀποκτείνῃ, τάλαντον λαμβάνειν·
 βουλόμεσθ' οὖν νῦν ἀνειπεῖν ταῦτα χῆμεις ἐνθάδε·
 ἦν ἀποκτείνῃ τις ὑμῶν Φιλοκράτην τὸν Στρούθιον,
 λήψεται τάλαντον· ἦν δὲ ζῶντ' ἀπαγάγῃ, τέτταρα
 . . .

Schol. ad loc. (p. 199s. White)

(b) ἄλλως· ταῦτα ἐκ τοῦ ψηφίσματος εἴληφεν. οὕτως γὰρ ἐκήρυξαν, τῷ μὲν ἀποκτείναντι αὐτὸν τάλαντον λαμβάνειν, τῷ δὲ ἄγοντι δύο. ἐκηρύχθη δὲ τοῦτο διὰ τὸ ἀσεβὲς αὐτοῦ, ἐπεὶ τὰ μυστήρια πᾶσι διηγεῖτο κοινοποιῶν αὐτὰ καὶ μικρὰ ποιῶν καὶ τοὺς βουλομένους μυεῖσθαι ἀποτρέπων, καθάπερ Κράτερος (*F.Gr.H.* 342 F16) ἱστορεῖ. ἐκκεκήρυκται δὲ μάλιστα ὑπὸ τῆν ἄλωση τῆς Μήλου, οὐδὲν γὰρ κωλύει πρότερον. Μελάνθιος δὲ ἐν τῷ Περὶ μυστηρίων (*F.Gr.H.* 326 F3) προφέρεται τῆς χαλκῆς στήλης ἀντίγραφον, ἐν ᾗ ἐξεκήρυξαν καὶ αὐτὸν καὶ τοὺς <μη> ἐκδιδόντας Πελλανεῖς, ἐν ᾗ γέγραπται καὶ ταῦτα· 'ἐὰν δέ τις ἀποκτείνῃ Διαγόραν τὸν Μήλιον, λαμβάνειν ἀργυρίου τάλαντον· ἐὰν δέ τις ζῶντα ἀγάγῃ, λαμβάνειν δύο.'

5 Aristophanes, *Birds* (414 B.C.)

Chorus-leader of the birds: Now on this day in particular proclamation is made that if any of you kills Diagoras the Melian, he will receive a talent; and if anyone kills one of the dead tyrants, he will receive a talent. So we too wish to make the same proclamation here: if any of you kills Philocrates¹ the Sparrovian, he will receive a talent, and if he brings him here alive, four talents.

¹ A bird-catcher.

Scholiast (b) on the passage

Aristophanes has taken this from the decree; for their proclamation was as follows: the man who kills him will receive a talent, the man who brings him two. This proclamation was made on account of his impiety, since he described the Mysteries to everyone, divulging and belittling them and dissuading people who wished to be initiated, as Craterus¹ tells. The proclamation was made roughly about the time of the capture of Melos (i.e. winter 416/415): 'roughly', since there is nothing to exclude an earlier date. Melanthius² in his work *On Mysteries* provides a text of the bronze column on which they outlawed both him and the citizens of Pellene³ who refused to expatriate him: on it was inscribed, 'Whoever kills Diagoras the Melian will receive a talent of silver; whoever brings him alive, two talents.'

¹ 3rd c. B.C. author of *Collection of (Athenian) Decrees*.

350–270 B.C.

² C. ³ City of E. Achaea, where D. took refuge; cf. *Birds* 1421.

6 *Ar. Ran.* 316–320

XOP. Ἦ Ιακχ', ὦ Ἦ Ιακχε.

Ἦ Ιακχ', ὦ Ἦ Ιακχε.

ΞΑΝ. τοῦτ' ἐστ' ἐκεῖν', ὦ δέσποθ'· οἱ μεμνημένοι
ἐνταυθά που παίζουσιν, οὓς ἔφραξε νῶν.
ἄδουσι γοῦν τὸν Ἦ Ιακχον ὄνπερ Διαγόρας.

δι' ἀγορᾶς cod. V

Schol. ad loc. (p. 284 Dübner)

Διαγόρας μελῶν ποιητῆς ἄθεος, ὃς καὶ καινὰ
δαιμόνια εἰσηγείτο, ὥσπερ Σωκράτης . . .6 Aristophanes, *Frogs* (405 B.C.)

Chorus: Iacchus, o Iacchus! Iacchus, o Iacchus!

Xanthias: That's it, master! That must be the ini-
tiates he told us about, enjoying themselves here.At any rate they are singing the Iacchus-song
that Diagoras sang.¹¹ Some edd. read 'di' agorās': 'the Iacchus-song sung as they pass
through the agora'.

Scholiast on the passage

Diagoras was a composer of songs, an atheist who
like Socrates tried to introduce new divinities . . .¹¹ The scholiast goes on to say that the critic Aristarchus took the
'singing' of D. to mean 'mockery', and says (with no regard for chro-
nology) that Aristophanes is inciting the Athenians, who thereupon
passed their decree against Diagoras and the people of Pellene;
Craterus' *Collection of the Decrees* is again cited.

DIAGORAS

FRAGMENTA

738 Philodem. *De Piet.* (p. 85s. Gomperz: v. A. Henrichs, *Cronache ercolanesi* 4 (1974) 21s.)

... ἀνθρωπ[ο]ε[ι]δεῖς γὰρ ἐκεῖνό γε <οὐ> νομίζουσιν ἀλλὰ ἀέρας καὶ πνεύματα καὶ αἰθέρας, ὡστ' ἔγωγε [κ]ᾶν τεθαρ[ρ]ηκότως εἶπαμι τούτους Διαγόρου [μ]ᾶλλον πλημμελεῖν· ὁ μὲν γὰρ ἔπαξεν, εἴπερ ἄρα καὶ τοῦθ' ὑ[γι]εῖς ἐστ[ι]ν ἀλλ' οὐκ ἐπενήνεκται, καθάπ[ερ] ἐ]ν τοῖς Μα[ν]τινέων Ἔθε[σ]ιν Ἀριστόξενός φησιν (fr. 127a Wehrli), ἐν δὲ τῇ ποιήσει τῇ μόνῃ δοκούσῃ κατ' ἀλήθειαν ὑπ' αὐτοῦ γεγράφθαι τ[ο]ῖς ἄλλοις οὐ[δ]ὲν ἀσεβὲς παρενέφ[η]νεν ἀλλ' ἐστὶν εὐφημος ὡς [π]οιητῆς εἰς τὸ δ[ι]αμύονιον, καθάπερ ἄλλα τε μαρτυρεῖ καὶ τὸ γεγρα[μ]μένον εἰς Ἀριάνθην τὸν Ἀργεῖον·

- (1) θεὸς θεὸς πρὸ παντὸς ἔργου βροτεῖο[υ]
νωμῶι φρέν' ὑπερτάταν,
<αὐτοδαῆς δ' ἀρετὰ βραχὺν οἶμον ἔρπει>,

καὶ τὸ εἰς Νικόδωρον τὸν Μαντινέα·

- (2) κατὰ δαίμονα καὶ τύχαν
τὰ πάντα βροτοῖσιν ἐκτελεῖται.

τὰ παραπλήσια δ' αὐτῶι περι[έ]χε[ι] [καὶ τ]ὸ Μαντινέω[ν] ἐγκώ-
μιον.

cf. Didym. Alexandr. *De Trinit.* III 1 (P.G. 39. 784s.) ὡς που καὶ Δια-
γόρας ὁ Μήλιος ἔφησεν· θεὸς πρὸ παντὸς ἔργου βροτείου νομαφρνεα (sic)
ὑπερτάταν· αὐτοδαῆς δεαρεταβραχυν (sic) οἶμον ἔρπειν.

(1) 3 ἔρπει Mingarelli

(2) 2 Schneidewin: ἐκτελεῖσθαι Philodem.

DIAGORAS

FRAGMENTS

738 Philodemus, *On Piety*

For they (sc. the Stoics) do not regard the gods as having human form but as airs and breaths and skies; and so I can confidently assert that their offence is greater than that of Diagoras: for Diagoras spoke in jest—if indeed this¹ is correct, not merely imputed to him as Aristoxenus has it in his *Customs of the Mantineans*; in his poetry, on the other hand, which alone seems genuinely to have been composed by him, he gave not the slightest hint of impiety, but speaks of divinity with a poet's reverence. His lines to Arianthes of Argos are particularly good evidence:

- (1) It is God, God, who wields his supreme mind before any mortal deed is done; man's excellence of itself makes little headway²;

and by his words to Nicodorus³ of Mantinea:

- (2) It is in accordance with God and fortune that all the deeds of mortals are performed.

There is similar material in his *Encomium of the Mantineans*.

¹ The business of D.'s atheism.

² The last sentence is quoted only by the Christian apologist Didymus.

³ Famous boxer and later (c. 425?) lawgiver at Mantinea; see Aelian, *V. H.* 2. 23, who says that D. collaborated with Nicodorus in drawing up the laws, having become his lover.

Sext. Emp. *Adv. mathem.* 9. 53 (p. 225 Mutschmann)

Διαγόρας δὲ ὁ Μήλιος διθυραμβοποιὸς ὡς φασὶ τὸ πρῶτον γενόμενος ὡς εἰ τις καὶ ἄλλος δεισιδαίμων, ὅς γε καὶ τῆς ποιήσεως ἑαυτοῦ κατήρξατο τὸν τρόπον τοῦτον· κατὰ δαίμονα καὶ τύχην πάντα τελεῖται· ἀδικηθεὶς δὲ ὑπὸ τινος ἐπιορκήσαντος καὶ μηδὲν ἕνεκα τούτου παθόντος μεθρημάσατο εἰς τὸ λέγειν μὴ εἶναι θεόν.

739 (dub.) Schol. Vat. in Ael. Arist. *Rhet.* (Or. 2 Behr) 258 = ii 80 Dindorf, ed. B. Keil, *Hermes* 55 (1920) 63ss.

Διαγόρας οὗτος φιλόσοφος ἦν. κληθεὶς δὲ ποτε εἰς ἐστίασιν ὑφ' ἑτέρου φιλοσόφου, ἔψοντος ἐκείνου φακῆν καὶ κατὰ τινα χρεῖαν ἕξω [ἐκείνου] χωρήσαντος, τῆς φακῆς μὴ τελέως ἐψηθῆναι δυναμένης διὰ τὸ μὴ ὑπέκκαυμα ἔχειν τὸ ὑποκείμενον πῦρ, αὐτὸς τε περιστραφεὶς ὠδε κάκεισε καὶ τὸ τοῦ Ἡρακλέους ἄγαλμα προχείρως εὐρών καὶ συντρίψας ἐνίησι τῷ πυρὶ ἐπειπὼν ἐπ' αὐτό· δώδεκα τοῖσιν (Keil: δωδεκάτοισιν cod.) ἄθλοις τρισκαυδέκατον τόνδ' ἐτέλεσεν Ἡρακλῆς διός.

numeros ita restituit Keil: πρὸς δώδεκα τοῖσιν ἄθλοις | τρισκαυδέκατον τόνδ' ἐτέλεσεν Ἡρακλῆς διός.

cf. Clem. Alex. *Protr.* 2. 24. 2–4 (p. 8 Stählin), Athenag. *Supplic. pro Christ.* 4, Epiphan. *Ancor.* 103 (i 124 Holl), *Theosoph. Tubing.* 70 (p. 184 Erbse), *Gnomolog. Vat.* 276, schol. Ar. *Nub.* 830g, Tzetz. *Chil.* 369ss., Ibn Durayd, *Kitāb al-muġtanā* (p. 74 Krenkow: v. F. Rosenthal, *Orientalia* n.s. 27 (1958) 51s.)

Sextus Empiricus, *Against the Physicists*

Diagoras of Melos, the dithyrambic poet, was at first, they say, as god-fearing as anyone; for he began his poem in this way: 'It is in accordance with God and fortune that all deeds are performed'; but when he had been wronged by someone who perjured himself and did not come to grief because of it, he changed his tune and said that God does not exist.

739 (dub.) Scholiast on Aelius Aristides

This Diagoras was a philosopher. He was once invited to a banquet by another philosopher; the host was boiling lentils and had gone outside for some purpose, and the lentils could not be properly boiled since the fire under them had no fuel; so Diagoras looked this way and that and finding the statue of Heracles nearby broke it up and threw it on the fire, saying, 'On top of his twelve labours the godlike Heracles has performed this one, his thirteenth.'¹

¹ The editor of the scholium, B. Keil, thought that this was verse; few would agree.

ION OF CHIOS

TESTIMONIA VITAE ATQUE ARTIS

1 *Sud.* I 487 (ii 653 Adler)

Ἴων, Χίος, τραγικός καὶ λυρικός καὶ φιλόσοφος, υἱὸς Ὀρθομένους, ἐπὶ κλησὼν δὲ Ξούθου. ἤρξατο δὲ τὰς τραγωδίας διδάσκειν ἐπὶ τῆς πρ᾽ Ὀλυμπιάδος. δράματα δὲ αὐτοῦ ἑβ', οἱ δὲ λ', ἄλλοι δὲ μ' φασιν. οὗτος ἔγραψε περὶ μετεώρων, καὶ συνθέτους λόγους. ὃν παύζων Ἀριστοφάνης ὁ κωμικός Ἀοῖόν φησι (*Pax* 837). οὗτος τραγωδίαν νικήσας Ἀθήνησιν ἐκάστῳ τῶν Ἀθηναίων ἔδωκε Χίου (*Casaubon: Χίου codd.*) κεράμιον.

cf. A 731 (i 69 Adler)

ION OF CHIOS

LIFE AND WORKS

1 *Suda*

Ion of Chios,¹ tragedian, lyric poet and philosopher, son of Orthomenes but nicknamed son of Xuthus.² He began to produce tragedies in the 82nd Olympiad (452/448 B.C.); some say he composed 12, others 30, others 40.³ He wrote on astronomical phenomena⁴ and invented compound adjectives for them.⁵ The comic poet Aristophanes makes fun of him by calling him Dawn.⁶ When he won the tragic prize at Athens, he presented every Athenian with a jar of Chian wine.⁷

¹ Strabo 14. 1. 35 lists him among distinguished Chioti. The Tydeus, son of Ion, who was executed by the Spartans in 412/411 for his pro-Athenian views (Thuc. 8. 38. 3) may have been his son.

² The mythical Ion was son of Xuthus. ³ He figured in the Alexandrian canon of tragedians; he won 3rd prize at Athens in 428, when Euripides was first with *Hippolytus*. The tragic fragments are in Snell, *T.G.F.* i 96 ff. 'Longinus' 33. 5 says that although his plays were impeccable and beautifully written in the smooth style, no one in his right mind would accept the whole corpus in exchange for the *Oedipus* of Sophocles.

⁴ In the *Triagmos (Triad)* or *Triagmoi: F.Gr.H.* 392 T24–26, Diels-Kranz, *Vorsokratiker* 36 (i 377 ff.). ⁵ See Ar. *Peace* 831. ⁶ See

test. 2, *P.M.G.* 745. ⁷ So Athenaeus 1. 3 f.

2 Ar. Pax 832ss.

OI. οὐκ ἦν ἄρ' οὐδ' ἅ λέγουσι, κατὰ τὸν ἀέρα
ὡς ἀστέρες γιγνόμεθ', ὅταν τις ἀποθάνῃ;

TP. μάλιστα.

OI. καὶ τίς ἐστὶν ἀστὴρ νῦν ἐκεῖ;

TP. Ἰων ὁ Χίος, ὅσπερ ἐποίησεν πάλαι
ἐνθάδε τὸν ἀοῖόν ποθ' ὡς δ' ἦλθ', εὐθέως
ἀοῖον αὐτὸν πάντες ἐκάλου ἀστέρα.

Schol. ad loc. (p. 129 Holwerda)

Ἰων ὁ Χίος· διθυράμβων ποιητῆς καὶ τραγωδίας
καὶ μελῶν. ἐποίησε δὲ ᾠδὴν ἧς ἡ ἀρχὴ 'ἀοῖον — πρό-
δρομον' (P.M.G. 745). φαίνεται δὲ τετελευτηκῶς ἐκ
τούτων. παίζων οὖν ὁ Ἀριστοφάνης ἀοῖον αὐτὸν
φῆσιν ἀστέρα κληθῆναι. περιβόητος δὲ ἐγένετο.
ἔγραψε δὲ καὶ κωμωδίας καὶ ἐπιγράμματα καὶ
παιᾶνας καὶ ὕμνους καὶ σκολιὰ καὶ ἐγκώμια καὶ
ἐλεγεία, καὶ καταλογάδην τὸν πρεσβευτικὸν λεγόμε-
νον, ὃν νόθον ἀξιούσιν εἶναι τινες καὶ οὐχὶ αὐτοῦ.
φέρεται δὲ αὐτοῦ καὶ κτίσις καὶ κοσμολογικὸς καὶ ὑπο-
μνήματα καὶ ἄλλα τινά. καὶ πάνν δόκιμος ἦν. φασὶ δὲ
αὐτὸν ὁμοῦ διθυράμβον καὶ τραγωδίαν ἀγωνισάμενον
ἐν τῇ Ἀττικῇ νικῆσαι, καὶ εὐνοίας χάριν προῖκα Χίου
οἶνον πέμψαι Ἀθηναίους. καὶ Σωκράτους δὲ τοῦ φιλο-

2 Aristophanes, *Peace* (421 B.C.)

Slave: So after all it isn't true what they say, that
when we die we turn into stars in the sky?

