

ΠΙΝΔΑΡΟΥ ΤΑ ΣΩΖΟΜΕΝΑ.

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PINDAR'S

EPINICIAN OR TRIUMPHAL ODES,

*IN FOUR BOOKS;*

TOGETHER WITH THE

FRAGMENTS OF HIS LOST COMPOSITIONS:

REVISED AND EXPLAINED, BY

JOHN WILLIAM DONALDSON, M.A.,

HEAD MASTER OF BURY SCHOOL,  
AND LATE FELLOW AND ASSISTANT TUTOR OF  
TRINITY COLLEGE, CAMBRIDGE.

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χατίζει.

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LONDON:

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M.DCCCXLI.

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**PRINTED AT THE UNIVERSITY PRESS.**

TO  
THE RIGHT REVEREND  
**JAMES HENRY MONK, D.D.,**

LORD BISHOP OF GLOUCESTER AND BRISTOL;

*THIS WORK IS INSCRIBED,*

AS A TRIBUTE OF RESPECT, DUE TO HIS EMINENCE

IN LITERATURE AND SCHOLARSHIP;

AND AS AN ACKNOWLEDGEMENT OF THE ZEAL AND ENERGY

WITH WHICH HE

PROMOTED THE CULTIVATION OF A CLASSICAL TASTE

IN THE UNIVERSITY OF CAMBRIDGE,

WHILE OCCUPYING A DISTINGUISHED POSITION

IN THAT GREAT SEAT OF LEARNING.



## P R E F A C E.

AMID the general wreck of Grecian literature, no loss, perhaps, has been more justly deplored than that of the great mass of lyric poetry of which we have been deprived by the slow working of time, or the ruder hands of Khalif Omar. It is not, however, merely on account of the beauty of this poetry, that we are justified in our lively regret; it is not on account of their exquisite rhythms, their touching pathos, the dying falls of their music, their martial energy, or their patriotic fervour, that we lament the destruction of the great master-pieces of the Grecian lyre; it is rather because they would have enabled us, better than any extant branches of Greek literature, to reconstruct a vivid picture of ancient life in all its private and intimate relations of social intercourse, because they would have brought before us, in fresh and glowing colours, the crowded feasts and public sacrifices, the merry comus, the solemn pæan, and the mysterious dithyramb, with which the people of old Hellas honoured the gods of their fathers. But, though we have lost much, it is still a matter of no small congratulation that we have preserved a series of forty-four choral odes, by one of the greatest of these minstrels; and it is also satisfactory to reflect, that the class to which these poems belonged—that of the *epinician* or triumphal odes—admitted of greater varieties in the mode of treating the

subject, and also was more closely connected with usages peculiar to the Greeks, than any other order of lyric poetry. A victory obtained in the public games was considered as reflecting glory, not merely on the successful individual and his family, but also on the state which claimed him as her son; hence the ode which celebrated the event would not merely introduce us to the family of the victor assembled to commemorate the triumph of their kinsman, but also proclaim to us the old renown of his native land, and the justice, the wealth, or the valour of his fellow-citizens: and thus while in one ode we are told of the happy love of Telesicrates, or the sickness and sorrow of Hiero, in another we read some soul-stirring mention of Salamis with its "slaughter thick as hail," or of Plataea "where the bow-bearing Medes were slain." Considered in this spirit, the remains of Pindar are eminently instructive to the student of antiquity; indeed, there is hardly any other Greek writer who contributes so much towards enabling us to feel as the Greeks did in reference to all that was interesting or important in their eyes.

A critical and comprehensive study of Pindar is, however, of comparatively recent date. On the continent these poems were very much neglected by the learned, till Heyne turned his attention to them. That most meritorious person was not qualified for the task of publishing such an edition of Pindar as would satisfy the demands of the younger generation of scholars, who were growing up around him;—indeed, at that time German philology was still in its cradle; but he did enough to prove that Pindar's remains were worthy of an accurate and critical examination, and that

they would furnish an ample field for the exercise of ingenuity and learning. His example was speedily followed by several of his countrymen. Among these, the most eminent was Hermann, to whom the reader of Pindar is indebted for the first beginnings of an enlightened criticism of this author. But in this, as in all other fields of classical philology, we trace the greatest and most essential improvements to the school of F. A. Wolf. In 1811, Augustus Böckh, the most distinguished pupil of that great scholar, published the first volume of an entirely new edition of Pindar, in which the primary object of his attention was an arrangement of the odes according to their metres, and a revision of the text, guided by this metrical examination, and founded on a new collation of all the available manuscripts. The commentary, which was written by Böckh in conjunction with the late Professor Dissen, and the Fragments, in which he was much assisted by the collections of J. G. Schneider (*Argent.* 1776), did not appear till 1821, and were soon followed by Böckh's essay on "The Critical Treatment of the Pindaric Poems," which was printed in the Transactions of the Royal Academy of Berlin for 1822, 1823. By these works, the criticism and interpretation of Pindar have been placed on an entirely new footing, and it is not likely that any subsequent editor will depart much from the method which Böckh has so elaborately applied to the execution of his task. With regard more particularly to the interpretation of the author, his method seems to be so based on reason that it must be intrinsically the true one. It is, to determine the meaning of a passage by reference to the general connexion of thought, not merely in the whole composition, but also in the whole works of the author. This



method is expressly ascribed to Schleiermacher (see Böckh's *Pindar*. T. III, p. 7. *Abhandl. Berl. Akad.* for 1822, 3, p. 264), who applied it himself with eminent success to a comprehensive interpretation of Plato's Dialogues; but Böckh, and his coadjutor Dissen, have made this method their own by the originality and ingenuity with which they have brought it to bear upon the elucidation of Pindar.

After the completion of Böckh's laborious undertaking, it was obvious that little more was needed by the student of Pindar than a judicious condensation of his voluminous and expensive work. This must have been the object with which Professor Dissen was requested to undertake the smaller edition of this author, which appeared, as part of the *Bibliotheca Græca in usum Scholarum*, in the year 1830; but he seems to have prevailed upon the editors of that collection to set aside in his favour the general plan by which they had been guided in other cases: "on account of the difficulties of this poet," he tells us, "they kindly permitted me to follow my own plan, and make my explanatory notes as long as I pleased," (*ut meo more agerem et quæ ad explicationem utilia judicarem afferrem omnia*). The consequence of this has been, that, instead of contenting himself with an endeavour to render more generally accessible the results of his own and his predecessor's ingenuity and researches, and adding at the same time such improvements and corrections as might have been suggested by a renewed study of the author, he has drawn up an original commentary, nearly, if not quite, as prolix as that in the third volume of the larger edition, to which, however, the reader is every

Dissen's *Pindar* is only a valuable supplement to Böckh's;—had it been complete in itself, the reader would have gained nothing in point of brevity, and it is incomplete as a book of reference for the scholar, because it contains only a selection from the fragments, and has no verbal index. Although, therefore, Dissen's work is of great value to the general philologer, and still more so to the editor of *Pindar*, its publication did not supply the want of a complete and accessible edition of this author, which was still felt, at least by two classes of readers—by scholars, who, requiring a collection of all *Pindar*'s remains, were unable or unwilling to buy such a costly and voluminous work as Böckh's, and by students, who were repelled by Dissen's 600 or 700 pages of Latin commentary, or had, perhaps, failed to obtain from it information suitable to their wants. That the task of preparing such an edition of *Pindar* as should be adapted to the use both of the scholar and of the student was still unperformed, and that it was one which ought to be undertaken, was so obvious, that one would gladly have encouraged an attempt to meet the demand, though it had professed to do no more than collect its materials from the combined and successive labours of Böckh and Dissen. Having, however, for some time vainly looked for the appearance of such an edition either in Germany or in England, I have been induced to take this work upon myself; and I have done this the more readily, because, in addition to the practical reasons which rendered it necessary, I believed that I could offer, in many of the more difficult passages, explanations of the Greek of *Pindar*, more correct, or, at least, more satisfactory to myself, than those which had been proposed by preceding editors. In general, therefore, this edition of *Pindar* will be

considered as intended to present within a small compass all that is absolutely necessary to the criticism and interpretation of the great Theban poet, as he has been understood by the learned, since the publication of the commentaries of the two distinguished scholars, to whom he owes so much. The following details will show in what manner I have endeavoured to execute my task.

An Editor of Pindar has his attention called to three several departments—(I) the settlement of the text, (II) the arrangement of the metres, and (III) the interpretation of the poet's language. In the first of these I have had but little to do; in the second even less; it is only in the third department that there was still room for original research, or new combinations.

(I.) In printing the text of the *Epinicia*, I have taken for my basis Böckh's last revision, which has been adopted by Dissen also. I have no reason to believe that any thing would be gained, either by re-collating the body of MSS. which Böckh has examined, or by a collation of other MSS.; and, having adopted, for the most part, the results of his critical investigations, I have thought it unnecessary to crowd the page by reprinting the various readings, which he has collected. For the purposes which I had in view, I have deemed it sufficient to point out the differences between my text and those of Heyne and Böckh. To this collation I have added most of Dissen's critical notes, and occasionally a reference or criticism of my own. It did not seem worth while to notice the additional commas, which are inserted here and there, and which have sometimes obviated the necessity for an

explanatory note, (*e. g.* in *P.* iv, 132). The changes which I have made in the text of Pindar, consist of old readings or corrections, which I have received or restored, and of some admirable emendations of the Pythian odes recently proposed by Hermann (*Opuscula*, vol. vii), to which may be added a few conjectures of my own. The emendations which I have proposed on my own authority are all very slight and all justified by some plea of necessity. At any rate, the following list of them will make it evident that I have not rashly tampered with the text of my author. (1) In *O.* II, 56, I read  $\epsilon\upsilon\ \delta\acute{\epsilon}\ \mu\iota\nu\ \acute{\epsilon}\chi\omega\nu\ \tau\iota\varsigma\ \omicron\iota\delta\epsilon\nu$  for  $\epsilon\iota\ \delta\acute{\epsilon}\ \mu\iota\nu\ \acute{\epsilon}\chi\omega\nu\ \tau\iota\varsigma\ \omicron\iota\delta\epsilon\nu$ , because it is in the highest degree improbable that Pindar should have written  $\epsilon\iota\ \acute{\epsilon}\chi\omega\nu$ , when he meant  $\epsilon\iota\ \acute{\epsilon}\chi\epsilon\iota$ , and when the metre would not have been prejudiced by the ordinary construction; besides, the emphasis on  $\epsilon\upsilon$  justifies its position, whereas nothing could justify the position of  $\tau\iota\varsigma$ , if  $\acute{\epsilon}\chi\omega\nu$  did not contain the condition in itself; for if Pindar had written  $\epsilon\iota$  referring to  $\acute{\epsilon}\chi\omega\nu$ , he must also have written  $\epsilon\iota\ \delta\acute{\epsilon}\ \tau\iota\varsigma\ \acute{\epsilon}\chi\omega\nu\ \mu\iota\nu$ . (2) In *P.* III, 106, I have restored  $\acute{\alpha}\pi\lambda\epsilon\tau\omicron\varsigma$  for  $\acute{\omicron}\varsigma\ \pi\omicron\lambda\upsilon\varsigma$ , but have inclosed it in brackets, because it is not confirmed by external authority: I think, however, that it is rendered very probable, by what I have said on *I.* III, 39, that  $\acute{\omicron}\varsigma\ \pi\omicron\lambda\upsilon\varsigma$  was a brief marginal explanation of the whole line, written by some scholiast who was thinking of the  $\pi\omicron\lambda\upsilon\varsigma\ \acute{\omicron}\lambda\beta\omicron\varsigma$  of *P.* v, 14, of the  $\pi\omicron\lambda\upsilon\varsigma\ \pi\lambda\omicron\upsilon\tau\omicron\varsigma$  of *N.* I, 31, or of Solon's well-known line:  $\tau\iota\kappa\tau\epsilon\iota\ \tau\omicron\iota\ \kappa\acute{\omicron}\rho\omicron\varsigma\ \acute{\upsilon}\beta\omicron\rho\iota\nu,\ \acute{\epsilon}\pi\eta\nu\ \pi\omicron\lambda\upsilon\varsigma\ \acute{\omicron}\lambda\beta\omicron\varsigma\ \acute{\epsilon}\pi\eta\tau\alpha\iota$ . I have observed, in other cases, that not only do marginal glosses frequently creep into the text, but sometimes even the whole of a marginal note is either inserted or substituted. Thus, to take this opportunity of correcting a passage of

in Thucydides VIII, 46, we find in all the editions: οὐκ εἰκὸς εἶναι Λακεδαιμονίους ἀπὸ μὲν σφῶν τῶν Ἑλλήνων ἐλευθεροῦν νῦν Ἑλληνας, ἀπὸ δ' ἐκείνων τῶν βαρβάρων, ἣν μή ποτε αὐτοὺς μὴ ἐξέλωσι, μὴ ἐλευθερῶσαι. It is quite clear that Alcibiades is here represented as reminding Tissaphernes, how very unlikely it was that the Lacedæmonians, whose professed object was to liberate the Greeks from the tyranny of their countrymen, would not free them from the rule of the barbarians: to which he adds, in order to terrify the satrap still more, that in all probability they would not rest contented with merely liberating the Asiatic Greeks, but would also *expel* the Persians from the country (for this sense of ἐξαιρέω comp. Herod. v, 16: τοὺς ἐν τῇ λίμνῃ κατοικημένους ἐξαιρέειν: similarly, II, 30. VII, 106). I therefore read ἀπὸ δ' ἐκείνων τῶν βαρβάρων, ἣν μὴ ἐξέλωσι (sc. τοὺς βαρβάρους), μὴ ἐλευθερῶσαι, "even if they did not expel the barbarians, they would at least make the Greeks free from them." Some scholiast, not thinking the construction plain, and not perceiving that αὐτοὺς was fully implied in βαρβάρων, wrote in the margin—μήποτε αὐτούς, "perhaps we should insert ΑΥΤΟΥΣ;" and this crept into the text. In this sense μήποτε is quite a scholiast's word: see for instance Buttmann, *Excurs.* VII. (p. 135), in *Demosth. Midiam.* (3) In the mutilated passage, *P.* XI, 55, the emendation ΤΑΙ[ΥΔ] (τᾶνδ') for ΤΑΙ occurred to me as the simplest mode of supplying an obvious omission, besides being most in accordance with the sense of the passage, which requires some reference to the ζῆναί ἀρεταί in the preceding line. A writer in the *British and Foreign Review*, No. XXII, p. 538, proposes φθονεροὶ δ' ἀμύνονται τᾶδ', εἴ τις &c.; comparing for the form of expression *P.* XII, 31: ἀλλ' ἔσται χρόνος οὗτος, ὃ καὶ &c.; but no one, I think, will accept his suggestion. (4) The construction in

*N.* III, 32, obliged me to write παλαιαῖσιν ἐν for παλαιαῖσι Δ' ἐν. The copyists have made a similar mistake of Δ for Ν in *O.* II, 63. (5) Instead of the unmeaning ὑπὸ κέρδει βάλλον in *N.* VII, 18, I have written ἀπὸ κέρδει βάλλον, for various reasons given in the note. Even if I had retained Böckh's βλάβεν, I should still have written ἀπὸ for ὑπό: see v. 60. (6) In *I.* II, 12, I have preferred ἄγνωτ' to Böckh's ἀγνώτ'; I think the construction is the same as in Æschyl. *Agamemn.* 181: Ζῆνα δέ τις προφρόνως ἐπινίκια κλάζων, τεύξεται φρενῶν τὸ πᾶν. (7) To avoid a solœcism I have written βίον for τὸ βίον in *I.* III, 23. There is good authority for the omission of the article, and βίος, βίοςτος are often interchanged: see Valckenaer, as quoted in the various readings, and comp. *I.* VII, 15. I have removed a similar solœcism from *I.* VII, 39 by substituting an emendation proposed by Hermann for Böckh's θεόμορον ὀπάσαι γάμον Αἰακίδα τὸ γέρας. Besides these emendations which I have received into the text, I have proposed two others, which though I am nearly convinced of their truth, I have not ventured to admit, the one because it is altogether unsupported by external evidence, and the other because it is based upon a general principle not yet fully admitted by scholars. In *O.* XI, 25, I think that the present text βίη Ἡρακλέος ἐκτίσσατο arose from a marginal interpretation of the genuine reading βιατὰς ἀνὴρ ἐκτίσσατο: compare *P.* IV, 236: βιατὰς ἐξεπόνασ' ἐπιτακτὸν ἀνὴρ μέτρον. And in *I.* VII, 33, I would write οὐνεκεν for εἶνεκεν, because I neither believe that οὐνεκα may be a preposition nor that ἐνεκα may be a conjunction.

To the *Fragments* I have not been able to add any thing, except the important and interesting lines, which are quoted

in some scholia on Euripides, published subsequently to Böckh's edition, and in which I have endeavoured to make good the various mutilations and omissions (see *Fragm.* 103\*, p. 376). I think I have also extracted the words of Pindar from another corrupt citation (*Fragm.* 80, p. 361), and in *Fragm.* 23, p. 337, I would now suggest: Ὠγυγίους δ' εὐρεν, ὅπου πόλιν ἦγε (or ἄγε or ἄγαγε) τάνδ' ἐς αἰπύ, which I consider more probable than Böckh's restoration of the passage: T is often written for Γ, as may be seen from a typographical error in this book (p. 273, l. 3 from bottom); and ἄγειν πόλιν ἐς αἰπύ is supported by *O.* v, 14: ἄγων δᾶμον (i. e. πόλιν) ἐς φάος. *I.* v, 62: ἀνὰ δ' ἄγαγον ἐς φάος οἴαν μοῖραν ὕμνων, and *P.* vi, 19, 20: ὀρθὰν ἄγεις ἐφημοσύναν. So many volumes of *Anecdota* from the works of grammarians have been published in the course of the last twenty years, and so few fragments of Pindar's lost poems have been preserved in them, that we cannot hope to increase very much our already large collection of his scattered remains.

(II.) In the metrical arrangement of the odes, I have not hesitated to follow Böckh; and though in some few passages my ear might have led me to make a different division of the verses, I have thought it more advisable, in a matter of little importance and great uncertainty, not to introduce another set of numbers. In one instance (*P.* v.), where I have been induced by Hermann's cogent reasoning to divide the seventh line of the strophes after the third syllable, I have left the numbers of the lines unaltered. The metres of Pindar are much more simple than is generally

of time will at once derive the law of the verse from the metrical scheme prefixed to each ode: I think, therefore, that the young student and the ordinary reader will be satisfied without any formal examination of the metres of this poet, and to them I may say with Böckh (*Præfat.* p. XXXI), *qui Pindarum leget, ab eo postulabo, ut singularum odarum metra ex numerorum delineatione cognoscat, antequam ad lectionem accedat; quod quum facillimum sit, non opus est, ut alio subsidio callido lectori succurras: hebetiores aures ad percipiendos numeros frustra cogas.* The philologer will not be content with any thing less than Böckh's elaborate treatise on the subject, a work so clear in style, so lucid in arrangement, so comprehensive in learning, and so satisfactory in its results, that it will not soon be superseded or even surpassed: and I do not think that either the scholar or the student would thank me for a mere abridgment of it. To those who are in the habit of composing Greek verses in the ordinary metres, it may be necessary to mention, that Pindar furnishes very few specimens for their imitation. In one ode only (*N.* v, line 4, of the strophes) he uses the tragic senarius; thus: *Δάμπωνος υἱὸς Πυθέας εὐρυσθενής, &c.*; in one ode only (*O.* xi, ep. l. 7), the anapæstic dipodia; thus: *Ἀχιλεῖ Πάτροκλος;* and in one ode only (*P.* ix, str. l. 4), the heroic hexameter (or rather a combination of two dactylic trimeters, for the third foot cannot be a dactyl, Böckh, *de metris* p. 128); thus: *Ὀλβιον ἄνδρα διωξίππου στεφάνωμα Κυράνας.*

Besides the scheme of metres, I have also stated the rhythm of every ode, in order that the reader may have an opportunity of judging for himself as to the alleged strik-



ing differences between the Dorian and Æolian styles. It will be observed that I have used the word rhythm in its modern and not in its ancient meaning. The *ῥυθμὸς*, according to the Greek acceptation of the word, was either the relative duration of the sounds which enter into the composition of a piece of music, or the relative duration of the times occupied in pronouncing the syllables of a verse. Thus the rhythm might be considered as a regulating principle which connected the music with the metres; so that while we are told on the one hand, that the metre was the offspring of the rhythm (Longinus, *Fragm.* p. 174. *Schol. Aristoph. Nubes*, 638), we read on the other hand, that the rhythm was dependent on the musical style (Plato, *Legg.* II, p. 669 seqq. Aristot. *Polit.* VIII, *ad fin.* Plutarch, *de musica* c. XXXII, XXXIII). Consequently, in judging of the musical style, or *ἀρμονία*, of an ode, of which we have only the words, we must take the rhythm as the criterion of the style, except in the few cases in which we have express testimony as to the latter. Pindar seems to have used three harmonies in his Epinician Odes,—the Dorian, the Æolian, and the Lydian. It was easy to distinguish the Dorian from the Æolian odes as well by the rhythms, as by certain dialectical peculiarities. The rhythmical structure of the Dorian ode is made up of dactyls and trochaic dipodiæ, while the language is epic, slightly tinged with a Dorian colouring: the Æolian odes on the other hand present the same logæedic and light dactylic measures, which we find in the remains of Sappho and Alcæus, and the language, besides the occurrence of rarer dialectical forms, is marked by a lyric boldness which frequently occasions greater difficulty in the syntax. The Lydian odes are of rare occurrence, and perhaps there

is no one of Pindar's epinicia which is altogether Lydian. Since, therefore, we speak of the rhythm of Pindar's epinicia as that which determines the style of the ode, I thought it would be better to employ the word in its English sense, according to which it denotes, though rather vaguely it must be owned, both the *ἀρμονία* and the *ῥυθμός* of the Greeks. In fact, if we may believe our lexicographers, *rhythm* is synonymous with *harmony*, and vice versa\*, whereas the words *number* and *measure* are used to designate the Greek *ῥυθμός*. The inconvenience, which results from this, is at any rate not greater than that arising from our inverted use of the terms *arsis* and *thesis*; while, by employing the word *rhythm* in this sense, we gain the advantage of being able at once to indicate the fact, that we are speaking of the harmony as determined by the rhythm. In one case (*N.* VIII), I have been obliged to use the words *harmony* and *rhythm* in their Greek acceptation, because I could not prevail upon myself to refer to the adverb *καταχρηδὰ* (v. 15) as designating a rhythm only.

(III.) The exegetical commentary constitutes the chief novelty of this edition; for although Böckh and Dissen have generally supplied the necessary quotations, and though their method of interpretation is undoubtedly based on true principles, I have been obliged to differ from them in the explanation of a considerable number of important and difficult passages, in which, as it appears to

\* Johnson: "RHYTHMICAL. *Harmonical; having one sound proportioned to another.*" "HARMONY. *Just proportion of sound; musical concord.*" Richardson: "RHYTHM. *Numerical proportion, or harmony.*" "HARMONY. *Musical proportion, or concord.*"

me, they have failed to seize the meaning of the poet. In writing this commentary I have endeavoured *τῇ χειρὶ σπείρειν, ἀλλὰ μὴ ὄλω τῷ θυλάκῳ*. It is, I trust, sufficient to remove all real difficulties, and not so prolix as to confuse or fatigue the reader. The excellent verbal index, which was composed for Böckh's edition by Glasewald and Kritz, and which I have borrowed, with occasional additions and improvements, will serve as a concordance to the work, and I cannot too strongly impress upon the young student the importance of making an author like Pindar, to a certain extent at least, his own interpreter. With regard to the language of my notes, some remarks seem to be necessary. The question, whether commentaries on classical authors should be written in Latin or in English, is by no means finally settled, and some friends, whose opinions on such points are far from trivial, have suggested to me the propriety of writing this commentary in Latin. It was not, therefore, till after mature deliberation, that I resolved to present my explanations in a vernacular form: and I have done so without any wish to prejudice the general question, which appears to me to have been greatly misrepresented. I cannot assert with one party that Latin commentaries ought never to be written, nor can I concede to the other, that all commentaries should be written in Latin. In many cases, I should myself prefer the Latin language; but in a philological explanation of Pindar, where we have to state many things of which the old Romans had not the faintest notion, it would surely be unreasonable to set aside our mother-tongue in favour of a dead language, in which, with all the skill of practised scholarship, we cannot help expressing ourselves in a stiff, ungainly, and unnatural style.

This statement will show what has been attempted in the present edition of Pindar; and at the same time explain the motives which have induced me to engage in it. Such as it is, it will, I hope, contribute somewhat to facilitate and extend the study of an author, whose merits, vaguely exaggerated as they have been by the unlearned, have rarely obtained, in this country at least, the just and adequate appreciation of the scholar.

WINFRITH NEWBURGH, DORSET.

*January, 1841.*



# PINDAR'S EPINICIA

IN THE ORDINARY ARRANGEMENT,

(i.e. according to the nature of the victories commemorated.)

## OLYMPIA.

I. **HIERO**, son of Dinomenes, King of Syracuse, victor with the horse Pherenicus, Ol. 77, 1. B. C. 472; the reason for placing this ode at the head of the collection is given by Thom. M. Πινδάρου γένος, p. 5: ὁ δὲ ἐπινίκιος οὗ ἡ ἀρχὴ, "Ἀριστον μὲν ὕδωρ, προτέτακται ὑπὸ Ἀριστοφάνους τοῦ συντάξαντος τὰ Πινδαρικά διὰ τὸ περιέχειν τοῦ ἀγῶνος ἐγκώμιον καὶ τὰ περὶ τοῦ Πέλοπος, ὃς πρῶτος ἐν Ἡλίδι ἠγωνίσασατο.

II, III. **Thero**, son of Ænesidamus, tyrant of Agrigentum, victor with the chariot, his charioteer being Nicomachus, Ol. 76, 1. B. C. 476.

IV, V. **Psaumis**, son of Acron, a Camarinæan, victor with the mule-car, Ol. 82, 1. B. C. 452.

VI. **Agesias**, son of Sostratus, a Syracusan, victor with the mule-car, Ol. 78, 1. B. C. 468.

VII. **Diagoras**, son of Damagetus, a Rhodian, victor in the boxing-match, Ol. 79, 1. B. C. 464.

VIII. **Alcimedon**, son of Iphion, an Æginetan, victor in the wrestling-match of boys, Ol. 80, 1. B. C. 460.

IX. **Epharmostus**, a Locrian of Ōpus, victor in the wrestling-match, Ol. 81, 1, B. C. 456, or thereabouts.

X, XI. **Agesidamus**, son of Archestratus, an Epizephyrian Locrian, victor in the boxing-match of boys, Ol. 74, 1. B. C. 484.

XII. **Ergoteles**, son of Philanor, a Himeræan, victor in the long course, Ol. 77, 1. B. C. 472.

XIII. **Xenophon**, son of Thessalus, a Corinthian, victor in the stadium and quinquertium, Ol. 79, 1. B. C. 464.

XIV. **Asopichus**, son of Cleodamus, of Orchomenus in Bœotia, victor in the stadium of boys, Ol. 76, 1. B. C. 476.

## PYTHIA.

I. **Hiero** (proclaimed as an Ætnæan) victor in the chariot-race, Pyth. 29. Ol. 76, 3. B. C. 474.

[II.] **Hiero**, victor in the chariot-race (with young horses) at the Theban Heraclea or Iolaia, Ol. 75, 4. B. C. 477.

III. **Hiero**, victor with the horse Pherenicus Pyth. 26, or 27. Ol. 73, 3. or 74, 3. B. C. 486, or 482.

IV, V. Arcesilaus IV, son of Battus, King of Cyrene, victor in the chariot-race, his charioteer being Carrhotus, Pyth. 31. Ol. 78, 3. B. C. 466.

VI. Xenocrates, son of Ænesidamus, an Agrigentine, victor in the chariot-race, his son Thrasybulus being his charioteer, Pyth. 24. Ol. 71, 3. B. C. 494.

VII. Megacles, son of Cleisthenes, or of his brother Hippocrates, an Athenian, victor with the four-horse chariot, Pyth. 25. Ol. 72, 3. B. C. 490.

VIII. Aristomenes, son of Xenarces, an Æginetan, victor in the wrestling-match of boys, Pyth. 28. Ol. 75, 3. B. C. 478.

IX. Telesicrates, son of Carneades, a Cyrenæan, victor in the armed foot-race, Pyth. 28. Ol. 75, 3. B. C. 478.

X. Hippocleas, a Thessalian, of Pelinnæum, victor in the dialus of boys, Pyth. 22. Ol. 69, 3. B. C. 502.

XI. Thrasydæus, a Theban, victor in the stadium of boys, Pyth. 28. Ol. 75, 3. B. C. 478.

XII. Midas, an Agrigentine, victor in the contest of flute-players, Pyth. 24, or 25. Ol. 71, 3. or 72, 3. B. C. 494, or 490.

### NEMEA.

I. Chromius, son of Agesidamus, a Syracusan (proclaimed an Ætnæan) victor in the chariot-race, Ol. 76, 4. B. C. 473.

II. Timodemus, son of Timonous, an Athenian, victor in the pancratium: date unknown.

III. Aristoclides, son of Aristophanes, an Æginetan, victor in the pancratium; date unknown, but prior to Ol. 80,  $\frac{3}{4}$ .

IV. Timasarchus, son of Timocritus, an Æginetan, victor in the wrestling-match of boys; some time prior to Ol. 80,  $\frac{3}{4}$ .

V. Pytheas, son of Lampo, an Æginetan, victor in the pancratium of boys, previous to the battle of the Salamis.

VI. Alcimidas, son of Theon, an Æginetan, victor in the wrestling-match of boys; about the 80th Olympiad.

VII. Sogenes, son of Thearion, an Æginetan, victor in the quinquertium of boys, Nem. 54. Ol. 79, 3, or 4. B. C. 462, or 461.

VIII. Deinis, son of Megas, an Æginetan, twice victor in the stadium, shortly before Ol. 80,  $\frac{3}{4}$ .

### APPENDIX.

[IX.] Chromius (proclaimed an Ætnæan) victor in the chariot-race at the Sicilian Pythia, some time before Ol. 77, 1. B. C. 473, or 474.

[X.] Theæus, son of Ulias, an Argive, twice victor in the wrestling-match at the Argive Hecatombæa; the date is uncertain.

[XI.] Aristagoras, son of Arcesilaus, elected prytanis of Tenedos: date uncertain.

### ISTHMIA.

I. Herodotus, son of Asopodorus, a Theban, victor in the chariot race: date uncertain.

II. Xenocrates, son of Ainesidamus, an Agrigentine, victor in the chariot-race between Ol. 75, 3. and 76, 1. B. C. 478—476. The ode was written not before Ol. 77, 1. B. C. 472.

III. Melissus, son of Telesiadas, a Theban, victor in the pancratium, shortly after the battle of Plataea.

IV. Phylacidas, son of Lampo, an Æginetan, victor for the second time in the pancratium, about Ol. 75, 3. B. C. 478.

V. The same person, victor for the first time in the pancratium, before the battle of Salamis.

VI. Strepesades, a Theban, victor in the pancratium; date uncertain.

VII. Cleander, son of Telesarchus, an Æginetan, victor in the pancratium, soon after the battle of Plataea, Ol. 75, 2. B. C. 480.

Athenian victors are celebrated in *P.* vii, *N.* ii. Thebans in *P.* xi, *I.* i, iii, vi. Æginetans in *O.* viii, *P.* viii, *N.* iii, iv, v, vi, vii, viii. *I.* iv, v, vii. Syracusans in *O.* i, vi. *P.* i, ii, iii. *N.* i, ix. Agrigentines in *O.* ii, iii. *P.* vi, xii. *I.* ii. Cyrenæans in *P.* iv, v, ix. A Corinthian in *O.* xiii, an Opuntian Locrian in *O.* ix, an Epizephyrian Locrian in *O.* x, xi, an Argive in *N.* x, a Camarinæan in *O.* iv, v, a Himeræan in *O.* xii, a Rhodian in *O.* vii, an Orchomenian in *O.* xiv, a Thessalian in *P.* x, and a Tenedian in *N.* xi.

### CHRONOLOGY OF PINDAR'S LIFE.

THE Olympiads are dated from 11th—15th of the month Hecatombæon in the year B. C. 776.

The Pythiads commenced with the beginning of Munychion, the tenth month, in the Olympic year 48, 3. B. C. 586.

The Nemeæan games were held at the end of the winter of the *second* year, and on the 12th of Metageitnion, the 4th month, in the *fourth* year of the Olympiad. The Nemeads date from Ol. 53, 2. B. C. 567.

The Isthmian games were celebrated at the beginning of the summer in the *first*, and in the spring of the *third* year of the Olympiad. It is not known when the Isthmiads commenced.



OLYMPIAD	B.C.	
64, 3 (Pyth. 17)	522	Pindar born in the month Munychion, at the commencement of the Pythiad (see <i>Fragm.</i> 205).
68, 3	506	Pindar, who was now 16, seems to have taught the cyclic or dithyrambic chorus at Athens about this time. The stories referring to his intimacy with Corinna, and the pursuits of his youth, may be assigned probably to this and the next three years of his life. Among his first poems was the hymn ( <i>Fragm.</i> 5—10), which Corinna criticized.
69, 3 (Pyth. 22)	502	Hippocleas of Pelinnæum wins the prize in the dialulus of boys at the Pythian games, and Pindar, being then 20 years old, writes the epinician ode ( <i>P.</i> x).
70, 1	500	The race with the mule-car is established at Olympia, and commenced at the following Olympian games: see Introduction to <i>O.</i> iv, p. 26.
3 (Pyth. 23)	498	The armed race is established at the Pythian games: see Introduction to <i>P.</i> ix, p. 168.
71, 3 (Pyth. 24)	494	Xenocrates conquers in the chariot-race at Delphi ( <i>P.</i> vi), and Midas wins the prize for flute-playing at the same games and also in B. C. 490 ( <i>P.</i> xii).
72, 1	492	The battle of Helorus ( <i>N.</i> ix, 40) was fought about this time.
2	491	Gelo becomes tyrant of Gela.
3 (Pyth. 25)	490	The battle of Marathon is fought in Metageitnion. Megacles of Athens conquers in the chariot-race at Delphi ( <i>P.</i> vii), and at the same games Midas wins a second prize for flute-playing. Gelo restores Camarina.
73, 1	488	Gelo conquers in the chariot-race at Olympia, and in the same games Hiero wins his first prize with the single horse. Thero becomes tyrant of Agrigentum.
3 (Pyth. 26)	486	Hiero gains his first Pythian victory with the single horse.
4	485	Gelo becomes tyrant of Syracuse. For the history of Gelo and his dynasty, see the concise and perspicuous account in Thirlwall's <i>Greece</i> , III, p. 218 seqq.
74, 1	484	Agesidamus, the Epizephyrian, conquers in the wrestling match of boys ( <i>O.</i> x, xi).
3 (Pyth. 27)	482	Hiero gains his second Pythian victory with the single horse. About this time, Thero makes himself master of Himera.

OLYMPIAD	B.C.	
4	481	Xerxes starts on his expedition against Greece early in the spring ( <i>Fragm.</i> 197, 228). The battle of Artemisium, "at which the sons of Athens laid the glorious foundation of freedom" ( <i>Fragm.</i> 196).
76, 1	480	Athens sacked. The battle of Salamis in Boëdromion ( <i>Fragm.</i> 195). The battle of Himera. Before these events Pytheas and Phylacidas won their Isthmian and Nemeæan victories ( <i>I. v, N. v</i> ). Pytheas, the son of Lampo, must not be confused with another Æginetan Pytheas, the son of Ischenous, who distinguished himself on board the look-out squadron before the battle of Artemisium (Herod. VII, 181. VIII, 92).
2	479	The battles of Plataea and Mycale in Metageitnion. The eruption of Mount Ætna. The Isthmian and Nemeæan victories of Cleander the Æginetan ( <i>I. VII</i> ). The Isthmian victory of Melissus probably belongs to this period ( <i>I. III</i> ). Some time after the Persian war, Pindar wrote the Athenian Dithyramb, ( <i>Fragm.</i> 45, 46), and perhaps also <i>N. II</i> .
3 (Pyth. 28)	478	The Pythian victories of Aristomenes ( <i>P. VIII</i> ), Teleicrates ( <i>P. IX</i> ), and Thrasydæus ( <i>P. XI</i> ). The second Isthmian victory of Phylacidas ( <i>I. IV</i> ). Hiero succeeds his brother Gelo. Before Ol. 76, 1, and not after Ol. 75, 3, Xenocrates obtains his Isthmian chariot victory ( <i>I. II</i> ).
4	477	Hiero's quarrel with his brother Polyzelus and his connexion, Thero. Hiero saves the Epizephyrian Locrians from being attacked by Anaxilaus, and wins a chariot victory at some Theban games ( <i>P. II</i> ).
76, 1	476	Thero's Olympian chariot victory; at the same games Asopichus conquers in the stadium of boys. Pindar composes <i>O. II, XIV</i> , being then in Greece. Death of Anaxilaus. Hiero founds Ætna. The scolion in honour of Thero [ <i>Fragm.</i> 5—7, (91—98)].
3 (Pyth. 29)	474	Hiero conquers the Etruscans in the great sea-fight before Cuma. Pindar sends him <i>P. III</i> . before Munchion, when the Pythian games were held, and when Hiero conquered with the chariot and was proclaimed an Ætnæan ( <i>P. I</i> ). About this time Pindar wrote the Hyporcheme [ <i>Fragm.</i> 1—3, (71—73)], commemorating a Pythian victory obtained with the mule-car. Ergoteles conquers in the foot-race.

OLYMPIAD	B.C.	
4	473	Pindar goes to Sicily, where he writes <i>N. i.</i> in honour of Chromius. Thero dies towards the end of the year; his son Thrasydæus is expelled, and Agrigentum and Himera regain their freedom. The encomium [ <i>Fragm. 1, 2. (83, 84)</i> ] must have been written before this year.
77, 1	472	The Olympic victories of Hiero and Ergoteles, in honour of which Pindar writes <i>O. i, xii.</i> being still in Sicily. About this time he wrote <i>N. ix.</i> for Chromius: and <i>I. ii.</i> was written in or after this year.
3 (Pyth. 30)	470	Telesicrates conquers in the stadium at the Pythian games.
78, 1	468	Hiero wins an Olympic victory with the chariot, and Agesias with the mule-car. Pindar writes <i>O. vi.</i> at Thebes. Simonides dies in this or the preceding year.
2	467	Death of Hiero.
3 (Pyth. 31)	466	Pythian victory obtained by Arcesilaus ( <i>P. v. and iv.</i> ).
79, 1	464	Olympic victories obtained by Diagoras and Xenophon. Pindar writes <i>O. vii, xiii.</i> and <i>Scol. Fragn. i. (87.)</i>
2	463	The quinquertium is introduced at Nemea.
4 (Nem. 54)	461	Camarina is restored by the people of Gela. Catana is revived, and the Ætnæans retire to Inessa, which takes the name of Ætna. Sogenes conquers at Nemea ( <i>N. vii.</i> ).
80, 1	460	Arcesilaus and Alcimedon win prizes at the Olympic games. Pindar writes <i>O. viii.</i> at Olympia.
3 (Pyth. 33)	458	Thrasydæus and Epharmostus conquer at the Pythian games. The siege of Ægina commences towards the end of the year: Pindar probably wrote <i>N. iii, iv, vi, viii.</i> some short time before this event.
4	457	Battles of Tanagra and Cœnophyta. Surrender of Ægina in the spring.
81, 1	456	Olympic victory of Epharmostus ( <i>O. ix:</i> perhaps also <i>I. vi.</i> ).
82, 1	452	Psaumis conquers at Olympia with the mule-car.

OLYMPIAD	B.C.	
84, 1	444	The contest with the mule-car in the Olympic games is put down by public proclamation. Thurii is founded.
3	442	At the end of his life Pindar wrote the scolium for Theoxenus [ <i>Fragm.</i> 2. (88)], and the Hymn to Ammon [ <i>Fragm.</i> 7. (11)]. His last poem was the Hymn to Proserpine [ <i>Fragm.</i> 8. (12)], published after his death, which took place at Argos some time in the course of this year.

## ΠΙΝΔΑΡΟΥ ΓΝΩΜΑΙ.

### Ο. Ι.

- v. 33. ἀμέραι δ' ἐπίλοιποι  
μάρτυρες σοφώτατοι.
- v. 35. ἔστι δ' ἀνδρὶ φάμεν εἰκὸς ἀμφὶ δαιμόνων καλά.
- v. 53. ἀκέρδεια λέλογχεν θαμινὰ κακαγόρος.
- v. 64. εἰ δὲ θεὸν ἀνὴρ τις ἔλπεταί τι λαθέμεν ἔρδων ἀμαρτάνει.
- v. 81. ὁ μέγας δὲ κίνδυνος ἀναλκῶν οὐ φῶτα λαμβάνει.
- v. 82. θανεῖν δ' οἴσιν ἀνάγκα, τί κέ τις ἀνώνυμον  
γῆρας ἐν σκότῳ καθήμενος ἔψοι μάταν,  
ἀπάντων καλῶν ἄμμορος;

### Ο. ΙΙ.

- v. 15. τῶν δὲ πεπραγμένων  
ἐν δίκῃ τε καὶ παρὰ δίκαν, ἀποίητον οὐδ' ἂν  
χρόνος ὁ πάντων πατὴρ δύναιτο θέμεν ἔργων τέλος  
λάθα δὲ πότμῳ σὺν εὐδαίμονι γένοιτ' ἂν.  
ἔσλων γὰρ ὑπὸ χαρμάτων πῆμα θνάσκει  
παλίγκοτον δαμασθέν.
- v. 23. πένθος δ' ἐπίτνει βαρὺ  
κρεσσόνων πρὸς ἀγαθῶν.

v. 30. ἦτοι βροτῶν γε κέκριται  
 πείρας οὐ τι θανάτου.

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v. 33. ῥοαὶ δ' ἄλλοτ' ἄλλαι  
 εὐθυμῶν τε μετὰ καὶ πόνων ἐς ἄνδρας ἔβαν.

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v. 53. ὁ μὰν πλοῦτος ἀρεταῖς δεδαιδαλμένος φέρει τῶν τε καὶ τῶν  
 καιρόν, βαθεῖαν ὑπέχων μέριμναν ἀγροτέραν,  
 ἀστήρ ἀρίζηλος, ἐτήτυμον  
 ἀνδρὶ φέγγος.

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## O. IV.

v. 4. ξείνων δ' εὖ πρασσόντων ἔσαναν αὐτίκ' ἀγγελίαν  
 ποτὶ γλυκεῖαν ἔσλοί.

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v. 18. διαπειρά τοι βροτῶν ἔλεγχος. Vide O. vi, 73.

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## O. VI.

v. 9. ἀκίνδυνοι δ' ἀρεταὶ  
 οὔτε παρ' ἀνδράσιν οὔτ' ἐν ναυσὶ κοίλαις  
 τήμια.

---

v. 73. τεκμαίρει  
 χρῆμ' ἕκαστον.

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## O. VII.

v. 24. ἀμφὶ δ' ἀνθρώπων φρασὶν ἀμπλακίαι  
 ἀναρίθμητοι κρέμανται.

- v. 30. αἰ δὲ φρενῶν ταραχαὶ  
παρέπλαγξαν καὶ σοφόν.
- v. 43. ἐν δ' ἀρετὰν  
ἔβαλεν καὶ χάσματ' ἀνθρώποισι Προμαθέος Αἰδώς·  
ἐπὶ μὰν βαίνει τε καὶ λάθας ἀτέκμαρτα νέφος,  
καὶ παρέλκει πραγμάτων ὀρθὰν ὁδὸν  
ἔξω φρενῶν.
- v. 94. ἐν δὲ μιᾷ μοίρᾳ χρόνου  
ἄλλοτ' ἄλλοῖαι διαιθύσσοισιν αὔραι.

## Ο. VIII.

- v. 16. ἄλλα δ' ἐπ' ἄλλον ἔβαν  
ἀγαθῶν πολλαὶ δ' ὁδοὶ  
σὺν θεοῖς εὐπραγίας.
- v. 59. τὸ διδάσασθαι δέ τοι  
εἰδότεν ῥάτερον· ἀγνωμον δὲ τὸ μὴ προμαθεῖν·  
κουφότεραι γὰρ ἀπειράτων φρένες.
- v. 72. Ἄϊδα τοι λάθεται  
ἄρμενα πράξαις ἀνήρ.

## Ο. IX.

- v. 28. ἀγαθοὶ δὲ καὶ σοφοὶ κατὰ δαίμον' ἄνδρες  
ἐγένοντο.
- v. 38. τὸ καυχᾶσθαι παρὰ καιρὸν  
μανίαισιν ὑποκρέκει.
- v. 103. ἀνευθε θεοῦ σεσιγαμένον  
οὐ σκαιότερον χρῆμ' ἕκαστον.

## Ο. X.

v. 10. ἐκ θεοῦ δ' ἀνὴρ σοφαῖς ἀνθεὶ ἐσαεὶ πραπίδεςσιν.

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## Ο. XI.

v. 22. ἄπονον δ' ἔλαβον χάσμα παῦροί τινες.

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## Ο. XII.

v. 5. αἴγε μὲν ἀνδρῶν  
 πολλ' ἄνω ταὶ δ' αὖ κάτω ψεύδη μεταμῶνια τάρνοισαι  
 κυλίνδοντ' ἔλπιδες·  
 σύμβολον δ' οὐ πῶ τις ἐπιχθονίων  
 πιστὸν ἀμφὶ πράξιος ἐσσομένας εὖρεν θεόθεν·  
 τῶν δὲ μελλόντων τετύφλωνται φραδαί.  
 πολλὰ δ' ἀνθρώποις παρὰ γνώμαν ἔπεσεν,  
 ἔμπαινον μὲν τέρασις, οἱ δ' ἀνιαραῖς  
 ἀντικύρσαντες ζάλαις, ἐσλὸν βαθὺ πῆματος ἐν μικρῷ  
 πεδάμειψαν χρόνῳ.

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## Ο. XIII.

v. 13. ἄμαχόν δ' ἐκρύψαι τὸ συγγενὲς ἦθος.

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v. 47. ἔπεται δ' ἐν ἐκάστῳ  
 μέτρον· νοῆσαι δὲ καιρὸς ἄριστος.

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v. 83. τελεῖ θεῶν δύναμις καὶ τὰν παρ' ὄρκον καὶ παρὰ ἐλπίδα  
 κούφην κτίσω. Vide P. x, 48.

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104. ἔλπομαι μὲν, ἐν θεῷ γε μὰν  
 τέλος.



## P. I.

- v. 41. ἐκ θεῶν γὰρ μαχαναὶ πᾶσαι βροτέαις ἀρεταῖς,  
καὶ σοφοὶ καὶ χερσὶ βιαταὶ περίγλωσσοί τ' ἔφυν.
- 
- v. 84. ἀστῶν δ' ἀκοὰ κρύφιον θυμὸν βαρύνει μάλιστ' ἔσλοισιν  
ἐπ' ἀλλοτρίοις.  
ἀλλ' ὅμως, κρέσσων γὰρ οἰκτιρμοῦ φθόνος,  
μὴ παρίει καλά.
- 
- v. 86. ἀψευδεῖ δὲ πρὸς ἄκμονι χάλκευε γλῶσσαν.
- 
- v. 92. μὴ δολωθῆς, ὦ φίλος, εὐτραπέλοισ κέρδεσσιν.
- 
- v. 99. τὸ δὲ παθεῖν εὖ πρῶτον ἄθλων· εὖ δ' ἀκούειν δευτέρα  
μοῖρ'· ἀμφοτέροισι δ' ἀνὴρ  
ὅς ἂν ἐγκύρσῃ, καὶ ἔλῃ, στέφανον ὑψιστον δέδεκται.
- 

## P: II.

- v. 24. τὸν εὐεργέταν ἀγαναῖς ἀμυιβαῖς ἐποιχομένους τίνεσθαι.
- 
- v. 34. χρὴ δὲ κατ' αὐτὸν αἰεὶ παντὸς ὄραν μέτρον.
- 
- v. 49. θεὸς ἅπαν ἐπὶ ἐλπίδεσσι τέκμαρ ἀνύεται,  
θεὸς, ὃ καὶ πτερόεντ' αἰετὸν κίχε, καὶ θαλασσαῖον πα-  
ραμείβεται  
δελφῖνα, καὶ ὑψιφρόνων τιν' ἔκαμψε βροτῶν,  
ἑτέροισι δὲ κῦδος ἀγήραον παρέδωκεν.
- 
- v. 52. ἐμὲ δὲ χρεῶν  
φεύγειν δάκος ἀδινὸν κακαγοριᾶν.
- 
- v. 56. τὸ πλουτεῖν δὲ σὺν τύχῃ πότμου σοφίας ἄριστον.
- 
- v. 76. ἄμαχον κακὸν ἀμφοτέροισ διαβολιᾶν ὑποφραύτιες.

v. 81. ἀδύνατα δ' ἔπος ἐκβαλεῖν κραταιὸν ἐν ἀγαθοῖς  
δόλιον ἀστόν.

v. 88. χρὴ δὲ πρὸς θεὸν οὐκ ἐρίζειν,  
ὅς ἀνέχει ποτὲ μὲν τὰ κείνων, τότε αὖθ' ἑτέροις ἔδωκεν  
μέγα κῦδος.

v. 93. φέρειν δ' ἐλαφρῶς ἐπαυχένιον λαβόντα ζυγὸν  
ἀρήγει ποτὶ κέντρον δέ τοι  
λακτιζέμεν τελέθει  
ὀλισθηρὸς οἶμος.

## P. III.

v. 21. ἔστι δὲ φύλον ἐν ἀνθρώποισι ματαιότατον,  
ὅστις ἀισχύων ἐπιχώρια παπταίνει τὰ πόρσω,  
μεταμῶνια θηρέων ἀκράντοις ἐλπίσιν.

v. 62. τὰν δ' ἔμπρακτον ἀντλεῖ μαχανάν.

v. 81. ἐν παρ' ἐσλὸν πῆματα σύνδυο δαίονται βροτοῖς  
ἀθάνατοι. τὰ μὲν ὧν οὐ δύνανται νήπιοι κόσμῳ φέρειν,  
ἀλλ' ἀγαθοί, τὰ καλὰ τρέψαντες ἔξω.

v. 104. ἄλλοτε δ' ἀλλοῖαι πνοαὶ  
ὑψιπετᾶν ἀνέμων. ὄλβος οὐκ ἐς μακρὸν ἀνδρῶν ἔρχεται,  
[ἀπλετος] εὐτ' ἂν ἐπιβρίσαις ἔπηται.

## P. IV.

v. 139. ἐντὶ μὲν θνατῶν φρένες ὠκύτεραι  
κέρδος ἀινῆσαι πρὸ δίκας δόλιον, τραχεῖαν ἐρπόντων  
πρὸς ἐπίβδαν ὅμως.

- v. 272. ῥάδιον μὲν γὰρ πόλιν σείσαι καὶ ἀφαιροτέροις·  
 ἀλλ' ἐπὶ χώρας αὐτῆς ἔσσαι δυσπαλῆς δὴ γίγνεται, ἕξα-  
 πίνας  
 εἰ μὴ θεὸς ἀγεμόνεσσι κυβερνατῆρ γένηται.
- v. 286. καιρὸς πρὸς ἀνθρώπων βραχὺ μέτρον ἔχει.
- v. 287. φαντὶ δ' ἔμμεν  
 τοῦτ' ἀνιαρότατον, καλὰ γιγνώσκοντ' ἀνάγκη  
 ἕκτος ἔχειν πόδα.

P. v.

- v. 1. Ὁ Πλούτος εὐρυσθενής,  
 ὅταν τις ἀρετᾶ κεκραμένον καθαρᾶ  
 βροτήσιος ἀνὴρ Πότμου παραδόντος, αὐτὸν ἀνάγη  
 πολύφιλον ἐπέταν.
- v. 11. σοφοὶ δέ τοι κάλλιον  
 φέροντι καὶ τὰν θεόςδοτον δύναμιν.
- v. 23. παντὶ μὲν θεὸν αἴτιον ὑπέρτιθέμεν.
- v. 50. πόνων δ' οὐ τις ἀπόκλαράς ἐστιν οὔτ' ἔσεται.
- v. 114. Διὸς τοι νόος μέγας κυβερνᾶ  
 δαίμον' ἀνδρῶν φίλων.

P. VIII.

- v. 92. ἐν δ' ὀλίγῃ βροτῶν  
 τὸ τερπνὸν αὖξεται οὔτῳ δὲ καὶ πιτνεῖ χαμαί,  
 ἀποτρόπῳ γνώμα σεσεισμένον.  
 ἐπάμεροι τί δέ τις; τί δ' οὐ τις; σκιᾶς ὕναρ

## P. IX.

- v. 76. ἀρεταὶ δ' αἰεὶ μεγάλαι πολύμυθοι.  
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- v. 78. ὁ δὲ καιρὸς ὁμοίως  
παντὸς ἔχει κορυφάν.  
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- v. 95. κείνος αἰνεῖν καὶ τὸν ἐχθρὸν  
παντὶ θυμῷ σύν γε δίκῃ καλὰ ῥέζοντ' ἔννεπεν.

## P. X.

- v. 10. γλυκὺ δ' ἀνθρώπων τέλος ἀρχά τε δαίμονος ὀρνύντος  
αὔξεται.
- v. 48. ἔμοι δὲ θαυμάσαι  
θεῶν τελεσάντων οὐδέν ποτε φαίνεται  
ἔμμεν ἄπιστον.
- v. 63. τὰ δ' εἰς ἐνιαυτὸν ατεκμάρτον προνοῆσαι.
- v. 67. πειρῶντι δὲ καὶ χρυσὸς ἐν βασάνῳ πρέπει  
καὶ νόος ὀρθός.

## P. XI.

- v. 28. κακολόγοι δὲ πολῖται.  
ἴσχει τε γὰρ ὄλβος οὐ μείονα φθόνον  
ὁ δὲ χαμηλὰ πνέων ἄφαντον βρέμει.
50. θεόθεν ἐραίμαν καλῶν,  
δυνατὰ μαίομενος ἐν ἀλικία.  
τῶν γὰρ ἄμ πόλιν εὐρίσκων τὰ μέσα μακροτέρῳ  
ὄλβῳ τεθαλότα, μέμφομ' αἴσαν τυραννίδων.

v. 55.

φθονεροὶ δ' ἀμύνονται,  
 τᾶνδ' (i. e. ἀρετᾶν) εἴ τις ἄκρον ἔλων ἀσυχᾶ τε νεμό-  
 μενος αἶνὰν ὕβριω  
 ἀπέφυγεν μέλανα δ' ἀν' ἐσχατιᾶν  
 καλλίονα θάνατον σχήσει, γλυκυτάτα γενεᾶ  
 εὐώνυμον κτεάνων κρατίσταν χάριν πορών.

## P. XII.

v. 28. εἰ δέ τις ὄλβος ἐν ἀνθρώποισιν, ἀνευ καμάτου  
 οὐ φαίνεται.

## N. I.

v. 25. τέχνηαι δ' ἐτέρων ἕτεραι· χρῆ δ' ἐν εὐθείαις ὁδοῖς στεί-  
 χοντα μάρνασθαι φυᾶ.  
 πράσσει γὰρ ἔργω μὲν σθένος,  
 βουλαῖσι δὲ φρήν, ἐσσόμενον προΐδειν  
 συγγενές οἷς ἔπεται.

v. 31. οὐκ ἔραμαι πολὺν ἐν μεγάρῳ πλοῦτον κατακρύψαις  
 ἔχειν,  
 ἀλλ' ἐόντων εὐ τε παθεῖν καὶ ἀκούσαι φίλοις ἐξαρκέων.  
 κοιναὶ γὰρ ἔρχοντ' ἐλπίδες  
 πολυπόγων ἀνδρῶν.

v. 3. τὸ γὰρ οἰκεῖον πιέζει πάνθ' ὁμῶς·  
 εὐθύς δ' ἀπήμων κραδία κᾶδος ἀμφ' ἀλλότριον.

## N. III.

v. 6. διψῆ δὲ πρᾶγος ἄλλο μὲν ἄλλου.

N. IV.

v. 1. ἄριστος εὐφροσύνα πόνων κεκριμένων  
ιατρός.

v. 32. ῥέζοντά τι καὶ παθεῖν ἔοικεν.

Dr Thirlwall (*Hist. Gr.* vii, p. 45) seems to have overlooked this application of the *τριγέρων μῦθος* by another Bœotian, of greater authority than the old soldier, whom he charges with distorting the meaning of the apophthegm  
*δράσαντι γάρ τοι καὶ παθεῖν ὀφείλεται.*

v. 82. ὁ χρυσὸς ἐψόμενος  
αὐγὰς ἔδειξεν ἀπάσας, ὕμνος δὲ τῶν ἀγαθῶν  
ἐργμάτων βασιλεῦσιν ἰσοδαίμονα τεύχει  
φῶτα·

N. V.

v. 18. τὸ σιγᾶν πολλάκις ἐστὶ σοφώτατον ἀνθρώπῳ νοῆσαι.

N. VII.

v. 12. αἱ μεγάλαι γὰρ ἀλκαὶ  
σκότον πολὺν ὕμνων ἔχοντι δεόμεναι.

v. 19. ἀφνεὸς πενιχρὸς τε θάνατον πάρα  
θαμὰ νέονται.

v. 23. τυφλὸν δ' ἔχει  
ἦτορ ὄμιλος ἀνδρῶν ὁ πλεῖστος.

v. 30. ἀλλὰ κοινὸν γὰρ ἔρχεται  
κῦμ' Αἴδα, πέσε δ' ἀδόκητον ἐν καὶ δοκέοντα· τιμὰ δὲ  
γίγνεται  
ὦν θεὸς ἄβρον αὖξει λόγον τεθνακότων  
βοαθόον.

v. 52. ἀλλὰ γὰρ ἀνάπανσις ἐν παντὶ γλυκεῖα ἔργῳ.

v. 54. φυᾷ δ' ἕκαστος διαφέρομεν βιοτὰν λαχόντες,  
ὁ μὲν τά, τὰ δ' ἄλλοι τυχεῖν δ' ἐν' ἀδύνατον  
εὐδαιμονίαν ἅπασαν ἀνελόμενον· οὐκ ἔχω  
εἰπεῖν, τίνι τοῦτο Μοῖρα τέλος ἔμπεδον  
ᾠρεξε.

v. 86. εἰ δὲ γεύεται  
ἀνδρὸς ἀνὴρ τι, φαῖμέν κε γείτον' ἔμμεναι  
νόῳ φιλάσαντ' ἀτενεῖ γείτοσι χάρμα πάντων  
ἐπάξιον.

#### N. VIII.

v. 17. σὺν θεῷ γὰρ τοι φυτευθεὶς ὄλβος ἀνθρώποισι παρμονώ-  
τερος.

v. 32. ἐχθρὰ δ' ἄρα πάρφασις ἦν καὶ πάλαι,  
αἰμύλων μύθων ὁμόφοιτος, δολοφραδῆς, κακοποιὸν ὄνειδος·  
ἂ τὸ μὲν λαμπρὸν βιάται, τῶν δ' ἀφάντων κῦδος ἀντεί-  
νει σαθρόν.

εἴη μή ποτέ μοι τοιοῦτον ἦθος, Ζεῦ πάτερ, ἀλλὰ κελεύ-  
θοις

ἀπλόαις ζωᾷς ἐφαπτοίμην, θανῶν ὡς παισὶ κλέος  
μὴ τὸ δύσφραμον προσάψω. χρυσὸν εὐχόνται, πεδίον δ'  
ἕτεροι

ἀπέραντον· ἐγὼ δ' ἀστοῖς ἀδῶν καὶ χθονὶ γυῖα καλύψαιμ',  
αἰνέων αἰνητά, μομφὰν δ' ἐπισπείρων ἀλιτροῖς.

v. 45. κενεᾶν δ' ἐλπίδων χαῦνον τέλος.

#### N. IX.

v. 6. ἔστι δέ τις λόγος ἀνθρώπων, τετελεσμένον ἔσλόν  
μὴ χαμαὶ σιγαῖα καλύψαι.

- v. 44. ἐκ πόνων δ', οἳ σὺν νεότατι γένωνται σὺν τε δίκῃ, τε-  
λέθει πρὸς γῆρας αἰὼν ἀμέρα.

N. X.

- v. 78. οἷχεται τιμὰ φίλων τατωμένῳ φωτί· παῦροι δ' ἐν πόνῳ  
πιστοὶ βροτῶν  
καμάτου μεταλαμβάνειν.

N. XI.

- v. 13. εἰ δέ τις ὄλβον ἔχων μορφὰν παραμεύσεται ἄλλων,  
ἐν τ' ἀέθλοισιν ἀριστεύων ἐπέδειξεν βίαν  
θνατὰ μεμνάσθω περιστέλλων μέλη,  
καὶ τελευτὰν ἀπάντων γὰν ἐπιεσσόμενος.

- v. 29. βροτῶν τὸν μὲν κενεόφρονες αὔχαι  
ἐξ ἀγαθῶν ἔβαλον· τὸν δ' αὖ καταμεμφθέντ' ἄγαν  
ἰσχὺν οἰκείων παρέσφαλεν καλῶν  
χειρὸς ἔλκων ὀπίσσω θυμὸς ἄτολμος ἐών.

- v. 45. δέδεται γὰρ ἀναιδεῖ  
ἐλπίδι γυνῖα· προμαθείας δ' ἀπόκεινται ροαί.  
κερδέων δὲ χρῆ μέτρον θηρευέμεν  
ἀπροσίκτων δ' ἐρώτων ὀξύτεραι μανίαι.

I. I.

- v. 5. τί φίλτερον κεδνῶν τοκέων ἀγαθοῖς;
- v. 47. μισθὸς γὰρ ἄλλοις ἄλλος ἐφ' ἔργμασιν ἀνθρώποις γλυκὺς,  
μηλοβότα τ' ἀρότα τ' ὀρνιχολόχῳ τε καὶ ὄν πόντος  
τρέφει  
γαστρὶ δὲ πᾶς τις ἀμύνων λιμὸν αἰανῆ τέταται.



- v. 67. εἰ δέ τις ἔνδον νέμει πλοῦτον κρυφαῖον,  
ἄλλοισι δ' ἐμπίπτων γελαῖ, ψυχὰν Ἀΐδα τελέων οὐ φρά-  
ζεται δόξας ἀνευθεν.

## I. III.

- v. 1. Εἴ τις ἀνδρῶν εὐτυχῆσαις, ἢ σὺν εὐδόξοις ἀέθλοισι,  
ἢ σθένει πλούτου, κατέχει φρασὶν αἰανῆ κόρον,  
ἄξιος εὐλογίαις ἀστῶν μεμίχθαι.
- v. 18. αἰὼν δὲ κυλινδομέναις ἀμέραις ἄλλ' ἄλλοτ' ἐξάλλαζεν.
- v. 59. πάγκαρπον ἐπὶ χθόνα καὶ διὰ πόντον βέβακεν  
ἐργμάτων ἀκτὶς καλῶν ἄσβεστος αἰεὶ.

## I. VI.

- v. 42. θνάσκομεν γὰρ ὁμῶς ἅπαντες·  
δαίμων δ' αἴσιος· τὰ μακρὰ δ' εἰ τις  
παπτάινει, βραχὺς ἐξικέσθαι χαλκόπεδον θεῶν ἔδραν.
- v. 47. τὸ δὲ παρ δίκαν  
γλυκὺ πικροτάτα μένει τελευτά.

## I. VII.

- v. 14. δόλιος γὰρ αἰὼν ἐπ' ἀνδράσι κρέμαται,  
ἐλίσσων βίου πόρον.
- v. 16. χρὴ δ' ἀγαθὰν ἐλπίδ' ἀνδρὶ μέλειν.

PINDARI VITÆ

CUM AUGUSTI BÖCKHII ADNOTATIONIBUS.

PRO MANTISA ACCEDUNT

OBSERVATIONES QUÆDAM

DE STILO AC DICTIONE PINDARI.



## ΠΙΝΔΑΡΟΥ ΓΕΝΟΣ

διορθωθὲν<sup>1</sup> παρὰ τοῦ σοφωτάτου κυροῦ Θωμᾶ τοῦ  
Μαγίστρου.

Ex Aldina et Romana.

ΠΙΝΔΑΡΟΣ, τὸ μὲν γένος Θηβαῖος, υἱὸς Δαΐφάντου κατὰ τοὺς ἀληθεστέρους· οἱ δὲ Σκοπελίνου φασίν. οἱ δὲ λέγουσι τὸν αὐτὸν Δαΐφαντον καὶ Σκοπελῖνον· οἱ δὲ Παγωνίδου<sup>2</sup> καὶ Μυρτοῦς, ἀπὸ κώμης Κυνοσκεφαλῶν<sup>3</sup>. ἡ δὲ Μυρτὴ ἐγαμήθη Σκοπελίνῳ τῷ αὐλητῇ, ὃς τὴν αὐλητικὴν διδάσκων τὸν Πίνδαρον, ἐπεὶ εἶδε μείζονος ἕξεως ὄντα, παρέδωκε Λάσῳ τῷ Ἑρμιονεῖ μελοποιῷ, παρ' ᾧ τὴν λυρικὴν ἐπαιδεύθη. γέγονε δὲ κατὰ τοὺς χρόνους Λίσχύλου, καὶ συγγεγένηται αὐτῷ, καὶ τέθνηκεν ὅτε καὶ τὰ Περσικὰ ἤκμαζεν<sup>4</sup>. ἔσχε δὲ θυγατέρας δύο, Πολύμητιν καὶ Πρωτομάχην. κατώκει δὲ τὰς Θήβας, πλησίον τοῦ ἱεροῦ τῆς μητρὸς τῶν θεῶν Ῥέας τὴν οἰκίαν ἔχων<sup>5</sup>. ἐτίμα δὲ τὴν θεὸν σφόδρα ὡς εὐσεβέστατος, καὶ τὸν Πᾶνα, καὶ τὸν Ἀπόλλωνα, εἰς ὃν καὶ πλείστα γέγραφε. νεώτερος δὲ ἦν Σιμωνίδου, πρεσβύτερος δὲ Βακχυλίδου. κατὰ δὲ τὴν Ξέρξου<sup>6</sup> κατάβασιν ἤκμαζε τὴν ἡλικίαν. ἐτιμήθη δὲ σφόδρα ὑπὸ πάντων τῶν Ἑλλήνων διὰ τὸ ὑπὸ τοῦ Ἀπόλλωνος

<sup>1</sup> Vratisl. C. Hafn. Mosc. B. Matrit. διορθώθη δὲ παρὰ τοῦ σοφωτάτου Μαγίστρου. Hujusmodi varietates in Aldina et manuscriptis plurimæ sunt, quas commemorare putidum. <sup>2</sup> Vrat. C. Mosc. B. Παγωνίδα. Verum nomen est Παγωνίδας, ut habetur in Vita Vratisl. A. Sic Χαριώνδης, Ἐπαμεινώνδης &c. <sup>3</sup> Edebatur Κυνοσκεφαλῶν aut Κυνοκεφαλῶν. Mosc. B. Vrat. C. Κυνοσκεφαλῆς καλουμένης. Correxī ut est in geographis et rerum scriptoribus. Steph. Byz.

ν. Κυνοσκεφαλαί: ἦν δὲ καὶ χωρίον Θηβῶν, ἀφ' οὗ Πίνδαρος Δαΐφάντου παῖς Βοιωτίας ἐκ Κυνοσκεφαλῶν, μελῶν ποιητής. Mox Gott. ἐκοιμήθη Σκοπ. <sup>4</sup> Heynius: "Hoc temporum rationi repugnat. At ἤκμαζεν ipse κατὰ τὰ Περσικά, ut vel ex seqq. intelligas." Mihi vero verba καὶ τέθνηκεν videntur delenda. Vrat. C. D. Gott. Mosc. B. ὅτε καὶ, unde καὶ addidi. <sup>5</sup> Pyth. III, 77 sqq. nostræ ed. <sup>6</sup> Olim τοῦ Ξ. Articulum omittunt codd.

οὕτω φιλεῖσθαι, ὡς καὶ μερίδα τῶν προσφερομένων τῷ θεῷ λαμβάνειν, καὶ τὸν ἱερέα βοᾶν ἐν ταῖς θυσίαις Πίνδαρον ἐπὶ τὸ δεῖπνον τοῦ θεοῦ. λόγος καὶ τὸν Πάνα<sup>1</sup> ὀρχήσασθαι ποτε τὸν αὐτοῦ παιᾶνα καὶ χαίρειν ἄδοντα τοῦτον αἰεὶ ἐν τοῖς ὄρεσι. φασὶ δὲ καὶ ὅτι ποτὲ Λακεδαιμόνιοι Βοιωτοὺς ἐμπρήσαντες καὶ Θήβας, ἀπέσχοντο μόνης τῆς οἰκίας αὐτοῦ, θεασάμενοι ἐπιγεγραμμένον τόνδε τὸν στίχον· “ Πινδάρου τοῦ μουσοποιοῦ τὰν στέγαν μὴ καίετε.” ὅπερ καὶ Ἀλέξανδρον μετὰ ταῦτά φασι πεποιηκέναι. καὶ γὰρ οὗτος ἐμπρήσας τὰς Θήβας μόνης τῆς ἐκείνου οἰκίας ἐφείσατο. ἐχθρῶς δὲ διακειμένων τῶν Ἀθηναίων πρὸς τοὺς Θηβαίους, ἐπεὶ εἶπεν ἐν τοῖς ποιήμασιν, “ ὦ ταλαίπωροι Θῆβαι,” καὶ, “ Μεγαλόπολις Ἀθᾶναι<sup>2</sup>,” ἐζημίωσαν αὐτὸν χρήμασιν οἱ Θηβαῖοι, ἅπερ ὑπὲρ ἐκείνου ἔτισαν Ἀθηναῖοι. γέγραπται δὲ αὐτῷ ἑπτακαίδεκα βιβλία, ὧν τέσσαρα ἢ λεγομένη Περίοδος, Ὀλυμπιονίκαι, Πυθιονίκαι, Νεμεονίκαι, Ἰσθμιονίκαι<sup>3</sup>.

Ἔστι δὲ τὰ Ὀλύμπια ἀγῶν εἰς τὸν Δία, τὰ Πύθια ἀγῶν εἰς τὸν Ἀπόλλωνα, τὰ Νέμεα ἀγῶν καὶ αὐτὸς εἰς τὸν Δία, τὰ δὲ Ἰσθμια ἀγῶν εἰς τὸν Ποσειδῶνα. τὰ δὲ ἔπαθλα τούτων ἐλαία, δάφνη, σέλινον ξηρὸν τε καὶ χλωρὸν. ἀλλὰ περὶ μέντοι τῶν ἄλλων οὐ χρεῖα νῦν ἐστὶ λέγειν, καὶ τὰ ἐπιβάλλοντα τούτοις ὕστερον ἐροῦμεν· νῦν δὲ<sup>4</sup> περὶ τῆς θέσεως τῶν Ὀλυμπίων λεκτέον. τινὲς μὲν οὖν ταῦτα εἰς τὰ περὶ Οἰνομάου καὶ Πέλοπος ἀναφέρουσιν· ἄλλοι δὲ φασιν, ὡς οὕτως αἰσχρὰν οὔσαν τὴν θέσιν οὐκ ἂν διεφύλαξαν· ἄλλοι δὲ Ἡράκλει ἀνατιθέασιν, ὃ καὶ Πίνδαρος

<sup>1</sup> V. fragm. hymn. εἰς Πάνα. [F. 63, 64.] Pro verbis τοῦτον ἄ. ἐν τ. ὄρεσι Vrat. D. Gott. περὶ τοῦ Πέλοπος. <sup>2</sup> Sic. Vrat. C. Gott. Mosc. B. Vulgo τοῖς αὐτοῦ π. omissis verbis ὦ ταλαίπωροι Θῆβαι, καί. Gott. in marg. Ἄλλως Αἰσχίνης ἐν ἐπιστολῇ Ἐπὶ δοκῇ σοι. V. Æschinis, quæ fertur, epist. IV, p. 667, 669. Μεγαλόπολις Ἀθᾶναι Pyth. VIII, 1. Paulo supra vulgo ἐχθρῶδως: ἐχθρῶς Vrat. C. D. Gott. [De hac historia, quam suavissime, ut solet, enarravit M. A. Muretus, vide F. 46. Ed.] <sup>3</sup> Vulgo τὰδε,

τὰ Ὀλύμπια φημι, τὰ Πύθια, τὰ Νέμεα καὶ τὰ Ἰσθμια. Quod edidi est ex Vrat. C. D. nisi quod in iis Ἰσθμιονίκαι, Νεμεονίκαι. Gott. Ὀλυμπιονίκαι, Πυθιονίκαι, &c. <sup>4</sup> Καὶ τὰ usque ad νῦν δὲ addidi ex Vrat. D. Gott. in quibus paullo post Ὀλυμπιονίκων. In iisdem deest οὐ χρεῖα νῦν ἐστὶ λέγειν. Pro μέντοι vulgo μέν: illud est in Vrat. C. Mosc. B. Mox οὖν ταῦτα addidi ex Gott. et partim Vrat. C. D. Deinde p. ἄλλοι δὲ φασιν—ἄλλοι δὲ Ἡρ. quæ edidi ex Vrat. D. Gott. olim nihil nisi ἕτεροι δὲ Ἡρ.

λέγει<sup>1</sup> ἐνδοξότεροις κοσμῶν τὸν ἀγῶνα. ἐπεὶ γὰρ τὴν Αὐγείου κόπρον ἐκάθηρε καὶ τῶν ἐπηγγελμένων οὐκ ἔτυχε, συναγαγὼν πολὺν στρατὸν τὸν τε Αὐγείαν φονεύει, καὶ τὴν Ἥλιν παραστησάμενος καὶ πολλὰ λάφυρα συναγαγὼν, ἀγῶνα τίθησι τοῖς μετ' αὐτοῦ πολεμήσασιν, ὅθεν καὶ τὸ ἔθος διαμεῖναι. ἀλλ' οὐδὲ αὕτη<sup>2</sup> ἔμεινεν ἢ θέσις ἐπὶ τῆς συμβάσεως αὐτῆς<sup>3</sup> δυσχερείας· ὑπόμνησις δὲ ἦν. ἀλλ' Ἰφιτός τις καὶ Εὐρύλοχος<sup>4</sup> τοὺς Κιρραίους πολεμήσαντες· οὗτοι δὲ ἦσαν οἱ τὴν παράλον<sup>5</sup> τῆς Φωκίδος λησταὶ κατέχοντες· καὶ πολλὰ λάφυρα συναγαγόντες, ὁ μὲν Ἰφιτος τὰ Ὀλύμπια συνεστήσατο, ὁ δὲ τὰ Πύθια Εὐρύλοχος· καὶ ἐκ τούτου ἐπιμεῖναι τὴν θέσιν συνέβη.

Τέθνηκε δὲ ὁ Πίνδαρος ἕξ καὶ ἑξήκοντα ἐτῶν γεγονώς [ἢ ὡς τινες ὀγδοήκοντα] ἐπὶ Ἀβίωνος<sup>6</sup> ἄρχοντος κατὰ ἕκτην καὶ ὀγδοηκοστὴν Ὀλυμπιάδα. ἀκροατῆς δὲ γέγονε Σιμωνίδου. ὁ δὲ ἐπινίκιος οὗ ἡ ἀρχὴ, “Ἄριστον μὲν ὕδωρ,” προτέτακται ὑπὸ Ἀριστοφάνους τοῦ συντάξαντος τὰ Πινδαρικά διὰ τὸ περιέχειν τοῦ ἀγῶνος ἐγκώμιον καὶ τὰ περὶ τοῦ Πέλοπος, ὃς πρῶτος ἐν Ἥλιδι ἠγωνίσσατο. γέγραπται δὲ Ἰέρωνι βασιλεῖ Συρακουσίων· αἱ δὲ Συρακουσαι πόλις τῆς Σικελίας· ὃς καὶ κτίστης Αἴτνης ἐγένετο πόλεως, ἀπὸ τοῦ ὄρους αὐτὴν οὕτως ὀνομάσας. ἀποστείλας γὰρ οὗτος ἵππους εἰς Ὀλυμπίαν ἐνίκησε κέλητι.

<sup>1</sup> Olymp. xi, 25 sqq. ἐνδοξ. κοσμ. Vrat. D. Gott. Vulgo ἐνδοξώτερον ποιῶν, deinde παρεστήσατο. Ad nostrum ducunt Vrat. D. Gott. <sup>2</sup> Olim αὐτή. <sup>3</sup> Conjiiciunt αὐτοῖς et αὐτῇ: ego αὐθις scripserim. <sup>4</sup> “Indocte Eurylochus huc advocatur, qui Ol. XLVIII. Cirrhæis seu Crissæis debellatis Delphicum oraculum in pristinam libertatem vindicavit et cum Amphictyonibus Pythia instituit. Strabo ix. p. 418. (p. 641. A.) et cf. inf. Ὑπόθεσις Πυθίων. At Iphitus CVIII. annis ante primam Olympiadem ludos instaurationem.” Hæc Heynius. <sup>5</sup> Ita Gott. Vrat. D. Vulgo παράλιον. <sup>6</sup> “Immo ἐπὶ Βίωνος, qui Archon fuit Athenis Ol. LXXX, 3. Perperam scriptum est aut corruptum, quod sequitur: κατὰ ἕκτην καὶ ὀγδοηκοστὴν Ὀλυμπιάδα. dele ἕκτην καὶ. De temporibus Pindari accuratius egit Corsin. Fast. Att. ad. e. a. et T. II. p. 58 sq.” Hæc et alia Heynius. Cf. Wessel. ad Diod. xi, 79. Gott. ἐπὶ Βίαντος. Verba uncis inclusa omittunt Vrat. D. Gott.

Καὶ ἄλλως ἐκ τῶν Σουίδα.

Indidem.

Πίνδαρος Θηβαῖος, Σκοπελίνου υἱός, κατὰ δέ τινας Δαΐφάντου, ὃ καὶ μᾶλλον ἀληθές. ὁ γὰρ Σκοπελίνου ἐστὶν ἀφανέστερος καὶ προγενής Πινδάρου. τινές δὲ καὶ Παγωνίδου ἰστόρησαν αὐτόν. μαθητῆς δὲ Μυρτίδος γυναικὸς<sup>1</sup>, γεγονὼς κατὰ τὴν ξέ' Ὀλυμπιάδα, κατὰ τὴν Ξέρξου στρατείαν ὧν ἐτῶν μ'. καὶ ἀδελφὸς μὲν ἦν αὐτῷ ὄνομα Ἐρωτίων, καὶ υἱὸς Δαΐφαντος<sup>2</sup>, θυγατέρες δὲ Εὐμητις καὶ Πρωτομάχη<sup>3</sup>. συνέβη δὲ αὐτῷ τὸν βίον τελευτῆσαι κατ' εὐχάς. αἰτήσαντι γὰρ τὸ κάλλιστον αὐτῷ δοθῆναι τῶν ἐν τῷ βίῳ, ἀθροῦν αὐτὸν ἀποθανεῖν ἐν θεάτρῳ ἀνακεκλιμένον εἰς τὰ τοῦ ἐρωμένου αὐτοῦ Θεοξένου γόνατα, ἐτῶν νέ. ἔγραψε δ' ἐν βιβλίῳις ιζ' Δωρίδι διαλέκτῳ ταῦτα Ὀλυμπιονίκας, Πυθιονίκας, Νεμεονίκας, Ἰσθμιονίκας, Προσόδια, Παρθένια, Ἐνθρονισμοὺς, Βακχικά, Δαφνηφορικά, Παιᾶνας, Ὑπορχήματα, Ὑμνοὺς, Διθυράμβους, Σκολιά, Ἐγκώμια, Θρήνους, Δράματα τραγικὰ ιζ'<sup>4</sup>, Ἐπιγράμματα ἐπικά, καὶ καταλογάδην Παρμινέσεις τοῖς Ἑλλησι καὶ ἄλλα πλείστα. Καὶ ἕτερος<sup>5</sup> Πίνδαρος Σκοπελίνου Θηβαῖος, καὶ αὐτὸς λυρικός, ἀνεψιὸς τοῦ προτέρου.

Τὰς Θήβας τὴν πόλιν Ἀλέξανδρόν φασιν εἰς ἔδαφος κατασκάψαι, καὶ πλὴν ἱερέων τε καὶ ἱερείων<sup>6</sup> τοὺς ἄλλους ἀνδραποδίσαι. καὶ τὴν Πινδάρου δὲ τοῦ ποιητοῦ οἰκίαν καὶ τοὺς ἐγγόνους τοῦ Πινδάρου, φησὶν Ἀρριανὸς ὁ ἱστορικός ἐν τῇ πρώτῃ διαβάσει Ἀλεξάνδρου, ἀπαθεῖς ἐφύλαξεν αἰδοῖ τῇ τοῦ Πινδάρου<sup>7</sup>.

<sup>1</sup> Hæc inde a verbis ὁ γὰρ Σκοπ. omittit Eudocia p. 358. <sup>2</sup> Legebatur Διόφαντος, quod Beckius correxit. <sup>3</sup> Hæc inde a verbis καὶ ἀδελφὸς omittit Eudocia. Cf. Vitam Vratisl. et Schol. Pyth. III, 139, &c. <sup>4</sup> De

his v. quæ dixi in Econ. Athen. T. II. ad Inscr. xx. <sup>5</sup> Sic Eudocia. <sup>6</sup> Ita de Heynii sententia correxi ex Arrian. I, 9. extr. Vulgo ἱερῶν τε καὶ ἱερέων. <sup>7</sup> Hæc inde a verbis τὰς Θήβας recte omittit Eudocia.

Γένος Πινδάρου διὰ στίχων ἠρωϊκῶν.

Ex Romana.

Πίνδαρον ὑψαγόρην Καδμηΐδος οὔδει Θήβης  
 Κλειδίκη<sup>1</sup> εὐνηθεΐσα μενεπτολέμω Δαΐφάντῳ<sup>2</sup>  
 Γείνατο ναιετάουσα Κυνὸς κεφαλῇ παρὰ χώρῳ,  
 Οὐκ οἶόν γ' ἅμα τῷ καὶ Ἐρεΐτιμον<sup>3</sup>, εἰδότα θήρην,  
 5 Εἰδότα πυγμαχίην τε παλαισμοσύνην τ' ἀλεγεινήν.  
 Τὸν μὲν ὅτε κνώσσοντα ποτὶ χθόνα κάτθετο μήτηρ  
 Εἰσέτι παιδίον ὄντα, μέλισσά τις ὡς ἐπὶ σίμβλῳ  
 Χείλεσι νηπιάχοισι τιθαιβώσσουσα ποτᾶτο.  
 Τῷ δὲ λιγυφθόγγων ἐπέων μελέων θ' ὑποθήμων  
 10 Ἐπλετο δὴα Κόριννα· θεμεΐλια δ' ὤπασε μύθων  
 Τοπρῶτον· μετὰ τήν δ' Ἀγαθοκλέος ἔμπορεν αὐδῆς,  
 Ὅστε ρά οἱ κατέδειξεν ὁδὸν καὶ μέτρον ἀοιδῆς·  
 Εὐτε δ' Ἀλεξάνδροιο Φιλιππιάδαο μενοιῶ<sup>4</sup>  
 Καδμείων ἀφίκοντο Μακηδόνες ἄστυα πέρσαι,  
 15 Πινδαρέων μεγάρων οἶχ' ἤψατο θεσπιδαῆς πῦρ.  
 Ἄλλὰ τὸ μὲν μετόπισθεν. ἔτι ζῶντι δ' ἀοιδῷ<sup>5</sup>.

7

<sup>1</sup> Vs. 1. Heynius recte correxit Πίνδαρον, ut est in Matrit. ap. Iriart. p. 446. p. Πίνδαρος. Codd. ὑψαγόραν. Deinde, Heynius volebat Κλευδίκη, Doricum pro Κλεοδίκη, ut ipse censui in nott. critt. ad Olymp. XIV. p. 432. Nunc me retinet Κλειδικος ap. Pausan. 1, 3, 2. et alios. <sup>2</sup> Non dubitavi corrigere Δαΐφάντῳ, quum forma hæc unice vera legatur in hoc ipso carmine vs. 25. Vulgo Δαΐφάντη. Deinde omnes libri κεφαλῇ, pro quo κεφαλῆς invectum est. Restitui illud et ex omnibus libris mss. (Vrat. A. C. D. Gott. Mosc. B.) dedi χώρῳ, et e Gott. παρὰ. Vulgo περὶ χώρον. Vs. 4. Mosc. B. οἶον δ'. <sup>3</sup> Pro Ἐρεΐτιμῳ ap. Suid. est Ἐρωτίων. Heynius illius vocis penultimam male corripit dicit, et conjicit τῷ Ἐρεΐτιμόν τ', quod nemini placebit. Nomen Ἐρεΐτιμος, cujus etymon non liquet, aut plane diversum a nomine Ἐρεΐτιμον, aut, quod probabilius videtur, corruptum est; ac possis conjicere Ἐρωτίων, analogia licet poscat Ἐρωτίων:

etenim quod hanc formam versus non recipit, illam audere poeta poterat. Sed de propinquorum poetæ nominibus certiores haud dubie essemus, si Plutarchi, musices veterum et historię peritissimi, libellus exstaret περὶ τοῦ Κράτητος βίου καὶ Δαΐφάντου καὶ Πινδάρου in catalogo Lampriæ et ap. Phot. Bibl. p. 341. commemoratus. In fine versus Gott. θήρης, non male, si sequentem versum corrigas, ubi idem πυγμαχιῶν. Vs. 7. quatuor libri ἢ δ' ἔτι, et vs. 12. κατέλεξεν. [Nomen Ἐρεΐτιμος, nisi corruptum est, descendit a verbo ἐρητύω. Nam in Bœotorum dialecto η fit ει (Böckh. Corp. Inscript. 1, p. 720), et v terminationis sæpe degenerat in ι. Sed scribendum fortasse Ἐρεΐδιμον, nomen ad montium proprietates spectans ideoque nominibus patrui vel patris Scopelini ac fratris Pindari consentaneum. Ed.] <sup>4</sup> Olim μενοιῶς. Dativus est in Mosc. B. Vrat. A. <sup>5</sup> Addidi δ' ex Vrat. A. C. Mosc. B.



- Φοῖβος ἄναξ ἐκέλευσε πολυχρύσου παρὰ Πυθούσ  
 Ἥια καὶ μέθυ<sup>1</sup> λαρόν ἀεὶ Θήβηνδε κομίζειν.  
 Καὶ μέλος, ὡς ἐνέπουσιν, ἐν οὔρεσιν ἠΰκερως Πάν  
 20 Πινδάρου αἰὲν ᾄειδε, καὶ οὐκ ἐμέγηρεν αἰείδων.  
 Ἥμος δ' ἐν Μαραθῶνι καὶ ἐν Σαλαμῖνι παρέσταν  
 Αἰναρέται Πέρσαι μετὰ Δάτιδος ἀγριοφώνου,  
 Τῆμος ἔτι ζώεσκεν, ὅτ' Αἰσχύλος ἦν ἐν Ἀθήναις.  
 Τῷ Τιμοξείνῃ παρελέξατο δια γυναικῶν  
 25 Ἥ τέκεν Εὐμητιν μεγαλήτορα καὶ Δαΐφαντον,  
 Πρωτομάχην δ' ἐπὶ τοῖσιν ἐμελψε δὲ κῦδος ἀγώνων  
 Τῶν πισύρων, μακάρων [δέ τε] παίονας [ἐξεδίδαξεν<sup>2</sup>],  
 Καὶ μέλος ὄρχηθμοῖσι, θεῶν τ' ἐρικυδέας ὕμνους,  
 Ἥδὲ μελιφθόγγων μελεδήματα παρθενικάων.  
 30 Τοῖος ἐὼν καὶ τοῖα πορῶν<sup>3</sup> καὶ τόσσα τελέσσας  
 Κάτθανεν ὀγδώκοντα τελειομένων ἐνιαυτῶν.

Περὶ λυρικῶν ποιητῶν.

Concinnatum ex Ald. Rom. Gott. Vrat. D. et lectione et sede variante.

8 Λυρικοὶ ποιηταὶ μουσικῶν ᾠσμάτων εἰσὶν ἐννέα. ἐννέα δὲ καὶ αἱ καθ' ἡμᾶς τῶν θείων ᾠσμάτων ᾠδαί· τὰ δὲ ὀνόματα τῶν προειρημένων ποιητῶν εἰσὶ τὰδε· Ἀλκμάν, Ἀλκαῖος, Σαπφῶ, Στησίχορος, Ἰβυκος, Ἀνακρέων, Σιμωνίδης, Βακχυλίδης καὶ Πίνδαρος. τινὲς δὲ καὶ τὴν Κόρινναν.

<sup>1</sup> Olim μέλι. Μέθυ Vrat. A. C. Mosc. B. qui p. ἦια ex glossemate σιτία. Poeta imitatus est Apollon. 1, 659. ubi habes ἦια καὶ μέθυ λαρόν. Cf. ib. 456. 473. 968. Deinde quattuor libri ἐννέποισιν. Vs. 24. libri τῷδε aut τῷ δῆ. <sup>2</sup> Hæc vox corrupta, nec Hœynii conjecturæ satisfaciunt. Vrat. A. D. παίονας; in Mosc. B. hæc vox in rasura est; idem habet ἐνδε.... [Pro μακάρων παιήονας ἐνδεδεγμένους, rescripsi quod in textu vides. Corrupta vox ἐνδεδεγμένους finem versus sequentis anticipat: neque enim opus est ut exronam quam facile ΕΡΙ(ΚΥ)ΔΕΑΣΥΜ-ΝΟΥC transire possit in ΕΝ.... ΔΕΔΕΓ-

Μ(Ε)ΝΟΥC. Librarius fortasse in priori versu posuerat: μακάρων παιήονας ἐν δὲ καὶ ὕμνους. Quum autem ὕμνους in proximo versu commemoratos videret, suam anticipationem illico rasura sustulit. Vide not. ad P. xi, 54—58. Flexio παίονας analogiæ repugnat (cf. Lobeck. ad Soph. Aj. v. 222. p. 164, 165. v. 108. p. 117); sed quis grammaticum urgebit, qui, si ab Ἐρωτίονα abstinuerit (v. 4), tamen ut metro satisfaceret pejorem formam Μακηδάνες (v. 14), meliori Μακεδόνες non dubitavit præferre? Ed.]

<sup>3</sup> Sic Hœynius. Vulgo παρῶν.

Εἰς τοὺς ἐννέα λυρικοὺς ποιητὰς ἠρωελεγείων<sup>1</sup>.

Ex Romana.

- Ἐννέα τῶν πρώτων λυρικῶν πάτρην γενεῆν τε  
 Μάνθανε, καὶ πατέρας καὶ διάλεκτον ἄθρει.  
 Ὡν Μυτιληναῖος μὲν ἔην, γεραριώτερος ἄλλων,  
 Ἀλκαῖος πρότερος, κήχικὸς<sup>2</sup> Αἰολίδος.  
 5 Ἡ δ' ἐπὶ τῷ ξυνήν πάτρην φωνήν τε δαεῖσα  
 Σαπφῶ, Κληΐδος καὶ πατρὸς Εὐρυγύρου<sup>3</sup>.  
 Στησίχορος Σικελός· πάτρη δέ οἱ Ἰμέρα ἐστίν·  
 Εὐφήμου πατρὸς, Δωρικὸς ἀρμονίην.  
 Ἴβυκος Ἰταλὸς αὖ ἐκ Ῥηγίου ἢ Μεσῆνης,  
 10 Ἡελίδα πατρὸς, Δωρίδα δ' ἠρμόσατο.  
 Παρθενίου δὲ πατρὸς λιγυρὸς παῖς Ἡετιήου<sup>4</sup>  
 Ἦν ἄρα μελπόμενος Τήϊος Ἀνακρέων.  
 Πίνδαρος ἦν Θηβαῖος, ἀτὰρ πατρὸς Σκοπελίνου,  
 Δώριον αἰνήσας ἀρμονίην ἐπέων.  
 15 Ἡδὲ Σιμωνίδεω Κεῖου Δωριστὶ λαλοῦντος  
 Τὸν πατέρ' αἰνήσας ἰαθὶ Λεωπρεπέα<sup>5</sup>.  
 Ἴσα δαεῖς καὶ Κεῖος ἔην γενεῇ μελοποιός·  
 Μείλωνος πατέρος δ' ἔπλετο Βακχυλίδης.  
 Ἀλκμάν ἐν Λυδοῖσι μέγα πρέπει· ἀλλ' Ἀδάμαντος<sup>6</sup>  
 20 Ἔστι καὶ ἐκ Σπάρτης, Δωρίδος ἀρμονίης.

<sup>1</sup> Sic unus e scriptis. Vulgo ἠρωελεγείοι.

<sup>2</sup> Scripsi κήχικὸς: vulgo ἠχικὸς, Vrat. D. Gott. καὶ ἠχ. <sup>3</sup> Vulgo Κληΐδος: Gott. Κληΐδος. Ursinus et codd. Vrat. A. C. Gott. Mosc. B. Εὐρυγύρου. Suidas Ἡεριγύου. Vs. 9. Vrat. C. Mosc. B. Ἰταλὸς ἐκ τοῦ Ῥ.

<sup>4</sup> Barnesius conjicit Ἡετίης τε: Gott. Ἡετιήου, Mosc. B. Ἡετίκοιο, Vrat. A. C. Ἡτίκοιο. Ego et hoc intactum relinquo et sequens Τήϊος Ἀνακρέων, pro quo Heynius volebat Τῆος Ἀνακρέων. Vs. 12. libri scripti quinque ἄδει p. ἦν ἄρα. <sup>5</sup> Vulgo ἀριπρε-

πέα, et mox Ἰσσαδαῖς, quod correxit Heynius. Gott. Vrat. A. D. ἰσαδ. pluresque tum h. l. tum vs. 15. Κῖος et Κίου, ut solet. V. 18. inserui δ' ex Vrat. A. C. Ibidem Heynius Μείλωνος vult, quia apud Suidam est Μέδωνος: sed debebat esse Μέδοντος. Recte habet Μείλωνος, hoc est Μίλωνος, quod comparet in Vrat. C. Mosc. B. <sup>6</sup> Conjicitur ἀλλὰ Δάμαντος, ut est ap. Suid. v. Ἀλκμάν. Sed Δάμας genitivum habet Δάμου sive Δάμα. Mosc. B. Ἀδαμάντης, et mox Σπάρτας.

Βίος Πινδάρου<sup>1</sup>.

Ex Vratisl. A.

Πίνδαρος ὁ ποιητῆς Θηβαῖος ἦν ἐκ Κυνοσκεφαλῶν<sup>2</sup>· κώμη δὲ ἐστὶ Θηβαϊκῆ· υἱὸς Δαϊφάντου, κατὰ δ' ἐνίους Παγώνδα. ἔνιοι δὲ Σκοπελίνου αὐτὸν γενεαλογοῦσι, τινὲς δὲ τὸν Σκοπελῖνον πατρῶν<sup>3</sup> αὐτοῦ γενέσθαι καὶ αὐλητὴν ὄντα τὴν τέχνην διδάξαι αὐτόν. ὑπὸ πολλοῦ καμάτου εἰς ὕπνον κατενεχθῆναι, κοιμωμένου δὲ αὐτοῦ μέλισσαν τῷ στόματι προσκαθίσασαν κηρία ποιῆσαι. οἱ δὲ φασιν ὅτι ὄναρ εἶδεν ὡς μέλιτος καὶ κηροῦ πλήρες εἶναι αὐτοῦ τὸ στόμα, καὶ ἐπὶ ποιητικὴν ἐτράπη<sup>4</sup>. διδάσκαλον δὲ αὐτοῦ Ἀθηνησιν οἱ μὲν Ἀγαθοκλέα, οἱ δὲ Ἀπολλόδωρον λέγουσιν, ὃν καὶ προΐστάμενον κυκλίων χορῶν ἀποδραμοῦντα πιστεῦσαι τὴν διδασκαλίαν. τῷ Πινδάρῳ παιδί ὄντι, τὸν δὲ εὖ διακοσμήσαντα διαβόητον γενέσθαι. ἔρεισμα δὲ τῆς Ἑλλάδος εἰπὼν Ἀθήνας ἐζημιώθη ὑπὸ Θηβαίων χιλίας δραχμάς, ἃς ἐξέτιδαν ὑπὲρ αὐτοῦ Ἀθηναῖοι. ἦν δὲ οὐ μόνον εὐφυῆς ποιητῆς ἀλλὰ καὶ ἄνθρωπος θεοφιλῆς. ὁ γοῦν Πᾶν ὁ θεὸς ὤφθη μεταξὺ τοῦ Κιθαιρῶνος καὶ τοῦ Ἐλικῶνος ἄδων παιᾶνα Πινδάρου· διὸ καὶ ᾠσμα ἐποίησεν εἰς τὸν θεὸν ἐν ᾧ χάριν ὁμολογεῖ τῆς τιμῆς αὐτῷ, οὗ ἡ<sup>5</sup> ἀρχή· “ Πᾶν Πᾶν<sup>6</sup> Ἀρκαδίας μεδέων καὶ σεμνῶν ἀδύτων φύλαξ.” ἀλλὰ καὶ ἡ Δημήτηρ ὄναρ ἐπιστάσα αὐτῷ ἐμέμψατο, ἅτι μόνην τῶν θεῶν οὐχ ὕμνησεν. ὁ δὲ εἰς αὐτὴν ἐποίησε ποίημα οὗ ἡ ἀρχή· “ Πότνια θεσμοφόρε

<sup>1</sup> Primus edidit Schneiderus post præfationem Theriacorum Nicandri p. xv. sqq. Ex nonnullis vestigiis patet vitam omnium antiquissimam esse, sed barbaro calamo contractam. <sup>2</sup> Cod. Κυνοσκεφάλων. <sup>3</sup> Schneid. πατρῶον, cod. πάτρων: unde corrigo πατρῶον, hoc est πατρῶον. Etenim Pagondæ uxor Myrto, quæ a nonnullis mater Pindari perhibetur, Scopelino nupsisse dicitur (v. Thomam): igitur Scopelinus vitricus Pindari habebatur. Scopelinus tamen Suida auctore pater vetustioris

Pindari, quem patrualem nostri dicit: quod si verum est, potuit ille Scopelinus etiam patruus (πάτρως) Pindari nostri vocari. Sed omnino prisorum poetarum obscura admodum et prope fabulosa historia. <sup>4</sup> Concisa est oratio, sensus apertus: καὶ ὅτι ἐκ τούτου ἐπὶ ποιητικὴν ἐτράπη. Qua de re alii scriptores. Deinde cod. διδασκάλου. Paullo post ἀποδραμοῦντα quamquam barbarum est, cave scribas ἀποδραμόντα. Sed χιλίαις δραχμαῖς imalim. <sup>5</sup> Articulum omittit Schneiderus <sup>6</sup> [Lege ὦ Πᾶν, et vide F. 63. Ed.]

χρυσάννιον<sup>1</sup>·” ἀλλὰ καὶ βωμὸν ἀμφοτέρων τῶν θεῶν πρὸ τῆς οἰκίας τῆς ἰδίας ἰδρύσατο. Πανσανίου δὲ τοῦ Λακεδαιμονίων βασιλέως ἐμπιπρῶντος τὰς Θήβας ἐπέγραψέ τις τῇ οἰκίᾳ· “Πινδάρου τοῦ μουσοποιοῦ τὴν στέγην μὴ καίετε” καὶ οὕτω μόνη ἀπόρθητος ἔμεινεν· καὶ ἔστι τὸ νῦν ἐν Θήβαις πρυτανεῖον<sup>2</sup>. ἀλλὰ καὶ ἐν Δελφοῖς ὁ προφήτης μέλλων κλείειν τὸν νεῶν<sup>3</sup> κηρύσσει καθ’ ἡμέραν· “Πίνδαρος ὁ μουσοποιὸς παρίτω πρὸς τὸ δεῖπνον τῷ θεῷ.” καὶ γὰρ ἐν τῇ τῶν Πυθίων ἑορτῇ ἐγεννήθη, ὡς αὐτὸς φησὶ· “Πενταετηρὶς ἑορτὰ<sup>4</sup> βουπομπὸς, ἐν ᾗ πρῶτον εὐνάσθην ἀγαπατὸς ὑπὸ σπαργάνοις.” λέγεται δὲ θεωροῖς ἀπιούσιν εἰς Ἀμμωνος αἰτῆσαι Πίνδαρος<sup>5</sup> τὸ ἐν ἀνθρώποις ἄριστον, καὶ ἀποθανεῖν ἐν ἐκείνῳ τῷ ἐνιαυτῷ. ἐπέβαλε δὲ τοῖς χρόνοις Σιμωνίδου ἢ νεώτερος 10 πρεσβυτέρω<sup>7</sup>. τῶν γοῦν αὐτῶν μέμνηται ἀμφότεροι πράξεων. καὶ γὰρ Σιμωνίδης τὴν ἐν Σαλαμίνι ναυμαχίαν<sup>8</sup> γέγραφε· καὶ Πίνδαρος μέμνηται τῆς Κάδμου<sup>9</sup> βασιλείας. ἀλλὰ καὶ ἀμφότεροι παρὰ Ἰέρωνι τῷ Συρακουσίων<sup>10</sup> τυράννῳ γεγέννηται. γήμας δὲ Μεγάκλειαν τὴν Λυσιθέου καὶ Καλλίνης ἔσχεν υἱὸν Δαΐφαντον<sup>11</sup>, ᾧ καὶ δαφνηφορικὸν ᾄσμα ἔγραψεν· καὶ θυγατέρας δύο Πρωτομάχην καὶ Εὐμητιν. γέγραφε δὲ βιβλία ἑπτὰ καὶ δέκα· ὕμνους, παιᾶνας, διθυράμβων<sup>12</sup> β’, πρόσοδιων β’, φέρεται δὲ καὶ παρθενίων β’ καὶ γ’, ὃ ἐπιγράφει<sup>13</sup> κεχωρισμένων παρθενίων ὑπορχημάτων β’, ἐγκώμια, θρήνους, ἐπινίκων δ’. φέρεται δὲ ἐπίγραμμα ἐπὶ τῇ τελευτῇ αὐτοῦ τοῖς

Ἡ μάλα Πρωτομάχα τε καὶ Εὐμητις λιγύφωνοι<sup>14</sup>  
Πινδάρου ἐκλαυσαν θυγατέρες πινυταί·

<sup>1</sup> Schneiderus: “De hoc hymno nusquam alibi traditum legi. Sed hymnus in Persophonon teste Pausania IX, 23. similiter Plutonis epitheton habebat χρυσάννιος. Ad dicit Pausanias: δῆλα ὡς ἐπὶ τῆς κόρης τῇ ἀρπαγῇ.” [Böckhius ad F. 12: “Pro Proserpina male Cererem ministrat Vit. Vrat. p. 9. Θεσμοφόρος audit Proserpina ob intimam cum Cerere conjunctionem. Ex Pausania vero corrige χρυσάννιον, quippe Ἄιδων δάμαρ aut simile, quod periit. Metrum hoc fuit:  $\frac{1}{\cup\cup\cup-\cup\cup-\cup\cup-\cup\cup-\cup\cup-\cup\cup}$ . . . . Χρυσάννιος ἦώς est in Orphic. Argon. 565 ex Ho-

merico χρυσάννιος Ἄρτεμις, II. ζ. 205.”] <sup>2</sup> De hac re v. Schneideri iudicium. <sup>3</sup> Cod. ν. <sup>4</sup> [Vide F. 205.] <sup>5</sup> Ita correxi: cod. ἑορτᾶς. <sup>6</sup> Codex Πινδάρου. <sup>7</sup> Schneiderus mavult πρεσβυτέρου. Mox cod. μέμνηται. <sup>8</sup> Ita cod. non μάχην. <sup>9</sup> [Pro cod. scriptura Κάδμου, Schneiderus conjicit Δαρείου; Böckhius autem Καμβύσου, quod reponendum: vide F. 195. ED.] <sup>10</sup> Schneider. Συρακουσίων. <sup>11</sup> Hic quoque Διόφαντος in cod. est. <sup>12</sup> Cod. καὶ θυράμβων. <sup>13</sup> Corrige ἐπιγράφεται. <sup>14</sup> Cod. λιγύφωνοι. Versus alter in cod. hic est: Ἐκλαυσαν πινυταί Πινδάρου θυγατέ-

10

Ἄργόθεν ἦμος ἵκοντο κομιζούσ' ἐνδόθι κρωσσοῦ  
 Λείψαν' ἀπὸ ξείνης ἀθρόα πυρκαϊῆς.

### Πινδάρου ἀποφθέγματα.

Ex Vratisl. A.

Πίνδαρος ὁ μελοποιὸς ἐρωτηθεὶς ὑπὸ τινος, τί πρίονος ὀξύτερον, εἶπε διαβολή.

Παραγενόμενος δὲ εἰς Δελφοὺς καὶ ἐρωτώμενος τί πάρεστι θύσων τῷ Ἀπόλλωνι, εἶπε παιᾶνα.

Ἐρωτηθεὶς πάλιν διὰ τί Σιμωνίδης πρὸς τοὺς τυράννους ἀπεδήμησεν εἰς Σικελίαν, αὐτὸς δὲ οὐ θέλει ὅτι βούλομαι<sup>1</sup>, εἶπεν, ἐμαντῷ ζῆν, οὐκ ἄλλω.

Ἐρωτηθεὶς διὰ τί<sup>2</sup> τῷ εὐ πράττοντι τὴν θυγατέρα οὐ δίδωσιν οὐ μόνον δεῖσθαι, φησὶν, εὐ πράττοντος, ἀλλὰ καὶ πράξοντος εὐ.

Ἐρωτηθεὶς πάλιν ὑπὸ τινος, διὰ τί μέλη γράφων οὐκ ἐπίσταται ἄδειν, εἶπεν· καὶ γὰρ οἱ ναυπηγοὶ πηδάλια κατασκευάζοντες κυβερνᾶν οὐκ ἐπίστανται.

Τοὺς φυσιολογούντας ἔφη ἀτελῆ σοφίας δρέπειν καρπὸν<sup>3</sup>.

res, quod felici transpositione sanavit Gerhardus. Schneiderus volebat: ἐκλ. πιν. Πινδ. θυγατρεις. Versu tertio erat κομιζούσ': ex quo restitui dualem κομιζούσ'. E. Schneideri Theriacis Anthologiæ Appendici inseruit Jacobs. p. xcix. T. III. <sup>1</sup> Cod. οὐ

βούλομαι. <sup>2</sup> Cod. διὰ τί οὐ. <sup>3</sup> Ultimum hoc apophthegma habet Stob. Serm. ccxi. p. 711. Wechel. eoque alludit Plato Rep. v, p. 457. B. ubi delendum esse σοφίας scite notat Schneiderus. [Vide F. 226, 227.]

## DE STILO AC DICTIONE PINDARI.

DE dialecto Pindarica verissime olim pronuntiavit Hermannus. "Qui communem linguam Pindaro tribuerunt," inquit (*dial. Pind.* p. IV. *Opuscul.* I, p. 24), "hoc dixisse censendi sunt, dialectum, qua utitur, singulari quodam temperamento pene ex omnibus dialectis mixtam videri. Id quomodo factum sit, apertum est. Est enim Pindari dialectus epica, sed colorem habens Doricæ, interdum etiam Æolicæ linguæ (ὡς δὲ οἱ Δωριεῖς ἔχαιρον καὶ αἰολίζοντες, δηλοῖ Πίνδαρος ἀναμίξ οὕτω ποιῶν, ἤτοι Δωρικῶς γράφων καὶ Αἰολικῶς. Eustath. p. 1702, 3). Aliis verbis, fundamentum hujus dialecti est lingua epica, sed e Dorica dialecto tantum adscivit Pindarus, quantum et ad dictionis splendorem et ad numerorum commoditatem idoneum videretur, repudians illa, quæ aut interioris essent, aut vulgaris, aut certis in locis usitati Dorismi. Nec primus hoc fecit Pindarus, sed secutus alios, ipse quoque post in exemplis habitus." Quod ad argumentum, formam, indolemque carminis attinet, Pindarus ad Homericum ceterosque epicos propius accedit, quam ad Æolenses scholæ Lesbicæ poetas. Etenim poesis Lyrica, præsertim quum poeta exarchus esset et chorum duceret, epici generis erat, vel saltem in epica materie versabatur; et jam sæpe ostenderunt rei metricæ scriptores, quem ad modum e dactylico hexametro sensim enata sit varia illa ac multiformis numerorum lyricorum propago. Jam vero, ut satis constat, dialectus poetarum Græcorum non ex natione scriptoris, sed e descriptionis genere pendebat. Quum igitur epicum quoddam argumentum Pindarus sibi tractandum proponeret, fieri non potuit quin sermone uteretur ab Homericis proprietatibus non prorsus abhorrenti. Id quod fecit. Nam ut de hiatus ac digamma in præsens sileam, scatent odæ Pindari formis ac flexionibus epicis, scatent Ionismis et antiquis vocabulorum tenoribus. In contractione vero et crasi Atticam magis quam epicam consuetudinem sequitur. Itaque etsi Ἡρακλέος scripsit, Πολυδέυκεος, Πηλέος, ἀργυρέω, κουλέω, πορφυρέω, similia, ultimam tamen disyllabam in unum sonum coagmentatum pronuntiatione extulit, haud secus ac si pro Græco ε nostrum scriberetur γ. Sed hæc contractio utrum scribendo exprimenda sit, an non, equidem haud dijudicarem: Böckhius autem, quem in hac editione secutus sum, dedit Ἀριστοφάνεος, Πολυδέυκεος, etc. relinquens in textu Πηλεῦς, ne genitivus nominativo nimis

esset' similis. Vocis θεός synizesis, apud Atticos etiam haud infrequens (v. Æschyl. *Pers.* 94. Soph. *Æd. T.* 1519. *Aj.* 1129. Porson. *ad Eurip. Orest.* 393.), in Pindari carminibus non semel occurrit: mira vero est illa contractio in *P.* 1, 56, ubi θεός pro una brevi syllaba ponitur, sicut τεόν in versu Praxillæ, quem Hermannus jam olim laudavit: comparandæ etiam sunt notæ quædam compositorum formæ, ex una parte θεος-εχθρία, θεός-δοτος, κ.τ.λ. ex altera θές-πισ, θές-κελος, κ.τ.λ., neque negligendum, quod de forma θεός adnotavit Herodianus (περὶ μονήρους λέξεως p. 6. v. 8.): τὸ δὲ θεός ἐκ συναλοιφῆς ἐστὶ ποιητικόν. Quod ad crasin attinet, formæ κᾶν, κᾶσόφοις, χῶταν, χῶπόταν, χῶτι, χῶπόθεν, ῶ' λιροθίου, τῶργείον, ῶ' νασσα, ῶ' πολλωνιάς ab Atticorum usu non magnopere recedunt; crases τῶντοῦ, τῶντ' Ionismum sapiunt. Dorismus Pindari, ut optime observavit Hermannus, aliquanto angustioribus circumscriptus est limitibus, quam plerique videntur existimasse. Neque flexionis formæ -μες pro -μεν, neque ἦνθεν pro ἦλθεν, neque σδ pro ζ, neque ω pro ου genitivi vel accusativi, neque Μῶσα, et multo minus Μῶα, pro Μοῦσα, apud hunc poetam reperitur. Quinetiam non semper et ubique substituit A in locum litteræ H, nec nisi in certis vocabulis et syllabis; nam tamen etsi μάτηρ, κράναν, Ἄλιδος scripserit, tamen nihilominus maluit dicere Ἡβα, ἦρως, ἦτορ, et κρήτηρ, quam Doricis uti horum vocabulorum formis. In flexione, ea quæ formantur a verbis in -έω, fortiolem litteram H assumunt; quæ a verbis in -άω descendunt, A suam retinent: ita ἀφθόνητος scripsit, non ἀφθόνατος (v. ad *O.* x, 8, 9), et τίμασε non τίμησε. Quæ ab hac regula discedere videntur, ut κτησάμεναι, καύχημα, χρήσις, et ab altera parte, θεοδμάτος, ἐδινάθην, ea ita explicanda sunt, quasi verba, a quibus descendunt, antiquitus, hæc in -άω, illa in -έω desiissent. Sunt quoque verba, quorum duplici forma usus est: nam non modo κοινάω et κοινάν, verum etiam κοινωνία dixit; non modo φωνᾶσαι et φωνᾶεν, sed etiam ἀφώνητος. Significatione differunt πονῆσαι et πονᾶσαι—illud intransitivum est, et significat laborare, hoc transitivum est et de efficiendo dicitur (cf. Böckh. *ad P.* iv, 236. et Hermann. *de dial. Pind.* p. 15. *Op.* 1, p. 259): haud absimile est, quod apud Latinos reperimus transitiva illa sedare, liquare, fugare, quibus opponuntur intransitiva sedere, liquere, fugere. In participiis -ας mutatur in -αις, -ονσ- in -οισ-; item in tertia persona plurali ubi N ἐφέλκυστικῶ opus est -ουσιw fit -οισιw; ceteroqu岸 vetus N restituitur, et -ουσι fit -οντι; (v. Böckh. *Præfat.* p. xxxiii). Δίδου quoque non dicitur sed δίδοι. Ante et post P, littera E sæpius extenditur in A. Particula οὖν contrahitur in ῶν, ut apud Ionicos scriptores. Ad Æolicam Pindari dialectum quod attinet vix quidquam addere possum iis quæ post Hermannum tam subtiliter disseruit Böckhius: "Doricorum Pindari canticorum dictio communis fere lyrici carminis est: Æolica vero quo major existat

metricæ ratione aut alia ex causa qualicumque vulgares etiam formæ vel in eodem cum reconditioribus carmine poni queant; Lydia, ut media numero sunt inter Dorica et Æolica, ita dialectum quoque mediam quodammodo retinent, hoc est vulgarem Doricorum, assumptis tamen passim sed rarius iis formis, quæ Æolicis tribuebantur. Quod vere dici docent exempla formarum Æolicis Lydiisque carminibus propriarum.—Quid quod non solum singulæ dictiones sed universum genus elocutionis longe aliud in Doriis, aliud in Æoliis est? In Doriis quietior et lentior est sententiarum progressus, earumque nexus prosariæ orationi propior; vocabulorum compositio minus contorta, periodi longiores ac quasi oratoriæ: atque aliquoties carmina Dorica similem epico habent tenorem, ut *P. iv.* ubi quum narrare Argonautica Pindarus vellet, tranquillos hos elegit numeri et melodiæ modos. In Æoliis autem velocior quasi oratio; sententiarum conjunctio audacissima, ab alia ad aliam liberrime transiliente poëta; structura intricata, lyricæ licentiæ plena: elocutio brevis, concisa, difficilis. Quamobrem Doriorum intellectus expeditior, Æoliorum impedita plurimis difficultatibus interpretatio. Exemplo sint ex illis *O. iii, vi, vii, P. i, iii, iv.* ex his *O. i, ii, P. ii, v, viii. N. vi, vii,* ut de ceteris taceam. Confer modo principia, exempli causa, Dorii *O. iii.* Æolii *O. ii;* Dorii *P. iv,* Æolii *N. vi;* et quantum differant, perspicias. Hæc vero tanta elocutionis diversitas partim ex numeri et melodiæ indole varia gignebatur, quæ in Doriis animo tranquillo et sedato esse poetam jubebat vel invitum, in Æoliis autem magno ferebat impetu, nec quiescere unquam patiebatur; partim ex majori labore, quo in componendis carminibus Æolicis tam artificioso metro decurrentibus exercebatur lyricus. Postremo Lydia prout aut Doriis aut Æoliis propiora sunt, aut illorum aut horum sequuntur elocutionem, variatam tamen eatenus, quatenus numeri variati sunt” (*De metris Pindari* pp. 293—295). Æolicas quasdam dictiones notavi in commentario ad *P. ii, 36;* alias mox enumeraturus sum inter verba Pindaro propria; quibus addantur accusativi plurales in *-os,* infinitivi in *-ev,* et præpositio *πέδα* pro *μετά.* Digamma, quod vocant, Æolicum subinde usurpavit poëta noster; id quod jampridem demonstravit Böckhius, confidentissima Hermannii asseveratione (*de dial. Pind. p. v, Opusc. i, p. 247*), firmis, ut mihi quidem videtur, argumentis refutata. Böckhius enim ostendit (*Staatshaushaltung der Athener, B. ii, p. 388*) digamma apud Pindarum non facere positionem, sed hiatus vitandi causa quibusdam esse vocibus præfixum, ea lege atque conditione, ut, quum inter meras dialecti varietates numeratum esset, pro arbitrio poëtæ vel admitteretur vel omitteretur; ita Pindarum, ubicumque necesse esset, *πέδα* scripsisse pro *μετά,* *κακαγόρος* pro *κακαγόρους,* etc. atque ita veteres poëtas modo *γαῖα* modo *αῖα* dixisse. Id simplicissima ratione evicit. Nam Corinna, amica illa ac præceptra Pindari, ceterique Bœotiae incolæ, digamma pronuntiabant (*Apollon. de pronom. p. 396 C.* cum adnotatione Bekkeri): Pin-



darus ipse habitabat non longe ab Orchomeno, ubi, ut ex inscriptionibus patet, digamma iisdem vocibus præfigebatur, quæ apud Homerum Pindarumque hiatu claudicant: denique, inscriptiones Bœoticæ digamma passim exhibent. Pindarus igitur quotidie pronuntiabat eam litteram, quam vel puerili ore sæpe balbutiverat. Quæ quum ita sint, qui fieri poterat, ut hiatum ante voces digammatas admiserit, Homerum cæco impetu sequutus, ignarusque veterum rationum, quarum causæ in sua ipsius dialecto continerentur? Quasi si Pindarus esset e schola Alexandrina grammaticus, qui, Homero duce, regulas quasdam suas et præciperet et sequeretur! Lege modo carmen illud (O. XIV) quod ab Orchomenio choro Orchomeni decantatum est: credendum est scilicet chorum Orchomenium dixisse ἴθι Ἀχοῖ (v. 21) sine digamma, ut hiatu, si diis placet, fruerentur Orchomeni incolæ, qui quotidiano sermone φαχὼ pronuntiabant! Sed nullam argumentationem desiderabunt ii, qui vel mediocrem habent sonorum perceptionem. Vocabula digammata, quæ in Epiniciis occurrunt, sunt hæc: ἀναξ, ἀνάσσω, ἀνδάνω, εἶδομαι, εἶδος, εἰδώς, εἴκοσι, εἰπεῖν, εἴπαις, εἰπών, ἐλπίς, εἰκώς, ἔπος, ἔργον, ἔρξας, ἐσπέρα, ἔτος, ἦθος, ἦχώ, ιδέσθαι, ιδών, ἴδρις, ἴσημι, ἴσος, οἶ, ὅς σους, οἰκίζω, οἶκος, et tria nomina propria Ἰάλυσος, Ἰσθμός, et Ὠανος. Atque in omnibus his vocabulis hiatus iste invenitur, ut ex indice sequenti videre est.

## A.

**Φάναξ.** Ἐφιάλτα Φάναξ P. IV, 89. σέ τε Φάναξ P. XI, 62.  
**Φανάσσω.** εὐρὺ Φανάσσω O. XIII, 24.  
**Φανδάνω.** εἶη Φανδάνειν P. I, 29. μαλὰ Φαδόντι νόω P. VI, 51. Ζηνί τε Φάδον I. VII, 18.

## E.

**Φεῖδομαι.** ἀνέρι Φειδομένω P. IV, 21.  
**Φεῖδος.** κατὰ Φεῖδος ἐλέγχων O. VIII, 19.  
**Φειδώς.** ὁ πολλὰ Φειδὼς φυᾷ O. I, 86.  
**Φεῖκοσι.** ἐπὶ Φεῖκοσι N. VI, 60.  
**Φειπεῖν.** τόσα Φειπεῖν ἔδοξεν O. XIII, 71. μέγα Φειπεῖν N. V, 14. σάφα Φεῖπαις O. VIII, 46. μέγα Φειπών N. VI, 28. ἄρα Φειπών I. V, 55.  
**Φελπίς.** παρὰ Φελπίδα O. XIII, 83. ἐπὶ Φελπίδεσσι P. II, 49. ἀμφικρέμανται Φελπίδες I. II, 43.  
**Φεοικώς.** τὰ Φεοικότα P. III, 59.  
**Φέπος.** τοιοῦτόν τι Φέπος O. VI, 16. τρία Φέπεα N. VII, 48.  
**Φέργον.** ἀντὶ Φέργων P. II, 17. οὔτε Φέργον P. IV, 104. (sequitur tamen οὔτ' ἔπος). καλὰ Φέργα P. VII, 20. μεγάλα Φέργα N. III, 44. γλυκεῖα Φέργω N. VII, 52. μέγα Φέργον N. X, 64. τρία Φέργα O. XIII, 38.

**Φέρξας.** κατὰ Φέρξαις *O.* XI, 91.

**Φεσπέρα.** ἐν διχομηνίδεσσιν δὲ Φεσπέραις *I.* VII, 44.

**Φέτος.** ἑκατόν γε Φετέων *O.* II, 93.

## H.

**Φῆθος.** διαλλάξαιτο Φῆθος *O.* X, 21.

**Φηχώ.** ἰδί Φαχοῖ *O.* XIV, 21.

## I.

**Ίάλυσος.** τε Ίάλυσον *O.* VII, 74.

**Φιδεῖν.** εὐφράνθη τε Φιδῶν *O.* IX, 62. ἐρασίμολπε Φιδοῖσα *O.* XIV, 16.

**Φίδρις.** καλῶν τε Φίδριν *O.* I, 104.

**Φίσημι.** πάντα Φίσαντι *P.* III, 29.

**Ίσθμός.** Ποσειδάωνι Ίσθμῶ *I.* I, 32. ἀλιερκέα Ίσθμοῦ. *ibid.* 11.

**Φίσος.** ἐπὶ Φίσα *N.* VII, 5.

## O.

**Φοῖ** passim occurrit, neque usquam ante se habet apostrophum aut *N* ἐφελκυστικόν, quia, ut videtur, ο ipsum digamma representat. Consule not. crit. ad *N.* II, 12. Itaque ne οὔχ οἱ quidem habemus, sed οὔ οἱ *P.* II, 83.

**Φός suos.** παῖδα Φόν *P.* VI, 36. περὶ Φῶ *I.* III, 54.

**Φοικίζω.** κατὰ Φόκισεν *N.* X, 5.

**Φοῖκος.** οὔ τινα Φοῖκον *N.* VI, 26. τινα Φοῖκον *P.* VII, 5. τὸ δὲ Φοῖκοθεν *P.* VIII, 51.

## Ω.

**ᾠανος.** τε ᾠανον *O.* V, 11.

Æolismo quoque adnumeranda sunt verba quædam ac formæ significationesque, quas non nisi apud Pindarum invenire queas. Qualia sunt σεσωπαμένον illud (*I.* I, 63) et διασωπάσομαι (*O.* XIII, 91); τόσσαις (*P.* III, 27), ἐπέτοσσε (*P.* IV, 5), et ἐπιτόσσας (*P.* X, 33); πεπαρεῖν (*P.* II, 57); παλαιμονεῖν (*P.* II, 61); ὑποφαύτιες (*P.* II, 76); ἀγή (*P.* II, 82); κεχλαδῶς (*O.* IX, 2), et inde derivatum κεχλάδοντας (*P.* IV, 179); ψεύδεις (*N.* VII, 49); in eodem carmine (v. 69) ψέγιον, si vera est librorum scriptura, et (v. 61) κοτεινόν, si probanda est Böckhii emendatio. In *N.* VII, 83. libri habent θευμερᾶ ὀπί, sed vocem priorem, utpote non Græcam, in ἀμέρα mutarunt editores. Quodni in metrum peccaret consonans θ, equidem non dubitarem rescribere θευμόρα ὀπί. Nam in *O.* III, 10: αἰοδαὶ dicuntur θεύμοροι, et Pindarus, quo vates, θεόδματον χρέος exercuit, et divina quadam arte adjunctus (σὺν μοιριδίῳ τιμὴ παλάμα) eximios Grætiarum hortulos fatigavit. Nec motio adjectivi displicet, præsertim quum

idem Pindarus, in consimili adjectivo, et θεοδμάτας Δάλου (O. VI, 59), et θεοδμάτους ἀρετὰς (I. V, 11) dixerit (Vide Lobeck. *Paralipom.* p. 455 seqq.). Nec prætereunda sunt ἀκᾶ (P. IV, 156.), ἀμᾶ (O. III, 22. P. III, 36. N. V, 11. VII, 78), ἄς pro ἕως (O. XI, 51), et ὦτε, quod passim occurrit. Notum est etiam θαμὰ apud Pindarum sæpe nihil aliud esse quam ἄμᾶ, simul (Böckh. *Not. Crit.* p. 384), et ἔργμα semper scriptum esse cum aspero spiritu, quem tamen in lenem mutandum censet Hermannus (*Opusc.* I, p. 260). Pindaricum est ἐσλός pro ἐσθλός: illa antiquior, sive, ut ita dicam, Pelasgica forma est, mollita tamen littera δ, quæ est in Germanico *edel*: nam, ut sæpius animadversum est, Hellenismus repudiat commissionem δλ; δ igitur, ante λ, aut σ fit aut θ; recentiores autem Græcorum adeo adamabant sonum σθ, ut eum passim inferserint; ergo, vetustum illud ἐδ-λός primum in ἐσλός, deinde in ἐθλός, denique in ἐσθλός immutatum est. Valde antiquum est illud καὶ pro κατὰ, quod semel in epiniciis observatur, scilicet in composito κάπετον pro κατέπεσον (O. VIII, 38). Idem valet de τὶν in accusativo pro σέ (P. VIII, 68). Notabile quoque est, et Pindaro quasi proprium, discrimen illud quod inter μὶν et νὶν videtur obtinuisse. Böckhius, qui primus ad hanc rem animum advertit, quædam verissime observavit; sed et ipse, quid de hac quæstione sentiam, exponendum ducō, parum sollicitus ne mihi Herodicus insusurret cantilenam illam suam (*Athen.* V, p. 222 A.):

φεύγεται, Ἀριστάρχειοι, ἐπ' εὐρέα νῶτα θαλάσσης  
 Ἑλλάδα, τῆς ξουθῆς δειλότεροι κεμάδος,  
 γωνιοβόμβυκες, μονοσύλλαβοι, οἷσι μέμηλε  
 τὸ σφὶν καὶ σφῶιν καὶ τὸ μὶν ἢ δὲ τὸ νὶν.

Ac primum perspexit Böckhius (*Præf.* p. xxxiv. *Not. Crit.* p. 401) rationem Pindari quodammodo euphonicam esse; itaque μὶν nusquam a Pindaro dictum esse post vocabulum in litteram N desinens. Homœoteleuta quidem, quæ tam sedulo exagitarunt grammatici, nihil moratus est poëta noster; nec multum interesse censeo utrum in P. IV, 109 cum Böckhio πύθομαι γὰρ νὶν Πελοπόννησον ἄθεμιν λευκαῖς πιθήσαντα φρασίν, an cum ceteris μὶν scribas. Sed regulam quandam observasse videtur Pindarus eamque a totius Græcitatæ euphonismo minime abhorrentem. Namque ita statuo. Si vocabula et syllabæ, quæ vel prægrediuntur vel succedunt, ab μ vel quavis alia labiali incipiunt, acutissimarum aurium poëta prætulit μὶν. Ita, exempli gratia, habemus ἐπεὶ μὶν αἰνέω μάλα μέν,—μετάλλασέν τέ μιν,—μή μιν, ὦ Μοῖσαι,—πολλὰ γὰρ μὶν παντὶ θυμῷ,—ἐναρμόζαι μὶν ὕμνω, etc. Sin prægressa vel succedentia abundant syllabis ab ν vel simili quavis littera incipientibus, Pindarus versis vicibus νὶν scripsit pro μὶν. Ita, legimus καὶ νὶν ἐν Πυθῶνί νιν—πύκταν τέ νιν—λάχλαι νιν μέλαν γένειον—εὖ νιν εγνωκεν—βοτάνα τέ νιν—ἔννεπεν ἔνθα

Græcorum consuetudini, verum etiam Latinorum usui consentaneam esse, satis jam ostenderunt Lobeckius (*Paralipom.* p. 55 seqq.) et Näkius (*de allitteratione sermonis Latini*, in libro cui titulus *Rheinisches Museum*, ann. MDCCCXXIX p. 324 seqq.). Ubicumque autem prævalens istæc allitteratio locum non habet, in promiscuo usu sunt et Ionicum *μῖν* et Doricum *νίν*.

Sed de dictione ac dialecto Pindari, hæc sint satis. Restat ut de stilo nostri poëtæ paucula subjungam. Habetur Pindarus inter austeræ compositionis auctores, inter eos scilicet, qui unumquemque elocutionis calamistrum spernentes austerum dicendi genus (*ἀσθηρὸν χαρακτῆρα, ἀσθηρὰν ἁρμονίαν* Dionys. *de compos. verbor.* p. 147 seqq.) in compositionibus suis assecuti sunt. Quale esset hoc genus, dilucide exposuit Müllerus noster *ὁ μακαρίτης* (*Hist. Lit. Gr.* cap. XXXIII, § 3). Syntaxis Pindari non est impedita, nisi ubi difficultates metricæ intercesserint, ibique epitheta a substantivis suis divellit et omnia miris modis conturbat ac miscet: videsis, exempli causa, *O: XI, vv. 28—30*. Et quum lyricorum scripta ab epistolis non valde differant, (nam utraque scriptura est *δι' ἀπαγγελίας αὐτοῦ τοῦ ποιητοῦ*, ut ait Plato, *de republica* III, p. 394 C.) et quum Pindari quædam epinicia nonnisi epistolæ sint (v. ad *P. II, 67—71* collat. *O. VI, 91*), mirum non est si quemadmodum in aliorum hominum epistolis, ita in Pindari carminibus emineat brevitatis quædam subagrestis et abruptum sermonis genus. Hinc crebra illa apud Pindarum asyndeta, quæ ad normam exigere voluit Ludolphus Dissenius (p. 273). Atque haud scio an quisquam in hoc genere ad Pindarum propius accesserit quam D. Paulus in suis ad dispersos Christianismi propugnatores epistolis. Conferatur solummodo locus iste celeberrimus (1. *Cor.* xv, 12 seqq.) qui est de *ἀναστάσει νεκρῶν*, cum quovis Pindari *ἐνθουσιασμῶ*, et facillime videbis, quantopere sint sublimitate inter se pares intemerata illa divinæ veritatis scytale, et noster hic Doriensium Musarum antistes. Sunt quædam Pindari dicta quæ nimis jocosa videantur quam pro dignitate lyrica; quæ si quem offendent, is meminerit velim Pindari odas plerasque omnes comissationi destinatas esse, atque inter comissandum esse decantatas: quinimo vatem nostrum non fastidiosas spectavisse litteratorum aures, sed liberale hominum suorum ingenium, qui delicatam severitatis simulationem minime affectarent, sed et ludicra, in tempore, seriis suis miscenda ducerent. Pindari artem poeticam examinare, omnes et singulas ejus verneris persequi, neque hujus loci est, neque voluntatis meæ. Fuit is, si quis alius, artis suæ et conscius et compos. Quæ digressiones Pindaricæ vocantur, eæ sunt fortasse nonnisi artificiosissimæ connexionis exempla. Materiem suam nusquam deseruit. Nihil apud eum aut temere congestum aut male cohærens invenies. Principem locum obtinet inter eos Græci sermonis scriptores, qui nos optimi omnium edocent, ut Dissenius loquitur, quid sit præparare scite, transire suaviter, amplificare magnifice, tegere ingeniose, admodum de-

Neque artem modo Pindari mirere. Vivido vigore ingeni fere omnes Græcos superat, atque in ea facultate quæ res non visas depingit et quasi sensibus subjicit, neminem cum eo contenderem, præter Durantem illum Aligerum. Neque huic in suo genere cedit: nam qui beatorum insulas tam vivis depinxit coloribus (*O. II*), qui futurum jucundarum graviumque rerum judicium non ignoravit (*F. 96*), is proculdubio, si fors ita tulisset, vel divinam comœdiam potuisset scribere. Accedit quod religioni noster et sanctimoniam unice inserviebat. Nullum apud Pindarum verbum legas, quo aut lædatur divinum numen aut male admissa defendantur. Vates deorum et sacerdos, sic ut oraculum loquebatur. Simplex atque hilaris, ne in vino quidem ac poculis indecora ausus est effutire. Omnis lenocinii negligens, a blandis adulatorum artibus capitali odio dissidebat, et semper aperte profitebatur quidquid sentiret. Paganus erat, quis negat? et falsorum deorum cultor: sed tamen in eorum numero habendus est quos describit Apostolus (*ad Rom. II, 15*), οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν. Hunc igitur adolescentulis nostris, quibus exemplaria Græca versanda tradimus, sine ulla dubitatione commendemus; hic est is quem in sinu secum portent, quem quotidie lætitent, quem memoriter habeant, quem socium sibi atque amicum adjungant: quippe qui neminem unquam ad vitia deflexerit, sed ducem se potius atque auctorem præbuerit iis, quicumque ad serena virtutis templa per arduum scandere imbiberint.

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## HORACE'S IMITATIONS OF PINDAR.

COMPARE I. <i>Carm.</i> I, <i>init.</i>	with	<i>F.</i> 242.
XII, <i>init.</i>	—	<i>O.</i> II, <i>init.</i>
XXXI, <i>init.</i>	—	<i>F.</i> 127.
XXXV, <i>init.</i>	—	<i>O.</i> XII, <i>init.</i>
II. <i>Carm.</i> II, <i>init.</i>	—	<i>N.</i> I, 31.

The following phrases, &c., seem to have been borrowed from Pindar by Horace.

*Dis miscent superis.*

I. *Carm.* I, 29, 30.

ἴν' ἀθανάτοις - ἐν τιμαῖς ἔμιχθεν.

I. II, 29, 30.

*Vacuum aera.*

I. *Carm.* III, 34.

ἐρήμας δι' αἰθέρος.

O. I, 6.

*Gelu acuto.*

I. *Carm.* IX, 3, 4.

χιόνος ὀξείας.

P. I, 20.

*Dulci fistula.*

I. *Carm.* XVII, 10.

γλυκὺς αὐλός.

O. XI, 94.

*Aureo plectro.*

II. *Carm.* XIII, 25, 26.

χρυσέῳ πλάκτρῳ.

N. V, 94.

*Liquidum æthera.*

II. *Carm.* XX, 2.

ὑγρὸν αἰθέρα.

N. VIII, 42.

## CORRECTIONS AND ADDITIONS.

Page 12, line 6, for 472 read 476.

- 16, column 1, l. 7, (notes) for *συνωνομεῖ* read *συνωνυμεί*  
 18, c. 2, l. 15, for inheritance read subsistence.  
 35, c. 2, l. ult., for complain read complaint.  
 41, c. 2, l. 15, for Liekl read Liebel, and add "Fragm. XXXIX, 2. Gaisford."  
 58, c. 2, l. 14, for P. VIII, 55. read P. II. 56.  
 73, var. lect. l. 1, for corruptus read corruptus.  
 74, c. 2, l. 6, after Ennius add "apud Priscian. VI. 18. p. 287."  
 84, c. 2, l. ult. add "For another view of this question, see Welcker, Rhein. Mus. for 1834, p. 482 seqq."  
 86, c. 1, l. 1, for 46 read 47, 48.  
 91, c. 2, l. 2, for δι read ὀ  
 96, c. 1, l. 5, for whenever read, whenever.  
 100, l. 1, for χαλκοτάραυον read χαλκόπαυον  
 103, l. 11, for σ'θεν read σέθεν  
 106, l. 13, for remarks read remark  
 110, c. 2, l. 21, for ἀβρότατος. read ἀβρότατος.  
 112, c. 1, l. 14, for εὐεργέτων read εὐεργέταν  
 115, c. 1, l. 10, for stroke read struggle  
 119, c. 1, l. penult., for juvenes: read juvenas:  
 120, var. lect. add "44. διέφαιβε Böckh."  
 121, c. 1, l. 3, for 53, 54. read 52, 53.  
 c. 2, l. 12, for most read most of  
 l. 13, for In read On  
 124, c. 1, l. 1, for ὑγείας read ὑγιείας  
 125, l. 28, for on read in  
 134, c. 2, l. 5, add "and see *Æd. T.* 1425: τὴν γοῦν πάντα βόσκουσιν φλόγα αἰδεῖσθ' ἀνακτος Ἑλίου τοῖονδ' ἄγος ἀκάλυπτον ὠδε δεικνύται."  
 135, c. 2, l. 4, for κίνδονος read κίνδυνος  
 138, l. 6, for Ταῦτ' read Τοῦτ'  
 139, c. 1, l. 10, for Usius read Usus  
 143, l. 14, for Præmium read Proæmium.  
 146, c. 1, l. 11, for iambus of the dipodia, read foot of the verse,  
 147, c. 1, l. 14, for μονόδροπεν read μονόδροπον—l. 16, for ἀντόφνυτον read ἀντόφνυτον  
 150, c. 2, l. 4, for Cyrenæ read Cyrene

Page 159, l. 7, for Xenarches, read Xenarces,

- 160, l. 19, for refers read refers to  
 163, c. 1, l. 32, for str. γ'. read ant. γ'.  
 172, c. 1, l. 11, for 5 read no. 205—l. 16, for γυναικός read γυναικός, c. 2, l. ult. add "With Διὸς ἔξοχον ποτι κᾶπον comp. Shakspeare *Henry V.* final chorus:

fortune made his sword,  
 With which the world's best garden he achieved."

- 175, l. 9, for 'ν read ἐν  
 179, c. 1, l. 5, for Phrycias read Phricias.  
 205, c. 2, l. 10, for Ægenitans read Æginetans  
 219, c. 2, l. 4, for αὐτάς read αὐτός  
 235, l. 29, for pancratium. read pancratium).  
 240, var. lect. l. 6, for Hermanus. read Hermannus.  
 241, c. 1, l. 5, for XVII, read XXVII.  
 248, l. 4 from bottom, for has read had  
 270, var. lect. l. 7, for τούταν read τούτων  
 273, c. 2, l. antepenult., for THI, THC read ΓHI, ΓHC  
 275, c. 2, l. 4, for resources, read resources," and l. 6, for ourselves." read ourselves.  
 281, l. 1, for σειράδ' read δειράδ' and c. 1, l. 7 for μαινόμενοι read μαινώμεναι  
 296, c. 1, l. 21, for statue read stature  
 304, c. 1, l. 2, for v. read v.  
 311, l. 1, for "μμεν read ἔμμεν  
 335, heading: for ΥΜΝΟΙΑ. read ΥΜΝΟΙ.  
 361, l. 20, for Erichthonius read Erichthonius  
 363, l. penult. for N. VII. read N. VII, 13.  
 382, l. 7 from bottom, for Laus. read Laus  
 398, l. 11, for p. 9: read p. 10.  
 403, l. 3, add "Böckh prefers Συμρναίων."  
 407, l. 13 from bottom, for στόματος read στομάτων  
 423, c. 1, l. 11, delete ἐπιδέξια χειρὸς  
 426, c. 1, l. 25, add "αἰλιων. F. 103\*."  
 428, c. 2, l. 4, add "F. 238."  
 472, c. 2, l. 34, add "P. VI, 50."  
 489, c. 2, l. 15, add "κλυτόπωλος F. 289\*."  
 515, c. 2, l. 30, add "παιάνιδες F. 103\*."  
 542, c. 2, l. 5, from bottom, add "Υμέβαιος F. 103\*."

In the following instances the accents, &c. have been omitted or misplaced.

P. 15, l. 1, *read* ἴταν. p. 15, c. 1, l. 4, (notes) κληδόνες. p. 17, c. 1, l. 9, χάριν. l. 24, κρείσσονα. l. 28, οἶονεῖ. c. 2, l. 3, εἶτ'. p. 27, l. 14, ὑπέρτατε. p. 37, c. 2, l. 16, μεταλλᾶν. p. 42, c. 2, l. 6, πόλιν. p. 44, c. 2, l. 17, διὰ. p. 53, c. 1, l. 1, ἀλαθείας. p. 54, c. 2, l. 7, δαιμονία κίων. p. 55, c. 1, l. 4, Διός. p. 58, c. 2, l. 27, ἐναντίον. p. 86, c. 1, l. 4, ἄριστός. p. 88, c. 1, l. 1, Ἰππία.—l. 9, ἔργ'. p. 89, l. 1, τὰ. p. 100, c. 1, l. 9, λεγόμενα. p. 112, c. 1, l. 9, κράτιστοι. p. 113, l. 1, ἄμαχον. p. 115, l. 2,

λαίνει. p. 121, l. 8, ἦ.—c. 2, l. 6, τινά. p. 150, c. 1, l. 16, αὐτοός. p. 154, c. 1, l. 10,—c. 2, l. 18, θησαυρός. p. 166, l. 6, μυχῶ,—l. 7, ὠριστόμενες. p. 170, l. 8, ὄς. p. 175, c. 2, l. 11, θέλειν. p. 179, c. 1, l. penult. Θεός. p. 203, l. 7, Παρνασῶ. p. 240, c. 2, l. 12, ἔχει. p. 246, l. 6, ὄς. p. 247, var. lect. l. 1, θευμερᾶ. p. 274, c. 2, l. 18, πρεσβύτης. p. 282, c. 2, l. antepenult. ἦ. p. 296, c. 1, l. 9, χαμαί. p. 376, l. 22, παρωνομάσθαι. p. 382, l. 9 from bottom, μὲν. p. 469, c. 1, l. 15, ἔρδω. p. 477, c. 1, l. 28, θαλάμον.

**Ο ΔΥΜΗΤΡΙΟΝΙΚΑΙ.**



ΟΛΥΜΠΙΟΝΙΚΑΙ Δ΄.  
**ΙΕΡΩΝΙ ΣΥΡΑΚΟΣΙΩ**  
 ΚΕΛΗΤΙ.

