PINDAR:

THE NEMEAN AND ISTHMIAN ODES;

WITH NOTES EXPLANATORY AND CRITICAL,
INTRODUCTIONS, AND INTRODUCTORY ESSAYS,

BY

C. A. M. FENNELL, M.A.
LATE FELLOW OF JESUS COLLEGE, CAMBRIDGE.

EDITED FOR THE SYNDICS OF THE UNIVERSITY PRESS.

CAMBRIDGE:
AT THE UNIVERSITY PRESS.
1883

[All Rights reserved.]
This volume is respectfully dedicated to the memory of the warm-hearted man and accomplished scholar—to whose advice and encouragement not a little of the form and quality of this edition is due

WILLIAM MANDELL GUNSON.
It seems advisable to make the following additions to the remarks and acknowledgments contained in the Preface to my edition of the Olympian and Pythian Odes, 1879. Since that date there have been some important extensions of the Literature of Pindar, among which may be mentioned Pindar's Siegesliede erklärt von Friedrich Mezger, Leipzig, 1880. This volume has been found of great use. Though I have not always acquiesced in Prof. Mezger's views as to the structure of the odes, I fully admit the importance of his observation of the recurrence of the same or similar words and phrases in the same ode. He has applied to Pindar's poems the theory of Westphal (Prolegomena zu Aeschylus' Tragoedien, Leipzig 1869, pp. 81 f.), that they were framed on the lines of Terpandros' νόμος, the most perfect specimens, as Ol. vi. Pyth. 1., consisting of προολόμιον, ἀρχή, κατατροπά, ὀμφαλός, μετακατατροπά, σφραγίς, ἐξόδιον. I agree with Prof. Seymour that "all this says little more than that each ode has an ἀρχή, μέσον, τελευτή, a beginning, middle and end, with the necessary transitions." It is natural that the thought which introduced the middle of the ode should recur on its dismissal, and that at the close of the poem there should be echoes of the opening.
The fullest literary criticism is to be found in *La poésie de Pindare et les lois du lyrisme Grec*, Alfred Croiset, Paris, 1880.

Professor R. C. Jebb's truly admirable paper on *Pindar* in the Journal of Hellenic Studies, is a model of what an essay on the character and style of an ancient poet ought to be. He shows clearly and briefly that "the most indispensable commentary on Pindar" is the "reconstruction of Old Greek Life."

*Selected Odes of Pindar, with Notes and an Introduction*, by Thomas D. Seymour, Greek Professor in Yale College, Boston, 1882, is a welcome evidence that our brethren across the Atlantic are studying Pindar to good purpose.


I have given all the Fragments which give, or profess to give Pindar’s own words, but have omitted several *fragmenta incerta* which only give the drift of Pindar’s version of mythological points. An asterisk before the number of a fragment indicates that its classification does not rest on express testimony.

For the references to the books whence the *Fragments* are taken I have trusted to Böckh and Bergk; they are given because it is often needful to know the context in which a fragment stands to make it thoroughly available for purposes of argument or research.
The index—to the notes of both volumes—which is in some cases supplementary to the notes, has been for the most part prepared by Mr B. Benham, M.A., of Corpus Christi College. To him and to Mr H. J. C. Knight, of St Catharine's College, I am indebted for great assistance in revision of proof.

I desire to express my hearty thanks to Dr C. B. Scott for many corrections of and additions to my volume on the Olympian and Pythian Odes, and for advice which I have endeavoured to follow; to the Public Orator for lending me ms. marginal notes to Cookesley’s edition taken by a Clare man from the late Mr Arthur Holmes' lectures; to Professor Colvin for kindly selecting and seeing to the illustrative coins; to Mr Fanshawe and Professor Postgate for many notes; and to Dr Waldstein for very valuable information as to the pentathlon.

The comparative prominence of the critical work in this volume has to some extent crowded out etymology.

I have ascertained that the Emmanuel ms., which originally contained the Pythians and Nem. I. II. III., belongs to the Moschopulean family.

It may seem that I have not profited as much as I might by one friendly criticism, namely, the suggestion that I sometimes gave too many explanations of one passage. I admit that as a rule it is a great mistake in an editor to seem to halt between two (or more) opinions. But I have sometimes given the views of others as well as my own, so as to give teachers and mature scholars the materials on which to exercise their own judgment in case they were dissatisfied with mine. In other cases I have come to the unsatisfactory conclusion, after strenuous and prolonged efforts to arrive at some one definite solution of a problem, either that it was insoluble or that
there were not in my possession sufficient data upon which to decide between alternative proposals; and in such cases I think candour is preferable to arbitrary selection. Pindar is so exceptionally difficult an author that few who read his odes will be in danger of inferring from an editor's occasional indecision that any given set of Greek words may mean almost anything you please. No doubt critics are perfectly right to protest against any semblance of the tendency, shown in several modern commentaries, towards unjustifiable vacillation.

My views as to the chronology of several of the Nemean and Isthmian Odes, given in Olympian and Pythian Odes, pp. xxxi. xxxii. will be found to have changed during the preparation of this volume. In particular I have found that Isth. IV. is a Nemean Ode (B.C. 479) since I wrote the Introduction to it and to Nem. v. which I should now date B.C. 483 or earlier, while Isth. v. should be placed B.C. 482 or earlier. Isth. VII. and Isth. III. are dated B.C. 478. Again, Nem. III. should be dated shortly before B.C. 458, and Nem. VIII. before B.C. 462 or just after.

It will be many years before a second edition is required, but I should be very grateful for criticisms of both volumes, as I am already preparing for the eventual issue of a revised edition.

The references to Liddell and Scott are to the sixth edition.

The Fragments are numbered according to Bergk's 3rd Ed., the numbers of his 4th Ed. being added with B⁴ prefixed. Böckh's numbers are given in brackets.
INTRODUCTION.

THE PENTATHLON.

My explanation of Nem. vii. 72, 73 differs materially from that of Prof. Gardner and Dr Pinder (Der Fünfkampf der Hellenen, Berlin, 1867), and moreover my view of the nature of the pentathlon is, I believe, to a great extent new. It seems advisable therefore to explain and defend my position at greater length than the limits of a commentary permit.

I agree substantially with Professor Gardner as to the order in which the contests took place—ἄλμα δίσκος ἀκών (better ἀκών δίσκος) δρόμος πάλη, and I had anticipated his view of the ephedros in my note on Ol. viii. 68. I also agree with Prof. Gardner and Dr Pinder that victory in only three contests was necessary to win the prize (in spite of Aristides, Panathen. p. 341).

But I hold in opposition to Professor Gardner that the competitors all contended at once in leaping, discus-throwing, and spear-throwing, and also in running, save that all competitors who were beaten by one competitor (or more) in the first three contests may have at once retired as beaten. Similarly all wrestled, or at least those who had not been beaten by any one competitor in three out of the first four contests.

This retirement is a natural consequence of what I hold to be the qualification for ultimate victory, namely to defeat

1 See Dr Waldstein’s letter at the end of this essay.
INTRODUCTION.

Each and all other competitors in some (not necessarily the same) three contests out of the five. Thus I do not, like Dr Pinder, force the meaning of νικαν, but only distribute its application.

It follows from my hypothesis that the first in wrestling, if there was any, won the pentathlon.

But still a winner could not, as Prof. Gardner urges, in objection to Dr Pinder's scheme, "be very inferior in the three first contests."

On my hypothesis, precisely the same man would (barring the different incidence of fatigue and the ephedros question) win as on Prof. Gardner's, which I here quote from p. 219 of his paper in the Journal of Hellenic Studies, Vol. I. pp. 210—223 (hereafter referred to by page numbers in brackets):

"It is far more probable that the Greeks adopted the simple expedient of considering the pentathlon as a single and indivisible contest, and drawing the competitors in pairs to contend in it. The successful athletes of the pairs, that is, those who had won any three events out of the five would then again be drawn against each other, and so on until only two were left, between whom the final heat took place. In wrestling, boxing, and the pankration we have reason to hold that this took place, and it seems all but certain that it must have taken place also in the pentathlon."

"In this case there must have frequently been an ephedros among the pentathli."

As to Dr Pinder Prof. Gardner writes, ib. p. 217:

"Dr Pinder's own notion is that the circle of the competitors was narrowed after each successive competition. If after the leaping only five competitors were allowed to remain in, and in each of the subsequent contests the worst man were excluded, it is clear that by the time the wrestling came on only two would be left, between whom the final victory would lie."

Dr Pinder narrows the circle of competitors after the second contest, not after the first (Fünfkampf, pp. 77, 79) to four, three, two successively in the last three contests.

This view seems at once untenable, because
A who was successively 5, 4, 3, 2, 1 might win from B who was 1, 1, 1, 1, 2, a case which is at variance with common sense and (as Prof. Gardner shews) with all the slight testimony given by antiques and by writers. Still it is quite possible that a minimum of proficiency was required in the first four contests, as Dr Pinder assumes in regard to the first.

In supporting the objection to Dr Pinder's view that "if it were true, those contests which Dr Pinder asserts to be the most important," the first three, "would count for very little." Professor Gardner says (p. 217) "A man might be but third in all the three contests I have mentioned, and yet win by wrestling. In this case, why should his statue bear the halteres and his prize-vase contain no allusion to wrestling?" Yet these remarks are almost equally antagonistic to the application of Prof. Gardner's scheme to Flavius Philostratos' Argonautic pentathlon (de Gymn. § 3); for Prof. Gardner (p. 221) entertains two cases in which Pêleus wins, though third in leaping.

According to Professor Gardner's view of the comparative merits of the heroes, Pêleus was only third best in each of the first four contests. In assuming that Zêtêς or Kalais might be left in for the last heat (on his own system) he must imply that either of them might beat Lynkeus and Telamôn in wrestling; as the sons of Boreas were last in merit in discus and spear-throwing. Now suppose the heats were as follows:

I. Zêtêς 1. Lynkeus 2.
   Kalais 1. Telamôn 2.
   Pêleus ephedros.

    Kalais ephedros.


On this assumption, which ought not to be arbitrarily excluded, Pêleus would not even have a success in leaping in
one heat to justify the haltères on his prize. If any justification beyond artistic requirements (see Dr Waldstein’s letter) be needed it is furnished by the evidence (Flav. Phil. de Gymn. 55) that unless a man leapt well he ran a great chance of knocking himself up, and also by the premier position of the leaping in the order of the contests.

On my hypothesis, according to Prof. Gardner’s own view of the heroes’ merit, we get the subjoined simple scheme.

<table>
<thead>
<tr>
<th></th>
<th>ἀλμα</th>
<th>ἀκων</th>
<th>δίσκος</th>
<th>δρόμος</th>
<th>πάλη</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lynkeus</td>
<td>4 or 5</td>
<td>1</td>
<td>2</td>
<td>5 or 4</td>
<td></td>
</tr>
<tr>
<td>Telamôn</td>
<td>5 or 4</td>
<td>2</td>
<td>1</td>
<td>4 or 5</td>
<td></td>
</tr>
<tr>
<td>Kalaïs</td>
<td>1 or 2</td>
<td>5 or 4</td>
<td>4 or 5</td>
<td>2 or 1</td>
<td></td>
</tr>
<tr>
<td>Zétês</td>
<td>2 or 1</td>
<td>4 or 5</td>
<td>5 or 4</td>
<td>1 or 2</td>
<td></td>
</tr>
<tr>
<td>Pêleus</td>
<td>3</td>
<td>3</td>
<td>3</td>
<td>3</td>
<td>1 wins</td>
</tr>
</tbody>
</table>

If the larger of the alternative numbers be chosen or excluded, all five competitors remain in for the wrestling.

I need not make any assumption as to the numbers in the case of Tisamenos. Pausanias says of him, III. 11. 6, οὗτω πένταθλον Ὀλυμπίασιν ἁγκησας ἀπήλθεν ἡπτηθείς, καὶ τοι τὰ δύο γε ἢν πρῶτος καὶ γὰρ δρόμῳ τε ἐκράτει πηδήματι Ἱερώνυμον Ἄνδριον καταπαλαίσθεις δὲ ὑπ’ αὐτοῦ καὶ ἁμαρτών τῆς νίκης, κ.τ.λ. Her. ix. 33 tells us that Τισάμενος παρὰ ἐν πάλαισμα ἔδραμε νικάν Ὀλυμπίαδα Ἱερ. τῷ Ἁ. ἐλθὼν ἐς ἔριν. If these were the only competitors and Hieronymos was first in spear and discus-throwing Pausanias seems to say too much and too little.

Theoretically any number of competitors might stay in for the wrestling, as for example if the order of \( n - 1 \) competitors \( A_1, A_2 \) &c. (\( n \) being greater than 2) in the first four contests were \( A_1, 1, 1, n - 1, n - 1; A_2, 2, 2, n - 2, n - 2; \ldots; A_{n-1}, n - 1, n - 1, 1, 1. \)
But practically there would almost always be some competitors already beaten after the 3rd and 4th contests; and often, no doubt, the ultimate victor would be absolutely first in three out of the first four contests.

My hypothesis avoids the following difficulty entailed by assuming that each kind of contest was decided separately and also that three absolute victories were necessary to gain the prize. If two competitors were each first twice, or if 3, 4, or 5 competitors were each first once, we have on these assumptions no means of determining the final decision.

I will now indicate the difficulties which I consider fatal to Prof. Gardner's theory, but which mine avoids.

First Prof. Gardner admits (p. 221) "that at first sight" Xenophon's language, Hellenica, vii. 4, "would seem to imply that the running contests of the pentathlon took place all at once."

Secondly, he seems to be obliged to assume that seven competitors is an extreme case, and only to be able to fit the three heats required in this case "provided, of course, that they went on at the same time as other contests." Now as to the numbers he says (p. 220): "Indeed it is doubtful if more than three usually contested in boxing and wrestling at Olympia." There happens to be a little indirect evidence on this point. Ol. viii. 38 tells us that from eleven to sixteen boys competed in wrestling at once. Of course when the term ἔφεδρος was used metaphorically the case which naturally presented itself was the ἔφεδρος at the most critical stage of a contest, namely when only three were left in, and proves nothing as to the original number of competitors. We must not forget that the pentathlon "was in high favour among the Greeks" (p. 210), so that a theory as to the nature of the pentathlon ought to admit of as many competing in the boys' pentathlon (Nem. vii) as are implicitly recorded to have competed at once in the boys' wrestling. Prof. Gardner's heats would have taken as long in the case of five competitors
INTRODUCTION.

as in his "extreme case" of seven. Then as to the pentathlon going on during other contests Pausanias tells us, vi. 24. 1, that the pentathlon took place towards the middle of the day after the running, and before wrestling and the pankration. This passage then supports the "at first sight" interpretation of Xenophon, Hellenica, vii. 4, as also does Nem. vii. 72—74, to which I shall return. The most conclusive passage on this point is Pausanias v. 9. 3, which tells us that, in the 77th Olympiad the horse-racing and pentathlon were deferred to a second day, because they, especially the pentathlon, extended the pankration to night. This passage, together with ib. vi. 24. 1, proves that the pentathlon did not go on simultaneously with other contests. These citations offer an argument against the system of heats for the pentathlon as they tend to shew that contests which took place in the same place came together. First the scene was in the dromos, then in the hippodromos, then the pentathlon in leaping- and hurling-ground, dromos, and wrestling-place whence there was no further move till night.

Thirdly comes the difficulty presented by the great advantage which an ephedros would have over competitors who had wrestled. Prof. Gardner justly says (p. 214) "We cannot help wondering what sort of a throw with a spear an athlete could make after a bout or two of wrestling."

This remark suggests a fourth difficulty, namely, that when one or more couples in the first heat had wrestled the performance in the subsequent heats would have been miserable.

Fifthly, it seems strange that a popular contest should be carried on during other contests, and that its interest should be divided.

Sixthly, time being an important consideration, a system of heats presupposes expenditure of time, while the pentathloi pass more than once from leaping-place to δρόμος, and thence to wrestling-ground.

1 Pointed out by Mr Ridgeway.
My supposition that it was not necessary for the victor to be absolutely first except in wrestling is not only supported by the above-mentioned case of Pèlæus, which was most probably in accordance with the usage of the historic pentathlon, but also by Xenophòn, Hellenica, iv. 7. 5, ἀτε δὲ νεωστὶ τοῦ Ἀγησιλάου ἑστρατευμένου εἰς τὸ Ἀργος, πυθανόμενος ὃ Ἀγησί- πολις τῶν στρατιωτῶν μέχρι μὲν ποί πρὸς τὸ τείχος ἠγαγεν ὁ Ἀγησίλαος μέχρι δὲ ποῖ τὴν χώραν ἔδήσωσεν, ὡσπερ πένταθλος πάντῃ ἐπὶ τὸ πλέον ύπερβάλλειν ἐπειρᾶτο, and still more strongly by Plato, p. 138 ν, Erastae, Πότερον οὖν καὶ περὶ ταύτα λέγομεν, ἐφιν, πένταθλον αὐτὸν δεῖν εἶναι καὶ ὑπακρον, τὰ δευτερεῖα ἔχουτα πάντων τὸν φιλόσοφον, κ.τ.λ. Even in Plutarch Symp. Probl. ix. 2, where alpha ταῖς τρισίν ὡσπερ οἱ πένταθλοι περίεστι καὶ νικῆ, definite classes of letters are vanquished at each contest¹, so that this passage can scarcely be quoted to support heats on Prof. Gardner's plan. Prof. Gardner cites the Scholiast ad Aristidem, οὐχ ὅτι πάντως οἱ πένταθλοι πάντα νικῶσιν, ἀρκεῖ γὰρ αὐτοῖς γ' τῶν ε' πρὸς νίκην (Ed. Frommel, p. 112). But Aristides, Panathenaiicus, p. 341 says ἐμοὶ μὲν οὐδὲ πένταθλοι δοκοῦσιν οἱ πάντα νικῶντες τοσοῦτον τοῖς πᾶσι κρατεῖν.

Plutarch and Aristides allude either to the most famous pentathloi of old, who would naturally occur first to the minds of late writers, if they thought of old times at all, or perhaps to the exhibitions of professional athletes of their own times; while Plato refers to ordinary cases in the fifth and fourth centuries B.C. The authority of the Scholiast ad Aristidem is perhaps somewhat lowered by the fact that he does not repudiate the idea that the pankration might have taken the place generally assigned to the leaping (see, however, Plin. N.H. xxxiv. c. 19). But it is not my desire to damage his authority, for the three passages on the τριαγμὸς do not "prove beyond all cavil that for victory in the pentathlon it was

¹ In using this passage to support his own theory Dr Pinder seems to press the simile too much.
necessary to win three events” (p. 217), but simply that the winning of three events was a familiar case.

The appointment of only three Hellanodikae for the pentathlon is to my mind almost an argument against pairs being set to work simultaneously; for one official is required at the starting line to see that the leap or throw is fair, and another to determine the lengths, unless the one walks backwards and forwards, so wasting a great deal of time.

Then again an extra judge might well be wanted to see that in the first two contests, or one of them, competitors did not purposely take it easy, which would give them a considerable unfair advantage in the last three or four contests.

The placing of several competitors in three or four contests, which I have assumed, takes more judging than merely placing the first two. But after all the appointment of three Hellanodikae is fully accounted for by the pentathlon taking such a much longer time than the other contests.

It is not easy to see why the question of stopping the pentathlon owing to the disqualification of a competitor (pp. 222, 224) should be raised by Dr Pinder with respect to Nem. vii. 72—74. The notion of disgrace does not generally attach to the verb ἐκπέμπω; and in the case of a competitor who had won in the leaping alone with a strong chance of winning either the discus-hurling or the foot-race, success in the spear-throw would “send him off” in triumph from the wrestling. Since a false throw would presumably make a competitor last in the second contest, he would therefore on Dr Pinder’s theory retire beaten whether disqualified or not. It does not even follow that a false throw would disqualify in the spear-throwing alone; but even if another try were allowed a false throw would be highly detrimental to success. I have often seen the best jump or throw (of ball or hammer) disallowed at an early stage of the contest to the discomfiture of the competitor who had thus wasted his best effort.

Even if my interpretation were wrong, and the poet were
alluding to a false throw often preventing a man wrestling, it is mere assumption to talk of disqualification and stoppage of the pentathlon. For the competitor who won the discus-hurling would often if he had lost the spear-throwing be debarred from wrestling by his principal rival beating him (or being first) in leaping, spear-throwing, and running. Now Prof. Gardner, though he speaks of "five very various contests" (p. 217) calls discus- and spear-throwing "two very kindred contests" (p. 217) suggesting that "perhaps there was no absolutely fixed order" for these two. But Flavius Philostratus tells us that the discus-throwing was βαρύς and spear-throwing κοῦφος. It seems to me that a frequent distribution would be that suggested by the actual case of Tisamenos and Hieronymos.—Tisamenos superior in leaping and running, and Hieronymos in discus-hurling, so that the spear-throwing was a crucial point in this contest. Had Tisamenos won it, the words ἐξεπεμψεν παλαισμάτων would at any rate have applied to Hieronymos. I take it that the representatives of κουφότης and βάρος were not seldom more evenly matched in this contest than in the four others. Hence perhaps its prominence on vases (p. 216) and Pindar's allusions Nem. vii. 72—74.

I am fortunate in being able to correct and supplement my own remarks by the subjoined letter.

MY DEAR FENNEll,

The only information bearing on the special question you are treating of, which I am capable of giving, is based upon a study of the general history of athletic games and palaestric institutions in their relation to Greek social and political life and more especially in their relation to Greek art.

Let me point out one interesting point which has strongly impressed itself upon me. The principle of the pictorial decoration of a large number of athletic prize-vases is identical with the principle on which Pindar forms his odes. In both vase-paintings and odes we have an indication of the special victory for which they were composed, while in both cases the individual victory and game
are illustrated and glorified by a corresponding contest or association from the mythological world. As Pindar generally introduces some feat of prowess of a hero or demigod, so the prize-vases generally have on the one side a representation illustrating the special game from actual life, while the other side contains the supposed mythological prototype of such a contest, Peleus and Atalante, Herakles and the Nemean Lion, Theseus and the Minotaur, &c., &c.

The study of the history of the Greek Palaestra shows most clearly one general principle, the recognition of which I believe to be essential to a correct understanding of the nature of this institution, as well as of importance in an attempt to determine any question concerning the special points of any individual game. This general principle concerning the origin and subsequent modification of Greek games is contained in the requirements of the social and political welfare of the ancient communities. At least as to historical times, it has become quite clear to me that the various games were consciously meant to meet certain political wants, or were modified by these wants, perhaps without the full consciousness of purpose on the part of those who did thus modify them. Especially after the Persian war, when the public Palaestrae became fully organised, they were more consciously meant to provide for the physical education of Greek youths, the ultimate aim of which education, as is well known, was to produce good citizens who could guard the integrity of the state as strong and agile soldiers. No doubt in the subsequent stages we find that this ultimate aim is lost sight of, and that what was to be a means to a higher end becomes the end in itself, this leading to an overstraining of the importance of the athletic games and to professional athletes. Within this palaestric organisation we can distinguish various subdivisions corresponding to the various requirements of a good physical education. When once the games had become systematised, the first broad distinction is between the heavy and light games; the βαρύς and κοινήρα to which you draw attention, those that tended to develop more the strength, and those that developed more the agility. Boxing and the Pankration, for instance, are heavy games; while running, jumping, and throwing the spear, are light. Every quality that tended to make a perfect soldier had its own game. A good runner, a good jumper, an agile wrestler, a boxer with powerful arms for thrusting and skill in parrying, all tended to make a good soldier. No doubt in the
schools, a man who was found deficient in any one requisite (say in fleetness) was chiefly made to practise the corresponding games. Nay, we have evidence that for weaknesses of special muscles a special course of exercise was undergone. Nothing proves this consciousness of purpose in the form that directed these organisations better than the subsequent introduction of the hoplite running, in Ol. 65, and of the mule race, when it seemed desirable to encourage the breeding of these animals.

The more the games were thus specialised and corresponded to separate requirements in man, the more did need become felt to have a game which encouraged the all-round man. Such a game is most specifically Greek. Now the aim and essence of the Pentathlon was thus to supplement the other, specialised, games, and to encourage and produce all-round strength and agility. The more we recognise this fundamental truth concerning the Pentathlon, the more shall we have to bear in mind, that the aim and intention would always be to make the victory depend as far as possible upon the best man in all the five constituent contests or at least in as many as possible.

The fact that Pentathlon prize-vases very often have only representations of three of the games, can be no guide as to the nature of the game itself, for the class of figures represented in these paintings is only influenced by artistic requirements, i.e. by the fact that certain games can more readily be represented in single figures than others. It is an easy thing for a vase-painter or sculptor to represent a youth as a jumper, a discus-thrower or a spear-thrower, for he need merely place in his hands halteres, a diskos, or a spear. It is more difficult to represent among several others a wrestler or a runner. This can only be done with clearness by representing a pair of youths wrestling, or a number running, which is often represented on Panathenaic vases destined to be prizes for one of these single games, but these are not subjects that can be easily composed into a number of figures placed together on a limited space, and each expressing part of the game illustrated by the whole group. Thus it is that of the five games of the Pentathlon, three especially serve as pictorial types, i.e. ἄκων, ἄλμα, δίσκος. But often vases evidently pentathlic have merely one scene. I have met with Pentathlon vases with merely two games of the five, diskos and spear, or spear and halteres. In some cases even the connexion between the mytho-
logical scenes on the one side and the scenes from real life on the other, to which I alluded above, has served the vase-painter in giving a full illustration of the Pentathlon, the mythological scenes illustrating those games which the athletic scenes do not represent. So a kylix in Paris is evidently pentathlic from the mythological scenes of struggle represented on the border of the outside, while in the medallion on the inside there is but one of the contests figured, namely a youth with halteres.

Finally let me point out that if in literature the Diskos is mentioned before the Akontismos, this must be from literary reasons, if there is any design in the order at all. The nature of the two games precludes the possibility of such a sequence. The Diskos as compared with the Akontismos was \( \beta\alpha\rho\nu\zeta \), while the Akontismos was light and required above all things steadiness of eye and arm. Now the effect of a great strain in hurling a heavy body at a distance is that the hand and arm tremble for some time after, and are the opposite of steady. Surely the throwing the hammer would in our day not be a good preparation for the shooting of an arrow.

Yours very truly,

CHARLES WALDSTEIN.
ON SOME SPECIAL CASES OF THE CAUSATIVE MIDDLE.

The familiar use of the Middle in a Causative sense consists of cases in which the object of the active verb is identical with the object of the causative middle, e. g. ἐκτρέφει παῖδα 'he rears a child,' ἐκτρέφεται παῖδα 'he has a child reared.' This construction is generally recognised, though some cases of it seem to have escaped notice. For instance in Soph. Trach. 1167, ἐξεγραφάμην is not 'I wrote out for my own use,' but 'I got written out,' 'I caused to be written.' So in Pindar κωμᾶο(ξ)ομαι is only used in the first person singular of the poet who will 'make to be sung-by-the-κόμος,' Pyth. ix. 89, Isth. πι. 90, while when the Muses are expected to accompany the poet to the revel at Aetna, Nem. ix. 1, we have κωμᾶ-σομεν. I think I have broken down Donaldson's explanation, that 'Pindar uses a middle form for the future of active verbs signifying to utter a sound,' in my note on Nem. ix. 43. In support of the subsidiary theory that the active future is used when the sense is deliberative or prohibitory only three passages are adduced. One is the strong negative μὴ αἰδά-σομεν, Ol. i. 7; the second is the future κωμᾶσομεν, Nem. ix. 1, which is an ordinary future; the third is probably an aorist subjunctive, Aesch. Persae 640, διαβοάσω, at any rate this Doric form can hardly be taken to express a different shade of meaning from that of the Attic middle future¹. Other cases in which the causative sense seems more appropriate than the

¹ I am not here concerned with Attic middle futures of verbs signifying the exercise of the senses.
INTRODUCTION.

ordinary rendering are ἀπὸ δρέπεσθαι Frag. 99. 8, ἀνεφάνατο Isth. iii [iv]. 89. If it be true that ἀπάρχει, Nem. iv. 46 means 'receives first-fruits' then ἀπάρχομαι literally meant 'I offer (cause to receive) first-fruits' with the personal object suppressed. Compare also κατάρχεω, Frag. 57 B of the goddess in whose honour there was τὸ κατάρχεσθαι. The ordinary causal sense is also well suited to Euripides, Hippol. 618, 619, ἵπποι τὴν ἀναπτύσσει, ἵπποι παρασχέσθαι τὸδε, ἰδία...βροτοῦς. Here θεοῦς is the most natural subject to παρασχέσθαι, 'to cause this to be provided.'

With respect to another class of instances, much more difficulty is natural, because the proposal to take the middle as causative involves a construction which does not appear to be generally recognised: that is to say, what would be the subject of the active is the object of the middle verb. Such is generally the construction of causal verbs in Sanskrit.

Thus I have proposed to render πυγμαχία ἀπεφάνατο ὦκον, Nem. vi. 26, 'boxing is wont to make (no) house to give account.' See also Nem. i. 43, Ol. i. 95, ταχυτὰς ποδῶν ἐρίζεται, does not admit of a very satisfactory interpretation unless it be 'swiftness of foot makes (men) contend.' The omission of the object is easily to be defended. [I have even proposed to alter ξει, Nem. iii. 12, to the causal middle ξεια.] In Nem. iii. 26, 27, θυμε, τίνα πρὸς ἄλλοδαπάν ἂκραν ἐμὸν πλόον παραμείβεαι;—we have a more obvious case of causal middle; and this brings me to the few instances I can call to mind of this construction outside Pindar. Professor Paley gives a causative sense to ἀμείβεται in Aesch. Choëph. 965 [952 P.] παντελῆς χρόνος ἄμείβεται | πρόθυρα δωμάτων—on which Paley's note runs '....the word has here as in Theb. 851 (ὅς αἰεν δι' Ἀχέροντ' ἄμείβεται τὰν ἀστολον μελάγκροκον θεωρίδα) its true middle sense "will bring a change on the house."' The three references given by Paley, Theb. 851, are foreign to my purpose. In the face of Pyth. vi. 14, and also on account of the difficulties, metrical and exegetical, which it involves, I cannot
accept Mr Verrall’s proposal to change the passage in the Choëphorae (Journ. of Philol. Vol. ix. p. 121). I approve an anonymous emendation (mentioned by Mr Verrall, small ed.) of Medea, 1266, καὶ σὲ (for καὶ) δυσμενῆς—φόνος ἀμείβεται, ‘ill-intending murder bringeth a change over thee,’ which is suggested by the metre as well as the sense of the passage. As to Soph. Trach. 738, τί δ’ ἐστίν, δ’ παῖ, πρὸς γ’ ἐμοὶ στυγούμενον;—‘on my side causing hatred,’ seems the easiest rendering. In Soph. Electra, 1071, τὰ δὲ πρὸς τέκνων διπλή φύλοπι σύκ᾽ ἐξίσοντα | φιλοτασίῳ διαίτῃ, render ‘Two-fold strife no longer lets the relations of the children (towards each other) unite in friendly mode of life.’

I would suggest that in Aesch. Sept. c. Theb. 57, 58, ἀρίστους ἀνδρας....τάγενσαι is ‘set the best men as captains.’ Paley refers to Eur. Herakleidae 164, τάσσεται, where he says ‘not by himself but by the aid of his officers: hence the middle;’ so that he seems to admit the possibility of the less frequent construction in the case of τάγενσαι.

Perhaps Eur. Bacch. 593, ἀλλαζέται is ‘will cause the cry of victory.’ Euripides furnishes a very clear case of the causal use in Helen. 381, ἄν τέ ποτ᾽ Ἀρτεμίς ἐξεχορεύσατο | ἔκ δένθαι ἐλαφον, ‘caused to leave (keep away from) the chorus as a deer.’ For ἐκχορεύειν cf. ἔξωμιλεω, ἐκδιαπάραται and for the idea cf. ἀνεόρτος ἱερῶν καὶ χορῶν τητωμένη, Eur. El. 310. It is probable that many more cases could easily be found, and further that many cases have been misunderstood and altered by scribes and grammarians.

In the causal use of the middle the subject is not the agent but the authorizer of the action. In the second class of cases which I have dealt with the object is the object of the authorization, in the first class the object is the object of the authorised action.

1 There are indications of an intransitive use of ἀμείβειν, though ἀμεῖβεσθαι may be causal and yet identical with the intransitive middle.
METRICAL SCHEMES.

Nem. I.

Str.

Ep.

Nem. II.

Nem. III.

Str.
METRICAL SCHEMES.

Nem. IV. \( ^{\text{Str.}} \)

Nem. V. \( ^{\text{Ep.}} \)

Nem. VI. \( ^{\text{Str.}} \)
INTRODUCTION.

Nem. VII.

Nem. VIII.
METRICAL SCHEMES.

Nem. IX.

\[
\begin{align*}
\ldots & \ldots & \ldots & \ldots & \ldots & \ldots & \ldots \\
\ldots & \ldots & \ldots & \ldots & \ldots & \ldots & \ldots \\
\ldots & \ldots & \ldots & \ldots & \ldots & \ldots & \ldots \\
\ldots & \ldots & \ldots & \ldots & \ldots & \ldots & \ldots \\
\ldots & \ldots & \ldots & \ldots & \ldots & \ldots & \ldots \\
\ldots & \ldots & \ldots & \ldots & \ldots & \ldots & \ldots
\end{align*}
\]

Nem. X.

\[
\begin{align*}
\ldots & \ldots & \ldots & \ldots & \ldots & \ldots & \ldots \\
\ldots & \ldots & \ldots & \ldots & \ldots & \ldots & \ldots \\
\ldots & \ldots & \ldots & \ldots & \ldots & \ldots & \ldots \\
\ldots & \ldots & \ldots & \ldots & \ldots & \ldots & \ldots \\
\ldots & \ldots & \ldots & \ldots & \ldots & \ldots & \ldots \\
\ldots & \ldots & \ldots & \ldots & \ldots & \ldots & \ldots \\
\ldots & \ldots & \ldots & \ldots & \ldots & \ldots & \ldots
\end{align*}
\]

Nem. XI.

\[
\begin{align*}
\ldots & \ldots & \ldots & \ldots & \ldots & \ldots & \ldots \\
\ldots & \ldots & \ldots & \ldots & \ldots & \ldots & \ldots \\
\ldots & \ldots & \ldots & \ldots & \ldots & \ldots & \ldots \\
\ldots & \ldots & \ldots & \ldots & \ldots & \ldots & \ldots \\
\ldots & \ldots & \ldots & \ldots & \ldots & \ldots & \ldots \\
\ldots & \ldots & \ldots & \ldots & \ldots & \ldots & \ldots \\
\ldots & \ldots & \ldots & \ldots & \ldots & \ldots & \ldots \\
\ldots & \ldots & \ldots & \ldots & \ldots & \ldots & \ldots \\
\ldots & \ldots & \ldots & \ldots & \ldots & \ldots & \ldots \\
\ldots & \ldots & \ldots & \ldots & \ldots & \ldots & \ldots \\
\ldots & \ldots & \ldots & \ldots & \ldots & \ldots & \ldots \\
\ldots & \ldots & \ldots & \ldots & \ldots & \ldots & \ldots
\end{align*}
\]

Isth. I.

\[
\begin{align*}
\ldots & \ldots & \ldots & \ldots & \ldots & \ldots & \ldots \\
\ldots & \ldots & \ldots & \ldots & \ldots & \ldots & \ldots \\
\ldots & \ldots & \ldots & \ldots & \ldots & \ldots & \ldots
\end{align*}
\]
INTRODUCTION.
METRICAL SCHEMES.

Isth. V.

Ep.

Isth. VI.

Str.

Ep.
ERRATA.

P. 5, note, v. 8, l. 55, for ὑμων read ὑμῶν.

,, 14, note, v. 64, l. 5, for definite pron. read indef. pron.

,, 31, text, v. 84, for ἄνα read ἄν, and alter lemma

,, 46, text, v. 91, for ἀνα read ἀνα* (mss. τις)

,, 62, text, v. 30, for οἷς. read παροιχ.

,, 64, text, v. 53, for καταβάς read καταβάς, with comma at end of verse

,, 91, note, v. 38, l. 12, for 90 read 20

,, 95, note, v. 7 (end) for πρόσ.|φόρος, read προσ-|φόρος.

,, 121, text, v. 10, for περάσαι read περάσαι

,, 132, text, v. 32, for Ποσειδάωνι τ' Ισθ. read Ποσειδάων Ισθ.

Sundry additions to and corrections of the notes of the earlier volume have been incidentally introduced in the following pages.

ADDENDA.

Nem. x. 1. The following extract from Professor Jebb's paper on Pindar is apposite.

"I may give a few instances, by way of showing how Pindar and the sculptors were working in the same field. The Gigantomachia (Pindar, Nem. i. 67) adorned the pediment of the Megarian 'Treasury' at Olympia; next to Zeus, Poseidon, and Ares, the chief figure was Heracles, whom Pindar also makes prominent. The wedding of Heracles with Hebe (Pind. ib. and Isthm. iii. 78) was the subject of a relief (of Pindar's age) on the low wall round the mouth of a well (περιστόμιον) found at Corinth. Pindar may have lived to see the eastern pediment of the temple of Zeus at Olympia, by Paeonius, though not the western, by Alcamenes; the subject of the eastern was the chariot-race of Pelops and Oenomaus (Pind. Ol. i. 76); of the western, the war of the Centaurs with the Lapithae (Δαμαθῶν ὑπερόπλων, Pyth. ix. 14). Pindar's mention of the 'fair-throned Hours' (ἐνθρόνοι Ὡραι, Pyth. ix. 62) reminds us that the Heraion at Olympia possessed a chryselephantine group of the Horae seated on thrones, by Smilis of Aegina, whose date has been referred to the earlier half of the sixth century. Hiero of Syracuse, who was engaged in war while suffering from gout and stone, is compared by Pindar
with Philoctetes, ἀσθενεῖ μὲν χρωτὶ βαλὼν, ἄλλα μοιρίδιον ἃν (Pyth. i. 55). At that very time Syracuse contained the famous statue of the limping Philoctetes, by Pythagoras of Rhegium, of which Pliny says that those who looked at it seemed to feel the pain (xxxiv. 59). Even if we hesitate to believe that the sculptor intended an allusion to Hiero⁠¹, we may well suppose that Pindar’s comparison was suggested by the work of Pythagoras. Pindar touches on a legend which represented Heracles in combat with Apollo and two other gods (Ol. ix. 30 f). A similar contest between Heracles and Apollo was the subject of a group executed in Pindar’s time (about 485 B.C.) by three artists of Corinth—Diyllus, Amyclaeus, and Chionis—and offered by the Phocians in the temple at Delphi (Paus. x. 13, 7). The religious reserve with which Pindar alludes to the strife between Heracles and the god, (Ol. ix. 35, ἀπὸ μοι λόγον | τῶτων, στῶμα, ἐνυφών) has led critics to infer that the story was one of the ἱεροὶ λόγοι pertaining to mysteries². His reticence probably reflects the tone of the Delphic priesthood in regard to the closely kindred subject which he must have seen in their temple.”

DESCRIPTION OF

ILLUSTRATIVE COINS (SILVER).

From the British Museum Educational Series (Catalogue).


4. I. C. 25. Of Katana. **[Obv.** Man-headed bull (river-god); above, water-fowl; beneath, river-fish.**]** **Rev. ΚΑΤΑΝΑΙΟΝ** (ΙΩΝΙΚΑΤΑΝΑ). Winged Nikē with wreath in right hand moving quickly to the left. Before 480 B.C. Wt. 266·8 grs.

5. II. C. 28. **[Obv. ΜΕΣΣΑΝΙΟΝ.** Hare; beneath it dolphin.**]** **Rev. 'Απιγη;** winged Nikē about to crown charioteer. In exergue two dolphins. Fifth century B.C. Type adopted by Anaxilāos. Wt. 266·9 grs. Cf. Ol. v. 3.
NEMEA I.

ON THE VICTORY OF CHROMIOS OF SYRAKUSE

ERRATA.

p. 6, text v. 9, for σὺν read σὸν
p. 9, note on v. 25 στείχοντα, for Ol. 115 read Ol. i. 115
p. 27, notes col. 2 ll. 8, 9, for ἄριστο-τόκεια read ἄριστο-τόκεια
p. 31, note on v. 83, for Nem. iii. 33 read Nem. x. 33
p. 55, text v. 49, for τέκτον read τέκτον
p. 92, note on v. 46 λάβρον l. 8, dele comma after 'neck'
p. 110, note on v. 29 ol, dele 40,
p. 123, note on v. 28, for 'odoribus' read 'oloribus'
p. 140, note on v. 18 εἴδ', for Ol. xiv. 4 read Ol. xiv. 14, Frag. 53, 1
p. 208, text l. 5, for ἀχειαλ ῶ read ἀχειαλ ῶ

For corrected chronology of Nem. v, Isth. iii, iv, v, vii, see p. viii.

sybuios, was directly responsible for his ruin. It is at any rate clear that Chromios was Hiero’s chief supporter. He is said to have been his charioteer. The reason for regarding him as a Gelōan immigrant to Syrakuse is because Pindar tells us (Nem. ix. 40) that in his prime he fought with distinction in the battle on the Helṣros, in which Hippokrates, tyrant of Gela, defeated the Syrakusans. As this battle is mentioned in the ode (Nem. ix.) sung at Aetna, it is probable that the Syrakusans of rank who moved thither were new citizens of Syrakuse introduced with Gelo. In the new city they

F. II.
NEMEA I.

ON THE VICTORY OF CHROMIOS, OF SYRAKUSE (PROCLAIMED AS OF AETNA), WITH THE FOUR-HORSE CHARiot.

INTRODUCTION.

Chromios, son of Agésidâmos, was, according to Dissen's conjecture, a member of the Hyllean tribe of Dori ans, one of the Hèrakleids who went from Rhodes to Gela (see Pyth. i. 62). He was made by Hiero governor, ἐπιτρόπος (according to Schol. on Nem. ix.), of Aetna, founded B.C. 476, of which Deinomenes was titular sovereign (Pyth. i. 58—60). Gelo had given Chromios one of his own and Hiero's sisters in marriage, and had made him, with the other brother-in-law; Aristonocös, a guardian of his son. It appears however that Polyzêlos, brother of Gelo and Hiero, married Gelo's widow, Dâmareta (Dêmaretê), thus getting control over Gelo's son and heir, so that in supporting Hiero, Chromios was not necessarily betraying his trust. He may well have despaired of his ward being able to cope with his paternal uncles, the youngest of whom, Thra-sybulos, was directly responsible for his ruin. It is at any rate clear that Chromios was Hiero's chief supporter. He is said to have been his charioteer. The reason for regarding him as a Gelôan immigrant to Syracuse is because Pindar tells us (Nem. ix. 40) that in his prime he fought with distinction in the battle on the Helôros, in which Hippokrates, tyrant of Gela, defeated the Syrakusans. As this battle is mentioned in the ode (Nem. ix.) sung at Aetna, it is probable that the Syrakusans of rank who moved thither were new citizens of Syracuse introduced with Gelo. In the new city they

F. II.
were out of danger of surprise by the republican faction, and were reinforced by numbers of Megarians and Peloponnesians which could scarcely have been introduced into the old city, while they were near enough to give effective aid to their friends in Syrakuse. As Akragas and Himera had just before the time of the composition of this ode, Ol. 76. 4, b.c. 473, recovered their freedom, it is probable that Pindar had in view, when mentioning foresight (v. 28), this provision for Deinomenes and precaution against the impending struggle against the tyranny. If so, he lived to see the futility of the policy he thus admired, which was doubtless partly owing to the division of the dynastic party after Hiero's death. Chromios took active part in Hiero's martial enterprises, and as ambassador to Anaxilas, tyrant of Rhégion, between b.c. 478 and 476 (see Pyth. II. Introd.), he prevented the subjugation of the Lokri Epizephyrii. He won this Nemean victory, Ol. 76. 4, b.c. 473, in the summer. Pindar was in Sicily when this ode was recited before the banquet given in celebration of the victory at Chromios' house in Ortygia, at which the poet was apparently himself present. The chorus performed it at the πρόθυρον, i.e. before the principal door of the palace. Mezger well compares Chromios with Thérôn, and says that his praises came straight from the poet's inmost heart. It is therefore not surprising that the scene of the myth should lie in Thebes. The rhythm is Dorian.

ANALYSIS.

vv.

1—7. The ode goes forth from Ortygia in honour of Zeus of Aetna, on the occasion of Chromios' Nemean victory.

8, 9. The exordium makes mention of gods, as the victor's merits are derived from them.

10—12. The highest object of ambition, celebration by an Epinikian ode, has its occasion in victory.

13—18. Praise of Sicily's sacred relation to Persephonê, fertility, rich cities, glory in war, success in games even at Olympia.

18. This topic is dismissed.

19—25. For it is Chromios' hospitality which brings the poet to his halls, and to him praise is due to confound various cavillers.
25—30. Men ought to develope natural gifts of strength and foresight, with both of which Chromios is endowed.

31, 32. One ought not to hoard, but to use wealth for one's own enjoyment and the benefit of friends.

32, 33. since man's time is short and beset with trouble.

33, 34. Introductory mention of Hérakles’ paramount merits.

35—61. Myth of the infant Hérakles and the two snakes.

61—end. Teiresias' prophecy of Hérakles' toilsome exploits and their final reward of peaceful bliss.

The application of the latter part of the myth to Chromios is sufficiently obvious to account for there being no formal conclusion to the ode.

The main idea of the poem is to exalt the enjoyment, both in this life and hereafter, of ease, good cheer, and fame earned by the strenuous exercise of natural powers during youth and prime. Chromios' ancestor, Hérakles, afforded a conspicuous illustration of such a theme, and perhaps to some extent his marriage with Hébé presented a parallel to Chromios' splendid alliance. There is no need to suppose that by reciting the infantine courage of Hérakles the poet meant to imply that the valour of Chromios had been precocious. On the other hand, the precocity of Hérakles is a signal instance, as Aristarchos said, of the innate courage and vigour ascribed to his descendant.

The introduction of the prophecy of Teiresias is a natural device for bringing in the career and reward of Hérakles, so that it is needless to suppose, with Müller (Hist. of Gk. Lüt. i. p. 224, trans.), that the mention of the seer and also of foresight, v. 27, implies that Pindar had predicted Chromios’ victory. V. 27 rather ascribes to Chromios the faculty which Thukydides notes as characteristic of Themistokles (I. 128)—οικεία γὰρ συνέσει, οὔτε προμαθῶν ἐς αὐτὴν οὔτε ἐπιμαθῶν...(ὓ) τῶν μελλόντων ἐπὶ πλείστων τοῦ γενησμένου ἁριστος ἐκαστής. Chromios very likely inspired the successful policy of Gelo and Hiero. Leop. Schmidt again seems to be mistaken in supposing that vv. 18—32 have reference to the poet. Modern editors have generally paid too little attention to Aristarchos’ view, but with this exception I agree with Mezger. Dissen's general explanation is correct, though he refines too much, especially in regarding the infant exploit of Hérakles as meant for a parallel to Chromios' early valour at the battle of Helôros, at the date of which
he was probably about forty years old (see on Nem. ix. 42). There is a side allusion to Himera and Chromios’ land-fights generally in v. 62, and to the sea-fight off Cumae in the next verse. In an ode sung in Ortygia there would scarcely be any reference to the fight of Helôros, in which Syrakusans were defeated.

There is nowhere a more prominent division of the ode than at v. 19. Yet this is inside Mezger’s ὀμφαλὸς, vv. 13—30 (20 is a misprint). Moreover, vv. 31, 32 take up vv. 19—24, after the partly gnomic, partly laudatory digression.

The main divisions then of the ode are vv. 1—7, 8—12, 13—18, 19—33, 33—72.

There is a possible bearing of the myth which has not, I believe, been noticed, namely, that Amphitryôn was a type of hospitality, so that Chromios’ palace might suggest the scene of the myth in this connection.

The ode is one of the finest examples of Pindar’s art. Especially admirable is the vigorous word-painting of the myth.

Στρ. α’.

'Ἄμπυνεμα σεμνὸν Ἄλφεοῦ,
κλεινῶν Συρακοσσαῦν θάλος Ὄρτυγια,
δέμιον Ἀρτέμιδος,
Δάλον κασιγνήτα, σέθεν ἀδυνής

1. "Ἄμπυνεμα.] ‘Hallowed spot where Alpheus took breath;’ i.e. after his pursuit of Arethusa under the sea. This myth veils the transference by Dorian colonists of the cult of Artemis Potamia from Elis to Ortygia, cf. Pyth. π. 7. According to analogy ἄμπυνεμα ought to mean ‘recovered breath,’ but for the concrete meaning changing to that of the place of the action, cf. μαντήλιον. The word ἄμπυν-, suggesting τῶν μύχθων ἄμπυναι (Ol. viii. 7), at once strikes the key-note of the general sentiment of the ode.

2. θάλος.] As Ortygia is supposed to be the original settlement, it is rather Συρακοσσαῦν ῥίτα (cf. Pyth. ἑ. 15) than θάλος (cf. Ol. π. 45) in the sense of scion. Perhaps it means ‘the leader,’ whence the other quarters of the city branched. If it means ‘a part’ we must suppose that it and the other quarters spring from a common πυθμήν, i.e. from Sicily or the Dorian stock. Prof. Paley renders θάλος by ‘pride.’

3. δέμιοι.] Cf. Il. xxiv. 615, ἐν Σπύλῳ ῥῷ φασί θεάων ἐμμενει εἰναὶ Ἅμφαι, Νυμφαῖς, αὖ ἂμφ᾽ Ἀχαλωίων ἐρρώσαντο, Plut. de flu. et mont. 5. 3. Καυκάσιων ὄρος ἐκάλεῖτο τὸ πρότερον Βορέων κολῇ.

4. Δάλον κασιγνήτα.] The two favourite islands of Artemis are her nurslings metaphorically, and hence are regarded as sisters.

σέθεν.] Cf. Madv. § 60 Rem. 4.
It is really an adverb of motion from, as it is here used.

5. ὁματαί.] Cf. Ol. ι. 9, 10, Πασ... τὰς ἄποι θείωροι νύτων ἐπ' ἄνωθεν άξοναλ, where the song starts from the scene of the victory, here quite as naturally from the place where it is first recited.

θέμεν.] Not 'to describe' (Cookes-ley) but 'to establish.'

6. αἰνον, κ.τ.λ.] Cf. Frag. 206 [242], 'Ἀλλοσθόνων μὲν τιν εὐφραν-σίου νύσσων | τίμια καὶ στέφανοι.'

χάου.] Is this 'to please' or 'by grace of' [Mr Fanshawe]. Mezger takes the latter interpretation and quotes Pyth. π. 70, π. 95.

7. For the appropriateness of the metaphor to the victory cf. Ol. νι. 22—27, νι. 25, Nem. νι. 93—end, Nem. νι. 70—72, νι. 19, Ισθ. ν. 6. Here the poet's verses are the winged horses which will bear over the world the car, Chromios' victory. For metaphor cf. Pyth. x. 65. For the conjunction ἀρμα Χρομίου Νεμέα θ', cf. Nem. τι. 9, Νεμέα Τιμασάρχου τε πάλα.

8. 'Its (the ode's) foundations have been laid in mention of deities in conjunction with the heaven-sent excellences of you man.' Cf. Pyth. νι. 4, κρητικ' αὐθαι., βαλέων, Frag. 176 [206], for the metaphor, for the sentiment Nem. ν. 25, Διὸς ἄρχομέναι, π. 1—3. I take the genitive theoω as 'κατὰ σύνεσιν,' ἄρχαι βέβλημαται being regarded as equivalent to 'I have begun.' For such a licence with an accusative cf. Eur. Ιου, 572, τούτο κάμ' ἔχει πόθος.

Mr Wratislaw asks (in a paper read before the Camb. Philolog. Soc. Nov. 27, 1878), 'would not the most natural way of understanding this passage, considering that the human victory was won shortly after the foundation of Aetna, be: 'And the commencement of the Gods, i.e. the foundations of their temples at Aetna, have been laid contemporaneously with the Divine exploits of Chromius'?' I do not any more than Mr Wratislaw 'accept Dissen's equation, "initia Deorum posita sunt" = "initia a Deis posita sunt."' But it is not easy to see how ἄρχαι θεῶν can mean ἄρχαι ναῶν, which is what Mr Wratislaw's suggestion seems to amount to. Moreover, Ol. νι. 96, Zeus is Aetvos in connection with Syrakuse quite independently of the city Aetna, so that there is nothing in the strophe to lead up to the supposed allusion. Yet again, as the chief temples would have their foundations laid at the time of the founding of the city, οὐ has to cover more than two years. The intervention of the suggested mention of Aetna's temples is isolated itselfandinisolates νυ. 10—12. If ever convinced of the untenability of my construction I should read βέβληματτ' ἐκ θεῶν with Mingarelli. Dawes and Pauwe read θεῶ, or render ἄρχαι θεῶν 'a beginning with the gods,' βέβλημαται 'has been made.' For ἄρχαι cf. Terpander Frag. 1 (Bergk), Ζεύς σολ σπένυοι | ταύταν ὤμοι ἄρχαν.

Yet again does ἄρχαι θεῶν—
PINDARI CARMINA.

κείνου συν ἄνδρός δαίμονιας ἀρεταῖς.

10 ἐστὶ δὲ εὐν ἐνυχια
πανδοξίας ἄρκρον μεγάλων δ' ἄεθλων
Μοῖσα μεμιᾶσθαί φιλεῖ.

σπειρέ νυν ἠγαλαίαν τινά νάσῳ, τῶν 'Ολυμποῦ
dεσπότας

Zeus ἐδωκεν Φερσεφόνα, κατένευσεν τὲ τι χαίταις,
ἀριστεύονσαν εὐκάρπτου χθονός

οὐλοχύται, and is βέβληται to be explained by ll. i. 468, αὐτάρ ἐπεὶ β' εὐξαντο καὶ οὐλοχύτας προβάλλοντο,

and was the ode sung during a domes-

tic sacrifice, in the peristyle, the first strophē answering to or accom-

panying the preliminary invo-

cation to Zeus of Aetna and Ar-

temis? Prof. Paley says, ‘Lit. ‘A

foundation is laid of the gods,”

viz., of praising them.” Mr Holmes

renders ‘Now of heaven have been

laid the foundations that sustain

yon hero’s godlike merits, and in

success is the crown of glory, for

&c.’


These good qualities are φυὰ (ib. 100), and opposed to διδακταῖς ἀρε-


tαίς. I think ἀρεταὶ would scarcely

be used in the plural of one ‘vic-

tory,’ which is all we have here.

10. εὐνυχία.] If we regard Isth.

ii. 1 as a mild case of zeugma, εὐ-


υχία, εὐνυχέω, in all four instances

where they occur in Pindar, mean

the crowning good fortune of suc-

cess in games: so τὸ τοῦ ἑξοντες, Ol.


46.

11. ἄρκρον.] As πανδοξίας (prob.

coined by Pindar, cf. παγγλωστία)

is a superlative expression, ἄ. may

mean ‘first prize;’ cf. Pyth. xi. 55,

(ἀρετὰν) ἄρκρον ἐλάν, and Theokr. xi.

31, ἄκρα φέρεσθαι. The meaning of

the sentence is, ‘The consumma-

tion (or ‘first prize’) of highest re-

nown’—i.e. celebration in song—

‘has its occasion in victory.’ For

the sentiment cf. Pyth. i. 55. τὸ

δὲ παθεῖν εὐ πρῶτον ἄεθλων’ εὐ δ’ ἄκοινων δευτέρα μοῦρ’ ἁμφοτέρωσ' δ’

ἀνήρ | δ’ αὖ ἐγκύρησα καὶ ἔλη, στέφα-


νον ὕψοστοι δεδέκται—to. Nem. ix. 46.

11. δ.’] ‘For.’ Several mss. read

μεγάλων for μεγάλων.

13. σπειρέ νυν.] Corrected from

ἐγείρε νῦν, νῦν ἐγείρῃ, on a hint of

the Schol. ἐκπεπτύμε ταῖν, ὁ Μοῖσα,

καὶ σπειρε λαμπρότητα τινα τῇ νή-

σει τῇ Σικελία, κ.τ.λ. In uncials

Σπειρε and Εγειρε are not

unlike. For phrase cf. Ol. xi. 94,
tίν δ’ ἀκοντης τε λύρα | γάλυκος τ’

αὐλὸς ἀναπάσσει χάρων. The poet in-

vokes himself or the chorus.

The word τινα apologises for the bold-

ness of the phrase, as ἠγαλλαῖαν

has not elsewhere the meaning wanted,

namely, ‘fame’ or ‘song,’ though

the ode is ἠγαλλαῖα ἀρχὰ in Pyth. i.

2, cf. Frag. 182 [213], χορό καὶ Μοῖ-

σα καὶ Ἀγαλλαία.

14. ἐδωκεν.] As a dowry on her

union with Pluto. Perhaps there is

a covert allusion to the temples of

Démeter and her daughter built

by Gelo. The Schol. is needlessly

exercised at the δέμων Ἄρτεμιδος be-

ing in a possession of Persephonē’s,

and suggests that the two goddesses

were identical, citing Kallim. Hecale

ὁ νῦ καὶ Ἀπόλλωνα παναμάκον

Ἡλίον | χόρε διατήρησοι καὶ εὔποδα

Δήλωθην | Ἀρτέμιδος.

ἀριστεύουσαν.] This goes with the
 Predicate ‘as bearing off the palm for fertility of soil’ (lit. ‘from (all) fruitful soil’.

15. ὀρθώσεω.] This sense ‘raise to renown’ (Isth. iv. 48, v. 65) is an extension of ‘rear (as a memorial),’ ‘rear a memorial pillar to,’ cf. Ol. iii. 3 note. The grammar of the transition is well illustrated by the double accusative Aristoph. Ach. 1233, τὴνελλα καλλινίκον ἥδιος σε καλ ἄκον. The κορφαὶ πολῶν ἄφνεια, ‘cities unsurpassed in wealth,’ are the στῆλα which perpetuated the renown of Sicily. For κορφαὶ in this sense ‘prime, choicest specimens,’ cf. v. 34, Ol. i. 13, δρέπων κορφάς ἄρτεν ἀπὸ πασᾶν. It is equivalent to ἀντος, ‘choicest bloom.’ Here and v. 31 there is perhaps hypallage, cf. O. and P. xxxv.


χαλκεντεῖς.] The epithet alludes to the fame of the Sicilian armour, cf. Pyth. π. 2.

17. θαμὰ δὴ καὶ.] ‘Right often even.’

Ὀλυμπίαδων.] With special complimentary allusion to the victories of Gelo and Hiero b.c. 488.

χρυσός.] For this epithet meaning only ‘glittering,’ cf. Ol. vii. 1, x. 13, Pyth. x. 43. Prof. Paley however, on Martial ix. xxi. I, suggests that even in Pindar’s times the crown was actually of gold (cf. Nem. vii. 77—79), or that the leaves were gilded.

18. μιχθέντα.] Lit. ‘brought into contact with.’ Cf. Nem. ix. 31, Ol. i. 21, κράτει δὲ προσέμιζε δεσπόταν, Nem. π. 22, ὅκτω στεφάνοις ἦμιχθεν ἡ ὑδ. Infra v. 56 the use is not quite similar. Mr Fanshawe suggests that the lemma, coming so close to μναστῆρα, ‘wooer,’ may here mean ‘wedded’; so Holmes. L. and S. wrongly render it here and in Pyth. xii. 24, ‘calling to mind,’ ‘mindful of.’ Disson compares μνήσασθαι χάρμα, but the idea is not the same. The aor. = ‘call to mind,’ μνηστήρ = ‘one who keeps in mind of.’

πολλῶν, κ.τ.λ.] ‘I have entered upon a copious theme, having aimed at moderation with a statement of simple truth.’ The Aldine and Roman editions with two Scholia make καὶρὸν object of βαλών. It is generally taken as the object of ἐπέβαν. I think the sense inferior and the construction questionable, though it is true that ἐπίβαλων takes an accusative of place. T. Mommsen (on Ol. i. 89) regards ψεῦδει as a dativus termini (cf. Pyth. πι. 31), but it is better to make it the instrumental dative. Mr Myers—‘Thus shoot I arrows many and without falsehood have I hit the mark’—scarcely represents the original. Pindar has briefly mentioned five points on which a poet might dilate, the divine patronage of Sicily, its fertility, the wealth of its cities, its achievements in war and in games. He has stated truths without exaggeration. But only to dismiss them
and turn to his special theme, the praise of Chromios, &c.

In this "difficult" sentence the poet checks himself—the suggestion of the necessity for doing so being a compliment to Sicily, Syracuse and Hiero, the fact that he does so a compliment to Chromios. Thus οὐ ἰηδηὶ—"not with a false statement." For dat. cf. Ol. xi. [x.] 72, μάκος δὲ Νικεώς ἐδικε πέτρῳ; Isth. i. 24. What he has said is a βῆλος shot Μοοᾶν ἀπὸ τῶν (Ol. ix. 5). Both ἐπέβαν and ἔσταν are idiomatic aorists indicating the immediate past; the former refers to the recitation of the previous verses, the latter to the arrival of the chorus at the place of recitation. For the sense given to καίρων cf. Pyth. i. 81, καίρων εἰ φθέγασο, ix. 78, Ol. ix. 38. Mr Postgate has kindly sent me an interpretation substantially the same as the above, and quotes Nem. viii. 37 for the emphatic application of the negative to a single word.

19. αὐλείαις.] The chorus with the poet were, it would seem, just outside the πρόβυσιον (cf. Pyth. iii. 78, Isth. vii. 3). Perhaps they were in the πρόβυσιον, for the εἰπτεχεῖς πρόβυσιον of Ol. vi. 1 could hardly have been 'a space before a door' or 'a porch' (L. and S., Smith's Dict. of Antiquities, Guhl and Koner); but was probably walled on three sides and with pillars in the front like the πρόβας of a templum in antis. It is probable that in such cases the αὐλεία δύρα opened immediately into the peristyle without a θύρα, 'a narrow passage' or 'entrance chamber,' which would appear in town houses when the sides of the πρόβυσιον were built up to form chambers. According to L. and S. the household gods were in the πρόβυσιον, but Smith's Dict. of Ant. places them in the peristyle.

21. Γήθα.] 'In whose hall.' Though, as the victory was won at the summer Nemea, the feast may have been held outside.

22. ἀλλοδαπῶν.] Perhaps includes the poet, who was in Sicily this year. For Chromios' hospitality cf. Nem. ix. 2.

24. λέλογχε, κ.τ.λ.] It is in my opinion impossible to arrive at a definite conclusion as to the interpretation of this difficult sentence. I therefore give the views of the chief authorities before my own. (A.) 'But he hath got good men and true against cavillers (dat. incommodi) so as to bring water against smoke,' i.e. to use to drown the voice of envy; so Hermann, Don. (B.) Dissen also approves; but says,—"Credas etiam sic jungi posse: λέλογχε, ἐλοῦν μεμφομένοις ύδωρ κάπνῳ ἀντία φέρειν, consequutus est hoc, ut probi viri obtrectatoribus
25 ἀντίον. τεχναὶ δ᾽ ἐτέρων ἐτεραὶ: χρὴ δ᾽ ἐν εὐθείαις ὀδοῖς στείχουσα μάρνασθαι φύῃ.

'Ἀντ. β'.

πράσσει γὰρ ἐργῷ μὲν σθένος,

aquam obviam ferant fumo, quem movent." He objects however to an accusative and infinitive after λαγγάνειν as unsupported. (C.) Matthiae proposes λέογχεν ἔσονς, μ. ὑ. ἀ. φ. (ὧστερ) καπνὸς ignoring the order of the words. (D.) Mommsen (after a Schol.) renders "Innata vero est (sortito event) iis qui bonos vituperare solemat eras fumum [gloriae] aqua [reprehensionis] restinguendi." (E.) An improvement in this line of interpretation seems to be 'Tis men's lot when cavilling at the best to bring water to check smoke,' i.e. to increase what they wish to diminish. Only thus I think could καπνὸς stand for glory in such a metaphor (von Leutseh, Mezger). The two last interpretations make too abrupt a disconnection of sense, not to mention the rare construction which is assumed. Mezger cites Strabo to defend the dat. governed by λαγγάνω. Bergk would alter ἐντί· λ. to ἀντίλεογχεν, only found, I believe, as an Attic law term.

(F.) I prefer the following version, suggested by the reading ἔσος of the best ms, and supported by Ol. i. 53, ἀκέρδεια λέογχεν θαμνὰ κα-καγγός, 'some loss hath oft be-fallen evil speakers'; 'It hath be-fallen the noble against cavillers, to bring water against smouldering fire (of envy),' taking μεμφομένους as dat. incomm. and φέρειν, κ.τ.λ. as inf. subject to λέογχε. The met-taphor of water for streams of song is used, as here, in connection with strangers Nem. vii. 61, 62 (noted by Don.) ξείνως εἰμι· σκοτεινὸν (κοτεινὸν) ἀπέχων ψόγον, | ὑδατὸς ὡστε ροῖς φιλοῦ εἰς ἀνδρ' ἄγων κλέος ἐτήτυμον αἵμεσα· ποτίφορος δ᾽ ἀγαθόσι μισθὸς οὐτὸς. Plutarch, Fragm. xxii. 2, τὸν φθόνον ἐνοι τῷ καπνῷ εἰκά-ζουσι, was thinking more of other applications of the similitude than of this passage, for he goes on to explain πολὺς γὰρ ἐν τοῖς ἀρχιμένοις ὡς, ὅταν ἐκλάμψωσιν, "ἀφανίζεται ἥκιστα γοὺν τοῖς προσβυτέροις φθονοῦ-σιν. The connection of this difficult passage is not impaired by making the statement general. 'We poets are wont to help the noble by drowning the voices of cavillers with our song. Divers folk have divers arts. (This comprehends the idea that it is the poet's work to perpetuate a victory as much as it is the work of men of action to gain one.) One must walk uprightly and make the best use of natural powers. Strength, to. wit, has its function in action, intellect in counsel, in the case of those who have an innate gift of foresight (which class includes the poet and also, as is at once stated, Chromios).'

As to sentiment vv. 24—33 have much in common with Isth. ῥ. 40—51.


στείχοντα.] For metaphor, cf. Ol. 115, εἰτ σὲ τέ τοῦτον ὑψὸν χρόνον πατεῖν, Nem. ν.ν. 35. 


φύᾳ.] For the superiority of natu-ral over acquired attainments, cf. Ol. ῥ. 85, ῥ. 100, το δὲ φυᾷ κράτιστον ἅπαν.

muete. This does not contradict Frag. 14 [16].

27. ἐσσόμενον, κ.τ.λ.] 'In those whose birthright it is to foresee what shall be.'

29. σε δ', κ.τ.λ.] 'In thy character are faculties for using both this endowment and that.' For ἀμφι cf. Pyth. v. 111, ἀμφὶ μουλαί, in which passage Arkesilas also is praised for ἔργα as well as μουλαί, Nem. vi. 14. For τῶν τε καὶ τῶν cf. Ol. ii. 53.

31. Euripides seems to be thinking of these two lines Ion, 639, οὗ φιλῶ ψογοῦ κλέειν | εν χερι σώζων ὅλον οὐδ' ἔχειν πόνους.


32. 'But from what I have both to enjoy myself and to have the credit of being duly open-handed to (lit. 'thoroughly satisfying') my friends. For the expectations of men, born to sore trouble as all are, are uncertain for all alike.'


ἐξαιρέσεων.] Dissen explains ε. φίλαις αὐτῶν—'bestowing of them plentifully on my friends.' But cf. Eur. Suppl. 574, ἡ πᾶσιν οὖν σ᾽ ἐφυσεν ἐξαρκέειν πατήρ; 'did thy father then beget thee to be a match for all men?' κοινα γὰρ ἔρχοντ'] Cf. Nem. vii. 30, κοινὸν ἔρχεται | κύρ᾽ Αίδα.

33. πολυτόνων.] Cf. Eur. Or. 975, πανδάκρυτ' ἐφαμέρων | έθνη πολύ- | πονα, λεύσεθ', ὡς παρ᾽ ἐλπίδας | μοιρὰ βαλείν...βροτῶν δ᾽ ὃ πᾶς ἀσ- | τάθηματος αἰῶν. The idea of πολυ- | τόνων reflects on ἐλπίδες and sug- | gests the antiphrasis, cf. supra, v. 15.

ἀντέχωμαι.] 'I claim preeminence in devotion to,' cf. Thuk. i. 13, τῆς ἀλάσσεσις ἀντείχοντα, 'made seafaring an object of rivalry,' 'vied with each other in attention to maritime pursuits.'

34. ἐν κορυφαῖς.] For ἐν, 'in the sphere of,' cf. my O. and P. p. xxxvii; for κορυφαῖς cf. supra, v. 15. ὀριστῶν.] For the phrase cf. Isth. iii. 40, 41, ἐκ λέξεων ἀνάγει φόμαν παλαιάν εὐκλέως ἔργων: ἐν ὑπνο | γὰρ πέσειν ἀλλ᾽ ἀνεγειρομένα, κ.τ.λ.
35 \( \omega \), \textit{étei} στπάγχυνον ὑπὸ ματέρος αὐτίκα θαητάν \( \varepsilon \) αὐγλαν παίς Δίος

\( \omega Δινα φεύγων διδύμῳ σὺν κασυγνήτῳ μόλεν, \)

\( \Sigma τρ. \gamma'. \)

\( \omega \) το \( \lambda αθών χρυσόθρονον \)

"Φραν κροκοκότον στπάγχανον ἐγκατέβα.

\( \alpha \lambda λα \theta \ων \ βασιλέα \)

40 σπερχθείσα τημφό πέμπτε δράκοντας ἀφαρ.

τοι μὲν οἰχθείσαν πυλαν

ἐς θαλάμους μυχὸν εὐρὺν ἐβαιν, τέκνουσιν ὠκείας γνάθους

given to \( \epsilon ρπλητευ, \) ἀποδαμένω. Render simply 'had been laid in.'

39. \( \beta σιλέα \).] mss. give \( \beta σιλεία \) (\( \beta σιλέα \)). For the form in the text cf. Pyth. iv. 5, where two fair mss. read \( \iota πέρα \). For the synizesis cf. Ol. xi. 13, χωσέας. The form in -\( \epsilon α \) is illustrated by the Sophoklean \( \beta σιλῇ \), better \( \beta σιλῇ \), given by Hesychios. In the Lyd-Aeolic ode, Ol. xiv, we find \( \beta σιλείας \).

40. σπερχθείσα.] Cf. II. xxiv. 248, σπερχρομένιον γέροντος, Herod. v. 33, ἐσπέρχετο τῷ 'Ἀρισταγόρῃ, Eur. Med. 1133, ἀλλὰ \( \mu \) | σπέρχου, φιλός. For the episode of the infant Héraclés and the serpents cf. Theokr. xxiv, where many details differ from those of Pindar's account: near the end of Plautus' \( \text{Amphitrite} \) is a third version.

41. Whether the doors were left open at night, or had been opened in the early morning, or were opened by the serpents—is left uncertain.

42. θαλάμου μυχὸν εὐρύν.] 'The spacious inner chamber'; one of the chambers of the gynaekítis.

τέκνουσιν, κ.τ.λ.] 'Greedily yearning to make their jaws play swiftly about the babes,' i. e. in the act of licking over the victim before en-
PINDARI CARMINA.

άμφελίξασθαί μεμαώτες: ὃ δ᾽ ὅρθων μὲν ἀντεινεν κάρα, πειράτο δὲ πρῶτον máχας, 65
'Αντ. γ'.

diσθαίσι δοιοὺς αὐχένων
45 μάρφασι αὐφυκτοῖς χερσίν ἐὰν ὄφιας·
ἀγχομένους δὲ χρόνους
ψυχὰς ἀπέπνευσέν μελέων ἀφάτων.

ἐκ δ᾽ ἄρ' ἀτλάτον βέλος
πλάξε γυναῖκας, ὡςα τύχου 'Αλκιμήνας ἀρίγοισαι

λέχειν,
50 καὶ γὰρ αὐτὰ, ποσσίν ἀπέπλοσ ὀρούσαι' ἀπὸ
στρομνᾶς, ὃμοι ἅμυνεν ὕβριν κυνοδάλων. 75
gorging it. Cf. Hes. Scut. Herc. 235 and Prof. Paley’s note. I do not think ἐλίσσεσθαι, could mean to ‘enfold’ with jaws. The middle ἀμφελ- may be causal, but cf. Soph. Aias, 369 (commented on in note on Nem. vi. 15). Here γνάθους supports ὄκελας as there πῦδα supports ἄφορρον.


46. A bold phrase both in construction and sense. ‘As he kept throttling them, the time made them breathe forth the life from their dread frames.’ The causal use of ἀποπνέω is strange and the word is not the most appropriate to death by strangulation. Of course ἀγχόμενοι ... χρόνῳ ... ἀπέπνευσαν have been proposed. It is quite possible that there is some corruption, but it is impossible to establish a correction. For ψυχ. ἀποσπ. cf. Simonides Frag. 52 [26].
rendered 'to her (his) feet.' For certain dat. term. cf. Pyth. xii. 31. ἀπεπλοῦσον.] With nothing on except an under garment, χιτωνάκος, i.e. μονοχίτων, Philostratos, Eur. Hec. 933, λέχη δὲ φίλα μονόπεπλος ἑπόδοσ ὁκόρα. Greek women seem not to have had special night gear.

ἀμυνέν.] A good case of the imperfect of intended or attempted action. Bergk recklessly alters ποσίνιν to παίζον.

ὑβρῶν.] Either 'the attack,' cf. Pyth. 1. 72; or else ὑ. κ. = 'savage monsters.' Cf. ὑβρισταὶ ταῦροι, Eur. Bacch. 743. κνοθάλων.] Fick refers κνώθαλον and κνώθαξ 'pivot' to the root SKAND, whence Skt. khād, 'bite' (he should hesitate to separate κνα-δεῖς, κινάδος from κίδαφος, σκίδαφος which he rightly gives under the root SKADI 'hide,' 'cover'), Lat. cena, Sabin. seesna-, 'supper,' Lith. kándu, 'to bite.'

51. So best mss. The Triclinian mss. and the Aldine and Roman editions give σὺν ὃπλ. ἄθρ. ἔδρ.; Editors ἄθρ. σὺν ὃπλ. ἔδρ. or ἔδρ. σὺν ὃπλ. ἄθρ. For the lengthening of -ον before a vowel cf. Pyth. iii. 6, ix. 114, χρόνον εὖ. ὃπλος.] Don. renders 'shields' from Hes. Scut. Herc. 18, φερεσ-σακέας Καμελών; but it is more natural to suppose that they caught up any weapons.

52. φάσγανον.] Omitted in the best mss. The Triclinian mss. read ξίφος ἑκτινάσσων against the metre.

53. ὁξέαις ἀνίασοι τυπεῖς.] 'Smitten with keen throes of anguish.' The phrase τυπεῖ was very likely chosen in reference to βέλος above. I. xix. 125, τὸν δ ἄχος ὡξν κατὰ φρένα τύψε βαθείαν, Od. x. 247, κηρ ἄχει μεγάλω βεβολημένως.


55. θάμβει, κ.τ.λ.] 'With mingled feelings of painful and glad wonderment.' Thus Prof. Paley rightly explains μιξθέλει. Others simply render it 'affected by,' comparing Soph. Ant. 1311, δειλαὶ δὲ συγκέκραμαι δῦ, Αίας, 895, οἰκτυ χω-δε συγκεκραμένην.

56. ἐκνομίου.] Not used, it seems, in the same sense as ἐκνομος 'unlawful,' 'inordinate' as correlative of ἐννομος (cf. the adv. Aristoph. Plut. 981, 992); but always 'extraordinary.'
λημά τε καὶ δύναμιν 
νίον παλίγγιλωσον δέ οἱ ἀθάνατοι 
ἀγγέλων ῥήσιν θέσαν. 
60 γείτονα δ’ ἐκκάλεσεν Δίος ὑψίστου προφάταν ἔξ-
οχον, ὃρθόμαντων Τειρεσίαν’ ὁ δὲ οἱ φράζε καὶ παντὶ 
στρατῷ, ποίαις ὀμιλήσει τύχαις, 
’Αντ’ δ’. 

65 ὅσσοι μὲν ἐν χέρσῳ κτανών, 
ὁσσοι δὲ πόντῳ θῆρας αἰδροδίκας’ 
καὶ τινὰ σὺν πλαγίῳ 

58. παλίγγιλωσον.] Apparently a 
word coined by Pindar = 'gainsaid,' 
i.e. by the fact.

ol.] Dativus commodi, not after 
ῥῆσιν (as Mr Myers translates) and 
not the article, as the digamma of 
the personal pronoun is needed for 
the scansion.

ἀθάνατοι.] i.e. Zeus, by transmis-
ting superhuman qualities to his 
son. Cf. Theokr. xxiv. 53, 54, γαμ-
βρός δ’ ἀθάνατον ('Ἡρας) κεκλήσεται, 
οἱ τάδ’ ἐπώραν | κύναδα φωλεῖντα 
βρέφος διαδηλήσασθαι.

60. γείτονα.] According to Pau-
sanias, ix. 11, Amphitryon lived by 
the Gate of Elektra, in the neigh-
b bourhood of which was the οἰωνο-
σκόπεος of Teiresias (Paus. ix. 16).

Δίος ὑψίστου.] A special title of 
Zeus at Thebes (Paus. ix. 8. 3) 
amongst other places.

62. κτανών.] The participle of 
the gnomic aorist referring to sundry 
points of the time covered by the 
principal verb. Thus ὅσσοι κτ. = 

63. αἰδροδίκας.] For justice and 
the reverse in beasts cf. Archilochos, 
Frag. 89 [6], "Ω Ζεῦ, πάτερ Ζεῦ, 
σὸν μὲν οὖρανον κράτος, | σὺ δ’ ἐργ’ ἐπ’ ἀνθρώπων ὄρας | λεωργά καὶ θε-

μιστά, σοὶ δὲ θηρίων | ὃβρις τε καὶ 
δίκη μέλει. For this phrase cf. Od. 
ix. 215.

64. τινα.] ‘Many’ (cf. Pyth. ii. 
51, [θεός] ύψιρρόών τιν’ ἐκαµψε βρο-
τῶν), such as Busiris and Antaeos. 

For the junction of the definite 
article with the "definite pronoun 
cf. Soph. Oed. Col. 288, ὅταν δ’ ε’ 
κύρος | παρῇ τίς, Oed. Rex, 107, 
τοὺς αὐτοῦντας χειρὶ τιμωρεῖν τινάς. 
So Böckh, Don. Bergk reading 
v. 66 μώρῳ for ms. μόρων. Simi-
larly Dissen, only changing τὸν to 
τοῦ, and Kayser, only changing 
τὸν ἔχθο. to πανεχθροτάτῳ. Hermann 
reads v. 66 φασέν ἐν (acc.)...μῷρῳ 
and above τῷ ἔχθροτάτῳ, making 
τινα the subject meaning Nessos. 
Keeping μῶρον Mommsen would 
change δώσειν to γεύσειν, Ahrens to 
παύσειν. Rauchenstein, Hermann 
and Bergk propose τινὶ...στείχουτι 
τὸν ἔχθο. Bergk also suggests καὶ 
τινὰ σὺν πλαγίῳ (adverbially) | ἀν-
δρῶν πόρον στ. ...μῷρῳ after Har-
tung’s καὶ τινὰ σὺν πλαγίῳ | ἀνδρῶν 
νῶσ στείχουθι ὄδον ἔχθροταταν | φασέ

νῦν δώσεις μῶρῳ. 

σὺν πλαγ. κόρ. στείχ.] Cf. supra, 
v. 25.
NEMEA I.

67. Фледарас.] Hiero and nodoubt Chromios had defeated the Carthaginians off Phlegra near Cumae in the year before this victory at Nemea. The Phlegra where the gods fought the Giants was in Thrace. Cf. Nem. iv. 27 note.

68. αντιαξωσιν.] For the pres. cf. Goodwin, § 74. 1 p. 162.

For the acc. μάχαν Dissen cites Soph. Trach. 159, τολλοῦν αγώνας εξιών.

πεφύρσεσθαι.] Note the paulo-post. fut., 'they (the giants) will soon find their hair befouled.'

69. χρόνον.] For the lengthening cf. v. 51, supra.

ἐν σχερῷ.] No ms. gives ἐν, but σχερῷ (-ώ). The phrase however occurs Nem. xi. 39, Isth. v. [vii.] 22. Perhaps the Ησυχίαν ισχερῷ = ἔξης, should be read and ἐπισχερῷ divided ἐπι-ισχερῷ, as Ησυχίως betray no knowledge of this adverbial use of σχερῶς.

70. ποιμᾶν.] ‘Recompense.’ Cf. Pyth. i. 59, κελαδῆςαν π. τεβριπτων; Pyth. ii. 17, χαρὶς φίλων ποίμας ἀντὶ ἐργῶν ὁπιτωμένα.

71. γάμων | δαίσαντα.] Cf. II. xix. 299, δαίσεων δὲ γάμων μετὰ Μυρμοδόντεσσον, Od. iv. 3, τὸν δ’ εὗρον δαίσαντα γάμων τολλοῦσαν ἔτησιν | νιέος ἣδε δυγατρὸς ἀμύμουνος ὡς ἐν ὁίκῳ.

72. Δι.] So mss. always, though the word is a long monosyllable.

λέχος.] mss. give γάμων and δόμων. The former is imported from the line above, the latter is an attempt at correction, as is also the νόμων, νομῶν of the Schol. It is hard to believe that Pindar would terminate the two last lines of an ode with -νων. I therefore regard the last word as entirely lost, and suggest λέχος as giving better sense than Bergk’s βλοῦν, θρόνον or τεθμόν, Bockh’s δόμων, Heyne’s ἔδος or Mommsen’s νόμων. Observe that the example of rest after labour at the end of the ode is foreshadowed by the opening phrases ἀμπνευμα... δέμων.
NEMEA II.

ON THE VICTORY OF TIMODEMOS OF ATHENS IN THE PANKRATION.

INTRODUCTION.

Timodemos, son of Timonoeis, of the deme of Acharnae, but of the Timodemidae, a clan of Salamis, where he was born or brought up (vv. 13—15), won this victory probably about Ol. 75, B.C. 480—477. The ode was apparently sung at Athens (v. 24). It is a processional (monostrophic) ode. The word ἐξαρξεῖ in the last line is thought to indicate that it was introductory to a longer ἐγκώμιον.

It is impossible to draw any sound inference about the place of composition. Böckh fancies that it was composed at Nemea after the battle of Plataea with Fragment 53 [45]. Perhaps the opening allusion to the Homēridae was due to Salamis being one of the aspirants to the honour of being Homer's birthplace.

The rhythm like that of Nem. iv. is Lydian with Aeolian measures.

ANALYSIS.

vv.

1—5. As the Homēridae begin by invoking Zeus, so Timodemos begins his career of victory in Zeus' grove at Nemea.

6—10. He ought still, since his Fate has led him straight along the path his fathers trod and caused him to do honour to Athens (by winning at Nemea), to win often at the Isthmus and Delphi.

10—12. When the Pleiades are seen, Oriôn is to be expected.
13—15. Salamis can rear fighting men such as the Trojan warrior Aias and the pankratist Timodèmos.

16, 17. The Acharnians were famous of old.


24, 25. The citizens are bidden to celebrate Timodèmos' return as victor from Nemea.

"Ὅθεν περ καὶ Ὀμηρίδαι \(\text{ραπτών \ ύπέων \ τὰ \ πόλλα \ αἰοίδολ \ ἀρχονταὶ,} \) Δίως \(\text{ἐκ \ προοιμίου \ καὶ} \) ὀδ' \(\text{ἀνήρ \ καταβολὰν} \) ἱερῶν \(\text{ἀγώνων \ νικαφορίας \ δέδεκται \ πρῶταν \ Νεμεαίον \)} \(5 \epsilonν \) \(\text{πολυμυνήτω} \) \(\text{Δίως} \) \(\text{ἀλσεί.} \)

Στρ. \(\alpha'. \)

1. Ὀμηρίδαι.] For this clan or school of rhapsodists from Chios cf. L. and S., Smith's Classical Dict. under Homerus. The Schol. on this line tells us that Kynaethos of Chios introduced many verses into the Homeric poems and founded a distinguished school of rhapsodists.

2. \(\text{ραπτών.} \) 'Continuous,' hence 'epic.' I do not feel sure that \(\text{ραψῳδαί} \) did not derive their name from the tags with which they introduced and dismissed the episodes which they recited. The opening to which Pindar refers is probably preserved by Theokritos, xviii. 1. \(\text{ἐκ} \) \(\text{Δίως} \) \(\text{ἀρχώμεσθα,} \) and by Aràtos, Phaen. 1. Cf. Virg. Ecl. iii. 60, \(\text{A} \) \(\text{Iove} \) \(\text{principium.} \) It is as old as Alkman, cf. Frag. 2 [31], \(\text{ἔγώνγα} \) \(\text{δ' \ ἀδεσομαι} \) \(\text{|} \) \(\text{ἐκ} \) \(\text{Δίως} \) \(\text{ἀρχομένα.} \) To support Philochoros' derivation from \(\text{ράπτεων} \) and ὕδην a Schol. quotes from Ὅσιοδ ἐν Δήλῳ τότε πρῶτον ἐγὼ καὶ Ὀμηρος αἰοίδοι | μέλ-πομεν, ἐν νεαροὶ ὑμνοὶ ράψατες αἰοίδην, | Φοίβου Ἀπόλλωνα χρυσάφα ὅν τέκε Λητώ.

3. \(\text{Δίως} \) \(\text{ἐκ. \ τρ.} \) Cf. Nem. v. 25. 'With an exordium about Zeus.'

καὶ.] 'So.' Cf. Ol. vii. 7.

4. \(\text{καταβολὰν.} \) Cf. Kallim., quoted by Schol., Ἀρσυῆς, ὃ \(\text{ς} \) \(\text{ἐεῖνε,} \) \(\text{γάμου καταβδλλωμ' \ deident.} \) For the metaphor from laying a foundation cf. note on Nem. i. 8.

δέδεκται.] 'Hath won.' Cf. Ol. ii. 49, vi. 27, Pyth. i. 80, 100.

5. \(\text{ἀλσεί.} \) See Pausan. π. 15. 2. The grove was of cypresses.

6. \(\text{δφειλεί.} \) Impersonal, but there is a v. i. \(\text{δφειλε \ δέ \ τι.} \)
εἴτερ καθ’ ὀδὸν νῦν ἐνθυπομπὸς
αἰῶν ταῖς μεγάλαις δέδωκε κόσμον Ἀθάναις,
Θαμὰ μὲν Ἰσθμιάδων δρέπεσθαι κάλλιστον ἁωτον, ἐν
Πυθίοι τε νικάν
10 Τιμονόου παίδ’. ἔστι δ’ ἐνικὸς

ὀρειάν γε Πελειάδων
μὴ τηλόθεν Ὡμηρόνα νεῖσθαι.
καὶ μὰν ἄ Σαλαμίς γε θρέψαι φῶτα μαχατῶν
20 δυνατός. ἐν Τροία μὲν Ἐκτώρ Αἴαντος ἀκουσέν ὦ
Τιμόδημε, σε δ’ ἀλκά
15 παγκρατίου πλάσμοις αἶξει.

Στρ. γ’.

'Αχάρναι δὲ παλαίφατον
εὐάνορες ὄσσα δ’ ἀμφ’ ἀέθλοις,
Τιμοδημίδαι ἔξοχωται προλέγονται.
παρὰ μὲν υψιμεδοῦν Παρνασθ’ τέσσαρας εξ ἀέθλων
νίκας ἐκόμιζαν.

Στρ. δ’.

.7. For metaphor cf. Pyth. x. 12. Note that νῦν is acc. after εὐθυπομπὸς as well as after δέδωκε.
8. αἰῶν.] 'Fate.' Cf. Isth. iii. 18. Observe that κόσμον Ἀθήναις glances at the meaning of Τιμόδημος Τιμονοῦ παῖς. Cf. Nem. iii. 83.
11. τε.] For μὲν—τε cf. Ol. iv. 15.
12. δ’.] 'For.' Timodêmous' antecedents make the anticipation of his future victories as reasonable as the expectation of seeing Orion when the Pleiades are in sight. Cf. Paley's note Hes. W. and D., 619. Catullus, lxvi. 94, uses the form Oarion. The 'Ω probably represents F or FaF, cf. 'Oanis, Ol. v. 11.
14. καὶ μὰν.] Introduces a second reason for anticipating that Timodêmous would win further victories.
15. ἀκουσέν.] 'Felt the might of.' The Schol. cites πληγῆς ἄντοντες, II. xi. 532. Cf. Ol. iii. 24, ὑπακούειμεν ἀνάγας ἀελείον, 'to be at the mercy of' [Prof. Colvin]. For the opposition of Aias to Hektor cf. II. xiv. 402, xv. end, xvi. 114, 358.
17. ὄσσα δ’ ἀμφ’ ἀέθλοις.] 'In all that concerns gains.' Cf. Nem. x1. 43, το δ’ ἐκ Διός. For ἀμφὶ cf. Nem. vi. 14, vpih. 42, Pyth. v. 111.
18. προλέγονται.] 'Are named before all others.' Comp. Isth. iii. 25 [Don.].
20 ἄλλα Κορινθίων ὑπὸ φωτὸν

Στρ. ε'.