Trygaeus: Oh yes, it is.

Sl.: Well, who's a star up there now?

Tr.: Ion of Chios, who once down here wrote 'the
Dawn-star'; and when he arrived, they all
immediately started calling him 'Dawn-star'.

Scholiast on the passage

Ion of Chios: composer of dithyrambs, tragedy
and lyric poems. He wrote a song which begins
(P.M.G. 745 below). Aristophanes' lines show that
Ion was dead, so it is a joke when he says he
was called 'Dawn-star'. Ion became very famous;
he wrote comedies,¹ epigrams,² paeans, hymns,
drinking-songs, encomia, elegiac poems,³ and in
prose the work called *Account of the Embassy*, which
some believe to be spurious. He was also the author
of the *Foundation of Chios*, *Cosmology*,⁴ *Memoirs*⁵
and some other works. He was highly esteemed.
They say that he competed in Attica with a dithy-
ramb and a tragedy at the same time and when he
was victorious showed his goodwill by sending the
Athenians a gift of Chian wine. He features in a

¹ Perhaps his satyr-plays are meant.

² See Page, *F.G.E.*

p. 157 ff.

³ West, *I.E.G.* p. 77 ff.

⁴ The *Triagmos*: test.

1 n. 4.

⁵ Or 'Notes', probably the same as the *Visits* ('Ἐπιδη-
μίας': *F.Gr.H.* 392 F4-7).

GREEK LYRIC

σόφου ἔστιν εἰς αὐτὸν λόγος λεγόμενος Ἰων. μέμνηται αὐτοῦ καὶ Καλλίμαχος ἐν τοῖς Χωλιάμβοις, ὅτι πολλὰ ἔγραψεν (fr. 203 Pfeiffer).

cf. *Sud.* Δ 1029 (ii 91 Adler)

3 Plut. *Cim.* 9. 1 (I. i. 343 Ziegler)

συνδειπνήσαι δὲ τῷ Κίμωνι φησιν ὁ Ἰων παντάπασι μειράκιον ἦκων εἰς Ἀθήνας ἐκ Χίου παρὰ Λαομέδοντι . . .

4 Athen. 13. 603e (iii 331 Kaibel)

Ἰων γοῦν ὁ ποιητὴς ἐν ταῖς ἐπιγραφομέναις Ἐπιδημίαις γράφει οὕτως· ‘Σοφοκλεῖ τῷ ποιητῇ ἐν Χίῳ συνήνητσα, ὅτε ἔπλει εἰς Λέσβον στρατηγός . . .’

ION OF CHIOS

dialogue of the philosopher Socrates called the *Ion*.¹ Callimachus mentions him in his *Choliambics*, saying that he wrote a great amount.²

¹ This confuses him with the rhapsode Ion of Ephesus. ² Call. says he resembles Ion in his literary versatility (*πολυειδεια*) (fr. 203 Pfeiffer with *Diegesis* 9. 32 ff.). In his Catalogue of the Alexandrian Library Call. noted disagreement over the authorship of the *Triagmos* (fr. 449 Pf.).

3 Plutarch, *Cimon*

Ion says he dined with Cimon at Laomedon's house when he had come from Chios to Athens, still only a youth.¹

¹ C. 465 B.C.: see F. Jacoby, *C. Q.* 41 (1947) 2 f.

4 Athenaeus, *Scholars at Dinner*

At any rate Ion the poet in his work called *Visits* writes as follows: I met the poet Sophocles in Chios, when he was sailing as general to Lesbos.¹

¹ In 441/440 B.C.; see Simon. 585. Ion also visited the Isthmian Games with Aeschylus (Plut. *Mor.* 79e) (before 458, the year of A.'s departure from Athens to Sicily), and may have met Archelaus and the young Socrates c. 450 (Diog. Laert. 2. 23).

ION OF CHIOS

FRAGMENTA

740 Argum. Soph. *Antig.* (Σαλουστίου ἰπόθεσις) (Jebb, *Antig.* p. 5)

στασιάζεται δὲ τὰ περὶ τὴν ἡρωίδα ἱστορούμενα καὶ τὴν ἀδελφὴν αὐτῆς Ἰσμήνην· ὁ μὲν γὰρ Ἴων ἐν τοῖς Διθυράμβοις καταπρησθῆναι φησὶν ἀμφοτέρας ἐν τῷ ἱερῷ τῆς Ἥρας ὑπὸ Λαοδάμαντος (Brunck: Λαομέδοντος codd.) τοῦ Ἐτεοκλέους.

741 Schol. Ap. Rhod. 1. 1165c (p. 106 Wendel)

καὶ Ἴων φησὶν ἐν διθυράμβῳ ἐκ μὲν τοῦ πελάγους αὐτὸν (sc. τὸν Αἰγαίωνα) παρακληθέντα ὑπὸ Θέτιδος ἀναχθῆναι φυλάζοντα τὸν Δία· Θαλάσσης δὲ παῖδα.

ION OF CHIOS

FRAGMENTS

740–746A are from Ion's lyric poetry: 740, 741 and 745 are from dithyrambs, 742 from his hymn to Opportunity, 743 from an encomium.

740 Sallustius' introduction to Sophocles, *Antigone*

There is discrepancy in the stories told of the heroine and her sister Ismene. Ion in his Dithyrambs says they were both burned to death in Hera's temple by Laodamas,¹ son of Eteocles.

¹ In this version L., not Creon, must have become king of Thebes on the death of Eteocles and Polyneices and will have punished his aunts for giving burial to Polyneices.

741 Scholiast on Apollonius of Rhodes ('the great cairn of Aegaeon')

Ion says in a dithyramb that Aegaeon¹ was summoned from the ocean by Thetis and taken up to protect Zeus,² and that he was the son of Thalassa (Sea).³

¹ Another name for the hundred-handed giant Briareus: see Kirk on *Il.* 1. 403–4, West on Hesiod, *Theog.* 149.

² When Poseidon, Hera and Athena led a revolt against Zeus.

³ In Hesiod he is son of Uranus and Gaia (Heaven and Earth).

742 Paus. 5. 14. 9 (ii 36 Rocha-Pereira)

Ἴωνι δὲ οἶδα τῷ Χίῳ καὶ ὕμνον πεποιημένον Καιροῦ· γενεα-
λογεῖ δὲ ἐν τῷ ὕμνῳ νεώτατον παιδῶν Διὸς Καιρὸν εἶναι.

743 Zenob. Ath. 2. 35 (iv 270ss. Bühler)

Αἰγιεὺς οὔτε τρίτοι οὔτε τέταρτοι· Μνασέας ὁ Πατρεὺς ἐξηγού-
μενος τοῦ ἔπους τούτου τὸν νοῦν λέγει (fr. 50, *F.H.G.* iii 157) ὅτι
οἱ Αἰγιεῖς οἱ ἐν Ἀχαιᾷ νικήσαντες Αἰτωλοὺς τὴν Πυθίαν ἐπηρώτων
τίνες εἰεν κρείττους τῶν Ἑλλήνων, ἣ δὲ Πυθία εἶπεν· ἰμεῖς δ'
Αἰγιεὺς οὔτε τρίτοι οὔτε τέταρτοι.' ὅτι γὰρ τούτοις ἐχρήσθη καὶ οὐ
Μεγαρεῦσι καὶ Ἴων μέμνηται ἐν τῷ εἰς Σκυθιάδην ἐγκωμίῳ.

cf. Zenob. *Cent.* 1. 48 (i 19 Leutsch-Schneidewin), Phot. *Lex.* (ii 238s. Naber)

744 Athen. 2. 35de (i 82 Kaibel)

Ἴων δ' ὁ Χιὸς φησιν·

ἄδαμον

παῖδα ταυρωπὸν, νέον οὐ νέον,

ἤδιστον πρόπολον βαρυ-

γδούπων Ἐρώτων,

οἶνον ἀερσίνοον

5 ἀνθρώπων πύτανιν.

2 ταυρώπα cod. E ut vid. 4 Casaubon: -πνοον codd.

742 Pausanias, *Description of Greece* (on the altar to Opportunity at Olympia)

I know that a hymn to Opportunity was composed by Ion of Chios; in his hymn he makes Opportunity the youngest of the children of Zeus.¹

¹ See H. J. Rose in *O.C.D.*² s.v. Kairos.

743 Zenobius *Proverbs*

'Aegians neither third nor fourth': Mnaseas of Patrae,¹ explaining the meaning of the expression, says that the men of Aegium in Achaea defeated the Aetolians and then asked the priestess at Delphi who were the best of the Greeks; and she said, 'But you Aegians are neither third nor fourth.' That the oracle was given to them and not to the Megarians² is shown by Ion's mention of it in his encomium for Scythiades.

¹ Or rather of Patara in Lycia, geographer and writer on oracles, c. 200 B.C.

² As in Theocr. 14. 48 f. with schol., Callim. *Epigr.* 11. 5 f. (Page-Gow, *H.E.* 1095 f.).

744 Athenaeus, *Scholars at Dinner* (on wine)

Ion of Chios says,

. . . the untamed child, bull-faced, young and not young, sweetest attendant of loud-roaring Loves, wine that makes thoughts soar, ruler of mankind.

745 Schol. Ar. Pax 832ss. (v. test. 2)

Ἴων ὁ Χίος· . . . ἐποίησε δὲ ᾠδὴν ἧς ἡ ἀρχή·

ἄοιον ἀεροφοίταν
 ἄστέρα μείναμεν, ἀέλιου
 λευκοπτέρυγα προδρομον.

schol. b ἔν τιμι τῶν διθυράμβων

1 ἄοιον ci. Bergk ἡερο- cod. R, Sud. Δ 1029 2 Bentley: μείνωμεν
 V Ald., μῆνα μὲν R Sud. 3 Bentley: λευκή πτέρυγι codd.

746 Philo, *qu. omn. prob.* 132–4 (vi 38 Cohn-Reiter)

Μιλτιάδης ὁ τῶν Ἀθηναίων στρατηγός, ἠνίκα βασιλεὺς ὁ Περσῶν ἄπασαν τὴν ἀκμὴν τῆς Ἀσίας ἀναστήσας μυριάσι πολλαῖς διέβαινε ἐπὶ τὴν Εὐρώπην ὡς ἀναρπάσων αὐτοβοεῖ τὴν Ἑλλάδα, συναγαγὼν ἐν τῷ παναθηναϊκῷ τοῖς συμμαχοῦς ὀρνίθων ἀγῶνας ἐπέδειξε, λόγου παντὸς δυνατωτέρων ὑπολαμβάνων ἔσεσθαι τὴν διὰ τῆς τοιαύτης ὄψεως παρακλέουσιν. καὶ γνώμης οὐχ ἤμαρτε· θεασάμενοι γὰρ τὸ τλητικὸν καὶ φιλότιμον ἄχρι τελευταῖης ἐν ἀλόγοις ἀήττητον, ἀρπάσαντες τὰ ὄπλα πρὸς τὸν πόλεμον ὤρμησαν. . . . τοῦ δὲ περὶ τοῦς ὀρνίθας ἐναγωνίου μέμνηται καὶ ὁ τραγικὸς Ἴων διὰ τούτων·

οὐδ' ὃ γε σῶμα τυπεῖς διφυεῖς τε κόρας ἐπι-
 λάθεται ἀλκᾶς,
 ἀλλ' ὀλιγοδραπέων φθογγάζεται·
 θάνατον δ' ὃ γε δουλοσύνας προβέβουλε.

1 τυπεῖς codd. FHP ἀλκῆς MQT 3 δ' ὅτε A, δέ γε M -σύνης
 AQT

745 Scholiast on Aristophanes, *Peace* (see test. 2)

Ion wrote a song which begins,

We waited for the Dawn-star, air-roaming,
 white-winged fore-runner of the sun.¹

¹ From a dithyramb (schol. b).746 Philo, *Every good man is free*

When the king of the Persians had mobilised the finest fighting men of Asia and was crossing over to Europe with hundreds of thousands, expecting to storm Greece without striking a blow, Miltiades, the Athenian general, gathered the allies in the panathenaic stadium and put on a display of cock-fighting in the belief that the exhortation provided by such a spectacle would be more effective than any speech-making. He was right; for when they saw the endurance of mere birds and their gallantry, indomitable to the point of death, they seized their arms and rushed to war. . . . The cock-fight is mentioned by the tragedian Ion in these lines¹:

not even when struck on the body and on his two eyes does he forget his valour, but despite his failing strength he utters his call; his choice is death rather than slavery.²

¹ Perhaps from a tragedy: F53 in Snell, *T.G.F.* i 110. ² The defeated cock was thought of as 'slave' to the winner: 'Phrynichus' F17 Snell, Ar. *Birds* 70 with schol., Theocr. 22. 71 f. with Gow's note.

746A = 316 S.L.G. P.Oxy. 2737 fr. 1 col. i 19–27 (v. Ar. fr. 590 K.-A.)

κύκνος ὑπὸ πτερόγων τοιόνδε [τι]· τὸ μὲν Ἀριστάρ-
χειον δο[κο]ῦν ὅτι Τερπάνδρου ἐστίν [ἦ] ἀρχή, Εὐφρόνιος δὲ ὅτι ἐκ
[τ]ῶν Ἰ[ω]νός μελῶν, ὁ δὲ τὴν [π]αραπλοκὴν ὅτι ἐκ τῶν
Ἄλ[κ]μῶνος· ἐστι δ' ἐκ τῶν εἰς Ὅμη[ρ]ον <ἀναφερομένων>
ἕμνων.

ELEGI

fr. eleg. 26 Athen. 10. 447d (ii 473 Kaibel)

τῷ δὲ ἡμετέρῳ χορῷ (Dindorf: χρόνῳ cod.) οἶνος φίλος
δὴν <πόρε> θυρσοφόρος μέγα πρεσβεύων Διόνυσος,
φησὶν Ἰων ὁ Χίος ἐν τοῖς ἐλεγείοις·

αὐτὴ γὰρ πρόφασις παντοδαπῶν λογίων,
ἦ τε Πανελλήνων ἀγοραὶ θαλαῖα τε ἀνάκτων,
ἐξ οὗ βοτρυόεσσ' οἴνας ὑποχθόνιον
5 πτόρθον ἀνασχομένη θαλερῶ ἐπορέξατο πήχηι
αἰθέρος, ὀφθαλμῶν δ' ἐξέθορον πυκινοὶ
παῖδες, φωνήεντες ὅταν πέση ἄλλος ἐπ' ἄλλῳ·
πρὶν δὲ σιωπῶσιν· παυσάμενοι δὲ βοῆς
νέκταρ ἀμέλγονται, πόνον ὄλβιον ἀνθρώποισιν,
10 ξυὸν τοῦ χαίρειν φάρμακον αὐτοφύες.

verba ἡμετέρῳ δὲ χορῷ fortasse poetae 1 suppl. Hiller Musu-
rus: μέτα cod. A 3 Edmonds: αἶ τε codd. 4 epit.: ὑποχθονίων
cod. A 5 Lobeck: ἐπτήξατο cod. A, ἐπήξατο epit. ἐπτύξατο
Casaubon 9 Meineke: μόνον codd.

¹ Text of opening lines uncertain. ² Or 'buds'. ³ The grapes.

746A = 316 S.L.G. Oxyrhynchus papyrus (late 2nd c. A.D.): commentary on Aristophanes

The swan to the accompaniment of his wings (sings a song) such as this:

the view of Aristarchus is that the beginning (sc. of the Aristophanic stanza) is by Terpander (fr. 1), Euphronius¹ thinks it is from Ion's songs, the author of the *Paraploke*² thinks it comes from Alcman's songs (fr. 12B); but it comes from the hymns ascribed to Homer (*Homeric hymn* 21.1).

¹ Alexandrian scholar, 3rd c. B.C. ² Quotation? Author unknown.