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O L Y M P I A I.

INTRODUCTION.

**HIERO** (who succeeded Gelo, Ol. 75, 3. B. C. 478, and died Ol. 78, 2. B. C. 467) gained three Olympian victories; the first with the single horse in Ol. 73, 1. B. C. 488, ten years before he came to the throne; the second, with the horse Pherenicus, is celebrated in this ode, and was gained in Ol. 77, 1. B. C. 472; the third was won with the four-horse chariot, in Ol. 78, 1. B. C. 468, the year before his death. He obtained this Olympian victory in the summit of his power, just after defeating Thrasydæus. The worship of the Triopian deities, among whom was Neptune, was hereditary in the family of Hiero (Herodot. vii. 153. Schol. Pind. Pyth. ii. 27. Müller, *Dor.* i. c. 6. § 2. ii. c. 3. § 6. c. 10. § 3.); hence the allusion to Neptune in vv. 40, 72.

This ode was probably sung at a banquet in Syracuse, at which Pindar was present. The rhythm is Æolian (see v. 102), with the Dorian lyre for the accompaniment (see v. 17).

ARGUMENT.

1—17. Exordium. Pre-eminence of the Olympic games. Power and glory of Hiero. 17—100. Hiero's present distinction has been obtained in "the colony of the Lydian Pelops." Hence the poet introduces a mythical episode about Pelops, his father Tantalus, and his patron Neptune. 100—116. The poet returns to Hiero's praises, and ends with a prayer for the victor and himself.

STROPHÆ.

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## ΕΡΟΔΙ.

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Ἄριστον μὲν ὕδωρ, ὃ δὲ χρυσοῦς αἰθόμενον πῦρ Στρ. α΄.  
 ἄτε διαπρέπει νυκτὶ μεγάνορος ἔξοχα πλούτου·  
 εἰ δ' ἄεθλα γαρύεν 5  
 ἔλδεαι, φίλον ἦτορ,  
 5 μηκέθ' ἀλίου σκόπει  
 ἄλλο θαλπνότερον ἐν ἀμέρᾳ φαεινὸν ἄστρον ἐρήμας δι' αἰθέρος· 10

## 6. φαεινὸν

1, 2.] Ἄριστον—πλούτου.] Compare the commencement of O. x. The best commentary on the saw with which this ode begins is found in Plato, *Euthydem.* p. 304. B.; τὸ γὰρ σπάνιον τίμιον· τὸ δὲ ὕδωρ εὐωνότατον, ἄριστον οὖν, ὡς ἔφη Πίνδαρος. and Aristot. *Rhet.* i. 7. § 14: καὶ τὸ σπανιώτερον (μείζον) τοῦ ἀφθόνου· οἶον χρυσοῦς σιδήρου, ἀχρηστότερος ὢν· μείζων γὰρ ἢ κτήσις διὰ τὸ χαλεπωτέραν εἶναι. ἄλλον δὲ τρόπον, τὸ ἀφθονοῦ τοῦ σπανίου, ὅτι ἢ χρῆσις ὑπερέχει· τὸ γὰρ πολλάκις τοῦ ὀλιγάκις ὑπερέχει· ὅθεν λέγεται “Ἄριστον μὲν ὕδωρ.” The construction of the following words is, ὃ δὲ χρυσοῦς μεγάνορος ἔξοχα πλούτου διαπρέπει, ἄτε πῦρ αἰθόμενον (διαπρέπει) νυκτὶ. For the adverbial use of ἔξοχα

with the genitive, see O. viii, 23: ἔξοχ' ἀνθρώπων. P. v, 25: ἔξοχ' ἐταίρων! The verb αἶθω is generally intransitive, as in O. vii, 48; but it is sometimes used actively, as in Soph. *Phil.* 789: αἶθειν ἱερά. Anon. *Rhes.* 41: πυραίθει στρατὸς Ἀργόλας. 95: αἶθουσι πᾶσαν νύκτα λαμπάδας πυρός. Herod. iv, 145: καὶ πῦρ αἶθοιεν. Sometimes pass. as here, in E. 48: αἰθόμενα δάς. Herod. iv, 61: τὰ δὲ (ὄστρα) αἶθεται κάλλιστα.

6. ἐρήμας δι' αἰθέρος.] The gender of αἶθῆρ is doubtful in Pindar: it is fem. here, and O. xiii, 85: but masc. O. vii, 67. N. viii, 42. Αἶθῆρ and αἶθρ are always fem. in Homer; always masc. in Æschylus;



- μηδ' Ὀλυμπίας ἀγῶνα φέρτερον αὐδάσομεν  
 ὅθεν ὁ πολύφατος ὕμνος ἀμφιβάλλεται  
 σοφῶν μητίεσσι, κελαδεῖν 15
- 10 Κρόνου παῖδ' ἐς ἀφνεὰν ἰκομένους  
 μάκαιραν Ἰέρωνος ἐστίαν,
- θεμιστείον ὃς ἀμφέπει σκάπτου ἐν πολυμάλῳ Ἄντ. ἁ.  
 Σικελία, δρέπων μὲν κορυφὰς ἀρετῶν ἄπο πασῶν 20  
 ἀγλαΐζεται δὲ καὶ
- 15 μουσικῆς ἐν αὐτῷ,  
 οἷα παίζομεν φίλαν  
 ἄνδρες ἀμφὶ θαμὰ τράπεζαν. ἀλλὰ Δωρίαν ἀπὸ φόρμιγγα  
 πασσάλου 25

## 10. ἰκόμενοι

once fem. in Sophocles (*Æd. T.* 866.); of both genders in Euripides, but only once in a senarius (*fr. inc.* 132). For the force of the epithet *ἐρήμας*, Boissonade aptly quotes from Mad. Roland: "Combien de fois de ma fenêtre, exposée au nord, j'ai contemplé avec émotion *les vastes déserts du ciel*;" and Bertin:

"quelle main

D'innombrables soleils a peuplé *ces déserts*."

See also *O.* XIII, 85.

7. μηδ' Ὀλυμπίας ἀγῶνα φέρτερον αὐδάσομεν.] This is a short form of expression, not uncommon in Greek, for Ὀλυμπιακοῦ ἀγῶνος ἀγῶνα φέρτερον. Αὐδάσομεν is the fut. and not, as Böckh supposes, for αὐδάσωμεν; see *New Cratylus*, p. 482, 3.

8—10. Ὅθεν—παῖδα.] Ὕμνος ἀμφιβάλλεται σοφῶν μητίεσσι, "the hymn enters, insinuates itself into, the minds of the wise, so that they sing of Jove," (ὥστε κελαδεῖν εὐποῦς Κρόνου παῖδα). Comp. *Hom. II.* x, 335: ἀμφὶ κτύπος οὐατα βάλλει, which, as Böckh remarks, might be inverted: ἀμφὶ κτύπος οὐασι βάλλεται. *Eurip. Bacch.* 384: ἀνδράσι κρατὴρ ὕπνον ἀμφιβάλλη. Σοφοί, "the poet and his chorus:" see *P.* I, 42.

13—17. Δρέπων—τράπεζαν.] Δρέπων for δρεπόμενος, *N.* II, 9; but see *P.* I, 49. Iy, 130; δρέπων μὲν ἀγλαΐζεται δέ, "by a change of construction found, not only elsewhere in Pindar (as *O.* II, 80.), but even in prose, as in *Hærod.* VI, 13, 19, 25, &c.

Κορυφή and ἄωτος are used in Pindar to imply that the object mentioned in the genitive which follows is the first in its kind: thus we have in *O.* II, 14; ἀέθλων κορυφάν; (comp. *N.* IX, 9.), *O.* VII, 4: πάγχρυσον κορυφάν κτεάνων; *P.* III, 80: λόγων κορυφάν, and *O.* VII, 68: λόγων κορυφαί, and *N.* I, 34: ἐν κορυφαῖς ἀρετῶν μεγάλας, as here. For ἄωτος see *Buttmann's Lexil.* II. 15. I am inclined to think that, in this metaphorical use of the word, κορυφή, like ἄωτος, refers to the flower nodding at the top of its stalk. Instead of κορυφή we have ἄνθος, in connexion with δρέπειν and ἄωτος, in the following passage of *Æschylus*, *Suppl.* 666:

ἦβας δ' ἄνθος ἄδρεπτον  
 ἔστω, μηδ' Ἀφροδίτας  
 εὐνάτωρ βροτολοιγὸς Ἄ-  
 ρης κέρσειεν ἄωτον.

Ἀγλαΐζεται, "he is adorned:" so *Athen.* XIV. p. 622. c. (p. 1383. Dind.)

Σοί, Βάκχε, τάνδε μουσαν ἀγλαΐζομεν,  
 ἀπλοῦν ῥυθμὸν χέοντες αἰδῶ μελεῖ.

Οἷα παίζομεν, "in such strains as we sing;" comp. *P.* III, 8: ἰαχὰν ὕμεναίων, ἄλικες οἷα πάρθενοι φιλέοισιν—ὑποκουρίζεσθαι αἰδοῖσιν. *F.* 206: ἱεραῖσιν αἰδοῖσιν, οἷα τειχιζομεν:—παίζειν is for ὕμεῖν; see *Ruhnken, Tim.* p. 222, and to the passages quoted by him, add *Eurip. Bacch.* 163. λωτὸς ὅταν εὐκέλαδος ἱερὸς ἱερά παίγματα βρέμη.

17—19. ἀλλὰ—φροντίσιν.] "But take down the Dorian lyre from its peg, if the

λάβαν', εἴ τί τοι Πίσας τε καὶ Φερενίκου χάρις  
 νόον ὑπὸ γλυκυτάταις ἔθηκε φροντίσιν,

30

20 ὅτε παρ' Ἀλφεῶ σῦτο, δέμας  
 ἀκέντητον ἐν δρόμοισι παρέχων,  
 κράτει δὲ προσέμιξε δεσπότην,

Συρακόσιον ἵπποχάρμαν βασιλῆα. λάμπει δέ οἱ κλέος Ἐπ. α'. 35  
 ἐν εὐάνορι Λυδοῦ Πέλοπος ἀποικία'

25 τοῦ μεγασθενῆς ἐράσσατο γαίαιος

Ποσειδᾶν, ἐπεὶ νιν καθαρῶ λέβητος ἔξελε Κλωθῶ 40  
 ἐλέφαντι φαίδιμον ὦμον κεκαδμένον.

ἦ θαυματοῖα πολλά, καὶ πού τι καὶ βροτῶν φάτιν, ὑπὲρ τὸν  
 ἀλαθῆ λόγον

24 παρ' εὐάνορι 28 θαύματα Ibid. βροτῶν φρένας ὑπὲρ τὸν ἀληθῆ

glory (χάρις) of Pisa and Pherenicus has in any respect subjected (ὑπέθηκε) your mind to agreeable cares." The accompaniment of the lyre only commenced here; see note on O. II, 1. The Greek lyre when not used was suspended on a peg. Hom. Od. VIII, 67:

καδδ' ἐκ πασσαλόφι κρέμασεν φόρμιγγα  
 [λίγειαν.

And also other things, as a garment (Od. I, 440.), or greaves (Alcæus, fr. XXIV, 8. Blomf.). The horse Pherenicus is mentioned again, as a winner at the Pythian games, in P. III, 74. He is also mentioned by Bacchylides (quoted in the Schol.):  
 ξανθότριχα μὲν Φερένικον Ἀλφεῶν παρ'  
 εὐρυδίαν πῶλον ἀελλοδρόμον νικήσαντα.

22. κράτει δὲ προσέμιξε δεσπότην.] "He brought his master into connexion, or contact, with victory"—"he helped him to victory." This idiom is of common occurrence in Pindar: see N. I, 18. II, 22. I., III, 3. and so below, v. 78: κράτει δὲ πέλασον.

23. οἱ.] "for him," i. e. the king, not the horse.

26. ἐπεὶ — κεκαδμένον.] The καθαρὸς λέβης or "purifying vessel," was the urn in which the new-born infant was bathed. Pindar maintains that Pelops was born with an ivory shoulder, and his subsequent remarks are directed against the other story which gives Pelops an ivory shoulder to

make up for the one which was eaten at his father's impious banquet. (Ovid. Metam. VI, 405.)

28. ἦ θαυματοῖα πολλά.] "Surely many things are marvellous." This is the reading of Böckh; the old editions and Dissen have θαύματα, which is not Greek; for though ἔστι, the copula, is frequently omitted, ἔστι, the predicate, never is (Hermann, em. rat. G. G. p. 85.). The reading is also supported by glosses in Eustathius and Jo. Diaconus, the latter of whom says distinctly (ad Hesiod. scut. Herc. 154.): θαυματῶν δὲ τὸ θαυμαστὸν διὰ τὸ μέτρον, καὶ ὁ Πίνδαρος "ἦ θαυματοῖα πολλά." There is another reading, ἦ θαῦμα τὰ πολλά, which would also be allowable; but Böckh's reading is much better. I have often thought it would be as well to make πολλά the subject, as here, in Soph. Antig. 392. by reading: πολλά τε δεινὰ κούδεν ἀνθρώπου δεινότερον πέλει, for it seems more natural that δεινὰ should be the predicate as δεινότερον is.

Ibid. φάτιν.] This is also Böckh's reading; the old editions have φρένας, obviously a gloss; βροτῶν φάτις, "the rumour of mortals," or "the credulous mind of men which makes them spread rumours abroad," (Böckh, kritisch. Behandl. der Pindarischen Gedichte, § 26.) is opposed to the μῦθοι or fables of the poets. For the force of ὑπὲρ comp. Thucyd. I, 21: ὡς οἱ ποιηταὶ ὑμνήκασιν περὶ αὐτῶν ἐπὶ τὸ μείζον κοσμοῦντες.

- δεδαυδαλμένοι ψεύδεσι ποικίλοις, ἔξαπατῶντι μῦθοι. 45
- 30 Χάρις δ', ἅπερ ἅπαντα τεύχει τὰ μείλιχα θνατοῖς, Στρ. β'.  
 ἐπιφέροισα τιμὰν καὶ ἄπιστον ἐμήσατο πιστὸν 50  
 ἔμμεναι τοπολλάκισ'  
 ἀμέραι δ' ἐπίλοιποι  
 μάρτυρες σοφώτατοι.
- 35 ἔστι δ' ἀνδρὶ φάμεν εἰκόσ ἀμφὶ δαιμόνων καλὰ· μείων γὰρ  
 αἰτία. 55
- υἱὲ Ταντάλου, σὲ δ', ἀντία προτέρων, φθέγγομαι,  
 ὀπότη' ἐκάλεσε πατὴρ τὸν εὐνομώτατον 60  
 ἐς ἔρανον φίλαν τε Σίπυλον,  
 ἀμοιβαῖα θεοῖσι δεῖπνα παρέχων,
- 40 τότε Ἀγλαοτρίαιναν ἀρπάσαι  
 δαμέντα φρένας ἡμέρω χρυσέαισιν ἀν' ἵπποις Ἄντ. β'. 65  
 ὑπατον εὐρυτίμου ποτὶ δῶμα Διὸς μεταβᾶσαι,  
 ἔνθα δευτέρω χρόνῳ  
 ἦλθε καὶ Γανυμήδης 70
- 45 Ζηνὶ τῶντ' ἐπὶ χρέος.  
 ὡς δ' ἄφαντος ἔπελες, οὐδὲ ματρὶ πολλὰ μαιόμενοι φῶτες ἄγαγον,  
 ἔννεπε κρυφᾶ τις αὐτίκα φθονερῶν γειτόνων, 75  
 ὕδατος ὅτι τε πυρὶ ζέοισαν ἀμφ' ἀκμᾶν  
 μαχαίρα τάμον κᾶτα μέλη,
- 50 τραπέζαισί τ' ἀμφὶ δεύματα κρεῶν 80  
 σέθεν διεδάσαντο καὶ φάγον.

37 πατήρ ἐς εὐν. et 38 ἔρανον omisso ἐς. 41 χρυσέαισί, τ' ἀν' 49 κᾶτα μέλη 50 δεύματα

30. Χάρις.] See *New Cratylus*, p. 372.

38. ἔρανον.] So also Epicharmus (Athen. p. 338.): ὁ Ζεὺς μ' ἐκάλεσε Πελοπί γ' ἔρανον ἐστιῶν, and Eurip. *Hel.* 388:

ἢ τὰς τεθρίππους Οἰνομάω Πῖσαν κᾶτα  
 Πέλοισ' ἀμίλλας ἔξαμιλληθεῖς ποτε,  
 εἶθ' ἄφελος τόθ', ἠνίκ' ἔρανον ἐς θεοὺς  
 πρῶθεις ἐποίησ, ἐν θεοῖς λιπεῖν βίον.

It is common to distinguish between the ἔρανος (θῖασος, δεῖπνον συμφορητόν, or συμβολιμαῖον) at which each man contributed his share, and the εἰλαπίνη (εὐωχία, ἀσύμβολον δεῖπνον,) which included the γάμος, and was at the expence of one man.

Here ἔρανος is used as a general term for a banquet, but εἰλαπίνη is the proper word for a θεοδαΐσια; see note on *N.* v, 38.

50. τραπέζαισί τ'—φάγον.] "And divided among themselves, and ate, each at his own table, delicately cooked morsels of thy flesh." Δεύμα, properly, "any thing moistened." Here, "stewed meat," in order that the gods might not recognize it as human flesh. Ἀμφὶ τραπέζαισι διεδάσαντο, because each guest had a table, or stand, to himself: see Hom. *Od.* xvii, 333, 447. xxii, 74: ἀμφὶ is used with the accus. τράπεζαν above, v. 17. *I.* ii, 40.

ἔμοι δ' ἄπορα γαστρίμαργον μακάρων τιν' εἰπεῖν. ἀφίστα-  
μαι. Ἐπ. β.

ἀκέρδεια λέλογχεν θαμινὰ κακαγόρος. 85

εἰ δὲ δὴ τιν' ἄνδρα θνατὸν Ὀλύμπου σκοποὶ

55 ἐτίμασαν, ἦν Τάνταλος οὗτος· ἀλλὰ γὰρ καταπέψαι

μέγαν ὄλβον οὐκ ἐδυνάσθη, κόρω δ' ἔλεν

ἄταν ὑπέροπλον, ἄν οἱ πατήρ ὑπερκρέμασε καρτερόν αὐτῷ  
λίθον, 90

τὸν αἰεὶ μενοινῶν κεφαλᾶς βαλεῖν εὐφροσύνας ἀλάται.

ἔχει δ' ἀπάλαμον βίον τοῦτον ἐμπεδόμοχθον, Στρ. γ'. 95

60 μετὰ τριῶν τέταρτον πόνον, ἀθανάτων ὅτι κλέψαις

ἀλίκεσσι συμπόταις

νέκταρ ἀμβροσίαν τε

100

δῶκεν, οἷσιν ἀφθιτον

θέσσαν. εἰ δὲ θεὸν ἀνὴρ τις ἔλπεται τι λαθέμεν ἔρδων, ἀμαρ-  
τάνει.

65 τοῦνεκα προῆκαν υἱὸν ἀθάνατοὶ οἱ πάλιν 105

μετὰ τὸ ταχύποτμον αὐτίς ἀνέρων ἔθνος.

πρὸς εὐάνθεμον δ' ὅτε φῦαν

λάχναι νιν μέλαν γένειον ἔρεφον. 110

53 κακαγόρως. 56 τάν οἱ 60 τέταρτον, πόνον, 61 λασέμεν ἔρδων, 66 αὐθις

53. ἀκέρδεια λέλογχεν θαμινὰ κακαγό-  
ρος.] "Slanderers often gain nothing."  
This is a *μείωσις* of the same kind as that  
by which *ἀνωφελής* and *inutilis* are used  
to signify "detrimental," "prejudicial."  
Plato, *Protag.* p. 334. A: πολλὰ οἷδ', ἃ  
ἀνθρώποις μὲν ἀνωφελῆ ἐστὶ (where see  
Heindorf's note); Horat. *Sat.* 1. 4. v. 124:

An hoc inhonestum et inutile factum  
Necne sit, addubites?

Comp. also *P.* 11, 78.

55. ἀλλὰ γὰρ—ἐδυνάσθη.] "But he  
could not digest (i. e. keep within due  
bounds) his prosperity." Hesych. καταπέ-  
ψαι· καταπραῦναι, ἢ ἐναυτῷ κατασχεῖν,  
μεταφορικῶς ἀπὸ τῶν πεσσομένων σίπων.

56—58. κόρω—ἀλάται.] On κόρος see  
*New Cratylus*, p. 413; and for ὑπέροπλος,  
"immense," consult Buttmann's *Lexil.* 11.  
p. 215. Λίθου is put in opposition with

ἄταν. For this use of ἀλάται comp. *Æsch.*  
*Sept. c. Theb.* 780: ὀμμάτων ἐπλάγχθη,  
and *Eurip. Troad.* 642: ψυχὴν ἀλάται τῆς  
πάρουθ' εὐπραξίας.

59, 60. ἔχει—πόνον.] "He sustains this  
helpless, continually wretched existence, a  
fourth toil with three others." Ἐμπεδό-  
μοχθος, i. e. διηνεκῶς μοχθηρός. Βίος is used  
of the existence in another state in *O.* 11, 63.  
Μετὰ τριῶν, sc. ἀνδρῶν, namely, Ixion,  
Sisyphus, and Tityus. We might under-  
stand πόνον, only it must not be considered  
as referring to three branches of the punish-  
ment of Tantalus, hunger, thirst, and stand-  
ing in the water (*Hom. Od.* xi, 581.), but  
to three other punishments, or the punish-  
ments of three other men.

67, 68. πρὸς εὐάνθεμον—ἔρεφον.] "About  
the time of youth—in the flower of his age"  
(so πρὸς αὐῶ, "about morning," *P.* 1x, 25.),

έτοιμον ανεφρόντισεν γάμον

70 Πισάτα παρὰ πατρὸς εὐδοξον Ἴπποδάμειαν ἄντ. γ.  
 σχεθέμεν. ἄγχι δ' ἔλθῶν πολιᾶς ἀλὸς οἶος ἐν ὄρφνα 115  
 ἄπνευ βαρύκτυπον

Εὐτρίαιναν· ὁ δ' αὐτῷ  
 παρ ποδὶ σχεδὸν φάνη.

75 τῷ μὲν εἶπε· “Φίλια δῶρα Κυπρίας ἄγ' εἴ τι, Ποσειδάον, ἐς  
 χάριν 120

“τέλλεται, πέδασον ἔγχος Οἰνομάου χάλκεον,

“ἐμὲ δ' ἐπὶ ταχυτάτων πόρευσον ἀρμάτων 125

“ἐς Ἄλιν, κράτει δὲ πέλασον.

“ἐπεὶ τρεῖς τε καὶ δέκ' ἄνδρας ὀλέσαις

80 “ἐρῶντας ἀναβάλλεται γάμον

Ἐπ. γ.

“θυγατρός. ὁ μέγας δὲ κίνδυνος ἀναλκιν οὐ φῶτα λαμβάνει. 130

“θανεῖν δ' οἷσιν ἀνάγκα, τί κέ τις ἀνώνυμον

“γῆρας ἐν σκότῳ καθήμενος ἔψοι μάταν,

“ἀπάντων καλῶν ἄμμορος; ἀλλ' ἐμοὶ μὲν οὗτος ἄεθλος 135

85 “ὑποκείται· τὸ δὲ πράξιν φίλαν δίδοι.”

ὡς ἔννεπεν· οὐδ' ἀκράντοις ἐφάψατ' ὧν ἔπεσι. τὸν μὲν ἀγάλλων θεός

ἔδωκεν δίφρον τε χρύσειον πτεροῖσιν τ' ἀκάμαντας ἵππους. 140

ἔλεν δ' Οἰνομάου βίαν παρθένον τε σύνευνον· Στρ. δ.

74 ποσὶ 84 οὐτοσὶ ἀθλός γ' 86 ἔπεσι. 87 δίφρον χρύσειον ἐν πτεροῖσιν

“when the down covered and darkened his chin” (ἔρεφον μέλαν, i. e. ὥστε μέλαν εἶναι).

75, 76. Φίλια—χάλκεον.] “If the joys of love in any way contribute to your gratification (*fuit aut tibi quidquam dulce meum*, Virg. *Aen.* iv, 317.) restrain the spear of **Oenomaus**” (with which he smote his daughter's suitors from behind, Paus. viii. 14. § 10: ὁ δὲ ἐν τῷ δρόμῳ τὸν μνηστῆρα, ὅποτε ἐγγὺς γένοιτο κατηκόντιζεν).

83. γῆρας—ἔψοι.] See note on P. iv, 186.

87. ἔδωκεν—ἵππους.] Paus. v. 17. § 4: Οἰνόμαος διώκων Πέλοπá ἐστιν ἔχοντα Ἴπποδάμειαν· ἐκατέρῳ μὲν δὴ δύο αὐτῶν εἰσιν ἵπποι, τοῖς δὲ τοῦ Πέλοπος εἰσι πεφύκóτα καὶ πτερά. Philostr. *Imog.* i. 17. Καὶ εὐχομένῳ τῷ Πέλοπι ἤκει χρυσοῦν ἄρμα ἐκ θαλάττης· ἠπειρώται (i. ἐπτέρωνται with Gedike) δὲ οἱ ἵπποι καὶ οἶοι διαδραμεῖν τὸν Αἰγαίου ἀύχμηρῷ τῷ ἄξονι καὶ ἐλαφρᾷ τῇ ὀπλῇ.

88. ἔλεν—σύνευνον.] This is a zeugma of a peculiar kind, when the verb is taken ἀπὸ κοινοῦ, but with two different modifications of meaning. So in Soph. *Trach.* 353:

- τέκε τε λαγέτας ἕξ ἀρεταῖσι μεμαλότας υἱούς. 145
- 90 νῦν δ' ἐν αἰμακουρίαις  
ἀγλααῖσι μέμικται,  
Ἄλφειοῦ πόρω κλιθεῖς,  
τύμβον ἀμφίπολον ἔχων πολυξενωτάτῳ παρὰ βωμῶ. τὸ δὲ  
κλέος 150
- τηλόθεν δέδορκε τὰν Ὀλυμπιάδων ἐν δρόμοις
- 95 Πέλοπος, ἵνα ταχυτὰς ποδῶν ἐρίζεται 155  
ἀκμαί τ' ἰσχύος θρασύπονοι  
ὁ νικῶν δὲ λοιπὸν ἀμφὶ βίοντον  
ἔχει μελιτόεσσαν εὐδίαν
- ἀέθλων γ' ἐνεκεν. τὸ δ' αἰεὶ παράμερον ἔσλόν Ἄντ. δ'. 160
- 100 ὑπάτον ἔρχεται παντὶ βροτῶ. ἐμὲ δὲ στεφανῶσαι  
κείνον ἰππίῳ νόμῳ  
Αἰοληίδι μολπᾷ  
χρή· πέποιθα δὲ ζένον 165

89 τέκε δὲ 99 αἰεὶ. 101 ἰππικῶ

ταύτης ἕκατι κείνος Εὐρυτόν θ' ἔλοι  
τήν θ' ὑψίπυργον Οἰχαλίαν.  
though in v. 364 he has two verbs:  
κτείνει τ' ἀνακτα πατέρα τῆσδε, καὶ πόλιον  
ἔπερσε.

89. τέκε τε λαγέτας ἕξ ἀρεταῖσι μεμαλότας υἱούς.] “And he begat six sons, chieftains dear to virtue.” The active *τίκτω* seems to be properly applicable to the mother, and the middle *τίκτεσθαι* to the father, as in Soph. *Trach.* 834: ὄν τέκετο θάνατος, ἔτεκε δ' αἰόλος δράκων· but the voices are often used promiscuously. Thus *τίκτειν* is used of the father here, *O.* vii, 71. *Æschyl. Eumen.* 650: *τίκτει δ' ὁ θρώσκων*, and elsewhere; and *τίκτομαι* of the mother in *Æschyl. Danaid.* (*apud Athen.* p. 600, B.): ἡ δὲ τίκτεται; and both *τίκτω* and *τίκτομαι* of the father in the same passage; *Hom. Il.* vi, 154: ὁ δ' ἄρα Γλαῦκον τέκεθ'—αὐτὰρ Γλαῦκος ἔτικτεν. See *Lobeck* on Soph. *Ajax*, v. 706, p. 327. The six sons were Atreus, Thyestes, Pittheus, Chrysiptus, Alcathous, and Copreus. For *ἀρ. μεμ.* comp. *P.* x, 59: νείαισιν τε παρθένοισι μέλημα. *F. inc.* 24: εὐθυμία τε μέλιον εἶην.

90. αἰμακουρίαις.] This is a Doric and Bæotic word. It is explained by Hesychius: ἐνἀγίσματα τῶν κατοικομένων. The etymology of the word points to the blood-offerings with which the manes of the dead were appeased (compare *σιτόκουρος*, *Athen.* p. 274. E. 248. A.). What this sacrifice to Pelops was, appears from *Pausan.* v. 13. § 2: λέγουσι δὲ καὶ ὡς ἔθυσεν ἐς τὸν βόθρον τῷ Πέλοπι. θύουσι δὲ αὐτῷ καὶ νῦν ἔτι οἱ κατὰ ἔτος τὰς ἀρχὰς ἔχοντες· τὸ δὲ ἱερείον ἐστὶ κριὸς μέλας.

101, 102. ἰππίῳ νόμῳ Αἰοληίδι μολπᾷ.] “With an equestrian strain in the Æolian rhythm.” Consequently this ode was a kind of Castoreum, because it was an equestrian victory; the rhythm was Æolian, and the accompaniment the Dorian lyre. Just so in *P.* ii, 69: τὸ καστόρειον ἐν Αἰολίδεσσι χορδαῖς—χάριν ἑπτακτύπου φόρμιγγος· where the Schol. quotes: Αἰολεὺς ἔβαινε Δωρίαν κέλευθον ὕμνων. In the old writers *μολπή* does not mean singing only, but dancing, and “any other measured and graceful motion of the body, for instance, a game at ball.” (*Müller, Hist. Lit. Gr.* ch. iii. § 6.)

μή τιν', ἀμφότερα καλῶν τε ἴδριν ἀλλὰ καὶ δύναμιν κυριώτερον,  
105 τῶν γε νῦν κλυταῖσι δαιδαλωσέμεν ὕμνων πτυχαῖς. 170

θεὸς ἐπίτροπος ἐὼν τεαῖσι μῆδεται

ἔχων τοῦτο κᾶδος, Ἰέρων,

μέριμναισιν· εἰ δὲ μὴ ταχὺ λίποι,

ἔτι γλυκυτέραν κεν ἔλπομαι

175

'Επ. δ.

110 σὺν ἄρματι θοῶ κλείξειν, ἐπίκουρον εὐρῶν ὁδὸν λόγων,  
παρ' εὐδείελον ἐλθὼν Κρόνιον. ἐμοὶ μὲν ὦν

Μοῖσα καρτερώτατον βέλος ἀλκᾷ τρέφει

180

ἐπ' ἄλλοισι δ' ἄλλοι μεγάλοι. τὸ δ' ἔσχατον κορυφουῦται  
βασιλεῦσι. μηκέτι πάπταινε πόρσιον.

115 εἴη σέ τε τοῦτον ὑψοῦ χρόνον πατεῖν, ἐμέ τε τοσσάδε νικα-  
φόροις

185

ὀμιλεῖν, πρόφαντον σοφία καθ' Ἑλλανας εὐόντα παντᾶ.

107 κῆδος,

104. ἀμφότερα καλῶν τε ἴδριν ἀλλὰ καὶ δύναμιν κυριώτερον.] All the editions have ἄλλον ἢ for ἀλλὰ καὶ, which is Hermann's emendation, and which rests upon the following grounds. Many of the MSS. read ἄμα καί, which was altered by the metrical Scholiast on account of the metre: οἱ γράφοντες ἄμα, says he, ἀγνοοῦσι τὰ μέτρα· χρητοῖν ἄλλον γράφειν. AMA and AΛΛΑ are constantly interchanged; and the construction ἀμφότερα—τε—ἀλλὰ καὶ is quite as justifiable as O. VI, 17; ἀμφότερον—τε—καί, and P. IV, 79, 80: ἀμφότερον—τε—δέ.

105. ὕμνων πτυχαῖς.] "With artificial turns of poetry." The μυχοὶ Πιερίδων (P. VI, 49. quoted by Dissen) are quite different.

106. θεὸς—μῆδεται.] The construction is θεὸς, ἐπιτρ. ἐὼν τεαῖσι μερίμναισι, μῆδεται, sc. αὐτῶν. Μέριμνα in Pindar is sometimes used to signify "a pursuit after honourable things" in general, as here and O. II, 54; or specially "a desire of victory in the public games," as in P. VIII, 92; N. III, 69.

109, 110. ἔτι γλυκυτέραν κεν—κλείξειν.] On the construction of ἄν or κεν with the infin. fut. see Matthiä, Gr. Gr. § 597, where the passage quoted by him from Isocr. Bus. p. 226. D: ἐνόμιζε—τυχὸν ἄν—καταφρονήσειν, is not unlike this.

115. εἴη σε κ. τ. λ.] Τοῦτον τὸν χρόνον, "all your life;" τοσσάδε, "during my life."

ΟΛΥΜΠΙΟΝΙΚΑΙ Β΄.  
ΘΗΡΩΝΙ ΑΚΡΑΓΑΝΤΙΝΩ  
ΑΡΜΑΤΙ.

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O L Y M P I A II.

INTRODUCTION.

Thero conquered in the chariot race, Ol. 76, 1. B. C. 472. He was descended from Theras, the great grandson of Thersander, the son of Polyneices; and also reckoned among his ancestors Emmenas or Emmenides. The Emmenidæ migrated from Rhodes to Gela and from thence to Agrigentum, of which Thero was tyrant from Ol. 73, 1. B. C. 488, to Ol. 76, 4. B. C. 473, when he died. About the time of this victory he was exposed to a double war: on the one hand with the Himeræans and his relations Capys and Hippocrates; on the other hand with Hiero. The latter war originated in the following circumstances. Thero had given his daughter Damareta in marriage to Gelo, who, on his death, left his army together with his wife and son to his brother Polyzelus. Hiero seized upon the government, and Polyzelus at length fled to Thero. Hence Hiero was induced to make war upon Agrigentum, but was eventually reconciled to Thero by Simonides, and married the daughter of Xenocrates, Thero's brother.

The rhythm is Æolian, like that of the preceding ode.

ARGUMENT.

1—46. Praises of Thero and the Emmenidæ. Vicissitudes of fortune experienced by the race of Cadmus. 46—83. Prosperity of Thero. Happiness of the good in a future state. 83—100. Conclusion. The glory of Thero, and his own poetical resources; he glances at his rivals Simonides and Bacchylides.

STROPHÆ.

0 2 0 — 2 0 — 0  
 0 0 2 0 — 2 0 0 2 0 0 2 0 0  
 — 2 0 — 2 0 0 2 0 0 — 2 0 — 0 0 0  
 2 0 — 0 0 0





εὐωνύμων τε πατέρων ἄωτον ὀρθόπολιν·

καμόντες οἱ πολλά θυμῷ

Ἄντ. ἀ. 15

ἱερὸν ἔσχον οἴκημα ποταμοῦ, Σικελίας τ' ἔσαν

10 ὄφθαλμός, αἰὼν τ' ἔφεπε μόρσιμος, πλούτῳ τε καὶ χάριν  
ἄγων 20

γνησίαις ἐπ' ἀρεταῖς.

ἀλλ' ὦ Κρόνιε παῖ Ῥέας, ἔδος Ὀλύμπου νέμων

ἀέθλων τε κορυφὰν πόρον τ' Ἀλφειοῦ, ἰανθεῖς αἰοδαῖς 25

εὐφρων ἄρουραν ἔτι πατρίαν σφίσι κόμεσον

15 λοιπῷ γένει. τῶν δὲ πεπραγμένων

Ἐπ. ἀ.

ἐν δίκῃ τε καὶ παρὰ δίκαν, ἀποίητον οὐδ' ἂν

30

χρόνος ὁ πάντων πατὴρ δύναιτο θέμεν ἔργων τέλος·

λάθα δὲ πόντῳ σὺν εὐδαίμονι γένοιτ' ἂν.

ἔσλων γὰρ ὑπὸ χαρμάτων πῆμα θνάσκει

35

20 παλίγκοτον δαμασθέν,

spirit of this religion, as it signifies the constant watch and care of the goddess over human actions, while at the same time she inspires fear and veneration of herself." So also Apollo was called Ἐπόπιος (Hesych.). In this passage, then, There is said to be δίκαιος τὴν τῶν θεῶν ἄπειν, (the accusative being used much in the same way as in P. v, 10.) with an implied reference to the antithesis ξένος κακοσεβής.

8, 9. καμόντες—ποτάμου.] "Who, after having suffered many afflictions, obtained a dwelling place sanctified by the neighbouring river." Comp. Ἀλφειὸν οἰκεῖν, O. vi, 34. The explanation which I have given of ἱερὸν is due to Geel.

10, 11. αἰὼν τ'—ἀρεταῖς.] "A fortunate destiny attended them, and added wealth and glory to the innate virtues of their race." Pindar always looks upon real merit as inherited (so he speaks of συγγενῆς εὐδοξία, N. III, 38. τὸ συγγενὲς ἦθος, O. XIII, 13, &c.); all other things are ἐπίκτητα; hence ἄγει ἐπ' ἀρ. i. e. ἐπάγει ἀρ.

14, 15. σφίσι—γένει.] "Preserve for their descendants;" σφίσι λοιπῷ γένει for αὐτῶν λ. γ. So O. VIII, 83: ὄν σφιν Ζεὺς

γένει ὠπάσεν. P. i, 7: ἐπὶ οἱ νεφέλαν ἀγκύλω κρατί.

15—17. τῶν δὲ—τέλος.] "But not even time, from which all things take their origin, can undo the work, when an event has actually taken place, whether rightly or wrongly;" i. e. though time is πάντων πατήρ, he cannot destroy his offspring, when the ἔργον has attained its τέλος. Similarly, Agathon in Aristot. Eth. Nic. vi, 2. § 6: μόνου γὰρ αὐτοῦ καὶ θεὸς στερίσκεται, ἀγέννητα ποιεῖν, ἄσ' ἂν ἢ πεπραγμένα.

20. παλίγκοτον.] This word, like the Latin *recrudescens*, is used by the medical writers in speaking of a disease, when it breaks out afresh and resumes its former rancour or malignity. Dissen would give the word this sense in the present passage. The only passage in a classical writer in which it seems to me that it can have any reference to its medical signification is in Herod. iv, 156: συνεφέρετο παλιγκότως, "it went wrong with the Theraeans again;" though it is by no means necessary to translate it so. In every passage, in which it is found in the poets, it seems merely to bear the sense, "adverse," "opposed," like ἀλλόκοτος. So N. iv, 96: παλιγκότοις, "to his enemies;"

οταν θεου Μοῖρα πέμπη

Στρ. β.

ἀνεκὰς ὄλβον ὑψηλόν. ἔπεται δὲ λόγος εὐθρόνοις

Κάδμοιο κούραις, ἔπαθον αἰ μεγάλα, πένθος δ' ἐπίτνει βαρὺ 40  
κρεσσόνων πρὸς ἀγαθῶν.

25 ζῶει μὲν ἐν Ὀλυμπίοις ἀποθανοῖσα βρόμῳ 45

κεραυνοῦ ταννέθειρα Σεμέλα, φιλεῖ δέ μιν Παλλὰς αἰεΐ,

καὶ Ζεὺς πατὴρ μάλα, φιλεῖ δὲ παῖς ὁ κισσοφόρος. 50

λέγοντι δ' ἐν καὶ θαλάσῃ

Ἄντ. β.

μετὰ κόραισι Νηρῆος ἀλίας βίοτον ἀφθιτον

30 Ἴνοϊ τετάχθαι τὸν ὄλον ἀμφὶ χρόνον. ἦτοι βροτῶν γε κέκριται 56  
πεῖρας οὐ τι θανάτου,

οὐδ' ἀσύχιμον ἀμέραν ὅποτε, παιδ' ἀλίου,

ἀτειρεῖ σὺν ἀγαθῷ τελευτάσομεν· ῥοαὶ δ' ἄλλοτ' ἄλλαι  
εὐθυμῖαν τε μετὰ καὶ πόνων ἐς ἄνδρας ἔβαν.

35 οὕτω δὲ Μοῖρ', ἃ τε πατρώιον

Ἐπ. β. 65

τῶνδ' ἔχει τὸν εὐφρονα πότμον, θεόρτῳ σὺν ὄλβῳ

ἐπὶ τι καὶ πῆμ' ἄγει παλιντράπελον ἄλλῳ χρόνῳ·

ἔξ οὐπερ ἔκτεινε Λᾶον μόριμος υἱὸς 70

συναντόμενος, ἐν δὲ Πυθῶνι χρησθὲν

40 παλαίφατον τέλεσσεμ.

ἰδοῖσα δ' ὄξει Ἐρινύς

Στρ. γ.

25 δὲ πιτνεῖ, 30 *Abest γε.* 38 Λαῖον

Æschyl. *Agam.* 554: τὸν ζῶντα δ' ἀλγεῖν  
χορὴ τύχης παλιγκότου, "when fortune is  
adverse" (just as in this passage); *id. ibid.*  
836, 846: κληδόνες παλίγκοτοι, "unfavour-  
able rumours;" *Suppl.* 372: ἄγος μὲν εἴη  
τοῖς ἐμοῦ παλιγκότοις, "to my enemies."  
Aristoph. *Pax* 390: μὴ γένη παλίγκοτος  
ἀντιβολουσιν ἡμῖν, "be not unfavourable to  
our prayers;" Theocritus, *xxii*, 58: ἄγριος  
εἶ, πρὸς πάντα παλίγκοτος ("ill-natured")  
ἢδ' ὑπερόπτας; Moschus *iv.* 92: παλίγκο-  
τον ὄψω. ἰδοῖσα, "a bad dream." This  
ordinary signification seems to be the one  
best suited to this passage.

21, 22. ὅταν—ὑψηλόν.] I have said, in  
the *New Cratylus*, p. 241, that ἀνεκὰς im-  
plies both height and distance, and that the  
Schol. on Aristoph. (*Vesp.* 18.) interprets  
it correctly, when he says: ἀνεκὰς δὲ ἀντι

τοῦ ἄνω, πάνυ ἐκὰς καὶ εἰς ὕψος. I might  
have added, that Æschylus too makes a  
distinction in meaning between ἄνω and  
ἀνεκὰς, when he writes, *Choëph.* 421:

ἐπασσυτεροτριβῆ τὰ χερὸς ὀρέγματα  
ἀνωθεν, ἀνέκαθεν.

Here πέμπη ἀνεκὰς ὑψηλόν ὄλβον means:  
π. ἀνεκὰς ὥστε ὑψηλόν εἶναι.

23. πένθος δ' ἐπίτνει βαρὺ.] This is  
Büchh's reading instead of the old reading  
πιτνεῖ. There is no occasion to substitute  
ἐπιτνειν, as Dissen proposes. The imperfect  
follows the aorist here, as above, v. 9, 10:  
ἔσχον (of the fact), ἔφεπε (of the continu-  
ance). "They met with great afflictions"  
(single occurrences), "but in each case the  
calamity was surpassed, and became as no-  
thing, in comparison with the greater bless-  
ings by which it was succeeded."

- ἔπεφνέ οἱ σὺν ἀλλαλοφονία γένος ἀρήιον' 75  
 λείφθη δὲ Θέρσανδρος ἐριπέντι Πολυνείκει, νέοις ἐν ἀέθλοις  
 ἐν μάχαις τε πολέμου
- 45 τιμώμενος, Ἀδραστιδᾶν θάλος ἀρωγὸν δόμοις. 80  
 ὄθεν σπέρματος ἔχοντι ρίζαν. πρέπει τὸν Αἰνησιδάμου  
 ἐγκωμίων τε μελέων λυρᾶν τε τυγχάνεμεν. 85
- ἽΟλυμπία μὲν γὰρ αὐτὸς Ἄντ. γ΄.  
 γέρας ἔδεκτο, Πυθᾶνι δ' ὁμόκλαρον ἐς ἀδελφεὸν
- 50 Ἴσθμοῖ τε κοιναὶ Χάριτες ἄνθεα τεθρίππων δυωδεκαδρόμων 90

42 πέφνεν ἐοῖ 46 ἔχοντα ρίζαν πρέπει

43. ἐριπέντι.] The common reading was ἐριπόντι, which was obviously introduced by the grammarians from the analogy of the Homeric ἐριπών, as appears from what Apollonius Dyscolus says (*de Syntaxi* III. p. 270, 30.): τούτων οὖν τῆδε ἐχόντων ἐπιστατέου τῷ ἐρίπῳ ῥήματι, εἰ συνωνομεῖ τῷ πίπτῳ, ὡ παρακεῖται κατὰ διάλεκτον γενομένη ὀξύτονος μετοχή πεσών· ἀλλ' εἰ τὸ πεσών οὐκ ἔχει παθητικόν, συστατὸν δὲ ἐστὶ φάναι πεσόντι, ὁῦλον ὅτι καὶ τὸ "ἐριπόντι Πολυνείκει" παρὰ Πινδάρῳ ἀναλογώτερον καταστήσεται διὰ τοῦ ὁ γραφόμενον, ἀλλ' εἰ ἦν ἀληθὲς τὸ συνωνομεῖν τὸ ἐρίπῳ τῷ πίπτῳ, οὐκ ἂν ὑπῆρχε τὸ ἐρίπεται, ὡς οὐδὲ τὸ πίπτεται. μήποτε γὰρ μάλλον τῷ βάλλῳ συνωνομεῖ, καὶ ὡς βάλλῳ σε, οὕτως ἐρίπῳ σε, καὶ ὡς βληθέντι, οὕτως ἐριπέντι. From the use of the fut. καταστήσεται by Apollonius, it is manifest that he found ἐριπέντι, and that, though he admitted that analogy was in favour of ἐριπόντι, he thought the old reading defensible.

44. ἐν μάχαις τε πολέμου.] Alluding to the war of the Epigoni, and to the battle in Mysia, in which Thersander distinguished himself more than all the Greeks, and was slain by Telephus; Pausan. VII. 3. § 1. IX. 5. § 7: ὡς δὲ τοῖς σὺν Ἀγαμέμνονι ἐν Τροίᾳ στρατεύουσιν ἢ διαμαρτία τοῦ πλοῦ γίνεται καὶ ἡ πληγὴ περὶ Μυσίαν, ἐνταῦθα καὶ τὸν Θέρσανδρον κατέλαβεν ἀποθανεῖν ὑπὸ Τηλέφου, μάλιστα Ἑλλήνων ἀγαθὸν γενόμενον ἐν τῇ μάχῃ.

45, 46. θάλος—ὄθεν σπέρματος ἔχοντι ρίζαν.] On this use of ρίζα and θάλος, compare Æschyl. *Suppl.* 105:

ιδέσθω δ' ἐς ὕβριν βρότειον, οἷα  
 νεάζει πυθμῆν  
 δι' ἀμὸν γάμον τὸ θάλλος.

(where πυθμῆν is the ρίζα,) with Soph. *Antig.* 600:

νῦν γὰρ ἐσχάτας ὑπὲρ  
 ρίζας τέτατο φάος ἐν Οἰδίπου δόμοις.

The passage from the *Supplices* should also be compared with *Agam.* 741, as emended in the *New Cratylus*, p. 414, for τὸ θάλλος in this case is κόρος. The reading θάλλος, which Porson has introduced on account of the metre, seems hardly justifiable. In this sense θάλος occurs three times in Euripides *Phœn.* 88: ὦ κλεινὸν οἶκος Ἀντιγόνη θάλος πατρί. *Iph. T.* 232: ἔτι θάλος ἐν χερσὶ μακρός. *Electra* 15: θῆλύ τ' Ἠλέκτρας θάλος, not twice only, as Valckenaer says (*ad Phœn. l. l.*). The nominative τὸ ἔχοντι is to be sought in the gen. τῶν above, v. 36. The asyndeton πρέπει τὸν Αἰν. appears rather harsh; and perhaps after all it would be better to read ἔχοντα.

49, 50. ὁμόκλαρον ἐς ἀδελφεὸν—κοινὰ Χάριτες.] Dissen and Tafel translate ὁμόκλαρον "having an equal portion of the inheritance," "equally rich with his brother;" Böckh "sharing in his victories:" and both Böckh and Dissen translate κοινὰ "impartial," "equally favourable to both brothers," as a judge is called κοινὸς and ἴσος. I think a comparison of this passage with N. IX, 5, where Apollo and Artemis are called, Πυθῶνος αἰπεινᾶς ὁμόκλαροι ἐπόπται, will induce us to favour the former interpretation of ὁμόκλαρος; but I cannot accept the interpretation of κοινὰ which the commentators offer. The Χάριτες, who are

ἀγαγον. τὸ δὲ τυχεῖν  
πειρώμενον ἀγωνίας παραλύει δυσφρόνων. 95

ὁ μὲν πλοῦτος ἀρεταῖς δεδαιδαλμένος φέρει τῶν τε καὶ τῶν  
καιρὸν, βαθεῖαν ὑπέχων μέριμναν ἀγροτέραν, 100

55 ἀστήρ ἀρίζηλος, ἐτήτυμον Ἐπ. γ΄.

ἀνδρὶ φέγγος· εὖ δέ μιν ἔχων τις οἶδεν τὸ μέλλον,  
ὅτι θανόντων μὲν ἐνθάδ' αὐτίκ' ἀπάλαμνοι φρένες 105

55 ἀλαθινὸν 56 εἰ δέ μιν ἔχων τις,

the givers of victory in the games (*O. vi. 76. N. v. ad f. x. 38.*), are here called *κοιναι* because they are the representatives of the glory of two brothers; *κοιναι Χάριτες* "kindred graces." See *Soph. Antig. 1: ὦ κοινὸν αὐτάδελφον Ἰσμήνης κἀρα*, and (*Ed. Col. 540: κοιναι γε πατρὸς ἀδελφεαί*; and so of father and son in *P. v, 96: υἱῷ τε κοινὰν χάριν, ἐνδοκὸν τ' Ἄρκεσίλα*).

53, 54. ὁ μὲν πλοῦτος — ἀγροτέραν.] "Wealth when adorned with virtue furnishes an opportunity of obtaining many advantages, for it suggests to the mind a deep and eager (lit. hunting) pursuit after laudable things." For the phrase *τὰ καὶ τὰ*, see *P. v, 55. παλαιὸς ὄλβος τὰ καὶ τὰ νέμων*. The sentiment is the same at the commencement of *P. v: ὁ πλοῦτος εὐρυσθενής, ὅταν τις ἀρετῇ κεκραμένον καθαρῶ βροτήϊδος ἀνὴρ, Πότμου παραδόντος, αὐτὸν ἀνάγῃ πολύφιλον ἐπετάν*. *Μέριμνα* here means, "a thought of glory, coupled with a wish to obtain it;" so *τεαῖσι μερίμναισιν, O. i, 108*; and *ἔχων κρεισσονα πλούτου μέριμναν, P. viii, 92*. The epithet *ἀγροτέρα* is well explained by *Hermias on Plat. Phædr. p. 74: ὡς καὶ Πίνδαρος ἔφησέ πόν, "μέριμναν ἀγροτέραν," οἶονεὶ ἀγρευτικὴν τῶν καλῶν*; so we have *Ἄρτεμις ἀγροτέρα*, the goddess of hunting.

55. ἀρίζηλος.] This is another form for *ἀρι-δείελος; ἀρι-δηλος*. Comp. *New Cratylus, p. 345 with p. 127 and p. 181*.

56. εὖ δέ μιν ἔχων τις οἶδεν τὸ μέλλον.] The common editions used to read *εἰ δέ μιν ἔχει*. The older reading, however, was *εἰ δέ μιν ἔχων*, which is also recognized by the Schol. The alteration from the particip. to the indic. is easily explicable from the dif-

ficulty of the construction, which appears to me sufficient to justify some alteration. In the passage from *Æschyl. Agam. 434: εὖτ' ἂν ἐσθλά τις δοκῶν ὄρᾶν*, which is quoted by the commentators, the substitution of *δοκῶν* for *δοκῆ* is, as *Böckh*, remarks, in some measure due to the necessities of the metre: whereas here there is no such necessity, and it cannot be conceived that *Pindar* would adopt such an unusual construction when there was no reason for his departing from common syntax. The use of the participle for the finite verb in direct sentences, is by no means uncommon in *Æschylus* (see *Agam. 169, 264, 515. Eumen. 340,*); but in conditional sentences the substitution is particularly harsh. In the passage quoted by *Dissen* from *Soph. Aj. 884, εἰ ποθι* is one word, and is equivalent to *alicubi*; and in the passage from *Eurip. Electra, 533*, which he also quotes, I should not scruple to read *μόλοι* for *μολών*. The reading which I have adopted is hinted at by *Böckh*, but with a different interpretation from that which I assign to it. He would take *εὖ* with the partic. and render it, *qui opes ita habet ut decet* (intellige juste ac recte) *is non obliviscitur, post mortem deos hominum male facta ulcisci, innocentes autem summa donare beatitudine*. I take it with *οἶδεν*, and translate the whole passage thus: "if a person possesses this (i. e. wealth adorned by virtue), he well knows—he may rest assured—what is his future lot, namely, that, whereas the souls of the wicked, when they die here, forthwith suffer punishment, and some one beneath the earth, pronouncing sentence by a hateful necessity imposed upon him, declares the doom awarded for offences committed in this realm of Jove; yet the good," &c. There is the same combination of *εὖ οἶδα*, in reference to a future event, in *N. iv,*

ποινας ἔτισαν, τὰ δ' ἐν τᾷδε Διὸς ἀρχᾷ  
ἀλιτρά' κατὰ γᾶς δικάζει τις ἐχθρᾷ

60 λόγον φράσαις ἀνάγκη,

ἴσον δὲ νύκτεσσιν αἰεὶ,

Στρ. δ.

ἴσα δ' ἐν ἀμέραις ἄλιον ἔχοντες, ἀπονέστερον

110

ἔσλοὶ δέκονται βίοντον, οὐ χθόνα ταρασσόντες ἐν χερσὶ ἀκμᾷ

οὐδὲ πόντιον ὕδωρ

115

65 κεινὰν παρὰ δίαίταν· ἀλλὰ παρὰ μὲν τίμιοις

θεῶν, οἵτινες ἔχαιρον εὐορκίαις, ἄδακρυν νέμονται

120

αἰῶνα· τοὶ δ' ἀπρόσορατον ὀκχέοντι πόνον.

ὅσοι δ' ἐτόλμασαν ἐστρὶς

Ἄντ. δ.

ἐκατέρωθι μείναντες ἀπὸ πάμπαν ἀδίκων ἔχειν

125

63 νέμονται, *ibid.* ἀλκᾷ χερῶν

43: ἐμοὶ δ' ἠποίαυ ἀρετᾶν ἔδωκε Πότμος ἀναξ, εὐ οἶδ' ὅτι χρόνος ἔρπων πεπρωμέναν τελέσει. The meaning of the poet is, that wealth and virtue combined would enable a man to keep his soul entirely free from the taint of injustice (ἀπὸ πάμπαν ἀδίκων ἔχειν ψυχάν, v. 69.), and that so he might assure himself of a happy existence in a future state. This opinion with regard to the effects of wealth on the moral character of its possessor, was very common among the Greeks, and is expressly stated by Aristotle (*Polit.* iv. 8.); ἔτι δὲ δοκοῦσιν ἔχειν οἱ εὐποροὶ ὧν ἕνεκεν οἱ ἀδικοῦντες ἀδικοῦσι, (see *New Cratylus*, p. 408.). The two opposed sentences are θανόντων μὲν—ἴσα δὲ—the second δὲ (τὰ δ' ἐν, κ. τ. λ.) being quite subordinate. On this structure of μὲν and δὲ, which is very common in the prose writers, see Buttman's *Gr. Gr.* § 140, where he says “μὲν and δὲ are often employed to connect two propositions or clauses, of which only the second properly belongs to the connexion; while the other is merely inserted to heighten by contrast the effect of the second.” For the sense of ἀπάλαμνος, see Solon, p. 66: Βαχ: οὐδ' ἔρδειν ἔθ' ὅμως ἔργ' ἀπάλαμνα θέλει, and Theognis, v. 481:

δειλῶ γάρ τ' ἀπάλαμνα βροτῶ πάρα πόλλ'  
ἀνελέσθαι

παρ' ποδός, ἠγείσθαι θ' ὡς καλὰ πάντα τιθεῖ.

Δικάζει τις; Æschylus (*Eumen.* 330.) uses the indefinite in the same solemn manner:

σπενδομένα δ' ἀφελεῖν τινὰ τάσδε μερίμνας. Compare with this passage in general, *Fragm. Thren.* 4; and on the connexion of Pindar's views of a future state with the Orphic mysteries, see Müller's *Hist. Lit. Gr.* ch. xvi. p. 229. foll.

63. δέκονται.] This reading was first proposed by Wüstemann. The vulg. is νέμονται, which is obviously suggested by νέμονται in v. 66. The best MSS. have δέκονται, which violates the metre. Böckh reads δεδύρκαντι βίον, which is too violent an alteration.

65. κεινὰν παρὰ δίαίταν, κ. τ. λ.] “To obtain a slender inheritance.” The τίμιοι θεῶν are not Pluto and Proserpine, as the Schol. says, nor Minos, Rhadamanthus, and Æacus, as Gedike and Dissen suppose; for Rhadamanthus was placed in the islands of the blest (v. 75.), and the poet is now speaking of the state of the good before they have gone through their three probations. The nominative case to νέμονται is ἔσλοὶ (v. 63.), and the τίμιοι θεῶν are defined by οἵτινες ἔχαιρον εὐορκίαις: “the good lead a life without a tear among the honored of the gods, whoever habitually delighted in probity; but the others (τοὶ δ') endure a life too dreadful to look upon.”

68. ἐστρὶς ἐκατέρωθι.] “Thrice in this world, and thrice in the world of spirits.”

- 70 ψυχάν, ἔτειλαν Διὸς ὁδὸν παρὰ Κρόνου τύρσιν· ἔνθα μακάρων  
 νᾶσος ὠκεανίδες  
 αὔραι περιπνέουσιν, ἄνθεμα δὲ χρυσοῦ φλέγει, 130  
 τὰ μὲν χερσόθεν ἀπ' ἀγλαῶν δενδρέων, ὕδωρ δ' ἄλλα φέρβει,  
 ὄρμοισι τῶν χέρας ἀναπλέκοντι καὶ κεφαλὰς 135
- 75 βουλαῖς ἐν ὄρθαις Ῥαδαμάνθους, Ἐπ. δ.  
 ὃν πατὴρ ἔχει Κρόνος ἐτοῖμον αὐτῷ πάρεδρον,  
 πόσις ὁ πάντων Ῥέας ὑπέρτατον ἐχοίσας θρόνον. 140  
 Πηλεὺς τε καὶ Κάδμος ἐν τοῖσιν ἀλέγονται  
 Ἀχιλλέα τ' ἐνεικ', ἐπεὶ Ζηνὸς ἦτορ
- 80 λιταῖς ἔπεισε, μάτηρ  
 ὃς Ἐκτορ' ἔσφαλε, Τρώας Στρ. ε. 145  
 ἄμαχον ἀστραβῆ κίονα, Κύκνον τε θανάτῳ πόρεν,  
 Ἄουσι τε παῖδ' Αἰθίοπα. πολλὰ μοι ὑπ' ἀγκῶνος ὠκέα βέλη 150  
 ἔνδον ἐντι φαρέτρας
- 85 φωνᾶντα συνετοῖσιν· ἐς δὲ τοπᾶν ἐρμηνέων  
 χατίζει. σοφὸς ὁ πολλὰ εἰδὼς φναῖ· μαθόντες δὲ λάβροι 155  
 παγγλωσσία, κόρακες ὡς, ἄκραντα γαρύετον
- Διὸς πρὸς ὄρνιχα θεῖον. Αὐτ. ε.  
 ἔπεχε νῦν σκοπῶ τόξον, ἄγε θυμέ, τίνα βάλλομεν 160
- 90 ἐκ μαλθακᾶς αὐτε φρενὸς εὐκλέας οἴστους ἰέντες; ἐπί τοι  
 Ἀκράγαντι τανύσαις 165  
 αὐδάσομαι ἐνόρκιον λόγον ἀλαθει νόμῳ  
 τεκεῖν μή τιν' ἑκατόν γε ἑτέων πόλιν φίλοις ἄνδρα μᾶλλον 170  
 εὐεργέταν πραπίσιν ἀφθονέστερόν τε χέρα
- 95 Θήρωνος. ἀλλ' αἶνον ἔβα κόρος Ἐπ. ε.

71 νᾶσον 74 καὶ στεφάνοις 79 περιπνέουσιν, 85 τὸ πᾶν 87 γαρύεμεν  
 92 αὐδάσομεν Böckh.

See Plato *Phædr.* p. 249. A. *Tim.* p. 4. 2. B. The number three is borrowed from the mysticism of the Orphic and Pythagorean systems.

78. ἀλέγονται.] "Are numbered." So Marcellus (*Anthol. Pal.* II. p. 772.): τὸ φρακε Τριώπειαι ἐν ἀθανάτοις ἀλέγησθον.

87. ἄκραντα γαρύετον.] "They raise an

unavailing clamour." So ἄκραντα βάζω; "do I cry in vain?" *Æsch. Choëph.* 874. The dual is certainly not used for the plural; but most probably refers to the two rival poets, Simonides and Bacchylides.

95—98. ἀλλ' αἶνον ἔβα—ἐργοῖς.] "But envy attacks praise, not justly, but proceeding from covetous men; for it delights in exciting garrulous censure, and in obscuring

οὐ δίκᾳ συναυτόμενος, ἀλλὰ μάργων ὑπ' ἀνδρῶν, 175

τὸ λαλαγῆσαι ἐθέλων κρύφον τε θέμεν ἐσλῶν καλοῖς  
ἔργοις. ἐπεὶ ψάμμος ἀριθμὸν περιπέφευγεν

ἐκεῖνος ὅσα χάσματ' ἄλλοις ἔθηκεν 180

100 τίς ἂν φράσαι δύναιτο;

97 θέλων, *ibid.* ἐσθλῶν κακοῖς

the noble deeds of the good." Κόρος is here the envy or feeling of annoyance which is produced by hearing too much praise. Βαίνειν τι for ἐπιβαίνειν is found in Eurip. *Hippol.* 841: τύχα σὰν ἔβα καρδίαν. Aristotleh. *Nub.* 30: τί χρέος ἔβα με, Eurip. (*apud Schol.*): τί χρέος ἔβα δῶμα. Οὐ δίκᾳ συναυτόμενος, "not combined with justice:" so *I.* II, 2: κλυτᾷ φόρμιγγι συναυτόμενοι. For this sense of μάργος, see Theognis 581:

ἐχθαίρω δὲ γυναῖκα περιδρομον ἄνδρα τε  
μάργον,

ᾗς τὴν ἀλλοτρίην βούλετ' ἄρουραν ἀροῦν.

The construction of v. 97. is: ἐθέλων θέμεν τὸ λαλαγῆσαι καὶ κρύφον καλοῖς ἔργοις ἐσλῶν. The verb ἐθέλω is often used with an infinitive where we should use the adverb "willingly," "with pleasure," with a finite verb: so ὠρεῖσθαι ἐθέλουσι, "they delight in making presents," or "they make presents gladly." Xen. *Hiero.* VII. 9. (see Buttmann, *Gr. Gr.* § 150.) And so *O.* XIII, 9: ἐθέλουσι δ' ἀλέξειν ὕβριν. Böckh's construction ἐθέλων τὸ λαλαγῆσαι seems to me quite inadmissible.





ΟΛΥΜΠΙΟΝΙΚΑΙ Γ΄.

ΘΗΡΩΝΙ ΑΚΡΑΓΑΝΤΙΝΩ

ΕΙΣ ΘΕΟΞΕΝΙΑ.

Ο Λ Υ Μ Π Ι Α Ι Ι Ι.

INTRODUCTION.

THE victory of Thero commemorated in the preceding ode is also celebrated in this, which was probably sung at Agrigentum, at the Theoxenia of the Dioscuri. There are two ways in which the worship of the Dioscuri may have been brought to Agrigentum; it either went from Argos to Rhodes, and from Rhodes to Sicily, which is Böckh's opinion; or was transmitted to the Emmenidæ from Amyclæ and Thera, through Theras one of the progenitors of Theron, which is Müller's opinion (*Orchom.* p. 339). The Theoxenia were a sort of *lectisternia* (ξενία τραπέζαι), at which the other gods were received as guests. The phrase Ἀκράγαντα γεραίρων, at the beginning of the ode, shows that it was a public sacrifice, and not confined to the clan of the Emmenidæ.

The rhythm is Dorian (v. 5), with both lyre and flute accompaniment (v. 8).

ARGUMENT.

1—6. Exordium: Nature of his ode. 6—34. Digression about the Olympic olive brought by Hercules from the Hyperboreans. 34—45. Connexion of Hercules with the Dioscuri. The glory of Thero the gift of the latter.

STROPHÆ.

1 ˘ ˘ ˘ — ˘ ˘ ˘ — — ˘ ˘ — — ˘ ˘ ˘ — ˘ ˘ ˘  
 — ˘ ˘ ˘ — ˘ ˘ ˘ — — ˘ ˘ ˘  
 — ˘ ˘ ˘ — ˘ ˘ ˘ — — ˘ ˘ — — ˘ ˘ ˘ — ˘ ˘ ˘  
 — ˘ ˘ — — ˘ ˘ — — ˘ ˘ — — ˘ ˘ ˘ — ˘ ˘ ˘ — — ˘ ˘ ˘  
 5 ˘ ˘ — — ˘ ˘ — — ˘ ˘ — ˘



10 θεύμοροι νίσσοντ' ἐπ' ἀνθρώπους αἰοδαί,

ὦ τινι, κραίνων ἐφετμὰς Ἡρακλέος προτέρας, Ἐπ. α'. 20

ἀτρεκῆς Ἑλλανοδίκας γλεφάρων Αἰτωλὸς ἀνὴρ ὑψόθεν

ἀμφὶ κόμαισι βάλῃ γλαυκόχροα κόσμον ἐλαίας τάν ποτε

Ἴστρου ἀπὸ σκιαρᾶν παγᾶν ἔνεικεν Ἀμφιτρωνιάδας, 25

15 μνάμα τῶν Οὐλυμπία κάλλιστον ἄθλων

δαμον Ὑπερβορέων πείσαις Ἀπόλλωνος θεράποντα λόγῳ. Στρ. β.

πιστὰ φρονέων Διὸς αἶτει πανδόκῳ 31

13 βάλοι 16 θεράποντα ὄγε

οι ποικίλματα, the ornaments and variations introduced by the performer on the harp, while the singer confined himself to the simple air: so Plato *Leg.* vii, p. 802. D. τὴν ἑτεροφωνίαν καὶ ποικιλίαν τῆς λύρας, ἄλλα μὲν μέλη τῶν χορδῶν ἰεσιῶν, ἄλλα δὲ τοῦ τῆν μελωδίαν ξυνθέντος ποιητοῦ—καὶ τῶν ῥυθμῶν ὡσαύτως παντοδαπὰ ποικίλματα προσαρμόττοντας τοῖσι φθόγγοις τῆς λύρας: so also *O.* iv, 2: ὑπὸ ποικιλοφόρμιγγος αἰοιδᾶς. *O.* vi, 87: πλέκων ποικίλον ὕμνον. *N.* v, 42: ποικίλων ἔψαυσας ὕμνων. *N.* iv, 14: ποικίλον κιθαρίζων. Βοῆ is also used of the lyre: *P.* x, 39: λύρᾶν βοαὶ δονέονται; and of music in general, *P.* i, 13: βοᾶν Πιερίδων ἀτίζονται. Ἐπέων θέσις "poetry:" the *Etyim. M.* says, (p. 319.): θέσις ἢ ποιήσις παρὰ Ἀλκίω. See also the passage of Plato quoted above, τοῦ τ. μ. ξυνθέντος π.

9. ἄ τε Πίσα, κ. τ. λ.] The student will observe the rapid transitions here, effected by the relatives: Πίσα—τᾶν ἀπο—ἐπ' ἀνθρώπους—ὦ τινι—ἐλαίας τάν ποτε. Πίσα is first used as a personal noun, by way of allegory, but in the relative clause which follows is alluded to merely as a place. So conversely, in *O.* vi, 28: Πιτάνᾳ is first a place, and then in the relative clause (ἄ τοι Π. μιχθεῖσα) a personal word: comp. *P.* xii, *ad init.* All this episode about the Olympian olive was probably introduced because Theseus was wearing his Olympic crown at this time. For the syntax ἐπ' ἀνθρώπους ὦ τινι, see Matthiä, *Gr. Gr.* § 483.

12. Ἑλλανοδίκας—Αἰτωλὸς ἀνὴρ.] The Hellenodicæ were the judges at the Olympic

was the number in Pindar's time), then nine, then ten, then twelve, and finally, fifty of these functionaries; comp. Pausan. v. 9. § 4. with Harpocration, *s. v.* and *Bekk. Anecd.* p. 248. The number seems to have varied with that of the Elean tribes. From their being at one time two in number, Hesychius calls them διάρχου. The judges at the Nemean games are also called Hellenodicæ, (Böckh, C. I. p. 581.) and it seems to have been a general name for a judge of international law: see Xen. *Resp. Lac.* 13. § 11: ἦν δίκης δεόμενός τις ἔλθῃ, πρὸς Ἑλλανοδίκας τοῦτον ἀποπέμπει ὁ βασιλεύς. For the form, see Κυθηροδίκης, Thucyd. iv, 53. The Eleans are called Ætolians on account of the colony of Oxylus; see Müller, *Dor.* i. ch. iii. § 9.

14. Ἴστρου ἀπὸ παγᾶν.] From this passage (comp. v. 31.) it is clear that Pindar considered the Ister as rising in the extreme north, which is the position assigned to the Hyperboreans by all the ancient poets; see Müller, *Dor.* ii. ch. iv. § 6.

16—17. πείσαις—λόγῳ πιστὰ φρονέων.] The reading in the text is due to Böckh: the old editions had ὄγε for λόγῳ. The Schol. gives a very good interpretation: φιλικῶς διανοούμενος καὶ πείθων λόγῳ. The phrase πιστὰ φρονέων, "with friendly feelings," like μαλακὰ φρονέων, *N.* iv, 95, is opposed to κακὰ φρονέων, "intending to hurt," or "with the feelings of an enemy," *P.* viii, 82. So Soph. *Electra*, 229: πιστὰ μάτηρ, "an attached mother." In this sense, πιστός is one who has given sufficient pledges to enable you to rely on his friend-

ἄλσει σκιαρόν τε φύτευμα ξυνὸν ἀνθρώποις στέφανόν τ' ἀρετᾶν.  
ἦδη γὰρ αὐτῷ, πατρὶ μὲν βωμῶν ἀγισθέντων, διχόμενης ὄλου  
χρυσάρματος 35

20 ἑσπέρας ὀφθαλμὸν ἀντέφλεξε Μῆνα,

καὶ μεγάλων ἀέθλων ἀγνὰν κρίσιν καὶ πενταετηρίδ' ἀμᾶ Ἄντ. β'.  
θῆκε ζαθέοις ἐπὶ κρημνοῖς Ἄλφειοῦ

ἄλλ' οὐ καλὰ δένδρε' ἔθαλλεν χῶρος ἐν βάσταις Κρονίου  
Πέλοπος. 40

τούτων ἔδοξεν γυμνὸς αὐτῷ κᾶπος ὀξείαις ὑπακουέμεν αὐγαῖς  
ἀλίου.

25 ὁῦν τότε ἐς γαῖαν πορεύειν θυμὸς ὄρμαιν'

45

Ἰστρίαν νιν ἔνθα Λατοῦς ἵπποσόα θυγάτηρ Ἐπ. β'.

δέξατ' ἐλθόντ' Ἀρκαδίας ἀπὸ δειρᾶν καὶ πολυγνάμπτων μυχῶν,

εὐτέ μιν ἀγγελίαις Εὐρυσθέος ἐντὺ ἀνάγκα πατρόθεν 50

χρυσόκερων ἔλαφον θήλειαν ἄξουθ', ἂν ποτε Ταῦγέτα

30 ἀντιθεῖσ' Ὀρθωσία ἔγραψεν ἱράν.

18 ἀρετᾶς. 23 ἔθαλλε 24 ἔδοξε 25 πόρευεν 30 ἱεράν.

19. διχόμενης, κ. τ. λ.] The full moon is called διχόμενης, because it fell on the 13th or 14th day of the civil month, and the Olympic games were held from the 11th to the 15th of Hecatombæon. The Olympic solemnities returned sometimes after 49, and sometimes after 50 months; hence the great year of 99 lunar months. Ἑσπέρας, "in the evening," when the full moon is seen in the east, opposite to the sun. Comp. O. xi, 73: ἐν δ' ἑσπερον ἔφλεξεν εὐώπιδος σελάνας ἑρατὸν φάος.

22. θῆκε.] The nomin. is Ἡρακλῆς, not Μῆνα.

23. Κρονίου Πέλοπος.] Because Tantalus, the father of Pelops, was the son of Jupiter, the son of Saturn; and Pluto, the mother of Pelops, was the daughter of Saturn.

24. Κᾶπος.] A place sacred to the gods, like ἄλσος and τέμενος; so in P. v, 22, we have: γλυκὺν ἀμφὶ κᾶπον Ἀφροδίτας, and in P. ix, 53, Libya is called Διὸς ἔξοχος κᾶπος: in a fragment of Sophocles (Strab. p. 204.) the land of the Hyperboreans is

called Φοίβου παλαιὸς κῆπος: and Pausanias, III. 24. § 3, calls the plain of Brasia, Διονύσου κῆπος.

26. ἵπποσόα.] "From her connexion with fountains and rivets and other rural objects, it was natural that this Diana should be considered as the patron of wild animals. Thus Æschylus calls her 'the protectress of young lions, and the whelps of other wild beasts.' (Agam. 144.). In like manner she was supposed to preside over the breeding of horses (Εὐρίππα at Pheneus, Paus. VIII. 14. § 4. ἵπποσόα, Pind.) Hence Diana (χρυσήνιος) is frequently represented on vases in a chariot with horses; in Callimach. Hymn. Dian. 110, and in the bas-reliefs of Phigaleia, she is attended by goats." Müller Dor. II. ch. 9. § 4.

28. ἀγγελίαις Εὐρυσθέος.] "Through the messages of Eurystheus" of which Copreus was the bearer: Hom. II. xv, 639:

Κοπρῆος φίλου υἱόν, ὃς Εὐρυσθέος ἀέθλων ἀγγελίης οἴχεσσε βίη Ἡρακληεῖη.

30. ἀντιθεῖσ' Ὀρθωσία ἔγραψεν ἱράν.) Taygeta, the daughter of Atlas and mother

τὰν μεθέπων ἴδε καὶ κείναν χθόνα πνοιᾶς ὕπιθεν Βορέα Στρ. γ'.  
ψυχροῦ. τόθι δένδρεα θαύμαινε σταθείς. 56

τῶν νιν γλυκὺς ἡμερος ἔσχεν δωδεκάγναμpton περι τέρμα δρόμου  
ἵππων φυτεῦσαι. καὶ νυν ἐς ταύταν ἑορτὰν ἴλαος ἀντιθέοισιν  
νίσσεται 60

35 σὺν βαθυζώνου διδύμοις παισὶ Λήδας.

Ἄντ. γ'.

τοῖς γὰρ ἐπέτραπεν Οὐλυμπόνδ' ἰὼν θαητὸν ἀγῶνα νέμειν 65  
ἀνδρῶν τ' ἀρετᾶς πέρι καὶ ῥιμφαρμάτος

διφρηλασίας. ἐμέ δ' ὦν παρ θυμὸς ὀτρύνει φάμεν Ἐμμενίδαις  
Θήρωνί τ' ἐλθεῖν κῦδος, εὐίππων διδόντων Τυνδαριδᾶν, ὅτι

πλείσταισι βροτῶν 70

40 ξεινίαις αὐτοῦς ἐποίχονται τραπέζαις,

εὐσεβεῖ γνώμα φυλάσσοντες μακάρων τελετᾶς. Ἐπ. γ'.

εἰ δ' ἀριστεύει μὲν ὕδωρ, κτεάνων δὲ χρυσὸς αἰδοιέστατον 75

νῦν γέ πρὸς ἐσχατιὰν Θήρων ἀρεταῖσιν ἰκάνων ἀπτεται  
οἴκοθεν Ἡρακλέος σταλᾶν. τὸ πόρσω δ' ἔστι σοφοῖς ἄβατον

ἄβατον

45 κάσφοις. οὐ μιν διώξω· κεινὸς εἶην.

31 κακείναν 32 θαυμαίνει Βόρρη. 35 διδύμοις 38 ὦν πα 44 στηλᾶν. 45 οὐ μὴν

of Lacedæmon and Eurotas, was changed into a doe by Diana, in order to enable her to avoid the importunities of Jupiter; and, on resuming her natural state, offered up this golden-horned doe as a recompence to her preserver. The myth originated in the substitution of ordinary victims for the human sacrifice originally offered up to this deity. On the Orthosian Diana, see Müller, *Dor.* II. ch. 9. § 6. "Ἐγραψεν ἱρὰν," "inscribed it as sacred;" probably on the collar. So Theocr. xviii, 48: "Σέβου μ'," "Ἐλένας φυτὸν εἰμί."

32. τόθι—σταθείς.] So Hom. II. II, 320: ἡμεῖς δ' ἑσταότες θαυμάζομεν οἶον ἐτύχθη. N. I, 55: ἑστα δὲ θάμβει.

44. οἴκοθεν.] "By his own innate virtue." Comp. N. III, 31. VII, 52.

45. κεινὸς εἶην.] "I were vain else." On this use of the optative without *ἂν*, see Hermann. *Opusc.* IV. p. 159 foll. There are other instances in O. IX, 80. X. *ad fin.* P. IV, 118. X, 21.

ΟΛΥΜΠΙΟΝΙΚΑΙ Δ΄.  
**ΨΑΥΜΙΑΙ ΚΑΜΑΡΙΝΑΙΩ**  
 ΑΠΗΝΗ.

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O L Y M P I A IV.

INTRODUCTION.

THIS ode and the following are written to commemorate the same victory, obtained with the mule-chariot by Psaumis, the Camarinæan. Psaumis had contended with the mule-chariot, the four-horse chariot, and the single horse, but had failed in the two latter contests. The date of the victory was Ol. 82, 1. B. C. 452. The contest with the mule-chariot, according to Pausanias, (v. 9. § 1.), was first introduced Ol. 70. B. C. 500., (when Thersias, a Thessalian, won the prize,) and was put down by public proclamation, Ol. 84, B. C. 444. According to Polemo, quoted by the Schol. on this ode, it was abolished in Ol. 84. and there were thirteen victories; therefore the first victory was in Ol. 71.; see Bentley on *Phalaris*, p. 112. (157.)

It was the custom for victors to go on the evening of the victory, accompanied by their friends and a comus, to the altar of Jupiter in the Altis; and Pindar, who was present, wrote this ode for the occasion. They frequently adopted a short song of Archilochus; see *O. ix, init.* The rhythm of this ode and the following, is a mixture of the Lydian and Æolian, the accompaniment of the 5th, at any rate, being the Lydian flute (v. 19).

ARGUMENT.

1—11. Address to Jupiter. 11—18. Praises of Psaumis for his hospitality, &c. 18—28. The experience of every one will test the truth of this commendation, as it did in the case of Erginus the Argonaut.

STROPHE.

∪ ∪ ∨ — ∨ ∪ ∪ — ∨ ∪ ∪ — ∪ ∪ — ∨ ∪ — ∪ — ∪  
 ∪ ∪ ∨ ∪ ∪ — ∨ ∪ ∪ — ∨ ∪ ∨ ∪ ∪ — ∪ — ∪  
 — ∨ ∪ ∪ — ∨ ∪ ∪ —  
 — ∨ — ∨ — ∨ ∪ — ∪ — ∪ ∨ ∪ ∪ —  
 5 ∪ ∨ ∪ — ∪ — ∪  
 — ∨ ∪ ∨ ∪ ∪ — ∨ ∪ —

- υ υ υ υ - υ υ υ υ - - υ υ - υ υ  
 - υ υ υ - υ υ -  
 υ υ υ υ - υ υ - υ υ

ΕΡΟΔΙ.

- υ υ υ - υ υ - υ  
 υ υ υ - υ υ -  
 υ υ υ - υ υ - υ υ -  
 - υ υ υ - υ υ - υ υ υ  
 5 υ υ υ υ υ υ - υ υ - υ υ υ υ -  
 υ υ υ - υ υ - υ  
 - υ υ υ - υ υ -  
 υ υ υ υ - υ υ - υ υ -  
 υ υ υ υ υ - υ υ υ υ υ -  
 υ υ υ υ - υ υ

Στρ.

ἘΛΑΤΗΡ ὑπερτατε βροντας ἀκαμαντόποδος Ζεῦ· τεαὶ γὰρ ὦραι  
 ὑπὸ ποικιλοφόρμιγγος ἀοιδᾶς ἐλισσόμεναί μ' ἔπειψαν 5  
 ὑψηλοτάτων μάρτυρ', ἀέθλων.

ξείνων δ' εὖ πρᾶσσόντων ἔσαναν αὐτίκ' ἀγγελίαν  
 5 ποτὶ γλυκεῖαν ἔσλοι.

ἀλλ', ὦ Κρόνου παῖ, ὅς Αἴτναν ἔχεις, 10

ἵπον ἀνεμόεσσαν ἑκατογκεφάλα Τυφῶνος ὄμβριμου,

Οὐλυμπιονίκαν δέκευ

Χαρίτων ἑκατι τόνδε κῶμον, 15

10 χρονώτατον φάος εὐρυσθενέων ἀρετᾶν. Ψαύμιος γὰρ ἵκει Ἄντ.

7 ἠνεμόεσσαν et ὄβριμου, 10 ἵκει

1, 2. τεαὶ γὰρ ὦραι—ἐλισσόμεναί μ' ἔπειψαν.] “For the return of thy festival, the Olympiad, has sent me with a song.” On the epithet ποικιλοφόρμιγξ, see note on O. III, 8.

4, 5. ἔσαναν—ἔσλοι.] “True friends rejoice at—are glad to hear—the pleasant tidings.” So P. II, 82: σαίνων ποτὶ πάντας. Σαίνω is a secondary form of σείω, “to shake,” and is used properly of the dog wagging its tail, to show its gratification, or

to fawn upon its master. Of the metaphorical applications of the word Blomfield has collected a great many instances in his *Gloss. ad Sept. c. Theb.* 379. See also Schweighäuser, *ad Polyb.* I. 80.

7. ἵπον.] “The burthen.” So Æschyl. *Prom.* 365: ἱπούμενος ρίζαισιν Αἰτναίαις ὑπο.

10. Ψαύμιος γὰρ ἵκει ὀχέων.] The construction is, ἵκει ὁ κῶμος, Ψαύμιος ὀχέων

- ὄχεων, ὅς, ἐλαία στεφανωθείς Πισάτιδι, κῦδος ὄρσαι 20  
 σπεύδει Καμαρίνα. θεὸς εὐφρων  
 εἶη λοιπαῖς εὐχαῖς· ἐπεὶ μιν αἰνέω μάλα μὲν  
 τροφαῖς ἐτοῖμον ἵππων,  
 15 χαίροντά τε ξενίαις πανδόκοις 25  
 καὶ πρὸς ἀσυχίαν φιλόπολιν καθαρᾷ γνώμα τετραμμένον.  
 οὐ ψεύδει τέγξω λόγον·  
 διάπειρά τοι βροτῶν ἔλεγχος· 30  
 ἄτερ Κλυμένοιο παῖδα Ἐπ.  
 20 Λαμνιάδων γυναικῶν  
 ἔλυσεν ἐξ ἀτιμίας.  
 χαλκίοισι δ' ἐν ἔντεσι νικῶν δρόμον 35  
 εἶπεν Ὑψιπυλεία μετὰ στέφανον ἰών·  
 " Οὗτος ἐγὼ ταχυτάτι·  
 25 " χεῖρες δὲ καὶ ἦτορ ἴσον.  
 " φύονται δὲ καὶ νέοις ἐν ἀνδράσιν 40  
 " πολιαὶ θαμὰ καὶ παρὰ τὸν ἀλικίας  
 " εὐκότα χρόνον."

15 ξενίαις 22 χαλκοῖσι 26 ἀνδράσι πολιαὶ, *continuatō versu.*

κῶμος ὤν. On the different significations of the word κῶμος, which here means the Olympic victor's triumphal procession, see Welcker on Philostratus, p. 202. ὄχος, or ὄκχος, is properly a mule-chariot: so also O. VI, 24, where the Schol. says: τὸ δὲ ὄκχον ἐπὶ τὸ πλεῖστον ἐπὶ τῶν ἡμιόνων τιθεάσι. It was synonymous with ὄχημα. The Sicilians were celebrated for their mules: so Pindar, *Fr. Hyrorch.* 3: ἄρμα Θηβαίων ἀπὸ γᾶς ἀγλαοκάρπου· Σικελίας δ' ὄχημά δαιδαλέον ματεύειν. Critias (*Athen.* p. 28. B.): εἶτα δ' ὄχος Σικελός, κάλλει δαπάνη τε κράτιστος. Hesych. ὄχος Ἀκισταῖος· ἐπεὶ αἱ Σικελικαὶ ἡμίονοι σπουδαῖαι. The ἀπήνη, another name for the mule-chariot, (*P.* IV, 94.) had only two mules, (*Pausan.* V, 9. § 2.) whence Euripides says, ἀπήνας ὁμοπτέρου of a pair of brothers (*Phoeniss.* 331, where see Valckenaer). But Euripides uses ὄχος, ὄχημα, and ἀπήνη as synonyms; *Iph. Aul.* 610: ὄχημάτων. 613: πωλικούς ὄχους. 617: ἐξ ὄχημάτων. 618: θάκους ἀπήνης. 623: πωλικῶ ὄχω. On ἀπήνη the Schol. says: τὴν δ' ἀπήνην λέγεσθαι ὑπὸ

Τεγεατῶν φησιν ὁ Πολέμων, οἱ δὲ Θεσσαλῶν εἶναι τὴν λέξιν. ἐτυμολογεῖται δὲ ἀπήνη αἰπίκη τις οὔσα διὰ τὴν ὑπερτερίαν.

16. καθαρᾷ γνώμα.] "Sincerely and openly." So Theognis, v. 89:

ἢ με φίλει καθαρὸν θέμενος νόον, ἢ μ' ἀπο-  
 ειπῶν

ἔχθαιρ', ἀμφαδίην νεῖκος ἀειράμενος.

17. τέγξω is here used by a sort of euphemism for μιανῶ; "I will not tinge my words with falsehood."

19. Κλυμένοιο παῖδα.] Erginus, an Argonaut, and a Minyan of Orchomenus; see Müller, *Orchom.* p. 262, 302.

24. Οὗτος ἐγὼ ταχυτάτι.] "Such a one am I for swiftness." *Dem. de Coron.* p. 320: σὺ τοίνυν τοιοῦτος εὐρέθης. For the dative, see O. I, 112. This little episode refers to the grey hairs of Psaumis, who appears from the following ode (v. 22.) to have been an elderly man.



ΟΛΥΜΠΙΟΝΙΚΑΙ Ε΄.

ΨΑΥΜΙΑΙ ΚΑΜΑΡΙΝΑΙΩ

ΑΠΙΝΗ.

OLYMPIA V.

INTRODUCTION.

THIS ode was sung at Camarina after the return of Psau mis, and its object seems to be to defend him from a charge of extravagance. This was the first victory obtained by a native of Camarina, since the restoration of that city by the Geloans in Ol. 79, 4. B. C. 461. It had been destroyed by Gelo.

This ode seems to be destined for a procession to the temple of Minerva Polias; but, since the tutelary nymph Camarina, Minerva, and Jupiter, are successively invoked, it seems probable, as Böckh supposes, that the temple of Camarina, and the temple or statue of Jupiter were near the temple of Minerva.

ARGUMENT.

1—8. Address to Camarina. 9—16. Invocation of Minerva Polias, with allusion to the rebuilding of Camarina. 17—24. Prayer to Jupiter on behalf of the victor.

STROPHE.

— — — — —  
— — — — —  
— — — — —

ΕΡΟΔΙ.

— — — — —  
— — — — —

Ύψιλλαν ἀρετᾶν καὶ στεφάνων ἄωτον γλυκὺν  
τῶν Οὐλυπία, Ὀκεανοῦ θυγατερ, καρδία γελανεῖ  
ἀκαμαντόποδός τ' ἀπήγας δέκεν Ψαύμιός τε δῶρα

Στρ. α.

- ὅς τ' ἀνὸς πόλιν αὖξων, Καμάρινα, λαοτρόφον Ἄντ. α'.  
 5 βωμοὺς ἔξ διδύμους ἐγέραρεν ἑορταῖς θεῶν μεγίσταις 10  
 ὑπὸ βουθυσίαις ἀέθλων τε πεμπταμέροις ἀμίλλαις,  
 ἵπποις ἡμιόνοις τε μοναμπυκία τε. τινὲς δὲ κῦδος ἀβρόν Ἐπ. α'. 15  
 νικάσαις ἀνέθηκε, καὶ ὄν πατέρ' Ἀκρων ἐκάρυξε καὶ τὸν νέοικον  
 ἔδραν.  
 ἴκων δ' Οἰνομάου καὶ Πέλοπος παρ' εὐηράτων Στρ. β'. 20  
 10 σταθμῶν, ὧ πολιάοχε Παλλάς, αἶδει μὲν ἄλσος ἀγνὸν  
 τὸ τεόν, ποταμόν τε Ὠανιν, ἐγχωρίαν τε λίμναν, 25  
 καὶ σεμνοὺς ὀχετοὺς, Ἴππαρις οἷσιν ἄρδει στρατόν, Ἄντ. β'.  
 κολλᾶ τε σταδίων θαλάμων ταχέως ὑψίγειον ἄλσος, 30  
 ἀπ' ἀμαχανίας ἄγων ἐς φάος τόνδε δᾶμον ἀστῶν  
 Ἐπ. β'.  
 15 αἰεὶ δ' ἀμφ' ἀρεταῖσι πόνος δαπάνη τε μάρναται πρὸς ἔργον 35  
 κινδύνῳ κεκαλυμμένον· ἢ δ' ἔχοντες σοφοὶ καὶ πολίταις ἔδοξαν  
 ἔμμεν.  
 Σωτήρ ὑψινεφὲς Ζεῦ, Κρόνιον τε ναίων λόφον Στρ. γ'. 40  
 τιμῶν τ' Ἀλφειὸν εὐρὺ ρέοντ' Ἰδαϊὸν τε σεμνὸν ἄντρον,  
 ἱκέτας σέθεν ἔρχομαι Λυδίοις ἀπύων ἐν αὐλοῖς, 45

4 Καμάρινα, 16 "ἢ δ' ἔχοντες de conjectura Hermanni pr. εὐ δὲ ἔχοντες, in quo intolerabilis hiatus. Formam ἢ Hermannus reponendam censet Hom. *Il.* π. 190. collatis locis *Il.* ξ. 202, 303. *Odyss.* τ. 354. Nota est forma e compositis, ut ἠύκομος, ἠύπυργος." DISSSEN.

7. μοναμπυκία.] "With the single horse." The ἀμπυξ was the frontal of the horse's bridle, and also an ornament to the forehead in a lady's head-dress. *Schol. Æsch. Sept. c. Theb.* 467: κυρίως οἱ περὶ τὴν κεφαλὴν ἱμαντες τοῦ χαλινοῦ ἀμπυξ καλοῦνται. So also *Soph. Œd. Col.* 1070: πᾶσα δ' ὀρμάται κατ' ἀμπυκτήρια φάλαρα πώλων ἀμβασιν. Μονάμπυξ is a common word in the poets for a single horse, as opposed to the horses in a chariot; *Eurip. Alcest.* 430:

τέθριππά θ' οἷ ζεύγυσθε, καὶ μονάμπυκας  
 πώλους, σιδήρῳ τεμνετ' ἀχένων φόβην.

12, 13. Ἴππαρις—κολλᾶ—θαλάμων ἄλσος.] The river is said to build up the town, by means of the wood conveyed from the inland on its stream.

14. τόνδε δᾶμον ἀστῶν.] Δῆμος probably bears in this passage its proper signification, "a town," or "inclosure:" see *Arnold's Thucydides*, vol. i. p. 652.

16. σοφοὶ καὶ—.] An hyperbaton for καὶ σοφοί. So *Eurip. (fragm.) τὸν εὐτυχοῦντα καὶ φρονεῖν νομίζομεν.* (*apud. Schol. ad N. i.* 13.)

20 αἰτήσων πόλιν εὐανορίαισι τάνδε κλυταῖς Ἄντ. γ'.  
 δαιδάλλειν, σέ τ', Ὀλυμπιόνικε, Ποσειδανίαισιν ἵπποις 50  
 ἐπιτερπόμενον φέρειν γῆρας εὐθυμον ἐς τελευτάν,  
 Ἐπ. γ'.  
 υἱῶν, Ψαῦμι, παρισταμένων. ὑγίεντα δ' εἴ τις ὄλβον ἄρδει, 55  
 ἐξαρκέων κτεάτεσσι καὶ εὐλογίαν προστιθείς, μὴ ματεύσῃ θεὸς  
 γενέσθαι.

22 εὐθυμον, ἐς τελευτάν,

ΟΛΥΜΠΙΟΝΙΚΑΙ ΣΤ΄.  
**ΑΓΗΣΙΑ ΣΥΡΑΚΟΣΙΩ**  
 ΑΠΗΝΗ.

O L Y M P I A VI.

INTRODUCTION.

AGESIAS of Syracuse won the prize with the mule-chariot, Ol. 78, 1. B. C. 468. He was of the clan of the Iamidæ, who acted as prophets in the Doric nations and in Arcadia, and who delivered the oracle of Jupiter at Olympia. One of this clan had accompanied Archias the Corinthian when he led the colony to Syracuse, and from him Agesias was descended; he was also a citizen of Stymphalus in Arcadia, where this ode was sung, probably at a banquet. The ἀστοὶ (v. 7.) are the Stymphalians who formed the numerous chorus, and are called ἄφθονοι, as opposed to the envious Syracusans, who slew Agesias three years after this victory; this envy of the Syracusans seems to be alluded to in v. 74: μῶμος ἐξ ἄλλων κρέμαται φθονεόντων.

The rhythm is a mixture of the Dorian and Lydian.

ARGUMENT.

1—7. Exordium, which, the poet says, must be particularly splendid. 8—21. Glory of Agesias as a prophet and a warrior. 22—70. Mythical digression about Iamus the ancestor of Agesias, and how the gift of prophecy was conferred upon him. 71—105. Conclusion. Address to Æneas the leader of the chorus. Prayers for the prosperity of Agesias and his patron Hiero.

STROPHÆ.

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ΕΡΟΔΙ.

— — — — —  
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ΧΡΥΣΕΑΣ ὑποστάσαντες εὐτειχεῖ προθύρῳ θαλάμου      Στρ. α.  
 κίονας, ὡς ὅτε θαητὸν μέγαρον,  
 πάζομεν ἄρχομένου δ' ἔργου πρόσωπον  
 χρῆ θέμεν τηλαυγές. εἰ δ' εἴη μὲν Ὀλυμπιονίκας,      5  
 5 βωμῷ τε μαντείῳ ταμίας Διὸς ἐν Πίσᾳ,  
 συνοικιστήρ τε τᾶν κλεινᾶν Συρακοσσᾶν· τίνα κεν φύγοι ὕμνον  
 κείνος ἀνὴρ, ἐπικύρσαις ἀφθόνων ἀστῶν ἐν ἡμερταῖς αἰοδαῖς;      10  
 ἴστω γὰρ ἐν τούτῳ πεδίλῳ δαιμόνιον πόδ' ἔχων      Ἄντ. α.  
 Σωστράτου υἱός· ἀκίνδυνοι δ' ἀρεταὶ

ἄρχομένου ἢ Συρακοσσᾶν

1—3. Χρυσέας—πάζομεν.] “As when we build some gorgeous palace, we place gilded columns under the close (εὐτειχεῖ) vestibule, so will we build up our bower.” The construction is ὡς ὅτε (πήγνυμεν) θαητὸν μέγαρον, (οὕτω) πάζομεν (τὸν) θάλαμον (τοῦ ὕμνου τοῦδε), ὑποστήσαντες χρ. κ. ἐντ. προθ. So in *N.* 1X, 16: the construction is ὡς ὅτε πιστὸν ὄρκιον (οἰδομεν), (οὕτω) δόντες Οἰκλ. γυναῖκα ἀνδροδάμαντ' Ἐριφύλαν. The epithet εὐτειχῆς refers to the vestibule being closed in for the sake of warmth. The vestibule was often used in Greek houses as a place where people might sit in the sun and warm themselves; hence the name αἶθουσα. See *Soph. Phil.* 16:

ὁλοστομος πέτρα  
 τοιαῶ' ἴν' ἐν ψύχει μὲν ἡλίου διπλῆ  
 πάρεστιν ἐνθάκῃσις.

3. πρόσωπον—τηλαυγές.] “We should make the entablature blaze with splendour.”

6. τίνα κεν φύγοι ὕμνον;] “What praise can he guard himself from—keep off?”

8—9. ἴστω—υἱός.] “Let the son of Sosttratus know that he has his lucky foot in this sandal.” This is a proverbial expression: the Greeks frequently used the words *περὶ πόδα* (ἔστί) for: “it fits,” “it answers exactly.” So *Æschyl. Eumen.* 159: *περὶ πόδα, περὶ κάρα.* *Lucian. viii.* p. 13: *περὶ πόδα δὴ σοι καὶ Εὐάγγελος—ὡς ἔστι μοι τὸ χρῆμα τοῦτο περὶ πόδα,* “it suits me exactly.” So also the adjective *περίπους*; *Hesych. περίποδα. οὕτως ἐκάλουν τὸ ἀρμόζον· μεταφέροντες ἀπὸ τῶν συμμέτρων τοῖς ποσὶν ὑποδημάτων. ἢ ἀκριβῶς.* Where *Toup* quotes from *Lucian. de conscrib. histor.* p. 611: *καὶ παρὰ πόδα ἢ ἱστορία,* proposing to read *περὶ πόδα τῇ ἱστορίᾳ.* *Pollux vii,* 84: *περίποδα, ὑποδήματα ἀρμόζοντα.* In connexion with this metaphor, it may be mentioned that the Greeks regarded it as a mark of great rusticity not to have well-fitting shoes. *Δαιμόνιος* here bears its proper signification. *Δαίμων* is probably connected with *δαίω, δασάσθαι, &c.* “to divide,” and is analogous in meaning to *μοῖρα, μέρος, &c.* comp. *Hom. Od.* III, 66:

10 οὔτε παρ' ἀνδράσιν οὔτ' ἐν ναυσὶ κοίλαις  
 τίμαι· πολλοὶ δὲ μέμνανται, καλὸν εἴ τι ποναθῆ.  
 Ἀγησία, τὴν δ' αἶνος ἐτοῖμος, ὃν ἐν δίκῃ  
 ἀπὸ γλώσσης Ἄδραστος μάντιν Οἰκλείδαν ποτ' ἐς Ἀμφιάρηον 20  
 φθέγγατ', ἐπεὶ κατὰ γαῖ' αὐτόν τε νῦν καὶ φαίδιμας ἵππους  
 ἔμαρψεν.

15 ἐπτά δ' ἔπειτα πυρᾶν νεκρῶν τελεσθέντων Ταλαϊονίδας Ἐπ. α.  
 εἶπεν ἐν Θήβαισι τοιοῦτόν τι ἔπος· “Ποθέω στρατιᾶς ὄφθαλ-  
 μὸν ἐμᾶς, 25  
 “ἀμφοτέρων μάντιν τ' ἀγαθὸν καὶ δουρὶ μάρνασθαι.” τὸ καὶ  
 ἀνδρὶ κώμου δεσπότη πάρεστι Συρακοσίῳ. 30  
 οὔτε δύσηρις ἐὼν οὔτ' ὦν φιλόνεικος ἄγαν,  
 20 καὶ μέγαν ὄρκον ὁμόσσαις τοῦτό γέ οἱ σαφέως 35  
 μαρτυρήσω· μελίφθογγοι δ' ἐπιτρέψοντι Μοῖσαι.

13 Ἀμφιάρηον 18 δεσπότη νῦν πάρεστι 19 οὐ φιλόνεικος ἐὼν οὔτ' ὦν δύσερις τις ἄγαν.

μοῖρα δασσάμενοι δαίνυντ' ἐρικυδέα  
 δαῖτα.

The δαίμων is then (1) like μοῖρα, the giver of a man's lot, share, or portion (Theogn. 165.)—an intermediate deity, dwelling between heaven and earth; and the δαίμονες are spirits which mediate between God and man, an immediate intercourse between heaven and earth being hardly conceivable by the ancients: see Hesiod. *Op.* 122, foll. Plato *Sympos.* p. 202 D. Plutarch *de defect. orac.* p. 415 B. II. p. 699. Wytttenbach. Or (2) δαίμων was, like μέρος, μοῖρα, the lot, share, or portion itself: thus δαίμονα δοῦναι, “to kill” (Hom. *Il.* VIII, 166). Hence, δαίμων, or δαίμων τύχης, “fortune;” εὐδαίμων, “a fortunate man,” δαιμόνιος, “fortunate.” For the construction ἴστω ἔχων, see *N.* IX, 45: ἴστω λαχών. *I.* VI, 27: ἴστω αὔξων.

\* 12. αἶνος ἐτοῖμος. “The same praise is ready to be paid:” ἐτοῖμος is said of ready money, on which you may draw as you want it; Thucyd. I, 82. By a similar metaphor we have *P.* VI, 7: ἰστοῖμος ὕμνων θησανρός.

13. ἀπὸ γλώσσης.] “Openly;” see *P.* III, 2.

14. φαίδιμας ἵππους.] “White steeds:” Philostrat. *Imagg.* I. c. 27, represents Amphiaras as having two white horses in his chariot: τὸ τοῖν δυοῖν ἄρμα ἵπποιον (τὸ γὰρ ἐπὶ τεττάρων οὐπὼ τοῖς ἥρωσι διὰ χειρός, εἰ μὴ Ἐκτορι τῷ θρασεῖ) φέρει τὸν Ἀμφιαρέων.

15. ἐπτά—τελεσθέντων.] “After the bodies of seven funeral piles had been consumed.” Comp. *N.* IX, 24. There were seven piles, one for each of the seven divisions of the army, not one for each of the generals, for Amphiaras' body was not there.

Ibid. Ταλαϊονίδας.] For this form of the patronymic, see the *New Cratylus*, p. 341.

16. ἐν Θήβαισι.] “Near Thebes.” So *P.* VIII, 40: ἐν ἑπταπόλοις—Θήβαις. *O.* IX, 17: ἐν Κασταλία for παρὰ Κασταλία. See also *O.* VII, 17. *N.* VI, 38. XI, 24. ἢ ἐν Κορίνθῳ μάχῃ, “the battle near Corinth,” Demosth. *Leptin.* § 41, (where see F. A. Wolf, p. 275), ἢ ἐν Σαλαμῖνι μάχῃ, “the battle near Salamis,” Plutarch. *Pelopid.* p. 289 A. According to the Athenian account this sepulture took place near Eleusis; Pausan. I. 39. § 2. Eurip. *Suppl.* 755.

ὦ Φίντις, ἀλλὰ ζευξόν ἤδη μοι σθένος ἡμιόνων, Στρ. β.  
 ἃ τάχος, ὄφρα κελεύθω τ' ἐν καθαρᾷ  
 βάσομεν ὄκχον, ἴκωμαί τε πρὸς ἀνδρῶν 40  
 25 καὶ γένος· κείναι γὰρ ἐξ ἀλλᾶν ὁδὸν ἀγεμονεῦσαι  
 ταύταν ἐπίστανται, στεφάνους ἐν Ὀλυμπία  
 ἐπεὶ δέξαντο· χρὴ τοίνυν πύλας ὕμνων ἀναπιτνάμεν αὐταῖς· 45  
 πρὸς Πιτάναν δὲ παρ' Εὐρώτα πόρον δεῖ σάμερόν μ' ἐλθεῖν ἐν  
 ὥρᾳ·

ἃ τοι Ποσειδάωνι μιχθεῖσα Κρονίῳ λέγεται Ἄντ. β'.  
 30 παῖδ' ἰοβόστρυχον Εὐάδναν τεκέμεν. 50  
 κρύψε δὲ παρθενίαν ὠδῖνα κόλποις·

25 ἄλλαν 28 σάμερόν γ' ἐλθεῖν

22—27. ὦ Φίντις—αὐταῖς.] The poet addresses the charioteer, a Sicilian, as appears from his name, (Φίντις for Φίλις, like Φιντίας, Φιντύλος), who had now the care of the chariot, which Agesias himself must have driven at the games, otherwise the allusion to his danger in v. 9—11 would be quite unmeaning; he bids Phintis put the mules to the chariot and bear him to Pitana, the scene of the legend about the ancestors of Agesias, which he is going to narrate; for he says he may consider the mule-chariot which has won the crown at Olympia in the same light as the chariot of the Muses, may open for it the gates of song, and drive it along the road of minstrelsy. The poet alludes to the chariot of poetry in *O.* ix, 81; *P.* x, 63; *I.* ii, 2. vii, 62. The κελεύθος καθαρᾷ, “the open, conspicuous road,” (so θεοδότων ἔργων κελεύθου ἀν καθαρᾷ, *I.* iv, 23), which he also calls αὕτη ὁδός, “this road,” i. e. the road of poetry, can only be reached through the gates of song (πύλαι ὕμνων), the entrance through which is not conceded to all, for as Bacchylides says (p. 22. Neue): οὐδὲ γὰρ ῥᾶστον ἀρρήτων ὕμνων πύλας ἐξευρεῖν. The construction of ὄφρα βάσομεν, ἴκωμαί τε, is another proof of the identity of the future and conjunctive on which I have enlarged elsewhere: see on *O.* i, 7.

31. κρύψε δὲ παρθενίαν ὠδῖνα κόλποις.] I cannot accept Disson's interpretation of this passage. He says “κόλποις non vestitu virginali, sed in utero, usitatissima sig-

nificatione,” and then quotes three passages from Callimachus. It does not appear that Callimachus meant the word to signify “the womb,” in the passages quoted, and even if he did, such a late writer is not a conclusive authority for the interpretation of Pindar. The old writers invariably use κόλπος either for the bosom itself, or for the loose folds of the dress hanging forwards over the girdle. It appears to me almost ridiculous to translate the words of Pindar, “she concealed her child in her womb.” What concealment would this have been? Surely the meaning is, “she concealed her pregnancy from the eyes of others by the loose folds of her robe.” The epithet βαθύκολπος, which is synonymous with βαθύζωνος, is properly applied to a matron; hence, as a title of dignity to a queen or a goddess. Though a virgin might be βαθύζωνος as here (so βαθύζωνος κόρη, *Æsch. Choëph.* 163.), it was more common for unmarried women to wear bands across the breast (as in the colossal fragment of the *Κόρη* in the vestibule of the public library at Cambridge), and a high girdle; both of which the virgin Danaides represent themselves as wearing in *Æschyl. Suppl.* 457: ἔχω στρόβους, ζώνας τε, συλλαβὰς πέπλων. To be βαθύζωνος, or βαθύκολπος, in other words, to wear a long-waisted gown, bulging out and hanging over the girdle (βαθυκόλπους, ἀπὸ τοῦ ἐκ τῆς ζώσεως κοιλώματος, *Etym. M.* p. 185, 41.), generally arose from a wish, as in the case of the nymph Pitana, to conceal a loss of youthful symmetry. The reader will recollect the complain of fair

κυρίῳ δ' ἐν μηνὶ πέμποισ' ἀμφιπόλους ἐκέλευσεν  
 ἥρωι πορσαίνειν δόμεν Εἰλατίδα βρέφος, 55  
 ὃς ἀνδρῶν Ἀρκάδων ἀνασσε Φαισάνα λάχε τ' Ἀλφεὸν οἰκῆν·  
 35 ἔνθα τραφεῖσ' ὑπ' Ἀπόλλωνι γλυκείας πρῶτον ἔψαυσ' Ἀφρο-  
 δίτας.

Ἐπ. β΄.

οὐδ' ἔλαθ' Αἴπυτον ἐν παντὶ χρόνῳ κλέπτοισα θεοῖο γόνον 60  
 ἀλλ' ὁ μὲν Πυθῶναδ', ἐν θυμῷ πιέσαις χόλον οὐ φατὸν ὄξεια  
 μελέτα,  
 ὄχετ' ἰὼν μαντευσόμενος ταύτας περ' ἀτλάτου πάθας. 65  
 αἱ δὲ φοινικόκροκον ζῶναν καταθηκαμένα  
 40 κάλπιδά τ' ἀργυρέαν, λόχμας ὑπὸ κυανέας  
 τίκτε θεόφρονα κούρον. τᾷ μὲν ὁ Χρυσοκόμας 70  
 πρᾶνμητίν τ' Ἐλευθῶ συμπαρέστασέν τε Μοίρας·

ἦλθεν δ' ὑπὸ σπλάγχχνων ὑπ' ὠδινός τ' ἐρατᾶς Ἴαμος Στρ. γ΄.  
 εἰς φάος αὐτίκα. τὸν μὲν κνιζομένα 75  
 45 λείπε χαμαί· δύο δὲ γλαυκῶπες αὐτὸν  
 δαιμόνων βουλαῖσιν ἐθρέψαντο δράκοντες ἀμεμφεῖ  
 ἰῶ μελισσᾶν καδόμενοι βασιλεὺς δ' ἐπεὶ 80  
 πετραέσσας ἐλαύνων ἵκετ' ἐκ Πυθῶνος; ἅπαντας ἐν οἴκῳ  
 εἶρετο παῖδα, τὸν Εὐάδνα τέκοι· Φοῖβου γὰρ αὐτὸν φᾶ γεγάκειν

55 βρέφος γ' 58 ταύτας πέρ

Ellen in the ballad "Childe Walter." Παρ-  
 θενία ὠδίν is the child or fœtus conceived  
 while the mother was still unmarried; so the  
 offspring of unmarried women were named  
 παρθενίαι. For this use of ὠδίν, comp.  
 Æschyl. *Agam.* 1410: ἔθυσεν αὐτοῦ παῖδα,  
 φιλτάτην ἐμοὶ ὠδίνα. Eurip. *Ion.* 45: λα-  
 θραῖον ὠδίν' εἰς θεοῦ ῥίψαι δόμον.

41. ὁ Χρυσοκόμας.] "Apollo," O. VII,  
 32. P. II, 16. I. VI, 49.

43. ὑπὸ σπλάγχχνων.] "From under:"  
 where we often have ὑπεκ: comp. P. XI, 18:  
 ὑπὸ χειρᾶν. N. I, 35: σπλάγχχνων ὑπο  
 ματέρος. Eurip. *Electr.* 699: ἀταλάς ὑπὸ  
 ματέρος. The σπλάγχχνα are the *viscera*  
*majora*,—the heart, liver, and lungs.

46, 47. ἀμεμφεῖ ἰῶ μελισσᾶν.] The stress  
 is here to be laid upon the epithet, which

qualifies, if it does not entirely alter, the  
 force of the substantive. This sort of oxy-  
 moron is very common in Æschylus: "Solet  
 enim Æschylus," says Ahrens, (*de causis*  
*quibusdam Æschylî nondum satis emendati*,  
 p. 28.), voci, metaphoricè adhibitæ, epitheton  
 addere, quod cum propria ejus vocis sig-  
 nificatione pugnat, ut *Sept.* v. 81: κόνις  
 ἀναυδὸς ἄγγελος, *Suppl.* v. 872: δίπους  
 ὄφης, ut proprio vocabuli sensu sublato me-  
 taphorica vis augeatur." This feeding of  
 the infant Iamus on honey had relation per-  
 haps to his subsequent gift of prophecy: the  
 Delphic prophetess is called μέλισσα Δελ-  
 φῆς, P. IV, 60. comp. *Fr. inc.* 26. and Hom.  
*Hymn. Merc.* 556. The serpents too are  
 prophetic animals, for they were supposed  
 to be sprung from the earth, and mother  
 earth was the first of all prophetesses, whence  
 Æschylus calls her τὴν πρωτόμαντιν Γαῖαν.  
 (*Eumen.* 2.)



- 50 πατρός, περὶ θνατῶν δ' ἔσεσθαι μάντιν ἐπιχθονίοις Ἄντ. γ'. 85  
 ἔξοχον, οὐδέ ποτ' ἐκλείψειν γενεάν.  
 ὥς ἄρα μάννε. τοὶ δ' οὐτ' ὦν ἀκούσαι  
 οὐτ' ἰδεῖν εὐχοντο πεμπταῖον γεγεναμένον. ἀλλ' ἐν  
 κέκρυπτο γὰρ σχοίνῳ βατία τ' ἐν ἀπειράτῳ, 90  
 55 ἴων ξανθαῖσι καὶ παμπορφύροις ἀκτίσι βεβρεγμένος ἀβρὸν  
 σῶμα· τὸ καὶ κατεφάμιξεν καλεῖσθαι μιν χρόνῳ σύμπαντι μάτηρ  
 Ἐπ. γ'.  
 τοῦτ' ὄνυμ' ἀθάνατον. τερπνᾶς δ' ἐπεὶ χρυσοστεφάνοιο λάβεν 95  
 καρπὸν Ἥβας, Ἀλφειῶ μέσσω καταβὰς ἐκάλεσσε Ποσειδᾶν  
 εὐρυβίαν,  
 ὃν πρόγονον, καὶ τοξοφόρον Δάλου θεοδμάτας σκοπόν, 100  
 60 αἰτέων λαοτρόφον τιμάν τιν' ἐᾷ κεφαλᾷ,  
 νυκτὸς ὑπαίθριος. ἀντεφθέγγατο δ' ἀρτιεπῆς 105  
 πατρία ὄσσα, μετάλλασέν τέ μιν· "Ὀρσο, τέκνον,

53, 54 ἐγκέκρυπτο

53. ἴων—βεβρεγμένος.] "Thickly covered with the yellow and purple rays of the violet." The flower here alluded to is the λευκίου, the "wall-flower" (*cheiranthus cheire* Linn.), or "stock-gilly-flower" (*cheiranthus incanus*), which must be distinguished from the μελάριον or *viola sylvestris*. For this use of βρέχεσθαι, compare *Fr. inc.* 166: σιγαῖ βρέχεσθαι. Empedocles (v. 71.) has a similar metaphor: ἀμβροτα δ' ὄσσα ἐδεῖτο καὶ ἀργέτι θεύεται αὐγῆ.

56. τὸ καὶ—ἀθάνατον.] "Wherefore (τὸ, see Hom. *Il.* III, 176) she uttered the propitious words, that he should for ever be called by this undying name." Schneider translates καταφάμιξεν, *gab ihm den Namen und verbreitete ihn*; Passow: *sie verbreitete die Sage*. The verb φημίξω means "to speak." Hesiod, *Op.* 708:

φήμη δ' οὐτις πάμπαν ἀπόλλυται, ἴντινα  
 λαοὶ

πολλοὶ φημίξωσι:

also "to give a name;" Demosth. p. 417: ὄνομα φημίξεται. Stob. *Serm.* I. p. 20. Sch. Compounded with ἐπί, we have ἐπιφημίξασθαι, and ἐπιφήμισμα, referring to words of good or bad omen (Herod. III, 124. Thucyd. VII, 15). And here, compounded with κατὰ, the verb seems to have a mixture of the senses

"to name," and "to speak ominous words;" for a name was supposed to contain some ominous meaning. See the parallel passage in *I.* v, 50. foll. There is a similar play upon the name (which in this case is not mentioned,) in *O.* VII, 64: Λάχεσιν. comp. v. 58: λάχος. The omen here is that the violet is an early spring flower, and flourishes a long time; hence ὄνομ' ἀθάνατον (see Theophrast. *II. Pl.* VI, 217. Schneid.)

62. μετάλλασέν τέ μιν.] The commentators have raised a difficulty with regard to the meaning of the verb in this passage. Böckh is inclined to adopt the interpretation of the Scholiast: "Potest Pindarus verbum μεταλλᾶν singulari significatione usurpasse, ut praemonstrat Schol. vet. ἐπεζήτησέ τε αὐτὸν καὶ ἐν φροντίδι ἔσχευ, ὅπως τὰ μέλλοντα προλέγειν παράσχη αὐτῷ, atque alius: ἰδιῶς κέχρηται τῇ λέξει· μεταλλῆσαι γὰρ ἐστὶ τὸ ζητῆσαι, ἀπὸ τῶν μετάλλων· οὖν δ' ἐπ' οὐδενὸς τοιοῦτου τέταχεν, ἀλλ' ἀντὶ τοῦ, ἐφθέγγατο καὶ προσεῖπε καὶ οἶονεῖ ἐφιλοφρονήσατο. Lexicographi exponunt ἐπεζήτησεν, ἐπολυπραγμόνησεν. Qui enim quaerit aliquid, curat, cordi habet, amplectitur." Hermann (*ad Viger.* p. 936) says: "non sane interrogat. At quod quaerit, id vero habet. Quaerit enim filium.

“δεῦρο πάγκοινον ἐς χώραν ἴμεν φάμας ὀπισθεν.”

ἴκοντο δ' ὑψηλοῖο πέτραν ἀλίβατον Κρονίου Στρ. δ'. 110  
 65 ἔνθα οἱ ὤπασε θησαυρὸν δίδυμον  
 μαντοσύνας, τόκα μὲν φωνὰν ἀκούειν  
 ψευδέων ἄγνωστον, εὐτ' ἂν δὲ θρασυμάχανος ἐλθῶν  
 Ἡρακλῆης, σεμνὸν θάλος Ἀλκαῖδᾶν, πατρὶ 115  
 ἑορτᾶν τε κτίση πλειστόμβροτον τεθμόν τε μέγιστον ἀέθλων,

66 ἀκούειν 68 πατρός θ'

*Querimus autem eum quem volumus ad faciendam quid adhibere.* Atqui Neptunus, Iamum abducturus erat ad collem Saturnium, ut ei futurorum scientiam impertiret. Id poeta, libertate poetis præsertim lyricis concessa, sic exprimit, ut ipsa Neptuni verba, sequi se filium iubentis adjiciat. Et quidem qui prosa narratione hæc narrare vellet, recte diceret: ἐζητεῖ τε τὸν Ἴαμον, κελύων ἐλθεῖν μετ' αὐτοῦ? I remark, by the way, that it is Apollo, and not Neptune, who speaks. Tafel says: “Nox erat, quum Iamus patrem divinum invocaret. Is primo audire se vocantem generaliter significat, (ἀντιφθέγγατο...π. ὄσσα), simulque filium quaerit, i. e. interrogat, ubinam sit (μετάλλασέν τέ μιν), velut (præsens) Judæorum Deus Adamum (præsensem) quaerit, coll. Genes. III, 9.” Dissen's interpretation is: “Non proxime adstat Apollo nec manu ducit Iamum, sed per intervallum licet non permagnum alloquitur. Quidni igitur hæc vox, per noctis tenebras tendens ad filium dilectum, dici possit quaerere eum?” Besides these interpretations, three corrections have been proposed; (1) by Thiersch: *μετάλλασέν τέ μιν*, which, he says, is equivalent to *μετώκισεν αὐτόν*; (2) *μετάλλασαντί ἰν*, by Hermann; and (3) *μετάλλαξέν τέ νιν*, is given from a Naples MSS. by Ahlwardt, who translates it “respondebat.” I have thought it necessary to give the opinions of all the commentators on this passage, before I propose my own, which agrees in the main with Buttmann's in his *Levilogus* (i. p. 140), though I do not arrive at it quite in the same way. He thinks that from the Homeric sense of “asking,” or “questioning,” the word has come to signify “addressing,” or “speaking” in general. And this is Heyne's view of the meaning. It appears to me that Pindar could not have used the word in

any other sense that would have been intelligible to his hearers. The collocation: *ἀντιφθέγγατο, μετάλλασέν τε* is quite analogous to the Homeric: *ἀπαμειβόμενος προσέφη, or ἀπάμειβετο φώνησέν τε*. There is no more verbosity in the one than in the other. I look upon *ἀλλάω*, which, though it does not occur separately, may be presumed from *μετάλλω*, as the simple derivative from *ἄλλος*, just as *ἀλλάσσω* is a secondary derivative from the same adjective, and I consider *μετάλλω* to imply any reciprocity or even subsequence in conversation—whether it be an inquiry or an answer. If it be said that *μετάλλασσω* would be a better word for the expression of this idea, and that we should read *μετάλλαξεν* with Ahlwardt, I have only to refer to *P. iv, 164*: *μειμάντευμαι ὁ ἐπὶ Κασταλία, εἰ μετάλλατόν τι*, where the same prophetic god, Apollo, is referred to, and where an answer and not an inquiry is implied. Upon the whole, then, I think with Heyne and Buttmann, that the word *μετάλλω*, as used by Pindar in this passage, must mean “to address,” and rather implies an answer than a question.

64. *ἀλίβατον*.] Buttmann (*Levilog. ii, p. 182.*) considers this adjective as a shortened form of *ἠλιτόβατος*, after the analogy of *ἠλιτόμημος* and *ἠλιτόεργος*. Döderlein (*vocabulorum Homericorum etyma, p. 7*) and Hartung (*Griech. Partik. i. p. 229*) consider the word as containing the root of *λέπας, lapis, λόφος, K-lippe*, with the intensive prefix *η-*, so that *διγί-λιψ πέτρα* is not “a rock deserted by goats,” but one peculiarly frequented by them. I think there is some truth in this etymology.

66. *τόκα μὲν*.] “In the mean time.”

- 70 Ζηνὸς ἐπ' ἀκροτάτῳ βωμῷ τότε αὐτὸ χρηστήριον θέσθαι κέλευσεν  
 ἐξ οὗ πολὺ κλείτου καθ' Ἑλλανὰς γένος Ἰαμίδαν. Ἄντ. δ. 120  
 ὄλβος ἅμ' ἔσπετο· τιμῶντες δ' ἀρετὰς  
 εἰς φανεράν οὐδὸν ἔρχονται. τεκμαίρει  
 χρῆμ' ἕκαστον· μῶμος ἐκ δ' ἄλλων κρέματα φθονεόντων 125
- 75 τοῖς, οἷς ποτε πρώτοις περὶ δωδέκατον δρόμον  
 ἐλαυνόντεσσιν αἰδοῖα ποτιστάζει Χάρις εὐκλέα μορφάν.  
 εἰ δ' ἐτύμως ὑπὸ Κυλλάνας ὄροις, Ἀγησία, μάτρως ἄνδρες 130  
 ναιετάοντες ἐδώρησαν θεῶν κάρυκα λιταῖς θυσίαις Ἐπ. δ.  
 πολλὰ δὲ πολλαῖσιν Ἑρμῶν εὐσεβέως, ὅς ἀγῶνας ἔχει μοῖραν  
 τ' ἀέθλων 135

74 μῶμος δ' ἐξ MSS. 75 δρόμον γ' 77 ὄρος,

70. Ζηνὸς—κέλευσεν.] “He commanded him then to establish an oracle on the upper part of the altar of Jupiter.” Κέλευσεν is inserted here on account of the distance of θέσθαι from ὤπασεν. For the phrase: ἐπ' ἀκροτάτῳ βωμῷ, see Hom. *Il.* II, 793: τύμβῳ ἐπ' ἀκροτάτῳ. The altar at Olympia consisted of two parts; a lower part or πρόθυσις, which was 125 feet in circumference, and an upper part, which was 32 feet in circumference. The victims were sacrificed on the lower part of the altar, and their thighs were carried to the upper part for the purpose of vaticination; as Pausanias distinctly says (*V.* 13. § 9.): αὐτὰ μὲν δὴ τὰ ἱερεῖα ἐν μέρει τῷ κάτω, τῇ προθύσει, καθέστηκεν αὐτοῖς θύειν· τῶν δὲ ἀναφέροντες ἐς τοῦ βωμοῦ τὸ ὑψηλότατον καθαγίζουσιν ἐνταῦθα. Valckenaer (*ad Ammon.* p. 235.) understands χρηστήριον here of the victim, as in *O.* VII, 42: θυσίαν θέμενοι. But, as Böckh observes, the passage of Pausanias shows that the upper part of the altar was the very place where the victims were not sacrificed: and χρηστήριον θέσθαι could not mean “to offer victims,” though χρηστήριον does sometimes signify a victim as well as an oracle.

73, 74. τεκμαίρει χρῆμ' ἕκαστον.] The similar collocations, χρῆμ' ἕκαστον (*O.* IX, 104), and χρῆμα πᾶν (*I.* VII, 14), create an impression in favour of the construction of χρῆμα with ἕκαστον. But in *P.* VIII, 71. we have: ἀμφ' ἕκαστον ὅσα νέομαι, where ἕκαστος is used absolutely to signify “every individual;” and any other rendering here

would leave τεκμαίρει without any tolerable signification. The meaning of these words, according to Schmidt and Dissen, is: *das Werk preiset den Meister*, or *probat res quæque*: comp. *O.* IV, 18: διάπειρά τοι βροτῶν ἔλεγχος. If, however, we may suppose that the singular χρῆμα is here used, as it is by Herodotus III, 38. (see J. Pollux IX, 87), in the common meaning of χρήματα, this is a repetition of the saying of Aristodemus (*I.* II, 11.), referring more immediately to the ὄλβος ἅμ' ἔσπετο, which precedes, and in that case the connexion of thought will be: “they were wealthy, and, setting a high value upon glory, they have endeavoured to obtain it by achievements in the public games: with regard to their wealth, it is indeed money which distinguishes a man, but success in the chariot-race at Olympia” (a contest which none but the wealthy could encounter) “cannot fail to cause envy and censure.” In the following words I adopt Schmidt's reading, μῶμος ἐκ δ', for μῶμος δ' ἐξ, which the MSS. have, but which spoils the metre: for this position of δέ, see *O.* XI, 99. *P.* IV, 228.

77. μάτρως ἄνδρες.] The Arcadians, because Evadne, the mother of his ancestor, was reared in that country.

78. ἐδώρησαν.] In the later writers the middle voice only is used. On the use of the active, see *Antiatticista*, Bekker. *Anecd.* p. 90, l. 24: δωρήσαι: ἀντι τοῦ δωρήσασθαι, Πίνδαρος Ὀλυμπιονίκη. The active form is used by Hesiod, *Op. et Dies*, 82: δῶρον ἐδώρησαν.

- 80 Ἀρκαδίαν τ' εὐάνορα τιμᾶ' κείνος, ὦ παῖ Σωστράτου,  
 σὺν βαρυγδούπῳ πατρὶ κραίνει σέθεν εὐτυχίαν.  
 δόξαν ἔχω τιν' ἐπὶ γλώσσα ἀκόνας λιγυρᾶς, 140  
 ἃ μ' ἐθέλοντα προσέλκει καλλιρόοισι πνοαῖς  
 ματρομάτῳρ ἐμὰ Στυμφαλὶς, εὐανθῆς Μετώπα,
- 85 πλάξιππον ἃ Θήβαν ἔτικτεν, τὰς ἐρατεινὸν ὕδωρ Στρ. ε'. 145  
 πίομαι, ἀνδράσιν αἰχματαῖσι πλέκων  
 ποικίλου ὕμνον. ὄτρυνον νῦν ἑταίρους,  
 Αἰνέα, πρῶτον μὲν Ἦραν Παρθενίαν κελαδῆσαι, 150

83 Προσέρπει Böckh. ex optim. libr.

82. δόξαν—λιγυρᾶς.] “I fancy I have upon my tongue a shrill-sounding whetstone;” i. e. “I fancy my tongue is being sharpened;” δόξαν ἔχω, i. e. δοκεῖ μοι εἶναι ἐπὶ γλώσσα, in other words, παροξύνομαι πρὸς τὸ λέγειν. The same metaphor occurs in *Psalms* Lxiv, 3: “who whet their tongue like a sword.” Nothing is more common in Greek authors than this comparison of the tongue to a metal-edge or point, which was also called στόμα. Thus Phocylides, v. 116: ὄπλου τοι λόγος ἀνδρὶ τομώτερόν ἐστι σιδήρου. *Soph. Aj.* 650:

κἀγὼ γὰρ ὅς τὰ δειν' ἐκαρτέρουν τότε,  
 βαφῆ σιδήρος ὡς, ἐθηλύνθην στόμα  
 πρὸς τῆσδε τῆς γυναικός.

“For I, who before was so stern in my obstinate language” (for τὰ δεινὰ comp. *Aj.* 312: τὰ δειν' ἐπηπειλήσ' ἔπη, and the verb δεινάζω), “like iron after its dipping, have been unmanned in the edge of my words by this woman.” For the use of στόμα to signify “an edge” or “point,” see *Hom. Il.* xv, 389: ξυστοῖσι—κατὰ στόμα εἰμένα χαλκῷ. *Plutarch de discr. am. et ad.* p. 73. c.: ὁ σιδήρος—δέχεται τὴν στόμωσιν, and comp. *Soph. Œd. Col.* 795:

τὸ σὸν δ' ἀφίκται δευρ' ὑποβλητὸν στόμα,  
 πολλὴν ἔχον στόμωσιν.

See also St Paul, *Ephes.* vi, 17. *Hebr.* iv, 12. St John, *Rev.* i, 16. xix, 13, 15. *Cicero, Brutus*, c. 97: qui non linguam modo acuisse, exercitatione dicendi. *de Oratore*, III, c. 30. § 121: non enim solum acuenda nobis, neque prociudenda lingua est. Where for the latter metaphor compare *P.* i, 86: ἀψευδεῖ πρὸς ἀκμονὶ χάλκευε γλῶσσαν. The epithet λιγυρᾶς refers to the shrill sound of the hone when steel is sharpened on it.

83. ἃ μ' ἐθέλοντα προσέλκει κ. πνοαῖς.] The best MSS. read προσέρπει: but some give προσέλκει, which I have received for the following reasons: (1) προσέρπειν is not found with the accusative, but with the dative, of the person: see *Soph. Aj.* 1255. *Antig.* 618; (2) when a verb of motion is combined with a participle, signifying will or choice, the participle is in the dative, not in the accusative case: see *Aristoph. Pax.* 582: ὡς ἦλθεσ ἡμῖν ἀσμένους. *Æschyl. Choëph.* 964: ἰεμένοις, or θρεομένοις πεσοῦνται. *Comp. Matth. Gr. Gr.* § 388. d, e. (3) the idea of violence conveyed by προσέλκει is very well balanced by ἐθέλοντα, and the meaning: “which draws me on, nothing loth,” seems to be the one best adapted to the context. For this use of πνοαί, “the breath of songs,” comp. *ἀδύπνοος*, *O.* XIII, 22. *I.* II, 25. *P.* iv, 11. *Eurip. Bacchæ*, 126: ἀδυβόα αὐλῶν πνεύματι. *Shaksp. Mids. N. Dream, Act II. Sc. 2*: “uttering such dulcet and harmonious breath, that the rude sea grew civil at her song.”

84. εὐανθῆς Μετώπα.] “The lake Metopa with its flowery banks.” For the confusion of person and place, see note on *O.* III, 9.

86. πίομαι.] *Buttmann* (§ 114.) considers this form as the present tense here, and the commentators are all of the same opinion. But πίομαι (with the ι long) is invariably a future, and I can see no reason for making this an exception to the general rule. The meaning is: “whose pleasant water I will drink, when I weave a hymn for warriors.” *Comp. I.* v, 74: πίσω σφε Δίρκας ἀγνὸν ὕδωρ.

88. Αἰνέα.] *Æneas* was probably

γνώναί τ' ἔπειτ', ἀρχαῖον ὄνειδος ἀλαθέσιν  
 λόγοις εἰ φεύγομεν, Βοιωτίαν ὕν. ἐσσί γὰρ ἄγγελος ὀρθός,  
 ἠύκόμων σκυτάλα Μοισᾶν, γλυκὺς κρητὴρ ἀγαφθέγκτων ἀοιδᾶν  
 εἰπὸν δὲ μεμνᾶσθαι Συρακοσσᾶν τε καὶ Ὀρτυγίας· Ἄντ. ε. 156  
 τὰν Ἰέρων καθαρῶ σκάπτω διέπων,  
 ἄρτια μηδόμενος, φοινικόπεζαν

95 ἀμφέπει Δάματρα, λευκίππου τε θυγατρὸς ἑορτάν, 160  
 καὶ Ζηνὸς Λίτναίου κράτος. ἀδύλογοι δέ νιν  
 λύραι μολπαί τε γιγνώσκοντι. μὴ θραύσαι χρόνος ὄλβον ἐφ-  
 ἔρπων.

σὺν δὲ φιλοφροσύναις εὐηράτοις Ἀγησία δέξαιτο κῶμον 165

οἴκοθεν οἴκαδ' ἀπὸ Στυμφαλίων τειχέων ποτινισσόμενον, Ἐπ. εἰ  
 100 ματέρ' εὐμήλοιο λείποντ' Ἀρκαδίας. ἀγαθαὶ δὲ πέλοντ' 170  
 χειμερία

92 "εἰπὸν. Buttmannus εἶπον postulat, vide eius Excursum I. ad Platon. Men. Sed Böckhium, quominus assentiatur, Aelii Dionysii auctoritas retinet codicibus vetustioribus. Vide Böckh. de Crisi Pindar. paragr. 41."—DISSEN. *Ibid.* Συρακουσσᾶν ἡ δὲ μιν εὐμήλοιο

Stymphalian, and a relative of Agesias, who had been sent to Thebes to bring away the Ode and teach the singers. The name Aeneas seems to have been not uncommon in Arcadia. Aeneas is mentioned by Xenophon (*Hellen.* vii, 3. § 1.) as a Stymphalian general, and Thrasybulus the son of Aeneas is mentioned as one of the Iamidae, and as a Mantinean soothsayer at the time of the Achæan league (*Pausan.* vi, 2. § 2. viii, 10. § 4). The former Aeneas is the same as Aeneas Poliorcetes, whose treatise is generally published as an appendix to Polybius.

*Ibid.* "Ἦραν Παρθενίαν.] On Juno, the maid, the wife, and the widow, see *New Cratylus*, p. 410.

89. γνώναι.] See note on O. XIII, 3.

90. Βοιωτίαν ὕν.] Similarly, *Fragm. Dithyramb.* 9: ἦν ὅτε σόας τὸ Βοιωτίου ἔθους ἐνεπον. This was a proverbial reproach directed against the ἀναισθησία or sluggishness of the Bœotians. Mr Thirlwall (*Hist. of Greece*, i. p. 12.) considers

tility of the country, than from the dampness and thickness of the atmosphere. For the meaning, see Photius: ὑηνία, σκαρότης καὶ ἀμαθία, and Ruhnken, *Tim.* p. 262.

91. ἠύκόμων—ἀοιδᾶν.] He calls Aeneas a σκυτάλη, or "letter," because he bore the ode to Stymphalus. The σκυτάλη was a sort of letter, written lengthwise on a strip of parchment wrapt round a cylinder of wood, and carried unrolled for the sake of secrecy. It was peculiar to the Lacedæmonians: see a minute description of it in Aulus Gellius xvii, 9. Archilochus also calls a messenger a σκυτάλη (p. 166. ed. Liekl.). Pindar pronounces Aeneas a κρητὴρ ἀοιδᾶν, "a mixing cup of songs," because he was to practise the chorus—to form a combination of the vocal with the instrumental music of the ode, just as in O. III, 9: συμμίξαι κρητόντας. This address to Aeneas can hardly be accounted for otherwise than by supposing that Pindar wrote an ἐνθρονισμὸς and a σκάλιον, as well as this epinician ode. This seems also implied in the plural ἀοιδᾶν.

νυκτὶ θεῶας ἐκ ναὸς ἀπεσκήμφθαι δὺ' ἄγκυραι. θεὸς  
 τῶνδε κείνων τε κλυτὰν αἴσαν παρέχοι φιλέων.  
 δέσποτα ποντόμεδον, εὐθὺν δὲ πλόον καμάτων  
 ἐκτὸς ἔοντα δίδοι, χρυσαλακάτοιο πόσις

175

105 Ἀμφιτρίτας, ἐμῶν δ' ὕμνων ἄεξ' εὐτερπὲς ἄνθος.

101 ἀπεσκήμφθαι 102 τῶνδ' ἐκείνων τε

home." This is a proverbial expression used of those who have two houses, and go from one to the other: see the next Ode, v. 4.

101. ἀπεσκήμφθαι δὺ' ἄγκυραι.] Σκίμπτω is a secondary form of σκήπτω, with the *anusvāra*, or euphonic nasal, inserted; comp. σκίπων, σκίμπων with σκήπων, Lat. *scipio*. The Greeks generally anchored

their vessels with two anchors, one from the prow, the other from the stern. It was considered unsafe to have only one: comp. Plutarch, *Solon*. c. XIX: οἰόμενος ἐπὶ δυσὶ βουλαῖς ὥσπερ ἀγκύραις ὀρμούσαν ἤττου ἐν σάλῳ τὴν πόλιν ἔσεσθαι. Stobæus, *Serm.* CX, 22: οὔτε ναῦν ἐξ ἑνὸς ἀγκυρίου, οὔτε βίον ἐκ μιᾶς ἐλπίδος ὀρμιστέον.

ΟΛΥΜΠΙΟΝΙΚΑΙ Ζ΄.  
ΔΙΑΓΟΡΑ ΡΟΔΙΩ  
ΠΥΚΤΗ.

O L Y M P I A VII.

INTRODUCTION.

DIAGORAS, son of Damagetus, of the family of Callianax, and of the clan of the Eratidæ, was a celebrated Rhodian boxer, and won the Olympic crown in Ol. 79, 1. B.C. 464. The Argive Dorians had migrated to Rhodes through Epidaurus, and the colonists were led by Heracleidæ of the family of Tlepolemus, who occupied three cities in Rhodes, and established three monarchies there. Those who ruled at Ialysus were called Eratidæ. The monarchy expired after Ol. 30. (B.C. 660), but "the Eratidæ retained a considerable share in the government; probably exercising nearly the powers of a prytanis" (Müller, *Dorians*, III. 9. § 3). On the fate of the family of Diagoras, see the note at the end.

This ode was probably sung at a banquet of the Eratidæ. The rhythm is a mixture of the Dorian and Lydian, principally the former.

ARGUMENT.

1—12. Exordium. The excellence of poetical praise. 13—19. Praises of Diagoras and Rhodes. 20—76. Three ancient legends with regard to Rhodes. (1) About its Doric colonist Tlepolemus. (2) About the Heliadæ. (3) How the island was given to the Sun-god. 77—95. Prayers for Diagoras and his family.

STROPHE.

0 0 ˘ — ˘ 0 — — ˘ 0 0 — 0 0 ˘  
 ˘ 0 — 0 ˘ 0 — — ˘ 0 ˘  
 — ˘ 0 ˘  
 0 ˘ 0 — — ˘ 0 — — ˘ 0 0 — 0 0 — — ˘ 0 0 — 0 0 ˘  
 ˘ 0 0 — 0 0 — — ˘ 0 — — ˘ 0 0 — 0 0 ˘  
 0 0 ˘ — ˘ 0 — — ˘ 0 0 — 0 0 — ˘

## ΕΡΟΔΙ.

1 ˊ ˊ ˊ ˊ — ˊ ˊ ˊ ˊ — — ˊ ˊ ˊ ˊ — ˊ ˊ ˊ ˊ — — ˊ ˊ ˊ ˊ  
 2 ˊ ˊ — — ˊ ˊ — — ˊ ˊ ˊ ˊ — ˊ ˊ ˊ ˊ — ˊ ˊ ˊ ˊ  
 3 ˊ ˊ ˊ ˊ — ˊ ˊ ˊ ˊ — ˊ ˊ ˊ ˊ — ˊ ˊ ˊ ˊ — — ˊ ˊ ˊ ˊ — ˊ ˊ ˊ ˊ  
 4 ˊ ˊ — — ˊ ˊ — ˊ  
 5 ˊ ˊ ˊ ˊ — ˊ ˊ ˊ ˊ — ˊ ˊ ˊ ˊ — — ˊ ˊ ˊ ˊ — ˊ ˊ ˊ ˊ  
 6 ˊ ˊ ˊ ˊ — ˊ ˊ ˊ ˊ — ˊ ˊ ˊ ˊ — — ˊ ˊ ˊ ˊ  
 7 ˊ ˊ — — ˊ ˊ — — ˊ ˊ — ˊ

ΦΙΑΛΑΝ ὡς εἴ τις ἀφνειᾶς ἀπὸ χειρὸς ἐλών

Στρ. α΄.