ἐν ἐσλοῖ Πέλοπος πτυχαῖς.

οκτὼ στεφάνους ἐμιχθεν ἡδή

ἐπτὰ δ' ἐν Νεμέας τὰ δ' οἴκοι μάσσον ἀριθμοῦ.

Δίὸς ἀγώνι. τόν, ὃ πολῖται, κωμάξατε Τιμοθήμῳ σὺν

ἐνυκλεὶ νόστῳ.

25 ἀδυμελεὶ δ' ἐξάρχετε φωνᾷ.

20. ἄλλα.] For μὲν...ἄλλα cf. Ol. ix. 5.

21. ἦ. at the Isthmian games. Cf. Isth. iii. 11, ἐν βάσσασιν Ἰσθμῷ, ib. vii. 65, Ἰσθμοῦ ἃν νάσος; but Ol. iii. 23, ἐν βάσσαις Κρονίου Πέλοπος, means at Olympia. He is regarded as the hero Ἐπόνυμος of the Peloponnese. For πτυχαῖς cf. the use of πολυπτυχος.

22. ἐμιχθεν.] Cf. Ol. i. 22.


24. Δίὸς ἀγώνι.] The Athenian Olympia, celebrated in the Spring, between the great Dionysia and the Bendideia. There was perhaps some special reason why the Timodēmidae do not appear in connection with the Olympian games.

Note the emphatic position, and cf. v. 10, Τιμονῦν παῖδ', v. 14, δυνατὸς, v. 17, εὐάνορες.

τὸν...κωμάξατε Τιμ. | ‘Him do ye celebrate in epinikian song in honour of Tim.’ Cf. for dative Pyth. ix. 89, Isth. vi. 20, 21.
INTRODUCTION.

Aristokleidas, son of Aristophanes, was probably himself a member of a college of theôri or state ambassadors to Delphi (v. 70). He won this victory many years before the composition of the ode, as he seems to have been well advanced in age (vv. 73—76). The poet seems to apologise for his delay (v. 80), but not very profoundly, so that we need not suppose an interval of more than a year or two, if any, between the dates of the promise and the ode. From vv. 4, 5, it seems that the chorus was taught at Thebes. The ode was performed in the hall or temple of the college of theôri. The date is evidently prior to the Athenian conquest of Aegina Ol. 80. 3, b.c. 458. Leop. Schmidt fancifully connects the ode with Pyth. III. and assigns it to the same date. It was sung by a chorus of youths (v. 5).

The Rhythm is Aeolian, or Lydian with Aeolian measures (v. 79).

ANALYSIS.

1—5. The muse is entreated to go to Aegina on the anniver-
sary of a Nemean victory, where a chorus awaits her.

6—8. An ode is the highest object of a victor’s ambition.

9—14. The muse is entreated to inspire the poet to begin the hymn with Zeus of Nemea and to praise the country of the Myrmidons.
14—18. Whom the victorious endurance of Aristokleidas in the pankration at Nemea does not discredit.

19—20. Aristophanes' son, having done justice to his fine form, has attained to the highest achievements.

20—26. One cannot well pass the pillars which Hérakles set up at the limit of his Western explorations.

26, 27. The poet is digressing.

28. His theme is the race of Aeakos.

29. It is the height of justice to praise the worthy.

30. But it is not good to yearn for distinctions for which one's inborn nature has not fitted one.

31. The victor need not do so, as he inherits worth.

31. The legend of Péléus is appropriate to him.


40—42. Innate worth is best. Acquired capacities are fruitless.

43—64. The above doctrine is illustrated by Achilles' childhood, by the aged Cheiron and by the manhood of Achilles.

65, 66. Invocation of Zeus.

67—70. This bespeaks Aristokleidas who has brought glory to Aegina and the college of Pythian theóri.

70—74. Trial proves a man's excellence in all stages of life.

74, 75. Four divisions of life bring four several virtues.

76. The victor partakes of all four.

76—80. Dedication of the ode.

80—81. As the eagle swoops from afar upon its prey, so the poet can seize upon the theme of a long past victory.

82. But the flight of chattering crows has a lower range.

83, 84. By favour of Kleiô the victor has won glory from Nemea, Epidauros and Megara.

\[\Sigma \tau \rho. \ \alpha'.\]

'Ω πότνια Μοίσα, ματέρ ἀμετέρα, λίσσομαι,
τὰν πολυξέναν ἐν ἱερομηνίᾳ Νεμέαδι

1. Mātep.] Apollo and the Muses were in a metaphysical sense parents of poets. Asklepiades in his Τραγῳδούμενα is said to have made Orpheus the son of Apollo and Kalliopē.

A holy day was so called because the period of its return was calculated by the moon. For special mention of the full moon of the Olympian festival cf. Ol. iii. 19; 20, x. 73. The Nemean Festival was probably not on the new moon, see note on Nem. iv. 35, νεομυρια.

4. 'Δσωτης.] Two streams called Asópos are recorded, and it is possible that in Aegina there was a third, named after the mythical father of the eponymous nymphs Thébé, Aegina and Nemea. We cannot however be sure that the poet wishes to represent himself as present in Aegina, as τάνδε νάσον (v. 68) is not conclusive on the point. Cf. Ol. viii. 25, Pyth. ix. 91. It seems best, in spite of Böckh, Dissen, &c., to explain that the chorus is awaiting the moment of inspiration at Thébes.

τέκτονες κώμων.] Here the chorus; elsewhere poets. Cf. Pyth. iii. 113. 'Divers conditions bring divers yearnings. That of a victor in games, &c.'

6. πράγος.] According to analogy and usage this word is rather equivalent to πράξις than to πράγμα.

8. στεφάνων ἀρετάν τε.] A hendiadys = 'of crowns for highest merit.'

9. 'No grudging measure thereof do thou elicit from my store of skill.' It is not easy to render the play on ὅπατον ἐν ὅπατε in English. The verb should literally be rendered 'do thou bid attend,' as in Η. xxiv. 461, Nem. ix. 80.


οὐρανοῦ.] mss. give οὐραν- quam-o, but all give πολυνεφέλα. According to a Schol. Aristarchos and Ammónios took Uranos to be given as the father of the Muse, reading either three datives or three genitives, but it is presumable that Pindar began with Zeus and followed Hésiod. On this point Diodorus Siculus (iv. 7) gives satisfactory negative evidence. Hermann takes οὐρανός as object to κρέοντι. Bergk alters needlessly to Οὐρανοῖ a hypothetical form for Οὐρανία. It is better to take κρέοντι as a dat. commodi than as a possessive dative with θύγατερ (so one Schol.) which in such a position has the full effect of 'thou, his daughter.' Bergk objects that it cannot Sic nude dicit and that ἀρχε νυμον Δι is not appropriate to the context. Surely it is appropriate to any Nemean (or Olympian) ode, even if nothing special be said about Zeus. Moreover cf. vv. 65, 66.
11. \( \text{νυν} \) [I.e. \( \text{ὑμνον} \).

\( \text{άόροις} \).] ‘Choral Voices.’ For the form cf. Pyth. i. 98, \( \text{κοινάσωμαι} \) \( \text{μαλακῶς} \) \( \text{πάλιν} \) \( \text{όροις} \).

12. \( \text{κοινάσωμαι}. \) [mss. \( \text{κοινόσωμαι} \).] The Schol. explains \( \text{κοινός} \) \( \text{δόμοι} \), whence Bergk reads \( \text{κοιν} \) \( \text{δέλοισαι} \); but probably the Scholiast had the false reading \( \text{κοινόσωμαι} \) produced by the incorporation into the text of a correction. Pyth. iv. 115 supports our text.

\( \text{έξει} \).] Dissen takes Zeus to be the subject, Don. \( \text{άγαλμα} \), rendering ‘It will be a pleasing toil to honour the land, where &c.,’ which he supports by Nem. vii. 16, \( \text{Νεμεαίων} \) \( \text{άγαλμα} \) \( \text{πατρός} \), but there, as here, \( \text{άγαλμα} \) is concrete, ‘an honour,’ ‘an adornment.’ Here it might be said that \( \text{ύμνος} \) is the subject, \( \text{χώρας} \) \( \text{άγαλμα} \) being in apposition, and \( \text{έξει} \) = ‘will involve.’ Cf. Soph. El. 351, \\

\( \sigmaύν \text{τάῦτα} \) \( \text{πρὸς} \) \( \text{κακοίς} \) \( \text{δεῖλαν} \) \( \text{έξει} \); Is it not simpler to read \( \text{έξει} \), as the causal middle, ‘thou must shalt set us grateful toil, an honour to the land’ (\( \text{χώρας} \) \( \text{άγαλμα} \) being accusative in apposition with the notion of the clause. Cf. Ol. ii. 4, Aesch. Ag. 225)? For undetected instances of causal middle cf. note on \( \text{φάσομαι} \), Nem. ix. 43, as to \( \text{κοινάσομαι} \), and perhaps \( \text{άμεληται} \), Aesch. Choëph. 965 (P.) = ‘will cause to change.’ Cf. infra v. 27, Nem. vi. 26.

13. The Myrmidons were supposed to have migrated with Pêleus from Aegina to Phthiotis.

14. \( \text{όν} \) \( \text{παλαίφατον} \) \( \text{άγορᾶν} \).] ‘The ancient fame of whose meeting (for games),’ Don. says that \( \text{άγορά} \) means meeting-place here as in Od. viii. 109, 156; but in the latter verse, \( \nu \nu \nu \) \( \text{δὲ} \) \( \text{μεθ'} \) \( \text{υμετέρῃ} \) \( \text{άγορά} \). . . \( \text{ημαί}, \) it is better to render ‘assembly,’ ‘meeting.’

15. \( \text{τεὰν} \) \( \text{κατ'} \text{'} \text{αἵσαν} \).] For the usual rendering ‘by thy favour,’ \( \text{τω} \) \( \text{βενεφίσιο} \), which strains the interpretation both of \( \text{κατ' aίσα} \) and of \( \text{αἵσαν} \), Ol. ix. 28 is quoted, but see my note and that on Pyth. viii. 68. I prefer ‘in reference to thy standard, Kleid.’ \( \text{Δός} \) \( \text{αἴσο}, \) Ol. ix. 42, is ‘by Zeus’ assignment.’

16. \( \text{μαλαχθεῖσ} \).] ‘By yielding,’ ‘by proving soft,’ the participle signifying, as Don. says, the cause.


18. \( \text{βαθυπεδίω}. \) So best mss. Moschopulos from one or two mss. read \( \varepsilon\nu \gammaε\betaαθυπέδιω. \) The lemma, which ought to be in L and S., is from \( \text{πεδίον} \) not \( \text{πέδον} \). \( \text{βαθυπεδίο} \) would be, as Prof. Paley renders, ‘deep-soiled,’ not ‘with low-lying plain.’

\( \text{φέρει} \).] ‘He won at Nemea and wears, &c.’ (cf. Nem. v. 54), \( \text{άκος} \)
being an extension of the predicate. Cf. Isth. vi. 21. It is scarcely a historic present, which is rare in Pindar, but cf. Ol. ii. 23, Pyth. iv. 163.

21. Cf. Ol. iii. 43.
22. ἡρως θεός ὡς ἐθηκε ναυτιλίας ἐσχάτας μάρτυρας κλυτάς δάμας δὲ θήρας ἐν πελάγεσιν ὑπερόχος, διὰ τ' ἐξερεύνασε τεναγέων ὑποαί, ὡπᾶ πόμπιμον κατέβαινε νόστου τέλος, καὶ γὰν φράδασε. θυμέ, τίνα πρὸς ἄλλοδαπαν ἀκραν ἐμὸν πλόου παραμελέβαι; Λιακὸ σε φαμὶ γένει τε Μοῦσαν φέρειν. ἐπεται δὲ λόγῳ δίκας ἀωτος, ἑσλὸς αἰνείν 'Αντ. β'.

30 οὖν ἄλλωτρῶν ἐρωτε ἄνδρι φέρειν κρέσσονες.

25. πόμπιμον νόστου.] To be taken together as by Prof. Paley; 'Where he came to land at the bourne which sped him on his homeward way,' i.e. the reaching of which enabled him to start back speedily. For the genitive cf. Aesch. Choëph. 84, τῆ-δε προστροφὴς ποιμοί. 26. γὰν φράδασε.] 'Made the land known,' i.e. explored the shores as he had the straits. Prof. Paley renders 'defined the limits of the earth,' Schol. [φράδασε] ἐποίησε καὶ δῇλν. 27. παραμελέβαι.] See note on v. 12 supra, ἐξεί. mss. -βη. 29. 'The flower of justice concurs with the maxim, "praise the noble."' For ἀσος cf. Ol. i. 15, ii. 7, Nem. ii. 9; for the infinitive cf. Pyth. i. 68, ii. 24, Nem. ix. 6 (where there is the same sentiment). 30. For infinitive cf. Ol. vii. 25. The poet states in a negative form that συγγένες εὐδοκία (v. 40) is best. He is complimenting the victor, not, as Leop. Schmidt thinks, warning him against unwise ambition.
31. οἶκοθεν μάτευε. ποτίφορον δὲ κόσμον ἔλαβες γλυκὺ τι γαρμύμεν. παλαιαῖσι δὲ ἐν ἀρεταῖς γέγαθε Πηλεύς ἀναξ, ὑπέραλλον αἰχμὰν ταμών· ὅσι καὶ Ἰωλκὸν εἰλὲ μόνος ἄνευ στρατίας, εὐγκοντι. Δαομέδοντα δὲ εὐρυθεῖς Τελάμων ἱόλα παραστάτας ἐὼν ἐπερσεν.

32. παλαιαῖσι δὲ ἐν ἀρεταῖς.] Schol. ἔτι [ὅτι] παλαι, φισιν, ὑµεῖται ὁ Πηλεύς καὶ ὑµεῖτο. Don. needless alters to παλαιαῖσιν ὑ. α. with the full stop moved on to the end of the line, comparing Ol. xiii. 50, 51, μὴτιν τε γαρὼν παλαιτόν όπλον τ᾽ ἐν ἁρωταῖς ἀρεταῖσιν. Render ‘For among instances of ancient worth—King Pæleus delights in having cut a matchless spear, &c.’ For ἐν = ‘in the sphere of’ cf. O. and P. p. xxxvii, Nem. i. 34. Mr Postgate takes ἐν π. α. with γέγαθε (a construction which may be defended by Ol. i. 14, ἀγαθαίσατα μουσικάς ἡν ἀόρω), and for the ἄπαξ λεγ. ὑπέραλλον proposes ὑπέραλλον for περίαλλον (cf. περάπτων, Pyth. iii. 52, περίδος, Nem. xi. 40). But ὑπέραλλον is supported by Frag. 39 [33], 2, ἀνὴρ ὑπὲρ ἄνδρος ἑσχεῖε. We must admit some unique forms.

Dissen’s provectio aetatæ for ἐν παλ. ἄρ. is undoubtedly wrong. His reference to δέδορκεν, Nem. ix. 41 (which clearly refers to the past yet is not an ordinary perfect) to explain the tense, does not apply to a present perfect like γέγαθε. Pæleus is represented as still rejoicing in the renown of his spear cutting, sung by rhapsodists, cf. P. xvi. 140—144 (repeated xix. 387—391). The Schol. quotes τάμε for τόρε in the line Πηλιάδα μελήν τὰν πατρί φιλυ, τόρε Χελρων. This passage partly explains τερπνῶν ἐφέρπουσαν χαλέπων τε κρίνων, Frag. 108 [96]. For Pæleus cf. Nem. iv. 54.

34. Pæleus overcame the host of the mortal Akastos son of Pelias (according to a Schol. Pherekydes related that he was assisted by Iason and the Dioskuroi) and also the divine Thetis. καὶ.] A long syllable before Ἰωλκὸν to which Christ prefixes the digamma without warrant. For hiatus cf. Mommsen, Adnot. Crit. on Ol. xiii. 34, and O. and P. p. xlii. Isth. vii. 56 we find ἀνδρὶ Αἴατων. μόνος ἄνευ στρατίας.] Dissen cites P. xxi. 39, Od. iv. 367, xxi. 364 for the pleonasm. The second instance is perhaps not to the point.

35. κατέμαρφεν.] ‘Seized and held,’ as in Ol. vi. 14.

36. ἐγκοντι.] From the meaning of ἐγκονεῖοι we gather that the adverb means ‘by perseverance’ or ‘by dint of activity.’ Thetis could change her shape like Prōteus. Cf. Nem. iv. 62—65. The Schol. quotes a Frag. of Soph. Troilus, ἐγγονεῖ, ὡς ἐγγονεῖ ἀφθονίων γάμους, ἃ τῇ παντομορφῳ Θετίω συμπλακεῖς ποτε, and again from the Achilles Erastae, τῆς γάρ με μάχονσι ὁκ ἐπιστάτησε; λέων, ἔριξαν τε, πῦρ, ὑδωρ.

ἔφρυνθεῖν.] ‘Of widely known might.’ Cf. Nem. v. 4; Ol. xii. 2, where my note is perhaps wrong.

38. 'And one while followed he him (Ioïlos) in quest of the power of the Amazons with their brazen bows.' For the hypallage see O. and P. p. xxxv.

39. ἀκμάν.] Mr Fanshawe renders 'temper,' comparing στομόω 'to temper,' 'to give edge (στόμα) to.'

40. εὐδοξία.] Cf. note on v. 30 supra. We use 'nobility' for the qualities which ennobled. Don. renders 'valour,' comparing Aesch. Pers. 28, ψυχὴς εὐθόμοι δόξα, which I take to be 'courageous resolve of soul.'


ψεφνός.] Cf. Nem. viii. 34, Pyth. xi. 30, ὣ δὲ χαμηλὰ πνέων ἀφαντὸν βρέμει. Cf. the quotation in the last note.

ἀτρεκεῖ.] 'Unflinching.'

42. κατέβα.] 'He entered the list.'

43. τὰ μὲν.] The answering δὲ would regularly come with the general sense of v. 59—63, but the construction alters in the course of the long interval.

44. χερσό.] For the plur. cf. Ol. xiii. 95, τὰ πολλὰ βέλεα καρπύνει χερῶν, and for throwing spears with either hand cf. II. xxi. 162.

45. The boy had small weapons. ἵσα τ';] So Moschop. for ἰσον τ'. ἀνέμοιοι. Moschop. altered to ἀνέμοιοι | ἐν μάχῃ Λέον-σιν.

46. ἐπρασσείν.] L. and S. wrongly compares Aesch. Prom. V. 660, πάσον ἐφίλα δαίμον, where δαί-μον is governed by ἐφίλα, and the phrase means 'What he must do or say for his conduct to be pleasing to the deities.' Render 'he was wont to deal slaughter in fight on savage lions.'
kάπροις τ' ἔναιρε, σώματα δὲ παρὰ Κρονίδαν
Κένταυρον ἀσθμαίνοντα κόμιζεν,
ἐξέτης τὸ πρῶτον, ὅλον δ' ἔπειτ' ἄν χρόνον·
50 τὸν ἐθάμβευον "Ἀρτεμίς τε καὶ θρασεῖ' Ἀθάνα,
Ἀντ. γ'.
κτείνοντ' ἐλάφους ἀνευ κυνῶν δολίων θ' ἐρκέων'
ποσσὶ γὰρ κράτεσκε. λεγόμενον δὲ τοῦτο προτέρων 90
ἐπως ἔχως βαθύμητα Χείρων τράφε λιθίνω
'Iάσων' ἐνδον τέγει, καὶ ἔπειτεν 'Ασκληπιόν,
55 τὸν φαρμάκων δίδαξε μαλακόχειρα νόμον
νύμφευες δ' αἴτις ἄγλακαρτον
Νηρέως θύγατρα, γόνον τέ οἱ φέρτατον

47. σώματα.] Mommsen accepts the ν. l. σώματι...ἀσθμαίνοντι from two Scholl.; but Dissen points out that ἀσθμα generally applies to the wounded and dying (cf. Nemet. x. 74), and that the position of σώματι would be unsatisfactory. Moreover mention of Achilles' panting seems in bad taste.

49. δ' ἔπειτ' ἄν.] Böckh altered to τ' ἔπειτεν needlessly.

52. λεγόμενον, κ.τ.λ.] 'Oft-told is this story of men of yore which I have to tell.' For λεγ. cf. Pyth. ν. 101. Dissen and others take the gen. as one of origin with the participle as in Ol. viii. 44, which I explain differently.

53. μαλακόχειρα.] Cf. Pyth. ν. 271, χρῆ μαλακὰν χέρα προσβάλ·

55. νόμον.] MSS. also give νομόν, and a Schol. interprets by διανέμησον, 'apportionment.' Render νόμον, 'practice.'

56. 'And presided at the wedding of Nereus' bright—(? daughter and cherished for her her matchless offrings, developing all his character by fitting lore' (or 'improving his courage in all respects by fitting exercises'). Mezger ex-

plains αὕξων, 'elevating above the average.' For Cheiron's part in the marriage, cf. Isth. vii. 41. The MSS. are somewhat in favour of ἄγλακαρτον, the best ν. l. being ἄγλακόλτον. It has been suggested to me that ἄγλακαρτος (which Paley renders fair-wristed) = ἀφιστόκεια (Theokr. xxiv. 72); but Hermann on καρποτρόφος, Eur. Iol, 475, says that καρπὸς is not used of children, but of seed, as Δίοςι καρποί, Iol, 922. 'Bright-wristed' could only apply to a braceletet wrist. For bracelets in connection with Thetis, cf. I. xviii. 393—405, if Paley is right as to ὄμοιοι meaning 'bracelets.' But if we compare Ol. π. 72, ἄνθεμα δὲ χρυσὸ Ϝλέγε τα μὲν χερσόθεν ἄπ' ἄγλανων δεινρέων, ὑδῷρ δ' ἀλλὰ φέρβει θρομοι τῶν χέρασαναπλέκοντι, κ.τ.λ., we need not demur to the epithet of the nymphs in the Homeric hymn to Démètér being applied by Pindar to Thetis in the literal sense, 'bestower (or 'possessor') of brilliant fruits.' It is possible that the original was ἄγλακοφοιν, in reference to Achilles, In uncials ρ and π were very easily confused.
πινδαιείς ἐν ἀρμένοισι πάντα θυμὸν αὐξον
tεταλλευ ἔν ἀρμένοισι πάντα θυμὸν αὐξον

60 ὑπὸ Τροιῶν ὁποκτυπων ἄλαλαν Δυκίων τε προσμένου καὶ Φρυγῶν

Δαρδάνων τε, καὶ ἐγχεσφόροις ἑπιμίξαις

Αἰθιόπεσσι χείρας ἐν φρασὶ πάξαιοθ', ὅπως σφίσι

μὴ κοίρανοι ὁπίσω πάλιν οἴκαδ' ἀνεψιδ' ζαμενής 'Ελένου Μέμνων

μόλοι.

Επ. γ'

Στρ. δ'.

τηλανύγες ἄφαρε φέγγος Αἰακίδαν αὐτόθεν

65 Ζεύ, τεὸν γὰρ αἵμα, σέο δ' ἀγών, τὸν ὑμνος ἐβάλεν

ὅπι νέον ἐπιχώριον χάρμα κελάδέων.


60. ὁποκτυπων. It is hard to say whether this refers to the ὁποκτος ἄκοντων in actual fight or to a clashing of spears accompanying the battle cry. I decidedly incline to the former explanation.

ἄλαλαν.] Cf. Frag. 192 [224], Pyth. i. 72. ὁ φοίνις ὁ τυρσανὸς τ' ἄλαλάτος, 'the warrior host,' Isth. vi. 10, ἐς ἄλαλάς, 'from battle.' Compare the use of ἄλατας, Nem. ix. 35.

61. Δαρδάνων τε.] For τε...καλ... τε see O. and P., p. xxxvii. The Phrygians and Dardani were from the north of Asia Minor, the Lycians from the south.


62. ἐν φρασὶ πάξαιοθ'] Cf. Pyth. viii. 9, καρδιά κότον ἐνέλασθ. σφίσι.] 'To their sorrow.' Dat. incommodi to μὴ κοίρανο...μόλοι, or almost to ἐν φρασί πάξαιοθ', ὅπως μή, κ.τ.λ. being the direct object.

63. ζαμενής.] 'Inspired.' Cf. Pyth. iv. 10, Pyth. ix. 38. Perhaps the kinship in prophetic faculty as well as in blood accounts for his being here called cousin of the seer Helenos rather than of any other son of Priamos. But Helenos was connected with Aegina by the services which he rendered to the Aeakid Neoptolemos, for whom cf. Nem. vii. 35—49. Tithónos was brother to Priamos.

64. ἄφαρε.] 'Depends therefrom,' ἐντρηγσα, i.e. from the Trojan war, and Memnon's slaughter especially which spread their bright fame as far as Aethiopia. Cf. Nem. vi. 47—55, Isth. iv. 39—45.

65. Ζεύ.] An exultant shout of invocation, the θοὰ of v. 67. See v. 10.

γὰρ.] The particle introduces the reasons for the invocation. Cf. Ol. iv. 1.

ἐβάλεν.] For metaphor cf. Ol. ii. 82, 83, i. 112.

66. χάρμα.] 'Victory.' Cf. Ol. xi. 22, Pyth. viii. 64, perhaps Ol. vii. 44.
So would I longed.

...for the adj. συμπρέπης with a copula.

For the order cf. O. and P. p. xxxvi. For ἀγλαίως meρίμναις. "By active yearnings for victory." For the definition cf. Ol. xiv. 6.

A temple or hall in Aegina belonging to the college of Pythian ψευρόi or sacred ambassadors to Delphi. To this college the victor doubtless belonged. There were similar colleges of perpetual ψευρόi at Mantinea, Thuk. v. 47, Troezên, Paus. π. 31. 9, Naupaktos, Thasos, and the four Pythii at Sparta. Müller, Dorier, π. 18, Aeginetica, p. 134 f.

Mezger compares Aesch. S. c. Th. 13, Suppl. 458 for the adj. συμπρέπης with a copula.

68. προσέθηκεν. ‘Wedded to.’ For the phrase cf. Ol. ῥ. 22, κράτει τε προσέμεξε δεσπόταν.


70. Πυθίων Θεάριον. A temple or hall in Aegina belonging to the college of Pythian ψευρόi or sacred ambassadors to Delphi. To this college the victor doubtless belonged. There were similar colleges of perpetual ψευρόi at Mantinea, Thuk. v. 47, Troezên, Paus. π. 31. 9, Naupaktos, Thasos, and the four Pythii at Sparta. Müller, Dorier, π. 18, Aeginetica, p. 134 f.


68. προσέθηκε.] ‘Wedded to.’ For the phrase cf. Ol. ῥ. 22, κράτει τε προσέμεξε δεσπόταν.


70. Πυθίων Θεάριον.] A temple or hall in Aegina belonging to the college of Pythian ψευρόi or sacred ambassadors to Delphi. To this college the victor doubtless belonged. There were similar colleges of perpetual ψευρόi at Mantinea, Thuk. v. 47, Troezên, Paus. π. 31. 9, Naupaktos, Thasos, and the four Pythii at Sparta. Müller, Dorier, π. 18, Aeginetica, p. 134 f.

ἐν δὲ πείρα, κ.τ.λ.] ‘In actual trial is clearly shown perfection of those qualities in which one shall have proved himself pre-eminent.’ I cannot agree with Paley in rendering τέλος ‘result,’ though ‘highest result’ would convey the same sense as ‘perfection.’ Mezger rightly opposes this τέλος to ἀτελής νόος, v. 42. This closing passage is very difficult to understand.

72. τρίτον...μέρος.] Accusative of general apposition; but here it comes under ‘extent, range, sphere.’ Madv. § 31 c.

73. ἔκαστον.] Sc. μέρος, ‘in short, in each stage such as our mortal race hath in life.’ So the Schol.

74. ἐλα.] Not merely ‘brings,’ but ‘forms a series of.’

75. ὁ θυατὸς αἰών.] There is a balance of evidence in favour of θυατός against μακρός which would hardly need the article. Render ‘The sum of mortal life brings even four virtues, for it bids us (as a fourth virtue) exercise prudence with regard to the present.’ Cf. Pyth. ῥ. 280—286. From this passage we get a clear definition of φρονεῖν τὸ παρκείμενον, the fourth virtue characteristic of advanced age (proved to be so by the use of the verb ἐλα), and have no mention of justice; while from Pyth. π. 63—65, we get courage as the virtue of early manhood, and βουλαί, i.e. εὐφούλια, as that of πρεσβύτεροι or παλαιτεροί. Cf. Frag. 182 [213]. But looking back to the exploits of Achilles aet. 6, it is hard to extract the first virtue characteristic of boyhood so as to identify it with temperance, indeed I think that the four virtues are two species of ῥάσος, and two of
eυβοιαία, fearlessness and endurance, boldness of design and prudence. Don, however thinks "that Pindar is speaking with reference to the Pythagorean division of virtue into four species, and that he assigns one virtue to each of the four ages of human life (on the same principle as that which Shakspere has followed in his description of the seven ages), namely, temperance is the virtue of youth (Aristot. Eth. Nic. i. 3), courage of early manhood (P. p. 63), justice of maturer age, and prudence (φρονεῖν τὸ παρκείμενον) of old age (P. p. 65). That he is speaking of the virtues proper to each age is clear from v. 71: ὅν τις ἐξοχύτερος γένεται."

76. τῶν.] I.e. τεσσάρων ἀρετῶν. 'Of these thou hast no lack.' Mezger reads ἀπεσι. Aristokleidas was not necessarily approaching old age at the date of this ode any more than Dâmophilos, Pyth. iv. φίλος.] Nominative for vocative. Cf. Pyth. i. 92. For χαίρε cf. Pyth. ii. 67, Isth. i. 32.

77. μέλος.] Cf. Isth. iv. 54, ἐν δὲ ἐρατεῖνῳ μέλιτι καὶ τοιαίῳ τιμαλ καλλικνίκον χάριν ἀγαπάοντι, Ol. xi. 98, μελίτι εὐανόρα πόλιν καταβρέχων. The Schol. suggests that γάλα represents the natural talent displayed in the ode, μέλι the skilled labour. But Pindar would hardly apply the metaphor of honey so often to his verse (e.g. Frag. 129 [206], μελισσοτεύκτων κηρίων ἐμα γλυκύτερος ὁμφάλος) if he thought of its being a laboured product. The main idea is a sweet thought. The ingredients may be suggested by the κρασάρ γναφαλίοι of the Muses, cf. Lucr. i. 947, musaeo dulci melle, and of Pan, cf. Theokr. v. 58. Cf. Plato, Ion, 534 λ, of poets, ὅσπερ οἱ βασκείοι αὕτοι τοῖς ποιηταῖς μέλι καὶ γάλα καταχειμέναι. Cf. Eur. Bacchae, 708, ὅσαι δὲ λευκοῦ πώματος πόθος παρὰν γοτ milk and honey. (Perhaps the νέκταρ χυτῶν of Ol. v. i. was a λευκὸν πῶμα, but see Isth. v. 2, 7.) Philostratos, In Vitis Sophistit. p. 511, ed. Olear. τάς δὲ ἐννοιάς ἰδίαις τε καὶ παραδόξους ἐκδιδόμεναι (Nikethes), ὅσπερ οἱ βασκείοι θύρσοι τὸ μέλι καὶ τοὺς ἐσόμοι τοῦ γάλακτος. For the draught of song cf. Ol. vi. 91, Isth. v. 2, 7—9. With γάλα λευκόν cf. Frag. 143 [147], Lucr. i. 258, candens lacteum usum.

78. κιρμαμένα κ.τ.λ.] 'A frothed dew crowns the bowl.' For the parenthesis cf. Pyth. x. 45, μόλεν Δανάας ποτὲ παις, ἀγέτο δ' Λόμα, ἐς ἀνδρῶν μακάρων ὦμιων.


81. For the eagle seizing the hare, cf. Π. xxiii. 303, and coins of Elis and Agrigentum. See Plate. metapamιδέμονος.] 'Though it make its swoop from afar.' δαφοῦν.] 'Tawny.'
κραγέται δὲ κολοιοὶ ταπεινὰ νέμονται.
τίν γε μέν, εὐθρόνου Κλειώς ἑθελοίσας, ἀεθλοφόρου
λήματος ἐνεκεν

Neméas 'Επιδαυρόθεν τ' ἀπὸ καὶ Μεγάρων δέδορκεν

φάος.

82. ταπεινὰ νέμονται.] 'Have a low range of flight.' For νέμεσθαι 'to have a range' cf. Simonides, Frag. 5 [12] (Plato, Protag. p. 339 ff.), 8, οὐδὲ μοι ἐμμελέως τὸ Πιττάκειον | νέμεται, 'even the saw of Pittakos goeth not far enough to suit me,' Herod, ix. 6 fin. The poet means that it is easy for him to give lively interest to a distant event in a case where the ode of an inferior poet would fall flat.

83. γε μέν.] I.e. γε μὴν, 'however.' Cf. Nem. iii. 33.

Κλειώς.] Perhaps chosen because of the victor's name. For omens in names cf. Ol. vi. 56, Aesch. P. V. 85, Nem. ii. 8.


δέδορκεν.] Cf. Ol. i. 94, Nem. ix. 41, and for the perfect cf. Ol. i. 53. The phrase δέδορκ. φά. answers to ἀρα ὕγγος, supra v. 64 (Mezger).
ON THE VICTORY OF TIMASARCHOS OF AEGINA IN THE BOYS' WRESTLING MATCH.

INTRODUCTION.

Timasarchos, son of Timokritos, a harper (v. 14), of the family or clan of the Theandridae, was victorious in the boys' wrestling match at Thebes in the Hérakleia, at Athens in the Panathênaea and at Nemea. This last victory was won b.c. 461, Ol. 79. 3, or a little earlier. The ode was most likely processional, as it is monostrophic. The rhythm is Lydian with Aeolian measures. It was probably sung before a banquet as a προκώμον (v. 11).

ANALYSIS.

vv.
1–8. Feasting and song are the best recompense for severe struggles.
13–24. Had Timokritos been alive he would have played the lyre on the occasions of his son's victories at Nemea, Athens and Thebes.
30–32. Achievements entail suffering.
33–43. The poet checks himself and bids the victor strive boldly against calumnies.
44–68 Praise of Aeakids.
69–72. The poet again checks himself.
73–92. Praise of the victor and his family.
93–96. Praise of his trainer Melèsias.
' Aristos eufrósoyna pónon kkekriménoun iatróς'; aì dé sofai
Moisàûn òuýatréz ǎoiđai théξav wuv àptómenai. 5
ouðè òerum óðar tòson ñe malaðakà tégxei
5 γuía, tòsson eułogyía fórmiygí synáforos.
ρímà δ' érgymátov õroniýteterov biotevei,
ò,ti ke sun Xarítovn túxh
glòssa fréνòs eźêivu bátheias.

1. eufrósoyna.} 'Good cheer,' cf. Pyth. iv. 129, Isth. iii. 10.
kkekriméνων.] 'When a painful struggle is decided,' cf. Ol. iii. 21, Nem. x. 23, krisàs áðêlw, Ol. vii. 80, krisàs áµô' áðêlous; or 'when labours have won a favourable ver-
dict' (or 'distinction'), cf. Isth. iv. 11, Nem. vii. 7. Don. explains the Schol. krisàs lâbóntov kal svn-
telesthéntov, 'brought to a determina-
tion.'

sofai.] There seems to be a double allusion, to skill in leechcraft and
skill in poetry, in this instance.

3. wv.] 'Him,' the victor, im-
plied in òwv. kekrf., cf. Nem. viii. 21 —23. Don. Paley. Mommsen how-
ever [comparing Pyth. iii. 63, kal tì oî (Xeîrónv) | filîtrón en thumô melgá-
rves úmvoi | ãmêterov tîðev] and Mez-
gre explain wv = eufrósoynan, taking átýmòmenan = 'when they set to work,'
but I prefer 'by their touch,' cf. Pyth. iv. 271, õrï malakàv xêra
prosbfalîonta prôwam õlkèos áµfiplô-
èiv.

4. òe.] The force is—that soothing
as water is, its soothing pro-
properties are proportionately small. However, Plutarch, de Tranqu. 6, quotes thus, ouðè ò. õ. tosonòde tégxei
malaðakà γuía, kata Píndarov, õs ðòξà pòeiv ðûvò õðûv.
malaðakà tégxei.] The adjective is
proleptic, 'bedew with soft relief,'
'soften by moistening,' 'steep limbs
in softness' (Holmes). mss. give
tévexi, but Plutarch's more uncom-
mon word and tense are more likely
to be original. Edd. read tévei,
but for the gnômic future cf. Ol.
vi. 3, where it is taken up by a
gnômic aorist, Ol. viii. 53, terpò
ò' en ãóðòpiov ísòv õêsetai ouðèn,
Ol. ix. 106, mía ò' ouç ðàpanta ðûme
ðrévei | melèta. II. xxi. 317, õòts ò' ástêr ë'òs i met' ástràsi nuktòs àmol-
gû õéperos, | õs álîstîos en ouínrî
lîsâtaí ástêr, õs aîxîmhs ápèlâmì
éûkèos, õû õ' 'Açîllèvs | pàlлев.
Cf. ib. 309.

5. synáforos.] 'Wedded to' (Holmes).
Cf. Isth. vi. 19.

6. For sentiment cf. Pyth. iii.
114, Fragg. 98 [36], prêpeî ð' ðôlòâi
umneythai kalîstîais ǎoiâdhs toûto
qàp ðàvànàzov timâis pòtiuânî õìòv
[phðen]. thnàkei ð' èpîilaðòh kàllh
årîn.


8. fréνòs eźêivu bátheias.] Mezger
compares Nem. iii. 9. Paley says
the metaphor is from drawing arrows
out of a quiver, but the epithet
bâtheias rather suggests choosing
from a rich store. Don. quotes
Theognis, 1051, ùì pòs' èpeìgîmènos
prhèvs kakòn, âllà bátheia s'ì frênu

F. II.
στρ. Β'.

τὸ μοι θέμεν Κρονίδα τε Δί' καλ Νεμέα

10 Τιμασάρχου τε πύλα:

minster εὐφαντο δ' Αιακίδαν

ήσυχρον ἔδος, δίκα ξεναρκεῖ κοινῶν

φένγος. εἰ δ' ἐτι ζημενεῖ Τιμόκριτος ἄλλω

σος πατὴρ ἐθάλπητο ποικίλον κυθαρίζων,

βουλεύσα, where the meaning may be a little different. See on βαθύ-

doς, Pyth. i. 66, Ol. i. 54, καθανεσι

μέρμαν ἀγροτέραν.

εξελον.] The optative because there is a special reference to the follow-

ing portion of the ode as well as to what generally happens, and so ἂν

with optative almost—future. The case is not discussed Goodwin §§ 61—64; it should come under § 61. 3

note.

Kühner, in his general expla-

nation, says that the optative expresses conditional supposition, conjecture, assumption, undeter-

mined possibility, while the sub-

junctive expresses mere supposition, &c. (§ 333. 6 of Eng. Trans. 1859). Here οὖν χαρίσων τίχα may be equi-

valent to a proasisis.


v. 37, II. xvii. 404, Soph. Phil. 142.

Paley renders τὸ θέμεν, 'to offer

this tribute;' Cookesley 'dedicate

this prelude.' For θέμεν cf. v. 81.

μοι εἰς.] For this phrase cf. Pyth.

i. 29 with the pronoun suppressed, Pyth. ii. 96, Ol. i. 115, Nem. vii.

25, εἰ ἦν ἐὰν αἵθειαν ἰδέμεν, with the pronoun in the accusative.


xxxvii., xxxviii. For the mention of the locality of the games, the victor's achievement and the god

of the games together, cf. Nem. i.

7, ἄρμα δ' ὔφτρυνει Χρόμιον Νεμέα θ' ἐργασάν νικαφόροις ἐγκώμιοι ξεύζαι μέλος.

Νεμ. τε πάλ. is a hendiadys,

'wrestling at Nemea.'

11. προκόμιον.] Editors and transla-

tors seem agreed that the 'pre-

lude' or prôème of the processional

ode sung by the kômos is meant.

I think that the whole ode is the

προκόμιον, the beginning of the

revel, and that ὑμνον is a genitive of 'material,' cf. Pyth. iv. 206, ἱδών βῶμοι, το. 71, ἀδάμαντος ἀδοιος.

δέσιοι.] Is 'me' or 'the ode,'

the implied object? The latter

most likely. This is the only other

instance of the suppression of the direct object of δέκαμαι in Pindar besides Pyth. iv. 70.

12. δίκα, κ.τ.λ.] 'A light that

shines in view of all by reason of

their justice in protecting aliens:'

metaphor from a beacon (πυρός).


13. ζημενεῖ.] Elsewhere in Pindar

this adjective means 'quickened by

inspiration,' applied to Mêlea, Chei-

ron, Dionysos (Frag. 133 [57]) and
to τόλμα [Frag. 216 [255], τόλμα τέ

μεν ζημενεῖ καί σύνεσι πρόσκοπος

ἐσάωσεν]. Are we then in this pas-
sage to take the obvious physical

meaning, or to take it causatively

(Pyth. iv. 81), in a metaphysical

sense, 'quickening,' 'inspiring'?

14. ἐθάλπητο.] 'Had been basking in'

(Holmes).

τοικλον.] Cf. Ol. iii. 8, φορμίγγα

ποικιλόγαρου, Ol. iv. 2, ποικίλο-

φορμίγγας αὐοδάς, also of the flute

Nem. viii. 15, φέρων Λυδίαν μιτράν

κανακρήδα πετακιλμέναν. For con-

struction cf. Hes. Scut. 202, ἡμερό-

εν κιθάρις. The Schol. rightly takes
the verb was qualified in some way.

I have thought of παιδ' ἀγκελάδησε. Some substantive denoting the victor is, as Bergk saw, almost needed to justify the change from the second person to the third vn. 21, 23, in spite of Dissen's 'transitus maxime Pindarico.' He defends the change by Nem. v. 43, 45, but that passage (q. v.) does not really give such a transitus. If πέμψαντος be read v. 18, ὶμνον may stand, or χάριν ἀγκελάδησε, also suggested by the Schol., be proposed; but 'of one having sent' is much harsher than 'for having sent' (or 'brought') with ὦν...πέμψαντα οι παίδ' ἀγκέλ. ...πέμψαντα. Beware of rendering πέμψαντα 'which brings' or 'which brought,' 'that had brought,' with those who take it in agreement with ὶμνον. Apart from grammatical considerations one hymn could hardly be mentioned as accompanying two or three victories unless it were the ode in progress, in which case we should expect the present or future participle. Those who like Prof. Paley do not stick at the transitus involved in νν had best, I venture to suggest, make the slight alteration πέμψαντα, 'to escort.' The upshot of the discussion is that the retention of ὶμνον involves great difficulties, and does not suit the Schol., that the substitution of νν does not suit the Schol., that πέμψαντα is incompatible with ὶμνον, that the v. 1. πέμψαντος is of inferior ms. authority, and though supported by the Schol. yet is clearly taken wrongly, is a very obvious grammarian's alteration (cf. μυκθέντι, Pyth. ix. 13, for μυκθέντα wrongly altered to agree with θέ), and at best gives a very harsh construction, and that we should therefore decide in favour of πέμψαντα and against ὶμνον.
17. Kleovaiou.] Cf. Nem. x. 42. The citizens of Kleovai near Nemea managed the Nemean games for a long time, including the dates of these two odes Nem. iv. and x. and going back at least a generation. Cf. Plutarch, Vit. Arat. c. xxviii. One Schol. on the Nemeans says that first the Kleonaeoi and then the Korinthians presided.

όμοιοι στεφάνων.] The plur. of στεφάνων is used in reference to a single victory, Pyth. ii. 6, iii. 73, x. 26, Isth. iii. 11, Nem. iv. 53. The victors probably carried home crowns given to them in the φιλοβολία (Pyth. ix. 123, τολλὰ μὲν κείνου δίκον | φυλλ' ἐπὶ καὶ στεφάνων) as well as the prize chaplet. Hence the phrase ‘a string (festival) of crowns’ might refer to one victory, or as here to two, and we need not charge the poet with having made ἐν Θῆβαις dependent on στεφάνων, a very different construction from τοῦ δὲ κλέος | τηλθεῖν δέδορε τῶν Ὀλυμπιάδων ἐν δρόμωι | Πέλοπος. It is possible that ὀμοιοι στεφάνων may refer to the crowns of the chorus, cf. Eur. Herc. Fur. 677, ἀεὶ θ' ἐν στεφάνωσιν εἶχεν. The skeleton of the sentence is κελάδησε δ. στ. τέμπωντα τε ἀπὸ Κλ. καὶ ἀπ’ Αθ. (νυκτώτα) τε ἐν Θ.—a mild case of zeugma assisted by the previous καλλικον.

For λιπαρόν cf. Frag. 54 [46], Isth. x. 20.

20. Cf. Schol. on Ol. vii. 154 (84), τα Ἰράκλεια καὶ Ἰολαία ἐτελείοτο ἐν ταῖς Θῆβαις, εἴδιστο δὲ τῷ νυκτώτατοι τρίπους χαλκοῦ. The Scholl. on Ol. ix. 148 tells us that the Ἰέρακλεια (Ιολάια) at Thebes were held by the common monument of Amphitryon and Iolaos, see also Pausanias ix. 23. 1, Θῆβαιοι δὲ πρὸ τῶν πυλῶν ἔστι τῶν Προιτίδων (N. E.) καὶ τὸ Ἰολαοῦ καλομένου γυμνάσιον καὶ στάδιον...ἐνταῦθα δείκνυται καὶ ἱρών Ἰολαοῦ. Pindar speaks of Ἰολαοῦ τύμβοι in connection with these games, Ol. ix. 98. For the other Theban games held outside the Gate of Elektra (s.w.) cf. Isth. iii. 79.

21. μύγνυον.] For this use of μύγνυον cf. Ol. i. 22. This φιλοβολία is probably referred to. Cf. note on vi. 17, ομοιοι στεφάνων. Böckh quotes Pausanias, vi. 7. 1, Clem. Alex. Paedag. ii. 8.

22. Αἰγίνας.] Thèbe and Aegina were sisters, daughters of Asôpos by Metôpè. Cf. Ol. vi. 84, Isth. vii. 15. The Thebans applied to Aegina for aid against Athens when told by the Delphic oracle (ν. ε. 504) τῶν ἀγκυστά δέσσαι [Mezger], Herod. v. 79, 80. φίλοισι φίλος.] An adverbial phrase=‘on terms of mutual friendship.’

23. ξένων.] ‘Bound to welcome him,’ rather than ‘strange,’ as Paley
'Hrakléos ólβίαν πρός αὐλάν.

Στρ. 8.'

25 σὺν ὁ ποτε Τροίαν κραταίος Τελαμῶν πόρθησε καὶ Μέροπας καὶ τὸν μέγαν πολεμιστὰν ἐκπαγηλὸν Ἄλκυονη, οὗ τετραορίας γε πρὶν δυόδεκα πέτρῳ

and Myers render. I take the Homeric sense 'hospes' to be older than the non-Homeric 'strange,' and agree to connect ξείνος < ξένος (original meaning - 'connected') with ξιῶν < ξύνως, κοινῶς < σκοινός from skam or skvam, whence εὖν, σών, Lat. cum, con.-

catēdrαμεν.] Old mss. give κατέδρακεν which Mommsen reads, rendering κατέδρα. ἐλθ. 'venit et conspexit,' adding τρός ex veniendo suspensum est. The better sense and construction decide in favour of the text. The metaphor is from navigation, 'run ashore, into port;' so ἔδραμεν of a ship, Theognis. Dis- sen's κατέδραμεν = κατέδρων is not right. Mezger renders 'ran down through the city:' see next note.

24. Ἰρακλέος... αὐλάν.] Mezger thinks that the Hérakleion outside the Gate of Elektra (Pausan. ix. 11. 2) is meant, where the Aeginētan probably sacrificed before the games held at the opposite side of the city. Müller's view however seems preferable, namely that the house of Amphitrityōn' is intended, the lodgings of the competitors (καταλύσεις τῶν ἄλητων) being in the neighbourhood: comp. Böckh, Corp. Inscr. Gr. i. pp. 573 ff. (Don.).


26. Μέροπας.] Note the zeugma. These were the inhabitants of the Isle of Kos. Cf. Isth. v. 31.


'Αλκυονῆ.] A Giant slain by Hérakles at Phlegra, the Isthmus of Palléne probably, cf. Schol. on Nem. i. 67 (100), Isth. v. 33 (47) (though Pindar may have placed the Gigantomachia in Campania); but according to the Schol. a giant whose kine Hérakles was driving from Erytheia and who was killed at the Isthmus of Korinth. There seems to be a confusion with the legend of Géryones by the Schol. Cf. Apollodóros i. 6. 1, π. 7. 1. The statement that Telamóν van- quished Alkyoneus may be in ac- cordance with Aeginētan legend, but the language need not be pressed. What Telamón did with Hérakles may include what Hérakles did himself. Still Telamón as ὄπλης may have given the coup de grace after Hérakles as ψῆλος had brought the giant down with his arrows. Cf. Isth. v. 33.

28. γε πρὶν. ] Cf. πρὶν γε οἱ... χαλινὺς | Παλλᾶς ἤηγεκ’, Ol. xiii. 65. Elsewhere in Pindar πρὶν as a con- junction takes the infinitive.

tετραορίας.] The Homeric war chariots were bigae or trigae except in the case of Hektor, Π. viii. 185, a suspected line, the Schol. Ven. denying that Homer ever men- tions a quadriga. Amphiaraos has τεθριπτόνος Eur. Supplices, 925. In Smith's Dict. of Ant. Art. Currus, the four-horse war chariots of post- Homeric Greek literature are ig- nored. They were perhaps borrowed from the Persians. Cf. Xenoph. Cyropaed. vi. 1. 27, 28. Euripides gives four-horse war chariots to Hyl- los and Eurystheus, Heracl. 802, 860, to the Thebans and Argives gene- rally Suppl. 667, 675, and mentions
such chariots for travelling (in flight) Hel. 1039, Ion, 1241.

29. ἐπεμβεβαιῶτας.] This is a case of the strictly adjectival use of the participle, in which case the presence or absence of the article makes very little difference when the noun is definite. Cf. Nem. vii. 65.

30. δὲ τόσους.] The ἕνοχος and παραμβάτης of each of the twelve chariots.

ἀπειρομάχας.] 'Manifestly without experience of battle is whose understandeth not the saying: for “when achieving aught it is likely that one should suffer.”' For this saying cf. Aesch. Choêph. 305, δράσαντι παθεῖν, τριγέρων μοῦνό τάδε φωνεί, where as Don. says the application is different, as the different tense of the participle shows. With the pres. the consequences of undertaking or beginning an action are considered, with the aorist the consequences of having done an action. Pindar has apparently adapted and extended the old formula which asserted that we must take the consequences of our conduct. Paley says 'Aristotle (Eth. Nic. v. ch. 8. init.) gives this as τὸ ῥαδαμάνθιο πίκανον, ἐφ' ἐκ πάθω δ' ἐρέξει δίκη κ' εὐθείᾳ γένοιτο.' Don. says 'Pindar refers to the trouble and loss sustained by Hercules and his followers before they could subdue the giant, hinting also that Timasarchos had suffered a good deal before he won his wrestling match.' So also the Schol. who quotes from a tragedy τὸν δρώντα ποῦ τι καὶ παθεῖν ὀφείλεται.

33. 'The due arrangement (of my ode) and the time (occupied by the procession and so allowed for the performance of the ode) pressing on prevent my telling at length the long tale.' Cf. Isth. i. 60, πάντα δ' ἐξετείνων, δ' ἄρωνοις Ερμῶς Ἡροδότῳ ἔπερεν [ἴπποις, ἀφαιρεῖαι βραχύ μέτρον ἔχων | ὑμνοῖς. τεθμός.] 'The usual structure' (Mezger), the prescribed limits. Cf. Isth. v. 20, τεθμόν μοι φαμι σαφές στατον | τάνδ' ἐπιστείχοντα νὰν θανέμεν εὐλογίαις.

35. ἤγγι.] Cf. Pyth. iv. 214. 'I feel my heart drawn on by a charm to touch on the festival of the new moon.' But ὑγεία may here mean 'a yearning,' as in Aesch. Persæs, 968 (P.), Aristoph. Lysistr. 1110.

ἐλκομαι.] Cf. Theokr. ii. 17, ὑγεία ἐκεῖ τὸ τίρων ἐμὸν ποτὶ δῶμα τὸν ἄνδρα. The Schol. tells us that Iynx was daughter of Echô or Feithô, who having charmed Zeus into his passion for Iô was changed into a bird.

νεομυτι.] Cf. Nem. iii. 2, ἐν ἱερομυτι Νεμεάδη, explained by the Schol. as for ἱερονομυτι because the beginning of the month is sacred to Apollo, and therefore the time of ἡ τῶν ἐπινικῶν εὐωχία. Hence the poet does not here refer to the day of the victory in the
Nemean games, if G. F. Unger (quoted by Mezger) is right in placing the summer Nemean games on the 18th of the Attic month Ἑκατόμβαεόν. He certainly does not touch on η τῶν ἐπινίκων εἰναία, and therefore there is small reason for saying that he desires to do so. A more comprehensible explanation is to be found, without even making the poet say the celebration of the victory when he means the victory. Probably the Theban Ἁρακλεία were celebrated at the beginning of the month, for the theme which he now dismisses is closely connected both in grammar and mythical association with the Theban victory mentioned, v. 17. As for the tense of ἐνέκυψα, the feeling remains though its effect has just past. The δὲ then is disjunctive, introducing a sort of apology for the previous digression. Bergk conjectures νεόχυλα (from Hesych.: νεοχύλη κίνησις πρόσφατος), Hartung, νέα μελα.

36. ἐμπα.] This refers back (cf. Nem. ν. 4) to v. 32, the general statement, as well as to the following clause which gives a particular application;—notwithstanding the fact that worthy achievement involves suffering, though a deep sea (of detraction) has hold of thee by the middle, strain against the evil designs of foes. We shall surely be seen returning from the struggle in full light superior to our foes, while our adversaries, of envious mien (or ‘blinded by envy’) keep their ineffectual saws tossing in obscurity till they sink to the ground.

If we understand the metaphor to be from a man up to his waist in the sea, we destroy the force of βαθεία. Pindar likens himself to a swimmer wrestling with a deep sea in foul weather. Though he were immersed all but head and shoulders, the sea, if likened to a wrestler, would be said to hold him by the waist, that grip being apparently the strongest known to the palaestra. His adversaries’ inventions are the ineffectual waves of the sea of hostile criticism which are vanquished by the wrestling swimmer, who then comes to the haven of success in the light of fame. Thus γαμαίπετοσαν is a metaphor from wrestling as well as ἔχει μέσσον.

Lit., ἐν φάει gives a condition of the swimmer’s struggle, for if the shore were enveloped in gloom a swimmer would generally be unable to land. So Ulysses (Od. v. 439) Νίχει παρέξ, ἐς γαίαν ὀρῶμενοι εἶ ποι ἐφεύροι Ἡώνας τε παράπληγας λμένας τε θαλάσσης, cf. ὸδ. 392. Metaph. ἐν φάει = ‘the bright season of success.’ The language also suits the return home of a victorious wrestler (cf. Pyth. ὀπ. 83—87). I do not do away with the half false antithesis of ἐν φάει and σκότω, which suggests the secret whisperings of malice as much if not more than the obscurity of the whisperers. Thus instead of the mixture of metaphor with which this passage has been charged, we have one compound metaphor worked out regularly except in one minor detail. Donaldson is inaccurate in saying that Pindar compares his enemies to the waves of the sea. He should have said the γρώμαι κενεά of his enemies are likened to waves. The consequent error of taking δαλων ὑπέρτερον in a physical sense would then afford a less ‘Dantesque image,’ as Mr Postgate calls it, as δαλω would stand for δαλω ἐπὶβουλιάς: but it seems right to explain the phrase, ‘superior to (or ‘victorious over’) foes.’ The word ὑπέρτερος is almost
always used in the sense of 'superior,' 'better,' in Tragedy, and so too Pyth. ii. 60, Isth. i. 2. It is peculiarly appropriate in reference to wrestling. The presence of the compound metaphor of wrestling with a sea is generally admitted, so that if vv. 38—41 can be explained in harmony with this, such an explanation has strong claims to acceptance. I cannot approve Mr Postgate's suggestion that the simile is drawn from a mountainous country. 'Pindar's detractors have occupied the passes and are hurling stones upon him from the obscurity, which however fall ineffectual on the ground. Presently, like the Persians at Thermopylae, he carries the heights above them and pursues his way down the sunlit valleys on the other side.' One objection which appears fatal to this ingenious interpretation is that it makes ὑπέρτεροι equivalent to an aorist participle. Again, the contrasted shade and sunshine are not essential to the idea, as they are according to my explanation. Thirdly, ἀντίτευμ' does not suggest the manoeuvre of 'turning' a position. This passage contains many points which need comment or illustration.

For the form ἐμπα cf. Soph. Ai. 563, τοῖον πυλορὸν φύλακα Τεῦκρον ἀμφὶ σοι | λείψω τροφῆς ἄδοκνον ἐμπα κελ ('assiduous all the same, although' [Jebb]) ταῦνυ | τηλωπὸς οὐκεῖ. This passage scarcely illustrates the position of ἐμπα, as Don. holds.

καλτερ ἐχεί.] An unsupported construction. Pindar himself uses the usual participle or adjectival phrase with καλτερ at least four times. Ahrens proposed ἐμπα καλ (i.e. κελ) χερέχει; Don. ἐμπα, κελτερ.

mss. give καλ περ. The suggestions καλ, κελτερ are open to question, as the case seems neither imaginary nor, though actual, conceded with reluctance, or made light of. Cf. Jebb's note on κελ, Soph. Ai. 563. Comparing the form ἀλλ' ὄμωσ, κρέσον γὰρ ἀκτιρ-μοῦ φθόνον, μὴ παρεί καλά, Pyth. i. 85, I would suggest καλ γὰρ in place of καλτερ, which is very likely to have been substituted after ἐμπα. Cf. Soph. Ai. 122.

ἐχεί.] For the omission of the object, cf. Pyth. ii. 17, Nem. vii. 28. Still the omission of σε is curious. The metre allows us to read σ' after μέσον, v. 37. A reading μέσον would easily pass into μέσους and be corrected to μέσον. Perhaps a marginal σ' wrongly inserted accounts for the version ἐπιβουλιας, though this may arise 'ex dittographia.'

ποιτ. ἀλμ.] Cf. ἐν γὰρ κλωδουνι κειμεθ'...δορὸν Δαναίδων, Eur.Rhoen. 859, and several times besides in Aeschylus and Euripides. Cf. Hamlet's 'sea of troubles.'

37. μέσον.] For the phrase ἐχον τινα μέσον, cf. Eur. Or. 265, μέσον μ' ῥχαίξεις ώς βάλῃς ἐς Τάρ-ταρον, Aristoph. Ach. 571, ἐγὼ γὰρ ἐχομαι μέσον, Nub. 1047, ἐπισχει' ευθὸς γὰρ σε μέσον ἐχω λαβὼν ἄφικ-

τον.

δόξομεν.] For future as apodosis to imperative, Dissen compares the following passages: (1) without καλ: Π. xxiii. 71, θάπτε με —πῦκας Ἀθήνα περήφω: cf. Cic. Tuscul. iv. 24, tracta—intelliges: (2) with καλ: Pyth. iv. 165, Aristoph. Nub. 1481, ἐνεγκάτω—κάγῳ πυγῶ: Dēmosthen. de Corona, p. 264, δει-

κάτω, κάγῳ στέρω: Plato, Theaetet. p. 154 c, λαβέ, καλ ελεύ. 38. ἐν φαεί.] For the metaphor,
40 γνώμαν κενεάν σκότῳ κυλίνδει

65

Στρ. 5'.

χαμαίπετοίσαν. ἐμοὶ δ' ὀποίαν ἄρετὰν ἔδωκε Πότμος ἀναξ®,

καταβάλειν.] The sense may be the same as in Nem. ii. 42, 'to attain one's object,' cf. ib. 25.


ἄλλος.] Sing. for plur. Cf. τις, Pyth. i. 52, also τις = 'many a one,' Pyth. π. 51, Nem. i. 64.

40. σκότῳ.] For μεταφορ cf. Nem. iii. 41, Soph. Phil. 578, τι με κατά σκότον ποτὲ διεμπολά λόγοις.

41. ἐμοὶ δ', κ.τ.λ.] For sentiment cf. Pyth. v. 110 ff.

ἀρετάν.] 'Talent.'

42. πότμος ἀναξ.] Cf. Pyth. π. 86, ὁ μέγας πότμος.

43. ἐρπων.] Cf. Ol. κπ. 105, εἰ δὲ δαίμων γενέθλιον ἐρπον, Nem. vii. 68, ὁ δὲ λοιπὸς εὐφρῶν ποτὶ χρόνος ἐρπον.

τετρ. κ.τ.λ.] 'Shall bring to its destined maturity.'

44. ἐξύφανε μέλος.] 'Weave out the web of song. '

καὶ τὸ ἄντικα.] 'And that at once,' 'Aye and straightway' [Holmes].

46. Οἰνών.] Oenôné was said to be the old name of Aegina before Zeus took Aegina daughter of Asôpos thither, Paus. π. 29. 2.

ἀπάρχει.] Disseen explains 'rules far away from his country;' Momm- sen 'praeit (saltantibus),' Teu-kros having led the way to Cyprus for the ode; Bergk (2nd ed.) suggests ἀπ' ἀρχει, Hartung ἐπάρχει. I think the word may here mean 'receives ἀπαρχαλ,' i. e. offerings made to the dead hero-founder of the Aeakid colony in Cyprus, cf. Eur. Phoen. 1528, τίν' ἐπὶ πρώτων ἀπὸ χαίτας σπαραγμοῖσ ἀπαρχαί βαλω;...πρὸς ἀδελφῶν οὐλόμενον ἀλίκοτ-ματα νεκρῶν; The suggested rendering involves the supposition that ἀπαρχαί is a causal middle (cf. Nem. ix. 43); the rarity of the active form is not surprising. The fact that ἀρχειν = 'to begin' is generally found in Homer favours my notion. ἐπάρχει gives good sense.

48. ἐχει.] 'Is tutelary deity of.'

49. After death Achilles was
said to have dwelt with Iphigeneia in Leukة, an island in the Euxine. Cf. Eur. Andr. 1280, τὸν βίλατόν 

Both may be explained, 'Αχιλλαία | ὅπει δόμους ναόντα νησιωτικοὺς | Δευκήν 

stroud, 'Εντός Ἐυξείνου πόρου, Ith. in Taur. 435, τὰν πολυφρονόν ἢτ' αἶαν, | Δευκήν ἄκταν, 'Αχιλλαίος | δρόμους καλλιστάδιους, | ἄξεινον κατά πότον. Pausanias, πι. 19.11, places 

places the island off the mouths of the Danube (Paley).

50. Θέτις.] Cf. Eur. Andr. 16, 

Παλαιστία δὲ τῆς ἐκαί πολέως Φαρσαλίας | ἔσοντοι ναίον πεδίν', 'ὴν ἤλασσον, Πηλεία ἐπισκόπηκε χωρίς ἀνθρώπων Ὀθήσ. | 'Εφευρον οὖν | Ἰσπισάλος δὲ νῦν λέως | Θεσπίδεων αὐτῶν θεάς χάρων νυμφευμάτων. Our Schol. says that 

the Schol. is a lepton at Φθία. Strabo places it close to Pharsalos. Both may be right, as each town may have boasted one.

51. διαπρυσία.] It is clear, in 

spite of editors (who render 'cele- 

brated,' late patens, eis ὁ διαπερ- 

μεν), that διαπρυσία simply means 

'from end to end,' 'right through,' an 

adverbial adjective. It is ex- 

plained by Δωδώναθεν...πρὸς Ἰόνιν 

πόρον. For the interpretation we 

must compare Eur. Andr. 1247, 

βασιλέα δὲ ἐκ τοῦ ἡρπᾶ τοῦ ἐλλον δὲ 

ἀλλον διαπερὰν Μολοσσίαν—referring 

to the same subject, so that Euripides would seem to be paraphrasing 

this passage of Pindar. Unfor- 

tunately scholars are not at one as to this use of διαπερὰν; Hermann, 

followed by Paley, reads Μολοσσίας 

as gen. after βασιλέα, taking δια- 

περὰν = διατελεῖ διάγειν; Pfungk 

explains the vulg. per Molossorum 

fines regnare, which is nearly right. 

The word διαπεράω with a word 

signifying city or country as object seems to be used only with a deity 
or a king as subject. I take it that 
in later Attic the verb got the 
meaning of making a grand pro- 
gress through, hence βασιλέα διαπερ- 

άω = 'make royal progress through,' 
a good phrase for expressing sove- 

reignty over a large extent of 
country, and conveying Pindar's 
idea with tolerable fidelity. As to 
the etymology, I doubt whether 
Don. and Curtius are right in con- 
necting it directly with διαπεράω 

διαμερέστε respectively, for διαπερά (Thiersch) stands nearer in both 
form and meaning. The suffix -τηγα- is found with prepositions, 
numerals, or pronouns in τυγιο, 

ὀνοματικοῖς, διαπεράσιμοι, 

and probably in πρόσω, περισοσ, μέ- 

τασσομένω, ζητοσαι. In such forms as 

προμυντιοῖς, δημοσίως the sibilant is 

probably original, though Curtius 

makes no distinction. The υ is 

Aeolic, though several instances of 
the change of A to u, e.g. εἰν, πρυ- 

τανυς, νῦς, ἄνυς, can scarcely be attributed 

to the influence of one dialect 
(γυνή, πέρυς, ὑπόνου shew the change 

of VA, Γα to υ). 'Απειρος, 'Ηπειρος 

is probably for Ἀπειρος, either from 

the prepositional adverb which appears as ἡπερ- in ἡπεροπεύοι, Skt. 
apara, Goth. afar, 'otherwise,' cf. 

'Απίᾳ γῆ, or if this = 'waterland,' 

which is better, we must divide 

'Ηπ-ερος, cf. ἀγ-ερος. Certainly 

both Epeiros and the part of Asia 

best known to the Ancient Greeks 

are remarkably well watered by 

rivers.

52. The southerly spurs of the 

mountain range which runs from 
Pindus (Lat. 39ο 54) to the Acro-
ceraunian promontory may be 

appropriately called πρῶνες. The 
general tendency of the slopes 
which extend therefrom is towards
south-west by south. By the 'Iónion pórion Pindar means the sea between the islands and the coast of Epeiros rather than the whole sea between Italy and Greece. For the subject cf. Nem. vii. 51. The cattle of Epeiros are celebrated by Aristotle, Varro, Columella, Aelian, while Pliny says, In nostro orbe Epitro-ticis (bubus) laus maxima, Nat. Hist. vii. 70. katákevntai.] 'Slope down.' Cf. Hor. Od. i. 17. 11, Ústicæ cubantis, Lucr. iv. 517, Theoér. xiii. 40, ἡμένῳ ἐν χῶρῳ. 55. προστρατῶν.] Takes here a double accus.: 'having turned Iolkos to subjection with hostile violence.' Mommsen explains "terram hostili manus advertere (admoveere)," comparing Ol. i. 22, κράτει προσέμβεξε δεσπότας. Other scholars alter or render intransitively 'having approached.' None of the proposed constructions have due support, therefore simplicity is the chief test. If the double accus. be objectionable the alteration λατρεῖα seems the best alternative. For such hiatus cf. O. and P. p. xlii. The exploit is mentioned Nem. iii. 34. 56. Αἰμόνεσσι.] 'Thessalians.' Akastos was the last Minyan king of Iolkos. It is not unlikely that the myths invert the true sequence of events, and that the Aeakids either came themselves or were allies of folk who came from the neighbourhood of Dódôna through Thessaly and so to Delphi and Iolkos and Aegina. 58. χρησάμενος.] There is an old v. l. χωσάμενος. The Schol. explains the text εἰς πρόφασιν ἀποχρησάμενος. It is usually rendered 'having experienced,' though the examples given are not quite parallel, as the dative substantives belong to the subject, not, as here, to another person; e.g. δυσπραγίας, τύχης, ξυντυχία, ξυφαφόρα. Perhaps Aesch. Ag. 926 (P.) ἔκων γὰρ οὐδεὶς δουλῷ χρῆται ἐν χλώρῳ comes nearer. 59. δαιδάλω.] Dilysmos' correction for Δαιδάλων which Bergk defends on the ground that Δαιδάλας is identical with Ἡφαστεστα, comparing Eur. Herc. Fur. 470, ἐς δεξιάν δὲ σήν ἀλεξητήριον ξύλον καθιε, Δαιδάλον ψευδόδοσιν (Hermann, καθεὶς δαιδάλον &c.), Millin, Gall. Myth. xiii. 48 and Diodor. Sic. iv. 14 where it is stated that Ἡφαστεστα gave Ἡρακλες a club and breastplate. μαχαίρα.] If we are to follow the passage quoted by the Schol. from Hēiod, 'by his sword' here—'by hiding his sword,' but ἐκ λόχου shows that Pindar followed another version of the Myth. The verses quoted from Hes. run ἴδε δὲ οἱ κατὰ ϑυμὸν ἀριστη φαίνετο βούλῃ | αὐτὸν μὲν σχέσατα, κρύψαι δ' ἀδόκητα μάχαιραν | καλήν, ἣν οἱ έτευξε περικυτός 'Αμφιγυνθείς | ὦ τὸν μαστεύων οἴος κατὰ Πήγαλον αἵτιν | αἵ'
60 ἐκ λόχου Πελίαο παίς: ἀλαλκε δὲ Χείρων, καλ τὸ μόρσιμον Διόθεν πεπρωμένον ἐκφερεν. 100 
πῦρ δὲ παγκρατές θρασυμαχῶν τε λεόντων ὄνυχας δεξιάτους ἀκμᾶν τε δεινοτάτων σχάσαι ὀδόντων

Στρ. θ'.

65 ἐγαμεν ψυθρόνων μίαν Νηρείδων, εἰδεν δ' εὐκυκλον ἐδραν, τὰς οὐρανοῦ βασιλής πόντου τ' ἐφεξομενοι δώρα καὶ κράτος ἐξέβαναι ἐς γένος αὐτῶ. 110 
Γαδείρων τὸ πρὸς ζόφον οὐ περατόν ἀπότρεπε 70 αὕτως Εὐρωπᾶν ποτὶ χέρσων ἐντεα ναός: ἀπορα γὰρ λόγον Αιακοῦ παῖδων τὸν ἀπαντά μοι διελθείν.

Στρ. ι'.

Θεανδρίδαισι δ' ἀειγυνλῶν ἀέθλων κάρυξ ἐτοιμός ἔβαν 120

75 Οὐλυμπίας τε καὶ Ἱσθμοὶ Νημέα τε συνθέμενος,

υτὸ Κενταύρων ὀρεσκύφους δαμεῖν. However when he got possession of the sword he may have changed his mind. Eur. Tro. 1127 says that Akastos ousted Peleus from Phthia or Iolkos (ἐκβέβληκεν χθόνος) a passage not necessarily at variance with Pindar's account, for Akastos may have survived the conquest of Iolkos and have disturbed Peleus in his old age. Apollodōros, ιπ. 13. 3. 61. Εκφερεν.] Generally taken as active, but the imperfect tense is better with τὸ μόρσιμον as subject. Cf. Soph. Oed. Col. 1424, ὥρας τὰ τοῦτο ὡς ἐς ὥρθον εἰκφερεῖ μαν- 
τεύμαθ'.

64. σχάσαις.] Lit. 'having caused to become relaxed,' 'having sub- 

dued.'

66. εὐκυκλον ἐδραν.] 'seats fairly ranged in a circle.' Cf. Pyth. ιπ. 

94, καὶ Κρόνου παῖδας βασιλῆς ἐδον (Peleus and Kadmos at their re-

spective marriages) χρυσάεις ἐν ἐδραῖν ἐδνα τε δέσατο. 68. ἐς γένος.] Best mss. read γενεάς, probably from a gloss explaining that the phrase meant 'for consecutive generations.' The Schol. clearly read ἐγγενές.

69. For sentiment cf. Ol. ιπ. 44, Isth. ιπ. 30, ν. 12. The poet has reached the extreme limit of mythi-

cal digression.

71. ἀπορα.] For the plur. cf. Pyth. ι. 34, Archil. 64 [40], οὐ γὰρ ἑσθλὰ καθανοῦσι κερτομεῖν ἐπὶ ἀνδρᾶσι, de mortuis nil nisi bonum, Aristoph. 

Αχ. 1079, οὐ δεινὰ μὴ ἐξείναι με μη' ἑορτάσαι;

75. συνθ.] 'As I engaged.' Cf. Pyth. xi. 41, εἰ μοι ὡς γε συνθέν παρέχειν | φωνῶν ὑπάργυρον. For particles cf. supra ν. 9. The da-

tives depend on ἀέθλων.
NEMEA IV.

67. πείραν ἔχοντες] Not 'having contended,' but as Dissen 'when-ever they contend,' 'sustain a trial.'

77. ἐν'] Refers to οἷκαδέ.

79. πρότολον.] 'Much concerned with,' as furnishing many victors, or, as Müller thought, as cultivators of lyric poetry and music, or, as Dissen explains, as providing choruses.

τοῦ.] This particle leads up to the impressive asyndeton, ἐνθρα v. 85 or v. 82. It emphasises the whole sentence.

81. Cf. Nem. viii. 47. The substitution of this phrase for ὑμὸν anticipates an apodosis.

82. ἐφόμενος.] 'While being refined.' From ὁ χρυσὸς to φῶτα is a virtual parenthesis (the asyndeton being noteworthy), amplifying the general notion of στάλαν Παρίου λίθου λευκοτέραν. Perhaps grammatically the effect of minstrelsy in general (illustrated by a simile introduced parapeutically, cf. O. and P. p. xxxv.) is made a false apodosis (cf. Pyth. xi. 41—45), followed abruptly by the true apodosis, κείνος εὕρετω, κ.τ.λ, added to ex-

press the promise of the celebration asked for, which is implied in the preceding general statement, ὑμὸν...τεύχει φῶτα. Or is the construction straightforward save for a natural impressive asyndeton and an easy omission, the drift being as follows: 'If thou biddest me celebrate Kallikles in song, (know that) this is the highest possible boon; it shall be granted? It should be observed that this simile is drawn from molten gold.

84. Cf. for idea Ol. i. 113, ἐπ' ἄλλωσι δ' ἄλλοι μεγάλοι τὸ δ' ἐσχατῶν κορυφοῦται βασιλείσι.

86. εὐρέτω.] 'Become aware that.' Cf. for sentiment Ol. viii. 77 ff., xiv. 19.

87. ἐν'] 'Here on earth where,' or, with Dissen, 'at the Isthmus where.' Bergk reads ἔνεκ'.

88. ἐρήμωσ.] 'He burst into bloom.' The etymology θηλή misled L. and S. The word must not be applied literally to σελίνος, for the Isthmian crown was of withered, ἔμπρα, parsley. For the phrase cf. Ol. ix. 16, τὰλλει δ᾽ ἀρετᾶίσι.
PINDARI CARMINA.

τὸν Ἔυφανης ἐθέλων γεραιὸς προπάτωρ 145
90 ὁ σὸς ἀείστει, παῖ.

ἀλλοιοὶ δ' ἀλίκες ἀλλοι' τὰ δ' αὐτὸς ἀντα τύχῳ,
ἔλπιται τις ἕκαστος ἐξοικότατα φάσθαι. 150
οἶνον αἰνέων κε Μελησίαν ἐρίδα στρέφοι,
ῥήματα πλέκων, ἀπάλαιστος ἐν λόγῳ ἔλκειν,
95 μαλακὰ μὲν φρονέων ἔσολοις,
τραχὺς δὲ παλιγκότοις ἐφέδρος.

89. προπάτωρ.] I.e. ματροπάτωρ.
See the following scheme.

Euphanes

Timokritos Ἄ Kallikles

Timásarchos

(the subject of the ode).

90. So ms. against scansion.

91. ἀλλοιοὶ δ' ἀλίκες ἀλλοι.] Von Leutsch suggests that the poet is thinking of the proverb ἂλιξ ἂλικα τέρπει, said to be derived from Od. xvi. 218. [Mezger.]

93. οἶνον, κ.τ.λ.] 'For instance, were he to sing Melésias' praises he would twist about (his theme of) the struggle, locking together phrases, hard to stir from his position in recital.'

Aristarchos read οἶον and ἔριδας.
In this signal instance of Pindar's tendency to make his metaphors appropriate to the contest in which the person whom he is celebrating was victorious, στρέφοι alludes to the general turning and twisting of a wrestler's whole body, πλέκων to the interlacing of his limbs with his opponent's (see the group of Lottatori (Florence, Uffizi), of which there is a cast in the Fitzwilliam Museum), ἔλκεων is a more general term for the endeavour to move or bear down the adversary by tugging at him. Cookesley wrongly makes Euphanes the subject instead of the object of ἔλκεων. For the technical use cf. II. xxiii. 714, τετραὶ γε δ' ἀρα νῶτα, θρασειῶν ἀπὸ χειρῶν ἐκ γέμενα στρεφός, Hes. Scut. Herc. 802, ἐμάχοντο πῦς τε καὶ ἐλκεών. For the appropriate metaphor cf. Ol. viii. 24, διακρίνεις δυσπαλές, Ol. vi. 22, Nem. i. 7, vii. 70—72, 1sth. ii. 2. For the infinitive ἔλκεων cf. Ol. viii. 24, Ol. vii. 25, Nem. ii. 30. For the trainer Melésias cf. Ol. viii. 54 ff., Nem. vi. 66 to the end. From the trainer receiving such prominent honour as the theme of the conclusion in Nem. iv. and vi. one may perhaps infer that he engaged the poet to celebrate a pupil on both occasions, cf. Pyth. iv. Introd.

95. Cf. Ol. iii. 17, πιστὰ φρονέων, but especially Pyth. viii. 82, τετραὶ δ' ἐμπέτεις ύψιθεν | σωμάτευσι κακά φρονέων, of a wrestler.

ἔσλοίς.] 'The noble,' i.e. here, victors and meritorious competitors in games.

96. παλιγκότοις.] 'Their malicious enemies.' It may be inferred from the last lines being devoted to enemies that Timásarchos' victory was not altogether popular.

ἔφεδρος.] For the meaning of the term cf. Ol. viii. 68. It simply means the man who 'draws a by,' where an odd number of competitors are matched in pairs. Here Melésias and his resentful rivals are paired, but Euphanes is ready to take up his quarrel.
ON THE VICTORY OF PYTHEAS OF AEGINA IN THE BOYS' PANKRATION.

INTRODUCTION.

Pytheas, son of Lampôn, was the elder of two brothers, who were both pankratiasts, the younger of whom Phylakidas won the Isthmian victories commemorated in Isth. iv. (B.C. 478), and Isth. v. (B.C. 480). The elder brother's Nemean victory was earlier. They belonged to the noble πάτρα of the Psalychidae of Aegina (Isth. v. 63). Their father Lampôn was son of Kleonikos (Isth. v. 16), and was perhaps cousin to that ingenuous creature Δάμνων ὁ Πύθεω, Αἰγυπτεῖον τὰ πρῶτα (Herod. ix. 78), who wished Pausanias to increase his fame by impaling Mardonios. Critics are cruel enough to make these two Lampôns probably identical, either Pytheas (Don.) or Kleonikos (Müller) being Lampôn's natural father, the other his adoptive father, or else Kleonikos being a second name given to Lampôn's father Pytheas. However we know that cousins did sometimes bear the same name, and the name of the victor Pytheas is no proof that his grandfather was Pytheas. If he were not the eldest son he would be more likely to be named after another senior member of the family than after his grandfather. So that the identity of Hérodotos' and Pindar's Lampôn is not more than possible.

The following stemma, mostly hypothetical, shows how, according to the Attic habits of Nomenclature, the victor might get his name, without his father having been adopted.

```
Pytheas  Kleonikos  
|            |               |
Lampôn + Δ  |               |
Pytheas  Kleonikos*  Themistios*  
|            |               |
Lampôn (Herod.)  Lampôn* + Δ  Euthymenes*  
Kleonikos  Themistios  Pytheas*  Phylakidas*
```
The names marked with a star are mentioned by Pindar.

The rhythm is Dorian with exception of a few Lydian metres.

ANALYSIS.

vv.
1—6. The poet is not a maker of motionless statues, but his song travels by every craft to tell of Pytheas' Nemean victory won as a boy.

7—8. He did honour to the Aeakids and Aegina,
9—13. For which Pêleus, Telamôn and Phôkos prayed to Zeus Hellénios.
14—17. The poet hesitates to say why Pêleus and Telamôn left Aegina. Truth is not always to be told,
18. And silence is often the truest wisdom.
19—21. The poet is equal to uttering the high praises of the Aeakids for wealth, athletics and war.
22—39. For them the Muses sang of the temptation of Pêleus and his marriage with Thetis.
40, 42. Family destiny decides as to achievements.
43—47. The victor's maternal uncle was a victor.
48—49. Acknowledgment of the services of the Athenian trainer Menandros.
50—end. The victor's maternal grandfather was a victor at Epidauros in both boxing and the pankration.

This ode is particularly easy of general comprehension. From mention of the victor the poet passes rapidly to the myth of Pêleus, which illustrates interalia the saw that 'truth is not always to be told;' a maxim which applies more or less to every family and to most individuals. Still there might be a reference to the discredit attaching to the family from the notoriety of the ἄνοσιότατος λόγος of Lampôn, son of Pytheas, or to some other specific family skeleton. The last fifteen lines are devoted to the illustration of the poet's favorite theory that excellence is hereditary, in this case through the mother chiefly. It is likely that Pytheas intended to compete at Epidauros before long, as the poet ends off with his grandfather's exploits there.
1. From this passage Horace is said to have got his exepi monumentum aere perennius (Od. iii. 30. 1).

ёпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпвпv
50 PINDARI CARMINA.

οὖν γέννου φαίνων τέρεινακ ματέρ' οίνάνθας ὀπώραν,

10 'Αντ. α'.

εκ δὲ Κρόνου καὶ Ζηνὸς ἡρωᾶς αἱξματᾶς φυτευθέντας
καὶ ἀπὸ χρυσεῖν Νηρηίδων
Αιακίδας ἐγέραιρεν ματρόποτλίν τε, φίλαν γένων ἄρου-

15 τάν ποτ' εὐανδρόν τε καὶ ναυσικλυτὰν

155 [213]; but the Aorist is also used frequently. So we often have νικῶν for νικήσας. On Thuk. v. 49, 'Ἀνδροθένης Ἀρκάς παγκράτιον τὸ πρῶτον ἐνίκα, Arnold confounds that Impf. with the 'contemporaneous' (?) Impf. ἐτελεύτα (θέος, ἔτος), where the action of the verb is continuous, 'drew to a close,' and renders 'A. was winning his prize.' Now in chronological records the Imp. ἐνίκα 'was victor (for the Olympiad, Pythiad, &c.),' is as natural as ἤρχε 'was archon.' The use of the official tense may have spread, but on the other hand the non-official use, as here, may mean 'began to be victor.' For the accusative of reference στέφα-

6. γένους.] mss. γένος, Herm. γένν. 'Not yet displaying on cheeks and chin down the daughter of (life's) ripening time.' (Lit. 'fruit-season, tender mother of vine-blossom.') For the metaphorical use of οὐφρα, cf. Isth. p. 5, Aesch. Suppl. 996, ὠρᾶς δ' ἐπαινῶ μη καταισχύνειν ἐμὲ. Ἰราชการ οὐφρας τύρο. ἐπιστρεπτόν ἤρχοσ. | τέρειν ὀφρά δ' εὐφύλακτος οὐδαμός, κ.τ.λ., where we have perhaps a reminiscence of this passage. ὀφρά is strictly speaking that part of the year which falls between the rising of the dog-star and the rising of Arcturus—the hottest season of the year, while the sun is in Leo. The ancient Greeks divided the year into seven seasons—ἐαρ, θέος, ὀφρά, φθινόπωρον, στοριγάς, χει-

8. φιλαν γένων ἄρουραν.] Cf. Pyth. iii. 5, νῦν ἄνδρῶν φιλῶν. Here φιλ. ἄρ. go together to make up one idea, 'favourite-resort.'

9. Cf. Ol. vi. 9, ἀκινδυνοῦ δ' ἄρεταί | οὔτε παρ' ἄνδράσιν οὔτ' ἐν-
νανοὶ κολάζων τίμιων, where as here ἄνδρες seem to be warrior landsmen. For νανοκλατεῖν cf. Nem. ii. 2, πολεῦσαν, viii. 83, ἀμέρα.

10. θέσαντο.] For construction cf. Pyth. viii. 72, θεόν δὲν των ἀφήνων αἰτεῖν. [The Schol. here translates it: ἐπικατά. It bears the same sense in Apoll. Rhod. i. 824: οἱ δὲ ἄρα θεσαμένοι παῖδων γένος, δοσιν ἐλεπτο, where the Schol. says: εἰς αἰτηθένες ἀναλαβόντες, αἰτηθέντες. Θεσάοσαν γὰρ τὸ αἰτήσατο καὶ ἱκετεύατο. καὶ Πεύδος: θεσαμένος γεννήν Κλεοδάιον κυδαλίμωος. καὶ Ἀρχίλοχος: πολλὰ δὲ εὐπλοκάμων πολίης ἀλὸς ἐν πελάγεσι θεσαμένῳ γηλεκρὸν νυστόν. Don.] Curtius refers these forms to the √θεσ, 'pray,' whence he derives θεός. Cf. πολύθεστος, 'multi factus (?),' Kallim., ἀπόθεστος, 'despised,' Od. xviii. 296. Lat. feriae, festus. This seems sound except as to the meaning of the √θεσ. We cannot well attach the meaning 'prayer,' 'desire,' to Odysseus' old dog. He was 'neglected,' 'rejected,' rather than 'unprayed for,' 'prayed against,' 'un-desirable.' Feriae again is 'ordained (appointed) day,' or 'rites.' As far as usage goes θέσασθαι = impetrasse, 'to get ordained (appointed) for one' (θέσασθαι, 'to be for getting ordained (appointed) for one'). Kallimachos' πολύθεστος (Dem. 48, τέκνον ἐλίνυσον, τέκνον πολύθεστο τοκεός), looks like a coined correlative to ἀπόθεστος, or as if it meant multa impetras. For Παιαμην, not 'die allbegehrte,' but 'ordaining (ordering) for all,' cf. Πατηέιγ, and for the meaning cf. Θέτις. I therefore infer that the √θεσ, φεσ is an extension of the √θα (be).

Πάρ βωμῶν.] Cf. Pyth. iv. 74, (μάντευμα) πάρ μέσων ὀμφαλὸν εὐθενδροο ῥηθέν ματέρος. Cf. Madv. § 75. L. and S. say that with such use of πάρα there is always reference to past motion, which is not true of these two instances. It denotes not only motion beside, but extension beside (Kühner).

'Ελλανίου.] There was a temple of Zeus Hellanios in Aegina said to have been built by the Myrmidons.

11. πίνανω.] For ἐπιπίναν. From πίνημα*, an assumed by-form of πετανυμι. Homer has the forms II. πίναντο, Od. xi. 392, πίνας εἰς ἑυχέρας.

12. ἀργων. ι.] Πελες and Τελαμόν, 'mighty prince Phokos,' their half-brother whom they slew, being the son of the Nereid Psamathea. Endais, Aeakos' wife, was daughter of Cheirôn. For the slaughter of Phokos, cf. Apollo-dóros, iii. 12. 6, Pausan. ii. 29, 7.

14. εν δίκῃ.] Cf. Ol. vi. 12, for this adverbial phrase.

16. ἀτ. Οἰν.] So mss.; ἀπονόωςας, old editions.
PINDARI CARMINA.

†ανοισα πρόσωπον ἀλάθει ἀτρεκής·
καὶ τὸ σιγάν πολλάκις ἐστὶ σοφώτατον ἀνθρώπω νοῆσαι.

Στρ. β'.

ei δ' ὀλβον ἡ χειρῶν βλαν ἡ σιδαρίταν ἐπαίνησαι
πόλεμον δεδοκηται, μακρά μοι

50 αὐτόθεν ἀλμαθ' ὑποσκάπτοι τις· ἐχω γονάτων ἐλα-

φρόν ὀρμάν

στάσωμαι.] Cf. Ol. i. 52.

οὗ τού, κ.τ.λ.] 'Verily it is not in every case (cf. Ol. ix. 100, τὸ δὲ φύα κράτιστον ἀπαν) better that exact truth should veil her face.' For construction, cf. Ol. ix. 103, ἀνευ δὲ θεοῦ σεσιγμένον ἢ οὐ σκαи-

τέρον χρήμ' ἐκαστον—and my note.

18. νοῆσαι.] For Inf. cf. Ol. vii.

25, τούτῳ δ' ἀμάχανον εὑρεῖν, δἰ τὴν ἐν καὶ τελευτάν 

φέρατον ἄνδρι τυχεῖν, Nem. iii. 30.