ELEGIACS

fr. eleg. 26 Athenaeus, *Scholars at Dinner*

But to our chorus wine is dear, the wine which the thyrsus-bearer, greatly honoured Dionysus, (provided?),

says Ion of Chios in his elegiacs:

for it has been the theme of chroniclers from all lands¹ where there have been gatherings of all Greeks and feasts of princes, ever since the vine with her clusters lifted her stem from under the earth and stretched out for the sky with her luxuriant arm; and from her eyes² there jumped a crowd of children,³ noisy when they fall on top of each other, but silent till then. When they stop their shouting, they are milked of their nectar, a blessed toil for mankind, a self-grown remedy, common to all men,

τοῦ θαλάιαι φίλα τέκνα φιλοφροσύναι τε χοροὶ τε·
 τῶν <δ> ἀγαθῶν βασιλεὺς οἶνος ἔδειξε φύσιν.
 τῷ σύ, πάτερ Διόνυσε, φιλοστεφάνοισιν ἀρέσκων
 ἀνδράσιν, εὐθύμων συμποσίων πρύτανι,
 15 χαίρε· δίδου δ' αἰῶνα, καλῶν ἐπιήρανε ἔργων,
 πίνειν καὶ παίζειν καὶ τὰ δίκαια φρονεῖν.

12 suppl. Hartung; post τῶν ἀγαθῶν lacunam stat. West

13 Bergk: τοῦ cod. A, deest epit.

fr. eleg. 27 Athenae. 11. 463a-c (iii 8 Kaibel)

καὶ Ἴων δὲ ὁ Χίος φησιν·

χαίρετ' ἡμέτερος βασιλεὺς σωτήρ τε πατήρ τε·
 ἡμῖν δὲ κρητῆρ' οἰνοχόοι θέραπες
 κερνάντων προχύταισιν ἐν ἀργυρέοις· ὁ δὲ χρυσοῦν
 δῖνον ἔχων χειροῖν νιζέτω εἰς ἔδαφος.
 5 σπένδοντες δ' ἀγνώως Ἡρακλεῖ τ' Ἀλκμήνῃ τε,
 Προκλεῖ Περσείδαις τ' ἐκ Διὸς ἀρχόμενοι
 πίνωμεν, παίζωμεν· ἴτω διὰ νυκτὸς αἰοιδή,
 ὀρχεῖσθω τις· ἐκὼν δ' ἄρχε φιλοφροσύνης.
 ὄντινα δ' εὐειδῆς μίμνει θήλεια πάρενος,
 10 κείνος τῶν ἄλλων κυδρότερον πίεται.

cf. 496c προχύτης εἶδος ἐκπάματος. . . Ἴων δὲ ὁ Χίος ἐν ἐλεγείοις, vv.
 2-3 (ἀργυρέοις).

3 προχύταισιν ἐν ἀργυρείοις 463b cod. A West: χρυσοῦς codd.

4 Haupt: οἶνον . . . χειρῶν codd.

for the bringing of joy. Its dear children are feasts and jollities and dancing choirs. King wine shows up the nature of good men. And so, father Dionysus, you who give pleasure to garlanded banqueters and preside over cheerful feasts, my greetings to you! Helper in noble works, grant me a lifetime of drinking, sporting and thinking just thoughts.

fr. eleg. 27 Athenaeus, *Scholars at Dinner*

Ion of Chios says:

Greetings to our king, our saviour and father¹; and for us let the wine-pouring attendants mix the bowl from silver pitchers; and let him who holds in his hands the golden jug wash our hands on to the floor.² Let us make holy libation to Heracles and Alcmena, to Procles and Perseus' descendants,³ beginning with Zeus, and let us drink and play; let the singing last all night, let there be dancing; begin the jollity with a will; and if any one has a shapely woman waiting to share his bed, he will drink more confidently than the rest.

¹ Dionysus or wine (cf. 'king wine' in 26. 16) rather than the Spartan king. ² Text of this sentence very insecure. ³ Ion

lists the ancestors of the Spartan king Archidamus: Perseus was great-grandfather of Heracles (son of Alcmena), whose descendants, the Heracleidae, carried out the Dorian invasion of the Peloponnese; Procles established the Eurypontid line of kings. Jacoby, *C.Q.* 41 (1947) 9 dated the poem to 463/2, when Cimon led Athenian troops to help Archidamus against the Messenians; West, *B.I.C.S.* 32 (1985) 74 to c. 450, when Cimon was in Sparta to negotiate the 5-year truce.

fr. eleg. 28 Athen. (epit.) 2. 68b (i 160 Kaibel)

ὅτι εἶρηται ἀρσενικῶς . . . ὁ ὀρίγανος. . . Ἰων·
αὐτὰρ ὃ γ' ἐμμαπέως τὸν ὀρίγανον ἐν χειρὶ κεύθει.

cf. *Et. Gen.* (Miller, *Mélanges* 227), *Et. Mag.* 630.46

Musurus: χειρὶ codd.

fr. eleg. 29 Plut. *Thes.* 20. 2 (i 1. 17 Ziegler)

ἔνιοι δὲ καὶ τεκεῖν ἐκ Θησεώς Ἀριάδην Οἰνοπίωνα καὶ Στάφυλον· ὦν καὶ ὁ Χίος Ἰων ἐστὶν περὶ τῆς ἑαυτοῦ πατρίδος λέγων·
τὴν ποτε Θησείδης ἔκτισεν Οἰνοπίων.

fr. eleg. 30 Diog. Laert. 1. 120 (i 55 Long)

Ἰων δ' ὁ Χίος φησιν περὶ αὐτοῦ·
ὥς ὁ μὲν ἠγορήει τε κεκασμένος ἡδὲ καὶ αἰδοῖ
καὶ φθίμενος ψυχῇ τερπνὸν ἔχει βίοντον,
εἶπερ Πυθαγόρης ἐτύμως σοφός, ὃς περὶ πάντων
ἀνθρώπων γνώμας ἦδ' ἐκ κατέμαθεν.

3 σοφός, ὃς Sandbach ὁ σοφός codd. 4 Diels: εἶδε καὶ ἐξ- codd.

fr. eleg. 30A Philodem. *De Piet.* (p. 13 Gomperz: v. A. Henrichs, *Cronache ercolanesi* 5 (1975) 12)

καὶ Μουσα[ῖ]ο γ' μὲν Ὀρφεὺς υἱὸν αὐτῆς (sc. Σελήνης)
γενέσ[θ]αι φησίν . . .

σεληνο[πε]τῆ

δ' Ἰων αὐτὸν [λέγ]ει

-[πε]τῆ suppl. West, *Z.P.E.* 50 (1983) 46

fr. eleg. 28 Athenaeus, *Scholars at Dinner*

ὀρίγανον ('origanum') can be masculine¹; so . . . Ion:
but he quickly hides the origanum in his hand.

¹ Also feminine, ἡ ὀρίγανος.

fr. eleg. 29 Plutarch, *Theseus*

Some say Ariadne actually bore Oenopion and Staphylus to Theseus. Among them is the Chiot Ion, who says of his native city

which once Theseus' son Oenopion founded.

fr. eleg. 30 Diogenes Laertius, *Life of Pherecydes of Syros*¹

Ion of Chios says of him:

Thus, excellent in manhood and modesty, he has a pleasant life for his soul, even although he is dead—if indeed Pythagoras was really wise, who above all others knew and learned true opinions.²

¹ Philosopher and prose-writer c. 550 B.C.

² Text and tr. uncertain.

fr. eleg. 30A Philodemus, *On Piety*

And Musaeus¹ is said by Orpheus to have been her son (i.e. son of Selene, Moon); Ion calls him

moon-fallen.

¹ Mythical singer.

fr. eleg. 31 Athen. 10. 436f (ii 449s. Kaibel)

Βάτων δὲ ὁ Συναπεὺς ἐν τοῖς περὶ Ἰωνος τοῦ ποιητοῦ
(*F.Gr.H.* 268 F6) φιλοπότην φησὶν γενέσθαι καὶ ἐρωτικώτατον
τὸν Ἰωνα. καὶ αὐτὸς δὲ ἐν τοῖς ἐλεγείοις ἔρᾶν μὲν ὁμολογεῖ Χρυ-
σίλλης τῆς Κορινθίας, Τελέου δὲ θυγατρὸς· ἧς καὶ Περικλέα τὸν
Ὀλύμπιον ἔρᾶν φησι Τηλεκλειδῆς ἐν Ἡϊόδοις (fr. 18 K.-A.).

fr. eleg. 32 'Cleonides' *Isag. harm.* 12 (p. 202 Jan, Euclid. viii 216 Menge)

ἐπὶ μὲν οὖν τοῦ φθόγγου χρῶνται τῷ ὀνόματι (sc. τόνῳ) οἱ
λέγοντες ἐπτάτονον τὴν φόρμιγγα, καθάπερ Τέρπανδρος καὶ Ἰων.
ὁ μὲν γὰρ φησιν (fr. 6), ὁ δὲ·

ἐνδεκάχορδε λύρα, δεκαβάμονα τάξιν ἔχουσα
καὶ συμφωνούσας ἁρμονίας τριόδους·
πρὶν μὲν σ' ἐπτάτονον ψάλλον διὰ τέσσαρα πάντες
"Ἕλληνες, σπανίαν μούσαν ἀειράμενοι.

1 Hermann: τὴν δεκαβ. codd. Meibom: ἔχουσι ἀει fere codd.
ἔχουσα Diels 2 West: τὰς συμφ. codd. 3 dis Bergk

fr. eleg. 32A Phot. *Lex.* (i 218 Theodoridis)

ἀπειρόκαλος· Ἰων εἶρηκεν καὶ Πλάτων (*Legg.* 6. 775b) καὶ
Δημοσθένης (22. 75, 24. 183).

fr. eleg. 31 Athenaeus, *Scholars at Dinner*

Baton of Sinope¹ in his work *On Ion the Poet* says he was a keen drinker² and very prone to love affairs. Indeed Ion himself admits in his elegiacs that he loves the Corinthian Chrysis, daughter of Teleas; Telecleides in his *Hesiods* says Pericles the Olympian also loved her.

¹ 3rd c. B.C.² So Aelian, *V. H.* 2. 41.**fr. eleg. 32** 'Cleonides', *Introduction to Harmony*

The word τόνος ('tuning, tone') is used to mean 'note' by those who call the lyre ἐπτά-τονος ('seven-toned'), as Terpander and Ion do: Terpander says (fr. 6), Ion says,

Eleven-stringed lyre, with your arrangement of ten steps and your concordant junctions of tuning, previously you were seven-toned and all Greeks plucked you four by four, raising a meager music.¹

¹ To put it in crude terms, the seven-stringed lyre abcdefg had only two conjunct tetrachords, a-d, d-g; the eleven-stringed lyre added a disjunct tetrachord, e.g. D-G, giving DEFG/abcdefg. The 'junctions' at G and d are 'concordant' in that they produce octaves, D-d, G-g. See F. R. Levin, *T.A.P.A.* 92 (1961) 295 ff., West, *Studies* 174.

fr. eleg. 32A Photius, *Lexicon*

Ion used the word ἀπειρόκαλος,¹

lacking in good taste,

as did Plato and Demosthenes.

¹ Included among Ion's elegiac fr. by Gentili-Prato, but it almost certainly belongs to the prose writings, e.g. the *Visits*.

EPIGRAMMATA

i *F.G.E.* *Anth. Pal.* 7. 43 (Plan.)

Ιωνος

χαίρε, μελαμπετάλοις, Εὐριπίδη, ἐν γυάλοισι
 Πιερίας τὸν ἀεὶ νυκτὸς ἔχων θάλαμον,
 ἴσθι δ' ὑπὸ χθονὸς ἂν ὅτι σοὶ κλέος ἄφθιτον ἔσται,
 ἴσον Ὀμηρείαις ἀενάοις χάρισιν.

cf. *Sud.* E 1152 (ii 271 Adler) (1–2 Πιερίας)

1 Lobeck: -πέπλοις codd.

ii *F.G.E.* *Anth. Pal.* 7. 44 (Plan., Syll. Σ)

*Ιωνος (Syll. Σ)

εἰ καὶ δακρυόεις, Εὐριπίδη, εἰλέ σε πότμος,
 καὶ σε λυκορραΐσται δείπνον ἔθεντο κύνες,
 τὸν σκηνῆς μελίγερυν ἀηδόνα, κόσμον Ἀθηνῶν,
 τὸν σοφίῃ Μουσέων μζάμενον χάριτα,
 5 ἀλλ' ἔμολες Πελλαῖον ὑπ' ἥριον, ὡς ἂν ὁ λάτρις
 Πιερίδων ναίῃς ἀγχόθι Πιερίης.

3 Desrousseaux: σκηνῆ codd. 4 Μουσέων *A.P.* τραγικῶν Plan.,
 Σ 6 Πιερίης Σ Πιερίδων *A.P.*, Plan.

EPIGRAMS¹i *F.G.E.* *Palatine Anthology*

Ion

Greetings, Euripides, you who possess night's eternal chamber among the dark-leaved hollows of Pieria²; although you are under the earth, be assured that you will have undying glory, the equal of Homer's everlasting graces.

¹ Euripides did not die till c. 406 B.C.; both epigrams are probably Hellenistic. ² In Macedonia, where Eur. died; birthplace and home of Muses.

ii *F.G.E.* *Palatine Anthology*

Ion

Even if a tearful fate took you, Euripides, and wolf-riding dogs made you their supper, you, the honey-voiced nightingale of the stage, the adornment of Athens, who mingled with wisdom the Muses' grace, at least you reached a tomb in Pella,¹ so that you, the servant of the Pierians, should dwell near Pieria.

¹ Capital of Macedonia; see n. 2 above.

PRAXILLA

TESTIMONIA VITAE ATQUE ARTIS

1 Euseb. *Chron.* Ol. 82.2 (p. 112 Helm, ii 105 Schöne)

Crates comicus et Telesilla ac Bacchylides lyricus clari habentur. Praxilla quoque et Cleobulina sunt celebres.

cf. Sync. p. 297 Mosshammer

2 Athen. 15. 694a (iii 535 Kaibel)

καὶ Πράξιλλα δ' ἡ Σικωνία ἐθαυμάζετο ἐπὶ τῇ τῶν σκολιῶν ποιήσει.

3 *Anth. Pal.* 9. 26. 1ss. = Antipater of Thessalonica xix 1ss. Gow-Page

τάσδε θεογλώσσους Ἑλικῶν ἔθρεψε γυναῖκας
ἕμνοις καὶ Μακεδῶν Πιερίας σκόπελος,

3 Πρήξιλλαν, Μοιρά . . .

8 πάσας ἀενάων ἐργατίδας σελίδων.

ἐννέα μὲν Μούσας μέγας Οὐρανὸς ἐννέα δ' αὐτὰ

10 Γαῖα τέκεν, θνατοῖς ἄφθιτον εὐφροσύναν.

PRAXILLA

LIFE AND WORK

1 Eusebius, *Chronicle*

Olympiad 82.2 (451/450 B.C.)¹: the comic poet Crates and Telesilla and the lyric poet Bacchylides are regarded as famous. Praxilla also and Cleobulina are renowned.

¹ The Armenian version gives 449/8.

2 Athenaeus, *Scholars at Dinner*

Praxilla of Sicyon also was admired for her composition of drinking-songs.¹

¹ 'Scolia': see frs. 749, 750. Was she a hetaera?

3 *Palatine Anthology*: Antipater of Thessalonica

These divine-tongued women were nourished on songs by Helicon and the Macedonian rock of Pieria: Praxilla, Moero . . ., craftswomen all of immortal pages. Nine Muses were created by great Heaven, nine by Earth herself to be an undying joy for mortals.¹

¹ Eustathius, *Il.* 326.43 lists 5 poetesses, Praxilla among them.

GREEK LYRIC

4 Tat. *Or. ad Gr.* 33 (p. 61 Whittaker)

Πράξιλλαν μὲν γὰρ Λύσιππος ἐχαλκούργησεν
μηδὲν εἰποῦσαν διὰ τῶν ποιημάτων χρήσιμον.

PRAXILLA

4 Tatian, *Against the Greeks*

Lysippus¹ made a bronze statue of Praxilla, although she said nothing worth-while in her poetry.

¹ Famous sculptor from Sicyon, fl. 328 B.C. Tatian says mockingly that statues were made of 13 other poetesses also; on his veracity see A. Kalkmann, *Rh. Mus.* 42 (1887) 489 ff.

