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GREEK LYRIC

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GREEK LYRIC III

STESICHORUS, IBYCUS,
SIMONIDES, AND OTHERS

EDITED AND TRANSLATED BY
DAVID A. CAMPBELL



HARVARD UNIVERSITY PRESS
CAMBRIDGE, MASSACHUSETTS
LONDON, ENGLAND
1991

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Library of Congress Cataloging-in-Publication Data

Greek lyric.
(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

I. Greek poetry. 2. Greek poetry—Translations into
English. I. Campbell, David A. II. Title. III. 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)

Typeset by Chiron, Inc, Cambridge, Massachusetts.
Printed in Great Britain by St Edmundsbury Press Ltd,
Bury St Edmunds, Suffolk, on acid-free paper.
Bound by Hunter & Foulis Ltd, Edinburgh, Scotland.

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PREFACE

This volume is devoted mainly to the poetry of Stesichorus, Ibycus and Simonides: Corinna, Bacchylides and other choral poets will follow in volume IV, and volume V will contain minor poets, drinking songs and other anonymous pieces.

It gives me pleasure to record my gratitude for Research Grants awarded by the University of Victoria and Research Time Stipends granted by the Social Sciences and Humanities Research Council of Canada. I wish also to thank Malcolm Davies, Michael Haslam, John Oleson and Martin West for their help, the Librarian and staff of the McPherson Library, University of Victoria, for obtaining rare books and periodicals, the Egypt Exploration Society for permission to include parts of P.Oxy. 3876 (Stesichorus 222B), Philippa Goold for her careful editing, and yet again Mrs. A. Nancy Nasser for typing the manuscript.

David A. Campbell

University of Victoria
January 1991

To my colleagues
in the
Department of Classics
of the
University of Victoria

πολλοὶ πὰρ κρήτηρι φίλοι γίνονται ἑταῖροι,
ἐν δὲ σπουδαίῳ πρήγματι παυρότεροι.

INTRODUCTION

OUR earliest texts of choral poetry are from the Peloponnese: Eumelus, a Corinthian nobleman, wrote his Delian processional song for the Messenians c. 750 B.C.; Terpander, Thaletas and Polymnestus made their homes in Sparta a century later; and Alcman's poems were composed for Spartan choirs in the last decades of the seventh century. In the sixth century, however, the most important figures belong to Sicily and south Italy.

ARION

Arion, like Terpander, came to the Peloponnese from Lesbos, but he provides a link with Western Greece, since he made a successful tour of Sicily and Italy as a cithara-singer. His professional career in Corinth fell in the reign of the tyrant Periander (c. 625–585: test. 3), and the dates offered by Eusebius and the *Suda* (testt. 1, 2) no doubt depend on this synchronism. Some authorities regarded him as a pupil of Alcman (test. 1), but he may have been his contemporary. His contribution to choral poetry lay in the development of the dithyramb, and the names which he gave to his poems (test. 3) must

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have indicated their various subjects, perhaps not all of them connected with Dionysus. Statements about his 'tragic style' (test. 1) or even his composition of tragedies (test. 6) must be due to scholars who, like Aristotle, believed that tragedy had its origin in the dithyramb. No scrap of his poetry survives.

STESICHORUS

Stesichorus referred somewhere in his poetry to a predecessor, Xanthus, who composed an *Oresteia* which Stesichorus was said to have adapted, and this Xanthus may have been a western Greek. Stesichorus certainly was, although there was dispute about his birthplace and the place of his burial. Perhaps he was born in Metauron in the toe of Italy, but he was called 'the Himeraean' and must have spent some of his life at Himera on the north coast of Sicily: he mentioned the city and its river in his poetry (270). Anecdotes linked him with Locri (test. 17; cf. 19), and he may have lived there for part of his life. He seems to have been buried in Catana (testt. 1, 22) in east Sicily. It is possible that he spent some time in the Peloponnese: according to one report he was exiled from Pallantium in Arcadia (test. 1); he sets the story of Orestes in Sparta instead of Mycenae (216), possibly for the gratification of a Spartan audience; and if fr. S 166 (= Ibycus 282A fr. 1) belongs to him rather than to

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Ibycus, it too might be taken as evidence of his wish to please the Spartans. The *Parian Marble* records that he 'arrived in Greece' in 485/4 B.C. (test. 6), but the date is far too late and the entry is of doubtful value.

Stesichorus was known to have lived before Simonides, who mentioned him in his poetry (Stes. 179 = Simon. 564), and this fact must account for the dating of Stesichorus' death in the year in which Simonides was born (testt. 1, 2). Likewise the year of his birth was placed a conventional forty years after the *floruit* of Alcman (27th Olympian, according to *Suda*: Alcman. test. 1), who was believed to have been earlier. But the resultant dates for Stesichorus, c. 632–c. 556, fit reasonably well with other indications of his life-span, the synchronism with Sappho, Alcaeus and Pittacus (test. 4), with Phalaris though not with Pythagoras (test. 5), and with the dating of the poet's brother between Thales and Pythagoras (test. 15). The date offered by the *Parian Marble* (c. 485: test. 6) is clearly wrong, and the 87 years attributed to the poet by 'Lucian' (test. 7) may be inaccurate. The tale which linked him to the fighting between Locri and Croton would give a later date if it is correctly placed c. 540 (test. 19 with n. 2); but the link is a very weak one, and the date of the battle is uncertain. The eclipse which Stesichorus mentioned (271) is likely to have been that of 557 (see M. L. West, *Classical Quarterly* 21, 1971, 306). His active life belongs to the first half of

the sixth century.

His work was collected in 26 books, according to the *Suda* (test. 1): this is a very large figure in comparison with Sappho's 9, Alcaeus' probable 10, Ibycus' 7, Anacreon's probable 5 and Pindar's 17; since he was quoted not by the book number but by the titles of his poems, e.g. the *Scylla*, it is likely that it was 26 long poems that survived. We have titles for about half of them, and we know that the *Geryoneis* had at least 1300 lines and may have been considerably longer (P.Oxy. 2617 fr. 7 = S 27). His subjects were the Trojan War and its aftermath (*Helen, Wooden Horse, Sack of Troy, Homecomings, Oresteia* in two books), the Argonauts (*Funeral Games of Pelias*), the adventures of Heracles (*Geryoneis, Cycnus, Cerberus, perhaps Scylla*), the Theban story (*Eriphyle, Europa*), and Meleager and the Calydonian boar (*Boar-hunters*).

The discovery of fragments of his poems on papyrus has confirmed the testimony of ancient writers that he was 'most Homeric' (test. 39: cf. 24, 34, 36, 37, 41): he dealt with epic themes, his metres were mainly dactylic although not in continuous hexameters, and his amplitude and nobility of style could be called Homeric. The other side of the coin, his longwindedness (test. 41: cf. 24), is also attested by the papyrus fragments: in the *Geryoneis* the speech in which Geryon ponders his death (fr. S 11) is separated by nearly 400 lines from the account of his death (fr. S 15).

It has been universally assumed that Stesichorus was a choral poet: he was said to have acquired his name because he 'established choruses' (test. 1), and the triadic structure of his poems (test. 30) was taken to indicate choral performance. A strong case, however, has been made by M. L. West (*loc. cit.* 307 ff.) for regarding him as a singer, performing his own songs to his cithara accompaniment.

In comparison with the monodists and Alcman, Stesichorus attracted little scholarly attention. The Peripatetic writer Chamaeleon wrote a treatise on him c. 300 B.C., and in the Augustan age Tryphon will have drawn on him for his study of the dialect of Himera (test. 31).

ECHEMBROTUS AND SACADAS

We know little about the lyric poetry of these Peloponnesian musicians: Echembrotus inscribed six short lines on the tripod with which he commemorated his Pythian victory in pipe-singing (586 B.C.), and he says that he sang 'songs and laments' at the festival; Sacadas was famous for his performances on the pipes, but 'Plutarch' speaks of a composition, the Three-part nome, which he describes as a choral work, and it is possible that Sacadas was the author of a *Sack of Troy* which listed the Greeks who hid in the wooden horse. He may have composed choral music for the Peloponnesian festivals with which he was associated (test. 2).

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IBYCUS

The testimonia for the life of Ibycus are few and usually difficult to interpret. His birthplace is likely to have been Rhegium, and he is certainly referred to as Ibycus the Rhegine, but a late source (test. 2) offers Messana as an alternative. A Hellenistic epigram (test. 6), which may be no more than 'a flight of fancy' (Gow-Page), celebrates Rhegium as his burial-place. Antipater of Sidon, who gives the earliest version of the much-repeated story of his murder by bandits, says that the circumstances of his death were revealed in Corinth (test. 5).

There was a story that he might have been tyrant, presumably in Rhegium, but left the city instead (test. 4). According to the emended text of the *Suda* (test. 1) he went from Rhegium to Samos when Polycrates' father ruled the island. That Ibycus arrived in the time of the tyrant's father is likely to be an inference from 282(a), part of a poem which Ibycus ends by promising everlasting fame to Polycrates: it was (and still is) possible to interpret the lines as meaning that his fame would be due to his beauty, in which case he was a youth and not yet tyrant. Anacreon likewise was said to have been fetched to Samos by Polycrates' father to tutor the boy in music (fr. 491).

The date of Ibycus' arrival in Samos is expressed in two ways in the *Suda*: it was 'in the time of Croesus' and it fell in the 54th Olympiad (564/560

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B.C.). Croesus, who reigned in Sardis from c. 560 to c. 546, may have been mentioned by Ibycus in his poetry, or his name may be another way of indicating that Ibycus' arrival in Samos occurred before the maturity of Polycrates, who was tyrant in the days of Cambyses, son of Cyrus, the conqueror of Croesus. The 54th Olympiad is usually but not convincingly regarded as too early for Ibycus' arrival, and Mosshammer argues for 547/6 B.C., the year of Croesus' death. Eusebius' date for the poet's *floruit* is c. 540/539 (test. 3).

The remains of Ibycus' poetry add a little information about his life: it has been guessed from the allusions to Sicyonian myth (fr. 282(a), 40 ff., 308, 322) that he spent time in Sicyon, and frs. 282A(i) and (xi) and 339 may have been composed in Sparta. Fr. 282B(i) seems to commemorate an athlete from Leontini in Sicily; he sang of the mole built to connect Ortygia with the mainland (fr. 321), and an anecdote (fr. 343) mentions a journey from Catana to Himera. Schneidewin suggested that Ibycus' poetic career had two phases: an earlier period when he worked in the Greek west and wrote poems on mythological themes in the manner of Stesichorus, and a later period when he composed erotic verse to please his patron Polycrates; but it is sometimes difficult to separate the mythological and erotic themes (see especially 289, but also 282(a), 282B(v), 284, 309), and in any case there is no certainty that Ibycus stayed on in Samos after the murder of

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Polycrates in 522: Anacreon is known to have left for Athens. The construction of the Syracusan mole to which Ibycus refers is dated c. 530 by Dunbabin (*The Western Greeks* 62). He may well have spent the last years of his life in the west.

His poetry was collected in seven books, on what principle we do not know. His love-poetry was what later generations particularly remembered, sometimes with distaste (testt. 11, 12); but he made extensive use of mythological themes, whether in lengthy Stesichorean-type poems or as part of his love-songs. We have allusions to the adventures of Heracles (282A (viii), (xii), 285, 298–300), Meleager (290) and the Argonauts (291, 301) and to the Trojan war and its sequel (especially 282(a), 282B(v), 293–297), all themes which Stesichorus had handled. He displays a marked interest in those myths which have erotic interest: the rivalry of Deiphobus and Idomeneus for Helen's love (297), the reunion of Menelaus and Helen in Troy (296), the rape of Ganymede and of Tithonus, mentioned in 'the song to Gorgias' (289), the beauty and death of Troilus (282(a), 282B(v)), Endymion (284); and the description of Talos as *erastes* of Rhadamanthys (309) shows that he played a part in what K. J. Dover calls 'the homosexualisation of mythology'.

The earliest epinician poetry has been accredited to Simonides, but recent papyrus finds suggest that Ibycus anticipated him: 282B(i) talks of boasts and success and athletics, and in 282B(ii), the title of

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which, 'Callias', is likely to be the name of the honorand, Ibycus speaks of his boasts and of possible criticism (cf. fr. 311) in tones reminiscent of Pindar's victory-odes.

LASUS

Lasus belonged to Hermione, a small city in the northeast Peloponnese, and he composed a hymn for Demeter of Hermione, but much of his life seems to have been spent in Athens: it was there that he came upon Onomacritus in the act of forgery (test. 2), and there also that he played a role in the development of the dithyramb (testt. 1, 3, 5); in one of his poems (fr. 705) he mentioned Buzyges, a hero of importance only in Attica. Like Anacreon and Simonides he must have enjoyed the patronage of Hipparchus. The date of his birth is given as 548/544 B.C., and his known activities are datable to the late sixth century (test. 1 with n. 5, testt. 2–4).

His importance in the history of the dithyramb is clear from the ancient testimony but difficult to assess. Some scholars made him rather than Arion the first to organise the circular chorus which sang the dithyramb (e.g. Arion test. 4). The *Suda* (unless Garrod's emendation of the text is accepted) says that he introduced dithyrambic competitions, while the *Parian Marble* reports that the first dithyrambs were performed in 509/8 B.C., when the obscure Hypodicus of Chalcis 'was the winner'. It may be

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that Lasus introduced competing dithyrambs for the City Dionysia in the time of the tyrants, who attached great importance to the festival, and that the date of the *Marble* is that of the first competition to be held under the democracy. That Lasus was believed in the fifth century to have taken part in dithyrambic competition is shown by Aristophanes' joke about the rival chorus-masters, Lasus and Simonides (test. 3).

The *Suda* says that he was the first to compose a study of music. This has been doubted as improbable in the sixth century, although the book on medicine written by Alcmaeon of Croton would be contemporary. His views on musical theory were cited by Aristoxenus and later writers (testt. 7, 8, test. 1 n. 4), but they may have been known only through oral tradition. As a poet he was remembered for his experiments in euphony (fr. 702(b), 704) and for the elaboration of his work (test. 9). Like Simonides he was regarded as a sophist before his time, interested in the manipulation of words and in eristic skill (testt. 1, 10, 11). Some classed him among the Seven Sages (test. 1), and examples of his wisdom were quoted (test. 12). The Peripatetics were the first to display a scholarly interest in him: Chamaeleon wrote an account of him (test. 10), and Aristoxenus is likely to have devoted space to him in his work *On the Dithyrambic Poets* as well as in his *Harmonics* (test. 7).

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PRATINAS

Pratinas, like Lasus, came to Athens from a small city in the northeast Peloponnese. His birthplace was Phlius, which is close to Corinth and Sicyon, and two of our fragments (709, 711) have Spartan allusions; but he competed in Athens for the tragic prize against the young Aeschylus and Choerilus just after 500 B.C. (test. 1). He is said to have been the first composer of satyr-plays (test. 1), and he is likely to have brought them to Athens from his native Phlius (test. 1 n. 2). Vase-paintings represent satyr-plays from 500 B.C. onwards in Athens and earlier in Corinth and the Peloponnese. The *Suda* attributes to him 32 satyr-plays and only 18 tragedies, which suggests that his satyr-plays were not only performed as sequels to tragic trilogies as was normal in fifth-century Athens. Pratinas must have died before 467 B.C. (test. 2 n. 1).

Our knowledge of his life and our fragments of his poetry come from late sources but must be derived ultimately from fourth-century writers, Glaucus of Rhegium and the Peripatetics, Chamaeleon and Aristoxenus, in addition to Heraclides of Pontus (see fr. 712). It is impossible to say with certainty to what genre of poetry our fragments belong: the longest, fr. 708, may be dramatic rather than lyric, and fr. 711 seems to be dramatic. He spoke of his music (fr. 712) and, it would seem, of the novelty of his poetry (fr. 710), and he named

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earlier musicians and poets (fr. 713).

SIMONIDES

Simonides was born in Iulis on the island of Ceos, which lies some fifteen miles to the southeast of Attica. A famous epigram (test. 5) gives his age as 80 in the year 477/6, and the dates 556 and c. 467 (test. 8) are generally accepted for his birth and death.

Like Anacreon and Lasus he was in Athens in the time of the tyrant Hipparchus (527–514), who kept him there by means of generous fees and gifts (test. 10 with n. 2). His victory over Lasus in a dithyrambic contest, subject of a joke of Aristophanes (Lasus test. 3), will belong to these years, and his epinician for Glaucus (fr. 509) may be as early as 520 B.C. It is likely that on the death of Hipparchus Simonides spent some time with the Aleuadae, the Scopadae and other rulers of Thessaly (test. 13), and some of his most celebrated poems were composed for these patrons (fr. 510, 528, 542). Epinician poetry in honour of Eualcides of Eretria (fr. 518) belongs to the years before the Ionian revolt (499–494).

After the first Persian invasion he is said to have been acclaimed for his epitaph on the Athenians who died at Marathon (test. 15), and ten years later he honoured those who died at Thermopylae, Artemisium, Salamis and Plataea (fr. 532–6, eleg. 1–3, VI, VII, X–XIX, XXII–XXIV *F.G.E.*). He is said

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to have spent his last years in Sicily, where he was the friend of Hiero, tyrant of Syracuse (testt. 18–19, 23, 47(c), (d), (f)), and he was buried at Acragas (test. 21).

He was a successful poet in various genres and composed epinician odes, dirges, dithyrambs (test. 11) and other choral poetry, elegiacs and epigrams. His fame resulted in the attribution to him of scores of epigrams, scarcely any of which can be safely accepted as authentic. Wise sayings also were ascribed to him as to a sage: see test. 47. Many stories were told of his avarice, no doubt because he was a conspicuous example of a poet paid for his services by wealthy patrons.

Chamaeleon, the fourth-century Peripatetic, composed a work on Simonides (test. 30) as on Alcman, Sappho, Stesichorus, Lasus, Pindar, Anacreon and other poets. He was followed by one Palaeophatus, perhaps c. 200 B.C., and by the Augustan scholar Tryphon, who wrote on his dialect (testt. 31–32).

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ARION

TESTIMONIA VITAE ATQUE ARTIS

1 *Sud.* A 3886 (i 351 Adler)

Ἄριων, Μηθυμναῖος, λυρικός, Κυκλέως υἱός, γέγονε κατὰ τὴν λη' Ὀλυμπιάδα. τινὲς δὲ καὶ μαθητὴν Ἀλκμᾶνος ἱστόρησαν αὐτόν. ἔγραψε δὲ ᾄσματα· προοίμια εἰς ἔπη β'. λέγεται καὶ τραγικοῦ τρόπου εὐρετῆς γενέσθαι καὶ πρῶτος χορὸν στήσαι καὶ διθύραμβον ᾄσαι καὶ ὀνομάσαι τὸ ἀδόμενον ὑπὸ τοῦ χοροῦ καὶ Σατύρους εἰσενεγκεῖν ἔμμετρα λέγοντας.

2 Euseb. *Chron.* Ol. 40.2 (p. 97 Helm, ii 91 Schoene)

Arion Methymnaeus clarus habetur, qui a delfino in Taenarum dicitur transportatus.

ARION

LIFE AND WORK

1 *Suda*, Arion

From Methymna,¹ lyric poet, son of Cycleus,² flourished in the 38th Olympiad (628/624 B.C.). Some said he was a pupil of Alcman. He wrote songs: preludes for epic poems in two books. He is also said to have been the inventor of the tragic style, and to have been the first³ to organise a chorus, sing a dithyramb and give a title to what the chorus sang, and the first to introduce Satyrs speaking verses.

¹ Cf. Strabo 13. 2. 4. Arion was represented on coins of Methymna: see G. M. A. Richter, *Portraits of the Greeks* i 68 with figs. 269–70. ² The name has doubtless been derived from Arion's circular choruses: see testt. 4, 5. ³ See test. 3.

2 Eusebius, *Chronicle*

Olympiad 40.2 (619/618 B.C.)¹: Arion of Methymna is regarded as famous. He is said to have been carried by a dolphin to Taenarum.²

¹ The Armenian version gives 610/609. For Eusebius' dating see A. A. Mosshammer, *The Chronicle of Eusebius* 226–33. ² See test. 3.

3 Hdt. 1.23s.

ἐτυράννευε δὲ ὁ Περίανδρος Κορίνθου· τῷ δὴ λέγουσι Κορίνθιοι (ὁμολογέουσι δέ σφι Λέσβιοι) ἐν τῷ βίῳ θῶμα μέγιστον παραστήναι, Ἄριονα τὸν Μηθυμναῖον ἐπὶ δελφίνος ἔξενοιχθέντα ἐπὶ Ταίναρον, ἔοντα κιθαρωδὸν τῶν τότε ἔόντων οὐδενὸς δεύτερον, καὶ διθύραμβον πρῶτον ἀνθρώπων τῶν ἡμεῖς ἴδμεν ποιήσαντά τε καὶ ὀνομάσαντα καὶ διδάξαντα ἐν Κορίνθῳ. τοῦτον τὸν Ἄριονα λέγουσι, τὸν πολλὸν τοῦ χρόνου διατρίβοντα παρὰ Περιάνδρῳ, ἐπιθυμησαὶ πλώσαι ἐς Ἰταλίην τε καὶ Σικελίην, ἐργασάμενον δὲ χρήματα μεγάλα θελήσαι ὀπίσω ἐς Κόρινθον ἀπικέσθαι. ὀρμᾶσθαι μὲν νυν ἐκ Τάραντος, πιστεύοντα δὲ οὐδαμοῖσι μᾶλλον ἢ Κορινθίοισι μισθώσασθαι πλοῖον ἀνδρῶν Κορινθίων· τοὺς δὲ ἐν τῷ πελάγει ἐπιβουλεύειν τὸν Ἄριονα ἐκβαλόντας ἔχειν τὰ χρήματα· τὸν δὲ συνέντα τοῦτο λίσσεσθαι, χρήματα μὲν σφι προϊέντα, ψυχὴν δὲ παραιτέμενον. οὐκ ὦν δὴ πείθειν αὐτὸν τούτοις, ἀλλὰ κελεύει τοὺς πορθμέας ἢ αὐτὸν διαχρᾶσθαι μιν, ὡς ἂν ταφῆς ἐν γῆ τύχη, ἢ ἐκπηδᾶν ἐς τὴν θάλασσαν τὴν ταχίστην. ἀπειληθέντα δὲ τὸν Ἄριονα ἐς ἀπορίην παραιτήσασθαι, ἐπειδὴ σφι οὕτω δοκέοι, περιυδεῖν αὐτὸν ἐν τῇ σκευῇ πάσῃ στάντα ἐν τοῖσι ἐδωλίοισι αἰεῖσαι· αἰέσας δὲ ὑπεδέκετο ἑωυτὸν κατεργάσεσθαι. καὶ τοῖσι ἐσελθεῖν γὰρ ἡδονὴν εἰ μέλλοιεν ἀκούσεσθαι τοῦ ἀρίστου ἀνθρώπων αἰδοῦ, ἀναχωρῆσαι ἐκ τῆς πρύμνης

1 C. 625–585 B.C.

2 Herodotus may have the Lesbian historian Hellenicus in mind.

3 The southernmost promontory of the Peloponnese.

4 Lucian *Dial. Mar.* 8 says that A. was3 Herodotus, *The Histories*

Periander was tyrant¹ of Corinth. According to the Corinthians, with whom the Lesbians² agree in the matter, a most astonishing thing happened during his life: Arion of Methymna was carried safely to Taenarum³ on the back of a dolphin. This Arion was the foremost cithara-singer of his time and the first man that we know of to compose a dithyramb, give it a title and produce it in Corinth.

He had spent the greater part of his life, they say, at the court of Periander when he felt the urge to sail to Italy and Sicily. After making a great fortune there, he decided to return to Corinth.⁴ So he set out from Tarentum, chartering a Corinthian ship, since he had more confidence in Corinthians than in any others; but when they were on the open sea the crew plotted to throw Arion overboard and keep his money. When he realised what they were up to, he implored them to take the money but spare his life. It was no good: the sailors told him either to commit suicide and so get burial on land or to jump into the sea immediately. Seeing that their minds were made up, Arion at his wits' end asked permission to stand in full costume on the stern-benches and perform a song, promising to take his own life when he had done so. The crew were delighted at the chance of hearing the finest singer in the world and moved to the middle of the ship to make room for him in the

on his way home from Corinth to Methymna when the dolphin rescued him and carried him to Taenarum.

ἐς μέσσην νέα. τὸν δὲ ἐνδύντα τε πᾶσαν τὴν σκευὴν καὶ λαβόντα τὴν κιθάρην, στάντα ἐν τοῖσι ἔδωλίοισι δι-
 εξελθεῖν νόμον τὸν ὄρθιον, τελευτῶντος δὲ τοῦ νόμου
 ῥῆψαί μιν ἐς τὴν θάλασσαν ἑωυτὸν ὡς εἶχε σὺν τῇ
 σκευῇ πάσῃ. καὶ τοὺς μὲν ἀποπλέειν ἐς Κόρινθον, τὸν
 δὲ δελφίνα λέγουσι ὑπολαβόντα ἐξενεῖκαι ἐπὶ Ταίνα-
 ρον. ἀποβάντα δὲ αὐτὸν χωρέειν ἐς Κόρινθον σὺν τῇ
 σκευῇ καὶ ἀπικόμενον ἀπηγγέσθαι πᾶν τὸ γεγονός.
 Περιάνδρον δὲ ὑπὸ ἀπιστίας Ἀρίονα μὲν ἐν φυλακῇ
 ἔχειν οὐδαμῇ μετιέντα, ἀνακῶς δὲ ἔχειν τῶν πορθ-
 μέων· ὡς δὲ ἄρα παρῆναι αὐτοῦς, κληθέντας ἱστορέ-
 εσθαι εἴ τι λέγοιεν περὶ Ἀρίονος. φαιμένων δὲ ἐκείνων
 ὡς εἶη τε σῶς περὶ Ἰταλίην καὶ μιν εὖ πρήσσοντα
 λίποιεν ἐν Τάραντι, ἐπιφανῆναί σφι τὸν Ἀρίονα ὡσπερ
 ἔχων ἐξεπήδησε· καὶ τοὺς ἐκπλαγέντας οὐκ ἔχειν ἔτι
 ἐλεγχομένους ἀρνέεσθαι. ταῦτα μὲν νυν Κορίνθιοί τε
 καὶ Λέσβιοι λέγουσι, καὶ Ἀρίονος ἔστι ἀνάθημα χάλ-
 κρον οὐ μέγα ἐπὶ Ταινάρῳ, ἐπὶ δελφίνος ἐπεὶ ἀνθρω-
 πος.

stern. He put on his full costume, took his cithara, stood on the stern-benches and sang the whole Orthian nome⁵; the performance over, he plunged into the sea just as he was, wearing full costume. The crew sailed on to Corinth; but a dolphin, they say, took Arion on its back and carried him safely to Taenarum. When he came ashore, he made his way to Corinth, still wearing his costume, and on his arrival told the whole story. Since Periander did not believe him, he kept him in strict confinement and waited eagerly for the sailors. When they arrived, they were summoned and asked if they had anything to say about Arion. They replied that he was safe and sound in Italy: they had left him doing well for himself in Tarentum; whereupon Arion himself appeared, looking exactly as he did when he jumped from the ship. The crew were thunderstruck and in no position to make further denials, now that they were shown to be liars.

This, then, is the account given by both the Corinthians and the Lesbians⁶; and there is also Arion's dedication at Taenarum, a small bronze figure of a man riding on a dolphin.⁷

⁵ Attributed to Terpander: see *Terp. testt.* 13, 19 n.2, fr. 2. ⁶ Plutarch elaborates the story in *Sept. Sap. Conv.* 18f.; cf. 'Dio Chrys.' xxxvii (init.), *Tzetz. chil.* 1. 396 ff. ⁷ Pausanias (3. 25. 7: cf. 9. 30. 2) mentions the dedication, 'a bronze figure of Arion, the cithara-singer, on a dolphin'. Aelian (*N.A.* 12. 45) quotes the inscription on the figure (see *Page F.G.E.* 499), together with what he calls Arion's hymn of thanksgiving to Poseidon = fr. adesp. 939 *P.M.G.*, probably a work of the 4th c. b.c.

4 Schol. Ar. Av. 1403 (p. 241 Dübner, p. 254 White)

τὸν κυκλιοδιδάσκαλον· ἀντὶ τοῦ διθύραμβοιοῦν . . .
 Ἀντίπατρος δὲ καὶ Εὐφρόνιος ἐν τοῖς ὑπομνήμασί φασι
 τοὺς κυκλίους χοροὺς στήσαι πρῶτον Λάσον τὸν Ἑρμι-
 ονέα, οἱ δὲ ἀρχαιότεροι Ἑλλάνικος καὶ Δικαίαρχος
 Ἀρίωνα τὸν Μηθυμναῖον, Δικαίαρχος μὲν ἐν τῷ περὶ
 Διονυσιακῶν ἀγώνων (F.H.G. ii 249 fr. 45, fr. 75
 Wehrli), Ἑλλάνικος δὲ ἐν τοῖς Καρνεονίκαις (F.Gr.H.
 4 F86).

5 Procl. Chrest. (ap. Phot. Bibl. p. 320a Bekker, v 160
 Henry)

εὐρεθῆναι δὲ τὸν διθύραμβον Πίνδαρος ἐν Κορίνθῳ
 λέγει· τὸν δὲ ἀρξάμενον τῆς ᾠδῆς Ἀριστοκλῆς (Rose:
 codd. Ἀριστοτέλης) Ἀρίωνα φησὶ εἶναι, ὃς πρῶτος
 τὸν κύκλιον ἤγαγε χορόν.

6 Io. Diac. in Hermog. (Rabe, Rh. Mus. 63, 1908, 150) =
 Solon 30a West

τῆς δὲ τραγωδίας πρῶτον δρᾶμα Ἀρίων ὁ Μηθυ-
 μναῖος εἰσήγαγεν, ὡς περ Σόλων ἐν ταῖς ἐπιγραφομέ-
 ναις Ἑλεγείαις ἐδίδαξε.

4 Scholiast on Aristophanes, *Birds* 1403

'Trainer of circular choruses' is used for 'dithy-
 rambic poet' . . . Antipater¹ and Euphronius² say in
 their commentaries that Lasus of Hermione³ was
 the first to organise circular choruses, but the older
 authorities, Hellanicus⁴ and Dicaearchus,⁵ say that
 it was Arion of Methymna,⁶ Dicaearchus in his
 treatise *On the Dionysiac Contests*, Hellanicus in his
List of Carnean Victors.

¹ Unknown.

² Alexandrian grammarian of 3rd c. B.C.

³ See Lasus test. 5

⁴ Historian from Lesbos, late 5th c.

⁵ Peripatetic grammarian, late 4th c. B.C.

⁶ So also schol.

Pind. *Ol.* 13. 18 f.

5 Proclus, *Chrestomathy*

Pindar says (*Ol.* 13. 18 f.) that the dithyramb was
 invented at Corinth; Aristocles¹ says that it was
 Arion who originated the song and that he was the
 first to introduce the circular chorus.

¹ Aristocles of Rhodes, grammarian of 1st c. B.C.

6 John the Deacon, *Commentary on Hermogenes*

The first performance of drama was introduced
 by Arion of Methymna, as Solon stated in the poems
 entitled *Elegies*.¹

¹ The passage is of doubtful value: see G. F. Else, *The Origin . . . of
 Greek Tragedy* 17, West on Solon 30a.

GREEK LYRIC

7 Luc. *Ver. Hist.* 2. 15 (i 109 Macleod) = fr. 276(b) *P.M.G.*

οἱ μὲν οὖν χοροὶ ἐκ παίδων εἰσὶν καὶ παρθένων·
ἐξάρχουσι δὲ καὶ συνάδουσιν Εὐνομὸς τε ὁ Λοκρὸς καὶ
Ἄριων ὁ Λέσβιος καὶ Ἀνακρέων καὶ Στησίχορος· καὶ
γὰρ τοῦτον παρ' αὐτοῖς ἔθεασάμην, ἤδη τῆς Ἑλένης
αὐτῷ διηλλαγμένης.

ARION

7 Lucian, *A True Story*

The choirs¹ are of boys and girls, and they are led and accompanied by Eunomus of Locri, Arion of Lesbos, Anacreon and Stesichorus—yes, I saw him among them; Helen had by now made her peace with him.

¹ At banquets on the Island of the Blessed.

XANTHUS

699 Athen. 12. 512f–513a (iii 132 Kaibel)

τούτον οὖν (τὸν Ἡρακλέα), φησὶν (ὁ Μεγακλείδης), οἱ νέοι ποιηταὶ κατασκευάζουσιν ἐν ληστοῦ σχήματι μόνον περιπορευόμενον, ξύλον ἔχοντα καὶ λεοντῆν καὶ τόξα. καὶ ταῦτα πλάσαι πρῶτον Στησίχορον τὸν Ἴμεραῖον. καὶ Ξάνθος δ' ὁ μελοποιός, πρεσβύτερος ἂν Στησίχορου, ὡς καὶ αὐτὸς ὁ Στησίχορος μαρτυρεῖ (229 P.M.G.) ὡς φησὶν ὁ Μεγακλείδης, οὐ ταύτην αὐτῶ περιτίθῃσι τὴν στολὴν ἀλλὰ τὴν Ὀμηρικὴν. πολλὰ δὲ τῶν Ξάνθου παραπεποίηκεν ὁ Στησίχορος, ὡσπερ καὶ τὴν Ὀρέστειαν καλουμένην.

700 Ael. V. H. 4. 26 (p. 74 Dilts)

Ξάνθος ὁ ποιητὴς τῶν μελῶν (ἐγένετο δὲ οὗτος πρεσβύτερος Στησίχορου τοῦ Ἴμεραίου) λέγει τὴν Ἥλεκτραν τοῦ Ἀγαμέμνονος οὐ τοῦτο ἔχειν τοῦνομα πρῶτον ἀλλὰ Λαοδίκην. ἐπεὶ δὲ Ἀγαμέμνων ἀνῆρέθη, τὴν δὲ Κλυταμνήστραν ὁ Αἰγισθος ἔγημε καὶ ἐβασίλευσεν, ἄλεκτρον οὖσαν καὶ καταγῆρῶσαν παρθένον Ἀργεῖοι Ἥλεκτραν ἐκάλεσαν διὰ τὸ ἀμοιρεῖν ἀνδρὸς καὶ μὴ πεπειῶσθαι λέκτρον.

¹ Cf. *Iliad* 9. 145. ² The Doric form of her name, Alectra, is here wrongly derived from ἀ-, 'without', and λέκτρον, 'marriage-bed'.

XANTHUS

699 Athenaeus, *Scholars at Dinner*

Heracles, says Megaclides,¹ is represented by the modern poets as travelling about alone in the guise of a bandit with club and lionskin and bow; and, he adds, it was Stesichorus of Himera who first thought this up. Xanthus, the lyric poet, who was earlier than Stesichorus, as Stesichorus himself testifies (229) according to Megaclides, does not give him this equipment but represents him as Homer did. Many of Xanthus' poems have been adapted by Stesichorus,² for example the one called *The Oresteia*.

¹ Homeric scholar, probably of 4th c. B.C. ² Lesky suggested that Xanthus, like Stesichorus, belonged to Magna Graecia.

700 Aelian, *Historical Miscellanies*

Xanthus, the lyric poet, who was earlier than Stesichorus of Himera, says that Electra, daughter of Agamemnon, was originally called Laodice¹; but after Agamemnon had been murdered and Aegisthus had married Clytemnestra and become king, Laodice, unwed and growing old in her virginity, was called Electra by the Argives since she had had no intercourse with any man and had no experience of the marriage-bed.²

STESICHORUS

TESTIMONIA VITAE ATQUE ARTIS

1 *Sud.* Σ 1095 (iv 433 Adler)

Στησίχορος· Εὐφόρβου ἢ Εὐφήμου, ὡς δὲ ἄλλοι Εὐκλείδου ἢ Εὐέτους (Wilamowitz: Ὑέτους codd.) ἢ Ἡσιόδου. ἐκ πόλεως Ἰμέρας τῆς Σικελίας· καλεῖται γοῦν Ἰμεραῖος· οἱ δὲ ἀπὸ Ματαυρίας τῆς ἐν Ἰταλία· οἱ δὲ ἀπὸ Παλαντίου τῆς Ἀρκαδίας φυγόντα αὐτὸν ἐλθεῖν φασιν εἰς Κατάνην κακεῖ τελευτῆσαι καὶ ταφῆναι πρὸ τῆς πύλης, ἣτις ἐξ αὐτοῦ Στησιχόρειος προσηγόρευται. τοῖς δὲ χρόνοις ἦν νεώτερος Ἀλκμᾶνος τοῦ λυρικοῦ, ἐπὶ τῆς λζ' Ὀλυμπιάδος γεγονώς. ἐτελεύτησε δὲ ἐπὶ τῆς νϛ'. εἶχε δὲ ἀδελφὸν γεωμετρίας ἔμπειρον Μαιερτίνον καὶ ἕτερον Ἡλιάνακτα νομοθέτην. γέγονε δὲ λυρικός. καὶ ἐστὶν αὐτοῦ τὰ ποιήματα Δωρίδι διαλέκτῳ ἐν βιβλίῳ κϛ'. φασὶ δὲ αὐτὸν γράψαντα ψόγον Ἐλένης τυφλωθῆναι, πάλιν δὲ γράψαντα Ἐλένης ἐγκώμιον ἐξ ὄνειρου, τὴν παλωωδίαν, ἀναβλέψαι.

¹ For Euphemus cf. testt. 9, 13, for Euclides test. 14, for Hesiod, the famous poet, testt. 10–12; see also M. L. West, *C.Q.* 21 (1971) 303. ² See fr. 270, test. 8. ³ See test. 9. ⁴ W. G.

Forrest, *A History of Sparta 950–192 B.C.*, 76 suggests that the exile was due to Tegeate disapproval of Stesichorus' support for a Spartan Orestes (fr. 216). See also fr. S 85 = 182 *P.M.G.* ⁵ In Sicily, north of Syracuse. ⁶ The Olympiad in which

STESICHORUS

BIOGRAPHY

1 *Suda*, Stesichorus

Son of Euphorbus or Euphemus or according to others of Euclides or Euetes or Hesiod.¹ From the city of Himera² in Sicily: at any rate he is called the Himeraean; but some say he is from Matauria³ in Italy. Others say that when exiled from Pallantium⁴ in Arcadia he came to Catana⁵ and that he died there and was buried in front of the gate which is called Stesichorean after him. In date he was later than the lyric poet Alcman, since he was born in the 37th Olympiad (632/28 B.C.). He died in the 56th Olympiad (556/2 B.C.).⁶ He had a brother Mamertinus⁷ who was an expert in geometry and a second brother Helianax, a law-giver. He was a lyric poet. His poems are in the Doric dialect⁸ and in 26 books.⁹ They say that he was blinded for writing abuse of Helen and recovered his sight after writing an encomium of Helen, the *Palinode*, as the result of a dream.¹⁰ He was called Stesichorus

Simonides was born: cf. Sim. test. 1.

⁷ See test. 15. ⁸ Cf. fr. 261, 264, anon. elegiacs in schol. Pind. (i 10 Drachmann), and see West, *loc. cit.* 304 with n. 2. ⁹ Probably 26 poems (e.g. *Geryoneis*, *Helen*) are meant. ¹⁰ See fr. 192.

GREEK LYRIC

ἐκλήθη δὲ Στησίχορος ὅτι πρῶτος κιθαρῳδίᾳ χορὸν ἔστησεν· ἐπεὶ τοι πρότερον Τισίας ἐκαλεῖτο.

2 Cic. *De Rep.* 2. 20 (p. 54 Ziegler)

quo [enim] ille (sc. Stesichorus) mor[tuus, e]odem [est an]no na[tus Si]moni[des ol]lympia[de se]xta et quin[quag]esima.

suppl. Niebuhr, Rohde

3 Euseb. *Chron.* (pp. 98, 102 Helm, ii 90s. Schoene)

- (i) Ol. 42.2: Stesichorus poeta clarus habetur.
- (ii) Ol. 55. 1: Stesichorus moritur.

4 *Sud.* Σ 107 (iv 322s. Adler)

Σαπφώ· . . . λυρική, γεγονυῖα κατὰ τὴν μβ' Ὀλυμπιάδα, ὅτε καὶ Ἀλκαῖος ἦν καὶ Στησίχορος καὶ Πιττακός.

STESICHORUS

because he was the first to establish (*stēsai*) a chorus of singers to the cithara; his name was originally Tisias.

CHRONOLOGY¹

2 Cicero, *On the Republic*²

For Stesichorus died in the year in which Simonides was born, in the 56th Olympiad (556/2 B.C.).³

¹ See also test. 1, fr. 271.

² The passage follows test. 12.

³ Cicero's date goes back via Nepos to Apollodorus (see *F.Gr.H.* 244 F 337). See also Simon. test. 1.

3 Eusebius, *Chronicle*

- (i) Olympiad 42.2 (611/0 B.C.)¹: the poet Stesichorus is regarded as famous.
- (ii) Olympiad 55.1 (560/59 B.C.)²: death of Stesichorus.

¹ The Armenian version gives 608/7. For the Eusebian dates see A. A. Mosshammer, *The Chronicle of Eusebius* 218–21. Cyril also places the *floruit* of Stesichorus in the 42nd Olympiad along with that of Alcman and Pittacus.

² The Armenian version gives 558/7.

4 *Suda*, Sappho (1st notice)¹

Sappho: . . . a lyric poetess; flourished in the 42nd Olympiad (612/08 B.C.), when Alcaeus, Stesichorus and Pittacus were also alive.

¹ See Sa. test. 2 with n. 3 and vol. i p. xiii f.

5 Tzetz. *Vit. Hes.* 18 (p. 38 Colonna)

ὁ δὲ Στησίχορος οὗτος σύγχρονος ἦν Πυθαγόρα τῷ φιλοσόφῳ καὶ τῷ Ἀκραγαντίνῳ Φαλαρίδι.

6 *Marm. Par.* Ep. 50 (*F.Gr.H.* ii B 999)

ἄφ' οὗ Αἰσχύλος ὁ ποιητῆς τραγωδία πρῶτον ἐνίκησε καὶ Εὐριπίδης ὁ ποιητῆς ἐγένετο καὶ Στησίχορος ὁ ποιητῆς εἰς τὴν Ἑλλάδα ἀφίκετο ἔτη ΗΗΔΔΙΙ, ἄρχοντας Ἀθήνησι Φιλοκράτους.

7 [Luc.] *Macr.* 26 (i 81 Macleod)

Ἀνακρέων δὲ ὁ τῶν μελῶν ποιητῆς ἔζησεν ἔτη πέντε καὶ ὀγδοήκοντα, καὶ Στησίχορος δὲ ὁ μελοποιός ταῦτά, Σιμωνίδης δὲ ὁ Κεῖος ὑπὲρ τὰ ἐνεήκοντα.

8 Schol. Pind. *Ol.* 12 (i 349 Drachmann)

Inscr. a: ἀπῆλθεν (sc. ὁ Ἐργοτέλης) εἰς Ἰμέραν πόλιν τῆς Σικελίας, ἐξ ἧς ἦν ὁ Στησίχορος ὁ μελοποιός.

Cf. inscr. c (i 350 Dr.)

¹ See also test. 1. Stesichorus is said to have sung the praises of Himera and to have spoken of its river (270); this may be why it came to be regarded as his birthplace. Cf. Ael. Arist. 32. 24. He was represented on 2nd c. B.C. coins of Himera: see G. M. Richter, *Portraits of the Greeks* i 68.

5 Tzetzes, *Life of Hesiod*¹

This Stesichorus was a contemporary of the philosopher Pythagoras² and of Phalaris³ of Acragas.

¹ The passage follows test. 10. ² Cf. test. 24; but Pythagoras' dates are c. 570–c. 490. ³ See test. 16; he was tyrant from c. 570/65 to 554/49. Stesichorus is often mentioned in the so-called 'Letters of Phalaris' (2nd c. A.D.?).

6 *Parian Marble*

From the time when the poet Aeschylus first won a victory with a tragedy and the poet Euripides was born and the poet Stesichorus arrived in Greece 222 years,¹ in the archonship of Philocrates.

¹ I.e. in 485/4 (or 486/5): see Cadoux, *J.H.S.* 68 (1948) 118. The date is a century too late for our Stesichorus (see also test. 16 n. 3). The *Marble* dates the Athenian victory of 'the second Stesichorus of Himera' to 370/68: see *P.M.G.* 841.

7 'Lucian', *On Longevity*

The lyric poet Anacreon lived for 85 years, the lyric poet Stesichorus for the same number,¹ Simonides of Ceos for over 90.

¹ Cicero, *On Old Age* 7. 23 says that Stesichorus continued to compose in his old age, Hieronymus, *Epistles* 52. 3 that the poems written when he was near death were swan-like and sweeter than usual.

BIRTHPLACE¹

8 Scholiast on Pindar *Ol.* 12 (for Ergoteles of Himera)

Ergoteles departed for the Sicilian city of Himera, from which came the lyric poet Stesichorus.

9 Steph. Byz. s.v. *Μάταυρος* (p. 437 Meineke)

πόλις Σικελίας, Λοκρῶν κτίσμα· ὁ πολίτης Ματαυρῖνος. Στησίχορος Εὐφήμου παῖς Ματαυρῖνος γένος, ὁ τῶν μελῶν ποιητής.

10 Tzetz. *Vit. Hes.* 18 (p. 38 Colonna)

Ἄριστοτέλης γὰρ ὁ φιλόσοφος, μᾶλλον δὲ οἶμαι ὁ τοὺς Πέπλους συντάξας, ἐν τῇ Ὀρχομενίων πολιτείᾳ (fr. 565 Rose) Στησίχορον τὸν μελοποιὸν εἶναι φησὶ υἱὸν Ἡσιόδου ἐκ τῆς Κτιμένης αὐτῷ γεννηθέντα τῆς Ἀμφιφάνους καὶ Γανύκτορος ἀδελφῆς, θυγατρὸς δὲ Φηγέως· ὁ δὲ Στησίχορος οὗτος . . . (v. test. 5).

11 Schol. Procl. *Hes. Op.* 271a (p. 92 Pertusi)

ἰστέον δὲ ὅτι υἱὸς Ἡσιόδου †Μνασέας ἐστὶ· Φιλόχορος δὲ (*F.Gr.H.* 328 F213) Στησίχορόν φησι τὸν ἀπὸ Κλυμένης· ἄλλοι δὲ Ἀρχιέπης.

9 Stephanus of Byzantium

Mataurus: a city in Sicily,¹ founded by the Locrians. The citizen is called Mataurine. The lyric poet Stesichorus, son of Euphemus, was Mataurine by birth.

¹ Metauron is actually in south Italy, north of Rhegium: see T. J. Dunbabin, *The Western Greeks* 147 (map), 168 f.

FAMILY

10 Tzetzes, *Life of Hesiod*

For Aristotle the philosopher—or rather, in my view, the composer of the *Robes*—says in his *Constitution of Orchomenus* that the lyric poet Stesichorus was the son of Hesiod¹ by Ctimene, sister of Amphiphanes and Ganyctor and daughter of Phegeus. But this Stesichorus . . .²

¹ Fantasy: Hesiod's working life is dated c. 700 B.C. ² Continued at test. 5. Tzetzes goes on to say (p. 39 Colonna) that Hesiod was murdered by Ctimene's brothers for seducing her.

11 Proclus on Hesiod, *Works and Days* 271 ('my son')

N.B. Hesiod's son is Mnaseas (?); but Philochorus¹ says he was Stesichorus, son of Clymene, and others say he was Archiepes.²

¹ Writer on Athenian history and history of literature, c. 345–259 B.C. ² Cf. Tzetzes ad loc.

12 Cic. *De Rep.* 2. 20 (p. 54 Ziegler)

neque enim Stesichor]us ne[ros ei]us (sc. Hesiodi), ut di[xeru]nt quid[am, e]x filia. quo [enim] . . . (v. test. 2).

suppl. Niebuhr, Mommsen, Rohde

13 Pl. *Phaedr.* 244a

ὄν δὲ μέλλω λέγειν (sc. λόγον) Στησιχόρου τοῦ Εὐφήμου, Ἰμεραίου.

14 I.G. xiv 1213 (p. 318 Kaibel)

Σ]τησίχορ[ος Ε]ὐκλειδο[υ Ἰ]μεραῖο[ς]

15 Procl. in Euclid. Prolog. 2 (p. 65 Friedlein)

μετὰ δὲ τοῦτον (sc. Θαλήν) Μάμερκος ὁ Στησιχόρου τοῦ ποιητοῦ ἀδελφὸς ὡς ἐφαψάμενος τῆς περὶ γεωμετρίας σπουδῆς μνημονεύεται. καὶ Ἰππίας ὁ Ἡλείος (86 B 12 D.-K.) ἰστορήσεν ὡς ἐπὶ γεωμετρίᾳ δόξαν αὐτοῦ λαβόντος. ἐπὶ δὲ τούτοις Πυθαγόρας . . .

12 Cicero, *On the Republic*

For Stesichorus is not, as some have alleged, Hesiod's grandson on his mother's side. For Stesichorus died . . .¹

¹ Continued at test. 2.

13 Plato, *Phaedrus*

But the words I am going to quote belong to Stesichorus, son of Euphemus,¹ from Himera.

¹ This name also in Steph. Byz. (test. 9) and anon. elegiacs in Schol. Pind. (i 10 Drachmann); see also test. 1. Plato perhaps finds significance in the names Euphemus ('uttering fine sounds') and Himera (cf. ἵμερος, 'desire').

14 *Greek Inscriptions*¹

Stesichorus of Himera, son of Euclides.²

¹ On a headless herm from Tivoli. ² See test. 1. Euclides was the name of one of the founders of Himera in 649 B.C. (Thuc. 6. 5. 1).

15 Proclus, *Commentary on Euclid*

After Thales¹ Mamercus, brother of the poet Stesichorus, is remembered as having applied himself to the study of geometry; and Hippias of Elis² spoke of his fame as a geometer. After them, Pythagoras . . .³

¹ *Floruit* 585 B.C. ² Sophist, 5th c. B.C. ³ Cf. Heron, *Definitions* 136. 1 (where the name is given as Mamertius). For the name see test. 1 and West, loc. cit. 303.

16 Ar. *Rhet.* 2. 20. 1393b (p. 136 Roemer, p. 115s. Kassel) = fr. 281(a) *P.M.G.*

λόγος δὲ οἷος ὁ Στσησιχόρου περὶ Φαλάριδος . . .
 Στσησιχորος μὲν γὰρ ἐλομένων στρατηγὸν αὐτοκράτορα
 τῶν Ἱμεραίων Φάλαριν καὶ μελλόντων φυλακὴν διδόναι
 τοῦ σώματος τᾶλλα διαλεχθεὶς εἶπεν αὐτοῖς λόγον,
 . . . οὔτω δὲ καὶ ὑμεῖς, ἔφη, ὄρατε μὴ βουλόμενοι τοὺς
 πολεμίους τιμωρήσασθαι ταῦτὸ πάθητε τῷ ἵππῳ· τὸν
 μὲν γὰρ χαλῶν ἔχετε ἤδη, ἐλόμενοι στρατηγὸν αὐτοκράτορα·
 εἰ δὲ φυλακὴν δώτε καὶ ἀναβῆναι ἐάσητε, δουλεύσετε ἤδη
 Φαλάριδι.

17 Ar. *Rhet.* 2. 21. 1394b–95a (p. 140s. Roemer, p. 119 Kassel) = fr. 281(b) *P.M.G.*

ἀρμόττει δ' ἐν τοῖς τοιούτοις . . . τὰ αἰνιγματώδη,
 οἷον εἴ τις λέγει ὅπερ Στσησιχόρος ἐν Λοκροῖς εἶπεν, ὅτι
 οὐ δεῖ ὑβριστὰς εἶναι, ὅπως μὴ οἱ τέττιγες χαμόθεν
 ᾄδωσιν.

cf. *Rhet.* 3. 11. 1412a

16 Aristotle, *Rhetoric*

An example of the fable is that of Stesichorus about Phalaris² . . . When the Himeraeans had chosen Phalaris as general with absolute power and were on the point of offering him a bodyguard, Stesichorus finished a speech by telling them a fable³: . . . 'You too', he said, 'must take care lest in your eagerness for revenge on your enemies you find yourselves in the same plight as the horse: by choosing a general with absolute power you already wear the bridle, and if you give him a bodyguard and so allow him to mount you, you will at once be the slaves of Phalaris.'⁴

¹ See also Ibycus 343.

² See test. 5 with n. 3, Dunbabin, loc. cit. 318 f.

³ A horse enlisted a man's help to clear his field of a stag but finished by being bridled, mounted and so enslaved by the man.

⁴ In the version of Conon, mythographer of the Augustan era, Stesichorus tells the fable in connection with Gelo, tyrant of Gela and Syracuse (491/0–478!) and victor over the Carthaginians at Himera (*F.Gr.H.* 26 F 1.42). For Phalaris and Stesichorus see also Tzetzes, *chil.* 1. 674 ff., 5. 927 ff.

17 Aristotle, *Rhetoric*

In such cases enigmatic sayings are appropriate, for example the one used by Stesichorus to the Locrians: 'You must not be presumptuous, lest the cicadas sing from the ground.'¹

¹ I.e. after the enemy (the Rhegines?) invade Locrian territory and cut down their trees.

18 Philodem. *Mus.* 1. 30. 31ss. (p. 18 Kemke, p. 220ss. Rispoli) = Diog. Bab. fr. 85 Arnim (*S.V.F.* iii 232) = fr. 281(c) *P.M.G.*

καὶ περὶ Στησιχ[όρου] δ' ἰστορεῖται διότι τῶν [ἀστῶν] (suppl. Kemke) ἀν[τι]παρατεταγμένων [ἤδη] καταστάς ἐν μέσοις [ἦσέ τι παρα]κλητικὸν καὶ δια[λάξ]α[ς] διὰ τοῦ μέλου[ς] εἰς ἤσυχ[ίαν] αὐτοὺς μετέσ[τησεν].

Mus. 4. 20. 7ss. (p. 87 Kemke, p. 65 Neubecker) = fr. 281(d) *P.M.G.*

ἀλλὰ μὴν καὶ τὸ μὲν κα[τ]ὰ Στησίχορον οὐκ ἀκρι[β]ῶ[ς] ἰστο[ρεῖ]ται . . .

19 Paus. 3. 19. 11–13 (i 251s. Rocha-Pereira)

ὃν δὲ οἶδα λέγοντας Κροτωνιάτας περὶ Ἑλένης λόγον, ὁμολογοῦντας δὲ σφίσι καὶ Ἱμεραίους, ἐπιμνησθήσομαι καὶ τοῦδε. ἔστιν ἐν τῷ Εὐξείνῳ νῆσος κατὰ τοῦ Ἰστρου τὰς ἐκβολὰς Ἀχιλλέως ἱερά· ὄνομα μὲν τῇ νήσῳ Λευκή. . . ἐς ταύτην πρῶτος ἐσπλευσαι λέγεται Κροτωνιάτης Λεώνυμος. πολέμου γὰρ Κροτωνιάταις συνεστηκότος πρὸς τοὺς ἐν Ἰταλίᾳ Λοκρούς, τῶν Λοκρῶν κατὰ οἰκειότητα πρὸς Ὀπουντίους Αἴαντα τὸν Οἰλέως ἐς τὰς μάχας ἐπικαλουμένων, ὁ Λεώνυμος Κροτωνιάταις στρατηγῶν ἐπήει τοῖς ἐναντίοις κατὰ τοῦτο ἧ προτετάχθαι σφίσι τὸν Αἴαντα ἦκουε. τιτρώ-

¹ Actually off the estuary of the Dnieper. ² The battle at the river Sagra in which the Locrians beat off the Crotoniates is dated

18 Philodemus, *Musica*¹

(Book 1) About Stesichorus the story goes that when (the citizens?)² were drawn up to do battle with each other he at once took up his position between them and sang a song of exhortation, and reconciling them by his song restored the peace.³

(Book 4) But the story⁴ about Stesichorus is inaccurate . . .

¹ Arguing against the 2nd c. B.C. Stoic philosopher Diogenes of Babylon. ² The Locrians? ³ A similar story was told of Terpander: see Terp. test. 9 with n. 1. ⁴ I.e. the story told by Diogenes.

19 Pausanias, *Description of Greece*

I shall tell the story about Helen which I know is told by the Crotoniates and in the same terms by the Himeraeans. In the Black Sea off the mouths of the Danube¹ there is an island called White Island which is sacred to Achilles . . . The first man to sail to it is said to have been a Crotoniate called Leonymus. Croton was at war with the Italian Locrians,² and the Locrians because of their kinship with the Opuntian Locrians used to summon Ajax, son of Oileus, to help them in their battles. Leonymus, who was in command of the Crotoniates, attacked the enemy where he heard Ajax had taken up his position in their ranks. He was wounded in

by Dunbabin (loc. cit. 359, 486) c. 540 B.C., by P. Bicknell (*Phoenix* 20, 1966, 294 ff.) to 580 or 576.

σκεται δὴ τὸ στέρνον καί — ἔκαμνε γὰρ ὑπὸ τοῦ τραύματος — ἀφίκετο ἐς Δελφοῦς. ἔλθοντα δὲ ἡ Πυθία Λεώνυμον ἀπέστειλεν ἐς νῆσον τὴν Λευκὴν, ἐνταῦθα εἰπούσα αὐτῷ φανήσεσθαι τὸν Αἴαντα καὶ ἀκέσεσθαι τὸ τραῦμα. χρόνῳ δὲ ὡς ὑγιάνας ἐπανῆλθεν ἐκ τῆς Λευκῆς, ἰδεῖν μὲν ἔφασκεν Ἀχιλλέα, ἰδεῖν δὲ τὸν Ὀϊλέως καὶ τὸν Τελαμῶνος Αἴαντα, συνεῖναι δὲ καὶ Πάτροκλόν σφισι καὶ Ἀντίλοχον· Ἐλένην δὲ Ἀχιλλεῖ μὲν συνοικεῖν, προστάξει δὲ οἱ πλεύσαντι ἐς Ἱμέραν πρὸς Στησίχορον ἀγγέλλειν ὡς ἡ διαφθορὰ τῶν ὀφθαλμῶν ἐξ Ἐλένης γένοιτο αὐτῷ μηνίματος. Στησίχορος μὲν ἐπὶ τούτῳ τὴν παλινωδίαν ἐποίησεν.

20 *Sud.* E 2681 (ii 386s. Adler)

ἐπιτήδευμα· ἄσκησις, μάθησις. Ἰκανὸς ὄνομα, ληστής τὸ ἐπιτήδευμα· ὃς ἀνείλεν Αἰσχύλον τὸν ἀλλοτῆν καὶ Στησίχορον τὸν κιθαρῳδόν.

21 *Pollux* 9. 100 (ii 175 *Bethe*)

καὶ μὴν καὶ Στησίχορος ἐκαλεῖτό τις παρὰ τοῖς ἀστραγαλίζουσιν ἀριθμὸς, ὃς ἐδήλου τὰ ὀκτώ· τὸν γὰρ ἐν Ἱμέρᾳ τοῦ ποιητοῦ τάφον ἐξ ὀκτῶ πάντων συντεθέντα πεποιηκέναι τὴν 'πάντ' ὀκτώ' φασὶ παροιμίαν.

the chest and, seriously ill, went to Delphi. There the Priestess told him to go to White Island: Ajax would appear to him there and heal his wound. Later, when he was cured and returned home from White Island, he claimed that he had seen Achilles and also Ajax, son of Oileus, and Ajax, son of Telamon, and that Patroclus and Antilochus were with them; Helen, he said, was living with Achilles and had ordered him to sail to Himera and tell Stesichorus that his blindness was the result of Helen's anger. On hearing this Stesichorus composed the *Palinode* (192).³

³ The story is told also by Conon, *F.Gr.H.* 26 F 1. 18, Hermias on Plato, *Phaedrus* 243a, *Suda* s.v. Φορμίων; see West, loc. cit. 303 f.

20 *Suda*

ἐπιτήδευμα: 'profession, trade', as in 'Hicanus (= 'competent') by name, robber by trade'; it was Hicanus who killed the piper Aeschylus and the cithara-singer Stesichorus.

21 *Pollux, Vocabulary*

What is more, among dice-players the throw which came to eight was called Stesichorus; for it is said that the poet's tomb in Himera, being built eight all ways, gave rise to the proverbial expression 'eight all'.¹

¹ Cf. Eustathius *Il.* 1289. 59ss. = Suetonius, π. παιδιῶν (p. 67 Tailardat) = Schol. Plato *Lysis* 206e (p. 456 Greene).

GREEK LYRIC

22 Phot. *Lex.* (i 52 Naber) = *Sud.* Π 225 (iv 23 Adler) = Apostol. xiii 93 (ii 601 Leutsch-Schneidewin)

πάντα ὀκτώ· οἱ μὲν Στησίχορον φασὶ ἐν Κατάνῃ ταφῆναι πολυτελῶς πρὸς ταῖς ἀπ' αὐτοῦ Στησιχορείους λεγομένας πύλαις καὶ τοῦ μνημείου ἔχοντος ὀκτὼ κίονας καὶ ὀκτὼ βαθμοὺς καὶ ὀκτὼ γωνίας.

23 Cic. *Verr.* 2. 2. 86

Himera deleta quos civis belli calamitas reliquos fecerat, ii se Theremis collocarant in isdem agri finibus neque longe ab oppido antiquo. his se patrum fortunam ac dignitatem recuperare arbitrabantur cum illa maiorum ornamenta in eorum oppido collocabantur. erant signa ex aere complura: in his eximia pulchritudine ipsa Himera in muliebrem figuram habitumque formata ex oppidi nomine et fluminis. erat etiam Stesichori poetae statua senilis incurva cum libro, summo ut putant artificio facta, qui fuit Himerae, sed et est et fuit tota Graecia summo propter ingenium honore et nomine. haec iste ad insaniam concupiverat.

¹ See test. 44, Richter, loc. cit. 68.

² By Carthage, 409 B.C.

³ See R. Heidenreich, 'Eine Dresdener Mantelstatue', A.A. 87

STESICHORUS

22 Photius, *Lexicon*

'Eight all': some say that Stesichorus was given an expensive burial at Catana near the gates called Stesichorean after him,¹ and that the monument had eight pillars, eight steps and eight corners.

¹ Cf. test. 1.

PORTRAITS¹

23 Cicero, *Speech against Verres*

On the destruction of Himera² the survivors of the calamitous war had settled at Thermae in the same district, quite close to the ancient town; and they felt that they were regaining the prosperity and solid worth of their fathers when those objects of art which had adorned the city of their ancestors were set up in their new city. There were several bronze statues, including an exceptionally beautiful one of Himera herself in the form and dress of a woman, bearing the name of the town and river. There was also a statue of the poet Stesichorus, a bent old man holding a book, a masterpiece of art, so they believe³; Stesichorus belonged to Himera but enjoyed and still enjoys the highest honour and distinction throughout Greece for his poetic genius. Verres had conceived a madman's craving to possess these statues.

(1972) 570 ff. for a Roman copy of a 5th c. Greek statue of Stesichorus.

'EPITAPH'

24 *Anth. Pal.* 7. 75 = Antipater of Thessalonica lxxiv Gow-Page

Στασίχορον ζαπληθές ἀμέτρητον στόμα Μούσας
ἐκτέρισεν Κατάνας αἰθαλόεν δάπεδον,
οὐ κατὰ Πυθαγόρῳ φυσικὰν φάτιν ἅ πρὶν Ὅμηρου
ψυχὰ ἐνὶ στέρνοισι δεύτερον ὤκισατο.

¹ Or perhaps Antipater of Sidon.

² With reference to the volcanic ash of Mt. Etna.

25 [Plut.] *Mus.* 3. 1132bc (p. 112 Lasserre, vi 3. 3 Ziegler)

οὐ λελυμένην δ' εἶναι τῶν προειρημένων τὴν τῶν
ποιημάτων λέξιν καὶ μέτρον οὐκ ἔχουσαν ἀλλὰ καθά-
περ Σησίχορου τε καὶ τῶν ἀρχαίων μελοποιῶν, οἳ ποι-
οῦντες ἔπη τούτοις μέλη περιετίθεισαν.

26 [Plut.] *Mus.* 7. 1133ef (p. 114 Lasserre, vi 3. 7 Ziegler)

τὸν δὲ καλούμενον Ἀρμάτειον νόμον λέγεται ποιῆ-
σαι ὁ πρῶτος Ὀλύμπος, ὁ Μαρσίου μαθητής. . . ὅτι
δ' ἐστὶν Ὀλύμπου ὁ Ἀρμάτειος νόμος ἐκ τῆς Γλαύκου
συγγραφῆς τῆς ὑπὲρ τῶν ἀρχαίων ποιητῶν (fr. 3
Müller) μάθῃ ἂν τις, καὶ ἔτι γνοίῃ ὅτι Σησίχορος ὁ
Ἱμεραῖος οὐτ' Ὀρφέα οὔτε Τέρπανδρον οὐτ' Ἀρχίλο-
χον οὔτε Θαλήταν ἐμμήσατο ἀλλ' Ὀλύμπων, χρησά-
μενος τῷ Ἀρματείῳ νόμῳ καὶ τῷ κατὰ δάκτυλον εἶδει,
ὅ τινες ἐξ Ὀρβίου νόμου φασὶν εἶναι.

¹ See Olymp. test. 3.

² Glaucus of Rhegium, late 5th c. scholar: see G. Huxley, *G.R.B.S.* 9 (1968) 47 ff.

³ See West, loc. cit. 310 f.

24 *Palatine Anthology*: Antipater of Thessalonica¹

Stesichorus, the full and limitless voice of the Muse, was given burial by the sooty land² of Catana. In his breast, according to Pythagoras' words about man's nature, the soul that was once Homer's made its second home.

MUSIC AND METRES¹

25 'Plutarch', *On Music*

The work of the poets mentioned earlier, he said,² was not free and unmetrical but resembled that of Stesichorus and the ancient lyric poets, who composed lines of verse and set them to music.³

¹ For metres attributed to Stesichorus or named after him see 275(a).

² Heraclides Ponticus, 4th c. B.C. philosopher, referring to Amphion, Linus and other early cithara-singers.

³ Continued as Terp. test. 18.

26 'Plutarch', *On Music*

The so-called Chariot nome is said to have been composed by the first Olympus,¹ pupil of Mar-syas. . . That it is by him can be gathered from Glaucus,² *On the Ancient Poets*, where one can learn also that Stesichorus of Himera imitated not Orpheus nor Terpander nor Archilochus nor Thale-tas but Olympus, using the Chariot nome and the dactylic rhythm,³ which some say is derived from the Orthian nome.

27 [Plut.] *Mus.* 12. 1135c (p. 116 Lasserre, vi 3. 11 Ziegler)

ἔστι δὲ <καί> τις Ἀλκμανικὴ καινοτομία καὶ Στησιχόρειος, καὶ αὐταὶ οὐκ ἀφεστῶσαι τοῦ καλοῦ.

28 Dion. Hal. *Comp.* 19 (vi 85 Usener-Radermacher)

οἱ μὲν οὖν ἀρχαῖοι μελοποιοί, λέγω δὲ Ἀλκαῖόν τε καὶ Σαπφώ, μικρὰς ἐποιοῦντο στροφάς, ὥστ' ἐν ὀλίγοις τοῖς κώλοις οὐ πολλὰς εἰσήγον μεταβολάς, ἐπωδοῖς τε πάνυ ἐχρῶντο ὀλίγοις. οἱ δὲ περὶ Στησιχόρον τε καὶ Πίνδαρον μείζους ἐργασάμενοι τὰς περιόδους εἰς πολλὰ μέτρα καὶ κῶλα διένειμαν αὐτὰς οὐκ ἄλλου τινὸς ἢ τῆς μεταβολῆς ἔρωτι.

29 Tzetz. *Vit. Hes.* (p. 35s. Colonna)

καὶ γνωρίσματα μὲν ἐστὶ λυρικῶν ποιητῶν τὸ πρὸς λύραν τὰ τούτων ἄδεσθαι μέλη, ὡς τὰ τοῦ Πινδάρου καὶ Στησιχόρου καὶ Ἀνακρέοντος . . .

30 *Sud.* T 943 (iv 586 Adler) = 275(b) *P.M.G.*

τρία Στησιχόρου· στροφὴν, ἀντίστροφον, ἐπωδὸν· ἐπωδικὴ γὰρ πᾶσα ἢ τοῦ Στησιχόρου ποίησις. καὶ τὸν τελέως ἄμουσόν τε καὶ ἀπαιδευτὸν λαιδοροῦντες ἔφασκον ἂν οὐδὲ τρία τὰ Στησιχόρου εἰδέναί.

¹ I.e. its metrical structure is triadic, based on these three stanza-forms; see West, loc. cit. 312 f.

² See Leutsch-Schneidewin, *Corp. Par. Gr.* i 288, M. Davies, *J.H.S.* 102 (1982) 206 ff. The original form of the proverb may have meant, 'You don't know even the

27 'Plutarch', *On Music*

There is also a certain originality (sc. in metre) in Aleman (test. 21) and Stesichorus, although their innovations do not abandon the noble manner¹ either.

¹ I.e. the manner of Terpander. See Terp. test. 22.

28 Dionysius of Halicarnassus, *On Literary Composition*

The ancient lyric poets, I mean Alcaeus and Sappho, made their stanzas short, so they did not introduce many variations in their few colons, and they used the 'epode' or shorter line very sparingly (Sa. test. 36). But Stesichorus, Pindar and the like made their periods longer and divided them into many metres and colons for the sheer love of variety.

29 Tzetzes, *Life of Hesiod*

The distinguishing feature of lyric poets is that their songs are sung to the lyre, for example the songs of Pindar and Stesichorus and Anacreon. . . .

30 *Suda*

'Three of Stesichorus': strophe, antistrophe, epode; for all the poetry of Stesichorus is epodic.¹ If someone was completely devoid of culture and education it was said by way of insult that he did not know even the three of Stesichorus.²

three of Stesichorus' lines', with reference to the three famous lines of the Palinode (192).

31 Athen. 14. 620c (iii 367 Kaibel)

Χαμαιλέον δὲ ἐν τῷ περὶ Στρησιχόρου (fr. 28 Wehrli) καὶ μελωδηθῆναι φησιν οὐ μόνον τὰ Ὀμήρου ἀλλὰ καὶ τὰ Ἡσιόδου καὶ Ἀρχιλόχου, ἔτι δὲ Μίμνερμου καὶ Φωκυλίδου.

32 Athen. 4. 172e (i 388 Kaibel)

ὅτι δὲ τὸ ποίημα τοῦτο (sc. Ἔθλα ἐπὶ Πελίας) Στρησιχόρου ἐστὶν ἰκανώτατος μάρτυς Σιμωνίδης ὁ ποιητής, ὃς περὶ τοῦ Μελεάγρου τὸν λόγον ποιούμενός φησιν·

ὃς δουρὶ πάντας

νίκασε νέους, δινάεντα βαλὼν

Ἄναυρον ὑπερ πολυβότρυος ἐξ Ἴωλκοῦ·

οὕτω γὰρ Ὀμηρος ἠδὲ Στρησιχόρος αἴεσε λαοῖς.

33 Athen. 14. 638e (iii 410 Kaibel) = 276(b) P.M.G.

καὶ ὁ τοὺς Εἰλωτας δὲ πεποιηκώς φησιν (fr. 148 K.-A.)·

τὰ Στρησιχόρου τε καὶ Ἀλκμᾶνος Σιμωνίδου τε ἀρχαῖον αἰεῖδεν. ὁ δὲ Γνήσιππος ἔστ' ἀκούειν . . .

¹ Eupolis (5th c. comic poet); Gnesippus composed lovers' serenades. Eupolis also mentioned Stesichorus in his mockery of Socrates' behaviour at a party (fr. 395). See also fr. 274 for Stesichorus as old-fashioned in Aristophanes, *Clouds* 967. Aristophanes adapted S.'s *Oresteia* in *Peace*: see frs. 210–212. For Stesichorus

ANCIENT COMMENTARIES¹

31 Athenaeus, *Scholars at Dinner*

Chamaeleon in his treatise *On Stesichorus*² says that not only Homer's verses were set to music but those of Hesiod and Archilochus and also Mimnermus and Phocylides.

¹ Theon of Alexandria (1st c. B.C.) and Aristonicus (Augustan era) commented on the *Wooden Horse* (S 133a, 136). Tryphon (Augustan era) wrote on the dialect of Himera (*Suda* T 1115). ² See also 193, 274, Lamprocles 735.

THE VERDICT OF ANTIQUITY¹

32 Athenaeus, *Scholars at Dinner*

That this poem (sc. *Funeral Games of Pelias*) is the work of Stesichorus (179) is adequately attested by the poet Simonides, who says in his account of Meleager (564), 'who defeated all the young men with his spear, hurling it from grape-rich Iolcus over the eddying Anaurus: for so Homer and Stesichorus sang to the peoples.'²

¹ Cf. testt. 23, 24, 30 n. 2.

² Our earliest reference to Stesichorus.

33 Athenaeus, *Scholars at Dinner*

The author¹ of the *Helots* says, 'To sing the songs of Stesichorus and Alcman and Simonides is old-fashioned; but we can all hear Gnesippus . . .'

and Simonides sung at parties see fr. 276(b), schol. Ar. *Wasps* 1222, Arion test. 7.

34 *Anth. Pal.* 9. 184. 3s. = anon. xxxvi (a), 1196s. *F.G.E.*

... Ὅμηρικὸν ὅς τ' ἀπὸ βεῦμα
ἔσπασας οἰκέλους, Στησίχορ', ἐν καμάτοις.

35 *Anth. Pal.* 9. 571. 3 = anon. xxxvi (b), 1206 *F.G.E.*

λάμπει Στησίχορός τε καὶ Ἴβυκος . . .

36 *Hor. Carm.* 4. 9. 5–8

non, si priores Maeonius tenet
sedes Homerus, Pindaricae latent
Caeaeque et Alcaei minaces
Stesichorive graves Camenae.

37 *Dion. Hal. Comp.* 24 (vi 120s. Usener-Radermacher)

ἡ δὲ τρίτη καὶ μέση τῶν εἰρημένων δυεῖν ἁρμονιών,
ἦν εὐκρατον καλῶ σπάνει κυρίου τε καὶ κρείττονος ὀνό-
ματος, σχῆμα μὲν ἴδιον οὐδὲν ἔχει, κεκέρασται δὲ ὡς ἐξ
ἐκείνων μετρίως καὶ ἔστιν ἐκλογή τις τῶν ἐν ἑκατέρᾳ
κρατίστων . . . κορυφὴ μὲν οὖν ἀπάντων καὶ σκοπὸς
. . . δικαίως ἂν Ὅμηρος λέγοιτο. πᾶς γὰρ αὐτῷ τόπος,
ᾧ τις ἂν ἄψηται, ταῖς τε αὐστηραῖς καὶ ταῖς γλαφυ-
ραῖς ἁρμονίαις εἰς ἄκρον διαπεποίκιλται. τῶν δ'
ἄλλων ὅσοι τὴν αὐτὴν μεσότητα ἐπετήδευσαν . . .
ἀξιοθέατοι, μελοποιῶν μὲν Στησίχορός τε καὶ Ἀλκαῖος
. . .

34 *Palatine Anthology*: anon. on the nine Lyric Poets

... and you, Stesichorus, who channeled the
Homeric stream into your own works.

35 *Palatine Anthology*: anon. on the nine Lyric Poets

Stesichorus shines and Ibycus too.

36 Horace, *Odes*

Even if Maeonian Homer holds first place, the
poetry of Pindar and Simonides, the threatening
songs of Alcaeus and the grave songs¹ of Stesichorus
are not hidden in obscurity.

¹ Cf. Dio Chrysostomus *Or.* 2. 28, 'fit for kings to sing', Statius *Sil-
vae* 5. 3. 154, 'proud Stesichorus'. The Stoic Chrysippus (3rd c. B.C.)
quoted Stesichorus (fr. 906 f. S.V.F.).

37 Dionysius of Halicarnassus, *On Literary Composition*

The third type of structure, which for want of an
appropriate and better name I call 'mixed', is inter-
mediate to the other two; it has no individual char-
acter but is, as it were, a moderate blend of the oth-
ers and a sort of selection from the best features of
each . . . As peak and high-point of all such writers
. . . one would justly mention Homer. Every pas-
sage, no matter where you take him up, has been
elaborated to perfection from the austere and the
elegant types. Of the others who used this inter-
mediate style . . . among lyric poets Stesichorus and
Alcaeus deserve attention . . .

38 Dion. Hal. *Imit.* 2. 421 (vi 205 Usener-Radermacher)

ὄρα δὲ καὶ Στσησίχορον ἔν τε τοῖς ἑκατέρων τῶν προειρημένων (sc. Σιμωνίδου καὶ Πινδάρου) πλεονεκτημασι κατορθοῦντα, οὐ μὴν ἀλλὰ καὶ ὧν ἐκεῖνοι λείπονται κρατοῦντα· λέγω δὲ τῇ μεγαλοπρεπείᾳ τῶν κατὰ τὰς ὑποθέσεις πραγμάτων, ἐν οἷς τὰ ἦθη καὶ τὰ ἀξιώματα τῶν προσώπων τετῆρηκεν.

39 'Longinus' *de subl.* 13. 3 (p. 19 Russell)

μόνος Ἡρόδοτος Ὀμηρικώτατος ἐγένετο; Στσησίχορος ἔτι πρότερον ὃ τε Ἀρχιλόχος, πάντων δὲ τούτων μάλιστα ὁ Πλάτων . . .

40 Plin. *N.H.* 10. 82 (ii 243 Mayhoff) = 281(e) *P.M.G.*

breviterque omnia tam parvulis in faucibus quae tot exquisitis tibi arum tormentis ars hominum excogitavit, non ut sit dubium hanc suavitatem praemonstratam efficaci auspicio cum in ore Stesichori cecinit infantis.

41 Quint. *Inst.* 10. 1. 62 (ii 579s. Winterbottom)

novem vero lyricorum longe Pindarus princeps. . . Stesichorum quam sit ingenio validus

¹ Quintilian assesses only two others of the nine, Alcaeus (test. 21) and Simonides (test. 41).

38 Dionysius of Halicarnassus, *On Imitation*

Look at Stesichorus succeeding where both of these poets (Simonides and Pindar) show their excellence and in addition prevailing where they fall short, namely in the magnificence of the settings of his subject-matter; in them he has preserved the traits and reputations of his characters.

39 'Longinus', *On Sublimity*

Was Herodotus the only writer to be 'most Homeric'? No, earlier still there were Stesichorus¹ and Archilochus, and more Homeric than any of these was Plato . . .

¹ Cf. Aelian fr. 150 Hercher = *Suda* Θ 115, 'if it is right for the Himeraean to raise his eyes towards Homer', Dio Chrysostomus *Or.* 55. 6-7, Stes. fr. 203.

40 Pliny, *Natural History* (on the nightingale)

To put it briefly, everything that human skill has devised in the elaborate modulations of the pipes can be found in this tiny throat; so it was undoubtedly a sure omen that Stesichorus would possess such sweetness when the nightingale sang on his infant lips.¹

¹ Cf. test. 44.

41 Quintilian, *Principles of Oratory*

Among the nine lyric poets¹ Pindar easily takes first place. . . . The greatness of Stesichorus' genius

GREEK LYRIC

materiae quoque ostendunt, maxima bella et clarissimos canentem duces et epici carminis onera lyra sustinentem. reddit enim personis in agendo simul loquendoque debitam dignitatem, ac si tenuisset modum videtur aemulari proximus Homerum potuisse, sed redundat atque effunditur, quod ut est reprehendendum, ita copiae vitium est.

42 Hermog. *Id.* 2. 4 (p. 338s. Rabe)

ταῦτά τοι καὶ ὁ Στησίχορος σφόδρα ἥδὺς εἶναι δοκεῖ
διὰ τὸ πολλοῖς χρῆσθαι τοῖς ἐπιθέτοις.

43 Amm. Marc. 28. 4. 15 (ii 80 Seyfarth)

... cum multa et varia pro amplitudine gloriarum et generum lectitare deberent, audientes destinatum poenae Socraten coniectumque in carcerem rogasse quandam scite lyrici carmen Stesichori modulantem ut doceretur id agere dum liceret, interroganteque musico quid ei poterit hoc prodesse morituro postridie, respondisse, ut aliquid sciens amplius e vita discedat.

STESICHORUS

is shown among other things by his subject-matter: he sings of the most important wars and the most famous commanders² and sustains on his lyre the weight of epic poetry. In both their actions and their speeches he gives due dignity to his characters, and if only he had shown restraint he could possibly have been regarded as a close rival of Homer; but he is redundant and diffuse, a fault to be sure but explained by the abundance of what he had to say.

² Cf. Synesius, *Insomn.* 156b.

42 Hermogenes, *Kinds of Style*

That is why Stesichorus seems to give very great pleasure by his use of many epithets.

43 Ammianus Marcellinus, *History*

They¹ ought to be studying many different works to match the distinction of their fame and families; they ought to learn that Socrates, condemned to death and thrown into prison, asked someone who was skilfully performing a song of the lyric poet Stesichorus to teach him to do it while there was still time; and when the musician asked of what use this could be when he was to die on the following day, Socrates replied, 'So that I may know something more when I depart from life.'²

¹ The Roman nobility in the reign of Gratian.
test. 10.

² Cf. Sappho

GREEK LYRIC

44 *Anth. Pal.* 2. 125ss. = 281(e) *P.M.G.*

Στησίχορον δ' ἐνόησα λιγύθροον, ὃν ποτε γαῖα
Σικελίῃ μὲν ἔφερβε, λύρης δ' ἐδίδαξεν Ἀπόλλων
ἄρμονίην ἔτι μητρὸς ἐνὶ σπλάγχνοισιν ἔοντα.
τοῦ γὰρ τικτομένοιο καὶ ἐς φάος ἄρτι μολόντος
ἔκποθεν ἡερόφοιτος ἐπὶ στομάτεσσιν ἀηδῶν
λάθρη ἐφεζομένη λιγυρῆν ἀνεβάλλετο μολπὴν.

STESICHORUS

44 *Palatine Anthology*: Christodorus¹

And I saw clear-voiced Stesichorus, whom once the land of Sicily nurtured, whom Apollo taught the tuning of the lyre while he was still in his mother's womb: for at his birth, when he had just reached the light of day, a nightingale,² travelling through the air from somewhere or other, perched unnoticed on his lips and struck up her clear song.

¹ From his description of the statues in the Baths of Zeuxippus in Constantinople. ² Cf. test. 40.

STESICHORUS

FRAGMENTA

ΑΘΛΑ ΕΠΙ ΠΕΛΙΑΙ

178 *Et. Mag.* 544. 54

Κύλλαρος ἵππος Κάστορος. παρὰ τὸ κέλλειν, ὁ ταχύς. Στη-
σίχορος ἐν τοῖς ἐπὶ Πελία ἄθλοις τὸν μὲν Ἑρμῆν δεδωκέναι φησί·
Φλόγειον <τε> καὶ Ἄρπαγον, ὠκέα τέκνα Ποδάργας,
Ἦραν δὲ Ἐάνθον καὶ Κύλλαρον.

cf. *Et. Gud.* 353. 22, Tertull. *de spect.* 9, Serv. et al. in *Verg. Geo.* 3.
89 (v. Alc. 25) +

<τε> Hiller-Crusius: v. M. W. Haslam, *Q.U.C.C.* 17 (1974) 12.
Hemsterhuys: δ' ἐξάλιθον vel sim. codd.

STESICHORUS

FRAGMENTS

Frr. 178–222 together with *S* 7–150 are assigned to named poems (in Greek alphabetical order); 222A (the Lille papyrus) is concerned with Theban myth, 222B with several myths; 223–39 deal with various mythological figures, 240–1 refer to Stesichorus' poetic composition, 242–5 are phrases, 246–68 words (in alphabetical order) cited from Stesichorus, 269–73 contain references to the content of his poems, 274 is of disputed authorship, 275 gives information about the poet's metres, 276 provides testimonia about the types of poetry he composed, 277–80 are spurious, 281 gives the apophthegms.

FUNERAL GAMES OF PELIAS

178 *Etymologicum Magnum*

Cyllarus: Castor's horse. Derived from κέλλειν ('to drive on'), the name means 'the swift one'.¹ Stesichorus in his *Funeral Games of Pelias* says that Hermes gave (the Dioscuri)²

Phlogeus and Harpagus, swift foals of Podarge,
while Hera gave them Xanthus and Cyllarus.³

¹ Impossible etymology; the name may mean Crab-legs.

² Castor and Pollux, who were competing in the chariot-race.

³ Cf. Alc. 25, *Il.* 16. 148 ff., 19. 400.

179 Athen. 4. 172de (i 387s. Kaibel)

(a) πεμμάτων δὲ πρώτων φησιν μνημονεύσαι Πανύασσων Σέλευκος (F.Gr.H. 634 F2.2), ἐν οἷς περὶ τῆς παρ' Αἰγυπτίοις ἀνθρωποθυσίας διηγείται, πολλὰ μὲν ἐπιθεῖναι λέγων πέμματα, πολλὰς δὲ νοσάδας ὄρνις (fr. 23 Davies), προτέρου Στησιχόρου ἢ Ἰβύκου ἐν τοῖς ἄθλοις ἐπιγραφόμενοις εἰρηκότος φέρεσθαι τῇ παρθένῳ δῶρα

σασαμίδας χόνδρον τε καὶ ἐγκρίδας
ἄλλα τε πέμματα καὶ μέλι χλωρῶν.

(b) ὅτι δὲ τὸ ποίημα τοῦτο Στησιχόρου ἐστὶν ἰκανώτατος μάρτυς Σιμωνίδης ὁ ποιητής, ὃς περὶ τοῦ Μελεάγρου τὸν λόγον ποιούμενός φησιν (564 P.M.G.). ὁ γὰρ Στησιχορος οὕτως εἶρηκεν ἐν τῷ προκειμένῳ ᾄσματι [τοῖς ἄθλοις].

θρῶσκων μὲν ἄρ' Ἀμφιάραος ἄκουτι δὲ
νίκασεν Μελεάγρος.

(a) cf. Athen. 14. 645e μνημονεύει αὐτῶν (sc. ἐγκρίδων) Στησιχορος διὰ τούτων· χόνδρον — χλωράν.

(b) Kleine: μὲν γὰρ codd.

180 Zenob. vi 44 (i 173s. Leutsch-Schneidewin)

χειροβρῶτι δεσμῶ· τοῖς πυκτικαῖς ἰμάσι. διὰ τὸ τὰς σάρκας διακόπτειν καὶ ἀναλίσκειν. βέλτιον δὲ τὸν δεσμὸν ἀκούειν τὸν ἀποβιβρώσκοντα τῷ χεῖρι. εἰδέθη γὰρ ἐν τῷ †πετραίῳ· Στησιχορος ἐν ἀρχῇ τῶν ἐπὶ Πελλῆ ἄθλων.

cf. Sud., Hesych. s.v. χειροβρῶτι.

179 Athenaeus, *Scholars at Dinner*

(a) Cakes, according to Seleucus,¹ were first mentioned by Panyassis² in his account of human sacrifice in Egypt, where he says that they placed (on the altar? on the victim?) many cakes and many young fowls; but Stesichorus or Ibycus had previously said in the poem entitled *Funeral Games* that the maiden³ was offered gifts of

sesame cakes and groats and oil-and-honey cakes and other cakes and yellow honey.

(b) That this poem is the work of Stesichorus is adequately attested by the poet Simonides, who says in his account of Meleager (564; Stes. test. 32), '... for so Homer and Stesichorus sang to the peoples.' For in the poem in question Stesichorus said,

Amphiarus won with his leap, Meleager with his javelin-throw.

¹ Alexandrian scholar, 1st c. A.D. ² 5th c. B.C. epic poet. ³ Probably Alcestis, daughter of Pelias, whose marriage to Admetus, a competitor in the Games, Stesichorus seems to have described in this poem (Vürtheim 6).

180 Zenobius, *Proverbs*

'arm-gnawing¹ bonds': boxing thongs, so called because they cut through and destroy the flesh; but it is preferable to interpret the words as 'the bonds that eat away the arms,'² for ... was bound (in a rocky place?): so Stesichorus at the beginning of the *Funeral Games of Pelias*.³

¹ Or 'hand-gnawing'. ² Or 'hands'. ³ In a description of a boxing match, or with reference to Prometheus, seen by the Argonauts on their journey (Vürtheim 9: cf. Ap. Rhod. 2. 1248 ff.)?

S 7 = 184 P.M.G. Str. 3. 2. 11 (i 228 Kramer)

εὐκασι δ' οἱ παλαιοὶ καλεῖν τὸν Βαίτην Ταρτησόν, τὰ δὲ Γά-
δειρα καὶ τὰς πρὸς αὐτὴν νήσους Ἐρυθίαιαν. διόπερ οὕτως εἰπεῖν
ἵπολαμβάνουσι Στράσιχρονον περὶ τοῦ Γηρύνου βουκόλου διότι γεν-
νηθεῖη

σχεδὸν ἀντιπέρας κλειῶας Ἐρυθείας

<

> Ταρτησ-

σοῦ ποταμοῦ παρὰ παγὰς ἀπείρουνας ἄρ-
γυρορίζους

5 ἐν κευθμῶνι πέτρας.

v. Haslam, loc. cit. 16 5 Hermann (et Kleine): κευθμῶνων
codd.

S 8 P.Oxy. 2617 fr. 6

διὰ] κ[ύ]μαθ' ἀλὸς βαθέας ἀφίκον-
το θ]εῶν περικαλλέ[α ν]ᾶσον
τ]όθι Ἑσπερίδες π[αγγρ]ύσεια δώ-
μα]τ' ἔχοντι·

5] . [.] ασσ . . [.....] και
..... κ]αλύκω[ν
.....]λατ[

1 διὰ suppl. Page βαθέας legit Barrett
cetera Lobel

6 suppl. Barrett

¹ Perhaps the infant Eurytion and his mother Erytheia, who was one of the Hesperides. ² Goddesses who guarded a tree of golden apples on the western bank of Ocean.

The publication of new fragments of the Geryoneis (P.Oxy. 2617) necessitated the reordering of the book-quotations (181–186 P.M.G.). The fragments are printed here in the following sequence, that of S.L.G.: S 7 = 184 P.M.G., S 8–16, the new 184A, S 17 = 185 P.M.G., S 18, S 19 = 181 P.M.G., the isolated words contained in S 20–84, S 85 = 182 P.M.G., S 86 = 183 P.M.G., S 87 = 186 P.M.G. See D. L. Page, J.H.S. 93 (1973) 138 ff. The poem dealt with Heracles' acquisition of the cattle of Geryon, a triple-bodied monster living on the Atlantic island of Erytheia.

S 7 = 184 P.M.G. Strabo, *Geography*

The ancient writers seem to call the Baetis¹ Tartessus, and Gadeira² and the nearby islands Erytheia. This, it is supposed, is why Stesichorus could say of Geryon's herdsman³ that he was born

almost opposite famous Erytheia . . . by the limitless silver-rooted⁴ waters of the river Tartessus in the hollow of a rock.

¹ River of southern Spain (now the Guadalquivir), flowing into the Atlantic just north of Cádiz. ² Gades, now Cádiz, coastal city north-west of Gibraltar. ³ Eurytion. ⁴ With reference to the silver mined in the region.

S 8 Papyrus of early 1st c. A.D.

. . . over the waves of the deep brine they¹ came to the beautiful island of the gods, where the Hesperides² have their homes of solid gold; . . . (buds?) . . .

GREEK LYRIC

S 9 P.Oxy. 2617 fr. 42(b)

κε]φαλάν·
ιο]δόκα

]·ωρ ποκα[
]άνήρ· ουτ[
5]ν ἦτορ·[.]·[

1 suppl. Lobel 2 e.g. Barrett (vel ἄστο]δόκα)

S 10 P.Oxy. 2617 fr. 25

[ἀλ-
γινόμενος·
ἀλλ' ὦ φίλε ματ[έρα Καλλιρόαν
καὶ ἀρηίφιλο]ν
5 Χρ[υσά]ορα σ·[

1 suppl. Lobel, 3–5 Barrett

S 11 P.Oxy. 2617 frr. 13+14+15

χηρσὶν δ[· τὸν
δ' ἀπαμ[ειβόμενος
ποτέφα [κρατερὸς Χρυσάορος ἀ-
θανάτιοι [γόνος καὶ Καλλιρίας·

5 “μή μοι θά[νατον προφέρων κρυόεν-
τα δεδίσκ[ε' ἀγάνορα θυμόν,
μηδεμελ[
αὶ μὲν γὰρ γένος ἀθάνατος πέλο-
μαι καὶ ἀγή[ραος ὥστε βίου πεδέχειν

STESICHORUS

S 9 Same papyrus

... head; ... quiver¹; ... the man once ...; ...
heart ...

¹ Carried by Heracles? Barrett suggests that Menoites, herdsman of Hades in that region, is describing Heracles to Geryon.

S 10 Same papyrus

... painful ...; no, my friend, ... your mother Callirrhoe and Chrysaor, dear to Ares, ...¹

¹ Menoites tells Geryon to remember his parents (Barrett).

S 11 Same papyrus

... with his hands... Answering him¹ the mighty son of immortal Chrysaor and Callirrhoe said, ‘Do not with talk of chilling death try to frighten my manly heart, nor (beg me?) ...; for if I am by birth immortal and ageless, so that I shall

¹ Geryon answers Menoites (Barrett).

GREEK LYRIC

S 12 P.Oxy. 2617 fr. 19

πεφ[
 ο . αμ[. . .] πε]φύλαγμαε[
 πεν ἰ[δοῖσ]ά τε νισόμ[ενον ποτέφα·
 “νικᾶ[ι τὸ] κράτος ν[
 5 στυγε[ρ- . . .] . . . [. . .]
 γματε . . . ν λευκ[
 πείθει, τέκνον[
 σα γ . [. . .]
 κατα[. . .] αἰ-
 10 γιοχο[
 μεγα
 θησε[ι
 οὔκε[
 θανατ[
 15 ἀλλ' ὑπ[
 . αντ[
 . ασαπ[
 χερὶ δ[

2 suppl. Lobel, 3 l. τε ν. Barrett, ποτέφα Führer, 4 Führer, 5 Barrett
 7 Barrett: πειθου pap. 9 suppl. Lobel, 12 Page

STESICHORUS

S 12 Same papyrus

... guarded ... and seeing him coming she¹
 addressed him: ‘Strength wins victory ... hateful ...
 white ... Obey me, my child, ... aegis-bearing
 (Zeus) ... will set great ... not ... death ... but ...
 hand ...’

¹ Callirrhoe addresses her son Geryon (Barrett).

S 13 P.Oxy. 2617 fr. 11

.....] ἐγὼν [μελέ]α καὶ ἀλασ-
 τοτόκος κ]αὶ ἄλ[ασ]τα παθούσα·
 ἀλλά σε Γ]αρυόνα γωνάζομα[ι,
 5 αἴ ποκ' ἐμ]όν τιν μαζ[όν] ἐ[πέσχεθον
] ὠμων γ[
]
 παρὰ ματρὶ] φίλαι γανυθ[εῖς
 εὐφ]ροσύναις.
 10 ὡς φαῖσα θυά]δεα πέπλ[ον
] . [. .] κλυ [. . .]
] ρευγων·
] γον ελ[

2, 3 init. suppl. Barrett 4 ἀλλά σε tent. Page 5 init.
 suppl. Barrett ἐπέσχεθον Page 8 π. μ., 9 Barrett, 10 e.g.
 Führer, θυάδεα e.g. Barrett cetera Lobel

S 14 P.Oxy. 2617 fr. 3

οὐ γάρ τις ἐμ]υνε παραὶ Δία παμ-
 βασιλῆα·]
 τόκα δὴ γλαυκ]ῶπις Ἀθάνα
 φάτ' ἐυφραδέω]ς ποτὶ ὄν κρατερό-
 5 φρονα πάτρω' ἰ]πποκέλευθον·
 “ἄγ' ὑποσχέσιω]ς μεμναμένος ἄ[ν
 περ ὑπέστας]
 μὴ βούλεο Γαρυ]όναν θ[αν]άτου

1 tent. Barrett 2, 3 τόκα δὴ, 4 φάτ' suppl. Page, ἐυφρ. Bar-
 rett, 5 πάτρω', 6, 7 Page, 8 μὴ β. Barrett cetera Lobel

S 13 Same papyrus

‘... I, unhappy woman,¹ miserable in the child I bore, miserable in my sufferings; but I beseech you, Geryon, if ever I offered you my breast . . . at your dear (mother's side,) gladdened . . . by (your feasting).’ (With these words she opened) her fragrant robe . . .

¹ Callirrhoe continues her appeal to her son.

S 14 Same papyrus

(For no-one) remained by the side of Zeus, king of all¹; then grey-eyed Athena spoke eloquently to her stout-hearted uncle, driver of horses²: ‘Come now, remember the promise you gave and (do not wish to save) Geryon from death . . .’

¹ In an assembly of the gods.

² Poseidon, father of Chrysaor and so grand-father of Geryon.

GREEK LYRIC

S 15 P.Oxy. 2617 fr. 4 + 5

col. i]ν[
]ναντ[
]αν δῶι . [
]
 5]τα νόωι διέλε[ν
]ν·
 ἔδοάσσατό οἱ]πολὺν κέρδιον εἶν
]οντα λάθραι πολεμε[ἶν

 ἀνδρὶ] κραταιῶι·
 10 εὐρᾶξ̄ κατεφράζετ[ό] οἱ
 πι]κρὸν ὄλεθρον·
 χῶ μὲν στέρνων ἔ]χεν ἀσπίδα πρόσ[θ',
 ὁ δὲ πέτρωι]
 κροτάφοιο καθ[ικ]ετο· τοῦ δ' ἀπὸ κρα-
 15 τὸς ἄφαρ μεγάλαι]
 καναχῶι πέσεν ἰπ]πόκομος τρυφάλει'·
 ἅ δ' αὐτόθι μίμνεν] ἐπὶ ζαπέδωι·

desunt vv. xiii

col. ii φέρ]ων στυγε[ρ]οῦ
 θανάτωι]ο τέ[λος
 κ]εφ[αλ]ῶι πέρι [πότμον] ἔχων, πεφορυ-
 γ]μένος αἵματ[ι] . . [. .]! τε χολῶι,

col. i 7 suppl. Diggle, 9 Page, 10 εὐρὰξ Barrett, 12-14
 Page, 15 ἀ. μ., 16 κ. π., 17 e.g. Page

col. ii 1 φέρων e.g. Barrett, Führer 2 τέλος, 3 πότμον suppl.
 Barrett

STESICHORUS

S 15 Same papyrus

col. i . . . two . . . in his mind he distinguished¹
 . . . ; it seemed to him to be much better . . . to fight
 by stealth . . . against the mighty man; . . . (crouch-
 ing?) on one side he devised for him . . . bitter des-
 truction; and he [Geryon] kept his shield in front of
 (his chest, but the other struck his brow with a
 stone?); and from his head (immediately with a
 great clatter?) fell the helmet with its horse-hair
 plume; (and it remained there) on the ground;

[gap of 13 lines]

col. ii . . . (bringing)² the end that is hateful
 (death), having (doom) on its head, befouled with

¹ Heracles deliberated whether to kill Geryon by stealth or in open fight. ² Seemingly the description of Heracles' arrow.

- 5 ὀλεσάνορος αἰολοδε[ίρ]ου
 ὀδύναισιν Ἵδρας· σιγαῖ δ' ὄ γ' ἐπι-
 κλοπάδαν [ἐ]νέρεισε μετώπῳ·
 διὰ δ' ἔσχισε σάρκα [καί] ὀ[στ]ῆα δαι-
 μονος αἴσαι·
- 10 διὰ δ' ἀντικρὺν σχέθεν οἰ[σ]τὸς ἐπ' ἀ-
 κροτάταν κορυφάν,
 ἐμίαινε δ' ἄρ' αἵματι πορφ[υρέωι
 θώρακά τε καὶ βροτόεντ[α μέλεα·
- ἀπέκλινε δ' ἄρ' ἀχένα Γαρ[υόνας
 15 ἐπικάρσιον, ὡς ὅκα μ[ά]κω[ν]
 ἄτε καταισχύνοισ' ἀπαλὸν [δέμας
 αἰψ' ἀπὸ φύλλα βαλοῖσα γ[

8, 12–14, 16 Page cetera Lobel

S 16 P.Oxy. 2617 fr. 31

· δε μα[
 ὀ δὲ δεύτερο-
 ῥόπαλον κ[

2 suppl. Lobel

184A Paradox. Vat. 32 (Giannini, *Paradox. Graec. Rel.* 340)

παρ' Ὀμήρῳ Πρωτεύς εἰς πάντα μετεμορφοῦτο, καθὰ Θέτις (Rohde: *καθαίς* cod.) παρὰ Πινδάρῳ καὶ Νηρέυς παρὰ Στρησιχόρῳ καὶ Μήστρα (Rohde: *μίστρα* cod.) <παρ' Ἡσίοδῳ add. Wilamowitz>.

blood and with . . . gall, the anguish of the dapple-necked Hydra, destroyer of men³; and in silence he thrust it cunningly into his brow, and it cut through the flesh and bones by divine dispensation; and the arrow held straight on the crown of his head, and it stained with gushing blood his breastplate and gory limbs; and Geryon drooped his neck to one side, like a poppy which spoiling its tender beauty suddenly sheds its petals and . . .

³ I.e. Heracles used an arrow poisoned with the blood and gall of the Hydra, which he had killed.

S 16 Same papyrus

And he . . . the second . . . his club¹ . . .

¹ Heracles used his club on Geryon's second head?

184A *Vatican Paradoxographer*

In Homer (*Od.* 4. 455 ff.) Proteus changed into all manner of shapes, just like Thetis in Pindar, Nereus in Stesichorus,¹ Mestra in Hesiod.²

¹ In the version of Panyassis (fr. 7A D.) Heracles got the Sun's cup from Nereus. ² Cf. fr. 43(c) M.-W.

GREEK LYRIC

S 17 = 185 P.M.G. Athen. 11. 469e (iii 32 Kaibel)

ὅτι δὲ καὶ ὁ Ἥλιος ἐπὶ ποτηρίου διεκομίζετο ἐπὶ τὴν δύσιν Στη-
σίχορος μὲν οὕτως φησὶν·

τᾶμος δ' Ὑπεριονίδα ἴς
δέπας ἔσκατέβα <παγ>χρύσειον ὄ-
φρα δι' Ὠκεανοῖο περάσαις
ἀφίκουθ' ἰαρᾶς ποτὶ βένθεα νυ-
5 κτὸς ἐρεμνᾶς
ποτὶ ματέρα κουριδίαν τ' ἄλοχον
παῖδας τε φίλους,
ὁ δ' ἐς ἄσος ἔβα δάφναισι κατὰ-
σκιον †ποσὶν παῖς Διδὸς† . . .

1 τᾶμος Barrett: ἄλιος codd. -δα ἴς West: -δας codd. 2 West,
Führer: ἔσκατέβαυε χρύσειον codd. 3 -σαις Page: -σας codd.
4 -κοῦθ' Blomfield: -κηθ' codd. ἰαρ- Page: ἱερ- codd.

Athen. xi 781d (iii 16 Kaibel)

τὸν δὲ Ἥλιον ὁ Στησίχορος ποτηρίῳ διαπλεῖν φησὶ τὸν Ὠκεα-
νόν, ᾧ καὶ τὸν Ἡρακλέα περαιωθῆναι ἐπὶ τὰς Γηρυόνου βόας ὀρ-
μῶντα.

cf. Eust. Od. 1632. 23

S 18 P.Oxy. 2617 fr. 21

2]κρατος [3]α τιμᾶν[5 ἐκπ]επέ-
ραντ[αι suppl. Haslam 6]και παντ[
8]ακουσο[10 ἀ]δίκουσι[suppl. Barrett
11 Κρο]νίδα βα[σιλεῦ suppl. Barrett

STESICHORUS

S 17 = 185 P.M.G. Athenaeus, *Scholars at Dinner*

That Helius too was conveyed to his setting in a cup
Stesichorus tells us in the following words:

And then Hyperion's strong child¹ went down into
the cup of solid gold, so that he might cross over
Ocean and reach the depths of holy, dark night and
his mother and wedded wife and dear children;
while he² (Zeus' son?) went (on foot?) into the grove,
shady with its laurels.

¹ Helius, the Sun. ² Heracles, who has reached Erytheia in
the cup or, more probably, has travelled back to the mainland in it,
now returns it to Helius. See Athen. 11. 470c for Pherecydes' ver-
sion of the story.

Athenaeus, *Scholars at Dinner*

Stesichorus says that Helius sailed across Ocean in a
cup and that Heracles also crossed over in it when travel-
ling to get Geryon's cattle.

S 18 Same papyrus as S 8-16

... strength ... honour ... has been accom-
plished ... every ... unjust ... son of Cronus, king¹
...

¹ Geryon complains to Zeus of the theft of his cattle (Barrett)? If
so, the fragment belongs between S 10 and S 11.

GREEK LYRIC

S 19 = 181 P.M.G. Athen. 11. 499ab (iii 100 Kaibel)

Στησίχορος δὲ τὸ παρὰ Φόλω τῷ Κενταύρῳ ποτήριον σκύφιον
δέπας καλεῖ ἐν ἴσῳ τῷ σκυφοειδῆς. λέγει δ' ἐπὶ τοῦ Ἡρακλέους·

σκύφιον δὲ λαβῶν δέπας ἔμμετρον ὡς
τριλάγνου
πί' ἐπισχόμενος, τὸ ῥά οἱ παρέθη-
κε Φόλος κεράσαις.

4 -σας codd.

S 20 P.Oxy. 2617 fr. 46

col. i 3]αδικω[

col. ii 3 δῶκε[4 ἐνθεν[5 οἶνον . [

5s. πευ] | καλίμο[ισιν

5 suppl. Lobel, 6 Barrett

S 21 P.Oxy. 2617 fr. 1

1]ν μεν[] ρονες ὠκυπέτα[ι 2 ἐχοίσαι

3 ἐπ[τ]άξαν ἐπ[ί] χθόνα· 4]απε . η κεφαλὰ χαρ[

suppl. Lobel

S 22 P.Oxy. 2617 fr. 17

1 φατὰ] κων φατὰ θ . . [2 ἀ]κάματος καὶ
ἀμ[4] φύλοπις ἀργαλέα[6s. μάχαι τ' ἀν-
δρο[κτασάι | τε 7 δι]απρυσίαι· [8]ος ἵππων [

1 tent. Page cetera Lobel

80

STESICHORUS

S 19 = 181 P.M.G. Athenaeus, *Scholars at Dinner*

Stesichorus calls the drinking vessel at the home of Pholus the Centaur σκύφιον δέπας (bowl-cup), giving σκύφιον the sense of σκυφοειδῆς (bowl-shaped). He says¹ of Heracles,

And taking the bowl-cup with the capacity of three flagons he drank it, holding it to his lips — the bowl-cup which Pholus² had mixed and handed to him.

¹ In the *Geryoneis* (Athen. 11. 499e). ² Pholus' cave was in Arcadia. Perhaps Heracles is on his way home to Tiryns.

S 20–84 are from the same papyrus as S 8–16, 18.

S 20

... unjust ... (he) gave ... whence ... wine¹ ...
with shrewd (words? thoughts?) ...

¹ Cf. S 19.

S 21

... swift-flying ... having ... cowered on the
earth ... head ...

S 22

... (things speakable) and things unspeakable
... untiring and un- ... painful strife ... battles and
slaughterings of men ... piercing (cries?); ... of
horses ...

81

GREEK LYRIC

S 23 P.Oxy. 2617 fr. 24

1 ἀ]θανάτοις καταμαγ[ύειν 2]πεδαμώνιον ε . [

1 ἀ] suppl. Lobel κατ. tent. Page

S 24 P.Oxy. 2617 fr. 18

1 ἐ]ν κονίαις[3 φ]ύλοπιῶν α[ινὰν

4 (ἀπ)]ολωλόττε[ς

1, 3 φυλ. suppl. Lobel 3 αἰνὰν vel ἀργαλέαν, 4 Page

S 25 P.Oxy. 2617 fr. 70

1 ὦς ἤνε[πε 2 ἀπαμε[ιβ-

suppl. Lobel

S 26 P.Oxy. 2617 fr. 2

2 μ]έγ' ἀρίστοι [3]νθεν ἐρ<ε>ικομένο[ι

5 ἐ]λίσετο κυ- [

2, 3 suppl. Lobel 5 tent. Page

S 27 P.Oxy. 2617 fr. 7

col. i 2]φυγῆν· col. ii 6 marg. N̄

S 28 P.Oxy. 2617 fr. 8

3 (ἀ)με]ίλιχον [

suppl. Lobel

S 29 P.Oxy. 2617 fr. 10

3]νομηῆα[

STESICHORUS

S 23

... to denounce to the immortals ... vain(ly) ...

S 24

... in the dust ... grim strife ... dead¹ ...

¹ Plural participle.

S 25

So he spoke ... in answer ...

S 26

... by far the greatest (warriors.) ... were -ed, being torn ... (he) prayed ...

S 27

to flee¹

¹ The figure 1300 in the margin marks the 1300th line of the roll and presumably of the poem.

S 28

(un)kind

S 29

herdsman¹

¹ Presumably Eurytion, Geryon's herdsman.

GREEK LYRIC

STESICHORUS

S 30 P.Oxy. 2617 fr. 12

2]μοι φθιμενο[

S 31 P.Oxy. 2617 fr. 13(b)

3 ἀθ]άνατον βίωτ[ον

tent. Page

S 32 P.Oxy. 2617 fr. 20

4 χρυ[σ- 8 Ἐφα[ιστ-

8 tent. Barrett

S 37 P.Oxy. 2617 fr. 27

1 πέτετ[ι- 2 μανία[

S 39 P.Oxy. 2617 fr. 29

1 ο]ὐκ ἂν Αἰδοῦς οὐδ[3]ρες ἠλίθον ε . [

4 εὐρ]υχορ[

1 tent. Page, 4 Lobel

S 50 P.Oxy. 2617 fr. 41

2]επανταν[3]εν ἵππο[

4 (-)εκ]νάμφθη[

4 suppl. Lobel

S 53 P.Oxy. 2617 fr. 45

3]πτολε[μ-

S 54 P.Oxy. 2617 fr. 47

1]ἔργα χερῶ[ν 3]τριπόδων . [

1 suppl. Lobel

S 30

dead

S 31

immortal life¹

¹ Cf. S 11.

S 32

... gold ... (Hephaestus?) ...

S 37

... flies ... (madness?) ...

S 39

... not (of?) Hades nor ... (they) came ... (spacious?) ...

S 50

... (all?) ... horse(s) ... was torn ...

S 53

war

S 54

... the works of (his?) hands ... tripods ...

GREEK LYRIC

S 55 P.Oxy. 2617 fr. 48

2 "Α]φαιστος ε , [

suppl. Lobel

S 56 P.Oxy. 2617 fr. 49

2 τ]ερπικερα[υν-

suppl. Lobel

S 70 P.Oxy. 2617 fr. 63

4 Γ]αρυ[όν-

suppl. Lobel

S 71 P.Oxy. 2617 fr. 64

2 ἐρ]ασιπλο[καμ-

tent. Lobel

S 72 P.Oxy. 2617 fr. 65

1] , ν θνατῶ[

S 75 P.Oxy. 2617 fr. 68

1]ἐπι ῥηγ[μῖνι

tent. Lobel

S 79

1 κ]αὶ φυλο[πι-

2]ν ἰαίνη[

1 tent. Führer

86

STESICHORUS

S 55

Hephaestus

S 56

(Zeus,) wielder of the thunderbolt

S 70

Geryon

S 71

with lovely tresses

S 72

mortal

S 75

(on the beach?)

S 79

(battle-din?) . . . warm(s)

GREEK LYRIC

S 85 = 182 *P.M.G.* Paus. 8. 3. 2 (ii 224 Rocha-Pereira)

Παλλαντίου μὲν δὴ καὶ Στησίχορος ὁ Ἴμεραῖος ἐν Γηρυονηδί
ἐποίησατο μνήμην.