20. αὐτόθεν.] Interpolated mss. δ' αὐτόθεν, Böckh, Bergk δὴ αὐτόθεν. 'From this point,'—as βατήρ (ἀοχη
tου τῶν πεντάλλων σκάμματος, Ησ-

sych.). From this notice and our μακρὰ ἀλματα (= σκάμματα) we may infer that the trench was dug along the length of the leap for the leapers to jump into. It was said to have been originally fifty feet long, and Phayllos of Krotona was said to have jumped nearly five feet beyond it at Delphi. Eustathios cites the inscription on his statue, πέντι ἐπὶ 

πεντάλλοιν πόδας πένθος Φάιλλων | δισκευσεν δ' ἐκατόν πέντι ἀπολειπο-

μένων. Cf. Schol. on Lucian Ad Somn. 6, τῶν πρὸ αὐτοῦ σκατόντων 

ν' πόδας καὶ τούτων πηρώτων ὥ 

ὑπὲρ τοῦ ν' πάνυ ἐπήγῆσεν.

Whether the σκάμματα was an actual trench or only a strip of soil loosened with the spade, as in the English long jump, it is hard to say.

Flavius Philostratus speaks of the danger of hurting the limbs in the leaping match. Whether the use of ἀλτήρες would make our kind of long jump dangerous is not proved; that they could not enable a leaper to reach 50 feet seems certain. The danger suggests a descent. I have given a great deal of attention to modern athletics, and it seems to me that we need the assumption of a fall of 30 ft. to bring the 50 and 55 ft. leaps within the bounds of credibility! It is obvious that the distance of the leap was measured along a given direction; but that there was a maximum limit of length is incredible. See my note on Pyth. i. 44, which applies as well to the leap as to the discus or javelin throwing. As for Hor. Od. i. 8, 12, saepe disco, saepe trans finem nobilis expedito, the exercises of the campus are referred to, not regular games; again, the passing of the finis is a credit, not a disqualification. Phayll-

los and Chiônis are said to have leaped beyond the σκάμματα (which Eustathius calls collectively τὰ ἐσκαμμένα, misunderstood by Phi-

lipp to mean marks of the several leaps, by Dissen to mean a trans-

verse trench bounding the end of the leaping-ground). Their achievement does not appear to have been a disadvantage. Any official mark of distance would be for a warning to spectators and a guide to competitors, not a check
on their performances, or else merely the boundary of the space which under ordinary circumstances was sufficient for the particular exercise. The Schol. on this passage of Pindar says ἡ δὲ μεταφορὰ ἀπὸ τῶν πεντάλθων ἔκεινων γὰρ κατὰ τὸν ἄγωνα πεδῶντων ὑποσκάπτεται βόθρος, ἐκάστου τὸ ἄλα ἡδίκνος. It is not correct to make a distinction between this βόθρος and σκάμα. The Schol. seems wrong in saying ἡδίκνος.

έλαφρών.] Metri causa. mss. ἐλαφρῶν.

όμιαν.] 'A spring.'

21. πάλλωντε.] 'Shoot.' The context shows that the poet is thinking of a spring. The swift straight flight of the eagle may well be described as if it were the result of one impulse, like the flight of a stone or a javelin. Note that our fly, Ger. fliegen, and our spring are expansions with g for earlier k or gh (cf. στέρεχω) of the √spar, spal, Curtius, Grundz. No. 389.

22. δὲ.] Introduces the subjects just announced, beginning with ὅλος.

καὶ κεῖνος.] So Böckh. mss. κα-κεῖνος αἰείδει Π., cf. Ol. xi. 41, Pyth. iii. 55, also τῶν ἐκείνων τε (mss.), Ol. vi. 102. In Ol. Π. 99 καὶ κεῖνος ought to be read from the old mss. The only case in Pindar where the form ἐκεῖνο- occurs without crasis of καὶ or elision of e before it is in a corrupt fragment, No. 114 [102], from Clemens Alex. 'To them too,' as well as to Kadmos; cf. Pyth. ii. 89, 90. Mr Sandys on Eur. Bacch. 877—881 quotes Theognis, v. 75, Moīσα ἐλαφρά καὶ Χάργετα ξηραί Διός, ἀ' ποτε Κάδμου | ἐς γάμον ἔλδουος, καλὸν ἀεισάρ' ἔτος. | ὁτί καλὸν φίλον ἑστί, τὸ δ' ὦ καλὸν ὦ φίλον ἑστι, and Plato, Lysis, p. 216 c, κυνεύειν κατὰ τὴν παλαιὰν παρομιλαν τὸ καλὸν φίλον εἶναι. This saying might well be introduced into the account of Pæleus' honourable repulse of Hippolytē.


25. Διὸς ἀρχ.] Cf. Nem. ii. 3.

27. ἐξώνα.] For ἐξώνα; cf. Pyth. iii. 48. 'Having beguiled by cunningly devised tales her husband, the king of the Magnētes, to be her accomplice,' not his friend.' Cf. Aesch. P. V. 559, ἐνδοὺς ἄγαγες Πηγώνα | πτῶσιν δάμαρτα κοινλέκτρον. For σκοτόν cf. Ol. i. 54, vi. 59, Pyth. iii. 27.
30. 'For she concocted a lying fiction.'
30. ἀρα.] 'Forsooth,' 'as she said.'
32. παρφαμένα.] 'Trying to beguile him.' Cf. Ol. vii. 60, παρφάμεν ὄρκον, 'to utter an oath guilefully.'
37. γαμβρόν.] As husband of Amphitrite Poseidon was connected by marriage with the Nereids.
39. θεόν.] Cf. Thuk. viii. 86, ἔπαγγελλόμενον ὡστε βοηθεῖν, Madv. § 148. Render, 'to the effect that.'

The combination of blameworthiness and loftiness occurs in Aesch. P. V. 18, τῆς ὀρθοβοῦλου Θέμιδος αἰτήματα παῖ, where the epithets are nearly correlatives. Lat. praeceps.

33. ἕνων. πατ. Ζεὺς Ζένιος.
34. ὀρσινεφῆς.] Epithet of Zeus the thunderer, cf. Ol. iv. 1.

35. ωστ.] Cf. Thuk. viii. 86, ἔπαγγελλόμενον ὡστε βοηθεῖν, Madv. § 148. Render, 'to the effect that.'


37. γαμβρόν.] Probably the Achaean Aegae, cf. Π. viii. 203.

Dissen thinks Poseidon and the Isthmos are mentioned because Phylakidas was preparing to compete at the Isthmian games. For μν...θεόν cf. Od. vi. 48, ἦ μν ἐγείρειν Ναυσικάαν εὐπεπλον.
καὶ σθένει γυνῶν ἐρίζοντι θρασεί.

40 πότμος δὲ κρίνει συγγενῆς ἔργων περὶ πάντων. τῦ δ’ Ἄιγνα θεοῦ, Εὐθύμενες, 75 Νίκας ἐν ἀγκώνεσι πιτυῶν ποικίλων ἐψαυσας ὑμνων. ’Αντ. γ’. ἦτοι μεταίξαντα καὶ νῦν τεῦ τοῦ μάτρω σ’ ἀγάλλει κεῖνος, ὁμόσπορον ἔθνος, Πυθέα. 80 ἀ Νεμέα μὲν ἄραρεν μεῖς τ’ ἐπίχωριος, ὅν φίλησ’ ’Απόλλων’

45 ἀλικας δ’ ἐλθόντας οἶκοι τ’ ἐκράτει Νίσου τ’ ἐν εὐαγκεὶ λόφῳ. χαίρω δ’ ὅτι ἐσλοϊσι μάρναται πέρι πάσα πόλις.

ἔσθι, γνυκεῖάν τοι τοῦ Μενάυδρου σὺν τυχα μόχθων ἀμοίβαν

’Επ. γ’. ἐπαύρεο. χρῆ δ’ ἀπ’ ’Αθανᾶν τέκτων ἀεθληταισιν ἐμμεν’

50 ἐι δὲ Θεμιστιον ἱκές ὡςτ’ αἴδειν, μηκέτι πίγει δίδοι φωνᾶν, ἀνὰ δ’ ἰστία τείνων πρὸς ξυγόν καρχασίον,

39. Especially in the pankration.
40. πότμος συγγενής.] Cf. Isth. i. 40, Pyth. v. 16. ‘The destiny that attends a man’s race.’
41. Cookesley points out the exception to Monk’s rule that θέος is not fem. with a proper name added, and compares Soph. Ant. 800, θέος ‘Ἀφροδίτα.’
43. MSS. read ἡ. μ. κ. ν. τέος μάτρως ἀγάλλει κείνοι ὄ. ἐ. Πυθέας. ‘Verily, as thou followest eagerly thy mother’s brother, he, thy blood-relation, sheds glory on thee.’ Böckh read,—., Πυθέα, in other respects following MSS. Cf. Nem. vi. 15.
44. ἄραρεν.] Cf. Nem. iii. 64. Note the periphrasis for the Aeginetan month Delphinios, April or May, when the Aeginetan Delphinia or Hydrophoria and perhaps the Pythia at Megara were celebrated.
48. σὺν τοῖς.] Cf. Nem. iv. 7. Menandros’ aid was somehow secured by public effort.
50. Themistios was Euthymenes’ father, the victor’s maternal grandfather, according to the best explanations.

PINDARI CARMINA.

πύκταν τὲ νυν καὶ παγκρατίου φθέγξαι ἐλείν Ἐπι-

δαύρῳ διπλόαν

νικῶντ’ ἀρετάν, προθύροισιν δ’ Αἰακὸ

ἀνθέων ποιάεντα φέρειν στεφανῶματα σὺν ξανθαῖς

Χάρισσιν.

53. ἀρετάν.] For the acc. cf. supra, v. 5. For the meaning ‘victory,’ ‘glory,’ cf. Isth. i. 41.

For the connection of the Graces with victory cf. Pyth. vi. 2, Nem. ix. 54, x. 1.

54. προθύρ. Αἰακ.] Themistios had been victor at the Aakeia, and his statue in the pronaos of the Aakeion still bore crowns of grass and flowers. Note the present tense, φέρειν, but the aorist, ἐλείν.
NEMEA VI.

ON THE VICTORY OF ALKIMIDAS OF AEGINA IN THE BOYS' WRESTLING MATCH.

INTRODUCTION.

ALKIMIDAS, son of Theôn, one of the clan of the Bassidae (v. 32), was trained by Melêsias of Athens, and therefore probably won before Ol. 80. 3, B.C. 458, about the same period as the victory celebrated in Ol. VIII., gained by another pupil of Melêsias. The poet appears to have been engaged by the clan or Melêsias rather than by the victor himself. According to K. A. Müller the Bassidae were Hérakleids. That the poet composed the ode at Aegina has been inferred from τάυδε νασον (v. 48); but this is not conclusive, cf. Pyth. IX. 91, Ol. VIII. 25.

ANALYSIS.

vv.
1—7. Men and gods are of common origin but have diverse powers, yet men, for all their ignorance of the future, are a little like immortals.
8—11. The victor's family illustrates this. For its powers are shown in alternate generations.
11—25. Celebration of the success of the victor and his ancestors.
25—27. No other family has won more boxing matches.
27—29. The poet's high praises are true and proper.
29, 30. He invokes the Muse to glorify the victor.
30, 31. Bards and chroniclers revive the memory of great deeds.
32—46. Such as those of the Bassidae which the poet enumerates.
47—56. Praise of older Aeakidae, especially of Achilles.
57—59. But the present achievement is ever most interesting.
59—63. The poet willingly undertakes the double duty of pro-
claiming the twenty-fifth victory of the clan.
63—65. The lot disappointed them of two Olympian victories.
66—end. Melèsias as a trainer is as pre-eminent as a dolphin is
for swiftness among creatures of the deep.

\[\text{Στρ. α}'.\]

\[\text{Ἐν ἀνδρῶν, ή
[καὶ] θεῶν γένος': ἐκ μιᾶς δὲ πυέομεν}
ματρὸς ἀμφότεροι διέληγεν δὲ πᾶσα κεκριμένα\

1. Commonly read after the mss.

\[\text{Ἐν ἀνδρῶν, ἐν θεῶν γένος. Most}
commentators render in effect, with
Cookesley, 'The race of man is one,
the race of gods is other, though
both are created of one another.}
But a totally different power distin-
guishes \( \text{(the two races)} \), since the
one is worthless, but the firm heaven
eternally remains an imperishable
mansion \( \text{(for the other). Yet we}
resemble them to a certain degree.}
The choice between this mode of
interpretation and that of the Schol.
and Heyne is very perplexing; but a
better connection seems to be given
by the alternative, 'The race of men
(and) of gods is one and the same,
for we have our life from one and
the same Mother \( \text{(Γα̨α̨). But}
difference of faculties distinguishes
us, inasmuch as the one \&c.}'

The construction involved seems
admissible even without the inser-
tion of \( \text{καὶ}. \) The presumed \( \text{ἐν—ἐν} \)
‘one’—‘another’ seems to me to
demand illustration. If, on the
other hand, there is a metrical
division after \( \text{ἀνδρῶν} \), the likelihood
of which can be seen at a glance,
the order is equivalent to \( \text{ἐν, ἐν ἂ.}
\text{θ. γ. Cf. O. and P. p. xxxvi. As}
the Greek for ‘one’ occurs thrice in
the space of so few words, each and
all of the three would seem to be
intended to emphasize the idea of
unity. The asyndeton is not in-
appropriate in a solemn conjunction
of opposed ideas. Cf. Pyth. iii. 30,
κλέπτει τέ ὑμι | οὐ θεὸς οὐ βροτὸς
ἔργοις οὔτε βουλαίς.

πυέομεν.\] Cf. Soph. Tr. 1160,
πρός τῶν (? βροτῶν) πυνῶν 

μηδενός
θανείν ὑπὸ (ἐμοί ἦν πρόφαστον). The
following stemma exhibits the com-
mon descent of Gods and men from
Gaea.

\[\begin{array}{c}
\text{Gaea by Uranos} \\
\text{(her son)} \\
\hline
\text{Kronos} & \text{Iάpetos} \\
\text{Zeus} & \\
\text{Hēphaestos} & \text{made} \\
\text{Pandôra} & \text{Promêtheus} \\
\hline
\end{array}\]

Human race

2. \text{διέληγεν.\] Cf. Nem. vii. 6, εἴργει}
dὲ πότμῳ ἵππιν ἐτερον ἑτερα.

πᾶσα.\] 'Wholly,' cf. Madv.
§ 86 a; or 'in every case,' cf. Nem.
v. 16.

65, Ἰφικλᾶ...κεκριμένη γενεήν, i.e.
distinguished from Hérakles. Schol.
ἡ ἀμετάβλητος ἡ κεκωριμένη, the
latter is clearly right. For the con-
struction of the participle and sub-
stantive cf. Ol. ix. 103, Isth. vii. 12,
δείμα παροιχόμενον, Nem. ix. 6.
δύναμις, ὡς τὸ μὲν οὐδὲν, ὁ δὲ χάλκεος ἀσφαλές αἱ ἀδιόν
5
μένει οὐρανός. ἀλλὰ τι προσφέρομεν ἐμπαν | ἦ μέγαν
5 νόον ἦτοι φύσιν ἀθανάτοις,
καὶ περ ἐφαμερλαν οὐκ εἰδότες οὐδὲ μετὰ νύκτας | ἀμμε
πότμος

3. ὡς.] The Schol. explains by τοσοῦτον ὥστε, a Ἡροδοτean use
found in Xenophon and Attic poets
with antecedent expressed (Madv. §166 c, Rem. 2). This then is open
to question. In the cases where ὡς = 'for' or 'since' it introduces a
cause, not, as here, an illustration which comes nearer to effect than
to cause. The closest parallel I
know of is Eur. Hipp. 651, νῦν δ' αἱ μὲν ἐνόον δρῶσαν αἱ κακὰ κακὰ |
βουλέματ', ἐξω δ' ἐκφέρουσι πρόσ-
tολα | ὡς ('just as') καὶ σὺ γ' ἠμί
Πατρός, ὥς κακὸν κάρα, | λέκτρων ἀδίκτων ἡλθες ἐς συναλλαγάς.
I prefer to take the ὡς as exclamatory with a full stop before it, though I
have not altered the usual text,
'How manifest it is that...'

χάλκεος.] Cf. Isth. vi. 44, Pyth. x. 27, II. v. 504, xvii. 425. So
Milton, Par. L. vii. 199, 'chariots winged | From th' armoury of God,
where stand of old | Myriads between two brazen mountains lodged
| Against a solemn day.'

ἀσφ. αἰ. ἐδ.] Cf. Hes. Theog. 126,
Γαῖα δὲ τοι πρῶτον μὲν ἐγεῖνατο ἰσον ἐαυτῇ | οὐρανόν ἀστερονθ' ἐνα μὲν
περὶ πάντα καλύπτει, | ἀφ' ἐκτεκμά-
ρεσαι θεοὶ ἀδίκτος ἀσφαλές αἰε.

4. προσφέρομεν.] L. and S. make
this transitive. Editors regard it
as intransitive 'we resemble.' Cf.
Frag. 19 [173], θηρός πετραῖον
χρωτὶ μᾶλκα νῦν προσφέρων.
The tragic fragment quoted by the
Schol. on Nem. iii. 127, καὶ παῦδ
καὶ γέρωντι προσφέρων πρότουσ,
interpreted πάνω ὀμιλῆσαι ἤλκια δυ-
vάμενος καθ' ἐκαστὸν μέρος τῆς

ηλικιας, does not seem to the point.
If νῦν, φύσιν or any part or aspect of
self be expressed the middle is not
required to further indicate self.
Still Dissen's observation remains
true that compounds of φέρω are
not seldom used intransitively, e.g.
ἐναφέρειν, ἐκφέρειν, συμφέρειν, which
bear the same sense in active and
middle (while διαφέρειν = 'to be
different,' προφέρειν, ὑπέφέρειν =
'to excel').

The poet seems to regard a know-
ledge of the future as the most
distinctive characteristic of divinity.
For man's lack thereof cf. Ol. xii.
7—9, Isth. vii. 14.

5. ὡς | ἦτοι] Rare or unique order:
ὥτοι, ἦτοι—γε should precede ἦ.
The τοι shows that the godlike
physique is more common than the
godlike mind. Cf. Thuk. vi. 34, 4,
40, 1.

φύσιν.] 'Physique.' Cf. Isth.
iii. 67, οὐ γὰρ φύσιν 'Ηλαμβηναῖον
ἄλαχεν. Pindar in these places
includes beauty and strength as
well as 'stature' for which Soph.
Oed. R. 740 is quoted. Note that
μέγαν is emphatic. Only the finest
specimens of humanity, which show
likeness to divinity, are θεοείδης,
θεοεἰκέλος.

iii. 2. For adjective used ad-
verbially cf. Ol. xiii. 17.

μετὰ νύκτας.] 'Night by night.'
Critics have altered to κατὰ ν.
(Pauw), νυχίαν τῆς (Hartung), με-
σονύκτιον τῆς ἀμμ (mss. ἀμμ) πότμος
οἷαν τιν’ ἐγραψε δραμεῖν ποτὶ στάθμαν.

15 ἀναπαυσάμεναι σθένος ἐμαρφάν.

7. οἷαν τιν’. So Böckh for mss. οὶν τιν’ and ἄντιν’.

ἐγραψε.] Cookesley renders ‘marks out,’ the στάθμα being the γραμμή, the line marking the end of the course. Cf. Pyth. ix. 118. Dissen translates jussit proprie, legem scriptam. For στάθμαν cf. Eur. Ioni, 1514, παρ’ οἷαν ἥλθομεν στάθμην βίον. Both these constructions, in my opinion, need ἄμμο and also δραμεῖν πότι, for which, however, see Pyth. ix. 123, δίκον | φυλλ’ ἐπι. Mezger quotes Pyth. vi. 45; wrongly, I think, both there and here, explaining στάθμαν as ‘die Messschur, die Schmitze, welche durch den Röthel mit dem sie gefärbt ist die Linie bezeichnet, nach welcher man sich zu richten hat.’ But it is precisely the lack of guiding lines which the poet asserts. Adhering to the mss. we may render ‘to run to what goal Destiny (as ἀγωνοθέτη) enters our names.’ Note that ἐγραφέν is a gnomic aorist (so too ἔδοσαν, v. 10, ἐμαρφάν, v. 11) and should not be translated ‘has marked out, has prescribed, vorgezeichnet hat.’ For the inf. δραμεῖν cf. Goodwin, § 97; Madv. § 148.

8. καὶ νῦν.] So best mss., but so too Pyth. ix. 71. ‘So in the case before us Alkimidas gives proof to be seen that the genius of his race is like that of corn-bearing tilth.’

τοῦ συγγενέως.] Dissen’s interpretation must be right, as the alternation in successive generations extends over the victor’s family and is peculiar to it. For the phrase cf. Pyth. x. 12, where the sense is limited to the manifestation in one individual of hereditary qualities. In fact τοῦ συγγενέως in its widest sense is whatever is derived from πότμος συγγενής, Isth. i. 39; Nem. v. 40. The Schol. interprets τῷ πρὸς τὸ θείον ἡμῶν συγγενεῖαν; Hermann, τοῦς συγγενεῖας, which is included in my interpretation. I think the word ‘genius’ may include the idea of πότμος.


10. ἐκ πεδίων.] The Triclinian mss. omit ἐκ, but ἐπηέτανον is supported by Hes. W. and D. 607 (605).

11. ἀναπαυσάμεναι.] ‘After lying fallow again (αὐτε) attain strength.’ This use of μάρπτω comes nearest to the Skt. √mrig, touch, with which, pace Ascoli, I connect it (so also Curtius in his 2nd ed.).

12. ἐρατῶν.] ‘Delightful,’ because he had been victorious. Cf. Ol. vi. 12 (Dissen).
παῖς ἐναγώνιος, ὃς ταύταν μεθέπων Δίοθεν αἰσαν | νῦν 25
πέφανται
οὐκ ἄμμορος ἄμφὶ πάλα κυναγέτας

'Επ. α'.

15 έχνεσιν ἐν Πραξιδάμαντος ἑδον πόδα νέμων
πατροπάτορος ὀμαίμιου.
κεῖνος γὰρ 'Ολυμπιόνικος ἑων Αιακίδαις
ἐρνεα πρῶτος [ἐπάρκεσ'] ἀπ' 'Αλφεοῦ,
καὶ πεντάκις Ἰσθμοὶ στεφανωσάμενος,
20 Νεμέα δὲ τρίς,
ἐπαυσε λάθαν 35
Σωκλείδα, ὃς ὑπέρτατος
'Ἀγνησμάχῳ νίεων γένετο.

Στρ. β'.

έπελ οἷ | τρεῖς ἀεθλοφόροι πρὸς ἀκρον ἄρετας 40
25 ἡλθον, οὔτε πόνων ἐγεύσαντο, σὺν θεοῦ δὲ τύχα

13. Δίοθεν αἰσαν.] Cf. Ol. ix. 42, Δίος αἰσα; Pyth. xi. 50, θέθεν καλῶν; and for the exact sense of αἰσα, Nem. iii. 15, ἐνφα, v. 49.
14. ἄμμορος.] Not altered from ἄμορος or ἄμφορος, but from ἁνα- or ἁν-μορος, the original sense of μορος being preserved in the compound. ἄμφι.] Cf. Pyth. v. 111; Nem. i. 29; Isth. iv. 55.
15. πόδα νέμων.] Cf. Soph. Αἰας, 369, οὐκ ἄφορον ἐκνεμεῖ πόδα, which I explain, lit. 'Will you not move off this pasturage as to your (with) returning foot?' The πόδα would not be added to the middle but for the ἄφορον, which however Prof. Jebb takes as an adverb. Rather compare Aesch. Ag. 666 (P.), προνοίασι τοῦ πετρωμένου | γλώσσαν ἐν τύχα νέμων, 'guiding his tongue—.'
16. ὀμαίμυον.] Hermann, ὀμαιχ-μυον, 'of like mettle.'
18. ἐπάρκεσ'.] mss. have lost ——, not ——. Böckh ἔλαλος, Kayser ἐνεγκών, Hermann ἔφρονο, Momm- sen ἐπελ δράτεν. For the fact cf. Pausan. vi. 18. 5. Praxidamas won, πυγμῇ, Ol. 59. It seems to me evident that a verb is missing.
21. 'He put an end to the ob- livion of Sökleidas,' by causing him to be proclaimed as a victor's father. Or was he grandfather, ὑπέρτ. being 'best'?
24. ἐπελ.] Refers back to λάθαν. Most editors except Bergk and Mommssen read ἐπελ οἰ. But one Schol. makes οἰ the pronoun, referring it to Agésimachos, three of whose younger sons were victors. Cf. Nem. i. 58. Another Schol. re- fers it to Sökleidas, with less probability.
25. ἀκρον ἄρετας.] Cf. Pyth. xi. 55, Theokr. i. 20, Isth. iii. 50, τέλος ἀκρον, Simonides, ἐς ἀκρον ἀνδρεάς.
 τύχα.] Cf. Nem. iv. 7, v. 48, Pyth. ii. 56, τὸ πλούτειν σὺν τύχα
\[ \text{PINDARI CARMINA.} \]

\[ \text{\'Eteron ou tina oikou apelfanato pumaxia pleonon} \]
\[ \text{tumian stefanwv mucho} \ ' \text{Ellados apasas.} \]
\[ \text{\'Ellpomai 45} \]
\[ \text{meva eipwv skopou anta tuxein} \]
\[ \text{ot ap to} \ ' \text{tou iei' euqin} \ ' \text{etl touton epewo, o} \ ' \text{Moio',} \]
\[ \text{aq', ourov} \]
\[ \text{30 evklevia' oi'xomewon yar anerwv} \]
\[ \text{'Ant. \( \beta \)'}. \]
\[ \text{\'Aoidai | kal logiou ta kalai sphi} \ ' \text{eui' ekomiasan,} \]
\[ \text{Bassidaion ait' ou stpaqizei' palaifatos genea,} \]
\[ \text{\'Idia naustoloeintes epikowia, Peridion aratais} \]
\[ \text{55 dunatoi parxein polin \( \_ \_ \_ \_ \) anerowxwv | erigmawv} \]
\[ \text{35 \'enekev. kal yar \( \_ \_ \_ \_ \) agathai} \]
\[ \text{xairas imanti deethes Puthwv kratisev} \]
\[ \text{ap \( \_ \_ \_ \_ \) tautes |} \]
\[ \text{ai'ma patras} \]
\[ \text{\'xvusakakato} \]
\[ \text{potre Kallias a'don} \]
\[ \text{aposias ariostov, which should} \]
\[ \text{perhaps be rendered, 'to be wealthy} \]
\[ \text{with the kindly aid of fate is far} \]
\[ \text{better than cleverness;' in my first} \]
\[ \text{volume I followed Dissen. For} \]
\[ \text{sofias ariostov, cf. Theognis, 173,} \]
\[ \text{anor' agathon penin panton dammosai} \]
\[ \text{malista | kal gywos polioi, Kyre,} \]
\[ \text{kai \eta'pi' vou, also Ol. viii. 67, Pyth.} \]
\[ \text{viii. 53. In Pindar tuxa means} \]
\[ \text{(1) whatever man encounters or} \]
\[ \text{attains by the overruling guidance} \]
\[ \text{and influence of higher powers, (2) such} \]
\[ \text{guidance and influence, when} \]
\[ \text{the power is mentioned. The only} \]
\[ \text{point of contact between this tuxa} \]
\[ \text{and our chance is its} \]
\[ \text{afaneia to} \]
\[ \text{mortals.} \]
\[ \text{26. apelfanato.] Gnomic aorist} \]
\[ \text{and causal middle (see on Ned. ix.} \]
\[ \text{43); 'is wont to cause to give account} \]
\[ \text{as steward of more crowns in its} \]
\[ \text{penetralia than all Hellas (besides} \]
\[ \text{can number in one family).'} \]
\[ \text{The voice and tense of apelfanato} \]
\[ \text{are generally ignored, and mucho taken} \]
\[ \text{with 'Ell. \( \_ \_ \_ \) after II. vi. 152,} \]
\[ \text{est' polis 'Efpyr} \]
\[ \text{\( \_ \_ \_ \) 'Argyos} \]
\[ \text{\( \_ \_ \_ \) 'Ipposbotoio; but the phrase is} \]
\[ \text{un-} \]
\[ \text{satisfactory. The use of oikov for} \]
\[ \text{family' is like our use of 'house.'} \]
\[ \text{27. For metaphor cf. Ol. i. 112,} \]
\[ \text{ii. 89, Nem. i. 18, ix. 55.} \]
\[ \text{29. \( \_ \_ \_ \) Cf. Pyth. x. 54.} \]
\[ \text{leis.] Cf. Soph. Aias, 154, tov} \]
\[ \text{yar megalo} \]
\[ \text{psi'wv iei | oik \( \_ \_ \_ \) \]
\[ \text{amproo.} \]
\[ \text{to'tovon.] Sc. oikov.} \]
\[ \text{o'rovo.] Cf. Ol. ix. 47, Pyth. iv. 3.} \]
\[ \text{30. evklevia.] For acc. sing. ev-} \]
\[ \text{kleva, regularly contracted into} \]
\[ \text{evkleva or shortened into evkleva.} \]
\[ \text{31. logiou.] So mss. Bockh} \]
\[ \text{logoi. Cf. Pyth. i. 93, 94, infra, v. 47.} \]
\[ \text{33. aratais.] Cf. Pyth. vi. 1—3,} \]
\[ \text{Nem. x. 26.} \]
\[ \text{35. \( \_ \_ \_ \) agathai.] From \( \_ \_ \_ \) \( \_ \_ \_ \) and} \]
\[ \text{theb-s. Its meaning as shown by its} \]
\[ \text{usage should prevent connection} \]
\[ \text{with agaphs.} \]
\[ \text{36. ai'ma.] In apposition with} \]
\[ \text{Kallias. So Hor. Od. ii. 26.6, non} \]
\[ \text{ego pauperum sanguis parentum.} \]
\[ \text{37. \( \_ \_ \_ \) 'Having found fa} \]
\[ \text{vour with.' Artemis and Apollo} \]
\[ \text{were with Leto patrons of the} \]

39. 'Was lauded with loud chorus of songs,' i.e. in the κόμος. In Pyth. v. 42 φλέγω is used thus, but transitively; intransitively but literally, Ol. ii. 72.

40. The 'impregnable causeway through the sea,' is the Isthmos of Korinth.

43, 44. 'The lion's herb' is the parsley of Nemea.


47. Cf. Isth. ii. 33, iii. 19. The notion of bringing classifies the inf. κοσμείν under Madv. § 148.

48. τάνδε.] For the demonstrative cf. Pyth. ix. 91, πόλω τάνδε.

49. If ἀλσαν=‘lot,’ σφν=τοίς νησιώταις. If ἀλσαν=‘course, occupation, prescribed path, career,’ σφν=λογίοις.

The central idea of ἀλσα seems to be either 'prescription' or 'will' (Fick) or 'selection' (Curtius), whence the notion of 'line of life' or 'line of conduct' is easily derived. This sense suits supra, v. 13, Frag. 108 [96], and also the notion 'right direction' contained in the phrases κατ' ἀλσαν, παρ' ἀλσαν.


mss. βαρύ δέ σφι νείκος ἐμπεσε' Ἀχιλ(λ)είς χαμαλ καββάς (κάμβας) ἀφ' ἀ. Mommsen β. δ. σ. ν. ἐμπας χ. καββάς 'Αχιλευς ἐπίδεις' ἀ. ἀ.
Mezger β. 5 ἐπεσε σφι νείκοσ. As the Schol. gives ἐπέδειξε, I avoid it and choose φώσε, which is sufficiently near the sense of the Schol. and would be in danger after -φι.


56. ἀμαξίτων.] Elsewhere ὁδός is not expressed, but the adj. is used as a substantive.

57. τὰρ ποδὶ ναός.] 'By the sheet of a vessel,' i.e. close to the προφεσ. Others understand 'the keel' or 'the steering paddle.'

58. λέγεται.] 'It is a proverb that.' For μάλιστα κυμ. cf. Theogn. 173 quoted supra. v. 25.

59. The 'double burden' is the praise of the clan and the praise of the victor.

62. mss. Ἀλκιμίδας τὸ γ’ ἐπάρκεσε | κλειτὰ γενέα. That twenty-five victories were counted to the clan, not to Alkimidas, is proved by the succeeding δύο, of which only one refers to Alkimidas. ἐπάρκ. intrans.

65. ἀνθε’.] 'Crowns,' cf. Ol. π. 50, Ἰσθμοί τε κοιναὶ χάριτε ἀνθεία τεθρίπτων δυνωδεκάρμον ἀγαγον. It seems hardly probable that the 'random lot' can refer to the pairing of the competitors; for to be drawn with antagonists who were too strong for them was to be defeated on their merits, and the poet was hardly likely to recall such unpleasant reminiscences. But if one of their antagonists drew one or two byes, they might well be too much exhausted to throw an acknowledged inferior, who was comparatively fresh. It is therefore manifestly quite possible that the honours of the wrestling match, especially of that for boys, did not always rest with the technical victor. Perhaps however the number of
competitors sent from Aegina was limited by lot. Of course it is possible that A may be able to throw B by a particular trick by which B is baffled, and that similarly B can throw C and C can throw A; so that if B and C drew together A would throw D and B and win, whereas if A draws with C, B wins; but still, if A be defeated, it is a poor consolation to hint that he might have won had he been differently paired. But one Schol. seems to have had ἀνθόν τοὺς προσετήσ κλάρος, and explains that premature growth of hair excluded them from the boys' wrestling match!

66. For the simile cf. Pyth. ii. 51, Frag. 1 [4], 6. 'I will say of Melésias as a trainer eliciting skill and strength that he is equal to a dolphin as to speed through the brine:' i.e. as the dolphin is unsurpassed in speed, so is he unsurpassed in his profession. For ἀνίοχον cf. Simonides, Frag. 149 [206], γνάθι Θεάγνητων προσίδων τὸν Ὁλυμπιονίκαν | παιδα, παλαισμοσύνης δεξιόν ἴμιοχον, | κάλλιατον μὲν ἰδεῖν, ἀθλεῖν δ' οὗ χείρονα μορφῆς.

For ἵμιο χείρονα Μελέσιου Bergk proposes εἰκάζωμι or ἵμιο μιμοι giving the exact metre of the two corresponding lines, because a Schol. says ἄντι τοῦ ἰσον ἄν εἴποιμι καὶ τὸν Μελ. τῷ τάχει δελφίν τῷ ἵμιοι καὶ τῷ τέχνη. The spaced words, however do not seem to be commented upon, but only transcribed. Pindar uses the Epic ἵμιο in ἱσοδαλμων, Nem. iv. 84, ὅδενδρος, Frag. 142 [146], but always (12 times) ἵμο- when not part of a compound. In this epode δελφ- v. 66 corresponds to two short syllables. For mention of the aleipta at the end of the ode cf. Nem. iv.
NEMEVA VII.

ON THE VICTORY OF SOGENES OF AEGINA IN THE BOYS' PENTATHLON.

INTRODUCTION.

Søgenes, son of Theårion, of the family of the Euxenidae, of Aegina, won the victory commemorated in this ode in Ol. 79. 4, B.C. 461, according to Hermann's alteration of the impossible date Nem. ω in the Schol. to Nem. νς, the 54th Nemead. The Schol. goes on to state that in the previous Nemead the pentathlon was introduced at Nemea. I do not think it right to alter this date as it is possible that to it the foregoing date was erroneously assimilated. Theårion, the victor's father, has been supposed to have been a priest of Hērakles (vv. 90—94), but had this been the case he would scarcely have been called merely yeirwv. As I have written a separate essay on the pentathlon I need only enumerate such results as bear on the interpretation of this ode. The competitors all contested at the same time and were placed in each kind of trial, only being paired for the wrestling, which came last; the order being—1. leaping, 2. discus-hurling, 3. spear-throwing, 4. running. The victor only had to beat his rivals in three contests out of the five. Generally the winner in the discus-throwing would not win in the running. The wrestling took place in the heat of the afternoon (vv. 72, 73). In the 2nd, 3rd and 4th contests there was a line which must not be overstepped before throwing or starting (v. 71). I think that Søgenes had over-stepped this line and so lost the spear-throwing after winning in the leaping and discus-throwing. An allusion to this misadventure comes in well with one of the main ideas of the
ode, that the noble can afford to have their failures and errors mentioned as a relief to the monotony of praises. In the myth he takes occasion to give a complimentary turn to his version of the death of Neoptolemos, given according to the Schol. (v. 94 [65]) in a Dithyramb sung at Delphi, whereby the poet had given offence to Aeginetans. He does not retract or apologise at all (unless Aristodemos is right in saying that Pindar had seemed to represent Neoptolemos as having gone to Delphi ἐνὶ ἀειρουλίᾳ, Schol. v. 150 [103], in which case there is an explanation of his language); but rather defends his treatment of the hero, and illustrates it by a similar treatment of Sôgenes. This vindication of his supposed disparagement of the Aekaíd whose tomb was at Delphi would be very appropriate to this ode if Thêarion had to do with the Pythian theôrí of Nem. iii. 69, 70. That he occupied some prominent position is made probable by the mention of the blame which he had incurred1 (vv. 61, 62). The Schol. tells us that Aristarchos' pupil Aristodemos explained the invocation of Eileithyia as referring to Sôgenes being the child of Thêarion's old age, which view is said to be confirmed by an epigram by Simonides. The name Sôgenes suggests that the hope of offspring was small until he was born2. Hermann's supposition3 that Thêarion had himself contended in games and failed, and that Sôgenes was the first victor in the family, is plausible, but he is not justified in the idea that he had been defeated in the Pythian games by an Achaean (v. 64)4. Pindar appeals to the Thesprotian descendants of the Achaean Myrmidons from the censure of his Aeginetan critics, which he notices in this ode as in Ol. viii. 55, Nem. iv. 39. From vv. 61—68 it seems very probable that Pindar was himself present in Aegina at the recitation of the ode, which was sung before Thêarion's house, perhaps before a shrine dedicated by him in gratitude for Sôgenes' birth to Eileithyia. From the words ἀμαχανάν and ἐμπεδοσθενέα, vv. 97, 98 (cf. also ἀποβλάπτει, v. 60) in

1 So Dissen. To this he refers the mention of Aias, vv. 24—27.
2 Mr Holmes suggests that 'one of Thêarion's family, perhaps a brother of Sôgenes, was afflicted with feeble health or some special physical infirmity, and thus appeared in mournful contrast to the blooming boyhood of the victor.' This idea he supports by vv. 95—101. See


3 De Sogenis Aeginetae victoria quinquertio dissertatio. Leipsig, 1822.

4 Leop. Schmidt agrees that he had been defeated at the Pythian games.
the prayer to Hérakles (a god of hot springs) I gather that Theâriôn was an invalid not unlikely to die by an inglorious death from disease and already dead to an active life. If such infirmity had been induced by a wound or injury for which he had to thank his own fault or folly (or if detractors represented this as being the case), Theâriôn himself would see his own lot illustrated by the untimely deaths brought on themselves by Neoptolemos and Aias. This view gives point to vv. 30—34 where it is said that honour does not depend on the manner of a man’s death but ‘comes to those whose renown God rears up as a choice plant.’ Some hypothesis is needed, in addition to the acceptance of the Scholiast’s explanation of the parts of the ode which refer to Neoptolemos, to furnish a clue to the connection between the different sections of this poem, which is undoubtedly distinguished for intricacy. Simplicity and comprehensiveness are the chief claims of any such hypothesis. Whether that now advanced possesses these qualifications in an equal or a greater degree than others must be decided by criticism. Certainly the conflicting views of my predecessors are none of them sufficiently satisfactory to preclude fresh suggestions.

ANALYSIS.

vv.

1—8. Invocation of Eileithyia, to whom men owe life and glorious youth. Yet fate appoints divers careers for men, but she (Eileithyia) has given Sôgenes glory as a pentathlete.

9, 10. (No wonder.) For he dwells in the city of the Aeakids who are ready to foster athletic prowess.

11—16. Victory gives a pleasing theme to poets without whom achievements are covered in oblivion.

17, 18. Wise mariners wait for a good wind, and do not suffer loss through impatience for gain.

19, 20. Rich and poor must equally die (and be forgotten unless the rich be immortalised by song).

20—23. Homer by his art gave Odysseus higher fame than he deserved.

23, 24. Most men are blind of heart.
24—30. Had men known the truth, mighty Aias would not have slain himself.

30, 31. Death is the common lot.

31—34. But honour accrues to those whose fame God cherishes after death.

34, 35. Who visit Delphi (as perhaps Sôgenes intended).

35—48. There lies Neoptolemos, who, after noble exploits, was slain there, that an Aeakid might preside over Pythian rites.

48, 49. Three words suffice; that witness presides over games with perfect honesty.

50—52. Aegina furnishes examples of glory.

52, 53. But satiety is to be avoided (too much praise is distasteful).

54—58. Our lives naturally differ, no one attains prosperity in every respect.

58—60. Theârîon enjoys a reasonable amount—a reputation for bravery and unimpaired intelligence (so that he can do the poet justice).

61—69. The poet's defence against the charge of having calumniated Neoptolemos.

70—79. Praise of Sôgenes with apology for digression and allusion to overstepping the line from which the competitors throw the spear.

80—84. Adoration of Zeus.

84—86. Who became the father of Aeakos that he might rule over Aegina and be a comrade to Hêrakles.

87—89. Now a good neighbour is a supreme blessing.

89—94. Such is Hêrakles to Sôgenes.

94—101. Prayer to Hêrakles to obtain for Sôgenes and Theârîon health, strength, prosperity and illustrious descendants.

102—104. The poet resumes his protest that he has not spoken disrespectfully of Neoptolemos. (The connection with what precedes is obscure, but nevertheless sufficient. The γέρας ἄρειον is victory in the Pythian games, cf. vv. 34, 35.)

104, 105. To repeat the same thing three or four times argues lack of resources and is like one who babbles Διὸς Κόρινθος to children.
This last sentiment cannot refer to his previous allusion to Neoptolemos in this ode, which would not justify the phraseology ἑπὶ τετράκις τ᾽; but means that it is better to say something fresh about his death than to repeat stale praises about his life.

Mr Holmes in his Thesis gives the following account of the contents of this elaborate poem.

"The threads we have traced are seven. The clue of the first was family history, that of the second Aegina, that of the third Neoptolemos, that of the fourth the poet's self-vindication, that of the fifth the apology to Sogenes, that of the sixth and shortest Zeus, that of the seventh Heracles.

"My next duty is to shew on what principle these are woven together. The best of these odes may usually be regarded as made up of mighty strands which are themselves composed of minor threads. The larger strands as a rule are three in number, which I will name concisely thus, with reference to their material, (1) Domestic, (2) Mythological, (3) Philosophical. The 7th Nemean ode contains a fourth strand which I will call (4) Polemical.

"I. The Domestic: minor threads in this ode; the victor’s name, family, and city: details respecting his family (allusions to his intended competition in the Pythian games [C. A. M. F.]).

"II. The Mythological: minor threads in this ode: prayer to Zeus, prayer to Hérakles, history of Neoptolemos, allusion to the Nymph Aegina distinct from the island (and to the connection between the house of Aeakos and Hérakles [C. A. M. F.]).

"III. The Philosophical: minor threads: (1) the poet alone can immortalise the hero: (2) human fortunes have countless varieties by the stern dispensation of fates, but death is the universal leveller: [(3) the record of athletic victories is more trustworthy than epic histories of heroes, vv. 23, 49, 62: (4) it is implied that the noble can bear to have their failures and demerits mentioned (C. A. M. F.) :] (5 [3, Holmes]) friendship in close vicinity is among the choicest of human blessings.

"IV. The Polemical: self-defence of the poet, who desires to clear himself of the charge of having spoken calumny."

The recurrence of ideas in this ode is remarkable, e.g., vv. 6, 54; 19, 30 f.; 11—16, 77—79; 52 f., 104 f., and the return to Neoptolemos at the end of the ode.
'Ελείθυνα, πάρεδρε Μοιρὰν βαθυφρόνων,
παί μεγαλοσθενεός, ἀκουσον, "Ἡρας, γενέτειρα τεκνών"
ἀνευ σέθεν
οὐ φαός, οὐ μέλαιναν ὅρακέντες εὐφρόναν
τεάν ἀδελφεάν ἐλάχομεν ἀγλαόγηνον "Ἡβαν.
ο ἀναπνέομεν δ' ὅν τοῦ ἀρτατε ἐπί ὑσα'
ἐὑρηκέ δὲ πότμοω ζυγένθ' ἐτερον ἐτερα.
σὺν δὲ τίνε
cal país ὅ Θεαρίωνος ἀρετὰ κριθεῖς
εὐδοξὸς ἀείδεται Σωγένης μετὰ πενταέθλοις.

'Αντ. α'.

πόλιν γὰρ φιλόμολπον οἶκεὶ δορικτύπων
10 Αἰακιδᾶν' μάλα δ' ἐθέλοντι σύμπειροι ἁγονίς θυμὸν
ἀμφεπεν. 15

1. 'Ελείθυνα.] Also Ελείθυνα
and 'Ελευθῶ = 'The Deliverer,'
clearly akin to ἐλέυθερος, of which
the etymology is uncertain. Cf. per-
haps ἐριθος, 'a free labourer.'
Μοιρὰν.] For their attendance
at births cf. Ol. i. 26, ἐτεί μν (Πέλοτα)
καθαροῦ λείπητο εξελε Κλωθώ, vii. 41,
τὰ μὲν ὦ Χρυσόκομας | πραύμητιν τ'
'Ελείθυναι παρεστασέν τε Μοιρας.
2. Cf. Hes. Θεογ. 922, ἦ δ' ("Ἡρα") Ἡθν καὶ Ἀρτα καὶ Ελεί-
θυναι εἰκτεν.
This is the participle of the gnomic
aorist, cf. Nem. i. 62.
4. ἀγλαόγηνον.] Is this epiti-
thet causative = 'bestowing vic-
torious limbs' (cf. Ol. xiv. 3 note)?
5. ἀναπνέομεν.] Rendered 'live,'
or 'aspire,' but is it a metaphor
from running and other exercises,
'gather breath for equal efforts,' cf.
Nem. vii. 19? For 'live' Cookes-
ley quotes Soph. Αἰαξ, 415, ἄμπνοας
ἐχειντα, 'while alive.'
6. ἐπυρεῖ.] Schol. διακολυει,
'restrain,' 'check.' 'For we be-
neth the yoke of Destiny by divers
checks are severally held.' Cf. Nem.
νεκτ. 2. For ἱεγέντ cf. Soph. Phil.
1025, κλοπὴ τε κάναγυ ζυγεῖς, Eur.
Ἑλ. 255, τίν πότμῳ οὐκ εὐθὺγην;
7. καὶ.] 'Even so,' in spite of
lets and hindrances.
ἀρετὰ κριθεῖς.] "Adjudged to
victory," i.e. by the judges at Nemea.
Mezger explains 'chosen by destiny
to be a victor.' Thus ἀρετὰ is a
dative of end or direction (termini).
Or should we interpret 'chosen by
destiny because of his merit (to be
glorious theme of song) he is the
glorious theme of song' — a dative
of cause? Dissen, virtute distinctus
as a dative of 'side, aspect, regard,
or property,' Madv. § 46. He com-
pares Soph. Phil. 1425, ἀρετὴν τε
πρῶτος ἐκκρίθης στρατεύματα. Don.
compares the use of κρήτος, Pyth.
νεκτ. 50, Isth. νεκτ. 65. The Schol.
interprets by ἐκκρίθης γενόμενος.
10. μάλα, κτ.λ.] 'And right
glad are they to foster a spirit con-
versant in contests.' For ἀμφέπει
cf. Pyth. IX. 70, πν. 51, 108, where
the object is a person, while ἵνα,
el de tυχη τις έρδων, μελιφρον’ αλτιαν
ροαισι Μοισάν ένεβαλε’ ταλ μεγάλαι γαρ ἁλκαλ
σκότον πολύν ὴμνων ἔχοντι δεόμεναι
έργοις δε καλοίς έσοπτρον ἴσαμεν ἐνι σὺν τρόπω, 20

v. 91, here and Isth. iii. 77 the object is an attribute of the subject.

The Schol. is wrong in suggesting that the reason for their zeal is because Pέλεus had invented the pentathlon, as ἄγωνια refers to all kinds of contests. For the dative with σώμετειρον Dissen quotes Od. iii. 23, ούδε τι πω μίθουσι πεπερημαι πυκνώσοι, and explains the dative as giving the force of ‘making trial of one’s self in an occupation,’ not merely, ‘trial of the occupation,’ cf. Lat. jure peritus. This explanation does not apply to II. xv. 282, ἐπιστάμενος ἀκοῦντι, which is an insufficient quotation. The passage is Ἀπτωλῶν δχ’ ἄριστος, ἐπιστ. μὲν ἄκ., | ἐσθόδε δ’ ἐν σταίδη ἄγορη δὲ ἐ παυ- ροι Ἀχαιων Vικον, κ.τ.λ. With ἀκοῦντι some supply μάχεσθαι or βάλλειν, while others compare Lat. scientia fidibus (see Paley’s note). But ἐν σταίδη, ἄγορῃ which follow show that we should render ‘far the noblest of the Act., in skill in the spear-throwing, in bravery, in the press of war, while in assembly few of the Achaeanst would surpass him, &c.;’ so that ἀκοῦτι qualifies δχ’ ἄριστος as much if not more than ἐπιστάμενος. The preposition in σώμετειρον seems to me to account for the dative ἄγωνια, the sense being ‘essaying trial in connection with contests.’


For τυχάνω = εὐτυχεω cf. Ol. π. 51, το δε τυχείν | περιώμενον ἄγωνιας παραλείπει δυσφρονά, Pyth. π. 104, χρή πρὸς μακάρων τυχάνοντι ευ πάσχειν, ἴσαρα, v. 55. Pindar uses ἐρδων, ἐρεις with reference to contests four times out of nine instances (eight participles), ἔργα always so, ἐργον often so.


12. ένεβαλε.] For the gnomic aorist in hypothetical constructions cf. Goodwin § 51, Remark. The metaphor seems to be from throwing some herb or other object of worth into a scanty spring with an incantation to procure an abundant flow of water. The idea is recalled infra, vv. 61, 62.

ἄλκαλ.] Distributive—‘feats of endurance.’ Pindar uses ἄλκα in reference to the pentathlon, pankration, wrestling and boxing.

13. Note the involved order, ὴμνων and ἔχοντι being transposed. Dissen quotes Eur. Frag. inc. π. 71, εὐλάβεια σκότον ἔχει καθ’ Ἑλλάδα, for the phrase.

14. έσοπτρον.] Observe that even the victor himself cannot appreciate his own exploit without the poet’s aid. The spread of his fame reacts on his own mind and poetic treatment reveals to him an elevated and idealised representation of his achievements and position. Cookeley aptly quotes Hamlet, Act iii. 2, ‘Anything so overdone is from the purpose of playing, whose end both at the first and now, was, and is, to hold, as ’t were, the mirror up to nature; to show virtue her own feature; &c.’ Elsewhere Pindar speaks of the immortality conferred by verse; here he speaks of immediate distinction.

ἐνι σὺν τρόπως.] ‘On one condition only,’ lit. ‘in connection with one way.’
15 eи Μναμοσύνας ἐκατε λυπαράμπυκος
eυρηταί ἀπονα μόχθων κλυταῖς ἐπέων ἀοιδαῖς.

'Επ. α'.

σοφὸς δὲ μέλλοντα τριταῖον ἄνεμον

15. Cf. Ol. xiv. 20 for ἐκατε 'by favour of.' Mnæmosynē was a Titanid, daughter of Uranos and Gaea, mother of the Muses by Zeus. Hesiod, Theog. 915, calls her daughters χρυσάμπυκες, cf. Pyth. iii. 89.

16. εὐρήται.] mss. εὐρήται τίς
the pronoun being clearly an incorporated gloss intended to show that the verb was the subj. mid. not the perf. pass. For τίς understood cf. Soph. O. T. 314, ἄνδρα δ ὀφελεῖν ἀφ ὄν ἔξοι τε καὶ δύνατο κάλλιστος τόνον, Ol. vi. 4. κλυταῖς.] 'Through glorifying strains of verse.' For causative use of adjective cf. Ol. i. 26, vi. 76, xi. 4, Pyth. iv. 81, 216, ix. 11, Nem. viii. 40.

17. 'Wise pilots know that a wind is due in three days, nor are they injured through greed of gain,' or—'misled under the influence of gain': for ὑπὸ κέρδει cf. Hes. Theog. 862—866, τέχνη ὑπ' ἀλθῶν καὶ ἥκεται ὑπ' ἰδίοντον παλάμφυρον.

Don. seems right in objecting to Dissen's ὑπὸ βαλβασεν as not occurring elsewhere, and, as he did not see 'what would be the meaning of such a compound here, and still less how any emphasis would fall on the preposition so as to justify a tmesis,' he alters the Triclinian ὑπὸ—βάλλων to ἀπὸ—βάλλων. But the Vatican βάλβεν is supported by the Medicean λάβεν and gives good sense, and moreover, though it has a more general sense than the εἰσιωμόθεν of the Schol. and is therefore not synonymous therewith, yet might well be interpreted by the more narrow and technical term. Don.'s last two quotations prove this, and on the other hand prove no more than that ἄμα and not βάλβεν is the exact prose correlative of κέρδος. He says 'κέρδος and ἄμα are properly opposed to one another: Plato, Hipparch. p. 226, ε: κέρδος δὲ λέγεις ἐνάταιν τῇ ἄμα, comp. Plato, Legg. viii. p. 835, β: μέγα τῇ πολει κέρδος ἢ ἄμα ἄν φέροι; and see Aristot. Ethic. Nicom. v. 4: καλεῖται δὲ τὸ μὲν ἄμα, τὸ δὲ κέρδος. Isocr. Nicoc. p. 37, β: τὸ μὲν λαβεῖ κέρδος εἶναι νομίζετε, τὸ δ' ἀναλοῖσαι ἄμαν. That βαλβεν was not a synonym for ἄμα in this antithesis appears from Xenophon, Cyrop. ii. 2 § 12: μὴ ἐπὶ τῷ ἐαυτῶν κέρδει, μὴ' ἐπὶ ἄμα τῶν ἀκούοντων, μὴ' ἐπὶ βαλβεν μηδεμιᾶ, comp. Cyrop. iii. 1 § 30: φὐλάζει μὴ ἄμα ναζοβαλβων, σαυτῶν ἄμα μιωτὸς ἐν πλείω ἢ ὁ πατὴρ ἱδονήθη σε βαλβεν.

That ἄμα is not the only correlative to κέρδος is proved by Hes, W. and D. 352, κακὰ κέρδεα τῷ ἄθετῳ. To support his ingenious conjecture ἀπὸ—βάλλων Don. does not cite any instance of ἀποβαλλω—faciamus facio used absolutely, nor do I see why 'the tmesis obviates any objection' on this score. From οὗτος (v. 17) to μέλλοντα (v. 20) is a parenthesis.

The meaning of this passage is variously explained. Dissen takes it to signify that it is wise to pay for a poet and chorus at once, but the κέρδει applies more to the skippers who might, if greedy of gain, stay in harbour shipping more cargo till the fine weather was over, than to the victor and his father. The simile seems merely to indicate the danger of trusting to the future instead of realising such advantages as the present.
ποτανᾶ τε μαχανά
σεμνόν ἐπεστὶ τῇ σοφίᾳ δὲ κλέπτει παράγοισα μῦθοις.
τυφλὸν δ᾽ ἔχει
ήτορ ὀμιλὸς ἄνδρῶν ὁ πλείστος. εἰ γὰρ ἦν
25 ἐ τῶν ἀλάθειαν ἰδέμεν, οὐ κεν ὀπλῶν χολωθεῖς
ὁ καρτερὸς Λᾶς ἐπάξε διὰ φρευνὸν
affords. The imminence of death (vv. 19, 20) is an instance of an ἄνεμος. I think that the poet alludes not merely to promptitude in securing commemoration of the victory, but to Sôgenes having secured fame already in his boyhood, and so having made the best preparation for death.

Had Theâriôn suffered from the premature loss of an elder son or elder sons? So far as the κέρδος applies to Theâriôn it includes the cost of training and competing and also the anxiety of a fond parent for his son's safety.

19. θανάτου πέρας | ἀμα. | MSS. θανάτου παρὰ σάμα, against the metre. Böckh θάνατον πάρα | θαμά (= ἀμα). Wieseler, Schneidewin and T. Mommsen give the text. 'Wend their way together (cf. II. vii. 335) to the bourn of death.'

20. ἔσπομαι.] Cf. Frag. 39 [33], 1, τὶ δ᾽ ἔσπει σοφίαν ἐκμεναι.
'I believe that the renown of Odysseus came to transcend the reality, ἥ πάθαν (πάθεν) being equivalent to ἥ καθ᾽ ἐπάθεν. Old MSS. read πᾶθαν, new πάθεν.

21. Ὠμηρον.] Probably the Lesser Iliad or the Aethiopis is meant. Cf. on Nem. viii. 23—32.

22. oi.] Cf. Ol. ix. 15, Θέμις θυγάτηρ τε οἱ σώτερα ... μεγαλόδοξος Εὐνομία, also note on Ol. i. 14, Pyth. iv. 48, αἰμα οἱ (?), Nem. x. 29. ποτανᾶ μαχανά.] 'Power of making winged.' Cf. note on Pyth. i. 41 and Pyth. viii. 34, χρέος, ('debt of praise') ἐμὰ ποτανῶν ἀμφὶ μαχανά, Pyth. ix. 92, συγαλὼν ἁμαχανίαν, 'Lack of poetic power that bringeth silence.' For sentiment cf. Ol. i. 28, 29, Thuk. i. 21. 1.

23. σεμνόν τι.] 'An air of solemnity' which induces belief. For ἐπεστὶ Dissen quotes Aristoph. Nub. 1025, ὥς ἀνὸν σοῦ τοῦτο λόγοι σώφρον ἐπεστὶν ἄνθοι.

σοφία.] 'Poetic skill.' Cf. Pyth. i. 42.

κλέπτει παράγοισα.] For suppression of object cf. Pyth. ii. 17, 'Be guises us by the seduction of epic narratives.'

25. ε.] Refers to τὸν ἄνδρῶν ὄμιλον. For ἦν with accusative pronoun cf. εἶν with acc. pron. Ol. i. 115, Pyth. ii. 96, Isth. i. 64. Cookeley takes ε = αὐτάν, incorrectly citing Ol. ix. 14, αἰνήσαις ε καὶ υἱόν, which should be interpreted 'by praising Opus herself and her son.'

26. ὁ καρτ. Α] 'Aias the stout champion.' For gen. ὀπλῶν cf. Madv. § 61, Rem. 1. i. 65, εἰτ ἐφ' ὅγ'/ ekhwlhs ἐπιμέµφεται εἰτ' ἑκατομβης.
NEMEA VII. 75

λευρὸν ἕφος; οὐ κράτιστον Ἀχιλέως ἀτερ μάχα 40

ξανθὸς Μενέλῳ δάμαρτα κομίσαι θοαίς

ἀνναυὶ πόρευσαι εὐθυπνοῦν Ζεφύρου πομπαλ

'Αντ. β'.

30 πρὸς 'Ηλίου πόλιν. ἀλλὰ κοινὸν γὰρ ἔρχεται
κῦμ᾽ Ἀιδὰ, πέσε δ᾽ ἄδοκητον ἐν και δοκέοιτα' τιμὰ
dὲ γίνεται,

ὅν θεὸς ἄβρων αὐξὴ λόγον τεθνακότων

βοαθῶν τοῖ παρὰ μέγαν ὀμφαλὸν εὐρυκόλπων

μόλων χθονος ἐν Πυθίουι τε δαπέδως

35 κεῖται, Πριάμου πόλιν Νεοπτόλεμος ἐπεὶ πράθεν,

τὰ καὶ Δαναοὶ πόνησαν ὁ δ᾽ ἀποτλέων

27. οὐ κράτιστον...κομίσαι.] 'Who was the noblest...whom the waftings of...Zephyros conveyed in swift ships to recover....' For the inf. cf. Madv. § 148. For the subject cf. Π. p. 768, ἀνδρῶν δ᾽ αὐτῷ, ἀριστος ἐν Τελαμώνιοι Αιας, ὡς Ἀχιλέως μὴνευ', ὃ γὰρ πολὺ φέρτατος ἦν.

30. ἄλλα—γὰρ.] 'But (the blindness of men does not make much difference) for....' For κομίζω relating to Helenē cf. Ο. π. 59.

31. κῦμ᾽ Ἀιδὰ.] For metaphor cf. passages quoted on Nem. iv. 36.

ἀδόκητον.] 'Ingloriously even on a glorious hero.' Cf. Ο. p. 29, ἐν καὶ θαλάσσα. To be sure Ο. v. 26, νῦν ἐν καὶ τελευτά shows that καὶ = 'and' can intervene between a preposition and its noun. Pyth. p. 10, 11, διὰφρον ἐν (= ἐσ as here) ἐφ᾽ ἄρματα, illustrates the position which is assumed for the preposition by Dissen and others who render 'on the inglorious and the glorious.' Prof. Paley renders 'unexpected, as well as on him (one?) who is looking for it' (so too Mezger). It is questionable whether δοκέων, used absolutely, would bear this sense; and the rendering certainly is inappropriate to a suicide. My version suits the cases both of Aias and Neoptolemos. Note the change of tense; ἔρχεται covers all time, πέσε refers to many points of time.

τιμὰ.] Dissen points out that this 'honour' is higher than mere λόγος, 'fame,' which latter only was enjoyed by Odysseus, while Aias and Neoptolemos gained the former also.

32. ἄβρων.] Extension of the predicate. 'Rears to dainty (or 'luxuriant') growth.' Pindar twice uses κῦδος ἄβρων. For the metaphor cf. Nem. v. 40, ix. 48.

33. βοαθῶν, τοὶ παρὰ μ.] mss. β., (or full stop) τοὶ γὰρ μ. Hermann, Dissen and others read βοαθῶν, τοὶ παρὰ μ. 'Namely of champions who would come &c.' The Schol. on ν. 68 (46) tell us that the god used to invite certain heroes to ξένα at Delphi; perhaps βοαθῶν was a frequent title of such guests. Dissen's reading gives us 'to succour them when dead.'

34. μόλων.] mss. ἐμολε, the singular being ascribed to Didymos by the Schol. Vet. Mezger reads τὸ for τοὶ ν. 33 (comparing Pyth. ν. 21) and μόλων χθονος ἐν Πυθίουισι γαπεδον. It is needless to alter further than to replace the recorded ν. l. μόλων.
Σκύρου μὲν ἀμαρτεν, ἵκοντο δ ἐις Ἐφύραν πλαγχθέντες.

Μολοσσία δ᾽ ἐμβασιλευεν ὀλίγον χρόνον ἀτὰρ γένος αἰεὶ φέρεν
τοῦ τοῦτο οἱ γέρας. ὥχετο δὲ πρὸς θεὸν, κτέαν ἄγιον Τροιάθεν ἀκροθυνίων
ὑνα κρεῶν νῦν ὑπὲρ μάχας ἑλασεν ἀντιτυχόντ᾽ ἀνὴρ μαχαλρᾶ.

37. Böckh's text. mss.transpose ἵκοντο and πλαγχθέντες.
Σκύρου.] The home of Neoptolemos' mother Dēidamia, daughter of Lykomēdes.
'Εφύραν.] In Thespriās, afterwards called Κίχυρος (Strabo vii. p. 324).
39. φέρεν.] For the verb—habuit Dissen compares Nem. iii. 18, Isth. vi. 21. The tense takes us up to the abolition of kingly rule in Epeiros.
40. oi.] 'This dignity in his honour.' The order prevents us taking oi with γένος, as (?) in Pyth. iv. 48, αἱμά oï. Cf. Ol. ix. 15, supra. v. 21.

πρὸς θεὸν.] To Delphi, to the Pythian Apollo.
41. κτέαν'.] 'Precious objects.' Cf. Ol. vi. 4, (Φιδλαγ) κορυφὰν κτεάνων. All mss. except the two Vatican give κτεάνων, a false correction of κτεανάγων. For ἀκροθυνίων cf. Ol. π. 4. The sense is here almost proleptic, prime spoils set apart for offerings being indicated by the term for 'offerings of prime spoils.'
42. 'Where he met with a brawl about flesh in return (for his offerings) and a man (Μαχαιρεύς) smote him with a knife.' The position of ὑν should have been quoted by Dissen for his insertion of σε between ποτὶ and πάντα λόγον, Pyth. π. 66, rather than the Homeric formula τῇ μὲν εἰσαμένη προσέφωνε, Π. iii. 389, cf. Madv. § 80. Such an order as we have here is rare except with περὶ, and even in this case the preposition is generally at the end of the clause or else close to the verb. For the preposition ὑπὲρ Dissen quotes Eur. Phoen. 1326, ἣκονσε τέκνα μονομάχῳ μελέειν δορᾶ | εἰς ἀσπίδα ἄχειν βασιλικῶν δόμων ὑπὲρ. The slaughter suggests one of the various uses of the Delphic knife, cf. Aristot. Pol. i. 2, which was very likely a broad two-edged knife, with a point and a hook at the end. I cannot accept Dissen's explanation of ἀντιτυχεῖν—forte incidere like the Homeric ἀντί τε (de industria adire) πολέμω, &c. The Schol. says that Neoptolemos was variously said to have gone to Delphi to consult the oracle about Hermione's barrenness, or to sack the temple, or to demand satisfaction from the god for Achilles' death (so Euripides), that he was slain by the Delphians or by Machaerens. There is another version that he was slain by the machinations of Orestes, Eur. Orest. 1654—6, Andr. 1085, who persuaded the Delphians that he intended sacrilege. Pindar's account of the visit is not inconsistent with Euripides', but their accounts of the reason for the attack upon him differ substantially.
43. The ms. reading β. περισσά δὲ Δέλφοι is an interesting case of ditography wrongly corrected by leaving out the δὲ in the proper place.

44. According to Pausanias (ix. 14) the Pythia herself ordered his slaughter.

45. 'Funeral sacrifices were offered up to him (Neoptolemos) at Delphi every year (Pausan. x. 24. 5), and he was commemorated first of all the heroes, whose names were recited at the Delphic ξένα' (Don.). The Schol., quoting Asklépiades', Tragoedumena, tells us that he was at first buried under the threshold, but that Meneláos had the body removed to the τέμενος on the right of the entrance to the temple (Pausan. x. 24. 5). He was honoured with yearly ἐναγισμός and by the Aeníanes with a θεωρία every fourth year.

46. πομπαιὸς.] Processions and offerings in connection with the above-mentioned ξένα.

48. 'With a view to (upholding) fair-named justice,' = the shrine's good name for justice. The victim of a dispute about a sacrifice was an appropriate guardian of fair-dealing with respect to the sacred rites at Delphi. Mommsen, after the Schol. (citing Aristarchos), places the full stop after πολυβύτως, not after δίκαιον. The word εὑρωνυμόν recalls Aesch. Choéph. 948, ἐπητυμων Δίδο κόρα, Δικαν δὲ νῦν προογορεύομεν βρατοὶ τυχόντες καλῶς. Böckh (Not. Crit. p. 540) says—'Εὑρωνυμός Pindaro est bonus, prosper. Notat Eustathius (ad II. μ. p. 852, 5): μοῖρα δὲ δυσώνυμος πρὸς διατολὴν τῆς ἀγαθῆς, καὶ ως ἐν Πυθαρμο κερί, εὐρωνυμόνι.' I take it Eustathius simply meant to express, what is the fact, that Pindar uses the word εὑρωνυμος (=glorious), the correlative of δυσώνυμος which when qualifying μοῖρα has another correlative, ἀγαθή.

τρία.] Three words suffice to indicate the special import of Neoptolemos' cult at Delphi to Sógenes. 'The witness who presides at the games is perfectly fair.' The witness is Neoptolemos (according to Rauchenstein, Apollo, to Mommsen, Pindar). Cf. vv. 23, 63 for the superior truth of records of athletic prowess compared with epic fame. Mezger puts a colon after μάρτυρ, a comma only after ἐπιστατεῖ, a full stop after ἐκγόνων, but I think ἐκγόνων is wanted in the next sentence.

50. 'Aegina, with respect to the descendants of thyself and Zeus I am bold to affirm this, that by their brilliant distinctions there is a high road (for poets) of noble
themes derived from their home.' For the genitive ἐκγόνων cf. Madv. § 53, Rem. Aegina and Zeus were parents of Aeakos. Cf. Nem. vii. 6.

The meaning of κυλαῖν is the key to the interpretation of this very difficult sentence. It is variously given as 'own peculiar,' 'legitimate,' Germ. 'eicht,' 'rightful,' all which renderings appear strained. I prefer to explain 'of regulation width,' i.e. a regular temple-road with the Delphic gauge of 5 ft. 4 in., cf. Curt. Hist. of Greece, Ward's Transl. Vol. ii. p. 36; in short ὁ. κυρ. = ὁ. ἀμαξίτων. Nem. vi. 56.

For the metaphor cf. also Ol. i. 110, ἔπικουρον εὐφόρῳ ὀδῷν λόγων, Ol. ix. 47, ἔγειρ' ἐπέων σφίν οἴμων λόγων, Nem. vi. 47—49, Aesch. Ag. 1154, τόθεν ὄρους ἔχεις θεσπεσίας ὁδὸν κακορρήμονας, where Paley (1123) quotes λογίων ὀδῶν, Ar. Equit. 1015, θεσφάτων ὀδῶν, Eur. Phoen. 911. Aristophanes, Pax, 733, ἦν εἵμοεν ὀδὸν λόγων εἰτωμεν, seems to have had this passage of Pindar in mind. For ὀκτ. cf. Ol. iii. 44.

52. ἄλλα γὰρ.] 'But enough! for.'

53. τὰ τερπνανθέα.] I still think that τὰ τέρπν' ἀνυόθεν Ἀφροδίσια would not be good Greek unless ἀνυόθεν Ἀφροδίσια meant 'Aphrodite-blossoms,' i.e. roses, as I suggested on Pyth. v. 21; but I have since found an easier solution by reading τερπνανθέα. The Vatican mss. support this by giving τερπνανθέα and τερπν' ἀνυόθεν, thus not accenting τερπν-. The proposed compound would not sound harsh to ears that could stand ἀμπυρνόθη. For the metaphor cf. Pyth. ix. 110. It may be doubted whether roses per se would induce appreciable satiety. The verse sums up the indulgence of the appetites, μέλι representing generally the gratification of taste. The Schol. quotes II. xiii. 636, πάντων μὲν κόρος ἐστι, καὶ ὑπὸν καὶ φλόιτος κοινὸς τε γλυκερής καὶ ἀμύμονος ὀρχιθμοῦ.

54. For sentiment cf. vv. 5, 6. The natural constitution, φυ'ά, is regarded as the means by which variation is produced, fate as the cause; hence the aorist λάχοντες.

55. τὰ.] For the neuter pronoun referring to βιοτάν cf. the relative οία, Ol. i. 16.

τυχείν.] Cf. supra, v. 11.

56. ἀνελόμενον.] Gerundive, 'by winning;' cf. Nem. iii. 16.


58. καιρόν.] 'Measure,' 'proportion.' Cf. Pyth. i. 57, ὅν ἔραται καιρὸν διδόσ (θεός).

60. σύνεσιν.] Cf. Ol. ii. 85, φωνάντα συνετοίς, of the poet’s own sayings, which are here also in part at least referred to. This word introduces the poet’s self-vindication. ἀποσβάπτει.] ‘Doth not remove by βλάβης,’ L. and S. render ‘ruin utterly,’ but to tell a man he is not an utter imbecile would be taken by many people for a serious reflection on their mental powers.

61. σκοτεινόν.] Causative, cf. Pyth. iv. 81, Ol. i. 26, ὁι. 76, xi. 4, Nem. vii. 40. The syllable before σκ ought to be short, so Böckh proposed κοτεινὸν = κότηντα, Rauchenstein κρυφάιον, Bergk κελαύνον, Hartung, εἰπ’ ἀπέχων σκοτεινὸν ψ. Kayser cites Hes. W. and D. 589, πετραῖ ΤΕ σκι, but the colon seems to make Pindar’s licence worse. The text is supported by Nem. iv. 40 and ν. 12, 13, supra.

62. Cf. Nem. i. 24, 25, άλογχε δὲ μεμφομένους ἐσολυν ὦδωρ κατὲρ φέρεν | ἀντίον. Here however as smoke is not mentioned, and as ροάλ is not the most appropriate word for water employed to quench fire (and as it occurs ν. 12 with σκότον v. 13) the poet probably had in view the refreshing, revivifying influence of water.

63. ἐπίτυμον.] Cf. ν. ν. 23, 49, ποτίφορος.] Cf. Nem. iii. 31, μισθὸς.] Cf. supra, ν. 16.

64. ἐδὼ δ’ ἐγγύς.] It seems unlikely that hypothetical proximity would be placed in such a prominent position in verse and sentence. I take it that a Molossian (Achaean) was present with the poet in Aegina when this ode was recited, and render—Though he be near, an Achaean, a dweller above the IONian sea, will not blame me.’

65. ὑπέρ.] Cf. Pyth. i. 18. Cookesley rightly objects to Dissen’s ad mare and explains ὑπέρ = ‘above,’ adding less correctly ‘or beyond’ in Strabo vii. p. 326,—ἀναμέκαται δὲ τούτως τὰ Ἰλλυρικὰ ἑθὴν τὰ πρὸς τῷ νοτίῳ μέρει τῆς ὀρεινῆς καλ (i.e. [?]) τὰ ὑπέρ τοῦ Ἰωνίου κόλπου. So again ib. vii. p. 324,—ὑπερκεῖται δὲ τούτων μὲν τοῦ κόλπου (it was at least a mile off) Κήιρος, ἀρ πότερον Ἐφυρα...ἐγγύς δὲ τῆς Κήιρος πολιχνίου Βουχαίτιον Κασσωπαίων, μικροὶ ὑπὲρ τῆς θαλάσσης ἐν (i.e. not so far above the sea as Kichyros), Don. thinks Pindar’s phrase ‘peculiarly applicable to Cichyros,’ but it was in Thespripta and reference
There are 80 to 100 Pindar fragments with which we know Pindar had friendly intercourse. Cf. Frag. 35 [29].

The poet's position as πρόξενος (of Dōdōna) would prevent him from disparaging Νεοπτολεμος, while the fact that he was still πρόξενος showed that the Aeakids of Επειρος had not taken offence at the objectionable Paean.

δαμώσας.] I think Αειγινέτας are meant, others think Θεβάνς.


οὐχ ὑπερβαλῶν.] 'Unconscious of arrogance.'

67. ἐρύθασι.] Metaphor from clearing a road by dragging aside obstacles. For the exact meaning of βίασα cf. Nem. viii. 34.

ἐφθαρων.] 'May the remainder of my days steal on amid kindliness.'

68. τοι... ἔρτοι.] Cf. Nem. iv. 48, and for the compound Pyth. τ. 57, τὸν προσέρποντα ἠρώνον. μαθών.] 'If any one understand my meaning,' There is a reference to σύνεσιν, v. 60.

ἐν ἔρει.] For ἐν with fut. cf. Goodwin, § 37. 2, Ol. 1, 109, Isth. v. 59.

Mr Holmes (Thesis, p. 17) resolved μαθών into ἐν μάθος and combined ἐν with the optative. (For ἐν in protasis cf. Goodwin § 50, note 2 (a)); but this is nothing but taking ἐν with the participle, as to the incorrectness of which process cf. Goodwin § 42, note 1. Hermann would read ἐν ἐπειράει.

69. et.] Not hypothetical, but =πότερον after ἔρει. The passage concerns the poet so intimately that I cannot think ἔρχομαι refers merely to the chorus. For πάρ μέλος, 'untunefully,' cf. Ol. ix. 38, καὶ τὸ καυχάσθαι παρὰ καρδίν μανάσων ὑποκρέεις cf. also πλημμελάω. ψάγων.] So Vatican mss. supported by Ησυχιός. The poet recalls v. 69.

70. Ἐυξενίδα.] Vocative. ἀπομνύω.] Lat. deierno, 'I make oath as defendant,' 'I deny on oath.'

71. τέρμα προβάς.] I explained this phrase on Pyth. τ. 44 without knowing that Mr Holmes (Feb. 23, 1867) had anticipated me, as also had Dr Pinder (Der Fünfkampf der Hellenen, Berlin, 1867), either following Mr Holmes or independently. It would seem that Pindar alludes to Sógenes himself actually having discharged his spear in the pentathlon with his foot advanced be-
yond the line which marked the beginning of the throw, and so having failed to gain the third victory was obliged to go on to the wrestling. Pindar often likens his verse to arrows and spears, cf. Ol. i. 112, and esp. Pyth. i. 44, ἀνάρα δ’ ἐγὼ κείνον | αἰνήσα μενούν ἔκπομαί | μὴ χαλκοπάραμον ἄκοηθ’ ὡσεῖτ’ ἁγώνος βαλεῖν ἕξω παιμάδ δονέων, | μακρά δὲ βίφας ἀμεσοσάθ’ ἀντίους.

ὁρσαί.] Refers to the past, cf. Ol. π. 92, 93 (Don.).

72. ὅς, κ.-τ.λ.] ‘Which (if thrown successfully) is wont to dismiss the sturdy neck (hendiadys) from the wrestling unbathed in sweat before the limbs encounter the blazing sun.’ Don. says ‘As most of the public games of Greece were celebrated in the hottest season of the year, and as the pentathlon in particular was contested in the full blaze of the noon-day sun (Pausan. vi. 24. § 1), when the heat was so oppressive that even the spectators could not endure it (see Aristot. Problem. 38, Ἑλιαν. V. H. xiv. c. 18); we may fully understand this allusion to the wrestling match, coupled with the εἷς τόνος ὅν which follows.’ The aorist ἐξεπεμψεν is gnomic.

The Schol. explains προβάς as = υπερβαλῶν, wrongly.

74. εἷς τόνος ἔχειν] This proves that Sōgenes had wrestled, and probably also been beaten in the foot race.

πλέον.] ‘More abundantly.’

75. εἷς με.] ‘Let me alone,’ i.e. ‘Fear not.’

76. ἀνέκραγον.] Idiomatic aorist referring to the immediate past. See note on Ol. viii. 54, ἀνέδραμον. The meaning of πέραν ἀερῆς is simply ‘carried too far’ with the usual metaphor of the flights of poetry. Cf. supra, v. 22, Nem. v. 21, Aristoph. Παξ. 831.


77. ἀναβάλλεις.] ‘Strike up.’ Cf. Pyth. i. 4. The poet makes as it were a fresh beginning. This one word is addressed to the musicians. Hermann renders ἰππέντε τιβι, Dissen expecta, morare.

78. εὖ τε.] ‘And therewithal.’ On this passage the Schol. quotes Frag. 160 [170], ὑφαινῷ δ’ Ἀμμαχωτίδαις ποικίλον ἀνάθημα. Cf. Nem. viii. 15. This early allusion to elaborate goldsmith’s work in which gold, ivory and white coral were blended is of great interest. ‘For the Muse combines gold and therewithal white ivory and the lily blossom, having culled it from the dews of the sea.’ Pape takes λειρόν here for an adjective = λειρός (Hesych. ἵσχυς—ὡχρός) = ‘slender,’ ‘pale.’
82

PINDARI CARMINA.

καὶ λείριον ἀνθέμου ποιμέας ὕφελοις' ἐέρσας.

‘Επ. δ’.

80 Διὸς δὲ μεμναμένος ἀμφὶ Νεμέα
gολόφατον θρόον ὕμων δόνει
ἀσυχα. βασιλῆα δὲ θεῶν πρέπει
δάπεδον ἄν τόδε γαρνύεμεν ἀμέρα
ὁπὶ λέγοντι ἀφρ. Λιακὸν νιν ὑπὸ ματροδόκοις γοναῖς

φυτεῦσαι,

Στρ. ε’.

85 ἑμὰ μὲν πολίαρχου εὐνοοῦμο πάτρα,

‘Ἡράκλεες, σεό δὲ προπρεσών μὲν ἔεινον ἀδελφόν τ’.

ἐι δὲ γενέσαι

ἀνδρὸς ἀνήρ τι, φαίμεν καὶ γείτον’ ἐμμεναι

νόῳ φιλήσαυτ’ ἀυτενεῖ γείτονι χάρμα πάντων

ἐπάξιον’ εἰ δ’ αὐτὸ καὶ θεὸς ἀνέξοι,

90 ἐν τίν κ’ ἑθέλοι, Γλαντάς δ’ ἐδάμασας, εὔνυχώς

80. ἀμφὶ.] ‘With regard to.’ Cf. Ol. ιx. 13, Πυθ. ii. 62.

81. δοῦει.] Dissen observes that the metaphor is from spear-throwing, comparing Πυθ. i. 44. ἀκοντα παλαμαδω(v) δονειων: but cf. Πυθ. x. 39, παντα δὲ χοροὶ παρθένων | λυρὰν τε βοιά κανάχαν τ’ αὐλῶν δοξονται.

82. ασυχα.] For πολύφ. ὕμων. cf. Ol. i. 8.

83. δάπεδον.] So mss. Mezger restores the mistake γάδον, which does not scan. Perhaps here and v. 34 δάπεδον = ‘terrace.’

86. προπρεσών.] Connected with πραις, φίλος (?), Skt. √ prī, ‘enjoy,’ Zd. √ prī, ‘love,’ Goth. frijōn, ‘to love,’ frijōnds, ‘friend.’ For προ- cf. πρότας, προπάλαι, πρόκακος, πρόπονος, προπρηνής. Don.’s connection with πρνης, πρνων, pronus, is invalidated by the absence of any evidence of such metaphorical usage in Greek.

87. γενέσαι.] Delibat. Cf. Ισθ. i. 21. There is an old variant δευτα. There is an old variant δευτα.

88. χάρμα.] ‘Delight,’ ‘blessing,’ as in Ol. ii. 19.

89. ἀνέξοι.] Cf. Soph. Αἰαx, 212 and Prof. Jebb’s note. ‘Should be constant to neighbourly relations.’ MSS. read αν ἐχαι. The text is due to Thiersch. Cookesly has an in-apposite note on the omission of αν with the optative. Holmes puts a full stop after ἀνέξοι, taking it with εἰ ‘for the simple expression of a wish,’ like the Euripidean καὶ μοι γένοντο. I cannot think that a wish could be expressed here just before the wish v. 98.

90. ἐν τίν.] ‘Under thy protec-
NEMEA VII.

vaieiv patri Σωφένης ἀταλὸν ἀμφέτων
θυμὸν προγόνων ἐὐκτήμονα ξαθέαν ἀγνιάν. 135

'Αντ. ε'.

ἐπεὶ τετραόροισιν ὀθ' ἀρμάτων ξυγοῖς
ἐν τεμένεσι τὸν ἔχει τεοῖς, ἀμφοτέρας ὅων χειρός.

ὁ μάκαρ,

95 τίν ὅ ἐπέοικεν "Ἡρας πόσιν τε πειθέμεν

κόραν τε γλαυκόπιδα δύνασαι δὲ βροτοῖσιν ἀλκὰν
ἀμαχανῶν δυσβάτων θαμα διδόμεν.


ἐθέλοι.] Equal to μέλλει; or should we render—'would bewilling
to cherish an obedient mind to-
wards his father and so to go on
dwelling happily,' &c.? I.e. the
neighbourhood of Hérakles' temple
is enough to keep Sógenes con-
tentedly at home tending his father
in his old age, rather than ranging
in quest of adventures like Hérakles
who subdued the Giants. For the
advice to the youthful victor to
honour his father cf. Pyth. vi. 19—
27.

93, 94. 'For that he hath his
house between thy precincts as a
four-horse chariot is between its
yoke horses, (having one) on either
hand as he goes.' It is a mistake
to suppose that four-horse chariots
had two poles or two yokes, as art
proves the reverse; but Euripides'
phrase τετράυξις ὄχος shows that
ὥγα was used catachrestically for
horses. The genitive ἀρμάτων gives
us the word in the simile corre-
sponding to δόμον, and the phrase
ὅων shows that either the road to
the house was between temples, or
else the street in which the house
stood had temples on the opposite
side. Either the preposition ἐν is
used loosely or else the poet was
thinking of the pole as part of the
chariot. The annexed hypothetical
diagram fulfilsthe conditions of
the simile sufficiently. Or, does ἐν
here = 'hard by,' the house being
divided from the τεμένη by a nar-
row street, the τεμένη extending
farther than the house on either
side, even as four horses occupy
a space wider than the chariot? Mr
Postgate explains the simile dif-
ferently. Note that ἔχει...ἵων is
a variation of the common con-
struction ἐστι τὰ τεμένη ἐξ ἀμφ.
χειρὸς ἱόντι.

97. From this passage and from
v. 60 it would seem that Theàrión laboured under some bodily ailment or infirmity.

98. σφιον.] Sôgenes and Theârión.

99. διαπλέκων.] 'Carry on to the end.'

101. 'The present victory and a nobler one (at Delphi or Olympia) afterwards.'

The notion of Delphi in Ἀρείων brings the poet back to Neoptolemos.

103. ἐλεύθαι.] 'That I have maltreated; like beasts worrying a corpse. Cf. Il. xvii. 394, 558.

104. ταῦτα, κ.τ.λ.] 'To work over the same ground three or four times argueth lack of inventive power, like Δίὸς Κόρινθος foolishly repeated to children.' This was probably the burden of a popular nursery ditty. Cf. Aristoph. Ranae, 439, Eccl. 828. Müller, Dor. i. p. 88 Transl. 2nd ed. p. 96 and von Lentsch, Paroem. Gr. p. 368, give the historical account of the origin recorded by the Schol., namely that ambassadors from the Bakchiadæ sent to invite the Megarians to resume their allegiance, at last said δικαίως στενάζει δ Κόρινθος εἰ μὴ λήψω τιν ἔλεγχον παρ' ὑμῖν. Whereupon they were pelted, and in an ensuing fight the Megarians urged each other to strike τὸν Δίὸς Κόρινθον. The proverb is said to refer επὶ τῶν ἅγαν σεμνομένων καὶ δείλως ἀπαλλαττώντων; an explanation which is not supported by Pindar. Some editors seem to take μαψυλάκας as nom. sing. = 'a silly babbler,' but the construction with ἄτε after ἀμπολεῖν would be the accusative, and the only possible construction for the nom. sing. is to make μαψυλάκας agree with Κόρινθος, which I believe to be right. The Schol. Vet. explains ὥσπερ παρὰ νηπίοις τοῖς τέκνοις as though the reading had been μαψυλάκαις, or else the interpretation last given was intended. The phrase in this case is regarded by the poet as the agent in the vain repetition of itself; for such a form as μαψ. could hardly be passive in meaning.
NEMEA VIII.

ON THE VICTORY OF DEINIS OF AEGINA IN THE SHORT FOOT-RACE.

INTRODUCTION.

Deinis, the son of Megas, of the family of the Chariadæ (v. 46), of Aegina, had, like his father, been twice victor in the stadium at Nemea. From the allusion to Sparta in vv. 9—12, I think that this second victory was won during the troubles of Sparta with the Mes-sènians and Helots which began B.C. 464, and before the war between Athens and Aegina, B.C. 458. From v. 20 I infer that this ode was composed just before the Seventh Nemean, and hence I regard it as probable that this victory falls in Ol. 79, either B.C. 463 or 461. The victor's father was dead (v. 44) at this time. From the opening lines addressed to the goddess of youthful bloom and young desire, though to be sure they lead up naturally to the birth of Aeakos, and from the prominence given to unfair preference and misrepresentation, it may be gathered with some slight probability that Deinis had recently been an unsuccessful suitor, and that his rival's friends had brought unfair influence to bear in the matter. However Prof. Jebb's remarks in his introduction to his edition of Aiáx, p. viii., are very much to the point. 'For a special reason not difficult to conjecture, Ajax was rather a favourite with Pindar. Not a few of the great men whose praises Pindar sang must have had skeletons in their closets. The chariot-race, the foot-race, the boxing and wrestling matches might have gone well, on the whole, for them and for their forefathers. But every family which had furnished a long series of competitors at the great festivals would be likely to have its grievances; its tradition of the ancestor who was beaten by a doubtful neck; its opinion about that recent award in which the
judges had shown such scandalous partiality for their fellow-townsmen. In such cases it would be consoling to remember that a hero second only to Achilles had been defrauded by a corrupt tribunal of the prize which was his due. The complimentary poet might flatter his patron's self-complacency by comparing him to great and successful heroes; but he might also chance to soothe feelings of a less agreeable kind by the mention of Ajax, so unsuccessful and yet so great.' The ode was sung on the occasion of the dedication of Deinis' crown at the temple of Aeakos (v. 13).—The harmony is Lydian (v. 15), the measures chiefly Dorian. The apparent cletic after the first double trochee of the last strophic line is equivalent, most probably, to an epitrite, the last long syllable being long by nature or by a nasal, and being produced a double time. This syllable in no case ends a word in this ode. There is more break than usual between the metrical divisions of this ode.