PRAXILLA

FRAGMENTA

747 Zenob. 4. 21 (i 89 Leutsch-Schneidewin) (cod. Coisl.)

ἡλιωότερος τοῦ Πραξίλλης Ἀδώνιδος· ἐπὶ τῶν ἀνοήτων.
Πραξίλλα Σικωνία μελοποιὸς ἐγένετο, ὡς φησι Πολέμων (F.H.G.
iii 147)· αὕτη ἡ Πραξίλλα τὸν Ἀδωνιν ἐν τοῖς ὕμνοις εἰσαγεῖ ἐρω-
τώμενον ὑπὸ τῶν κάτω τί κάλλιστον καταλιπὼν ἐλήλυθεν, ἐκείνου
δὲ λέγοντα οὕτως·

κάλλιστον μὲν ἐγὼ λείπω φάος ἡελίοιο,
δεύτερον ἄστρα φαεινὰ σεληναίης τε πρόσωπον
ἦδὲ καὶ ὠραίους σικύους καὶ μῆλα καὶ ὄγγυας·

εὐηθῆς γάρ τις ἴσως ὁ τῷ ἡλίῳ καὶ τῇ σελήνῃ τοὺς σικύους καὶ τὰ
λοιπὰ συναριθμῶν.

cf. Diogenian. 5. 12 (i 251 L.-S.) (ἡλιος, ἔφη, καὶ σῦκα), Apostol. 8. 53
(ii 445 L.-S.) (ἡλιον σελήνην σῦκα καὶ μῆλα), Sud. H 220 (ii 562 Adler),
Liban. Ep. 707. 4 (x 717 Foerster)

3 Schneidewin: ὄγγυος cod.

PRAXILLA

FRAGMENTS

747

HYMN TO ADONIS

Zenobius, *Proverbs*

‘Sillier than Praxilla’s Adonis’: used of stupid people.
Praxilla of Sicyon was a lyric poetess, according to
Polemon.¹ In her hymn this Praxilla represents Adonis as
being asked by those in the underworld what was the most
beautiful thing he left behind when he came, and giving as
his answer:

The most beautiful thing I leave behind is the
sun’s light; second, the shining stars and the moon’s
face; also ripe cucumbers² and apples and pears.

For anyone who lists cucumbers and the rest alongside sun
and moon can only be regarded as feeble-minded.

¹ Geographer, c. 200 B.C.

² ‘Figs’ in some versions. The name
of her city Sicyon means ‘cucumber-bed’.

748 Heph. *Ench.* 2. 3 (p. 9 Consbruch) (περὶ συνεκφωνήσεως)

... ἢ δύο βραχεῖαι εἰς μίαν βραχεῖαν (sc. παραλαμβάνονται)
... ἔστι μέντοι καὶ ἐν ἔπει, ὡς παρὰ Κορίννη ἐν τῷ πέμπτῳ
(Corinna 657) καὶ παρὰ Πραξίλλῃ ἐν διθυράμβοις ἐν ἄδῃ ἐπιγρα-
φομένη Ἀχιλλεύς (codd. DI, Ἀχιλεύς cod. A)·

ἀλλὰ τεὸν οὐποτε θυμὸν ἐνὶ στήθεσσι ἐπειθον.

cf. schol. B (p. 287C.), schol. Dion. Thrac. (p. 210 Hilgard), Drac. Stratonic. (p. 146 Hermann), *Anecd. Gr.* ii 180 Bachmann, Eust. *II.* 12.25, 805.21, 1372.9

ἔπειθον, ἔπειθεν codd.

749 Ar. *Vesp.* 1236ss.

τί δ' ὅταν Θέωρος πρὸς ποδῶν κατακείμενος
ἄδῃ Κλέωνος λαβόμενος τῆς δεξιᾶς·

Ἄδμηττου λόγον ὦ ἐταῖρε μαθὼν τοὺς ἀγαθοὺς φίλει,

τούτῳ τί λέξεις σκόλιον;

Schol. ad loc. (p. 194ss. Koster)

Ἄδμηττου λόγον· καὶ τοῦτο ἀρχὴ σκολίου. ἐξῆς δέ ἐστι·

τῶν δειλῶν δ' ἀπέχου γνοὺς ὅτι δειλῶν ὀλίγα χάρις.

... τοῦτο οἱ μὲν Ἀλκαίου, οἱ δὲ Σαπφούς· οὐκ ἔστι δέ, ἀλλ' ἐν τοῖς
Πραξίλλης φέρεται παροιμίαις.

cf. *P.M.G.* 897 (= Athen. 15. 695c), Ar. fr. 444 K.-A., Cratin. fr. 254 K.-A., Eust. *II.* 326.38ss. (i 509 van der Valk), Paus. *Lex. Att.* A 25 Erbse, Phot. *Lex.* p. 32 Reitzenstein, *Sud.* A 493, Π 737 (i 52, iv 64 Adler)

748

DITHYRAMB: ACHILLES

Hephaestion, *Handbook on Metres* (on synzesis)

... or two short syllables are run together to give one short ...: this occurs even in a hexameter, as in Corinna in Book 5 (fr. 657) and in Praxilla¹ in her Dithyrambos in a song entitled 'Achilles':

but they never persuaded² the heart in your breast.

¹ τεὸν is to be scanned as one short syllable.

² In some mss.

'he never persuaded'.

749 and 750 are drinking-songs

749 Aristophanes, *Wasps*

And when Theorus, reclining at Cleon's feet, grasps his right hand and sings,

Learn the story of Admetus, my friend, and love the good,¹

what drinking-song will you sing in answer to him?

Scholias on the passage: this too is the beginning of a drinking-song (cf. *P.M.G.* 897); it goes on,

and keep away from the worthless, knowing that the worthless have little gratitude.

... Some attribute it to Alcaeus, some to Sappho ('Sappho or Alcaeus' 25C: i 455); but it is not by either of them: it is included in Praxilla's drinking-songs.

¹ Referred to elsewhere by the comic poets, Cratinus in *Chirons*, Aristophanes in *Storks*.

750 Ar. *Thesm.* 528ss.

τὴν παροιμίαν δ' ἐπαυνῶ | τὴν παλαιάν· ὑπὸ λίθῳ γὰρ | παντὶ
που χρῆ | μὴ δάκη ρήτωρ ἀθρεῖν.

Schol. ad loc. (p. 268 Dübner)

ἐκ τῶν εἰς Πράξιλλαν ἀναφερομένων·

ὑπὸ παντὶ λίθῳ σκορπιὸν ᾧ ἐταῖρε φυλάσσεο.

cf. *P.M.G.* 903 (Athen. 15. 695d), Zenob. 6. 20, Diogenian. 8. 59 (i 166, 317 L.-S.), *Sud.* Υ 554 (iv 674 Adler), Hsch. Υ 717 (iv 215 Schmidt), *Anecd. Gr.* (de Villosion ii 177)

751 Athen. 13. 603a (iii 329 Kaibel)

Πράξιλλα δ' ἡ Σικυωνία ὑπὸ Διὸς φησιν ἀρπασθῆναι τὸν
Χρῦσιππον.

752 Hsch. B 128 (i 309 Latte)

Πράξιλλα δὲ ἡ Σικυωνία Ἀφροδίτης παῖδα τὸν θεὸν (sc. Διόνυσον) ἴστορεῖ.

753 Paus. 3. 13. 5 (i 232 Rocha-Pereira)

Πραξιλλη μὲν δὴ πεποιημένα ἐστὶν ὡς Εὐρώπης εἶη καὶ <Διὸς
ὁ suppl. Rinckh> Κάρνειος καὶ αὐτὸν ἀνεθρέψατο Ἀπόλλων καὶ
Λητώ.

Schol. Theocr. 5. 83 (p. 170s. Wendel)

τὰ δὲ Κάρνεα· Πράξιλλα μὲν ἀπὸ Κάρνου φησὶν ὠνομάσθαι τοῦ
Διὸς καὶ Εὐρώπης υἱοῦ, ὃς ἦν ἐράμενος τοῦ Ἀπόλλωνος.

cf. Hsch. K 842 (ii 415 Latte), schol. Callim. *h. Apoll.* 71 (ii 48s. Pfeiffer)

750 Aristophanes, *Thesmophoriazusae*

And I approve of the old proverb: under every stone we should look in case we are bitten by—a politician.

Scholiast on the passage: from the words attributed to Praxilla:

Under every stone, my friend, look out for a scorpion.¹

¹ See drinking-song *P.M.G.* 903.

751 Athenaeus, *Scholars at Dinner*

But Praxilla of Sicyon says that it was Zeus¹ who carried off Chrysippus.

¹ Not Laius, who in other versions was cursed by Pelops for abducting his son Chrysippus.

752 Hesychius, *Lexicon*

Praxilla of Sicyon makes the god (Dionysus) the son of Aphrodite.¹

¹ Not of Semele.

753 Pausanias, *Description of Greece*

Praxilla's version is that Carneius was the son of Europa and Zeus, and that Apollo and Leto brought him up.

Scholiast on Theocritus

The Carne¹: Praxilla says the festival took its name from Carnus, Apollo's beloved boy, son of Zeus and Europa.

¹ Dorian festival of Apollo; see Alc. 52.

754 Heph. *Ench.* 7. 8 (p. 24 Consbruch)

ἔστι δὲ τινα καὶ λογαοδικὰ καλούμενα δακτυλικά, ἅπερ ἐν μὲν ταῖς ἄλλαις χώραις δακτύλους ἔχει, τελευταίαν δὲ τροχαϊκὴν συζυγίαν. ἔστι δὲ αὐτῶν ἐπισημότατα τὸ τε πρὸς δύο δακτύλους ἔχον τροχαϊκὴν συζυγίαν, καλούμενον δὲ Ἄλκαϊκὸν δεκασύλλαβον (Alc. 328) καὶ τὸ πρὸς τρισὶ καλούμενον Πραξίλλειον·

ὦ διὰ τῆς θυρίδος καλὸν ἐμβλέποισα
παρθένε τὰν κεφαλὰν τὰ δ' ἔνερθε νύμφα

cf. schol. A (p. 130 C.) (v. 1), schol. B (p. 275 C.) (vv. 1–2), Trich. (p. 379s. C.), vasculum ap. P. Jacobsthal, *Göttinger Vasen* 59ss. cum tab. 22 = *Athen. Mitteil.* 65 (1940) tab. 3 (οἰατεσθυρίδος)

I Renehan: τῶν θυρίδων codd. τῆς θυρίδος vasc.

754 Hephaestion, *Handbook on Metres*

There are also the 'logaoedic dactylic' lines, which have dactyls in the other positions but end with a trochaic syzygy. The most remarkable are the one beginning with two dactyls, the 'Alcaic decasyllable' (Alc. 328), and the one beginning with three, the 'Praxilleion' (— — — — —)¹:

You who look so beautifully in through the window,² with a virgin's head but a married woman's body beneath . . .

¹ Trichas says Praxilla used the metre often; for other units labelled Praxilleion see Sapph. 154, *R.E.* s.v. ² The first four words ('O . . . through the window') are on a vase dated c. 450.

EURIPIDES

755 Plut. *Vit. Alcib.* 11 (i 2. 236 Ziegler)

αἱ δ' ἵπποτροφίαι περιβόητοι μὲν ἐγένοντο καὶ τῶ πληθει τῶν ἀρμάτων· ἑπτὰ γὰρ ἄλλος οὐδεὶς καθῆκεν Ὀλυμπίασιν ἰδιώτης οὐδὲ βασιλεύς, μόνος δ' ἐκεῖνος. καὶ τὸ νικῆσαι δὲ καὶ δεύτερον γενέσθαι καὶ τέταρτον, ὡς Θουκυδίδης φησὶν (6. 16), ὡς δ' Εὐριπίδης τρίτον, ὑπερβάλλει λαμπρότητι καὶ δόξῃ πᾶσαν τὴν ἐν τούτοις φιλοτιμίαν. λέγει δ' Εὐριπίδης ἐν τῷ ᾄσματι ταῦτα·

σὲ δ' ἄγαμαι,

ὦ Κλεινίου παῖ· καλὸν ἅ νικά,
 κάλλιστον δ', ὃ μηδεὶς ἄλλος Ἑλλάνων,
 ἄρματι πρῶτα δραμεῖν καὶ δεύτερα καὶ τρίτα<τα>,
 5 βῆναί τ' ἀπονητὶ Διὸς στεφθέντ' ἐλαία
 κάρυκι βοᾶν παραδούναι.

cf. Athen. 1. 3de (i 6 Kaibel)

1 Lindskog: ἄγαμε cod. N, ἀείσομαι UA 3 δ' N, om. UA μήτις
 Page 4 Bergk: τρίτα codd. 5 -ναί τ' UA, -ναί δ' N Hermann:
 dis codd. 6 βοᾶν Bergk

EURIPIDES

VICTORY-SONG FOR ALCIBIADES

755 Plutarch, *Life of Alcibiades*

His horse-breeding was famous and especially so for the number of his chariots: no one else, neither private citizen nor king, ever entered seven at the Olympic games; and to come first, second and fourth, as Thucydides says (6. 16)—third, according to Euripides¹—outshines in the brilliance of its renown all that ambition strives for in these contests. This is what Euripides says in his song:

But of you, son of Cleinias, I stand in awe: victory is a fine thing, but finest of all to do what no other Greek has done, to run first and second and third with the chariot and arrive without labour, wreathed with the olive of Zeus, to provide the theme for the herald's cry.²

¹ Isocrates 16. 34 follows Euripides, Athenaeus 1. 3e Thucydides. The date was almost certainly 416. ² See C. M. Bowra, *Historia* 9 (1960) 68 ff.

756 Plut. *Vit. Demosth.* 1. 1 (i 2. 280 Ziegler)

ὁ μὲν γράφας τὸ ἐπὶ τῇ νίκῃ τῆς Ὀλυμπίας ἵπποδρομίας εἰς Ἀλκιβιάδην ἐγκώμιον. εἶτ' Εὐριπίδης, ὡς ὁ πολλὸς κρατεῖ λόγος, εἶθ' ἕτερός τις ἦν, ὃ Σόσιε Σενεκίων, φησὶ χρήναι τῷ εὐδαιμόνι πρῶτον ὑπάρξαι

τὰν πόλιν εὐδόκιμον.

τὰν NU, τὴν A incert. utrum verba εὐδ. πρῶτ. ὑπάρξαι poetae sint

EPIGRAMMATA

i *F.G.E.* Plut. *Vit. Nic.* 17. 4 (i 2. 108 Ziegler)

ὁ μὲν γὰρ Εὐριπίδης μετὰ τὴν ἦτταν αὐτῶν καὶ τὸν ὄλεθρον γράφων ἐπικηδεῖον ἐποίησεν·

οἶδε Συρακοσίους ὀκτὼ νίκας ἐκράτησαν
ἄνδρες, ὅτ' ἦν τὰ θεῶν ἐξ ἴσου ἀμφοτέροις.

ii *F.G.E.* Athen. 2. 61ab (i 143 Kaibel)

Ἐπαρχίδης (*F.Gr.H.* 437 F2) Εὐριπίδην φησὶ τὸν ποιητὴν ἐπιδημῆσαι τῇ Ἰκάρῳ καὶ γυναικὸς τινας μετὰ τέκνων κατὰ τοὺς ἀγρούς, δύο μὲν ἀρρένων τελείων, μᾶς δὲ παρθένου, φαγοῦσης θαλασσίμους μύκητας καὶ ἀποπνιγείσης μετὰ τῶν τέκνων ποιῆσαι τοῦτ' ἐπίγραμμα·

ὦ τὸν ἀγήρατον πόλον αἰθέρος, Ἥλιε, τέμνων,
ἀρ' εἶδες τοῖνδ' ὄμματι πρόσθε πάθος,
μητέρα παρθενικὴν τε κόρην δισσοῦς τε συναίμους
ἐν ταῦτ' ᾧ φέγγει μοιραδίῳ φθιμένους;

4 μοιραδίῳ Musurus

756 Plutarch, *Life of Demosthenes*

The writer of the encomium for Alcibiades on his victory in the chariot-racing at Olympia, whether it was Euripides, as is generally held, or some other, says, Sosius Senecio, that the happy man must in the first place belong to

a city of high repute.¹

¹ Cf. Simon. 640.

EPIGRAMS

i *F.G.E.* Plutarch, *Life of Nicias*

For Euripides, writing a lament¹ after their defeat and destruction,² said:

These men won eight victories over the Syracusans, while the gods showed equal favour to both sides.

¹ The lines are rather an epitaph (or the beginning of one). ² The Athenian disaster at Syracuse, 413 B.C. It is uncertain whether Eur. was in fact the author: see Page, *F.G.E.* 129, 155 f.

ii *F.G.E.* Athenaeus, *Scholars at Dinner*

Eparchides¹ says that the poet Euripides made a visit to the island of Icarus and that when a woman and her children, two grown males and one girl, ate poisonous mushrooms in the countryside and all died, he composed this epigram:

Sun, cleaving the ageless vault of heaven, did you ever cast your eye on such a disaster, a mother and a maiden daughter with her two brothers meeting their fate on the same day?²

¹ 3rd c. B.C.?

² A Hellenistic composition.