S 86 = 183 *P.M.G.* Schol. Ap. Rhod. 1. 211 (p. 26 Wendel)

Στησίχορος δὲ ἐν τῇ Γηρυονίδι καὶ νῆσόν τινα ἐν τῷ Ἀτλαν-
τικῷ πελάγει Σαρπηδονίαν φησί.

S 87 = 186 *P.M.G.* Schol. Hes. *Theog.* 287 (p. 57 di Gregorio)

ἐστὶ δὲ ὁ Γηρυονεὺς ἐκ Καλλιρρόης τῆς Ὠκεανοῦ καὶ Χρυσάο-
ρος. Στησίχορος δὲ καὶ ἕξ χεῖρας ἔχειν φησὶ καὶ ἕξ πόδας καὶ ὑπό-
πτερον εἶναι.

HELENA

187 Athen. 3. 81d (i 189 Kaibel)

Κυδωνίων δὲ μήλων μνημονεύει Στησίχορος ἐν Ἑλένη οὕτως·
πολλὰ μὲν Κυδώνια μᾶλα ποτερρίπτουν ποτὶ δίφρον
ἀνακτι,
πολλὰ δὲ μύρσινα φύλλα
καὶ ροδίους στεφάνους ἴων τε κορωνίδας οὐλας.

2 Schneidewin: *μυρσινα, μύρσινα* codd.

STESICHORUS

S 85 = 182 *P.M.G.* Pausanias, *Description of Greece*

Pallantium¹ was mentioned by Stesichorus of Himera
in his *Geryoneis*.

¹ In Arcadia; perhaps mentioned in connection with the cave of
Pholus (see S 19 = 181 *P.M.G.*).

S 86 = 183 *P.M.G.* Scholiast on Apollonius of Rhodes
(‘the Sarpedonian rock’ in Thrace)

Stesichorus in his *Geryoneis* calls an island in the
Atlantic sea Sarpedonian.

S 87 = 186 *P.M.G.* Scholiast on Hesiod, *Theogony*
(‘Chrysaor begot three-headed Geryon’)

Geryon is son of Callirrhoe, daughter of Oceanus, and
Chrysaor. Stesichorus says he has six hands and six feet
and is winged.

HELEN¹

187 Athenaeus, *Scholars at Dinner*

Cydonian apples² are mentioned by Stesichorus in his
Helen as follows:

Many Cydonian apples they threw on their lord’s
chariot,³ many myrtle leaves and garlands of roses
and twined wreaths of violets.

¹ P.Oxy. 2735 (= Ibycus S 166–219) is ascribed by some scholars to
the *Helen* of Stesichorus. See also fr. 223. ² Quinces;
Cydonia is in north-west Crete. ³ The lines probably
describe the marriage of Menelaus and Helen.

188 Athen. 10. 451d (ii 481 Kaibel)

καὶ Στησίχορος δ' ἐν Ἑλένη

λιθαργύρεον ποδανιπτῆρα

ἔφη.

189 Argum. Theocr. 18 (p. 331 Wendel)

τοῦτο τὸ εἰδύλλιον ἐπιγράφεται Ἑλένης ἐπιθαλάμιος καὶ ἐν αὐτῷ τινα εἰληπται ἐκ τοῦ πρώτου Στησίχορου Ἑλένης.

190 Schol. A Hom. II. 2. 339 (i 103 Dindorf)

τῶν ἐκ τῆς Ἑλλάδος ἀρίστων ἐπὶ μνηστειῶν τῆς Ἑλένης παρόντων διὰ τὸ γένος καὶ τὸ κάλλος, Τυνδάρεως ὁ πατὴρ αὐτῆς, ὡς τινὲς φασί, φυλασσόμενος μὴ ποτε ἕνα αὐτῶν προκρίνας τοὺς ἄλλους ἔχθρους ποιήσῃται, κοινὸν αὐτῶν ἔλαβεν ὄρκον ἢ μὴν τῷ ληψιμῆν τὴν παῖδα ἀδικουμένῳ περὶ αὐτὴν σφόδρα πάντα ἐπαμυνεῖν. διόπερ Μενελάῳ αὐτὴν ἐκδίδωσιν. καὶ μετ' οὐ πολὺ ἀρπασθείσης αὐτῆς ὑπὸ Ἀλεξάνδρου ἐκοινωνήσαν τῇ στρατείᾳ διὰ τοὺς γενομένους ὄρκους. ἡ ἱστορία παρὰ Στησίχορον.

191 Paus. 2. 22. 6 (i 158s. Rocha-Pereira)

πλησίον δὲ τῶν Ἀνάκτων Εἰληθίας ἐστὶν ἱερὸν ἀνάθημα Ἑλένης, ὅτε σὺν Πειριθῷ Θεσείως ἀπελθόντος ἐς Θεσπρωτοὺς Ἀφιδνά τε ὑπὸ Διοσκουρῶν ἕλω καὶ ἦγετο ἐς Λακεδαίμονα Ἑλένη. ἔχει μὲν γὰρ αὐτὴν λέγουσιν ἐν γαστρὶ, τεκοῦσαν δὲ ἐν Ἀργεῖ καὶ τῆς Εἰληθίας ἰδρυσάμενην τὸ ἱερὸν τὴν μὲν παῖδα ἦν ἔτεκε Κλυταιμνήστρα δοῦναι, συνοικεῖν γὰρ ἦδη Κλυταιμνήστρῳ Ἀγαμέμνονι, αὐτὴν δὲ ὕστερον τούτων Μενελάῳ γήμασθαι. καὶ ἐπὶ τῷδε Εὐφορίων Χαλκιδεὺς (fr. 90 Powell) καὶ Πλευρώνιος Ἀλέξανδρος (fr. 12 Powell) ἔπη ποιήσαντες, πρότερον δὲ ἔτι Στησίχορος ὁ Ἴμε-

188 Athenaeus, *Scholars at Dinner*

Stesichorus in his *Helen* said

footbath of litharge.¹

¹ Lead monoxide, a by-product of the separation of silver from lead; see J. F. Healy, *Mining and Metallurgy* 179.

189 Introduction to Theocritus 18

This idyll is called *Helen's Epithalamium*, and in it certain things have been taken from the first book of Stesichorus' *Helen*.

190 Scholiast on *Iliad* ('our covenants and oaths', Nestor)

When the best men of Greece had come to woo Helen because of her lineage and beauty, her father Tyndareus, according to some authorities, was eager to avoid making enemies of the others by choosing one of them; so he made them all alike swear that if the successful suitor were ever wronged on her account they would all come energetically to his help. That is why he gave her to Menelaus. Not long afterwards, when she was carried off by Alexander, they took part in the expedition because of the oaths they had sworn. The story is in Stesichorus.

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

Near the Lords¹ is a sanctuary of Eileithyia, dedicated by Helen at the time when Theseus had gone with Pirithous to Thesprotia and Aphidna was captured by the Dioscuri² and Helen was being taken to Sparta. They say that she was pregnant and that after giving birth in Argos and founding the sanctuary of Eileithyia she gave her baby daughter to Clytemnestra, who was already the wife of Agamemnon, and later on married Menelaus. Euphorion³ of Chalcis and Alexander⁴ of Pleuron, who wrote poetry on this subject, and even earlier Stesichorus of Himera all

¹ Statues of the Dioscuri, Helen's brothers. ² Cf. Alc. 21: Theseus had kidnapped Helen and taken her to Athens; Aphidna is in N. E. Attica. ³ 3rd c. B.C. epic poet. ⁴ Alexander Aetolus, tragic poet, 3rd c. B.C.

ραῖος, κατὰ ταῦτά φασιν Ἀργεῖους Θησεύς εἶναι θυγατέρα Ἰφιγένειαν.

agree with the Argives that Iphigenia was Theseus' daughter.⁵

⁵ Cf. 223.

ΕΛΕΝΑ: ΠΑΛΙΝΩΔΙΑΙ

HELEN: PALINODES

192 Plat. *Phaedr.* 243a192 Plato, *Phaedrus*

ἐστὶν δὲ τοῖς ἀμαρτάνουσι περὶ μυθολογίαν καθαρμὸς ἀρχαῖος, οὗ Ὅμηρος μὲν οὐκ ᾔσθετο, Στησίχορος δέ· τῶν γὰρ ὀμμάτων στερηθεὶς διὰ τὴν Ἑλένης κακῆγορίαν οὐκ ἠγνόησεν ὥσπερ Ὅμηρος, ἀλλ' ἄτε μουσικὸς ἂν ἔγνω τὴν αἰτίαν καὶ ποιεῖ εὐθύς·

For those who have sinned in their telling of myths there is an ancient purification, known not to Homer but to Stesichorus: when he was blinded because of his slander of Helen he was not unaware of the reason like Homer, but being devoted to the Muses recognised the cause and immediately wrote,

οὐκ ἔστ' ἔτυμος λόγος οὗτος,
οὐδ' ἔβας ἐν νηυσὶν εὐσέλλοις
οὐδ' ἴκεο πέργαμα Τροίας,

That story is not true, and you did not go on the well-benched ships and you did not reach the citadel of Troy;

καὶ ποιήσας δὴ πᾶσαν τὴν καλουμένην Παλινωδίαν παραχρῆμα ἀνέβλεψεν.

and having composed all the Palinode, as it is called, he at once regained his sight.

2 Blomfield: εὐσέλλοις codd. εὐσέλλοις <ποκά> Haslam

Isocr. *Hel.* 64 (i 240 Benseler-Blass)Isocrates, *Helen*

ἐνεδείξατο δὲ καὶ Στησιχόρῳ τῷ ποιητῇ τὴν αὐτῆς δύναμιν· ὅτε μὲν γὰρ ἀρχόμενος τῆς ᾠδῆς ἐβλασφήμησέ τι περὶ αὐτῆς, ἀνέστη τῶν ὀφθαλμῶν ἐστερημένος, ἐπειδὴ δὲ γνοὺς τὴν αἰτίαν τῆς συμφορᾶς τὴν καλουμένην Παλινωδίαν ἐποίησε, πάλιν αὐτὸν εἰς τὴν αὐτὴν φύσιν κατέστησε.

She (Helen) displayed her power to the poet Stesichorus also: for when at the beginning of his song he uttered a blasphemy against her, he stood up deprived of his sight; but when he had realised the cause of his plight and had composed the Palinode, as it is called, she restored him to his original condition.

Plat. *Resp.* 9. 586c

... ὡςπερ τὸ τῆς Ἑλένης εἰδῶλον ὑπὸ τῶν ἐν Τροίᾳ Στῆσιχο-
ρός φησι γενέσθαι περιμάχτην ἀγνοία τοῦ ἀληθοῦς.

Ael. Aristid. *Or.* 1. 128 (i 1. 53 Behr)

... ὡςπερ τῶν ποιητῶν φασί τινες τὸν Ἀλέξανδρον τῆς Ἑλέ-
νης τὸ εἰδῶλον λαβεῖν, αὐτὴν δὲ οὐ δυνηθῆναι,

ubi schol. AC (iii 150 Dindorf) Στῆσιχορός ἐν τῇ ποιήσει λέγει
ὡς ἥρπакὼς τὴν Ἑλένην Ἀλέξανδρος καὶ διὰ τῆς Φάρου ἐρχό-
μενος ἀφῆρθέη μὲν ταύτην παρὰ Πρωτέως, ἔλαβε δὲ παρ' αὐτοῦ ἐν
πίνακι τὸ εἰδῶλον αὐτῆς γεγραμμένον ἵνα ὁρᾶν παραμυθοῖτο τὸν
αὐτοῦ ἔρωτα.

Ael. Aristid. *Or.* 2. 234 (i 2. 211 Behr)

... ὡςπερ οἱ Στῆσιχοῦρο Τρῶες οἱ τὸ τῆς Ἑλένης εἰδῶλον
ἔχοντες ὡς αὐτὴν.

Dio Chrys. *Or.* 11. 40s. (i 125s. Arnim)

οὕτως δέ, ἔφη, γελοῖως ἀπὸ τούτων διακείσθε ἡμεῖς ὥστε ποιη-
τὴν ἔτερον Ὀμήρῳ πεισθέντα καὶ ταῦτά πάντα ποιήσαντα περὶ
Ἑλένης, Στῆσιχορον ὡς οἶμαι, τυφλωθῆναι φατε ὑπὸ τῆς Ἑλένης
ὡς ψευσάμενον, αὐθις δὲ ἀναβλέψαι τάναντία ποιήσαντα ... καὶ
τὸν μὲν Στῆσιχορον ἐν τῇ ἕστερον ᾠδῇ λέγειν ὅτι τὸ παράπαν οὐδὲ
πλεύσειεν ἢ Ἑλένη οὐδαμῶσε, ἄλλοι δὲ τινες ὡς ἀρπασθεῖη μὲν
Ἑλένη ὑπὸ τοῦ Ἀλεξάνδρου, δεῦρο δὲ παρ' ἡμᾶς εἰς Αἴγυπτον ἀφι-
κοῖτο.

cf. testt. 1, 19, 30, Hor. *Epod.* 17. 42–4 + schol., Philostr. *Vit. Apoll.*
6. 11 (ἐναντίον τῷ προτέρῳ λόγῳ), Max. Tyr. 21. 1 (τὴν ἐμπροσθεν
ᾠδὴν), Tzetz. ad Lycophr. 113, *Antehomerica* 149, cett. ap.
M. Davies, *Q.U.C.C.* 12 (1982) 7–16.

Plato, *Republic*

... just as Helen's phantom, according to Stesichorus,¹
was fought over by the warriors at Troy in ignorance of the
truth.

¹ Helen's phantom is said to have been first mentioned by Hesiod
(fr. 358 M.-W.).

Aelius Aristides, *Orations*

... just as some of the poets say Alexander took Helen's
phantom but was unable to take her.

Scholiast: Stesichorus in his poetry tells that when Alex-
ander had seized Helen and was making his way through
Pharos² he was robbed of her by Proteus and received from
him her portrait painted on a panel, so that he could
assuage his passion by looking at it.

¹ Island west of the Nile delta.

Aelius Aristides, *Orations*

... just like the Trojans of Stesichorus, who have
Helen's phantom, believing it to be Helen herself.

Dio Chrysostom, *Discourses*

These men, he said,¹ have had such a ridiculous effect
on you Greeks that you say that another poet who was per-
suaded by Homer and gave in full the same account of
Helen—Stesichorus, I believe—was blinded by Helen for
telling lies and got his sight back when he told the opposite
story ... Stesichorus, you allege, said in his later song that
Helen never sailed anywhere, whereas others say² that
Helen was carried off by Alexander but came here to us in
Egypt.

¹ The speaker is an Egyptian priest.

² But see 193.

193 P.Oxy. 2506 fr. 26 col. i

... [μέμ]φεται τὸν Ὅμηρον ὅτι Ἑλένην ἐποίησεν ἐν Τροίαι·
καὶ οὐ τὸ εἶδωλον αὐτῆ[ς, ἐν] τε τῆ[ι] ἑτέρα τὸν Ἡσιόδ[ου]
μέμ[φεται]· διτταὶ γάρ εἰσι παλινωιδ<αἱ δια>λλάττουσαι (corr.
Lobel)· καὶ ἔστω τῆς μὲν ἢ (E. Fraenkel: ἔστω ἢ μὲν pap.)
ἀρχή·

δεῦρ' αὐτε θεὰ φιλόμολπε,

τῆς δέ·

χρυσόπτερε παρθένε,

ὡς ἀνέγραφε Χαμαιλέων (fr. 29 Wehrli, fr. 35 Giordano).
αὐτὸ[ς δ]έ φησ[ιν ὅ] Στρησίχορο[ς] τὸ μὲν ε[ἶδωλον] ἐλθεῖν ἐς]
Τροίαν, τὴν δ' Ἑλένην π[αρά] τῷ Πρωτεῖ καταμεῖν[αι· οὐ]τως
δὴ ἐκ[α]ινοποίησε τ[ὰς] ἱστορ[ί]ας [ὧ]στε Δημοφῶντ[α] μὲν τ[ὸ]ν
Θησεῦς ἐν τ[ῶ]ι νόστῳ με[τὰ] τῶν Θεσ[τ]ιαδῶν [] ἀνερχ[θῆ]-
ναι λέγειν [ἐ]ς [Αἴ]γυπτον, [γενέσθ]α, ἢ δὲ Θη[σεῖ] Δημοφῶντ[α]
μὲν ἐξ Ἰό[πης] τῆς Ἰφικ[λέους], Ἀκάμαν[τα δὲ ἐκ] Φα[ίδρας],
ἐκ δὲ τῆς Ἀμ[αζόνος] Ἰππολύτ[η]ς . . . λη . [. . . τῆς [Ἑ]λένης
 . . . Ἀγαμέμ[ν] . . . Ἀμφίλοχον . . .

omnia suppl. Page nisi ut supra

ΕΡΙΦΥΛΛΑ

194 Sext. Emp. adv. mathem. 1. 261 (iii 65 Mau)

ἰπὸθεσιν γὰρ ἑαυτοῖς ψευδῆ λαμβάνοντες οἱ ἱστορικοὶ τὸν ἀρχη-
γὸν ἡμῶν τῆς ἐπιστήμης Ἀσκληπιὸν κεκεραυνῶσθαι λέγουσιν, οὐκ
ἀρκοῦμενοι τῷ ψεύσματι ἐν ᾧ καὶ ποικίλως αὐτὸ μεταπλάττουσι,
Στρησίχορος μὲν ἐν Ἐριφύλλῃ εἰπὼν ὅτι τινας τῶν ἐπὶ Θήβαις πε-
σόντων ἀνιστᾷ, Πολύανθος δὲ . . .

¹ Sextus was a doctor. ² Five other alleged reasons are listed
for Zeus' killing of Asclepius.

193 Papyrus commentary on lyric poets (2nd c. A.D.)

... (in one Palinode) he blames Homer because he put
Helen in Troy, not her phantom; and in the other he
blames Hesiod: for there are two different Palinodes,¹ and
the beginning of one is

Hither again, goddess,² lover of song and dance,
and of the other

Golden-winged maiden,²

as Chamaeleon³ wrote. Stesichorus himself says that the
phantom went to Troy while Helen remained with Proteus.

He made such innovations in his stories that he says⁴
that Demophon, son of Theseus, was brought to Egypt
with the Thesiadae⁵ in the homecoming from Troy, and
that Demophon was Theseus' son by Iope, daughter of
Iphicles, Acamas his son by Phaedra, Hippolytus by the
Amazon . . . Helen . . . Agamemnon . . . Amphilocheus⁶ . . .

¹ See also Conon, *F.Gr.H.* 26 F1 (18) ('Stesichorus composed hymns
to Helen'), Hippolytus, *Contra Haer.* 6. 19. 3, Irenaeus, *Contra
Haer.* 1. 23. 2 Migne (both speak of the Palinodes). ² Prob-
ably the Muse in each case. ³ Peripatetic philosopher and
grammarians, late 4th and early 3rd c. B.C.: see test. 31. ⁴ Per-
haps in the *Homecomings*: see 208-9. ⁵ See fr. 222.
⁶ Cf. 228.

ERIPHYLE

194 Sextus Empiricus, *Against the Professors*

For the historians, working on a false assumption, say
that Asclepius, the founder of our science,¹ was killed by a
thunderbolt; and not satisfied with this lie they make vari-
ous changes to its content: Stesichorus in his *Eriphyle* says
that he raised from the dead some of those who fell at
Thebes, whereas Polyanthus . . .²

Schol. Pind. *Pyth.* 3. 54 (= 3. 96, ii 75 Drachmann)

λέγεται δὲ ὁ Ἀσκληπιὸς χρυσῷ δελεασθεὶς ἀναστῆσαι Ἴππόλυτον τεθνηκότα. οἱ δὲ Τυνδάρεων, ἕτεροι Καπαναῖα, οἱ δὲ Γλαῦκον, οἱ δὲ Ὀρφικοί Ὑμέναιον, Στρησίχορος δὲ ἐπὶ Καπαναίῃ καὶ Λυκούργῳ.

cf. schol. Eur. *Alc.* 1 (ii 216s. Schwartz), 'Apollod.' *Bibl.* 3. 121 (p. 141s. Wagner), Philodem. *de piet.* 1609V (p. 52 Gomperz + A. Henrichs, *Cron. etc.* 5 (1975) 8ss.)

Scholiast on Pindar

It is said that Asclepius was enticed by gold to raise up the dead Hippolytus; others say he raised Tyndareus, others Capaneus, others Glaucus, the Orphics Hymenaeus, while Stesichorus speaks of Capaneus and Lycurgus.¹

¹ Son of Pronax, depicted along with Adrastus, Tydeus and Amphiarus on the Amyclean throne (Paus. 3. 18. 12), rather than the Thracian king who opposed Dionysus. The scholiast goes on to give four other versions.

S 148 P.Oxy. 2618 fr. 1

col. i] . . . μελα . . . [] ᾧδε ποτήνεπε κ[]
 "Ἄδρασ]τος ἦρωσ· "Ἀλκμαον, πόσε δαι-
 τυμόν]ας τε λιπὼν καὶ ἄριστον αἰοῖδὸν
 5] . ἀνέστας;

ὡς ἔφα· τ]ὸν δ' ᾧδ' ἀμειβόμενος ποτέει-
 πεν "Ἀρρη] φ[ί]λος Ἀμφιαρητείδας·
 σὺ μὲν φ]ίλε πῖνέ τε καὶ θαλίαις
 εὐφραυ]ε θυμόν· αὐτὰρ ἐγὼν ἐπὶ πρᾶ-
 10 γμα]

col. ii] κτοσοθεπ[]
] νεσαμον[]
 εκα . . . [.] . ιονα ονιμ[]
 5 θ' ὅπως ἀπῆναν ζεύ[ξ]ασ(α)
 ναδ' ἔβα παράκοιτι[]
 μναστεύσοισα μάτη[]ρ

S 148 Papyrus of 1st c. A.D.¹

col. i . . . the hero (Adrastus?² addressed him (tauntingly?) thus: 'Alcmaon, where have you risen to go, leaving the banqueters and our excellent bard?' So he spoke, and Amphiarus' son, dear (to Ares), answered and spoke to him thus: 'My friend, drink for your part and gladden your heart with festivity; but I (must go) about (a matter?) . . .'

col. ii . . . how my (his?) mother,³ yoking a mule-wagon, went to (some city) to find me (him?) a

¹ Attributed to *Eriphyle* since Alcma(e)on was son of Amphiarus and Eriphyle. ² Brother of Eriphyle. ³ Eriphyle?

GREEK LYRIC

παῖδ' Ἀναξάνδροιο [ὑπερ-
φιάλου γαμὲν ἔκγο[νον

col. i 2 κ[ερτομέων tent. Page 3 suppl. Lobel, 4 Page, 6 ὄs
Barrett, φα τ]όν Page, 7 Page, 8 Barrett, 9 Lobel

col. ii 5 tent. Page 6-9 suppl. Lobel

S 150 P.Oxy. 2618 fr. 3

col. i 4 μεμιγμ]ένα δ' ἔσθλα κακ[οῖσ(ω)
7]δύ' ἐμοί 11 ἄμφω

col. ii 5 τὰν[6 καρπαλ[ιμ- 7 -τες ει. [
8 ἔρυσά[ρματες

col. i 4 tent. Lobel

col. ii 6 suppl. Lobel 8 tent. Führer

EΥΡΩΠΕΙΑ

195 Schol. Eur. *Phoen.* 670 (i 318s. Schwartz)

ὁ μὲν Στησίχορος ἐν Εὐρωπείᾳ τὴν Ἀθηνῶν ἐσπαρκέει τοὺς
ὀδόντας φησίν.

ΙΛΙΟΥ ΠΕΡΣΙΕ

196 Harp. s.v. καθελών (i 165s. Dindorf)

Δημοσθένης ἐν τῷ κατ' Ἀριστοκράτους (23. 53) φησίν· ἡ ἐν
ὀδοῖς καθελών, ἀντὶ τοῦ ἀνελών ἢ ἀποκτείνας. ἐχρήσατο δὲ οὗτω
τῷ ὀνόματι καὶ ἄλλοι, ὡς καὶ Στησίχορος ἐν Ἰλίου Πέρσειδι καὶ Σο-
φοκλῆς ἐν Εὐμήλῳ (fr. 205 Pearson, Radt).

cf. *Sud.* K 48, *Phot. Lex.* (p. 122 Porson), *Zonar. Lex.* 1165 s.v.

STESICHORUS

bride, the daughter of arrogant Anaxandrus⁴ ... to
marry, the child ...

⁴ Unknown.

S 150 Same papyrus

col. i ... good things (mixed) with evil ... two to me¹
... both ...

col. ii ... (her?) ... swift(ly) ... (carrying?) ...
chariot-drawing (horses) ...²

¹ Mother speaking of two sons (Führer)? ² A departure? Cf.
S 148 col. ii.

EUROPIA

195 Scholiast on Euripides, *Phoenissae* ('from the teeth
the earth sent up' armed men)

Stesichorus in his *Europa* says that it was Athena who
sowed the teeth.¹

¹ In Euripides' version Cadmus (brother of Europa) sowed the
dragon's teeth at Thebes on the prompting of Athena.

SACK OF TROY

196 Harpocraton, *Lexicon of the Ten Attic Orators*

Demosthenes in his speech *Against Aristocrates* says,¹
'or by destroying him on the highway', using καθελών in the
sense of ἀνελών, 'making away with' or 'killing'. Others
also used the word in this sense, e.g. Stesichorus in his
Sack of Troy and Sophocles in his *Eumelus*.

¹ Quoting a legal text.

197 Paus. 10. 26. 1 (iii 150 Rocha-Pereira)

Κλυμένην μὲν οὖν Στησίχορος ἐν Ἰλίου Πέρσειδι κατηρίθμηκεν ἐν ταῖς αἰχμαλώτοις.

198 Paus. 10. 27. 2 (iii 153 Rocha-Pereira)

ἐς δὲ Ἑκάβην Στησίχορος ἐν Ἰλίου Πέρσειδι ἐποίησεν, ἐς Λυκίαν ὑπὸ Ἀπόλλωνος αὐτὴν κομισθῆναι.

199 Athen. 13. 610c (iii 346 Kaibel)

καὶ ἐὰν μὲν τίς σου πύθηται τίνες ἦσαν οἱ εἰς τὸν δούρειον ἵππον ἐγκατακλεισθέντες, ἐνὸς καὶ δευτέρου ἴσως ἐρείς ὄνομα· καὶ οὐδὲ ταῦτ' ἐκ τῶν Στησιχόρου, σχολῆ γάρ, ἀλλ' ἐκ τῆς Ἰσακατοῦ† Ἀργείου Ἰλίου Πέρσιδος· οὗτος γὰρ παμπόλλους τινὰς κατέλεξε.

Eust. *Od.* 1698. 2

φασὶ δὲ τοὺς εἰς αὐτὸν (sc. τὸν δούρειον ἵππον) καταβάντας τινὲς μὲν ὦν καὶ Στησίχορος ἑκατὸν εἶναι, ἕτεροι δὲ δώδεκα.

200 Athen. 10. 456f–457a (ii 493 Kaibel)

ἀνακομίζοντος δ' αὐτοῖς τὸ ὕδωρ ὄνου οὐν ἐκάλουν Ἐπειὸν διὰ τὸ μυθολογεῖσθαι τοῦτο δρᾶν ἐκεῖνον καὶ ἀναγεγράφθαι ἐν τῷ τοῦ Ἀπόλλωνος ἱερῷ τὸν Τρωικὸν μῦθον, ἐν ᾧ ὁ Ἐπειὸς ὑδροφορεῖ τοῖς Ἀτρεΐδαις, ὡς καὶ Στησίχορός φησι·

ᾧκτιρε γὰρ αὐτὸν ὕδωρ
αἰεὶ φορέοντα Διὸς κούρα βασιλεῦσιν.

cf. Eust. *Il.* 1323. 55

1 ᾧκτιρε δ' αὐτὸν Eust. 2 κούροις Eust.

¹ Simonides and the chorus he was training at Carthaea in Ceos. ² At Carthaea. ³ Athena, who suggested that he build the wooden horse (*Od.* 8. 493).

197 Pausanias, *Description of Greece* (on Polygnotus' painting of the fall of Troy in the Cnidian Lesche at Delphi)

Now Stesichorus in his *Sack of Troy* lists Clymene¹ among the captive women.²

¹ A captive named in the painting. She was Helen's attendant (*Il.* 3. 144). ² Continued at 208.

198 Pausanias, *Description of Greece* (on the same painting)

With regard to Hecuba Stesichorus said in his *Sack of Troy* that she was taken to Lycia by Apollo.¹

¹ In other accounts she was turned into a dog. See also 224.

199 Athenaeus, *Scholars at Dinner*

And if someone asks you who the men were who were shut inside the wooden horse, you will perhaps offer one name or two, and even those will hardly come from the works of Stesichorus but from the *Sack of Troy* of (Hagias? Sacadas?) of Argos, since he listed a great number of men.

Eustathius on *Odyssey* 11. 522

Some, among them Stesichorus, say that the men who went into the wooden horse numbered one hundred, others say twelve.

200 Athenaeus, *Scholars at Dinner*

As their water was being fetched up by an ass which they¹ called Epeius because of the story that he carried water and the record in Apollo's temple² of the Trojan story in which Epeius is water-carrier for the Atridae, as Stesichorus also says:

for the daughter of Zeus³ pitied him always carrying water for the kings.

GREEK LYRIC

201 Schol. Eur. Or. 1287 (i 214 Schwartz)

ἀρα εἰς τὸ τῆς Ἑλένης κάλλος βλέψαντες οὐκ ἐχρήσαντο τοῖς ξίφεσσι; οἶόν τι καὶ Στησίχορος ὑπογράφει περὶ τῶν καταλεύειν αὐτὴν μελλόντων. φησὶ γὰρ ἅμα τῷ τῆν ὄψιν αὐτῆς ἰδεῖν αὐτοὺς ἀφείναι τοὺς λίθους ἐπὶ τὴν γῆν.

202 Schol. Eur. Andr. 10 (ii 249 Schwartz)

φασὶν ὅτι <οὐκ ἐβούλετο Schwartz> ὁ Εὐριπίδης Ξάνθῳ προσέχειν περὶ τῶν Τρωικῶν μύθων, τοῖς δὲ χρησιμωτέροις καὶ ἀξιόπιστοτέροις. Στησίχορον μὲν γὰρ ἱστορεῖν ὅτι τεθνήκοι (sc. ὁ Ἄστυνάξ), καὶ τὸν τῆν Πέριδα συντεταχότα κυκλικὸν ποιητὴν (F 3 Davies) ὅτι καὶ ἀπὸ τοῦ τείχους ῥιφθεῖν ᾧ ἠκολουθηκένα Εὐριπίδην.

203 Dio Chrys. 2. 33 (i 23 Arnim)

Στησίχορον δὲ καὶ Πινδάρου ἐπεμνήσθη (sc. Ἀλέξανδρος), τοῦ μὲν ὅτι μιμητῆς Ὁμήρου γενέσθαι δοκεῖ καὶ τὴν ἄλωσιν οὐκ ἀναξίως ἐποίησε τῆς Τροίας, . . .

STESICHORUS

201 Scholiast on Euripides, *Orestes* ('Before her beauty have their swords been blunted?')

I.e., after looking on Helen's beauty did they fail to use their swords? Stesichorus indicates something similar in connection with the men who are on the point of stoning her: he says that the moment they saw her face, they dropped their stones on the ground.¹

¹ Cf. Ibyc. 296.

202 Scholiast on Euripides, *Andromache* ('Astyanax thrown from the walls')

They say that in the matter of the Trojan stories Euripides (did not wish)¹ to heed Xanthus² but rather the more useful and trustworthy authorities: for Stesichorus said that Astyanax died, and the cyclic poet³ who put together the *Sack of Troy* made the additional point that he was thrown from the wall; and Euripides followed him.

¹ Text uncertain.

² Contemporary of Herodotus and author of *Lydian History*; it would seem that in his version Astyanax survived the destruction of Troy.

³ Probably Lesches in the *Little Iliad* (Homer O.C.T. v 134 f.); see M. J. Wiencke, *A.J.A.* 58 (1954) 288, P. Brize, *Die Geryoneis des S.* 22.

203 Dio Chrysostom, *Discourses*

He¹ mentioned Stesichorus and Pindar, Stesichorus because he seems to have been an imitator of Homer and depicted the capture of Troy in a manner not unworthy of him, . . .

¹ Alexander the Great, admirer of Homer, in conversation with his father Philip.

GREEK LYRIC

204 Paus. 10. 26. 9 (iii 152 Rocha-Pereira)

ἐφεξῆς δὲ τῇ Λαοδίκῃ ὑποστάτης τε λίθου καὶ λουτήριόν ἐστιν ἐπὶ τῷ ὑποστάτῃ χαλκοῦν, Μέδουσα δὲ κατέχουσα ταῖς χερσὶν ἀμφοτέρας τὸ ὑπόστατον ἐπὶ τοῦ ἐδάφους κάθηται· ἐν δὲ ταῖς Πριάμου θυγατράσι ἀριθμῆσαι τις ἂν καὶ ταύτην κατὰ τοῦ Ἱμεραίου τὴν ἄδῃν.

205 Tabula Iliaca Capitolina (I.G. 14. 1284)

titulus: Ἰλίου Πέρσις κατὰ Στήσιχoron: Τρωικός (sc. κύκλος)

STESICHORUS

204 Pausanias, *Description of Greece* (on Polygnotus' painting: see 197, 198)

Next to Laodice is a stone pedestal with a bronze wash-basin on it; Medusa is sitting on the base, holding the pedestal in both hands; she too may be counted as one of Priam's daughters according to the song of the Himeræan.

205 Roman monument (Augustan era)

The monument, found near Bovillae, 12 miles S.E. of Rome, and now in the Capitoline Museum, Rome (photograph in G. K. Galinsky, *Aeneas, Sicily and Rome*, fig. 85), has annotated illustrations in low relief of scenes from the fall of Troy and carries in its central panel under the scene of Aeneas' departure the inscription 'Sack of Troy according to Stesichorus' poem from the illustrations, and Page, for example, believed that the stone represented the poem, although not exactly; other scholars are sceptical, e.g. Bowra, *G.L.P.*² 104 ff., Galinsky, *loc. cit.* 106 ff., and above all N. M. Horsfall, *J.H.S.* 99 (1979) 26 ff., who writes (p. 43), 'to cite the more obscure Stesichorus in place of the conventional Arctinus as the author of an *Iliou Persis* was but to score a good point.' Scenes which are particularly hard to accept as Stesichorean are (i) the departure of Aeneas 'for Hesperia' in the company of a trumpet-bearing Misenus and an Anchises who carries 'the sacred objects' (Virgilian, surely) and (ii) Menelaus pursuing Helen with a sword (cf. *Stes.* 201, *Ibyc.* 296).

S 88–132, papyrus fragments of c. 200 A.D., were attributed to the 'Sack of Troy' because of their subject-matter; but S 133–147, fragments of 1st c. B.C. published three years later, almost certainly contain a text of the same poem as S 88–132 — see S 105(b) — and S 133 carries the title 'Stesichorus' (Wooden) Horse', a title not previously attested for

S 88 P.Oxy. 2619 frs. 1 + 47 (coniunx. Barrett)

col. i 4 -]τε δ' ὄμως 6]ντι βίαι τε καὶ
 αἰχμῶι 7 πεποιθότες· ἀλλ' ἄγε δὴ 9 μαχῆ-
 μ]ονες ἀγκυλοτόξοι 11] .ς διάσταν·
 13]ραπασιν 15] Ἀχαιῶν 16s. τέλος εὐρύ-
 ο[πα | Ζεύς] 18 π(τ)]ολέμου [τε]λετυά[
 19] .ν πυκινα[άς] τε φρέ]γας
 21]ρήξήνορα 22 ὤτρυνε μέγαν φρ[α]σιν ἐν
 24 μετέ]πρεπε καὶ πιν[υ]τῶι 26]εργον
 27] .οπτολ[

col. ii

5 τονδ[. .]εδακκυκλ[]με[
 πρὸς ναὸν ἐξ ἀκρ[ό]πολ[ι]ν σπεύδοντες [ἐπεσσυμέ-
 νως
 Τρῶες πολέες τ' ἐπικ[ου]ροί
 ἔλθετε, μη[δ]ε λόγ[ο]ις π[ε]ριβώμεθ' ὅπ[ι]ως π[ι]
 τόνδε κα[] .ν ἵπ[π]ον
 10 ἄγνον ἄ[γαλ]μα [θε]ῆς αὐτεῖ καταί-
 σχ]ύνωμε[ν ἀ]εῖκ[ε]λί]ως,
 μα]νιν δὲ[] . ἄζώμεσθ' ἀνάσ[σας
 15 ὦς] φά[τ]ο, τοῖ [δ']
 φ[ρ]άζοντο δ[
 ἵπ[π]ον μέγα[ν
 ὦ δ' [ἄ]πὸ φύλλοφ[ορ-
 πυκινα[ί]ς πτερ[ύ]γεσσι
 20 κίρκον τανυσί[π]τερον
 ψᾶ]ρες ἀνέκραγον[

col. i 9 tent. Page 16s. suppl. Page, 22 ὤτρυνε Page, φρασί
 Barrett cetera Lobel

Stesichorus. Either S 88–132 should be attributed to the 'Wooden Horse', or 'Wooden Horse' was an alternative title for the 'Sack of Troy' or the title of part of it.

S 88 col. i

‘... and yet ... trusting in might and the sword; but come, ... (warriors?) with curving bows ... stood apart; ... all ... of the Achaeans ... the outcome far-seeing Zeus (controls?) ... the end of the war ... shrewd mind ... breaker of armed ranks ...’
 ... (with these words) he urged the great (spirit) in their mind ... was¹ distinguished for his () and wisdom ... task ... (war?) ...

col. ii

‘... go in haste to the temple on the acropolis, you Trojans and your many allies, and let us not be persuaded by arguments so that we shamefully dishonour here this () horse, the holy offering to the goddess, but let us respect with awe the anger of our lady ...’ So he spoke, and they ... considered (how to bring) the great horse ...; and as from a leafy (bush) ... close-feathered wings ... (starlings seeing?) a long-winged hawk shriek ...²

¹ The speaker of the lines in col. ii (Thymoetes or Sinon?), answering the previous speaker (Capys?), who must have urged the rejection of the horse. ² Supplement uncertain: perhaps the lines are not a simile but describe a portent; and ‘leafy’ may be ‘garlanded’, of the horse.

col. ii 6, 8, 9, 10 suppl. Barrett 10s. κατ- West 11
 ἀεικ. Barrett 12 μᾶν West δζώμεσθ' Page ἀνάσσας Bar-
 rett 15 init. Barrett τοῖ δ' West 17, 18 init., 21
 Barrett cetera Lobel

S 89 P.Oxy. 2619 fr. 15(b) + 30 + 31 (coniunx. Barrett)

2 θεατυ[
 παρθεν[
 ἰμείρει[
 5 νῦν δ' ἄ[σ]εν[χα]λεπῶς πα[ρὰ καλλιρούς
 δίνας[Σιμόεντος ἀνήρ [
 θ]εῖας ἰ[ό]τατι δαεῖς σεμν[ᾶς Ἀθάνας
 μέτ[ρα] τε καὶ σοφίαν, τοῦ [
]ος ἀντι μάχα[ς
 10 καὶ] φυ[λόπ]ιδος κλέο[ς]. [
 εὐρυ]χόρ[ο]υ Τρο<τ>ας ἀλώσι[μον ἄμαρ
]ν ἔθηκεν
] . εσσι πόνοι[

5 χαλεπῶς suppl. Lobel, 6 δίνας West, 10 e.g. ἄ[ρεῖθ' οἶνεκεν
 West, 11 corr. West cetera Barrett

S 90 P.Oxy. 2619 fr. 15(a)

2]χρυσ[

S 91 P.Oxy. 2619 fr. 2

3 μέγα χωσαμ[εν-

S 92 P.Oxy. 2619 fr. 3

2 ἀ]ργαλεα[3 κ]ούφως[

S 94 P.Oxy. 2619 fr. 5

1]αγορα[5]αγερθη[6]ε λόγον

7 ἀν]αστάς

7 suppl. West

110

S 89

'... maiden(ly) ... longs ...; but now by the (fair-flowing) eddies of the Simois a man¹ has grievously misled us, taught his measurements and skill by the will of the august goddess Athena, a man by whose (devices trickery?) instead of fighting and the battle-cry (will have) fame (that it) brought the capture day of spacious Troy ... hardships ...'

¹ Epeius; the speaker is a Trojan.

S 90

gold

S 91

greatly angered

S 92

grievous ... lightly ...

S 94

assembly ... was gathered ... speech ... he, standing up ...

GREEK LYRIC

S 99 P.Oxy. 2619 fr. 10

4]ν Ἀχαιοί

S 102 P.Oxy. 2619 fr. 13

1 Παλλ]ᾶδ' ἐπώμοσε σεμ[νάν 3]εσθ', ἐγὼν δ'
 αυ[5]γον εἴμεν 8 φάος ἀελίου 10
 γ]ἄρ [κ]ατ' αἴσαν

1 suppl. Barrett, 10 γὰρ West, κατ' Lobel

S 103 P.Oxy. 2619 fr. 14

1]οντ' ἴραις . [2]ι τόνδε λόχον[
 3] ενα κυδαλέο[ν 4]ύν τ' ἐχόντων[
 5 ξ]ανθά δ' Ἑλένα Πρ[ιάμου 6 βα]σιλῆος
 ἀοιδίμος . [7 τ]αἰ δ' ἐκέλευσετ[8 δ]αῖω
 πυρὶ καιόμεν[9 ἐμ]πρησαντασε . [

2, 4 suppl. Barrett, 3 Page, 6 ἀοιδίμος, 9 West, 7 Führer,
 cetera Lobel

S 104 P.Oxy. 2619 fr. 16

1 αἴψα 2 ἐ]ναργές 3 ἐτύμως 4 ἡ]μιό-
 νους 5]υραν πρῶ<i> πε[6 Κ]υπρογενῆς
 α[7 ἀλιπόρφυρον ἄγν[8]αι μὲν ἐγὼν
 λέγω[9s.]ι ἀθανάτοι[σιν εἴκε]λον Ἑρμιόνα
 τε[11 ἐ]γὼν ποθέω νύκτ[ας τε καὶ ἄματα
 12 αἰ]γλοπόδαν 13 ἕφαρπάγιμον 14 σ]υρο-
 μέναν κνακα[ῖς 16 κ]ορυφαῖσι νάπαις [τε (vel
 κορυφαῖσιν ἄπαις) 17]ων στυγερόν 18]δα
 παῖδα φίλον . [19]ο λέγω μῆδ[20]ω .
 προλίπω 21]οντο γένοιτ . [

9–11, 14, 16 τε suppl. Page, 12 Diggle, cetera Lobel

S 99

STESICHORUS

Achaeans

S 102

... he¹ swore by august Pallas ... '... (you?) ... ,
 but I ... to be² ... the light of the sun ... for duly ...

¹ Sinon?

² Unusual Rhodian and Sicilian Doric form.

S 103

... holy ... this ambush ... glorious ... having
 ... auburn Helen, much-sung (daughter-in-law) of
 king Priam ... and he ordered (her?) ... (Troy?)
 being burned in blazing fire ... having kindled ...

S 104

... suddenly ... clear ... truly ... mules ... early
 ... Cyprus-born (Aphrodite) ... sea-purple holy ...
 I say ... Hermione,¹ like the immortal goddesses, I
 long for, night and day ... with her shining foot ...
 stolen away ... dragged off by the tawny (horses) ...
 peaks and glens (or 'peaks ... childless') ... hateful
 ... dear son² ... I say, nor ... I abandon ... might
 happen ...

¹ Daughter of Helen and Menelaus, in which case Helen will be the
 speaker; but Hermione was also a Syracusan name for Persephone,
 and Demeter might be mourning the loss of her daughter, carried
 off in Hades' chariot (Page, *P.C.P.S.* 19, 1973, 56). ² Obscure.

GREEK LYRIC

S 105(b) P.Oxy. 2619 fr. 18 + 2803 fr. 11 (coniunx. West, Führer)

1]τ' ἐπικουρ[2] . δαρ 3]λιποῖσα
 4s.]ματα Κα[σ| σάνδρ- 6 γαι]αόχου
 7 πίτην πυρ[9 Δα]ναοὶ μεμ[αότ]ες ἐκθόρον
 ?[π]π[ου 10 Ἐ]ννοσίδας γαῖαχος ἄγνός
 ε[11 γ]ὰρ Ἀπόλλων 12 ἰ]αράν οὐδ' Ἄρτα-
 μιν οὐδ' Ἀφροδίτα 14 Τ]ρωῶν π[ό]λιν Ζεὺς
 16]ου Τρώας 17]ιν ἄμερσ[

4s. tent. Führer 6, 9 μεμ., ἴππου, 12 ἰαράν, 14 πόλιν (π[. . .]νη
 leg. Page) suppl. West, 11 Page 14 Τρωῶν, 17 ἄμερσ' leg.
 Barrett cetera Lobel

S 107 P.Oxy. 2619 fr. 19

1 ἰμερτὸν πρ[2 ὦδε δέ νιν π[οτέφα 3 πῶς
 ἀγαπαῖζ[4 δ]υσώνυμος[7 ὥς φά]το· τὰν [δ'
 2 suppl. Führer 3 leg. Barrett 4 suppl. Lobel, 7 Bar-
 rett

S 108 P.Oxy. 2619 fr. 20

1 κλυτα[3 θέ]μεθλα[
 3 suppl. Lobel

S 109 P.Oxy. 2619 fr. 21

3]πεδὰ Μυρμιδ[όνεσσι
 suppl. Lobel

S 111 P.Oxy. 2619 fr. 23

2 πέραντες 3 καλλαδαπα[4 αὐτοὶ καταε[

STESICHORUS

S 105(b)¹

... allies ... (Cassandra?) leaving ... Earth-
 holder² ... was spreading fire ... the Danaans leapt
 eagerly from the horse ... holy Earth-shaker,
 Earth-holder² ... , for Apollo ... neither Artemis nor
 Aphrodite (still guarded?) the holy (city) ... the city
 of the Trojans Zeus ... Trojans ... deprived ...

¹ Page did not accept the combination of fragments proposed
 independently by West and Führer. ² Poseidon, who
 opposed the Trojans in the war; Apollo, Artemis and Aphrodite had
 supported them.

S 107

... desirable ... ; and thus (she) addressed him¹
 ... : 'How (can you) love (me who) bearing an evil
 name ... ? So (she spoke), and (he answered) her ...

¹ West suggests that Helen is speaking to Menelaus.

S 108

... famous ... foundations ...

S 109

among the Myrmidons

S 111

... (they,) having sacked ... beautifully(?) ...
 they themselves ...

GREEK LYRIC

S 113 P.Oxy. 2619 fr. 25

2 πον]τοπόρου[5s. κῦμα πολυ] [φλοίσβου θα-
λάσσας

2 suppl. Lobel 5s. e.g. Barrett

S 114 P.Oxy. 2619 fr. 26

4 βλο]συροῖς

suppl. Lobel

S 115 + 116 P.Oxy. 2619 fr. 27 + 28 (coniunx. Barrett)

1]ώσας πόλ[ι]ν 2 τ]έκος Αἰακίδαν 4 περι
ἄστν . . [7 Σκ]αμάνδριον ἀ[νθεμοέντα

7 ἀνθ. Führer cetera Lobel

S 118 P.Oxy. 2619 fr. 32

2]υδε ρέα[4 βαρέα στ]εναχ- 6 Τ]ροῖας
κλεεγνο[7 (ἐκ)πέ]ρσαντες ἐκτιμε[ν- 9 ἀ]ν-
θρώπους κλέο[ς

6 suppl. Page cetera Lobel

S 119 P.Oxy. 2619 fr. 33

2]νᾶς . [3 (νόστου) γλυ]κεροῦ[

tent. West

S 120 P.Oxy. 2619 fr. 34

1 πολ]έμωι βία[ι τε

suppl. Führer

STESICHORUS

S 113

... sea-faring ... the wave (of the noisy sea?) ...

S 114

shaggy

S 115 + 116

... (he, having destroyed?) the city ... the child
the descendant of Aeacus¹ ... round the town ...
(the flowery meadow) of Scamander ...¹ Achilles?

S 118

... easily ... groan(ing) heavily ... having
sacked the well-built glorious (citadel) of Troy ...
glory (among) mankind ...

S 119

... ships ... sweet (homecoming) ...

S 120

in war and might

GREEK LYRIC

S 123 P.Oxy. 2619 fr. 37

2]ας ἄλλοις[3]οκριτοῦ 4]ἐκάστω
 νῦ[5 Ἐνν]οσ[λ]γαίος

5 tent. Führer

S 127 P.Oxy. 2619 fr. 41

1]ευτροχ[

S 133 P.Oxy. 2803 fr. 1

(a) col. i 6s.]ατα Κασ|[σάνδρα-

4 marg. καὶ Θε(ων) προσώχετο, Ἄρ(ιστό)νι(κος)

col. ii 9 marg. A

i 6s. suppl. Barrett, 4 marg. interpr. Lobel

(b) versa papyro Στη[σιχώρου] Ἰππ[ος δούρειος

S 135 P.Oxy. 2803 fr. 3

3 -]θαλέας πα. [5] . αν Πολυξέ[ν- 8s.
 ἀρ|[ξε 9 δ]ρακοῖσα [10]χεν α[τ]ς
 ἀλόχ[οις]

5 suppl. Page cetera Lobel

S 136 P.Oxy. 2803 fr. 4

7 marg.]καὶ Θε(ων)

STESICHORUS

S 123

... others ... each ... Earth-shaker ...

S 127

well-wheeled (chariot? horse?)

S 133–147: see introduction to S 88–132.

S 133

(a) col. i

Cassandra(?)

marginal scholiast: ... and Theon προσώχετο, 'arrived',¹
 Aristonicus ...

col. ii: at line 9 the 100th line of the roll and presumably of
 the poem is indicated.

¹ The text may have had the Doric form ποτώχετο.

(b) on the back of col. i an entry denoting the contents of
 the roll: 'Stesichorus' (*Wooden Horse*)

S 135

... flourishing ... Polyxena(?)¹ ... ruled(?) ...
 (she,) seeing ... his (their?) wives ...

¹ Daughter of Priam, killed by Neoptolemus at Achilles' tomb; cf. S
 137, Ibyc. 307.

S 136

marginal scholiast: ... and Theon¹ ...

¹ Cf. S 133(a).

GREEK LYRIC

S 137 P.Oxy. 2803 fr. 5

3 ἦ]ρωσ Ἀχιλλεὺ[4]δ' ἀφελεστε[6]ώσας
 πόλιν[7]ε δὲ τείχεος[9]γας θρασὺν [11] . θαυμα[

8 marg. schol. μελαθ[ρ-
 suppl. Lobel

S 138 P.Oxy. 2803 fr. 6

3] . σ . ν τρίς[4] .. ἔβαν οπλ[6] .. ν
 ἀριστ[

S 139 P.Oxy. 2803 fr. 7

7]ἐπασσύτεροι 9]αἰδα χάριν
 6 marg.]οβριμ[]τοξοτ . [

S 143 P.Oxy. 2803 fr. 11: v. S 105(b)

ΚΕΡΒΕΡΟΣ

206 Pollux 10. 152 (ii 236 Bethe)

ἀρύβαλλος δὲ ἐπὶ τοῦ συσπάστου βαλαντίου ἐν Ἀντιφάνους
 Αὐτοῦ ἐράωντι (ii 31 Kock) καὶ ἐν Στησιχόρου Κερβέρω.

cf. *Sud.* A 3870 (i 350 Adler), *Anecd. Gr.* i 444. 23 Bekker

STESICHORUS

S 137

... hero Achilles ... he (you?) took away ... (he,
 having destroyed?) the city ... and () the wall
 ... bold ... wonder(ful) ...

marginal scholiast at v. 8: roof

S 138

... thrice ... they went () armour ... best
 ...

S 139

... one after another ... grace (sake?) ...

marginal scholiast: fierce bowman (-men?)

S 143: see S 105(b)

CERBERUS¹

206 Pollux, *Vocabulary*

ἀρύβαλλος is used of a purse that can be pulled tight in
 the *Self-lover* of Antiphanes and in the *Cerberus* of Stesi-
 choros.

¹ The poem must have dealt with Heracles' descent to the
 underworld to fetch Cerberus, watchdog of Hades.

ΚΥΚΝΟΣ

207 Schol. A Pind. *Ol.* 10. 19 (i 315 Drachmann)

Κυκνέα μάχη· ὅτι τὸν Ἄρεος Κύκνον Ἡρακλῆς φυγῶν αὐτῆς ἀνέειλε Στησίχορος ἐν τῷ ἐπιγραφομένῳ Κύκνῳ φησίν.

ad 10. 21 (i 316 Dr.) ὁ Κύκνος υἱὸς ἂν τοῦ Ἄρεος ἐν τῇ παρῶν τῆς Θεσσαλίας οἰκῶν τοῖς παριόντας ξένους ἑκαρτόμει, ἐκ τῶν κεφαλῶν ναὸν τῷ Φόβῳ (Dawe: Ἐπόλλωνι cod.) ποιῆσαι βουλόμενος. παριόντι τοῖνυν τῷ Ἡρακλεῖ ἐπεβούλευσε καὶ συστάσης μάχης ἐτράπη εἰς φυγὴν ὁ Ἡρακλῆς συλλαβομένου τοῦ Ἄρεος ὡς παιδὶ τῷ Κύκνῳ. ἀλλὰ ὕστερον αὐτὸν μόνον γενόμενον ἐνίκησεν ὁ Ἡρακλῆς.

ΝΟΣΤΟΙ¹

208 Paus. 10. 26. 1 (iii 150 Rocha-Pereira)

ὡσαύτως δὲ καὶ Ἀριστομάχην ἐποίησεν (sc. Στησίχορος) ἐν Νόστοις θυγατέρα μὲν Πριάμου, Κριτολάου δὲ γυναῖκα εἶναι τοῦ Ἰκετάου.

¹ cf. Tzetz. *Posthom.* 750 (p. 173 Jacobs) Στησίχορος δ' ἐρέσῃν ἑοῖς ἐπέεσσιν νόστον.

CYCNUS

207 Scholiast on Pindar ('Even the mighty Heracles was routed by the fight against Cycnus')

The story that Cycnus, son of Ares, was killed by Heracles after the latter had fled from him is told by Stesichorus in the poem entitled *Cycnus*.

Cycnus, son of Ares, lived in the pass of Thessaly and beheaded strangers who came along in order to build a temple to Panic¹ from the skulls. He plotted against Heracles when he came along, and after a fight Heracles turned in flight, since Ares had helped Cycnus, his son; but later when he was alone Heracles defeated him.

¹ For Panic (Phobos), perhaps identified by Stesichorus with Ares, see R. D. Dawe, *P.C.P.S.* 18 (1972) 28 ff. See also R. Janko, *C.Q.* 36 (1986) 48 ff.

HOMECOMINGS¹

208 Pausanias, *Description of Greece* (on Polygnotus' painting: see 197)

Likewise² Stesichorus in his *Homecomings* spoke of Aristomache³ as daughter of Priam and wife of Critolaus, son of Hicetaon.

¹ The returns of the Greek warriors from Troy. ² The passage follows 197. ³ Named in the painting as one of the captive Trojan women.

209 P.Oxy. 2360

col. i θε[ι]ον ἐ[ξ]αίφνας τέρας ἰδοῖσα νύμφα,
 ᾧδε δ' ἔ[ει]φ' Ἐλένα φωνᾷ ποτ[ι] παιδ' Ὀδύ-
 σειο[ν·
 'Τηλέμαχ', [ῆ] τις ᾗδ' ἄμιν ἄγγελ[ο]ς ἄρανόθεν
 δι' αἰθέρο[ς] ἀτ[ρυγέτας] κατέπτατο, βᾶ δ[(ε)
 5] . . . φοινᾶ κεκλαγγ[γ]ῶ[ς]
] . . . ἔς ὑμετέρο[υ]ς δόμο[υ]ς προφαν[εῖ]ς Ὀδυσσε[ῶ]ς
] . . . αν . υς ἀνῆρ
 βο[υ]λαῖς Ἀθήνας·
] . η[ς] αὐτὰ λακέρυζα κορώνα
 10] μ' οὐδ' ἐγώ <ν> σ' ἐρύ[ξ]ω
 Παν[ε]λόπα σ' ἰδοῖσα φίλου πατ[ρ]ῶς υἱὸν
] σο . [.] τέλος ἐσθλ[ό]ν
] . [.] θειο[ν] μ[ι]

col. ii ἀργυρέαν τεπ[ι]
 χρυσῶι ὑπερθε[ι]
 ἐκ Δαρδανιδ . [.]
 Πλεισθενίδας . [.]
 5 καὶ τὰ μὲν εἰ . [.]
 συνθ . [.]
 χρυσ[ι]

col. i 3 ῆ suppl. Lloyd-Jones 5, 10 corr. Page 7
 μάντις leg. Peek 9 μῆ] φῆις· 'αἴτ' α. κ.' Peek, fort. ἀλλ' ἵνα μῆ
 τδε] φῆις vel sim. metri causa cetera Lobel

209 Papyrus (1st c. A.D.)¹

col. i
 . . . the young woman² (rejoiced?) on suddenly
 seeing the divine portent³; and Helen spoke aloud
 thus to the son of Odysseus: 'Telemachus, truly this
 is some messenger for us from heaven that flew
 down through the unharvested air and went . . .
 screaming with murderous (voice?)⁴ . . . Odysseus
 having appeared at your family's house . . . a man⁵
 . . . by the plans of Athena; (but, lest you say?), "This
 woman is a chattering crow", . . . nor shall I detain
 you; . . . Penelope (will rejoice?) on seeing you, the
 son of a dear father . . . good outcome . . . (divine?)
 . . .

col. ii
 . . . silver⁶ . . . with gold on top . . . from Dar-
 danian (Priam?) . . . Pleisthenidas⁷ . . .; and these
 things . . . gold . . .

¹ Probably part of a 'Homecoming' of Odysseus: cf. *Od.* 15. 43 ff. for Telemachus' departure from Menelaus and Helen. ² Helen.

³ In *Od.* 15. 160 ff. the portent was an eagle clutching a goose; Helen interpreted it as an omen of Odysseus' return to Ithaca and vengeance on the suitors. ⁴ Or 'from bloody (throat)'.
⁵ Perhaps 'a seer': Helen may be saying, 'I understand this like a seer.'

⁶ In *Od.* 15. 113 ff. Menelaus gives Telemachus a silver mixing-bowl with a gold rim. ⁷ Menelaus.

210 Ar. Pax 775ss.

Μοῦσα σὺ μὲν πολέμους ἀπωσαμένη μετ' ἐμοῦ | τοῦ φίλου χό-
 ρευσον | κλείουσα θεῶν τε γάμους ἀνδρῶν τε δαΐτας | καὶ θαλίας
 μακάρων, ubi schol. (ii 2. 122 Holwerda) αὕτη <παρα>πλοκή
 (corr. Bergk) ἐστὶ καὶ ἔλαθεν. σφῆδρα δὲ γλαφυρὸν εἴρηται καὶ
 ἐστὶ Στησιχόρειον.

ita fort. Stesichorus:

Μοῦσα σὺ μὲν πολέμους ἀπωσαμένα πεδ' ἐμεῦ
 κλείουσα θεῶν τε γάμους ἀνδρῶν τε δαΐτας
 καὶ θαλίας μακάρων

1 πεδ' Lobel ἐμεῦ Bergk

211 Ar. Pax 800

ἔταν ἡρινὰ μὲν φωνῆ χελιδῶν ἡδομένη (Bergk: ἐζομένη codd.)
 κελαδῆ, ubi schol. (p. 125 Holwerda) καὶ αὕτη <παρα>πλοκή
 (corr. Bergk) Στησιχόρειος. φησὶ γὰρ οὕτως·

ὄκα ἦρος
 ὤρα κελαδῆ χελιδῶν

1 Page: ἔταν codd.

212 Ar. Pax 797ss.

τοῖδε χρῆ Χαρίτων δαμόματα καλλικόμων | τὸν σοφὸν ποιη-
 τῆν | ὕμνεῖν ἔταν ἡρινὰ μὲν . . . (v. 211), ubi schol. (p. 125
 Holwerda) ἐστὶ δὲ παρὰ τὰ Στησιχόρου ἐκ τῆς Ὀρεστείας·

210 Scholiast on Aristophanes, *Peace* ('Muse, thrust aside wars and dance with me, your friend, glorifying the marriages of gods and the banquets of men and the festivities of the blessed')

This is an interweaving (of quoted and original poetry), and it has gone unnoticed; but it is most elegantly expressed and is Stesichorean.²

Muse, thrust aside wars and glorifying with me the marriages of gods and the banquets of men and the festivities of the blessed . . .

¹ See also 229 (last sentence). ² Editors remove the Aristophanic addition and introduce Doric forms. Attributed to *Oresteia* as being in the same metre as 212, which Aristophanes adapts in the same song; presumably the opening lines of the poem.

211 Scholiast on Aristophanes, *Peace* ('when the swallow babbles its spring songs with glad voice')

This also is an interweaving of Stesichorus, who says
 when in springtime the swallow babbles

212 Scholiast on Aristophanes, *Peace* ('Such public songs of the lovely-haired Graces must the clever poet sing, when the swallow . . .': see 211)

This is derived from the lines of Stesichorus in his *Oresteia*:

GREEK LYRIC

τοιάδε χρῆ Χαρίτων δαμώματα καλλικόμων
 ἕμνεῖν Φρύγιον μέλος ἐξευρόντας ἄβρῶς
 ἦρος ἐπερχομένου.

δαμώματα δὲ τὰ δημοσίᾳ ἀδόμενα.

2 Kleine: -όντα codd.

ΟΡΕΣΤΕΙΑΣ Β΄

213 Schol. Vat. in Dion. Thrac. *Art.* 6 (p. 183 Hilgard)

Στησίχορος δὲ ἐν δευτέρῳ Ὀρεστείας καὶ Εὐριπίδης (fr. 578 Nauck²) τὸν Παλαμήδην φησὶν εὐρηκέναι (sc. τὰ στοιχεῖα).

cf. p. 190 Hilgard, *Anecd.* ii 783 Bekker, *Anecd. Oxon.* iv 318 Cramer

214 Habron (?) ap. P.Oxy. 1087 ii 47s. (ii 224 Erbse)

τὸ λιθακός, ἔνθεν φη(σὶ) Στησίχορος ἐν Ὀρεστείας β΄
 λιθακόσς

ΟΡΕΣΤΕΙΑΣ Α΄ vel Β΄

215 Philodem. *Piet.* (p. 24 Gomperz)

Στη[σίχορο]ς δ' ἐν Ὀρεστεί[αι κατ]ακολουθήσας [Ἡσιό]δου
 (fr. 23 M.-W.) τὴν Ἀγαμέ[μνονος] Ἰφιγένειαν εἶ[ναι τή]ν Ἑκά-
 ττην νῦν [ὀνομαζ]ομένην . . .

STESICHORUS

Such public songs of the lovely-haired Graces
 must we sing, tenderly finding out a Phrygian
 melody at the approach of spring.

'Public songs' are songs sung in public.¹

¹ As opposed to songs for noble houses?

ORESTEIA: BOOK 2

213 Scholiast on Dionysius of Thrace

According to Stesichorus in book 2 of his *Oresteia* and Euripides the alphabet was invented by Palamedes.

214 Habron (?) in scholiast on *Iliad* 7. 76 (μάρτυρος)

λιθακός,¹ 'stone', used by Stesichorus in *Oresteia*, book 2:
 stones

¹ Given as an example of a 'paronymous' noun, the nominative of which (e.g. *μάρτυρος*, *λιθακός*) is the same as the genitive of a cognate form (*μάρτυς*, *λιθαξ*); see also Sim. eleg. 3.

ORESTEIA (BOOK 1 or 2)

215 Philodemus, *Piety*

Stesichorus in his *Oresteia* follows Hesiod and identifies Agamemnon's daughter Iphigenia with the goddess called Hecate.

216 Schol. Eur. *Or.* 46 (i 102 Schwartz)

φανερὸν ὅτι ἐν Ἄργει ἡ σκηνὴ τοῦ δράματος ὑπόκειται. Ὁμηρος δὲ ἐν Μυκῆναις φησὶ τὰ βασιλεία Ἀγαμέμνονος, Στῆσιχορος δὲ καὶ Σιμωνίδης (549) ἐν Λακεδαίμονι.

217 P.Oxy. 2506 fr. 26 col. ii

... ὃ τε Στῆσιχορος ἐχρησάτ[ο διη]γήμασιν, τῶν τε ἄλλων ποιητῶν οἱ πλείονες τ[αῖς ἀφορ]μαῖς ταῖς τούτου· με[τὰ γὰρ] Ὁμηρον κα[ὶ] Ἡσίοδον [οἰδεν] μᾶλλον Στῆσιχοροῦ [συμ]φω[νοῦσι]· Αἰσχύλο[ς μὲν γὰρ] Ὀρέστ<ε>[ια]ν ποιήσα[ς] τριλογία[ν] Ἀγαμέμνον[α] Χορηφ[ό]ρους Εὐμεν[ίδας] τὸν ἀναγ[νω]ρισμὸν διὰ τοῦ βοστρύχου· Στῆσιχορῶν γὰρ ἐστὶν [.] , [Εὐ]ριπίδης δὲ τὸ τ[όξου] τὸ Ὀρέστου ὅτι ἐστὶν δε[δομ]ένου αὐτῶν δῶρον πα[ρὰ] τοῦ Ἀπόλλωνος· παρ' ὧ[ν] [μὲν γὰρ] λέγεται· δὸς τόξα μ[οι κ]ερουλά, δῶρα Λοξίου, [οἷς εἶπ'] Ἀπόλλων μ' ἐσαμύνασθαι [θ]εάς (Eur. *Or.* 268s.)· παρὰ δὲ Στῆσιχ[όρω]ι·

τόξα δέ τιν' τάδε δώσω

παλά[μα]ισιν ἐμαῖσι κεκασμένα [. . .] . . [ἐ]πικρα-
τέως βάλλειν·

[Εὐριπίδ]ης δὲ καὶ τὴν Ἰφιγένειαν ἐποίησε γαμουμέ[νην] Ἀχιλλεῖ . . . σατ[.] ρ[.]

post Lobel suppl. Page (vid. M. Zicherl, *Z.P.E.* 55, 1984, 9–12)

218 Schol. Aes. *Cho.* 733 (i 35 Smith)

Κίλισσαν δὲ φησὶ τὴν Ὀρέστου τροφόν, Πίνδαρος δὲ Ἀρσινόην (*Pyth.* 11. 17), Στῆσιχορος Λαοδάμειαν.

216 Scholiast on Euripides, *Orestes*

It is clear that the play is set in Argos. But Homer puts Agamemnon's palace in Mycenae, Stesichorus and Simonides (549) in Sparta.

217 Papyrus commentary (2nd c. A.D.)

... Stesichorus used narratives (of Homer? and Hesiod?), and most of the other poets used *his* material; for after Homer and Hesiod they agree above all with Stesichorus. Aeschylus, for example, in composing his trilogy the *Oresteia* — *Agamemnon*, *Choephoroi*, *Eumenides* — managed the recognition¹ by means of the lock of hair: this is in Stesichorus. Euripides says of Orestes' bow that it had been given to him as a gift by Apollo: his lines are, 'Give me the horn-tipped bow, the gift of Loxias, with which Apollo told me to ward off the goddesses' (*Orestes* 268 f.)²; and in Stesichorus we find

and I shall give you this bow fitted (?) to my hands . . . for shooting mightily.

And Euripides³ made Iphigenia (come to Aulis) to marry Achilles . . .

¹ Of Orestes by Electra: see *Cho.* 164 ff.

² The scholiast on Euripides also notes that he followed Stesichorus here.

³ Clearly following Stesichorus here too.

218 Scholiast on Aeschylus, *Choephoroi*

Aeschylus calls Orestes' nurse Cilissa, Pindar Arsinoe, Stesichorus Laodamia.

GREEK LYRIC

219 Plut. *ser. num. vind.* 10. 555a (iii 412 Pohlenz-Sieveking)

ὥστε πρὸς τὰ γυγνόμενα καὶ πρὸς τὴν ἀλήθειαν ἀποπλάττεσθαι
τὸ τῆς Κλυταμνήστρας ἐνύπνιον τὸν Στρησίχορον οὕτως ἰσχυρῶς λέ-
γοντα·

τᾷ δὲ δράκων ἐδόκησε μολεῖν κάρα βεβρωτωμένος
ἄκρον,
ἐκ δ' ἄρα τοῦ βασιλεὺς Πλεισθενίδας ἐφάνη.

ΣΚΥΛΛΑ

220 Schol. Ap. Rhod. 4. 825–31 (g) (p. 295 Wendel)

Στρησίχορος δὲ ἐν τῇ Σκύλλῃ †εἶδος τινοῦ† Λαμίας τὴν Σκύλ-
λαν φησὶ θυγατέρα εἶναι.

cf. Eust. *Od.* 1714. 34, schol. *Od.* 12. 124 (ii 541 Dindorf) = *Anecd.*
Par. iii 479 Cramer

εἶδος τινοῦ L, om. P: τῆς Ποσειδῶνος (cf. Paus. 10. 12. 1, al.) Wen-
del Eιδῶς τινες ut glossema del. Vürtheim fort. Λιβυστίδος
Lloyd-Jones

ΣΥΟΘΗΠΑΙ

221 Athen. 3. 95d (i 219 Kaibel)

Στρησίχορός τε φησὶ ἐν Συοθήραις·
κρύψε δὲ ῥύγχος ἄκρον
γᾶς ὑπένερθεν

Dindorf: κρύψαι codd.

STESICHORUS

219 Plutarch, *On the slow revenge of the deity*

So Stesichorus makes Clytemnestra's dream accord with reality and truth when he says something like the following:

And it seemed to her that a snake came, the top of its head bloodstained, and out of it appeared a Pleisthenid king.¹

¹ The snake must be the murdered Agamemnon, the king who grew out of the snake Orestes, his son; Aegisthus was not to be succeeded on the throne by a son of his.

SCYLLA¹

220 Scholiast on Apollonius of Rhodes ('the malignant Ausonian Scylla, child of Phorcys')

Stesichorus in his *Scylla* says that Scylla is the daughter of Lamia.²

¹ See also 275(ii). The author may have been the 4th c. Stesichorus: see M. L. West, *C.Q.* 20 (1970) 206. ² Text corrupt: perhaps 'Lamia, child of Poseidon' or 'Libyan Lamia'.

BOAR-HUNTERS¹

221 Athenaeus, *Scholars at Dinner*

Stesichorus says in his *Boar-hunters*,
and buried the tip of his snout beneath the earth.²

¹ See fr. 222B n. 1. ² The boar is nosing a root out of the ground: see G. Huxley, *G.R.B.S.* 7 (1966) 319 f., R. Renehan, *Studies in Greek Texts* 38 ff.

GREEK LYRIC

222 P.Oxy. 2359 fr. 1

col. i Θεσ]τιάδαι·

πέντε γ]ἄρ ὀψιγόνοι τε καὶ ἀσπασί-
 οι μένο]ν ἐν μεγάρ[ο]ισιν· ἀτὰρ πόδας
 ἀνορέα]ν τ' ἀγαθοὶ Προκάων Κλυτί-
 5 ος τε νεέ]σθαι·
 ἀπὸ Λαρίσ]ας δὲ μόλ' [E]ὐρυτίων
]ς ταυυπ[έ]πλου
]ας

καὶ μένο]ς Εἰλατίδαο δαίφρονος

col. ii ἔνθεν μὲν Λοκρ[οὶ

ἰζάνον αἰχματαὶ [ἐρί-
 τέκνα φίλα[ηρες Ἀχαιοὶ[

5 καὶ ὑπερθύμοι [Φωκᾶες, ὅσοι
 θ' ἰαράν Βοιωτῖδ[α ν]αίον [
 χθόνα πυροφόρον·

ἔνθεν δ' αὖ Δρύοσ[έ]ς τε κα[ὶ] Αἰτω-
 λοὶ μενεχάρμα[ι

col. i 2, 6 init., 9 tent. Barrett 4 suppl. Snell, 5 Page

col. ii 5 e.g. Page cetera Lobel

STESICHORUS

222 Papyrus (2nd c. A.D.)

col. i

... sons of Thestius; for (five?) sons, born late and a joy to their parents, remained at home; but Procaon and Clytius¹ went, excellent in running and in manliness; and from (Larissa) came Eurytion,² (son of ?) with her trailing robes ... and the (mighty) wise son of Elatus³ ...

col. ii

On one side the Locrian warriors were taking up their positions⁴ ... dear sons ... steadfast Achaeans and those who lived in the holy wheat-bearing land of Boeotia. On the other side the Dryopians and the Aetolians, staunch in war, ...

¹ Sons of Thestius (Schol. T on *Il.* 9. 567), killed by their nephew Meleager after the death of the Calydonian boar. ² Killed accidentally by Peleus at the boar-hunt. ³ Caineus. ⁴ Against the boar, at the nets? See A. A. Barrett, *Cl. Ph.* 67 (1972) 117 ff.

222A P. Lille 76 + 73 (ed. G. Ancher, C. Meillier, *C.R.I. P.E.L.* 4, 1977, 287ss.; v. etiam P. J. Parsons, *Z.P.E.* 26, 1977, 7ss.)

176]Κρονίδας μὲν 178]εὖς υἱός 180]ας ἐνθεῖν
184]αυτας 186]... πρὶν 188 μ]έγα νέικος
190]εν εἶσω 192]παιδᾶς 197]ος ἐγειρεν
201 ἐπ' ἄλγεσι μὴ χαλεπὰς ποιεῖ μερίμνας
μηδὲ μοι ἐξοπίσω
πρόφαινε ἐλπίδας βαρείας.

οὔτε γὰρ αἰὲν ὁμῶς

205 θεοὶ θέσαν ἀθάνατοι κατ' αἶαν ἰρὰν
νέικος ἔμπεδον βροτοῖσιν
οὐδὲ γὰρ μὰν φιλότατ', ἐπὶ δ' ἀμέραι ἐν νόον ἄλλων
θεοὶ τιθεῖσι.
μαντοσύνας δὲ τεὰς ἀναξ ἐκάεργος Ἀπόλλων
210 μὴ πάσας τέλεσαι.

αἰ δέ με παιδᾶς ἰδέσθαι ὑπ' ἀλλάλοισ<i> <i>δαμέντας
μόρσιμον ἔστιν, ἐπεκλώσαν δὲ Μοῖρα[ι],
αὐτίκα μοι θανάτου τέλος στυγερο[ῖο] γέγ[οιτο]
πρὶν ποκα ταῦτ' εἰσδεῖν

215 ἄλγεσ<σ>ι πολύστονα δακρυβέντα [,
παιδᾶς ἐνὶ μεγάροις
θανόντας ἢ πόλιν ἀλοῖσαν.

222A Papyrus (before 250 B.C.)

176–200² ... (Zeus), son of Cronus ... son ... to
go ... them(?) ... (as?) before ... great strife ...
within ... sons ... (he) roused ...

201–234³ ... to our sorrows do not add harsh
anxieties, and do not show me heavy hopes for
the future. For the immortal gods did not for all
time alike establish over the holy earth strife
unending for mortals, no, nor friendship either, but
the gods establish within one day a different mind.
As for your prophecies, may the far-working lord
Apollo not accomplish them all. But if it is destined
that I see my sons slain each by the other and the
Fates have spun it, may the end of hateful death at
once be mine before ever I see these lamentable
tearful things (added?) to my sorrows, my sons dead
in the palace or the city captured.

¹ Or *Seven against Thebes*? No attested title suits the contents.

² The first 175 lines, now missing, will have dealt with the death or exile of Oedipus, the quarrel of his sons Eteocles and Polynices, and the intervention of Tiresias. Only line-endings of 176–200 are preserved.

³ The queen (Jocasta or Epicaste rather than Eurygania) is addressing Tiresias.

188 Parsons 207 dub. Parsons 211 Haslam, Parsons
214 West: τοκα pap. 215 -εντ' ἀ[λάστοις] tent. Barrett, -εντ{α}
[ἐπ' ἄλγη Page 216 ενιμεγαροισ pap.

- ἀλλ' ἄγε, παῖδες, ἐμοῖς μύθοις, φίλα [τέκνα, πίθεσθε·
 τῆϊδε γὰρ ὑμῖν ἐγὼν τέλος προφαίνω,
 220 τὸν μὲν ἔχοντα δόμους ναίειν παρὰ νάμασι Δίρκας,
 τὸν δ' ἀπίμεν κτεάνη
 καὶ χρυσὸν ἔχοντα φίλου σύμπαντα [πατρός,
 κλαροπαληδὸν ὃς ἂν
 πρῶτος λάχη ἕκατι Μοιρᾶν.
- 225 τοῦτο γὰρ ἂν δοκέω
 λυτήριον ὕμμι κακοῦ γένοιτο πότμο[υ
 μάντιος φραδαῖσι θείου,
 αἶ γ' ἔτεόν Κρονίδας γένος τε καὶ ἄστου [φυλάξει
 Κάδμου ἄνακτος,
 230 ἀμβάλλων κακότητα πολλὴν χρόνον [ἂ βασιλείαι
 πέπρωται γενέ[θ]λαι.'

ὡς φάτ[ο] διὰ γυνά, μύθοις ἀγ[α]νοῖς ἐνεποίησα,
 νεῖκος ἐν μεγάροις π[αυο]ίσα παιδας,
 σὺν δ' ἄμα Τειρ[ε]σίας τ[ερασπό]λος, οἱ δ' [ἐ]πίθο[υ]το·
 235 αὐ[τὰρ] 236 τὸν [μὲν]]θηβᾶν 237 γαῖα[υ
 238 καὶ []α 239 τὸν [δ' ἀπίμεν κτεάνη]

218 Maltomini, West 220 τομμεν pap. suppl. Barrett,
 πα[τρίας ἐνὶ Θήβαις Diggle, παρὰ μητέρι κενυῶ Maltomini
 228 Lloyd-Jones, Barrett: αἰτρεων pap. suppl. Lloyd-Jones,
 [σαῶσαι Barrett 230 Lloyd-Jones 231 Barrett, Lloyd-Jones
 233 ἐμμεγαροῖς pap. π[αυο]ίσα, ἐ[ργ](όισα) sscr., Barrett
 234 γερ., ἐπιθ. Barrett 235 vel αὐ[τίκα Parson's 236 τομ[
 pap. 239 Parson's

No, come, my sons, obey my words, my dear children; for thus do I reveal the outcome for you, that one of you have the palace and dwell (by the spring of Dirce?),⁴ and the other have the flocks and all the gold of his dear father and depart—he who in the shaking of lots⁵ is the first to obtain his portion, thanks to the Fates. For this, I think, might be your release from the evil doom in the warning of the holy seer, if truly the son of Cronus means to guard the family and city of lord Cadmus, putting off for a long time the misfortune which is fated for the royal family.' So said the noble lady, speaking with gentle words, checking her sons from strife in the palace, and along with her Tiresias, interpreter of portents; and her sons obeyed,

235–269⁶ and (at once?) . . . that one (should live in) the land of Thebes . . . and . . . , and the other

⁴ In Thebes. ⁵ I.e. the brother whose lot jumps out first from the helmet will get the worse portion, exile from Thebes.
⁶ Mostly line-endings. 235 ff. may have recounted the sons' acceptance of the queen's proposal, 244 ff. may have told how they cast lots and Polynices lost.

- χρ]υσόν τ' ἐρίτιμον ἔχοντα 240 παμ[ἔντ]ροσθ'
 ἔψησαν 241 ἦδ' ὄσα[κ]λυτὰ μάλα νέμοντο
 243 εὐεθ]είρας ἵππους 247 χρη]σμούςσ ασάμους
 249 ἐ]νὶ στήθεσσι φίλοισι 251]ξος, ἀν δ' ἔθορ'
 αὐτὸς 253 μ]ῦθον ἔειπε 254]ἄλλως
 255 πέφρ]αδε βουλάν 257 μύθο]ις πιθήσας
 260]ε πολλὰ γ' ἄθυμω
 270 ἄν]υσι θέντες μεγάλαις ἐπ[ι λύπαις
 Ἄρ]γος
 ἄ]γεν ἔλικας βόας ἦδὲ καὶ ἵπ[πους
 κα]τ' αἴσαν·
 . . []τοι τὸ μόρσιμόν ἐστι γεν[έσθαι·
 275 . . [δό]μον Ἄδράστοι' ἀνακτος,
 ὄ]ς δέ σε δεξάμε]γος δώσει περικαλλέα κο[ύραν
 . []α
 . []τον δωσοῦντι δᾶμος
 280 κα[ι πόλις Ἀκρиси]ου
 φραδαῖσιν Ἀδράστοι' ἀνακτος.
]ω διαμπερέως Ἔτεο[κλ-
] ἐν στήθεσσι αἰνώ]ς
 θ. [ἐθέλ]ων ἔχεν Πολυνείκεος [αἴσαν
 ω. []·
 285 τεύξ[ηι μεγάλαν ἀνά]ταν πόλει τε πάσαι
 240 vel παλλ[suppl. Page post Instone 241 init. leg.
 Parsons 243 West 247 Meillier 251 leg. Lloyd-Jones
 255 Barrett 257, 270 Parsons 271, 272 ἄ]γεν tent. Par-
 sons 274 vel]σαι suppl. Lloyd-Jones 275 Haslam, Parsons
 276 init. West 279, 280 e.g. Parsons 281 ἐνέπ]ω vel μελέτ]ω
 δ' Ἐτεο[κλεί tent. Parsons 283 e.g. Parsons 285 Page

should have the flocks and precious gold and depart
 . . . , (the treasure which the descendants of
 Cadmus?) had heaped up within and all the splen-
 did flocks they pastured . . . horses with fine manes
 . . . obscure oracles . . . in his breast . . . , and he him-
 self⁷ jumped up . . . (and) spoke these words: ' . . .
 (otherwise?) . . . (she?) has revealed (a good?) plan
 . . . (you), obeying (her words?) . . . many things . . .
 spiritless . . .

270–303⁸ . . . (you brothers?), putting an end to
 great griefs: (you, Polynices, must go to Argos?) . . .
 to take the crumpled-horned cattle and the horses
 . . . in accordance with fate. (I tell you) what is des-
 tined to happen: (you will reach) the house of lord
 Adrastus,⁹ and he will (welcome you and) give you
 his beautiful daughter . . . and the people (and city
 of Acrisius) will give you . . . (at the prompting?) of
 lord (Adrastus). (And to) Aetocles (I say) straight
 out . . . (I am?) terribly (afraid?) at heart (that he,
 wanting) to have (the portion) of Polynices . . . may
 fashion (great disaster) for the whole city and for his

⁷ Tiresias? It is he who speaks 270 ff.

⁸ Mostly more exten-
 sive line-endings.

⁹ King of Argos.

ματ[ρί τ' ἀμαχανί]αν
 ἀεὶ πο[ταίνιον τ]ε πένθος.

- τοῦ[το ρύοιτο κακ]όν,
 θεῶ[ν ὅτις εὔνο]ς ἦι μάλιστα παντῶν
 290 το[ῖς διζυροῖς βρο]τοῖσιν.
 ὧς φάτ[ο Τειρεσίας δ]γομάκλυτος, αἴψα δ' ἄ[ποικος
 δόμων [δ γ' ἦρω]ς]
 ὠχετ[ο· σὺν δ' ἄρ' ἔπο]ντο φίλῳ Πολυνεῖκει τ[αγοῖ
 Ἰηβαίω[ν ἄριστοι].
- 295 ἐρχόμεν[ος δ' ἀν' ὄδ]ῳν στείχεν, μέγα τεῖχ[ος ἀμείψας
 [] .. ἄμ' αὐτῶι
 πολλα[] ἐππο . . τ' ἴσαν ἄκρο[ν Ἀθηνᾶν
 ἄνδρες[]]
 πομπα[ῖσι θεῶν· ταχέω]ς δ' ἴκοντο Ἰσθμόν
 300 ποντίου [Ἐννοσίδα]
 κραιν . [] εὔχαις·

αὐτᾶ[ρ ἔπειτ' ἀπέβαν ἐπ'] ἄστεα καλὰ Κορίνθου,
 ῥίμφα δ' [ἐνυκτιμένας] Κλεωνᾶς ἦνθον

286 *ματρί* Page ἀμαχ. tent. Parsons 287 e.g. Parsons
 288–90 tent. Parsons 290 *βροτ.* Haslam, West 291 init.
 Parsons 291 fin.–294 Page 295 init., fin. e.g. Parsons
 297 τ' ἴσαν leg. Barrett, ἄκρον Meillier Ἰθ.: v. Parsons
 299 init. Barrett, ταχ. Parsons 300 West 302 *αὐτᾶρ*
 West cetera e.g. Parsons 303 Barrett cetera ed. pr.

mother (perplexity and fresh) grief always. (May he ward off this evil, whoever) of all the gods is most (kindly to wretched) mortals.'

So spoke famous Tiresias, and at once (the hero left) the house and departed; (and with) their dear Polynices (went the best leaders) of the Thebans. Making his way he began his journey along the road, passing the great wall¹⁰ . . . (and with) him . . . many . . . the men came to the furthest point (of Athens)¹¹ under the escort (of the gods); and (soon) they reached the Isthmus of the sea-god,¹² (the earth-shaker,) . . . (and were accomplishing their journey?) with prayers; and (then they departed for) the fair towns of Corinth, and quickly came to (well-built) Cleonae . . .

¹⁰ Of Thebes? Perhaps of Erythrae. ¹¹ Eleusis (at the western edge of Attica)? ¹² The marginal letter Γ marks v. 300 of the poem.

222B P.Oxy. 3876 (suppl. ed. pr., M. W. Haslam)

fr. 1 1 π]ρὸ μὲν . . . [2]ἀλλά νιν α[
 3]αὐτὸς Ἐνυάλ[ι]ος 4 Τριτογενῆς [τ(ε)
 5]ἰπποσοῖα πτολ[6]μέγα δ' ἐν φρεσ]ι
 7 ὄλ]βιος ὄστεις τ . [

7 Τρ[ιτογένειαν ?

fr. 2 + 6(b) (coniunxit Barrett)

2]ις ἀπέδωκε[
] . ία δ' ἄρ' ὄπως[
 (-)έκλυ]εν ἀγγελιά[ων .
 5 προέ]πεμψε δέ νιν[
 Ἄρτα]μυς λοχέαιρα[.] . . λυμ[
 θυγάτ]ηρ Διδὸς ἀγρεσ[ι]θῆρα
 ὄ]πως Κα[λυδ]ῶν' ἔρατὰν . [
] . αι μέγ[α . . (.)]μα περικλ[υτ

2 -ο]ις, -αι]ις 3 Ἄλθ]αία? 6 -αρ' ἀ[π] Ὀλυμ[π-?
 9 δέρ]μα (vel δῶ]μα) περικλ[υτόν

fr. 3 2 πρὸς]θεν πόλ]ιτος 3 Κ]άστορος vel
 ἀλ]άστορος 4] . βρισομ[αχ-

fr. 4

.]άθαν μ[
]λετομ[
]ψάμενος . [
] ποτέ[ει]πε θ[
 5] . εὐπατέρει-

222B Papyrus (2nd c. A.D.)¹

fr. 1 . . . (previously?) . . . but him Enyalios² himself
 and Tritogenes³ . . . horse-driving⁴ . . . city(-) . . .
 greatly at heart . . . Happy the man who . . . (Trito-
 genia?) . . .

¹ The scraps seem to come from more than one poem: fr. 4 and with
 it fr. 1-3, 5-24 may belong to the *Boar-hunters* (see *P.M.G.*
 221-222); fr. 62 and with it fr. 61, 63-77 may be from the *Home-*
comings (see *P.M.G.* 208-209). ² Ares. ³ Athena. ⁴ Arte-
 mis (see fr. 2)? Poseidon?

fr. 2 + 6(b) . . . gave back to . . . (heard?) the message;
 and Artemis the arrow-shooter, daughter of Zeus,
 animal-huntress, sent him/her¹ (from Olympus?)
 . . . in order to . . . lovely Calydon . . . the great glori-
 ous (hide?)² . . .

¹ The messenger to Althaea (see fr. 4)? ² The boar's hide,
 over which Meleager and his uncles fought? Or 'house'?

fr. 3 . . . (before the city?) . . . Castor¹ . . . (prevailing
 in fight?) . . .

¹ One of the boar-hunters; or 'avenger'?

fr. 4 . . . (forgetfulness?) . . . (he?)¹ addressed (her):
 'Daughter² of a noble father, you will soon learn

¹ Text uncertain; the speaker need not be male. ² Althaea?

GREEK LYRIC

STESICHORUS

α, τ]άχ' ἀγγελίας ἀμεγάρτου
 πέ]ύσαι ἐμ μεγάροις· τεθνᾶσι τ[ο]ι
 ἄμα]τι τῶνδε παρ' αἰ-
 σαν] ἀδελφ[εοί]· ξέ]τανε δ' αὐτοὺς
 10]φ[.....]
] σ[.....] ἀ]μύμων
 φρέ]να[
 1 λ]ᾶθαν? 3 lect. dub. 5 Θεοστᾶ]ς?

fr. 5 1]θαρσαλε[2]μᾶλ[3 μέ]γ' ἀγασθέ]εις
 4 ἔ]περ]φίαλον δέ]μας[5]ν χαρίεντα δ[
 6 εὐ]ρυ]βίαν σταθε] . [
 6 σταθερ[όν τε ?

fr. 11 (a) 3 ἄ]κο[ς] ἐ]ύ]ρέ]μεναι
 (b) 2 ματρό] [3 ὀλέ]σα[ι vel ὀλέ]σα[ν 4 χα]λε-
 π[όν

fr. 19 2 βᾶ]λ' Ἄρ]τ[αμ]ις

fr. 25 (a) 2]ν ἀλκάν (b) 2 λιπαρὰν πόλ]ιν vel Λιπά-
 ραν πόλ]ιν 6 θυμ]ὸν ἀέ]ξων 7 ὁμοφρο]σύναισι ?
 8 δ]νοφέ]α στάσις

fr. 26 12]αν γὰρ ἤ]δ[η 14]ε κρᾶ- 15] . Μοιρᾶν[
 17 (-)αδ]ε]λφεοῖς α . [18] . ν αὐτῶν[23 ἐ]ν
 με]γάροις· ποθεν[24]ἅ]σασι λαοῖς 26 ὀκρι]ό-
 εσαι πετρᾶ]ν 28]Κ]ηρσίν ω[34 ὠ]ρανομακ[
 46 θρ]ήνου?

unenviable tidings in your house. On this (day)
 your brothers lie dead in unseemly circumstances:
 their killer was the blameless³ ... (heart?) ...

³ Meleager, 'your son'?

fr. 5 ... bold(ly) ... very much ... (he) greatly
 amazed ... the noble frame¹ ... delightful ... vastly
 strong² (and steadfast?) ...

¹ Of the boar? ² Epithet of the boar at Bacch. 5. 104.

fr. 11 ... (to find?) a remedy ... mother ...
 destroy(ed) ... difficult ...

fr. 19 ... (Artemis struck her down?)

fr. 25 ... valour ... gleaming city¹ ... he, keeping
 courage high ... (unanimity?) ... murky civil strife
 ... (he) got ...

¹ Or 'the city of Lipara' in the Aeolian islands, home of Aeolus (see
 fr. 62).

fr. 26 ... for already ... head(s) ... Fates ... broth-
 ers ... (of) them ... (in the palace?). Whence ... (to)
 all the men ... jagged (points?) of rocks ... Death-
 goddesses ... heaven-high ... (lamentation?) ...

GREEK LYRIC

fr. 35 2 ὄρνιθα]ς (vel κύκνο]ς) ἀεραϊπότηας[4 ἔρνεα
(vel ὄρνεα)

8]ν πλοκάμοισιν ἀλεξίδα[μος (vel [μον)
τέ]ρεν ἄκρον ἄνθος
10] ο Σείκελε· μήποκ' ἄλλα[ν (vel [ς, [ι)
]εταν ὄ γα μισάμενος[] . [.
στ]υγεράν τε ἰδῶν ἀνοή[μ]ογ[ά τ'
πο]λέων γὰρ ἀνδρῶν
με]γάλως ἐπεμάσαστο . [.
15 πο]λέας δὲ πλέχθεν
στ]εφάνους ἀπαλῶν τε σελ[ίνων
ναρκίσσου] τε ζῆου τε ῥόδων τεσαῶ . . [.

2 ε sup. ο scr., i.e. var. lect. -πέτας 14 ν sup. π scr., i.e. var.
lect. ἐνεμάσαστο 15 πλέχθεν· pap. 17 τε σαργα]νας?
τ' ἐς ἀήτε[]?

fr. 36 (schol.) 6]τι νίκη[7]Πυθοί μ[

fr. 37 1]ας Ἄιδόσδε νιν 2 θ]εὸν ἄμβροτον

fr. 39 1] . ἐσθλῶν (vel -ῶι) 10 (-)]μίσγετ'
ἀ[. . .]ς 11] . ὡς τερπνὸν ἔθηκε . []φ . [.
12]ρνος ὡς 13 φάος] ἀγνὸν Ἀοῦς 14]το δὲ
πρὸς θεῶν 15]Κ[α]δμεῖοι· ἐρ . [.] . [.
16] Κλωθῶ 18 ἐνὶ φρασίν 19] . [.
]τέρπετο 21 μ]εῖζω 22] . ἄστν λιγέ .
23 σ]ιδάρεον α . 30 (schol.) Πτολ(εμαῖος) ἡύρισκ . [.

STESICHORUS

fr. 35 ... high-soaring (birds?)¹ ... shoots² ... locks
... people-protecting³ ... the (soft?) full flower (of
youth?) ... Sicelus!⁴ Let him never ... another ...
having devised ... and having seen both hateful and
foolish ...; for of many men ... (he) strove greatly
after ... were⁵ woven many garlands of tender pars-
ley (and narcissus?) and violet ... and roses ...

¹ Or (swan?). ² Or 'birds'. ³ Or proper name Alexidamus.
⁴ Or 'Sicilian!' ⁵ Text and translation of remainder very un-
certain.

fr. 36 (scholium) ... victory ... Pytho ...¹

¹ The context is epinician; note the garlands of fr. 35.

fr. 37 ... him to the house of Hades ... immortal god
...¹

¹ From the story of Memnon, whom Zeus made immortal after his
death? See fr. 56.

fr. 39 ... noble ... mingled ... how (he) made
delightful ... like a ... the holy (light) of Dawn ...
and from the gods ... Cadmeans¹ ... Clotho ... in
(his) heart ... (he) enjoyed ... (greater?) ... city
shrilly ... (iron?) ... (schol.) Ptolemaeus² reads *ἡύρι-*
σκο[ν]?, 'they found'

¹ The Thebans. ² A Ptolemaeus is known as a scholar from
Athen. 11. 481d etc. (see Alc. 3, schol. n. 1, Bacch. test. 11 n. 1),
but there were other scholars of this name. Cf. fr. 70 below.

GREEK LYRIC

fr. 40 3]Διὸς ἀγρ[10 (-)έχρησι θ[
12 (-)δ]όκιμος τρ[ι]παλαιγενὲς ἀπα[

12 ἀπά[λαμὸν τε ? ed. pr. ἀ πα[? ego (cf. *Od.* 22. 395)

fr. 41 4 εὐ]ώδεος α[5]το δ' ὄνασ[ιν
7]ν ὑστάτ[οι

fr. 42 (a) 5]ν· αἰθέρος [7 Θαύμαντος κ[] . [
(b) 3 ἔλευ[σε (vel κ]ἔλευ[] (c) 2 τέκος[
3 ὠκέα[ν (vel ὠκέα[] 4 δ' Ἄχιλ[? 5 αἴ
σφι . [(vel σφισ[ι] 6 Ζηνὸς ἐρισφα[ράγου
(vel -οιο)

fr. 43 ii 3 ὄφι ε[5 δριῶ[6 (ἔ)|νερ[θα
8 σφυρ[10 κεφ . [

fr. 44] . ο· θαυμα[

fr. 45 3]ε παρὲκ ν[όον ? 4]ν νέμεσις φ . . [
6] . πασᾶ[ν

fr. 46 2] . τεθαλ[4]πέπλων

fr. 48 2 μολε[ι(ν) (vel Α]λολε[] 3 ἐναλιγκ[
4 κειμεν[5 ὠμοφάγ . [

fr. 49 1]θυγατρὶ δ' οπ[

fr. 56 5]τε Μέμνων ?

STESICHORUS

fr. 40 ... of Zeus¹ ... (he/she) has ... well-esteemed, you who were born long years ago,² ...

¹ Perhaps 'Artemis, daughter of Zeus, animal-huntress' as in fr. 2.
² Addressed to a man or a woman?

fr. 41 ... sweet-scented ... advantage ... last ...

fr. 42 ... (sky?) ... (daughter)¹ of Thaumas ... brought² ... child ... ocean³ ... (Achilles?) ... who to them ... (of loud-thundering Zeus ...

¹ Iris. ² Or 'order(ed)'. ³ Or 'swift (Iris)?'.

fr. 43 ... (by a snake?) ... copse ... below ... ankle ... (head?) ...

fr. 44 ... wonder(ful)¹ ...

¹ Or Thaumas again?

fr. 45 ... (foolishly?) ... anger ... of all ...

fr. 46 ... (sea?)¹ ... -robed ...

¹ Or 'flourish(ing)'.

fr. 48 ... (he/she) went¹ ... like ... lying ... flesh-eating ...

¹ Or 'Aeolus'?

fr. 49 ... (to) the daughter ...

fr. 56 ... Memnon ...

fr. 61–62: 61.5 ῥ]όπαλον[.]χε 7] [] κύ-
 μασι . [8 (άλος) π]ολιάς, ὄθεν[9]ἀλὶ κλυ-
 ζο[μεν- 10]γαίης λα . [11]βροτοῖσι . [

61.12 ἀλλ' ὕδατ]ί τ' ἐλ[ο]έσσ[αν

62.1 εὐ λιαρῶν καὶ ἐχ]ρί-
 σαν ἀ]λείφ[ατι] νεκταρε[ό]δμωι·

ἑστόλισεν μέ[γ]α φάρος ἀνέμιος
 5 Αἰόλου Ἴπ[π]οτάδα· καθ[αρ]αῖς δ' ἐτά-
 νυσο<εν> ἐπ' αἰ[ό]γεσ-

σι· πυρὰν δ' ὄ[γ]α μέμβλε[τ]ο νεκρῶν
 ποιεῖ]σθαι περιμάκεας ὄζους
 ναήσαις μ]ελίας τ' ἐριδα[νοῦς

10 αἰ]θέρ' ἀθ . [.
] . τι . . . [

fr. 63 1 γλυκεραν θ . [2 ἐλπιδ' ὄπως[
 3]φίλους θανα[τ]-

fr. 64 (a) 1 (ἔκ) | τοθεν αρ . [2 ζακότου[
 3 ἔρασιπτο[λ 4 ἔθαλες[5 ἀγαθ[

(b) 1]μαχα[

2 μέ]γα γὰρ πόλις ἀν]ξάνεται
 ὅπ[ό]κ' ἐσθλὰ θεὸς δι]ώμῃ (vel δι[ιδού]),
 οὐδέ τις ἐστ' ἀρετὰ[(τιμὰ τε) βρο-

5 τῶν παρὰ δα[ί]μων[ος αἴσαν
 καὶ Λάχεσιν· τ[ό] δὲ σᾶ[μα
 μά]λ' ἀριφραδέ[ς
 πολ]έμου τε . [

fr. 61–62 ... (club?)¹ ... waves ... the grey sea,
 whence ... dashed by the sea ... land ... mortals
 ...; (but they?) washed him² (well with warm water
 and) anointed him with nectar-scented oil; and ...
 the cousin³ of Aeolus, son of Hippotes, dressed him
 in a great robe and stretched him out on clean
 cloaks; and he took care to make a pyre for the
 corpse, heaping up long branches and dry ash-trees
 ... (sky?) ...

¹ Heracles' club? ² End of fr. 61. ³ Unknown. The
 corpse may have been Misenus, whom Virgil calls 'son of Aeolus'
 (*Aen.* 6. 164): Strabo makes him a companion not of Aeneas but of
 Odysseus in his western travels (1. 2. 18, 5. 4. 6), so that the pas-
 sage might be from Stesichorus' *Homecomings* or from a poem
 about Odysseus. See Haslam in *Ox. Pap.* 57 pp. 42 f.

fr. 63 ... sweet ... hope that ... (to his) friends ...
 death ...

fr. 64¹ ... thence² ... very angry ... war-loving³ ...
 you flourished ... good ... battle ...; for a city is
 greatly (exalted) when god (grants) blessings, nor
 is there any excellence (and honour?) (of mortals)
 contrary to the deity's (dispensation) and Lachesis;
 (and this mound, very) conspicuous, ... war ...

¹ From an address to the corpse of fr. 62? Cf. fr. 65. ² Or
 'outside'. ³ Or 'city-loving'.

fr. 65 i 3]ν φυγῶν ii 5 χαῖρ[ε 6 κλει[τ-
7 μακα[ρ-

fr. 66 i 6 (κα)τ]ἄρχῃ (vel -ἀρχῆ) καὶ τερ. 7]νεχεν
8 θερά]ποντα πάν[τα? 9]ον ἀνδρί·

fr. 67 (a) 2 ἄμα [3 .. ἐφερο[4 δαιτὸς
ἐ[ίσῃς? 5 ζᾶκοτον[6 κρατερο[
(b) 2]εραταν 3]φι βρότε[ι- 4 ἀργ]υ-
ρέων κ [5]υς περι χρ[υσ- 6]τηλόθε χαλ[κ-
7]ς σέλας . . [8]εισαλος ἄρωτο[10 (schol.)
]οντας ἰδόντ[ας

fr. 69 2 Ἀπόλλ]ωνα κλ[υτότοξον? 3]ασπιδο[
4]χαλκ[

fr. 70 (schol.) 3 Π]τολ(εμαῖος)

fr. 72 2]αῖτᾶχθο[. .] [3]τόσαι (vel -τος αἰ)
ἄλκα(-)[] 7 χ]ρυσσοτρ[ιαί]ναῖ· 9] ἄμ-
βροσί[. .] τε . [

2 λ]αῖτα χθο[ν-? (cf. Hsch. λητή· ἰέρεια)

fr. 73 2 καὶ καλῶ[

fr. 74 2 ι· Αἰο]ιδ[4]Στροφᾶ[

¹ Or Drifting Isles, sometimes identified with the Aeolian Isles (Dion. Perieg. 465). Aeolus lived on a floating island (*Od.* 10. 3). Cf. fr. 25 n. 1.

fr. 65 ... fled ... Greetings!¹ ... famous ... blessed
...

¹ Or 'Farewell!' (to the corpse?).

fr. 66 ... (he/she) began¹ ... (he/she) had² ...
(every servant?) ... to the man ...

¹ Or 'begin!' ² Or 'to have'.

fr. 67 ... at the same time¹ ... brought ... banquet
(with fair contributions?) ... very angry ... strong
... lovely ... mortal ... silver ... (gold?) ... from
afar (bronze?) ... brightness ... sea-swallow² rose³ ...
(them) having seen ...

¹ The sequence of the words is not certain: 'at the same time' may have been followed by 'lovely', 'brought' by 'mortal', and so on.
² Or 'the sea's'. ³ Or 'rushed'.

fr. 69 ... (Apollo, famed for his bow?) ... shield ...
bronze ...

fr. 70 (schol.) ... Ptolemaeus¹ ...

¹ Cf. fr. 39 n. 2.

fr. 72 ... (priestess of underworld divinities?) ...
valour ... (to) (Poseidon) of the gold trident ...
ambrosia(1) ...

fr. 73 ... and beautiful(ly) ...

fr. 74 ... (Aeolian?) ... the Strophades¹ ...

223 Schol. Eur. *Or.* 249 (i 123 Schwartz)

Στησίχορος φησιν ὡς θύων τοῖς θεοῖς Τυνδάρεως Ἀφροδίτης ἐπελάβετο. διὸ ὀργισθεῖσαν τὴν θεὸν διγάμους τε καὶ τριγάμους καὶ λειψάνδρους αὐτοῦ τὰς θυγατέρας ποιῆσαι. ἔχει δὲ ἡ χρῆσις οὕτως·

οὔνεκα Τυνδάρεως
 ῥέζων ποκὰ πᾶσι θεοῖς μόνας λάβητ' ἠπιოდώρου
 Κύπριδος· κείνα δὲ Τυνδαρέου κόρας
 χολωσαμένα διγάμους τε καὶ τριγάμους ἐτίθει
 καὶ λιπεσάνορας.

1s. Suchfort: ποτε post οὔνεκά codd.

ποκα Schneidewin

3 Sitzler: κόρας, κόρας, κόρας, κούρου codd.

4 West: τίθησι
 codd.

224 Schol. Lycophr. *Alex.* 265 (ii 115 Scheer)

Στησίχορος δὲ καὶ Εὐφορίων (fr. 56 Powell) τὸν Ἐκτορά φασιν εἶναι υἱὸν τοῦ Ἀπόλλωνος καὶ Ἀλέξανδρος ὁ Αἰτωλῶν ποιητῆς (fr. 13 Powell).

cf. schol. *T II.* 24. 258 (v 568 Erbse)

225 Plut. *sollert. anim.* 36 (vi 1. 74 Hubert)

ἡ δ' Ὀδυσσεύς ἀσπίς ὅτι μὲν ἐπίσημον εἶχε δελφίνα καὶ Στησίχορος ἰστόρηκεν.

cf. schol. Lycophr. *Alex.* 658 (ii 219 Scheer)

The remaining fragments are not assigned to named poems.

223 Scholiast on Euripides, *Orestes* ('Tyndareus fathered a family of daughters conspicuous for blame and of bad repute throughout Greece')

Stesichorus says that when Tyndareus was sacrificing to the gods he forgot Aphrodite: the goddess was angered and made his daughters twice-wed and thrice-wed and husband-deserters. The passage runs as follows:

because Tyndareus when sacrificing one day to all the gods forgot the Cyprian only, kindly in her giving; and she in anger made the daughters of Tyndareus twice-wed and thrice-wed and husband-deserters.¹

¹ Helen's partners were Theseus (cf. 191), Menelaus and Paris and perhaps Deiphobus, Clytemnestra's Agamemnon and Aegisthus and perhaps Tantalus, Timandra's Echemus and Phyleus; cf. Hesiod fr. 176 M.-W. From the *Helen* or *Oresteia* or *Sack of Troy*.

224 Scholiast on Lycophron, *Alexandra* (Hector, 'son of Ptoan Apollo')

Stesichorus and Euphorion say that Hector is Apollo's son, as does the poet Alexander the Aetolian.¹

¹ See also 198, *Ibyc.* 295.

225 Plutarch, *Whether sea or land animals are cleverer*

We are told by Stesichorus¹ that the shield of Odysseus had a dolphin emblazoned on it.²

¹ In *Sack of Troy* or *Homecomings*? See also Euphorion fr. 67 Powell.

² According to the Zacynthians, a dolphin had saved the child Telemachus from drowning.

226 Schol. T Hom. *Il.* 15. 336 (d) (iv 83 Erbse)

τὸν Ὀϊλέα Ζηνώδοτος ἐπόμενος Ἡσιόδῳ (fr. 235. 1 M.-W.)
καὶ Στρησίχῳ χωρὶς τοῦ ὀ ὀνομάζει Ἰλέα, τὸ δὲ ὀ ἄρθρον φησὶν.

cf. Eust. *Il.* 277. 2, 1018. 58

227 'Apollod.' *Bibl.* 3. 117 (p. 140 Wagner)

Κυνόρτου δὲ Περιήρης (sc. υἱὸς ἦν), ὃς γαμῆ Γοργοφόνην τὴν
Περσέως, καθάπερ Στρησίχορος φησι, καὶ τίκτει Τυνδάρεων Ἰκάριον
'Αφαρέα Λεύκιππον.

cf. Tzetz. in Lycophr. *Alex.* 511 (ii 184 Scheer)

228 Eust. *Il.* 316. 16 (i 491 van der Valk)

Πύδαρος δὲ (e.g. *Ol.* 6. 77) οὐκ ἀδελφοὺς ἀλλὰ γονέας μητρὸς
μάτρως ἔφη. Στρησίχορος δὲ πάτρωα τὸν κατὰ πατέρα πρόγονον
εἶπεν, ἔνθα παρ' αὐτῷ Ἀμφίλοχος ἔφη τὸ

πάτρω' ἔμδον ἀντίθεον Μελάμποδα·

Μελάμπος γὰρ οὐ Ἀντιφάτης οὐ Ὀικλῆς οὐ Ἀμφιάρως ὄθεν
'Αμφίλοχος.

cf. Ar. Byz. fr. 229, 230 Slater

226 Scholiast on *Iliad*

Zenodotus¹ follows Hesiod and Stesichorus and calls
Oileus² Ileus without the 'o', explaining that letter as the
article (ὀ Ἰλεύς).

¹ Alexandrian Homeric scholar, 3rd c. B.C. ² Father of Locrian
Ajax. From *Sack of Troy* or *Homecomings*? According to Eus-
tathius, Stesichorus used both forms of the name.

227 'Apollodorus', *Library*

Cynortes' son was Perieres, who married Perseus'
daughter Gorgophone, according to Stesichorus, and was
father of Tyndareus,¹ Icarus, Aphareus and Leucippus.

¹ Cf. 223.

228 Eustathius on *Iliad* 2. 662 (μήτρωα, 'mother's
brother')

Pindar used the term *μάτρως* not for a mother's broth-
ers but for a mother's ancestors; and Stesichorus used
πάτρως for an ancestor on the father's side when he made
Amphilochus say,¹

my ancestor, godlike Melampus;

for the line of descent is Melampus — Antiphates — Oicles
— Amphiarus — Amphilochus.

¹ In the *Eriphyle*? Cf. 'Apollodorus', *Library* 3. 86, 'Some say
Alcmaeon and his brother Amphilochus killed [their mother] Eri-
phyle together, others that Alcmaeon did it alone.'

229 Athen. 12. 512e–513a (iii 131s. Kaibel)

διόπερ καὶ Μεγακλείδης ἐπιτιμᾷ τοῖς μεθ' Ὀμηρον καὶ Ἡσίο-
δον ποιηταῖς ὅσοι περὶ Ἡρακλέους εἰρήκασαν ὡς στρατοπέδων
ἤγγειτο καὶ πόλεις ἤρει . . . τοῦτον οὖν, φησὶν, οἱ νέοι ποιηταὶ κατα-
σκευάζουσιν ἐν ληστοῦ σχήματι μόνον περιπορευόμενον, ζύλον
ἔχοντα καὶ λεοντῆν καὶ τόξα· καὶ ταῦτα πλάσαι πρῶτον Στρησίχο-
ρον τὸν Ἱμεραῖον. καὶ Ξάνθος δ' ὁ μελοποιός, πρεσβύτερος ἂν
Στρησίχου, ὡς καὶ αὐτὸς ὁ Στρησίχου μαρτυρεῖ, ὡς φησὶν ὁ
Μεγακλείδης, οὐ ταύτην αὐτῷ περιτίθῃσι τὴν στολὴν ἀλλὰ τὴν
Ὀμηρικὴν. πολλὰ δὲ τῶν Ξάνθου παραπεποίηκεν ὁ Στρησίχορος,
ὡς περ καὶ τὴν Ὀρέστειαν καλουμένην.

cf. Eust. II. 1279. 8

230 Paus. 9. 11. 2 (iii 20 Rocha-Pereira)

ἐπιδεικνύουσι δὲ (sc. οἱ Θηβαῖοι) Ἡρακλέους τῶν παιδῶν τῶν
ἐκ Μεγάρων μῆμα, οὐδὲν τι ἀλλοίως τὰ ἐς τὸν θάνατον λέγοντες ἢ
Στρησίχορος ὁ Ἱμεραῖος καὶ Πανύασσις (fr. 20 Davies) ἐν τοῖς ἔπε-
σιν ἐποίησαν. Θηβαῖοι δὲ καὶ τὰδε ἐπιλέγουσιν, ὡς Ἡρακλῆς ὑπὸ
τῆς μανίας καὶ Ἀμφιτρυῶνα ἐμελλεν ἀποκτινύναι, πρότερον δὲ
ἄρα ὕπνος ἐπέλαβεν αὐτὸν ὑπὸ τοῦ λίθου τῆς πηληγῆς· Ἀθηναῖοι δὲ
εἶναι τὴν ἐπαφείσάν οἱ τὸν λίθον τοῦτον, ὅτινα σωφρονιστῆρα ὀνο-
μάζουσιν.