ANALYSIS.

vv.

1—3. The goddess of young desire is sometimes kind, sometimes cruel.

4, 5. One must be content to be moderate and attain one's nobler desires.

6—8. The marriage and offspring of Zeus and Aegina was blest.

8—12. Aeakos was much courted by heroes.

13—16. Dedication of ode and crown to Aeakos.

17, 18. Prosperity granted by the gods is comparatively lasting, such, for instance, as that of Kinyras of Cyprus.

19. I pause like a runner preparing to start.

20, 21. For anything new provokes envious criticism.

22—32. For envy attacks the noble as in the case of Aias and the arms of Achilles.

32—34. Detraction existed of old.

35—39. Far be this from the poet, who hopes to win fame and popularity by straightforward plain speaking.

40—44. Excellence and the joy of victory are enhanced by song.

44—50. The poet cannot restore Megas to life, but he can rear a monument to father and son and assuage pain.

50, 51. The antidote of song is as old as the poison of detraction.
1. "Ωρα πότνια, κάρνξ 'Αφροδίτας ἀμβροσίαν φιλοτάτων, ἄτε παρθενίως παῖδων τ' ἐφιζοια γελεφάροις, τὸν μὲν ἀμέρους ἀνάγκας χερι βαστάζεις, ἔτερον δ᾽ ἐτέραις.

5 ἀγαπάτα δὲ καιροῦ μὴ πλαναθέντα πρὸς ἔργον ἐκαστοῦν 5 τῶν ἄρείων ἔρωτον ἐπικρατεῖν δύνασθαι.

'Αντ. α'.

οἶοι καὶ Δίὸς Αἰγίνας τε λέκτρον ποιμένες ἀμφε-πόλησαν

Κυπρίαις δόρων ἐβλαστεῖν δ' νῖδος Οἰνώνας βασιλεύος χειρὶ καὶ βουλαίς ἄριστος. πολλά νῦν πολλοὶ λιτά-νευον ἴδειν

ἀβοατὶ γὰρ ἥρων ἁωτοὶ περιναιετάντων


3. ἀνάγκας χερι.] Cf. Pyth. iv. 234, ἀνάγκας ἐντευν, Pyth. xi. 34, δόμους ἀβρότατος.

ἐτέραις.] Euphemistic for ἄγριαι. Cf. Pyth. iii. 34, Eur. Herc. F. 1238, also the similar use of ἄλλος. The poet means violent or thwarted passion.

There is a zeugma in the construction of βαστάζεις, which first means to carry in fondling fashion and then to enfold in a tight grip. We can render by ‘bear along’ in both cases, but I do not think ἄγριαις χερὶ βαστάζεις would stand alone.

4. ἀγαπατὰ.] For plur. cf. Pyth. i. 34, Nem. iv. 71.

καιροῦ.] ‘Without having transgressed the bounds of moderation.’

5. ἐπικρατεῖν.] ‘To get secure possession of his nobler objects of desire.’

6. οἶοι.] I.e. ἄρειόνες.

ποιμένες, κ.τ.λ.] I.e. ἔρωτες.

7. οἶος.] Aekos.

Οἰνώνας.] Old name of the island before the nymph Aegina gave her name to it.

8. πολλά.] Cf. Nem. v. 31, and the Homeric πολλά λασσεθαι. Dissen interprets πολλάκις, but Don. rightly observes that ‘the secondary idea of frequency’ is contained in λιτάνευον.

ἴδειν.] ‘That they might behold him.’ Do not take νῦν as primarily the object of ἴδειν.

9. ἄβοατί.] Generally rendered ‘unbidden,’ ‘unsummoned,’ but ‘without fighting,’ = ἀμαχητί, seems to be more in accordance with analogy and with the meanings of βοῇ.


7.
10 ὑθέλον κείνου γε πείθεσθ' ἀναξίαις ἐκόντες, 'Ἐπ. α'.
o' τε κραναίις ἐν 'Ἀθάνασιν ἀρμοζον στρατόν, 20
o' τ' ἀνὰ Σπάρταν Πελοπηννᾶδαι.
ἰκέτας Αἰακοῦ σεμνῶν γονάτων πόλιος θ' ὑπὲρ φίλας
ἀστῶν θ' ὑπὲρ τῶν ἀπτομαί φέρων
15 Ἀδιαν μίτραν καναχηδὰ πεποικιλμέναν,
Δείνος δίσσων σταδίων καὶ πατρὸς Μέγα Νεμεαῖον ἀγαλμα.
σὺν θεῷ γὰρ τοι φυτευθεῖς ὄλβος ἀνθρώποισι παρ-
μονώτερος.'
Στρ. β'.
όσπερ καὶ Κινύραν ἐβρισε πλούτῳ ποινί ἐν ποτε
Κύπρῳ.
ισταμαι δὴ ποσοὶ κούφοις, ὀμπνέων τε πρὶν τε φάμεν.

12. According to the myths the Pelopids of Sparta (Menelāos) were
not contemporary with Aeakos, and
it is therefore possible that Pindar
refers to an unknown myth, but
perhaps he was tempted into an
anachronism by a wish to allude
to recent overtures by Sparta for
help against the Messēnians, b.c.
364—362.
13—15. The crown won by
Deinis was being dedicated with
the poet's crown of song at the
temple of Αeakos.
15. καναχηδα.] Cf. Pyth. x. 39,
καναχαὶ αὐλῶν, Soph. Trach. 641,
αὐλὸς ὀφι ἀναργίαις ἱμὼν καναχάν
ἐπάνωσιν. Ἡσίωδος uses this adverb.
For the metaphor cf. Frag. 160
[170], υφαίνω δ' 'Ἀμβαθονίδαις παι-
kίλοις ἀνόμηας, quoted by the Schol.
on Nem. v. 78 (115). The μίτρα
here and in Ol. ix. 84 means the
whole crown, but was properly the
twisted woollen fillet (ἐφέλλαλεν
μίτραν, Isth. iv. 62) by which the
leaves or sprays of the wreath were
kept together.

16. δισσων.] Refers both to Deinis
and his father, as is proved by vv.
47, 48, ποδῶν εὐωνυμῶν δις δὴ δυνῖν
'the feet illustrious on two occa-
sions of two (Chariadiæ).'
Νεμεαῖον ἀγαλμα.] 'A celebration
of Nemean victories in two foot-
 races.'

17. σὺν θεῷ.] 'By the aid of a
god,' i.e. of Aeakos or of Zeus for
Aeakos' sake. For φυτευθεῖς, cf.
Pyth. iv. 69, φυτευθεῖς τιμαί. The
comparative παρμονώτερος implies
the sentiment of Pyth. ii. 105, 106,
ὁλβοὶ οὖκ ἐς μακρὸν ἀνδρῶν ἔρχεται
ἀπλετος ἐδ' ἐν ἐπιβρίσαις ἐπηται-
ν. 20. For the idea cf. Frag. 111
[29], εὐωνυμῶν | ὄρατας οὖκ ἔστιν
ὁλβοῖς. Render παρμονοῦν. 'maketh
longer stays,' after Sir J. Suckling,
'Love with me hath made no stays'
[Mr Fanshawe].

18. ὄσπερ.] 'Ολβοῖς is here per-
sonified, though not so in the pre-
ceding line. For Kinyras cf. Pyth.
π. 15—17.

19. ἰσταμαῖ.] 'I stay on tip-toe;' i.e.
poising myself and taking
...first eighteen verses being dedicatory to Aekakos.

20. "Many tales have several versions; but when one has discovered new points it is utterly hazardous to submit them to the touchstone for assay; for discussions are toothsome to the envious, and envy ever fastens on to the noble, but contends not against the mean. It did rend even the son of Telamon by forcing him on to his sword."

It would appear that Pindar invented himself (or gave currency to an Aeginetan version of) the detail of the myth of the κρίσις ὀσλῶν which attributed the defeat of Aias to unfair means, which version is adopted by Sophokles, Aias, 1155, where Teukros says to Menelaiος κλεπτής γὰρ αὐτὸν ψφυτοῦσκε εὑρέβης. In the earlier ode, Isth. πιιι, in which the fate of Aias is mentioned, Odysseus' τέχνα defeats the better man, but no underhanded proceedings in connection with the decision are suggested. In Nem. vii. the unfair character of the voting is insinuated, and I am therefore disposed to date Nem. viii. before Nem. vii. See on ν. 12.

21. λόγοι.] 'Discussion,' Dissen, Deliciae vero sunt verba quae dicant invitis quaerentibus quod reprehendant; Don., Cookesley, Paley, 'praise.' Markland goes too far in regarding λόγοι here and in Eur. Suppl. 565 as = ψυγοι. It is rather 'criticism'; the neutral term getting a colour from the preceding clause.

For the extraction of φθόνος from φθονεροίσιν cf. Nem. vii. 9, 10, which however is a simple case of a plural subject got out of a singular noun of multitude. Not very unlike is Nem. iv. 3, τῶν κεκριμένων...νῦν (τὸν νικῶντα). For the sentiment cf. Soph. Aias, 157, πρὸς γὰρ τὸν ἔχονθ' ὁ φθόνος ἐρπεῖ, Pyth. vi. 19, x. 29, infra, ν. 34.

23. ἄμφικυλίσας.] Cf. Hom. Π. vii. 86, κυλιόμενοι περὶ χαλκῷ, 'transfixed by the bronze,' Soph. Aias, 823, (μέ) πεπτώτα τῶδε περὶ νεορράντων ἔξειο, 899, φοσγάνῳ περιπτυχής. The slang 'to get outside a glass of beer,' &c. is a similar idiomatic inversion.

25 en λυγρόν νείκειν μέγιστον δ' αἰόλῳ πυεύδει γέρας ἀντέταται.
κρυφλαισι γὰρ ἐν ψάφους Ὀδυσσῆ Δαναοὶ θεράπευσαν
χρυσέων δ' Αἰας στερηθεὶς ὀπλῶν φόνῳ πάλαισεν.

'Επ. β'.

ἡ μαύν ἀνόμοια γε δάοισιν ἐν θερμῷ χρῶι ἔλκεα ῥήξαν πελεμιζόμενοι
30 ὑπʼ ἀλεξιμβρότῳ λόγχᾳ, τα μὲν ἀμφ' Ἀχίλλει νεοκτόνῳ,
ἀλλων τε μόχθων παμφθόροισιν ἐν ἀμέραις.
ἐχθρά δ' ἀρα πάρφασις ἦν καὶ πάλαι, 55
αἰμύλων μύθων ὁμοφοιτος, δολοφράδης, κακοποιὸν ὁνείδος·
ἀ τὸ μὲν λαμπρὸν βιῶτα, τῶν δ' ἀφάντων κύδος ἀντείνει σαθρόν.

Στρ. γ'.

35 εἰη μὴ ποτε μοι τοιούτων ζῆος, Ζεῦ πάτερ, ἀλλὰ κελεύθοις

25. ἀντέταται.] 'The greatest prize has been held out to,' conferred upon, not 'held up,' 'proposed.' For perfect cf. Ol. i. 53, Nem. iii. 84.
27. φόνῳ.] 'Invited the grip of violent death.' Cf. Hes. W. and D., 413, ἄργσι παλαῖε.
28. η μαύν.] 'Yet verily.'
ἀνόμοια γε.] Though Odysseus was perhaps equal to Aias, or almost equal, according to the terms of the contest for the arms, in battle 'at least they made far different wounds gape (or 'gush with blood') on the warm flesh of foemen (dat. incommodi) when hard pressed, &c.' That is to say in battle Aias was very superior to Odysseus.
30. μὲν—τε.] Cf. Ol. iv. 15. The poet refers to exploits not related in our Iliad, but probably from the ballads which formed the Aethiopis of Arktinos. From the frequent mention of Memnōn this group of legends seems to have been a favourite either with Pindar or with the Aeginetans. Of course the fight with Hektōr, Π. xiv. 402, may have been in the poet's mind among the ἄλλων μόχθων.
32. ἐχθρά, κ.τ.λ.] 'Fell detraction then (as may be inferred from the above-mentioned instance) existed even of old.'
33. δολοφράδης, κ.τ.λ.] 'Deviser of guile, mischief-making calumny.'
34. Cf. Apollod. (Brunck, Gnom.) Π. ν. 12, πρὸς γὰρ τὸ λαμπρὸν ὁ φθόνος βιήσεται | σφάλει τ' εκείνου οὐς ἄν ὕψωσιν τόθ; and for βιῶτα, Od. xi. 503, οἱ κείνοι βιῶνται ἐφεργοῦσι τ' ἀπὸ τιμῆς (Dissen). For ἀφάντων cf. Pyth. i. 84, xi. 30. Rende
‘which doth violence to the illus-
trious, but sets up a rotten no-
toriety of the obscure.’ Lit. ἄντελειος σαθρὸν = rears on a rotten founda-
tion.

36. έφαπτομαι.] For the dat. of something realised cf. Pyth. viii., 60, μαντευμάτων ἐφάπατο συγγόνωι τέχναις, Ol. i. 86, ἐφάφατο ἐπεσει; for the genitive of something not actually realised cf. Nem. ix. 47, Ol. ix. 12, οὕτω χαμαίπτετέων λόγων ἐφάγεσει, where the meaning is the same in other respects as in Ol. i. 86, L. and S. notwithstanding, while in Pyth. viii. 60 the verb means precisely the same as Ol. i. 86, i.e. ‘make use of.’ In Nem. ix. 47 the meaning is ‘attain,’ here it is ‘keep to.’ Cf. ἔξοχον, ‘I got,’ ἔχω, ‘I keep.’ The word illustrates the relation of χράσμα, use, to the √ of χελπ and χράω, χραίον, χραίνω, graze. For metaphor cf. Ol. i. 115, Nem. i. 25, ix. 47.

κλέος | μὴ τὸ δύσφαμον.] ‘A reputation—not that disgraceful one.’ The τὸ refers back to τῶν ἄφαντων σαθρῶν κίδος.

37. εὐχονταί.] For suppression of οἱ μὲν cf. Π. xxii. 157, τῇ ῥᾳ παραδραμέτην, φεύγων ὥ' ἔπισθε δῶκὼν, Eur. Ιρη. Ταυρ. 1850, κοντ-

38. ἔγω, κ.τ.λ.] ‘But for me, may I even till death prove a favourite with my fellow-citizens for praising the praiseworthy and scattering censure on wrongdoers.’ The aorist participle ἄδων = ‘as an established favourite’; or is it the participle of the gnomic aorist? cf. Nem. i. 62, vii. 3. With many misgivings I have not adopted Shilleto’s explanation given on Thuk. i. 90 § 3, δράσαντες τι καλ 
vνουνέσαι, ‘do something if they must risk their lives’—in effect, ‘may I please ..., if I die for it.’ He compares Aesch. Choëph. 438, ἐπειτ’ ἐγὼ νοσφίας ὀλομαν, Soph. El. 1079. Here, however, the idea of death is not involved in that of pleasing.

40. χλωραίς.] Cf. O. and P. p. xxxv, Frag. 99 [87], note.

ἀσσεί.] MSS. ἀδόσει | σοφοῖς. The text is Böckh’s.

41. ‘When exalted to the elastic air of heaven among men who love song and justice. Many are the uses of friends. Most important is help in regard to toilsome achievements. While the delight (of success and rest) seeks to get evidence set before men’s eyes.’ I.e. in the first flush of triumph men long for perpetual commemora-
tion of their exploits. Though substantial help is most important
as leading to success, yet success cannot be enjoyed unless one gets lasting credit for merit by confirmation or proof of song. Dissen cites Ol. x. 5, μεληγάρνες ύμνοι | ὑστέρων ἀρχαὶ λόγων | τέλλεται καὶ πιστὸν δρκίων μεγάλαις ἀρεταῖς, Ovid, Ex Pont. i. 5, 32, surnque fides hujus maxima vocis ego.

45. Cf. Pyth. ii. 61, χαύνα πρατίδι παλαιμονεὶ κενα.

46. Χαριάδαις τε.] Dissen thinks that the φρατρία of the Chariaedae included the πάτρα of Deinis; but perhaps τε is explanatory as in Aesch. Ag. 10, 210, 1508, Eum. 107. λάβρον.] Cookesley would read τ' ἐλαφρὸν = 'it is easy,' comparing Nem. vii. 77. Schneider proposed λαμπρόν. I think the text should be kept. Here as elsewhere Pindar may have recorded a rare meaning akin to which is that of λόφος, 'neck,' being secondary. Cf. the use of θοῖς, Frag. 139, πίτταντες θοῖν κλίμακ' ἐς ὀδρανὸν αἰτῶν.

47. (I can) uprear a lofty stèle of song on behalf of the twice illustrious feet of two men. Cf. supra, v. 16.

49. ἐν ἔργῳ.] 'On the occasion of an exploit.'

50. καὶ τις.] For the position of τις cf. Pyth. i. 52. The poet is meant; his ode is a proper expression of triumph, while at the same time it is a spell to soothe physical pain. For sentiment cf. Nem. iv. 4.

51. δη.] 'Nevertheless,' i.e. this is no new thing, for though detraction existed in olden time (v. 32) there also existed the antidote of laudatory poetry even before the foundation of the Nemean games by Adrastos when his host set out against Thebes. There is a double opposition: the antiquity of his art opposed to present effort of the poet, and the beneficent art itself opposed to coeval detraction.

52. δη.] 'Already' = ήδη.
NEMEA IX.

ON THE VICTORY OF CHROMIOS OF AETNA WITH THE FOUR-HORSE CHARIOT IN THE PYTHIA AT SIKYON.

INTRODUCTION.

For Chromios see Introduction to Nem. i. In this victory Chromios won a crown (vv. 52, 53) and silver bowls (v. 51). The ode was composed some time after the victory (v. 52) soon after the founding of Aetna, i.e. B.C. 474 or 472 (v. 2). As Pindar seems to have been present the latter date is preferable.

The rhythm is Dorian and the ode is processional, accompanied both by lyre and flute (v. 8).

ANALYSIS.

vv.
1—5. Invocation to the muses to inspire the chorus to celebrate Chromios’ victory in games sacred to Lêtô and her children.
6, 7. Let not a deed of prowess sink into oblivion.
8, 9. Strike up with lyre and flute in honour of the games instituted by Adrastos.
9—27. Myth of the Seven against Thebes concluding with the flight and engulfing of Amphiaråos.
28—32. Prayer that Zeus may grant lasting peace, civil order and glory in games to the Aetnaeans.
They are fond of horses and, strange to say, are above considerations of gain or economy in their ambition.

Chromis is a mighty warrior such as few besides.

As Hektor by Skamandros, so Chromios by Heloros got glory, and elsewhere too by land and sea.

He has earned a peaceful old age.

He has been blessed with riches and honour.

The banquet loves peace; fresh victory is enhanced by song, which is inspired by the bowl.

Let the prize bowls be filled with wine.

Zeus is invoked to note the excellence of the poet’s minstrelsy.

1. _Kωμάσομεν._] For the future tense referring to the time of recitation cf. Pyth. ix. 39, xi. 10. Böckh and others make this and _δροσομεν_ conjunctives, Don. on v. 43 deliberative futures, a needless distinction.


For the hospitality of Aetna cf. Pyth. i. 38; of Chromios cf. Nem. i. 19–25. The Schol. on Aristoph. _Acharn._ 127, _τούσε δὲ ξενίζεν οὐδέποτε ῥάχει γ' ἡ θύρα, has come down to us with the strange misquotation of this passage—ἐνθ' ἄρα πεπταμέναι ξείνων ἐνεκεν τῶν θυραίον.

3. _πράσσεται._] Cf. Ol. ππ. 7 for the phrase, in which the ode is regarded as a debt. The majority of mss. and editors read _πράσσετε_, but it is not easy to see who is meant, as the Muses do not _claim_ songs but _inspire_, and so forth. For the addition of _ἐπέων_ cf. _infra_, v. 7, and Nem. vii. 16. The _ἄλλ'_ favours the reading _πράσσεται_. The chorus must discharge their obligation of minstrelsy before partaking of Chromios’ hospitality.

4. _κρατήσιμωπον._] ‘Team-vanquishing,’ according to analogy probably, but cf. Pyth. ix. 86.

_ματέρι, κ.τ.λ._] In honour of
NEMEA IX.

5 Πυθώνος αἰπεινᾶς ὀμοκλάρως ἐπόπταις.

Στρ. β'.

ἔστι δὲ τις λόγοι ἀνθρώπων, τετελεσμένον ἐσόλυν μὴ χαμαί συγὰ καλύψαι: θεσπεσία δ' ἐπέων καύχας ἀοίδα πρόσφορος. 15 ἀλλ' ἀνὰ μὲν βρομίαν φόρμιγγ', ἀνὰ δ' αὐλῶν ἐπ' αὐτάν ὀρσομεν ὑπόπων ἄθλων κορυφάν, ἀτε Φοῖβο δὴ κεν Ἄδραστος ἐπ' Ἀσωποῦ πρέθροις: ὁν ἐγὼ 20 οἱ μνᾶσθείς ἐπασκήσω κλυταῖς ἥρωα τιμαῖς,

Στρ. γ'.

ὡς τότε μὲν βασιλεύων κείθι νέασι θ' ἐορταῖς 25 ἱσχύος τ' ἀνδρῶν ἀμιλλαῖως ἀρμασί τε γλαφυροῖς ἀμφαίνει κυδαίνων πόλιν.

Lêto and Apollo and Artemis. Cf. Pyth. iv. 3. 

μανᾶει ἀοίδαν.] 'He gives the signal for a strain.' The seeming interpretation of ἀοίδαν by the Schol., τὸ θαυμάζεσθαι, may have been due to a false reading ἄγαν or to a true παλέσσει ἄγαθαι. Anyhow the meaning of μανᾶει is singular.

6. For sentiment cf. Pyth. ix. 93—96, Frag. 98 [86].

tετελεσμένον, κ.τ.λ.] 'Hide not by silence in abasement the achievement of a deed of prowess.' For the infinitive clause cf. Pyth. π. 24. For the participle cf. Ol. ix. 103, Isth. vii. 12, Nem. vi. 2.

ἐσόλυν.] Used in this sense Nem. v. 47, and almost = 'victories,' 'prizes,' Pyth. viii. 73. Cf. the poet's use of ἀρετή, Nem. v. 53.

7. ἐπέων.] Prof. Paley rightly takes this gen. after ἀοίδα; otherwise we have a vivid truism.

καύχας πρόσφορος.] 'Is well adapted for loud acclaim.' Cf. Ol. ix. 38, and for sentiment Ol. xi. 91—96. MSS. give καύχας, which Mommsen reads. The genitive kauχas might be like ανάγκας, Nem. viii. 3, and qualify ἐπέων ἀοίδα, but πρόσφορος without a dative is awkward. Kayser, Rauchenstein and von Leutsch alter ἐπέων, which it is true may have come from v. 3 and is not wanted. I would suggest θεσπεσία δ' ἐρέω καύχας ἀοίδα πρόσφορος, 'But I will utter loud praises meet for divine minstrelsy.'


βρομίαν.] 'Pealing' (Myers). Cf. Nem. xi. 8, λύρα δ' ὑφι βρέμεται καὶ ἀοίδα. The root βρεῖμ proper denotes deep sound or great body of sound.

ἐπ' αὐτὰν τ. ἀ. κορυφάν. ] 'For the very prime of contests with horses.' The phrase refers to four-horse chariot races generally.

9. Ἀσωποῦ.] For this stream, which flowed on the east of Sikyôn, cf. Nem. iii. 4.

12. ἀρμασί.] Böckh and Dissen take this dative as dependent on ἀμιλλαῖως, comparing Ol. v. 6. Cf. also Pyth. vi. 17.

γλαφυροῖς.] 'Carved.' Böckh.

ἀμφαίνει κυδαίνων.] Both these
words are elsewhere (Pyth. ix. 73, Ol. xi. 66) used of victors; but here of the ἄγωνοθέτης Adrastos, who conferred distinction upon Sikyôn, the city whither he fled from Argos when expelled by Amphiaraos' faction, by instituting sacred games there. Pindar ignores the fact that Kleisthenes had suppressed Adrastos' games and substituted the Pythia in which Chrmios gained his victory.

13. φεῦγε.] 'Had fled.' Lit. 'was in flight from.'
14. Ταλαοῦ παῖδες.] Adrastos and his brothers Parthenopeas, Pronax, Mékisteus and Aristomachos; these were descendants of Bias, Amphiaraos of Melampus, Kpaneus of Proetos.

λύα.] Cf. Hêsych. λύα στάς. Meaning at first, no doubt, not faction generally, but a struggle for deliverance from oligarchy or monarchy.


καππαύει.] For καππαύει. For the assimilation cf. Ol. vmp. 38.

δίκαν.] 'Quarrel' generally. The whole line is a gnômê, condemning protracted litigation and here applied metaphorically. I have followed most editors; as it seems to me that this line must refer to what follows on account of the asyndeton (or τ') in the next line and the fact that δῶτε refers to the same subject as βιασθέντες. There is however a difficulty about τῶν πρόσθεν, which one Schol., Thiersch and Mezger avoid by explaining 'For a stronger man putteth an end to the former right (of sovereignty)'; i.e. might goes before right. But it does not seem to be the poet's cue to suggest that Amphiaraos was a better man than Adrastos; while τῶν πρόσθεν quite applies to the quarrel in question, which was of long standing at the time of the reconciliation, and of which the acutest part was at its beginning. The shade of meaning given to δίκη again is at least unusual; and lastly—why should Pindar say 'might is right' just before telling of a compromise by which the former right was recovered?

16. mss. give ἀνδροδάμαν τ' and ἀνδρομέδαν τ'. Pindar uses the epithet in reference to her bringing about Amphiaraos' death.

δ' ὅτε.] Cf. Ol. vi. 2.
17. Οὐκλείδα.] Amphiaraos.

δῶτε ἔσσαν.] 'It was after they had given...that they were.'

δ' τόθεν.] The mss. have here a lacuna. Böckh got the text from
the ἐντεῦθεν δὴ of the Schol.; literally ‘in consequence of just this.’


22. σόν.] For position cf. Pyth. II. 59, Nem. x. 38.

23. ἐρεισάμενοι.] Böckh and others read ἐρωτάμενοι, ‘having stayed delightful return.’ Cf. Od. xxiii. 244; but the phrase is not quite parallel, ‘Ἡ ὑύσατ’. So too in Isth. v. 53 the object of ὄνοτο, ‘were wont to check,’ is a person. The text is unsatisfactory. MSS. give ἐρωτάμενοι and ἐρεισάμενοι. Mommsen reads the latter. Hartung alters to ἀπουράμενοι (cf. Hes. Scut. Herc. 173), Benedict to ὀλευσάμενοι.

Rauchenstein proposes ἀπωσάμενοι or ἀνανόμενοι. I suggest ἀτεστάμενοι as nearer to the ms. reading, if ἐρεισάμενοι (‘having set fast on Isthmios’ banks delightful return’) is to be disturbed. It is supported by the Schol., αὐτοῦ τὴν ὀικον ἄνακομοσὶ ἀπέθεντο.

23. λευκανθέα σώματα]. ‘As pale corpses.’ Old mss. give σώματι (v) ἐπιλανα; some editors read σώματι ἐπιλανα, taking λευκανθέα ‘white-wreathing’ with καπνόν. As white myrtle was sacred to the dead (Isth. I. 88) λευκανθέα may mean ‘decked with myrtle.’ The text is Böckh’s.

24. δαίσαντο.] Carries on the metaphor of ἐπιλανα.

’Αμφιάρη.] The nom. and acc. of this name in Pindar end in -ρης, -ρην. This dative is from a contracted form in -ρη; which changes its declension by analogy.
If it be possible, son of Kronos, I am for putting off as long as possible the talked-of gallant struggle for life and death with the host of Carthaginian spearmen. For ἄναβάλλομαι cf. Ol. i. 80, ἄναβαλλεται γάμον θυγατρός.

32. κτεάνων, κ.τ.λ.] ‘With souls too lofty to grudge their hoards.’ Cf. Pyth. viii. 92, ἔχων κρέσσονα πλούτων μέριμναν.
33. αἴδως, κ.τ.λ.] ‘Due love of honour (cf. Ol. vii. 44) which bringeth renown is stealthily sapped by greed.’ Mss. give ὑπόκρυφα, but the Schol. suggests by ὑποκλέπτεται that there is a tmesis of the preposition.
34. ‘You might have formed an idea of the danger of keen fight;’ because Chromios was ever in the thickest of the fray. For κεῖν—ἄν cf. Goodwin § 42, 3 with notes 1, 3.
35. If it be possible, son of Kronos, I am for putting off as long as possible the talked-of gallant struggle for life and death with the host of Carthaginian spearmen. For ἄναβάλλομαι cf. Ol. i. 22, 91.
36. κτεάνων, κ.τ.λ.] ‘With souls too lofty to grudge their hoards.’ Cf. Pyth. viii. 92, ἔχων κρέσσονα πλούτων μέριμναν.
37. Perhaps the similarity of...
phrase to μαχατάν θυμόν, vv. 26, 27, is intended to mark the contrast between Amphiaræos' lot and Chromios'.

38. παρποδίου.] 'Imminent.' Cf. Pyth. iii. 60.

νεφέλαν.] 'Storm-cloud.' For the metaphor cf. Isth. vi. 27, iv. 49, 50, περι. 35, Verg. Aen. ix. 667, pugna aspera surgit: | quantus ab occasu ueniens, pluialibus Hædis, | uerberat imber humum; quam multa grandine nimbi | in uada praecipitant, quam Iupiter horridus austris | torquet aquosam hiemem; et coelo caua nubila rumpit.

39. κλέος ἄνθήσαι.] For the phrase cf. Pyth. i. 66.

40. See Introduction.

41. ΄Αρείας.] Sc. πυγής or κρήνης; cf. Κρόνιον (λόφον), Ol. i. 111. The Schol. gives a variant ἔνθα 'Πείας. For the compendious construction for 'where is the ford which men name from Arés' spring,' cf. Π. χ. 757, καὶ Ἀλεοσίου ἔνθα καλῶνη | κέλληται, Soph. Trach. 638, ἔνθα 'Ελλάνων ἀγοραί Πυλατίδες καλοῦνται, Εἰδ. Reex, 1451, ἔνθα κλήσται | οἶμος Κυλαρίων ὤτος, ἄν κ.τ.λ., Eur. Ion, 11—13, Isth. v. 47. Mr Postgate takes 'Ἀρείας as acc. plur., supplying ἀκτάς from above, as he does not see why a ford should be named from a spring. The alteration ἔνθα 'Πείας (Πέας) has been suggested by Beck, Hartung and Bergk, 'Πείας πόρον meaning Ἰόνιον πόρον (Nem. iv. 53). Cf. Aesch. P. V. 837 (856, P.), ἡδές πρὸς μέγαν κόλπον 'Ρέας . . . . . χρόνον δὲ τὸν μέλλοντα πόντιοι μυχός . . . . . Ἰόνιος κεκληστα. It is, however, open to question whether πόρον would be used of the sea when a river had just been mentioned, and whether it would apply to the open sea off the Heloros. Western Krête lay at the entrance to the Ionian sea from the Archipelago, and so the Krétan cult of Rhea probably gave rise to the old name recorded by Aeschylus.

δέδορκεν.] Cf. Ol. i. 94, 'shone forth and still shines.' This perfect is like λέοντες, Ol. i. 53.

42. τούτο.] 'Such.' Cf. Ol. iv. 24. ἐν ἄλκια πρώτα.] 'In his earliest prime;' i.e. when first he became distinguished. Böckh and others render wrongly 'in his first youth.' The battle of Heloros (Herod. vii. 154) was fought at least before n.c. 491, when Hippokratès the victor died, but at the date of this ode Chromios was probably more than forty years of age, for from v. 44 we might gather that his old age was not very distant, as indeed from the general tone of both the odes to Chromios.

πολλὰ μὲν ἐν κονίᾳ χέρσῳ, τὰ δὲ γείτονι πόντῳ φάσομαι.

43. Cf. Ol. xii. 6, πόλλ’ ἀνω...τὰ δ’ αὖ κάτω. Render, 'And his honours won at other times, many mid the dry land’s dust, others again on the neighbouring sea, will I proclaim.' The idea to be supplied with the neut. plur. pron. must surely be suggested by κλέος ἀνθήσαι (v. 39), δέδορκεν τοῦτο φέγγος (vv. 41, 42). Dissen understands πραξθέντα or πραξθήναι and compares Aristoph. Ran. 281, ὃς αὐτὸς ὁ τόπος ἐστίν, ὥς τὰ θηρία τὰ δεῖν ἔφασκεν ἕκεινος, where an infinitive tense is obviously suppressed, or at least a participle. But I venture to say φάσομαι can take an accusative like κένα κέινος ἄν εἴσοι ἐργα, Ol. viii. 62, μηδ’ ἀγώνα φέρτερον αὐτό δάσωμεν, Ol. i. 7, τὰ δ’ αὐτὸς ἵν τι τιχύ, Ἐπεταλ τις ἕκαστος ἐξοξώτατα φάσθαι, Nem. iv. 91. κονίᾳ.] L. and S. gives this as an adj. under κόνιος, a subs. under χέρσος. I prefer the latter view.

γείτονι πόντῳ.] The sea off Cuma. For the battle cf. Pyth. i. 71—75.

φάσομαι.] Pindar also uses the middle forms φάτο, φάσθαι, which may in all five instances be well rendered 'in the second and more definite sense of φημι, to affirm, declare, &c.' (Don.). He uses φαμένης, Isth. v. 49, of the utterance of a wish. This φάσομαι then has a different shade of meaning from φάσω, and has no proper connection with the following theory which Don. propounds in this place. 'Pindar uses a middle form for the future of active verbs signifying "to utter a sound," as ἀπόσομαι ἐνθράκιον λόγον, "I will solemnly swear," Ol. π. 92: κελαθοδίσμεθα βρωτάν, "we will sing of the thunder," Ol. xi. 79: κομάσομαι, "I will raise the comus-song," P. ix. 89: and here φάσομαι, "I will affirm." In all these cases of future assertions he uses the middle form of this tense, for the reason which I have given in the passages above referred to—namely, because when we speak of something which will make an impression upon our senses or feelings, or, in general, befall us, as future, we consider ourselves as merely the object of these outward impressions or accidents; but when we speak of their present effect we consider ourselves as an agent or inchoative in respect to them. If, however, we use the future in a deliberate or prohibitory sense, the idea of agency is not lost; and thus we find that Pindar not merely writes ἀνάθοσμαι, "I will speak" (Ol. π. 92), but also μὴ ἀνάθοσμεν, "let us not speak" (Ol. i. 7); and not only κωμάσομαι, "I will raise the comus-song (P. ix. 89), but also κωμάσομεν, "let us sing the comus-song" (supra, v. 1). Similarly, although βοῦσομαι is the regular Attic future of βοᾶω, we have in Aeschyl. Pers. 640: παντάλαν ’ ἄχρι διαβοῦν, "am I to go on proclaiming my woes?" Now ἀνάθοσμαι, Ol. π. 92, is distinctly reflexive, as the utterance of an oath binds the utterer. κελαθοδίσμεθα is neutralized by κελάθος, Ol. x. [xv.] 14. Don. should refer κομάσομαι to his κομάσομαι, Isth. π. 90. This mid. is used causatively, 'I cause to be celebrated in (or 'by') a κόμος,' only used in the first person sing. in reference to the poet. Cf. also Nem. iii. 12, 27, vi. 26. Perhaps κελαθ., Ol. xi. 79, is causative. Thus there is no instance in Pindar to which Dr Donaldson's ingenious explanation of middle futures to active verbs will fairly apply.
ἐκ πόλων δ’, οὐ σὺν νεότατι γένωνται σὺν τε δίκα, 
τελέθει πρὸς ἥρας αἰών ἀμέρα.

45 ἵστω λαχῶν πρὸς δαιμόνων θαυμαστῶν ὀλβον. 

Στρ. 3'.
ei γὰρ ἀμα κτεάνοις πολλοῖς ἐπίδοξον ἁρται 
κῦδος, οὐκέτ’ ἐστι πόρσῳ θνατὸν ἐτὶ σκοπιῶν ἄλλας 
ἐφάσμασθαι ποδοῦν.

ἀσυχία δὲ φιλεῖ μὲν συμπόσιον’ νεοθαλῆς δ’ αὐξε-
tαι
μαλθακὰ νικαφορία σὺν ἀοίδα: θαρσαλέα δὲ παρὰ κρα-
τῆρα φαινὰ γίνεται.

50 ἐγκυρνάτω τίς μιν, γλυκίνω κώμον προφάταν,

Στρ. 1α'.

ἀργυρείασι δὲ νομάτω φιάλαις βιατάν
ἀμπέλου παίδ’, ἀς ποθ’ ἵπποι κτησάμεναι Χρομίῳ 
pέμψαν θεμιτπλέκτοις ἀμα

44. ἐκ πόλων τελέθει.] 'Is the 
natural outcome of toil.'
οἱ γένωνται.] See Goodwin, § 63. 
νεόταται.] The classical youth 
includes our middle age. Pindar 
speaks, Pyth. ii. 63, of Hiero's 
νεότας in connection with the battle 
of Himera (b.c. 480) and yet of his 
βουλαί προσβύτερα, though the date 
of the ode is b.c. 477.

ἀμέρα.] For αἰὼν fem. cf. Pyth. 
iv. 186.

45. ἵστω λαχῶν.] Cf. Ol. vi. 8, 
Nem. xi. 15, Isth. i. 68, vi. 27.

46. For sentiment cf. Pyth. i. 
99, Nem. i. 32, Isth. i. 50.

47. For metaphor cf. Ol. i. 115, 
Nem. ii. 25, viii. 30, Isth. iv. 23.


49. For metaphor cf. Nem. 
vi. 40.

50. ἐγκυρνάτω μιν.] For constr.

cf. ἐγχεῖν κρεπτήρα, Soph. Frag. 149,
'To mix into the cup'= to pour in 
and mix. Cf. Isth. iv. 25.

51. Cf. Nem. x. 43. Silver cups 
were also prizes at Marathon, cf. 
Ol. ix. 90. Probably the wreath 
was universally given as a symbol 
of victory in games.

52. ἀμπέλου παίδ’.] ‘The 
masterful child of the vine.’ Conversely 
(Aesch. Persae, 616), ἀκηράτων τε 
μητρῶι ἀγρίας ἀπὸ | ποτῶν, παλαιᾶς 
ἀμπέλου γάνως τόδε. In the Schol. 
the quotation from Nem. v. 6, μα-
τέρ’ οἰνάνθες ὑπάραν is misplaced 
and put under v. 48. It appears
that Chromios did not himself attend these games.

I prefer the interpretation of one Schol. νομίμως καὶ καθήκοντος πεπλεγμένους, 'twined with due ceremonial' to 'fairly-twined,' 'twined in justice to him,' i.e. 'fairly won.' For crowns won by horses cf. Ol. π. 50, vi. 26, Pyth. iii. 73, 74. But the plural is used for the victor's crown for a single victory, e.g. Isth. π. 11.

53. ιερᾶς.] The Schol. refers this epithet to the partition of the victims between gods and men at Mêkônê close to Sikyôn. Cf. Hes. Theog. 535, but the fact of Pythian games being held there is perhaps sufficient ground for the attribute.

54. εὐχόμαι.] 'I pray.' Paley 'I flatter myself.'

ἀρετῶν.] 'Glory (in games);' cf. Isth. i. 41, iv. 17.

σὺν Χαρίτεσσι.] For the association of the Graces with Epinikian poetry and with Pythia cf. Pyth. vi. 2, Nem. x. 1. For -σαι σὺν cf. Isth. π. 11.

υπὲρ πολλῶν, κ.τ.λ.] 'And that more than many (bards) I may make victory of great account by my verses.' Notice the aorist κελαδησαί referring the poet's celebration of the particular achievement, the present τιμαλφεῖν referring to his general habit. For inf. cf. Goodw. § 23, note 2. A Schol. gives an unhappy v. l. πολλῶν...νικῶν which Christ gives as his own emendation. For υπὲρ πολλῶν cf. Isth. π. 36.

55. ἀκοντίζων.] For the hurling of the javelin, one of the contests of the quinquertium, cf. Ol. xiii. 93, Pyth. i. 44. For the metaphor cf. Ol. i. 112.

σκοποῖ.] MSS. give σκοποῦ, but cf. Pyth. xi. 41 (where I find Christ had anticipated my suggestion of μισθόν), Ol. xiii. 35, πατρὸς ἐδὲ Θεοσάλοι ἐπ' Ἀλφέου βεθροισιν αἵγλα ποδῶν ἀνάκειται, Isth. i. 16.
ON TWO VICTORIES OF THEIAEOS OF ARGOS IN THE WRESTLING MATCH (IN THE HEKATOMBAEA AT ARGOS).

INTRODUCTION.

This fine ode is proved by vv. 22, 23 and the thrice-repeated mention of Hêra to be composed for an anniversary of the Hekatombaea at Argos, in which Theiaeos son of Ulias of Argos had won the wrestling match twice. He had also won thrice at Nemea, thrice at the Isthmos, once at Pythô, but not yet at Olympia. Dissen argues from Amphitryôn being called an Argive that the date falls after the destruction of Mykênae by the Argives, Kleônæans and Tegeaeans B.C. 468; he also fixes the later limit, B.C. 458, by the consideration that Argos joined in an invasion of Boeôtia in that year, after which Pindar would hardly compose an ode for an Argive.

It is probable from vv. 29—36 that an Olympian contest was at hand, that is that the date was either B.C. 464 or 460, as Mykênae was probably not taken till late in the year and the poet would hardly be likely to transfer the myths of Mykênae to Argos immediately after the destruction of the former. For such transference in the Tragedians cf. Aesch. Ag. 24, Porson on Eur. Heracl. 188 (Elmsley and Barnes). The confusion was made easy by the larger meaning of Argos = Argolis (see on v. 42).

As one of the victor's ancestors claimed intimate connexion, as their host, with the Dioskuroi (vv. 49, 50), and as these deities were patrons of athletic games, and as the poet has given the most beautiful episode of their legend, we need not suppose that the myth
has reference to the victor any more than is the case with the allusion at the end of Pyth. xi. Perhaps from the relation of the favour with which Zeus entertained Polydeukês' entreaty, Theiaeos might deduce encouragement as to the result of his own prayer v. 30; but I think Mezger refines a little too much in suggesting that the implication is that the Dioskuroi will intercede without stint for the mortal Theiaeos, even as Polydeukês gave up half his life as a god in intercession for his mortal brother Kastôr. The poet may possibly imply that as a friend of the Dioskuroi he has a second claim on the favour of Zeus, who is introduced in three important passages, vv. 11 ff., 29 ff., 75—end. The myth may incidentally contain a veiled allusion to the struggle between Sparta and the Helôts in Messênia which began B.C. 664 and lasted beyond B.C. 460. Leopold Schmidt considers that the myth inculcates the trustworthiness and good faith of the breed of gods (vv. 54; 78, 79); but the trustiness of the latter passage is that of a mortal comrade, and there is little analogy between Polydeukês' self-sacrifice for his brother and his good faith as a divine patron.

I think that either παύροι Ὅν πόνος πιστοί βρότῶν refers back rather to the general sense than to the particular application of θεῶν πιστῶν γένος, and is in fact almost a false echo, or else that the recurrence of πιστος- is a mere coincidence. It should be observed that Polydeukês distinctly avows a selfish grief at the loss of his brother, which is most pathetic and appropriate in a presentment of deep affection, but which would tend to mar an illustration of disinterested good faith. Mezger points out that vv. 37 f. form the middle point of the ode, referring the victories of the family to the Graces, who are invoked v. 1, and the Tyndaridae, who form the subject of the close of the ode.

Polydeukês is vividly presented as the ideal exemplar of brotherly love, and it is hard to believe that the poet wished a beautiful picture to be blurred by any occult references to Theiaeos. Dissen sees that the exaltation of Polydeukês' brotherly love is the point of the myth, but gratuitously proceeds to infer that Theiaeos' unselfish brotherly love is indirectly celebrated. The poet implies, v. 54, that he is just; but beyond that no indication of his character can be traced.

The rhythm is Dôrian with a few Lydian measures.
ANALYSIS.

vv.
1—3. Invocation of the Graces to laud Hêra's Argos.
4—18. Mention of legendary worthies of Argos (see note on v. 12).
19, 20. The poet must refrain from reciting the blessings of Argos.
21—23. Still he calls on himself to turn his mind to wrestlings under the influence of the festival of the Hêraea (Hekatombae).
29, 30. Invocation of Zeus to grant Theiaeos' prayer.
31—36. What it is, is well known. His Panathênaic victory is an omen that it will be answered.
37, 38. His successes are due to hereditary worth and to the favour of the Graces and the Dioskuroi.
49—54. No wonder, since Pamphaês (a remote ancestor) entertained the Dioskuroi, the faithful patrons of games.

Στρ. α'.

Δαναοῦ πόλιν ἀγλαοθρόνων τε πεντήκοντα κορᾶν,
Χάριτες,

1. ἀγλαοθρόνων.] So old mss. Triclinian ἀγλαοθώκων. For the meaning of the epithet cf. Ol. ii. 22, Pyth. iii. 94, Nem. iv. 65, from which last line we may gather that at Aegina the Nereids were represented enthroned. In Eur. Iph. in Aul. 239, golden statues of the Nereids stand on the sterns of the ships of Achilles. So also no doubt at Thebes and Argos were the local heroines thus sculptured in some public building. The Fates, Seasons, Nereids and Danaids would scarcely suggest this attribute without the intervention of plastic representation demanded by solemn cults. With the great deities the case is different. See Addenda.

Χάριτες.] For the Graces as patronesses of epinikian minstrelsy cf. Ol. xiv. 12—14, Pyth. vi. 2, ix. 89, Nem. ix. 54. The Seasons and the Graces had been sculptured by Polykleitos on the crown of his colossal statue of Hêra in the Hêraeon at Argos. This fact may have influenced the poet in
his invocation, but it is rash to be positive on the point.

2. δόμα.] 'Home;' cf. Soph. Ωε.Ρ. 28, 29, τόλιν...δόμα Καθεδων. The Argives constitute a family of which Héra is mistress and foundress.


ἀρεταίς.] Dat. of manner. 'Distinctions,' cf. Ol. xiii. 15, 1em. vii. 51.

4. μακρὰ.] One ms., Medic. Β., gives κακρά, an interesting error; this vox nihili is corrected in the lemma of the same ms. το καθάρα.

In 1sth. ν. 56, ἀναγίγνασθαί is expressed with μακρόν.

ἀμφι.] 'The tale of Perseus with respect to the Gorgon Medusa.'

There is no need to render τὰ Πέρσεως Περαι τές γεσται, to strain the force of the preposition to certamen circa Med. with Dissen.

The myth of Perseus' birth makes it probable that the name is from the κράνος, Σκτ. κρίσις, 'sprinkle,' while Danaé, Danaos are connected with Δανος, Don, 'river' or 'water,' not with δάνως, 'burnt' fr. δάφναις or δαφνοι.

5. MSS. τ. δ' Al. κατφίκγατεν α. τ. 'Ε. Τ. Μommsen, τὰ κατεκτέθεν, Böckh τὰ κατφίκγεν with the subject Argos understood as in νν. 10, 13. The latter alteration is the best, but I do not like to reject the ms. passive form absolutely, as -φίκισθεν might scan as $2^1 + ^1 + ^1$. The plural ἀστή is distributive, hence the passive verb would be plural.

παλάμαις.] Merely 'agency.'

6. 'Τερπμνήστρα.] Mommsen with the Vatican old ms. omits the ν. Cf. Hor. Οδ. ππ. 11, 33, Aesch. Τ. Α. 865, Ovid. Η. τ. τρ., for the story.

ovδε...παρεπλάγχθη.] An emphatic meiosis; 'trod the path of honour.' For παρεπλ. cf. Ol. νι. 31, 3δὲ φρενων παραξιαν, παρεπλαγ- ξαν και σοφίαν, Pyth. π. 35, ενεά νέος παράτροποι ες κακότατη αδρόναν | ἐβαλον ποιλ καιρον οιν'] (see Ad- denda to Vol. I.), Nom. ι. 25, εν εὐθείας δ' οἵος στελεχοτα.

μονόφαφον.] So ms. After the Schol. Vet. Mommsen -φος. The ms. reading should be preferred as the less easy. For the trans- ference of the attribute of the per- son to the instrument of the Homeric νηλεί χαλκ. Here the adjective should be taken adver- sially. Cf. Ol. νι. 8, δαιμόνι νόθα, where again the attribution of the quality of the whole to the part is on a similar principle to the transfer- ence to the instrument.

κατασχοίσα.] The aorist would be appropriate to her sudden re- solve not to draw her sword, if we rendered 'because she retained,' but it is simpler to render 'when she retained.'
NEMEA X.

107

'Avt. a'.

Διομήδεα δ' ἀμβροτον ξανθά ποτε Γλαυκώπις ἐθηκε θεόν

γαία δ' ἐν Ὁβειας ὑπέδεκτο κεραυνωθείσα Διὸς βέλεσιν

μάντιν Ὀικλείδαν, πολέμῳ νέφος:

το καὶ γυναιξὶ καλλικόμοισιν ἀριστεῖει πάλαι:

Ζεὺς ἔτη Αλκμήναν Δανάαν τε μολὼν τοῦτον κατέφανε λόγον

πατρί τ' Ἀδράστοιο Ἀνυκέι τε φρενῶν καρπὸν εὐθείᾳ

συνάρμοζεν δίκα:

'Επ. a'.

θρέψε δ' αἰχμὰν Ἀμφιτρύωνος' ὁ δ' ὦλβῳ φέρτατος

7. Διομήδεα.] A Schol. tells us that Diomédès was endowed with the immortality forfeited by Tydæus when he ate some of Melanippos' head. Diomédès, the reputed founder of Argyripa or Arpi in Apulia was deified as a hero of Hellenic colonization of Southern and Eastern Italy.

8. ἐν.] 'Near,' cf. Ol. vi. 16, where the fate of Oeklès' son Amphiaráos is being celebrated. As Amphiaráos was running away when engulfed, the addition of πολέμῳ νέφος is a graceful concession to Argive feeling. I. and S. should not say 'γαία ὑπέδεκτο αὐτῶν, the grave,' for the earth rescued him from death.

9. πολέμῳ νέφος.] Cf. II. xvii. 243, ἐπὶ π. ν. περὶ πάντα καλύπτει, | 'Εκτορ. Vergil's nubes bellī, Aen. x. 809, is differently applied, to a shower of missiles.

For more general application of the metaphor cf. Isth. iii. 35. Lucretius' Scipidas bellī fulmen (iii. 1034) is quoted.

10. ἀριστεῖει.] Argos is the implied subject. The wrong punctuation before πάλαι is due to Leporinus.

11. For Alkmênē and Amphitryón being reckoned as Argives, see Introd.


12. πατρί.] Talaos.


The order in which the worthies of Argos are mentioned is not so confused as appears at first sight. First come two sons of Zeus, the younger first; then an example of feminine courage and rectitude; thirdly, two immortal heroes, the younger first; fourthly, four women; fifthly, two wise and just heroes, the younger first; and lastly, Amphitryón and Héraklès, who through Hébé is connected with Héra of Argos, whose cella contained a silver altar on which their marriage was represented.

13. θρέψε...] Argos is again the implied subject most probably, though Zeus might be. Note αἴχμαν Ἀμφ. = αἰχμητάν Ἀμφιτρύωνα. ὁ δ', κ.τ.λ.] Partly owing to the corrupt condition of v. 15 this pas-
sage has caused much difficulty. Commentators have explained \( \delta \) as Zeus and \( \epsilon v \) as Amphitryon or vice versa. The objections to \( \delta \) being Zeus are obvious. Again Amphitryon was Zeus' descendant, therefore he could only enter his generation by birth, not, as Mezger supposes, by virtue of Zeus' connection with Alkméné. It seems more appropriate to refer \( \epsilon v \) to the first word of the ode, \( \Delta \alpha \nu \alpha \nu \). The Schol. \( \alpha \nu \alpha \rho \omega \nu \tau \alpha \sigma \) suggested to Mommsen \( \epsilon v \alpha \rho \nu \tau \alpha \). The alteration being pretty easy, first to \( \epsilon v \alpha \rho \nu \tau \alpha \) by assimilation to the case of an interpolated \( \epsilon l \) and then from \( -o \nu \tau i \) to \(-e n t i, -e n \) \( \tau i \). The rhythm however rather points to \( \epsilon v \rho \) (see the corresponding lines), so I suggest \( \epsilon v \rho \), \( \epsilon u \theta \) \( \epsilon l \), or \( \epsilon u \theta \) \( \epsilon l \) (cf. Nem. vii. 78). I see that Goram has already proposed \( \epsilon v \rho \) \( \epsilon u \theta \) \( \epsilon l \). For \( \theta \) \( \theta \) see cf. Ol. iv. 9, Pyth. iv. 105, Nem. viii. 10. Böckh read \( \epsilon v \alpha \rho e n \) \( k a l \) \( \epsilon l \) with crasis of the diphthongs. Hermann gave \( \epsilon v \alpha \rho e n, \epsilon l \).

The expedition against the Ta-phioi or Télēboae was an integral part of Amphitryon's bliss, as it was the condition of his union with Alkméné, so that a para-thetic structure of the clauses after \( \epsilon p e i \) (v. 14) is not inappropriate. Kayser's alteration of \( \delta \lambda \beta \omega \) to \( \delta \lambda \beta \sigma \) (supported by Ol. ii. 22, Pyth. iii. 105, v. 51) is needless.

17. \( \sigma \tau . \beta \). Cf. Isth. vi. 7, 'Hrakléios \( \gamma o n a i \).'

18. \( \tau e l e i a \).] 'Hræ teleia or \( \gamma a \)μηλια or \( \zeta \)\( \gamma \)\( y \)\( o \)la was the Goddess of Marriage, \( \iota \nu o \) \( \Pi r o n u b a \). The phrase \( \tau \epsilon \lambda \)\( s \)\( \theta \)\( l \)\( e r o \)\( u \)\( o \)\( a \)\( o \)\( l \)\( a \) occurs \( O d . \) xx. 74; cf. Soph. \( A n t . \) 1241. On the sceptre of her statue in the \( \H e r a e o n \) was a cuckoo. Near this statue stood a chryselephantine statue of \( \H e b ë \) (Paus. ii. 17). \( \beta a i n o u \) \( \epsilon \sigma i \).] 'Walks for ever' (Holmes). The participle is perhaps adjectival in such constructions, cf. Madv. § 180 d. Most edd. read \( \epsilon \sigma i \).

19. Cf. Isth. vi. 44, \( \beta r a x \)\( s \) \( \epsilon z i k ë s o d a \). The idea is elaborated by Vergil, \( A e n . \) vi. 625.

20. \( \delta e k a l . \] 'And besides.' For \( \kó r o s \), cf. Pyth. i. 82, viii. 32, Ol. ii. 95.

\( \\text{ant}i\text{ásai.} \] Cf. \( i n f r a , \) v. 72.
21. This bold metaphor is, I suppose, the original of Gray's 'Awake, Aeolian lyre, awake.' Cf., however, the Psalmist's "awake, lute and harp." Suscito musam, crepitum are different and much less artificial. The poet addresses himself.

22. χάλκεος.] Cf. Ol. vii. 83, ο τ' εν "Αργείς χάλκεος ἔγνω μιν. The brazen shield given as a prize at the Héraea, or Hekatombae (see next line, βουθυσιάν).

23. κρασίν.] Cf. Ol. π. 21, Pyth. iv. 253. The line recalls Ol. v. 6, ὑπὸ βουθυσιάς ἀέθλων τε πεπαμβατέρως ἄμμιλλαις.

24. ἕσχεν.] 'Gat,' cf. Ol. π. 9. εὐφόρων.] 'Bravely-born.' The Schol. interprets 'profitable,' which seems to be a comparatively late sense, and would here be proleptic. 

λάθαν.] Cf. Ol. π. 18, (πῆματος) λάθα πῶς μιρ σὺν εὐδαμον γένοιτ' ἄν.

25. ἐκράτησε.] For this sort ofzeugma where the verb is taken in another of its own meanings with a second object, cf. Ol. i. 88, ἐλευ 6' Οὐνιμάον βιάν παρθένον τε σύνενον, Eur. Ion, 666, ὑμιν δὲ σειγαν, δμωί...des, λέγω τάδε, ἢ θάνατον εἰποῖσασθι πρὸς δάμαρτ' ἐμὴν, Aesch. P. V. 665, ἐπισκήπτουσα καὶ μυθουμένη ('Ινάχῳ) ὥθεν ἐμε...καλ μηθεί, πυροτόν ἐκ Δίως μολέν κεραυνῶν. For ἐκράτας, stέφανον cf. Nem. v. 5, ἱνήρα, v. 47. 'Ελλανα στρατῶν.] Cf. Pyth. xi. 50, 'Ελλανίδα στρατῶν, πιλαστήρα ταύτα νικάσαντα, Pyth. xii. 6. 


26. For omission of τον before Νεμ. cf. Madv. § 16 b.

27. πιλαστήρα.] Cf. Ol. ix. 86, ἐν Κορινθίῳ πιλαστῆρα. 

λαχών.] Supply στέφανον from above. For μὲν...δέ cf. lsth. π. 8. 


ἐν 'Α. νόμῳ.] 'According to Adrastos' institution' (cf. Nem. vii. 50, 51). For the preposition cf. Pyth. iv. 59; Dem. p. 496 fin. The alteration to νομῷ is worse than needless. For the use of νομῷ Cookesley compares the use of τεθῶς, ἱνήρα, v. 33, Ol. vi. 69, xiii. 40.

30. oòδ, k. t. l.] ‘But adding a spirit of daring to a resolution that shrinks from no toil he makes an indirect request for favour.’ He hints at a wish which he is too modest to express openly, or rather he mentions incidentally in his prayer the petition which he really has most at heart, but is too diffident to lay stress upon in words. Mezger renders παρατείνοις, ‘eine neben hinausgehende Bitte thun,’ comparing the use of παρά in παράφαινεν λόγον, Ol. vii. 66, &c. παράγειν, Pyth. xi. 25, Nem. vii. 27. Other commentators have rendered the verb ‘obtain,’ ‘supplicate for,’ ‘decline’ (L. and S.). In support of ‘request indirectly,’ ‘request by the way,’ not given in L. and S., cf. the use of παρεγγαγόν Soph. Oed. Col. 24 (Campbell), and of παραφθεγγομαι and παραφθω, and perhaps Aristoph. Equit. 37.

31. The older ms. give καὶ ὅσις, the rest χ’ ὅς τις. Disson follows Hermann’s more than needless alteration γνωτά τε καὶ ὅσις. Kayser with almost equal temerity reads γνώτι ἄειδοι οἱ τε καὶ ὅσις. The poet says that he need not tell more precisely to Zeus or any athlete who aspires to Olympian victory what Theiaeos prayed for.

32. ἐσχατος, ἀεθ. κ.ρ.] The various contests at Olympia, each of which is a supreme contest. The superlative is reinforced by κορυφαῖς, the genitive not being partitive but ‘of definition.’ Pindar twice uses ἔσχατος in a good sense, Isth. i. 29, with a reference to sailing to the pillars of Herakles, and Ol. i. 113, τὸ δ’ ἔσχατον (of greatness) κορυφώτατα βασιλεία, a metaphor from a mountain height as here. The Schol. quotes Sophokles Frag. ήδη γὰρ ἔδρα Ζεὺς ἐν ἔσχατῳ βεῶν. ὑπατον.] This sentence explains the last somewhat vague phrase. Note the order, and render ‘Heraclês’ ordinance which Pisa received is highest.’ For sentiment, cf. Ol. i. 7. For ἐσχις, cf. v. 24. For τεμ. cf. v. 28, Nem. xi. 27.

33. ἀειδιαὶ γε μὲν.] ‘Yet right sweetly.’ Though the not having won an Olympian victory was bitter, yet the Panathenäic victory was especially sweet as being an omen of an Olympian victory. This μὲν = μᾶν, cf. Pyth. iv. 50.

ἀμβολάδαν.] ‘By way of prelude.’ Cf. Pyth. i. 4, Nem. vii. 77. [Don.]
34. ἑλέσταις] The Panathænaea, at which the prize was oil, from the Ἱμπλαί or sacred olives, contained in a vase burnt earth, see the next verse. Mr Jackson has suggested to me that Ἱμπλαί means 'belonging to a tribe, division.' The winners on the Panathænæa vases are represented with crowns of olive. Athênaeos, v. 11, tells us that Panathænæa victors were crowned, and Suidas, s. v. Παναθήνααι, and Pliny, N. H. ἅ. 5 (4), specify the olive crown. Hence Pindar has drawn an augury of success in winning the olive crown at Olympia.

35. ὑμφαί.] Connected by Curtius with ὑπα, ἐπον, &c., but (as there are few certain instances of aspiration of a tenuis after a nasal) better by Fick with ἀμβή, Lithuanian amb-iti, 'to scold,' amb-r-iti, 'yelp.' Cf. Frag. 129 [266].

36. γαία.] Dative for locative, ἐν ἐρώ. being in apposition, ἐν.] 'For.'

37. γερμαί.] Richly painted. For Panathênaia Anphorae (our Schol. speaks of Ἰδραί) cf. Brit. Mus., First Vase Room, table-case A, 24 (The Burgon Vase, 5th cent. B.C.), 2. Second Vase Room, Table-cases E. G. Though the six amphorae there displayed belong to the fourth century, the archaism traditionally kept up imitates the ceramic style of Pindar's time, the designs being chiefly in black and white with incised lines. On such vases "Athêna stands between two columns which are usually surmounted by cocks." They are inscribed ὅν ἈΘΕΝΘΕΩΝ ΘΑΛΩΝ or ὅν ΑΘΗΝΗΘΕΝ ΘΑΛΩΝ, the former of course in Pindar's time. Cf. P. O. Brönsted, On Panathenaic Vases, Mon. dell' Inst. di Corrisp. Arch., x. Tav. 47, Annali, 1877, pp. 294 ff., 1878, pp. 276 ff. O. Jahn, Kurze Beschreib. d. Vasensamml. in der Pinakoth. zu München, no. 445 (and eleven others there enumerated).

38. εὐάγρων τιμαί.] 'Honour from successful contests.' For the compounded adjective instead of its substantive with an epithet in the genitive Matthiae compares Pyth,

σῶν.] For the position of the preposition, cf. Pyth. ii. 59, Nem. ix. 14, 22, infra, vv. 53, 84. It is omitted in the mss. before the following, τῶν. The position of θαμάκις seems to show that it and the prepositional phrase are to be taken more closely with εἰάγ. τῶν, than with the verb. Don. Dissen and Böckh take θαμάκις as = ἀμα, but it is better to render ‘oftentimes’ as in Isth. i. 28. For the Charites, cf. supra, v. 1. The mention of the Tyndaridae leads up to the coming myth.

39. Not ‘I should not think fit to veil,’ but ‘I should think myself justified in not veiling, &c.;’ i.e. ‘in feeling and shewing pride.’ Cf. Nem. vii. 66 for the form of expression.

ἐνέρ.] I. q. εἰ ἐνέρ. Thrasyllos and Antiás were two of the maternal relatives of Theaiæos.

40. ἄσως.] Exclamatory, though the idea of οὗ δυνατῶν ἔξελεγ-χεν may have originally governed it in the poet’s mind. The text which is Böckh’s (except the stop after θαλάσσειν) is unsatisfactory, as the list of victories is much too small for Argos, of which Proetos was perhaps joint king before his expulsion by his twin brother Akronisos. In Frag. 269 [141] the Schol. on II. xiv. 319 states that Pindar said that Proetos slew Danaë. Perhaps he regained the kingdom when Akronisos fled from Perseus who subsequently to avenge Danaë de-

throned and slew Proetos. This form of the legend is not incompatible with Apollodorus’ (v. 2. 6) tradition that Proetos gave Biãs and Melampus each a third of his kingdom, but differs from Ovid (Met. v. 239), who makes Perseus kill Proetos in Argos in revenge for the expulsion of Akronisos. Talao, son of Biãs, was king of Argos, which seems to tell against the Ovidian version. The mss. read ὅσαι ἢπτοτρόφον ἄστι τὸ (or τὸ) Προετοὶ θάλασσε(ν), κ.τ.λ. I propose ὅσαι Προετοῦ θέσαν ἢπτοτρό-

φον ἄστιν θαλάσσα, as ε for ai is a common error (cf. infra, v. 72) and ΠΡΟΙΤΟΤΟΚΟΣ CAN easily passes into ΤΟΙΟ ΟΚΑΝ and then the last four letters are cut out as a partial repetition of OCAIČ. The omission would lead to rearrangement to suit the metre.

42. Κορίνθιον τ' ἐν μ. ] At the Isthmian games. The phrase is precisely equivalent to ἐν βάσσαισιν Ἰσσείν, Isth. iii. 11. Not ‘in the recess in which Corinth stands,” “Corinth which lies in the recess of the Isthmus;” for Corinth is not in a recess, but in ‘a corner’ of Argolis, μυχὸς Ἀργείων ἢπτοτρόφοιο. Korinth might be said to stand on the gulf (μυχος) of Korinth, but the Isthmian games were held on the opposite side of the Isthmos. This clause begins an answer to the half-question of the preceding clause.

NEMEA X.

43. Σικνωνόθεσ δ' ἀργυρωθέντες σὺν οἶνηραὶς φιάλαις ἀπέ-βαν,

45 ἀλλὰ χαλκῶν μυρλῶν οὐ δυνατῶν

47. οὖντε Κλειτῶρ καὶ Τεγέα καὶ Ἀχαίων ὑψίβατοι πόλεις
καὶ Λύκαιον πάρ Δίως θήκε δρόμοι σὺν ποδῶν χειρῶν
tε νικᾶσαι σθενεί.  

49. Κάστορος δ' ἐλθόντος ἐπὶ ξενίαν πάρ Παμφάν

51 καὶ κασιγνήτου Πολυδέκαεος, οὐ θαῦμα σφίσων

53 εὐρυχόρου ταμίας Σπάρτας ἀγώνων

moīran 'Ερμα καὶ σὺν 'Ηρακλεῖ διέποντι θάλειαν,

44. ἀργυρ.] Cf. Isth. ii. 8, 'with gleam of silver shining on them,' perhaps. For σῶν cf. L. and S. s. v., l. 7, infra, v. 48.
46. χαλκ. μυρ.] 'The vast number of prizes of bronze it is impossible to ascertain.' This included no doubt bronze shields won at Argos and τὰ ἐν Ἀρκαδίᾳ ἐργα of Ol. vii. 83.
48. θήκε.] 'Set by the race-course of Zeus as prize for men to win, &c.' L. and S. wrongly class it with Frag. 154 [164], 'μυέ to win.' Join πάρ Δίως δρόμων. For the Lykaeon cf. Ol. xiii. 108, Paus. viii. 38, 5. The prize at the Lykaeon was a bronze tripod. The singular verb is an instance of the so-called schema Alemanicum.
49. Παμφάν.] Probably a maternal ancestor of Theiaeos.
51. ἐμμεν.] Taken twice (Mezger), 'that it is innate in them to be, &c.' Cf. Nem. x. 33.
52. ταμίας.] 'Kings,' cf. Pyth. v. 53.
53. σῶν.] Cf. Ol. vii. 79.
μάλα μὲν ἀνδρῶν δικαίων περικαδόμενοι. καὶ μὲν
θεῶν πιστῶν γένοι.

Στρ. δ'.

55 μεταμειβόμενοι δ' ἐναλλάξ ἀμέραν τάν μὲν παρὰ πατρὶ
φίλῳ

Διὶ νέμονται, τάν δ' ὑπὸ κεύθεσι γαίας ἐν γνάλος
Θεράπνας,

πότμον ἀμπιπλάντες ὁμοῖοι ἐπεὶ
tοῦτον ἦ πάμπαν θεὸς ἐμεμεῖαι οἰκεῖν τ' οὐρανῷ
eἰλετ' ἀἰώνα φθιμένου Πολυδεύκης Κάστορος ἐν το-

105

λέμφ.

60 τὸν γὰρ Ἰδᾶς ἀμφὶ βουσίν πῶς χολοθεῖς ἔτρωσε
χαλκέας λόγχας ἀκμᾶ.

'Aντ. δ'.

ἀπὸ Ταῦγέτου πεδαυγάζων ἵδεν Δυνκεὺς δρυός ἐν
στελέχει

54. πιστῶν.] Cf. infra, v. 78.
55. They both together live in
Olympos every other day and lie
together in the tomb on the alter-
nate days, cf. Od. xi. 303. For the
temple of the Dioskuroi at Thera-

56. γνάλος.] The Schol. ex-
plains by ὑπόγεια, 'an underground
vault,' but this seems tautological.
Therapnae lay in the valley of κοιλὴ
Λακεδαίμων.

58. καὶ:] For suppression of μᾶλλον
cf. Madv. § 93 c; Π. i. 117, βούλομ' ἐγὼ λαδὴ σὸν ἐμειναὶ ἢ ἀπολέσθαι.

59. Note the position of Πολυ-

δεύκης.

60. ἀμφὶ βουσίν πῶς χολοθεῖς.] Cf.
Hes. Scut. Herc. 12, χωσάμενος περὶ
βουαὶ. The further recital of the
cause of quarrel is dismissed by
πῶς, 'as some say.' The Schol.
mentions another account of the
feud, namely that the Dioskuroi
had carried off the brides of the
Apharetidae, Phoebê and Elaeira,
daughters of Leukippos. Apollo-
dōros, iii. 2, 3, tells us that Idâs
and Lynkeus, sons of Aphareus,
whose tomb was at Sparta (Paus.
iii. 11. 8, 13. 1), dwelt in Arêné in
Messênia. They had been cattle-
lifting with the .Dioskuroi and
cheated the latter of their share of
booty. The Dioskuroi in re-
venge made a raid and drove off
into Lâkonía all the cattle they
found in the possession of the sons
of Aphareus, for whom they lay
in wait, expecting to be followed
home by their foes. They were
espied by the miraculous eyesight
of Lynkeus, and Idâs was thus en-
abled to kill Kâstôr.

61. πεδαυγάζων.] 'Sending pen-
etrating glances after them.' But
old mss. give πόδ', πέδ', and so sug-
gest a doubt as to the original
reading; as πόδ' αὐγάζων, 'seeing
its foot clearly' (cf. Pyth. xi. 36),
gives a sense nearer to the ordinary usage of αὐγάσσω. The quotation from Stasinos' (?) Kypria is as follows:

άψα δέ Λυγκέος
Ταῦγετον προσέβαινε ποσίν ταχέσσι πεποιθώς.
'Ακρότατον δ' ἀναβάς διεδήρκετο νῆσον ἀπασαν
Τανταλίδου Πέλοπος, τάχα δ' ελαίδε κύδιμος ἡρως
...?... ὀρθαλμοίσιν ἔσω δρυὸς ἡμένων ἄμφος *κολῆς*
Κάστορα θ' ἱππόδαμον καὶ ἀεθλοφόρον Πολυδεύκεα.
Νὺξε δ' ἀρ... ...

Hence one is prompted to suggest περαγάζων. L. and S. miss the meaning of αὐγάσσεα, Hes. W. & D. 476, where it is not 'see distinctively,' but 'look longingly, keenly,' the middle denoting the mental emotion accompanying the keen glance. Lynkeus, whose name is connected with λεύσω, was said to be able to see through all material barriers to sight, stone, earth, sea, &c. Cf. Apoll. Rhod. i. 153.

62. ἡμένων.] So Böckh; but some of the old Grammarians corrected ἡμενος (old mss.) to ἡμενον. They seem to have thought that Pindar meant to imply that Polydeukês was not with Kastôr when he was espied and attacked, but was conceived to be hiding somewhere near, probably west of Kastôr, as the Apharetidae did not flee back into Messénia. But they may have attacked from the East or have had to double back in the flight. The Apharetidae were a spear's throw off when Polydeukês left the tree. Aristarchos cited the Kypria, according to the SchoL, surely to prove that Lynkeus was not in the tree (ἡμενος) : Didymos cited the words to defend the plural ἡμένως, -ως. There is no ground for impugning with Bergk the accuracy of the SchoL. as to the readings of the Grammarians.

64. ἐμήσαντε.] mss. ἐμνήσαν, -αντε. The insertion and omission of ν are common errors. Cf. Od. iii. 261.


66. Ἀώιδα παῖς.] Polydeukês. They stood face to face hard by the tomb of Aphareus.

67. ἀγ. Ἀώιδα.] A sepulchral column, stèle, consecrated to Ἀώις. For the genitive Dissen quotes Eur. Electr. 143, μέλος Ἀώιδα, Suppl. 783, ἄδου μολτία, cf. Isth. iii. 81.
The tmesis ἐπὶ—πλάξε has caused corruption. mss. give ἐπί
Ἰδα πυρφόρον πλάξε ψολέντα κεραυνῶν. Edd. with the Schol., Vet. alter Ἰδα to Ἰδα. Matthiae’s citation of παἰεῖν ἔφοις only half-supports ἐπὶ Ἰδα πλάξε κεραυνῶν = ἐπὶ κεραυνῶν ἐπιληξεν Ἰδαν.

72. ἐκάλοντ’.] mss. δὲ κέοντ’, ε for αι and vice versa are common errors. ἔρημοι.] With none to aid or avenge them.

χαλεπά, κ.τ.λ.] Cf. supra, v. 20; ‘a strife with higher beings is dangerous for men to encounter.’ Eris is half personified. The order is involved. For inf. cf. Ol. χιλ. 19, vii. 25, Isth. π. 37.

74. ἀσθματ.] ‘Drawing his breath convulsively in suffocation,’ i.e. with the death rattle (ruckle) in his throat. Cf. Nem. ιπ. 47; ἀσθμα is ‘laboured breathing.’ The mss. give φρίσσοντ’ ἀνα-(ἀ)πνοάς, which will not scan; ‘ruffled as to breaths’ is a strong but intelligible metaphor, which is helped by the accompanying shuddering of the whole frame often observed in deaths from mortal wounds. Mommsen’s γέννας for πνοᾶς is not happy.

75. τέγγων.] Cf. Soph. Τρα. 847, ἀδικῶν χλωρᾶν τέγγει δικρύνων ἄχναν. For δὴ mss. give δε. στοναχαῖς.] Dative of accompanying action, cf. Madv. § 42, II. xxiv. 696, Od. xxiv. 416. 78. Apparently adapted by Euripides, Ἡλ. 274, καὶ ψιλῶν τηρωμένη δουλὴ καθεστικ’; though loss of friends to a Greek woman was a very different case to that of a man. The faithlessness of mortals is contrasted with the trustworthiness of deities; cf. supra, v. 54, Introd.
'Ant. e'.

καμάτου μεταλαμβάνειν. ὡς ἦνετε׳ Ζεῖς δ' ἀντίος ἦλυθέ οί,
80 καὶ τόδ' ἐξαύδασ' ἐποσ' Ἐσσί μοι υῖός τόνδε δ' ἐπειτα
πόσις

σπέρμα θανάτου ματρὶ τεὰ πελάσαις
οτάξειν ἤρως. ἅλλ' ἄγε τόνδε τοι ἐμπαν αἴρεσιν
παρδίδωμ', εἰ μὲν θανάτον τε φυγὼν καὶ γῆρας ἀπεχθόμενον
155 αὐτὸς Ὀὐλυμπὸν νοεῖς οἰκεῖν ἐμοὶ σὺν τ' Ἀθαναία
κελαίνειχε τ' Ἅρηι,

'Επ. ε'.

85 ἐστι σοι τούτων λάχος: εἰ δὲ κασιγνήτου πέρι
μάρνασαι, πάντων δὲ νοεῖς ἀποδάσσασθαι ίσον,
ἡμισὺς μὲν κε πνέοις γαίας ὑπένερθεν ἐὼν,
ημισὺ δ' οὐρανὸν ἐν χρύσεοις δόμοισιν.
160 ὡς ἀρ' αυδάσαντος οὐ γνώμα διπλῶν θέτο θεῦν

79. μεταλαμβάνειν.] 'So as to share.' For inf. cf. Madv. § 149.

79. ἦνετε.] So mss. Elsewhere ἦν. 80. Ἐσσί μοι υῖός.] And there-

fore immortal.

πόσις.] Tyndareı̂s.

82. I incline to read Ἱρο', as ἦρος seems too prominent.

84. Between Ὀὐλυμπὸν and σὺν τ' mss. give θέλεις or θέλεις only, with
defect in both sense and rhythm, Pindar elsewhere has ἑθέλω, which
will not scan here, in verbal forms, except Ol. viii. 85, though he uses
the participle of ἑθέλω (Pyth. ii. 69, 2. 5, Isth. v. 43, and Ol. ii.
97, where my note is incorrect on this point. The mss. give θέλων for
ἐκὼν at the end of Pyth. ii. 69.) The Schol. interprets...βούλει τὸν ὦρανὸν
οἰκεῖν σὺν ἐμοὶ, κ.τ.λ. and renders

nοεῖς, v. 86, by βούλει, whence Kayser
gets νοεῖς οἰκεῖν ἐμοὶ (for the position
of preposition cf. supra, v. 38). The

letters — ONNOICEIKNEMOI

would be peculiarly liable to cor-
rupation as Ε, Ο, Κ were often con-
fused, and also IC and Κ, and IN
and M. Thus θέλεις or θέλεις

would be a gloss on νοεῖς. Momm-
sen read μέλλεις νεμέου μέλλεις έμοί,
Bergk θέλεις ναλεῖν εμοί. The word μέλλεις

is so utterly inapposite that

Mommson's suggestion may be at
once rejected. Against the con-
siderations in favour of the text,
for which cf. supra v. 58, the only
point to be urged is the tameness
of the assumed repetition of νοεῖς.
For the position of σὺν, cf. Pyth. ii.

86. τοῦν.] Note the emphatic

position. For τοῦν= 'an equal

share,' cf. Soph. Oed. Rex, 579,
Ευρ. Τίνων, 818, Ιψ. in Τ. 1009. L.

and S. only give το ἴσον.

87. πνέοις.] Observe the phrase: he is to live in the tomb.
90 ἀνὰ δ' ἔλυσεν μὲν ὄφθαλμόν, ἐπεὶτα δὲ φωνὰν χαλκομύτρα Κάστορος.

89. οὐ, κ.τ.λ.] Polydeukês 'offered not a double plan to his judgment.' That is, he decided without the least hesitation.

90. Note the change of subject back to Zeus: unless with Mezger we regard Polydeukês as the author of the release.

χαλκομύτρα.] The μύτρα of a warrior was a broad woollen girdle faced with plates of bronze, worn below the ἱμα.
FOR THE εἰσιτήρια OFFERED BY ARISTAGORAS OF TENEDOS, PRYTANIS.

INTRODUCTION.

This ode (enkomion) was performed before the altar and shrine of Hestia Prytanitis in the Prytaneion of Tenedos upon the occasion of the installation as πρύτανης, or president of the βουλή, of Aristagoras, a wrestler and pankratiast of great strength and beauty, son of Arkesilas (v. 11). It has nothing to do with the Nemean games.

The date is probably later than B.C. 470; but there is no clue except the style. The subject of the poem belonged to the clan of the Peisandridae who claimed kinship with both Amyklæ and Thebes (vv. 34—37). Short though the poem is there is much of lasting interest in it. The doctrine of the mean is propounded with reference to excess or defect in honorable ambition, and mention is made of the uncertainty of the future and the inevitable approach of death (vv. 13—16), natural topics in connection with the installation of a constitutional dignitary. The theory that hereditary excellence displays itself in alternate generations is introduced in a way that reflects rather severely on Aristagoras' father, who supplies an instance of ἀτολμία.

ANALYSIS.

vv.

1—10. Invocation of Hestia Prytanitis.

11, 12. Praise of Aristagoras.

13—16. He is reminded that excellence gives no exemption from death.
17—21. He deserves praise for his athletic victories in local games.
22—29. The timidity of his parents debarred him from chance of distinction in the great games.
29—32. Over-diffidence and over-confidence are alike detrimental.
33—37. The noble ancestry of Aristogoras.
37—43. Hereditary excellences develope themselves in alternate generations only.
43—46. In spite of the future being beyond our foresight we embark on ambitious schemes.
47, 48. Insane yearnings for things unattainable hinder our setting due limits to our desires.

Στρ. ά'.

Πάλ 'Ῥέας, ἀτε πρυτανεία λέλογχας, Ἑστία, Ζηνὸς ύψίστον κασιγωνίτα καὶ ὁμοθρόνου ᾿Ἡρας, εὖ μὲν ᾿Αρισταγόραν δέξαι τεὸν ἐς θάλαμον, εὖ δ’ εταίρους ἄγλαφο σκάπτῳ πέλας,
5 οἱ σε γεραιροντες ὀρθὰν φυλάσσοσιν Τένεδον, ᾿Ἀντ. ά'.
πολλα μὲν λοιβαίσιν ἀγαθόμενοι πρώταν θεῶν,

1. πρυτανεία λέλογχας.] As the goddess of the family altar and hearth generally, Hestia was naturally the deity worshipped at the common altar and hearth of the state under the title Πρυτανίς. It would appear from Thuk. π. 15 that a Πρύτανις, whether βασιλεύος, τύραννος, or one of a numerous body of officials, held the title as president of the βουλή. For λέλογχας cf. Ol. νν. 55 ff., ix. 15, Aesch. Ρ. Ψ. 228, ὅπως τάχιστα τῶν πατριῶν ἐς θόρον | (Ζεὺς) καθέχετ’ εὐθὺς δαίμονας νέμει γέρα | ἄλλοις ἄλλα, καὶ διεστο- χίζετο | ἀρχῆν.
3. θάλαμον.] A sanctuary or shrine within the πρυτανείων.

4. εταίρους.] Members of the βουλή.

5. ὀρθάν.] Extension of predicate; 'in welfare.'

6. πρώταν.] 'The eldest;' cf. Hes. Theog. 453, Πεία δ’ ὑποδημηθεῖσα Κρόνων τέκε φαίδιμα τέκνα, ᾿Ιστίνην, Δήμητρα, καὶ ᾿Πρὴν χρυσοπέδιλον, ἑφθιμόν τ’ ᾿Αἰθήν.. καὶ...Εὐνοσίγασιν, Ζηρά θε, whereon Prof. Paley shews that Homer makes Ἡέρα the eldest.
child of Kronos, and Zeus the eldest son.

7. *φυ.* 'At their bidding.'

8. Guests of the state were entertained at the πρυτανείον and suppliants to the state sought sanctuary at its altar. For Themis being associated with Zeus Xenios cf. the similarly worded passage, Ol. viii. 21—23, ἔνθα Σώτερα Δίως ξενίον πάρεδρος ἀσκεῖται Θέμις ἔξοχ' ἀνθρώπων, where Aegina's just dealing with strangers is intended. The connexion of the goddess of right and order with hospitality is illustrated by the phrases δαίτος ἐτης, ἀρμόδιον δεῖτων.

9. ἐν. 'With;' cf. infra, v. 17.

For the perpetual public hospitality of Tenedos etc. edd. quote the πράπεται ἐνεκαλ of the Kretan συνστία, Athén. iv. 22 (p. 143 c).

10. ἀρρώτως.] For the metaphor cf. Nem. l. 48. 'Without annoy.' He might have discharged the duties of his office 'with credit' amid continual dangers and anxieties.

11. *ἀνδρα.* Emphatic, cf. Pyth. ii. 29. The meaning is almost 'So far as I may congratulate a man— I deem his father Arkesilas blessed, and I laud his (Aristagoras') admirable form and innate hardihood.' I agree with Mezger in making ἄνδρα refer to Aristagoras, but I take ἄνδρα as an accusativus pendens; though μακαρίζω takes a double accusative. Aristoph. Vespae, 588, τοιτ χαρ τοι σε μένων τούτων ὄν εἶρηκας μακαρίζω (Fanshawe). The sense might be the same. 'On the man do I congratulate his father, ayε on his (the man's) form.' I cannot see the point of congratulating the son upon his father, who kept him from winning the Olympian and Pythian games (v. 22). Again if ἄνδρα is Arkesilas, his too is the θαυτόν δέμας κ.τ.λ. No doubt the passage is unsatisfactory. I think τέκος Ἀρκεσίας may have got corrupted through the incorporation of a marginal note. Dissen is probably right in recognising the zeugma, the sense of σινων being drawn from μακαρίζω with το θαυτόν δέμας κ.τ.λ. Note that μέν is answered by δέ, v. 13; 'though I praise, let him remember.' Otherwise Mezger and Dissen citing Ol. v. 10.

14. ἐπέθειετο.] Frequentative aorist. The future παραμεύσεται
refers to moments of future self-satisfaction on the part of Aristagoras, as well as to the future generally.

15. ‘Let him remember that the frame which he bedecks is mortal and that at the last of all he shall don a vesture of earth.’ Cf. ‘muddy vesture of decay.’ For construction cf. Ol. vi. 8, Isth. i. 68.

περιστέλλων.] Cf. Eur. Alc. 663, (παῖδας οί) θανόντα σε | περιστελοῦσι καὶ προφήσονται νεκρον. The verb περιστέλλω is the regular word for arraying a body for the funeral.

16. τελευτάν.] Accusative in position with the sentence; cf. Ol. ii. 4, vpi. 16, Isth. iii. 7, Aesch. Ag. 225. Here the use is similar to that of the adverbial ἄρχην.

γὰν ἐπιεισ. For the phrase Don. quotes Aesch. Agam. 869, ei δ' ἴν τεθνηκός, ὡς ἐπλήθυν λόγοι, τρισώματος τῶν Γηρών- ὁ δεύτερος | ... | χθόνος τρίμορφον χλαίνων ἐξήνυχε λαβών, ἴππας ἐκάστῳ καθ' θανών μορφώματι; Nem. viii. 38. Hemsterhuis (Ad Hesych. 1. p. 1352) besides the references in L. and S. gives Simonides, Apud Athen. iii. p. 125 n, Frag. 168 [227], αὐτάρ (χίων) ἐκάμφθη (Porson ἐδαφῆ) | ἥτω Πιερήν γῆν ἐπιεισαμένη. Eur. Troad. 1148, γῆν τῷ δ' ἐπαμπίστε. This warning to avoid excessive pride is peculiarly appropriate in an official ode composed for a civic magistrate.


18. For sentiment cf. Ol. vi. 6, 7, μελιτεμέν. Mezger supposes that there is a change of subject. Herman alters to μέλεν ἐν: Mommsen to μεμίθη ἐν. With the text άδιάδαι is scanned as a dissyllable. I think the infinitive goes with μελιγδούντιοι (Madv. § 150), and that και couples ἐν λόγοι and δαιμόλθεντα.

19. εὐώνυμοι.] Perhaps an extension of the predicate. As Νίκη is often represented in Art holding out a wreath there is probably a half personification of the Victories here. Note that ἐκ περικτ. should not be taken with νίκαι but with the verb, meaning ‘on the authority of, at the instance of the neighbouring peoples.’ The δὲ = ‘for.’