COMPARATIVE NUMERATION

Except in the case of Bacchylides, the numeration of the present edition is that of the margin of *P.M.G.* The numbers given in the second column below are the internal numbers for Corinna etc. in *P.M.G.*

CORINNA			
Loeb/ <i>P.M.G.</i> (margin)	<i>P.M.G.</i> (Corinna)	Bergk	Diehl
654	1	(28)	4,5
655	2	(20,13)	2,19
656	3	7	—
657	4	9	1
658	5	1	6
659	6	6	7
660	7	19	8
661	8	5	9
662	9	2	11
663	10	4	12
664(a)	11(a)	21	15
664(b)	11(b)	10	16
665	12	32	—
666	13	11	14
667	14	—	—
668	15	29	—
669	16	8	18
670	17	30	—
671	18	31	—

COMPARATIVE NUMERATION

CORINNA

Loeb/P.M.G. (margin)	P.M.G. (Corinna)	Bergk	Diehl	Bergk	Loeb/P.M.G. (margin)	Bergk	Loeb/P.M.G. (margin)
672	19	33	—	15	675(b)	29	668
673	20	3	—	16	675(c)	30	670
674	21	23	3	17	675(d)	31	671
675	22	14-18	20-24	18	675(e)	32	665
676(a)	23(a)	—	—	19	660	33	672
676(b)	23(b)	26	10	20	655	34	688
677	24	24	13	21	664(a)	35	680
678	25	22	25	22	678	36	681
679	26	25	26	23	674	37	682
680	27	35	—	24	677	38	683
681	28	36	—	25	679	39	684
682	29	37	—	26	676(b)	40	685
683	30	38	—	27	686	41	687
684	31	12,39	17	28	654 n.5	42	689
685	32	40	—				
686	33	27	—		*****		
687	34	41	—				
688	35	34	—				
689	36	42	—	Diehl	Loeb/P.M.G. (margin)	Diehl	Loeb/P.M.G. (margin)
690	37	—	5ab				
691-695	38-42	—	—	1	657	13	677
695A	—	—	—	2	(655)	14	666
				3	674	15	664(a)
				4	654	16	664(b)
				5	654	17	684
				5ab	690	18	669
				6	658	19	(655)
				7	659	20	675(a)
				8	660	21	675(b)
				9	661	22	675(c)
				10	676(b)	23	675(d)
				11	662	24	675(e)
				12	663	25	678
						26	679

Bergk	Loeb/P.M.G. (margin)	Bergk	Loeb/P.M.G. (margin)
1	658	8	669
2	662	9	657
3	673	10	664(b)
4	663	11	666
5	661	12	684
6	659	13	655
7	656	14	675(a)

TELESILLA

Loeb/ <i>P.M.G.</i> (margin)	<i>P.M.G.</i> (Teles.)	Bergk	Diehl
717	1	1	1
718	2	2	—
719	3	3	—
720	4	4	—
721	5	5	—
722	6	6	—
723	7	7	—
724	8	8	—
725	9	9	—
726	10	—	—

TIMOCREON

Loeb/ <i>P.M.G.</i> (margin)	<i>P.M.G.</i> (Timocr.)	Bergk	Diehl
727	1	1	1
728	2	2	2
729	3	3	3
730	4	5	3a
731	5	8	5
732	6	6	4
733	7	7	7
734	8	4	—
9 West	—	9	6
10 West	—	10	8

BACCHYLIDES

The numeration used in the present volume is that of the 10th edition of Snell-Maehler (Teubner). Jebb's numbering of the major poems, used also in *LSJ*, differs in that he joined poems 7 and 8, so that 8 Jebb = 9 Snell-Maehler and so to 19 Jebb = 20 Snell-Maehler. The following table deals with the fragments (fr. 1, fr. 2 etc.).

Loeb/Snell- Maehler	Bergk	Jebb	Edmonds
1	4	1	42
1A	57	37,42	5,28
1B	40	23	2
2	11	2	1
3	12	36	4
4	33+13	18+3	46+66A+7
5	14	4	8
6	15	5	9
7	16	39	21
8	18	38	17
9	32	51	18
10	56	47	44
11	19	7	22.1-5
12	20	8	22.6-7
13	21	9	23
14	22	10	25
15	23	11	26
15A	23n.	—	26A
16	31	12	27
17	24	13	68
18	25	14	69A
19	26	15	69B
20	—	—	—

COMPARATIVE NUMERATION

Loeb/Snell-Maehler	Bergk	Jebb	Edmonds
20A	—	—	—
20B	27	16	70
20C	—	—	71
20D–20G	—	—	—
21	28	17	6
22	33	18	46
23	34	19	47
24	36	20	48
25	3	21	49
26	35	(= 14.30f.)	(= 10.30f.)
27	37	29	50
28	7	(p.437)	(= 29.13f.)
29	38	25	51
30	39	22	52
31	40	23	2
32	(42)	(26)	(53)
33	43	27	54
34	44	24	55
35	45	30	56
36	46	(= 12.208f.)	(= 40.208f.)
(37)	2.3	28	57
(37A)	adesp.86	32	72
(37B)	—	—	58
38	50	41	59
39	51	31	44A
40	53	60	45
41	54	45	20
42	55	54	19
43	58	59	p.81n.
44	60	48	43
45	62	44	60
(46)	63	52	61
47	64	53	3
48	65	58	62
49	66	57	63
50	67	61	64

BACCHYLIDES

Loeb/Snell-Maehler	Bergk	Jebb	Edmonds
51	68	43	65
52	69	55	p.127
(53)	59	56	p.93n.
53a	—	—	—
54	2.3	28	57
55	adesp.86	32	72
56	—	—	58
57	—	p.415	—
58	5	p.409	42A
59	p.588	50	66
60–66	—	—	—

BACCHYLIDES' FRAGMENTS: REVERSE INDEX

Read: 3 Bergk = 25 Loeb/Snell-Maehler; 4 Jebb = 5 Loeb/Snell-Maehler. An asterisk denotes an epini-cian or dithyramb from the British Museum papyrus.

Loeb/Snell-Maehler	Bergk	Jebb	Edmonds
1	*5.50ff.	1	2
2	*5.160ff.+54	2	1B
3	25	4.61ff.	47
4	1	5	3
5	58	6	(1A)
6	*5.37ff.	*21	21
7	*1.13f.	11	4.61ff.
8	*1.76	12	5
9	*11.1ff.	13	6
10	test.11	14	*15

COMPARATIVE NUMERATION

BACCHYLIDES REVERSE

Loeb/Snell- Maehler	Bergk	Jebb	Edmonds	Loeb/Snell- Maehler	Bergk	Jebb	Edmonds
11	2	15	*16	44	34	45	10
12	3	16	*17	44A	—	—	39
13	4.61ff.	17	*18	45	35	41	40
14	5	18	*19	46	*13.208f.	*23	4.21ff.
15	6	19.1f.	*20	47	*5.26f.	10	23
15A	—	—	*20n.3	48	epigr.II	44	24
16	7	20B.6ff.	*21	49	epigr.I	*20n.3	25
17	*17n.1	21	8	50	38	59	27
18	8	4.21ff.	9	51	39	9	29
19	11	23	42	52	*13.58	20D	30
20	12	24	41	53	40	47	*18.2
21	13	25	7	54	41	42	33
22	14	30	11 + 12	55	42	52	34
23	15	1B	13	56	10	*15n.2	35
24	17	34	before 14	57	(1A)	49	54
25	18	29	14	57A	—	—	*5.160
26	19.1f.	*(18.2)	15	58	43	48	56
26A	—	—	15A	59	*15n.2	43	38
27	20B.6ff.	33	16	60	44	40	45
28	21	54	(1A)	61	*20n.3	50	20D
29	*15.50ff.	27	*1	62	45	—	48
30	*1.159ff.	35	*2	63	20D	—	49
31	16	39	*3	64	47	—	50
32	9	55	*4	65	48	—	51
33	4.21ff.	epigr.II	*5	66	49	—	59
34	23	epigr.I	*6	66A	—	—	4.39ff.
35	26	test.11	*7 + 8	67	50	—	before 17
36	24	3	*9	68	51	—	17
37	27	(1A)	*10	69	52	—	—
38	29	8	*11	69A	—	—	18
39	30	7	*12	69B	—	—	19
40	1B	before 14	*13	70	—	—	20B
41	*21.1f.	38	*14	71	—	—	20C
42	*(18.2)	(1A)	1	72	—	—	55
42A	—	—	58	—	—	—	—
43	33	51	44	—	—	—	—

ION

PRAXILLA

Lyric poetry

Loeb/ <i>P.M.G.</i> (margin)	<i>P.M.G.</i> (Ion)	Bergk	Diehl
740	1	12	—
741	2	11	—
742	3	14	—
743	4	15	—
744	5	9	8
745	6	10	9
746	7	16	10

Loeb/*P.M.G.*
(margin)*P.M.G.*
(Praxilla)

Bergk

Diehl

747	1	2	2
748	2	1	1
749	3	3	—
750	4	4	—
751	5	6	—
752	6	8	—
753	7	7	—
754	8	5	3

Elegiac poetry (West's numeration is that of von
Blumenthal)

Loeb/West <i>I.E.G.</i>	Bergk	Diehl
26	1	1
27	2	2
28	5	3
29	6	4
30	4	5
31	7	—
32	3	6

INDEX OF AUTHORS AND SOURCES

- Achaeus of Eretria, tragedian,
5th c. B.C.: 293
- Achilles Tatius, novelist, 2nd c.
A.D.: 267
- Aelianus, Claudius, writer of
Miscellanies, c. 170–235
A.D.: 2, 21, 85, 105, 267, 345,
367
- Aeschylus, tragedian,
525/4–456 B.C.: 1, 2, 353
- Alcaeus, lyric poet, c. 620 to
after 580 B.C.: 25, 53, 77,
271, 381
- Alcman, Spartan choral poet,
late 7th c. B.C.: 25, 40, 97,
253, 265, 268, 293, 361, 379
- Alexander Polyhistor,
historian, 1st c. B.C.: 1, 47
- Ammianus Marcellinus,
Roman historian, c. 330–395
A.D.: 293
- Ammonius, Byzantine scholar,
alleged author of *On Similar
but Different Words*: 111
- Anacreon of Teos, lyric poet, c.
570–485 B.C.: 25, 95, 268,
271, 273
- Androtion, Athenian historian,
c. 410–340 B.C.: 105
- Anecdota Graeca* (Bachmann),
previously unedited works
published 1828–29: 290, 376
- Anecdota Graeca* (Bekker),
published 1814–21: 54
- Anecdota Graeca* (de Villosion),
published 1781: 378
- Anecdota Oxoniensia* (Cramer),
published 1835–37: 50, 56,
201
- Anecdota Parisiensia* (Cramer),
published 1839–41: 48
- Anonymous grammarian, ed.
Egenolff: 48
- Antimachus of Colophon, poet,
c. 444–c. 390 B.C.: 43
- Antipater of Thessalonica,
epigrammatist, *fl.* c. 10
B.C.–20 A.D.: 1, 15, 47, 71,
371
- Antoninus Liberalis,
mythographer, 2nd c. A.D.:
39, 45
- Aphthonius, metrician, 3rd c.
A.D.: *see* Scholiast
- 'Apollodorus', mythographer,
1st or 2nd c. A.D.: 81, 295
- Apollonius of Rhodes, epic poet,
3rd c. B.C.: *see* Scholiast
- Apollonius Dyscolus,
grammarian, 2nd c. A.D.: 37,
41, 43, 45, 51, 53, 55, 69,
119, 295
- Apostolius, compiler of
proverbs, 15th c. A.D.: 90,
141, 262, 374
- Appendix to the Proverbs, ed.

INDEX OF AUTHORS AND SOURCES

- Leutsch-Schneidewin,
Corpus Paroem. Gr. vol. 1:
99
- Appian, historian, 2nd c. A.D.:
305
- Apuleius, Roman philosopher
and novelist, born c. 123
A.D.: 269
- Archilochus of Paros, iambic
and elegiac poet, c. 680–640
B.C.: 87
- Aristarchus, textual critic,
217–145 B.C.: 7, 111, 239,
343, 361
- Aristides, Aelius, rhetorician,
2nd c. A.D.: 87; *see also*
Scholiast
- Ariston of Ceos, peripatetic
philosopher, second half of
3rd c. B.C.: 101
- Aristophanes, comic poet, c.
450–385 B.C.: 1, 7, 8, 94, 99,
321, 323, 325, 339, 341, 343,
349, 351, 359, 361, 377, 379;
see also Scholiast
- Aristophanes of Byzantium,
Alexandrian grammarian, c.
257–180 B.C.: 298
- Aristotle, philosopher, 384–322
B.C.: 299, 331
- Aristoxenus, philosopher and
musical theorist, born
375–360 B.C.: 345
- Armenidas, historian of
Thebes, 5th c. B.C.: 47
- Athenaeus, writer of
miscellanies, *fl.* c. 200 A.D.: 9,
57, 79, 81, 85, 255, 257, 267,
271, 277, 287, 291, 295, 319,
323, 333, 349, 353, 357, 361,
363, 365, 367, 371, 376, 378,
379, 383, 385
- Athenagoras, Christian writer,
2nd c.: 346
- Bacchylides, choral lyric poet,
c. 520–450 B.C.: 5–7, 25, 57,
71, 100–317, 335, 337, 371
- Baton of Sinope, historian, 3rd
c. B.C.: 9, 367
- Callimachus, poet, c. 305–240
B.C.: 7, 9, 23, 111, 119, 239,
299, 353, 357; *see also*
Scholiast
- Cedeides, dithyrambic poet, 5th
c. B.C.: 325
- ‘Censorinus’, writer on music,
3rd c. AD. (?): 83
- Chamaeleon of Pontus,
Peripatetic philosopher and
grammarian, c. 350 to after
281 B.C.: 321
- Charixena, musician and
poetess, 5th c. B.C. (?): 19, 99
- Chionides, comic poet, victor in
487 B.C.: 287
- Choeroboscus, Georgius,
grammarian, 8th–9th c. A.D.:
39, 54, 55
- Chronicon Paschale*, compiled
7th c. AD.: 102
- Cleobulina, daughter of
Cleobulus of Lindos,
collector of riddles, 5th c.
B.C.: 71, 371
- ‘Cleonides’, musical theorist,
early 2nd c. A.D.: 367
- Codex Parisiensis: 99
- Comes Natalis, mythographer,
mid-15th c. A.D.: 305
- Corinna, Boeotian poetess,
perhaps 3rd c. B.C.: 1–4, 15,
18–69, 71, 99, 165, 295, 377

INDEX OF AUTHORS AND SOURCES

- Craterus, author of *Collection
of Decrees*, 3rd c. B.C.: 341,
343
- Crates, comic poet, first victory
in 450 B.C.?: 71, 103, 371
- Cratinus, comic poet, plays
dated 450–421 B.C.: 99, 257,
325, 377
- Cypria*, early epic: 209
- Damon of Athens, writer on
music, 5th c. B.C.: 319
- Democritus of Abdera, atomist
philosopher, c. 460–c. 356
B.C.: 335
- Demosthenes, Athenian orator,
384–322 B.C.: 267, 331, 367
- Diagoras of Melos, lyric poet,
active c. 467–c. 414 B.C.: 1,
7–8, 102, 103, 334–347
- Didymus, grammarian, wrote
On Lyric Poets, c. 80–10 B.C.:
6, 25, 95, 111, 115, 237, 239,
298
- Didymus of Alexandria,
Christian writer, 4th c.: 345
- Dio Chrysostomus, orator, c. 40
to after 112 A.D.: 322
- Diodorus Siculus, historian,
late 1st c. B.C.: 337
- Diogenes Laertius, biographer,
early 3rd c. A.D.: 85, 353, 365
- Diogenianus, lexicographer,
compiler of proverbs, early
2nd c. A.D.: 93, 97, 374, 378
- Dionysius of Halicarnassus,
historian and grammarian,
fl. c. 20 B.C.: 267, 323
- Dionysius of Phaselis,
Alexandrian grammarian:
111, 239
- Dionysius of Thrace,
grammarian, c. 170–90 B.C.:
see Scholiast
- Dracon of Stratonicea,
grammarian, 2nd c. B.C.: 376
- Eparchides, historian, 3rd c.
B.C.?: 385
- Epicharmus, Sicilian comic
poet, early 5th c. B.C.: 55
- Epiphanius, Christian writer,
4th c.: 346
- Erasistratus of Ceos, physician,
3rd c. B.C.: 101
- Eratosthenes of Cyrene,
geographer and literary
critic, c. 275–194 B.C.: 321
- Erinna, poetess, 4th c. B.C.: 19
- Erotianus, grammarian, 1st c.
A.D.: 293, 331
- Etymologicum Genuinum*,
compiled under Photius, c.
870 A.D.: 99, 103, 291, 364
- Etymologicum Magnum*,
compiled c. 1100 A.D.?: 98,
102, 290, 293, 305, 324, 364
- Euphorion, Alexandrian
scholar, 3rd c. B.C.: 295, 361
- Eupolis, comic poet, plays
429–412 B.C.: 257
- Euripides, tragedian, c.
485–406 B.C.: 1, 45, 285, 301,
333, 349, 369, 382–385; *see
also* Scholiast
- Eusebius, Christian scholar, c.
260–340: 3, 5, 7, 8, 71, 103,
286, 337, 371
- Eustathius, Christian
grammarian, 12th c.: 19, 21,
48, 56, 80, 103, 110, 296,
322, 330, 371, 376
- Favorinus, rhetorician, early
2nd c. A.D.: 157