231 Plut. *de malign. Herod.* 14, 857ef (v 2. 2. 14 Häsler)

καίτοι τῶν παλαιῶν καὶ λογίων ἀνδρῶν οὐχ Ὀμηρος οὐχ Ἡσί-
όδος οὐκ Ἀρχιλόχος οὐ Πηλεῖανδρος οὐ Στρησίχορος οὐκ Ἄλκιμῶν οὐ
Πίνδαρος Αἰγυπτίου ἔσχον λόγον Ἡρακλέους ἢ Φοῖνικος, ἀλλ' ἕνα
τοῦτον ἴσασι πάντες Ἡρακλέα τὸν Βοιώτιον ὄμοι καὶ Ἀργεῖον.

¹ See Hdt. 2. 43 f.
Thebes in Boeotia.

² Prince of Tiryns (near Argos) but born in

229 Athenaeus, *Scholars at Dinner*¹

This too is why Megaclides² finds fault with those suc-
cessors of Homer and Hesiod who have said of Heracles
that he led expeditions and captured cities . . . So, says
Megaclides, Heracles is represented by the modern poets
as travelling about alone in the guise of a bandit with club
and lionskin and bow; and, he adds, it was Stesichorus of
Himera who first thought this up.³ Xanthus, the lyric
poet, who was earlier than Stesichorus, as Stesichorus
himself testifies according to Megaclides, does not give him
this equipment but represents him as Homer did. Many of
Xanthus' poems have been adapted by Stesichorus, for
example the one called *The Oresteia*.

¹ See Xanthus 699.

² Homeric scholar, probably of 4th c.

B.C. ³ Strabo 15. 1. 9 says that the new guise of Heracles is
due to Pisander of Rhodes, 7th or 6th c. epic poet.

230 Pausanias, *Description of Greece*

The Thebans point out a memorial to the children
Heracles had by Megara, and their account of the death¹ is
exactly that given by Stesichorus of Himera and Panyassis
in their verses. The Thebans add that Heracles in his
madness intended to kill Amphitryon² too, but fell asleep
first on being struck by the stone; it was Athena, they say,
who aimed this stone, which they call 'the chastiser'.

¹ They were killed by Heracles in a fit of madness.

² His

father. See Eur. *Heracles* 1001 ff.

231 Plutarch, *On the malice of Herodotus*

And yet among the story-tellers of ancient times nei-
ther Homer nor Hesiod nor Archilochus nor Pisander nor
Stesichorus nor Alcman nor Pindar made any mention of
an Egyptian or Phoenician Heracles¹: they all know this
single Heracles, who is both Boeotian and Argive.²

232 Plut. *de E apud Delph.* 21 (iii 24 Pohlenz-Sieveking)

εἰκότως οὖν ὁ Εὐριπίδης εἶπε (*Suppl.* 974b ss.) . . . καὶ πρό-
τερος ἔτι τούτου ὁ Στησίχορος·

<χορεύ>ματά τοι μάλιστα
παίγμοσύνας <τε> φιλεῖ μολπάς τ' Ἀπόλλων,
κῆδεα δὲ στοναχάς τ' Ἀΐδας ἔλαχε.

1 Wilamowitz: μάλα τοι codd.

2 τε suppl. Blomfield

3 Blomfield: κῆδεα τε codd.

233 P.Oxy. 2260 col. ii 18ss.

παρὰ δὲ Στησιχόρῳ [κα]τὰ τὴν γένεσιν·

. . . τε]ύχεσι λαμπομέν[α
Παλλά]ς ὄρουσεν ἐπ' εὐρείαν χθ[ό]να.

2 Παλλὰς suppl. Merkelbach cetera Lobel

Schol. Ap. Rhod. 4. 1310 (p. 313 Wendel)

πρῶτος Στησίχορος ἔφη οὖν ὄπλους ἐκ τῆς τοῦ Διὸς κεφαλῆς
ἀναπηδῆσαι τὴν Ἀθηνᾶν.

234 Schol. AB Hom. *Il.* 23. 92 (ii 251, iv 309 Dindorf)

Διώνυσος ἠφαιστον γενόμενον ἐν Νάξῳ μᾶ τῶν Κυκλάδων
ξενίας ἔλαβε παρ' αὐτοῦ δῶρον χρύσειον ἀμφορέα. διωχθεὶς δὲ
ὑπερον ὑπὸ Λυκούργου καὶ καταφυγὼν εἰς θάλασσαν, φιλοφρόνως
αὐτὸν ὑποδεξαμένης Θέτιδος ἔδωκεν αὐτῇ τὸν ἠφαιστότευκτον
ἀμφορέα. ἡ δὲ τῷ παιδί ἔχαρισται ὅπως μετὰ θάνατον ἐν αὐτῷ
ἀποτεθῆ τὰ ὀστᾶ αὐτοῦ. ἴστορεῖ Στησίχορος.

235 Schol. T Hom. *Il.* 6. 507 (c) (ii 217 Erbse)

Στησίχορος
κοιλωνύχων ἵππων πρύτανιν
τὸν Ποσειδῶνά φησιν.

232 Plutarch, *On the E at Delphi*

So it was appropriate for Euripides to say (*Suppliants* 974b ff.); and still earlier Stesichorus said,

Apollo loves dancing most of all and merriment and songs, but mourning and wailing are the portion of Hades.

233 Papyrus commentary on a poetic text (2nd c. A.D.)

And in Stesichorus (Athena is described) at her birth:

. . . shining in armour Pallas leaped to the broad earth.

Scholias on Apollonius of Rhodes ('Athena, when she leaped all shining from her father's head')

Stesichorus was the first to say that Athena sprang armed from the head of Zeus.

234 Scholias on *Iliad* 23. 92 ('the golden urn which your lady mother gave you')

When Dionysus had entertained Hephaestus on his arrival in Naxos, one of the Cyclades, he received from him the gift of a golden urn. Later, when he was pursued by Lycurgus and took refuge in the sea, Thetis gave him a kindly welcome, and he gave her the amphora, Hephaestus' handiwork. She gave it to her son,¹ so that when he died his bones might be put in it. The story is told by Stesichorus.

¹ Achilles.

235 Scholias on *Iliad* 6. 507 ('as a horse runs clattering over the plain')

Stesichorus calls Poseidon
lord of hollow-hoofed horses.

236 Paus. 9. 2. 3 (iii 3s. Rocha-Pereira)

τοῖς δὲ ἐκ Μεγάρων ἰοῦσι πηγή τέ ἐστιν ἐν δεξιᾷ καὶ προελθοῦσαν ὀλίγον πέτρα· καλοῦσι δὲ τὴν μὲν Ἀκταίωνος κοίτην, ἐπὶ ταύτῃ καθεύδουσαν φάμενοι τῇ πέτρᾳ τὸν Ἀκταίωνα ὅποτε κάμοι θηρέων, ἔς δὲ τὴν πηγήν ἐνιδεῖν λέγουσιν αὐτὸν λουμένης Ἀρτέμιδος ἐν τῇ πηγῇ. Στησίχορος δὲ ὁ Ἱμεραῖος ἔγραψεν ἐλάφου περιβαλεῖν δέρμα Ἀκταίωνι τὴν θεόν, παρασκευάζουσάν οἱ τὸν ἐκ τῶν κυνῶν θάνατον ἵνα δὴ μὴ γυναῖκα Σεμέλην λάβῃ.

237 Str. 1. 2. 34 (i 64 Kramer)

Ἡσίοδος δ' ἐν Καταλόγῳ (fr. 137 M.-W.) φησί· καὶ κούρη Ἀράβοιο τὸν Ἑρμῶν ἀκάκητα | γείνατο καὶ Θρονίη κούρη Βήλοιο ἀνακτος. οὗτω δὲ καὶ Στησίχορος λέγει. εἰκάξω οὖν ἔστω ὅτι ἀπὸ τούτου καὶ ἡ χώρα Ἀραβία ἤδη τότε ὠνομάζετο· κατὰ δὲ τοὺς ἥρωας τυχὸν ἴσως οὕτω.

238 Schol. Ap. Rhod. 1. 230–3 (p. 28 Wendel)

ὁ γὰρ Μινύας πολλὰς εἶχεν θυγατέρας. καὶ γὰρ ὁ Ἰάσων Ἀλκιμέδης ἐστὶ τῆς Κλυμένης τῆς Μινύου θυγατρὸς. Στησίχορος δὲ Ἐτεοκλυμένης φησὶν, Φερεκύδης δὲ (F.Gr.H. 3 F 104b) Ἀλκιμέδης τῆς Φυλάκου.

236 Pausanias, *Description of Greece*

Travellers from Megara (to Plataea) have a spring on their right and, a little further on, a rock. They call the rock the bed of Actaeon, explaining that Actaeon used to sleep on it when exhausted from hunting; and they say that he looked into this spring when Artemis was bathing in it. Stesichorus of Himera wrote¹ that the goddess wrapped a deerskin round Actaeon,² ensuring that his hounds would kill him to prevent his marriage with Semele.³

¹ Perhaps in the *Europa*. ² H. J. Rose, *Mnemos*. 59 (1931) 431 f., took these words to mean that Actaeon was actually changed into a stag, as in Ovid's version (*Met.* 3. 131 ff.); so G. Nagy, *H.S.C.P.* 77 (1973) 179 f. ³ Semele, daughter of Cadmus, Europa's brother, was reserved for Zeus.

237 Strabo, *Geography* (on the name Arabia)

Hesiod says in the *Catalogue*, 'and the daughter of Arabus, son of guileless Hermaon¹ and Thronia, lord Belus' daughter'. Stesichorus says the same thing. So one might guess that by their day the country was called Arabia after Arabus, although it perhaps did not yet have that name at the time of the heroes.²

¹ Hermes. ² Strabo is arguing that Homer's form 'Erembians' (*Od.* 4. 84) need not be altered to 'Arabians'.

238 Scholiast on Apollonius of Rhodes (most of the Argonauts 'claimed to be of the blood of the daughters of Minyas')

Minyas had many daughters: Jason himself is son of Alcimedea, daughter of Minyas' daughter Clymene. Stesichorus¹ calls the latter Eteoclymene; Pherecydes makes him son of Alcimedea, Phylacus' daughter.

¹ Perhaps in *Funeral Games of Pelias*.

239 *Et. Gen.* (p. 44 Calame)

Τυφωέα · Ἡσίοδος (*Theog.* 821) Γῆς γενεαλογεῖ, Στῆσιχορος
δὲ Ἦρας μόνῃς κατὰ μνησικακίαν Διὸς τεκούσης αὐτόν.

cf. *Et. Mag.* 772. 49, *Et. Sym. cod.* V *ibid.* Gaisford

240 *Eust. Il.* 9. 43 (i 16 van der Valk)

οὐ μόνον γὰρ Ἡσίοδος ἐκ τῆς τῶν Μουσῶν ἐπικλήσεως ἄρχεται
(*Theog.* 1 ss., *Op.* 1 ss.) . . . ἀλλὰ καὶ Στῆσιχορος ἐν τῷ

δεῦρ' ἄγε, Καλλιόπεια λίγεια.

cf. 10. 7

241 *Ael. Arist. Or.* 33. 2 (ii 228 Keil)

καὶ ταῦτα μὲν δὴ ταῦτα. μέτεμι δ' ἐφ' ἕτερον προόμιον κατὰ
Στῆσιχορον.

242 *Athen.* 4. 154f (i 349s. Kaibel)

ὁπότε δὲ παροξίνεται, τὸ μάχεσθαι ῥῆμα περιέχει, ὡς ἐν τῷ
πυγμαχός, ναυμαχός,

αὐτόν σε πυλαιμάχε πρῶτον

παρὰ Στῆσιχόρω.

cf. *schol. A Hom. Il.* 5. 31 (ii 7 Erbse) *τευχαισιπλήτα* . . . ἐστὶν ἐπιθετον
ἀνάλογον τῷ παρὰ Στῆσιχόρω πυλαιμάχῳ.

Blomfield: *πυλα-* Athen. *πυλε-* *schol. Hom.*

243 *Schol. Ap. Rhod.* 3. 106 (p. 220 Wendel)

ῥαδινης . . . Στῆσιχορος (sc. ἔταξε τὸ ῥαδινὸν) ἐπὶ τοῦ εὐτό-
νου·

ῥαδινοὺς δ' ἐπέπεμπον ἄκοντας.

ἔπεμπον *codd.* PH

239 *Etymologicum Genuinum*

Typhoeus: Hesiod makes him son of Gaia (Earth),
Stesichorus son of Hera, who bore him without a father in
order to spite Zeus.¹

¹ Zeus had given birth to Athena (233): cf. *h. Apoll.* 305 ff.

240 *Eustathius on Iliad* 1. 1 ('Tell, Muse . . .')

For not only Hesiod begins with his invocation of the
Muses: . . . Stesichorus does so too with his

Come hither, clear-voiced Calliopia.

241 *Aristides, Orations*

So much for that; and I shall turn to another prelude in
the manner of Stesichorus.

242 *Athenaeus, Scholars at Dinner*

But when the word ending in *-μαχος* is accented on the
second-last syllable, it is a compound of the verb *μάχομαι*,
'fight',¹ as in *πυγμαχός*, 'fist-fighter', *ναυμαχός*, 'ship-fighter';
so *πυλαιμάχος*, 'gate fighter', in Stesichorus:

yourself first, you fighter at the gate.²

¹ Not of the noun *μαχή*, 'fight', which gives e.g. *σύμμαχος*.

² Perhaps of Ares, like Homer's *τευχαισιπλήτα*, 'wall-stormer'.

243 *Scholias on Apollonius of Rhodes* (*ῥαδινης*, 'slender')

Stesichorus used the word in the sense of 'vigorous'¹:

and they hurled slender javelins.

¹ An improbable statement: see also *Anacr.* 456, *Ibyc.* 336.

GREEK LYRIC

244 Stob. 4. 56. 15 (v 1126 Hense) (παρηγορικά)

Στησιχόρου·

ἀτέλεστά τε γὰρ καὶ ἀμάχανα τοὺς θανόντας
κλαίειν.

cf. Apostol. cent. iv 23h (ii 316 Leutsch-Schneidewin)

1 Ahrens: ἀτελέστατα γὰρ, ἀτέλεστα γὰρ codd. Schneidewin:
ἀμήχ- codd.

245 Stob. 4. 58. 5 (ὄτι τῶν πλείστων μετὰ θάνατον ἡ μνήμη
διαρρεῖ ταχέως)

Στησιχόρου·

θανόντος ἀνδρὸς πᾶσα †πολιὰ† ποτ' ἀνθρώπων χάρις.

cf. Arsen. 29. 73 = Apostol. cent. viii 83d (ii 455 Leutsch): θ. ἀ. πᾶσ'
†δλυτ'† ἀ. χ.

πᾶσ' ἀπόλλυται ποτ' ἀ. χ. Kleine post Scaliger πᾶσ' ἀπώλ<ετ'> ἀ
ποτ' (= ποτὶ) ἀ. χ. Page ἀπώλετο πᾶσα ποτ' ἀ. χ. West

246 *Et. Gud.* (i 34. 6 de Stefani)

*Αἰος· ὄνομα παρὰ τῷ Στησιχόρῳ.

cf. Choerob. ap. *Anecd. Oxon.* ii 171 Cramer, Cyrill. *lex.* in Cod.
Bodl. Auct. T. II (11) f. 90a

247 Ptolem. Chennus *Nov. Hist.* 3. 10 (p. 24 Chatzis) ap.
Phot. *Bibl.* 148a. 31s. (iii 56 Henry)

περὶ τῶν παρὰ Στησιχόρῳ ζητουμένων
ἀκεσταλίῳν

ὀρνίθων.

STESICHORUS

244 Stobaeus, *Anthology* (words of consolation)

Stesichorus:

for it is futile and pointless to weep for the dead.

245 Stobaeus, *Anthology* (the remembrance of most men
fades quickly after their death)

Stesichorus:

When a man dies, all the goodwill from men perishes.

246 *Etymologicum Gudianum*

Aἰὺς¹:

a name in Stesichorus.

¹ Vürtheim notes *Il.* 15. 365 ἦε Φοῖβε, where Apollo has the epithet
eios, i.e. 'worshipped with the cry, e, e!'

247 Ptolemaeus the Quail, *New History* (excerpted in
Photius, *Library*)

On the unexplained

'acestalian' birds¹

in Stesichorus.

¹ Still unexplained.

248 Aristot. *Hist. Anim.* 5. 9. 542b 24 (p. 162s. Dittmeyer)

πάντων δὲ σπανιώτατον ἰδεῖν ἀλκυόνα ἐστίν· σχεδὸν γὰρ περὶ Πλειάδος δύοσαν καὶ τροπὰς ὁρᾶται μόνον καὶ ἐν τοῖς ἑφόρμοις ἄσσαν περιπταμένη περὶ τὸ πλοῖον ἀφανίζεται εὐθύς. διὸ καὶ Στῆσιχόρος τοῦτον τὸν τρόπον ἐμνήσθη περὶ αὐτῆς.

249 *Epim. Hom.* (i 74 Dyck) = Hdn. π. παθ. 194 (ii 239 Lentz)

ὡς δὲ παρὰ τὸ ἴξω ἴξαλος . . . κονίω κονίαλος, οὕτως καὶ ἴψω ἴφαλος, ἀφ' οὗ παρὰ Στῆσιχόρου

ἀνίφαλον παιδα,

τὸν ἀβλαβῆ.

cf. *Anecd. Oxon.* i 205 Cramer, *Et. Mag.* 110. 45 + *Et. Sym.*, Hsch. A 5223 ἀνίφανον· οὐ βεβλαμμένον, οἱ δὲ ἡλικίας τάξιν.

ἀνίφανον *Et. Mag.* cod. D, *Et. Sym.*, Hsch. ἀνίφαλλον *Et. Mag.* rell.

250 Athen. 5. 180e (i 414 Kaibel)

καλεῖ δὲ Στῆσιχόρος μὲν τὴν Μοῦσαν
ἀρχεσίμολπον.

cf. *Eust. Od.* 1480. 22

fort. ἀρχεσίμολπε θεά West

251 *Et. Gud.* s.v. (i 225 de Stefani)

ἄτερπνος·

οὕτως ὁ ἄγρηνος παρὰ Ῥηγίνους, ὡς καὶ παρ' Ἰβύκω καὶ Στῆσι-
χόρου. . . ἐστὶ γὰρ κατ' ἐντέλειαν ἀτέρπνος, ὁ χωρὶς ἂν ὕπνου.

cf. *Et. Mag.* 163. 8, *Anecd. Par.* iv 61. 22 Cramer

248 Aristotle, *Account of Animals*

It is the most uncommon thing of all to see a halcyon: the bird is hardly ever observed except at the setting of the Pleiads¹ and at the winter solstice,² and then in anchorages it flies around the ship for a brief moment and immediately disappears. Stesichorus mentioned this characteristic.

¹ In late October.

² When there were fourteen 'halcyon' days of calm (Simon. 508).

249 *Homeric Parsings* = Herodian, *On the Modification of Words*

As ἴξω,¹ 'come', gives ἴξαλος, 'bounding', . . . and κονίω,¹ 'make dusty', gives κονίαλος, 'dust cloud', so ἴψω,¹ 'harm', gives ἴφαλος, 'harmed', whence Stesichorus' ἀνίφαλος, 'unharmed':

unharmed child.

¹ Future tenses.

250 Athenaeus, *Scholars at Dinner*

Stesichorus calls the Muse
beginner of song and dance.

251 *Etymologicum Gudianum*

ἄτερπνος: the Rhégine term for
sleepless,

as in Ibycus (328) and Stesichorus. . . In full it is ἀτέρ-
πνος, 'without sleep'.

GREEK LYRIC

252 Schol. in Dion. Thrac. *Art.* 19 (p. 278 Hilgard) = *Anecd. Gr.* ii 945. 25 Bekker

οἶον ἔνδοθεν,

ἔξοθεν

παρὰ Στησιχόρω, πρόσσοθεν παρ' Ὀμήρω (*Il.* 23. 533).

253 *Et. Mag.* 100. 47 (cf. *Et. Sym.* cod. V *ibid.*), *Et. Parv.* A 50 (p. 9 Pintaudi), *Et. Gud.* (i 135 de Stefani)

ἀνασφήλαι· ἀναρρωσθῆναι, σφήλον γὰρ τὸ ἰσχυρόν· Στησίχορος
ἐρίσφηλον

ἔφη τὸν Ἡρακλέα, ἴσον τῷ ἐρισθενῇ.

cf. *Et. Gen.* A, Hsch. A 7967 (i 270 Latte) s.v. ἀσφήλοι, Zonar. s.v. ἀασφήλας.

254 *Et. Mag.* 427. 48

Στησίχορος δὲ Τάρταρον

ἡλίβατον

τὸν βαθὺν λέγει.

ita Phot. *Lex.* s.v. (i 258 Naber), Hsch. H 352 (ii 279 Latte), schol. Lucian. *Apol.* (p. 236 Rabe)

255 Schol. BT Hom. *Il.* 21. 575 (b) (v 256 Erbse) = *Hdn. Iliac. Prosod.* (ii 118s. Lentz)

Ἄρισταρχός τινάς φησι γράφειν κυνυλαγμόν· καὶ Στησίχορος δὲ ζοικεν οὕτως ἀνεγνωκέναι. φησί γοῦν

ἀπειροσόιο κυνυλαγμοῖο.

cf. Eust. *Il.* 1251. 61

-οι -οί schol. B (fort. recte) -ου κυνυλαγμοῦ Eust.

STESICHORUS

252 Scholiast on Dionysius of Thrace (on the accent of words in -οθεν)

For example ἔνδοθεν, '(from) inside', ἔξοθεν in Stesichorus,¹

(from) outside,

πρόσσοθεν, 'before', in Homer.

¹ Found in Ibyc. 330. 1.

253 *Etymologicum Magnum* +

ἀνα-σφήλαι: 'to recover one's strength', since σφήλος means 'strong'. Stesichorus called Heracles ἐρί-σφήλος,

very strong,

the equivalent of ἐρι-σθενής, 'very mighty'.

254 *Etymologicum Magnum*

Stesichorus calls Tartarus

steep,

in the sense of 'deep'.

255 Scholiast and Herodian on *Iliad* 21. 575 (ἐπεὶ κεν ἴλαγμόν ἀκούσῃ, 'when it hears barking')

Aristarchus says that some write κυνυλαγμόν, 'the barking of dogs'. Stesichorus seems to have read this; at any rate he says

unending barking of dogs.

256 Eust. *Il.* 524. 28 (ii 27 van der Valk)

καὶ γὰρ

λευκίππος

λέγεται παρὰ Στσησίχору ἐπιθετικῶς.

257 *Et. Gen.* (p. 36 Calame)

μάτην· ἐστὶ γὰρ παρὰ τὸ ἡ μάτη θηλυκόν. Στσησίχορος

μάτας εἰπῶν.

εἶτα ἡ αἰτιατικὴ εἰς ἐπιρρηματικὴν σύνταξιν.

cf. Zonar. 1338 Στσησίχορος· μάτας εἰπῶν

Et. Gen. cod. B εἶπες (test. Alpers)

258 Hsch. B 1226 (i 350 Latte)

βρυαλίκται· πολεμκοὶ ὄρηστοί·

<βρυαλίκται> μενέδουποι

Ίβυκος (335) καὶ (ἢ Edmonds) Στσησίχορος.

Hermann: ὠρηται μεναιδοῦπου cod.

259 *Anecd. Gr.* iii 1397 Bekker (Choerob. in *Theodos.*) =
Hdn. (i 45, ii 743 Lentz)

Μεσόνηξ,

(gen.) Μεσόνηχος· εἰς τῶν ἐπτὰ πλανήτων παρὰ τοῖς Πυθαγορεί-
οις ὀνομάζεται. μέμνηται Στσησίχορος.

256 Eustathius on *Iliad* 5. 77

In Stesichorus¹ we find λεύκιππος,
white-horsed,

as an adjective.²

¹ Cf. Ibyc. 285. 1

² Not as a proper name.

257 *Etymologicum Genuinum* on μάτην, 'in vain, foolishly'

The word is derived from the feminine noun μάτη, 'folly'.
Stesichorus uses the plural:

speaking foolish things.¹

The accusative singular comes to be used adverbially.

¹ Text uncertain: perhaps 'you spoke foolish things'.

258 Hesychius, *Lexicon*

βρυαλίκται : war-dancers:

war-dancers steadfast in battle

in Ibycus (335) and Stesichorus.¹

¹ It is not clear whether they used both the noun 'war-dancers' and the adjective 'steadfast in battle', and it is unlikely that both poets used such a rare phrase: perhaps 'Ibycus or Stesichorus' as in 179.

259 Choeroboscus and Herodian

Midnight-star:

the Pythagorean name for one of the seven planets.¹ Stesichorus mentions it.

¹ Mars, or less probably Jupiter or Saturn: see P. J. Bicknell, *Apeiron* 2 (1968) 10 ff.

GREEK LYRIC

260 Schol. Ap. Rhod. 4. 973 (p. 300 Wendel)

ὄρειχαλκος·

εἶδος χαλκοῦ. . . μνημονεύει καὶ Στγησίχορος καὶ Βακχυλίδης (fr. 51 Snell).

cf. Didym. Chalc. fr. 34a Schmidt, Ar. Byz. fr. 413 Slater

261 Phot. *Lex.* (ii 76 Naber)

πέποσχα·

Δωριέων τινὲς τοῦτω κέχρηται ὦν καὶ Στγησίχορός ἐστιν.

262 Schol. Ar. Av. 1302 (p. 239 White)

δ

πηνέλοψ

νήττη μὲν ἐστὶν ὅμοιον, περισσεῶς δὲ μέγεθος· μέμνηται δὲ αὐτοῦ Στγησίχορος καὶ Ἴβυκος (317. 3).

263 Str. 8. 3. 31 (ii 141 Kramer)

Στγησίχορον δὲ καλεῖν πόλιν τὴν χώραν Πίσαν λεγομένην ὡς δὲ ποιητὴς τὴν Λέσβον Μάκαρος πόλιν, Εὐριπίδης δ' ἐν Ἴωνι (294)· Εὐβοί· Ἀθήναις ἐστὶ τις γέλιων πόλις.

STESICHORUS

260 Scholiast on Apollonius of Rhodes

orichalc,¹

a kind of copper. It is mentioned by Stesichorus² and Bacchylides.

¹ 'Mountain-copper'.

² It is in Ibyc. 282(a) 42 f.

261 Photius, *Lexicon*

I have suffered:

some of the Doric writers use this form (πέποσχα for Attic πέποιθα), among them Stesichorus.

262 Scholiast on Aristophanes, *Birds*

The penelops,

widgeon,

is a bird like a duck but dove-sized; it is mentioned by Stesichorus and Ibycus (317).¹

¹ Also by Alcaeus 345.

263 Strabo, *Geography*

Stesichorus, they say, calls the district known as Pisa¹ a city (πόλις) just as Homer calls Lesbos 'the city of Macar'² and Euripides in his *Ion* has 'Euboea is a neighbouring city to Athens.'

¹ The region around Olympia in N. W. Peloponnese. *Il.* 24. 544 the expression is 'the seat of Macar'.

² But in

GREEK LYRIC

264 *Epim. Hom. (Anecd. Oxon. i 191s. Cramer) = Hdn. π. παθ. 480 (ii 316 Lentz)*

Δωριεῖς γὰρ τὸ ἐφοῖτα ἐφοίτη λέγουσι καὶ τὸ ἐσύλα ἐσύλη καὶ τὸ ἠῦδα ἠῦδη. ὁ γοῦν Στησίχορός φησι

ποταῦδη

ὃ λέγει ὁ ποιητῆς προσῆδα.

265 *Eust. Il. 772. 3 (ii 789 van der Valk)*

ἡ δὲ παροιμία τοὺς φθονεροὺς καὶ ψογεροὺς Τελχίνας ὡς ἐκ τῶν εἰρημένων καλεῖ. Στησίχορος δέ, φασί, τὰς Κήρας καὶ τὰς σκοτώσεις

Τελχίνας

προσηγύρευσε.

266 *Eust. Od. 1441. 16 = Philoxenus fr. 339b Theodoridis*

Στησίχορος δὲ

ὑπερθυμέστατον ἀνδρῶν.

267 *Schol. Pind. Ol. 9. 129 (i 297 Drachmann)*

ἔπειτα χάρμα· νῦν ἀντὶ τοῦ χαρά· Ὅμηρος δὲ ἐπὶ τῆς μάχης, οἱ δὲ περὶ Ἴβυκον (340) καὶ Στησίχορον

χάρμην

τὴν ἐπιδορατίδα φασίν.

STESICHORUS

264 *Homeric Parsings = Herodian (on Il. 1. 92 ἠῦδα, 'spoke')*

Doric writers use ἐφοίτη for ἐφοῖτα, ἐσύλη for ἐσύλα, ἠῦδη for ἠῦδα; at any rate Stesichorus has ποταῦδη,

addressed,

where Homer has προσῆδα.

265 *Eustathius on Iliad 9. 525*

The proverb calls spiteful and fault-finding people Telchines, as fits what has been said above; but Stesichorus, they say, used the term

Telchines

of death-spirits and darkenings.¹

¹ Eclipses (cf. 271)? Killings?

266 *Eustathius on Odyssey 2. 190 (ἀνιηρέστερον)*

Stesichorus has ὑπερθυμέστατος¹:

most high-minded of men.

¹ For ὑπερθυμότατος.

267 *Schol. Pindar, Olympian 9. 86 (χάρμαι, 'joyous victories')*

Here χάρμα is the equivalent of χαρά, 'joy'. But Homer uses χάρμη of 'battle', and Ibycus (340) and Stesichorus¹ use it of the

spear-point.

¹ Also Pindar, fr. 70c. 13 Snell.

GREEK LYRIC

268 Schol. Eur. *Rhes.* 5 (ii 326 Schwartz)

οἱ ἀρχαῖοι εἰς τρεῖς φυλακὰς νέμονται τὴν νύκτα. Ὅμηρος . . . (*Od.* 14. 483). Στησίχορος δὲ καὶ Σιμωνίδης (644) πενταφύλα-
λόν φασιν [[ὑποτίθεσθαι τὴν νύκτα]].

Schwartz: στήσι (superscr. χρ) δὲ ὁ σιμ. π. φησιν ὑ. τ. ν. cod. A
Στησίχορον δὲ ὁ Σιμ. π. φησιν ὑ. τ. ν. Vater

269 Argum. in [Hes.] *Scut.* (O.C.T. p. 86 Solmsen)

καὶ Στησίχορος δὲ φησιν Ἡσιόδου εἶναι τὸ ποίημα.

270 Vibius Sequester *de fluminibus fontibus etc.* (p. 15 Gelsomino)

Himera oppido Thermitanorum dedit nomen Himerae. hoc flumen in duas partes findi ait Stesichorus, unam in Tyrrhenum mare, aliam in Libycum decurrere.

Himer. *Or.* 27. 27 (p. 126s. Colonna)

κοσμεῖ μὲν γὰρ Ἀνακρέων τὴν Τηρίων πόλιν τοῖς μέλεσι (490),
. . . τὴν δὲ Ἰμέραν τὴν Σικελικὴν οὐκ ἐλευθέραν ποιεῖ μόνον τῶν
τυράννων ἀλλὰ καὶ λόγοις κοσμεῖ Στησίχορος.

STESICHORUS

268 Scholiast on Euripides, *Rhesus* ('the fourth watch of the night')

The ancients divide the night into three watches, e.g. Homer (*Od.* 14. 483); but Stesichorus and Simonides (644)¹ speak of

night with its five watches.²

¹ Text uncertain: perhaps 'but according to Simonides Stesichorus assumes a night of five watches'. ² So Euripides in *Rhesus* 562.

269 Introduction to 'Hesiod', *Shield of Heracles*

Stesichorus also says that the poem¹ is by Hesiod.²

¹ The *Shield*, in its present form a work of early 6th c. B.C., tells in 57 ff., 325 ff., of Heracles' fight with Cycnus (see Stes. 207).
² S. may have named Hesiod, e.g. in his *Cycnus* (207), as he named Xanthus (229); see R. Janko, *C.Q.* 36 (1986) 41 f.

270 Vibius Sequester, *On rivers, springs etc.*

The river Himera gave its name to Himera, the town of the Thermitani.¹ Stesichorus says it forks into two streams, one flowing (north) into the Tyrrhenian Sea, the other (south) into the Libyan Sea.²

¹ In 409 B.C. Carthage destroyed the original Himera and a year later founded Thermae Himeraeae nearby. ² There are two rivers, the North and the South Himera.

Himerius, *Orations*¹

For Anacreon adorns the city of Teos in his songs, . . . and Stesichorus not only frees Sicilian Himera from tyrants² but adorns it with words.

¹ Cf. Alc. test. 1 n. 1, Anacr. 490, Simon. 621, Bacch. fr. 43.
² See test. 16.

Sil. Ital. 14. 232ss.

litora Thermarum prisca dotata Camena
armavere suos qua mergitur Himera ponto
Aeolico.

271 Plin. *N. H.* 2. 54 (i 143 Mayhoff)

virī ingentes supraque mortalia, tantorum numinum
lege deprehensa et misera hominum mente iam soluta, in
defectibus scelera aut mortem aliquam siderum pavente —
quo in metu fuisse Stesichori et Pindari vatū sublimia
ora palam est deliquo solis . . .

Plut. *de fac. in orbe lun.* 19. 931e (v 3. 57 Hubert-Pohlentz)

εἰ δὲ μή, Θέων ἡμῖν οὗτος τὸν Μίμνερμον (fr. 20 West) ἐπάξει
καὶ τὸν Κυδῖαν (fr. 715 P.M.G.) καὶ τὸν Ἀρχιλοχόν (fr. 122
West), πρὸς δὲ τούτοις τὸν Στσησίχρον καὶ τὸν Πίνδαρον ἐν ταῖς
ἐκλείψεσιν ὀλοφυρομένους, ἄστρον φανερώτατον κλεπτόμενον'
(cf. Pind. *Pae.* 9. 2s.) καὶ

μέσῳ ἄματι νόκτα γινομένην

καὶ τὴν ἀκτίνα τοῦ ἡλίου 'σκότους ἀτραπὸν <ἐσσυμένην>' (cf.
Pind. *Pae.* 9. 1, 5) φάσκοντας.

272 Hsch. N 122 (ii 698 Latte)

ναυκληρώσιμοι στεγαί· τὰ πανδοκεία· †ἐπεὶ ἔνιοι ἐμπορεῖα λέ-
γουσιν. ὡς καὶ Στσησίχορος

ἐμπορικὸν οἶκόν

φησιν.†

¹ An obscure entry, presumably corrupt, from this point onwards.
Stesichorus is unlikely to have used the prosaic word ἐμπορικός.

Silius Italicus, *Punic War*

The shore of Thermae, richly endowed by the ancient
Muse, armed its men, where the Himera flows into the
Aeolian Sea.

271 Pliny, *Natural History* (on Thales and Hipparchus,
who predicted eclipses)

O mighty heroes, more than mortal, who grasped the
law of those great divinities (sc. sun and moon) and
released from terror the wretched mind of men, who at
eclipses of the stars feared crimes or some death — those
sublime singers Stesichorus¹ and Pindar clearly felt such
fear at an eclipse of the sun . . .

¹ Probably in 557 B.C.: see M. L. West, *C.Q.* 21 (1971) 306.

Plutarch, *The Face on the Moon*

If you do not (remember the recent eclipse of the sun),
Theon here will quote us Mimnermus and Cydias and
Archilochus and in addition Stesichorus¹ and Pindar
lamenting during eclipses and speaking of 'the most con-
spicuous star stolen away' and of

night falling at mid-day

and of the sun's beam 'racing along the path of darkness'.

¹ The first and third quotations are inaccurate versions of Pindar,
Paeon 9. 1–5; the second is presumably from Stesichorus.

272 Hesychius, *Lexicon*

Rooms to let: inns; since¹ some say 'trading-stations':
Stesichorus, for example, has

house of commerce.

273 Schol. Hom. *Il.* 21. 65ss. ap. P.Oxy. 221 col. ii

ἠῆξῆκ[εν ὁ Λυκάων τὴν δέξω]ν· εὐλόγως, [ὅπως συγγνώμης τύχηι·] καὶ ἄλλως δὲ [ἅπαντες οἱ μέλλον]τες τελευτῶν [μακρολόγοι, ὅπως τοσοῦ]τόν γε χρόνον κερδαίνωσι· καὶ παρὰ] Στησιχόρου
[

suppl. Wilamowitz e schol. Hom. BΓ (vid. v 82 Erbse)

274 = Lamprocles 735

P.Oxy. 1611 fr. 5 + 43

ταὺς Φ[ρύν]ιχος] . . . ἀφ[η]γο[ύ]μεν[ος] . . . ‘Πα[λ]λά[δα] π[ερ]σέπολιν κλήζω] π[ο]λεμαδόκον ἄγνῶν π[αῖ]δα Διὸς μεγάλο] δ[αμάσι]πον.’ οὕτω παρα[ποιεῖ ?]· διαποροῦσι γὰρ οἱ[ὅ]κ ὀ[λίγοι] π[ε]ρὶ τ[ού]των κα[θ]άπερ Χαμαιλέων (fr. 29c Wehrli) πρότερον ποτε Στη[σι]χόρου ἐστὶν ἢ Λαμ[προκλέ]ου, κ[αί]περ τοῦ Φρυ[νί]χου Λαμ[προκλέ]ι μα[θη]τή[τι]· > Μίδωνος ?] προσέμ[ον]τος· καὶ Ἀριστοφάνη]ς [δὲ? παρα]ποιεῖ λέγων· [Παλλάδα] π[ε]ρσέ[πο]λι(ων)

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 κληζῶν πολεμαδόκον ἄγνῶν παῖδα Διὸς μεγάλο.

cf. schol. EMNp (185s. Holwerda), ubi Π. π. δ. θεὸν ἐγρεκῦδομον

273 Scholiast on *Iliad* 21. 73 ff.

Lycaon has prolonged his plea — and with good reason, in order to win sympathy¹; and in any case those who are on the point of dying all talk at great length, in order to gain so much time at least; for example, in Stesichorus² . . .

¹ From Achilles. ² Perhaps the reference is to Geryon: cf. S 11.

274 = Lamprocles 735

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 Lamprocles³? Yet Phrynichus attributes them to Lamprocles, pupil 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.: see test. 31.
³ Athenian poet, early 5th c.

Scholiast (RV) on Aristophanes, *Clouds* 967

Pallas, sacker of cities, the grim¹:

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 Ῥούφος καὶ Διονύσιος ἰστοροῦσιν ἐν τῇ Μουσικῇ Φρύνιχόν τινα, ἄλλοι δὲ φασὶ Λαμπροκλέα ἢ Στησίχορον. τὸ δὲ δεινὸν γελοῖως ἀντίκειται <παρὰ τῷ κωμικῷ add. cod. Oxon.>· τὸ γὰρ ἄσμα οὕτως ἔχει· Παλλάδα περσέπολιν κλεισοπολεμοδόκον . . .

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)

274A Philodem. *de piet.* 1088 III (p. 39 Gomperz)

κατ' Ἀπολλων[ίδη] (*Tr.G.F.* i 308, F 3 Snell) καὶ κατὰ [Ἡσίο]δον καὶ κατὰ Στη[σί]χορον ἐν Ἰορεστε[ί]αι καὶ παρ' ἄ [πρὶν] ἔφην, τὸν [Κρόνον δι'] αὐτοῦ ταρ[τα]ροῦσθ[α]ι.

usque ad ἐν Ἰορεστε[ί]αι suppl. Bücheler, ἐν [Γηρνον]δ[ι] Bergk cetera Philippson (*Hermes* 55, 1920, 250)

275 artis metricae scriptorum testimonia

(a) (i) Diomed. *ars gramm.* 3 (i 512 Keil)

angelicum metrum celeritate nuntiis aptum Stesichorus invenit. unam enim ultimam syllabam detraxit hexametro et fecit tale:

optima Calliope miranda poematibus

¹ For analysis see M. W. Haslam, *Q.U.C.C.* 17 (1974) 13 f.

Scholias 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 of Hadrian's time.

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 fuller text in other scholia on Aristophanes), 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* 967, D. L. Page at *P.M.G.* 735.

274A Philodemus, *Piety*

. . . according to Apollonides¹ and Hesiod and Stesichorus in his (*Oresteia*?) and contrary to what I said before, that Cronus was thrown into Tartarus by him.²

¹ Tragedian, 2nd c. B.C.

² His son Zeus? Text very uncertain.

275 Writers on metre¹

(a) (i) Diomedes, *Grammar*

The 'angelic' metre, which is suited by its rapidity to messengers (ἄγγελαι), was invented by Stesichorus: he removed one syllable, the last, from the hexameter and produced the following:

— 0 0 — 0 0 — — — 0 0 — 0 0 — 2

² West suggests that the Latin words selected to show the rhythm are a translation of Stesichorus, e.g. 'Excellent Calliope, admired for your poetry and songs' (*Z.P.E.* 4, 1969, 137).

GREEK LYRIC

(ii) Fr. Bob. (vi 623 Keil)

octametrum catalecticum, quo usus est Stesichorus in Sicilia ('in Scilla' West):

audiat haec nostri mela carminis et tunc per tua rura
volabit

(iii) Serv. *cent. metr.* (iv 461 Keil)

(dact.) stesichoreum constat pentametro catalectico, ut est hoc:

Marsya cede deo, tua carmina flebis

(iv) Serv. *ibid.* (iv 461 Keil)

stesichoreum constat (dact.) heptametro catalectico, ut est hoc:

Aeacides iuvenis trahit Hectors, plangite Pergama Troes

ibid. (iv 462 Keil)

stesichoreum constat (anap.) trimetro acatalecto, ut est hoc:

iacet in thalamo tibi virgo decens Veneris specie

Caes. Bass. *metr.* 2 (vi 256 Keil)

archebuleus (Stesichorus . . . et Ibycus et Pindarus et Simonides usi sunt eo, sed passim et promiscue): exemplum,

tibi nascitur omne pecus, tibi crescit herba

STESICHORUS

(ii) Bobbio fragment on metres

The (dactylic) octameter catalectic, which Stesichorus used in Sicily¹:

— 0 0 — — — 0 0 — 0 0 || — — — 0 0 — 0 0 — 0

¹ West reads 'in his *Scylla*' (*C.Q.* 20, 1970, 206): see fr. 220.

(iii) Servius, *Hundred Metres*

The stesichorean¹ is a (dactylic) pentameter catalectic:

— 0 0 — 0 0 — 0 0 — 0 0 — 0

¹ The term is also applied by the scholiast on Pindar to the trochaic trimeter and dimeter acatalectic (i 348, iii 196 Drachmann), units which are at home in dactylo-epitrites.

(iv) Servius, *Hundred Metres*

dactylic heptameter catalectic (stesichorean):

— 0 0 — 0 0 — 0 0 — 0 0 — 0 0 — 0

(e.g. S 148. 3–4)

anapaestic trimeter acatalectic (stesichorean):

0 0 — 0 0 — 0 0 — 0 0 — 0 0 —

(e.g. S 15 col. ii 10–11)

Caesius Bassus, *Metres*

archebulean, used by Stesichorus etc.:

0 0 — 0 0 — 0 0 — 0 0 — 0 0 — 0

(e.g. 244. 1)

GREEK LYRIC

M. Plot. Sacerd. 3. 11 (vi 543s. Keil)

encomiologicum stesichoreum:

mollibus in pueris aut in puellis

(b) = test. 30

MISCELLANEA

276 (a) Athen. 13. 601a (iii 324s. Kaibel)

καὶ Στησίχορος δ' οὐ μετρίως ἐρωτικὸς γενόμενος συνέστησε
καὶ τοῦτον τὸν τρόπον τῶν ἁσμάτων, ἃ δὴ καὶ τὸ παλαιὸν ἐκαλεῖτο
παῖδεια καὶ παιδικά.

(b) Eupol. fr. 148 K.-A. = test. 33

Luc. *Ver. Hist.* 2. 15 = Arion test. 7

Athen. 6. 250b (ii 58 Kaibel) = Timaeus F 32 Jacoby

μετὰ τὸ δεῖπνον ἐκείνοι μὲν τῶν Φρυνίχου καὶ Στησίχορου, ἔτι
δὲ Πινδάρου παιάνων τῶν ναυτῶν τινος ἀνειληφότες ἦδον.

STESICHORUS

Plotius Sacerdos, *Grammar*

encomiologicum stesichoreum:

— — — — — — — — — —

(e.g. 232. 2)

(b) = test. 30

MISCELLANEOUS

276 (a) Athenaeus, *Scholars at Dinner*¹

Stesichorus also, who was immoderately amorous, composed songs of this kind (viz. love-songs)² too; in ancient times they were called boy-songs.³

¹ The passage follows Alcman 59: Chamaeleon may be the authority for this statement also. ² None survives, but see the spurious *Rhadine* (fr. 278). ³ Pindar, *Isthm.* 2. 3, Bacch. fr. 4. 80.

(b) Eupolis fr. 148 = test. 33

Lucian, *A True Story* = Arion test. 7

Athenaeus, *Scholars at Dinner* (quoting Timaeus)

After dinner they¹ got some of the sailors and sang selections from the paeans of Phrynichus and Stesichorus² and Pindar too.

¹ Ambassadors of Dionysius II, tyrant of Syracuse (367–344 B.C.). The speaker is the flatterer Democles, who said he preferred to sing paeans composed by Dionysius. ² The paeans of Phrynichus and Stesichorus are not attested elsewhere; perhaps 'selections from Phrynichus and Stesichorus and Pindar's paeans too'.

GREEK LYRIC

(c) Clem. Alex. *Strom.* 1. 16. 78. 5 (ii 51 Stählin)

μέλος τε αὐτῷ πρῶτος περιέθηκε τοῖς ποιήμασι καὶ τοὺς Λακεδαι-
μονίων νόμους ἐμελοποίησε Τέρπανδρος ὁ Ἀντισσαῖος, διθύραμβοι
δὲ ἐπενόησεν Λάσος ὁ Ἑρμιονεύς, ὕμνον Στησίχορος Ἴμεραῖος,
χορείαν Ἀλκμάν, κτλ.

SPURIA

277

ΚΑΛΥΚΗ

Athen. 14. 619de (iii 366 Kaibel)

Ἀριστόξενος δὲ ἐν τετάρτῳ περὶ Μουσικῆς (fr. 89 Wehrli)
ἦδον, φησὶν, αἱ ἀρχαῖαι γυναῖκες Καλύκην τινὰ ᾄδην. Στησιχόρου
δ' ἦν ποίημα, ἐν ᾧ Καλύκη τις ὄνομα ἐράσα Εὐάθλου νεανίσκου
εὐχεταὶ τῇ Ἀφροδίτῃ γαμηθῆναι αὐτῷ. ἐπεὶ δὲ ὑπερεῖδεν ὁ νεανί-
σκος, κατεκρήμνισεν ἑαυτήν. ἐγένετο δὲ τὸ πάθος περὶ Λευκάδα.
σωφρονικὸν δὲ πάνυ κατεσκεύασεν ὁ ποιητῆς τὸ τῆς παρθένου ἦθος,
οὐκ ἐκ παντὸς τρόπου θελούσης συγγενέσθαι τῷ νεανίσκῳ, ἀλλ' εὐ-
χομένης εἰ δύναίτο γυνὴ τοῦ Εὐάθλου γενέσθαι κουριδία, ἧ εἰ τοῦτο
μὴ δυνατόν ἀπαλλαγῆναι τοῦ βίου.

cf. Eust. *Il.* 1236. 61

STESICHORUS

(c) Clement of Alexandria, *Miscellanies*

Terpander of Antissa was the first to supply melody for
his poems, and he set the laws of the Spartans to music,
Lasus of Hermione invented the dithyramb, Stesichorus of
Himera the hymn, Alcman choral song . . .

SPURIOUS WORKS

277

CALYCE¹

Athenaeus, *Scholars at Dinner*

Aristoxenus in book 4 of his treatise *On Music* says that
in time gone by women used to sing² a song called *Calyce*,
the work of Stesichorus. In it a girl called Calyce loves a
youth Euathlus and prays to Aphrodite that she be mar-
ried to him. When the youth scorned her, she threw her-
self from a cliff; this took place near Leucas.³ The poet
represented the girl's character as very chaste, since she
did not want to have intercourse with the youth by hook or
by crook, but prayed to be Euathlus' wedded wife if she
could, and to die if that were impossible.⁴

¹ See H. J. Rose, *C.Q.* 26 (1932) 92. L. Lehnus, *S.C.O.* 24 (1975)
191 ff., argues for Stesichorean authorship of *Calyce*, *Rhadine* and
Daphnis.

² The song seems to have been lost by the time of
Aristoxenus (4th c. B.C.).

³ See Sappho test. 23.

⁴ Hesiod
made Aethlius and Calyce parents of Endymion (fr. 245 M.-W.).

278

ΠΑΔΙΝΗ

Str. 8. 3. 20 (ii 125s. Kramer)

καὶ πεδίων δ' ἀτόθι καλεῖται Σαμικόν· ἐξ οὗ πλέον ἄν τις
τεκμαίροιο ὑπάρξει ποτὲ πόλιν τὴν Σάμον. καὶ ἡ Ῥαδίνη δὲ ἦν
Στησίχορος ποιῆσαι δοκεῖ, ἧς ἀρχή

ἄγε Μοῦσα λίγει ἄρξον αἰδῶς ἑρατωνύμου
Σαμίων περὶ παιδῶν ἑρατὰ φλεγγομένα λύρα,
ἐντεῦθεν λέγει τοὺς παῖδας. ἐκδοθείσαν γὰρ τὴν Ῥαδίνην εἰς Κό-
ρινθον τυράννω φησὶν ἐκ τῆς Σάμου πλεῖσαι πνέοντος Ζεφύρου, οὗ
δήπουθεν τῆς Ἴωνικῆς Σάμου· τῷ δ' αὐτῷ ἀνέμῳ καὶ ἀρχιθέωρον
εἰς Δελφοὺς τὸν ἀδελφὸν αὐτῆς ἔλθειν, καὶ τὸν ἀνεψιὸν ἐρωῶντα αὐ-
τῆς ἄρματι εἰς Κόρινθον ἐξοριθῆσαι παρ' αὐτήν· ὃ τε τύραννος
κτείνεις ἀμφοτέρους ἄρματι ἀποπέμπει τὰ σώματα, μετανοοὺς δ'
ἀνακαλεῖ καὶ θάπτει.

cf. Paus. 7. 5. 13 (ii 159 Rocha-Pereira)

1 Bergk: ἑρατῶν ὕμνος codd.

279

ΔΑΦΝΙΣ

Aelian. *V.H.* 10. 18 (p. 118s. Dilts)

βουκολῶν δὲ κατὰ τὴν Σικελίαν ὁ Δάφνις, ἠράσθη αὐτοῦ νέμφη
μία καὶ ὠμίλησε καλῶ ὄντι . . . συνθήκας δὲ ἐποίησε μηδεμιᾶ ἄλλη
πληροῖσάα αὐτὸν καὶ ἐπηπειλήσεν ὅτι πεπρωμένον ἐστὶν αὐτὸν
σερρηθῆναι τῆς ὕψεως ἐὰν παραβῇ. καὶ εἶχον ὑπὲρ τούτων ῥήτραν

278

RHADINE¹Strabo, *Geography* (on southern Elis)

A plain there is called the Samic plain, and one might regard that as a stronger indication that there was once a city called Samus. Moreover, the *Rhadine*, which seems to be the work of Stesichorus and begins

Come, clear-voiced Muse, begin your song of lovely repute about the Samian children, singing to your lovely lyre,

says the children were from this Samus: for it tells how when Rhadine had been given in marriage to a tyrant of Corinth, she sailed there from Samus when the west wind was blowing, so that it was clearly not the Ionian Samos.² The same wind carried her brother to Delphi in charge of a mission; and her cousin who was in love with her set out by chariot to find her in Corinth; the tyrant killed both of them and sent off the bodies in a chariot, but later repented, called it back and gave them burial.

¹ H. J. Rose, *C.Q.* 26 (1932) 89 ff., argued from subject-matter and metre (asclepiad) that the poem was not by Stesichorus. It may have been by 'the second Stesichorus' (see test. 6 n. 1). ² But Pausanias says that the tomb of Rhadine and Leontichus is on the island of Samos.

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DAPHNIS

Aelian, *Historical Miscellanies*

While Daphnis was tending his cattle in Sicily, a nymph fell in love with him and had intercourse with him since he was handsome . . . She made an agreement with him that he must not make love to any other girl, and threatened that his fate was to be blinded if he broke it;

πρὸς ἀλλήλους. χρόνῳ δὲ ὕστερον βασιλέως θυγατρὸς ἐρασθείσης αὐτοῦ οἰνωθεὶς ἔλυσε τὴν ὁμολογίαν καὶ ἐπλησίασε τῇ κόρῃ. ἐκ δὲ τούτου τὰ βουκολικὰ μέλη πρῶτον ἤσθη καὶ εἶχεν ὑπόθεσιν τὸ πάθος τὸ κατὰ τοὺς ὀφθαλμοὺς αὐτοῦ. καὶ Στσησίχορον γὰρ τὸν Ἰμεραίων τῆς τοιαύτης μελοποιίας ὑπάρξασθαι.

280 Aelian, *N. A.* 17. 37 (i 428s. Hercher)

ἀμῶντες ἄνθρωποι τὸν ἀριθμὸν ἑκκαίδεκα τοῦ ἡλίου καταφλέγοντος δίφει πιεζόμενοι ἕνα ἑαυτῶν ἀπέστειλαν ἐκ πηγῆς γειννίωσης κομίσει ὕδωρ. οὐκοῦν ὁ ἀπίων τὸ μὲν δρέπανον τὸ ἀμυθικὸν διὰ χειρὸς εἶχε, τὸ δὲ ἀρυστικὸν ἀγγεῖον κατὰ τοῦ ὤμου ἔφερεν. ἔλθων δὲ καταλαμβάνει αἶτον ὑπὸ τινος ὄψεως ἐγκρατῶς τε καὶ εὐλαβῶς περιπλακέντα. ἔτυχε δὲ ἄρα καταπτώσας μὲν ἐπ' αὐτὸν ὁ αἰετός, οὐ μὴν τῆς ἐπιβουλῆς ἐγκρατῆς ἐγένετο, οὐδέ, τοῦτο δὴ τὸ Ὀμηρικόν, τοῖς ἑαυτοῦ τέκνοις τὴν δαῖτα ἐκόμισεν, ἀλλὰ τοῖς ἐκείνου περιπεσῶν ἔρμασις ἔμελλεν οὐ μὰ Δί' ἀπολεῖν ἀλλ' ἀπολεισθαι. εἰδὼς οὖν ὁ γεωργὸς τὸν μὲν εἶναι Διὸς ἄγγελον καὶ ὑπηρετήν, εἰδὼς γὰρ μὴν κακὸν θηρίον τὸν ὄφιν, τῷ δρεπάνῳ τῷ προειρημένῳ διακόπτει τὸν θῆρα, καὶ μέντοι καὶ τῶν ἀφύκτων ἐκείνων εἰργμῶν τε καὶ δεσμῶν τὸν αἶτον ἀπολύει. ὁδοῦ μέντοι πάρεργον τῷ ἀνδρὶ ταῦτα καὶ δὴ διεπέπρακτο, ἀρυσάμενος δὲ τὸ ὕδωρ ἦκε καὶ πρὸς τὸν οἶνον κεράσας ὤρεξε πᾶσιν, οἱ δὲ ἄρα ἔπιον καὶ ἀμισυτὶ καὶ πολλὰς ἐπὶ τῷ ἀρίστῳ. ἔμελλε δὲ καὶ αὐτὸς ἐπ' ἐκείνοις πῖσθαι· ἔτυχε γὰρ πως ὑπηρετῆς κατ' ἐκεῖνο τοῦ καιροῦ ἀλλ' οὐ συμπτώτης ὤν. ἐπεὶ δὲ τοῖς χεῖλεσι τὴν κύλικα προσήγγεν, ὁ σωθεὶς αἰετὸς ζῳάγρια ἐκτίνων οἱ καὶ κατὰ τύχην ἀγαθὴν ἐκείνου ἐτι διατρίβων περὶ τὸν χώρον ἐμπίπτει τῇ κύλικι καὶ ἐκταράττει αὐτὴν καὶ ἐκχεῖ τὸ ποτόν. ὁ δὲ ἠγανάκτησεν, καὶ γὰρ ἔτυχε διψῶν, καὶ λέγει· εἶτα μέντοι σὺ ἐκεῖ-

and they kept this bargain. But later on a king's daughter fell in love with him, and in a drunken state he broke the agreement and had intercourse with the girl. From that time onwards herdsmen's songs¹ were sung, having as their theme the story of his blinding. Stesichorus of Himera, they say, first composed this kind of song.²

¹ I.e. bucolic songs.

² Again, perhaps 'the second Stesichorus' (test. 6 n. 1): see M. L. West, *C.Q.* 20 (1970) 206. Daphnis was associated with Himera in Theocr. 7. 74 f.

280 Aelian, *On the Nature of Animals*

Some men, sixteen in all, while reaping under a blazing sun were distressed by thirst and sent one of their number to fetch water from a nearby spring; and the man who went had his reaper's sickle in his hand and carried the pitcher on his shoulder. When he got there, he found an eagle held firmly and carefully in the coils of a snake: it had swooped down on the snake but failed to carry out its intention and carried no banquet to its young—the expression is Homer's (*Iliad* 12. 222); instead, it was caught in the snake's coils and far from killing looked like being killed. Now the countryman knew that the eagle was the messenger and servant of Zeus and the snake an evil creature, so he cut the snake in two with his sickle and freed the eagle from the prison from which there had been no escape.

So the man performed this extra task on his errand, then drew the water, went back, mixed it with the wine and handed it to all his companions, who drank many cups in great gulps over their lunch. He intended to drink after them—he happened on that occasion to be the serving-man, not their fellow-drinker. But when he put the cup to his lips, the eagle he had saved—luckily for him it was still around—repaid him for its life by swooping on the cup, knocking it from his hand and spilling the drink. He was furious, for he was a thirsty man, and said, 'So it is you

GREEK LYRIC

νος ἄν—καὶ γὰρ τὸν ὄρνιν ἐγνώρισε—τοιαύτας ἀποδίδως τοῖς σω-
τῆρσι τὰς χάριτας; ἀλλὰ πῶς ἔτι ταῦτα καλά; πῶς δ' ἄν καὶ ἄλλος
σπουδῆν καταθέσθαι βελήσειεν ἔς τινα αἰδοῖ Διὸς χαρίτων ἐφόρου τε
καὶ ἐπόπτου; καὶ τῷ μὲν ταῦτα εἶρητο, καὶ ἐφρύγετο· ὄρα δὲ ἐπι-
στραφεῖς τοὺς πῖντας ἀσπαίροντάς τε καὶ ἀποβηήσκοντας. ἦν δὲ
ἄρα ὡς συμβαλεῖν ἐμμηκεῶς ἔς τὴν πηγήν ὁ ὄφις καὶ κεράσας αὐ-
τὴν τῷ ἰῷ. ὁ μὲν οὖν ἀετὸς τῷ σώσαντι ἰσότημον τῆς σωτηρίας
ἀπέδωκε τὸν μισθόν. λέγει δὲ Κράτης ὁ Περγαμητὸς ὑπὲρ τούτων
καὶ τὸν Στησίχορον ᾄδειν ἔν τινι ποιήματι οὐκ ἐκφοιτήσαντί που ἔς
πολλοὺς σεμνόν τε καὶ ἀρχαῖον ὡς γε κρίνειν ἐμὲ τὸν μάρτυρα ἐσ-
άγων.

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APOPHTHEGMATA

- (a) = test. 16
- (b) = test. 17
- (c), (d) = test. 18
- (e) = testt. 40, 44

STESICHORUS

again'—he had recognised it—'and this is how you repay
the one who saved you? How can such good deeds seem
attractive after this? How will anyone else be ready to
exert himself on another's behalf, out of respect for Zeus,
the overseer and superintendent of gratitude?' Those were
his words, and he was becoming parched; but he turned
round and saw the men who had drunk gasping and at
death's door. The snake, it would seem, had vomited into
the spring and polluted it with its venom. And so the eagle
repaid the man who had saved its life by saving his life in
turn.

Crates¹ of Pergamum says that Stesichorus sings of
this in one of his poems which is not widely known, and
Stesichorus in my view is an impressive and ancient
authority for him to cite.

¹ Librarian and scholar, 1st half of 2nd c. B.C.

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APOPHTHEGMS

- (a) = test. 16
- (b) = test. 17
- (c), (d) = test. 18
- (e) = testt. 40, 44

ECHEMBROTUS

Paus. 10. 7. 4–6 (iii 101 Rocha-Pereira)

τῆς δὲ τεσσαρακοστῆς ὀλυμπιάδος καὶ ὀγδόης, ἣν Γλαυκίας ὁ Κροτωνιάτης ἐνίκησε, ταύτης ἔτει τρίτῳ ἄθλα ἔθεσαν οἱ Ἀμφικτύονες κιθαρωδίας μὲν καθὰ καὶ ἐξ ἀρχῆς, προσέθεσαν δὲ καὶ αὐλωδίας ἀγώνισμα καὶ αὐλῶν· ἀνηγορεύθησαν δὲ νικῶντες Κεφαλλήν τε Μελάμπους (Boeckh: ὁς λάμποι, ὁ λάμπου codd.) κιθαρωδίᾳ, καὶ αὐλωδὸς Ἀρκᾶς Ἐχέμβροτος, Σακάδας δὲ Ἀργεῖος ἐπὶ τοῖς αὐλοῖς· ἀνείλετο δὲ ὁ Σακάδας οὗτος καὶ ἄλλας δύο τὰς ἐφεξῆς ταύτης πυθιάδας . . . δευτέρα δὲ πυθιάδι . . . αὐλωδίαν τε κατέλυσαν, καταγνόντες οὐκ εἶναι τὸ ἄκουσμα εὐφημον· ἡ γὰρ αὐλωδία μέλη τε ἦν αὐλῶν τὰ σκυθρωπώτατα καὶ ἐλεγεία [[θρήνοι] προσ-
αδόμενα τοῖς αὐλοῖς. μαρτυρεῖ δέ μοι καὶ τοῦ Ἐχέμβρότου τὸ ἀνά-
θημα, τρίπους χαλκοῦς ἀνατεθεὶς τῷ Ἡρακλεῖ τῷ ἐν Θήβαις· ἐπί-
γραμμα δὲ ὁ τρίπους εἶχεν·

Ἐχέμβροτος Ἀρκᾶς
θῆκε τῷ Ἡρακλεῖ
νικήσας τὸδ' ἄγαλμα
Ἀμφικτυόνων ἐν ἄθλοις,
5 Ἐλλησι δ' αἰείδων
μέλεα καὶ ἐλέγους.

v. M. L. West, *Studies 4ss.*, *Greek Metre* 34.

6 μέλεα τ' ἐλέγους τε? West

ECHEMBROTUS

Pausanias, *Description of Greece* (on the Pythian Games)

In the third year of the 48th Olympiad,¹ in which Glaucias of Croton was victorious, the Amphictions² offered prizes in cithara-singing, as they had from the beginning, and added competitions in pipe-singing and pipe-playing. The winners they proclaimed were Melampus of Cephalenia in cithara-song, Echembrotus of Arcadia in pipe-song, Sacadas of Argos in pipe-playing; and this Sacadas went on to win at the next two Pythian Games . . . But at the second Pythian Games . . . they abolished the pipe-singing, judging its sound inauspicious: for pipe-singing consisted of the gloomiest pipe-music and elegiacs³ sung to the pipes. My evidence for this is the offering of Echembrotus, a bronze tripod dedicated to the Theban Heracles, which carried this inscription:

Echembrotus the Arcadian dedicated this gift to the glory of Heracles, having been victorious at the contests of the Amphictions, where he sang songs and laments to the Greeks.

¹ I.e. in 586.

² Organisers of the Pythian Games at Delphi.

³ But the word used by Echembrotus (ἐλεγχοί) means 'laments', not 'elegiac couplets'.

SACADAS

TESTIMONIA VITAE ATQUE ARTIS

1 [Plut.] *Mus.* 8. 1134ab (p. 114s. Lasserre, vi 3. 7s. Ziegler)

γέγονε δὲ καὶ Σακάδας <δ> Ἀργεῖος ποιητῆς μελῶν τε καὶ ἐλεγείων μεμελοποιημένων· ὁ δ' αὐτὸς καὶ αὐλητῆς (Wytttenbach: ποιητῆς codd.) ἀγαθὸς καὶ τὰ Πύθια τρὶς νενικηκῶς ἀναγέγραπται· τούτου καὶ Πίνδαρος μνημονεύει (fr. 269)· τόνων γοῦν τριῶν ὄντων κατὰ Πολύμνηστον καὶ Σακάδαν, τοῦ τε Δωρίου καὶ Φρυγίου καὶ Λυδίου, ἐν ἐκάστῳ τῶν εἰρημένων τόνων στροφὴν ποιήσαντά φασι τὸν Σακάδαν διδάξαι ἄδειν τὸν χορὸν Δωριστὶ μὲν τὴν πρώτην, Φρυγιστὶ δὲ τὴν δευτέραν, Λυδιστὶ δὲ τὴν τρίτην· καλεῖσθαι δὲ Τριμερῆ (Τριμελῆ Xylander) τὸν νόμον τούτου διὰ τὴν μεταβολήν. ἐν δὲ τῇ ἐν Σικυῶνι ἀναγραφῇ τῇ περὶ τῶν ποιητῶν (F.Gr.H. 550 F 2) Κλονᾶς εὐρετῆς ἀναγέγραπται τοῦ Τριμεροῦς νόμου.

SACADAS

LIFE AND WORKS¹

1 'Plutarch', *On Music*

Sacadas of Argos also was a composer of songs and of elegiacs set to music. In addition he was a fine piper and is on record as having won the Pythian contest three times.² Pindar mentions him³: there were three tuning-systems at the time of Polymnestus and Sacadas,⁴ the Dorian, the Phrygian and the Lydian, and they say that Sacadas composed a strophe in each and taught his chorus to sing the first in the Dorian, the second in the Phrygian, the third in the Lydian; this nome, they say, was called the Three-part⁵ because of its modulation. In the record of the poets at Sicyon, however, Clonas is given as the inventor of the Three-part.

¹ For the *Sack of Troy* doubtfully attributed to him see Stesichorus 199.

² In 586, 582 and 578: see the entry above on Echembrotus and Paus. 6. 14. 9 f.

³ See test. 6.

⁴ See Polymnestus test. 3: P. (also mentioned by Pindar) lived some two generations before Sacadas.

⁵ Perhaps 'the Three-tune'.

2 [Plut.] *Mus.* 9. 1134bc (p. 115 Lasserre, vi 3. 8 Ziegler)

τῆς δὲ δευτέρας (sc. καταστάσεως) Θαλήτας τε ὁ Γορτύνιος καὶ Ξενόδαμος ὁ Κυθήριος καὶ Ξενόκριτος ὁ Λοκρὸς καὶ Πολύμνηστος ὁ Κολοφώνιος καὶ Σακάδας ὁ Ἄργεῖος μάλιστα αἰτίαν ἔχουσιν ἡγεμόνες γενέσθαι· τούτων γὰρ εἰσηγησαμένων τὰ περὶ τὰς Γυμνοπαιδίας τὰς ἐν Λακεδαίμονι λέγεται κατασταθῆναι <καὶ> τὰ περὶ τὰς Ἄποδείξεις τὰς ἐν Ἄρκαδιᾷ τῶν τε ἐν Ἄργει τὰ Ἐνδυμάτια καλούμενα. ἦσαν δὲ . . . οἱ δὲ περὶ Σακάδαν ἐλεγείων (sc. ποιητά).

3 [Plut.] *Mus.* 12. 1135c (p. 116 Lasserre, vi 3. 10s. Ziegler)

Πολύμνηστος δὲ μετὰ τὸν Τερπάνδρειον τρόπον καινῶ ἐχρήσατο, καὶ αὐτὸς μέντοι ἐχόμενος τοῦ καλοῦ τύπου, ὡσαύτως δὲ καὶ Θαλήτας καὶ Σακάδας· καὶ γὰρ οὗτοι κατὰ γε τὰς ῥυθμοποιίας καινοί, οὐκ ἐκβαίνοντες μὲν<τοι> τοῦ καλοῦ τύπου.

4 Poll. 4. 78 (i 224 Bethe)

ὁ δὲ Σακάδα νόμος Πυθικός.

2 'Plutarch', *On Music*

Credit for the second organisation (of music) is best given to Thaletas of Gortyn, Xenodamus of Cythera, Xenocritus of Locri, Polymnestus of Colophon and Sacadas of Argos¹: for it is said that it was on their suggestion that the festivals of the Gymnopaediae at Sparta, the Apodeixeis (Exhibitions) in Arcadia and the so-called Endymatia (Robings) at Argos were instituted . . . Sacadas composed elegiacs.

¹ For the passage in full see Thaletas test. 7 with n. 3, Polymnestus test. 4.

3 'Plutarch', *On Music*¹

Polymnestus, after the introduction of this Terpandrian style, used a new one, although he too kept to the noble manner, as did Thaletas and Sacadas, who were innovators at least in rhythmic composition, but did not depart from the noble style.

¹ See Terpander test. 22.

4 Pollux, *Vocabulary*

The nome of Sacadas was the Pythian.¹

¹ His Pythian nome in five movements, in which he represented on the double pipe the fight of Apollo against the Python, is variously described at Pollux 4. 78, Strabo 9. 3. 10, Pindar *Pyth.* hypothesis (ii 2 Drachmann).

5 Paus. 2. 22. 8 (i 159 Rocha-Pereira)

ὀλίγον δὲ τῆς ἐπὶ Κυλάραβιν καὶ τὴν ταύτη πύλην ἀποτραπέεισι Σακάδα μνήμά ἐστιν, ὅς τὸ αὐλήμα τὸ Πυθικὸν πρῶτος ἤλησεν ἐν Δελφοῖς· καὶ τὸ ἔχθος τὸ Ἀπόλλωνι διαμένον ἐς τοὺς αὐλητὰς ἔτι ἀπὸ Μαρσίου καὶ τῆς ἀμίλλης τοῦ Σιληνοῦ παυθῆναι διὰ τοῦτον δοκεῖ τὸν Σακάδαν.

6 Paus. 9. 30. 2 (iii 56 Rocha-Pereira)

ποιητὰς δὲ ἢ καὶ ἄλλως ἐπιφανεῖς ἐπὶ μουσικῇ, τοσῶν<δε> εἰκόνας ἀνέθεσαν· Θάμυριν μὲν. . . ὁ δὲ Σακάδα τοῦ Ἀργείου τὸν ἀνδριάντα πλάσας, οὐ συνεῖς Πινδάρου τὸ ἐς αὐτὸν προοίμιον (fr. 269), ἐποίησεν οὐδὲν ἐς τὸ μήκος τοῦ σώματος εἶναι τῶν αὐλῶν μείζονα τὸν αὐλητῆν.

7 Paus. 4. 27. 7 (i 334 Rocha-Pereira)

εἰργάζοντο δὲ καὶ ὑπὸ μουσικῆς ἄλλης μὲν οὐδεμῆς, αὐλῶν δὲ Βοιωτῶν καὶ Ἀργείων· τὰ τε Σακάδα καὶ Προνόμου μέλη τότε δὴ προήχθη μάλιστα ἐς ἀμίλλαν.

8 Hsch. (iv 3 Schmidt)

Σακάδειον· εἶδος μουσικοῦ ὄργανου.

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

If you turn off a short distance from the road to the gymnasium Cylarabis and the gate there, you reach the memorial of Sacadas, who was the first to play the Pythian pipe-tune at Delphi. It seems that the hatred felt by Apollo for pipers ever since Marsyas and the contest with that silenus was brought to an end thanks to this Sacadas.

6 Pausanias, *Description of Greece* (on Mount Helicon)

Of poets or men otherwise distinguished in music they have set up likenesses of the following¹ . . . But the sculptor of the statue of Sacadas of Argos, misunderstanding Pindar's prelude on him, has made the piper's body no longer than his pipes.

¹ Paus. lists Thamyris, Arion, Sacadas, Hesiod, Orpheus.

7 Pausanias, *Description of Greece* (on the building of Messene by Epaminondas, 369 B.C.)

They worked to no music other than Boeotian and Argive pipes: at that time there was the keenest rivalry between the tunes of Sacadas and those of Pronomus.¹

¹ 5th c. Theban piper.

8 Hesychius, *Lexicon*

Sacadion: a type of musical instrument.

IBYCUS

TESTIMONIA VITAE ATQUE ARTIS

1 *Sud.* I 80 (ii 607 Adler)

Ἴβυκος, Φυτίου, οἱ δὲ Πολυζήλου τοῦ Μεσσηνίου ἱστοριογράφου, οἱ δὲ Κέρδαντος· γένει Ῥηγίνος. ἐνθένδε εἰς Σάμον ἦλθεν, ὅτε αὐτῆς ἦρχεν ὁ Πολυκράτους (Schmid: -κράτης codd.) τοῦ τυράννου πατῆρ. χρόνος δὲ οὗτος ὁ ἐπὶ Κροίσου, ὀλυμπιάς νδ'. γέγονε δὲ ἔρωτομανέστατος περὶ μεράκια, καὶ πρῶτος εἶρε τὴν καλουμένην σαμβύκην· εἶδος δὲ ἐστὶ κιθάρας τριγώνου. ἔστι δὲ αὐτοῦ τὰ βιβλία ζ' τῆ Ἐρωίδι διαλέκτῳ. συλληφθεὶς δὲ ὑπὸ ληστῶν ἐπὶ ἐρημίας ἔφη κἄν τὰς γεράνους, ἃς ἔτυχεν ὑπερίπτασθαι, ἐκδίκους γενέσθαι. καὶ αὐτὸς μὲν ἀνηρέθη. μετὰ δὲ ταῦτα τῶν ληστῶν εἰς ἐν τῇ πόλει θεασάμενος γεράνους ἔφη· ἴδε, αἱ Ἴβύκου ἔκδικοι. ἀκούσαντος δὲ τινος καὶ ἐπεξελθόντος τῷ εἰρημένῳ, τό τε γεγονός ὠμολογήθη καὶ δίκας ἔδωκαν

¹ Cf. 'Eudocia', *Violarium* p. 247 Flach, Constantine Lascaris, *On Greek Writers of Calabria* 20 P.G. 161.

² A lawgiver of Rhegium named Phytius appears in the list of early Pythagoreans in Iamblichus, *Vit. Pyth.* 267, but the early 6th c. is too early for a Pythagorean.

³ There were no historians in early 6th c.

⁴ Perhaps a comic name, suggesting financial gain and foxy cunning; see test. 2.

⁵ See test. 2.

⁶ Aeaces (Hdt. 3. 39); cf. Anacr. 491 and see J. Labarbe, *Ant. Cl.* 31 (1962) 153 ff., J. P. Barron, *C. Q.*

IBYCUS

BIOGRAPHY

1 *Suda*¹

Ibycus: son of Phytius²; but some say son of the historian³ Polyzelus of Messana, others son of Cerdas⁴; of Rhegium⁵ by birth. From there he went to Samos when it was ruled by the father⁶ of the tyrant Polycrates. This was in the time of Croesus, in the 54th Olympiad (564/560 B.C.).⁷ He was completely crazed with love for boys,⁸ and he was the inventor of the so-called *sambyke*,⁹ a kind of triangular cithara. His works are in seven books¹⁰ in the Doric dialect.¹¹ Captured by bandits in a deserted place he declared that the cranes which happened to be flying overhead would be his avengers; he was murdered, but afterwards one of the bandits saw some cranes in the city and exclaimed, 'Look, the avengers of Ibycus!' Someone overheard and followed up his words: the crime was confessed and the

14 (1964) 210 ff., A. A. Mosshammer, *The Chronicle of Eusebius* 290 ff.

⁷ Croesus ruled c. 560–546.

⁸ An inference from e.g. fr. 282A, 282C, 286–289.

⁹ So Athenaeus 4. 175de, where the 3rd c. historian Neanthes of Cyzicus is cited as the authority, *Sud.* Σ 73 s.v. *σαμβύκα*.

¹⁰ Fr. 283–4 are from book 1, fr. 285 from book 5.

¹¹ See D. L. Page, *Aegyptus* 31 (1951) 162–4.

GREEK LYRIC

οἱ λησταί· ὡς ἐκ τούτου καὶ παροιμίαν γενέσθαι, αἱ
Ἰβύκου γέρανοι.

2 εἰς τοὺς ἐννέα λυρικούς 9s. (Schol. Pind. i 10 Drachmann)

Ἰβυκος Ἰταλός <ἐστ'> ἐκ Ῥηγίου ἢ ἐκ Μεσσήνης
† Ἡελίδα τοῦ† πατρός, Δωρίδα δ' ἠρμόσατο.

9 suppl. Wilamowitz 10 PQ: Ἡελίδα τοῦ E Κέρδατος Gallo

3 Euseb. *Chron.* Ol. 60. 1 (p. 103 Helm, ii 99 Schoene)

Ibycus carminum scriptor agnoscitur.

IBYCUS

bandits paid the penalty; whence the proverbial expression, 'the cranes of Ibycus'.¹²

¹² The association of Ibycus with birds may be due to the derivation of his name from the bird Ἰβυξ (*Et. Mag.*, *Et. Gud.*); the story of the cranes need not have been told of Ibycus originally: see Iamblichus, *Vit. Pyth.* 126, Wilamowitz, *S.u.S.* 243 f.; it is found in Antipater of Sidon (= test. 5), Plutarch, *Garrul.* 509e–510a, Ausonius, *Technop.* 10. 12, Nemesius, *Nat. Hom.* 42, Diogenian 1. 35, Photius, *Bibl.* 148b.

BIRTHPLACE¹

2 *On the Nine Lyric Poets* (quoted by Scholiast on Pindar)

Ibycus, an Italian from Rhegium or Messana; his father was (Eelides? Cerdas?), and he tuned his lyre in the Dorian style.

¹ Cf. testt. 1, 6, 7, 12; Constantine Lascaris (loc. cit.) says he was born in Messana but his father was from Rhegium.

CHRONOLOGY¹

3 Eusebius, *Chronicle*

Olympiad 60.1 (540/539 B.C.)²: Ibycus, writer of songs, is known.

¹ Cf. test. 1. ² Or Ol. 59.3 or 60.3, 542/541 or 538/537, acc. to other mss.: see Mosshammer 301 f. Cyril puts Ibycus in Ol. 59 (544/540 B.C.) (Migne, *P.G.* 76, 13b).

4 Diogen. 2. 71 (i 207 Leutsch-Schneidewin)

ἀρχαιότερος Ἰβύκου· ἐπὶ τῶν εὐθηθῶν. οὗτος γὰρ
τυραννεῖν δυνάμενος ἀπεδήμησεν (εἰς Ἴωνίαν add. B).

cf. 5. 12 (i 251) ἀνοητότερος Ἰβύκου.

5 *Anth. Pal.* 7. 745 = Antipater of Sidon xix Gow-Page

Ἰβυκε, ληισταί σε κατέκτανον ἔκ ποτε νηός
βάντ' ἔς ἔρημαίην ἄστιβον ἠίονα,
ἀλλ' ἐπιβωσάμενον γεράνων νέφος αἴ τοι ἴκοντο
μάρτυρες ἄλγιστον ἄλλυμένῳ θάνατον·

5 οὐδὲ μάτην ἰάχηςας ἐπεὶ ποιητής Ἐρινύς
τῶνδε διὰ κλαγγὴν τίσατο σείο φόνον
Σισυφίην κατὰ γαίαν. ἰὼ φιλοκερδέα φῦλα
ληιστέων, τί θεῶν οὐ πεφόβησθε χόλον;
οὐδὲ γὰρ ὁ προπάρουθε κανῶν Αἴγισθος αἰοιδόν
10 ὄμμα μελαμπέπλων ἔκφυγεν Εὐμενίδων.

1 Jacobs: νήσου codd.

LIFE¹4 Diogenian, *Proverbs*

'More antiquated than Ibycus': used of stupid
people.² For Ibycus could have ruled as tyrant but
went abroad to Ionia.³

¹ See also fr. 343. ² Elsewhere Diogenian gives 'sillier than
Ibycus'. ³ To Samos, presumably.

5 *Palatine Anthology*: Antipater of Sidon

Ibycus, robbers murdered you when one day you
came from the ship¹ to a desolate trackless beach,
but only after you had cried out to a cloud of cranes
which came as witnesses to your grievous death.
Nor did you shout in vain, for thanks to their
screams an avenging Fury exacted the penalty for
your killing in the land of Sisyphus.² O greedy
robber-bands, why do you not fear the anger of the
gods? Even Aegisthus who in olden days murdered
the bard³ did not escape the eye of the black-robed
Eumenides.

¹ 'From the island', acc. to the mss.; perhaps 'when you landed on
the beach of the island'. ² Corinth. ³ *Od.* 3. 267 ff.

GREEK LYRIC

6 *Anth. Pal.* 7. 714 = anon. lii Gow-Page, *H.E.*

Ῥήγιον Ἰταλῆς τεναγώδεος ἄκρον αἰείω
 αἰεὶ Θρινακίου γενομένην ὕδατος
 οὐνεκα τὸν φιλέοντα λύρην φιλέοντα δὲ παῖδας
 Ἴβυκον εὐφύλλω θῆκεν ὑπὸ πτελέῃ
 5 ἥδεα πολλὰ παθόντα, πολὺν δ' ἐπὶ σήματι κισσόν
 χεύατο καὶ λευκοῦ φυταλιῆν καλάμου.

7 *I.G.* xiv 1167

Ἴβυκος] Φυτίου Ῥηγῖνος

8 *I.G.* xiv 2485

Εἰβυκος. Πραξιτέλης ἐποίη[ε]

9 *Sud.* I 79 (ii 607 Adler)

ἰβύκινον · μουσικὸν ὄργανον, ἀπὸ Ἰβύκου.

IBYCUS

6 *Palatine Anthology*: anonymous poem from Meleager's *Garland*

I sing of Rhegium at the tip of Italy with its shallows, the city which always tastes the water of Sicily, because it placed under a leafy elm Ibycus, lover of the lyre, lover of boys, after he had enjoyed many pleasures, and shed much ivy and a bed of white reeds over his tomb.

PORTRAITS

7 Inscription on herm¹

(Ibycus), son of Phytius, of Rhegium

¹ From Tivoli; now lost.

8 Inscription on statue¹

Ibycus: the work of Praxiteles

¹ From Crest (France); now lost. The statue represented an elderly bearded man.

MUSIC AND METRES¹

9 *Suda*

ibycinon: a musical instrument named after Ibycus.²

¹ For metres named after Ibycus see fr. 345, West, *Greek Metre* 51. ² See test. 1 for the sambyke.

VERDICT OF ANTIQUITY¹10 Ar. *Thesm.* 159ss.

ἄλλως τ' ἄμουσόν ἐστι ποιητὴν ἰδεῖν
 ἀγρείον ὄντα καὶ δασύν. σκέψαι δ' ὅτι
 Ἴβυκος ἐκεῖνος κἀνακρέων ὁ Τήσιος
 κἀλκαῖος, ὅπερ ἁρμονίαν ἐχύμισαν,
 ἐμιτροφόρου τε κἀχλιδῶν Ἴωνικῶς.

11 Philodem. *Mus.* 4. col. xiv 8ss. (p. 57 Neubecker)

οὐδὲ τοὺς νέους τοῖς μέλεσι διαφθ[ε]ίροντας
 παρέδειξεν τὸν Ἴβυκον καὶ τὸν Ἀνακρέοντα καὶ τοὺς
 ὁμοίους, ἀλλὰ τοῖς διανοήμασι.

12 Cic. *Tusc.* 4. 71

quid denique homines doctissimi et summi poe-
 tae de se ipsis et carminibus edunt et cantibus?
 fortis vir in sua re publica cognitus quae de iuvenum
 amore scribit Alcaeus! nam Anacreontis quidem
 tota poesis est amatoria. maxume vero omnium
 flagrasse amore Reginum Ibycum apparet ex
 scriptis. atque horum omnium lubricinosos esse
 amores videmus.

10 Aristophanes, *Thesmophoriazusae*

Agathon: Besides it's uncultured for a poet to
 look wild and shaggy. Consider the great Ibycus
 and Anacreon of Teos and Alcaeus, who made their
 music so succulent: they wore the headband and
 lived in Ionian luxury.

¹ See also Stes. test. 35.

11 Philodemus, *On Music*

And he¹ did not show that Ibycus, Anacreon and
 the like corrupted young men by their melodies but
 rather by their ideas.

¹ The Stoic Diogenes, whom Philodemus is attacking.

12 Cicero, *Tusculan Disputations*

Finally, what revelations do the greatest scholars
 and finest poets make about themselves in their
 poems and songs? Alcaeus was recognised as a vali-
 ant hero in his city, but look at what he writes about
 love for youths! Anacreon's poetry, of course, is all
 erotic. More than any of them Ibycus of Rhegium
 was ablaze with love, as his writings demonstrate.
 And we see that the love of all of these is lustful.

GREEK LYRIC

13 *Anth. Pal.* 9. 184. 5s. = anon. xxxvi(a), 1198s. Page, F.G.E.

... ἡδύ τε Πειθοῦς
Ἴβυκε καὶ παιδῶν ἄνθος ἀμησάμενε.

14 *Stat. Silv.* 5. 3. 146ss. (p. 121 Marastoni)

generosaque pubes
te monitore . . . discere . . .
... qua lege recurrat
Pindaricae vox flexa lyrae volucrumque precator
Ibycus . . .

15 *Schol. Pind. Isthm.* 2. 1b (iii 213 Drachmann)

τὰτα δὲ τείνει καὶ εἰς τοὺς περὶ Ἀλκαίον καὶ Ἴβυ-
κον καὶ Ἀνακρέοντα καὶ εἴ τινας τῶν πρὸ αὐτοῦ δο-
κοῦσι περὶ τὰ παιδικὰ ἡσχολῆσθαι· οὗτοι γὰρ παλαι-
ότεροι Πινδάρου.

IBYCUS

13 *Palatine Anthology*: anon. on the nine Lyric Poets

... and you, Ibycus, who harvested the sweet blossoms of Persuasion and of boys.

14 *Statius, Silvae*

... and noble youths under your guidance¹
learned the rules which govern the recurrent
rhythms of Pindar's lyre with its winding utterance,
of Ibycus, who prayed to the birds . . .²

¹ Statius' father, who died in 19 A.D., was *grammaticus* of a school in Naples. ² Statius also mentions Alcman, Stesichorus and Sappho.

15 *Scholias* on Pindar, *Isthmians*

This refers to Alcaeus and Ibycus and Anacreon and anyone else before Pindar who may have devoted his attention to his favourite boy: for these writers were older than Pindar.

IBYCUS

FRAGMENTA

282 (a) = S 151 P.Oxy. 1790 frs. 1–3, 10, 12 + 2081(f)

...]αι Δαρδανίδα Πριάμοιο μέ-
γ' ἄσ]τυ περικλεῆς ἄλβιον ἠνάρον
Ἄργ]οθεν ὀρνυμένιοι
Ζη]γὸς μεγάλοιο βουλαῖς

5 ξα]νθαῖς Ἐλένας περὶ εἶδει
δῆ]ριν πολύμνον ἔχ[ο]ντες
πό]λεμον κατὰ [δ]ακρ[υ]όεντα,
Πέρ]γαμον δ' ἀνέ[β]α ταλαπειρίο[ν ἄ]τα
χρ]υσοθέειραν δ[ι]ὰ Κύπριδα.

10 νῦ]ν δέ μοι οὔτε ξειναπάτ[α]ν Π[άρι]ν
ἦν] ἐπιθύμιον οὔτε τανί[σφ]υρ[ο]ν
ἕμ]νην Κασσάνδραν
Πρι]άμοιό τε παῖδας ἄλλου[ς]

Τρο]ίας θ' ἠψιπόλοιο ἀλώσι[μο]ν

15 ἄμ]αρ ἀνώνουμον, οὐδ' ἐπ[ε]λεύσομαι
ἦρ]ῶων ἀρετᾶν
ἕπ]εράφανον οὐς τε κοίλα[ι]

IBYCUS

FRAGMENTS

Frr. 282–282C are papyrus finds; 283–5 come from numbered books (1 and 5), 286–9 are erotic fragments, 290–309 deal with mythology, 310–21 are other fragments with consecutive words, 322–5 give information about the content of poems, 326–41 are words and forms used by Ibycus, 342–4 are miscellaneous, 345 gives metrical testimonia.

282 (a) = S 151 Oxyrhynchus papyrus (c. 130 B.C.)

... destroyed the great, glorious, blessed city of Priam, son of Dardanus, setting off from Argos by the plans of great Zeus, enduring much-sung strife over the beauty of auburn Helen in tearful war; and ruin mounted long-suffering Pergamum thanks to the golden-haired Cyprian¹; but now it was not my heart's wish to sing of Paris, deceiver of his host, or of slim-ankled Cassandra and Priam's other children and the unmentionable day of the capture of high-gated Troy, nor shall I recount the proud valour of the heroes whom hollow, many-bolted

¹ Aphrodite, who brought about the war by prompting the abduction of Helen by Paris.

suppl. Hunt praeter 14 ἀλώσι[μο]ν Maas 15 ἄμ]αρ Wilamowitz ἐπ[ανέρχομαι] Hunt οὐδὲ π[εδέρχομαι] Handley

νᾶες] πολυγόμοι ἐλεύσα[ν
 Τροί]αι κακόν, ἥρωας ἐσθ[λοὺς·
 20 τῶν] μὲν κρείων Ἀγαμέ[μνων
 ἔρχε Πλεισθ[ενί]δας βασιλ[εὺ]ς ἀγὸς ἀνδρῶν
 Ἄτρεος ἐσθ[θλὸς π]αίς ἔκγ[ο]νος.

καὶ τὰ μὲ[ν ἄν] Μοῖσαι σεσοφ[ι]σμένα
 εὖ Ἑλικωνιδ[ε]ς ἔμβαίεν λόγω[ι].
 25 †θνατ[ὸ]ς δ' οὐ κ[ε]ν ἄνῃρ
 διερός [.] † τὰ ἕκαστα εἴποι,

ναῶν ἕ[σσοσ ἀρι]θμὸς ἀπ' Αὐλίδος
 Αἰγαῖον διὰ [πό]ντου ἀπ' Ἄργεος
 ἠλύθ[ο]ν ἐς Τροία]ν
 30 ἱπποτρόφο[ν, ἐν δ]ὲ φώτες

χ]αλκάσπ[ιδες, υἷ]ξ Ἀχα[ι]ῶν·
 τ]ῶν μὲν πρ[οφ]ερέστατος αἰ[ῆ]χιμᾶ
 ἱξ]ε]ν πόδ[ας ὠ]κὺς Ἀχιλλεύς
 καὶ μέ]γας Τ[ελαμ]ώνιος ἄλκι[μος Αἶ]ας
 35] . . . [.] λο[.] πυρός.

. κάλλι]στος ἀπ' Ἄργεος
 Κῦάνι]ππ[ο]ς ἐς Ἴλιον
]
] . . [.] . . .

ships brought to be an evil to Troy, fine heroes: they were commanded by lord Agamemnon, Pleisthenid² king, leader of men, fine son born to Atreus. On these themes the skilled Muses of Helicon might embark in story, but no mortal man (untaught?) could tell each detail, the great number of ships that came from Aulis across the Aegean sea from Argos to horse-rearing Troy, with bronze-shielded warriors on board, sons of the Achaeans; among them foremost with the spear went swift-footed Achilles and great valiant Telamonian Ajax (who threw strong fire on Troy?); (with them also went) from Argos to Ilium Cyanippus,³ the most handsome man, (descendant of Adrastus), (and Zeuxippus,⁴

² In Hesiod Pleisthenes was son of Atreus and father of Agamemnon (fr. 194–5 M.-W.); Ibycus follows Homer in making Agamemnon son of Atreus.

³ Son of Adrastus, king of Argos ('*Apollo-dorus' Bibl.* 1. 9. 13) or son of Aegialeus and so grandson of Adrastus (Paus. 2. 18. 4); Paus. 2. 30. 10 implies that he was only a boy when the war began. For Homer Nireus of Syme was the most handsome Greek warrior at Troy except for Achilles (*Il.* 2. 673 f.).

⁴ King of Sicyon (Paus. 2. 6. 7).

19 ἐσθ[λοὺς] Lobel 22 ἐσθ[θλὸς] Barron ἐσθ[θλοῦ] Hunt ἔκ-
 γ[ο]νος Barron 25 θνατὸς secl. Barron, qui tent. 25 οὐκ ἀδάης
 δέ κ' ἄνῃρ 26 δ. τὰ ε. εἴποι αὐτὸς West 27, 30 Barron
 33 βαῖν]ε[ι, χωρ]ε[ι, ἱξ]ε]ν Hunt 35, 36, 37 Barron, qui tent.
 36 τοῖς δ' ἅμα καὶ κ. ἀπ' Ἄ. 37 ἦλθεν ἄνῃρ K. ἐς Ἴ. 38 Ἄδρα-
 στοιο γένος 39 Ζεῦξιππος ἰδ' ὄν τ]ε Νῆϊς

40]α χρυσόστροφος
 Ὕλλις ἐγήνατο, τῶι δ' [ἄ]ρα Τρωίλον
 ὡσεὶ χρυσὸν ὄρει-
 χάλκωι τρις ἄπεφθο[ν] ἦδη

Τρῶες Δ[α]ναοὶ τ' ἐρό[ε]σσαν
 45 μορφὰν μάλ' εἰσκοι ὅμοιον.
 τοῖς μὲν πέδα κάλλεος αἰέν·
 καὶ σύ, Πολύκρατες, κλέος ἄφθιτον ἐξεῖς
 ὡς κατ' αἰοιδᾶν καὶ ἐμὸν κλέος.

schol. ad v. 37s. (suppl. e.g. Barron)]ίμαχος ἐν τῶι περὶ
 ρου φησί· τὸν [Ἄδραστο]ν [πάππο]ν τοῦ Κυανίππου· οὗτω
 λέγε<ι> τὸν π[οιήτην ἐ]σχά[τως α]ἰῆτοῦ τὴν γένεσιν ταύτην ἀνα-
 πεπλ[ακέν]αι ὡς [ἄφίη]σι Αἰγυαλέα τοῦ Ἄδρά[σ]του γενόμε[νον],
 ὃς ἐπ[εστρά]τευσε[ν] τοῖς ἐλα[.]..... α

v. J. P. Barron, *B.I.C.S.* 16 (1969) 119ss.

40 Φοίβωι κυσαμέν]α χ.

282 (b)(c) = S 152–165 P.Oxy. 1790 fr. 4, 5, 7 +
 2081(f) fr. 4

- (i) 4 νυsson[5 ἀσπιδα[6 τοὶ δ' αὐ̂ λα
 7 τυπτ[
 (ii) 1 δασε[3 ὕ]χνια[4 αἰθόια[
 5 αἰτελεψ[
 (iii) 3 κῆ]νητῆρι γα[ί]ας 6 τάμνω[
 (iv) 5 ἀγῆτορ' ἔχ[ν]-

(ii) suppl. Hunt, (iii) Marcovigi, (iv) Barron

whom the Naiad,) golden-girdled Hyllis,⁵ (conceived and) bore (to Phoebus); and to him Trojans and Greeks likened Troilus⁶ as gold already thrice-refined to orichalc, judging him very similar in loveliness of form. These have a share in beauty always: you too, Polycrates, will have undying fame⁷ as song and my fame can give it.⁸

Scholium on vv. 37–9 (added c. 1st c. A.D.)

Jimachus in his work *On -rus* says: Adrastus is grandfather of Cyanippus; thus he says the poet has utterly refashioned this genealogy of his, allowing Aegialeus to be son of Adrastus,⁹ who marched against . . .

⁵ Daughter of Hyllus, son of Heracles. ⁶ Son of Priam; an exemplar of youth and beauty, especially on 6th c. vases (M. Robertson, *B.I.C.S.* 17, 1970, 12).
⁷ Less probably, with change of punctuation, 'Among them, for beauty always you too, Polycrates, will have undying fame'.
⁸ End of poem. ⁹ See n. 3 above.

282 (b)(c) = S 152–165 Fragments of same papyrus¹

- (i) . . . stabbed the shield(s) . . . , but the others for their part struck . . .
 (ii) . . . shaggy . . . tracks . . .
 (iii) . . . steersman . . . (mover of earth?) . . . cleave . . .
 (iv) . . . leader . . . tracks . . .

¹ Not necessarily from the poem to Polycrates, 282(a).

GREEK LYRIC

282A = S 166–219 P.Oxy. 2735

(i) fr. 1 (S 166)

]τερεν . [
]εαπα[
]δ[]αριω[
] δακτον ἐχω[
5 ἴπ' α]ῦλῆτῆρος ἀείδο[ν
] ἀβρὰ π[α]ντῶς [
 πό]θος οἰά τ' ἔρωτος [

 -ο]ιο κατ' αἴσαν ὦ . [
]ατον τέλος ἀσφ[
10]α δύνασις· κράτ[ος
]ύνοι μέγα δαί-
 μονες] πολὺν ὄλβον ἐδώ[καν
 οἷς κ' ἐθ]έλωσιw ἔχεν, τοῖς δ' α[ὐ
 βουλα]ῖσι Μοιρᾶν.

15] Τυνδαριδ[αι]σι λαγε[τ
] , ι σάλπιγγος ἕκ' ἐν κε[
 Κάστορι] θ' ἵπποδάμωι καὶ π[υ]ξ ἀγαθῶι Πολυδεύκει
]ες ἀντιθέοι
]νοπάονες· οἷσιw εσ . [
20]εῖ μεγάλα χρύσαιγισ [

suppl. Lobel praeter 4 leg. West 5 ἴπ', ἀείδο[ν West 6 West
11 leg. West 13, 14 Page et West 19]ν ὀπ- vel συ]νοπ- Page

IBYCUS

282A = S 166–219 Oxyrhynchus papyrus¹ (2nd c. A.D.)

(i) ... (they) sang to the piper's accompaniment ...
luxurious assuredly ... (desire?) like love's ...
rightly ... end (secure?) ... power; ... great
strength ... the gods give much prosperity to those
whom they wish to have it, but for the others (they
destroy it?) by the plans of the Fates; ... (to)
the sons of Tyndareus² ... leader(s) of the people ...
when in ... the trumpet's ... to Castor the horse-
tamer and to Polydeuces, excellent boxer, ... god-
like (heroes?) ... henchmen; to whom great
(Athena?) of the golden aegis ... (free?) of cares.

¹ Ascribed to Stesichorus by Lobel, hesitantly to Stesichorus' *Helen*
by West, more convincingly to Ibycus by Page. Not all of the frag-
ments come from the same poem. ² Castor and Polydeuces.

]καδέα.

καὶ τὸ] μὲν οὐ φατόν ἐστιν ε[
]ων τεκέεσσι· σέ δ' αὖ[
 οὐρανὸθ]εν καταδέρεται ἀ[έλιος
 25]τα κάλλιστον ἐπιχθ[ονίων
 ἀθανάτ]οις ἐναλ[ί]γκιον εἶδο[ς
]ς ἄλλος οὕτως
 οὔτ'] ἀν' Ἰάονας οὔτ' . [

κ]υδιάνειραν α[ἰ]ἔν[
 30 Λακ]εδαίμονα ναίσο[υσι(ν)
]]· σ τε χοροῖς ἵππο[ισί τε
]ἄν βαθὺν Εὐ-
 ρώταν, περ]ί τ' ἀμφί τε θαῦμα[
] ἄλσεα λαχνάεντ' ἐλ[ατῶν
 35 κá]πους·

ἔνθα παλαι]μοσύναι τε καὶ δρ[όμωι
 ταχ]υτάτ' ἐς ἀγῶν' ἐπασ[κ
]ν πατέρων ἰδήρα[τ-
]νια
 40]γε θεῶν [π]άρ', ἔστι δὲ [
] ἔσσα[μένα] Θέμις κα[
]

v. D. L. Page, *P.C.P.S.* 15 (1969) 69ss., M. L. West, *Z.P.E.* 4 (1969) 142ss., R. Führer, *Z.P.E.* 5 (1970) 15s., M. L. Haslam, *Q.U.C.C.* 17 (1974) 48s.

22 West 28, 29 Page et West 30 fin. ego 31, 33, 34, 35, 36 ἔνθα, 37, 40, 41 West

(And that) is not to be spoken . . . (by) the children . . . ; but upon you on the other hand (the sun) looks down (from the heaven) as upon the most handsome of earth-dwellers, like the immortals in form; (no) other (is) so (beautiful?), (either) among Ionians or (among) . . . (those who) dwell in Lacedaemon famed for its men, always . . . with choruses and horses . . . deep (Eurotas?), round about a wonder . . . shaggy groves (of firs?) . . . (orchards?); (there) in wrestling and running . . . (practised?) speed for the contest . . . beautiful . . . of fathers . . . from the gods; and there is . . . Themis clad . . .

GREEK LYRIC

(ii) fr. 2 (S 167)

3]μεγιστ[- 6 φουίοισι 8 ἄδινοῖς βελέεσσ[ι
9 ἄργυροπέζου 10]εγεντο

(iii) fr. 4 (S 169)

1]δακεθυμ[2] . ας παιδῶ[ν

(iv) fr. 6 (S 171)

2]θ' ἐπὶ φρένας 3 ἀειδεν 4 λέγειν
5 στ]ομυλλίων

(v) fr. 8 (S 173)

3]εα· περι ἀνδρὶ δα[4] . ον· εὐτέ κεν
ὄρκον[5]ιδων ἔλιγμα παιδ . [7 κάλ-
λ]ιστε παιδῶν[

(vi) fr. 9 (S 174)

2 εὐπ]ατέρεια θ[3 ποταιν[ι- 5] κωι
ἐρευθ[6 κελαδῆι . [7] . ετε τέκνα[
10]αιδ' ἐρατ[

(vii) fr. 10 (S 175)

3 Ἄφρο]δίτας

(viii) fr. 11 (S 176)

ἦ]μθέων ὄθ[
σ]τάδιον δρομ[
πάντας ἀπλάτ . [
χαλεπὰ δέ τις α . [

IBYCUS

(ii) ... greatest ... bloody ... dense spears ...
silver-footed (goddess?) ... was born ...

(iii) ... heart-biting ... of boys ...

(iv) ... to the mind ... to sing (sang?) ... to tell
(told?) ... (chattering?)

(v) ... about the man ... whenever ... an oath ...
curl(?) of boys ... you most beautiful of boys ...

(vi) ... (daughter) of noble father ... fresh ... red ...
babbles ... children ... lovely (child?)

(vii) ... Aphrodite (?) ...

(viii) ... of demigods ... race of one course ...
(defeated?) all with unapproachable ...; and a

5 ἄτε σιδάρεος ἔπ[λετ(ο)
 Ἡ]ρακλέος γᾶμεν . [ἵπποι ἐ-
 δ]ν ὑφ' ἄρμασι τε[
 ν]ικάσαν τρεχο[ίσαι
 τ]ὰς Ἴολαος ἀρήιον[
 10 ἐ]πιβάντα δεδε . [
 Π]ηλεὺ[ς] δεπαλα . . [
 κ]ῦδος ὑπέρτερον[
 δ]αμὲν οὐ δυν[α
 τ]ὰν ἀνίκατο[ν
 15 ὁ δὲ καὶ με . [
]αι κρατε . [
 χρυσάορος[
 Γ]αρύοναν γ[
 ἐ]κτανεν . [
 20]με . . [
]αι . [

v. D. L. Page, *P.C.P.S.* 17 (1971) 89ss.

suppl. Lobel praeter 5, 7, 8 τρεχο[ίσαι, 9, 13 δ]αμὲν?, 15, 17
 Page 19 Führer

(ix) fr. 13 (S 178)

1]αν πόλιω [

(x) fr. 14 (S 179)

2] ὄτ' δ'ιστὸς [

harsh (fate?) . . . which was an iron (bond) . . . (befell Euphemus¹) (who once) married (the sister) of Heracles; (Euphemus) whom horses harnessed to their chariots defeated running, (mares) which Iolaus² (drove, accepting) warlike (Heracles) who had mounted (the chariot); but Peleus in wrestling . . . greater glory . . . was not able to subdue . . . that invincible girl³ . . . ; and he also . . . strong . . . killed Geryon,⁴ (son) of Chrysaor . . .

¹ Charioteer who won the two-horse race at the Funeral Games of Pelias (Paus. 5. 17. 9); perhaps he was the defeated rival of Iolaus in the four-horse race (Page). For the Games see Stes. fr. 178–180. ² Charioteer of Heracles and winner of four-horse chariot race at the Games (Paus. 5. 17. 11). ³ Atalanta, who defeated Peleus in wrestling at the Games ('Apollodoros', *Bibl.* 3. 9. 2). ⁴ Killed by Heracles: see Stes. fr. 181 ff.

(ix) . . . city . . .

(x) . . . arrow . . .

GREEK LYRIC

(xi) fr. 16 (S 181)

3 ε]ύχετάασθα[ι 8]βαινε . . [10 περικα]λλέ'
ἐραστ[άν

schol. ad v. 2 Πρ]οκλέα κ(αι) Εὐρυσθένη . [

3, 10 init. suppl. Lobel 10 fin. Page

(xii) fr. 17 (S 182)

4 Ἐσ]περίδω[ν 5 χ]ρύσεια[(μᾶλα) 7]χθών·
8] ἐλεφαντ[-

4, 5 suppl. Lobel 8 leg. Page

(xiii) fr. 27 (S 192)

2]μάχαι γίγαντες[3]μεν ἀρήνες ἀλκᾶ[ν 4 γε-
νέσθ[αι 5]των νοον[6 σ]υμφοραῖς[9] ρόδει[
10 κά]λυκες . [11]ἀεξὸμ[13]ως δ' αὖ [14]ἀγέρωχοι·[15]οκρατῆς θαν[ατ-

suppl. Lobel praeter 10 Page

(xiv) fr. 33 (S 198)

2 β]ροτοῖς[

(xv) fr. 34 (S 199)

2]δολοπ[λόκ- 5] ν μελέων . [6 ἐ]πι-
κρατέως[7 τεμ]ενοῦχος . [8]ν γάρ νν
αν[9]ήνατο π[ο]τη[ι]- 10]ας κορυ-
φ[ας 12 ἀθανάτα[

suppl. Lobel

IBYCUS

(xi) . . . to pray (profess?) . . . went . . . very handsome
lover . . .

Scholiast on v. 2: Procles and Eurysthenes¹

¹ Twin brothers, descendants of Heracles, who founded the two
lines of Spartan kings, Eurypontid and Agiad.

(xii) . . . golden (apples of the Hesperides?) . . . earth
. . . ivory . . .

(xiii) . . . giants . . . in battle . . . better in valour . . . to
become . . . mind . . . circumstances . . . rose- . . .
(buds?) . . . growing . . . proud men . . . (all-)powerful
death . . .

(xiv) . . . mortals . . .

(xv) . . . guile-weaving . . . limbs . . . overwhelmingly
. . . (demesne-holding deity?) . . . For . . . lady (god-
dess) . . . head(s)¹ . . . immortal goddess(es) . . .

¹ Or peak(s).

(xvi) fr. 36 (S 201)

6 ἀ]γναν[

(xvii) fr. 42 (S 207)

6 ἀ]φίκον[| το

tent. Page

(xviii) fr. 50 (S 215)

2 ὑπ]ερδέα

tent. Page (v. *Il.* 17. 330)**282B** = S 220–257 P.Oxy. 2637

(i) fr. 1 (a) 1–31 (S 220)

. . . ν]ύμφα· οἶον χωρ[. . .]· ε· ταῖς νύ[μ]φαις . . .

]· αι Κρονίου πτυχαι· φα[. . . Κ]ρόνιον ἐν Λεοντίνοις [. . .
πυ]κνώως ἔρχεσθαι τὸν [. . .]τ· ποτὲ μὲν κυνηγε[. . .] ἐπιδείξαντα
τοῖς [. . .]χωρα καὶ τα[. . .]· ν χαλεπὸν[. . . ε]ὔκολόν φησιν . . . πλεῖον . . . δυσά[ρεστ- ?
. . .αὔχα γλυκερὰ [. . .]σα ἰδίως ἀν[. . .]τις ἐλπὶς του[. . . γ]λυ-
κερά. αὐ[χ]εῖ· καυχ[άται . . . ἐ]λπὶς· ἢ οὔτως· γλυκερὰ γίν[εται
ἢ καύχη]σις ἐὰν ἐπιτύχη.αἴπερ [. . .]ν ποδῶν· ὡσπερ καὶ ο· [. . . πόδ]ας ἐν τῇ
ἀθλ[ή]σει . . . ὁ γὰρ νικ[. . .]πουουδι[. . .] ἀναγνω[σκ- . . .]νας
ἀδηλ[. . .]τεύων α· [. . . πο]λὺν γενέσ[θαι . . .] ἔν' οὔτως
δεκα[. . . ἀγα]θὸς γίνεται οπ[. . . ἐ]πιτύχη.

suppl. Lobel

(xvi) . . . pure . . .

(xvii) . . . (they) arrived . . .

(xviii) . . . (very inferior?) . . .

282B = S220–257 Oxyrhynchus papyrus (c. 150 A.D.)*Fragments of commentary on lyric poetry: S 220–226 and possibly 227 deal with lines of Ibycus, 228–257 with unidentified poets.*

(i)

. . . nymph: i.e. (a place?) . . . (to) the nymphs . . .

. . . glen(s) of Cronion . . . : Cronion¹ at Leontini . . . that
(he) often went to . . . ; once when hunting . . . displaying it
to harsh²: . . . he says (he is not) good-tempered . . . more
. . . un(pleasing?) . . .sweet boast: . . . peculiarly . . . hope . . . sweet; αὔχεῖ
means 'boasts' . . . hope; or as follows: the boast turns out
sweet if he succeeds;as . . . (of) feet: just as . . . feet in the athletic contest . . . ;
since the winner . . . (toil?) . . . read(s) . . . unclear . . . much
. . . to turn out . . . so that in this way . . . shows himself
good . . . succeeds.¹ Hill or place of Cronus; Leontini is in Sicily, northwest of
Syracuse. ² Not certainly part of a quotation.

(ii) fr. 1 (a) 32–42 (S 221)

Καλλ[ί]ας

αἰὲν ἐμοὶ πόνος οὗτος εἶη· | αἰ δέ τις βροτῶν μ' ἐνίπτει | νόσφιν· οἶον χωρ[ί]ς καὶ λάθρα· [εἴ τ]ις ἐπιπλήσσει μοι πάντα καλῶ[ς] οἶδα·

ἐγὼν δ' ἔτι μ[εῖζο]ν' αὔχαν | τίθεμαι περὶ τούτων· [οἶον εἴ] με αἰτιῶνται μείζονα [... καύχ]ησον τίθεμαι .]· εἰρ· μαν[

ἰόντα· μέ[λανα

omnia suppl. Lobel excepto καλῶς οἶδα (Treu et Page)

v. D. L. Page, *P.C.P.S.* 16 (1970) 93ss.

(iii) fr. 1 (b) (S 222)

ῥοπαλο[... ἀπὸ ῥοπαλ-

οὐδέ κεν Οἰδιπόδα καταεσσά[με]|νος δνοφέοις ἀχέεσσιν Ἴ|νόη[ς τ' ἀφαι]ρέοιτ[ο θ]υμόν· οὐδὲ γὰρ ἂν, φησ[ί], δέη ἔ]χειν τὰς τοῦ Οἰδίποδος πανουρ[γίας,] οὐδ' εἰ τοῖς τῆς Ἰνούς παθήμα[σι] κατέχοιτ[ο, ἀπο]στῆσαι τοῦ [ἔ]ρωτος τοῦ[του].

... τον ἔρ[ωτ-? ...]δισφυρα[

πολε]μίων λόχο[ν ... ὁ εἰσε . [... ἐ]νέδραν πολεμ[ί- ... θεωρησά . [

suppl. Lobel praeter δνοφέοις (-οισιν παρ.), τ' ἀφαι-, δέη ἔ- Page τοῦ[του] Snell

v. D. L. Page, *P.C.P.S.* 16 (1970) 91s.