ἔνδον ἀμπέλου καχλάζοισαν δρόσῳ

δωρήσεται

νεανία γαμβρῷ προπίνων οἴκοθεν οἴκαδε, πάγχρυσον κορυφὰν  
κτεάνων,

5

5 συμποσίου τε χάριν κᾶδός τε τιμάσαις εὖν, ἐν δὲ φίλων

παρεόντων θῆκέ μιν ζαλωτὸν ὁμοφρονος εὐνᾶς

10

2 ἀμπέλου ἔνδον 4 νεανία

1—6. Φιάλαν—εὐνᾶς.] To present the future son-in-law (here called γαμβρός,) with a cup full of wine, at a banquet, seems to have been one method of betrothing one's daughter: see Sappho (*Athen.* xi. p. 475, A.): Κῆνοι δ' ἄρα πάντες καρχίσι' ἔχον, καὶ ἔλειβον· ἀράσαντο δὲ πάμπαν ἐσθλά τῷ γαμβρῷ. In the instances quoted from Chares and Aristotle by Athenæus, XIII. p. 575. D. 576. A. it is the daughter herself, and not the father, who gives the cup. Καχλάζοισαν is here used because the wine is spoken of as *mousseux*, i. e. sparkling, bubbling, and running over (see Henderson's *History of Wines*, p. 68, and for the word see *New Cratylus*, p. 416.). Προπίνω and the Latin *propino* mean "to drink a little out of a cup and then give it and its contents to another as a mark of friendship." Hence the Greek verb also signified, generally, "to make a present." The Scholiast says: προπίνειν ἐστὶ κυρίως τὸ ἅμα τῷ κράματι τὸ ἀγγεῖον χαρίζεσθαι. Ἀνακρέων: "ἀλλὰ πρόπιπε ραδινοῦς, ὦ φίλε, μηρούς," ἀντὶ τοῦ χαρίζου. καὶ Δημοσθένους (*Olynth.* III. p. 34, 24. *De Coron.* p. 324, 23.) τοὺς προδιδόντας τὰς πατρίδας τοῖς ἐχθροῖς προ-

πίζειν ἔφη. In the latter sense the word is also used by Æschylus (*Myrmidon. ap. Harpocrat.* v. προπεπωκότες): δοριλυμάντουε Δαναῶν μόχθους οὖς προπέπωκας. It is used both in the same sense as here, and also in the more general signification, "to give," in Demosth. π. παραπρεσβ. p. 384, 10: μετὰ ταῦτα ἐν θυσίᾳ τιμὴ καὶ δείπνῳ πίνων καὶ φιλανθρωπεύομενος πρὸς αὐτοὺς ὁ Φίλιππος ἄλλα τε δὴ πολλὰ οἶον αἰχμάλωτα καὶ τὰ τοιαῦτα καὶ τελευτῶν ἐκπώματα ἀργυρᾶ καὶ χρυσᾶ προὔπων αὐτοῖς. Οἴκοθεν οἴκαδε because, from the proposed connexion between the two families, it both left home and went home: see the preceding ode, v. 99. Συμποσίου χάριν: this is something like *Matth.* xiv. 9: διὰ τοὺς συνανακειμένους ἐκέλευσε δοθῆναι. The best commentary on ὁμόφρονος εὐνᾶς is contained in the words of Homer, *Od.* vi. v. 181:

ἄνδρα τε καὶ οἶκον καὶ ὁμοφροσύνην ὀπάσειαν (sc. θεοί)

ἐσθλήν· οὐ μὲν γὰρ τοῦγε κρεῖσσον καὶ ἄρειον,

ἢ ὅθ' ὁμοφρονέοντε νοήμασι οἶκον ἔχιπτον ἀνὴρ ἠδὲ γυνή.



καὶ ἐγὼ νέκταρ χυτὸν, Μοισᾶν δόσιν, ἀθλοφόροις Ἄντ. ἀ.  
 ἀνδράσιν πέμπων, γλυκὺν καρπὸν φρενός, 15  
 ἰλάσκομαι,

10 Οὐλυμπία Πυθοῖ τε νικῶντεςσιν. ὁ δ' ὕλβιος, ὃν φᾶμαι κατέχοντ'  
 ἀγαθαί.

ἄλλοτε δ' ἄλλον ἐποπτεύει Χάρις ζωθάμιος ἀδυμελεῖ 20  
 θαμὰ μὲν φόρμιγγι παμφώνοισί τ' ἐν ἔντεσιν αὐλῶν.

Ἐπ. ἀ.

καί νυν ὑπ' ἀμφοτέρων σὺν Διαγόρᾳ κατέβαν τὰν ποντίαν  
 ὑμνέων, παῖδ' Ἀφροδίτας Ἀελίοιό τε νύμφαν, Ῥόδον, 25

15 εὐθυμάχαν ὄφρα πελώριον ἄνδρα παρ' Ἀλφειῷ στεφανωσάμενον  
 αἰνέσω πυγμᾶς ἄποινα 30

καὶ παρὰ Κασταλία, πατέρα τε Δαμάγητον ἀδόντα Δίκα,  
 Ἀσίας εὐρυχόρου τρίπολιν νᾶσον πέλας  
 ἐμβόλῳ ναίοντας Ἀργεῖα σὺν αἰχμᾷ. 35

20 ἐθελήσω τοῖσιν ἐξ ἀρχᾶς ἀπὸ Τλαπολέμου Στρ. β'.  
 ξυνὸν ἀγγέλλων διορθῶσαι λόγον,

Ἡρακλέος

εὐρυσθενεῖ γέννα. τὸ μὲν γὰρ πατρόθεν ἐκ Διὸς εὐχονται τὸ δ'  
 Ἀμυντορίδαι 40

ματρόθεν Ἀστυδαμείας. ἀμφὶ δ' ἀνθρώπων φρασὶν ἀμπλακία

25 ἀναρίθμητοι κρέμανται· τοῦτο δ' ἀμάχανον εὐρεῖν, 45

8 φρενός γ 11, 12 θ ἄμα 14 παῖδ' Ἀφροδίτας Ἀελίοιό τέ, νύμφαν Ῥόδον, 19 ἐμβόλῳ  
 24 φρεσὶν 25 ἀναρίθμητοι

9. ἰλάσκομαι.] Dissen considers this word as equivalent to εὐφραίνω, because ἱλαός is not merely "propitious," but also, i. q. ἱλαρός: see Plato, *Sympos.* p. 206. D. *Legg.* VII, p. 792, A. It seems, however, more reasonable to suppose from the whole context, in which the ode is compared to a cup full of wine presented by the poet to the Olympic victor, that ἰλάσκομαι here bears its more common signification "to propitiate by pouring out a libation:" as in Hesiod, *Op. et D.* 336: ἄλλοτε δὴ σπονδοῦσι θύεσσι τε ἰλάσκεσθαι. Dissen construes the passage as follows: ἀθλοφόροις ἀνδράσιν πέμπων, Ὁ. Π. τε νικῶντεςσιν, ἰλάσκομαι, sc. αὐτούς: but the verb is construed also with the dative in Plutarch. *Popl.* c. 21: ἐκ τῶν

Σιβυλλείων ἰλασάμενος τῷ Ἄδῃ; and Pausan. II. 11, 6: ὃ δ' ἂν ἐνταῦθα τούτων ἰλάσασθαι θελήσῃ τις.

13. κατέβαν.] "I have landed at Rhodes;" not that he really accompanied Diagoras, but he often speaks in this way of his odes, identifying himself with his compositions: comp. *P.* III, 73: εἰ κατέβαν ἄγων.

15. εὐθυμάχαν.] "Fair-fighting," i. e. going straight against his adversary without any tricks or subterfuge; comp. the Homeric ἰθὺς μάχεσθαι, II. VII, 163. VIII, 1115.

- ὅ τι νῦν ἐν καὶ τελευτᾷ φέρτατον ἀνδρὶ τυχεῖν. Ἄντ. β'.  
 καὶ γὰρ Ἀλκμήνας κασίγνητον νόθον 50  
 σκάπτω θένων  
 σκληρᾶς ἐλαίας ἕκταν' ἐν Τίρυνθι Λικύμνιον ἐλθόντ' ἐκ θαλάμων  
 Μιδέας  
 30 τᾶσδέ ποτε χθονὸς οἰκιστῆρ χολωθείς. αἱ δὲ φρενῶν παραχαῖ 55  
 παρέπλαγξαν καὶ σοφόν. μαντεύσατο δ' ἐς θεὸν ἐλθών.  
 τῷ μὲν ὁ Χρυσοκόμας εὐώδεος ἐξ ἀδύτου ναῶν πλόου Ἐπ. β'.  
 εἶπε Λερναίας ἀπ' ἀκτᾶς εὐθὺν ἐς ἀμφιθάλασσον νομόν, 60  
 ἔνθα ποτὲ βρέχε θεῶν βασιλεὺς ὁ μέγας χρυσέαις νιφάδεσσι  
 πόλιν,  
 35 ἀνίχ' Ἀφαιστοῦ τέχναισιν 65  
 χαλκελάτῳ πελέκει πατέρος Ἀθαναία κορυφᾶν κατ' ἄκραν  
 ἀνορούσαισ' ἀλάλαξεν ὑπερμάκει βοᾷ.  
 Οὐρανὸς δ' ἔφριξέ νιν καὶ Γαῖα μήτηρ. 70  
 τότε καὶ φανσίμβροτος δαίμων Ὑπεριονίδας Στρ. γ'.  
 40 μέλλον ἔντειλεν φυλάξασθαι χρέος  
 παισὶν φίλοις,  
 ὡς ἂν θεᾷ πρῶτοι κτίσαιεν βωμὸν ἐναργέα, καὶ σεμνὰν θυσίαν  
 θέμενοι 75  
 πατρί τε θυμὸν ἰάναιεν κόρα τ' ἐγχειβρόμῳ. ἐν δ' ἀρετὰν  
 ἔβαλεν καὶ χάσματ' ἀνθρώποισι Προμηθεὸς Αἰδώς. 80

26 καὶ ἐν 33 ἀκτᾶς ἀπέκτανεν 54 χρυσέαις 59 φανσίμβροτος

18. Ἀσίας—ἐμβόλω.] He refers to Peraea in Caria, which runs out into the sea like the beak of a ship. Εὐρύχορος = εὐρύχωρος, see *New Cratylus*, p. 361.

30. χολωθείς.] The Greeks made a marked distinction between wilful murder, and homicide committed in a fit of passion: for the latter, banishment (ἀπειναντισμός) was generally a sufficient expiation (Müller, *Dorians* II, 8. § 6.), and on supplication the offender might be purified from the stain of blood. See the similar case of Amphitryon in Hesiod, *Scut. Herc.* 11: ἢ μὴν οἱ πατέρ' ἐσθλὸν ἀπέκτανεν—χωσάμενος περὶ βουσί· λιπὼν δ' ὕγε πατρίδα γαῖαν ἐς Θήβας ἰκέτευσε.

43, 44. ἐν δ' ἀρετὰν—Αἰδώς.] I repeat

here the interpretation of this passage which I have given in the *New Cratylus*, p. 406. It appears to me that Böckh and Dissen have been misled by the Schol. with regard to the sense of αἰδώς. Pindar says that a sense of honour (αἰδώς) which springs from a provident foresight, from a careful and anxious regard for those rules which regulate the conduct of honourable men (προμηθεὺς), produces bravery (ἀρετήν) and usefulness in battle (χάρματα). I have written the two last words in v. 44 with capitals because the qualities are personified. Προμηθεὺς is not the Titan, but the more general word equivalent to πρόνοια or φρόνησις (*Æschyl. Prom.* 86: αὐτὸν γὰρ σε δεῖ προμηθείως. *Suppl.* 709: τὰν πόλιν κρατύνοι προμηθεύς. Welcker, *Trilogie*, p. 70, note), and Αἰδώς is called the daughter of Prometheus by a sort of

45 ἐπὶ μὰν βαίνει τε καὶ λάθας ἀτέκμαρτα νέφος, Ἄντ. γ'.  
καὶ παρέλκει πραγμάτων ὀρθὰν ὁδὸν 85  
ἔξω φρενῶν.

καὶ τοὶ γὰρ αἰθοίσας ἔχοντες σπέρμ' ἀνέβαν φλογὸς οὐ' τεύξαν  
δ' ἀπύροις ἱεροῖς  
ἄλσος ἐν ἀκροπόλει. κείνοις ὁ μὲν ξανθὰν ἀγαγὼν νεφέλαν 90  
50 πολὺν ὕσε χρυσόν' αὐτὰ δέ σφισιν ὤπασε τέχνην

Ἐπ. γ'.

πᾶσαν ἐπιχθονίων Γλαυκῶπις ἀριστοπόνοις χερσὶ κρατεῖν.  
ἔργα δὲ ζωῶσιν ἐρπόντεσσι θ' ὁμοῖα κέλευθοι φέρον. 95  
ἦν δὲ κλέος βαθύ. δαέντι δὲ καὶ σοφία μείζων ἄδολος τελέθει.

46 ὁδὸν γ' 48 καὶ τοὶ γὰρ αἰθοίσας 49 " κείνοις ὁ μὲν coniecit Mingarelli pr. κείνοισι μὲν,  
in quo desiderabatur pronomen indicans, quis fuerit ille, qui demiserit aurum."—DISSEN.

allegorical genealogy, similar to that in Æschylus, *Sept. c. Theb.* 208. There is a precisely parallel passage in *P. v.* 25: τὰν Ἐπιμαθέος—θυγατέρα Πρύφασιν. The emphasis falls on the word Πρυμαθέος, the fact alluded to being only the want of care on the part of the Rhodians, in not offering up burnt sacrifices to Zeus and Athena.

48. αἰθοίσας—σπέρμα—φλογὸς οὐ'.] See *Hom. Od. v.* 490: σπέρμα—πυρρός, where live charcoal is spoken of. From the position of the negative it is manifest that the rhetorical emphasis falls upon it.

48, 49. τεύξαν δ'—ἐν ἀκροπόλει.] There is an apparent abruptness in the transition after these words: "they founded a sacred inclosure (ἄλσος = τέμενος, Blomfield, *ad Æschyl. Pers.* 115.) in the acropolis (at Lindus) with rites performed without burnt-offerings;" and then, after this statement of their neglect, comes an account of the blessings conferred upon them: Zeus rained showers of gold upon the country, and Athena bestowed upon the inhabitants wonderful excellence in the mechanical arts. It seems that Pindar was alluding to a legend which was well known in the country, and was desirous rather to commemorate the benefits which the Rhodians had gained by their partial performance of their duty, than to mention the loss which they had sustained

the boon destined for that nation which should first offer burnt-sacrifices to her after her birth, and the Athenians were believed to have earned this advantage: Diodorus (*v.* 56, p. 473. Dindorf.) gives a somewhat different account of the mistake of the Heliadae; he says: ἀνδρωθεῖσι δὲ τοῖς Ἡλιάδαις εἰπεῖν τὸν Ἥλιον, οἵτινες ἂν Ἀθηναῖα θυσῶσι πρῶτοι, παρ' ἑαυτοῖς ἔξουσι τὴν θεὸν· τὸ δ' αὐτὸ διασαφῆσαι λέγεται τοῖς τὴν Ἀττικὴν κατοικοῦσι, διὸ καὶ φασὶ τοὺς μὲν Ἡλιάδας διὰ τὴν σπουδὴν ἐπιλαθομένους ἐνεγκεῖν πῦρ καὶ ἐπιθεῖναι τότε τὰ θύματα (Eichstadt reads προθύματα), τὸν δὲ τότε βασιλεύοντα τῶν Ἀθηναίων Κέκροπα ἐπὶ τοῦ πυρός θῆσαι ὕστερον, διόπερ φασὶ διαμένειν μέχρι τοῦ νῦν τὸ κατὰ τὴν θυσίαν ἴδιον ἐν τῇ Ρόδῳ καὶ τὴν θεὸν ἐν αὐτῇ καθιδρυσθαι. This was the Athena Polias, who was worshipped, in conjunction with Zeus Polieus or Zeus Atabyrius, as the protectress of the citadel and of the city (see Müller, *Dor.* II, 10, § 3).

53. δαέντι—τελέθει.] The poet alludes to the Telchines, magical workmen, who lived before the time of the Heliadae; the works of art made by the Heliadae were like living animals (ὁμοῖα); they did not really move by some magical contrivance, but were merely constructed with great skill, so that at first they deceived the eye; and when the spectator found out by examination that there was no magic in it, his admiration of

- φαντί δ' ἀνθρώπων παλαιαὶ 100  
 55 ῥήσιες, οὐπω ὅτε χθόνα δατέοντο Ζεὺς τε καὶ ἀθάνατοι,  
 φανεράν ἐν πελάγει Ῥόδον ἔμμεν ποντίῳ,  
 ἄλμυροῖς δ' ἐν βένθεσιν νᾶσον κεκρύφθαι. 105  
 ἀπέοντος δ' οὔτις ἔνδειξεν λάχος Ἀελίου· Στρ. δ'.  
 καὶ ῥά μιν χώρας ἀκλάρωτον λίπον,  
 60 ἀγνὸν θεόν.  
 μνασθέντι δὲ Ζεὺς ἄμ πάλον μέλλεν θέμεν. ἀλλά μιν οὐκ εἶασεν·  
 ἐπεὶ πολιᾶς 110  
 εἶπέ τιν' αὐτὸς ὄραν ἔνδον θαλάσσης αὐξομένην πεδύθεν  
 πολύβοσκον γαίαν ἀνθρώποισι καὶ εὐφρονα μήλοισι. 115  
 ἐκέλευσεν δ' αὐτίκα χρυσάμπυκα μὲν Λάχεσιν Ἄντ. δ'.  
 65 χεῖρας ἀντεῖναι, θεῶν δ' ὄρκον μέγαν 120  
 μὴ παρφάμεν,

61 ἄμπαλον 65 μάλοισ

v. 91.),—the skill appears greater when it is free from trickery." The Telchines were magicians, the Heliadae were not; hence, the skill of the latter was more admirable, and their reputation extended far and wide (for βαθὺ κλέος comp. P. I, 616: βαθύδοξοι). Such seems to be the simplest and most natural interpretation of this very difficult passage. It must, however, be admitted, that the other explanations which have been given have all a certain degree of plausibility.

61. μνασθέντι—θέμεν.] "And when he mentioned it, Zeus was proceeding to cast lots over again." The reading in the text was introduced by Böckh, instead of the old ἄμπαλον: ἄμ πάλον μέλλεν θέμεν, by tmesis for μέλλεν ἀνάθεμεν πάλον. The verb ἀνατίθεμαι, in the middle voice, is frequently used of a player at draughts when he recalls a move; and hence it is applied to any sort of retractation. Suidas; Ἀναθέσθαι τὸ μεταθεῖσθαι, ἀπὸ τῶν πεττεύοντων καὶ τὰς κινουμένας ἤδη ψήφους διορθούντων. οὔτε δὲ τὸ ὑπερθέσθαι σημαίνει ἢ λέξις οὔτε τὸ ἀνακοινωσάσθαι, ἀλλὰ τὸ μεταβουλευσάσθαι καὶ μεταγνῶναι. πολὺ ἐστὶ παρα Πλάτωνι τῷ φιλοσόφῳ. Μένανδρος Ἀφροδισίῳ·

ἐκφυγοῦσα δ' ἦν εἶχον νόσον,

οὐκ ἔδχε τοὺς ῥηθέντας ἀναθέσθαι λόγους. Idem: Ἀναθέσθαι. Ἀντιφῶν ἐν τῷ περὶ

ὁμοιοῖας φησὶν· Ἀναθέσθαι ὡσπερ πέττον τὸν βίον οὐκ ἔστιν· ἀντὶ τοῦ ἀνωθεν βιῶναι μετανοήσαντας ἐπὶ τῷ προτέρῳ βίῳ. Hesychius: Ἀναθέσθαι ἐπὶ τῶν πεσσῶν ἐλέγετο. οἱ γὰρ παίζοντες καὶ τὰς ψήφους διορθοῦν. Hence Plato, *Gorgias*, p. 461, D; καὶ ἐγὼ ἐθέλω τῶν ὁμολογημένων—ἀναθέσθαι ὅτι ἂν σὺ βούλη. Meno, p. 39, C: οὐκ ἀνατίθεμαι μὴ οὐ καλῶς λέγεσθαι. Xenoph. *Memor.* I, 1. § 44: ἀνατίθεμαι, ὅσα τύραννος μὴ πείσας γράφει, νόμον εἶναι. In all these instances, the benefit of the person ὃς ἀνατίθεται is presumed; therefore, the middle is properly used. But in this passage of Pindar the casting lots over again was to be expressly for the benefit of the Sun-god who is implied in the *dativus com-modi* μνασθέντι; consequently, the active voice is properly used here.

65, 66. θεῶν—μὴ παρφάμεν.] The verb παρφάμεν is here used in the sense given by Hesychius in a gloss obviously referring to this passage. Παρφάμεν· παραβῆναι, ἀπατᾶν (the Editions have ἄπαντα). So also in the same lexicographer, πέρφασις· παραινέσις, συμβουλία, παρηγορία, ἢ ἀπάτη, which refers to N. VIII, 32. As we have here παρφάμεν ὄρκον, so we have παρφάμεν τοῦτον λόγον in P. IX, 42, and in the middle voice παρφαμένα λιτάνευεν,

ἀλλὰ Κρόνου σὺν παιδὶ νεῦσαι, φαεινὸν ἐς αἰθέρα μιν πεμφ-  
θεισαν ἑᾶ κεφαλᾶ

ἔξοπίσω γέρας ἔσσεσθαι. τελεύτασαν δὲ λόγων κορυφαὶ 125  
ἐν ἀλαθείᾳ πετοῖσαι. βλάσπε μὲν ἐξ ἁλὸς ὑγρᾶς

70 νᾶσος, ἔχει τέ μιν ὄξειᾶν ὁ γενέθλιος ἀκτίνων πατήρ, Ἐπ. δ'.  
πῦρ πνεόντων ἀρχὸς ἵππων· ἔνθα Ῥόδῳ ποτὲ μιχθεὶς τέκεν 130  
ἑπτὰ σοφώτατα νοήματ' ἐπὶ προτέρων ἀνδρῶν παραδεξαμένους  
παῖδας, ὧν εἰς μὲν Κάμειρον 135

πρεσβύτατόν τε Ἰάλυσον ἔτεκεν Λίνδον τ'. ἀπάτερθε δ' ἔχον,  
75 διὰ γαῖαν τρίχα δασσάμενοι πατρώϊαν,  
ἀστέων μοῖραν, κέκληνται δέ σφιν ἔδραι. 140

τόθι λύτρον συμφορᾶς οἰκτρᾶς γλυκὺ Τλαπολέμῳ Στρ. ε'.  
ἴσταται Τυρυνθίων ἀρχαγέτα,  
ὥσπερ θεῶ,

80 μῆλων τε κνισσάεσσα πομπὰ καὶ κρίσις ἀμφ' ἀέθλοις. τῶν  
ἀνθεσι Διαγόρας 145

ἔστεφανώσατο δῖς, κλεινᾶ τ' ἐν Ἰσθμῷ τετράκισ ἐτυχέων,  
Νεμέα τ' ἄλλαν ἐπ' ἄλλα, καὶ κρανααῖς ἐν Ἀθήναις. 150

ὁ τ' ἐν Ἀργεὶ χαλκὸς ἔγνῳ μιν, τὰ τ' ἐν Ἀρκαδίᾳ Ἄντ. ε'.  
ἔργα καὶ Θήβαις, ἀγῶνές τ' ἔννομοι 155

85 Βοιώτιοι,

67 φαεινὸν 73, 76 δασσάμενοι, πατρώϊαν ἀστέων μοῖραν 80 μῆλων

N. v, 32. In all these passages, then, the word means "to speak deceitfully," and in the last, "speaking deceitfully for her own interest."

75. τρίχα δασσάμενοι.] The three-fold division here attributed to the Heliadæ was universal in Dorian states; whence Homer talks of the *thrice-divided Dorians*: *Od.* XIX, 177:

Δωριέες τε τριχάϊκες, οἳ τε Πελασγοί.  
See Müller *Dor.* I, I. § 8.

82. Νεμέα τ' ἄλλαν ἐπ' ἄλλα.] sc. νίκης. He gained victories at two successive Nemean festivals. Dissen justly observes that we must repeat ἄλλαν ἐπ' ἄλλα after the following words καὶ κρ. ἐν Ἀθ., because otherwise the greater achievement would be mentioned before the inferior one. The Athenian

games at which he thus won two successive victories were, according to the Scholiast, either the Panathenæa, the Eleusinia, the Olympieia, or the Heracleia: which of these is referred to does not appear.

83, 84. ὁ τ'—χαλκὸς—τὰ τ'—ἔργα.] The χαλκὸς is either the shield of bronze on which the victors' names were inscribed, or a shield given as a prize at the Heræa. The ἔργα are either the contests themselves (τὰ ἐν Ἀρκαδίᾳ ἀθλα, *Schol.* See *O.* IX, 85, a very similar passage, where ἀγῶνα follows v. 90. XI, 75: ἀγῶνιον-εὐχος, ἔργῳ καθελῶν, and *P.* VIII, 80), or works of art, vases, tripods, and such like, given as prizes. In *O.* XIII, 36, ἔργα is used absolutely in speaking of prizes, and indeed of crowns: ποδαρκῆς ἀμέρα θῆκε τρία ἔργα κάλλιστ' ἀμφὶ κόμαις.

Πέλλανά τ'. Αἰγίνα τε νικῶνθ' ἐξάκισ' ἐν Μεγάροισιν τ' οὐχ  
 ἕτερον λιθίνα  
 ψᾶφος ἔχει λόγον. ἀλλ', ὦ Ζεῦ πάτερ, νώτοισιν Ἀταβυ-  
 ρίου 160  
 μεδέων, τίμα μὲν ὕμνου τεθμὸν Ὀλυμπιονίκαν,

Ἐπ. ε΄.

ἄνδρα τε πύξ ἀρετὰν εὐρόντα, δίδοι τέ οἱ αἰδοίαν χάριν  
 90 καὶ ποτ' ἀστῶν καὶ ποτὶ ξείνων. ἐπεὶ ὕβριος ἐχθρὰν ὁδὸν 165  
 εὐθυπορεῖ, σάφα δαεῖς ἅ τέ οἱ πατέρων ὄρθαι φρένες ἐξ  
 ἀγαθῶν  
 ἔχραον. μὴ κρύπτε κοινόν 170

86 Αἰγίνα Πελλάνα τε 88 τεθμὸν, Ὀλυμπιονίκαν

86. Πέλλανά τ'—λόγον.] This is Böckh's reading: the MSS. have Αἰγινά τε. Böckh supplies οἱ ἄγωνες ἐγνωσάν μιν, from ἄγ. ἐνν. Βοιωτοί. The λιθίνα ψᾶφος is the decree engraved on a marble column, such as that mentioned in Pausan. VI, 13. § 1: ἀνάκειται δὲ ἐν τῇ Ὀλυμπίᾳ καὶ στήλῃ λέγουσα τοῦ Λακεδαιμονίου Χιώνιδος τὰς νίκας.

89. ἀρετάν.] "Glory." For this sense of ἀρετή, see Hesiod, *Op. et dies.* 287. *P.* IV, 190. Soph. *Philoct.* 1406. Thucyd. I, 33. Bekker. *Anecd.* p. 443, 33, &c.

91, 92. σάφα—ἔχραον.] "Having an accurate knowledge of the instructions which his right-thinking mind, derived from his noble ancestors, has imparted to him." On this sense of ἔχραον comp. Herod. VII, 38: χρήσαις ἂν τι τεῦ βουλοίμην τυχεῖν. On πατέρων ἐξ ἀγαθῶν comp. *P.* VIII, 44: φῶα τὸ γενναῖον ἐπιπρέπει ἐκ πατέρων παισὶν λῆμα.

92—95. μὴ κρύπτε—αὔραι.] The prayers and bodings with which the ode terminates, refer, as Böckh has justly surmised, to the innovations introduced by Athenian influence into the old aristocratic constitution of Rhodes, and to the troubles which awaited the old family of the Eratidæ. In the revolution which the Athenians brought about, the sons of Diagoras were condemned to death, and banished, as leaders of the aristocracy. One of them, Dorieus, who was

very celebrated for the victories which he obtained in the public games (see Thucyd. III, 8. Pausan. VI, 7. § 2, foll.), returned from Thurii and fought against the Athenians with 10 Thurian ships (Thucyd. VIII, 35, 84.) In B. C. 406, he was taken by the Athenians, who were restrained from putting him to death by feelings of admiration, and even released him without ransom (Xenoph. *Hellen.* I, 5. § 19. Pausan. *ubi supra*). He was ultimately put to death by the Lacedæmonians, according to Androtion *apud Pausan. l. c.* On the revolutions at Rhodes, see Müller, *Dorians* III, 9. § 3. Μὴ κρύπτε, "do not cast into obscurity," comp. Soph. *Æd. Col.* 282: ξὺν οἷς σὺ μὴ κάλυπτε τὰς εὐδαίμονας—Ἀθήνας; where Reisig quotes Aristid. II. p. 3: οὗτοι φύσει καὶ δυνάμει διενέγκοντες τοὺς πρὸ αὐτῶν ἀπέκρυψαν. Διαιθύσσω is here used intransitively, "the breezes (changes of fortune) move rapidly about in different directions;" and so it is used by Nonnus also (*Dionys.* III, 130.): αἰθέρα δύσατο δαίμων ἄλλοφανῆς πτερόεντι διαιθύσσουσα πεδίλω. If we should write διαιθύσσει for δ' αἰθύσσει (as Erfurdt proposes) in Bacchylides (*Athen.* II. p. 39 E.) it is there used in an active sense: διαιθύσσει φρένας. And this is generally the case with αἰθύσσω and its compounds: so καταθύσσει ἐστίαν, *P.* V, 11 (in *P.* IV, 83, it is doubtful whether we should consider the verb as transitive or intransitive); Eurip. *Troad.* 346: τήνδ' ἀναιθύσσεις φλόγα. Παραθύσσω, which is transitive in *O.* XI, 72, is neuter

σπέρμ' ἀπὸ Καλλιάνακτος Ἐρατιδᾶν τοι σὺν χαρίτεσσιν  
ἔχει

θαλίας καὶ πόλις ἐν δὲ μιᾷ μοίρᾳ χρόνου  
95 ἄλλοτ' ἄλλοῖαι διαιθύσσοισιν αὔραι.

93 Καλλιάνακτος, Ἐρατιδᾶν τοι σὺν χαρίτεσσιν. ἔχει 95 διαιθύσσοισιν

in *P.* 1, 87. The word is a favourite with Nonnus, from whom a great many passages are quoted by Tafel, *ad h. l.* On the connexion between the ideas of "rapid motion,"

and "light," conveyed by the words αἶθω, αἰθύσσω, and the cognate forms, see *New Cratylus*, p. 556.

ΟΛΥΜΠΙΟΝΙΚΑΙ Η΄.

ΑΛΚΙΜΕΔΟΝΤΙ ΑΙΓΙΝΗΤΗ

ΠΑΙΔΙ ΠΑΛΑΙΣΤΗ.

Ο Λ Υ Μ Π Ι Α VIII.

INTRODUCTION.

ALCIMEDON, a young Æginetan of the clan of the Blepsiadæ, conquered in the wrestling match of boys Ol. 80, 1. B.C. 460. In this ode the poet praises, along with the victor, his brother Timosthenes, who had conquered at Nemea, and Melesias, a celebrated aleipta or training master of Attica, under whom Alcimedon had practised gymnastic exercises. This victory of Alcimedon's was the 30th gained by scholars of Melesias, and it was the 6th victory gained by the family of Alcimedon.

The ode was sung immediately after the victory in the procession to the altar of Zeus in the altis. The rhythm is, like that of the preceding ode, a mixture of Dorian and Lydian.

ARGUMENT.

1—14. Exordium. The favourable oracle which had been delivered. The ode is dedicated to Olympia. 15—20. The poet commences the praise of the victor and of his brother. 21—52. The justice and bravery of the Æginetans. 53—88. The praises of Alcimedon are resumed, and Melesias also is commemorated. The ode terminates with prayers for the family of the victor, and the state of Ægina.

STROPHE.

1 2 3 4 5 6 7 8 9 10 11 12 13 14  
 1 2 3 4 5 6 7 8 9 10 11 12 13 14  
 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20  
 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20  
 5 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20  
 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20  
 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20



## ΕΡΟΔΙ.

— ᾿ ὀ ὀ — ὀ ὀ — — ᾿ ὀ ὀ

᾿ ὀ ὀ — ὀ ὀ — — ᾿ ὀ ὀ — ὀ ὀ ὀ

᾿ ὀ ὀ — ὀ ὀ — ὀ — ὀ ὀ

᾿ ὀ ὀ — ὀ ὀ — ὀ

5 ᾿ ὀ ὀ — ὀ ὀ — — ᾿ ὀ ὀ — ὀ ὀ — ὀ

᾿ ὀ ὀ — ὀ ὀ — ὀ — ὀ ὀ — ὀ ὀ — ὀ — ὀ ὀ

᾿ ὀ — ᾿ ὀ ὀ — ὀ ὀ ὀ

ὀ ᾿ ὀ — — ᾿ ὀ ὀ

ΜΑΤΕΡ ὦ χρυσοστεφάνων ἀέθλων Οὐλυμπία,

Στρ. ἀ.

δέσποιν' ἀλαθείας ἵνα μάντιες ἄνδρες

ἐμπύροις τεκμαιρόμενοι παραπειρῶνται Διὸς ἀργικεραύνου, 5

εἴ τιν' ἔχει λόγον ἀνθρώπων πέρι

5 μαιομένωνν μεγάλην

ἀρετὰν θυμῷ λαβεῖν,

τῶν δὲ μόχθων ἀμπνοῖαν

ἀνεταὶ δὲ πρὸς χάριν εὐσεβίας ἀνδρῶν λιταῖς. Ἄντ. ἀ. 10

ἀλλ' ὦ Πίσας εὐδενδρον ἐπ' Ἀλφεῷ ἄλσος,

10 τούδε κῶμον καὶ στεφάνοφορίαν δέξαι. μέγα τοι κλέος αἰεὶ,

ᾧτινι σὸν γέρας ἔσπῃτ' ἀγλαόν.

15

ἄλλα δ' ἐπ' ἄλλον ἔβαν

ἀγαθῶν, πολλαὶ δ' ὁδοὶ

σὺν θεοῖς εὐπραγίας.

15 Τιμόσθενες, ὕμμε δ' ἐκλάρωσεν Πότμος

Ἐπ. ἀ.

Ζηνὶ γενεθλίῳ ὅς σ' ἐν μὲν Νεμέᾳ πρόφατον,

20

8 ἀνεταὶ δὲ πρὸς χάριν εὐσεβέων ἀνδρῶν 11 εὐπραγίας. 15 δὲ κλάρωσεν 16 ὄν μὲν ἐν Νεμέᾳ

2. ἀλαθείας.] "Of oracular truth." So Soph. *Œd. T.* 299:

τὸν θεῖον—μάντιν—, ᾧ

τὰ ληθὲς ἐμπέφυκεν ἀνθρώπων μόνῳ.

"Ἀλήθεια is often used in oracles to signify the confirmation by events of the prediction; thus Antiphon wrote a treatise *περὶ τῆς ἀληθείας*, i. e. on the fulfilment of oracles. Apollo is called *ἀληθής* by Tryphiodorus, v. 641, where see Wernicke's note. Diviners were called by the Spartans *καταλαθισταί*: Hemsterhuis *ad Tim.* p. 113." Müller *Dorians*, II, 8. § 7. p. 356. note (a).

Ibid. *μάντιες ἄνδρες*.] The Clytiadæ, Iamidæ, and Telliadæ, the former of whom considered themselves as belonging to the clan of the Melampodidæ, Pausan. VI, 17. § 4. See Müller *Dor.* II, 3. § 2. p. 231.

15. Τιμόσθενες—γενεθλίῳ.] "Destiny, O Timosthenes, has allotted you and your brother to Zeus the tutelary god of your family." I have written Πότμος with a capital letter here and in N. IV, 42, where we have Πότμος ἀναξ, for it is obviously a personification in both passages. Lachesis is similarly men-

Ἄλκιμέδοντα δὲ παρ Κρόνου λόφῳ  
θῆκεν Ὀλυμπιονίκαν.

ἦν δ' ἐσορᾶν καλός, ἔργῳ τ' οὐ κατὰ εἶδος ἐλέγχων 25

20 ἐξένεπε κρατέων πάλα δολιχήρετμον Αἴγιαν πάτραν  
ἐνθα Σώτειρα Διὸς ξενίου  
παρέδρος ἀσκεῖται Θέμις

ἔξοχ' ἀνθρώπων. ὅ τι γὰρ πολὺ καὶ πολλᾷ ῥέπει, Στρ. β'. 30  
ὀρθᾷ διακρίνειν φρενὶ μὴ παρὰ καιρόν,

25 δυσπαλές, τεθμὸς δέ τις ἀθανάτων, καὶ τάνδ' ἀλιερκέα χώραν  
παντοδαποῖσιν ὑπέστασε ξένοις 35  
κίονα δαιμονίαν

tioned in connexion with Zeus, in *O.* vii, 64. The meaning of this passage is: "Destiny, which regulates the success of men in this world (*N.* vi, 6), has assigned you and Alcimedon to the favouring patronage of Zeus, who, while he is the ancestral god (*πατρῶος*) of the Æginetæ in general, and the family-god (*γενέθλιος*) of the Blepsiadæ in particular, is also the god in whose honour the public games at Nemea and Olympia are celebrated; for you, Timosthenes have conquered at the former, and Alcimedon has won the crown at Olympia." Compare *O.* xiii, 105. It is clear that ὕμμε refers to Timosthenes and Alcimedon only, and not to the Blepsiadæ in general, for he says ὅς σε μὲν—Ἄλκ. δέ; ὕμμε, indeed, though dual in form is always plural in signification, but there could be no objection to its use here as applied to two persons only. For the sense of *γενέθλιος* the reader may compare *P.* iv, 167: Ζεὺς ὁ γενέθλιος ἀμφότεροις. Dissen thinks that the Blepsiadæ were Heracleids like the Bassidæ (*N.* vi.).

20—27. Αἴγιαν—δαιμονίαν.] "Ægina, where Saviour Themis, assessor of Zeus the god of strangers, is honoured more than in all the world beside; for to decide with right mind, and so as to give the proper proportion to each party of that which is of great weight, and is always sinking the scale in different directions, this is a matter difficult to wrestle with, and it is only granted by the special favour of the immortals; and, having been so granted to the Æginetans, it has placed this sea-fenced land as a heaven-built pillar

of support to foreigners of every clime." Such appears to me to be the meaning of this difficult passage. The older editions and Dissen have no comma after ἀθανάτων. Dissen thinks that the poet refers to Olympia, where the ode was sung, and which was also, by its ἐκεχειρία, a δαιμονιά κίων παντοδαποῖσι ξένοις, so that, according to him, καὶ means "as well as Olympia." But such an interpretation would destroy all the force and beauty of the passage. Pindar is speaking emphatically of the fair dealing of the Æginetans in their commercial transactions, as I have shown in the *New Cratylus*, p. 373. and as will appear from a closer examination. Θέμις here is nothing more than Δίκη, who is the παρέδρος of Zeus in *Soph. Œd. Col.* 1384:

ἡ παλαίφατος

Δίκη ξυνέδρος Ζητὸς ἀρχαίοις νόμοις.

(see Lobeck, *Aglaophamus*, p. 396), whence Ægina is also called ἀδικαιοπόλις νᾶσος (*P.* viii, 22). Why then is this Themis, the assessor of Zeus, the god who protects foreigners (*ξένιος*), called Σώτειρα? Because the justice or fair dealings of the Æginetans in their commercial transactions with foreigners served as a Ζεὺς σωτήρ to the mariners who came to their coast. Now this Zeus Soter, as I believe I was the first to point out (*Greek Theatre*, p. 71, note), was the god of mariners, to whom they offered up their vows on landing: for there was a temple of Zeus Soter on the shore of the Peiræus, (*Strabo*, p. 396 A), called the Δισωτήριον (*Bekker. Anecd.* p. 91); Diphilus speaks of "reminding" a man, who has had a pros-

ὁ δ' ἐπαντέλλων χρόνος  
τοῦτο πράσσω μὴ κάμοι

30 Δωριεῖ λαῶ ταμειομέναν ἐξ Αἰακοῦ Ἄντ. β'. 40

τὸν παῖς ὁ Λατοῦς εὐρυμέδων τε Ποσειδᾶν,  
Ἴλίῳ μέλλοντες ἐπὶ στέφανον τεῦξαι, καλέσαντο συνεργὸν  
τείχεος, ἦν ὅτι νιν πεπρωμένον  
ὀρνυμένων πολέμων

45

35 πτολιπόρθοις ἐν μάχαις  
λάβρον ἀμπνεῦσαι καπνόν.

γλαυκοὶ δὲ δράκοντες, ἐπεὶ κτίσθη νέον, Ἐπ. β'.

perous voyage, "of Zeus Soter" (Athenæus, p. 229 B):

ὑπὸ τοῦτον ὑπέμνξ' εὐθύς ἐκβεβηκότα,  
τὴν δεξιὰν ἐνέβαλον ἐμνήσθην Δίος  
Σωτήρος.

And Philemon, in Plautus' imitation (*Trinummus*, iv, 1, 12), makes a man on his safe return from a voyage give thanks to Neptune, as the brother of Jupiter.

*Salsipotentis et multipotentis Jovis fratri ætherei Neptuno*

*Lætus lubens laudes ago gratas gratisque habeo.*

Hence gods who particularly favoured the mariner in his difficulties were always called Σωτήρες. Thus Neptune (as perhaps also in the passage of Plautus just quoted) was invoked as Σωτήρ by the Greeks in their great war with the Persians (Herodot. vii, 192): Castor and Pollux are so called in Homer's Hymn, v. 6:

Σωτήρας τέκε παῖδας ἐπιχθονίων ἀνθρώπων  
ὠκοπόρων τε νεῶν

and by Theocritus (*Idyll* xxii, 6): ἀνθρώπων σωτήρας ἐπὶ ξυροῦ ἠδὴ ἑόντων. So also Τύχη, when she saves ships at sea, is called σωτήρ or σώτειρα, as in Æschyl. *Agamemn.* 664: Τύχη δὲ σωτήρ ναυστολοῦσ' ἐφέζετο; and *O.* xii, 2: Σώτειρα Τύχα, τιν γὰρ ἐν πόντῳ κυβερνῶνται θοαὶ νᾶες κ.τ.λ. and Medea, who was probably a representative of Juno (see Thirlwall, *Hist. of Gr.* i. p. 149), is called ναὶ σώτειραν Ἀργοῖ καὶ προπόλοισι, *O.* xiii, 54. and, from this application, any god who assists mortals in emergencies is called σωτήρ: thus in *O.* ix, 16: *Eunomia* the sister of *Themis* is called

perity and the wife of Zeus Soter. (See the excellent notes of Bishop Pearson on the *Creed*, Art. ii. p. 127 r. *Oxf. ed.*) This explains the γὰρ which begins the next clause: "this Themis is honoured (ἀσκειται, see Blomfield ad Æschyl. *Pers.* 1102.) more than elsewhere, because it is difficult to cultivate this sort of justice—i. e. justice in the complicated affairs of commerce; it is a gift of the gods to do so; and Ægina has received this boon." Ὀρθᾶ διακρίνειν φρενί, is "to balance exactly," "to give exactly the just measure in the scales:" this is difficult when the scales are always varying in weight—where the substance weighed keeps the scale continually moving (πολλᾶ ῥέπει). For the sense of καιρὸς here see *O.* ix, 38. *P.* ix, 78. Δυσπαλές, "difficult to wrestle with:" Pindar very often seeks to draw his metaphors from the particular contest he is commemorating: Alcimedon had conquered in the wrestling match. See this peculiarity exemplified in the conclusion of *N.* iv. Ὑπέστασε κίονα; so ὑποστάσαντες κίονας, *O.* vi, 1. The epithet δαιμονίαν seems to refer to the τεθμὸς ἀθανάτων, and has perhaps the same sense as θεοδμάτος in *P.* i, 61: θεοδμάτῳ σὺν ἐλευθερίᾳ. Comp. *O.* ix, 118: δαιμονία (by divine favour) γεγάμεν εὐχειρα, and *P.* iv, 27: βώλακα δαιμονίαν. See also the remarks on *O.* vi, 8.

30. Δωριεῖ—Αἰακοῦ.] This is one of the many instances of the adoption by Dorians of the gods and heroes of the countries which they conquered or colonized. I do not think that ἐξ Αἰακοῦ can bear the significa-

πύργον ἐσαλλόμενοι τρεῖς, οἱ δύο μὲν κάπετον,  
αὐθι δ' ἀτυζομένω ψυχὰς βάλλον·

50

40 εἰς δ' ἐσόρουσε βοάσαις.

ἔννεπε δ' ἀντίον ὀρμαίνων τέρας εὐθύς Ἀπόλλων·

“ Πέργαμος ἀμφὶ τεαῖς, ἦρωσ, χερὸς ἐργασίαις ἀλίσκεται· 55

“ ὡς ἐμοὶ φάσμα λέγει Κρονίδα

“ πεμφθὲν βαρυνγούπου Διός·

45 “ οὐκ ἄτερ παίδων σέθεν, ἀλλ' ἅμα πρώτοις ἄρξεται Στρ. γ΄.

“ καὶ τετράτοις.” ὡς ἄρα θεὸς σάφα εἶπαις 61

Ξάνθον ἠπειγεν καὶ Ἀμαζόνας εὐίππους καὶ ἐς Ἴστρον ἐλαύνων.

Ὀρσοτρίανα δ' ἐπ' Ἴσθμῷ ποντία

ἄρμα θοὸν τανύεν,

65

50 ἀποπέμπων Αἰακὸν

δεῦρ' ἀν' ἵπποις χρυσέαις,

39 ψυχὰς ex optimis libr. recepit Böckh. pr. πνοάς. 46 ἄρα 48 ἐπ' Ἴσθμόν ποντίαν

38. πύργον.] “The wall.” Eurip. *Hecub.* 1191: ὅτ' εὐτύχει Τροιά, περίξ δὲ πύργος εἶχ' ἔτι πτόλιον.

Ibid. κάπετον.] So Alcman (*apud Herphæstion*, p. 44) has καβὰς for καταβὰς. The older Greeks seem to have used the simple element κα (κε, κεν) as well as the compound preposition κα-τά (*New Cratylus*, p. 244).

39, 40. ἀτυζομένω—βοάσαις.] Both these participles are employed with a sort of epic force: ἀτύζεσθαι is used in Homer in the sense “to fly from fear:” thus *Od.* xi, 605: οἰωνῶν ὡς πάντα ἀτυζομένων: comp. *P.* i, 13; the two serpents who fell down were full of panic terror. Homer also uses ἀτυζόμενος of a person, who, through a feeling of despair, wishes to die: *Il.* xxii, 474: ἀτυζομένην ἀπολέσθαι. Βοάσαις signifies “with a shout of triumph,” like a victor. The two serpents who fell represent Ajax and Achilles: the victorious one, Neoptolemus.

42. Πέργαμος—ἀλίσκεται.] “Troy is taken where thy hands have wrought.” Here Apollo speaks prophetically of the future as present (see also *P.* iv, 49. Herod. vii, 140); afterwards (v. 45), when a definite time is referred to, he is obliged to use the future.

Homer alludes to this prophecy in *Il.* vi, 431, where Andromache mentions a part of the wall of Troy κατ' ἐρινεόν, ἐνθα μάλιστα ἀμβατός ἐστι πόλις καὶ ἐπίδρομον ἐπλετο τεῖχος; there, she says, the chief warriors of the Greeks had made three attempts to enter the town,

ἢ πού τις σφιν ἐνισπε θεοπροπίων εὐ εἰδώς,  
ἢ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει.

45, 46. ἅμα—τετράτοις.] “The city shall be reduced to subjection in the first and fourth generation of thy children.” Ἄρξομαι is a passive future also in *Æschyl. Pers.* 588: οὐτ' ἐς γὰρ προπιτνοῦντες ἄρξονται. See Monk on Eurip. *Hippolyt.* 1458. Pindar speaks of *Peleus* and *Telamon* as conquerors of Troy in the first generation of the offspring of *Æacus*, so that he does not reckon the father: but he speaks of his great grandchildren *Neoptolemus* (son of Achilles, grandson of *Peleus*) and *Epeus* (son of *Panopeus*, grandson of *Phœcus*) as of the fourth generation after *Æacus*, so that he must count from *Æacus* inclusively in this case. It is idle, however, to dwell upon this inconsistency, which is not very offensive in an oracle.

51. δεῦρο.] “To *Ægina*,” although Pindar was not there. Similarly in Plato's

καὶ Κορίνθου δειράδ', ἐποψόμενος δαῖτα κλυτάν. Ἄντ. γ'.  
 τερπνὸν δ' ἐν ἀνθρώποις ἴσον ἔσσεται οὐδέν. 70  
 εἰ δ' ἐγὼ Μελησία ἐξ ἀγενείων κῦδος ἀνέδραμον ὕμνω,  
 55 μὴ βαλέτω με λίθῳ τραχεῖ φθόνος.

## 54 Μελησία

*Phædo*, which is narrated at Phlius, δεῦρο is used in speaking of Athens (p. 58 B.).

52. Κορίνθου—κλυτάν]. Compare *N.* v, 37.

53—55. τερπνὸν—φθόνος.] The poet in this abrupt transition seeks to deprecate the ill-will, which he might incur from the praise which he has bestowed upon Alcimedon, and the credit which would thereby redound to Melesias, his teacher, who was already regarded with some feelings of bitterness by the people of Ægina (*N.* iv, *ad finem*), perhaps on account of his origin, for he was a native of Attica (*Schol. Nem.* iv, 155), and the Athenians and Æginetans were never on good terms. A question arises as to the force of the aorist ἀνέδραμον. The scholiast on Euripid. *Phænis*. 215, gives it a future signification in a perfectly parallel passage from Simonides of Amorgus: κατενάσθην, ἀντὶ τοῦ κατανασθήσομαι, καὶ Σιμωνίδης ἐν ἰάμβοις.

τί ταῦτα τῶν μακρῶν λόγων ἀνέδραμον. ἀντὶ τοῦ ἀναδραμεῖν μέλλω. One of the scholiasts on this passage advances the same interpretation of the aorist: ἐνίοι δὲ ἀνέδραμον ἀκούουσιν ἀντὶ τοῦ ἀναδραμοῦμαι, οἶονεῖ τὸν ἀθλητὴν καταλιπὼν ἐπὶ τὸν ἀλείπτην ἐλεύσομαι καὶ ὕμνήσω, μηδεὶς δὲ με μεμφάσθω, "Ὀμηρος" ὁ ξείνος εἶπερ βάλαι μηνίει (*Od.* xvii, 14). Dissen too thinks that ἀνέδραμον should be explained here by the *futurum exactum*, as in *N.* vii, 75: εἰ τι—ἀνέκραγον. In my opinion, both ἀνέδραμον and ἀνέκραγον have the common aorist sense; Pindar often uses an aorist in speaking of himself, as in the passages quoted by Böckh: *O.* xi, 100: ἀμφέπεσον and αἶνησα, towards the end of the ode, when the praise already given in the ode itself is spoken of, as here and in *N.* vii, 75: *O.* xi, 25: ὤρσαν, of a design formed before the ode was written; *O.* xii, 93. *N.* iv, 74. vi, 59: ἔβαν. *O.* ix, 89: ἦλθον. *O.* xiv, 18: ἔμολον, of the poet who was represented by his chorus. Another

question is raised as to whether κῦδος ἐξ ἀγενείων refers to the victories gained by Melesias himself in his youth, or to the credit which he had derived from the victories of his pupils. The former interpretation falls to the ground at once (unless we give ἀνέδραμον the future sense which has been proposed, and which I consider very objectionable), for Melesias has not been mentioned before. But his pupils Timosthenes and Alcimedon have both been mentioned as victors: and having done so the poet might say—in commemorating the 30th victory gained by the pupils of Melesias—that he had increased, augmented, or added to the glory which this aleipta had derived from the beardless combatants. Ἀνέδραμον, which may be used in a transitive sense, as the passage of Simonides shows, may just as well have the counterpart of one of its intransitive senses, as of another. Now ἀναδραμεῖν does mean to be increased or augmented, to grow up; thus *Iliad* xviii, 56: τέκον υἱον—ἔξοχον ἡρώων, ὃ δ' ἀνεδράμεν ἔρνεϊ ἴσον. Herod. i, 66: ἀνά τε ἔδραμον ἀντίκα. vii, 156: αἱ δὲ παραντίκ' ἀνά τ' ἔδραμον καὶ ἔβλαστον. viii, 55: βλαστόν—ἀναδεδραμηκότα. Diodor. v, 12: ταχὺ τοῖς τε βίοις ἀνέδραμον καὶ ταῖς δόξαις ἠυξήθησαν where see Wesseling (p. 339, 17). And there is no reason whatever why ἀνέδραμον, if it may be transitive at all, should not bear the counterpart-sense to this, just as we say "to run up" in an active sense. The ἀγενεῖοι were boys who had nearly attained to manhood, and in that capacity and under that name contended at the public games: see *O.* ix, 89: συλαθεῖς ἀγενείων. Pausan. vi, 6. § 1: ἐγένετο δὲ αὐτῷ καὶ Νεμείων ἐν παισὶ καὶ ἀγενείοις ἑτέρα νίκη. It seems that the wrestling pupils of Melesias were of this class. Accordingly, the meaning of this passage and its connexion with what follows will be: "Nothing is agreeable to all men alike (i. e. where some are pleased, others are envious); but if by my song (i. e. by singing the praises of Timosthenes and

- καὶ Νεμέα γὰρ ὁμῶς  
 ἐρέω ταύταν χάριν, 75  
 τὰν δ' ἔπειτ' ἀνδρῶν μάχην  
 ἐκ παγκρατίου. τὸ διδάσθαι δέ τοι Ἐπ. γ΄.  
 60 εἰδότη ράτερον ἄγνωμον δὲ τὸ μὴ προμαθεῖν  
 κουφότεραι γὰρ ἀπειράτων φρένες. 80  
 κείνα δὲ κείνος ἂν εἴποι  
 ἔργα περαιότερον ἄλλων, τίς τρόπος ἄνδρα προβάσει  
 ἐξ ἱερῶν ἀέθλων μέλλοντα ποθεινοτάταν δόξαν φέρειν. 85  
 65 νῦν μὲν αὐτῷ γέρας Ἀλκιμέδων  
 νίκην τριακοστὰν ἐλών  
 ὃς τύχα μὲν δαίμονος, ἀνορέας δ' οὐκ ἀμπλακῶν Στρ. δ΄.  
 ἐν τέτρασιν παίδων ἀπεθήκατο γυίοις 90  
 νόστον ἔχθιστον καὶ ἀτιμοτέραν γλῶσσαν καὶ ἐπικρυφον οἶμον,

59 παγκρατίῳ 60 ραίτερον. 62 δ' ἐκεῖνος

Alcimedon) I have added to the glory which has redounded to Melesias from the success of his young pupils, let not envy cast at me with its sharp stone. I have a right to praise Melesias: he is not merely a teacher of others, but he has gained prizes himself. I will tell of his gaining *this* honour (the prize in the wrestling match of boys, which his pupil Alcimedon has just obtained), at Nemea. I will speak of the victory which he afterwards gained in the quinquertium of men. This it is which makes him so good a teacher. It is because he has contended himself that he has now been able to show 30 others the road to victory."

57. ταύταν.] The pronoun is used here in the same sense as in *N.* VI, 36: ἀπὸ ταύτας αἶμα πάτρας, and *N.* IX, πείραν—ταύταν, i. e. "the same as the thing which he is particularly describing or referring to."

59. διδάσθαι.] "To teach." This is a very unusual signification of the middle voice of this verb, which generally signifies "to get one's son taught," and not "to teach." It bears this signification, however, in a verse of Simonides, (*fr.* 54. p. 377, Gaisf.):  
 τοσσάκι δ' ἡμέροεντα διδάζόμενος χορὸν  
 ἀνδρῶν.

εὐδόξου νίκης ἀγλαὸν ἄρμ' ἐπέβας.  
 and in Aristophanes *Νυκτ.* 781: ἡθλοῦτος

ἀπερρῶ· οὐκ ἂν διδάξαιμην σ' ἔτι: where, however, Elmsley (*ad Med.* p. 290) reads διδάξαιμ' ἂν σ' ἔτι. Thomas Magister, too, (*s. v.* ἐδίδαξα) says: εὐρηται μέντοι (τὸ ἐδίδαξαιμην) καὶ ἀντὶ τοῦ ἀπλῶς ἐδίδαξε, and *s. v.* διδάσκομαι quotes from Lucian: διδάξομαι σε θρηνεῖν.

67—69. ὃς τύχα—οἶμον.] "Who, with the favour of fortune, and his own courage to back it, has placed off from himself upon the bodies of four striplings the hateful return, the tongue which dares not boast, and the unfrequented path." On τύχα δαίμονος, see *P.* VIII, 55. *N.* IV, 7. VI, 25. Τέτρασιν παίδων γυίοις—τεσσάρων π. γ. Alcimedon was ἑφεδρος. There were four pairs of youths: Alcimedon threw first his opponent, and then the three other victors. See the precisely parallel passage in *P.* VIII, 81, seqq. and the remarks there: νόστος ἔχθιστος is there called νόστος οὐχ ὁμῶς ἑπαλπνος, and the ἐπικρυφος οἶμος of the vanquished is there described: κατὰ λαύρας δ' ἐχθρῶν ἀπάρουι πτώσσουσι. The ἀτιμοτέρα γλῶσσα, and the ἐπικρυφος οἶμος are both described in *fr. inc.* 149: νικώμενοι γὰρ ἄνδρες ἀγρυξία δέδενται οὐ φίλων ἐναντῶν ἐλθεῖν. Ἀπεθήκατο, "removed from himself as an odious thing, and placed upon them:" so *O.* XI, 41: νεῖκος δὲ κρεσσόνων ἀπόθεσθ' ἄσπασαν

70 πατρὶ δὲ πατρὸς ἐνέπνευσεν μένος  
γήραος ἀντίπαλον.

Ἄϊδα τοι λάθεται  
ἄρμενα πράξαις ἀνὴρ.

95

ἀλλ' ἐμὲ χρὴ μναμοσύναν ἀνεγείροντα φράσαι

Ἄντ. δ.

75 χειρῶν ἄωτον Βλεψιάδαις ἐπίνικον,

ἔκτος οἷς ἤδη στέφανος περίκειται φυλλοφόρων ἀπ' ἀγώνων. 100

ἔστι δὲ καὶ τι θανόντεσσιν μέρος

κἂν νόμον ἐρδόμενον

κατακρύπτει δ' οὐ κόνις

80 συγγόνων κεδνὰν χάριν.

105

Ἑρμᾶ δὲ θυγατρὸς ἀκούσαις Ἰφίων

Ἑπ. δ.

Ἀγγελίας, ἐνέποι κεν Καλλιμάχῳ λιπαρὸν

κόσμον Ὀλυμπία, ὃν σφί Ζεὺς γένει

ᾧπασεν. ἐσλὰ δ' ἐπ' ἐσλοῖς

110

85 ἔργ' ἐθέλοι δόμεν, ὄξειας δὲ νόσους ἀπαλάλκοι.

εὐχομαι ἀμφὶ καλῶν μοῖρα Νέμεσιν διχόβουλον μὴ θέμεν

ἀλλ' ἀπήμαντον ἄγων βίοτον

115

αὐτοῦς τ' ἀέξοι καὶ πόλιν.

78 καννόμον 83 ὃν σφί πᾶσεν Ζεὺς γένει. 85 ἔργα θέλοι

78. κἂν νόμον ἐρδόμενον.] "When it is performed or paid with the customary rites of sacrifice" (κατὰ νόμον).

81. Ἑρμᾶ—ᾧπασεν.] Iphion seems to have been the father, and Callimachus the uncle of Alcimedon. Hermes was the god of heralds, and also the god of death (ὁ πομπός. See *Æschyl. Chœrph.* 612: κινχάνει δὲ μιν Ἑρμῆς. *Schol.* ὁ θάνατος. *Soph. Œd. Col.* 1547: τῆδε γὰρ μ' ἄγει

Ἑρμῆς ὁ πομπός, ἢ τε νερτέρα θεός). In both senses Ἀγγελία is here called his daughter; for Iphion's name would be proclaimed at Olympia as the father of the victor (ἀγγελία bears this sense in *Pindar, O. iv, 5. P. ii, 4.* and ἀγγέλλων, *P. i, 32.*); and Hermes would father the proclamation at Olympia, as κηρύκων σέβας, and carry it down to Hades as ὁ πομπαῖος. From v. 85. it is probable that Iphion and Callimachus had recently died from some violent disorder.

ΟΛΥΜΠΙΟΝΙΚΑΙ Θ΄.  
**ἘΦΑΡΜΟΣΤΩ ΟΠΟΥΝΤΙΩ**  
 ΠΑΛΑΙΣΤΗ.

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**Ο Λ Υ Μ Π Ι Α Ι Χ.**

INTRODUCTION.

EPHARMOSTUS of Opus was a celebrated wrestler, and had won the prize at all the great games. His Olympian victory was probably obtained in Ol. 81, 1. B.C. 456. Though it is commonly assigned to Ol. 73, 1. B.C. 488.

This ode was sung at a banquet after crowning the altar of Ajax Oileus. The rhythm is Locrian, which was akin to the Æolian.

ARGUMENT.

1—20. Exordium. The praises of Epharmostus and his city Opus. 21—41. Skill and courage in gymnastic contests given by the favour of heaven. Instance of Hercules. 41—80. Old legends of the Locrians. 80—112. The poet returns to Epharmostus, and commemorates his bravery, and the victories which he had gained in athletic contests.

STROPHE.

ὀ ὀ ὀ ὀ ὀ — ὀ ὀ  
 ὀ ὀ ὀ ὀ — ὀ — ὀ ὀ ὀ ὀ ὀ — ὀ — ὀ — ὀ  
 ὀ ὀ ὀ ὀ — ὀ ὀ ὀ ὀ ὀ — ὀ  
 ὀ — ὀ ὀ ὀ — ὀ ὀ ὀ ὀ ὀ — ὀ  
 5 ὀ ὀ ὀ ὀ ὀ — ὀ ὀ ὀ ὀ ὀ — ὀ  
 ὀ ὀ ὀ — — ὀ ὀ ὀ — — ὀ ὀ ὀ — ὀ  
 ὀ ὀ ὀ ὀ — ὀ ὀ  
 ὀ ὀ ὀ ὀ — ὀ  
 ὀ ὀ ὀ ὀ — ὀ — ὀ ὀ ὀ  
 10 — — ὀ ὀ — ὀ ὀ — ὀ ὀ ὀ ὀ — ὀ



## ΕΡΟΔΙ.

υ ᾽ υ - υ - υ -  
 υ υ - υ - υ - υ - υ  
 υ υ ᾽ υ υ - υ  
 - ᾽ - ᾽ υ υ - υ - ᾽ υ  
 5 ᾽ υ υ - ᾽ - ᾽ -  
 - ᾽ υ υ - υ υ - υ υ  
 - ᾽ υ ᾽ υ υ - υ υ - ᾽ -  
 - ᾽ υ - υ ᾽ υ ᾽ υ υ - υ ᾽ υ ᾽ υ υ - υ - υ

Το μὲν Ἀρχιλόχου μέλος Στρ. ἀ.  
 φωνᾶεν Ὀλυμπία, καλλίνικος ὁ τριπλόος κεχλαδῶς,  
 ἄρκεσε Κρόνιον παρ' ὄχθον ἀγεμονεῦσαι 5  
 κωμάζοντι φίλοις Ἐφαρμόστω σὺν ἑταίροις\*  
 5 ἀλλὰ νῦν ἑκαταβόλων Μοισᾶν ἀπὸ τόξων  
 Δία τε φοινικοστερόπαν σεμνόν τ' ἐπίνειμαι 10  
 ἀκρωτήριον Ἄλιδος  
 τοιοῖσδε βέλεσσιν,  
 τὸ δὴ ποτε Λυδὸς ἦρωσ Πέλοψ 15  
 10 ἐξάρατο κάλλιστον ἔθνον Ἴπποδαμείας\*  
 πτερόεντα δ' ἴει γλυκύν Ἄντ. ἀ.  
 Πυθώναδ' οἷστόν· οὔτοι χαμαιπετέων λόγων ἐφάψεαι

12 ἐφάψη,

1, 2. Το μὲν—κεχλαδῶς.] This alludes to a short strain of victory, composed by Archilochus for the Olympian festival. It was always sung by the κῶμος in the procession to the altis, when no formal epinician ode had been prepared for the occasion. It is called καλλίνικος ὁ τρίπλοος because it consisted of the following two iambic trimeters, with an ephymnion or epode, which was repeated thrice:

ὦ καλλίνικε, χαῖρ', ἀναξ Ἡρακλῆς,  
 αὐτός τε κ' Ἴολαὸς αἰχμητὰ δύο.

Τήνελλα καλλίνικε.

It is probable that something was added extempore in praise of the particular victor. The first word of the burthen (τήνελλα) is an imitation of the notes of the harp, and was sung by the leader of the chorus when there

was no musical accompaniment: it is the same sort of sound as the Italian *ronda ronda tinella*, or *tra-la-la*. The chorus joined in with καλλίνικε. The Greek poets often use καλλίνικος or ὁ καλλίνικος as a substantive with the common ellipse of ὕμνος (Eurip. *Med.* 45. *Bacch.* 1159). We have the full phrase καλλίνικος ὕμνος in *N.* iv, 16. Κεχλαδῶς "with its loud full tones." (Compare *O.* xi, 84: χλιδῶσα μολπή, and see *New Cratylus*, p. 416.).

12. χαμαιπετέων λόγων.] Comp. *P.* vi, 37: χαμαιπετέν—ἔπος. *N.* iv, 41: γνώμαν—χαμαιπέτοισαν. Boissonade appositely quotes Madame de Sévigné, *Lettre* 522. "Je ne sais si vous avez l'intention de m'écrire des endroits admirables: vous y

- ἀνδρὸς ἀμφὶ παλαισμασιν φόρμιγγ' ἐλελίζων 20  
 κλεινᾶς ἐξ Ὀπόεντος. αἰνήσαις ἔ καὶ νιόν·  
 15 ἂν Θέμις θυγάτηρ τέ οἱ Σώτειρα λέλογχεν 25  
 μεγαλόδοξος Εὐνομία, θάλλει δ' ἀρεταῖσιν  
 ἔν τε Κασταλία παρὰ  
 Ἄλφειοῦ τε ῥέεθρον·  
 ὅθεν στεφάνων ἄωτοι κλυτὰν 30  
 20 Λοκρῶν ἐπαείρουσι ματέρ' ἀγλαόδενδρον.  
 ἐγὼ δέ τοι φίλαν πόλιν Ἐπ. ἀ.  
 μαλεραῖς ἐπιφλέγων αἰοδαῖς,  
 καὶ ἀγάνορος ἵππου 35  
 θᾶσσον καὶ ναὸς ὑποπτέρου παντᾶ  
 25 ἀγγελίαν πέμψω ταύταν,  
 εἰ σὺν τινι μοιριδίῳ παλάμῃ  
 ἐξαίρετον Χαρίτων νέμομαι κᾶπον· 40  
 κεῖναι γὰρ ὅπασαν τὰ τέρπν' ἀγαθοὶ δὲ καὶ σοφοὶ κατὰ  
 δαίμον' ἄνδρες  
 ἐγένοντ'. ἐπεὶ ἀντία Στρ. β'.  
 30 πῶς ἂν τριόδοντος Ἡρακλέης σκῦταλον τίναζε χερσίν, 45  
 ἀνὶκ' ἀμφὶ Πύλον σταθεῖς ἠρείδε Ποσειδᾶν

14 Ὀπόεντος, 16—18 “Vulgo ita legitur: θάλλει δ' ἀρεταῖσ' ἰ-  
 σου τε Κασταλία παρ' Ἄλ-  
 φειοῦ τε ῥέεθρον.

Quæ Böckhius mutavit, ne vocabula dividerentur; et propter divisiones quidem voca-  
 bulorum duobus omnino in locis Pindarum emendavit contra libros, hic et *N. x*, 41;  
 cetera e libris et Scholiis restituta. Quamquam etiam hic Scholiastes non videatur ha-  
 buisse ἴσον. Hermannus improbat huius loci emendationes, versus asynartetos nunc in  
 Pindarum revocans, de qua re Böckhius iterum dixit in *Dissert. de Crisi Pind.* § 5.—  
 DISSEN.

29 seq. “Vulgo sic legitur: ἐγένοντο. ἐπεὶ ἔναντ' ἂν πῶς τριόδοντος cet. Pro quo quod  
 nunc habetur in textu Hermannus e Scholiis restituendum præcepit.”—DISSEN.

réussiriez; mais aussi ils ne tombent pas  
 à terre.” *Lettre 950*: “Il lui dit....cela  
 ne tombera pas à terre.” *Le Sage*: “Il  
 laissa échapper quelques paroles qui ne tom-  
 bèrent pas à terre.”

27, 28. Χαρίτων—κᾶπον· κεῖναι γὰρ ὅπα-  
 σαν τὰ τέρπν'.] “The choice garden of the  
 Graces” is poetry; see *P. vi*; *init.* *N. vi*,

33. x, 26; and compare *Aristoph. Aves.* 1100:  
 Χαρίτων κηπεύματα. I have endeavoured,  
 in the *New Cratylus*, p. 372, to explain the  
 functions assigned to the Χάριτες in v. 28.

28, 29. ἀγαθοὶ—ἐγένοντ'.] “Men be-  
 come brave and skilful by the favour of the  
 deity:” see v. 110. and for κατὰ comp. the  
 remarks on *P. viii*, 68.

- ἤρειδέν τέ μιν ἀργυρέῳ τόξῳ πολεμίζων  
 Φοῖβος, οὐδ' Αἶδας ἀκινήταν ἔχε ράβδον, 50  
 βρότεια σώμαθ' ἃ κατάγει κοίλαν πρὸς ἀγυιᾶν  
 35 θνασκόντων; ἀπό μοι λόγον  
 τοῦτον, στόμα, ῥίψον· 55  
 ἐπεὶ τό γε λοιδορῆσαι θεοὺς  
 ἐχθρὰ σοφία, καὶ τὸ καυχᾶσθαι παρὰ καιρὸν  
 μανίαισιν ὑποκρέκει. Ἄντ. β'.  
 40 μὴ νῦν λαλάγει τὰ τριαῦτ' ἕα πόλεμον μάχαν τε πάσαν 60  
 χωρὶς ἀθανάτων· φέροις δὲ Πρωτογενείας  
 ἄσται γλῶσσαν ἴν' αἰολοβρόντα Διὸς αἴσα 65  
 Πύρρα Δευκαλίων τε Παρνασοῦ καταβάντε  
 δόμον ἔθεντο πρῶτον, ἄτερ δ' εὐνάς ὁμόδαμον  
 45 κτησάσθαι λίθινον γόνου· 70  
 λαοὶ δ' ὀνόμασθεν.  
 ἔγειρ' ἐπέων σφιν οὔρου λιγύν,

36 ῥίψον· Böckh. 43 Παρνασοῦ 47 "De reposito a se nomine οὔρου Böckhii iterum dixit in Dissert. de Crisi Pindarica § 41. Mihi cum Hermanno non damnandum videtur οἶμον."—DISSEN. Verissima est Gedikii emendatio, legentis οὔρου pro vulgat. οἶμον, quæ quidem lectio ex seq. οἶνον fluxit. Vide not. ad P. XI, 56.

38, 39. καὶ τὸ καυχᾶσθαι—ὑποκρέκει.] "And to speak aloud without observing the proper measure strikes a note near madness." The force of καυχᾶσθαι here will best be shown by a comparison of I. IV, 51: καύχημα κατάβρεχε σιγαῖ, and Eurip. Bacch. 31: ὦν νιν οὐνεκα κτανεῖν Ζῆν' ἐξεκαυχῶντο, where it is also used with reference to impropriety in talking of the gods. Παρὰ καιρὸν καυχᾶσθαι is much the same as κομπεῖν παρὰ καιρὸν, P. X, 4. Καιρὸς is the proper measure or proportion in any thing, and does not by any means exclusively refer to time: on the contrary, it is even used in the same sentence with χρόνος, as in F. 150, 5: ἦν δὲ ἰδόντα διακρίναι πολλὸς ἐν καιρῷ χρόνος. It is that suitable measure, which is the best in every thing; καιρὸς παντὸς ἔχει κορυφάν (P. IX, 81.)—εἰκότα καιρὸν ὄλβου δίδωσι (N. VII, 58). So also in speaking of an accurate adjustment of the scales, the phrase is μὴ παρὰ καιρὸν διακρίνειν (O. VIII, 24). It is used as a synonym for μέτρον in O. XIII, 46. Here it means measure in music, or rhythm, as ap-

pears from the verb ὑποκρέκει, which follows, and which signifies, "it accords with, or resembles in sound, it strikes a note near madness," by a metaphor taken from the lyre; as in the passage of Plutarch (*de adul. et amic. discr.* c. 16.) quoted by Böckh: ὅθεν ὡς περ ἀρμονικὸς ὁ φίλος τῇ πρὸς τὸ καλὸν καὶ συμφέρον μεταβολῇ τὰ μὲν ἐνδοῦς, τὰ δὲ ἐπιτείνων, πολλάκις μὲν ἠδύς, αἰεὶ δ' ὠφέλιμός ἐστιν· ὁ δὲ κόλαξ ἀφ' ἐνὸς διαγράμματος αἰεὶ τὸ ἠδὺ καὶ τὸ πρὸς χάριν εἰωθὸς ὑποκρέκειν, οὔτ' ἔργον οἶδεν ἀντιτείνον οὔτε ῥῆμα λυποῦν, ἀλλὰ μόνω παρέπεται τῷ βουλομένῳ συναδῶν αἰεὶ καὶ συμφθεγγόμενος. And Suidas also took it in this sense: ὑποκρέκόντων· κρουόντων, ἐγγιζόντων. One of the Scholiasts, however, supposes that it refers to the prelude: ἐνδοσίμος ἐστὶ μανία—πρότερον γὰρ τῆς κιθάρας ἐπαφώμενοι ὑποκρέκουσιν, ἔπειτα δὲ τέλος κιθαρίζουσιν. The ἐνδοσίμον here alluded to is described as τὸ πρὸ τῆς ἠδῆς κιθάρισμα (see Hesychius). I prefer the former interpretation.

αἶνει δὲ παλαιὸν μὲν οἶνον, ἄνθεα δ' ὕμνων

νεωτέρων. λέγοντι μὰν

Ἐπ. β. 75

50 χθόνα μὲν κατακλύσαι μέλαιναν

ὑδατος σθένος, ἀλλὰ

Ζηνὸς τέχναις ἀνάπρωτιν ἐξαίφνας

ἄντλον ἐλεῖν. κείνων δ' ἔσσαν

χαλκάσπιδες ὑμέτεροι πρόγονοι

80

55 ἀρχᾶθεν Ἰαπετιονίδος φύτλας

κοῦροι κορᾶν καὶ φερτάτων Κρονιδᾶν, ἐγχώριοι βασιλῆες αἰεὶ.

πρὶν Ὀλύμπιος ἀγεμῶν

Στρ. γ'. 85

θύγατρ' ἀπὸ γῆς Ἐπειῶν Ὀπόεντος ἀναρπάσαις ἔκαλος

μίχθη Μαιναλίσσιν ἐν δειραῖς καὶ ἔνεικεν

60 Λοκρῶ μὴ καθέλοι μιν αἰὼν πότμον ἐφάψαις

90

ὄρφανὸν γενεᾶς. ἔχεν δὲ σπέρμα μέγιστον

ἄλοχος, εὐφράνθη τε ἰδὼν ἥρωσ θετὸν υἱόν,

95

μάτρως δ' ἐκάλεσσε μιν

ἰσώνυμον ἔμμεν,

65 ὑπέρφρατον ἄνδρα μορφᾶ τε καὶ

ἔργοισι. πόλιν δ' ὤπασεν λαόν τε δαιτᾶν.

100

ἀφίκοντο δὲ οἱ ξένοι,

Ἄντ. γ'.

ἔκ τ' Ἀργεὸς ἔκ τε Θηβᾶν, οἱ δ' Ἀρκάδες, οἱ δὲ καὶ Πισᾶται

υἱὸν δ' Ἀκτορὸς ἐξόχως τίμασεν ἐποίκιον

105

70 Αἰγίνας τε Μεινοίτιον τοῦ παιῖς ἄμ' Ἀτρεΐδαις

Τεύθραντος πεδίων μολῶν ἔστα σὺν Ἀχιλλεῖ

μόνος, ὅτ' ἀλκᾶντας Δαναοῦσ' τρέψαις ἀλίσσιον

110

52 ἀνάπρωτιν. 56 "Sensus nunc verus restitutus difficili loco, revocata a Böckhio e libris non interpolatis particula καὶ pro τε, ab imperitis metricis profecta. Idem Hermannus voluerat. Mox v. 58. e melioribus libris θύγατρ' reduxit Böckh. pro altera lectione deteriorum τὰν παιδ'."—DISSEN. 61 ἔχε 66 λεῶν τε. 68 ἰδ' Ἀρκάδες 69 υἱα 71 Τεύθρανος

53. ἄντλον.] "The sea, or flood;" compare P. VIII, 12: τιθεῖς ὕβριν ἐν ἄντλω. The Schol. quotes Hom. Od. xv, 478: ἄντλω δ' ἐνδούπησε πεσοῦσα. Compare also Eurip. *Hecuba*, 1025.

55. ἀρχᾶθεν—Κρονιδᾶν.] "Sons of women of the stock of Iapetus, and, by the father's side, descended from Saturn." He says Κρονιδᾶν, though he refers to Jupiter

in particular; see P. II, 25. It is probable, as Böckh observes after the Schol., that ὑμέτεροι πρόγονοι refers to the family of Epharmostus in particular, which perhaps had originally the privileges of royalty. On the Opuntian worship of "Jove the thunderer;" (above v. 42) see note on O. XI, 81.

62. θετὸν—υἱόν.] "His adopted son;" θετὸς=ποιητός, a son θέσει not φύσει.

- πρῦμναις Τήλεφος ἔμβαλεν  
 ὥστ' ἔμφροσι δειῖξαι  
 75 μαθεῖν Πατρόκλου βιατὰν νόον. 115  
 ἐξ οὗ Θέτιός γ' οὐλίῳ γόνος νιν ἐν Ἄρει  
 παραγορεῖτο μή ποτε 115  
 σφετέρας ἄτερθε ταξιούσθαι  
 δαμασιμβρότου αἰχμᾶς.  
 80 εἶην εὐρησιεπῆς ἀναγεῖσθαι 120  
 πρόσφορος ἐν Μοισᾶν δίφρῳ  
 τόλμα δὲ καὶ ἀμφιλαφῆς δύναμις  
 ἔσποιτο. προξενία δ' ἀρετᾶ τ' ἦλθον  
 τιμάορος Ἰσθμῖαισι Λαμπρομάχου μίτραις, ὅτ' ἀμφοτέροισι κρά-  
 τησαν 125  
 85 μίαν ἔργον ἂν ἀμέραν. Στρ. δ.  
 ἄλλαι δὲ δὴ ἐν Κορίνθου πύλαις ἐγένοντ' ἔπειτα χάρμαι,  
 ταὶ δὲ καὶ Νεμείας Ἐφαρμόστῳ κατὰ κόλπον 130  
 Ἄργει τ' ἔσχεθε κῦδος ἀνδρῶν, παῖς δ' ἐν Ἀθήναις.  
 οἶον δ' ἐν Μαραθῶνι συλαθεῖς ἀγενεῖων 135  
 90 μένευ ἀγῶνα πρεσβυτέρων ἀμφ' ἀργυρίδεσσιν

75 νόον γ' 76 "Vulgo Θέτιός γόνος οὐλίῳ μιν ἐν Ἄρει. Quæ verba Böckhii cum Hermanno metri causa transposuit et addidit γ'. At νιν petatum e libris melioribus. Multis de hac forma disputat Böckhii in Notis criticis ad hunc locum."—DISSEN.  
 89 οἶον ἐν

80—83. εἶην—ἔσποιτο.] Dissen thinks that the optatives εἶην and ἔσποιτο should be taken as if ἂν were omitted, comp. *O.* III, *fin.* x, *fin.* and he thinks this is a boastful transition, similar to that in *N.* VII, 50. I prefer taking this as the expression of a wish, as Böckh does: see *P.* II, *fin.* VIII, 68, &c. On the chariot of poetry, see *O.* VI, 22, and the note. From the mention of this chariot here, and from the word εὐρησιεπῆς (which is not taken in the bad sense, εὐρεσιλόγος, as in Aristoph. *Nub.* 447, but in the sense "inventive in epic poetry"), it is clear that the poet is expressing a wish that he may be successful in mythical episodes, like the one which he has just been introducing here. Ἀναγεῖσθαι is here used with a mixture of two meanings, first, the literal one, "to lead up;" secondly, the ordinary de-

rived one, "to narrate," in which sense it is used in the two other passages of Pindar in which it occurs. *N.* x, 19: βραχὺ μοι στόμα πάντ' ἀναγήσασθαι. *I.* v, 56: ἐμοὶ δὲ μακρὸν πάσας ἀναγήσασθ' ἀρετᾶς. The force of πρόσφορος is "in a suitable manner," i. e. "so as to accommodate the lyric style to the sublimity of epic poetry;" just as in *N.* IX, 7: θεσπεσία δ' ἐπέων καύχαις αἰοιδὰ πρόσφορος. Comp. *N.* VIII, 48: χαίρω δὲ πρόσφορον—κόμπων λέϊς. Comp. also the use of ποτίφορος in *N.* VII, 63. This passage, then, means, "My wish is that I may have the gift of invention in epic narrative, so that borne in the Muses' car I may tell of warlike deeds in a suitable manner; and may I have lyric boldness (*O.* XIII, 11.), and ample power to sing."

φῶτας δ' ὄξυρεπεῖ δόλω

ἀπτῶτι δαμάσσαις

διήρχετο κύκλον ὄσσα βοᾶ,

140

ῥαῖος ἐὼν καὶ καλὸς κάλλιστά τε ῥέξαις.

95 τὰ δὲ Παρράσιῳ στρατῷ

Ἄντ. δ΄.

θαυμαστὸς ἐὼν φάνη Ζηνὸς ἀμφὶ πανάγυριν Λυκαίου,

145

καὶ ψυχρᾶν ὀπότην εὐδιανὸν φάρμακον αὐρᾶν

Πελλάνα φέρε· σύνδικος δ' αὐτῷ Ἰολαίου

τύμβος εἰναλία τ' Ἐλευσίς ἀγλαΐαισι.

150

100 τὸ δὲ φυᾶ κράτιστον ἅπαν· πολλοὶ δὲ διδακταῖς

ἀνθρώπων ἀρεταῖς κλέος

ᾠρουσαν ἐλέσθαι.

155

ἄνευθε θεοῦ σεσιγαμένον

οὐ σκαιότερον χρῆμ' ἕκαστον. ἐντὶ γὰρ ἄλλαι

105 ὁδῶν ὁδοὶ περαιότεραι,

Ἐπ. δ΄.

μιά δ' οὐχ ἅπαντας ἄμμε θρέψει

160

μελέτα· σοφίαι μὲν

αἰπειναί· τοῦτο δὲ προσφέρων ἄθλον,

ᾠρθιον ᾠρυσαι θαρσέων,

110 τόνδ' ἀνέρα δαιμονία γεγάμεν

103 "Asyndeton mihi in hac oppositione ferri non posse videtur. Quare melius ἄνευ δέ, vel ἄνευθε δέ."—DISSEN. *ibid.* σεσιγαμένον γ' 107 μὲν 110 δαιμονίως

91. ὄξυρεπεῖ δόλω ἀπτῶτι.] "With skill, which, while it enabled him speedily to throw his opponent, preserved him from falling himself." Comp. *Anthol. Pal.* ix, 588: παλαίσας ἀπτῶς. *Plat. Respubl.* p. 534: ἀπτῶτι τῷ λόγῳ.

97, 98. καὶ ψυχρᾶν—φέρε.] "And when he carried off at Pellana a warm safe-guard against cold winds." This periphrasis for a cloak, is suggested by the Homeric epithet ἀλεξάνεμος. *Od.* xiv, 529:

Ἄμφι δὲ χλαῖναν ἕσσαιτ' ἀλεξάνεμον  
μάλα πυκνήν.

It is also found in Hipponax (*Fragm.* p. 34, ed. Welcker): χλαῖναν δασεῖαν ἐν χειμῶνι φάρμακον ῥίγεις; and Quintus Smyrnaeus

ix, 359: περὶ χροῖ χείματος ἄλκαρ λευγαλέου.

103, 104. ἄνευθε—ἕκαστον.] "It is better to pass over in silence every thing that is done without the assistance of God," referring to v. 110, τόνδ' ἀ. δαιμονία γεγάμεν εὐχ. This construction is not uncommon, see *N.* v, 16: οὐ τοι ἅπαντα κερδίων φαίνοισα πρόσωπον ἀλαθεῖ ἀτρεκίης. *Soph. Aj.* 635: κρείσσω γὰρ Ἄϊδα κεύθων ὁ νοσῶν μάταν. *Aristoph. Vesp.* 27: δεινὸν γέ τοῦστ' ἀνθρωπος ἀποβάλλον ὄπλα. 47: οὐκ οὐν ἐκεῖν' ἀλλοκότον ὁ θέωρος κόλαξ γενόμενος.

109. ᾠρυσαι.] "Proclaim aloud." This verb is seldom used of the human voice; see however Herod. iii, 117. iv, 75.

εὐχαιρα, δεξιόγυιον, ὀρώντ' ἄλκάν, 165  
 Αἰάντεόν τ' ἐν δαίθ' ὄς Ἰλιάδα νικῶν ἐπεστεφάνωσε βωμόν.

112 “ἐν δαιτί meliores libri. In δαιτί ὄς Hermannō iudice synizesis fit, quum non elidatur iota dativi, de qua re dixit in *Elem. doctr. metr.* p. 55. Böckhius apostrophum prætulit. Idem e Scholiis et libris pluribus revocavit rariorē formam Ἰλιάδα. Habebatur Ἰλεύς, pro Ὀϊλεύς, apud Hesiodum et Stesichorum.”—DISSEN.

112. Αἰάντεόν τ'—βωμόν.] “And who, being victorious, crowned at the banquet the altar of Ajax the son of Oïleus.” We have τε -ὄς here for ὄς τε, and Αἰάντεον Ἰλιάδα βωμόν for β. Αἴαντος Ἰλ. On the form Ἰλιάδα the Schol. says: Ἰλιάδα, τοῦ Ὀϊλέως παιδός τοῦ Αἴαντος τοῦ Λοκροῦ· ἀνευ δὲ τοῦ ο εἶρηκε τὸ Ἰλιάδα, ὡς πού φησι καὶ Ησίοδος (scil. *Fragm.* 3. Ἰλέα, τὸν ῥ' ἐφίλησεν ἄναξ Δίος υἱὸς Ἀπόλλων). On the substitution of ο for the digamma, see *New*

*Cratylus*, pp. 122, 210. and Buttman, *Abhandl. Akad. Berlin.* 1826. p. 58, &c. Hermann prefers ἐν δαιτί ὄς, with a synizesis, to the elision ἐν δαίθ' ὄς, which I have written after Böckh. So in *O.* VIII, 52: δειράδ' for δειράδι. This sort of elision occurs constantly in Homer (see the instances quoted by Böckh, *Not. Crit. ad O.* VIII, 48), and sometimes, though rarely, in the Attic dramatists.

ΟΛΥΜΠΙΟΝΙΚΑΙ Γ'. (ΙΑ')

ΑΓΗΣΙΔΑΜΩ ΛΟΚΡΩ

ΕΠΙΖΕΦΥΡΙΩ

ΠΑΙΔΙ ΠΥΚΤΗ.

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Ο Λ Υ Μ Ρ Ι Α Χ. (ΧΙ.)

INTRODUCTION.

AGESIDAMUS, an Epizephyrian Locrian, conquered in the boxing-match of boys, Ol. 74, 1. B.C. 484. This ode was sung at Olympia, and was written as a prelude to the following one, which was sent into Italy some time afterwards. The rhythm is a mixture of the Lydian and Dorian.

ARGUMENT.

1—6. Need of poetry for the celebration of achievements. 7—21. The poet promises Agesidamus an epinician ode, to be recited at home.

STROPHE.

⋄ ◡ — — ⋄ ◡ ◡ — ◡ ◡ — —  
⋄ ◡ — — ⋄ ◡ ◡ — ◡ ◡ —  
⋄ ◡ — — ⋄ ◡ ◡ —  
⋄ ◡ — ◡ ⋄ ◡ — — ⋄ ◡ ◡ — ◡ ◡ — ◡  
5 ⋄ ◡ — — ⋄ ◡ —  
⋄ ◡ — — ⋄ ◡ — ◡ ⋄ ◡ ◡ — ◡ ◡ ◡

EPODE.

⋄ ◡ ◡ — ◡ ◡ — — ⋄ ◡ — —  
⋄ ◡ ◡ — ◡ ◡ — —  
⋄ ◡ — ◡ ◡ — — ⋄ ◡ ◡ — ◡ ◡ —  
⋄ ◡ — — ⋄ ◡ — ◡ ⋄ ◡ —



5 ᾠ - - - ᾠ - - ᾠ - -  
 ᾠ - - ᾠ - -  
 ᾠ - - ᾠ - - ᾠ - - ᾠ - -  
 ᾠ - - ᾠ - -  
 ᾠ - - ᾠ - - ᾠ - - ᾠ - -

\*Ἔστιν ἀνθρώποις ἀνέμων ὅτε πλείστα  
 χρήσις, ἔστιν δ' οὐρανίων ὑδάτων  
 ὀμβρίων, παίδων νεφέλας.  
 εἰ δὲ σὺν πόνῳ τις εὖ πράσσοι, μελιγάρυες ὕμνοι  
 5 ὑστέρων ἀρχαὶ λόγων  
 τέλλεται καὶ πιστὸν ὄρκιον μεγάλαις ἀρεταῖς.

Ἐτρ.

5

ἀφθόνητος δ' αἶνος Ὀλυμπιονίκαις  
 οὗτος ἄγκειται. τὰ μὲν ἀμετέρα  
 γλῶσσα ποιμαίνειν ἐθέλει

Ἄντ.

10 ἐκ θεοῦ δ' ἀνὴρ σοφαῖς ἀνθεὶ ἔσαει πρᾶπίδεςσιν.  
 ἴσθι νῦν, Ἀρχεστράτου  
 παῖ, τεᾶς, Ἀγησίδαμε, πυγμαχίας ἕνεκεν

10

κόσμον ἐπὶ στεφάνῳ χρυσεᾶς ἐλαίας  
 ἀδυμελῆ κελαδήσω,

Ἐπ.

15 τῶν Ἐπιζεφυρίων Λοκρῶν γενεὰν ἀλέγων.  
 ἔνθα συγκωμάξατ', ἐγγυάσομαι

15

4 πράσσει, 5, 6 λόγων· τέλλεται καὶ 7 ἀφθόνατος

5, 6. ὑστέρων ἀρχαὶ λόγων τέλλεται.] This is an instance of the *schema Pindaricum*, as it is called, when the plural of the mascul. or fem. subject is followed by a verb in the singular number, as is the case with neuter nominatives. In Attic Greek this takes place only when the verb precedes: see Matthiä, *Gr. Gr.* § 303. We have another instance of it in *P. x*, *ad fin.*: κείται —κυβερνάσιες. See Apollonius *de Syntaxi* III. p. 223. The Scholiast explains these words very well: εἰ δὲ τις εὖ πράσσοι, ἤγουν εὐτυχοῖν, νικῶν μετὰ κόπων, οἱ ἠδύφωνοι ὕμνοι τέλλεται, ἀντὶ τοῦ τέλλονται, ἤγουν γίνονται αὐτῷ ἀρχαί, τούτεστι ρίζαι, αἰτίαι

τοῦ ἐπικρατῆσαι ὑστερον τὴν φήμην τῆς νίκης.

8, 9. ἀφθόνητος αἶνος—ἄγκειται.] "This abundant praise is laid up as a treasure or ἀνάθημα." See *P. vi*, 7—9. Böckh restored the reading ἀφθόνητος for ἀφθόνατος from MS. authority: it is confirmed by *Antiallicista Bekkeri*, p. 79: ἀφθόνητος, Πίνδαρος Ὀλυμπιονίκαις.

13. χρυσεᾶς ἐλαίας.] "Beautiful or precious:" so χρυσοστεφάνων ἀέθλων, *O. viii*, 1.—φύλλα χρύσεα, *N. i*, 17. and δάφνη χρυσῆ, *P. x*, 40.

μή μιν, ὦ Μοῖσαι, φυγόξενον στρατὸν  
 μηδ' ἀπείρατον καλῶν,  
 ἀκρόσοφον δὲ καὶ αἰχματὰν ἀφίξασθαι. τὸ γὰρ  
 20 ἐμφυῆς οὔτ' αἴθων ἀλώπηξ  
 οὔτ' ἐρίβρομοι λέοντες διαλλάξαιντο ἦθος.

20

17—21. μή μιν—ἦθος.] Böckh understands μιν as referring to Agesidamus, "that he will not on his return, &c." It seems more natural to take this pronoun, as the other commentators do, with στρατόν: "I promise that you, O muses, will not come to them—the Epizephyrian Locrians—as to a nation inhospitable or void of accomplishments, but as to one skilled in art and valorous in war." The epithet *φυγόξενος* refers, as Böckh suggests, to the fact that the Doric *ξενηλασία* was less strict among the Locrians than among others of the Doric states. By μηδ' ἀπειρ. καλ. and ἀκροσ. he refers to the

poets Xenocritus and Erasippus, their poetess Theano, their *Λοκρικὰ ᾄσματα*, and the *Λοκριστὶ ἀρμονία*; and by *αἰχματὰν* to their military prowess. He speaks on this subject again in *O. XI, 14*: μέλει τέ σφισι Καλλιόπα καὶ χάλκεος Ἄρης. Τὸ γὰρ, κ. τ. λ. i. e. the Epizephyrians, though living in a distant land, had not degenerated from the shrewdness (*ἀλώπηξ*) and valour (*λέοντες*) of the older Locrians. *Διαλλάξαιντο* would have *ἄν* subjoined in Attic Greek. The hiatus here is obviated by the digamma in ἦθος. For the sentiment, see *O. XIII, 13*.

ΟΛΥΜΠΙΟΝΙΚΑΙ ΙΑ'. (Γ')

ΑΓΗΣΙΑΔΑΜΩ ΛΟΚΡΩ

ΕΠΙΖΕΦΥΡΙΩ

ΠΑΙΔΙ ΠΥΚΤΗ.

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OLYMPIA XI. (X.)

INTRODUCTION.

THIS ode was written to commemorate the same victory as the preceding, but not till many years after. It was sung at the feast, which Olympic victors gave on the return of the Olympiad to celebrate their victory. The rhythm is Æolian.

ARGUMENT.

1—9. The ode begins with an admission of the long period which had elapsed since the poet had promised to send it: but this delay was not occasioned by any voluntary neglect of the promise; it merely arose from the forgetfulness of the poet himself, who now hopes to repay his debt with interest. 10—24. He proceeds to praise the Epizephyrian Locrians for their justice, valour, and poetical accomplishments, and Agesidamus, for his victory at Olympia, which was partly due to his trainer Ias. 24—77. In the next place he recounts the traditions of the foundation of the Olympic games by Hercules; 78—185, and concludes, in the usual way, with the praises of the young victor.

STROPHÆ.

υ υ ˘ υ υ ˘ ˘ υ ˘ ˘ υ υ ˘ ˘  
υ ˘ υ ˘ ˘ υ υ ˘ υ υ ˘ ˘  
υ ˘ υ ˘ ˘ υ υ ˘ ˘ υ υ ˘ ˘ υ υ ˘ ˘ υ υ ˘ ˘ υ υ ˘ ˘ υ υ ˘ ˘ υ υ ˘ ˘  
υ ˘ ˘ υ υ ˘ ˘ υ υ ˘ ˘  
5 υ ˘ υ ˘ ˘ υ υ ˘ ˘  
υ ˘ ˘ υ υ ˘ ˘ υ υ ˘ ˘

## ΕΡΟΔΙ.

υ ¨ υ  
 υ  
 υ  
 υ  
 5 υ  
 υ  
 υ  
 υ

ΤΟΝ Ὀλυμπιονίκαν ἀγάγνωτέ μοι Στρ. α΄.

Ἄρχεστράτου παιῖδα πόθι φρενός

ἐμᾶς γέγραπται. γλυκὺ γὰρ αὐτῷ μέλος ὀφείλων ἐπιλέλαθ'.

ὦ Μοῖσ', ἀλλὰ σὺ καὶ θυγάτηρ 5

Ἄλαθεια Διός, ὀρθᾷ χερὶ

5 ἐρύκετον ψευδέων

ἐνιπὰν ἀλιτόξενον.

ἕκαθεν γὰρ ἐπελθὼν ὁ μέλλων χρόνος Ἄντ. α΄.

ἐμὸν καταίσχυνε βαθὺ χρέος. 10

5 ἐμᾶς 8 κατήσχυνε

2, 3. πόθι φρενός ἐμᾶς γέγραπται.] This metaphor is very common among the Greek and Roman authors; see *Æschyl. Prom.* 814: ἦν ἐγγράφου σὺ μνήμοισιν δέλτοις φρενός, where see Blomfield; hence *Æschylus (Supplicæ)* 181, uses the phrase δελτοῦσθαι ἔπη for "to recollect," and δελτογράφος φρήν (*Eumen.* 270) for "an unforgetful mind;" and so also Terence, *Andr.* 1, 5, 47: *Elia[m] nunc mihi Scripta illa sunt in animo dicta Chrysidis.* St Paul, *Rom.* ii, 15: οὔτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν. For the construction πόθι φρενός, compare *Æschyl. Eumen.* 296: τὸ χαίρειν μὴ μαθόνθ' ὅπου φρενῶν. and πόθι Νύσης ἄρα τᾶς θηροτρόφου θυρσοφορεῖς θιάσους, *Eurip. Bacch.* 550.

5, 6. ψευδέων ἐνιπὰν ἀλιτόξενον.] "The

reproach of falsehood injurious to my foreign friend." This construction of the epithet with the principal noun instead of the subordinate one, to which it properly refers, is not uncommon in Pindar. The most perfectly identical instance of this structure is in *P.* vi, 5: Πυθιονικός ὕμνων θησαυρός, for *πυθιονίκων ὕ. θ.*

7. ἕκαθεν—χρόνος.] Ὁ μέλλων χρόνος, which is here spoken of as time past, refers to the time fixed for the performance of the promised task,—"the future time" in reference to that promise. Ἐπελθὼν "having come round again" after a lapse of years; ἐπέρχεσθαι is often used of the return of the seasons; so in Homer: ἐπήλυθον ὥραι, "the year began again" (*Od.* ii, 107; xi, 295).

ὅμως δὲ λῦσαι δυνατὸς ὄξειαν ἐπιμομφὰν τόκος ὀνάτωρ. νῦν  
ψᾶφον ἐλισσομέναν

10 ὅπα κῦμα κατακλύσσει ῥέον; 15

ὅπα τε κοινὸν λόγον

φίλαν τίσομεν ἐς χάριν;

νέμει γὰρ Ἀτρέκεια πόλιν Λοκρῶν Ζεφυρίων, Ἐπ. α.

μέλει τέ σφισι Καλλιόπα

15 καὶ χάλκεος Ἄρης. τράπε δὲ Κύκνεια μάχα καὶ ὑπέρβιον 20

Ἡρακλέα. πύκτας δ' ἐν Ὀλυμπιάδι νικῶν

Ἴλα φερέτω χάριν

Ἀγησίδαμος ὡς

Ἀχιλεῖ Πάτροκλος.

20 θήξαις δέ κε φύντ' ἀρετᾶ ποτὶ

πελώριον ὀρμάσαι κλέος ἀνὴρ θεοῦ σὺν παλάμα. 25

ἄπονον δ' ἔλαβον χάσμα παῦροί τινες, Στρ. β'.

ἔργων πρὸ πάντων βιώτω φάος.

ἀγῶνα δ' ἐξαίρετον αἰεῖσαι θέμιτες ὦρσαν Διός, ὃν ἀρχαίω

σάματι παρ Πέλοπος 30

25 \*βίη Ἡρακλέος ἐκτίσσατο,

9 ἀνδρῶν. 15 Κυκνεῖα. 22 ὀρμάσαι. 23 ἔργων. 25 Versus proculdubio corruptus Rescribendum fortasse: βιατὰς ἀνὴρ ἐκτίσσατο. Vide quæ infra adnotavi.

9. τόκος ὀνάτωρ.] "Beneficial interest." This is Hermann's admirable emendation. The old reading was ὁ τόκος ἀνδρῶν; the better MSS. had τόκος θνατῶν (ΘΝΑΤΩΝ), from which Hermann extracted τόκος ὀνάτωρ (ΟΝΑΤΩΡ).

20, 21. θήξαις δέ κε—παλάμα.] "When a man is naturally brave, another may, if the gods assist, so instruct him as to carry him on to the attainment of immense glory." This remark is made for the sake of consistency, because, as Pindar is always lauding the gifts of nature, and depreciating acquired skill or excellence (the *οἰδακταὶ ἀρεταί*, O. IX, 100), he could not attribute much to the *αλεῖπτά* Ἴλα without contradicting his general assumption; the pupil must be *φύς ἀρετᾶ*, and the gods must assist, or the instruction will be all in vain. The metaphor implied in *θήξαις* is given at greater length in I. v, 73, 74.

25. βίη Ἡρακλέος ἐκτίσσατο.] The sense of this line is clear enough, but it is corrupted by the interpretation of some grammarians, as Böckh has shown from the following considerations; (1) the hiatus βίη Ἡ. is not admissible; (2) the form βίη is borrowed from the Homeric βίη Ἡρακλῆος, Ἡρακληεῖη. Pindar writes *Οἰνομάου βίαν*, O. I, 88. *Κάστορος βίαν*, P. XI, 61. *βία Φώκου*, N. v, 12. *Μέμνονος βίαν*, I. VII, 54; (3) one of the Scholiasts says: *οὕτως ἀμεινον γράφεσθαι βίη Ἡρακλεός* οἱ γὰρ γράφοντες ἕτερον οὐκ ὀρθῶς γράφουσιν, which clearly indicates an alteration of the text by the grammarians. It is not easy to guess what Pindar himself wrote. Perhaps βιατὰς, which is so common in Pindar, was the first word in the line; so we have *ὑπέρβιον Ἡρακλέα* in v. 15, 16: and then *ἀνὴρ* would represent the three short syllables which remain to complete the metre.

- ἐπεὶ Ποσειδάριον  
 πέφνε Κτέατον ἀμύμονα,  
 πέφνε δ' Εὐρυτον, ὡς Αὐγέαν λάτριον ἄντ. β'.  
 ἀέκονθ' ἐκὼν μισθὸν ὑπέρβιον 35  
 30 πρᾶσσοιτο. λόχμαισι δὲ δοκεύσαις ὑπὸ Κλεωνᾶν δάμασε καὶ  
 κείνους Ἡρακλέης ἐφ' ὀδίῳ,  
 ὅτι πρόσθε ποτὲ Τιρύνθιον 40  
 ἔπερσαν αὐτῷ στρατὸν  
 μυχοῖς ἤμενοι Ἄλιδος  
 Μολίονες ὑπερφίαλοι. καὶ μὰν ξεναπάτας Ἐπ. β'.  
 35 Ἐπειῶν βασιλεὺς ὄπιθεν  
 οὐ πολλὸν ἴδε πατρίδα πολυκτέανου ὑπὸ στερεῷ πυρὶ 45  
 πλαγαῖς τε σιδάρου βαθὺν εἰς ὄχετὸν ἄτας  
 ἴζοισαν εἴαν πόλιν.  
 νεῖκος δὲ κρεσσόνων  
 40 ἀποθέσθ' ἀπορον.  
 καὶ κείνος ἀβουλία ὕστατος  
 ἀλώστος ἀντάσαις θάνατον αἰπὺν οὐκ ἐξέφυγεν. 50  
 ὁ δ' ἄρ' ἐν Πίσᾳ ἔλσαις ὄλον τε στρατὸν Στρ. γ'.  
 λαίαν τε πᾶσαν Διὸς ἄλκιμος  
 45 υἱὸς σταθμᾶτο ζάθειον ἄλσος πατρὶ μεγίστῳ· περὶ δὲ πάζαις  
 Ἄλτιν μὲν ὄγ' ἐν κἀθαρίῳ 55

29 ἀκονθ' 30 κἀκείνους 35 " Libri ἄμενον et ἤμενον, quum tamen Moliones insidias struxerint. Hinc Heynius pluralem coniecit, nunc receptum Böckhio. Thierschius suaserat ἡμένω in *Act. philol. Mon.* T. II. Fasc. III. p. 426."—DISSEN. 41 κἀκείνος 44 " Boni libri λαίαν aut λαίαν, ac docet glossa in Mose. B. λαίαν per emendationem inductum. Legendum esse λαίαν Böckhio monet secundum Hesych. in voc. λαίαν Δωριεῖς λαίαν (λαίαν) ἐπὶ τῆς λείας, ut ibi legendum. Cf. Böckh. *de Crisi Pind.* § 41."—DISSEN.

28—30. ὡς—πρᾶσσοιτο.] The construction here is very much involved: ὡς ὑπέρβιον Αὐγέαν, ἀέκοντα ἐκὼν πρᾶσσοιτο λάτριον μισθόν.

34. Μολίονες.] Some consider this word as merely an epithet, equivalent to μάχηται. Others as a metronymic, since Ibycus (*Athen.* p. 58 A.) calls these same persons τέκνα Μολιόνας. It is more probably a patronymic, synonymous with Μολιονίδης, their father being called both Molus and Molion; see *New Cratylus*, p. 341, and Buttman *Ausführl. Sprl.* II, p. 333.

41, 42. καὶ κείνος—ἐξέφυγεν.] "And he, from not knowing what else to do, having come in the way of Hercules after the capture of his city, did not escape a sudden death." Αἰπὺς θάνατος is the same as *præceps casus* in Ennius:

*aut intra muros aut extra præcipe casu.*

43. ἔλσαις.] "Having collected;" see Buttman *Lexilog.* II, p. 146.

45. περὶ δὲ πάζαις—θεῶν.] "And having built a fence all round the altis, he marked it out in an open space without trees; and he

- διέκρινε, τὸ δὲ κύκλω πέδον  
 ἔθηκε δόρπου λύσιν,  
 τιμάσαις πόρον Ἄλφειου  
 μετὰ δώδεκ' ἀνάκτων θεῶν. καὶ πάγον Ἄντ. γ'.  
 50 Κρόνου προσεφθέγγατο· πρόσθε γὰρ 60  
 νώνυμος, ἄς Οἰνόμαος ἄρχε, βρέχετο πολλῶν νιφάδι. ταῦτα δ'  
 ἐν πρωτογόνῳ τελετᾷ  
 παρέσταν μὲν ἄρα Μοῖραι σχεδὸν 65  
 ὅ τ' ἐξελέγχων μόνος  
 ἀλάθειαν ἐτήτυμον  
 55 χρόνος. τὸ δὲ σαφανὲς ἰὼν πόρσω κατέφρασεν, Ἐπ. γ'.  
 ὅπα τὰν πολέμοιο δόσιν  
 ἀκρόθινα διελὼν ἔθνε καὶ πενταετηρίδ' ὅπως ἄρα 70  
 ἔστασεν ἑορτὰν σὺν Ὀλυμπιάδι πρῶτα  
 νικαφορίαισί τε.  
 60 τίς δὴ ποταίνιον  
 ἔλαχε στέφανον  
 χεῖρεσσι ποσίν τε καὶ ἄρματι,  
 ἀγώνιον ἐν δόξᾳ θέμενος εὐχος, ἔργῳ καθελῶν; 75

58 ἐν ὄλ. 61 γε λάχε 62 ἄρμασιν,

made the plain all round a place for banqueting; and honoured the river Alpheus in conjunction with the twelve supreme gods." Ἐν καθαρῷ, i. e. ἐν ψιλῷ χωρίῳ, so O. VI, 22: καθαρὰ κέλευθος, "an open, unobstructed road." There were no trees at Olympia till Hercules brought thither the Hyperborean olive; O. III, 23. Δόρπον λύσιν, i. e. κατὰ λυσιν. This refers to the lodging-houses for strangers (οἰκήματα, σκηναί,) which were subsequently built all round the altis at Olympia; see Plutarch. v. Alcib. c. 12. Athen. XII, p. 534, D. Ælian, V. H. IV, 9. The δώδεκ' ἀνάκτες θεοὶ are those in whose honour Hercules is said to have erected six double altars; and Alpheus was σύμβωμος with Diana.

50, 51. πρόσθε—νιφάδι.} "For in the olden time, when Enomaus was king, the snow-topped hill bore no name or title." On ἄς for ἔως, see Köhler ad Gregor. Cor. p. 188.

52. παρέσταν—Μοῖραι σχεδόν.] So O.

VI, 42: τᾷ μὲν ὁ X. π. Ἐ. συμπαρέσταν τε Μοῖρας.

55. τὸ δὲ σαφανὲς, κ. τ. λ.] "And time in its onward progress has clearly demonstrated the truth of the ancient tradition," that is to say, the present mode of celebrating the games is quite consistent with the old traditions on the subject. The following words, ὅπα—νικαφορίαισί τε explain τὸ σαφανὲς. Thiersch proposes to read πενταετηρίθ' ὅπως here, and πᾶσαν κατὰ Ἑλλάθ' εὐρήσεις in O. XIII, 113; as ὅθ' Ἐρμῆς is found for ὅδ' Ἐρμῆς in an old inscription (Böckh, Corp. Inscr. I, p. 23). See Thiersch's Pindar, II, p. 349.

63. ἀγώνιον—καθελῶν.] "Having proposed to himself in expectation the attainment of glory in the games, and having actually obtained it by his exertions." This interpretation is at variance with that which Böckh and Dissen have adopted. They consider that θέμενος εὐχος, and ἔργῳ καθε-

σταδίου μὲν ἀρίστευσεν εὐθὺν τόνον

Στρ. δ.

65 ποσσὶ τρέχων παῖς ὁ Λικυμνίου

Οἰωνός· ἴκεν δὲ Μιδέαθεν στρατὸν ἐλαύνων· ὁ δὲ πάλαι κυδα-  
ίνων Ἐχεμος Τεγέαν·

80

Δόρυκλος δ' ἔφερε πυγμαῖς τέλος,

Τίρυνθα ναίων πόλιν·

ἀν' ἵπποισι δὲ τέτρασιν

70 ἀπὸ Μαντινέας Σᾶμος ὠλιροθίου·

Ἄντ. δ.

ἄκοντι Φράστωρ ἔλασε σκοπόν·

85

μᾶκος δ' Ἐνικεὺς ἔδике πέτρῳ χέρα κυκλώσαις ὑπὲρ ἀπάντων,  
καὶ συμμαχία θόρυβον

παραίθυξε μέγαν· ἐν δ' ἔσπερον

90

ἔφλεξεν εὐώπιδος

75 σελάνας ἐρατὸν φάος.

64 "Libri plurimi εὐθύτονον contra metrum. Schmidius coniecit εὐθύδρομον, Hermannus εὐθὺν πόνον, ut est εὐθύπονον in Guelph. Postremo Thierschius in Versione Germanica proposuit εὐθὺν τόνον, idque nunc recepit Böckhiius. Quæ quidem emendatio bona est, si σταδίου εὐθὺν τόνον intelligis cursus in stadio rectam tensionem (*des Laufes gerade Spannung, Richtung*), ut στάδιον etiam cursum significare constat, cf. P. XI, 49. N. VIII, 15. Sin ipsius curriculi rectam tensionem intelligeres, non conveniret ἀριστεύειν. Recte dicitur aliquis πάλιν, δρόμον, μάχην ἀριστεύειν, sed non dici potest ἀριστεύειν χώρον; πεδίου, στάδιον, si hoc pro curriculo sit."—DISSEN. 66 ἦκεν 67 δὲ τέλος πυγμαῖς φέρε, 70 "Vulgo Σᾶμος ηἰδέτο. Libri meliores σᾶμ' Ἀλιρροθίου aut Ἀλλιρροθίου. Unde Böckhiius acute restituit Σᾶμος ὠλιροθίου, h. e. ὁ Ἀλιροθίου, Semus Mantineensis Halirrhothii filius, de quo eius vide notas criticas."—DISSEN. Vide notam ad P. XI, 54-58.—71 "Malim ἄκοντι Φράστωρ δ' sine asyndeto, cum Hermannus."—DISSEN. 72 συμμαχία

λῶν, sc. εὐχος are nearly synonymous expressions; and that ἐν δόξᾳ is equivalent to σὺν δόξᾳ, i. e. gloriously: "fatum ex certaminibus sibi parans cum gloria, eumque opere et certamine perficiens et consequens." To say nothing of the tautology of this translation, it seems to me to lose sight of the obvious antithesis of θέσθαι ἐν δόξᾳ εὐχος and ἔργῳ καθελεῖν εὐχος, and also of the conventional meaning of the former verb in reference to objects of competition: θέσθαι ἐν δόξᾳ appears to me to be an equivalent construction to that in N. VIII, 43: μαστεύει δὲ καὶ τέρψις ἐν ὄμμασι θέσθαι πίστιν,—and θέσθαι ἀγώνιον εὐχος, when the competitor himself is spoken of, is the proper correlative to the use of τίθημι, when the judge of the games is referred to; Soph. Ajax, 570: καὶ τὰμὰ τεύχη μῆτ' ἀγωνάροχαι τινὲς θήσουσ' Ἀχαιοῖς, whence the

words ἀγωνοθέτης, ἀγωνοθετῶ, ἀγωνοθεσία, ἀγωνοθήκη, &c. And Pindar himself says [*Fragm. inc. 149. (252.)*]: τιθεμένων ἀγώνων πρόφασις ἀρετᾶν ἐς αἰπὺν ἔβαλε σκότον. The Latins use *ponere* in the same way: so Virgil, *Georg. II, 530*: *velocis jaculi certamina ponit in ulmo. Æneid. v, 66*: *Ponam certamina classis*. The ἀγώνιον εὐχος is the same as εὐχος ἀγώνων ἄπο, N. VI, 61; and καθελῶν ἀγ. εὐχος is the same as εὐχος παρὰ Πυθιάδος ἵπποις ἐλῶν; P. v, 20; and Plutarch's phrase (*v. Pomp. c. 2*): πάντας ἀγῶνας καθελόντας. Comp. Herod. VII, 50.

72, 73. συμμαχία θόρυβον παραίθυξε μέγαν.] "The military companions of Eniceus raised a great shout." Παραίθύσσω, which is transitive here, is used in a neuter sense in P. I, 87.



- αείδετο δὲ πᾶν τέμενος τερπναῖσι θαλίαις Ἐπ. δ.  
τὸν ἐγκώμιον ἀμφὶ τρόπον.  
ἀρχαῖς δὲ προτέραις ἐπόμενοι καὶ νῦν ἐπωνυμίαν χάριν 95  
νίκας ἀγερῶχου, κελαδησόμεθα βροντᾶν  
80 καὶ πυρπάλαμον βέλος  
ὄρσικτύπου Διός,  
ἐν ἅπαντι κράτει  
αἶθωνα κεραυνὸν ἀραρότα.  
χλιδῶσα δὲ μολπὰ πρὸς κύλαμον ἀντιάξει μελέων, 100  
85 τὰ παρ' εὐκλείῃ Δίρκῃ χρόνῳ μὲν φάνεν Στρ. ε.  
ἀλλ' ὅτε παῖς ἐξ ἀλόχου πατρὶ  
ποθεινὸς ἴκοντι νεότατος τὸ πάλιν ἤδη, μάλα δέ τοι θερμαίνει  
φιλότατι νόον 105  
ἐπεὶ πλοῦτος ὁ λαχὼν ποιμένα  
ἐπικτὸν ἀλλότριον,  
90 θνάσκοντι στυγερῶτατος  
καὶ ὅταν καλὰ ἔρξαις ἀοιδᾶς ἄτερ, Ἄντ. ε.  
'Αγησίδαμ', εἰς Λίδα σταθμὸν 110  
ἀνὴρ ἴκηται, κενεὰ πνεύσαις ἔπορε μόχθῳ βραχὺ τι τερπνόν.  
τὴν δ' ἀδυεπὴς τε λύρα  
γλυκὺς τ' αὐλὸς ἀνάπασσει χάριν. 115  
95 τρέφοντι δ' εὐρὺ κλέος  
κόραι Πιερίδες Διός.  
ἐγὼ δὲ συνεφαπτόμενος σπουδᾶ, κλυτὸν ἔθνος Ἐπ. ε.

78 νῦν 81 Διός γ' 86 ὥστε 87 ἴκοντι νεότατι 95 ἔχοντι

76, 77. αείδετο—τρόπον.] Pindar here alludes to the usages of his own time, "when in the evening after the termination of the contests by the light of the moon the whole sanctuary resounded with joyful songs, after the manner of encomia." (Müller, *Hist. Lit. Gr.* I, p. 221). Αείδετο is here used much in the same way as ἀυλεῖται πᾶν μέλαθρον in Euripid. *Iphig. Taur.* 367.

79—83. κελαδησόμεθα—ἀραρότα.] "We will sing of the thunder-clap, and of the fire-wrought bolt of thundering Zeus, the

tory." This allusion to the thunder-bolt is probably due to the fact, pointed out by Böckh, that the Locrians in general were much given to the worship of Zeus the thunderer (see *O.* IX, 45), and that the thunder-bolt is found on the coins of the Epizephyrian Locrians in particular (Eckhel, *D. N.* I, p. 175). For this use of ἀραροῖς, see *I.* II, 19.

87 ἴκοντι νεότατος τὸ πάλιν ἤδη.] "When he is now arrived at the age contrary to youth." So *O.* XII, 11: ἔμπαλιν τέρφιος,

- Λοκρῶν ἀμφέπεσον μέλιτι  
 εὐάνορα πόλιν καταβρέχων· παῖδ' ἔρατόν δ' Ἀρχεστράτου 120  
 100 αἶνησα, τὸν εἶδον κρατέοντα χερὸς ἀλκᾶ  
 βωμὸν παρ' Ὀλύμπιον,  
 κείνον κατὰ χρόνον  
 ἰδέα τε καλὸν  
 ὥρα τε κεκραμένον, ἅ ποτε  
 105 ἀναιδέα Γανυμήδει πότμον ἄλαλκε σὺν Κυπρογενεῖ. 125

99 "Pro παῖδ' ἔρατόν δ' legendum videtur παῖδ' ἔρατόν τ', quum nulla sit hic oppositio. Non dicit: *Populum ornavi, Agesidamum vero laudavi*, sed: *Populum ornavi et cecini etiam Agesidamum.*"—DISSEN. 104 ἅ ποτ' 105 τὸν πότμον

104, 105. ὥρα—Κυπρογενεῖ.] "Endued with that youthful beauty, which formerly with the aid of Venus averted cruel fate from Ganymede." For this use of *κεκραμένος*, see *P.* xi, 41: οὔτε γῆρας—κέκραται *ιερά γεννά*. and *Soph. Antig.* 1311: *δειλαία δὲ συγκέραμαι δῶρα*. *Ἀναιδής*, "cruel," "pitiless," "which never raises the suppliant." So *Theognis* (207) has: *θάνατος ἀναιδής*,

and Homer calls the stone of Sisyphus, which never heeded his sufferings, *λάας ἀναιδής* (*Il.* iv, 521). Winckelmann recognized a Venus joined with Ganymede on an ancient monument. Pindar means "that beauty is no trivial endowment, since an instance is known, in which, with the favour of the goddess of love, it procured immortality for its possessor."

ΟΛΥΜΠΙΟΝΙΚΑΙ ΙΒ΄.

# ΕΡΓΟΤΕΛΕΙ ΙΜΕΡΑΙΩ

ΛΟΛΙΧΟΔΡΟΜΗ.

## OLYMPIA XII.

### INTRODUCTION.

ERGOTELES, the son of Philanor, having been driven from Cnosus in Crète by internal commotions, became a citizen of Himera, some time before Ol. 72, 3. B. C. 490. He was a celebrated runner (Pausan. VI, 4. § 7). This ode was written Ol. 77, 1. B. C. 472, Pindar being then in Sicily. A short time before, Himera had regained its freedom, its tyrant Thrasydæus, of Agrigentum, having been expelled Ol. 76, 4. B. C. 473. This ode was sung in the temple of Fortune, here called the daughter of Zeus Ἐλευθερίας. The rhythm is a mixture of Dorian and Lydian.

### ARGUMENT.

1—12. Fortune is entreated to preserve Himera, for she preserves men by sea and by land, ruling over their chequered lot; and no one knows whether prosperity or ill-luck is in store for him. 13—19. This was the case with Ergoteles. Had not faction expelled him from Cnosus, his renown as a runner would never have been spread abroad: but now he has gained many prizes at the public games, and dwells prosperously at Himera.

### STROPHÆ.

1 0 — — 1 0 0 — 0 0 0  
2 0 — — 1 0 0 — 0 0 — — 1 0 0 —  
3 0 — — 1 0 — — 1 0 —  
4 0 — — 1 0 — — 1 0 0 0  
5 1 0 — — 1 0 0 — 0 0 — —  
6 1 0 — 0 1 0 — — 1 0 0 — 0 0 — — 1 0 — — 1 0 —

## ΕΡΟΔΟΣ.

1 1 1 1 — 1 1 1 — — 1 1 — 1  
 1 1 1 — 1 1 1 — — 1 1 — 1 1 1 1  
 1 1 — — 1 1 1 — 1 1 — 1 1 —  
 — 1 1 1 — 1 1 1 — — 1 1 — — 1 1 — —  
 5 1 1 — 1 1 1 — 1 1 —  
 1 1 — — 1 1 — — 1 1 1 —  
 1 1 — — 1 1 — — 1 1 — 1 1 — — 1 1 — —

ΛΙΣΣΟΜΑΙ, παῖ Ζηνὸς Ἐλευθερίου, Στρ.

Ἰμέραν εὐρυσθενέ' ἀμφιπόλει, Σώτειρα Τύχα.

τὴν γὰρ ἐν πόντῳ κυβερνῶνται θοαὶ

νάες, ἐν χέρσῳ τε λαιψηροὶ πόλεμοι 5

5 κάγοραὶ βουλαφόροι. αἶ γε μὲν ἀνδρῶν

πόλλ' ἄνω, τὰ δ' αὖ κάτω ψεύδη μεταμῶνια τάμνοισαι κυλίν-  
δοντ' ἐλπίδες.

σύμβολον δ' οὐ πῶ τις ἐπιχθονίων Ἄντ. 10

πιστὸν ἀμφὶ πράξις ἐσσομένας εὐρεν θεόθεν

τῶν δὲ μελλόντων τετύφλωνται φραδαί.

10 πολλὰ δ' ἀνθρώποις παρὰ γνώμαν ἔπεσεν,

ἔμπαλιν μὲν τέρψιος, οἱ δ' ἀνιαραῖς 15

ἀντικύρσαντες ζάλαις ἔσλὸν βαθὺ πήματος ἐν μικρῷ πεδά-  
μειψαν χρόνῳ.

υἱὲ Φιλάνορος, ἦτοι καὶ τεά κεν, Ἐπ.

2 Ἰμέρα ἀμφὶ πόλει 6 ται δ' αὖ εἰ τέμνοισαι

2. Σώτειρα Τύχα.] See note on *Θ.* VIII, 20—27.

5. αἶ γε—ἐλπίδες.] It is doubtful whether *κυλίνδοντ'* is for *κυλίνδοντι* or for *κυλίνδονται*. The construction would suggest the former, as in *N.* IX, 43: *πολλὰ μὲν—τὰ δὲ—φάσομαι*. But the context seems to presume the latter. It seems to be a metaphorical allusion to a ship tossed about at sea. "The hopes of men are tossed about up and down, as they cut with onward-going keel the sea of empty falsehood." The metaphor recurs in v. 12. There is a very similar passage in Spenser's *Faerie Queen*, Book IV, Canto 3, st. 1:

O! why doe wretched men so much desire  
To draw their dayes unto the utmost date,  
And doe not rather wish them soone expire;  
Knowing the miserie of their estate;  
And thousand perills which them still awate,  
Tossing them like a boat amid the mayne,  
That every houre they knocke at deathe's gate!  
And he that happie scemes, and least in payne,  
Yet is as nigh his end as he that most doth playne.

12. ἔσλὸν — πήματος — πεδάμειψαν.] "Have received prosperity in exchange for misfortune;" so *P.* III, 96: *ἐκ καμάτων μεταμειψάμενοι χάριν Διός*.

\* 13—16. ἦτοι—πάτρας.] It was not usual for the Cretans to contend at the public games of Greece. "The Cretans, though

ἔνδομάχας ἅτ' ἀλέκτωρ, συγγόνῳ παρ' ἐστία  
 15 ἀκλεῆς τιμὰ κατεφυλλορόησε ποδῶν,  
 εἰ μὴ στάσις ἀντιάνειρα Κνωσίας ἄμερσε πάτρας.  
 νῦν δ' Ὀλυμπία στεφανωσάμενος 25  
 καὶ δις ἐκ Πυθῶνος Ἴσθμοῖ τ', Ἐργότελες,  
 θερμὰ Νυμφῶν λουτρὰ βαστάζεις, ὁμιλέων παρ' οἰκείαις  
 ἀρούραις.

distinguished in running (Xenoph. *Anab.* iv, 8. § 27.) fought, according to Pindar, like game-cocks in the arena of their own court." Müller, *Dorians*, vol. II, p. 323. The Greeks fought matches with both game-cocks and quails. This is mentioned by Æschylus, in such a way as to make it probable, that Pindar also alludes to the game-cock as a symbol of the civil war (στάσις ἀντιάνειρα) which matched man against man, and led to the banishment of Ergoteles from his native city; *Eumenides* 846:

μηδ' ἐξελοῦσ' ὡς καρδίαν ἀλεκτόρων  
 ἐν τοῖς ἐμοῖς ἀστοῖσιν ἰδρύσης Ἄρη  
 ἐμφύλιόν τε καὶ πρὸς ἀλλήλους θρασύν·  
 θυραῖος ἔστω πόλεμος κ. τ. λ.  
 ἐνοικίου δ' ὕρμιθος οὐ στέργω μάχην.

It is remarked by Böckh that the coins of Himera were stamped with the figure of a cock, either from the name of the city (ἡμέρα, ἡμέρα), or from the worship of Æsculapius there, or because this bird was

sacred to Minerva from its martial temper (Pausan. vi, 26. § 2.).

19. θερμὰ—ἀρούραις.] "You exalt the warm fountains of the Nymphs, dwelling in a country now your own." The θερμὰ Νυμφῶν λουτρὰ, for which the Himærans were always famous, were produced by the Nymphs, according to the old legend, at the request of Minerva and in honour of Hercules; Diodorus v, 3: τὴν μὲν Ἀθηναῖν ἐν τοῖς περὶ τὴν Ἰμέραν μέρεσιν, ἐν οἷς τὰς μὲν Νύμφας χαριζομένας Ἀθηναῖα τὰς τῶν θερμῶν ὑδάτων ἀνεῖναι πηγὰς κατὰ τὴν Ἡρακλέους παρουσίαν. *Schol. Soph. Trachin.* 635: ἔνιοι δὲ ἐν Σικελίᾳ φασὶν ἀναδοθῆναι τῷ Ἡρακλεῖ τὰ θερμὰ λουτρὰ. Βαστάζεις: so χρηὴ κωμάζοντα χαρίτεσσι βαστάσαι, *I.* III, 8; and στεφάνων ἄωτοι Λοκρῶν ματέρ' ἐπαείροντι, *O.* IX, 20. Παρ' οἰκείαις ἀρούραις: because he had obtained the rights of citizenship there.

ΟΛΥΜΠΙΟΝΙΚΑΙ ΙΓ'.

# ΞΕΝΟΦΩΝΤΙ ΚΟΡΙΝΘΙΩ

ΣΤΑΔΙΟΔΡΟΜΩ ΚΑΙ ΠΕΝΤΑΘΛΩ.

## Ο Λ Υ Μ Π Ι Α Χ Ι Ι Ι.

### INTRODUCTION.

ΧΕΝΟΡΗΘΝ, of Corinth, one of the noble family of the Oligæthidæ, conquered in the stadium and quinquertium Ol. 79, 1. B. C. 464. His father Thessalus had conquered in the foot-race (see v. 35.) in Ol. 69, 1. B. C. 474. Hence οἶκος τρισολυμπιονίκας. This ode was probably sung on the victor's public entrance into Corinth. The rhythm is Lydian with Æolian measures.

### ARGUMENT.

1—10. With the praises of the victor and his family he proposes to combine those of his native city Corinth. 11—46. The glories of Corinth in the historical ages. 47—93. The mythical legends referring to it. 93—115. The many victories already obtained by the Oligæthidæ furnish hopes of a like success for the future.

### STROPHE.

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 — υ υ υ υ υ — υ υ υ  
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ΕΡΟΔΙ.

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ΤΡΙΣΟΛΥΜΠΙΟΝΙΚΑΝ

Στρ. α.

ἐπαινέων οἶκον ἄμερον ἀστοῖς,  
 ξένοισι δὲ θεράποντα, γνώσομαι  
 τὰν ὀλβίαν Κόρινθον, Ἴσθμίου

5 πρόθυρον Ποτειδᾶνος, ἀγλαόκουρον. 5  
 ἐν τᾷ γὰρ Εὐνομία ναίει, κασίγνηταί τε, βάθρον πολίων ἀσ-  
 φαλές,

Δίκα καὶ ὁμότροπος Εἰράνα, ταμίαι ἀνδράσι πλούτου, 10  
 χρύσειαι παῖδες εὐβούλου Θέμιτος·

ἐθέλονται δ' ἀλέξειν 15 Ἄντ. α.

10 Ὑβριν, Κόρου ματέρα θρασύμυθον.  
 ἔχω καλά τε φράσαι, τόλμα τέ μοι  
 εὐθεία γλῶσσαν ὀρνύει λέγειν. 15

ἄμαχον δὲ κρύψαι τὸ συγγενὲς ἦθος.

ὑμῖν δέ, παῖδες Ἀλάτα, πολλὰ μὲν νικαφόρον ἀγλαίαν ὤπασαν  
 15 ἄκραις ἀρεταῖς ὑπερελθόντων ἱεροῖς ἐν ἀέθλοις, 20  
 πολλὰ δ' ἐν καρδίαις ἀνδρῶν ἔβαλον

Ἐπ. α.

ὦραι πολυάνθεμοι ἀρχαῖα σοφίσμαθ'. ἅπαν δ' εὐρόντος ἔργον.

5 Ποσειδᾶνος, 6 πολίων, ἀσφαλῆς 14 ὤπασάν γ' 15 εἰν ἀέθλοισιν,

3. γνώσομαι.] "I will make known, I will celebrate:" γιγνώσκω is here used in a causative sense, like ἀναγιγνώσκω. It obviously bears the same sense in O. vi, 89: κελαδῆσαι, — γυνῶναί τ' ἔπειτ' — εἰ φεύγομεν, "to proclaim Juno, and then to make known, &c.;" and perhaps in Pausanias i, 28. ad fin.: τὰδε μὲν οὖν εἰρήσθω μοι τῶνδε εἴνεκα, γυνῶναι ὀπόσης μέτεστι σπουδῆς εἰς τὰ δι-

καστήρια. Dissen translates γνώσομαι: *contemplabor mihi*.

6—10. ἐν τᾷ γὰρ — θρασύμυθον.] See Müller, *Dorians* II, p. 157; and for "Ὑβριν, Κόρου ματέρα θρασύμυθον, see Æschyl. *Agam.* 741, foll., where "Ὑβρις is the mother both of Κόρος and Θράσος. On these words, see *New Cratylus*, p. 412, foll.

ταὶ Διωνύσου πόθεν ἔξέφανεν  
σὺν βοηλάτῃ χάριτες διθυράμβῳ;

25

20 τίς γὰρ ἰππέοις ἐν ἔντεσσι μέτρα,  
ἢ θεῶν ναοῖσιν οἰωνῶν βασιλέα δίδυμον  
ἐπέθηκ'; ἐν δὲ Μοῖσ' ἀδύπνοος,

30

ἐν δ' Ἄρης ἀνθεὶ νέων οὐλίας αἰχμαῖσιν ἀνδρῶν.

ὑπατ' εὐρὺ ἀνάσσω

Στρ. β΄.

21 δίδυμον Böckh.

18, 19. ταὶ Διωνύσου—διθυράμβῳ.] “Whence appeared the graces of Dionysus with the ox-driving Dithyramb.” This refers to the improvements introduced into the dithyramb by Arion (see Müller, *Hist. Lit. Gr.* p. 204.). The epithet βοηλάτης is generally supposed to refer to the circumstance, that the prize for the best dithyramb was an ox (see Athenæus x. p. 456, D.). It is more probable that it alludes to the symbolical identification of Bacchus with this animal: thus at the festival of Dionysus at Elis, the women sang, instead of the regular dithyramb:

ἔλθειν, ἦρω Διόνυσε,  
ἄλιον ἐς ναὸν ἀγνόν  
σὺν Χαρίτεσσιν ἐς ναὸν  
τῷ βοέῳ ποδὶ θύων.  
Ἄξιε ταῦρε! Ἄξιε ταῦρε!

(Plutarch, *Qu. Gr.* 36.), and the chorus of Bacchanalians in Euripides addresses the god: φάνηθι ταῦρος (*Bacch.* 1008.); compare 1149: ταῦρον προσηγητήρα συμφορᾶς ἔχων; and see Lobeck, *Aglaophamus*, p. 484. That the word is connected with βόυς, and not with βοή as Welcker supposes (*Nachtrag zur Trilogie*, p. 241, note 179.) is clear from Æschyl. *Suppl.* 307: βοηλάτην μύωπα. The “graces of Bacchus” are either those goddesses who are alluded to as his companions in the Elean song just quoted, or the word is used generally as in Aristoph. *Nub.* 310:

ἠρί τ' ἐπερχομένῳ Βρομία χάρις  
εὐκελάδων τε χορῶν ἐρεθίσματα  
καὶ μουσα βαρυβρόμος αὐλῶν,

where the dithyramb is also referred to.

20. τίς γὰρ—μέτρα.] “Who added to the harness of horses the means of guiding them?” The word ἐντεα is used to signify

any part of the harness or trappings of a horse—the traces (*P.* iv, 235. comp. Æschyl. *Pers.* 193.); the chariot itself (*P.* v, 34.); or the chariot and horses together (*N.* ix, 22.). For the sense which I have given to μέτρα, see Æschyl. *Choëph.* 786. Böckh translates the word *justus modulus, rectaque dimensio frænorum ac commoda ratio*. I do not, however, see any good reason why μέτρα ἐν ἰππέοις ἐντεσσι should not signify “the means of guiding in the equipment of steeds,” just as Pindar calls the sun (*Fragm.* 74.): ἐμαῖς θεαῖς μέτρ' ὀμμάτων.

21, 22. ἢ θεῶν—ἐπέθηκ'. A question is raised, whether the αἶτος or αἶτωμα, here alluded to, was the τύμπανον (*Pausan.* i, 24. § 5.), or δέλτα (*Valcken. Diatribe*, p. 214.); i. e. the triangular spaces or pediments at the extremities of a Greek building; or whether it was the ornament (ἀκρώτηριον) which was placed at the apex of the tympanum. Winckelmann favours the latter interpretation; Müller seems to incline to the former: “Corinth was the first place where the front and hind part was finished off with a pediment, the tympanum being adorned with statues of ancient clay-work” (*Dorians* ii, p. 276.). From the use of the word ἐπέθηκε by Pindar, and from the words of Aristophanes, *Aves*, 1110: τὰς γὰρ ὑμῶν οἰκίας ἐρέψομεν πρὸς αἶτον, I should not hesitate to prefer Winckelmann's view of the case, which is also confirmed by the passage of Pausanias (*iii*, 17. § 4.) quoted by Böckh: ἢ δὲ πρὸς δυσμᾶς ἔχει τῶν στοῶν αἶτους τε δύο τοὺς ὀρυθας, καὶ ἴσας ἐπ' αὐτοῖς Νίκας, Λυσάνδρου μὲν ἀνάθημα, κ.τ.λ.; and by Pliny's words (*H. N.* xxxv, 43.): *primusque personas tegularum imbricibus imposuit, quæ inter initia protypa vocavit: postea idem ectypa fecit. Hinc et fastigia templorum orta.*



25 Ὀλυμπίας, ἀφθόνητος ἔπεσιν 35  
 γένοιο χρόνον ἅπαντα, Ζεῦ πάτερ,  
 καὶ τόνδε λαὸν ἀβλαβῆ νέμων  
 Ξενοφῶντος εὖθυνε δαίμονος οὖρον·  
 δέξαι δέ οἱ στεφάνων ἐγκώμιον τεθμόν, τὸν ἄγει πεδίων ἐκ  
 Πίσας, 40

30 πεντάθλῳ ἅμα σταδίου νικῶν δρόμον· ἀντεβόλησεν  
 τῶν ἀνὴρ θνατὸς οὐπω τις πρότερον.

δύο δ' αὐτὸν ἔρεψαν Ἄντ. β'. 45

πλόκοι σελίνων ἐν Ἰσθμιάδεσσι  
 φανέντα· Νεμέα τ' οὐκ ἀντιξοεῖ.

35 πατρὸς δὲ Θεσσαλοῦ ἐπ' Ἀλφειῷ  
 ρεέθροισιν αἶγλα ποδῶν ἀνάκειται,  
 Πυθοῖ τ' ἔχει σταδίου τιμὰν διαύλου θ' ἀλίῳ ἀμφ' ἐνί, μηνός  
 τέ οἱ 50

τῶντοῦ κρανααῖς ἐν Ἀθάναισι τρία ἔργα ποδαρκῆς  
 ἀμέρα θῆκε κάλλιστ' ἀμφὶ κόμαις, 55

Ἐπ. β'.

40 Ἑλλώτια δ' ἐπτάκις ἐμ' δ' ἀμφιάλοισι Ποτειδᾶνος τεθμοῖσιν  
 Πτοιόδωρῳ σὺν πατρὶ μακρότεραι  
 Τερψία θ' ἔσποντ' Ἐριτίμῳ τ' αἰοδαί. 60

25 ἀφθόνατος 30 οὐκ ἀντεβόλησεν 31 Νεμέα 33 τρία μὲν 40 Ποσειδᾶνος 42 "Vulgo  
 τέρψιες θ' ἔσποντ' ἐρίτιμοί τ' αἰοδαί. Schmidio auctore reposuit Böckh. Τερψία θ' et  
 Ἐριτίμῳ τ', probatum etiam Hermanno."—DISSEN.

28. εὖθυνε δαίμονος οὖρον.] Good fortune  
 is often spoken of by the poets with allusions  
 like this to a direct and fair-wind: so Æs-  
 chyl. *Pers.* 605:

ὅταν δ' ὁ δαίμων εὐροῆ, πεποιθῆναι  
 τὸν αὐτὸν αἰεὶ δαίμον' οὐρίειν τύχης.

So also Cicero *ad Attic.* II, 1. "Cæsarem,  
 cujus nunc venti valde sunt secundī." For  
 the use of εὖθυνε here, Dissen very aptly  
 compares *Anthol. Palat.* VII, 164: καὶ σὸν,  
 ὀδῖτα, οὐριον ἰθύνοι πάντα Τύχη βίοντον.  
*Ibid.* IX, 107: διθύνων εὐπλοῖην.

37—39. μηνός τέ οἱ—κόμαις. "And in  
 the same month at craggy Athens a day of  
 swiftness placed three most beautiful prizes  
 upon his head." Ποδαρκῆς ἡμέρα cannot

mean *velox dies*, i. e. *in brevi spatio unius  
 diei celeriter labentis ter certavit et vicit*, as  
 Dissen supposes, but must mean "a day on  
 which ταχυτὰς ποδῶν ἐρίζεται (*O.* I, 95.),  
*insignis velocitate cursorum tum decertan-  
 tium*, as Böckh renders it. On the contrary,  
 I take ἔργα, with Dissen, to signify the  
 crowns won at the games, although Böckh  
 says: ἔργα de coronis portentorum foret:  
 see note on *O.* VII, 84.

40. Ἑλλώτια.] Minerva Hellotia was  
 the goddess of the moon and of light; her  
 festival was celebrated at Corinth with a *lam-  
 padodromia*: see *Athen.* xv, p. 678, B. (p.  
 1508. Dindorf.). For the construction we  
 must supply from the preceding words:  
 ἔργα κάλλιστ' ἔθηκεν ἀμφὶ κόμαις.

- ὄσσα τ' ἐν Δελφοῖσιν ἀριστεύσατε  
 ἠδὲ χόρτοισ ἐν λέοντος, δηρίομαι πολέσιν  
 45 περὶ πλήθει καλῶν, ὡς μὰν σαφὲς  
 οὐκ ἂν εἰδείην λέγειν ποντιᾶν ψάφων ἀριθμόν. 65
- ἔπεται δ' ἐν ἐκάστω 70  
 μέτρον. νοῆσαι δὲ καιρὸς ἄριστος.  
 ἐγὼ δὲ ἴδιος ἐν κοινῷ σταλαῖς  
 50 μῆτιν τε γαρύων παλαιγόνων 70  
 πόλεμόν τ' ἐν ἠρωΐαις ἀρεταῖσιν  
 οὐ ψεύσομ' ἀμφὶ Κορίνθῳ, Σίσυφον μὲν πυκνότατον παλάμαις  
 ὡς θεόν,  
 καὶ τὰν πατρὸς ἀντία Μήδειαν θεμέναν γάμον αὐτᾶ, 75  
 ναὶ σώτειραν Ἀργοῖ καὶ προπόλοισ.
- 55 τὰ δὲ καὶ ποτ' ἐν ἀλκᾷ 75  
 πρὸ Δαρδάμου τειχέων ἐδόκησαν  
 ἐπ' ἀμφοτέρω μαχᾶν τέμνειν τέλος, 80  
 τοῖ μὲν γένει φίλῳ σὺν Ἀτρέος  
 Ἑλέναβ' κομίζοντες, οἱ δ' ἀπὸ πάμπαν  
 60 εἴργοντες ἐκ Λυκίας δὲ Γλαῦκον ἐλθόντα τρόμεον Δαναοί. τοῖσι 85  
 μὲν  
 ἐξεύχεται ἐν ἄστει Πειράνας σφετέρου πατρὸς ἀρχὰν  
 καὶ βαθὺν κλᾶρον ἔμμεν καὶ μέγαρον  
 75  
 ὅς τὰς ὄφιώδεος νιόν ποτε Γοργόνος ἢ πόλλ' ἀμφὶ κρουνοῖς 90

49 "δὲ ἴδιος non facit hiatum, quum ἴδιος in nonnullis dialectis digamma habeat; cf. Böckh. *Oecon. Civit. Athen.* T. II. p. 393."—DISSEN. 52 οὐ Σ. Böckh. 53 τὸν γάμον  
 58 Ἀτρέως 60 τοῖσι μὰν 61 μὲν πατρὸς

46. ἔπεται—ἀριστος.] Μέτρον and καιρὸς are here used as synonyms: see note on O. ix, 38, 39. The construction of the last words is καιρὸς ἄριστος ἐστὶ νοῆσαι, i. q. νοηθῆναι. Comp. N. v, 17: τὸ πικρῶν πολ-  
 λάκις ἐστὶ σαφώτατον ἀνθρώπῳ νοῆσαι. Above, v. 13: ἀμαχὸν κρύψαι τὸ συγγενὲς ἦθος. Compare also O. ii, 17. N. iii, 29. N. iv, 94. N. x, 20, 72. I. iv, 50.