INDEX OF AUTHORS AND SOURCES

- Galen, writer on medicine, philosophy and grammar, 129–199 A.D.: 113
- Gellius, Aulus, writer of miscellanies, c. 130–c.180 A.D.: 285
- Gnomologium Vaticanum*, collection of sayings (*Wien. Stud.* 10 [1888] 236): 346
- Habron, grammarian, 1st c. A.D.: 2, 45
- Harpocration, lexicographer, *fl.* c. 100 A.D.: 331
- Hephaestion, metrician, 130–169 A.D.: 37, 39, 51, 79, 95, 269, 271, 331, 377, 381; *see also* Scholiast
- Heracides of Miletus, grammarian, *fl.* c. 100 A.D.: 57
- Herodian, grammarian, late 2nd c. A.D.: 41, 44, 54, 299
- Herodotus, historian, died before 420 B.C.: 70, 73, 74, 88, 91, 129, 333
- Hesiod, poet, c. 700 B.C.: 47, 153, 199, 211, 255, 263, 301, 317, 355; *see also* Scholiast
- Hesychius, lexicographer, 5th c. A.D.: 44, 55, 56, 69, 81, 99, 288, 293, 324, 378, 379
- Hesychius of Miletus, historian, 6th c. A.D.: 334
- Hieronimus of Rhodes, philosopher and literary historian, 3rd c. B.C.: 333
- Himerius, rhetorician, c. 310–390 A.D.: 297
- Hippocrates of Cos, physician, 5th c. B.C.: 113; *see also* Scholiast
- Homer, epic poet, late 8th c. B.C.: 35, 51, 53, 81, 83, 145, 193, 209, 285, 299, 355, 361, 369; *see also* Scholiast
- Homeric Parsings*: 51
- Horace, Latin poet, 65–8 B.C.: 241, 245; *see also* Porphyrio
- Ibn Durayd, Arab lexicographer, 837–933: 346
- Ibycus, lyric poet, mid-6th c. B.C.: 23, 25, 141, 211, 299
- Inscriptions: 101, 111, 115, 155, 159, 267, 325, 329, 381
- Ion of Chios, tragedian and lyric poet, c. 490 to before 421 B.C.: 1, 8–9, 111, 348–369
- Isidore of Pelusium, Christian writer, *fl.* 420: 94
- Isocrates, Athenian orator, 436–338 B.C.: 383
- Isodemus of Troezen, lyric poet, date unknown: 327
- Lactantius Placidus, commentator on Statius, 5th–6th c. A.D.: 269
- Lamprocles of Athens, musician and poet, early 5th c. B.C.: 318–323
- Lamprus, poet and musician, 5th c. B.C.: 319
- Lasus of Hermione, dithyrambic poet, late 6th c. B.C.: 2
- Lexicon Sabbaiticum*: 290
- Libanius, rhetorician, 314–c. 393 A.D.: 374
- ‘Longinus’, literary critic, author of *On sublimity*, 1st c. A.D.: 111, 349

INDEX OF AUTHORS AND SOURCES

- Lucian, rhetorician and satirist, c. 120 to after 180 A.D.: 73, 267, 327
- Lycophron, tragic poet, born c. 320 B.C.: 23
- Maximus of Tyre, rhetorician, c. 125–185 A.D.: 4, 77
- Melanippides of Melos, dithyrambic poet, 520/16–c. 430 B.C.: 335
- Melanthius, historian, c. 350–270 B.C.: 341
- Meleager of Gadara, epigrammatist and anthologist, *fl.* 100 B.C.: 113
- Menander of Laodicea, rhetorician, 3rd c. A.D.: 253
- Mnaseas of Patara, geographer, c. 200 B.C.: 357
- Moero of Byzantium, poetess, c. 300 B.C.: 371
- Mubaššir, Arab writer, 11th c.: 7, 337
- Myia, Spartan poetess, date unknown: 19
- Myrtis, Boeotian poetess, *fl.* c. 500 B.C.: 2, 14–17
- Nicander, poet, 2nd c. B.C.(?): 39, 45; *see also* Scholiast
- Nonnus, epic poet, 5th c. A.D.: 119
- Orus, orthographer, c. 450 A.D.: 49
- Ovid, Latin poet, 43 B.C.–17 A.D.: 1, 23, 39, 119, 235
- Palatine Anthology*, compiled c. 980 A.D. from earlier collections of epigrams: 9, 15, 47, 71, 97, 113, 317, 369, 371
- Papiri della Società italiana (*P.S.I.*): 58, 92, 186, 305, 307, 313
- Papyri Berlin: 27, 241, 309
- Papyri Oxyrhynchus: 37, 59, 64–69, 115, 127, 155, 205, 220, 238–259, 270–287, 308–315, 319, 321, 361
- Papyrus Ashmole: 243
- Papyrus London, British Museum (A): 114–237
- Parthenius, poet, 1st c. B.C.: 49
- Pausanias, traveller and geographer, *fl.* c. 150 A.D.: 2, 21, 31, 35, 55, 73, 79, 81, 165, 257, 357, 379
- Pausanias, lexicographer, 2nd c. A.D.: 376
- Pherecydes of Syros, philosopher, c. 550 B.C.: 365
- Philistus of Syracuse, historian, c. 430–356 B.C.: 105
- Philo the Jew, philosopher, c. 30 B.C.–45 A.D.: 359
- Philo, Herennius, of Byblos, grammarian, 64–141 A.D.: 111
- Philodemus, philosopher and poet, c. 110–c. 38 B.C.: 85, 345, 365
- Philostratus, author of *Imagines*, *fl.* c. 300 A.D.: 311, 327
- Philostratus, author of *Life of Apollonius* etc., c. 170–c. 247 A.D.: 327
- Photius, lexicographer,

INDEX OF AUTHORS AND SOURCES

- patriarch of Constantinople
858–67 and 878–86 A.D.: 83,
99, 151, 324, 356, 367, 376
- Phrynichus, Athenian comic
poet, late 5th c. B.C.: 321, 323
- Phrynichus, Athenian tragic
poet, late 6th to early 5th c.
B.C.: 359
- Phrynichus of Bithynia,
Atticist, second half of 2nd c.
A.D.: 57
- Pindar, choral lyric poet,
518–438 B.C.: 1, 2, 5, 6, 15,
19, 21, 23, 25, 57, 69,
103–113, 119, 123, 137, 139,
157, 159, 161, 189, 207, 237,
253, 265, 273, 285, 291, 295,
303, 309, 335; *see also*
Scholiast
- Planudean Anthology*, dated
1301 A.D., printed as Book 16
of *Greek Anthology*: 316
- Plato, philosopher, c. 429–347
B.C.: 85, 95, 257, 265, 367;
see also Scholiast
- Pliny (the Elder), encyclo-
paedist, c. 23–79 A.D.: 185
- Plutarch, biographer and
essayist, 50 to after 120 A.D.:
2, 3, 15, 17, 19, 47, 71, 89, 91,
105, 123, 255, 265, 291, 299,
301, 319, 333, 353, 365, 383,
385
- Polemon of Ilium, geographer,
late 2nd c. B.C.: 375
- Pollux, lexicographer and
rhetorician, 2nd c. A.D.: 83
- Polyaenus, rhetorician, *fl.* 162
A.D.: 73
- Porphyrio, commentator on
Horace, early 3rd c. A.D.: 241
- Porphyry of Tyre, Neoplatonist
- philosopher, c. 232–c. 305
A.D.: 337
- Praxilla of Sicyon, poetess,
mid-5th c. B.C.: 19, 71,
370–381
- Priscian, Roman grammarian,
early 6th c. A.D.: 47, 291
- Propertius, Latin poet, second
half of 1st c. B.C.: 1, 3, 23
- Ptolemaeus the Quail, son of
Hephaestion, Alexandrian
writer, *fl.* c. 100 A.D.: 151
- Ptolemaeus, Hellenistic
scholar, identity uncertain:
111, 275
- Rufus, literary scholar, date
unknown: 323
- Sallustius, author of
hypotheses to Sophocles’
tragedies, 5th c. A.D.: 355
- Sappho, lyric poetess, born c.
630 B.C.: 3, 19, 23, 25, 40,
113, 253, 285, 295
- Scholiast on Apollonius of
Rhodes: 47, 49, 252, 254,
297, 299, 355
- Scholiast on Aristides: 87, 303,
323, 347
- Scholiast on Aristophanes: 57,
93, 95, 99, 255, 295, 321,
325, 335, 339, 341, 343, 346,
351, 359, 377, 379
- Scholiast on Callimachus: 115,
253, 378
- Scholiast on Dionysius of
Thrace: 23, 25, 376
- Scholiast on Euripides: 49
- Scholiast on Hephaestion: 36,
50, 376, 380

INDEX OF AUTHORS AND SOURCES

- Scholiast on Hesiod: 141, 297
- Scholiast on Hippocrates: 292
- Scholiast on Homer: 48, 53, 80,
83, 209, 263, 275, 297
- Scholiast on Nicander: 49
- Scholiast on Pindar: 21, 25,
101, 105, 107, 109, 113, 115,
141, 237, 261, 295
- Scholiast on Plato: 257, 319
- Scholiast on Theocritus: 83,
357, 379
- Scholiast on Tzetzes: 322
- Servius, grammarian and
commentator, 4th c. A.D.: 95,
217, 261, 263
- Sextus Empiricus, philosopher
and doctor, c. 200 A.D.?: 8,
347
- Simonides, lyric and elegiac
poet, c. 556–468 B.C.: 1, 2, 5,
25, 69, 85, 89, 97, 101, 103,
105, 107, 113, 161, 233, 237,
265, 268, 277, 297, 301, 307,
335, 353, 385
- Socrates of Argos, historian,
before 1st c. B.C.: 73
- Solon, Athenian statesman and
poet, archon 594/3 B.C.: 331
- Sophocles, tragedian, c.
496–406 B.C.: 1, 9, 111, 215,
319, 326–333, 349, 353; *see
also* Sallustius
- Sophon, composer of mimes,
5th c. B.C.: 23
- Statius, Latin poet, c. 45–96
A.D.: 23; *see also* Lactantius
- Placidus
- Stephanus of Byzantium,
grammarian, 6th c. A.D.: 47,
48, 101, 269
- Stesichorus, choral lyric poet,
632/29–556/3 B.C.: 25, 211,
243, 299, 321, 323
- Stobaeus, anthologist, early 5th
c. A.D.: 83, 141, 151, 251,
255, 259, 263, 265, 267, 301,
303
- Strabo, geographer, 64/63
B.C.–21 A.D. or later: 101,
119, 299, 349
- Suda*, lexicon compiled late
10th c. A.D.: 3, 8, 15, 19, 74,
85, 94, 99, 101, 102, 291,
316, 322, 325, 327, 335, 349,
352, 358, 368, 374, 376, 378
- Syncellus, Georgius, Byzantine
historian, died c. 810 A.D.:
70, 103, 370
- Synesius, Christian poet and
orator, c. 370–413: 123
- Tatian, Christian writer, mid-
2nd c.: 15, 23, 72, 335, 373
- Telecleides, Athenian comic
poet, first victory c. 445 B.C.:
367
- Telesilla of Argos, poetess,
mid-5th c. B.C.: 3–4, 19,
70–83, 103, 371
- Terpander, musician and poet,
mid-7th c. B.C.: 361, 367
- Themistius, rhetorician and
philosopher, c. 317–c. 388
A.D.: 21
- Theocritus, pastoral poet, c.
300–260 B.C.(?): 83, 357, 359;
see also Scholiast
- Theodoretus, Christian writer,
c. 393–466 A.D.: 260
- Theodosius, grammarian, *fl.* c.
400 A.D.: 55
- Theognis, elegiac poet, c.
550–480 B.C.?: 153

INDEX OF AUTHORS AND SOURCES

- Theophrastus, philosopher and writer, c. 370–288/5 B.C.: 331
- Theopompus, Athenian comic poet, *fl.* c. 410–c. 370 B.C.: 99
- Theosophia Tubingensis*, extracts from authors: 346
- Thomas Magister, Byzantine scholar, early 14th c. A.D.: 102
- Thrasymachus, sophist, *fl.* c. 430–400 B.C.: 4, 85
- Thucydides, historian, 460/55–c. 400 B.C.: 105, 349, 383
- Timaeus of Tauromenium, Sicilian historian, c. 356–260 B.C.: 105, 305
- Timocreon of Rhodes, lyric and elegiac poet, first half of 5th c. B.C.: 4, 84–97
- Trichas, metrician, *fl.* c. 650 A.D.: 381
- Tryphon, grammarian, Augustan era: 2, 45
- Tyrtaeus, elegiac poet, mid-7th c. B.C.: 77
- Tzetzes, Byzantine grammarian, 12th c. A.D.: 25, 299, 322, 346; *see also* Scholiast
- Virgil, poet, 70–19 B.C.: 217; *see also* Servius
- Xenophon, historian, c. 428/7–c. 354 B.C.: 83, 105
- Zenobius, rhetorician, 2nd c. A.D.: 257, 261, 292, 357, 375, 378

GENERAL INDEX

- Abas, father of Acrisius and Proetus: 179, 181
- Achaea, region of N. Peloponnese: 7, 185
- Achaeans, the Greeks: 165, 211
- Acheloodorus, father of Corinna: 19
- Acheron, river of Hades; used of the world of Hades: 95, 305
- Achilles, son of Peleus and Thetis: 165, 193, 195, 199, 245, 247, 377
- Acraephen, eponymous hero of Acraephia: 31, 33
- Acraephia, Boeotian town near Mt. Ptoios: 33
- Acrisius, prince of Argos, brother of Proetus: 181
- Admetus, king of Pherae in Thessaly: 133, 377
- Adonis, youth beloved by Aphrodite: 93, 375
- Adrastus, king of Argos, leader of the Seven against Thebes: 161, 163
- Aeacidae, grandsons of Aeacus; Achilles and Ajax: 199
- Aeacus, ruler of Aegina, son of Zeus and Aegina, father of Telamon and Peleus: 165, 193
- Aegaeon, the Hundred-headed monster Briareus: 355
- Aegeus, king of Athens, father of Theseus: 67, 217, 229, 231
- Aegina, island in Saronic Gulf; regarded as daughter of Asopus and mother of Aeacus: 5, 6, 29, 165, 173, 187, 191, 193
- Aegium, town of Achaea: 357
- Aeolian tuning in music: 23
- Aeolic dialect: 23, 41, 47, 53
- Aethra, mother of Theseus: 221
- Aetna, Sicilian city founded by Hiero in 475 B.C.: 281
- Aetolia, country of N.W. Greece: 147, 161, 357
- Aganippe, spring of the Muses on Mount Helicon: 23
- Agathocleadae, family of Aristoteles: 207
- Agathocles, musician, early 5th c. B.C.: 319
- Agave, daughter of Cadmus and mother of Pentheus: 45
- Agelaus, brother of Meleager: 147
- Agenor, king of Tyre, father of Cadmus: 235
- Ajax, king of Salamis, son of Telamon and Eriboea: 165, 193, 199
- Alalcomenae, town in Boeotia: 269
- Alcibiades, Athenian general

GENERAL INDEX

and statesman: 383, 385
 Alcmena, mother of Heracles:
 143, 145, 189, 257, 309, 363
 Alexander, son of Amyntas,
 king of Macedon 498–454
 B.C.: 5, 277
 Alexidamus of Metapontion,
 wrestler: 177
 Alpheus, river which flows past
 Olympia; also the river-god:
 79, 127, 141, 151, 155, 161,
 179, 187, 199, 281
 Althaea, wife of Oeneus,
 mother of Meleager: 143,
 147, 149, 243, 283
 Alyattes, king of Lydia c.
 610–560 B.C.: 129
 Amazons, female warriors of
 mythology: 165
 Amorgos, island S.E. of Naxos:
 267
 Amphiarus of Argos, seer, one
 of the Seven against Thebes:
 61, 161
 Amphictyon, father of Itonus:
 47
 Amphion, son or husband of
 Niobe: 81
 Amphitrite, daughter of Nereus
 and wife of Poseidon: 115,
 225
 Amphitryon, human father of
 Heracles: 49, 145, 149, 213,
 243
 Amyntas, father of king
 Alexander of Macedon: 277,
 279
 Amythaon, father of
 Melampus: 257
 Ancaeus, brother of Meleager:
 147
 Antenor, Trojan elder: 209