(iv) fr. 5 col. ii (S 223(a))

... Ἴ]βυκος ἐτέρω[θι ...

(ii)

Callias¹

Let this labour² always be mine; and if some mortal upbraids me apart: i.e. away from me and secretly; if someone reproves me I am well aware of it all;

(and?) I make a still greater boast about these things: i.e. if they accuse me, I make a greater claim . . . ; violet-coloured: black . . .

¹ Presumably the name of the man or boy honoured, used as title of the poem. ² The task of praising Callias.

(iii)

club: . . . from the club . . .

not even if clad in the murky woes of Oedipus or Ino¹ would he rid himself of his passion: he says that not even if he has to have the crimes² of Oedipus or were gripped by the sufferings of Ino will he give up (this?) passion.³

... (the love?) . . . (ankles?)⁴ . . .

the enemy's ambush: . . . the enemy's lying in wait . . . (watched?) . . .

¹ 'Proverbial types of misery' (Page).

should have said 'misfortunes' (Page).

(the boy?)'. ⁴ Is the subject still Oedipus? Perhaps

'hammers'.

² The commentator

should have said 'misfortunes' (Page).

³ Or 'his passion for

(the boy?)'. ⁴ Is the subject still Oedipus? Perhaps

(iv) (a)

... Ibycus elsewhere (says) . . .

ἀ]πὸ χθονὸς ἐς . . .], [. . .]αν βαθ[ὺν ἀ]έρα τάμνων·

Ἄ[κλέ]σανδρος ἐ[ν] περι Κυρήνης τὸν πε[ρὶ] τοῦ τρ[ικ]εφάλου
μῦθον ἀναιρῶ[ν] φησιν [α]ὐτὸν ἐπὶ τεθρίππου ὄχ[ε]ῖσθαι μ[ε]τ' ἀ δύο
παραβατῶν ι[. . .]νον, Τιμαίος δὲ [. . .] εἶναι, Θεόδω[ρος] . . .]ς
ἀλλήλους . . .

] . . . ες χθ[όν]α . . .

ἀελ[λο]πορδαν ο[. . .] φῆσιν δεδαμασθαι[. . .] τὸν Πήγασον
ο[. . .] Δο[ύ]ρις ἐν γ' περὶ Ἄγαθ[οκλέα] . . . ὀνομάζον[ται].
Πίν[δαρος] Ὀ[λυμπιονίκ]αις Κοριν[θ-]

col. iii

. . . Ἀλεξάνδ[ρ- . . .]κος Ποσει[δ-]

suppl. Lobel praeter ἐτέρω[θε] Marcovigi

v. D. L. Page, *P.C.P.S.* 16 (1970) 93s., G. Marcovigi, *S.I.F.C.* 43
(1971) 65ss.

S 223 (b) Schol. Ar. Av. 192 (p. 52 White)

χάους ἀντὶ τοῦ ἀέρος νῦν, ὡς Ἴβυκος·
ποτάται δ' ἐν ἀλλοτρίῳ χάει.

cf. *Sud.* X (iv 786 Adler)

v. Marcovigi l.c.

(v) fr. 12 (S 224)

. . . Τρ]ώϊλου ἐκ . . . [. . .]ος τὸν φόνον . . .], αὶ ἐπιτηρήσας
παῖδα] θεοῖς ἴκ[ελον τὸ]ν περγάμμων ἔκτοσθεν Ἰλίο[υ

from earth to . . . , cleaving¹ the deep air²;

Acesander³ in book . . . of his *History of Cyrene*, explaining
away the tale of the three-headed one,⁴ says he⁴ travelled
on a four-horse chariot with two fellow-riders . . . ;
Timaeus⁵ says they were . . . , Theodorus⁶ that . . . each
other.

. . . earth:

storm-footed⁷ . . . : he says that Pegasus was subdued
. . . ; Duris⁸ in book 3 of his *History of Agathocles* . . . are
named. Pindar in his *Olympians*⁹ says . . . Corinth . . .

. . . Alexander . . . Poseidon . . .

¹ Of Pegasus (see below)? Or the eagle that carried off Ganymede
(fr. 289)? Or Geryon (see below), whom Stes. represented as
winged (fr. 186)? ² Or 'mist'. ³ Historian, 4th c. B.C.(?)

⁴ Geryon. ⁵ Historian of Sicily, c. 356–260 B.C. Perhaps he spoke
of triplets. ⁶ Probably the rhetorician from Gadara, 1st c. B.C.

⁷ Of a horse? Cf. Simon. 515. ⁸ Tyrant of Samos, historian, c.
340–260 B.C. ⁹ In *Ol.* 13 Pindar used the myth of the Corinthian
Bellerophon and the winged horse Pegasus.

(b) Scholiast on Aristophanes, *Birds*

He uses χάος ('void') instead of 'air' here, as does
Ibycus¹:

(he) flies in the alien void.²

¹ So also Bacch. 5. 27. ² Of Bellerophon? The attribution to
Ibycus was accepted by Bergk but not by Diehl nor by Page in
P.M.G.; Edmonds and Bowra saw reference to Ganymede's eagle:
see n. 1 to (iv)(a) above.

(v)

. . . Troilus . . . the murder . . . after watching for him.
the boy, patterned on the gods, whom he slew out-

κτάνε·] ἀνεῖλεν τὸν Τρωῖλον ἐκτ[ὸς τῆς πό]λεως ἐν τῷ τοῦ
Θυμβραίου [ἱεραῖ· οὔτ]ω οὖν παῖδα θεοῖς ὅμοιον θε[οὶ οἱ ἐ]κτὸς
Ἰλίου ἰδρυμένοι το[... νω διατα[... α] προειρη[η- ...] ἀδελφῆ
[... Ἐ]κτορος . . . ἰ Τρωίλ[-

]κασι . [. . .]ἀδελ[φ -

suppl. Lobel praeter Τρ]ωίλου Page, τὸ]ν Snell, κτάνε, οὔτ]ω, οἱ,
προειρη] Page

(vi) fr. 14 (S 225)

... Ἰ]βυκο . [. . .]υ λέγεινα[

(vii) fr. 32 (S 226)

Γοργια[

(viii) fr. 7 (S 227)

] Χαλκιδέων[... προγηγ[... ἀποικίας [. . .] ὄρκα
πο[. . .] νως κυμ[. . . ἐ]πὶ τοῖς ὄμμα[σαι . . . κ]ορύσσεται δε[. . .
κορβ]ίεται· με[τ]εω[ρίζεται . . .]ος ὁ πόθος . [. . .] φησὶν ο . [

suppl. Lobel

(ix) fr. 8 (S 228)

...]ς γαληνοῖς . [. . . βέ]λτερον δεπια[. . . κ]αλύμμασιν[. . .]ον
σὺν γενικῶ[ι . . . ν]έκυς ἔλλι[π]ῆ εἴτ[. . .] χαλκοῦ μισ[. . . σιδ]ήρου
δικ[. . .

suppl. Lobel praeter ἔλλι[π]η ? Page

(x) fr. 11 (S 229)

...]νοῦθον[. . .]ποσί τύπτω[. . .] . ων ποσὶν α[. . .] . ορος ἀβρὰ
β[αιν- ?

side the citadel of Ilium: he¹ killed Troilus outside the
city in the temple of Thymbraean Apollo; so in this way the
gods who were established (outside?) Ilium (abandoned?)
the godlike boy ... foretold(?) ... sister² ... of Hector ...
Troilus ...

sister³ sister³ . . .

¹ Achilles. ² Polyxena (sister of Hector and Troilus)? Vase-
painters depict Achilles' ambush of Troilus and Polyxena at a
fountain. ³ Or 'brother'.

(vi)

... Ibycus ... say(s) ...

(vii)

... Gorgias¹ ...

¹ Cf. fr. 289.

(viii)

... Chalcidians¹ ... lead(er) ... of colony ... oaths ...
'wave' ... 'on the eyes' ... is given a crest ...; 'crests': rises
into the air ... desire ... (he) says ...

¹ Rhegium was a colony of Chalcis.

(ix)

'calm' ... better ... 'veils' ... with genitive ... 'corpse left'
... bronze ... (iron ... discus?) ...

(x)

... 'stamping' ... strike with the feet ... with the feet ...
'(step) delicately' ...

(xi) fr. 13 (S 230)

... ν]οήση<ι> νεκτ[α]ρε- ...] νοήσηι τὸ νέκταρ[...] τοιο[ῦ]τον
 εὐπειθῆ [...] ἰούσων· καὶ γὰρ [αἰσ]ῶν· καὶ γὰρ αυ[...]· νενα-
 σιον ...

(xii) fr. 30 (S 232)

... Μναμοσ[

(xiii) fr. 33 (S 233)

...] π' ὠκεανο[...] ἐν γ' τονικ[ᾶν ... ὦ]κεαν[-
 τονικ[ᾶν suppl. Lobel., ὦ]κεαν[Page

(xiv) fr. 10 (S 240)

]ὡς Φιλοστ[έφανος ἐν τῶι περὶ τῶν παραδόξων πο]ταμῶν τ[...]
 Ἐρρενίου ζ[...] πυθμένα[...] κ' κυρίω[ν ...] αἰ· οἶον πυ[θμ]-
 suppl. Lobel

(xv) fr. 15 (S 241)

...] αδων γυν[αικῶν ... Σι]κελικὰ γε . [... Σι]κελία ...
 suppl. Lobel

(xvi) fr. 34 (S 255)

...] ωιδαριω[...] μουσικη[...] νχαριν[...]

282C P.Oxy. 3538

(i) fr. 1 col. i

] ιρο[ν εἶ]βην
]]
 5] δέ σ' ὕμνοι
 συμποτᾶν .] ἐπηράτοισιν, ὦ Χά-

(xi)

... 'thinks nectar': thinks the nectar ... such ... tempting
 ... for those going; 'for ... fitting' ...

(xii)

... 'Mnemosyne' ...

(xiii)

... 'ocean' ... in book 3 of his *Rules for Accentuation* ...
 ocean ...

(xiv)

... as Philostephanus¹ in his work, *On Incredible Rivers*
 ... Herennius² ... 'depth' ... from proper names ... i.e.
 depth ...

¹ Writer from Cyrene, 3rd c. B.C. ² Philo of Byblos, writer on
 verb-forms, synonyms, Phoenician religion, 64–141 A.D.

(xv)

... of women from ... Sicilian ... Sicily ...

(xvi)

... song ... music ... grace ...

282C Oxyrhynchus papyrus (c. 100 A.D.)

(i) col. i

... to drip ... and the songs (of fellow-drinkers?)

ρις, ῥόδων ἔ]θρεψας αὐτὸν ἐν κάλυξιν
 Ἐφροδίτας] ἀμφὶ ναόν·
 στέφαν]ον εὐώδη με δεῖ
 10 λέγην, ὄσω]ν ἔχρ[ι]σε θωπά-
 ζοῖσα παιδ]ίσκον· τέρεν δὲ
 κάλλος ὠ]πάσαν θεαί.
 ἀλλ' ἔφευγε] μὰν Δί]κα θε-
 ἄν χορόν· β]αρίνομαι δὲ γυῖα,
 15 πολλὰ δ' ἀ]γρύπνο[υ]ς λαύων
 νύκτας ὀρμ]αίνω φρε]νί.

schol. ad v. 7 τ(ὸν) παῖδα

suppl. Lobel praeter 3, 6–11, 12 κάλλος, 13, 14 init., 15 init., 16
 West 16]ανωφρ. [pap., em. West

v. M. L. West, *Z.P.E.* 57 (1984) 23ss.

col. ii

...]κλεος[...]μαινο[...]δᾶγμα[...]

(ii) fr. 2

...]αιγλαι [... μέ]γα νίκας[...]ισί τε Νικαγό-
 ρα[... ἔλ]κεσιπέπλων[...] τιμᾶ[
 μέ]γα suppl. West, ἐλ]κ. Lobel

(iii) fr. 3

...]σινου· [δ]έκ' ἄν σ' ὀ]πλίτας
 ἐκ φάλαγγος ἐλκύ]σαιθ' ὑπεκφέρω]ν.

suppl. West

(praise) you. Among lovely buds (of roses), Charis,¹
 you nurtured him² about the temple (of Aphrodite).
 I must (call the garland) fragrant, (all the flowers
 from which) she tinged the boy, flattering him. And
 the goddesses bestowed tender (beauty). But Jus-
 tice (fled from the choir) of goddesses, and my limbs
 are weighed down, and passing sleepless (nights) I
 ponder (many things) in my heart.

¹ Goddess representing grace and charm. ² 'The boy' (scholiast).

col. ii

... glory ... mad ... the sting¹ ...

¹ Of love?

(ii)

... (radiance?) ... great ... victory ... Nicagora¹
 ... (women) of the trailing robes ... honour ...

¹ Or the male name Nicagoras; there is word-play with *nike*, 'victory'.

(iii)

... he would drag ten (hoplites out of the battle-line)
 in rescuing you.

GREEK LYRIC

(iv) fr. 6

...]ς αἶαι ·

(v) fr. 11

]μητ' ἄν ἔρωτ[

leg. West

(vi) fr. 17

αἰ]γιοχ[

leg. West

(vii) fr. 21

...] ο̣ φευγω[...]ων κελη[...]ς δεμ[...]

(viii) fr. 22

...] ς φλεγε[...] ελαύνων ...]υποπτερα[...]

(ix) fr. 23

... γ]λυκύς[...]

(x) fr. 24

... ο]μαλικος[...]

(συν-)ο]μ. suppl. Lobel

(xi) fr. 25

...]παρθενικᾶι ξα[νθᾶι ...

suppl. West

IBYCUS

(iv)

... land¹ ...

¹ Perhaps Aea, the land of the Golden Fleece (West); for Jason and Medea cf. frs. 301, 291.

(v)

... would not ... love ...

(vi)

... aegis-bearing ...

(vii)

... flee(ing) ... steed(?) ... form(?) ...

(viii)

... blaze ... driving ... winged ...

(ix)

... sweet ...

(x)

... comrade ...

(xi)

... (to) the auburn girl ...

(xii) fr. 26

...] ολεσθαι[...] σω νοσω[...] το φαρμ[ακ-
... β]ροτοῖσιν [...] ἐβηκε δ[...] ες θηρα[...]
μ]έγαν σπευ[

φαρμ[ακ, μ]έγαν suppl. Lobel β]ροτοῖσαν ... δ[αίμων? ego

(xiii) fr. 27

... αὐλ[ὸ]ς ἐσφ[... ποικίλος ὕ]μνος ... Μοισῶν
Πιερίδων ... ἐν τῷ παιδ[α ... ἕμνησῶ τ[...
ὀ]φθαλμο[... δ]άσκια θ[... κ]εκλιμέ[ν- ... ἄμνος
λευ[κοπάραος ... Ἄως εἰσαν[ίτη ... ἠριγένεια ...
κ[αὶ] θεοῖς α[...]

suppl. Lobel praeter ἐν τῷ παιδ[α, δ]άσκια, λευ[κοπάραος, εἰσαν[ίτη
West

v. M. L. West, *Z.P.E.* 57 (1984) 28s.

(xiv) fr. 29 + 31 (coniunx. West)

...]κα παρθ[εν-
αἰ]μή τι κόρα[ς θάλ]αμον κα[ταβάς ποκα
πά]μπαν ἀνεχ[ρίσθη] τακεραῖ φρεν[ί
ματ]ρός ἐπιστ[α]μένας πά[ρ]α δῶρο[ν ἐ-
5 φίμ]ερον· ἀσπ[ά]σιος δ' ὁ φέρων χά[ριν
...]οσαίτ[', ἀδ]ελφεῶς παῖς

suppl. West praeter 6 ἀδ]ελφεῶς Lobel

v. M. L. West, *Z.P.E.* 57 (1984) 29ss.

(xii)

... to perish(?) ... disease(s) ... remedy ... (for mor-
tals?) ... (god?) established ... (wild beast?) ...
great ... (hasten?) ...

(xiii)

... pipe ... A complex song of the Pierian Muses ...
in which I shall sing of a boy ... his eyes ... shaggy¹
... reclining ... when white(-cheeked?) Dawn
climbs (the heavens), early-born, ... and to gods² ...

¹ Presumably of cheeks not yet 'shaggy' (West). ² 'Bringing
light both to mortals and to gods' (West).

(xiv)

... girl ... unless he,¹ going down (once) to the girl's
room, had his melting heart completely tinged by
his skilled mother with her gift of desire. Glad² is
he who brings (favour?) ... (whether it is?) (her?)
sister's son (or?) ...

¹ Presumably Eros, child of Aphrodite, fell in love with the girl
(West). ² Or 'welcome'.

(xv) fr. 30

... ε]τυχον χα[ρι ... νεκυοσ]τόλα· τυμ[β- ...
 δ]ώματ' ἀλάμ[πετα ...]ων· τοδεσ[...]ασανέμο[...
 μέ]γ', ὦ φίλ]ε[...]

τυμ[β-, δ]ώματ' ἀλάμ[πετα suppl. Lobel, cetera West

(xvi) fr. 32

... α]ῦτ' Ἔρω[σ ... ε]ππ[...]

suppl. West (α]ῦτ' vel δη]ῦτ')

283 Hdn. π. μον. λέξ. β' 36 (ii 941 Lentz: cf. i 392)

ὁπότε δὲ ἐπὶ τῆς ἐκπλήξεως παραλαμβάνεται, γένος ἐπιδέχεται τὸ οὐδέτερον (sc. τάφος)·

ἢ δ' ἄνεω δὴν ἦστο, τάφος δὲ οἱ ἦτορ ἴκανε (*Od.* 23. 93)·
 ἀλλ' ἴσως τοῦτο ἀμφίβολον. ὁ μέντοι Ἴβυκος διέστειλε τὸ γένος ἐν τῷ πρώτῳ, σχεδὸν τὸν Ὀμηρικὸν μεταλαβὼν· φησὶ γάρ·

δαρὸν †δάραοι† χρόνον ἦστο τάφει πεπαγῶς·

οὔτω γὰρ ἔκλινεν ὡς βέλει.

δάραοι secl. Lehrs: παρά οἱ Hermann: ἄνεω Nauck τάφεις cod.,
 corr. Bloch πεπηγῶς cod.

284 Schol. Ap. Rhod. 4. 57s (p. 264 Wendel)

Ἴβυκος δὲ ἐν α' Ἥλιδος αὐτὸν (sc. τὸν Ἐνδυμῖωνα) βασιλεῦσαι φησι.

(xv)

... chanced ... (corpse-bearing?) ... tomb ... unlit halls¹ ... (great?), my friend, ...

¹ Of Hades.

(xvi)

... once again Love ... (horse?)¹ ...

¹ Cf. fr. 287; or a proper name e.g. in -ippus.

283 Herodian, *On Anomalous Words*

When τάφος is used in the sense of 'astonishment' it admits the neuter gender: cf. 'and she sat for a long time in silence, for amazement had come over her heart' (*Od.* 23. 93); but perhaps that example is ambiguous; Ibycus, however, made the gender clear in book 1, where he pretty well took over the Homeric line:

for a long time he sat (beside him? beside her?)
 frozen in amazement.

He declined the noun like τὸ βέλος.

284 Scholiast on Apollonius of Rhodes

Ibycus in book 1 says Endymion¹ was king of Elis.

¹ Handsome young man beloved by Selene (the Moon).

285 Athen. 2. 57f-58a (i 135 Kaibel)

Ἴβυκος δὲ ἐν πέμπτῳ μελῶν περὶ Μολιονιδῶν φησι·
 τοὺς τε λευκίππους κόρους
 τέκνα Μολιόνας κτάνον,
 ἄλικας ἰσοκεφάλους ἐνιγυίους
 ἀμφοτέρους γεγαῶτας ἐν ὠέῳ
 5 ἀργυρέῳ.

cf. Eust. *Od.* 1686. 45

1 Dindorf: κούρους codd. 2 κτάνον ci. Hartung 5 ἀργυ-
 φέῳ ci. West

286 Athen. 13. 601b (iii 325 Kaibel)

καὶ ὁ Ῥηγίῳ δὲ Ἴβυκος βοᾷ καὶ κέκραγεν·
 ἤρι μὲν αἶ τε Κυδωνίαι
 μηλίδες ἀρδόμεναι βοᾶν
 ἐκ ποταμῶν, ἵνα Παρθένων
 κήπος ἀκήρατος, αἶ τ' οἰνανθίδες
 5 αὐξόμεναι σκιεροῖσιν ὑφ' ἔρνεσιν
 οἰναρέοις θαλέθοισιν· ἔμοι δ' ἔρος
 οὐδεμίαν κατάκοιτος ὦραν·
 ἀλλ' ἄθ' ὑπὸ στεροπᾶς φλέγων
 Θρηκίος Βορέας αἰσ-
 10 σων παρὰ Κύπριδος ἀζαλαίς μανί-
 σιν ἐρεμνὸς ἀθαμβῆς
 ἐγκρατέως πεδόθεν †φυλάσσει†
 ἡμετέρας φρένας.

8 ἀλλ' ἄθ' ὑπὸ Mehlhorn: τε ὑπὸ codd. 11s. Schweighaeuser,
 Hermann: ἀθάμβησεν κραταιῶς codd. 12 Naeke: παιδ' ἴθεν
 codd. τινάσσει Naeke: λαφύσσει West

285 Athenaeus, *Scholars at Dinner*

Ibycus in book 5 of his *Songs* says of the Molionids
 and I¹ killed those white-horsed² youths, the chil-
 dren of Molione,³ like-aged, equal-headed, single-
 bodied, both born in a silver egg.

¹ Heracles. ² Cf. Stes. 256. ³ In the *Iliad* (2. 621, 11. 709, 750 ff., 23. 638 ff.) they are Cteatus and Eurytus, twin sons of Poseidon, not Siamese twins (as here and in Hesiod fr. 18 M.-W.) but normal warriors from Elis who fought against Nestor.

286 Athenaeus, *Scholars at Dinner*¹

And the man of Rhegium, Ibycus, shouts and screams,

In the spring flourish Cydonian quince-trees,
 watered from flowing rivers where stands the
 inviolate garden of the Maidens, and vine-blossoms
 growing under the shady vine-branches; but for me
 love rests at no season: like the Thracian north wind
 blazing with lightning rushing from the Cyprian²
 with parching fits of madness, dark and shameless,
 it powerfully shakes³ my heart from the roots.

¹ The passage follows Alcman 59 and Stes. 276(a): Chamaeleon (quoting Archytas) may be the speaker's authority here too. ² Aphrodite, mother of Eros (Love). ³ Verb uncertain: perhaps 'devours my heart completely'.

287 Plato *Parmen.* 137a

καίτοι δοκῶ μοι τὸ τοῦ Ἰβυκείου ἵππου πεπονθέναι ὃ ἐκείνος ἀθλητῆ ὄντι καὶ πρεσβυτέρῳ ἕφ' ἄρματι μέλλοντι ἀγωνιεῖσθαι καὶ δι' ἐμπειρίαν τρέμοντι τὸ μέλλον ἑαυτὸν ἀπεικάζων ἄκων ἔφη καὶ αὐτὸς οὕτω πρεσβευτῆς ἂν εἰς τὸν ἔρωτα ἀναγκάζεσθαι ἵεναι.

schol. ad loc. (p. 49 Greene): τὸ τοῦ μελοποιῦ Ἰβύκου ῥητόν·

Ἔρος αὐτέ με κυανέοισιν ὑπὸ
 βλεφάροις τακέρ' ὄμμασι δερκόμενος
 κηλήμασι παντοδαποῖς ἐς ἀπει-
 ρα δίκτυα Κύπριδος ἐσβάλλει·
 5 ἧ μὰν τρομέω νιν ἐπερχόμενον,
 ὥστε φερέζυγος ἵππος ἀεθλοφόρος ποτὶ γῆρα
 ἀέκων σὺν ὄχεσφι θοοῖς ἐς ἄμιλλαν ἔβα.

cf. Procl. in Plat. *Parmen.* v 316 Cousin

3s. ἀπειρονα ci. Schneidewin, Hecker 4 Clemm (εἰς-): βάλλει
 codd.

288 Athen. 13. 564f (iii 245 Kaibel)

τυφλὸς ὁ ἔπαινος καὶ κατ' οὐδὲν ὅμοιος τῷ Ἰβυκίῳ ἐκείνω·
 Εὐρύαλε γλαυκῶν Χαρίτων θάλος, <᾿Ωρᾶν>
 καλλικόμων μελεδῆμα, σὲ μὲν Κύπρις
 ἄ τ' ἀγανοβλέφαρος Πει-
 θῶ ῥοδέοισιν ἐν ἄνθεσι θρέψαν.

cf. Eust. *Od.* 1558. 17

1 γλαυκῶν ci. Jacobs, Fiorillo suppl. Page post Bergk

287 Plato, *Parmenides*

Yet I¹ find myself in the same plight as Ibycus' horse, a champion and in his old age about to compete in the chariot race and trembling at the prospect since he has been through it before: Ibycus compared himself to the horse and declared that in his advanced years he was being forced to fall in love against his will.

Scholiast: the words of the lyric poet Ibycus are as follows:

Again Love, looking at me meltingly from under his dark eyelids, hurls me with his manifold enchantments into the boundless nets of the Cyprian. How I fear his onset, as a prize-winning horse still bearing the yoke in his old age goes unwillingly with swift chariot to the race.

¹ Parmenides, reluctant to embark on a lengthy exposition.

288 Athenaeus, *Scholars at Dinner*

This praise¹ is blind and not in the least like the famous words of Ibycus:

Euryalus, offshoot of the blue-eyed Graces, darling of the lovely-haired (Seasons),² the Cyprian and soft-lidded Persuasion nursed you among rose-blossoms.

¹ I.e. Philoxenus of Cythera fr. 821 *P.M.G.* ² Cf. Hesiod, *W. and D.* 73 ff., Menander Rhetor, π. ἐπιδ. 149 (quoted at Alcaeus 308(a)).

289 Schol. Ap. Rhod. 3. 114–17b (p. 220 Wendel)

διὰ τούτων τῶν στίχων παραγράφει τὰ εἰρημένα ὑπὸ Ἰβύκου ἐν οἷς περὶ τῆς Γανυμήδους ἀρπαγῆς εἶπεν ἐν τῇ εἰς Γοργίαν ᾠδῇ· καὶ ἐπιφέρει περὶ τῆς Ἥους ὡς ἤρπασε Τιθωνόν.

290 Diomed. *ars gramm.* i (i 323 Keil)

patronymica sunt quae a patre sumuntur, ut Pelides Priamides. abusive saepe etiam a matre fiunt, ut Latous Apollo . . . aut ab avo . . . aut ab avia . . . aut a fratribus . . . aut a maioribus, ut Belides Palamedes, aut a maritis, ut Helena Menelais, aut a filiis, ut Althaea Meleagris

(Ἀλθαία Μελεαγρίς),

sicut Ibycus Graecus rettulit.

291 Schol. Ap. Rhod. 4. 814–15a (p. 293 Wendel)

ὅτι δὲ Ἀχιλλεὺς εἰς τὸ Ἠλύσιον πεδίον παραγενόμενος ἔγραψε Μήδειαν πρῶτος Ἰβυκος εἴρηκε, μεθ' οὗ Σιμωνίδης (fr. 558).

292 Philodem. *Piet.* (p. 18 Gomperz)

Αἰσχύλος δ[.] καὶ Εἰβ[υκος καὶ Τε]λέστης (fr. 812)
[.] τὰς Ἀρπ[υίας] . . .

ποιῶσιν] τὰς Ἀρπ[υίας θηρακ]οῦσας ὑπ[ὸ τῶν Βορέου παί]δων suppl.
Gomperz v. Aes. *Phineus* F 260 Radt

289 Scholiast on Apollonius of Rhodes¹

In these lines Apollonius takes over what Ibycus said in his account of the rape of Ganymede² in his song to Gorgias; Ibycus tells also how Dawn carried off Tithonus.

¹ Wilamowitz transferred the scholium from v.158 to vv. 114–17. ² I.e. that he was carried off by a love-smitten Zeus, not by 'the gods' 'to be wine-pourer to Zeus' as in *Il.* 20. 234.

290 Diomedes, *Grammar*

Patronymics are epithets based on the father's name, e.g. Pelides (son of Peleus) and Priamides (son of Priam). They are often formed irregularly from the mother's name, e.g. Latoan Apollo . . . or a grandfather's . . . or grandmother's . . . or brothers' . . . or ancestors' names, e.g. Belides Palamedes,¹ or husbands' names, e.g. Menelaid Helen,² or sons' names, e.g.

Meleagrid Althaea,

as in Ibycus the Greek.

¹ See Virgil, *Aen.* 2. 82. ² This example too may be taken from Ibycus.

291 Scholiast on Apollonius of Rhodes

Ibycus was the first to say that Achilles married Medea when he reached the Elysian plain, and Simonides followed him.

292 Philodemus, *Piety*

Aeschylus . . . and Ibycus and Telestes (represent) the Harpies (as being killed by the sons of Boreas?).

293 *Et. Gen.* (p. 17 Calame) = *Et. Mag.* 171. 7

αἰσίον· καὶ ὁ μὲν Ἴβυκος αἰσίον λέγει, οἶον·

οὐ γὰρ αἰσίον πάϊς Τυδέος,

ὁ δὲ Ἀλκμὰν ταυσία (fr. 112), ὁ δὲ ποιητὴς κατὰ διάστασιν καὶ τροπὴν τοῦ α εἰς η, οἶον· τῆυσίην ἰδόν (*Od.* 3. 316)· οὐδεὶς γὰρ τὸν σχηματισμὸν αὐτοῦ κατάρθρωσεν. ἐγὼ δὲ ἠγοῦμαι ὅτι πρῶτον τὸ παρ' Ἴβύκω, δεύτερον τὸ παρὰ Ἀλκμᾶνι, τρίτον τὸ παρὰ Ὀμηρῶ κατὰ διάστασιν. οὕτως Ἡρωδιανὸς περὶ Παθῶν (ii 176 Lentz).

πάϊς an παῖς incertum

Τυδέως codd.

294 Schol. Pind. *Nem.* 10. 12a (iii 167s. Drachmann)

Διομήδεα δ' ἄμβροτον ξανθά ποτε γλαυκῶπις ἔθηκε θεόν· καὶ οὗτος Ἀργεῖος, ὃς δι' ἀρετὴν ἀπθθανατίσθη· καὶ ἔστι περὶ τὸν Ἀδρίαν Διομήδεα νήσος ἱερά, ἐν ἣ τιμᾶται ὡς θεός. καὶ Ἴβυκος οὔτω. τὴν Ἑρμιόνην γήμας ὁ Διομήδης ἀπθθανατίσθη σὺν τοῖς Διοσκούροις· καὶ γὰρ συνδιαίταται αὐτοῖς. καὶ Πολέμων ἱστορεῖ (fr. 23 Müller, *F.H.G.* iii 122)· ἐν μὲν γὰρ Ἀργυρίπποις ἄγιόν ἔστιν αὐτοῦ ἱερόν. καὶ ἐν Μεταποντίῳ δὲ διὰ πολλῆς αὐτὸν αἰρεσθαι τιμῆς ὡς θεόν, καὶ ἐν Θουρίοις εἰκόνας αὐτοῦ καθιδρῦσθαι ὡς θεοῦ.

post Ἴβυκος οὔτω lacunam indicavit Boeckh

295 Schol. A Hom. *Il.* 3. 314 (i 157 Dindorf)

Πορφύριος ἐν τοῖς παραλελειμμένοις φησὶν ὅτι τὸν Ἑκτορα Ἀπόλλωνος υἱὸν παραδίδωσιν Ἴβυκος, Ἀλέξανδρος (fr. 13 Powell), Εὐφορίων (fr. 56 Powell), Λυκόφρων (*Alex.* 265).

¹ 3rd c. A.D. scholar.

² A. of Aetolia, 3rd c. B.C. poet like Euphron and Lycophron.

³ Cf. Stes. 224.

293 *Etymologicum Genuinum*

αἰσίον ('vain'): Ibycus uses αἰσίον:

For not in vain (did) the son of Tydeus¹ . . .

Alcman has ταυσία (fr. 112). Homer has it with diaeresis and α changed to η: τῆυσίην ἰδόν ('vain journey', *Od.* 3. 316) — no-one has corrected his form of the word. I think that Ibycus' was the original form, Alcman's next, Homer's with diaeresis third. So Herodian, *On Inflexions*.

¹ Diomedes.

294 Scholiast on Pindar, *Nemean* 10 ('And Diomedes once was made an immortal god by auburn, grey-eyed Athena')

He too was from Argos, and was immortalised for his valour. Off the Adriatic coast there is a holy island called Diomedea, on which he is honoured as a god. So in Ibycus.¹ Diomedes after marrying Hermione² was immortalised along with the Dioscuri; indeed he lives with them. Polemon³ tells the story: in Argyrippa⁴ there is a sanctuary which is sacred to him; in Metapontium also he is exalted as a god with much honour, and in Thurii statues of him are set up as if he were a god.

¹ Perhaps a quotation is lost. It is not clear whether the following sentence refers to Ibycus' account.

² Daughter of Menelaus and Helen, who in other versions married Orestes; the Dioscuri were Helen's brothers.

³ Geographer from Ilium, 2nd c. B.C. ⁴ Arpi; all three cities are in S. Italy, Diomedea (mod. San Domenico) is off the east coast of Italy.

295 Scholiast on *Iliad* ('Hector, son of Priam')

Porphyry¹ in his *Omissions* says that Hector is Apollo's son in the versions of Ibycus, Alexander,² Euphron and Lycophron.³

296 Schol. Eur. *Andr.* 631 (ii 293 Schwartz)

προδόντιν αικάλλων κύνα· ἠττηθείς τοῖς ἀφροδισίοις. ἄμεινον ἠκονόμενται τοῖς περὶ Ἴβυκον· εἰς γὰρ Ἴφροδίτης ναὸν καταφεύγει ἢ Ἐλένη κἀκεῖθεν διαλέγεται τῷ Μενελάω, ὃ δ' ὑπ' ἔρωτος ἀφίησι τὸ ξίφος. τὰ παραπλήσια <τούτοις καὶ Ἴβυκος ὃ suppl. Schwartz> Πηγιῶνος ἐν διθυράμβω φησίν.

cf. scholl. Ar. *Vesp.* 714, *Lys.* 155

297 Schol. T Hom. *Il.* 13. 516 (iii 500 Erbse)

ἀκόντισε Διφόβος· ὡς ἀντεραστῆς Ἐλένης, ὡς μαρτυρεῖ Ἴβυκος καὶ Σιμωνίδης (fr. 561). ἀλλ' οὔτε ἦρα μεσαιπόλιος (*Il.* 13. 361) οὔτε τὸ παρὰ Ἴβύκω ἀληθές· ἀλλὰ διὰ τοὺς πεσόντας.

cf. Eust. *Il.* 944. 43 (iii 507 van der Valk)

298 P.Oxy. 2260 col. ii 23ss.

καὶ ὁμοίως κατὰ τὸν Ἴβυκον· τὸν γὰρ Ἡρακλ[έ]α
π[ρ]όμαχον

γενέσθαι φ[η]σι τ[ο]ῦ Δ[ι]ὸς

σ[τ]ὴν ἀριστ[ο]πάτρα
καὶ κρατ[ε]ρόφρονι Παλλάδι·
[τὰ]ν γὰρ ἔτικτ' αὐτός, κορυφᾶς δέ οἱ ἐξανέπαλτο.

v. D. L. Page, *C.R.* 3 (1953) 1s., R. Merkelbach, *Arch. f. Pap.* 16 (1956) 116, M. L. West, *C.Q.* 25 (1975) 308

suppl. Lobel praeter φ[η]σι Merkelbach, τ[ο]ῦ Διὸς σ[τ]ὴν ἀριστ[ο]πάτρα Page

299 Schol. Ap. Rhod. 2. 777–9 (p. 187 Wendel)

ἀκολούθως τῷ μύθῳ περὶ τὸν Ἡρακλέα φησὶν ἐπὶ τὸν ζωστήρα τῆς Ἴππολύτης ἀπελθεῖν . . . πολλοὶ δὲ λόγοι περὶ τοῦ ζωστήρος εἰσω. τινὲς μὲν γὰρ Ἴππολύτης, ἄλλοι δὲ Δηγίλυκης.

296 Scholiast on Euripides, *Andromache*

'fawning on the treacherous bitch'¹: overcome by sexual desire. The incident is better handled by Ibycus²; in his version Helen takes refuge in the temple of Aphrodite and speaks from there with Menelaus, who is overcome by love and drops his sword. Ibycus of Rhegium in a dithyramb gives a version similar to this.³

¹ Peleus reproaches Menelaus for not killing Helen after the fall of Troy. ² Cf. Stes. 201. ³ This sentence seems to be an alternative scholium.

297 Scholiast on *Iliad*

'Deiphobus threw his javelin (at Idomeneus)': since he was his rival for the love of Helen, according to Ibycus and Simonides; but Idomeneus was going grey (*Il.* 13. 361) and was not in love, and Ibycus' story is false; Deiphobus threw his javelin because of the Trojans that had fallen at the hands of Idomeneus.

298 Papyrus commentary on a poetic text (2nd c. A.D.)¹

Likewise in Ibycus: for he says that Heracles was Zeus' champion,² along with stout-hearted Pallas, child of an excellent father: for he himself bore her, and she leapt forth from his head . . .

¹ The passage follows Stes. 233. The topic is the birth of Athena from the head of Zeus. ² He and Athena fought for Zeus against the Giants.

299 Scholiast on Apollonius of Rhodes

It fits the story when Apollonius says Heracles went off on foot to fetch the girdle of Hippolyta . . . There are many stories about the girdle: some say it belonged to Hippolyta,

Ἴβυκος δὲ ἰδίως ἱστορῶν Οἰολύκης τῆς Βριάρευο θυγατρὸς φησιν.

(Οἰολύκα, Βριάρηο κόρα Bergk)

cf. *Et. Mag.* 213. 23 Βριάρηο· οἶον Βριάρηο κόρα

300 Schol. Ar. *Nub.* 1051 (p. 200 Holwerda)

Ἡράκλεια λουτρά· Ἴβυκός φησι τὸν Ἥφαιστον κατὰ δωρεὰν ἀναδοῦναι τῷ Ἡρακλεῖ θερμῶν ἰδάτων λουτρά. ἐξ ἧν τὰ θερμά τινές φασιν Ἡράκλεια λέγεσθαι.

cf. *Sud.* H 460 (ii 581 Adler)

301 Schol. Ap. Rhod. 1. 287 (p. 33 Wendel)

ἧ ἐπι μόνῳ· ἄρρην μόνῳ. εἶχεν γὰρ (sc. ὁ Ἰάσων) ἀδελφὴν Ἴππολύτην, ὡς φησιν Ἴβυκος.

302 *Erim. Hom. (Anecd. Oxon.* i 255 Cramer)

ὡσπερ παρὰ τὸ Δάρδανος ἐκπίπτει πατρωνυμικὸν εἰς -ῖς Δαρδανίς, . . . οὕτως εἶδει καὶ παρὰ τὸ Κάδμος Καδμίς· τὸ ἄρα Καδμηίς ἐπλεόνασε τὸ η. ὅτε οὖν φησιν ὁ Ἴβυκος

παρελέξατο Καδμιδι κούρα,

τὸ ὀφειλόμενον ἀπέδακεν.

cf. *Hdn.* ii 231, i 85 Lentz

303 'Hdn.' *Fig. (Rhet. Gr.* viii 605s. Walz)

τὸ δὲ Ἴβύκειον καὶ λέξεως καὶ συντάξεώς ἐστι, γίνεται δὲ ἐν τοῖς ὑποτακτικοῖς τρίτοις προσώποις τῶν ῥημάτων κατὰ πρόσθεσιν τῆς -σι συλλαβῆς . . . καλεῖται δὲ Ἴβύκειον, οὐχ ὅτι πρῶτος Ἴβυκος

others to Deilyca. Ibycus is alone in saying that it belonged to

Oeolyca, daughter of Briareus.

300 Scholiast on Aristophanes, *Clouds* ('Heracleian baths')

Ibycus says Hephaestus sent up baths of hot waters as a gift to Heracles. Some say that is why hot springs are called Heracleian.

301 Scholiast on Apollonius of Rhodes

'for whom alone'¹: the adjective 'alone' is masculine, for according to Ibycus Jason had a sister Hippolyta.

¹ Alcimedea speaks of Jason as her only child; Ap. does not follow Ibycus: the scholiast is muddled.

302 *Homeric Parsings*

Just as *Dardanus* gives the patronymic *Dardanis* in -is, . . . *Cadmus* should give *Cadmis*; the form *Cadmeis* has a pleonastic 'e'. So when Ibycus says,

he lay with the daughter of Cadmus,¹

he used the correct form, *Cadmis*.

¹ With reference to Semele and Zeus or Ino and Athamas or Agave and Echion or Autonoe and Aristaeus.

303 'Herodian', *On Figures of Speech*

The Ibycean figure belongs to both diction and syntax and occurs in 3rd person subjunctive forms of verbs through the addition of the syllable -σι . . . It is called Iby-

αὐτῷ ἐχρήσατο, δέδεικται γὰρ καὶ παρ' Ὀμήρῳ πρότερον, ἀλλ' ἐπεὶ πολὺ καὶ κατακορῆς παρ' αὐτῷ. καὶ γάρ·

(a) γλαυκώπιδα Κασσάνδραν
ἐρασιπλόκαμον Πριάμοιο κόραν
φᾶμις ἔχῃσι βροτῶν.

καὶ δι' ἑτέρων·

(b) ἄμνος ἄπννος κλυτὸς ὄρθρος ἐγειρήσιν ἀηδόνας,
ἀντὶ τοῦ ἐγειρή.

cf. *Et. Mag.* 440. 53, *Et. Gen.* (p. 29 Calame), schol. A Hom. *Il.* 5. 6 (i 2 Erbse), *Il.* 22. 23 (v 266 Erbse), Lesbonact. ap. Ammon. 166 Valckenaer, Eust. *Od.* 1576. 56, *Et. Mag.* 650. 56

(a) 2 Page: κόραν Πριάμοιο, κόρην Πριάμοιο codd.
(b) Bergk: τᾶμος codd. ἄπννοις ci. Schneidewin, ἀπννος (accus.) Mucke ἔγρησιν ci. Page

304 Schol. Ap. Rhod. 1. 146–9 (p. 19 Wendel)

εἰκότως αὐτὴν (sc. Λήδαν) Αἰτωλῖδα εἶπεν, ἐπεὶ Αἰτωλὸς ὁ Θεστίος. καὶ εἶρηκεν ἀπὸ τῆς χώρας, ὡς ἔάν τις τὸν Συρακόσιον Σικελὸν λέγῃ ἢ τὸν Ῥωμαῖον Ἴταλόν. ὁ δὲ Ἴβυκος αὐτὴν Πλευρωϊάν φησὶν, Ἑλλάνικος δὲ (fr. 119 Jacoby) Καλυδωνίαν.

305 Diomed. *ars gramm.* i (i 321 Keil)

his etiam unum accedit, agnomen ex aliqua virtute forinsecus quaesitum, quod ἐπιγέννητον Graeci dicunt, quo cognomina discriminantur, ut est Ulixi agnomen polytlas. nam praenomen est, ut ait Ibycus, Olixes, nomen Arcisiades, cognomen Odysseus, et ordinantur sic, Olixes Arcisiades Odysseus polytlas.

(ἐκαλεῖτο δ' Ὀλυσσεὺς (vel Ὀλιξεὺς)

Ἄρκεισιάδας Ὀδυσεὺς ὁ πολὺτλας ci. Bergk)

can not because Ibycus was the first to use it — instances from Homer have been given above — but because he uses it frequently, indeed *ad nauseam*, e.g.

(a) grey-eyed Cassandra of the lovely locks, daughter of Priam, is held in the speech of mortals;

(b) when sleepless glorious daybreak rouses the nightingales,¹

where he uses ἐγειρήσι(ν) for ἐγειρή.

¹ Perhaps 'the sleepless nightingales'.

304 Scholiast on Apollonius of Rhodes ('Aetolian Leda')

It is reasonable for him to call her Aetolian, since Thes-tius¹ was Aetolian. He gives her country, as if one were to call a Syracusan Sicilian or a Roman Italian. Ibycus says she was from Pleuron,² Hellanicus from Calydon.²

¹ Her father.

² City of Aetolia.

305 Diomedes, *Grammar*

To these names is added one other, the agnomen ('additional name'), which is derived from outside the family and is called ἐπιγέννητον by the Greeks: it serves to distinguish one cognomen ('surname') from another; for example, the agnomen of Ulysses is *polytlas* ('much-enduring'), since, as Ibycus says, the praenomen ('personal name') is Olixes, the nomen ('gentile name') is Arcisiades¹ and the cognomen is Odysseus, and they are given in the following order: Olixes Arcisiades Odysseus polytlas.²

¹ Arcisius was grandfather of Odysseus.

² Ibycus may have said, 'and Olixes was called Arcisiades, Odysseus the much-enduring'. The Latin system of nomenclature has no relevance to Greek poetry.

GREEK LYRIC

IBYCUS

306 Prisc. *inst.* vi 92 (ii 276 Keil) (= Hdn. i 14 Lentz)

pro Φυλεύς Φύλης, pro Ὀρφεύς Ὀρφης et Ὀρφήν dicunt (sc. Dores), pro Τυδεύς Τύδης. sic Antimachus in i Thebaidos (fr. 6 Wyss) . . . similiter Ibycus

ὀνομάκλυτον Ὀρφήν

dixit.

-κλυτος Ὀρφή (voc.) Schneidewin, -κλυτος Ὀρφήν (nom.) Bergk (cl. Arcad. 8. 15)

307 Schol. Eur. *Hec.* 41 (i 17 Schwartz)

ὑπὸ Νεοπτολέμου φασίν αὐτὴν (sc. Πολυξένην) σφαιγιασθῆναι Εὐριπίδης καὶ Ἴβυκος.

308 Paus. 2. 6. 5 (i 121 Rocha-Pereira)

Σικυῶνα δὲ οὐ Μαραθῶνος τοῦ Ἐπωπέως, Μητίονος δὲ εἶναι τοῦ Ἐρεχθέως φασίν. ὁμολογεῖ δὲ σφισὶ καὶ Ἄσιος (fr. 11 Davies), ἐπεὶ Ἡσιόδος γε καὶ Ἴβυκος, ὁ μὲν ἐποίησεν (fr. 224 M.-W.) ὡς Ἐρεχθέως εἶη Σικυῶν, Ἴβυκος δὲ εἶναι Πέλοπος φησὶ αὐτῶν.

309 Athen. 13. 603d (iii 330 Kaibel)

Ῥαδαμάνθυος δὲ τοῦ δικαίου Ἴβυκος ἔραστήν φησι γενέσθαι Τάλων.

310 Plut. *Qu. Conv.* 748c, ix 15. 2 (iv 335 Hubert)

ἀλλ' οὐδὲν οὕτως τὸ νῦν ἀπολέλαυκε τῆς κακομουσίας ὡς ἡ ὄρχησις. διὰ καὶ πέπονθεν ὁ φοβηθεὶς Ἴβυκος ἐποίησε·

306 Priscian, *Grammar*

The Dorians say Phyles instead of Phyleus, Orphes and Orphen instead of Orpheus, Tydes instead of Tydeus. So Antimachus in book 1 of his *Thebaid* . . . ; and similarly Ibycus said

famous Orphes.¹

¹ Perhaps 'Orphen'.

307 Scholiast on Euripides, *Hecuba*

Euripides and Ibycus say that Polyxena was killed as a sacrifice by Neoptolemus.

308 Pausanias, *Description of Greece*

They (i.e. the Sicyonians) say that the father of Sicyon was not Marathon, son of Epopeus,¹ but Metion, son of Erechtheus. Asius² agrees with them, but in Hesiod's poem Sicyon was the son of Erechtheus, while Ibycus says he is the son of Pelops.³

¹ As Eumelus of Corinth said (Paus. 2. 1. 1). ² Epic poet of Samos, 6th or 5th c. B.C. ³ And so not Athenian (Erechtheus was king of Athens); see C. M. Bowra, *G.L.P.* 246 f., J. P. Barron, *C.Q.* 58 (1964) 224.

309 Athenaeus, *Scholars at Dinner*

Rhadamanthys the just, according to Ibycus, was loved by Talos.

310 Plutarch, *Table-talk*

But nothing at the present day has reaped the rewards of the low state of culture more than dancing. As a result it has experienced what Ibycus feared when he wrote:

δέδοικα μή τι παρ θεοῖς
ἀμβλακῶν τιμὰν πρὸς ἀνθρώπων ἀμείψω.

cf. Plat. *Phaedr.* 242cd, Synes. *ep.* 105 (P.G. 66. 1481c), Marin. *vit. Procl.* 1 (p. 14 Oikonomides), *Sud.* A 1654, I 78, M 994 (i 146s., ii 607, iii 390 Adler)

1 Mehlhorn: παρὰ codd.

311 Porph. *comment. in Ptolem. harmon.* iv (p. 79 Düring)

ταχῶς γὰρ ἂν τις τῶν ἀπείρων μὲν μουσικῆς καὶ τῶν τοιοῦτων θεωρημάτων ἂ νῦν ψηλαφῶμεν ἡμεῖς, ἐν δὲ τοῖς σοφιστικαῖς λόγοις καλυδομένων

Ἐριδός ποτε μάργον ἔχων στόμα,

<ὡς> φησί που Ἴβυκος,

ἀντία δῆριν ἐμοὶ κορύσσοι.

1 ποτὶ Ursinus, Stephanus <τάχα κέν τις ἀνῆρ> ante Ἐριδος
Bergk 2 Nauck: ἐνιοικω. codd.

312 Galen. *comment. in Hippocr. epidem.* vi 1. 29 (*Corp. Med. Gr.* 5, 10, 2, 2, p. 47 Wenkebach-Pfaff)

ἐπὶ δὲ τοῦ νέφους δοκεῖ τετάχθαι (sc. πέμφιξ) κατὰ τὸδε τὸ ἔπος ἐν Σαλμωνεῖ σατύροις παρὰ Σοφοκλεῖ (fr. 539 Pearson, Radt)· καὶ παρ' Ἴβύκω·

πυκινὰς πέμφιγας πίομενοι·

λέλεκται δὲ οὗτος ὁ λόγος αὐτῷ κατὰ τινα παραβολὴν ἐπὶ χειμαζομένων εἰρημένων. διὸ καὶ τῶν γραμματικῶν (Wenkebach: προγγωστικῶν cod.) οἱ πλείστοι ἐπὶ τῶν κατὰ τοὺς ὄμβρους σταγόνων εἰρηθῆναι φασὶ τὰς πέμφιγας.

v. S. Radt ad Soph. fr. 337

I am afraid it may be in exchange for some sin
before the gods that I get honour from men.

311 Porphyry, *On the Harmonics of Ptolemy*

Perhaps among those who have no knowledge of music and such theories as we are now investigating but wallow nevertheless in sophistic arguments someone, as Ibycus says somewhere,

with the gluttonous mouth of Strife will one day
arm for battle against me.

312 Galen, *On Hippocrates' Epidemics* (on πέμφιξ, 'pus-tule')¹

The word seems to be applied to cloud, according to this line from Sophocles' satyr-play *Salmones* (fr. 539) and in Ibycus:

about to drink dense clouds,

where he has followed a proverb about people caught in a storm; that is why most of the grammarians say the word is used of raindrops.

¹ The word has various meanings: bubble, gust of wind, ray of light, etc. (see Pearson on Soph. fr. 337).

313 Chrysipp. π. ἀποφ. 14 (S.V.F. ii 55s. Arnim)

... Ἴβυκος ὁ ποιητῆς οὕτως ἀπεφάνετο·
οὐκ ἔστιν ἀποφθιμένοις ζωῆς ἔτι φάρμακον εὐρεῖν.

314 Theon Smyrn. *Math.* (p. 146 Hiller)

κοινῶς τε γάρ, φησὶν ὁ Ἄδραστος, πάντας τοὺς ἀστέρας οἱ
ποιηταὶ σεiriους καλοῦσιν, ὡς Ἴβυκος·

φλεγέθων ἔπερ διὰ νύκτα μακρὰν
σειρία παμφανόωντα

cf. Phot. *lex.* (ii 156 Naber), Hsch. Σ 346 (iv 17 Schmidt), *Sud.* Σ 285
(iv 347 Adler)

Martin: ἄπερ, ἄπερ codd.

315 Athen. 15. 680f–681a (iii 506 Kaibel)

μνημονεύει αὐτοῦ (sc. τοῦ ἐλίχρυσου) Ἄλκμῶν ἐν τούτοις (fr.
60) καὶ Ἴβυκος·

μύρτα τε καὶ ἴα καὶ ἐλίχρυσος
μᾶλά τε καὶ ῥόδα καὶ τέρευνα δάφνα

2 Canter: τερινα δάφνα codd.

316 *Et. Gen.* (p. 42 Calame) = *Et. Mag.* 703. 27 = *Et. Vat.*
gr. 1708 = *Et. Gud.* 492. 18 = Zonar. 1608 = Hdn. (ii 577
Lentz)

ὅτι δὲ βαγεῖς ἔλεγον τοὺς βαφεῖς καὶ ῥέγος τὸ βάμμα σαφές
'Ἀνακρέων ποιεῖ (fr. 447)· καὶ παρ' Ἴβύκω·

ποικίλα ῥέγματα <καὶ> καλύπτρας
περόνας τ' ἀναλυσσάμενα

1 καὶ add. Bergk

-λυσσάμενα ci. Edmonds

2 -λυσάμενα *Et. Gen.* B -λυσάμενα *Et. Gen.* A

313 Chrysippus, *Negatives*

... the poet Ibycus declared:
the dead cannot now find a remedy to restore life.

314 Theon of Smyrna, *On Mathematical Questions arising in Plato*

The poets, according to Adrastus, use the word *σειριος*,¹ of all the stars in common, e.g. Ibycus,

blazing as through long night the brilliant
sparklers.

¹ Perhaps originally an adjective meaning 'sparkling'.

315 Athenaeus, *Scholars at Dinner*

Aleman mentions the gold-flower (fr. 60); so does
Ibycus:

myrtles and violets and gold-flower and apple-
blossoms and roses and soft bay-leaves.

316 *Etymologicum Genuinum*

They called dyers *βαγεῖς* and dye *ῥέγος*, as Anacreon
shows (fr. 447); Ibycus has *ῥέγματα*, 'dyed garments':

she, loosening her¹ many-coloured garments and
veils and pins, ...

¹ Perhaps 'they, ... their'.

317 Athen. 9. 388e (ii 347 Kaibel)

Ἴβυκος δέ τινας λαθιπορφυρίδας (Schweighaeuser: λαθιπόρφυρας cod.) ὀνομάζει διὰ τούτων·

(a) τοῦ μὲν πετάλοισιν ἐπ' ἀκροτάτοις
ἰζάνοισι ποικίλαι αἰολόδειροι
πανέλοπες λαθιπορφυρίδες <τε> καὶ
ἀλκύνες τανυσίπτεροι.

ἐν ἄλλοις δέ φησιν·

(b) αἰεὶ μ' ὦ φίλε θυμὲ τανύπτερος ὡς ὅκα πορφυρίς

cf. schol. Ar. Av. 1302 = Stes. fr. 262

(a) 1s. Wilamowitz: ἀκροτάτοιαι ξανθοῖσι cod. 2s. ποικ. πανέλ. αἰολόδ. cod., transpos. Hermann 3 Schweighaeuser: ἀδοπορφ. cod. <τε> suppl. Bergk

(b) Valckenaer: οἴμε cod.

318 Hdn. π. μον. λέξ. β' 32 (ii 938 Lentz: cf. i 391)

οὐδὲν εἰς -ωρ λήγον οὐδέτερον ὑπὲρ μίαν συλλαβὴν ἔχει συμπλοκὴν δύο συμφώνων πρὸ τοῦ ω· . . . ἔλωρ (Il. 5. 684) . . . , νίκωρ (Sophr. fr. 133 Kaibel) . . . , ἔδωρ, ἔλδωρ· οὐ γὰρ συμπλοκὴ ἐνθάδε ἀλλὰ διάστασις. ὁ δὲ Ἴβυκος ἔσθ' ὅτε καὶ θηλυκῶς προφέρεται·

(a) οὔτι κατὰ σφετερὰν ἐελδῶ

καὶ

(b) †ἔσθλὸν προδεδεγμένον ἐέλδωρ†

(a) Schneidewin: ἐέλδωρ cod.

(b) ἔσθλὰν ποτιδεγμένον ἐελδῶ ci. Schneidewin, ἔσθλὰν προδεδεγμένον ἐλδῶ Edmonds, ἔσθλὸν προδεδεγμένον ἐλδωρ Bergk

317 Athenaeus, *Scholars at Dinner*

Ibycus calls certain birds *lathi-porphyrides* ('hidden-purplebirds')¹ in these lines:

(a) on its topmost leaves sit many-coloured dapple-necked widgeon² and hidden-purplebirds and long-winged halcyons.

Elsewhere he says:

(b) always, my dear heart, as the long-winged purplebird . . .

¹ Not identified: see D' A. W. Thompson, *A Glossary of Greek Birds* 46, 251. ² Cf. Alc. 345, Stes. 262.

318 Herodian, *On Anomalous Words*

No neuter noun ending in -ωρ, if it has more than one syllable, has a combination of two consonants before the ω: e.g. ἔλωρ, νίκωρ, ἔδωρ, ἔλδωρ ('desire'). This last shows not combination¹ but separation of consonants, ἔλ-δωρ. Ibycus sometimes uses a feminine form:

(a) not at all according to their desire,

and

(b) the noble desire (of those waiting?)²

¹ Unlike *τέ-κωρ*, the form under discussion. ² Text uncertain. It is not clear whether Herodian is giving two examples of the fem. form or one fem., one neuter.

319 Schol. Pind. *Isthm.* 8. 92 (iii 275 Drachmann)

νεικέων πέταλα δις ἐγγυαλιζέτω· ἀντὶ τοῦ τῶν φιλονεικιῶν τὰ φύλλα. τροπικώτερον δὲ τῶν φιλονεικιῶν τὰς στάσεις ἢ τὰ νείκη, ὡς Ἴβυκος·

κλάδον Ἐνυαλίου,

καὶ Ὀμηρος· ἔζον Ἄρηος.

320 *Et. Gen.* (p. 35 Calame) = *Et. Mag.* 542. 51

Κυάρης· Ἴβυκος·

οὐδὲ Κυάρας ὁ Μηδείων στρατηγός.

τινὲς λέγουσιν, ἀπὸ τοῦ Κυαζάρης γέγονε κατὰ συγκοπὴν· ἄλλοι δὲ ἀπὸ τοῦ †κυρά† (κυάραν *Et. Gen. B.*)· ἐὰν οὖν ἢ ἀπὸ τοῦ Κυαζάρης συγκεκομμένον (Bergk: συγκριτικὸν *Et. Gen. B.*) οὐ πλεονάζει τὸ α, ἐὰν δὲ ἀπὸ τοῦ †κυάρα† πλεονασμῷ τοῦ α οὐ συγκεκομμένον> (suppl. Bergk).

στραταγός Bergk

321 Schol. Pind. *Nem.* 1. 1 (iii 7s. Drachmann)

ἡ δὲ Ὀρτυγία πρότερον μὲν οὔσα νῆσος εἶτα προσχωσθεῖσα χερρόνησος γέγονεν, ὡς καὶ Ἴβυκος ἱστορεῖ·

†παρὰ χέρσον λίθινον
τῶν† παλάμαις βροτῶν·
πρόσθεν νιν πεδ' ἀναριτῶν
ἰχθύες ὠμοφάγοι νέμοντο.

1 παρ ci. Boeckh 1s. λίθινον <πετρῶν | ἐκλεκ>τῶν Page (coll. Str.) 3 Schneidewin: παιδα νήριτον codd.: πεδὰ νηριτῶν ci. Boeckh

Str. 1. 3. 18 (i 89 Kramer)

... ἐπὶ τῆς πρὸς Συρακούσας νήσου νῦν μὲν γέφυρά ἐστιν ἡ

319 Scholiast on Pindar, *Isthmian* 8 ('place twice in our hands the foliage of feuds')

He uses this expression for 'the leaves of quarrels', as a more figurative way of saying 'the discords of quarrels' or 'feuds'; so Ibycus says

shoot of Enyalius,¹

and Homer 'branch of Ares'.

¹ Either of Ascalaphus, son of Ares, or of any warrior, as Homer's phrase.

320 *Etymologicum Genuinum*

Cyares: Ibycus has

nor Cyaras,¹ that commander of the Medians.

Some say it is a shortened form of Cyaxares, others that it is from (Cyra?): now if it is shortened from Cyaxaras, the (first) α is not redundant; but if it is from (Cyra?) with redundant α it is not a shortened form.

¹ Probably Cyrus, Ibycus' contemporary, rather than the earlier king Cyaxares.

321 Scholiast on Pindar, *Nemean* ('Ortygia, scion of famous Syracuse')

Ortygia was once an island, but later it was joined to the mainland and it is now a peninsula, as Ibycus tells:

alongside stone land of boulders selected by the hands of mortals; previously it was the home of flesh-eating fish in company with sea-snails.

Strabo, *Geography*

... on the island off Syracuse there is now a bridge link-

συνάπτουσα αὐτὴν πρὸς τὴν ἤπειρον, πρότερον δὲ χῶμα, ὡς φησιν Ἴβυκος, λογαίου λίθου, ὃν καλεῖ ἐκλεκτόν.

Athen. 3. 86b (i 199 Kaibel)

τοῦ δ' ἀναρίτου (μέμνηται) Ἴβυκος.

322 Str. 6. 2. 4 (i 432 Kramer)

Ἴβυκος δὲ τὸν ἐν Σικυῶνι Ἀσωπὸν ἐκ Φρυγίας ῥεῖν φησι.

323 Schol. Theocr. 1. 117 (p. 67s. Wendel)

Ἄρεθουσα· κρήνη ἐν Συρακούσαις. φασὶ διὰ πελάγους Ἀλφειὸν ἦκειν < >, ὡς φησιν Ἴβυκος παριστορῶν περὶ τῆς Ὀλυμπιακῆς φιάλης.

324 Schol. Ap. Rhod. 3. 26 (p. 216 Wendel)

Ἀπολλώνιος μὲν Ἀφροδίτης τὸν Ἔρωτα γενεαλογεῖ, Σαπφῶ δὲ Γῆς καὶ Οὐρανοῦ (fr. 198), Σιμωνίδης δὲ Ἀφροδίτης καὶ Ἄρεως (fr. 575), Ἴβυκος < >, ὁ δὲ Ἡσίοδος ἐκ Χάους λέγει τὸν Ἔρωτα (*Theog.* 116ss.).

Ἴβυκος καὶ Ἡσίοδος cod. P < δὲ Ἀφροδίτης καὶ Ἡφαίστου > suppl. Wilamowitz

ing it to the mainland, whereas there was previously a mole, as Ibycus says, made of chosen stone which he calls 'selected'.

Athenaeus, *Scholars at Dinner*

Ibycus mentions the sea-snail.

322 Strabo, *Geography*¹

And Ibycus says that the Sicyonian Asopus flows from Phrygia.²

¹ Str. is mocking the belief that rivers (e.g. the Alpheus: see fr. 323) flow for long distances under the sea. ² Bowra (*G.L.P.* 247) sees here another link between Sicyon and the Phrygian Pelops: cf. fr. 308.

323 Scholiast on Theocritus

Arethusa: a spring in Syracuse. They say that Alpheus came through the sea¹ . . . , as Ibycus says when speaking incidentally about the cup of Olympia.²

¹ In pursuit of the nymph Arethusa. ² The cup was said to have been thrown into the river Alpheus at Olympia and to have surfaced in the fountain of Arethusa (e.g. Strabo 6. 2. 4, Servius and schol. Dan. on *Virg. Ecl.* 10. 4).

324 Scholiast on Apollonius of Rhodes

Apollonius makes Eros child of Aphrodite, Sappho makes him child of Earth and Heaven (fr. 198), Simonides child of Aphrodite and Ares (fr. 575), Ibycus . . . ,¹ and Hesiod says Eros came from Chaos ('Void': see *Theog.* 116 ff.).

¹ Ibycus' version is missing: Wilamowitz proposed 'child of Aphrodite and Hephaestus'.

325 Athen. 2. 39b (i 90 Kaibel)

Ἴβυκος δὲ φησι τὴν ἀμβροσίαν τοῦ μέλιτος κατ' ἐπίτασιν ἐνεαπλασίαν ἔχειν γλυκύτερα, τὸ μέλι λέγων ἕνατον εἶναι μέρος τῆς ἀμβροσίας κατὰ τὴν ἡδονήν.

cf. Eust. *Od.* 1633. 11

326 Cod. Sorb. ap. *Et. Mag.* 387. 42

ὁ δὲ Ἡρωδιανὸς συντίθεται πρώτῳ Ἑτυμολογιῶν οὕτως λέγων· τὸ παρ' Ὀμήρῳ ἐτώσιον τινὲς οἰονται παρὰ τὸ ἐτῶν ἐτώσιον· ἀλλὰ μάχεται ὁ νοῦς· οἱ δὲ οὕτως· ἀητῶν ἀητώσιος, συστολή

ἀετώσιον

παρ' Ἰβύκῳ· τοῦτο ἀφαιρέσει ἐτώσιον. ἢ οὕτως· ἐτός ἄετος ἀέτων ἀετώσιος, ὁ μὴ ἀληθής ἀλλὰ μάταιος.

cf. *Et. Gud.* s.v. ἐτώσιον (p. 550s. de Stefani)

327 Choerob. in Theodos. (i 267 Hilgard)

εἶτα αὕτη ἡ αἰτιατική, φημὶ δὴ ἡ ἴκτινον, κατὰ μεταπλασμὸν γέγονεν ἴκτινα, ὡς παρὰ Ἀριστοφάνει (fr. 637 K.-A.), ὡσπερ ἀλίτροχον

ἀλίτροχα

παρ' Ἰβύκῳ καὶ διθύραμβον διθύραμβα παρὰ Πινδάρῳ (fr. 86).

cf. *Anecd. Oxon.* (i 270 Cramer) = Hdn. (ii 626 Lentz)

327A = S 258 Hdn. π. καθ. προσφδ. (v. H. Hunger, *Jahrb. der Oesterreich. Byz. Gesellschaft* 16, 1967, pp. 5, 19)

ἀμεριμναῖος·

Ἴβυκος.

325 Athenaeus, *Scholars at Dinner*

Ibycus says with exaggeration that ambrosia has nine times the sweetness of honey, when he states that honey has a ninth of the sweetness of ambrosia.

326 Codex Sorbonicus (in *Etymologicum Magnum*)

Herodian agrees, giving the following account in book 1 of his *Etymologies*: some believe that the Homeric ἐτώσιος, 'fruitless', is derived from ἐτῶν, 'years', but the meaning is against it. Others give the following account: ἀητῶν, 'gales', whence ἀητώσιος, shortened in Ibycus to ἀετώσιος,

fruitless,

then by removal of the first syllable ἐτώσιος. Or again, ἐτός, 'true', ἄετος, 'untrue', gen. pl. ἀέτων, whence ἀετώσιος, of what is not true but idle.

327 Choeroboscus on Theodosius

Then this accusative, ἴκτινον, becomes ἴκτινα by metaplasm, as in Aristophanes, just as ἀλίτροχον becomes ἀλίτροχα,

sea-racing,¹

in Ibycus, and διθύραμβον becomes διθύραμβα in Pindar.

¹ Masc. acc. sing. adjective.

327A = S 258 Herodian, *General Accentuation*¹ (on adjectives in -αῖος)

Ibycus has ἀμεριμναῖος (?)

unworried

¹ On adjectives in -αῖος derived from nouns in -ή; but μέριμνα does not belong to this class.

328 *Et. Gud.* s.v. (i 225 de Stefani)

ἄτερπνος·

οὕτως ὁ ἄγρυπνος παρὰ Ῥηγίνοις, ὡς καὶ παρ' Ἰβύκῳ καὶ Στση-
χόρῳ. . . ἔστι γὰρ κατ' ἐντέλειαν ἀτέρπνος, ὁ χωρὶς ἂν ὕπνου.

cf. *Et. Mag.* 163. 8, *Anecd. Par.* iv 61. 22 Cramer

329 *Et. Gen.* (p. 23 Calame) = *Et. Mag.* 273. 24 = Hdn. (ii 385 Lentz)

διέφρασαι

παρ' Ἰβύκῳ· ἔστιν ἔφθαρσαι καὶ κατὰ πάθος ἔφαρσαι καὶ καθ'
ὑπερβιβασμὸν ἔφρασαι καὶ διέφρασαι· οὕτως Ἡραδιανός.

330 Schol. Hom. *Il.* 23. 533 (cod. Ven. 458) (v. Erbse v 449s.)

πρόσσοθεν· συνέσταλται τὸ ω καὶ ἔστιν ὅμοιον τῷ παρ' Ἰβύκῳ
κύματος ἔξοθεν ἄκρου
πᾶσα κάλως ἀσινής.

v. T. W. Allen, *C.R.* 14 (1900) 244, Schol. Gr. in Hom. *Il.* (v 449s. Erbse)

1 ἔξωθεν cod. 2 κάλως cod.

331 Schol. in Basil. *orat. περὶ γενέσεως* (*Anecd. Oxon.* iii 413 Cramer)

ὁ δὲ αὐτὸς ἑωσφόρος καὶ ἔσπερος. καίτοι γε τὸ παλαιὸν ἄλλος
ἔδοκει εἶναι ὁ ἑωσφόρος καὶ ἄλλος ὁ ἔσπερος. πρῶτος δὲ Ἰβυκος ὁ
Ῥηγίνοις συνήγαγε τὰς προσηγορίας.

cf. Achill. Tat. in *Arat. isagog.* 17 (*comm. in Arat. rel.* 43 Maass)

328 *Etymologicum Gudianum*

ἄτερπνος: the Rhegine term for
sleepless,

as in Ibycus and Stesichorus (251) . . . In full it is ἀτέρ-
πνος, 'without sleep'.

329 *Etymologicum Genuinum*

διέφρασαι,

you are destroyed,

in Ibycus. There is ἔφθαρσαι, which is modified to ἔφαρσαι,
which by transposition of letters gives ἔφρασαι, whence διέ-
φρασαι. So Herodian.

330 Scholiast on *Iliad* 23. 533 (*πρόσσοθεν*, 'before')

The ω (of *πρόσσοθεν*) is shortened, and the form resem-
bles ἔξοθεν, 'outside, beyond', in Ibycus¹:

beyond the crest of the wave the rope is all undamaged.

¹ Cf. Stes. 252.

331 Scholiast on Basil, *Genesis*

The Dawn-bringer (Morning-star) and Hesperus
(Evening-star) are one and the same, although in ancient
times they were thought to be different. Ibycus of Rhe-
gium was the first to equate the titles.

332 *Et. Gen.* (p. 28 Calame) = *Et. Mag.* 428. 28 = Hdn. (ii 242 Lentz)

ἤλαστο Ἴβυκος

ἤλαστο βοῦς·

παρὰ τὸ ἤλαστο, ἤλαστο.

v. M. L. West, *Studies* 179

333 *Erim. Hom. (Anecd. Oxon.* i 65 Cramer) = Hdn. (ii 205 Lentz)

τῇ κλαγγῇ δοτικῇ εἶπεν ὁ Ἴβυκος

κλαγγί.

κλαγγί cod.

334 Hdn. π. μον. λέξ. β' 38 (ii 943 Lentz)

Λεβυαφιγενής· ἡ διὰ τοῦ φι ἐπέκτασις οὐδέποτε θέλει κατ' ἀρχὴν συντιθεσθαι, μόνω δὲ παρηκολούθησεν ἐν ἐπιρρήματι τῷ Ἴφι τὸ τοιοῦτο· Ἴφιγένεια Ἴφικλῆς Ἰφιάνασσα καὶ ὅσα ἄλλα ἐστὶ τοιαῦτα. πεπλάνηται οὖν Ἴβυκος εἰπῶν

Λεβυαφιγενής.

335 Hsch. B 1226 (i 350 Latte)

βρυαλίκται· πολεμικοὶ ὄρχησται·

<βρυαλίκται> μενέδουποι

Ἴβυκος καὶ (ἢ Edmonds) Στησίχορος (258).

Hermann: *ωρχηται μεναιδοιου* cod.

332 *Etymologicum Genuinum*

(he) drove the cattle¹;

so Ibycus, using ἤλαστο ('drove'), which comes from ἤλαστο.

¹ Translation doubtful, since the aorist should come from εἶλω, 'coop up', not ἐλαίνω, 'drive'; perhaps 'penned in his cattle' or 'the ox drew itself in' (West).

333 *Homeric Parsings* (on *Il.* 1. 3 Ἄϊδι)

For the dative κλαγγῇ Ibycus said κλαγγί,
with noise.

334 Herodian, *On Anomalous Words*

The lengthening with -φι never occurs at the beginning of a compound; the only exception is with the adverb Ἴφι, 'mightily', in Iphigenia, Iphicles, Iphianassa and the like. So Ibycus has gone astray with his Λεβυαφιγενής,

Libya-born.

335 Hesychius, *Lexicon*

βρυαλίκται: war-dancers:

war-dancers steadfast in battle

in Ibycus and Stesichorus (258).¹

¹ See note there.

336 Schol. Ap. Rhod. 3. 106 (p. 220 Wendel)

ραδιυής· . . . Ἴβυκος δὲ (sc. ἔταξε τὸ ραδιυόν) ἐπὶ τῶν τὸν οὐρανὸν βασταζόντων κίωνων, εὐμεγέθεις λέγων.

337 Schol. Ap. Rhod. 4. 1348 (p. 314 Wendel)

στέρφεσι· τοῖς δέρμασιν. ἔθεν καὶ στερφῶσαι. Ἴβυκος δὲ

στερφωτῆρα στρατὸν

εἶρηκε τὸν ἔχοντα δέρματα.

338 *Et. Gen.* (p. 44 Calame, p. 284 Miller) + *Et. Mag.* 763. 41

τραπεζίτης· διὰ τοῦ ἰ σημαίνει τὸν ἐν τῇ συνθηεῖα λεγόμενον τραπεζίτην, ἀπὸ τοῦ τράπεζα. διὰ δὲ τῆς εἰ διφθόγγου σημαίνει τὸν ἐν τῇ τραπέζῃ παριστάμενον, ὡς παρ' Ὀμήρῳ· τραπεζῆς κύνες· ἀπὸ τοῦ τραπεζεύς ἐστι. τὸ δὲ παρ' Ἴβύκῳ διὰ τοῦ ἠ λεγόμενον, οἶον

τραπεζήταν κύνα·

ἢ δωρικῇ τρῶπῃ ὡς πλείων πλήων, ἢ παραγῶγως ὡς πρύμνα πρυμνητῆς καὶ κομήτης.

κύνα *Et. Gen.* B κύναν *Et. Gen.* A κυνᾶν *Et. Mag.* -τᾶν κυνῶν Bergk

cf. *Anecd. Oxon.* (ii 45 Cramer) = Hdn. (i 77, ii 356, 436, 593 Lentz), *Anecd. Gr.* iii 1424 Bekker, *Et. Gud.* 533. 42, 534. 14, *Eust. Il.* 1257. 25, *Sud.* T 906 (iv 583 Adler), *Poll.* 3. 84

336 Scholiast on Apollonius of Rhodes (ραδιυής, slender')

Ibycus used the word

slender

of the pillars that support heaven. He meant 'of great size'.¹

¹ An improbable statement: see also Anacr. 456, Stes. 243.

337 Scholiast on Apollonius of Rhodes

στέρφεσι: 'skins'; whence στερφῶσαι, 'to cover with hide'.

Ibycus has στερφωτῆρ,

a hide-clad army,

meaning an army wearing skins.

338 *Etymologicum Genuinum* +

τραπεζίτης with the ι is the everyday term for 'banker', from τράπεζα, 'banker's table'; τραπεζείτης with the diphthong ει means 'standing by the table' in the same sense as Homer's τραπεζῆς κύνες, 'table dogs', where τραπεζῆς comes from τραπεζεύς. The form in Ibycus is τραπεζήτης with η,

table dog,¹

either Doric, as πλήων for πλείων, or derived from τράπεζα as πρυμνητῆς from πρύμνα, κομήτης (from κόμη).

¹ Perhaps gen. pl., 'table dogs'.

339 Plut. *comp. Lyc. et Num.* 25 (3) (iii 2. 89 Ziegler)

ἔτι δὲ μᾶλλον ἢ περὶ τὰς παρθένους φυλακὴ κατέσταλται τῷ
Νομῷ πρὸς τὸ θῆλυ καὶ κόσμιον· ἢ δὲ τοῦ Λυκούργου παντάπασι
ἀναπεπταμένη καὶ ἄθλητος οὔσα τοῖς ποιηταῖς λόγον παρέσχηκε·

φαινομηρίδας

τε γὰρ αὐτὰς ἀποκαλοῦσιν, ὡς Ἴβυκος, καὶ ἀνδρομανεῖς λοιδοροῦ-
σιν, ὡς Εὐριπίδης λέγων (*Androm.* 597s.).

cf. Poll. 2. 187, 7. 55 (φανο-), schol. Clem. Alex. (iv 128 Klotz) (φανο-)

340 Schol. Pind. *Ol.* 9. 129 (i 297 Drachmann)

ἔπειτα χάρμα· νῦν ἀντὶ τοῦ χαρά· "Ὅμηρος δὲ ἐπὶ τῆς μάχης,
οἱ δὲ περὶ Ἴβυκον καὶ Στήσιχρον (267)

χάρμην

τὴν ἐπιδορατίδα φασίν.

341 (a) Schol. Lond. Dion. Thrac. 12 (p. 542 Hilgard) =
Anecd. Oxon. iv 329 Cramer (cf. i 162)

ὁ μὲν διὰ τοῦ -ωσιος Ῥηγίωνων ἐστίν, ἐπεὶ συνεχῆς παρ' αὐτοῖς
ἀπὸ γενικῆς γίνεται· ἀνάκων ἀνακώσιος, χαρίτων χαριτώσιος.

(b) Hdn. π. καθ. προσ. 19 (i 508 Lentz) = *Anecd. Gr.* iii 1347
Bekker

τὰ εἰς -ιν ἐπιρρήματα ἐκ πλεονασμοῦ ἔχει τὸ ν, οἷον αἰθι αἰθιν·
οὕτω γὰρ λέγεται παρὰ Ῥηγίωνους.

339 Plutarch, *Comparison of Lycurgus and Numa*

Moreover the arrangements made by Numa for the pro-
tection of girls aimed at femininity and decency, whereas
those of Lycurgus by their complete absence of restraint
and lack of femininity have given the poets something to
write about: they call them¹

high-showing,

as Ibycus does, or berate them as man-mad, as Euripides
(*Androm.* 597 f.).

¹ I.e. Spartan girls.

340 Scholiast on Pindar, *Olympian* 9. 86 (χάρμαι, 'joyous
victories')

Here *χάρμα* is the equivalent of *χαρά*, 'joy'. But Homer
uses *χάρμη* of 'battle', and Ibycus and Stesichorus (267)¹
use it of the

spear-point.

¹ Also Pindar, fr. 70c. 13 Snell.

341¹ (a) Scholiast on Dionysius Thrax

The adjectival form in -ωσιος belongs to Rhegium: the
inhabitants often form the adjective from a genitive, e.g.
ἀνακώσιος, 'lordly', from *ἀνάκων*, 'lords', *χαριτώσιος*, 'graceful',
from *χαρίτων*, 'graces'.

(b) Herodian, *Universal Prosody*

The ν in adverbs in -ιν is pleonastic; cf. *αἰθι* and *αἰθιν*,
'again', the form used in Rhegium.

¹ These forms may have been found in Ibycus.

342 Aelian. *N.A.* 6. 51 (ii 72 Scholfield)

δεῖ δὲ καὶ μῦθον τῶδε τῷ ζώῳ ἐπάσαι με ὅνπερ οὖν ἀκούσας οἶδα, ὡς ἂν μὴ δοκοῖν ἀμαθῶς ἔχειν αὐτοῦ. τὸν Προμηθεῖα κλέψαι τὸ πῦρ ἢ φήμη φησί, καὶ τὸν Δία ἀγανακτῆσαι ὁ μῦθος λέγει καὶ τοῖς καταμνησάσαι τὴν κλοπὴν δοῦναι φάρμακον γήρως ἀμυντήριον. τοῦτο οὖν ἐπὶ ὄνῳ θεῖναι τοὺς λαβόντας πέπυσμαι. καὶ τὸν μὲν προΐεναι τὸ ἀχθος φέροντα, εἶναι δὲ ὦραν θέρειον, καὶ διαψῶντα τὸν ὄνον ἐπὶ τινα κρήνην κατὰ τὴν τοῦ ποτοῦ χρεῖαν ἐλθεῖν. τὸν οὖν ὄφιν τὸν φυλάττοντα ἀναστέλλειν αὐτὸν καὶ ἀπελαύνειν, καὶ ἐκεῖνον στρεβλοῦμενον μισθὸν οἱ τῆς φιλοτησίας δοῦναι ὅπερ οὖν ἔτυχε φέρων φάρμακον. οὐκοῦν ἀντιδοσις γίνεται, καὶ ὁ μὲν πίνει, ὁ δὲ τὸ γῆρας ἀποδύεται, προσεπιλαβὼν ὡς λόγος τὸ τοῦ ὄνου δίψος. τί οὖν; ἐγὼ τοῦ μύθου ποιητῆς; ἀλλ' οὐκ ἂν εἶποιμι, ἐπεὶ καὶ πρὸ ἔμου Σοφοκλῆς ὁ τῆς τραγωδίας ποιητῆς (fr. 362 Pearson, Radt) καὶ Δευλόχος ὁ ἀνταγωνιστῆς Ἐπιχάρμου (fr. 8 Kaibel) καὶ Ἴβυκος ὁ Ῥηγίνος καὶ Ἀριστίας (9 F 8 Snell) καὶ Ἀπολλοφάνης (fr. 9 Kock) ποιηταὶ κωμωδίας ἄδουσιν αὐτόν.

343 Himer. *Or.* 69. 35 (p. 244 Colonna)

ἤρμωσε μὲν καὶ Ἀνακρέων μετὰ τὴν νόσον τὴν λύραν καὶ τοὺς φίλους Ἐρωτῆς αἰθῆς διὰ μέλους ἠσπάζετο, ἤρμωσε δὲ καὶ Στρησίχορος μετὰ τὸ πάθος τὴν φόρμιγγα· Ἴβυκον δὲ κατέχει λόγος ἀπολιθεῖν μὲν ἐξ ἄρματος ἐς Ἰμέραν ἀπὸ Κατάνης ὀχρούμενον· συντριβείσης δὲ αὐτῷ τῆς χειρὸς συχρὸν τινα χρόνον ἀπώδον γενέσθαι, τὴν λύραν δὲ ἀναθεῖναι Ἀπόλλωνι.

344 Zenob. ii 45 (i 44 Leutsch-Schneidewin)

ἀγὼν πρόφασιν οὐκ ἐπιδέχεται οὔτε φιλία. ὁ Μύλων ὁ παροιμογράφος Ἰβύκειον τὴν παροιμίαν ταύτην φησὶν ὡς πρώτου χρησαμένου τοῦ Ἰβύκου.

342 Aelian, *On the Nature of Animals*

I must charm this creature¹ with a tale which I know from hearing it, in case I give the impression of being ignorant of it. The story goes that Prometheus stole the fire and Zeus in a rage rewarded those who reported the theft with a drug to ward off old age. I am told that those who got it put it on the back of an ass, who went on ahead with his load. It was summertime, and the ass was thirsty and went to a spring in his need for the water. Now the snake that was guarding the spring tried to stop him and drive him off; so since he was tortured by his thirst he gave the snake as payment for the loving-cup the drug he happened to be carrying. So an exchange took place: the ass got his drink and the snake sloughed off his old age — but also, so the story goes, got the ass's thirst. Now then, did I invent the tale? Not a bit of it: it was told before me by the tragedian Sophocles, by Dinolochus, the rival of Epicharmus, by Ibycus of Rhegium and by the comic poets Aristias and Apollophanes.

¹ The snake called *dipsas*, whose bite caused intense thirst.

343 Himerius, *Orations*

Anacreon tuned his lyre after his illness and greeted his dear Loves again in song; Stesichorus also tuned his phorminx after his mishap; but the story goes that when Ibycus slipped from his chariot while riding from Catania to Himera his hand was crushed and for some considerable time he gave up his music and dedicated his lyre to Apollo.

344 Zenobius, *Proverbs*

'No excuse is allowed by a contest or by a friendship': Mylon, the collector of proverbs, calls this one Ibycean, since Ibycus was the first to use it.

GREEK LYRIC

345 (a) Serv. *Cent. Metr.* de dactylicis (iv 461 Keil)

ibycium constat hexametro acatalecto, ut est hoc:
sidera pallida diffugiunt face territa luminis.

ibycium constat heptametro acatalecto, ut est hoc:
carmina docta Thalia canit, properantius huc ades, o puer.

ibycium constat heptametro hypercatalecto, ut est hoc:
versiculos tibi dactylicos cecini, puer optime, quos facias.

(b) Aphth. (= 'Mar. Vict.', vi 126 Keil)

hic versus ab Archebulo archebulius dictus est, non ipso auctore editus sed ab eo frequenter usurpatus: nam et Ibycus et Pindarus et Simonides hoc versu longe ante usi ostenduntur.

cf. Caes. Bass. vi 256 Keil

IBYCUS

345 (on the metres of Ibycus) (a) Servius, *Hundred Metres*

The ibycean consists of a dactylic hexameter acatalectic¹:

— 00 | — 00 | — 00 | — 00 | — 00 | — 00

The ibycean consists of a dactylic heptameter acatalectic:

— 00 | — 00 | — 00 | — 00 | — 00 | — 00 | — 00

The ibycean consists of a dactylic heptameter hypercatalectic:

— 00 | — 00 | — 00 | — 00 | — 00 | — 00 | — 00 | —

¹ E.g. fr. 317(b).

(b) Aphthonius, *On all the metres*

This line¹ is called archebulean after Archebulus,² who used it often, although he was not its originator: Ibycus, Pindar and Simonides can be shown to have used it long before him.

¹ — 00 — 00 — 00 — 0 — — : 282(a). 3 f. is similar.

² Hellenistic poet, 3rd c. B.C.

(c) The term 'ibycean' is used also for the unit

— 00 — 00 — 0 — ,

e.g. fr. 286. 1.

APOLLODORUS

TESTIMONIUM VITAE

Eust. *prooem. Pind.* 27 (iii 299s. Drachmann)

εἰς ποιητικὴν ἐτρέπη (sc. ὁ Πίνδαρος) καθηγησά-
μένων αὐτῷ τοῦ μαθεῖν ἢ τοῦ Λάσου, ὡς εἴρηται, ἢ
τοῦ Ἀθηναίου Ἀγαθοκλέους ἢ Ἀπολλοδώρου, ὃν φασὶ
καὶ προῖστάμενον κυκλίων χορῶν καὶ ἀποδημοῦντα
πιστεῦσαι τὴν διδασκαλίαν Πινδάρῳ παιδὶ ὄντι· τὸν δὲ
εὖ τὸ πιστευθὲν διακοσμήσαντα περιβοηθῆναι.

FRAGMENTUM

701 Erotian. in Hipp. *Mul.* 2. 125 (p. 87 Nachmanson)

τὸ τέθρον τοῦ πάθους ἀντὶ τοῦ τὸ τέλος· . . . καὶ Ἀπολλώδα-
ρος ὁ τοὺς ἕμνους γράψας φησί·

τίς τοιῆδ' ἐν ὥρῃ
ἦλθεν ἐπὶ τέθρον θυράων;

1 Meineke: τοι ἦδε ὥρη sim. codd.

APOLLODORUS

LIFE AND WORK

Eustathius, *Introduction to Pindar*

Pindar then turned to poetry and was taught the art either by Lasus, as I mentioned earlier, or by the Athenian Agathocles or by Apollodorus. They say that Apollodorus was in charge of circular choruses¹ and that when he was out of the city he entrusted their training to Pindar, who was still only a boy²; Pindar handled his assignment well and became the talk of the town.

¹ For the performance of dithyramps.

² Pindar was born in 518 B.C.

FRAGMENT

701 Erotian, *Glossary to Hippocrates*

Hippocrates says 'the extremity' of the disease instead of 'the crisis'; . . . so Apollodorus who wrote the hymns says:

Who came to the extremity of my doorway at such an hour?

LASUS

TESTIMONIA VITAE ATQUE ARTIS

1 *Suda* Α 139 (iii 236 Adler)

Λάσος, Χαρβίνου, Ἑρμιονεύς, πόλεως τῆς Ἀχαιίας, γεγονὼς κατὰ τὴν νη' Ὀλυμπιάδα, ὅτε Δαρείος ὁ Ὑστάσπου. τινὲς δὲ τοῦτον συναριθμοῦσι τοῖς ζ' σοφοῖς ἀντὶ Περιάνδρου. πρῶτος δὲ οὗτος περὶ μουσικῆς λόγον ἔγραψε καὶ διθύραμβον εἰς ἀγῶνα (διθύραμβώδεις ἀγωγὰς Garrod) εἰσήγαγε καὶ τοὺς ἐριστικὸς εἰσηγήσατο λόγους.

LASUS

LIFE AND WORK

1 *Suda*, Lasus

Son of Charbinus¹; from Hermione, a city of Achaea; born in the 58th Olympiad (548/544 B.C.), when Darius, son of Hystaspes, was born.² Some number him among the Seven Wise Men in place of Periander.³ He was the first to write a treatise on music,⁴ to make the dithyramb competitive⁵ and to introduce wrangling arguments.⁶

¹ Diogenes Laertius 1. 42 says 'son of Charmantides or of Sisymbrius or, according to Aristoxenus (fr. 86 Wehrli), of Chabrinus'.

² Hdt. 1. 209 implies that Darius was born c. 549, Ctesias implies 557.

³ See Diog. Laert., *loc. cit.*, who cites Hermippus' list of 17 sages who at various times were included in the list.

⁴ Martianus Capella 9. 352 says L. 'made public' his views on the tripartite division of music; it is possible that the division into sound, rhythm and words goes back to L.

⁵ *Suda* K 2646 says L. was the first to establish the circular choruses (of the dithyramb); see also testt. 3, 5. Acc. to the *Parian Marble* the first dithyrads were sung (in Athens) by a chorus of men in 509/8 B.C., the victor being Hypodocus of Chalcis. With Garrod's emendation of the text there is no mention of competition: 'L. introduced dithyramb-style rhythms.'

⁶ See testt. 10, 11.

2 Hdt. 7. 6

ἐξηλάσθη γὰρ ὑπὸ Ἰππάρχου τοῦ Πεισιστράτου ὁ Ὀνομάκριτος ἐξ Ἀθηνέων, ἐπ' αὐτοφύρῳ ἄλοῦς ὑπὸ Λάσου τοῦ Ἑρμιονέος ἐμποικέων ἐς τὰ Μουσαίου χρησμὸν ὡς αἱ ἐπὶ Λήμνῳ ἐπικείμεναι νῆσοι ἀφανίζοιαντο κατὰ τῆς θαλάσσης.

3 Ar. *Vesp.* 1411s.

(Φι.) Λᾰσός ποτ' ἀντεδίδασκε καὶ Σιμωνίδης;
ἐπειθ' ὁ Λᾰσος εἶπεν, 'ὀλίγον μοι μέλει.'

4 Schol. Pind. (i 4 Drachmann) (Vita Thomana)

ἡ δὲ Μυρτώ ἐγαμήθη Σκοπελίνῳ τῷ ἀλλητῆϊ, ὃς τὴν ἀλλητικὴν διδάσκων τὸν Πίνδαρον, ἐπεὶ εἶδε μείζονος ἕξεως ὄντα, παρέδωκε Λάσῳ τῷ Ἑρμιονεῖ μελοποιῶ, παρ' ᾧ τὴν λυρικὴν ἐπαιδεύθη.

2 Herodotus, *Histories*

Onomacritus¹ had been driven out of Athens by Hipparchus,² son of Pisistratus, after being caught red-handed by Lasus of Hermione in the act of inserting into the verses of Musaeus an oracle to the effect that the islands off Lemnos would vanish beneath the sea.

¹ Athenian editor of oracles. ² I.e. between the death of Pisistratus in 527 and the murder of Hipparchus in 514.

3 Aristophanes, *Wasps* (Philocleon to the Bread-seller)

Lasus was once competing as chorus-director¹ against Simonides; and then² Lasus said, 'I couldn't care less.'

¹ Presumably in a dithyrambic contest. ² When he lost? The remark is Philocleon's insult to the Bread-seller.

4 Thomas Magister, *Life of Pindar*

Myrto was the wife of Scopelinus the aulete, who taught pipe-playing to Pindar and on seeing that he had unusual skill handed him over to the lyric poet Lasus of Hermione, who taught him the lyre.¹

¹ See also Apollodorus test.

5 Schol. Pind. *Oi.* 13. 26b (i 361s. Drachmann)

Χαρίτες διθυράμβω· οὕτως ἀκουστέον· αἱ τοῦ Διονύσου διθυράμβων ἐν Κορίνθῳ ἐφάνησαν χάριτες, τουτέστι τὸ σπουδαιότατον τῶν Διονύσου διθυράμβων ἐν Κορίνθῳ πρῶτον ἐφάνη· ἐκεῖ γὰρ ὠράθη ὁ χορὸς ὀρχούμενος· ἔστησε δὲ αὐτὸν πρῶτος Ἀρίων ὁ Μηθυμναῖος, εἶτα Λάσος ὁ Ἐρμιονεύς.

6 [Plut.] *Mus.* 29. 1141c (p. 124 Lasserre, vi 3. 24 Ziegler)

Λάσος δ' ὁ Ἐρμιονεύς εἰς τὴν διθυραμβικὴν ἀγωγὴν μεταστήσας τοὺς ῥυθμοὺς καὶ τῇ τῶν αὐλῶν πολυφωνίᾳ κατακολουθήσας, πλείοσι τε φθόγγοις καὶ διερριμμένοις χρησάμενος, εἰς μετάθεσιν τὴν προὔπαρχουσαν ἤγαγε μουσικὴν.

7 Aristox. *Harm.* (p. 3 Meibom, p. 7 da Rios)

οὐ πάνυ ῥάδιον εἰπεῖν περὶ φθόγγου τί ποτ' ἐστίν. ἀναγκαῖον δὲ τὸν βουλόμενον μὴ πάσχειν ὕπερ Λάσος τε καὶ τῶν Ἐπιγονείων τινὲς ἔπαθον, πλάτος αὐτὸν οἰηθέντες ἔχειν, εἰπεῖν περὶ αὐτοῦ μικρὸν ἀκριβέστερον.

5 Scholiast on Pindar ('Whence came to light the glories of Dionysus along with the ox-driving dithyramb?')

To be taken as follows: the glories of Dionysus' dithyrambs appeared in Corinth, i.e. the most serious element in Dionysus' dithyrambs first appeared in Corinth; for it was there that the chorus was seen dancing. The first to organise it was Arion of Methymna, and next was Lasus of Hermione.¹

¹ See also Arion test. 4, Clement of Alexandria, *Strom.* 1. 16. 78. 5 (p. 51 Stählin), Tzetzes, *Prol. Lycophron* (ii 2 Scheer).

6 'Plutarch', *On Music*

Lasus of Hermione transferred the rhythms to the movement of the dithyramb¹ and imitated the polyphony² of pipes by using (sc. on the cithara) more numerous, scattered³ notes, and thus he changed the existing system of music.

¹ Not clear, but 'the rhythms' may be the prosodiac, the choree and the bacchius which the writer has just mentioned; see Olympus test. 8.

² I.e. the variety of notes produced by the auloi.

³ Presumably the melodic line jumped over wide intervals.

7 Aristoxenus, *Harmonics*

It is not at all easy to say what a sound¹ is; but anyone who does not wish to make the same blunder as Lasus and some of the school of Epigonus,² who thought a sound had breadth, must tackle the question with a little more precision.

¹ Or 'a note'.

² Epigonus of Ambracia, 6th c. citharist and musical theorist.

8 Theon Smyrn. *Math.* (p. 59 Hiller)

ταύτας δὲ τὰς συμφωνίας οἱ μὲν ἀπὸ βαρῶν ἤξιουν
λαμβάνειν, οἱ δὲ ἀπὸ μακρῶν (Bullialdus: μεγεθῶν
codd.), οἱ δὲ ἀπὸ κινήσεων καὶ ἀριθμῶν, οἱ δὲ ἀπὸ
ἀγγείων καὶ μεγεθῶν. Λᾶσος δὲ ὁ Ἑρμιονεύς, ὡς
φασί, καὶ οἱ περὶ τὸν Μεταποντῖνον Ἰππασον Πυθαγο-
ρικὸν ἄνδρα συνέπεσθαι τῶν κινήσεων τὰ τάχη καὶ τὰς
βραδυτήτας δι' ὧν αἱ συμφωνίαι < >
ἐν ἀριθμοῖς ἡγούμενος λόγους τοιούτους ἐλάμβανεν ἐπ'
ἀγγείων.

9 Philodem. *Poem.* = Pap. Herc. 994 col. 37. 8–11, ed.
F. Sbordone, *Rendic. Accad. Napoli* 30 (1955) 45

οὐδὲ <τὰ> Λάσου μάλιστα τοια<ῦτα> πεποικιλ-
μένα ποιεῖ[ν τ]οιούτου

8 Theon of Smyrna, *On Mathematical Questions arising
in Plato*

These consonances¹ some claimed to establish by means of weights, others by lengths (sc. of strings), others by movements² and numbers, others by vessels and sizes. Lasus of Hermione, they say, and the school of the Pythagorean Hippasus³ of Metapontum paid attention to the quickness and slowness of movements² through which the consonances (were created) (he),⁴ thinking (the consonances were to be found) in numbers, tried to establish such calculations by means of vessels.

¹ I.e. octave, fifth, fourth.

² I.e. displacements of resonant masses of air. Lasus seems to have linked these 'movements' with numbers.

³ Early 5th c. B.C.

⁴ The lacuna in the text makes interpretation uncertain, but it may have been Lasus who experimented with vessels, perhaps also with two strings and with the syrinx.

9 Philodemus, *On Poems*

... nor does he¹ maintain that the poems of Lasus for all their elaboration² have this effect (sc. appeal to the ear alone).

¹ An unidentified critic.

² The context shows that the poems were regarded by critics of 2nd c. B.C. as models of euphony.

GREEK LYRIC

10 Athen. 8. 338b (ii 243 Kaibel)

οἶδα δὲ καὶ ἃ ὁ Ἑρμιονεὺς Λάσος ἔπαιξε περὶ
 ἰχθύων, ἅπερ Χαμαιλέον ἀνέγραψεν ὁ Ἡρακλεώτης ἐν
 τῷ περὶ αὐτοῦ [τοῦ Λάσου] συγγράμματι λέγων ὧδε
 (fr. 30 Wehrli) . . .

11 Hsch. A 372 (ii 574 Latte)

Λασίσματα· ὡς σοφιστοῦ τοῦ Λάσου καὶ πολυ-
 πλόκου.

12 Stob. Flor. 3. 29. 70 (iii 641 Wachsmuth-Hense)

ἐκ τῶν Ἀριστοτέλους Χρειῶν· Λάσος <ὁ> Ἑρμι-
 ονεὺς ἐρωτηθεὶς τί εἶη σοφώτατον ἢ πείρα ἔφη.

LASUS

10 Athenaeus, *Scholars at Dinner*

I know also the jokes made about fish by Lasus of
 Hermione: Chamaeleon of Heraclea recorded them
 in his account of Lasus.¹

¹ The gist of the first was that the fish is both raw and cooked
 (*ἄπτως*, which also means 'visible'); the second is a quibble about a
 fish Lasus stole and gave to a bystander: he swore that he neither
 had it nor knew that anyone else had taken it. Plutarch, *Vit. Pud.* 5
 reports an exchange between Lasus and Xenophanes (c. 570–c. 478
 B.C.): L. called X. a coward when he refused to play dice with him,
 and X. answered that he was indeed a coward when it came to dis-
 graceful matters.

11 Hesychius, *Lexicon*

Lasisms¹: so-called because of Lasus' sophistry
 and verbal trickery.

¹ For Chamaeleon's examples see test. 10.

12 Stobaeus, *Anthology*

From the *Maxims* of Aristotle: Lasus of Hermione
 on being asked what was the wisest thing answered,
 'Experience.'¹

¹ Cf. Alcman 125, Simonides 645.

LASUS

FRAGMENTA

702 ΥΜΝΟΣ ΕΙΣ ΔΗΜΗΤΡΑ ΤΗΝ ΕΝ ΕΡΜΙΟΝΗΙ

(a) Athen. 14. 624ef (iii 377s. Kaibel)

τὸ δὲ τῶν Αἰολέων ἦθος ἔχει τὸ γαῦρον καὶ ὀγκῶδες, ἔτι δὲ ὑπόχαυρον· ὁμολογεῖ δὲ ταῦτα ταῖς ἵπποτροφίαις αὐτῶν καὶ ξενοδοχίαις· οὐ πανούργον δέ, ἀλλὰ ἐξηρμένον καὶ τεβαρρηκός. διὸ καὶ οἰκεῖόν ἐστ' αὐτοῖς ἡ φιλοσοσία καὶ τὰ ἐρωτικά καὶ πᾶσα ἡ περὶ τὴν διαίταν ἀνεσις. διόπερ ἔχουσι τὸ τῆς ὑποδαρίου καλουμένης ἁρμονίας ἦθος. αὕτη γάρ ἐστι, φησὶν ὁ Ἡρακλείδης (fr. 163 Wehrli), ἣν ἐκάλουν Αἰολίδα, ὡς καὶ Λᾶσος ὁ Ἑρμιονεύς ἐν τῷ εἰς τὴν ἐν Ἑρμιόني Δήμητρα ἕμνῳ λέγων οὕτως·

Δάματρα μέλπω Κόραν τε Κλυμένει· ἄλοχον
μελιβόαν ἕμνον ἀναγνέων
Αἰολιδ' ἄμ βαρύβρομον ἁρμονίαν.

ταῦτα δ' ἄδουσιν πάντες ὑποδῶρια τὰ μέλη. ἐπεὶ οὖν τὸ μέλος ἐστὶν ὑποδῶριον [[τὰ μέλη del. Casaubon]], εἰκότως Αἰολίδα φησὶν εἶναι τὴν ἁρμονίαν ὁ Λᾶσος.

1 fort. τε <τῶν> Page 2 Hartung: μελιβοῖαν codd. Bergk:
ἀναγνῶν codd. 3 Edmonds: ἄμα codd.

LASUS

FRAGMENTS

702 HYMN TO DEMETER OF HERMIONE¹

(a) Athenaeus, *Scholars at Dinner*

The character of the Aeolians contains the elements of haughtiness and turgidity, even conceitedness, which are in keeping with their horse-breeding and their entertainment of strangers; it is not so much wicked as lofty and self-confident. This explains their fondness for drinking and love-making and every aspect of the relaxed way of life. It is why they have the character of the so-called Hypodorian *harmonia*, which according to Heraclides² is the one they used to call Aeolian, as Lasus of Hermione does in his hymn to Demeter of Hermion, when he says,

I sing of Demeter and the Maiden,³ wife of Clymenus,⁴ raising the honied shout of a hymn in the deep-sounding Aeolian *harmonia*.⁵

Everyone sings these lyrics Hypodorian; so since the melody is Hypodorian, Lasus quite naturally calls the *harmonia* Aeolian.

¹ For Demeter's worship in Hermione see Paus. 2. 35. 3. L. may have set the rape of Persephone there; cf. 'Apollodorus' 1. 5. 1. ² H. of Pontus, 4th c. B.C. philosopher. ³ Persephone, daughter of Demeter. ⁴ Hades, 'the famous'. See Paus. 2. 35. 5, Callim. fr. 285, Philicus in Page, *Select Papyri* iii 402 ff. ⁵ I.e. the Aeolian tuning of the lyre, together with its musical idiom. Heraclides confuses it with the hypodorian octave-species.

GREEK LYRIC

(b) Athen. 10. 455cd (ii 490 Kaibel)

καὶ ὁ εἰς τὴν Δήμητρα δὲ τὴν ἐν Ἑρμιόνη ποιηθεὶς τῷ Λάσῳ ἕμνος ἀσιγμὸς ἐστίν, ὡς φησὶν Ἡρακλείδης ὁ Ποντικός ἐν τρίτῳ περὶ μουσικῆς (fr. 161 Wehrli), οὗ ἐστὶν ἀρχή·

Δάματρα μέλπω Κόραν τε Κλυμένοι' ἄλοχον.

703

ΔΙΘΥΡΑΜΒΟΙ

Aelian. *N.A.* 7. 47 (ii 162 Scholfield)

ἔοικε δὲ καὶ τὰ τῶν λυγκῶν ἔκγονα ὁμοίως (sc. σκύμνοι) ὀνομάζεσθαι· ἐν γοῦν τοῖς Λάσου λεγομένοις Διθυράμβοις οὕτως εὐρίσκειται [[σκύμνος del. Hercher]] εἰρημένον τὸ βρέφος τὸ τῆς λυγκῆς.

v. Ar. Byz. fr. 175 Slater

704

ΚΕΝΤΑΥΡΟΙ

Athen. 10. 455c (ii 490 Kaibel)

ταῦτα (sc. Pind. fr. 70b. 1–3 Snell) σημειώσαιτ' ἂν τις πρὸς τοὺς νοθεύοντας Λάσου τοῦ Ἑρμιονέως τὴν ἀσιγμον ᾧδὴν ἣτις ἐπιγράφεται Κένταυροι.

LASUS

(b) Athenaeus, *Scholars at Dinner*¹

The hymn to Demeter of Hermione composed by Lasus is also asigmatic,² as Heraclides of Pontus reports in Book 3 of his treatise, *On Music*³; it begins

I sing of Demeter and the Maiden, wife of Clymenus.

¹ This passage follows fr. 704.

² It avoids the letter s (sigma); see also fr. 704. Aristoxenus (fr. 87 Wehrli) said that sigma was unsuited to pipe-music.

³ So also Eustathius on *Il.* 24. 1 (p. 1335. 52).

703

DITHYRAMBS¹

Aelian, *On the Nature of Animals*

The young of lynxes also seem to be called σκύμνοι ('cubs'); at any rate in the so-called² Dithyrambos of Lasus we find the baby lynx³ given this name.

¹ See also testt. 1, 3, 5, 6, Arion test. 4.

² Aristophanes of Byzantium, from whom Aelian draws this material, throws doubt on their authenticity.

³ The animal was associated with Dionysus.

704

THE CENTAURS

Athenaeus, *Scholars at Dinner*

One might point out these lines (sc. Pindar's Dithyramb for the Thebans 1–3¹) to those who reject as spurious the asigmatic² ode of Lasus of Hermione entitled 'The Centaurs'.

¹ Pindar spoke of 'the impure *san*', the Doric equivalent of sigma.

² See 702(b) n. 2.

GREEK LYRIC

705 P.Oxy. 1367 fr. 1 col. ii 53–55 (Hermippi *περὶ νομοθετῶν* ii epitoma ab Heraclide Lembo facta)

] Βουζύγης νομο[θετῆ]σαι· μέμνηται δ' α[ὐτοῦ] καὶ Λᾶσος ὁ ποιη[τής].

706 Aelian. *V.H.* 12. 36 (p. 141 Dilts)

εἰκόασιν οἱ ἀρχαῖοι ὑπὲρ τοῦ ἀριθμοῦ τῶν τῆς Νιόβης παιδων μὴ συνάδειν ἀλλήλους. Ὅμηρος μὲν ἐξ λέγει <ἄρρενας> καὶ τοσαύτας κόρας, Λᾶσος δὲ δις ἑπτὰ λέγει . . .

706A Natalis Comes, *Myth.* 9. 18 (p. 1018 ed. Francof. 1581)

fuit autem Sphinx Echidnae Typhonisque filia, ut scribit Lasus Hermioneus.

LASUS

705 Oxyrhynchus papyrus (2nd c. A.D.) (Heraclides Lembus, *Epitome of Hermippus, On Lawgivers*)

. . . Buzyges¹ (is said) to have been a lawgiver; the poet Lasus mentions him.

¹ Attic hero, mythical ancestor of an Athenian priestly family; said to have invented ploughing and instituted various moral observances.

706 Aelian, *Historical Miscellanies*

The ancients seem to have been at loggerheads over the number of Niobe's children. Homer says six males and six females (*Il.* 24. 603), Lasus says twice seven . . .¹

¹ Continued at Alcman 75; see also Sappho 205, Telesilla 721. The Attic dramatists followed Lasus.

706A Natale Conti, *Mythology*¹

The Sphinx was daughter of Echidna and Typhon,² according to Lasus of Hermione.

¹ Of little value: Conti was not above attaching the name of an ancient author to material he found in his sources, in this case schol. Eur. *Phoen.* 1020, 'Apollodorus' 3. 5. 8. ² Hesiod, *Theog.* 326 f. made her parents Chimaera (or Echidna) and Orthos: see West ad loc.

TYNNICHUS

707 Plat. *Ion* 534d

μέγιστον δὲ τεκμήριον τῷ λόγῳ Τύννιχος ὁ Χαλκιδεύς, ὃς ἄλλο μὲν οὐδὲν πώποτε ἐποίησε πῶλημα ὅτου τις ἂν ἀξιώσειεν μνησθῆναι, τὸν δὲ παιῶνα ὃν πάντες ᾄδουσι, σχεδὸν τι πάντων μελῶν κάλλιστον, ἀτεχνῶς, ὅπερ αὐτὸς λέγει,

εὕρημά τι Μοισῶν.

Porph. *de abst.* 2. 18 (p. 148 Nauck)

τὸν γοῦν Αἰσχύλον φασὶ τῶν Δελφῶν ἀξιούντων εἰς τὸν θεὸν γράψαι παιῶνα εἰπεῖν ὅτι βέλτιστα Τύννιχῳ πεποιήται· παραβαλλόμενον δὲ τὸν αὐτοῦ πρὸς τὸν ἐκείνου ταῦτο πείσεσθαι τοῖς ἀγάλμασιν τοῖς καινοῖς πρὸς τὰ ἀρχαῖα.

TYNNICHUS¹

707 Plato, *Ion*

My argument is well supported by the case of Tynnichus of Chalcis: he never composed any poem worth remembering with the exception of the paean which everyone sings, almost the most beautiful of all lyric poems and truly, as he himself puts it,

a discovery of the Muses.

¹ See Alcman test. 16, where the text of Ptolemaeus as emended by Valesius runs, 'they say that the *Diving Women* of Alcman was found by the head of Tynnichus of Chalcis (when he died)'; the mss. have 'Tyronichus'.

Porphry, *On Abstaining from Animal Food*

They say that Aeschylus on being asked by the Delphians to write a poem for Apollo answered that Tynnichus had already composed a most beautiful one: in comparison his would fare no better than modern statues by the side of ancient ones.

LAMPRUS

TESTIMONIA VITAE ATQUE ARTIS

1 [Plut.] *Mus.* 31. 1142b (p.126 Lasserre, vi 3.26s. Ziegler)

τῶν γὰρ κατὰ τὴν αὐτοῦ ἡλικίαν φησὶ (sc. Ἀριστόξενος) Τελεσία τῷ Θηβαίῳ συμβῆναι νέω μὲν ὄντι τραφῆναι ἐν τῇ καλλίστῃ μουσικῇ καὶ μαθεῖν ἄλλα τε τῶν εὐδοκιμούντων καὶ δὴ καὶ τὰ Πυθάρου τὰ τε Διονυσίου τοῦ Θηβαίου καὶ τὰ Λάμπρου καὶ τὰ Πρατίνου καὶ τῶν λοιπῶν ὅσοι τῶν λυρικῶν ἄνδρες ἐγένοντο ποιητὰὶ κρουμάτων ἀγαθοί.

2 Athen. 1. 20e (i 45 Kaibel)

Σοφοκλῆς δὲ πρὸς τῷ καλὸς γεγενῆσθαι τὴν ὥραν ἦν καὶ ὀρχηστικὴν δεδιδασκόμενος καὶ μουσικὴν ἔτι παῖς ὢν παρὰ Λάμπρῳ.