53. θεμένα γάμον αὐτᾶ.] For αὐτᾶ, according to the old dialect. The middle voice θεμένα is here used because the parents were generally said πικρῶν γάμον; so Eurip.

*Iph. Aul.* 1078: δαίμονες—Νηρηίδος γάμον ἔθεσαν.

54. σώτειραν.] See note on O. viii, 21.

56, 57. ἐδόκησαν—τέλος.] Ἐδόκησαν, "they were thought," "they had the reputation;" so also P. vi, 40. Μαχᾶν τέμνειν τέλος, "to decide the issue of the combat;" so Eurip. *Heraclid.* 758: κίνδυνον πολίῳ τέμνειν σιδάρω. Horat. *Epist.* i, 16, 42: *secantur lites.*

61. ἐξεύχεται.] *Iliad.* vi. 144. *scsa.*

- Πάγασον ζεῦξαι ποθέων ἔπαθεν,  
 65 πρὶν γέ οἱ χρυσάμπυκα κούρα χαλινὸν  
 Παλλὰς ἤνεγκ' ἐξ ὀνείρου δ' αὐτίκα  
 ἦν ὑπαρ' φώνασε δ' "Εὔδεις, Αἰολίδα βασιλεῦ;  
 " ἄγε φίλτρον τόδ' ἵππειον δέκευ,  
 " καὶ Δαμαίῳ νιν θύων ταῦρον ἀργᾶντα πατρὶ δεῖξον." 95
- 70 κναναιγίς ἐν ὄρφνα Στρ. δ. 100  
 κνώσσουντί οἱ παρθένος τόσα εἰπεῖν  
 ἔδοξεν· ἀνὰ δ' ἐπᾶλτ' ὀρθῶ ποδί.  
 παρκείμενον δὲ συλλαβῶν τέρας,  
 ἐπιχώριον μάντιν ἄσμενος εὔρεν,  
 75 δεῖξέν τε Κοιρανίδα πᾶσαν τελευτὰν πράγματος, ὡς τ' ἀνὰ  
 βῶμῳ θεᾶς 105  
 κοιτάξατο νύκτ' ἀπὸ κείνου χρήσιος. ὡς τέ οἱ αὐτὰ  
 Ζηνὸς ἐγχεικεραῦνου παῖς ἔπορεν 110  
 δαμασίφρονα χρυσόν. Ἄντ. δ.  
 ἐνυπνίῳ δ' ὡς τάχιστα πιθέσθαι  
 80 κελήσατό μιν, ὅταν δ' εὐρυσθενεῖ  
 καρταίποδ' ἀερώη Γεαόχῳ,

69 ἀργόν 75 ἀπ' ἐκείνου χρ. ὅπως 81 "Vulgo κραταίποδ' αὐ ἐρώη Γαἰαόχῳ. Scripturam ἀερώη agnoscunt Schol. vet. et libri plurimi; vox in hac re sollemnis. Γεαόχῳ emendavit Böckh., ut apud Hesiod. *Theog.* 15. est Γεῖοχος Neptunus. Γεῖοχον agnoscit etiam Herm. *Præf. ad Hym. Hom.* p. XIV. seqq."—DISSEN.

69. Δαμαίῳ—πατρὶ.] Neptune was called δαμαῖος by the Corinthians, because they regarded him not merely as the creator, but also as the tamer of horses. Πατρὶ; because Neptune was really the father of Bellerophon, as the Scholiast says: πατρὶ δὲ τῷ Ποσειδῶνι· τῷ μὲν γὰρ λόγῳ ὁ Βελλεροφόντης Γλαύκου ἐστὶ τοῦ Σισύφου, τῇ δὲ ἀληθείᾳ Ποσειδῶνος, ὡς περ Ἡρακλῆς Ἀμφιτρεύανος. Homer seems to allude to this when he says (*Il.* VI, 121.):

ἀλλ' ὅτε δὴ γίγνωσκε θεοῦ γόνου ἠὲν  
 ἑόντα.

and the name Γλαῦκος, as Müller suggests, is, after all, only an epithet of Neptune.

75. Κοιρανίδα.] "To Polyidus," the father of Euchenor, who fought at Troy (*Iliad.* XIII, 663), and a descendant of Melampus the Argive soothsayer (Pausan. I, 43, 5.).

81. καρταίποδ' ἀερώη Γεαόχῳ.] This is Böckh's reading for the vulgat. κραταίποδ' αὐ ἐρώη Γαἰαόχῳ. From the transition of the meaning of αὐ ἐρύειν, from "to draw back" sc. the neck of the victim, to the technical signification "to sacrifice," it seems best always to write it as one word. The reading Γεαόχῳ is confirmed by the analogies of ἐόλει for αλόλει, μετέωρος from αἰώρα, and the forms γεώγραφος, γεωμόρος, γεωργός, γεοῦχος, &c. and Hesiod (*Theog.* 15.) actually calls Neptune Γεῖοχος. The Delphians, according to the Scholiast, called the bull καρταίποδα: "καρταίποδα δὲ τὸν ταῦρον φησιν· οὕτω δὲ Δελφοὶ ἰδίως ἐκάλουν." It is probable that it was originally used in some Delphic oracle, whence Pindar attributes it to the soothsayer Polyidus.

- θέμεν Ἰππεία βωμὸν εὐθὺς Ἀθήνα. 115  
 τελεῖ θεῶν δύναμις καὶ τὰν παρ' ὄρκον καὶ παρὰ ἐλπίδα κού-  
 φαν κτίσιν.  
 ἦτοι καὶ ὁ καρτερός ὄρμαίνων ἔλε Βελλεροφόντας, 120  
 85 φάρμακον πραῦ τείνων ἀμφὶ γένυι,  
 Ἴππον πτερόεντ' ἀναβάς δ' εὐθὺς ἐνόπλια χαλκωθείς ἔπαιζεν.  
 σὺν δὲ κείνῳ καὶ ποτ' Ἀμαζονίδων  
 αἰθέρος ψυχρᾶς ἀπὸ κόλπων ἐρήμου 125  
 τοξόταν βάλλων γυναικείον στρατόν,  
 90 καὶ Χίμαιραν πῦρ πνέοισαν καὶ Σολύμους ἔπεφνεν.  
 διασωπάσομαί οἱ μόρον ἐγώ· 130  
 τὸν δ' ἐν Οὐλύμπῳ φάτναι Ζηνὸς ἀρχαῖαι δέκονται.  
 ἐμὲ δ' εὐθὺν ἀκόντων Στρ. ε.  
 ἰέντα ρόμβον παρὰ σκοπὸν οὐ χρεῖ  
 95 τὰ πολλὰ βέλεα καρτύνειν χεροῖν. 135  
 Μοῖσαις γὰρ ἀγλαοθρόνοις ἐκὼν  
 Ὀλιγαθίδαισιν τ' ἔβαν ἐπικούρος  
 Ἴσθμοῖ τὰ τ' ἐν Νεμέᾳ. πᾶν ἄρ' ὅτ' ἐπει θήσω φανέρ' ἀθρό',  
 ἀλαθῆς τέ μοι 140  
 ἔξορκος ἐπέσσειται ἔξηκοντάκι δὴ ἀμφοτέρωθεν  
 100 ἀδύγλωστος βοᾷ κάρυκος ἐσλοῦ.

82 Ἰππεία 83 πληροὶ δὲ θεῶν et κτίσιν γ'. 84 ἔλαβεν 85 γένυι 87 ἢ ἐκείνῳ 91 δια-  
 σιγάσομαι αὐτῷ μόρον. 92 ἀρχεῖαι δέκονται. 99 ἔξηκοντάκι γὰρ ἀμφοτέρωθεν γ'.

82. Ἰππεία—Ἀθήνα.] Minerva of the bit (χαλιῶτις) had a temple at Corinth (Pausan. II, 4, 5.).

83. τελεῖ—κτίσιν.] The construction is θ. δ. τελεῖ καὶ τ. π. ὅ. καὶ τ. π. ἐ. κτίσιν, ὡς κούφην κτίσιν. See Archilochus, *Fr.* XVI. 1: χρημάτων ἀελπτου οὐδέν ἐστιν οὐδ' ἀπώματον.

Theognis, v. 639: Πολλάκι παρ' ὀξάν τε καὶ ἐλπίδα γίγνεται εὐρεῖν ἐργ' ἀνδρῶν. "The power of the gods can lightly do what you would swear could never happen, and would never expect to take place." Κτίσις here is equivalent to πρᾶξις: on this more general sense of κτίζειν, see Blomfield, *ad Aeschyl. Pers.* 294.

91. διασωπάσομαί οἱ μόρον ἐγώ.] This

is Böckh's reading. Of the first word he says (*Notæ Criticæ*, p. 426.): "διασωπάσομαι est a voce σωπαῖν p. σιωπαῖν, unde σεσωπαμένον, *Isthm.* I, 63, et derivatum σωπαίνειν, quo Xenophon usus est de canibus. Vide Hesych. ex emendatione Schneideri in *Lex. Gr. h. v.* Verum ut Xenoph. *Mem. Socr.* III, 6, § 4, rescribam διεσώπησεν, haud sustineo."

93. ἐμὲ δ'—χεροῖν.] Comp. O. II, 89. P. I, 44. N. VI, 28, VII, 71. Ρόμβος is a "hurling or throwing," properly "circular motion;" it refers to the turn of the hand in discharging the javelin with great force, which is implied in καρτύνειν, as in Apollon. Rhod. II, 332: ἀλλ' εὖ καρτύναντες εἰαῖς ἐνὶ χερσὶν ἐρετμά.

τα δ' Ὀλυμπία αὐτῶν  
 ἔοικεν ἤδη πάροιθε λελέχθαι  
 τὰ δ' ἐσόμενα τότε ἂν φαίην σαφές·  
 νῦν δ' ἔλπομαι μὲν, ἐν θεῷ γε μὰν  
 105 τέλος· εἰ δὲ δαίμων γενέθλιος ἔρποι,  
 Δι' τοῦτ' Ἐνναλίῳ τ' ἐκδώσομεν πράσσειν. τὰ δ' ἐπ' ὄφρ' ἴ  
 Παρνασία,  
 150 ἐν Ἀργεῖ θ' ὅσσα καὶ ἐν Θήβαις, ὅσα τ' Ἀρκὰς ἀνάσσω  
 μαρτυρήσει Λυκαίου βωμὸς ἄναξ,

Ἐπ. ε.  
 Πέλλανά τε καὶ Σικυῶν καὶ Μέγαρ' Αἰακιδᾶν τ' εὐερκὲς ἄλσος,  
 110 ἃ τ' Ἐλευσίς καὶ λιπαρὰ Μαραθῶν,  
 ταί θ' ὑπ' Αἴτνας ὑψιλόφου καλλίπλουτοι  
 πόλιες, ἃ τ' Εὐβοία, καὶ πᾶσαν κατὰ  
 160 Ἑλλάδ' εὐρήσεις ἐρευνῶν μάσσον' ἢ ὡς ἰδέμεν.  
 ἄνα, κούφοισιν ἐκνεῦσαι ποσίν,

115 Ζεῦ τέλει' αἰδῶ δίδοι καὶ τύχην τερπνῶν γλυκεῖαν.

105 τὰ τ' 107 ἀμφ' Ἀργεῖ, ὅσα τε Ἀρκὰς ἀνάσσω 109 Πελλάνα 114 ἀλλὰ 115 τέλει,  
 αἰδῶ δίδους

105. εἰ δὲ—ἔρποι.] The Scholiast, and several of the MSS. have δαίμων ὁ γενέθλιος, and in one of the MSS. the article is written above. I am therefore inclined to read εἰδ' ὁ δαίμων γενέθλιος ἔρποι, "if Fortune will go on, (i.e. continue to be for the future, see *N.* VII, 68; *N.* IV, 43, *P.* I, 57.) as a patron or tutelary god of your clan (the Oligæthidæ), I will give this over to Zeus and Ares to perform," just as, in *O.* VIII, 15, 16, we have Πότμος (much the same as ὁ δαίμων) ἐκλάρωσεν ὑμμε Ζηνὶ γενεθλίῳ, where victories in the games at Olympia and Nemea, of which Zeus was patron, are alluded to: here he mentions Zeus as patron of the Olympic games, and Ares, either because Enomaus, the old king of Elis, was the son of Mars and Harpina, or because Ἐννάλιος was particularly worshipped at Corinth (*Pausan.* v, 18, 1.).

107. Ἀρκὰς ἀνάσσω.] This is Hermann's emendation for the vulgate Ἀρκὰς ἀνάσσω, which is objectionable on account both of the elision, and of the word ἄναξ, which follows. For this use of ἀνάσσω, see *N.* VIII, 40; and on the altar of Lycæan Jove, see *Pausan.* VIII, 38, 5.

113. μάσσον' ἢ ὡς ἰδέμεν.] "More than you can see at once," i. e. without inquiring (ἐρευνῶν).

114, 115. ἄνα—γλυκεῖαν.] The old reading is ἀλλὰ—τέλει—δίδους, for which Böckh. reads ἄνα, as in *Hom.* II. III, 531, and elsewhere, τέλει', as in *P.* I, 67, and *Æschyl.* *Agamem.* 967, and δίδοι from the Schol. For the imperative use of the infinitive ἐκνεῦσαι, Böckh compares, among other passages, *Hom.* *Od.* XVII, 354:

Ζεῦ ἄνα Τηλέμαχόν μοι ἐν ἀνδράσιν ὄλβιον εἶναι  
 καὶ οἱ πάντα γένοιθ', ὅσσα φρεσὶ ἦσι μενοινᾶ.

which is very like this passage of Pindar. Ἐκνεῦσαι is "to swim through life." Κούφοισι ποσίν: because the family were celebrated for their swiftness of foot; so *O.* XIV, 17: κούφα βιβῶντα. Αἰδῶ, not, moderation on the part of the victor's family, but respect of the common people (ἄστοι) for the Oligæthidæ, who perhaps feared at this time some diminution of their influence; see vv. 1—10.

ΟΛΥΜΠΙΟΝΙΚΑΙ ΙΔ'.

ΑΣΩΠΙΧΩ ΟΡΧΟΜΕΝΙΩ

ΠΑΙΔΙ ΣΤΑΔΙΕΙ.

Ο Λ Υ Μ Π Ι Α Χ Ι V .

INTRODUCTION.

ASOPHICHUS, a young Orchomenian, conquered in the stadium Ol. 76, I. B. C. 476. This ode was sung by a chorus of boys in the temple of the Graces at Orchomenus. The rhythm is Lydian with Æolian measures (v. 17).

ARGUMENT.

THE poet first invokes and praises the Graces of Orchomenus generally, and then each of them separately by name, ascribing to them the victory of Asopichus; and he concludes with a prayer to Echo that she will bear the tidings of the success of Asopichus to his deceased father Cleodamus.

- 1 0 1 0 0 -  
0 1 0 - 0 1 0 0 - 0 - 0 - -  
1 0 0 - 0 - 0 1 0 0 - 0  
0 0 1 0 0 - 0 - 0 1 0 0 - 0 - 0 -  
5 1 0 0 - 0 - 0 - - 1 0 0 - 0 -  
1 0 0 1 0 - 1 0 0 0  
1 0 0 - 0 0 - 0 1 0 0 - -  
1 0 - 0 0 0 1 0 0 - 0 -  
1 0 0 - 1 0 - 1 0 - 0 - 0 - 1 0 0 0  
10 - 1 0 - 0 - 1 0 - 1 0 0 - 0 0  
- 0 0 0 - - 1 0 -  
1 0 0 - 0 - 0 1 0 0 - 0 - 0 - -

ΚΑΦΙΣΙΩΝ ὑδάτων

Στρ. α.

λαχοῖσαν αἶτε ναίετε καλλίπωλον ἔδραν,  
 ὦ λιπαρᾶς ἀοίδιμοι βασίλειαι  
 Χάριτες Ὀρχομενοῦ, παλαιγόνων Μινυᾶν ἐπίσκοποι, 5  
 5 κλυτ', ἐπεὶ εὐχομαι. σὺν ὑμῖν γὰρ τὰ τε τερπνὰ καὶ  
 τὰ γλυκεῖα γίγνεται πάντα βροτοῖς,  
 εἰ σοφός, εἰ καλός, εἴ τις ἀγλαὸς ἀνὴρ. 10  
 οὔτε γὰρ θεοὶ σεμνᾶν Χαρίτων ἄτερ  
 κοιρανέοισιν χοροῦς οὔτε δαΐτας· ἀλλὰ πάντων ταμίαι  
 10 ἔργων ἐν οὐρανῷ, χρυσότοξον θέμεναι παρὰ 15  
 Πύθειον Ἀπόλλωνα θρόνους,  
 ἀέναον σέβοντι πατρὸς Ὀλυμπίου τιμάν.

ὦ πότνι Ἀγλαΐα

Στρ. β.

φιλησίμολπέ τ' Εὐφροσύνα, θεῶν κρατίστου 20  
 15 παῖδες, ἐπάκοος γένευ, Θαλία τε  
 ἐρασίμολπε, ἰδοῖσα τόνδε κῶμον ἐπ' εὐμενεῖ τύχῃ  
 κούφα βιβῶντα· Λυδίῳ δ' Ἀσώπιχον ἐν τρόπῳ 25  
 ἐν τε μελέταις αἰδῶν ἔμολον,  
 οὔνεκ' Ὀλυμπιόνικος ἂ Μινυεΐα  
 20 σεῦ ἕκατι. μελανοτειχέτι νῦν δόμον  
 Φερσεφόνας ἔλθέ, Ἀχοῖ, πατρὶ κλυτὰν φέροισ' ἀγγελίαν, 30  
 Κλεῦδαμον ὄφρ' ἰδοῖσ' υἱὸν εἴπης, ὅτι οἱ νέαν  
 κόλποις παρ' εὐδόξου Πίσας  
 ἐστεφάνωσε κυδίμων ἀέθλων πτεροῖσι χαίταν. 35

2 λαχοῖσαι 5 σὺν γὰρ ὑμῖν τὰ τερπνὰ καὶ 13 ὦ. 15 ἐπάκοοι νῦν 17 Λυδίῳ γὰρ  
 18 ἐν μελέταις τε αἰδῶν μόλον 19 Μινυεΐα 20 "μελανοτειχέα Böckh. nunc scripsit pr.  
 μελαντειχέα, cf. de Crisi Pind. § 129."—DISSEN. 21 ἔλθέ pro ἴθι in multis libris.  
 Κλεῦδαμον Böckhiius pro Κλεοδαμον, κόλποις pro κόλποισι, εὐδόξου pro εὐδόξοιο.

4. Χάριτες.] See *New Cratylus*, p. 372.

22—24. Κλεῦδαμον—χαίταν.] The construction is ὄφρα εἴπης, ὅτι οἱ υἱός οἱ ἐστεφάνωσε νέαν χαίταν ἀέθλων πτεροῖσι, i. e. στεφάνοις.

21. κλυτάν.] "Loud." So κλυτᾶ μῆλα, Hom. Od. ix, 308, and κλυτὸς λιμήν, x, 87: comp. Hesychius: κλυτὸς ὄρνις ὁ ἀλεκτρυών.





**ΠΥΘΙΟΝΙΚΑΙ.**



ΠΥΘΙΟΝΙΚΑΙ Α΄.  
**ΙΕΡΩΝΙ ΑΙΤΝΑΙΩ**  
 ΑΡΜΑΤΙ.

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**P Y T H I A I.**

INTRODUCTION.

THE victory celebrated in this ode was obtained Ol. 76, 3. B. C. 474. Hiero ordered himself to be proclaimed an Ætnæan in honour of the city Ætna, which he founded Ol. 76, 1. B. C. 476., having taken away the name of Catana, and collected inhabitants for his new city from all quarters. In the same year with this Pythian victory, Hiero conquered the Etruscans in a great sea-fight before Cuma, which is alluded to in v. 72, and is also commemorated by a helmet found at Olympia in 1817, and which bears the following inscription:—

ΒΙΑΡΟΝΟΔΕΙΝΟΜΕΝΕΟΣ  
 ΚΑΙΤΟΙΣΥΡΑΚΟΣΙΟΙ  
 ΤΟΙΔΙΤΥΡΑΝΑΓΓΟΚΥΜΑΣ

i. e. in common Greek: Ἱέρων ὁ Δεινομένους καὶ οἱ Συρακόσιοι τῷ Διὶ Τυρρηνὰ ἀπὸ Κύμης (see Pausan. vi. 19. § 4). The last line, as Böckh remarks, is a paræmiac. The great battle of Himera, in which the Carthaginians and their allies were defeated (Ol. 75, 1. B. C. 480), is mentioned, in connexion with the battles of Salamis and Plataea, in v. 76—80. There was an eruption of Mount Ætna in Ol. 75. 2. B. C. 479, which continued for several years, and which is perhaps referred to v. 21 seqq.

These are the principal historical matters connected with this ode which was sung at a banquet either in Syracuse or at Ætna. The rhythm is Dorian.

ARGUMENT.

1—28. The lyre is invoked. The effects of music, which is hated by the wicked. 29—80. The praises of Hiero, and good wishes for his newly-founded city, Ætna. 80—100. Admonitions addressed to Hiero. “Universum carminis argumentum hac continetur sententia; *Cithara, cane urbem Ætnam, illustratam victoria Hieronis, optaque ei concordiam, pacem, prosperitatem, justumque et liberale imperium.*” Hermann. *Opuscul.* vii, p. 112.

## STROPHE.

1 —  
 2 —  
 3 —  
 4 —  
 5 —  
 6 —

## ERODI.

1 —  
 2 —  
 3 —  
 4 —  
 5 —  
 6 —

ΧΡΥΣΕΑ φόρμιγξ, Ἀπόλλωνος καὶ ἰοπλοκάμων Στρ. α΄.  
 σύνδικον Μοισᾶν κτέανον· τὰς ἀκούει μὲν βάσις, ἀγλαΐας ἀρχά,  
 πείθονται δ' αἰδοὶ σάμασιν, 5  
 ἀγησιχόρων ὅποταν προοιμίων ἀμβολὰς τεύχῃς ἐλελιζομένα.

4 τῶν φροιμίων

1—4. Χρυσέα—ἐλελιζομένα.] “Ο golden lyre, the common treasure of Apollo and the violet-tressed Muses, whom the dancers’ step ushering in the festive joy obeys, the singers too are guided by thy notes whenever struck by the hand, thou performest the preambles of the choir-leading overtures.” *Σύνδικος* is here used in a passive sense, like *ἐνδικος χάρις* in *P. v, 97*. In *O. xi, 98* it bears its ordinary active signification. *Βάσις*, *ingressus saltantium*, “*ἡ εὐρυθμος τῶν ποδῶν ἐν τῷ πρὸς τὴν φόρμιγγα χορεύειν κίνησις, aptus pedum in tripudiando ad citharam motus*,” Heinsius. In the same sense the Greeks said *βαίνειν ἐν ρυθμῷ*, or *ἐμβαίνειν πρὸς τὴν ᾠδὴν*. It is called *ἀγλαΐας*

*ἀρχά*, because the *comus*, or festive procession, began with the movements of the dance; so *Aglaia* is invoked, along with her sister-Graces to behold the *comus* of victory (*O. xiv, 16*); and in *Hesiod (Scut. Herc. 274—285)*, the Graces are especially referred to in the well-known description of the *comus* there. “*Ἐλελίζειν* is a reduplication of *ἐλίσσειν*, and its most natural signification is of serpentine, winding motion: also, of other quick vibrations, as of the feet of dancers, and in Pindar of playing on stringed instruments.” Buttmann, *Lexilog. i, 138*. So *φόρμιγγ’ ἐλελίζων* in *O. ix, 14*. This commencement, as is well-known, has been imitated by Gray and Akenside.

- 5 καὶ τὸν αἰχματὰν κεραυνοῦ σβεννύεις  
 ἀενάου πυρός. εὔδει δ' ἀνὰ σκάπτω Διὸς αἰετός, ὠκείαν πτέρυγ'  
 ἀμφοτέρωθεν χαλάζαις, 10
- ἀρχὸς οἰωνῶν, κελαινῶπιν δ' ἐπὶ οἱ νεφέλαν Ἄντ. ἀ.  
 ἀγκύλῳ κρατί, γλεφάρων ἀδὺ κλαῖστρον, κατέχευας ὁ δὲ  
 κνώσσων 15
- ὑγρὸν νῶτον αἰωρεῖ, τεαῖς  
 10 ριπαῖσι κατασχόμενος. καὶ γὰρ βιατὰς Ἄρης, τραχεῖαν ἀνευθε  
 λιπῶν  
 ἐγχείων ἀκμάν, ἰαίνει καρδίαν 20  
 κώματι, κῆλα δὲ καὶ δαιμόνων θέλγει φρένας, ἀμφὶ τε Λατοίδα  
 σοφία βαθυκόλπων τε Μοισᾶν.
- ὄσσα δὲ μὴ πεφίληκε Ζεὺς ἀτύζονται βοᾶν Ἐπ. ἀ. 25  
 Πιερίδων αἴοντα, γᾶν τε καὶ πόντον κατ' ἀμαιμάκετον,  
 15 ὅς τ' ἐν αἰνᾷ Ταρτάρῳ κεῖται, θεῶν πολέμιος, 30  
 Τυφῶς ἑκατοντακάρανος τὸν ποτε  
 Κιλίκιον θρέψεν πολυώνυμον ἄντρον νῦν γε μὰν  
 ταί θ' ὑπὲρ Κύμας ἀλιερκέες ὄχθαι  
 Σικελία τ' αὐτοῦ πιέζει στέρνα λαχνάεντα κίων δ' οὐρανία  
 συνέχει, 35  
 20 μιφόεσσ' Αἴτνα, πάνετες χιόνος ὀξείας τιθήνα·

13 ἀτύζονται Böckh.

8—10. ὁ δὲ—κατασχόμενος.] “But he, slumbering, heaves his supple back, subdued by thy vibrations.” Ὑγρός is often used in speaking of any thing soft, supple, flexile, elastic, easily moved, fluctuating like water: similarly, *mollis*, which is an assimilation of *mobilis*, is predicated of any thing soft, or easily bent or moved: ὑγρός, however, is not only said of that which may be easily bent, but also of that which is bent or curved generally, as we have in Theocrit. xxv, 206: κέρας ὑγρόν. Ριπαί is here used of the vibrations of sound: see Blomfield, *ad Aeschyl. Prom.* 126. Κατασχόμενος is passive also in Hom. *Il.* III, 419.

was introduced by some grammarian on account of the metre, especially as some MSS. have the reading ἀτύζονται, which was obviously foisted in for the same purpose. As Plutarch, however, quotes the passage thrice with the plural form of the verb (*Qu. Symp.* ix, 14, 6. *De Superstit.* 5), and as the neuter plural has sometimes a plural verb in Pindar, as in *O.* II, 91: ἐντὶ βέλη, and *O.* IX, 89: τὰ φάνεν, the common reading may be allowed to stand, for the construction may have induced the writers of the oldest MSS. to alter the text, just as the more recent scribes restored the reading for the sake of the metre.

13. ἀτύζονται.] The best MSS. have ἀτύζεται, and it is possible that ἀτύζονται

17. Κιλίκιον—ἄντρον.] This is introduced out of respect to the tradition in Homer, *Il.* II, 780.

τᾶς ἐρεύγονται μὲν ἀπλάτου πυρὸς ἀγνόταται Στρ. β΄. 40  
ἐκ μυχῶν παγαί· ποταμοὶ δ' ἀμέραισιν μὲν προχέοντι ῥόον  
καπνοῦ

αἴθων· ἀλλ' ἐν ὄρφναισιν πέτρας  
φοίνισσα κυλινδομένα φλόξ ἐς βαθεῖαν φέρει πόντου πλάκα  
σὺν πατάγῳ. 45

25 κεῖνο δ' Ἀφαιστόιο κρουνοὺς ἐρπετὸν  
δεινοτάτους ἀναπέμπει· τέρας μὲν θαυμάσιον προσιδέσθαι, θαῦμα  
δὲ καὶ παριόντων ἀκούσαι, 50

οἶον Αἴτνας ἐν μελαμφύλλοις δέδετα κορυφαῖς ·  
καὶ πέδῳ, στρωμνὰ δὲ χαράσσοισ' ἅπαν νῶτον ποτικεκλιμένον  
κεντεῖ. 55

εἶη, Ζεῦ, τὴν εἶη ἀνδάνειν,

30 ὃς τοῦτ' ἐφέπεισ ὄρος, εὐκάρπιο γαίας μέτωπον, τοῦ μὲν  
ἐπωνυμίαν

κλεινὸς οἰκιστὴρ ἐκύδανεν πόλιν  
γείτονα, Πυθιάδος δ' ἐν δρόμῳ κάρυξ ἀνέειπέ νιν ἀγγέλλων  
Ἰέρωνος ὑπὲρ καλλινίκου 60

ἄρμασι. ναυσιφορήτοις δ' ἀνδράσι πρώτα χάρις Ἐπ. β΄. 65  
ἐς πλόον ἀρχομένοις πομπαῖον· ἐλθεῖν οὐρον· εἰκότα γὰρ

35 καὶ τελευτὰν φερτέραν νόστου τυχεῖν· ὁ δὲ λόγος  
ταύταις ἐπὶ συντυχίαις δόξαν φέρει 70

26 θαυμάσιόν τι ιδέσθαι Böckh. 34 πλόον, ἀρχ. 35 "Pauci φερτέρου, plurimi φερτέρα. Pro κᾶν τελευτᾷ, ut vulgo scribitur, plures codices ἐν καὶ τελευτᾷ, unus a m. pr. ἐν καὶ τελευτᾷ, alius καὶ τελευτᾷ, omisso ἐν. Hinc Böckhius καὶ τελευτᾷ φερτέραν emendavit. Hermannō scribendum videtur: εἰκότα δ' ἐν καὶ τελευτᾷ φερτέρου νόστου τυχεῖν."—  
DISSEN.

21, 22. ἀγνόταται—παγαί.] These are the streams of lava. The epithet ἀγνόταται is employed here because sulphur was used in purification. In these and the following lines he is describing the different phenomena of an eruption by day and by night.

27, 28. οἶον—πέδῳ.] "What a monster is confined between the dark-wooded tops of Ætna, and the plain." The mountain was laid upon his breast, and the plain of Sicily formed the στρωμνὰ or bed, and goaded his back with its rough surface, so that he is said to be bound in or between (ἐνδέδετα) the mountain and the plain.

35. λόγος.] i. e. ἡ ἀναλογία: so O. II, 22: ἔπεται δὲ λόγος, κ.τ.λ.

36—40. δόξαν—χώραν.] There is some difficulty with regard to the criticism and interpretation of this passage. In l. 37 the MSS. read στεφάνοισί τε,—στεφάνοισιν,—στεφάνοισιν ἵπποις τε,—στεφάνοισιν, ἵππεία τε—οἱ στεφάνοισιν ἵππεία τε. Heyne's conjecture, στεφάνοισί νιν, has been received by Böckh, who thinks that some pronoun referring to Ætna is necessary to the construction. I prefer the reading στεφάνοισι σὺν, of which distinct traces are preserved in the MSS., and which has been introduced

λοιπὸν ἔσσεσθαι στεφάνοισι σὺν ἵπποις τε κλυτὰν  
καὶ σὺν εὐφώνοις θαλίαις ὀνομαστὰν

(Λύκιε καὶ Δάλου ἀνάστων Φοῖβε, Παρνασοῦ τε κράναν Κασ-  
ταλίαν φιλέων, 75

40 ἐθελήσαι ταῦτα νόῳ τιθέμεν) εὐανδρόν τε χώραν.

ἐκ θεῶν γὰρ μαχαναὶ πᾶσαι βροτέαις ἀρεταῖς, Στρ. γ'. 80  
καὶ σοφοὶ καὶ χερσὶ βιαταὶ περίγλωσσοί τ' ἔφυν. ἄνδρα δ' ἐγὼ  
κείνον

αἰνῆσαι μενοινῶν ἔλπομαι

37 Vulg. στεφάνοισί τε Heyn. et Böckh. στεφάνοισί μιν. 39 Παρνασσῶ

by Hermann (*Opuscul.* VII, p. 114); and include the words (Λύκιε—τιθέμεν) in a parenthesis, so that the subject of the sentence, to which the epithets κλυτὰν, ὀνομαστὰν, and εὐανδρον refer, is χώραν, which is placed emphatically at the end, like τιμὰν in *P.* IV, 108. It seems impossible to take εὐανδρόν τε χώραν with ταῦτα νόῳ τιθέμεν, as Böckh and Dissen have done. Böckh construes the passage according to this collocation as follows: ταῦτα καὶ τὴν εὐανδρόν χώραν τιθέμεν ἐν νόῳ, hæc tibi vota cordi sunt, cordi sit Ætna urbs. Dissen interprets it as follows: *memineris prima hæc victoria omen a te felix datum esse aliorum decorum (h. e. ταῦτα), et viris egregiis regionem florere, ideoque dignam coronis esse.* It would be difficult to say which of these two versions is the farther removed from the probable meaning of the poet. I cannot agree with Hermann (*Opuscul.* VII, p. 115), that there is any thing harsh in this parenthetical address to the god of the Pythian games, nor do I think that there is any impropriety in the poet's addressing Apollo here as the god of Lycia and Delos, and also as the Pythian god: least of all would I suppose, as Hermann does, that the poet had written the preceding lines, and the following strophe, and then inserted this parenthesis merely for want of something better. Horace addresses Apollo in the same stanza as the Castalian, Lycian, and Delian god (*Carm.* III, 4, 61):

Qui rore puro Castaliæ lavat  
Crimes solutos, qui Lyciæ tenet  
Dumeta, natalemque sylvam,  
Delius et Patareus Apollo.

Pindar utters these prayers to Apollo, not merely as the Pythian god, but also with

reference to the other functions of this deity; and therefore invokes him by his other epithets. In a note subsequently added Hermann writes as follows: "Videor meliorem viam reperisse duce Scholiasta, qui quum postrema sic interpretetur, ἐθελήσαι ταῦτα ἃ εὐχομαι τῷ σῶ νόῳ πράττειν καὶ συμπεραίνειν καὶ εὐανδρον ἀποτελεῖν τὴν χώραν, credo eum posita plena interpunctione post ὀνομαστὰν legisse ἐθελήσαι ταῦτα νόῳ τιθέμεν εὐανδροῦν τε χώραν. In quo si non falsus sum, addendum lexicis erit εὐανδρόω" (*Opuscul.* VII, p. 115, note 9). Although this would be better than to interpret the passage as Böckh and Dissen have done, it appears to me unnecessary to introduce any alteration of the last words. We should expect the middle form τίθεσθαι instead of τιθέμεν, but the active is supported by such phrases as ζυγὸν ἀνχέμι θέντες, "placing the yoke upon their own necks" (*Epigr. apud Demosth. de Coron.* p. 322), and κόμας ἀνδήσαντες (*P.* X, 40).

41, 42. ἐκ θεῶν—ἔφυν.] "For human excellence receives from heaven the means of effecting its object, and it is by the favour of the gods alone that men are poets, warriors, or orators." For this sense of σοφοί, see *O.* I, 9. Even at this early time the Sicilians were beginning to apply themselves to oratory, and Corax and Tisias wrote treatises on rhetoric shortly after this period (*Aristotle apud Cicer. Brut.* c. 12). Compare *P.* II, 81, 86, and see Müller, *Hist. Lit. Gr.* ch. XXXII, § 3.

43—45. ἔλπομαι—ἀντίους.] "I trust I shall not hurl beside the mark the brazen-tipped javelin which I brandish in my hand.

μη̄ χαλκοτάραον ἄκονθ' ὡσεὶτ' ἀγῶνος βαλεῖν ἔξω παλάμα  
δονέων, 85

45 μακρὰ δὲ ρίψαις ἀμεύσασθ' ἀντίους.

εἰ γὰρ ὁ πᾶς χρόνος ὄλβον μὲν οὕτω καὶ κτεάνων δόσιν εὐ-  
θύνοι, καμάτων δ' ἐπίλασιν παράσχοι. 90

ἢ κεν ἀμνάσειεν, οἷαις ἐν πολέμοισι μάχαις Ἄντ. γ'.  
τλάμονι ψυχᾷ παρέμειν', ἀνίχ' εὐρίσκοντο θεῶν παλάμαις τιμάν,  
οἷαν οὕτις Ἑλλάνων δρέπει, 95

50 πλούτου στεφάνωμ' ἀγέρωχον. νῦν γε μὰν τὰν Φιλοκτήταο  
δίκαν ἐφέπων

ἔστρατεύθη· σὺν δ' ἀνάγκα μιν φίλον  
καὶ τις ἐὼν μεγαλάνωρ ἔσανεν. φαντὶ δὲ Λαμνόθεν ἔλκει τει-  
ρόμενον μεταμείβοντας ἔλθειν 100

ἦρωας ἀντιθέους Ποίαντος υἱὸν τοξόταν· Ἐπ. γ'.

45 "ἀμεύσασθ' pr. ἀμεύσεσθ' optimi. Mox v. 47. vulgo scribitur in libris ἢ κεν ἀμνάσειεν. Schmidius reposuit ἀμνάσειεν. Verum μνν non μμν scribitur a Græcis, quare Böckhius ἀμνάσειεν scripsit ut P. IV, 54. ἀμνάσει."—DISSEN. 48 εὐρίσκοιτο. 52 Alii. μεταλλάσσοντας vel μεταλλάσσοντας

but that by a long cast I shall surpass my rivals." He here refers to Simonides and Bacchylides, as in the similar passage O. I, 83, foll. His javelin is the weapon of poetry; ἔξω ἀγῶνος is the same nearly as παρά σκοπόν, in O. XIII, 90. See Lucian *Gymnas.* c. 21: καίτοι ἔξω τοῦ ἀγῶνος ἴσως ταῦτα. *ibid.* c. 19: ἢν μὴ ἐξαγώνια μῆδὲ πόρρω τοῦ σκοποῦ τὰ λεγομένα ἦ. Suidas s. v. ἐξαγώνια. Bekker, *anecd.* p. 260, 10. Compare also the very similar passage in N. VII, 70, foll. Ἀμεύεσθαι is another form of ἀμείβεσθαι (*New Cratylus*, p. 285), and is used in the sense which that verb bears in P. VI, *ad fin.* There is no necessity for the future here, and though some of the MSS. give the reading ἀμεύσεσθαι, which has been adopted by Heyne, the infinitive βαλεῖν, which immediately precedes, shows that the aorist is the preferable reading.

46. καμάτων—παράσχοι.] "May time vouchsafe an oblivion of his pains." Hiero was afflicted with the stone, as Aristotle, quoted by the Scholiast, distinctly states: καμάτων φησὶ τῶν συνεχόντων τὸν Ἱέρωνα ἐκ τοῦ νοσήματος τῆς λιθουρίας. φησὶ γὰρ πον καὶ Ἀριστοτέλης ἐν τῇ τῶν Γελῶν

πολιτεία, Γέλωνα τὸν τοῦ Ἱέρωνος ἀδελφὸν ὑδέρῳ νοσήματι τὸν βίον τελευτῆσαι, αὐτὸν δὲ τὸν Ἱέρωνα, ἐν τῇ τῶν Συρακοσίων πολιτεία, δυσουρία δυστυχήσαι. See also P. XII, *ibique Schol.*

50—53. νῦν γε μὰν—τοξόταν.] "Now in imitation of Philoctetes he has been to the war, and through necessity a certain person, though exceedingly haughty, was constrained to make a friend of him by flattery. And in like manner they say that god-like heroes came to bear away from Lemnos, where he lay vexed with an ulcer, the archer son of Pæan." Δίκαν ἐφέπων: "in imitation of,—like Philoctetes" (τρόπον μετερχόμενος, *Schol.*); δίκη here bears its proper signification, "an equivalent" (*New Cratylus*, p. 370). Καὶ τις ἐὼν μεγαλάνωρ refers to the magistrates of Cuma, who had previously treated Hiero as an inferior, and now sent to supplicate his assistance against the Etruscans. Μεταμείβοντας: this reading is due to Böckh; the MSS. have μεταλλάσσοντας, which is inadmissible on account of the metre. Ahlwardt (*Addit. ad Schneid. Lex.* p. 11) proposed μεταμείβοντας, and Böckh substituted the present participle με-



- ὅς Πριάμοιο πόλιν πέρσεν, τελεύτασέν τε πόνους Δαναοῖς, 105  
 55 ἀσθενεῖ μὲν χρωτὶ βαίνων, ἀλλὰ μοιρίδιον ἦν.  
 οὔτω δ' Ἰέρωνι θεὸς ὀρθωτῆρ πέλοι  
 τὸν προσέρποντα χρόνον, ὧν ἔραται καιρὸν διδούς. 110  
 Μοῖσα, καὶ παρ Δεινομένει κελαδῆσαι  
 πίθεό μοι ποινὰν τεθρίππων. χάρμα δ' οὐκ ἀλλότριον νικα-  
 φορία πατέρος. 115  
 60 ἄγ' ἔπειτ' Αἴτνας βασιλεῖ φίλιον ἐξεύρωμεν ὕμνον·  
 τῷ πόλιν κείναν θεοδμάτῳ σὺν ἐλευθερίᾳ Στρ. δ'.  
 Ὑλλίδος στάθμας Ἰέρων ἐν νόμοις ἔκτισσ'. ἐθέλοντι δὲ Παμ-  
 φύλου 120  
 καὶ μὰν Ἡρακλειδᾶν ἔκγονοι  
 ὄχθαις ὑπο Ταῦγέτου ναίοντες αἰεὶ μένειν τεθμοῖσιν ἐν Αἰγυμιοῦ  
 65 Δωρίοις. ἔσχον δ' Ἀμύκλας ὄλβιοι, 125

59 πείθεό μοι 62 ἔκτισσε θέλοντι 65 Δωριῆς.

ταμείβοντας, for the following reasons, which shall be given in his own words: "Ahlwardtus correxit μεταμείβοντας, cujus glossema dicit μεταλλάσσοντας. Sed μεταλλάσσοντας glossema esse poterat formae μεταμείβοντας praesentis, non futurae μεταμείβοντας, cujus glossema esset μεταλλάσσοντας; illud vero μεταμείβοντας non modo verisimilis est, sed certa emendatio. Etenim μεταμείβων antiquis temporibus in glossas relatum explicatur voce μεταλλάσσων. Hesych. Suid. Zonar. μεταμείβων· μεταλλάσσων; unde genuino μεταμείβοντας supra adscriptum μεταλλάσσοντας in textum migravit. Hos grammaticos Ahlwardto non citatos laudo ex meis schedis, non ex Ahlwardti, ne quis hoc quoque ei surreptum putet. Praesentis usus in hac sententia, ubi Romanus utitur participio actionis, inchoandæ (repetiturus), Pindaro placuit praefuturo. O. XIII, 56: τοὶ μὲν γένει φίλων σὺν Ἀτρείος Ἐλέναν κομίζοντας, ubi frustra conjeceris κομίζοντας, praesertim quum oppositum sit εἰργοντες. P. IV, 105: ἰκόμαν οἴκαδ', ἀρχαίαν κομίζων πατρός ἐμοῦ—τιμάν. Voce μεταμείβειν utitur poeta O. XII, 12. P. III, 96, N. X, 55." Hermann, who formerly conjectured μέτα λύσσοντας, now proposes for the latter word λάσσοντας, "dissimulantes qui essent" (Opuscul. VII, p. 113). He adds in a note subsequently

written: "Ceterum valde probabilis est Wakefieldii conjectura ad Sophoclis *Philoct.* 203: μετανάσσοντας, commendaturque eo, quod et facilis est et aptissima. Videndum tamen, quum Scholiastes μεταλλάσσοντας per ἐπιζητήσσοντας explicet, num quid prodesset possit Hesychii glossa, diversa, ut videtur, confundentis, μάσσαι, ζητῆσαι, καθάρισαι, φυρᾶσαι."

56. οὔτω, κ. τ. λ.] "Atque, ut ille restitutus est, sic Hieroni sospitator contingat. Id scripsit ita: οὔτω δ' Ἰέρωνί τις ὀρθωτῆρ πέλοι." Hermann. *Opuscul.* VII, p. 113. Otherwise we must consider θεὸς as forming one short syllable, like τεόν in Praxilla, apud *Hephæst.* p. 9: ἀλλὰ τεόν οὔποτε θυμὸν ἐνὶ στήθεσσιν ἐπειθον, quoted by Hermann, *de dialect. Pind.* p. X. (*Opuscul.* I, p. 253).

58. Δεινομένει.] Deinomenes was the son of Hiero, and had been appointed by his father king of Ætna, whence he is alluded to in v. 60: Αἴτνας βασιλεῖ.

61—65. τῷ — Δωρίοις.] "Pindar mentions that Hiero wished to establish the new city of Ætna (which was inhabited by 5000 Syracusans, and the same number of Peloponnesians) upon the genuine Doric principles. He founded it with heaven-built freedom according to the laws of the Hul-

Πινδόθεν ὀρνύμενοι, λευκοπώλων Τυνδαριδᾶν βαθύδοξοι γείτονες,  
ὧν κλέος ἄνθησεν αἰχμᾶς.

Ζεῦ τέλει', αἰεὶ δὲ τοιαύταν Ἀμένα παρ' ὕδωρ Ἄντ. δ. 130  
αἶσαν ἀστοῖς καὶ βασιλεῦσιν διακρίνειν ἔτυμον λόγον ἀνθρώπων.  
σύν τοι τίν κεν ἀγητῆρ ἀνήρ,

70 νιῶ τ' ἐπιτελλόμενος, δᾶμον γεραίρων τράποι σύμφωνον ἐφ'  
ἀσυχίαν. 135

λίσσομαι νεῦσον, Κρονίων, ἄμερον

ᾠφρα κατ' οἶκον ὁ Φοίνιξ ὁ Τυρσανῶν τ' ἀλαλατὸς ἔχη, ναυ-  
σίστονον ὕβριν ἰδῶν τὰν πρὸ Κύμας 140

οἶα Συρακοσίων ἀρχῶ δαμασθέντες πάθον, Ἐπ. δ.  
ὠκυπόρων ἀπὸ ναῶν ὅς σφιν ἐν πόντῳ βάλεθ' ἀλικίαν, 145

75 Ἑλλάδ' ἐξέλκων βαρείας δουλίας. αἰρέομαι  
παρ μὲν Σαλαμῖνος, Ἀθηναίων χάριν,  
μισθόν, ἐν Σπάρτῃ δ' ἐρέω πρὸ Κιθαιρῶνος μάχαν, 150

67 Ζεῦ, τέλει, 70 δᾶμόν τε γέρων 75 αἰρέομαι 76 Ἀθηναίων 77 ἐρέων Böckhius, de conjectura.

lean model, i. e. after the example of the Spartan constitution. For the descendants of Pamphylus and the Heracleidæ, who dwell under the brow of Taygetus, wish always to retain the Doric institutions of Ægimius." Müller, *Dorians*, vol. II, p. 11, 12. Pindar here mentions only two of three Dorian tribes, the Heracleidæ or Hyllæans, and the Pamphylians, and makes no allusion to the Dymanes. I have elsewhere expressed my opinion that the Dymanes and Pamphylians, who deduced their origin from the Dymas and Pamphylus, the two sons of the mythical Dorian king Ægimius, were originally the whole Doric nation, and that the Heracleidæ were a powerful Achæan tribe who were subsequently united with them. Müller thinks that the Hyllæans were of Dorian origin, as well as the other two tribes (*Dorians*, Book I, ch. 3, § 2), and Lachmann (*Spartan. Staatsverf.*) that the two original tribes were the Hyllæans and the Dymanes, the Pamphylians being a mixture of different tribes who joined the expedition to the Peloponnesus as volunteers.

such a destiny as this of the people and their sovereigns by the river Amenas; with your aid a king, by himself and by orders given to his son, may treat the people kindly, and so turn them to peace and concord." The Amenas, Amenaus, or Amenanus, was a river near mount Ætna. The word γεραίρων means "not invading the privileges of the people, ruling them ἐπὶ ῥητοῖς γέρασι" (Thucyd. I, 13). He uses the word σύμφωνος probably in reference to the heterogeneous elements of which the population of Ætna was composed.

71, 72. ἄμερον—κατ' οἶκον—ἔχη.] "Remain in peace at home." i. e. κατέχη ἄ. οἶκον. The ναυσίστονος ὕβρις refers only to the sea-fight before Cuma, and not to the battle of Himera which is subsequently mentioned. For the use of ὕβρις in reference to a loss at sea, compare *Act. Apost.* xxvii, 21.

75. Ἑλλάδα.] Magna Græcia—τὴν ἐν Ἰταλίᾳ μεγάλην Ἑλλάδα.

ταῖσι Μήδαιοι κάμον ἀγκυλότοξοι,  
παρὰ δὲ τὰν εὐνδρον ἀκτὰν Ἰμέρα παίδεσσι ὕμνον Δεινομένους  
τελέσαις,

80 τὸν ἐδέξαντ' ἀμφ' ἀρετᾶ, πολεμίων ἀνδρῶν καμόντων. 155

καιρὸν εἰ φθέγξαιο, πολλῶν πείρατα συντανύσαις Στρ. ε.  
ἐν βραχεῖ, μείων ἔπεται μῶμος ἀνθρώπων. ἀπὸ γὰρ κόρος  
ἀμβλύνει 160

αιανῆς ταχείας ἐλπίδας  
ἀστῶν δ' ἀκοὰ κρύφιον θυμὸν βαρύνει μάλιστ' ἐσλοῖσιν ἐπ'  
ἀλλοτρίοις.

85 ἀλλ' ὅμως, κρέστων γὰρ οἰκτιρμοῦ φθόνος,  
μὴ παρίει καλά. νῶμα δικαίῳ πηδαλίῳ στρατόν' ἀψευδεῖ δὲ πρὸς  
ἄκμονι χάλκευε γλῶσσαν. 165

εἴ τι καὶ φλαῦρον παραιθύσσει, μέγα τοι φέρεται Ἄντ. ε. 170  
παρ σ' ἔθεν. πολλῶν ταμίας ἐσσί' πολλοὶ μάρτυρες ἀμφοτέροις  
πιστοί.

εὐανθεῖ δ' ἐν ὀργᾷ παρμένων,  
90 εἶπερ τι φιλεῖς ἀκοὰν ἀδείαν αἰεὶ κλύειν, μὴ κάμνε λίαν δαπάναις  
ἐξίει δ' ὥσπερ κυβερνάτας ἀνὴρ 176

78 Μῆδοι μὲν 83 ἀπάδεις. 90 αἰεὶ

old reading, αἰρέομαι, ἐρέω, Μῆδοι μὲν. I adopt the first and third of these alterations, but prefer the old reading ἐρέω, which he altered in consequence of τελέσαις; taking this for the participle. I consider it as the optative, the second person being used for same reason as in the following καιρὸν εἰ φθέγξαιο, and translate the passage thus: "I will take upon myself a reward from Salamis for the sake of the Athenians, and at Sparta I will tell of the fight before Cithæron in which the Medes with their crooked bows were overthrown, but by the well-watered banks of Himera pay the sons of Deinomenes the hymn which is due to them for their deeds of valour there, when their enemies were subdued." Μισθός is here used as in *N.* vii, 63, and as ποινὰ in v. 59 above, and ἀποινα in *N.* vii, 16, and elsewhere. The same idea is conveyed by τελέσαις; compare *P.* ii, 14, 15: ἐτέλ-

are Gelo, Hiero, Polyzelus, and Thrasybulus: so Simonides, *apud Schol.* (*Fr.* 45):

φημι Γέλων', Ἱέρωνα, Πολύζηλον, Θρασύ-  
βουλον,  
παῖδας Δεινομένους τοὺς τρίποδας θέμεναι,  
βάρβαρα νικήσαντας ἔθνη, πολλὴν δὲ παρασ-  
χεῖν  
σύμμαχον Ἑλλησιν χεῖρ' ἐς ἐλευθερίην.

On the battle of Himera, see Herod. vii, 165.

86. ἀψευδεῖ—γλῶσσαν.] See the note on *O.* vi, 82.

87, 88. εἴ τι—σέθεν.] "If any word, however trivial, by chance falls from you, it comes as weighty and important from you." Dissen aptly quotes Plato, *Thætet.* p. 148, E: ἀκούων τὰς παρὰ σοῦ ἀποφερομένας ἐρωτήσεις. Παραιθύσσει is active in

ἰστίον ἀνεμόεν. μὴ δολωθῆς, ὦ φίλος, εὐτραπέλοις κέρδεσσ'·  
ὀπιθόμβροτον αὔχημα δόξας 180

οἶον ἀποιχομένων ἀνδρῶν δίαιταν μανύει Ἐπ. ε.  
καὶ λογίοις καὶ αἰδοῖς· οὐ φθίνει Κροίσου φιλόφρων ἀρετά·

95 τὸν δὲ ταύρω χαλκῷ καυτῆρα νηλέα νόον 185

ἐχθρὰ Φάλαριν κατέχει παντᾶ φάτις,  
οὐδέ μιν φόρμιγγες ὑπώροφια κοινωνίαν  
μαλθακὰν παίδων ὀάροισι δέκονται. 190

τὸ δὲ παθεῖν εὖ πρῶτον ἄθλων· εὖ δ' ἀκούειν δευτέρα μοῖρ'·  
ἀμφοτέροισι δ' ἀνὴρ

100 ὃς ἂν ἐγκύρση, καὶ ἔλη, στέφανον ὕψιστον δέδεκται. 195

92 ὦ φίλε, κέρδεσιν εὐτραπέλοις. 98 δέχονται

92. ὦ φίλος, εὐτραπέλοις κέρδεσσ'.] This is Hermann's emendation, which is adopted by the subsequent editors. The poet refers

to the cunning acts of flatterers, to whose insinuations Hiero lent too ready an ear. Comp. *P.* II, 78.

[ΠΥΘΙΟΝΙΚΑΙ Β'.]  
ΙΕΡΩΝΙ ΣΥΡΑΚΟΣΙΩ  
ΑΡΜΑΤΙ.

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[P Y T H I A II.]

INTRODUCTION.

ANAXILAUS, tyrant of Messana and Rhegium, was deterred by the menaces of Hiero from his intended attack upon the Locri Epizephyrii: as Anaxilaus died in Ol. 76, 1. and Hiero succeeded to the throne in 75, 3. it is obvious that the event, which is alluded to in this ode, must have happened within these narrow limits. It is probable, therefore, that the preservation of the Locrians from the threatened invasion may be dated in Ol. 75, 4. B. C. 477, and that this ode was written shortly after that event to commemorate a chariot victory obtained by Hiero at the Theban Iolaia or Heracleia. It was probably sent from Thebes to Syracuse (v. 67), where it was sung in Hiero's palace in Ortygia (v. 6). The rhythm is Æolian.

ARGUMENT.

This ode may be divided into two parts. The first, which is general, contains the praises of Hiero with reference more particularly to his releasing the Locrians from their fear of a war with Anaxilaus (v. 1—67). The second part of the ode is taken up with a defence of the poet against the calumnies of some rival, probably Bacchylides, who had availed himself of his influence with Hiero to lessen that prince's esteem for Pindar (v. 67—96). In the first part, the duty of gratitude to benefactors is emphatically laid down, and the punishment due to ingratitude is set forth in the mythus of Ixion\* (v. 25—52), who is mentioned with reference also to two other crimes which he committed, the murder of his father-in-law Deioneus, and his attempt to seduce Juno (v. 30—48). Böckh has thought it necessary to seek for some reasons which might have induced Pindar to dwell upon these two crimes committed by Ixion. He thinks that Ixion is introduced from an analogy between these offences and others which Hiero was meditating to commit: namely, that he had sent his brother Polyzelus to aid the people of Sybaris against Croton, hoping that Polyzelus might be killed in battle, in order that he might get possession of Damareta, the daughter of Thero, the widow of Gelo and the wife of Polyzelus, and her son by Gelo, whom his father had intended for his successor. But, as Hermann remarks (*Opusc.* vii. p. 118), it would have been a most imprudent step on the part of Pindar, if he had

ventured to hint a suspicion of such guilty designs, in an ode particularly intended to praise Hiero and to conciliate his good will towards the poet. Hermann thinks, and no doubt rightly, that the comparison is between Ixion and Anaxilaus. The connexion of thought in the first part of the ode seems to be this: "The Locrians are grateful to Hiero: the punishment of Ixion warns people to be grateful to their benefactors (insinuating that Anaxilaus had been wanting in gratitude to Hiero); for God accomplishes his designs as quick as thought; he sometimes makes the haughty yield, as Anaxilaus has now done, and gives immortal glory to others, as in this instance to Hiero: but I will not abuse Anaxilaus, lest I should be thought like Archilochus. It is best to have both power and wisdom, as Hiero has; for Anaxilaus, though powerful, was not wise in forming his vain designs against the Locrians." The concluding remarks—"if any one says that there ever was a man in Hellas superior to Hiero in wealth or honour, he has foolishly engaged in a vain attempt,"—probably refers, as Hermann has suggested, to something which Bacchylides had said. The conclusion of this ode, which is very difficult, will be better discussed in the notes, where I have translated the whole epilogue.

## STROPHÆ.

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## EPODI.

ὀὐὐὐὐ ὀὐὐὐὐ ὀὐὐὐὐ ὀὐὐὐὐ ὀὐὐὐὐ ὀὐὐὐὐ ὀὐὐὐὐ ὀὐὐὐὐ ὀὐὐὐὐ ὀὐὐὐὐ ὀὐὐὐὐ ὀὐὐὐὐ  
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- ΜΕΓΑΛΟΠΟΛΙΕΣ ὦ Συράκοσαι, βαθυπολέμου Στρ. α.  
 τέμενος Ἄρεος, ἀνδρῶν ἵππων τε σιδαροχαρμᾶν δαιμόνιαι τροφοί,  
 ὕμνιν τόδε τᾶν λιπαρᾶν ἀπὸ Θηβᾶν φέρων 6  
 μέλος ἔρχομαι ἀγγελίαν τετραορίας ἐλελίχθονος,  
 5 εὐάρματος Ἰέρων ἐν ᾧ κρατέων  
 τηλαυγέσιν ἀνέδησεν Ὀρτυγίαν στεφάνοις, 10  
 ποταμίας ἔδος Ἀρτέμιδος, ἃς οὐκ ἄτερ  
 κείνας ἀγαναῖσιν ἐν χερσὶ ποικιλανίους ἐδάμασσε πώλους 51  
 ἐπὶ γὰρ ἰοχέαιρα παρθένος χερὶ διδύμα Ἄντ. α.  
 10 ὅ τ' ἐναγώνιος Ἐρμᾶς αἰγλᾶντα τίθησι κόσμον, ξεστόν ὅταν  
 δίφρον 20  
 ἐν θ' ἄρματα πεισιχάλινα καταζευγνύη  
 σθένος ἵππιον, ὀρσοτρίαιναν εὐρυβίαν καλέων θεόν.  
 ἄλλοις δέ τις ἐτέλεσεν ἄλλος ἀνὴρ  
 εὐαχέα βασιλεῦσιν ὕμνον, ἄποιν' ἀρετᾶς. 25  
 15 κελαδέοντι μὲν ἀμφὶ Κινύραν πολλάκις  
 φᾶμαι Κυπρίων, τὸν ὁ χρυσοχαῖτα προφρόνως ἐφίλασ' Ἀπόλ-  
 λων, 30  
Ἐπ. α.  
 ἱερέα κτίλον Ἀφροδίτας ἄγει δὲ χάρις φίλων ποίνιμος ἀντὶ  
 ἔργων ὀπιζομένα  
 σὲ δ', ὦ Δεινομένειε παῖ, Ζεφυρία πρὸ δόμων 35

7 τὰς οὐκ ἄτερ 17 "Codices partim ποίτινος, partim ποίνιμος. Spigelius ποίνιμος, receptum a Schmidio, Beckio, confirmatum Hermannii et Böckhii iudicio. Sic Soph. *Trachin.* 808: ποίνιμου Δίκην dixit. Ac Schol. legit ποίνιμος explicans ἀμειπτική." DISSEN.

3, 4. φέρων—ἔρχομαι ἀγγελίαν.] It is clear from v. 68, and from the whole ode, that Pindar was not present. He often speaks of himself as identified with his ode. He calls the ode an ἀγγελία, because it was sent privately before the return of the chariot and its attendants, and was not exactly intended as an Epinician ode: see on v. 69.

7. Ἀρτέμιδος, ἃς οὐκ ἄτερ.] Because she was ἵπποσῶα: see on *O.* III, 26.

10—12. ξεστόν—ἵππιον.] The construction is: ὅταν καταζευγνύη σθ. ἵππιον (i. e. ἵππους) ἐν (i. e. εἰς) δίφρον ἄρματά τε. Pindar and other Greek poets often place

the preposition which belongs to two or more nouns joined by a conjunction before the last of them only: see Pindar, *O.* VIII, 47, and elsewhere, and comp. Monk, *ad Eurip. Alcest.* 114. The δίφρος is the seat or ὑπερτερία of the chariot (*Hom. Od.* VI, 70.); ἄρματα, the wheels, pole, &c.

17. ἱερέα κτίλον Ἀφροδίτας.] "The priest of Venus brought up in the temple from his infancy:" comp. Hesiod, *Theog.* 988, foll. *Hom. Il.* II, 548. Κτίλος means "tame," "domesticated." With its use in this passage, compare Herod. IV, 114: ἐκτιλώσαντο τὰς λοιπὰς τῶν Ἀμαζόνων.

- Λοκρὶς παρθένος ἀπύει, πολεμίων καμάτων ἐξ ἀμαχάνων  
 20 διὰ τεὰν δύναμιν δρακεῖσ' ἀσφαλές.  
 θεῶν δ' ἐφετμαῖς Ἰξίονα φαντὶ ταῦτα βροτοῖς 40  
 λέγειν ἐν πτερόεντι τροχῷ  
 παντᾶ κυλινδόμενον  
 τὸν εὐεργέταν ἀγαναῖς ἀμοιβαῖς ἐποιχομένους τίνεσθαι.
- 25 ἔμαθε δὲ σαφές. εὐμενέσσι γὰρ παρὰ Κρονίδαις Στρ. β'.  
 γλυκὺν ἔλῶν βίοτον, μακρὸν οὐχ ὑπέμεινεν ὄλβον, μαινομέναις  
 φρασὶν  
 Ἦρας ὅτ' ἐράσσατο, τὰν Διὸς εὐναὶ λάχον 50  
 πολυγαθές· ἀλλὰ νιν ὕβρις εἰς ἀνάταν ὑπεράφανον  
 ὤρσεν· τάχα δὲ παθῶν εἰκότ' ἀνήρ .
- 30 ἐξαίρετον ἔλε μόχθον. αἱ δύο δ' ἀμπλακίαι 55  
 φερέπονοι τελέθοντι· τὸ μὲν ἦρως ὅτι  
 ἐμφύλιον αἶμα πρῶτιστος οὐκ ἄτερ τέχνας ἐπέμιξε θνατοῖς.  
 ὅτι τε μεγαλοκευθέεσσι ἐν ποτε θαλάμοις Ἄντ. β'. 60  
 Διὸς ἀκοιτιν ἐπειράτο. χρῆ δὲ κατ' αὐτὸν αἰεὶ παντὸς ὄραν  
 μέτρον.
- 35 εὐναὶ δὲ παράτροποι ἐς κακώτατ' ἀθρόαν 65  
 ἔβαλόν ποτε καὶ τὸν ἰκόντ'· ἐπεὶ νεφέλα παρελέξατο,

26 μακρὸν γ' et φρεσὶν 28 ἀάταν 31 ὅτι τ' 36 ἔβαλόν ποτε καὶ τὸν ἰκόντ' Böckhius, qui quondam ποτὶ κοῖτον ἰκόντ'· scripsit.

28. ἀνάταν.] This is the Æolic form of ἄταν, the υ being a representative of the digamma, as in εὐαδου and κανάξαις: see Buttman, *ausführl. Sprl.* II, p. 63, 77. This form also occurs in P. III, 24, according to Böckh's emendation.

32. οὐκ ἄτερ τέχνας.] This alludes to the way in which Ixion killed Deioneus, namely, by a sort of pit-fall.

36. ἔβαλόν ποτε καὶ τὸν ἰκόντ'.] The old editions read ποτὶ, which I have changed into ποτε. Jacobs proposed ποτὶ κοῖτον ἰκόντ', from which Beck, Hermann, Böckh, and Boissonade have taken their reading ποτὶ κοῖτον ἰκόντ'. Subsequently, Böckh has proposed to read: ποτε καὶ τὸν ἰκόντ'; "etiam hunc non invitum," and this emendation has been adopted

by Dissen. The aorist ἰκῶν never occurs, and the first syllable of ἰκῶν is always long in Pindar, except in P. XI, 32, where it is doubtful. Böckh, however, remarks that the first syllable of ἰκόντ' might be made short, just as in *λοχέαιρα* (v. 9) and *μητίονται* (v. 92) we have similar deviations from the usual quantity of the ι. In general, this ode presents a number of Æolic peculiarities. Thus we have ὑποθεύσομαι (v. 84), *διᾶβολιῶν* and *ὑποφάτιες* or *ὑποφαύτιες* in v. 76, and the rare words *κτίλον* (18), *ἀγή* (82), *πεπαρεῖν* (57), and *εἶᾱ* with a plural reference in v. 91. We have also frequent indications of a lost digamma, as in v. 17, ἀντὶ **Φ**έργων; v. 42, ἀνευ **Φ**οι; v. 49, ἐπὶ **Φ**ελπίδεσσι; v. 66, ἐμοὶ **Φ**έπος; v. 83, οὐ **Φ**οι. We have ἐν for ἐς twice, and the forms *ἐφίλασε* (18), *τράφουσα*, *ὀνόμαξε* (44), which are not of common



ψεύδος γλυκὺ μεθέπων, αἴδρις ἀνὴρ

εἶδος γὰρ ὑπεροχωτάτᾳ πρέπεν οὐρανίαν

70

θυγατέρι Κρόνου· ἄντε δόλον αὐτῷ θέσαν

40 Ζηνὸς παλάμαι, καλὸν πῆμα. τὸν δὲ τετράκναμον ἔπραξε δεσμόν,

Ἐπ. β΄.

εὖν ὄλεθρον ὄγ' ἐν δ' ἀφύκτοις γυιοπέδαις πεσῶν τὰν πολύ-  
κοινον ἀνδέξατ' ἀγγελίαν.

ἄνευ οἱ Χαρίτων τέκεν γόνον ὑπερφίαλον,

μόνα καὶ μόνον, οὔτ' ἐν ἀνδράσι γεραςφόρον οὔτ' ἐν θεῶν νόμοις·

τὸν ὀνύμαξε τράφοισα Κένταυρον, ὅς

45 ἵπποισι Μαγνητίδεσσι ἐμίγνυτ' ἐν Παλίου

85

σφυροῖς, ἐκ δ' ἐγένοντο στρατὸς

θαυμαστός, ἀμφοτέροις

ὁμοῖοι τοκεῦσι, τὰ ματρόθεν μὲν κάτω, τὰ δ' ὑπερθε πατρός.

58 οὐρανία 41 ἀνεδέξατ' 42 ἄνευ δ' οἱ 43 νομοῖς

occurrence. These and other instances pointed out by Böckh (*Not. Crit.* p. 443), are sufficient to show that in this Æolic ode we might be justified in admitting some archaisms and obsolete expressions, and also deviations from the ordinary sense and quantity of words. I am, therefore, disposed to retain ἴκοντ', the reading of all the MSS., in spite of the difficulty occasioned by the quantity, especially as it seems to me to be particularly required by the context. It was the custom among the Greeks, that a man who had been guilty of bloodshed should apply for purification to another person. Such a suppliant for purification was called *ικέτης*, "a comer," and the verb *ἴκειν*, and its derivatives *ἴκτωρ*, *προσἴκτωρ*, [*Ζεὺς*] *ἀφίκτωρ*, &c. were employed with a special reference to this custom. Now Ixion, in the mythology of the Greeks, was the first homicide (v. 32): consequently, the first suppliant, whence his name *Ixion* (*Ἰξίων*, "the comer" or "suppliant," Welcker, *Trilogie*. p. 547). As the verb *ἴκω* is used absolutely by the old poets with the signification "to come as a suppliant" (*Hom. Il.* xiv, 260. xxii, 123, 417. *Od.* xvi, 424. xvii, 516), there seems to be no impropriety in speaking of Ixion, the first comer, as τὸν ἴκοντα, just as Æschylus says (*Eumen.* 435): *σεμνὸς προσἴκτωρ ἐν τρόποις Ἰξίουτος*. And, as there subsisted, according to the

Greek notion, a most intimate relation of *ξενία*, or hospitality, between the suppliant and his protector and purifier, it seems to be with particular propriety that Pindar here says: "and the lawless couch drove even the suppliant (who ought, of all men, to have been careful of his duty to his protector) into grievous mischief." And this would have a direct reference to the Locrians, who had come as suppliants to Hiero, and ought therefore to retain a lasting sense of the benefits conferred upon them by his protection. Bothe's reading, *καὶ τὸν ἐκόντ'*, is only tolerable on the supposition that Pindar is referring to Hiero's criminal design upon his sister-in-law, and it seems, as I have mentioned in the argument, very unlikely that Pindar would have ventured to allude to that. Besides, as Pindar himself says (*Fr.* 248): *οὔτις ἐκὼν κακὸν εὔρετο*, and this was the common opinion of the Greeks, for though an offence might be voluntarily committed (*Æschyl. Prom.* 265), no one would willingly take upon himself pain and suffering; *κακότης* was inflicted from on high, whence Pindar speaks of *θεόσδοτος ἀτλάτα κακότης* (*Fr.* 171).

43. ἄνευ.—Χαρίτων.] "Without the sanction of the graces," who presided over all social relations, and especially over matrimony (*Müller, Orchom.* p. 180).

θεὸς ἅπαν ἐπὶ ἐλπίδεσσι τέκμαρ ἀνύεται, Στρ. γ΄. 90  
 50 θεός, ὃ καὶ πτερόεντ' αἰετὸν κίχρα, καὶ θαλασσαῖον παραμεί-  
 βεται

δελφίνα, καὶ ὑψιφρόνων τιν' ἔκαμψε βροτῶν, 95  
 ἑτέροισι δὲ κῦδος ἀγήραον παρέδωκ'. ἐμὲ δὲ χρεῶν  
 φεύγειν δάκος ἀδινὸν κακαγοριᾶν.

εἶδον γὰρ ἑκάς ἐὼν ταπόλλ' ἐν ἀμαχανία  
 55 ψογερόν Ἀρχίλοχον βαρυλόγοις ἔχθεσιν 100  
 πλαινώμενον· τὸ πλουτεῖν δὲ σὺν τύχῃ πότμου σοφίας ἄριστον.

τὴ δὲ σάφα νιν ἔχεις, ἐλευθέρα φρενὶ πεπαρεῖν, Ἄντ. γ΄. 105

50 πτερόεντα αἰετὸν 53 ἀδινὸν, κακαγοριᾶν, 56 σοφίας, ἄριστον. 57 πεπαρεῖν,

49. θεός—ἀνύεται.] “God accomplishes every object which he proposes to himself according to his own intentions:” so τέλειον ἐπ' εὐχῆ (P. ix, 89). For this sense of τέκμαρ, see Aristot. *Rhet.* i, 2: τὸ γὰρ τέκμαρ καὶ πέρας ταῦτόν ἐστὶ κατὰ τὴν ἀρχαίαν γλῶτταν.

50, 51. καὶ θαλασσαῖον παραμείβεται δελφίνα.] “And passes by the dolphin in the sea.” The swiftness of the dolphin is also referred to in N. vi, 66: δελφίνι κεν τάχος δι' ἄλλας ἴσον εἶποιμι Μελησίαν. See also Pliny, *H. N.* ix, 8: *velocissimum omnium animalium, non solum marinorum, est delphinus, acior volucre, acrior telo..... Quamvis plena præterit vela.*

52—56. ἐμὲ δὲ χρεῶν—πλαινώμενον.] “It is meet that I should avoid the violent bite of scurrility: for although I live in an age long subsequent to his, I have seen the slanderous Archilochus for the most part in difficulty from battenning on malicious calumnies.” Δάκος may signify either “a monster” (Blomfield, *ad Æsch. Prom.* 583), or “a bite” (δῆγμα, *Etym. M.*). The latter meaning seems most applicable here. Ἀδινός conveys the idea of fulness, excessive weight, and so forth. It is connected with the root of ἄδ-ος, ἄδ-ην, ἄδ-ρός (Buttmann, *Lexilog.* i, p. 206). Ἐκάς ἐων: Archilochus flourished from Ol. 23. to Ol. 37. B. C. 688—629. Böckh justly observes that there is an opposition by oxymoron between ἐν ἀμαχανία and πλαινώμενον, for πλαινεῖν is almost equivalent to πλουτίζειν (see Blomfield, *ad Æschyl. Agam.* 267.)

56. τὸ πλουτεῖν δὲ σὺν τύχῃ πότμου σοφίας ἄριστον.] There is no little difficulty in deciding upon the construction and general meaning of these words. If we suppose that they refer only to what immediately precedes, we must adopt the punctuation given in Böckh's edition, πότμου, σ. α., and translate it: Archilochus was poor with all his σοφία, “but the best kind of wisdom is to be rich and fortunate.” This, however, would not agree with what follows, unless we read πεπαρεῖν, a reading which Böckh himself has discarded. Upon the whole, I prefer the construction suggested by Dissen: τὸ πλουτεῖν, σὺν τύχῃ πότμου σοφίας, ἄριστον, the two genitives after τύχῃ being sanctioned by the usage of the best Greek poets (so in P. ix, 39: κλαῖδες Πειθοῦς φιλοτάτων), and the former of them being equivalent to an epithet, as in P. xi, 34: δόμους ἀβότατος. The connexion of thought will be “I do not wish to abuse Anaxilaus (Archilochus never gained any thing by abusing his enemies), but still I must say that wealth is best when you have the good fortune to possess wisdom besides, as Hiero does.” See note on P. v, 14—18.

57. ἐλευθέρα φρενὶ πεπαρεῖν.] “So as to make a display of it through your liberality.” Πεπαρεῖν· ἐνδείξαι, σημήναι. Πεπαρεῦσιμον· εὐφραστον, σαφές. Hesychius. This is the only existing form of this obsolete verb. Böckh is disposed to take σάφα with πεπαρεῖν. This appears to me to be unnecessary. Νιν refers to πλουτόν, presumed in πλουτεῖν.

πρύτανι κύριε πολλᾶν μὲν εὐστεφάνων ἀγυιᾶν καὶ στρατοῦ. εἰ  
δέ τις

ἤδη κτεάτεσσί τε καὶ περὶ τιμᾶ λέγει 110

60 ἕτερόν τιν' ἀν' Ἑλλάδα τῶν πάροιθε γενέσθαι ὑπέρτερον,  
χαύνα πρᾶπίδι παλαιμονεῖ κενεά.

εὐανθέα δ' ἀναβάσομαι στόλον ἀμφ' ἀρετᾶ  
κελαδέων. νεότατι μὲν ἀρήγει θράσος 115

δεινῶν πολέμων· ὅθεν φημι καὶ σὲ τὰν ἀπείρονα δόξαν εὐρεῖν,

Ἐπ. γ'.

65 τὰ μὲν ἐν ἵπποσόαισιν ἄνδρεςσι μαρνάμενον, τὰ δ' ἐν πεζομ-  
αχαισι· βουλαὶ δὲ πρεσβύτεραι 120

ἀκίνδυνον ἐμοὶ ἔπος ποτὶ σὲ πάντα λόγον  
ἐπαινεῖν παρέχοντι. χαῖρε. τόδε μὲν κατὰ Φοίνισσαν ἔμπολᾶν 125

μέλος ὑπὲρ πολιᾶς ἀλὸς πέμπεται·

τὸ Καστόρειον δ' ἐν Αἰολίδεσσι χορδαῖς ἐκῶν

70 ἄθρησον χάριν ἐπτακτύπου  
φόρμιγγος ἀντόμενος. 130

58 μὲν 61 κενεᾶ. 65 ἀνδράσι 66 ποτὶ ῥα πάντα 69 χορδαῖς θέλων

62—67. εὐανθέα — παρέχοντι.] “Celebrating your excellences in a song, I will ascend the prow crowned with flowers. While on the one hand your boldness in dreadful wars speaks in praise of your youth (and it is by this very boldness I assert that you also have obtained that boundless glory of yours, partly in combats of cavalry, and partly in leading on infantry), so on the other hand your deliberative wisdom in after life enables me without any risk of exaggeration to praise you on all accounts.” This metaphor, by which the poet supposes that he has embarked on board a ship along with his ode, recurs several times in Pindar: so *σὺν Διαγόρα κατέβαν*, *O. vii*, 13.—*ἴδιος σταλείς*, *O. xiii*, 49.—*κατέβαν ὑ. ἀγων κῶμόν τ' ἀέθλων*, *P. iii*, 73.—*ἴδια ναυστολέοντες ἐπικῶμα*, *N. vi*, 33. From the epithet *εὐανθέα* it seems probable that *στόλος* is not to be taken in its wider sense, “an expedition,” or “a fleet,” (*Æschyl. Pers.* 400), but in its particular and narrower sense, “the prow of a ship,” as in *Æschyl. Pers.* 400: *εὐθύς δὲ ναῦς ἐν νηὶ χαλκῆρῃ στόλον ἐπαισεν*. For the construction of *ἀμφ' ἀρετᾶ κελαδέων*, comp. *O. ix*,

13: *ἀμφὶ παλαίσμασιν φόρμιγγ' ἐλελίζων. καὶ σέ*, “you also,” as well as your brothers (see on *P. i*, 79). For the collocation in *ποτὶ σὲ πάντα λόγον ἐπαινεῖν*, see *Soph. Antig.* 1272, and *Hom. Il. iii*, 389. The reading of the best MSS. is *ποτὶ πάντα*, of the common editions *ποτὶ ῥα πάντα*, where *ῥα* is inadmissible: I have followed Böckh in inserting *σέ* after the preposition: *πρὸς πάντα λόγον ἐπαινεῖν σέ*.

67—71. Χαῖρε—ἀντόμενος.] “All hail! this ode is sent like Tyrian merchandise across the foaming sea: but regard with favorable eye the Castoreum set to the Æolian harmony, and be present at the recitation of it in honor of the seven-stringed lyre.” *Χαῖρε*: here the poet commences the postscript of his ode, addressed immediately to Hiero, and referring in most part to his private affairs. The prosodia generally began with *χαῖρε* (see *Fragm. Prosod.* 1.), and so did private letters. It is clear from the words which follow that this ode was sent by some private opportunity, and that it was not the *Castoreum* or song of victory, which was subsequently sent when the procession

γένοι' οἶος ἐσσί μαθῶν· καλός τοι πίθων παρὰ παισίν, αἰεὶ

καλός. ὁ δὲ Ῥαδάμανθους εὖ πέπραγεν, ὅτι φρενῶν Ετρ. δ'. 134  
ἔλαχε καρπὸν ἀμώμητον, οὐδ' ἀπάταισι θυμὸν τέρπεται ἔνδο-  
θεν·

75 οἶα ψιθύρων παλάμαις ἔπετ' αἰεὶ βροτῶ.

138

72 γένοι', οἶος ἐσσί μαθῶν, καλός τις. Böckh. 73 ἀμωμήτων, 75 βροτῶν

returned from Thebes. By "the Castoreum set to Æolian harmony," Pindar means the ἰππικός νόμος, or strain particularly adapted to a victory of this nature, and which he was to send afterwards, as appears from *I.* 1, 14—17: τεύχων τὸ μὲν ἄρματι τεθρίππω γέρας—ἐθέλω ἢ Καστορείω ἢ Ἰολαίου ἐναρμόξαι μιν ἕμνω, κείνοι γὰρ διφρηλάται Λακεδαιμόνι καὶ Θήβαις ἐτέκνωθεν κράτιστοι. And similarly in *O.* 1, 100, we have: ἐμὲ δὲ στεφανῶσαι κείνον ἰππικῶ νόμῳ Αἰοληίδι μολπᾷ χρή. For the words: ἐκῶν ἄθρησον—ἀντόμενος, comp. *P.* v, 40: ἐκόντι τοίνυν πρέπει νόμῳ τὸν εὐεργέτων ὑπαντιάζαι.

72—75. γένοι' οἶος—βροτῶ.] "As you have learned what sort of a man you are, continue to be such a man. The flatterer pleases, ever pleases, the young and inexperienced, but Rhadamanthus has prospered because perfect wisdom fell to his lot, and because his inmost soul delights not itself in deceitful fawnings—such things as by the craftinesses of whisperers always attend upon mortal man." Böckh reads the first words as follows: γένοι', οἶος ἐσσί μαθῶν, καλός τις. This reading appears to me to destroy the whole force of the passage. The construction is γένοι', οἶος ἐσσί, μαθῶν οἶος ἐσσί: the participle being taken ἀπὸ κοινοῦ. The phrase is borrowed from Homer, and is common enough in other authors. Eustathius, referring to this passage, says (*ad Odys.* vii, p. 1581, 22.): τὸ δὲ τοῖος ἐὼν οἶος ἐσσί, ὠφέλησε τὸν Πίνδαρον εἰπεῖν πρὸς ἀγαθὸν ἄνδρα τινα τὸ καλὸν νόημα ἐκείνο τὸ "Γένοι' οἶος ἐσσί," ὡς μὴ ἔχων δηλαδὴ κρείττονα, πρὸς ὃν ἂν ὁμοίος γένοιο. Pindar's meaning is: "your reputation and power are so great and so well known (*v.* 57, foll.) that you need no flatterer to tell you what you are by adulatory comparisons with other potentates: your own real eminence is the only standard to which

you should look; it is only children who admire the cringing ape." By children he means inexperienced people, of whom μαθῶν could not be predicated. The allusion to the ape is partly based on the use of the words πιθηκισμός and πιθηκίζω, for κολάκευμα and κολακεύειν, and partly on the fact that the epithet καλός was actually applied to the ape by children who were amused by his gambols: Galen, *de usu partium* 1, 22: καλός τοι πίθηκος παρὰ παισίν αἰεὶ, φησὶ τις τῶν παλαιῶν, ἀναμνησκῶν ἡμᾶς, ὡς ἔστιν ἄθρμα γελοίου παιζόντων παίδων τοῦτο τὸ ζῶον. It seems too that the ape was called Καλλίας at Athens and Sparta (see Suidas, Hesychius, and Helladius, *apud Phot.* 279, who says: οἶδα δὲ τινὰς τῶν φιλολόγων καὶ τὸν πίθηκον ὀνομάζοντα Καλλίαν). The repetition of καλός in this passage is quite in accordance with the usage in similar cases, as Hermann has shown from Theocritus, viii, 72:

Ἄκμη γὰρ ἐκ τῶν τρωτύνοφρυς κόρα ἐχθῆς ἰδοῖσα

τὰς δαμάλας παρελεύντα, καλὸν, καλὸν ἡμεν ἔφασκεν.

Callimachus, *epigr.* 30: Λυσανίη, σὺ δὲ ναιχί καλός, καλός. *Epigr. incert.* 14: εἶπά τε καὶ πάλιν εἶπα, καλός, καλός. Ψιθυρός is here used absolutely, as a substantive equivalent to ψιθυριστής. The old reading, βροτῶν, has obviously been introduced by some grammarian who did not understand this use of ψιθυρός. The reading βροτῶ is due to Heindorf. It appears, however, more natural to use ψιθυρός of the calumny than of the calumniator, as in Sophocles, *Ajax*, 148:

τοίουσδε λόγους ψιθυροῦς πλάσσω  
εἰς ὦτα φέρει πᾶσιν Ὀδυσσεύς.

and from the use of ὑποφαύτιες in the next line it would seem that Pindar in both cases employed the name of the thing for that of the person.

αμαχον κακὸν ἀμφοτέροις διαβολιᾶν ὑποφάτιες, 140  
 ὄργαις ἀτενὲς ἀλωπέκων ἴκελοι.

κερδοῖ δὲ τί μάλα τοῦτο κερδαλέον τελέθει; 145  
 ἄτε γὰρ εἰνάλιον πόνον ἔχοίσας βαθύ

80 σκευᾶς ἑτέρας, ἀβάπτιστός εἰμι, φελλὸς ὡς ὑπὲρ ἔρκος, ἄλμας.

76 ὑποφάτιες Böckh. 78 κέρδει 79 ὄχοίσας

76—80. ἀμαχον—ἄλμας.] “The secret suggestions of calumny are an immense evil to both parties (i. e. both to the hearer and to the object of the calumny), and are exceedingly like the ways of foxes. But even to the gainful fox what particular gain is there in this? For, like the cork above the net, while the rest of the tackle is engaged in fishing deep in the water, I am unwetted by the salt sea.” This has always been considered a most difficult passage. I have adopted Böckh’s reading, ὑποφάτιες for ὑποφάτιες, as the only one which suits both the metre, and the sense. Hermann supposes (*Opuscul.* VII, p. 121.) that Pindar is alluding to the ὠτακουσται and ποταγωγίδες, “the listeners,” and “spies,” employed by the tyrants of Syracuse. Aristotle (*Polit.* v, 11) says that they were employed by Hiero, though according to Plutarch (*de curiositate*, p. 522) they were not introduced till the time of Dionysius. To me it appears quite inconsistent with the general tenour of the passage to suppose that there is any allusion here to political spies. It is clear that Bacchylides and his slanders are alone referred to, and therefore we only want here some word capable of forming, in conjunction with the genitive διαβολιᾶν, a periphrase signifying “secret calumny.” The word ὑποφάτιες, which is found in all the MSS., would suit the context very well, but it would not agree with the metre. It is therefore better to take the form ὑποφάτιες, for ὑποφάσεις, according to analogies not uncommon in the Æolic dialect. The word ἀμφοτέροις is well explained by Themistius *Orat.* XXII, p. 277: καὶ ἄμα (διαβολή) ἀδικεῖ ἀμφοτέρους, ᾧ τε ἐπιβουλεύει καὶ ὄν ἔξαπατᾶ,—and then, speaking of the fox in Æsop’s fables, he says: Αἰσώπου δὲ τοῦ μυθοποιου πολλὰχὴ τε ἄλλη μνημονεύειν ἐπωφελές καὶ ὅσα εἰς διαβολὴν εὖ ἔχοντα ἀπολέλοιπεν. αἰεὶ μὲν γὰρ αὐτὴν τῇ ἀλώπεκι περιτίθεισι, δολερῶ καὶ ἀνάδρω θηρίῳ, ποιεῖ

δὲ ὑπ’ αὐτῆς ἀλίσκόμενα τῶν ζώων τὰ ἀλκιμώτατα. The change of metaphor from the ape to the fox is well explained by Hermann (*Opusc.* VII, p. 120): “Neque erat cur illud Böckhio displiceret, quod sic eadem persona, quæ hic simius vocaretur, paullo post diceretur vulpes. Nam ne commemorem, quod hic de sola assentatione, infra autem de calumniis sermo est, ipse poeta offensioni eo occurrit, quod illa interposuit, ὄργαις ἀτενὲς ἀλωπεκῶν ἴκελοι.” The neuter ἀτενὲς is here used adverbially in the sense of παντελῶς. Bekker. *Anecd.* p. 458: ἀτενὲς . . . παντελῶς, καθόλου . . . ἄγαν. On this adjective in general see Ruhnken *ad Timæum*. p. 53. We should rather expect that it would here be used as an epithet to ὄργαις. In Hesiod, *Theog.* 661, we have ἀτενεῖ τε νόῳ καὶ ἐπίφρονι βουλή: and in Æschyl. *Agamemn.* 71, we have this very combination: ὄργας ἀτενεῖς. I should not hesitate therefore to read ἀτενεῖσ’, if the metre allowed: ἀτενεῖσ’, though it would suit the metre, and is supported by the old rejected reading: ὅσα τ’ Ἀρκάσ’ ἀνάσσω, in *O.* XIII, 107, could not be maintained, because the final vowel of the dative plural is not elided after a single σ; see Hermann *de dial. Pind.* p. VII (*Opuscul.* I. p. 250). The gender of ἴκελοι perhaps implies that by διαβολιᾶν ὑποφάτιες the poet means διάβολοι, as the Scholiast explains it: compare ψιθύρων for ψιθυριστῶν above, v. 75. Κερδοῖ is the admirable emendation of Huschke in Matthiä’s *Miscell. philol.* I, p. 30—41, for the old reading κέρδει. Εἰνάλιον πόνον ἔχειν, “to fish:” so in Theocritus XXI, 39, a fisherman says: δειλιὸν ὡς κατέδαρθον ἐν εἰναλίοισι πόνοισι. This metaphor about the cork is used with a different application in Æschyl. *Choëph.* 502:

παῖδες γὰρ ἀνδρὶ κληδόνες σωτήριοι  
 θανόντι· φελλοὶ δ’ ὡς ἄγουσι δίκτυον,  
 τὸν ἐκ βυθοῦ κλωστήρα σώζοντες λίνον.

ἀδύνατα δ' ἔπος ἐκβαλεῖν κραταιὸν ἐν ἀγαθοῖς Ἄντ. δ.  
 δόλιον ἀστὸν ὅμως μὰν σαίνων ποτὶ πάντας, ἀγὰν πάγχυ  
 διαπλέκει. 150

οὐ οἱ μετέχω θράσεος. φίλον εἶη φιλεῖν  
 ποτὶ δ' ἐχθρὸν ἄτ' ἐχθρὸς ἐὼν λύκοιο δίκαν ὑποθεύσομαι, 155  
 85 ἄλλ' ἄλλοτε πατέων ὁδοῖς σκολιαῖς.

ἐν πάντα δὲ νόμον εὐθύγλωστος ἀνὴρ προφέρει,  
 παρὰ τυραννίδι, χῶπόταν ὁ λάβρος στρατός, 160  
 χῶταν πόλιν οἱ σοφοὶ τηρέωντι. χρῆ δὲ πρὸς θεὸν οὐκ ἐρίζειν,

82 ἄγαν 86 νόμον 87 λάβρος Böckh.

81—88. ἀδύνατα—τηρέωντι.] “It is impossible for a deceitful person of the lower orders to speak out boldly among the nobles so as to produce any influence upon them: nevertheless, fawning upon all, he continually employs artifices of every kind.—I share not in his shamelessness. May I love my friend! But against an enemy, I will, as an open, declared enemy, make a sudden wolf-like attack, going now here, now there, with a crooked course.—The plain-spoken man prospers under every form of government, whether it be a monarchy, or whether the turbulent multitude, or whether the nobles watch over the state.” Böckh says that ἔπος ἐκβαλεῖν is generally said of foolish or wicked speaking (*maxime de improbo vel stolido sermone*). This is certainly not borne out by the passages, which he quotes, and in which, although foolish words may be referred to, the verbs ἐκβαλεῖν, ἐκρίπτειν, ἀπορρίπτειν always refer to “speaking out boldly;” and the folly, of course, often consists in this, for πρέπει σιγᾶν ἢ λέγειν τὰ καίρια. In the same way φωνὴν ῥήξαν means “speaking freely” (Herod. v, 93), and *composito rumpit vocem* (Virgil, *Aeneid.* II, 129.) “he speaks out according to the plan agreed upon” (*offnet er nach Verträge das Wort*, as Voss translates it). Pindar often calls the common people ἀστοὶ as opposed to the nobles. Thus the noble family of the Oligæthidæ at Corinth is called οἶκος ἄμερος ἀστοῖς (*O.* XIII, 3), and in *P.* III, 71 Hiero is said to be πρᾶνς ἀστοῖς, οὐ φθονέων ἀγαθοῖς. On the use of the epithets ἀγαθὸς and σόφος (*infra.* v. 88) in speaking of the well-born and well-

*Prom.* 835: προσσαίνει σε τι; and with a different meaning, *O.* IV, 5: ἔσαναν ἀγγελίαν ποτὶ γλυκεῖαν ἔσλοῖ. The reading ἀγὰν is due to Böckh. The old reading ἄγαν is inadmissible on account of the metre, whether we consider it as the adverb, or as the accusative of ἀγή, “envy.” Nor would either of those words give a tolerable sense. Ἄγη from ἄγνυμι will suit both the metre and the context. It has been introduced into the text of Aratus, *Phænom.* 668: ἀγή ὄφις, for the old reading ἀύγη, in consequence of the Scholiast’s interpretation: σπεῖραν, περικλασιν, καμπήν, compared with ἐπιαγήν, v. 688, where the Scholiast writes: περικλασιν, καμπήν. Draco Stratonicensis *de metris*, p. 10: ἀγή, ὃ σημαίνει τὴν ἀπόκλασιν τοῦ κύματος, τὸ ἄ μακρὸν ἔχει. In a different sense ἀγή is used by Æschyl. *Pers.* 429: ἀγαῖσι κωπῶν—ἔπαιον. For this sense of διαπλέκει, see Æschines in *Ctesiph.* p. 422: ἀντιδιαπλέκει πρὸς τοῦτο. Θράσεος: “the shameless impudence of the fox;” so *Fragm. incert.* 158: θρασειῶν ἀλωπέκων. In the words which follow Pindar is not praising dissimulation, of which he has just expressed his abhorrence, but merely says that after one has openly declared his enmity, he must not fawn upon all,—friends and enemies alike,—but he may use every art to overthrow his adversary. “Non Christiani hominis,” says Böckh, “hæc sententia est, sed Græci, qui (*I.* III, 63) Melisso ab utraque parte laudato, quod audacia leoni similis esset, arte vulpi, moralem suam doctrinam professus est his verbis: χρῆ δὲ πᾶν ἔρδοντα μαυρῶσαι τὸν ἐχθρὸν.”

'Επ. δ'.

ὅς ἀνέχει ποτέ μὲν τὰ κείνων, τότε αὖθ' ἑτέροις ἔδωκεν μέγα  
κῦδος. ἀλλ' οὐδὲ ταῦτα νόον 165

90 ἰαινει φθονερῶν· στάθμας δέ τινος ἑλκόμενοι  
περισσᾶς ἐνέπαζαν ἑλκος ὀδυναρὸν εἶα πρόσθε καρδία,  
πρὶν ὅσα φροντίδι μητίονται τυχεῖν. 170  
φέρειν δ' ἑλαφρῶς ἐπαυχένιον λαβόντα ζυγὸν  
ἀρήγει· ποτὶ κέντρον δέ τοι

89 "Libri binis exceptis τότε δ' αὖθ'. Hermannus: Scribe αὖθ' ἑτέροις. Non dicitur αὖ δέ, sed δ' αὖ. Αὖτε autem pro δέ adhibetur præcedente μὲν *Odyss.* xxii., 5. Idem: In aliis vocabulis dialecti diversitas conjuncta est cum discriminè significationis. Ita τότε nunc, τόκα interdum dicit Pindarus. Quare in suspicionem venirent hæc τότε μὲν, nisi cod. Aug. præberet ποτέ μὲν. Hinc emendavit locum Böckhius. Ac πότε μὲν etiam in Leid. B. est."—DISSEN. 90 sq. ἑλκόμενος—ἐνέπαζεν—μηχανῶνται 93 ζυγὸν γ'

to contend with heaven, which sometimes exalts one party, and then again gives great glory to others. However, not even does this fair reciprocity of success soothe the minds of the envious, but endeavouring to get more than their due proportion, they inflict a painful wound on their own bosoms before they obtain what they conceived in their imaginations. It is profitable to take on one's neck and to bear without a stroke the yoke imposed, but surely it is a slippery course to kick against the pricks. May it be my lot to dwell with men of rank, and to be a favourite with them!" There is considerable difficulty in the words: *στάθμας τινος ἑλκόμενοι περισσᾶς*. Both Böckh and Hermann are inclined to refer them to the game *ἐλκυστίδα*, or *διελκυστίδα*, or *διὰ γραμμῆς παίξιν*, mentioned by Plato, *Theætet.* p. 181 A, who says that those who came off worst were punished: But it appears to me quite impossible that *στάθμη περισσᾶ* can be said of a line across which the contending parties endeavoured to drag one another. In all the other passages of Pindar in which *στάθμη* occurs, it means "a standard," "a model," "a criterion of measurement or comparison" (*P.* i, 62. *Fragm. Isthm.* 4, 5. vi, 45. *N.* vi, 7.). The whole context shows that it bears a similar meaning here. The envious are not contented with their share of success: they want more than their share (this is the force of the epithet *περισσᾶ*): i. e. Bacchylides is not contented to share in my popularity, he wishes to be the only favourite with Hiero; but he will

only bring mortification upon himself by attempting to obtain more than his share. The Scholiast explains it well enough: *οἱ σταθμώμενοι πολλὰ καὶ περιγράφοντες μεγάλα τινὰ μέλλοντα αὐτοῖς ἔσεσθαι, προεδυνήθησαν πρὶν τυχεῖν ὧν ἐπιζητοῦσι καὶ ἐλπίζουσιν*. The verb *ἴστημι* and its compounds are constantly used in speaking of weights and measures. *Στάθμη* generally refers to measuring *by a line*, though Pollux (iv, 171) mentions it among the terms of weighing; and thus in *O.* xi, 45: *σταθμάτο ζάθεον ἄλσος* is explained by the old Scholiast by the word *περιεγράφετο*, just as he says *περιγράφοντες* in his explanation of this passage. The verb *ἔλκειν* is used of the *line which measures* in Eurip. *Bacchæ.* 1056:

κυκλοῦτο δ' ὥστε τόξον ἢ κυρτὸς τροχὸς,  
τόρνω γραφόμενος περιφορὰν, ἔλκει δρό-  
μον,

where *γραφόμενος περιφορὰν* is equivalent to *περιγραφόμενος*, and *ἔλκει δρόμον* is used in the same way as *ἔλκει δρόμον ἀστεροέντα* in Manetho iv, 582. Consequently, *ἔλκεσθαι* may be used of the *person who measures with a line*, according to the usual force of the middle voice. The poet uses *ἑλκος* in the following line with a sort of playful reference to *ἑλκόμενος*. If in addition to this general sense of measuring out for one's self more than one's share, *ἐλκ. στ. περ.* refers to weighing in particular, as the verb *ἔλκω* often does (*Hom. Il.* viii, 72. xxii, 212), there is a confusion or rather interchange of metaphor between this and the

95 λακτιζέμεν τελέθει

ὀλισθηρὸς οἶμος. ἀδόντα δ' εἶη με τοῖς ἀγαθοῖς ὀμιλεῖν. 175

following lines ; for the Greeks used terms of weighing and measuring in speaking of a pair of horses in a chariot (Xenoph. *Cyrop.* II, 2. § 26), and ζύγος, ζυγὸν meant the beam of the scales as well as the yoke of the chariot. Ποτὶ κέντρον λακτιζέμεν : see

Blomfield on *Æschyl. Prom.* 331. Elmsley on Eurip. *Bacch.* 794. Plautus, *Trucul.* IV, 2, 55. *Miles Glorios.* II, 6, 22, 31. Terence, *Phorm.* I, 2, 27. Ovid. *Trist.* II, 1, 16. *Act. Apostol.* IX, 5. Chrysostom. *Homil.* in *Matth.* XLII.



ΠΥΘΙΟΝΙΚΑΙ Γ'.  
ΙΕΡΩΝΙ ΣΥΡΑΚΟΣΙΩ  
ΚΕΛΗΤΙ.

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P Y T H I A III.

INTRODUCTION.

HIERO'S horse Pherenicus won the Pythian prize twice, in Ol. 73, 3. B. C. 486. and in Ol. 74, 3. B. C. 482. But this ode was written a long time after, as appears from the following considerations: (a) Pindar himself says (v. 74) that Pherenicus won this victory *formerly* (ποτέ); (b) he calls Hiero *King of Syracuse* (v. 70), a dignity which he did not assume till Ol. 75, 3. B. C. 478; (c) and also *Ætnæus*, a name by which he could not be called till Ol. 76, 1. B. C. 476. It is, therefore, probable that this ode was composed at the beginning of the Pythiad in Ol. 76, 3. or 77, 3. B. C. 474, or 470: for Hiero died in Ol. 78, 2. B. C. 467, before the return of another Pythiad.

The rhythm of this ode is Dorian.

ARGUMENT.

1—8. The poet begins with the expression of a wish that Chiro were still alive, because he brought up Æsculapius, the best of physicians for human ills. 8—62. Then follows a mythical digression about the fate of Æsculapius and his mother Coronis. 62—79. After which, the poet returns to his first wish, that Chiro were still alive, for that he would request of him a physician to heal the malady of Hiero; and in that case, bringing him health and recalling the remembrance of his Pythian victory, the poet thinks that he would visit Syracuse brighter than a heavenly star. He says, however, that he will pray for Hiero's recovery to the mother of the gods, whose temple was near his house. 79—115. He concludes with a number of moral axioms principally designed to administer consolation to Hiero.

Böckh thinks that this ode is intended to divert Hiero from his intention of retiring to Ætna, and to console him, not merely under his attack of the stone, but also for the loss of a son or a daughter: but Hermann more justly supposes that the chief topic of the ode is Hiero's illness, and that there is no allusion to the other subjects. "Apertissime enim totum carmen consolatio est propter morbum Hieronis, ad quem referuntur omnia." (*Opuscul.* VII. p. 131).

## STROPHE.

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## ERODI,

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ἩΘΕΛΟΝ Χείρωνά κε Φιλλυρίδαν, Στρ. α.

εἰ χρεῶν τοῦθ' ἀμετέρας ἀπὸ γλώσσης κοινὸν εὐξασθαι ἔπος,  
ζῶειν τὸν ἀποιχόμενον,

Οὐρανίδα γόνον εὐρυμέδοντα Κρόνου, βασίσι τ' ἄρχειν

Παλίου Φῆρ' ἀγρότερον, 5

5 νοῦν ἔχοντ' ἀνδρῶν φίλον· οἶος ἐὼν θρέψεν ποτὲ 10

τέκτονα νωδυνιάων ἄμερον γυιαρκέων Ἀσκληπίον,

ἦρωα παντοδαπῶν ἀλκτῆρα νόσων.

τὸν μὲν εὐίππου Φλεγῦα θυγάτηρ Ἀντ. α.

πρὶν τελέσσαι ματροπόλῳ σὺν Ἐλειθυίᾳ, δαμείσα χρυσέοις 15

ε Vulgo νόον' quæ, ut Hermanno videtur, explicatio est veræ lectionis γυνῶν' ε "Vulgo τέκτον' ἀνωδυνίας ἄμερον γυιαρκέος Ἀσκληπίον. Quum habeatur in libris Gott. et Guelph. τέκτονα νωδυνίας et singularis γυιαρκέος contra metrum sit, Böckhius scripsit τέκτονα νωδυνιάων—γυιαρκέων, probante pluralem etiam Hermanno. Deinde Ἀσκληπίος Pindarus dixisse videtur iisdem viris."—DISSEN.

9. τελέσσαι.] So Euripid. Bacch. 104:

ἔτεκεν δ' ἀνίκα Μοῖραι

τέλεσαν ταυροκέρων Θεόν.

- 10 τόξοισιν ὑπ' Ἀρτέμιδος,  
 εἰς Αἶδα δόμον ἐν θαλάμῳ κατέβα τέχναις Ἀπόλλωνος. χόλος  
 δ' οὐκ ἀλίθιος 20  
 γίγνεται παίδων Διός. ἃ δ' ἀποφλαυρίζαισά νιν  
 ἀμπλακίαισι φρενῶν, ἄλλον αἶνησεν γάμον κρύβδαν πατρός, 25  
 πρόσθεν ἀκειρεκόμα μιχθεῖσα Φοίβῳ,  
 15 καὶ φέροισα σπέρμα θεοῦ καθαρόν. Ἐπ. α.  
 οὐδ' ἔμειν' ἐλθεῖν τράπεζαν νυμφίαν  
 οὐδὲ παμφώνων ἰαχὰν ὑμεναίων, ἄλικες 30  
 οἷα παρθένοι φιλέοισιν ἑταῖραι  
 ἔσπερίαις ὑποκουρίζεσθ' αἰοδαῖς· ἀλλά τοι  
 20 ἤρατο τῶν ἀπεόντων· οἷα καὶ πολλοὶ πάθον. 35  
 ἔστι δὲ φύλον ἐν ἀνθρώποισι ματαιότατον,  
 ὅστις αἰσχύνων ἐπιχώρια παπταίνει τὰ πόρσω,  
 μεταμῶνια θηρεύων ἀκράντοις ἐλπίσιν. 40  
 ἔσχε τοιαύταν μεγαλὰν ἀνάταν Στρ. β'.  
 25 καλλιπέπλου λῆμα Κορωνίδος. ἐλθόντος γὰρ εὐνάσθη ξένου  
 λέκτροισιν ἀπ' Ἀρκαδίας. 45  
 οὐδ' ἔλαθε σκοπόν· ἐν δ' ἄρα μηλοδόκῳ Πυθῶνι τόσσαις αἶεν  
 ναοῦ βασιλεὺς

13 αἶνησε 14 ἀκερσεκόμα 16 οὐκ ἔμειν' 19 ὑπὸ κουρίζεσθ' 24 ἀάταν 27 μαλοδόκῳ et τόσσ' εἰσαίεν

14. ἀκειρεκόμα.] The old editions have ἀκερσεκόμα, which is also found in the account of this same legend in a Fragment of Hesiod:

τῷ μὲν ἄρ' ἄγγελος ἦλθε κόραξ ἱερῆς  
 ἀπὸ δαιτὸς.

Πυθῶ ἐς ἠγαθήν, καὶ ῥ' ἔφρασεν ἔργ'  
 αἰδῆλα

Φοίβῳ ἀκερσεκόμα, ὅτ' ἄρ' Ἴσχυς ἔγημε  
 Κόρωνιν

Εἰλατίδης, Φλεγυάο διογνήτοιο θύγατρα.

Böckh writes ἀκειρεκόμα, which is found in I. 1, 7. It is, however, not improbable that Pindar may have adopted the Epic form in this passage, in which he seems to have had the words of Hesiod in his memory. The long hair of Apollo is often mentioned in connexion with his perpetual youth; so

17—19. ἰαχὰν ὑμεναίων—οἷα π. φιλέοισιν ἑταῖραι ἔ. ὑποκουρίζεσθ' αἰοδαῖς.] Ὑποκουρίζεσθαι is another form of ὑποκορίζεσθαι, and ὑπ. αἰοδαῖς, “to flatter or caress with songs, to sing playfully, giving softer names to things which they alluded to,” is said of the evening-songs which used to be sung by young virgins at the marriage of one of their companions: the trochaic line: “ἐκ-κόρει, κόρει κορώνην, σὺν κόραις τε καὶ κόραις” seems to have formed part of those songs, and it is not impossible that ὑπο-κουρίζεσθαι may here refer to the repetition of the syllable κορ- as well as to the covert obscenity of the line.

27. σκοπόν.] Namely, Apollo himself. Pindar says this by way of opposition to the old legend, according to which Apollo

Λοξίας κοινῶνι παρ' εὐθυτάτῳ, γνώμα πιθῶν, 50  
 πάντα ἴσαντι νόῳ· ψευδέων δ' οὐχ ἄπτεται· κλέπτει τέ νιν  
 30 οὐ θεὸς οὐ βροτὸς ἔργοις οὔτε βουλαῖς.

καὶ τότε γνοὺς Ἴσχυος Εἰλατίδα Ἄντ. β'. 55  
 ξεινίαν κοίταν ἄθεμιν τε δόλου, πέμψεν κασιγνήταν μένει  
 θύοισαν ἀμαιμακέτῳ  
 ἐς Λακέρειαν. ἐπεὶ παρὰ Βοιβιάδος κρημνοῖσιν ἔκει παρθένος.  
 δαίμων δ' ἕτερος 60

35 ἐς κακὸν τρέψαις ἑδαμάσσατό νιν· καὶ γειτόνων  
 πολλοὶ ἐπαῦρον, ἀμᾶ δ' ἔφθαρεν, πολλὰν δ' ὄρει πῦρ ἐξ ἐνὸς 65  
 σπέρματος ἐνθορόν ἀίστωσεν ὕλαν.

ἀλλ' ἐπεὶ τείχει θέσαν ἐν ξυλίνῳ Ἐπ. β'.  
 σύγγονοι κούραν, σέλας δ' ἀμφέδραμεν

40 λάβρον Ἀφαιστοῦ, τότε εἶπεν Ἀπόλλων· “Οὐκέτι 70  
 “τλάσομαι ψυχᾷ γένος ἀμὸν ὀλέσσαι  
 “οἰκτροτάτῳ θανάτῳ ματρὸς βαρεῖα σὺν πάθα.”  
 ὡς φάτο· βάματι δ' ἐν πρώτῳ κυχῶν παιδ' ἐκ νεκροῦ 75  
 ἄρπασε· καιόμενα δ' αὐτῷ διέφανε πυρά·

28 κοινῶνι et γνώμαν 29 τέ νιν 35 ἑδαμάσατο

was Mercury, the same as Trophonius. Cicero *de Natura Deorum* III, 22: *alius* (Mercurius) *Valentis* (i. e. Ἴσχυος) *et Phoronidis* (i. Coronidis) *filius, is qui sub terris habetur, idem Trophonius—secundus* (Æsculapius), *secundi Mercurii frater is fulmine percussus, dicitur humatus esse Cynosuris.* It did not suit Pindar's design to allude to this.

*Ibid.* τόςσαις.] This participle is synonymous with τυχῶν, which is used with exactly the same reference in *P.* IV, 5. We have the compound ἐπιτόςσαις in *P.* X, 33, and in the indicative ἐπέτοσσε, *P.* IV, 25, for ἐπιτυχῶν and ἐπέτυχε. The root of this form is the same as that of τυχ-ῶν, with a different vocalization, which is also found in τόξον. The Boeotians wrote τιοῦχα. Τυγχανῶν properly means “to hit the mark.” For the assimilation in τόςσαις, see *New Cratylus*, p. 289.

in *I.* III, *ad fin.* (where we have γνώμα πεπιθῶν πολυβούλῳ) he reads γνώμα πίσυνοσ· πολύβουλ' Ὀρσέα, σὺν σοὶ δέ νιν κ. Böckh and Dissen prefer the other reading, which they translate *menti obsecutus*; compare the Homeric use of πιθήσας, which also occurs in *P.* IV, 109.

34. δαίμων δ' ἕτερος.] Ὁ κακοποιὸς, ὡς πρὸς τὸν ἀγαθοποιόν. Schol. Similarly, ἐτέραις is opposed to ἀμέραις in *N.* VIII, 3. Boissonade compares Callimachus, *Fr.* 35: οὐ πάντες ἀλλ' οὐς ἔσχευ ἄτερος δαίμων.

38. τείχει ἐν ξυλίνῳ.] “On the funeral pile:” τῇ πυρκαϊᾷ, ἐφ' ἧς ἐτέθη τὸ σῶμα τῆς Κορωνίδος εἰς ἀφανισμόν. SCHOL. “Est τείχει improprium valde. Fortasse τεύχει. Varius est et latus vocis τεύχος usus, non item vocis τεῖχος.” Boissonade.

44. διέφανε.] “Blazed on both sides, clave asunder.” Οὐ λέγει, ὅτι διαφανῆς ἐγένετο καὶ λαμπού. ἀλλ' ὅτι ἡ φύσις τοῦ

45 καί ρά μιν Μάγνητι φέρων πόρε Κενταύρω διδάξαι 80  
πολυπήμονας ἀνθρώποισιν ἰᾶσθαι νόσους.

τοὺς μὲν ὦν, ὅσσοι μόλον αὐτοφύτων Στρ. γ. 98

ἐλκέων ξυνάονες, ἢ πολιῶ χαλκῶ μέλη τετρωμένοι 85

ἢ χερμάδι τηλεβόλῳ,

50 ἢ θερινῶ πυρὶ περθόμενοι δέμας ἢ χειμῶνι, λύσαις ἄλλον 90  
ἀλλοίων ἀχέων

ἔξαγεν, τοὺς μὲν μαλακαῖς ἐπαιδαῖς ἀμφέπων,

τοὺς δὲ προσανέα πίνοντας, ἢ γυίοις περάπτων πάντοθεν

φάρμακα, τοὺς δὲ τομαῖς ἔστασεν ὀρθούς.

ἀλλὰ κέρδει καὶ σοφία δέδεται.

Ἄντ. γ.

55 ἔτραπεν καὶ κείνον ἀγάνορι μισθῶ χρυσὸς ἐν χερσὶν φανείς 100  
ἄνδρ' ἐκ θανάτου κομίσει

ἤδη ἀλωκότα χερσὶ δ' ἄρα Κρονίων ρίψαις δι' ἀμφοῖν ἀμ

πνοᾶν στέρνων καθέλεν 100

ὠκέως, αἶθων δὲ κεραυνὸς ἐνέσκιμψεν μόρον. 105

χρῆ τὰ εἰκότα παρ δαιμόνων μαστευέμεν θναταῖς φρασί,

60 γνόντα τὸ παρ ποδός, οἷας εἰμὲν αἴσας.

μή, φίλα ψυχά, βίον, ἀθάνατον.

Ἐπ. γ.

σπεῦδε, τὰν δ' ἔμπρακτον ἄντλει μαχανάν.

110

εἰ δὲ σῶφρων ἄντρον εἶναι ἔτι Χείρων, καὶ τί οἱ

52 περιάπτων 53 κάκεινον 58 ἐνέσκηψεν 59 φρεσί,

ἐγενήθη, ἕως ἂν ἐπιβὰς ὁ Ἀπολλῶν ἀνέλθῃται τὸν παῖδα. SCHOL.

53, 54. ἢ γυίοις—φάρμακα.] Böckh contents himself with reading περάπτων for the common reading περιάπτων, this substitution of περ for περι being common in the Æolic dialect: see O. VI, 38. Hermann (*Opuscul.* VII, p. 137) proposes the more extensive alterations: ἢ γυίοις περί ἄπτων τινί, or ἄκη πάντοθε. He thinks that πάντοθε (like ἄντροθε, P. IV, 102; ματρόθε, I. III, 17;) is justified by Zonaræ, p. 1536: περιάρματα τὰ κατὰ τοὺς τραχήλους καὶ τὰς χεῖρας καὶ τοὺς πόδας βεβαμμένα κλάσματα, ἅτινα αἱ γυναῖκες περιάρπουσι. But as the Scholiast writes: ἢ τοῖς μέλεσιν αὐτῶν

it doubtful whether he could have read φάρμακα in the original, and whether he did not rather add τινὰ πρὸς θεραπείαν, because Pindar added no word in explanation of περιάπτων. In this case, however, the more probable reading would be τινὰ. But I think any alteration is unnecessary, beyond the change proposed by Böckh.

57. οἱ ἀμφοῖν.] "Both Æsculapius and his patient;" see Æschylus, *Agamemn.* 992.

62. τὰν δ' ἔμπρακτον ἄντλει μαχανάν.] "Make the most, use to the utmost, the means or resources within your reach." In this use of ἄντλειν, see Valckenaer and Monk on Eurip. *Hippolyt.* 1048 (902). For

- φίλτρον ἐν θυμῷ μελιγάρυες ὕμνοι  
 65 ἀμέτεροι τίθεν' ἰατῆρά τοί κέν μιν πίθου 115  
 καί νυν ἐσλοῖσι παρασχεῖν ἀνδράσιν θερμῶν νόσων  
 ἢ τινα Λατοΐδα κεκλημένον ἢ πατέρος.  
 καί κεν ἐν ναυσὶν μόλον Ἰουίαν τέμνων θάλασσαν 120  
 Ἀρέθουσαν ἐπὶ κράναν παρ' Αἰτναῖον ξένον,  
 70 ὃς Συρακόσσαισι νέμει βασιλεὺς Στρ. δ.  
 πραῦς ἀστοῖς, οὐ φθονέων ἀγαθοῖς, ξείνοις δὲ θαυμαστός  
 πατήρ. 125  
 τῷ μὲν διδύμας χάριτας,  
 εἰ κατέβαν ὑγίειαν ἄγων χρυσεῖαν κῶμόν τ' ἀέθλων Πυθίων  
 αἶγλαν στεφάνοις, 130  
 τοὺς ἀριστεύων Φερένικος ἔλ' ἐν Κίρρᾳ ποτέ·  
 75 ἀστέρος οὐρανίου φάμι τηλαυγέστερον κείνῳ φάος 135  
 ἐξικόμαν κε βαθὺν πόντον περάσαις.  
 ἀλλ' ἐπεύξασθαι μὲν ἐγὼν ἐθέλω Ἄντ. δ.  
 Ματρί, τὰν κοῦραι παρ' ἐμὸν πρόθυρον σὺν Πανὶ μέλπονται  
 θαμὰ  
 σεμνὰν θεὸν ἐννύχιαι. 140  
 80 εἰ δὲ λόγων συνέμεν κορυφάν, Ἰέρων, ὀρθὰν ἐπίστα, μανθάνων  
 οἶσθα προτέρων·  
 “ἐν παρ' ἐσλὸν πῆματα σύνδυο δαίονται βροτοῖς 145  
 “ἀθάνατοι.” τὰ μὲν ὧν οὐ δύνανται νήπιοι κόσμῳ φέρειν,  
 ἀλλ' ἀγαθοί, τὰ καλὰ τρέψαντες ἔξω.

65 κέν μιν 73 κῶμόν τ', 74 ἔλεν 76 περάσαις 81 σὺν δύο

67. ἢ τινα—πατέρος.] “Some son of Apollo or of Jove,” i. e. either an Æsculapius or an Apollo, who was also a physician. Ὁ κεκλημένος τινος, “the son of a certain person:” so Sophocle. *Electra*. 358: πατρὸς πάντων ἀρίστου παῖδα κεκληθῆσθαι. Eurip. *Rhesus*. 298: τίς ὁ στρατηγὸς ἢ τίνος κεκλημένος.

73. αἶγλαν στεφάνοις.] See *New Cratylus*, p. 553.

76. Ματρί.] Παρ' ὅσον δοκεῖ τῶν νόσων ἀυξητικὴ καὶ μειωτικὴ εἶναι. SCHOL.

83. τὰ καλὰ τρέψαντες ἔξω.] “Turning out the brighter or fairer side.” This is a proverbial expression, borrowed from the custom of turning old clothes: τὴν μεταφορὰν εἰληφεν, says the Scholiast, οἷον ἂν τις νοήσειεν, ἐπὶ τῶν ἱματίων. See Casaubon, *ad Theophrast. Charact.* xxii, and Aristides II, p. 403 (quoted by Böckh): ἀλλὰ τί κωλύει καὶ τοὺς πτωχοὺς τοὺς τὰ ράκια ἀμπεχομένους οἰκοὶ μὲν αὐτοῖς ἕτερ' εἶναι φάσκειν πάνυ γεναῖα ἱμάτια, πρὸς δὲ τοὺς ἔξω σχηματίζεσθαι; οὐκοῦν ὁ γε αὐτὸς ποιητὴς (—Πίνδαρος), οὐ μικρῷ πρόσθεν ἐμνήσθην, ἔφη τὰ καλὰ τρέπειν ἔξω

- τιν δὲ μοῖρ' εὐδαιμονίας ἔπεται. Ἐπ. δ'. 150
- 85 λαγέταν γάρ τοι τύραννον δέρκεται,  
εἴ τιν' ἀνθρώπων, ὁ μέγας Πότμος. αἰὼν δ' ἀσφαλῆς  
οὐκ ἔγεντ' οὔτ' Αἰακίδα παρὰ Πηλεῖ  
οὔτε παρ' ἀντιθέω Κάδμω· λέγονται μὰν βροτῶν 155  
ὄλβον ὑπέρτατον οἱ σχεῖν, οἶτε καὶ χρυσαμπύκων
- 90 μελπομενᾶν ἐν ὄρει Μοισᾶν καὶ ἐν ἑπταπύλοις 160  
ἄϊον Θήβαις, ὀπόθ' Ἀρμονίαν γᾶμεν βοῶπιν,  
ὁ δὲ Νηρέος εὐβούλου Θέτιν παῖδα κλυτάν.
- καὶ θεοὶ δαΐσαντο παρ' ἀμφοτέροις, Στρ. ε'. 165  
καὶ Κρόνου παῖδας βασιλῆας ἴδον χρυσέαις ἐν ἔδραις, ἔδνα τε
- 95 δέξαντο· Διὸς δὲ χάριν  
ἐκ προτέρων μεταμειψάμενοι· καμάτων ἔστασαν ὀρθὰν καρδίαν.  
ἐν δ' αὖτε χρόνῳ 170  
τὸν μὲν ὀξείαισι θύγατρεις ἐρήμωσαν πάθαις  
εὐφροσύνας μέρος αἱ τρεῖς· ἀτὰρ λευκωλένῳ γε Ζεὺς πατήρ 175  
ἤλυθεν ἐς λέχος ἱμερτὸν Θυῶνα.
- 100 τοῦ δὲ παῖς, ὄνπερ μόνον ἀθανάτα Ἄντ. ε'.  
τίκτεν ἐν Φθίᾳ Θέτις, ἐν πολέμῳ τόξοις ἀπὸ ψυχὰν λιπῶν 180  
ῶρσεν πυρὶ καιόμενος  
ἐκ Δαναῶν γόον· εἰ δὲ νόῳ τις ἔχει θνατῶν ἀλαθείας ὀδόν, χρή  
πρὸς μακάρων  
τυγχάνοντ' εὖ πασχέμεν. ἄλλοτε δ' ἀλλοῖαι πνοαὶ
- 105 ὑψιπετᾶν ἀνέμων. ὄλβος οὐκ ἐς μακρὸν ἀνδρῶν ἔρχεται,  
[ἀπλετος] εὐτ' ἂν ἐπιβρίσαις ἔπηται. 190

106 ὅς πολὺς

85. δέρκεται.] "Regards with favour:"  
80 ἐποπτεύει, O. VII, 11.

94. χρυσέαις ἐν ἔδραις.] So Æschyl.  
*Agamem.* 178: δαιμόνων—σέλυα σεμνὸν  
ἡμένων.

104, 5. ἄλλοτε—ἀνέμων.] Comp. O. VII,  
*ad finem.*

106. ἀπλετος—ἔπηται.] The old reading  
was ὅς πολὺς, which is quite inadmissible.  
Böckh,—thinking that πολὺς must be re-  
tained, because we have πολὺς πλοῦτος in

N. I, 31, and πολὺς ὄλβος in P. v, 14, and  
still more on account of Solon's line: τίκτει  
τοι κόρος ὕβριν, ἐπήν πολὺς ὄλβος ἔπηται,—  
has merely substituted οὗ for ὅς. Dissen  
proposes πάμπολυς, and Boissonade reads  
ὡς πολὺς. The reading which I have adopt-  
ed is proposed by Hermann, who thinks that  
πολὺς has arisen from an explanation by the  
grammarians, and that ὅς was subsequently  
inserted to make up the metre. He also  
suggests ἀσπετος, but ἀπλετος is more  
Pindaric: so I. III, 39: ἀπλέτου δόξας.  
For the sentiment in this and the preceding  
line, compare Æschyl. *Agam.* 974: μάλα

- σ μικρὸς ἐν μικροῖς, μέγας ἐν μεγάλοις Ἐπ. ε΄.  
 ἔσσομαι τὸν ἀμφέποντ' αἰεὶ φρασὶν  
 δαίμον' ἀσκήσω κατ' ἐμὰν θεραπεύων μηχανάν.  
 110 εἰ δέ μοι πλοῦτον θεὸς ἄβρον ὀρέξαι, 195  
 ἐλπίδ' ἔχω κλέος εὐρέσθαι κεν ὑψηλὸν πρόσω.  
 Νέστορα καὶ Λύκιον Σαρπηδόν', ἀνθρώπων φάτις,  
 ἐξ ἐπέων κελαδεννῶν, τέκτονες οἷα σοφοὶ 200  
 ἄρμοσαν, γιγνώσκομεν. ἃ δ' ἀρετὰ κλειναῖς ἀοιδαῖς  
 115 χρονία τελέθει. παύροις δὲ πράξασθ' εὐμαρές. 205

108 φρεσὶ

γέ τοι τὰς πολλὰς ὑγείας ἀκύρεστον τέρμα.  
 The Scholiast cites Euripid. *Orest.* 340:  
 ὁ μέγας ὄλβος οὐ μόνιμος ἐν βροτοῖς.

107. σ μικρὸς ἐν μικροῖς κ. τ. λ.] The  
 note of the Scholiast on this passage cor-  
 responds nearly verbatim with the words of  
 Photius (p. 494. Pors.).

112. Νέστορα—γιγνώσκομεν.] The con-  
 struction is Ν. καὶ Σ. ἀνθρώπων φάτις,

γιγνώσκομεν ἐξ ἐπέων κ., οἷα τέκτονες σ.  
 ἄρμοσαν. Ἀνθρώπων φάτις (for φάτιας),  
 “celebrated by the legends of men:” com-  
 pare βροτῶν φάτιν in *O.* 1, 28, and Horat.  
*Erod.* xi, 10: *Heu me, per urbem (nam*  
*videt tanti mali) Fabula quanta fui!*  
 Τέκτονες here are the poets, as in Cratinus  
 (apud Schol. Aristoph. *Equit.* 527): τέκ-  
 τόνες εὐπαλάμων ὕμνων. But in *N.* 111, 4,  
 the τέκτονες μελιγαρύων ὕμνων are the cho-  
 reutæ.



ΠΥΘΙΟΝΙΚΑΙ Δ΄.  
ΑΡΚΕΣΙΑΑ ΚΥΡΗΝΑΙΩ  
ΑΡΜΑΤΙ.

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P Y T H I A IV.

INTRODUCTION.

THIS ode was written at Thebes in Ol. 78, 3. B. C. 466. It was intended for recitation at Cyrene: hence, he introduces the legend about the migration of the descendants of Euphemus, the Argonaut, and Malache, from Lemnus to Thera, and from Thera to Cyrene. The long digression about the quarrel between Pelias and Jason seems to have been inserted, because Arcesilaus IV., who is here celebrated, had banished one of his relations, Damophilus, (who appears to have claimed descent from Jason, and who was then living at Thebes), and in order to reconcile the two kinsmen. The fifth Pythian ode celebrates the same victory; it was written soon after the victory, and sung at the procession of Carrhotus the charioteer: this ode, however, was probably written before the fifth; and as Euphemus, who had taken the horses of Arcesilaus to Delphi, stayed some time in Greece for the purpose of collecting soldiers for the expedition to Hesperides, Pindar would have time to add the fifth ode to this.

The rhythm is Dorian.

ARGUMENT.

After a short exordium (1—11) the poet proceeds at once to narrate (11—69) the prophecy of Mēdea and the oracle delivered to Battus, whose 8th descendant had now won the Pythian prize. And from this (70—262) he passes by a rapid transition to a long mythical digression about Jason's agreement with Pelias and the expedition of the Argonauts. And he concludes (263—299) with some direct admonitions to Arcesilaus, and prayers for the recal of the banished Damophilus. The mythical narrative on this ode is by far the longest in Pindar; but, as Müller justly observes (*His. Gr. Lit.* i. p. 226), "it falls far short of the sustained diffuseness of the Epos. Consistently with the purpose of the ode, it is intended to set forth the descent of the kings of Cyrene from the Argonauts, and the poet only dwells on the relation of Jason with Pelias—of the noble exile with

## STROPHE.

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 2 ˊ ˊ — — ˊ ˊ ˊ — ˊ ˊ — — ˊ ˊ — — ˊ ˊ ˊ — ˊ ˊ ˊ  
 3 ˊ ˊ — — ˊ ˊ ˊ — ˊ ˊ — — ˊ ˊ — — ˊ ˊ — ˊ  
 4 ˊ ˊ ˊ — ˊ ˊ — ˊ ˊ — — ˊ ˊ — ˊ  
 5 ˊ ˊ ˊ — ˊ ˊ — — ˊ ˊ — ˊ ˊ ˊ  
 6 ˊ ˊ — — ˊ ˊ — — ˊ ˊ ˊ — ˊ ˊ — ˊ ˊ ˊ  
 7 ˊ ˊ — — ˊ ˊ — — ˊ ˊ — ˊ ˊ ˊ  
 8 ˊ ˊ ˊ — — ˊ ˊ — ˊ

## EPODI.

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 4 ˊ ˊ ˊ — — ˊ ˊ — — ˊ ˊ — — ˊ ˊ ˊ — ˊ ˊ ˊ  
 5 — ˊ ˊ ˊ — ˊ ˊ — ˊ ˊ — — ˊ ˊ — ˊ  
 6 ˊ ˊ — — ˊ ˊ — — ˊ ˊ ˊ ˊ  
 7 ˊ ˊ — ˊ ˊ ˊ — ˊ ˊ — ˊ ˊ — — ˊ ˊ — ˊ

ΣΑΜΕΡΟΝ μὲν χρή σε παρ' ἀνδρὶ φίλῳ Στρ. α΄.  
 στάμεν, εὐίππου βασιλῆϊ Κυράνας, ὄφρα κωμάζοντι σὺν Ἀρκεσίλα,  
 Μοῖσα, Λατοΐδαισιν ὀφειλόμενον Πυθῶνί τ' αὔξης οὔρον ὕμνων,  
 ἔνθα ποτὲ χρυσεῶν Διὸς αἰητῶν πάρεδρος, 6  
 5 οὐκ ἀποδάμου Ἀπόλλωνος πυχόντος, ἱερά  
 χρησεν οἰκιστῆρα Βάττον καρποφόρου Λιβύας, ἱεράν 10

4 Vulg. αἰετῶν, Heynius ex emendat. ὀρνίχων, Schmidius ex Ald, αἰητῶν, de qua forma vide Arat. *Phænom.* 522, 691. 5 "Libri ἱερέα et ἱερέα. Hermannus sequitur hoc, ut ap. Callim. *epigr.* XI. II, 1. ἱερέη est, quæ forma nata e longiore ἱερέα. Böckhius scripsit ἱερέα ut dicitur ἱερέος, ἱερός, quum metrum hanc pronuntiationem postulet, ceterum in medio relinquens ἱερέα an ἱερέα Pindarus scripserit."—DISSEN.

4—8. ἔνθα—μαστῶ.] "Where erst the prophetess, who sits by the golden eagles of Jove, Apollo not being absent from his shrine, oracularly declared Battus the colonist of fruitful Libya, namely, that he should forthwith leave the hallowed island and found on a chalky hill a city famed for its chariots." Χρ. αἰητῶν πάρεδρος: the ὀμφαλὸς at Delphi was a white hemispherical stone in the recess of the temple; it was adorned with two golden eagles supposed to be the representatives of Jove, whose prophet Apollo was; Æschyl. *Eumen.* 19:

Διὸς προφήτης ἐστὶ Λοξίας πατρὸν. Οὐκ ἀποδάμου πυχόντος: the gods were often supposed to be absent from one particular temple on a visit to some other seat of their worship: comp. *O.* VIII, 47. *N.* v, 37, &c. πυχόντος is used here as τόσσαίς is in *P.* III, 27. Ἱεράν νᾶσον: Thera, on account of the number of deities worshipped there. Μαστῶ: the city of Cyrene was built on a table-land conspicuous from the sea (Strabo XVII, p. 1194. A.); hence it is called ὄχθος ἀμφίπεδος in *P.* IX, 55.

νάσον ὡς ἤδη λιπὼν κτίσσειεν εὐάρματον  
πόλιν ἐν ἀργάεντι μαστῶ,

καὶ τὸ Μηδείας ἔπος ἀγκομίσειθ' Ἄντ. ἀ. 15

10 ἐβδόμα καὶ σὺν δεκάτῃ γενεᾷ Θήραιοι, Αἰήτα τό ποτε Ζαμενῆς  
παῖς ἀπέπνευσ' ἀθανάτου στόματος, δέσποινα Κόλχων. εἶπε δ'  
οὕτως

ἡμιθέοισιν Ἰάσονος αἰχματᾶο ναύταις 20

“ Κέκλυτε, παῖδες ὑπερθύμων τε φωτῶν καὶ θεῶν

“ φαρὶ γὰρ τᾶσδ' ἐξ ἀλιπλάκτου ποτὲ γᾶς Ἐπάφοιο κόραν 25

15 “ ἀστέων ρίζαν φυτεύσεσθαι μελησίμβροτον

“ Διὸς ἐν Ἄμμωνος θεμέθλοις.

Ἐπ. ἀ.

“ ἀντὶ δελφίνων δ' ἐλαχυπτερύγων ἵππους ἀμείψαντες θοᾶς, 30

“ ἀνία τ' ἀντ' ἐρετμῶν δίφρους τε νωμάσοισιν ἀελλόποδας.

“ κείνος ὄρνις ἐκτελευτάσει μεγαλᾶν πολίων

20 “ ματρόπολιν Θήραν γενέσθαι, τὸν ποτε Τριτωνίδος ἐν προχοαῖς

“ λίμνας θεῶ ἀνέρι εἰδομένῳ γαῖαν δίδονται 36

“ ζείμα πρῶραθεν Εὐφάμος καταβάς

“ δέξατ' αἴσιον δ' ἐπὶ οἱ Κρονίων Ζεὺς πατὴρ ἔκλαγξε βροντάν

“ ἀνὶκ' ἄγκυραν ποτὶ χαλκόγενον Στρ. β'. 41

25 “ ναῖ κρημνάντων ἐπέτοσσε, θοᾶς Ἀργούσ χαλιών. δώδεκα δὲ  
πρότερον

8 “ Lectio ἀργινόντι quadrisyllabum; quod Hermannus Homericum (*Il.* II. 647) putans, non Pindaricum, correxit ἀργάεντι, receptum Böckhio. Ac Par. B. suppeditat ἀργήεντι.” —DISSEN. 14 ἀλιπλάκτου.

15. ἀστέων ρίζαν.] He refers to the Pentapolis of which Cyrene was the metropolis, and which contained, beside Cyrene, Apollonia, Hesperides (or Evesperides, afterwards Berenice), Teuchira (afterwards Arsinoe), and Barca (afterwards Ptolemais).

19. κείνος ὄρνις.] “That augury,” i. e. the clod of earth. The Greeks used ὄρνις or οἶωνος of any omen: so *Hom. Il.* XII, 243: εἰς οἶωνος ἀριστος, ἀμύνεσθαι περὶ πάτρης. *Aristoph. Aves.* 719: ὄρνιν τε νομίζετε πάνθ' ὅσα περ περὶ μαντείας διακρίνει. *Comp. Hom. Il.* XXIV, 219.

22. πρῶραθεν Εὐφάμος καταβάς.] It appears from the context that the Argonauts

had sailed through the lake Triton, but had anchored at the mouth of the outlet which connected it with the sea. The anchor being fixed on the shore, the head of the vessel was turned towards the land. Triton, therefore, came up to them from the land, just as they were about to sail off into the open sea, having weighed anchor, and being in the act of hanging up the anchor at the prow (*v.* 24, 25, ποτικρημνάντων ναῖ χαλκόγενον ἄγκυραν, i. e. ἐμβόλου ὑπερθεν, *v.* 191); and as Euphemus was the πρῶρος of the Argonauts, he naturally leapt down from the prow (πρῶραθεν) upon the shore (*v.* 36, ἐπ' ἀκταῖσιν), and received the symbolical gift, a pledge of the possession of Libya by his descendants.

- “ ἀμέρας ἐξ Ὀκεανοῦ φέρομεν νώτων ὑπερ γαίας ἐρήμων 45  
 “ εἰνάλιον δόρυ, μήδεσιν ἀνσπάσσαντες ἀμοῖς.  
 “ τουτάκι δ’ οἰοπόλος δαίμων ἐπήλθεν, φαιδίμαν 50  
 “ ἀνδρὸς αἰδοίου πρόσοψιν θηκάμενος· φιλίων δ’ ἐπέων  
 30 “ ἄρχεται, ξείνοισ ἀτ’ ἐλθόντεσσιν εὐεργέται  
 “ δεῖπν’ ἐπαγγέλλοντι πρῶτον. 55  
 “ ἀλλὰ γὰρ νόστου πρόφασις γλυκεροῦ Ἴαντ. β’.  
 “ κώλυεν μείναι. φάτο δ’ Εὐρύπυλος Γαἰαόχου παῖς ἀφθίτου  
 Ἴεννοσίδα  
 “ ἔμμεναι· γίγνωσκε δ’ ἐπειγομένους· ἀν δ’ εὐθύς ἀρπάξαις  
 ἀρούρας 60  
 35 “ δεξιτερᾷ προτυχὸν ξέμιον μάστευσε δοῦναι.  
 “ οὐδ’ ἀπίθησέ ἱν, ἀλλ’ ἦρως ἐπ’ ἀκταῖσιν θορῶν  
 “ χειρὶ οἱ χεῖρ’ ἀντερείσαις δέξατο βώλακα δαιμονίαν. 65  
 “ πεύθομαι δ’ αὐτὰν κατακλυσθεῖσαν ἐκ δούρατος  
 “ ἐναλίαν βᾶμεν σὺν ἄλμα  
 Ἴεπ. β’.  
 40 “ ἐσπέρας, ὑγρῷ πελάγει σπομέναν. ἦ μάν νιν ὄτρυνον θαμὰ 70  
 “ λυσιπόνοις θεραπόντεσσιν φυλάξαι· τῶν δ’ ἐλάθοντο φρένες·  
 “ καὶ νυν ἐν τᾷδ’ ἀφθίτον νᾶσῳ κέχυται Λιβύας 75  
 “ εὐρυχόρου σπέρμα πρὶν ὥρας· εἰ γὰρ οἴκοι νιν βάλε παρ χθόνιου  
 “ Αἶδα στόμα, Γαίναρον εἰς ἱερὰν Εὐφάμος ἐλθών,  
 45 “ νιὸς ἱππάρχου Ποσειδάωνος ἀναξ, 80

50 ἄρχεται, 55 “Vulgo ἀπίθησέ νιν. Hermannus ἀπίθησέ ἱν, h. c. οἱ, de quo vide Ruhnk. *Epist. crit.* i. p. 115, et Hermannum apud Heynium. Probavit hoc Böckh, dubitante tamen Buttmano *Gr. simpl.* i. p. 295.”—DISSEN. 39 Vulg. ἐναλία. Böckh. ἐναλίου 40 ὄτρυνον 44 Αἶδα.

39. ἐναλίαν.] The old reading is ἐναλία, which seems inadmissible as an epithet of ἄλμα. Böckh has received the reading suggested by Meyer, a pupil of Heyne, — ἐκ δούρατος ἐναλίου,—as we have εἰνάλιον δόρυ in v. 27, and ἀκατον εἰναλίαν in *P.* XII, 40. I have adopted the simpler alteration ἐναλίαν, proposed by Thiersch and Hermann. “Gleba,” says Hermann, “prius dicitur ab unda navem obruente in mare dejecta, deinde maris fluctu ablata.”

41. λυσιπόνοις θεραπόντεσσιν.] “The

labour-lightening attendants:” so in *Fragm.* 96: ὀλβία δ’ ἅπαντες αἶσα λυσιπόνον [μετανίσσονται] τελευτάν. It is usual to distinguish between θεράπων “a free-assistant,” “a help,” and δράστης “a working-slave,” a distinction which Pindar himself alludes to below, v. 287: θεράπων δέ οἱ, οὐ δράστας ὀπαδεῖ. Δράστης is not a synonym for δραπέτης, as Stephens supposes in his *Thesaurus*, but another form of δραστήρ as appears from Hesych. δράστης· πρᾶττειν δυνάμενος and δραστεῖρας· τὰς θεραπαίνας καὶ διακόνοους.

- “ τὸν ποτ’ Εὐρώπα Τιτυοῦ θυγάτηρ τίκτε Καφισοῦ παρ’ ὄχθαις·  
 “ τετράτων παίδων κ’ ἐπιγεινομένων Στρ. γ’.  
 “ αἰμά οἱ κείναν λάβε σὺν Δαναοῖς εὐρείαν ἄπειρον. τότε γὰρ  
 μεγάλας 85  
 “ ἔξανίστανται Λακεδαίμονος Ἀργείου τε κόλπου καὶ Μυκηναῶν.  
 50 “ νῦν γε μὲν ἀλλοδαπᾶν κριτὸν εὐρήσει γυναικῶν  
 “ ἐν λέχεσιν γένος, οἳ κεν τάνδε σὺν τιμᾷ θεῶν 90  
 “ νᾶσον ἐλθόντες τέκωνται φῶτα κελαινεφέων πεδίων  
 “ δεσπότην τὸν μὲν πολυχρῦσιν ποτ’ ἐν δώματι 95  
 “ Φοῖβος ἀμνάσει θέμισσιν  
 55 “ Πύθιον ναὸν καταβάντα χρόνῳ Ἄντ. γ’.  
 “ ὑστέρω νάεσσι πόλει ἀγαγεῖν Νεῖλοιο πρὸς πῖον τέμενος  
 Κρονίδα.”  
 ἦ ῥα Μηδείας ἐπέων στίχες. ἔπταξαν δ’ ἀκίνητοι σιωπᾷ 100  
 ἦρωες ἀντίθεοι πυκινὰν μῆτιν κλύοντες.  
 ὦ μάκαρ υἱὲ Πολυμνάστου, σέ δ’ ἐν τούτῳ λόγῳ 105  
 60 χρησμὸς ὄρθωσεν μελίσσας Δελφίδος αὐτομάτῳ κελάδῳ·

51 Vulgo ἀμνάσει 55 καταβάντα. χρόνῳ δ’ Böckh. 56 “ Libri χρόνῳ δ’ ὑστέρω—ἀγαγεῖν aut ἀγαγεν, ἀγαγε. Thierschius coniecit χρόνῳ ὑστέρω—ἀγαγεῖν, probatum Böckhio, qui de hoc loco optime disputat in Dissert. de Crisi Pindar. §. 20. Hermanni sententiam vide in Heynii editione.”—DISSEN. 57 αἶ ῥα Böckh.