Anthedon, town of N. Boeotia:
 15, 17
 Antigone, daughter of Oedipus
 and Jocasta: 355
 Antiope, daughter of Hyria: 47
 Aphares, brother of Althaea:
 147
 Aphaeus or Aphares, brother
 of Tyndareus and father of
 Idas: 237, 275
 Aphrodite, goddess of love and
 beauty: 73, 93, 151, 225, 311,
 379; *see also* Cypris
 Apollo, god of music, prophecy
 etc.: 4, 33, 47, 59, 63, 71, 79,
 119, 121, 129, 131, 133, 137,
 177, 197, 213, 227, 249, 251,
 253, 257, 283, 285, 313, 329,
 379; *see also* Loxias,
 Phoebus, Pythaeus
 Arcadia, mountainous region of
 central Peloponnese: 183,
 261
 Archelaus, philosopher, 5th c.
 B.C.: 331, 353
 Archemorus, infant son of
 Nemean king Lycurgus: 161,
 163
 Archidamus, king of Sparta
 469–427 B.C.: 363
 Ares, god of war: 37, 45, 59,
 119, 141, 147, 151, 165, 197,
 211, 231, 237, 275, 289
 Arete (Excellence, Virtue): 83,
 199
 Argeius of Ceos, boxer: 115,
 121, 125
 Argives, the Greeks: 209
 Argos, city of E. Peloponnese: 3,
 4, 41, 71–83, 161, 173, 181,
 183, 233, 253, 257, 345
 Argus, monstrous son of Earth,

INDEX OF AUTHORS AND SOURCES

told by Hera to watch Io;
 killed by Hermes: 233, 235
 Argus, mythical king of Argos:
 75
 Ariadne, daughter of Minos;
 helped Theseus in
 Labyrinth: 365
 Arianthes of Argos, addressed
 by Diagoras: 345
 Aristaeus, divine protector of
 cattle and fruit-trees: 297
 Aristides, Athenian statesman,
 commander at Plataea: 88,
 89
 Aristomenes, father of Lachon:
 155, 157
 Aristoteles of Larissa: 207
 Artemis, goddess of wild places
 and animals: 4, 79, 81, 145,
 147, 179, 183, 185, 243, 253,
 275, 283, 313
 Asclepius, hero and god of
 healing: 327, 329
 Asia: 93
 Asine, city on Gulf of Argos: 6,
 255, 257
 Asopus, river and river-god of
 Boeotia; also river of Phlius:
 29, 31, 35, 165, 191
 Asterion, king of Crete,
 husband of Europa: 263
 Athamas, husband of Ino: 63
 Athena, virgin warrior goddess:
 47, 67, 83, 145, 199, 209,
 213, 217, 239, 267, 269, 295,
 355; *see also* Pallas
 Athens: 5–9, 87, 89, 171, 199,
 217, 223, 227, 231, 233, 235,
 239, 287, 317, 337, 343, 349,
 351, 353, 369, 385
 Atreidae (sons of Atreus),
 Agamemnon and Menelaus:
 185, 209
 Attic dialect: 57
 Aulis, place in Boeotia facing
 Chalcis across the Euripus
 where the Greek fleet
 gathered before sailing to
 Troy; regarded as daughter
 of Euonymus: 40
 Automedes of Phlius,
 pentathlete: 161, 163
 Bacchants, worshippers of
 Dionysus: 235
 Bacchylides, athlete: 5, 101
 Bacchylides, aulete: 103
 Batusiades, attacked by
 Archilochus: 87
 Bias of Priene, one of the Seven
 Sages, c. 600 B.C.: 331
 Black Sea: 165
 Boeotia, district of central
 Greece: 2, 3, 15, 47, 49, 59,
 61, 67, 153, 165, 267, 269,
 287
 Boeotian dialect: 23, 41, 51, 53,
 55, 57, 69
 Boeotus, eponymous hero of
 Boeotia: 3, 41, 49
 Boiscus, sculptor: 15
 Boreas, North Wind: 195, 333
 Bouphonia, 'ox-killing', part of
 the Festival of Dipolia: 325
 Briareus, one of the Hundred-
 headed monsters: 355
 Briseis, slave and concubine of
 Achilles, taken from him by
 Agamemnon: 195
 Cabiri, fertility gods
 worshipped on Samothrace:
 307
 Cadmus, mythical founder of

GENERAL INDEX

Thebes: 21, 37, 235
 Caicus, river of N.W. Asia
 Minor: 299
 Calliope, senior Muse: 63, 151, 233
 Calydnæ, islands near Troy, N. of Tenedos: 263
 Calydon, city of Aetolia: 147, 215, 243, 309
 Caria, district of S.W. Asia
 Minor: 47, 57, 97, 295
 Carneius or Carnus, son of Zeus and Europa; gave his name to Dorian festival
 Carneia: 379
 Carthæa, city of Ceos: 101, 317
 Carthage, city of N. Africa: 127, 141
 Carystus, city of S. Euboea; also its eponymous hero: 297
 Casas, river of Metapontion: 185
 Cassandra, daughter of Priam: 111, 239, 241
 Castalia, spring at Delphi: 129
 Castor, one of the Dioscuri, sons of Zeus and Leda: 85
 Catana, city of E. Sicily: 281
 Cecropidae, the Athenians (Cecrops was a mythical king of Athens): 329
 Celeus, mythical king of Eleusis: 255
 Cenæum, headland in N.W. Euboea: 213
 Centaurs, mythical race of Thessaly, half-man, half-horse: 315; *see also* Chiron, Eurytion, Nessus
 Ceos, northern island of
 Cyclades: 5, 6, 97, 101, 105, 115, 117, 119, 125, 135, 139, 155, 157, 159, 171, 217, 227, 233, 269, 297, 317
 Cephalus, Attic hero: 49
 Cephissus, Boeotian river and river-god: 37, 40, 61
 Cerberus, watchdog of Hades: 143
 Cercyon, brigand of W. Attica, killed by Theseus: 229
 Ceyx, king of Trachis: 255, 257
 Chaerolas, an ancestor of Lachon?: 157
 Charilaus, attacked by Archilochus: 87
 Chios, large island off Asia
 Minor: 8, 49, 349, 351, 353, 357, 365
 Chiron, centaur, tutor of Achilles: 245, 297
 Chloris, daughter of Niobe: 81
 Chryssilla, Corinthian woman, loved by Ion: 367
 Chrysiippus, son of Pelops: 379
 Cimon, son of Miltiades, Athenian statesman and soldier, 1st half of 5th c. B.C.: 8, 353, 363
 Cirrha, town below Delphi: 137, 177, 207
 Cithæron, mountain between Boeotia and Attica: 27, 35
 Cleinias, father of Alcibiades: 383
 Cleomenes, king of Sparta c. 520–490 B.C.: 3, 71, 73, 75
 Cleonæ, place near Nemea: 159
 Cleone, daughter of Asopus, eponymous heroine of Cleonæ: 165
 Cleoptolemus of Thessaly,

GENERAL INDEX

victor in chariot-race: 203, 205
 Clio, one of the Muses: 127, 187, 189, 201
 Clymenus, one of the Curetes: 149
 Clytius, brother of Althæa and uncle of Meleager: 243
 Cnossus, principal city of Crete: 121, 219, 225, 245
 Cocytus (Wailing), river of Hades: 143
 Colonus, father of Ochna: 17
 Corcyra, large island off N.W. coast of Greece (mod. Corfu); regarded as daughter of Asopus: 31, 165
 Coresia, city of Ceos: 101, 117, 119, 121
 Corinth: 19, 115, 165, 335, 367
 Coroneia, city of W. Boeotia: 269
 Coronides, Metioche and Menippe: 39
 Coronis, mother of Asclepius: 329
 Coryphum, hill at Epidaurus: 81
 Cranaus, mythical king of Athens: 317
 Cremmyon (Crommyon), place between Corinth and Megara: 229
 Creon, brother of Jocasta and king of Thebes: 355
 Crete, most southerly island of Aegean: 27, 119, 217, 263, 297
 Creusa, mother of Aegæus: 227
 Croesus, king of Lydia c. 560–546 B.C.: 129
 Cronus, father of Zeus and Poseidon: 27, 41, 123, 151, 157, 173, 181, 191, 221, 223
 Cumæ, Greek colony N. of bay of Naples: 127
 Curetes, Aetolian clan from Pleuron: 147
 Curetes, Cretan protectors of baby Zeus: 27
 Curses (Arai): 273
 Cyclopes, giants, makers of Zeus' thunderbolts and of the walls of Tiryns: 133, 183
 Cypris (Cyprian), title of Aphrodite, who emerged from the sea at Paphos in Cyprus: 31, 151, 167, 217, 243, 277, 307
 Cyprus, most easterly island of Mediterranean, birthplace of Aphrodite: 93
 Cyrene, city of N. Africa; also its eponymous nymph: 297
 Cyrus, founder of Persian empire, king 559–529 B.C.: 129
 Daedalus, legendary craftsman of Crete: 243
 Daïpylus, father of Clymenus: 149
 Damon or Demonax, chief of Telchines: 119
 Danaans, the Greeks: 197
 Danaus, king of Argos: 181
 Daphnephorìa, festival of Apollo of Thebes: 59
 Dardanids, the Trojans, descendants of Dardanus: 195
 Dawn (Eos): 59, 141, 195, 219, 281

GENERAL INDEX

Dawn-star: 359
 Day (Hēmera), daughter of Time and Night: 157
 Death (Thanatos): 285
 Deianeira, sister of Meleager and wife of Heracles: 151, 215, 311
 Deinomenes, father of Gelo and Hiero: 127, 137, 141
 Delos, island of Cyclades, birthplace of Apollo: 89, 131, 177, 217, 227, 253, 269, 313
 Delphi, city of Phocis, site of Apollo's oracle: 3, 71, 75, 79, 127, 129, 133, 137, 177, 213, 257, 281, 357; *see also* Pytho
 Demaratus, king of Sparta c. 515–491 B.C.: 73
 Demeter, goddess of crops: 127, 255
 Destiny (Aisa): 285, 289
 Dexamenus, lord of Elis: 297, 315
 Dexithea of Ceos, daughter of Damon and mother of Euxantius: 117, 119
 Diagoras of Eretria, overthrew oligarchs c. 500 B.C.?: 335
 Dionysus, god of wine: 21, 45, 169, 205, 235, 277, 361, 363, 379; *see also* Iacchus
 Dioscuri (Castor and Polydeuces): 287, 307; *see also* Castor
 Dipolia, Athenian festival of Zeus: 325
 Dorian tuning in music: 265
 Doric dialect: 23, 41, 43, 45, 239
 Dryopes, people of central Greece near Mt. Parnassus: 257
 Earth (Gaia, Gē): 211, 233, 235, 297, 355, 371
 Echidna (Snake), mother of Cerberus: 143
 Egypt: 235, 279
 Electryon, son of Perseus and father of Alcmena: 189
 Eleusis, city of W. Attica, site of mysteries: 7, 255, 339, 341
 Elieus, father of Eunostus: 17
 Elis, district of N.W. Peloponnese: 161, 297
 Elixus, river of Ceos: 119
 Endais, wife of Aeacus, mother of Peleus and Telamon: 193
 Epaphus, son of Zeus and Io: 235
 Epidaurus, city of N.E. Argolid: 81, 257
 Eriboea, Athenian girl assaulted by Minos: 217
 Eriboea, wife of Telamon, mother of Ajax: 193
 Erinyes (Furies): 299
 Eros, young god of love, child of Aphrodite (often plural, Erotes): 31, 167, 333, 357
 Erythrae, Ionian city opposite Chios: 329
 Eteocles, son of Oedipus and Jocasta: 61, 355
 Eteocles, one of Seven against Thebes: 61
 Ethiopia, land of Africa: 165
 Etruscans, people of central Italy: 127
 Euboea, large Aegean island close to mainland Greece; regarded as daughter of Asopus: 31, 173, 213
 Eucleia (Good Fame): 199

GENERAL INDEX

Eudemus, dedicator of temple: 317
 Euenus, king of Pleuron, father of Marpessa; gave his name to R. Lycormas: 237, 275, 277
 Eueres, son of Heracles: 67
 Eunomia (Good Order): 199, 211
 Eunostus, hero of Tanagra, named after his nurse Eunosta: 17
 Euonymus, prophet of Acraephia: 33, 41, 59
 Eupalamus, father of Daedalus: 243
 Euripus, strait between Euboea and mainland: 65
 Europa, wooed by Zeus in bull form; mother of Minos, Sarpedon and Rhadamanthys: 121, 219, 221, 263, 379
 Eurytion, centaur killed by Heracles: 297, 315
 Eurytus, king of Oechalia: 213
 Euxantius, mythical king of Ceos, son of Minos and Dexithea: 121, 125
 Exile (Phyge) personified: 105
 Fates (Moirai), goddesses spinning man's life and death: 149, 169, 213, 219, 223, 241
 Fortune (Tuche, Symphora): 175, 203
 Gaia: *see* Earth
 Galatea, loved by Polyphemus; mother of Galatus?: 305
 Gargara, mountain of Troad: 67
 Gelo, c. 540–478 B.C., tyrant of Gela: 127, 141, 303
 Giants, warrior sons of Earth: 211
 Glory (Aglaia): 127
 Graces (Charites), goddesses of charm, beauty and athletic success: 121, 125, 139, 161, 175, 211, 233, 281
 Greece (Hellas): 93, 131
 Greeks (Hellenes): 147, 157, 159, 163, 171, 189, 191, 201, 261, 361, 367, 383; *see also* Achaeans, Argives, Danaans
 Hades, god of dead in lower world, also the lower world itself: 39, 143, 287, 305
 Halieis, city of S.E. Argolid: 257
 Heaven: *see* Uranus
 Hebrus, river of Thrace: 213
 Hecate, chthonian goddess: 61, 253, 255
 Hector, Trojan warrior, son of Priam: 193, 197
 Helen, wife of Menelaus: 209, 283
 Helenus, son of Priam, seer, captured by Odysseus: 261
 Helicon, mountain of Boeotia, haunt of Muses: 23, 27, 29, 49, 63, 65, 313, 371
 Helius (Sun), father of Pasiphae: 221, 333, 385
 Hera, wife of Zeus: 4, 83, 145, 161, 179, 185, 233, 235, 355
 Heracles, hero, son of Zeus (or Amphitryon) and Alcmena: 21, 67, 143, 145, 149, 161, 189, 213, 215, 243, 255, 257, 261, 269, 297, 309, 311, 315,

GENERAL INDEX

347, 363; *see also*
 Amphitryon
 Hermes, young god, messenger
 of Zeus: 27, 31, 45, 235
 Hermione, city of S.E. Argolis:
 79
 Hestia, goddess of the hearth:
 207
 Hiero, tyrant of Syracuse
 478–467/6 B.C.: 5, 6, 103,
 107, 109, 127, 131, 135, 137,
 139, 141, 153, 281, 283, 303
 Himera, city on N. coast of
 Sicily: 141
 Hyccara, village in Sicily: 69
 Hydra, many-headed monster
 killed by Heracles: 215
 Hyperboreans, legendary
 people of the far north: 131,
 213
 Hyria, place in Boeotia: 47
 Hyrieus, son of Poseidon,
 eponymous hero of Hyria,
 prophet at Acraephen: 33, 39

Iacchus, cult title of Dionysus:
 343
 Ialysus, city of Rhodes: 4, 85, 89
 Icarus or Icaria, Aegean island:
 385
 Ida, mountain in Crete: 219
 Ida, mountain in Troad: 143
 Idas, hero of Messenia or
 Sparta, Argonaut, husband
 of Marpessa: 237, 275
 Ilium, Troy: 195
 Inachus, river-god of Argos,
 father of Io: 233
 Insolence (Hubris): 211
 Io, daughter of Inachus; loved
 by Zeus: 233, 235

Iolaus, son of Iphicles and
 nephew of Heracles: 43, 243
 Iole, daughter of Eurytus, king
 of Oechalia, carried off by
 Heracles: 213, 215
 Ion, eponymous ancestor of
 Ionians: 349
 Ion of Ephesus, rhapsode in
 Plato's *Ion*: 353
 Ionia, central coastal region of
 W. Asia Minor, colonised by
 Athenians (whom B. calls
 'Ionians'): 217, 227
 Ios, island S. of Naxos: 299
 Iphicles, brother of Heracles:
 243
 Iphiclus, brother of Althaea:
 147
 Ismene, sister of Antigone: 355
 Ismenus, river and river-god of
 Boeotia: 21, 55
 Isthmus of Corinth, site of
 Games: 91, 115, 123, 125,
 159, 171, 173, 187, 229, 353
 Italy: 95, 179
 Ithaca, island N.W. of
 Peloponnese, home of
 Odysseus: 291
 Iton, town in Thessaly; Ionian
 Athena was worshipped at
 Coronea in Boeotia: 47
 Itonia, title of Athena: 267, 269
 Itonus, eponymous hero of Iton:
 47
 Itonus, son of Heracles, king of
 Alalcomenae: 269
 Iulis, city of Ceos: 5, 101, 115,
 297