LAMPRUS

LIFE AND WORK

1 'Plutarch', *On Music*

Aristoxenus says that among his contemporaries Telesias¹ of Thebes was brought up in his youth on the most beautiful music and learned the works of the distinguished poets, in particular Pindar, Dionysius² of Thebes, Lamprus, Pratinas and all the other lyric poets who composed good music for the lyre.

¹ Unknown. ² Since he taught music to Epaminondas (Nepos, *Epam.* 2, who calls him 'as famous as Damon or Lamprus'), his work belongs to the second half of the 5th c.

2 Athenaeus, *Scholars at Dinner*

Sophocles in addition to being a handsome youth had been taught dancing and music in his boyhood by Lamprus.¹

¹ C. 480 B.C., since Sophocles was born c. 496? In Plato, *Menexenus* 236a Socrates speaks of Lamprus as a less than great music teacher. Since Phrynichus (test. 3 below) seems to portray Lamprus as a late 5th c. figure, it may have been the poet Lamprocles (see fr. 735-6 P.M.G.) who taught Sophocles.

GREEK LYRIC

3 Athen. 2. 44d (i 103 Kaibel)

ὑδροπότης δ' ἦν καὶ Λάμπρος ὁ μουσικός, περὶ οὗ
Φρύνιχός φησι (fr. 74 K.-A.)·

λάρους¹ θρηγεῖν, ἐν οἷσι Λάμπρος ἐναπέθνησκειν
ἄνθρωπος <ᾶν> ὑδατοπότης, μινυρὸς ὑπερσοφιστής,
Μουσῶν σκελετός, ἀηδόνων ἠπίαλος, ὕμνος Ἄιδου.

¹ καὶ νιγλάρους Bergk

LAMPRUS

3 Athenaeus, *Scholars at Dinner*

Lamprus the musician was another water-drinker: Phrynichus¹ says of him: sea-mews,² among which Lamprus died, lamented for him, a water-drinking fellow, a whimpering supersophist, mummy of the Muses, nightmare to nightingales, hymn for Hades.

¹ The Athenian comic poet.

² 'trills' in Bergk's emended text.

PRATINAS

TESTIMONIA VITAE ATQUE ARTIS

1 *Suda*. Π 2230 (iv 191 Adler)

Πρατίνας, Πυρρωνίδου ἢ Ἐγκωμίου, Φιλιάσιος, ποιητῆς τραγωδίας· ἀντιγωνίζετο δὲ Αἰσχύλῳ τε καὶ Χοιρίλῳ ἐπὶ τῆς ὀ' Ὀλυμπιάδος, καὶ πρῶτος ἔγραψε Σατύρους. ἐπιδεικνυμένου δὲ τούτου συνέβη τὰ ἰκρία ἐφ' ἧν ἐστήκεισαν οἱ θεαταὶ πεσεῖν, καὶ ἐκ τούτου θέατρον ᾠκοδομήθη Ἀθηναίους. καὶ δράματα μὲν ἐπεδείξατο ν', ὧν Σατυρικὰ λβ'· ἐνίκησε δὲ ἅπαξ.

2 Hypoth. i Aes. Sept. (M + P.Oxy. 2256 fr. 2) (ii 1 Smith)

ἐδιδάχθη ἐπὶ Θεαγενίδου ἄλυμπιάδι ὀη'. ἐνίκα Αἰσχύλος Λαίῳ Οἰδίποδι Ἐπτά ἐπὶ Θήβας Σφιγγὶ σατυρικῆ, δεύτερος Ἀριστίας ταῖς τοῦ πατρὸς αὐτοῦ τραγωδίας Περσεὶ Ταντάλῳ < . . . > Παλαισταῖς σατύροις.

PRATINAS

LIFE AND WORK¹

1 *Suda*, Pratinas

Son of Pyrrhonides or of Encomius, of Phlius, tragic poet. He competed against Aeschylus and Choerilus in the 70th Olympiad (500/496 B.C.), and he was the first to write satyr-plays.² It was when he was putting on a play that the platform on which the spectators were standing collapsed, and as a result the Athenians built a theatre. He put on fifty plays, thirty-two of which were satyr-plays. He won one victory.³

¹ See also Lamprus test. 1.

² So ps.-Acro on Hor. *A. P.* 216, where *Cratini* is emended to *Pratinas*. Dioscorides xxiii 4 (Gow-Page) = *A. P.* 7. 707. 4 speaks of Phliasian satyrs. Cf. also Tzetz. *De Poetis* 92.

³ For testimonia about his tragedies see Snell *T.G.F.* i 79 f.

2 Introduction to Aeschylus, *Seven against Thebes*

It was produced in the archonship of Theagenides (468/7 B.C.) in the 78th Olympiad. Aeschylus was the winner with his *Laius*, *Oedipus*, *Seven against Thebes* and his satyr-play *Sphinx*; Aristias¹ was second with his father's tragedies, *Perseus*, *Tantalus*, . . . and the satyr-play, *The Wrestlers*.

¹ Son of Pratinas, who must have died before 467.

3 Paus. 2. 13. 6 (i 138 Rocha-Pereira)

ἐνταῦθά ἐστι καὶ Ἀριστίου μνήμα τοῦ Πρατίνου·
τούτῳ τῷ Ἀριστία σάτυροι καὶ Πρατίνα τῷ πατρὶ εἰσι
πεποιημένοι πλὴν τῶν Αἰσχύλου δοκιμῶτατοι.

4 Athen. 1. 22a (i 48 Kaibel)

φασὶ δὲ καὶ ὅτι οἱ ἀρχαῖοι ποιηταί, Θέσπις, Πρατί-
νας, [[Κρατῖνος,]] Φρύνιχος, ὄρχησται ἐκαλοῦντο διὰ τὸ
μὴ μόνον τὰ ἑαυτῶν δράματα ἀναφέρειν εἰς ὄρχησιν
τοῦ χοροῦ, ἀλλὰ καὶ ἕξω τῶν ἰδίων ποιημάτων διδά-
σκειν τοὺς βουλομένους ὀρχεῖσθαι.

FRAGMENTA

708 Athen. 14. 617b-f (iii 361s. Kaibel)

Πρατῖνας δὲ ὁ Φλειάσιος αὐλητῶν καὶ χορευτῶν μισθοφόρων
κατεχόντων τὰς ὀρχήστρας ἀγανακτήσας (Wilamowitz: ἀγανα-
κτεῖν τνας cod. A) ἐπὶ τῷ τοῖς αὐλητῶν μὴ συναυλεῖν τοῖς χοροῖς
καθάπερ ἦν πάτριον ἀλλὰ τοὺς χοροὺς συναΐδειν τοῖς αὐληταῖς· ὃν
οἶν εἶχεν κατὰ τῶν ταῦτα ποιοῦντων θυμὸν ὁ Πρατῖνας ἐμφανίζει
διὰ τοῦδε τοῦ ὑπορχήματος·

τίς ὁ θόρυβος ὄδε; τί τάδε τὰ χορεύματα;
τίς ὕβρις ἔμολεν ἐπὶ Διονυσιάδα πολυπάταγα
θυμέλαν;
ἐμὸς ἐμὸς ὁ Βρόμιος, ἐμὲ δεῖ κελαδεῖν, ἐμὲ δεῖ
παταγεῖν
ἀν' ὄρεα σύμενον μετὰ Ναιάδων
5 οἶά τε κύκνοι ἄγοντα ποικιλόπτερον μέλος.

3 Pausanias, *Description of Greece*

Here¹ too is the memorial of Aristias, son of Pratinas. This Aristias and Pratinas his father composed the finest satyr-plays except for those of Aeschylus.

¹ In the agora of Phlius.

4 Athenaeus, *Scholars at Dinner*

They say also that the ancient poets Thespis, Pratinas and Phrynichus were called 'dancers' because they not only made their plays dependent on the dancing of the chorus but quite apart from their own poetry they taught any who wanted to dance.

FRAGMENTS

708 Athenaeus, *Scholars at Dinner*

When hired pipers and dancers occupied the orchestras, Pratinas of Phlius was angry because the pipers were not accompanying the choruses, as was traditional, but the choruses were singing an accompaniment to the pipers; he reveals the indignation he felt against the offenders in the following hyporcheme¹:

What is this din? What are these dance-steps? What outrage has come to the noisy altar of Dionysus? Mine, mine is Bromius²: it is for me to shout and stamp, racing over the mountains with the Naiads, singing a song of flashing wings like the

¹ Perhaps a 'dance-song' for the chorus of a satyr-play.

² Dionysus.

τὰν αἰοιδὰν κατέστασε Πιερίς βασιλείαν· ὁ δ' αὐλὸς
ὑστερον χορευέτω· καὶ γὰρ ἔσθ' ὑπηρέτας.
κώμῳ μόνον θυραμάχοις τε πυγμαχίαισι νέων θέλοι
παροίνων

ἔμμεναι στρατηλάτας.

- 10 πᾶτε τὸν φρυνεοῦ ποικίλαν πνοὰν ἔχοντα,
φλέγε τὸν ὄλεσισιαλοκάλαμον
λαλοβαρύοπα παραμελορυθμοβάταν
ὑπαὶ τρυπάνῳ δέμας πεπλασμένον.
ἦν ἰδοῦ· ἄδε σοι δεξιᾶς καὶ ποδὸς διαρριφά·
15 θριαμβοδιθύραμβε κισσόχαιτ' ἄναξ,
<ἄκου> ἄκουε τὰν ἐμὰν Δώριον χορείαν.

6 Heringa, Bergk: κατεστα ἐπιερεῖς βασιλεια οὐδ' A, ὁ δ' pro οὐδ'
E 8 Bergk: κωμῶν μόνων A κώμων μόνων E Wilamowitz:
θεασί A θέα E 10 Girard: φρυναίου A 13 Page: θυπα A, θ'
ὑπαὶ Emperius 14 Bamberger: δεξιὰ A 16 suppl. Page

709 Athen. 14. 632f–633a (iii 396 Kaibel)

διετήρησαν δὲ μάλιστα τῶν Ἑλλήνων Λακεδαιμόνιοι τὴν μου-
σικὴν, πλείστη αὐτῆ χρόμενοι, καὶ συχοὶ παρ' αὐτοῖς ἐγένοντο
μελῶν ποιηταί. τηροῦσιν δὲ καὶ νῦν τὰς ἀρχαίας ᾠδὰς ἐπιμελῶς
πολυμαθεῖς τε εἰς ταύτας εἰσι καὶ ἀκριβεῖς. ἔθεν καὶ Πρατίνας
φησί·

Λάκων ὁ τέττιξ εὐτυκος ἐς χορόν.

710 Athen. 11. 461e (iii 5 Kaibel)

κατὰ τὸν Φιλιάσιον ποιητὴν Πρατίναν·
οὐ γὰρ αὐλακισμέναν
ἀρῶν ἀλλ' ἄσκαφον ματεῦων,

κυλικηγορήσων ἔρχομαι.

swan. Song was made queen by the Pierian³: so let
the pipe dance in second place: he is the servant!
May he wish only to be commander-in-chief of revels
and the street-brawling boxing-matches of drunken
youths. Beat the one with the mottled toad-breath,
burn the spittle-wasting reed with its prattling
growl, striding across melody and rhythm, its body
fashioned under the auger! Look this way! Here
is how to fling out hand and foot! Thriambo-
dithyrambus, lord with ivy in your hair,⁴ hear, hear
my Dorian⁵ dance-song.⁶

³ The Muse. ⁴ Dionysus. ⁵ Perhaps with reference to
Pratinas' birthplace in the Peloponnese. ⁶ On the poem see
R. Seaford, *Maia* 29–30 (1977–78) 81–94.

709 Athenaeus, *Scholars at Dinner*

The Spartans more than any other Greeks preserved
the art of music, making much use of it; lyric poets were
common among them. Even nowadays they preserve the
ancient songs carefully and are knowledgeable and strict
over them. That is why Pratinas says,

the Spartan, that cicada apt for the choral song.

710 Athenaeus, *Scholars at Dinner*

In the words of the Phliasian poet Pratinas,
not ploughing furrowed ground but seeking undug
land,

I come to talk over our cups.

2 Scaliger: δρῶν codd. Bergk: ἀλλὰ σκάφον codd. (σκούφον E)
Fiorillo: μαντεῦων, μαστεῦων codd.

711 ΔΥΜΑΙΝΑΙ Η ΚΑΡΥΑΤΙΔΕΣ

Athen. 9. 392f (ii 356 Kaibel)

Πρατίνας δ' ἐν Δυμαίνας (Toup: Δυμαναις codd., Δυσμαίνας Meineke) ἢ Καρυάτιον

ἀδύφωνον

ἰδίως καλεῖ τὸν ὄρνυγα, πλὴν εἰ μὴ τι παρὰ τοῖς Φλιασίοις ἢ τοῖς Λάκωσι φωνήεντες ὡς καὶ οἱ πέρδικες.

712 Athen. 14. 624f–625a (iii 378 Kaibel)

καὶ Πρατίνας δέ πού φησι·

(a) μῆτε σύντονον δίωκε
μῆτε τὰν ἀνεμμέναν [[Ἰαστί]]
μοῦσαν, ἀλλὰ τὰν μέσαν
νεῶν ἄρουραν ἀλόλιζε τῷ μέλει·

ἐν δὲ τοῖς ἐξῆς σαφέστερόν φησιν·

(b) πρέπει τοι
πᾶσιν ἀοιδολαβράκταις
Ἀιολίς ἁρμονία.

(a) 2–3 Toup, Valckenaer: ἰαστὶν οἶσαν codd. (ἰαστί οἶσαν E) ἰαστί del. Page (b) 2 Bergk: ἀοιδὰ λαβρ. codd.

713 [Plut.] *Mus.*

(i) 7. 1133e (p. 114 Lasserre, vi 3. 7 Ziegler)

ἄλλοι δὲ Κράτητος εἶναι φασὶ τὸν πολυκέφαλον νόμον, γενομένου μαθητοῦ Ὀλύμπου· ὁ δὲ Πρατίνας Ὀλύμπου φησὶν εἶναι τοῦ νεωτέρου τὸν νόμον τούτου.

711 DYMAENAE or CARYATIDS

Athenaeus, *Scholars at Dinner*

Pratinas in his *Dymaenae* or *Caryatids*¹ is peculiar in calling the quail

sweet-voiced,

unless of course quails in Phlius or Sparta have a voice as partridges do.

¹ Alternative titles of a tragedy or satyr-play. Dymaenae are girls from Dyme in Laconia (see Alcman 4 fr. 5; 11); the Caryatids were priestesses of Artemis at Caryae in Laconia.

712 Athenaeus, *Scholars at Dinner*¹

And Pratinas says somewhere,

(a) Do not pursue the tight-strung Muse nor the relaxed Muse either²: plough the middle of the field and Aeolise in your song;

and in the next lines he says more clearly,

(b) The Aeolian *harmonia* is appropriate for all singer-braggarts.

¹ The passage, derived from Heraclides, *On Music*, book 3, follows Lasus 702. ² I.e. high-pitched and low-pitched tuning; the Aeolian was between the extremes.

713 'Plutarch', *On Music*

(i) Others say that the Many-headed nome is the work of Crates, a pupil of Olympus, but Pratinas says it is by the younger Olympus.¹

¹ See Olympus test. 3.

GREEK LYRIC

(ii) 9. 1134c (p. 114 Lasserre, vi 3. 8 Ziegler)

ἄλλοι δὲ Ξενοδάμον ὑπορχημάτων ποιητὴν γεγονέναι φασὶ καὶ οὐ παιάνων, καθάπερ Πρατίνης, καὶ αὐτοῦ δὲ τοῦ Ξενοδάμου ἀπομνημονεύεται ἄσμα ὃ ἐστὶ φανερώς ὑπόρχημα.

(iii) 42. 1146bc (p. 131 Lasserre, vi 3. 35 Ziegler)

Τέρπανδρον δ' ἂν τις παραλάβοι τὸν τὴν γενομένην ποτὲ παρὰ Λακεδαιμονίοις στάσιν καταλύσαντα, καὶ Θαλήταν τὸν Κρήτα, ὃν φασὶ κατὰ τι πυθόχρηστον Λακεδαιμονίους παραγενόμενον διὰ μουσικῆς ἰάσασθαι· ἀπαλλάξαι τε τοῦ κατασχόντος λιμοῦ τὴν Σπάρτην, καθάπερ φησὶ Πρατίνης.

PRATINAS

(ii) Others, like Pratinas, say that Xenodamus¹ composed hyporchemes,² not paeans, and indeed a song of Xenodamus himself is recorded which is clearly a hyporcheme.

¹ See Thaletas test. 7.

² As Pratinas did: see fr. 708.

(iii) One might cite the cases of Terpander,¹ who put an end to the civil strife which had broken out in Sparta, and of the Cretan Thaletas,² who is said to have arrived in Sparta in accordance with an oracle and by means of his music to have cured them and delivered Sparta from the plague that gripped it, as Pratinas says.

¹ See Terpander test. 9.

² See Thaletas test. 4.

CYDIAS

714 Pl. *Charm.* 155de

... τότε δὴ, ὦ γεννάδα, εἶδόν τε τὰ ἐντὸς τοῦ ἱματίου καὶ ἐφλεγόμεν καὶ οὐκέτ' ἐν ἑαυτοῦ ἦν καὶ ἐνόμισα σοφώτατον εἶναι τὸν Κυδίαν τὰ ἐρωτικά, ὅς εἶπεν ἐπὶ καλοῦ λέγων παιδός, ἄλλω ὑποτιθέμενος, εὐλαβεῖσθαι

μὴ κατέναντα λέοντος

νεβρὸς ἐλθὼν μοῖραν αἰρεῖσθαι κρεῶν·

αὐτὸς γάρ μοι ἐδόκουν ὑπὸ τοῦ τοιοῦτου θρέμματος ἑαλωκέναι.

2 νεβρὸν ἐλθόντα codd. ἀθανάτωσθ θεία μοῖρα cod. B

715 = Stes. 271

948 Schol. RV Ar. *Nub.* 967 (p. 185s. Holwerda)

ἢ 'τηλέπορον τι βόαμα': καὶ τοῦτο μέλους ἀρχή. φασὶ δὲ μὴ εἰρίσκεισθαι ὅπου ποτέ ἐστιν· ἐν γὰρ ἀποσπάσματι ἐν τῇ βιβλιοθήκῃ εὑρεῖν Ἀριστοφάνῃ (fr. 379 Slater). τινὲς δὲ φασὶ Κυδίον (Bernhardy: Κυδίδου codd.) τινὲς Ἑρμοῦεως·

τηλέπορον τι βόαμα λύρας

cf. *Sud.* T 490 (iv 539 Adler)

¹ Given by the Just Argument as an example of a good old-fashioned song; cf. Stes. 274 = Lamprocles 735. ² The mss. give 'Cydidas', which Page retains, treating the fragment as adespoton; see also 714 n. 1, W. J. W. Koster, *Mnemos.* 6 (1953) 63.

CYDIAS¹714 Plato, *Charmides*

Then, my noble friend, I saw what was inside his cloak² and I was on fire and no longer in control of myself, and I reckoned that the wisest man in matters of love was Cydias, who when speaking of a beautiful boy advised someone to look out

in case like a fawn you come up against a lion and are seized as his portion of flesh.³

For I felt that I was in the clutches of just such a creature.

¹ A lyre-player, bearded and balding, who leads a komos on a RF psykter dated c. 500 B.C. (B.M. E767; see Beazley *ARV* i 31) is labelled Cydias. ² Socrates describes his meeting with the handsome youth Charmides. See also *Athen.* 5. 187e. ³ Or 'and meet the fate of flesh'.

715 = Stes. 271

948 Scholiast on Aristophanes, *Clouds* ('A far-travelling shout')¹

This too is the beginning of a song. They say that its authorship is not established, since Aristophanes (sc. of Byzantium) found it as a fragment in the library (sc. of Alexandria). Some say it is the work of a certain Cydias² of Hermione:

A far-travelling shout of the lyre.

SIMONIDES

TESTIMONIA VITAE ATQUE ARTIS

1 *Sud.* Σ 439 (iv 361 Adler)

Σιμωνίδης, Λεωπρεπούς, Ίουλιήτης τῆς ἐν Κέῳ τῆ νήσῳ πόλεως, λυρικός, μετὰ Στησίχορον τοῖς χρόνοις· ὃς ἐπεκλήθη Μελικέρτης διὰ τὸ ἡδύ. καὶ τὴν μνημονικὴν δὲ τέχνην εὑρεν οὗτος· προσεξεύρε δὲ καὶ τὰ μακρὰ τῶν στοιχείων καὶ διπλᾶ καὶ τῆ λύρα τὸν τρίτον φθόγγον. γέγονε δ' ἐπὶ τῆς πεντηκοστῆς ἔκτης ὀλυμπιάδος, οἱ δὲ ξβ' γεγράφασι. καὶ παρέτεινε μέχρι τῆς σθ', βιοὺς ἔτη πθ'. καὶ γέγραπται αὐτῷ Δωρίδι διαλέκτῳ τῆ Καμβύσου καὶ Δαρείου βασιλεία καὶ Ξέρξου ναυμαχία καὶ ἡ ἐπ' Ἀρτεμισίῳ ναυμαχία, δι' ἐλεγείας· ἡ δ' ἐν Σαλαμῶνι μελικῶς· θρηνοί, ἐγκώμια,

¹ Some of this material is in the brief biography of P.Oxy. 1800 fr. i col. ii 36 ff. (c. 200 A.D.). ² See Aelian, *V.H.* 2. 24 for an apothegm of L. ³ Stes. was said to have died in the 56th Olympiad (Stes. test. 2); see also fr. 564. ⁴ Meli- means 'honey'. ⁵ See test. 24-26. ⁶ I.e. the letters eta and omega, xi and psi; cf. Plut. *Qu. Conv.* 738 f., ix 3. 2, comment. Melamp. or Diom. on Dion. Thr. (i 3. 35 Hilgard), schol. Dion. Thr. (i 3. 185 Hilgard), *Anecd. Gr.* (de Villosion) ii 187. ⁷ A mistake: the lyre had seven strings from the 7th c. ⁸ The later dating was championed by L. A. Stella, 'Studi Simonidei', *R.F.C.*

SIMONIDES

BIOGRAPHY

1 *Suda*, Simonides (1st notice)¹

Son of Leoprepes²; from Iulis, a city on the island of Ceos; lyric poet, later than Stesichorus.³ He was given the name Melicertes because of the sweetness of his poetry.⁴ He invented the art of mnemonics⁵; he also invented the long vowels and double consonants⁶ and the third note on the lyre.⁷ He was born in the 56th Olympiad (556/552 B.C.) or according to some writers in the 62nd (532/528),⁸ and he survived until the 78th (468/464), having lived 89 years. He composed in the Doric dialect 'The Reign of Cambyses and Darius', 'Sea-battle against Xerxes'⁹ and 'The Sea-battle at Artemisium' in elegiacs; 'The Sea-battle at Salamis' in lyric metre,¹⁰ and dirges,¹¹ eulogies,¹² epigrams, paeans¹³ and

1946, 1-24, but is not generally accepted. ⁹ Text corrupt: the source of the *Suda* may have said that S. composed during the reigns of Cambyses (530-522) and Darius (521-486) and that he wrote poems on the battles fought at Artemisium and Salamis (480) during the invasion of Xerxes. ¹⁰ Since the Artemisium poem was in lyric metre (fr. 533), Bergk suggested that the Salamis poem was in elegiacs (fr. eleg. 1 and perhaps 2-3 West). ¹¹ See fr. 520-531. ¹² I.e. the epinicians, fr. 506-519; also 531. ¹³ See fr. 519.

ἐπιγράμματα, παιάνες καὶ τραγωδίαὶ καὶ ἄλλα. οὗτος
ὁ Σιμωνίδης μνημονικός τις ἦν, εἶπερ τις ἄλλος . . .

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

Κέως δὲ τετράπολις μὲν ὑπῆρξε, λείπονται δὲ δύο,
ἢ τε Ἴουλῖς καὶ ἡ Καρθαία, εἰς ἃς συνεπολίσθησαν αἱ
λοιπαί, ἢ μὲν Ποιήεσσα εἰς τὴν Καρθαίαν, ἢ δὲ Κορη-
σία εἰς τὴν Ἴουλίδα. ἐκ δὲ τῆς Ἴουλίδος ὁ τε Σιμωνί-
δης ἦν ὁ μελοποιὸς καὶ Βακχυλίδης ἀδελφιδοῦς ἐκεί-
νου, καὶ μετὰ ταῦτα Ἐρασίστρατος ὁ ἰατρὸς καὶ τῶν ἐκ
τοῦ περιπάτου φιλοσόφων Ἀρίστων . . .

3 Callim. fr. 222 (i 214 Pfeiffer)

οὐ γὰρ ἐργάτιν τρέφω
τὴν Μοῦσαν, ὡς ὁ Κεῖος Ὑλίχου νέπους.

tragedies and other works.¹⁴ This Simonides had
an outstandingly good memory . . .¹⁵

¹⁴ Plutarch, *On Music* 17 mentions his maiden-songs (parthenia)
and processions (prosodia); he also composed dithyrambs (fr.
539, XXVII). See test. 33. ¹⁵ The entry goes on to compare
him in this respect with Apollonius of Tyana, the neopythagorean
teacher (1st c. A.D.).

BIRTHPLACE AND FAMILY

2 Strabo, *Geography*

Ceos¹ was a tetrapolis, but only two of the cities
remain, Iulis and Carthaea²; the other two,
Poeëssa and Coresia, were incorporated into
Carthaea and Iulis respectively. From Iulis came
Simonides the lyric poet and Bacchylides his
nephew,³ and later Erasistratus the physician and
the peripatetic philosopher Ariston . . .

¹ Bacch. 17. 130 mentions the choruses of the island, Pind. *Paeon* 4.
23 f. the poets. ² See Stes. 200. ³ So *Suda* B 59; B.
was the son of S.'s sister.

3 Callimachus, *Iambics*

For I do not bring up my muse a mercenary,¹ as
did the Cean descendant of Hylichus.²

¹ See test. 22. ² S. belonged to the family of the Hylichidae.
The names Leoprepes (see test. 1) and Hylichus occur in inscrip-
tions from Ceos (*I.G.* XII 5. 609. 102 f., 5. 637).

GREEK LYRIC

4 *Sud.* Σ 442 (iv 362 Adler)

Σιμωνίδης, Κεῖος, θυγατριδοῦς κατά τινος τοῦ προτέρου, ὃς ἐπεκλήθη Μελικέρτης. γέγονε δὲ πρὸ τῶν Πελοποννησιακῶν· καὶ γέγραφε Γενεαλογίαν ἐν βιβλίοις γ', Ἐυρήματα ἐν βιβλίοις γ'.

5 'Simonides' XXVIII (*F.G.E.* p. 243)

ἦρχεν Ἀδείμαντος μὲν Ἀθηναίοις ὄτ' ἐνίκα
 Ἀντιοχίς φυλὴ δαιδάλεον τρίποδα·
 Ξειροφίλου δὲ τις υἱὸς Ἀριστείδης ἐχορήγει
 πεντήκοντ' ἀνδρῶν καλὰ μαθόντι χορῶ·
 ἀμφὶ διδασκαλίῃ δὲ Σιμωνίδῃ ἔσπετο κῦδος
 ὀγδωκονταέτει παιδὶ Λεωπρέπεος.

SIMONIDES

4 *Suda*, Simonides (4th notice)

A Ceian; according to some, son of the daughter of the earlier Simonides who was given the name Melicertes.¹ He was born before the Peloponnesian War. He wrote *Genealogy* in three books, *Discoveries* in three books.²

¹ Under the year 489/8 the *Parian Marble* 49 records a victory in Athens of 'Simonides, grandfather of the poet Simonides, himself a poet'; 'grandfather' cannot be correct. ² See *F.Gr.H.* i 158 f., S. Fogelmark, *Chrysaigis* 37 ff.

CHRONOLOGY¹

5 Anonymous epigram²

Adimantus was archon in Athens³ when the Antiochid tribe won the intricately-made tripod; one Aristides, son of Xenophilus, was *choregos* of the chorus of fifty men⁴ who had learned well; and for their training glory came the way of Simonides, son of Leoprepes, at the age of eighty.⁵

¹ See also test. 1 with n. 3. It is not certain whether the Simonides addressed by Theognis (467 ff., 667 ff., 1349 f.) is the lyric poet. ² Probably from the Hellenistic period. ³ In 477/6 B.C. ⁴ I.e. a dithyrambic chorus. ⁵ Cf. Plut. *an seni* 3. 785a, Val. Max. 8. 7. 13, *Marm. Par.* 54, Cyril *contr. Iul.* 1. 13 (who puts S.'s *floruit* rather than his birth in Ol. 56), Euseb. Ol. 55 (who makes the same mistake: the Olympic dating has been misaligned). C. Gallavotti, *Q.U.C.C.* 20 (1975) 165–71 argues that a fragmentary *horos* from the Acropolis commemorates S.'s victory.

6 Euseb. *Chron.*

(a) Ol. 60 (p. 103b Helm): Simonides lyricus et Phocyl[ilides] clari habentur et Xenophanes . . .

(b) Ol. 73 (p. 108 Helm): Pindarus et Simonides lyrici poetae insignes habentur.

7 Vit. Pind. Ambros. (i 2s. Drachmann)

ἐπέβαλλε δὲ τοῖς χρόνοις Σιμωνίδῃ νεώτερος πρεσβύτερω. τῶν γούν αὐτῶν μέμνηνται ἀμφότεροι πράξεων· καὶ γὰρ Σιμωνίδης τὴν ἐν Σαλαμῖνι ναυμαχίαν γέγραφε, καὶ Πίνδαρος (fr. 272 Snell) μέμνηται τῆς Κάδμου βασιλείας.

8 *Marm. Par.* Ep. 57 (*F.Gr.H.* ii B p. 1000)

ἀφ' οὗ . . . Σιμωνίδης ὁ ποιητῆς ἐτελεύτησεν, βιοῦς ἔτη ΠΔΔΔΔ, ἔτη ΗΗΓ, ἄρχοντας Ἀθήνησι Θεαγενίδου.

9 [Luc.] *Macr.* 26 (i 81 Macleod)

Σιμωνίδης δὲ ὁ Κεῖος (sc. ἔζησεν) ὑπὲρ τὰ ἐνενηκοντα (sc. ἔτη).

6 Eusebius, *Chronicle*

(a) Olympiad 60 (540/536 B.C.): Simonides the lyric poet and Phocylides are regarded as famous, and Xenophanes . . .

(b) Olympiad 73 (488/484 B.C.): Pindar and Simonides, the lyric poets, are regarded as distinguished.

7 'Ambrosian' Life of Pindar

Pindar's life overlapped that of Simonides as younger man's overlaps older man's. At least, they mention the same events, for Simonides wrote 'The Sea-battle at Salamis',¹ and Pindar mentions the reign of Cadmus.²

¹ See test. 1, fr. 536, eleg. 1.
Cos: see Hdt. 7. 163 f.

² Son of Scythes and tyrant of

8 *Parian Marble* (468/7 B.C.)

From the time when Simonides the poet died, having lived for ninety years, 205 years¹; Theagenides was archon in Athens.

¹ Calculated inclusively from 264/3 B.C.

9 'Lucian', *On Longevity*

Simonides of Ceos lived for over ninety years.¹

¹ Cicero, *On Old Age* 7. 23 says that S. continued to compose in his old age.

10 Aristot. *Ath. Pol.* 18. 1 (p. 22 Oppermann)

ἦσαν δὲ κύριοι μὲν τῶν πραγμάτων διὰ τὰ ἀξιώματα καὶ διὰ τὰς ἡλικίας Ἱππάρχος καὶ Ἱππίας, πρεσβύτερος δὲ ὢν ὁ Ἱππίας καὶ τῇ φύσει πολιτικὸς καὶ ἐμφρῶν ἐπεστάται τῆς ἀρχῆς. ὁ δὲ Ἱππάρχος παιδιώδης καὶ ἐρωτικὸς καὶ φιλόμουσος ἦν (καὶ τοὺς περὶ Ἀνακρέοντα καὶ Σιμωνίδην καὶ τοὺς ἄλλους ποιητὰς οὗτος ἦν ὁ μεταπεμπόμενος) . . .

11 'Simonides' XXVII *F.G.E.* (= *A.P.* 6. 213)

ἕξ ἐπὶ πενήκοντα, Σιμωνίδη, ἦραο ταύρους
καὶ τρίποδας πρὶν τόνδ' ἀνθέμεναι πίνακα,
τοσάκι δ' ἡμερόεντα διδασκόμενος χορὸν ἀνδρῶν
εὐδόξου Νίκας ἀγαλὸν ἄρμ' ἐπέβης.

12 Plut. *Them.* 5. 6, 114c (i 1. 163 Ziegler)

. . . ὡς που καὶ πρὸς Σιμωνίδην τὸν Κεῖον εἰπεῖν,
αἰτούμενόν τι τῶν οὐ μετρίων παρ' αὐτοῦ στρατηγού-
τος, ὡς οὐτ' ἐκεῖνος ἂν γένοιτο ποιητῆς ἀγαθὸς ἄδων

LIFE¹

10 Aristotle, *Constitution of Athens*

Because of their rank and age Hipparchus and Hippias held power (sc. in Athens after the death of their father Pisistratus), but since Hippias was the elder and a natural politician and sensible he was in charge of the government; Hipparchus was frivolous, amorous and fond of the arts: it was he² who sent for Anacreon and Simonides and the other poets.³

¹ Phaedrus 4. 23 tells a story of shipwreck; for a miraculous preservation from drowning see LXXXIV, LXXXV *F.G.E.* ² Between 527 and 514 B.C. See also 'Plato', *Hipparchus* 228bc (= Anacr. test. 6), Aelian, *V.H.* 8. 2. For the Pisistratids see I, XXVI *F.G.E.*, for Pisistratus fr. 607. ³ E.g. Lasus of Hermione (see Lasus test. 2).

11 Anonymous epigram¹

Fifty-six bulls and tripods,² Simonides, did you win before setting up this tablet; fifty-six times after training the delightful chorus of men did you step aboard the glorious chariot of honoured Victory.³

¹ A late Hellenistic poem. ² The dithyrambic prizes for poet and tribe. ³ Cf. Lasus test. 3.

12 Plutarch, *Life of Themistocles*¹

So once, when Simonides of Ceos made an improper request of him during his term as *strategos*, Themistocles answered, 'You would not have turned out to be a good poet if you sang out of tune,

¹ Continued at test. 27.

παρὰ μέλος, οὐτ' αὐτὸς ἀστεῖος ἄρχων παρὰ νόμον
χαρίζομενος.

13 Theocr. 16. 42–47

ἄμναστοι δὲ τὰ πολλὰ καὶ ὄλβια τήνα λιπόντες
δειλοῖς ἐν νεκύεσσι μακροὺς αἰῶνας ἔκειντο,
εἰ μὴ θεῖος ἀοιδὸς ὁ Κήμιος αἰόλα φωνέων
βάρβιτον ἐς πολύχορδον ἐν ἀνδράσι θῆκ' ὄνομα-
στούς
ὄπλοτέρους· τιμᾶς δὲ καὶ ὠκέες ἔλλαχον ἵπποι,
οἱ σφισιν ἐξ ἱερῶν στεφανηφόροι ἦλθον ἀγώνων.

14 Plut. *aud. poet.* 15c (i 29s. Paton-Wegehaupt)

οὐ γὰρ ἄπτεται τὸ ἀπατηλὸν αὐτῆς ἀβελτέρων
κομιδῇ καὶ ἀνοήτων. διὸ καὶ Σιμωνίδης μὲν ἀπεκρί-
νατο πρὸς τὸν εἰπόντα 'τί δὴ μόνους οὐκ ἐξαπατᾶς
Θεσσαλούς;' 'ἀμαθέστεροι γὰρ εἰσιν ἢ ὡς ὑπ' ἐμοῦ
ἐξαπατᾶσθαι.'

15 *Vit. Aesch.* (p. 332 Page O.C.T., *T.G.F.* iii 33s.)

ἀπῆρεν δὲ ὡς Ἴέρωνα . . . κατὰ δὲ ἐνίου ἐν τῷ εἰς

nor I a fine magistrate if I gave favours against the
law.²

² So *Mor.* 185cd, 534e, 807b. For Them. see also test. 25.

13 Theocritus (on the Thessalian patrons of S.)

And having left behind that great wealth they¹
would have lain forgotten among the wretched dead
for long ages, had not a divine bard, the man of
Ceos, sung his varied songs to the lyre with its many
strings and made them famous among later genera-
tions. Honour was won also by their swift horses,
which came from the holy contests wearing the gar-
lands of victory.

¹ Antiochus, Aleuas, the Scopadae and the Creondae, rulers of
Thessaly; the scholia on the passage are at fr. 528, 529. For S. in
Thessaly see also 510, 511, 519 fr. 148, 521, 542, 632, and perhaps
eleg. 6 and LXIX.

14 Plutarch, *How the young man should study poetry*

For the deceptive element in it (sc. in poetry)
makes no impression on complete fools and idiots.
That explains Simonides' answer to the man who
asked why the Thessalians were the only people he
did not deceive: 'They are too ignorant to be
deceived by me.'¹

¹ Van Groningen, *Mnem.* 1 (1948) 1–7, took this to mean that S. did
not use myth in his Thessalian poems.

15 Anonymous life of Aeschylus

He went off to Hiero . . . according to some

τοὺς ἐν Μαραθῶνι τεθνηκότας ἐλεγείῳ ἠσσηθεῖς Σιμωνίδῃ· τὸ γὰρ ἐλεγείον πολὺ τῆς περὶ τὸ συμπαθὲς λεπτότητος μετέχει θέλει, ὃ τοῦ Αἰσχύλου, ὡς ἔφαμεν, ἐστὶν ἀλλότριον.

16 Diog. Laert. 2. 46 (i 76 Long)

καθὰ φησιν Ἀριστοτέλης ἐν τρίτῳ περὶ ποιητικῆς (fr. 75 Rose), ἐφιλονέκει . . . Σιμωνίδῃ Τιμοκρέων.

17 Plat. *Ep.* 2. 311a (v Burnet)

οἶον καὶ περὶ Ἰέρωνος ὅταν διαλέγωνται ἄνθρωποι καὶ Πausανίου τοῦ Λακεδαιμονίου, χαίρουσι τὴν Σιμωνίδου συνουσίαν παραφέροντες, ἃ τε ἔπραξεν καὶ εἶπεν πρὸς αὐτούς.

18 Paus. 1. 2. 3 (i 4 Rocha-Pereira)

συνῆσαν δὲ ἄρα καὶ τότε τοῖς βασιλεῦσι ποιητὰ καὶ πρότερον ἔτι καὶ Πολυκράτει Σάμου τυραννοῦντι Ἄνακρέων παρῆν καὶ ἐς Συρακούσας πρὸς Ἰέρωνα Αἰσχύλος καὶ Σιμωνίδης ἐστάλησαν.

¹ Euripides at the court of king Archelaus of Macedonia. ² See also Aelian *V.H.* 9. 1 (S. in his old age was attracted by Hiero's gifts), 4. 15, 12. 25, Plut. *de exil.* (S. went to Sicily before Aeschylus), Synes. *Ep.* 49. For Hiero see also testt. 17, 23, fr. 580, eleg. 7, 'Sim.' XXXIV, Xenophon, *Hiero* (an imaginary conversation between S. and Hiero on despotism) and anecdotes of conversations between S. and Hiero or Hiero's wife, e.g. test. 47(c). For a possible reference

authorities because he was defeated by Simonides in the competition for the elegy on those who died at Marathon¹; for the elegiac metre needs the delicate touch which rouses sympathy, and that, as we have said, is foreign to Aeschylus.

¹ See XX and XXI *F.G.E.*

16 Diogenes Laertius, *Lives of the Philosophers*

Aristotle says in his third book *On Poetry* . . . that Simonides was assailed by Timocreon.¹

¹ See Timocr. test. 1, 'Sim.' XXXVII, eleg. 17, Timocr. 10 West.

17 Plato, *Letters*

For example, when men talk about Hiero or about Pausanias the Spartan they enjoy bringing in their association with Simonides and what he did and said to them.¹

¹ According to Plut. *Cons. Apoll.* 6. 105a he told Pausanias to remember that he was human. See also 'Sim.' XVII(a), Aelian *V.H.* 9. 41.

18 Pausanias, *Description of Greece*

In those days, then, poets lived at the courts of kings,¹ and also earlier still Anacreon lived with Polycrates, tyrant of Samos, and Aeschylus and Simonides made their way to Hiero in Syracuse.²

in S. to the Sicilian village of Hyccara see K. Latte, *Eranos* 54 (1956) 65 n. 2.

19 Schol. Pind. *Ol.* 2. 29d (i 68s. Drachmann)

ὁ δὲ Δίδυμος τὸ ἀκριβέστερον τῆς ἱστορίας ἐκτίθει-
ται, μάρτυρα Τίμαιον (*F.Gr.H.* IIIB 566 F 93b) τὸν
συντάξαντα τὰ περὶ τῆς Σικελίας προφερόμενος. ἡ δὲ
ἱστορία οὕτως ἔχει· . . . καὶ οὕτω τὸν Θήρωνα, ὑπερ-
αγανακτήσαντα θυλατρός ἄμα καὶ γαμβροῦ, συρρήξαι
πρὸς Ἴέρωνα πόλεμον παρὰ Γέλα τῷ Σικελιωτικῷ
ποταμῷ . . . μή γε μὴν εἰς βλάβην, μηδὲ εἰς τέλος
προχωρῆσαι τὸν πόλεμον· φασὶ γὰρ τότε Σιμωνίδην
τὸν λυρικὸν περιτυχόντα διαλύσαι τοῖς βασιλεῦσι τὴν
ἔχθραν.

20 Pind. *Ol.* 2. 86ss.

σοφὸς ὁ πολλὰ εἰδὼς φυᾶ·
μαθόντες δὲ λάβροι
παγγλωσσία κόρακες ὡς ἄκραντα γαρυέτον
Διὸς πρὸς ὄρνιχα θεῖον.

Schol. ad loc. (157a, i 99 Drachmann)

κόρακες· . . αἰνίττεται Βακχυλίδην καὶ Σιμωνίδην,
ἑαυτὸν λέγων ἄετόν, κόρακας δὲ τοὺς ἀντιτέχνους.

21 Callim. fr. 64. 1–14

οὐδ' ἂν τοι Καμάρια τόσον κακὸν οὐκ ὀκνῶσιν ἀνδρός
κινήθεις δαίου τύμβος ἐπικρεμάσαι·
καὶ γ]ὰρ ἐμὸν κοτε σῆμα, τό μοι πρὸ πόλῆος ἔχ[ευ]αν

¹ The citizens of Camarina in Sicily drained their lake in defiance of an oracle, and their city was later captured. ² S. is the speaker.

19 Scholiast on Pindar, *Olympian* 2. 15 (on Thero's past deeds)

Didymus¹ gives the more accurate version of the story, quoting as his authority Timaeus² who composed the history of Sicily. The story runs as follows . . . So Thero, angry on account of his daughter and son-in-law (Polyzelus, brother of Hiero), made war against Hiero at Gela, the Sicilian river . . . But no harm resulted and the war came to nothing; for they say that Simondes the lyric poet turned up and put an end to the kings' enmity.³

¹ Alexandrian scholar, 1st c. B.C. ² C. 356–260 B.C. ³ For another version see the previous scholium (29c).

20 Pindar, *Olympian* 2. 86 ff.

The wise man is he who knows many things by the gift of nature: those who learned, boisterous in their garrulity, utter (the pair of them) idle words like crows against the holy bird of Zeus.

Scholiast on the passage

He is making riddling reference to Bacchylides and Simonides, calling himself an eagle and his rivals crows.¹

¹ It is not certain that this explanation is correct. See also test. 45.

21 Callimachus, *Aetia*

Not even Camarina would be such a threatening disaster¹ as the removal of the tomb of a holy man: once my burial mound,² which the citizens of Acri-

Ζῆν'] Ἀκραγαντῖνοι Ξεῖνι[ο]ν ἄζόμενοι,
 . . . κ]ατ' οὖν ἤρριψεν ἀνὴρ κακός, εἴ τιν' ἀκούει[ς
 Φοῖνικα πτόλιος σχέτλιον ἡγεμόνα·
 πύργῳ δ' ἐγκατέλεξεν ἐμὴν λίθον οὐδὲ τὸ γράμμα
 ἠδέσθη τὸ λέγον τόν με Λεωπρέπεος
 κείσθαι Κήϊον ἀνδρα τὸν ἱερόν, ὃς τὰ περισσά
 καὶ] μνήμην πρῶτος ὃς ἐφρασάμην,
 οὐδ' ἡμέας, Πολύδευκες, ὑπέτρεσεν, οἱ με μελάβρου
 μέλλοντος πίπτειν ἐκτὸς ἔθεσθέ κοτε
 δαιτυμόνων ἄπο μόνου, ὅτε Κραννώνιος αἰαῖ
 ὤλισθεν μεγάλους οἶκος ἐπὶ Σκοπάδας.

22 Ar. Pax 695ss.

Ερ. πρῶτον δ' ὅ τι πράττει Σοφοκλέης ἀήρετο.
 Τρ. εὐδαιμονεῖ· πάσχει δὲ θαυμαστόν.
 Ερ. τὸ τί;
 Τρ. ἐκ τοῦ Σοφοκλέους γίνγεται Σιμωνίδης.
 Ερ. Σιμωνίδης; πῶς;
 Τρ. ὅτι γέρων ὦν καὶ σαπρὸς
 κέρδους ἕκατι κἂν ἐπὶ ῥιπὸς πλέοι.

¹ See also Arist. *Eth. Nic.* 4. 1, test. 47(d), fr. 515, Stob. 3. 10. 61. S. was called the first poet to compose for a fee; later tradition followed Xenophanes in attributing this to avarice.

gas heaped up in front of their city out of reverence for Zeus, god of strangers, was thrown down by an evil man, Phoenix, the wicked general of the city — you may have heard of him; and he built my tombstone into a tower and showed no respect for the inscription,³ which declared that I, son of Leoprepes, lay there, the holy man of Ceos, who (knew?) rare things and was the first to devise a system of memory; nor did he fear you, Polydeuces and your brother, who once got me alone of the banqueters outside the hall which was about to collapse, when alas! the house at Crannon fell upon the mighty Scopads.

³ Tzetzes, *chil.* 1. 639 ff. claims to give S.'s epitaph, a variation on 'Sim.' XXVII.

MERCENARY MUSE¹22 Aristophanes, *Peace*

Hermes: She (Peace) first asked how Sophocles is doing.
 Trygaeus: He's flourishing; but an amazing thing is happening to him.
 H.: What's that?
 T.: He's changing from Sophocles into Simonides.
 H.: Simonides? What do you mean?
 T.: Well, now that he's old and decayed, he'd even sail on a hurdle to make some money.

Schol. ad loc. (p. 107s. Holwerda)

ὁ Σιμωνίδης δοκεῖ πρῶτος μικρολογίαν εἰσνεγκεῖν εἰς τὰ ᾄσματα καὶ γράφει ᾄσμα μισθοῦ. τοῦτο δὲ καὶ Πίνδαρος ἐν τοῖς Ἰσθμιονίκαις φησὶν αἰνιτιτόμενος·

... ἅ Μοῖσα γὰρ οὐ φιλοκερδής
πῶ τότ' ἦν οὐδ' ἐργάτις ... (2. 6).

τὸ μέντοι περὶ τῶν κιβωτῶν ἐπὶ Σιμωνίδου λεγόμενον, ὅτι παρακειμένας εἶχε δύο, τὴν μὲν κενήν, τὴν δὲ μεστήν, καὶ τὴν μὲν κενὴν χαρίτων ἔλεγε εἶναι, τὴν δὲ μεστήν <ἀργυρίου>, γνώριμον ...· καὶ <...> μέμνηται, ὅτι μικρολόγος ἦν· ὅθεν Ξενοφάνης (fr. 21 West) κίμβικα αὐτὸν προσαγορεύει.

23 Athen. 14. 656de (iii 452 Kaibel)

ὄντως δ' ἦν ὡς ἀληθῶς κίμβιξ ὁ Σιμωνίδης καὶ αἰσχροκερδής, ὡς Χαμαιλέον φησὶν (fr. 33 Wehrli, 41 Giordano). ἐν Συρακούσαις γοῦν τοῦ Ἰέρωνος ἀποστέλλοντος αὐτῷ τὰ καθ' ἡμέραν λαμπρῶς πωλῶν τὰ πλείω ὁ Σιμωνίδης τῶν παρ' ἐκείνου πεμπομένων ἑαυτῷ μικρὸν μέρος ἀπετίθετο. ἐρομένου δέ τινος τὴν αἰτίαν· ὅπως, εἶπεν, ἦ τε Ἰέρωνος μεγαλοπρέπεια καταφανῆς ἦ καὶ ἡ ἐμὴ κοσμιότης.

Scholiast on the passage

Simonides seems to have been the first to introduce money-grabbing into his songs and to write a song for pay. This is what Pindar says in riddling fashion in his *Isthmians* (2. 1 ff.): '... For then the Muse was not yet fond of profit nor mercenary¹ ...' The story told of Simonides is well-known²: he had two boxes by him, one empty, the other full, and used to say that the empty one was the box of favours, the full one the box of money ...; ... mentions that he was a money-grabber; that is why Xenophanes calls him a skinflint.

¹ The scholiast on Pindar's lines says that S. was the first to compose epinicians for a fee and quotes Callim. fr. 222 (=test. 3).

² See Plut. *de curios.* 10. 520a, schol. Theocr. arg. 16, Stob. *Ecl.* 3. 10. 38, *Suda* Σ 440, Tzetz. *chil.* 8. 807 ff.

23 Athenaeus, *Scholars at Dinner*¹

Simonides really was a skinflint² and greedy for money, as Chamaeleon says.³ At any rate in Syracuse when Hiero used to send him his daily provisions Simonides would openly sell most of what was sent and keep only a small portion for himself. Once when he was asked the reason he replied, 'So that all may see Hiero's magnificence and my moderation.'

¹ The passage follows eleg. 7.

² Xenophanes' term: see test. 22.

³ In his work *On Simonides* (test. 30).

MNEMONICS¹

24 Plin. *N.H.* 7. 24. 89 (ii 31 Jan-Mayhoff)

ars postremo eius rei facta et inventa est a Simonide melico, consummata a Metrodoro Scepsio, ut nihil non isdem verbis redderetur auditum.

25 Cic. *de Fin.* 2. 32. 104 (p. 79 Schiche)

primum in nostrane potestate est, quid meminerimus? Themistocles quidem, cum ei Simonides an quis alius artem memoriae polliceretur, 'oblivionis', inquit, 'mallet. nam meminere etiam quae nolo, oblivisci non possum quae volo.'

26 Longin. *Rhet.* 718 (i 316 Spengel)

ἤδη δὲ καὶ Σιμωνίδης καὶ πλείους μετ' ἐκείνων μνήμης [γνώμης] ὁδοὺς προὐδίδαξαν, εἰδώλων παράθεσιν καὶ τόπων εἰσηγούμενοι πρὸς τὸ μνημονεύειν ἔχειν ὀνομάτων τε καὶ ῥημάτων· τὸ δὲ ἔστιν οὐδὲν ἕτερον ἢ τῶν ὁμοίων πρὸς τὸ δοκοῦν καινὸν παραθεώρησις καὶ συζυγία πρὸς ἄλλο.

24 Pliny, *Natural History*

Finally a technique of mnemonics was created by the lyric poet Simonides² and perfected by Metrodorus of Scepsis, which allowed anything once heard to be repeated in the identical words.

¹ See also testt. 1, 21, fr. 510 (Cic. and Quint.), eleg. 14. ² Cf. *Marm. Par.* 54, Aelian, *N.A.* 6. 10, Amm. Marc. 16. 5. 8, Philostrat. *Vit. Ap.* 1. 14.

25 Cicero, *On the Chief Good and Evil*

In the first place, can we choose what we remember? When Themistocles was promised by Simonides — or was it someone else? — a technique of memory, he explained, 'I would prefer a technique of forgetting, for I remember what I would rather not remember and cannot forget what I would rather forget.'¹

¹ Cf. *de Orat.* 2. 74. 299, 86. 351.

26 Longinus, *Rhetoric*

Simonides and many after him have taught methods of remembering, advocating the comparison of images and places for the remembrance of names and events; but this is merely the comparative examination of what is similar and what seems new and its linking with something else.¹

¹ Cf. Cic. *de Orat.* 2. 86. 357 (= fr. 510 below).

27 Plut. *Them.* 5. 7 (i 163 Ziegler)

πάλιν δέ ποτε τὸν Σιμωνίδην ἐπισκώπτων ἔλεγε νοῦν οὐκ ἔχειν, Κορινθίους μὲν λοιδороῦντα μεγάλην οἰκοῦντας πόλιν, αὐτοῦ δὲ ποιούμενον εἰκόνας οὕτως ὄντος αἰσχροῦ τὴν ὄψιν.

28 [Plut.] *Mus.* 20. 1137ef (p. 119 Lasserre, vi 3. 16 Ziegler)

ἀπείχετο γὰρ καὶ οὗτος (sc. Παγκράτης) ὡς ἐπὶ τὸ πολὺ τούτου (sc. τοῦ χρωματικοῦ γένους), ἐχρήσατο δ' ἔν τισιν. οὐ δι' ἄγνοιαν οὖν δηλονότι, ἀλλὰ διὰ τὴν προαίρεσιν ἀπείχετο· ἐζήλου γοῦν, ὡς αὐτὸς ἔφη, τὸν Πινδαρείον τε καὶ Σιμωνίδειον τρόπον καὶ καθόλου τὸ ἀρχαῖον καλούμενον ὑπὸ τῶν νῦν.

29 Athen. 14. 625e (iii 380 Kaibel)

δεῖ δὲ τὴν ἁρμονίαν εἶδος ἔχειν ἥθους ἢ πάθους, καθάπερ ἡ Λοκριστὶ· ταύτη γὰρ ἔνιοι τῶν γενομένων κατὰ Σιμωνίδην καὶ Πίνδαρον ἐχρήσαντό ποτε, καὶ πάλιν κατεφρονήθη.

¹ The passage is derived from Heraclides of Pontus, *On Music* iii.

PORTRAITS¹

27 Plutarch, *Themistocles*²

Then again Themistocles once made fun of Simonides by saying that he had no sense, in that he abused the Corinthians, who lived in a great city, but had likenesses made of himself, although his face was so ugly.

¹ See Richter, *Portraits of the Greeks* i 69, 73; A.P. 2. 44ff. refers to a statue of S. in the Zeuxippus gymnasium in Constantinople.

² The passage follows test. 12.

MUSIC¹

28 'Plutarch', *On Music*

Panocrates² too for the most part avoided the chromatic genus, but he used it in some works; so it was clearly not out of ignorance that he avoided it but as a matter of preference. Indeed, as he himself said, he tried to follow the style of Pindar and Simonides and in general what is now called the ancient style.

¹ See also Philod., *Mus.* 4. 26, 29.

² Unknown composer, perhaps of the 4th c. B.C.

29 Athenaeus, *Scholars at Dinner*¹

But a *harmonia* must have a definite character or feeling, as does the Locrian: this was once used by some who flourished in the time of Simonides and Pindar, but it fell into disrepute again.

30 Athen. 13. 611a (iii 348 Kaibel)

... ὡς Χαμαιλέων φησὶν ἐν τῷ περὶ Σιμωνίδου ...

31 *Sud.* Π 72 (iv 9 Adler)

Παλαίφατος, Αἰγύπτιος ἢ Ἀθηναῖος, γραμματικός. . . . Ὑποθέσεις εἰς Σιμωνίδην . . .

32 *Sud.* Τ 1115 (iv 601 Adler)

Τρύφων, Ἀμμωνίου, Ἀλεξανδρεὺς, γραμματικὸς καὶ ποιητής, γεγονὼς κατὰ τοὺς Αὐγούστου χρόνους καὶ πρότερον . . . Περί τῶν παρ' Ὀμήρῳ διαλέκτων καὶ Σιμωνίδην καὶ Πινδάρῳ καὶ Ἀλκμᾶνι καὶ τοῖς ἄλλοις λυρικοῖς . . .

33 *Ar. Av.* 917ss.

Ποι. μέλη πεπόηκ' εἰς τὰς Νεφελοκοκκυγίας τὰς ἑμετέρας κύκλιά τε πολλὰ καὶ καλὰ καὶ παρθένεια καὶ κατὰ τὰ Σιμωνίδου.

30 Athenaeus, *Scholars at Dinner*

... as Chamaeleon says in his work *On Simonides*² . . .

¹ See also P.Oxy. 2433, 2434 (= fr. 608), fr. 650. ² Also quoted by Athen. at 456c–457a (for S.'s riddles, with apophthegms) and 656c–e (see test. 23, eleg. 7): fr. 31–33 Wehrli, 41–43 Giordano.

31 *Suda*

Palaephatus¹: an Egyptian or an Athenian, grammarian. Wrote . . . *Introductions to Simonides*.

¹ Date unknown; perhaps c. 200 B.C.

32 *Suda*

Tryphon: son of Ammonius, of Alexandria, grammarian and poet; lived in the time of Augustus and before; wrote . . . *On the Dialects in Homer and in Simonides, Pindar, Alcman and the other lyric poets* . . .

33 Aristophanes, *Birds*

Poet: I have composed for your Cloudcuckooland many fine dithyrambs and maiden-songs and pieces after the manner of Simonides.

¹ See also Stes. test. 33.

Schol. ad loc. (p. 174 White)

καὶ κατὰ τὰ Σιμωνίδου· ἤτοι κατὰ τεχνα, ποικίλα, οἷον ὕμνους, παιᾶνας, προσόδια, καὶ τὰ λοιπὰ τούτοις παραπλήσια.

34 Plat. *Prot.* 316d

ἐγὼ δὲ τὴν σοφιστικὴν τέχνην φημι μὲν εἶναι παλαιάν, τοὺς δὲ μεταχειριζομένους αὐτὴν τῶν παλαιῶν ἀνδρῶν, φοβουμένους τὸ ἐπαχθὲς αὐτῆς, πρόσχημα ποιεῖσθαι καὶ προκαλύπτεσθαι, τοὺς μὲν ποίησιν, οἷον Ὅμηρόν τε καὶ Ἡσίοδον καὶ Σιμωνίδην . . .

35 Plat. *Resp.* i 335e

μαχοῦμεθα ἄρα, ἦν δ' ἐγώ, κοινῇ ἐγὼ τε καὶ σύ, ἐάν τις αὐτὸ φῆ ἢ Σιμωνίδην ἢ Βίαντα ἢ Πιπτακὸν εἰρηκέ- ναι ἢ τιν' ἄλλον τῶν σοφῶν τε καὶ μακαρίων ἀνδρῶν.

36 *Anth. Pal.* 4. 1. 8 = Meleager i Gow-Page

καὶ νέον οἰνάνθης κλῆμα Σιμωνίδεω.

37 *Cat.* 38. 7s.

paulum quidlibet allocutionis,
maestius lacrimis Simonideis.

Scholiast on the passage

'pieces after the manner of Simonides': i.e. artistic, elaborate, e.g. hymns, paeans, processions and the other similar kinds.

34 Plato, *Protagoras*¹

I declare² that sophistic skill is ancient, but that the men of ancient times who practised it, afraid of giving offence, hid it behind a screen: poetry, as in the case of Homer, Hesiod and Simonides . . .

¹ See also fr. 542.

² The speaker is the sophist Protagoras.

35 Plato, *Republic*¹

'Then we will fight side by side, you and I,' I said, 'against anyone who alleges that Simonides or Bias or Pittacus or any other of the wise and blessed said this.'

¹ See also fr. 642(a).

36 *Palatine Anthology*: Meleager, *The Garland*¹

. . . and the young vine-twig of Simonides.

¹ Introductory poem to M.'s collection of Greek epigrams in which he likens each poet's work to a flower.

37 Catullus, *Poems*

Send me some small scrap of comfort, sadder than Simonidean tears.

38 Hor. *Carm.* 2. 1. 37ss.

sed ne relictis, Musa procax, iocis
 Caeae retractes munera neniae:
 mecum Dionaeo sub antro
 quaere modos levioere plectro.

39 Dion. Hal. *Comp.* 23 (vi 114 Usener-Radermacher)

ἐποποιῶν μὲν οὖν ἔμοιγε κάλλιστα τουτονὶ δοκεῖ
 τὸν χαρακτῆρα (sc. τὸν γλαφυρόν) ἐξεργάσασθαι
 Ἡσίοδος, μελοποιῶν δὲ Σαπφῶ καὶ μετ' αὐτὴν Ἀνα-
 κρέων τε καὶ Σιμωνίδης . . .

40 Dion. Hal. *Imit.* 2. 420 (vi 205 Usener-Radermacher)

Σιμωνίδου δὲ παρατήρει τὴν ἐκλογὴν τῶν ὀνομά-
 των, τῆς συνθέσεως τὴν ἀκρίβειαν· πρὸς τούτοις, καθ'
 ὃ βελτίων εὐρίσκεται καὶ Πινδάρου, τὸ οἰκτιζέσθαι μὴ
 μεγαλοπρεπῶς ἀλλὰ παθητικῶς.

41 Quint. *Inst.* 10. 1. 64 (ii 580 Winterbottom)

Simonides, tenuis alioqui, sermone proprio et
 iucunditate quadam commendari potest, praecipua
 tamen eius in commovenda miseratione virtus, ut
 quidam in hac eum parte omnibus eiusdem operis
 auctoribus praeferant.

38 Horace, *Odes*¹

But, wanton Muse, do not abandon jests and take
 up again the rites of Cean dirge: along with me in
 the cave of Dione² seek out tunes with lighter plec-
 trum.

¹ See also Stes. test. 36. ² Venus.

39 Dionysius of Halicarnassus, *On Literary Composition*

Among the epic poets Hesiod seems to me to have
 developed this style (i.e. the polished style) most
 excellently; among the lyric poets Sappho,¹ and
 after her Anacreon and Simonides.

¹ See Sa. 1.

40 Dionysius of Halicarnassus, *On Imitation*¹

Observe in Simonides his choice of words and his
 care in combining them; in addition — and here he
 is found to be better even than Pindar — observe
 how he expresses pity not by using the grand style
 but by appealing to the emotions.²

¹ See also Stes. test. 38, which follows immediately. ² Cf.
 test. 15.

41 Quintilian, *Principles of Oratory*

Simonides has a simple style, but he can be com-
 mended for the aptness of his language and for a
 certain charm; his chief merit, however, lies in the
 power to excite pity, so much so that some prefer
 him in this respect to all other writers of the genre.

GREEK LYRIC

42 *Anth. Pal.* 9. 184. 5 = anon. xxxvi(a) 1198 *F.G.E.*

ἦ τε Σιμωνίδεω γλυκερὴ σελίς . . .

43 *Anth. Pal.* 9. 571. 1s = anon. xxxvi(b) 1204s. *F.G.E.*

ἔπνεε τερπνὰ
ἠδυμελιφθόγγου Μοῦσα Σιμωνίδεω.

44 εἰς τοὺς ἐννέα λυρικούς 15s. (Schol. Pind. i 11 Drachmann)

ἦδὲ Σιμωνίδεω Κείου Δωριστὶ λαλοῦντος
τὸν πατέρ' αἰνήσας ἴσθι Λεωπρέπεα.

45 Schol. Pind. *Nem.* 4. 60b (iii 75 Drachmann)

δοκεῖ δὲ ταῦτα τείνειν εἰς Σιμωνίδην, ἐπεὶ ἐκεῖνος
παρεκβάσει χρῆσθαι εἴωθε.

46 *Joh. Sic.* in Hermog. *Id.* 2. 4 (20) (*Rhet. Gr.* vi 399 Walz)

ποιητικὴ γὰρ ἡ Ἴασις καὶ ἠδεῖα ὡς τῶν ἄλλων οὐδεμία· διὸ καὶ τὰ Ἴωνικὰ ποιήματα ἐξαίρουσι ταῖς ἠδοναῖς, ὡσπερ τὰ Σιμωνίδου καὶ Μενελάου καὶ τινα τῶν Ὀμήρου Στῆσιχόρου τε καὶ ἄλλων πολλῶν.

SIMONIDES

42 *Palatine Anthology* (anon.)¹

. . . and the sweet page of Simonides . . .

¹ A prayer to the nine lyric poets.

43 *Palatine Anthology* (anon.): *On the Nine Lyric Poets*

The Muse of Simonides, singer of sweet song, breathed delight.

44 *On the Nine Lyric Poets* (quoted by Scholiast on Pindar)

And if you speak of the father of Simonides the Cean, whose dialect was Dorian,¹ know that he was Leoprepes.

¹ In the choral poetry; cf. testt. 1, 46, fr. 514.

45 Scholiast on Pindar ('The rule checks me from telling the long story in full . . . Struggle against conspiracy! Mightily we shall seem to reach our goal in splendour, superior to our enemies.')

This seems to be directed at Simonides, since he is accustomed to use digressions.¹

¹ The comment is of doubtful value; cf. test. 20.

46 John of Sicily on Hermogenes, *Kinds of Style* (on the Ionic dialect)

The Ionic is poetical and sweet, more so than any other; that is why Ionic poems excite with their delights, e.g. the poems of Simonides and Menelaus¹ and parts of Homer, Stesichorus and many others.

¹ Epic poet of uncertain date.

47 (a) Mich. Psell. π. ἐνεργ. δαμ. (P.G. cxxii 821)

... κατὰ τὸν Σιμωνίδην ὁ λόγος τῶν πραγμάτων εἰκῶν ἔστιν.

(b) Plut. *de glor. Ath.* 3. 346f (ii 2. 125 Nachstädt)

πλὴν ὁ Σιμωνίδης τὴν μὲν ζωγραφίαν ποίησιν σιωπῶσαν προσαγορεύει, τὴν δὲ ποίησιν ζωγραφίαν λαλοῦσαν. ἅς γὰρ οἱ ζωγράφοι πράξεις ὡς γινομένας δεικνύουσι, ταύτας οἱ λόγοι γεγεννημένας διηγούνται καὶ συγγράφουσιν.

(c) Cic. *N.D.* 1. 22. 60 (p. 23s. Ax)

rogas me quid aut quale sit deus: auctore utar Simonide, de quo cum quaesivisset hoc idem tyrannus Hiero, deliberandi sibi unum diem postulavit; cum idem ex eo postridie quaereret, biduum petivit; cum saepius duplicaret numerum dierum admiransque Hiero requireret cur ita faceret, 'quia quanto diutius considero' inquit 'tanto mihi spes

Many wise sayings were attributed to Sim., and a collection of them may have existed (see fr. 653). His skill in repartee (εὐτραπέλων λόγων) is mentioned by Athenaeus at 8.352c, his composition of riddles at 10.456c (=Chamaeleon fr. 34 Wehrli, 42 Giordano). The following are the more notable apophthegms; see also frs. 645–648, P.M.G. p. 323.

47 (a) Michael Psellus, *On the Working of Demons*

... according to Simonides, the word is the image of the thing.

(b) Plutarch, *On the Glory of Athens*

But Simonides calls painting silent poetry and poetry painting that speaks¹; for actions which painters represent as happening words set out and describe after they have happened.

¹ Cf. *Qu. Conv.* 9. 15. 2, 748a.

(c) Cicero, *On the Nature of the Gods*

If you ask me what god is or what he is like, I shall follow the example of Simonides: when the tyrant Hiero asked him this very question, he requested one day for deliberation; when Hiero put the question on the next day, he asked for two days; and when he doubled the number of days several times and an astonished Hiero asked why, he replied, 'Because the longer I think about it, the

videtur obscurior.' sed Simonidem arbitror (non enim poeta solum suavis verum etiam ceteroqui doctus sapiensque traditur), quia multa venirent in mentem acuta atque subtilia, dubitantem quid eorum esset verissimum desperasse omnem veritatem.

(d) Aristot. *Rhet.* 2. 16. 1391a (p. 106 Ross)

ὄθεν καὶ τὸ Σιμωνίδου εἶρηται περὶ τῶν σοφῶν καὶ πλουσίων πρὸς τὴν γυναῖκα τὴν Ἱέρωνος ἐρομένην πότερον γενέσθαι κρείττον πλούσιον ἢ σοφόν· 'πλούσιον' εἰπεῖν· τοὺς σοφοὺς γὰρ ἔφη ὄραν ἐπὶ ταῖς τῶν πλουσίων θύραις διατρίβοντας.

(e) Plut. *an seni* 786b (v 1. 28 Hubert)

. . . Σιμωνίδης ἔλεγε πρὸς τοὺς ἐγκαλοῦντας αὐτῶ φιλαργυρίαν, ὅτι τῶν ἄλλων διὰ τὸ γῆρας ἀπεστερημένος ἦδονῶν ὑπὸ μιᾶς ἔτι γηροβοσκέεται τῆς ἀπὸ τοῦ κερδαίνειν.

(f) P. Hibeh 17

ἀνηλωμάτων· Σιμωνίδου· εὐδοκιμεῖ δ' αὐτοῦ πρὸς ἀλήθει[ι]αν καὶ τὸ πρὸς τὴν Ἱέρωνος γυναῖκα λεχθέν· ἐρωτηθε[ις] γὰρ εἰ πάντα γηράσκει 'ναί' ἔφη 'πλήγῃ γε κέρδους· τάχισ[τα] δὲ αἱ εὐεργεσίαι.' καὶ πρ[ὸ]ς τὸν πυνθανόμενον διὰ τί εἶη φειδωλὸς ἔφη διὰ τοῦτ' εἶναι φειδωλὸς ὅ[τ]ι μᾶλλον ἄχθοιτο τοῖς ἀνηλωμένοις ἢ τοῖς περιούσιον . . .

fainter become my hopes of an answer.' Now Simonides was not only a delightful poet but is said to have been also a learned and wise man, and my belief is that since many intelligent and subtle ideas occurred to him, he hesitated over which was the truest and despaired of finding the whole truth.

(d) Aristotle, *Rhetoric*

Hence the answer of Simonides about the wise and the wealthy when Hiero's wife asked him whether it was better to be wealthy or wise: 'Wealthy; for I see the wise spending their days at the doors of the wealthy.'¹

¹ So Stob. *Ecl.* 4. 31. 32. Plato quotes the epigram, saying that the author, unnamed, was a liar (*Rep.* 6. 489c); cf. also Diog. Laert. 2. 69.

(e) Plutarch, *Should Old Men Govern?*

When people accused Simonides of avarice, he answered that old age had robbed him of his other pleasures and that only one sustained him now — the pleasure of money-making.

(f) Hibeh Papyrus (c. 250 B.C.)

On expenditure: Simonides: his reply to Hiero's wife is highly regarded for its truth: asked if all things grow old he answered, 'Yes, all except money-making; and kind deeds most quickly of all.' Asked by someone why he was frugal he replied that he was more upset by expenses than by a credit balance . . .

(g) Aristot. (fr. 92 Rose) ap. Stob. *Ecl.* 4. 29. 25 (v 711 Wachsmuth-Hense)

Σιμωνίδην δέ φασιν ἀποκρίνασθαι διερωτώμενον
τίνες εὐγενεῖς τοὺς ἐκ πάλαι πλουσιῶν φάναι.

(h) Plut. *de garr.* 514f–515a (iii 311 Pohlenz-Sieveking)

ἐπὶ πᾶσι δὲ καὶ παρὰ ταῦτα πάντα δεῖ πρόχειρον
ἔχειν καὶ μνημονεύειν τὸ Σιμωνίδειον, ὅτι λαλήσας μὲν
πολλάκις μετενόησε σιωπήσας δ' οὐδέποτε.

(i) Stob. *Ecl.* 3. 2. 41 (iii 188 Wachsmuth-Hense)

Σιμωνίδου. Σιμωνίδης ὁ μελοποιὸς εἰπόντος τινὸς
ὅτι πολλοὶ αὐτὸν αὐτῷ κακῶς λέγουσιν 'οὐ πάύσῃ' ἔφη
'ποτὲ σὺ τοῖς ὡσί με βλασφημῶν;'

(j) *Gnom. Vat.* 514 Sternbach (*Wien. Stud.* 11, 1889, 227)

ὁ αὐτὸς (sc. Σιμωνίδης) ἐρωτηθεὶς πότερος κρείσσων,
"Ὅμηρος ἢ Ἡσίοδος, εἶπεν· "Ἡσίοδον μὲν αἱ Μοῦσαι,
"Ὅμηρον δὲ αἱ Χάριτες ἐτέκνωσαν.

(k) *App. Vat.* 217 Sternbach

Σιμωνίδης τὸν Ἡσίοδον κηπουρὸν ἔλεγε, τὸν δὲ
"Ὅμηρον στεφανηπλόκον, τὸν μὲν ὡς φυτεύσαντα τὰς
περὶ θεῶν καὶ ἡρώων μυθολογίας, τὸν δὲ ὡς ἐξ αὐτῶν
συμπλέξαντα τὸν Ἰλιάδος καὶ Ὀδυσσεΐας στέφανον.

(g) Aristotle in Stobaeus, *Anthology* (on nobility)

They say that when Simonides was asked who were the noble he answered, 'Those with ancestral wealth.'

(h) Plutarch, *Garrulity*

In all things and for all these reasons one ought to keep ready and bear in mind the saying of Simonides, that he had often felt sorry after speaking but never after keeping silent.¹

¹ Cf. *Quaest. Conv.* 3. 644ef, Stob. *Ecl.* 3. 33. 12.

(i) Stobaeus, *Anthology* (on vice)

When someone told Simonides, the lyric poet, that he was hearing much unfavourable criticism of him, he replied, 'Please stop slandering me with your ears.'

(j) *Vatican Anthology of Gnostic Sayings*

Simonides on being asked who was the better, Homer or Hesiod, said, 'The Muses bore Hesiod, the Graces Homer.'

(k) *Vatican Appendix*

Simonides said Hesiod was a gardener, Homer a garland-maker: Hesiod planted the mythologies of gods and heroes, Homer plaited from them the garland of the *Iliad* and *Odyssey*.

SIMONIDES

FRAGMENTA

Frr. 506–518 are from epinicians (see also 555), 519, 519A, 519B are papyrus scraps of epinicians, paeans and perhaps other choral lyric, 520–531 are from dirges, 532–536 are concerned with the poems on the battles of Artemisium and Salamis, 537–538 are from prayers, 539 is about a dithyramb, 540 is from the miscellaneous works; most of the

ΕΠΙΝΙΚΟΙ ΔΡΟΜΗΣΙ¹

506 Phot. *Lex. s.v. περιαιγιρόμενοι* (ii 77 Naber, p. 413s. Porson)

ἐκ τούτου σύνθηες ἐγένετο κύκλω περιπορευομένους τοὺς ἀθλη-
τὰς ἐπαγείρειν καὶ λαμβάνειν τὰ δίδόμενα. ἔθεν Σιμωνίδης περὶ
Ἀστύλου φησὶν οὕτως·

τίς δὴ τῶν νῦν τοσάδ' ἢ πετάλοισι μύρτων
ἢ στεφάνοισι ῥόδων ἀνεδήσατο,
νικάσ<αις> ἐν ἀγῶνι περικτιόνων;

cf. *Sud.* Σ 1054 (iv 90 Adler), *Didym. ap. Miller Mélanges* 403,
Apostol. Cent. xiv 18 (ii 610 Leutsch-Schneidewin)

¹ Page τοσάδε περ. *Sud.*, Phot. τσάας δὴ περ. *Didym.* 3 νίκας codd.,
suppl. Page

¹ vid. *Anecd. Oxon.* iii 254 Cramer, *Choerob. in Theodos.* i 139. 6
Hilgard

SIMONIDES

FRAGMENTS

remainder cannot be classified: 541–543 are the longest pieces; 544–548 deal with the Argonauts, 549–579 deal with other mythological matter, 580 is from a propemptikon for Hiero, 581 refutes Cleobulus, 582–606 are book-quotations (in alphabetical order of author), 607–608 are from commentaries, 609–639 give isolated words (in alphabetical order), 640–644 give the content of various passages, 645–648 may be from the apophthegms (see test. 47), 649 deals with metres, 650–653 are labelled 'doubtful and spurious' by Page.

EPINICIANS FOR RUNNERS

506 Photius, *Lexicon* (on περιαιγιρόμενοι, 'going round collecting').

So it became customary for the athletes to go round and collect and accept what was offered. That is why Simonides speaks of Astylus¹ as follows:

Who among men of this day has so often crowned himself with leaves of myrtle or garlands of roses after winning in a contest of the neighbours²?

¹ Famous athlete from Croton, who won the stadion and diaulos at Olympia in 488 and again in 484 and 480, when he was proclaimed as from Syracuse; he also won the Olympic hoplite race in 480 and 476 (*Paus.* 6. 13. 1, *Dion. Hal.* 8. 77. 1, *Diod.* 11. 12, *P.Oxy.* 222 col. i).

² I.e. in local games.

<ΕΠΙΝΙΚΟΙ ΠΑΛΛΗ>

507 Ar. Nub. 1355ss., 1362

Στρ. πρῶτον μὲν αὐτὸν τὴν λύραν λαβόντ' ἐγὼ κέλευσα
 ἴσαι Σιμωνίδου μέλος, τὸν Κριόν, ὡς ἐπέχθη.
 ὁ δ' εὐθέως ἀρχαῖον εἶν' ἔφασκε τὸ κιθαρίζειν
 ἄδειν τε πίνονθ' . . .
 καὶ τὸν Σιμωνίδην ἔφασκ' εἶναι κακὸν ποιητὴν.

Scholl. RVE ad loc. (p. 238 Holwerda)

ἀρχὴ μέλους (ᾠδῆς RV) εἰς Κριὸν τὸν Αἰγινήτην, ἐπέξαθ' ὁ
 Κριὸς οὐκ ἀεικέως. φαίνεται δὲ εὐδοκμεῖν καὶ διαφανῆς εἶναι.

Scholl. EOMRs

Σιμωνίδου ἐξ ἐπινίκου, ἐπέξαθ' . . . ἀεικέως. ἦν δὲ παλαιστῆς
 Αἰγινήτης.

Schol. E

τῇ πρὸς τὸ ζῶον κοινωνία τῆς λέξεως συνέπλεξε τὰς †κοινω-
 νίας† ὁ ποιητῆς λέγων

ἐπέξαθ' ὁ Κριὸς οὐκ ἀεικέως
 ἔλθων ἐς εὐδενδρον ἀγλαὸν Διὸς
 τέμενος.

v. W. J. W. Koster, *Mnem.* 19 (1966) 395s.

2 Dobree: εἰς δένδρον codd.

EPINICIANS FOR WRESTLING

507 Aristophanes, *Clouds*

Strepsiades (on his son): First I told him to take his lyre
 and sing Simonides' song about how Crius¹ was shorn; and
 he immediately said it was old-fashioned to play the lyre
 and sing while drinking . . . and he said Simonides was a
 bad poet!

Scholiast on the passage

This is the beginning of a song on Crius of Aegina,
 'Crius not surprisingly got himself shorn.' He seems to
 have been well-known and distinguished.

Another scholiast

From an epinician by Simonides, 'Crius not surpris-
 ingly got himself shorn.' He was a wrestler from Aegina
 . . . The poet has given the man's name the associations of
 the animal in saying

Crius not surprisingly got himself shorn when he
 came to the glorious sanctuary of Zeus² with its fine
 trees.

¹ His name means Ram; cf. Hdt. 6. 50, 73, 85, 8. 92–93. The poem
 may have been composed soon after 491 B.C.: see D. L. Page, *J.H.S.*
 71 (1951) 140 ff. ² At Nemea or Olympia.

ΕΠΙΝΙΚΟΙ ΠΕΝΤΑΘΛΟΙΣ

EPINICIANS FOR PENTATHLETES

508 Aristot. *H.A.* 5. 8. 542b (p. 161s. Dittmeyer)

ἡ δ' ἄλκυων τίττει περὶ τροπὰς τὰς χειμερινάς. διὸ καὶ καλοῦνται, ὅταν εὐδνεῖαι γένωνται αἱ τροπαί, ἄλκυονίδες ἡμέραι ἐπὶ τὰ μὲν πρὸ τροπῶν, ἐπὶ τὰ δὲ μετὰ τροπᾶς, καθάπερ καὶ Σιμωνίδης ἐποίησεν·

ὡς ὁπόταν

χειμέριον κατὰ μῆνα πινύσκη
Ζεὺς ἡμέρα τέσσερα καὶ δέκα,
λαθάνεμον δέ μιν ὥραν

5 καλέουσιν ἐπιχθόνιοι
ἱερὰν παιδοτρόφον ποικίλας
ἄλκυόνας.

Phot. *Lex.* A 981 (i 105 Theodoridis)

ἄλκυονίδες ἡμέραι· περὶ τοῦ ἀριθμοῦ διαφέρονται. Σιμωνίδης γὰρ ἐν Πεντάθλοις εἶδ' (Naber: *ia'* codd.) φησὶν αὐτὰς καὶ Ἀριστοτέλης ἐν τοῖς περὶ ζῴων.

cf. *Sud.*, Hesych. s.v. ἄλκ. ἡμ., Arsen. = Apostol. *Cent.* 2. 20, Eust. *II.* 776. 34.

4 Schneidewin: τέ codd.

<ΕΠΙΝΙΚΟΙ ΠΥΚΤΑΙΣ>

509 Lucian. *pro imag.* 19 (iii 127 Macleod)

ἀλλὰ πῶς ἐπήγεσε ποιητῆς εὐδόκιμος τὸν Γλαῦκον, οὐδὲ Πολυδεύκεος βίαν φήσας ἀνατείνασθαι ἂν αὐτῷ ἐναντίας τὰς χεῖρας οὐδὲ σιδάρεον Ἀλκμάνας τέκος; ὄρθς ὁποῖοις αὐτὸν θεοῖς εἰκασε; μᾶλλον δὲ καὶ αὐτῶν ἐκείνων ἀμείων ἀπέφανεν. καὶ οὔτε αὐτὸς ὁ

508 Aristotle, *History of Animals*

The halcyon breeds at the time of the winter solstice. That is why when there is calm weather at the solstice the seven days before it and seven after it are called halcyon days, as Simonides said in his poem:

as when in the winter month Zeus admonishes fourteen days, and mortals call it the holy season which forgets the winds, the season of child-rearing for the dappled halcyon.

Photius, *Lexicon* (on 'halcyon days')

They differ over the number of days: Simonides in his *Pentathletes* says there are fourteen, as does Aristotle in his account of animals.

EPINICIANS FOR BOXERS

509 Lucian, *In Defence of Portraits*

But think how a famous poet praised Glaucus¹ when he said,

Not even mighty Polydeuces would raise² his hands to fight him, nor Alcmena's iron son.³

Do you see with what gods he compared him? Or rather he represented him as better than those gods! And Glaucus

¹ Glaucus of Carystus seems to have won the boys' boxing event at Olympia in 520 B.C.; but see H. J. Rose, *C.R.* 47 (1933) 165 ff., J. Fontenrose, *C.S.C.A.* 1 (1968) 99 ff. ² Or 'would have raised'. ³ Heracles.

Γλαῦκος ἠγανάκτησεν τοῖς ἐφόροις τῶν ἀθλητῶν θεοῖς ἀντεπαινού-
μενος οὔτε ἐκεῖνοι ἠμύναντο ἢ τὸν Γλαῦκον ἢ τὸν ποιητὴν ὡς ἀσε-
βοῦντα περὶ τὸν ἔπαινον, ἀλλὰ εὐδοκίμου ἀμφὺ καὶ ἐτιμῶντο ὑπὸ
τῶν Ἑλλήνων, ὁ μὲν ἐπὶ τῇ ἀλκῇ ὁ Γλαῦκος, ὁ δὲ ποιητὴς ἐπὶ τε
τοῖς ἄλλοις καὶ ἐπ' αὐτῷ τοῦτω μάλιστα τῷ ἄσματι.

poetae verba ita restituit Page:

οὐδὲ Πολυδεύκεος βία
χείρας ἀντείναιτό κ' ἐναντίον αὐτῶ,
οὐδὲ σιδάρεον Ἀλμάνας τέκος.

510 Cic. *de orat.* 2. 86. 351–3 (p. 253s. Kumaniecki)

'non sum tanto ego' inquit 'ingenio quanto Themistocles fuit, ut oblivionis artem quam memoriae malim; gratiamque habeo Simonidi illi Cio, quem primum ferunt artem memoriae protulisse. dicunt enim, eum cenaret Crannone in Thessalia Simonides apud Scopam, fortunatum hominem et nobilem, cecinissetque id carmen, quod in eum scripsisset, in quo multa ornandi causa poetarum more in Castorem scripta et Pollucem fuissent, nimis illum sordide Simonidi dixisse se dimidium eius ei, quod pactus esset, pro illo carmine daturum; reliquum a suis Tyndaridis, quos aequè laudasset, peteret, si ei videretur. paulo post esse ferunt nuntiatum Simonidi, ut prodiret; iuvenes stare ad ianuam duo quosdam, qui eum magno opere vocarent; surrexisse illum, prodidisse, vidisse neminem. hoc interim spatio conclave ilud, ubi epularetur Scopas, concidisse; ea ruina ipsum cum cognatis oppressum suis interisse. quos cum humare vellent sui neque possent obtritros internoscere ullo modo, Simonides dicitur ex eo, quod meminisset quo eorum loco quisque cubuisset, demonstrator unius cuiusque sepeliendi fuisse. hac tum re admonitus invenisse fertur ordinem esse maxime, qui memoriae lumen adferret.'

was not annoyed at being praised as the equal of the gods who watch over athletes, nor did the gods punish either Glaucus or the poet for impiety: in fact they both continued to enjoy reputation and honour among the Greeks, Glaucus for his strength, the poet for this song in particular.

510 Cicero, *On the Orator*

'I am not such a genius as Themistocles,' he said, 'so as to prefer an art of forgetting to an art of remembering, and I am grateful to the famous Simonides of Ceos, who is said to have been the first to devise an art of remembering. The story goes that he was dining at Crannon in Thessaly at the house of a prosperous nobleman called Scopas and had sung the song¹ which he had composed for him, in which by way of ornament he had inserted many references to Castor and Pollux² as poets do; whereupon Scopas with excessive meanness declared that he would pay him half of the agreed fee for the song; if he thought fit, he could apply for the other half to his Tyndaridae, since he had devoted an equal share of the praise to them. Shortly afterwards, they say, a message was brought to Simonides telling him to go outside, since two young men were standing by the door, urgently calling him out. He got up and went out but saw no one; and in the meantime the hall where Scopas was dining collapsed, crushing him and his relatives to death. When their kinsmen wanted to bury them and were quite unable to tell the bodies apart, Simonides, they say, was able from his recollection of the place where each had reclined at the table to identify them for individual burial. It was this, they say, that prompted his discovery that it is order above all that serves as an aid to clear memory.'

¹ An epinician for a boxer: see Quintilian below.

² Polydeuces, famous as a boxer (see 509); he and Castor were sons of Tyndareus.

Quint. *Inst.* 11. 2. 11–16 (ii 644s. Winterbottom)

artem autem memoriae primus ostendisse dicitur Simonides, cuius vulgata fabula est. cum pugili coronato carmen, quale componi victoribus solet, mercede pacta scripsisset, abnegatam ei pecuniae partem, quod more poetis frequentissimo degressus in laudes Castoris ac Pollicis exierat. quapropter partem ab his petere, quorum facta celebrasset, iubebatur. et persolverunt, ut traditum est. nam cum esset grande convivium in honorem eiusdem victoriae atque adhibitus ei cenae Simonides, nuntio est excitus, quod eum duo iuvenes equis advecti desiderare maiorem in modum dicebantur. et illos quidem non invenit, fuisse tamen gratos erga se deos exitu comperit. nam vix eo ultra limen egresso triclinium illud supra convivas corrui atque ita confudit ut non ora modo oppressorum sed membra etiam omnia requirentes ad sepulcrum propinqui nulla nota possent discernere. tum Simonides dicitur memor ordine quo quisque discubuerat corpora suis reddidisse. est autem magna inter auctores dissensio Glaucone Carystio an Leocrati an Agatharcho an Scopae scriptum sit id carmen, et Pharsali fuerit haec domus, ut ipse quodam loco significare Simonides videtur utque Apollodorus (244 *F.Gr.H.* 67) et Eratosthenes (241 *F.Gr.H.* 34) et Euphorion (fr. 55 Scheidweiler) et Larissaeus Eurypylos tradiderunt, an Crannone, ut Apollas (266 *F.Gr.H.* 6) Callimachus (suppl. Preller: A. et Callimachus Bentley), quem secutus Cicero hanc famam latius fudit. Scopam nobilem Thessalum perisse in eo convivio constat, adicitur sororis eius filius, putant et ortos perosque ab alio Scopae, qui maior aetate fuerit. quam-

¹ See 509.

² See Page, *F.G.E.* p. 144.

lar of Alexandria and Pergamum.

³ 2nd c. B.C. scholar of Alexandria and Pergamum.

⁴ 3rd c. B.C. Alexandrian scholar.

⁵ 3rd c. B.C. poet of Antioch.

⁶ Unknown, but

Quintilian, *Principles of Oratory*

Simonides is said to have been the first to reveal an art of remembering. The story about him is well-known: when for an agreed fee he had written for a garlanded boxer the kind of song which is usually composed for victors, part of the money was refused him because as poets commonly do he had digressed and sung the praises of Castor and Polux; so he was told to seek the balance from those whose deeds he had celebrated. And, as the story goes, they paid their due: for when the victory was being marked by a splendid banquet, to which Simonides had been invited, he was summoned outside by a message that two young men on horseback wanted him urgently; he failed to find the young men, but the outcome showed him that the gods had been grateful to him: he had scarcely crossed the threshold to leave when the dining-hall collapsed on the banqueters, causing such havoc among the victims that their kinsmen who came to find them for burial completely failed to distinguish not only their faces but even their limbs. Then Simonides is said to have recalled the order in which the guests had been reclining and so to have restored the bodies to their relatives.

There is, however, much disagreement among the authorities as to whether the song was composed for Glaucus of Carystus¹ or Leocrates² or Agatharchus or Scopas, and whether the house was at Pharsalus, as Simonides himself seems to indicate in a certain passage, along with Apollodorus,³ Eratosthenes,⁴ Euphorion⁵ and Eurypylos of Larissa,⁶ or at Crannon, as in Callimachus' pupil Apollas,⁷ whom Cicero followed when he gave wider circulation to the story. All agree that Scopas, a nobleman of Thessaly, died at the banquet, and his sister's son is also said to have lost his life; and they believe that several descendants of an elder Scopas died too. But in my view the

see Jacoby in *R.E.* s.v. Eurypylos 16.

⁷ Presumably a 3rd c. B.C. Alexandrian scholar; Bentley read 'Apollas and Callimachus'.

quam mihi totum de Tyndaridis fabulosum videtur, neque omnino huius rei meminit usquam poeta ipse, profecto non taciturus de tanta sua gloria.

whole business about the Tyndaridae is sheer fiction; and the poet nowhere mentions the affair, although he was not in the least likely to keep silent on a matter which brought him such glory.⁸

⁸ See also test. 21, fr. 521 (Favorinus), Ovid, *Ibis* 511 f., Phaedrus 4. 26, Valerius Maximus 1. 8 ext. 7, Ael. Aristid. 50. 36, Aelian fr. 63 (= *Suda* Σ 441), 78, Alciphron 3. 32. 2, Libanius, *or. Artem.* 53; J. H. Molyneux, *Phoenix* 25 (1971) 197 ff., W. J. Slater, *Phoenix* 26 (1972) 232 ff.

<ΕΠΙΝΙΚΟΙ ΙΠΠΟΙΣ:> ΚΕΛΗΤΙ

511 P.Oxy. 2431

fr. 1

Κέλητι
τοῖς Αἰατίου παισίν

- (a) Οὐρανίδ]α Κρόνοιο παῖς ἐρικυδ[ής
] Αἰατίου γενεάν
5]ται καὶ χρυσοφ[όρ]μ[γξ
Ἄπολλων ἐκαταβόλο[ς
σαμαίνει λιπαρά τε Πυθ[ώ
τό] θ' ἵπποδρ[ομίας κῦδος . . .
.] . σε . [.] υν[.] . . [
- (b) 3] . κολπο
]σπασ[.] αν
5 βασιλῆα [τ]ελεσφόρον
ἀμφικ[τιό]νων ἔχρησαν
Π]υρρίδαν· ἅμα δεγεν . . ο σὺν ὄλβω[ι
Θεσσαλῶν καὶ παντὶ δάμωι
- fr. 4 2 πο]λύφορβον, 4]νκρονον, 5]καλλιέρι

fr. 1(a) 3-7 suppl. Lobel 3 vel εὐρώπ]a Lobel 8 suppl.
Gentili (b) pro κολπο[etiam κεληθ[possis 5, 7 fin.
suppl. Lobel, 6, 7 init. Gentili fr. 4. 2 suppl. Lobel

EPINICIANS FOR HORSE-RACING

511 Oxyrhynchus papyrus (2nd c. A.D.)

For the race-horse, for the sons of Aeatius

fr. 1

(a) The glorious son¹ of Cronus, child of Uranus, (protects?) the race of Aeatius, and the far-shooting Apollo of the golden lyre and shining Pytho mark them out² and (the glory of) the horse-racing . . .

(b) . . . (bosom?) . . . they proclaimed the descendant of Pyrrhus³ king with full authority over those who dwelt around; and at the same time . . . with happiness even for every people of the Thessalians.

fr. 4 . . . bountiful (earth) . . . Cronus . . . (he) obtained good omens . . .

¹ Zeus, giver of victory at Olympia or Nemea. ² By a victory at Delphi. ³ Perhaps with reference to the royal house of Epirus, linked by kinship with the Aleuadae of Thessaly.

ΤΕΘΡΙΠΠΟΙΣ

512 Ar. Eq. 405s.

ἄσαιμι γὰρ τότ' ἂν μόνον·

πῖνε πῖν' ἐπὶ συμφοραῖς.

Schol. ad loc. (p. 102 Jones)

τότε γάρ, φησὶν, ἐπάσαιμι σοι τὸ Σιμωνίδου μέλος· πῖνε πῖνε ἐν ταῖς συμφοραῖς. ἐκ τῶν Σιμωνίδου δὲ τοῦτο Τεθρίππων. τὸ δὲ συμφοραῖς, ἐπ' ἐσθλοῖς· τῶν μέσων γὰρ ἡ συμφορά.

cf. Sud. Σ 1408 (ἐπὶ συμφορᾷ), Eust. *opusc.* xxv 40 (p. 279b Tafel)

513 Ξενοκράτει Ἀκραγαντίνῳ

Schol. Pind. *Isthm.* 2 argum. (iii 212 Drachmann)

οὗτος δὲ ὁ Ξενοκράτης οὐ μόνον Ἰσθμία νενίκηκεν ἵπποις ἀλλὰ καὶ Πύθια κδ' Πυθιάδα, ὡς Ἀριστοτέλης ἀναγράφει (fr. 617 Rose). καὶ Σιμωνίδης δὲ ἐπαινῶν αὐτὸν ἀμφοτέρας αὐτοῦ τὰς νίκας κατατάσσει.

<ΤΕΘΡΙΠΠΟΙΣ Η ΑΠΗΝΗΙ>

514 Ὀρίλλα ἡνιόχῳ

Athen. 7. 318f (ii 201 Kaibel)

Δωριεῖς δ' αὐτὸν διὰ τοῦ ω καλοῦσι πῶλυπον, ὡς Ἐπίχαρμος (fr. 61 Kaibel). καὶ Σιμωνίδης δ' ἔφη

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FOR THE FOUR-HORSE CHARIOT

512 Aristophanes, *Knights*

Chorus. For then my one song would be

Drink, drink for good fortune!

Scholiast on the passage

For then, says the chorus, I should sing at your expense the song of Simonides, 'Drink, drink for good fortune!' This is from the *Four-horse chariots* of Simonides. 'Good fortune' here; fortune (*συμφορά*) is a neutral word.

513 *For Xenocrates of Acragas*Scholiast on Pindar, *Isthmian* 2

This Xenocrates was victorious with his horses not only at the Isthmian games but also at the Pythian games in the 24th Pythiad (490 B.C.),¹ as Aristotle records; and Simonides when singing his praises lists both his victories.

¹ Pindar *Pyth.* 6, written for this victory, does not mention the Isthmian success, which may therefore be later; *Ol.* 2. 49 f. (476 B.C.) mentions both victories.

FOR THE FOUR-HORSE CHARIOT OR THE MULE-CAR

514 *For Orillas the charioteer*Athenaeus, *Scholars at Dinner*

Dorians call the octopus 'pōlypos' with a long o, e.g. Epicharmus; so Simonides when he said

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GREEK LYRIC

πώλυτον διζήμενος.

Ἄττικοὶ δὲ πουλύπουν.

Cod. Paris. suppl. gr. 676 (ed. L. Cohn, *Zu den Paroemiographen* p. 79)

ὁ Κάριος αἶνος· μέμνηται ταύτης Σιμωνίδης ἐπαιῶν τινα ἠრიόχον νικήσαντα ἐν Πελλήνῃ καὶ λαβόντα ἐπιπέδιον χλαμύδα, ᾧ χρῆσάμενος ἀπηλλάγη τοῦ βίγους· χειμῶνος <1–2 vocc. illeg.> ἐν Πελλήνῃ ἐπετελείτο. φασὶ δὲ ὅτι ἄλιεὺς ἰδὼν ἐν χειμῶνι πολύποδα εἶπεν· εἰ μὴ κολυμβήσω, πεινήσω. τοῦτον οὖν εἶναι τὸν Κάριον αἶνον.

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

κέχρηται δὲ τῷ λόγῳ τούτῳ καὶ Τιμοκρέων ἐν μέλεσι (fr. 734), καὶ Σιμωνίδης δ' αὐτοῦ μνημονεύει ἐν τῷ εἰς Ὀριλλαν ἐπιπέδιον.

<ΑΠΗΝΗΙ>

515

Ἀναξίλα Ῥηγίνῳ

Aristot. *Rhet.* 3. 2. 1405b (p. 148 Ross)

καὶ ὁ Σιμωνίδης ὅτε μὲν ἐδίδου μισθὸν ὀλίγον αὐτῷ ὁ νικήσας ταῖς ὀρεῦσιν οὐκ ἤθελε ποιεῖν ὡς δυσχεραίνων εἰς ἡμίονους ποιεῖν, ἐπεὶ δ' ἱκανὸν ἔδωκεν ἐποίησε

χαίрет' ἀελλοπόδων θυγατρὲς ἵππων.

καίτοι καὶ τῶν ὄνων θυγατρὲς ἦσαν.

cf. Heracl. Pont. *Pol.* 25 (*F.H.G.* ii 219)

¹ Heraclides Ponticus says the victory was won at Olympia by Anaxilas of Messana; the date was perhaps 480 B.C. (Dunbabin, *The Western Greeks* 398 n. 4). Athenaeus 1. 3e gives the victor's name

SIMONIDES

looking for an octopus.

Attic speakers say 'poulypous'.

Proverb (ed. Cohn)

The Carian fable: Simonides mentions this when singing the praises of a charioteer who had been victorious at Pallene and had won as his prize a cloak which he used to keep off the cold; for (the games) were held at Pallene in winter. They say that a fisherman saw an octopus in the winter and said, 'If I don't dive, I shall starve,' and that this is the Carian fable.

'Diogenian', preface to *Proverbs*

Timocreon uses this story (viz. the Carian fable) in his songs (fr. 734), and Simonides mentions it in his epinician for Orillas.

FOR THE MULE-CAR

515

For Anaxilas of Rhegium¹

Aristotle, *Rhetoric*

When the victor in the mule-race offered Simonides only a small fee, he refused to compose a poem, since he took a poor view of writing in honour of mules; but on being given an adequate fee he wrote

Greetings, daughters of storm-footed horses!

Yet they were daughters of the asses also.²

as Leophron (schol. Pindar Pyth. 2. 38 names Cleophron as the son of Anaxilas). ² F. Mosino, *Q.U.C.C.* 28 (1978) 93 ff. notes Aesop's fable, 285 Hausrath-Hunger.

GREEK LYRIC

516 Schol. V Ar. *Pac.* 117g (p. 27 Holwerda)

τὸ μεταμώνιος οἱ μὲν ἐξεδέξαντο ματαίως καὶ πρὸς οὐδὲν χρήσιμον, οἱ δὲ φασιν ἰδίως μεταμώνιον τὸ αἰωρηθῆν (Holwerda: τὸν ἐτέρωθεν cod.) μετέωρον σημαίνει, πιστούμενοι τοῦτο παρὰ Σιμωνίδου οὕτως εἰπόντος·

κονία δὲ παρὰ τροχὸν μεταμώνιος ἤέρθη.

fort. ἤέρθη μεταμώνιος metri causa (Page)

517 Plut. *virt. moral.* 6. 445c (iii 139 Pohlenz-Sieveking)

οἶον ὁ Πλάτων ἐξεικονίζει περὶ τὰ τῆς ψυχῆς ὑποζύγια, τοῦ χειρόνος πρὸς τὸ βέλτιον ζυγομαχοῦντος ἅμα καὶ τὸν ἥνιοχον διαταράττοντος ἀντέχει ὀπίσω καὶ κατατείνει ὑπὸ σπουδῆς ἀναγκαζόμενον αἰεί,

μὴ βάλῃ φοίνικας ἐκ χειρῶν ἱμάντας,

κατὰ Σιμωνίδην.

518 Hdt. 5. 102. 3

καὶ πολλοὺς αὐτῶν οἱ Πέρσαι φονεούσι, ἄλλους τε ὀνομαστοῦς, ἐν δὲ δὴ καὶ Εὐαλκίδην στρατηγέοντα Ἐρετριέων, στεφανηφόρους τε ἀγῶνας ἀναραιρηκότα καὶ ὑπὸ Σιμωνίδου τοῦ Κηίου πολλὰ αἰνεθέντα.

SIMONIDES

516 Scholiast on Aristophanes, *Peace* ('you will go to the crows μεταμώνιος')

Some have taken μεταμώνιος to mean 'pointlessly, for no useful purpose'; others say that the proper meaning is 'raised high in the air',¹ supporting their case by reference to Simonides, who said

and by the wheel the dust rose high in the air.

¹ Deriving it from ἄνεμος, 'wind'.

517 Plutarch, *On Moral Virtue*

... just as Plato¹ uses the simile of the draught-horses of the soul, the worse horse struggling under the yoke against the better and disconcerting the charioteer, who must constantly hold him back and rein him in with all his strength,

lest he drop from his hands the crimson thongs,

as Simonides puts it.

¹ *Phaedrus* 253c–254e.

518 Herodotus, *Histories*

The Persians killed many of the Ionians,¹ distinguished figures among them, including Eualcides, the Eretrian commander, who had been the winner at festivals where the victor is garlanded and had been highly² praised by Simonides of Ceos.

¹ In 498 B.C. during the Ionian Revolt.

² Or 'often'.

ΕΠΙΝΙΚΙΩΝ ΚΑΙ ΠΑΙΑΝΩΝ ΑΠΟΣΠΑΣΜΑΤΑ

519 P.Oxy. 2430 (ed. et suppl. Lobel)

fr. 1 col. i schol. εὐαράν τε πεφευγό[(vid. Lobel ad loc.)

col. ii 2 εὐφρονα κωμ[3 τοδε σὸν θάητο[ν
4 ανθεων· 5s. καί τοι μιξοβόα[πτυ] χαί τε
Πίο[α]ς ε . [fr. 4 col. ii 1 μακαρ[2 ερικτυπ[3 νικασε [
4 ευδειελο[6 ποίαιε[8 άεισαν· ι[

fr. 5(a) 4]μοιοκοραι

fr. 6(a) 5 ολβου[

fr. 7 2]δία . [5 γλάν[7 χρυσο[

fr. 8 2 ιεράϊ . . [3 μαντ[4 θυωδε . [
5 φυγοντ[fr. 9 2 Ζεὺς το . [4 νος· Δεῖλφω[5 φοῖβος·
ινε . [6 ἁγίων τε βωμ[FRAGMENTS OF EPINICIANS AND PAEANS¹

519 Oxyrhynchus papyrus (c. 100 A.D.)

fr. 1 col. i (and having escaped from the well-fitted
...?)col. ii ... cheerful (revel?) ... your wonderful ... (of
flowers?); and ... mingled with shouts ... and the
glens of Pisa² ...¹ At least five unrelated texts are represented; for epinicians see
fr. 1, 4, 18, 53, 79, 85, 92, 96, 99, 120, 131; for paeans see 9, 23, 32,
35, 55, 61, 78. ² With reference to Olympia; cf. 589, 633.fr. 4 col. ii ... blessed ... loud-sounding¹ ... (he) con-
quered ... sunny ... of what kind ... (they) sang ...¹ Of Poseidon? From an epinician for an Isthmian victory?

fr. 5 (a) ... maiden(s) ...

fr. 6 (a) ... prosperity ...

fr. 7 ... illustrious (goddess? woman?) ... (Glaucus?)
... gold ...

fr. 8 ... holy ... oracle ... fragrant ... fleeing ...

fr. 9 ... Zeus ... (Delphi?) ... Phoebus ... and holy
altars ...

GREEK LYRIC

fr. 12 2]δαίδαλα . [

fr. 18 3]ω· στεφαν[5]αδευξαο[

fr. 22 2]ροτιμον (v.l. ισότιμον) 3] . ι Μοισῶν[
4 Π]ηρειοῦ[

fr. 23 2]ξ̣^νΑπολλο[ν

fr. 24 2]ιαφιεις

fr. 27 2]ονανδρω[

fr. 31 2]αρτεμ[

fr. 32]ντο Καρῶν ἀλκίμων . [

ἀμ]φι ῥέεθρα καλὸν ἔστασαν [
] λειμῶνας· ἤδη γὰρ αἰδοῖ[αι
ἐ]βάρυνον ὠ[δ]ῖνες· ἄσσε
5 νη]δύος ἀθαν[άτ]ας· ἦκε
κλ]ῖθί μοι ασ . [. .]ωσ̣ . .

schol. marg. sup.]στρατος και αγαθ[|]αρεθηκαν ουνο . [|] . τα ωτα
ενοπη[|] . καθοπλιζομενων[

SIMONIDES

fr. 12 ... (cunningly-made?) ...

fr. 18 ... garland(s) ... you prayed ...

fr. 22 ... of equal honour ... Muses ... Peneus¹ ...

¹ River near Pieria, home of the Muses.

fr. 23 ... Apollo! ...

fr. 24 ... letting go ...

fr. 27 ... men ...

fr. 31 ... (Artemis?) ...

fr. 32 ... (of) the valiant Carians ... by the waters ... they set a fine ... meadows; for already the august birthpangs were heavy on her; she¹ cried out ... the immortal (womb?); he came² ... (Hear?) me ...

Scholiast: (-stratus and Agath-?) ... (they) set ... the ears ... shout ... of men arming. ...

¹ Leto, mother of Apollo and Artemis? Or 'He (Apollo?) cried out'.
² Or 'she sent forth'.

fr. 35] τροφ[Π]άρνηθος [ἀ]πὸ ζα[θέας
] πε[] . []δοις Ἄπολλον
]οι' Ἀθάνης
 ἐν]θάδ' εὐμενεὶ φρενὶ []
 5]αἴτιον οὐ πάρετι ἔαρ· []ων χάριν []
 π]όνον ὑπομίννομε[ν
]αν ὀρεῖδρομον Ἄρτεμιν []
 παρ]θηνικάν· καὶ σέ, ἄναξ ἑκαβ[ε-
]λέτα ἰέμενοι ἐνοπῶν ἀγανοῖσιν []
 10] εὐφάμον ἀπὸ φρενὸς ὀμορρόθο[υ
] []
] Ἄνδρῖοις εἰς Πυθῶ []
]μοι α[ἴ]σιον κελαδεῖ[[σ]] ἀμφι . []

schol. (e) 4] η εἰς δηλον[(f)]των ἀθηναίων παρ[]

1 vel [ύ]πὸ 5 v.l. παρεῖτι

fr. 37 4] . χαις ὀρεῖδρομο[]

fr. 40 2] ἀδ' εἶδεν ἀπειρ . [] 3]μα πέφρικεν μ[]

fr. 41 Ἄρ]τέμιδος τε βαθυ[]
]όν τε τόξον []
 ἄν]αξ ἀπὸ πασσάλο[υ
]εν οἴκῳ Διὸς ἄθαν[ατ-
 5 σ]άματα κου[ρα(ι)]ς· αἰδ[]

1 βαθρ[possis 2 vel πασσάλοφιν

fr. 35¹ ... nurse ... from² sacred Parnes ... Apollo!
 ... Athena ... here with gracious mind ... spring
 does not pass; ... favour ... we submit to the bur-
 den³ ... Artemis the mountain-runner, the virgin;
 and you, far-shooting lord, (we) uttering the cry ...
 gentle ... an auspicious (cry?) with minds in agree-
 ment ...

Scholiast: ... to Delos ... (of) the Athenians ...

*For the Andrians for Pytho*⁴

... shouts an auspicious (song) about ...

¹ Probably the last verses of a paean written for the Athenians for performance in Delos. ² Or 'under'. ³ By singing in honour of Artemis and Apollo? ⁴ The title of another paean to be performed at Delphi.

fr. 37 ... mountain-runner¹ ...

¹ Cf. fr. 35.

fr. 40 ... (he) saw the mainland ... shudders ...

fr. 41 Of Artemis ... deep ... and (Apollo's?) bow ...
 lord, from the peg ... in the house of Zeus immortal
 ... notes¹ (for?) the maidens; and they ...

¹ Perhaps Apollo makes music, taking his lyre from the peg.

GREEK LYRIC

fr. 44 5] ν ἰκᾶν[6] θαλασα . [8] ν
ἀδει[α

fr. 46 2] ανεμοιο[

fr. 47 2 ὄτ' ἔς Δᾶ[λον? (Page)

fr. 51 2] αἰ· θοαισ . [

fr. 52 2] κελ[α]δε[3] εος ἀκαμ[ατ- 5 δρο-
σοεν[6 κυ]ραγέταν γ[7 δ]έξατο γείτ[

fr. 53 8] ε τᾶς τ' Ὀλυμπίας[9] Δωρίων τ'
ἔοικα π[

fr. 55 π]τυχαὶ Λύκιον . []
]σα κάλλιστον υἰόν· ἰη[]
]ξατε Δαλίων θύγατ[ρες
]σὺν εὐσεβεῖ· []
5]ντ' ἐν ταῖδε γὰρ δικα[]
]με πλαξιάλοι' ἀπα[]
]ἄρ μόλῃ· πότνια γ[λαυκ]ῶπι δ[]
]αεῖδοντες ἄλβο[.] . []
] οἰς ὕπο μενο[]
10]εφερον[]

7 vel χρυσ]ῶπι

fr. 56 3] γα <δονά>κων[

SIMONIDES

fr. 44 ... come ... sweet ...

fr. 46 ... (of) wind ...

fr. 47 ... (when to Delos?) ...

fr. 51 ... swift ...

fr. 52 ... (shout?) ... (unwearied?) ... dewy ...
(hunter?) ... received his neighbour¹ ...

¹ Or 'his neighbour received.'

fr. 53 ... (Olympia?) ... (Dorians I seem likely?) ...

fr. 55 ... the glens¹ ... Lycian (Apollo), fairest son;
oh joy!² ... , daughters of the Delians, with pious³
... ; for in this ... sea-smiting ... spring comes;
(grey-eyed?) lady, (we?) singing ... prosperous ...
under ... carried ...

¹ Perhaps of Mt. Cynthus on Delos, where Leto gave birth to Apollo. ² The distinctive cry of the paean, *iē*. ³ Or 'sacred'.

fr. 56 ... reeds ...