48, 49. τότε γὰρ—ἔξανίστανται.] “For then they set out, &c. :” the present tense is used in a prophecy in O. VIII, 42: Πέργamos ἀλίσκεται. This refers to the time of the Dorian migration. Νῦν γε μὲν, “in the present state of things,” in v. 50, is opposed, not to τότε γὰρ here, but to εἰ γὰρ οἴκοι κ. τ. λ. v. 43.

54. θεμίσιν.] “With oracles;” *Fragm.* 204: Δελφοὶ θεμιστῶν ὕμνων μάντιες Ἀπολλωνίδαί. Comp. Müller *Dorians*, I, p. 358.

56. Νεῖλοιο πρὸς πῖον τέμενος Κρονίδα.] All the commentators and the Scholiast take Νεῖλοιο Κρονίδα together, and understand these words of Zeus Neilos, because the river Nile was the chief deity of the Egyptians. The Scholiast says: τὸν δὲ Νεῖλον ἀντὶ τοῦ Διὸς φησιν, ἐπειδὴ παρὰ τοῖς Αἰγυπτίοις τιμᾶται ὡς Θεός. καὶ παρὰ τὸ Ὀμηρικόν· Ἄψ δ’ εἰς Αἰγύπτου Διίπετέος ποταμοῖο. (*Odys.* IV, 581).

Κρονίδα τὸν Νεῖλον φησιν, ὡς καὶ Παρμένων· Αἰγύπτιε Ζεῦ Νεῖλε (*Athen.* v, p. 203. C.). ἀναλογεῖ γὰρ τοῖς τοῦ Διὸς ὄμβροισι τὸ τοῦ Νεῖλου ὕδωρ· καὶ ὡς περ ἀντίστροφόν τινα τοῦτον τῷ Διὶ εἶναι. On which Hermann justly observes (*Opuscul.* VII, p. 138): “Parnenonis illud, Αἰγύπτιε Ζεῦ Νεῖλε, recte dictum esse patet, quod is est, qui Aegyptiis Jupiter es. Atsi Zeus dici Nilus potest, ineptissime tamen Κρονίδης diceretur. Alterum enim nomen supremi deorum significationem, alterum nihil nisi patris appellationem continet, communeque est omnium Saturni filiorum. Ex quo apertissimum est, τέμενος Κρονίδα a Pindaro dictum esse vicinum Nilo templum Jovis Ammonis, quod supra v. 16. Διὸν Ἀμμωνος θέμεθλα vocaverat.”

57. ἔπταξαν—σιωπᾷ.] i. e. through amazement. *Soph. Ajax* 171: σιγῇ πτήξειαν ἄφωνοι, i. e. through fear.

60. μελίσσας Δελφίδος.] “The Delphian

- ἃ σε χαίρειν ἔστρῖς αὐδάσαισα πεπρωμένον  
 βασιλέ' ἄμφανεν Κυράνα, 110  
 Ἐπ. γ'.
- δυσθρόου φωνᾶς ἀνακρινόμενον ποιναὶ τίς ἔσται πρὸς θεῶν.  
 ἦ μάλα δὴ μετὰ καὶ νῦν, ὥστε φοινικανθέμου ἦρος ἀκμᾶ,  
 65 παισὶ τούτοις ὄγδοον θάλλει μέρος Ἀρκεσίλας 115  
 τῷ μὲν Ἀπόλλων ἃ τε Πυθῶ κῦδος ἐξ ἀμφικτιόνων ἔπορεν  
 ἵπποδρομίας. ἀπὸ δ' αὐτὸν ἐγὼ Μοίσαισι δώσω 120  
 καὶ τὸ πάγχρυσον νάκος κριοῦ· μετὰ γὰρ  
 κείνο πλευσάντων Μινυᾶν, θεόπομποί σφισιν τιμαὶ φύτευθεν.
- 70 τίς γὰρ ἀρχὰ δέξατο ναυτιλίας; Στρ. δ'.  
 τίς δὲ κίνδυνος κρατεροῖς ἀδάμαντος δῆσεν ἄλοις; θέσφατου  
 ἦν Πελίαν 125  
 ἐξ ἀγανῶν Διολιδᾶν θανέμεν χεῖρεςσιν ἢ βουλαῖς ἀκάμπτοις.  
 ἦλθε δέ οἱ κρυόεν πυκινῷ μάντευμα θυμῷ, 130  
 παρ μέσον ὀμφαλὸν εὐδένδροιο ῥηθὲν ματέρος·
- 75 τὸν μονοκρήπιδα πάντως ἐν φυλακᾷ σχεθέμεν μεγάλην,  
 εὐτ' ἂν αἰπεινῶν ἀπὸ σταθμῶν ἐς εὐδείελον 135  
 χθόνα μόλη κλειτᾶς Ἰωλκοῦ,  
 ξεῖνος αἴτ' ὦν ἀστός. ὁ δ' ἄρα χρόνῳ Ἄντ. δ'.  
 ἵκετ' αἰχμαῖσιν διδύμαισιν ἀνὴρ ἔκπαγλος· ἐσθὰς δ' ἀμφοτέρων  
 νιν ἔχεν, 140
- 80 ἃ τε Μαγνήτων ἐπιχώριος ἀρμόζοισα θαητοῖσι γυίοις,  
 ἀμφὶ δὲ παρδαλέα στέγετο φρίσσοντας ὄμβρους·  
 οὐδὲ κομᾶν πλόκαμοι κερθέντες ὄχοντ' ἀγλαοί, 145  
 ἀλλ' ἅπαν νῶτον καταίθυsson. τάχα δ' εὐθύς ἰὼν σφετέρας

62 Κυράνας, 65 τούτου 66 Ἀμφικτυόνωμ 72 ἀκνάμπτοις. 79 μιν 81 παρδαλέα  
 82 ὄχοντ'

priestess;" see note on O. VI, 46. and  
 Creuzer *Symbolik*. III, 354. IV, 241.

63. δυσθρόου—θεῶν.] "When he was  
 inquiring what help the gods afforded for  
 the impediment in his speech:" ἀνερευνῶν-  
 τα, τίς ἔσται τῆς φωνῆς ποινη, τούτεστιν  
 ἀπόλυσις· ἐπεὶ ἡ ποινη ἀπολύσεως ἕνεκεν  
 γίνεται. SCHOL. For this legend, see He-  
 rodot. IV, 155.

71. ἀδάμαντος.] This word generally

means "the hardest iron." In *Fragm.* 88.  
 a distinction is made between ἀδάμας and  
 σίδηρος: ἐξ ἀδάμαντος ἢ σιδήρου κεχάλ-  
 κενται καρδίαν; and in *Heliod.* IV, 4: τίς  
 οὕτως ἀδαμάντινος ἢ σιδηροῦς τὴν καρδίαν.

78. ξεῖνος αἴτ' ὦν ἀστός.] Because Jason  
 was both: comp. v. 118.

83. ἅπαν νῶτον καταίθυsson (πλόκαμοι)].  
 "The locks of hair moved rapidly here and  
 there down his back." It is doubtful whe-

ἑστάθη γνώμας ἀταρμύκτοιο πειρώμενος 150  
85 ἐν ἀγορᾷ πλήθοντος ὄχλου.

Ἐπ. δ.

τὸν μὲν οὐ γίγνωσκον ὀπιζομένων δ' ἔμπας τις εἶπεν καὶ τότε  
“ Οὐτί που οὗτος Ἀπόλλων, οὐδὲ μὲν χαλκάρματός ἐστι πόσις  
“ Ἀφροδίτας ἐν δὲ Νάξῳ φαντὶ θανεῖν λιπαρᾷ 156  
“ Ἴφιμεδείας παῖδας, ὦτον καὶ σέ, τολμάεις Ἐφιάλτα ἄναξ.  
90 “ καὶ μὲν Τιτυὸν βέλος Ἀρτέμιδος θήρευσε κραιπνόν, 160  
“ ἐξ ἀνικάτου φαρέτρας ὀρνύμενον,  
“ ὄφρα τις τᾶν ἐν δυνατῷ φιλοτάτων ἐπιψαύειν ἔραται.”

τοὶ μὲν ἀλλάλοισιν ἀμειβόμενοι Στρ. ε. 165  
γάρνον τοιαῦτ' ἀνά δ' ἡμιόνοις ζεστᾷ τ' ἀπήνα προτροπάδαν

Πελίας

95 ἴκετο σπεύδων τάφε δ' αὐτίκα παπτάναις ἀρίγνωτον πέδιλον  
δεξιτερῷ μόνον ἀμφὶ ποδί. κλέπτων δὲ θυμῷ 170  
δειῖμα προσέννεπε “ Ποίαν γαῖαν, ᾧ ξεῖν', εὐχεται  
“ πατρίδ' ἔμμεν; καὶ τίς ἀνθρώπων σε χαμαιγενέων πολιᾶς 175  
“ ἔξανῆκεν γαστρός; ἐχθίστοισι μὴ ψεύδεσιν  
100 “ καταμιάναις εἰπέ γένναν.”

τὸν δὲ θαρσήσαις ἀγάνοισι λόγοις Ἄντ. ε.  
ᾧδ' ἀμείφθη “ Φαμί διδασκαλίαν Χείρωνος οἴσειν. ἄντροθε  
γὰρ νέομαι 180

“ παρ Χαρικλοῦς καὶ Φιλύρας, ἵνα Κενταύρου με κοῦραι θρέψαν  
ἀγναί.

“ εἴκοσι δ' ἐκτελέσαις ἐνιαυτοὺς οὔτε ἔργον 185

84 Böckh. e Rom. ἀταρβάτοιο. Pat. B. ἀταρβάκτου. Ceteri et Dissen. ἀταρβάκτοιο.  
89 Ἐφιάλτα 95 παπτήναις 103 Χαρικλοῖς

ther *καταιθύσσω* is neuter here, or active, as in *P. v, 11*. On this word and its compounds, see note on *O. vii, 95*.

84. ἀταρμύκτοιο.] “Ex sola ed. Rom. editum ἀταρβάτοιο: sed in explicationibus Böckhii p. 271, a Schneidero adscivit plerorumque librorum scripturam ἀταρβάκτοιο quæ a *ταρβάξω* futuro sit derivata. Apud Scholiastam ἀταρβήκτοιο, apud Tzetzañ ad *Lycophr.* 175. et ἀταρβάτοιο et ἀταρβήτοιο legitur. Ignotum est *ταρβάζειν*. Librorum scripturæ indicant reponendum

esse ἀταρμύκτοιο ex quo ceteræ scripturæ ortæ. De eo verbo disseruit Bentleius ad *Horat. i. Carm.* 3, 18. videndusque etiam Porsonus in addendis ad Eurip. *Hec.* v. 958.” Hermann, *Opuscul.* vii, p. 139.

98. πολιᾶς.] It seems most natural and obvious to take this epithet (with Hermann), as implying that Jason was *τηλύγετος*. It is very improbable that Pindar would put into the mouth of Pelias, on an occasion like this, any expressions implying insult or sarcasm, as Böckh and Dissen suppose him to have done.

- 105 “ οὐτ’ ἔπος εὐτράπελον κείνοισιν εἰπὼν ἰκόμαν  
 “ οἴκαδ’, ἀρχαίαν κομίζων πατρὸς ἐμοῦ βασιλευομέναν  
 “ οὐ κατ’ αἴσαν, τάν ποτε Ζεὺς ὤπασεν λαγέτα 190  
 “ Αἰόλω καὶ παισὶ, τιμάν.

Ἐπ. ε΄.

- “ πεύθομαι γάρ νιν Πελίαν ἄθεμιν λευκαῖς πιθήσαντα φρασίν  
 110 “ ἀμετέρων ἀποσυλᾶσαι βιαίως ἀρχεδικᾶν τοκέων 195  
 “ τοί μ’, ἐπεὶ πάμπρωτον εἶδον φέγγος, ὑπερφιάλου  
 “ ἀγεμόνος δείσαντες ὕβριν κᾶδος ὡσεῖτε φθιμένου δνοφερὸν  
 “ ἐν δώμασι θηκάμενοι, μίγα κωκυτῷ γυναικῶν 201  
 “ κρύβδα πέμπον σπαργάνοις ἐν πορφυρέοις,  
 115 “ νυκτὶ κοινάσαντες ὀδόν, Κρονίδα δὲ τράφεν Χείρωνι δῶκαν.

“ ἀλλὰ τούτων μὲν κεφάλαια λόγων Στρ. στ΄. 206

“ ἴστε. λευκίππων δὲ δόμους πατέρων, κεδνοὶ πολῖται, φράσ-  
 σατέ μοι σαφέως

“ Αἴσιονος γὰρ παῖς ἐπιχώριος οὐ ξείναν ἰκοίμαν γαῖαν ἄλλων.

“ Φῆρ δέ με θεῖος Ἰάσονα κικλήσκων προσηύδα.” 211

- 120 ὡς φάτο. τὸν μὲν ἐσελθόντ’ ἔγνον ὀφθαλμοὶ πατρός.  
 ἐκ δ’ ἄρ’ αὐτοῦ πομφόλυξαν δάκρυα γηραλέων γλεφάρων  
 ἄν περι ψυχὰν ἐπεὶ γάθησεν ἐξαιρέτον 216  
 γόνον ἰδὼν κάλλιστον ἀνδρῶν.

καὶ κασίγνητοὶ σφισιν ἀμφότεροι Ἄντ. στ΄. 220

105 “ Libri plurimi εὐτράπελον, quod aliunde non cognitum. Schmidius εὐτράπελον de conjectura intulit; habent hoc soli Gott. Par. B. et, quantum perspicere licet, Leid. B. Heynio placet ἐκτράπελον, insolens, uti etiam Schæfero ad Gnomicos poetas Græcos p. 360. Sed bonum videtur εὐτράπελον.”—DISSSEN. 109 μιν et φρεσίν. 113 Vulgo μετὰ. Böckhiius e MSS. μίγα. cf. Hom. Il. III, 437. 118 ἰκόμαν

106. κομίζων.] So κομίζοντες, in O. xlii; 59.

109. λευκαῖς πιθήσαντα φρασίν.] Hermann thinks that this is an imitation of Homer, *Iliad*, ix, 119: φρεσὶ λευγαλέησι πιθήσας, where λευγαλέος is connected with λυγρός (Buttmann, *Lexil.* i, p. 18), and that the gloss in Hesychius: λευκῶν πρᾶ-  
 πίδων· κακῶν φρενῶν, is borrowed from Pindar. This may be true. Otherwise, we must adopt the explanation of Böckh, who derives the use of λευκός here from some

metaphor similar to that by which the Latin poets speaks of *splendida bilis* or *vitrea bilis*; so that λευκαὶ φρένες will be “θυμώδεις, commotæ, acres, cupidæ, turbidæ, ut hominis tyrannidem affectantis.”

122. ἄν—γάθησεν.] “Retracto accentu scribendum ἄν περι ψυχὰν γάθησεν, ut περι sit valde, et jungantur ἄν ψυχὰν γάθησεν, secundum Homeri illud γεγίθει δὲ φρένα.” Hermann ubi supra, p. 140. Dissen explains περι “quasi ambiente et recreante animum calore lætitiæ.”



- 125 ἤλυθον κείνου γε κατὰ κλέος· ἐγγύς μὲν Φέρης κράναν Ὑπε-  
 ρῆδα λιπών,  
 ἐκ δὲ Μεσσάνας Ἀμυθάν· ταχέως δ' Ἄδματος ἴκεν καὶ Μέλαμπος,  
 εὐμενέοντες ἀνεψιόν. ἐν δαιτὸς δὲ μοίρα 225  
 μειλιχίοισι λόγοις αὐτοὺς Ἰάσων δέγμενος,  
 ξείνι ἀρμόζοντα τεύχων, πᾶσαν ἐν εὐφροσύναν τάννευ, 230
- 130 ἀθρόαις πέντε δραπῶν νύκτεσσιν ἐν θ' ἀμέραις  
 ἱερὸν εὐζωᾶς ἄωτον. Ἐπ. στ'.
- ἀλλ' ἐν ἕκτα πάντα, λόγον θέμενος σπουδαῖον, ἐξ ἀρχᾶς  
 ἀνὴρ 235  
 συγγενέσιν παρεκοινᾶθ'· οἱ δ' ἐπέσποντ'. αἴψα δ' ἀπὸ κλισιᾶν  
 ὤρτο σὺν κείνοισι. καὶ ῥ' ἤλθον Πελία μέγαρον·
- 135 ἐσσύμενοι δ' εἴσω κατέσταν. αὐτῶν δ' ἀκούσαις αὐτὸς ὑπαντίασεν  
 Τυροῦς ἐρασιπλοκάμου γενεά· πρᾶν δ' Ἰάσων 241  
 μαλθακᾶ φωνᾶ ποτιστάζων ὄαρον  
 βάλλετο κρηπίδα σοφῶν ἐπέων· " Παῖ Ποσειδᾶνος Πετραίου,  
 " ἐντὶ μὲν θνατῶν φρένες ὠκύτεραι Στρ. ζ'. 246
- 140 " κέρδος αἰνῆσαι πρὸ δίκης δόλιον, τραχεῖαν ἐρπόντων πρὸς  
 ἐπίβδαν ὄμωξ·  
 " ἀλλ' ἐμὲ χρὴ καὶ σὲ θεμισσαμένους ὀργὰς ὑφαίνειν λοιπὸν  
 ὄλβον. 250
- " εἰδότει τοι ἐρέω· μία βουῆς Κρηθεῖ τε μάτηρ  
 " καὶ θρασυμήδει Σαλμωνεῖ· τρίταισιν δ' ἐν γοναῖς 255  
 " ἄμμες αὖ κείνων φυτευθέντες σθένος ἀελίου χρύσειον
- 145 " λεύσσομεν. Μοῖραι δ' ἀφίσταντ', εἴ τις ἔχθρα πέλει  
 " ὁμογόνοισι, αἰδῶ καλύψαι. 260

125 Ὑπερηίδα. 126 ἴκεν 134 μέγαρον Πελία· 135 ὑπαντίασεν

140. ἐπίβδα.] "The day after the feast" (*τεροτία*), when the guests suffered from their intemperance:

"Then comes the reckoning when the banquet's o'er,

That fearful reckoning when men sin no more."

For the word ἐπίβδα, see Ruhnken *ad Timæum*, p. 119. It is derived from ἐπιβαίνω, and not from ἐπὶ and δαίς, as appears from the form ἐπιβάδαι, which also occurs.

145, 146. Μοῖραι — καλύψαι.] Böckh construes this, with the Scholiast: "Parce

avertuntur et felicitas discedit, ubi inter cognatos orta est simultas, adeo ut verecundiam et pudorem posuerint" (ὥστε καλύψαι τὴν αἰδῶ). Hermann thinks that ὥστε could not be omitted in this way (*ad Soph. Œd. Col.* 284), and formerly proposed to place a full stop after ὁμογόνοισι. He now writes (*u. s.* p. 140): "Aliud est κρύπτειν, aliud καλύπτειν, etsi hæ unius verbi diversæ formæ sunt: κρύπτειν enim etiam de iis rebus dicitur, quæ sic occultantur, ut ubi sint nesciat alius; καλύπτειν

“ οὐ πρόπει νῶν χαλκοτόροις ξίφεσιν Ἄντ. ζ.

“ οὐδ’ ἀκόντεσσιν μεγάλην προγόνων τιμὰν δάσασθαι. μῆλά τε  
γάρ τοι ἐγὼ

“ καὶ βοῶν ξανθὰς ἀγέλας ἀφίημι ἀγρούς τε πάντας, τοὺς  
ἀπούραις 265

150 “ ἀμετέρων τοκέων νέμει, πλοῦτον πιαίνων

“ κοῦ με πονεῖ τεὸν οἶκον ταῦτα πορσύνοντ’ ἄγαν

“ ἀλλὰ καὶ σκᾶπτον μόναρχον καὶ θρόνος, ᾧ ποτε Κρηθείδας

“ ἐγκαθίζων ἱππόταις εὐθυνε λαοῖς δίκας, 271

“ τὰ μὲν ἄνευ ξυνᾶς ἀνίας

Ἐπ. ζ.

155 “ λῦσον ἄμμιν, μή τι νεώτερον ἐξ αὐτῶν ἀναστήη κακόν.” 275

ὡς ἄρ’ εἶπεν. ἀκᾶ δ’ ἀνταγόρευσε καὶ Πελίας. “ Ἔσομαι

“ τοῖος. ἀλλ’ ἤδη με γηραιὸν μέρος ἀλικίας 280

“ ἀμφιπολεῖ σὸν δ’ ἄνθος ἤβας ἄρτι κυμαίνει δύνασαι δ’  
ἀφελεῖν

“ μᾶνιν χθονίων. κέλεται γὰρ εἰν ψυχὰν κομίζαι

160 “ Φρίξος ἐλθόντας πρὸς Διήτα θαλάμους, 285

“ δέρμα τε κριοῦ βαθύμαλλον ἄγειν, τῷ ποτ’ ἐκ πόντου  
σαώθη

“ ἐκ τε ματριᾶς ἀθέων βελέων. Στρ. ἦ.

“ ταῦτά μοι θαυμαστὸς ὄνειρος ἰὼν φωνεῖ. μεμάντευμαι δ’ ἐπὶ  
Κασταλία, 290

147 νῶν 148 μᾶλά τε 152 “ Pars librorum θρόνον, pars θρόνος ut sit nominativus absolutus, quod verum.”—DISSEN. 155 “ Vulgo ἀναστήση, nullo sensu, nec vera altera lectio aliorum librorum ἀναστήσης, quod Pindarus ἀναστάσης dixisset. Omnium vero antiquissima est lectio ἀνασταίη, a Scholiis tanquam vulgata commemorata, unde Hermannus coniecit ἀναστήη. Cf. Hom. *Il.* V, 598. et *Peynii Observatt. in Hom.* T. V. p. 112. Atque hoc probavit Böckhius.”—DISSEN.

autem de iis tantum, quæ præsentibus teguntur ut adspici nequeant. Hic scripsisse Pindarum puto: Μοῖραι δ’ ἀφίσταντ’ εἴ τις ἐχθρὰ πέλει ὁμογόνους, αἰδοῖ καλύψαι. Non probant *Parce*, inquit, si quiddam inter cognatos odium est, id præ pudore et reverentia celare. Itaque aperte loquar.” I cannot accept any of these interpretations. The Fates were said “to stand by” (παρίστανται) at the birth of those whom they favoured; see *O.* VI, 42. XI, 52. Consequently, when they were unfavourable, they might be said “to stand apart” (ἀφίστασθαι). And

this they would do, if those of the same stock (ὁμόγονοι) quarrelled, in order that they might not witness anything so shameful (αἰδῶ καλύψαι). Comp. *N.* v, 14. with *Sophocl. Ajax* 243. Accordingly, I take αἰδῶ καλύψαι with Μοῖραι ἀφίστανται. There is no occasion for the reading ἀφίσταιντο proposed by *Chæris* (apud *Scholias*). The present indicative is better: comp. *Æschyl. Eumen.* 409: ἀποστατεῖ θέμις.

158. σὸν δ’ ἄνθος ἤβας ἄρτι κυμαίνει.] See *New Cratylus*, p. 416.

- “ εἰ μετάλλατόν τι, καὶ ὡς τάχος ὀτρύνει με τεύχειν ναὶ πομπάν.  
 165 “ τοῦτον ἄεθλον ἐκὼν τέλεσον· καὶ τοι μοναρχεῖν  
 “ καὶ βασιλευέμεν ὄμνυμι προήσειν, καρτερός 295  
 “ ὄρκος ἄμμιν μάρτυς ἔστω Ζεὺς ὁ γενέθλιος ἀμφοτέροις.”  
 σύνθεσιν ταύταν ἐπαινῆσαντες οἱ μὲν κρίθεν· 300  
 ἀτὰρ ἰάσων αὐτὸς ἦδη  
 170 ὄρνυεν κάρυκας ἑόντα πλόον Ἄντ. ἦ.  
 φαινέμεν παντᾶ. τάχα δὲ Κρονίδαο Ζηνὸς υἱοὶ τρεῖς ἀκαμαν-  
 τομάχαι  
 ἦλθον Ἀλκμήνας θ’ ἐλικοβλεφάρου Λήδας τε, δοιοὶ δ’ ὑψι-  
 χαῖται 305  
 ἀνέρες, Ἐννοσίδα γένος, αἰδεσθέντες ἀλκάν,  
 ἕκ τε Πύλου καὶ ἀπ’ ἄκρας Ταινάρου· τῶν μὲν κλέος 310  
 175 ἔσλόν Εὐφάμου τ’ ἐκράνθη σόν τε, Περικλύμεν’ εὐρυβία.  
 ἔξ Ἀπόλλωνος δὲ φορμικτὰς αἰοιδᾶν πατῆρ  
 ἔμολεν, εὐαίνητος Ὀρφεύς. 315  
 Ἐπ. ἦ.  
 πέμπε δ’ Ἐρμᾶς χρυσόραπις διδύμους υἱοὺς ἐπ’ ἄτρυτον πόνον  
 τὸν μὲν Ἐχίονα, κεχλάδοντάς ἦβα, τὸν δ’ Ἐρυτον. ταχέως  
 180 ἀμφὶ Παγγαίου θεμέθλοισ ναιετάοντες ἔβαν· 320  
 καὶ γὰρ ἐκὼν θυμῷ γελαιεῖ θᾶσσον ἔντυεν βασιλεὺς ἀνέμων  
 Ζήταν Κάλαίν τε πατῆρ Βορέας, ἄνδρας πτεροῖσιν 325  
 νῶτα πεφρίκοντάς ἀμφὶ πορφυρέοις.  
 τὸν δὲ παμπειθῆ γλυκὺν ἡμιθέοισιν πόθον πρόσδαιεν Ἥρα

167 ἄμμι 170 ὄρνυεν 179 “Lectio librorum ταχέως δ’, sed Böckhins nuper delevit δ’, quum Pindarus in fine versus non admiserit hujus particulæ apostrophum, cf. ejus Dissertat. de Crisi Pindar. § 6.”—DISSEN. 180 θέμεθλα 184 πόθον γ’ ἔνδαιεν

164. εἰ μετάλλατόν τι.] See note on O. VI, 62. The Scholiast translates it: εἰ ἐρευνητέον τι τούτων καὶ φροντιστέον ὧν ὁ ὄνειρος καθ’ ὑπνους ὑπέθετο, τούτεστιν εἰ πρακτέον.

173. αἰδεσθέντες ἀλκάν.] “In their valour continually inspired by a sense of honour.” For the construction, see O. II, 6: ὅπιν δίκαιον ξένου. For αἰδεσθέντες, see Hom. II. xv, 561:

ἀνέρες ἔστε, καὶ αἰδῶ θέσθ’ ἐν θυμῷ,  
 ἀλλήλους δ’ αἰδεῖσθε κατὰ κρατερὰς ὑσ-  
 μίνας.

and Thucyd. I, 84: πολεμικοὶ, ὅτι αἰδῶς σωφροσύνης πλεῖστον μετέχει, αἰσχύνης δὲ εὐψυχία. And for ἀλκάν, comp. I, 81: ὁ μέγας δὲ κίνδονος ἀναλκιν οὐ φῶτα λαμβάνει.

184.—187. τὸν δὲ παμπειθῆ—ἄλλοις.] “Juno kindled in the minds of the heroes that sweet longing for the ship Argo acting with persuasion upon them all, so that no one might brook to be left behind and remain by his mother’s side, leading the sodden, insipid life which is free from danger, but that each of them might strive to obtain

- 185 ναὸς Ἀργούσ, μὴ τινα λειπόμενον Στρ. θ΄.  
 τὰν ἀκίνδυνον παρὰ ματρὶ μένειν αἰῶνα πέσσοντ', ἀλλ' ἐπὶ καὶ  
 θανάτῳ 330  
 φάρμακον κάλλιστον εἰς ἀρετᾶς ἀλιξιν εὐρέσθαι σὺν ἄλλοις.  
 εἰς δ' Ἰαωλκὸν ἐπεὶ κατέβα ναυτᾶν ἄωτος, 335  
 λέξατο πάντας ἐπαινῆσαι Ἰάσων. καὶ ῥά οἱ
- 190 μάντις ὀρνίχεσσι καὶ κλάροισι θεοπροπέων ἱεροῖς  
 Μόψος ἄμβασε στρατὸν πρόφρων. ἐπεὶ δ' ἐμβόλου 340  
 κρέμασαν ἀγκύρας ὑπερθεν,  
 χρυσέαν χεῖρεσσι λαβὼν φιάλαν Ἄντ. θ΄.  
 ἀρχὸς ἐν πρύμνῃ πατέρ' Οὐρανιδᾶν ἐγχεικέραυνον Ζῆνα, καὶ  
 ὠκνόρους 345
- 195 κυμάτων ῥιπὰς ἀνέμων τ' ἐκάλει, νύκτας τε καὶ πόντου κελεύ-  
 θους  
 ἅματά τ' εὐφρονα καὶ φιλίαν νόστοιο μοῖραν  
 ἐκ νεφέων δέ οἱ ἀντάῦσε βροντᾶς αἴσιον 350  
 φθέγμα· λαμπραὶ δ' ἦλθον ἀκτῖνες στεροπᾶς ἀπορηγνύμεναι.  
 ἀμπνοᾶν δ' ἤρωες ἔστασαν θεοῦ σάμασιν 355
- 200 πιθόμενοι· κάρυξε δ' αὐτοῖς  
 ἐμβαλεῖν κώπαισι τερασκόπδος ἀδείας ἐνίπτων ἐλπίδας· Ἐπ. θ΄.  
 εἰρεσία δ' ὑπεχώρησεν ταχειᾶν, ἐκ παλαμᾶν ἄκορος. 360  
 σὺν Νότου δ' αὔραις ἐπ' Ἀξείνου στόμα πεμπόμενοι

in company with his peers a seasoning or relish even for death itself in his own glory and renown." This is the translation which I have proposed elsewhere in reference to the use of ἐπὶ with the dative, when a seasoning or accompaniment is spoken of (*New Cratylus*, p. 226). Böckh and Dissen translate ἐπὶ καὶ θανάτῳ, *vel condicione mortis, vel morte proposita*, and there is no doubt that the words may bear this meaning; but this leaves both πέσσοντα and φάρμακον without any adequate reference. For πέσσειν αἰῶνα, comp. *O. i*, 83: γῆρας ἔψοι μάταν, with *O. i*, 55: καταπέψαι μέγαν ὄλβον. Φάρμακον is either "a remedy for an evil" (as φάρμακον πόνων, *Eurip. Bacch.* 283. Comp. *O. ix*, 97), "a means of effecting some desirable object" (as φάρμακον σωτήριας, *Eurip. Phœniss.* 907. Comp. such phrases as φάρμακον ἀφροσύνης, φάρ-

μακον μανίας), or lastly, "a seasoning or relish," as here, φάρμακον ἀρετᾶς ἐπὶ θανάτῳ, "the seasoning or relish which glory imparts to death itself." Passow (*s. v.*) takes it in the same way, referring to the sense of φαρμάσσω. There is some doubt about the reading of v. 184. The MSS. have πόθον γ' ἐνδαιεν, π. ἐνδαιεν, or π. ἔδαιεν. Böckh reads πρόσδαιεν, from the interpretation of the Scholiast: ἐπέκαιε καὶ ἐνέβαλε, and from the use of προσκαίειν, and of προσεμπρῆσαι, which Hesychius explains by καῦσαι. I have adopted this reading as well for the reasons adduced by Böckh as from the resemblance of πῆθον to προς in the MSS. Hermann proposes ἡμιθέοις ἐν πόθον δάτεσκεν *Ἡρα*. The Scholiast says: θηλυκῶς ὁ Πίνδαρος τὴν αἰῶνα κατὰ τὸ ἴδιον ἔθος ἐξήνεγκε. Αἰῶν is almost invariably masculine in Pindar.

- ἦλυθον· ἔνθ' ἀγνὸν Ποσειδάωνος ἔσσαντ' εἰναλίου τέμενος,  
 205 φοίνισσα δὲ Θρηϊκίων ἀγέλα ταύρων ὑπάρχεν 365  
 καὶ νεόκτιστον λίθων βωμοῖο θέναρ.  
 ἐς δὲ κίνδυνον βαθὺν ἰέμενοι δεσπότην λίσσοντο ναῶν,  
 συνδρόμων κινήθμον ἀμαιμάκετον Στρ. ι. 370  
 ἐκφυγεῖν πετρᾶν. δίδουμαι γὰρ ἔσαν ζωαί, κυλινδέσκοντό τε  
 κραιπνότεραι
- 210 ἢ βαρυγδούπων ἀνέμων στίχες· ἀλλ' ἤδη τελευτὰν κεῖνος αὐταῖς  
 ἡμιθέων πλόος ἄγαγεν. ἐς Φᾶσιν δ' ἔπειτεν 375  
 ἦλυθον· ἔνθα κελαινώπεσσι Κόλχοισιν βίαν  
 μίξαν Διήτη παρ' αὐτῷ. πότνια δ' ὄξυτάτων βελέων 380  
 ποικίλαν ἴγγα τετράκναμον Οὐλυμπόθεν
- 215 ἐν ἀλύτῳ ζεύξαισα κύκλῳ  
 μαινάδ' ὄρνιν Κυπρογένεια φέρην Ἄντ. ι.  
 πρῶτον ἀνθρώποισι, λιτάς τ' ἐπαιδάς ἐκδιδάσκησεν σοφὸν  
 Αἰσονίδαν 385  
 ὄφρα Μηδείας τοκέων ἀφέλοιτ' αἰδῶ, ποθεινὰ δ' Ἑλλὰς αὐτὰν  
 ἐν φρασὶ καιομένην δοπέοι μᾶστιγι Πειθοῦς. 390
- 220 καὶ τάχα πείρατ' ἀέθλων δείκνυεν πατρῴων·  
 σὺν δ' ἐλαίῳ φαρμακώσασ' ἀντίτομα στερεᾶν ὀδονᾶν  
 δῶκε χρίεσθαι. καταίνησαν τε κοινὸν γάμον 395  
 γλυκὺν ἐν ἀλλάλοισι μίξαι.

211 "Vulgo ἐπειτ' ἐνήλυθον. Böckhius restituit ἔπειτεν probatum Beckio et Hermanno, quo Pindarus etiam alias utitur, ut. N. III, 52., ubi codices id præbent."—DISSEN.

214 τετρακνάμον· 219 φρεσὶ

206. λίθων βωμοῖο θέναρ.] All the MSS. except one have λίθινον, which has obviously crept into the text from a marginal explanation of the genitive λίθων, for which see P. xi, 34; Sophocl. *Antig.* 114; *Electra* 19; Thucyd. i, 93. θέναρ is properly the hollow of the hand (*New Cratylus*, p. 543, 560); hence, any cavity for holding; hence, as here, the cavity on the top of an altar into which they put the offerings: τὸ τοῦ βωμοῦ κοίλωμα τὸ ὑποδεχόμενον τὰ θύματα.  
 SCHOL.

212, 213. Κόλχοισιν βίαν μίξαν.] "They fought with the Colchi;" so N. III, 61: ἐπιμίξαις Αἰθιόπεσσι χεῖρας.

213 πότνια θηρῶν, Hom. *Iliad.* xxi,

called πότνια θηρῶν, Hom. *Iliad.* xxi, 470.

214. ἴγγα.] The ἴγγη, *ignæ torquilla*, or wry-neck, a little bird, so called from its cry, which resembled that of the sparrow-hawk. When fastened to a metal wheel and turned round upon it, it was supposed to operate as a love-charm. Comp. N. iv, 35. Theocrit. ii, 17.

221. φαρμακώσασ' ἀντίτομα.] Comp. Eurip. *Alcest.* 986: οὐδ' ὅσα Φοῖβος Ἀσκληπιάδαις ἔδωκεν, φάρμακα πολυπόνοις ἀντιτέμων βροτοῖσι. Hesychius: ἀντίτομον· φάρμακον ἀντιπαθές, ὑπερ ὁ πῶν οὐ βλάπτεται ὑπὸ τίνος, ἀλεξιφάρμακον.

- ἀλλ' ὅτ' Αἰήτας ἀδαμάντινον ἐν μέσσοις ἄροτρον σκίμψατο  
 225 καὶ βόας, οἱ φλόγ' ἀπὸ ξανθῶν γενύων πνεῦν καιομένοιο πυρός,  
 χαλκείαις δ' ὀπλαῖς ἀρίσσεσκον χθόν' ἀμειβόμενοι· 401  
 τοὺς ἀγαγὼν ζεύγλα πέλασσεν μῦνος. ὀρθὰς δ' αὐλακας  
 ἐντανύσαις 405  
 ἤλαυν', ἀνὰ βωλακίας δ' ὀρογυῖαν σχίζε νῶτον  
 γᾶς. εἶπεν δ' ὦδε. "Ταῦτ' ἔργον βασιλεύς,  
 230 "ὅστις ἄρχει ναός, ἐμοὶ τελέσαις ἄφθιτον στρωμνὰν ἀγέσθω,  
 "κῶας αἰγλάεν χρυσέῳ θυσάνῳ." Στρ. ιά. 411  
 ὡς ἄρ' αὐδάσαντος ἀπὸ κρόκεον ῥίψαις Ἰάσων εἶμα θεῶ πῖσυνος  
 εἶχετ' ἔργου· πῦρ δέ νιν οὐκ ἐόλει παμφαρμάκου ξείνας  
 ἐφეტμαῖς. 415  
 σπασσάμενος δ' ἄροτρον, βοέους δήσαις ἀνάγκας  
 235 ἔντεσιν ἀνχένας ἐμβάλλων τ' ἐριπλεύρω φυᾶ  
 κέντρον αἰανὲς βιατὰς ἐξεπόνασ' ἐπιτακτὸν ἀνὴρ 420  
 μέτρον. ἰῦξεν δ' ἀφωνήτῳ περ ἔμπας ἄχει  
 δύνασιν Αἰήτας ἀγασθεῖς.

225 πνεῦν 228 ἀναβωλακίας δ' ὀρογυῖαν 233 αἰόλει 234 βοέους 236 ἐξεπόνησ'

225. καὶ βόας — πυρός.] For the old reading, γενύων πνεῦν, Böckh has substituted γνάθων πνεῦν, on account of the metre. He has, however, subsequently changed his opinion with regard to γνάθων. Hermann, who formerly defended the old reading, now thinks that γενύων is scarcely allowable as an iambus; and, since the interpretation of the Scholiast: οἵτινες τῶν ξανθῶν γενύων φλόγα ἀπέπνευον καιομένου πυρός—seems to show that he did not find ἀπὸ in his copy, he conjectures that the right reading is: καὶ βόας, οἱ γενύων ξανθῶν φλόγα πνεῦν καιομένοιο πυρός. Γενύων is an iambus in *Æschyl. Sept. c. Theb.* 122.

228. ἀνὰ βωλακίας δ' ὀρογυῖαν.] This is Böckh's reading for ἀναβωλακίας δ' ὀρογυῖαν. The proper femin. genitive of ἀναβωλάκιος would be ἀναβωλακίου, and this adjective could not bear the active sense given to it by the Scholiast: τῆς ἐν τῇ τμήσει τοῦ βώλου ἀνω πεμπούσης. Schneider (s. v. βωλάκιος) and Dissen take ἀνὰ with σχίζε, Böckh with ὀρογυῖαν. The emphatic position of the preposition seems

to point to a tmesis. The form ὀρογυῖαν for ὀρογυῖαν is supported by the Etym. M. and Photius.

231. θυσάνῳ.] Θύσανος here is "the hair," or "wool:" the fleece was πάγχρυσον.

233. ἐόλει.] The MSS. have αἰόλλει, Heyne αἰόλει. Böckh's reading, ἐόλει, is confirmed by Hesychius (s. v. ἐόληται), and by *Schol. Apollon. Rhod.* III, 471; see Buttmann, *Lexil.* II, 81. *Ausf. Sprl.* II, p. 120.

234, 235. βοέους — ἀνχένας.] This is Böckh's reading for βοέους κ. τ. λ. Hermann formerly conjectured βοέους ἐνδησ' ἀνάγκαις: he now proposes βοέους δήσαις ἀνάγκα ἀνχένας. I have retained Böckh's reading, which appears to me the most simple of those which have been proposed. Hermann's objection to the collocation ἀνάγκας ἐντεσιν is obviated by *N.* VIII, 3: ἀνάγκας χερσί. *Æschyl. Prom.* 1060: δῖναις ἀνάγκης, and *Æschyl. Choëph.* 786: ἴσθι δ' ἀνδρὸς φίλου πῶλον εὖνιν ζυγέντ' ἐν ἄρματι πήματων.

πρὸς δ' ἑταῖροι καρτερόν ἄνδρα φίλας Ἄντ. ιά. 425  
 240 ἔρεγον χεῖρας, στεφάνοισι τέ μιν ποίας ἔρεπτον, μελιχίοις  
 τε λόγοις

ἀγαπάζοντ'. αὐτίκα δ' Ἀελίου θαυμαστός υἱὸς δέρμα λαμπρόν  
 ἔννεπεν, ἔνθα νιν ἐκτάνυσαν Φρίξου μάχαιραι 430

ἤλπετο δ' οὐκέτι οἱ κείνόν γε πράξεσθαι πόνον.

κεῖτο γὰρ λόχημα, δράκοντος δ' εἶχετο λαβροτατᾶν γενύων, 435

245 ὃς πάχει μάκει τε πεντηκόντορον ναῦν κράτει,  
 τέλεσαν ἂν πλαγαὶ σιδάρου.

Ἐπ. ιά.

μακρὰ μοι νεῖσθαι κατ' ἀμαξιτόν· ὥρα γὰρ συνάπτει· καί τινα  
 οἶμον ἴσαμι βραχύν· πολλοῖσι δ' ἄγῃμαι σοφίας ἑτέροις. 441

κτεῖνε μὲν γλαυκῶπα τέχναις, ποικιλόνωτον ὄφιν,

250 ὦ ῥκεσίλα, κλέψεν τε Μήδειαν σὺν αὐτᾷ, τὰν Πελῖαο φόνον· 445

ἔν τ' Ὀκεανοῦ πελάγεσσι μίγεν πόντῳ τ' ἐρυθρῷ

Λαμνιᾶν τ' ἔθνει γυναικῶν ἀνδροφόνων·

ἔνθα καὶ γυῖων ἀέθλοις ἐπεδείξαντ' ἀγῶν' ἐσθᾶτος ἀμφίς, 450

240 ἔρεπτον Böckh. 243 πράξασθαι 250 Ῥκεσίλα Böckh. 253 "Lectio ἐπεδείξαντο κρίσιν, in qua maxime displicet anapaestus pro trochæo. Hermannus primum conjecerat ἐπέδειξεν κρίσις, nunc ἐπεδείξαντο κρίμ' verum habet. Böckhiius contra conjecit ἐπεδείξαντ' ἀγῶν'."—DISSEN.

240. ἔρεπτον.] Böckh originally read ἔριπτον, after de Pauw, whose reading was also approved by Hermann. Böckh and Hermann now maintain the old reading. "Genuinum est ἔρεπτον," says the latter (u. s. p. 142). "Recentiorum auctoritate usus est Schneiderus in *Lexico*. Dubitanter ἐρέπτειν pro ἐρέφειν commemoratum in *Etym. M.* p. 374, 38. Sed Zonaras, p. 872: ἐρέπω (scribe ἐρέπτω), σκέπω. Usus est Pindarus etiam I. III, 72."

243. πράξασθαι.] I have adopted this reading instead of the vulgat. πράξασθαι, for some reasons suggested by Hermann. It is clear that a passive verb is required here; the middle πράξασθαι πόνον would apply to Pelias, not to Jason. If Jason were referred to the poet would surely have written κείνον γε πράξαι νιν πόνον. The sense is given by πραχθῆναι, the gloss in the Heidelberg MS. But the middle of the aorist has never a passive signification, though the

follows, that we must read πράξεσθαι.

245, 246. πεντηκόντορον ναῦν—τέλεσαν ἂν πλαγαὶ σιδάρου.] i. e. it was larger than the Argo, which was a fifty-oared galley. Compare Plutarch *de Fortun. Rom.* p. 16. Hutt.: ὡσπερ γὰρ ὀλκὰς ἢ τριήρης ναυπηγεῖται ὑπὸ πληγῶν καὶ βίας πολλῆς.

247. μακρὰ μοι—συνάπτει.] "It is long for me to return by the beaten track: for the time is come." For ἀμαξιτός see N. vi, 55: καὶ ταύταν μὲν παλαιότεροι ὁδὸν ἀμαξιτόν εὔρον. Bekker. *Anecd.* p. 386: ἀμαξιτόν· ὁδὸν δημόσιον. *Idem.* p. 28: ἀμαξιτός ὁδός, δι' ἧς ἄμαξα, οὐ μόνον εὔζωνος ἀνὴρ περιπατεῖ. "Ἦρα συνάπτει: "tempus exit, ad finem properat; τῆς ὥρας ἤδη συναπτούσης dicit Polyb. x, 40. de anni tempestate." Böckh. "Brevior fit, magis magisque se contrahit." Dissen. "Nihil est aliud, quam jam tempus est. Nam ὥρα συναπτεῖται dicitur quoniam congruit ad ea quae

- καὶ συνεύνασθεν. καὶ ἐν ἀλλοδαπαῖς Στρ. ιβ΄.  
 255 σπέρμ' ἀρούραις τουτάκις ὑμετέρας ἀκτῖνος ὄλβου δέξατο  
 μοιρίδιον  
 ἄμαρ ἢ νύκτες. τόθι γὰρ γένος Εὐφάμου φυτευθὲν λοιπὸν αἰεὶ  
 τέλλετο· καὶ Λακεδαιμονίων μιχθέντες ἀνδρῶν 456  
 ἤθεσι τὰν ποτε Καλλίσταν ἀπώκησαν χρόνω 460  
 νᾶσον· ἐνθεν δ' ὑμμι Λατοίδας ἔπορεν Λιβύας πεδίον  
 260 σὺν θεῶν τιμαῖς ὀφέλλειν, ἄστν χρυσοθρόνου  
 διανέμειν θεῖον Κυράνας 465  
 ὀρθόβουλον μῆτιν ἐφευρομένοις. Ἄντ. ιβ΄.  
 γνῶθι νῦν τὰν Οἰδιπόδα σοφίαν. εἰ γὰρ τις ὄζους ὄξυτόμω  
 πελέκει  
 ἐξερείψαι κεν μεγάλας δρυός, αἰσχύνοι δέ οἱ θνητὸν εἶδος· 470  
 265 καὶ φθινόκαρπος εὐῖσα διδοῖ ψᾶφον περ' αὐτάς,  
 εἴ ποτε χειμέριον πῦρ ἐξίκηται λοίσθιον·  
 ἢ σὺν ὀρθαῖς κίονεσσιν δεσποσύναισιν ἐρειδομένα 475  
 μόχθον ἄλλοις ἀμφέπει δύστανον ἐν τείχεσιν,  
 ἐὼν ἐρημώσαισα χῶρον.  
Ἐπ. ιβ΄.  
 270 ἐσσί δ' ἰατὴρ ἐπικαιρότατος, Παιάν τέ σοι τιμᾶ φάος. 480  
 χρῆ μαλακὰν χέρα προσβάλλοντα τρώμαν ἔλκεος ἀμφιπολεῖν.  
 ῥάδιον μὲν γὰρ πόλιν σείσαι καὶ ἀφανροτέροις· 485  
 ἀλλ' ἐπὶ χώρας αὐτίς ἔσδαι δυσπαλὲς δὴ γίγνεται, ἕξαπίνας  
 εἰ μὴ θεὸς ἀγεμόνεσσι κυβερνατὴρ γένηται.

255 "Lectio ἀλλοδαπαῖς περ ἀρούραις τουτάκις ὑμετέρας ἀκτῖνας ὄλβου δέξατο μοιρίδιον, pro quo Hermannus eximie coniecit σπέρμ' ἀρούραις—ἀκτῖνος κ.τ.λ., quod recepit Böckhius."—DISSEN. 258 "Vulgo ἤθεσιν ἐν ποτε Καλλίσταν. Sed ἐν pr. εἰς est eorum tantum carminum, in quibus Æolia harmonia. Vetus lectio plurimorum est ἄν aut ἄν, unde Böckhius scripsit: ἤθεσι τὰν ποτε Καλλίσταν, coloniam deduxerunt in insulam, quæ olim Callista; comparans Herod. iv, 147: ἐν τῇ νῦν Θήρῃ καλεομένη, πρότερον δὲ Καλλίστη, et alios locos."—DISSEN. 265 ψᾶφόν περ 267 κίονεσσι 273 αὐτίς

263—276. γνῶθι—ἀπασαν.] "Now listen to something clever in the style of Œdipus. If any one with sharp-cutting axe lops off the boughs of a mighty oak, and mars its majestic form, though it loses all its foliage it still furnishes the means of forming a judgment concerning itself, whether at last it comes to the wintry fire, or whether, torn from its dwelling-place in the forest, it performs a wretched office in a foreign mansion,

standing firmly with other pillars in a princely house. You are a most apt physician, and Pæan favours your prosperity. It is meet, therefore, that you should tend with gentle hand its ulcerated wounds. It is easy even for fools to shake the stability of a city, but to place it again on its basement, after its equilibrium has been disturbed (δὴ), this is the difficult task, unless God by some sudden interposition guides the hand of the



275 τιν δὲ τούτων ἐξυφαίνονται χάριτες. 490

τλαῖθι τὰς εὐδαίμονος ἀμφὶ Κυράνας θέμεν σπουδὰν ἅπασαν.

τῶν δ' Ὀμήρου καὶ τόδε συνθέμενος Στρ. ιγ'.

ῥῆμα πόρσυν' ἄγγελον ἐσλὸν ἔφα τιμὰν μεγίσταν πράγ-  
ματι παντὶ φέρειν. 495

αὔξεται καὶ Μοῖσα δι' ἀγγελίας ὀρθᾶς. ἐπέγνω μὲν Κυράνα

280 καὶ τὸ κλειννότετον μέγαρον Βάττου δικαίαν

Δαμοφίλου πραπίδων. κείνος γὰρ ἐν παισὶν νέος, 500

ἐν δὲ βουλαῖς πρέσβυς ἐγκυρσαις ἑκατονταετείῃ βιοτᾷ,

ὀρφανίζει μὲν κακὰν γλῶσσαν φαεννᾶς ὀπός, 505

ἔμαθε δ' ὑβρίζοντα μισεῖν,

285 οὐκ ἐρίζων ἀντία τοῖς ἀγαθοῖς, Ἄντ. ιγ'.

οὐδὲ μακύνων τέλος οὐδέεν. ὁ γὰρ καιρὸς πρὸς ἀνθρώπων βραχὺ

μέτρον ἔχει.

εὖ μιν ἔγνωκεν· θεράπων δέ οἱ, οὐ δράστας ὀπαδεῖ. φαντὶ δ'

ἔμμεν

510

τούτ' ἀνιαρότατον, καλὰ γιγνώσκοντ' ἀνάγκη

ἐκτὸς ἔχειν πόδα. καὶ μὰν κείνος Ἄτλας οὐρανῷ 515

290 προσπαλαίει νῦν γε πατρίδας ἀπὸ γᾶς ἀπὸ τε κτεάνων

λύσε δὲ Ζεὺς ἄφθιτος Τιτᾶνας. ἐν δὲ χρόνῳ

μεταβολαὶ λήξαντός οὐρου

520

ruler. And this happy lot is prepared for you. Deign then to bestow all your care on wealthy Cyrene." The words γνῶθι τὰν Οἰδιπόδα σοφίαν do not refer to any particular saying attributed to Oedipus, but merely mean, "Understand the ænigma I am about to propose to you," namely, the allegory which follows. "In this allegory," says Müller (*Hist. Lit. Gr.* p. 219, note), "the oak is the state of Cyrene; the branches are the banished nobles; the winter fire is insurrection; the foreign palace is a foreign conquering power, especially Persia." On the use of *κεν* in the protasis (264) without a corresponding *κεν* or *ἂν* in the apodosis, see *New Cratylus*, p. 247. Hermann proposes to read *μὲν*. *Δεσπόσυνος* is used here as in *Æschyl. Pers.* 591: οὐδ' ἔτι δασμοφοροῦσιν δεσποσύνοισιν ἀνάγκαις. V. 270. τιμᾷ φάος: so *Æschyl. Sept. c. Theb.* 703: νίκην γε μέντοι καὶ κακὴν τιμᾷ Θεός. V. 273:

ἐπὶ χώρας ἔσσαι, "to set it in its place again;" so *Theogn.* 846: εὖ δὲ θέμεν τὸ κακῶς κείμενον ἀργαλέον. The corresponding English rhyme will occur to every reader.

275. ἐξυφαίνονται χάριτες.] So *supra* v. 141: ὑφαίνειν τὸ λοιπὸν ὄλβον.

277. τῶν δ' Ὀμήρου—πόρσυν'.] i.e. *Iliad.* xv, 207: ἐσθλὸν καὶ τὸ τέτυκται, ὅτ' ἄγγελος αἴσιμα εἶδη.

279—281. ἐπέγνω πραπίδων.] So *Hom. Il.* iv, 357: ὡς γνῶ χωσμένοιο. xxiii, 453: ἔγνω—τοῖο.

283. ὀρφανίζει—ὀπός.] "He deprives calumny of her loud voice." So *I.* iii, 26: κελαδεννᾶς ὀρφανοὶ ὑβριος.

287. θεράπων—δράστας.] See on v. 41.

Ἐπ. ιγ΄.

ἰστίων. ἀλλ' εὐχεται οὐλομένηαν νοῦσον διαντλήσαις ποτέ  
 οἶκον ἰδεῖν, ἐπ' Ἀπόλλωνός τε κράνα συμποσίας ἐφέπων  
 295 θυμὸν ἐκδόσθαι πρὸς ἤβαν πολλάκις, ἔν τε σοφοῖς 525  
 δαιδαλέαν φόρμιγγα βαστάζων πολίταις ἀσυχία θιγέμεν,  
 μήτ' ὦν τινι πῆμα πορών, ἀπαθῆς δ' αὐτὸς πρὸς ἀστῶν. 530  
 καί κε μυθήσαιο' ὅποιαν Ἀρκεσίλα  
 εὔρε παγὰν ἀμβροσίων ἐπέων, πρόσφατον Θήβα ξενωθείς.

298 ὅποιαν, Ἀρκεσίλα, Böckh. 299 ἐπέων πρόσφατον,

294. ἐπ' Ἀπολλωνός τε κράνα.] This was the fountain Cyre, whence the city derived its name. The oldest part of the town was built in the immediate vicinity of this fountain. Chæroboscus 234. Bekker: Κύρη, ἔστι δὲ ὄνομα κρήνης ἀφ' ἧς καὶ Κυρήνη πόλις. Callimachus in *Apoll.* 88. Herod. IV, 158.

295. θυμὸν ἐκδόσθαι πρὸς ἤβαν.] "To give up his soul to youthful merriment." See Theognis 87.

296. ἀσυχία θιγέμεν.] We have θιγεῖν with the dative, as here, in *P.* VIII, 24, IX, 43. *N.* IV, 35.

ΠΥΘΙΟΝΙΚΑΙ Ε΄.  
**ΑΡΚΕΣΙΑΛΑ ΚΥΡΗΝΑΙΩ**  
 ΑΡΜΑΤΙ.

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P Y T H I A V.

INTRODUCTION.

THIS ode celebrates the same victory as the preceding, and was sung publicly when the horses (for the chariot was consecrated at Delphi) were led in procession through the *via Apollinea* in Cyrene. Carrhotus, the charioteer, was the son of Alexibius, and brother to the queen. After the death of Euphemus he was made governor of Hesperides. The procession probably took place at the time of the Carneia. The rhythm is Æolian, and the ode is of the nature of a castoreium: see on *P.* II, 67. and comp. v. 9 of this ode.

ARGUMENT.

1—10. Præmium. Power of wealth when combined with moral excellence. 11—53. The good fortune of Arcesilaus is combined with piety to the gods and good-will towards his friends. 53—97. The descendants of Battus are both fortunate and good. 97—116. The ode concludes with praises of Arcesilaus and prayers for his future prosperity.

STROPHÆ.

υ ˊ υ ˊ — ˊ υ υ  
 υ ˊ υ υ ˊ υ ˊ υ ˊ υ υ υ υ  
 υ ˊ υ υ ˊ υ ˊ υ ˊ υ υ — υ — υ υ υ υ  
 υ υ ˊ υ υ υ υ  
 5 ˊ υ υ υ ˊ υ υ υ υ  
 υ ˊ ˊ υ υ  
 — ˊ υ || — ˊ υ υ — υ υ  
 υ ˊ υ υ ˊ υ υ — υ υ  
 υ ˊ υ — ˊ υ — ˊ υ υ  
 10 ˊ υ — ˊ υ υ — υ υ — ˊ υ — υ — — ˊ υ — υ — υ =

## ΕΡΟΔΙ.

υ ἰ ἰ υ υ ἰ υ - υ ἰ υ υ υ  
 υ ἰ ἰ υ υ - υ - υ - υ - ἰ υ ἰ υ υ -  
 ἰ υ ἰ υ υ - υ υ ἰ υ υ -  
 υ ἰ υ - ἰ υ ἰ υ υ - -  
 5 υ ἰ ἰ υ υ - υ υ -  
 ἰ υ υ - υ υ ἰ υ υ - ἰ υ -  
 υ ἰ υ υ - υ υ υ - -  
 ἰ υ - ἰ υ υ  
 ἰ υ ἰ υ υ - υ - ἰ υ υ - υ υ υ - ἰ υ υ  
 υ υ

Ὁ ΠΛΟΥΤΟΣ εὐρυσθενής, Στρ. α.

ὅταν τις ἀρετᾶ κεκραμένον καθαρᾶ  
 βροτήσιος ἀνὴρ Πότμου παραδόντος, αὐτὸν ἀνάγῃ  
 πολύφιλον ἐπέταν. 5

5 ὦ θεόμορ' Ἀρκεσίλα,  
 σύ τοί νιν κλυτᾶς  
 αἰῶνος  
 ἀκρᾶν βαθμίδων ἀπο  
 σὺν εὐδοξίᾳ μετανίσσεαι  
 ἕκατι χρυσαρμάτου Κάστορος·

10 εὐδίαν ὅς μετὰ χειμέριον ὄμβρον τεᾶν καταθύσσει μάκαιραν  
 ἐστίαν.

σοφοὶ δέ τοι κάλλιον Ἄντ. α. 15

6 ταινυ Βöckh. 8 ξύν 10 εὐδιανός Βöckh.

2. ἀρετᾶ.] This is the only instance in the ode where the long syllable of the second iambus in the second line of the strophes is resolved into two short ones. Hermann, therefore, proposes ὀργᾶ, which is probably right. ΟΡΓΑι and ΑΡΤΑι might easily be confused.

9, 10. Κάστορος—ἐστίαν.] “Castor, who after the wintry shower, beams down in calmness upon thy happy hearth.” Castor

was not merely the god of charioteers, but also the god of mariners, to whom they prayed for fair weather; see Horat. i. Carm. 3, 2, and the note on O. VIII, 21. Καταιθύσσει is apparently active here; see on P. IV, 83. The poet refers to the disturbances which had recently taken place at Cyrene. Böckh, after Hermann and Schneider, reads εὐδιανός for εὐδίαν ὄς, an alteration which appears to me quite unnecessary.

φέροντι καὶ τὰν θεόςδοτον δύναμιν.  
 σὲ δ' ἐρχόμενον ἐν δίκῃ πολὺς ὄλβος ἀμφινέμεται  
 τὸ μὲν ὅτι βασιλεὺς  
 15 ἔσσι μεγάλαν πολίων,  
 ἔχει συγγενῆς  
 ὄφθαλμὸς  
 αἰδοιότατον γέρας  
 τεᾶ τοῦτο μινύμενον φρενί·

20

17 αἰδοιότατον

14—18. τὸ μὲν—φρενί.] Cepporinus and others inserted δ' after συγγενῆς, but Böckh and Hermann have properly ejected this particle. Hermann, however, still considers the passage corrupt, and proposes to read ἐπεὶ for ἔχει in v. 16. With this alteration he translates the passage as follows: *te jus servanlem magna sequitur felicitas, partim quod rex es magnarum urbium: nam gentile lumen est hæc maxime venerabilis dignitas tuæ sociata sapientiæ; partim beatus es quod vicisti nunc in ludis Pythiis.* He adds: "Hoc modo si loquutus est poeta, recte potuit illud ambiguum dicere, συγγενῆς ὄφθαλμὸς: explicat enim statim, quid dicat lumen gentis proprium: simulque illud indicat, quod infra amplius persequitur, a Batto inde claram fuisse illam regionem gentem, ex qua Arcesilaus nunc regnet" (*Opusc.* VII, p. 146). I consider this alteration of Hermann's not only quite unnecessary, but even destructive of the natural and obvious sense of the passage. Pindar says: "Wealth is of great power if it be combined with moral excellence (v. 1, 2): persons who are wise make the best use of the power which heaven bestows upon them (v. 11, 12); and as you act justly, O Arcesilaus, so are you surrounded by great prosperity; in the first place, because you are the king of mighty cities, your innate excellence has this the most majestic office combined with your wisdom (τεᾶ μινύμενον φρενί, like ἀρετᾶ or ὄργᾶ κεκραμένον καθαρᾶ in v. 2); and in the second place you are now blessed because you have gained the Pythian victory." As a general rule, Pindar selects two topics of praise in all his Epinician odes: (1) ὄλβος, "prosperity" in general, which is considered as the gift of destiny (Πότμου παραδόντος, v. 3; θεόςδοτος δύ-

ναμιν, v. 12). (2) ἀρετή, "the victor's merit," which is considered as something inherited, or not acquired. Hence Pindar is constantly praising natural abilities and the gifts of the gods, and depreciating at the same time all merely human acquisitions (see, in the Olympian odes alone, II, 86. IX, 100. X, 10. XI, 20); and here Arcesilaus is represented, on the one hand, as σοφός, δίκαιος, and ἀγαθός, whereby he is presumed to possess a συγγενῆς ὄφθαλμὸς (v. 16); and also πλούσιος, ὄλβιος, βασιλεὺς, and μάκαρ, whence it appears that he is favoured by heaven (v. 3. v. 12). Precisely in the same way Hiero (in *P.* II, 56, seqq.) is praised as having wealth (τὸ πλουτεῖν) combined with wisdom given by destiny (σὺν τύχῃ πότμου σοφίας); the former as being king (v. 58), and the latter as possessing ἀρετή, which is expressly made to include both wisdom and valour (v. 62). Συγγενῆς ὄφθαλμὸς (like *lumen probitatis et virtutis.* Cic. *Amicit.* c. 8) is the excellence which is born with a man (ἀρετὴ σύμφυτος, *I.* III, 13). Ὄφθαλμὸς is "the light or glory of any thing." Just so the Emmenidæ are called Σικελίας ὄφθαλμὸς, and Fate is said to have added, in their case also, πλοῦτόν τε καὶ χάριν γνησίαις ἐπ' ἀρεταῖς (*O.* II, 11), and Amphiarus is called στρατιᾶς ὄφθαλμὸν (*O.* VI, 16). Below, v. 52: we have ὄμμα φαεινότατον ξένοισι, and in *Æschyl.* *Pers.* 172, we have both ὄφθαλμὸς and ὄμμα used in a similarly metaphorical sense:

ἔστι γὰρ πλοῦτός γ' ἀμεμφῆς ἀμφὶ δ' ὄφθαλμοῖς φάβος.

ὄμμα γὰρ δόμων νομίζω δεσποτῶν παρουσίαν.

Τοῦτο γέρας is not merely a repetition of ὄλβος πολὺς as Böckh supposes; the τοῦτο refers to ὅτι βασιλεὺς ἔσσι, and γέρας is

- μάκαρ δὲ καὶ νῦν, κλεεννᾶς ὄτι 25
- 20 εὖχος ἤδη παρὰ Πυθιάδος ἵπποις ἐλὼν δέδεξαι τόνδε κῶμον ἀνέρων,  
 Ἄπολλώνιον ἄθυρμα. τῷ σε μὴ λαθέτω Ἐπ. α΄ 30  
 Κυράνα γλυκὴν ἀμφὶ κᾶπον Ἀφροδίτας ἀειδόμενον  
 παντὶ μὲν θεὸν αἴτιον ὑπερτιθέμεν  
 φίλει δὲ Κάρρωτον ἔξοχ' ἑταίρων  
 25 ὃς οὐ τὰν Ἐπιμαθέος ἄγων 35  
 ὄψινόου θυγατέρα Πρόφασιν, Βαττιδᾶν  
 ἀφίκετο δόμους θεμισκρεόντων  
 ἀλλ' ἀρισθάρματον  
 ὕδατι Κασταλίας ξενωθείς γέρας ἀμφέβαλε τσαῖσιν κόμαις 40
- 30 ἀκηράτοις ἀνίαις Στρ. β΄  
 ποδαρκέων δώδεκ' ἂν δρόμων τέμενος. 45  
 κατέκλασε γὰρ ἐντέων σθένος οὐδέν' ἀλλὰ κρέμαται,  
 ὅποσα χεριαρᾶν  
 τεκτόνων δαίδαλ' ἄγων  
 35 Κρισαῖον λόφον  
 ἄμειψεν

22 ἀειδόμενον 24 φιλεῖν 31 "Vulgo δώδεκα δρόμων, corrupte, quia τέμενος non habet unde pendeat. Nec ἀμφέβαλε τέμενος, pr. κατὰ τὸ τέμενος (Græcum est, nec δρόμων ποδαρκέων τέμενος pr. κατὰ, ἀνά τὸ τέμενος, in curriculo. Perperam etiam dicas τέμενος appositionem esse vocis γέρας. Laudabo eum, qui τέμενος circumdederit comis; plane differt locus O. XIII, 38. Unice vera Thierschii et Böckhii emendatio δώδεκ' ἂν δρόμων. Talia enim Pindarica sunt et Græca."—DISSSEN. 34 δαιδάματα

properly said of the office and prerogatives of a king (Thucyd. I, 13). With γέρας τεᾶ μινύμενον φρενὶ, Dissen aptly compares I. III, 5: (ὄλβος) πλαγίαις φρένεσσιν οὐχ ὁμῶς πάντα χρόνον θάλλων ἀμιλεῖ.

21. ἄθυρμα.] See on N. III, 44.

25, 26. τὰν Ἐπιμαθέος—θυγατέρα Πρόφασιν.] See note on O. VII, 44.

27. ἀφίκετο.] Hermann, objecting to the resolution of the long syllable in the second iambus of the dipodia, proposes ἀφίκεται. I cannot venture to receive this emendation into the text without any documentary evidence. Besides, Pindar uses the aorist throughout in this part of the ode, and especially in v. 36; where we have ἄγων ἄμειψεν, just as here ἄγων ἀφίκετο.

30, 31. ἀκηράτοις—τέμενος.] The emendation, proposed by Thiersch and Böckh, and which I have with them received into the text, appears absolutely necessary. Hermann is for restoring the old reading δώδεκα δρόμων, comparing O. XIII, 37, which I think is totally different. Pindar says that Carrhotus "placed on the head of Arcesilaus the crown due to the best chariot by his good driving, i. e. by reason of his uninjured reins along the sacred plain of the twelve swift courses."

32—39. ἀλλὰ κρέμαται—φυτόν.] Hermann proposes several emendations in this passage. His reading δαίδαλ' for δαιδάματ' has been received by Böckh and Dissen. He now adds: "at nondum persanatus est hic versus, qui quum in ceteris epodis a

ἐν κοιλόπεδον νάπος  
 θεοῦ τό σφ' ἔχει κυπαρίσσινον  
 μέλαθρον ἀμφ' ἀνδριάντι σχεδόν,  
 Κρήτες ὃν τοξοφόροι τέγει Παρνασίῳ κάθεσσαν, τὸν μονό-  
 δροπον, φυτόν.

50

55

40 ἐκόντι τοίνυν πρέπει  
 νόῳ τὸν εὐεργέταν ὑπαντιάσαι.

Ἄντ. β'.

Ἄλεξιβιάδα, σὲ δ' ἠῦκομοι φλέγοντι Χάριτες.

60

μακάριος, ὃς ἔχει  
 καὶ πεδὰ μέγαν κάματος

45 λόγων φερτάτων

μναμεῖον.

ἐν τεσσαράκοντα γὰρ

65

πετόντεσσι ἀνιόχοις ὄλον

δίφρον κομίζαις ἀταρβεῖ φρενί,

ἦλθες ἦδη Λιβύας πεδίον ἐξ ἀγλαῶν ἀέθλων καὶ πατρώϊαν πόλιν.

50 πόνων δ' οὐ τις ἀπόκλαρός ἐστίν οὔτ' ἔσεται Ἐπ. β' 71

ὁ Βάττου δ' ἔπεται παλαιὸς ὄλβος ἔμπαν τὰ καὶ τὰ νέμων,

πύργος ἄστεος ὄμμα τε φαεινότατον

75

37 τόσσ' ἔχει 39 "Libri καθέσσαντο, μονόδροπον φυτόν, laborante metro. Hermannus olim coniecit κάθεσσαν θεῶ, nunc nihil de metro laborandum ait, quum versus asynartetus sit, quales nunc revocat in Pindarum. Böckhius posuit κάθεσσαν τὸν μονόδροπον, quod quum scriptum esset ΤΟΜΜΟΝΟΔΡΟΠΟΝ, excidit M. Cf. Böckh. de Crisi Pindar. §. 26."—DISSEN. Ibid. Παρνασσίῳ 46 μναμηῖ 51 ἔμπας

primo praeone incipiat, certe aestimari posse arbitror, Pindarum τεκτόνια δαίδαλ' ἄγων scripsisse, ut χειραρᾶν pro substantivo esset, quo modo simile vocabulum χαλκοαρᾶν prosuit I. III, 81. Deinde non ἐν, sed, ut Ritterhusius coniecit, ἀν κοιλόπεδον νάπος Θεοῦ scribendum. Legit ita Scholiastes, qui sic scripsit: ἀλλὰ κρέματα καὶ ἀνιέρωται τῷ Ἀπόλλωνι, ὅποσα τῶν ταῖς χερσὶν ἀρμοζόντων καὶ κατασκευαζόντων τεκτόνων ποικίλματα ἄγων τὸν Κρισαῖον λόφου κατὰ τὸ κοιλόπεδον πέδιον ἔδραμε τοῦ Ἀπόλλωνος." While he now adopts Böckh's reading, καθέσσαν τὸν μονόδροπον φυτόν, he removes the comma which Böckh placed after μονόδροπον because ἀντόφυτον would be required in that case. With regard to the interpretation also he dissents from Böckh. He thinks that Κρισαῖον λόφου

ἄμειψεν refers to the race itself, and that the hill alluded to was the elevation on the road from Delphi to Cirrha, at the foot of which the ἵππικὸς ἀγὼν was held at the Pythian games (comp. Hom. Hymn. Apoll. v. 282. Pausan. x, 37. § 4). The same hill, he thinks, is meant under the βαθυλείμων πέτρα ὑπὸ Κίρρας in P. x, 15. The Cretan image mentioned here was a piece of wood which had grown in the form of a man. Hück (Creta. III, p. 161) thinks that it was one of the works of art attributed to Dædalus, who may have been supposed to pare and polish the rude forms of trees into some approximate resemblance to the human shape.

40, 41. ἐκόντι.—ὑπαντιάσαι.] See P. II, 70, 71.

- ξένοισι. κείνόν γε καὶ βαρύκομποι  
 λέοντες περὶ δείματι φύγον,  
 55 γλῶσσαν ἐπεὶ σφιν ἀπένεικεν ὑπερποντίαν  
 ὃ δ' ἀρχαγέτας ἔδακ' Ἀπόλλων 80  
 θήρας αἰνῶ φόβῳ,  
 ὄφρα μὴ ταμία Κυράνας ἀτελῆς γένοιτο μαντεύμασιν.  
 ὃ καὶ βαρειᾶν νόσων Στρ. γ'. 85  
 60 ἀκέσματ' ἀνδρεσσι καὶ γυναιξὶ νέμει,  
 πόρεν τε κίθαριν, δίδωσί τε Μοῖσαν οἷς ἂν ἐθέλη,  
 ἀπόλεμον ἀγαγὼν  
 ἐς πραπίδας εὐνομίαν, 90  
 μυχόν τ' ἀμφέπει  
 65 μαντεῖον  
 τῷ καὶ Λακεδαίμονι  
 ἐν Ἀργεῖ τε καὶ Ζαθέᾳ Πύλῳ  
 ἔνασσεν ἀλκᾶντας Ἡρακλέος 95  
 ἐκγόνουσ Λίγυμιού τε. τὸ δ' ἐμὸν γαρύοντ' ἀπὸ Σπάρτας ἐπή-  
 ρατον κλέος  
 ὄθεν γεγενναμένοι Ἄντ. γ'.  
 70 ἴκοντο Θήρανδε φώτες Αἰγείδαι, 100  
 ἐμοὶ πατέρες, οὐ θεῶν ἄτερ, ἀλλὰ μοῖρά τις ἄγεν  
 πολύθυτον ἔρανον,  
 ἔνθεν ἀναδεξάμενοι,  
 Ἄπολλον, τεᾶ 105  
 75 Καρνεία,  
 ἐν δαιτὶ σεβίζομεν

55 γλῶσσαν 65 μαντηῖον 66 Böckh. pro vulgato ἐν τ' Ἀργεῖ καὶ scripsit cum Hermanno e li-  
 bris: ἐν Ἀργεῖ τε καί. 68 γαρύον τ' 72 πολύθυτον [ἐς] ἔρανον, 74 τεᾶ, Böckh. 75 Καρνεία

53—55. κείνόν γε—ὑπερποντίαν.] This is a modification of an old legend about Battus narrated by Pausan. x, 15, § 6: ἐπεὶ δὲ ᾤκισε Βάττος τὴν Κυρήνην, λέγεται καὶ τῆς φωνῆς γενέσθαι οἱ τοιοῦδε ἴαμα· ἐπιῶν τῶν Κυρηναίων τὴν χώραν ἐν τοῖς ἐσχατίοις αὐτῆς ἐρήμοις αἰφνιδίως (“sic scribendum videtur ex Schol. Callimachi ad h. Apoll. 65,” Hermann) θεᾶται λέοντα, καὶ αὐτὸν τὸ δεῖμα τὸ ἐκ τῆς θεᾶς βοῆσαι σαφές καὶ μέγα ἠνάγκασεν. “Deflexit hæc Pindarus ita,” says Hermann, “ut, quum ad-

versi quid quod Battus accidisset commemorare deberet, non præteriret quidem periculum ab leonibus imminens, nec negaret præ pavore vocem edidisse Battum, verum tamen id non diceret diserte, sed voce nunquam audita ipsos leones fingeret perterritos.” For περὶ δείματι, comp. Æschyl. Choëph. 32: περὶ φόβῳ. Pers. 701: ἀρχαίῳ περὶ τάρβει.

64—76. μυχόν τ'—πόλις.] This is a very difficult passage. As it would be im-



Κυράνας ἀγακτιμέναυ πόλιν  
 ἔχοντι τὰν χαλκοχάρμαι ξένοι  
 Τρῶες Ἀντανορίδαι. σὺν Ἑλένα γὰρ μόλον, καπνωθεῖσαν πάτραν  
 ἐπεὶ ἴδον

110

possible to discuss within the narrow limits of a note the various opinions which have been entertained about it, I shall content myself with stating the reading and interpretation which I prefer. And first with regard to the reading: in v. 65. I have adopted Hermann's emendation:

μαντείου.

τῷ καὶ Λακεδαίμονι,

where the καὶ occurs in all the MSS. This emendation carries along with it an alteration of all the strophes and antistrophes, which I have also adopted from Hermann, and for the reasons adduced by him (*Opuscul.* VII, p. 152): "De metro jam non esse arbitror quod metumamus. Mirum est enim, quod omnibus in strophis hic versus a voce trisyllaba incipit, præterquam uno in Böckhii editione loco; mirum vero etiam aliud de quo statim dicam, ubi ipsos versus posuero:

α. αἰῶνος | ἀκρᾶν βαθμίδων ἀπο.

ὄφθαλμος | αἰδοιότατον γέρας.

β. ἄμειψεν | ἄν κοιλόπεδον νάπος.

μναμηΐ' | ἐν τεσσαράκοντα γὰρ.

γ. μαντήϊον τῷ Λακεδαίμονι.

Καρνηΐ' | ἐν δαιτὶ σεβίζομεν.

δ. ῥανθεῖσαν | κώμων θ' ὑποχέμασιν.

γλῶσσάν τε | θάρσος τε τανύπτερος.

Quid enim hoc est, quod epicæ istæ formæ, a quibus abstinuit Pindarus, μναμηΐα, μαντήϊον, Καρνηΐα, ita in hoc carmine constipatæ, et quidem omnes in eodem stropharum loco positæ inveniuntur? Et v. 45. quidem libri μναμηΐον et μναμηΐα: quod profecti non potest Dorico isto σαμῆον Pythagorei cujusdam a Maïttairio memorati defendi. Deinde v. 65. libri μαντήϊον τῷ καὶ Λακεδαίμονι. Denique v. 75. in libris est Καρνηΐα. Quid verbis opus? Satis apparere arbitror, metricos, quod musicorum numerorum ignari essent, utcumque satisfacere metro voluisse. Evanescit omnis difficultas, si incisionis constantia moniti illas tres syllabas credimus, similiter ut trochæum semantum, multo tardiore ductu cantatas singularem versum fecisse. Sic et μναμηΐον et μαντήϊον et Καρνηΐα, justæ formæ, restituentur Pindaro, simulque patebit, quoniam sic anceps est ultima, recte scribi (ut supra in textu). Non

negligendum est, quod in plerisque strophis interpunctio quoque subsistere vocem in fine brevioris istius versiculi postulat, quodque ubique magni ponderis verba eum locum tenent, ut aptissime retardato numerorum incessu proferantur." I think this argument quite satisfactory. I have also restored the old reading τῷ in v. 74. With these readings the connexion of the passage will be as follows: "Apollo presides over an oracle, by virtue of which it was that the Dorians colonized the Peloponnese, and especially Sparta: now they say that my glorious descent was from Sparta, sprung from whence my ancestors, the Ægidæ, went to Thera, (not without the sanction of the gods, but some power of fate was leading on, i. e. diffusing, the festival celebrated with the sacrifice of many victims); and having received thy Carneia, O Apollo, from thence, i. e. from Thera, we, i. e. the Ægidæ of Thebes, honour in our banquet the illustrious city of Cyrene." Hermann construes ἄγειν ἔρ. Κυρ. ἀ. πόλιν, placing the words ἐνθεν—σεβίζομεν in a parenthesis. It is clear to me that the words οὐ θεῶν ἄτερ, ἀλλὰ μοῖρά τις ἄγειν πολύθυτον ἔρανον form a parenthesis by themselves, and, for the metrical reasons given above by Hermann himself, it is obvious that we must pause after Καρνηΐα. Müller (*Orchomenos*, p. 330) understands σεβίζομεν of the Cyrenæan chorus who sang this ode, but this appears very unlikely. I understand it of Pindar himself and the other Theban Ægidæ. Pindar does not appear to have been ignorant of the more authentic legend with regard to the Ægidæ at Sparta, namely, that when the Æolian Bæotians dispossessed the Cadmeans, the Ægidæ, a tribe of the latter, mostly joined the Dorians and Heracleidæ, and with them invaded the Peloponnese 20 years after. In *I.* VI, 15: he distinctly calls the Ægidæ (whom he here speaks of as sprung from Sparta, γεγενναμένοι ἀπὸ Σπύρτας) the offspring of Thebes (ἐκγονοί). There, however, he is praising a Theban; here a Cyrenæan; and in order to compliment Arcesilaus he is willing to allow that

- ἐν Ἄρει. τὸ δ' ἐλάσιππον ἔθνος ἐνδυκέως Ἐπ. γ'.  
 80 δέκονται θυσίαισιν ἄνδρες οἰχνεόντες σφε δωροφόροι, 115  
 τοὺς Ἀριστοτέλης ἄγαγε, ναυσὶ θοαῖς  
 ἀλὸς βαθεῖαν κέλευθον ἀνοίγων.  
 κτίσεν δ' ἄλσεα μείζονα θεῶν, 120  
 εὐθύτομόν τε κατέθηκεν Ἀπολλωνίαις  
 85 ἀλεξιμβρότοις πεδιάδα πομπαῖς  
 ἔμμεν ἱππόκροτον  
 σκυρωτὰν ὁδόν, ἔνθα πρυμνοῖς ἀγορᾶς ἐπι δίχα κεῖται θανῶν.  
 μάκαρ μὲν ἀνδρῶν μέτα Στρ. δ. 126  
 ἔναιεν, ἦρως δ' ἔπειτα λαοσεβῆς.  
 90 ἄτερθε δὲ πρὸς δωμαίων ἕτεροι λαχόντες αἶδαν 130  
 βασιλέες ἱεροὶ  
 ἐντί, μεγάλην δ' ἀρετὰν,  
 δρόσῳ μαλθακᾷ  
 ῥανθεῖσαν  
 κώμων θ' ὑποχέμασιν, 135  
 95 ἀκούοντί που χθονία φρενὶ,  
 σφὸν ὄλβον νιῶ τε κοινὰν χάριν  
 ἔνδικόν τ' Ἀρκεσίλα. τὸν ἐν αἰοιδᾷ νέων πρέπει χρυσάορα  
 Φοῖβον ἀπύειν, 140

80 ἰχνεόντες 94 ὕμνων 95 ποι

Thera was the common metropolis of the Theban and Cyrenæan Ægidae, and explains the religious connexion between Thebes and Cyrenæ on that supposition. On the Ægidae and their Carnea, see Müller, *Orchomenos*, p. 327.

79—81. τὸ δ' ἐλάσιππον—ἄγαγε.] “And the men, whom Aristoteles (i. e. Baſtus) led, kindly welcomed the knightly race, bringing them presents and approaching them with sacrifices.” In other words, the Antenoridæ were worshipped by the Cyrenæans as their ἦρωες ἐπιχώριοι. Δέκονται is the historical present, like φωνεῖ in *P. IV*, 163. Οἰχνεόντες σφε is for προσερχόμενοι αὐτούς.

84—87. εὐθύτομόν τε—ὁδόν.] “And he laid down the straight, level, paved road, in order that it might resound with the noise

of horses' hoofs in those processions, averting curses from mortals, which he instituted in honour of Apollo.” Ἀλεξιμβρότοις: because Apollo was worshipped at Cyrenæ more particularly in his character of the healing and averting god (comp. *P. IV*, 270). Ἱππόκροτον, “horse-stamped,” because these were processions of chariots. Σκυρωτῆ ὁδὸς is a chaussée or street carefully constructed of mortar and stone: comp. σκυρώω, σκίρρώω, σκίρρος, and other cognate words. The πλατεῖα Σκυρωτῆ was used as a proper name at Cyrene, just as we have a street in London called “the Pavement.”

92—97. μεγάλην δ'—Ἀρκεσίλα.] I have restored to the text the readings of the majority of MSS. with the single alteration of που for ποι, which is due to Hermann. Two MSS. have the genitives μεγάλων ἀρετῶν and ῥανθεισῶν, two omit θ', and

- ἔχοντα Πυθωνόθεν  
τὸ καλλίνικον λυτήριον δαπανᾶν  
100 μέλος χαρίεν. ἄνδρα κείνον ἐπαινέοντι συνετοί.  
λεγόμενον ἔρέω 145  
κρέσσονα μὲν ἀλικίας  
νόον φέρβεται  
γλῶσσάν τε θάρσος τε τανύπτερος  
105 ἐν ὄρνιξιν αἰετὸς ἐπλετο 150  
ἀγωνίας δ', ἔρκος οἶον, σθένος  
ἐν τε Μοῖσαισι ποτανὸς ἀπὸ ματρὸς φίλας, πέφανταί θ' ἄρμα-  
τηλάτας σοφός  
ὅσαι τ' εἰσὶν ἐπιχωρίων καλῶν ἔσοδοι, Ἐπ. δ. 155  
τετόλμακε. θεός τέ οἱ τουνῶν τε πρόφρων τελεῖ δύνασιν,  
110 καὶ τολοιπὸν ὄπισθε, Κρονίδαί μάκαρες,  
διδούτ' ἐπ' ἔργοισιν ἀμφί τε βουλαῖς 160  
ἔχει, μὴ φθινοπωρὶς ἀνέμων

110 τὸ λοιπὸν, ὦ Κρονίδαί

two read ὑπὸ χεύμασιν. From these data, Hermann formerly conjectured *μεγαλᾶν δ' ἀρετᾶν δρόσῳ μαλθακᾷ ῥανθεῖσι κώμων θ' ὑποχεύμασιν*, which was adopted by Dissen, with the omission of θ' and the division, ὑπὸ χεύμασιν. Böckh reads *μεγάλα δ' ἀρετὰ δρ. μαλθ. ῥανθεῖσα κώμων ὑπὸ χεύμασιν. ἀκούοντί τοι κ.τ.λ.* which he translates: "magna eorum virtus rore molli perfunditur inter carminum fluctus. Audiunt certe, &c." taking ῥανθεῖσα for *ῥαινομένη ἐστι* or *ῥαίνεται*, which is inadmissible. The reasons adduced by Hermann (see oh v. 64—76) remove the metrical objection to ῥανθεῖσαν; and the old reading furnishes a tolerable sense, which is not improved by any of the alterations: "and even below the earth they hear of great glory sprinkled with refreshing dew and with the gentle streams of the comus-songs, a bliss common to them with their son Arcesilaus, to whom also it is due." For the idea, comp. *O. VIII, 81—84. XIV, 20, &c.* For the use of *ῥαίνω* see *P. VIII, 57: ῥαίνω δὲ καὶ ὕμνω. I. v, 21: ῥαινόμεν εὐλογίαις*, and for *κοινᾶν* see note on *O. II, 50.* and *P. VI, 15.*

99, 100. τὸ καλλίνικον—χαρίεν.] Böckh construes: *μέλος καλλίνικον χαρίεν λυτήριον δαπανᾶν*, which is a gross violation of syntax: the position of the article shows that *μέλος χαρίεν* is put in apposition with *τὸ καλλ. λυτ. δαπανᾶν*, where *τὸ λυτήριον* is put for *λύτρον*, as in *I. VII, 1: λύτρον καμάτων*: "the triumphal guerdon of his costs, a sweet song."

101. λεγόμενον ἔρέω.] "I will say what every body says." This refers to what immediately follows.

108. ἐπιχωρίων καλῶν ἔσοδοι.] "Means of obtaining glory at home." i. e. the *ἀγῶνες ἐπιχώριοι*; see *P. IX, 103.* For *ἔσοδος*, "a contest," see *P. VI, 50. Soph. Electr. 700.*

110. καὶ τολοιπὸν ὄπισθε.] The common reading is *καὶ τὸ λοιπὸν, ὦ Κ.*, which is at variance with the metre. Two of the MSS. have *καὶ τὸ λοιπὸν ὦ πλείστα*, whence Böckh has extracted *ὄπισθε*, which I have received. Hermann reads *ἔπειτα*, and Boissonade *ἐς αἰεί.*

χειμερία καταπνοὰ δαμαλίζοι χρόνον.

Διός τοι νόος μέγας κυβερνᾷ

115 δαίμον' ἀνδρῶν φίλων.

165

εὐχομαί νιν Ὀλυμπία τοῦτο δόμεν γέρας ἔπι Βάπτου  
γένει.

116 Böckh. ἔτι vulg. ἐπί

ΠΥΘΙΟΝΙΚΑΙ ΣΤ΄.

# ΞΕΝΟΚΡΑΤΕΙ ΑΚΡΑΓΑΝΤΙΝΩ

ΑΡΜΑΤΙ.

## P Y T H I A VI.

### INTRODUCTION.

XENOCRATES, son of Ænesidamus, won this Pythian victory in Ol. 71, 3. B. C. 494, and as this ode was probably written immediately after, Pindar was only 28 years old when he composed it. The ode is addressed to Thrasybulus the victor's son, who, it seems, acted as his charioteer on the occasion; hence the allusion to the filial piety of Antilochus.

The rhythm is Æolian.

### ARGUMENT.

1—18. Exordium. A lasting treasure of song is laid up at Delphi for Xenocrates and his family. 19—43. The filial piety of Thrasybulus resembles that of Antilochus. 43—54. This piety of Antilochus is, however, gone by: Thrasybulus still flourishes, not merely in filial piety, but imitating his father, and his uncle Thero, in moderation, in love for poetry, in his attention to the public games, and in his convivial qualities.

1    ˘ ˘ ˘ — ˘ ˘ ˘ ˘ ˘ ˘ — ˘ — —  
 2    ˘ ˘ ˘ ˘ ˘ ˘ ˘  
 3    ˘ ˘ ˘ ˘ ˘ ˘ — ˘ ˘ ˘ ˘ ˘  
 4    ˘ ˘ ˘ ˘ ˘ — ˘ ˘ ˘ ˘ ˘  
 5    ˘ ˘ ˘ — ˘ — ˘ ˘ — ˘ ˘ ˘ ˘ ˘  
 6    ˘ ˘ ˘ ˘ ˘ ˘ — ˘ — — ˘ ˘ ˘ ˘  
 7    ˘ ˘ ˘ ˘ ˘  
 8    — ˘ ˘ ˘ ˘ ˘ — ˘

Ἄκουσατ' ἢ γὰρ ἐλικώπιδος Ἀφροδίτας  
ἄρουραν ἢ Χαρίτων  
ἀναπολίζομεν, ὀμφαλὸν ἐριβρόμον  
χθονὸς ἀένναον προσοιχόμενοι

Στρ. α΄.

5. Πυθιονίκος ἐνθ' ὀλβίοισιν Ἐμμενίδαῖς  
ποταμίᾳ τ' Ἀκράγαντι καὶ μὲν Ξενοκράτει  
ἑτοῖμος ὕμνων  
θησαυρὸς ἐν πολυχρύσῳ  
Ἀπολλωνία τετείχισται νάπα

10 τὸν οὔτε χειμέριος ὄμβρος ἑπακτὸς ἐλθὼν,  
ἐριβρόμου νεφέλας

Στρ. β΄.

στρατὸς ἀμείλιχος, οὔτ' ἄνεμος ἐς μυχοῦς  
ἀλὸς ἄξεισι παμφόρῳ χεράδι  
τυπτόμενον. χάει δὲ πρόσωπον ἐν καθαρῷ

15 πατρὶ τεῷ, Θρασύβουλε, κοινὰν τε γενεᾷ  
λόγοισι θνατῶν  
εὐδοξὸν ἄρματι νίκαν  
Κρισαίαισιν ἐν πτυχαῖς ἀπαγγελεῖ.

4 ἐς ναόν 13 ἄξει et χεράδει 14 τυπτόμενοι. Böckh.

3, 4. ὀμφαλὸν—προσοιχόμενοι.] The poet is speaking merely of a poetical or imaginary journey to Delphi. The ὀμφαλὸς here is not the oracular stone (see on *P.* iv, 3—8), but Delphi itself. Similarly below, v. 9, the Ἀπολλωνία νάπα is not any particular part of the valley of the Parnassus, but the whole of that valley in which Pytho or Delphi was situated.

7, 8. ἑτοῖμος—θησαυρος.] See on *O.* vi, 12.

12—14. οὔτ' ἄνεμος—τυπτόμενον.] The old readings in this passage are ἄνεμος, ἄξει, χεράδει, and τυπτόμενον. For ἄξει Böckh has restored the genuine reading ἄξεισι from some MSS. The singular form violates the metre. At the same time, Böckh changed ἄνεμος and τυπτόμενον into ἄνεμοι and τυπτόμενοι; but, as Hermann remarks, there is something objectionable in making the last syllable of ἄνεμοι short at the end of a *paenon primus*; besides the change is

not necessary, for singular nouns coupled by disjunctive conjunctions, especially when the copula τε forms part of the disjunctive, sometimes govern a plural verb in the Greek poets. Compare Eurip. *Alcest.* 372:

καί μ' οὔθ' ὁ Πλούτωνος κύων,  
οὔθ' οὔπι κόπη ψυχόπομπος ἀν Χάρων  
ἔσχον.

I have therefore retained ἄνεμος; I also prefer τυπτόμενον as the more simple and natural. Χεράδει is a corrupt alteration by some grammarian: χεράς (“a mass of sand and pebbles carried along by a stream”) forms its dative χεράδι.

15—18. φάει—ἀπαγγελεῖ.] There is a slight difference of opinion with regard to the proper interpretation of this passage. Hermann construes it: ὁ θησαυρὸς ἀπαγγελεῖ πατρὶ τεῷ πρόσωπον ἐν φάει καθαρῷ κοινὰν τε γενεᾷ νίκαν: *carmen hoc patri tuo nuntiabit hilarem vultum* (i. e. exhilarabit ei vultum) *communemque genti victoriam*. This appears to me very forced

σύ τοι σχέθων νιν ἐπιδέξια χειρὸς ὀρθάν  
 20 ἄγεις ἐφημοσύνακ,  
 τά ποτ' ἐν οὔρεσι φαντὶ μεγαλοσθενεῖ  
 Φιλύρας υἷον ὀρφανίζομένῳ  
 Πηλεΐδα παραινεῖν· μάλιστα μὲν Κρονίδακ,  
 Βαρυόπαν στεροπᾶν κεραυνῶν τε πρύτανιν,

Στρ. γ.

25 θεῶν σέβεσθαι·  
 ταύτας δὲ μή ποτε τιμᾶς  
 ἀμείρειν γονέων βίον πεπρωμένον.

ἔγεντο καὶ πρότερον Ἀντίλοχος βιατὰς  
 νόημα τοῦτο φέρων,

Στρ. δ.

30 ὃς ὑπερέφθιτο πατρός, ἐναρίμβροτον  
 ἀναμείναις στρατάρχον Αἰθιοπῶν  
 Μέμνονα. Νεστόρειον γὰρ ἵππος ἄρμ' ἐπέδα  
 Πάριος ἐκ βελέων δαίχθεις· ὁ δ' ἔφεπεν  
 κραταιὸν ἔγχος·

35 Μεσσανίου δὲ γέροντος  
 δοναθεῖσα φρῆν βόασε παῖδα ὄν·

χαμαιπετές δ' ἄρ' ἔπος οὐκ ἀπέριψεν· αὐτοῦ

Στρ. ε.

21 τάν ποτ' 28 ἐγένετο 36 βόασεν 37 ἀπέριψεν αὐτοῦ

and unnatural. Böckh's construction is: ὁ ὕμνων θησανρὸς (i.e. ὁ ὕμνος) πρόσωπον ἐν φάει καθαρῶ (sc. ἔχων πρ.) λόγοισι θνατῶν ἀπαγγελεῖ εὐδ. νίκαν ἄρμ. πατρι τεῷ γενεᾷ τε κοινάν. And this, I think, is the meaning of Pindar. It is doubtful whether we should take λόγοισι θνατῶν with ἀπαγγελεῖ, or with εὐδοξον as Boissonade suggests: I prefer the latter construction: "the hymn, with joyful, serene countenance (as befits a messenger of good news), will announce a chariot-victory, glorious through the reports of men, and common, O Thrasybulus, to thy father, and thy clan." Boissonade says: "Frons thesauri puro lumine irradiata longe lucebit, ut vultus nuntii felicem eventum narraturi sereno gaudio diffunditur." He also refers to Æschylus, *Agamemn.* 624: ὅταν δ' ἀπενκτὰ πῆματ' ἄγγελος πόλει στυγνῶ προσώπῳ—φέρῃ, where he writes: "in *Æd. T.* 81, Creon, σωτηρίων πραγμάτων εὐάγγελος, adest λαμπρὸς ὄμμασι."

19. σχέθων νιν ἐπιδέξια χειρὸς.] Dissen would translate this: "having obtained it (the victory) by manual dexterity," which is attributed to the charioteer in *I.* 11, 21. But the words ἐπιδέξια (or ἐπὶ δεξιά) χειρὸς can only signify "on the right hand": see Sophocl. *apud Dionys. Ant.* 1, 12: τὰ δ' ἐξόπισθε χειρὸς εἰς τὰ δεξιά. Theocrit. *χxv.* 18: τῆς ἐπιδέξια χειρὸς. Accordingly, νιν must refer to πατρί, v. 16, and the meaning therefore must be: "by honouring your father (i.e. by placing him on your right hand) you obey the injunctions of Chiron." That the right hand was the place of honour, is clear from *Fragm.* 112.

27. βίον πεπρωμένον.] "Their life as long as it would last according to the course of nature."

37. χαμαιπετές—ἀπέριψεν.] "He did not throw away his words so that they were

μένων δ' ὁ θεῖος ἀνὴρ  
 πρίατο μὲν θανάτοιο κομιδὰν πατρός,  
 40 ἐδόκησέν τε τῶν πάλαι γενεᾶ  
 ὀπλοτέροισιν, ἔργον πελώριον τελέσαις,  
 ὑπατος ἀμφὶ τοκεῦσιν ἔμμεν πρὸς ἀρετάν.  
 τὰ μὲν παρίκει  
 τῶν νῦν δὲ καὶ Θρασύβουλος  
 45 πατρώαν μάλιστα πρὸς στάθμαν ἔβα,

πάτρῳ τ' ἐπερχόμενος ἀγλαΐαν ἔδειξεν.  
 νόῳ δὲ πλοῦτον ἄγει,  
 ἄδικον οὐθ' ὑπέροπλον ἤβαν δρέπων,  
 σοφίαν δ' ἐν μυχοῖσι Πιερίδων  
 50 τίν τ', Ἐλέλιχθον, ὅς θ' εὖρες ἰππίας ἐσόδους,  
 μάλα ἀδόντι νόῳ, Ποσειδᾶν, προσέχεται.  
 γλυκεῖα δὲ φρῆν  
 καὶ συμπόταισιν ὀμιλεῖν  
 μελισσᾶν ἀμείβεται τρητὸν πόνου.

Στρ. στ'.

40 ἐδόκησέν τε 43 παρίκει 50 ὄργαῖς ἐς ἰππίαν ἐσόδου

disregarded." Comp. O. ix, 13. N. iv, 41. and see Plato, *Euthyphr.* § 17: οὐ χαμαὶ ποτε πεσεῖται ὅτι ἂν εἴποις.

46. ἀγλαΐαν—ἔδειξεν.] Like φαινόμεν ἀρετήν, Hom. *Od.* viii, 237. Most of the MSS. have ἀπάσαν after ἔδειξεν, as in N. iv, 83: ὁ χρυσὸς ἐψύμενος αὐγὰς ἔδειξεν ἀπάσας. Hermann thinks that ἀπάσαν has arisen from ἀνάταν, the genuine reading for ἤβαν in v. 48: "non credo ἤβαν scriptum esse a Pindaro, quod in ceteris strophis omnibus purus pæon est. Quum plerisque in libris ante νόῳ additum precedentibus sit redundans vocabulum ἀπάσαν, videtur id ex adscripta vera lectione ἀνάταν ortum esse. Estque id eo verisimilius, quod, ut

hic ὑπέροπλον additum est, sic P. ii, 28 (52), dixit ἀνάταν ὑπεράφανον."

50, 51. τίν τ'—προσέχεται.] I have adopted the readings proposed by Böckh (*Not. Crit.* p. 485.) I think that ὄργαῖς πάσαις, which is found in many of the MSS., has crept into the text from a marginal explanation of μάλα ἀδόντι νόῳ, and from the resemblance of ὄργαῖς ἐς to the reading ὅς θ' εὖρες, which is recognized by the Scholiast. With μάλα ἀδόντι νόῳ, we may compare P. v, 40, 41: ἐκόντι νόῳ. The writer of the interpretation ὄργαῖς πάσαις probably referred to I. i, 41: εἰ δ' ἀρετᾶ κατὰκειται πᾶσαν ὄργαν, which is not unlike τίν προσέχεται πάσαις ὄργαῖς.



ΠΥΘΙΟΝΙΚΑΙ Ζ΄.  
**ΜΕΓΑΚΛΕΙ ΑΘΗΝΑΙΩ**  
 ΤΕΘΡΙΠΠΩ.

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\* ΠΥΘΗΙΑ VII.

INTRODUCTION.

MEGACLES, whose Pythian victory is celebrated in this ode, was the son either of the celebrated Cleisthenes or of his brother Hippocrates (comp. Herod. vi. 131 with Isocrat. *de big.* p. 351). He was twice ostracized (Lysias in *Alcibiad.* p. 143); whence the allusion to φθόνος in v. 19. This victory was obtained in Ol. 72, 3. B. C. 490, i. e. in the same year with the battle of Marathon.

ARGUMENT.

Glory of Athens and the Alcmaeonidæ. Envy waits upon merit, and prosperity is lasting only when chequered with reverses.

STROPHÆ.

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 ˘ ˘ ˘ ˘ - ˘ ˘ - ˘ ˘ ˘ ˘ ˘ ˘ -  
 - ˘ ˘ - -  
 - ˘ ˘ ˘ - ˘  
 5 ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ - -  
 - ˘ ˘ ˘ - ˘ ˘  
 ˘ ˘ ˘ ˘ ˘  
 ˘ ˘ ˘ - ˘

EPODUS.

˘ ˘ ˘ ˘ - ˘ ˘ ˘ ˘ -

$\overset{\times}{\omega} \omega \omega \omega \omega \omega \omega \omega \omega \omega \omega$   
 $\omega \omega \omega \omega \omega \omega \omega \omega \omega \omega \omega \omega \omega \omega \omega \omega$   
 5.  $\omega \omega \omega \omega \omega \omega \omega \omega \omega \omega \omega \omega \omega \omega \omega \omega$   
 $\omega \omega \omega \omega \omega \omega \omega \omega \omega \omega \omega \omega \omega \omega \omega \omega$

ΚΑΛΛΙΣΤΟΝ αἰ μεγαλοπόλιες Ἀθᾶναι  
 προοίμιον Ἀλκμανιδᾶν εὐρυσθενεῖ γενεᾷ  
 κρηπίδ' αἰδᾶν  
 ἵπποισι βαλέσθαι.

Στρ.

5 ἐπεὶ τίνα πάτραν, τίνα οἶκον  
 ναίοντ' ὄνυμαζομαι  
 ἐπιφανέστερον  
 Ἑλλάδι πυθέσθαι;

5

πάσαισι γὰρ πολίεσι λόγος ὁμιλεῖ

'Αντ.

10 Ἐρεχθέος ἀστῶν, Ἀπολλον, οἱ τεόν γε δόμον  
 Πυθῶνι δία  
 θαητόν ἔτευξαν.

10

ἄγοντι δέ με πέντε μὲν Ἴσθμοῖ  
 νίκαι, μία δ' ἐκπρεπῆς

15 Διὸς Ὀλυμπιάς,  
 δύο δ' ἀπὸ Κίρρας,

ὦ Μεγάκλεες, ὑμαί τε καὶ προγόνων.

'Επ. 15

νέα δ' εὐπραγία χαίρω τί τὸ δ' ἄχνημαι,  
 φθόνον ἀμειβόμενον τὰ καλὰ ἔργα.

20 φαντί γε μὰν οὔτω κεν ἀνδρὶ παρμονίμαν  
 θάλλοισαν εὐδαιμονίαν  
 τὰ καὶ τὰ φέρεσθαι.

20

1 μεγαλοπόλιες Böckh. 5 τίνα δ' οἶκον 9 πολίεσσι Böckh. 10 Ἀπόλλων, 15 Ὀλυμπίας,  
 18 χαίρω. τί τὸδ' ἄχνημαι Böckh. 19 ἔργα; Böckh. 20 παρ μονίμαν

3, 4. κρηπίδ' αἰδᾶν βαλέσθαι.] Similarly, and *Fragm. incert.* 93 τ' ὅθι παῖδες Ἀθηναίων  
*P.* IV, 138: βάλλετο κρηπίδα σοφῶν ἐπέων, | ἐβάλλοντο φαεινὰν κρηπίδ' ἐλευθερίας.

ΠΥΘΙΟΝΙΚΑΙ Η΄.  
ΑΡΙΣΤΟΜΕΝΕΙ ΑΙΓΙΝΗΤΗ  
ΠΑΛΑΙΣΤΗ.

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ΠΥΘΙΑ VIII.

INTRODUCTION.

It is doubtful to what date we ought to assign this ode, written in honour of Aristomenes, a young Æginetan, son of Xenarches, and one of the house of the Midylidæ, who had conquered in the wrestling match at Delphi. The Scholiast says: γέγραπται ἡ ᾠδὴ Ἀριστομένει Αἰγινητῇ παλαιστῇ νικήσαντι τὴν λέ Πυθιάδα, where one MS. has λή. The 35th Pythiad corresponds to Ol. 82, 3. B. C. 450. Now as Ægina was conquered and rendered tributary to Athens in Ol. 80,  $\frac{3}{4}$ , B. C. 458, 457, it is impossible that this ode, which speaks of the Æginetans as still free (v. 98), could be written after that time. Accordingly, Müller, who was the first to point out this (*Æginetica*, p. 177), has proposed to read λβ', assigning the Pythian victory of Aristomenes to Ol. 80, 3. B. C. 458; so that the allusions at the beginning of the ode will refer to the battle of Cecryphalea, which had recently taken place. It is stated, indeed, by Thucydides (I, 105) and Diodorus Siculus (XI, 78) that the Athenians conquered in that sea-fight, but Müller infers, from a passage in Stephanus of Byzantium, that, though the Peloponnesians were defeated, the Æginetans were victorious where they fought themselves. This view of Müller's has been adopted by Böckh and Dissen. Hermann, however, (*Opuscul.* VII, p. 156) has overthrown this theory by a few very simple arguments. The reading in the extract from Stephanus is by no means certain, and, even if it were, is it likely that Pindar would have praised the Æginetans as completely victorious for any partial success which they might have obtained in a battle in which they and their allies were defeated, and that he would have compared the Athenians, whom he delighted to honour, to the rash and impious enemies of Jupiter? According to Hermann, therefore, the allusions at the beginning of the ode refer to the great battle of Salamis, in which the Æginetans gained the ἀριστεία (Herod. VIII, 93); and there are many reasons for this supposition. The war between Jupiter,—the supreme god of the Greeks, whose Πανελλήμιον was at Ægina,—and the giants, would present many analogies to the attack of the Persians on the Greeks,

and the epithet *μεγάλανχος* (v. 15) would apply very well to Xerxes, while *κέρδος φίλτατον ἐκόντος εἴ τις ἐκ δόμων φέροι* (v. 14) might refer to the more peaceful demand of land and water by Darius, a demand with which the Æginetans among others complied (Herod. vi, 49). Hermann remarks that Pindar, like Æschylus, seems to have contrasted Darius, as a just and reasonable ruler, with the insolent and wanton Xerxes: *illi volentes cesserant Æginetæ: Xerxis temeritatem summa vi debellarunt*. For these reasons, Hermann changes the reading *λή* of the Göttingen MS. to *κή*, and as the 28th Pythiad corresponds to Ol. 75, 3. B. C. 478, i. e. two years after the battle of Salamis, and as the freedom of Greece was saved from great risk by that battle and the still more recent battle of Plataea, Pindar might well pray for a continuance of the freedom of Ægina. To his arguments Hermann might have added, what appears to me nearly decisive of the question, that in the oracle of Bacis which made so great a sensation shortly before this time, Xerxes is called the son of "Υβρις, and it is predicted that he will be quenched by Δίκη, whose daughter Ἥσυχια is said in this ode to sink "Υβρις. See Herodot. viii, 77:

διὰ Δίκη σβέσσει κρατερόν Κόρον, "Υβριος υἱόν.

It seems to me very probable that Pindar actually refers the words of this oracle with which he must have been perfectly familiar.

The rhythm of the ode is Æolian.

### ARGUMENT.

1—20. After an invocation of Peace (Hesychia), the daughter of Justice, 21—60, the poet proceeds to praise Ægina, and Aristomenes who had inherited the merits of his ancestors, like Alcmaeon, who had succeeded both to the warlike renown and to the prophetic lore of his father Amphiaraus. 61—100. He concludes with allusions to the victories obtained by Aristomenes in different public games, and with sundry reflexions on the uncertainty and mutability of human prosperity. There are many points of resemblance between this ode and the viii<sup>th</sup> Olympian ode, also written in honour of an Æginetan wrestler.

### ΣΤΡΟΦÆ.

$\overset{x}{\cup} \cup \cup \cup \cup \cup \cup \cup \cup$   
 $\cup \cup \cup \cup \cup \cup \cup \cup$   
 $\cup \cup \cup \cup \cup \cup \cup \cup$   
 $\cup \cup \cup \cup \cup \cup \cup \cup$   
 5  $\cup \cup \cup \cup \cup \cup \cup \cup$   
 $\cup \cup \cup \cup \cup \cup \cup \cup$   
 $\cup \cup \cup \cup \cup \cup \cup \cup$

ΕΡΟΔΙ.

υ ι υ ι υ υ - υ - ι υ - υ -  
 υ ι υ ι υ υ - ι υ ι υ υ - υ  
 ι υ ι υ υ - υ - ι - ι υ υ - υ  
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 5 υ ι ι υ υ - υ - ι υ ι υ υ - υ υ  
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ΦΙΛΟΦΡΟΝ Ἀσυχία, Δίκας

Στρ. α.

ὦ μεγιστόπολι θύγατερ,

βουλᾶν τε καὶ πολέμων

ἔχοισα κλαῖδας ὑπερτάτας,

5

5 Πυθιόνικον τιμὰν Ἀριστομένει δέκεν.

τὸ γὰρ τὸ μαλθακὸν ἔρξαι τε καὶ παθεῖν ὁμῶς

ἐπίστασαι καιρῷ σὺν ἀτρεκεῖ·

τὸ δ', ὅποταν τις ἀμείλιχον

Ἀντ. α. 10

καρδία κότον ἐνελάσῃ,

10 τραχεῖα δυσμενέων

ὑπαντιάξαισα κράτει τιθεῖς

Ἕβριν ἐν ἄντλῳ. τᾶν οὐδὲ Πορφυρίων μάθεν

15

παρ' αἴσαν ἐξερεθίζων· κέρδος δὲ φίλτατον,

ἐκόντος εἴ τις ἐκ δόμων φέροι.

15 βία δὲ καὶ μέγανυχον ἔσφαλεν ἐν χρόνῳ.

Ἐπ. α. 20

Τυφῶς Κίλιξ ἑκατόγκρανος οὐ μιν ἄλυξεν,

οὐδὲ μὲν βασιλεὺς Γιγάντων· δμάθεν δὲ κεραυνῷ

τόξοισί τ' Ἀπόλλωνος· ὅς εὐμενεῖ νόῳ

25

Ξενάρκειον ἔδεκτο Κίρραθεν ἑστεφανωμένον

20 νιὸν ποία Παρνασίδι Δωριεῖ τε κώμῳ.

13 φίλτατόν γ' 15 βία 20 ποία Παρνασία. Libri omnes ποία. Pro ΠΑΡΝΑΣΙΑΙ Böckhius  
 sc. ΠΑΡΝΑΣΙΑΙ.

1, 2. Ἀσυχία, Δίκας — θύγατερ.] Ἡ Ἑσυχία, the goddess of Peace, is here called the daughter of Justice, because, peace and tranquillity are the natural results of fair-dealing. The qualities predicated of Ἑσυχία are more properly applicable to Δίκη. Peace is made a warlike goddess in v. 8—12, on the principle, common in Greek mythology, which considers a divinity who is the

cause of any thing, as also the cause of its contrary.

11, 12. τιθεῖς Ἕβριν ἐν ἄντλῳ.] Not τὴν Ἕβριν αὐτῶν, as Böckh construes it; see the Introduction. Ἄντλος: "the sea." Comp. O. ix, 53, and the note. The metaphor is taken from the recent sea-fight at Salamis.

ἔπεσε δ' οὐ Χαρίτων ἑκάς

Στρ. β'. 30

αἰ δικαιοπόλις ἀρεταῖς

κλειναῖσιν Αἰακιδᾶν.

Θίγοισα νᾶσος· τελέαν δ' ἔχει

25 δόξαν' ἀπ' ἀρχᾶς. πολλοῖσι μὲν γὰρ αἰεῖδεται

35

νικαφόροις ἐν ἀέθλοις θρέψαισα καὶ θοαῖς

ὑπερτάτους ἥρωας ἐν μάχαις·

τὰ δὲ καὶ ἀνδράσιν ἐμπρέπει.

Ἄντ. β'.

εἰμὶ δ' ἄσυχλος ἀναθέμεν

40

30 πᾶσαν μακραγορίαν

λύρα τε καὶ φθέγματι μαλθακῶ,

μὴ κόρος ἐλθὼν κνίσση. τὸ δ' ἐν ποσὶ μοι τράχον

ἴτω τεὸν χρέος, ὦ παῖ, νεώτατον καλῶν,

ἐμᾶ ποτανὸν ἀμφὶ μαχανᾶ.

35 παλαισμάτεσσι γὰρ ἰχνέων ματραδελφεοῦς

Ἐπ. β'.

Ἄλυμπία τε Θεόγνητον οὐ κατελέγχεις,

50

οὐδὲ Κλειτομάχοιο νίκαν Ἰσθμοῖ θρασύγυιον·

αὔξων δὲ πάτραν Μιδυλιδᾶν λόγον φέρεις,

τὸν ὄνπερ ποτ' Ὀϊκλέος παῖς. ἐν ἑπταπύλοισι ἰδὼν

55

40 νιοῦς Θήβαις αἰνίξατο παρμένοντασ αἰχμᾶ,

ὁπότε ἀπ' Ἄργεος ἤλυθον

Στρ. γ'.

δευτέραν ὁδὸν Ἐπίγονοι.

60

ὦδ' εἶπε μαρναμένων·

29 τὰ καὶ ἐν ἀνδράσιν. 32 sq. "Vulgo τὸ δ' ἐν ποσὶ μοι ἴτω τρέχον, Böckhius cum Hermanno e libris τράχον ἴτω. Mox v. 35. ἰχνέων, Schmidii correctio pr. ἰχνεύων. Hermanno scribendum videtur οἰχνέων."—DISSEN. 32 κνίσση Böckh. 43 εἶπε· Μαρναμένων

21—24. ἔπεσε δ'—νᾶσος.] See the *New Cratylus*, p. 373, and compare the note on O. VIII, 20—27. Θίγοισα ἀρεταῖς Αἰακιδᾶν: "sharing in the glories of the Aiacidae." For the construction, see P. IV, 296. N. IV, 35; and for the ἀρεταῖ Αἰακιδᾶν, see N. VI, 47, seqq.

32—34. τὸ δ' ἐν ποσὶ μοι—μαχανᾶ.] "But let that which is now before me, namely, the praise due to you, O youth, the latest glory obtained by Ægina, be forthwith accomplished, having received wings by my art." Τὸ ἐν ποσὶ μοι: so τὸ παρ ποδὶ, N. VI, 57. Τράχον ἴτω: vide Hemsterhus. ad

*Callim.* p. 170. Τεὸν χρέος, "the debt due to you:" comp. O. XI, 8. P. IX, 104. Ποτανόν: so P. V, 107: ἐν Μοίσαισι ποτανός.

35. ἰχνέων.] A singular form for ἰχνεύων: comp. πολέω, πολεύω.

43. μαρναμένων.] Absolutely: so μολόντων in v. 85. The old punctuation was ὦδ' εἶπε· Μαρναμένων φ. τὸ γ. ἐπιπρέπει κ. τ. λ." which has been properly altered by Hermann and Böckh. "He spoke as follows, while they were fighting." The collocation μάρνασθαι ἐν νᾶ (N. I, 25), cannot of course be used as an argument in favour of the old punctuation here, where the mean-

- “ Φυᾶ, τὸ γενναῖον ἐπιπρέπει  
 45 “ ἐκ πατέρων, παῖ, σοὶ λῆμα. θαέομαι σαφές  
 “ δράκοντα ποικίλον αἰθᾶς Ἀλκμᾶν’ ἐπ’ ἀσπίδος  
 “ νωμῶντα πρῶτον ἐν Κάδμου πύλαις.  
 “ ὁ δὲ καμῶν προτέρα πάθα  
 “ νῦν ἀρείονος ἐνέχεται  
 50 “ ὄρνιχος ἀγγελία  
 “ Ἀδραστος ἦρως τὸ δὲ οἴκοθεν

65

Ἄντ. γ’.

70

45 παισίν

ing of the context is so diametrically opposite. The shrine of Amphiaraus was at Oropus; the Epigoni sent *Θεωροὶ* to consult him; in the mean time, the battle began before Thebes, and Amphiaraus, though at Oropus, still with clear prophetic vision saw the warriors *παρμένοντας αἰχμᾶ ἐν ἑπταπύλοισι Θήβαις*, and pronounced his oracle, which was to be announced to the general, Adrastus (whence *ὄρνιχος ἀγγελία*, v. 50), after the action had commenced, but before the death of *Ægialeus* (whence the future *πράξει*, v. 52). This is Böckh's opinion. Müller and Hermann, with whom Dissen agrees, suppose that Pindar is referring to the older oracle of Amphiaraus at Potniæ near Thebes, where he was swallowed up by the opening earth, according to the old tradition. See another reference to the Theban legends about Amphiaraus in *O. vi, 12, seqq.*

44, 45. Φυᾶ—λῆμα.] All the MSS. have *παισι*, but I have adopted Hermann's emendation *παῖ σοὶ* for the following reasons. The 5th line in all the strophes of this ode commences with a choriambic monometer hypercatalectic (—υυ—|—||), after which there is a pause, or *incisio*, as Hermann calls it, in every line except in this, and then follows a Pherecrateus, like *βαρβάρου ποταμοῦ ῥοαί* (*Eurip. Bacch. 405*), with an anacrusis, which is always a long syllable except here, and in ant. β'. str. γ'. ant. δ'. and ant. ε'. Hermann proposes to make the anacrusis long in the four last cases by writing *κνίσση, μούνος, Ξείναρκες, μέρμηραν*, and remedies both defects in this line by reading *παῖ, σοὶ*. "Turpissimum vero est vitium in tertia strophæ, qui versus mihi semper suspectus fuit, notatusque propterea, jam quum primum de metris Pindari scriberem. Pessime

enim et incisionem egreditur, et duarum syllabarum vocem discerptam habet in partes ictu destitutas, pejusque etiam, si producenda anacrusis est adjecto υ. Succenseo mihi met ipsi, quod illud vitium quomodo tollendum esset non dudum intellexi. Scripsit Pindarus" (quod supra in textu exhibui). "Suum Amphiaraus filium Alcmaonem appellat, de quo dein tertia persona utens loqui pergit. Habemus sic et incisionem in illo uno versu, in quo læsa erat, restitutam, et, quam confirmant præter unum versum omnes, longam anacrusim. Jam quis dubitabit, quin etiam una illa brevis anacrusis sit removenda? Est id autem facillimum. Scribendum enim: *κρέσσονα πλούτου μέρμηραν. ἐν δ' ὀλίγῳ βροτῶν* (*Opuscula, VIII, p. 158, 159*). The meaning therefore is: "By the gift of nature, my son, the noble courage of your ancestors is conspicuous in you." As Plutarch also construed it (*vita Arati. 1*): *ᾧ γε φύσει τὸ γενναῖον ἐπιπρέπει ἐκ πατέρων κατὰ Πίνδαρον*. For *ἐκ πατέρων*, comp. *O. VII, 92*.

46, 47. δράκοντα—νωμῶντα.] So *Æschyl. Sept. c. Theb. 575*: *ἀσπίδ' εὐκυκλον νέμων*. Alcmaon had a serpent on his shield, says the Scholiast, *καθὸ ἦν ἀπὸ Μελάμποδος. ἱστοροῦσι δὲ δύο δράκοντας διαδείξαι τὰς ἀκοὰς τοῦ Μελάμποδος καὶ διατρῆσαι. διὸ καὶ δοκεῖ αἰσθάνεσθαι καὶ τῆς τῶν ἀλόγων ζώων φωνῆς*. The serpent was considered in some sort as a prophetic animal. See on *O. vi, 46, 47*.

51. τὸ δὲ οἴκοθεν, κ: τ. λ.] Böckh makes the probable supposition that this allusion to the case of Adrastus was introduced because some relation of Aristomenes had fallen in the recent sea-fight, as he supposes, of Cecryphalia, or, as I think with

“ἀντία πράξει. μῶνος γὰρ ἐκ Δαναῶν στρατοῦ  
 “θανόντος ὅστέα λέξαις υἱοῦ, τύχη θεῶν  
 “ἀφίξεται λαῶ σὺν ἀβλαβεῖ

55 “Ἄβαντος εὐρυχόρους ἀγυιάς.” τοιαῦτα μὲν Ἐπ. γ.  
 ἐφθέγγατ’ Ἀμφιάρηος. χαίρων δὲ καὶ αὐτὸς  
 Ἄλκμᾶνα στεφάνοισι βάλλω, ραίνω δὲ καὶ ὕμνω, 80  
 γείτων ὅτι μοι καὶ κτεάνων φύλαξ ἐμῶν  
 ὑπάντασέ τ’ ἰόντι γᾶς ὀμφαλὸν παρ’ αἰοίδιμον, 85  
 60 μαντευμάτων τ’ ἐφάψατο συγγόνοισι τέχναις.  
 τὸ δ’, ἐκυταβόλε, πάνδοκον Στρ. δ.  
 ναὸν εὐκλέα διανέμων 90

52 μῶνος Böckh. 54 λαῶ 59 ὑπάντασεν ἰόντι

Hermann, of Salamis. This supposition is borne out by the allusions at the end of the ode to the mutabilities of human fortune, and the shortness of mortal life.

58, 59. γείτων—αἰοίδιμον.] Böckh thinks that as Pindar was going to Delphi he came by chance to some place where there was a statue or temple of Alcmaeon (as at Psophis in Arcadia, Pausan. VIII, 25. § 4. Compare Leake's *Morea*, vol. II, p. 244); and that he tarried there some time and made a deposit of money in the treasury of the hero's temple. I am inclined to think that the words γείτων ὅτι μοι κ. τ. λ. must refer to Pindar's usual place of abode (comp. *P.* III, 78), and that Pindar, as Böckh supposes, fell in with another temple or statue dedicated to Alcmaeon on his route to Delphi from his home, wherever it was at that time.

60. μαντευμάτων—τέχναις.] “He applied himself to—exercised—the art of prophecy peculiar to his family.” For the construction ἐφάψατο τέχναις, comp. *O.* I, 86. Συγγόνοισι: the prophetic genealogy of Alcmaeon was as follows:

Melampus

↓  
 Mantius

↓  
 Oicles

↓  
 Amphiaraus

↓  
 Alcmaeon

↓  
 Clytius, whence the Clytiadæ of Elis.

Hermann, for metrical reasons, proposes to alter the last line of all the Epodes except one, v. 40, in order that they may all begin with a dispondæus, consisting of two dissyllabic words, and followed by a long anacrusis, as in v. 40. Böckh had before restored this metre in v. 20, where the old reading was πόα Παρνασσία, by recalling ποία, the reading of all the MSS., and substituting ΠΑΡΝΑΣΙΑΙ for ΠΑΡΝΑΣΙΑΙ, and Hermann reduces all these lines to an uniform metre by reading:

v. 20. υἱὸν ποία || Παρ-|νασίδι Δωριεῖ τε  
 κώμῳ.

v. 40. υἱὸς Θήβαις || ἦ-|νίξατο παρμένον-  
 τας αἰχμᾶ

v. 60. μάντις, χρησμῶν τ' || ἄμφ' | ἄψατο  
 συγγόνοισι τέχναις.

v. 80. νίκαις τρίσσαις || ᾧ | ῥιστόμενες,  
 δάμασσας ἔργῳ.

v. 100. Πηλεῖ τ' ἐσθλῶ || καὶ | σὺν Τελέ-  
 μωνι, σὺν τ' Ἀχιλλεῖ.

The alteration of line 60 is founded upon the words of the Scholiast: καὶ τῆς μαντείας ἐφήψατο καὶ αὐτὸς ὦν μάντις, and Hermann explains his emendation as follows: ἤψατο συγγόνοισι τέχναις ἀμφὶ χρησμῶν, adding “similiter in Sophoclis *Electra*, v. 185, *διῦ per ἐπίσταμαι oblitteratum, delituerat ἀμφίσταμαι.*” The alterations proposed for vv. 60 and 100 appear to me so little probable, that I have left these lines unaltered, but I have received the other emendations proposed by Böckh and Hermann.



Πυθῶνος ἐν γυάλοις,  
 τὸ μὲν μέγιστον τόθι χαρμάτων  
 65 ὥπασας· οἴκοι δὲ πρόσθεν ἀρπαλέαν δόσιν  
 πενταθλίου σὺν ἑορταῖς ὑμαῖς ἐπάγαγες.  
 ἄναξ, ἐκόντι δ' εὐχομαι νόῳ

95

κατὰ τὴν ἀρμονίαν βλέπειν,  
 ἀμφ' ἕκαστον ὅσα νέομαι.

Ἄντ. δ'.

70 κῶμῳ μὲν ἀδυμελεῖ

Δίκα παρέστακε θεῶν δ' ὅπιν  
 ἀφθιτον αἰτέω, Ξειναρκες, ὑμετέραις τύχαις.

100

εἰ γάρ τις ἐσλὰ πέπαται μὴ σὺν μακρῷ πόνῳ,

66 πένταεθλίου 72 Ξεινάρκει, 73 Hermannus et Böckhius alteram lectionem χρόνῳ  
 præferunt.

65. ἀρπαλέαν.] "Delightful—very pleasing—that which is greedily seized or eagerly snatched at." So κέρδεα ἀρπαλέα, "enticing gains," Hom. *Od.* VIII, 164: ἀρπαλέων ἦσθε, "he ate greedily," *Od.* VI, 250. ἀρπαλέος ἔρως, "delightful love," Theogn. 1353. ἄνθεα ἡβης ἀρπαλέα, "the pleasing flowers of youth," Mimnermus, I, 4. δέξεται ἀρπαλέως, "he will take it with avidity," Theogn. 1046. The word occurs in the same sense in *P.* x, 62. By the same transposition we have ἀρπαγμός, "a thing to be eagerly seized upon," "an object of earnest desire," as in St. Paul. *Epist. ad Philipp.* II, 6: οὐχ ἀρπαγμὸν ἠγήσατο τὸ εἶναι ἴσα θεῶ.

67—72. ἄναξ—τύχαις.] "I do not hesitate to profess my confidence that by thy favour, O king, I shall look oneful in all that I sing of every victor; our comus is assisted by justice, but I pray, O Xenarches, that the gods may watch with unceasing care over the fortunes of thy family." On the sense which I have here given to εὐχομαι, see the note on *O.* III, *ad init.* where εὐχομαι is followed by παρέστα. The poet is confident of his poetical power in all that he attempts; in this particular encomium justice stands by his side, so that he is quite sure of success; still he prays for the benignant care of the gods in favour of the Mitylidæ, who with all their other prosperity had to bewail some severe loss; probably a brother of Aristomenes had been slain at Sa-

lamis; therefore he prays that the superintendence of the gods may be ἀφθιτος (see on *N.* v, 10). I consider τιν as the accusative of the Doric form τυ. In this opinion I am preceded by Hermann (*de dialecto Pindari*, p. 14. *Opuscul.* I, p. 257); τιν occurs as an accusative in Theocrit. XI, 39, 55, 68, and in Corinna, *apud Apollon. de Pronom.*—The constructions proposed by Böckh and Dissen are so improbable, and the other construction is so natural, that I should be inclined to make τιν the accusative even if this form were less supported than it is by authorities and analogy (see *New Cratylus*, pp. 163, 215, 315). For this use of κατὰ, "by the favour of," when a superior power is referred to, see *O.* IX, 28: ἀγαθοὶ δὲ καὶ σοφοὶ κατὰ δαίμον' ἄνδρες. I take ἀρμονίαν βλέπειν in the same way as the phrases Ἄρην, φόβον, κ. τ. λ., βλέπειν; comp. *N.* IV, 39: φθονερά δ' ἄλλος κτήρ βλέπων, and *I.* II, 8: ἀργυρωθεῖσαι πρόσσωπα—δοῖδαί. The poets often use words expressive of motion in general, like νέομαι here, to signify "singing" or "narration," comp. ἀναδραμεῖν, *O.* VIII, 54. διελθεῖν, *N.* IV, 72. ὁδὸς λόγων, *O.* I, 110; and the use of the words οἶμος, οἶμη. See also Ovid. *Fast.* I, 15: *adhuc conanti per laudes ire tuorum.* The construction is: ὅσα νέομαι ἀμφ' ἕκαστον, "in all that I go through, discuss, or sing, about each individual victor;" so κελαδέοντι ἀμφὶ Κινύραν, *P.* II, 15. On the use of ὅπις, see note on *O.* II, 6.

- πολλοῖς σοφὸς δοκεῖ πεδ' ἀφρόνων 105
- 75 βίον κορυσσεμένον ὀρθοβούλοισι μαχαναῖς Ἐπ. δ΄.  
τὰ δ' οὐκ ἐπ' ἀνδράσι κείται δαίμων δὲ παρίσχει,  
ἄλλοτ' ἄλλον ὑπερθε βάλλων, ἄλλον δ' ὑπὸ χειρῶν 110  
μέτρῳ καταβαίνει. Μεγάρους δ' ἔχεις γέρας,  
μυχῶ τ' ἐν Μαραθῶνος, Ἴφρας τ' ἀγῶν' ἐπιχώριον
- 80 νίκαις τρισσαῖς, ὄριστες, δάμασσας ἔργῳ. 115  
τέτρασι δ' ἔμπετες ὑψόθεν Στρ. ε΄.  
σωμάτεσσι κακὰ φρονέων,  
τοῖς οὔτε νόστος ὁμῶς  
ἔπαλπος ἐν Πυθιάδι κρίθη, 120
- 85 οὐδὲ μολόντων παρ' ματέρ' ἀμφὶ γέλως γλυκὺς  
ὤρσεν χάριν' κατὰ λαύρας δ' ἐχθρῶν ἀπῆροισι  
πτώσσοντι, συμφορᾷ δεδαιγμένοι. 125

80. τρίταις, *ibid.* Ἀρ. Böckh. 87 δεδαιγμένοι.

74, 75. πολλοῖς—μαχαναῖς.] It is best to take σοφὸς with πεδ' ἀφρόνων, as Böckh does. The meaning is, that, if a man succeeds without much trouble, his success is attributed to his own wisdom, he is thought by many a wise man among fools, i. e. others are fools in comparison with him, and it is thought that he builds up his life by his own devices. But this, says Pindar, is not in the power of man. It is the gift of Fortune, who raises one, and depresses another.

77, 78. ὑπὸ χειρῶν μέτρῳ καταβαίνει.] "Brings him down so that he is under the measure of the hands;" comp. ὑφ' ἑαυτῷ ποιῆσθαι, &c. This is opposed to κορυσσεμένον in v. 75, and to ὑπερθε βάλλειν in v. 77. (= ἀνέχειν, P. II, 89). There is a similar metaphor in Eurip. *Bacchæ*. 879:

τί τὸ σοφὸν ἢ τί τὸ κάλλιον  
παρὰ θεῶν γέρας ἐν βροτοῖς  
ἢ χεῖρ' ὑπὲρ κορυφᾶν  
τῶν ἐχθρῶν κρείσσω κατέχειν.

The whole passage seems to be an allusion to the wrestling match.

81, 82. τέτρασι—φρονέων.] "You fell from above on four bodies, intending to hurt them." The object in wrestling was to throw the adversary on his back, and to hurt him so that he could not rise again. This is minutely described in a passage of Aristophanes, *Eqq.* 264:

διαλαβῶν ἠγκύρισας,  
εἶτ', ἀποστρέψας τὸν ὤμον, αὐτὸν ἐνεκο-  
λήβασας.

i. e. the wrestler places one of his legs between the legs of his adversary (διαλαβεῖν); bends his leg like a hook round one of his adversary's legs (ἠγκυρίζειν); then turns his shoulder away that he may not fall upon it (ἀποστρέφειν τὸν ὤμον); and finally falls heavily upon him (ἐγκολληβάζειν). If the defeated party could fall on his side it was only half a victory, i. e. a ψευδόπτωμα, *Schol. ad Equit.* 571; where we read:

εἰ δὲ πού τις πέσειεν εἰς τὸν ὤμον ἐν μάχῃ τινὶ  
τοῦτ' ἀπεψήσαντ' αὐν, εἶτ' ἠρνοῦντο μὴ  
πεπτωκέναι.

ἀλλὰ διεπάλαιον αὔθις.

This is alluded to metaphorically in *Æschyl. Suppl.* 89:

πίπτει δ' ἀσφαλὲς οὐδ' ἐπὶ νώτῳ  
κορυφᾷ Διὸς εἰ κρανθῆ πρᾶγμα τελεῖον.

For the four ἔφεδροι, and for this passage in general, comp. *O.* VIII, 67, foll. and the note, and for the phrase κακὰ φρονέων, see note on *O.* III, 16, 17. As spoken of a victorious wrestler, its antithesis is μαλακὰ φρονέων, *N.* IV, 95.

86, 87. κατὰ λαύρας δ' ἐχθρῶν ἀπῆροισι πτώσσοντι.] "They crouch down in the narrow back-streets in anxious suspense, or fear, on account of their enemies." i. e. through fear of insulting ridicule.

- ὁ δὲ καλὸν τι νέον λαχὼν  
 ἀβρότατος ἐπι, μεγάλας  
 90 ἐξ ἐλπίδος πέταται  
 ὑποπτέροις ἀνορέαις, ἔχων  
 κρέσσονα πλούτου μέριμναν. ἐν δ' ὀλίγῳ βροτῶν  
 τὸ τερπνὸν αὖξεται· οὕτω δὲ καὶ πιτυεῖ χαμαί,  
 ἀποτρόπῳ γνώμα σεσεισμένον. 130
- 95 ἐπάμεροι τί δέ τις; τί δ' οὐ τις; σκιᾶς ὄναρ Ἴπ. ἐ. 135  
 ἄνθρωπος. ἀλλ' ὅταν αἶγλα διόςδοτος ἔλθῃ,  
 λαμπρὸν φέγγος ἔπεστιν ἀνδρῶν καὶ μείλιχος αἰών·  
 Αἶγινα φίλα μᾶτερ, ἐλευθέρῳ στόλῳ 140  
 πόλιν τάνδε κόμιζε Διὶ καὶ κρέοντι σὺν Αἰακῶ  
 100 Πηλεῖ τε κάγαθῶ Τελαμῶνι σὺν τ' Ἀχιλλεῖ. 145

96 "Pro vulgari ἄνθρωποι singularem ἄνθρωπος Böckhius restituit ex Plutarcho *Consol. ad Apollon. et Schol. Nem. vi, 4.*" DISSEN. 99 Διὶ 100 κἀρίστῳ

90, 91. πέταται ὑποπτέροις ἀνορέαις.] This is opposed to πτώσσουσι in v. 87. There seems to be a metaphorical allusion to the cock-pit; compare Æschyl. *Pers.* 188:  
 κίρκον εἰσορῶ δρομῶ  
 πτεροῖς ἐφορμαίνοντα καὶ χηλαῖς κάρᾳ  
 τίλλονθ', ὃ δ' οὐδὲν ἄλλο γ' ἢ πτήξας  
 δέμας  
 παρεῖχε.

94. ἀποτρόπῳ γνώμα.] "By an adverse doom," sc. of the gods: ἀπότροπος is here

the opposite of ἐπίτροπος in O. i, 106. Compare also *P. x*, 21: ἐκ θεῶν μετατροπίαις.

95. σκιᾶς ὄναρ.] Comp. *Soph. Ajax.* 125: ὄρῳ γὰρ ἡμᾶς οὐδὲν ὄντας ἄλλο πλὴν εἶδωλ', ὅσοι περ ζῶμεν, ἢ κούφην σκιάν.

98—100.] Αἶγινα—Ἀχιλλεῖ.] This seems to refer to the assistance furnished by the Æacidæ at the battle of Salamis (*Herod. viii*, 83).

ΠΥΘΙΟΝΙΚΑΙ Θ΄.

ΤΕΛΕΣΙΚΡΑΤΕΙ ΚΥΡΗΝΑΙΩ

ΟΠΛΙΤΟΔΡΟΜΩ.

P Y T H I A IX.

INTRODUCTION.

TELESICRATES, of Cyrene, won the prize in the armed foot-race (as *ὀπλιτοδρόμος*) at the Pythian games in Ol. 75, 3. B. C. 478. This contest was added to the Pythian games in Ol. 70, 3. B. C. 498 (Pausan. x, 7, 3), and the *ὀπλιτοδρόμος* had to run with a helmet, shield, and greaves (Pausan. vi, 10, 2); as the *ἄσπις* was the principal part of the equipment of a *ὀπλίτης* (whence his armour is called *φέρασπις σάγη*, Æschyl. *Pers.* 244), Telesicrates is properly defined as *χάλκασπις* in v. 1. He also conquered in the stadium at Delphi in Ol. 77, 3. B. C. 470. From the name of the victor's father, Carneiades (v. 71), Müller has conjectured (*Orchom.* p. 346) that Telesicrates was an Ægid, and therefore in some measure connected with Thebes (see note on *P.* v, 75). Now it is clear that he had not returned to Cyrene (*Κυράναν, ἃ νιν—δέξεται*, v. 73); and, as Thebes was the only other city which a victorious Ægid could be said to honour by his victory, *πόλιν τάνδε* (v. 91) and *ἄστροι* (v. 93) must refer to Thebes, and consequently this ode must have been designed for a procession at Thebes. This supposition also explains the digression about Iolaus (v. 79 seqq.) The whole context of the ode shows that Telesicrates was about to marry some foreign damsel, whose heart he had won by the display of his strength and agility in the armed race. This appears from the legend about Apollo taking a foreign bride to Africa, after having consulted a sage adviser whether he should marry her or no; likewise, from the allusion in v. 99, and from the story about Alexidamus, who gained his wife by swiftness in the course. I would also explain the words *καλλιγύναικι πάτρα* (v. 74) with reference to this; Telesicrates did not seek the love of a foreign damsel because there was a lack of beautiful women in Libya: on the contrary he will take home his bride to the land of the fair. On the subject of this ode, beside the explanations of Böckh and Dissen, see Böckh, *Berlin Jahrbücher*, October 1830, and Welcker, *Rheinisches Museum*, for 1834, p. 372, 373.

The rhythm is a mixture of Dorian and Lydian.

ARGUMENT.

1—4. He wishes to sing the praises of Telesicrates. 5—70. Marriage of Apollo and Cyrene. 71—103. Celebrity of Telesicrates as a competitor in the public games, with a short digression in praise of Iolaus. 103—125. Legend about Alexidamus, who got a wife by his swift running.

STROPHÆ.

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ΕΡΟΔΙ.

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Ἐθέλω χαλκάσπιδά Πυθιονίκαν

Στρ. α,

σὺν βαθυζώνοισιν ἀγγέλλων

Τελεσικράτη Χαρίτεσσι γεγωνεῖν,

ὄλβιον ἄνδρα, διωξίππου στεφάνωμα Κυράνας

5

5 τὰν ὁ χαιτάεις ἀνεμοσφάραγων ἐκ Παλίου κόλπων ποτὲ  
 Λατοΐδας

ἄρπασ', ἐνεικέ τε χρυσέῳ παρθένον ἀγροτέραν δίφρω, τόθι νῦν  
 πολυμήλου

10

- καὶ πολυκαρποτάτας θῆκε δέσποιναν χθονὸς  
 ρίζαν ἀπείρου τρίταν εὐήρατον θάλλοισαν οἰκείν. 15
- ὑπέδεκτο δ' ἀργυρόπεζ' Ἀφροδίτα Ἄντ. ἀ.
- 10 Δάλιον ξεῖνον θεοδμάτων  
 ὀχέων, ἐφαπτομένα χερὶ κούφα·  
 καὶ σφιν ἐπὶ γλυκεραῖς εὐναῖς ἐρατὰν βάλεν αἰδῶ, 20  
 ξυνὸν ἀρμόζοισα θεῶ τε γάμον μιχθέντα κούρα θ' Ὑψέος  
 εὐρυβία·  
 ὅς Λαπιθᾶν ὑπερόπλων τουτάκισ ἦν βασιλεύς, ἐξ Ὀκεανοῦ  
 γένος ἦρως 25
- 15 δεύτερος· ὃν ποτε Πίνδου κλεενναῖς ἐν πτυχαῖς  
 Ναῖς εὐφρανθεῖσα Πηνειοῦ λέχει Κρείοισ' ἔτικτεν, 30  
 Γαίας θυγάτηρ. ὃ δὲ τὰν εὐώλενον Ἐπ. ἀ.  
 θρέψατο παῖδα Κυράναν· ἃ μὲν οὐθ' ἰστών παλιμβάμους ἐφίλασεν  
 ὁδοῦς,  
 οὔτε δείπνων οἰκοριᾶν μεθ' ἑταιρᾶν τέρψιας, 35
- 20 ἀλλ' ἀκόντεσσίν τε χαλκέοις  
 φασγάνῳ τε μαρναμένα κεραῖζεν ἀγρίους  
 θῆρας, ἢ πολλὰν τε καὶ ἀσύχιον 40  
 βουσὶν εἰράναν παρέχοισα πατρώαις, τὸν δὲ σύγκοιτον γλυκὺν  
 παῦρον ἐπὶ γλεφάροις
- 25 ὕπνον ἀναλίσκοισα ῥέποντα πρὸς αἶω.