23. ἔσχον.] For the inf. without
ναὶ μὰ γὰρ ὑρκόν, ἐμὰν δόξαν παρὰ Κασταλία
κάλλιον ἀν δημιώτων ἐνόστησ’ ἀντιπάλων,
'Επ. β'.
πενταετηρίδ’ ἐορτὰν 'Ἡρακλέος τέθμον
κομάσαι ἀνθησάμενός τε κόμαν ἐν πορφυρέοις ἐρμείων. ἀλλὰ βροτῶν τὸν μὲν κενέοφρονες αὐχαί
30 εξ ἀγαθῶν ἐβαλον τὸν δ’ αὐ καταμεμφθέντ’ ἀγαν
40 ἱσχὺν οἰκείων παρέσφαλεν κάλλων
χειρὸς ἐλκὼν ὑπόσω θυμὸς άτομος ἑών.
Στρ. γ’.
συμβαλεῖν μὰν εὗμαρῆς ἢν τὸ τε Πεισάνδρου πάλαι
ἀλ’ ἀπὸ Σπάρτας: 'Άμυκλάθεν γὰρ ἐβα ὑπὸ 'Ορέστα,
35 Αἰολέων στρατιῶν χαλκενταί δεύρ’ ἀνάγων
καὶ παρ’ 'Ισμηνοῦ ὤν ὑκραμένον

μὴ cf. Madv. § 210 Rem. 1, Soph. Aias 70, αὐγάς ἀπελεξός σὴν πρόσοψυν εἰσδεῖν, Isth. i. 60.
24. γὰρ. ] ‘For else.’
ἐμὰν δόξαν. ] Cf. Aristoph. Pax, 232, καὶ γὰρ εἰςεῖνα, γνώμην ἔμην, | μέλλει. These are accusatives of ‘extent, range, sphere,’ Madv. 31 c, like τὸ ἐμὸν μέρος, τὸ κατ’ ἐμὲ: but instead of qualifying the action or state predicated, they qualify (make conditional) the predication, like an infinitive, e.g. δοκεῖν εἰπεῖν ἀκοῦεν, with or without ὡς. Cf. Madv. §§ 151, 168 b.
παρὰ. ] Here and in the next line to be taken after δηριώτων, while μολών = ‘had he gone (thither).’ For the victor’s return cf. Nem. ii. 24, Ol. viii. 67—71, Pyth. viii. 81—87.
26. Medicean mss. ἐνό(ε)στατ’ by dittography.
27. Cf. Nem. x. 33, Ol. xi. 57, 58, Ol. xii. 40.
28. πορφυρείος.] Cf. Hor. Od. iv. 1. 10, purpuresis odoribus. Like χρύσεος, Ol. viii. 1, Nem. i. 17, and elsewhere, πορφ. = ‘gleaming,’ ‘glis-
tening,’ ‘rich-coloured.’
30. ἀγαθῶν. ] ‘Blessings of vic-
tory’ (cf. Ol. viii. 13) are of course included under the general term.
ἐξ- ἐβαλον.] Tmesis. Frequentative aorist; so παρέσφαλεν, and ἐδωκ.
v. 39. Render ‘cast down from,’
καταμεμφθέντ’. ] ‘Disparaging.’
31. οἰκείων.] ‘Proper,’ ‘within
his reach.’
33. συμβαλεῖν.] ‘Infer,’ ‘ga-
ther.’
35. χαλκεντέα.] MSS. χαλκεντέων (one χαλκέων τε, -ων being ex-
pressed by a superscribed”).
36. In Thebes.
37. ἐκ Μελανίππου ματρώος ἀρχαίας δ' ἀρεταῖ 'Ἀντ. γ'.
38. For sentiment cf. Nem. vi. 8—11.
39. ἄμφεροντει.] For the voice cf. Pyth. vii. 11., φέρεσθαι probably transitive. Here the compound means 'return,' 'yield;' not 'raise up,' 'bring with them.'
40. τὸ δ' ἐκ Δίως ἀνθρώποις σαφὲς οὖχ ἐπτεται τέκμαρ' ἀλλ' ἐμπαν μεγαλανορίαι ἐμβαινομεν, τραχύ.
41. πλούτῳ τοιον.] Dat. of manner; 'in equal measure.'
42. ἐν ἀμβιβασμιτι.] For the gerundive use, 'in alternation' (= ἀλλασσόμεναι), of the active participle cf. Thun. i. 142, ἐν τῷ μὴ μελετώντι, Madv. 180 b. Rem. 2, Soph. Oed. Col. 1219, δὲν τις ἐστι πλέων πεσῇ τοῦ θέλοντος, Aristotle's τὸ ἀντιπεπονθός. Compare our English confusion of abstract nouns in -ing with the participle (which originally in Saxon ended in -nd). Pindar's suppression of the article is noteworthy. Perhaps the usual explana-

nation given above is wrong and ἐτεί is to be supplied in thought from ἐτέων.
44. ἐμβαινομεν.] 'We embark upon.' Metaphor from navigation followed up in ν. 46.
45. τε.] For the coupling of a par-

ticipial clause to one containing a finite verb cf. Soph. Oed. Rex, 740, τὸν δὲ Λάιον φύσιν | τιν' εἰχε φράξε, τίνα δ' ἀκμὴν ἥβης ἔχων. Also with the participle preceding Ol. i. 13, 14, δρέπων μὲν... ἀγάλαζεται δέ, Isth. i. 14, Aesch. Agam. 97, τοῦτὸν λέγεις ὅτι καὶ δυνάτον | καὶ θείως αἰνεῖν, | παίων τις γενοῦ τόσον μερίμνῃ: where however, as in Choeph. 547 (P.), τε seems — 'accordingly' and is hardly copulative. In the present case I think the construction is κατὰ σῖν-

ευσ, as though μεγαλανορίαι con-

tained μεγαλάνορες ὄντες. δέδεται.] 'Constrained.' Perhaps
a metaphor from a slave chained to the oar. Cf. Pyth. iv. 71, ὁς ἐκ δεκαχροτίτις ἀδάμαντος ἄρεσεν ἄλος; Pyth. iii. 54, ἄλα κέρδει καὶ σοφία δέδεται (with which cf. Bakchyl. Frag. 4 (2), ὁς ἄπαξ εἶπεν, φρένα καὶ πυκνάν κέρδος ἀνθρώπων βιάζαι).

ἀναιδεί.] 'Improbus,' 'unconscionable,' 'unreasonable.'

46. προμαθείας.] Mezger and Postgate rightly join the genitive with ῥοτα. Men strive or drift in a variable, uncertain course, but foreknowledge, if they only had it, would bear them along steadily like a current. No doubt the mariners of Tenedos were familiar with and often grateful to the strong Hellespontine current. For the metaphor cf. Ol. ii. 33, ῥολόὶ ἀλλότ' ἄλλαι εὐθυμίαν τε μετά καὶ πόνων ἐς ἄνδρας ἔβαν. For the general sentiment cf. Solon, Frag. 13 [4], 65, πᾶσι δὲ τοι κλόνον ἐκ ἐγκάμασιν,

οὐδὲ τὶς ὀδὴν | ἡ σχέσεων μέλλει πρήγματος ἀρχομένου. Theogn. 586.

47. For a more general statement of the doctrine of a μέτρον cf. Ol. xiii. 46, ἔπεται δὲ ἐν ἕκάστῳ μέτρον οὐδὲ ταῦτα ἄριστος. Also Hes. W. and D. 692, Pyth. ii. 34, Isth. v. [vi.], 71.

48. For general sentiment cf. Nem. iii. 30. For μανία cf. Theogn. 1231, σχέδοι Ἕρως, μανίας ὁ ἐπιθυρήσαντο λαβοῦσα. So that Plato’s classification of Ἕρως under μανία, Phaedr. pp. 244, 245, was perhaps suggested by poetic diction.


δέυτερα.] Don. refers to Matth. Gr. Gr. § 457, thus making it doubtful whether he would render the comparative by 'too' or 'somewhat,' 'rather,' or as merely equivalent to a positive. It clearly means 'too acute' in the medical sense of 'acute.' Cf. Ol. viii. 35.
ISTHMIA I.

ON THE VICTORY OF HERODOTOS OF THEBES IN THE FOUR-HORSE CHARIOT RACE.

INTRODUCTION.

HERODOTOS, son of Asôpodôros of Thebes, was one of several Theban victors at some Isthmian festival of uncertain date. Some consider that Asôpodôros had been exiled from Thebes (vv. 36—38); but this supposition is not consistent with the most natural interpretation of the passage vv. 34—46, and seems in particular to involve making his father’s exile too prominent a topic introducing the most striking part of the ode. If Hêrodotos himself had been exiled at the time of the Persian war as a young man of about twenty he would not be too old to act as his own charioteer (v. 15) in B.C. 458, Ol. 80. 3 to which date Dissen refers the composition of the ode. He thinks that the alliance between Thebes and Sparta before the war in which the battles of Tanagra and Oenophyta were fought is figured in the association of Kastôr and Iolâos vv. 16, 17 (but cf. Pyth. ix. 59 ff. composed B.C. 478); that war is suggested by the allusion to Gêryôn’s δραγεῖαι κόνις (v. 12) (but Prof. Seymour justly remarks, agreeing with Don.—“This was the most distant point reached by Heracles, hence this clause means ‘whose mighty deeds reached even to the ends of the world’”); and by ἦ πολεμίζων v. 50 (but see my note) so that the premises can hardly be said to be strong enough to carry Dissen’s conclusion. Leopold Schmidt on altogether insufficient grounds places the date between the third Isthmian and the fifth Nemean, that is, in the first period of Pindar’s poetic activity. Pindar may merely intend to apologise for the slightness of the composition and the thinness of the senti-
ments when he mentions his engagement for the men of Keos. It is to be safely inferred from vv. 39, 40 that Hérodotos was an aristocrat. (Mezger thinks the father was obliged to retire to Orchomenos through loss of property by actual shipwrecks, reading ἐπιπρώμενον v. 16, a view which I cannot at all admit.) The main thread of the Ode is the enforcement and illustration of the glory conferred on the πατρίς by a successful pursuit of ἀπέρα and the consequent reward of praise and remembrance due from fellow-citizens (cp. vv. 12; 17; 30, 31; 35; 40; 66, 67; 1—6; 43—46; 50, 51; 67, 68). This train of thought is peculiarly appropriate if Hérodotos was reestablished at Thebes in consequence of this Isthmian victory, which may be inferred from vv. 39, 40.

ANALYSIS.

vv.
1—10 Invocation of Thēbā, with an apology for laying aside a poem for the men of Keos to compose an Athenian ode.
10—12 Since six prizes have fallen to Thebes.
12—13 The birthplace of Hérakles.
14—16 In honour of Hérodotos victory in the four-horse chariot race the poet is ready to compose a Kastoreion or ode of Iolâos.
17—31 The athletic prowess of Kastór and Iolâos.
32—40 Allusion to the victor's family and to his exile and return to good fortune.
40—52 General sentiments in praise of prowess and enterprise glancing at Hérodotos.
53—59 Enumeration of some of his victories.
60—63 The scope of the ode prevents him proclaiming all.
63 Often what is not mentioned gives the greater satisfaction.
64—67 A hope that encouraged by poetic praises Hérodotos may win at the Pythian and Olympian games.
67, 68 If any one hoards and finds fault with those who are lavish in pursuit of honour, he does not consider that he will die 'unhonoured and unsung.'
χρυσαστι.] This epithet refers to a statue of Thèbâ, perhaps that which is mentioned in Frag. 177 [207], εὑρίσκατε, χρυσοχιτων, λεοντα- τον ἀγάλμα, Θήβα. For the prominence given here to the shield compare the shield on coins of Thebes. The hypothesis that the epithet has reference to a state of war must therefore be established independently, which I do not think possible (see Introd.). For Thèbâ, daughter of Asôpos and Metôpâ, cf. Ol. vi. 84, 85.

2. πράγμα.] ‘Thy interests,’ the requirements arising from the recent Isthmian victories of her children.

ἀγολλια.] ‘A pressing engagement.’ Plato, Phaedr. 227 b, refers to this passage, οὐκ ἄν οἴει με κατὰ Πινδᾶρον καὶ (even) ἀγολλια ὑπέρτερον πονήσοθαι τὸ σήν τε καὶ λυσοῦ διατηρῆν ἀκοῦσαι;—also Plutarch, de genio Socratis, p. 575 ν, ἐμὲ καὶ ἀγολλια ὑπέρτερον θέσοι κατὰ τὸν Πινδάρον τὸ δεύρο ἐλθεῖν ἐπί τὴν διήγησιν.

4. Δάλος.] Délos, as the birthplace of Apollo, was interested in the paean which was being composed for the Isle of Keos. The Schol. rashly states that it was to be sung at Délos.

κέχυμαι.] ‘On which I have been pouring forth my soul.’ Cf. Cic. Att. i. 18. 2, in qua...omnes profundi uires animi atque ingenii mei. Dissen points out that κέχυμενος (eis τι, πρὸς τι) is generally used in a bad sense.

5. The claims of parents, i.e. in this case of παρῆς, are paramount. A respectful apology is needful to excuse his taking up a human theme, when engaged on a paean. The poet does not ask leave to postpone the paean, but prays to be excused for diverting his attention for a time from it. Possibly the real motive for the apology is vanity. To be chosen by the countrymen of Bâckhylidês was a high compliment. See, however, Introd.

6. ὁ πολλωνιάς.] ‘Beloved of Apollo.’ The tutelary deity of Délos is entreated to respect the poet’s devotion to Thèbâ even as she appreciates the devotion of Apollo to herself. For the personification cf. Pyth. vi. 6, xii. 2, Ol. vii. 13, 14, Nem. i. 4, Frag. 64 [58]. Others explain Apollinea urbs, quoting Ovid, Met. xiv. 631.

χαρίτων.] ‘I shall combine the performance of both obligations’ (‘favourites’ is hardly respectful enough); cf. Pyth. iii. 72. The phrase τεῦξαι μέλος, Nem. i. 7, is a different application of the metaphor. Dissen explains, wrongly in my opinion, utrinque hymni (1sth. iii. 8) cum diis pertecam sinem.
ISTHMI A I.

129

'Ant. a'.

7. ákeip.] "Milton's 'unshorn Apollo.'" Prof. Seymour.

'χορεύων.] 'Composing a choral ode for'—is what is meant, but he represents himself as the χορηγός, κορυφαῖος. Cf. L. and S. s. v. χορεύω π. 2, where Eur. H. F. 871 is placed wrongly instead of under 'π. Causal.'

The Schol. says that Pindar was asked by the men of Keos to compose a paean to be sung at Ærós, infringing the place of recitation from v. 3, ἐκ τοῦτον δῆλον, ὅτι εἰς Δῆλον ἐγραφέ Kειος, but from v. 8 it is clear that the ode was to be recited in Keos, perhaps in the principal temple of Apollo at Kärēthia, in the χορηγεῖον of which Athēnæos tells us (p. 456 r) that Simonides, who was perhaps dead at the date of this ode, was for some time χοροδιδάσκαλος. The Schol. however on v. 9 says καὶ ὑστερον σοὶ πάλιν τὸν ἑπτάθρο (Böckh alters to ὑμοῦ) ἀποδώσω. Hartung and Mezger argue from ἑπτάθρο that the ode for Keos was not a paean, but epinikian. But all this ἑπτάθρο can effect is to nullify the testimony of the Schol. Pindar's language decides in favour of the paean.

9. ἀλειρκέα.] Cf. Pyth. i. 18; here 'barring sea from sea.' The epithet seems to be in contrast to ἀμφίρυτα. Observe the hiatus, -a τον Ἀθηναῖον, cf. infra, vv. 16, 32, Ol. vii. 74.

Hērōdotos was clearly one of several (from four to six) Thebans who had won prizes in the recent Isthmian games.

11. στρατῷ.] L. and S. rashly say 'since Homer στ. always means the soldiery, the people, exclusive of the chiefs.' Now, Pyth. n. 87, ὁ λάβρος στρατός means 'the democracy,' in Pyth. i. 86, n. 55, Hiero, in Nem. i. 61 Amphimētron is excluded. But no such exclusion is intended here, nor in Ol. ix. 95, Ol. x. 17, Nem. x. 25.

13. κόνεος.] It must remain a question whether Orthros is made plural in consideration of his two heads or whether Pindar is following an unknown version of the myth.

14. ἄλλῃ.] The poet checks himself in the praise of Hērakles. Prof. Seymour points out that here, and Nem. i. 33, Isth. v. 19, ἐγὼ introduces the transition to a myth. Cf. also Ol. ix. 21, xii. 49, Pyth. i. 42, ix. 103.
For τεῦχον...θέλω cf. Ol. vi. 14, ὅρτος μὲν...ἀγαλαζεῖ τί, Isth. ii. 12, Aesch. Agam. 97, λέξασα...παῖων τε γενοῦ, and with the verb before the participle Nem. xi. 44, 45. For μὲν—τε cf. Nem. ii. 9, Ol. iv. 15. Prof. Seymour takes τὸ μὲν = 'partly.' For ἀρματι dat. after γέρας cf. O. and P. p. xxxvii. Dissen and others, regardless of the order, compare double datives such as those at Ol. ii. 14 f., Pyth. vii. 2 (on which I wrongly gave this verse as a parallel case in O. and P.), infra, vv. 61, 62.

τεῦχον...γέρας = 'making (-theo-on)-the victory;' the theme is put in the place of the composition, as occasionally with ποιέω. This reasonable assumption saves the passage from the charge of corruption. For τεῦχον cf. infra v. 67, 'working,' 'causing (honour).' Or is it 'making for Hérodotos the gift due to the chariot?'

15. νωμᾶσαντ'.] Acc. agreeing with μὲν. 'For that he managed the reins with no alien hands.' Note that ἀλλοτρ. οὐ χερσὶ ὑπὲρ ἀλλοτρ. χερσὶ.


ἐναρμόζαν.] Cf. Isth. vi. 20, Nem. iii. 11, 12, for the kind of phrase. The strain of Iolás was probably a variety (perhaps Theban) of the ἵππιον νόμος, the Kastóreioi being another variety of the same, cf. Pyth. ii. 69. As Iolásos was charioteer to Héralikes (Schol.), perhaps an 'Ιολ. ὄμων, was sung in honour of an actual charioteer, as v. 15 suggests.

Iolásos and Kastór are mentioned together in a Theban ode, Pyth. xi. 59. Were Héralikes and Iolásos Theban Dioskouroi?

17. ἐτέκν. κράτιστοι.] 'Were the best that were born.' For the predicative adjective containing the most emphatic idea cf. Isth. ii. 12, Nem. x. 32.

18. ἐν τῷ ἀθλοδου. Cf. Ol. vi. 7, xiii. 51, Nem. i. 34, iii. 32, infra vv. 34, 57. Mezger, quoting Friese, Pind. p. 28, joins ἐν with the dat. to θύγον here; to ἐπικύρωσας (so Dissen), Ol. vi. 7; to πρόσφορον, Nem. viii. 48; to ἀραρτά, Ol. xi. [x.] 82. In the last case I give the same construction but suggest another as preferable; in Ol. vi., Nem. viii. I altogether disagree. For the prizes mentioned Dissen compares I. xxiii. 264 ff. Elsewhere Pindar has a dat. after θύγ-; cf. the similar phrase ἄρετας θύγοσα, Pyth. vii. 22. Notwithstanding the accent of the participle θύγον is a frequentative aorist.


νικαφόρων' λάμπει δὲ σαφῆς ἅρετὰ
ev te γυμνοῖσι σταδίωσ σφίσιν ἐν τ' ἀσπιδοδούπουσιν ὀπλίταις δρόμους.

'Ἀντ. β'.

οὐ τε χερσίν ἀκουτίζοντες αἰχμαῖς, 35
25 καὶ λυθίνοις ὅποτ' ἐν δίσκους ἤεν.

'Επ. β'.

30 Ἰφικλέους μὲν παῖς ὀμόδαμος ἐνώ Σπαρτῶν γένει, 40
Τυνδαρίδας δ' ἐν 'Ἀχαιοῖς ὑψίπεδον Θεράπτνας οἰκέων ἐδος.

22. νικαφόρων.] 'Brought by victory.' Cf. Ol. xiii. 15, note.

λάμπει.] Cf. Pyth. x. 45, Ol. i. 23.

23. ὀπλίταις.] Cf. Eur. Electra, 442, ἀσπισταὶ μόχθοι. For γυμνοῖς, which is in contrast to ἀσπίδ., cf. Thuk. i. 21, Pyth. x. 49; for the causative use cf. Nem. vii. 61.

24. Mezger takes ἤεν also in this line as well as in the next without inserting with Dissen after οὐ τε—"'Ελαμψεν ἅρετὰ σφίσιν ὅποθ'," making ὅεν = 'How' exclamatory (cf. Ol. ix. 89, 93, Isth. v. 62); but I prefer 'and as to the casts they made'; καλ coupling ἐν δίσκους ἀκουτίζοντες. For the dat. αἰχμαῖς 'with javelins,' cf. Nem. i. 18, Ol. xi. [x.] 72; αἰχμή is probably derived from the root ἰκ (Schleicher).

25. ἐν δίσκοις.] 'In hurlings of the discus.' Dissen quotes Xenoph. Memorab. iii. 9. 2, ἐν πεδίαις καὶ ἀκουτίοις...ἐν τόξοις...διαγωνίζεσθαι, cf. also Pyth. x. 46, ἐν ἀρμασι καλινκο, 'in chariot-races.' mss. give ὅποτε without ἐν.

26. πενταέθλιον.] For form cf. Pyth. viii. 66. The first invention of the pentathlon was said to have occurred during the Argonautic expedition. Cf. Schol. Apollon. Rhod. iv. 1091. But Prof. Seymour quotes Od. viii. 123 ff., where the contests in the special exercises of the pentathlon are still separate.

27. κεῖτο.] Pass. of τίθημι, cf. Ol. i. 85, Nem. x. 48.

τέλος.] 'Prize.' Cf. Ol. xi. [x.] 67, Pyth. ix. 118.

28. τῶν.] Sc. στεφάνων, from λάμπει to κεῖτο τέλος being a parenthesis.


30. Ἰφ. παῖς.] Ιολάος.

Σπαρτῶν.] The 'sown' men who sprang from the dragon's teeth.

31. Τυνδαρίδας.] Kastôr, son of Zeus, putative son of Tyndareus.

32. νεῖπτναον.] Lit. 'lofty-sited'—'highland.' Cf. Nem. x. 47.


9—2
32. χαίρετε.] Addressed to the heroes, the topic of whose praise is thus dismissed.

Dat. commodi, ‘in honour of.’

33. At Onchestos on the shore of Lake Kopais was a temple of Poseidon. Cf. Isth. iii. 37.

περιστέλλων.] Metaphor from the toilette, cf. Nem. xi. 15.

34. γαρύσωμαι.] A true case of a middle fut. of a verb of sound. Note γηρών.

ἀγακλέα.] Part of predicate, ‘as right glorious.’


35. Ὀρχομενόι.] Gen. after ἀρουραν, πατρών being predicative.

36. τού.] Asόποδόρος (Mezger). Disseen is clearly wrong in referring it to the father.

ἐρειδόμενον.] Hartung, ἐρεῖπ. needlessly. Don. renders ‘driven ashore.’ But as ‘driving people ashore alive’ is not a specific or an usual function of shipwreck, it would hardly be attributed thereto in a metaphor. Render—‘hard pressed.’ He was shipwrecked in the ‘fathomless brine,’ i.e. faction-torn Thebes, and swam to shore, i.e. fled to Orchomenos. The plural ναναγλαῖς expresses more than Asό-podóρος’ own misfortune, including those of his friends. Mezger takes ναναγλαῖς literally.

39. ἐπέβασε.] Supply νω from v. 36. Cf. II. vii. 285, for metaphor from horses or chariots, τόν καὶ τηλόθ’ ἑντα ἑκάκης ἐπιβησον. The aorist is apparently idiomatic, referring to the time of the lately won victory, on the strength of which Herodotos was probably restored to Thebes.


40. ὁ ποιήσας.] A variation on πάθει μάθος, Aesch. Agam. 177, Schol. ὁ παθῶν καὶ τῷ νῷ προμηθῆς γένεται.

‘He who hath endured, brings accordingly fore-knowledge to his mind,’ i.e. adds fore-knowledge to his other mental powers; καὶ is rightly placed to emphasize the connection between πόνος and προμάθεια.

Perhaps the poet means that Herodotos has learnt wisdom by experience and is therefore not likely to incur unpopularity again.

φέρει.] The past experience is a store whence at any time he can draw the basis of fore-knowledge; thus the present tense is appro-
priate. Here προμάθεια means 'the faculty of fore-knowledge' so that, as in Nem. iii. 18, the present férei contains a reference to the past, 'hath won for and adds to.' Dis- sen's férei, εξεῖ is only partly right, while in Nem. iii. 30 férei does not = εξεῖ but 'to bear,' 'endure.' The active férei is used indifferently with féromai, but here, ἐν ὑφι being reflexive, the active is natural. Cf. Nem. vi. 15.

41. κατάκειται.] Xenoph. De Ven. x. 8, εἶς τοῦτον τὴν ὄργαν κατέθετο, effundere solet, seems the nearest parallel, ἀρετὰ being a dat. termini. 'If he (ὁ ποιήσας) be expended, every impulse of him, on distinction.' Hermann's ἀρετὰ (cf. Isth. iv. 17) cannot stand with πᾶσαι ὄργαν. Hartung's κατάθη τις removes none of the real difficulty. Dissen explains the verb as nearly equivalent to ἐγκεῖται, ἔπικεῖται, incumbit. Kayser proposed ἀρετὰ... πᾶσιν ὄργαν. It is clear that πᾶσιν ὄργαν is an acc. of reference, not = πάντα τρόποιν (Schol.). For sentiment cf. Isth. iv. 22. There is no need to supply τίς (cf. Ol. vi. 4, Nem. viii. 16). Prof. Seymour's rendering of ἀρετὰ, 'excellence and the praise for excellence,' only errs in being too precise. The word cannot convey at one time with equal vividness the subjective and objective phases of an idea or a fact and its consequence. He quotes Theognis 29, 30, where ἀρε- τᾶς is 'credit for virtues' rather than 'rewards for virtue;' Soph. Elect. 626, θράσους | τοῦθ' οὐκ ἄλυ-

ıy, where the causal genitive gives 'the punishment of,' so that the citation is irrelevant; Ol. vii. 89, Eur. Med. 297, where the notion of reputation for bravery, idleness is predominant; and Od. xiv. 417, κώματον ἔδοου, 'eat the fruit of (our) toil,' which is only remotely relevant.

42. ἀμφότερον.] Cf. Ol. i. 104, vi. 17. δαπάνας.] Dat. of reference, or sphere of action (state).


44. Dissen explains rightly; those who differ from him have got wild. The key to the passage is to recognise Pindar's (and others') irregularity in giving a general apodosis to a particular protasis (cf. Pyth. xi. 41—44, Nem. iv. 79—84) or vice versa (Pyth. xi. 54, 55, Eur. Orest. 566—570). Here indeed the protasis is not exactly particular but only less general than the apодosis. The construction is χρή férei κόμπων εὐρότεσσι (dat. of remote object after férei) νῦν (ἀρετῶν, direct object after εὐρότεσσι, cf. Ol. vii. 89, πᾶξ ἁρετῶν εὐφύτων). μὴ φθονερασί.] The negative is to be taken with the adjective as in Nem. viii. 37.

45. κοῦφα δόσις.] Cf. Eur. Bacch. 893, κοῦφα γὰρ δαπάνα νομίζειν | ἐσχιν τὸ ἐκείν | ἐνι πορ' ἄρα τὸ δαι- μόνιον. ἀνδρὶ σοφῷ.] 'For a poet,' as usual in Pindar.
παντοδαπῶν, ἔτος εἰπόντι ἁγαθὸν ξυνὸν ὀρθῶσαι καλὸν.

Τῆς προς τὸν ἀμύνον λιμὸν αἰανὴ τέταται

Στρ. δ'.

46. ΠΑΝΤΟΔΑΠΩΝ.] This form is apparently on analogy from ἀλλοις ἰμέδαις στόδος, where the δ στόδος recalls the 'basic' δ of Skt. pronominal compounds. For the -πος query cf. Lat. -quus in antiquus, procingus, &c.? For αντί cf. Isth. iv. 25.

εἰπόντι.] Accusative. For the change of case cf. Isth. v. 21, L. and S. s. v. ἕξεστι, Matth. Gr. Gr. § 536 obs.; and without an infinitive Soph. Ἐλ. 480, ἔπεστι μοι βράχος —κλώοσαν, on which Jebb quotes Aesch. Pers. 913, Λένοντα ἐμῶν γυνῶν ρώμη...ἐσιδόντ', Eur. Med. 810, σοὶ δὲ...πάσχονσαν. We have another slight variation in Aesch. Ἄγαμ. 1588 [P] οὖνω καλὸν δὴ καὶ τὸ κατθανεῖν ἐμοί, | ἵδυντα τοὐτὸν τῆς δίκης ἐν ἔρκεσιν. Ol. 1. 8—10, ἡ πολυφάτος ἐμὸν ἀμφιβάλλεται σοφῶν μητίσσει, κελαδέιν...ικομένου, is slightly different from the two cases in the Isthmians, as the infinitive is that of result and comes between the substantive and the participle. See also note on Isth. iii. 11, δέξαμένω.

ἀγαθῶν.] Exactly our 'good word.'

47. μισθός.] Observe the position. 'Remuneration, differing for different employments.'

49. δὲ.] 'For.'

50. Prowess in games and war are appropriately coupled as the chief τιμῶν ἄρετα, cf. Ol. vi. 9 ff. For sentiment and ἄρητα κύδος cf. Nem. ix. 46. Here substantial κύδος is implied by calling κύδος, &c. 'the highest gain.'

51. ᾠδον.] Cf. Goodw. § 63.

52. Poseidon of Onchestos the neighbour of the Thebans. Cf. Isth. iii. 37.
Isthmia I.

53. 'Our neighbour, in return for his beneficence,' i.e. in granting the victory.

54. 'To celebrate...as lord of the horse-race with chariots.'

55. kal.] Couples the games of Isthmos to Boeotian games which are coupled by τε to each other, and again by καλ to the games of Eleusis and Euboea. Cf. O. and P. pp. xxxvii—viii. Hérakles and Ioläos were patrons of the great Théban games, the former the putative son, the latter the grandson of Amphitryón (σέθεν παῖδας).

56. Does this mean the famous Treasury of Minyàs at Orchoménon (cf. Nem. vi. 27) or i.q. μυχῶς, Nem. x. 42? Certainly Orchoménon was in neither a corner nor a recess. Funeral games in honour of Minyàs were held near his tomb. Paus. ix. 38. 3.

57. ἐν γναμπτοῖς δρόμοις.] To be taken with προσεπείν, 'in the sphere of,' à propos of bent race-courses; cf. supra ν. 18. The epithet has especial reference to the frequent turns in the chariot race, cf. Ol. vi. 75. Similarly Eur. Iph. in Taur. 81, ἐν γναμπτοῖς δρόμοις τε πολλοῖς ἐξεπλησσα καμπτικοῖς.

58. ὁ.] 'Also.' Not quite the usual ὁ after a vocative.

The poet adds (συμβάλλων.) the shrine by which, at Phylakê on the Pegasaean gulf, the sepulchral games in honour of the hero Pròtesi∏as were held.


61. ἀγώνιος.] Cf. Ol. vi. 79.


63. ἦ μᾶν—kal.] 'Verily off-times that which is wrapped in silence actually brings more satisfaction.'

πολλάκι.] According to the pre-
vailing theory not a case of loss of
final σ (s), but a form without the
casual s of πολλάκις.
τὸ σεσωταμένον.] For form cf.
Ol. xii. 91. The poet means that
often it is politic to say least about
the very success which is most
pleasing and satisfactory.
If Thebes and Athens were at
variance, a victory at Athens would
be a case in point, and would bring
satisfaction as an earnest of Olympi-
ian victory. Cf. Nem. x. 35. Some
eadd. alter to σεσωταμένον.
64. εἴη μὲν.] mss. μὲν. For
phrase cf. Ol. i. 115, Pyth. ii. 96,
1079, Od. ii. 310, xvi. 243; and with
pronoun suppressed Pyth. i. 29. For
sentiment cf. Pyth. v. 114, viii. 25,
Nem. vii. 22. Theognis, 237, soi
μὲν ἕγω πτέρ' ἐδυκα, σὺν ὅσι ἐπ' ἀπείρωνα πόντων | πωτῆγη καὶ γην
πᾶσαν ἀεράμενος|ρηίδως. The wings
of the Muses are songs; there is no
need to suppose that Pindar re-
garded the Pierian goddesses as
winged. Isth. iii. 27, μαρτυρία δῶξας
are borne on the air, ἄγατα.
65. ἔτι καλ.] 'Besides also.'
Pvthôdev.] mss. Pvthôdev.

'Επ. 8'.

εἴη μὲν εὐφώνων πτερύγεσσιν ἀερθέντ' ἀγλαῖς
65 Πιερίδων ἔτι καλ Πυθώθεν 'Ολυμπιάδων τ' ἐξαιρέτους
'Αλφεοῦ ἔρνεσιν φράζαι χειρα τιμῶν ἐπταπύλοις
Θῆβαισι τεύχοντ'. εἰ δὲ τις ἐνδον νέμει πλοῦτον
κρυφαῖον,

ἀλλοιοι δ' ἐμπλήττων γελᾶ, ψυχᾶν 'Αίδα τελέων οὗ
φράζεται δῶξας ἀνευθεν.

66. φράζαι.] Cf. Nem. x. 32; it
only qualifies Ὀλυμπ. ἔρν.
67. τεύχοντ'.] Cf. supra, v. 14,
tεύχων γέρας.

68. 'But inveighs against and
jeers at others (who, like Ηέροδο-
tos, do not do so), he considereth
not that he will render up his soul
to Hades without honour.' Cf.
Pyth. xii. 57, Nem. viii. 36, Theogn-
isis, 243, ὅταν δνοφερῆς υπὸ κεύθες
γαίης | βῆς πολυκύκτους εἰς 'Αίδαο
dόμους, | οὐδὲ τὸν' οὐδὲ θανῶν ἀπο-
λείας κλέος, ἄλλα μελήσεις | ἀφβιτον
ἀνθρώποις αἰέν ἔχων ὀνόμα.

tελέων.] Perhaps future, in spite
of τελέσει Nem. iv. 43, and Prof.
Seymour. For the debt of nature
Cookesley quotes Hor. A. P. 62,
Debemur morti nos nostraque. For
the participle cf. Ol. vi. 8, ὅστω...
ἔχων, Nem. xi. 15.
ISTHMIA II.

ON THE VICTORIES OF XENOKRATES OF AKRAGAS WITH THE FOUR-HORSE CHARIOT.

INTRODUCTION.

The position of the Isthmian victory, vv. 13—16, before the Pythian victory justifies the classification of this ode among the Isthmian. But we cannot determine whether the celebration of Xenokrates' three victories by his son Thrasybulos had any special connection with an Isthmian festival, as Pindar had already composed an ode, Pyth. vi., in honour of the Pythian victory, and may merely for this reason have given prominence to the Isthmian. For the victor's family and the chronology cf. Ol. ii. Introd. Don. gives both B.C. 478 and B.C. 476 as the date of this Isthmian victory, whereas Ol. 75. 4, B.C. 477, is probably right. This victory is mentioned in Ol. ii. 50, which was composed B.C. 476. This Isthmian ode was probably composed after Theron's death in B.C. 473, certainly after Xenokrates' death. Donaldson and Cookesley both say that Theron is spoken of as dead, which is hardly accurate. However vv. 43, 44 make it likely that he was dead and the democracy either established or expected. The rhythm is Dorian.

ANALYSIS.

vv.

1—5. Poets of old freely sang of their favourites.

6—8. For the Muse was not yet an artizan, nor were songs for sale.

9—11. But now we must regard the saying of the Argive—'Money makes the man.'

12—22. Verbum sap. Famous are the victories of Xenokrates who won the chariot-race at Isthmos, Pythô, and at Athens, thanks to Nikomachos,
23—28. Whom the Elean truce-bearers knew and welcomed to Olympia,
28, 29. Where the immortals gave honour to Aenésidámos' sons.
30—32. Accordingly their homes are familiar with songs of triumph.
33, 34. It is easy to utter praises of men of high renown.
35—42. Praise of Xenokrates' popular disposition, his horse-breeding, and his hospitality.
43—48. Nikásippos is enjoined to tell Thrasybulos not to be deterred by the envy of the commonalty from rehearsing his father's distinction and the odes he (Nikásippos) has charge of, for they were not composed to lie idle.

Στρ. α'.

Οἱ μὲν πάλαι, ὁ Ἐρασίβουλε, φῶτες, οἱ χρυσαμπτύκων ἐς δίφρον Μοισᾶν ἕβαινον κλυτὰ φόρμυγι συναντόμενοι,
ρίμφα παιδείους ἑτόξευον μελιγάρνας ὕμνους, ὅστις ἑών καλὸς εἰχὲν Ἀφροδίτας
5 εὐθρόνου μνάστειραν ἀδίσταν ὅπώραν.

'Αντ. α'.

ἄ Μοίσα γὰρ οὗ φιλοκερδῆς πὼ τὸτ ἧν οὐδ' ἑργάτις. 10

1. οἱ χρυσαμπτύκων.] Cf. Pyth. πρ. 89.
2. δίφρον Μοισᾶν.] Cf. Ol. ix. 81, Pyth. π. 65, Isth. νπ. 62, and for the identification of the Muses' car with a victor's chariot, cf. Ol. κτ. 28.
3. ρίμφα.] 'Freely.' Metaphor from the regular unrestrained motion of a body flying through the air. L. and S. mislead as to the derivation by adding ἐρριμαίαι to ρίπτω for ἐρριμμαίας-μαίας, while ρίμφ- is a nasalised and aspirated form of ριπ. For the aspiration cf. κρύφα.
4. ὅστις.] 'Addressed to youths.' ἑτόξευον.] Cf. Ol. i. 112, Nem. πρ. 65, vi. 27, ix. 55.
6. ἑργάτις.] 'A hireling.' The Schol. says that Simonidés was the first
poet to take pay, quoting Kallimachos, οὐ γὰρ ἐργάτιν τρέφω | τῇ Μοῦσαι ὡς ὁ Κεῖος Ἱλαχοὺ νέπονος.

8. ἀργυροθείαται.] 'With silvered brow,' i.e. with meretricious adornment such as a slave-dealer would dress out females with for sale. Dissen's explanation is rendered by Don. 'With hire in their looks.' For the participle cf. Nem. x. 43.

9. ἐφίητη.] Doric for ἐφίησιν. Terpsichore is the subject.

τῷργελον.] Aristodemus. Mezger thinks he was an Argive who migrated to Sparta, but the Schol. says that he was a Spartan, quoting Androm of Ephesos as enumerating Aristodemus of Sparta among the seven wise men, and also Alkaeos, ὃς γὰρ δὴ ποτὲ φασὶν Ἀριστόδημον | ἐν Σπάρτῃ λόγον οὐκ ἀπάλαμον εἰπείν | χρήματ' αὖρ, πενιχρός δὲ οὐδεὶς πέλετ' ἐσὸδος οὐδὲ τίμως. This I read thus from εἰπείν (which was probably εἴπην as also ὃς was ὃς and φασὶν φαίνων)—χρήματα χρήματ' ἀὖρ, πενιχρός δ' άρ' οὐδεὶς | ————-πέ- λετ' ἐσὸδος οὐδὲ τίμως. Perhaps we may restore οὐδέτερον at the beginning of v. 4 from Suidas, who s.v. χρήματα quotes apparently another form of the proverb χρήματ' ἀὖρ, πενιχρός δ' οὐδέτερον ἐσὸδος. Bergk, Frag. 50, alters the order, to accommodate the metre to that of the Stasiotica, Frag. 15 [1], thus ὃς γὰρ δὴποτ' Ἀριστόδαμον φαίνω οὐκ ἀπάλαμον ἐν Σπάρτῃ λόγον | εἶπην' χρήματ' ἀὖρ, πενιχρός δ' οὐδεὶς πέλετ' ἐσὸδος οὐδὲ τίμως. The Schol. explains 'Ἀργελόν as being used in the Epic sense='Peloponnesian.'

10. ἀλαθέλας οὖν.] Cf. Pyth. i. 103, εἰ δὲ ρήω τις ἔχει θνατῶν ἀλαθέλας οὖν, cf. 'the way of truth,' Psalm cxix. v. 80. Hermann filled up a lacuna presented by the mss. with οὖν, Bergk by ετας adjective = real from a Schol. on Il. i. 133, which gives ἐτὸς (from ἐω τὸ ὑπάρχω, ἐμι) ἐτεός, ἀληθῆς.

バイノン.] 'Because it goeth.'

11. ὅ.] Demonstrative, as in Attic ὃ δ' ἐφη. For sentiment Cookelesy quotes Horace, 'Nil satis est, inquit, quia tanti quantum habes sis.'

θαμα.] Böckh; mss. θ' άμα. Cf. Ol. i. 17 note.


12. ἐσσὶ γὰρ ὃν σοφός.] Ver- bum sapienti sat. 'I need not say more explicitly that my engagements for pay have prevented my sending you this ode before.' The poet does not mean that Thrasybulos would not pay him, but that if he had been composing for love, Thrasybulos would have come high on Pindar's list; whereas under existing conditions his commission has had to await its turn for execution.

γὰρ ὃν.] These particles have almost the force of ἀλλα γὰρ: but whereas ἀλλα is, as usual, adversa-
tive, oν is half conclusive, half dismissive. 'Well then as you are a man of understanding (I declare without more ado that) right famous is the Isthmian victory-in-the-chariot-race that I sing.' He implies that though his praise is bought, it is genuine beyond dispute (cf. O. and P. p. xxxvii.). Cf. ἱντα, vv. 33, 34. For the dative ἵπποις cf. Pyth vi. 17, Isth. iii. 16. oνικ ἄγνωτε.] So Mommsen after the oldest Vatican ms. Vulg. ἄγνωτε. For the predicative adjective cf. Isth. r. 17. Note the recurrence of oνικ ἄγνωτε. v. 30.

15. κόμμα.] The dative after στεφάνωμα. The verb ἀναδείκται takes the accusative. Cf. Nem. xi. 28. Bergk's alteration of αὐτῷ to αἴων is due to the Schol. τοῖς οὖν τὰ Ἡσθιμα ἀγανιζομένοι σέλινων ἔχων ὁ στέφανος, ὑγρόν ὑδ οἰς τὰ Νέμεα. Cf. a Schol. prefatory to the Nemceans, ὁ δὲ στέφανος ἐκ χλωρῶν πλέκεται σέλινων. διάφερε δὲ τοῦ κατὰ τὸν Ἡσθιμον καθόσον ἐκεῖνος ἔχει τά σέλινα (Heyne inserted ἔχει). But cf. Nem. iv. 88, where I have followed the prevalent idea. A prefatory Schol. on the Isthmians says στέφος δὲ ἐστὶ τοῦ ἄγνωσ δίπτυς τὸ δὲ ἀνέκαθεν σέλινα καὶ αὐτῷ ἦν ὁ στέφανος. Another Schol. tells us that the crown was of parsley, because it was sacred to the infernal deities (cf. Ol. xiii. 33 note), and that when the games, which were originally funeral games in honour of Melikertēs (cf. Frag. 1), were restored in honour of Poseidon by Thesaurus, the pine was substituted for parsley. Cf. Pausan. vii. 48. 2. However Pindar seems to know nothing of the dry parsley or the pine. Cookesley remarks, "It is singular that Pindar should call it 'Dorian' parsley; for the Isthmian games appear to have been a πανήγυρος of the Ionians of Peloponnesus and Attica; and they were dedicated to Neptune, an Ionian god." But Nem. iv. 88 shows that Dorian meant Korinthian. That the Dorians appropriated pre-Dorian traditions we have seen on Ol. vii. 75. It is possible that ἐλικη, σαλίς, are connected with σέλινων, but neither salix nor σέλινον can be connected with ἓλισως εἰδέω. L. and S. are in error.


17. φαός.] Cf. Ol. π. 10, vi. 16, for similar use of ὀφθαλμός, δέμα cf. Pyth. v. 52. (Bonf. 76)


εἰδέ.] Cf. Ol. vii. 11, ἄλοτε δ' ἀλλον χάρις ἐποτπετει, Pyth. iii. 85, τόρανων δέρκεται...ο μέγας πότμος, Ol. xiv. 4.

ἀγλαίαν.] Cf. Ol. ix. 106, xiii.
14, Pyth. x. 28, for the meaning ‘victory,’ ‘glory of victory.’ mss. separate ἀγλ. from καὶ τόθι by a full stop, and give καὶ τόθι κλειναῖς Ἐρ. κ.τ.λ. Some Edd. read ἀγλ. καὶ τόθι κλειναῖς ὅ Ἐρ. κ.τ.λ. Mommsen alters the full stop to a colon, wrongly, I think, as Thrasybulos was charioteer at the Pythian games, cf. Pyth. vi.

19. καὶ τόθι.] ‘And so elsewhere ...to wit, in glistening Athens.’ The demonstrative adverb, as it were, introduces a fresh charioteer. The victory at Athens was probably in the Panathenaea.

χαρίτεσσον.] Not ‘victories’ as in Ol. v. 93, Ἐρατισθέν ταῖς σὺν χαρίτεσσον ἔξει | θᾶλας καὶ πόλις, but ‘favourites,’ i.e. ‘prizes,’ or else ‘songs of victory.’ It is not easy to determine whether κλειναῖς is ‘renowned’ or ‘making renowned,’ but as λιπαρᾶ and κλειναῖ are both applied to Athens in Frag. 54 [46], the former is preferable.

ἀραρός.] ‘Having attained;’ lit. ‘joined to;’ cf. Ol. i. 22, Nem. iii. 68, iv. 21, Isthm. vii. 19, infra v. 29. The subject changes from Apollo to Xenokrates.

20. οὐκ ἐμέμφθη.] Meiosis, ‘he has good cause to thank.’


22. τὰν ... νεῖμι.] mss. νώμα πάσιν. ‘To give the hand to the reins’ = manibus omnes effun-
PINDARI CARMINA.

25 ἀδυπνών τέ νυν ἀστάξοντο φωνά
χρυσέας ἐν γούνασιν πίτυντα Νίκας

'Επ. β'.

γαίαν ἀνὰ σφετέραν, τὰν δὴ καλέουσιν Ὀλυμπίον
Δίὸς
άλσος Ἰ' ὀν ἀθανάτως Αἰνησιδάμου
παίδες ἐν τιμαῖς ἐμιχθεν.
30 καὶ γὰρ οὐκ ἄγνωτες ὑμῖν ἐντὸ δόμοι
οὕτε κόμων, ὃ Θρασύβουλ, ἐράτων,
οὕτε μελικόμπων ἁοίδαν.

Στρ. γ'.

οὐ γὰρ πάγος, οὐδὲ προσάνθης ἁ κέλευθος γίνεται,
εἶ τις εὐδόξων ἐς ἀνδρῶν ἁγοι τιμᾶς 'Ελικονιάδων. 50

of uncertainty or vagueness, as
though the proposition were tenta-
tive or too wide to be completely
grasped; but the appeal to the
sympathy of the audience makes
them virtually give emphasis, as in
this passage; so with τού alone,
Pyth. x. 11. The old Vatican ms.
gives τού τι, the other good ms.
τού (one τού) τοι.
25. ἀδυπνών.] Cf. Ol. xiii. 22,
ἐν δὲ Μοίο' ἀδύπνοος.
26. χρυσέας.] Cf. Nem. v. 7,
Ol. xiii. 8, Isth. v. 5.
ἐν γούνασιν.] Cf. Pyth. i. 74 for
construction, and for idea Nem. v.
42.
28. ἄλσος.] Probably not from
a root ἀλ- cf. alo, of which ἀλ- is
a secondary form; but from ἀλαρ,
'guard,' 'keep,' whence salus, salus,
solus, ὀλος, and also saltem, saltus
'a whole tract of land,' and perhaps
solium, 'reserved seat,' Σελλω, 'con-
sercati,' Ελυμος, Ελυρον. To this root
σέρα is rather to be referred than to
σέρο, sertum. For -σος cf. ἄγος,
πέσο (from πέτ-σος, unless Curtius' theory as to ἐπεσον being from ἐπετ-σον, and also his view that τ does not pass into sigma before
any other vowels except μ, ν be
wrong. He has omitted to discuss
the form πέσος, which omission is
a serious flaw in his argument).
Here ἄλσος includes the 'Ἀλτις,
which was a portion of the τέμενος
planted with trees, but, as Dissen
on Ol. πι. 17 points out, ἄλσος
does not necessarily imply trees,
but means 'precinct.'
29. παίδες.] A purposely vague
statement, as only Θερόν won at
Olympia.
ἐν...ἐμιχθεν.] Tmesis. For the
phrase cf. supr. v. 19, ἄραφω.
30. καὶ γὰρ.] Mezger points out
that these particles refer to ἀθανά-
τως.
οὐκ ἄγνωτες.] Cf. v. 12, where
the sense is passive. It is here
active as in Pyth. ix. 58 (χθονὸς
ἄλσαν)...οὐτ ἄγνωτα θηρών.
33. 'For there is no hill to
climb, nor does the path even tend
to slope upwards.' For metaphor.
34. ἐς ἀνδρῶν.] Sc. δόμοις.
Dissen quotes Od. iv. 581, ἄψ ὅ'
eis Αλυφτου, Διμετέος ποταμόιο
στῆσα νεάς.
ἐλ...ἄγοι.] Cf. Pyth. ν. 13.
35. Dissen thinks that the hurling of the discus only is meant, ‘Quare ákontíssaíμi improprié dictum;’ Donaldson on the contrary says that ‘δισκήσας is used in the primitive sense of δίσκος from δίκειν.’ The latter view is manifestly the best; δισκήσας = βράσας, Pyth. i. 45, where, and Nem. vii. 71, the same metaphor is found, cf. also Ol. i. 112, supra, v. 3. The poet means ‘may my praises be adequate to Xenokrates’ superiority.’

 δόγμαν.] Cf. Pyth. i. 89, ειπείθει ἐν ὀργή παρεμένων.
37. αἰδοίοις.] ‘Loved and revered.’ According to Mezger it is the correlative of ἀναίδης, υβριστής. For such corollation cf. Johann. Damasc. quoted by Bergk at the end of Phocylides, Ἀιδώς τού εὐνετοῖσιν ἐπὶ βλεφάροις κάθητα, | υβρίς δ’ εὖνετοίσι: σοφός δὲ κε κοῦτο δαιην. Solôn however gives us the passive sense of αἰδοίοις in opposing it to δεινον. Now to his associates a bully is δεινός, is hated and dreaded, while a truly gracious, courteous character inspires affection and respect. We must render ὁμιλεῖν, ‘in their converse with him.’ Cf. Pyth. vi. 53, where the same kind of infinitive is rendered differently but similarly explained.

38. ἢπποτροφίας] The plural is probably distributive, ‘divers kinds of horse-breeding.’

τε.] For τε after μὲν cf. Ol. iv. 15, Nem. ii. 9, vii. 30. The formula couples two ideas without adversative force, but draws special attention to the first; it may be rendered, ‘Indeed...and besides.’


Πανελλάννον νόμων.] Cf. Eur. Suppl. 526, τὸν Πανελλήνων νόμων | σώζων, Isth. iii. 47. In the manner of all Greeks who assemble for the great games.

39. δαίτας.] Mss. and Edd. princ. διαίτας. For the idea cf. Ol. iii. Introd.

προσέπτυκτο.] ‘Used to cherish;’ lit. ‘had folded to his bosom.’

οὐδέ τοτε.] ‘Nor did the wafting wind which blew around his hospitable table ever induce him to furl his sail.’ Cf. on Pyth. i. 91, where this explanation was, I believe, first given, my note being in print when Mr Wratislaw commented on the passage before the Cambridge Philological Society; similarly Mezger.
PINDARI CARMINA.

αλλ' ἐπέρα ποτὶ μὲν Φᾶσιν θερελαίς,
ἐν δὲ χειμῶνι πλέων Νείλου πρὸς ἁκτάν.

Ἐπ. γ'.

μὴ νυν, ὅτι φθονερὰι θνατῶν φρένας ἀμφικρέμανται ἐλπίδες,
μὴτ ἀρετάν ποτὲ σιγάτω πατρόφαν,
45 μηδὲ τοῦσδ' ὑμνοὺς ἐπεῖ τοι
οὐκ ἐλινύσοντας αὐτοὺς εἰργασάμαν.

tάυτα, Νικάσιτπ', ἀπόνειμον, ὅταν
ξεῖνου ἐμὸν ἥθαιον ἐλθησ.

 τοῖς ὑπὲρ τε Φᾶσιν.... The Phâsis, the Nile, and the Pillars of Hêra-
kles were the extreme limits of Hellenic (ordinary) navigation. The
last had been used metaphorically in praise of Thérôn, Ol. iii. 44, and
could hardly be used again for Xenokrates. Note the chiasmus.

θερελαίς,] Sc. ὅραις.
43. ὅτι, κ.τ.λ.] 'Because envious expectations beset men's minds,'
Cf. Ol. vii. 24, 25, ἀμφὶ δ' ἀνθρώ̄̂̃πων φρασίν ἀμπλακαί | ἀναρίθμητοι
κρέμανται. Dissen says the metaphor is from nets. The poet means
that the democratic party were anxious for the Emmenidae to fall
into oblivion. See Introduction.

44. σιγάτω.] The address to Nikasippos begins at v. 43, so that
Thrasylus is the subject.
45. μηδέ.] Cf. ὅστε...οὐδέ, Pyth. viii. 75, 'neither...nor indeed.'

ὑμνοὺς.] This ode and probably the skolion, of which Athênaeo-

47. Νικάσιτπ'.] The transmitter of the odes to Sicily; cf. Ol. vi.
85, 86, O. and P. pp. xxviii, xxix. ἀπόνειμον.] 'Impart.' The Schol.
wrongly interprets by ἀνάγνωσθε, quoting the Ῥάχαλων σολλογὸς of
Sophoklês, σὺ δ' ἐν θρόνους γραμ-

48. ἥθαιον.] Doric for ἡθεῖον.
See L. and S.
ISTHMIA III. [III. IV.]

ON THE VICTORY OF MELISSOS OF THEBES IN THE PANKRATION.

INTRODUCTION.

In the MSS. and in editions earlier than Böckh’s the third Isthmian ode consisted of only one strophic system, ending at v. 19 (30), the rest being the fourth Isthmian. The identity of subject and rhythm, the connexion of thought in the two portions, the obvious incompleteness of the first portion and the abrupt and unique character of the supposed beginning of the old fourth Isthmian amply justify Hermann in proposing, and Böckh in adopting, the union of the five systems into one ode; but I think that originally there were six systems, of which the second has been lost (see note on v. 19). Melissos, one of the noble and wealthy Kleonymidae of Thebes, probably gained this victory in the spring of B.C. 478, in the year after the Battle of Plataea (vv. 34—36). The mention of Hérakles’ conquest of Antaeos and his clearance of the sea possibly glances at the Hellénic victory over the βάρβαροι. The ode was probably recited at a meeting of the clan in a temple or before an altar. The rhythm is Dorian.

ANALYSIS.

vv.
1—3. One who enjoys good fortune in a moderate spirit is praiseworthy.
4—6. Zeus, the source of good capacities, makes the prosperity of the devout more lasting.
7, 8. The man of prowess must receive a meed of praise and song.
9—12. Melissos has gained two prizes, this at Isthmos and one at Nemea.
12—17. His merits are hereditary, as his noble and wealthy ancestors competed eagerly in chariot-races.

F. II.
18. But only gods are exempt from vicissitudes.

19—23. By favour of the god Melissos’ victory gives the poet ample opportunity for praise of his prosperous family.

23, 24. But the breeze of mortal destiny varies and shifts.

25—33. Praises of the prosperous Kleonymidae:

34, 35. Yet in one day four fell in battle.

36, 37. But now the winter of their sorrow gives way to the spring of success.

37—42. Poseidon, their neighbour, and the patron of the Isthmian games, has roused from slumber their ancient fame.

43—47. Their former achievements.

48. For they were averse to the obscurity of the unenterprising.

49—53. But in contests the issue is doubtful. Craft gets the better of sterling worth.

53, 54. Such was the case with Aias whom the Greeks drove to suicide.

55—57. But Homer made him famous everywhere for ever.

58—60. For good poetry is immortal, and universal as light.

61—63. May the Muses grant me to kindle such a beacon-flame for Melissos:

63—69. Who is brave and cunning, though of insignificant physique;

70—73. As was Hérakles compared with Antaeos;

73—78. Hérakles, who after a glorious career dwells with the gods in bliss.

79—86. In his honour the Thebans celebrate yearly funeral sacrifices and games to his eight sons.

87—end. At which games Melissos, thanks to his trainer Orseas, won three victories.

Mezger sums up the fundamental ideas of the poem as follows. "Melissos and his clan should be highly praised because they are fortunate both in wealth and in victory, and yet keep their pride within bounds. For though they like all mortals are not exempt from vicissitude and have to endure much sorrow, yet still in the victory of Melissos and the consequent reawakening of the fame and the poetic praises of the clan a fresh spring has brought back what the winter had taken." He tells us that Perthes rightly says that the
myth of Aias refers to the unsuccessful efforts of the Kleonymidae to win victories, while Melissos in his success resembles Héraakles.

No doubt the uncertainty of human affairs is one of the main strands in the thread of song, but another conspicuous strand is the power of song to reward merit (vv. 7, 8; 19—21; 27—29; 39, 40; 44, 45, 55—63; 90). One difficulty with respect to the interpretation of the ode is that vv. 37—45 quite ignore the victory of Melissos in the chariot race at Nemea and (which is less important) the three victories mentioned at the end of the ode.

This difficulty is solved by the assumption that this Isthmian victory was the first success which had been specially celebrated by a poet. If he won at the Nemea just before the battle of Plataea the disturbed state of affairs at Thebes would quite account for there not having been an ode.

Another difficulty is the suggested disparagement of τέχνα (v. 53), though the victor is represented vv. 65, 66 to have won by τέχνα. But in the latter passage the word used is not τέχνα but μήτις, and so in v. 53 we must take τέχνα to be coloured by χειρόνων and to be used in a bad sense as in Pyth. π. 32. Thus the poet makes a general insinuation that the clan had been deprived of their full share of honours in the great games by dishonest or dishonourable means.

It is however possible that the success of Melissos was unpopular, and that though crowned he was not honoured (vv. 3, 55, 77). So that as far as honour went he himself was like Aias. V. 66 is decidedly apologetic. The word τέχνα would cover nice objections lodged against his manner of conducting the struggle.

A third strand is the ascription of worth, fame and happiness to the gods (vv. 4—6; 19, 23; 33; 37—41; 61; 76—78).

We may accept the poet's own criticism of this ode. He calls it, v. 39, τόνδε θαυμαστόν ὑμνον.

Στρ. α'.

Εἴ τις ἀνδρῶν εὐτυχίσαις ἦ σὺν εὐδόξοις ἀέθλουσ

1. [σὺν.] The construction with this preposition is half-way between that of Pyth. i. 38, σὺν (merely 'in connection with') εὐ-

Phónοις θαλαῖς θυμαστάν, and of Nem. x. 48, 'by means of.' Of course the preposition is to be taken with εὐτυχίσαις. For εὐ-

χέω, in connection with games, cf. Nem. i. 10.

εὐδόξοις.] 'Glorious' rather than 'glorifying,' cf. Pyth. vi. 16, λ'.
γοιοι-θυατών εύδοξον. In short, in an adjective qualifying a sphere of action the causative phase of meaning is too clearly implied to need special attention.

2. σθένει.] Cf. Ol. i. 51, ξδατος σθένος, of a flood, Frag. 84 [74], 10, ἀμφετοῦ σθένος ὑπέρφατον, in a list of overwhelming calamities; so that in neither passage is the idea of 'might' absent, and therefore Dissen's 'copia' is inadequate. Here again the rendering 'abundance' is unsatisfactory in view of Pyth. v. 1, 'Ὁ πλοῦτος εὐφραθηνής, when combined with ἀρέτα καθαρά, cf. also Isth. iv. 2, 3, Frag. 207 [243]. Besides, εὐσυχίασις σῶν πλούτων alone would involve the idea of copia, so that its expression would be otiose. I conclude then that σθένος πλούτον means 'potent wealth,' cf. Ol. vi. 22, σθένος ἡμών, 'strong mules.'


αἰανη.] This epithet is applied, Pyth. i. 83, to κόρος, the 'surfeit' of hearing excessive praise of another. In both places it means 'disgusting,' 'sickening.' For the present use of κόρος cf. Nem. i. 65, Ol. i. 56, καταπέψαι | μέγαν ὄβρον οὐκ ἐδυνάσθη, κόρῳ δ' ἔλεν | ἄταν ὑπέρπολον, Ol. xii. 10, note. The victor's κόρος is parent of ὄβρος, which is parent of other people's κόρος at the victor and his praises.

3. εὐλογίας.] Cf. Nem. xi. 17, ἐν λόγοις ἀστῶν ἀγαθοῖς...ἀλειπότα.| μεμιχθα.] Cf. Ol. i. 22, Nem. iii. 68, iv. 21, Isth. vi. 19. For the perfect cf. Ol. i. 53, Nem. iii. 84, iv. 41, Dem. p. 564 fin., την-καίτα...ὅτε πρῶτον μὲν διάκοσιον καὶ χιλίων πεποίηκατε συντελεῖς ύμείς.

4. μεγάλαι ἀρέτα.] 'Signal merits,' such as success in games, proper use of wealth and modesty in prosperity.

5. ἐκ σθένη.] Note the emphatic position.

μάσσων.] For the comparative cf. Nem. viii. 17. Not even piety and modesty can prevent great prosperity from being unstable; cf. even Pyth. vii. 20.

ὅπιςομένων.] 'When folk revere thee,' cf. Pyth. viii. 43, i. 26, infix, v. 49, note.

πλαγίαι.] 'Froward.' Cf. Nem. i. 64, πλαγίω κόρῳ.

6. οὐχ ὀμῶς πάντα.] 'Scarcely any,' An exaggeration veiled by meiosis. For ὀμῶς πάντα, see L. and S. ὀμῶς.


ὀμιλεί.] Cf. Eur. El. 939, ἔχεις τις εἶναι τοὺς χρήμας σθένων | τὰ δ' οὐδὲν εἰ μὴ βραχὺν ὑμιλήσαι χρό- 

νον. | ἥ γὰρ φύσις βέβαιος, οὐ τὰ χρήματα. | ἥ μὲν γὰρ ἀεὶ παραμένουσα | αἰρεῖ κάρα'] | ὄ δ' ὀλβος ἄδικος καὶ
'Αντ. α'.

εὐκλέων δ' ἔργων ἀποινα χρή μὲν ὑμνησάι τὸν ἐσλέν, χρή δὲ κωμάζοντ' ἀγαναῖς χαρίτεσσιν βαστάσαι.

ἐστὶ δὲ καλὶ διδύμων ἄθλουν Μελίσσῳ

10 μοιρὰ πρὸς εὐφροσύναν τρέψαι γλυκεῖαν ἤτορ, ἐν βασσαίσιν Ἰσθμοῦ δεξαμένω στεφανοὺς, τὰ
dὲ κοίλα λέοντος ἐν βαυστύρνου νάτα κάρυξε Θήβαν

'Eπ. α'.

ιπποδρομία κρατέων ἀνδρῶν δ' ἀρετῶν σύμφυτον οὐ κατελέγχει.

μετὰ σκαλιῶν εὐνῶν | ἐξεπτάται οὐκών, σμικρῶν ἀνθήσασι χρόνον. Ρυθ. ν. 2, ὡντας τι...αὐτὸν (πλούτον) ἀνάγγγ |
pολύφιλον ἐπέταν. Ησ. Ῥ. and D. 324.

7. ἀποινα.] Acc. of ‘general agreement,’ cf. Isth. vii. 4 and Ol. vii. 16, where I explained ἀποινα

as a quasi-cognate acc. like (κελα-δήσαι) τοιαύ τεθρίπτων, Ρυθ. ι. 59, which I then regarded as a

substitution for ὑμνον, but I now think it simpler to regard this τοιο. τεθρ. also as an acc. of ‘general

agreement.’

χρῆ μέν, κ.τ.λ.] Cf. Frag. 98 [86], τρέψει δ΄ ἐσλώοις ὑμείσθαι καλλιταῖς αὐοῖαι, cf. also Isth. vii. 59, 60.

8. χρῆ δὲ.] For Dr Kennedy’s

peculiar idiom of Sophocles in sometimes repeating the same

word with each (μέν, δὲ),’ cf. Nem. xi. 3, 4, 6, 7, Χ. 27, 28, vi. 10, 11, ι. 62, 63, Ol. xπι. 14, 16, Ρυθ. ix. 123, 15t. 1v. 30, ι. 71.

χαρίτεσσων.] ‘Songs.’ Cf. Isth.

vii. 16, Pyth. iv. 275. For the epithet άγαν. Cf. Nem. ix. 49, μαλθακά σῶν ἄοιδα. Η. and S. are rαsh to give Curtius’ hesitating connection with γάναιμα, γάνοι without a query. The sense points rather to ἄκεομαι, ἄκην, &c., and

there is plenty of analogy for the change of κ to γ.

βαστάσαι.] ‘To exalt.’ Cf. Ol. xπi. 19, στεφανωσάμενοι ... θερμὰ Νυμφάν λουτρὰ βαστάσεις. For prob-able etymology see Lewis and Short, s. v. gero.


11. βασσαίσιν.] Cf. Nem. ππ. 21, ι. 42.

δεξαμένω.] The subject to τρέψαι is μοιρα, as the dative agreeing with Μελίσσῳ shows on comparison with ικομένους, Ol. ι. 10, for which cf. Isth. i. 46, ν. 21. For the meaning ‘win’ cf. Nem. ππ. 4. στεφάνους.] For the one victory

in the pankration. For the plural cf. Pyth. x. 26.

τὰ δὲ.] Cf. Ol. ix. 95. For the change of construction, here in-volving a change of subject, cf. Ol. ι. 14, δρέπων μέν ...ἀγλαίζεται δέ.

12. ἐν.] Note the position.

Θήβαν.] The Eponymous heroine

stands for the city; cf. Ol. vi. 85.

13. κρατέων.] Cf. Ol. ix. 112, Nem. ν. 5 for the tense.

δ.] ‘For.’ There is a sort of hypallage in this sentence, ‘the prowess of his worthy kinsfolk.’
15 ἔστι μὲν Κλεωνύμου
dόξαν παλαιὰν ἄρμασιν
καὶ ματρόθε Λαβδακίδαισιν σύννομοι πλοῦτον
dιέστειχον τετραοριάν πύνοις.
aἰών δὲ κυλινδομέναις ἀμέραις ἀλλ’ ἀλλοτ’ ἔξαλλαξεν.
ἀτρωτοὶ γε μὰν παῖδες θεῶν.

* * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * *
20 ω Μέλισσα', εὐμαχανίαν γὰρ ἐφανας Ἰσθμίοις ὑμετέρας ἀρετὰς ὑμνῷ διώκειν
αἰσὶ Κλεωνυμίδαι τάλλωντες αἰεὶ
σὺν θεῷ θνατὸν διέρχονται βιώτου τέλος. ἄλλοτε δ' ἀλλοίοις οὖρος
πάντας ἀνθρώποις ἐπαύσων ἐλαύνει.

21. ὑμετέρας.] 'Of you and yours.'

22. Death alone has put a period to the prosperity of the Kleonymids.

23. τάλλωντες.] Note the repetition from v. 6, αἰὴ reproducing πάντα χρόνον. For διέρχονται cf. v. 17, διεστείχον. The present tense includes the present generation.


25. τέλος.] Render, 'span of life given to mortals,' or less literally, 'span of mortal life.' For διέρχυς τέλος cf. Aesch. P. V. 285, ἥκει, δολικῆς τέρμα κελεύου | διαμεισάμενος.

26. They displayed both princely and civic virtues.

27. ἕβριοι.] Not 'noisy insult,' L. and S., but 'loud-voiced, hectoring insolence.' Dissen compares Ol. xiii. 10, ἕβριν θρασύμυθον, which is rather unbridled as to the matter of speech than 'blustering, hightoned.'

28. τε.] Note the Greek idiom of using a copulative particle where we use a disjunctive, 'or.' Cf. Isth. v. 15.
For derivation cf. Pyth. iii. 106, where for Hermann's 
\( \text{άπλέτου} \) Bergk (ed. iii.) reads \( \text{η} \) 
πολὺς (quoting Solon. 8, τίκτει τοι) 
κόρος ὑβρῶν ὅταν πολὺς ὄδος ἐπηται,) 
and three instances of \( \text{η} \) πολλα, one 
of \( \text{η} \) μιλα in Findar. 

\( \text{έπεψαυσαν κατά πάν τέλος.} \) 'They 
atained with regard to every kind 
of perfection' (or 'of dignity'). 
χ. 28. For \( \text{τέλος} \) cf. Nem. iii. 70. 
Dissen renders "quoniamversum ad 
finem usque," comparing "κατά 
πάντα (gänzlich)," so that Mezger's 
"κ. π. τ. = κατά πάντα (gänzlich)— 
Dissen," is misleading. The exag-
gerration is tempered by the use 
without a case expressed after it of 
ἐπιψαυω, which Pyth. iv. 92 with a 
genitive means 'aspire to,' 'seek.' 

\( \text{άνορέας} \) δ', κ.π.λ.] Cf. Ol. iii. 43, 
44, μυν γε πρὸς ἑσχατιὰν Θήρων ἀρέ-
tαίους ἰκάνων ἀπτεται | οίκοθεν Ἡρα-
κλέος σταλᾶν. τὸ πόρωσ δ' ἐστι σο-
φοῖς ἄρσαν | κάσοφοις, Nem. iv. 69, 
Isth. ii. 41. Here δ'='for,' and 
ἀνορέας is dative of manner. For 
the dat. σταλάσω cf. Pyth. ix. 
120.

31. Hartung, \( \text{δ} \)ν \( \text{μακρότερ' \ έ} \)ν σπ. \( \text{άρ.} \) Christ (Mezger), \( \text{τ} \)άν 
οὐκ ἐνι μακρότεραν σπ. \( \text{άρ.} \) For the 
6. Emendation is needless, as \( \text{κα} \)l 
= 'verily.' 

\( \text{μακρότεραν.} \) For the adjective 
with adverbial force cf. Ol. xiii. 
17.

33. \( \text{άδων.} \) Has the initial di-
gamma; 'found favour with.' 
34. \( \text{άλλα ... γιαφ.} \) Indicate an 
ellipse, 'But they have not escaped 
vicissitude, for, &c.' 
Probably the great day of Pla-
taean, B.C. 479, is meant. 

35. \( \text{νουσ ρολεμου.} \) For the 
kind of metaphor cf. Isth. iv. 49, 
50, vi. 27, Nem. ix. 37, 38. Con-
trast Sophokles' more vague and 
commonplace \( \text{δορός \ ε} \)ν \( \text{χεμών.} \) 

36. \( \text{ποικιλων \ μηνων.} \) Generally 
taken with \( \text{ρ} \)όδους; or, at any rate, 
as a genitive of time with \( \text{ώ} \)τε \( \text{χθων \ ανθησων,} \) an order being assumed, 
for which, as has been remarked, 
"it would be hard to find a para-
parallel." Now I take the words almost 
as they run, 'but now once more 
after (their) wintry gloom of change-
ful months (they blossom [\( \text{α} \)δ'] 
recalls the idea of \text{θάλλοντες, v. 22]), 
as the earth blossoms (every April) 
with red roses, by the counsels of the 
deities.' The winter of sorrow 
(cf. Isth. vi. 39) probably lasted
from Metageitniön, Ol. 75. 2, to Munychión, Ol. 75. 3, i.e. from August to the next April. These months are decidedly more changeful than those of late spring, summer and early autumn, Chrysippus agrees with me in making ἡμιφόν metaphorical. Schol. Χρύσιππος δὲ μετὰ \( \varepsilonκείνη \) τὴν \( \alphaυτοχώα \) καὶ τὸν \( \chiεμώνα \) \( \nuτρήσα\)ν. Is not the phrase ‘many coloured months’ too artificial for Greek, at least of such an early period? See Orelli on Auctumnus ... varius, Hor. Od. ii. 5. 11. Very likely the coming φοινικός determined the choice of \( \piοκιλών \), but still there is the contrast between metaphysical changefulness and chequer and the general, comparatively lasting glow of the natural Spring. Prof. Paley thinks that by \( \beta\ο\δος \) “the scarlet anemone is meant, which in Spring is said to fill the woods both in Asia Minor and the Peloponnesus. They are alluded to Pyth. iv. 64, in a simile not unlike that of this passage.” I may here note some other instances of deranged order, namely Ol. iv. 1, v. 5, Pyth. iv. 24, 106, 214. Of these, two are to be explained by my suggestion that the beginnings or ends of consecutive verses were regarded as contiguous in position, so that to the five instances I give may be added Ol. iv. 1, teai γάρ ὥσιν | ἰπτο ποικιλόφωρον | γάρ \( \varepsilonκείνη \) | \( \etaπτεύμα \), Pyth. iv. 24, ἀγκυραν ποτὶ—χαλκόγενον | νατ \( \kappaρημάντων \), as well as Nem. iii. 63, iv. 1, Isth. iii. 70, iv. 19, 43, v. 39, vi. 46, vii. 28. In Pyth. iv. 214 the last word \( \οὐλυμπόθεν \) goes with the end of the next line but one, the intervening line being short and with all its words in close connection, ἐν ἀλότω \( \zεύξαισα \) κύκλῳ, so that the order falls in with the general principle of my suggestion. As to Ol. v. 5, \( \μα\ομένων \) μεγάλαν \( \αρέταν \) \( \\thetaυμόν λαβέν\), I demur to the rendering “—the desire to achieve great glory,” and propose ‘yearning in heart after great prowess to achieve it.’ There remains Pyth. iv. 106, ἀρχαῖον \( \κομίζων \)...τιμῶν. In this passage τιμῶν is separated by three lines from ἀρχαῖον. But βασιλευμένων...τάν keep up the connection. I ought to have recorded Chaeiris’ reading, given in the Schol., ἀρχαῖον ἀγκομίζων. Otherwise the Schol. makes ἀρχαῖον a noun, comparing Od. xix. 73, ἀναγκαίη γὰρ ἐπέλγει. See Eustath. 475. 1, on II. iv. 297 ff., ὥστε ἡ σελήνη σελήνη λέγεται κατὰ παραγωγήν... καὶ ἡ ἀρχή ἀρχαίς, ὑπόν καὶ ἡ ἀνάγκη ἀναγκαίη ἐν τῷ ὄφρα καὶ ὡκ ἐθέλων τις ἀναγκαίη πολεμίζῃ.

37. δαμούνων βουλαῖς.] Mezger compares τεοῦ \( \varepsilonκατι \) in the same place in the preceding strophe and \( \\σῶν \) \( \\betaεφ \) (v. 23) similarly placed to \( \varepsilonκ \) σέθεν (v. 5).

ὁ κινητὴ γὰς.] A paraphrase of Ἐνυσίδχου, Ἐνυσίδγαυος, Ἐλεύχρων. Ὀγκροτον ὀικέων.] Cf. Isth. i. 33. For ὀικέων cf. Nem. vii. 65, but here the god’s neighbourhood to Thebes and patronage of the Isthmos may give the cause of the Theban’s Isthmian victory.

41. ἐν ὑπνῷ.] Compare the Biblical ‘fell on sleep.’ For the metaphor cf. Isth. vi. 16, ἀλλὰ παλαιά γὰρ—ἐνδειχτε, and for ἐν cf. Pyth. ι. 74, ὅσον ἐν πῶς ἄλλῃ ἀληθινῶς

τέσσεριν] ‘Had fallen.’

ἀνεγειρομένα.] ‘Now in her awakening her form shows fair and bright.’ Cf. Isaiah lx. 3, ‘the brightness of thy rising.’

42. Cookesley compares Milton, Lycidas, v. 168. ‘Apes— is one syllable.’

43. ἡ τε καλ.] ‘She (Fame) who indeed.’ For καὶ (Bergk after Medicean mss.) Mommsen, after Vatican B, κεῖν, Böckh κάν.

Ἀθανάτων.] mss. wrongly Ἀθηνᾶ. Mommsen reads Ἀθανάτων—except in the epic form of the goddess’ name Ἀθηνά, Ol. vii. 36, Nem. x. 84. οὔκ ἂν.] For present cf. on Nem. v. 5. The subject is ἄρµα.

44. Cf. Nem. ix. The subject of ὀπάσσεν and of τέσσεριν above is φάμα. The family fame is first personified in a highly realistic manner and then confused with Fame in the abstract.

45. τοιάδε.] Refers to τόνδε v. 39.

tῶν τότ᾽ ἐδόντων.] ‘From the bards of those days.’


46. παναγ. ἤμ.] The four Great Games.

47. Πανελλάνεσσι.] Cf. Isth. ii. 38.

48. ‘The silence of oblivion is (the portion) of those who make no essay.’ Cf. Isth. vii. 70.

ἀγνώστῳ.] So Mommsen, for once omitting to notice the v. l. ἀγνωστον (Bergk). Two good mss. give M.’s reading ἀγνωστον, Ol. vi. 67. According to Cobet, Novae Lectiones, p. 191 (ed. Leyden, 1858), ‘Ἀγνωστος bene Graece significat eum qui intelligi non potest.’ For sentiment cf. Isth. vii. 70.

49. ‘But there is uncertainty about fortune even when men are contending.’ One cannot say that Hermann’s “eorum qui certant” is wrong, for an ancient Greek would grasp the sense without feeling any ambiguity in the grammar, but as we have to analyse, it is perhaps best
50 πρὶν τέλος ἀκρον ἱκέσθαι. 
τῶν τε γὰρ καὶ τῶν δίδου 
καὶ κρέσσουν ἀνδρῶν χειρόνων 
ἔσφαλε τέχνα καταμάρψαι’. ἵστε μὰν Λιαντός ἄλκαν 
 φόλιον, τὰν ὤψια 
ἐν νυκτὶ ταμῶν περὶ ὧ φασιγάνῳ, μομφᾶν ἔχει 
παίδεσσων Ἐλλάνων, ὦσοι Τρώαν’ ἔβαν. 

55 ἀλλ’ "Ομηρός τοι τετίμακεν δι’ ἀνθρώπων, δι’ αὐτοῦ 

to choose the true participial use, 
unless better sense is given by the 
adjectival use. Cf. supra, v. 5. 
For certain participial use cf. Pyth. 
viii. 48, ἀδ’ εἶπε μαραθμένων. 
24. The verse means ‘until one has 
actually secured the prize.’ Here the 
first place, highest achievement, is 
meant, but in Pyth. ix. 118 the 
phrase means ‘first prize.’ 
51. τῶν τε καὶ τῶν.] Partitive 
genitive, ‘bad as well as good,’ cf. 
Pyth. vii. 22; of mere variety, Ol. 
i. 53, Nem. i. 30, Demosth. p. 560 
med, τί δὴ τὰ καὶ τὰ πεπονδώδε 
να, οὐκ ἔλαμβανε δικην παρ’ ἔμοι. The 
ognis, 890, τολμᾶν τὰ καὶ τὰ 
φέρειν. 
53. τέχνα.] Here ‘guile,’ ‘sharp 
practices,’ see Introd. 
καταμάρψασα.] ‘Is wont to get a 
good (κατα) hold of and throw.’ 
Metaphor from wrestling. 
[ὅτε.] ‘Surely ye know of the 
valiant heart (ἄλκαν) of slaughterous 
Aias, for his having transfixed 
which on his own sword he lays 
the blame on, &c.’ For μομφᾶν 
ἔχων cf. Aesch. P. V. 445, μέμψιν ύπ’ 
773, ὡστε μοι μομφᾶς ἔχει. Thuk. ii. 
41, τῷ ὑπηκόω κατάμερψιν ἔχει, ‘af 
ford the subject ground for com 
plaint’ is not an analogous phrase, 
while in the passages cited by 
Bergk, Eur. Heraclid. 974, πόλλην 
ἀρ’ ἔξεις μέμψιν, εἰ δράσεις τάδε, and 
Isaeos, Or. xii. 39, the phrase is used 
in the passive sense absolutely: so 
that there seems to be no support 
for the passive sense of μομφᾶν 
ἔχει if a dative follow; we should 
expect ὑπὸ παιδῶν (Cobet, Novae 
Lect. p. 500), though Bergk’s ἔχει 
ἐν παίδεσσων gives a possible con 
struction. The imperfect however 
sounds unsuitable, and an alteration, 
in the face of a possible inter 
pretation of the ms. reading, is 
objectionable. With the hero’s 
death as the result of his loss of 
the highest honours the poet is 
here concerned, but not at all with 
contemporary judgments on the 
suicide. My explanation gives point 
to the ὧ and to the tense of ἔχει. 
ὄψα ἐν νυκτὶ.] ‘About dawn,’ 
when, according to the Schol., the 
Aethiopis represents him as having 
slain himself. 
pαιδ.’ Ἐλλ.] Cf. supra, v. 18. 
55. δί.] ‘Right through the 
world.’ As certain fanciful critics 
seem to object to this use of ‘right,’ 
I may as well quote ‘right against 
Jericho’ for their benefit. 

For special mention of Aias in 
the Iliad cf. Nem. ii. 14, and add of 
course Il. vii. 161—318, where, in 
the absence of Achilles, the nine 
champions draw lots for the single 
combat with Hektor, and ἔκ δ’ 
ἔθορεν κλήρος κυρέης ὅν ἄρ’ ἢθελον.
πᾶσαν ὀρθώσας ἄρεταν κατὰ ράβδουν ἔφρασεν

θεσπεσίων ἐπέων λοιπῶς ἀθύρεν.

tοῦτο γὰρ ἀθάνατον φωνάεν ἔρπει,

eἰ τις εὗ εὗπη τι καὶ πάγκαρτον ἐπὶ χθόνα καὶ διὰ

πότων βέβακεν

60 ἐργμάτων ἀκτίς καλῶν ἀσβεστος αἰεὶ.

'Αντ. 8'.

προφέρονων Μοισὰν τύχοιμεν, κείνον ἄψαι πυρὸν

ὕμνον

αὐτῷ, | Ἀλαντοῦ—καὶ Ἰ. Π. 768, 9

quoted on Nem. vii. 27. But still it is probable that the poet had especially in mind his authorities for the later part of the story of Aias. Cf. notes on Nem. vii. 21, viii. 30.

56. ὀρθώσας.] ‘Exalted and,’

cf. Nem. i. 15.

κατὰ ράβδον.] Mezger, after the Schol., ἀντὶ τοῦ κατὰ στίχον, ‘in the course of his epic poems.’ Cf. Aesch. Pers. 430, στιχηγοροὶν (L. and S. στοιχ.). Dissen ‘auctoritate,’ citing passages referred to by L. and S., s. v. ράβδον, i. 5, who render ‘according to the measure,’ and Hes. Theog. 30, καὶ μοι σκῆπτρον ἔδω (Μοῦσας), δάφνης ἐπιθηλεῖς δὸν. See αἴσχον, σκῆπτρον. This laurel wand seems to have marked the singer as the suppliant and minister of Apollo and the Muses. To Pindar it suggested a metaphor for the continuous strip of song constituted by an epic poem. For a different connection between ράττεν and ράβδος (cf. Nem. ii. 2) see Π. κατὰ 296, ἐντοσθὲν δὲ βοεῖας ράβα πηθαμείας | χρυσελής ράβδοσι δυνακέαν περὶ κυκλ. This passage suggests that an early kind of stitching among the fathers of the Hellenes was joining skins together with thin skewers and wands for rugs and tents, so that the ράβδος was then both needle and thread. I am not forgetting that weaving and spin-

ning were known in the primitive seats of the Aryan race. Prof. Jebb, however, Journ. of Hellen. Stud. June 1882, p. 15, renders ‘by the wand of his lays divine’—where κατὰ ράβδον = κατὰ παράδον, the branch being the symbol of tradition.’

57. λοιπῶς ἀθύρεων.] ‘For after-

coming bards to celebrate.’ For in-


58. ἀθάνατον.] Cf. Frag. 98 [66], 

ταῦτακε δὲ σγαθὲν καλῶν ἔργον. Per-

haps best rendered ‘it lasts on ever-

living, never voiceless,’ or ‘it lives on in vocal immortality.’

L. and S. and a Schol. render ἔρπει ‘spreads,’ but in Pindar poetry generally travels like light or on wings, and my rendering is sup-

ported by Ol. xii. 105, εἶ δὲ δαίμων γενέθλιοσ ἔρποι. Moreover the idea of ‘spreading’ is given in the next line.


13, note.

καὶ πάγκ.] ‘And so.’

60. For metaphor cf. Ol. xii.

36, Pyth. viii. 96. Mezger notes 

ἐκήλεος ἔργον, vv. 7, 41.

61. ἄψαι.] For inf. cf. Ol. i. 9, 

supra, v. 10, v. 11, δεξαμένω. note.

For the metaphor cf. Ol. ix. 21, 

ἔγω δὲ τοῦ φιλὰν πόλιν μαλεραίς ἐπι-

φλέγων αὐτίδαις,—ἀγγελιαν πέμψω 

tαύταν.
keῖνον.] 'Such as Homer kindled for Aias.' Cf. Ol. vi. 7, κεῖνος ἀνύρ. Nem. ix. 42.

63. στεφάνωμί.] Cf. supra, v. 45, φυλ' αὐδᾶν. The beacon-fire does not shrink into a wreath, thanks to ἑπάξιον. For the metaphor cf. Frag. 160 [170], ψαλίνω 'Αμυθανιδαὶς ποικιλὸν ἄνθεμα.

64. θηρῶν. So mss., thus giving no verb. Böckh and Dissen read θηρᾶ after a Schol., which however has οἴκειος ὡν for εἶκως or whatever was read in its place. Bergk and Mommsen take θηρῶν as the noun in apposition with λέωντων, the former quoting Eur. Herc. Fyr. 463, στολὴν τε θηρός ἀμφίβαλλε σῷ κάρα | λέωντος, and Epimenides at. Aelian, Hist. Nat. xii. 7, θῆρα λέωντα.

But it seems as though a gloss on ἐρμῆρ. θηρ. had taken the place of the verb, which may have been πέφανται (Kayser). To say that a man θηρεῖει ἁρτᾶν οἱ πέφανται οὐκ ἀμυρός ἀμφὶ πάλα κυναγετας (Nem. vi. 14) is very different from saying θηρᾶ τόλμαν or θυμῶν however superlative; since the very highest daring, courage, spirit are actually possessed by many.

Mezger after a Schol. wrongly takes θηρῶν as gen. after λέωντων = ἐν θηρῶι. Nearly a dozen emendations have been proposed.

65. μῆτων ὑ' ἀλώπηξ.] For the accusative cf. Pyth. v. 104, θάρσος δὲ παντύπτερος | ἐν ὄρνιξιν αἰετὸς ἐπλέω.

αἰετοῦ ῥόμβων.] 'The circling eagle.'

ἀναπτυναμένα.] 'By sprawling on his back.' This trick of the fox was not, as Dissen suggests, shamming to be dead, but fighting on its back as a Schol. says—ὑπτία τοῦ τοσὶν ἀμύνεται τὰ συλλαβομένη τὰ ἐν ἀμφύσουσα— and again that Melissos was κυλιστικὸς. What Eusebinus (quoted by Dissen from Olearius on Philostratos, p. 818) calls τὸν λεγόμενον τρόπον χαμάι was perhaps the ὑπτιασμὸς a variety of the ἀνάκλινοπῦλη, see Dict. of Antiq. s. v. pancratium.

66. πᾶν ἔρδοντα.] 'By any means,' cf. πᾶν, πάντα ποιεῖν. For sentiment cf. Pyth. ii. 84.

ἐρδόντα ἀμαυρώσα.] Böckh reads ἔρδοντα μαυρ. But in all three instances mss. give ἀμαυρ.- Hesiod gives μαυρ. W. and D. ῥέια δὲ μην μαυροῦσι θεό, μηνυθοῦσι δὲ οἶκον | ἀνέρι τῷ. Curtius' suggestion that ἀμαυρός is not-shining, a privative /μαρ, shine, and suffix Fo, is less likely than a derivation from the /μα, shut, whence μῶν, Lt. μιτ-μος, μώρος (Ved. mūra), with prosthetic a- and suffix ρο-. The primary meaning is 'blind.'

67. φύσις.] 'Physique,' cf. Nem. vi. 5. Ορίων was handsome as well as gigantic.

68. ὄνοστός.] For ὄνοστός, cf. θαυματός, Ol. i. 28, ἀπελράτος, Ol. vi.
54. The √ seems to be NAD, of which NID √ of ωδείδος is a phase. Cf. ὀνίμημι for √ NAND, endoγ oneself (Fick). ‘Insignificant.’


ἀκμά.] Disson renders ‘robore.’ I think it means ‘at the crisis of the struggle.’ Schol. kata τοῦ ἄγωνα.

Christ defends the mss. αἴχμα by Aesch. Ag. 483, Choephe. 630, but here and Prom. Vinct. 405, αἴχμα, = ‘temper,’ has an adjective with it. mss. also give αἴχμα for ἄκμα wrongly Nem. vi. 54, x. 60.

70. Though insignificant to look at, yet he may be compared to glorious Hérakles. The καὶ τοῖ seems to answer an imaginary disparager of the victor’s personal appearance.

mss. give καὶ τοῖ (τοι) ποτ’. Of course ποτ’ is for ποτί. Note that ποτ’ Ἀντ. δόμ. go with the end of the next verse.

71. βραχύς.] ‘Short,’ relatively to Antaëos and Orion and such giants, and to his own breadth and strength.

προσπαλαίσων.] The object ἀυτῷ is supplied from Ἀνταίου.

72. Λιβύαν.] For acc. after ἥλ.θεν cf. Pyth. iv. 52, 118, 134. Antaëos was the mythical king of Arasia near Lake Tritónis, who used to wrestle with and kill strangers. In Eusebius the story of his gaining strength from contact with his mother earth is interpreted of his skill in the above-mentioned mode of struggling on the ground.

κρανίος.] The frieze was anciently adorned with skulls of animals, whence arose the sculptures on the metopes. See Eur. Bacch. 1206, αἱρέσθω λαβῶν | πηκτῶν πρὸς οίκους κλιμάκων προσαμβάσεις, | ὃς πασσαλεύων κρατα τριγλύφοις τόδε | λέοντος, Verg. Aen. x. 406—8. Disson tells us that Scholía on Pindar Ol. xi. 19, l. 114 say that Kyknos and Oenomáos each meant to use the skulls of their human victims to build a temple to Arès their father. Note the omission of the pronoun and the rather rare construction of a participle after a verb of hindering. L. and S. render ἐρέφωντα, ‘wreathing with garlands,’ but it means ‘decorating the roof of.’ Hermann suggested Ποσειδάνιος σφ’ ἐρέφοντα, the syllables corresponding to ἐρέφω elsewhere, being each one long syllable. Perhaps ἐρέφεν ποιν should be read. (For omission of μὴ cf. Eur. Or. 263, σχῆσο σε πηδάν δυστυχή πηδήματα.)

74. πολιάς.] I think ‘wan,’ rather
than 'white with foam.' Cf. Ol. i. 71.