GREEK LYRIC

fr. 57 1 β]ροτῶν κ[2]ν βία· ει[
 fr. 60 3]ων μυχ[4 λι]παρόσκηπ[τρο- vel
 -σκαπ[το- 5] .μελλοντ[

schol. θ]αλασσια γ(ἀρ) η . [

fr. 61 2]· οὔτ' ἀνευθεν αἰχμ[ᾶς]ουραν[3
]παιάν . 4]δῶ[ν Ἄ]πόλλωνα· τ[6 ᾶ]γαξ
 πο[

fr. 62 1]πει φίλοι[1s. ἦ| ρῶων στρ[ατ-
 3]σαμάντορ[4]Ἀθάναν αρ[

fr. 70 1]αν ἐς Δᾶλον[

fr. 73(b) 1 . .] . ιν ἀπειρω[2 πορον 3 νι
 πειθόμενα[ι

(c) 2 θυσιᾶων λ[3 ὀλβιωτάτο[

fr. 76 2]ιμερω[

fr. 77 2]ἐαριτίδας ο[
]στεφάνων[]λευκω[
]περὶ πάντ[]ρατον[]ατεσ[
 5]τε βρύων πο[λλ]οῖσι φέρων τ' ἐπ[ιχ]ώρια π[
] . λα φύλλα β[ίαι] Πιοτ[ιδ]ᾶνος ἐπλάθη δ[α
]μασίχθοιο[ς

5 ἐπιχώρια Page

SIMONIDES

fr. 57 . . . mortals . . . violence . . .

fr. 60 (recess?) . . . of the brilliant sceptre . . . future
 . . .

Scholiast: connected with the sea

fr. 61 neither apart from the spear . . . heavenly . . .
 Paean! . . . Apollo . . . lord . . .

fr. 62 . . . friends . . . (of) heroes a host . . . leader . . .
 Athena . . .

fr. 70 . . . to Delos . . .

fr. 73(b) . . . mainland . . . (channel?) . . . obeying . . .
 (c) . . . (of) sacrifices . . . most prosperous . . .

fr. 76 . . . (desire?) . . .

fr. 77 . . . (springtime?) . . . garlands . . . white . . .
 around all . . . abounding in many . . . and bearing
 native leaves, (in spite of?) Poseidon the earth-
 subduer (he) approached . . .

fr. 78 4]παιήων. 9]καλαῖς ἐν 10]ἕμνοις·
ιγη

fr. 79 (a)(b)(c)

3 ὅσ]τις δὲ βροτῶν
]νιτε ἔμμορ' ἐν
5] [π]επρωμένον
ἀ]θάνατον κα [.]
εὐθ]υμείτω χαμαί[
]πράμπα[ν . . .] βαλῶν· πολέ[ων
ἀνθρ]ώπων εὐχον[τ'] ἄγ[α]ν ἀποστάξαι
10]ων· ἀρέσθ[αι τε] κῦδος εὐωνύμου
Νίκα]ς ἐς ἄρ]μα [(βά)ντες]·
ἐνὶ δ' οἶον] εἵκει θ[εὰ δίφρ]ον ἐς μέγαν θορέν
]διμοισ[]ῶ . [
(d)]αρ ὕστατον[
]φάμαν· ζ[

11 schol. a βαντες 12 οἶον Page οἶαι Lobel

Cyrril. *lex.* (*Anecd. Par.* iv 186 Cramer) + cod. Lips. ed. Reitzenstein *Gesch. Etym.* p. 309

Ἄπολλώνιος δὲ ὁ τοῦ Ἀρχιβίου φησὶν ὃ ἐνὶ εἵκει, τουτέστιν ἐνὶ ἵποχωρέι. γέγονε δὲ κατ' ἀφαίρεσιν τοῦ ε καὶ συγκοπῇ τοῦ εἰ διφθόγγου. ὁ γούν Σιμωνίδης παρετυμολογεῖ αὐτό, φησὶ γάρ·

ἐνὶ δ' οἶω εἵκει θεὰ μέγαν ἐς δίφρον.

οἶω[ut vid. cod. Lips. ἐν δὲ οἶνεῖκει θεαί μ. εἰς δ. Cyrril. cod.
cf. *Anecd. Ox.* i 440 Cramer

fr. 78 . . . Paeon! . . . beautiful . . . with hymns: oh joy!
oh joy!¹

¹ See fr. 55 n. 2.

fr. 79 . . . whosoever among mortals . . . obtains as his lot . . . fated . . . immortal . . . let him be of good cheer, having cast (jealousy?) utterly on the ground; of many men they pray (the envy?) may distil . . . and to win glory, stepping (into the chariot) of honoured Victory: for to one man only does the goddess grant to jump into her great carriage; . . . last . . . reputation . . .

Cyrril, *Lexicon* (on νίκη, 'victory')

Apollonius, son of Archibius, says it comes from ὃ ἐνὶ εἵκει, i.e. 'what yields to one'; the form has arisen from the dropping of the ε and syncope of the diphthong εἰ.¹ Simonides plays on its etymology when he says, 'to one man only does the goddess yield into her great carriage.'

¹ Nonsense.

GREEK LYRIC

fr. 80 4]πάσας· καὶ γὰρ νῦν [5]ν στεφάνων τυ-
ραν [6]ος ἀνὴρ γενέσθαι· καί[8] αἶχ[

fr. 84 1]ομιω [2 ἀμ]βρόταν [4]μιν
ἀνὴρ [5]ἀείδηι ὄντινα σ[6]ς εὐέθειρα
κ [7]μετεραν [9 χρυ]σοκόμα θ[10
]μεν· πίνων[11]ρ[] ὕδωρ· τὸ δ[12]σε
δ' ἐγὼ[

fr. 85 4s. σταδ]ιοδρο | [μ-?

fr. 86 2]ὑμνεον 5]ὔδωρ Ἰλι[σ(σ)-?

fr. 92

2]εσσι περιστ[]ίχοι δέ []
] ποταίνιον στάδιον τελέσσαις []
]ώνιος εὐφρων [.]μέλ[ο]ισαν []
5]μέλλοντος ὄλβου· τονδ' ἐ[]
]μα []χαίρων δ' ἀμφὶ πᾶχυν, ὡσθ' υἱῶι μάτηρ διψι-
γόνωι πεφυ]λαγμένως ἔχω·
πολέων]οναε[. . .]ν []εἴ]δέ μιν β[.]νος· εἶδε
schol. 5]ουτος π(ε)ρι]στικοι αυτινι . . . | ται ορριχιδαί 7 εχωπο-
λεων εχω· πολεω

fr. 93 1 ἐ]π'εἰ δέ[1s. ἀπό] | προθεν 3 μελαμ-
φυλ[λ-

fr. 94 2 Κ]ρονιδᾶι[3]ν τεκεμ[

SIMONIDES

fr. 80 . . . all; for now . . . (of) garlands . . . to become a
() man . . . (spear?) . . .

fr. 84 . . . (Chromius?)¹ . . . immortal . . . a man . . .
sings, whomsoever . . . the lovely-haired² . . . (our?)
lord Apollo of the golden locks! . . . drinking the
water . . . and I . . .

¹ Pindar commemorated the chariot-victory of Chromius of Aetna
in the Pythian games at Sicyon in *Nemean* 9. ² Perhaps an
epithet of a goddess at Anacr. 418.

fr. 85 . . . (stadion-runner?) . . .

fr. 86 . . . they sang . . . (the water of the Ilissus?)¹ . . .

¹ The Athenian stream.

fr. 92 . . . and may -onius, having completed a new
stadion, walk round . . . cheerfully . . . of concern . . .
future prosperity; and I (welcome?) him and rejoic-
ing hold my arm about him, as a mother about her
late-born son, protectingly . . . of many . . . saw him
. . .

Scholiast: may he walk round, to whom . . . to Orrhichidas
. . .

fr. 93 . . . and when . . . far off . . . dark-leaved . . .

fr. 94 . . . the son of Cronus . . . she bore . . .

GREEK LYRIC

fr. 96 3 στά]διόν τε νικα[4] ἀπιτάλλειν· π[
6] θι μὴ πελάσεις (παλ- pap.)· 7]αν· οὐτ'
οἶνιζόμε[

fr. 99 2 στά]διον γναμ[

fr. 114 2]εὐρὸν φύλ[3] , ρ' ἀγγελία[?

fr. 115 1]Σικυωνι[

fr. 117 schol. κλεο[] , νικη γενέσθα[ι M]ενδαίω προστ .
[Σ]ικυῶνι

fr. 118 schol. ἤτοι τοῦ βωμοῦ τῆς Ἑστ[ίας] περιρ[αι]νομένου ἢ
τοῦ [ταύ]της ἀγάλματος . . . ποδάγεμον . . .

fr. 119 2 ε]σφαλέμεν[- 3]ἀγῶι πυρός (vid. S.L.G.
p. 157) 4]ν ἐπόμε[

fr. 120 (a) 2]σιν ἵππ[. [

(b) 3 κέλη]τι Ἀθηναίωι λ[

4]καὶ σ' ἐπορνύνα[ι ? 5]πάρεδρε ἀθανα[
6]ἄρων ἀγλαΐζ[ι

SIMONIDES

fr. 96 . . . and winning the stadion . . . to rear . . . lest
you draw near; . . . (neither by getting wine?) . . .

fr. 99 . . . turn round the stadion¹ . . .

¹ To run the second lap of the diaulos?

fr. 114 . . . (wide tribe?) . . . (message?) . . .

fr. 115 . . . Sicyon . . .

fr. 117 Scholiast: glory . . . victory . . . of Mende¹ . . . Sicyon
. . .

¹ City on the Chalcidic promontory of Pallene.

fr. 118 Scholiast: either the altar of Hestia being sprinkled
or her statue . . . wind-swift . . .

fr. 119 . . . (tripped?) . . . the gleam of the fire . . .
follow . . .

fr. 120 . . . horse . . .

For the race-horse, for Athenaeus of . . .

. . . and you . . . (to arouse?) . . . , you who sit beside
. . . immortal . . . glorify . . .

GREEK LYRIC

- fr. 124 3]κρατον ἐν χερσῶ[4]γεραίρειν γα[
- fr. 131 2]ει ποδά[νεμ- 3]κυκλον μ[
4]ἐπ' Ἀλφείῳ· λέγοι [5]ας τέτρα-
τον[]ηκ[
6 Ὀλυμπίαι μῆδ[
- fr. 134 1] σ' Αἰγιδῶν (v.l. -εἶδαν)
- fr. 135 1 ἀκαδέα[ς (vid. *Pap.* . . . *Turner* p. 22)
- fr. 136 2]δελφί[]
- fr. 143 2]νίδος ἀλικία[
- fr. 148 1]πετραίῳ[
- fr. 155 2]ς ἐξήλασε[
- fr. 156 2]ἀριγνωτο[] 3] ἀρετῶς (v.l. ἀρετᾶς)
ἀπολ[]
- fr. 157 2]ο θυώδει[4]ς ὀλβιοτελε[

SIMONIDES

- fr. 124 . . . in the hands . . . to honour with a gift . . .
- fr. 131 . . . wind-swift . . . circle . . . at the Alpheus¹;
(he) might tell . . . fourth . . . Olympia . . .
- ¹ The river of Olympia.
- fr. 134 . . . of the Aegeid family . . .
- fr. 135 . . . untroubled . . .
- fr. 136 . . . dolphin . . .
- fr. 143 . . . contemporaries of . . .
- fr. 148 . . . rocky¹ . . .
- ¹ Perhaps with reference to Poseidon, Thessalian 'god of the rocks',
or his games.
- fr. 155 . . . (he) drove out . . .
- fr. 156 . . . easily-recognised . . . excellence(s) . . .
- fr. 157 . . . fragrant . . . accomplisher of prosperity . . .

519A = S 319–386 P.Oxy. 2623 (ed. et suppl. Lobel)

fr. 1 4 φοιτᾶι γὰρ π[
 5 μάρ[ν]αντο· τ[
 Ζευ[ξ]ίδαμος· ἐκ[
 κατόπισθε κλο[ν
 θρόνος ἀμφο[τερ-
 μιδαν θ' ἵπεδ[.
 10 ον θεμιστῶν[.
 τοι δ' Ἴπποκρατίδ[α- σκᾶ-
 πτῶν τεδεξί[
 στέφανος[.
 ..]ωνε .ον[

fr. 2 1 παμφυλ[2 λίμνασε[4 ε κλυτα[.
 9 θοα[] ουν[9s. θρα]| σὺς [..]ιλια[11 γεράνων[
 12 Κηναίου Δ[ιὸς 13 ρον πλόον[14 πόλιω
 ἄλιας[14s. ἐ]| ναντίον κ[16 κείθι καὶ μ[.
 17 δοιαὶ γὰρ φατ[18 σκοποί· πε[

17 vel α| δοῖαι

fr. 4 2]κ φίλον[3]ε θεοισι[5] . . s
 τηλαυ[γ-

fr. 5 8 μελα[14 χρόνος· ἴδρυ[15 μανύε-
 τα[ι] βίος[16 ὦ μάκαρα[ε]ς γον[17 κατέ-
 μαρψεν π[

519A = S 319–386 Oxyrhynchus papyrus (early 2nd c. A.D.)

The authorship of Simonides is almost certain (see fr. 14 and Lobel in Pap. ... Turner p. 21 f.). Frr. 21–22 seem to belong to epinicians.

fr. 1 ... for (he goes?) ... (they) fought ... Zeuxidamus¹; ... behind (he) drove ... throne ... both ... and -midas² ... judgements ...; and they ... Hippocratidas³ ... and he received the sceptre ... garland ...

¹ Name found only in the Eurypontid royal house of Sparta; perhaps king Leotychidas' son, who died, old enough to be a father, before 469 B.C. (Hdt. 6. 71). ² Another Spartan? ³ Another Eurypontid name (Hdt. 8. 131).

fr. 2 ... of mingled tribes¹ ... (lake?) ... famous ... (swift?) ... bold (man's name?) ... cranes ... Cenean (Zeus?)² ... voyage ... city of the sea-goddess ... opposite ... there ... since two³ watchers⁴ ...

¹ Or 'Pamphylian' with reference to the Dorian tribe (or to the region on the south coast of Asia Minor). ² Worshipped at Ceneum in N.W. Euboea. ³ Or 'august'; the watchers are female. ⁴ The poem has triadic structure (strophe and anti-strophe of 4 lines, epode of 7).

fr. 4 ... dear ... to the gods ... far-shining ...

fr. 5 ... (black?) ... time; ... establish- ... life is disclosed ... Oh blessed children! ... (he, it) caught up with ...¹

¹ Like fr. 2, from a triadic poem.

GREEK LYRIC

fr. 22 2]φορίαν γέρας μ[3]ου· Πυθοῖ γάρ ποτ[(ε)
 4] . . ο[] . . αὐτὰρ ο[] . . [5]ξιμ . ι Κοριν[θ]-
 2 στεφανα]φ- vel νικα]φ- γέρας vel ίερας

fr. 24 2]ων λίθω[6 ἀ]νορεαν[

fr. 29 1 (ἀπ)αμ]βλύνει κ[

fr. 30 4 φωτι πα[5 καὶ σὺ μὲ[ν 5s. ξ] | λάυ-
 νεις . [7 κνισον α[8 παγκοίτα . [

fr. 32 1]κυνέαν δ[] . . [2]το· ὡς ὅτε . . . [

fr. 35 3]άβαλεπ[5] . δοξα· ε[

fr. 41 5 Ἄλκηρ[τι-? 6 ὀππότ[

fr. 43 5]εὐῖπ[π-

fr. 45 3 Τ]υνδαρ[4 Ἡρ]ακλει[5 ἀ]μφο-
 τερ[6]εν Ἵλλου[

SIMONIDES

fr. 22¹ . . . victory . . . privilege² . . . ; for at Pytho once
 . . . ; but . . . (Corinth?) . . .

¹ May be related to 21: Pindar *Ol.* 13 commemorates the victory of the Corinthian Xenophon, who won the stadion and pentathlon at Olympia in 464 B.C.; his father had won the stadion at the Pythia, and he seems to have had an uncle called Eritimus. ² Or 'holy'.

fr. 24 . . . stone . . . manliness . . .

fr. 29 . . . blunts . . .

fr. 30 . . . man¹ . . . ; and you drive . . . savoury² . . .
 where all must sleep³ . . .

¹ Or 'light'. ² Of a sacrifice? ³ Epithet for the world of the dead.

fr. 32 . . . helmet . . . ; as when¹ . . .

¹ A simile.

fr. 35 . . . threw . . . glory . . .

fr. 41 . . . (Alcestis?) . . . whenever . . .

fr. 43 . . . of the fine horses . . .

fr. 45 . . . (Tyndareus?) . . . (Heracles?) . . . both . . .
 Hyllus¹ . . .

¹ Son of Heracles.

GREEK LYRIC

fr. 46 1] Ἀκέστορος· ο[] . . . 2] ταῦτα μαλ'
 ἀμ[φοτ]έροις [3] εἰρομεν· με[] πογεζ[
 5] ε διέκ μεγάρ[οιο] θύραζε συν[6 μελάμ] πηγόν
 Ἴλκ[μάν]ας θρασυ[7] κροντος . [] ρεσας . . [8
] ος ἀλιμοχθ[] . ω[

2 suppl. Page

fr. 48 1] . . . ας πάλ[ι] ν υί[3] σ ἀκηδέας· 4] ν
 φρασίν ἐνθ[5]] μηδάμ' Ἑλλαν[ε]σ[(-) 6]
] τον ἀδιον 9] α σὺν θεοῖς[10] ων παρα-
 δεγμε[ν- 12]] πείθον 13] . . ν φοβε[
 14] . [.] ε· αἴψα τ[

fr. 50 2] καὶ οἱ κελ[3]] μετερας[4 ἀν] θρώ-
 πων κα[]

fr. 54 3 K] ολχ[-

fr. 57 3] Ἴλκμ[4] . ιππο[

fr. 59 1] ὄρνυθ' α[

519B = S 387–442 P.Oxy. 2624 (ed. et suppl. Lobel)

fr. 1] οὐραν[οῦ . . .] . [θα]λάσσας
] ος ῥιπᾶν μελαίνας·
] δ' ἐρήμα θνατῶν τε κα[ἰ
] α δαίμον α[ἰ] γίγναμε

2 λαλαπ]ος?

SIMONIDES

fr. 46 . . . (of) Acestor¹; . . . these things very much
 (to) both . . . we . . . out through the hall . . . black-
 rumped bold (son of) Alcmena² . . . toiling at sea . . .

¹ I.e. Healer; of Apollo? ² Heracles, referred to elsewhere as
 'black-rumped'; see Fraenkel on Aes. Ag. 115.

fr. 48 . . . (again?) the son . . . untroubled¹; . . . in
 their hearts . . . by no means the Greeks . . . ever-
 lasting . . . with the help of the gods . . . receiving
 from . . . they urged . . . fear- . . . ; suddenly . . .

¹ Lobel detected an overlap of the text with 519 fr. 135 (*Pap. . . .*
Turner p. 22).

fr. 50 . . . and . . . bid him . . . (y)our . . . (of) men . . .

fr. 54 . . . Colchis . . .

fr. 57 . . . (Alcmena?) . . . horse . . .

fr. 59 . . . rush . . .

519B = S 387–442 Oxyrhynchus papyrus (100–150 A.D.)

Attribution to Simonides is likely enough but not certain;
see notes to frs. 4, 9. M. van der Weiden, Z.P.E. 64 (1986)
15 ff. argues for Pindar's authorship.

fr. 1 . . . (of) sky . . . (of) sea . . . blast of black (hurri-
 cane?); . . . empty both of men and (of gods)¹ . . . ,

¹ Or (of beasts).

GREEK LYRIC

5]μέμυκεν ἦδ' ἀναυδος ἵπν-
] κε[ῖ]νος αἶειδε περικλυτ[
] γ[. .] ος· ἄμμι δ' ἀλαθέω[σ
]ας θεὸς αὐτίκα σαμῆ[ια
 ἐ]ναργέα θεσπεσίω [.
 10 ὁ]ππότ' ἐγὼ μὲν ἐρε[
 εὐ]αγέας θυσίας γλυκε[
] . τοι σπένδων

7 vel -θέω[ν 11 suppl. Page

fr. 4 5]κ' αἰδνὰ 6]ῥῶρ 7]θέσμιον·
 8 ζ]ωὰ μεροπ[9]ἀδειέα 11]ῥργάν

fr. 8 5 τηλψ[γερ-?

fr. 9(a) 2]κῦδος [4]ι διαμπε[ρε- 5] . ν
 ἀλόχω[6 -ε]ι φύτλαι μ[(b)2 εὐ]ρυσδοῦς[
 4 ἀμβ]ρόσιον π[

(b) 4 suppl. Page

fr. 10 2 μαιομ[ε-ν 3 δίδου π[4 ἀλκα . [

fr. 12 3 ἀ]χλουεσ[σ-

fr. 13 4 Πτ]οιοδω[ρ-

fr. 24 2]πυρος[

SIMONIDES

goat-legged divinity²! ... keeps mouth³ closed and
 uttering no sound ... (sleep?) ... he sang about
 famous ...; and to us ... truth ... the god at once
 ... clear notes ... divine⁴ ..., whenever I ...
 undefiled sacrifices ... sweet ... pouring libation ...

² Pan. ³ Or 'eyes'. ⁴ Pindar is said to have heard from
 Pan in a dream the words of a song he had just composed and was
 about to perform (schol. Aristides iii 564 Dindorf). Should the story
 have been told rather of Simonides?

fr. 4 ... obscure ... water ... lawful¹ ... life of mor-
 tal ... (fearless?) ... temperament² ...

¹ Pindar uses the form τέθμος, never θέσμος. ² Or 'anger'.

fr. 8 ... (darling child?) ...

fr. 9 ... glory ... continuously ... wives ... genera-
 tion ... broad-based¹ ... immortal ...

¹ Epithet of earth at 542. 24; not found elsewhere.

fr. 10 ... seeking ... give!¹ ... (valour?) ...

¹ Or 'gave'.

fr. 12 ... misty ...

fr. 13 ... (Ptoeodorus?)¹

¹ A relative of the Corinthian athlete Xenophon (Pindar, *Oi.* 13.
 41); see 519A frs. 21, 22.

fr. 24 ... fire

GREEK LYRIC

fr. 28(a)(b) 1 ὠκ]υάλων[3] . κο . [] . ἀτρυγέτας
 ἄλός· 4]κ' ἀμαιομ[ακ]έταν πόντοιο 5s.]ρί-
 πᾶν [ᾶ]πιοδερ| κ- (d)(e) 2 δειω[ῶ]πας ἀνέ-
 μω[ν 4 π]λωτήρησι πείρατα ψ[5 . . .]βλιτος
 ναυτᾶ[6 . . .]ιων· οὐδὲ μ[7 κ]ὑβερνατῆ-
 ρε[ς]ενε[8 . . .]ισι νεῶσ' ἄ . [.
]πτο[10]γεωμορίαις· 11] . οντος ἔμ-
 [π]εδον 12]στον· οὐ πό[λ]ισμα 13 οὐ]
 πύ[ργος ο]ὑ δόμος εὐκτιτος

fr. 29 2] . . [.]αν· Παλλάδα δ[3 μ]ητιόεσσαν
 ἀρη[γόνα 4]τισταν βασιληῆδ[5]τᾶι πίσυ-
 νος στ . [6]νιαις θρασὺν[7]νων δαμά-
 λιξε[8 -μα]χίας κρατερᾶς 11]δεξιτέρα[
 14] . πτολεμ[17] . θνατοί[22 κ]υκλοδ[
 8 πυγμα]χίας?

fr. 32 5 ψυχὰν γ . [6 Μο[ισ]ᾶ[ν 7 λ[ε]υγαλέ[

fr. 47 1 οὐδὲ Μιδηῖα . . [

fr. 48 1] . ἀντμᾶν . [2] . αντ' ἄφαρ . [4]ερα δ' αἰόλο[5]ρατα λυσιμ[ελής 8]ξ χάεος . [5 vel Λυσιμ[αχος

fr. 49 3]χρυσου[

fr. 52 3]ὑβρι . [

SIMONIDES

fr. 28 ... sea-swift (ships) ... (of) the unharvested
 brine; ... the irresistible rush of the sea ... gently-
 glancing ... grim-eyed ... (of) winds ... seamen ...
 limits ... life ... sailor(s) ...; nor ... helmsmen ...
 to renew ... tilled lands; ... firmly ...; not a town,
 not a wall-tower, not a well-built house ...

fr. 29 ... Pallas, wise helper, ... royal ... trusting in
 ... bold ... he subdued ... (of) the stern fight¹ ...
 right hand ... war ... mortal ... circle ...

¹ Perhaps 'boxing'.

fr. 32 ... soul ... (of) the Muses ... wretched ...

fr. 47 ... nor Midean¹ ...

¹ Obscure; from Midas or Midea?

fr. 48 ... breath ... suddenly ... flashing ... limb-
 loosening¹ ... the void ...

¹ Or 'Lysimachus'; see 530.

fr. 49 ... gold ...

fr. 52 ... violence ...

GREEK LYRIC

fr. 53 1] . . . ς αἶψα δ[8] . ιδος ἕψι φ[
10 λ]ιβάδας σταλά[σσο- 11]οντων ὄχον[
12]ων κουροτρό[φ-

fr. 56(a)(b) 2] . φόρμιγγι 3 Φοῖ]βιαι· Δάλοιο
4]ε μεσόχθονος 5]μ . [. .]ε' ἀγνῶς [(c) 4] . ι . ν δαίμον[5] . πόντου· [6 γ]αίηοχε . [

<ΘPHNOI>

520 Plut. *cons. Apoll.* 11, 107ab (i 220 Paton-Wegehaupt)

... τὴν παρ' ἐνίοις κρατοῦσαν δόξαν ὡς ἄρα κρείττον ἐστι τὸ
τεθνᾶναι τοῦ ζῆν. ὁ γοῦν Σιμωνίδης ἀνθρώπων, φησίν, ὀλίγον . . .

ἀνθρώπων ὀλίγον μὲν
κάρτος ἀπρακτοὶ δὲ μεληδόνες,
αἰῶνι δ' ἐν παύρῳ πόνος ἀμφὶ πόνω·
ὁ δ' ἀφυκτος ὁμῶς ἐπικρέμαται θάνατος·
5 κείνου γὰρ ἴσον λάχον μέρος οἱ τ' ἀγαθοὶ
ἔστις τε κακός.

vv. 1–3 divisio incerta 3 δ' ἐν Pflugk, Schneidewin δὲ codd.

521 Stob. *Ecl.* 4. 41. 9 (v 930 Wachsmuth-Hense)

Σιμωνίδου Θρήνων·
ἄνθρωπος ἐὼν μὴ ποτε φάσης ὅ τι γίνεται αὔριον,
μηδ' ἀνδρα ἰδὼν ὄλβιον ἕσσον χρόνον ἔσσειται·
ὡκεία γὰρ οὐδὲ ταυπητερύγου μύιας
οὕτως ἅ μεταστάσις.

SIMONIDES

fr. 53 . . . suddenly . . . on high . . . let(ting) drop
streams . . . chariot . . . nurse of children¹ . . .

¹ Epithet of a place or a goddess or peace?

fr. 56 . . . lyre . . . (to) Phoebus, (master) of Delos . . .
(and Delphi) at the earth's centre . . . holy . . . deity
. . . (of) the sea . . . earth-shaker¹! . . .

¹ Poseidon.

DIRGES

520 Plutarch, *Letter of Consolation to Apollonius*

. . . the view, prevalent among some people, that it is
better to be dead than alive. Simonides at any rate says,

Men's strength is slight, their plans impossible;
within their brief lifetime toil upon toil; and death
hangs inescapable over all alike: of death an equal
portion is allotted to good men and to bad.¹

¹ See 519A fr. 14.

521 Stobaeus, *Extracts* (on the insecurity of man's prosperity)

From the Dirges of Simonides:

You are man: then never say what will happen
tomorrow, nor, when you see a prosperous man, how
long he will prosper; for not even the movement of a
long-winged fly is so swift.

4. 41. 62 (v 946 W.-H.)

Φαβρινίου· ἄνθρωπος — ἔσσειται. ἀλλὰ μηδὲ οἶκον. ὡσπερ ἀμέλει ὁ ποιητῆς διεξέρχεται τὴν τῶν Σκοπαδῶν ἀθρόαν ἀπίλειαν.

cf. schol. Hom. *Il.* 7. 76 ap. P.Oxy. 1087 col. i 30 (Σιμωνίδης· v. 3)

1 Bergk: φήσης, φήση, φῆς, φῆς, εἴπης codd. αὔριον om. Stob. 9
2 ἄλβιον om. Stob. 9

522 Stob. *Ecl.* 4. 51. 5 (v 1067 Wachsmuth-Hense)

Σιμωνίδου·

πάντα γὰρ μίαν ἰκνεῖται δασπλήτα Χάρυβδιν,
αἱ μεγάλαί τ' ἀρεταὶ καὶ ὁ πλοῦτος.

1 fort. γὰρ <ἐς>, Page

523 Stob. *Ecl.* 4. 34. 14 (v 829 Wachsmuth-Hense)

Σιμωνίδου Θρήνων·

†οὐδὲ γὰρ οἱ πρότερόν ποτ' ἐπέλοντο,
θεῶν δ' ἐξ ἀνάκτων ἐγένονθ' υἱες ἡμίθεοι,
ἄπονον οὐδ' ἄφθιτον οὐδ' ἀκίνδυνον βίον
ἐς γῆρας ἐξείκοντο τελέσαντες.†

524 Stob. *Ecl.* 4. 51. 7 (v 1067 Wachsmuth-Hense)

Σιμωνίδου·

ὁ δ' αὖ θάνατος κίχῃ καὶ τὸν φνυγόμαχον.

Bergk: ἔκικε καὶ, ἔκικε τε codd. καὶ φνυγαίμαν ci. Garrod

Favorinus¹: 'You are man . . . prosper.' And do not say it of a household either; just look how the poet describes the wholesale destruction of the Scopads.

¹ 2nd c. A.D. rhetorician, quoted by Stob. later in the same chapter.

522 Stobaeus, *Extracts* (on death and its inevitability)

From Simonides:

for all things arrive at one single horrible Charybdis,¹ great excellences and wealth alike.

¹ The destructive whirlpool of Homer, *Od.* 12.

523 Stobaeus, *Extracts* (that life is short, worthless and full of cares)

From the Dirges of Simonides:

for not even those who lived in olden days and were born the half-divine sons of the gods, our masters, reached old age without first passing a life of hardship, destruction and danger.

524 Stobaeus, *Extracts* (on death and its inevitability)

From Simonides:

but Death overtakes even the man who runs from the battle.¹

¹ Translated by Horace (mors et fugacem persequitur virum, *Carm.* 3. 2. 14). Oates, *Influence of Sim. upon Horace* 1–55 argues that Horace's poem is based on a poem by Sim.

525 = Semon. 42 West
Wachsmuth-Hense)

Stob. *Ecl.* 2. 1. 10 (ii 5

Σιμωνίδου·

ῥεῖα θεοὶ κλέπτουσιν ἀνθρώπων νόον.

526 Theophil. Antioch. *ad Autolyicum* 2. 8 (p. 36 Grant)

καὶ Σιμωνίδης·

οὔτις ἄνευ θεῶν

ἀρετὰν λάβεν, οὐ πόλις, οὐ βροτός.

θεὸς ὁ πᾶμμητις· ἀπή-

μαντον †δ' οὐδέν ἐστιν ἐν αὐτοῖς. †

cf. Stob. *Ecl.* 1. 1. 10 (vv. 1–2)

4 δ' del. Page οὐδέν ἐστι θνατοῖς Bergk

527 Theophil. Antioch. *ad Autolyicum* 2. 37 (p. 94 Grant)

ὅτι μέλλει ἡ τοῦ θεοῦ κρίσις γενέσθαι καὶ τὰ κακὰ τοὺς
πονηροὺς ἀφηνιδίως καταλαμβάνειν, καὶ τοῦτο . . . ἐσήμανεν . . . ὁ
Σιμωνίδης·

οὐκ ἔστιν κακὸν

ἀνεπιδόκητον ἀνθρώποις· ὀλίγῳ δὲ χρόνῳ

πάντα μεταρρίπτει θεός.

528 Ael. Aristid. *Or.* 31. 2 (i 126s. Dindorf, ii 212 Keil)

ποῖος ταῦτα Σιμωνίδης θρηγήσει, τίς Πίνδαρος ποῖον μέλος ἢ
λόγον τοιοῦτον ἐξευράν; τίς χόρος ἄξιον φθέγγεται τοιοῦτου πά-
θους; ποία δὲ Δύσηρις Θετταλῇ τοιοῦτο πένθος ἐπένησεν ἐπ' Ἀν-
τιόχῳ τελευτήσαντι ὅσον νῦν μητρὶ τῇ τούτου πένθος πρόκειται;

525 Stobaeus, *Extracts* (on those who interpret divine things . . .)

From Simonides¹:

the gods easily steal the wits of men.

¹ Attributed by Welcker and Wilamowitz to Semonides of Amorgos as an iambic line, perhaps rightly: see R. Renehan, *H.S.C.P.* 87 (1983) 8 f.

526 Theophilus of Antioch, *To Autolyicus*

And Simonides said,

No one ever attained excellence without the gods, no city, no mortal. The all-clever one is God: for mortals nothing is free from misery.

527 Theophilus of Antioch, *To Autolyicus*

That the judgement of God is fated to come and that evil will suddenly overtake the wicked¹ was indicated by . . . Simonides:

There is no evil which men cannot expect; and within a brief time god turns everything upside down.

¹ Sim.'s lines are not in fact relevant to divine judgement.

528 Aelius Aristides, *Orations* (funeral speech for Eteoneus)

What Simonides will bewail this, what Pindar? What melody or suitable words will he devise? What chorus will utter a song worthy of such a misfortune? What Thes-salian Dyseris made lament over the dead Antiochus to equal the grief brought now to this boy's mother?

Schol. Theocr. 16. 34s. (p. 327 Wendel)

πολλοὶ ἐν Ἀντιόχῳ δόμοις· ἀντὶ τοῦ ἄγαν πλούσιοι, ὥστε πολλοὺς παρέχειν τὴν τροφήν. ἀλλ' οὐδὲν ἤνυσεν ὁ πλοῦτος αὐτῶν πρὸς τὴν νῦν δόξαν, εἰ μὴ ὑπὸ Σιμωνίδου ὑμνήθησαν. . . . ὁ δὲ Ἀντίοχος Ἐχεκρατίδου καὶ Δυσήριδος υἱὸς ἦν, ὡς φησι Σιμωνίδης.

529 Schol. Theocr. 16. 36s. (p. 327s. Wendel)

οἱ δὲ Σκοπάδαι Κραννώνιοι τὸ γένος. Κραννῶν δὲ πόλις Θεσσαλίας, ὅθεν Σκόπας ὁ Κραννώνιος Κρέοντος καὶ Ἐχεκρατείας υἱός. καὶ Σιμωνίδης ἐν Θρήνοις.

ibid. 44 ὁ Κῆσιος· τὸν Σιμωνίδην φησί, παρόσον αὐτὸς τοῖς προειρημένους ἐνδόξοις ἀνδράσι τῶν Θεσσαλῶν ἐπινικίους ἔγραψε καὶ θρήνους.

530 Harp. s.v. Ταμύναι (i 286s. Dindorf)

Αἰσχίνης κατὰ Κτησιφῶντος (88). πόλις ἐστὶν ἐν Εὐβοίᾳ ἐν τῇ χώρᾳ τῇ Ἐρετριέῳ αἱ Ταμύναι, ἐνθα καὶ ἱερὸν Ἀπόλλωνος, ὡς οἶτε τὰ Εὐβοϊκὰ γράψαντες μαρτυροῦσι καὶ Σιμωνίδης ἐν τῷ εἰς Λυσίμαχον τὸν Ἐρετρίεα θρήνῳ.

531 Diodor. 11. 11. 6 (ii 240s. Vogel)

διόπερ οὐχ οἱ τῶν ἱστοριῶν συγγραφεῖς μόνου ἀλλὰ πολλοὶ καὶ τῶν ποιητῶν καθύμνησαν αὐτῶν τὰς ἀνδραγαθίας· ὧν γέγονε καὶ Σιμωνίδης ὁ μελοποιὸς ἄξιον τῆς ἀρετῆς αὐτῶν ποιήσας ἐγκώμιον, ἐν ᾧ λέγει·

Schol. Theocr. 16. 34 f.¹

'Many (serfs) in the halls of Antiochus . . .': i.e. they (Antiochus and Aleuas) were extremely rich, so that they provided sustenance for many; but their wealth would have contributed nothing to their present fame, if they had not been celebrated in song by Simonides. . . . Antiochus was the son of Echekratidas and Dyseris, as Simonides says.

¹ See test. 13.

529 Schol. Theocr. 16. 36 f.¹

The Scopads were a family of Crannon, a city of Thessaly to which belonged Scopas the Crannonian, son of Creon and Echecrateia: cf. Simonides in his Dirges.

(On 16. 44) 'The man of Ceos': he means Simonides, inasmuch as he composed epinicians and dirges for the distinguished Thessalians mentioned above.

¹ See test. 13.

530 Harpocration, *Lexicon of the Ten Attic Orators*

Tamynae: mentioned by Aeschines in his speech against Ctesiphon. It is a city of Euboea in the country of the Eretrians, where there is a temple of Apollo, as we learn from the authors of the *Euboica* and from Simonides in his dirge for Lysimachus of Eretria.

531 Diodorus Siculus, *World History*

Therefore not only the writers of the histories but also many of the poets have celebrated the brave deeds of these men (Leonidas and his Spartans); among them is the lyric poet Simonides, who composed a eulogy befitting their valour. In it he says,

τῶν ἐν Θερμοπύλαις θανόντων
 εὐκλεῆς μὲν ἂ τύχα, καλὸς δ' ὁ πότμος,
 βωμὸς δ' ὁ τάφος, πρὸ γόων δὲ μνάστις, ὁ δ' οἶκτος
 ἔπαινος·

ἐντάφιον δὲ τοιοῦτον εὐρῶς
 5 οὔθ' ὁ πανδαμάτωρ ἀμαυρώσει χρόνος.
 ἀνδρῶν ἀγαθῶν ὅδε σηκὸς οἰκέταν εὐδοξίαν
 Ἑλλάδος εἴλετο· μαρτυρεῖ δὲ καὶ Λεωνίδας,
 Σπάρτας βασιλεὺς, ἀρετᾶς μέγαν λελοιπῶς
 κόσμον ἀέναόν τε κλέος.

cf. Arsen. p. 342 Walz (Σιμωνιδης ὁ μελοποιός· vv. 1–9)

3 Eichstädt, Ilgen: προγόνων codd. Jacobs: ὄστος codd. 4 τ.
 οὔτ' εὐρῶς codd., οὔτ' del. Bergk 7 Hermann: εἴλετο codd.
 καὶ Arsenius, om. Diodorus 8 ὁ Σπάρτας codd., ὁ del. Bergk

Η ΕΠ' ΑΡΤΕΜΙΣΙΩΙ ΝΑΥΜΑΧΙΑ

532 *Sud.* Σ 439 (iv 361 Adler) s.v. Σιμωνιδης

καὶ γέγραπται αὐτῷ Δωριδι διαλέκτῳ †ἢ Καμβύσου καὶ
 Δαρείου βασιλεία καὶ Ξέρξου ναυμαχία κατ' ἢ ἐπ' Ἄρτεμισίῳ
 ναυμαχία δι' ἑλεγείας, ἢ δ' ἐν Σαλαμῖνι μελικῶς.

533 *Prisc. de metr. Ter.* 24 (iii 428 Keil)

Simonides et Alcman in iambico teste Heliodoro non
 solum in fine ponunt spondeum sed etiam in aliis locis:
 Simonides in ἐπ' Ἄρτεμισίῳ ναυμαχίᾳ in dimetro catalectico:

(a) ἐβόμβησεν θαλάσσας,

Of those who died at Thermopylae glorious is the
 fortune, fair the fate; their tomb is an altar, for
 lamentation they have remembrance, for pity
 praise. Such a funeral-gift¹ neither mould nor all-
 conquering time shall destroy. This precinct² of
 noble men chose the glory of Greece as its inhabi-
 tant; witness to this is Leonidas himself, king of
 Sparta, who left behind a great adornment of valour
 and imperishable glory.

¹ Or 'shroud'. ² Bowra, *G.L.P.* 2 345–9 argued that the hymn
 was composed for a ceremony of remembrance at a shrine in
 Sparta; *contra*, A. J. Podlecki, *Historia* 17 (1968) 258 ff., M. L.
 West, e.g. *C.Q.* 25 (1975) 309.

THE SEA-BATTLE AT ARTEMISIUM

532 *Suda*, Simonides (1st notice)¹

He composed in the Doric dialect 'The Reign of Cam-
 byses and Darius', 'Sea-battle against Xerxes' and 'The
 Sea-battle at Artemisium' in elegiacs, 'The Sea-battle at
 Salamis' in lyric metre . . .

¹ See test. 1 with nn. 9, 10: 533 shows that the Artemisium poem
 was in lyric metre. Fr. 635 may belong here.

533 *Priscian, On the Metres of Terence*

In their iambic lines Simonides and Alcman, according
 to Heliodorus, place a spondee not only at the end but in
 other positions also: Simonides in 'The Sea-battle at
 Artemisium' in a catalectic dimeter placed a spondee in the
 second position:

(a) the sea's (waves) roared.

GREEK LYRIC

in secundo loco spondeum posuit. ἀντιστρέφει δὲ αὐτῶ·

(b) ἀποτρέπουσι κήρας.

Alcman autem (v. fr. 14) . . . quarto loco spondeum posuit . . . teste Heliodoro, qui ait Simonidem hoc frequenter facere.

(a) sc. κύματα? (b) -ουσι RV, -ουσι A: -ουσα Ursinus, -ουσα Schneidewin, -ουσι Bergk

534 Schol. Ap. Rhod. 1. 211–15c (p. 26 Wendel)

τὴν δὲ Ὠρεῖθιαν Σιμωνίδης ἀπὸ Βριλησσοῦ (Naeke: βριλισσοῦ L, Ἰλισσοῦ (e schol. d) H, om. P) φησιν ἀρπαγεῖσαν ἐπὶ τὴν Σαρπηδονίαν πέτραν τῆς Θράκης ἐνεχθῆναι. . . ἡ δὲ Ὠρεῖθια Ἐρεχθέως θυγάτηρ, ἦν ἐξ Ἀττικῆς ἀρπάσας ὁ Βορέας ἤγαγεν εἰς Θράκην κακέισε συνελθῶν ἔτεκε Ζήτην καὶ Κάλαιν, ὡς Σιμωνίδης ἐν τῇ ναυμαχίᾳ.

535 Himer. or. 47. 14 (p. 194s. Colonna)

ἴσуйι δὲ τῆς νεῶς ἄδη τὰ πείσματα, ἦν ἱερὸς προσάδουσιν Ἀθηναῖοι χορὸς, καλοῦντες ἐπὶ τὸ σκάφος τὸν ἄνεμον παρεῖναι τε αὐτὸν καὶ τῇ θεωρίᾳ συμπέτεσθαι. ὁ δὲ ἐπιγνοῖς οἶμαι τὴν οἰκείαν (cod. R: Κεῖαν cod. A) ἄδην ἦν Σιμωνίδης αὐτῶ προσῆγε μετὰ τὴν <κατὰ> θάλατταν <μάχην> (em. Edmonds), ἀκολουθεῖ μὲν εὐθύς τοῖς μέλεσι, πολὺς δὲ πνεύσας κατὰ πρύμνης οὐριος ἐλαύνει τὴν δλκάδα τῶ πνεύματι.

SIMONIDES

In the antistrophe the corresponding line is

(b) they turn aside the Death-goddesses.

Alcman¹ . . . put a spondee in the fourth position (of a catalectic trimeter) . . . according to Heliodorus, who says Simonides often does this.

¹ See fr. 14.

534 Scholiast on Apollonius of Rhodes ('Zetes and Calais, sons of Boreas')

Simonides says that Orithyia was carried off from Brilessus¹ and taken to the Sarpedonian rock in Thrace. . . Orithyia was daughter of Erechtheus, and Boreas carried her off from Attica, took her to Thrace, had intercourse with her there and fathered Zetes and Calais, as Simonides tells in 'The Sea-battle'.²

¹ Mountain north-east of Athens. ² For the help given to the Athenians by Boreas at the battle of Artemisium see Hdt. 7. 189.

535 Himerius, *Oration 47*

The cables of the ship¹ will be untied by an ode, the ode which a holy chorus of Athenians chants, summoning the wind to the boat, bidding it be present and fly in company with the sacred vessel; and the wind, doubtless recognising its very own ode² which Simonides sang to it after the sea-battle, at once obeys the music and blowing hard astern drives the ship with its blast on a prosperous voyage.

¹ The vessel represented in the Panathenaic procession.

² 'The Cean ode', according to one ms.

GREEK LYRIC

12. 32–33 (p. 98 Colonna)

νῦν γὰρ ποιητικῶς ἐθέλων καλέσαι τὸν ἄνεμον, εἶτα οὐκ ἔχων ποιητικὴν ἀφείναι φωνήν, ἐκ τῆς Κείας (Wernsdorf: οἰκείας codd.) μούσης προσειπεῖν ἐθέλω τὸν ἄνεμον. . . ἀπαλὸς δ' ὑπὲρ κυμάτων χέμενος πορφύρα σχίζει περὶ τὴν πρῶραν τὰ κύματα.

cf. 10. 22 (p. 92 C.) καὶ σχίσαι Ζεφύρω πορφύροντα περὶ τὴν πρῶραν τὰ κύματα.

H EN ΣΑΛΑΜΙΝΙ ΝΑΥΜΑΧΙΑ

536 *Sud.* Σ 439 (iv 361 Adler) s.v. Σιμωνίδης

καὶ γέγραπται αὐτῷ . . . , ἥ δ' ἐν Σαλαμῖνι (sc. ναυμαχία) μελικῶς.

KATEΥΧΑΙ

537 Schol. Hom. *Od.* 6. 164 (i 308 Dindorf)

λέγει δ' ἂν πολλὴν λαὸν οὐ τὸν ἴδιον στόλον ἀλλὰ τὸν Ἑλληνικόν, ὅτ' ἀφηγοῦμενος εἰς Δῆλον ἦλθε Μενέλαος σὺν Ὀδυσσεὶ ἐπιτάς Ἀνίου θυγατέρας αἱ καὶ Οἰνότροποι ἐκαλοῦντο. ἥ δ' ἱστορία καὶ παρὰ Σιμωνίδῃ ἐν ταῖς Κατευχαῖς.

¹ Or 'Curses': the character of the work is not known.

² 'Turners into wine': these princesses of Delos could change what-

SIMONIDES

Oration 12

For now I wish to summon the wind¹ in poetic fashion, but not having the ability to utter poetic words I wish to address the wind in accordance with the Cean Muse: . . . and spreading gently over the waves it cleaves the surging waves around the prow.

¹ To blow favourably for Flavian's voyage.

THE SEA-BATTLE AT SALAMIS

536 *Suda*, Simonides (1st notice)

He composed . . . 'The Sea-battle at Salamis' in lyric metre.¹

¹ See test 1, n. 10: the poem was probably in elegiacs, not in lyric metre. For Plutarch's allusion to it and other possible references see fr. eleg. 1 (+2+3) below. See also Lobel, *Ox. Pap.* xxii 67.

PRAYERS¹

537 Scholiast on Homer, *Odyssey* ('For I went once to Delos also, and a great company followed me.')

By 'a great company' Odysseus will mean not his own contingent but the Greek force on the occasion when Menelaus along with Odysseus led it to Delos to fetch the daughters of Anius, also called Oenotropi.² The story is also in Simonides in his *Prayers*.

ever they touched into grain, wine, or oil. Agamemnon on his way to Troy carried them off to provision his army, but they appealed to Dionysus and were changed into doves (Lycophron, *Alex.* 570 ff., *Ov. Met.* 13. 650 ff.).

GREEK LYRIC

538 Schol. Plut. ex *Etymol.* Luperci (v. Paton, *C.R.* 26, 1912, 9)

ἐκ τοῦ ζ' τῶν Λουπέρκου· . . . Σιμωνίδης ἐν Κατευχαῖς·

χρῆ κορυδαλλίσι

πάσῃσιν ἐμφῶναι λόφον.

cf. Plut. *de cap. ex inimicis util.* 10, *praec. ger. reip.* 14, *vit. Timol.* 37. 1, *Apostol. Cent.* xiii 94

1 -ίσι, -ῆσι, -οῖς codd. Plut., -αῖς schol. 2 -ῆσιν, -ῆσι, -αῖσι, -αῖς, πᾶσι codd. Plut., -αῖς schol. λόφον ἐγγενέσθαι Plut.

ΔΙΘΥΡΑΜΒΟΙ: ΜΕΜΝΩΝ

539 Str. 15. 3. 2 (iii 248 Kramer)

λέγεται γὰρ δὴ (sc. τὰ Σοῦσα) καὶ κτίσμα Τιθωνοῦ τοῦ Μέμνωνος πατρός . . . ἢ δ' ἀκρόπολις ἐκαλεῖτο Μεμνόμιον . . . ταφῆναι δὲ λέγεται Μέμνων περὶ Πάλτον τῆς Συρίας παρὰ Βαδᾶν ποταμόν, ὡς εἶρηκε Σιμωνίδης ἐν Μέμνωνι διθυράμβῳ τῶν Δηλιακῶν.

ΣΥΜΜΙΚΤΑ

540 Schol. Ap. Rhod. 1. 763s. (p. 66 Wendel) (= Simon. genealog. 8 F 3 Jacoby, *F.Gr.H.* i 159)

Μινυῆσις ὁ Ἰώλκιος· τὴν γὰρ Ἰωλκὸν Μινύαι ἄκουσιν, ὡς φησὶ Σιμωνίδης ἐν Συμμίκτοις.

SIMONIDES

538 Scholiast on Plutarch

From book 6 of Lupercus¹: . . . Simonides in his *Prayers* has

Every lark must have its crest.²

¹ Grammarian of 3rd c. A.D.; wrote *On Genders*: Sim. used a fem. noun for 'lark'. ² Plutarch thrice attributes the saying to Sim.; exact reading uncertain.

DITHYRAMBS¹

539

MEMNON

Strabo, *Geography*

For Susa² is said to have been founded by Tithonus, father of Memnon . . .; and its acropolis was called Memnonium . . .; Memnon is said to have been buried near Paltus in Syria by the river Badas, as Simonides says in his dithyramb *Memnon*, part of the *Deliaca*.³

¹ For Sim.'s 56 dithyrambic victories see epigr. xxvii (= test. 11). ² Persian capital. ³ Perhaps a collection of his poems composed for (and preserved in ?) Delos.

MISCELLANEOUS WORKS

540 Scholiast on Apollonius of Rhodes ('Phrixus the Minyan')

'Minyan' is Iolcian, for Iolcus¹ was inhabited by Minyans, as Simonides says in his *Miscellaneous Works*.

¹ Thessalian city from which the Argonauts sailed. The Minyans were a prehistoric tribe associated especially with Orchomenus in Boeotia.

INCERTI LOCI

541 P.Oxy. 2432

τό τ]ε καλὸν κρίνει τό τ' αἰσχρόν· εἰ δέ
 . . . κ]ακαγορεῖ τις ἄθυρον [σ]τόμα
 περι]φέρ[ω]ν, ὁ μὲν καπνὸς ἀτελής, ὁ δέ[
 χρυ]σὸς οὐ μαιίνεται[α],
 5 ἅ δ'] ἀλάθε[ι]α παγκρατῆς·
 ἀλλ'] ὀλίγοις ἀρετῶν ἔδωκεν ἔ[χειν θεός
 ἐς τ]έλος, οὐ γὰρ ἐλαφρὸν ἐσθλ[ὸν ἔμμεν·
 ἦ γ]ὰρ ἀέκοντά νιν βιάται
 κέρ]δος ἀμάχητον ἢ δολοπλ[όκου
 10 με]γασθενῆς οἴστρος Ἀφροδίτ[ας
 ἀρ]τιθαλοὶ τε φιλονικίαι.
 ὦι δ]ὲ μὴ δι' αἰῶνος ὄσιαν
 πάρεστιν ἐλ]θεῖν κέλευθον,
]ος ἐς τὸ δυνατὸν.[
 15]αγκυλαν[
 ε]ἰθὺς ἀπο[
]θέοντι· το[
] . ντρο[
 20]α . [
] . ο[

suppl. Lobel praeter 2 κακ. Treu, Gentili 6 fin. Treu,
 Bowra 11 Treu 12s. Page (sed θεῖν, 'vix ἐλθεῖν')
 7 ἔμμεν vel ἔμμεναι

541 Oxyrhynchus papyrus (c. 1 A.D.)¹

... distinguishes² between the noble and the base; and if someone defames him, carrying around a mouth unbarred, the smoke³ is ineffectual, and the gold is not tarnished, and truth is all-powerful. But only to a few does god grant that they have virtue to the end; for it is not easy to be good⁴: either irresistible greed for profit or the powerful gadfly of wile-weaving Aphrodite or vigorous ambitions coerce a man against his will. But he who is unable to travel the path of righteousness throughout his life⁵ . . . as far as possible . . . crooked⁶ . . . a just man . . . at once . . .

¹ Attributed to Simonides by most scholars because of similarity with 542; Lloyd-Jones (*C.R.* 11, 1961, 19) and Bowra (*Hermes* 91, 1963, 257 ff.) argued for Bacchylides. ² The subject of the verb may be the man whom Sim. finds acceptable. ³ I.e. the malicious talk. ⁴ So Pittacus: cf. 542. ⁵ Lobel suggested that the sense of the next words was, 'still, if he is as good as he can be, (he) may be termed virtuous.' ⁶ Perhaps '(avoiding the) crooked (path)'.

542 Plat. *Protag.* 339a–346d

λέγει γάρ που Σιμωνίδης πρὸς Σκόπαν τοῦ Κρέοντος ἱὸν τοῦ
Θετταλοῦ ὅτι

1 ἄνδρ' ἀγαθὸν μὲν ἀλαθῶς γενέσθαι
χαλεπὸν χερσίν τε καὶ ποσὶ καὶ νόῳ
τετράγωνον ἄνευ ψόγου τετυγμένον·

desunt vii versus

11 οὐδέ μοι ἔμμελέως τὸ Πιττάκειον
νέμεται, καίτοι σοφοῦ παρὰ φωτὸς εἰ-
ρημένον· χαλεπὸν φάτ' ἔσθλὸν ἔμμεναι.
θεὸς ἂν μόνος τοῦτ' ἔχοι γέρας, ἄνδρα δ' οὐκ
15 ἔστι μὴ οὐ κακὸν ἔμμεναι,
ὄν ἀμήχανος συμφρορὰ καθέλη·
πράξας γὰρ εὖ πᾶς ἀνὴρ ἀγαθός,
κακὸς δ' εἰ κακῶς [
[ἐπὶ πλείστον δὲ καὶ ἄριστοί εἰσι
20 [οἷς ἂν οἱ θεοὶ φιλῶσιν.]

τοῦνεκεν οὐ ποτ' ἐγὼ τὸ μὴ γενέσθαι
δυνατὸν διζήμενος κενεὰν ἐς ἄ-
πρακτον ἐλπίδα μοῖραν αἰῶνος βαλέω,
πανάμωμον ἀνθρωπον, εὐρυσδέος ὄσοι
25 καρπὸν αἰνύμεθα χθονός·
ἐπὶ δ' ἡμῖν εὐράων ἀπαγγελέω.
πάντας δ' ἐπαίνημι καὶ φιλέω,

16 Bergk: ὄν ἂν codd. 17 Hermann: μὲν γὰρ codd. 24
εὐρυσδέος Plato, -οδοῦς Plut. codd. plerique 26 ἔπειθ' ἡμῶν (bis)
codd.: ἐπὶ δ' ἡμῶν Bergk

542 Plato, *Protagoras*¹

For Simonides says somewhere to Scopas, son of the
Thessalian Creon:

It is difficult for a man to be truly good, four-
square in hands, in feet and in mind, fashioned
without flaw. . . .

Nor does that saying of Pittacus² ring true to me,
although it was spoken by a wise man: he said that
it was difficult to be good. Only a god could have
that privilege: a man cannot avoid being bad,³ when
he is in the grip of irresistible misfortune. When his
luck is good, any man is good; when it is bad he is
bad; (and for the most part they are best whom the
gods love).

And so I shall never throw away my span of life
on an empty, vain hope in quest of the impossible,
the completely blameless man among all of us who
win the fruit of the wide earth. When I find one I
shall tell you. No, I commend and love any man who

¹ Protagoras and Socrates discuss virtue by examining Sim.'s
poem. Each claims to know it well: Prot. could quote it all if neces-
sary, Socr. has studied it closely. In vv. 4–10, which are not quoted
in the dialogue, Sim. will have named Scopas, perhaps compliment-
ing him on the success he has achieved in life. The end of stanza
two and the opening of stanza four are given in paraphrase only
and are marked above by parentheses. ² Ruler of Mytilene
(590–580 B.C.) and one of the Seven Sages. ³ 'Good' and 'bad'
carry their Homeric overtones of 'noble, successful, great' and the
opposite.

ἐκὼν ὅστις ἔρδῃ
μηδὲν αἰσχρὸν· ἀνάγκα
30 δ' οὐδὲ θεοὶ μάχονται.

[
[
[οὐκ εἰμι φιλόσοφος, ἐπεὶ ἔμοιγε ἔξαρκεῖ
ὅς ἂν μὴ κακὸς ᾖ] μηδ' ἄγαν ἀπάλαμνος εἰ-
35 δῶς γ' ὀνησίπολιν δίκαν,
ὑγιῆς ἀνὴρ· οὐδὲ μὴ μιν ἐγὼ
μωμήσομαι· τῶν γὰρ ἡλιθίων
ἀπειρῶν γενέθλα.
πάντα τοὶ καλὰ, τοῖσιν
40 τ' αἰσχρὰ μὴ μέμεικται.

cf. Diog. Laert. 1. 76, *Sud.* Π 1658, Aristot. *Eth. Nic.* 1. 11. 1100b, *Metaph.* A 2. 982b, Plut. *tranq. anim.* 10, *rat. am.* 14, *quaest. conv.* 9. 14. 2, Plat. *Legg.* 7. 818b, Stob. *Ecl.* 1. 4. 2c (v. etiam Page, *P.M.G.* p. 283)

36 Bergk: οὐ μὴν ἐγὼ codd.

543 D. H. *Comp.* 26 (vi 140ss. Radermacher)

ἐκ δὲ τῆς μελικῆς τὰ Σμῳωνίδεια ταῦτα· γέγραπται δὲ κατὰ διαστολὰς οὐχ ὡν Ἀριστοφάνης ἢ ἄλλος τις κατεσκευάσσε κώλων ἀλλ' ὡν ὁ περὶ λόγος ἀπαιτεῖ. πρόσεχε δὴ τῷ μέλει καὶ ἀναγίνωσκε κατὰ διαστολὰς, καὶ εὖ ἴσθ' ὅτι λήσεται σε ὁ ρυθμὸς τῆς ὥδης καὶ οὐχ ἕξεις συμβαλεῖν οὔτε στροφῆν οὔτε ἀντίστροφον οὔτ' ἐπαυδόν, ἀλλὰ φανήσεται σοι λόγος εἰς εἰρόμενος. ἐστὶ δὲ ἡ διὰ πελάγους φερομένη Δανάη τὰς ἑαυτῆς ἀποδυρομένη τύχας·

ὅτε λάρνακι
ἐν δαιδαλέᾳ

of his own will does nothing shameful: against necessity not even the gods fight.

(... I am not a fault-finder: I am satisfied with the man who is not bad⁴) nor too shiftless, one who understands the justice that helps his city, a sound man. I shall not find fault with him; for the generation of fools is numberless. All things are fair in which the base is not mingled.

⁴ Perhaps 'not bad in understanding' with e.g. *νόον* added in the text.

543 Dionysius of Halicarnassus, *On Literary Composition*

From lyric poetry come the following lines of Simonides. They are written out not in the metrical divisions established by Aristophanes or someone else but in the divisions demanded by prose.¹ Pay attention to the song and read it according to divisions, and take my word for it that the poem's rhythm will escape you: you will be unable to make out strophe, antistrophe or epode and will think it rather one continuous piece of prose. It is Danae being carried over the sea and bewailing her fate²:

... When in the intricately-carved chest the

¹ The colometry given here is that of Page, *P.M.G.*; see also R. Führer, *Gott. Nachr.* 4 (1976) 111–64, M. L. West, *B.I.C.S.* 28 (1981) 30 ff. Metre and text are often uncertain.

² She and her infant son Perseus had been put to sea in a chest by her father Acrisius because of a prophecy that his grandson would kill him.

ἀνεμός τέ μιν πνέων
κινηθείσά τε λίμνα δείματι

- 5 ἔρειπεν, οὐκ ἀδιάντοις παρειαῖς
ἀμφί τε Περσεί βάλλε φίλαν χέρα
εἶπεν τ' ὦ τέκος, οἶον ἔχω πόνον·

σὺ δ' ἄωτεις, γαλαθηνῶ
δ' ἤτορι κνώσσεις

- 10 ἐν ἄτερπέι δούρατι χαλκεογόμφῳ
νυκτί <τ' ἄ>λαμπεί
κυανέω τε δνόφῳ σταλείς·
ἄχραν δ' ὑπερθε τεῶν κομᾶν
βαθείαν παρίοντος
- 15 κύματος οὐκ ἀλέγεις, οὐδ' ἀνέμου
φθόγγον, πορφυρέα
κείμενος ἐν χλανίδι, πρόσωπον καλόν.
εἰ δέ τοι δεινὸν τό γε δεινὸν ἦν,
καί κεν ἐμῶν ῥημάτων
- 20 λεπτὸν ὑπέιχες οὐδας.

κέλομαι <δ'>, εὔδε βρέφος,
εὔδέτω δὲ πόντος, εὔδέτω <δ'> ἄμετρον κακόν·
μεταβουλία δέ τις φανεή,
Ζεῦ πάτερ, ἐκ σέο·

- 25 ὅττι δὲ θαρσαλέον ἔπος εὐχομαι
ἦ νόσφι δίκας,
σύγνωθί μοι.

cf. Athen. 9. 396e (ὦ τέκος — κνώσσεις) = fr. 553

blasts of wind and the troubled water prostrated her in fear, with streaming cheeks she put her loving arm about Perseus and said, 'My child, what suffering is mine! But you sleep, and with babyish heart slumber in the dismal boat with its brazen bolts, sent forth in the unlit night and dark blue murk. You pay no attention to the deep spray above your hair as the wave passes by nor to the sound of the wind, lying in your purple blanket, a lovely face. If this danger were danger to you, why, you would turn your tiny ear to my words. Sleep, my baby, I tell you; and let the sea sleep, and let our vast trouble sleep. Let some change of heart appear from you, father Zeus. If anything in my prayer is audacious or unjust, pardon me.'

3 Schneidewin: τε μὴν PM τ' ἐμῆ V 4 Brunck: δὲ codd. δεί-
ματι VP δείμα M 5 ἔρειπεν MV ἔριπεν P Thiersch: οὐτ'
codd. 7 τέκος Athen. τέκνον Dion. 8 Casaubon: οὐδ' αὐτας
ἐγαλαθνωδαί θει PV (ἀγαλαθηνῶδει. . . M) σὺ δ' αὐτε εἰς γαλα-
θηνῶν δ' ἤτορι Athen. 9 κνώσσεις PV κνώσσεις M, Athen.
10 -γόμφῳ δε codd. 11 Gentili: ν. λαμπεί codd. 12 Bergk:
ταδ' εἰς codd. ταθείς Schneidewin 13 Page: αὐλέαν PV
αὐλάαν M ὑπερθεν codd. 17 π. κ. MV π. κ. πρόσωπον P
18 Sylburg: ἦι P ἦ M ἦ V 20 Stephanus: λεπτῶν codd.
21 suppl. Bergk 22 suppl. Thiersch 23 μαιτ βουλία P
24 ματ βουλίου M ματαιοβουλία V 25 Mehlhorn: ὅτι δὴ codd.
26 Victorius: προφι δίκας P ἦν οφειδίας MV κνώφι δίκας cod. Guelf.

544 *Et. Gen.* (p. 38 Calame) = *Et. Mag.* 597. 14

νάκος, νάκη· τὸ αἴγειον δέρμα· κωδία καὶ κώδιον τὸ προβά-
τειον. οὐκ ἄρα τὸ ἐν Κόλχους νάκος ῥητέον· κακῶς οὖν Σιμωνίδης
φησὶ

νάκης.

Et. Gen. : νάκος *Et. Mag.*

545 *Schol. Eur. Med.* 19 (ii 144 Schwartz) (cod. B)

ὅτι δὲ καὶ ἐβασίλευσε (sc. Μήδεια) Κορίνθου ἱστοροῦσαν Εὐμη-
λος (fr. 3B Davies) καὶ Σιμωνίδης λέγων οὕτως·

ὁ δ' ἴκετ' ἐς Κόρινθον, οὐ Μαγνησίαν
ναί', ἀλόχῳ δὲ Κολχίδι ξυνέστιος
†θράνου† Λεχαιίου τ' ἄνασσε.

cf. *schol. ad v.* 9

1 Hermann, Elmsley: οὐδὲ κάρ' εἰς K. cod. 2 Schwartz: ναῖεν
ἀλόχου cod. Elmsley: συνάσσεος cod.

546 *Schol. Eur. Med.* 2 (ii 141 Schwartz)

τὰς Συμπληγάδας ὁ Σιμωνίδης

συνορμάδας

φησὶν.

ita cod. B: συναρβιάδας cod. A

547 *Schol. Pind. Pyth.* 4. 451 (ii 160 Drachmann)

καὶ γὰρ καὶ παρὰ Σιμωνίδῃ ἐστὶν ἡ ἱστορία, ὅτι περὶ ἐσθῆτος
ἠγωνίσαντο (sc. οἱ Ἀργοναῦται).

544 *Etymologicum Genuinum*

νάκος, νάκη: goatskin, whereas κωδία and κώδιον are
sheepskin. So the fleece at Colchis¹ should not be called
νάκος.² Simonides, then, is wrong to use νάκης,³

fleece.

¹ I.e. the 'golden fleece' sought by Jason.
Pyth. 4. 68!

² As e.g. by Pind.

³ Or νάκος; see also 576.

545 *Schol. Eur. Medea*

That Medea was also queen of Corinth we are told by
Eumelus¹ and by Simonides, who says²

And he (Jason) came to Corinth — he did not dwell
in Magnesia³ — and sharing his hearth with his
Colchian wife ruled over . . . and Lechaeum.⁴

¹ 8th c. Corinthian poet, wrote *Corinthian History*.

² Text

very uncertain.

³ Region near Iolcus.

⁴ Harbour of Corinth.

546 *Schol. Eur. Medea*

Simonides calls the Symplegades¹

the colliding rocks.

¹ The Clashing Rocks of the Bosphorus.

547 *Schol. Pind. Pythian* 4. 253

Simonides too tells that the Argonauts competed¹ with
a garment as the prize.

¹ In an athletic contest on Lemnos.

548 Argum. Eur. *Med.* (ii 137 Schwartz)

Φερεκύδης (fr. 113ab Jacoby) δὲ καὶ Σιμωνίδης φασὶν ὡς ἡ Μήδεια ἀνεψήσασα τὸν Ἰάσονα νέον ποιήσει.

cf. schol. Ar. *Eq.* 1321

549 Schol. Eur. *Or.* 46 (i 102 Schwartz)

φανερὸν ὅτι ἐν Ἄργει ἡ σκηνὴ τοῦ δράματος ὑπόκειται. Ὅμηρος δὲ ἐν Μυκῆναις φησὶ τὰ βασίλεια Ἄγαμέμνονος, Στσησίχορος δὲ (216) καὶ Σιμωνίδης ἐν Λακεδαίμονι.

550 Plut. *vit. Thes.* 17. 4s. (i 1. 14 Ziegler)

τότε δὲ τοῦ Θησέως τὸν πατέρα θαρσύναντος καὶ μεγαλληγοροῦντος ὡς χειρώσεται τὸν Μινώταυρον ἔδωκεν ἕτερον ἰστίον λευκὸν τῷ κυβερνήτῃ κελεύσας ὑποστρέφοντα σφζομένου τοῦ Θησέως ἐπάρασθαι τὸ λευκόν, εἰ δὲ μή, τῷ μέλανι πλεῖν καὶ ἀποσημαίνειν τὸ πάθος. ὁ δὲ Σιμωνίδης οὐ λευκὸν φησὶ εἶναι τὸ δοθὲν ὑπὸ τοῦ Αἰγέως ἀλλὰ

(a) φοινίκεον ἰστίον ἡγρῶ
πεφυρμένον ἀνθεί πρίνου
ἔριθαλέως,

καὶ τοῦτο τῆς σωτηρίας αὐτῶν ποιήσασθαι σημείον. ἐκυβέρνα δὲ τὴν ναῦν

(b) Ἄμαρσυάδας Φέρεκλος,

ὧς φησὶ Σιμωνίδης.

(a) 2 πρὶνὸς ἄνθει codd.: πρίνου Méziriac, transpos. Schneidewin
3 Bergk: -θάλλου codd.

551 Schol. Soph. *Aj.* 740 (p. 64 Papageorgiu)

τί δ' ἐστὶ χρείας (τῆσδ' ὑπεσπανισμένον); οἷον τί σοι λείπει ὅπερ σπάνιον ἐστὶ πρὸς τὴν χρεῖαν τὴν νῦν; ἐσπάνιζε δὲ τὸ ἄμεινον

548 Scholiast on Euripides, *Medea*

Pherecydes¹ and Simonides say that Medea boiled Jason and made him young again.

¹ Athenian genealogist, 5th c. B.C.

549 Scholiast on Euripides, *Orestes*

It is clear that the play is set in Argos. But Homer puts Agamemnon's palace in Mycenae, Stesichorus (216) and Simonides in Sparta.

550 Plutarch, *Life of Theseus*

But then Theseus cheered up his father and boasted that he would defeat the Minotaur; so his father gave the helmsman a second sail, white this time, telling him to hoist the white if he were returning with Theseus safe, otherwise to sail with the black and so indicate the disaster. But Simonides says that the sail given by Aegeus was not white but

(a) a crimson sail dyed with the moist flower of the sturdy holm-oak;

and this was to be the signal of their safe return. The ship's helmsman was

(b) Phereclus, son of Amarsyas,

according to Simonides.¹

¹ Philochorus (fr. 111 Jacoby) said the helmsman was Nausithous of Salamis.

551 Scholiast on Sophocles, *Ajax*

'What has been left lacking in this urgent business?' I.e., what is missing for you that is lacking in the present business? By 'lacking' is meant that it would have been

εἶναι πρὸ ὀλίγου αὐτὸν παραγεγονέναι. καὶ ἐν Σιμωνίδῃ ἐπὶ τοῦ πρὸς Αἰγέα ἀγγέλου πεμφθέντος·

βιότου κέ σε μᾶλλον ὄνασα πρότερος ἐλθών.

Hermann: βιώτω καὶ σε codd.

551A 'Apollod.' *Bibl.* 3 (v. A. Papadopulos-Kerameus, *Rh. Mus.* 46 (1891) 184, A. Lorenzoni, *Mus. Crit.* 15–17 (1980–82) 51s.)

αυστρατευσάμενος δὲ (sc. Θησεύς) ἐπὶ Ἄμαζόνος Ἡρακλεῖ ἤρ-
πασεν Ἀντιόπην, ὡς δὲ τινες Μελανίππην, Σιμωνίδης (cod.
-ίτης) δὲ Ἴππολύτην.

552 Schol. Theocr. 1. 65/66a (p. 56 Wendel)

ἡ δὲ Αἴτνη ὄρος ἀπὸ Αἴτνης τῆς Οὐρανοῦ καὶ Γῆς, ὡς φησὶν Ἀλκιμος ἐν τῷ περὶ Σικελίας (*F.Gr.H.* III B 560 fr. 5 Jacoby). Σιμωνίδης δὲ Αἴτην φησὶ κρῖναι Ἡφαίστου καὶ Δήμητραν περὶ τῆς χώρας ἐρίσαντας.

553 Athen. 9. 396e (ii 365 Kaibel)

Σιμωνίδης δ' ἐπὶ τοῦ Περσέως τὴν Δανάην ποιεῖ λέγουσαν· ὦ τέκος — γαλαθνήνῃ δ' ἤτορι κνωάσεις (543). καὶ ἐν ἄλλοις ἐπ' Ἀρχεμόρου εἴρηκεν·

<Εὐρυδικας>

ἰοστεφάνου γλυκεῖαν ἐδάκρυσαν
ψυχὰν ἀποπνέοντα γαλαθνήνῃ τέκος.

1 suppl. Bergk

better if he had arrived a little earlier. Simonides says in the case of the messenger sent to Aegeus,¹

I would have given you a benefit greater than life, if I had come sooner.²

¹ Now dead, after the black sail had indicated Theseus' death.
² Text uncertain.

551A 'Apollodorus', *Library*

Theseus, making a joint expedition with Heracles against the Amazons, carried off Antiope; some give her name as Melanippe, and Simonides says Hippolyte.

552 Scholiast on Theocritus ('Thyrsis of Etna')

Etna is a mountain in Sicily, named after Etna, daughter of Heaven and Earth, according to Alcimus in his work on Sicily. Simonides says that Etna decided between Hephaestus and Demeter when they quarrelled over possession of the land.

553 Athenaeus, *Scholars at Dinner* (on γαλαθνήνῃς, 'suckling')

Simonides makes Danae say of Perseus, 'My child, . . . and with childish¹ heart you slumber' (543). In other lines he says of Archemorus,²

they wept for the suckling babe of violet-crowned Eurydice as he breathed out his sweet soul.

¹ Lit. 'suckling'. ² A. (or Opheltis) was infant son of Lycurgus, king of Nemea, and his wife Eurydice. He was killed by a snake while left unattended by his nurse Hypsipyle. The Nemean Games were established in his honour.

554 Schol. Pind. *Ol.* 7. 42b (i 210s. Drachmann)

Ἄστυδαμείας· . . . ἦν δὲ Φύλωντος θυγάτηρ. τινὲς δὲ ἐξ Ἀντιγόνης αὐτῆ Τληπόλεμόν φασιν· ἐνταῦθα δὲ Ἀμύντορος αὐτῆν φησιν ὁ Πύδαρος, Ἡσίοδος δὲ (fr. 232 M.-W.) καὶ Σιμωνίδης Ὀρμένου.

555 Athen. 11. 490ef (iii 81 Kaibel)

καὶ Σιμωνίδης δὲ τὰς Πλειάδας Πελειάδας εἶρηκεν ἐν τούτοις·
 δίδωσι δ' εὖ παῖς Ἑρμῆς ἐναγώνιος
 Μαιάδος οὐρείας ἑλικοβλεφάρου·
 ἔτικτε δ' Ἄτλας ἐπὶ τὰ ἰοπλοκάμων φιλῶν θυγατρῶν
 τάνδ' ἕξοχον εἶδος, <ὄσ>αι καλέονται
 5 Πελειάδες οὐράνιαι.

cf. schol. Pind. *Nem.* 2. 17c, schol. Lycophr. 219, Eust. *Od.* 1713. 3

1 Page: δευτερες Athen. 2 scholl. Pind. et Lyc.: Μαιάς εὐπλοκάμοιο παῖς Athen. 3 τίκτε ci. Wilamowitz Musurus: ἐπιτα Athen. Schneidewin: -τέρων Athen. 4 Page: τῶν γ' Athen. suppl. Page: ἀγι Athen.

556 Philodem. *Piet.* (p. 37 Gomperz)

Εὐριπίδης [(*Ion* 1), . . . Σ]ιμωνίδης [δὲ τὸν] οὐρανὸν ἐ[πὶ τῶν] ἄμων [. Ἡσίο]δ[ος δὲ (*Theog.* 517)].

554 Scholiast on Pindar, *Ol.* 7. 24 f. ('on the mother's side the Rhodians are from Astydamia, so that they are of the family of Amyntor')¹.

Astydamia was daughter of Phylas; some say that Tlepolemus was his son by Antigone. Here Pindar calls Astydamia daughter of Amyntor, whereas Hesiod and Simonides make her daughter of Ormenus.

¹ Pindar makes Tlepolemus, founder of Rhodes, son of Heracles and Astydamia.

555 Athenaeus, *Scholars at Dinner*

Simonides also calls the Pleiads Peleides¹ in these lines:

and it² is deservedly given by Hermes, lord of contests, son of mountain³ Maias of the lively eyes: Atlas fathered her, outstanding in beauty among his seven dear violet-haired daughters who are called the heavenly Peleides.

¹ Doves. ² The victor's prize? ³ The scholiast on Pindar ('the mountain Peleides') says Sim. used the epithet since she bore Hermes on Mt. Cyllene.

556 Philodemus, *Piety* (on Atlas)

Euripides (*Ion* 1), . . . Simonides (represents him as holding) the sky on his shoulders, Hesiod (*Theog.* 517).

557 'Longinus' *de subl.* 15. 7 (p. 23 Russell)

ἄκρως δὲ καὶ ὁ Σοφοκλῆς ἐπὶ τοῦ θηήσκοντος Οἰδίπου καὶ ἑαυτὸν μετὰ διοσημείας τινὸς θάπτοντος πεφάντασται, καὶ κατὰ τὸν ἀπόπλου τῶν Ἑλλήνων ἐπὶ τὰχιλλεύς προφαινομένου τοῖς ἀναγομένοις ὑπὲρ τοῦ τάφου, ἦν οὐκ οἶδ' εἴ τις ὄψιν ἐναργέστερον εἰδωλοποίησε Σιμωνίδου· πάντα δ' ἀμήχανον παρατίθεσθαι.

558 Schol. Ap. Rhod. 4. 814–15a (p. 293 Wendel)

ὅτι δὲ Ἀχιλλεὺς εἰς τὸ Ἥλυσιον πεδίον παραγεγόμενος ἔγρημ Μήδειαν πρῶτος Ἴβυκος (fr. 291) εἶρηκε, μεθ' ὃν Σιμωνίδης.

559 Schol. B Hom. *Il.* 10. 252 (iii 436 Dindorf)

Ἵομήρου εἰπόντος· ἐννεακαίδεκα μὲν μοι ἰῆς ἐκ νηδύος ἦσαν (*Il.* 24. 496), Σιμωνίδης φησί·

καὶ σὺ μὲν εἴκοσι παίδων
μᾶτερ ἔλλαθι.

cf. Porphy. *quaest. hom.* i 148 Schrader, schol. Theocr. 15. 139
incert. utrum ἔλλαθι an ἔλαθι cod.

560 *Et. Mag. Gen.* 436, *Et. Sym.* 04/08, *Et. Mag. Auct.* 810 (p. 278s. Lasserre-Livadaras)

Ἀλέρα· Ἐλάρα

Ἐλάρας γενεά·

οὕτως παρὰ Σιμωνίδη ἢ Ἐλάρα, Ἀλέρα δὲ παρὰ Πανδάρου, οἶον· Ἀλέρας υἱόν (fr. 294 Snell: cf. Paean XIIIb 3)

557 'Longinus', *On Sublimity*

Sophocles too has excellently visualised the scene of Oedipus dying and giving himself burial amid divine portents,¹ and also that of Achilles at the time of the Greek departure from Troy, when he appears above his tomb as they are putting out to sea²; and yet I suspect that no one represented that vision more vividly than Simonides — but it is impossible to quote every example.

¹ *Oed. Col.* 1586 ff. ² Probably in his *Polyxena* (see Radt, *T.G.F.* iv 403); Achilles' ghost demanded the sacrifice of Polyxena (*Ibyc.* 307).

558 Scholiast on Apollonius of Rhodes

Ibycus was the first to say that Achilles married Medea when he reached the Elysian plain, and Simonides followed him.

559 Scholiast on Homer, *Iliad*

Homer said, 'I had nineteen sons born from one womb',¹ but Simonides says,

and you, mother of twenty children,² be gracious.

¹ Priam, with reference to Hecuba. ² So Theocr. 15. 139.

560 *Etymologicum Genuinum* +

Alera and Elara:

child of Elara¹:

so in Simonides, but Alera in Pindar, 'son of Alera'.

¹ Tityus, called son of Earth by Homer (*Od.* 11. 576).

561 Schol. T Hom. *Il.* 13. 516 (iii 500 Erbse)

ἀκόντισε Διήφοβος· ὡς ἀντραστῆς Ἑλένης, ὡς μαρτυρεῖ Ἴβυκος (fr. 297) καὶ Σιμωνίδης.

cf. Eust. *Il.* 944. 43 (iii 507 van der Valk)

562

ΕΥΡΩΠΑ

Ar. Byz. fr. 124 Slater

Σιμωνίδης δ' ἐν τῇ Εὐρώπῃ τὸν ταῦρον ὅτε μὲν ταῦρον ὅτε δὲ μῆλον ὅτε δὲ πρόβατον ὀνομάζει.

cf. Eust. *Il.* 877. 58, *Od.* 1649. 2

563 Schol. BT Hom. *Il.* 9. 557s. (ii 518s. Erbse)

Ἴδας ὁ Ἀφαρέως μὲν παῖς κατ' ἐπικλησῶν, γόνος δὲ Ποσειδῶνος, Λακεδαιμόνιος δὲ τὸ γένος, ἐπιθυμήσας γάμου παραγίνεται εἰς Ὀρτυγίαν τὴν ἐν τῇ Χαλκίδι καὶ ἐντεύθεν ἀρπάζει τὴν Εὐηνοῦ θυγατέρα Μάρπησσαν. ἔχων δὲ ἵππους Ποσειδῶνος ἠπείγετο. ὁ δὲ Εὐηνὸς εἰς ἐπιζήτησιν ἐξῆλθε τῆς θυγατρὸς, ἐλθὼν δὲ κατὰ τὸν Λυκόρμαν ποταμὸν τῆς Αἰτωλίας, μὴ καταλαβὼν, ἑαυτὸν εἰς τὸν ποταμὸν καθῆκεν· ὅθεν ὁ Λυκόρμας Εὐηνὸς μετωνομάσθη. κατὰ δὲ τὴν Ἀρήνην ἀπαντήσας Ἀπόλλων τῷ Ἴδα λαμβάνεται τῆς Μαρπησῆς. ὁ δὲ ἔτεινε τὸ τόξον καὶ διεφέρετο περὶ τοῦ γάμου· οἷς κριτὴς ὁ Ζεὺς γενόμενος αἴρειον τοῦ γάμου ἐπὶ τῇ Μαρπησῇ τίθεται. ἡ δὲ δεύσασα μὴ ἐπὶ γῆρας καταλίπη αὐτὴν ὁ Ἀπόλλων αἰρεῖται τὸν Ἴδαν. οὕτως δὲ Σιμωνίδης τὴν ἱστορίαν περιείργασται (<οὐ> π. Snell).

561 Scholiast on *Iliad*

‘Deiphobus threw his javelin (at Idomeneus)’: since he was his rival for the love of Helen, according to Ibycus and Simonides.¹

¹ See Ibyc. 297.

562

EUROPA

Aristophanes of Byzantium

Simonides in his *Euroopa* calls the bull sometimes ταῦρος (‘bull’), sometimes μῆλον,¹ sometimes πρόβατον.²

¹ Usually of sheep or goats. ² Usually (in pl.) of cattle or flocks; in Attic prose and comedy almost always of sheep.

563 Scholiast on *Iliad* (‘Cleopatra, daughter of Marpessa and Idas’)

Idas, known as the son of Aphareus but in fact child of Poseidon, a Spartan by race, wanted a wife and made his way to Ortygia in (Aetolian) Chalcis, where he carried off Marpessa, daughter of Euenus; and since he was driving horses of Poseidon he made good speed. Euenus left home to search for his daughter, but on reaching the river Lycormas in Aetolia without finding her sank down into the stream, which for this reason came to be known as the Euenus. Near Arene¹ Apollo met Idas and seized Marpessa; Idas drew his bow, ready to fight for his bride, but Zeus became arbiter between them and gave Marpessa her choice: afraid that Apollo would abandon her in her old age, she chose Idas. This is Simonides’ elaboration of the story.²

¹ In Messenia (Paus. 4. 2. 5). ² Or, with Snell’s emendation, ‘Thus Sim. told the story to good effect.’ See also *Il.* 9. 555–64.

GREEK LYRIC

564 Athen. 4. 172e (i 388 Kaibel)

ὅτι δὲ τὸ ποίημα τοῦτο (sc. Ἔθλα ἐπὶ Πελλίᾳ) Στησιχόρου ἐστὶν ἱκανώτατος μάρτυς Σιμωνίδης ὁ ποιητής, ὃς περὶ τοῦ Μελεάγρου τὸν λόγον ποιούμενός φησιν·

ὃς δουρὶ πάντας
νίκασε νέους, δινάεντα βαλὼν
Ἄναυρον ὑπερ πολυβότρυος ἐξ Ἴωλκοῦ·
οὕτω γὰρ Ὀμηρος ἠδὲ Στασίχορος ἄεισε λαοῖς.

2 Ursinus: νικαῖς ενεους A

565 Schol. A Hom. *Il.* 2. 872a (i 351 Erbse)

ὅτι ἐπὶ τοῦ Ἀμφιμάχου ἐστὶ τὸ ὃς καὶ χρυσὸν ἔχων, ὃ δὲ Σιμωνίδης ἐπὶ τοῦ Νάστου λέγει. καὶ ὅτι οὐ λέγει ὄπλα αὐτὸν ἔχειν χρυσᾶ, ὡς καὶ πάλιν ὁ Σιμωνίδης ἐξέλαβεν, ἀλλὰ κόσμον χρυσοῦν.

566 Hsch. O 248 (ii 740 Latte)

Οἰκιάδης·

Σιμωνίδης. <Δεξαμενοῦ> καὶ Ἰππόνου πατῆρ <Οἰκέυς>.

suppl. Ruhnken

SIMONIDES

564 Athenaeus, *Scholars at Dinner*

That this poem (viz. *Funeral Games of Pelias*) is the work of Stesichorus¹ is adequately attested by the poet Simonides, who says in his account of Meleager,

... who defeated all the young men with his spear, hurling it over the eddying Anaurus from grape-rich Iolcus; for so Homer and Stesichorus sang to the peoples.

¹ See 179. The authority for the statement is Seleucus, 1st c. A.D. Alexandrian scholar.

565 Scholiast on *Iliad* (the Carian leaders were Nastes and Amphimachus . . . , the one who went to war wearing gold like a girl')

(The *diple*¹ is used) because the words 'the one . . . wearing gold' refer to Amphimachus, whereas Simonides applies them to Nastes; also because Homer does not say that he wears gold armour, as Simonides again has it, but that he wears gold ornaments.

¹ Marginal mark used by grammarians.

566 Hesychius, *Lexicon*

Oeciades

(i.e. 'son of Oeceus'), Simonides. Oeceus was father of Dexamenus¹ and Hipponous.

¹ Ruler of Olenus in Achaea; played host to Heracles, who saved his daughter from marriage to the Centaur Eurytion.

567 Tzetz. *chil.* 1. 312ss. (p. 14s. Leone)

ὡς γράφει που περὶ αὐτοῦ (sc. Ὀρφέως) καὶ Σιμωνίδης οὕτω·

τοῦ καὶ ἀπειρέσιοι
 πωτῶντ' ὄρνιθες ὑπὲρ κεφαλαῦς,
 ἀνὰ δ' ἰχθύες ὀρθοὶ
 κυανέου 'ξ ὕδατος ἄλ-

5 λοντο καλᾶ σὺν αἰοιδᾶ.

2 Kiessling: ποτῶντ' codd. 4 -έου ἐξ codd.

568 Schol. Pl. *Resp.* 337a (p. 192 Greene) (σαρδάνιον)

Σιμωνίδης δὲ ἀπὸ Τάλου τοῦ χαλκοῦ ὃν Ἥφαιστος ἐδημιούργησε Μίνω φύλακα τῆς νήσου ποιήσασθαι. ἔμφυχον ὃν τοὺς πελάζοντας, φησί, κατακάϊον ἀνῆρει. ἔθεν ἀπὸ τοῦ σεσηρέναι διὰ τὴν φλόγα τὸν σαρδάνιον φησι λεχθῆναι γέλωτα. ὁμοίως καὶ Σοφοκλῆς ἐν Δαιδάλω (fr. 160 Radt).

cf. *Sud.* Σ 124 (iv 327 Adler) = Phot. s.v., *Zenob. Cent.* 5. 85

569 Schol. Hes. *Theog.* 313 (p. 60s. Di Gregorio)

... τὴν ὕδραν ... ἦν Ἀλκαῖος μὲν (443) ἐννεακέφαλόν φησι, Σιμωνίδης δὲ πεντηκοντακέφαλον.

Serv. in Verg. *Aen.* 7. 658 (ii 177 Thilo-Hagen)

'centum angues' secundum Simonidem, ut diximus supra (v. 6. 575, ii 80 T.-H.); nam alii dicunt novem fuisse.

567 Tzetzes, *Chiliads*

... as Simonides writes somewhere about Orpheus:

Over his head flew numberless birds, and fish leaped straight up from the dark-blue water at his beautiful song.¹

¹ Perhaps from a description of his voyage with the Argonauts.

568 Scholiast on Plato, *Republic* ('he laughed very sardonically')

According to Simonides the origin of the expression is the story of Talos, the bronze figure which Hephaestus crafted for Minos to establish as guardian of the island. It was alive, he says, and destroyed those who approached by burning them up. This was the origin, he says, of the term 'sardonic laughter', because they grimaced (σεσηρέναι) in the flames.¹ Similarly Sophocles in his *Daedalus*.

¹ The *Suda* (= Photius, *Lexicon*) and Zenobius, *Proverbs* say unconvincingly and with differing detail that Sim. introduced into his poem both of the ancient derivations, that from 'Sardinia' as well as that from σεσηρέναι; see Pearson on Soph. fr. 160.

569 Scholiast on Hesiod, *Theogony*

The Hydra is called nine-headed by Alcaeus (443), fifty-headed by Simonides.

Servius on Virgil, *Aeneid* (on the Hydra)

One hundred snakes as in Simonides, as we said above¹; others say there were nine.

¹ At *Aen.* 6. 575 Servius spoke of Sim.'s fifty-headed Hydra.

570 Str. 15. 1. 57 (iii 222 Kramer)

περὶ δὲ τῶν χιλιετῶν Ὑπερβορέων τὰ αὐτὰ λέγει (sc. Μεγασθένης) Σιμωνίδῃ καὶ Πινδάρῳ (v. *Pyth.* 10. 41) καὶ ἄλλοις μυθολόγοις.

571 Plut. *de exil.* 8 (iii 519 Pohlenz-Siebeking)

ἂν γὰρ τοῦτων τις μνημονεύῃ . . . , αἰρήσεται καὶ νῆσον οἰκεῖν φηγὰς γενόμενος Γύραρον ἢ Κίναρον . . . , οὐκ ἄθυμῶν οὐδ' ὀδυρόμενος οὐδὲ λέγων ἐκεῖνα τὰ τῶν παρὰ Σιμωνίδῃ γυναικῶν,

ἴσχει δέ με πορφυρέας ἄλῶς ἀμφιταρασσομένης ὄρυμαγδός.

572 Aristot. *Rhet.* 1. 6. 1363a (p. 33 Roemer)

διὸ λελοιδωρηθῆναι ὑπέλαβον Κορίνθιοι ὑπὸ Σιμωνίδου ποιήσαντος· Κορινθίους δ' οὐ μέμφεται τὸ Ἴλιον.

Schol. ad loc. (*Comment. in Ar. graec.* 21. 2, p. 294s. Rabe = *Anecd. Par.* i 284s. Cramer)

οἶδας μὲν δὲ δηλοῦται. μάταιος δὲ ἦν δ' οὕτως αὐτὸ ἐξηγησάμενος, ὅτι οὐ μέμφεται τὸ Ἴλιον τοῖς Κορινθίοις, οὐδὲ γὰρ συνεμάχησαν τοῖς Ἕλλησιν οἱ Κορίνθιοι κατὰ τῶν Τρώων. καὶ γὰρ τοῖς Ἀχαιοῖς Εὐχένηωρ Κορίνθιος υἱὸς Πολυίδου τοῦ μάντεως ἐπεκούρησε· καὶ φησὶν Ὅμηρος (*Il.* 13. 663s.). ὁ γοῦν δὲ Σιμωνίδης λέγει τοῦτό ἐστιν, ὅτι Κορινθίους οὐ μέμφεται τὸ Ἴλιον ὡς τάχα πολεμήσασιν αὐτοῖς διὰ τοῦ Εὐχένηωρος, ὡς εἰρήκαμεν, ἀλλ' ἐτέρωθεν καὶ εὐχαριστεῖ αὐτοῖς μᾶλλον ὡς συμμαχήσασαι τῇ Ἰλίῳ διὰ Γλαύκου τοῦ εἰς Βελλεροφάντην τὸν Κορίνθιον τὸ γένος ἀναφέροντος τοῦ Γλαύκου τοῦ Σισύφου, ὃς ἀνεγνώρισε Διομήδην. κάλλιστα δὲ τὴν θεωρίαν ταύτην ἐξαπλοῖ δὲ λυρικός Πίνδαρος ἐν τῷ εἰς Ξενοφῶντα Κορίνθιον σταδιοδρόμον ἐπικίκα, ὅτε λέγει (*Ol.* 13. 55–62). οὕτως

570 Strabo, *Geography*

Of the Hyperboreans who live a thousand years Megasthenes¹ says the same as Simonides, Pindar and other mythologues.

¹ Historian of India, c. 350–290 B.C.

571 Plutarch, *Exile*

If a man keeps this in mind . . . , he will choose to live in exile even on an island like Gyarus or Cinaros . . . , without despairing or lamenting or saying with the women in Simonides,

I am held fast by the crash of the surging sea seething all around.

572 Aristotle, *Rhetoric*

That is why the Corinthians took Simonides' words, 'Troy finds no fault with the Corinthians,' as an insult.

Scholiast on the passage

You know what is meant. It was a fool who explained the passage by saying, 'Troy does not find fault with the Corinthians, because the Corinthians did not fight with the Greeks against the Trojans.' For Euchenor of Corinth, son of the seer Polyidus, fought as ally of the Achaeans (*Il.* 13. 663 f.).¹ What Simonides means is that Troy finds no fault with the Corinthians for fighting against it in the person of Euchenor — see above — but on the contrary is actually grateful to them for fighting as allies of Troy in the person of Glaucus, who traced his lineage to Corinthian Bellerophon, son of Glaucus, son of Sisyphus, the Glaucus who recognised Diomedes.² This view is best explained by the lyric poet Pindar in his epinician for the Corinthian

¹ See also *Il.* 2. 570.

² *Il.* 6. 119 ff.

δὲ καὶ Σιμωνίδης ἐποίησε·

Κορινθίους δ' οὐ μανίει
οὐδ' αὖ Δαναοί,

τὸ Ἴλιον δηλαδῆ.

cf. schol. Pind. *Ol.* 13. 78 (i 374 Drachmann), Plut. *vit. Dion.* 1 (ii 1. 93 Ziegler)

1 -ος δ' οὐ Ar., schol. Ar.: -οισιν οὐ schol. Pind. μέμφεται pro μανίει
Ar. 2 ci. Page post Boeckh: οἰδὲ Δαναοῖς schol. Ar. et Pind.

573 Iulian. *Ep.* 24 (p. 236 Bidez-Cumont)

Σιμωνίδη δὲ ἄρα τῷ μελικῷ πρὸς τὴν Ἀπόλλωνος εὐφημίαν
ἀρκεῖ τὸν θεόν

Ἑκατον

προειπόντι καὶ καθάπερ ἀντ' ἄλλου τινὸς ἱεροῦ γνωρίσματος αὐτοῦ
τὴν ἐπωνυμίαν κοσμηῆσαι διότι τὸν Πυθῶνα, τὸν δράκοντα, βέλεσιν
ἐκατὸν ὡς φησιν ἐχειρώσατο, καὶ μᾶλλον αὐτὸν Ἑκατον ἢ Πύθιον
χαίρειν προσαγορευόμενον, οἷον ὀλοκλήρου τινὸς ἐπωνυμίας συμ-
βόλῳ προσφωνούμενον.

cf. Tzetz. in Hom. *Il.* (p. 117. 17 Hermann), Eust. *Il.* 52. 11 (i 84 van
der Valk)

574 Himer. *Or.* 47. 1 (p. 189s. Colonna)

... ἦδέως μὲν ἂν πείσας καὶ αὐτοὺς τοὺς λόγους λύραν μοι
γενέσθαι καὶ ποιῆσαι, ἵνα τι κατὰ σοῦ νεανιεύσωμαι, ὅποιον Σιμωνί-
δης ἢ Πίνδαρος κατὰ Διονύσου καὶ Ἀπόλλωνος.

575 Schol. Ap. Rhod. 3. 26 (p. 216 Wendel)

Ἀπολλώνιος μὲν Ἀφροδίτης τὸν Ἐρωτα γενεαλογεῖ, ...
Σιμωνίδης δὲ Ἀφροδίτης καὶ Ἄρεως·

Xenophon, the stadion-runner, when he says (*Ol.* 13. 55–62)³; similarly Simonides wrote of Troy,

and it is not angry with the Corinthians, nor are
the Danaans.

³ P. says that Corinthians fought well on both sides, Glaucus for
the Trojans.

573 Iulian, *Letters*

Simonides the lyric poet thinks it sufficient for his
praise of Apollo to call the god Ἑκατος,

Far-shooter,

and to adorn him with this title rather than any other
sacred mark because, as he says, he killed the snake
Python with a hundred (ἐκατόν) arrows and takes more
pleasure in being called Ἑκατος than Ἐπιθῆναι, as if he
were being so addressed by the token of a perfect name.¹

¹ Iulian is writing about the perfect quality of the number 100.

574 Himerius, *Orations*¹

I should gladly have persuaded the words themselves
to be my lyre and poetry, so that I might sing of you with
youthful abandon, as did Simonides or Pindar of Dionysus
and Apollo.

¹ See Anacr. 380 for a longer quotation.

575 Scholiast on Apollonius of Rhodes¹

Apollonius makes Eros child of Aphrodite, ...
Simonides makes him child of Aphrodite and Ares:

¹ See also Sapph. 198, Ibyc. 324.

σχέτλιε παῖ δολομήδεος Ἀφροδίτας,
τὸν Ἄρη †δολομηγάνῳ† τέκεν

cf. schol. Theocr. 13. 1–2 (p. 258 Wendel), Serv. in Verg. *Aen.* 1. 664 (i 190s. Thilo-Hagen)

1 Rickmann: -μηδες, -μηγες codd. 2 *κακομαχάνῳ* ci. Bergk, *θρα-
συμαχάνῳ* Wilamowitz, *δολομάχων* Davies, Marzullo

576 Schol. Eur. *Med.* 5 (ii 142 Schwartz)

δέρας· τὸ δέρμα. τοῦτο οἱ μὲν δλόχρυσον εἶναί φασιν, οἱ δὲ πορφυροῦν. καὶ Σιμωνίδης ἐν τῷ εἰς Ποσειδῶνα ἕμνῳ ἀπὸ τῶν ἐν τῇ θαλάττῃ πορφυρῶν κεχρῶσθαι αὐτὸ λέγει.

Schol. Ap. Rhod. 4. 176–7 (p. 271 Wendel)

πολλοὶ δὲ χρυσοῦν τὸ δέρας εἰρήκασιν, οἷς Ἀπολλώνιος ἠκολούθησεν. ὁ δὲ Σιμωνίδης ποτὲ μὲν λευκόν, ποτὲ δὲ πορφυροῦν.

Tzetz. *chil.* 1. 433s. (p. 20 Leone)

Ἄτρεως δ' ἐν τοῖς θρέμμασιν ἦν τι χρυσοῦν ἀρνίον,
ὁ Σιμωνίδης πορφυροῦν εἶναι δὲ τοῦτο λέγει.

577 Plut. *Pyth. orac.* 17 (iii 43 Pohlenz-Sievekink)

Μουσαῶν γὰρ ἦν ἱερὸν ἐνταῦθα παρὰ τὴν ἀναπνοὴν τοῦ νάματος ὅθεν ἐχρῶντο πρὸς τε τὰς λοιβὰς <καὶ τὰς χέρνιβας> τῷ ὕδατι τούτῳ, ὡς φησι Σιμωνίδης·

(α) ἐνθα χερνίβεσσι ἀρύεται τὸ Μοισῶν
καλλικόμων ὑπένερθεν ἄγνων ὕδωρ.

μικρῷ δὲ περιεργότερον αἰθις ὁ Σιμωνίδης τὴν Κλειῶν προσειπῶν·

(b) ἄγνων ἐπίσκοπε χερνίβων,

(a) Turnebus: εἰρύεται codd. Bergk: τε Μοισῶν codd.

(b) 1 Schneidewin: -σκοπον codd.

you cruel child of guileful Aphrodite, whom she bore to . . . Ares.²

² Mss. give 'guile-contriving Ares', which some scholars retain; others emend to 'evil-contriving' or 'bold in contriving', others to 'whom she bore, a guile-contriving son, to Ares'.

576 Scholiast on Euripides, *Medea* (on the golden fleece)

δέρας = δέρμα, animal skin. Some call it all-gold, others purple. Simonides in his hymn to Poseidon says it was dyed with the sea-purple.

Scholiast on Apollonius of Rhodes

Many have called the skin golden, and Apollonius followed them. Simonides sometimes calls it white, sometimes purple.

Tzetzēs, *Chiliads*

Among the flocks of Atreus was a golden lamb, but Simonides says it was purple.¹

¹ Tz. may have misapplied the description.

577 Plutarch, *The oracles at Delphi no longer given in verse*

For there was a shrine of the Muses here¹ where the spring wells up, and that is why they used this water for libations and lustrations, as Simonides says:

(a) where the holy water of the lovely-haired Muses is drawn from below for lustration.

Again Simonides with a little more elaboration says, addressing Clio,

(b) Overseer of the holy lustration-water, golden-

¹ South of Apollo's temple.

φησί,

πολύλλιστον <ἄ τ' > ἀρύν-
 τεσσι, χρυσόπεπλε <Κλειοῖ,
 παρέχεις> εὐώδες ἀμβροσίων
 5 ἐκ μυχῶν ἐραννὸν ὕδωρ,
 λοιβᾶν . . .

οὐκ ὀρθῶς οὖν Εὐδοξὸς ἐπίστευσε τοῖς Στυγὸς ὕδωρ τοῦτο καλεῖσθαι
 πεφήμασι.

2 πολύλλιστον codd. ἄ τ' add. Bergk 2s. Emperius: ἀραιῶν
 τέ ἐστιν codd. 3 Hiller: ἀχρυσόπεπλον codd. 3s. suppl.
 Page 6 ci. Page: λαβόν codd.

578 Himer. Or. 62. 7 (p. 226 Colonna)

διὸ δὴ καὶ Σιμωνίδῃ πείθομαι ὅπερ ἐκεῖνος ἐν μέλει περὶ Μου-
 σῶν ἀνούμνησε. φησὶ γὰρ δῆπου τοῦτο ἐκεῖνος· αἰ μὲν αἱ Μοῦσαι
 χορεύουσι καὶ φίλον ἐστὶ ταῖς θεαῖς ἐν ἁδαῖς τε εἶναι καὶ κρούμασιν.
 ἐπειδὴν δὲ ἴδωσι τὸν Ἀπόλλωνα τῆς χορείας ἠγγεῖσθαι ἀρχόμενον,
 τότε πλέον ἢ πρότερον τὸ μέλος ἐκτεῖνασαι ἤχόν τινα παναρμόνιον
 καθ' Ἐλικῶνος ἐκπέμπουσιν.

579 Clem. Alex. Strom. 4. 7. 48 (ii 270 Stählin)

εἰκότως οὖν Σιμωνίδης γράφει·

ἐστὶ τις λόγος
 τὰν Ἀρετὰν ναίειν δυσαμβάτιοις¹ ἐπὶ πέτραις,
 ἴνῃν δέ μιν θοανῆ² χώρον ἀγνὸν ἀμφέπειν·
 οὐδὲ πάντων βλεφάροισι θνατῶν
 5 ἔσοπτος, ᾧ μὴ δακέθυμος ἰδρῶς
 ἔνδοθεν μόλη,
 ἴκη τ' ἐς ἄκρον ἀνδρείας.

cf. Theodoret. *gr. aff. cur.* 12. 46 (p. 311 Raeder) (v. 2)

robed Clio, who give the water-drawers from the
 ambrosial cave the fragrant lovely water sought
 with many prayers, . . . libations² . . .

So Eudoxus³ was wrong to believe those who declare that
 it is the water of the Styx that is so called.

² Reading uncertain.

³ 4th c. mathematician and
 geographer.

578 Himerius, *Orationes*

That is why I believe what Simonides said in his songs
 in praise of the Muses. His words were along these lines:
 the Muses are always dancing, and the goddesses love to
 busy themselves with songs and strings. But when they
 see Apollo beginning to lead the dance, they put their heart
 into their singing even more than before and send down
 from Helicon an all-harmonious sound.

579 Clement of Alexandria, *Miscellanies*

So Simonides writes with good reason,
 There is a tale that Arete (Excellence, Virtue) dwells
 on unclimbable rocks and (close to the gods?) tends a
 holy place; she may not be seen by the eyes of all
 mortals, but only by him on whom distressing sweat
 comes from within, the one who reaches the peak of
 manliness.¹

¹ Based on Hesiod, *Works and Days* 289 ff.

2 δυσβάτιοι Theod. 3 ἐγγὺς δέ μιν θεῶν tent. Page post Wake-
 field (θεῶν) 4 Ilgen: βλεφάροις codd. 7 ἀνδρεία ci.
 Wilamowitz

580 Himer. *Or.* 31. 2 (p. 135 Colonna)

ἐπει καὶ Σιμωνίδης ὁ Κεῖος Ἰέρων<a> (suppl. Wilamowitz)
πέμπων ἐκ Σακελίας ἐπ' ἄλλης γῆς ἤπτετο μὲν λύρας, ἤπτετο δὲ
δάκρυα μίξας τοῖς κρούμασιν.

581 Diog. Laert. 1. 89s. (i 39s. Long)

οὗτος (sc. Κλεόβουλος) ἐποίησεν ἄσματα καὶ γρίφους εἰς ἔπη
τρισχίλια. καὶ τὸ ἐπίγραμμα τινες τὸ ἐπὶ Μίδα τοῦτόν φασι ποιή-
σαι·

χαλκῆ παρθένος εἰμί, Μίδα δ' ἐπὶ σήματι κείμεαι.
ἔστ' ἂν ὕδωρ τε νῆα καὶ δένδρεα μακρὰ τεθήλη,
ἡελίος τ' ἂνιῶν λάμπη λαμπρὰ τε σελήνη,
καὶ ποταμοὶ γε βέωσιν, ἀνακλύζῃ δὲ θάλασσα,
αὐτοῦ τῆδε μένουσα πολυκλαύτω ἐπὶ τύμβω,
ἀγγελέω παριούσι Μίδας ὅτι τῆδε τέθραται.

φέρουσι δὲ μαρτύριον Σιμωνίδου ἄσμα ὅπου φησί·

τίς κεν αἰνήσειε νόω πύσσους Λίνδου ναέταν Κλεό-
βουλον,
ἀεναοῖς ποταμοῖς ἄνθεσί τ' εἰαρινοῖς
ἀελίου τε φλογὶ χρυσέας τε σελάνας
καὶ θαλασσαῖασι δῖναις ἀντιθέντα μένος στάλας;
5 ἅπαντα γὰρ ἔστι θεῶν ἥσσω· λίθον δὲ
καὶ βρότειο παλάμαι θραύοντι· μωροῦ
φωτὸς ἄδε βουλά.

3 Hermann: χρυσᾶs codd.

4 ἀντιτιθέντα Schneidewin, Mehl-
horn, ἀντία θέντα Bergk

6 Hermann: βρότειοι codd.

582 Ael. Aristid. *Or.* 3. 97 (= 46. 143 Dindorf) (i 324 Lenz-
Behr)

... σιωπῆς ἀκίνδυνον γέρας, ὡς τις τῶν Κεῖων ἔφη ποιητῆς.

580 Himerius, *Orations* (propemptic speech for Ampelius,
proconsul of Asia)

For Simonides of Ceos also, when seeing off Hiero from
Sicily to another land,¹ touched the lyre and mingled tears
with his notes as he touched it.

¹ Presumably Sim. wrote a propemptic ode for him.

581 Diogenes Laertius, *Lives of the Philosophers*

Cleobulus¹ composed songs and riddles, three thousand
hexameters in all. Some say that it was he who wrote the
epigram on Midas: 'I am a maiden of bronze, and I stand
on the tomb of Midas. As long as water flows and tall trees
grow, and the rising sun gives light or the bright moon,
and rivers flow and the sea boils, here I shall remain on
this sad tomb and tell passers-by that Midas is buried
here.' They adduce as evidence a song of Simonides where
he says,

What man who can trust his wits would com-
mend Cleobulus, dweller in Lindus, who against
ever-flowing rivers, spring flowers, the flame of the
sun or the golden moon or the eddies of the sea set
the might of a statue? All things are less than the
gods. Stone is broken even by mortal hands. That
was the judgement of a fool.

¹ Tyrant of Lindus on Rhodes c. 600 B.C., sometimes regarded as one
of the Seven Sages.

582 Aelius Aristides, *Orations*

... the danger-free reward of silence, as one of the
Ceans, a poet, puts it.

GREEK LYRIC

Schol. ad loc. (iii 501 Dindorf)

τὸ δὲ σιωπῆς ἀκίνδυνον γέρας ἐκ Σιμωνίδου ἐστὶ τοῦ Κ<ε>ίου.

Plut. *reg. et imp. apophth.* 207c (ii 107 Nachstädt)

ἔστι καὶ σιγᾶς ἀκίνδυνον γέρας,

ubi *σιγῆς* codd.

cf. Stob. *Eccl.* 3. 33. 5 (ἔστι καὶ τὸ σιγᾶν ἀ. γ.), *I.G.* xiv 2136 (ἐστὶ δε καὶ σιγᾶν ἀ. γ.), Sopat. *Rhet. Gr.* viii 119 Walz, Clem. *Alex. Paedag.* 2. 7. 58, *Strom.* 2. 15. 68, Julian. *Or.* 1. 3 B, Liban. *Declam.* 15. 4, Phil. *Vit. Mos.* 1. 52, Apostol. *Cent.* vii 97, Arsen. p. 242 Walz

583 Athen. 9. 374d (ii 318 Kaibel)

Σιμωνίδης

ἡμερόφων' ἄλεκτορ

ἔφη.

ἡμερο- Ursinus Edmonds: ἀλέκτωρ codd.

584 Athen. 12. 512c (iii 131 Kaibel)

καὶ οἱ φρονιμώτατοι δέ, φησὶν (sc. Ἡρακλείδης ὁ Ποντικός, fr. 55 Wehrli), καὶ μεγίστην δόξαν ἐπὶ σοφίᾳ ἔχοντες μέγιστον ἀγαθὸν τὴν ἡδονὴν εἶναι νομίζουσιν, Σιμωνίδης μὲν οὕτως αὖ λέγων·

τίς γὰρ ἄδονᾶς ἄτερ θνα-

τῶν βίος ποθεινὸς ἢ ποί-

α τυραννίς;

τᾶς ἄτερ οὐδὲ θεῶν ζηλωτὸς αἰών.

4 Kaibel: τᾶς δ' codd.

SIMONIDES

Scholiast on the passage

'the danger-free reward of silence' is from Simonides of Ceos.

Plutarch, *Sayings of kings and commanders* (Augustus to the philosopher Athenodorus)

Silence too brings a danger-free reward.¹

¹ Much quoted by later writers and adapted by Horace (*est et fidelituta silentio/merces, Carm.* 3. 2. 25 f.: see also Sim. 524).

583 Athenaeus, *Scholars at Dinner*

Simonides said,

Lovely-voiced cock!

584 Athenaeus, *Scholars at Dinner*

Even the most sensible men, says Heraclides,¹ those who have the highest reputation for wisdom, reckon pleasure to be the greatest good, Simonides, for example, saying,

What human life is desirable without pleasure, or what lordly power? Without it not even the life of the gods is enviable.

¹ Her. of Pontus, 4th c. B.C. philosopher, in his work *On Pleasure*.