11 κούφα· 13 μιχθέντι· 21 κεραῖζειν

9—11. ὑπέδεκτο — ὀχέων, ἐφαπτομένα χερὶ κούφα.] This is the construction adopted by Dissen and by Hermann, who compares Eurip. *Iph. Aul.* 590 :

τὴν βασιλείαν δεξώμεθ' ὄχων  
 ἀπο, μὴ σφαλερῶς, ἐπὶ τὴν γαῖαν,  
 ἀγανῶς δὲ, χεροῖν μαλακῇ γνώμῃ.

For this active use of κούφα (= κουφιζούση), see Valcken. *ad Eurip. Phœniss.* 854.

18. ἰστών παλιμβάμους ὁδοῦς.] Because women had to walk backwards and forwards at the loom: see Hom. *Il.* 1, 31: ἰστόν ἐποιχομένην (where for the force of ἐπὶ in compos. see *New Cratylus*, p. 221, foll.), and comp. Etym. M. p. 367, 47. and Eustath. *ad Iliad.* A. p. 31.

23—25. τὸν δὲ σύγκοιτον—αἶω.] Böckh

translates this: "but she rarely bestowed upon her eye-lids sleep inclining to the morning which is wont to be a sweet bed-fellow" (i. e. *somnum non in auroram extrahens*). Dissen proposes: "she enjoyed sleep, that sweet bed-fellow, only in a sparing way, sinking on her eye-lids towards morning (i. e. she hunted by night)." Dissen's view of the general meaning appears to me the more correct one; for it seems that her object was to guard her father's flocks and herds from the nightly assaults of wild beasts: consequently, she would not retire to rest till daylight appeared. But both these scholars have made a great syntactical blunder in taking τὸν σύγκοιτον γλυκὺν together. The article shows clearly enough that σύγκοιτον is taken absolutely, or in apposition with ὕπνον, and γλυκὺν, the

κίχε νιν λέοντί ποτ' εὐρυφαρέτρας

Στρ. β'. 45

ὄμβριμω μούναυ παλαίοισαν

ἄτερ ἐγγέων ἐκάεργος Ἀπόλλων.

αὐτίκα δ' ἐκ μεγάρων Χείρωνα προσέννεπε φωνᾶ.

30 " Σεμνὸν ἄντρον, Φιλλυρίδα, προλιπὼν θυμὸν γυναικὸς καὶ  
μεγάλαν δύνασιν

" θαύμασον, οἶον ἀταρβεῖ νεῖκος ἄγει κεφαλᾶ, μόχθου καθύ-  
περθε νεᾶνις 55

" ἦτορ ἔχοισα φόβω δ' οὐ κεχείμανται φρένες.

" τίς νιν ἀνθρώπων τέκεν; ποίας δ' ἀποσπασθεῖσα φύτλας

" ὀρέων κευθμῶνας ἔχει σκιοέντων; Ἄντ. β'. 60

35 " γεύεται δ' ἀλκᾶς ἀπειράντου.

" ὅσια κλυτὰν χέρα οἱ προσενεγκεῖν,

" ἦ ῥα καὶ ἐκ λεχέων κείραι μελιηδέα ποίαν;"

τὸν δὲ Κένταυρος ζαμενῆς, ἀγανᾶ χλαρόν γελάσσαις ὄφρῦϊ,  
μῆτιν εἶν 65

εὐθὺς ἀμείβετο " Κρυπταὶ κλαῖδες ἐντὶ σοφᾶς Πειθοῦς ἱερᾶν  
φιλοτάτων, 70

37 ἦ εἰ κείρεν 38 χλιαρόν γελάσαις

epithet, is placed immediately before the secondary predicate *παῦρον*, on account of the antithesis implied — "sleep, though sweet, yet in scanty measure." — "And as for the bed-fellow, bestowing sleep, pleasant but little (*ὀλιγόν τε φίλον τε*), sinking (so that it should sink) upon her eye-lids towards morning."

29. ἐκ μεγάρων—προσέννεπε.] "He addressed Cheiron, and called him out of his abode," namely, the *σεμνὸν ἄντρον* mentioned in the next verse. Böckh's supposition that ἐκ μεγάρων refers to Apollo's temple at Delphi is overthrown by v. 26: *κίχε*, and v. 51: *ἴκεο*, which imply that Apollo was then in Thessaly. For the construction, Dissen compares *O. i.*, 10. ix, 19.

36, 37. ὅσια—ποίαν.] We must understand *χρη* after *ἦ ῥα καὶ* in v. 37. "Is it lawful—or, on the contrary, ought I, &c.?" *Κλυτὰν χέρα* is not *inclitā manū*, or *manū divīnam*, as Böckh and Dissen translate it, nor is *κλυτὰν* a mere epitheton ornans. The emphasis of the passage rests

on this epithet, which implies open concubinage (*ἀμφανδόν—εὐνάς*, v. 41) as opposed to the secrecy of the marriage-bed (*ἐκ λεχέων*, v. 37—*κρυπταὶ κλαῖδες*, v. 39). With *κείραι μελιηδέα ποίαν*, comp. v. 109, 110: "Ἦβας καρπὸν ἀνθήσαντ' ἀποδρέψαι, and Æschyl. *Suppl.* 1002:

*καρπώματα στάζοντα κηρύσσει Κύπρις,  
κάωρα κωλύουσ' ἄν ὡς μένειν θέρος.*

38. χλαρόν.] The old reading, *χλιαρόν*, violates the metre; consequently, *χλαρόν*, the reading of some MS., has been adopted by Hermann and Böckh. This word is interpreted by Hesychius: *ρυπαρόν, λεπτόν, τρυχαλέον, ὠχρόν*. Hermann considers it the Doric form of *χλωρόν*. Böckh, after Schneider, thinks it is put for *λαρόν*, ("agreeably," "sweetly," "placidly,") as we have *χλαιῖνω, χλιαρός*, and *χλαινα*, by the side of *λαιῖνω, λιαρός*, and *λαινα*. I think the word is of the same family as the Latin *clarus, gloria*, and signifies "brightly," "cheerfully," (comp. *New Cratylus*, p. 556, foll.)

39. κρυπταὶ—φιλοτάτων.] "Secret are

- 40 “ Φοῖβε, καὶ ἔν τε θεοῖς τοῦτο κἀνθρώποις ὁμῶς  
 “ αἰδέοντ’, ἀμφανδὸν ἀδείας τυχεῖν τοπρῶτον εὐνάς.  
 “ καὶ γὰρ σέ, τὸν οὐ θεμιτὸν ψεύδει θιγεῖν, Ἐπ. β’. 75  
 “ ἔτραπε μείλιχος ὄργα παρφάμεν τοῦτον λόγον, κούρας δ’  
 ὀπόθεν, γενεάν  
 “ ἔξερωτᾶς, ὦ ἄνα; κύριον ὅς πάντων τέλος 80  
 45 “ οἶσθα καὶ πάσας κελεύθους  
 “ ὅσσα τε χθῶν ἠρινὰ φύλλ’ ἀναπέμπει, χῶπόσαι  
 “ ἐν θαλάσῃ καὶ ποταμοῖς ψάμαθοι  
 “ κύμασιν ῥιπαῖς τ’ ἀνέμων κλονέονται, χῶ τι μέλλει, χῶ-  
 πόθεν 85  
 “ ἔσσεται, εὐ καθορᾶς.  
 50 “ εἰ δὲ χρὴ καὶ πὰρ σοφὸν ἀντιφερίζαι,  
 “ ἔρέω. ταῦτα πόσις ἴκεο βᾶσσαν Στρ. γ’.  
 “ τάνδε, καὶ μέλλεις ὑπὲρ πόντου 90  
 “ Διὸς ἔξοχον ποτὶ κᾶπον ἐνεῖκαι  
 “ ἔνθα νιν ἀρχέπολιν θήσεις, ἐπὶ λαὸν ἀγείραις  
 55 “ νασιώταν ὄχθον ἐς ἀμφίπεδον· νῦν δ’ εὐρυλείμων πότνιά σοι  
 Λιβύα 95  
 “ δέξεται εὐκλέα νύμφαν δώμασιν ἐν χρυσεῖσι πρόφρων· ἵνα οἱ  
 χθορὸς αἴσαν

48 “ Male vulgo χῶτε ποτ’ adversus legem carminis. Plurimis in libris est χῶ τι πόθεν unde Böckhius jubente Hermanno χῶπόθεν scripsit, inventum a Schmidio.—Mox v. 50. vulgo erat εἰ δὲ γε χρὴ καὶ πὰρ σοφόν, Heynius delevit καί, quod sensus postulat, retinuit γε fulcrum ejiciendum.”—DISSEN.

the keys with which wise Peitho unlocks the gates of sacred love.” Both genitives are dependent in some measure upon κλαῖδές, but Πειθοῦς more immediately: “Peitho’s keys of love,” are the keys with which Peitho, the assistant of Venus (comp. *Æschyl. Suppl.* 1046) opens a way to love. In an old work of art, Peitho is represented as persuading a bride to receive the embraces of her husband (see Müller’s *Denkmäler der alten Kunst* I, 5). Φιλότης is often used of the act of love, as here: thus we have in Homer and Hesiod such phrases as ἐν φιλότητι καὶ εὐνή μίγηναι (*Iliad.* IV, *ad fin.*), ὑπὸς καὶ φιλότης, *Iliad.* XIII, 636. XIV, 363. ἡ φιλότης γυναικός, Hesiod. *Scut. Herc.* 31. Also of the husband, as in *Theog.* 374, 405, 625, 822.

43. παρφάμεν.] See note on O. VII, 65.

50. ἀντιφερίζαι.] Bekker *Anecd.* p. 411: ἀντιφερίζειν, ἐξιστοῦσθαι. Compare the use of ἰσοφαρίζω in Hom. *Il.* VI, 101. IX, 390. XXI, 411. In Hesiod. *Theog.* 609: ἀντιφερίζω signifies “to contend, or strive,” absolutely.

53. κᾶπον.] See notes on O. III, 24. IX, 28. and see also P. v, 22. Κῆπος is often used like ἄλσος and τέμενος, to signify a place sacred to some divinity. Here Libya is called Διὸς κᾶπος, as the Scholiast says, on account of Jupiter Ammon; comp. P. IV, 56, and the note.



- “ αὐτίκα συντελέθειν ἔννομον δωρήσεται, 100  
 “ οὔτε παγκάρπων φυτῶν νήποινον, οὔτ’ ἀγνώτα θηρῶν.  
 “ τόθι παῖδα τέξεται, ὃν κλυτὸς Ἑρμᾶς Ἄντ. γ’.  
 60 “ εὐθρόνοις Ὠραῖσι καὶ Γαίᾳ 105  
 “ ἀνελὼν φίλας ὑπὸ ματέρος οἴσει.  
 “ ταῖ δ’ ἐπιγουνίδιον κατθηκάμεναι βρέφος αὐταῖς,  
 “ νέκταρ ἐν χεῖλεσσι καὶ ἀμβροσίαν στάξοισι, θήσονται τέ νιν  
     ἀθάνατον 110  
 “ Ζῆνα καὶ ἀγνὸν Ἀπόλλων’, ἀνδράσι χάρμα φίλοις ἀγχιστον,  
     ὀπάονα μῆλων,  
 65 “ Ἀγρέα καὶ Νόμιον, τοῖς δ’ Ἀρισταῖον καλεῖν.” 115  
 ὡς ἄρ’ εἰπὼν ἔντυεν τερπνὰν γάμου κραίνειν τελευτάν.  
 ὠκεῖα δ’ ἐπειγομένων ἤδη θεῶν Ἐπ. γ’.  
 πρᾶξις ὁδοί τε βραχεῖαι. κείνο κείν’ ἄμαρ διαίτασεν· θαλάμῳ  
     δὲ μίγην 120  
 ἐν πολυχρύσῳ Λιβύας· ἵνα καλλίσταν πόλιν  
 70 ἀμφέπει κλεινὰν τ’ ἀέθλοισι. 125  
 καὶ νυν ἐν Πυθῶνι νιν ἀγαθῆα Καρνειάδα  
 υἱὸς εὐθαλεῖ συνέμιξε τύχῃ·  
 ἔνθα νικάσαις ἀνέφαθε Κυράναν, ἣ νιν εὐφρων δέξεται, 130  
     καλλιγύναικι πάτρῃ  
 75 δόξαν ἡμερτὰν ἀγαγόντ’ ἀπὸ Δελφῶν.  
 ἀρεταὶ δ’ αἰεὶ μεγάλαι πολύμυθοι Στρ. δ’.  
 βαιὰ δ’ ἐν μακροῖσι ποικίλλειν,  
 ἀκοὰ σοφοῖς· ὁ δὲ καιρὸς ὁμοίως 135  
 παντὸς ἔχει κορυφάν. ἔγνων ποτὲ καὶ Ἴόλαον  
     σι μάλων,

79—88. ἔγνων—Ἰφικλέα.] This digression about Iolaus, Hercules, and Iphicles, seems at first sight very inconsistent with the poet's commendation of saying much in a few words. It will, however, be a natural and proper addition if we admit the probable supposition, mentioned in the Introduction, that Telesicrates was an Ægid, and that this ode was sung at Thebes. The connexion of the Ægidæ with the Heracleidæ (see note on P. v, 64—76), is a sufficient justification of this digression, even though Telesicrates had not also conquered at the Ioliada, as the

Scholiasts think. Pindar does not adopt the tradition which makes Iolaus return to life in order to kill Eurystheus (in that case, as Hermann suggests, he would have said κρύψαν πάλιν in v. 81); but seems to say that Iolaus slew Eurystheus in extreme old age, and died immediately afterwards. Iolaus is mentioned on account of his observance of the proper καιρὸς, and by way of transition to Hercules and Iphicles, to whom the poet had been praying for the success of Telesicrates.

- 80 οὐκ ἀτιμάσαντά νιν ἑπτάπυλοι Θῆβαι· τόν, Εὐρυσθῆος ἐπεὶ  
κεφαλὰν 140  
ἔπραθε φασγάνου ἀκμᾶ, κρύψαν ἔνερθ' ὑπὸ γᾶν διφρηλάτα  
Ἀμφιτρύωνος  
σάματι, πατροπάτωρ ἔνθα οἱ Σπαρτῶν ξένος 145  
κεῖτο, λευκίπποισι Καδμείων μετοικήσαις ἀγυιαῖς.  
τέκε οἱ καὶ Ζηνὶ μιγεῖσα δαΐφρων Ἀντ. δ.  
85 ἐν μόναις ὠδίσιν Ἀλκμήνα  
διδύμων κρατησίμαχον σθένος νύων. 150  
κωφὸς ἀνὴρ τις, ὃς Ἡρακλεῖ στόμα μὴ παραβάλλει,  
μηδὲ Διρκαίων ὑδάτων ἀεὶ μέμναται, τὰ νιν θρέψαντο καὶ  
Ἴφικλέα· 155  
τοῖσι τέλειον ἐπ' εὐχᾶ κωμάσομαί τι παθῶν ἔσλόν, Χαρίτων  
κελαδεννᾶν  
90 μὴ με λίποι καθαρὸν φέγγος. Αἰγίνα τε γὰρ 160  
φαμί Νίσου τ' ἐν λόφῳ τρίς δὴ πόλιν τάνδ' εὐκλείξαι,  
σιγαλὸν ἀμαχανίαν ἔργῳ φυγῶν Ἐπ. δ.

88 ἀεὶ 89 ἔσλόν. omnes. 91 εὐκλείξεν. 92 "Intolerabilis hic videtur omissio subjecti, quum in antecedentibus de aliis, de heroibus Thebanis sermo sit; quare scribendum censeo τόνδε. Quo admisso etiam φυγῶν erit mutandum. Pindarus quum scripsisset ΦΥΓΟΝΘ, mature excidit Θ, unde Alexandrini, qui ΦΥΓΟΝ inveniebant scriptum, hoc in φυγῶν transposuerunt; vide de antiquiore scriptura et de transpositione in recentiorem eximie disputantem Böckhium in Dissert. de Crisi Pindar. §. 17 sqq. Sic ortus nominativus, quem agnovisse grammaticos e Scholiis liquet. Nominativo autem posito, τόνδε in τάνδε mutari debuit, quod factum. Ceterum de apostropho in φυγόνθ' cf. eundem Böckhium in Dissert. laud. §. 6."—DISSEN.

87. ὃς Ἡρακλεῖ στόμα μὴ παραβάλλει.] So φέροις Πρ. ἄσται γλώσσαν, O. IX, 41. Comp. also Aristoph. Pax. 34: παραβαλὼν τοὺς γομφίους.

89—92. τοῖσι—φυγῶν.] A good deal of difficulty has been raised with regard to the proper reading and interpretation of this passage. Dissen proposes to read τόνδ' in v. 91, and φυγόνθ' in v. 92, for reasons mentioned in his critical note given above, and Welcker approves of these changes; but Hermann thinks them too violent, and would only substitute εὐκλείξας for εὐκλείξαι, "quum etiam in iis quæ sequuntur victorem alloquitur Pindarus. Ac φαμί mediæ sententiæ interpositum etiam P. III, 75." It appears to me unnecessary to make any alteration in this passage beyond the sub-

stitution of a comma for the full stop in v. 89; the meaning is: "whose praise I will sing, because I have gained a certain advantage in fulfilment of my prayer addressed to them, that the pure light of the Graces might not desert me. For I declare that I have already thrice celebrated this city in Ægina and at Megara, having escaped by my exertions that lack of poetic power which produces silence." His prayer was that the Graces might assist him to sing the praises of Telesicrates the Ægid, and that Telesicrates might be successful. Telesicrates did conquer, and Pindar was inspired to sing; consequently he might speak of himself as παθῶν ἔσλόν τι τέλειον ἐπ' εὐχᾶ μὴ κ. τ. λ. Τέλειον ἐπ' εὐχᾶ, "complete according to my prayer:" so ἐπ' ἐλπίδεσσι in P. II, 49. The best illustration of ἀμαχανία, in the

οὔνεκεν, εἰ φίλος ἀστῶν, εἴ τις ἀντάεις, τό γ' ἐν ξυνῶ πεπο-  
ναμένον εὖ 165

μη' λόγον βλάπτων ἀλίιο γέροντος κρυπτέτω.

95 κείνος αἰνεῖν καὶ τὸν ἐχθρὸν

παντὶ θυμῷ σύν γε δίκᾳ καλὰ ρέζοντ' ἔννεπεν. 170

πλείστα νικάσαντά σε καὶ τελεταῖς

ῥίαις ἐν Παλλάδος εἶδον ἄφωνοί θ' ὡς ἐκάστα φίλτατον

παρθενικαὶ πόσιν ἢ 175

100 υἱὸν εὖχοντ', ὦ Τελεσίκρατες, ἔμμεν,

'ν Ὀλυμπίοισί τε καὶ βαθυκόλπου Στρ. ε.

Γᾶς ἀέθλοισ ἐν τε καὶ πᾶσιν

ἐπιχωρίοις. ἐμὲ δ' ὦν τις ἀοιδᾶν

δίψαν ἀκειόμενον πρᾶσσει χρέος αὖτις ἐγείραι 180

105 καὶ παλαιὰ δόξα τεῶν προγόνων οἷοι Λιβύσσης ἀμφὶ γυ-  
ναικὸς ἔβαν

96 "Retineam vulgatam lectionem librorum παντὶ θυμῷ σύν τε δικᾶ, ex animo laudare et non infra meritum; hoc enim nunc est σύν δικᾶ. Sic hæc recte junguntur ut alia multa cumulate posita cum vi. Defendit idem Tafel."—DISSEN. 102 πάντεσσ' 103 οὔν 105 "Optime nunc habetur παλαιὰ δόξα, cf. Böckhii *Nott. critt.*, quod vellem intellectum omnibus. Contra metrum esse δόξαν τεῶν hodie in vulgus notum esse potest: nec minus damnandum δόξαν ἑῶν, quod ab Oxoniensibus male conjectatum nuper denuo propositum. Mala hic tertia persona post antecedentem secundam, τίς autem nunc substantivo carens de homine nescio quo, qui postam excitet, tam jejunum est, ut nihil unquam reperiat jejunius."—DISSEN.

sense which I have here given to it, is furnished by Pindar's use of the word μαχάνα: comp. *P.* III, 109. VIII, 35. *N.* VII, 22. in all which passages μαχάνα is used of poetic power: ἀμαχανία is also predicated of the poet Archilochus in *P.* II, 54, but in a different sense.

93, 94. τό γ'—κρυπτέτω.] The construction is μη' κρυπτέτω τό γ' ἐν ξυνῶ (i. e. ἐν κοινῶ, *O.* XIII, 49, "in the common cause") πεποναμένον εὖ, λόγον ἀλίιο γέροντος βλάπτων. Κρυπτέτω is used in the same sense as κρύφον θέμεν, *O.* II, 97. The saying of Nereus is probably borrowed from some old poem; comp. *N.* III, 29. IX, 6.

103—105. ἐμὲ δ' ὦν—προγόνων.] I have adopted Schmidt's emendation δόξα for δόξαν, and Böckh's suggestion παλαιὰ. for παλαιάν, παλαιᾶν, or παλαιῶν. Hermann, following the Scholiast, has taken a differ-

ent view of the passage, which at all events deserves notice. "Permirum est, quod quum libri violato metro habeant: ἐμὲ δ' ὦν τις ἀοιδᾶν δίψαν ἀκειόμενον πρᾶσσει χρέος αὖτις ἐγείραι καὶ παλαιὰν δόξαν τεῶν προγόνων, nullus interpretum aut criticorum ad Scholiastam attendit, sed temere arripuerunt Schmidii conjecturam δόξα. Atqui longe diversa Scholiastes: διψῶσθ τῇ ὠδῇ προστιθέντα, ἀκειόμενον με καὶ θεραπεύοντα. ἢ διψῶσαν ὠδὴν τῷ θελείν ὑμνεῖν ὑμῶς πρᾶσσει τις ἐμὲ καὶ ἀναγκάζει ἔτι τοῦτο ὑπομῆναι καὶ συμπεριλαβεῖν τὴν τῶν προγόνων ὑμῶν δόξαν. Non potest hæc consideranti dubium esse, legisse illum sic scriptos hos versus:

ἐμὲ δ' ὦν τις ἀοιδᾶν

διψᾶδ' ἀκειόμενον πρᾶσσει χρέος αὖτις  
ἐγείραι

καὶ παλαιὰν δόξαν ἑῶν προγόνων.

*Me quidem, inquit, est qui cogat excitare debitum, medelam allaturum sitienti car-*

- Ἴρασα πρὸς πόλιν, Ἀνταίου μετὰ καλλίκομον μναστῆρες ἀγα-  
κλέα κούραν 185
- τὰν μάλα πολλοὶ ἀριστῆες ἀνδρῶν αἵτεον  
σύγγονοι, πολλοὶ δὲ καὶ ξείνων. ἐπεὶ θαητὸν εἶδος 190
- ἔπλετο χρυσοστεφάνου δέ οἱ Ἥβας Ἄντ. ε΄.
- 110 καρπὸν ἀνθήσαντ' ἀποδρέψαι  
ἔθελον. πατήρ δὲ θυγατρὶ φυτεύων  
κλεινότερον γάμον, ἄκουσεν Δαναὸν ποτ' ἐν Ἀργεῖ 195  
οἶον εὔρεν τεσσαράκοντα καὶ ὀκτὼ παρθένοισι, πρὶν μέσον  
ἄμαρ ἐλεῖν,  
ὠκύτατον γάμον. ἔστασεν γὰρ ἅπαντα χορὸν ἐν τέρμασιν  
αὐτὶκ' ἀγῶνος 200
- 115 σὺν δ' ἀέθλοισι ἐκέλευσεν διακρίναι ποδῶν,  
ἄντινα σχήσοι τις ἡρώων, ὅσοι γαμβροὶ σφιν ἦλθον. 205
- οὕτω δ' ἐδίδου Λίβυς ἀρμόζων κόρα Ἐπ. ε΄.  
νυμφίον ἄνδρα ποτὶ γραμμῇ μὲν αὐτὰν στᾶσε κοσμήσαις  
τέλος ἔμμεν ἄκρον, 210
- εἶπε δ' ἐν μέσσοις ἀπάγεσθαι, ὅς ἂν πρῶτος θορῶν
- 120 ἀμφὶ οἱ ψεύσειε πέπλοις.  
ἐνθ' Ἀλεξίδαμος, ἐπεὶ φύγε λαιψήρῳ δρόμον, 215  
παρθένον κεδνὰν χερὶ χειρὸς ἐλῶν  
ἄγειν ἰππευτῶν Νομάδων δι' ὄμιλον. πολλὰ μὲν κείνοι δίκου  
φύλλ' ἐπι καὶ στεφάνους
- 125 πολλὰ δὲ πρόσθεν πτερὰ δέξατο νικῶν. 220

123 πολλά μιν.

*mini, et antiquam suorum famam majorum.*  
Ἄοιδᾶν διψάδα dicit carmen, quod cupiat  
et quasi sitiatur plura canere de ea re, in qua  
versatur. Quis est autem qui τίς appellatur?  
Nempe ipse Telesicrates, quam hoc  
pronomine, quo utuntur qui aliquem nomi-  
natim dicere nolunt, designat. Cur vero  
nominare non vult? Nempe quia nondum  
palam factus est amor Telesicratis, cui felici-  
cem successum augurari vult illo Alexi-

dami exemplo." For the objection to the  
reading ἐῶν, see Dissen's critical note above.  
The phrase πράσσει χρέος occurs also in  
O. III, 7.

123. δι' ὄμιλον.] This Homeric use of  
διά, in the sense of *per*, with the genitive,  
occurs also in I. III, 59: *διὰ πόντον*, and  
I. v, 23: *δι' Ὑπερβορέους*.

ΠΥΘΙΟΝΙΚΑΙ Ι΄.  
Ι Π Π Ο Κ Λ Ε Α Θ Ε Σ Σ Α Λ Ω

ΠΑΙΔΙ ΔΙΑΥΛΟΔΡΟΜΩ.

Π Υ Τ Η Ι Α Χ.

INTRODUCTION.

THIS simple and easy ode is the earliest of Pindar's extant compositions. It was composed in Ol. 69, 3. B.C. 502, when the poet was only 20 years old, in honour of Hippocles or Hippocleas, a young Thessalian, who had won the race in the *δίαυλος* of boys. Böckh thinks that this ode was sung at Larissa; Dissen supposes that it was sung at Pelinna or Pelinnæum, the native place of Hippocleas. According to Böckh, the digression about Perseus was introduced because that demi-god was one of the ancestors of Hercules, or on account of some other relation supposed to exist between Perseus and the Heracleidæ of Thessaly. Böckh suggests that this imagined descent from Perseus may have been the reason why the Aleuadæ of Thessaly were so ready to join Xerxes, namely, because they thought themselves connected with the Persians, and especially with the royal family of Persia. For the Persians were thought to be descended from Perseus; whence Xerxes was favourable to the Argives (Herod. vii, 149 foll.): and in the same way there was a connexion of hospitality between the younger Cyrus and Aristippus the Aleuad (Xenoph. *Anab.* i, 1. § 10) and between the same Cyrus and Scopas III, one of the other branches of the same family (Ælian. *V. H.* xii, 1). The Thessalian Heracleidæ (the Aleuadæ, the Scopadæ, and the Creondæ) were supposed to be descended from Antiphus and Pheidippus, the sons of Hercules. The Scopadæ reigned at Crannon (formerly Ephyra) where the chorus, or rather *κῶμος*, was hired for this ode; and Thorax, one of the Aleuadæ, seems to have engaged Pindar to write the ode. Thorax, the Larissæan, is mentioned by Herodotus (ix, 1, 58) as a partizan of Xerxes.

The rhythm is Lydian, with Æolian numbers.

ARGUMENT.

1—30. The illustrious descent of the Aleuadæ. Hippocleas has advanced as far as man can go in *ἄλβος* and *ἀρετή*. Man cannot ascend

into heaven; nor can any one find the wondrous way, to the Hyperbo- reans, 31—50, with whom, however, Perseus feasted, under the guidance of Minerva, for God can do anything. 51. The poet abruptly stops with a sort of apology for the digression, and ends with the praises of the victor and the Aleuadae.

## STROPHÆ.

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## ERODI.

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ἸΟΛΒΙΑ Λακεδαίμων'

Στρ. α΄.

μάκαιρα Θεσσαλία πατρὸς δ' ἀμφοτέραις ἐξ ἐνὸς  
ἀριστομάχου γένος Ἡρακλεῦς βασιλεύει.

τί κομπέω παρὰ καιρόν; ἀλλὰ με Πυθῶ τε καὶ τὸ Περιν-  
ναῖον ἀπύει

5

5 Ἀλεύα τε παῖδες, Ἴπποκλέα ἐθέλοντες  
ἀγαγεῖν ἐπικωμίαν ἀνδρῶν κλυτὰν ὄπα.

γεύεται γὰρ ἀέθλων'

Ἄντ. α΄.

στρατῶ τ' ἀμφικτιόνων ὁ Παρνάσιος αὐτὸν μυχὸς

1 Λακεδαῖμον· 2 Ἡρακλεῦς Böckhius pro Ἡρακλέος. 4 τί; 5 θέλοντες 6 Ἀμφικτυόνων ὁ Παρνάσιος

6. ἐπικωμίαν ἀνδρῶν κλυτὰν ὄπα.] "The loud voices of a comus of men." So Ἐφυραίων ὄπα in v. 55, 56. This ode was intended for a sort of triumphal procession, and it would appear from the description of the Hyperborean feasting in v. 40. that the

victory of Hippocleas was celebrated also with Thessalian εὐωχίαι.

8. στρατῶ τ' ἀμφικτιόνων.] Hermann proposes to read στρατῶ περικτιόνων θ', on account of the metre.

διαυλοδρομαῖι ὕπατον παίδων ἀνέειπεν.

10 Ἄπολλον, γλυκὺ δ' ἀνθρώπων τέλος ἀρχά τε δαίμονος ὀρνύ-  
τος αὔξεται 15

ὁ μὲν που τεοῖς γε μήδεσι τοῦτ' ἔπραξεν·  
τὸ δὲ συγγενὲς ἐμβέβακεν ἴχνεσιν πατρὸς 20

ἽΟλυμπιονίκα δις ἐν πολεμαδόκοις Ἐπ. ἀ.  
Ἄρεος ὄπλοις·

15 ἔθηκε καὶ βαθυλείμων ὑπὸ Κίρρας ἀγῶν  
πέτραν κρατησίποδα Φρικίαν. 25

ἔσποιτο μοῖρα καὶ ὑστέραισιν  
ἐν ἀμέραις ἀγάνορα πλοῦτον ἀνθεῖν σφίσιν·

τῶν δ' ἐν Ἑλλάδι τερπνῶν Στρ. β'.

20 λαχόντες οὐκ ὀλίγαν δόσιν, μὴ φθονεραῖς ἐκ θεῶν 30  
μετατροπίαῖς ἐπικύρσαιεν. θεὸς εἶη

ἀπήμων κέαρ. εὐδαίμων δὲ καὶ ὑμνητὸς οὗτος ἀνὴρ γίγνεται  
σοφοῖς, 35

ὅς ἂν χερσὶν ἢ ποδῶν ἀρετᾶ κρατήσῃς  
τὰ μέγιστ' ἀέθλων ἔλη τόλμα τε καὶ σθένει,

11 τεοῖσι μήδεσι et ἔπραξε· 13 Ὀλυμπιονίκα 14, 15 Ἄρεος ὄπλοι—σιν θῆκε

12. τὸ δὲ συγγενὲς.] This is an accu-  
sative absolute, like τὸν δὲ σύγκοιτοχ in  
P. IX, 23.

15, 16. ἔθηκε—Φρικίαν.] The Scholiast  
says that Phrycias was the father of the  
victor, but if Hippocleas is the nominative  
to ἐμβέβακεν and ἔθηκεν, it is impossible that  
Phrycias could be his father, for how could  
ἔθηκεν ἀγῶν be predicated of a son in that  
case? And however we construe it, it is  
not possible that Φρικίαν could be the person  
referred to in πατρὸς Ὀλυμπιονίκα just be-  
fore. It is much more probable, as Her-  
mann suggests, that Phrycias was the horse  
with which Hippocleas had conquered at  
Delphi; for Eustathius (*Proem.* p. 56) says  
that Pindar spoke of ἵππου κρατησίποδα;  
and I may add, that Φρικίας, a very proper  
name for a long-maned horse, would be a  
very inappropriate designation for a noble  
Aleuad.

21, 22. Θεὸς εἶη ἀπήμων κέαρ.] Böckh  
translates this *Deus sit propitius animo,*

after the Scholiast, who says: ἀβλαβῆς καὶ  
ἀνόργητος ἐπὶ τοῖς αὐτοῦ κατορθώμασιν.  
But this is a strange signification for ἀπή-  
μων κέαρ, the best explanation of which is  
furnished by N. I, 54: ἀπήμων κραδία  
(comp. *Fr.* 74, 7: ἱκετεύω ἀπήμον' ἐς ὄλβον  
τράποιω). It cannot be a prayer, if we give  
this, the proper sense, to ἀπήμων. The  
meaning must be: "God may have his  
heart free from sorrow" (for this use of the  
optative without ἂν or κεν, see note on O.  
III, 45); "but a man is blest enough if he  
obtains glory himself and sees his son also  
successful: to heaven he cannot ascend, but  
he has got as far as a mortal may go." Her-  
mann, with the same feeling of the force  
of the passage, reads θεὸς οἶος ἀπήμων κέαρ,  
"deus solus cor habet vacuum doloris,"  
which is very good as far as the meaning  
is concerned, but the alteration is unneces-  
sary. For the sentiment, comp. I. III, 18.  
and Æschyl. *Agamem.* 177: where δαίμόνων  
δέ που χάρις is opposed to μνησιπήμων  
πόνος applied to men.

- 25 καὶ ζῶων ἔτι νεαρὸν Ἄντ. β΄.  
κατ' αἴσαν υἱὸν ἴδη τυχόντα στεφάνων Πυθίων. 40  
ὁ χάλκεος οὐρανὸς οὐ ποτ' ἀμβατὸς αὐτῷ  
ὄσαις δὲ βρότεον ἔθνος ἀγλαΐαις ἀπτόμεσθα, περαίνει πρὸς  
ἔσχατον 45  
πλόον. ναυσὶ δ' οὔτε πεζὸς ἰὼν ἂν εὐροῖς  
30 ἐς Ὑπερβορέων ἀγῶνα θαυματὰν ὁδόν.  
παρ' οἷς ποτε Περσεὺς ἐδαΐσατο λαγέτας, Ἐπ. β΄. 50  
δώματ' ἐσελθών,  
κλειτὰς ὄνων ἑκατόμβας ἐπιτόσσαις θεῷ  
ρέζοντας ὦν θαλίαις ἔμπεδον  
35 εὐφαιμίαις τε μάλιστ' Ἀπόλλων  
χαίρει, γελᾷ θ' ὀρών ἕβριν ὀρθίαν κνωδάλιον. 55  
Μοῖσα δ' οὐκ ἀποδαμεί Στρ. γ΄  
τρόποις ἐπὶ σφετέροισι παντᾶ δὲ χοροὶ παρθένων  
λυρᾶν τε βοαὶ καναχαί τ' αὐλῶν δονέονται 60  
40 δάφνη τε χρυσέα κόμας ἀναδήσαντες εἰλαπινάζουσιν εὐφρόνως.  
νόσοι δ' οὔτε γῆρας οὐλόμενον κέκραται 65  
ἱερᾷ γενεᾷ πόνων δὲ καὶ μάχῃν ἄτερ  
οἰκέοισι φυγόντες Ἄντ. γ΄  
ὑπέρδικον Νέμεσιν. θρασεΐα δὲ πνέων καρδίᾳ

27 οὐπω et αὐτοῖς 28 βροτὸν. Böckh. 29 "Vulgo ναυσὶ δ' οὔτε πεζὸς ἰὼν εὐροῖς ἂν, ut Ald. Rom. Sed εὐροῖς omisso ἂν plures codices, Gott. εὐρησ. Unde Hermannus conjicit ἰὼν κεν εὐροῖς. Esse ἂν ex interpretatione natum. Böckhio placuit ἰὼν ἂν εὐροῖς."—DISSEN.  
30 θαυμαστὰν 36 ὀρθίαν 40 εἰλαπινάζουσι

30. ἀγῶνα.] The word ἀγῶν, like other words of the same termination (πυλῶν, παρθενῶν, &c.), has a collective meaning, and properly signifies a place of assembly, in which sense it is used by Homer and by Pindar elsewhere. Hesychius explains it: ἀγῶν, ὀξύτονον, στάδιον. (see P. IX, 114), ἄθροισμα. Hence the Bœotians said ἀγῶνα for ἀγορᾶν (Eustath. ad Iliad. ω. p. 1335, 57), in which sense it is used here.

32—34. δώματ' —ρέζοντας.] "Having entered their houses and come upon them unexpectedly as they were sacrificing their renowned hecatombs of asses to the God." Böckh takes δώματα to signify the temple

of Apollo: Dissen understands the houses of the Hyperboreans, and compares Hom. Od. VII, 201. We learn from a Delphian inscription that asses were actually sacrificed to Apollo (Böckh, Corpus. Inscript. I. p. 807). For ἐπιτόσσαις, see note on P. III, 27.

36. ἕβριν ὀρθίαν.] See Herod. IV, 129: ἕβριζοντες ὦν οἱ ὄνοι ἐτάρασσον τὴν ἵππου, where the braying of the asses is meant: comp. C. 136.

40. εἰλαπινάζουσιν εὐφρόνως.] See note on N. V, 38.



- 45 μόλεν Δανάας ποτὲ παῖς, ἀγείτο δ' Ἰθάνα, 70  
 ἐς ἀνδρῶν μακάρων ὄμιλον ἔπεφνέν τε Γοργόνα, καὶ ποικίλου  
 κᾶρα  
 δρακόντων φόβαισιν ἤλυθε νασιώταις 75  
 λίθινον θάνατον φέρων. ἐμοὶ δὲ θαυμάσαι  
 θεῶν τελεσάντων οὐδέν ποτε φαίνεται Ἐπ. γ'.  
 50 ἔμμεν ἄπιστον.  
 κώπαν σχάσον, ταχὺ δ' ἄγκυραν ἔρεισον χθονὶ 80  
 πρῶραθε, χοιράδος ἄλκαρ πέτρας.  
 ἐγκωμίων γὰρ ἄωτος ὕμνων  
 ἐπ' ἄλλοτ' ἄλλον ὣτε μέλισσα θύνει λόγον.  
 55 ἔλπομαι δ' Ἐφυραίων Στρ. δ'. 85  
 ὅπ' ἀμφὶ Πηνεῖὸν γλυκεῖαν προχεόντων ἐμᾶν  
 τὸν Ἴπποκλέαν ἔτι καὶ μᾶλλον σὺν ἰοῖδαῖς  
 ἕκατι στεφάνων θαητὸν ἐν ἄλιξι θησέμεν ἐν καὶ παλαιτέροις,  
 νέαισιν τε παρθένοισι μέλημα. καὶ γὰρ 91  
 60 ἑτέροις ἑτέρων ἔρως ὑπέκνισε φρένας  
 τῶν δ' ἕκαστος ὀρούει, Ἄντ. δ'. 95  
 τυχῶν κεν ἀρπαλέαν, σθένει φροντίδα τὰν παρ ποδός·  
 τὰ δ' εἰς ἐνιαυτὸν ἀτέκμαρτον προνοῆσαι.  
 πέποιθα ξενία προσανείθωρακος, ὅσπερ ἐμᾶν ποιπνύων χάριν  
 65 τόδ' ἔζευξεν ἄρμα Πιερίδων τετράορον, 101  
 φιλέων φιλέοντ', ἄγων ἄγοντα προφρόνως.  
 πειρῶντι δὲ καὶ χρυσὸς ἐν βασάνῳ πρέπει Ἐπ. δ'. 105

54 ὡς τε 55 ἐν καὶ παλαιτέροις Hermannus pro ἐν τε παλ. 60 ἔκνιξέ γε libri. Böckhius ὑπέκνισε.

47. νασιώταις.] The Seriphians; see P. XII, 12.

52. χοιράδος.] See *New Cratylus*, p. 362.

53, 54. ἐγκωμίων—λόγον.] Pindar here describes the principle which seems to have guided him in the composition of his subsequent odes.

57. Ἴπποκλέαν.] The reading of the MSS. is Ἴπποκλέα, for which Ritterhuis and Schmidt have substituted the accusative.

Hermann thinks the article inconsistent with poetic diction, and proposes τὸν Ἴπποκλέα σ', on the assumption that the victor's father bore the same name as himself. Even if this had been the case, it seems very unlikely that Pindar would have mentioned the father's name here, especially as he has not been addressing Hippocleas. I think the reading Ἴπποκλέα has arisen from the accusative of Ἴπποκλήης.

65. ἄρμα Πιερίδων.] See note on O. VI, 22.

καὶ νόος ὀρθός.

ἀδελφεοὺς μὲν ἐπαινήσομεν ἑσλοῦς, ὅτι  
 70 ὑψοῦ φέροντι νόμον Θεσσαλῶν  
 αὖξοντες· ἐν δ' ἀγαθοῖσι κεῖται  
 πατρώϊαι κεδναὶ πολίων κυβερνάσιες.

110

69 ἀδελφεοὺς δέ τ' ἐπ'. 71 κεῖνται

69. ἀδελφείους.] Eurypylus and Thra-  
 sydæus; Herod. ix, 58.

70. νόμον Θεσσαλῶν.] "The state or  
 republic of the Thessalians" (see *P.* ii, 81);  
 so far as it could be called one, for the coun-

try was divided into four distinct regions,  
 each having a government of its own.

71, 72. κεῖται—κυβερνάσιες.] This is an  
 instance of the *Schema Pindaricum*: see on  
*O.* x, 5, 6.

ΠΥΘΙΟΝΙΚΑΙ ΙΑ΄.

ΘΡΑΣΥΔΑΙΩ ΘΗΒΑΙΩ

ΠΑΙΔΙ ΣΤΑΔΙΕΙ.

P Y T H I A XI.

INTRODUCTION.

THRASYDÆUS, a Theban boy, whose family claimed a descent from the ancient Cadmeians, won the race in the stadium at Delphi in Ol. 75, 3. B. C. 478, about 20 months after the battle of Plataea. The obscure allusions in this ode probably refer to some events which had taken place at Thebes during the predominance of Persian influence, and to the tyranny of Attaginus and Temegenidas, from which the Thebans had recently been delivered (see Thucydides, III, 62). These allusions have been discussed with great care and learning by Böckh, who considers this ode one of the most difficult of Pindar's extant compositions. It appears to me, however, that he has pressed the allusions rather too closely. Pindar himself seems to admit that his digression about Agamemnon and Clytæmnestra is rather beside the question (v. 38), and a very few points of resemblance would suffice for the introduction of a story, for which the poet himself has offered some sort of apology. The only conclusion which can be drawn, with any degree of safety, is that some one of the victor's friends or relatives had been accused by calumnious citizens of adultery with some lady of rank (v. 25 and following), and that this had probably been made an excuse for putting him to death by the then tyrants of Thebes; but that his death had been avenged by the family of Thrasydæus after the restoration of freedom (v. 35: *χρονίῳ σὺν Ἄρει*). The remarks on the unenviable lot of tyrants (v. 53) seem to be generally pointed to the fate of Attaginus and Temegenidas.

This ode was sung in the street; another odē was sung in the temple of Apollo Ismenius, *ἄκρα σὺν ἐσπέρα* (v. 10). The rhythm is Æolian.

ARGUMENT.

1—16. After a short exordium, in which the Cadmeian heroines are summoned to the temple of Apollo Ismenius, to attend the celebration of

this victory, 17—37 the crime of Clytæmnestra is discussed, and 38—64 the poet abruptly recalls himself from this digression, praises the victor's family, and extols the lot of the middle classes above that of tyrants.

## STROPHE.

— ἴ ὀ ἴ ὀ ὀ — ὀ ὀ — ὀ ὀ — ὀ — ἴ ὀ  
 — ἴ ὀ ἴ ὀ ὀ — ἴ ὀ ἴ ὀ ὀ ὀ ὀ — ἴ ὀ ὀ  
 ὀ ὀ — ὀ ὀ ὀ ἴ ὀ ὀ  
 ἴ ὀ ὀ ὀ ὀ — ἴ — ὀ ὀ ἴ ὀ ὀ ὀ  
 5 — ἴ ὀ ἴ ὀ ὀ — ὀ — ἴ ὀ — ὀ ὀ

## EPODI.

ἴ ὀ ὀ — ὀ — —  
 ὀ ὀ ἴ ὀ ὀ — ὀ  
 — ἴ ὀ ὀ — ὀ — ἴ ὀ — ὀ ὀ  
 ὀ ὀ ἴ ὀ ὀ — ὀ — ἴ ὀ ὀ  
 5 ὀ ἴ ὀ ἴ ὀ — — ὀ ὀ —  
 ὀ ἴ ὀ — ὀ ἴ ὀ ὀ — ὀ

ΚΛΑΔΜΟΥ κόραι, Σεμέλα μὲν Ὀλυμπιάδων ἀγνιάτις, Στρ. ἀ.  
 Ἴνώ τε Λευκοθέα ποντιῶν ὁμοθάλαμε Νηρηίδων, 5  
 ἴτε σὺν Ἡρακλέος ἀριστογόνῳ  
 ματρὶ παρ Μελίαν χρυσέων ἐς ἄδυτον τριπόδων  
 5 θησαυρόν, ὃν περιᾶλλ' ἐτίμασε Λοξίας,  
 Ἴσμήνιον δ' ὀνύμαξεν, ἀλαθέα μαντίων θῶκον, Ἄντ. ἀ. 10  
 ὧ παῖδες Ἀρμονίας, ἐνθα καὶ νυν ἐπίνομον ἠρωίδων  
 στρατὸν ὁμαγυρέα καλεῖ συνίμεν,  
 ὄφρα θέμιν ἱερὰν Πυθῶνά τε καὶ ὀρθοδίκαν 15  
 10 γᾶς ὀμφαλὸν κελαδήσεται ἄκρα σὺν ἑσπέρα,

2 Ἴνώ δὲ 4 ματέρι 6 Pro vulgat. μαντεῖον emendavit Hermannus μαντίων ob metrum.  
 10 κελαδήτε

4. παρ' Μελίαν.] Melia, who bore Ismenius and Tenerus to Apollo (Pausan. x, 10. § 5), was worshipped together with them in this temple, to which the other heroines are invited.

10. ἄκρα σὺν ἑσπέρα.] "At the beginning of the evening:" so Sophocl. *Ajax* 285: ἄκρας νυκτός, ἠνίχ' ἑσπεροὶ λαμπτήρες οὐκ-έτ' ἦθον, where Zonaras (p. 105) explains ἄκρας νυκτός by περι πρῶτον ὕπνου.

ἑπταπύλοισι Θήβαις Ἐπ. α.  
 χάριν ἀγῶνί τε Κίρρας, 20  
 ἐν τῷ Θρασυδαῖος ἔμνασεν ἐστίαν  
 τρίτον ἐπὶ στέφανον πατρίαν βαλῶν,  
 15 ἐν ἀφνεαῖς ἀρούραισι Πυλάδα  
 νικῶν ξένου Λάκωνος Ὀρέστα.

Στρ. β'.  
 τὸν δὴ φονευομένου πατρὸς Ἀρσινόα Κλυταιμνήστρας 25  
 χειρῶν ὑπο κρατερᾶν ἐκ δόλου τροφὸς ἄνελε δυσπενθέος,  
 ὁπότε Δαρδανίδα κόραν Πριάμου  
 20 Κασσάνδραν πολιῷ χαλκῷ σὺν Ἀγαμεμνονία 30  
 ψυχᾷ πόρευσ' Ἀχέροντος ἀκτὰν παρ' εὐσκιον

Ἄντ. β'.  
 νηλῆς γυνά. πότερόν νιν ἄρ' Ἴφιγένει' ἐπ' Εὐρίπω 35  
 σφαχθεῖσα τῆλε πάτρας ἔκνισεν βαρυπάλαμον ὄρσαι χόλου;  
 ἢ ἑτέρῳ λέχει δαμαζομένην  
 25 ἔννυχοι πάραγον κοῖται; τὸ δὲ νέαις ἀλόχοις 40

14 τρίτος 21 πόρευ' 23 ἔκνισε 24 λέχει δαμαλιζομένην 25 ἔννυχοι

13, 14. ἐν τῷ—βαλῶν.] “Where Thrasydæus rendered his father’s house memorable (or illustrious) by throwing upon it a third garland.” Hermann proposes to read ἔμνασέ μ’ : “Poetam qui memifisse jubet, patet canendi memorem esse jubere.” There seems to me to be no need of this alteration, though ἔμνασεν is certainly used in a rather novel sense; nor do I think that πατρίαν is out of its place : ἐστίαν πατρίαν is taken ἀπὸ κοινοῦ with both ἔμνασεν and ἐπιβαλῶν : the emphasis is on πατρίαν, because Thrasydæus was a mere boy, and therefore it was his father who had the largest share in his renown. For ἐπιβαλῶν στέφανον, comp. *P.* ix, 123; ἐπίδικον φύλλα καὶ στεφάνους, where there is a similar tmesis. For the φυλλοβολία alluded to here and in *P.* viii, 57. *P.* ix, 123, see Pausan. vi, 7. § 1. Liv. xxxiii, 33. and Suetonius, *Nero.* c. 25. ubi Casaubon; “vetustissimus mos fuit, victores in ludis harum similibumque rerum (*ingestæque aves ac lemnisci et bellaria*, Sueton. *in l.*) injectione honorare. Clemens Alex. *Pædag.* ii, c. 8: ἐν δὲ τοῖς ἀγῶσι πρῶτον ἢ τῶν ἀθλων ὁσὶς ἢν· δεῦτερον δὲ ὁ ἐπαγευμός (v. Buhnken

λευταῖον ὁ στέφανος ἐπίδοσιν λαβούσης εἰς τρυφήν τῆς Ἑλλάδος μετὰ τὰ Μηδικά.”

17, 18. τὸν δὴ—δυσπενθέος.] “Whom, when his father was being murdered, Arsinoa withdrew from under the violent hands, out of the direful cunning, of Clytæmnestra,” i. e. lest Clytæmnestra with violent hands should secretly murder him. Pherecydes calls the nurse Laodameia; Æschylus (*Choëph.* 731) calls her Γείλισσα or Κίλισσα. For this use of ὑπό, where we expect ὑπέκ, see note on *O.* vi, 43.

22, 23. Ἴφιγένεια—σφαχθεῖσα—ἔκνισεν.] For σφαγή Ἴ. ἔκνισεν. Κνίζω, “to excite, irritate, inflame, torment,” is used either of the passions, as in *P.* x, 60, or of external causes acting so as to rouse the passions, as here and in Eurip. *Med.* 555.

25. ἔννυχοι—ἀλόχοις.] Hermann wishes to reduce this, and all the other 4th lines of the strophes, to strict accordance with lines 9 and 41, which, with the alteration of παρεχέμεν συνέθευ for συνέθευ παρέχειν in the latter, he takes as the model.

ἔχθιστον ἀμπλάκιον καλύψαι τ' ἀμάχανον

ἀλλοτρίαισι γλώσσαις

Ἐπ. β΄.

κακολόγοι δὲ πολῖται.

ἴσχει τε γὰρ ὄλβος οὐ μείονα φθόνον·

45

30 ὁ δὲ χαμηλὰ πνέων ἄφαντον βρέμει.

θάνατον μὲν αὐτὸς ἦρωσ Ἀτρεΐδας

ἴκων χρόνῳ κλυταῖς ἐν Ἀμύκλαις,

Στρ. γ΄.

μάντιν τ' ὄλεσσε κόραν, ἐπεὶ ἀμφ' Ἑλένα πυρωθέντων

50

Τρώων ἔλυσε δόμους ἀβρότατος. ὁ δ' ἄρα γέροντα ξένον

32 ἴκων

in part line 57, already correspond, if we read *παρὰ* for *παρ* in l. 4, and *ἀνὰ* for *ἀν* in l. 41. The three following lines do not harmonize with this metre:

v. 20. Κασσάνδραν πολὺ χαλκῷ σὺν  
Ἀγαμεμνονία.

v. 25. ἐννοχοὶ παράγον κοιταὶ τὸ δὲ  
νέαις ἀλόχοις.

v. 36. Παρνασοῦ πόδα ναίοντ' ἀλλὰ  
χρονίῳ σὺν Ἄρει.

and Hermann proposes to alter all these lines; he thinks that the proper names with which vv. 20, 36. begin, have crept into the text from marginal explanations, and substitutes for Κασσάνδραν, οἰκτρότατα, and for Παρνασοῦ, Δελφὸν ὑπὸ. For the present reading of v. 25, he substitutes

ἐννόχια παράγον κοιμήμαθ'. ὁ νέαις  
ἀλόχοις.

He thinks *κοιταὶ* has arisen from some marginal gloss, as in Hesychius: *εὐνάς· κοιτάς*, and assumes that the Scholiast read the relative here, because he translates τὸ δὲ by *ὅπερ*. While I fully admit the ingenuity of these conjectures, I cannot convince myself of their necessity, and have therefore left the text unaltered. Τὸ δὲ is the relative here, like τὸν δὲ in v. 17. Most of the MSS. read τὸ δὲ here; but the shorter form is also admissible: we very often find *γε μὲν* where we expect *γε μὴν*. See, for instance, *P.* IV, 50.

29. οὐ μείονα.] “As great as the prosperity which causes the envy.”

30. ὁ δὲ—βρέμει.] “But he who lives in a humble station utters his calumnies in secret.” i. e. so that you cannot meet them. Hermann translated this differently: “*ex plebe homines si feroces sint* (for this sense of βρέμω, he quotes Hom. *Εἰρεσιώνη*, v. 2), *scelera eorum facilius latere atque ignorari quam nobilium;*” which agrees partly with the interpretation of the Scholiast, but the other version, adopted by Böckh and Dissen, seems on the whole decidedly preferable.

32. ἴκων χρόνῳ-κλυταῖς ἐν Ἀμύκλαις.] “When he arrived at time-honoured Amyclæ.” This is the interpretation, which I have suggested (in *New Cratylus*, p. 390) for the combination *χρόνῳ κλυτῶς* here and in *Æschylus Choëph.* 641, on the analogy of *δουρίκλυτος, ναυσίκλυτος, &c.* This collocation would not form a parathetic compound except with datives of the third declension, on account of the weight of the form in this case: I have, therefore, abstained from writing *χρόνῳ-κλυταῖς* as one word, though the dat. and the adj. should be taken closely together, as if joined by a hyphen, like *λόγῳ-παλαιῶς* in *Æschyl. Agam.* 1198. See *New Cratylus*, p. 487.

33, 34. ἐπεὶ—ἀβρότατος.] “After he had overthrown the wealthy mansions of the Trojans, they having been burnt out on account of Helen.” *Δόμους ἀβρότατος*, “abodes of luxury,” for “luxurious abodes.” This use of the genitive for the adjective is not uncommon in the Greek poets. See *Soph. Antig.* 114. *Electra.* 19. *Eurip. Phæ-*

35 Στρόφιον ἔξικετο, νέα κεφαλά,  
 Παρνασοῦ πόδα ναίοντ'· ἀλλὰ χρονίῳ σὺν Ἄρει 55  
 πέφνεν τε ματέρα θῆκέ τ' Αἴγισθον ἐν φοναῖς.

Ἦ ῥ', ὦ φίλοι, κατ' ἀμεισιπόρους τριόδους ἐδινάθην, Ἄντ. γ'.  
 ὀρθὰν κέλευθον ἰὼν τοπρὶν· ἢ μέ τις ἄνεμος ἔξω πλόου 60  
 40 ἔβαλεν, ὡς ὅτ' ἄκατον εἰναλίαν;

Μοῖσα, τὸ δὲ τεόν, εἰ μισθῶ συνετίθει παρέχειν  
 φωνὰν ὑπάργυρον, ἄλλοτ' ἄλλα ταρασσέμεν 65

ἢ πατρὶ Πυθονίκῳ Ἐπ. γ'.  
 τό γέ νυν ἢ Θρασυδαίῳ

45 τῶν εὐφροσύνα τε καὶ δόξ' ἐπιφλέγει.

35 "Pro νεῖ κεφαλᾷ optime nuper Böckhius Heynio auctore restituit nominativum."—  
 DISSEN. 36 "Vulgo ἀλλὰ γε χρονίῳ σὺν Ἄρει. Sed γε fulcrum plurimi libri omittunt.  
 Pro χρονίῳ Böckhius e Par. B. posuit χρονίῳ, ut tribrachys sit hic in basi, quemadmodum  
 in ceteris strophis, probante Hermanno."—DISSEN. Ibid. Παρνασοῦ 38 Ἦ ῥ' Böckh.  
 Ibid. "Lectio est κατ' ἀμεισιπόρου τριόδου, contra metrum. Unde Böckhius κατ' ἀμεισι-  
 πόρων τριόδων posuit, quum Pindarus O scriberet pr. ο et ω. Hermannus κατ' ἀμει-  
 σιπόρους τριόδους scribendum iudicat, veluti Hom. Od. IX, 153. dicitur δινεῖσθαι κατὰ  
 νῆσον. Ceterum ostendit Böckhius in Nott. critt. et in Explicationibus ad h. l. plurali  
 τριόδοι Græcos etiam pro singulari usos."—DISSEN. 39 εἰναλίαν. omnes. Vide not.  
 ad I. VI, 3. 41 "Vulgo εἰ μισθῶ συνέθει, laborante metro. Böckhius reposuit εἰ μισθῶ  
 συνετίθει. Hermannus præ omnibus Mingarelli conjecturam laudat εἰ μισθῶ γε συνέθει,  
 que mihi quoque maxime placet. Mox v. 42. ἄλλοτ' ἄλλα scripsit Böckhius pr. ἄλλοτ'  
 ἄλλα, et cum aliis eiecit χροί ante ταρασσέμεν perperam intrusum. Denique v. 43. Πυθονίκῳ  
 restituit de sententia Hermannii pro lectione vulgari Πυθιονίκῳ, quæ contra metrum est et a  
 dialecto Pindarica abhorret, quum Pindaro genitivus per ου non per ω formetur."—DISSEN.

niss. 1498. Bacch. 398. Euripides makes  
 Helen say (Hel. 925):

ὡς προδοῦσ' ἐμὸν  
 πόσιν, Φρυγῶν ὄκησα πολυχρύσους δό-  
 μους.

38. κατ' ἀμεισιπόρους τριόδους.] The  
 old reading, which gives the singular in this  
 passage, violates the metre. Böckh's emend-  
 ation ἀμεισιπόρων τριόδων is against the  
 syntactical usage. I have adopted Her-  
 mann's reading, which alone satisfies both  
 syntax and metre: comp. Hom. Od. IX,  
 153: δινεῖσθαι κατὰ νῆσον. Ἀμεισιπόροι  
 τριόδοι are three roads the paths of which  
 cross one another, and sq interchange di-  
 rections. For ἀμεύεσθαι = ἀμείβεσθαι, see  
 note on P. I, 43. The Greeks used both the  
 singular and the plural of τριόδος, as He-  
 sychius says: τριόδου καὶ τριόδους πληθυν-  
 τικῶς· ἰδίως τὰν τρεῖς ὁδοῦς.

42. ἄλλοτ' ἄλλα ταρασσέμεν.] "To ap-  
 ply it (your voice) at different times to dif-  
 ferent arguments." For the construction  
 ταρασσειν φωνὰν πατρὶ, Θρασυδαίῳ, comp.  
 the phrase ταρασσειν δίκας τινί, &c. Schäf-  
 er, ad Bos. Ellips. p. 324. ad Œd. T. 483,  
 where ταρασσω is used much in the same  
 sense as here.

45. ἐπιφλέγει.] Hermann takes this verb  
 transitively; "ἐπιφλέγει non recte lucet,  
 ardet, splendet interpretantur, quod est po-  
 tius incendit, scilicet Musam ad canendum."  
 No doubt, ἐπιφλέγω is transitive in O. IX,  
 22: πόλιω—ἐπιφλέγων αἰοδαῖς, but with a  
 very different signification from that which  
 Hermann would give to ἐπιφλέγει in this  
 passage: ἐπιφλέγω there means "to render  
 illustrious;" here it signifies "to be illustri-  
 ous;" just as φλέγω, which means "to ren-  
 der illustrious" in P. V, 42: σέ—φλέγοντι

τὰ μὲν ἐν ἄρμασι καλλίνικοι πάλαι 70  
 Ὀλυμπίαν ἀγώνων πολυφάτων  
 ἔσχον θοὰν ἀκτῖνα σὺν ἵπποις

Πυθοῖ τε γυμνὸν ἐπὶ στάδιον καταβάντες ἤλεγξαν Στρ. δ.  
 50 Ἑλλανίδα στρατιὰν ὠκύτατι. θεόθεν ἐραίμαν καλῶν, 75  
 δυνατὰ μαιόμενος ἐν ἀλικία.  
 τῶν γὰρ ἄμ πόλιν εὐρίσκων τὰ μέσσω μακροτέρῳ  
 ὄλβῳ τεθαλότα, μέμφομ' αἶσαν τυραννίδων. 80

Λυτ. δ.

ξυναῖσι δ' ἀμφ' ἀρεταῖς τέταμαι φθονεροὶ δ' ἀμύνονται,  
 55 τᾶνδ' εἴ τις ἄκρον ἐλὼν ἄσυχᾶ τε νερόμενος αἶναν ὕβριν 85  
 ἀπέφυγεν μέλανα δ' ἀν' ἐσχατιὰν  
 καλλίονα θάνατον σχήσει, γλυκυτάτα γένεᾶ  
 εὐώνυμον κτεάνων κρατίσταν χάριν πορών. 90

47 Ὀλυμπία τ' 48 ἔχον 49 γυμνοὶ 52 ἀνὰ 54 "Vulgo φθονεροὶ δ' ἀμύνοντ' ἄτα. Böckhius ἀμύνονται ἄτα, ut τα εἰ crasin faciant. De qua re iterum dixit in Dissert. de Crisi Pind. §. 32. Hermannus improbens hæc coniecit: φθονεροὶ δ' ἀμείονται τᾶν εἴ τις κ. τ. λ., quod valde placet. Mox v. 57. omnes libri μέλανος δ' excepto uno, contra metrum. Unde cum priori Schol. et Hermanno Böckhius reposuit μέλανα δ'."—DISSEN. 55 ἄσυχᾶ τε 58 "Libri ἔσχευ αὐτ ἐν, Hermannus σχέθεν proposuit, non tamen pugnatum se dicit pro hac scriptura. Böckhius interim Thierschii emendationem σχήσει recepit, sententiæ et metro optime convenientem, licet negari non debeat Scholiasten aliud legisse."—DISSEN.

Χάριτες, has an intransitive signification in *N. VI, 39*: ἐσπέριος ὀμαδῶ φλέγειν, and in the same literal sense as here "to blaze or shine," in *O. II, 72*: ἀνθεμα χρυσοῦ φλέγει.

48. ἔσχον θοὰν ἀκτῖνα σὺν ἵπποις.] "They obtained glory by swiftness in the chariot-race." For this use of ἀκτίς, comp. *I. III, 60*.

52, 53. τὰ μέσσω—τεθαλότα.] Comp. *Æs. chyl. Eumen. 521*:

μήτ' ἀναρκτον βίον  
 μήτε δεσποτούμενον  
 αἰνέσης.

παντὶ μέσσω τὸ κράτος θεὸς ὤπασεν.  
 and Eurip. *Suppl. 247*:

τριῶν δὲ μοιρῶν ἢ ἕν μέσσω  
 σώζει πόλιν.

See also Horat. *II, Carm. 10*.

54—58. ξυναῖσι—πορών.] This is a difficult and troublesome passage, and several

attempts have been made to remedy its various corruptions. The old reading of the first two lines is: φθονεροὶ δ' ἀμύνοντ' ἄτα. εἴ τις, κ. τ. λ. which is manifestly corrupt both from the division of the word ἄτα, and from the hiatus -τα εἰ. Böckh proposes to remedy these defects by reading φθονεροὶ δ' ἀμύνονται || ἄτα. εἴ τις, κ. τ. λ. so that the syllables -τα εἰ coalesce by way of crasis. He translates his reading: "the envious are kept off to their own destruction," i. e. they only hurt themselves; comp. *P. II, ad fin.* Hermann has proposed three emendations: (1) φθονεροὶ δ' ἀμείονται. || Εἰ γὰρ τις, &c. which Böckh considers too bold, and would change into φθ. ἀμείονται. || Ἄλλ' εἴ τις, &c. (2) φθονεροὶ δ' ἀμείονται τᾶν εἴ τις, &c. with the interpretation: *communibus virtutibus operam do, quo avertuntur invidi*, which Böckh would accept if the *quo* were in the Greek. (3) Hermann now reads: φθονεροὶ δ' ἀμύνονται || ἄται εἴ τις, κ. τ. λ. making φθονεροὶ fem. for which there is no



ἄ τε τὸν Ἴφικλείδαν  
 60 διαφέρει Ἴολαον  
 ὑμνητὸν εὐντα, καὶ Κάστορος βίαν,  
 σέ τε, ἄναξ Πολύδευκες, υἱοὶ θεῶν,  
 τὸ μὲν παρ' ἄμαρ ἔδρασι θεράπνας,  
 τὸ δ' οἰκέοντας ἔνδον Ὀλυμποῦ.

Ἐπ. δ.

95

authority. All these readings and interpretations appear to me inconsistent with the connexion of thought in this passage. In v. 56 all the MSS. have μέλανος δ', with the exception of one which has μέλανοι, and both of these readings violate the metre. There is no doubt that we ought to read μέλανα δ', with the Scholiast. After θάνατον in v. 57, the MSS. read either ἔσχευ or ἐν, which have dropt down from ἐσχα-, or ἀν' in the preceding line, according to a practice seemingly not uncommon with the copyists of Pindar, who often supply a word, which they cannot make out, by borrowing something like it from a neighbouring line. Thus in O. II, 63, the old reading νέμονται is borrowed from the νέμονται of v. 66, and in O. XI, 70, the old reading Σᾶμος ἠείδετο is borrowed from the αείδετο of v. 76. One of the MSS. has ἔσχευ ἐν. Hermann formerly proposed σχήθεν: he now reads: μέλανος ἀν' ἐσχατιᾶν καλλίονα θανάτου ταύταν γλ. γενεᾷ εὐων. κτ. κρ. χάριν πορών. Thiersch proposes: σχήσει. Such being the state of the text, and the attempts of critics to restore it being on the whole unsatisfactory, some effort must be made to bring this passage into harmony with the context. The meaning required is obviously this: "As I find that the middle class in a state enjoys the most lasting prosperity, I feel no wish for sovereign power: but I employ myself in singing of that sort of renown which is an object of general interest—in which the whole state is concerned (see P. IX, 93): now there is a defence even against the envious, if one has gained the highest renown of this sort (namely, victory in the games),

and enjoying it quietly avoids all assumption of superiority; and at the end such a person will find even gloomy death less terrible, when he bequeaths the best of possessions, an honoured name, to his beloved offspring." This being the meaning required, I read:

ξ. ἀ. ἀρεταῖς τέταμαι· φθουροὶ δ' ἀμύ-  
 νονται,  
 τᾶνδ' εἴ τις ἄ. ἐ. ἀ. ν. αἰ. ὕ.  
 ἀπέφυγεν· μέλανα δ' ἀ. ἐ.  
 καλλίονα θάνατον σχήσει, &c.

The ὄλβος of an individual, when it pertains to himself alone, is always attended by envy (above, v. 29): but the ἀρετή,—glory which he has obtained in the public games, does not excite envy if the victor enjoys his good fortune with moderation. For the sense of τέταμαι, comp. I. I, 49. Ἀμύνεσθαι is here used passively; Pindar generally employs the active instead of the middle, and therefore there would be no ambiguity in this use of the word. For ζυναῖς ἀρεταῖς—τᾶνδ'—ἄκρον ἐλῶν, comp. N. VI, 24: οἱ τρεῖς ἀεθλοφόροι πρὸς ἄκρον ἀρετᾶς ἦλθον. The reading ἈΜΥΝΟΝΤΑ [Ι] ΤΑ [ΝΔ] ΕΙ seems to be an allowable supplement of the old reading ΑΜΥΝΟΝΤΑ-ΤΑΙ-ΕΙ, with its obvious omissions. Μέλανα is the epithet of θάνατον, and καλλίονα the secondary predicate, like γλυκὸν and παῦρον in P. IX, 23, 24. Thiersch's emendation σχήσει (ΣΧΗΣΕΙ) is sufficiently near to the old reading (ΕΣΧΕΝΕΝ) to have created the mistake in a bad copy.

[63. παρ' ἄμαρ.] "On alternate days:" so Sophocl. Ajax. 470: τί γὰρ παρ' ἡμᾶρ ἡμέγα τέρπειν ἔχει.

ΠΥΘΙΟΝΙΚΑΙ ΙΒ΄.

ΜΙΔΑ ΑΚΡΑΓΑΝΤΙΝΩ

ΛΥΛΗΤΗ.

P Y T H I A XII.

INTRODUCTION.

MIDAS, of Agrigentum, won the prize for flute-playing twice at the Pythian games and also at the Panathenæa; so that this ode may be referred either to Ol. 71, 3. B. C. 494 or Ol. 72, 3. B. C. 490. At this time the flute-players contended with their instruments alone (*ψιλῆ αὐλήσει*), which Pollux (iv, 81) calls the *ἄχορον αὐλημα*; the song to the flute (*αὐλωδία*) was put down in the second Pythiad. The Scholiast says, that Midas, ἀνακλασθείσης τῆς γλωσσίδος ἀκουσίως καὶ προσκολληθείσης τῷ οὐρανίσκῳ, μόνοις τοῖς καλάμοις τρόπῳ σύριγγος αὐλήσαι, τοὺς δὲ ἀκροατὰς ἡσθέντας καὶ ξενισθέντας τῷ ἦχῳ τερφθῆναι, καὶ οὕτω νικῆσαι αὐτὸν.

This ode was sung at Agrigentum. The rhythm is Dorian.

ARGUMENT.

1—12. After an invocation of Agrigentum, both as a city and as a heroine, 13—27 the poet alludes to the death of Medusa, and Minerva's invention of the flute, in order that she might imitate the lamentations of the sister Gorgons; 28—32 and the ode terminates with a few moral reflexions.

— / 0 0 — 0 0 — — / 0 0 — 0 0 —  
 / 0 0 — 0 0 — — / 0 0 — 0 0 —  
 — / 0 0 — 0 0 — — / 0 — — / 0 0 —  
 / 0 0 — 0 0 — — / 0 0 — 0 0 —  
 5 — / 0 0 — 0 0 — — / 0 — — / 0 0 —  
 — / 0 0 — 0 0 — — / 0 — — / 0 0 —  
 / 0 0 — 0 0 — — / 0 0 —  
 / 0 — — / 0 — — / 0 — —

- ΑΙΤΕΩ σε, φιλάγλαε, καλλίστα βροτεᾶν πολίων, Στρ. α.  
 Φερσεφόνας ἔδος, ἃ τ' ὄχθαις ἐπι μηλοβότου  
 ναίεις Ἀκράγαντος εὐδματος κολώναν, ὦ ἄνα, 5  
 ἴλαος ἀθανάτων ἀνδρῶν τε σὺν εὐμενία  
 5 δέξαι στεφάνωμα τόδ' ἐκ Πυθῶνος εὐδόξω Μίδα, 10  
 αὐτόν τε νιν Ἑλλάδα νικάσαντα τέχνα, τάν ποτε  
 Παλλὰς ἐφεῦρε θρασειᾶν Γοργόνων  
 οὐλιον θρῆνον διαπλέξαισ' Ἀθάνᾳ  
 τὸν παρθενίοις ὑπὸ τ' ἀπλάτοις ὀφίων κεφαλαῖς Στρ. β. 15  
 10 αἶε λειβόμενον δυσπενθείῃ σὺν καμάτῳ,  
 Περσεὺς ὁπότε τρίτον ἄνυσεν κασιγνητᾶν μέρος, 20  
 εἰναλία τε Σερίφῳ λαοῖσί τε μοῖραν ἄγων.  
 ἦτοι τό τε θεσπεσιον Φόρκοιο μαύρωσεν γένος,  
 λυγρόν τ' ἔρανον Πολυδέκτα θῆκε ματρός τ' ἔμπεδον 25  
 15 δουλοσύναν τό τ' ἀναγκαῖον λέχος,  
 εὐπαρίου κράτα συλάσαις Μεδοίσας  
 υἱὸς Δανάας τὸν ἀπὸ χρυσοῦ φαμεν αὐτορύτου Στρ. γ. 30  
 ἔμμεναι. ἀλλ' ἐπεὶ ἐκ τούτων φίλον ἄνδρα πόνων  
 ἐρρύσατο, παρθένος αὐλῶν τεύχε πάμφωνον μέλος,  
 20 ὄφρα τὸν Εὐρυάλας ἐξ κάρπαλιμᾶν γενύων 35  
 χριμφθέντα σὺν ἔντῳσι μιμήσταιτ' ἐρικλάγκταν γόον.

2 μαλοβότου 11 ἄνυσεν 12 Abest τε post εἰναλία 13 Φόρκοι' ἀμαύρωσεν

8. θρῆνον διαπλέξαισα.] “Composing artificially,” i. e. imitating the lament of the Gorgons. So ὕμνον πλέκων, O. VI, 86. Comp. P. II, 82.

12. εἰναλία—ἄγων.] “Bringing destruction both to sea-girt Seriphus and to its inhabitants:” because the island was changed into a rock as well as Polydectes and his subjects. The metre requires that λαοῖσι should be pronounced as a dissyllable: so we have Λαομεδοντίαν, I. v, 27, and forms like Ἀρκεσίλας, Μενέλας, &c. Hermann, who thinks this contraction inadmissible, formerly proposed ταῖσι, or τοῖσι for λαοῖσι: he now reads πέτρα for Σερίφῳ, which he considers a marginal gloss. The passage, however, which he quotes from Strabo in support of this emendation, only proves that Seriphus became a rock after the μοῖρα re-

ferred to here; consequently, Perseus could not be said to bring to a rock this μοῖρα which made the island one; Strabo, p. 487: οὕτω δ' ἐστὶ πετρώδης ἢ νήσους, ὥστε ὑπὸ τῆς Γοργόνος τοῦτο παθεῖν αὐτὴν φασιν οἱ κωμωδοῦντες.

14. ἔρανον.] Polydectes, pretending that he was about to marry Hippodameia, called together the chiefs of his island in order to receive from them the marriage-gifts, ἔδνα, here called ἔρανος: Perseus offered him any gift he chose, even the head of Medusa, and Polydectes eagerly accepted his offer. Consequently, the head of Medusa which turned Polydectes into stone is here called a λυγρός ἔρανος.

20, 21. ὄφρα—γόον.] “In order that she might imitate with a musical instrument the

εὔρεν θεός· ἀλλά νιν εὐροῖς· ἀνδράσι θνατοῖς ἔχειν, 40  
 ὠνόμασεν κεφαλᾶν πολλᾶν νόμον,  
 εὐκλεᾶ λαοστόων μναστῆρ' ἀγώνων,

25 λεπτοῦ διανισσόμενον χαλκοῦ θαμὰ καὶ δονάκων, Στρ. δ΄.  
 τοὶ παρὰ καλλιχόρῳ ναίοισι πόλει Χαρίτων, 45  
 Καφισίδος ἐν τεμένει, πιστοὶ χορευτᾶν μάρτυρες.  
 εἰ δέ τις ὄλβος ἐν ἀνθρώποισιν, ἄνευ καμάτου 50  
 οὐ φαίνεται· ἐκ δὲ τελευτάσει νιν ἦτοι σάμερον  
 30 δαίμων. τό γε μόρσιμον οὐ παρφυκτόν· ἀλλ' ἔσται χρόνος  
 οὗτος, ὃ καὶ τιν' ἀελπτία βαλῶν  
 ἔμπαλιν γνώμας τὸ μὲν δώσει, τὸ δ' οὐπω.

25 πολλῶν 25 θ' ἅμα 29 δ' ἐτελεύτασέν νιν Böckh. 30 "Pro τό γε μόρσιμον scribendum puto: τὸ δὲ μόρσιμον cum Schol. Gott. Paris. B. Nam hæc sententia non continuat antecedentem, sed ei opposita est."—DISSEN. 31 ἀελπτίαν. Böckh.

loud-wailing lamentations proceeding from the eager jaws of Euryala." He omits Stheno, the other surviving Gorgon. For this use of χριμφθέντα (which the Schol. translates: ἐκδοθέντα), comp. Æschyl. *Sept. c. Theb.* 64: ἐγχριμπτεται βοά, and for this verb in general, see Ruhnken, *ad Tim.* p. 104.

23. ὠνόμασεν—νόμον.] "She called it the many-headed tune." On this νόμος πολυκέφαλος, see Plutarch. *de musica*, c. 7: λέγεται γὰρ τὸν προειρημένον "Ὀλύμπου ἀύλητὴν ὄντα τῶν ἐν Φρυγίας ποιῆσαι νόμον ἀύλητικὸν εἰς Ἀπόλλωνα, τὸν καλούμενον Πολυκέφαλον.—ἄλλοι δὲ Κράτητος εἶναι τὸν Πολυκέφαλον νόμον, γενομένου μαθητοῦ Ὀλύμπου· ὃ δὲ Πρατίνος Ὀλύμπου φησὶν εἶναι τὸν νόμον τοῦτον. This flute-tune was called πολυκέφαλος in the same way as the music of the flute in general was called πάμφωνος: comp. *O.* VII, 12. supra, v. 19.

24. λαοστόων.] "Λαόσσοον est quidquid turbam populi qualemcumque concitat: etsi maxime de bellico tumultu dicitur." Böckh.

25. λεπτοῦ—δονάκων.] Because the mouth-piece of the flute was of metal. Horat. *ad Pison.* 202.

26. παρὰ καλλιχόρῳ—πόλει.] Hermann proposes to read παρὰ καλλίχορον πόλιν instead of the dative: "hoc enim dativo abstinuisse videtur Pindarus, qui neque πόλει Atticum, neque Ionicum πόλι, neque invenustum πόλιι usurpandum judicavit." The Schol. and two MSS. have πόλιν, but these alterations seem unnecessary.

31. ἀελπτία βαλῶν.] So Soph. *Trach.* 936: αἰτία βάλοι κακῆ. Comp. *id.* *ibid.* 912.

**N E M E O N I K A I .**



NEMEONIKAI A'.  
**ΧΡΟΜΙΩ ΑΙΤΝΑΙΩ**  
 ΙΠΠΟΙΣ.

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N E M E A I.

INTRODUCTION.

CHROMIUS, the son of Agesidamus, and brother-in-law of Hiero, won in the chariot-race at Nemea, in Ol. 76, 4. B. C. 473, shortly after the founding of the city Ætna. Like Hiero (in *P. I.*, which commemorates a victory gained the year before this) he was proclaimed an Ætnæan in honour of the new city and to please its founders, though he was a native of Syracuse, and one of the Hyllean tribe. In his early youth he distinguished himself greatly at the battle of Helorus, and Dissen would refer to this the introduction of the legend about the infantine exploit of Hercules.

The rhythm of the ode is Dorian. It was sung at the vestibule of the victor's house in Ortygia, just before the feast held in celebration of the victory (v. 19 seqq.).

ARGUMENT.

1—12. Addressing Ortygia, the poet announces the victory gained by Chromius at Nemea; 13—18 he then, after praising Sicily in general, 19—33 commends Chromius for the discreet use which he has made of his wealth; 33—72 and by commemorating the courage which Hercules displayed while still in his cradle, and the prophecy of Tiresias respecting his future exploits, he celebrates by implication the early valour of Chromius, and his subsequent fulfilment of all the expectations entertained of him. Müller explains this somewhat differently (*Hist. Lit. Gr.* I, p. 224): "he reminds the victor that he had predicted his victory, and had encouraged him to become a competitor:" and he refers to this the sentiment in v. 27, and also the account of the prophecy of Tiresias, when the serpents were killed by the young Hercules.

STROPHÆ.

— — — — —  
 — — — — —  
 — — — — —

— 1 0 — — 1 0 0 — 0 0 0  
 5 1 0 — — 1 0 0  
 1 0 0 — 0 0 — 0 0 — — 1 0 — — 1 0 0  
 1 0 — — 1 0 0 — 0 0 — 1 0 — — 1 0 — — 1 0 — — 1 0 0

ERODI.

0 0 — — 1 0 — — 1 0 0 — 0 0 — 1 0 0  
 1 0 0 — 0 0 — 0 0 — — 1 0 — — 1 0 0  
 1 0 — — 1 0 0 — 0 0 — 0 0 — — 1 0 — — 1 0 0  
 — 1 0 — 1 0 0 — 1 0 — — 1 0 0

"ΑΜΠΝΕΥΜΑ σεμνὸν Ἄλφειοῦ, Στρ. α.  
 κλεινᾶν Συρακοσσᾶν θάλος Ὀρτυγία,  
 δέμνιον Ἀρτέμιδος,  
 Δάλου κασιγνήτα, σέθεν ἀδυεπῆς  
 5 ὕμνος ὀρμάται θέμεν 5  
 αἴνου ἀελλοπόδων μέγαν ἵππων, Ζηνὸς Αἰτναίου χάριν  
 ἄρμα δ' ὀτρύνει Χρομίου Νεμέα θ' ἔργμασιν νικαφόροις ἐγκώ-  
 μιον ζεῦξαι μέλος. 10  
 ἀρχαὶ δὲ βέβληνται θεῶν Αντ. α,  
 κείνου σὺν ἀνδρὸς δαιμονίαις ἀρεταῖς.  
 10 ἔστι δ' ἐν εὐτυχία  
 πανδοξίας ἄκρον· μεγάλων δ' αἰθέλων  
 Μοῖσα μεμνάσθαι φιλεῖ. 15  
 σπεῖρέ νυν ἀγλαίαν τινὰ νάσω, τὰν Ὀλύμπου δεσπότης

12 "Codices egrepe contra metrum, sed e Scholiis ductum et restitutum σπεῖρε, Hermanno inventum. CPEIPE enim perperam transiit in CEIPE."—DISSEN.

1—4. Ἄμπνευμα—κασιγνήτα.] Ortygia is called "the resting-place of the Alpheus," "the bed of Artemis," and "the sister of Delos," with reference to the worship of Ἀρτεμις ποταμία, who was σύμβωμος with Alpheus at Olympia, and was transplanted to Sicily by the Dorian colonists: Ortygia was the resting-place of Alpheus who was supposed to have followed Arcthusa thither; the bed of Artemis because she abode there in tranquillity; so Hom. *Iliad.* xxiv, 615: ἐν Σιπύλῳ, ὅθι φασὶ θεάων ἐμμεναὶ εὐνάς Νηηφάου, αἵ τ' αὖφ' Ἄλφειον ἀβύσσου

and Plutarch (*de flux. et mont.* 5, 3): Καρκάσιον ὄρος ἐκαλεῖτο τὸ πρότερον Βορέου κοίτη. Ortygia is called "the bough of Syracuse," because it was one of the five parts into which the city was divided (see Göller, *Fragment. Sicul.* p. 87, and elsewhere), and "the sister of Delos," because Diana was as partial to it, as to her native island.

7. ἄρμα ὀτρύνει—ζεῦξαι μέλος.] See the note on δυσπαλές, O. VIII, 25, and the conclusion of N. II.



Ζεὺς ἔδωκεν Φερσεφόνα, κατένευσέν τέ οἱ χαίταις, ἀριστεύοι-  
σαν εὐκάρπου χθονὸς 20

15 Σικελίαν πείραν ὀρθώσειν κορυφαῖς πολίων ἀφρεαῖς. Ἐπ. α.  
ἴπασε δὲ Κρονίων πολέμου μναστῆρά οἱ χαλκεντέος  
λαὸν ἵππαιχμον θαμὰ δὴ καὶ Ὀλυμπιάδων φύλλοις ἐλαιᾶν  
χρυσέοις 25

μιχθέντα. πολλῶν ἐπέβαν καιρὸν οὐ ψεύδει βαλῶν.

ἔσταν δ' ἐπ' αὐλείαις θύραις Στρ. β'. 30

20 ἀνδρὸς φιλοξείνου καλὰ μελπόμενος,  
ἔνθα μοι ἀρμόδιον

δεῖπνον κεκόσμηται, θαμὰ δ' ἀλλοδαπῶν

οὐκ ἀπείρατοι δόμοι

ἐντί· λέλογχε δὲ μεμφομένοις ἔσλους ὕδωρ καπνῷ φέρειν 35

25 ἀντίον. τέχνη δ' ἐτέρων ἕτεραι· χρῆ δ' ἐν εὐθείαις ὁδοῖς στεί-  
χοντα μάρνασθαι φυᾶ.

πράσσει γὰρ ἔργω μὲν σθένος, Ἄντ. β'. 40

24 ἔσλος

16. πολέμου μναστῆρα.] "Eagerly en-  
gaging in or applying themselves to battle;"  
so μνασθαι σίτου, ἀλκῆς, χάριτος. Comp.  
P. XII, 24: μναστῆρ' ἀγώνων.

18 μιχθέντα.] "Having gained:" see  
on O. I, 22.

19. ἐπ' αὐλείαις θύραις.] "At the outer  
gates:" αὐλειος θύρα ἢ ἀπὸ τῆς ὁδοῦ πρώτη  
θύρα τῆς οἰκίας, Harpocrates. See Payne  
Knight's *Regia Homericæ*, in the *Philol.  
Mus.* II, p. 645.

21, 22. ἀρμόδιον δεῖπνον.] So in P. IV,  
129: ξείνι ἀρμόζοντα: in both cases the  
meaning is rather "friendly," "pleasing,"  
"agreeable," than "suitable" or "conve-  
nient:" see Bekkeri *Anecdota*, p. 445, 28:  
ἀρμόδιος: ἀρεστός, φίλος καὶ ἡροσμέμος.

24, 25. λέλογχε—ἀντίον.] "He has ob-  
tained by his liberal hospitality good men  
whom he may employ in quenching the  
envy of the malevolent." Hermann says  
that the construction is: λέλογχε δὲ μεμ-  
φομένοις ἔσλους, ὕδωρ καπνῷ φέρειν ἀντίον.

Pindar seems to use καπνός here as a sy-  
nonym for φθόνος. So Plutarch, *Fragm.*  
XXIII, 2: τὸν φθόνον ἐνιοὶ τῷ καπνῷ εἰ-  
κάζουσι· πολὺς γὰρ ἐν τοῖς ἀρχομένοις ὢν,  
ὅταν ἐκλάμψωσιν, ἀφανίζεται· ἥκιστα γοῦν  
τοῖς πρεσβυτέροις φθονοῦσιν, where, how-  
ever, the metaphor is not correctly explained.  
It is singular that the commentators have  
not compared the precisely parallel passage  
in N. VII, 61: [σ] κοτεινὸν ἀπέχων ψόγου,  
ὑδατος ὡτε ροᾶς φίλον ἐς ἀνδρ' ἄγων κλέος  
ἐτήτυμον αἰνέσω, by which it appears that  
by ἔσλους the poet means himself, and by  
ὕδωρ, the streams of poetry.

25. μάρνασθαι φυᾶ.] "To strive or con-  
tend, to exert oneself to the utmost, by the  
aid of the abilities implanted in us by na-  
ture." Matthiä (*Gr. Gr.* § 404) translates  
this "to vie with nature" (*cum indole cer-  
lare*, i. e. *parem ad ingenium industriam et  
studium afferre*); but as Dissen observes:  
"non videtur Pindaricum: *luctari cum na-  
tura*; Pindarus iudicat omnia præclara per  
vim naturæ esse;" and the συγγενὲς οἷς ἐπε-  
ται which follows v. 26 shows that such is  
not Pindar's meaning.

βουλαῖσι δὲ φρήν, ἐσσόμενον προΐδειν 40  
 συγγενὲς οἷς ἔπεται.

Ἀγησιδάμου παῖ, σέο δ' ἀμφὶ τρόπῳ

30 τῶν τε καὶ τῶν χρήσιες.

οὐκ ἔραμαι πολὺν ἐν μεγάρῳ πλοῦτον κατακρύψαις ἔχειν, 45  
 ἀλλ' ἐόντων εὖ τε παθεῖν καὶ ἀκούσαι φίλοις ἐξαρκέων. κοιναὶ  
 γὰρ ἔρχοντ' ἐλπίδες

Ἐπ. β'.

πολυπόνων ἀνδρῶν. ἐγὼ δ' Ἡρακλέος ἀντέχομαι προφρόνως, 50

ἐν κορυφαῖς ἀρετῶν μεγάλαις ἀρχαῖον ὀτρύνων λόγον,

35 ὡς, ἐπεὶ σπλάγχνων ὑπο ματέρος αὐτίκα θηπτὰν ἐς αἴγλαν  
 παῖς Διὸς 55

ὠδῖνα φεύγων διδύμῳ σὺν κασιγνήτῳ μόλεν,

ὡς οὐ λαθὼν χρυσόθρονον

Στρ. γ'.

Ἦραν κρόκωτὸν σπάργανον ἐγκατέβα

ἀλλὰ θεῶν βασιλέα

40 σπερχθεῖσα θυμῷ πέμπε δράκοντος ἄφαρ. 60

τοὶ μὲν οἰχθειςτῶν πυλᾶν

ἐς θαλάμου μυχὸν εὐρὺν ἔβαν, τέκνοισιν ὠκείας γνάθους 65

ἀμφελίξασθαι μεμαῶτες· ὁ δ' ὀρθὸν μὲν ἀντεινευ κᾶρα, πειρᾶτο  
 δε πρῶτον μάχας, 65

37 "ὡς οὐ. Cf. ad hunc locum Böckhium de Crisi Pindar. §. 43, qui judicat ὡς post plura verba interjecta repetitum a Pindaro, quod etiam Hermanno non displicebat. Mihi tamen prosæ orationi convenientior videtur talis repetitio particulæ quam poesi, nec recordor simile exemplum apud Pindarum. Quare magis placet altera Hermanni ratio, οὔτοι de conjectura reponentis. Optime videtur οὔτοι λαθὼν cum emphasi dictum minime latens, probe visus a Junone speculante. Mox post ἐγκατέβα colon posuimus pro puncto, quum hic demum absolvatur sententiæ ambitus."—DIJSSEN. 39 βασιλεία

29, 30. σέο—χρήσιες.] "In your life, or character (so ἀμφὶ βουλαῖς, P. v, 111. ἀμφὶ πάλα, N. vi, 14), both advantages are seen;" you enjoy both virtues, namely, courage and prudence.

31, 32. οὐκ—ἐξαρκέων.] "The apophthegms of Pindar sometimes assume the form of general maxims, sometimes of direct admonitions to the victor. At other times, when he wishes to impress some principle of morals or prudence on the victor, he gives it in the form of an opinion entertained by himself." Müller, *Hist. Lit. Gr.* i, p. 224.

35. σπλάγχνων ὑπο ματέρος.] See note on O. vi, 43.

39. βασιλέα.] On this form Buttman writes as follows (*Ausführl. Sprl.* II, p. 328, note): "if ἱερεία or ἱερεία was shortened, either the ei remained unaltered, or the word was written ἱερέα, as in the Doric form ἱρέα (Pind. P. iv, 9), and as in Sophocles (apud Steph. Byz. v. Δωδώνη) we have τὰς θεσπιωδοὺς ἱερέας Δωδωνίδας. Similarly we may explain the form βασιλή for βασιλεία, quoted from Sophocles by Hesychius, where read βασιλή, contr. from βασιλέα, Comp. Pind. N. i, 39."

40. σπερχθεῖσα θυμῷ.] "Incensed:" so Herod. v, 33: ἐσπέρχετο τῷ Ἀρισταγόρῃ.

- δισσαῖσι δοιοὺς αὐχένων Ἄντ. γ΄.  
 45 μάρψαις ἀφύκτοις χερσὶν εἰαῖς ὄφιας  
 ἀγχομένοις δὲ χρόνος  
 ψυχὰς ἀπέπνευσεν μελέων ἀφάτων. 70  
 ἐκ δ' ἄρ' ἄτλατον βέλος  
 πλάζε γυναῖκας, ὅσαι τύχον Ἀλκμήνας ἀρήγοισαι λέχει  
 50 καὶ γὰρ αὐτά, ποσσὶν ἄπεπλος ὀρούσαις ἀπὸ στρωμνᾶς, ὅμως  
 ἄμυνεν ὕβριν κνωδάλων. 75  
Ἐπ. γ΄.  
 ταχὺ δὲ Καδμείων ἀγοὶ χαλκείοις ἀθρόοι σὺν ὅπλοις ἔδραμον  
 ἐν χερὶ δ' Ἀμφιτρύων κολεοῦ γυμνὸν τινάστων φάσγανον 80  
 ἴκετ', ὀξείαις ἀνίαισι τυπεῖς. τὸ γὰρ οἰκεῖον πιέζει πάνθ' ὁμῶς  
 εὐθύς δ' ἀπήμων κραδία κᾶδος ἀμφ' ἀλλότριον.  
 55 ἔστα δὲ θάμβει δυσφόρῳ Στρ. δ΄. 85  
 τέρπνῳ τε μιχθεῖς. εἶδε γὰρ ἐκνόμιον  
 λῆμά τε καὶ δύναμιν  
 υἱοῦ παλίγγλωσσον δέ οἱ ἀθάνατοι  
 ἀγγέλων ῥῆσιν θέσαν.  
 60 γείτονα δ' ἐκκάλεσεν Διὸς ὑψίστου προφάταν ἔξοχον, 90  
 ὀρθόμαντιν Τειρεσίαν, ὃ δὲ οἱ φράζε καὶ παντὶ στρατῷ, ποίαις  
 ὀμιλήσει τύχαις,  
 ὅσσους μὲν ἐν χέρσῳ κτανῶν, Ἄντ. δ΄. 95

48 δέος 50 ὁμῶς 51 "Libri" ἀθρόοι ἔδραμον aut ἔδραμον ἀθρόοι. Restituit Hermannus verum ordinem ex conjectura."—DISSSEN.

46. ἀγχομένοις—ἀφάτων.] The long time during which he grasped their necks was the cause of their death: ψυχήν ἀποπνεῦσαι is generally said of the person dying; here of the time of continued strangulation; "as they were being strangled, time caused them to breathe forth their souls from their monstrous limbs." Ἄφατον· ἀμήχανον. πολύ. ἀρρήτον. ἀμέτρητον. δεινόν. Hesychius.

48. βέλος.] "Fear:" the old reading δέος has arisen from a gloss on the word. Hesychius: καὶ τὸν ἀλγήδονα βέλος λέγει, sc. Homerus *Il.* xi, 269: ὡς δ' ὕταν αἰδίουσαν ἔχη βέλος ὄξυ γυναῖκα: similarly, ἀχει βεβολημένος, *Od.* x, 247; and con-

50. ἄπεπλος.] i. e. ἐν χιτωνίσκῳ, στ μονοχίτων. Comp. Eurip. *Hecub.* 924: ἐγὼ δὲ λέκτρα μονόπεπλος λιποῦσα Δωρὶς ὡς κόρα.

51. Καδμείων—ὅπλοις.] "The Cadmean leaders with their shields of bronze." Hesiod calls them (*Scut. Hercul.* 13): φερεσακίας Καδμείους.

53. ὀξείαις ἀνίαισι τυπεῖς.] See above on v. 48, and comp. Hom. *Il.* xix, 125: τὸν δ' ἄχος ὄξυ κατὰ φρένα τύψε βαθεῖαν.

58. παλίγγλωσσον.] "False, contradictory." In *I.* v, 24, it signifies "speaking a foreign language."

ὄσσοις δὲ πόντω θήρας αἰδροδίκας·

καὶ τινα σὺν πλαγίῳ

65 ἀνδρῶν κέρῳ στείχοντα τὸν ἐχθρότατον

φᾶσέ νιν δώσειν μόρῳ.

καὶ γὰρ ὅταν θεοὶ ἐν πεδίῳ Φλέγρας Γιγάντεσσιν μάχαν 100

ἀντιάζωσιν, βελέων ὑπὸ ῥιπαῖσι κείνου φαιδίμαν γαῖα πεφύρ-

σεσθαι κόμαν

Ἐπ. δ'.

ἔνεπεν· αὐτὸν μὰν ἐν εἰράνα καμάτων μεγάλων ἐν σχερῶ 105

70 ἀσυχίαν τὸν ἅπαντα χρόνον ποιὰν λαχόντ' ἐξαίρετον

ὀλβίοις ἐν δώμασι, δεξάμενον θαλερὰν Ἥβαν ἄκοιτιν καὶ γάμον

δαίσαντα, παρ Δι Κρονίδα σεμνὸν αἰνήσειν ὄμον. 101

66 "Libri μόρον, contra grammaticam. Böckhius nunc reposuit μόρῳ, a me commendatum. Hermannus conjecerat φᾶσέν ἰν δώσειν μόρον, Nessum inferens, qui alienus a ratione carminis."—DISSEN. 69 sq. "Vulgo ἐν εἰράνα τὸν ἅπαντα χρόνον σχέν αἰεὶ ἀσυχίαν, καμάτων μεγάλων ποιὰν κ. τ. λ. Sed σχέν αἰεὶ nihili, plerique σχερῶ habent, in quo latere ἐν σχερῶ vidit Hermannus. Deinde Böckhius metri causa verba: τὸν ἅπαντα χρόνον in primum versum recepit et καμάτων μεγάλων posuit in secundo. Hermannus olim sic transposuit: ἐν εἰράνα τὸν ἅπαντα χρόνον καμάτων ἐν σχερῶ ἀσυχίαν μεγάλων ποιὰν, nunc defendit: αὐτὸν μὰν ἐν εἰράνα τὸν ἅπαντα χρόνον ἐν σχερῶ, asynartetum versum, quos negat Böckhius in his carminibus locum habere."—DISSEN. 72 Δι

63. θήρας αἰδροδίκας.] The Greeks supposed that even dumb animals were capable of appreciating in some sort the rules of equity and justice: hence Archilochus, *Fragm. xvii*:

ὦ Ζεῦ, πάτερ Ζεῦ, σὸν μὲν οὐρανοῦ κράτος,  
σὺ δ' ἔργ' ἐπ' ἀνθρώπων ὄρας  
λεωργὰ καθέμιστα, σοὶ δὲ θηρίων  
ὑβρις τε καὶ δίκη μέλει.

64, 65. καὶ τινα—ἐχθρότατον.] *Hominum aliquos qui infestissimi*. For the use of the demonstrative and indefinite in the same

sentence, comp. *Soph. Œd. T.* 107: τοὺς αὐτόεντας χειρὶ τιμωρεῖν τινάς (see *New Cratylus*, p. 179). *Œd. Col.* 288: ὅταν δ' ὁ κύριος πάρη τις, ὑμῶν ὅστις ἐστὶν ἡγέμων.

69. ἐν σχερῶ.] "Continually," "uninterruptedly,"—τὸν ἅπαντα χρόνον. *Hesychius* explains σχερὸς by ἀκτὴ, αἰγιαλός, "a line of coast." The word is obviously connected with σχεῖν, &c. Besides ἐν σχερῶ we have also the adverb ἐπισχερῶ, or ἐπὶ σχερῶ. *Hesychius* too gives the form ἰσχερῶ: ἐξῆς, which is connected with ἴσχω.



“ΟΘΕΝΠΕΡ καὶ Ὀμηρίδαι

Στρ. α΄.

ῥαπτῶν ἐπέων ταπόλλ' αἰδοί

ἄρχονται, Διὸς ἐκ προοιμίου καὶ ὄδ' ἀνήρ

καταβολὰν ἱερῶν ἀγώνων νικαφορίας δέδεκται πρώταν Νεμεαίου

5 ἐν πολυμνήτῳ Διὸς ἄλσει.

6

ὀφείλει δ' ἔτι, πατρίαν

Στρ. β΄.

εἶπερ καθ' ὁδόν νιν εὐθυπομπὸς

10

αἰὼν ταῖς μεγάλαις δέδωκε κόσμον Ἀθάναις,

θαμὰ μὲν Ἰσθμιάδων δρέπεσθαι κάλλιστον ἄωτον, ἐν Πυθίοισι

τε νικᾶν

15

10 Τιμονόου παῖδ'· ἔστι δ' εἰκόσ

ὄρειαν γε Πελειάδων

Στρ. γ΄.

μὴ τηλόθεν Ὠαρίωνα νεῖσθαι.

1 πρώτητον 8 δέδωκεν 12 “Ὠαρίωνα. Sic nuper Böckhius pro vulgato Ὠρίωνα scripsit e duobus codicibus; atque habetur eadem forma Pind. I. III, 67. Callim in Dian. 256. nisi quod hic duæ vocales pronuntiatione in unam syllabam contrahi debent, quæ illic duæ

1, 2: Ὀμηρίδαι ῥαπτῶν ἐπέων—αἰδοί.] On the Homeridae, see Wolf. *Prolegomena in Homerum*, p. xcvi, seqq. Niebuhr, *Hist. Rom.* I. note 801, and in *Philol. Mus.* I. p. 176 (translated from the *Rheinisches Museum* I, p. 257). Ῥαπτὰ ἔπη are so called from their continuity, and ῥάπτειν ἔπη, or αἰδοῖν, means to recite a connected or continuous poem, to be a ῥαψωδός according to the old etymology, for which see on I. III, 56.

4. καταβολάν.] “A beginning:” αἰτίας καὶ καταβολῆς συγγενικῆς τινὸς συνεπιθεμένης, Plutarch. *Timol.* ἐκ καταβολῆς, Polyb. I, 36. ἐκ κ. ναυπηγεῖσθαι, Diodorus, XII, 32. καταβολὴν ποιῶμαι, Polyb. I, 36. καταβολὴ πυρετοῦ, Plato, Hippocrates, whence κατηβολέω (Schneider's *Lexicon*). Comp. also *P.* VII, 3, 4: κρηπίδα βαλέσθαι, and *N.* I, 8: ἀρχαὶ βέβληνται.

5. Διὸς ἄλσει.] “Around the temple there is a grove of cypresses.” Pausan. “Nemea, like Olympia, the Isthmian Hierum, and several other similar establishments, consisted only of an ἄλσος or sacred grove, which contained the stadium, theatre, temple, and other monuments; there was a town (κῶμη) near it called Bembina (Strabo, p. 377).” Leake, *Morea*, III. p. 334, 5.

6. ὀφείλει.] “Ὀφείλει hoc loco impersonale est, hoc sensu: Oportet Timonoi filium etiam Pythiis Isthmiisque vincere, quandoquidem Nemeæ victor renunciatus est. Neque enim Τιμονόου παῖδα conjungi potest sequenti ἔστιν εἰκόσ, quod statuisse videntur qui cum codice scholiastæ legebant παῖδα δ' ἔστιν εἰκόσ. Ille vero usus vocis ὀφείλει, quem in lyrico facile fero, quum interpretibus insolens visus esset, Hermannus conjecit ὀφέλλει: ὁ Ζεὺς ὀφέλλει Τιμονόου παῖδα, ὥστε δρέπεσθαι. &c. auget eum et cumulat virtute, ut ὀφέλλειν οἶκον, *Odyss.* ξ, 233. α, 21, quæ ratio, præterquam quod contortior videtur, eo mihi nomine displicet, quod Jupiter pro subjecto est, cujus tantum veluti in transitu poeta mentionem fecerat, v. 3, Διὸς ἐκ προοιμίου. v. 5, ἐν π. Διὸς ἄλσει. Quæ verba mentem sive audientis sive legentis haud perinde advertunt, quam debet subjectum. Accedit, quod ita potius dicendum poëtæ erat: *Spes est ex prospero initio, eundem Jovem posthac quoque læta præstiturum Timodemo esse. Nec probabile est παῖδ' in nominativum παῖς mutandum esse. Itaque vulgatam retineo.*” Böckh, *Notæ Criticæ*, p. 515.

11, 12. ὄρειαν—νεῖσθαι.] See Müller in the *Rheinisches Museum* for 1834, p. 10.

καὶ μὰν ἂ Σαλαμῖς γε θρέψαι φῶτα μαχατὰν 20  
 δυνατός. ἐν Τρωΐᾳ μὲν Ἔκτωρ Αἴαντος ἄκουσεν ὦ Τιμόδημε,  
 σὲ δ' ἄλκᾳ

15 παγκρατίου τλάθυμος ἀέξει.

Ἀχάρναι δὲ παλαίφατοι Στρ. δ'. 25  
 εὐάνορες ὅσσα δ' ἀμφ' ἀέθλοις,  
 Τιμοδημίδαι ἐξοχώτατοι προλέγονται.

παρὰ μὲν ὑψιμέδοντι Παρνασσῷ τέσσαρας ἐξ ἀέθλων νίκας  
 ἐκόμιζαν 30

20 ἀλλὰ Κορινθίων ὑπὸ φωτῶν

ἐν ἔσλοῦ Πέλοπος πτυχαῖς Στρ. ε'. 35

ὀκτῶ στεφάνοις ἔμιχθεν ἤδη

ἑπτὰ δ' ἐν Νεμέᾳ τὰ δ' οἴκοι μάσσον' ἀριθμοῦ 35

Διὸς ἀγῶνι. τόν, ὦ πολῖται, κωμάξατε Τιμοδήμῳ σὺν εὐκλείῃ  
 νόστῳ

25 ἀδυμελεῖ δ' ἐξάρχετε φωνᾷ. 40

syllabæ sunt. Buttmannus igitur in *Actis Academ. Berol. in Dissertat. de Sideribus (Ueber die Entstehung der Sternbilder auf der Griechischen Sphäre)* lecta ann. 1826. p. 39. præfert Ὀαρίωνα ex Athenæo II. p. 491., suspiciens nomen ortum ab Ἄρης præposito digamm. Æol. quum etiam O passim digamma esset. Fuisse igitur antiquissimam pronuntiationem Φαρίων. Quam rem in medio relinquimus.—DISSEN. Sed videsis quæ de hac re disputavi in *Novo Cratylō*. pp. 122, 210, 365. 16 παλαίφατον 19 Παρνασσῷ 23 ἀριθμῷ 24 Τιμοδήμῳ

14. Αἴαντος ἄκουσεν.] i. e. ἤσθετο τῇ πείρᾳ. The Scholiast quotes Hom. II. XI, 532: τοὶ δὲ πληγῆς αἴοντες.

18. προλέγονται.] "Are named before all others:" comp. λέγονται, I. III, 25.

21. ἐν—Πέλοπος πτυχαῖς.] "At the Isthmus;" so I. III, 11: ἐν βάσσαισι τῷ Ἰσθμοῦ. I. VII, 63: Ἰσθμιον ἂν νάπος.

24. Διὸς ἀγῶνι.] At the Olympia or Olympieia, celebrated at Athens in the Spring, between the great Dionysia and the

Bendideia (Böckh, *Staatshaushaltung der Athener* II, p. 253). It is suggested by Böckh, as a reason why they did not contend at the other Athenian festivals, that the Timodemidæ were particularly attached to the worship of Jupiter.

*Ibid.* τόν—Τιμοδήμῳ.] "Whom (Jupiter), O citizens, celebrate in your comus-song for the sake of Timodemus." For the construction κωμάξατε Τιμοδήμῳ, comp. P. IX, 89: τοῖσι κωμάσομαι. I. VI, 20, 21: κώμαζε—Στρεψιάδα.

NEMEONIKAI Γ'.  
**ΑΡΙΣΤΟΚΛΕΙΔΗΣ ΑΙΓΙΝΗΤΗΣ**  
 ΠΑΓΚΡΑΤΙΑΣΤΗΣ.

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N E M E A III.

INTRODUCTION.

ARISTOCLEIDES, son of Aristophanes, was a distinguished Æginetan pancratiast. The Nemeæan victory here celebrated was gained long before Pindar wrote this ode, which was sent to Aristocleides, when commemorating the return of the Nemeæan festival along with his fellow Theori. It seems to have been composed before the subjugation of Ægina by the Athenians. Dissen thinks that Pindar, by his allusion to the youth and manhood of Achilles, and to the graver years of Telamon and Peleus, intends to typify as it were the three victories obtained by Aristocleides, when a boy at Megara, at Epidaurus when a young man, and at Nemea when more advanced in years. This appears to be rather fanciful.

The rhythm is either Æolian or Lydian: most probably the former; see v. 79.

ARGUMENT.

1—12. After an invocation of his muse, 12—26 he passes on to the praises of the victor, whom he declares to be worthy of the glories of the Myrmidons, so that he has, as it were, passed the pillars of Hercules, whom the poet is just beginning to eulogize, when 26—64 he suddenly stops, and passes, by an abrupt transition, to the commemoration of the native heroes of Ægina, Peleus, Telamon, and Achilles. 15—84. He then returns to Nemea and the victor: he hints that Aristocleides possesses the virtues of all three ages of life; and commends his own ode, which, though it came late, would yet confer great honour and dignity upon Aristocleides by commemorating his three victories at Nemea, Epidaurus, and Megara.

STROPHE.

— — — — —

— — — — —



ὄοο ὀοο ὀοο ὀοο ὀοο ὀοο ὀοο ὀοο  
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 5 ὀοο ὀοο ὀοο ὀοο ὀοο ὀοο ὀοο ὀοο  
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ERODI.

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 5 ὀοο ὀοο ὀοο ὀοο ὀοο ὀοο ὀοο ὀοο

ὦ ΠΟΤΝΙΑ Μοῖσα, μάτερ ἀμετέρα, λίσσομαι,  
 τὰν πολυξέναν ἐν ἱερομηνίᾳ Νεμεάδι  
 ἴκεο Δωρίδα νᾶσον Αἴγινα. ὕδατι γὰρ  
 μένοντ' ἐπ' Ἀσωπίῳ μελιγαρύων τέκτονες  
 5 κώμων νεανίαι, σέθεν ὄπα μαιόμενοι.  
 εἰψῆ δὲ πρᾶγος ἄλλο μὲν ἄλλου  
 ἀθλονικία δὲ μάλιστ' αἰοιδὰν φιλεῖ,  
 στεφάνων ἀρετᾶν τε δεξιωτάταν ὄπαδόν.

τὰς ἀφθονίαν ὄπαζε μήτιος ἀμᾶς ἀπο

Στρ. ἀ.

10

Ἀντ. ἀ.

7 ἀθλονικίας

2, 3. τὰν πολυξέναν—Αἴγινα.] He gives Ægina this epithet on account of its great commerce; see O. VIII, 25. N. IV, 12. v, 8. This feminine form of πολύξενος occurs in Pind. apud Athen. XIII, p. 574, A: πολύξειναι νεανίδες, and in Æschyl. Choëph. 654: φιλοξένη τις Αἰγίσθου βία, according to Porson's emendation (Præf. ad Hecub. p. x.). On this inflexion of compound adjectives, see Lobeck on Sophocl. Ajax. v. 175, p. 143. Ἐν ἱερομηνίᾳ Νεμεάδι: because victors repeated their epinicia on the return of the games; see O. XI. P. III. and N. IX, x. Ἱερομηνία means "a festal day" "a holiday" (εορτάσιμος ἡμέρα, Hesych.). See the excellent note by Buttmann in the

index to his edition of Demosthenes in Mithridat.

3, 4. ὕδατι—ἐπ' Ἀσωπίῳ.] It is supposed that the poet here refers to a rivulet in Ægina; Asopus is supposed to be the father of Ægina and Theba, Herodot. v, 80, and there was a river of the same name in the Bœotian territory; hence, Pindar seems to have considered that there was some sort of connexion between the Ægenitans and the Thebans: see I. VII, 16: and comp. Müller, Æginet. pp. 6, 10.

4, 5. τέκτονες κώμων.] Here, the choreutæ; but the τέκτονες σοφοὶ in P. III, 113, are poets.

- 10 ἄρχε δ' οὐρανοῦ πολυνεφέλα κρέοντι, θύγατερ,  
 δόκιμον ὕμνον· ἐγὼ δὲ κείνων τέ μιν ὄαροις  
 λύρα τε κοινάσομαι. χαρίεντα δ' ἔξει πόνον 20  
 χώρας ἄγαλμα, Μυρμιδόνες ἵνα πρότεροι  
 ἔκησαν, ὧν παλαίφατον ἀγορὰν
- 15 οὐκ ἐλεγχέεσσιν Ἀριστοκλείδας τεὰν 25  
 ἐμίανε κατ' αἶσαν ἐν περισθενεῖ μαλαχθεῖς
- παγκρατίου στόλῳ· καματωδέων δὲ πλαγᾶν Ἐπ. α'.  
 ἄκος ὑγιηρὸν ἐν γε βαθυπέδῳ Νεμέα τὸ καλλίνικον φέρει. 30  
 εἰ δ' ἐὼν καλὸς ἔρδων τ' εἰκότα μορφᾶ
- 20 ἀνορέαις ὑπερτάταις ἐπέβα παῖς Ἀριστοφάνευσ' οὐκέτι πρόσω  
 ἀβάταν ἄλα κίωνων ὑπὲρ Ἡρακλέος περᾶν εὐμαρές, 36
- ἦρως θεὸς ἄς ἔθηκε ναυτιλίας ἐσχάτας Στρ. β'.  
 μάρτυρας κλυτὰς· δάμασε δὲ θήρας ἐν πελάγεσιν 40  
 ὑπερόχος, διὰ τ' ἐξερεύνασε τεναγέων

10 "Lectio οὐρανῶ et οὐρανῶ. Pindarus scripserat ΟΡΑΝΟ, h. e. οὐρανοῦ, ut Böckhius posuit; sed per errorem Pindari scriptura in οὐρανῶ transformata erat ab iis, qui priscae rationi recentiorem substituerant; grammatici deinde pro dativo habuere, et iota addiderunt. Sic ortæ codicum lectiones. Vid. Böckh. *de Crisi Pind.* §. 20."—DISSEN. 11 δ' ἐκείνων 12 κοινάσομαι. 15 εἶαν 18 "Pro depravata vulgari lectione ἐν βαθυπέδῳ Beckius, Hermannus, Böckhius, ἐν γε βαθυπέδῳ e tribus codicibus."—DISSEN. 22 ἔθηκεν 23 sq. "Vulgo ἐν πελάγει ὑπερόχως· ἰδία τ' ἐρεύνασε. Pro πελάγει multo præstantior est pluralis ex Aug. C. prælatum ab Hermanno. Μοχ ὑπερόχως contra dialectum Pindari. ὑπερόχος duo codices præbent idque recepit Böckhius, ut par erat, quanquam optime monens *de Crisi Pindar.* §. 19. etiam hoc errore propagatum ex prisca scriptura, quam Pindarus scripsisset quidem sic, pronuntiasset autem ὑπερόχους. Denique pro ἰδία alii veterum legebant δία, unde Hermannus conjecit: δία τ' αὐτ' ἐρεύνασε Böckhius autem melius scripsit δία τ' ἐξερεύνασε, atque ita metrum restitutum est."—DISSEN.

11, 12. ἐγὼ—κοινάσομαι.] The construction is: κοινάσομαι μιν (scil. ὕμνον) κείνων ὄαροις τε (cantibus) λύρα τε. For κοινάσομαι ὕμνον ὄαροις τε λύρα τε, comp. *P.* VIII, 29: ἀναθέμεν μακραγορίαν λύρα τε καὶ φθέγματι μαλθακῶ; and Horat. IV, 9, 11: "vivuntque commissi calores Æoliæ fidibus puellæ." And for this sense of ὄαροι, see *P.* I, 98.

12. χαρίεντα δ' ἔξει πόνον χώρας ἄγαλμα.] According to Dissen, the subject of ἔξει is Zeus, implied in v. 10, and ἄγαλμα χώρας is put in apposition with πόνον. I consider ἄγαλμα χώρας to be the nominative to ἔξει, and take ἄγαλμα in the same sense as Νεμεαῖον ἄγαλμα πατρός in *N.* VIII, 15; the

meaning is: "it will be a pleasing toil to honour the land, where, &c."

14. παλαίφατον ἀγορὰν.] This refers to the gymnastic contests of the Myrmidons; see Hom. *Od.* VIII, 109, 156, where ἀγορὰ is used, as ἀγών and πανήγυρις often are, to signify a place for the celebration of public games.

16. μαλαχθεῖς.] "By yielding:" the Greek participle is often used to signify the cause, like the Latin *gerund*: so Æschyl. *Præm.* 173: οὐποτ' ἀπειλὰς πτήξας τὸδ' ἐγὼ καταμηνύσω. *Sepf. c. Theb.* 460: αὐβρόμον φοβηθεῖς ἐκ πυλῶν χωρήσεται.

25 ροάς, ὅπα πόμπιμον κατέβαινε νόστου τέλος,  
καὶ γὰν φράδασσε. θυμέ, τίνα πρὸς ἀλλοδαπὰν  
ἄκραν ἐμὸν πλόον παραμείβει;

45

Αἰακῶ σε φαμί γένει τε Μοῖσαν φέρειν.

ἔπεται δὲ λόγῳ δίκας ἄωτος, ἐσλὸς αἰνεῖν.

50

30 οὐδ' ἀλλοτρίων ἔρωτες ἀνδρὶ φέρειν κρέσσονες.

Ἄντ. β'.

οἴκοθεν μάτενε. ποτίφορον δὲ κόσμον ἔλαβες

γλυκὺ τι γαρνέμεν παλαιαῖσιν ἐν ἀρεταῖς.

55

γέγαθε Πηλεὺς ἀναξ ὑπέραλλον αἰχμὰν ταμῶν

ὃς καὶ Ἴωλκὸν εἶλε μόνος ἄνευ στρατιάς,

35 καὶ ποντίαν Θέτιν κατέμαρψεν

60

ἐγκονητί. Λαιομέδοντα δ' εὐρυσθενῆς

Τελαμῶν Ἴόλα παραστάτας ἐὼν ἔπερσεν.

25 ροάς.—κατέβαινε.—τέλος καὶ 27 παραμείβη; 32 γαρνέμεν. παλαιαῖσι δ' omnes.  
35 ἀναξ, 31 εἶλεν

25. ὅπα—τέλος. "Where he arrived at the home-sending goal of his return." Καταβαίνω is here used, because this νόστου τέλος was a sort of haven, where he came to land as it were. For the phrase νόστου τέλος, comp. *Æd. Col.* 716: *τέρμα σωτηρίας*.

26. γὰν φράδασσε.] "He defined—marked the limits of—the world—showed where the land ended." Hesychius explains φραδεύουσιν by λέγωνσι, and φραδαῶν by ἐρμηνεύον. The Scholiast seems to give the meaning of the passage correctly enough: ἀντὶ τοῦ φραδεῖν (φραδεῖν Schneider.) ἐποίησε καὶ δήλην ἕως τίνος ἐστὶ πόρευτή καὶ ἕως τίνος ἢ θάλασσα πλωτὴ ἐπιστήσας τὰς στήλας αὐτός.

29. ἐσλὸς αἰνεῖν.] One MS. has ἐσλόν. It may perhaps be proper to mention, for the sake of the younger student, that ἐσλός here, and ὑπερόχος in v. 24, are accusatives plural, like *ναῦος* in *O.* 11, 74.

31, 32. ποτίφορον δὲ κόσμον ἔλαβες γλυκὺ τι γαρνέμεν παλαιαῖσιν ἐν ἀρεταῖς.] I have ventured in this passage to introduce a conjecture of my own, founded, not upon any MS. authority, but upon the authority of a similar passage in Pindar, and necessitated by the difficulty of the construction.

The former reading, γαρνέμεν. παλαιαῖσι δ' ἐν, &c. obliges us to construe γέγαθεν ἐν ἀρεταῖς π. ταμῶν, &c.: which appears to me unintelligible: for I cannot translate παλαιαῖς ἐν ἀρεταῖς, as Dissen does: *seniore in virtute*, h. e. *provector licet ætate*. But Pindar actually employs the collocation γαρνέμεν—ἐν ἀρεταῖς; see *O.* XIII, 50, 51: *μητὶν τε γαρύων παλαιγονῶν πόλεμόν τ' ἐν ἡρώϊαις ἀρεταῖσιν*, where *μητὶν τε, πόλεμόν τε παλαιγονῶν ἐν ἡρώϊαις ἀρεταῖς γαρύων* is exactly parallel to *γλυκὺ τι ἐν παλαιαῖς ἀρεταῖς γαρνέμεν*. And this suits the context, and the construction. The poet recalls himself from the praise of Hercules as foreign to the subject; his business is to praise *Ætæus* and his family, and their legendary glories would furnish suitable materials for their praise. For *ποτίφορος*, see on *O.* IX, 81.

33. γέγαθε—ταμῶν.] "King Peleus rejoiced when he had cut down his mighty spear:" like the Homeric *κῶδει γαίῳν* (*Il.* I, 405, &c.) According to the oldest tradition, Chiron cut down this celebrated spear and gave it to Peleus as a marriage-present. *Hom. Il.* XVI, 143:

Πηλιάδα μελίην, τὴν πατρὶ φίλῳ πόρε  
Χείρων,

Πήλιου ἐκ κορυφῆς, φόνον ἔμμεναι ἡρώ-  
εσσιν.

καί ποτε χαλκότοξον Ἀμαζόνων μετ' ἄλκᾶν Ἐπ. β'. 65  
ἔπετό οἱ οὐδέ μιν ποτε φόβος ἀνδροδάμας ἔπαυσεν ἀκμᾶν  
φρενῶν.

40 συγγενεῖ δέ τις εὐδοξία μέγα βρίθει 70  
ὅς δὲ διδάκτ' ἔχει, ψεφηνὸς ἀνὴρ ἄλλοτ' ἄλλα πνέων οὐ ποτ'  
ἀτρεκέϊ

κατέβα ποδί, μυριῶν δ' ἀρετᾶν ἀτελεῖ νόῳ γεύεται.

Στρ. γ'.

ξανθὸς δ' Ἀχιλεὺς τὰ μὲν μένων Φιλύρας ἐν δόμοις 75  
παῖς ἔων ἄθυρε μεγάλα ἔργα, χερσὶ θαμινὰ

45 βραχυσίδαρον ἄκοντα πάλλων, ἴσα τ' ἀνέμοις 80  
μάχα λεόντεσσιν ἀγροτέροις ἔπρασσε φόνον,  
κάπρους τ' ἔναιρε, σώματα δὲ παρὰ Κρονίδα

<sup>58</sup> χαλκοτόξων <sup>59</sup> ἄλκᾶν <sup>41</sup> ἀθυρεν <sup>45</sup> ἴσος ἀνέμοις <sup>47</sup> 89. "σώματι ἀσθμαίνοντι Bückhius scribendum iudicavit cum Hermanno e Schol. Par. A. Med. A., atque etiam Aldus habet σώματι et Aug. C. σωματία. Videtur enim jam olim dubitatum esse de vera lectione. At enim σώματι nudum in principio coli positum inane est et sine vi., quod accuratioribus regulis collocationis verborum repugnat. Quare non dubius præfero σώματα ἀσθμαίνοντι, ut ante legebatur, hoc est moribunda, quum ἀσθμα etiam morientium sit, cf.

40. συγγενεῖ—βρίθει.] "Great is the weight or power which one derives from inbred, native valour." For this sense of εὐδοξία, comp. Æschyl. Pers. 28: ψυχῆς εὐτλήμονι δόξῃ, and for the use of βρίθει, see Sophocl. Ajax, 130: μηδ' ὄγκου ἄρης μηδέν', εἰ τινος πλέον ἢ χειρὶ βρίθεισ' ἢ μακροῦ πλούτου βάθει. Christodorus, Anthol. Palat. I, p. 46: βεβριθῶς ἠγορέη. Virgil. Æneid. I, 151:

Tum, pietate gravem ac meritis si forte virum quem  
Conspexere, silent.

41. ἀθυρε μεγάλα ἔργα.] "He sported with mighty deeds—he performed them as it were in sport." The verb ἀθυρε is to be taken in immediate connexion with παῖς ἔων, on which the emphasis falls. Ἀθύρειν is properly said of the sportiveness of children; it is exactly synonymous with παίζω; and ἀθυρμα is identical with παίγνιον: see Hom. Il. xv, 361, seqq.:

ἔρειπε δὲ τοῖχος Ἀχαιῶν  
ρεῖα μάλ', ὡς ὅτε τις ψάμαθον παῖς ἄγχι  
θαλάσσης·

ὅς τ' ἐπεὶ οὖν ποιήσῃ ἀθύρματα νηπιέσσω,  
ἀψ' αὖτις συνέχευε ποσὶν καὶ χερσὶν ἀθύ-

Bekker. Anecd. I, p. 350, 6: Ἀθυρμα: παίγνιον· καὶ ἀθύρειν τὸ παίζειν. Πλάτων ἐν Νόμοις (VII, 796, B.): ἡ δὲ αὖ παρ' ἡμῶν κόρη καὶ δέσποινα, εὐφρανθεῖσα τῇ τῆς χορείας παιδίᾳ, κεναῖς χερσὶν οὐκ εἴθη δεινὰ ἀθύραι. As Pindar uses ἀθύρω of the boyish exploits of Achilles, so Philostratus employs this word in speaking of Hercules strangling the serpents in his cradle; Imag. 5: ἀθύρεις, ἀθύρεις, καὶ γελᾶς ἤδη τὸν ἀθλον. Compare also Oriban, Halient. IV, 451: ἀγρην ἐγγελεύων τεχνήσατο κοῦρος ἀθύρων. So completely are ἀθύρω and παίζω identified, that ἀθύρω is also used, like παίζω (O. I, 16), as a synonym for ὑμῶν: see I. III, 57: ἀθύρειν ἀρετᾶν κατὰ ῥάβδον θεσπεσίων ἐπέων. Anacreon. VI, 10:

ἀβροχαίτας δ' ἅμα κοῦρος,  
στομάτων ἀδύ-πνεόντων,  
κατὰ πηκτίδων ἀθύρων  
προχέει λιγείαν ὀμφάν.

And in the passive voice, it is used in speaking of the lyre itself; Hom. Hymn. in Mercur. 482:

ἠφθεγγομένη παντοῖα νόῳ χαρίεντα δι-  
ῶσκει

- Κένταυρον ἀσθμαίνοντα κόμιζεν,  
 ἐξέτης τοπρῶτον, ὄλον δ' ἔπειτ' ἂν χρόνον 85
- 50 τὸν ἐθάμβεεν Ἄρτεμις τε καὶ θρασεῖ Ἀθάνα,  
 κτείνοντ' ἐλάφους ἄνευ κυνῶν δολίων θ' ἐρκέων Ἄντ. γ'.  
 ποσσὶ γὰρ κράτεσκε. λεγόμενον δὲ τοῦτο προτέρων 90  
 ἔπος ἔχω βαθυμῆτα Χείρων τράφε λιθίνῳ  
 Ἰάσον' ἐνδόν τέγει, καὶ ἔπειτεν Ἀσκληπίον,
- 55 τὸν φαρμάκων δίδαξε μαλακόχειρα νόμον 95  
 νύμφευσε δ' αὐτὶς ἀγλαόκαρπον  
 Νηρέος θύγατρα, γόνον τέ οἱ φέρτατον  
 ἀτίταλλεν, ἐν ἀρμένοισι πάντα θυμὸν αὔξων 100
- ὄφρα θαλασσίαις ἀνέμων ῥιπαῖσι πεμφθεῖς Ἐπ. γ'.  
 60 ὑπὸ Τρωίαν δορίκτυπον ἀλαλὰν Λυκίων τε προσμένοι καὶ  
 Φρυγῶν 105  
 Δαρδάνων τε, καὶ ἐγχεσφόροις ἐπιμίξαις  
 Λιθιόπεσσι χεῖρας, ἐν φρασί πάσαιθ', ὅπως σφίσι μὴ κοίρανος  
 ὀπίσω
- πάλιν οἴκαδ' ἀνέψιός ζαμενῆς Ἐλένοιο Μέμνων μόλοι. 110  
 τηλανγῆς ἄραρε φέγγεσσι Λιακιδᾶν αὐτόθεν Στρ. δ'.  
 65 Ζεῦ, τερὸν γὰρ αἶμα, σέο δ' ἀγῶν, τὸν ὕμνος ἔβαλεν 115  
 ὅπι νέων ἐπιχώριον χάρμα κελαδέων.  
 βοᾶ δὲ νικαφόρῳ σὺν Ἀριστοκλείδῃ πρέπει,  
 ὅς τάνδε νᾶσον εὐκλείῃ προσέθηκε λόγῳ 120  
 καὶ σεμνὸν ἀγλααῖσι μερίμναις

N. x, 74. Atque ita semper fere Homerus de vulneratis et morientibus, *Il.* x. 496. XIII, 399. XXI, 182. Puer celeri cursu dejecta corpora nondum mortua portabat Chironi, ac pertinet ἴσα ἀνέμοις etiam ad hoc colon. Denique v. 49, ὄλον τ' lego, uti etiam Böckhio in *Noll. critt.* placebat. Neque enim oppositio hic est, sed continuatio ejusdem rei.—DISSEN. 62 κράτεσκεν et πρότερον 63 λιθίνῳ 64 ἔπειτά γ' Ἀσκληπίον 65 δίδαξεν 66 "Pro ἀγλαόκαρπον libri etiam ἀγλαόκαρπον, ἀγλαόκρανον, ἀγλαόκολπον. Böckhio, qui antea ἀγλαόκρανον scripserat ex Med. B., fontibus insignem, nunc retinet ἀγλαόκαρπον, defensum a Welckero."—DISSEN. 62 Αἰθίοπεσσι, χεῖρας ἐν φρεσὶ

63. ἀνέψιος—Ἐλένοιο.] Tithonus, the father of Memnon, was the brother of Priam.

64. τηλανγῆς—αὐτόθεν.] "The far-shining glory of the Æacidæ is connected with or depends upon the actions of Achilles" (comp. *N.* vi, 50. *I.* v, 20, 21); i.e. by the death of Memnon the glory of Æacidæ has spread even to Æthiopia. *Aut.*

τόθεν ἄραρεν: so Xenophon, Plato, and Demosthenes frequently use ἤρτησθαι ἕκ τινος. Ἀραρῶς is used with the dative in this sense, *O.* xi, 83.

69. ἀγλααῖσι—μερίμναις.] "By his glorious pursuit of honour in the games:" see *O.* i, 108. II, 54.

- 70 Πυθίου Θεάριον. ἐν δὲ πείρα τέλος  
 διαφαίνεται, ὧν τις ἐξοχώτερος γένηται,  
 ἐν παισὶ νέοισι παῖς, ἐν ἀνδράσιν ἀνὴρ, τρίτον Ἄντ. δ'. 125  
 ἐν παλαιτέροισι μέρος· ἕκαστον οἶον ἔχομεν  
 βρότεον ἔθνος. ἐλᾶ δὲ καὶ τέσσαρας ἀρετὰς 130  
 75 ὁ μακρὸς αἰὼν, φρονεῖν δ' ἐνέπει τὸ παρκείμενον.  
 τῶν οὐκ ἄπεστι. χαῖρε, φίλος. ἐγὼ τότε τοι  
 πέμπω μεμιγμένον μέλι λευκῷ  
 σὺν γάλακτι, κίρναμένα δ' ἔερσ' ἀμφέπει, 135  
 πόμ' αἰοίδιμον Αἰολῆτιν ἐν πνοαῖσιν αὐλῶν,  
 80 ὄψέ περ. ἔστι δ' αἰετὸς ὠκὺς ἐν ποτανοῖς, Ἐπ. δ'. 140  
 ὃς ἔλαβεν αἶψα, τηλόθε μεταμαϊόμενος, δαφουδὸν ἄγραν ποσίν·  
 κραγέται δὲ κολιοὶ ταπεινὰ νέμονται.  
 τίν γε μὲν, εὐθρόνου Κλεοῦς ἐθελοίσας, ἀεθλοφόρου λήματος  
 ἔνεκεν 145  
 Νεμέας Ἐπιδανρόθεν τ' ἀπο καὶ Μεγάρων δέδορκεν φάος.

72 ἐν δ' ἀνδράσιν 73 παλαιτέροισι μέρος 79 Αἰολίσι 80 ποτανοῖς,

70. Πυθίου Θεάριον.] "The Theori of Ægina, Mantinea, Messenia, Troezen, and Thasos, who composed colleges and eat together, and who were regular magistrates, not being, like the Theori of Athens, chosen for a single Theoria, may be compared with the Pythians (four persons appointed by the kings of Sparta as messengers to the temple of Pytho)." Müller, *Dorians*, II, p. 15.

70—76. ἐν δὲ πείρα—ἄπεστι.] It is difficult to determine with certainty on the poet's meaning here: at any rate, I am by no means satisfied with the attempts of Hermann, Böckh, and Dissen, to explain the passage. I am inclined to think 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 Shakspeare has followed in his description of the seven ages), namely, temperance is the virtue of youth (*Aristot. Eth.* I, 3), courage of early manhood (*P.* II, 63), justice of maturer age, and prudence (*φρονεῖν τὸ παρκείμενον*) of old age (*P.* II, 65). That he is speaking of the virtues proper to each age is clear from v. 71: ὧν τις ἐξοχώτερος γένηται.

76. χαῖρε.] See on *P.* II, 67.



5 ε̄ ῡ ε̄ ῡ ι υ υ — ῡ ι υ υ — ῡ ῡ  
 ε̄ ῡ ε̄ ῡ ι υ υ — ῡ ι υ υ — ῡ  
 ῡ ῡ ι υ υ — ῡ ῡ  
 ῡ ι υ υ — ῡ ῡ ῡ — ῡ ῡ

\* ΑΡΙΣΤΟΣ εὐφροσύνα πόνων κεκριμένων  
 ἰατρός· αἱ δὲ σοφαί

Στρ. α'

Μοισᾶν θυγατρὲς αἰοδαὶ θέλξαν νιν ἀπτόμεναι.

5

οὐδὲ θερμὸν ὕδωρ τόσον γε μαλθακὰ τέγγει

5 γυῖα, τόσον εὐλογία φόρμιγγι συνύορος.

ῥῆμα δ' ἐργμάτων χρονώτερον βιοτεύει,

10

ὅ τι κε σὺν Χαρίτων τύχα

γλώσσα φρενὸς ἐξέλοι βαθείας.

τό μοι θέμεν Κρονίδα τε Διὶ καὶ Νεμέα

Στρ. β' 15

10 Τιμασάρχου τε πάλαι

ἕμνου προκώμιον εἶη· δέξαιτο δ' Αἰακιδᾶν

ἠΰπυργον ἔδος, δίκῃ ξεναρκέϊ κοινὸν

20

φέγγος. εἰ δ' ἔτι ζαμενεῖ Τιμόκριτος ἀλίω

σὸς πατὴρ ἐθάλπεται, ποικίλον κιθαρίζων

3 θυγατέρες 4 Vulgo τεύχει Beckius reposuit τέγγει (ex Plutarcho de Tranquill. p. 8.)

1, 2. Ἀριστος—ἰατρος.] “The joy of the banquet is the best physician for labours at their close.” It appears from this, and from the allusion in vv. 28—32, that Timasarchus had been much bruised in this wrestling match. Εὐφροσύνα does not mean merely *hilaritas victoris*, as Dissen translates it, but refers to the banquet which was to follow the procession of the *κῶμος*: see *N. i, 21*; and for the word comp. the note on *N. v, 38*. Κεκριμένων sc. κρίσιν λαβόντων, συντελεσθέντων (Schol.): “brought to a determination.”

3. νιν.] i. e. τὸν νικῶντα implied in πόνων κεκριμένων.

4, 5. μαλθακὰ τέγγει γυῖα.] i. e. τέγγει γυῖα ὥστε μαλθακὰ εἶναι. See Hermann on Sophocl. *Œd. Col.* 1202. *Antig.* 524, 873, and comp. *O. i, 68*. For the verb τέγγει see Ruhnken. *ad Tim.* p. 248.

8. φρενὸς—βαθείας.] “From a wise, deep-thinking mind:” hence the epithet

βαθύφρων, *N. vii, 1*. Comp. Theogn. 1651: μή ποτ' ἐπειγόμενος πρήξης κακόν, ἀλλὰ βαθείη σῆ φρενὶ βουλευσαί (hence βαθύβουλος φραντίς, *Æschyl. Pers.* 138), and see Blomfield on *Æschyl. Sept. c. Theb.* 578: “

βαθείαν ἄλοκα διὰ φρενὸς καρπούμενος, ἐξ ἧς τὰ κεδνὰ βλαστάνει βουλευματα.

11. προκώμιον.] “A prelude;” this word is used instead of προῖμιον, because the ode was sung by the *κῶμος* or festive procession.

12, 13. δίκῃ—φέγγος.] “A common light or safety to all, in consequence of her just and fair dealings on which foreigners depend;” see note on *O. viii, 26*.

13, 14. εἰ—ἀλίω—ἐθάλπεται.] “If he were still alive:” “if he were still warmed by the sun:” for which the epic poets say: ὄραν φάος ἡελίου.

14. ποικίλον κιθαρίζων.] See note *O. iii, 8*.



- 15 θαμά κε, τῷδε μέλει κλιθεῖς,  
ῥμνον κελάδησε καλλίνικον 25
- Κλεωναίου τ' ἀπ' ἀγῶνος ὄρμον στεφάνων Στρ. γ'.  
πέμψαντα καὶ λιπαρᾶν  
εὐωρύμων ἀπ' Ἀθανᾶν, Θήβαις τ' ἐν ἑπταπύλοισι, 30
- 20 οὔνεκ' Ἀμφιτρύωνος ἀγλαὸν παρὰ τύμβου  
Καδμειοὶ νιν οὐκ ἀέκοντες ἄνθεσι μίγνυον, 35  
Αἰγίνας ἕκατι. φίλοισι γὰρ φίλος ἐλθῶν  
ξένιον ἄστνυ κατέδραμεν  
'Ηρακλέος ὀλβίαν πρὸς αὐλάν.
- 25 σὺν ᾧ ποτε Τρωΐαν κραταιὸς Τελαμῶν Στρ. δ'. 40  
πόρθησε καὶ Μέροπας  
καὶ τὸν μέγαν πολεμιστὰν ἔκπαυλον Ἀλκυονῆ,  
οὐ τετραορίας γε πρὶν δωδέκα πέτρῳ 45  
ἠρωάς τ' ἐπεμβεβαῶτας ἵπποδάμους ἔλεν
- 30 δις τόσους. ἀπειρομάχας ἑὼν κε φανείη 50  
λόγου ὃ μὴ συνιείς· ἐπεὶ

15. τῷδε μέλει κλιθεῖς.] "Gladly singing this ode:" κλίνεσθαι and προσκλίνεσθαι τιμι signify "to be inclined or favourably disposed to any thing." Similarly in Latin: *inclinare, inclinare se, propendere*.

17. Κλεωναίου τ' ἀπ' ἀγῶνος.] The Cleonæans were, for a long time, the managers of the games at Nemea: see Plutarch. *Vit. Arat. c. xxviii*, and comp. *N. x, 42: Κλεωναίων πρὸς ἀνδρῶν*.

24. 'Ηρακλέος—αὐλάν.] "The house of Amphitryon and the gymnasium of Hercules stood in front of the gate of Electra, opposite the Ismenium." Müller, *Dorians*, I, p. 440. Müller thinks that this house of Amphitryon, where Hercules also is supposed to have dwelt, is alluded to here, and that Timasarchus went there after his victory, because the lodgings of the competitors (*καταλύσεις τῶν ἀθλητῶν*) were in the neighbourhood: comp. Böckh, *Corp. Inscript. I, p. 573, seqq.* where mention is made of the *καταλύσεις τοῖς ἐπὶ τᾷ Ἰσθμῷ παραγεινομένοις*.

30. δις τόσους.] Because each chariot

carried two warriors, as is well known to the readers of Homer.

30—32. ἀπειρομάχας—ἔοικεν.] Dissen here falls into the error against which Pindar has cautioned his readers: he translates the passage: "*imperitus sit pugnae qui hoc non intelligat, hanc traditionem incredibilem dicat*;" which is certainly not the poet's meaning. Pindar refers to the trouble and loss sustained by Hercules and his followers before they could subdue the giant, hinting also that Timasarchus had suffered a good deal before he won the wrestling match: "he must be inexperienced in battle who does not understand the old saying: for it is likely that he who does anything will also have something to suffer." This old saw is mentioned by Æschylus, *Choëph. 307*, with a different application:

ἀντὶ μὲν ἐχθρᾶς γλώσσης ἐχθρὰ  
γλώσσα τελείσθω, τοῦφειλόμενον  
πράσσουσα δίκη μέγ' αὐτεῖ,  
ἀντὶ δὲ πληγῆς φοβίας φοβίαν  
πληγὴν τινέτω, "δράσαντι παθεῖν"  
τριγέρων μῦθος τὰδε φωνεῖ,

See Blomfield on the passage.

“ρέζοντά τι καὶ παθεῖν ἔοικεν.”

τὰ μακρὰ δ' ἔξενέπειν ἐρύκει με τεθμὸς  
ᾧραί τ' ἐπειγόμεναι

Στρ. ε΄.

55

35 ἰϋγγι δ' ἔλκομαι ἦτορ νουμηνία θιγέμεν.

ἔμπα, καίπερ ἔχει βαθεῖα ποντιαὶς ἄλμα

μέσσον, ἀντίτειν' ἐπιβουλία· σφόδρα δόξομεν

60

δαίων ὑπέρτεροι ἐν φάει καταβαίνειν·

φθονερά δ' ἄλλος ἀνὴρ βλέπων

40 γνώμαν κενεῖαν σκότῳ κυλίνδει

65

χαμαιπετοῖσαν· ἐμοὶ δ' ὁποῖαν ἀρετὰν

Στρ. στ΄.

ἔδωκε Πότμος ἀναξ,

εὐ οἶδ' ὅτι χρόνος ἔρπων πεπρωμέναν τελέσει.

70

ἔξυφαινε, γλυκεῖα, καὶ τόδ' αὐτίκα, φόρμιγξ,

45 Λυδία σὺν ἀρμονία μέλος πεφιλημένον

Οἰνώνα τε καὶ Κύπρω, ἔνθα Τεῦκρος ἀπάρχει

75

ὁ Τελαμωνιάδας· ἀτὰρ

41 χαμαὶ πετοῖσαν.

42 πότμος Dissen.