θέναρ.] 'The hollow bed,' here of course especially the shores and shoals. Cf. Nem. iii. 24.

75. ναυτιλίαι[σί] Dat. commodi, abstract for concrete, ναυτίλιας.

πορθμόν.] Not 'the sea,' L. and S. after Dissen; but 'the passage thereof.'


77. τετίμαται.] An echo of τετιμακέν, supra, v. 55. For the theme cf. the end of Nem. i.

79. ὑπερβεθ.] The funeral sacrifices to the sons of Hērakles (by Megara daughter of Kreōn of Thebes), whom the hero slew in a heaven-sent frenzy, were celebrated on rising ground outside the gates of Elektra on the road to Plataea.

80. νεόδματα.] Mommsen always prints δυντ- which he defends unsuccessfully on Ol. iii. 7 against a great preponderance of ms. authority. The last part of the compound is almost quiescent, or means 'made,' 'caused,' as in θέοδματος Ol. iii. 7, Frag. 159 [169]. So a Schol. ἡ κατὰ παραγωγὴν εἰρήκε τὰ Νέμεα (read νέα corrupted through duplication of νε) νεόδματα. The altars were probably permanent, not like the δαίτα provided fresh every year.

ἀνέξομεν ἐμπυρα.] 'We sacrifice victims.' Cf. Eur. Hippol. 537, βοῦ- ταν φόνου ἀξείων.

81. χαλκοαραῦ.] Is this Pindaric form distinct from χαλκήρης; but for χαλκοφάρης (cf. ορφίων Nem. ii. 10) = 'fighting in (or 'with') bronze,' cf. Lat. 'vir'? Gen. abs. 'since the eight warrior sons (ὃνις taken with the relative clause) suffered death;' but perhaps gen. after ἐμπυρα, cf. ἀγαλμ᾽ 'Ατία, Nem. x. 67.

82. τέκε ol.] mss. οἱ τέκε.

83. A Schol. says ἔδω πρὸς δυσμάς ἤφυρεν τοῖς ἥρασι, κατὰ τὰς ἀνατολὰς τοῖς θεοῖς. The Schol. on Apoll. Rhod. i. 587, says the same of οἱ κατοιχόμενοι and 'Ουρανίδαι. Dissen.

τοίσων.] 'In their honour.'

αὐγάν.] Gen. after δυσμαίσων. Several times αὐγαῖ stands for
aiithera kinnaieni laktizioua kaptvof,

'Ept. e.

85 kal deutevon amar etelion termv aerblon

'light.' Aesch. seems to have adopted the phrase, Ag. 1123, biou dvnovs avgaiv.

84. laktizioua.] Has the metaphor a reference to the kicking up of the pankratist when struggling on his back?

85. deutevon amar.] For this somewhat unusual accusative cf. Isth. v. 46, Aesch. Eum. 108, etnov ovdanov ouinhein theou, Eur. Bacch. 722, Madv. § 30 note. The notion of 'on' or 'at' is joined to that of 'during.'

termv.] The end consisting of annual games. The "periphrastic" "pleonastic" use of termv and telos is an eldvol. The idea of 'end,' 'limit,' 'consummation,' is indicated in all the alleged cases.

87. Myrtle was sacred (not exclusively) to the dead. Cf. Eur. El. 323, 512, Alc. 172, Isth. vii. 67.

88. avmp.] I.e. epyndropounos.

89. anefanato. 'Caused a return to be made of,' cf. Nem. vi. 26.

kai paidow.] mss. do not give kai but paidov (tyn) tritav. Boeckh

paidov te tritav. The construction paidov nikan is exactly paralleled by kudos andrwv, Ol. ix. 88.

90. petivid.] Hartung petivid. Hermann—plaivos. polwboivel 'Orosia s0v osol de niv. Cf. Pyth. ii. 28, note. The meaning 'obeying,' 'guided by,' is clearly needed. There is not sufficient evidence to pronounce upon the isolated intransitive use of the form.

d.] Accordingly,' cf. Isth. vi. 23. Orseas was his trainer. Trainers are celebrated at the end also of Nem. iv., vi.

kowmazomai.] Causative middle; 'I will cause the kamos to celebrate.' Cf. Nem. ix. 43. Don. with one good ms. reads kowmazomai. For the future cf. Pyth. xi. 10, Nem. xi. 1.


cham.] 'Song.' Cf. Ol. xi. [x.] 93, tiv d' aduepthe te lura | ynikus t' aulos anapatassei cham, ib. 78, supra, v. 8, Frag. 53 [45], 2.
ON THE VICTORY OF PHYLAKIDAS OF AEGINA IN THE PANKRATION.

INTRODUCTION.

Phylakidas of Aegina, youngest (Isth. v. 6) son of Lampôn, was brother to Pytheas, for whom Nem. v. was composed. Phylakidas had won an Isthmian victory, celebrated in Isth. v., before the occasion of this ode (Isth. v. 2—7) which was soon after the battle of Salamis, vv. 48—50, i.e. in the next Isthmian games, B.C. 478, Ol. 75. 3. The ode was performed in Aegina, according to Dissen 'undoubtedly' at Lampôn's house; but, as Theia was clearly worshipped in Aegina as a patroness of games, the ode may have been sung at a family gathering before a shrine of that goddess.

The rhythm is Dorian. The third syllable of the fourth line of the epode perhaps had the value of two long syllables.

ANALYSIS.

vv.
1—10. Invocation of Theia, bestower of wealth and victory in speed and strength.
11. For prowess gains distinction by aid of deities.
12, 13. Well-being and good fame are the two things needful to give happiness to the wealthy.
14, 15. Be content with participation in these blessings.
17—19. Mention of victories of Phylakidas and Pytheas
19—22. The occasion, having brought him (in spirit) to Aegina, demands celebration of the Aeakidae.
22—25. For since the island is devoted to noble deeds the meed of laudatory song must not be grudged.
26—28. Her warriors have been sung of for countless ages.
28—35. Different states revere different heroes—Aegina revere
Aeakos and his seed,
35—38. Who twice took Troy.
38—42. Who performed the mightiest deeds (in the second war) ?
43, 44. Achilles of Aegina.
44, 45. The island has long been a conspicuous example of lofty
virtues.
46—50. Much might be said on this theme. For instance, Aegi-
netan sailors won the battle of Salamis.
51—53. But enough, Zeus send vicissitudes (i.e. reverses as a
punishment for boasting).
53, 54. Athletic victories too (as well as warlike achievements)
love to be celebrated in song.
54—58. Praise of the family of Kleonikos for perseverance in
the labours and expenses demanded by athletics.
59—61. Credit is given to Pytheas for his brother's style of fight-
ing in the Pankration.
62, 63. The poet bids himself take a wreath and send the ode
therewith to Phylakidas.

Μάτερ Ἀελίου πολυόνυμη Θεία,  Στρ. α'.
σέο ἐκατι καὶ μεγασθενὴ νόμισαν

1. Θεία.] Mommsen, with the
Schol., would derive this name from ἑθω, would reference to the move-
ment of the stars or from θεόματα, which Mezger prefers. The word
may be connected with τίθημι or θέσαντο, cf. Nem. v. 10 note, or
else may mean ‘mother.’ Cf. her sister Τηθώς (Curt. No. 307). She
was a Titanid (Hes. Theog. 126—
136), mother of Ηέλιος, Σελενή and Εις (ib. 371—4) by Hyperiōn.
Welcker, quoted by Dissen Böckh’s
Pind. ii. 2, p. 511, identifies her
with a Lemnian goddess Chrysē
depicted on a vase found in Magna
Græcia, while Böckh, with more
certainty, points out that she is the
Euryphaëssa of the Homeric hymn
to Ηέλιος. Pindar’s τύμαι of Θεία
are given by Hésiod to Hekatê,
Theog. 409—443. Note that here
Θεία is connected with χρυσὸς and
νίκα, while we have χρυσεὰ Νίκα,
Isth. ii. 26.

For πολυόνυμη cf. Aesch. P. V.
210, Ταῖα, πολλῶν ὀνομάτων μορφή
μία; so πολυόνυμε of Dionysos,
Soph. Ant. 1115; and of Aphro-
ditē, Soph. Frag. 856, ἦτοι Κύπρις οὐ
Κύπρις μύνον, ἀλλ’ ἐστὶ πολλῶν ὀνο-
μάτων ἐπώνυμοι.

2. σεό ἐκατι.] So Bergk. mss.
σεό (σοῦ) γ’ ἐκατι. The Scholl.
ignore the γ’. For the digamma
of ἐκατι cf. Ol. xiv. 18. Cf. Διός
ἐκ. ἐνθρά v. 29.

καὶ.] Mezger, “as well as other
desirable goods.” Dissen would,
with a sort of apology, couple this
καὶ with τ’, ν. 7. Both seem mistaken. Pindar is explaining why men actually go so far as to esteem gold as more potent than all besides.

μεγασθενή.] Cf. Isth. iii. 2. The order shews that the adjective is an extension of the predicate—‘men even (καὶ) esteem gold as potent....’ Disseisen however renders in honore habent, quoting Heindorf on Plato, Gorg. p. 466 ν, οὐδὲ νομίζοντε ἔμοιγε δοκοῦναι. νόμισμαν.] Gnomic aorist.


4. καὶ γάρ.] Elliptical like ἀλλὰ γάρ. ‘Aye and I can say more for....’ The poet goes on to ascribe the speed of the swift and the strength of the strong to Theia.

ἐριζόμενα.] The competition of ships in speed was for commercial objects, like the present competition of tea ships. Vergil’s ship-race, Aen. v., is an anachronism.

5. υφ’.] So Bergk for εν, from the Schol. The old Medicean ms. omits the preposition. Disseisen thinks that the poet alludes to mythical war-chariots, and quotes Isth. ν. 19, χρυσάματα τοι Ἀλκιδαὶ. Mezger thinks the waggons full of produce and merchandise are meant, which is very improbable.

6. τιμῶν.] ‘Through thy power,’ ‘prerogative,’ rather than των μετοχιος (Dissen), which is ‘through the exercise of thy prerogative’—a different form of expression though the thought is the same. Cf. Pyth. iv. 51, σὺν τιμῶθεν, ‘by-the-aid of divine power,’ ib. 260, σὺν θεῶν τιμῶθε (distributive), lit. ‘by-the-aid-of the several powers of divers deities.’


11. κρύβεται.] Cf. Nem. iv. 1, vii. 7; ‘becomes distinguished.’

12. ἀληπνοῦ.] Old mss. ἀνέληπτον. Hartung proposes τομάλων, as one Schol. has τὸν ὀλκτρὸν τῶν ἀνθρώπων. but
\[ \text{'Ept. a'}. \]

\[ \varepsilon \iota \tau \iota \varepsilon \varepsilon \nu \nu \pi \alpha \sigma \chi \omega \nu \lambda \omicron \acute{o} \lambda \omicron \nu \acute{o} \upsilon \acute{o} \varsigma \mu \mu \mu \mu \tau \iota \nu \varepsilon \varsigma \theta \varepsilon \nu \varsigma \theta \theta \varepsilon \mu \varepsilon \nu \varsigma \theta \zeta \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigmA
165

ΙΣΘΜΙΑ ΙV. [V.]

τάνδ’ ἐς εὐνομον πόλιν. εἰ δὲ τέτραπται
θεοδότων ἐργων κέλευθον ἀν καθαράν,
μὴ φθόνει κόμπον τῶν ἐοικότ’ αοιδᾶ
και γὰρ ἡρώων ἁγαθοὶ πολεμισταῖ
λόγων ἐκέρδαναν, κλέονται ὦ ἐν τε φορμίγγεσιν ἐν
αὐλῶν τε παμφῶνοι ὀμοκλαῖς
μυρίον χρόνον μελέταν δὲ σοφισταῖς
Διὸς ἔκατι πρόσβαλον σεβιζόμενοι

Pyth. ix. 91, Ol. v. 20, viii. 25. Cf.
also Ol. vii. 13, Frag. 53 [45], 11. The
last verse of this ode makes it probable
that he was not present.

30

22. εὐνομον.] Because Doric
(Mezger), though Eunomia
is also connected by Pindar
with Lokrian Opus, Ol. ix. 17.
For the virtues of Aegina cf.
Ol. viii. 21—30, Frag.
1 [4].

24. For sentiment cf. Isth. i.
41—45. The poet addresses him-
self.

i. 43.

25. κιρνάμεν.] For metaphor cf.
Isth. v. 3, Nem. iii. 78.

26. ‘For indeed in the age of
heroes her brave warriors
were wont to win fame.’

27. ἐν.] Cf. Isth. i. 46, iii. 7,
Nem. v. 48, vii. 16.

28. S. \[σφήν.] ‘Blended
notes.’

29. Διὸς ἔκατι πρόσβαλον σεβιζόμενοι

23. κέλευθ. ἀν καθ.] Cf. Ol. vi.
23, ὃ τάχος ὢφρα κέλευθος τ’ ἐν κα-
θαρά | βάσομεν ὦκχον, Ol. vi. 73, φα-

τεράν ὀδόν. For metaphor cf. Nem.
ix. 47.

Isth. V. 35

Πλ. τρέφθην καὶ ἐτράτην seem to
mean ‘was guided, turned, obliged
to turn,’ rather than ‘betook oneself.’
See Shilleto’s note on Thuk. i. 76,
§ 2, ἀπετραπέτο. For the sense to
robe’ L. and S., s. v. τρέπω i.
2, 3, make τραπέταθαι passive.
In several cases the true passive
forms ἐτρέφθην and ἐτράτην seem to mean
‘was guided, turned, obliged to
turn,’ rather than ‘betook oneself.’
See Shilleto’s note on Thuk. i. 76,
§ 2, ἀπετραπέτο. For the sense to
roam’ L. and S. compare II. xix.
212, where the corpse of Patroklos
cleitai ἀνὰ πρόθυρον τετραμέμενος (!),
which illustrates Pindar’s preposi-
tion ἀνὰ for ἀνὰ.

30 'Ant. β'.

24. For sentiment cf. Isth. i.
41—45. The poet addresses him-
self.

i. 43.

25. κιρνάμεν.] For metaphor cf.
Isth. v. 3, Nem. iii. 78.

26. ‘For indeed in the age of
heroes her brave warriors
were wont to win fame.’

27. ἐν.] Cf. Isth. i. 46, iii. 7,
Nem. v. 48, vii. 16.

26. ‘For indeed in the age of
heroes her brave warriors
were wont to win fame.’

27. ἐν.] Cf. Isth. i. 46, iii. 7,
Nem. v. 48, vii. 16.

28. S. \[σφήν.] ‘Blended
notes.’

29. Διὸς ἔκατι πρόσβαλον σεβιζόμενοι

23. κέλευθ. ἀν καθ.] Cf. Ol. vi.
23, ὃ τάχος ὢφρα κέλευθος τ’ ἐν κα-
θαρά | βάσομεν ὦκχον, Ol. vi. 73, φα-

τεράν ὀδόν. For metaphor cf. Nem.
ix. 47.
30. ev mēn Λιτωλῶν θυσίαις φαενναῖς
Οινεύδαι κρατεροί,
έν δὲ Θῆβαις ἵπποσόας Ἰόλαος
γέρας ἔχει, Περσεὺς δ᾽ ἐν 'Ἀργεί, Κάστορος δ᾽ αἰχμὰ
Πολυδεύκεος τ᾽ ἐπ᾽ Ἑυρώτα μεθ᾽ ὅρθροις.

'Επ. β'.

ἀλλ᾽ ἐν Οἰνώνα μεγαλήτορος ὀργαλ
35 Αἰακὸν παῖδων τε τοῖς καὶ σὺν μάχαις
di εἰς τόλμων Τρώων πράθον, ἐστόμενοι
Ἡρακλῆι πρότερον,
καὶ σὺν 'Ἀτρείδαις. ἔλα νῦν μοι πεδόθεν
λέγε τίνες Κύκνο, τίνες Ἀκτορα πέφυον,
40 καὶ στράταιρχον Ἀθιόπτων ἄφοβον
Μέμνωνα χαλκοάραν; τίς ἄρ᾽ ἐσλῶν Τήλεφον
τρώσεν ἐφ δορὶ Καίκου παρ᾽ όχθαις;

Στρ. γ.

τοῖσιν Αἴγιναν προφέρει στόμα πάτραν

30. ev mēn.] For mēn—δὲ with a repeated word cf. Isth. iii. 7, 8. 31. Οινεύδαι.] Meleagros and his brothers. 32. ἵπποσόας.] The two old MSS. ἵπποσιάσ. 33. Κάστορος αἰχμὰ.] Cf. Nem. x. 18, Pyth. xi. 61, Κάστορος βιαν, Isth. vii. 54, Μέμνωνος βιαν. 34. ἄλλ᾽.] 'Yea, but' with more reason. This ἄλλ᾽ is not correlative with mēν, v. 30, but extends the δὲ clauses. Οἰνώνα.] Ancient name of Aegeina, cf. Isth. viii. 23. μεγ. ὄργαν.] 'The active great-heartedness.' Lit. 'the great-hearted impulses.' Sc. γέρας ἔχουσιν from the last verse. 35. τοί.] Demonstrative. σύν.] Cf. Isth. iii. 1. 37. Cf. Nem. iv. 25, Π. ν. 638, 'Αλλ᾽ οἷον τυα φιάς βιήν Ἡρα- κλῆσθαι | εἶναι, ἐμὸν πατέρα θραύ- μεμνώνα θυμολέοντα, | ὅσ ποτε δεύρ' ἐλθὼν ἔνεχ' ἵππων Δαμέδωντος—ἐς οἷς σὺν νηυσὶ καὶ ἀνδράσι παυροτέρων—σὺ Τιλοῦ εξαλάπατε πόλιν, χήρωσε δ᾽ ἄγναις. Laomedon withheld the horses he had promised Hérakles in return for his saving Hésione from the sea-monster of the Troad. 38. πεδόθεν.] Not ἐς ἄρχησ but penitus. 'Go on from this point categorically.' The adverb would not suit the literal meaning of ἐλα. Mezger is bold to render 'over the ground,' comparing πε- δίων δεσθαί. The old Medicæan ms. gives παμβόθεν. M. Schmidt proposes σπικόθεν. Prof. Seymour ingeniously explains 'rise, O muse, from the ground to a more lofty height.'

39. Κύκνον.] Of the Troad, not the Kyknos slain by Hérakles. For the rhetorical interrogation, cf. Pyth. iv. 70. 43. 'They (i.e. Achilles) whose mouth proclaims as their home the
illustrious isle of Aegina.' For
dative cf. Nem. x. 29. It is to be
taken both with στόμα and πάτραν.
For the plural referring to one
person cf. Nem. i. 58, Frag. 53 [45],
10, 11.
44. τετείχωσταί.] 'So long since
hath a tower been built up with
sublime merits for men to climb'
(Böckh); cf. Frag. 197 [232], πό-
terων δικα τεχύς ύψων, ἡ σκολιαίς
άπαυσις ἀναβαλεῖ ἐπίχθυνοι γένος
ἀνδρῶν—and Ol. vii. 27, where
Aegina is called ξένους κλόνα, also
Nem. ix. 47. The virtues of the wor-
thies of Aegina are both a conspicu-
ous glory to the isle and an example
by following which her sons may
reach the height of renown.
46. μεν.] For μεν...άλλ' ὦμῶ, ν.
xxxviii.
47. τοξευματ.] A similar met-
aphor follows the mention of
Achilles' exploits, Ol. ii. 83, cf.
Ol. i. 112.
κείων.] Aeginetans—a general-
ized reference to vv. 43, 44.
48. κελαδέων.] For this infini-
tive and ἀναβαλέων cf. Madv. § 148
b. Rem. 3. mss. κελαδῆσαι, Bergk
κελαρφθαι.

πόλις Αιαντος.] Cf. Nem. iv. 48,
ὁρθωθείσα.] Perhaps a nautical
metaphor 'righted by themariners.'
Mezger compares v. 44.
49. Cf. ii. ν. 91, Hes. W. and D.
488, 626, for Δίος ὄμβρος, Nem. ix.
38 for the kind of metaphor, and
for χαλ. φον. cf. Isth. vi. 27, χάλαζαν
αἵματος. For order cf. Isth. v. 18.
51. κατάβρεχε.] 'Drown,' rather
than 'moisten,' 'steep.' Cf. Frag.
225 [269], μὴ σιγά βρεχέσθω.
52. τά τε καὶ τά νέμει,
Zeus τά τε καὶ τά νέμει,
Zeus ὁ πάντων κύριος. ἐν δ' ἐρατεινῷ

ἐν πολυφθόρῳ Σαλαμίς Δίος ὄμβρῳ
50 ἀναρίθμων ἄνδρῶν χαλαζάεντι φόνῳ.
ἀλλ' ὦμως καύχημα κατάβρεχε συγά:

(ILVTOS ΑΙΑΝΤΟΣ)
55 ἀμφ' ἀέθλοισιν γενεὰν Κλεονίκου ἐκμαθῶν οὗτοι τετυφλωται μακρός μόχθος ἀνδρῶν οὗδ' ὀπόσαι δαπάναι ἐπιλίδων ἐκνιο' ὀπίν. αἴνεω καὶ Πυθέα ἐν γυνιόδαμαις.

other two cases, as in Ol. vii. 12, Nem. iii. 79 (which last is the closest parallel to the alleged construction), this use of ἐν occurs in connection with musical instruments.

Dissen says "χάρα μὲν μελιτὶ h. e. μελιτέας, cf. alia ap. Schaefer ad Longum, p. 404."

54. τοιαίδε τιμαί.] Two Schol. bear witness to a reading τοιαίδε τιμαί, which Bergk adopts.


Κλεονίκου.] Cf. Nem. v. Introd. 56. ἐκμαθῶν.] We should say 'Let anyone learn well before he strives.' Cf. Thuk. i. 20 § 2 τρόπας οὗν ἀποθανεῖν, Shilleto's note, and Dem. p. 530, χορῆγος οὖν ἐπετόνθειν. For τὶς Prof. Seymour wrongly compares Isth. vii. [viii.] 1. τετυφλωταί. 'Hath sunk into obscurity,' cf. Simonides Frag. 4, 5, ἐντάφιον δὲ τοιοῦτον οὔτ' εὖρωσ | οὖθ' ὁ πανδαμάτωρ ἀμαυρώσει χρόνος. 57. ἀνδρῶν.] 'Its men,' including Lampōn with his sons; cf. Isth. v. 73, 74.

58. ἐπιδοῦν.] Genitive of cause, origin, after δαπάναι, as Aristarchos (so Schol.) explained it.

ἐκνιο'.] MSS. ἐκνι' ἐκνι' ἐκνι'. The Schol. says that Aristarchos (reading ὅπλ) explained ἐκνισα τῇ φωνῇ. The reading ὅπιν gives a much better sense. The frequentative aorist is appropriate to the recurring irritation of expenses. Render 'check by frequent chafing their regard' (for games or for deities as shewn most conspicuously in devotion to games). The nom. to ἐκνιο' is the substantive clause ὀπός. δαπ. ἐλπ.

59. ἐν γυνιόδαμαις.] Generally taken, after Hermann, with χερσὶ, giving the most flagrant violation of usual order to be found in Pindar. The two old mss. give Φυλακίδα (av). The Schol. took γυνιόδαμαις for ἄδηληταίς (so too Mommsen), a notion which may have led to the corruption of πλαγαῖς to πλαγάν (mss.). The alteration πλαγαῖς is Hartung's. Render, 'I declare in praise of Pytheas too (as well as of Phylakidas) that Phylakidas kept on a straight course amid crushing blows, an antagonist skilled in fight by-reason-of-his-intelligence.' For χερσὶ = 'in boxing and wrestling,' cf. Pyth. x. 23, supra, v. 9. I take this difficult and much-disputed passage to mean simply that Phylakidas never got 'wild' in his fighting, but in spite of 'punishment' persevered in his clever tactics—thanks in part at least to his elder brother Pytheas, who either trained him or practised with him. It is strange that L. and S. say that the sense of δεξιῶς is the same Nem. iii. 8 as here. There it is 'fittest,' or 'happiest,' ('best-omened');
here ‘dexterous.’ Those who follow Hermann put a comma after χερσὶ and take δεξίων νῷ ώς ἀντίπαλον together, but Mommsen (after the Schol.) puts commas before and after χερσὶ δεξίων, rendering “manibus habilem mente haud indoctiorem.” Most edd. read v. 59 f. ἀ. κ. Π. ἐ. γ. | Φυλακίδα πλαγάν δ. εὐθυπορῆσαι “Phylacidae plagarum currum recta praeivisse” (Dissen). Bergk conjectures ἐν (sive ἐς) γυνο-δαμάν Φυλακίδα πλαγάν δρόμον εὐθυ-πορῆσαι. So Christ, except τοῦ for ἐν. These readings are open to the grave objection that of ought to refer to ἀντίπαλον and to Phylakidas.

Nothing but apparent necessity could reconcile Dissen and others to referring the two last verses of the ode to Pytheas. The old mss. seem to show that the scribes of Triclinius’ mss. found both proper names in the accusative and altered the second to the dative, perhaps partly because my alteration of the first makes a hiatus (but of an admissible kind, see O. and P. p. xlii.), and partly because an accusative after αἰνῶ seems so natural. Of course Ἰβεξ is a dat. commodi.

62. The poet bids himself (cf. supra, v. 24) take a crown (in spirit) for Phylakidas and send therewith a fresh ode.

μιτραν.] Cf. Nem. viii. 15, Ol. ix. 84. The epithet means ‘of fine wool.’

63. πτερόντα.] Cf. Pyth. viii. 34, Isth. i. 64, iii. 27.
ISTHMIA V. [VI.]

ON THE VICTORY OF PHYLAKIDAS OF AEGINA IN THE PANKRATION.

INTRODUCTION.

This Ode is in honour of the same person as the preceding ode. It was probably composed soon after the Isthmian games immediately preceding the battle of Salamis, Ol. 74. 4, B.C. 480, certainly not later than this date. It is clear that it was composed pretty soon after Nem. v. Prof. Jebb, Journ. of Hellen. Stud. June, 1882, p. 35, says: "In the fifth Isthmian ode, Pindar gives a most brilliant treatment to the initial episode of the very theme which occupied the east pediment of the temple at Aegina—Heracles coming to seek the aid of Telamon against Troy, when Telamon gave his guest 'a wine-cup rough with gold,' and Heracles prophesied the birth and prowess of Ajax. Here then is a case in which we can conceive that the poet's immediate theme may have occurred to his mind as he gazed on the sculptor's work in the splendid entablature of the temple; and we recall Pindar's own comparison of an opening song to the front of a stately building," Ol. vi. 3, 4. The ode was in all probability sung at a banquet in Lampôn's house. The rhythm is Dorian.

ANALYSIS.

vv.

1—9. Comparison of this ode and Nem. v. (composed for Phylakidas' elder brother) to the second and first libations at a banquet, and expression of hope that the third libation may be poured out to Olympian Zeus in honour of a victory gained by one of Lampôn's family at Olympia.

10—13. For when a man (as is the case with Lampôn) grudges no pains or expense in earning distinctions and the deity
14—16. Lampôn prays that he may feel the satisfaction brought by such fill of success before he is visited by death or old age.

16—18. May Klôthô attend to his entreaties.

19—21. The poet is bound to celebrate the Æakids when visiting Aegina.

22, 23. Broad roads carry their fame all over the world.

24—35. All have heard of Pêleus, Aias, and Telamôn, and of the exploits of the last as the companion of Hêrakles on his expedition against Troy and the Meropes of Kôs and Alkyoneus.

35—56. Hêrakles, when he went to summon Telamôn to this expedition, found him feasting; and, being invited to pour out the first libation, prayed for strength and courage for Telamôn’s son. He interprets the good omen sent in answer, the appearance of an eagle, and proposes the name Aias accordingly.

56—58. Pindar can now say no more about the Æakid heroes, as he is engaged to sing of the victorious brothers and their uncle.

58, 59. The ode shall proceed with extreme brevity, in Argive fashion.

60—66. Praise of the three victors just mentioned.

66—73. Praise of Lampôn for hospitality, moderation, prudence of speech, and patient encouragement of athletes.

74, 75. The poet offers the family a draught from the fountain of Dirkê which was raised by Mnêmosynê hard by one of the gates of Thebes.

Στρ. α’.

Θάλλοντος ἀνδρῶν ὡς ὅτε συμποσίου
dεύτερον κρατήρα Μουσαίων μελέων


2. δεύτερον.] For the three customary libations cf. Aesch. Αγ. 237 [P. note], and the following Schol. on our passage, εὖχεται τὸν τρίτον τῶν ψόδων κρατήρα κεράσαι, νικήσαν- τος αὐτοῦ τὰ Ὁλυμπία· τὸν δὲ τρίτον κρατήρα Δίδ Σωτήρος ἔλεγον, καθά
κίρναμεν Λάμπτωνος ἐνάθλον γενεᾶς ὑπερ, ἐν Νεμέα

κ. 1 μὲν πρῶτον, ὃ Ζεῦ, τν ἄωτον δεξάμενον στεφάνων,

5 νῦν αὖτε, ἑσθμοῦ δεσπότα, Νηρείδεσσι τε πεντῆκοιτα παίδων ὀπλοτάτου

Φυλακίδα νικῶντος. εἴη δὲ τρίτον σωτήρι πορσαίνοντας 'Ὀλυμπίῳ Ἀὔγιναν κατὰ

σπένδειν μελιφθόγγους αοιδάις.

'Ἀντ. ἀ'.

10 εἶ γὰρ τις ἀνθρώπων δαπάνα τε χαρεῖς

cal Σοφοκλῆς ἐν Ναυπλίω: "Ζεὺς πανοὐλτε, kal Δίὸς σωτηρίου | σπαν-δῇ τρίτῳ κρατῆρος: τὸν μὲν γὰρ πρῶτον Δίὸς 'Ὀλυμπίου ἐκίμνασαν,

tὸν δὲ δεύτερον ἱρόν, τὸν δὲ τρίτον Δίὸς Σωτῆρος καθὰ καὶ Δίσχυλος ἐν

Ἐπιγόνοις "λοιμᾶς Δίὸς μὲν πρῶτον ψαλίσμον γάμμων | Ἡρας τε," εἶτα: "ἳ τὴν
dευτέραν με γράσω ἡρώιν νέμωμαι." εἶτα: "τρίτον Δίος Σωτῆρος εὐκταίαν λίβα." Hence Aeschylus calls Ζεὺς "σωτήρ τρίτος" Suppl. 26, Εὐμ. 729, 730 [P.]. Pindar's first bowl of song was Nem. ν. For the metaphor cf. Isth. iv. 25.

Μοισάων.] mss. μοισέων.

3. Λάμπτωνος.] Cf. Nem. ν. In-

trod. μὲν.] Taken up by αὖτις v. 5, cf. O. and P. π. xxxviii.

4. τίν.] mss. give text. Many edd. τίν γ'. The particle certainly emphasises the pronoun, for, having begun by winning in games sacred to Zeus, they may hope for the third victory under the auspices of Zeus of Olympia. But for the sense γ' is not really wanted, and though τίν is short, Pyth. i. 29, Nem. x. 30, the form τίνειν shows that it may be long. For this dat., and δεσπότα Νηρείδεσσι τε, cf. Pyth. iv. 23, Ol. ν. 29.

ἀωτον στεφάνων.] Cf. Ol. v. 1, ix. 19. Here the expression is not quite superlative, 'a choice crown.'

7. εἶτ.] For the accus. πορσα-

11 νοτας cf. Ol. i. 115, Pyth. π. 96,

Nem. vii. 25, Isth. i. 64, Od. π. 310, xvi. 243, Aristoph. Αἰ. 1079: with dat. Theognis 1153: for suppression of pronoun cf. Pyth. i. 29, π. 83,

τρίτον.] Sc. κρατῆρα.

8. πορσαίνοντας.] Sc. ἱμαῖς, i.e. the poet alone or with the chorus included.

'Ὀλυμπίῳ.] Not immediately 'of

12 Ολυμπος' but of Olympia. Of course Olympia was named from Zeus of Olympos.

κατὰ [σπένδειν.] A metrical time-

15 sis. He 'pours over Αγίνα' the wine of song (cf. ἅντρα, v. 21) as he pours (in fancy) the material wine on her soil. For the compound and construction cf. Eur. Or. 1239, δακρών κατασπένδω σ', 'I make a libation over thee (the dead Aγα-

17 μεμνημον) with tears.' Secondly the meaning 'to honour with offer-

19 ings of tears' (L. and S.) is right, but κατασπένδω Δία would not be likely to occur.

9. μελιφθόγγους.] Appropriate, as wine was sweetened with honey. For metaphor cf. Nem. π. 77.

10. δαπάνα.] Cf. Isth. iv. 57, ἀ. 42.
καὶ τὸν τράόσει θεοδράματος ἀρετάς,
σὺν τε οἱ δαίμονιν φυτεύει δόξαν ἐπήρατον, ἐσχατιαὶς
ηὗρ πρὸς ὄλβου
βάλλετ' ἀγκυραθεότιμοι ἐών.
τόλαισιν ὑγραίσ εὐχεται

15 ἀντιάσαις ἀδέαν γῆρας τε δέξασθαι πολιῶν
ὁ Κλεονίκον παῖς· ἐγὼ δ' ὑψίθρονον
Κλαθῶ κασιγνήτας τα προσεννέτω ἐσπέσθαι κλυ-
taῖς
ἀνδρὸς φιλοῦ Μοίρας ἐφετμαίς.

'Επ. ἀ'.

ὑμεν τ', ὁ χρυσάρματοι Αἰακίδαι,
20 τέθμιον μοι φαμι σαφέστατον εἶναι
tάνδρ' ἐπιστείχοντα νάσον ραϊνέμεν εὐλογίας.

touς suggested the metaphor of Isth. iv. 45.
12. οὖν τε.] 'And if at the same
φυτεύει.] Cf. Pyth. iv. 69, θεo-
tουτοις οὕτως τιμαί φύτευεν, Nem. viii. 16.
ἐσχατιαῖς.] So the best ms. and Schol. Böckh ἐσχατιαῖς. Cf. Ol. iii. 43, Pyth. x. 28, Nem. iii. 21, 22, Isth. iv. 30.
13. βάλλετ'.] For βάλλεται.
14. 'Such feelings (i.e. of satis-
faction) in supreme success doth
Lampon pray that he may attain ere he be visited by death or (Isth. iii. 28) hoar old age.' Dissen gives for ὃργαi the forced rendering "quae quis appetit." For the partic-
tiple cf. Nem. viii. 38, Isth. iv. 40, Thuk. i. 20 § 2. We should make it the principal verb. For δέξασθαι cf. II. xviii. 115, κῆρα δ' ἐγὼ τότε
dεξομαι ὃπετο τε κεν δὴ | Ζεῦς ἐθέλη
tέλεσαι ἵδ' ἀδάνατοι θεοὶ ἄλλοι.
17. ἐσπέσθαι.] MSS. σπέσθαι. Edd. after Pauwe the late Epic ἐσπέσθαι, but the aorist is better. Perhaps we should read 'πεσπέσθαι,' cf. Pyth. iv. 133.
18. ἀνδρός.] Lampôn.
Μοίρας.] For position cf. Σαλα-
μίς, Isth. iv. 49.
ἐφετμάς.] Here 'entreaties,' 'ur-
gent prayers,' cf. Il. i. 495, Θετίς
θ' ὦν θηρετ' ἐφετμαίς | παῖδος ἐω. The word usually means the 'be-
hests' of a superior.
19. ὑμεν.] Acc. after ραϊνέμεν.
20. τέθμιον.] 'A most clear pre-
scription,' 'most clearly prescribed.' Cf. Ol. vii. 88, xiii. 28, Nem. iv. 33, x. 33.
21. τάνδρ'.] For this pronoun not implying the poet's presence cf. Pyth. ix. 91, Ol. viii. 25; but here the whole tone of the ode suggests that the poet was pre-
sent.

ἐπιστείχοντα.] For the change of
μυρίας δ’ ἐργῶν καλῶν τέτμηνθ’ ἐκατόμπεδον ἐν σχερφί κέλευθοι,
kαὶ πέραν Νείλου παγᾶν καὶ δι’ Ἄπερβορέους:
οὔδ’ ἐστιν οὕτω βάρβαρος οὕτε παλιγγλώσσος τό-
λις,
25 ἄτις οὖ Πηλέως ἀτεί κλέος ἤρως, εὐδαίμονος γαμβροῦθεὼν,
Στρ. β’
oὔδ’ ἄτις Ἀιαντος Τελαμωνίαδα
καὶ πατρός τὸν χαλκοχάρμαν ἐς πόλεμον
ἀγε σὺν Τιρυνθίοισι πρόφρονα σύμμαχον ἐς Τροίαν,
ἡρωι μόχθον,
Δαομεδοτειαῖν ὑπὲρ ἀμπλακιῶν
30 ἐν ναυσὶν Ἀλκμήνας τέκος.
eἰλε δὲ Περγαμίαν, πέφυεν δὲ σὺν κείνῳ Μερόπων

case from the dat. μοι cf. Ol. 1. 10, Isth. 1. 46.

ραμέμεν.] For metaphor cf. supra
νυ. 8, 9, Isth. ππ. 90, Ol. xi. [x] 97,
kλυτὸν ἕθος | Λοκρῶν ἀμφέπεσον μελίτι | εἰνάρα τόλων καταβρέχων,
Nem. i. 13.
22. τέτμηνθ’.] Much of the ancient
Greek road-making consisted in
cutting rock. For metaphor cf. Ol.
vi. 73, Isth. ππ. 19, Isth. ππ. 33,
Nem. νππ. 50, 51, and especially
Nem. vi. 47.

ἐκατόμπε. ἐν σχερφί.] A hundred
feet broad continuously.
ἐν σχερφί.] Cf. Nem. i. 69.
23. Cf. Isth. ππ. 41. This is a
stronger expression, meaning be-
yond the furthest regions known
(by name) to the Greek, south and
north. The slaughter of Memnon
by Pелеides spread the fame of
Pелеus to the south, perhaps there
was a legend that Telamôn was
with Héraclès on one or both of
his journeys to the Hyperboreans
(cf. Ol. ππ. 13—34). But the ex-
pression does not require this par-
24. παλιγγλώσσος.] Schol. ἀλ-
λόκτον.
κατακούει.
27. τὸν.] I. e. Τελαμώνα.
χαλκοχάρμαν.] As Telamôn was
ὀπλίτης this epithet may be in ap-
position with τὸν, not in agreement
with πόλεμον.
28. Τρωίαν.] mss. τρωλαῖν. The
phrase ἤρωι μόχθον (in apposition
with Τρωλαῖν) refers to both Trojan
wars.

μόχθον.] Cf. Isth. ππ. 11.
29. mss. give -τιλαίν, -κλαίν. Kay-
ser gives the text after the Schol.
30. For the late position of the
subject cf. infra, νυ. 35, 40, Ol. xi.
Ευρ. Phoen. 571, φέρ’ ἐν ἔλεις γῆν
tύρδαι τροπαία πῶς ἀναστήσεις Δία;
573, ἐλὼν πάτραν.
εθνεα, καὶ τὸν βουβόταν οὐρεῖ ὕσον
Φλέγραισιν εὕρων Ἀλκυονη ςφετέρας οὐ φέισατο
χερσὶν βαρυφθόγγυο νευρᾶς
'Αντ. β'.

35 Ἡρακλῆς. ἀλλ' Ἀιακίδαν καλέων
ἐς πλόον τοῦτον κύρησεν δαινυμένων.
τὸν μὲν ἐν ῥυφὸ λέοντος στάντα κελήσατο νεκταρέας
σπουδαίσιν ἄρξαι
καρπεράγμαν Ἀμφιτροωνιάδαν,
ἀνδρόκε δ' αὐτῷ φέρτατος
40 οἰνοδόκον φιάλαν χρυσὸ πεφρικνιάν Τελαμών,
ὁ δ' ἀνατείναις οὕρανῳ χεῖρας ἀμάχους
ἀνάδασε τοιοῦτον ἔπος; 'Ε'ὶ ποτ' ἐμῶν, ὁ Ζεῦ πάτερ,
θυμῷ θέλων ἄραν ἀκουσάς,

Μερότων.] Men of Kös. As Hē-
rakles was worshipped at Kos as Alexis (Mezger), the Meropes whom
he conquered may have been Egyptian
or Karian or Phoenician oppres-
sors of Greek inhabitants.
32. βουβόταν.] So called because he had 'lifted' the cattle of Hēl-
is from Erythia. For the epistles with
and without the article cf. O. and
P. p. xxxvi. For the simile cf. I.
πομ. 754, ὑφρυμήθη δρεῖ νυφένατι οὐ-
κώς (of Hektôr).
33. Φλέγραισιν.] In Thrace, cf.
Nem. i. 67.
σφετέρας.] Ι. q. ἑάς, see L. and S.
35. καλέων.] Is this future?
36. ἐς πλόον.] To the above-
mentioned voyage. The old Vati-
can ms. reads ἐς πλόον κύρησε
δαινυμένων, leaving a lacuna of
a spondee's length before the last
word; Triclinian ms. ἐς
πλόον κύρησε πάντων δαινυμένων.
Mommsen from Schol. ἐς τοῦτον
κύρησεν δαινυμένων. Pauwe ἐς τοῦ
κύρησεν ἀστῶν δαινυμένων. From
the Schol. I get ἐς τοῦτον κύρησεν
dαινυμένων. The τοῦτον is natural
as the account goes back to the
beginning of the story of the Tro-
jan expedition.
37. ἄρξαι.] Mezger compares for
the construction with dat. Nem. ii.
25, where ἄνυμαλεί φωνᾶ is most
likely, as I took it, dative of man-
ner. The Schol. says that this
scene is ἐκ τῶν μεγάλων Ἡονῶν (see
L. and S. ἡπόν, ι.).
39, 40. φέρτατος—Τελαμών.] For
order cf. O. and P. p. xxxvi.
πεφρικνιάν] 'Embossed,' 'rough,'
cf. Verg. Aen. xii. 87, auro squau-
lementi alboque orichalco...loricam,
ib. ix. 263, aspera signis pocula.
According to a Schol. Aristarchos
said the metaphor was from a boar,
φίλας εὖ λοφήν (Od. xix. 446).
41. οὕρανῳ.] Dat. termini. Cf.
O. and P. p. xxxvii.
42. τοιοῦτον.] mss., old τοιοῦτον
τι, new τοιοῦτον τ'. Even without
a following F—ov can be long, cf.
Pyth. ix. 114, Nem. i. 51, 69, vi.
60.
43. θέλων.] Cf. Ol. π. 97, Pyth.


45 λίσσομαι παίδα θρασύν εξ 'Ερίθολας

65 άνδρὶ τῷ δέ, Ξείνι, ἀμαρ μοιρίδιον τελέσαι

tὸν μὲν ἀρρηκτὸν φυάν, ὥστερ τόδε δέρμα με νῦν

περιπλανάται

θηρός, ὅν πάμπρωτον ἀέθλων κτείνα ποτ' ἐν Νε-

μέα:

70 θυμὸς δ' ἐπέσθω. ταῦτ' ἄρα οἱ φαμένω πέμψειν θεὸς

50 ἀρχὸν οἰωνοῦν μέγαν αἰετόν' ἀδεία δ' ἐνδον νῦν ἐκνιξεν

χάρις,

Στρ. γ'.

eἰτέν τε φωνῆσαι ἀτε μάντις ἀνήρ'

\[\text{π. 69 (mss. θελων, some edd. ἐκών), x. 5, Nem. 84 note.}\]

\[\text{44. ὅτα.} \] For the unusual use of the preposition = 'by means of,' cf. Ol. v. 6, ὑπὸ βουθοσίας (ἐγέρα-

\[\text{ρεν), Pyth. v. 94, ἄρθεισαν ὑπὸ κειμενον, Nem. vii. 84.}\]

46. Old Vat. ms. ἀνδρὶ τόδε ξείν

\[\text{νον ἀμὸν, μ. τ.} \] Old Medicean ms. ἀνδρὶ τόδε κεινον ἀμὸν μ. τ. Tricli-

\[\text{nian ms. ἀνδρὶ τῷ δὲ, ξείνον ἀμὸν μ. τ.} \] Hermann and Böckh follow

\[\text{these last mss. except in reading τῷ δὲ for τῷ δὲ, interpreting 'a son} \]

\[\text{to make my friend perfectly happy.' For ἐ. α. Tauchenstein would read} \]

\[\text{εὔωστῳρμα, Schnitzer ξείνῳ μου.} \] I propose the text or κεινον ἦμαρ

\[\text{μοιρίδιον, comparing Pyth. iv. 255, καὶ ἐν ἀλλόδαισαί στέρμι αἴροις} \]

\[\text{τοιτάκις ὠπέτερας ακτίνων ὄξοι δέξατο} \]

\[\text{μοιρίδιον ἦμαρ ἄνακτες. Cf. also μόσφως αἰων, of Epaphos' birth, Aesch. Suppl. 46. I think} \]

\[\text{that ἦμαρ μοιρίδιον is the accusa-

\[\text{tive, like δεύτερον ἦμαρ, Isth. iii. 85, and that} \]

\[\text{τελέσαι is to be re-

\[\text{ferred to Ξεῖν τέλειος, who was} \]

\[\text{usually invoked before the first} \]

\[\text{libation, a similar use being found} \]

\[\text{in Eur. Bacchae, 100, ἐτεκεν} \]

\[\text{δ' ἀνίκα} \]

\[\text{Μοῦραι τέλεσαν ταῦρόκερων θεόν.} \]

\[\text{47. τὸν} \]

\[\text{μὲν.} \] 'To make him,' Zeugma with τελέσαι. The particle

\[\text{μὲν is to be taken with φυάν, corre-

\[\text{lative with} \]

\[\text{θυμὸς} \]

\[\text{δ' ἐπέσθω.} \] 'Stout,' 'stalwart,' not 'invulnerable.' Pindar seems to have told elsewhere of Aias hav-

\[\text{ing been wrapped up in Hérakles' lion's skin and thereby rendered} \]

\[\text{invulnerable, cf. Schol. Arg. ad} \]

\[\text{Sop. Αἰας.} \]

\[\text{ϕυώ.]} \] For the meaning 'phy-

\[\text{sique' cf. Isth. vi. 22, cf. also φυ-

\[\text{σις, Nem. vi. 5, Isth. iii. 67.}\]

\[\text{ἀσπερ.} \] For the compendious

\[\text{construction cf. Nem. ix. 41.}\]

\[\text{48. πάμπρωτον} \] Accu-

\[\text{sative of general agreement. Cf. Ol. π. 4.}\]

\[\text{49. θυμὸς δ' ἐπέσθω.]} \] 'And let his spirit correspond.' Cf. Ol. π. 22. Don. Others, 'let the spirit (of a lion) accompany (the lion's strength).'

\[\text{φαμένω.]} \] Cf. Nem. ix. 43.

\[\text{50. Observe the expressive sounds} \]

\[\text{of this line.}\]

\[\text{ἐκνιξεν.]} \] 'Thrilled him.'
'Εοσεταὶ τοι παῖς, ὃν αὐτεῖς, ὦ Τελαμώνι·
καὶ νῦν ὄρνιχος φανέντος κέκλετ' ἐπώνυμον εὐρυβιάν
Αἰαντα, λαὸν
ἐν τόνοις ἐκπαγλον Ἂνυναλίου. 80

55 ὡς ἀρα εἰπόν αὐτίκα
ἐξετ'. ἐμοὶ δὲ μακρὸν πᾶσας ἀναγήσασθ' ἁρετάς·
Φυλακίδα γὰρ ἥλθον, ὦ Μοῖσα, ταμίας
Πυθέα τε κόμων Ἐνθυμενει τε· τὸν Ἀργεῖων τρό-
πον
εἰρήσεταί τα κ' ἐν βραχίστοις.

'Αντ. γ'.

60 ἄραντο γὰρ νίκας ἀπὸ παγκρατίου,
τρεῖς ἀπ' Ἰσθμοὺ, τὰς δ' ἀπ' εὐφύλλου Νεμέας,
ἀγλαίοι παῖδες τε καὶ μάτρως. ἀνά δ' ἁγαγον ἐς φάος
οίαν μοῖραν ὑμνον
τῶν Ψαλυχιδῶν δὲ πάτραν Χαρίτων
ἀρδοντι καλλίστα δρόσῳ,
65 τὸν τε θεμιστίου ὀρθώσαντες οἶκον τάνδε πόλιν
θεοφιλὴ ναόιοι. Δάμπων δὲ μελέταν
ἐργον ὀπάζουν Ἡσιόδου μάλα τιμὰ τοῦτ' ἐπος,
νιώσι τε φράξων παρανεῖ,

53. 'And Zeus calls (idiomatic aorist) him, by a name commemorative of the appearance of the bird, mighty Aias.' Apollodōros gives the same derivation. In Soph. Ai. 430–432 we have, as Prof. Jebb rightly says, a pun, not an etymology.

56. μακρῶν.] Cf. Nem. x. 4, 19, ἀρετᾶς.] Instances of the worth of the folk of Aegina. This verse refers back to v. 22.

58. For these names cf. Nem. v. Introd.

τῶν Ἀργείων τρόπον.] Cf. Aesch. Supp. 196, 269 [P.], μακράν γε μὲν δὴ ῥήσαν οὖ στέργει πόλις. Soph. Frag. 411, μίθος γὰρ Ἀργολιστὶ συν-

100

59. κ'.] For κε (ἄν) with the future cf. Nem. vii. 68.

61. τὰς δ'.] Cf. Ol. xii. 6, πόλλ' ἄνω, τα δ' αὖ κάτω, Nem. ix. 43.


64. For metaphor cf. Nem. viii. 40.

65. ὀρθώσαντες.] Cf. Pyth. iv. 40, Isth. i. 46.

67. Hes. W. and D. 409, οὗ γὰρ ἑτοιμοργοῦ ἀνὴρ πιμπλησι καλήν, ἂν 

ὁυῖ' ἀπαβαλλόμενος· μελέτῃ δὲ τε ἐρ-
γον ὀφέλεις. Pindar of course means athletic exercises by ἐργον.
'Επ. γ'.

69. ξυνών.] Cf. Ol. vii. 21, xi. [x.] 11.
70. εὐεργεσίαις.] Dat. of cause. Cf. Ol. vi. 90.
71. For the repetition of a word with μὲν—dé cf. Isth. iii. 8. For sentiment cf. Hes. W. and D. 692, μέτρα φιλάσσεσθαι, κάρος σ' été πά-

72. οὐκ ἔξω φρενὼν.] ‘Does not go beyond the bounds of wisdom.’ Schol. οὐ προπετῶσ φθέγγεται. Mez-

73. Naξιάν.] The Schol. says that the best whetstones were those of Naxos in Krète.
74. πίσω.] For the future referring to the time of re-

75. χρυσοπέπλου.] Our phrase ‘golden memories’ recommends this epithet to us, but very likely it recalled some celebrated picture or piece of sculpture in Pindar’s time.
76. εὐτειχέον.] ‘Of the well-built walls.’
ISTHMIA VI. [ VII. ]

ON THE VICTORY OF STREPSIADAS OF THEBES
IN THE PANKRATION.

INTRODUCTION.

Strepsiadas, a Theban, nephew of Strepsiadâs son of Diodotos, probably gained the victory celebrated in this ode at the Isthmian festival of Ol. 81. 2, April, B.C. 456, soon after the disastrous defeat of the Thebans by the Athenians at Oenophyta, which threw the government of Thebes into the hands of the democratic party. In this battle Strepsiadâs the elder, maternal uncle of the victor, had fallen (vv. 24–36).

The rhythm is Lydian with Aeolian measures.

ANALYSIS.

vv.
1—15. Thèbâ is asked in which of the ancient glories of Thebes she feels most delight.
16—21. But as men forget what is not immortalized in verse, the poet bids the chorus celebrate in song Strepsiadâs.
21—23. For he has won the prize in the pankration at Isthmos, and is richly endowed by nature and made illustrious by minstrelsy,
24—36. And has given delight to his namesake and maternal uncle, who had recently died fighting like a hero for his country.
37—39. The poet was bitterly grieved at the defeat and the deaths of his countrymen, but now Poseidôn offers him calm after the storm.

12—2
39—42. A prayer that divine envy may not disturb his tranquil enjoyment of whatever pleasure presents itself as he awaits age and death.

42, 43. For all must die alike, but are unequal in fortune.

43—47. If a mortal be ambitious, he is too puny to mount to Olympos.

47, 48. Sweets unjustly enjoyed are in the issue most bitter.

49—51. Invocation to Apollo to grant Strepsiadês victory at the Pythian games.

Στρ. Α'.

Τίνι τῶν πάρος, ὃ μάκαιρα Θήβα, καλῶν ἐπιχωρίων μάλιστα θυμὸν τεὸν εὐφρανας; ἦ ὅρα καλκοκρότου πάρεδρον Δαμάτερος ἄνει εὐρυχαίταν

5 ἀντειλας Διόνυσον, ἦ χρυσὸς μεσονύκτιον νίφοντα δεξαμένα τὸν φέρτατον θεῶν,

'Αντ. Α'.

ὅποτ' Ἀμφιτρύώνος ἐν θυρέτροις σταθεὶς ἄλοχον μετήλθεν Ἡρακλείοις γοναὶς;

2. καλῶν ἐπιχωρίων.] ‘Local glories;’ the phrase is used in a rather different sense, Pyth. v. 108.

3. ὅ ῥα.] Cf. Pyth. ix. 37, xi. 38. χαλκοκρότου.] An epithet of Rhea transferred to Démêêtér, ‘worshipped with clash of bronze,’ i.e. of cymbals or ἀλεξία.

πάρεδρον.] The connection between Dionysos and Démêêtér, wine and corn, is natural: Ter. Enn. 4. 5. 6, sine Cerere et Libero friget Venus. They are represented together on several antique gems. Mariette, Traité des pierres gravées, ii. p. 1, Pl. xxxii.

5. χρυσός νίφοντα.] ‘Snowing gold at midnight.’ For the dative of purpose cf. Ol. xiv. 11, xiii. 17. L. and S., regardless of order, join μεσονύκτιον, but as the legends of Zeus and showers of gold at Argos and Rhodes (Ol. vii. 34, Philostr. Imag. 2. 27, ‘Ῥοδίοις δὲ λέγεται χρυςὸς εξ οὐρανοῦ ῥέσαται καὶ διαπλησθὲς σφῶν τὰς οἰκίας καὶ στενωποῦς νεφέλην ἐς αὐτοὺς ῥέσαντος τοῦ Δίος) very likely rested at least partly on a shower of meteors, μεσονύκτιον is quite appropriately attached to νίφοντα. It seems as if one of these stories attached to πολύχρυσον, ἀγλααὶ ῥήβαι.

8. Edd., after Heyne, needlessly read τυκνάιος Τερεσία, but by taking τ as y (the accent going back in pronunciation to the preceding syllable) we can keep to the mss. In this line and the next ἦ οὐτ' scans as one long syllable; Mommsen reads ἦ for ἢ in both places. For ἄμφι βουλαίς, ἄμφι Ἰόλαον, 'concerning,' after ἐφθανας θυμὸν δὲν mentally supplied from above, cf. O. and P. p. xxxvii. The construction of ἄμφι with two different cases but the same sense in consecutive lines is remarkable.

10. Σπαρτῶν.] The warriors who sprung from the sown teeth of the dragon slain by Kadmos. The five survivors of their internecine fight (Ov. Met. iii. 126) helped Kadmos to found Thebes and founded five Theban families. The gen. is causal, cf. Madv. § 61 b, Rem. 1.

12. For the theme cf. Pyth. v. 64—76, Pyth. i. 65. For the order Δωρίδ' ἀποικιὰν...Λακεδαμονίων cf. Isth. iii. 36, Pyth. iv. 214—216.

12, 13. ὡρθῷ...ἐπὶ σφυρῷ.] Cf. Hor. Ep. ii. 1. 176, securus cadat an recto stet fabula talo, where Orelli quotes Pers. 5. 104, recto vivere talo, Eur. Helen. 1449, ὡρθῷ βῆναι ποδί. Cf. also Ol. xiii. 72, ἀνά δ' ἐπάλτ' ὡρθῷ ποδί. Kallim. in Dion. 128, τῶν δ' οὐδὲν ἐπὶ σφυρὸν ὡρθὸν ἀνέστη.

15. μαντεύμασι.] Causal dative.

16. ἀλλὰ...γὰρ.] ‘But, since....’ κώμας] ἐπείτευ, ‘then, this being the case, celebrate, &c.’ The ἀλλὰ dismisses the topic of the ancient glories of Thebes somewhat sadly, still they are not dead but only asleep, cf. Isth. iii. 41.

17. ἀμνάμονες.] A hit at the Lacedaemonians for not helping Thebes before Oenophyta.


20 κόμαζ᾽ ἐπείτεν ἄδυμελεί σὺν ὑμνῷ καὶ Στρεψιάδα: φέρει γὰρ Ἰσθμοῖν νίκαιν παγκρατίουν σθένει τ᾽ ἐκπαγλοῖς ἵδειν τε μορφὰ- εις, ἀγεῖ τ᾽ ἀρετὰν οὐκ αἴσχιον φυάς. 30

'Ἀντ. β'.

φλέγεται δ’ ἱσθοστρύχουι Μοῖσαις, μάτροι θ’ ὀμονύμῳ δέδωκε κοινῷ θάλος, 25 χάλκαστις φ’ πότμον μὲν "Ἀρης ἐμίζεν, τιμὰ δ’ ἀγαθοῖσιν ἀντίκειται. ἵστω γὰρ σαφές, ὅστις ἐν ταῦτα νεφέλα χάλαξαν αἵματος πρὸ φίλαις πάτρας ἀμύνεται, 35

'Επ. β'.

λοιγὸν [ἀμύνων] ἐναντίῳ στρατῷ, ἀστῶν γενεὰ μέγιστον κλέος αὐξῶν 40 ξώνων τ’ ἀπὸ καὶ θανῶν.

[ὁραίοις] Dat. of means with ἔξικηταi, of remote object with ἱγγέν. ἱγγέν.] Cf. Isth. π. 3. The metaphor is here of a tree planted by the water side, only slightly different from that of Nem. viii. 40. Edd. placed a full stop after this word.

20. κόμαζ᾽.] ‘Revel in the κόμος.’
23. φέρει.] ‘He is winner of,’ cf. Nem. π. 18.
24. ἀγεῖ ἀρετὰν.] ‘He holds virtue to be as fair a possession as fair physique,’ (Isth. ν. 47). For ἀγεῖ cf. Soph. Ἀντ. 34, τὸ πράγμα ἀγεῖν | οὐχ ὡς παρ’ οὐδεν. Dissen renders ἀγεῖ, ‘habet’...veluti merces, opes, Od. ῥ. 184.
25. ἀμβατῆς.] Predicative, as is usual with this construction. For such an accusative which Cookesley says does not occur cf. Madv. § 1 b, Rem. 3, χρησιμώτερον νομίζοις χρή-
ματα ἢ ἀδελφοῖς (Xen. Memor. 2. 3. 1). Dissen does not take the neuter adjective as predicative, though Matthiae, to whom he refers, gives no parallel case. Mommsen reads αἰσχίω.
28. κοιτῶν.] Cf. Pyth. τ. 96, ντ. 15. ‘Of interest to him.’
29. ἑλατο.] ‘Wreath,’ but used with reference to vv. 18, 19.
30. ἱαρὸς.] ‘Wreath,’ but used with reference to vv. 18, 19.
31. ἐναντίῳ στρατῷ. ‘Is the meed’ in return for their life.
32. For metaphor cf. Isth. τ. 49, Simonides, Frag. 89, 106.
33. ἁμβατῆς.] Thiarch, ἄντα φέρον.
34. ξώνων.] Participle.
Τυ δέ, Διοδότου παῖ, μαχατὰν
αίνεων Μελέαγρον, αίνεων δὲ καὶ Ἑκτόρα
'Αμφιάρρην τε,
ἐνανθ' ἀπέπνευσας ἀλικλαν
Στρ. γ'.

35 προμάχων ἄν' ὀμίλου, ἐνθ' ἀριστοῦ
ἔσχον πολέμου νεῖκος ἐσχάταις ἐπίσων.
ἐτλαν δὲ πένθος οὐ φατόν' ἀλλὰ νῦν μοι
Γαίαόχος εὐδιαν ὁπασσεν
ἐκ χειμῶνος. ἀείσομαι χαίταν στεφάνοισιν ἀρμόζων.
ὁ δ' ἀθανάτων μὴ ἁρασσέτω φθόνος
'Αντ. γ'.

40 ὁ τε τερπνὸν ἐφάμερον διώκων
ἐκαλος ἐπειμι γῆρας ἐς τε τὸν μόρσιμον

ἀτα...θανῶν.] Tmesis.
31. Strepsiadâs, the uncle of the victor.
32. αἰνεὼν.] 'Aemulatus,’ Dissen.
Meleagros was brother to Hérakles' wife Deianeira, and is thus connected with Theban legends. Hektôr was said to be buried in Thebes by the fountain Oedipodia, Paus. ix. 18. Aristot. (Pseudepigraph. Bergk 46 [41]), Ἑκτόρι τὸνδε μέγαν Βοώτιοι ἀνδρὲς οὐκεύον | τιμὸν υπὲρ γαῖς, σὰμι ἐπιγεγυμένουι. These two heroes fell fighting for their country like Strepsiadâs, the victor's uncle. The allusion to Amphiarâs is less special, but not open to reasonable objection. Bergk’s violent alteration to ἄν’ Ἀμφιάρρειον involving alterations of the two corresponding verses is quite unwarrantable. If Strepsiadâs fell near Amphiarâs’ shrine, that would quite account for the mention of the hero.
34. ἀλικλαν.] ‘His manhood’s prime in its full blossom.’ Cf. Simonidês, Frag. 114 [61], ἀφ’ ἴμερην ἐπευεν ἡλικιγν.

38. For metaphor cf. Isth. iii. 35.
διώκων.] For the (to us) inversion of participle and verb cf. Isth. iv. 56, v. 15. For sentiment cf. Pyth. vii. 92, ἐν δ' ὀλγῷ βροτῷ | τὸ τερπνὸν αὐξεῖται, οὐτω δὲ καὶ πιτνεὶ χαμαλ. | ἀποτρόπῳ γρμῳ σεσειμέν. Cookesley quotes, Ille potens sui | laetusque deget cui licet in diem | dixisse uixi. Hor. Od. iii. 29, 41.
41. The poet himself was about sixty-six at the assumed date of this ode, but the prayer is of general application. Here ἐκαλος seems to mean “in unambitious ease,” i.e. holding aloof from party strife. He seems to warn his oligarchical hearers not to aim at supremacy in the state, but to rest content in the assurance that democratic
αίώνα. θνάσκομεν γὰρ ὁμῶς ἀπαντεῖν.  
δαίμων δ' ἄισσος· τὰ μακρὰ δ' ἐξ τις  
παπταίνει, βραχὺς ἐξικέσθαι χαλκόπεδον θεῶν ἐδραν.  
ὁ τοι πτερόεις ἐρρυψε Πάγασος  

'Επ. γ'.

45 δεσπόταιν ἔθελον τ' ἐς οὐρανοῦ σταθμοὺς  
ἐνθείν μεθ' ὀμάγυριν Βελλεροφόνταν  
Ζηνός. τὸ δὲ πὰρ δίκαν  
γλυκὺ πικροτάτα μένει τελευτά.  
ἀμμὸ δ', ὃ χρυσέα κόμα θάλλων, πόρε, Δοξία,  
50 τεαίσιν ἀμίλλαιον  
eυανθέα καὶ Πυθόι στέφανον.

licence, τὸ πὰρ δίκαν γλυκὸ, will be  
punished in good time.

44. παπταίνει.] Cf. Ol. i. 114,  
Isth. vii. 13.

βραχὺς.] 'Too puny to,' cf. Nem.  
x. 19 for construction, and for sentinent Pyth. x. 27, ὁ χάλκεος οὐρα-  
nὸς οὗ ποτ' ἀμβατὸς αὐτοῖς.  
ὁ τοι.] mss. ὅτι (so Böckh, "quaandoquidem"). Schol. ὁ γὰρ ὅτι.

45. Medic. mss. ἐνθέλοντεσ οὐρα-  
nοῦσ σταθμοῦσ.

47. Ζηνός.] For order cf. O.  
and P. p. xxxvi, Isth. iv. 19, 20,  
43, 44, v. 28, 30, ib. 39, 40, vii. 28,  
29, ib. 49, 50.

49. χρυσέα.] Lit. "with luxuriant golden hair." The Pythian  
games fell about four months after  
the first Isthmian games in an  
Olympiad.

51. ευανθέα.] Cf. supra, v. 34.  
καλ.] 'Even.'

Πυθό.] So Choeroboskos (Bekker, Anec., Tom. iii. p. 1202). Per-  
haps αἴδοι should be read II. x. 238.
Kleandros, son of Telesarchos of Aegina, had been victorious as a pankratiast at Nemea and at the Isthmos. There is much difficulty in determining the date. Mezger would place it between the battles of Salamis and Plataea, but the ode is clearly Isthmian, and as Salamis was fought after the Isthmian games of B.C. 480, Ol. 74. 4, I do not see that this is possible. Most authorities give the Nemean games next after the battle of Plataea, which would be in the year B.C. 477 according to Unger, according to Böckh in the supposed 'Winter Nemea,' six months after the battle and siege of Thebes. The first Isthmia of Ol. 75 fell in April B.C. 478 (not long after the date of the supposed winter Nemea), when Melissos of Thebes was victor in the pankration. I infer that the ode was composed for the Isthmian festival of B.C. 478, Kleandros' victory having been gained at one of the three consecutive Isthmian festivals immediately preceding the Battle of Salamis (April, B.C. 484, 482, 480), Phylakidas being the successful pankratiast on the other two of these three occasions (cf. Isth. v. Introd.). As this ode was a commission for the celebration at a fixed date of a victory gained two or more years before, it was probably composed before Isth. III, i.e. before April, B.C. 478, as might be gathered from the less cheerful tone of Isth. VII. compared with Isth. III.

The vocabulary, which presents an unusual proportion of exclusively epic words, and the somewhat tame effect produced by frequent demonstrative pronouns at the beginnings of clauses bear evidence to the painful effort made by the poet in rousing himself...
from his troubles to compose a triumphal strain. The ode was
recited in or before the \( \pi \rho \delta \theta \upsilon \rho \omicron \upsilon \upsilon \) of Telesarchos' house. The rhythm
is Aeolo-Lydian.

ANALYSIS.

vv.
1—13. The poet rouses himself and the chorus from grief, of
which the worst is over, to requite Kleandros for his
victory with an ode of triumph.
13, 14. It is always best to attend to the immediate future.
14, 15. Fate is treacherous and makes the current of life turn
and shift.
15, 16. But if liberty remain even such troubles as those of
Thebes admit of healing.
It is a manly duty to cherish bright hopes, and it is
a duty for a Theban born and bred to offer a choice
song to Aegina.
17—23. Because she and Thēbā are sisters, beloved of Zeus,
who made the latter queen of Thebes, while the former
bore to him Aeakos.
23, 24. He settled disputes even for immortals.
24, 25. His descendants are distinguished for bravery and
wisdom.
26—47. [Myth] Consequently when Zeus and Poseidôn were
rivals with respect to Thetis, who was destined to bear
a son mightier than his sire, Themis persuaded them to
agree to her marriage with Peleus.
47, 48. Of Achilles' youthful prowess accordingly poets have
sung.
49—58. The exploits and glorious death of Achilles are men-
tioned.
59, 60. By mourning for Achilles the immortals showed their
approval of celebrating worthy men in song after their
death.
61. This is right now also,
61—63. And the car of the Muse hastens on to raise a memorial
of song in honour of Nikokles.
63, 64. Honour him for his Isthmian victory in the boxing
match;
64, 65. Since he had already defeated his neighbours.
65. His cousin Kleandros does him credit.
65—67. Let his compeers weave wreaths of myrtle in honour of
Kleandros;
67, 68. Since he has won at Megusa and Epidauros.
69, 70. He has made it easy for a worthy man to praise him, by
winning distinctions in his youth.

Στρ. α'.

Κλεάνδρῳ τις ἄλκια τε λύτρον
εὐδόξου, ὃ νέου, καμάτων
πατρὸς ἀγγαδὸν Τελεσάρχου παρὰ πρόθυρον ἵδιν ἀνε-
γειρέτω
κόμων, Ἰσθμιάδος τε νίκας ἄποινα, καὶ Νεμέα 5

1. τις.] The indefinite pronoun
with the active is often found in
Greek where we should use a pas-
sive, while in other cases it occa-
sionally refers to a definite person
or persons, sometimes with delibe-
rate vagueness, sometimes with
solemn mysteriousness, sometimes
with sinister or pathetic effect. Cf.
Nem. viii. 50, where it means
the poet, while here it means
the chorus, ὃ νέου, v. 2, also being
addressed to the chorns. Matthiae,
§§ 487, 511, quotes Soph. Ai. 245,
ὦρα τιν' (us) ἰδῇ κάρα καλύμμασι
κρυφάμενον ποδῶν κλωτάν ἀρέσθαι,
ἐβ. 1138, όπτ' έλον τύνου ἐρ-
χεται τινι (thee). Aristoph. Ran.
552, 554. Cookesley's 'every one'
(Dissen omnes) is not wrong, as
an explanation, if we limit it to
'of you, the chorus,' as infra v. 65,
ἄλκιων τις = 'every one of his equals
in age;' in Il. xvn. 227, it means
'every one of you my allies.' Pro-
fessor Seymour, for 'some one,' 'many a one,'' compares Il. ii.
382, where however μὲν τις...δέ τις
seem to mean 'some of you, others
of you' (Dissen refers to this place
to support 'Pron. τις usitatum in
hortationibus ubi omnes intelli-
guntur'). Cookesley (after Dissen)
cites for 'every one' Herod. viii.

109, where Matthiae's alternative
'let the houses be rebuilt' is
better, for Themistokes cannot
have meant literally 'every one'
to build and sow. He also cites
Il. xxi. 126, where 'many a one,' not 'every one,' is meant. In
rendering into English, our own
indefinite pronouns should gene-
really be used in such cases, as our
idiom somewhat resembles the
Greek.

ἄλκια τε.] Generally taken as a
hendiadys (cf. Hor. Od. iii. 4. 43.
Mezger's three quotations from
Pindar, inf. vv. 46, 55, Nem. viii.
46, are quite irrelevant); but from
v. 67, I infer that the poet bids
the chorus raise the κόμνοις-song
for Kleandros and his youthful
companions in the κόμνος (cf.
Pyth. ii. 74).

λύτρον καμάτων.] Cf. Pyth. v.
99, τὸ καλλικον λυτήρων δαπανᾶν
μέλος χάριν, Ol. vii. 77, τὸδι λύτρον
συμφορᾶς ὀεκτρᾶς γλυκό, Isth. iv. 25,
ἐκτι πόνων.

i. 19.

4. ἄποινα.] Accusative of general
agreement, cf. Isth. iii. 7, infra v.
63.

Νεμέα.] Dative for locative, cf.
Nem. x. 35, Isth. iv. 18.
5 ἀέθλων ὅτι κράτος ἐξεύρε. τῷ καὶ ἐγὼ, καὶ περ ἄχνυ-
μενὸς θυμόν, αἰτέομαι χρυσέαν καλέοι 10
Μοῦσαν. ἐκ μεγάλων δὲ πενθέων λυθέντες
μῆτ' ἐν ὀρφανίᾳ πέσωμεν στεφάνων, 15
μῆτε κάδεα θεράπευεν παυσάμενοι δὲ ἀπράκτων κακῶν
γλυκὺ τι δαμωσόμεθα καὶ μετὰ πόνων
επειδὴ τὸν ὑπὲρ κεφάλας
ιο τὸν Ταυτάλου λίθον παρὰ τις ἔτρεψεν ἅμμε θεός,
Στρ. β'.

ἀτόλματον 'Ελλάδι μόχθον. ἀλλ' ἐ-
μοὶ δείμα μὲν παροιχόμενον

5. ἀέθλων κράτος.] 'Victory in games,' cf. Isth. iv. 19, vi. 22.
τῷ.] Cf. infra v. 65; 'where-
fore.'

ἀγνίμενος.] Grieving over the troubles of Thebes (see Introd.) and
in particular for the death of Niko-
kles, cf. infra vv. 61–63.
αἰτέομαι.] For the pass. of per-
sons cf. Aesch. Choeph. 471 and
Paley's note. This use of the
simple verb is almost confined to
the participles.

Μοῦσαν καλ.] Cf. Nem. iii. 1.
They are still in grief and anxiety
which can only be thrown off by
an effort, but the worst is over.

6. ἐν.] Cf. Pyth. i. 74.

στεφάνων.] 'Festive garlands,'
i.e. festivity and song, cf. infra v.
67, Eur. Herc. Fœr. 676, μὴ ἥσι
μετ' ἄμουσια, άεί δ' ἐν στεφάνωισιν
ἐλαφρα.

7. ἀπράκτων καλῶν.] mss. ἀ-
πρήκ. 'From bootless, idle, sorrow.'
Cf. Π. xxiv. 522, ἀλγεία δ' ἐξητης
ἐν ψυμως κατακεῖσθαι ἐάσομεν, ἄχνυ-
μενον περ' ὑπὸ γὰρ τις πρόξις πέλεται
κρυφεροῦ γόνου, also iβ. v. 550.

8. δαμωσόμεθα.] 'We will de-
light the city folk with.' Cf.
Aristoph. Pax, 797, ascribed by a
Schole to Stêsichoros' Oresteia,
toûδε χρῆ Χαρίτων δημώματα καλ-
λικόμας τὸν σοφὸν ποιητὴν ὑμεῖς,
the words τὸν σοφὸν ποιητὴν being of
course Aristophanes'. This Schole
interprets δαμωσόματα δὲ τὰ δημωσία
ἀδώμα. The Grammarians seem
to ascribe the sense δημοκοπεῖν,
παίτεων to Plato. Cf. Dobson on
Plato, Tim. p. 161 (ii. i. 217). Per-
haps δημωμα is rather a 'popular
song,' 'popular phrase,' than 'a
jest' or 'popular pastime.'

καὶ μετὰ πόνων.] 'Though after
a painful effort.'

10. τῶν.] mss. τε, Böckh γε,
Mommsen καλ, Bergk ἄτε. I pro-
pose τῶν which is corrupted infra
v. 65.

For theme cf. Ολ. i. 54–58,
Bergk, Anacreontea, 22 [20], ἦ
Ταυτάλου τος ἐστη Ἀλὸς Φρυγῶν
ἐν χώθας.

παρά...ἐτρ.] Tmesis.

ἀμμ. Μ.] Dat. commodi.

11. 'Ελλάδι μόχθον.] Cf. Isth. v.
28.

ἀλλ' ἐμοὶ.] So mss. Böckh ἀλλά
μοϊ, Bergk ἀλλ' ἐμ' οὐ with καρτεράν
μεριμνᾶν.

12. δείμα...παροιχόμενον.] mss.
δ. μ. παροιχόμενον. Mezger δείμα
καρτεραν ἐπαυσε μερίμναν' τὸ δὲ πρὸ ποδὸς ἀρειον
ἀεὶ *σκοπεῖν*
χρήμα πάν. δόλιος γὰρ αἶὼν ἐπ' ἀνδράσι κρέμαται,
15 ἐλίσσων βίου πόρον ἱατὰ δ' ἐστὶ βροτοῖς σὺν γ'
ἐλευθερίᾳ
καὶ τὰ. χρῇ δ' ἀγαθὰν ἐλπίδ' ἀνδρὶ μέλευν
χρῇ δ' ἐν ἐπτατύλουσι Θῆβαις τραφέντα
Ἁγίνα χαρίτων ἁωτὸν προνέμειν,
πατρὸς οὖνεκα δίδυμα γένοντο θυγατρεῖς Ἀσωπίδων ὀπλόταταί, Ζηνὶ τε ἄδον βασιλεῖ.
ο τὰν μὲν παρὰ καλλιρόφ
20 Ἀρκας φιλαρμάτων πόλιος ὀκισσεῖν ἄγεμόνα:
τῶν παροιχομένων with theoς for suppressed subject. Mommsen χάρμα μὲν παροιχομένων suggested by the Schol. ἐμοὶ δὲ τῶν φθορασάνων κακῶν τῶν τε φόβων καὶ τὴν μερίμναν αἰ νῦν τῆς νίκης εὐφροσύναι ἔλυσαν. For the construction of the text, ‘the passing by of the terror,’ cf. Ol. ix. 108 note, Pyth. xi. 22, 23, Thuk. i. 100 fin. οὐς πολέμεων ἦν τὸ χωρίον αἰ 'Ενεάδο ὄντων κτιζομένων, also Nem. vi. 2, ix. 6.
13. The mss. give no infinitive verb. The Scholl, give σκοπεῖν καὶ εὖ διατίθεναι and προβλέπειν and ἀντέχεσθαι. Thiersch, Böckh give στοπεῖν: Bergk now reads ὀρῶν before ἀεὶ. For the infinitive cf. Ol. vii. 25. For τὸ πρὸ ποδὸς cf. Pyth. iii. 60, x. 61, τῶν δ' ἐκατος ὁρούει, | τυχὼν κεν ἀργαλεῶν σχέδου φροντίδα τὰν πάρ ποδὸς | τὰ δ' εἰς ἐναντίον ἀτέκμαρτον προνοησάι, and for sentiment cf. Ol. xii. 7.
ἐπ’...κρέμαται.] Tmesis. Cf. Simonidés Frag. 39 [54], ἀνθρώπων ὀλγούν μὲν κάρτος, ἀπρακτοὶ δὲ μελη-
δόρες, ἀιώνι δὲ παιρὶ τὸνος ἀμφί τὸνος, ὃ δ' ἀφικτὸς ὄμος ἐπικρέμαται θάνατος. Archiloch. Frag. 53 [45],
μὴδ' ὁ Ταυτάλου λίθος τῆςδ' ὑπέρ νῆσου κρεμάσθω.
σὺν γ' ἐλευθερίᾳ] ‘So freedom but remain.’
καὶ τὰ.] ‘Even such a fate as ours.’ Cf. Od. v. 259, ὃ δ' εὖ τεχνή-
σατο καὶ τὰ (Prof. Seymour).
χρή.] Cf. Isth. iii. 7, 8.
16. χαρίτων.] Cf. Isth. iii. 8, Frag. 53. 2, ‘songs.’
προνέμειν.] ‘To give lavishly.’
τῶν.] ‘For that from her sire were born maidens twain, youngest of Asdpos’
daughters.’ For the daughters of Asdpos cf. Ol. vi. 84.
19. δ.] Mase, demonstrative, cf. vv. 28, 49. Paley however takes it to be for οἴ δ'.
τὰν.] Thèbâ.
20. φιλαρμ.] Cf. Frag. 83 [73], 5. ἄγεμόνα.] Only here used in the feminine gender. ‘As tutelary deity.’
21. sē.] Aegina.
Oionotian.] A variation of Oînôvia, 
Nem. viii. 7, the old name of Aegina. Cf. Ov. Met. vii. 472, later 
inde sinistro | Oenopiam Minos pet-
tit Aeacideia regna; | Oenopiam ue-
teres appellauere; sed ipse | Aeacus 
Aeginam genitricis nomine dixit.
ēνεγκών.] Bergk φέρων ἐκοιμᾶτο, 
Kayser ἐ. κοίμασε, Hermann ἐνεικε 
kοιμᾶτε. The dative after κοιμᾶτο is 
supplied from sē. See L. and S. 
25. ἀρίστευον.] Cf. II. xi. 746, 
ἀρίστευος καὶ μᾶχεσθαι.
χάλκεων.] Defines while στονέντα 
is descriptive, cf. στονέσει σίδαρος 
Soph. Tr. 887; πλαγά, Aesch. Pers. 
1053.
ἔγενοντο.] 'Proved themselves,' 
cf. Nem. iii. 71, Pyth. ii. 72.
27. ἐρισάς.] mss. and Momm-
énykev evpérioμένον ἵν, φέρτερον γόνον ἀνακτα πατρὸς
tekēv 70
pontían theón, ὃς κεραυνοῦ τε κρέσσον ἄλλο βέλος
35 ἰώξει χερὶ τριόδοντός τ' ἀμαμακέτον, Διῦ γε μυσγο-
μέναν 75
η Διὸς παρ' ἄδελφεοισιν. ἀλλὰ τὰ μὲν
παύσατε βροτέων δὲ λεχέων τυχοῦσα
νῦν εἰσιδέτω θανόντ' ἐν πολέμῳ,
χείρας' Ἀρεί τ' ἐναληγκίοι στεροπαίσι τ' ἀκμὰν ποδῶν.
τὸ μὲν ἐμόν, Πηλεί γάμου θεόμορον
85 ὅπασσαι γέρας Αἰακίδα,
40 ὅντ' εὐσεβέστατον φάτις 'Ἰωλκοῦ τράφειν πεδίον'
Στρ. ε'.
ιόντων δ' ἐς ἀφθιτον ἀντρον εὐθὺς
Χείρωνος αὐτίκ' ἀγγελλαί:
90 μηδὲ Νηρέος θυγάτηρ νεικέων πέταλα δίς ἐγγυαλιζέτω

33. MSS. give text, the last syllable of γόνον being long (cf. Pyth. ix. 114, Nem. i. 51, 69, vi. 60). Edd. have altered variously. If I altered I should read παύσατε for γό

35. Διῦ γε.] MSS. omit γε. Διῦ is one long syllable. Edd. Δῇ.
μυσγομέναν.] 'If united.' The particle ἄν (κε), added by Bergk, is not wanted in the apodosis, as the consequence is certain. For the theme cf. Apoll. Rhod. iv. 797, Aesch. Prom. Vinct. 756, 7 (Paley's notes), 941. Bergk reads Διὸ δαμα

37. Note the chiasmus.
38. τὸ μὲν ἐμόν.] 'It is my counsel.'
39. MSS. θεόμορον | ὅπασσαι. There is here almost a case of hypallage; cf. O. and P. p. xxxv, Nem. iii. 38, Pyth. iv. 255, ὑμετέρας ἀκτῖνος Δήσου.
40. φάτις.] Höckh gives the text. MSS. φασίν (φάς') 'Ἰωλκοῦ.
Bergk φασίν and τράφεν.
For Pélēus cf. Nem. iii. 33, iv. 50—68.
42. ἀγγελλαί.] Abstract for con-
crete.
43. αὐτίκ'.] 'At once,' εὐθὺς goes with ἐς, 'straight to.'
PINDARI CARMINA.

45 λύοι κεν χαλινών ύφ’ ἥροι παρθενίας. ὡς φάτο Κρονί-

δαίς

95 ἐννέποισα θεά: τοι δ’ ἐπὶ γλεφάροις

νέμαν αθανάτοισιν ἐπέὼν δὲ καρπός

οὐ κατέβθιε. φαυτὶ γὰρ ἔξω ἀλέγειν

καὶ γάμον Θέτιος ἀνακτα. καὶ νεαρὰν ἐδείξαν

σοφῶν

στοματ’ ἀπελροίσω ἄρετάν Ἀχιλέος.

ὁ καὶ Μύσιον ἀμπελόεν

50 αἵμαξε Τηλέφου μέλαιν ῥαίνων φόνῳ πεδίον,

110 Στρ. 5’.

γεφύρωσε τ’ Ἀτρείδαισι νόστον,

’Ελέναν τ’ ἐλύσατο, Τρώιας

ἀνα ἐκταμών δορλ, ταῖ μιν ρύοντο ποτε μαχας ἐναρμ-

βρότου

ἔργον ἐν πεδίῳ κορύσσοντα, Μέμνονός τε βλαν 115

ing ballot-votes were scratched on olive-leaves. See L. and S. s. nn.

πεταλισμός, ἐκφυλλοφορέω.

44. διχομηνίδεσιν.] Cf. Eur.

Ῥη. in Αὐλ. 716, 717, τίνι δ’ ἐν

ἡμέρα γαμεῖ; | ὧνα σελήνης εὐτυχῆς

ἐλθ’ κύκλος. For the plur. Dissen

compares νύκτες Pyth. iv. 256.

Perhaps the plural covers the six-

teenth day of the month, which is

ἀνδρογόνος ἀγαθή, Hes. W. and D.

783.

45. λῦοι.] For the active, which
generally refers to the bridegroom,


ἐπί.] Tmesis, ἐπένευσαν.


Ṭheb. 614 [P.], ei καρπός ἐστιν θε-

σάτοιον Λέσιου, Eum. 684.

46. ἔξω.] mss. ἐκπαλέγειν. Text


47. καὶ γάμον.] Explains the

cognate acc. ἔξω’.

καὶ.] ‘And accordingly’ (Mezger).

Bergk reads ἀνακτας. αἶνεαι τ’.

ἐδείξαν.] Plural with distributive

neuter plural. Old mss. νέ’ ἀνέδ.

Triclin, νέαν ἔδ. Text Schmidt.

σοφῶν.] ‘Poets.’ For the theme

cf. Nem. iii. 43—58.

49. ὁ.] Cf. supra vv. 19, 50. Cf.

Isth. iv. 41 for the subject.

51. The metaphor is perhaps

suggested by the famous bridges

of the Persians. It occurs again in

Polybius i. 10, ἕρας Καρχηδόνιον

ολονεί γεφυρώσα τὴν ἐλς Ἰταλίαν ἀυ-

τῶν διάβασιν.

53. ἔνας.] Cf. Lat. nermi, Plato,

Rep. 411 ά, ἐκτέμειν ὀπερ τὰ νεύρα

ἐκ τῆς ψυχῆς.

ῥύοντο.] ‘Hindered,’ cf. v. 1,

Nem. ix. 23.

54. κορύσσοντα.] In the active

this verb seems to mean ‘to be at

the head of,’ ‘to make a head (crest)
of,’ see references given by L. and

S.

Μέμνονὸς τε βλαν.] For Memnōn

cf. Isth. iv. 40, Nem. iii. 63, Ol. π.
55 ὑπέρθυμον "Εκτορά τ' ἄλλους τ' ἀριστεάς", ὁς δῶμα

Περσεφόνας

μανύων Ἀχιλεύς, οὗρος Αἰακίδαν,

Αἶγιναν σφετέραν τε ὑζαν πρόφαινεν.

τὸν μὲν οὐδὲ θανόντ' άοιδαλ ἐλιπον;

αλλὰ οἱ παρὰ τε πυρᾶν τάφον θ' Ἐλικώναι παρθένοι

στάν, ἐπὶ θρηνόν τε πολύφαμον ἔχεαν.

ἐδὸξ' ἀρα καὶ ἀθανάτοις,

60 ἐσόλον γε φῶτα καὶ φθίμενον ὕμνους θεῶν διδόμεν.

Στρ. ♯.

tὸ καὶ νῦν φέρει λόγον, ἐσσυναὶ τε

Μοισάιον ἀρμα Νικοκλέος

μυᾶμα πυγμάχον κελαδήσαι. γεραιρετὲ μιν, ὅσ Ἰσθ-

μμον ἀν νάπος

Δωρίων ἐλαχεν σελίνων' ἐπεὶ περικτίονας

65 ἐνίκασε δὴ ποτε καὶ κεῖνος ἀνδράς ἀφύκτῳ χερὶ κλο-

νέων.

83. For the formula cf. Ol. i. 88, Pyth. xii. 61, Isth. iv. 33.

55. οὗρος.] See L. and S. s. v. (B). σφετέραν τε.] Not a case of hen-

idiady's (Prof. Seymour), but = 'and his stock,' the Achaean Aeakids.

For the metaphor cf. Ol. p. 46. For the idea cf. Isth. iv. 43.


57. Cf. Od. xxiv. 58—64. 60.] Rather dat. commodi than possessive dative (O. and P. p. xxxvii, Nem. x. 29, Isth. iv. 43).

58. ἐπὶ...ἐχεῖν.] Tmesis.


61. φέρει λόγον.] 'Is reasonable.' But Pyth. viii. 38, λόγον φέρεις, 'thou earnest the praise.'


63. μυᾶμα.] Acc. of general agreement, cf. Pyth. i. 58, κελαδή-

σαι ποιών τεθριπτων, also Isth. iii. 7.


γεραιρετὲ μιν.] Old mss. γεραι-

ρεταλ μιν, new γεραῖραι τέ μιν.

ἀν νάπος.] Hermann from old mss. ἀναπο. New mss. ἀν πέδον.

Cf. Isth. i. 11 for the idea.

64. Δωρ. σελ.] Cf. Isth. i. 15.

64. περικτίωνας.] Cf. Nem. xi. 19.

65. καὶ κεῖνος.] MSS. κάκεινος.

So in Ol. i. 99, perhaps read with Mommsen and Bergk καὶ κεῖνος

(old mss. κα κεῖνος, κάκεινος) for ἐκείνοις new mss., Edd.

τὸν μὲν...γενέα.] Old mss. against scansion τὸ μὲν...γενέαν. For sen-


τὸν μὲν οὐ κατελέγχει κριτοῦ γενεὰ
πατραδέλφεον ἀλίκων τῷ τις ἄβρον
ἀμφὶ παγκρατίου Κλεάνδρῳ πλεκέτω
μυρσίνας στέφανον. ἐπεὶ υἱὸν Ἀλκαθόου τ’ ἄγων σὺν
τύχῃ
ἐν Ἐπίδαυρῷ τε πρὶν ἐδεκτο νεότας:
τὸν αἶνεῖν ἄγαθὸν παρέχειν
70 ἦβαν γὰρ οὐκ ἀπειροῦν ὑπὸ χεῖρα καλῶν δάμασεν.