585 Athen. 13. 604ab (iii 332 Kaibel)

καὶ πρὸς τὸδε ἡμείφθη ὁ Ἐρετριεύς· . . . οὐκ εὖ εἶρηκε Φρύνιχος
(fr. 13 Snell) πορφυρέας εἰπὼν τὰς γνάθους τοῦ καλοῦ· . . . γελά-
σας ἐπὶ τῷ Ἐρετρίῳ Σοφοκλῆς· οὐδὲ τὸδε σοὶ ἀρέσκει ἄρα, ὦ ξένε,
τὸ Σιμωνίδειον, κάρτα δοκέον τοῖς Ἕλλησιν εὖ εἰρησθαι·

πορφυρέου ἀπὸ στόματος
ἴεῖσα φωνὰν παρθένος

δ' ἀπὸ ci. Schneidewin, ἀπὸ del. Naeke

586 *Et. Mag.* 813. 5

χλωρῆς ἀηδῶν (*Od.* 19. 518)· ἀπὸ τοῦ χρώματος. ἦ διότι ἐν
ἔαρι φαίνεται ὅτε πάντα χλωρά. οἱ δὲ τὴν χλωροῦς ἠδομένην. ἀλη-
θὲς δὲ τὸ πρῶτον· τοιαύτην γὰρ τὴν πτέρωσιν ἔχει. καὶ Σιμωνί-
δης·

εὖτ' ἀηδόνες πολυκώτιλοι
χλωραύχενες εἰαριναί

cf. schol. *Hom. Od.* 19. 518, *Eust. Od.* 1875. 41

587 *Hdn. π. μον. λέξ.* α 12 (ii 919 Lentz)

οὐδὲν εἰς -υρ λήγον οὐδέτερον μονοσύλλαβον ἀλλὰ μόνον τὸ
πῦρ. ὅπερ Σιμωνίδης καὶ ἔνεκα μέτρου δισυλλάβως ἀπεφήνατο·

τοῦτο γὰρ μάλιστα φῆρες ἐστύγειον πύυρ.

585 Athenaeus, *Scholars at Dinner*¹

The Eretrian replied, '... Phrynichus² did not do well to use the word "crimson" of the handsome boy's cheeks. . . . With a smile at the Eretrian Sophocles said, "Then, stranger, you do not like these words of Simonides, although the Greeks in general think very highly of them:

the girl, sending forth words from her crimson lips . . .

¹ Part of an extract from the *Visits* of Ion of Chios, 5th c. tragedian: Sophocles converses with an Eretrian schoolmaster. ² Early 5th c. tragedian.

586 *Etymologicum Magnum*

'green nightingale' (*Od.* 19. 518): 'green' because of its colour, or because it appears in spring when everything is green; according to some, because it enjoys greenery. The first explanation is correct, for its plumage is green¹: so Simonides,

when the nightingales, babbling, green-necked,²
birds of spring, . . .

¹ Brown in fact; 'green' may not be the appropriate translation of the words *χλωρός*, *χλωρῆς*: see e.g. D'Arcy Thompson, *Glossary of Greek Birds* 17, E. Irwin, *Colour Terms in Greek Poetry* 68 ff. ² Irwin suggests 'with throbbing throat'.

587 Herodian, *On Anomalous Words*

There is no neuter monosyllabic word ending in -υρ except πῦρ, 'fire'. Simonides made it disyllabic (πύυρ) for the sake of the metre¹:

for this, fire, is what the beasts² hated most.

¹ Presumably the long syllable of πῦρ was sung on two notes, as perhaps with *κνωάσεις* at 543. 9: West, *Z.P.E.* 37 (1980) 153 ff. ² The Centaurs?

588 Hsch. N 172 (ii 700 Latte)

Νεαιρήσιον ἵπποις· ταῖς (Latte: τὸν cod.) ἀπὸ †Νεαίρας†. καὶ
Σιμωνίδης·

νέαιραν γνάθον.

ναιαιραν cod.

589 Himer. Or. 39. 1 (p. 159 Colonna)

Ἡλείοι ποτε τῆς Σιμωνίδου λύρας λαβόμενοι, ὅτε ἐπὶ τὴν Πί-
σαν ἔσπευδεν ἕμνῳ κοσμήσαι τὸν Δία, δημοσίᾳ φωνῇ τὴν Διὸς πό-
λιν πρὸ Διὸς ᾄδειν ἐκέλευον.

590 Plut. vit. Arat. 45. 7 (iii 1. 309 Ziegler)

καὶ γὰρ εἰ δεῖνὸν ἄνδρας ὁμοφύλους καὶ συγγενεῖς οὕτω μετα-
χειρίσασθαι δι' ὀργήν, ἀλλ'

ἐν δ' ἀνάγκαισι γλυκὺ γίνεται
καὶ σκληρόν,

κατὰ Σιμωνίδην, ὥσπερ ἀλοῦντι τῷ θυμῷ καὶ φλεγμαίνοντι θερα-
πίαν καὶ ἀναπλήρωσιν προσφερόντων.

tent. Page post Bergk: ἐν ἀνάγκαις γ. γ. οὐ σκληρόν codd.

591 Plut. quomodo adul. ab amico internosc. 2 (i 98
Paton-Wegehaupt)

ἔτι δ' ὥσπερ ὁ Σιμωνίδης τὴν ἵπποτροφίαν φησὶν οὐ Ζακύνθῳ
(Vulcobius: λακύνθῳ codd.) ὀπαδεῖν ἀλλ' ἀρούραισι πυροφόροις,
οὕτως τὴν κολακείαν δρώμεν οὐ πένησιν οὐδ' ἀδόξοις οὐδ' ἀδυνά-
τοις ἀκολουθοῦσαν ἀλλ' οἴκων τε καὶ πραγμάτων μεγάλων
ὀλισθήματα καὶ νόσημα γυνομένην, unde Schneidewin

ἵπποτροφία γὰρ οὐ Ζακύνθῳ
ἀλλ' ἀρούραισι πυροφόροις ὀπαδεῖ.

588 Hesychius, *Lexicon*

Νεαιρήσιον ἵπποις: mares from (Neaera?).¹ Simonides has
νέαιραν γνάθον,

youthful cheek.²

¹ A corrupt place-name? Or 'young fillies? (LSJ)?

² Or 'lower jaw' (LSJ)?

589 Himerius, *Orations*

Once when Simonides was hurrying to Pisa¹ to honour
Zeus with a hymn the Eleans took hold of his lyre and with
one voice told him to sing of the city of Zeus instead of
Zeus.

¹ Olympia: see 519 fr. 1 col. ii 6, 633.

590 Plutarch, *Life of Aratus*

Certainly it is a terrible thing so to treat men of the
same race and blood out of anger; still, as Simonides says,

in times of necessity even harshness is sweet,

when men, as it were, tend and satisfy the spirit that is
sick and fevered.

591 Plutarch, *How to tell a flatterer from a friend*

Moreover, just as Simonides says,

horse-rearing goes not with Zacynthus but with
wheat-bearing fields,

so we see flattery not following after the poor or obscure or
powerless but becoming a pitfall and pestilence to great
houses and great undertakings.

GREEK LYRIC

592 Plut. *quomodo adul. ab amico internosc.* 24 (i 130 Paton-Wegehaupt)

τὸν δὲ κρείττονα τρέμει καὶ δέδοικεν, οὐ μὰ Δία παρὰ Λύδιον ἄρμα πεζὸς οἰχνεύων (Pind. fr. 206 Snell), ἀλλὰ

παρὰ χρυσὸν ἐφθόν,

ὡς φησι Σιμωνίδης,

ἀκήρατον οὐδὲ μόλυβδον ἔχων.

593 Plut. *quomodo quis sent. prof. virt.* 8 (i 158 Paton-Wegehaupt)

ὥσπερ γὰρ ἄνθεσιν ὀμλεῖν ὁ Σιμωνίδης φησὶ τὴν μέλιτταν

ξανθὸν μέλι μηδομένην, . . .

Anecd. Oxon. iii 173 Cramer

καλῶ δέ σε . . . μέλιτταν Μούσης οὐκ ἀπὸ τινων θύμων καὶ δριμυτάτων ἀνθέων ξανθὸν μέλι μηδομένην, ὡς φησιν ὁ Σιμωνίδης, ἀλλ' ἀπὸ τῶν ἄνω λειμώνων ἐργαζομένην τὸ μέλι τὸ σόν.

cf. Plut. *de audiendo* 8, *de amore prolis* 2, Plat. *Ion* 534ab

594 Plut. *an seni sit gerenda resp.* 1 (v 1. 21s. Hubert)

πολιτεία δὲ δημοκρατικὴ καὶ νόμιμος ἀνδρὸς εἰθισμένου παρέχει αὐτὸν οὐχ ἦττον ἀρχόμενον ὠφελίμως ἢ ἄρχοντα καλὸν ἐντάφιον ὡς ἀληθῶς τὴν ἀπὸ βίου δόξαν τῷ θανάτῳ προστίθῃσι. τοῦτο γὰρ

ἔσχατον δύεται κατὰ γῆς,

ὡς φησι Σιμωνίδης.

SIMONIDES

592 Plutarch, *How to tell a flatterer from a friend*

He trembles in fear of the better man, not 'walking on foot beside a Lydian chariot'¹ but, as Simonides puts it,

possessing not even lead to compare with refined, unalloyed gold.

¹ Pindar fr. 206.

593 Plutarch, *How to perceive one's progress in virtue*

For just as Simonides says of the bee that she consorts with flowers

contriving her yellow honey,¹ . . .

Anecdota Oxoniensia

I call you . . . the bee of the Muse, not contriving her yellow honey, as Simonides puts it, from thymes and pungent flowers, but creating your honey from the upper meadows.

¹ Sim. may have compared the poet or the Muse with the bee: see Bergk *ad loc.*, Oates, *Influence of Sim. upon Horace* 98 ff.

594 Plutarch, *Should old men govern?*

But when a man has habitually been ready to be ruled no less than to rule for the good of the community, a government that is democratic and lawful grants him on his death a truly fine funeral-gift,¹ the fame he won by his life. This gift, as Simonides says,

is last to sink under the earth.

¹ Cf. 531. 4. G. Burzacchini, *Q.U.C.C.* 25 (1977) 31 ff. argues that Sim.'s line belongs to the Thermopylae poem.

595 Plut. *quaest. conv.* 8. 3. 4 (iv 270 Hubert)

νημεία γὰρ ἠχώδες καὶ γαλήνη καὶ τούναντιον, ὡς Σιμωνίδης φησίν·

οὐδὲ γὰρ ἐννοσίφυλλος ἀήτα
τότ' ὤρτ' ἀνέμων, ἅτις κ' ἀπεκώλυε
κιδναμένα μελιαδέα γᾶρυν
ἀραρεῖν ἀκοαῖσι βροτῶν.

2 Page: κατεκώλυε codd. 3 Wytttenbach: σκιδ- codd.

596 Schol. Ap. Rhod. 4. 1212–14 (p. 310 Wendel)

Ἐφύρα ἢ Κόρωνθος ἀπὸ Ἐφύρας τῆς Ἐπιμηθέως θυγατρὸς. Σιμωνίδης (P: Εὐμηλος L: Εὐμηλος δὲ καὶ Σιμωνίδης ci. Schneidewin) δὲ ἀπὸ Ἐφύρας τῆς Ὠκεανοῦ καὶ Τηθύος, γυναικὸς δὲ γενομένης Ἐπιμηθέως.

597 Schol. Ar. *Av.* 1410 (p. 256 White)

τινὲς παρὰ τὸ Ἀλκαίου (345) καὶ παρὰ τὸ Σιμωνίδου·
ἄγγελε κλυτὰ ἔαρος ἀδυσόμου,
κνανέα χελιδοῖ.

cf. schol. ad 1301 (p. 239 White)

1 κλητὰ codd. ΓΕ

598 Schol. Eur. *Or.* 235 (i 122 Schwartz)

Σιμωνίδης·
τὸ δοκεῖν καὶ τὰν ἀλάθειαν βιάται.

cf. schol. ad 782, Plat. *Resp.* 2. 365c

599 Schol. A Hom. *Il.* 2. 2b (i 175 Erbse)

νήδυμος· . . . οἱ δὲ μεθ' Ὀμηρον καὶ χωρὶς τοῦ ν λέγουσι. καὶ

595 Plutarch, *Table-Talk*

For in windless calm conditions sound carries, and the opposite is true; as Simonides says,

for then arose no leaf-shaking blast of the winds, which might have spread abroad and prevented the honey-sweet voice from fastening on the ears of mortals.

596 Scholiast on Apollonius of Rhodes

Ephyra is Corinth, named after Ephyra, daughter of Epimetheus; but Simonides¹ makes her daughter of Oceanus and Tethys, and wife of Epimetheus.

¹ 'Eumelus' in one ms.; perhaps 'Eum. and Sim.'.

597 Scholiast on Aristophanes, *Birds* 1410

Some say that the passage is a parody of Alcaeus' lines (345) and of Simonides'

famous messenger of sweet-scented spring, blue-black swallow!

598 Scholiast on Euripides, *Orestes* ('appearance is stronger, even if it is far from the truth')

Simonides says,

appearance does violence even to the truth.

599 Scholiast on *Iliad* (νήδυμος ἕπνος, 'sweet sleep')

Homer's successors use also the form ἤδυμος without the

Ἀντίμαχος (fr. 94 Wyss)· ἐπεὶ βρά οἱ ἥδυμος ἐλλθών· καὶ Σιμωνί-
δης·

οὗτος δέ τοι ἥδυμον ὕπνον ἔχων

cf. Eust. *Il.* 163. 32 (i 252 van der Valk)

600 Schol. B Hom. *Il.* 21. 126 (v 149 Erbse)

καὶ ἔστιν ἡ φρίζ κινουμένου τοῦ πνεύματος ἀρχή· Σιμωνίδης δὲ
αὐτὴν καὶ δεῖξαι πειρώμενος οὕτως ἔφη·

εἶς' ἄλλα στίζουσα πνοιᾶ

cf. Porphy. *quaest. hom.* (p. 40s. Sodano)

Bergk: ἔς cod.

601 Schol. BT Hom. *Il.* 24. 5 (v 512 Erbse)

πανδαμάτωρ· Σιμωνίδης δὲ

δαμασίφωτα

τὸν ὕπνον καλεῖ.

cf. Eust. *Il.* 1336. 7

602 Schol. Pind. *Ol.* 9. 74b (i 285 Drachmann)

δοκεῖ δὲ τοῦτο πρὸς τὸ Σιμωνίδειον εἰρησθαι· ἐπεὶ ἐκεῖνος
ἐλασσωνθεὶς ὑπὸ Πινδάρου λουδορίας ἔγραψε κατὰ τοῦ κρίνατος
Ἀγαθωνίδου (Drachmann: ἀγαθῶν εἰδέου cod.), ἐπειδὴ ἐκεῖνος
εἶπεν·

ἔξελέγχει νέος οἶνος οὔπω

<τὸ> πέρυσι δῶρον ἀμπέλου·

†ὸ δὲ μῦθος· ὁ δὲ κενεόφρων· κούρων δέ, †

διὰ τοῦτο ὁ Πίνδαρος ἐπαινεῖ παλαιὸν οἶνον.

1 Gerhard: ὁ νέος cod. 2 suppl. Gerhard, Boeckh 3 κού-
ρων δ' ἔδε μῦθος κενεόφρων tent. Page

ν,¹ e.g. Antimachus (fr. 94 Wyss) and Simonides:
but he, possessing sweet sleep . . .

¹ See Kirk on *Il.* 2. 1–2.

600 Scholiast on *Iliad*

φρίζ, 'ripple', is the beginning of a rising wind. Simo-
nides in an attempt to represent it said,

the breeze comes stippling the sea.

601 Scholiast on *Iliad* ('all-subduing sleep')

Simonides calls sleep

man-subduing.¹

¹ Eustathius describes Sim.'s epithet as shabby (σμηκροπρεπῶς).

602 Scholiast on Pindar, *Ol.* 9. 48 f. ('praise an old wine
but the flowers of new songs')

This seems to be directed against the lines of
Simonides: when he had been judged inferior to Pindar, he
wrote abuse of the Agathonides who had pronounced the
verdict, when he said,

'New wine does not yet bring to the test last
year's gift of the vine': that is an empty-headed say-
ing of children.¹

That is why Pindar praises an old wine.

¹ Reading and interpretation uncertain, but Sim. seems to say that
a one-year-old wine does indicate the quality of the vintage;
perhaps his point was that new song also is good.

GREEK LYRIC

603 Schol. Soph. *Aj.* 377 (p. 36 Papageorgiu)

ἐπ' ἐξειργασμένους· ἐπὶ τετελεσμένοις καὶ ἴασιν οὐκ ἔχουσιν,
κατὰ τὸ Σιμωνίδου·

τὸ γὰρ γεγενημένον οὐκέτ' ἄρεκτον ἔσται.

cf. *Sud.* T 564, *Plut. consol. Apoll.* 26

604 Sext. Emp. *adv. math.* xi 49 (ii 386 Mutschmann)

Σιμωνίδης μὲν γὰρ ὁ μελοποιὸς φησὶ μηδὲ καλᾶς σοφίας εἶναι
χάριον εἰ μὴ τις ἔχει σεμνὴν ὑγίαν, unde Schneidewin, Bergk

οὐδὲ καλᾶς σοφίας ἔστιν χάρις
εἰ μὴ τις ἔχει σεμνὰν ὑγίαιαν.

605 Theodorus Metochita *misc. philos. et hist.* (p. 90
Mueller-Kiessling)

μόνος ἄλιος ἐν οὐρανῶ,

φησὶ Σιμωνίδης.

Schneidewin: οὐρανοῖς codd. ἐν fort. delendum (Bergk)

606 Tzetz. in Hes. *Op.* 372 (ii 236s. *Poet. Min. Gr.*)

κατὶλη γὰρ ἡ χελιδὼν διὰ τὸ λάλος εἶναι παρά τε Ἄνακρέοντι
(453) καὶ Σιμωνίδῃ καλεῖται.

cf. cod. Laur. xxxii 16

607 P. Berol. 13875, ed. Zuntz, *C.R.* 49 (1935) 4–7

οὐδὲ πελέκευς οὐδὲ σιρῆν (Pind. fr. 339 Snell)· ταῦτα πρὸς
Σιμωνίδην, ἐπεὶ ἐκεῖνος ἐν ἐνὶ [ἄ]ισματι ἐπόησεν

σειρῆνα

SIMONIDES

603 Scholiast on Sophocles, *Ajax* ('Why grieve over what
is fully accomplished?')

I.e. over what is finished and allows no cure; in the
words of Simonides,

for what has once happened will never be un-
done.

604 Sextus Empiricus, *Against the Ethicists*

Simonides the lyric poet says,

There is no pleasure even in beautiful wisdom,¹
unless a man has holy health.

¹ Perhaps with reference to poetic skill.

605 Theodorus the Metochite, *Miscellany*

The sun is alone in the sky,

says Simonides.

606 Tzetzes on Hesiod, *Works and Days*

In Anacreon (453) and Simonides the swallow is called
chatterbox

because it is garrulous.

607 Berlin papyrus (2nd c. A.D.) (commentary on Pindar)

'neither axes nor Siren': this is in answer to Simonides,
since in one song he called Pisistratus

Siren.¹

¹ For 'his seductive eloquence' (Zuntz): Pindar may have meant
that neither the executioners' axes nor the eloquence of Pis. could
terrify his opponent.

τὸν Πεισίστρατον. ἐν ἄλλοις δὲ ἄισμασι καὶ τὸν

πελεκυφ[ό]ραν

ἵππον ὀνομάζει[ι, τ]ὸν χελιδόνα ἐπίσημον ἔχοντα· χελιδόνας γὰρ ἵππους ἔστιζον.

608 P.Oxy. 2434

fr. 1(a)(b) + 2

... φησι κωκυτὸν [] τούτοις ὁ Σιμωνίδης ἄν
σημαί[ν]οι τὸ περὶ τοῦ [.] οὐ[] ν εὐλόγως ἡ παρ . . . []
]τον ἐθρήνον ἐπιο [] ἔοικεν δαίμονι []
ἐτοίμοι στενά[ζ]ε[ι]ν [] γ]ὰρ τὸ δλον σινημμ[έν- ἄν]
γένοιτο ῥήσι περὶ το[] . . . τὴν σφαζομέν[ην
] . ν

τὸν λαὸν αὖει [] ν . ιτ' ἐπὶ τὸ ἐναν[τί]ο[ν]
[.] ; ἐξαλλαγῆι. μητρὶ δὲ ὑπ' οὐδενὸς ἄν ἠττηθείη ἢ λύπη,
ἀναιρουμένων δὲ τῶν παί[δων] ἐ]τοίμον στενάζειν. φέρεται [δὲ καὶ]
ἄλλη γραφή· ἐμοὶ δὲ τίς ἄμφατῖς (ἔστι)· πάνυ σαφῆς ἀπὸ
τῆς προκειμ[ένης] ἐξηγήσεως. παρατηρεῖν δε[ῖ] ὅτι ἠθικῶ]ς πέ-
πλασται ὁ λόγος αὐ[]

] γὰρ ἐν Μυκάναισι δ' αὐ[] τασευσ κωκυτὸν
ηκο[] πειν· οἱ δὲ γε κωκύντες [] ἔ]πρασον ὅτι οὐχὶ
ἀναίρε[σις] φα]ύλη ἀλλὰ ἐπὶ τιμῆι τοῦ δαμμ[ονίου]· τοῦτο δὲ αὐτὸ
ἠθικῶς ἀπήγ[χαι]εν τῆ[ι] ἀναφωνήσει χρησά[μενος] . . . α[] το
τίς ἄμφατις ἔσται.

]Κ . . [.] . [] . ε . οι βαρεῖα λαί[λαψ]

fr. 6. 5 ε] ὑρυχορ[]

omnia suppl. vel tent. Lobel

In other songs he speaks of

the axe-bearing horse,

the one with the swallow² as its mark: they used to brand swallow-marks on horses.

² The rambling commentator (Didymus?) takes the swallow and the double axe to be the same mark.

608 Oxyrhynchus papyrus (late 2nd c. A.D.) (commentary on Simonides)

fr. 1 + 2 . . . says 'wailing' . . . : by this Simonides might (be indicating) the matter of . . . reasonably . . . they mourned . . . it seemed good (to the deity?) . . .

'(they) certain to groan' . . . for the sense (of . . . ?) taken together would be a speech about . . . the one being slain¹ . . .

'(she?) calls on the people'² . . . by a change to the opposite.³ And no one could outdo a mother in her grief, and when one's children are being killed 'groaning' is 'certain'. Another reading is found: and for me what . . .⁴ is there?' The reading is quite comprehensible in the light of the present explanation. One must note that the sentence has been given an expressive form . . .

'for . . . in Mycenae . . . -ed wailing . . .': the wailers were (so?) acting because it is not a trivial killing but done to honour a deity. This too he has described expressively by using the exclamation, 'and for me what . . .⁴ will there be?'

' . . . grievous hurricane . . . '

fr. 6.5 . . . 'spacious' . . .

¹ Feminine: probably of Iphigenia in view of 'Mycenae' below.

² Perhaps 'the army'.

³ 'Something was conveyed in terms of its opposite' (Lobel).

⁴ An obscure noun.

609 Schol. Pind. *Ol.* 13. 31b (i 364 Drachmann)

ἐν δὲ Μοῖσ' ἀδύπνοος· ἀντὶ τοῦ μουσικοί εἰσι· παρόσον καὶ ποιηταὶ διασημότατοι ἐν Κορίνθῳ ἐγένοντο, ὧν ἦν καὶ Αἴσων, οὗ μέμνηται Σιμωνίδης.

Αἴγων cod. C: 'Αρίων ci. Wilamowitz, *Κιναίσων* Bergk

610 Steph. Byz. s.v. *Ακανθος (i 57 Meineke)

τὸ ἐθνικὸν τῆς Ἀκάνθου Ἀκάνθιος, ἐξ οὗ καὶ παροιμία Ἀκάνθιος τέττιξ ἐπὶ τῶν ἀφάνων· τοιοῦτοι γὰρ οἱ τῆς χώρας τέττιγες, ὡς Σιμωνίδης.

cf. Hdn. i 119 Lentz, Diogenian. *cent.* i 22, Apostol. *cent.* i 100a, xvi 32

611 Phot. *Lex.* (p. 96 Reitzenstein)

ἀμύνεσθαι . . . Σιμωνίδης δὲ ἀντὶ τοῦ χάριτας ἀποδιδόναι.

cf. *Sud.* A 1676, Zonar. *Lex.* (p. 160 Tittmann), Ar. Byz. fr. 33 Slater

612 Schol. T Hom. *Il.* 15. 625–6a (iv 130 Erbse)

κῦμα . . . ἀνεμοτρεφές· . . . καὶ Σιμωνίδης

ἀνεμοτρεφέων πυλάων

εἶρηκεν.

cf. Eust. 1034. 2 (iii 774 van der Valk) (Σμ. . . πύλας ἀνεμοτρεφῆας λέγει, τὰς εὐτόνους δηλαδῆ.)

613 *Anecd. Par.* (i 166 Cramer) (Anon. περὶ Ἰππομάχου)

ἀλλ' ἄκουσον τὸ τοῦ Κρωβύλου· Ἀθηναῖος ἦν, τοῖς δὲ πολίταις ποτὲ τοῖς αὐτοῦ συνεβούλευε μὴ προσέχειν τῷ Μακεδόνι Φιλίππῳ προσιχομένῳ τὰ εἰρηνικά· . . . εἴ γε βούλεσθε μὴ ληρεῖν ἀλλὰ τοὺς Ἕλληνας ἐλευθερώσαι καὶ κτήσασθαι πάλιν αὐτὴν πατρίαν ἡγεμονίαν,

ἀπροφασίστως δουλεύοντα,

κατὰ τὸν Σιμωνίδην, . . .

609 Scholiast on Pindar, *Ol.* 13. 22 ('among the Corinthians is the sweet-breathed Muse')

I.e. they are musical; for there were very distinguished poets in Corinth, among them Aeson,¹ whom Simonides mentions.

¹ Unknown. Editors suggest Arion or Cinaethon.

610 Stephanus of Byzantium (on Acanthus)

The ethnic adjective is Acanthian, whence the proverb 'Acanthian cicada' used of silent people; for the cicadas of that land are silent, according to Simonides.

611 Photius, *Lexicon*

ἀμύνεσθαι: Simonides uses it in the sense of 'repay favours'.¹

¹ Usually 'defend oneself, take vengeance'.

612 Scholiast on *Iliad* ('a wind-fed wave')

Simonides speaks of

wind-fed gates.¹

¹ Cf. Homer's 'wind-fed spear' (*Il.* 11. 256), made from a tree toughened by the wind.

613 *Anecdota Parisiensia* (Anon., *On Hippomachus*)

Listen to the words of Crobylus, an Athenian who was once advising his fellow-citizens to pay no attention to Philip of Macedon's offer of peace: '... if you are ready to stop talking nonsense and to free the Greeks and regain your traditional leadership — all

inexcusably in slavery,

as Simonides puts it . . .'

GREEK LYRIC

614 Athen. 3. 99b (i 227 Kaibel)

οἶδα δ' ὅτι καὶ Σιμωνίδης ποῦ ὁ ποιητῆς
ἀρίσταρχον

εἶπε τὸν Δία.

615 Men. Rh. π. ἐπιδεικτικῶν 1. 2 (p. 6 Russell-Wilson)

πεπλασμένοι δὲ (sc. ὕμνοι), ἴθαν αὐτοὶ σωματοποιῶμεν καὶ
θεὸν καὶ γονὰς θεῶν ἢ δαίμωνων, ὡς περ Σιμωνίδης <τὴν>

Ἄβριον

δαίμονα κέκληκε, καὶ ἕτερο Ὅκνον καὶ ἕτερο ἕτερόν τινα.

616 Plut. vit. Ages. 1 (iii 2. 194 Ziegler)

διὸ καὶ φασιν ὑπὸ τοῦ Σιμωνίδου τὴν Σπάρτην προσηγορεῖσθαι
δαμασίμβροτον,

ὡς μάλιστα διὰ τῶν ἐθνῶν τοὺς πολίτας τοῖς νόμοις πειθηρίους καὶ
χειροφθεῖς ποιοῦσαν ὡς περ ἵππους εὐθύς ἐξ ἀρχῆς δαμαζομένους.

617 Schol. T Hom. Il. 15. 713b (iv 148 Erbse)

μελάνδετα . . . τὴν δὲ λαβὴν
δεσμὸν

καλεῖ ὁ Σιμωνίδης.

618 Et. Gen. (p. 13 Calame) = Et. Mag. Gen. (p. 164 Lasserre-
Livadaras), Et. Sym. (p. 140, 210 Sell)

εἰριπόνοι δμωαί·

Edmonds: αἰριπόλοι sim. (bis) codd. cf. Sud. Et 204 (ii 534
Adler) εἰροπόνος

SIMONIDES

614 Athenaeus, *Scholars at Dinner* (on remarkable com-
pound words)

I know that even the poet Simonides somewhere called
Zeus

best-ruling.¹

¹ So Bacch. 13. 58.

615 Menander the rhetorician, *Declamations*

Fictitious hymns are when we ourselves personify a god
or the children of gods or deities, as when Simonides calls

Tomorrow

a deity ('daemon') and others Hesitation and so on.

616 Plutarch, *Life of Agesilaus*

That is why they say Sparta was called
breaker-in of men

by Simonides, since Sparta above all made her citizens
obedient to the laws and manageable by means of her
customs, like horses that are broken in right from the
beginning.

617 Scholiast on *Iliad* ('black-bound swords')

Simonides uses δεσμός ('binding')¹ for
hilt.

¹ The 'binding' may have been a leather thong wound round the hilt
to give a good grip: Lorimer, *Homer and the Monuments* 276.

618 *Etymologicum Genuinum* +

wool-working slave-women:

GREEK LYRIC

Σιμωνίδης ἐκ τοῦ εἰρισπόνου, συγκοπῆ τοῦ ο. οὕτως Ἡρωδιανὸς
περὶ Παθῶν (ii 251 Lentz).

619 Schol. Aes. *Cho.* 325 (i 23 Smith)

ἡ γνάθος συνήθης, ὡς ὁ κρημνὸς λέγει Πίνδαρος καὶ
ἡ ἦχώ

Σιμωνίδης.

620 Schol. ABT Hom. *Il.* 4. 79 (i 459 Erbse)

τὸ
θάμβος

δὲ οὐδετέρως παρ' Ὀμήρωι, Σιμωνίδης δὲ ἀρσενικῶς.

621 Himer. *Or.* 27. 30 (p. 126 Colonna)

καὶ Σιμωνίδη καὶ Βακχυλίδη (fr. 43) ἡ Ἰουλὶς (Wernsdorf: ἡ
πόλις cod. Rom., πόλεις cod. Nap.) ἐσπούδασται.

622 Schol. A Hom. *Il.* 9. 586a (ii 525 Erbse)

κεδνότατοι· ὅτι σωφρονέστατοι. ὁ δὲ Σιμωνίδης
κεδνοῦς

τοὺς φίλους.

623 Schol. T Hom. *Il.* 24. 228b (v 559s. Erbse)

Ἄρισταρχος δὲ φησι τὴν
κιβωτὸν

λέξιν νεωτέραν εἶναι· ἀγνοεῖ δὲ ὅτι καὶ Σιμωνίδης καὶ Ἑκαταῖος
(fr. 368 Müller) μέμνηται αὐτῆς.

SIMONIDES

so Simonides with εἰρισπόνου, from εἰρισπόνου with syncope of
the ο. So Herodian, *On Inflexions*.

619 Scholiast on Aeschylus

ἡ γνάθος ('jaw') is usual; so Pindar says ὁ κρημνός ('bank')
and Simonides ἡ ἦχώ,¹

sound.

¹ Rather than Doric ἀχώ? Or rather than ὁ ἦχος?

620 Scholiast on *Iliad* ('amazement held them')

The word θάμβος,

amazement,

is neuter in Homer, masculine in Simonides.

621 Himerius, *Orations*

Simonides and Bacchylides speak of Iulis¹ with respect.

¹ Their native city; see Stes. 270 n. 1.

622 Scholiast on *Iliad* ('most cherished and dear')

κεδνότατοι ('most cherished'): note that it means 'most
wise'; but Simonides calls friends κεδνοῦς,

cherished.

623 Scholiast on *Iliad* (φαρμαμῶν, 'coffers')

Aristarchus says κιβωτός,

chest,

is a modern term: he does not know that both Simonides
and Hecataeus use it.

624 *Anecd. Oxon.* (i 424 Cramer)

τὰ εἰς -τος διούλλαβα ἀπαρασχημάτιστα ἔχοντα ἐν τῇ πρὸ
τέλους τὸ ρ βαρύνεται· κύρτος, Μύρτος ἢ πόλις,

κίρτος·

παρὰ Σιμωνίδη ἢ χρήσις.

cf. Hdn. (i 216 Lentz)

σκίρτος ci. Hecker

625 = eleg. 2 *Et. Gen.* (p. 42 Calame), *Et. Mag.* 692. 25

πρώρα· σὺν τῷ ι . . . εὔρηται κατὰ διάστασιν, ὡς παρὰ τῷ
ποιητῇ· κυανοπρώρους, καὶ παρὰ Σιμωνίδη·

κυανοπρώϊραν.

τὸ δὲ πρώρα οἱ μὲν διὰ τοῦ ι λέγουσιν ὡς ἀπὸ τοῦ πρώρα κατὰ διά-
στασιν τοῦ ι πρώϊρα· ὁ δὲ Ἡρωδιανὸς (ii 410 Lentz) διὰ τῆς εἰ
διφθόγγου γράφει πρὸς τὸν χαρακτήρα τῶν διὰ τοῦ εἰρα.

626 *Et. Gen.* (p. 14 Calame) = *Et. Gen. Mag.* (p. 406s.
Lasserre-Livadaras)

ἀμιβρῆσαι (Callim. fr. 314)· Σιμωνίδης τὸν ἀριθμὸν ἀμιβρον
εἶπεν καθ' ὑπερβιβασμὸν (ὑπέρθεσιν *Et. Mag.*), ὄϊον·

† κύματ' † ἀμιβρον.

. . . οὕτως Ἡρωδιανὸς περὶ Παθῶν (ii 387 Lentz) καὶ Μεθόδιος.

κμάτων ἀμιβρον ci. Bergk

627 *Plut. vit. Them.* 1. 4 (I i 157s. Ziegler)

ὅτι μέντοι τοῦ Λυκομιδῶν γένους μετείχε δῆλόν ἐστι. τὸ γὰρ
Φλυῆσι τελεστήριον, ὅπερ ἦν Λυκομιδῶν κοινόν, ἐμπρησθὲν ὑπὸ
τῶν βαρβάρων αὐτὸς ἐπεσκεύασε καὶ γραφαῖς ἐκόσμησεν, ὡς
Σιμωνίδης ἰστόρηκεν.

624 *Anecdota Oxoniensia*

Disyllables in -τος which do not change their form and
have ρ in the penultimate syllable take the acute accent on
that syllable: κύρτος ('lobster-pot'), the city Μύρτος (Myrtus),
κίρτος,¹ used by Simonides.

¹ Meaning unknown; Hecker conjectured σκίρτος, 'frisky'.

625 = eleg. 2 *Etymologicum Genuinum* +

πρώρα ('prow'): with the letter ι . . . It is found with the
vowels separate, as in Homer's κυανοπρώϊρους¹ and in
Simonides' κυανοπρώϊραν,

blue-prowed.²

Some write πρώϊρα with the ι as if from πρώρα with separa-
tion of the ι, but Herodian spells it with the diphthong εἰ on
the pattern of words in -εἰρα.

¹ Not in our Homer: see e.g. *Il.* 15. 693, *Od.* 3. 299.

² Per-
haps from the Salamis poem (536, eleg. 1).

626 *Etymologicum Genuinum*

ἀμιβρῆσαι ('to count'): Simonides said ἀμιβρον instead of
ἀριθμὸν ('number') by metathesis:

the number (of the waves?).

. . . So Herodian, *On Inflexions* and Methodius.

627 *Plutarch, Life of Themistocles*

However, it is clear that Themistocles belonged to the
Lycomid family¹; for when the initiation-place at Phlya,
the common property of the Lycomids, was burned down
by the Persians, it was he who restored it and decorated it
with paintings, as Simonides has related.²

¹ Ancient Athenian family.

² In a dedicatory epigram?

628 Plut. *vit. Lycurg.* 1 (iii 2. 2 Ziegler)

οὐ μὴν ἀλλὰ καίπερ οὕτως πεπλανημένης τῆς ἱστορίας πειρασόμεθα τοῖς βραχυτάτως ἔχουσιν ἀντιλογίας ἢ γνωριμωτάτους μάρτυρας ἐπόμενοι τῶν γεγραμμένων περὶ τοῦ ἀνδρὸς ἀποδοῦναι τὴν διήγησιν. < . . . > ἐπεὶ καὶ Σιμωνίδης ὁ ποιητῆς οὐκ Εὐνόμου λέγει τὸν Λυκοῦργον πατρὸς ἀλλὰ Πρυτανίδος καὶ τὸν Λυκοῦργον καὶ τὸν Εὐνόμον. οἱ πλείστοι σχεδὸν οὐχ οὕτω γενεαλογοῦσιν, ἀλλὰ . . .

cf. schol. Plat. *Resp.* 599d (p. 271 Greene), Dion. Hal. *Ant.* 2. 49

629 Schol. Theocr. 12. 27–33bc (p. 255s. Wendel)

Νισαῖοι Μεγαρήεις ἀριστεύοντες ἐρετμοῖς· (1) ναυτικοὶ γάρ εἰσι. μαρτυρεῖ δὲ αὐτοῖς <καὶ> Σιμωνίδης <τὴν> ναυτικὴν. (2) καὶ Σιμωνίδης ἐπαινεῖ τοὺς Μεγαρεῖς.

630 Schol. Marc. Dion. Thrac. 7 (p. 346 Hilgard)

ἐὰν εἰς σύμφωνον λήγη συλλαβή, τὸ ζ τῆς ἐξῆς ἀρκτικὸν οὐκ ἔσται, εἰ μὴ βάρβαρος εἴη λέξις, οἷον Ἀριοβαρζάνης, ἡ σύνθεσις, ὡς τὸ

μελάνζοφος

παρὰ Σιμωνίδη.

cf. *Et. Mag.* 370. 20

631 Athen. 11. 498e (iii 99 Kaibel)

Σιμωνίδης δὲ

οὐατόεντα σκύφον

ἔφη.

cf. Eust. *Il.* 870. 6, *Od.* 1775. 19

fort. e dact. hexam., σκύφον οὐατόεντα

628 Plutarch, *Life of Lycurgus*

Nevertheless, although the history of those times is so confused, I shall try to base my account of the man on those writings which are least contradicted and use the most distinguished authorities. . . . For example, the poet Simonides¹ says that Lycurgus was not the son of Eunomus, but that both Lycurgus and Eunomus were sons of Prytanis.² Most authorities give a different genealogy

...

¹ See L. Piccirilli, *R.F.I.C.* 106 (1978) 272 ff. ² The scholiast on Plato adds that Sim. made Lycurgus uncle of king Charilaus.

629 Scholiasts on Theocritus ('Nisaeans Megarians, masters of the oar')

(1) Because they are seafarers. Simonides bears witness to their naval skill. (2) Simonides too praises the Megarians.¹

¹ Perhaps in his poem on Salamis (fr. 536, eleg. 1).

630 Scholiast on Dionysius of Thrace

If a syllable ends with a consonant, the letter ζ will not begin the next syllable, unless the word is foreign, like Ariobarzanes, or a compound like Simonides' μελάν-ζοφος,

black-dark.

631 Athenaeus, *Scholars at Dinner*

Simonides said

the eared¹ bowl.

¹ I.e. with handles.

632 Str. 9. 5. 20 (ii 322s. Kramer)

διὰ δὲ τὸ ἀναμιξέσθαι Σιμωνίδης Περραιβοῦς καὶ Λαπίθας καλεῖ τοὺς Πελασγίωτας ἅπαντας, τοὺς τὰ ἑῷα κατέχοντας τὰ περὶ Γυρτώνα καὶ τὰς ἐκβολὰς τοῦ Πηγείου καὶ Ὀσσαν καὶ Πήλιον καὶ τὰ περὶ Δημητριάδα καὶ τὰ ἐν τῷ πεδίῳ, Λάρισσαν Κραννῶνα Σκοτοῦσσαν Μόψιον Ἄτρακα καὶ τὰ περὶ τὴν Νεσσωνίδα λίμνην καὶ <τὴν> Βοιβηίδα.

633 Schol. Pind. *Ol.* 1. 28a (i 27 Drachmann)

τὸ

Πίσας

δὲ συσταλτέον διὰ τὸ ἀντίστροφον. οὕτω δὲ οἱ περὶ Πίνδαρον καὶ Σιμωνίδα.

634 Athen. 5. 210ab (i 465 Kaibel)

οὕτως γὰρ καὶ Πολέμων ὁ περιηγητὴς εἶπεν ἐν γ' τῶν πρὸς Ἀδαίου καὶ Ἀντίγονου (fr. 58 Preller) ἐξηγουμένους διάθεσιν ἐν Φλιούντι κατὰ τὴν πολεμάρχειον στοᾶν γεγραμμένην ὑπὸ Σίλλακος τοῦ Ῥηγίου, οὗ μνημονεύουσιν Ἐπίχαρμος (fr. 163 Kaibel) καὶ Σιμωνίδης.

635 Schol. Ap. Rhod. 1. 583–84a (p. 50s. Wendel)

νῆσος γὰρ ἡ Σκίαθος τῆς Θεσσαλίας ἐγγυὴς Εὐβοίας, ἧς καὶ Σιμωνίδης μέμνηται.

632 Strabo, *Geography*

Because the Perrhaebians and Lapiths lived intermingled, Simonides applies the names to all the Pelasgiots, those living in the east around Gyrtion, the mouths of the Peneus, Ossa, Pelion and the district of Demetrias, and in the towns of the plain, Larissa, Crannon, Scotussa, Mopsium, Atrax, and the area round lakes Nessonis and Boebeis.

633 Scholiast on Pindar, *Ol.* 1. 18

The strophic correspondence shows that the first syllable of

Pisa¹

must be scanned as short. This is the practice of Pindar and Simonides.

¹ See 519 fr. 1 col. ii 6, 589.

634 Athenaeus, *Scholars at Dinner*

Polemon the geographer¹ said so too in book 3 of his work *To Adaeus and Antigonos*, where he describes the subject of a painting in the polemarch's stoa at Phlius: the painter was Sillax of Rhegium, who is mentioned by Epicharmus and Simonides.

¹ *Floruit* c. 190 B.C.

635 Scholiast on Apollonius of Rhodes ('sea-girt Sciathos')

Sciathos is an island in Thessaly near Euboea; Simonides mentions it.¹

¹ Almost certainly in his poem on Artemisium, fr. 532.

636 Choerob. in Theodos. (i 267 Hilgard) (= *Anecd. Gr.* Bekker iii 1424 = Hdn. i 18, ii 627 Lentz)

σπανίως γὰρ εὔρηται ἐν χρήσει ἢ εἰς ν κατάληξις, ὡς παρὰ Σιμωνίδη·

τριγλώχιν οἰστός,

καὶ παρὰ Καλλιμάχῳ (fr. 1. 36 Pfeiffer)

637 *Et. Gen.* (p. 45 Calame)

ἰῖός· ἔστι ἰῖς, ἰῖος ὡς ὄφισ, ὄφιος· εἴρηται ἢ εὐθεία παρὰ Σιμωνίδη, συναίρεσει τοῦ ι καὶ υ εἰς τὴν υ δίφθογγον,

<ἰῖς>,

ἰῖος προπαροξυτόνως· ἐξ Ἰλίου υἱος ἄποινα (*Il.* 2. 230). ἢ δοτικῇ εἰ· Νηληϊῶν υἱῖ (*Il.* 2. 20). ὁ δὲ Ἡρωδιανός, ὃ ἔστιν ἰῖς διὰ τῆς υ δίφθογγου· τούτου ἢ γενικῇ ἰῖος καὶ κατὰ συναίρεσιν υἱός. κατὰ δὲ τὴν εὐθείαν οὐ πάσχει συναίρεσιν, ἐπεὶ οὐδέποτε μετὰ τῆς υ δίφθογγου εὐρίσκεται ἐπιφερομένου συμφώνου, οἶον ἄρπυια, μῦα.

638 *Et. Gud.* (645. 43 Sturz)

φύξιμος ὀδμή·

ἢ φυγὴν ἐμποιοῦσα. Σιμωνίδης ὁ Κῆιος ἀπὸ τῆς Κέου (ὁ Τῆιος ἀπὸ τῆς Τέω cod.).

639 Hdn. *de soloec.* ap. *Anecd. Gr.* Boissonade iii 250, p. 302 Nauck

γίνεται τοίνυν περὶ τὰ πρόσωπα σφάλματα . . . οἶον

ὡς δὴ ἐγὼ γελαῖ

παρὰ τῷ λυρικῷ Σιμωνίδη. τὸ γὰρ ἐγὼ πρῶτον ἐστὶ προσώπου, τὸ γελαῖ(ι) codd. AC: -ῶ BD

636 Choeroboscus on Theodosius (on *τριγλώχης, τριγλώχην*)

The form ending with ν is rarely found; Simonides has it:

three-barbed arrow,

as does Callimachus.

637 *Etymologicum Genuinum*

ἰῖός· there exists ἰῖς, genitive ἰῖος, as ὄφισ, ὄφιος. The nominative is used by Simonides,

son,

with coalescing of the ι and υ to give the diphthong υι, ἰῖος being so accented. Cf. υἱός (gen.) (*Il.* 2. 230), υἱῖ (dat.) (*Il.* 2. 20). But Herodian says that it is ἰῖς because of the diphthong υι: its genitive is ἰῖος and with coalescing υἱός; but in the nominative there is no coalescing, since the υ diphthong with a consonant following is never found: cf. ἄρπυια, μῦα.¹

¹ Difficult: perhaps a text of Sim. had nom. υἱς, but Herodian preferred the disyllabic form ἰῖς on the grounds that υἱς was an impossible form; see schol. *Il.* 5. 266, however.

638 *Etymologicum Gudianum*

φύξιμος ὀδμή,

loathsome smell,

one that causes flight: Simonides of Ceos.

639 Herodian, *On Solecism*

he laughs, as I do.

Mistakes are made over persons . . . , e.g. 'as I laughs' in the lyric poet Simonides; for 'I' is first person, 'laughs' is

δὲ γελᾷ τρίτου.

640 Amm. Marc. 14. 6. 7 (i 13 Seyfarth)

ut enim Simonides lyricus docet, beate perfecta ratione victuro ante alia patriam esse convenit gloriosam.

641 Myth. Vat. (iii 206 Mai)

neque verum est, inquit, animam deserere corpus, cum potius corpus animam deserat. hinc et Simonides poeta et Statius itidem in viii (*Theb.* 8. 738s.),

odi artus fragilemque hunc corporis usum,
desertorem animi.

642 (a) Plat. *Resp.* 1. 331de

οὐκ ἄρα οὗτος ὅρος ἐστὶν δικαιοσύνης, ἀληθῆ τε λέγειν καὶ ἂ ἀν λάβῃ τις ἀποδιδόναι; — πάνυ μὲν οὖν, ἔφη, ὦ Σώκρατες, ὑπολαβῶν ὁ Πολέμαρχος, εἶπερ γέ τι χρὴ Σιμωνίδῃ πείθεσθαι. . . . — λέγε δῆ, εἶπον ἐγώ, σὺ ὁ τοῦ λόγου κληρονόμος, τί φῆς τὸν Σιμωνίδην λέγοντα ὁρθῶς λέγειν περὶ δικαιοσύνης; — ὅτι, ἦ δ' ὅς, τὸ τὰ ὀφειλόμενα ἐκάστω ἀποδιδόναι δίκαιόν ἐστι. τοῦτο λέγων δοκεῖ ἔμοιγε καλῶς λέγειν. — ἀλλὰ μέντοι, ἦν δ' ἐγώ, Σιμωνίδῃ γε οὐ ῥᾶδιον ἀπιστεῖν· σοφὸς γὰρ καὶ θεῖος ἀνὴρ.

(b) Procl. in Hes. *Op.* 709–10 (p. 217 Pertusi) (= Plut. *comment. in Hes.* vii 85 Bernardakis)

Σιμωνίδης γοῦν ταύτην εἶναι δικαιοσύνην ὠρίσατο, τοὺς φίλους εὖ ποιεῖν, τοὺς <δ'> ἐχθροὺς κακῶς.

third.¹

¹ A misinterpretation of the text ('he), as I, laughs'.

640 Ammianus Marcellinus, *History*

For as the lyric poet Simonides¹ tells us, if a man is going to live happily and in accordance with perfect reason, he must above all else have a fatherland that is glorious.

¹ Euripides, rather (fr. 756 *P.M.G.*): see D. M. Lewis, *C.R.* 82 (1968) 267.

641 Anonymous mythographer

Nor is it true, they say, that the soul leaves the body, since it is rather the body that leaves the soul; whence the poet Simonides,¹ and to the same effect Statius in book 8 (of his *Thebaid*), 'I hate these limbs of mine and this fragile and useless body that deserts the soul.'

¹ Quotation not preserved.

642 (a) Plato, *Republic*

'This, then, to speak the truth and to return what one takes, is not the definition of justice.' 'Oh yes it is, Socrates,' said Polemarchus, taking over the conversation, 'at least if we must believe Simonides.' . . . 'Tell me, then, you the inheritor of the argument,' said I, 'what do you say is Simonides' correct statement about justice?' 'That to give each his due is just. I think these words of his are well spoken.' 'Certainly,' said I, 'it is not easy to disbelieve Simonides; for he is a wise man and divinely inspired.'

(b) Proclus on Hesiod, *Works and Days*

Simonides at any rate gave this as the definition of justice — to do good to one's friends, harm to one's enemies.

643 Plut. *vit. Thes.* 10 (i 1. 8 Ziegler)

οἱ δὲ Μεγαροῖεν συγγραφεῖς, ὁμοίε τῇ φήμῃ βαδίζοντες καὶ τῷ πολλῷ χρόνῳ, κατὰ Σιμωνίδην, πολεμοῦντες, οὐθ' ἕβριστὴν οὔτε ληστὴν γεγονέναι τὸν Σκείρωνά φασιν.

cf. *de Is. et Osir.* 23, Aristot. *Pol.* 2. 1264a

644 Schol. Eur. *Rhes.* 5 (ii 326 Schwartz)

οἱ ἀρχαῖοι εἰς τρεῖς φυλακὰς νέμουσι τὴν νύκτα. Ὅμηρος . . . (*Od.* 14. 483). Σττησίχορος δὲ (268) καὶ Σιμωνίδης πενταφύλακόν φασιν [[ὑποτιθεσθαι τὴν νύκτα]].

Schwartz: σττησι (superscr. χρ) δὲ ὁ σμ. π. φησι ὑ. τ. ν. cod. A Σττησίχορον δὲ ὁ Σμ. π. φησι ὑ. τ. ν. Vater

645 Aristot. *Phys.* 4. 13. 222b 16 (ed. Ross)

ἐν δὲ τῷ χρόνῳ πάντα γίνεταί καὶ φθίρεται. διὸ καὶ οἱ μὲν σοφώτατον ἔλεγον, ὁ δὲ Πυθαγόρειος Πάρων ἀμαθέστατον, ὅτι καὶ ἐπιλανθάνονται ἐν τούτῳ, λέγων ὀρθότερον.

Simplicius ad loc. (*comment. in Ar. graec.* ix 754 Diels)

Σιμωνίδης μὲν γὰρ σοφώτατον, ὅτι γίνονται ἐπιστήμονες ὑπὸ χρόνου. Πάρων δὲ ὁ Πυθαγόρειος ἀμαθέστατον, ὅτι ἐπιλανθάνονται ὑπὸ χρόνου. οὗτος δὲ ἔοικεν εἶναι οὐ καὶ Εὐδήμος ἀνωμόως ἐμνήσθη, λέγων ἐν Ὀλυμπίᾳ Σιμωνίδου τὸν χρόνον ἐπαινοῦντος ὡς

643 Plutarch, *Life of Theseus*

But the writers from Megara fly in the face of the traditional story and, as Simonides puts it,

war against the length of time,

in denying that Sciron was either a violent man or a robber.

644 Scholiast on Euripides, *Rhesus* ('the fourth watch of the night')

The ancients divide the night into three watches, e.g. Homer (*Od.* 14. 483); but Stesichorus (268) and Simonides¹ speak of

night with its five watches.²

¹ See Stes. 268 n. 1.

² So Euripides in *Rhesus* 562.

Fragments 645–648 may be from apophthegms (see test. 47).

645 Aristotle, *Physics*

In time all things come into existence and are destroyed. That is why some called time the wisest of things; but the Pythagorean Paron called it the most stupid, because men also forget in time, which is more correct.

Simplicius on the passage

It was Simonides who called it the wisest, since men become knowledgeable thanks to time; but Paron the Pythagorean called it the most stupid, because men also forget thanks to time. This Paron seems to be the man of whom Eudemus spoke without giving his name when he told how at Olympia Simonides praised time as being

σοφώτατον, εἴπερ ἐν αὐτῷ αἱ μαθήσεις γίνονται καὶ αἱ ἀναμνήσεις, παρόντα τινὰ τῶν σοφῶν εἰπεῖν· τί δέ, ὦ Σιμωνίδη, οὐκ ἐπιλανθανόμεθα μέντοι ἐν τῷ χρόνῳ; καὶ μήποτε καὶ παρὰ Ἀριστοτέλει ἐν τῷ ὅ δὲ Πυθαγόρειος Παρων', τὸ Παρων οὐκ εἶναι ὄνομα κύριον ἀλλὰ μετοχήν.

similia Themistius, Philoponus

646 Theon *Progymn.* 33 (*Rhet. Gr.* i 215 Walz)

βλαβερῶς παραινεί Σιμωνίδης παίζειν ἐν τῷ βίῳ καὶ περὶ μηδὲν ἀπλῶς σπουδάσειν.

647 Athen. 2. 40a (i 92 Kaibel)

Σιμωνίδης τὴν αὐτὴν ἀρχὴν τίθησιν οἴνου καὶ μουσικῆς.

648 Plut. *consol. Apoll.* 17 (i 229 Paton-Wegehaupt)

τὰ γὰρ χίλια καὶ τὰ μύρια κατὰ Σιμωνίδην ἔτη στιγμή τις ἔστιν ἀόριστος, μᾶλλον δὲ μόριόν τι βραχύτατον στιγμῆς.

cf. *ibid.* 31, *de lib. educ.* 17

649 (a) Aphth. (= 'Mar. Vict.', vi 73 Keil) (*de dactylico metro*)

trimetrus autem acatalectus, qui e tribus, ut:

cui non dictus Hylas puer;

hoc hemiepes dicitur, quo Simonides frequenter usus est.

wisest,¹ since in time learning and reminiscence occur; but a philosopher who was present said, 'What, Simonides? Don't we forget in time?' And perhaps when Aristotle spoke of 'The Pythagorean Paron', he was using Paron not as a proper name but as a participle (*παρών*, 'being present').

¹ In a hymn to Zeus (589) or an epinician?

646 Theon, *Preliminary Exercises in Rhetoric*

Simonides' advice is harmful, that we should play throughout our lives and take nothing quite seriously.

647 Athenaeus, *Scholars at Dinner*

Simonides says that wine and music have the same origin.

648 Plutarch, *Letter of Consolation to Apollonius*

For according to Simonides a thousand or ten thousand years are an undeterminable point, or rather the tiniest part of a point.

METRE

649 (a) Aphthonius, *On all the metres* (on dactylic metres)¹

The trimeter acatalectic has three dactyls²:

-- | -oo | -oo.

It is called the hemiepes, and it was frequently used by Simonides.

¹ See West, *Greek Metre* 69 ff.

² Or the equivalent.

GREEK LYRIC

pentametrus acatalectus, qui e quinque, ut:

Phoebus me docuit iuga Pieridum sequi;

et hoc simonidium dicitur.

cf. Serv. *cent. metr.* iv 460s. Keil

(b) = Ibyc. 345 (b)

[(c) 'Censorin.' *fragm. de musica* (vi 607 Keil)

mox Archilochus et Simonides trimetrum iambicum
<et> choriacum catalecticum tetrametron composuerunt.]

(d) Serv. *cent. metr.* (iv 462) (de anapaesticis)

simonidium constat trimetro hypercatalectico, ut est
hoc:

tuba terribili procul aere sonat, clipeum quate miles.

(e) = fr. 533 (fin.)

(f) Heph. *Poem.* 4. 4 (p. 67 Consbruch)

ἐπωδικὰ μὲν οὖν ἔστιν, ἐν οἷς ὁμοίως ἀνόμοιόν τι ἐπιφέρεται,
ὡς τὰ γε πλεῖστα Πινδάρου καὶ Σιμωνίδου πεποιήται.

(g) Ox. Pap. 220 (v. Heph. p. 404 Consbruch)

col. v . . . μετὰ ταῦτα [δὲ ζητῶν τὸν τε] Αἰσχύ[λον εὔρον τού-
τ]ωι [κεχρημένον καὶ ἔτι πρότερο]ν τοῦτου τὸν Ἀλκμῆνα καὶ [τὸν
Σιμων]νίδη . . .

suppl. Wilamowitz post Grenfell, Hunt

SIMONIDES

The pentameter acatalectic has five³:

-- | -oo | -oo | -oo | -o-.

This too is called simonidean.

³ Or the equivalent.

(b) = Ibycus 345 (b)

[(c) 'Censorinus', *On Music*

Soon¹ Archilochus and Simonides composed the iambic
trimeter and choriac (i.e. trochaic) tetrameter catalectic.

¹ I.e. soon after Homer, Hesiod and the early elegiac poets; but the
passage refers to Semonides of Amorgos, not Simonides of Ceos.]

(d) Servius, *Hundred Metres* (on anapaests)

The simonidean consists of a trimeter hypercatalectic:

oo-oo- | oo-oo- | oo-oo- | -

(e) = fr. 533 (fin.)

(f) Hephæstion, *On Poetry*

Now epodic songs are those in which like stanzas are
followed by an unlike one,¹ as in most of the poems of
Pindar and Simonides.

¹ Strophe and antistrophe followed by epode in triadic structure.

(g) Oxyrhynchus papyrus (early 2nd c. A.D.) (anon. metri-
cian)

Later in my researches I discovered that Aeschylus
used this metre¹ and, still earlier, Alcman and Simonides.

¹ Not identifiable.

650 *Et. Gud.* (ap. Reitzenstein, *Gesch. Etym.* p. 161)

Σελεύκου· Ἰλεύς· ὁ Αἴαντος πατήρ· ἐτυμολογείται ὑφ' Ἡσιόδου (fr. 235 M.-W.). ταῦτα παρατίθεται ἐν δ' Ἰμωνίδου.

651 = Carm. Conv. 890 Schol. Plat. *Gorg.* 451e (p. 133 Greene) (1)

τὸ σκολιὸν τοῦτο οἱ μὲν Σιμωνίδου φασίν, οἱ δὲ Ἐπιχάρμου (v. fr. 262 Kaibel). ἔστι δὲ τοιοῦτον·

ὑγιαίνειν μὲν ἄριστον ἀνδρὶ θνητῷ,
δεύτερον δὲ φυὰν καλὸν γενέσθαι,
τὸ δὲ τρίτον πλουτεῖν ἀδόλως,
τέταρτον δὲ ἡβᾶν μετὰ τῶν φίλων.

cf. Plat. *Legg.* 1. 631c, 2. 661a, schol. Arist. *Rhet.* 1394b 13 (comment. xxi 2. 301 Rabe), Clem. Alex. *strom.* 4. 5. 23, schol. Lucian. *de lapsu* 6, Theodoret. *gr. aff. cur.* 11. 14, Stob. iv 39. 9, Apostol. *cent.* 17. 48d

652 'Ambigitur etiam de sequentibus (i)-(v)' (Page)

650 *Etymologicum Gudianum*

From Seleucus¹: Ileus²: father of Ajax; the origin of his name is given by Hesiod (fr. 235 M.-W.). Seleucus quotes this in book 4 of his *Simonides*.

¹ Seleucus Homericus of Alexandria, commentator on Greek poetry, 1st c. A.D. ² Son of Apollo and father of Locrian Ajax.

651 = Drinking song 890 Scholiast on Plato¹

Some say this scolion is by Simonides, others by Epicharmus.² It runs as follows:

To be healthy is best for mortal man, second is to be handsome in body, third is to be wealthy without trickery, fourth, to be young with one's friends.

¹ Plato spoke of 'the composer of the scolion', the comic poet Anaxandrides of 'the man who devised the scolion, whoever he was' (Athen. 15. 694ef). Clement of Alexandria attributed it to Simonides and Aristotle, Stobaeus to an unknown Sclerias. It is given with the Attic scolia in Athen. loc. cit. ² A line of his runs, 'and for a man to be healthy is best, as it seems to us.'

652 Page lists the following items which have been ascribed to Simonides or are of little value: (i) Pind. fr. 333 (dub.) Snell (ii) Bacch. fr. 60 (dub.) Snell¹ (iii) Pind. fr. 52n Snell (= Paean xiii) (iv) P.Oxy. 220 col. v init. = fr. 649 (g) above, P. Univ. Giss. 40 col. ii init., al., P. Varsov. (1935) 7 (v) Sim. eleg. 8 (dub.) West, Sim. fr. 227 Bergk, Apul. *apolog.* 9, Sim. fr. 242 (Bergk) = Simmias fr. 12 Powell, Pap. Strasb. *inv. gr.* 1406-9.¹

¹ See *Ox. Pap.* xxv (1959) p. 45 n. 2.

GREEK LYRIC

ΑΤΑΚΤΟΙ ΛΟΓΟΙ

653 Aristot. *Metaph.* N 3. 1091a. 5 (ed. Ross)

πάντα δὴ ταῦτα ἄλογα, καὶ μάχεται αὐτὰ ἑαυτοῖς καὶ τοῖς εὐλόγοις, καὶ ἔοικεν ἐν αὐτοῖς εἶναι ὁ Σιμωνίδου μακρὸς λόγος. γίνεται γὰρ ὁ μακρὸς λόγος ὡς περὶ ὁ τῶν δούλων ὅταν μὴθὲν ἰγνῆς λέγωσιν.

Alex. Aphrodis. ad loc. (*comment. in Ar. graec.* i 818 Hayduck)

ὁ Σιμωνίδης ἐν τοῖς λόγοις οὓς ἀτάκτους ἐπιγράφει μιμείται καὶ λέγει οὓς εἰκὸς ἐστὶ λόγους λέγειν δούλους ἐπταικότας πρὸς δεσπότας ἐξετάζοντας αὐτοὺς τίνος ἕνεκα ταῦτα ἐπταίκασι· καὶ ποιεῖ αὐτοὺς ἀπολογουμένους λέγειν πάνυ μακρὰ καὶ πολλὰ, οὐδὲν δὲ ἰγνῆς ἢ πῦθανόν, ἀλλὰ πᾶν τὸ ἐπιφερόμενον ἐναντίον τῷ προφρασθέντι· τοιοῦτον γὰρ ὡς εἰκὸς τὸ βάρβαρον καὶ παιδείας ἄμοιρον.

ΕΛΕΓΕΙΑΙ

Η ΕΝ ΣΑΛΑΜΙΝΙ ΝΑΥΜΑΧΙΑ

eleg. 1 Plut. *vit. Them.* 15. 4 (1. 1. 176 Ziegler)

οἱ δὲ ἄλλοι τοῖς βαρβάροις ἐξισοῦμενοι τὸ πλῆθος ἐν στενωῷ κατὰ μέρος προσφερομένους καὶ περιπίπτοντας ἀλλήλοις ἐτρέψαντο, μέχρι δειλῆς ἀντισχόντας, ὡς περ εἶρηκε Σιμωνίδης, τὴν καλὴν ἐκέκινη καὶ περιβόητον ἀράμενοι νίκην, ἧς οὐθ' Ἑλλήσιν οὔτε βαρβάρους ἐνάλιον ἔργον εἰργασται λαμπρότερον.

SIMONIDES

MISCELLANEOUS STORIES

653 Aristotle, *Metaphysics*

This is all absurd, in conflict both with itself and with common sense, like Simonides' 'long story', the kind that slaves tell when they have no sound excuse to offer.

Alexander of Aphrodisias on the passage

Simonides in the stories which he entitles 'miscellaneous'¹ represents and reproduces the stories which slaves are likely to tell when they have blundered and their masters are investigating the reason: he recounts their long rambling excuses which have nothing sound or convincing about them and nothing whatever to do with the case. Speech of this kind, it would seem, is the mark of the uneducated foreigner.

¹ 'Irregular', 'prose'? Meaning uncertain; perhaps an anthology of apophthegms is meant (Wilamowitz).

ELEGIACS

THE SEA-BATTLE AT SALAMIS¹

eleg. 1 Plutarch, *Life of Themistocles*

The rest of the Greeks, their inferior numbers compensated by the narrowness of the strait, which forced the Barbarians to attack only by detachments and made them collide with each other, routed them although they resisted till afternoon, as Simonides says, and won that splendid, famous victory, the most brilliant naval exploit ever carried out by Greeks or Barbarians.

¹ See *testt.* 1, 7, fr. 536.

GREEK LYRIC

eleg. 2 = fr. 625

eleg. 3 Habron (?) ap. P.Oxy. 1087 ii 39s. (ii 224 Erbse)

τὸ λάος, ἀφ' οὗ φη(σι) Σιμωνίδης
ξύλα κα[ί] λάους ἐπιβάλλων.

CONVIVALIA

eleg. 4 Athen. 10. 447a (ii 471 Kaibel)

οὐ δὲ πῶν μὴ φοβηθῆς ὡς εἰς τοῦπίσω μέλλων καταπεσεῖσθαι·
τοῦτο γὰρ παθεῖν οὐ δύνανται οἱ τὸν κατὰ Σιμωνίδην πίνοντες οἴ-
νον,

ἀμύντορα δυσφροσυνάων.

eleg. 5 Athen. 1 (epit.) 32b (i 74s. Kaibel)

ἦν ἄρ' ἔπος τὸδ' ἀληθές, ὅτ' οὐ μόνον ὕδατος αἶσαν
ἀλλὰ τι καὶ λέσχης οἴνος ἔχειν ἐθέλει.

(Callim. fr. 178. 15s. Pfeiffer)

οὐ γὰρ ἀπόβλητον Διονύσιον οὐδὲ γίγαρτον,

ὁ Κεῖός φησι ποιητής.

Schweighäuser: οὐδὲ γὰρ codd.

eleg. 6 (= LXXXVIII *F.G.E.*) Athen. 3. 125c (i 286
Kaibel)

Καλλίστρατος ἐν ζ' Συμμίκτων (*F.Gr.H.* 348 F 3) φησὶν ὡς
ἐσιτώμενος παρὰ τισι Σιμωνίδης ὁ ποιητής 'κραταιοῦ καύματος
ἄρα' καὶ τῶν οἰνοχόων τοῖς ἄλλοις μισγόντων εἰς τὸ ποτὸν χιόνος,

SIMONIDES

eleg. 2 = fr. 625

eleg. 3 Habron (?) in scholiast on *Iliad* 7. 76 (μάρτυρος)

λάος¹, 'stone', used by Simonides:

(he), hurling logs and stones.

¹ Given as an example of a 'paronymous' noun, the nominative of which (e.g. *μάρτυρος*, *λάος*) is the same as the genitive of a cognate form (*μάρτυς*, *λάας*); see also Stes. 214.

DRINKING SONGS

eleg. 4 Athenaeus, *Scholars at Dinner*

But when you have drunk, have no fear that you are likely to fall on your back; for that cannot happen to those who drink the wine which Simonides calls

the repeller of worries.

eleg. 5 Athenaeus, *Scholars at Dinner*

'Then this is a true saying, that wine demands not only its portion of water but also its portion of conversation' (Callimachus).

For nothing that belongs to Dionysus should be thrown away, not even a grape-pip,

says the poet of Ceos.

eleg. 6 (= LXXXVIII *F.G.E.*) Athenaeus, *Scholars at Dinner*

Callistratus¹ in book 7 of his *Miscellanies* says that when the poet Simonides was dining with friends 'in the season of mighty heat' and the wine-bearers mixed snow in

¹ 2nd c. B.C. scholar, pupil of Aristophanes of Byzantium.

αὐτῷ δὲ οὐ, ἀπεσχεδίασε τῶδε τὸ ἐπίγραμμα·

τὴν ῥά ποτ' Οὐλύμποιο περὶ πλευρὰς ἐκάλυψε
 ὠκύς ἀπὸ Θρήκης ὀρνύμενος Βορέης,
 ἀνδρῶν δ' ἀγλαίων ἔδακεν φρένας, αὐτὰρ ἐκάμφθη
 ζῶη Πιερὶν γῆν ἐπιεσσαμένη,
 5 ἔν τις ἐμοὶ καὶ τῆς χεῖτω μέρος· οὐ γὰρ ἔοικεν
 θερμὴν βαστάζειν ἀνδρὶ φίλῳ πρόποσιν.

5 West: χέτω codd.

eleg. 7 Athen. 14. 656c (iii 452 Kaibel)

περὶ δὲ λαγῶν Χαμαιλέον φησὶν ἐν τῷ περὶ Σιμωνίδου (fr. 33 Wehrli, 41 Giordano) ὡς δειπνῶν παρὰ τῷ Ἱέρωνι ὁ Σιμωνίδης, οὐ παρατεθέντος αὐτῷ ἐπὶ τὴν τράπεζαν καθάπερ καὶ τοῖς ἄλλοις λαγωῦ, ἀλλ' ὕστερον μεταδιδόντος τοῦ Ἱέρωνος, ἀπεσχεδίασεν·

οὐδὲ γὰρ <οὐδ'> εὐρύς περ ἐὼν ἐξίκετο δεῦρο.

οὐδ' ap. Eust. *Od.* 1821. 37, qui affert *Il.* 14. 33s. (οὐδὲ γὰρ οὐδ' εὐρύς περ ἐὼν ἔδυνήσατο πάσας | αἰγιαλὸς νῆας χαδέειν)

eleg. 8 Stob. *Ecl.* 4. 34. 28 (v 834s. Wachsmuth-Hense)

Σιμωνίδου·

ἐν δὲ τὸ κάλλιστον Χίος ἔειπεν ἀνὴρ·
 'οἴη περ φύλλων γενεή, τοίη δὲ καὶ ἀνδρῶν'·
 παῦροί μιν θνητῶν οὐασι δεξάμενοι
 στέρνοις ἐγκατέθεντο· πάρεστι γὰρ ἐλπίς ἐκάστω
 5 ἀνδρῶν, ἧ τε νέων στήθεσιν ἐμφύεται.

¹ Attributed by Bergk and others to Semonides of Amorgos, perhaps rightly; but see West, *Studies* 179 f., H. Lloyd-Jones, *Females of the Species* 96 f. ² Homer, *Il.* 6. 146.

the drink of the others but not in his, he improvised this epigram²:

Of that with which Boreas, rushing swiftly from Thrace, once covered the sides of Olympus, so that it gnawed the hearts of cloakless men but was humbled when clad alive in Pierian soil³ — of that let someone pour me my share; for it is not right to raise a hot drink to toast one's friend.

² Sim.'s riddles are mentioned by Athenaeus 10. 456c. ³ Buried for preservation?

eleg. 7 Athenaeus, *Scholars at Dinner*

With regard to hares Chamaeleon says in his work *On Simonides* that when the poet was dining with Hiero, hare was served to the others but not to him; and when Hiero later offered him some, he improvised this line:

'for even although it was wide, it did not reach me here.'¹

¹ Eustathius noted the parody of *Il.* 14. 33, 'for even although it was wide, the beach could not hold all the ships.'

eleg. 8 Stobaeus, *Extracts* (that life is short, worthless and full of cares)

From Simonides¹:

and this was the best thing the man of Chios² ever said: 'As the generation of leaves, so is that of men.' Few mortals having heard it with their ears have deposited it within their breasts. For hope is present with each man, hope which grows in the

θνητῶν δ' ὄφρα τις ἄνθος ἔχῃ πολυήρατον ἥβης,
 κοῦφον ἔχων θυμὸν πόλλ' ἀτέλεστα νοεῖ·
 οὔτε γὰρ ἐλπίδ' ἔχει γηρασέμεν οὔτε θανεῖσθαι,
 οὐδ' ὑγιῆς ὅταν ᾗ, φροντιδ' ἔχει καμάτου.
 10 νήπιοι, οἷς ταῦτη κείται νόος, οὐδὲ ἴσασιν
 ὡς χρόνος ἔσθ' ἥβης καὶ βίотου ὀλίγος
 θνητοῖς. ἀλλὰ σὺ ταῦτα μαθὼν βίотου ποτὶ τέρμα
 ψυχῇ τῶν ἀγαθῶν τλήθῃ χαριζόμενος.

cf. 'Plut.' *vit. Hom.* 2. 2 Ὅμηρον τοῖνον Πίνδαρος μὲν ἔφη Χίῶν τε καὶ Σμυρναῖον γενέσθαι, Σμωναῖος δὲ Χίῶν, . . .

3 μὴν Hermann

eleg. 9 Ar. *Pax* 736ss.

εἰ δ' οὖν εἰκός τινα τιμῆσαι, θύγατερ Διός, ὅστις ἄριστος
 κωμωδοδιδάσκαλος ἀνθρώπων καὶ κλεινότατος γεγένηται,
 ἄξιος εἶναι φησ' εὐλογίας μεγάλης ὁ διδάσκαλος ἡμῶν.

Schol. (V) (p. 114 Holwerda)

παρὰ τὰ Σμωναῖου ἐκ τῶν ἐλεγείων·

εἰ δ' ἄρα τιμῆσαι, θύγατερ Διός, ὅστις ἄριστος,
 δῆμος Ἀθηναίων ἐξετέλεσε μόνος.

2 Hartung: ἐξετέλεσα cod.

eleg. 10 Plut. *de Herod. malign.* 42. 872de (V 2. 2. 50 Häsler)

ἀλλὰ Κορινθίους γε καὶ τάξιν ἦν ἐμάχοντο τοῖς βαρβάροις καὶ τέλος ἡλίκον ὑπήρξεν αὐτοῖς ἀπὸ τοῦ Πλαταιαῖου ἀγῶνος ἔξῃσι

hearts of the young. As long as a mortal has the lovely flower of youth, he ponders with light heart many impossibles; for he neither expects to grow old or die, nor when he is healthy does he worry about illness. Fools, to think like that and not realise that mortals' time for youth and life is brief: you must take note of this, and since you are near the end of your life endure, indulging yourself with good things.

Frr. 9–16 may be from epigrams rather than from elegiac poems. See also test. 15.

eleg. 9 Aristophanes, *Peace*

Now if it is right, daughter of Zeus, to honour the best and most famous comic poet in the world, then our poet claims that he deserves great praise.

Scholiast on the passage

This is adapted from Simonides, from his elegiacs:

but if it is right,¹ daughter of Zeus,² to honour the best, it was the people of Athens that performed it alone.³

¹ Supplying εἰκός (as in Aristophanes) from the previous couplet; text and interpretation uncertain. ² The Muse? ³ With reference to Marathon or Salamis? See A. J. Podlecki, *Historia* 17 (1968) 269 ff.

eleg. 10 Plutarch, *On the Malice of Herodotus*

As for the Corinthians, the position they occupied while fighting the Barbarians and the consequences the battle

GREEK LYRIC

Σιμωνίδου πυθέσθαι γράφοντος ἐν τούτοις·

μέσσοις δ' οἱ τ' Ἐφύρην πολυπίδακα ναιεταόντες,
παντοίης ἀρετῆς ἰδρίες ἐν πολέμῳ,
οἱ τε πόλιν Γλαύκοιο Κορίνθιον ἄστῳ νέμοντες·

eleg. 11 pergit Plut.

οἱ

κάλλιστον μάρτυν ἔθεντο πόνων,
χρυσοῦ τιμήεντος ἐν αἰθέρι· καὶ σφιν ἀέξει
αὐτῶν τ' εὐρείαν κληδόνα καὶ πατέρων.

ταῦτα γὰρ οὐ χορὸν ἐν Κορίνθῳ διδάσκων, οὐδ' ἄσμα ποιῶν εἰς τὴν πόλιν, ἀλλως δὲ τὰς πράξεις ἐκείνας ἐλεγείᾳ γράφων ἱστορήκεν.

eleg. 12 Apoll. Soph. (p. 117 Bekker)

ξενοδόκος, ξενοδόχος, ὁ τοὺς ξένους ὑποδεχόμενος. ὁ δὲ Πίνδαρος (fr. 311 Snell) 'ξενοδόκησέν τε δαίμων' ἀντὶ τοῦ ἐμαρτύρησε. καὶ ἐν τῇ Ὀδυσσεΐᾳ (18. 64) 'ξενοδόκος μὲν ἐγώ' ἔδοξέ τισι λέγειν < >. φησὶ γοῦν Σιμωνίδης·

ξενοδόκων †δ'† ἄριστος ὁ χρυσὸς ἐν αἰθέρι λάμπων,
ἀντὶ τοῦ μαρτύρων.

cf. *Et. Gen.* (p. 38 Calame), *Et. Mag.* 610. 43, *Et. Gud.* 414. 35, *Zonar.* 1415, *Hsch.* ξ 32, 48 (ii 725 Latte)

ξενοδοκῶν *Et. Gen.* cod. B γὰρ ἄριστος Bergk ὁ om. *Et.*
λαμπρός Apoll.

SIMONIDES

of Plataea had for them, we may learn all this from Simonides, who writes:

and in the centre the men who dwell in Ephyra¹ with its many springs, skilled in all manner of excellence in war, and those who inhabit the Corinthian city of Glaucus²;

¹ See fr. 596.

² Founder of Corinth; see fr. 572.

eleg. 11 Plutarch (continued)

who

established for themselves the finest witness of their struggle, a witness of precious gold in the sky,¹ which increases the wide glory of both them and their fathers.

He gave this account not when training a chorus in Corinth nor when composing an ode for the city but simply when putting those exploits into elegiacs.

¹ The sun.

eleg. 12 Apollonius the Sophist

ξενοδόκος, ξενοδόχος: 'he who welcomes strangers'; but Pindar (fr. 311 Snell) has 'and the god welcomed' (ξενοδόκησεν) in the sense of 'bore witness', and in the *Odyssey* (18. 64) 'I am the host' (ξενοδόκος) has been taken by some to mean 'I am the witness'. Simonides at any rate says,

best of witnesses is the gold,¹ shining in the sky,
where ξενοδόκων ('hosts') has the sense of 'witnesses'.

¹ Cf. eleg. 11.

eleg. 13 = LXXXIX F.G.E. Stob. 1. 8. 22 (i 97 Wachsmuth-Hense) (περὶ χρόνου οὐσίας καὶ μερῶν καὶ πῶσων εἶη αἴτιος)

Σιμωνίδου ἐπιγραμμάτων·

ὃ τοι Χρόνος ὀξύς ὀδόντας,
καὶ πάντα ψήχει καὶ τὰ βιαιότατα.

2 Pierson: ψύχει, ψύχη codd. πάντα καταψήχει Bergk καὶ πάντα ψήχει ci. West

eleg. 14 Ael. Aristid. *Or.* 28. 59s. (ii 160s. Keil)

ἀλλὰ τὴν γε τοῦ Σιμωνίδου σφροσύνην οἶσθα. . . οὗτος τοίνυν ἄνηρ φανείταί σοι καὶ αὐτὸς μειρακιευόμενος καὶ τὸ λεγόμενον δὴ τοῦτο ἐπὶ γῆρας οὐδ᾽ ἄγευόμενος τῆς ἀλαζονείας· ἐτόλμησε γούν εἰπεῖν·

μνήμην δ' οὐτινά φημι Σιμωνίδῃ ἰσοφαρίζειν.

ταυτὶ γὰρ οὐχ ἔτερος δήπου περὶ τοῦ Σιμωνίδου λέγει, ἀλλ' αὐτὸς εἰς ἑαυτὸν πεποίηκεν· ἵνα δὲ μὴ δόξη νέος ἂν ἔτι καὶ ὑραϊζόμενος λέγειν ταῦτα, προστίθῃσιν·

ὀγδωκονταέτει παιδὶ Λεωπρέπῃος,

ὥσπερ ἐνδεικνύμενος καὶ λέγων ὅτι ταῦτα ἐγὼ περὶ ἑμαυτοῦ φρονῶ καὶ λέγω καὶ ἀνακηρύττω ὀγδοηκοντούτης ἂν, ὥστε οὐ μειρακιεύομαι ἀλλὰ τᾶλθῆς εἶρηκα.

1 μνήμην cod. Q: μνήμη cett.

eleg. 15 Plut. *an seni sit gerenda resp.* 1 (v 1. 23 Hubert)

τὸ γὰρ

πόλις ἄνδρα διδάσκει

κατὰ Σιμωνίδην ἀληθὲς ἐστὶν ἐπὶ τῶν χρόνον ἐχόντων μεταδιδασθῆναι καὶ μεταμαθεῖν μάθημα διὰ πολλῶν ἀγώνων καὶ πραγμάτων μόλις ἐκπινοόμενον.

eleg. 13 Stobaeus, *Anthology* (on the nature, parts and effects of time)

From the epigrams of Simonides:

Time is sharp-toothed, and he grinds up all things, even the mightiest.

eleg. 14 Aelius Aristides, *Orations*

But you know, of course, the moderation of Simonides. . . Now even he will give you the clear impression of behaving like a youngster and although 'on the threshold of old age', as the saying goes, of indulging in braggadocio; at any rate he could say,

and I declare that in power of memory no one rivals Simonides.

This is not someone else speaking about Simonides: he wrote it about himself, and so as not to give the impression of saying it while still in the bloom of his youth he adds,

eighty years old, the son of Leoprepes,¹

as if to say with all clarity, 'This is my view and my statement and my proclamation about myself at the age of eighty: I am not behaving like a youngster but have spoken the truth.'

¹ This line recurs at XXVIII 6.

eleg. 15 Plutarch, *Should old men govern?*

For Simonides' saying,

the city is teacher of the man,

is true for those who still have time to be taught a new lesson and learn a new subject which can be mastered only with difficulty after much toil and trouble.

GREEK LYRIC

eleg. 16 (=LXXV F.G.E.) A.P. 7. 511

τοῦ αὐτοῦ = Σιμωνίδου·

σῆμα καταφθιμένοιο Μεγακλέος εὐτ' ἂν ἴδωμαι,
οἰκτίρω σε, τάλαν Καλλία, οἷ' ἔπαβες.

eleg. 17 A.P. 13. 30

Σιμωνίδου. ἑξάμετρος, καὶ οὗτος προχαϊκὸς τετράμετρος κατὰ
μετάθεσιν τῆς λέξεως·

Μοῦσά μοι Ἀλκμήνης καλλισφύρου υἱὸν ἄειδε·
υἱὸν Ἀλκμήνης ἄειδε Μοῦσά μοι καλλισφύρου.

1, 2 καλλίσφυρον cod.

SIMONIDES

eleg. 16 (=LXXV F.G.E.) *Palatine Anthology*

By Simonides:

Whenever I see the tomb of dead Megacles, I pity
you, poor Callias, for your loss.

eleg. 17 *Palatine Anthology*

By Simonides: a hexameter followed by a trochaic
tetrameter formed by rearrangement of the words:

Muse, sing for me of the son¹ of fair-ankled
Alcmena. Of the fair-ankled son of Alcmena sing,
Muse, for me.

¹ Heracles. See Timocreon fr. 10 West.

EPIGRAMS

The following epigrams are those included by Page in Epigrammata Graeca and Further Greek Epigrams under the heading 'Simonides', and the numeration is his. 'Epigram' in this context has its literal meaning of 'inscription' (ἐπί-γραμμα): the poems are intended for inscription on a gravestone or to accompany a dedication or a monument. Since inscriptions of the age of Sim. never bear the poet's name, there is no certainty that Sim. was the author of any of them; VI and perhaps XXII (a) and (b) have the strongest claim to authenticity; an ascription to Sim. in e.g. Palatine Anthology is worthless. I-IV are dated before the Persian Wars; I-II are ascribed to Sim. V-XXIV deal with events of the Wars; V-XIX are ascribed to Sim. XXV-XL deal with people and events of Sim.'s lifetime; XXV-XXXVII (except for XXVIb) are ascribed to him. XLI-XLIV are miscellaneous epigrams ascribed to him. XLV-LVIII, although ascribed to him, deal with events after his death, and the remainder, although bearing his name, are also

GREEK LYRIC
ΕΠΙΓΡΑΜΜΑΤΑ

I Heph. *Ench.* 4. 6 (p. 14s. Consbruch) (1–2) + lapis ed. Meritt, *Hesperia* 5 (1936) 355 (2 Ἀρμόδιο[ς], 4) = *S.E.G.* x 320 = 430 Hansen

πάν μέτρον εἰς τελείαν περατοῦται λέξιν· ὅθεν ἐπίληπτά ἐστι
τὰ τοιαῦτα Σιμωνίδου ἐκ τῶν ἐπιγραμμάτων·

ἦ μέγ' Ἀθηναίοισι φόως γένεθ', ἦνίκ' Ἀριστο-
γείτων Ἴππαρχον κτείνει καὶ Ἀρμόδιος·

[]
[] ἰσόνομον πα]τριδα γῆν ἐθέτην.

4 ἰσόνομον suppl. Peek, ἐν ἐλευθερίαι Friedländer

II A. *Plan.* 26

Σιμωνίδου·

Δίρφυος ἐδμήθημεν ὑπὸ πτυχί, σῆμα δ' ἐφ' ἡμῖν
ἐγγύθεν Εὐρίπου δημοσία κέχυται·

οὐκ ἀδίκως, ἐρατὴν γὰρ ἀπωλέσαμεν νεότητα
τρηχίαν πολέμου δεξάμενοι νεφέλην.

SIMONIDES

likely to be spurious. A collection of 'Simonidean' epigrams, the Sylloge Simonidea, was in circulation by c. 100 B.C., when Meleager drew on it for his Garland, and may have been begun by 250 B.C.; see F.G.E. pp. 119–123.

I Hephæstion, *Handbook on Metres*

Every line ends with a complete word; so lines like those of Simonides from his epigrams are reprehensible¹:

Truly a great light dawned for the Athenians when Aristogiton and Harmodius killed Hipparchus.

Inscribed base from Athenian agora (477/6 B.C.)²

... Harmodius ... (the pair) made their native land (democratic?).³

¹ Since the word Aristo-giton is split between hexameter and pentameter.

² The two couplets will have formed the inscription on the base of the bronze monument of Harmodius and Aristogiton sculpted in 477/6 by Critias and Nesiotes to replace the earlier group (c. 508/7) by Antenor, which was carried off by the Persians.

³ Or 'free'.

II *Planudean Anthology*

By Simonides:

We were laid low in a glen of Dirphys,¹ and the mound has been piled up over us near the Euripus at public expense; not without justice, for we lost our lovely youth when we awaited the harsh cloud of war.²

¹ Mountain in Euboea, north-east of Chalcis.

² Perhaps the epitaph for the Euboeans or the Athenians killed when Athens defeated Chalcis in 507/6 B.C. (Hdt. 5. 74–77); see also III.

III Hdt. 5. 77. 2-4 = I.G. 1² 394 (= Suppl. 334a) = 1. 334 + 373. 69 = 179 Hansen

τῆς δὲ αὐτῆς ταύτης ἡμέρης οἱ Ἀθηναῖοι διαβάντες ἐς τὴν Εὐβοίαν συμβάλλουσι καὶ τοῖσι Χαλκιδεῦσι, νικῆσαντες δὲ καὶ τούτους τετρακισχίλιους κληρούχους ἐπὶ τῶν ἵπποβοτῶν τῇ χώρῃ λείπουσι· οἱ δὲ ἵπποβοταὶ ἐκαλέοντο οἱ παχέες τῶν Χαλκιδέων. ὄσους δὲ καὶ τούτων ἐζώγρησαν, ἅμα τοῖσι Βοιωτῶν ἐζωγρημένοισι εἶχον ἐν φυλακῇ ἐν πέδαις δῆσαντες· χρόνῳ δὲ ἔλυσάν σφεας δίμνεως ἀποτιμησάμενοι. τὰς δὲ πέδας αὐτῶν, ἐν τῆσι ἐδεδέατο, ἀνεκρέμασαν ἐς τὴν ἀκρόπολιν, αἱ περ ἔτι καὶ ἐς ἐμὲ ἦσαν περιεοῦσαι, κρεμάμεναι ἐκ τευχῶν περιπεφλευσμένων πυρὶ ὑπὸ τοῦ Μῆδου, ἀντίον δὲ τοῦ μεγάρου τοῦ πρὸς ἐσπέρην τετραμμένον. καὶ τῶν λύτρων τὴν δεκάτην ἀνέθηκον ποιησάμενοι τέθριππον χάλκεον· τὸ δὲ ἀριστερῆς χειρὸς ἔστηκε πρῶτα ἐσιόντι ἐς τὰ προπύλαια τὰ ἐν τῇ ἀκροπόλει· ἐπιγέγραπται δὲ οἱ τὰδε·

δεσμῶ ἐν ἄχλυόντι ἰσιδηρέω ἔσβησαν ὕβριν
παῖδες Ἀθηναίων ἔργμασιν ἐν πολέμῳ
ἔθνεα Βοιωτῶν καὶ Χαλκιδέων δαμάσαντες·
τῶν ἵππους δεκάτην Παλλάδι τάσδ' ἔθεσαν.

cf. P.Oxy. 2535, Diodor. 10. 24. 3, Ael. Aristid. or. 28. 64, A.P. 6. 343 (ἄδηλον)

ἀχνυθέντι Hdt. codd. AB, A.P., ἀχνυθέντι Hdt. cod. C, ἀχλυόντι Hdt. cett., Diodor.: ἀχνυόντι Hecker

IV Hdt. 4. 88

Δαρείος δὲ μετὰ ταῦτα ἠσθεὶς τῇ σχεδίῃ τὸν ἀρχιτέκτονα αὐτῆς Μανδροκλέα τὸν Σάμιον ἐδωρήσατο πᾶσι δέκα. ἀπ' ὧν δὴ Μανδροκλῆς ἀπαρχὴν, ζῶα γραψάμενος πᾶσαν τὴν ζεύξω τοῦ Βοσπόρου

¹ On his expedition against Scythia, c. 514/513 B.C.

² Over the Bosphorus.

III Herodotus, *Histories*

On the same day¹ the Athenians crossed to Euboea and joined battle with the Chalcidians also, and on defeating them too left four thousand landed settlers on the estates of the 'horse-owners', as the wealthy Chalcidians were called. All whom they captured they kept under guard in chains along with the Boeotian prisoners, but eventually they let them go free for an assessed ransom of two hundred drachmas each. The chains in which they had been bound they hung up on the Acropolis, where they still were in my time, hanging on walls scorched by the Persians opposite the west-facing shrine. Moreover, they spent a tenth of the ransom-money on the dedication of a bronze four-horse chariot, which stands first on the left as one enters the Propylaea on the Acropolis.² The inscription on it is as follows:

In (painful?) iron chains the sons of the Athenians quenched the pride of the nations of Boeotia and Chalcis, subduing them in war's work; with a tenth part of the ransom they dedicated these mares to Pallas.³

¹ After the defeat of the Boeotians in 507/6 B.C.; see also II. ² See Paus. 1. 28. 2. ³ Found also on two fragmentary bases from the Acropolis, dated to late 6th c. and mid-5th c. (when Pericles must have replaced the original monument), and in Diodorus, Aristides and *Palatine Anthology*; in all except the earlier inscription the line-order is 3, 2, 1, 4. No ancient source attests Sim.'s authorship.

IV Herodotus, *Histories*

Darius,¹ delighted by the pontoon,² rewarded its builder, the Samian Mandrocles, with no fewer than ten gifts. Mandrocles used part of these to have a painting done showing the whole business of bridging the Bosphorus

GREEK LYRIC

καὶ βασιλέα τε Δαρεῖον ἐν προεδρίῃ κατήμενον καὶ τὸν στρατὸν αὐ-
τοῦ διαβαίνοντα, ταῦτα γραψάμενος ἀνέθηκε ἐς τὸ Ἥραιον ἐπιγρά-
ψας τάδε·

Βόσπορον ἰχθυύοντα γεφυρώσας ἀνέθηκε
Μανδροκλέης Ἥρῃ μνημόσυνον σχεδίσης,
αὐτῶ μὲν στέφανον περιθείς, Σαμίοισι δὲ κύδος,
Δαρείου βασιλέος ἐκτελέσας κατὰ νοῦν.

cf. *A.P.* 6. 341 (vv. 1–3)

2 Μανδροκρέων *A.P.* 3 τῶ μὲν δὴ *A.P.*

V *A. Plan.* 232

Σιμωνίδου·
τὸν τραγόπουον ἐμὲ Πάνα, τὸν Ἀρκάδα, τὸν κατὰ Μή-
δων,
τὸν μετ' Ἀθηναίων στήσατο Μιλτιάδης.

VI *Hdt.* 7. 228. 3–4

Λακεδαιμονίοισι μὲν δὴ τοῦτο, τῶ δὲ μάντι τόδε·
μνήμα τόδε κλεινοῦ Μεγιστία, ὅν ποτε Μῆδοι
Σπερχεῖον ποταμὸν κτεῖναν ἀμειψάμενοι,
μάντιος, ὃς τότε Κῆρας ἐπερχομένας σάφα εἰδώς
οὐκ ἔτλη Σπάρτης ἡγεμόνας προλιπεῖν.

SIMONIDES

and king Darius sitting on his throne and his army cross-
ing over; this painting he dedicated in the temple of Hera,
inscribing it as follows:

Having bridged the fishy Bosphorus Mandrocles
dedicated to Hera a memorial of his pontoon. He
won a crown for himself and glory for the Samians
by completing it to the liking of king Darius.³

³ Also in *Palatine Anthology* (anon.).

V *Planudean Anthology*

By Simonides:

I, goat-footed Pan, the Arcadian, enemy of the
Medes, ally of the Athenians, was set up by Mil-
tiades.¹

¹ For Pan's help to Athens in 490 B.C. see *Hdt.* 6. 105; *Sozomenus* 2.
5 and *Nicephorus* 8. 33 speak of a statue of Pan in Constantinople
dedicated after the Persian Wars by Pausanias (an error for Mil-
tiades?).

VI Herodotus, *Histories*

This then (XXIIb) is the inscription for the Spartans;
the inscription for the seer¹ is as follows:

This is the tomb of glorious Megistias, whom
once the Medes killed when they crossed the river
Sperchius²: he was a seer, who recognised clearly
that the Spirits of Death were approaching then,
but could not bring himself to desert Sparta's
leaders.³

¹ Megistias of Acarnania: see *Hdt.* 7. 219, 221. ² Just north
of Thermopylae. ³ Also in *Palatine Anthology* (anon.).

... τὸ δὲ τοῦ μάντιος Μεγιστίω (sc. ἐπιγράμμα) Σιμωνίδης ὁ Λεωπρέπες ἐστὶ κατὰ ξεινήν ὁ ἐπιγράψας.

cf. A.P. 7. 677 (anon.)

1 κλειτοῖο Hdt. codd. DRSV

VII A.P. 7. 301, Plan.

τοῦ αὐτοῦ = Σιμωνίδου·

εὐκλέας αἶα κέκευθε, Λεωνίδα, οἱ μετὰ σείῳ
τῆδ' ἔθανον, Σπάρτης εὐρυχόρου βασιλεῦ,
πλείστων δὴ τόξων τε καὶ ἄκυπόδων σθένος ἵππων
Μηδείων ἀνδρῶν δεξάμενοι πολέμω.

VIII A.P. 7. 253, Plan.

Σιμωνίδου·

εἰ τὸ καλῶς θηήσκειν ἀρετῆς μέρος ἐστὶ μέγιστον,
ἡμῖν ἐκ πάντων τούτ' ἀπένειμε Τύχη·
Ἑλλάδι γὰρ σπεύδοντες ἐλευθερίην περιθεῖναι
κείμεθ' ἀγῆραντῶ χρώμενοι εὐλογίῃ.

cf. schol. Aristid. (iii 154s. Dindorf)

IX A.P. 7. 251, Plan.

τοῦ αὐτοῦ = Σιμωνίδου·

ἄσβεστον κλέος οἶδε φίλῃ περὶ πατρίδι θέντες
κύνειον θανάτου ἀμφεβάλλοντο νέφος·
οὐδὲ τεθνήασι θανόντες, ἐπεὶ σφ' ἀρετῇ καθύπερθε
κυδαίνουσ' ἀνάγει δώματος ἐξ Ἄιδεω.

¹ Like VIII, referred by the lemmatist to Thermopylae, but probably the epitaph of the Spartans at Plataea.

... The inscription for the seer Megistias was put there by Simonides, the son of Leoprepes, for friendship's sake.

VII *Palatine Anthology*

By Simonides:

Glorious the men whom the earth covers, those who died here with you, Leonidas, king of wide Sparta, after awaiting in battle the might of the many bows and swift-footed horses of the Medes.¹

¹ Probably a Hellenistic composition; the epitaph for the Spartan grave at Thermopylae is XXII(b).

VIII *Palatine Anthology*

By Simonides:

If the greatest part of virtue is to die nobly, then Fortune granted it to us above all others; for we strove to crown Greece with freedom and lie here in possession of unaging praise.¹

¹ Said by the lemmatist to refer to Thermopylae, but more probably the epitaph of the Athenians at Plataea. Pausanias 9. 2. 4 says the tombs of the Spartans and Athenians there carried epitaphs by Sim.; see also IX.

IX *Palatine Anthology*

By Simonides:

These men set imperishable fame about their dear country, and threw around themselves the dark cloud of death. They died but are not dead: their valour gives them glory above and brings them up from the house of Hades.¹

X Plut. *de Herod. malign.* 39. 870f (V 2. 2. 46 Häsler)

αὐτός γε μὴν ὁ Ἀδεϊμαντος, ᾧ πλείστα λοιδορούμενος Ἡρόδοτος διατελεῖ καὶ λέγων μόνον ἀσπαίρειν τῶν στρατηγῶν, ὡς φευζόμενον ἀπ' Ἀρτεμισίου καὶ μὴ περιμενοῦντα, σκόπει τίνα δόξαν εἶχεν·

οὗτος Ἀδεϊμάντου κείνου τάφος, ὃν διὰ πᾶσα Ἑλλάς ἐλευθερίας ἀμφέθετο στέφανον.

(871a) οὔτε γὰρ τελευτήσαντι τοιαύτην εἰκὸς ἦν ἀνδρὶ δειλῷ καὶ προδότῃ γενέσθαι τιμὴν . . .

cf. A.P. 7. 347, Favorin. (ps.-Dio Prus.) or. 37. 19 (Σιμωνιδῆ)

1 κλεινοῦ ci. Page οὐδὲ διὰ βουλᾶς A.P., Favorin.

XI Plut. *de Herod. malign.* 39. 870e (V 2. 2. 45 Häsler) = I.G. 1² 927 (1]οἰνοκεναιομμεσαστυφορινοθ[, 2]γτος[) = 131 Hansen

ἐν δὲ Σαλαμῶνι παρὰ τὴν πόλιν ἔδωκαν αὐτοῖς θάψαι τε τοῖς ἀποθανόντας ὡς ἀνδρας ἀγαθοὺς γενομένους καὶ ἐπιγράψαι τὸδε τὸ ἐλεγίον·

ὦ ξείν', εὐνδρόν ποκ' ἐναίομες ἄστν Κορίνθου,
νῦν δ' ἄμ' Αἰαντος νᾶσος ἔχει Σαλαμῖς·
ἐνθάδε Φοινίσσας νᾶας καὶ Πέρσας ἐλόντες
καὶ Μήδους ἱερὰν Ἑλλάδα ῥυσάμεθα.

cf. Favorin. (ps.-Dio Prus.) or. 37. 18 (Σιμωνιδῆ)

1 ξείν' Favorin. cod. M ξένε Plut., Favorin. codd. UB 2
Bergk: δ' ἀνάματος Plut. δὲ μετ' Αἰαντος Favorin. 3 ἐνθάδε
Plut. ῥεῖα δὲ Favorin. Boegehold: νῆας, ναῖς codd. 4
Boegehold: ἱερὰν codd. Jacobs: ῥυόμεθα Plut. ἱρυσάμεθα Fav-
orin.

X Plutarch, *On the Malice of Herodotus*

As for Adimantus¹ himself, on whom Herodotus is forever pouring abuse,² in particular when he says that he was the only commander who protested, since he wanted to flee from Artemisium instead of staying to fight,³ just look at the reputation he enjoyed later:

This is the tomb of that⁴ Adimantus, thanks to whom all Greece put on the garland of freedom.⁵

It was not likely that he should be so honoured after his death if he had been a coward and traitor . . .

¹ Commander of the Corinthians at Artemisium and Salamis.
² 8. 5, 59, 61, 94. ³ 8. 5; cf. 8. 94 (on Salamis). ⁴ Or 'famous'. ⁵ Also in *Palatine Anthology* (anon.) and Favorinus, who ascribes it to Sim.

XI Plutarch, *On the Malice of Herodotus*

And on Salamis near the city the Athenians allowed the Corinthians to bury their dead since they had displayed courage and to inscribe the following elegiac poem:

Stranger, once we lived in the well-watered¹ city of Corinth, but now Salamis, the island of Ajax, holds us; here we destroyed Phoenician ships and Persians and Medes and saved holy Greece.²

¹ With reference to its fountains. ² Quoted also by Favorinus, who attributes it to Sim.; the original stone has parts of the first two lines and may well have had all four: see A. L. Boegehold, *G.R.B.S.* 6 (1965) 179 ff.

XII Plut. *de Herod. malign.* 39. 870e (V 2. 2. 45 Häsler)

τὸ δ' ἐν Ἴσθμῳ κενοτάφιον ἐπιγραφὴν ἔχει ταύτην·
 ἀκμῆς ἑστακυῖαν ἐπὶ ξυροῦ Ἑλλάδα πᾶσαν
 ταῖς αὐτῶν ψυχαῖς κείμεθα βυσάμενοι
 [δουλοσύνης· Πέρσας δὲ περὶ φρεσὶ πῆματα πάντα
 ἤψαμεν, ἀργαλέης μνήματα ναυμαχίης.
 5 ὅστέα δ' ἡμῖν ἔχει Σαλαμῖς, πατρίς δὲ Κόρινθος
 αὐτ' εὐεργεσίης μνήμ' ἐπέθηκε τόδε.]

cf. *A.P.* 7. 250 (Σιμωνίδου) (vv. 1–2), Plan., schol. Aristid. (iii 136 Dindorf (vv. 1–2), Ael. Aristid. or. 28. 66 (ii 163 Keil) (vv 1–6)

XIII Plut. *de Herod. malign.* 39. 870f (V 2. 2. 46 Häsler)

Διοδώρου δὲ τινος τῶν Κορινθίων τριηράρχων ἐν ἱερῷ Λητοῦς
 ἀναθήμασι κειμένους καὶ τοῦτ' ἐπιγράφεται·

ταῦτ' ἀπὸ δυσμενέων Μήδων ναῦται Διοδώρου
 ὄπλ' ἀνέθεν Λατοῖ, μνάματα ναυμαχίας.

cf. *A.P.* 6. 215 (τοῦ αὐτοῦ = Σιμωνίδου)

1 *δυσαμένων A.P.* 2 Blomfield: ἀνέθεντο codd.

XIV Schol. Pind. *Ol.* 13. 32b (i 364s. Drachmann)

... Θεόπομπος δὲ φησι (*F.Gr.H.* 115 F 285 Jacoby) καὶ τὰς
 γυναῖκας αὐτῶν (sc. τῶν Κορινθίων) εὐξασθαι τῇ Ἀφροδίτῃ ἔρωτα
 ἐμπεσεῖν τοῖς ἀνδράσιν αὐτῶν μάχεσθαι ὑπὲρ τῆς Ἑλλάδος τοῖς
 Μήδοις, εἰσελθούσας εἰς τὸ ἱερόν τῆς Ἀφροδίτης... εἶναι δὲ καὶ
 νῦν ἀναγεγραμμένον ἐλεγείου εἰσόντι εἰς τὸν ναὸν ἀριστερᾶς χει-
 ρός·

XII Plutarch, *On the Malice of Herodotus*

The cenotaph at the Isthmus carries this inscription:

All Greece stood on the razor's edge: we lie here, having rescued it with our own lives [from slavery; on the Persians' hearts we fastened all manner of woe, a reminder of a grievous sea-battle. Salamis holds our bones, but our native land Corinth set this monument over us in return for our good deed].¹

¹ Vv. 3–6 are given only by Aristides and are probably a later addition; but 1–2 are scarcely complete in themselves.

XIII Plutarch, *On the Malice of Herodotus*

And this is the inscription on offerings dedicated in the temple of Leto by a Diodorus, one of the Corinthian captains:

These weapons, taken from the hostile Medes, the sailors of Diodorus dedicated to Leto as a memorial of the sea-battle.¹

¹ Salamis. Epigram ascribed to Sim. in *Palatine Anthology*.

XIV Scholiast on Pindar, *Ol.* 13. 23 ('in Corinth Ares flourishes in the deadly spears of the young men')

Theopompus¹ says that the Corinthian wives too went into Aphrodite's temple and prayed to her that their men be smitten with a passion for fighting the Medes on behalf of Greece...; even now, he says, there is an inscribed elegiac poem on the left as one enters the temple:

¹ Historian from Chios, 4th c. B.C.

αἶδ' ὑπὲρ Ἑλλάνων τε καὶ ἀγχεμάχων πολιατῶν
 ἔστασαν εὐχόμεναι Κύπριδι δαιμόνια·
 οὐ γὰρ τοξοφόροισιν ἐβούλετο δι' Ἀφροδίτα
 Μήδοις Ἑλλάνων ἀκρόπολιν δόμεναι.

cf. Plut. *de Herod. malign.* 39. 871ab (vv. 1–4, Σιμωνίδης), Athen. 13. 573c-e (vv. 1–4, Σιμωνίδης)

1 ἰθυμάχων Plut., εὐθυμάχων Athen. 2 ἐστάθεν seu ἐστ- Plut., Athen. εὐζάμεναι Plut., εὐχεσθαι Athen. δαιμόνια (= δαιμονίας εὐχάς) Bernardakis: δαιμόνιαι codd. 3 ἐμήδετο Plut., ἐμήσατο Athen. 4 Πέρσαις Athen. προδόμεν Plut., Athen.

XV Plut. *vit. Aristid.* 19. 7 (1. 1. 276 Ziegler)

καὶ τὸν βωμὸν οὐκ ἂν ἐπέγραψαν οὕτως, εἰ μὴ τρεῖς πόλεις ἠγωνιάσαντο τῶν ἄλλων ἀτρέμα καθεζομένων·

τόνδε ποθ' Ἑλληνες Νίκης κράτει, ἔργῳ Ἄρης,
 Πέρσας ἐξελάσαντες ἐλευθέρα Ἑλλάδι κοινόν
 ἰδρύσαντο Διὸς βωμὸν Ἐλευθερίου.

cf. *de Herod. malign.* 42. 873b, A.P. 6. 50, Plan., (Σιμωνίδου), ubi v. 2 invenias εὐτόλμῳ ψυχῆς λήματι πειθόμενοι

1 N. κ. Plut.: ῥώμη χερὸς A.P., Plan. 2 ἐλεύθερον Plut. codd. UA, A.P., Plan. κόσμον A.P., Plan.

XVI I.G. vii 53 = S.E.G. xiii 312 (v. A. Wilhelm ap. G. Pfohl, *Die griechische Elegie* 311ss.)

τὸ ἐπίγραμμα τῶν ἐν τῷ Περσικῷ πολέμῳ ἀποθανόντων καὶ κειμένων ἐν ταῦθα ἡρώων, ἀπολόμενον δὲ τῷ χρόνῳ, Ἑλλάδιος ὁ ἀρχιερεὺς ἐπιγραφῆναι ἐποίησεν εἰς τιμὴν τῶν κειμένων καὶ τῆς πόλεως. Σιμωνίδης ἐποίησε.

¹ Helladius probably used a literary source for his text. The monu-

These women stand making an inspired prayer to Cypris for the Greeks and their close-fighting fellow-countrymen; for the goddess Aphrodite was unwilling to hand over to the bowmen Medes the acropolis of the Greeks.²

² I.e. Corinth. Athenaeus' account is drawn from the essay *On Pindar* by Chamaeleon, who cites Theopompus and book 7 of Timaeus as his authorities; in his version, the women were the temple-slaves of Aphrodite, the dedication was a painting, and Sim. wrote the epigram. Plutarch, *On the Malice of Herodotus* says the women were Corinthian wives, bronze statues were dedicated, and Sim. composed the epigram.

XV Plutarch, *Life of Aristides*

And they would not have put the following inscription on the altar if only three cities had fought while the others sat quietly by¹:

Once the Greeks, having driven out the Persians by the might of Victory and the work of Ares,² set up this altar of Zeus, giver of freedom, an altar common to a free Greece.³

¹ At Plataea; Hdt. 9. 59 ff., 85, says only Spartans, Tegeans and Athenians fought in the final engagement.

² *Palatine Anthology* adds a pentameter, omitted in Plutarch, 'obeying the bold pride of their spirit', and ascribes the epigram to Sim.

³ Cf. Paus. 9. 2. 5, Strabo 9. 2. 31.

XVI Inscribed stone from Megara (4th c. A.D. or later)

Since the epigram for the heroes who died in the Persian war and lie here had been destroyed by time, Heliadus the high priest had it inscribed in honour of the dead and the city.¹ Simonides was the author.²

ment is likely to have been a cenotaph, but see Paus. 1. 43. 3.

² Doubtful, as usual, but see fr. 629.

Ἐλλάδι καὶ Μεγαρεῦσιν ἐλευθέρων ἄμαρ ἀέξειν
 ἴεμενοι θανάτου μοῖραν ἔδεξάμεθα,
 τοὶ μὲν ὑπ' Εὐβοίαι καὶ Παλιῶι, ἔνθα καλεῖται
 ἄγνας Ἄρτεμιδος τοξοφόρου τέμενος,
 5 τοὶ δ' ἐν ὄρει Μυκάλας, τοὶ δ' ἔμπροσθεν Σαλαμῖνος
 < >
 τοὶ δὲ καὶ ἐν πεδίῳ Βοιωτίῳ, οἵτινες ἔτλαν
 χεῖρας ἐπ' ἀνθρώπους ἱππομάχους ἰέναι.
 ἄστοι δ' ἄμμι τόδε <ξυνόν> γέρας ὀμφαλῶι ἀμφίς
 10 Νισαίων ἔπορον λαοδόκῳ ἦν ἀγορᾷ.

μέχρις ἐφ' ἡμῶν δὲ ἡ πόλις ταύρων ἐναγίζει (-εν lapis).

9 suppl. Wade-Gery

10 Wade-Gery: λαοδοκων lapis

XVII (a) Thuc. 1. 132. 2

... ἐπὶ τὸν τρίποδά ποτε τὸν ἐν Δελφοῖς, ὃν ἀνέθεσαν οἱ Ἕλλη-
 νες ἀπὸ τῶν Μήδων ἀκροθίνιον, ἠξίωσεν ἐπιγράψασθαι αὐτὸς ἰδίᾳ
 τὸ ἐλεγείον τόδε·

Ἐλλάνων ἀρχαγός, ἐπεὶ στρατὸν ὤλεσε Μήδων,
 Πausanίας Φοῖβῳ μνάμ' ἀνέθηκε τόδε.

τὸ μὲν οὖν ἐλεγείον οἱ Λακεδαιμόνιοι ἐξέκόλασαν εὐθύς τότε ἀπὸ
 τοῦ τρίποδος τόδε καὶ ἐπέγραψαν ὀνομαστὶ τὰς πόλεις ὅσαι ξυγκα-
 βελοῦσαι τὸν βάρβαρον ἔστησαν τὸ ἀνάθημα.

cf. 'Dem.' in *Neaer*. 97, Aristodem. (*F.Gr.H.* 104 F 4 Jacoby), Plut.
de Herod. malign. 42. 873c, Apostol. *cent.* vii 9d, *Sud.* Π 820, A.P. 6.
 197 (Σμωναῖδου), Paus. 3. 8. 2 (Σμωναῖδης), *Nep. Paus.* 1. 3, *Ael. Aris-*
tid. 3. 199

While striving to foster the day of freedom for Greece and the Megarians, we received the portion of death, some under Euboea and Pelion, where stands the sanctuary of the holy archer Artemis,³ others at the mountain of Mycale,⁴ others before Salamis . . .⁵, others again in the Boeotian plain, those who had courage to lay hands on the cavalry warriors.⁶ The citizens granted us this privilege in common about the navel of the Nisaeans⁷ in their agora where the people throng.