35. ἰϋγγι—θιγέμεν.] “I feel my heart drawn on by a charm to touch upon the day of the new-moon.” For ἰϋγγξ, see on *P.* IV, 214: for this use of ἔλκω, see *New Cratylus*, p. 564, and for the construction of θιγέμεν with the dative, see *P.* IV, *ad fin.* VIII, 24, and elsewhere. The νουμηνία was particularly consecrated to the celebration of the ἐπιωίκια: Pindar, therefore, by these words merely recalls himself, from his digression about Hercules, to the immediate subject of his ode, the praises of an Æginetan victor.

36—43. ἔμπα—τελέσει.] In these words the poet addresses himself to some envious censure or criticism which had been directed against him by certain Æginetans: see Introduction to *N.* VII. I do not translate ἐπιβουλία, *insidiosus illecebris*, as Dissen does, on the authority of Lucian (*de Saltat.* c. 3), who uses the phrase ἐπιβουλεύειν τοῖς ὡσι in speaking of the Sirens; it bears in this passage the sense assigned to it by Diodorus (*Excerpta*, p. 569): ἐπηκολούθει ἐκ τῶν δχλω μῖσος, εἶτα καὶ ἐπιβουλία. The metaphor of his being up to the waist in the

whom he was surrounded, and who were conspiring and plotting to injure his reputation: see *O.* VIII, 55. Hence the expression in v. 38, καταβαίνειν δαίων ὑπέρτεροι, “to come to land, above the heads of his enemies,” whom he had before compared to the waves of the sea; and hence also the use of the word κυλίνδει in v. 40; comp. *O.* XII, 6: where the sea is referred to. For the position of ἔμπα before καίπερ, see Sophocle. *Ajax.* 563: ἄοκνον ἔμπα κεί τανῶν τηλαπὸς οἴχρει, and consult Lobeck on v. 14 of the same play. Ἀντίτεινε—δόξομεν: this apodosis of the future to the imperative is common both in Greek and Latin: the following passages are cited by Dissen: (1) without καί: Hom. *Il.* XXIII, 71: θάπτε με—πύλας Ἀίδαο περιήσω: compare Cic. *Tuscul.* IV, 24: tracta—intelliges. (2) with καί: *P.* IV, 165. Aristoph. *Nub.* 1481: ἐνεγκάτω—κἀγὼ ποιήσω. Demosthen. *de Corona.* p. 264: δεῖξάτω, κἀγὼ στέρξω. Plato *Theætet.* p. 154, C: λαβέ, καὶ εἶσει.

46. ἀπάρχει.] “Reigns far from his native land.” Dissen compares Xenoph. *Oeconom.* IV, 6: οἱ πρόσω ἀποικουντές.

- Αἴας Σαλαμῖν' ἔχει πατρίαν·  
 ἐν δ' Εὐξείνῳ πελάγει φαεινὰν Ἀχιλεὺς                    Στρ. ζ'. 80  
 50 νᾶσον· Θέτις δὲ κρατεῖ  
 Φθία· Νευπτόλεμος δ' Ἀπείρῳ διαπρυσία,  
 βουβόται τόθι πρῶνες ἔξοχοι κατάκεινται                    85  
 Δωδύναθεν ἀρχόμενοι πρὸς Ἴονιον πόρον.  
 Παλίου δὲ παρ ποδὶ λατρείαν Ἴαωλκὸν  
 55 πολεμία χερὶ προστραπῶν    90  
 Πηλεὺς παρέδωκεν Αἰμόνεσσιν,  
 δάμαρτος Ἴππολύτας Ἀκάστου δολίαις                    Στρ. η'.  
 τέχναισι χρησάμενος.  
 τᾶ δαιδάλω δὲ μαχαίρα φύτενέ οἱ θάνατον                    95

49 Εὐξένῳ · 54 λατρίαν · 59 “Vulgo legebatur Δαιδάλου, quanquam Dædali nomen hic alienum est, etiam pro Vulcano positum, uti factum in Vasculo ap. Mazoch. *Tab. Heracl.* p. 137. notante Welckero. Nam Vulcanus quidem fecerat ensem, sed nusquam Pindarus huic Dædalum dixit. Vere Böckhius *de Crisi Pindar.* §. 19. notat in antiquis exemplaribus ΔΑΙΔΑΛΟ lectum esse, quum iota forte excidisset. Hinc Δαιδάλου scriptum; perspexit tamen iam Didymus *in Schol. ad h. l.* alienum esse Dædalum et dativum restituendum, quod nunc a Böckhio factum, postulante etiam Hermanno.”—DISSEN. Ibid. φύτενέν

51, 52. Ἀπείρῳ διαπρυσία—κατάκεινται.] “In Epirus, where the projecting headlands, green with pastures, slope down to the sea.” The epithet διαπρύσιος has been a subject of some difficulty to lexicographers and commentators: Dissen translates it, *late patens*; Passow, “celebrated.” According to the Schol. it means here: τῆς πολλῆς Ἠπειροῦ. The word διαπρύσιος is generally used in speaking of a loud, piercing sound, like διάτοπος: comp. Hom. *II.* VIII, 227. XVII, 247. Soph. *Ed. Col.* 1479. Eurip. *Hel.* 1324. Callimach. *Hymn. in Del.* 258. Now if we compare the roots περ- and τωρ- we shall find that their significations always run parallel to one another (see *New Cratylus*, p. 282). One of their common significations is that of boring or piercing a hole, and thus διαπρύσιος means, like διάτοπος, “that which pierces,” when a sound is spoken of; i. e. ὁ διαπερῶ; consequently, it may mean eis ὁ διεπερῶμεν, so that Lobeck is right in adding this passage to the number of those in which two words of the same origin are placed in immediate connexion with one another (see his note on Sophocle. *Ajax.* v. 254, p. 193): for ἠπειρος = διάπειρος, for διαπέρσιος (like ἠμισιου=διά-μεσος and ἠ-μερα, ἠ-μερος = δια-

μέρα, διά-μερος, *New Cratylus*, p. 181) is ἡ πέραν γῆ, ἡ περαία or ἡ πειραϊκή, so called in reference to the islands which lay off it: see *Odyss.* XVIII, 83, and comp. *Philol. Museum.* I, p. 188, seqq. For the vocalization of διαπρύσιος, comp. πέρυσσι with περυνδία, &c. and see *New Cratylus*, pp. 180 and 229.

54—56. Παλίου—Αἰμόνεσσιν.] Müller explains this mythus by a reference to the changes of inhabitants in Thessaly; Acastus was the last Minyan king of Iolcus, and was succeeded by a Thessalian dynasty (*Orchom.* p. 257). “Pindarus hoc dicit: *Iolci vero apud Thessalos, Pelei nomen clarum habetur ut insigniter de ipsis meriti*—Πολεμία χερὶ προστραπῶν, veluti dicitur ἰκεσία χειρὶ ἐρχεσθαι. Προστραπῶν autem est gressus admoventis, s. accedens, pro προστραπόμενος. Similiter ἐπιστρέφειν, ὑποστρέφειν, στρωφᾶν, νωμᾶν, ἐπινωμᾶν (nam etiam ἐπινωμᾶν equidem huc refero, Soph. *Philoct.* 167), πελάζειν, alia, intransitive dici satis constat.” Dissen.

59. τᾶ δαιδάλω δὲ μαχαίρα.] i. e. by stealing the sword which Vulcan had made for him, and hiding it in a wood: so Hesiod.

- 60 ἐκ λόχου Πελῖαο παῖς ἄλαλκε δὲ Χείρων,  
καὶ τὸ μόρσιμον Διόθεν πεπρωμένον ἔκφερον  
πῦρ δὲ παγκρατὲς θρασυμαχάνων τε λεόντων  
ὄνυχας ὀξύτατους ἀκμὰν  
τε δεινοτάτων σχάσαις ὀδόντων
- 65 ἔγαμεν ὑψιθρόνων μίαν Νηρείδων, Στρ. θ'. 105  
εἶδεν δ' εὐκυκλον ἔδραν,  
τὰς οὐρανοῦ βασιλῆες πόντου τ' ἐφεζόμενοι  
δῶρα καὶ κράτος ἐξέφαναν ἐς γένος αὐτῶ. 110  
Γαδείρων τὸ πρὸς Ζόφον οὐ περατόν. ἀπότρεπε
- 70 αὐτίς Εὐρώπην ποτὶ χέρσον ἔντεα ναός 115,  
ἄπορα γὰρ λόγον Αἰακοῦ  
παίδων τὸν ἅπαντ' ἀμοι διελθεῖν.
- Θεανδρίδαισι δ' ἀεξιγυίων ἀέθλων Στρ. ι.  
κάρυξ ἑτοῖμος ἔβαν 120
- 75 Οὐλυμπία τε καὶ Ἰσθμοῖ Νεμέα τε συνθέμενος,  
ἔνθα πείραν ἔχοντες οἴκαδε κλυτοκάρπων  
οὐ νέοντ' ἀνευ στεφάνων, πάτραν ἴν' ἀκούομεν, 125  
Τιμάσαρχε, τεὰν ἐπινικίωσιν ἀοιδαῖς  
πρόπολον ἔμμεναι. εἰ δέ τοι
- 80 μάτρω μ' ἔτι Καλλικλεῖ κελεύεις 130  
στάλαν θέμεν Παρίου λίθου λευκοτέραν, Στρ. ια'. 130  
ὃ χρυσὸς ἐψόμενος

62 θρασυμαχᾶν 75 Ὀλυμπία 77 πάτραν νιν 82 χρυσὸς δ' Böckh.

*Fragn. xxxi* (quoted by the Schol. on this passage):

ἦδε δὲ οἱ κατὰ θυμὸν ἀρίστη φαίνεται  
βουλή·

αὐτὸν μὲν σχέσθαι, κρίψαι δ' ἀδόκητᾶ  
μαχαίραν

καλὴν, ἣν οἱ ἔτευξε περικλυτὸς Ἀμφι-  
γυήεις·

ὡς τὴν μαστεύων οἶος κατὰ Πήλιον αἰπὺ  
αἰψ' ὑπὸ Κενταύροισιν ὄρεσκόοισι δια-  
μείη.

77, 78. πάτραν—τεὰν.] “Your gens or  
clan.” i. e. the Theandridæ.

79. πρόπολον.] “Preeminent in”—*der  
Erste oder Vorzüglichste*, Passow. “Act

as *choragi*, or furnish the costs.” Dissen.

80. μάτρω.] “Dicitur Callicles μάτρως,  
quæ vox et avunculum significat (*N. v*, 43)  
et avum maternum (*O. ix*, 68), suntque  
μάτρως etiam majores materni (*O. vi*, 77.  
*N. x*, 37. *xi*, 37). Atque hic scholiastes  
intelligit avunculum, et Euphanem tradit  
fuisse avum maternum; qui sic Calliclis  
pater fuit, et filium suum cecinit, uti Ti-  
mocritus, si viveret, hunc in Timasarchum  
hymnum caneret. Quæ res quum sic co-  
gitari possit, non recedendum videtur a  
scholiastæ traditione. Constat vero quum  
μητροπάτωρ sit matris pater, πατροπάτωρ  
avus paternus, προπάτωρ dici de utroque.”  
Dissen.

- αὐγὰς ἔδειξεν ἀπάσας, ὕμνος δὲ τῶν ἀγαθῶν  
 ἐργμάτων βασιλευσιν ἰσοδαίμονα τεύχει  
 85 φῶτα· κείνος ἀμφ' Ἀχέροντι ναιετάων ἐμὰν  
 γλῶσσαν εὐρέτω κελαδῆτιν, Ὀρσοτριαίνα  
 ἴν' ἐν ἀγῶνι βαρυκτύπου  
 θάλησε Κορινθίοις σελίνοις  
 τὸν Εὐφάνης ἐθέλων γεραιὸς προπάτωρ  
 90 σὸς αἰσέν ποτε, παῖ. Στρ. ιβ'. 145  
 ἄλλοισι δ' ἄλικες ἄλλοι· τὰ δ' αὐτὸς ἂν τις ἴδῃ,  
 ἔλπεταί τις ἕκαστος ἔξοχώτατα φάσθαι. 150  
 οἶον αἰνέων κε Μελησίαν ἔριδα στρέφοι,  
 ῥήματα πλέκων, ἀπάλαιστος ἐν λόγῳ ἔλκειν,  
 95 μαλακὰ μὲν φρονέων ἐσλοῖς, 155  
 τραχὺς δὲ παλιγκότοις ἔφεδρος.

90 "Legebatur: ὁ σὸς αἰεσατο ex emendatione Pauwii et Heynii. Libri omnes ὁ σὸς αἰεσεται, contra metrum et sensum, quum præterito tempore opus sit. Unde Hermannus ὁ σὸς αἰσέν ποτε emendavit, quod recepit Böckhius, nisi quod articulum deleuit, ut metro melius satis fieret."—DISSEN. 91 τὰ δ' αὐτὸς ἂν τις τύχη, 93 ἔριδας Böckh. 94 ἔλκει

85. κείνος.] We have here an asyndeton of the same kind as that in *O.* II, 46, and *I.* II, 12, where we should expect, ὅν or some other particle of connexion in the apodosis.

93—97. οἶον — ἔφεδρος.] "How well would he, praising Melesias, struggle with contention, grappling with words, hard to throw in the wrestling match of discourse, with no wish to hurt the good, but a rough victor to his enemies." Here στρέφοι, πλέκων, ἀπάλαιστος, ἔλκειν, μαλακὰ φρονέων, and ἔφεδρος are all words borrowed from the language of the wrestling school; and this is the most elaborate instance of a prac-

tice, not uncommon with Pindar, of borrowing the metaphors from the nature of the contest which he is commemorating. For στρέφειν, used of the wrestler, see Julius Pollux, III, *ad fin.*, and compare Aristoph. *Equit.* 264; for ἔλκειν, see Hom. *Il.* χχίη, 714:

τετρίγει δ' ἄρα νῶτα, θρασειάων ἀπὸ  
χειρῶν  
ἐλκόμενα στερεῶς.

Hesiod. *Scut. Herc.* 302: ἐμάχοντο πύξ τε καὶ ἐλκηδόν. Metaphorically, we have the phrase καθέλκεσθαι ὑπὸ λήμματος, Jul. Poll. VI, 191. For μαλακὰ φρονέων, see the notes on *O.* III, 17. and *P.* VIII, 82.

NEMEONIKAI E'.

ΠΥΘΕΑ ΑΙΓΙΝΗΤΗ

ΠΑΙΔΙ ΠΑΓΚΡΑΤΙΑΣΤΗ.

N E M E A V.

INTRODUCTION.

PYTHEAS and Phylacidas were the sons of Lampo, one of the noble family of the Psalychidæ in Ægina. Pytheas, the elder of these two young men, won the Nemeæan victory celebrated in this ode; Phylacidas gained the Isthmian victories commemorated in *I. iv, v*. The brothers were both of them pancratiasts. The person described by Herodotus (*ix, 78*) as Λάμπων ὁ Πύθεω, Λιγυητέων τὰ πρῶτα is probably the father of these two victors, though he is apparently called the son of Cleonicus in *I. v, 16*. Müller (*Æginet: p. 142*) and Dissen think that Pytheas was the adoptive father of Lampo; but I think, from the name of one of Lampo's sons, that Pytheas must have been Lampo's natural father: and then Cleonicus might have been Lampo's adoptive father, unless we are contented to suppose that Κλεόνικος was a second name given to Pytheas the elder from the number of victories obtained by him and his family, which was very much given to athletic exercises (see *I. v, ad fin.*). The Isthmian victory commemorated in *I. iv*, was won in Ol. 75, 3. B. C. 478; that of *I. v*, before the battle of Salamis, B. C. 480: and this Nemeæan victory some Olympiads earlier.

This ode was probably not sung in public. The rhythm is a mixture of Lydian and Dorian.

ARGUMENT.

1—8. The poet wishes to make known the victory of Pytheas by the publication of this ode. 9—18. The prayers of the sons of Æacus on behalf of the island of Ægina; the flight of Peleus and Telamon, on the cause of which Pindar is unwilling to dwell. 19—25. But he will sing without stint of the prosperity and renown of the Æacidæ, of which the Muses themselves once sung; 25—39 and especially of Peleus, who by his virtuous chastity won a goddess for his bride. 40—54. The ode concludes with the praises of the victor's relatives Euthymenes and Themistius, and his aleipta Menander, who was, like Melesias, a native of Attica.

## STROPHE.

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## ERODI.

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Στρ. α.

ΟΥΚ ἀνδριαντοποιός εἰμ', ὥστ' ἐλινύσοντά μ' ἐργάζεσθαι ἀγάλ-  
 ματ' ἐπ' αὐτᾶς βαθμίδος

ἔσταότ' ἀλλ' ἐπὶ πάσας ὀλκίδος ἐν τ' ἀκάτῳ, γλυκεῖ ἀοιδά, 5  
 στεῖχ' ἀπ' Αἰγίνας, διαγγέλλοισ', ὅτι

Λάμπωνος υἱὸς Πυθέας εὐρωσθενῆς

5 νίκη Νεμείοις παγκρατίου στέφανον,

ἰ ἐλινύσοντα 5 νικῆ

1, 2. Οὐκ ἀνδριαντοποιός εἰμ'—ἔσταότ'.] Heynius ἐλινύσοντα pro praesenti habet ex forma futuri ἐλινύσω derivato, sed eo aliunde non cognito; atque editor Brubachiana, ut praesens esset, effinxit formam nihili ἐλλινύζοντα. Quodsi praesens esset, praferrem sigma duplicatum: sed futurum ipsi sententiae multo magis convenit quam praesens. Non ego, inquit, signa elaboro in loco mansura et in fundamento immota, sed carmina, quocumque velis transitura. Plane ita I. II, extr. ἐπεὶ τοι οὐκ ἐλινύσοντας αὐτοὺς εἰργασάμαν, ubi rursus futurum aptissimum." Böckh, *Not. Crit.* p. 526. 'On αὐτᾶν Dissen writes: "Quoniam Pindarus O. I, 45, τῶντά habet et τῶντου, O. XIII, 37, et ταῦτά, N. VIII, 104, non tamen inde probari potest eum semper ita dixisse aut debuisse dicere; lyricus, medius inter epicos

et Atticos, quidni recte utrumque usurpaverit, αὐτὸς et ὁ αὐτός; epicis enim constat αὐτὸς dici pro ὁ αὐτός, cf. Hom. *Il.* XII, 225. *Od.* x, 263. Nam si αὐτᾶς hic pro ipse accipimus, ἐπ' αὐτᾶς βαθμίδος quid est quam stare in basi ipsa, nulla alia re interjecta?—Potius ἐλινύσοντα, ἐπ' αὐ. β. ἐ. cumulate dictum est apta cum vi. Ceterum de Attica usu pronominis Herm. *ad Soph. Antig.* 930. dixit." The commencement of this ode may tacitly refer to the ineffectual attempt of the Athenians to carry off the statues of Damia and Auxesia from the Aeginetan territory, probably not very long before the date of this ode (Herodot. v, 85: ἐπειρῶντο ἐκ τῶν βάρων ἐξανασπᾶν).

5. νίκη.] For ἐνίκη; so Theocrit. vi, 46: νίκη μᾶν οὐδ' ἄλλος, ἀνάσσατοι δ'

οὐπω γένυσι φαίνων τέρειναν ματέρ' οινάνθας ὀπώραν, 10

'Αντ. α'.

ἐκ δὲ Κρόνου καὶ Ζηνὸς ἦρως αἰχματὰς φυτευθέντας καὶ ἀπὸ  
χρυσεῶν Νηρηίδων

Λιακίδας ἐγέραρεν ματρόπολιν τε, φίλαν ξένων ἄρουραν 15  
τάν ποτ' εὐανδρόν τε καὶ ναυσικλυτάν

10 θέσαντο παρ βωμὸν πατέρος Ἑλλανίου

6 "Vulgo γένυς φαίνεν, sed γένυσι φαίνων Aug. C. et γένυσι etiam M. B., ut Scholiastes participium φαίνων agnoscit. Utrumque postulaverat olim etiam Hermannus, quem sequutus est Böckhius. Nunc tamen ille γένυι emendat, ne arsis secunda dipodiæ trochaicæ soluta sit, quod Böckhius nondum sibi persuasit necessarium esse."—DISSEN. 7 χρυσέων  
10 "Hermannus probat Schmidii conjecturam: θέσαντο παρ βωμὸν πατρός θ' Ἑλλανίου σπάντες, πίτναντ' εἰς αἴθερα χεῖρας ἀμῦ eadem de causa, qua v. 6. γένυι scribit. Sensui quidem vulgatum melius convenit, quia verba gravissima παρ βωμὸν πατέρος Ἑλλανίου σπάντες rectius statim in primo membro ponuntur; ut hoc dicat: Pro qua aliquando sollemnitur preces ad Jovis aram fecerunt; post quæ cetera ad amplificationem pertinentia, manibus ad ætherem sublatis, secundo loco subjiciuntur. Ac vides multa ex illa doctrina mutanda, quum statim in v. 12. iterum lectio mutanda sit, ubi Hermannus emendat: Ἐν-δᾶδος ἀρίγνωτες υἱοί, quod etiam Böckhius olim conjecerat, nunc autem improbat."—DISSEN.

ἐγένοντο, where Valckenaer says: "Forma Dorica νίκη pro ἐνίκη a νίκημι non erat obliteranda: Theocritea sunt ὄρημι, ποθόρημι, νίκημι, *Eid.* VII, 40: οὔτε Σικελίδαν νίκημι τὸν ἐκ Σάμω." The imperfect seems to be the proper tense in speaking of a victory at the public games: see Thucydides III, 8. v, 49, and Arnold's note on the latter passage: and comp. *infra*, v. 45: ἐκράτει, and I. III, 43.

6. οὐπω—ὀπώραν.] "Not yet showing on his cheeks" (lit. "on his chin and lower jaw") "summer, the tender mother of the vine-blossom." Οἰνάνθη is properly the fruit-bud of the vine, ἡ πρώτη ἐκφύσις or ἐξάνθησις τῆς σταφυλῆς or τῶν βοτρυῶν, as the grammarians explain it. Aristophanes and Euripides employ it to signify the whole vine. Here it is used with reference to its primary signification; it means here, "the woolly hair on the young man's chin," so called from the fine woolly down on the out-breaking vine-leaves. ὀπώρα 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, —ἔαρ, θέρος, ὀπώρα, φθινόπωρον, σπορητός, χεῖμων, φυταλία. ὀπώρα sometimes means

"fruit:" thus Alcman calls honey: κηρίνη ὀπώρα; "waxen fruit." Hence, metaphorically, the most blooming time of youth: I. II, 5. See Schneider, s. v.

7. Κρόνον—Ζηνὸς—Νηρηίδων.] All the Æacidæ were sprung from Zeus the father of Æacus: Peleus and Telamon were sons of Æacus by Endais, the daughter of Chiron, son of Cronus; and Phocus was the son of Æacus, and Achilles the son of Peleus by the Nereids Psamatheia and Thetis.

9, 10. τάν ποτ'—θέσαντο.] "They prayed that it might be, &c.:" for the construction θέσαντο εὐανδρόν τε καὶ ναυσικλυτάν, comp. P. VIII, 72: θεῶν ὅπιν ἄφθιτον αἰτέω. θέσαντο is a defective verb, probably connected with τίθημι and θαάζω: see Buttmann, *Levilog.* II, p. III. *New Cratylus*, p. 572, foll. The Schol. here translates it: ἠόξαντο. It bears the same sense in Apollon. *Rhōd.* I, 824: οἱ δ' ἄρα θεσσάμενοι παίδων γένος, ὅσον εἰλειπτο, where the Schol. says: ἐξ αἰτήσεως ἀναλαμβάνοντες, αἰτήσαντες. Θεσσασθαι γὰρ τὸ αἰτῆσαι καὶ ἱκετεῦσαι. καὶ Ἡσίοδος: θεσσάμενος γενεὴν Κλεαδαίου κυθαλίμοιο. καὶ Ἀρχίλοχος: πολλὰ δ' εὐπλοκάμου πολιῆς ἀλδὸς ἐν πελάγεσσι θεσσάμενοι γλυκερὸν νόστον.



στάντες, πίτναν τ' εἰς αἰθέρα χεῖρας ἀμᾶ 20  
 Ἐνδαίδος ἀρίγνωτες υἱοὶ καὶ βία Φώκου κρέοντος,  
 ὁ τὰς θεοῦ, ὃν Ψαμάθεια τίκτ' ἐπὶ ῥηγμῖνι πόντου. Ἐπ. ἀ.  
 αἰδέομαι μέγα εἰπεῖν ἐν δίκῃ τε μὴ κεκινδυνευμένον, 25  
 15 πῶς δὴ λίπον εὐκλέα νᾶσον, καὶ τίς ἄνδρας ἀλκίμους  
 δαίμων ἀπ' Οἰνώνας ἔλασεν. στάσομαι. οὐ τοι ἅπαντα κερδίων 30  
 φαίνοισα πρόσωπον ἀλάθει' ἀτρεκῆς.  
 καὶ τὸ σιγᾶν πολλάκις ἐστὶ σοφώτατον ἀνθρώπῳ νοῆσαι.

Στρ. β'.

εἰ δ' ὄλβον ἢ χειρῶν βίαν ἢ σιδαρίταν ἐπαινῆσαι πόλεμον δεδό-  
 κηται, μακρὰ δὴ 35  
 20 αὐτόθεν ἄλμαθ' ὑποσκάπτει τις· ἔχω γονάτων ἐλαφρὸν ὄρμᾶν  
 καὶ πέραν πόντοιο πάλλοντ' αἰετοί. 40  
 πρόφρων δὲ καὶ κείνοις ἄειδ' ἐν Παλίῳ  
 Μοισᾶν ὁ κάλλιστος χορός, ἐν δὲ μέσαις  
 φόρμιγγ' Ἀπόλλων ἐπτάγλωσσον χρυσέῳ πλάκτρῳ διώκων

Ἄντ. β'.

25 ἀγείτο παντοίων νόμων. αἱ δὲ πρῶτιστον μὲν ὕμνησαν Διὸς  
 ἀρχόμεναι σεμνὰν, θέτιν 45

10 "Vulgo ἀποινώσας. Böckhius optime, e libris restituit ἀπ' Οἰνώνας."—Dissen.  
 11 ἀνθρώπων 19 χειρῶν ibid. μακρὰ μοι Böckh. 20 δὴ αὐτόθεν Böckh. ibid. ἐλαφρῶν  
 22 κακίοις αἰδεῖν H.

11. πίτναν.] From *πιτνάω* οὐκ *πέτνημι*, assumed by-forms of *πετάννυμι*. In the same application as here, Homer has (*Od.* xi, 392): *πιτνὰν εἰς ἐμὲ χεῖρας*.

14. αἰδέομαι—κεκινδυνευμένον.] "I am restrained by a feeling of reverence from telling of a great deed, and one not justly perpetrated," namely, how it was, that they were obliged to leave Ægina in consequence of the murder of their brother Phocus.

16, 17. οὐ τοι—ἀτρεκῆς.] See on *O.* ix, 103.

19, 20. μακρὰ—ὄρμᾶν.] These are terms borrowed from the leaping-match in the quinquertium: the *σκάμμα* was an area covered with sand, in which the *πένταθλοι* leaped; the *βατήρ* was the point from whence they took their leap (*ἀρχὴ τοῦ τῶν*

*πεντάθλων σκάμματος*), and opposite to this was a hole or trench dug as a mark for them to leap at (*ὄρος, τὰ σκάμματα*). Phayllus, of Croton, was celebrated for having at the Pythian games leaped beyond the *σκάμματα*, i. e. 50 feet (*Pausan.* x, 9, § 1. *Eustath.* ad *Hom. Od.* viii, p. 291). The *βόθροι* were marks by which was denoted the limit of each competitor's leap. On these particulars, see Dissen's remarks in his own and Böckh's editions. Pindar's meaning is: "if the object is to praise the wealth or valour or warlike exploits of the Æacidae, you may mark me out a long leap from hence: I can take the spring." For the sense of *αὐτόθεν*, see *N.* iii, 64. Here, as in that passage, it refers to what has immediately preceded in the ode; he means that he will take a long leap from the death of Phocus (*αὐτόθεν*); and his mark is the marriage of Peleus.

- Πηλέα θ', ὡς τέ νιν ἄβρα Κρηθεῖς Ἴππολύτα δόλω πεδάσαι  
 ἤθελε ξυνᾶνα Μαγνήτων σκοπόν 50  
 πείσαισ' ἀκοίταν ποικίλοις βουλευμασιν,  
 ψεύσταν δὲ ποιητὸν συνέπαξε λόγον,  
 30 ὡς ἄρα νυμφείας ἐπεῖρα κείνος ἐν λέκτροις Ἀκάστου 55  
 εὐνάσ. τὸ δ' ἐναντίον ἔσκειν· πολλὰ γάρ μιν παντὶ θυμῷ Ἐπ. β'.  
 παρφαμένα λιτάνευεν· τοῦ μὲν ὄργαν κνίζον αἰπεινοὶ λόγοι  
 εὐθὺς δ' ἀπανάνατο νύμφαν, ξεινίου πατρὸς χόλον 60  
 δείσαισ' ὃ δ' ἐφράσθη κατένευσέν τέ οἱ ὄρσινεφῆς ἐξ οὐρανοῦ  
 35 Ζεὺς ἀθανάτων βασιλεύς, ὥστ' ἐν τάχει  
 ποντίαν χρυσαλακάτων τινὰ Νηρείδων πράξειν ἀκοίτην, 65  
 Στρ. γ'.  
 γαμβρόν Ποσειδάωνα πείσαισ, ὅς Αἰγᾶθεν ποτὶ κλειτὰν θαμὰ  
 νίσσεται Ἴσθμόν Δωρίαν·  
 ἔνθα μιν εὐφρονες ἴλαι σὺν καλάμοιο βοᾷ θεὸν δέκονται, 70

30 ἄρα 32 τοῦ δέ τ' ὄργαν

27. ξυνᾶνα Μαγνήτων σκοπόν.] "His friend, the king of the Magnetes." ξυνᾶνα is a contracted form of ξυνάουα, the plural of which occurs in *P.* III, 48. As Dissen observes, the insertion of νιν in the preceding line shows that ξυνᾶνα (=κοινωνόν, Phot.) refers to Peleus and not to Hippolyta, who is sufficiently referred to in ἀκοίταν which follows. For σκοπόν, see *O.* I, 54. VI, 59. The king of Iolcus is called king of the Magnetes, because most of the cities of the Magnetes were subject to the Minyans (Müller, *Orchom.* p. 252).

32. παρφαμένα.] See on *O.*, VII, 65, 66.

37. γαμβρόν.] "Connected with them by marriage." Amphitrite was a Nereid. Dissen thinks that Neptune's name is introduced because Phylacidas, the brother of Pytheas, was then preparing to compete for the prize at the Isthmian games, of which Neptune was the patron.

*Ibid.* Αἰγᾶθεν.] "From Ægæ:" there were two cities of this name, one in Achaia, the other in Eubœa; and both were celebrated for their temples of Neptune: Dissen supposes that Pindar here alludes to the former of them, which is mentioned in *Hom.* II, VIII, 203.

38. ἔνθα—δέκονται.] "Where troops of banqueters receive him as a god with the noise of pipes." Εὐφρων and εὐφροσύνη, like εὐωχία and εὐζωή (*P.* IV, 31), are constantly used by the older Greek writers in speaking of banqueting and such like festivities; see *P.* IV, 129. *N.* IV, *init.* and comp. Solon (p. 89. Bach.):

εὐφροσύνας κοσμεῖν δαιτὸς ἐν ἡσυχίῃ,  
*Theognis* 763 (p. 52, Welcker):

πίνωμεν—  
 ὧδ' εἶναι, καὶ ἄμεινον εὐφρονα θυμὸν ἔχον-  
 τας,  
 νόσφι μεριμνάων εὐφροσύνης διάγειν  
 τερπομένους.

Æschylus, *Eumenides* 602:

ἀπὸ στρατείας γάρ μιν ἡμποληκότα  
 τὰ πλείστ' ἄμεινον εὐφροσιν δεδεγμένη.

Besides, Εὐφροσύνα and Θαλία, as names of the Graces, are constantly used in reference to festive and friendly meetings for social purposes. Welcker (*Proleg. in Theogn.* c. XXXVII.) thinks that Pindar is here speaking of an εἰλαπίνην or θεοδαΐσια, δαῖτα θεοῦ θαλεῖην, in honour of Neptune, as in *P.* X, 40: δάφνα τε χρυσέα κόμας ἀνδύσαντες εἰλαπινάζοισιν εὐφρόνως, an εἰλαπίνη being a feast of the gods κατ' ἴλας.

καὶ σθένει γυίων ἐρίζοντι θρασεί.

40 πότημος δὲ κρίνει συγγενῆς ἔργων περὶ  
πάντων. τὸ δ' Αἰγίνα θεοῦ, Εὐθύμενες, 75  
Νίκας ἐν ἀγκώνεσσι πιτνῶν ποικίλων ἔψαυτας ὕμνων.

Ἄντ. γ'.

ἦτοι μεταίξαντα καὶ νῦν τεὸς μάτρως ἀγάλλει κείνου ὁμόσπορον  
ἔθνος, Πυθέα, 80

ἂ Νεμέα μὲν ἄραρεν μεῖς τ' ἐπιχώριος, ὃν φίλας Ἀπόλλων  
45 ἄλικας δ' ἐλθόντας οἴκοι τ' ἐκράτει  
Νίσου τ' ἐν εὐαγκεῖ λόφῳ. χαίρω δ', ὅτι 85  
ἔσλοῖσι μάρναται πέρι πᾶσα πόλις.

ἴσθι, γλυκεῖάν τοι Μενάνδρου σὺν τύχῃ μόχθων ἀμοιβάν

Ἐπ. γ'.

ἐπαύρεο. χρῆ δ' ἀπ' Ἀθανᾶν τέκτον' ἀθληταῖσιν ἔμμεν. 90  
50 εἰ δὲ Θεμιστίον ἴκεις, ὥστ' αἰδεῖν, μηκέτι ῥίγει δίδου  
φωνάν, ἀνά δ' ἰστία τείνου πρὸς ζυγὸν καρχασίου,

41 "Vulgo θεᾶς. Schmidius θεοῦ ob metrum, probante Böckhio et Hermanno."—  
DISSEN. 42 πιτνῶν 43 "Πυθέα correxit Böckhio pro Πυθέας. Ac liquet e Scholiis  
veram lectionem grammaticos quosdam expulisse."—DISSEN. 44 ἄραρεν et φίλησ' 45 τε  
κρατεῖ 50 δίδου 54 "Pro lectione ἀνθέα, peccante in metrum, Böckhio ἀνθέων de sen-  
tentia Hermanni."—DISSEN.

41. Εὐθύμενες.] Euthymenes was the maternal uncle of Pytheas, as appears from v. 43: he had conquered at the Ægea. Themistius, mentioned in v. 50, was the maternal grandfather of Pytheas (πάππος πρὸς μητρός. Schol.)

43. ἀγάλλει κείνου ὁμόσπορον ἔθνος.] "Praises his blood-relation:" namely, Pytheas: so Ulysses, in the *Cyclops* of Euripides 104, is called ὀριμὸν Σισύφου γένος: μεταίξαντα is construed with ἔθνος; according to the figure called the σχῆμα πρὸς τὸ σημαινόμενον: comp. Hom. *Od.* vi, 157. Æschyl. *Agam.* 120, &c.

44. ἂ Νεμέα—Ἀπόλλων.] "Nemea favours him, and so does the month of his country, which Apollo loves." For ἄραρεν, Dissen compares the forms ἀρθμός, ἀρθμιός, ἀρθμεῖν, ἄρμενος, ἀνάριστος, and O. xi11;

34: οὐκ ἀντιξοεῖ. The μεῖς ἐπιχώριος is the month Delphinus, which corresponded in the Æginetan calendar to our April or May.

48. Μενάνδρου σὺν τύχῃ.] "With the aid of Menander:" this phrase is more commonly used when a higher power is spoken of: so *N.* iv, 7: σὺν Χαρίτων τύχῃ. vi, 25: σὺν θεοῦ τύχῃ.

50. μηκέτι ῥίγει.] "No longer delay:" Dissen compares the similar use of *frigere* by Cicero, *Famil.* xi. *Epist.* 14. *Verrin.* iv, 25.

51. ἀνά—καρχασίου.] "Hoist the sails to the top of the mast." This is the same metaphor as πάντα κάλων ἐκτείνειν, ἐξιέναι, κινεῖν, σείειν (Plato *Protagor.* p. 338, A. Eurip. *Med.* 278. Aristoph. *Eq.* 756. An-

πύκταν τέ νιν καὶ παγκρατίου φθέγγξαι ἔλειν Ἐπιδαύρω διπλόαν  
 νικῶντ' ἀρετάν, προθύροισιν δ' Αἰακοῦ 96  
 ἀνθέων ποιᾶντα φέρειν στεφανώματα σὺν ξανθαῖς Χάρισσιν.

*Ihol. Pal.* 9, 545), which mean, "to strain every nerve, to exert all one's strength, to put all means in requisition, to set every sail." See Valcken. *Diatr.* p. 233. Küster,

*ad Arist. Eq. l. l.* Καρχήσιον is properly the scuttle of a mast: ζυγὸς καρχησίου is therefore the yard at the top of the mast.

ΝΕΜΕΟΝΙΚΑΙ ΣΤ'.

ΑΛΚΙΜΙΔΗ ΑΙΓΙΝΗΤΗ

ΠΑΙΔΙ ΠΑΛΑΙΣΤΗ.

N E M E A VI.

INTRODUCTION.

ALCIMIDAS was a young Æginetan of the noble family of the Bassidæ, which seems to have been of Heracleid extraction. He was a very celebrated athlete, and this was his 25th victory. From the mention of Melesias, it would appear that this ode must be referred to the 80th Olympiad, or thereabouts. It was sung at Ægina, perhaps at a feast of the victor's clan. The rhythm is either Lydian or Æolian.

ARGUMENT.

1—7. On the resemblance and dissimilarity of gods and men. 8—25. Singular alternations in the gymnastic successes of the victor's family: Alcimidas has emulated his grandfather Praxidamas, whose father and son had both been undistinguished in the public games. 25—69. Praises of the Bassidæ, and of Ægina, whose fame had extended even to Æthiopia in consequence of the death of Memnon by the hand of Achilles. The ode concludes with commendations of the celebrated trainer, Melesias.

STROPHE.

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## ΕΡΟΔΙ.

1 — — — — —  
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 6 — — — — —  
 7 — — — — —  
 8 — — — — —  
 9 — — — — —  
 10 — — — — —

Ἐν ἀνδρῶν, ἐν θεῶν γένος· ἐκ μιᾶς δὲ πνέομεν Στρ. α.  
 ματρὸς ἀμφότεροι· διείργει δὲ πᾶσα κεκριμένα  
 δύναμις, ὡς τὸ μὲν οὐδέν, ὃ δὲ χάλκεος ἀσφαλὲς αἰὲν ἔδος 5  
 μένει οὐρανός· ἀλλά τι προσφέρομεν ἔμπαν ἢ μέγαν  
 5 νόον ἦτοι φύσιν ἀθανάτοις,  
 καίπερ ἔφαμερίαν οὐκ εἰδότες οὐδὲ μετὰ νύκτας ἄμμε Πότμος 10  
 οἷαν τιν' ἔγραψε δραμεῖν ποτὶ στάθμαν.

3 αἰεί. 7 "Vulgo ἀντιῶ". Böckhius οἷαν τιν' ob metrum, ut olim conjecerat Hermannus. Omnino ultimi duo versus stropharum et antistropharum in hoc carmine fere corrupti sunt, de quorum emendatione Hermannus aliter nunc sentit quam antea. Ac priores emendationes ejus leguntur in dissertatione *de dialecto Pindari* et apud Böckhium in *Nott. critt.*; recentiores in Heynii editione novissima habentur, et indicatæ sunt a me etiam in Böckhii editione ad hunc locum, ubi etiam significatum est, cur hæ mihi fere omnes displiceant."—  
 DISSEN.

1—4. Ἐν—οὐρανός.] "There is one race of men and one race of the gods; and though we spring both of us from the same mother, yet we are totally different in power; for men are a mere nothing, but the brazen heaven remains for ever a firm and indestructible habitation." Ἐκ μιᾶς ματρὸς: i. e. the Earth. Hesiod. *Theog.* 116:

ἦτοι μὲν πρῶτιστα Χάος γένετ' ἀντάρ  
 ἔπειτα

Γαῖ' εὐρύστερνος, πάντων ἔδος ἀσφαλὲς  
 αἰεί.

which is translated by Chalcidius (in *Ti-mæum.* p. 323) with a curious reference to the πνέομεν of Pindar:

*Prima hæc est Caligo, dehinc post Terra creata est  
 Spirantum sedes firmissima pectore vasto.*

Κεκριμένα δύναμις: so Hesiod. *Scut. Herc.* 65:

ἀντάρ Ἴφικλῆά γε δορυσσόω Ἀμφιτροῶνι  
 κεκριμένην γενεήν.

4, 5. ἀλλά τι—ἀθανάτοις.] "But yet we in some degree resemble the immortals either in mind or body." Προσφέρειν (comp. προσφέρεισθαι, Herod. i, 146, and the adj. προσφερής, ἐμφερής) is the converse of διαφέρειν: see *Fragm. inc.* 70 (173): θηρὸς πετραίου χρωτὶ μάλιστα νόον προσφέρων, and the line of some tragedian quoted by the Schol. on *N.* III, 117: καὶ παιδί καὶ γέροντι προσφέρων τρόπους. For this sense of φύσιν, see Soph. *Ed. T.* 740:

τὸν δὲ Λαῖον, φύσιν

τιν' εἶχε, φράζε.

6, 7. καίπερ—στάθμαν.] "Although we know what course Fate has prescribed for

- τεκμαίρει καί νυν Ἀλκιμίδας τὸ συγγενὲς ἰδεῖν Ἄντ. α. 15  
 ἄγχι καρποφόροις ἀρούραισιν. αἴτ' ἀμειβόμεναι  
 10 τόκα μὲν ὦν βίον ἀνδράσιν ἐπηετανὸν πεδίων ἔδοσαν,  
 τόκα δ' αὐτ' ἀναπαυσάμεναι σθένος ἔμαρψαν. ἦλθέ τοι 20  
 Νεμέας ἐξ ἐρατῶν ἀέθλων  
 παῖς ἐναγώνιος, ὃς ταύταν μεθέπων Διόθεν αἴσαν νῦν πέφανται  
 οὐκ ἄμμορος ἀμφὶ πάλα κυναγέτας, 26
- 15 ἴχρεσιν ἐν Πραξιδάμαντος ἐὸν πόδα νέμων Ἐπ. α.  
 πατροπάτορος ὀμαιμίου.  
 κείνος γὰρ Ὀλυμπιόνικος ἐὼν Διακίδαῖς 30  
 ἔρνεα πρῶτος [ἐλαίας] ἀπ' Ἀλφεοῦ,  
 καὶ πεντάκις Ἴσθμοῖ στεφανωσάμενος,  
 20 Νεμέα δὲ τρίς,  
 ἔπαυσε λάθαν 35  
 Σωκλείδα, ὃς ὑπέρτατος  
 Ἀγησιμάχῳ υἱέων γένετο.
- ἐπεὶ οἱ τρεῖς ἀεθλοφόροι πρὸς ἄκρον ἀρετᾶς Στρ. β'.  
 25 ἦλθον, οἵτε πόνων ἐγεύσαντο. σὺν θεοῦ δὲ τύχῃ 40  
 ἕτερον οὐ τινα οἶκον ἀπέφανατο πυγμαχία πλεόνων

10 ἀνδρεσσιν 13 sq. "Vulgo πέφαντ' οὐκ ἄμμορος, contra metrum. Hermannus de *dialecto Pindari*; πέφανται οὐκ ἄμμορος, quod recepit Böckhius. Atque est ἄμμορος in Aug. C."—DISSEN. 18 "Abest a libris ἐλαίας. Conjecit Böckhius ad explendum versum, qui etiam in ceteris epodis corruptus est."—DISSEN.

us (i. e. what is to befall us) either by night or by day." Ἐγραψεν: "has ordered, ordained, prescribed:" γράφειν in this sense is said of written laws; see Eurip. *Ion*. 442: Θεοὶ τοὺς νόμους βροτοῖς γράψαντες. For στάθμαν, see note on *P.* II, 90; and comp. Eurip. *Ion*. 1514: παρ' οἴαν ἦλθομεν στάθμην βίου.

8, 9. τεκμαίρει—ἀρούραισιν.] "And now Alcimidas has given proof that his kindred exhibit the same phenomenon as fruitful fields:" namely, his family lies fallow in alternate generations. For this active sense of τεκμαίρει, see *O.* VI, 73. Τεκμαίρει ἰδεῖν: so ὥστε δεῖξαι μαθεῖν, *O.* IX, 74. Ἄγχι, *instar*, with the dative, may be compared with the use of ἀγχοῦ, ἀγχοτάτω, &c. Herod. VII, 91: ἀγχοτάτω τῆσι Αἰγυπτίῃσι μαγαίρησι πεποιημένῃ

21—23. ἔπαυσε—γένετο.] "He did away with the oblivion of his father Socleidas, who was the eldest son of Agesimachus." The three persons mentioned in the next line (οἱ τρεῖς) as victors in the public games were Agesimachus, Praxidamas, and Alcimidas: Praxidamas following the example of his grandfather Agesimachus did away with the oblivion of his father Socleidas, and now Alcimidas, walking in the steps of his grandfather Praxidamas (v. 15), has removed the ingloriousness of his father Theon. On this mode of treating the subject of an epinician ode, see the remarks of Müller (*Hist. Lit. Gr.* I. 223).

26, 27. οἶκον—στεφάνων.] Οἶκον is put for πάτραν or φράτραν, and στεφάνων for νίκων, on account of the metaphor contained

ταμίαν στεφάνων μυχῶ Ἑλλάδος ἀπάσας. ἔλπομαι 45  
 μέγα εἰπὼν σκοποῦ ἄντα τυχεῖν  
 ὥτ' ἀπὸ τόξου ἰεῖς εὐθὺν ἐπὶ τοῦτον ἐπέων, ὦ Μοῖσ', ἄγ',  
 οὔρον 54

30 εὐκλεία. παροιχομένων γὰρ ἀνέρων 50

ᾠδοὶ καὶ λόγοι τὰ καλά σφιν ἔργ' ἐκόμισαν, \* Ἄντ. β'.

Βασσίδαῖσιν ἅ τ' οὐ σπανίζει παλαίφατος γενεά,

ἴδια ναυστολέοντες ἐπικώμια, Πιερίδων ἀρόταις 55

δυνατοὶ παρέχειν πολὺν ὕμνον ἀγερῶχων ἐργμάτων

35 ἔνεκεν. καὶ γὰρ ἐν ἀγαθῆα

χεῖρας ἱμάντι δεθεῖς Πυθῶνι κράτησεν ἀπὸ ταύτας αἶμα πάτρας

28-30 "Vulgo: ἔλπομαι μέγα εἰπὼν τύχην ἄντα σκοποῦ. ὥτ' ἀπὸ τόξου ἰεῖς εὐθὺν ἐπὶ τοῦτον ἄγε, Μοῖσ', οὔρον ἐπέων εὐκλεία. In prioribus τύχην ἄντα σκοποῦ non constant sibi libri: alii enim habent ἄντα σκοποῦ τυχεῖν, alii ἄντα σκοποῦ τε τυχεῖν, in Scholiis reperitur etiam ἂν τετυχεῖν. Quod nunc in textu legitur Böckhii conjecerunt Minguarellus, Heynius, Hermannus. Mox Heynius ἰεῖς probat etiam a Schmidio allatum, et interpunctione utendum censet post hoc participium. Mox Schmidius bene coniecit εὐθὺν ἐπὶ τοῦτον, ut εὐθύνειν οὔρον vidimus O. XIII, 27. Cetera transposuit Böckhiius, audacius sane; sed difficile sit leniorem medicinam invenire. Pro εὐκλεία Hermannus εὐκλήα proposuit."—DISSEN. 31 λόγοι

sen, "a thesauro coronarum plurimarum quem servet hæc domus."

27. μυχῶ Ἑλλάδος ἀπάσας.] So Hom. II. VI, 152. Od. III, 263: μυχῶ Ἀργεὸς ἱπποβότοιο "in the inmost recess of Argos." But the word is also used of bays or gulfs which run deep into the land, as in Herod. II, 11. IV, 21; and this seems to be the meaning here.

27-30. ἔλπομαι—εὐκλεία.] "I trust, that, although I have made a large assertion, I shall hit the mark straight before me, as if I were shooting with a bow. Come, Muse, send straight upon this family a glorious favouring gale of epic poetry." On the criticism of this passage, see Dissen's critical note, given above. Not having any thing better to propose, I have in this and other corrupt passages of the ode acquiesced in the text as settled by Böckh and Dissen. Here, at least, the received emendations are nearly certain. The μέγα εἰπὼν refers to the general and sweeping assertion in v. 26. Comp. the very similar passages in O. II, 89, seqq. P. I, 42-45, and N. VII, 70-72. IX, 55. His missiles are the arrows of poetry of which he has a quiver full: O. II, 83

ἰεῖς sc. οἰστών. This participle is used absolutely, as here, in Soph. Ajax. 154:

τῶν γὰρ μεγάλων ψυχῶν ἰεῖς  
 οὐκ ἂν ἀμάρτοι.

Ἐπὶ τοῦτον sc. οἶκον, v. 26, not σκοπὸν as the Schol. suggests. For ἐπέων οὔρον, comp. O. IX, 47: ἔγειρ' ἐπέων σφι οὔρον λιγύν. Εὐκλεία: for this form of the accusative masculine, Böckh compares Hom. II. x, 281. Od. XXI, 331. On the forms of this and other compounds of κλέος, see Buttmann, *Ausführl. Sprachl.* § 53. Matthiä, *Gr. Gr.* §. 113, 1.

31. ᾠδοὶ—ἐκόμισαν.] "Minstrels and histories have preserved their noble deeds from oblivion." The old reading λόγοι, "persons skilled in ancient history," (P. I, 94, and *infra*, v. 47) is obviously an interpretation of λόγοι which Böckh has restored from a MS.

33. ναυστολέοντες.] "Carrying on board ship" (see Eurip. *Orestes*, 739). For the metaphor, comp. P. II, 62.

*Ibid.* Πιερίδων ἀρόταις.] "To poets;" see P. VI, 2, N. x, 26.



χρυσалаκάτου ποτὲ Καλλίας ἀδῶν

61

ἔρνεσι Λατοῦς, παρὰ Κασταλία τε Χαρίτων  
ἔσπέριος ὁμάδῳ φλέγεν

'Επ. β'. 65

40 πόντου τε γέφυρ' ἀκάμαντος ἐν ἀμφικτιόνων  
ταυροφόνῳ τριετηρίδι Κρεοντίδαν

τίμασε Ποσειδάμιον ἄν τέμενος

70

βοτάνα τέ νιν

πόθ' ἂ λέοντος

45 νικάσαντ' ἔρεφ' ἀσκίοις

Φλιοῦντος ὑπ' ὠγυγίοις ὄρεσιν.

πλατεῖαι πάντοθεν λογίοισιν ἐντὶ πρόσοδοι

Στρ. γ'. 75

νάσον εὐκλέα τάνδε κοσμεῖν ἔπει σφιν Λιακίδαί

ἔπορον ἔξοχον αἴσαν ἀρετὰς ἀποδεικνύμενοι μεγάλας

80

50 πέταται δ' ἐπὶ τε χθόνα καὶ διὰ θαλάσσης τηλόθεν  
ἄνουμι αὐτῶν καὶ ἐς Αἰθίοπας

Μέμνονος οὐκ ἀπουστάσαντος ἐπάλτο βαρὺ δέ σφι δεῖξε

νεῖκος

85

χαμαὶ καταβάς Ἀχιλεὺς ἀφ' ἀρμάτων,

φαεννᾶς υἱὸν εὐτ' ἐνάριξεν Ἄοος ἀκμᾷ

'Αντ. γ'.

55 ἔγχεος ζακότοιο. καὶ ταύταν μὲν παλαιότεροι

ὄδον ἀμαξιτὸν εὖρον ἔπομαι δέ καὶ αὐτὸς ἔχων μελέταν

τὸ δὲ παρ' ποδὶ ναὸς ἐλισσόμενον αἰεὶ κυμάτων

95

λέγεται παντὶ μάλιστα δονεῖν

θυμόν. ἐκόντι δ' ἐγὼ νώτῳ μεθέπων δίδυμον ἄχθος ἄγγελος βᾶν,

37 χρυσалаκάτω 40 Ἀμφικτιόνων 41 "Vulgo abest Κρεοντίδαν. Restituit Böckhius e libris et Schol."—DISSEN: 45 ἔρεφ' 52 sq. "Vulgo σφι νεῖκος ἔμπες (incommoda elisione, cf. Böckh. de Crisi Pind. §. 6.) Ἀχιλλεὺς χαμαὶ καββαῖς ἀφ' ἀρμάτων, sine metro. καββαῖς de Pauwii sententia Heynii invexit, libri plurimi καββάς, Aug. καμβάν. Quod nunc in textu vides, Böckhius ex mea conjectura reposuit, quum Scholiastes δεῖξε videatur habuisse."—DISSEN. 53 Ἀχιλεὺς χαμάδις καταβάς Böckhius. 54 Ἄοος Böckh. αἰχμᾷ Heyn. 55 καὶ τάνδε 59 "βᾶν Hermannus et Böckhius pr. ἔβαν, ob metrum, et v. 60. πέμπτον γ' ἐπὶ εἴκοσι pr. πέμπτον ἐπ' εἴκοσι."—DISSEN.

39. ἔσπέριος—φλέγεν.] This refers to the evening-songs of the κῶμος of his friends. Comp. O. ix, 73—77.

40. πόντου—ἀκάμαντος.] The Isthmus.

47, 48. πλατεῖαι—κοσμεῖν.] Comp. I. v, 22, 23.

56. ὄδον ἀμαξιτὸν.] Ἀμαξιτὸς is here an adjective; elsewhere it is used substantively: see note on P. iv, 247.

57. παρ' ποδὶ ναὸς.] "Before the keel of the ship." This is a singular signification of ποδὶ νηὸς, which generally means "the sheet," or rope at the corner of the sail.

- 60 πέμπτον γ' ἐπὶ εἴκοσι τοῦτο γαρύων 100  
 εὐχος ἀγώνων ἄπο, τοὺς ἐνέποισιν ἱερούς,  
 Ἄλκιμίδα ὃ γ' ἐπάρκεσεν  
 κλειτὰ γενεά· δύο μὲν Κρονίου παρ τεμένει, 105  
 παῖ, σέ τ' ἐνόσφισε καὶ Πολυτιμίδα  
 65 κλᾶρος προπετής ἄνθε' Ὀλυμπιάδος.  
 δελφῖνί κεν  
 τάχος δι' ἄλμυς  
 ἴσον εἴποιμι Μελησίαν, 110  
 χειρῶν τε καὶ ἰσχύος ἀνίοχον.

62 sq. "Vulgo Ἄλκιμίδα τό γ' ἐπάρκεσε κλειτᾶ γενεᾶ. Schmidius et Hermannus propter metrum Ἄλκιμίδα ὃ γ' ἐπάρκ., quod recipiens Böckhius correxit κλειτὰ γενεά."—  
 DISSEN. 64 "Vulgo: παῖ, σέ τ' ἐνόσφισε Τιμίδα. In libris vero et ap. Schol. est Πολυτιμίδα. Unde Böckhius conjecit καὶ Πολυτιμίδα. Possis etiam ἠδὲ Πολυτιμίδα, quod Hermannus quoque inter alia in mentem venit. Nunc ipse probat: παῖ, σέ τ' ἐνόσφισέ τ' οὐδὲ Πολυτιμίδα, ne quid de amissis victoriis dicatur. Sed hoc refutatum vide in Böckhii editione."—DISSEN. 65 χειρῶν.

62. ἐπάρκεσεν.] "Provided for"—"paid the expense of."

65. κλᾶρος προπετής.] "The random lot," which falling out too hastily assigned Alcimidus and his kinsman Polytimidas to

antagonists more than a match for them. For the manner in which the pairs of competitors were matched by lot, Dissen quotes Lucian. *Hermotim.* c. 40.

66. δελφῖνι.] See on P. II, 51.

NEMEONIKAI Ζ΄.

ΣΩΓΕΝΕΙ ΑΙΓΙΝΗΤῆ

ΠΑΙΔΙ ΠΕΝΤΑΘΛΩ.

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N E M E A VII.

INTRODUCTION.

THE victory celebrated in this ode was the first of the kind gained by an Æginetan boy at Nemea, and was won (if we admit Hermann's emendation  $\nu\delta'$  for  $\iota\delta'$  in the Schol.) in the 54th Nemead, i. e. in Ol. 79, 3, or 79, 4, B. C. 462, or 461, by Sogenes, the son of Thearion, one of the noble family of the Euxenidæ in Ægina. This is a most difficult ode, and there are some points connected with the subject matter of it, which it would be better to submit to a preliminary examination, because, though they belong in part rather to the interpretation of individual passages than to the introductory matter, it would not be easy to discuss them within the limits of a note, and they all hang together so closely that it would be advisable to consider them under one point of view.

Hermann, who has made this ode the subject of a separate essay (*de Sogenis Æginetæ victoria quinquertii dissertatio*. Lips. 1822. *Opuscul.* III, p. 22), infers that Sogenes was the first of the Euxenidæ who had gained a victory in the sacred games, because otherwise Pindar would not have omitted to mention the victories of other members of his house; and that the design of the third antistrophe is to console the Euxenidæ, *quod diu inglorii fuerint*; he thinks it clear from v. 49—60, that the Euxenidæ had not abstained from competing for the prize in the public games, but that they had hitherto failed in obtaining the prize; and that the poet's remarks about Neoptolemus should induce us to believe that this failure had taken place at the Pythian games, at which Thearion, the father of Sogenes, had contended (for this is the meaning of  $\tau\acute{o}\lambda\mu\alpha\nu\ \kappa\alpha\lambda\acute{\omega}\nu\ \acute{\alpha}\rho\omicron\mu\acute{\epsilon}\nu\omega$  in v. 59), but had been defeated by some Achæan, a friend of Pindar's. "Hoc si sumimus," he continues, "quæ de Thearione dicuntur omnia plana sunt, ut quæ in hanc sententiam dicta sint: tibi

laude, optimo virtutis præmio, ornem. Neque si adesset Achivus ille, qui te vicit, mihi succenseret, quod te laudo: id et hospitio ejus fretus dico, et rectis oculis cives intuere suetus, non superbus et ab injuriâ faciendâ abhorrens. Sed lætum tibi posterum tempus veniat: tum cognito, qui sis, dicet quis, an dissono te carmine reprehendere voluerim. Achivum illum, qui, licet victor, tamen virtutem Thearionis expertus esset, nominatim commemorare parum decorum fuisset, ne, ubi Thearionem laudare poeta vellet, victorem ejus laudare videretur. Quare a patria eum designat. Quis esset, satis sciebant Euxenidæ. Postrema verba, ut hoc obiter adjiciam, rectius ita scribentur: μαθὼν δ' ἂν ἐρέει, εἰ παρ μέλος ἔρχομαι ψέγιον ὄαρρον ἐννέπων. Jam recte intelligi poterunt, quæ in fine carminis scripta fraudem fecerant grammaticis. Nam quum Herculem invocasset poeta, ut quum alia Euxenidis bona, tum victorias, qualis Sogenis esset, et meliores concederet, his verbis finem facit canendi: τὸ δ' ἐμὸν—Κόρινθος. Quorum verborum hæc sententia est: hoc si iis obtigerit, non putabo me absonis dictis injuriam fecisse Neoptolemo, quem dixi Æginetis in certando favere: sed hæc sæpius iterare ineptum est. Auguratur itaque his verbis, Neoptoleum, si Thearioni quamvis strenue certanti victoriam eripi passus est, at genti ejus posthac in adipiscendis victoriis adiutorem fore."

As Hermann has twice published this view of the connexion of thought in the ode, and has not, so far as I know, retracted his opinion, I have thought it right, out of respect to his authority as a scholar, to give his explanation at length, in order that the reader may judge between it and my own view of the case, which I shall proceed to state, without stopping to mention the many points in which I agree with Dissen. In the first place, then, with regard to the introduction of Neoptolemus, and Pindar's defence of himself against a charge of having spoken of him unbecomingly, I see no reason for departing from the account given in the Scholia on v. (65) 94: καθόλου γὰρ ἀπολογεῖσθαι βούλεται περὶ τοῦ Νεοπτολέμου θανάτου πρὸς τοὺς Αἰγινήτας. ἐκεῖνοι γὰρ ἠτιῶντο τὸν Πίνδαρον ὅτι γράφων Δελφοῖς τὸν Παιᾶνα ἔφη:

Ἀμφιπόλοισι μαρνάμενον μοιριᾶν περὶ τιμᾶν ἀπολωλέναι τὸν Νεοπτόλεμον and on v. (103) 150: ὁ δὲ Ἀριστόδημος ὡς μεμφθεὶς ὑπὸ Αἰγινήτων ἐπὶ τῷ δοκεῖν ἐν Παιᾶσι εἰπεῖν τὸν Νεοπτόλεμον ἐπὶ ἱεροσυλίᾳ ἐληλυθέναι εἰς Δελφοὺς, νῦν ὡσπερ ἀπολογεῖται εἰπὼν ὅτι οὐχ ἱεροσυλῶν ἐτελεύτησεν, ἀλλ' ὑπὲρ κρεῶν φιλοτιμηθεὶς ἀνῆρέθη. It is obvious from this, that Pindar had, in a Pæan recently composed at Delphi, given an account of the death of Neoptolemus more agreeable to the Delphian than to the Æginetan version of the legend, and this is not at variance with his practice elsewhere (see on P. v, p. 149). Now it seems that Pindar had many rivals at Ægina. The Æginetans had lyric poets of their own, who wrote epinicia, as appears from the cases of Timocritus and Calicles in N. iv; and though Pindar was often employed in preference to native artists, not

only in Ægina but elsewhere (as in Ceos, which had Simonides and Bacchylides, but nevertheless employed Pindar to write a *προσόδιον*; see on *I.* 1, 8), it is not surprising that this should cause some jealousy, and that in consequence Pindar should be exposed to the watchful criticism of his envious rivals. That this was actually the case at Ægina appears from *O.* VIII, 55, and *N.* IV, 39; and there can be little doubt that this ode furnishes a third instance of the manner in which Pindar noticed and replied to the insinuations of his Æginetan critics. But besides the censure which had been directed against himself, we may collect from v. 61—63, that Theario had in some manner or other incurred the ill-will of his fellow-citizens. In this reference, Pindar's praise of Theario may be compared with his eulogium of Melesias in *O.* VIII, 54, seqq. The prominent place, occupied by Theario, the father, in this ode which celebrates the victory of his son, is due to the principle, that when a victory was gained by a very young person, as Sogenes seems to have been (*ἀμφέπων ἀταλὸν θυμὸν πατρί*, in v. 90 could hardly have been said of any one but a mere boy: see Hesiod *op. et dies* 130: *παῖς παρὰ μητέρι κεδνῇ Ἐτρέφεται ἀτάλλων, μέγα νήπιος ὧ ἐνὶ οἴκῳ. Ἄλλ' ὅτ' ἄν ἠβήσειε καὶ ἠβης μέτρον ἴκοιτο κ. τ. λ.* Soph. *Ajax*, 556: *νέων ψυχὴν ἀτάλλων.* Philostrat. *Imag.* 2, 3: *ἀτάλλει ὑπὸ ταῖς μητράσι.* Hesiod. *Theog.* 989: *παῖδ' ἀταλά φρονέοντα.* Hom. *Il.* XVIII, 567: *παρθενικαὶ δὲ καὶ ἠέθεοι ἀταλά φρονέοντες.* VI, 400: *παῖδ' ἐπὶ κόλπον ἔχουσα ἀταλόφρονα, νήπιον αὐτῶς.* Hesych. *ἀτάλματα· παίγνια*), in this case the chief part of the credit was supposed to redound to those who had trained and prepared him for the games, namely his father, his patrons, and his *aleipta* (see *P.* x, 26, xi, 13, 14, and the note). It is not improbable that Theario himself may have failed in obtaining any very distinguished success in the public games; but, if so, his failure must have taken place long before the composition of this ode, for it appears that at this time he was a very old man: comp. v. 99: *ἠβὰ λιπαρῷ τε γέραϊ* (where the son and father are referred to) with Aristodemus quoted by the Schol. on v. 1: *Ἀριστόδημος δὲ ὁ Ἀριστάρχου μαθητῆς βέλτιον οὕτω φησὶν· ὄψε ποτε τῷ Θεαρίωνι καὶ παρὰ τὴν ἡλικίαν προήκοντι, εὐξαμένῳ τῇ θεῷ (Ἐλευθερίᾳ) Σωγένη τεκνωθῆναι.* And even admitting the supposition that Pindar wrote the epinician ode for the person who vanquished Theario, it is very unlikely that he would have gone out of his way to recal to the recollection of Theario what he said so many years before in praise of his antagonist. Besides, the praise of any victor did not amount to a censure of the unsuccessful competitor, who was never mentioned in the epinician ode. The interpretation, therefore, which Hermann proposes for v. 61, would be unjustifiable, even if the Greek admitted it, which it does not; for *ἀπέχων ψόγον* must refer to the censure of Theario by other persons.

where Pindar speaks of the good who quench the smoke of malevolence by pouring water upon it. The more obvious meaning of the poet in this whole passage (v. 56, seqq.) seems to be as follows: after mentioning the legend about the death of Neoptolemus, one of the Æginetan heroes, whom he had been accused of maligning, he apologizes for not entering upon the history of any other of the Æacidæ, lest he should fatigue his hearers by repeating continually the stories with which they were all familiar. He then turns at once to the family of the young man, whose epinician ode he was engaged to compose, and with whose father he seems to have been on some peculiar footing of intimacy. This transition may be compared with that in *P.* viii, 32, where he stops short in the midst of his praises of Ægina, *μη̄ κόρος ἔλθων κνίσση*. He prefaces this change of subject by some general remarks on the different lots assigned by nature to different individuals: "It is impossible for one man to succeed in obtaining perfect felicity; I am unable to say to whom destiny has granted a continued enjoyment of this blessing; but, O Theario, she gives you a suitable measure of prosperity" (for *καιρός*, see on *O.* ix, 38), "and though you have taken upon yourself boldness in the pursuit of honour, she does not deprive you of discretion." Here he touches upon his two general topics of praise, the *ὄλβος* and *ἀρετή* of the victor, or, if the victor is a boy, of his father or friends. The *ὄλβος* of Theario was not such as ought to have incurred the envy of his fellow-citizens (comp. *P.* xi, 52); it was a suitable proportion of prosperity, neither too much nor too little; but still his fellow-citizens had blamed him, either because he had employed the foreign poet to celebrate his son's victory, or from some domestic or political reasons; and therefore the poet, being his foreign friend, will bring him genuine glory, namely, glory from the public games (comp. *O.* ii, 55), like streams of water to quench the calumnies of his envious fellow-citizens. In the words which follow, he returns to his own case, that is, to the criticisms directed against the Pæan in which he had given an account of the death of Neoptolemus more pleasing to the Delphians than to the Æginetans. "The Æginetans blame me for what I have said of Neoptolemus, but they are not the only persons interested in the fame of this hero. If he was descended from Æginetan worthies, he was king of the Achæans who dwell by the Ionian sea, and there his descendants reign (v. 39, 40); now if one of these Achæans were near he would find no fault with what I have said of his ancient monarch: the proxeny which these people have granted to me may serve as my assurance that they think too highly of me to attribute any improper or irreverent language to their favourite poet: and as for my fellow-citizens the Thebans, who have a joint interest with Ægina in all that concerns her native heroes (see *I.* vii, 17. Herod. v, 80), my well-known character will secure me from the risk of being charged with having uttered in an ode any

censure of a higher power, and so having violated the laws of harmony." The *μαθῶν* in v. 68 refers to his well-known practice of cautiously abstaining from uttering any blame of gods or heroes: comp. *O.* i, 35, 52, 53. ix, 35—39. *N.* v, 14—18. The passage, which follows (v. 70, seqq.), is perhaps the most difficult in all the remaining works of Pindar, and as it is connected with a general question of some interest—the order of the games in the quinquertium—on which Böckh and Hermann are at variance, I shall anticipate here the greater part of what I might say upon it in the commentary. In the first place, it is clear to me that these lines are introduced as a sort of apology to the youthful victor for the little which the poet has said of him personally. Otherwise, the manner in which he addresses Sogenes would be unintelligible. The Euxenidæ, the victor's family, were much concerned in what Pindar had been saying in praise and defence of Theario, and therefore the poet declares: "O Sogenes, of the house of the Euxenidæ, I swear that I have not overshot the mark in what I have been saying, as if I had been hurling a dart tipped with bronze, which, when so thrown, sometimes exempts the neck and the strength of the *πένταθλος* from the fatigue of the wrestling match before the body is exposed to the scorching sun:" i. e. As you are one of the Euxenidæ you have an interest in all that I have been saying, and therefore I have not overshot the mark. The words which follow (v. 74), "if there was toil, the pleasure which follows is greater," show clearly that he is alluding to something that had taken place in the particular contest which he is commemorating: Sogenes must have been severely bruised in the wrestling match (compare the similar case of Timasarchus in *N.* iv, where *πόνος* is also predicated of the wrestling match, v. 1; see also *P.* viii, 73, where *σὺν μακρῷ πόνῳ* seems to be said in reference to the wrestling of Aristomenes, and *I.* iii, 65, where *ἐν πόνῳ* refers to the *pancratium*. Accordingly, the meaning cannot be, as Böckh has suggested (after the Scholiast), that Sogenes, having conquered in the first four games of the quinquertium, so far surpassed his antagonists in the fourth contest, the javelin-throwing, that they voluntarily relinquished the crown without testing his strength in the wrestling-match, which was the last trial. To the objection derived from v. 74, Böckh replies: "Quasi vero nullus labor fuerit, tanta vi jaculum vibrare! Non opinor putares, si Græca certamina vidisses." As none of us have seen the contests at Nemea, we may leave this answer alone; but it seems very unlikely that the labour of casting a javelin once would be mentioned in such a way by Pindar. Besides, as both Hermann and Dissen have remarked, if Pindar were comparing his tongue with the javelin by which Sogenes had conquered, his declaration would be a direct censure of the victor. "I swear that I have not done what you did" would be a poor compliment. It is much more natural to suppose

that too not without some injury or suffering: and then if it were customary for the πένταθλοι to decline the wrestling-match when thoroughly defeated in the first four trials of strength, and more especially so in the last of the four, Pindar might well say to his friend, "I have not by this long digression sought to avoid the latter part of my task; you did not do that, and although you suffered from your exertions, you now reap the fruit of them; and in the same way, although I have digressed from the point, I will not refuse to pay the meed of praise due to the victor, which is properly a part of an epinician ode." This interpretation, however, presumes, (1) that *τέρμα προβαίνειν* may mean "to shoot beyond the mark or bound." (2) That the javelin-match was the fourth, and the wrestling-match the fifth and last game of the quinquertium. Now Hermann stoutly denies both these positions. I shall, therefore, endeavour to establish them by a few plain arguments. (1) In his account of the first celebration of the Olympic games (O. xi, 71, 72), Pindar speaks of the javelin as aimed at a mark (σκοπός), and of the discus as merely thrown to the greatest possible distance (μάκος), and elsewhere he speaks of casting the javelin beside the mark (παρὰ σκοπόν, O. xiii, 93), or hitting the mark straight before him (σκοποῦν ἄντα τυχεῖν, N. vi, 28, comp. N. ix, 55). But in addition to a *mark* which was aimed at, it seems that there was also a *bound*, to or as far as which the competitors had to throw; just as, in the case of the leaping-match, a trench (τὰ σκάμματα) was dug, at which the competitors leaped (see on N. v, 20). The passages quoted to prove this in the case of the javelin-match, are Horat. i. Carm. 8, 12: *sæpe disco, sæpe trans finem jaculo nobilis expedito*, and Lucian, *Anach.* 27. To these may be added the very similar passage P. i, 44, 45: *μη̄ χαλκοπάραον ἄκουθ' ὡσεὶτ' ἀγῶνος βαλεῖν ἔξω παλάμα δονέων, μακρὰ δὲ ῥίψαις ἀμεύσασθ' ἀντίους*. Comp. with I. ii, 35. From which it appears that the competitors were obliged to aim at a certain *τέρμα*, for if the dart went sideways it would be ἔξω ἀγῶνος or παρὰ σκοπόν, and therefore would be counted as a miss: (hence the phrase *τέρματ' ἀγῶνος*, P. ix, 114); but that the object was to throw as far as possible, even beyond the *τέρμα* if they could. Just in the same way, the competitors in the leaping-match had to leap at the *σκάμματα*, but it would of course be considered a remarkable feat, if any one, like Phayllus, leaped beyond them. That *τέρμα προβάς* here means "having shot beyond the boundary-line" is expressly stated by the old Scholiast: *μη̄ ὡσπερ οἱ ἀκοντισταὶ οἱ οὖν ἀπληστίαν ἰσχύος ὑπερβάλλουσι τὸ τέρμα καὶ τὸ ὄρισμένον, καθ' οὗ δεῖ πέμψαι*. And it is admitted even by Hermann (*Opuscul.* iii, p. 32) that the gloss in Hesychius: *προβάς ὑπερβάς* probably refers to this passage. As therefore we have no evidence in favour of Hermann's interpretation *terminum præire*, or of any other interpretation of these words, we must accept the traditionary explanation of them, especially as this is most suitable to the context, to the passage



in *P.* I, 44, 45, and to the authorities which have been produced for the fact that the javelin-throwers contended for the longest cast. (2) The order of the games in the pentathlon is generally derived from a verse of Simonides (*Fragm.* LXIX, 2, Gaisford):

"Ἴσθμια καὶ Πυθοῖ Διοφῶν ὁ Φίλωνος ἐνίκα  
ἄλμα, ποδωκείην, δίσκον, ἄκοντα, πάλην.

And Böckh quotes Pausan. III, 11, 6, to show that the leaping-match and the foot-race were at all events the two first. To the passage of Simonides Hermann has opposed some verses quoted by Eustathius, and sundry extracts from the Scholia on Pindar, Sophocles, and Plato, in which the games of the pentathlon are enumerated in a different order: he also seeks to interpret the passage of Pausanias so as to collect from it that the wrestling-match was the third contest. With regard to the passages quoted by Hermann, I cannot allow that they are of equal weight with the verse of Simonides, especially as that verse is confirmed by external authority. The passage of Pausanias must be interpreted by the passage in Herodotus (IX, 33), to which it refers. Herodotus there says that Tisamenus would have won the prize in the pentathlon at Olympia, if it had not been for *one* wrestling-match, in which he was conquered by Hieronymus: ἀσκέων δὲ πεντάεθλον, παρὰ ἓν πάλαισμα ἔδραμε νικᾶν Ὀλυμπιάδα, Ἱερωνύμῳ τῷ Ἀνδρίῳ ἐλθὼν ἐς ἔριον. Now it is obvious, that in the other contests of the pentathlon, the competitors would not be matched against one another *in pairs*. But this would be necessary in the case of the wrestling-match, and this distinction between the wrestling-match and other games is, in my opinion, a valid reason for concluding that it came last. In consequence of this circumstance connected with the wrestling-match, as distinguished from the other contests, the victorious athlete would generally have to throw more than one competitor (see on *O.* VIII, 67. *P.* VIII, 81). Whence it appears to be the meaning of Herodotus that Tisamenus threw all the ἔφεδροι with the single exception of Hieronymus, who had thrown all except Tisamenus, and thus it depended upon this one πάλαισμα, whether of those two champions won the pentathlon. Now Pausanias tells us that Tisamenus conquered in the foot-race and in the leaping-match, but lost the prize because he did not win in the wrestling-match: πένταθλον Ὀλυμπίασιν ἀσκήσας, ἀπῆλθεν ἡττηθείς· καὶ τὰ δύο γε ἦν πρῶτος· καὶ γὰρ ἐρόμῳ τε ἐκράτει καὶ πηδηματι Ἱερώνυμον τὸν Ἀνδρίον· καταπαλαισθεὶς δὲ ὑπ' αὐτοῦ καὶ ἀμαρτῶν τῆς νίκης, κ. τ. λ. I cannot understand on what principle Hermann can infer in the face of this passage that Tisamenus conquered in all the games, excepting the wrestling-match, or that it was necessary to conquer in all five in order to gain the prize. On the contrary, it is clear that Tisamenus conquered in the two first

in the third and fourth, the δίσκος and the ἄκων—so that the decision depended on the result of the wrestling-match. Hermann most unceremoniously sets aside the authority of Plutarch (*Qu. Sympos.* p. 738, Ἀξιδὸ τοῖς τρισίν, ὡσπερ οἱ πένταθλοι, περίεστι καὶ νικᾶ), by referring what he says to the wrestler and not to the πένταθλος, and that too although Julius Pollux makes the same assertion (III, 151): ἐπὶ δὲ πεντάθλου τὸ νικῆσαι ἀποτριάξαι λέγουσιν. If it were necessary that the victor in the pentathlon should conquer in all five of the contests, very few prizes could be awarded to this competition; for the chances would be infinitely against success in all of such various exercises. Indeed, I think the object which the competitor generally proposed to himself would be ἀποτριάξαι, i. e. to win in three of the contests; and if in the fourth of these contests (the javelin-throwing) the successful athlete (whether he had conquered in two or three of the preceding trials) were very superior to all his antagonists, it may have been not unusual for the other athletes to avoid the fatigue of the wrestling-match, from which they could only gain a barren honour, as the pentathlon would have been already decided in favour of their rival. In addition to the reason which I have deduced above from the nature of the case, it has been suggested by Müller that the wrestling-match would naturally come last from its relation to the other contests: for in the two first contests (ἄλμα, ποδωκείη) the athletes tried the strength of their legs, in the two next (δίσκος, ἄκων) the strength of their arms, and in the last (πάλη) the strength of their legs, arms, and whole body.

This ode appears to have been sung in the vestibule of Theario's house, which was situated between two temples of Hercules. The rhythm is Æolian.

#### ARGUMENT.

1—10. The victory obtained by Sogenes is due to the strength given him by Ilythia. 11—49. All exploits perish in obscurity unless they are preserved in the mirror of poetry.\* The poetry of Homer has given to Ulysses greater glory than he really deserved; the majority of men are blind to merit; had it not been so, Ulysses would not have been preferred to Ajax in the contest about the arms of Achilles, nor would Ajax have been driven to slay himself: but though all perish alike, those heroes, whose memory is preserved at Delphi, enjoy renown though dead; among these is Neoptolemus the conqueror of Troy, who was accidentally killed by a priest at Delphi, but now remains in the temple of Apollo accomplishing the decrees of Fate; for it was destined that one of the Æacidæ should abide in the temple of the God to preside over the games there. 50—105. Though it would be easy to descant on the praises of the Æacidæ and of Ægina, the poet forbears, lest he should weary his

and to defend himself and his friend from the censures and criticisms of the Æginetans; he then speaks of Sogenes, and after supplicating Hercules to defend the victor and his family, concludes with a parting allusion to the criticism on his Pæan.

## STROPHÆ.

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## ΕΡΟΔΙ.

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ἘΛΕΙΘΥΙΑ, παρέδρε Μοιρᾶν βαθυφρόνων, Στρ. α.  
 παῖ μεγαλοσθενέρος, ἴκουσον, Ἴβρας, γενέτειρα τέκνων ἄνευ σέθεν  
 οὐ φάος, οὐ μέλαιναν δρακέντες εὐφρόναν  
 τεὰν ἀδελφεὰν ἐλάχομεν ἀγλαόγυιον Ἴβαν. 5

<sup>1</sup> παρέδρος

1-4. Ἐλεῖθυια—Ἴβαν.] Pythia is here invoked as the author of life and the giver of health and bodily strength. Under the other form of her name, Ἐλευθώ, which is given her by Homer also (*Il.* xi, 270), she is made a colleague of the Fates, and assists them in facilitating the birth of Iamus, in

*O.* vi, 42. In the same reference she is the daughter of Juno, the goddess of marriage, and sister of Hebe, the goddess of youth. Her name merely implies that she is "the comer," who hastens to the assistance of women in travail.

5 ἀραπνέομεν δ' οὐχ ἅπαντες ἐπὶ ἴσα  
 εἶργει δὲ πότμῳ ζυγέθ' ἕτερον ἕτερα. σὺν δὲ τὶν  
 καὶ παῖς ὁ Θεαρίωνος ἀρετᾶ κριθεῖς 10  
 εὐδοξος αἰεῖδεται Σωγένης μετὰ πενταέθλοις.

πόλιν γὰρ φιλόμολπον οἰκεῖ δορυκύπων Ἄντ. ἀ.  
 10 Αἰακιδᾶν· μάλα δ' ἐθέλοντι σύμπειρον ἀγωνία θυμὸν ἀμφέπειν. 16  
 εἰ δὲ τύχη τις ἔρδων, μελίφρον' αἰτίαν  
 ῥοαῖσι Μοισᾶν ἐνέβαλεν· αἱ μεγάλαι γὰρ ἀλκαὶ  
 σκότον πολὺν ὕμνων ἔχοντι δεόμεναι  
 ἔργοις δὲ καλοῖς ἔσοπτρον ἴσαμεν ἐνὶ σὺν τρόπῳ, 20

15 εἰ Μναμοσύνας ἕκατι λιπαράμπυκος  
 εὔρηται ἄποινα μόχθων κλυταῖς ἐπέων αἰδαῖς.  
 σοφοὶ δὲ μέλλοντα τριταῖον ἄνεμον Ἐπ. ἀ. 25  
 ἔμαθον, οὐδ' ἀπὸ κέρδει βάλλον·

6 "Vulgo πότμῳ ζυγόν. Aldus πότμῳ, et omnes libri ζυγόν θ', unde Böckhius cum Hermanno de Schmidii correctione πότμῳ ζυγέθ' reposuit."—DISSEN. 12 "Legitur vulgo ἐνέβαλεν ταί, pro quo metri causa aut ἐνέβαλεν αἰ probandum aut ἐνέβαλε ταί. Illud Böckhius prætulit, hoc Hermannus praeferre videtur, ut ταί articulus sit, veluti O. XIII, 18, 107."—DISSEN. 16 Libri omnes εὔρηται τις, vulgo εὔρη τις: pronomem ejecit Hermannus. 18 Vulg. ὑπὸ κ. βάλλον. Böckh. ὑπὸ κ. βλάβεν. De mea emendatione, quam fidenter in textum recepi, vide quae infra adnotavi.

7. ἀρετᾶ κριθεῖς.] "Distinguished for his prowess:" so Sophocles, *Philoct.* 1425: ἀρετῇ τε πρῶτος ἐκκριθεῖς στρατεύματος: comp. the use of κριτός in *P.* IV, 50. *I.* VII, 66.

10. μάλα—ἀμφέπειν.] This remark is apparently introduced because no Aeginetan youth had hitherto borne away the prize in the pentathlon at Nemea: "neque enim cives aliis civitatibus certaminum usum relinquunt sed quam maxime consortes et ipsi volunt esse horum laborum. Σύμπειρον ἀγωνία θυμὸν ἀμφέπειν: *animum habere et ipsum certamina expertum, certaminum peritum.* Cum dativo juncta vox, ut Hom. *Od.* III, 23: οὐδέ τί πω μύθοισι πεπειρήμαι πυκνῶσι, ubi cf. Nitzsch. Indicat dativus id, in quo quis versatur, vim suam experitur. Sic Latini *jure peritum* dicunt. Add. Hom. *Il.* XV, 282: ἐπιστάμενος ἄκουτι. Ἀμφέπειν = ἔχειν, ut Latine *favere animo* pro *habere*. Similiter infra v. 90." Dissen. For the force of ἐθέλοντι here, comp. O. II, 97. XIII, 9. The nomin. to this verb is πολῖται presumed in πόλιν, v. 9.

11. εἰ δὲ τύχη τις ἔρδων.] "If a person is successful in carrying off the prize by his exertions." Τυχεῖν is here used in the same sense as εὐτυχεῖν; see v. 55, infra; comp. O. II, 51. Similarly we have δόκεοντα in v. 31, for εὐδοξον: comp. O. XIII, 56. *P.* VI, 40. For the force of ἔρδων, comp. O. XI, 63. *I.* IV, 54.

13. σκότον—ἔχοντι.] "Remain unknown:" so Euripides, *fragm. inc.* 11: ἢ δ' εὐλάβεια ("averseness to labour") σκότον ἔχει καθ' Ἑλλάδα. Comp. Horat. *Carmin.* IV, 9, 25:

Vixere fortes ante Agamemnona  
 Multi, sed omnes illacrymabiles  
 Urgentur ignotique *lougis*  
 Nocte, carent quia vate sacro.

See also Sappho, *Fragm.* XI, Blomfield.

15. λιπαράμπυκος.] "Having a bright or shining frontlet:" so in O. VII, 64, Lachesis is called χρυσάμπυξ.

17. τριταῖον.] i. e. τὸν εἰς τρίτην ἡμέραν μέλλοντα πνεῖν.

18. οὐδ' ἀπὸ κέρδει βάλλον.] i. e. καὶ οὐχὶ διὰ τὸ παρὸν κέρδος (κέρδος δὲ τὸ τοῦ πλου-

ἀφνεὸς πενιχρὸς τε θάνατον πάρα  
20 θαμὰ νέονται. ἐγὼ δὲ πλέον' ἔλπομαι

λόγον Ὀδυσσεὸς ἢ πάθεν διὰ τὸν ἀδυεπῆ γενέσθ' Ὀμηρον. 30

19 sq. "Eximie Hermannus emendavit pr. vulgato θανάτου παρὰ σᾶμα in novissima Heynii editione. Quum enim quartum epodi versum in principio tribrachum habere statuatur, v. 41. e cod. Aug. reponit κτέαν' ἄγων, v. 83. retinet δάπεδον, v. 104. ἔπεσε probat, et hoc loco θαμὰ scribit pro σᾶμα, quum litera evanida Θ, ut fit, transiisset in C. Sic denique etiam θάνατον πάρα corrigendum erat."—DISSEN. 20 πλέον

εὐδίων) ἐζημιώθησαν τὸν μετὰ ταῦτα πλοῦν οὐδὲ ἀπώλοντο ἀμελήσαντες. SCHIOL. For the word ἐζημιώθησαν, by which the Scholiast here translates βάλλον, comp. *Act. Apostol.* xvii, 10: θεωρῶ ὅτι μετὰ ὑβρεως καὶ πολλῆς ζημίας, οὐ μόνον τοῦ φορτίου καὶ τοῦ πλοίου, ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν, μέλλειν ἔσεσθαι τὸν πλοῦν, and v. 21: κερδοῦσαι τὴν ὑβριν ταύτην καὶ ζημίαν. Now κέρδος and ζημία are properly opposed to one another: Plato, *Hipparch.* p. 226, E: κέρδος δὲ λέγεις ἐναντίον τῇ ζημίᾳ, comp. Plato, *Legg.* viii, p. 835, B: μέγα τῇ πόλει κέρδος ἢ ζημίαν ἂν φέροι; and see Aristot. *Ethica Nicom.* v, 4: καλεῖται δὲ τὸ μὲν ζημία, τὸ δὲ κέρδος. Isocr. *Nicochl.* p. 37, B: τὸ μὲν λαβεῖν κέρδος εἶναι νομίζετε, τὸ δ' ἀναλῶσαι ζημίαν. That βλάβη was not a synonym for ζημία in this antithesis appears from Xenoph. *Cyrop.* ii, 2. § 12: μήτ' ἐπὶ τῷ ἑαυτῶν κέρδει, μήτ' ἐπὶ ζημίᾳ τῶν ἀκουόντων, μητ' ἐπὶ βλάβῃ μηδεμίᾳ, comp. *Cyrop.* iii, 1. § 30: φύλαξαι μὴ ἡμᾶς ἀποβαλῶν, σαυτὸν ζημιώσῃς πλείω ἢ ὁ πατήρ ἡδυνήθη σε βλάψαι. It appears by the passages quoted from the Scholiast and St. Luke that this antithesis of κέρδος and ζημία was used by the later Greek writers, especially in speaking of gain and loss in sea-voyages, and they used *ζημίαν ποιῶ* for *jacturam facere*, "to throw goods overboard in a storm." Now the older Greek writers used ἀποβάλλω and ἀποβολή in this sense (the latter word is used by St. Luke in the chapter just quoted, v. 22, but without any direct reference to its literal meaning), and I think that the Scholiast probably intended his ἐζημιώθησαν to be a translation of ἀπέβαλον: I have, therefore, written ἀπό for ὑπό in this line, retaining the old reading βάλλον, in preference to Böckh's correction βλάβην, for which he cites the authority of one MS. Böckh takes ὑπό with βλάβην, and not with κέρδει (see on *N.* ix, 33). I am not aware that ὑποβλάπτω ever occurs,

and I cannot 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: now the emphasis does fall on ἀπό in ἀποβάλλειν; so much so, that in Æschylus *Agamemn.* 1015, where there is also an allusion to the practice of casting part of the cargo overboard to save the rest, we have βαλῶν by itself, as here βάλλον, the ἀπό being joined to a genitive case in the sentence:

καὶ τὸ μὲν πρὸ χρημάτων  
κτησίων ὄκνος βαλῶν  
σφενδοῦν ἀπ' εὐμέτρου,  
οὐκ ἔδν πρόπας δόμος  
πημονᾶς γέμων ἄγαν,  
οὐδ' ἐπόντισε σκάφος.

And I may remark in general that the tmesis of ἀπό is more common than that of any other preposition: comp. Hom. *Il.* i, 67: ἀπό λοιγὸν ἀμῦναι. 98: ἀπό πατρὶ φίλω δομέναι. xii, 195: ἐνάριζον ἀπ' ἔντεα. Herod. iii, 36: ἀπό μὲν σεωυτὸν ὤλεσας. viii, 89: ἀπό μὲν ἔθανε. ii, 39: ἀπ' ὧν ἔδοντο. 47: ἀπ' ὧν ἔβαψε. vii, 164: ἀπό πάντα τὰ χρήματα ἄγων, all of which passages are cited by Matthiä (*Gr. Gr.* § 594, 2) as instances of tmesis in general. In this case there is a peculiar propriety in the tmesis from the opposition of κέρδος to ἀποβολή, and I entertain no doubt that Pindar wrote what I have given in the text. The tmesis too obviates any objection to the use of ἀποβάλλω absolutely: "nor do they suffer a loss through their cupidity" (*neque præ lucro jacturam faciunt*). The Scholiast justly remarks that this is a hint to the poet's patrons.

19, 20. θάνατον πάρα—νέονται.] So Hom. *Il.* xxiv, 328: θανατόνδε κιών. Eurip. *Phæniss.* 1062: ἐπὶ θάνατον οἶχεται. Comp. *Iph. T.* 886: θανάτῳ πελάζειν.

20. ἔλπομαι.] Comp. *Fragm. Pæon.* 10.

- ἐπεὶ ψεύδεσσι οἱ ποτανᾶ τε μαχανᾶ Στρ. β'.  
 σεμνὸν ἔπεστί τι σοφία δὲ κλέπτει παράγοισα μύθοις. τυφλὸν  
 δ' ἔχει
- ἦτορ ὄμιλος ἀνδρῶν ὁ πλεῖστος. εἰ γὰρ ἦν 35
- 25 ἔ τὰν ἀλάθειαν ιδέμεν, οὐ κεν ὄπλων χολαθεῖς  
 ὁ καρτερός Αἴας ἔπαξε διὰ φρενῶν  
 λευρὸν ξίφος· ὃν κράτιστον Ἀχιλῆος ἄτερ μάχα 40  
 ξανθῷ Μενέλα δάμαρτα κομίσαι θοαῖς  
 ἐν ναυσὶ πόρευσαν εὐθυπνίου Ζεφύροιο πομπαῖ
- 30 πρὸς Ἴλου πόλιν. ἀλλὰ κοινὸν γὰρ ἔρχεται Ἄντ. β'.  
 κῦμ' Ἀίδα, πέσε δ' ἀδόκητον ἐν καὶ δοκέοντα· τιμὰ δὲ γίγνεται  
 ὧν θεὸς ἄβρον αὔξει λόγον τεθνακότων 46  
 βοαθῶν, τοὶ παρὰ μέγαν ὄμφαλὸν εὐρυκόλπου  
 μόλον χθονός· ἐν Πυθίοισι δὲ δαπέδοις 50

22 "Vulgo ψευδέσσιν οἱ ποτανᾶ μαχανᾶ. Hermannus nunc cum Schmidio probat ψεύδεσσι οἱ ποτανᾶ γε μαχανᾶ, in quo mihi γέ videtur jejunum. Böckhius ποτανᾶ τε μαχανᾶ prætulit, olim commendatum ab Hermanno."—DISSEN. 25 εἰάν ἀλάθειαν εἰδέμεν, 28 ξανθῷ Μενέλα 32 sq. "τεθνακότας βοαθῶν recte dici Græce mortuos viros fortes, heroes, dubitat Hermannus, cui plane assentior. At βοαθῶν, h. e. ἐπίκουρον, sensu aptissimum, immo prope necessarium mihi videtur ob consilium loci. Μοχ παρὰ ante μέγαν e Scholiis restitutum a Böckhio monente Hermanno, et μόλον pr. ἔμολε."—DISSEN. 33 βοᾷ θοῶν· τοὶ γὰρ μ. Böckh. legit βοαθῶν.

22. ποτανᾶ—μαχανᾶ.] Comp. P. v, 107, with P. III, 109, and see P. VIII, 34, and the note on P. IX, 89—92.

28. κομίσαι.] The same word is used of bringing back Helen in O. XIII, 59.

31—34. τιμὰ—χθονός.] This passage has been very well explained by Dissem. It seems that the ξένια of different heroes, who were reported to have visited Delphi in their life-time, were celebrated there in one common festival, at which Apollo was supposed to receive them as his guests; on these occasions there was a solemn procession and a great sacrifice (see v. 46, infra), and then the names of the heroes who were commemorated in the ξένια were formally proclaimed. After the sacrifice followed the games. Dissem thinks it manifest from the context, that Ulysses, although he was worshipped as a demigod in Ætolia and at Sparta, was not one of the heroes commemorated at Delphi, and that Ajax was one of them. Otherwise there would be no op-

position between his lot and that of Ajax; but if we admit this supposition, there will be an intelligible antithesis between the λόγος of Ulysses (v. 21), who was honoured only by man, and the τιμὰ of Ajax, as one of those ὧν θεὸς ἄβρον αὔξει λόγον, which λόγος, no less than that of Ulysses, lived after death, and was an aid to the memory of the deceased (τεθνακότων βοαθῶν), when they were assailed by calumny. He uses the word βοαθῶν in reference to the custom mentioned in Homer of fighting over the dead body of one's friend. Comp. Callimach. in Del. 27: τοῖός σε βοηθῶς ἀμφιβέβηκεν. By this, the poet hints that it would be in vain to attempt any slander of heroes, who like Neoptolemus are under the protection of the Delphian god, for that the glory granted to them by Apollo would save them from ignominy and insult, and most of all at Delphi. In the same reference he uses the word ἐλκύσαι in v. 103, infra: Ἄβρον λόγον: similarly, κῦδος ἄβρον, O. v, 7. I. 1, 50.

- 35 κείται, Πριάμου πόλιν Νεοπτόλεμος ἐπεὶ πράθην  
 τᾷ καὶ Δαναοὶ πόνησαν· ὁ δ' ἀποπλέων  
 Σκύρου μὲν ἄμαρτε, πλαγχθέντες δ' εἰς Ἐφύραν ἴκοντο 55  
 Μολοσσία δ' ἐμβασίλευεν ὀλίγον ἔπ. β'.  
 χρόνον· ἀτὰρ γένος αἰεὶ φέρειν  
 40 τοῦτό οἱ γέρας· ὄχετο δὲ πρὸς θεόν,  
 κτέαν' ἄγων Τρωΐαθεν ἀκροθινίων 60  
 ἵνα κρεῶν νιν ὑπὲρ μάχας ἔλασεν ἀντιτυχόντ' ἀνὴρ μαχαίρα.  
 Βάρυνθεν δὲ περισσὰ Δελφοὶ ξεναγέται. Στρ. γ'.  
 ἀλλὰ τὸ μόρσιμον ἀπέδωκεν· ἐχρῆν δέ τιν' ἔνδου ἄλσει πα-  
 λαιτάτω 65
- 45 Αἰακιδᾶν κρεόντων τολοιπὸν ἔμμεναι

37 "Vulgo ἴκοντο δ' εἰς Ἐφύραν πλαγχθέντες contra metrum. Unde Böckhius transpositis verbis scripsit quod in textu vides, Hermannus autem non mutans verborum sedem *πλανέντες* commendat. Ex Hermanni ratione collocatio verborum optima, ut cuivis patet, Σκύρου μὲν ἄμαρτεν, ἴκοντο δὲ εἰς Ἐφύραν. Sed etiam Böckhii collocatio proba, quum *πλαγχθέντες* recte excipiat verbum ἄμαρτε per continuationem ejusdem notionis, ut si dicas: Σκύρου μὲν ἄμαρτεν, ἀμαρτόντες δὲ εἰς Ἐφύραν ἴκοντο."—DISSEN. 41 Τρωΐαθεν Böckh.

42. ἵνα—μαχαίρα.] In this passage again the reader of Pindar is much indebted to Dissen. The construction is: ἀντιτυχόντα μάχας ὑπὲρ κρεῶν, "in qua," says Dissen, "ἀντιτυχεῖν μάχας dictum est ut apud Homerum ἀντιάσαι πολέμοιο, πόνωιο, ἔργων, μάχας, ἀέθλων, nisi quod ἀντιάσαι ibi est de industria adire, ἀντιτυχεῖν forte incidere significat. Tum μάχα ὑπὲρ κρεῶν veluti Eurip. Phœniss. 1345: εἰς ἀσπίδ' ἤξειν βασιλικῶν δόμων ὑπερ." The consistent tradition was, that Neoptolemus was slain at Delphi, and, though the tragedians invented another story (namely, that he was murdered there by Orestes), it was generally believed that he fell by the hand of Machæreus, one of the Delphic priests. According to one account, the priest slew him by the command of the Pythoness, because he had come to Delphi to ask satisfaction of Apollo for the death of his father Achilles, and had so been guilty of sacrilege (ιεροσυλία). According to another account, he was killed by Machæreus for refusing to give him the priest's share of the sacrifice, which he was offering up to the Delphian god from the spoils of Troy. This account Pindar has adopted in his Pæan, where he said that Neoptolemus was killed ἀμφεπόλοισι μαρ-

νάμενον μοιριᾶν περὶ τιμᾶν. It is obvious that the terms of this statement might be offensive to the Ægenitans, though they were probably quite in accordance with the Delphian tradition on the subject, and therefore Pindar takes advantage of this opportunity to soften down the expressions which he had previously used, and to show that no real injury was done to Neoptolemus in what he said. He tells the Æginetans—"Neoptolemus came to Delphi with the most pious intentions; it was destined, however, that he should remain there as an honoured guest, in the temple of Apollo; and thus fate would have it that he should accidentally (ἀντιτυχόντα) quarrel with Machæreus (whose name is implied in ἀνὴρ μαχαίρα) about the priest's portion of the offering (of which he here speaks, rather contemptuously, as κρέα, though he had called it by the dignified periphrasis μοιριαὶ τιμαὶ in the Pæan), and in this quarrel he fell: but the Delphians were much vexed, and paid the highest honours to the memory of the foreign hero:" for funeral sacrifices were offered up to him at Delphi every year (Pausan. x, 24, 5), and he was commemorated first of all the heroes, whose names were recited at the Delphic *ξέμια*.

- θεοῦ παρ' εὐτειχεῖα δόμον, ἠρωΐαις δὲ πομπαῖς  
 θεμίσκοπον οἰκεῖν ἔοντα πολυθύτοις  
 εὐώνυμον ἐς δίκαν. τρία ἔπεα διαρκέσει· 70  
 οὐ ψεῦδῖς ὁ μάρτυς ἔργμασιν ἐπιστατεῖ.
- 50 Αἴγινα, τεῶν Διός τ' ἐκγόνων θρασύ μοι τόδ' εἰπεῖν  
 φαενναῖς ἀρεταῖς ὁδὸν κυρίαν λόγων Ἄντ. γ'. 75  
 οἴκοθεν· ἀλλὰ γὰρ ἀνάπαυσις ἐν παντὶ γλυκεῖα ἔργῳ κόρον  
 δ' ἔχει  
 καὶ μέλι καὶ τὰ τέρπν' ἄνθε' Ἀφροδίσια.  
 φναῖ δ' ἕκαστος διαφέρομεν βιοτὰν λαχόντες, 80
- 55 ὁ μὲν τά, τὰ δ' ἄλλοι τυχεῖν δ' ἐν ἀδύνατον  
 εὐδαιμονίαν ἅπασαν ἀνελόμενοι· οὐκ ἔχω  
 εἰπεῖν, τίμι τοῦτο Μοῖρα τέλος ἔμπεδον  
 ἴορεξε. Θεαρίων, τίν δ' εἰκότα καιρὸν ὄλβου 85
- δίδωσι, τόλμαν τε καλῶν ἀρομένῳ Ἐπ. γ'.  
 60 σύνεσιν οὐκ ἀποβλάπτει φρενῶν.  
 ξεῖνός εἰμι \*σκοτεινὸν ἀπέχων ψόγον, 90

48 εὐώνυμον. ἐς δίκαν τρία 50 οὐδ' 59 sq. "Vulgo τόλμαν τε καλῶν ἀρομένῳ σύνεσις οὐκ ἀποβλάπτει φρενῶν. Emendavit Hermannus. Ac σύνεσιν et ἀρομένῳ de conjectura positum, hoc quidem propter metrum; ἀποβλάπτει vero ductum e libris est."—DISSERT. 61 ξεῖνός εἰμι, σκοτεινὸν ἀπέχων ψόγον. Pro σκοτεινόν, quod in metrum peccat, Böckhius reposuit κοτεινόν. "Scrpsi," inquit, "κοτεινόν, hoc est κοτήεντα; quod si exemplis

46—49. ἠρωΐαις—ἐπιστατεῖ.] "Est ille pompis præses, ut prospera in iis justitiâ gubernet. Nec opus, ut hæc pluribus exponam. Tria verba sufficient: verax Neoptolemus certaminibus testis est. Εὐώνυμος Pindaro est bonus, prosper. Notat Eustathius (ad Il. μ, p. 852, 5): μοῖρα δὲ εὐσώνυμος πρὸς διαστολὴν τῆς ἀγαθῆς, καὶ ὡς ἂν Πίνδαρος εἴποι, εὐώνυμου." Böckh, Not. Crit. p. 540.

50—52. Αἴγινα—οἴκοθεν.] "Ita construe: θρασύ μοι εἰπεῖν τόδε, (Æacidarum laudes,) ὁδὸν λόγων οἴκοθεν κυρίαν φαενναῖς ἀρεταῖς τεῶν, Αἴγινα, Διός τ' ἐκγόνων. Animus mihi auidax est ad canendum hoc, in quo longa materia inest celebrandarum virtutum insignium, quibus tua, Ægina, Jovisque præles claruit. Tamen desinat, quod etiam dulcia fastidium afferunt. Θρασὺ est εὐθαρσὲς, ἀσφαλές, ut recte Schol. ad Sophocl.

μίξαι θρασύ;" Böckh, l. l. Hermann places the full stop after ἐκγόνων, and understands by these words the Æginetans in general; but it is clear that Pindar means the Æacidæ: see Böckh, Kritische Behandlung der Pindarischen Gedichte, § 43.

55, 56. τυχεῖν—ἀνελόμενον.] Comp. Eurip. Orest. 1218: εἴπερ εὐτυχήσομεν ἐλόντες; and for the force of τυχεῖν see note on v. 11, supra.

59, 60. τόλμαν—φρενῶν.] i. e. you were brave when young, and now, in your old age, you are distinguished for your prudence; in other words, at different periods of your life you possessed the virtues proper to each age. Comp. P. II, 63—67, with N. III, 70—75.

61. ἀπέχων.] It seems very strange to



ὕδατος ὡτε ροὰς φίλον ἐς ἄνδρ' ἄγων  
 κλέος ἐτήτυμον αἰνέσω· ποτίφορος δ' ἀγαθοῖσι μισθὸς οὗτος,  
 ἐὼν δ' ἐγγύς Ἀχαιοὺς οὐ μέμψεται μ' ἀνὴρ Στρ. δ.  
 65 Ἴονίης ὑπὲρ ἁλὸς οἰκέων· προξενία πέποιθ' ἐν τε δαμόταις 95  
 ὄμματι δέρκομαι λαμπρόν, οὐχ ὑπερβαλῶν,

firmari non potest, certe analogia defenditur, atque ipso commendatur metro et sensu. Ut enim σκότος σκοτεινός, φάος φαινός, πόθος ποθέω ποθεινός, ἔλεος ἐλεέω ἐλεεινός; ita κότος κοτέω κοτεινός. Κοτεῖν autem commodissimum de invidia inter æquales, ut inter cives, abs qua abesse hospitem poëta prædicat. Sic in Hesiodico versu:

καὶ κεραμεὺς κεραμεῖ κοτέει, καὶ ἀοιδὸς ἀοιδῶ.

Huic igitur adjectivo reconditori atque ἄπαξ λεγόμενον ab imperito metri usitatum σκοτεινόν videtur substitutum esse. Quodsi quis melius quærendum putaverit, non inventurum spondeo expertus." 65 καὶ προξενία

should agree in taking this word in the middle sense, as if the poet had written ἀπεχόμενος. The poet, if that had been his meaning, might have written ἀπέχων ψόγου στόμα, as (in O. II, 69) we have ἀπέχειν ἀδίκων ψυχάν. But the next line, compared with N. I, 24, 25, proves that he is talking, not of abstaining from blame, but of quenching the censures of others by his praise: and for the force of ξεινός εἰμι in this reference, we may compare O. IX, 83, 84: προξενία—ἦλθον τιμάορος—λαμπρομάχου μίτραϊς.

64, 65. ἐὼν—οἰκέων.] It is obvious that Pindar is here speaking of the Thesprotians, who represented the subjects of Neoptolemus, king of Molossia: see the Introduction to this ode. Ἴονίης ὑπὲρ ἁλὸς οἰκέων is particularly applicable to Cichyrus, formerly Ephyra, the capital of this district. Strabo says (VII, p. 324): ὑπέρκειται δὲ τούτου μὲν κόλπου Κίχυρος, ἢ πρότερον Ἐφύρα, πόλις Θεσπρωτῶν· τῶν δὲ κατὰ Βουθρυτὸν ἢ Φοινίκη· ἐγγύς δὲ τῆς Κίχυρον πολίχμιον Βουχαίτιον Κασσωπαίων, μικρὸν ὑπὲρ τῆς θαλάττης ὄν. Besides this passage Dissen quotes the following instances of the same use of ὑπέρ. P. I, 18. Herod. IV, 18. Thucyd. I, 46. Strabo, p. 326. The qualification ἐὼν δ' ἐγγύς refers to the distant position of the Thesprotians, and is opposed to ἐν τε δαμόταις which follows. On the connexion of thought in this passage and what follows, see the Introduction.

65. προξενία πέποιθα.] In other words, "if they had not had a higher opinion of

they would not have made me their πρόξενος." Dissen supposes that Pindar had a general relation of proxeny with all Greece, just as the Amphictyonic council subsequently conferred the *gratuitum hospitium* upon Polygnotus (Pliny, II. N. XXXV, 9). I think this supposition unnecessary, and that it rather weakens the force of the particular reference to the "Achæans living by the Ionian sea." It appears that Pindar enjoyed this relation of proxeny with Opus (see O. IX, 83, 84), and it is very likely that the people of Cichyrus had also made him their πρόξενος. This distinction was often conferred without the annexation of any of the duties which were ordinarily attached to it, and Pindar's προξενία was probably a merely honorary appointment. On the προξενία, see Valckenaer ad *Ammonium*, p. 198, and Ullrich *de proxenia*, pp. 43—56.

65—67. ἐν τε δαμόταις—ἐρύσαις.] "And among my fellow-citizens I look around me with clear visage, for I have never assumed any superiority, and have carefully avoided wronging any one." For δέρκομαι λαμπρόν, see N. X, 40: ἀξιωθείην κεν—Ἄργει μὴ κρύπτειν φάος ὀμμάτων. The sense of ὑπερβαλῶν here is well given by the gloss in Hesychius: ὑπερβολία· κόρος, ὕβρις. With the phrase βίαια πάντ' ἐκ ποδὸς ἐρύσαις, we may compare Theognis, v. 741:

καὶ τοῦτ', ἀθανάτων βασιλεῦ, πῶς ἐστι δίκαιον

ἔργων ὅστις ἀνὴρ ἐκτὸς ἐὼν ἀδίκων,  
 μὴ τιν' ὑπερβασίην κατέχων, μὴθ' ὄρκον

βίαια πάντ' ἐκ ποδῶς ἐρύσαις, ὁ δὲ λοιπὸς εὐφρων  
ποτὶ χρόνος ἔρποι. μαθὼν δέ τις ἂν ἐρεῖ, 100  
εἰ παρ μέλος ἔρχομαι ψόγιον ὄαρον ἐννέπων.

70 Εὐξενίδα πάτραβε Σώγενης, ἀπομνύω  
μὴ τέρμα προβάς ἄκοιθ' ὥτε χαλκοπάραον ὄρσαι 105  
θοὰν γλῶσσαν, ὅς ἐξέπεμψεν παλαισμάτων ἄντ. δ.  
αὐχένα καὶ σθένος ἀδιάντον, αἶθωνι πρὶν ἀλίῳ γυῖον ἐμπεσεῖν.  
εἰ πόνος ἦν, τὸ τερπνὸν πλέον πεδέρχεται.

75 ἔα με νικῶντί γε χάριν, εἴ τι πέραν ἀερθεῖς 110  
ἀνέκραγον, οὐ τραχὺς εἰμι καταθέμεν.

68 "Hermannus in *Dissertatione de Sogene*, p. 5. rectius scribi dicit: μαθὼν δ' ἂν ἐρεῖ, ut intelligatur iste, quem fingit Thearionis victorem, Achivus homo. Nunc illud moneo, repugnare metrum, cui sic una syllaba brevis eripitur. Mox v. 69. omnes libri ψόγιον, quod eodem loco probare videtur Hermannus. Böckhius contra cum Schneidero in *Lexico* (add. Passov.) ψόγιον scripsit analogiæ convenientius."—DISSEN. 71 ὥστε 72 "In libris duplex lectio exstat ἐξέπεμψας et ἐξέπεμψεν, quorum hoc optime prætulere Hermannus et Böckhius."—DISSEN. 75, 76 ἔα με, νικῶντί γε χάριν

εἴ τι περ ἂν ἀερθεῖς  
ἀνέκραγον. οὐ κ.τ.λ.

69. παρ μέλος.] The same as παρὰ καιρόν, *O.* IX, 38.

70, 71. ἀπομνύω μὴ—ὄρσαι.] It appears to me quite certain that the verb ὄρσαι is to be used in a past sense; any reference to the future in this part of the ode would be out of place, and the use of μὴ after a verb of swearing and expressing a denial of something past or present is common enough in good authors; see *O.* II, 92, 93: αὐδάδομαι ἐνόρκιον λόγον—τεκεῖν μὴ τιν' ἑκατόν γε ἐτέων πόλιν κ. τ. λ. Xenoph. *Αναβ.* VII, 6. § 18: ὀμνύω—μηδὲ ἂ ἐμοὶ ἰδίᾳ ὑπέσχετο Σούθης ἔχειν. And sometimes we have even οὐ after a verb of swearing, when the denial has reference to the future: so Theocritus, XXI, 59: ὄμοσα δ' οὐκέτι λοιπὸν ὑπὲρ πελάγους πάδα θεῖναι.

72. ἐξέπεμψεν.] This is the frequentative aorist: it cannot possibly refer to any exploit of Sogenes, for, in addition to the general objections to that supposition, which I have mentioned in the Introduction, if any thing done by Sogenes in the particular contest had been referred to, it would have been stated in the imperfect.

73. αἶθωνι—ἐμπεσεῖν.] 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. *Ælian.* V. H. XIV, c. 18); we may fully understand this allusion to the wrestling match, coupled with the εἰ πόνος ἦν which follows. An unpractised athlete found the heat more trying than all the pain and labour of the contest: thus Cicero says (*Brutus*, c. 69): pugiles inexercitati, etiamsi pugnos et plagas, Olympiorum cupidi, ferre possunt, solem tamen sæpe ferre non possunt.

75, 76. εἴ τι—ἀνέκραγον.] This refers to the long digressions on his own affairs in the earlier part of the ode. Böckh and Dissen translate these words: si paullo sublimius efferor ac vociferor, or si paullo altius elatus sublata voce clamavero. Dissen thinks that ἀνέκραγον here, like ἀνέδραμον in *O.* VIII, 54, should be rendered by the *futurum exactum*. I have endeavoured to refute this opinion, by citing the usage of Pindar himself, in the note on *O.* VIII, 53—55. We must explain πέραν ἀερθεῖς with reference to νικῶντι χάριν, which immediately precedes: ἀερθεῖς means "having flown up into the air" (*N.* VIII, 41. *I.* I, 64), i. e. on the

εἶρειν στεφάνους ἐλαφρόν' ἀναβάλεο Μοῖσά τοι  
 κολλᾶ χρυσὸν ἔν τε λευκὸν ἐλέφανθ' ἀμᾶ  
 καὶ λείριον ἄνθεμον ποντίας ὑφελοῖσ' ἑέρσας.

115

80 Διὸς δὲ μενναμένος ἀμφὶ Νεμέᾳ Ἐπ. δ.  
 πολύφατον θρόον ὕμνων δόνει  
 ἀσυχᾶ. βασιλῆα δὲ θεῶν πρέπει 120  
 δάπεδον ἂν τόδε γαρνέμεν ἀμέρα  
 ὅπι' λέγοντι γὰρ Λιακόν νιν ὑπὸ ματροδόκοις γοναῖς φυτεῦ-  
 σαι,

85 εἴ μὲν πολίαρχον εὐωνύμῳ πάτρα, Στρ. ε. 125  
 Ἰράκλεες, σέο δὲ προπρεῶνα μὲν ξεῖνον ἀδελφεόν τ'. εἰ δὲ  
 γεύεται  
 ἀνδρὸς ἀνὴρ τι, φαῖμέν κε γείτου' ἔμμεναι  
 νόῳ φιλάσαντ' ἀτενεῖ γείτοινι χάρμα πάντων 130

77 ἀναβάλλεο. 81 ὕμνον θρόον 82 ἀσυχῆ 83 γάπεδον Böckh. *Ibid.* "Vulgo θευμερᾶ, quæ vox non Græca. Benedictus conjecit ἡμέρα, quod Hermannus in ἀμέρα mutavit. Idem v. 85, pr. inepto ἐμᾶ scribendum vidit εἴ, quanquam perperam explicans."—DISSEN. 84 μιν. 87 ἀνὴρ, τί φ. 88 φιλήσαντα γ' ἀτενεῖ, γείτοινι;

wings of poetry (see on v. 22, above); and πέραν ἀερθεῖς means "having soared above, or beyond"—what? why, the proper theme of the ode, the νικῶντι χάριν just mentioned. He uses πέραν, with a similar reference to one of his digressions, in *N.* v, 21: καὶ πέραν πόντοιο πάλλοντ' αἰετοί. If he had meant *paullò sublimius* or *paullò elatius*, he ought to have said τοῦ εἰκότος πέραν (see Sophocl. *Œd. T.* 74). Ἀνέκραγον occurs, in precisely the same sense as here, in Hom. *Odys.* xiv, 467: ἀλλ' ἐπεὶ οὖν τὸ πρῶτον ἀνέκραγον, οὐκ ἐπικεύσω, where it also refers to speaking out boldly in one's own praise. The meaning of the words before us is: "if soaring beyond the subject of my ode I have spoken out in my own praise, I am not stingy in paying the tribute of praise due to the victor." Καταθέμεν χάριν is "to pay the honour as a debt" (see Reisig. *ad Soph. Œd. Col.* 889, and comp. *O.* xi, 8. *P.* viii, 33): but καταθέσθαι χάριν is "to earn or merit honour."

77. ἀναβάλλεο.] This word is generally

*paullisper*). But in this sense it generally takes an accusative after it, as in *O.* i, 80. Hom. *Il.* ii, 436, though in Herod. iii, 85, it is used absolutely: ὄρη μηχανᾶσθαι καὶ μὴ ἀναβάλλεσθαι. Besides, it does not seem natural to say here, "wait," when the next sentence conveys the completion of the thing to be waited for, the poetic crown, of which the poet expressly says that it is easily made. It seems more likely that ἀναβάλεο refers to the musical prelude, like ἀμβολαί, *P.* i, 4, and ἀμβολάδαν, *N.* x, 33.

77—79. Μοῖσά τοι—ἑέρσας.] Dissen ingeniously supposes that Pindar is describing an artificial crown composed of the most costly materials, the bough and leaves being of gold, and the flowers interwoven with it being of gold, ivory, and coral.

86. προπρεῶνα.] "Well-inclined," or "well-disposed," "friendly" (πρόθυμον, πρόφρονα). The word is a compound of πρό with its derivative πρεῶν: comp. πρῶν, παυρῶν, παυρῶς (Hesuch.) and προπρεῶν.

- ἐπάξιον· εἰ δ' αὐτὸ καὶ θεὸς ἀνέχοι,  
 90 ἐν τίν κ' ἐθέλοι, Γίγαντας ὃς ἐδάμασας, εὐτυχῶς  
 ναίειν πατρὶ Σωγένης ἀταλὸν ἀμφέπων  
 θυμὸν προγόνων εὐκτῆμονα ζαθέαν ἀγνιάν· 135
- ἐπεὶ τετραόροισιν ὦθ' ἀρμάτων ζυγοῖς Ἄντ. ε.  
 ἐν τεμένεσσι δόμον ἔχει τεοῖς, ἀμφοτέρας ἰὼν χειρός. ὦ  
 μάκαρ,
- 95 τίν δ' ἐπέοικεν Ἥρας πόσιν τε πειθέμεν 140  
 κόραν τε γλαυκώπιδα· δύνασαι δὲ βροτοῖσιν ἀλκὰν  
 ἀμαχανιᾶν δυσβάτων θαμὰ δίδόμεν.  
 εἰ γάρ σφισιν ἐμπεδοσθενέα βίοντον ἀρμόσαις 145  
 ἦβα λιπαρῶ τε γήραϊ διαπλέκοις
- 100 εὐδαίμον' εὐόντα, παίδων δὲ παῖδες ἔχοιεν αἰεὶ  
 γέρας τόπερ νῦν καὶ ἄρειον ὄπιθεν. Ἐπ. ε.  
 τὸ δ' ἐμὸν οὐ ποτε φάσει κέαρ 150

89 "εἰ δ' αὐτὸ καὶ θεὸς ἀνέχοι pr. ἂν ἔχοι scripsit Böckhius de Thierschii conjectura, qui ἀνέχειν interpretatur παρέχειν, comparans *Fragment. Hecom.* nr. 2: πλεῖστα μὲν δῶρ' ἀθανάτοισι ἀνέχοντες. At enim, homo licet recte dicatur ἀνέχειν δῶρα θεοῖς, non tamen deus, ut nunc Hercules, dici potest ἀνέχειν hominibus. Ego vulgatum teneo cum Hermanno, in quo ἂν optime post θεός positum nota. "Nam θεός in hoc membro gravissima vox est, fortiori accentu pronuntianda quam cetera, cui rei adjuvandæ maxime inservit postpositum ἂν. Mox v. 90. ἐθέλοι pr. ἐθέλει Böckhius scripsit e libris, et v. 95. Ἥρας de conjectura pr. Ἥραν."—DISSEN. 99 γήρα.

89—91. εἰ δ' αὐτὸ—ναίειν.] "If a god will condescend to, will put up with, will not disdain to accept, the law of good neighbours, Sogenes will be able to live prosperously under your protection, O conqueror of the giants." For the sense which I have given to ἀνέχω here, see *New Cratylus*, p. 247, where I have compared Soph. *Ajax*, 212, and Eurip. *Hecub.* 119. For the sense which ἐθέλω seems to bear in this passage, see *New Cratylus*, p. 541. Dissen suggests that Hercules is here addressed as the conqueror of giants in reference to the powerful enemies of Theario, from whose malice Hercules was to defend him.

93, 94. ἐπεὶ—χειρός.] "More antiquo unus temo atque unum jugum duos equos jungebat. Deinde quadrigas temones duos juxta se positos iisque equos quattuor duo-

rissimus Pindari *Nemeorum* VII, 137 (93)." Schneider, *ad Xenoph. Cyrop.* VI, 2. § 51.

101. γέρας.] It is difficult to decide whether this is a reference to some post held by Theario at Ægina, or merely a way of speaking of the honour which redounded to his family from the victory of his son. Müller supposes (*Æginet.* p. 147) that Sogenes was priest of Hercules, and Dissen has suggested that, since Hercules was worshipped at Ægina as a ξενός (see v. 86), we may perhaps refer the name of the Euxenidæ to their hereditary connexion with Hercules. But there is a grave objection to this supposition, which Dissen himself has pointed out: the poet would not have said καὶ ἄρειον ὄπιθεν, if such has been the γέρας referred to, for this would have been a dépréciation of their priesthood not very

ἀτρόποισι Νεοπτόλεμον ἐλκύσαι

ἔπεισι ταῦτά δὲ τρὶς τετράκι τ' ἀμπολεῖν

105 ἀπορία τελέθει, τέκνοισιν ἄτε μαψυλάκας, Διὸς Κόρινθος. 155

104 ἔπεισι ταῦτα vulgo δὴ ἔπεισι ταῦτά Böckhiius, qui deinde τετράκι scripsit, pro vulg. τετράκις. 105 Vulgo μαψυλάκας. Böckhiius e libris et schol. reposuit μαψυλάκας, derivatum ab ὑλάω, ut ὑλακῆ, ὑλακόω et ὑλακόμωρος. Adde vocem femininam μαψυλάκταν in fragmento Sapphonis apud Plutarch. *de cohibenda ira*, p. 432. Hutten.

103. ἐλκύσαι.] This word is used with reference to the Homeric practice of allowing the dead bodies of the slain to be torn by wild beasts or dogs : see Hom. *Il.* xvii :

εἰ κ' Ἀχιλῆος ἀγανού πιστὸν  
ἑταῖρον

τείχει ὑπὸ Τρώων ταχέες κύνες ἐλκύ-  
σωσιν.

Herod. i, 140 : οὐ πρότερον θάπτειν ἀνδρὸς

τὸν νέκυν πρὶν ἂν ὑπ' ὄρνιθος ἢ κυνὸς ἐλ-  
κυσθῆ.

105. Διὸς Κόρινθος.] On this proverb, which refers to a continual repetition of the same story, see Müller, *Dor.* i, p. 88, and for the history connected with it, see Thirlwall, *Hist. Gr.* i, p. 427.

NEMEONIKAI H'.  
**ΔΕΙΝΙΑΙ ΑΙΓΙΝΗΤΗ**  
**ΣΤΑΔΙΕΙ.**

N E M E A VIII.

INTRODUCTION.

DEINIS, a young Æginetan of the house of the Chariadaë, had twice conquered in the stadium at Nemea; his father Megas, who was now dead, had also been once successful in the same contest. This is nearly all that we know of the victor celebrated in this ode, the date of which is not established by any authority. Dissen infers, from internal evidence of a very slight texture, that the ode was written about Ol. 80, 3, 4. B. C. 458, 457. It was publicly sung before the temple of Æacus, when Deinis was dedicating his crown to that hero.

The harmony is Lydian (v. 15) with Dorjan rhythms.

ARGUMENT.

1—12. Youthful love is sometimes prosperous, sometimes the contrary. The love of Jupiter and the nymph Ægina was eminently happy, and Æacus, the offspring of it, was celebrated among men. 13—38. To him the poet prays for his people, the Æginetans, that they may be as prosperous as Cinyras. He deprecates envy, through which, and the deceitful eloquence of Ulysses, Ajax was slighted by the Greeks, and consequently slew himself. 39—51. He says that he is free from envy, and is glad to sing the praises of his friends, as he now celebrates Deinis, Megas, and the Chariadaë.

STROPHE.

	♫	⊖	♫	⊖	⊖	—	—	♫	⊖	—	—	♫	⊖	⊖	—	⊖	⊖	—	⊖	—	⊖		
	♫	⊖	—	⊖	♫	♫	—	—	♫	⊖	—	—	♫	⊖	⊖	—	⊖	⊖	—	⊖	—	⊖	
	♫	⊖	—	⊖	♫	♫	—	—	♫	⊖	—	—	♫	⊖	⊖	—	⊖	⊖	—	⊖	—	⊖	
	⊖	⊖	♫	⊖	⊖	—	—	♫	⊖	—	—	♫	⊖	⊖	—	⊖	⊖	—	⊖	—	⊖	—	⊖
5	♫	⊖	—	⊖	♫	♫	—	—	♫	⊖	—	—	♫	⊖	⊖	—	⊖	⊖	—	⊖	—	⊖	

## ΕΡΟΔΙ.

— ἰ ὀ ὀ — ὀ ὀ — ἰ ὀ — — ἰ ὀ ὀ  
 ἰ ὀ — — ἰ ὀ ὀ — ὀ ὀ ὀ  
 ὀ ὀ ἰ ἰ ὀ — — ἰ ὀ ὀ — ὀ ὀ — ὀ ἰ ὀ ὀ  
 — ἰ ὀ — — ἰ ὀ — ὀ ὀ  
 5 ἰ ὀ — — ἰ ὀ ὀ — ὀ ὀ — ἰ ὀ ὀ  
 ἰ ὀ — — ἰ ὀ ὀ — ἰ ὀ — ὀ ἰ ὀ ὀ — ὀ ὀ — ὀ  
 ἰ ὀ — — ἰ ὀ — — ἰ ὀ — — ἰ ὀ — — ἰ ὀ ὀ

ὨΡΑ πότνια, κάρυξ Ἀφροδίτας ἀμβροσιᾶν φιλοτάτων, Στρ. ἀ.  
 ἄτε παρθενηίοις παίδων τ' ἐφίζοισα γλεφάροις,  
 τὸν μὲν ἀμέροις ἀνάγκας χερσὶ βαστάζεις, ἕτερον δ' ἑτέραις. 5  
 ἀγαπατὰ δὲ καιροῦ μὴ πλαναθέντα πρὸς ἔργον ἕκαστον  
 5 τῶν ἀρειόνων ἐρώτων ἐπικρατεῖν δύνασθαι.

Ἀντ. ἀ.

οἶοι καὶ Διὸς Αἰγίνας τε λέκτρον ποιμένες ἀμφεπόλησαν 10  
 Κυπρίας δῶρων ἔβλασταν δ' υἱὸς Οἰνώνας βασιλεὺς  
 χειρὶ καὶ βουλαῖς ἄριστος. πολλά νιν πολλοὶ λιτάνευον ἰδεῖν.  
 ἀβοατὶ γὰρ ἠρώων ἄωτοι περιναεταόντων 15  
 10 ἤθελον κείνου γε πείθεσθ' ἀναξίαις ἐκόντες,

2 “Schmidius: ἄτε παρθενηίοι καὶ παίδων ἐφίζοισα βλεφάροις. Sed libri παίδων τ', et Aug. C. παρθενηίοι, unde Pindarum emendavit Hermannus. Mox vulgo ἀν' ἀγκάς, sed libri omnes ἀνάγκας.”—DISSEN. 10 “πέθεσθαι ἀξίαις Heynius contra metrum et libros, qui omnes πείθεσθ' ἀν' ἀξίαις habent, unde πείθεσθ' ἀναξίαις emendavit vir doctus in *Miscell. Obs.* vi. p. 398. probantibus aliis multis.”—DISSEN.

1. Ὠρα—φιλοτάτων.] “Ὠρα is the goddess of puberty. Comp. *Æschyl. Supplices*, 996, seqq.

ὑμᾶς δ' ἐπαινῶ μὴ κατασχόνειν ἐμέ,  
 ὦραν ἐχούσας τήνδ' ἐπίστρεπτον βροτοῖς.  
 τέρειν' ὄπωρα δ' εὐφύλακτος οὐδαμῶς.—  
 καρπώματα στάζοντα κηρύσσει Κύπρις,  
 κᾶωρα κωλύουσ' ἀν' ὧς μένειν θέρος.

3. ἑτέραις.] This is an euphemism for *κακαῖς*: see on *P.* III, 34.

4. καιροῦ μὴ πλαναθέντα.] “Having obtained success.” This phrase appears to be nearly equivalent to *σκοποῦ μὴ ἀμαρτόντα*, “having hit the mark,” or having shot exactly to the right distance: comp. *Æschyl. Agamemnon*, 464:

τείνοντα πάλαι τόξον ὅπως ἂν  
 μήτε πρὸ καιροῦ μήθ' ὑπὲρ ἄστρον  
 βέλος ἠλίθιον σκήψειεν.

7. Οἰνώνας.] He uses here the old name of *Ægina*, because a confusion between the nymph, who has just been mentioned, and the island to which she gave her name, would have interfered with the perspicuity of the passage.

8. πολλά.] Disсен considers this word as here equivalent to *πολλάκις*; he denies that it is used in the same sense as the Homeric *πολλά λίσσεσθαι*. I can see no objection to translating it by the word “much” or “earnestly;” frequency in time is only a secondary idea in relation to the sense of the verb *λιτάνευω*: comp. *N.* v, 31, 32: *πολλά γὰρ μιν παντὶ θυμῷ παρφαμένα λιτάνευεν*.

9, 10. ἀβοατὶ—ἐκόντες.] “The flower of heroes dwelling round about him unbidden

οἱ τε κρανααῖς ἐν Ἀθάναισιν ἄρμοζον στρατὸν Ἐπ. α. 20  
οἱ τ' ἀνὰ Σπάρταν Πελοπηιάδαι.

ἰκέτας Αἰακοῦ σεμνῶν γονάτων πόλιός θ' ὑπὲρ φίλας  
ἀστῶν θ' ὑπὲρ τῶνδ' ἄπτομαι φέρων

15 Λυδίαν μίτραν καναχηδὰ πεποικιλμέναν, 25  
Δείμιος δισσῶν σταδίων καὶ πατρὸς Μέγα Νεμεαῖον ἄγαλμα.  
σὺν θεῷ γάρ τοι φυτευθεὶς ὄλβος ἀνθρώποισι παρμονώτερος

Στρ. β'.

ὅσπερ καὶ Κινύραν ἔβρισε πλούτῳ ποντία ἐν ποτε Κύπρῳ. 30  
ἴσταμαι δὴ ποσσὶ κούφοις, ἀμπνέων τε πρὶν τι φάμεν.

20 πολλὰ γὰρ πολλὰ λέλεκται νεαρά δ' ἐξευρόντα δόμεν βυσάνῳ  
ἐς ἔλεγχον ἅπας κίνδυνος ὄψον δὲ λόγοι φθουροῖσιν 35  
ἄπτεται δ' ἐσλῶν αἰεὶ, χειρόνεσσι δ' οὐκ ἐρίζει.

15 γονάτων 16 Δείμιδος

and of their own accord were willing to submit to his sovereignty." The accumulation of synonyms: ἀβοατί—ἤθελον—ἐκόντες, is designed to show their great eagerness to have him for their arbiter (for the tradition, see Müller, *Aeginet.* p. 20). Ἀβοητί: ῥαδίως. Hesych. Comp. P. VI, 36: βόασε παῖδα ὄν. The reading ἀναξίαις for ἀξίαις or ἂν ἀξίαις is founded upon the gloss in Hesychius: ἀναξίαν: βυσιλείαν. Αἰσχύλος, Αἰτυαίαις; and the interpretation of the Scholiast: τουτέστι, ταῖς ἀρχαῖς καὶ ταῖς βασιλείαις αὐτοῦ.

15. Λυδίαν—πεποικιλμέναν.] "Μίτρα, *tænia lanea coronis imponi solita* (O. IX, 84). Veluti quum Fr. inc. 67 dicit: ὑφαίνω δ' Ἀμυθαονίδαῖς ποικίλον ἀνδήμα. Sed nunc cogitandum potius de infula in supplicatione usurpata, ut constat, Tacit. *Hist.* I, 66. collat. Cæsar. *B. C.* II, 12. Liv. XXX, 36. Græcis hæc vulgo στέμματα sunt. Eximie enim Pindarus, ut N. IV, 81, laudem Callicli mortuo dicendum στήλην appellavit, nunc carmen supplicatorium ad Lydiam harmoniam cantatum appellat *Lydiam mītram sonore variatam*, καναχηδὰ πεποικιλμέναν, *ornatum sonis musicis tibiarum*. Καναχηδὰ, ut καναχαὶ αὐλῶν, P. X, 39. add. Soph. *Trachin.* 641: αὐλὸς οὐκ ἀναρσίαν ἰάχων καναχὰν ἐπάνεισιν, ac vidimus Λυδίους αὐλοῦς in supplicatione jam, O. V, 19. Hanc igitur poëta fert Æaco, non ipse, sed

poëtice præsens per carmen, ut toties vidimus. Denique hoc carmen est ἄγαλμα (plane ut N. III, 13), ornamentum Dinidis duarum victoriarum et patris, qui credo semel vicerat, ut tres fuerint victoriæ." DISSEN.

19. ἴσταμαι δὴ ποσσὶ κούφοις.] "I stay a little while," i. e. with the feet not firmly fixed on the ground, like κούφα βιβῶντα, O. XIV, 17. Similarly, Horat. I. *Satir.* 4, 10: *stans pede in uno*, which Heindorf translates: "standing in the easiest possible attitude" (*in der nachlässigsten Stellen und Haltung des Körpers*). The contrary expression is *omni pede stare*. Quintilian, *Inst. Or.* XII, 9. § 18.

21, 22. ὄψον—ἐρίζει.] "Praise is a treat to the envious: and envy sticks to the good, but leaves the insignificant unmolested." Markland (*ad Eurip. Suppl.* 565) understands λόγοι here as synonymous with ψόγοι. But if this had been Pindar's meaning, he would surely have written ψόγοι; and that it is not his meaning appears from the context. The next line shows that the λόγοι referred to are such words as a friendly poet would utter in praise of the good, and praise is the choicest dainty on which envy can feed. ὄψον is any thing eaten as a relish to bread; it is precisely equivalent to the word "kitchen," as used in the lowlands



Ἄντ. β'.

κεῖνος καὶ Τελαμῶνος δάψεν υἱὸν φασγάνῳ ἀμφικυλίσεισ. 40  
 ἢ τιν' ἄγλωσσον μὲν ἦτορ δ' ἄλκιμον, λάθα κατέχει  
 25 ἐν λυγρῷ νεῖκει μέγιστον δ' αἰόλῳ ψεύδει γέρας ἀντέταται.  
 κρυφίαισι γὰρ ἐν ψάφοις Ὀδυσσῆ Δαναοὶ θεράπευσαν 45  
 χρυσέων δ' Αἴας στερηθεὶς ὅπλων φόνῳ πάλαισεν.

ἢ μὰν ἀνόμοιά γε δάοισιν ἐν θερμῷ χροῖ Ἐπ. β'.  
 ἔλκεα ῥῆξαν πολεμιζόμενοι 50

30 ὑπ' ἀλεξιμβρότῳ λόγχῃ, τὰ μὲν ἀμφ' Ἀχιλεῖ νεοκτόνῳ,  
 ἄλλων τε μόχθων ἐν πολυφθόροις  
 ἀμέραισ. ἐχθρὰ δ' ἄρα πάρφασις ἦν καὶ πάλαι, 55  
 αἰμύλων μύθων ὁμόφοιτος, δολοφραδῆς, κακοποιὸν ὄνειδος  
 ἃ τὸ μὲν λαμπρὸν βιάται, τῶν δ' ἀφάντων κῦδος ἀντείνει σαθρόν.

25 “λυγρῷ ἐν νεῖκει Schmidii conjectura est, vulgo enim ἐν omissum. Correxuit Hermannus quod nunc legis.”—DISSEN. 28 δάοισιν 29 “Lectio πολεμιζόμενοι est, quam mutavit Böckhius de conjectura Wakefieldi in πελεμιζόμενοι, verbum ex Homero tibi notum. Sed licet alias non legatur deponens πολεμιζεσθαι, nihilominus scribi potuit a Pindaro, ut sunt alia hujusmodi, cf. Bernhardt *Syntax.* pag. 344. Retineo igitur hoc, sensu optimum.”—DISSEN. 31 “Vulgo πολυφθόροισιν ἐν ἀμέραισ. Hermannus πολυφόροισιν suadet. Melius Böckhius ἐν πολυφθόροις reposuit.”—DISSEN.

of Scotland. For the use of ἀπτεται, Dissen quotes Aristoph. *Ran.* 894: “the nominative is φθόνος presumed ἢ φθονεροῖσιν. Comp. *N.* VII, 9, 10, and Æschyl. *Pers.* 13.

23. κεῖνος—ἀμφικυλίσεισ.] “Envy destroyed the son of Telamon by causing him to fall upon his sword.” Δάπτω is ἀπλήστως καὶ θηριωδῶς ἐσθίω (*Athen.* p. 363, A.), or μετὰ σπαραγμοῦ ἐσθίω (*Suidas*). It seems to be used here with reference to the violent bite of envy: comp. *P.* II, 53, and see Æschyl. *Prom.* 368: ποταμοὶ πυρὸς διάπτοντες ἀγρίαισ γνάθοισ τῆσ καλλικάρπου Σικελίας λευροῦσ γύασ. Ἀμφικυλίσεισ, “having caused him to fall upon the sword so that his body was on both sides of the blade;” comp. Soph. *Ajax*, 815: πεπτῶτα τῶδε περὶ νεορράντῳ ξίφει; and 863: κεῖται κρυφαίῳ φασγάνῳ περιπτυχῆσ, and see *New Cratylus*, p. 231.

27. φόνῳ πάλαισεν.] “He wrestled with murder—was caught in the embraces of—was exposed to the influence of death.” So παλαίειν ἀτησι, Hesiod, *Op. et d.* 383. πολλαῖσ ζημίαισ, Xenoph. *Æconom.* XVII,

2. συμφοραῖσ. Polyb. II, 56. Comp. the use of *confictare*, Terent. *Andr.* I, I, 66. Cornel. Nepos. *Pelopid.* c. 5. Or it may be explained from the sense of παλαίειν, found in Herod. VIII, 21: εἰ παλήσειεν ὁ ναυτικός, “if the fleet were conquered.”

32—34. ἐχθρὰ—σαθρόν.] “We may see from this (ἄρα) that deceitful speaking was a hateful thing even in the olden time: it is the mate of glozing words, a deviser of guile, and a suggester of mischievous calumnies; it is always attacking illustrious merit, and setting up the tottering glory of the obscure.” For πάρφασις, see note on *O.* VII, 65, 66. For τὸ λαμπρὸν βιάται Dissen quotes Apollod. *Fragm.* IV, 12:

πρὸσ γὰρ τὸ λαμπρὸν ὁ φθόνος βιάζεται, σφάλλει τ' ἐκείνοσ οὐσ ἀν ὑψώση τύχη. And for βιάται he cites Hom. *Od.* XI, 503: οἱ κεῖνον βιώωνται ἐέργουσιν τ' ἀπὸ τιμῆσ. For ἀφάντων, see *P.* XI, 30: ὁ δὲ χαμηλὰ πνέων ἀφαντον βρέμει. Dissen supposes that this whole passage is intended to draw a comparison between the Æginetans and the Athenians very disadvantageous to the latter.

Στρ. γ'.

35 εἴη μή ποτέ μοι τοιοῦτον ἦθος, Ζεῦ πάτερ, ἀλλὰ κελεύθοις 60  
 ἀπλόαις ζωᾶς ἐφαπτοίμαν, θανῶν ὡς παισὶ κλέος  
 μὴ τὸ δύσφραμον προσάψω. χρυσὸν εὐχονται, πεδίον δ' ἕτεροι  
 ἀπέραντον· ἐγὼ δ' ἀστοῖς ἀδῶν καὶ χθονὶ γυῖα καλύψαιμ', 65  
 αἰνέων αἰνητά, μομφὰν δ' ἐπισπείρων ἀλιτροῖς.

'Αντ. γ'.

40 αὖξεται δ' ἀρετά, χλωραῖς ἰέρσαις ὡς ὅτε δένδρεον ἄσσει, 70  
 ἐν σοφοῖς ἀνδρῶν ἀερθεῖσ' ἐν δικαίοις τε πρὸς ὑγρὸν  
 αἰθέρα. χρεῖαι δὲ παντοῖαι φίλων ἀνδρῶν· τὰ μὲν ἀμφὶ πόνοις  
 ὑπερώτατα· μαστεύει δὲ καὶ τέρψις ἐν ὄμμασι θέσθαι  
 πίστιν. ὦ Μέγα, τὸ δ' αὖτις τεὰν ψυχὰν κομίζαι 75

45 οὐ μοι δυνατόν· κειεᾶν δ' ἐλπίδων χαῦνον τέλος· 'Ἐπ. γ'.  
 σεῦ δὲ πάτρα Χαριάδαις τε λάβρον  
 ὑπερεῖσαι λίθον Μοισαῖον ἑκατι ποδῶν εὐωνύμων 80  
 δὲ δὴ δυοῖν. χαίρω δὲ πρόσφορον  
 ἐν μὲν ἔργῳ κόμπον ἰεῖς, ἐπαιδαῖς δ' ἀνὴρ  
 50 νώδυνον καὶ τίς κάματον θῆκεν. ἦν γε μὰν ἐπικώμιος ὕμνος 85  
 δὴ πύλαι καὶ πρὶν γενέσθαι τὰν Ἀδράστου τὰν τε Καδμείων ἔριν.