66. Κλεάνδρῳ.] Dat. Commodi
‘in honour of.’
ἀλίκων τῷ τις.] Cf. supra, ν. 1
and for τῷ ν. 5.
67. μυρσίνας.] Cf. Isth. iii. 87.
The revellers in the kómos were to
wear wreaths of myrtle.
’Ἀλκαθόου.] The games at Me-
gara held in celebration of the
death of Alkathoos son of Pelops.
68. mss. ἐν Ἐ. τε νεότας πρὶν
ἐδεκτο. Hermann. ἐν Ἐ. τε ν. δέκετο
πρὶν. The text is Bergk’s and also
mine.
69. παρέχει.] Cf. Eur. El. 1080,
καλὼν καλῶς ὡς σωφρονιν παρείχε
σοι [Mezger]. Cf. also Herod. i.
9, iii. 142. ‘It is easy,’ oppor-
tunity presents itself.’ Note that it
requires ἀρετὰ to appreciate and
duly celebrate ἀρετὰ.
70. ‘For he did not make his
youth a thrall to obscurity for lack
of essaying noble deeds.’ Strictly
ὑπὸ χεῖρα goes with ἀπειροῦν ‘having
no experience (through keeping
close) in a nook (hole)—of noble
deeds.’ For the general meaning
cf. Isth. iii. 48. The order is
strained.
I.

ΙΣΘΜΙΟΝΙΚΑΙ.

I. [4.]

Κλεινός Αἰακοῦ λόγος, κλεινὰ δὲ καὶ ναυσικλυτὸς Αἴγινα: σὺν θεῶν δὲ νυν οἶσα
"Τλλοῦ τε καὶ Αἴγιμοῦ Δωρεὺς ἐλθὼν στρατὸς ἐκτίσσατο: τῶν μὲν ὑπὸ στάθμα νέμονται
5 οὐ θέμιν οὔδὲ δίκαι ξείνων ὑπερβαίνοντες: οἴοι δὲ ἄρετὰν
dελφῖνες ἐν πόντῳ, ταμλὰ τε σοφοὶ
Μοισᾶν ἀγωνίων τ' ἄεθλων.

1A. = B⁴ 2.

ὁ δὲ θέλων τε καὶ δυνάμενος ἀβρὰ πάσχειν
tὰν Ἀγαμῆδει τε Τροφωνίῳ Ἐκαταβόλου συμβουλίαν
λαβὼν.

1. Given in the Medicean family of mss., apparently the exordium
of Isth. vii [ix].
1. 2. aios. Cf. Nem. vi. 49.
1. 3. 4. Cf. Pyth. i. 61—65.
1. 5. Cf. Ol. vii. 20—30, Pyth. vii. 21—27.
1. 6. δελφῖνες.] For their speed
cf. Pyth. ii. 50, 51, Nem. vi. 66,
Frag. 219 [258].
ταμλαί.] Cf. Nem. vi. 27.
1. 7. ἄπθλων.] 'Prizes.'

Π. Edited from Vatican ms. (Pal.
73) by E. Rhode, Philologus, xxxv.
199. The Schol. ascribes the above
fragment to one of Pindar's Isthmian (ms. ΙΟΜΙΟΝΙΚΩΝ) odes
in honour of the Rhodian boxer
Kasmylos (cf. Simonides, Epig.
154 [212]. Εἴπον τίς, τίνος ἐστί,
tίνος πατρίδος, τί δ’ ἐνίκη; | Κασ-
μύλος, Ἐναγάρου, Πύθα τὺς, Ἑόρνος.
1 A. 1. ἀβρὰ πάσχειν.] Cf. Solón,
24 [5], 4.
1 A. 2. Cf. Frag. 31 [26].
II.

ΤΜΝΟΙ.

ΥΜΝΟΣ Α ΘΕΒΑΙΟΙΣ.

6. 7. [5. 6.] = B⁺ 29. 30.

6. 'Ισμηνὸν ἡ χρυσαλάκατον Μελίαν,

2. The Isthmian games were originally founded as the funeral games of Melikertes. This fragment is preserved as ῥ ἐν Ἡσθμιονίκαις Πινδάρου by Apollônios Dyskolos, de Synt. π. 21, p. 156, where he explains that ψ is not τῷ Σισύφου, for Pindar calls Melikertes Ἀθαμαντίαδα (Bergk 4, Frag. 6), but τῷ αὐτῆς, i.e. Ἰνόσ. So the Introductory Schol. to the Isthmians says λατεύουσαι τοινυν ποτὲ ἄλ Νηρείδες ἐφάνησαν τῷ Σισύφῳ καὶ ἐκέλευσαν ἐς τιμήν τοῦ Μελικέρτου ἄγεν τὰ Ἡσθμία.


FRAGMENTS.

197

7. Πρώτων μὲν εὐβουλοῦν Θέμων οὐρανίαν χρυσάεισιν ὕπποις Ὀκεανῷ παρὰ παγᾶν Μοῖραι ποτὶ κλίμακα σεμνὰν ἀγον Οὐλύμπου λιπαρὰν καθ’ ὀδὸν 5 σωτήρος ἀρχαίαν ἀλοχὸν Δίὸς ἐμεν' ἀ δὲ τὰς χρυσάμπυκας ἀγλαοκάρπους τίκτεν ἀλαθέας ὸρας.


de Glor. Athen. c. 14, where is the story of Korinna having criticised Pindar’s sparing use of myths, whereupon he composed this hymn δειξαμένου δὲ τῇ Κορίνθῳ γελάσασα ἐκεῖνη τῇ χειρὶ δείν ἐφῆ σπείρειν ἀλλὰ μὴ δλω τῷ θυλάκῳ τῷ γάρ δυντὶ συγκερπάς καὶ συμφορής παρασπερμαίν τινὰ μύθων ὁ Πίνδαρος εἰς τὸ μέλος ἔξεχεν.

The Schol. on Nem. x. 1 tells us by implication that it was composed for the Thebans, and the Schol. Lucian, l.c. that this was the beginning of Pindar’s Ηymns (as collected and published).


7. 2. χρυσ. ῥπ.] Cf. Ol. i. 41, viii. 51, of Poseidon’s horses.

Μοῖραι.] Hésiod, Theog. 991 ff. makes the Moirae daughters of Zeus and Themis.

7. 3. κλίμακα.] Cf. Ol. ii. 70, where Κροῦν τύρσων seems to answer to κλ., Δίως ὁδὸν to λιπαρὰν καθ’ ὀδὸν, the ‘milky way,’ cf. Οv. Met. i. 168—170.


7. 6. ἀλαθ. ὸρ.] Cf. Ol. xiii. 6, Ol. xi. 53.
Boisson., ἐποίησε Πίνδαρος καὶ θεοὺς ὀκνοῦντας ὑμῖν ήσθαι ταῖς τοῦ Διός εἰς ἀνθρώπους φιλοτιμίας.

9. [8.] = B⁴ 32.

........................................... * Τοῦ θεοῦ ἀκούσε Κάδμος μουσικάν ὀρθὰν ἐπιδεικνυμένου*.

10. [133.] = B⁴ 33.

* Ἀνακτα τὸν * πάντων ὑπερβάλλοντα χρόνον μακα-ρων.

* 11A. [9.] = B⁴ 34.

"Ος καὶ τυπεῖς ἀγνῷ πελέκει τέκετο ξανθὰν 'Αθάναν.

* 11B. [10.] = B⁴ 35.

Κείνων λυθέντων σαῖς ὑπὸ χερσίν, ἀναξ.

ΕΙΣ ΑΜΜΩΝΑ.


"Αμμων 'Ολύμπου δέσποτα.

ΕΙΣ ΠΕΡΣΕΦΟΝΗΝ.

13. [12.] = B⁴ 37.

Πότνια θεσμοφόρε χρυσάνινον.....


*Ἀνακτα τῶν.] mss. ἄνα τῶν. Text Hermann.

11 A. Hephaestiön, 91. An example of the Pindaricus versus not especially ascribed to Pindar.

11 B. 1b. An example of the Iambicus, given just after a verse of Pindar.

12. Schol. Pyth. ix. 89. Cf. Pyth. iv. 16. Pausanias, ix. 16, tells us that Pindar dedicated a statue by Kalamis for a temple of this god at Thebes, and that a hymn to Ammon sent by the poet to his Libyan temple was there preserved in Pausanias’ time on a three-sided stèle. Cf. Frag. 36.


FRAGMENTS.

ΕΙΣ ΤΥΧΗΝ.


Ἐν ἔργμασι δὲ νικᾷ τύχα,
on σθένος.


Pausan. iv. 30. 6, ἡμείς δὲ καὶ ὠστερον Πίνδαρος ἄλλα τε ἐσ
tὴν Τύχην, καὶ ὑη καὶ φερότουλιν ἀνεκάλεσεν αὐτήν. Plut. de
fort. Rom. c. 10, τὴν δὲ Τύχην καὶ οἱ μὲν ἑκείνον ἑθαύμασαν
βασιλεῖσ ὦς πρωτόπολιν καὶ τιθηνόν καὶ φερότουλιν τῆς Ῥώμης
ἀληθὺς κατὰ Πίνδαρον. Ibid. c. 4, ὦ μὲν γὰρ ἀπευθησ (Τύχη)
cατὰ Πίνδαρον, οὐδὲ δίδυμον στρέφουσα πηδάλιον.—Pausan.
vii. 26. 8, ἐγὼ μὲν οὖν Πινδάρου τὰ τε ἄλλα πείθομαι τῇ ὕδη,
καὶ Μοιρῶν τε εἶναι μίαν τὴν Τύχην καὶ ὑπὲρ τὰς ἄδελ-
φᾶς τι ἑσχύειν.

18. [171.] = Β* 42.

...Ἀλλοτρίοις μὴ προφαίνειν, τίς φέρεται
μόχθοι ἀμμιν’ τοῦτο γέ τοι ἐρέω
καλῶν μὲν ὡς μοιράν τε τερπνῷν ἐς μέσον χρή παντὶ
λαφ
δεικνύναι εἰ δέ τις ἀνθρώποις θεόσδοτος ἀτα
5 προστύχῃ, ταῦτα σκότει κρύπτειν ἐοίκεν.

* 19. [173.] = Β* 43.

Ω τέκνων,
ποντίου θηρὸς πετραλούχ χρωτὶ μάλιστα νόουν
πρόσφέρων πάσαις πολίσσων ὀμιλεῖν’ τῷ παρεόντι δ’
ἐπαινήσαις ἐκὼν
ἀλλοτ’ ἀλλοία φρόνει.

the hymn is said to be to Démètér.
Pausanias, ix. 23. 2, says that
Pindar calls "Aidh χρυσήνιος in a
hymn to Persephonē.
iii. 49—53.

14—17. Cf. Ol. xii. 2.
18. Stobaeos, Flor. cix. 1. For
sentiment cf. P. iii. 83.
19. Athēnæos, xii. 513 c.
19. 2. pontion θηρός.] I.e. Που-
λύτοδος. Amphiarāos is advising
20. [23.] = B 4 44.


21. 22. [20. 21.] = B 4 45. 46.

Antiattic. in Bekk. An. i. 80. 8, ἀρχαιέστερον. Πίνδαρος "Ὑμνοι.—Gramm. Ibid. 339, ἄγριος Ἠλιασ, ἦν οἱ πολλοὶ ἀγριέλαιον καλοῦσιν, ἐστὶ παρὰ Πινδάρῳ εὖ Ὡμνοις.

23. [18.] = B 4 47.

Et. M. 821. 59, Πίνδαρος δὲ εὖ Ὡμνοις ἐρίφων μεθομήρεον, ὧδον ὁμὸν καὶ μετ’ αὐτῶν πορεύομεν.


Amphilochos, cf. Αθηναεος, vii. p. 317 ά, τουλάποδος μοι, τέκνον, ἔχων νόμον, 'Ἀμφίλοχος' ἤρως, τοίοις ἐφαρμό-διον τῶν κεν καὶ δήμων ἱκην. 20. The quotation is quite unintelligible. Perhaps, as Böckh and others suggest, it begins with 'Ωγυγίος ἐ ἐπεν and ends with ἐς αἰνύ.

The letters in five versions run thus:

<table>
<thead>
<tr>
<th>Text opite TwpDeeyPeNo</th>
<th>NNHTNCTANe</th>
<th>CClNy</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cod. Gud. opite 1wCD EEyPaNw</td>
<td>NNHTHEΦα.—Ne</td>
<td>CCIΠI</td>
</tr>
<tr>
<td>Cod. Frising. opite. ωC EeyPE—NONONH—THFα.—Ne</td>
<td>CCyNy</td>
<td></td>
</tr>
<tr>
<td>Cod. Cassell. opite 1wCa EETPENy</td>
<td>NNNtΗΦαΝΕ</td>
<td>CCIΠI</td>
</tr>
<tr>
<td>Cod. Mon. opire 1wCD eeypenoro</td>
<td>nnHTΗΦάΗe’—</td>
<td>CCIΝΗy</td>
</tr>
</tbody>
</table>

[The ranging is mine to exhibit the correspondences and differences as clearly as possible. All the versions have a space after the 5th letter. The other ms. spaces are indicated by—.]
25. [19.] = B⁴ 49.

Schol. Pind. Pyth. iv. 388, ῥαύτην δὲ (Phiξ ευ μητριναν) ὁ μὲν Πῦνδαρος ἐν ὸμνοις Δημοδίκην φησίν, Ἰππίας δὲ Γοργώτην, Σοφοκλῆς δὲ ἐν Ἀδάμαντι Νεφέλην, Φερεκύδης Θημιστώ.

26. [22.] = B⁴ 50.

Quintil. viii. 6. 71, “Exquisitam vero figuram huius rei (hyperboles crescentis) reprehendisse apud principem Lyricorum Pindarum videor in libro, quem inscrisit ὸμνοις. Is namque Herculis impetum adversus Meropas, qui in insula Co dicuntur habitasse, non igni nec ventis nec mari, sed fulmini dicit similem fueisse, ut illa minora, hoc par esset.”

27. 28. = B⁴ 51.


Schol. Aristoph. Plut. 9, καὶ τὰ μὲν περὶ τοῦ Πυθίου τρίποδος διαφόρως ἱστοροῦμεν ἐν τοῖς τοῦ Πυνδάρου ὸμνοις εὐκαίρως ὑμῖν διειληπται.

III.

ΠΑΙΑΝΕΣ.

ΕΙΣ ΑΠΟΛΛΩΝΑ ΠΥΘΙΟΝ.

29. [24.] = B⁴ 52.

Ἄμφιπόλοισι μαρνάμενοι μοιριὰν περὶ τιμᾶν ἀπολωλέναι.

Χρύσαι δ' εξ ύπερφόν 
ἀειδον Κηληδόνες.

* 31. [26.] = Β' 3.

Plut. Consol. ad Apoll. c. 14, καὶ περὶ Ἀγαμήδους δὲ καὶ Τρο-
φωνίου φησι Πίνδαρος, τὸν νεὼν τὸν ἐν Δελφοῖς οἰκοδομήσαντας 
αἰτεῖν παρὰ τοῦ 'Ἀπόλλωνος μισθόν, τὸν δ' αὐτοῖς ἐπαγγείλασθαι 
eἰς ἐβδόμην ἡμέραν ἀποδώσεν, ἐν τοσοῦτῳ δ' εἰσώχεισθαι παρακε-
λεύσασθαι, τοὺς δὲ ποιῆσαντας τὸ προσταχθὲν, τῇ ἐβδόμῃ νυκτὶ κα-
tακομιθήνεσται τελευτήσα. λέγεται δὲ καὶ αὐτῷ τῷ Πινδάρῳ ἐπισκύ-
ψαντι τοῖς παρὰ τῶν Βοιωτῶν πεμφθείσων εἰς θεοῦ πυθέσαθι, τι 
ἀριστόν ἐστιν ἀνθρώποις, ἀποκρίνασθαι τὴν πρόμαντιν, ὡς οὗτ' 
αὐτὸς ἀγνοεῖ, εἴ γε τὰ γραφέντα περὶ Τροφωνίου καὶ Ἀγα-
μήδους ἐκείνου ἑστίν. εἴ δὲ καὶ πειραθῆναι βούλεται, μετ' οὗ 
πολὺ ἔσεσθαι αὐτῷ πρόδηλον· καὶ οὕτω πυθόμενον τὸν Πίνδαρον 
συλλογίζεσθαι τὰ πρὸς τὸν θάνατον, διελθόντος δ' ὀλίγου χρόνον 
τελευτήσα.

* 32. [27.] = Β' 4.

Pausan. x. 16. 2, τὸν δὲ ὑπὸ Δελφῶν καλούμενον ὠμφάλον 
λίθον πεποιημένον λευκοῦ, τούτῳ εἶναι τὸ ἐν μέσῳ τῆς πάσης αὐτοῦ 
λέγοντιν οἱ Δελφοὶ, καὶ ἐν ὁδῷ τινι Πίνδαρος ὀμολογούντα σφυσιν 
ἐποίησεν. Cf. Strabo, ix. 419, καὶ ἐκάλεσαν τῆς γῆς ὠμφάλον, 
προσπλάσαντες καὶ μύθον, ὅν φησι Πίνδαρος, ὡς συμπέσον εὐν-
tαῦθα οἱ αἰετοί οἱ ἀφεθέντες ὑπὸ τοῦ Δίος, ὃ μὲν ἀπὸ τῆς δύσεως, ὃ 
δ' ἀπὸ τῆς ἀνατολῆς.

30. Pausan. x. 5.12. The κηλη-
δόνες (Athên. vii. 290 E, Pausan. 
κηλήμοροι) were like the Seirens. 
From Galen. T. xviii. A, p. 519, 
Bergk gets εξ'ὑπερφόν αἰετοῦ for εξ' 
ὑπερφόν. Golden figures represent-
ing these females were suspended 
under the roof of the third temple 
at Delphi [Don.].

31. Bergk now considers that 
this passage refers to the Isthmian 
to which the Frag. 1 α belonged.

32. The golden eagles and om-
phalos are represented on a statér 
of coins, Period ii. no. 12. Cf. 
Pyth. iv. 4.
FRAGMENTS.

* 33. [28.] = B⁴ 55.


34. = B⁴ 56.

Himer. iii. 1, χαίρε φίλον φάος χαρίειν τι μειδιών προσώπων μέλος γάρ τι λαβὼν ἐκ τῆς λύρας εἰς τὴν ἑπιθυμίαν προσφέρει, ἤδεις μὲν ἄν πείσας καὶ αὐτοὺς τοὺς λόγους λύραν μοι γενέσθαι καὶ ποίησον, ἵνα τι κατὰ σοῦ νεανιέσθωμαι, ὅτι οἱ Σμιονίδης ἢ Πίνδαρος κατὰ Διονύσου καὶ Ἀπόλλωνος. Cf. ib. xiii. 7, τα δὲ σά νῦν δέον καὶ αὐτῷ τῷ Μουσηγήτῃ εἰκάζεσθαι, ὦν αὐτόν καὶ Σαπφώ καὶ Πίνδαρος ἐν ὁδῇ κόμη τε χρυσῇ καὶ λύραις κοσμήσαντες, κύκνους ἔποχον εἰς Ἑλικῶνα πέμπουσι, Μούσαις Χάρισι τε ὀμοί συγχορεύσοντα.

ΕΙΣ ΔΙΑ ΔΩΣΩΝΑΙΟΝ.

* 35. [29.] = B⁴ 57.

Δωδώναιε μεγάσθενες, ἀριστότεχνα πάτερ.

35. Α.


35 Α. Bergk's note on Frag. 35.
PINDARI CARMINA.

36. [30.] = B⁴ 58.


* 37. 38. [31. 32.] = B⁴ 59. 60.


39. [33.] = B⁴ 61.

Τί δ’ ἔλπειν σοφιάν ἐμμεναι, ἃ τ’ ὀλύνον τοι ἀνήρ ὑπὲρ ἀνδρός ἵσχυει; οὐ γὰρ έσθ’ ὅπως τὰ θεῶν βουλεύματ’ ἐρευνάσει βροτάς φρενί θυνατᾶς δ’ ἀπὸ ματρός ἐφυ.

40. [34.] = B⁴ 62.

Schol. Apoll. *Rhod.* 1. 1086, εἰληφε δὲ τὰ περὶ τῶν ἀλκυόνων παρὰ Πινδάρον ἐκ Παιάνων...εὐλόγως δὲ ὄσσαν εἴπε τὴν ἀλκυόνος φωνήν· ὑπὸ γὰρ "Ἡρας ἦν ἀπέσταλμενη, ὡς φησί Πινδάρος.

41. [35.] = B⁴ 63.

Tzetz. *ad Lycophr.* 440, οἱ μάντεις οἱ γνήσιοι οἱ ἐθάδες τοῦ ἐν Δηραίοις τόπῳ Ἀβδήρων τυμωμένον Ἀπόλλωνος, οὐ μνημονεύει καὶ Πινδάρος ἐν Παιάσιν.

FRAGMENTS.

42. * 43. [36. 37.] = B⁴ 64. 65.


44. 45. 46. 47. 48. [38. 40. 41. 42. 39.] = B⁴ 66—70.

I. Ammôn. 70, Ὦηβαιοι καὶ Ὦηβαγενεῖς διαφέρουσιν, καθὼς Δίδυμος ἐν ύπομνῆματι τῷ πρῶτῳ τῶν Παιάνων Πινδάρου φησίν, καὶ τὸν τρίτον ἀπὸ τούτου Ὦηβαγενεῖς πέπουσι τὸν χρύσεον εἰς Ἰσιμήνιον ἱερὸν (emendation for Ἰσιμηνίου πρῶτον) κ.τ.λ.—II. Schol. Ol. i. 26, περὶ δὲ τῆς Δωριστῆς ἀρμονίας εἰρηται ἐν Παιάσιν, ὦτι Δόριον μέλος σεμνοτάτον ἐστιν.—III. Schol. Ol. ii. 70, ἐν δὲ τοῖς Παιάσιοι εἰρηται περὶ τοῦ χρησμοῦ τοῦ ἐκποιήσοντος Δαῦ, καθὰ καὶ Μνασέας ἐν τῷ περὶ χρησμῶν γράφει: Δαίε Δαβδακίδη, ἀνδρῶν περιώνυμαι πάντων.—IV. Schol. Pyth. vi. 4, ἐν τῇ πολυχρόσῳ Ἀπολλωνία νάπη, περὶ ἢς ἐν Παιάσιον εἰρηται…. ἐκεῖ γὰρ ἡ Ἀπολλωνία νάπη, περὶ ἢς ἐν Παιάσιον εἰρηται.—V. Schol. Pyth. xii. 45, ἐν γὰρ τῷ Κηφισσῷ οἱ αὐλητικοὶ κάλαμοι φύονται. εἰρηται δὲ καὶ ἐν Παιάσι περὶ αὐλητικῆς.

IV.

ΔΙΘΡΑΜΒΟΙ.

49. [43.] = B⁴ 71.

Schol. Ol. xiii. 25, ὦ Πίνδαρος δὲ ἐν μὲν τοῖς Ὑπορχήμασιν ἐν Νάξῳ φησίν εὑρεθήναι πρῶτον διθύραμβον, ἐν δὲ τῷ πρῶτῳ τῶν Διθυράμβων ἐν Θήβαις, εὐταῖθα δὲ ἐν Κορίνθῳ.

44—48. From Didymos' commentary on Pindar's Paeans.
PINDARI CARMINA.

50. [44.] = B⁴ 72.

\[\'Αλόχω ποτὲ θωράκθεις ἐπεχ' ἀλλοτρίᾳ \'Ωαρίων.\]

51. [52.] = B⁴ 73.


52. [53.] = B⁴ 74.

\[.....\text{Tρεχέτω δὲ μετὰ} \]

Πληίοναυ, ἀμα δ' αὐτῷ κύων (λεοντοδάμας.)

53. [45.] = B⁴ 75.

\'Ιδετ' ἐν χορόν, 'Ολύμπωιοι,

---

50. Etym. Magn. p. 460, 35,
Cramer, An. Par. iv. 194, 7, An. Ox. iii. 89, 29. 'Once when drunk-en, assaulted another's wife.' See L. and S. θωρήσω, π. The allu-sion is perhaps to Oriôn and Pléionê.

For ἐπεχ' or ἐπείχεν cf. Schol. Nem. π. 16.


\[\text{τρεχέτω.}\] Bergk. Böckh, τρέχων.

53. Dionysios Halikarn. de Comp. Verb. c. 22, given an instance τῆς αὐτηρᾶς ἀμυνίας. The piece was composed for the Athenians.

53. 1. 'Ἰδετ'.] Böckh with one
FRAGMENTS.

επὶ τε κλυτὰν πέμπτετε χάριν, θεοὶ, 
πολύβατον οὗτ' ἀστεος ὀμφαλὸν θυώετα
ἐν ταῖς ἱεραῖς 'Αθάναις

οίχυείτε πανδαῖδαλὸν τ’ εὐκλέ’ ἀγοράν
ἰοδετὰν λάχετε στεφάνων
tῶν ἑαυριδέπτων λοιμάν, Διόθεν τέ με σὺν ἄγλαί
ἰδετε πορευθέντ' αὐιδᾶ δεύτερον
ἐπὶ κισσοδέταν θεον,

io τον Βρόμιον 'Εριβόαν τε βροτὸι καλέομεν. γόνον
ὑπάτων μὲν πατέρων μελπέμεν

γυναικῶν τε Καδμειαν ἐμολον.
ἐν 'Αργεία Νεμέα μάντιν οὐ λανθάνει,

ms. δευτ’. Perhaps "Ite 3". For
δεύτ - 'regard with favour,' cf. Ol.
xiv. 15. For δεύτ ἐν (ἐς) cf. Frag.
100. 9.

ἐν.] Cf. Pyth. ii. 11. For the
invocation cf. Aristoph., Νυμ. 563.

2. ἐντ.] Tmesis. ἐντι. ἐντο
κλυτάν χάριν.] 'A renowned (or
'loud') song.' Cf. Ol. xiv. 19,
Isthb. vi. 19, vii. 16.

3. ὀμφαλῶν.] Disken takes this
to be the altar of the Twelve gods
in the forum at Athens.

5. εὐκλέ'] εὐκλέα for εὐκλέα,

ἀγοράν.] The old forum below
the Πυξ, Ακρόπολις and Αρεοπα-

6. λάχετε.] Bergk λάβετε.

7. τῶν ἑαυριδιδρόττων λοιμαῖν. Bergk τῶν ἑαυρι-
δρόττων] ἐμοίβαν. (ἀμοίβας acc. in
apposition with the sentence).

Διόθεν.] ‘From heaven.’
ἀγλαί.] Böckh. ms. ἀγλαία.

8. δεύτερον.] Perhaps the first
occasion was with the dithyramb
of which the next fragment is the
opening.

9. κισσοδέταν.] Bergk ἐπὶ τε κισ-
σοδόκμαι. So κισσόφόρος Ol. i. 27,
Hom. Ἡμν. xxvi. i. Eur. Φοιν.

651. Simonides, Frag. 148 [205],

πολλάκις δὴ φολὴ 'Ακαμάντιδος
ἐν χοροίσιν Ὄρα [ἀνωλόβατοι κω-
σοφόροι] ἐπὶ διηθράμβους | αἱ Διο-
νυσίαδες, μιτρασὶ δὲ καὶ ῥόδων ἄτ-
τοις | σοφῶν ἀοίδων ἐσκλασάν λιπαρὰν
ἐθεο—

10. τὸν.] 'Whom.' Some place
a full stop after v. 9 and a comma
after καλέομεν.

μὲν...τε.] Cf. Ol. iv. 15.

πατέρων.] Zeus, while γυναικῶν
Καδμειαν means Semelé. For the
plural cf. Isthb. v. 43, τοὺς referring
only to Achilles, Nem. i. 58.

63, Frag. [6], 5.

11. εμολον.] The poet identifies
Some ms. Σεμέλην.

12. ms. ἐν ἄργεια νεμέω[ας] μα-
τιν. Heyne, ἐν 'Αργεία Νεμέα μάντιν
(i.e. the custodian of the sacred
palm tree at Nemea, branches from
which the victors bore in their
hands). Bergk, ἐναργέ’ ἀνέμων μα-
τίν”. Usener, ἐναργέα τελέων σά-
ματα, Christ, ἐναργέα τέλεα μάντων.
Perhaps ἐναργέ’ ἀνθέμα μάντιν (ΘCM
for ms. ΕΜΕ). Heyne and his fol-
lowers suppose Pindar to have been
at Nemea in the Spring. But if
this were so, there is no reason why he should mention it, as the games were in the summer. Of course μάντυν is most naturally the poet.

13. φοινικοεάνων.] Koch from mss. φοινικός ἑανόν. Other Edd. before Bergk φοινικός ἑρος.
οἰχθέντος.] Cf. Lucr. i. 10.
14. ἐπαίων.] Cf. Nem. π. 14 for the meaning 'feel,' 'feel the influence of,' and for the number cf. Pyth. i.
13. Bergk ἐπαίων ἐαρ. φυτὰ νεκτάρεα | τότε βάλλεται.
15. χθόν.] Var. lect. χέρσον.
16. μεγνυτα.] The ἀόβα softens the Schema Pindaricum (cf. Pyth. x.

71, Ol. x. [xi]. 6).
17. ἀχειταί τ.] Hermann's correction of ὀλυνθείτε, ὑμνείτε, from Lesbonax, περὶ σχημάτων, p. 184 Valcknaer. Bergk, ἀχεῖ τ' after one ms.
54. 1. "Οmega ταῖ.] Böckh, al. re.
55. 56. Plut. de Gl. Athen. c. 7.
57 A. 57 B. [47. 48.] = B 4 79 A, B.

Πρὶν μὲν εἴρητε σχοινοτένεια τ' ἀοίδα διθυράμβων καὶ τὸ σὰν κλῆδαλον ἀνθρώποισιν ἀπὸ στομάτων.

57 C. = B 4 80.

Κυβέλα μάτερ θεῶν.

58. [49.] = B 4 81.

.....Σε δ' ἐγὼ παρά μιν αἰνέω μέν, Γηρώνα, τὸ δὲ μὴ Διὶ φίλτερον συγώμι τάμπαν' οὐ γὰρ ἤοικες

57 A. Strabo x. 469 (719), Athēnæos, xi. 467 b, 488 ν, Dionysos Hal. de Comp. Verb, c. 14. Böckh by emendation and combination gets the text. Dionysos l. c. explains, εἰς δὲ οἱ ἀσίγμοις φῶς ὡς ὅλας ἑπόλουν, δηλοὶ δὲ τοῦτο Πλίνιος, κ.τ.λ. Such an ode was ascribed to Lasos of Hermione, under whom Pindar studied. The Greeks confused the Phoenician sibilants. The sign of schin Μ is used for sigma in early Aeolo-Dorian alphabets, while the name σὰν may be borrowed from the Phoenician equivalent for either schin or sain (the 7th letter, zêta). The sigma of the ordinary Greek alphabet takes the place of schin, while the Greek Xi has the place of samech, but its name sounds as if it might be borrowed from schin. Zêta again has the place of sain but the name of tsade. These facts suggest that the ordinary Doric sibilant differed in pronunciation from the Attic and that ξ < σ (Doric future) may have been pronounced more like our sh or German sch than like ks.

In this fragment Pindar seems to claim the invention of improvements in the dithyramb. Is διθύραμβος a dialectic form for διφθέραμβος 'skin-chant,' the part -αμβο- being akin to σμφι? For Pindar’s punning derivation see Frag. 62.

57 B. Strabo, l. c. Frag. 57 A, whence it appears that this fragment is from the same dithyramb as the last.

57 B. 1. κατάρχειν.] For the active see my note on ἀπάρχει, Nem. iv. 46.


57 C. Philodemos, πεπλεύσει, p. 29 (Gompertz). Bergk’s restoration from a very corrupt passage. Perhaps it is from the same ode as the two last fragments.

58. Aristid. ii. 70.

58. 1. παρὰ μυν.] So Bergk from two mss. and a Schol. Böckh παρ’ ἄμων, other mss. παρ’ ἄμυν, ‘between ourselves.’
άρπαξωμένων τῶν ἑόντων καθῆσθαι παρ’ ἑστία,
καὶ κακὸν ἐμεναι.

59. [50.] = B⁴ 82.
Τὰν λιπαρὰν μὲν Αὔγυπτον ἀγχικρημον.

60. [51.] = B⁴ 83.
Ἡν ὅτε σύας τὸ Βοιώτιον ἐθνος ἑνεπον.

61. [54.] = B⁴ 84.
Harpokrat. 142, παλιναίρετος...ἐπὶ δὲ τῶν καθαρεθέντων
οἰκοδομημάτων καὶ ἀνοικοδομηθέντων Πίνδαρος Διθυράμβοις.
Phot. 373, 11.

* 62. [55.] = B⁴ 85.

Et. M. 274, 50, Διθύραμβος...Πίνδαρος δὲ φησὶ λυθίραμ-
βον' καὶ γὰρ Ζεὺς τικτομένων αὐτοῦ ἐπεβοά Δύθι ράμμα, λύθι
ράμμα, ἵν' ἦ λυθιραμμος, καὶ διθύραμβος κατὰ τροπὴν καὶ
πλεονασμὸν.

* 63. [56.] = B⁴ 86.

Choeroboskos, i. 279, εἰτα αὐτη ἡ αἰτιατικὴ φημὶ δὲ ἡ ικτινον
κατὰ μεταπλασμὸν γέγονεν ικτινα, ὦσπερ...διθύραμβον διθύραμβα
παρὰ Πινδάρῳ.

V.

ΠΡΟΣΟΔΙΑ.

ΕΙΣ ΔΗΛΟΝ.

64. 65. [58.] = B⁴ 87. 88.

Χαίρ', ὃ θεοδόματα, λιπαροπλοκάμουν

58. 4. Cf. Ol. i. 83.
58. 5. καὶ κακὸν.] 'And so be a
coward.'
ἀγχικρημον.] V. l. ἡγεὶ κνήμων.
For text cf. Frag. 184.
vii. 90.
64. Philo-Judaeus, de Corrupt.
Mundi, π. p. 511 (Mangey).
FRAGMENTS.

paìdesèi Ðatous ímeroéstaton érvoq, 
πóntov thýgater, χθoivos eýrēiaq ákíνvton téras, ànte 
βropòi
Dálon kiklηsκoiqiv, mákarèv 8' ën 'Olúμpr ηηλé-
fántov kunéaç χθoivos ástrov.

... ... ... ... ... ... ... 

'Avt.

'ìn γàr toptaráouthe fòrhetà kumáteqoqiv pantoqdaqòv t' 
ánémovv
řipaoviv' 8lλl' α Koiyqenqis ópòt' òdìnèqsov òqoài 
aghýtòkoiq ɛpèbawen, ðì tòte tèssarèv òrthài 
prèmovv òpòróqouμv χθoivos, 
5 ìn 8' ɛpìkránois sçèðov pètрав òdámanqtòpeòdivlòi 
kloqes: ènva tèkoiò' ɛvdaímov' èpòψatqo γèvnòv.

AIGÝNHTAIQS EÌS AΦAIAN.

66. [59.] = B⁴ 89.

Tì kàllìouν árqhoqènvoíqì ì Katápanovmoqènvoíqì, 
ì Baðùqovòq te Låtvò Kål òqoàv èpòqìòv èlåteqìòv 
àèòsq;

EÌS ΔÆLFQYS.

* 67. [60.] = B⁴ 90.

......Πρòsq 'Olýμtòq Ðìòs se,

64. 3. ákíνvton.] In b. c. 490 
Delos was shaken by an earthquake, 
so unless 1sth. r. and this 'Prosodiæq 
Paean' were composed before that 
date, the epithet means 'unmoved 
from its place,' as is most likely. 
64. 5. Delos was called Asteria 
and Anaphè.
65. Strabo, x. p. 742 b (485). 
It is clear from the metre this frag-
ment is from the same poem as the 
last. The two first verses of 65 
amswer to the third and fourth

of 64.
Theog. 404—406. 
òqoài.] mss. òqoìsq, Bergk. òqoqos'. 
65. 3. èpèbawen.] Porson èpèbà 
μv. 
65. 5. ìn...sçèδòv.] Tmesis. 
66. Schol. Aristoph. Equites, 
66. 2. èlåteqìòv.] Artemis 
Aphaea, a goddess worshipped in 
67. Aristid. ιι. 510 (379).
χρυσέα κλυτόμαντι Πυθοί,
λίσσομαι Χαρίτεσσί τε καὶ σὺν 'Αφροδίτα
ἐν ζαθέῳ με δέξαι χορῷ
5 ἀοίδιμον Πιερίδων προφάταν.

68. [61.] = B⁴ 91.

Porphyrr. de Abst. iii. 251, Πάνδαρος δὲ ἐν προσφίδιοις (προσοδίους) πάντας τοὺς θεοὺς ἐποίησεν, ὅποτε ὑπὸ Τυφῶνος ἐδιώκοντο, οὐκ ἀνθρώπους ὁμοιωθέντας, ἀλλὰ τοὺς ἄλλους (Wes-ling τοὺς ἄλογοις) ζῷους.

* 69. 70. [93.] = B⁴ 92. 93.

Κείνῳ μὲν Αἴτνα δεσμὸς ὑπερφίαλος
ἀμφικείται.

* * *

ἀλλ' οἴος ἀπλατον κεραϊζες θεῶν
Τυφῶν' ἐκατοντακάρανον ἀνάγκα, Ζεῦ πάτερ,
ἐν' Αρίμους ποτέ.

71. = B⁴ 94.

Μεμναίατ' ἀοίδᾶς.

VI.

ΠΑΡΘΕΝΙΑ.

ΠΑΝΙ 72—77.

72. [63.] = B⁴ 95.

'Ω Πάν, 'Αρκαδίας μεδέων, καὶ σεμνῶν ἀδύτων φύλαξ,

67. 4. χορῷ.] So Bergk, vulg. χώρῳ perhaps 'the dancing-place' at Delphi. For the connection of Aphrodité and the Graces with Delphi cf. Pyth. vi. 2.
70. 2. ἐκατοντακάρανον.] So Hermann after Pyth. i. 16 (cf. Schol. Hes. Theog. 311), mss. Τυφῶνα πεν-ηκοντακέφαλον.
72. Enstath. Prooem. 27. Schol. Pyth. iii. 139.
FRAGMENTS.

... ... ... ... ... ... ... ... ...

Ματρώς μεγάλας ὀπαδέ, σεμνάν Χαρίτων μέλημα τερπνόν.

* 73. [66.] = B⁴ 96.

стерпнου.' 


* 74. [65.] = B⁴ 98.

Schol. Theokr. v. 14, τὸν Πᾶνα τὸν ἀκτιον' τινὸς δὲ τὸν Ἀπόλλωνα φεσι τὸν ἐπὶ τῆς ἀκτῆς ἱδρύμενον, φησὶ δὲ καὶ Πίνδαρος τὸν ἀλιέων αὐτὸν φροντίζειν.

* 75. [64.] = B⁴ 97.

tὸ σαντοῦ μέλος γλάζεις.

* 76. [67.] = B⁴ 99.

Aristid. i. 49, Διδώσαι δ' αὐτῷ καὶ τὸν Πᾶνα χορευτὴν τε- λεώτατον θεῶν οὖντα, ὡς Πίνδαρος τε ύμνει καὶ οἴ κατ' Ἄγαπτον ἱερεῖς κατέμαθον.

* 77. [68.] = B⁴ 100.

Serv. Virg. Georg. i. 16, "Pana Pindarus ex Apolline et Penelopa in Lyco (Lycaeo) monte editum scribit, qui a Lycaone rege Arcadiae locus (Lycaeus) mons dictus est: alii ex Mer-

73. 1. παντοδαπόν.] Mr Verrall, Journal of Philology, vol. ix. p. 150, suggests that Πᾶν is a Boeotian equivalent of κῦων, and that here and in Soph. Frag. 604 we have παντόδαπος = "all-devouring or all-catching, from the stem δαπ- of δαπτω, or labialised from δακ- in δακνω if indeed these stems are distinct." But in neither passage is Mr Verrall's assumed meaning nearly so appropriate as that which παντοδαπόδσ obviously bears Aristoph. Ran. 289, 'taking all kinds of forms;' but for this passage 'universal' is still better. Pindar may however apply Empusa-like attributes to the god who was often the author of terror. The name κῦων is not inapposite to the god of flocks who was also a hunter, when he is spoken of as an attendant.

75. Schol. Theokr. i. 2, interpreting εκαυτῷ ὑπὸν ἥδεις. For γλάζεις for κλάζεις cf. γλώσσα for κλωκύα.
curio et Penelope natum, comitem feras solitum e cubilibus excitare, et ideo capripedem figuratum esse etc.” But Schol. in Theokr. *Syrina*, Τόν δὲ Πάνα ἐνοι γαγενή ἰστοροῦσιν, ἐνοι δὲ Αἰθέρος καὶ νύμφης Οἰνόης, ὡς καὶ Πίνδαρος, ἐνοι δὲ Ὄδυσσέως.

ΑΠΟΛΛΩΝΙ.

* 78. 79. [70.] = B⁴ 101. 102.

......Κυνθείς ἐπήει
γὰν καὶ θάλασσαν καὶ σκοπιαίσιν μεγάλας ὃρεών ὑπὲρ ἔστα,
καὶ μυχὸις διώνυσατο βαλλόμενοι κρηπίδας ἀλσέων,
καὶ ποτὲ τὸν τρικαράνου Πτωκον κευμῶνα κατέ-
σχεθε...

*   *   *

......ναυπόλον μάντιν δαπέδουσιν ὄμοκλεά.

80. [62.] = B⁴ 103.

Schol. Arist. Acharn. 720, ’Αγοράζειν εν ἀγορᾷ διατρίβειν
ἐν ἔξουσία καὶ παρρησίᾳ ἐστίν, ’Αττικῷ, ὅθεν καὶ Ἡ Κόριννα, ἐστὶ
tοῦ Πινδάρου ἀττικιστι, ἐπεὶ καὶ ἐν τῷ πρώτῳ τῶν Παρθενίων
ἔχρυσατο τῇ λέξει.

81. [69.] = B⁴ 104.

Schol. Theokr. ii. 10, Πινδάρος φησιν ἐν τοῖς κεχωρισμένοις
τῶν Παρθενίων (παρθένων), ὅτι τῶν ἑραστῶν οἱ μὲν ἄνδρες εὐχονται
τὸν Ἡλιον, αἱ δὲ γυναίκες Σελήνην.

78, 79. Strabo, ix. 412, 413.
78. 3. διώνυσατο.] Qy. ἄλλασ-
σετο?  
βαλλόμενοι.] Cf. Pyth. v. 83,
vii. 3.
78. 3. Πτωκον.] Bergk, vulg.
Πτώου. The ode seems to have
celebrated the foundation of an
oracle and shrine near Akraephia
between Mt Pítōn and the Lake
Κόραις.
VII.

ΤΙΠΟΡΧΗΜΑΤΑ.

ΙΕΡΩΝΙ ΣΥΡΑΚΟΣΙΩ 82. 83.

82. [71. 72.] = B* 105.

Σύνες ὁ τοι λέγω, ἤαθέων ἱερῶν
ὅμωνυμε πάτερ, κτίστορ Λέτυνας.

Νομάδεσσι γὰρ ἐν Σκύθαις ἀλάται Στράτων,
ὅς ἀμαξοφόρητον οἶκον οὐ πέπαται.

5 ἀκλῆς ἐβα τώνδε......

83. [73.] = B* 106.

Ἀπὸ Ταὐγήτοιο μὲν Δάκαιναν
ἐπὶ θηρσὶ κύνα τρέφειν πυκνώτατον ἐρπετον
Σκύριαι δὲ ἐς ἀμελξίων γλάγους
ἀψες ἔξοχαται:

5 ὀπλα δὲ ἀπ’ Ἀργεος, ἁρμα Θηβαϊον ἀλλ’ ἀπὸ τάς
ἀγλαοκάρπου

Σικελίας ὑχημα δαιδάλεον ματεύεων.

ΘΗΒΑΙΟΙΣ ΕΙΣ ΗΛΙΟΝ ΕΚΛΕΙΨΑΝΤΑ.

* 84. [74.] = B* 107.

Ἀκτίς Ἀελιοῦ, τί, πολύσκοπ’ ἐμὰ θεᾶ, ἐμῶν ματερ

ὅμματων,


82. 3. It is not certain that this line followed the last immediately.

Στράτων.] Hiero’s charioteer when he won the victory celebrated by Pyth. π., to whom he had given the mules. Here Pindar hints that a chariot also would be acceptable.

Note the absence of any formal indication of the simile.

83. Athênaeos, l. 28 λ, clearly from the same poem as Frag. 82.


83. 5. ὀπλα.] ‘Shields,’ cf. Ol. vii. 83.

83. 6. Cf. Ol. iv. 10.

PINDARI CARMINA.

άστρον υπέρτατον ἐν ἀμέρα κλεπτόμενον,
ἐθηκας ἀμάχανον ἰσχὺν [πτανῦν]
ἀνδράσιν καὶ σοφίας ὃδον, ἐπισκότον
5 ἀτραπὸν ἐσομένα
ἐλὰν τι νεώτερον ἢ πάρος;
ἀλλά σε πρὸς Δίως, ἵπποσόα θεός, ἰκετεύω,
ἀπήμον ἐς ὀλβον τινά τράποι τῆβαις, ὁ πότνια,
τάγκωιων τέρας.

πολέμοι δ' εἰ σάμα φέρεις τινός, ἢ
10 καρποῦ φθίσων, ἢ νυφετοῦ σθένος
ὑπέρφατον, ἢ στάσιν οὐλομέναν,
ἡ πόντου κενέωσιν ἀνά πέδουν,
ἡ παγετοῦ χθονός, ἢ νότιοι θέρος
ὑδατι ξακότῳ διερόν,

15 ἡ γαίαι κατακλύσαισα θήσεις
ἀνδρῶν νέον ἐξ ἀρχάς γένος,
ὀλοφύρομαι * οὐδὲν ὃ τι*
πάντων μέτα πείσομαι.

various proposed emendations of
the text are given in Bergk, ed. 4.
Ideler supposes that the eclipse in
question occurred at 2 P.M. April
30, B.C. 436. With this fragment
compare Archilochos, Frag. 74.
84. 1. ἐμά, κ.τ.λ.] mss. ἐμῆς θεῶ
μ' ἀτερ ὄμματων. Bergk: ἰ τολύσκοπτ' ἐμῆσω, ἐμῶν μάτερ ὄμματων;
τολύσκοτ'. Cf. H. iii. 277.
84. 2. ἀστρον.] Vocative in ap-
position with ἀκτίς. Cf. Philostratos
84. 3. πτανῦν.] Qy. πρατίδων?
84. 4. σοφίας.] Especially augury
and fore-knowledge.
84. 6. ἐξάβαν.] 'To bring on some-
what more strange-and-dreadful.'

84. 7. ἵπποσόα θεός.] Blass. mss.
ἵππος θόδας (θαθόας, θαθόδας). Bergk,
ἵππους τε θόδας ἰκ.
84. 8. τράποις.] Vulg. τράπου.
'Turn the universal portent to un-
troubled prosperity for Thebes.'
84. 10. σθένος.] Cf. Isth. iii. 2.
84. 14, 15. So Hermann. The
asterisks mark the lacuna which he
filled up. For the sentiment cf.
Eur. Phoen. 894, εἰς γὰρ ὄν πολλῶν
μέτα τοῦ μέλλον, εἰ χρῆ, πείσομαι τί
gὰρ τάθω; Cic. ad Fam. vi. 2. 2.
Plin. Epp. vi. 20. 17, possem gloriar
non gemitum mihi, non uocem parum
fortem excidisse, nisi me cum omnibus,
omnia mecum perire misero
magno tamen mortalitatis solacio
credidisse.
FRAGMENTS.

85. [75.] = B⁴ 108.

Θεοῦ δὲ δείξαντος ἀρχὰν
ἐκαστὸν ἐν πρᾶγμον εὐθείᾳ δὴ κέλευθος ἀρετὰν ἔλείν, τελευτάτε τε καλλιόνες.

86. [228.] = B⁴ 109.

Τὸ κοινὸν τις ἀστῶν ἐν εὐθῖς τιθεὶς
ἐρευνασάτω μεγαλάνορος ΄Ασυχίας τὸ φαίδρον φάος,
στάσιν ἀπὸ πραπίδος ἐπίκοτον ἀνελῶν,
πενίας δότειραν, ἔχθραν κουροτρόφον.

87. [76.] = B⁴ = 110.

Γλυκὺ δὲ ἀπείρωσι πόλεμος πεπειραμένων δὲ τις
ταρβεὶ προσίωντα νυν καρδία περισσῶς.

88. [77.] = B⁴ 111.

'Ενέπτισε κεκραμέν' ἐν αἴματι, πολλὰ δὲ ἐλκε' ἐμβάλε
νομιμῶν
τραχὺ ῥόπαλον, τέλος δὲ ἄειραις πρὸς* ἱστιβαρᾶς
ἐσπάραξε πλευρὰς,
αἰῶν δὲ δι' ὀστέων ἐρράλοθη.

89. [78.] = B⁴ 112.

Δάκαωα μὲν παρθένων ἀγέλα.

85. 2. ἐν.] For ἐς, cf. Pyth. π. 11.
86. Stobaeos, Florileg. LVIII. 9. Cf. Polybios τυ. 31, where we are
told that in this poem Pindar ad-
vised his countrymen not to resist
the Persians.
86. 2. ΄Ασυχίας.] Cf. Pyth. viii. 1.
86. 3. From this line it might
be inferred that Pindar was advising
the patriotic party to prefer sub-
mission to the Persians to intestine
strife.
p. 841, 32.
87. 1. ἀπείρωσ.] V. l. ἀπείρω.
πεπειραμένων.] V. l. ἐμπείρων.
88. Erotian. p. 74 (Franz).
88. 3. αἰῶν.] Erot. loc. cit. σὺ
νοσθαῖος μυελός. Perhaps this frag-
ment is on the same subject as
Frag. 145.
89. Athênaeos, xiv. 631 c.
90. [79.] = B⁴ 113.
Schol. Theokr. vii. 103, 'Ομόλας δὲ Θεταλίας ὤρος, ὡς Ἐφορος καὶ Ἀριστόδημος δ Θηβαῖος, ἐν οἷς ἱστορεῖ περὶ τῆς ἔορτῆς τῶν Ὀμολωίων, καὶ Πίνδαρος ἐν τοῖς Ὀπορχήμασιν.

91. [80.] = B⁴ 114.
Schol. Pind. Isth. i. 21, Ἰόλαος δὲ ἦν Ἱρακλέους ἱνίοχος, ἀλλ' εὑρήματα Πινδάρου ἐν Ὀπορχήμασιν, ὡς καὶ εὑρήμα Κάστωρος, ὡς αὐτὸς λέγει. Böckh, ἀρματα δὲ αὐτοῦ εὑρήμα κατὰ τὰ Πινδάρου κτλ.

92. [81.] = B⁴ 115.
Schol. Pind. Ol. xiii. 25, Ὁ Πίνδαρος δὲ ἐν μὲν τοῖς Ὀπορχήμασιν ἐν Νάξῳ φησίν εὑρηθήναι πρῶτον διθύραμβον.

* 93. 94. [82] = B⁴ 116. 117.
'Ο Μοισαγήτας με καλεῖ χορεύσαι.

* * *
"Ἄγοις ὡ κλυτὰ θεράποντα Λατοῖ."  

VIII.

ΕΓΚΩΜΙΑ.

ΘΗΡΩΝΙ ΑΚΡΑΓΑΝΤΙΝΩ. 95. 96.

95. [83.] = B⁴ 118.
Βουλομαι παιδεσσιν Ἔλλανων.......

* 96. [84.] = B⁴ 119.
Ἐν δὲ Ὀρόδου...κατφκισθεν.......

93, 94. Ἡπάθ. p. 78 (46). Examples of Pindaric hendecasyllables.
95. Schol. Ol. ii. 16. 96. Schol. Ol. Π. 16. From the same enkomion as Frag. 95.
96. 1. εν.] V. l. ἀν.
FRAGMENTS.

97. [85.] = B* 120.

'Ολβίων ὁμόνυμε Δαρδανίδαν,
pαῖ θρασύμηδες Αμύντα.

* 98. [86.] = B* 121.

Πρέπει δ' ἐσολοίων ὑμνεῖσθαι καλλισταίς ἀοιδαῖς: τούτο γὰρ ἄθανάτως τιμαῖς ποτιψαύει μόνον [ῥηθέν]· θνάσκει δὲ σιναθὲν καλὸν ἔργον.

IX.

ΣΚΟΛΙΑ.

ΞΕΝΟΦΩΝΤΙ ΚΟΡΙΝΘΩΙΩ. 

99. [87.] = B* 122.

Πολύξεναι νεάνιδες, ἀμφίπολοι

λασθέν.

99. Αθηναεος, xiii. 573 c. Part of a skolion performed at the temple of Ἀφροδίτη Οὐρανία when Xenophøn of Korinth offered a sacrifice before competing for the Olympian games, and according to Korinthian custom engaged a number of ἔταιραι, ἱερόδουλοι to attend the ceremony. Such ἱερόδουλοι are still found in connection with temples in India. The skolia of Pindar seem to have differed from ordinary drinking songs in being choric, or at least accompanied by a choric dance, executed in this case by 100 ἔταιραι.

99. 1. Πολύξεναι.] For this feminine cf. Nem. iii. 2.
Πειθοῦς ἐν ἀφνειῷ Κορίνθῳ,
αἴτε τάς χλωρᾶς λιβάνου ξανθὰ δάκρη
θυμίατε, πολλάκι ματέρ' ἐρώτων σύρανιαν πτάμεναι
5 νόημα ποττάν Ἀφροδίταν,

Στρ. β'.

ὑμῖν ἄνευθ' ἀπαγορίας ἐπορευν,
οὐ παιδε, ἐρατειναῖς ἐν εὐναίς
μαλθακᾶς ὁρας ἀπὸ καρπὸν δρέπεσθαι,
σὺν δ' ἀνάγκα πᾶν καλὸν..........  

Στρ. γ'.

. . . . . . . . .
. . . . . . . . .
. . . . . . . . .

10 ἀλλὰ θαυμάζω, τί με λέξοντι Ἰσθμοῦ δεσπόται τοιάντες μελήφρονος ἁρχὰν εὐρόμενον σκολίον ἐυνάορον ἐυναῖς γυναιξίν.

Στρ. δ'.

διδάξαμεν χρυσὸν καθαρὰ βασάνω.

. . . . . . . . .
. . . . . . . . .
. . . . . . . . .

ὡ Κύπρου δεσποινα, τεὸν δεύτ' ἐς ἀλσος
15 φορβάδων κορᾶν ἠγέλαν ἐκατόγγυνον Ἑνοφῶν τετελείς
ἐπάγαγ' εὐχωλαις ιανθεῖσ.

99. 5. νόημα.] 'Soaring in soul.' Cf. Soph. Αἰας, 693.

ποττάν.] The poet seems to adopt the dialect of Korinth. Cf. Ol. xiii. 3 note fn.

99. 6. ἄνευθ' ἀπ.] So Bergk or ἐπαγορίας. Böckh, ύμμυν ἄτ' ἄνωθεν ἀπ. The goddess is wont to make no excuse for allowing you &c.; i.e. she deems it proper.


ix. 37, Nem. vii. 1.

ἀπὸ...δρέπ.] Tmesis. Causative middle.

99. 9. The constraint is the enthusiasm excited by the goddess.

δ'.] 'For.'

99. 13. διδάξαμεν.] Frequentative aorist. 'We prove.'

99. 15. ἐκατόγγυνον.] Here γυῖν probably means the whole body, as in Nem. vii. 73, ix. 24.
ΤΕΘΟΞΕΝΩ ΤΕΝΕΔΙΩ.

* 100. [88.] = B' 123.

Στρ.

Χρῆν μὲν κατὰ καιρὸν ἐρώτων δρέπεσθαι, θυμέ, σὺν ἀλκία:
τὰς δὲ Θεοξένου ἀκτίνας προσώπου μαρμαρυζοῖσας
drakeis
δὲ μὴ πόθῳ κυμαινεῖται, ἐξ ἀδάμαντος
ἡ σιδάρου κεχάλκευται μέλαιναν καρδίαν

'Αντ.

5 ψυχρὰ φλογί, πρὸς δ' 'Αφροδίτας ἀτμασθεῖς ἐλικο-
βλεφάρου

ι' περὶ χρήματι μοιχθῆτε βιαίως, ἡ γυναικεῖον θράσει
[ψυχρά] φορεῖται πᾶσαν ὅδον θεραπεύων.
ἀλλ' ἐγὼ τᾶσδ' ἐκατί κηρὸς ὡς δαχθεῖς ἔλα

'Επ.

ἰράν μελισσᾶν τάκομαι, εὗτ' ἄν ὠδ' παίδων νεόγυνον
ἐς ἦβαν

10 ἐν δ' ἀρα καὶ Τενέδω Πειθώ τ' ἐναιεν
καὶ Χάρις νίδον 'Αγησιλάου.

100. Αθήνην. Χυπ. π. 601 c. For


100. 2. μαρμαρυζοῖσας.] Edd. μαρμαρίζι, but one ms. gives text,
for which cf. μαρμαρυγή.

100. 4. μελαναν.] Cf. Aristoph. Ranae, 470.

100. 5. ψυχρᾶ.] Oxymoron and
causative use; 'chilling.'

100. 6. βιαίως.] 'Unnaturally,'
cf. Plato, Tim. p. 64 ν, Aristot.
Eth. Nicom. τ. 5. 8.

γυνακείῳ.] Either alter to γυναι-
κείον θράσος or take the text as a

Pindaric dative with θεραπεύων, 'in
attendance on bold-faced women.'

100. 7. ψυχρᾶν.] Probably cor-
ruped by the proximity of ψυχρᾶ,
ν. 5.

100. 8. τᾶσδ' ἐκατί.] mss. δ'
ἐκατί. Bergk τᾶς δέσι. 'By the
influence of Aphrodite.'

ξέρω | ιράν.] Bergk. mss. ἐλεχρᾶ
(ἐλεχρᾶ). But ιράν μελισσᾶν (mss.
μελισσαῖον) is out of order. Qy. ἐργον
μελισσᾶν?

100. 9. ἐς.] Cf. Frag. 53. 1.

100. 10, 11. Qy. Πειθώ...Χάριν
νίδος?
PINDARI CARMINA.

ΘΡΑΣΥΒΟΥΛΩ ΑΚΡΑΓΑΝΤΙΝΩ.

101. [89. 94.] = B⁴ 124.

"Ω Θρασύβουλ', ἔρατὰν ὀχημ' ἀοιδάν τούτῳ τοι τέμπω μεταδόρτιον' ἐν ξυνῷ κεν εἰν συμπόταισιν τε γλυκερῶν καὶ Διονύσιοι καρπῷ καὶ κυλίκεσσων 'Ἀθαναλαις κέντρων'.

*   *

dειπνοῦν δὲ λήγοντος γλυκὺ τρωγάλιον 5 καὶ πετρ' ἀφθονον βορᾶν.

IΕΡΩΝΙ ΣΥΡΑΚΟΣΙΩ. 102. 103.

102. [91.] = B⁴ 125.

Τὸν ρα Τέρπανδρός ποθ' ὁ Δέσβιος εὔρεν πρῶτον ἐν δειπνοισὶ Δυδῶν ψαλμὸν ἀντίφθογγον ὑψηλᾶς ἀκούων πηκτίδος.

* 103. [92.] = B⁴ 126.

Μηδ' ἀμαύρου τέρψιν ἐν βίως πολύ τοι φέρτιστον ἀνδρὶ τερπνὸς αἰών.

101. Athènæos, xi. p. 480 c, xiv. p. 641 b. Böckh thinks that this skolion was sung at a feast in celebration of a Panathénaic victory, perhaps that mentioned Isth. π. 19.

101. 2. ἐν ξυνῷ.] 'At once.'
101. 3. 'Ἀθαναλαιω.] The best kind of kylix was manufactured in Attica. F. Blass, Mus. Rhen. xix. 306, makes άοιδάν, εἰν, καρπῷ the ends of the lines of a three-lined strophe, and joins on to this fragment Frag. 203.

102. Athèn. xiv. 635 ν.
102. 1. τόν.] The βάρβιτος or μάγαδις.
102. 3. ἀντίφθογγον.] 'Of opposite sound.' Terpander, oppressed by the shrillness of the πηκτίς, conceived the idea of the deep-toned βάρβιτος. For this sense of ὑψηλὸς cf. υψόφωνος.
103. Athèn. xii. 512 ν. From a poem in praise of Hiero of Syracuse. Böckh refers it to the skolion, whence comes Frag. 102.
FRAGMENTS.

* 104. [236.] = B⁴ 127.

Εἴη καὶ ἐρᾶν καὶ ἔρωτι χαράξεσθαι κατὰ καίρόν μή πρεσβυτέραν ἁριθμὸν δἰώκε, θυμέ, πράξω.

105. [90.] = B⁴ 128.

Χάριτας τ' Ἀφροδισίων ἑρῶτων, ὃφρα σὺν Χιμάρῳ μεθύων Ἀγάθωνι τε καλῷ κόπταβον.

X.

ΘΡΗΝΟΙ.

* 106. 107. [95.] = B⁴ 129, 130.

Τοῖς λάμπτει μὲν μένος ἀελίου τὰν ἐνθάδε νύκτα κάτω,

φωνικορόδοις δ' ένι λειμόνεσσι προάστιον αὐτῶν καὶ λυβάνῳ σκιαρὸν καὶ χρυσέως κάρποις βεβριθός.

καὶ τοῖ μὲν ὑποίς γυμνασίοις τε, τοῖ δὲ πεσσοῖς,

5 τοὶ δὲ φορμίγγεσσι τέρπονται, παρὰ δὲ σφίσιν εὐ-

ανθὴς ἄπασ τέθαλεν ὀλβος·

όμα δ' ἐρατὸν κατὰ χόρον κλῖναται

αἰεὶ θύα μυγνύτων πυρὶ τηλεφανεῖ παντολα θεῶν ἐπὶ βωμοῖς.


104. 1. εἰν.] Cf. Isth. i. 64. ἐρωτι.] Bergk conjectured ἐρωσιν, and δ at the end of the verse, referring it to Frag. 100.

104. 2. 'Do not pursue amours when older than the (natural) tale (of years). ' For construction cf. Isth. iii. 31.

πράξων.] See L. and S. s. v. p. 3.

105. Ath. x. 427 d.

105. 2. Χιμάρῳ.] mss. χειμάρῳ, Böckh χειμάρρῳ. Text, Bergk comparing Polyb. xxix. 1.

106, 107, 108. Plutarch. Cons. ad Apoll. c. 35, de Occulto Viv. c. 7 (σκυθ- for σκερ-).

106. 1. Contrast Ol. ii. 61, where the vernal equinox is perpetual. Perhaps the poet could have reconciled the two statements.

106. 3. σκιαρόν.] Hermann. Böckh σκιαρᾶ.

106. 7. μυγνύτων.] 'Since they are ever mingling.' Cf. Pyth. viii. 43, 85.
PINDARI CARMINA.

* * *

ένθεν τὸν ἀπειρὸν ἐρευγόνται σκότον
βληχροῖ δυσφερᾶς νυκτῶς ποταμοῖ.

108. [96.] = B 131.

"Ολβία δ' ἀπαντεῖ αἰσθανότων τελευτῶν.
καὶ σῶμα μὲν πάντων ἐπεται θανάτῳ περισθεῖν,
ζώνι δ' ἔτι λείπεται αἰῶνος εἰδωλον τὸ γάρ ἐστι
μὸνον
ἐκ θεῶν εὔδει δὲ πρασσῶντων μελέων, ἀτὰρ εὐδον-
τεσσιν ἐν πολλοῖς ὑνείροις
5 δείκνυσι τερπνῶν ἐφέρποισαν χαλεπῶν τε κρίσιν.


Ψυχαὶ δ' ἁσθενῶν ὑπονράμοι
γαῖα πρωτῶτα ἐν ἁλγεσί φονίοισ
ὑπὸ ζεῦγλαις ἀφύκτοις κακῶν
ἐνσεβέων δ' ἑπουράνιοι ναλοῦσαι
5 μολπάδις μάκαρα μέγαν. ἀείδοντ' ἐν ὑμνούσιν.

107. Metre of vv. 6, 7 of 106. βληχροῖ.] 'Sluggish.' Cf. Hor. Od. ii. 14, 17, visendus ater flumine languido | Cocytus.


108. 1. λυσίπονον.] After this word Böckh inserts μετανίστουσα.


108. 5. Reveal the (correct) judgment which will be held in the future state as to things pleasant and painful.

109. Theodōrētōs, Gr. Affect. Curatio, viii. p. 599 c.; Clemens Alex. Strom. ix. p. 640, 22. Disson suspects the genuineness of this fragment. Prof. Seymour however shows that the sentiments, if not found elsewhere in Pindar, are classical, by quoting Plato, Phaed. 81 c, ἡ τοιαύτη ψυχὴ βαρύνεται τε καὶ ἔλεκται εἰς τὸν ὀρατὸν τόπον... περὶ τὰ μνήματα τε καὶ τοὺς τάφους κυλινδουμένη...τῶν φαύλων ψυχαῖ] αἱ περὶ τὰ τοιαύτα ἀναγκαζόμεναι πλα-
ναθαί δίκην τίνουσι τῆς προτέρας τροφῆς κακῆς οὐσῆς, and the epigram on those who fell at Potidaea (Corp. Inscr. Att. 442), ἀλθὴρ μὲν ψυχὰς ὑπεδεξάτο, σώματα δὲ χῶν, and Epicharmos (Plut. Consol. ad Apoll. 15), γὰ μὲν εἰς γὰν, πηφυμα δ' ἄνω.


109. 5. μάκαρα.] This use of
**FRAGMENTS.**

*110. [98.] = B⁴ 133.*

Οἴσι δὲ Φερσεφόνα ποινὰν παλαιοῦ πένθεος δέξεται, εἰς τὸν ὑπερθεν ἄλιον κείνων ἐνάτῳ ἐτεί ἀνδιδοὶ φυχὰς πάλιν,

ἐκ τῶν βασιλῆς ἀγανοὶ καὶ σθένει κραυνοὶ σοφία
tε μέγιστοι
5 ἄνδρες αὔξομεν· ἐς δὲ τὸν λοιπὸν χρόνον ἦρωες ἄργοι πρὸς ἄνθρωπων καλεῦνται.

111. [99.] = B⁴ 134.

. . . . . . . Εὐδαμόνων
dραπέτας οὐκ ἔστιν ὀλβος.

112. [100.] = B⁴ 135.

Πέφυς δὲ τρεῖς καὶ δέκ' ἄνδρας· τετράτῳ δ' αὐτὸς πε-
dάθη.

*113. [101.] = B⁴ 136.*

Aristid. i. 130: Ἐπέρχεται μοι τὸ τοῦ Πυνδάρου προσθεῖναι Ἀστρα τε καὶ ποταμοὶ καὶ κύματα πόντου τὴν ἀφράν τὴν σήν ἀνακάλει.

*114. [102.] = B⁴ 137.*

"Ολβιος ὡστις ἵδων κεῖν' εἰς' ὑπὸ χθόν'· οἴδε μὲν βίου
tελευτάν,
oidev de dióssodotov árхavn.

the singular=θέβν, is overlooked by L. and S.
110. Plato, Meno, p. 81 b.
110. 1. οἰσι.] Cf. Ol. xiii. 29.
Pyth. iv. 21, 37.
ποινὰν. ] Cf. II. ix. 633.
πένθεος.] Euphemistic for ἀμαρ-
tias.
110. 2. ἐνάτῳ.] The reference
has been thought to be to the exile
of a homicide.
110. 3, 4. mss. ψυχὰν...τῶν.
111. Stobaeos, Floril. ciii. 6
(Serm. ccxlix. p. 821, Weckel).

112. Scholl. Ol. i. 127, II. x.
viii. 17.
252.
114. Clemens Alex. Strom. iii.
518. On an Athenian who had
been initiated at Eleusis. Bergk
suggests Hippokratēs.
κεῖν' εἰς'.] mss. έκείνα κοινά εἰς
Böckh, έκείνα κοιλάν | εἰςν.
πι. 23.
XI.

ΕΞ ΑΔΗΛΩΝ ΕΙΔΩΝ.

117. [104.] = B' 140.

Τί θεὸς ἐστι; τὸ πᾶν.

116. Schol. Eurip. Rhes. 892. The general sense is that paens pertain to Apollo and Artemis, some other form of song to some other or others, but thrênoi to three muses; Urania, mother of Linos; Terpsichorê, mother of Hy- menaeos; and Kalliope, mother of Íalemos by Apollo, and of Orpheus by Oeagros.

116. 3. τὸ δὲ.] 'And again,' τρεῖς.] mss. only give τὸ. Some equivalent of Μοίσαι νῦν follows.
116. 6. ὅν ἐν γάμοις.] mss. ἑργάμοισι.

116. 7. mss. σὺμ πρῶτ λάβειν, ἐσχ., κ.τ.λ. Pindar alludes either to the death of Hymenaeos when singing a nuptial song (Serv. Verg. Aen. iv. 127) or in ipsis nuptiis in lecto geniali.


116. 9. The words in brackets are Bergk's from Schol. II. xv. 256.

FRAGMENTS.

118. [105.] = B⁴ 141.
Θεός ὁ τὰ πάντα τεύχων βροτοῖς καὶ χάριν ἀοιδῶν φυτεύει.

119. [106.] = B⁴ 142.
Θεῷ δὲ δυνατόν ἐκ μελαίνας νυκτὸς ἀμίαντον ὀρσαὶ φῶς,
κελαίνετε δὲ σκότει κἀλυψαι καθαρὸν ἀμέρας σέλας.

120. [107.] = B⁴ 143.
Κεῖνοι γὰρ τ’ ἀνοσοὶ καὶ ἀγήραιοι
πόνον τ’ ἀπειροῦ, βαρυβόαν
πορθμὸν πεφεύγοτε Ἀχέροντος.

121. [108.] = B⁴ 144.
Ἐλασίβροντα παῖ Ἄρεας.

122. [109.] = B⁴ 145.
Θεός ἄτε πλέον τι λαχῶν.

123. [112.] = B⁴ 146.
Πῦρ πυνέοντος ἀ τε κεραυνοῦ
ἀγχιστα δεξιάν κατὰ χεῖρα πατρὸς
ἲζεαι.

124. [114.] = B⁴ 147.
Ἐν χρόνῳ δ’ ἐγεντ’ Ἀπόλλων.

118. Also Didymos Alex. de Trin. iii. i, p. 320.
ϕυτεύει.] Didymos, l. c. φυτεύει.
119. Clem. Alex. Strom. v. 708,
89, 27.
120. Plutarch. de Superst. c. 6,
adv. Stoicos, c. 31.
122. Aristid. i. 11 (8).
123. Schol. II. xxiv. 100 (ἀρεπ
for ἄρε), Plutarch, Symp. Quaest.
1. 2. 4.
124. Clem. Alex. Strom. i. 383.

15—2
125. [115.] = B4 148.
'Oρχήστρ' ἀγλαῖας ἀνάσσων, εὐρυφάρετρ' Ἀπόλλων.

126. [116.] = B4 149.
Κατεκρίθη δὲ θνατοῖς ἀγανώτατος ἐμέν.

127. [118.] = B4 150.
Μαντεύει Μοῖσα, προφατεύσοι δ' ἐγώ.

128. [119.] = B4 151.
Μοῖσα' ἀνέηκε με.

129. [266.] = B4 152.
.... Μελισσοτεύκτων κηρίων ἐμὰ γλυκερώτερος ὀμφά.

130. [125.] = B4 153.
Δεινδρέων δὲ νομὸν Διόνυσος πολυγαθὴς αὐξάνωι, ἀγνὸν φέγγος ὀπώρας.

131. [126.] = B4 154.
'Ελαφρὰν κυπάρισσον φιλέειν, ἐὰν δὲ νομὸν Κρήτας περιδαίον. ἐμοὶ δ' ὀλίγον μὲν γὰς δέδοται, ὅθεν ἄδρυς' πενθέων δ' οὐκ ἐλαχον οὐδὲ στασίων.

132. [127.] = B4 155.
Τι δ' ἔρδων φίλος σοὶ τε, καρτερόβροντα Κρονίδα, φίλος δὲ Μοῖσαις,

125. Athen. i. 22 b.
127. Eustath. II. ix. 44.
128. Eustath. II. ix. 40.
130. Plutarch. de Is. et Osir. c. 35.
132. Athen. v. 191 r.
Εὐθυμία τε μέλων εἶν, τοῦτ' αὐτημι σε.

133. [57.] = B 156.

'Ο ξαμενής δ' ὁ χοροιτύπος,
ὅν Μαλεάγονος ἔθρεψε Ναίδος ἀκοίτας
Σειληνός.


'Ω τάλας ἐφάμερε, νήπτια βάζεις χρήματά μοι δια-
κομπέων.

135. [129.] = B 158.

Ταῖς ιεραῖσι μελίσσαις τέρπεται.

136. [132.] = B 159.

'Ανδρῶν δικαίων χρόνος σωτῆρ ἄριστος.

137. = B 160.

Θανόντων δὲ καὶ [λόγοι] φίλοι προδόται.


...........Οἱ μὲν
κατωκάρα δεσμοῖσι δέδενται ....

139. = B 162.

Πίτναντες θοάν
κλῖμακ' ἐς οὐρανὸν αἰτῆν.

140. [137.] = B 163.

'Αλλαλοφόνους ἐπάξαντο λόγχας ἐνι σφίσιν αὐτῶισ.

133. Pausan. iii. 25, 2.
Selléns is addressing the Phrygian youth Olympos.
Ant. c. 2.
137. Stobaeos, Floril. cxxvi. 2.
140. Apollon. Dysk. de Synt. ii.
179 (Bekker).
141. [142.] = \( B^4 \) 164.

Φιλόμαχον γένος ἐκ Περσέως.

142. [146.] = \( B^4 \) 165.

'Ἰσοδένδρου τέκμαρ αἰώνος λαχοῦσαί.

143. [147.] = \( B^4 \) 166.

'Ανδροδάμαντα δ' ἔπει Φῆρες δάεν ῥιπάν μελιαδέος οἶνον,

ἔσυμενως ἀπὸ μὲν λευκῶν γάλα χερσὶ τραπεζάν ὡθεον, αὐτὸματοὶ δ' ἐξ ἀργυρέων κεράτων πίνοντες ἐπλάξουτο.

144. [148.] = \( B^4 \) 167.

../Ο δὲ χλωραῖς ἐλάταις τυπεῖς

οἶχεθ' ὕπο χθόνα Καϊνευς σχίσαις ὀρθῷ ποδὶ γὰν.

145. [150.] = \( B^4 \) 168.

Διὰ βοῶν θερμᾶ δ' εἰς ἀνθρακίαν στέψαν πυρὶ δ' ὑπνόων τε σώματα: καὶ τὸτ' ἐγὼ σαρκῶν τ' ἐνοπάλ ἦδ' ὀστέων στεναγμὸν βαρὺν ἦν ἰδόντα διακρίναι πολλὸς ἐν καρπῷ χρόνος.

146. [151.] = \( B^4 \) 169.

Νόμοις ὁ πάντων βασιλεὺς

θεντῶν τε καὶ ἀθανάτων

141. Athên. iv. 154 f.
142. Plutarch. Amator. c. 15, and de Defect. Oracl. c. 11. The subject is Dryads.
143. Athên. xi. 476 b.
143. 1. \( ἔπιτάν. \) Cf. Pyth. i. 10, my note.
144. Schol. Apoll. Rhod. i. 57.
144. 2. Text Böckh. mss. οἶχεθα \( \chi. \) or ὀχερ' εἰς χθόνα. Kaeneus, one of the Lapithae whose son Korðnos entertained Héraclès when that hero devoured a whole ox, bones and all. To this feat of gluttony the next fragment refers.
146. Plato, Gorgias, p. 484 b,
άγει δικαιῶν τὸ βιαίωτατον
ὑπερτάτα χειρὶ τεκμαίρομαι
5 ἐργοὶς ὃ Ἡρακλέος ἐπεὶ Γηρυόνα βόας
Κυκλώπίων ἐπὶ προθύρων Εὐρυσθέος
ἀναίτητας τε καὶ ἀπριάτας ἡλασεν.

147. [154.] = B⁴ 170.
Πάντα θύειν ἐκατόν.

148. [157.] = B⁴ 171.
. . . Κατὰ μὲν φίλα τέκνεν ἐπεφνεν
θάλλουτας ἥβα δυώδεκ', αὐτὸν δὲ τρίτον.

149. [158.] = B⁴ 172.
Οὐ Πηλέος ἀντιθέου μόχθου νεότατ' ἐπέλαμψαν
μυρίοις;
πρῶτον μὲν Ἀλκμήνας σὺν νιῷ Τρώιον ἃμ πεδίον,
καὶ μετὰ ζωστήρας Ἀμαζόνος ἠλθεν, καὶ τὲν Ἰάσονος
εὔδοξον πλόον
ἐκτελευτάσας ἠλευν Μήδειαν ἐν Κόλχων δόμοις.

150. [160.] = B⁴ 173.
Σύριον εὐρναίχμαν διεῖπον στρατόν.

Pausan. vii. 2, 7; i. 2, 1; Plut. vit. Thes. c. 28.

Aristides, ii. 68, Schol. Nem. ix. 35.
Cf. Herod. iii. 38. Some edd. prefix kατὰ φῶς ὑπὸ Gorgias p. 488 b,
Legg. iv. 714 d, ib. iii. p. 690 b.
146. 3. Cf. Pyth. ii. 17.
146. 8. ἀναίτητας.] Böckh for ἀναφέρεται.
147. Strabo, iii. 155.
148. Schol. II. x. 252. On the slaughter by Hérakles of Néleus

Text Böckh.
150. Strabo, xii. 544.
151—153. Pindar is reported to say that the Amazons founded the
temple of Artemis of Ephesos on their expedition against Athens;
that Peirithoos and Théseus carried off Antiopē and that she had a
son Démophôn by Théseus.
Πεπρωμέναν θήκε μοίραν μετατραπείν ἀνδροφθόρον, ούδὲ συγὰ κατερρύη.
Τροχὸν μέλος ταλ δὲ Χείρωνος ἐντολαί.
Αἶνιγμα παρθένου δ’ εξ ἀγριᾶν γυνάων.
'Εν δασκλίοισιν πατήρ νηλεῖ νῶρ δ’.
δ’ οὐδέν προσαιτέων ἐφθεγξάμαν ἐπι.

159. [169.] = B⁴ 178.
Νόμων ἀκούοντες θεόδματον κέλαδον.

160. [170.] = B⁴ 179.
Τφαίνω δ’ Αμυθαούδαις ποικίλον ἀνδημα.

161. [172.] = B⁴ 180.
Μὴ πρὸς ἀπαντας ἀναρρήξαι τὸν ἀχρείου λόγου ἐσθ’ ὅτε πιστοτάτα συγάς ὤδος κέντρον δὲ μάχας ὁ κρατιστέων λόγος.

* 162. [174.] = B⁴ 181.
...Ὁ γὰρ εξ ὦκου ποτὶ μῶμον ἔπαινος κίρναται.

163. [175.] = B⁴ 182.
ὢ Βπότοι, οἳ ἀπατάται φροντὶς ἐπαμερίων ὦκ ἐἴδυια.

163. Aristil. i. 547.
FRAGMENTS.

164. [177.] = B 4 183.

"Ός Δολόπων ἄγαγε θρασύν ὄμιλον σφενδονάσαι, ἵπποδάμων Δαναῶν βέλεσι πρόσφορον.

165. [179.] = B 4 184.

Τπερμενεῖς ἀκαμαντόχαρμαν Αἰαν.

166. [184.] = B 4 185.

Ετὶ δὲ τειχέων ἀνακικύει κατνύσ.

167. [185.] = B 4 186.

Αὐτὸν μὲ πρῶτιστα συνοικιστῆρα γαίας ἐσδεξαὶ τεμενοῦχον.

168. [186.] = B 4 187.

"Ηρωες αἰδοῖαν ἐμίγνυντ' ἀμφὶ τράπεζαν θαμά.

169. [190.] = B 4 188.

Φθέγμα μὲν πάγκοισον ἕγνωκας Πολυμνάστον Κολο-

170. [197.] = B 4 189.

Πανδελματί μὲν ὑπὲρ πόντιον "Ελλας πόρον ἱρῶν.

171. [198.] = B 4 190.

'Α Μιδύλου δ' αὐτῷ γενεά......


Κεῖ μοι τιν' ἄνδρα τῶν θανόντων.

164. Strabo, ix. 131.
165. Choeroboskos, τ. 106 (Bek-
k er, Anecd. iii. 1183).
iv. 35, 24, ἐστὶ δὲ ταχέων κακεὶ κ. Text Böckh.
167. Apoll. de Synt. π. 138
(Bekker).
169. Strabo, xiv. 642.
234  PINDARI CARMINA.

173. [201.] = B⁴ 191.
Αἴολεὺς ἔβαινε Δωρίαν κέλευθον ὕμων.

174. [204.] = B⁴ 192.
Δελφοὶ θεμίστων [ὕμων] μάντιες Ἀπολλωνίδαι.

175. [205.] = B⁴ 193.
.....Πενταετηρίς ἐορτά
βουτομπόσ, ἐν δ' ἀρότεν εὐνάσθην ἀγαπατός ὑπὸ σπαργάνοις.

176. [206.] = B⁴ 194.
Κεκρότηται χρυσέα κρητίς ἱεραῖσιν ἀοίδαις ὁδα τευχίζωμεν ἣδη ποικίλον
κόσμον αὐτάεντα λόγων
δό καὶ πολυκλειτάν πέρ ἐδόσαν ὄμως Ῥηβαῖν ἐτί μᾶλλον ἐπασκήσει θεῶν
5 καὶ κατ' ἀνθρώπων ἀγνιάς.

177. [207.] = B⁴ 195.
Εὐάρματε, χρυσοχίτων,...ἰερότατον...
ἀγαλμα, Ῥηβα...

178. [209.] = B⁴ 196.
.....Διπαρᾶν τε Ῥηβᾶν μέγαν σκόπελον.

179. [210.] = B⁴ 197.
"Ω ταλαίπωροι Ῥηβαι...

θεμίστων, mss. θεμιστών.
175. Cf. O. and P. p. xii. ll. 15,
16.
176. Aristid. ii. 509.
176. 1. κρητίς.] Cf. Pyth. vii. 3.
176. 2. Cf. Ol. i. 16.
π. Inscr. Cf. Isth. i. 1.
FRAGMENTS.

* 180. = B⁴ 198.

Οὗτοι μὲ ξένου
οὐδ’ ἀδαίμονα Μοισᾶν ἐπαιδευσαν κλυταῖ Θῆβαι.

181. [211.] = B⁴ 198.
Μελιγαθὲς ἀμβρόσιον ὑδωρ
Τιλφώσας ἀπὸ καλλικράνου.

182. [213.] = B⁴ 199.
‘Ἐνθα βουλαὶ γερόντων καὶ νέων ἀνδρῶν ἀριστεῦοισιν
ἀιχμαί,
καὶ χοροὶ καὶ Μοῖσα καὶ Ἅγιαία.

183. [214.] = B⁴ 200.
Οὗτ’ ἀργεῖλοφον πὰρ Ζευφρίων κολώναν...

184. [215.] = B⁴ 201.
Ἀγνπτίαν Μένδητα, πὰρ κρημνόν θαλάσσας,
ἐσχατόν Νείλου κέρας, αἰγιβάται
θὰ τράγοι γυναιξὶ μίσηνται...

.....Λευκίττπων Μυκηναίων προφάται.

186. [217.] = B⁴ 203.
*Ἀνδρες τινὲς ἀκκιζόμενοι Σκύθαι
νεκρὸν ἵππουν στυγέοις λόγῳ κτάμενον ἐν φάει
κρυφᾶ δὲ σκολιοὺς γένυσιν ἀνδέροισιν πόδας ἡδὲ
κεφαλᾶς.

180. Chrysippus, περὶ ἀποφατικῆς, c. 2.
181. Strabo, ix. 411, Athen. ii. p. 41 ε.
183. Schol. Ol. xi. 17.
184. Strabo, xvii. 802.
186. Zenobios, v. 59, on the proverb ‘Ὁ Σκύθης τῶν ἵππων.’
Καὶ λιπαρῷ Σμυρναῖῳ ἄστει.

Ἀρχὰ μεγάλας ἀρετᾶς, ὄνασσ' Ἀλάθεια, μὴ πταῖς ἐμῶν σὺνθεσιν τραχεῖ ποτὶ ψεύδει...

Οὐ ψεύδος ἔριξο.

Παρὰ Λύδιον ἀρμα πεζὸς οἰχνέων.

Ταρτάρου πυθμὴν πιέζει σῷ ἀφανοῦσ σφυρηλάτους ..ἀνάγκαις.

Μανλαῖς τ' ἀλαλαῖς τ' ὄρινόμενοι ῥυπαύχειν σὺν κλόνῳ.

Ἀτελὴ σοφίας καρπὸν δρέπειν.

Plut. de Cohib. Ira, c. 8, Χαλεπώτατοι δὲ ἀγαν φιλοτιμίαν μνώμενοι ἐν πόλεσιν (Hartung πολέσιν) ἄνδρες ἡ στάσιν, ἄλγος ἐμφανές, κατὰ Πίνδαρον. Schneidewin, ἄνδρες ἐστασαν ἀλ. ἐμ.
FKAGMENTS.

195. [230.] = 211.
Κακόφρονά τ’ ἀμφάνη πραπίδων καρπόν.

196. [231.] = B 212.
Plut. de Cap. ex Host. Util. c. 10, Καὶ πᾶσα φύσις ἀνθρώπον φέρει φιλονεικίαν καὶ ξηλοτυπίαν καὶ φθόνον κενεοφρόνων ἐταίρον (Xylander, ἐταίραν B, vulg. ἐταίρων) ἀνδρῶν ὡς φησὶ Πίνδαρος.

197. [232.] = B 213.
Πότερον δίκα τείχος ύψιον ἡ σκολιαίς ἀπάταις ἀναβάινει ἐπιχθόνοι γένος ἀνδρῶν, δίχα μοι νόσος ἀτρέκειαν εἰπεῖν.

198. [233.] = B 214.
Γλυκεῖά οἴ καρδίαν ἀταλλοίσα γηροτρόφος συναρεῖ ἐλπίς, ἢ μᾶλιστα θνατῶν πολύστροφον γνώμαν κυβερνά.

'Ελπίσιων ἀθανάταις ἄρμῳ φέρονται.

200. [152.] = B 215.
'Αλλο δ’ ἀλλοίσων νόμισμα, σφετέραν δ’ αἰνεῖ δίκαν ἐκαστος.

201. [235.] = B 216.
Σοφοὶ δὲ καὶ τὸ μηδὲν ἄγαν ἔπος αἰνησαν περισσῶς.

198. Plato, de Republ. i. 331 A. Compare Stob. Flor. cxi. p. 12, Πίνδαρος εἶπε τὰς ἐλπίδας εἶναι τῶν ἐγρηγορῶν ἐνύπνια (Frag. 274).
Γλυκὺ τι κλεπτόμενον μέλημα Κύπριδος.

203. [239.] = B⁴ 218.
'Ανίκ' ἀνθρώπων καματώδεις οἴχονται μέριμναι στηθέων ἔξω, πελάγει δ' ἐν πολυχρύσω κιό πλοῦτον πάντες ίσα πλέομεν ψευδή πρὸς ἀκτάν' ὅσ μὲν ἄχρημων, ἀφνεὸς τότε, τοι δ' αὖ πλουτέοντες
* * * * * * * *

.....ἀέξονται φρένας ἀμπελίνως τόξοις δαμέντες.

204. [240.] = B⁴ 219.
Οἷ δ' ἄφνει πεποιθασιν.

205. [241.] = B⁴ 220.
.....τῶν ὑγρὸν οὔτε τι μεμπτῶν οὖτ' ὅν μεταλλακτόν...όσο' ἄγλαα χθῶν πόντων τε ρυπαί φέροισιν.

206. [242.] = B⁴ 221.
'Αελλοπόδων μὲν τίν' εὐφραίνοισιν ἦπτων τίμια καὶ στέφανοι, τοὺς δ' ἐν πολυχρύσως θαλά-μοις βιοτά: τέρπεται δὲ καὶ τῖς ἐπ' οἴδμ' ἄλιον ναὶ θοὶ σῶσ διαστελβων............

207. [243.] = B⁴ 222.
.....Δίδα παῖς ὁ χρυσός'

κείνουν οὗ σῆς ουδὲ κίς δάπτει,
δάμναται δὲ βροτεάν φρένα κάρτιστον κτεάνων.

Isth. iii. 2.