Up to our own day the city has consecrated a bull.

³ At Artemisium.

⁴ Site of the naval battle of 479 B.C.

⁵ The stone-cutter has omitted a pentameter line.

⁶ At Plataea; Hdt. 9. 69 reports that the Theban cavalry killed 600 Megarians and Phliasiens.

⁷ Nisus was mythical king of Megara.

XVII (a) Thucydides, *History*

... Pausanias¹ had once thought fit to inscribe on his own authority the following elegiac couplet on the tripod at Delphi which the Greeks dedicated from the spoils of the Medes:

When Pausanias, commander of the Greeks, had destroyed the army of the Medes, he set up this memorial to Phoebus.

The Spartans had at once erased this couplet from the tripod and inscribed on it the names of all the cities which had set up the dedication after jointly destroying the Barbarians.²

¹ Commander of the Greeks at Plataea.

² The names may still be seen on the snake-column, now in the Hippodrome of Constantinople.

GREEK LYRIC

(b) Diod. Sic. 11. 33. 2 (ii 272 Vogel)

οἱ δ' Ἕλληνες ἐκ τῶν λαφύρων δεκάτην ἐξελόμενοι κατεσκευάσαν χρυσοῦν τρίποδα καὶ ἀνέθηκαν εἰς Δελφοὺς χαριστήριον τῷ θεῷ, ἐπιγράψαντες ἐλεγείον τὸδε·

Ἐλλάδος εὐρυχόρου σωτήρες τόνδ' ἀνέθηκαν
δουλοσύνης στυγεράς ῥυσάμενοι πόλιας.

XVIII A.P. 7. 257, Plan. (ἄδηλον, Plan. ἀδέσποτον)

παῖδες Ἀθηναίων Περσῶν στρατὸν ἐξολέσαντες
ἤρκεσαν ἀργαλέην πατρίδι δουλοσύνην.

cf. schol. Aristid. (iii 154 Dindorf: τοῦ αὐτοῦ = Σιμωνίδου; iii 136 Dindorf)

1 ἐξελάσαντες schol. 136 cod. unus

XIX A.P. 6. 2, Plan.

Σιμωνίδου·

τόξα τάδε πτολέμοιο πεπαυμένα δακρυέντος
νηῷ Ἀθηναίης κείται ὑπωρόφια,
πολλάκι δὴ στονόεντα κατὰ κλόνον ἐν δαὶ φωτῶν
Περσῶν ἵππομάχων αἴματι λουσάμενα.

XIX (a) Plut. *de Herod. malign.* 36. 869c (V 2. 2. 41s. Häsler)

ὅτι δ' οὐκ ἐπαυέσαι βουληθεῖς Δημοκρίτον ἀλλ' ἐπ' αἰσχύνῃ
Ναξίων συνέθηκε τὸ ψεῦδος δηλὸς ἐστὶ τῷ παραλιπεῖν ὅλως καὶ

SIMONIDES

(b) Diodorus Siculus, *World History*

The Greeks set aside a tenth part of the spoils¹ and made a gold tripod, which they dedicated at Delphi as a thank-offering to the god, inscribing this elegiac couplet on it:

The saviours of spacious Greece dedicated this tripod, having rescued their cities from hateful slavery.

¹ After Plataea, but the memorial was for the whole war.

XVIII *Palatine Anthology* (anon.)

The sons of the Athenians destroyed the army of the Persians and warded off painful slavery from their native land.¹

¹ Ascribed to Sim. by scholiast on Aristides.

XIX *Palatine Anthology*

By Simonides:

These bows, at rest from tearful war, lie beneath the roof of Athena's temple; often in the grievous turmoil amid the fighting of warriors they bathed in the blood of Persian cavalrmen.¹

¹ The style suggests a Hellenistic literary exercise.

XIX (a) Plutarch, *On the Malice of Herodotus*

It is clear that it was not from any wish to praise Democritus that he fabricated his lie¹ but in order to disgrace the Naxians, for he has suppressed completely the success

¹ Hdt. 8. 46. 3 says the Naxians sent four ships to Salamis to fight on the Persian side, but Democritus, one of the captains, persuaded them to join the Greeks.

παρασιωπήσαι τὸ Δημοκρίτου κατόρθωμα καὶ τὴν ἀριστείαν, ἣν ἐπιγράμματι Σιμωνίδης ἐδήλωσε·

Δημόκριτος τρίτος ἤρξε μάχης, ὅτε παρ Σαλαμίνα
Ἕλληνας Μήδοις σύμβαλον ἐν πελάγει·
πέντε δὲ νῆας ἔλεν δῆλων, ἐκτὴν δ' ὑπὸ χειρὸς
ρύσατο βαρβαρικῆς Δωριδ' ἄλικομένην.

3s Turnebus: χεῖρα . . . βαρβαρικὴν codd.

XX S.E.G. x 404 + Meritt, *The Aegean and the Near East: Studies* . . . H. Goldman (1956) 268ff. = 2 Hansen

(a) ἀνδρῶν τῶνδ' ἀρετῆ[ς ἔσται κλέ]ος ἄφθι[του] αἰεὶ
[.]ν[.]ρ[.]νέμωσι θεοί·
ἔσχον γὰρ πεζοί τε [καὶ] ἰσχυρῶν ἐπὶ νηῶν
Ἑλλά[δα μ]ῆ πάσαν δούλιον ἤμαρ ἰδεῖν.

(b) ἦν ἄρα τοῖσζ' ἀδάμ[αντος ὑπέρβιον ἦτορ,] ὅτ'
αἰχμὴν
στῆσαν πρόσθε πυλῶν ἀν[
ἀγγίαλον πρῆσαι β[c.xviii litt.]ο
ἄστν, βία Περσῶν κλινάμενο[ι προμάχους.

(a) 1 suppl. Peek (b) 1 suppl. Page post Wilhelm
2s. ἀντία δ' ἰεμένους | ἀ. π. ῥύσαντ' ἐρικυδέσ' Ἀθρηᾶς e.g. Page
4 suppl. Page

of Democritus and his display of valour which Simonides set out in an epigram²:

Democritus was the third³ to begin battle when the Greeks clashed at sea with the Medes off Salamis; he captured five enemy ships and rescued a sixth, a Dorian vessel, from capture at barbarian hands.

² Rather, a short elegiac poem, perhaps composed by a Naxian (Page). ³ After Athens and Aegina (Hdt. 8. 84. 2).

XX Inscriptions on an Athenian monument base (soon after 479 B.C.?)¹

(a) The fame of the valour of these men² will be undying always, (so long as) the gods apportion (glory to brave men); for both on foot and on swift-sailing ships they kept all Greece from seeing the day of slavery.³

(b) These men² must have had (a stout heart of adamant), when they took up arms before the gates (and checked men eager) to burn (Athena's glorious) seaside city, forcibly turning back the champions of the Persians.⁴

¹ (b) was added after (a); a fragment of a 4th c. B.C. copy of (a) is also known. ² The monument must have given the names of the dead. ³ Probably composed to commemorate Salamis (including the land-fighting on Psyttalia). ⁴ Seemingly an epigram for the Marathon dead, added to the Salamis monument after the original Marathon monument was destroyed by the Persians in 480.

XXI Lycurg. in Leocr. 109 (p. 71 Durrbach)

τοιγαροῦν ἐπὶ τοῖς ἡρίοις (Wurm: ὀρίοις τοῦ βίου codd.) μαρ-
τύριά ἐστω ἰδεῖν τῆς ἀρετῆς αὐτῶν ἀναγεγραμμένα ἀληθῆ πρὸς
ἅπαντας τοὺς Ἕλληνας, ἐκείνοις μὲν (XXIIb), τοῖς δ' ἡμετέροις
προγόνοις·

Ἑλλήνων προμαχοῦντες Ἀθηναῖοι Μαραθῶνι
χρυσοφόρων Μῆδων ἐστόρεσαν δύναμιν.

cf. Ael. Aristid. or. 28. 63, schol. Aristid. or. 46. 118 (p. 289 From-
mel), *Sud.* Π 3079

2 ἔκτειναν Μῆδων ἑνέα μυριάδας Aristid. ἔκτειναν Μ. εἴκοσι μ.
schol., *Sud.*

XXII Hdt. 7. 228

θαφθεῖσι δὲ σφί αὐτοῦ ταύτη τῇ περ ἔπεσον καὶ τοῖσι πρότερον
τελευτήσασι ἢ <τοὺς> ὑπὸ Λεωνίδεω ἀποπεμφθέντας οἴχεσθαι
ἐπιγέγραπται γράμματα λέγοντα τάδε·

(a) μυριάσιν ποτὲ τῆδε τριηκοσίαις ἐμάχοντο
ἐκ Πελοποννήσου χιλιάδες τέτορες.

ταῦτα μὲν δὴ τοῖσι πᾶσι ἐπιγέγραπται, τοῖσι δὲ Σπαρτιήτησι ἰδίῃ·

(b) ὦ ξεῖν', ἀγγέλλειν Λακεδαιμονίοις ὅτι τῆδε
κείμεθα, τοῖς κείνων ῥήμασι πειθόμενοι.

XXI Lycurgus, *Against Leocrates*

So on their tombs there is inscribed true testimony of
their valour for all the Greeks to see: for the Spartans
(XXII b), for your ancestors:

Fighting to defend the Greeks the Athenians laid
low at Marathon the might of the gold-apparalled
Medes.¹

¹ Probably inscribed together with a list of the fallen on a stele on
the grave-mound at Marathon. Aristides, scholiast on Aristides,
and the *Suda* give a different pentameter: '(the Athenians at
Marathon) killed ninety thousand (or 'two hundred thousand') of
the Medes.' The *Suda* reports that the couplet was on the painting
of Marathon in the Stoa Poikile in Athens. No ancient authority
ascribes it to Sim.

XXII Herodotus, *Histories* (on the fighting at Thermopy-
lae)

They were buried where they fell, as were those who
died before the departure of those whom Leonidas sent
away, and over them are inscriptions worded as follows:

(a) Here four thousand from the Peloponnese
once fought against three million.¹

That is the inscription for the whole army; the Spartans
have their own:

¹ Attributed to Sim. in *Palatine Anthology*.

(b) Stranger, report to the Spartans that we lie
here, obedient to their words.²

² Much quoted by later writers; ascribed to Sim. in *Palatine
Anthology* and by Cicero, who translated it (*T.D.* 1. 42).

Λακεδαιμονίοισι μὲν δὴ τοῦτο, τῷ δὲ μάντι τῶδε· (VI). ἐπιγράμμασι μὲν νυν καὶ στήλῃσι, ἕξω ἢ τὸ τοῦ μάντιος ἐπίγραμμα, Ἀμφικτυόνες εἰσὶ σφεας οἱ ἐπικοσμήσαντες, τὸ δὲ τοῦ μάντιος Μεγιστίω Σιμωνίδῃς ὁ Λεωπρέπεός ἐστι κατὰ ξεινήν ὁ ἐπιγράφας.

(a) cf. Diod. Sic. 11. 33. 2, Ael. Aristid. 28. 65, A.P. 7. 248 (Σιμωνίδου), Plan., *Sud.* A 272

1 διηκοσίαις, διακ-, Diod. 2-νάσου Hdt. cod. B, A.P.

(b) cf. Lycurg. in *Leocr.* 109 (v. XXI supra), Diod. Sic. 11. 33. 2, Str. 9. 4. 16, A.P. 7. 249 (Σιμωνίδου), Plan, *Sud.* A 272, Cic. *T.D.* 1. 42 (Simonides)

1 ἄγγελον Lycurg., Diod., A.P. ἄγγελλε *Sud.* ὦ ξέν' ἀπάγγελον Str. 2 ρ. π. Hdt., A.P., Plan., *Sud.* πειθόμενοι νομίμοις Lycurg., Diod., Str.

XXIII Str. 9. 4. 2 (ii 284 Kramer)

ὁ δ' Ὀποῦς ἐστὶ μητρόπολις, καθάπερ καὶ τὸ ἐπίγραμμα δηλοῖ τὸ ἐπὶ τῇ πρώτῃ τῶν πέντε στηλῶν τῶν περὶ Θερμοπύλας ἐπιγεγραμμένον πρὸς τῷ πολυανδρῷ·

τοῦσδε ποθεῖ φθιμένους ὑπὲρ Ἑλλάδος ἀντία Μήδων
μητρόπολις Λοκρῶν εὐθινόμων Ὀποίεις.

1 Meineke: ποτέ codd.

XXIV Plut. vit. *Themist.* 8. 4s. (1. 1. 166s. Ziegler)

ἔχει δὲ (sc. Ἀρτεμίσιον) ναὸν οὐ μέγαν Ἀρτέμιδος ἐπίκλησιν Προσηφίας, καὶ δένδρα περὶ αὐτὸν πέφυκε καὶ στήλαι κύκλω λίθου λευκοῦ πεπήγασαν· . . . ἐν μᾶ δὲ τῶν στηλῶν ἐλεγείον ἦν τῶδε γεγραμμένον·

παντοδαπῶν ἀνδρῶν γενεὰς Ἀσίας ἀπὸ χώρας
παῖδες Ἀθηναίων τῶδέ ποτ' ἐν πελάγει
ναυμαχία δαμάσαντες, ἐπεὶ στρατὸς ὤλετο Μήδων
σήματα ταῦτ' ἔθεσαν παρθένῳ Ἀρτέμιδι.

cf. de *Herod. malign.* 34. 867f

That is the Spartan inscription; the inscription for the seer is as follows (VI). The inscriptions and stelae, with the exception of the seer's inscription, were put there in their honour by the Amphictions³; the inscription for the seer Megistias was put there by Simonides, the son of Leoprepes, for friendship's sake.

³ Members of the league based on the temple of Demeter at Anthela (near Thermopylae).

XXIII Strabo, *Geography* (on the Locrians)

Opus is their mother-city, as is shown by the inscription on the first of the five stelae at Thermopylae near the heroes' grave:

These men who died for Greece against the Medes are mourned by Opus, mother-city of the Locrians of the upright laws.

XXIV Plutarch, *Life of Themistocles*

Artemisium has a smallish temple of Artemis of the East; around it trees grow and stelae of white stone stand in a circle; . . . on one of the stelae these elegiac couplets were inscribed:

The sons of the Athenians once subdued in a sea-battle¹ on these waters tribes of all manner of men from the land of Asia, and after the host of the Medes perished dedicated these tokens to the virgin Artemis.

¹ See fr. 532–5.

XXV A. *Plan.* 24

τοῦ αὐτοῦ (= Σιμωνιδου)

Μίλωνος τὸδ' ἄγαλμα καλοῦ καλόν, ὅς ποτε Πίσῃ
ἐπτάκι νικήσας ἐς γόνατ' οὐκ ἔπεσεν.

XXVI (a) Thuc. 6. 59. 3

Ἰππόκλου γόνυ τοῦ Λαμψακηνοῦ τυράννου Λιαντίῃ τῷ παιδί
τὴν θυγατέρα ἑαυτοῦ μετὰ ταῦτα Ἀρχεδίκην Ἀθηναῖος ἂν Λαμ-
ψακηνῷ ἔδωκεν, αἰσθανόμενος αὐτοὺς μέγα παρὰ βασιλεῖ Δαρείῳ
δύνασθαι. καὶ αὐτῆς σῆμα ἐν Λαμψάκῳ ἐστὶν ἐπίγραμμα ἔχον
τὸδε·

ἀνδρὸς ἀριστεύσαντος ἐν Ἑλλάδι τῶν ἐφ' ἑαυτοῦ
Ἰππίου Ἀρχεδίκην ἦδε κέκευθε κόνις,
ἧ πατρός τε καὶ ἀνδρὸς ἀδελφῶν τ' οὔσα τυράννων
παίδων τ' οὐκ ἦρθη νοῦν ἐς ἀτασθαλίην.

cf. *Ar. Rhet.* 1. 9. 20, 1367b (v. 3, τὸ τοῦ Σιμωνιδου)

XXVI (b) Thuc. 6. 54. 6s. = *I.G.* i² 761 = 305 Hansen

τὰ δὲ ἄλλα αὐτῇ ἡ πόλις τοῖς πρὶν κειμένοις νόμοις ἐχρήτο,
πλὴν καθ' ἕσον αἰεὶ τινα ἐπεμέλοντο σφῶν αὐτῶν ἐν ταῖς ἀρχαῖς
εἶναι. καὶ ἄλλοι τε αὐτῶν ἤρξαν τὴν ἐνιαύσιον Ἀθηναίοις ἀρχὴν
καὶ Πεισίστρατος ὁ Ἰππίου τοῦ τυρανεύσαντος υἱός, τοῦ πάππου
ἔχων τοῦνομα, ὅς τῶν δωδέκα θεῶν βωμῶν τὸν ἐν τῇ ἀγορᾷ ἄρχων

XXV *Planudean Anthology*

By Simonides:

This is the handsome statue of handsome Milo, who once won seven times by the water of Pisa¹ without falling to his knees.

¹ Pausanias 6. 14. 5 says he won six wrestling victories at Olympia, but *Palatine Anthology* 11. 316 records a crown awarded when no opponent appeared. His career is dated c. 540 to c. 510.

XXVI (a) Thucydides, *History*

At any rate after that Hippias¹ gave his daughter Archedice in marriage to Aeantides, son of Hippoclus, the tyrant of Lampsacus — an Athenian to a Lampsacene! — since he saw that the family had great influence with King Darius. Her tomb is in Lampsacus with this inscription:

This dust covers Archedice, daughter of Hippias, the foremost man in Greece of his day; although her father, her husband, her brothers² and her sons were tyrants, she did not lift up her heart to arrogance.³

¹ Tyrant of Athens, 527–510 B.C.

² One brother was archon in Athens: see XXVI (b).

³ Aristotle ascribes the epitaph to Sim.

XXVI (b) Thucydides, *History* (on the Pisistratids)

In other respects the city itself enjoyed the laws that had previously been established, except that they always made sure that one of their own family was in office. Among those of them who held the annual archonship at Athens was Pisistratus, son of Hippias who held the tyranny, with the same name as his grandfather: when he was archon,¹ he dedicated the altar of the twelve gods in

¹ Almost certainly in 522/1 B.C.

ἀνέθηκε καὶ τὸν τοῦ Ἀπόλλωνος ἐν Πυθίῳ. . . τοῦ δ' ἐν Πυθίῳ
ἔτι καὶ νῦν δῆλόν ἐστιν ἀμυδροῖς γράμμασι λέγον τάδε·

μνήμη τὸδ' ἦς ἀρχῆς Πεισίστρατος Ἰππίου υἱός
θήκεν Ἀπόλλωνος Πυθίῳ ἐν τεμένει.

XXVII A.P. 6. 213

ἀνάθημα τοῦ αὐτοῦ (= Σιμωνίδου)

ἔξ ἐπὶ πεντήκοντα, Σιμωνίδῃ, ἦραο ταύρους
καὶ τρίποδας πρὶν τούδ' ἀνθέμεναι πίνακα,
τοσσάκι δ' ἡμερόεντα διδαζάμενος χορὸν ἀνδρῶν
εὐδόξου Νίκας ἀγλαὸν ἄρμ' ἐπέβης.

cf. Tzetz. *chil.* 1. 639–42, 4. 486

XXVIII Syrian. in Hermog. (i 86 Rabe)

πάσης γὰρ ἐπιστήμων ἀνὴρ ποιητικῆς τε καὶ μουσικῆς ὑπῆρχεν
(sc. ὁ Σιμωνίδης), ὡς ἐκ νεότητος μέχρις ὀγδοήκοντα ἔτων νικᾶν
ἐν τοῖς ἀγῶσι Ἀθήνησιν, ὡς καὶ τὸ ἐπίγραμμα δηλοῖ·

ἦρχεν Ἀδείμαντος μὲν Ἀθηναίους ὅτ' ἐνίκῃ
Ἀντιοχίς φυλὴ δαιδάλεον τρίποδα·
Ξεινοφίλου δέ τις υἱὸς Ἀριστείδης ἐχορήγει
πεντήκοντ' ἀνδρῶν καλὰ μαθόντι χορῶ·
5 ἀμφὶ διδασκαλίῃ δὲ Σιμωνίδῃ ἔσπετο κύδος
ὀγδωκοντάετι παιδί Λεωπρέπεος.

φασὶ δὲ αὐτὸν μετὰ τὴν νίκην πλεῖσαι πρὸς Ἱέρωνα καὶ μετ'
ὀλίγον ἐν Σικελίᾳ τελευτῆσαι.

cf. Plut. *an seni* 3. 785a, Val. Max. 8. 7. 13, schol. Tzetz. *chil.* 1. 624
(p. 552s. Leone)

the agora and that of Apollo in the Pythian precinct. . .
The inscription on the altar in the Pythion is still visible in
dim lettering² with the following wording:

This memorial of his archonship was dedicated
by Pisistratus, son of Hippias, in the sanctuary of
Pythian Apollo.³

² The paint must have faded.

³ Parts of the altar and

inscription survive.

XXVII *Palatine Anthology*

Dedication by Simonides¹:

Fifty-six bulls and tripods, Simonides, did you
win before setting up this tablet; fifty-six times after
training the delightful chorus of men did you step
aboard the glorious chariot of honoured Victory.

¹ See test. 11. Tzetzes also ascribes his version of the lines to Sim.

XXVIII Syrianus on Hermogenes, *On Kinds of Style*

For Simonides was knowledgeable in all poetry and
music, so that he won victories in the Athenian contests
from his youth to the age of eighty, as the inscription
shows¹:

Adimantus was archon in Athens when the
Antiochid tribe won the intricately-made tripod; one
Aristides, son of Xenophilus, was *choregos* of the
chorus of fifty men who had learned well; and for
their training glory came the way of Simonides, son
of Leoprepes, at the age of eighty.²

They say that after the victory he sailed to Hiero and died
soon after in Sicily.

¹ See test. 5.

² The last line recurs at eleg. 14. 2.

GREEK LYRIC

XXIX Paus. 6. 9. 9 (ii 98s. Rocha-Pereira)

παρὰ δὲ τοῦ Γέλωνος τὸ ἄρμα ἀνάκειται Φίλων, τέχνη τοῦ Αἰ-
γινήτου Γλαυκίου. τούτῳ τῷ Φίλωνι Σιμωνίδης ὁ Λεωπρέπους
ἔλεγείον δεξιώτατον ἐποίησε·

πατρίς μὲν Κόρκυρα, Φίλων δ' ὄνομ', εἰμὶ δὲ Γλαύκου
υἱός, καὶ νικῶ πύξ δὺ' Ὀλυμπιάδας.

XXX A. Plan. 2

Σιμωνίδου·

γνώθι Θεόγνητον προσιδῶν τὸν Ὀλυμπιονίκαν
παῖδα, παλαιμοσύνης δεξιὸν ἠνίοχον,
κάλλιστον μὲν ἰδεῖν, ἀθλεῖν δ' οὐ χείρονα μορφῆς,
ὅς πατέρων ἀγαθῶν ἔστεφάνωσε πόλιν.

1 Schneidewin: Θεόκριτον cod.

XXXI A. Plan. 23

Σιμωνίδου·

— εἶπον τίς, τίνος ἑσσί, τίνος πατρίδος, τί δ' ἐνίκης;
— Κασμύλος, Εὐαγόρου, Πύθια πύξ, Ῥόδιος.

1 Bergk: δὲ νικῆς cod.

SIMONIDES

XXIX Pausanias, *Description of Greece* (on Olympia)

Next to Gelo's chariot is dedicated the statue of Philo, the work of Glaucias of Aegina.¹ For this statue Simonides son of Leoprepes composed a very clever couplet:

My native land is Corcyra, my name is Philo, I am the son of Glaucus, and I won two boxing victories at Olympia.²

¹ Early 5th c. B.C.

² In 492 and 488 B.C.

XXX *Planudean Anthology*

By Simonides:

Learn when you look that this is Theognetus, boy winner at Olympia,¹ skilled driver of the chariot of wrestling, most handsome to look at and no less impressive as athlete, the boy who garlanded the city of his excellent fathers.

¹ Probably in 476 B.C. (see P.Oxy. 222. 15). Paus. 6. 9. 1 says the statue was by Ptoichus of Aegina, the boy's home. Pindar celebrated his nephew's wrestling victory at Delphi (*Pyth.* 8).

XXXI *Planudean Anthology*

By Simonides:

- Give your name, father's name, native city and victory.
- Casmylus, Euagoras, Rhodes, Pythian boxing.¹

¹ Pindar celebrated his victory in Isthmian boxing (fr. 2, 3).

XXXII A.P. 9. 757, Plan. (Σιμωνίδου)

Ἴφίων τόδ' ἔγραψε Κορίνθιος· οὐκ ἔνι μῶμος
χερσίν, ἐπεὶ δόξας ἔργα πολλὰ προφέρει.

cf. A.P. 13. 17 Ἴφίον ἔγραψεν ἐὰ χερσί, τὸν ποκα ὕδωρ | ἔθρεψε Πειράνας ἄπο.

1 ἔπι Bergk

XXXIII (a) A. Plan. 84

οὐκ ἀδαῆς ἔγραψε Κίμων τάδε· παντὶ δ' ἐπ' ἔργῳ
μῶμος, ὃν οὐδ' ἦρωσ Δαιδαλος ἐξέφυγεν.

(b) A.P. 9. 758, Plan. (Σιμωνίδου)

Κίμων ἔγραψε τὴν θύραν τὴν δεξιάν,
τὴν δ' ἐξιόντων δεξιὰν Διονύσιος.

XXXIV Schol. Pind. *Pyth.* 1. 152b (ii 26 Drachmann)

φασὶ δὲ τὸν Γέλωνα τοὺς ἀδελφοὺς φιλοφρονούμενον ἀναθεῖναι
τῷ θεῷ χρυσοὺς τρίποδας ἐπιγράψαντα ταῦτα·

φημί Γέλων', Ἱέρωνα, Πολύζηλον, Θρασύβουλον,
παῖδας Δεινομένους, τοὺς τρίποδας θέμεναι

2 τὸν τρίποδ' ἀνθέμεναι A.P., *Sud.*

XXXII *Palatine Anthology*

Iphion of Corinth¹ painted this; there is no fault to be found in his hands: his works far surpass his reputation.

¹ C. 500 B.C.: see next poem. The *Anthology* (13. 17) has another of his 'advertisements': 'Iphion painted this with his own hand: water from Pirene once nourished him', i.e. he is Corinthian.

XXXIII (a) *Planudean Anthology*

Cimon¹ who painted these is not unskilled; yet fault may be found in any work: even the hero Daedalus did not escape it.

¹ C. 500 B.C.; see Pliny *N.H.* 35. 56. The lines may be an answer to the previous poem.

(b) *Palatine Anthology*¹

Cimon painted the right-hand door, Dionysius the right-hand door as one leaves.

¹ Ascribed to Sim. by *Planudean Anthology*.

XXXIV Scholiast on Pindar, *Pyth.* 1. 79

They say that Gelo out of kindness to his brothers dedicated gold tripods to the god¹ with the following inscription:

I say that Gelo, Hiero, Polyzelus and Thrasylbulus, the sons of Dinomenes, dedicated the tripods after defeating the barbarian tribes,² and gave the

¹ Apollo at Delphi. ² Gelo defeated the Carthaginians at Himera in 480, Hiero the Etruscans at Cumae in 474.

GREEK LYRIC

βάρβαρα νικήσαντας ἔθνη, πολλὴν δὲ παρασχεῖν
σύμμαχον Ἑλλησι χεῖρ' ἐς ἐλευθερίην.

cf. A.P. 6. 214 (Σιμωνίδου), *Sud.* Δ 71

3s. ἐξ ἑκατὸν λιτρῶν καὶ πενήκοντα ταλάντων | δαρετίου χρυσοῦ τὰς
δεκάτας δεκάταν A.P., *Sud.*

XXXV A.P. 13. 14

Σιμωνίδου·

Ἄργεῖος Δάνδις σταδιόδρομος ἐνθάδε κείται
νίκαις ἰππόβοτον πατρίδ' ἐπευκλείσας
Ὀλυμπία δῖς, ἐν δὲ Πυθῶνι τρία,
δύω δ' ἐν Ἴσθμῳ, πεντεκαίδεκ' ἐν Νεμέα.
τὰς δ' ἄλλας νίκας οὐκ εὐμαρές ἐστ' ἀριθμῆσαι.

XXXVI A.P. 13. 26

Σιμωνίδου ἐπιτύμβιον·

μνήσομαι, οὐ γὰρ ἔοικεν ἀνώνυμον ἐνθάδ' Ἀρχεναύτεω
κεῖσθαι θανοῦσαν ἀγλαὰν ἄκοιτιν
Ξανθίππην, Περιάνδρου ἀπέκγονον, ὅς ποθ' ἰψιπύργου
σήμεναι λαοῖς τέρμ' ἔχων Κορίνθου.

SIMONIDES

Greeks a strong helping hand in the cause of freedom.³

³ The poem is probably a Hellenistic literary exercise; the inscriptions for Gelo's dedication and (in part) for Hiero's survive (*S.I.G.* 34, 35c). *Palatine Anthology* ('Sim.') and *Suda* give a different second couplet: '(tripods) of a hundred litres and fifty talents of daretian gold, a tithe of the tithe'; see Page's discussion (*F.G.E.* 247 ff.).

XXXV *Palatine Anthology*

By Simonides:

Dandis of Argos, the stadion-runner, lies here after glorifying with his victories his horse-breeding land, twice at Olympia,¹ three times at Pytho, twice at the Isthmus, fifteen times in Nemea. His other victories it is not easy to count.

¹ In 476 and 472 (P.Oxy. 222. 8, 20); cf. Diod. Sic. 11. 53. 1.

XXXVI *Palatine Anthology*

An epitaph by Simonides:

I shall mention her¹: for it is not fitting that the glorious wife of Archenautes lie here unnamed in death, Xanthippe, great-grandchild of Periander² who once gave orders to the people of high-towered Corinth where he held sway.

¹ The stele speaks.

² Tyrant of Corinth, c. 625–585 B.C.

XXXVII A.P. 7. 348, Plan.

Σιμωνίδου τοῦ Κηίου·

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

cf. Athen. 10. 415f

XXXVIII Ael. Aristid. or. 28. 63 (ii 162 Keil)

ἀρά σοι καὶ τὰ τοιαῦδε δόξει ἀλαζονεῖά τις εἶναι· (XXI), καὶ
 ἀμφὶ τε Βυζάντειαν ὅσοι θάνον ἰχθυόεσσαν
 ῥυόμενοι χώραν ἄνδρες ἀρήθοοι.

1 Bergk: Βυζάντιον codd.

XXXIX Athen. 12. 536ab (ii 181s. Kaibel)

Νύμφης δ' ὁ Ἡρακλεώτης ἐν ἔκτω τῶν περὶ τῆς πατρίδος
 (F.Gr.H. 432 F 9) 'Πausanias' φησὶν 'ὁ περὶ Πλαταιᾶς νικῆσας
 Μαρδόνιον, τὰ τῆς Σπάρτης ἐξελεῖν νόμιμα καὶ εἰς ὑπερηφανίαν
 ἐπιδοῦς περὶ Βυζάντιον διατρίβων τὸν χαλκοῦν κρατῆρα τὸν ἀνα-
 κείμενον τοῖς θεοῖς τοῖς ἐπὶ τοῦ στόματος ἰδρυμένοις, ὃν ἔτι καὶ νῦν
 εἶναι συμβαίνει, ἐτόλμησεν ἐπιγράψαι ὡς αὐτὸς ἀναθείη, ὑποθεῖς
 τόδε τὸ ἐπίγραμμα, διὰ τὴν τρυφήν καὶ ὑπερηφανίαν ἐπιλαθόμενος
 αὐτοῦ·

μῦαμ' ἀρετᾶς ἀνέθηκε Ποσειδάωνι ἄνακτι
 Πausanias ἄρχων Ἑλλάδος εὐρυχόρου
 πόντου ἐπ' Εὐξείνου, Λακεδαιμόνιος γένος, υἱός
 Κλεομβρότου, ἀρχαίας Ἡρακλέος γενεᾶς.'

XXXVII *Palatine Anthology*

By Simonides of Ceos:

After much drinking, much eating and much
 slandering¹ of men I lie here, Timocreon of Rhodes.²

¹ E.g. fr. 727 on Themistocles.² A mock epitaph, attributed to Sim. by the Corrector in *Anthology*; see also Sim. eleg. 17 with Timocr. 10 West.XXXVIII Aelius Aristides, *Orationes*

You will surely not regard lines like these as braggado-
 cio of a sort: (XXI) and

and all who died to save the land of Byzantium,¹
 rich in fish, men swift for Ares.

¹ Occasion unknown.XXXIX Athenaeus, *Scholars at Dinner*

Nymphis¹ of Heraclea says in book 6 of his *History of Heraclea*, Pausanias, victor over Mardonius at Plataea, went beyond all bounds of Spartan convention and became excessively arrogant; while at Byzantium² he had the insolence to inscribe as his own dedication the bronze mixing-bowl dedicated to the gods whose shrines are at the entrance to the Black Sea³; the bowl still exists, and this was the inscription he added, forgetting himself in his wanton arrogance:

This memorial of his valour was dedicated to lord Poseidon at the Black Sea by Pausanias, commander of spacious Greece, a Spartan by birth, son of Cleombrotus, of the ancient family of Heracles.'

¹ Historian of 3rd c. B.C.² Pausanias captured the city when commanding an allied Greek fleet in 478 B.C.³ See Hdt. 4. 81. 3.

XL Aeschin. *in Ctes.* 183ss. (p. 256s. Blass)

ἦσαν τινες, ὧ ἄνδρες Ἀθηναῖοι, κατὰ τοὺς τότε καιροὺς, οἳ
πολὸν πόνον ὑπομείναντες καὶ μεγάλους κινδύνους ἐπὶ τῷ Στρυ-
μόνι ποταμῷ ἐνίκων μαχόμενοι Μήδους· οὗτοι δεῦρο ἀφικόμενοι τὸν
δῆμον ἤτησαν δωρεάν, καὶ ἔδωκεν αὐτοῖς ὁ δῆμος τιμὰς μεγάλας,
ὡς τότε ἔδοκει, τρεῖς λιθίνους Ἑρμᾶς στήσαι ἐν τῇ στοᾷ τῇ τῶν
Ἑρμῶν, ἐφ' ᾧτε μὴ ἐπιγράψωι τὸ ὄνομα τὸ ἑαυτῶν, ἵνα μὴ τῶν
στρατηγῶν ἀλλὰ τοῦ δήμου δοκῆ εἶναι τὸ ἐπίγραμμα. ὅτι δ' ἀληθῆ
λέγω, ἐξ αὐτῶν τῶν ποιημάτων γνώσεσθε. ἐπιγέγραπται γὰρ ἐπὶ
τῷ μὲν πρώτῳ τῶν Ἑρμῶν·

- (b) ἦν ἄρα κἀκεῖνοι ταλακάρδιοι, οἳ ποτε Μήδων
παισὶν ἐπ' Ἡϊόνι Στρυμόνος ἀμφὶ ῥοάς
λιμόν τ' αἰθωνα κρυερὸν τ' ἐπάγοντες Ἄρηα
πρῶτοι δυσμενέων εὗρον ἀμχανίην.

τῷ δὲ δευτέρῳ·

- (c) ἡγεμόνεσι δὲ μισθὸν Ἀθηναῖοι τάδ' ἔδωκαν
αὐτ' εὐεργεσίης καὶ μεγάλων ἀγαθῶν·
μᾶλλον τις τάδ' ἰδὼν καὶ ἐπεσσομένῳ ἐθελήσει
ἀμφὶ περὶ ξυνοῖς πράγμασι δῆριν ἔχειν.

(b) 3 κρυερὸν Plut.: κρατερόν Aeschin. (c) 2 μεγάλων ἀγαθῶν
Plut.: μεγάλης ἀρετῆς Aeschin. 4 ἀμφὶ ξυνοῖσι πράγμασι μόχθον
ἔχειν Aeschin.

XL Aeschines, *Against Ctesiphon*

In those days, gentlemen, there were some who endured much hardship and great dangers at the river Strymon before defeating the Medes in battle.¹ When they returned here to Athens they asked the people for a reward, and the people granted them what was then regarded as high honour, the right to set up three stone Herms in the Stoa of the Herms, on condition that they did not inscribe their own names on them, lest the inscription seem to belong to the generals rather than to the people. You will learn the truth of my words from the poems themselves: on the first of the Herms is written:

(b)² They too were of steadfast heart who once at Eion on the waters of the Strymon subjected the sons of the Medes to fiery hunger and chilling Ares and were the first to discover the helplessness of the enemy.

On the second:

(c) And to their leaders the Athenians granted these as reward for their good services and great benefits. A man of future generations who sees these will be the more willing to engage in battle for the common good.

¹ In 475 B.C. Cimon with a Greek army captured Eion from the Persians (Hdt. 7. 107, Thuc. 1. 98, Diod. 11. 60). Plutarch, *Cimon* quotes the verses; see also Demosthenes, *Lept.* 112. ² Plutarch also gives the verses in this order, but the sequence should clearly be (a) (b) (c).

ἐπὶ δὲ τῷ τρίτῳ ἐπιγέγραπται Ἑρμῇ·

- (a) ἔκ ποτε τῆσδε πόλῃος ἄμ' Ἀτρεΐδῃσι Μενεσθεύς
 ἠγάγετο ζαθεὸν Τρωϊκὸν ἐς πεδίον,
 ὄν ποθ' Ὀμηρος ἔφη Δαναῶν πύκα θωρηκτάων
 κοσμητῆρα μάχης ἔξοχον ὄντα μολεῖν.
 5 οὕτως οὐδὲν ἀεικὲς Ἀθηναίοισι καλεῖσθαι
 κοσμηταῖς πολέμου τ' ἀμφὶ καὶ ἠγορέης.

cf. Plut. *vit. Cim.* 7, Dem. *Lept.* 112

(a) 3 π. χαλκοκιδάων Aeschin. 4 ὄντα Plut.: ἄνδρα
 Aeschin. 6 κοσμητὰς Aeschin.

XLI Aristot. *Rhet.* 1. 7. 1365a (p. 41 Roemer)

ἔθεν καὶ τὸ ἐπίγραμμα τῷ Ὀλυμπιονίκῃ·
 πρόσθε μὲν ἀμφ' ὁμοίωσιν ἔχων τραχεῖαν ἄσιλλαν
 ἰχθύς ἐξ Ἄργους εἰς Τεγέαν ἔφερον.

cf. 1. 9. 1367b, Ar. Byz. fr. 5 Slater (παρὰ Σμυωνίδῃ)

1 πρόσθε μὲν τρ. ἔχ. ὁμ. ἄσ. priore Aristot. loco cod. A in mg. γρ

XLII A. *Plan.* 3

τοῦ αὐτοῦ (= Σμυωνίδου)

Ἴσθμια καὶ Πυθῶϊ Διοφῶν ὁ Φίλωνος ἐνίκα
 ἄλμα ποδωκείην δίσκον ἄκοντα πάλην.

On the third Herm is written:

(a) Once from this city Menestheus went as leader with the sons of Atreus to the holy plain of Troy; Homer once said³ that as marshal in battle he was outstanding among the stout-corsleted Danaans. So it is not unseemly that Athenians be called marshals in war and manliness.

³ *Il.* 2. 553 f.

XLI Aristotle, *Rhetoric*

Hence the inscription for the Olympic victor:

Once I used to carry a painful yoke on my shoulders and take fish from Argos to Tegea, (but now . . .)¹

¹ The missing couplet(s) must have spoken of the Olympic victory. Aristotle, *Rhet.* 1. 9 implies that Sim. was not the author, but Aristophanes of Byzantium said he was.

XLII *Planudean Anthology*

By Simonides¹:

At the Isthmian and Pythian games Diophon son of Philo won jump, foot-race, discus, javelin, wrestling.²

¹ Perhaps a Hellenistic literary exercise.

² The events of the pentathlon, but see Page *F.G.E.* 260 ff.

XLIII A.P. 13. 19

Σιμωνίδου·

ἄνθηκεν τόδ' ἄγαλμα Κορίνθιος, ὅσπερ ἐνίκα
 ἐν Δελφοῖς ποτε, Νικολάδας,
 καὶ Παναθηναίοις στεφάνους λάβε πέντ' ἐπ' ἀέθλοις
 †ἐξήκοντα ἀμφιφορεῖς† ἐλαίου·

- 5 Ἴσθμῶ δ' ἐν ζαθέα τρίς ἐπισχερῶ †οὐδ' ἐγένοντο
 ἀκτίνων τομιδῶν ποταθμοῖ†
 καὶ Νεμέα τρίς ἐνίκησεν καὶ τετράκις ἄλλα
 Πελλάνα, δύο δ' ἐν Λυκαίῳ,
 καὶ †Νεμέαι† καὶ ἐν Αἰγίνα κρατερῶ τ' Ἐπιδαύρω
 10 καὶ Θήβῃ Μεγάρων τε δάμω·
 ἐν δὲ Φλειοῦντι στάδιον τά τε πέντε κρατήσας
 ἠΰφρανεν μεγάλην Κόρινθον.

2 ποσὶ Bergk 4 ἐξ. κάδους Blinkenberg ἐξήντ' ἀμ. Merkel-
 bach 5s. οἶδεν ἐλόντα | ἀκτὰ Pflugk Ποντομέδοντος ἄλλου
 (vel ἄλλα) Jacobs 9 Τεγέα Brunck 10 Θήβας Bergk
 Θήβας Wilamowitz 11 Hermann: σταδῖον cod.

XLIV Trypho, *Trop.* (= 'Greg. Cor.' *Trop.* 5, *Rhet. Gr.* viii 768 Walz) + P. Vindob. 29332 (ed. West, *C.Q.* 15, 1965, 239)

ἐνιοι δὲ καὶ ἐν ταῖς συλλαβαῖς ὑπερβατὰ πεποιήκασιν, ὡς καὶ
 Σιμωνίδης ἐν ἐπιγράμμασιν· (deest epigramma)· . . . λοθε . . . ες
 υπερβ[. . .] . . . [ἐνταῦθα τ]οῦ Δήμητρος τὴν τ[ε]λευταίαν [ὑπερ-
 ἐβίβασε·] τὸ γὰρ ἐξῆς οὕτω[ς ἀπ]οδιδόται· [Ἐρμῆν τόνδ]ε
 ἀνέθηκεν Δη[μῆ]τριος, ὄρθια [δ' οὐκ ἐν προ]θύροις Δήμητρος
 ο . . . [. . .] κ . μαθ' . [

post προθύροις, ἀντὶ τοῦ οὐκ ὄρθια δέ codd.

XLIII *Palatine Anthology*

By Simonides:

This statue was dedicated by Nicolaidas of Corinth, who once¹ was victor at Delphi and at the Panathenaic games won the award² in the pentathlon, sixty amphoras of oil; and at the holy Isthmus thrice in succession (the shore of Pontomedon knows that he took the prize?)³; he won thrice at Nemea and four times also at Pallene, twice at Lycaeus⁴ and at (Tegea?) and in Aegina and strong Epidaurus and at Thebes and the town of Megara; and by his victory at Phlius in the stadion and pentathlon he gladdened great Corinth.

¹ Or 'in running'. ² Literally 'garlands'; interpretation uncertain. ³ Text uncertain: Pontomedon is Poseidon, 'ruler of the sea'. ⁴ In Arcadia.

XLIV Tryphon, *Figures of Speech*

Some have composed hyperbata (transpositions) of syllables, for instance Simonides in his epigrams¹: . . . hyperbaton . . . (here he has transposed) the last syllable of Δημητρος ('of Demeter'), for the normal sequence would be

Demetrius dedicated this Herm, but the erect not in the porch of Demeter . . .²

¹ The quotation is missing. ² All obscure. Headlam before publication of the papyrus suggested that the text might be Ἐρμῆν τόνδ' ἀνέθη- Δημήτριος Ὀρθιάδου -κεν | ἐν προθύροις with the last syllable of ἀνέθηκεν detached: 'Demetrius dedicated this Herm in the porch of Orthiades'; West suggests a couplet on the following lines: Ἐρμῆν τόνδ' ἀνέθηκε Σύρος Δημήτριος, οὐκ εὖ· | ὄρθια δ' οὐ Δημητρ' ἔπρεπεν ἐν προθύροις ('Syrian Demetrius dedicated this Herm, but inappropriately: the erect was not fitting for Demeter in the porch'); he assumes that Tryphon mistook Δημητρ(ι) for a genitive with the last syllable lost. See Page, *F.G.E.* 264 ff.

XLV Diod. Sic. 11. 62. 3 (ii 311 Vogel)

ὁ δὲ δῆμος τῶν Ἀθηναίων δεκάτην ἐξελέμενος ἐκ τῶν λαφύρων ἀνέθηκε τῷ θεῷ καὶ τῆν ἐπιγραφὴν ἐπὶ τὸ κατασκευασθὲν ἀνάθημα ἐπέγραψε τήνδε·

ἐξ οὗ τ' Εὐρώπην Ἀσίας δίχα πόντος ἔνειμεν
καὶ πόλιας θνητῶν θούρος Ἄρης ἐπέχει,
οὐδέν πω τοιοῦτον ἐπιχθονίων γένητ' ἀνδρῶν
ἔργον ἐν ἠπειρῷ καὶ κατὰ πόντον ἅμα·
5 οἶδε γὰρ ἐν Κύπρῳ Μήδους πολλοὺς ὄλεσαντες
Φοινίκων ἑκατὸν ναῦς ἔλον ἐν πελάγει
ἀνδρῶν πληθούσας· μέγα δ' ἔστενεν Ἀσίς ὑπ'
αὐτῶν
πληγείσ' ἀμφοτέραις χερσὶ κράτει πολέμου.

cf. Ael. Aristid. 3. 140, 141, 28. 64, schol. Aristid. (iii 209 Dindorf) (Σιμωνίδης), A.P. 7. 296 (Σιμωνίδης), Apostol. cent. vii 57a (Σιμωνίδου)

1 τ' Aristid.	γ' A.P., Diod.	ἐνειμε(ν) A.P., Diod.	ἔκρινε Aris- tid.
2 πόλιας θν.	Aristid.	πολέας θν.	Diod.
A.P.	ἐπέχει Diod.	ἐφέπει A.P., Aristid.	3 οὐδέν (vel οὐδέ) πω τοιοῦτον Diod.
οὐδέν πω τοιοῦτον Diod.	οὐδένι πω κάλλιον Aristid.	οὐδάμα πω καλλίων A.P.	4 ἅμα A.P., Diod.
A.P., Diod.	γαίῃ Aristid.	Μήδους Diod.	5 Κύπρῳ Aristid.
7 αὐτῶν Aristid.	αὐτῷ Diod.	Μήδων A.P.,	

XLVI A.P. 7. 258, Plan.

Σιμωνίδου·

οἶδε παρ' Εὐρυμέδοντά ποτ' ἀγλαὸν ὤλεσαν ἦβην
μαρνάμενοι Μήδων τοξοφόρων προμάχοις
αἰχμηταί, πεζοὶ τε καὶ ὠκυπόρων ἐπὶ νηῶν,
κάλλιστον δ' ἀρετῆς μνήμ' ἔλιπον φθίμενοι.

1 -μέδοντί Plan. ἀγλαὸν A.P. 3 αἰχμηταῖς A.P.

XLV Diodorus Siculus, *World History*

The people of Athens took a tenth part of the booty¹ and dedicated it to the god; on the dedication they put the following inscription:

Since the time when the sea first separated Europe from Asia² and wild Ares controlled the cities of mortals, no such deed of earthly men was ever carried out on land and sea at the same time: these men destroyed many Medes on Cyprus and then on the sea captured a hundred ships of the Phoenicians with their full complement of men; and Asia groaned loudly when struck with both hands by them with the strength of war.³

¹ Diodorus connects the inscription with Cimon's victory over the Persians at Eurymedon (468 B.C.), but he confused Eurymedon with the Cyprus campaign (449 B.C.), to which the poem refers. ² V. 1 also of a late 5th c. B.C. inscription from Lycia (Hansen 177). ³ Ascribed to Sim. by scholiast on Aristides, *Palatine Anthology* and Apostolius; Sim. may have died in 468 or soon after.

XLVI *Palatine Anthology*

By Simonides:

These men once lost their splendid youth at the Eurymedon,¹ spearmen fighting the vanguard of the Median archers both on foot and on swift-sailing ships, and when they died they left the finest memorial of their valour.

¹ Where Cimon defeated the Persians (468 B.C.).

XLVII A.P. 7. 443

Σιμωνιδου·

τῶνδ' ἐ ποτ' ἐν στέρνοισι ταυγγλώχινας διστούς
 λοῦσεν φαινίσσα θυῶρος Ἄρης ψακάδι·
 ἀντὶ δ' ἀκοντοδόκων ἀνδρῶν μνημεῖα θανόντων
 ἄψυχ' ἐμψύχων ἄδε κέκευθε κόνις.

1 Meineke: ποτε στ. cod.

XLVIII Paus. 10. 27. 4 (iii 154 Rocha-Pereira)

κάθηται δὲ <καὶ> ἐπὶ ὄνου παιδίον μικρόν. κατὰ τοῦτο τῆς
 γραφῆς καὶ ἐλεγείον ἐστι Σιμωνιδου·

γράψε Πολύγνωτος, Θάσιος γένος, Ἀγλαοφῶντος
 υἱός, περθομένην Ἰλίου ἀκρόπολιν.

cf. A.P. 9. 700 (Σιμωνιδου), Plut. *def. orac.* 47. 436b, schol. Plat.
Gorg. 448b, Hsch. Θ 121 Latte

1 γράψεν Ἀρίγνωτος A.P.

XLIX A.P. 7. 254, Plan. (=I.G. i² 946 = 4 Hansen)

Σιμωνιδου·

χαίρετ' ἀριστῆες πολέμου μέγα κῆδος ἔχοντες,
 κούροι Ἀθηναίων ἕξοχοι ἵπποσύνα,
 οἳ ποτε καλλιγόρου περὶ πατρίδος ὠλέσασθ' ἤβαν
 πλείστοις Ἑλλάνων ἀντία μαρνάμενοι.

2 Kalinka: Ἀθην- A.P., Plan. ἵπποσύνα lapis, -νη A.P., Plan.
 3 ἤβην A.P., Plan.

XLVII *Palatine Anthology*

By Simonides:

Once in the breasts of these men wild Ares
 washed his long-barbed arrows in crimson drops;
 and in place of men who died, javelin-struck,
 this dust covers memorials, lifeless in place of living.¹

¹ A Hellenistic product, guessed by the lemmatist to refer like
 XLVI to Eurymedon.

XLVIII Pausanias, *Description of Greece* (on Polygnotus' painting in the Cnidian Hall at Delphi)

A little boy is sitting on the donkey. In this part of the
 painting is an elegiac couplet by Simonides¹:

Polygnotus² of Thasos, son of Aglaophon, painted
 the sack of the acropolis of Troy.

¹ Attributed to Sim. by *Palatine Anthology* also. ² *Floruit c.*
 475–445 B.C.

XLIX *Palatine Anthology*

By Simonides:

Farewell, noble warriors who enjoy great glory,
 sons of the Athenians, outstanding in horsemanship,
 who once lost your youth for your native land
 with its fair dancing-places, fighting against the
 greater part of the Greeks.¹

¹ The Spartan League defeated Athens and her allies at Tanagra in
 457 B.C. (Thuc. 1. 107 f.). A few letters of the poem were identified
 on a fragmentary stone.

L A.P. 13. 11

Σιμωνίδου·

- τίς εἰκόνα τάνδ' ἀνέθηκεν; – Δωριεὺς ὁ Θούριος.
 – οὐ 'Ρόδιος γένος ἦν; – ναί, πρὶν φυγεῖν γε πατρίδα,
 δεινᾶ γε χειρὶ πολλὰ ῥέξας ἔργα καὶ βίαια.

2, 3 γε Bergk: τε cod. 3 Jacobs: πᾶλλ' ἔρξας cod.

LI A.P. 7. 20, Plan.

Σιμωνίδου (Corrector ἀδέσποτον)

ἐσβέσθης, γηραιὲ Σοφόκλεες, ἄνθος αἰοιδῶν,
 οἰνωπὸν Βάκχου βότρυν ἐρεπτόμενος.

LII Heph. *Poem*. 4 (pp. 60, 65 Consbruch)

τοιούτων ἐστι καὶ τὸ Σιμωνίδειον ἐπίγραμμα·

Πύθια δῖς, Νεμέα δῖς, Ὀλυμπία ἐστεφανώθην,
 οὐ πλάττει νικῶν σώματος ἀλλὰ τέχνη,
 Ἄριστόδαμος Θράσους Ἄλεις πάλα.

cf. Paus. 6. 3. 4

1 Πύθια Brunck: Ἰσθμία Heph. 3 Scaliger: -δάμας, -δημος Heph.
 Wilamowitz: θρασὺς Heph. Θράσιδος Paus. ἄλιος Heph.

L *Palatine Anthology*

By Simonides:

— Who dedicated this portrait? — Dorieus of Thuri.¹ — Was he not a Rhodian? — Yes, before he fled his native land after doing many violent deeds with his formidable right hand.

¹ Winner of the Olympic pancration in 432, 428 and 424, he tried unsuccessfully to overthrow Athenian control in Rhodes, fled to Thurii in south Italy, fought as naval commander against Athens, was spared when captured by Athenians in 407, and was executed by Sparta c. 395; see Paus. 6. 7.

LI *Palatine Anthology*By Simonides¹:

Your flame was extinguished, aged Sophocles, flower of poets, when you fed on the wine-coloured cluster of Bacchus.²

¹ The Corrector says 'author unknown'. ² He was said to have died (in 406 B.C.) by choking on a grape.

LII Hephæstion, *On Poetry* (on irregular metres)The Simonidean inscription is of this kind¹:

I was garlanded twice at the Pythian games, twice at Nemea, and at Olympia,² victor not by my breadth of body but by my skill, Aristodemus, son of Thrasys, of Elis, in the wrestling.

¹ Elegiac couplet + iambic trimeter. ² In 388 B.C.; Paus. 6. 3. 4 notes the statue and its inscription.

LIII A.P. 7. 512, Plan.

τοῦ αὐτοῦ = Σιμωνίδου (Corrector)

τῶνδε δι' ἀνθρώπων ἀρετὰν οὐχ ἴκετο καπνός
αἰθέρα δαιομένας εὐρυχόρου Τεγέας,
οἱ βούλοντο πόλιν μὲν ἐλευθερία τεθαλυῖαν
παισὶ λιπεῖν, αὐτοὶ δ' ἐν προμάχοισι θανεῖν.

2 Hiller: δαιομένης A.P. Schneidewin: Τεγέης A.P.

LIV A.P. 7. 442, Plan.

Σιμωνίδου·

εὐθυμάχων ἀνδρῶν μνησάμεθα, τῶν ὄδε τύμβος,
οἱ θάνον εὐμηλον ῥύμενοι Τεγέαν,
αἰχμηταὶ πρὸ πόλης, ἵνα σφίσι μὴ κατέληται
Ἑλλὰς ἀποφθιμένη κρατὸς ἐλευθερίαν.

4 Bergk: ἀποφθιμένου A.P., ἀποφθιμένοις κάρτος ἐλευθερίας Plan.

LV Syll. Σπ (A.P. app. 77)

Σιμωνίδου·

δῆμος Ἀθηναίων σε, Νεοπτόλεμ', εἰκόνη τῆδε
τίμησ' εὐνοίης εὐσεβίης θ' ἔνεκα.

LIII *Palatine Anthology*

By Simonides:

Thanks to the valour of these men the smoke of burning Tegea with its wide dancing-places did not reach the sky: they chose to leave to their children a city flourishing in freedom and to die themselves in the vanguard.¹

¹ Occasion uncertain: suggestions are Plataea (479 B.C.), fighting against Sparta c. 473–470, Mantinea (362 B.C.).

LIV *Palatine Anthology*

By Simonides:

Let us remember the fair-fighting men, whose tomb this is, who died to save Tegea, rich in sheep, spearmen in defence of their city, lest they should see Greece perish and have freedom removed from her head.¹

¹ Text uncertain, occasion unknown (see LIII n. 1): perhaps Plataea.

LV *Palatine Anthology* (appendix)

By Simonides:

The people of Athens honoured you with this statue, Neoptolemus,¹ for your kindness and piety.

¹ Wealthy philanthropist, mid-4th c. B.C.

GREEK LYRIC

LVI A. *Plan.* 204

Σιμωνιδου·

Πραξιτέλης ὄν ἔπασχε διηκρίβωσεν Ἔρωτα
ἐξ ἰδίης ἔλκων ἀρχέτυπον κραδίης,
Φρόνη μισθὸν ἐμέϊο διδοῦς ἐμέ· φίλτρα δὲ τίκτω
οὐκέτι τοξεύων ἀλλ' ἀτενίζόμενος.

cf. Athen. 13. 591a

3 τίκτω *Plan.* βάλλω Athen. 4 τοξεύων *Plan.* ἰοστεύων
Athen.

LVII A. *Plan.* 60, Syll. Σπ

Σιμωνιδου·

τίς ἄδε; — Βάκχα. — τίς δέ νιν ξέσε; — Σκόπας.
— τίς δ' ἐξέμηγε, Βάκχος ἢ Σκόπας; — Σκόπας.

LVIII (= anon. LVIII B, Gow-Page *H.E.*) A. *Plan.* 82

Σιμωνιδου·

τὸν ἐν Ῥόδῳ κολοσσὸν ἐπτάκις δέκα
Χάρης ἐποίει πηγέων ὁ Λίνδιος.

cf. Str. 14. 2. 5, Constant. Porphyrog. *de admin. imp.* 21

1 ἐπτάκις Str.: ὀκτάκις *Plan.* 2 Χάρης Str.: Λάχης *Plan.*, Constant.

LIX (= 'Sim.' II, Gow-Page *H.E.*) A.P. 6. 217

ἀνάθημα τοῦ αὐτοῦ (= Σιμωνιδου)·

χειμερίην νιφετοῖο κατήλυσιν ἠνίκ' ἀλύξας
Γάλλος ἐρημαίην ἤλυθ' ὑπὸ σπιλάδα

2 ἤλθεν *Sud.*

SIMONIDES

LVI *Planudean Anthology*

By Simonides:

Praxiteles made an accurate portrayal of the Love he was enduring¹ by finding his model in his own heart, giving me² to Phryne³ as payment for me; and I bring love to birth not by shooting arrows now but by being gazed at.

¹ His statue of Eros (mid-4th c. B.C.). ² The statue. ³ The courtesan from whom his Aphrodite was modelled (Athenaeus; see also Paus. 1. 20. 1).

LVII *Planudean Anthology*

By Simonides:

Who is this? — A Bacchant. — Who sculpted her? — Scopas.¹ — And who drove her mad, Bacchus or Scopas? — Scopas.

¹ 4th c. B.C. sculptor.

LVIII *Planudean Anthology*

By Simonides:

The Colossus in Rhodes, seventy cubits high,¹ was made by Chares of Lindus.²

¹ About 120 feet: so Strabo; the *Anthology* has 'eighty cubits'.
² Early 3rd c. B.C.

LIX *Palatine Anthology*

By Simonides:

A Gallus¹ sought shelter from a wintry snowfall and went beneath a lonely rock. He had just wiped

¹ A castrated worshipper of Cybele (Rhea), the name 'Gallus' not before 3rd c. B.C.

ἕτερον ἄρτι κόμης ἀπεμόρξατο, τοῦ δὲ κατ' ἴχνος
 βουφάγος εἰς κοίλην ἀτραπὸν ἵκτο λέων·
 5 αὐτὰρ ὁ πεπταμένη μέγα τύμπανον ὃ σκέθε χειρὶ
 ἤραξεν, καναχῆ δ' ἴαχεν ἄντρον ἅπαν·
 οὐδ' ἔτλη Κυβέλης ἱερὸν βρόμον ὑλονόμος θήρ
 μείναι, ἀν' ἕληεν δ' ὠκύς ἔθυνεν ὄρος
 δείσας ἡμιγύναικα θεῆς λάτριν, ὃς τάδε Ῥεῖα
 10 ἐνδυτὰ καὶ ξανθοὺς ἐκρέμασεν πλοκάμους.

cf. *Sud.* K 1050 (1–2), A 3019, B 473 (3–4), H 482 (5–6), A 147, O 541 (9–10), E 1196 (10)

5 ὃ σκέθε Corr. marg. ἔσχεθε Corr. text. ἔσχεν A.P. ἔσχετο
Sud. 9 τὰδ' ὄρεα *Sud.*

LX (= 'Sim.' I, Gow-Page *H.E.*) A.P. 5. 159, Plan.

Σιμωνίδου·

Βοῖδιον ἠύλητρὶς καὶ Πυθιάς, αἶ ποτ' ἔρασταί,
 σοί, Κύπρι, τὰς ζώνας τὰς τε γραφὰς ἔθεσαν.
 ἔμπορε καὶ φορτηγέ, τὸ σὸν βαλλάντιον οἶδεν
 καὶ πόθεν αἶ ζῶναι καὶ πόθεν οἶ πίνακες.

LXI A.P. 6. 52, Plan.

Σιμωνίδου·

οὕτω μοι, μελία ταναά, ποτὶ κίονα μακρόν
 ἦσο πανομφαίῳ Ζηνὶ μένουσ' ἱερά·
 ἦδη γὰρ χαλκός τε γέρων αὐτὰ τε τέτρυσαι
 πυκνὰ κραδαινομένα δαίῳ ἐν πολέμῳ.

cf. *Sud.* H 597, M 504, T 70 (1–2), T 418 (3)

1 μοι A.P. a. c. τοι p. c. 3 Schneidewin: αὐτῆ A.P., Plan., *Sud.*
 4 δηΐψ A.P. a. c., Plan.

the snow from his hair when on his trail an ox-eating lion came to the cave-mouth; with the flat of his hand he struck the great timbrel he was carrying, and the whole cave rang with the din: the forest beast could not abide the holy booming of Cybele and raced quickly up the forested mountain, afraid of the goddess' half-woman servant — who hung up² for Rhea these garments and yellow locks.

² As a dedication.

LX *Palatine Anthology*

By Simonides:

Boidion the pipe-player and Pythias, lovely women once, dedicated to you, Cypris, these girdles and paintings. Trader and merchant, your purse knows where the girdles and pictures came from.¹

¹ The pair were hetaerae. Probably a 3rd c. B.C. poem.

LXI *Palatine Anthology*

By Simonides:

Rest so, my long ash-spear, against the tall pillar, and remain sacred to Zeus, god of all omens; for your bronze tip is old now, and you yourself are worn from much brandishing in destructive battle.¹

¹ Probably a 3rd c. B.C. poem.

LXII A.P. 6. 212

Σιμωνίδου·

εὐχεό τοι δάροισι, Κύτων, θεὸν ὧδε χαρῆναι
 Λητοῖδην, ἀγορῆς καλλιχόρου πρύτανιν,
 ὡσπερ ὑπὸ ξείνων τε καὶ οἷ ναίουσι Κόρινθον
 αἶνον ἔχεις, χαρίτων δέσποτα, τοῖς στεφάνοις.

1 Κύλων Bergk

LXIII Diog. Laert. 4. 45 (i 187 Long)

γεγόναισι δὲ καὶ ἄλλοι τρεῖς Ἀρκεσίλαοι· . . . ἕτερος ἀγαλα-
 τοποιός, εἰς ὃν καὶ Σιμωνίδης ἐποίησεν ἐπίγραμμα τοῦτι·

Ἄρτέμιδος τόδ' ἀγαλμα. διηκόσια δ' ἄρ' ὀμισθός
 δραχμαὶ ταὶ Πάριαι, τῶν ἐπίσημα τράγος.
 ἀσκητῶς δ' ἐποίησεν Ἀθηναίης παλάμῃσιν
 Ἄξιος Ἀρκεσίλας, υἱὸς Ἀριστοδίκου.

1 δ' ἄρ' cod. F: γὰρ codd. CPB 2 Heyne: ἐπίσημ' ἄρατος
 codd. 3 Bergk: ἀσκητῶς codd. BP, -τῆς cod. F

LXIV A.P. 13. 20

Σιμωνίδου·

πατρίδα κυδαίνων ἱερὴν πόλιν Ὠπις Ἀθηναῖς
 †τέκνον μελαίνης γῆς χαρίεντας† αὐλοῦς
 τοῦσδε σὺν Ἡφαίστῳ τελέσας ἀνέθηκ' Ἀφροδίτῃ
 καλοῦ δαμασθεῖς ἡμέρω Βρύσωνος.

1 Bergk: Ἀθανᾶς A.P. 2 τ. Μελαίνης καὶ Χάρητος Hartung

LXII *Palatine Anthology*

By Simonides:

Pray, Cyton, that the god, Leto's son, lord of the
 agora¹ with its fine dancing-places, find in your gifts
 pleasure as great as the praise you enjoy from
 strangers and the inhabitants of Corinth, master of
 the joys of victory, for your crowns.²

¹ Probably at Corinth, where Apollo had a statue in the agora
 (Paus. 2. 2. 8). ² Interpretation uncertain, but Cyton seems
 to have been a victorious Corinthian athlete who made a dedication
 to Apollo. The poem may be of 3rd c. B.C. or later.

LXIII Diogenes Laertius, *Lives of the Philosophers*

There have been three others called Arcesilaus: . . . the
 third was a sculptor, on whom Simonides composed the fol-
 lowing inscription:

This is a statue of Artemis, its cost two hundred
 Parian drachmae with the goat stamped on them. It
 was skilfully made through the craftsmanship of
 Athena by Arcesilaus of Axus,¹ son of Aristodicus.²

¹ In central Crete; but the reading is disputed. ² Perhaps a
 poem of 2nd c. B.C. or later.

LXIV *Palatine Anthology*

By Simonides:

Bringing glory to his native land, Athena's holy
 city, Opis (child of Melaena and Chares?) dedicated
 to Aphrodite these pipes which he made with the
 help of Hephaestus, overwhelmed by love for hand-
 some Bryson.¹

¹ Perhaps a 3rd c. B.C. poem.

LXV (= 'Sim.' V, Gow-Page *H.E.*) A.P. 7. 431, Plan.

ἄδλον, οἳ δὲ Σιμωνίδου·

οἶδε τριακόσιοι, Σπάρτα πατρί, τοῖς συναριθμοῖς
 Ἴναχίδαις Θυρέαν ἀμφὶ μαχεσσάμενοι,
 αὐχένας οὐ στρέψαντες, ὅπα ποδὸς ἰχνια πρῶτον
 ἄρμόσαμεν, ταῦτα καὶ λίπομεν βιοτάν·
 5 ἄρσενι δ' Ἰθρυάδαο φόνῳ κεκαλυμμένον ὄπλον
 καρύσσει 'Θυρέα, Ζεῦ, Λακεδαιμονίων.'
 αἰ δέ τις Ἀργείων ἔφυγεν μόρον, ἧς ἀπ' Ἀδράστου·
 Σπάρτα δ' οὐ τὸ θανεῖν ἀλλὰ φυγεῖν θάνατος.

1 Bergk: *τριηκ-* A.P., Plan. 2 Ἴναχίδας A.P. 3 ἰχνος
 ἄπρατον A.P., ἰχνια πρῶτον Plan.

LXVI (= 'Sim.' III, Gow-Page *H.E.*) A.P. 7. 24, Plan.

Σιμωνίδου·

ἡμερὶ πανθέλκτειρα μεθυτρόφε μητρὸς ὀπώρης,
 οὐλῆς ἢ σκολιὸν πλέγμα φύεις ἔλικος,
 Τηίου ἠβήσειας Ἀνακρείοντος ἐπ' ἄκρη
 στήλη καὶ λεπτῷ χῶματι τοῦδε τάφου,
 5 ὡς ὁ φιλάκρητός τε καὶ οἰνοβαρῆς φιλόκωμος
 παννύχιος κρούων τὴν φιλόπαιδα χέλυν
 κῆν χθονὶ πεπτηῶς κεφαλῆς ἐφύπερθε φέροιτο
 ἀγλαὸν ὠραίων βότρυν ἀπ' ἀκρεμώνων,
 καὶ μιν αἰεὶ τέγγοι νοτερῇ δρόσος, ἧς ὁ γεραῖός
 10 λαρότερον μαλακῶν ἔπνεεν ἐκ στομάτων.

cf. *Sud.* H 304 (1–2), Λ 126, Γ 192 (9–10)

2 Küster: *φύσεις* A.P., Plan., *φύης* *Sud.* 8 Lascaris: *ὠραίων*
 A.P., Plan. 9 *μιν* Plan., *Sud.* *φιν* A.P. (P), *σφιν* (Corr.)

¹ Probably Hellenistic, like LXVII and the others in A.P. 7. 23–33.

LXV *Palatine Anthology*

Author unknown, but some say by Simonides:

We three hundred, o Sparta our native land, fought over Thyrea¹ against as many Inachids.² We never looked behind but laid down our lives where we first planted our feet; and the shield, covered with the male³ blood of Othryadas, proclaims, 'Thyrea, Zeus, belongs to Sparta.' If any Argive escaped death, then he was a descendant of Adrastus⁴; for Sparta it is not dying but fleeing that is death.

¹ C. 546 B.C. 300 Spartans fought 300 Argives for the disputed town of Thyrea; after the battle only two Argives survived and one Spartan, Othryadas, who built a trophy and inscribed it with his blood (Hdt. 1. 82). ² Argives: Inachus was mythical founder of Argos. ³ I.e. valiant. ⁴ Mythical Argive king who fled from Thebes, sole survivor of the Seven.

LXVI *Palatine Anthology*

By Simonides:

Vine, all-enchanting, nourishing mother of the vintage, who send forth a twisting tangle of curly tendrils, may you thrive over the gravestone top and the shallow earth of this, the tomb of Teian Anacreon, so that he, the wine-lover, the inebriate revel-lover, who struck all night long his boy-lover lyre, may even when lying in the ground have over his head splendid grape-clusters hanging in season from your branches; and may he always be moistened by your dripping dew, less sweet, however, than the song the old man breathed from his soft lips.¹

GREEK LYRIC

LXVII (= 'Sim.' IV, Gow-Page *H.E.*) A.P. 7. 25, Plan.

τοῦ αὐτοῦ = Σιμωνίδου·

οὔτος Ἀνακρείοντα τὸν ἄφθιτον εἶνεκα Μουσέων
 ὕμνοπόλον πάτρης τύμβος ἔδεκτο Τέω,
 ὃς Χαρίτων πνείοντα μέλη, πνείοντα δ' Ἐρώτων
 τὸν γλυκὺν ἐς παίδων ἴμερον ἠρμόσατο·

5 μούνον δ' εἶν Ἀχέροντι βαρύνεται οὐχ ὅτι λείπων
 ἥλιον Λήθης ἐνθάδ' ἔκυρσε δόμων,
 ἀλλ' ὅτι τὸν χαρίεντα μετ' ἠιθέοισι Μεγιστέα
 καὶ τὸν Σμερδίεω Ὀρῆκα λέλοιπε πόθον.
 10 μολπῆς δ' οὐ λήγει μελιτερπέος, ἀλλ' ἔτ' ἐκείνου
 βάρβιτον οὐδὲ θανῶν εὔνασεν εἰν Ἀΐδη.

cf. *Sud.* M 1205 (9)

5 Bothe: μούνος A.P., Plan.

9 Porson: λῆγεν *Sud.*, λῆθει A.P., Plan.

LXVIII A.P. 7. 496

Σιμωνίδου·

ἠερίη Γεράνεια, κακὸν λέπας, ὠφελος Ἴστρον
 τῆλε καὶ ἐκ Σκυθῶων μακρὸν ὄραν Τανάιν,
 μηδὲ πέλας ναίειν Σκειρωνικὸν οἶμα θαλάσσης
 ἄγκεια νειφομένης ἀμφὶ Μολουριάδος·
 5 νῦν δ' ὁ μὲν ἐν πόντῳ κρυερὸς νέκυς, οἳ δὲ βαρεῖαν
 ναυτιλίην κενεοὶ τῆδε βοῶσι τάφοι.

1 Salmasius: ὠφελεν cod.

2 ἐκ: ἐς Heringa

4 Sal-

masius: ἀγνέα . . . Μεθουριάδος cod.

LXVII *Palatine Anthology*

By Simonides:

This tomb received Anacreon, whom the Muses made deathless, the singer of his native Teos, who tuned his lyre for songs of the sweet love of boys, songs with the scent of the Graces and Loves. One thing alone distresses him in Acheron: not that he left the sun behind and found there the halls of Lethe, but that he has left behind Megisteus, graceful among the youths, and Smerdies, his Thracian passion. But he does not cease from his honey-sweet song: even after death he still has not put to sleep in Hades that lyre of his.

LXVIII *Palatine Anthology*

By Simonides:

Lofty Gerania,¹ evil crag, if only you were far off in Scythia and overlooked the Ister or the long Tanais² instead of dwelling nearby in the Scironian sea-swell³ round the glens of snowy Molourias⁴: now he is in the sea, a cold corpse,⁵ while the empty tomb cries aloud here of his grievous voyage.⁶

¹ Mountain range west of Megara.² The Danube and Don.³ The robber Sciron threw his victims from the cliff where Gerania meets the Saronic gulf.⁴ Another cliff in the area (schol. Pind. *Isthm.* prooem., Paus. 1. 44. 7); but ms. 'Methourias' may be correct, since there were small islands called Methourias nearby.⁵ Wrecked off Gerania.⁶ Perhaps a Hellenistic literary exercise.

LXIX Pollux 5. 47 (i 274 Bethe)

ἦ σεῦ καὶ φθιμένας λεύκ' ὄστέα τῶδ' ἐνὶ τύμβῳ
 ἴσκω ἔτι τρομέειν θήρας, ἄγρωσσα Λυκάς·
 τὰν δ' ἀρετὰν οἶδεν μέγα Πήλιον ἅ τ' ἀριδηλος
 Ὅσσα Κιθαιρῶνός τ' οἰονόμοι σκοπιαί.

1 H. Stephanus: ἦς αὐ, εἰς αὐ codd.

LXX A.P. 7. 515, Plan.

Σιμωνίδου·
 αἰαὶ νοῦσε βαρεῖα, τί δὴ ψυχαῖσι μεγαίρεις
 ἀνθρώπων ἐρατῇ παρ νεότητι μένειν;
 ἦ καὶ Τίμαρχον γλυκερῆς αἰῶνος ἄμερσας
 ἤϊθον, πρὶν ἰδεῖν κουριδίην ἄλοχον.

2 Jacobs: ἀρετῇ A.P., ἐρατῇ Plan.

LXXI A.P. 7. 514

Σιμωνίδου·
 Αἰδῶς καὶ Κλεόδημον ἐπὶ προχοῇσι Θεαίρου
 ἀενάου στονόεντ' ἤγαγεν εἰς θάνατον
 Ὀρρηκίῳ κύρσαντα λόχῳ· πατὴρ δὲ κλεεννόν
 Διφίλου αἰχμητῆς υἱὸς ἔθηκ' ὄνομα.

LXIX Pollux, *Vocabulary*

Simonides made even the Thessalian Lycas famous by composing this inscription for the dog's tomb:

Although you are dead, huntress Lycas, I fancy that the beasts still tremble at your white bones in this tomb: your valour is known to high Pelion and far-seen Ossa and the peaks of Cithaeron with their lonely pastures.¹

¹ Perhaps a 3rd c. B.C. poem.

LXX *Palatine Anthology*

By Simonides:

Alas, cruel disease, why do you begrudge men's souls their sojourn with lovely youth? You robbed Timarchus too of his sweet life, a young man, before ever he looked on a wedded wife.¹

¹ Perhaps composed c. 3rd c. B.C.

LXXI *Palatine Anthology*

By Simonides:

Honour brought Cleodemus too to a lamentable death at the mouth of the ever-flowing Theaerus¹ when he met with a Thracian ambush: the spearman son made famous the name of his father Diphilus.

¹ Perhaps the Thracian Taurus of Hdt. 4. 89–91.

LXXII A.P. 7. 510, Plan.

τοῦ αὐτοῦ = Σιμωνίδου

σῶμα μὲν ἀλλοδαπή κέυθει κόνις, ἐν δέ σε πόντῳ,
 Κλεισθένης, Εὐξείνῳ μοῖρ' ἔκιχεν θανάτου
 πλαζόμενον· γλυκεροῦ δὲ μελίφρονος οἴκαδε νόστου
 ἤμπλακες, οὐδ' ἴκευ Χίον ἐπ' ἀμφιρῦτην.

1 σῶμα Plan.: σῆμα A.P.

4 ἤμβροτες Plan.

LXXIII A.P. 7. 300, Plan.

Σιμωνίδου·

ἐνθάδε Πυθῶνακτα κασίγνητόν τε κέκευθε
 γαῖ' ἐρατῆς ἥβης πρὶν τέλος ἄκρον ἰδεῖν.
 μνήμα δ' ἀποφθιμένοισι πατῆρ Μεγάριστος ἔθηκεν
 ἀθάνατον θνητοῖς παισὶ χαριζόμενος.

1 κασίγνητόν A.P. Corr. marg.: -την Corr. in textu, κασιγήτην Plan.

3 Grotius: μέγ' ἄριστος A.P., μέγ' ἄριστου Plan.

LXXIV A.P. 7. 513, Plan.

τοῦ αὐτοῦ = Σιμωνίδου·

φῆ ποτε Πρωτόμαχος, πατὴρ περὶ χεῖρας ἔχοντος,
 ἦνικ' ἀφ' ἱμερτῆν ἐπνεεν ἡλικίην,
 ὦ Τιμηνορίδη, παιδὸς φίλου οὐποτε λήσῃ
 οὐτ' ἀρετῆν ποθέων οὔτε σαοφροσύνην.'

1 Hecker: Πρόμαχος A.P., Τίμαρχος Plan.

3 λήσεις Hecker

LXXV = eleg. 16

LXXII *Palatine Anthology*

By Simonides:

Foreign dust covers your body, Cleisthenes, for the fate of death caught you in the Black Sea, wandering off course; you were cheated of your sweet honeyed homecoming and never reached sea-girt Chios.

LXXIII *Palatine Anthology*

By Simonides:

Here the earth covers Pythonax and his brother,¹ before they saw the full term of lovely youth. Their father Megaristos set the monument over the dead, an immortal gift to his mortal children.

¹ Or 'sister': text uncertain.LXXIV *Palatine Anthology*

By Simonides:

Once Protomachus, breathing away his lovely youth in his father's arms, said, 'Son of Timenor, you will never forget your dead son but will long for his virtue and modesty'.

LXXV = eleg. 16

LXXVI (a) A.P. 7. 270, Plan.

Σιμωνίδου·

τούσδε ποτ' ἐκ Σπάρτας ἀκροθίνια Φοῖβῳ ἄγοντας
ἐν πέλαγος, μία νύξ, ἐν σκάφος ἐκτέρισεν.

1 Φοῖβ' ἀγαγόντας A.P.

(b) A.P. 7. 650b

Σιμωνίδου·

τούσδ' ἀπὸ Τυρρηγῶν ἀκροθίνια Φοῖβῳ ἄγοντας
ἐν πέλαγος, μία ναῦς, εἷς τάφος ἐκτέρισεν.

LXXVII A.P. 7. 302, Plan.

Σιμωνίδου·

τῶν αὐτοῦ τις ἕκαστος ἀπολλυμένων ἀνιάται,
Νικοδίκου δὲ φίλοι καὶ πόλις ἦδε γ' ὅλη.

2 Salmasius: Νικοδικον A.P., Plan. γ' ὅλη Fettes: πόλη P, πολλή Corr. A.P., om. Plan.

LXXVIII A.P. 7. 254b

Σιμωνίδου·

Κρής γενεὰν Βρόταχος Γορτύνιος ἐνθάδε κείμαι,
οὐ κατὰ τοῦτ' ἐλθὼν ἀλλὰ κατ' ἐμπορίην.

LXXIX A.P. 10. 105, Plan.

Σιμωνίδου A.P., ἄδηλον Plan.

χαίρει τις, Θεόδωρος ἐπεὶ θάνον· ἄλλος ἐπ' αὐτῷ
χαιρήσει. θανάτω πάντες ὀφειλόμεθα.

LXXVI *Palatine Anthology*

By Simonides:

(a) Once as these men were bringing spoils from Sparta for Phoebus¹ one sea, one night, one boat gave them burial.

¹ For Apollo at Delphi.

(b) As these men were bringing spoils from the Etruscans¹ for Phoebus one sea, one ship, one tomb gave them burial.²

¹ After the battle of Cumae (474 B.C.)? See XXXIV.² An imitation of (a)?LXXVII *Palatine Anthology*

By Simonides:

Each man mourns his own dead; but Nicodicus is mourned both by his friends and by the whole of this city.

LXXVIII *Palatine Anthology*

By Simonides:

I, Brotachus of Gortyn, a Cretan by birth, lie here; I came not for this but for trade.

LXXIX *Palatine Anthology*By Simonides¹:

Some man rejoices now that I, Theodorus, am dead; and some other will rejoice over *his* death. All of us are owed to death.

¹ 'Author unknown', acc. to Planudes.

LXXX (= Alexander I, *F.G.E.*) A.P. 7. 507a, Plan.

Σιμωνιδου A.P., Ἀλεξάνδρου Plan.

ἄνθρωπ', οὐ Κροίσου λεύσσεις τάφον· ἀλλὰ γὰρ
ἀνδρός
χερνήτεω μικρὸς τύμβος, ἐμοὶ δ' ἱκανός.

LXXXI A.P. 7. 507b

Σιμωνιδου·

οὐκ ἐπιδῶν νυμφεῖα λέχη κατέβην τὸν ἄφυκτον
Γόργυππος ξανθῆς Φερσεφόνης θάλαμον.

2 Salmasius: θάλαμος A.P.

LXXXII A.P. 7. 509

τοῦ αὐτοῦ = Σιμωνιδου

σῆμα Θεόγνιδός εἰμι Σινωπέος, ᾧ μ' ἐπέθηκεν
Γλαῦκος ἑταιρείης ἀντὶ πολυχρονίου.

LXXXIII (a) A.P. 7. 344, Plan.

Σιμωνιδου·

θηρῶν μὲν κάρτιστος ἐγώ, θνατῶν δ' ὄν ἐγὼ νῦν
φρουρῶ τῷδε τάφῳ λάινος ἐμβεβαύς.

(b) A.P. 7. 344b, Plan.

Καλλιμάχου Corr. A.P., τοῦ αὐτοῦ = Σιμωνιδου Plan.

ἀλλ' εἰ μὴ θυμόν γε Λέων ἐμόν ὡς ὄνομ' εἶχεν,
οὐκ ἂν ἐγὼ τύμβῳ τῷδ' ἐπέθηκα πίδαας.

(a) 2 Meineke: λάφῳ A.P., Plan.

(b) 1 ἐμόν οἰνομά τ' εἶχεν A.P.

LXXX *Palatine Anthology*

By Simonides¹:

Sir, it is not Croesus' grave that you see; a poor man needs only a small tomb, and it is big enough for me.

¹ Ascribed by Planudes to Alexander, Aetolian poet in 3rd c. B.C. Alexandria; joined in the *Anthology* to LXXXI.

LXXXI *Palatine Anthology*

By Simonides:

Before ever I looked on my marriage bed I, Gorgippus, went down to the chamber of yellow-haired Persephone from which there is no escape.

LXXXII *Palatine Anthology*

By Simonides:

I am the tomb of Theognis of Sinope. Glaucus placed me over him for the sake of a companionship of many years.

LXXXIII *Palatine Anthology*

By Simonides¹:

I am the mightiest of beasts, and mightiest of men was he whom I now guard, standing in stone over his tomb.² If Leon ('lion') had not had my nature as he has my name, I should not have set foot on this tomb.

¹ The couplets are given as separate epigrams in the *Anthology* and by Planudes; Plan. ascribes both to Sim., the *Anthology* ascribes the first to Sim., the second to Callimachus. It is not certain that they should be united.

² Hdt. 7. 225. 2 speaks of a stone lion which commemorated Leonidas at Thermopylae.

LXXXIV A.P. 7. 516, Plan.

τοῦ αὐτοῦ = Σιμωνίδου

οἱ μὲν ἐμὲ κτείναντες ὁμοίων ἀντιτύχοιεν,
 Ζεῦ ξένοι', οἱ δ' ὑπὸ γᾶν θέντες ὄναιτο βίου.

2 βίον A.P. (P)

LXXXV A.P. 7. 77

Σιμωνίδου·

οὗτος ὁ τοῦ Κείλιου Σιμωνίδου ἐστὶ σωτήρ,
 ὃς καὶ τεθνηὼς ζῶντι παρέσχε χάριν.

cf. schol. Arist. iii 533 Dindorf (Σιμωνίδης), Tzetz. *chil.* 1. 63s.
 (Σιμωνίδης)

1 ὁ Κείλου schol., ὁ Κείλου Tzetz. Σιμωνίδεω schol., Tzetz. 2 ζ.
 π. schol., Tzetz. ζῶντ' ἀπέδωκε A.P.

LXXXVI A.P. 7. 177

Σιμωνίδου·

σᾶμα τόδε Σπίνθηρι πατὴρ ἐπέθηκε θανόντι.

LXXXVII *Syll.* Σπ (quinta post indicem in A.P. pagina)

Σιμωνίδου·

LXXXIV *Palatine Anthology*

By Simonides:

May those who killed me, Zeus, god of strangers,
 meet the same fate; and may those who gave me
 burial have enjoyment of life.¹

¹ The lemmatist says, 'Sim. found a corpse on a certain island, gave it burial and set this inscription over it.' See LXXXV.

LXXXV *Palatine Anthology*

By Simonides:

This man is the saviour of Simonides of Ceos:
 although dead, he paid his debt of gratitude to the
 living.¹

¹ See LXXXIV: 'The ghost of the buried man appeared to Sim. and told him not to sail. His fellow-travellers did not take the advice, but he alone stayed behind and was saved (from drowning). He put this couplet on the tomb': so the lemmatist; ascribed to Sim. also by scholiast on Aristides and Tzetzes. For the story see also Cic. *de div.* 1. 27. 56, Val. Max. 1. 7 ext. 3, ps.-Liban., *Narr.* 13 (viii 42 Foerster).

LXXXVI *Palatine Anthology*

By Simonides:

This tomb was set over dead Spinter by his
 father.¹

¹ Perhaps an early inscription (6th c. B.C.?) in a single hexameter.

LXXXVII *Palatine Anthology* (appendix)

By Simonides:

Κρής Ἄλκων Διδ<ύμου> Φοίβω στέφος Ἴσθμι' ἑλὼν πύξ.

suppl. Bergk

LXXXVIII = eleg. 6

LXXXIX = eleg. 13

165 Bergk = 74 Diehl Hdn. π. μον. λέξ. β' 45 (ii 950 Lentz)

ἦν γὰρ ἐγὼ Ἀττικοὶ λέγουσι καὶ ἦν ἐκεῖνος· καὶ πληθυντικῶς
Σιμωνίδης ἐπὶ πρώτου προσώπου, ὡς καὶ ἐν ἐπιγράμμασιν·

ἦν ἑκατὸν φιάλαι δίχθα σφισίν·

ἀντὶ γὰρ τοῦ ἦμεν ἦν.

Ludwich: δίχα cod.

166 Bergk Schol. Pind. *Nem.* 7. 1a (iii 117 Drachmann)

Ἄριστοδῆμος δὲ ὁ Ἄριστάρχου μαθητῆς βέλτιον οὕτω φησὶν·
ἀμέ ποτε τῷ Θεαρίωνι καὶ παρὰ τὴν ἡλικίαν ἤδη προήκοντι
εὐξαμένῳ τῇ θεῷ Σωγένῳ τεκνωθῆναι, καὶ τὴν τοῦ παιδὸς αὐτοῦ
γέννησιν οἷον Εἰλειθυίας εἶναι χάριν. διὰ τὴν ιδιότητα οὖν τῆς
γενέσεως τοῦ ἀθλητοῦ πρὸς τὴν θεὸν ταύτην ἐπήρσειε τὸν λόγον.
ἐπιστοῦτο δὲ τοῦτο ἐξ ἐπιγράμματος Σιμωνίδου.

Alcon of Crete, son of Didymus, dedicates his wreath to Phoebus, having won the boxing at the Isthmian games.¹

¹ Like LXXXVI, perhaps a complete 6th c. B.C. inscription.

LXXXVIII = eleg. 6

LXXXIX = eleg. 13

165 Bergk = 74 Diehl Herodian, *On Anomalous Words* (on ἦν)

Attic writers say ἦν ἐγὼ, 'I was', and ἦν ἐκεῖνος, 'he was'; and Simonides uses it for the first person plural, as in his inscriptions:

we were a hundred cups belonging to them separately,

where ἦν stands for ἦμεν, 'we were'.¹

¹ Nonsense: the words mean 'there were a hundred cups . . .'; the continuation may have been 'but now we have been melted down and are . . .'

166 Bergk Scholiast on Pindar, *Nemean* 7¹ ('Eileithyia')

Aristodemus, the pupil of Aristarchus, gives a better explanation: Sogenes was born when his father Thearion was advanced in years and had made a prayer to the goddess, and the boy's birth was as it were a favour on the part of Eileithyia. Because of the peculiar circumstances of the athlete's birth it was this goddess whom Pindar addressed. Aristodemus' view was supported by an epigram of Simonides.

¹ Composed in honour of Sogenes of Aegina, winner of the boys' pentathlon at Nemea; date uncertain, but perhaps 485 or 467.

STESICHORUS

Loeb/ <i>P.M.G.</i> (margin)	<i>P.M.G.</i> (Stes.)	Bergk	Diehl
195	18	15	—
196	19	23	—
197	20	21	9c
198	21	19	9a
199	22	24	9e
200	23	18	9
201	24	25	9f
202	25	20	9b
203	26	18 adnot.	—
204	27	22	9d
205	28	p. 212	—
206	29	11	—
207	30	12	6c
208	31	33	—
209	32	—	—
210	33	35	12
211	34	36	13
212	35	37	14
213	36	34	—
214	37	—	14e
215	38	38	14a
216	39	39	14b
217	40	(40)	(14c)
218	41	41	14d
219	42	42	15
220	43	13	—
221	44	14	7
222	45	—	—
222A	—	—	—
222B	—	—	—
223	46	26	17
224	47	69	—
225	48	70	—
226	49	84	—
227	50	61	—

COMPARATIVE NUMERATION

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 Stesichorus, Ibycus etc., in *P.M.G.*

STESICHORUS

Loeb/ <i>P.M.G.</i> (margin)	<i>P.M.G.</i> (Stes.)	Bergk	Diehl
178	1	1	1
179	2	2-3	2-3
180	3	4	—
181	4	7	5
182	5	9	6a
183	6	10	6b
184	7	5	4
184A	—	—	—
185	8	8	6
186	9	6	4a
187	10	29	10
188	11	30	10d
189	12	31	10e
190	13	28	10c
191	14	27	10b
192	15	32	11
193	16	—	—
194	17	16	8

COMPARATIVE NUMERATION

Loeb/ <i>P.M.G.</i> (margin)	<i>P.M.G.</i> (Stes.)	Bergk	Diehl
228	51	17	8a
229	52	57	26a
230	53	58	26b
231	54	59	26c
232	55	50	22
233	56	(62)	(26d)
234	57	72	—
235	58	49	21
236	59	68	—
237	60	64	—
238	61	54	—
239	62	60	—
240	63	45	18
241	64	46	—
242	65	48	20
243	66	53	19
244	67	51	23
245	68	52	24
246	69	74	—
247	70	75	—
248	71	56	—
249	72	76	—
250	73	77	—
251	74	78	—
252	75	81	—
253	76	82	—
254	77	83	—
255	78	85	—
256	79	86	—
257	80	47	—
258	81	79	—
259	82	87	—
260	83	88	—
261	84	89	—
262	85	91	—

STESICHORUS

Loeb/ <i>P.M.G.</i> (margin)	<i>P.M.G.</i> (Stes.)	Bergk	Diehl
263	86	90	—
264	87	92	—
265	88	93	—
266	89	95	—
267	90	94	—
268	91	55	—
269	92	67	—
270	93	65	—
271	94	73	—
272	95	80	—
273	96	—	—
274	97	—	—
274A	—	—	—
275	98	—	—
276	99	—	—
277	100	43	15a
278	101	44	16
279	102	63	—
280	103	66	—
281	104	—	—

N.B. The papyrus fragments published in *S.L.G.* have been inserted as follows:

- S 7–87 (*Geryoneis*) after fr. 180
- S 88–132 (*Sack of Troy?*) and
- S 133–147 (*Wooden Horse*) after fr. 205
- S 148–150 (*Eriphyle*) after fr. 194

The Lille Papyrus (*Thebaid?*) is fr. 222A,
P.Oxy. 3876 is fr. 222B

COMPARATIVE NUMERATION

Bergk	Loeb/P.M.G. (margin)	Bergk	Loeb/P.M.G. (margin)
1	178	36	211
2	179(a)	37	212
3	179(b)	38	215
4	180	39	216
5	184	40	(217)
6	186	41	218
7	181	42	219
8	185	43	277
9	182	44	278
10	183	45	240
11	206	46	241
12	207	47	257
13	220	48	242
14	221	49	235
15	195	50	232
16	194	51	244
17	228	52	245
18	200 + 203	53	243
19	198	54	238
20	202	55	268
21	197	56	248
22	204	57	229
23	196	58	230
24	199	59	231
25	201	60	239
26	223	61	227
27	191	62	(233)
28	190	63	279
29	187	64	237
30	188	65	270
31	189	66	280
32	192	67	269
33	208	68	236
34	213	69	224
35	210	70	225

STESICHORUS

Bergk	Loeb/P.M.G. (margin)	Bergk	Loeb/P.M.G. (margin)
71	test.18	84	226
72	234	85	255
73	271	86	256
74	246	87	259
75	247	88	260
76	249	89	261
77	250	90	263
78	251	91	262
79	258	92	264
80	272	93	265
81	252	94	267
82	253	95	266
83	254		

Diehl	Loeb/P.M.G. (margin)	Diehl	Loeb/P.M.G. (margin)
1	178	9c	197
2	179(a)	9d	204
3	179(b)	9e	199
4	184	9f	201
4a	186	10	187
5	181	10a	adesp.1014
6	185	10b	191
6a	182	10c	190
6b	183	10d	188
6c	207	10e	189
7	221	11	192
8	194	12	210
8a	228	13	211
9	200	14	212
9a	198	14a	215
9b	202	14b	216

COMPARATIVE NUMERATION

Diehl	Loeb/P.M.G. (margin)	Diehl	Loeb/P.M.G. (margin)	Loeb/P.M.G. (margin)	P.M.G. (Ibyc.)	Bergk	Diehl
14c	(217)	21	235	299	18	45	—
14d	218	22	232	300	19	46	—
14e	214	23	244	301	20	39	—
15	219	24	245	302	21	15	15
15a	277	25	adesp.947	303	22	9,7	16,11
16	278	26	adesp.938(e)	304	23	41	—
17	223	26a	229	305	24	11	—
18	240	26b	230	306	25	10a	17
19	243	26c	231	307	26	36	—
20	242	26d	(233)	308	27	48	—
				309	28	32	—
				310	29	24	22
				311	30	26	19
				312	31	17	20
				313	32	27	23
				314	33	3	12
				315	34	6	13
				316	35	10b	14
				317	36	8,4	9,10
				318	37	18,19	24,25
				319	38	29	29
				320	39	20	18
				321	40	22	21
				322	41	47	—
				323	42	23	—
				324	43	31	—
				325	44	33	—
				326	45	51	—
				327	46	50	—
				328	47	52	—
				329	48	54	—
				330	49	—	30
				331	50	42,43	—
				332	51	55	—
				333	52	56	—

IBYCUS

Loeb/P.M.G. (margin)	P.M.G. (Ibyc.)	Bergk	Diehl
282	1	—	3,4,5
283	2	21	1
284	3	44	1 adnot.
285	4	16	2
286	5	1	6
287	6	2	7
288	7	5	8
289	8	30	—
290	9	13-14	27-28
291	10	37	—
292	11	49	—
293	12	12	26
294	13	38	—
295	14	34a	—
296	15	35	—
297	16	34b	—
298	17	—	—

COMPARATIVE NUMERATION

IBYCUS

Loeb/ <i>P.M.G.</i> (margin)	<i>P.M.G.</i> (Ibyc.)	Bergk	Diehl	Bergk	Loeb/ <i>P.M.G.</i> (margin)	Bergk	Loeb/ <i>P.M.G.</i> (margin)
334	53	57	—	22	321	42	331
335	54	53	—	23	323	43	331
336	55	58	—	24	310	44	284
337	56	59	—	25	342	45	299
338	57	60	—	26	311	46	300
339	58	61	—	27	313	47	322
340	59	62	—	28	S223(b)	48	308
341	60	—	—	29	319	49	292
342	61	25	—	30	289	50	327
343	62	—	—	31	324	51	326
344	63	40	—	32	309	52	328
345	64	—	—	33	325	53	335
				34(a)	295	54	329
				34(b)	297	55	332
				35	296	56	333
				36	307	57	334
				37	291	58	336
				38	294	59	337
				39	301	60	338
				40	344	61	339
				41	304	62	340

N.B. The papyrus fragments published in *S.L.G.* have been numbered as follows:

S 151 = fr. 282(a) S 220–257 = fr. 282B
 S 152–165 = fr. 282(b)(c) S 258 = fr. 327A
 S 166–219 = fr. 282A P.Oxy. 3538 = fr. 282C

Bergk	Loeb/ <i>P.M.G.</i> (margin)	Bergk	Loeb/ <i>P.M.G.</i> (margin)	Diehl	Loeb/ <i>P.M.G.</i> (margin)	Diehl	Loeb/ <i>P.M.G.</i> (margin)
1	286	11	305				
2	287	12	293				
3	314	13	290				
4	317(b)	14	290	1	283	9	317(a)
5	288	15	302	2	285	10	317(b)
6	315	16	285	3	282(b)	11	303(b)
7	303(b)	17	312	4	282(b)	12	314
8	317(a)	18	318(a)	5	282(b)	13	315
9	303(a)	19	318(b)	6	286	14	316
10(a)	306	20	320	7	287	15	302
10(b)	316	21	283	8	288	16	303(a)

COMPARATIVE NUMERATION

Diehl	Loeb/P.M.G. (margin)	Diehl	Loeb/P.M.G. (margin)
17	306	24	318(a)
18	320	25	318(b)
19	311	26	293
20	312	27	290
21	321	28	290
22	310	29	319
23	313	30	330

LASUS

Loeb/P.M.G. (margin)	P.M.G. (Lasus)	Bergk	Diehl
702	1	1	1
703	2	3	—
704	3	1 adnot.	—
705	4	—	—
706	5	2	—
706A	—	4	—

PRATINAS

Loeb/P.M.G. (margin)	P.M.G. (Prat.)	Bergk	Diehl
708	1	1	1
709	2	2	2
710	3	3	3
711	4	4	—
712	5	5	4
713	6	—	—

SIMONIDES

SIMONIDES

LYRIC FRAGMENTS

Loeb/P.M.G. (margin)	P.M.G. (Sim.)	Bergk	Diehl
506	1	10	21
507	2	13	22
508	3	12	20
509	4	8	23
510	5	p.389 adnot.	—
511	6	—	—
512	7	14	14
513	8	6	—
514	9	11	15
515	10	7	19
516	11	16	16
517	12	17	17
518	13	9	—
519	14	—	—
519A	—	—	—
519B	—	—	—
520	15	39	9
521	16	32	6
522	17	38	8
523	18	36	7
524	19	65	12
525	20	42	Semon.27
526	21	61	10
527	22	62	11
528	23	34	—
529	24	33	—
530	25	35	—
531	26	4	5
532	27	—	—
533(a)	28(a)	1	1
533(b)	28(b)	2	2

COMPARATIVE NUMERATION

Loeb/ <i>P.M.G.</i> (margin)	<i>P.M.G.</i> (Sim.)	Bergk	Diehl
534	29	3	—
535	30	25	—
536	31	—	—
537	32	24	—
538	33	68	3
539	34	27	—
540	35	—	—
541	36	—	—
542	37	5	4
543	38	37	13
544	39	21 adnot.	—
545	40	48	31
546	41	22	—
547	42	205	—
548	43	204	—
549	44	207	—
550(a)	45(a)	54	33
550(b)	45(b)	56	—
551	46	55	34
551A	—	—	—
552	47	200b	—
553	48	52	29
554	49	219b	—
555	50	18	30
556	51	202b	—
557	52	209	—
558	53	213	—
559	54	49	35
560	55	234	—
561	56	208	—
562	57	28	—
563	58	216	—
564	59	53	32
565	60	214	—
566	61	245	—
567	62	40	27

SIMONIDES

Loeb/ <i>P.M.G.</i> (margin)	<i>P.M.G.</i> (Sim.)	Bergk	Diehl
568	63	202a	—
569	64	203	—
570	65	197	—
571	66	51	13Aa
572	67	50	36
573	68	26a	—
574	69	210a	—
575	70	43	24
576	71	21+200a	—
577(a)	72(a)	44	26
577(b)	72(b)	45	25
578	73	201	—
579	74	58	37
580	75	—	61
581	76	57	48
582	77	66	38
583	78	80b	47
584	79	71	57
585	80	72	44
586	81	73	45
587	82	59	58
588	83	244	—
589	84	20	—
590	85	226	—
591	86	15	18
592	87	64	50
593	88	47	43
594	89	63	59
595	90	41	40
596	91	206	—
597	92	74	46
598	93	76	55
599	94	79	60
600	95	78	41
601	96	232	—
602	97	75	49

COMPARATIVE NUMERATION

Loeb/P.M.G. (margin)	P.M.G. (Sim.)	Bergk	Diehl
603	98	69	54
604	99	70	56
605	100	77	52
606	101	243	—
607	102	—	—
608	103	—	—
609	104	215	—
610	105	220	—
611	106	229	—
612	107	230	—
613	108	211	—
614	109	231	—
615	110	210b	—
616	111	218	—
617	112	233	—
618	113	235	—
619	114	236	—
620	115	237	—
621	116	223	—
622	117	238	—
623	118	239	—
624	119	240	—
625	120	241	—
626	121	228	—
627	122	222	—
628	123	217	—
629	124	199	—
630	125	—	—
631	126	246	—
632	127	198	—
633	128	247	—
634	129	194	—
635	130	212	—
636	131	248	—
637	132	249	—
638	133	250	—

SIMONIDES

Loeb/P.M.G. (margin)	P.M.G. (Sim.)	Bergk	Diehl
639	134	224	—
640	135	225	—
641	136	195	—
642	137	191	—
643	138	193	—
644	139	219a	—
645	140	19	—
646	141	192	—
647	142	221	—
648	143	196	—
649	144	—	—
650	145	—	—
651	146	190a	—
652	147	—	—
653	148	189	—

N.B. The papyrus fragments published in *S.L.G.* have been numbered as follows:

S 319-386 = fr. 519A

S 387-442 = fr. 519B

ELEGIAC FRAGMENTS

Loeb/West <i>I.E.G.</i>	Bergk	Diehl
1	83	—
2	241	—
3	—	66a
4	86	73
5	88(3)	72
6	167	67
7	171	68
8	85	Semon.29
9	81	62

COMPARATIVE NUMERATION

SIMONIDES

Loeb/West <i>I.E.G.</i>	Bergk	Diehl	Loeb/ <i>F.G.E.</i>	Bergk	Diehl
10	84.1-3	64.1-3	XX	—	88ab
11	84.4-6	64.4-6	XXI	90	88
12	84.7	51	XXII(a)	91	91
13	176	75	XXII(b)	92	92
14	146	78	XXIII	93	93
15	67	53	XXIV	135	109
16	113	84	XXV	156	153
17	170	162	XXVI(a)	111	85

EPIGRAMS

Loeb/ <i>F.G.E.</i>	Bergk	Diehl	Loeb/ <i>F.G.E.</i>	Bergk	Diehl
I	131	76	XXVI(b)	—	—
II	89	87	XXVII	145	79
III	132	100	XXVIII	147	77
IV	—	—	XXIX	152	148
V	133	143	XXX	149	111
VI	94	83	XXXI	154	149
VII	95	120	XXXII	161	154
VIII	100	118	XXXIII	162	163
IX	99	121	XXXIV	141	106
X	98	94	XXXV	125	98
XI	96	90	XXXVI	112	86
XII	97	95	XXXVII	169	99
XIII	134	108	XXXVIII	104	89
XIV	137	104	XXXIX	p.516	—
XV	140	107	XL	p.518	—
XVI	107	96	XLI	163	110
XVII	138	105	XLII	153	151
XVIII	101	119	XLIII	155	147
XIX	143	144	XLIV	159	113
XIX(a)	136	65	XLV	142	103
			XLVI	105	115
			XLVII	106	116
			XLVIII	160	112
			XLIX	108	117
			L	187	166
			LI	180	127
			LII	188	152
			LIII	102	122

COMPARATIVE NUMERATION

SIMONIDES

Loeb/ <i>F.G.E.</i>	Bergk	Diehl	Bergk	Loeb	Bergk	Loeb
LIV	103	123	1	533(a)	36	523
LV	186	155	2	533(b)	37	543
LVI	(ed.2) p.323	(ed.1) p.95	3	534	38	522
LVII	185A	164	4	531	39	520
LVIII	185B	165	5	542	40	567
LIX	179	158	6	513	41	595
LX	178	157	7	515	42	525
LXI	144	145	8	509	43	575
LXII	164	146	9	518	44	577(a)
LXIII	157	114	10	506	45	577(b)
LXIV	151	159	11	514	46	(adesp.947)
LXV	182	124	12	508	47	593
LXVI	183	125	13	507	48	545
LXVII	184	126	14	512	49	559
LXVIII	114	80	15	591	50	572
LXIX	130	142	16	516	51	571
LXX	117	130	17	517	52	553
LXXI	120	136	18	555	53	564
LXXII	119	135	19	645	54	550(a)
LXXIII	123	134	20	589	55	551
LXXIV	115	128	21	576 + 544	56	550(b)
LXXV	113	84	22	546	57	581
LXXVI	109	97	23	(adesp.1005)	58	579
LXXVII	121	137	24	537	59	587
LXXVIII	127	138	25	535	60	—
LXXIX	122	139	26A	573	61	526
LXXX	124A	140	26B	(adesp.950)	62	527
LXXXI	124B	131	27	539	63	594
LXXXII	118	132	28	562	64	592
LXXXIII	110	141	29	(Pind. fr.107a)	65	524
LXXXIV	128	81	30	(Pind. fr.107a)	66	582
LXXXV	129	82	31	(Pind. fr.107b)	67	eleg.15
LXXXVI	126	133	32	521	68	538
LXXXVII	158	150	33	529	69	603
LXXXVIII	167	67	34	528	70	604
LXXXIX	176	75	35	530	71	584

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Bergk	Loeb	Bergk	Loeb
72	585	107	XVI
73	586	108	XLIX
74	597	109	LXXVI
75	602	110	LXXXIII
76	598	111	XXVI(a)
77	605	112	XXXVI
78	600	113	eleg.16 = LXXV
79	599	114	LXVIII
80A	519 fr. 79	115	LXXIV
80B	583	116	(Simmiias fr.21P
81	eleg.9	117	LXX
82	(anon. CXXVI v.9)	118	LXXXII
83	536=eleg.1	119	LXXII
84	eleg.10,11,12	120	LXXI
85	eleg.8	121	LXXVII
86	eleg.4	122	LXXIX
87	(adesp. eleg.21)	123	LXXXIII
88	eleg.5	124A	LXXX
89	II	124B	LXXXI
90	XXI	125	XXXV
91	XXII(a)	126	LXXXVI
92	XXII(b)	127	LXXXVIII
93	XXIII	128	LXXXIV
94	VI	129	LXXXV
95	VII	130	LXIX
96	XI	131	I
97	XII	132	III
98	X	133	V
99	IX	134	XIII
100	VIII	135	XXIV
101	XVIII	136	XIX(a)
102	LIII	137	XIV
103	LIV	138	XVII(a)
104	XXXVIII	139	XVII(b)
105	XLVI	140	XV
106	XLVII	141	XXXIV

SIMONIDES

Bergk	Loeb	Bergk	Loeb
142	XLV	178	LX
143	XIX	179	LIX
144	LXI	180	LI
145	XXVII	181	('Anacreon' XVI)
146	eleg.14	182	LXV
147	XXVIII	183	LXVI
148	(Antigenes I)	184	LXVII
149	XXX	185A	LVII
150	('Anacreon' XV)	185B	LVIII
151	LXIV	186	LV
152	XXIX	187	L
153	XLII	188	LII
154	XXXI	189	653
155	XLIII	190A	651
156	XXV	190B	test.47(a)
157	LXIII	191	642
158	LXXXVII	192	646
159	XLIV	193	643
160	XLVIII	194	634
161	XXXII	195	641
162	XXXIII	196	648
163	XLI	197	570
164	LXII	198	632
165	after LXXXIX	199	629
166	after LXXXIX	200A	576
167	eleg.6 = LXXXVIII	200B	552
168	—	201	578
169	XXXVII	202A	568
170	eleg.17	202B	556
171	eleg.7	203	569
172	—	204	548
173	—	205	547
174	—	206	596
175	(adesp. eleg.22)	207	549
176	eleg.13 = LXXXIX	208	561
177	—	209	557

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Bergk	Loeb	Bergk	Loeb	Diehl	Loeb	Diehl	Loeb
210A	574	230	612	18	591	54	603
210B	615	231	614	19	515	55	598
211	613	232	601	20	508	56	604
212	635	233	617	21	506	57	584
213	558	234	560	22	507	58	587
214	565	235	618	23	509	59	594
215	609	236	619	24	575	60	599
216	563	237	620	25	577(b)	61	580
217	628	238	622	26	577(a)	62	eleg.9
218	616	239	623	27	567	63	(anon. CXXVI v.9)
219A	644	240	624	28	571	64	eleg.10,11
219B	554	241	625=eleg.2	29	553	65	XIX
220	610	242	(Simmias fr.12P.)	30	555	66	(adesp. eleg.21)
221	647	243	606	31	545	66a	eleg.3
222	627	244	588	32	564	67	eleg.6 = LXXXVIII
223	621	245	566	33	550(a)	68	eleg.7
224	639	246	631	34	551	69	—
225	640	247	633	35	559	70	—
226	590	248	636	36	572	71	—
227	—	249	637	37	579	72	eleg.5
228	626	250	638	38	582	73	eleg.4
229	611			39	519 fr. 79	74	after LXXXIX
				40	595	75	eleg.13 = LXXXIX
				41	600	76	I
				42	(adesp. 1005)	77	XXVIII
				43	593	78	eleg.14
				44	585	79	XXVII
				45	586	80	LXVIII
				46	597	81	LXXXIV
				47	583	82	LXXXV
				48	581	83	VI
				49	602	84	eleg.16 = LXXV
				50	592	85	XXVI(a)
				51	eleg.12	86	XXXVI
				52	605	87	II
				53	eleg.15	88	XXI

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Diehl	Loeb	Diehl	Loeb
88ab	XX	124	LXV
89	XXXVIII	125	LXVI
90	XI	126	LXVII
91	XXII(a)	127	LI
92	XXII(b)	128	LXXIV
93	XXIII	129	(Simmias fr. 21 P.)
94	X	130	LXX
95	XII	131	LXXXI
96	XVI	132	LXXXII
97	LXXVI	133	LXXXVI
98	XXXV	134	LXXIII
99	XXXVII	135	LXXII
100	III	136	LXXI
101	('Anacreon' XV)	137	LXXVII
102	XVII(b)	138	LXXVIII
103	XLV	139	LXXIX
104	XIV	140	LXXX
105	XVII	141	LXXXIII
106	XXXIV	142	LXIX
107	XV	143	V
108	XIII	144	XIX
109	XXIV	145	LXI
110	XLI	146	LXII
111	XXX	147	XLIII
112	XLVIII	148	XXIX
113	XLIV	149	XXXI
114	LXIII	150	LXXXVII
115	XLVI	151	XLII
116	XLVII	152	LII
117	XLIX	153	XXV
118	VIII	154	XXXII
119	XVIII	155	LV
120	VII	156	('Anacreon' XVI)
121	IX	157	LX
122	LIII	158	LIX
123	LIV	159	LXIV

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161	—	165	LVIII
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