Jocasta, mother and wife of
 Oedipus: 49

GENERAL INDEX

Julian, Roman emperor,
 332–363 A.D.: 293
 Justice (Dike): 137, 199, 211,
 219

Kairos: *see* Opportunity

Lacedaemonians, Spartans:
 237, 269
 Lachon, sprinter: 155, 157
 Laconia, district of S.E.
 Peloponnese, dominated by
 Sparta: 231
 Ladon, earlier name of river
 Ismenus: 55
 Laertes, father of Odysseus:
 209
 Laius, father of Oedipus: 379
 Lampon, father of pancratiast
 Pytheas: 191, 201
 Laocoon, priest of Apollo in
 Troy: 263
 Laodamas, son of Eteocles: 355
 Laomedon, father of Priam: 197
 Laomedon, Ion's host in
 Athens: 353
 Larissa, principal city of
 Thessaly: 207
 Lemnos, volcanic island in N.E.
 Aegean: 231, 261
 Leotyichidas, king of Sparta
 491–469 B.C.: 4, 88, 89
 Lesbos, largest island off Asia
 Minor: 77, 269, 353
 Leto, mother of Apollo and
 Artemis: 31, 33, 81, 89, 129,
 147, 177, 183, 283, 379
 Letrini, place in Elis: 79
 Leucippides (daughters of
 Leucippus), wives of
 Dioscuri: 307
 Libya = Africa; nymph,
 ancestor of Cadmus: 37
 Liparion of Ceos, athlete: 159
 Liparus, father of Liparion: 159
 Love: *see* Eros
 Loxias, title of Apollo: 133, 197,
 251
 Lusi, place in N. Arcadia: 179
 Lusus, river of Lusi: 183
 Lycambes, attacked by
 Archilochus: 87
 Lycia, country in S.W. Asia
 Minor: 197, 285
 Lycormas, Aetolian river, later
 called Euenus: 215, 277, 311
 Lydia, kingdom of W. Asia
 Minor: 129, 161, 267
 Lynceus, king of Argos, father
 of Abas: 181
 Lysagora, daughter of Damon?:
 117, 119
 Lysippus of Sicyon, sculptor, *fl.*
 328 B.C.: 373

Macedonia, region of N.W.
 Aegean: 5, 6, 277, 369, 371
 Macelo, mother or sister of
 Dexitheia: 119
 Maia, mother of Hermes: 31,
 233
 Mantinea, city of Arcadia: 7,
 237, 345
 Marpessa, daughter of Euenus
 and wife of Idas: 237, 275,
 277
 Mecisteus, one of Seven against
 Thebes: 61, 63
 Medes: *see* Persians
 Megara, coastal city between
 Corinth and Athens: 93, 357
 Meidon, Meidylos, father of
 Bacchylides: 5, 101, 103
 Melampus, mythical seer: 257

GENERAL INDEX

Melanippus, one of the Theban defenders against the Seven: 61, 295
 Meleager, mythical prince of Calydon: 143, 145, 151, 243, 283
 Melia, mother by Apollo of two sons at Thebes: 21
 Meliboea, original name of Chloris, daughter of Niobe: 81
 Melos, island of S.W. Aegean: 7, 335, 339, 341, 347
 Memnon, son of Tithonus and Dawn, leader of Ethiopians, Trojan allies: 165
 Memphis, city of Lower Egypt: 291
 Menander, trainer of Pytheas: 199
 Menelaus, king of Sparta: 209, 211
 Menippe, daughter of Orion: 39
 Messenia, region of S.W. Peloponnese annexed by Sparta in 7th c. B.C.: 237
 Metapontion, Greek city in S. Italy: 5, 177, 179, 185
 Metioche, daughter of Orion: 29
 Metope, wife of Asopus: 31
 Midon, teacher or father of Lamprocles: 321
 Miletus, coastal city of W. Asia Minor: 95, 253
 Miltiades, Athenian general at Marathon: 359
 Minos, king of Crete, son of Zeus and Europa: 119, 121, 217, 221, 243, 245, 263
 Minotaur, monster, half-man, half-bull, kept in Labyrinth by Minos: 217, 243
 Minyas, ancestral hero of Minyans, founder of Orchomenus: 45
 Mixolydian tuning in music: 319
 Mnemosyne (Memory), mother of Muses: 29, 309
 Musaeus, mythical singer: 365
 Muses, goddesses of poetry, music and dance, daughters of Zeus: 23, 27, 29, 49, 51, 61, 63, 65, 71, 91, 105, 113, 115, 125, 133, 135, 139, 151, 153, 161, 167, 171, 201, 205, 211, 233, 235, 249, 277, 279, 281, 287, 301, 309, 313, 317, 369, 371; *see also* Calliope, Clio, Pieria, Terpsichore, Urania
 Mycale, cape in Asia Minor opposite Samos, scene of Greek naval victory over Persians, 479 B.C.: 88
 Mysia, district of N.W. Asia Minor: 247
 Neleus, father of Nestor: 81
 Nemea, sanctuary of Zeus N. of Argos, site of Games; also the eponymous nymph: 115, 155, 159, 161, 163, 167, 173, 187, 189, 191
 Nemesis (Retribution): 299
 Neoptolemus, son of Achilles: 165
 Nereids, daughters of Nereus: 111, 195, 219, 227
 Nereus, sea-god: 111, 115, 225, 241
 Nessus, centaur: 215, 311
 Nestor, king of Pylos: 81

GENERAL INDEX

Niceratus, sculptor, c. 100 B.C.: 72
 Nicodorus of Mantinea, boxer and lawgiver, *fl.* c. 425 B.C.: 7, 345
 Night (Nux): 157, 243, 253, 255
 Nile, the river of Egypt: 165, 235, 291
 Niobe, daughter of Tantalus; boasted to Leto of the number of her children, whom Apollo and Artemis killed; turned into a stone: 81, 283, 285
 Nobility (Kalokagathia): 83
 Nymphs, nature-spirits of mountains, water, etc.: 63
 Oceanus, river encircling world; also the river-god: 59
 Ochna, cousin of Eunostus: 17
 Odysseus, king of Ithaca: 51, 209, 291
 Oeagrus, father of Orpheus: 247
 Oechalia, city in E. Euboea: 213
 Oedipus, king of Thebes: 49
 Oeneidae, tribe of Athens: 171
 Oeneus, king of Calydon, father of Meleager: 143, 145, 147, 151, 283
 Oenomaus, king of Pisa: 161
 Oenone, nymph, loved by Paris: 283
 Oenopion, son of Theseus and Ariadne: 365
 Ogygus, mythical ruler of Thebes: 49
 Oicles, father of Amphiarus: 163, 165
 Olympia, sanctuary of Zeus, site of Games: 5, 127, 137, 139, 151, 155, 157, 179, 187, 281, 383, 385; *see also* Alpheus
 Olympus, Mt., home of gods: 65, 67, 151, 177, 211, 285, 309, 329
 Oncaean Gates of Thebes: 61
 Opportunity (Kairos): 357
 Orchomenus, city of Boeotia: 39, 45
 Orestes, son of Agamemnon: 3, 59
 Orion, the constellation; originally a Boeotian hero, prophet at Acraephen: 33, 37, 39, 43, 49
 Orpheus, legendary Thracian musician: 247, 365
 Orthomenes, father of Ion of Chios: 349
 Oxylus of Aetolia, founder of Elis: 161
 Pactolus, river in Lydia: 131
 Pallas, father of Victory: 317
 Pallas, title of Athena: 145, 209, 321, 323
 Pamphiliacum, tribal building at Argos?: 73
 Pandion, king of Athens, father of Aegeus: 217, 227
 Pantheides, father of boxer Argeius: 121, 125
 Paris, son of Priam and Hecuba: 211, 283
 Parnes, mountain between Boeotia and Attica: 35
 Pasiphae, wife of Minos: 221, 243
 Pausanias, Spartan commander, Greek leader at Plataea in 479 B.C.: 4, 88, 89

GENERAL INDEX

Peace (Eirene): 199, 211
 Peirene, spring of Corinth, regarded as daughter of Asopus: 165
 Peleus, son of Aeacus and father of Achilles: 165, 193
 Pella, capital of Macedonia: 369
 Pellene, city of E. Achaea: 7, 173, 341
 Peloponnese (Island of Pelops), large peninsula of S. Greece: 6, 7, 8, 105, 115, 187
 Pelops, mythical king of Pisa, honoured at Olympia: 115, 151, 157, 161, 179, 187, 295, 379
 Peneus, large river of Thessaly: 207
 Penthesilea, queen of Amazons: 165
 Pericleitus, addressed by Bacchylides?: 269
 Pericles, attacked by Archilochus: 87
 Pericles, Athenian statesman, c. 495–429 B.C.: 87, 93, 367
 Persephone, daughter of Demeter, carried off by Hades; queen of lower world: 39, 127, 143, 255, 297
 Perseus, father of Hecate: 255
 Perseus, son of Zeus and Danae: 189, 363
 Persians (Medes): 4, 87, 91, 129, 131, 359
 Petraean Games, held in Thessaly: 203
 Phaiscus, father of wrestler Alexidamus: 177
 Pherae, city of Thessaly: 133
 Pherenicus, Hiero's race-horse: 141, 151, 281
 Pheres, father of Admetus: 133
 Philoctetes, abandoned on Lemnos by fellow-Greeks on their way to Troy: 261
 Philyra, mother of Chiron: 245
 Phlegyas, son of Ares and father of Coronis: 329
 Phlias, son of Dionysus, eponymous hero of Phlius: 169
 Phlius, city S.W. of Corinth: 5, 6, 161, 165, 167, 169
 Phoebus, title of Apollo: 31, 129, 257, 279
 Phoenice, term used of Caria: 57
 Phoenicia, country of E. Mediterranean: 57, 295
 Phoenix (Phoenician), father of Europa: 219, 221, 263
 Phrygia, country of central Asia Minor: 161, 299
 Phylacidas, brother of Pytheas: 189
 Pieria, district of Macedonia, birthplace of Muses: 115, 213, 233, 235, 309, 369, 371
 Pisa, region around Olympia in N.W. Peloponnese: 151
 Pittheus, king of Troezen, father of Aethra: 219
 Plataea, city of Boeotia, site of Greek victory over Persians, 479 B.C.; regarded as daughter of Asopus: 29, 35, 88
 Pleiads, group of seven stars; daughters of Atlas; pursued by Orion: 35, 323
 Pleisthenes, ancestor or father of Agamemnon and Menelaus: 211

GENERAL INDEX

Pleuron, city of Aetolia: 147, 149, 237
 Poeëssa, city of Ceos: 101
 Polyneices, son of Oedipus and Jocasta: 63, 161, 163, 355
 Polypemon, father of Procoptes?: 229
 Polyphemus, the Cyclops: 305
 Porthanides (grandson of Porthaon), Meleager: 143
 Poseidon, god of sea, earthquakes and horses: 31, 33, 41, 115, 119, 123, 171, 203, 205, 213, 219, 221, 223, 229, 237, 275, 355
 Priam, king of Troy: 185, 197, 211
 Procaon, brother of Althaea, uncle of Meleager: 243
 Procatia, mother of Corinna: 19
 Procles, established Eurypontid line of Spartan kings: 363
 Procoptes or Procrustes, Attic brigand killed by Theseus: 229
 Proetus, king of Tiryns: 179, 181, 183
 Protogoras of Abdera, sophist, c. 490–c. 420 B.C.: 337
 Proteus, sea-god: 241
 Ptoios, Boeotian mountain with sanctuary of Apollo (Ptoion): 33, 67
 Ptous, eponymous hero of Mt. Ptoios: 63
 Pyrrhichus, father of Cleoptolemus: 205
 Pytha(i)eus, son of Apollo; also title of Apollo: 79, 255, 257
 Pythagoras of Samos, philosopher, *fl.* 532/1 B.C.: 365
 Pytheas of Aegina, pancratiast: 189, 199, 201
 Pythian Games at Delphi: 121, 137, 141, 177
 Pytho, name for Delphi: 131, 141, 159, 187, 213, 249, 257
 Pythocleides of Ceos, musician and philosopher, early 5th c. B.C.: 319
 Report (PHEME) personified: 125, 171
 Rhadamanthys, son of Zeus and Europa: 263
 Rhea, wife of Cronus: 27, 295
 Rhodes, island of S.E. Aegean: 4, 85, 89, 93, 95, 97
 Rhyndacus, river of Phrygia: 299
 Salamis, island W. of Piraeus, scene of Greek naval victory over Persians, 480 B.C.; regarded as daughter of Asopus: 31, 88, 89
 Sardis, capital of Lydia: 129
 Sarpedon, son of Zeus and Europa, commander of Lycians at Troy: 263, 285
 Scamander, river of Troy: 197, 245
 Sciron, brigand near Megara, killed by Theseus: 229
 Scopelinus, aulete, teacher and in some versions father of Pindar: 2, 69
 Scythiades, subject of encomium by Ion: 357
 Seasons (Horai), goddesses of the seasons: 59, 199, 211

GENERAL INDEX

Selene (Moon): 365
 Semele, daughter of Cadmus,
 mother of Dionysus: 235, 379
 Sicily: 6, 95, 127, 297, 303
 Sicyon, city W. of Corinth: 173,
 371, 373, 375, 379
 Silanion, sculptor, 4th c. B.C.:
 23
 Simois, river of Troad: 285
 Sinis, Pine-bender, brigand at
 Isthmus of Corinth; killed by
 Theseus: 229
 Sinope, city on S. coast of Black
 Sea; regarded as daughter of
 Asopus: 31, 165
 Siren, mythical singer: 113
 Sleep (Hypnos): 285
 Socrates, Athenian
 philosopher, 469–399 B.C.:
 339, 353
 Sosius Senecio, Roman consul
 99 A.D.: 385
 Sown Men (Sparti), armed
 men sprung from the
 dragon's teeth sown by
 Cadmus: 21
 Sparta: 3, 5, 6, 19, 73, 75, 77,
 237, 363; *see also*
 Lacedaemonians, Laconia
 Sphinx, monster who
 tormented Thebes: 49
 Staphylus, son of Theseus and
 Ariadne: 365
 Stoics: 345
 Styx, river of Hades and
 mother of Victory: 177
 Sun: *see* Helios
 Syracuse, chief city of Sicily: 5,
 55, 105, 127, 137, 139, 153,
 281, 385
 Talau, father of Adrastus: 163

GENERAL INDEX

statesman and general, c.
 528–462 B.C.: 4, 85, 88, 89,
 91
 Theocritus, handsome youth
 mentioned by Bacchylides:
 271
 Thermodon, river of Black Sea
 near which Amazons lived:
 165
 Theseus, Athenian hero, killer
 of Minotaur: 67, 217, 223,
 225, 227, 229, 365
 Thespia(e), town of Boeotia: 19,
 31, 49
 Thessaly, district of N. Greece:
 5, 6, 133, 203, 207, 231, 267
 Thestius, king of Pleuron,
 father of Althaea: 149
 Thetis, a Nereid, wife of Peleus,
 mother of Achilles: 195, 245,
 355
 Time (Chronos): 157
 Timoxenus, father of
 pentathlete Automedes: 169
 Tiryns, Mycenaean centre near
 Argos: 181
 Tivoli (Tibur), resort east of
 Rome: 111
 Trachis, town of Malis near Mt.
 Oeta: 255
 Troad, district round Troy: 67
 Troezen, city of E. Argolid: 229
 Troy, city of N.W. Asia Minor:
 165, 195, 197, 209, 211, 241,
 245, 247, 261, 307
 Truth (Aletheia): 303
 Tydeus, king of Calydon, father
 of Diomedes, one of Seven
 against Thebes: 61, 295
 Tydeus, son of Ion: 349
 Urania, one of the Muses: 137,
 139, 155, 213
 Uranus (Heaven), father of
 Cronus and grandfather of
 Zeus: 177, 297, 299, 355
 Victory (Nike): 127, 141, 155,
 171, 177, 187, 191, 317
 Virtue: *see* Arete
 Wealth (Ploutos): 93
 Xanthippus, father of Pericles;
 Athenian commander at
 Mycale in 479 B.C.: 88, 89
 Xuthus, son of Hellen and
 father of Ion: 349
 Zephyrus, West Wind: 317
 Zeus, king of gods: 4, 7, 27, 29,
 31, 41, 59, 83, 105, 115, 117,
 119, 121, 127, 129, 131, 133,
 139, 143, 145, 153, 155, 157,
 159, 161, 165, 169, 173, 177,
 181, 187, 191, 211, 213, 215,
 219, 221, 223, 233, 235, 243,
 249, 263, 281, 283, 285, 313,
 321, 355, 357, 363, 379, 383
 Zeuxippe, mother of Ptoos by
 Apollo: 63