208. [244.] = B<sup>4</sup> 223.
Καὶ φέροντα πως ὑπὸ δούλειον τὺχαν
αἰχμάλωτοι, καὶ χρυσέων βελέων
ἐντὶ τραυματίαι.......

209. [246.] = B<sup>4</sup> 224.
'Ἰσον μὲν θεὸν ἀνδρα τε φίλου (θεοῦ)
ὑποτρέσσαι.......

210. [247.] = B<sup>4</sup> 225.
...:"Οπόταυν θεὸς ἀνδρὶ χάρμα πέμψη,
πάρος μέλαιαν κραδίαν ἐστυφέλιξεν...

211. [248.] = B<sup>4</sup> 226.
Οὐτις ἐκὼν κακὸν εὐρετο.

212. [250.] = B<sup>4</sup> 227.
...Νέων δὲ μέριμναι σὺν πόνοις εἰλισσόμεναι
δόξαν εὐρίσκοντι λάμπει δὲ χρόνῳ
ἔργα μετ' αἰθέρ' ἀερθέντα...

213. [252.] = B<sup>4</sup> 228.
...Τιθεμένων ἁγῶνων
πρόφασις ἀρετὰν ἐς αἰτῆν ἔβαλε σκότον.

klos, on Hes. Opp. et D. 428. Con-
tраст Isth. iv. 2, 3.
207. 2. Cf. "neither moth nor
rust doth corrupt."
208. Theodóros Metoch. 562.
209. Schol. II. xvii. 98.
211. Aristid. π. 547.

c. 1.
213. 2. τρόφασις.] Cf. Pyth. ν.
25 ff.
aιτῶν.] Cf. Ol. xi. 42, also Soph.
Oed. Col. 877, ἀπότομων εἰς ἀνάγκαν.
214. [253.] = B⁴ 229.
Νικάμενοι γὰρ ἄνδρες ἀγρυξία δέδενται οὗ φίλων ἐναντίον ἐλθεῖν.

Ἕπτε λεπτὸ δευδρέω βαινειν.

216. [255.] = B⁴ 231.
Τόλμα τέ μιν ξαμενής καὶ σύνεσις πρόσκοπος ἐσάωσεν.

217. [256.] = B⁴ 232.
Σχήσει τὸ πεπρωμένον οὗ πῦρ, οὗ σιδάρεου τεῖχος.

218. [257.] = B⁴ 233.
Πιστὸν δ᾽ ἀπίστους οὐδέν.

219. [258.] = B⁴ 234.
'Τῷ ἁρμασιν ἵππος,
ἐν δ᾽ ἄροτρῳ βοῦς παρὰ ναῦν δ᾽ ἰδὺει τάχιστα δελφῖς
κάπρῳ δὲ βουλεύοντα φόνον κύνα χρῆ τλάθυμον ἐξευρεῖν...

220. [259.] = B⁴ 235.
'Ἀλίου δ᾽ ἐρεθίζομαι δελφῖνος ύπόκρισιν'
τὸν μὲν ἀκύμονος ἐν πόντων πελάγει
αὐλῶν ἐκίνησ' ἔρατὸν μέλος.

220. 1. ύπόκρισιν.] Adv. 'like.' V. l. ἀπόκρ.
221. [260.] = B 4 236.
Φιλάνορα δ' οὐκ ἔλυτον βιοτάν.

222. [261.] = B 4 237.
"Οπισθε δὲ κείμαι θρασειάν ἀλωτέκων ξανθὸς λέων.

223. [262.] = B 4 238.
"Ενθα καὶ ποιμναί κτιλεύονται κάτρων λεόντων τε......

224. [265.] = B 4 239.
Ἰαχεῖ βαρυθεγκτὰν ἀγέλαι λεόντων.

225. [269.] = B 4 240.
Μὴ σιγᾷ βρεχέσθω.

226. [280.] = B 4 241.
Ποτίκολλον ἄτε ξύλου παρὰ ξύλῳ.

'Α μὲν πόλις Ἀἰακιδᾶν.

228. = B 4 243.
......Φὰν δ' ἔμμεναι
Ζηνὸς νιῶ καὶ κλυτοπάλου Ποσειδάωνος.

229. = B 4 245.
Πρόφασις βληχροῦ γίνεται νείκεος.

221. Schol. Od. x. 240.
222. Arist. π. 509 (378).
226. Athēnaeos, vi. 248 c.
228. Herodian. περὶ σχῆμ. 59, 29.
229. Cramer, An. Ox. i. 95, 5.
230. [286.] = B⁴ 246.

Μελιρρόθων δ' ἔπεται πλόκαμοι.

231. [123.] = B⁴ 247.

Etym. M. 277, 39, Διόνυσος...οἱ δὲ ἀπὸ τοῦ Διὸς καὶ τῆς Νύσης τοῦ ὄρους ὄνομάσθαι, ἐπεὶ ἐν τούτῳ ἐγεννήθη, ὡς Πίν-δαρος, καὶ ἀνετράφη.

232. [124.] = B⁴ 248.

Plut. de Adul. et Amic. c. 27, εὐδία γὰρ ἐπάγει νέφος ὁ κινών ἐν παιδίᾳ καὶ φιλοφροσύνη λόγον ὄφριν ἀναστῶντα καὶ συνιστάντα τὸ πρόσωπον, ὡσπερ ἀντιτατόμενον τῷ Λυσίῳ θεῷ, λύοντι τὸ τῶν δυσφόρων σχοινίον μεριμνῶν κατὰ Πίν-δαρον.

258. [288.] = B⁴ 274.

Quintil. x. 1, 109, Non enim pluvias, ut ait Pindarus, aquas colligit, sed vivo gurgite exundat (Cicero).

264. [249.] = B⁴ 279.

Liban. Or. i. 432 ed. Reiske, πρὸς γὰρ τῷ τὰ δεύτερα τῶν προτέρων πεφυκέναι κρατεῖν, ὡς ἐφὶ Πίνδαρος, τὸ τὸν τετμηκότα τοῦ περιβρικότος εἶναι βελτίω μεγάλην ἵσχυν εἰς τὸ λῆθην ἐπιθείειν τοῖς φαυλοτέροις ἔχει.

265 A. = B⁴ 280.

Philo, de Caritate, ii. 404 (Mang.), ἔπεται δ' ὅτι φρονήματος ύπόπλεως ἀλόγου γενόμενος τὰς ἀλαζών οὐτε ἄνδρα οὐτε ἥμιθεον μᾶλλον ἢ *οὐ* δαιμόνα κατὰ τὸν Πίνδαρον ύπολαμβάνει εαυτόν, ὑπὲρ τοὺς ὄρους τῆς ἀνθρωπίνης φύσεως αξιῶν βαίνει.

265 B. = B⁴ 281.

Philo, de Providentia, ii. p. 120 (Auger.), Pro honore itaque, ut dixit olim Pindarus, silentium laetabundus suscipiam.

230. Lesbonax, de Fig. 184 265 A. Cf. Ol. v. 24, Isth. iv. 14. (Valcknaer).
FRAGMENTS.

266 see B⁴ p. 477.


273. [121.] = B⁴ 288.

Liban. Epist. xxxiv., ὃ μὲν Πίνδαρος ποὺ φησὶ μῆλων τε χρυσῶν εἶναι φύλαξ, τὰ δὲ εἶναι Μουσῶν, καὶ τούτων ἄλλοτε ἄλλοις νέμειν.

274. [234.] = B⁴ 289.

Stob. Flor. cxi. 12, Πίνδαρος εἶπε τὰς ἐλπίδας εἶναι ἐγρηγορῶν ἐνύπνια.

EPIGRAMMA.

Χαίρε διὰ ἡβήσας καὶ διὰ τάφου ἀντιβολήσας, Ἡσίοδ', ἀνθρώποις μέτρου ἐχὼν σοφία.

Proklos, Hes. p. 7 (Gaisford).
LIST OF WORDS AND PHRASES ATTRIBUTED TO PINDAR IN FRAGMENTS NOT GIVEN.

άκασκά—ἡσύχως.
'Αλέρας ὃ'ν—Τίτνον.
'Αλενάδες—Θέσαλοι.
άμεόσασθαι—διελθεῖν, περαιώσασθαι.
άμενσις—epithet of φρωτίς.
ἄφάρυς, ὁ—"spider,"
ἄργυρεος—epithet of Muses.
άρμασίδουποι.
Γαδειρίδαι (‐ίται) πύλαι—Pillars of Hérakles.
ἐκατοντάργυνιος.
ἐλαιών.
ἐλασίχθων—epithet of Ποσείδῶν.
ἐντεα—ἄρματα.
ἐξεστακός.
ἐρωσφάραγος.
εὐρύξυνος—epithet of Ζεύς.
ἐχέτης—ὁ πλούσιος.
Κλεός—Κλειοῦς.
κρατησιβιαν.
λιτήν—εὐκταλαν (epithet of Ἄω).
μάρη—χείρ.
μεριμνάματα.
μυστασέφανος—epithet of ἅγων.
ξενοδόκησεν—ἐμαρτύρησε.
διβοθρέμωνες—epithet of Κήρες.
δρεικτίτου σῶς—δρεσκῶν σὺνς.
παιδοφάγον ἵθυν—κῆτος.
πεντηκονταῖοί (ἡ) πετμοί—epithet of the ships of the Achaeans.
πρόβατα—λίποι.
περιφηθαί ἔπος.
Στοπάδες—Θέσαλοι.
τούτακε.
τριγλύκων—epithet of Sicily.
ὑψικέρας—epithet of πέτρα.
χιλιοτέσαι (‐τεῖς) — epithet of the Hyperboreans.
GREEK INDEX.

ἀδοιατι, meaning, N. viii. 9
ἀδρα τάσχω, F. 1 A. 1
ἀγάθεος, etymol. N. vi. 35
ἀγεμών, fem. I. vii. 20
ἀγκατά, ἀγκαδὸς, of victories in games, O. ix. 99, xiii. 14, xiv. 6; P. vi. 46, x. 28; N. i. 13, iii. 69, ix. 31, xi. 20; I. ii. 18
ἀγλατά, ‘fame’ or ‘song,’ N. i. 13
ἀγλάδκαρπος, N. iii. 56
ἀδῶν, peculiar use of aor. part. O. vii. 17; N. viii. 38 (? gnómic)
ἀδίσος = ἦλως, O. i. 5
ἀδικοπίδων ἵππων, N. i. 6
ἀdto, fastigium, O. xiii. 21
ai for e in mss. P. iv. 233, ἐόλεο, v. ἐ
aiανή, P. i. 83; I. i. 49, iii. 2
αιδόων, meaning, I. ii. 37
αιδός, O. vii. 44; N. ix. 33 (αιδῶ for aiel, O. xiii. 115)
αιθηρ, fem. O. i. 6
αιθούς, intrans. O. vii. 95; P. i. 87, iv. 83; O. xi. 73
αἰθω, O. i. 1
αἰτος, ‘sheer’ (metaph.), O. xi. 42; F. 213. 2. (Cf. ἀπότομος, Soph. Oed. R. 877; Eur. Alc. 118)
াতσα, ‘assignment,’ ‘direction,’ ‘standard,’ ‘career,’ O. ix. 42; N. iii. 16, vi. 13, 49; I. i. 34; F. 1, 108
αἰκυα for αἰκυα in mss. N. v. 54, x. 60; I. iii. 69
αἰκυη, etymol. I. i. 24
αἰών, ‘fate,’ N. ii. 8; I. iii. 18, vii. 14
— fem. P. iv. 186; N. ix. 44
ἀκμα, N. iii. 39; I. iii. 69
ἀκούω, ‘feel,’ N. ii. 14—ὑπακούεμεν, ‘be at the mercy of’ (Prof. Colvin), O. iii. 24
ἀκρόθινα, O. ii. 4
ἀκρον, ‘first prize’ (?), P. xi. 55; N. i. 11, vi. 24
ἀκρος, of time, P. xi. 10
ἀκρωτήριον, O. xiii. 21
ἀλαθελας ὅδος, I. ii. 10
ἀλλὰ, resumptive, O. iv. 6, vi. 22, viii. 9; N. ix. 8, xi. 9
ἀλλὰ—γάρ, O. vi. 53; I. iii. 34, vi. 16
ἀλεός, etymol. I. ii. 28
ἀμαμαίκετος, etymol. P. i. 14
ἀμαξίτων, adj. N. vi. 56
ἀμαυρός, etymol. I. iii. 66
ἀμπνευμα, N. i. 1
ἀμφι, with acc. O. xi. 77; P. ii. 15, viii. 69; N. i. 54; I. vi. 9
— with dat. O. ix. 13; P. ii. 62, v. 111; N. i. 29, ii. 17 (cf. Eur. El. 945, ἄ δ' ἐς γυναίκασ), vi. 14, vii. 80; I. iv. 55
ἀμφιβάλλω, O. i. 8
ἀμφότερα, ‘good and bad,’ P. i. 88—cf. Thuk. ii. 11, 10 (Postgate)
ἀν, omitted significantly, O. ii. 16 (?), i. 45, ix. 80, x. 21; P. iv. 118, x. 21; I. vii. 35
— om. with ὅς and subj. I. i. 50
— repeated, N. ix. 35
— with future, N. vii. 63; I. v. 59
— with fut. inf. O. i. 109
ἀνά, in composition with noun, O. vii. 61
ἀναβάλλωμαι, ‘begin,’ P. i. 4; N. vii. 77, x. 33
— ‘put off,’ O. i. 80; N. ix. 28
ἀνέχω, N. vii. 89
ἀνήρ, ‘land-warrior,’ O. vi. 10
ἀντέχουμαι, meaning of, N. i. 33
ἀντιτυχών, N. vii. 42
ἀντίφθογγος, F. 102. 3
ἀπάρχω, N. iv. 46
GREEK INDEX.

[Text extracted from the image]

β and μ confused in mss. O. i. 58, ix. 8; P. iv. 84 (Eur. Bacch. 25, 678)

βαθύζων, O. iii. 35

βαθός, O. vii. 53; P. i. 66

— O. xii. 12, xiii. 62

βασιλεία = βασιλεία, N. i. 39

βέλος, ‘pang,’ N. i. 48

βιαίος, ‘unnaturally,’ F. 100. 6

βίος, βίτος, αἰών, ‘life after death,’

O. i. 59

βίος, βίτος, confused in mss. I. iii. 23, vii. 15

βλάπτειν, etymol. P. ix. 94

Bowtlaν ὑν, O. vi. 90; F. 60

gραφαὶ, after voc. O. iv. 1

gαρ ὑν, I. ii. 12

gαρ, after voc. O. iv. 1

γε, N. iv. 4

γε μάν, O. xiii. 104; P. i. 17, 50; N. viii. 50; I. iii. 18.

γε μὲν, O. xii. 5; P. iv. 50; N. iii. 83, x. 33

γε πρίν, N. iv. 28—πρίν γε, O. xiii. 65

γέρας, with v. l. μέρος, O. vii. 68

γίγνομαι, in aor. ‘prove oneself to be,’ O. xiii. 26; P. ii. 72; N. iii. 71; I. vii. 25

γλαφελαν, etymol. P. i. 8

γλυκέφανος, fem. F. 129

γραφα, ‘enter name,’ N. vi. 7

γνών, ‘body,’ N. vii. 73, ix. 24; F. 99. 15

Δανδή, etymol. N. x. 4

dε τά accordingly,’ I. iii. 90, vi. 23

— after vocative, O. vi. 103

— = ἄλλα, N. xi. 48

— ‘also,’ I. i. 58

— ‘for,’ N. i. 11, ii. 10, x. 35; I. i. 49, iii. 13, 29; F. 99. 9

δέδορκε, O. i. 94 (v. perfect)

δέκοµας, with dat., O. xiii. 29; P. iv. 23, xiii. 5; I. v. 4

δελφίς, P. ii. 51; N. vi. 66; F. 1. 6, 219

δεῖρο, O. viii. 51

δῆ = ἰδή, N. viii. 51

δία, in composition, N. v. 3

διαπρύ̂πειος, etymol. N. iv. 51

διδακταλ ἀρεταῖ, P’s depreciation of,

O. ii. 86, ix. 100, xi. 20; N. iii. 41

δίδοι, Doric imper. O. vi. 104, vii. 89

διθοράμβος, etymol. F. 57. A

δίκα, ‘quarrel,’ N. ix. 15

δική, etymol. P. i. 50

Δίκη, dist. from Θῆμος, O. viii. 21

Δίως δόδος, ‘milky way,’ O. ii. 70;

F. 7. 3

Δίως Κόρυφος, N. vii. 105

δόμος, δόμους, understood with prep. and gen., I. ii. 34

δρακεῖς, P. ii. 20; N. vii. 3

δρεπτερ-, P. i. 49

δρέπτω, act. for mid. O. i. 13

e for αι in mss. N. x. 72, v. αι

eγκοντιτ, N. iii. 36
έγώ, in transition, N. i. 33; I. i. 14, v. 16
έθελω θέλω, N. x. 84
— 'am wont,' N. xi. 40
— μελέλω (?), N. vii. 90
el, concessive, O. viii. 54
— with subjunctive, P. iv. 266, 274; N. vii. 11, 16, ix. 46; I. iii. 59, iv. 13
eη, with acc. O. i. 115; P. ii. 96;
N. vii. 25 (ην); I. i. 64, v. 7
— without pron. P. i. 29, ii. 83; I. v. 7; F. 104. 1
— with dat. N. iv. 9
eναι, ellipse of, with εύχομαι, O. vii. 23
eνεκεν, that, I. vii. 33
ek, introd. author of an action, P. iv. 72; 'by one of,' P. vi. 33
κατη, etymol. O. xiv. 18
κινήμασι, N. i. 56
λη, N. iii. 74
λαφρός, fem. N. v. 20; v. γλυκερώ-
τερος
'Ελεύθερα, etymol. N. vii. 1
ελειώς, etymol. P. i. 4
ελέν, diff. senses, O. i. 88 (cf. κρα-
tεώ)
ελπίς, 'expectation' merely, N. i. 32, xi. 22
ελπιομαί, 'believe,' N. vii. 20; F. 39. 1
εμβλον, 'headland,' O. vii. 19
εμπα, N. iv. 36
έν, 'according to,' P. i. 62, iv. 59;
N. x. 26; I. ii. 38
— after verb, signifying 'be de-
lighted' (?), O. i. 15 (cf. χαίρεν εν
tυν)
έν, adverbial (έν δέ), F. 57 B
έν—έσ, P. ii. 11, 86, v. 36; F. 53. 1,
85. 2, 96
— 'in dependence on,' N. vii. 90,
x. 30
— 'near,' O. vi. 16; P. iv. 16, 20,
viii. 39, 47; N. x. 8; I. ii. 18
— 'with,' N. xi. 9, 17, and so with
musical instruments, O. iv. 19,
vii. 12; N. iii. 79
— with substantive=adverb, O. ii. 16, 63, vi. 12, vii. 69, xiv. 15
— with titles of contests, P. xi. 46;
I. i. 25
έν—έσ, 'à propos of,' 'in the sphere
of,' O. vi. 7, xiii. 40, 51; N. i. 34,
iii. 32; I. i. 18, 34, 57, iv. 53
έν αμελοντι, N. xi. 42
έν δικα, O. ii. 16, vi. 12
έν σχερφ, N. i. 69, xi. 39; I. v. 22
'Ενωσίας, etymol. P. iv. 33
έξαρκει, 'suffice,' N. i. 32
έξοχα, O. i. 1
έπαϊσο, meaning, I. iii. 24
έπαϊς, F. 53. 14 (cf. ἀκοῦω)
έπαλτο, N. vi. 52
έπει, 'for else,' O. ix. 29
έπλ, of reciprocity, O. iii. 40; P. ii. 24
έπίβαςα, etymol. P. iv. 140
έπινεμομαι, O. ix. 6
έπιχομαι, O. iii. 40; P. ii. 24
έπομαι, with acc. N. x. 37
έππψατο, 'lived to see,' or 'was re-
warded by the sight of,' F. 65. 6
έπωνυμος, with gen. O. xi. 78; P. i. 30
έπανος, O. i. 38; P. v. 72
έργα, 'crowns,' O. xiii. 38
έργον, 'contest,' O. ix. 85; I. iii. 86
έρημος, O. i. 6
έρχομαι, with accus. P. iv. 52, 134;
I. iii. 72
έτο το πάν, O. ii. 85, Add. to vol. 1.
(Pindar uses the Hom. ἀπάξω, P. ii. 49)
έσπέθαυ, O. viii. 11, ix. 83; O. i. 17
έσχατος, 'in good sense,' O. i. 113;
N. x. 32; I. iii. 29
έτερος, euphemistic, P. iii. 34; N. viii. 3
έτώμους, etymol. O. ii. 55
έτυμος, etymol. O. ii. 55
έτυμωτάτος, double superlative, O. ii. 55
έυ πάσχειν, with gen. N. i. 32
έινα, 'union,' O. vii. 6, iv. 44; N.
v. 31; I. vii. 30
— etymol. I. vii. 30
έυρεῖν, act. for med. O. vii. 89; P. ii. 64
έυρωθενής, N. v. 4
έυρόχορος, O. vii. 18
έυρε, etymol. O. iii. 28
έυτυχέω -ία, meaning in P., N. i. 10
έυφροσύνα, 'good cheer,' P. iv. 129;
N. iv. 1; I. iii. 10
GREEK
INDEX.

εἰχομαι, etymol. O. iii. 1
ἔφαστομαι, use of, with gen. and dat.
N. viii. 36
ἔφεβος, O. viii. 68; N. iv. 96, vi.
65
ἐξω, with aor. part. N. i. 31
ἐκχω μέσον, N. iv. 36

τάλη, etymol. O. xii. 12
ξαμενίς, N. iii. 63, iv. 13
Ζεὺς ἦσιν, N. i. 60

η...ητος, N. vi. 5
η, after verb of will, choice, N. x.
58
ηλιβασω, etymol. O. vi. 64
-ημ, forms in N. v. 5, 11
ηρ, with acc. pron. N. vii. 25 (see
εη)
ηπειρος, etymol. N. iv. 51

θαλέω, N. iv. 88
θαλω, N. i. 2
θαμα, O. i. 17
θαμά ἢ καλ, N. i. 17
Θέλα, etymol. I. iv. 1
θελω, ν. θελεω
θέμεν, 'establish,' N. i. 5
Θέμους)(Δικη, O. viii. 21
θεμοστείον, O. i. 12
-θεν, in app. to genitive, O. ii. 46, 
vii. 24
θεός, 'destiny,' O. i. 106
θεώς (with proper name), fem. N. v. 41
θεός, etymol. P. v. 12
θεός, etymol. N. v. 10
θυγγάνω, with dat. P. iv. 296, viii.
24; N. iv. 35

τι dropped in Aeolic, P. iii. 52
τι, τις, P. ii. 9, 92
ἰδεω, 'look with favour on' (cf. O.
vii. 11), xiv. 14 (cf. P. iii. 85); I.
ii. 18; F. 53, 1
ἰδεω ἐς (ἐν), F. 55, 1, 100. 9
ἰεροδουλος, F. 99
ἰάκωμαι, ο. vii. 9
-ιο- for -ο-, O. vii. 85; P. vii. 66; 
I. i. 26
ιον, O. vi. 55
ἵππος νόμος, O. i. 101; I. i. 16
ἵππου, 'chariot,' O. i. 41, viii. 51
-is, acc. plur. P. iii. 112

Ἰσθί, ἵπτω, with part. O. vi. 8; N. ix.
45, xi. 15; I. i. 68, vi. 27
Ἰσθμος, fem. O. vii. 81; cf. P. i. 15
ἵςον, 'an equal share,' N. x. 86
ἵςος, quantity of, N. vi. 68
ἵχερσος, N. i. 69, note
ἵνης, Ἰνθ, N. iv. 35

καθαρος, causative, O. i. 26
καλ, 'actually,' I. i. 63
— 'and accordingly,' N. iv. 32, x.
65
— 'and so,' F. 53. 5
— 'even so,' O. vi. 17; N. vii. 7
— 'so,' O. vii. 7, xi. 91, xiii. 90;
N. ii. 3
— between prep. and case, O. ii.
28, vi. 25, vii. 26; N. vii. 31
— γάρ, I. iv. 4
— ...καλ, rare, O. xiii. 90
— long before vowel, N. ii. 1
καλ—τε, O. iii. 8, xii. 18, xiii. 107;
P. i. 42, iv. 149, v. 66, x. 5, xi. 62;
N. iii. 61, iv. 75; I. i. 20, 55
(In O. iii. 8 καλ couples the two 
instruments and the τε τε couple 
instrumental music and vocal 
music)

καίπερ, with indic. (?), N. iv. 36
καίρος, O. xiii. 47
καίρος, 'moderation,' O. ix. 38; P.
ip. 81, ix. 78; N. i. 18
κάπος, conn. with campus, O. iii.
24

Καστόρειον, P. ii. 69; I. i. 16, note
κατα, 'according to measure of,' O.
ix. 28; N. iii. 16 (Eur. Herc. F. 
655)
κατ' αἴσαν, P. iv. 107, x. 26; N. iii.
16

καταβάλω, N. iii. 25, 42, iv. 38
κατάκευται, N. iv. 52
καταµάρπτω, 'seize and hold,' O. vi.
14; N. iii. 35; I. i. 53
καταπέλτας, O. i. 55
κατάρχεων, F. 57 B
κατέχων, O. vii. 10; P. i. 96; N. viii.
24; I. iii. 2
καχαλάγω, O. vii. 2
κε, κεν, ν. ἄν
— in protasis, P. iv. 264
κεῖνος, 'such,' O. vi. 7; I. iii. 61;
P. ouνοσ
Kηληδόνες, F. 30
κλέος, in bad (or colourless) sense, N. viii. 36 (cf. δόξαν Thuk. iii. 11, § 10, Postgate)

κλέος, etymol. O. vi. 36
κλήος, O. xiv. 19; P. x. 6; N. vii. 16; I. v. 17, vi. 19; F. 53. 2
κνώδαλων, etymol. N. i. 50
κοινός, etymol. N. iv. 23
κοιλάω, O. v. 13
κόρος, O. i. 56, xiii. 10, note; N. i. 65; I. iii. 2
κορυφά, O. ii. 14, vii. 4; N. i. 15, 34, x. 32; I. v. 11 (cf. O. i. 113)
κρατέω, different senses, N. x. 25
κρέσσων, ‘more intelligent,’ N. ix. 15
κρήνω, O. ii. 30
κυρία οδός, N. vii. 51
κύνον = Πάν, F. 73. 1

λάβρων, ‘tall,’ great, N. viii. 46
λαγχάω, O. i. 53
λάς, etymol. O. ix. 46
λέκοψε, N. i. 24
λευκός, ‘mad,’ P. iv. 109
λιπαράνθρωποι, N. iv. 18; I. ii. 20; F. 54
λιπαρός, P. ii. 3
ΛΛ, confused with M. v. M
λόγαρ, P. i. 93, 94; N. vi. 31
λόγος, ‘discussion,’ N. viii. 21
λός, N. ix. 14

M, confused with ΛΛ, O. i. 104, xiii. 114
μάκαρ, ‘deity,’ F. 109. 5
μαρτίον, N. i. 1, note
μάρπτω, etymol. N. vi. 11
μάχα, used of games (?), O. viii. 58
μείζων, O. vii. 53
Μέλαι, P. vii. 4; F. 6. 1
μεν, v. γε μεν
— without δέ, N. ix. 11
— ἀλλα, O. ix. 5; N. ii. 20; I. vii. 56
— ἀλλά ὁμώς, I. iv. 46
— αἵτις, I. v. 3
μεν—δέ, with repeated word, O. xiii. 14; P. ix. 123; N. i. 62, vi. 10, ix. 8, x. 27, xi. 3, 6; I. iii. 8, iv. 30, v. 71.

μὲν καλ., O. iii. 21, xiii. 52
— ὑ, O. iv. 15, v. 10, vi. 4, 89, vii. 12, 73, 88; P. ii. 31, vi. 40, xi. 2; N. ii. 9, viii. 30; I. i. 14, ii. 38; F. 53. 10
— ἄν, P. iii. 83
μετρόν, O. xiii. 20; N. xi. 47
μὴ, final without ὅφρα, ὃς, O. ix. 60; P. iv. 155, v. 110, viii. 32
μὴ, μὴ, with ind. O. i. 7
— omitted, I. i. 60
— omitted after εἶν, N. xi. 23; I. iii. 72
μήτε...μηδὲ (cf. οὐτε...οὐδὲ, P. viii. 75), I. ii. 45
μινύμωμα, μίσγωμ, Pindaric use, O. i. 22, 90; N. i. 13, ii. 22, iv. 21, ix. 31; I. ii. 29, iii. 3, vi. 25
μιτρά, O. ix. 84; N. viii. 15; I. iv. 62
— of a warrior, N. x. 90
μναστήρ, N. i. 16
Μοίραι, attend at births, O. i. 26, vi. 41; N. vii. 1
Μορίων, N. x. 34

νέμομαι, ‘have a range,’ N. iii. 82
νέμω, meaning, I. ii. 29
νέως, ‘of the young,’ O. ii. 43
νεοστήρ, O. iii. 4
νεότας, meaning, N. ix. 44
νόμος, ‘practice (surgical),’ N. iii. 55

ξ, of Doric future of verbs in ᾠω, F. 57 A.

ξένως, ξεῖνος, etymol. N. iv. 23
ξυνός, etymol. N. iv. 23
δ, masc. demonstr. P. v. 59; I. vii. 19, 23, 49
ὁ μὲν, suppressed, P. iii. 91; N. viii. 37 (cf. Ι. iv. 19), ix. 65
δάρα, etymol. P. i. 98
— N. iii. 11
ὁδός κυρία, v. κυρ. ὁδ.
δένω, with verb not sign. motion, O. i. 8
οι, possessive dat. O. ix. 15; P. iv. 48
οἰκοδεν, O. iii. 44
οίος, exclaim. O. ix. 89; I. v. 62
οίκας, etymol. N. v. 2
GREEK INDEX.

όμφαλος, between golden eagles at Delphi, P. ii. 4; F. 32

όμφη, etymol. N. x. 34

-ov, lengthened before vowel, P. iii.

6, ix. 114; N. i. 51, 69, vi. 60

-ov, long before F, L. v. 42

όνοσις, for νοσίσις, etymol. I. iii. 68

όπας, subs. N. iii. 8; F. 72

όποτε, O. ii. 32

όπωρα, N. v. 6

όρθω, O. iii. 3; N. i. 15; I. i. 46, iii. 56, iv. 48, v. 65

όρθω — etil σφυρά, ποδό, L. vi. 12, 13; O. xiii. 72

-os, acc. plur. O. i. 53, ii. 71; N. iii. 24, 29

— fem. N. v. 20; F. 129

ότος, exclamatory, O. ix. 93; N. x. 41

ότις, with plur. antec. O. iii. 11

ότος, O. viii. 48

ούκετι...έτι, N. ix. 47

οὔτε...οὐδέ, P. viii. 35 (cf. I. ii. 45)

οὔτος, 'such,' O. iv. 24, viii. 57; N. ix. 42

ὁφελλε, impersonal, N. ii. 6

ὁφθαλμώς, 'glory,' O. ii. 10; P. v. 17

παγγλωσσία, O. ii. 87, addenda to vol. 1

πάθα, N. vii. 21

παντοδάπος, etymol. I. i. 46; F. 73. 1

παρὰ, 'owing to,' O. ii. 65

— of extension beside with acc. P. iv. 74; N. v. 10; I. vii. 57

— in compounds, 'indirectly,' 'by the way,' N. x. 30

παραιτέωμαι, N. x. 30

παράδήμος, 'beguile,' O. vii. 66; N. v. 32

παρέχεις, impersonal, I. vii. 69

παρθένος, not 'virginal' but 'unwedded,' O. vii. 31; P. iii. 34

πάρπασις, 'detraction,' N. viii. 32

πάς, in every case, I. vii. 14 (cf. ápas)

Παισθή, meaning, N. v. 10

πεδά = μετά, P. v. 44, viii. 74; F. 101. 5

πεδόθεν, 'penitus,' I. iv. 38

πεντακάθλιον, P. viii. 66; I. i. 26

πεπιθώ, I. iii. 90

περάπτω, P. iii. 52

περι, 'above all of,' O. vi. 50

— with dat. O. xiii. 45; P. v. 54

πέροδος, N. x. 40

Πέρσευς, etymol. N. x. 4

πιτνέω, O. ii. 23

πλήθοντος δύχλ. έν ἄγ. P. iv. 35; see Camb. Philol. Trans. Vol. I. p. 301 (Mr Ridgeway)

ποικίλος, &c. applied to music, O. iii. 8; N. iv. 14

ποινά, ποίνιμος, in good sense, P. i. 59, ii. 17; N. i. 70

πολλά, N. v. 31, viii. 8

πονέω, transitive, P. iv. 151

ποτάν = πρόταν, F. 99. 9

πόταν νάδς, N. vi. 57

πάγγος, N. iii. 6

παξίς, 'amours,' F. 104. 2

πραπίδες, etymol. O. x. 10

πράσος, act. for mid. I. iv. 8, v. 11

— 'deal,' 'wreak,' O. iii. 46

— 'exercise one's functions,' N. i. 26; F. 108

πρλν, 'olim,' O. ix. 57

πρλν γε, O. xiii. 65; N. iv. 28

πρόθυρον, N. i. 19

προκόμιμον, N. iv. 11

προλέγομαι, N. ii. 18

προνεμεῖν, I. vii. 17

προσπικνω, O. vii. 4

προσπείνω, etymol. N. vii. 86

πρός, 'about the time of,' O. i. 67; P. ix. 25

Πρόφασις, P. v. 25; F. 213. 2

πρότανους, N. xi. 1

πτυχαί, 'hollows,' N. ii. 21

πως, use of, N. x. 60

ράβδος, I. iii. 56

ραψφόδος, etymol. N. ii. 2

ριμάφα, etymol. I. ii. 3

μιθή, P. i. 10

σαλώ, O. iv. 4

σάμερον, etymol. P. iv. 1

σάν, F. 57 A

σέθεν, adv. of motion from, N. i. 4

σέλευον, etymol. I. ii. 15

Σελλοί, etymol. I. ii. 28

σένος, not = copia, O. ix. 51; I. iii. 2; F. 84. 10

σκάμματα, N. v. 20, note
GREEK INDEX.

σκόπος, 'warder,' O. i. 54, vi. 59 ; P. iii. 27 ; N. v. 27
σοφία, 'augury,' F. 84. 4
σοφία, σοφιστής, σοφός, 'poetry,'
'poetic,' O. i. 9, iii. 44, ix. 28,
x. 10, xiv. 6 ; P. i. 12, 42, iv. 248,
295, ix. 77, x. 22 ; N. iv. 2, vii.
23 ; I. i. 45, iv. 28, vii. 47 ; F. i. 6
σοφιστής, poet, I. iv. 28
σοφός, 'noble,' P. ii. 88, v. 11
σπείρα, for κοιν. έγκεφαλοφ, N. i. 13
σπέρχομαι, N. i. 40
-σο- of aor. and fut. of 'pure'
verbs, O. xi. 10 ; P. iii. 27
στάθμα, P. i. 62, ii. 90 ; N. vi. 7 ;
F. i. 5
στελέχω, used of voyage, N. v. 3
στέφανος, 'wall,' O. viii. 32
σύν, I. iii. 1, iv. 35, v. 12
σύνιδκος, O. ix. 78 ; P. i. 2
σφέτερος = ἐσό, I. v. 33
σχείν, 'get,' O. ii. 9 ; P. i. 65, iii.
24 ; N. x. 24
σχετρή, see εν σχετρή
σώμα, 'shape,' O. ix. 35
Σωτήρ, O. v. 17 (cf. I. v. 2)

τά, neut. plur. rel. to masc. or fem.
antecedent (cf. O. i. 16), N. vii.
55
τά δὲ, 'and again,' O. ix. 95, xiii.
55 ; P. viii. 28 ; N. ix. 42 (?) ; I.
iii. 11
τά (τά τε) καλ τά, O. ii. 53 (cf. vii.
55) ; P. v. 51, vii. 22 ; I. iii. 51,
iv. 52
τά μέρε, P. iv. 154, xi. 46
Τάρταρος, fem. P. i. 15
τε, explanatory, N. viii. 46
- 'or,' I. iii. 28
τε...δὲ, P. iv. 80, xi. 30 (cf. μήτε,
οὔτε)
τε...καλ, O. xiv. 4
τέξος = Skt. δέχει, P. iii. 38
τέλος, not periphrastic, I. iii. 85
note
- ἀκρον, P. ix. 118 ; I. iii. 50
- 'prize,' O. xi. 67 ; I. i. 27
τέρμα, 'the line from which a throw
was made,' N. vii. 71
- not periphrastic, I. iii. 85
τερπνανθής, N. vii. 53
τετραορία, N. iv. 28

τιμά, 'power,' 'prerogative,' P. iv.
51, 260 (σῶν θεών τιμαίς); I. iv. 6
τίν, etymol. O. vi. 12
τίς, τί γαρ, O. xiii. 20
τίς, for plur. P. i. 52 ; I. vii. 1 note
- omitted, O. vi. 4 ; N. vii. 16,
ix. 46 ; I. i. 41
- solemn, O. ii. 59
- with active (instead of passive
construction), I. vii. 1
τὸ, 'wherefore,' P. v. 37 ; N. iv. 9
τὸ δὲ, 'and again,' F. 116. 3
τρέπομαι, I. iv. 22
Τυφώς, etymol. P. i. 16
τύχα, 'help,' N. v. 48 ; O. viii. 67
- 'help,' 'guidance,' N. iv. 7,
vi. 25
τύχα = εὐτυχία, O. ii. 51 ; P. iii. 104 ;
N. vii. 11, x. 25 ; I. vii. 67
Τύχα, O. xii. 2
τῷ, wherefore, P. v. 21 ; I. vii. 5, 65

υ for A, N. iv. 51
υγρόν, 'elastic,' P. i. 9 ; N. viii. 41
υδωρ, O. i. 1, iii. 42
υμε, with dual meaning, O. viii.
15

υν Βουστιαν, O. vi. 90 ; F. 60

υτέρ, 'above,' P. i. 18 ; N. vii. 65
- after case, N. vii. 42

υπέραλλος, N. iii. 33
υπερφιλαλος, etymol. P. ii. 42

υπό, in comp. P. viii. 11, ix. 9
- 'from under,' O. v. 14, vi. 43 ;
P. ix. 61 ; N. i. 35
- 'by means of,' O. v. 6 ; P. v.
94 ; I. v. 44
- 'to the sound of,' O. iv. 2, vii.
13
- with dat. 'under the influence
of,' N. vii. 17
υπόκρατων, 'like,' adv. F. 220. 1

ψήλος, 'shriill,' F. 102. 3

φ, Aeol. for θ, P. iii. 4 (dele "Eng.
'deer'")

φέρω, comp. of, used intransitively,
N. vi. 4

φινα, 'physique,' N. i. 25 ; I. v. 47,
vi. 22

φύσις, 'physique,' N. vi. 5 ; I. iii. 67

χαλκόρνη, etymol. I. iii. 81
χάριν, 'by grace of,' P. ii. 70, iii. 95; N. i. 6
χάρις, O. i. 30
— 'favour,' I. i. 6
— 'song,' O. xi. 78; P. iv. 275;
I. iii. 8, 90, vii. 16; F. 53. 2
χάριτες, 'givers of victory,' O. ii. 50
χάρμα, 'delight, blessing,' O. ii. 19;
N. vii. 88
— 'victory,' O. vii. 44, xi. 22;
P. viii. 64; N. iii. 66
— 'flight,' etymol. P. ii. 2 (Post-
gate refers it to √GHAR, 'prick,'
'tear')

χάρμαι, 'victories,' O. ix. 86
χλαρός, etymol. P. ix. 38
χλωρός, N. viii. 40; F. 99
χρίσματι, etymol. N. viii. 36
χρόνος, 'lifetime,' O. i. 115; P. i.
46
χρύσεος, 'glittering,' N. i. 17

ψάφος, O. vii. 86; P. iv. 265

ω for τ, N. ii. 10; O. v. 11
ως = ωςτε (?), N. vi. 3
ως δρέ, O. vi. 2; N. ix. 16; I. v. 1
ωςτε, with inf. N. v. 35
ENGLISH INDEX.

A changed to v, N. iv. 51
absolute, v. genitive
accusative after ἔπομαι, N. x. 37
— and infinitive expressing entreaty, command, P. ii. 24; N. ix. 6(?)(or clause in apposition), P. i. 67 is not a clause in point
— double, O. vii. 15 (2nd of gen. agreement), O. xi. 78; N. iv. 55
— of ‘extent,’ N. iii. 72
— of general agreement with or in apposition to idea of predicate, O. ii. 4, vii. 15, x. 13; N. iii. 72, xi. 16; I. iii. 7, vii. 4, 63
— of gen. agreement, qualifying predicate, N. x. 24
— of participle, change to from other oblique cases, O. i. 8—10; I. i. 46, v. 21
— of reference with νικᾶω -ημ, N. v. 5, 53
— of reference after pronominal adjective, F. 1. 5
— of time, peculiar, I. iii. 85, v. 46
— plur. in -ίς, P. iii. 112
— plur. in -ός, Doric, O. i. 53, ii. 71; N. iii. 24, 29
— with παρά, of extension beside, P. iv. 74; N. v. 10; I. vii. 57
action, synonymous with place of action, N. i. 1 note
active participle used as gerundive, N. xi. 42
active for middle, O. i. 13; P. i. 49, ii. 40, 64; I. iv. 8, vii. 45
adjectival use of participle, v. participle
adjective, accusative, used adverbially, O. vi. 8, xiii. 17, xiv. 11; N. x. 6; I. iii. 31; F. 104
— adverbial force of, O. ii. 38
adjective, causative use of, O. i. 26, vi. 76, xi. 4; P. iv. 81, 216, ix. 11; N. iv. 13, vii. 16, 61, viii. 40; I. iv. 12, F. 100. 5
— compound, for genitive (with adj.), P. v. 28; N. x. 38
— predicative, I. i. 17, ii. 12
adverbial force of adjective, v. adjective
Aeginetan Statuary, N. v. 1
Aecolic, 1 aor. -τοσσα, P. iii. 27, iv. 25, x. 33
Aethiops of Arktinos, N. iii. 61, vii. 21, viii. 30; I. iii. 55
Aias and Hektor, N. ii. 14; I. iii. 55
Alcmanicum, schema, v. schema Alc. Altar of Zeus at Olympia, O. vi. 70
anakolutbon, O. ii. 56, viii. 54
aorist, gnōmic or frequentative, O. ii. 99, ix. 83; P. iv. 279, viii. 15; N. iii. 42, v. 10, vii. 26, viii. 12, 72, x. 14; I. iv. 2; F. 99. 13
— gnōmic in hypothetical construction, N. vii. 12
— gnōmic, participle of, N. i. 62, vii. 3, ix. 54
— infinitive, ref. to fut. O. iii. 1; P. i. 35, 44
— reduplicated form of, O. viii. 11; I. v. 53
— optative with ὡς after χρησεν, P. iv. 7
— ref. to immediate past, ‘idiomatic,’ O. vii. 13, xiv. 16; P. xi. 13; N. i. 18, 19, vii. 76; I. i. 39, iv. 21, v. 53; F. 53. 11
Aphaea, v. Artemis
Aphroditē Urania, F. 99
Artemis, worship of, P. ii. 7
Artemis Aphaea, F. 66. 2
article, def. with indef. pron. N. i. 64
article omitted, N. x. 26
assimilation, O. viii. 38; N. ix. 15
asyncton, O. vi. 101; N. iv. 82,
vi. 1, vii. 19
Athéné Chalinitis, O. xiii. 69
Boeotian shield, I. i. 1
bronce prizes, O. vii. 83; N. x. 45
causal, causative middle, v. intro-
duction, p. xxi
— causative use of adjective, v.
adjective
change of case of participle to accu-
sative, v. accusative
change of subject, O. iii. 22; N. x.
13, 90
chiasmus, I. ii. 41
colour, words of, in general sense of
brightness, O. viii. 1, x. 13,
xiii. 8; P. iii. 73, x. 40; N. i. 17,
v. 7, xi. 28; I. ii. 26, vii. 5; F. 99,
3
comparatio compendiaria, O. i. 7
compendious construction, N. ix.
41; I. v. 47
confusion of thing and personifica-
tion, O. and P. p. xxxv; N. viii.
18
copulative for disjunctive, I. iii. 28,
v. 15
crowns at Isthmos, I. ii. 15
— for horses (mules), O. ii. 50,
vi. 26
Daedalos i.q. Hephaestos (?), N. iv.
59
dative after subst. O. viii. 56, 83;
P. vi. 17; N. ix. 12; I. ii. 13, iii.
16
dativus commodi, O. i. 23, vii. 76;
P. ix. 89; N. i. 24, 46, 58, ii. 24,
iii. 62, vii. 40, xi. 7; I. i. 32, iii.
75, iv. 21, v. 12, vi. 21, vii. 10,
57, 66
— ethicus, P. ix. 65
dative for locative, O. v. 5; N. x.
35; F. 109. 2
— instrumental, oυ ψεβδει, N. i. 18
— of accompanying action, N. x.
75
— of cause, O. vi. 90, ix. 83; P.
v. 58, viii. 44; I. v. 70, vi. 15
dative of closer specification, O. ii.
14, viii. 83; P. i. 7; I. i. 62
— of purpose, I. vii. 27
— of reference, I. i. 42
— possessive, O. ix. 15; P. iv. 124,
ix. 82; N. vii. 22, x. 29
— of manner, O. i. 112, iv. 24;
I. iii. 29
dativus termini, O. i. 92, iii. 31,
vi. 58; P. iv. 296, vii. 12, ix.
120, x. 28, xii. 31 (?); N. i. 50, iv.
15, 55, vii. 7; I. v. 41
deliberative future (supposed), N.
ix. 1
Délos, names of, F. 64. 4
Delphic knife, N. vii. 42
dependent clause, subject of, object
of principal clause, O. xi. 1
dialectic form, occasional strong
Doric, P. iv. 115; F. 99. 5, v.
accusative
Dioskuroi, O. iii. 36; N. x. 53
Doric pres. inf. P. iv. 115
Doric accusative plur. v. accusative
double genitive, v. genitive
dreams, F. 108. 4
elision before digamma, P. vii. 5
eclipse of εινα, O. vii. 28 (cf. Aesch.
Suppl. 19 P.)
— of object, P. ii. 17, iv. 70
— of oυτε, P. vi. 48, x. 29
— of personal pron. P. i. 29
enthroned statues, N. x. 1, Ad-
denda
epithet, double, N. iv. 18
exclamation, O. ix. 39 (οτος), 93
(οςος), xiii. 107; N. x. 41; I. i.
24 (?), v. 62
explanatory infinitive clause, N. ii.
9, 10
extension of predicate, O. ii. 35,
vi. 80, 105, viii. 15, ix. 19, 44, x.
7, xiii. 1, 27; P. i. 51, iv. 23, vi.
37, vii. 12; N. i. 14, iii. 18, vii.
32, 57, xi. 5; I. i. 34; F. 100.
2, 110. 1
Fates attendant on births, O. i.
26
feminine in -ας -αρρος, P. vi. 6; N.
ix. 16; I. v. 73
— in -ος, N. v. 20, F. 129
feminine of adj. in -os -ov, N. iii. 2, v. 9, vii. 83
'fly,' etymol. N. v. 21
future act. with middle form, N. ix. 43
— apodosis to imperative, N. iv. 37
— gnomic, O. vii. 3, viii. 53, ix. 106; P. xii. 29; (cf. Il. xxii. 317; Theokr. i. 3)
— middle in passive sense, O. viii. 45
— middle of vb. of sound, I. i. 34
— referring to time of recitation, P. ix. 89, xi. 10; N. ix. 1
gender, peculiar, O. i. 6; P. i. 15; N. v. 20, 41, ix. 44; I. vii. 20, v. 73; F. 129
general apodosis to particular pro
tasis, P. xi. 41, 44; N. iv. 79, 84; I. i. 41, 45
genitive, absolute of participle
without noun, O. ix. 55; P. iv. 25, viii. 43; I. iii. 5, 49; F. 106. 7
— after adj. πομπιμον νόστου, N. iii. 25
— after pass. of νικάω, N. ix. 2
— descriptive, P. iii. 60, N. x. 46
— double, O. i. 94; P. ii. 56, ix. 39
— in apposition to forms in -θεν, O. ii. 46, vii. 24
— of origin 'in the contest of,' O. ix. 88; I. iii. 89, iv. 58, vi. 10
— of material, P. iv. 206; I. i. 20
— of motion from, P. ix. 11
— of motive or reason, O. iii. 28
— (of noun) for adjective, O. ii. 72; P. iv. 234, vii. 15, xi. 34; N. vii. 3; I. iv. 19, vii. 22, vii. 5
— of theme of speech, N. vii. 50
— of time, O. ii. 93
— participle, O. viii. 13, xi. 2; I. iii. 51
— 'sacred to—,' N. x. 67
— with δραχαί βέβληται (?) κατά σώνεων), N. i. 8
— with substantive of compound adj. O. viii. 33, ix. 63, xi. 25, 78; P. i. 30
— with υπό, 'under,' O. xi. 30
— with χολόρωμα, N. vii. 25
gilding in architecture, O. vi. 1
gnomic future, v. future
gnomic aorist, v. aorist
goldsmith's work, N. vii. 78
Graces connected with victory, P. vi. 2; N. v. 53, ix. 54, x. 38
hendecasyllables, Pindaric, F. 93, 94
hendiadys, O. ii. 13 (?), ix. 6; N. i. 7, iii. 8, iv. 9
hiatus, O. vii. 74; N. iii. 34; I. i. 9, 16, 32, vii. 56
historic present, O. ii. 23; P. iv. 163, v. 80 (cf. N. iii. 18)
Homer, Pindar's mythology different from, O. i. 43, 57
hypallage, O. viii. 42, 68, xi. 6; P. iv. 144, 256, v. 82, ix. 8; N. i. 15, 34, iii. 38; I. vii. 38
iambelegus, F. 11 B.
idiomatic aorist, v. aorist
imperfect, O. viii. 47, 49
— for aorist, of νικάω, κρατέω, O. ix. 112; N. v. 5; I. iii. 13
— graphic, O. xi. 67
— of intended action, N. i. 50
infinite after διδωμι, N. x. 26; P. iv. 115
— after pregnant sense of declaring (?), O. vi. 56, ix. 64
— after verb of motion, N. vi. 47; I. ii. 16, vii. 63; F. 7. 5, 53. 10
— extra structuram (?), O. i. 42
— for imperative, P. i. 68; N. iii. 29, ix. 6
— Madv. § 148; N. vi. 7; I. iii. 56
— of possible result, I. iv. 45, 48
— of reference after adj. O. vii. 25, viii. 19, 24, xiii. 13, 48; P. vi. 53; N. iii. 30, vii. 27, 76, x. 19, 20, 72, xi. 18, 38; I. ii. 37, vi. 44
— of result, O. i. 9 (?), 42, iii. 34, ix. 80 (?); P. iv. 146 (?), 185, 187, x. 17, 49; N. iii. 31, 32, vi. 7, x. 79; I. iii. 10, 61
— redundant, expletory, O. ix. 74; P. ix. 65; N. vi. 8
inversion of participle and verb, v. participle
iota suppressed, O. xiii. 91; N. xi. 40; I. i. 63

Kynaethos, N. ii. 1

late position of subject, v. subject locative, N. x. 28; I. iii. 2, v. dative

meiosis, N. x. 6; I. ii. 20

metaphor, mixed, O. vi. 82, 83; P. x. 53; N. iii. 79, vi. 29

— and simile to express the superlative, v. met. from eagle and ἄωτος, δελφίς (similes), κόρυφα; from limits of travel, N. iii. 21; P. x. 28

— Pillars of Herakles, O. iii. 44; I. iii. 30—Hyperboreans, P. x. 30—Nile and Phásis, I. ii. 42; from water, gold, the sun (similes), O. i. 1—7; from horse and ship to speed (simile), O. ix. 23, 24; from sand to great number (simile), O. ii. 98, xiii. 46

METAPHORS AND SIMILES

(The list does not profess to be exhaustive.)


Metaphor

from cooking, O. i. 55, 83; P. iv. 186

— keys to control, P. viii. 3, 4, ix. 39

— drawing from a store, N. iv. 8

— leading home, P. v. 3 (cf. I. iii. 6)

— exile to deprivation, O. i. 58

— late-born heir to poetic fame (simile), O. xi. 86

— awakening fame, &c. P. ix. 104

— awakening the lyre, N. x. 21

— sleep to obscurity, I. iii. 41, vi. 16

— decoration, διάδαλλω

— toilette to arrangement of song, I. i. 33

Metaphor

from toilette to bearing trouble, P. iii. 83

— clothing to burial, N. xi. 16

— warm bath to song (simile), N. iv. 4, 5

— spring, παγά, to poem, P. iv. 239

— spring water to song, I. v. 74

— nectar to song, O. vii. 7

— wine cup to song, O. vi. 91; N. iii. 78, ix. 50; I. iv. 25, v. 3; O. vii. 1—8 (simile)

— honey to song, I. iv. 53

— honey and milk to poetry, N. iii. 77

— melting honeycomb to the poet melted by passion (simile), F. 100. 8

— sprinkling, O. xi. 94, 97 (honey); N. i. 13; I. iii. 90, v. 21

— pelting and sprinkling, P. viii. 57

— φιλανθόλα to poetry, I. iii. 45

— watering a garden, O. v. 23

— (tending) flocks to speech, gifts, O. x. 9; N. viii. 6

— a tree by water, I. vi. 18

— culling flowers, O. i. 13

— garden to poetry, O. ix. 27

— ploughed fields to song, P. vi. 2; N. vi. 33, x. 26

— ploughing three or four times to vain repetition, N. vii. 104

— dew, to praise, glory, I. v. 64; N. vii. 40 (simile)

— fallow in alternate years to obscurity in alternate generations (simile), N. vi. 9

— fruit to youth, P. ix. 110

— tree to prosperity, P. viii. 92, 94

— lopping tree to opposing good citizens, P. iv. 263

— luxuriant growth to fame, N. vii. 32; to victory, N. ix. 48

— blossom to youth, P. iv. 158
Metaphor
from bloom to puberty, first manhood, O. i. 67
— fruit to early manhood, O. vi. 57, 58
— spring time to prosperity (simile), P. iv. 64 (simile), I. iii. 36
— ὀπωροφορα, N. v. 8; I. ii. 5
— blossoming, N. ix. 48
— root to mother city, P. iv. 15, ix. 8
of scion, branch (θάλες), O. vi. 68
— seed, root, stock to family, O. ii. 46
— πνεῦ, P. x. 44; N. iii. 41

Commercial.
O. iii. 7, vi. 12, x. 8, xiii. 36; P. ii. 67; N. vii. 76, ix. 3

PRODUCTIVE ARTS
from building to accumulating merit, I. iv. 44
of building ‘the lofty rhyme,’ O. iii. 7; N. i. 8, iii. 4; F. 176
from bulwark to protector, O. ii. 6
— laying foundations to beginning, O. i. 8 (?); P. vii. 3, 4; F. 55
— setting up stèle, see ὀφθάλω
— stèle to ode, N. iv. 81, viii. 47
— steps to opening of life, P. v. 7
— treasure house to lasting store of poetic praise, P. vi. 5—18
— façade to opening of ode (simile), O. vi. 1—4
— path, road, route to conduct, O. i. 115, vii. 31, 90; P. ii. 35, x. 12; N. i. 25, ii. 7, vi. 15, ix. 41, x. 6; I. ii. 10, iv. 22

Metaphor
from road to course of song, O. i. 110, ix. 47; P. iv. 247; N. vii. 51
— — to theme of song, N. vi. 47
— — I. v. 22
— forging to speech, P. i. 86, 7; F. 100, 4
— whetstone to poetic inspiration, O. vi. 82: to patron of athletes, or to trainer, I. v. 73

LEARNED ARTS.
from opening of poem with name of Zeus to first victory at Zeus’ Nemea (simile), N. ii. 1—3
— physician, P. iv. 270; N. iv. 2
— drugs to remedy, O. ix. 97
— registers to mind, O. xi. 1—3
— statue (poem (rejection of simile), N. v. 1

MANLY EXERCISES.
from chariot to song, O. vi. 22—24; N. i. 7
— chariot (victor’s) to song, O. ix. 81; P. x. 65; I. ii. 2, vii. 62
— horse riding to mounting on fame, fortune, &c., I. i. 39
— driving to training, N. vi. 69
— chariot (of muses) to song, I. vii. 62
— yoking, N. i. 7; I. i. 6
— chariot between horses to house between temples (simile), N. vii. 93
— leaping to intellectual activity, N. v. 20
— starting in foot race, N. viii. 19
— race-course to life, N. vi. 7
— missile to pang, pain, N. i. 48
Metaphor
from missiles to song, speech, O. i. 112, ii. 83, 89, ix. 5, 11, xiii. 93; P. i. 12, 44, vi. 37; N. i. 18, iii. 65, vi. 27, vii. 81; I. ii. 3, iv. 47; N. vi. 29 (simile)
— wrestling, O. viii. 25; P. ii. 61, 82, iv. 273; N. iv. 93—96, viii. 27; I. iii. 53
— wrestling to swimming and thence to striving against envious foes, N. iv. 36
— ἐφθεῖρος, N. iii. 96.
— chase to ambition, O. ii. 54
— weaving, twining song, O. vi. 86; P. iv. 275; N. iv. 44; F. 160
— wreath to song, N. vii. 78; I. iii. 62

Light, Flame, &c.
from ‘light’ ‘eye’ to protector, favourite champion, O. ii. 10, vi. 16; I. ii. 17
— a beacon to protection, &c., N. iv. 12
— eye to protector, P. v. 52
— gloom to envy, N. iii. 41, iv. 40
— light fame to fame, praise, &c., O. i. 23, 94, ix. 22, xiii. 36; P. v. 42; N. iii. 64, vi. 39, x. 2; I. iii. 61, vi. 23
— light to prosperity, P. viii. 96; N. iv. 38
— light, star to wealth (simile), O. ii. 55
— ‘waving, glancing,’ to a shout along a line, O. xi. 73

Animate Nature.
from eagle to poet, O. ii. 88; N. iii. 60, v. 21
— to superlatively brave man, P. v. 104, 105
— crows to bad poets, envious rivals, N. iii. 82; O. ii. 87 (simile)

Metaphor
of winged song, P. viii. 34; N. vii. 22; I. i. 66, iii. 27, iv. 63
from winged to inspired, P. v. 107
of flights of poetry, N. vii. 75
from flight to renown, N. vii. 50
— bee to prophetess, P. iv. 60
— cock to competitor in local games (simile), O. xii. 14
— cow to woman, P. iv. 142
— fox and lion to unchangeable nature (simile), O. x. 20
— — to cunning and valour (simile), I. iii. 64, 65
— σαλω to shewing pleasure, O. iv. 4
— lion’s skin to stalwart nature (simile), I. v. 47

Water.
Sea-faring.
from bilgewater to disgrace, P. viii. 11, 12
— embarking to beginning an ode, P. ii. 62
— embarking to undertaking, O. xiii. 49; N. xi. 44
— pilot to guide, ruler, P. i. 86, iv. 274, v. 124, x. 72
— pilots to prudent men, N. vii. 17 (simile)
— slave chained to oar, N. xi. 45
— voyage to course of song, time of thought, N. iii. 27; O. vi. 103
— unfurling sails to lavish hospitality, P. i. 91; N. v. 51; I. ii. 39
— varying currents, O. ii. 33; N. xi. 46; I. vii. 15
— tossing waves to illusions, O. xii. 6
— waves to events, N. vi. 57
— wave to approach of death, N. vii. 31
nautical ὀρθῶ (?), I. iv. 48
— κατεδραμεν, N. iv. 23
Metaphor
from shipwreck, I. i. 36
— navigation to superlative excellence, O. iii. 43; N. iii. 21; I. v. 12

Swimming, Drowning.
from swimming to passing through life*, O. xiii. 114
— coming to shore to succeeding, N. iv. 38
— swimming to striving against a sea of enemies, N. iv. 37
— water to silence, I. iv. 51; F. 225
— cork that floats above a net to the poet (simile), P. ii. 79

Streams, Floods.
from streams to poetry, N. vii. 12
— flood to song, O. xi. 10
— rolling pebbles to censure, O. xi. 9
— torrent to calamity, O. xi. 37
— water quenching fire to song quelling envy, N. i. 24

Weather.
from calm to peaceful life, P. v. 10
— cloud to forgetfulness, O. vii. 45
— breeze to song, N. vi. 29
— breezes to turns of fortune, O. vii. 95; P. iv. 292; I. iii. 23
— blighting wind to misfortune, P. v. 112
— storm to mental disturbance, P. ix. 32

Sundry.
from 'battle-cry,' to battle, host, P. i. 72; N. iii. 60, ix. 35; I. vi. 10; F. 192
— bridle to anchor, P. iv. 25 of devouring fire, N. ix. 23
from fire and whip to passion, P. iv. 219
— kicking to smoke rising, I. iii. 84
— mirror to poetic commemoration, N. vii. 14
— music, O. ix. 39
— nails to compulsion, P. iv. 71
— Orion following Pheidias to certain sequence (simile), N. ii. 10
— repetition of Διως Κόρινθος to repetition in poetry (simile), N. vii. 105
— sandal to state, O. vi. 8 (cf. Herod. vi. 2, Jebb)
— smoke to envy, detraction, &c., N. i. 24
— σκυτάλη to messenger, O. vi. 91
— 'spell' to bridle, O. xiii. 85
— stain to disgrace, O. iv. 17, viii. 68 (? Jebb)
— stone to spiteful speech, O. viii. 55
— voting pebble to evidence, O. vii. 87; to stèle, P. iv. 265
— a wheel (of fortune), O. ii. 21
middle in passive sense, σχέσθαι, P. i. 10
milky way, Διως ὅδων, O. ii. 70; F. 73
moral qualities ascribed to beasts, N. i. 63
Muses' song, N. v. 22
music, Greek, O. vii. 12

* Dr Scott's emendation, which I accept, does away with this figure. He accepts ἄμα and reads κούφωσι νικήσαι for κούφωσιν ἱκνέσαι, and in the next line αὖθι δίδοις for αὖθι διδόνσ (MSS.).
myrtle, sacred to the dead, I. iii. 87, vii. 67

Negative, applied emphatically to one word, N. i. 18, viii. 37

neuter acc. adj. after verb of 'looking,' 'seeing,' P. ii. 20; N. iv. 39, vii. 66
— — (predicative) with fem. subs. I. vi. 22
— plural. pronoun referring to adjectives, P. i. 40
— — noun with plur. verb, O. viii. 12, xi. 85; P. i. 13, iv. 121; I. iv. 12, vii. 47; F. 53. 14

nominative for vocative, P. i. 92; N. iii. 76

object suppressed, O. ii. 10; P. ii. 17. iv. 70; N. iv. 11, 36, vii. 23

offering without fire, O. vii. 48 (cf. Aesch. Ag. 70; Genesis iv. 3)

olive crowns at the Panathênae, N. x. 34

Olympia personified, O. viii. 1

optative with εὶ in protasis, P. viii. 13
— — κε in relative clause with pres. indic. in apodosis, N. iv. 8
— without ἄν v. ἄν omitted

order, connection of consecutive beginnings or ends of two verses, O. vii. 13, 15, viii. 77, ix. 13, xi. 28, xiii. 1; P. ix. 23, xi. 32; N. iii. 66, iv. 1, vi. 37; I. iii. 70, iv. 9, 19, 43, v. 28, 39, vi. 46, vii. 28, 49

— connection of beginning or ends of two lines though a line intervene (v. I. iii. 36), I. vi. 12; P. iv. 214
— enclitic between ην and participle, O. viii. 33
— — — preposition and case, N. vii. 42, viii. 18, (?) P. ii. 66
— irregular, O. i. 17 (?), vii. 53; P. iv. 106 (v. I. iii. 36); N. i. 24, x. 72; I. vii. 70; F. 100. 8, 9
— ν with end of clause emphatic, O. vii. 48
— preposition between two coupled cases, O. vii. 12, viii. 47, ix. 17; P. ii. 11, 59, v. 67, viii. 99; N. vii. 31, ix. 14, 22, x. 38, 53; I. i. 29

order, proper name between article and participle, O. xiii. 53
— — proper name, peculiar position of, I. iv. 49, v. 18

Panathênaic vases, N. x. 36

participle, active, used as gerundive, N. xi. 42
— — adjectival use of, N. iv. 29, vii. 66, x. 18; I. i. 31, iii. 5, 37
— — as in Thuk. i. 20, § 2 (Shilleto) N. viii. 38; I. v. 14, vi. 40
— coupled with finite verb, O. i. 13, 14; N. xi. 45; I. i. 14
— case changed to accusative v. accusative
— — for εὶ with optat. P. x. 62
— — genitive absolute without noun v. genitive abs.
— — of gnomic aorist v. aorist
— — of gnomic aorist, δρακέντες, N. vii. 3
— sign, cause, N. iii. 16
— with change of case, O. i. 10
— with οὐ φράζεται, I. i. 68 (cf. ζῶθι)

particular apodosis to general protasis, P. xi. 54, 55

pentathlon, Introductory essay. N. vii. Introd. ('spear - throwing' should be placed before discus-hurling)

perfect denoting permanent effect or continuance of past action, O. i. 53, 94; N. iii. 84, viii. 25, ix. 41; I. iii. 3

personal constr. with part. for impers. with acc. and inf. O. ix. 103; N. vi. 2, ix. 6; I. vii. 12

personal pron. omitted v. εἴη

Phlegra, N. iv. 27; I. v. 33

Pindar's (apparent) Medism, F. 86

Pindaric hendecasyllables, F. 93, 94

Pindaricus versus, F. 11 A

place of action synonymous with action, N. i. 1 note

pleonasm, N. iii. 34

plural adj. 'it is,' P. i. 34; N. iv. 71, viii. 4
plural, in allusion to one person, O. ix. 56; N. i. 58; I. iv. 43; F. 53. 10
— verb with neuter plural v. neuter
possessive dative v. dative
predicate, extension of, v. extension, prolepsis
predicative adjective, emphatic, N. x. 32; I. i. 17, ii. 12
preposition and case after nouns, O. i. 94, viii. 9; P. vi. 18
present historic v. historic
— prophetic, O. viii. 42; P. iv. 49
— subjunctive after ἑλαφον of past time in orat. obliqua, N. i. 68
prolepsis, O. i. 68, ii. 22, iii. 16, vi. 63, xii. 2; P. i. 51, 65, ii. 26, iv. 194; N. i. 43; I. vi. 29
Pythagoras’ doctrine of mean, P. ii. 34
Relative, neuter plural, with definite antecedent, O. i. 16 (cf. x. 8); P. ii. 75, iii. 18, vi. 21; N. ix. 9; F. 176
Sacrificers, position of, O. iii. 19
schema Alcmanicum, O. v. 15; P. x. 10; N. x. 48
— Pindaricum, O. x. 6; P. x. 71, F. 53. 15—18, 224
seasons, N. v. 6
showers of gold, F. 96. 4
sibilants, consecutive avoided, O. xii. 10; I. iii. 17, note
— in Greek, F. 57 a
simile v. metaphor
sing. for plur. ἄλλος, N. iv. 39 v. τύς
‘spring’ derived, N. v. 21
subject, late position of, O. xi. 30, 34, xiii. 17; P. ii. 41, xii. 17; I. v. 30, 35, 40, vii. 16
subject of dependant clause made object of princ. clause, O. xiv. 20
substantives compounded of preposition and subst. O. vii. 61
suppression of εἶναι, O. vii. 23; N. v. 9, 10
— — μᾶλλον, with verb of wishing, choice, N. x. 58
— — ὁ (οἱ) μὲν v. ὁ μὲν
— — τίν te in explaining
τίνος, I. iv. 19
— — pron. with εἰ ᾧ v. εἴη
synizesis, O. i. 5

Three libations, I. v. 2
tmesis, O. i. 17(?) 90, vii. 43, 44, viii. 32, xiii. 59, 60; P. iv. 34, xi. 14; N. iii. 24, 67, vii. 68, ix. 8, 33; x. 71, xi. 30; I. ii. 29, vi. 30, vii. 14, 58; F. 65. 5, 99. 8
transition indicated by ἐγώ v. ἐγώ
transposition in mss, N. iii. 17
(Triclin. στοκάλῳ ματῳδ.; I. iii. 82
Triopian deities (Herod. I. 144), Apollo, Poseidòn, Hâdes, Dê-mêter, Korê, Nymphs, O. i. Introd.

Virtues, division of, O. i. 89; N. iii. 72
vowel, variation of radical, P. i. 45

Wrestling terms, N. iv. 93

Zeta, F. 57 a, note
zeugma, O. i. 88(?) ix. 6, xiii. 22;
P. i. 40 (?) Jebb), viii. 20; N. viii. 3, x. 25; I. v. 47
INDEX OF QUOTATIONS FROM AND REFERENCES TO CLASSICAL GREEK AUTHORS FOUND IN THIS VOLUME.

<table>
<thead>
<tr>
<th>Author</th>
<th>Page Numbers</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Aeschylos</strong></td>
<td>Ag. 10, 210, 1503; N. viii. 46</td>
<td></td>
</tr>
<tr>
<td></td>
<td>— 97; N. xi. 45; I. i. 14</td>
<td></td>
</tr>
<tr>
<td></td>
<td>— 104—119; N. ix. 18</td>
<td></td>
</tr>
<tr>
<td></td>
<td>— 177; I. i. 40</td>
<td></td>
</tr>
<tr>
<td></td>
<td>— 225; N. iii. 12, xi. 16</td>
<td></td>
</tr>
<tr>
<td></td>
<td>— 237; I. v. 2</td>
<td></td>
</tr>
<tr>
<td></td>
<td>— 483; I. iii. 69</td>
<td></td>
</tr>
<tr>
<td></td>
<td>— 666 (P.); N. vi. 15</td>
<td></td>
</tr>
<tr>
<td></td>
<td>— 869; N. xi. 16</td>
<td></td>
</tr>
<tr>
<td></td>
<td>— 926 (P.); N. iv. 58</td>
<td></td>
</tr>
<tr>
<td></td>
<td>— 942; N. iv. 15</td>
<td></td>
</tr>
<tr>
<td></td>
<td>— 1123; I. iii. 83</td>
<td></td>
</tr>
<tr>
<td></td>
<td>— 1154; N. vii. 50</td>
<td></td>
</tr>
<tr>
<td></td>
<td>— 1588 (P.); I. i. 46</td>
<td></td>
</tr>
<tr>
<td><strong>Choeph.</strong></td>
<td>84; N. iii. 25</td>
<td></td>
</tr>
<tr>
<td></td>
<td>— 305; N. iv. 30</td>
<td></td>
</tr>
<tr>
<td></td>
<td>— 438; N. viii. 38</td>
<td></td>
</tr>
<tr>
<td></td>
<td>— 471 (P.); I. vii. 5</td>
<td></td>
</tr>
<tr>
<td></td>
<td>— 547; N. xi. 45</td>
<td></td>
</tr>
<tr>
<td></td>
<td>— 630; I. iii. 69</td>
<td></td>
</tr>
<tr>
<td></td>
<td>— 685 (P.); N. iv. 2</td>
<td></td>
</tr>
<tr>
<td></td>
<td>— 948; N. vii. 48</td>
<td></td>
</tr>
<tr>
<td></td>
<td>— 961; N. iv. 38</td>
<td></td>
</tr>
<tr>
<td></td>
<td>— 965; N. iii. 12</td>
<td></td>
</tr>
<tr>
<td></td>
<td>— 989; I. ii. 38</td>
<td></td>
</tr>
<tr>
<td><strong>Eum.</strong></td>
<td>104; F. 109</td>
<td></td>
</tr>
<tr>
<td></td>
<td>— 107; N. viii. 46</td>
<td></td>
</tr>
<tr>
<td></td>
<td>— 108; I. iii. 85</td>
<td></td>
</tr>
<tr>
<td></td>
<td>— 684; I. vii. 45</td>
<td></td>
</tr>
<tr>
<td></td>
<td>— 729; I. v. 2</td>
<td></td>
</tr>
<tr>
<td></td>
<td>— 740; N. ix. 18</td>
<td></td>
</tr>
<tr>
<td><strong>Pers.</strong></td>
<td>28; N. iii. 40</td>
<td></td>
</tr>
<tr>
<td></td>
<td>— 430; I. iii. 56</td>
<td></td>
</tr>
<tr>
<td></td>
<td>— 616; N. ix. 52</td>
<td></td>
</tr>
<tr>
<td></td>
<td>— 640; N. ix. 43</td>
<td></td>
</tr>
<tr>
<td></td>
<td>— 913; I. i. 46</td>
<td></td>
</tr>
<tr>
<td><strong>Aeschylos</strong></td>
<td>Pers. 963; N. iv. 36</td>
<td></td>
</tr>
<tr>
<td></td>
<td>— 1053; I. vii. 25</td>
<td></td>
</tr>
<tr>
<td></td>
<td>— 85; N. iii. 83</td>
<td></td>
</tr>
<tr>
<td></td>
<td>— 210; I. iv. 1</td>
<td></td>
</tr>
<tr>
<td></td>
<td>— 223; N. xi. 1</td>
<td></td>
</tr>
<tr>
<td></td>
<td>— 285; I. iii. 23</td>
<td></td>
</tr>
<tr>
<td></td>
<td>— 405; I. iii. 69</td>
<td></td>
</tr>
<tr>
<td></td>
<td>— 445; I. iii. 53</td>
<td></td>
</tr>
<tr>
<td></td>
<td>— 559; N. v. 27</td>
<td></td>
</tr>
<tr>
<td></td>
<td>— 660; N. iii. 46</td>
<td></td>
</tr>
<tr>
<td></td>
<td>— 665; N. x. 25</td>
<td></td>
</tr>
<tr>
<td></td>
<td>— 786, 7 (P.), 941; I. vii. 35</td>
<td></td>
</tr>
<tr>
<td></td>
<td>— 837; N. ix. 41</td>
<td></td>
</tr>
<tr>
<td></td>
<td>— 865; N. x. 5</td>
<td></td>
</tr>
<tr>
<td><strong>Sept.</strong></td>
<td>13; N. iii. 67</td>
<td></td>
</tr>
<tr>
<td></td>
<td>— 593; N. x. 11</td>
<td></td>
</tr>
<tr>
<td></td>
<td>— 614 (P.); I. vii. 45</td>
<td></td>
</tr>
<tr>
<td><strong>Suppl.</strong></td>
<td>26</td>
<td></td>
</tr>
<tr>
<td></td>
<td>— 46; I. v. 46</td>
<td></td>
</tr>
<tr>
<td></td>
<td>— 196, 269 (P.); I. v. 58</td>
<td></td>
</tr>
<tr>
<td></td>
<td>— 458; N. iii. 67</td>
<td></td>
</tr>
<tr>
<td></td>
<td>— 973 (P.); N. viii. 1</td>
<td></td>
</tr>
<tr>
<td></td>
<td>— 996; N. v. 8</td>
<td></td>
</tr>
<tr>
<td><strong>Alkaeos</strong></td>
<td>Frag. 50; I. ii. 9</td>
<td></td>
</tr>
<tr>
<td></td>
<td>— 61; I. ii. 5</td>
<td></td>
</tr>
<tr>
<td><strong>Alkmán</strong></td>
<td>Frag. 1; N. iii. 10</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Frag. 2 [31]; N. ii. 2</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Frag. 50 [60]; N. vii. 87</td>
<td></td>
</tr>
<tr>
<td><strong>Anacreonta</strong> (Bergk)</td>
<td>22 [20]; I. vii. 10</td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>Apollônios Rhodios</strong></td>
<td>i. 153; N. x. 61</td>
</tr>
<tr>
<td></td>
<td>iv. 797; I. vii. 35</td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>Aratos</strong></td>
<td>Phaen. 1; N. ii. 2</td>
</tr>
<tr>
<td></td>
<td>Archilochos Frag. 53 [45]; I. vii. 14</td>
<td></td>
</tr>
</tbody>
</table>
### INDEX OF QUOTATIONS.

<table>
<thead>
<tr>
<th>Author</th>
<th>Work</th>
<th>Page</th>
<th>Quotation</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Archilochos</td>
<td>Frag. 64 [40]</td>
<td>N.iv. 71</td>
<td>88 [6]; N.i. 63</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>98 [65]; N.ix. 21</td>
<td></td>
</tr>
<tr>
<td>Aristophanes</td>
<td>Ach. 571</td>
<td>N.iv. 37</td>
<td>673; F. 54. 1</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>1079; N.iv. 71; I.i. 64, v. 7</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>1293; N.i. 16, 11</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Eccl. 828</td>
<td>N.vii. 104</td>
<td>Eq. 37; N.x. 30</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>503; I. i. 62</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>1015; N.vii. 50</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Nub. 1025</td>
<td>N.vii. 23</td>
<td>1047; N.iv. 37</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Lys. 1110</td>
<td>N.iv. 35</td>
<td>733; N.vii. 50</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Pac. 232</td>
<td>N.xi. 24</td>
<td>797; I.vii. 8</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>831; N.vii. 76</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Plut. 981, 992</td>
<td>N.i. 56</td>
<td>Ran. 281; N.ix. 43</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>289; F. 73. 1</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>439; N.vii. 104</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>551, 554; I.vii.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Vesp. 589</td>
<td>N.xi. 11</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aristotleles</td>
<td>Nic. Eith. i. 3</td>
<td>N.iii. 75</td>
<td>Pol. i. 2; N.vii. 42</td>
<td></td>
</tr>
<tr>
<td></td>
<td>v. 8</td>
<td>N.iv. 30</td>
<td>ῥὸ ἄντιπεπονθός; N.xi. 42</td>
<td></td>
</tr>
<tr>
<td>Démosthenës</td>
<td>p. 496</td>
<td>N.x. 28</td>
<td>500; I.iii. 51</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>564 fin.; I.iii. 3</td>
<td></td>
</tr>
<tr>
<td>Euripidës</td>
<td>ALC. 118</td>
<td>F. 213. 2</td>
<td>177; I.iii. 87, vii. 45</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>663; N.xi. 15</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Andr. 16, 1260</td>
<td>N.iv. 49</td>
<td>650; I.ii. 41</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>1085; N.vii. 42</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>1247; N.iv. 51</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Bacch. 100</td>
<td>I.v. 46</td>
<td>708; N.iii. 77</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>722; I.iii. 85</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>743; N.i. 50</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>877—881; N.v. 22</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>893; I.i. 45</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>1206; I.iii. 72</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Cycl. 335</td>
<td>I.vi. 40</td>
<td>Euripidës El. 143</td>
<td>N.x. 67</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>442; I.i. 23</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>939; I.iii. 6</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>1080; I.vii. 69</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Hec. 933</td>
<td>N.i. 50</td>
<td>Hec. 255; N.vii. 6</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>274; N.x. 78</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>1039; N.iv. 28</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>1449; I.vi. 12, 13</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Heracl. 802, 860</td>
<td>N.iv. 28</td>
<td>974; I.iii. 53</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Herc. F. 20, 847</td>
<td>I.iii. 75</td>
<td>62; N.xi. 43</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>179; I.i. 62</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>470; N.iv. 59</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>676; I.vii. 6</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>677; N.iv. 17</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>785; I.v. 72</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>871; I.i. 1</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>1238; N.viii. 3</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Hipp. 67, 1092</td>
<td>N.x. 38</td>
<td>537; I.iii. 80</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>651; N.vi. 3</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>1203; N.i. 43</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ion. 11—13</td>
<td>N.ix. 41</td>
<td>475, 922; N.iii. 56</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>572; N.i. 8</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>600; N.vii. 59</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>639; N.i. 31</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>666; N.x. 25</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>818; N.x. 86</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>1241; N.iv. 23</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>1614; N.vi. 7</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Iph. in A. 239</td>
<td>N.x. 1</td>
<td>716, 717; I.vii. 44</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Iph. in T. 51</td>
<td>I.i. 57</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>676; N.vii. 59</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>1009; N.x. 86</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>1161; N.v. 50</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>1350; N.viii. 37</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Med. 297</td>
<td>I.i. 41</td>
<td>315; N.ix. 2</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>810; I.i. 46</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>1077; N.ix. 47</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>1133; N.i. 40</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Orest. 263</td>
<td>I.iii. 72</td>
<td>265; N.iv. 37</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>566—570; I.i. 44</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>975; N.i. 33</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>1654—6; N.vii. 42</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Phoen. 571, 573</td>
<td>I.v. 31</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
INDEX OF QUOTATIONS.

Euripides Phoen. 773; I. iii. 53
— 894; F. 84. 14, 15
— 1326; N. vii. 42
— 1523; N. iv. 46
Suppl. 526; I. ii. 38
— 565; N. viii. 21
— 566, 1014; I. i. 62
— 574; N. i. 32
— 667, 675, 925; N. iv. 28
— 783; N. x. 67
Troad. 1148; N. xi. 16

Hérodotos, i. 9, iii. 142; I. vii. 69
— v. 33; N. i. 40
— vii. 16; N. v. 19
Hésiodos Sc. Her. 12; N. x. 60
— 13; N. i. 51
— 65; N. vi. 2
— 173; N. ix. 23
— 202; N. iv. 14
— 235; N. i. 42
— 302; N. iv. 93
Theogon. 126—136, 409—
443; I. iv. 1
— 453; N. xi. 6
— 535; N. ix. 53
— 862—866; N. vii. 17
— 915; N. vii. 15
— 922; N. vii. 2
W. and D. 199; N. ix. 36
— 324; I. iii. 6
— 344; N. vii. 87
— 352; N. vii. 17
— 404—406; F. 65. 2
— 409; I. v. 67
— 413; N. viii. 27
— 619; N. ii. 10
— 692; I. v. 71
— 476; N. x. 61
— 488, 626; I. iv. 49
— 589; N. vii. 61
— 607; N. vi. 10
— 619; N. ii. 10
— 692; I. v. 71
— 763; N. iii. 84
— 783; I. vii. 44

Iliad, ii. 287; N. v. 3
— ii. 382; I. vii. 1
— ii. 768; N. vii. 27
— iii. 389; N. vii. 42
— v. 91; I. iv. 49
— v. 504; N. vi. 3
— v. 638; N. iv. 25; I. iv. 37
— vi. 152; N. vi. 26
— vii. 335; N. vii. 19
— viii. 86; N. viii. 23
— viii. 185; N. iv. 28
— viii. 203; N. v. 37
— viii. 288; I. i. 39
— ix. 633; F. 110
— x. 238; I. vi. 51
— xi. 269; N. i. 48
— xi. 532; N. ii. 14
— xi. 746; I. vii. 25
— xi. 757; N. ix. 41
— xii. 225; N. v. 1
— xii. 296; I. iii. 56
— xiii. 271; I. vi. 36
— xiii. 636; N. vii. 53
— xiii. 824; N. viii. 24
— xiv. 57; I. vi. 36
— xiv. 402; N. ii. 14, viii. 30
— xv. 282; N. vii. 10
— xv. end; N. ii. 14
— xvi. 114, 358; N. ii. 14
— xvi. 140—144; N. iii. 32
— xvii. 227; I. vii. 1
— xvii. 243; N. x. 9
— xvii. 394, 558; N. vii. 103
— xvii. 404; N. iv. 9
— xvii. 425; N. vi. 3
— xviii. 115; I. v. 14
— xviii. 393—405; N. iii. 56
— xix. 125; N. i. 53
— xix. 299; N. i. 71
— xix. 387—391; N. iii. 32
— xxi. 126; I. vii. 1
— xxi. 162; N. iii. 44
— xxi. 157; N. viii. 37
— xxi. 308; N. iii. 81
— xxii. 309, 317; N. iv. 4
— xxiii. 264 ff.; I. i. 18
— xxiii. 714; N. iv. 93
— xxiv. 248; N. i. 40
— xxiv. 461; N. iii. 9
— xxiv. 522, 550; I. vii. 7
— xxiv. 615; N. i. 3
— xxiv. 696; N. x. 75

Isaeos Or. xi. 39; I. iii. 53
INDEX OF QUOTATIONS.

263

Plato Tim. p. 161; I. vii. 8
Plutarch de genio Socratis, p. 575d; I. i. 2
 — (Fr. xxiii. 2); N. i. 24

Sappho, ii. 11; N. v. 5
Shilleto, Thuk. i. 20. 3; N. viii. 38
Simonidès, ἐς ἄδροπον ἄεδρειας, N. vi. 24
   Frag. 4. 5; I. iv. 56
 — 5 [12]; N. iii. 82
 — 39 [54]; I. vii. 14
 — 52 [36]; N. i. 46
 — 85 [60]. 13; N. i. 32
 — 89 [106]; I. vi. 27
 — 114 [61]; I. vi. 34
 — 147 [203], 153
   [211], 154 [212],
   155 [218]; N. v. 5
 — 149 [206]; N. vi. 66
 — 154 [212]; F. 1α
 — 118 [227]; N. xi. 16

Solôn Frag. 4 [13]. 7; I. iii. 2
 — 8; I. iii. 29
 — 13 [4]. 65; N. xi. 46
   I. ii. 36

Sophoklēs Aj. 70; N. xi. 23
 — 122, 563; N. iv. 36
 — 180; N. iii. 40
 — 154; N. vi. 29
 — 157; N. viii. 21
 — 212; N. vii. 89
 — 245, 1138; I. vii. 1
 — 369; N. vi. 15
 — 415; N. viii. 5, viii. 24
 — 430—432; I. v. 53
 — 519; N. vii. 90
 — 895; N. i. 55
 — 828, 899; N. viii. 23
 — 1135; N. viii. 20
 — 1355; N. ix. 2

Ant. 84; I. vi. 22
 — 548; I. ii. 11
 — 795; N. viii. 2
 — 800; N. v. 41
 — 1115, Frag. 856; I. iv. 1
 — 1241; N. x. 18
 — 1311; N. i. 55
El. 351; N. iii. 12
 — 480; I. i. 46
Sophoklēs *El.* 626; I. i. 41
   — 680; I. ii. 16
   — 1079; N. viii. 38
*Oed. C.* 24; N. x. 30
   — 288; N. i. 64
   — 617; I. iv. 28
   — 877; F. 213. 2
   — 1108; N. vi. 37
   — 1219; N. xi. 42
   — 1424; N. iv. 61
   — 1752; I. vii. 46
*Oed. R.* 28; N. x. 2
   — 107; N. i. 64
   — 314; N. vii. 16
   — 577; N. i. 31
   — 579; N. x. 86
   — 740; N. vi. 5
   — 740; N. xi. 45
   — 978; N. xi. 43
   — 1451; N. ix. 41
*Phil.* 142; N. iv. 9
   — 578; N. iv. 40
   — 963; N. x. 29
   — 1025; N. vii. 6
   — 1425; N. vii. 7
*Trach.* 159; N. i. 68
   — 638; N. ix. 41
   — 641; N. viii. 15
   — 847; N. x. 75
   — 887; I. vii. 25
   — 1160; N. vi. 1
*Frag.* 149; N. ix. 50
   — 411; I. v. 58

Theogonis, 321; I. iii. 2
   — 585; N. xi. 46
   — 890; I. iii. 51
   — 1009; N. i. 32
   — 1051; N. iv. 8
   — 1231; N. xi. 48
Theokritos, i. 20; N. vi. 24
   — ii. 17; N. iv. 35
   — v. 58; N. iii. 77
   — vi. 45; N. v. 5
   — vii. 40; N. v. 5
   — xii. 31; N. i. 11
   — xiii. 40; N. iv. 52
   — xvii. 1; N. ii. 2
   — xxiii. 34; N. v. 5
   — xxiv. 72; N. iii. 56
   — xxiv. 83, 4; N. i. 58
Thukydidēs, i. 13. 1; N. i. 33
   — i. 20, § 3: N. viii. 38; I. iv. 56, v. 14
   — i. 21. 1; N. vii. 22
   — i. 26; I. ii. 16
   — i. 33. 2, iii. 58; N. vii. 59
   — i. 71. 5 ; I. iii. 25
   — i. 100; I. vii. 12
   — i. 142; N. xi. 42
   — ii. 40. 2; I. iv. 22
   — ii. 41; I. iii. 53
   — v. 47; N. iii. 70
   — v. 49; N. v. 5
   — vi. 34. 4; 40. 1; N. vi. 5
   — viii. 86. 8; N. v. 35

Xenophōn *Cyrop.* vi. 1. 27; N. iv. 28
   — De Ven. x. 8; I. i. 41
   — Memor. i. 2. 16, 47; N. ix. 15
   — ii. 1. 34; I. iii. 21
   — ii. 3. 1; I. vi. 22
   — iii. 9. 2; I. i. 25
HOME USE
CIRCULATION DEPARTMENT
MAIN LIBRARY

This book is due on the last date stamped below. 
1-month loans may be renewed by calling 642-3405. 
6-month loans may be recharged by bringing books to Circulation Desk. 
Renewals and recharges may be made 4 days prior to due date. 
ALL BOOKS ARE SUBJECT TO RECALL 7 DAYS AFTER DATE CHECKED OUT.

LD21—A—40m·8,'75
(S7787L)