40 "Vulgo δένδρον αἴσσει σοφοῖς. Optime correxit Böckhius, ac δένδρεον e libris petitum. Mox idem e libris omnibus ὑγρὸν reduxit pr. ὑγράν."—DISSEN. 49 "Pro ἐπαιδαῖς Schol. Aug. C. ἐπαιδαῖς, quod unice verum esse docuit Hermannus apud Heynium."—DISSEN.

44. αὖτις—κομίζαι.] Comp. *P.* III, 56: ἴνδρ' ἐκ θανάτου κομίσαι ἤδη ἀλωκότα, where the verb bears the same sense as here: in *P.* IV, 159: εἰς ψυχὰν κομίζαι means "to bring back his exiled soul to his native land."

46. σεῦ δὲ πάτρα Χαριάδαις τε.] Dissen thinks that the Chariadæ constituted a φρατρία or larger clan, which contained several πάτραι, and among them the house of Deinis. On the signification of φρατρία, see an excellent paper by Buttmann, reprinted in his *Mythologus.* II, p. 304.

46—48. λάβρον—δυοῖν.] "To erect a tall column of poetry in honour of the four glorious feet." He refers to the custom of inscribing στήλαι or columns with the names of the victors at the public games (see *O.*

VII, 86, 87). For λάβρον one of the MSS. has λαῦρος. Schneider (in his *Lexicon*) conjectures λαμπρόν, which is much better. Ποδῶν δὲ δὴ δυοῖν: the two feet of Megas and the two of Deinis: comp. *Soph. Œd. Col.* 718: τῶν ἑκατομπόδων Νηρηίδων ἀκόλουθος, "vying in speed with the fifty Nereids" (see Valckenaer *ad Ammon.* p. 164). The modern commentators, who understand Sophocles to speak of 100 Nereids, seem to have overlooked this passage. For the force of ὑπερεῖσαι here, see *P.* IV, 267.

50, 51. ἦν—ἔριν.] He means to say that encomiastic hymns were invented before the foundation of the Nemean games: for that event was assigned by common tradition to the time when Adrastus set out on his expedition against Thebes.

[NEMEONIKAI Θ'.]  
 ΧΡΟΜΙΩ ΑΙΤΝΑΙΩ  
 ΑΡΜΑΤΙ.

[NEMEA IX.]

INTRODUCTION.

THIS ode and the two following are wrongly entitled *Nemea*. "The ninth Nemean celebrates a victory in the Pythia at Sicyon (not at Delphi); the tenth Nemean celebrates a victory in the Hecatombæa at Argos; the eleventh Nemean is not an epinikion, but was sung at the installation of a prytanis at Tenedos. Probably the Nemean odes were placed at the end of the collection, after the Isthmian; so that a miscellaneous supplement could be appended to them" (Müller, *Hist. Lit. Gr.* i. p. 220, note). The Chromius, who won the victory in the games of Apollo at Sicyon which is celebrated in this ode, is the person commemorated in *N. i.* The prizes of the contests were two silver drinking-bowls (φιάλαι, v. 51, comp. *N. x.*, 43); but it seems to have been also a στεφανίτης ἀγών, v. 52, 53. The ode was composed some years after the victory (ποτέ, v. 52,) and was sung in a procession at Ætna, of which Chromius had been made governor by his brother-in-law, Hiero. Pindar seems to have been present at this renewal of the Epinicia. The chronology is uncertain, but the ode is probably to be referred to Ol. 77, 1, B. C. 472, for Ætna, which was founded in B. C. 476, is called νεοκτίστα, v. 2.

The rhythm is Dorian; the accompaniment both the lyre and the flute, v. 8.

ARGUMENT.

1—7. Exhortation to the Muses to attend the comus in honour of Chromius, who is celebrating the return of the Sicyonian Pythia, at which he had conquered in the chariot-race. 8—27. This contest was instituted by Adrastus. The virtues of that hero, and the unfortunate issue of his expedition against Thebes, undertaken without any favouring omens from the gods; the seven funeral piles on which his youthful warriors were consumed; but Amphiaræus was swallowed up by the earth, as he

are struck with panic fear. 28—49. The poet prays that Ætna may be free from any dangerous war, especially with the Carthaginians; though Chromius, the governor of the city, is the bravest of the brave, as he showed abundantly in the battle of Helorus, yet peace is more suitable to his declining years. The wealth and prosperity of Chromius. 50—55. The ode ends with cheerful allusions to the banquet, and with a promise, it seems, of some further poetry in honour of this occasion.

1 0 0 — 0 0 — — 1 0 0 — 0 0 — —  
 1 0 — — 1 0 — — 1 0 0 — 0 0 — — 1 0 — — 1 0 0  
 1 0 0 — 0 0 — — 1 0 0 — 0 0 — — 1 0 0  
 1 0 — — 1 0 0 — 0 0 — — 1 0 0 — 0 0 — — 1 0 — — 1 0 0  
 5 — 1 0 — — 1 0 — — 0 — 0

ΚΩΜΑΣΟΜΕΝ παρ' Ἀπόλλωνος Σικυώνοθε, Μοῖσαι, Στρ. α'.  
 τὰν νεοκτίσταν ἐς Αἴτναν, ἐνθ' ἀναπεπταμένοι ξείνων νενί-  
 κανται θύραι, 5

ὄλβιον ἐς Χρομίον δῶμ'. ἀλλ' ἐπέων γλυκὺν ὕμνον πρᾶσσετε.  
 τὸ κρατήσιππον γὰρ ἐς ἄρμ' ἀναβαίνων ματέρι καὶ διδύμοις  
 παίδεσσιν αὐδὰν μανύει 10

5 Πυθῶνος αἰπεινᾶς ὀμοκλάρους ἐπόπταις.

ἔστι δέ τις λόγος ἀνθρώπων, τετελεσμένον ἔσλόν Στρ. β'.  
 μὴ χαμαὶ σιγᾷ καλύψαι θεσπέσια δ' ἐπέων καύχαις αἰοιδὰ  
 πρόσφορος. 15

ἀλλ' ἀνὰ μὲν βρομίαν φόρμιγγ', ἀνὰ δ' αὐλὸν ἐπ' αὐτὰν  
 ὄρσομεν

7 "Lectio καύχαις est, emendarunt καύχαις viri docti, quum genitivus langueat, dativus autem accommodatissimus sit."—DISSEN.

2. ἐνθ' ἀναπεπταμένοι—θύραι.] "Where the doors are opened and yield or give way to the guests." Comp. Aristoph. *Acharn.* 127: τοῦσδε ξενίζειν οὐδέ ποτ' ἴσχει γ' ἡ θύρα. *Aeschyl. Choëph.* 569: τί δὴ πύλαισι τὸν ἰκέτην ἀπείργετε. *Fragm. vet. Leg. apud Lysiam in Theomn.* p. 117: ὅστις δὲ ἀπῖλλει τῇ θύρᾳ ἔνδον τοῦ κλέπτου ὄντος. *Callimach. Fragm.* 41: τίον δὲ ἐ πάντες ἡρα φιλοξενίης' ἔχε γὰρ πέγος ἀκλήϊστου.

4, 5. τὸ κρατήσιππον—ἐπόπταις.] "For mounting his conquering chariot, he bids us sing in honour of the mother (Latona) and her twin offspring (Apollo and Artemis), the joint guardians of lofty Pytho." It appears from this that Chromius went in procession, on the return of the Sicyonian festival, in the chariot with which he had gained his victory.

ἰππίων ἄθλων κορυφάν, ἄτε Φοίβῳ θῆκεν Ἄδραστος ἐπ' Ἄσω-  
ποῦ ρεέθροις ὧν ἐγὼ 20

10 μνασθεῖς ἐπασκήσω κλυταῖς ἥρωα τιμαῖς,

ὅς τότε μὲν βασιλεύων κείθι νέαισιν ἔορταῖς Στρ. γ'. 25  
ἰσχύος τ' ἀνδρῶν ἀμίλλαις ἄρμασιν τε γλαφυροῖς ἀμφαινε κυ-  
δαίνων πόλιν.

φεῦγε γὰρ Ἀμφιάρηόν τε θρασυμήδεα καὶ δεινὰν στάσιν 30  
πατρίων οἴκων ἀπὸ τ' Ἄργεος ἄρχοι δ' οὐκ ἔτ' ἔσαν Ταλαοῦ  
παῖδες, βιασθέντες λυα.

15 κρέσσων δὲ καππαύει δίκαν τὰν πρόσθεν ἀνὴρ. 35

ἀνδροδάμαντ' Ἐριφύλαν, ὄρκιον ὡς ὅτε πιστόν, Στρ. δ'.  
δόντες Οἰκλείδα γυναῖκα, ξανθοκομᾶν Δαναῶν ἔσσαν μέγιστοι.  
δὴ τόθεν 40

9 "Pro ἰππείων metri causa Böckhius cum Hermanno dedit ἰππίων."—DISSEN. 14  
"Böckhius reposuit πατρίων libris commendatum pr. πατρίων, ut tamen penultima cor-  
ripiatur quemadmodum in aliis apud Pindarum."—DISSEN. 16 ἀνδροδάμαντ. 17 "Vulgo  
tres syllabæ desunt. Optime Böckhius lacunam explevit addens verba: δὴ τόθεν, assen-  
tiente Hermanno. Idem v. 18. ἀγαγον στρατόν reposuit e duobus codicibus propter metrum  
pr. στρατόν ἀγαγον."—DISSEN.

9. ἰππίων ἄθλων κορυφάν.] This is either an exaggeration, because Chronius had condescended to compete for the prize at Sicyon; or he speaks of the chariot-race, generally, as opposed to other equestrian contests; see Introduction to the Fragments.

*Ibid.* ἄτε—ρεέθροις.] There were probably ancient games at Sicyon, instituted by Adrastus in honour of Apollo: for which Cleisthenes, in the midst of his other attempts to overthrow the credit of the Argive hero (Herod. v; 67), substituted the Sicyonian Pythia: see Müller, *Dorians* 1, p. 185. The river Asopus, here mentioned, flows on the eastern side of Sicyon: "the name of the western stream, which is much smaller, is not so certain, but was probably Helisson." Leake, *Morea*, III, p. 364.

12. ἀμφαινε—κυδαίνων πόλιν.] He conferred honour upon the city by causing it to be proclaimed by the herald as the victors' native place: comp. *P.* IX, 73: ἀνέφανε Κυράναν with *O.* XI, 66: ὁ δὲ πᾶσα κυδαίνων Ἐγεμὸς Τεγέαν, and Simonid. *Fr.* LXV:

13, seqq. φεῦγε γὰρ, κ. τ. λ.] The sovereign power in Argos was divided among three families—the Prætidæ, the Melampodidæ, and the Biantidæ; of which Capaneus, Amphiarus, and Adrastus, were the contemporary representatives. Adrastus and his brothers ("the sons of Talaus," v. 14) were expelled by Amphiarus, the son of Oicles (v. 17), in consequence of a civil commotion at Argos (βιασθέντες λυα, v. 14: see Hesych. λυα: στάσις), and fled to Sicyon, where Adrastus married the daughter of king Polybus, and succeeded him on his death. He did not, however, remain at Sicyon; for the Talaionidæ, i. e. Adrastus and his brothers, gave their sister Eriphyla in marriage to Amphiarus, and so returned to Argos.

15. κρέσσων—ἀνὴρ.] "The more prudent man (ὁ συνετώτερος, Schol. Comp. Xenoph. *Mem.* 1, 2. § 16, 47) puts a stop to a previously existing quarrel."

16, 17. ὄρκιον—δόντες.] Scil. ὄρκιον ὡς ὅτε πιστόν δίδωσί τις, or δίδουεν. See on

καί ποτ' ἐς ἑπταπύλους Θήβας ἄγαγον στρατὸν ἀνδρῶν αἰσιᾶν  
οὐ κατ' ὀρνίχων ὁδόν· οὐδὲ Κρονίων ἀστεροπὰν ἐλελίξαις οἴκοθεν  
μαργουμένους 45

20 στείχειν ἐπώτρυν', ἀλλὰ φείσασθαι κελεύθου.

φαινομένην δ' ἄρ' ἐς ἅταν σπευδεν ὄμιλος ἰκέσθαι Στρ. ε. 50  
χαλκείοις ὄπλοισιν ἰππείοις τε σὺν ἔντεσιν· Ἴσμηνοῦ δ' ἐπ'  
ὄχθαισι γλυκὺν

νόστον ἐρυσάμενοι λευκανθέα σώματ' ἐπίαναν καπνόν 55  
ἑπτὰ γὰρ δαΐσαντο πυραὶ νεογυίους φῶτας· ὁ δ' Ἀμφιάρη σχίσ-  
σεν κεραυνῶ παμβία

25 Ζεὺς τὰν βαθύστερνον χθόνα, κρύψεν δ' ἅμ' ἵπποις, 60

δουρὶ Περικλυμένου πρὶν νῶτα τυπέντα μαχατὰν Στρ. στ'.  
θυμὸν αἰσχυρῆμεν. ἐν γὰρ δαιμονίοισι φόβοις φεύγοντι καὶ  
παῖδες θεῶν. 65

εἰ δυνατόν, Κρονίων, πείραν μὲν ἀγάνορα Φοινικοστόλων  
ἐγχείων ταύταν θανάτου πέρι καὶ ζωᾶς ἀναβάλλομαι ὡς πόρ-  
σιστα, μοῖραν δ' εὐνομον 70

23 "Pro ἐρυσάμενοι Hermannus ἐρυσάμενοι emendavit et σώματ' restituit e Scholiis pr. σώμασ', quæ forma elisionem non patitur."—Dissen: 24 ὁ δ' Ἀμφιάρη σχίσσεν

18, 19. αἰσιᾶν—ὁδόν.] Comp. Æschyl. Agamemn. 104:

κύριός εἰμι θροεῖν ὄδιον κράτος αἰσιῶν  
ἀνδρῶν

ἐκτελέων. —

ὅπως Ἀχαιῶν δίθρονον κράτος, Ἑλλάδος  
ἦβας

ξύμφρονα ταγάν,

πέμπει ξὺν δορὶ καὶ χερὶ πράκτορι

θοῦριος ὀρνις Τευκρίδ' ἐπ' αἴαν.

For the gender of ὀρνίχων, see Athenæus, p. 373, B.

20. φείσασθαι.] "To abstain from." See Porson on Eurip. Orest. 387.

21. φαινομένην—ἐς ἅταν.] Comp. Archilochus, Fragm. I.XVII:

φαινόμενον κακὸν οἰκάδ' ἄγεσθαι.

22, 23. Ἴσμηνοῦ—καπνόν.] "And having put a stop to their return on the banks of the Ismenus" (i. e. having fallen there) "they fed the smoke, as pale corses." For ἐρυσ-

Νύκτα μὲν ἐν περάτῃ δολιχὴν σχέθεν,

Ἡὼ δ' αὖτε

ἄρυσσάτ' ἐπ' Ὀκεανῶ χρυσόθρονον.

For the force of νόστον here, see Æschyl. Agam. 350:

δοεὶ γὰρ πρὸς οἴκους νοστίμου σωτηρίας  
κάμψαι διαύλου θάτερον κῶλον πάλιν.

24. ἑπτα—πυραὶ.] See note on O. vi, 15.

28, 29. εἰ δυνατόν,—πόρσιστα.] "If it may be so, O son of Saturn, I would fain put off as long as possible the valiant contest for life and death with the Carthaginian armament." Φοινικόστολα ἔγχη for ἔγχη στόλου Φοινίκων. For πείραν, see N. iv, 76. "Ἀναβάλλομαι rejicio, remoueo, i. e. precor ut remoucantur quam longissime. Dicuntur facere precantes id, quod precibus effectum volunt, ut apud Persium, Satir. II, 36: Nunc Licini in campos, nunc Crassi mittit in ædes, h. e. orat ut mittatur." Dissen.

30 αἰτέω σε παισὶν δαρὸν Αἰτναίων ὀπάζειν,

Ζεῦ πάτερ, ἀγλαΐαισιν δ' ἀστυνόμοις ἐπιμίξαι Στρ. ζ.

λαόν. ἐντί τοι φίλιπποί τ' αὐτόθι καὶ κτεάνων ψυχὰς ἔχοντες  
κρέσσονας 75

ἄνδρες. ἄπιστον ἔειπ' αἰδῶς γὰρ ὑπὸ κρύφα κέρδει κλέπτεται,  
ἃ φέρει δόξαν. Χρομίω κεν ὑπασπίζων παρὰ πεζοβόαις ἵπποις  
τε ναῶν τ' ἐν μάχαις 80

35 ἔκρινας ἂν κίνδυνον ὀξείας αὐτᾶς,

οὔνεκεν ἐν πολέμῳ κείνα θεὸς ἔντυεν αὐτοῦ Στρ. η̄. 85

θυμὸν αἰχματὰν ἀμύνειν λαιγὸν Ἐνναλίου. παῦροι δὲ βουλευῆσαι  
φόνου

παρποδίου νεφέλαν τρέψαι ποτὶ δυσμενέων ἀνδρῶν στίχας 90

χερσὶ καὶ ψυχᾷ δυνατοί· λέγεται μὲν Ἐκτορι μὲν κλέος ἀνθῆσαι  
Σκαμάνδρου χεύμασιν

40 ἀγχοῦ, βαθυκρήμνοισι δ' ἀμφ' ἀκταῖς Ἐλώρου, 95

ἐνθ' Ἀρέας πόρον ἄνθρωποι καλέοισι, δέδορκεν Στρ. θ'.

παιδί τοῦτ' Ἀγησιδάμου φέγγος ἐν ἀλικίᾳ πρῶτα· τὰ δ' ἄλλαις  
ἡμέραις 100

πολλὰ μὲν ἐν κοιλίᾳ χέρσῳ, τὰ δὲ γείτοσι πόντῳ φάσομαι.

41 "Arelus lectio est et vulgaris forma nominis. Mutavit eam Böckhius cum Bothio metri causa."—DISSEN.

as referring to the dangers of war in general, as exemplified in the particular case of the Theban war. Though Chromius is brave, still war is to be deprecated: ἐν γὰρ δαιμονίοισι φόβοις φεύγοντι καὶ παῖδες θεῶν.

33. ὑπὸ κρύφα κέρδει κλέπτεται.] Καὶ γὰρ αἰδῶς ὑποκλέπτεται διὰ τοῦ κέρδους. SCHOL.

34, 35. Χρομίω κεν—ἔκρινας ἂν.] See *New Cratylus*, p. 246.

36. κείνα θεός.] Scil. Αἰδῶς, v. 33. For the sense of this passage, comp. *O.* vii, 43, 44, and *P.* iv, 173, with the notes.

40. Ἐλώρου.] A battle was fought on the banks of the Helorus, about OJ. 72, 1, v. c. 492, between the Syracusans and the troops of Hippocrates, tyrant of Gela, whose

cavalry was commanded by Gelo. The Syracusans were defeated. See Herodot. vii, 154.

41. ἐνθ' Ἀρέας—καλέοισι.] "Where is the stream called by men *the stream of the fountain of Ares*." Compare Hom. *Il.* xi, 757: καὶ Ἀλεισίου ἐνθα κολώνη κέκληται. Soph. *Trachin.* 636: ἐνθ' Ἑλλάνων ἀγοραὶ Πυλάτιδες καλεῦνται. *Ed. Tyr.* 1451: ἐνθα κλήζεται οὐμὸς Κιθαίρων. There is a similar construction of a different verb in Theocrit. i, 7:

ἄδιον, ᾧ ποιμᾶν, τὸ τεὸν μέλος, ἢ τὸ  
καταχῆς  
τῆν' ἀπὸ τᾶς πέτρας καταλείβεται ὑψό-  
θεν ὕδωρ.

Ἀρέας πόρος is written for Ἀρείου πηγῆς or κρήνης πόρος.

43. φάσομαι.] Scil. πραχθῆναι or πραχθέντα. Dissen compares Aristoph. *Ran*

ἐκ πόνων δ', οἷ σὺν νεότατι γένωνται σὺν τε δίκῃ, τελέθει πρὸς  
γῆρας αἰὼν ἄμέρα. 105

45 ἴστω λαχῶν πρὸς δαιμόνων θαυμαστὸν ὄλβον.

εἰ γὰρ ἅμα κτεάνοις πολλοῖς ἐπίδοξον ἄρηται Στρ. ι'. 110  
κῦδος, οὐκέτ' ἔστι πόρσω θνατὸν ἔτι σκοπιᾶς ἄλλας ἐφάψα-  
σθαι ποδοῖν.

ἀσυχίαν δὲ φιλεῖ μὲν συμπόσιον νεοθαλῆς δ' αὔξεται 115  
μαλθακῇ νικαφορία σὺν ἰοιδᾷ· θαρσαλέα δὲ παρὰ κρητῆρα  
φωνα γίγνεται.

50 ἐγκιρνάτω τίς μιν, γλυκὺν κῶμον προφάταν, 120

ἀργυρέαισι δὲ νωμάτω φιάλαισι βιατὰν Στρ. ιά.

281 : οὐ τὰ θῆρια τὰ δειν' ἔφασκ' ἐκεῖνος. In the *New Cratylus*, p. 471, I have endeavoured to explain the principle, according to which certain active verbs form their futures in -σομαι. I have also shown in the same work (p. 475, seqq.) that the conjunctive mood, as it is called, is only a form of the future tense. From these reasons, and also because the common future is used after μὴ in prohibitions (*New Cratylus*, p. 482, 3), I have contradicted Böckh's assertion that ἀδάσομεν is the subjunctive in *O.* 1, 7, and have also, conversely, restored the reading ἀδάσομαι in *O.* 11, 92, where Böckh reads ἀδάσομεν, denying the existence of the future ἀδάσομαι. I have, however, deferred, till I came to this passage, the necessary discussion on Pindar's use of middle futures, which I shall here despatch in as few words as possible. Pindar uses a middle form for the future of active verbs signifying "to utter a sound;" as ἀδάσομαι ἐνὸρκιον λόγον, "I will solemnly swear," *O.* 11, 92. κελαδησόμεθα βροντάν, "we will sing of the thunder," *O.* 11, 79. κωμάσομαι, "I will raise the comus-song," *P.* 19, 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

present effect we consider ourselves as an agent or inchoative in respect to them." If, however, we use the future in a deliberative or prohibitory sense, the idea of agency is not lost; and thus we find that Pindar not merely writes ἀδάσομαι, "I will speak" (*O.* 11, 92), but also μὴ ἀδάσομεν, "let us not speak" (*O.* 1, 7); and not only κωμάσομαι, "I will raise the comus-song" (*P.* 19, 89), but also κωμάσομεν, "let us sing the comus-song" (supra v. 1). Similarly, although βοήσομαι is the regular Attic future of βοάω, we have in *Æschyl. Pers.* 640: παντάλαν ἄχη διαβοάσω; "am I to go on proclaiming my woes?" With regard to φάσομαι, it may be observed that the middle form of the imperfect, infinitive, and participle of this verb, are also used, but generally in the second and more definite sense of φημί, to affirm, declare, &c. as distinguished from the first and general signification of the verb to say. See Buttman, *Ausführl. Sprl.* § 109, Anm. 2.

45. ἴστω λαχῶν.] See on *O.* 11, 8, 9.

47. οὐκέτ'—ποδοῖν.] "It is not possible for mortal man to ascend a higher eminence." Σκοπιᾶ is a mountain-top in Homer: see e. g. *Il.* VIII, 553: ἐκ τ' ἔφανον πᾶσαι σκοπιαὶ καὶ πρῶνες ἄκροι.

48. νεοθαλῆς δ' αὔξεται.] "It is nurtured, so that it flourishes with youthful vigour:" comp. *P.* 19, 10: γλυκὺ—αὔξεται,



ἀμπέλου παῖδ', ἄς ποθ' ἵπποι κτησάμεναι Χρομίῳ πέμψαν  
 θεμιπλέκτοις ἅμα

125

Λατοῖδα στεφάνοις ἐκ τᾶς ἱερᾶς Σικυῶνος. Ζεῦ πάτερ,  
 εὐχομαι ταύταν ἀρετὰν κελαδῆσαι σὺν Χαρίτεσσιν, ὑπὲρ πολ-  
 λῶν τε τιμαλφεῖν λόγοις

130

55 νίκαν, ἀκοντίζων σκοποῦ ἄγχιστα Μοισᾶν.

55. ἀκοντίζων σκοποῦ ἄγχιστα.] See Introduction to N. VII.

[NEMEONIKAI I.]

Θ Ε Α Ι Ω Λ Ρ Γ Ε Ι Ω

ΠΑΛΑΙΣΤΗ.

[NEMEA X.]

### INTRODUCTION.

THIS ode is written to celebrate the anniversary of two victories, obtained in the Hecatombæa at Argos, by Theæus, the son of Ulias, a distinguished wrestler of that city, whose ancestors had also gained crowns in the public games of Greece. Although there is no authority for the date of this composition, it may be inferred, from internal evidence, that it was written Ol. 78, 1—80, 3. B. C. 468—458. For as Pindar here calls Amphitryon an Argive, though he must have known that the mythical kings of the family of Perseus were said to have reigned at Mycenæ and Tiryns, this confusion can only have arisen from the same cause which influenced the Attic tragedians, namely, the destruction of Mycenæ and Tiryns by the combined forces of Argos, Cleonæ, and Tegea, in Ol. 78, 1. B. C. 468. (see Elmsley *ad Eurip. Heraclid.* 188). The ode, therefore, was most probably written after this event. And as the Argives joined the Athenians in their attack on Bœotia in Ol. 80, 3. B. C. 458, Dissen infers that the Theban poet could hardly have written the epinician ode for an Argive after this hostile aggression on his native land by the people of Argolis.

The rhythm is a mixture of Lydian and Dorian.

### ARGUMENT.

1—18. After a brief mention of the principal Argive legends, 19—48 he turns to the praises of Theæus, who had not only conquered twice in the wrestling match at the Argive Hecatombæa, but had also won the crown in the same contest at the Pythian, Isthmian, and Nemeæan games; and the poet augurs favourably for his success at Olympia. His ancestors, too, had obtained many prizes; 49—90 Pamphaës, who had been the host of the Dioscuri, was one of the victor's forefathers; and therefore it is not wonderful that the family should be good athletes;

since they are under the protection of these demi-gods, who manage the games at Sparta in conjunction with Hermes and Hercules. He then details the circumstances attending the death of Castor, and how he came to share in the immortality of his brother.

## STROPHE.

1     υ υ  ι υ υ  - υ  - υ  ι υ  -  -  ι υ υ  - υ υ υ  
       ι υ  -  -  ι υ υ  - υ υ  -  -  ι υ υ  - υ υ υ  
       ι υ  -  -  ι υ υ  - υ υ υ  
       ι υ  - υ  ι υ υ  - υ υ  -  -  ι υ υ  
 5     ι υ  -  -  ι υ υ  - υ υ  - υ  ι υ υ  - υ υ υ  
       ι υ  -  -  ι υ  -  -  ι υ  -  ι υ  -  -  ι υ  -  -  ι υ υ

## ΕΡΟΔΙ.

      ι υ  -  -  ι υ υ  - υ υ  -  -  ι υ υ  
       ι υ  -  -  ι υ υ  - υ υ  -  -  ι υ υ  
       ι υ υ  - υ υ  -  -  ι υ υ  - υ υ υ  
       ι υ υ  - υ υ  -  -  ι υ υ  - υ  
 5     ι υ  -  -  ι υ  -  -  ι υ υ  - υ υ  - υ  
       ι υ υ  -  ι υ  -  ι υ υ  - υ υ  -  -  ι υ  -  -  ι υ υ

Στρ. α.

ΔΑΝΑΟΥ πόλιν ἀγλαοθρόνων τε πενήκοντα κορᾶν, Χάριτες,  
 Ἄργος ἥρας δῶμα θεοπρεπὲς ὑμνεῖτε· φλέγεται δ' ἀρεταῖς  
 μυρίαίς ἔργων θρασέων ἕνεκεν. 5  
 μακρὰ μὲν τὰ Περσέος ἀμφὶ Μεδοίσας Γοργόνος·  
 5 πολλὰ δ' Αἰγύπτῳ τὰ κατόκισεν ἄστυ ταῖς Ἐπάφου παλάμαις·

1 "Pro ἀγλαοθρόνων repositum a Böckhio ἀγλαοθρόνων e Schol. et duob. codd., præcipiente etiam Hermanno."—DISSEN. 5 "Vulgo πολλὰ δ' Αἰγύπτῳ κατόκισθεν contra metrum. Varia tentata sunt, de quibus vide Böckhium in *Notis criticis* et *Dissertatione de Crisi Pindar.* §. 40. Scholiastes, ut Hermannus observavit, ὅσα videtur legisse, unde ipse conjicit πολλὰ δ', Αἰγύπτῳ ὅσα ἔκτισεν. Böckhiius lenius proponit hoc: πολλὰ δ', Αἰγύπτῳ ὅσα ἔκτισεν, ut subjectum Argos sit. Sed ne hoc quidem necessarium censeat, si τὰ inseratur et κατόκισθεν in κατόκισεν mutetur, idque fecit."—DISSEN.

1. Χάριτες.] The Graces, who preside over the comus and epinician odes, are here invoked, rather than the Muses, on account of the colossal statue of Juno in the Heṛæum at Argos: the artist of which, Polycletus, had sculptured the Hours and Graces on the

crown of the Goddess (Pausan. II, 17). "The cell of the Heṛæum contained also a silver altar, adorned with figures representing the marriage of Hercules and Hebe." Leake, *Morea*, II, p. 390. This may perhaps account for the allusion in v. 17, 18.

οὐδ' Ὑπερμνήστρα παρεπλάγχθη, μονόψαφον ἐν κολυβῶ κατα-  
σχοῖσα ξίφος. 10

Διομήδεα δ' ἄμβροτον ξανθά ποτε Γλαυκῶπις ἔθηκε θεόν· Ἄντ.ά.  
γαῖα δ' ἐν Θήβαις ὑπέδεκτο κεραυνωθείσα Διὸς βέλεσιν 15  
μάντιν Οἰκλείδαν, πολέμοιο νέφος·

10 καὶ γυναιξίν καλλικόμοισιν ἀριστεύει. πάλαι  
Ζεὺς ἐπ' Ἀλκμήναν Δανάαν τε μολῶν τοῦτον κατέφανε λόγον· 20  
πατρί τ' Ἀδράστοιο Λυγκεῖ τε φρενῶν καρπὸν εὐθεία συνάρμοξεν  
δικα·

θρέψε δ' αἰχμᾶν Ἀμφιτρύωνος. ὁ δ' ὄλβῳ φέρτατος Ἐπ.ά.  
ἵκετ' ἐς κείνου γενεάν, ἐπεὶ ἐν χαλκείοις ὄπλοις 25

15 Τηλεβόας ἔναρην, καὶ οἱ ὄψιν εἰδόμενος  
ἀθανάτων βασιλεὺς αὐλὰν ἐσῆλθεν  
σπέρμ' ἀδείμαντον φέρων Ἡρακλέος· οὐ κατ' Ὀλυμπον 30  
ἄλοχος Ἡβα τελεία παρὰ ματέρι βαινοῖσ' ἔστι, καλλίστα θεῶν.

Στρ. β'.

βραχὺ μοι στίμα πάντ' ἀναγῆσασθ', ὅσων Ἀργεῖον ἔχει τέμενος

6 κολυβῶ 12 πατρί δ' 15 "Veteres libri ἔναρην. τί οἱ. Cod. Aug. ἔναιρε. τί οἱ. Her-  
mannus sic emendat: ὁ δ' ὄλβῳ φέρτατος ἵκετ' ἐς κείνου γενεάν. ἐπεὶ ἐν χαλκείοις ὄπλοις  
Τηλεβόας ἔναρην, οἱ ὄψιν εἰδόμενος ἀθανάτων βασιλεὺς αὐλὰν εἰσῆλθεν, in quo mihi dis-  
plicet οἱ in principio cominatis positum, quasi tam gravis sit hæc vox et maximam vim  
sententiæ habeat. Non premitur hac difficultate Böckhii emendatio, etiam constructione  
suavior; Hermannus tamen eam improbat propter crasin καὶ οἱ, nuper iterum defensam a  
Böckhio in Dissertat. de Crisi Pind. §. 32."—DISSEN.

6. οὐδ'—ξίφος.] "Nor did Hypermnes-  
tra err from the paths of rectitude when  
with independent determination (acting up-  
on her own vote alone, uninfluenced by the  
determination of her sisters) she kept her  
sword in its scabbard." So Horat. *Od.* III,  
11, 33:

Una de multis, face nuptiali  
Digna, perjurum fuit in parentem  
Splendide mendax, et in omne virgo  
Nobilis ævum.

For παρεπλάγχθη, comp. *O.* VII, 3L: αἱ δὲ  
φρενῶν ταραχαὶ παρέπλαγξαν καὶ σοφόν.  
Μονόψαφον is here applied to ξίφος, though  
it seems to refer more properly to Hyperm-  
nestra. The word is used in the same way  
by Æschylus, *Supplices* 373:

μονοψήφοισι νεύμασιν σέθεν,

7. ἄμβροτον.] See *Phil. Mus.* II, p. 170.

9. πολέμοιο νέφος.] This expression is  
generally used in speaking of war: comp.  
*N.* IX, 37, 38. *I.* III, 35. IV, 55. VI, 27.  
*Hom. Il.* XVII, 243. *Virgil, Æneid.* x, 809.  
It is now applied, by a very allowable trans-  
ition, to denote the warrior. Similarly Lu-  
cretius III, 1048:

Scipiades belli fulmen, Carthaginis horror.  
*Virgil, Æneid.* VI, 842:

Aut geminos, duo fulmina belli,  
Scipiadas, cladem Libyæ.

18. τελεία παρὰ ματέρι.] Juno, as the  
bringer-about of marriages, was called Ἡρα  
τελεία (*Juno pronuba*); she had a *cuckoo*  
on her sceptre in the statue mentioned above,  
v. 1. See *New Cratylus*, p. 410, and comp.  
Müller, *Dorians*, I, p. 404.

20 μοῖραν ἔσλων ἔστι δὲ καὶ κόρος ἀνθρώπων βαρὺς ἀντιάσαι 36  
 ἀλλ' ὅμως εὐχορδον ἔγειρε λύραν,  
 καὶ παλαισμάτων λάβε φροντίδ'· ἀγών τοι χάλκεος 40  
 δᾶμον ὀτρύνει ποτὶ βουθυσίαν Ἥρας ἀέθλων τε κρίσιν·  
 Οὐλία παῖς ἔνθα νικάσαις δις ἔσχεν Θεαῖος εὐφόρων λάθαν  
 πόνων. 45

Ἄντ. β'.

25 ἐκράτησε δὲ καὶ ποθ' Ἑλλανα στρατὸν Πυθῶνι, τύχα τε μολῶν  
 καὶ τὸν Ἴσθμοῖ καὶ Νεμέα στέφανον, Μοῖσαισί τ' ἔδωκ' ἀρόσαι,  
 τρὶς μὲν ἐν πόντοιο πύλαισι λαχῶν, 50  
 τρὶς δὲ καὶ σεμνοῖς δαπέδοις ἐν Ἀδραστείῳ νόμῳ.  
 Ζεῦ πάτερ, τῶν μὰν ἔραται φρενὶ σιγᾷ οἱ στόμα· πᾶν δὲ τέλος  
 30 ἐν τιν' ἔργων οὐδ' ἀμόχθῳ καρδίᾳ, προσφέρων τόλμαν, παραι-  
 τεῖται χάριν 55

γνωτὰ Θεαίῳ τε καὶ ὅστις ἀμιλλᾶται περὶ Ἐπ. β'.

ἔσχατων ἄθλων κορυφαῖς ὑπατον δ' ἔσχεν Πῖσα 60  
 Ἡρακλέος τεθμόν· ἀδείαι γε μὲν ἀμβολάδαν

23 Libri βουθυσίαν pro vulg. θυσίαν. 24 Θεαῖος 31 "Vulgo corrupte: γνωτ' αἰείδω θεῷ τε χάστις, quod emendavit Hermannus eximie et verissime: γνωτὰ Θεαίῳ τε καὶ ὅστις."—DISSEN. 32 ἀέθλων

golis were, from the earliest times, consecrated to Juno: on the force of *τέμενος* in this reference, see on *O. III, 24. P. IX, 53. Comp. P. IV, 56.*

22. ἀγών—χάλκεος.] "Hecæa sive Hecatombæa Argiva, Junoni sacra, in quibus præmium dabatur clypeus aheneus: cf. *O. VII, 83. Nominat—utramque solemnitatis partem, sacrificium, diem sacrificiorum, ubi magna pompa centum boum ducebatur (cf. Schol. ad *O. VII, 152*), et certamina ἀέθλων κρίσιν, ut loquitur etiam alias (cf. *O. III, 21. VII, 80*), certaminum iudicium dicens, pro certaminibus iudicio dijudicandis et remunerandis." DISSEN:*

24. πόνων.] See *Introd. to N. VII.*

25. τύχα—μολῶν.] "Having by good fortune (not "by chance") gone there." See on *N. VII, 11.*

26. Μοῖσαισί τ' ἔδωκ' ἀρόσαι.] "He gave the Muses something to plough" (*er gab den Musen zu thun, Dissen*). See *P. VI, 6. N. VI, 33.*

28. ἐν Ἀδραστείῳ νόμῳ.] "At Nemea:" see note on *N. VIII, 50, 51.*

30. οὐδ'—χάριν.] "He is bold, and does not deprecate this honour because his heart shrinks from toil." We are to understand this negative sentence as more strongly expressing the opposite affirmation. The negative belongs both to ἀμόχθῳ καρδίᾳ, and also to παραιτεῖται (see *I. VII, 70*), and προσφέρων τόλμαν, though it stands in the middle, is not affected by the negative: so that the whole sentence is equivalent to: καὶ, οὐκ ἀμοχθὸν ἔχων καρδίαν, ἀλλὰ τόλμαν προσφέρων, οὐ παραιτεῖται χάριν, ἧς φρενὶ ἔραται. Passow seems to be quite wrong in translating παραιτεῖσθαι durch bitten erlangen, "to obtain by praying." For τόλμαν προσφέρων, comp. *O. IX, 108*: τοῦτο δὲ προσφέρων ἄθλον with *N. VII, 59*: τόλμαν καλῶν ἀρομένων. It means here "making up his mind to encounter the risk."

31—33. γνωτὰ—τεθμόν.] Hermann explains as follows his own excellent emenda-

ἐν τελεταῖς δὲ Ἀθαναίων νιν ὀμφαί

35 κώμασαν γαῖα δὲ καυθείσα πυρὶ καρπὸς ἐλαίας 65

ἔμολεν Ἡρας τὸν εὐάνορα λαὸν ἐν ἀγγέων ἔρκεσιν παμποικίλοις.

Στρ. γ΄.

ἔπεται δέ, Θεαῖε, ματρώων πολύγνωντον γένος ὑμετέρων 70

εὐάγων τιμὰ Χαρίτεσσί τε καὶ σὺν Τυνδαρίδαις θαμάκῃς.

ἄξιωθείην κεν, εὖν Θρασύκλου

40 Ἀντία τε ζύγγονος, Ἄργει μὴ κρύπτειν φάος 75

ὀμμάτων. νικαφορίαις γὰρ ὅσαις Προίτιο τόδ' ἵπποτρόφου

ἄστῃ θάλησεν Κορίνθου τ' ἐν μυχοῖς καὶ Κλεωναίων πρὸς

ἀνδρῶν τετράκῃς.

34 μιν 37 Θεαῖε. 41 sq. "Vulgo νικαφορίαις γὰρ ὅσαις ἵπποτρόφου ἄστῃ τὸ Προίτιο θάλησεν, quæ transposuit Böckhiius metri causa sic, ut vides in textu, probante Hermanno. Adde Böckh. de Crisi Pind. §. 5."—DISSEN.

tion, which I have received into the text after Böckh and Dissen: *Theæus non ignavia deprecatur decus Olympicorum certaminum, quum robur afferat. Notum hoc ipsi est, pariter atque omnibus, qui illum gloriam concupiscunt: nimirum, virtute ibi opus esse.* I think the former reading, which probably originated in an old marginal gloss, contains the best explanation of the passage: γνότ' αἰείδω κ. τ. λ. "Theæus has not abstained from the Olympic contest through want of courage; but he knows, what is known to every one who contends for the highest glory in the public games, that the Olympic contest is the chief one of all"—(ὑπατον δ' ἔσχεν Πίσσα Ἡρακλείος τεθμόν. Comp. O. 1, 7: μηδ' Ὀλυμπίας ἀγῶνα φέρτερον αὐδάσομεν); "and therefore he has postponed it to the last."

33. ἀμβολάδαν.] "By way of prelude." See *Etymolog. Magn.* p. 80, 20, and comp. P. 1, 4. N. VII, 77.

34. ὀμφαί.] "Tuneful voices." See *Fragm.* 45, v. 17. and Anacreon quoted on N. III, 44. The prize, which he had twice obtained at the Panathenæa (ἐν τελεταῖς Ἀθαναίων), was an olive bough enclosed in a vase of burnt earth; and this success, according to Pindar, augured favourably for his obtaining the olive crown at Olympia.

37, 38. ἔπεται—θαμάκῃς.] "The glory of successful contests attends your far-famed maternal ancestry, O Theæus, by the favour of the Graces, and at the same time of the Tyndaridæ." The general construction of ἔπεται is with the dative with or without ἅμα or σὺν; we have also ἔπεσθαι μετὰ τινος or μετὰ τινα, and ἐπὶ τινος or ἐπὶ τινα. Here it is construed with the accusative γένος, just as many other verbs, implying motion, take an accusative alone where we should expect a preposition, ἐπὶ or εἰς, before the case or in composition with the verb: see on O. 11, 95—98. Dissen considers ἔπεται here as equivalent to ἀνέρχεται (*es folgt, geht aber zu den mütterlichen Vorfahren der Ruhm der Kämpfe hinan*). Εὐάγων τιμὰ is for τιμὰ εὐτυχοῦς ἀγῶνος: see *Matth. Gr. Gr.* § 446, 3, C. Θαμάκῃς, like θάμα (compare τουτάκῃς for τότε, P. IX, 14), is here used, according to Pindar's custom, in the sense of ἅμα: "θάμα apud Pindarum frequenter nihil est aliud quam ἅμα, simul, abs quo descendit, iudice etymologo;—quid vero quod vel θαμάκῃς similem adverbio ἅμα vim habet, ut conjungendis in unum pluribus rebus adhibeatur?" Böckh, *Not. Crit. ad O.* VII, 11, 12. In I, 1, 28, θαμάκῃς means "frequently."

42. Κορίνθου τ' ἐν μυχοῖς.] "Not 'the inmost recesses of Corinth,' but 'Corinth which lies in the recesses of the Isthmus'"

Ἄντ. γ΄.

Σικυωνόθε δ' ἀργυρωθέντες σὺν οἴνηραῖς φιάλαις ἐπέβαν, 80  
 ἐκ δὲ Πελλάνας ἐπιεσσάμενοι νῶτον μαλακαῖσι κρόκαις  
 45 ἀλλὰ χαλκὸν μυρίον οὐ δυνατὸν  
 ἐξελέγχειν· μακροτέρας γὰρ ἀριθμῆσαι σχολᾶς· 85  
 ὄντε Κλείτωρ καὶ Τεγέα καὶ Ἀχαιῶν ὑψίβατοι πόλιες  
 καὶ Λύκαιον παρ Διὸς θῆκε δρόμῳ σὺν ποδῶν χειρῶν τε νικᾶσαι  
 σθένει. 90

Κάστωρος δ' ἐλθόντος ἐπὶ ξενίαν παρ Παμφάη 87  
 50 καὶ κασιγνήτου Πολυδεύκεος, οὐ θαῦμα σφίσι  
 ἐγγενὲς ἔμμεν ἀεθληταῖς ἀγαθοῖσιν· ἐπεὶ 95  
 εὐρυχόρου ταμίαι Σπάρτας ἀγώνων  
 μοῖραν Ἑρμᾶ καὶ σὺν Ἡρακλεῖ διέποντι θάλειαν,  
 μάλα μὲν ἀνδρῶν δικαίων περικαδόμενοι. καὶ μὲν θεῶν πιστὸν  
 γένος. 100

Στρ. δ΄.

55 μεταμειβόμενοι δ' ἐναλλάξ ἀμέραν τὰν μὲν παρὰ πατρὶ φίλῳ  
 Διὶ νέμονται, τὰν δ' ὑπὸ κεύθεσι γαίας ἐν γνάλοισι θεράπνας, 105  
 πότμον ἀμπιπλάντες ὁμοῖον· ἐπεὶ

48 χερῶν 49 ξενίαν παρὰ Παμφάη, 56 Διὶ

42. Κλεωναίων πρὸς ἀνδρῶν.] i. e. at Nemea: see *N.* IV, 17.

43. Σικυωνόθε—φιάλαις.] See Introduction to *N.* IX.

44. ἐκ δὲ Πελλάνας—κρόκαις.] The prizes in the games of Mercury and Apollo at Pellene were cloaks: see *Θ.* IX, 97, 98.

45, 46. ἀλλὰ χαλκὸν—ἐξελέγχειν.] “But it is impossible to enumerate the immense number of brazen urns and tripods which they have carried off.” That this is the force of ἐξελέγχω here, appears from ἀριθμῆσαι, which immediately follows: comp. *O.* XI, 53—55: ὅ τ' ἐξελέγχων μόνος ἀληθείαν ἐτήτυμον χρόνος.

52, 53. ἀγώνων μοῖραν—θάλειαν.] “Victories:” comp. *O.* VI, 79: Ἑρμᾶν—ὄς ἀγῶνας ἔχει μοῖραν τ' ἀέθλων. On the form θάλειαν Buttman writes as follows (*Aus-*

θάλεια is derived by the grammarians from θάλειος, which is contrary to analogy, since the fem. in that case would be θαλεία. But this θάλειος occurs only in the Anthology, and is clearly a word formed by the later writers from the fem. θαλεία. There is no doubt that this fem. belongs to the adj. ΘΑΛΥΣ, from which we have the verb θαλύω, and, what is more conclusive, the gen. neut. pl. θαλέων, *Il.* XXII, 504, which we could not derive from the subst. τὸ θάλος without straining the signification of the word. The accentuation of θάλεια, therefore, depends on very insecure tradition.”

55. μεταμειβόμενοι δ' ἐναλλάξ, κ. τ. λ.] “*Alternis ambo simul in caelo sunt, simul in sepulcro Therapnae. Si altero in sepulcro versante alter apud caelestes fuisset; semper separati vixissent, numquam Pollux degisset cum Castore quod, tamen expetierat. Quare de sententia Pindari dubitari nequit.*” *DISSEN.*

τοῦτον ἢ πάμπαν θεὸς ἔμμεναι οἰκεῖν τ' οὐρανῷ  
 εἶλετ' αἰῶνα φθιμένου Πολυδεύκης Καστορος ἐν πολέμῳ 110  
 60 τὸν γὰρ Ἴδας ἀμφὶ βουσίη πῶς χολωθείς ἔτριψεν χαλκείας  
 λόγχας ἀκμᾶ.

Ἄντ. δ.

ἀπὸ Ταῦγέτου πεδανγάζων ἴδεν Λυγκεὺς δρυὸς ἐν στελέχει 115  
 ἡμένους. κείνου γὰρ ἐπιχθονίων πάντων γένητ' ὀξύτατον  
 ὄμμα. λαιψηροῖς δὲ πόδεσσιν ἄφαρ  
 ἐξικέσθαν, καὶ μέγα ἔργον ἐμήσαντ' ὠκέως. 120  
 65 καὶ πάθον δεινὸν παλάμαις Ἀφαρητίδαι Διός· αὐτίκα γὰρ  
 ἦλθε Λήδας παῖς διώκων· τοὶ δ' ἔναντα στάθεν τύμβῳ σχεδὸν  
 πατρῴῳ·

ἐνθεν ἀρπάζαντες ἄγαλμ' Αἶδα, ξεστὸν πέτρον, Ἐπ. δ'. 125  
 ἔμβαλον στέρνῳ Πολυδεύκεος· ἀλλ' οὐ νιν φλάσαν,  
 οὐδ' ἀνέχασσαν· ἐφορμαθεῖς δ' ἄρ' ἄκοντι θοῶ 130

60 "ἀκμᾶ metri causa scriptum pro αἰχμᾶ a Böckhio cum Pauwio, Beckio, Hermanno."  
 —DISSEN. 62 "Vulgo ἡμένους. Antiquissimorum librorum lectio ἡμενος fuit, cf. Böck-  
 hium in *Nott: critt. et de Crisi Pindar.* §. 19., quæ optime ab eo in ἡμένους transscripta."  
 —DISSEN. 69 "Vulgo ἀνέχασσαν contra metrum. Wakefieldus aliique conjecerunt ἀνέ-  
 χασσαν, ac Cod. Aug. C certe ἀνέχασσαν præbet. Schol. explicat ὑποχωρῆσαι πεποιή-  
 κασιν." —DISSEN.

60. ἀμφὶ βουσίη πῶς χολωθείς.] This quarrel is explained as follows. Lynceus and Idas were sons of Aphareus, and dwelt at Arene in Messenia. Idas, having been intrusted with the partition of some booty, which he and his brother in conjunction with the Dioscuri had carried off from Arcadia, fraudulently appropriated it to Lynceus and himself, and took it all into Messenia. Upon this the Dioscuri invaded Messenia, and not only recovered their own property, but also spoiled the herds of the Apharetidæ. The results of this quarrel are detailed by Pindar. Lynceus ascended Taygetus to discover where the Dioscuri had hidden themselves, and, being endued with an extraordinary power of vision, discerned them though they were concealed in the trunk of an oak, where they were lying in ambush; by a sudden attack the Apharetidæ slay Castor, the mortal brother, but fly from Pollux to their father's tomb, where Lynceus falls by the hand of Pollux, and Idas is slain by a thunderbolt. For the

Scut. Herc. 11, 12.

ἢ μήν οἱ πατέρ' ἐσθλὸν ἀπέκτανεν, Ἰφι-  
 δαμάσσας,  
 χωσάμενος περὶ βουσίη.

67. ἄγαλμ' Αἶδα.] This was a στήλη or obelisk consecrated to Pluto: it was in fact a sort of head-stone, as it is described by Theocritus xxii, 207:

ἢ γὰρ ὃ γε στάλαν, Ἀφαρητίου ἐξανέχου-  
 σαν  
 τύμβῳ, ἀναρρήξας ταχέως Μεσσάνιος Ἴδας,  
 μέλλε κασιγνήτοιο βαλεῖν σφετέροιο φο-  
 νῆα.

68, 69. οὐ νιν—ἀνέχασσαν.] "They nei-  
 ther crushed him nor caused him to retire."  
 Φλᾶν bears the same sense as θλᾶν: comp.  
 φήρ, θήρ; φλίβω, θλίβω; φλιά, θλιά, &c.  
 and see *New Cratylus*, p. 121. Ἀνέχασσαν  
 is rightly explained by the Scholiast: ὑπο-  
 χωρῆσαι πεποιήκασιν. The middle form is  
 often used by Homer, and sometimes by  
 Xenophon, who also uses the active form



70 ἤλασε Λυγκῆος ἐν πλευραῖσι χαλκόν.

Zeus δ' ἐπ' Ἴδα πυρφόρον πλάξε ψολόεντα κεραυνόν  
ἅμα δ' ἐκαίοντ' ἔρημοι. χαλεπὰ δ' ἔρις ἀνθρώποις ὀμιλεῖν κρεσσόνων.

135

Στρ. ε.

ταχέως δ' ἐπ' ἀδελφεοῦ βίαν πάλιν χώρησεν ὁ Τυνδαρίδας,  
καί μιν οὔπω τεθναότ', ἄσθματι δὲ φρίσσοντα πνοὰς ἔκιχεν.

75 θερμὰ δὴ τέγγων δάκρυα στοναχαῖς

141

ὄρθιον φώνασε· “ Πάτερ Κρονίων, τίς δὴ λύσις

“ ἔσσεται πενθέων; καὶ ἐμοὶ θάνατον σὺν τῷδ' ἐπίτειλον, ἄναξ.

“ οἴχεται τιμὰ φίλων τατωμένῳ φωτὶ· παῦροι δ' ἐν πόνῳ πιστοὶ

βροτῶν

146

Ἄντ. ε.

“ καμάτου μεταλαμβάνειν.” ὡς ἔννεπε· Zeus δ' ἀντίος ἤλυθέ οἱ

80 καὶ τὸδ' ἐξαύδασ' ἔπος· “ Ἐσσί μοι υἱός· τόνδε δ' ἔπειτα πόσις

“ σπέρμα θνατὸν ματρὶ τεῶν πελάσαις

151

“ στάζειν ἤρως. ἄλλ' ἄγε τῶνδ' ἐμπαν αἵρεσιν

“ παρδίδωμ'· εἰ μὲν θνατὸν τε φυγῶν καὶ γῆρας ἀπεχ-

θόμενον

155

“ αὐτὸς Οὐλύμπον· ἐθέλεις σὺν τ' Ἀθαναίᾳ κελαινεγχεῖ τ' Ἄρει·

72 ἀμὰ δὲ κ. 74 “Vulgaris lectio φρίσσοντ' ἀναπνοὰς κίχεν contra metrum est. Unde Schmidius conjecit φρίσσοντα πνοὰς ἔκιχεν, ac πνοὰς agnoscit Schol. ἔκιχεν Cod. Med. B.” —DISSEN. 75 “Lectio est θερμὰ δέ, repugnante metro. Inauspicato Hermannus θερμὰ δ' οὐ τέγγων δάκρυα proponit, optime contra Böckhius θερμὰ δὴ scripsit.” —DISSEN. 77 καί μοι 79 ἤλυθέν οἱ, 82 ἔσταξ' 84 “Vulgaris lectio: αὐτὸς Οὐλύμπον ἐθέλεις σὺν τ' Ἀθαναίᾳ κελαινεγχεῖ τ' Ἄρει, quam in textu vides, et metro repugnat et verbo caret.

71. πλάξε—κεραυνόν.] “Sometimes the wrong word is put in the accusative: Pind. *N.* x, 71: Zeus—πλάξε—κεραυνόν for βαλὼν κεραυνόν ἐπληξεν Ἴδαν, as Eurip. *Orest.* 1488: παίειν λαιμὸν ἐμελλεν ἔσω μέλαν ξίφος.” Matthiä, *Gr. Gr.* § 423, Obs.

74. ἄσθματι δὲ φρίσσοντα πνοὰς.] “With a rattling in his throat.” Φρίσσειν is said of any roughness or inequality (*New Cratylus*, p. 369). It is here used to express difficulty of breathing, by the same sort of metaphor as the Latin *asperitas animæ* (Pliny, *H. N.* xii, 24), or absolutely *asperitas*, as Pliny, *H. N.* xvii, 12: *bihexē rhacoma contra asperitatem*. On the

note on *N.* iii, 47.

75. τέγγων δάκρυα.] “Pouring forth tears:” so Soph. *Trachin.* 845: ἢ που ἀδινῶν χλωρὰν τέγγει δακρῶν ἄχραν.

81, 82. σπέρμα—ἤρως.] Σπέρμα στάζει, i. e. ἔσπειρε. For the sense of πελάσαις here, compare Æschyl. *Prom.* 899: μηδὲ πλασθεῖην γαμέτα τινὶ τῶν ἐξ οὐρανοῦ. Eurip. *Troad.* 203: λέκτροις πλαθεισ' Ἑλλάδων. Πλάτις (for πελάτις) and ἐμπελάτεια are used to signify “a wife” or “concubine” by Lycophron and Callimachus.

84. σὺν τ' Ἀθαναίᾳ Ἄρει.] Because he

- 85 “ ἔστι σοὶ μὲν τῶν λάχος· εἰ δὲ κασιγνήτου πέρι Ἐπ. ε. 160  
 “ μάρνασαι, πάντων δὲ νοεῖς ἀποδάσασθαι ἴσον,  
 “ ἡμῖν μὲν κε πνέοις γαίας ὑπένερθεν ἑών,  
 “ ἡμῖν δ’ οὐρανοῦ ἐν χρυσέοις δόμοισιν.” 165  
 ὡς ἄρ’ αὐδάσαντος οὐ γνώμα διπλόαν θέτο βουλάν.  
 90 ἀνά δ’ ἔλυσεν μὲν ὄφθαλμόν, ἔπειτα δὲ φωνὰν χαλκομίτρα  
 Κάστορος. 170

Verissimam judicat Hermannus Benedicti conjecturam : αὐτὸς Οὐλυμπον θέλεις οἰκεῖν ἐμοὶ σὺν τ’ Ἀθαναία cet., ob verba Scholiastæ : αὐτὸς βούλει τὸν οὐρανὸν οἰκεῖν σὺν ἐμοὶ καὶ Ἀθηνᾶ καὶ Ἄρει, et quod negari non debeat Pindarum forma θέλειν usum. Hoc ipsum vero negat Böckhius, cf. ad *P.* 1, 62. et vid. eum de *Crisi Pind.* §. 44. Ipse conjicit : αὐτὸς Οὐλυμπον ἐθέλεις ναίειν vel οἰκεῖν ἐμοὶ σὺν τ’ cet. Non est meum dijudicare hanc litem.”  
 —DISSEN. Schmidii conjecturam : αὐτὸς Οὐλυμπον κατοικῆσαι θέλεις σὺν κ.τ.λ. olim probavit Böckhius, scripto tamen ἐθέλεις et admissa synizesi. 85 ἔστι σοὶ τούταν λ. 90 χαλκομίτρα.

86. ἀποδάσασθαι.] Sc. αὐτῶ.

90. χαλκομίτρα.] “ Est μίτρα cingulum laneum lamina ærea inductum, ventrem tegens sub ζώματι : cf. Apollon. *Lex. Hom.* in v. et imprimis Böttiger, *Vasengemähld. Tom.*

II. p. 84. Hinc ἀμιτροχίτωνες Lycii, Hom. *Il.* xvi, 419. ubi vid. Heyn. et αἰολομίτρης Ὀρέσβιος, *Il.* v, 707. χαλκομίτρην autem Penthesileam nominat Lycophron 997.”  
 DISSEN.

[NEMEONIKAI IA'.]

ΑΡΙΣΤΑΓΟΡΑ ΤΕΝΕΔΙΩ

ΠΡΥΤΑΝΕΙ.

[NEMEA XI.]

INTRODUCTION.

THIS ode is wrongly placed among the 'epinicia. It was written for the *εἰσιτήρια* or inaugural sacrifice (see Demosthen. *in Midiam*, p. 552, *de falsa legatione*, p. 400), which Aristagoras, the son of Arcesilas, celebrated, according to custom, upon his entrance into office as Prytanis of Tenedos: the ode was probably sung in the Prytaneum. Müller (cited by Dissen, in Böckh's Pindar, vol. III. p. 476) formerly thought that there was only one Prytanis at Tenedos, chosen annually, with regal power, from the noble family of the Pisandridæ, just as the Prytanes of Corinth were chosen from the Bacchiadæ; he rejected the Scholiast's interpretation of *ἑταῖροι* (i. e. *οἱ συμπρυτανεύοντες*), and considered the word to mean the clansmen of Aristagoras, the Pisandridæ, who sacrificed with him to Venus *πρυτανίτις*, but were not themselves Prytanes. He now agrees with Böckh that "the *ἑταῖροι* composed the *βουλή* over which the *πρυτανίς* presided." (*Dorians*, II. p. 140, note g.)

The rhythm is Dorian.

ARGUMENT.

1—10. The poet invokes Vesta, the tutelary Goddess of the Prytaneum, praying that she would favourably receive Aristagoras on the commencement of his magistracy, and conduct him gloriously to the end of his year of office. 11—32. He then commemorates the personal beauty and courage of Aristagoras, and his successes as a wrestler and pancratiast in the public games of the neighbouring states; and if his too-cautious parents had not prevented him from competing at the Olympian and Pythian games, the poet swears that he would have conquered there also. 33—48. The virtues of the new Prytanis have descended to him from noble ancestors; but even hereditary excellence is not always carried down in unbroken succession; there is great uncer-

## STROPHE.

1 ˊ ˊ ˊ — — ˊ ˊ ˊ — ˊ ˊ ˊ — ˊ ˊ ˊ ˊ  
 2 ˊ ˊ ˊ — — ˊ ˊ ˊ — — ˊ ˊ ˊ — ˊ ˊ ˊ — ˊ  
 3 ˊ ˊ ˊ — ˊ ˊ ˊ — — ˊ ˊ ˊ — ˊ ˊ ˊ —  
 4 ˊ ˊ ˊ — — ˊ ˊ ˊ — — ˊ ˊ ˊ ˊ  
 5 ˊ ˊ ˊ — ˊ ˊ ˊ — ˊ ˊ ˊ — — ˊ ˊ ˊ —

## EPODI.

1 ˊ ˊ ˊ — ˊ ˊ ˊ — — ˊ ˊ ˊ — ˊ ˊ ˊ —  
 2 ˊ ˊ ˊ — — ˊ ˊ ˊ — ˊ ˊ ˊ — — ˊ ˊ ˊ ˊ  
 3 ˊ ˊ ˊ — ˊ ˊ ˊ — — ˊ ˊ ˊ — ˊ ˊ ˊ — ˊ  
 4 ˊ ˊ ˊ — ˊ ˊ ˊ — — ˊ ˊ ˊ — ˊ ˊ ˊ —  
 5 ˊ ˊ ˊ — — ˊ ˊ ˊ — — ˊ ˊ ˊ ˊ  
 6 ˊ ˊ ˊ — ˊ ˊ ˊ — — ˊ ˊ ˊ — ˊ ˊ ˊ ˊ

ΠΑΙ Ῥέας, ἃ τε πρυτανεῖα λέλογχας, Ἔστια,  
 Ζηνὸς ὑψίστου κασιγνήτα καὶ ὁμοθρόνου Ἥρας,  
 εὐ μὲν Ἀρισταγόραν δέξαι τεὸν ἐς θάλαμον,  
 εὐ δ' ἑταίρους ἀγλαῶ σκάπτῳ πέλας,  
 5 οἱ σε γεραίροντες ὀρθὰν φυλάσσοισιν Τένεδον,

Στρ. ἀ.

5

πολλά μὲν λειβαῖσιν ἀγαζόμενοι πρῶταν θεῶν,  
 πολλά δὲ κνίσσα· λύρα δὲ σφι βρέμεται καὶ αἰοιδά·  
 καὶ ξενίου Διὸς ἀσκεῖται θέμις ἀενάοις  
 ἐν τραπέζαις. ἀλλὰ σὺν δόξῃ τέλος

Ἀντ. ἀ.

10

4 ἀγλαῶ σκάπτῳ 7 σφι 8 ἀενάοις 9 sq. "Fortasse scripsit Pindarus: ἀλλὰ σὺν δόξῃ τέλος δωδεκάμηνον περᾶσαι νιν ἀπρώτῃ κραδίᾳ, in qua constructione infinitivi intel-

4. ἀγλαῶ σκάπτῳ πέλας.] A statue of Vesta, with a sceptre in her hand, seems to have stood near the altar in the Prytaneum at Athens also (Pausan. i, 18, 3). It appears from the ancient monuments referred to by Welcker (*apud Dissen*), that Vesta was generally represented with a sceptre in her hand; but statues of this goddess are of rare occurrence, and the Prytaneum seldom contained more than an altar with the sacred fire of the state.

state, and not to the priests. Aristot. *Polit.* vi, 5. "In all places," says Müller, "the Prytanes inherited from the kings the celebration of the public sacrifices, which they generally performed in particular buildings, in the market-place, on the common hearth of the state (*κοινὴ ἔστια*). These sacrifices, and the public banquets, together with the reception of foreign ambassadors, belongs to the Prytanes at Athens, Cos, and Rhodes." (*Dorians*, II, p. 141).

5. οἱ σε γεραίροντες.] The care of the

8. 9. καὶ ξενίου τραπέζαις.] The Pry

10 δωδεκάμηνον περάσαι σὺν ἀτρώτῳ κραδία.

ἄνδρα δ' ἐγὼ μακαρίζω μὲν πατέρ' Ἀρκεσίλαν, Ἐπ. α'.  
καὶ τὸ θαντὸν δέμας ἀτρεμίαν τε ζύγγονον. 15

εἰ δέ τις ὄλβον ἔχων μορφὰν παραμεύσεται ἄλλων,  
ἐν τ' ἀέθλοισιν ἀριστεύων ἐπέδειξεν βίαν.

15 θνατὰ μεμνάσθω περιστέλλων μέλη, 20  
καὶ τελευτὰν ἀπάντων γᾶν ἐπιεσσόμενος.

ἐν λόγοις δ' ἀστῶν ἀγαθοῖσι μιν αἰνεῖσθαι χρεῶν, Στρ. β'.  
καὶ μελιγδούποισι δαιδαθέντα μελιζέμεν ἀοιδαῖς.

igitur δός, cf. O. XIII, 114 ibiq. Böckh. *Nott. critt.* et Matth. *Gr. Gr.* §. 547. Quum recte dicatur ἀτρώτῳ κραδία sine præpositione, jam non offendet duplex σὺν, ad quod defendendum non comparaverim continuo I. v, 27, sq., et 60 sq., ut fecit Bernhardt *Syntax.* p. 201. Sunt enim etiam in hac re alia aliis injucundiora.—DISSEN. 13 “μορφὰν scripsit Böckhius de conjectura (*pulcritudinem superat aliorum*), quum παραμείβεσθαι vulgo accusativum regat, cf. P. II, 50. Librorum tamen lectio μορφᾶ est (*formā superat alios*), quod retinendum judicat Hermannus, notans verbum παραμείβεσθαι ut alia verba excellendi etiam cum genitivo recte construi posse. Atque hoc probat Matth. *Gr. Gr.* §. 549, 6.”—DISSEN. 17 ἀγαθοῖσι μὲν 18 “ἀοιδαῖς pronuntiatione contrahendum, ut Hesiod. *Theogon.* 48. Cf. Böckh. *Nott. critt.* et de *Crisi Pindar*, §. 31.”—DISSEN.

open table was kept for the entertainment of foreign ambassadors and other strangers. In illustration of these ξενικαὶ τράπεζαι, Dissen cites the practice at the Cretan syssitia: see Dosiades apud *Athen.* p. 143. εἰ: κατὰ δὲ τὸν συσσιτικὸν οἶκον πρῶτον μὲν κεῖνται δύο τράπεζαι ξενικαὶ καλούμεναι, αἷς προσκαθίζουσι τῶν ξένων οἱ παρόντες. ἐξῆς δ' εἰσὶν αἱ τῶν ἄλλων. Pyrgio, *ibid.* F: ἦσαν δὲ καὶ ξενικοὶ θᾶκοι καὶ τράπεζα τρίτη δεξίας εἰσιόντων εἰς τὰ ἀνδρεία ἦν ξενίου τε Διὸς ξενίαν τε προσηγόρευον. The words ξενίου Διὸς ἀσκέεται θέμις occur, with a more general reference, in O. VIII, 21, 22.

10. σὺν ἀτρώτῳ κραδία.] “Without any vexation.” See on N. i, 48.

15, 16. θνατὰ—ἐπιεσσόμενος.] “Let him remember that the limbs which he clothes are doomed to death, and that in the end of all he will have to put on a vestment of earth.” This form of expression is perhaps used with reference to the splendid and sumptuous dresses worn by the young, handsome, and wealthy Aristagoras. The phrase γᾶν ἐπιέσσασθαι (= ταφῆναι. Hesych.) is of common occurrence. Hem-

following instances: Xenoph. *Cyropaed.* VI, p. 100: ἢ μὴν ἐγὼ βούλεσθαι ἂν μετὰ σοῦ ἀνδρὸς ἀγαθοῦ γενομένου κοινῇ γῆν ἐπιέσασθαι μᾶλλον ἢ ζῆν μετ' αἰσχυνομένου αἰσχυνομένη.

Theocritus *Epigr.* VIII, 3:  
ἀντὶ δὲ φίλης (πολλᾶς οἱ βῶλδου)  
πατρίδος ὀθνεῖν κεῖμαι ἐφεσσάμενος.

*Anthol.* III. c. 5. *Epigr.* 39:

Αἰγαίην κεῖμαι βῶλον ἐφεσσάμενος.

Simonides apud *Athen.* III. p. 125 D:

αὐτὰρ ἐκάμφθη

ζωὴ Πιερίην γῆν ἐπιεσσαμένη.

He also quotes, among other instances of similar expressions, Eurip. *Troad.* 1148: γῆν τῷδ' ἐπαμπίσχοντες. To which I add N. VIII, 38, and Æschyl. *Agamemn.* 880:

πολλὴν ἄνωθεν τὴν κάτω γὰρ οὐ λέγω  
χθονὸς τρίμοιρον χλαῖναν ἐξηύχει λαβῶν  
ἅπαξ ἐκάστω κατθανῶν μορφώματι.

I once thought it would be better to read in Eurip. *Troad.* 382:

οὐδὲ πρὸς τάφους  
ἔσθ' ὅστις αὐτοῖς εἶμα γῆς ὠρῆσεται,

instead of the common reading αἶμα γῆ, for εἶμα and αἶμα are confused in Eurip. *Phœniss.* 1062 (comp. *Schol. ven. Hom. Il.* III, 354), and TH1, THC would be easily interchanged; but the alteration now appears to

- ἐκ δὲ περικτιόνων ἑκκαίδεκ' Ἀρισταγόραν  
 20 ἀγλααὶ νῆκαι πάτραν τ' εὐώνυμον 25  
 ἔστεφάνωσαν πάλμῃ καὶ μεγαυχεῖ παγκρατίῳ.  
 ἐλπίδες δ' ὀκνηρότεραι γονέων παιδὸς βίαν Ἀντ. β'.  
 ἔσχον ἐν Πυθῶνι πειραῖσθαι καὶ Ὀλυμπία ἄθλων.  
 ναὶ μὰ γὰρ Ὀρκον, ἐμὰν δόξαν παρὰ Κασταλία 30  
 25 καὶ παρ' εὐδένδρῳ μολῶν ὄχθῳ Κρόνου  
 κάλλιον ἂν δηριώντων ἐνόστησ' ἀντιπάλων,  
 πενταετηρίδ' ἑορτὰν Ἡρακλέος τέθμιον Ἐπ. β'. 35  
 κωμάσαις ἀνδησάμενός τε κόμαν ἐν πορφυρέοις  
 ἔρνεσιν. ἀλλὰ βροτῶν τὸν μὲν κενεόφρονες αὐχαι  
 30 ἐξ ἀγαθῶν ἔβαλον· τὸν δ' αὖ καταμεμφθέντ' ἄγαν 40  
 ἰσχὺν οἰκείων παρέσφαλεν καλῶν  
 χειρὸς ἔλκων ὀπίσσω θυμὸς ἄτολμος ἐών.  
 συμβαλεῖν μὰν εὐμαρὲς ἦν τό τε Πεισάνδρου πάλαι Στρ. γ'.  
 αἰμ' ἀπὸ Σπάρτας Ἀμύκλαθεν γὰρ ἔβα σὺν Ὀρέστα

23 ἀέθλων 33 μὰν e correctione pro λίαν.

19, 20. ἐκ περικτιόνων—νῆκαι.] “Victories carried off from the neighbouring people.” “Differunt ἀμφικτιόνες et περικτιόνες. Illi sunt civitates communi vinculo juncti, sive pari jure, sive præsidente una, eaque est Ἀμφικτυονία; at περικτιόνες simpliciter sunt vicini, circum habitantes populi, ut quos Aristagoras adibat alios alia ludorum sollemnia celebrantes.” Dissen.

23. ἔσχον—πειραῖσθαι.] When the μή is wanting before an infinitive dependent on a verb expressing prohibition or restraint, the prohibition is weaker: comp. Eurip. *Orest.* 257: σχήσω σε πηδᾶν δυστυχῆ πηδήματα. *Alcestis.* 11: ὄν θανεῖν ἐρρύσαμην, where see Monk.

24. ναὶ μὰ γὰρ Ὀρκον.] For this pro-sopora the Schol. quotes Hesiod. *Theogon.* 231:

Ὀρκον θ', ὃς δὴ πλεῖστον ἐπιχθονίους  
 ἀνθρώπους

πημαίνει, ὅτε κέν τις ἐκὼν ἐπίορκον  
 ὁμόσση.

26. κάλλιον—ἀντιπάλων.] Comp. *P.* viii,

83, 84: οὔτε νόστος ὁμῶς ἔπαλπνος ἐν Πυθιάδι κρήθῃ. *N.* 11, 24: σὺν εὐκλείῃ νόστω.

30. ἐξ ἀγαθῶν ἔβαλον.] “Have prevented him from winning the prize at the games.” For this sense of ἀγαθὰ, Comp. *O.* viii, 13: ἀλλὰ δ' ἐπ' ἄλλον ἔβαν ἀγαθῶν, πολλαὶ δ' ὁδοὶ σὺν θεοῖς εὐπραγίας. Ἐκβάλλω sometimes signifies “to repudiate or reject a competitor or candidate for public distinction.” Demosth. p. 542, 21: ἐκβάλλει καὶ ἀτιμοῖ τὸν διαιτήτην. p. 1264, 22: τὸν γοῦν τῆς Βραυρωνόθεν ἱερείας πατέρα ἐξέβαλεν ἡ βουλή ἢ ἐξ Ἀρείου πάγου. p. 449, 19: ἐξεβάλλετε αὐτὸν—ἐξεσυρίττετε ἐκ τῶν θεάτρων. Hence ἐκβάλλεσθαι signifies, like ἐκπίπτειν, “to be hissed off the stage:” as in Aristoph. *Eg.* 525: ἐξεβλήθη, πρεσβύτης ὢν, ὅτι τοῦ σκώπτειν ἀπελείφθη.

33. συμβαλεῖν.] “To form a conjecture:” see Eurip. *Orest.* 1394. The middle voice is more commonly used in this sense.

34—37. Ἀμύκλαθεν—μάτρως.] The colony alluded to left Aulis about the time of the Doric invasion. It was composed of

- 35 Αἰολέων στρατιὰν χαλκεντέα δεῦρ' ἀνάγων 45  
καὶ παρ' Ἴσμηνοῦ ῥοὰν κεκραμένον  
ἐκ Μελανίπποιο μάτρωος. ἀρχαῖαι δ' ἀρεταὶ  
ἀμφέροντ' ἀλλασσόμεναι γενεαῖς ἀνδρῶν σθένος Ἄντ. γ'.  
ἐν σχερῶ δ' οὔτ' ὦν μέλαινα καρπὸν ἔδωκαν ἄρουραι, 50  
40 δένδρεά τ' οὐκ ἐθέλει πάσαις ἐτέων περόδοις  
ἄνθος εὐῶδες φέρειν πλούτῳ ἴσον,  
ἀλλ' ἐν ἀμείβοντι. καὶ θνατὸν οὕτως ἔθνος ἄγει  
μοῖρα. τὸ δ' ἐκ Διὸς ἀνθρώποις σαφὲς οὐχ ἔπεται Ἐπ. γ'. 55  
τέκμαρ' ἀλλ' ἔμπαν μεγαλαυροῖαις ἐμβαίνομεν,  
45 ἔργα τε πολλὰ μενοιῶντες δέδεταί γὰρ ἀναιδεῖ  
ἐλπίδι γυῖα προμαθείας δ' ἀπόκεινται ῥοαί. 60

35 "Vulgo χαλκεντέων habebatur, quod emendavit Schmidius. Idem v. 40. περόδοις restituit pro περιόδοις."—DISSEN. 42 "Vulgo οὕτω σθένος contra metrum. Heynius coniecit ἔθνος e Schol., unde Böckhius cum Hermanno scripsit quod in textu vides."—DISSEN.

Achaean from Amyclæ, and of Cadmeans and Bœotians, among whom were some of the clan of the Melanippidæ: see Thucyd. vii, 57. and consult Müller *Orchomenos*, p. 398, 477. and Thirlwall, *Hist. of Greece* II, p. 82.

40. δένδρεά τ' οὐκ ἐθέλει.] See on *N.* vii, 90.

42. ἐν ἀμείβοντι.] i. e. ἀμοιβαδῖς, "by alternate crops."

43, 44. τὸ δ' ἐκ Διὸς—τέκμαρ.] Comp. *O.* xii, 7. and see Soph. *Ed. T.* 978: πρόνοια δ' ἐστὶν οὐδενὸς σαφῆς.

44, 45. ἀλλ' ἔμπαν—μενοιῶντες.] The construction is μεγαλαυροῖαις ἐμβαίνομεν, ἔργα τε πολλὰ μενοιῶντες scil. ἐμβαίνομεν αὐτοῖς. Disсен compares Soph. *Ed. T.* 740: τὸν δὲ Λαίον, φύτῳ τίν' εἶχε φράζε, τίνα δ' ἀκμὴν ἤβης ἔχων scil. ταύτην εἶχε φύσιν, ἣν λέγεις. For this sense of ἐμβαίνειν ("to attempt," "enter upon") see Plato, *Phæd.* p. 252 E: εἰ μὴ πρότερον ἐμβεβῶσι τῷ ἐπιτηδεύματι. Demosth. *de Coron.* p. 309, 24: ἐν αὐτοῖς τοῖς δεινοῖς καὶ φοβεροῖς

ἐμβεβηκῶς. The verb is used in its more literal sense in *P.* x, 12. Μεγαλαυροῖαις means "a proud confidence in one's own resources, and here in the plural it implies the plans which we form in consequence of such a reliance on ourselves." And this is the idea conveyed by μεγαλάνωρ τις (*P.* i, 52), the Cumæan magistrate who was before so confident in his own strength, but was at last obliged to make a friend of Hiero.

45, 46. δέδεταί—γυῖα.] Comp. *P.* iii, 54.

46. προμαθείας—ῥοαί.] "The courses of events lie beyond the reach of our foresight—they cannot be foreseen by us." Ἀπρομήθητος is predicated of anything unexpected: see Æschyl. *Suppl.* 352: ἐξ ἀέλπτων κάπρομηθήτων. For ῥοαί see *O.* ii, 33, 34: ῥοαί δ' ἄλλοτ' ἄλλαι εὐθυμῶν μετὰ καὶ πόνων ἐς ἀνδρας ἔβαν. And for the sentiment, compare Theognis 585:

πᾶσιν τοι κίνδυνος ἐπ' ἔργμασιν οὐδέ τις οἶδεν  
ποῖ σχήσειν μέλλει πράγματος ἀρχομένου.

κερδέων δὲ χρή μέτρον θηρευέμεν  
 ἀπρσίκτων δ' ἐρώτων ὀξύτεραι μανίαι.

47. κερδέων—θηρευέμεν.] Comp. *P.* III, | 48. ὀξύτεραι.] See *Matth. Gr. Gr.*  
 59, 62. with *P.* II, 34. | § 457.



**ΙΣΘΜΙΟΝΊΚΑΙ.**



ΙΣΘΜΙΟΝΙΚΑΙ Α΄.  
**Η Ρ Ο Δ Ο Τ Ω   Θ Η Β Α Ι Ω**  
 ΑΡΜΑΤΙ.

I S T H M I A I.

INTRODUCTION.

THIS ode, which celebrates the chariot-victory of Herodotus, son of Asopodorus, a Theban, is supposed by Dissen to have been written after the vernal Isthmia in Ol. 80, 3. B. C. 458, on the ground that several passages in it refer to the war of Tanagra and Œnophyta, which took place in the following year, and seem to image forth the approaching contest. Dissen founds this inference, which is not improbable, and is also adopted by Böckh, on the conjunction of Castor and Iolaus, the Lacedæmonian and Theban heroes, in v. 16, 17: which he thinks points to the alliance between Thebes and Sparta at the period in question; on the warlike allusions in v. 50 (*ὅς δ' ἀμφ' ἀέθλοις ἢ πολεμίζων ἄρηται κῦδος ἄβρον, εὐαγορηθεὶς κέρδος ὑψίστου δέκεται, πολιατᾶν καὶ ξένων γλώσσας ἄωτον*); and on the reference to Hercules, the intrepid warrior, whom even the savage dogs of Geryon feared, in v. 12 (*ἐν ᾗ καὶ τὸν ἀδείμαντον Ἄλκμήνα τέκεν παῖδα, θρασεῖαι τὸν ποτε Γηρυόνα φρίξαν κύνες*); a reference which, he thinks, would otherwise be out of place: he also thinks that this hypothesis gives a peculiar force to the epithet of the goddess Theba in the first line of the ode. Asopodorus, the victor's father, had been once banished from Thebes, (v. 36—38), probably during the domestic troubles about the time of the Persian invasion. See the Introduction to *P. XI.*

The rhythm is Dorian.

ARGUMENT.

1—13. The poet says that he had laid aside a Pæan which he had promised to compose for the people of Ceos, in order that he might first finish this ode, which was designed to celebrate the glory of his native land. 14—31. Then follows the Castoreium or *ἵππικὸς νόμος*, in honour of the chariot-victory of Herodotus: 32—40 and, after a brief allusion to the exile of Asopodorus, who was now restored to his former prosperity, the ode concludes 41—68 with the praises of Herodotus, and

1 ˊ ˊ ˊ ˊ — ˊ ˊ ˊ ˊ — — ˊ ˊ — ˊ  
 2 ˊ ˊ ˊ ˊ — ˊ ˊ ˊ ˊ — ˊ ˊ ˊ ˊ  
 3 ˊ ˊ — — ˊ ˊ ˊ ˊ — ˊ ˊ ˊ ˊ — ˊ  
 4 ˊ ˊ ˊ ˊ — ˊ ˊ ˊ ˊ  
 5 ˊ ˊ ˊ ˊ — — ˊ ˊ ˊ ˊ — ˊ ˊ ˊ ˊ  
 6 ˊ ˊ — — ˊ ˊ ˊ ˊ — ˊ ˊ ˊ ˊ — ˊ ˊ — — ˊ ˊ ˊ ˊ

## ΕΡΟΔΙ.

1 — ˊ ˊ — — ˊ ˊ ˊ ˊ — ˊ ˊ ˊ ˊ — — ˊ ˊ ˊ ˊ  
 2 ˊ ˊ ˊ ˊ — ˊ ˊ ˊ ˊ — — — ˊ ˊ ˊ ˊ — ˊ ˊ ˊ ˊ — — ˊ ˊ ˊ ˊ  
 3 ˊ ˊ ˊ ˊ — ˊ ˊ ˊ ˊ — — ˊ ˊ — — ˊ ˊ ˊ ˊ ˊ ˊ  
 4 — ˊ ˊ — — ˊ ˊ ˊ ˊ — ˊ ˊ — — ˊ ˊ — ˊ  
 5 — ˊ ˊ — — ˊ ˊ — ˊ ˊ ˊ ˊ ˊ ˊ — — ˊ ˊ — — ˊ ˊ — ˊ

ΜΑΤΕΡ ἑμά, τὸ τεόν, χρύσασπι Θήβα,  
 πρᾶγμα καὶ ἀσχολίας ὑπέρτερον  
 θήσομαι, μή μοι κραναὰ νεμεσάσαι  
 Δᾶλος, ἐν ᾧ κέχυμαι.

Στρ. α΄.

5 τί φίλτερον κεδνῶν τοκέων ἀγαθοῖς; 5  
 εἶξον, ὧ πολλωνιάς ἀμφοτερᾶν, τοὶ χαρίτων σὺν θεοῖς ζεύξω  
 τέλος,

καὶ τὸν ἀκειρεκόμαν Φοῖβον χορεύων  
 ἐν Κέῳ ἀμφιρύτα σὺν ποντίοις  
 ἀνδράσιν, καὶ τὰν ἀλιερκέα Ἴσθμοῦ

Ἀντ. α΄.

10

\* ἀμφιρύτω

1. χρύσασπι Θήβα.] This epithet probably alludes to a statue of Theba with a golden robe and a gilded shield, which is also referred to by the poet in *Fragm. inc.* 104: εὐάρματε, χρυσοχίτων, ἱερώτατον ἔγαλμα, Θήβα. There was a statue of Theba at Olympia also, presented by the Phliasi-ans (see Pausan. v, 22, 5).

2. ἀσχολίας ὑπέρτερον.] Comp. Plato, *Phædrus.* p. 227, B.<sup>4</sup> Plutarch *de Genio Socrat.* p. 575, D. Virgil, *Bucol.* vii, 47.

7—9. καὶ τὸν—ἀνδράσιν.] Comp. *Prosod.* *Fragm.* 1. The Scholiast says that Pindar

Delos. But Dissen justly remarks, that this is only an inference based on the mention of Delos in v. 3, as appears from the scholium on that verse: ἐκ τούτου δῆλον, ὅτι εἰς Δῆλον ἔγραφε Κείοις. And he concludes, from the words of Pindar here, that the Pæan in question was sung at Ceos itself, which was celebrated for the worship of Apollo, and which contained three temples of this god, especially one at Carthæa, in the *χορηγεῖον* of which Simonides was for some time engaged as a *χοροδιδάσκαλος* (*Athen.* p. 456, F.) Delos is introduced, because it was the native place of Apollo, as Thebes was of Heracles (see *Prosod.* *Fragm.* 1).

- 10 οειράδ'· ἐπεὶ στεφάνους  
 ἐξ ὧπασεν Κάδμου στρατῶ ἐξ ἀέθλων,  
 καλλίνικον πατρίδι κῦδος. ἐν ᾧ καὶ τὸν ἀδείμαντον Ἀλκμήνα τέκεν  
 παῖδα, θρασεῖαι τὸν ποτε Γηρυόνα φρίζαν κύνες. Ἐπ. α'. 15  
 ἀλλ' ἐγὼ Ἡροδότῳ τεύχων τὸ μὲν ἄρματι τεθρίππῳ γέρας,  
 15 ἀνία τ' ἀλλοτρίαις οὐ χερσὶ νωμάσαντ' ἐθέλω 20  
 ἢ Καστορείῳ ἢ Ἰολάου ἐναρμόξαι μιν ὕμνῳ.  
 κείνοι γὰρ ἠρώων διφρηλάται Λακεδαίμονι καὶ Θήβαις ἐτέ-  
 κνωθεν κράτιστοι· 25
- ἐν τ' ἀέθλοισι θίγον πλείστων ἀγώνων, Στρ. β'.  
 καὶ τριπόδεσσιν ἐκόσμησαν δόμον  
 20 καὶ λεβήτεσσιν φιάλαισί τε χρυσοῦ,  
 γευόμενοι στεφάνων  
 νικαφόρων· λάμπει δὲ σαφῆς ἀρετὰ 30  
 ἐν τε γυμνοῖσι σταδίοις σφίσιν ἐν τ' ἀσπιδοδούποισιν ὀπλίταις  
 δρόμοις·
- οἶά τε χερσὶν ἀκοντίζοντες αἰχμαῖς, Ἄντ. β'.  
 25 καὶ λιθίνοις ὀπότ' ἐν δίσκοις ἴεν.

11 ὧπασε 25 "ὀπότ' ἐν δίσκοις ἴεν." Sic scripsit Böckhiius de emendatione Hermannii. Vulgo omittitur præpositio. Versu sequenti idem Böckhiius emendavit πεντάθλιον pr. πένταθλον ἔτ'—DISSEN.

he honoured that island by singing the praises of Apollo at Ceos, in the same way as he honoured Thebes, by celebrating the victory obtained by Herodotus at the Isthmus. For the sense of χορεύων here ("celebrating with a chorus") comp. Soph. *Antig.* 1153: αἱ σε μαινόμενοι πάννουχοι χορεύουσι: Eurip. *Herc. Fur.* 638: οὐπω καταπαύσομεν Μούσας, αἱ μ' ἐχόρευσαν.

10—12. ἐπεὶ—κῦδος.] Six of the prizes, at the Isthmian games at which Herodotus conquered in the chariot-race, were adjudged to Thebans: Herodotus of course did not win them all, otherwise the poet would have made a more special mention of what he had done.

13. τὸν ποτε—κύνες.] Geryon dwelt beyond the pillars of Hercules; this exploit of

which sing the praises of the Æacidæ, because it was the most distant in its effects on the reputation of Hercules. As the death of Memnon made the Æacidæ known in Æthiopia, (*N.* III, 64. VI, 47 seqq. *I.* v, 22 seqq.), so the death of Geryon had carried the name of the Theban Hercules to the remote Erythia. The Thebans used to exhibit the bones of Geryon as a relique (*Lucian, adv. indoct.* c. XIV).

16, 17. ἢ Καστορείῳ—κράτιστοι.] See on *O.* I, 101, 102, and *P.* II, 67—71, and comp. the note on *Fragm.* 80.

23. ἐν τε γυμνοῖσι σταδίοις.] "A Dorian was the first, who, in the lists of Olympia, threw off the heavy girdle, and ran naked to the goal." Muller, *Dorians.* II, p. 277.

24, 25. οἶά τε χερσὶν ἴεν.] The construction

οὐ γὰρ ἦν πεντάθλιον, ἀλλ' ἐφ' ἐκάστῳ 35  
ἔργματι κεῖτο τέλος.

τῶν ἀθροῖσι ἀνδῆσάμενοι θαμάκισ

ἔρνεσιν χαίτας ρεέθροισί τε Δίρκας ἔφανεν καὶ παρ' Εὐρώτα  
πέλας,

30 Ἴφικλέος μὲν παῖς ὁμόδαμος ἐὼν Σπαρτῶν γένει, Ἐπ. β'. 40

Τυνδαρίδας δ' ἐν Ἀχαιοῖσι ὑψίπεδον Θεράπνας οἰκέων ἔδος.

χαίρετ'. ἐγὼ δὲ Ποσειδάωνι Ἴσθμῳ τε Ζαθέα 45

Ὀγχηστίασιν τ' αἰόνεσσι περιστέλλων αἰοιδὰν

γαρύσομαι τοῦδ' ἀνδρὸς ἐν τιμαῖσιν ἀγακλέα τὰν Ἀσωποδώρου  
πατρὸς αἴσαν 50

35 Ὀρχομενοῖό τε πατρίαν ἄρουραν,

Στρ. γ'.

ἃ νιν ἐρειδόμενον ναυαγίαις

ἐξ ἀμετρήτας ἀλὸς ἐν κρυόεσσα

29 Εὐρώτα

ἐν λιθίνοις δίσκοις. Αἰχμη, which originally denoted the rapid motion of the dart or arrow (*αἰκή τόξων ἢ ἀκόντων*, *Od.* xv, 708), and is derived from *αἴσσω* root *αἰκ-*, as *δραχη* is from *δράσσω* root *δρακ-*, is generally used to signify the dart or arrow thrown, not the throwing of the dart or arrow: and as Pindar here says, *χερσὶν ἀκοντίζοντες αἰχμαῖς*; *Hom. Il.* xi, 44, has

Ἄντιοι ἴστανται, καὶ ἀκοντίζουσι θαμείαν

Αἰχμαῖς ἐκ χειρῶν.

Pindar elsewhere uses the dative of the thing thrown: see *O.* viii, 55: *μὴ βαλέτω—λίθῳ*, xi, 72: *ἔδικε πέτρῳ*, *N.* i, 18: *ψεύδει βαλῶν*. For ἐν δίσκοις, Dissen quotes Xenophon, *Mem.* iii, 9. § 2: *φανερὸν δ' ὅτι καὶ Λακεδαιμόνιοι οὐτ' ἂν θραξίν ἐν πέλταις καὶ ἀκοντίοις οὐτε Σκύθαις ἐν τόξοις ἐθέλοιεν αὐτὰ διαγωνίζεσθαι*.

26, 27. οὐ γὰρ—τέλος.] In Pindar's time the discus and javelin-throwing were not distinct contests, but only practised as a part of the Pentathlon. The form *πεντάθλιον* occurs also in *P.* viii, 66. Τέλος here signifies "the prize," as in *O.* xi, 67: *Δόρυκλος ἔφερε πυγμαῖς τέλος*. Similarly, *τέρμα*, *I.* iii, 85.

33. Ὀγχηστίασιν τ' αἰόνεσσι.] Onchestus, near the Lake Copais, had a grove

and temple of Neptune, near which there was a race-course for chariot-races. The Isthmus and Onchestus are again mentioned in connexion, *I.* iii, 37, 38.

36, 37. ἐρειδόμενον—ἀλός.] "Driven ashore by shipwreck out of the immense ocean." Ἐρείδω is sometimes equivalent to *ώθῃ*; comp. *O.* ix, 31, 32, and *Hom. Il.* xvi, 108: *ἐρείδοντες βελέεσσιν*, where the Schol. translates it: *ώθουντες*. So that *ἐρειδόμενον* may be here equivalent to *ώθούμενον*, as Dissen supposes. But the word is also used in a passive sense more directly applicable to the present passage, that of being driven hard against the ground: comp. *Hom. Il.* vii, 145: *ὁ δ' ὑπτίος οὐδὲ ἐρείσθη*. Hesiod, *Scut. Herc.* 362: *τρίς μὲν ἐμῷ ὑπὸ δουρὶ τυπεῖς ἠρείσατο γαίῃ*. And this sense is the one required here: "driven or dashed ashore by shipwreck." Ἐρειδόμενον ναυαγίαις cannot mean *suffultum naufragii tabulis et reliquiis*, as Damm translates it, or *exiguus duntaxat suarum facultatum partibus suffultum, quas, ut naufragii reliquias, colligere poterat*, as it is rendered in Benedict's paraphrase. For that meaning we should require *ναυαγίαις*: for *ναυαγία μὲν ἐστίν*, says Ammonius, *αὐτὴ ἢ τῆς νηὸς διαφθορά· ναυάγιον δὲ, τὸ ἐξ αὐτῆς ἐκβρασθέν*. See Valckenaer's note, p. 156.

δέξατο συντυχίᾳ.  
 νῦν δ' αὖτις ἀρχαίας ἐπέβασε πότης 55  
 40 συγγενῆς εὐαμερίας. ὁ πονήσας δὲ, νόῳ καὶ προμάθειαν φέρει.  
 εἰ δ' ἀρετᾶ κατάκειται πᾶσαν ὀργάν, Ἄντ. γ'.  
 ἀμφοτέρων δαπάναις τε καὶ πόνοις,  
 χρῆ νιν εὐρόντεσσι ἀγάνορα κόμπον 60  
 μὴ φθουραῖσι φέρειν  
 45 γνώμαις. ἐπεὶ κούφα δόσις ἀνδρὶ σοφῷ  
 ἀντὶ μόχθων παντοδαπῶν ἔπος εἰπόντ' ἀγαθὸν ξυνὸν ὀρθῶσαι  
 καλόν.

μισθὸς γὰρ ἄλλοις ἄλλος ἐφ' ἔργμασιν ἀνθρώποις γλυκύς, 65  
 μηλοβότα τ' ἀρότα τ' ὀρνιχολόχῳ τε καὶ ὄν πόντος τρέφει  
 γαστρὶ δὲ πᾶς τις ἀμύνων λιμὸν αἰανῆ τέταται. 70  
 50 ὅς δ' ἀμφ' ἀέθλοις ἢ πολεμίζων ἄρηται κῦδος ἀβρόν,  
 εὐαγορηθεὶς κέρδος ὑψιστον δέκεται, πολιατῶν καὶ ξένων γλώσ-  
 σας ἄωτον. 75

41 "Libri vetustissimi habuerunt ἀρεται, ut ex Scholiis patet, quod Böckhius cum Aristarcho pro dativo habens scripsit ἀρετᾶ, recte ut videtur. Nominativus ἀρετά est in solis editionibus principibus Ald. et Rom. Hunc probat Hermannus. Pro κατάκειται Heynius et nuper Karsten maluerunt κατὰ κείται, sed non eleganter sic præpositionem κατὰ, interposito κείται, disjungi a verbis πᾶσαν ὀργάν monet Hermannus."—DISSEN.

40. ὁ πονήσας—φέρει.] For the position of καὶ, see N. IV, 32.

41—46. εἰ δ' ἀρετᾶ—καλόν.] There is some difficulty in this passage on account of the use of κατάκειται, and the change of number in εὐρόντεσσι. I do not, however, hesitate to prefer the reading and interpretation of Böckh and Dissen to that proposed by Hermann: the meaning undoubtedly is: "but if a person applies himself with all his heart to the pursuit of glory, sparing neither cost nor labour, it is proper to pay ungrudgingly to those who have obtained it (νιν sc. ἀρετῶν) the loudly-uttered praise by which man is exalted. For it is a cheap present for a poet to make, when, in return for labours of every kind, he says a good word, and thus exalts the public honour of his country." Ἀρετὰ here is glory obtained in the public games: see O. vii, 89.

expect ἔγκειται, ἐπίκειται, or πρόσκειται. But κατάκειται is used in N. IV, 52, of a gradual slope and inclination of ground, and words bearing this signification are often employed metaphorically with reference to a mental inclination or bias (see on N. IV, 15). And thus we may fairly take κατάκειται here in a similar sense to that borne by κέχυμαι above, v. 4. For the omission of τις with this verb, Dissen quotes Hermann. *ad Viger.* 730, 7. 39, 934. *Hom. II.* XIII, 287, and, for the plural εὐρόντεσσι, he refers to Heindorf, *ad Platon. Gorg.* p. 105. *Protagor.* p. 499. Erfurdt, *ad Soph. Antig.* 705. For νιν sc. ἀρετῶν εὐρόντεσσι, see O. VII, 89: πῶς ἀρετῶν εὐρόντα. For κούφα δόσις, see Eurip. *Bacch.* 893:

κούφα γὰρ δαπάνη νομίζειν  
 ἴσχυν τὸδ' ἔχει  
 ὅτι ποτ' ἄρα τὸ δαιμόνιον.

- ἄμμι δ' ἔοικε Κρόνον σεισίχθον' υἷον Στρ. δ'.  
 γείτον' ἀμειβομένοις εὐεργέταν  
 ἄρμάτων ἵπποδρόμιον κελαδῆσαι,  
 55 καὶ σέθεν, Ἀμφιτρύων,  
 παῖδας προσειπεῖν, τὸν Μινύα τε μυχὸν 80  
 καὶ τὸ Δάματρος κλυτὸν ἄλσος Ἐλευσίνα καὶ Εὐβοίαν ἐν  
 γναμπτοῖς δρόμοις  
 Πρωτεσίλα, τὸ τεὸν δ' ἀνδρῶν Ἀχαιῶν Ἄντ. δ'.  
 ἐν Φυλάκῃ τέμενος συμβάλλομαι.  
 60 πάντα δ' ἐξειπεῖν, ὅσ' ἀγώνιος Ἑρμᾶς 85  
 Ἡροδότῳ ἔπορεν  
 ἵπποις, ἀφαιρεῖται βραχὺ μέτρον ἔχων  
 ὕμνος. ἧ μὰν πολλάκι καὶ τὸ σεσωπαμένον εὐθυμίαν μείζω φέρει.  
 εἴη μιν εὐφώνων πτερύγεσσιν ἀερθέντ' ἀγλααῖς Ἐπ. δ'. 90  
 65 Πιερίδων ἔτι καὶ Πυθῶθεν Ὀλυμπιάδων τ' ἐξαιρέτοις  
 Ἄλφειοῦ ἔρνεσι φράξαι χεῖρα τιμὰν ἑπταπύλοισ 95  
 Θήβασι τεύχοντ'. εἰ δέ τις ἔνδον νέμει πλοῦτον κρυφαῖον,  
 ἄλλοισι δ' ἐμπίπτων γελᾷ, ψυχὰν Αἴδα τελέων οὐ φράζεται  
 δόξας ἀνευθεν. 100

65 Πυθῶθεν

55, 56. καὶ—παῖδας.] i. e. Hercules and Iolaus, who were patrons of the Theban Heraclea or Iolaia.

58, 59. Πρωτεσίλα—συμβάλλομαι.] “Ο Protésilus, I add the shrine raised to you at Phylace by the Achæan host.” Phylace was a city on the Pagasæan gulf, the old dominion of Protésilus, who was here honoured with sepulchral games.

63. σεσωπαμένον.] On this form, see note on O. XIII, 91.

66. φράξαι χεῖρα.] Nero returned from Greece carrying in his right hand a Pythian, and wearing on his head an Olympic crown (Sueton. Nero, c. 25). Perhaps a similar accumulation of prizes is referred to here.

68. ψυχὰν—ἀνευθεν.] “He does not consider that he will die without glory.” The conclusion of this ode is no doubt aimed at some persons who had found fault with the liberality of Herodotus.



ΙΣΘΜΙΟΝΙΚΑΙ Β΄.

# ΞΕΝΟΚΡΑΤΕΙ ΑΚΡΑΓΑΝΤΙΝΩ

ΑΡΜΑΤΙ.

## ΙΣΘΜΙΑ ΙΙ.

### INTRODUCTION.

XENOCRATES, of Agrigentum (the brother of Thero) conquered at the Pythian games, where his son Thrasybulus acted as his charioteer (see *P.* vi.), and at the Isthmian and Panathenaic games, where Nicomachus drove his chariot. The Isthmian victory celebrated in this ode was obtained in Ol. 76, 1. B. C. 476, and in the same year Thero won the Olympic victory commemorated in *O.* II, where this Isthmian victory is alluded to, v. 50. As Thero did not die till Ol. 76, 4. B. C. 473, and as he and Xenocrates are spoken of in this ode as already dead, it was probably not written before Ol. 77, 1. B. C. 472, and was perhaps sent to Thrasybulus while he was celebrating the epinicia of his father. By the expulsion of Thrasydæus in Ol. 76, 4. B. C. 473, the government of Agrigentum had become-democratical. The poet, therefore, exhorts Thrasybulus not to be deterred by any fear of exciting envy from having the praises of his father publicly sung.

The rhythm is Dorian.

### ARGUMENT.

1—11. He excuses himself for the time which had elapsed since he first intended to send Thrasybulus this ode as a pledge of friendship, on the ground that poets had now to write for hire, and he was engaged to compose epinicia for other victors in the mean time. 12—34. He then mentions the chariot-victories obtained by Xenocrates in the Isthmian and Pythian games, and at the Panathenæa in Attica: also Thero's Olympic victory. 35—48. And after enumerating the various virtues of Xenocrates, he concludes by exhorting Thrasybulus not to leave this ode unsung through fear of envy.

### STROPHÆ.

— ˘ ˘ ˘ — ˘ ˘ — ˘ ˘ — — ˘ ˘ ˘  
˘ ˘ — — ˘ ˘ — ˘ ˘ — — ˘ ˘ ˘ — ˘ ˘ —

̣ ̣ ̣ — ̣ ̣ ̣ — ̣ ̣ ̣ — ̣  
 5 ̣ ̣ — — ̣ ̣ — — ̣ ̣ — ̣

## ΕΡΟΔΙ.

̣ ̣ ̣ — ̣ ̣ ̣ — — ̣ ̣ ̣ — ̣ ̣ ̣ — ̣ ̣ ̣  
 ̣ ̣ ̣ — ̣ ̣ ̣ — — ̣ ̣ — ̣  
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 5 ̣ ̣ — — ̣ ̣ ̣ — ̣ ̣ ̣ —  
 ̣ ̣ ̣ — ̣ ̣ ̣ — ̣

Στρ. α.

ΟΙ μὲν πάλαι, ὦ Θρασύβουλε, φῶτες, οἱ χρυσαμπύκων  
 ἐς δίφρον Μοισᾶν ἔβαινον κλυτᾷ φόρμιγγι συναντόμενοι,  
 ῥίμφα παιδείους ἐτόξευον μελιγάρυας ὕμνους.  
 ὅστις ἐὼν καλὸς εἶχεν Ἀφροδίτας  
 5 εὐθρόνου μνάστειραν ἀδίσταν ὀπώραν.

'Αντ. α.

ἃ Μοῖσα γὰρ οὐ φιλοκερδῆς πω τότε ἦν οὐδ' ἐργάτις  
 οὐδ' ἐπέρναντο γλυκεῖαι μελιφθόγγου ποτὶ Τερψιχόρας  
 ἀργυρωθεῖσαι πρόσωπα μαλθακόφωνοι ἀοιδαί.  
 νῦν δ' ἐφίητι τὸ τῶργείου φύλλάξαι  
 10 ῥῆμ' ἀλαθείας ὀδῶν ἀγχιστα βαῖνον,

'Επ. α.

“Χρήματα, χρήματ' ἀνὴρ,” ὅς φᾶ κτεάνων θαμὰ λειφθεῖς  
 καὶ φίλων.

1 “Pro ὅσοι Schmidius metri causa οἱ, firmatum Scholiis ad Aristoph. Pac. 696.”—  
 DISSEN. 7 μελιφθόγγου Böckhius, cum Heynio et Hermanno, pro μελίφθογγοι.  
 9 τό addidit Heynius. 10 “Codices ῥῆμ' ἀλαθείας ἀγχιστα βαῖνον, laborante metro.  
 Hermannus ὀδῶν excidisse conjecit, quod recepit Böckhius. Idem editor v. 11. θαμὰ scrip-  
 sit pr. θ' ἅμα.”—DISSEN.

2. φόρμιγγι συναντόμενοι.] “Taking  
 up the lyre:” comp. O. II, 96: οὐ δίκᾳ  
 συναντόμενος.

3. ῥίμφα—ὕμνους.] “Promptly sent forth  
 sweet songs in honour of their lovers.” For  
 the metaphor in ἐτόξευον, comp. O. II, 83,  
 88. N. VI, 27—30. IX, 55, &c. “Ὑμνοὶ παι-  
 δεῖοι are erotic poems like those of Alcæus,  
 Ibycus, and Anacreon.

4, 5. ὅστις—ὀπώραν.] See N. VIII, 1,

and comp. N. v, 6. For μνάστειρα, see  
 P. XII, 24.

8. ἀργυρωθεῖσαι πρόσωπα.] “With hire  
 in their looks” (die nach Silber aussehen,  
 Dissen). See on P. VIII, 68.

9—11. νῦν δ' ἐφίητι—φίλων.] “But  
 now she (i. e. the Muse) bids us attend to  
 the saying (and a true one it is) of the Ar-  
 give, who, when deprived at once of his  
 substance and his friends, cried, Money,  
 money makes the man.” The Argive here

ἔσσι γὰρ ὦν σοφός, οὐκ ἄγνωτ' αἰίδω  
 Ἴσθμίαν ἵπποισι νίκαν, 20  
 τὰν Ξενοκράτει Ποσειδάων ὀπάσαις,  
 15 Δωρίων αὐτῷ στεφάνωμα κόμα  
 πέμπεν ἀναδεῖσθαι σελίνων,  
 εὐάρματον ἄνδρα γεραίρων, Ἀκραγαντίνων φάος. Στρ. β'. 25  
 ἐν Κρίσῃ δ' εὐρυσθενῆς εἶδ' Ἀπόλλων νιν πόρε τ' ἀγλαίαν  
 καὶ τόθι κλειναῖς δ' Ἐρεχθειδῶν χαρίτεσσιν ἀραρῶς  
 20 ταῖς λιπαραῖς ἐν Ἀθάναις, οὐκ ἐμέμφθη 30  
 ῥυσίδιφρον χεῖρα πλαξίπποιο φωτός,  
 τὰν Νικόμαχος κατὰ καιρὸν νεῖμ' ἀπάσαις ἀνίαις. Ἄντ. β'.  
 ὄντε καὶ κάρυκες ὠρᾶν ἀνέγνω, σπονδοφόροι Κρονίδα 35  
 Ζηνὸς Ἀλείοι, παθόντες πού τι φιλόξενον ἔργον

12 Böckh. οὐκ ἄγνωτ' αἰίδω sublata interpunctione. Restitui ἄγνωτα. cf. N. x, 31. et vide Lobeck. ad Soph. Aj. p. 315. Dindorf. ad Aristoph. Ran. 936. et quos laudat, Herodian., Suid., et Philemon. 15 "Veteres libri uno consensu κόμα, h. e. κόμα, quod reduxit Böckh. pro κόμαν."—DISSEN. 16 "Omnes libri ἀναδεῖσθαι, sed ἀναδεῖσθαι a Schmidio emendatum retinuit Böckh., quum in antitheticis soluta arsis sit."—DISSEN. 18 μιν 19 "Addidit δ' ante Ἐρεχθειδῶν Heynius."—DISSEN. 22 "Scriptum νεῖμ' ἀπάσαις a Böckhio de sententia Hermanni pro vulgari νεῖμ' ἀπάσαις, in quo perperam eliditur alpha."—DISSEN.

mentioned was Aristodemus, who was born at Argos, but is more generally called a Spartan, because he dwelt at Sparta. This saying of his is given at greater length by Alcæus, as quoted by the Scholiast on this passage; the fragment is thus arranged and emended by Blomfield (*Museum Criticum*, i. p. 432):

ὡς γὰρ δὴ ποτα φαισὶν Ἀριστόδαμον  
 ἐν Σπάρτῃ λόγον οὐκ ἀπάλαννον εἰπῆν  
 χρήματ' ἀνὴρ πενιχρὸς γὰρ οὐδεὶς  
 πέλετ' ἐσλὸς οὐδὲ τίμιος.

"The new importance attached to wealth, even in the time of the seven wise men, gave rise to the saying of Aristodemus the Argive, *money makes the man.*" Müller, *Dorians* II, p. 7. Comp. Niebuhr, *History of Rome*, i, p. 429.

12, 13. ἔσσι—νίκαν.] *Verbum sapienti sat.* For the construction, see Matth. Gr. Gr. § 416, β.

18. εἶδεν.] "Beheld with favour." See O. VII. 11: ἐπαπτεύσει. XIV. 16: ἰδέσθαι

P. III, 85: δέρεται. Horat. *Carm.* IV, 3, 1:  
 Quem tu Melpomene semel  
 Nascentem placido lumine videris.

19, 20. κλειναῖς—Ἀθάναις.] "Having obtained the glorious honours of the Erechtheidæ at shining, brilliant Athens." Ἀραρῶς is here equivalent to *μικθείς*. The Athenian victory of Xenocrates was probably obtained at the Panathenæa Minora.

21. ῥυσίδιφρον.] "Chariot-preserving," i. e. skilful. Comp. P. v, 30.

22. τὰν—ἀνίαις.] "Which (his hand) Nicomachus applied to all the reins at the critical instant." The great art of chariot-driving was to keep back the horses till the right moment, and then to give them the reins: see Soph. *Electra* 735: and for the phrase ἀπάσαις ἀνίαις, comp. Virgil *Æneid.* v, 818:  
 Jungit equos auro genitor, spumantiaque addit  
 Frena feris, manibusque omnes effundit habenas.

23, 24. ὄντε—ἔργον.] "Whom too the heralds of the seasons, the Elean truce-bearers of Zeus the son of Cronus, recognized, having met with success of his in the

- 25 ἀδυπνώω τέ νιν ἀσπάζοντο φωνᾶ  
 χρυσέας ἐν γούνασιν πιτνόντα Νίκας Ἐπ. β΄.
- γαῖαν ἀνά σφετέραν, τὰν δὴ καλέοισιν Ὀλυμπίου Διὸς 40  
 ἄλσος· ἴν' ἀθανάτοισιν Αἰνησιδάμου  
 παῖδες ἐν τιμαῖς ἔμιχθεν.
- 30 καὶ γὰρ οὐκ ἀγνώτες ὑμῖν ἐντὶ δόμοι  
 οὔτε κώμων, ὦ Θρασύβουλ', ἐρατῶν, 45  
 οὔτε μελικόμπων αἰοιδᾶν.
- οὐ γὰρ πάγος, οὐδὲ προσάντης ἀ κέλευθος γίγνεται, Στρ. γ΄.  
 εἴ τις εὐδόξων ἐς ἀνδρῶν ἄγοι τιμᾶς Ἐλικωνιάδων. 50
- 35 μακρὰ δισκήσασιν ἀκοντίσσαιμι τοσοῦθ', ὅσον ὄργαν  
 Ξεινοκράτης ὑπὲρ ἀνθρώπων γλυκεῖαν  
 ἔσχεν. αἰδοῖος μὲν ἦν ἀστοῖσι ὀμιλεῖν,
- ἵπποτροφίας τε νομίζων ἐν Πανελλάνων νόμῳ Ἄντ. γ΄. 55  
 καὶ θεῶν δαίτας προσέπτυκτο πάσας· οὐδέ ποτε ξενίαν
- 40 οὔρος, ἐμπνεύσασιν ὑπέστειλ' ἰστίον ἀμφὶ τράπεζαν 60

26 πιτνόντα 35 ἀκοντίσσαιμι

him." These Σπονδοφόροι were officers very nearly corresponding in their functions to the *Fetiales* of the Romans: indeed Dionysius of Halicarnassus uses the word σπονδοφόρος (I, 21) as a translation of this Latin word; they announced the advent of the Olympic festival, hence they are here called κάρυκες ὤραν (see O. IV, 1), and, at the same time, proclaimed a solemn truce throughout Greece. Comp. Thucyd. v, 49. Xenoph. *Hist. Gr.* IV, 7. § 2. Pausan. v, 15. § 6. Röckh thinks (tom. III, p. 495, 6) that when these Σπονδοφόροι were proclaiming the sacred truce at Athens in the month Hecatombæon, Ol. 77, 1, they fell in with Nicomachus there (for as the Panathenæa Minora were celebrated in Hecatombæon in the 1st, 2d, and 4th years of every Olympiad, Nicomachus might well be at Athens at the time referred to), and recognizing him as the victor (or, rather, as the driver of the victor's chariot) at the preceding Olympic games, greeted him with friendly salutations. On the Panathenæa Minora, see a paper by Müller in the *Philological Museum*, II, p. 227, seqq. (*quo anni tempore Panathenæa Minora, τὰ μικρὰ Παναθήναια, celebrati sint. quæritur*).

35. μακρὰ δισκήσασιν ἀκοντίσσαιμι τοσοῦθ'.] This passage shews that the object in hurling both the δίσκος and the ἄκων was much the same, namely, to throw as far as possible: see the Introduction to N. VII, p. 236. Δισκήσασιν is here used in the primitive sense of δίσκος from δίκειν; see *New Cratylus*, p. 298, 473.

37. αἰδοῖος μὲν ἦν ἀστοῖσι ὀμιλεῖν.] Comp. Solon v, 6:

εἶναι δὲ γλυκὺν ὦδε φίλοις, ἐχθροῖσι δὲ πικρὸν·

τοῖσι μὲν αἰδοῖον, τοῖσι δὲ δεινὸν ἰδεῖν.

The quality here predicated of Xenocrates is that dignity, which gained him respect (αἰδώς) from the common people (ἀστοί), without any exertion of severity on his part: he was still πρᾶνς ἀστοῖσι, P. III, 71. ἄμερος ἀστοῖσι, O. XIII, 2. Comp. O. XII, 115. For the construction of the infinitive ὀμιλεῖν, comp. O. VII, 26.

39. καὶ θεῶν δαίτας—πάσας.] Comp. O. III, 39, 40.

39, 40. οὐδέ ποτε—τράπεζαν.] "Nor did the favouring breeze which blew around his

ἀλλ' ἐπέρα ποτὶ μὲν Φᾶσιν θερείαις,  
ἐν δὲ χειμῶνι πλέων Νείλου πρὸς ἀκτάς.

Ἐπ. γ'.

μὴ νυν, ὅτι φθονεραὶ θνατῶν φρένας ἀμφικρέμανται ἐλπίδες  
μῆτ' ἀρετάν ποτε σιγάτω πατρώαν, 65  
45 μῆδ' ἐπὶ τούσδ' ὕμνους· ἐπεὶ τοι  
οὐκ ἐλινύσοντας αὐτοὺς εἰργασάμαν.  
ταῦτα, Νικάσιππ', ἀπόνειμον, ὅταν  
ξεῖνον ἐμὸν ἠθαῖον ἔλθης.

46 εἰργασάμην.

hospitable table ever desist from blowing, so as to compel him to furl his sails." For the metaphor, comp. *P.* 1, 90—92: *μὴ κάμνε λίαν δαπάναις· ἐξίει δ' ὡσπερ κυβερνάτας ἀνὴρ ἴστιον ἀνεμόεν.* And for the mode of expression, see *Soph. Ajax* 659: *δεινῶν ἄημα πνευμάτων ἐκοίμισε στένοντα πόντον*, in his note on which, Lobeck (p. 307) gives the meaning of this passage of Pindar as follows: *Xenocrates nunquam contrahit hospitalitatis vela, quæ velut ventus secundus intendit.* The principle, according to which these and similar expressions may be explained and justified, is one of general application: it is, as I have elsewhere expressed it, that the Greeks imparted objective existence with will and choice to every physical cause, and thus considered the cause of any thing as also the cause of its contrary.

41, 42. ἀλλ' ἐπέρα—ἀκτάς.] Because the Phasis and the Nile were the extreme points of navigation to a Sicilian; he continues his metaphorical description of the hospitality of Xenocrates by saying "that he sailed in

the summer to the Phasis, and in the winter to the Nile;" meaning, that Xenocrates was hospitable both in winter and in summer, but naturally more so in summer (the Phasis being the more distant of the two voyages mentioned), because Sicily was more frequented by strangers at that season.

• 43. ἀμφικρέμανται.] "Hang about you like nets:" see *O.* VII, 24, 25.

46. ἐλινύσοντας.] "To stand still, to remain idle." See on *N.* v, 1, 2.

48. ἠθαῖον.] "Respected." Homer generally uses this word in the vocative, and in dialogues between brothers, especially when the younger is addressing the elder (*Il.* XXII, 229. VI, 518). He also puts it into the mouth of the swineherd Euphorbus in speaking of his absent master Ulysses. *Od.* XIV, 147: *ἀλλά μιν ἠθαῖον καλέω καὶ νόσφιν εἶοντα.* See also Hesychius: *ἠθεῖε· προσφώνησις νεωτέρου ἀδελφοῦ πρὸς πρεσβύτερον*: and the same remark is made by Photius.

ΙΣΘΜΙΟΝΙΚΑΙ Γ'. [Γ'. Δ'.]  
ΜΕΛΙΣΣΩ ΘΗΒΙΑΩ  
ΠΑΓΚΡΑΤΙΩ.

ISTHMIÆ III. [III. IV.]

INTRODUCTION.

THIS ode is composed of the 3d and 4th *Isthmiæ*, as they stood in the older editions. The present arrangement was proposed by Hermann, and adopted by Böckh; Heyne too had some doubts on the subject. It is not necessary to repeat the arguments by which Böckh has supported and confirmed his union of the two odes, for the internal evidence, furnished by the connexion of thought, is sufficient to convince any intelligent reader that this is one and the same composition. Melissus, a Theban of the noble family of the Cleonymidæ, after a chariot-victory at Nemea, conquered in the pancratium at the Isthmian games. It is this last victory which is here celebrated; accordingly, Böckh has properly altered ἑπποις, in the inscription, to παγκρατίω. The ode, which was probably sung in a temple at an evening meeting of the clan, seems to have been composed Ol. 75, 3, or 76, 3. B. C. 478 or 474, for the battle alluded to in it (v. 34, 35) was probably that fought at Plateæa in Ol. 75, 2. B. C. 479.

The rhythm is Dorian.

ARGUMENT.

1—6. If fortune is combined with moderation it lasts all the longer. 7—45. It is right to sing the praises of those who have performed great achievements: and Melissus has obtained a double glory, at the Isthmus and at Nemea. With regard to the latter, a chariot-victory, he was but emulous of the Labdacidæ, from whom the Hero-Eponymus of the Cleonymidæ derived his descent. And with regard to his Isthmian victory, in the pancratium, by this also he has furnished the poet with an opportunity of singing the virtues of the Cleonymidæ, who were generally rich and prosperous, though they too had their share of adversity; in the recent battle, four of the family had perished; but their subsequent successes in the public games had brought them a spring-tide of joy instead of the winter of their discontents. 46—60. They had not always

been successful in the games, though they had gone to the expense of sending their chariots to all the public meetings; and even when people contend they do not gain celebrity unless they obtain the prize: sometimes inferior men succeed, as Ulysses got the better of Ajax. But Homer has honoured Ajax, and it is poetry alone which can give a man immortality. 61—90. The poet returns to the praise of Melissus, and especially commemorates his victory in the pancratium, which he had obtained, though insignificant in stature, and not remarkable for bodily strength: similarly Hercules had conquered the gigantic Antæus. After mentioning various exploits of Hercules, he comes, by a natural transition, to the funeral games held at Thebes in remembrance of his children by Megara. At these games Melissus had thrice conquered. Once in early youth, when Orseas was his trainer.

STROPHÆ.

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ΕΡΟΔΙ.

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Στρ. α. III.

Εἰ τις ἀνδρῶν εὐτυχῆσαις ἢ σὺν εὐδόξοις ἀέθλοις  
 ἢ σθένει πλοῦτος κατέχει φρασὶν αἰανῆ κόρον,  
 ἄξιός ἐστι λόγιοις ἀστῶν μεμύχθαι.

5

2 φρεσίν

2. σθένει πλοῦτος.] "Abundance of wealth:" comp. O. ix, 51: σθένος ὕδατος. *Fragm. Hyporch.* 4, 8: σθένος ὑψηλοῦ; also *P.* v, 1: ὁ πλοῦτος εὐρυσθενής. *I.* iv, 2: μεγασθενής χρυσός.

lence," which is the natural result of wealth and prosperity. See Solon, *Fragm.* xv, 7—9:

δήμου θ' ἡγεμόνων ἀδίκος νόος, οἷσιν ἐτοι-  
 μον

ὑβριος ἐκ μεγάλης ἄλγεα πολλὰ παθεῖν.

*Ibid.* κατέχει κόρον.] "Keeps in or

- Ζεῦ, μεγάλαι δ' ἀρεταὶ θνατοῖς ἔπονται  
 5 ἐκ σέθεν· ζῶει δὲ μάσσων ὄλβος ὀπιζομένων, πλαγίαις δὲ  
 φρένεσσι  
 οὐχ. ὁμῶς πάντα χρόνον θάλλων ὀμιλεῖ. 10  
 εὐκλέων δ' ἔργων ἄποινα χρῆ μὲν ὑμνῆσαι τὸν ἔσλόν, Ἄντ. ἀ.  
 χρῆ δὲ κωμάζοντ' ἀγαναῖς χαρίτεσσιν βαστάσαι.  
 ἔστι δὲ καὶ διδύμων ἄθλων Μελίσσῳ 15  
 10 μοῖρα πρὸς εὐφροσύναν τρέψαι γλυκεῖαν  
 ἦτορ, ἐν βάσσαισιν Ἰσθμοῦ δεξαμένῳ στεφάνους, τὰ δὲ κοίλα  
 λέοντος  
 ἐν βαθυστέρνου νάπα κάρυξε Θήβαν 20  
 ἵπποδρομία κρατέων. ἀνδρῶν δ' ἀρετὰν Ἐπ. ἀ.  
 σύμφυτον οὐ κατελέγχει.  
 15 ἴστε μὰν Κλεωνύμου  
 δόξαν παλαιὰν ἄρμασιν 25  
 καὶ ματρόθε Λαβδακίδαισιν σύννομοι πλούτου διέστειχον τε-  
 τραοριᾶν πόνοις.  
 αἰὼν δὲ κυλινδομέναις ἀμέραις ἄλλ' ἄλλοτ' ἐξάλλαζεν ἄτρωτοί  
 γε μὰν παῖδες θεῶν. 30  
 ἔστι μοι θεῶν ἑκατι μυρία παντᾶ κέλευθος Στρ. β'. IV.  
 20 ὦ Μέλισσ', εὐμαχανίαν γὰρ ἔφανασ Ἰσθμίοις  
 ὑμετέρας ἀρετὰς ὑμῶ διώκειν 5  
 αἴσι Κλεωνυμίδαι θάλλοντες αἰεὶ  
 σὺν θεῷ θνατὸν διέρχονται βιότου τέλος. ἄλλοτε δ' ἄλλοῖος οὐρος

8 Χαρίτεσσι 9 ἀέθλων 17 Λαβδακίδαισι et διέστιχον 23 Post διέρχονται Editores in-  
 ferserunt τὸ, quo metri rimam explerent. Sed θνατὸν τὸ τέλος solæcismum sapit. Quum  
 igitur Ald. Par. C. Med. A. B. omittant articulum, scripsi, metri causa, βιότου pro βίου.  
 Vide Valcken. ad Eurip. Hippol. 252.

5. ὀπιζομένων.] "When men reverence  
 you" (Jupiter): see on O. II, 6.

8. βαστάσαι.] "To exalt or extol:" see  
 O. XII, 19.

10. τρέψαι.] Sc. ὥστε τρέψαι.

17. καὶ ματρόθε—πόνοις.] "And being  
 related to the Labdacidæ by the mother's

Διέστειχον πλούτου: versabantur in divi-  
 tiis, divitias habebant. Comp. Soph. Œd.  
 Tyr. 773: διὰ τύχης τοιαῶσδ' ἴων. Eurip.  
 Phœniss. 20: καὶ πᾶς σὸς οἶκος βήσεται δι'  
 αἵματος. Heraclid. 625: ἀ δ' ἀρετὰ βαίνει  
 διὰ μόχθων. Troad. 793: χωρεῖν ὀλέθρου  
 διὰ παντός.

20. εὐμαχανίαν.] See on P. IX, 92.



πάντας ἀνθρώπους ἐπαΐσσω ἐλαύνει.

25 τοὶ μὲν ὦν Θήβαισι τιμάεντες ἀρχᾶθεν λέγονται Ἀντ. β'.  
 πρόξενοὶ τ' ἀμφικτιόνων κελαδεννᾶς τ' ὄρφανοὶ  
 ὕβριος ὅσσα δ' ἐπ' ἀνθρώπους ἄηται . 15  
 μαρτύρια φθιμένων ζωῶν τε φωτῶν  
 ἀπλέτου δόξας, ἐπέψαυσαν κατὰ πᾶν τέλος ἀνορέαις δ' ἐσχά-  
 ταισιν

30 οἴκοθεν στάλαισιν ἄπτονθ' Ἡρακλείαις. 20

καὶ μηκέτι μακροτέραν σπεύδειν ἀρετάν. Ἐπ. β'.

ἵπποτρόφοι τ' ἐγένοντο,

χαλκίῳ τ' Ἄρει ἄδον.

ἀλλ' ἀμέρα γὰρ ἐν μιᾷ

25

35 τραχεῖα νιφὰς πολέμοιο τεσσάρων ἀνδρῶν ἐρήμωσεν μάκαιραν  
 ἑστίαν

νῦν δ' αὖ μετὰ χειμέριον ποικίλων μηνῶν ζόφου χθῶν ὥτε  
 φοινικέοισιν ἀνθησεν ῥόδοις 30

<sup>36</sup> "ὥτε φοινικέοισιν Böckhius recepit e libris pro ἅ τε φοινικέοισιν. Tum omnes libri habent ἄνθος, sensu et metro laborante. Böckhius cum Pauwio probavit ἀνθησεν intellecto nomine ἑστία, recte. Contra Hermannus ἔστηκεν conjecit, quum Scholiastes scribat: νῦν δὲ καθάπερ ἐκ χειμῶνος ἕαρ καθέστηκεν αὐτῷ. Sed Scholiastes quum verbum non videret, supplevit de suo." —DISSEN.

the phrase Dissen quotes *Antholog.* III, p. 187. *Problem. Arithmet.* No. 19: ἄποσου τέρμ' ἐπέρησε βίου; and *Æschyl. Prom.* 285: ἤκω δολίχης τέρμα κελεύθου διαμειψάμενος.

23, 24. ἄλλοτε—ἐλαύνει] The metaphor is taken from the wind driving about a ship at sea, and there is much the same metaphor in the phrase *κυλινομένης ἀμέραις*, above, v. 18. See *O.* XII, 5, 6. Heyne is wrong in translating *ἄλλοιός* here "adverse." It refers to the *changes* of fortune generally, as in *O.* VII, 95: ἄλλοτ' ἄλλοῖται διαιθύσσοισιν αὔραι.

26, 27. κελαδεννᾶς τ' ὄρφανοὶ ὕβριος.] Comp. *P.* IV, 283, 284: ὄρφανίζει μὲν κακὰν γλῶσσαν φαεννᾶς ὀπός, ἔμαθε δ' ὕβριζοντα μισεῖν.

27—29. ὅσσα—τέλος.] "And they have fully attained unto that highest renown, the

in circulation among men," *Μαρτύρια* here are "poetic records:" see *O.* IV, 3. VI, 21: *μαρτύρια ἄηται ἐπ' ἀνθρώπους*, "poetic testimonies are borne about among men, as if by the wandering breezes" (*sie werden unter die Menschen geweht, Man weiss nicht wie, Passow*): comp. *Apollon. Rhod.* IV, 1673: μέγα δὴ μοι ἐνὶ φρεσὶ θάμβος ἄηται, where the Schol. translates it: φέρεται, κεκίνηται, and *Ennius (apud Cicero. Tuscul. Disp.* 1, 15):

Nemo me lacrymis decoret, nec funera fletu

Faxit. Cur? Volito vivam per ora virum.

Hesychius explains ἀπλετος by πολὺς, for which I have introduced it into the text of Pindar in *P.* III, 106, where I ought to have quoted *Soph.* *Trachin.* 978: ἀλλ' ἐπὶ μοι μελέω βάρος ἀπλετου ἐμμέμονε φρήν, which is very like ἀπλετος εὐτ' ἂν ἐπιβρίσαις ἔπηται.

29, 30. ἀνορέαις—Ἡρακλείαις.] Comp. *O.* III, 43, 44.

- δαιμόνων βουλαῖς. ὁ κινητὴρ δὲ γὰρ Ὀγχηστὸν οἰκέων Στρ. γ'.  
καὶ γέφυραν ποντιάδα πρὸ Κορίνθου τειχέων, 35  
τόνδε πορῶν γενεᾶ θαυμαστὸν ὕμνον  
40 ἐκ λεχέων ἀνάγει φάμαν παλαιὰν  
εὐκλέων ἔργων· ἐν ὕπνῳ γὰρ πέσεν· ἀλλ' ἀνεγειρομένα χρώτα  
λάμπει, 40  
Ἄωσφόρος θαητὸς ὡς ἄστροις ἐν ἄλλοις·  
ἃ τε κὰν γουνοῖς Ἀθανᾶν ἄρμα καρύξαισα νικᾶν Ἄντ. γ'.  
ἐν τ' Ἀδραστείοις ἀέθλοις Σικυῶνος ὤπασεν 45  
45 τοιάδε τῶν τότε εὐόντων φύλλ' αἰοιδᾶν.  
οὐδὲ παναγυρίων ξυνᾶν ἀπέειχον  
καμπύλον δίφρον, Πανελλάνεσσι δ' ἐριζόμενοι δαπάνῃ χαῖρον  
ἵππων. 50  
τῶν ἀπειράτων γὰρ ἄγνωστοι σιωπαί.  
ἔστιν δ' ἀφάνεια τύχας καὶ μαρναμένων, Ἐπ. γ'.  
50 πρὶν τέλος ἄκρον ἰκέσθαι  
τῶν τε γὰρ καὶ τῶν διδοῖ 55  
καὶ κρέσσον' ἀνδρῶν χειρόνων  
ἔσφαλε τέχνα καταμάρψαισ', ἵσ τε μὰν Αἴαντος ἀλκὰν φοίνιον,  
τὰν ὄψια

43 "Böckhius κὰν. Lectio κ'είν, κείν, κ'ῆν, κῆν, κῆν."—DISSEN. 51 "Vulgo τῶνδε γὰρ διδοῖ τέλος. Emendavit Böckhius e libris cum Hermanno. Idem mox pro ἔσφαλλε vidit aoristum requiri, quem etiam præbent duo libri."—DISSEN.

struction is: νῦν δ' αὖ δαιμόνων βουλαῖς ἀνθησεν (sc. ἢ τῶν Κλεωνυμιδῶν ἐστία) ὡτε χθῶν μετὰ χειμέριον ζόφον ποικίλων μηνῶν ἀνθησεν φοινικέοις ῥόδοις. The genitive μηνῶν does not depend upon ζόφον, but is construed absolutely, like θέρους, &c. Ποικίλων μηνῶν means, "in the months gay with flowers:" i. e. in the Spring.

44. ἐν τ' Ἀδραστείοις—Σικυῶνος.] See N. IX.

45. τοιάδε—αἰοιδᾶν.] "Similar crowns of song:" the epinician ode is often compared to a crown of victory: see N. IV, 17. VII, 77.

47. Πανελλάνεσσι—ἵππων.] "They de-

ral assemblies, in expensive outlay on their horses." The Panhellenes here are the Greeks who came together from all parts of Hellas at the Olympian and other great games.

49—51. ἔστιν—διδοῖ.] Hermann translates this: *at etiam eorum qui certant, ignota manet sors, nisi si victoriam adepti sint.* Disсен takes ἀφάνεια τύχας for *obscuritas quam τύχα affert.* And this seems to be the poet's meaning: "even when people contend at the games fortune prevents them from becoming distinguished, until they have actually obtained the prize; for she gives us chequered success." τῶν τε καὶ τῶν are partitive genitives. Comp. N. I, 30.

ἐν νυκτὶ ταμῶν περὶ ᾧ φασγάνῳ μομφὰν ἔχει παίδεσσιν Ἑλ-  
λάνων ὅσοι Τρῳάνδ' ἔβαν.

55 ἀλλ' Ὀμηρός τοι τετίμακεν δι' ἀνθρώπων, ὃς αὐτοῦ Στρ. δ.  
πᾶσαν ὀρθώσαις ἀρετὰν κατὰ ῥάβδον ἔφρασεν 65  
θεσπεσίων ἐπέων λοιποῖς ἀθύρειν.

τοῦτο γὰρ ἀθάνατον φωνᾶεν ἔρπει,  
εἴ τις εὖ εἶπη τι καὶ πάγκαρπον ἐπὶ χθόνα καὶ διὰ πόντον  
βέβακεν 70

60 ἐργμάτων ἀκτὶς καλῶν ἄσβεστος αἰεὶ. Ἄντ. δ.

προφρόνων Μοισᾶν τύχοιμεν, κείνον ἄψαι πυρσὸν ὕμνων  
καὶ Μελίσσῳ, παγκρατίου στεφάνωμι' ἐπάξιον, 75  
ἔρνεϊ Τελεσιάδα. τόλμα γὰρ εἰκῶς  
θυμὸν ἐριβρεμετᾶν θηρᾶ λεόντων

54 Τρῳίανδ' Böckh. 63 sq. "Libri: πολμᾶ γὰρ εἰκῶς θυμὸν ἐριβρεμετᾶν θηρῶν λεόντων ἐν πόνῳ. Scholia bene θηρᾶ, quod probat Hermannus, in ceteris nihil mutans: Böckhius autem εἰκῶν scripsit de sententia Meinekii in *Programmate Scholastico Regiomont.* ann. 1818. Thierschius denique πολμᾶν γὰρ εἰδῶς conjecit *Act. Philol. Mon.* T. II. fasc. II. p. 287."—DISSEN.

54. περὶ ᾧ φασγάνῳ.] See on N. VIII, 23.

*Ibid.* μόμφαν ἔχει.] "Causes them to be censured." Comp. *Æschyl. Prom.* 444: μέμψιν οὐτιν' ἀνθρώποις ἔχων. See Gölle on *Thucyd.* I, 9.

56, 57. κατὰ ῥάβδον—θεσπεσίων ἐπέων.] "According to the authority of his own divine epic poems." The ῥάβδος here mentioned was the sceptre carried about by epic poets and rhapsodists as a mark of distinction. This sceptre was a branch of laurel or myrtle (see *Hesiod, Theog.* 30: καὶ μοι σπῆπτρον ἔδον (the Muses) δάφνης ἐριθηλέος ὄζον): and was also called αἷσακος (*Plutarch, Sympos.* I, p. 615: ἦδον ἀδὴν τοῦ θεοῦ—ἐκάστῳ μυρσίνης διδομένης, ἣν αἷσακον οἶμαι διὰ τὸ ἀδειν τὸν δεξάμενον ἐκάλου. *Hesych.* αἷσακος: ὁ τῆς δάφνης κλάδος ὃν κατέχοντες ὕμνου τοὺς θεούς). It has been suggested that the word ῥαψῳδός is derived from this ῥάβδος, the proper ensign of the wandering minstrel, and not from the ῥαπτὰ ἔπη, of which they are elsewhere (*N.* II, 2)

57. λοιποῖς ἀθύρειν.] "For other poets to sing." On this use of the verb ἀθύρω, see note on N. III, 44. Comp. note on I. VII, 8.

61. κείνον—πυρσόν.] Probably a tacit reference to ἀκτὶς in the preceding line. Dissen considers it an allusion to the use of signal torches, whence πυρσεύειν signifies "to announce" or "declare:" *Plutarch, Demetr.* c. 8: τὰς δ' Ἀθήνας ὡσπερ σκοπὸν τῆς οἰκουμένης ταχὺ τῇ δόξῃ διαπυρσεύσειν εἰς ἅπαντας ἀνθρώπους τὰς πράξεις. He also suggests that the beauty of the metaphor will be enhanced, if this ode was sung, as he supposes, at an evening meeting of the clan, and amid the blaze of burning torches: comp. the similar passage, *O.* IX, 21—25.

63—65. τόλμα—ἐν πόνῳ.] I prefer Dissen's reading and interpretation of this difficult passage: the meaning seems to be: "for in the contest he attains unto the courage of the roaring lions, being like them in boldness." For ἄψαι, see note on N. III, 44.

65 ἐν πόνῳ μῆτιν δ' ἀλώπηξ, αἰετοῦ ἅ τ' ἀναπιτναμένα ρόμβον  
ἴσχει. 80

χρῆ δὲ πᾶν ἔρδοντα μαυρῶσαι τὸν ἐχθρόν.

οὐ γὰρ φύσιν Ὀριωνεΐαν ἔλαχεν Ἐπ. δ'.  
ἀλλ' ὄνοτος μὲν ιδέσθαι, 85  
συμπεσεῖν δ' ἀκμᾷ βαρύς.

70 καίτοι πότ' Ἀνταίου δόμους  
Θηβᾶν ἀπὸ Καδμειῶν μορφᾶν βραχύς, ψυχὰν δ' ἀκαμπτος,  
προσπαλαίσων ἦλθ' ἀνὴρ 90  
τὰν πυροφόρον Λιβύαν, κρανίοις ὄφρα ξένων ναὸν Ποσειδάωνος  
ἐρέφοντα σχέθαι,

Στρ. ε'.

· υἱὸς Ἀλκμήνας ὃς Οὐλυμπόνδ' ἔβα, γαίας τε πάσας 95

66 ἔρδοντ' ἀμαυρῶσαι 69 "Vulgo αἰχμᾶ. Emendavit Pauwius."—DISSEN. 71 Καδμηϊᾶν

the labour in the pancratiū, which was a kind of wrestling or rather scuffling-match: it is also used of the wrestling-match itself: see Introduction to N. VII.

65. μῆτιν—ἴσχει.] Pindar compares the artifice of the fox, which was supposed to counterfeit death in order to elude the attack of the eagle, to the "crouching manoeuvre" (ὁ τρόπος χάμαι, or ὑπτιασμός) of the pancratiast. The following passage of Eusebius, cited by Dissen after Olearius, will show why he afterwards mentions Antæus: Ἀνταίου τὸν λεγόμενον γηγενῆ διὰ τὸ ἐπιστήμονα εἶναι τὸν λεγόμενον τρόπον χάμαι ὡς ἀπὸ τῆς μητρὸς γῆς βοηθεῖσθαι δοκεῖν. 'Ρόμβος here is "a wheeling attack:" in O. XIII, 94, it is the straight and direct course of a dart, caused by a turn of the hand.

67. φύσιν Ὀριωνεΐαν.] "The remarkable statue of Orion:" this personage is always described by the ancients as exceedingly beautiful, and of gigantic stature; see Hom. II. XI, 308:

οὐδ' οἱ μηκίστους θρέψε ζεῖδωρος ἄρουρα  
καὶ πολὺ καλλίστους μετὰ γε κλυτὸν  
Ὀρίωνα.

See Müller's essay on Orion in the *Rheinisches Museum* for 1834.

τός is another form of ὄνοστος, like θαυματός for θαυμαστος, O. I, 28. The word occurs also in Apollonius Rhod. IV, 91.

71. μορφᾶν βραχύς.] The ancient Greeks considered a short, stout, broad-shouldered figure as the beau-ideal of an athlete: thus Archilochus says (*Fragm.* IX):

οὐ φιλέω μέγαν στρατηγόν, οὐδὲ διαπε-  
πλιγμένον,  
οὐδὲ βοστρύχοισι γαῦρον, οὐδ' ὑπεξυρημέ-  
νον,  
ἀλλὰ μοι μικρός τις εἴη, καὶ περὶ κνήμας  
ιδεῖν  
ραϊβός, ἀσφαλέως βεβηκίως ποσσὶ, καρδίας  
πλέως.

72. κρανίοις—σχέθαι.] It was a custom among the ancient Greeks, to adorn the frieze with the skulls of animals, especially of those taken in the chase. See Eurip. *Bacchæ* 1206:

αἰρέσθω λαβῶν  
πηκτῶν πρὸς οἴκους κλιμάκων προσαμ-  
βάσεις,  
ὡς πασσαλεύσω κρᾶτα-τριγλύφοις τόδε  
λέοντος.

Virgil, *Æneid.* x, 406:

Si qua tuis (Diana) unquam pro me pater Hyrtæus  
aris  
Donā tulit, si qua ipse meis venatibus auxi,  
Suspendive tholo, aut sacra ad fastigia fixi.

Here the frieze is also called the *methepep-*

καὶ βαθυκρημνου πολιᾶς ἀλὸς ἐξευρῶν θέναρ,  
 75 ναυτιλίαισί τε πορθμὸν ἀμερώσαις.  
 νῦν δὲ παρ' Αἰγιοχῶν κάλλιστον ὄλβον  
 ἀμφέπων ναίει, τετίματαί τε πρὸς ἀθανάτων φίλος, "Ἡβαν  
 τ' ὀπυίει, 100  
 χρυσέων οἴκων ἄναξ καὶ γαμβρὸς "Ἡρας.

'Αντ. έ. 105

τῷ μὲν Ἀλεκτρᾶν ὑπερθεν δαῖτα πορσύνοντες ἄστοι  
 80 καὶ νεόδματα στεφανώματα βωμῶν αὔξομεν  
 ἔμπυρα χαλκοαρᾶν ὀκτῶ θανόντων,  
 τοὺς Μεγάρα τέκε οἱ Κρειοντίς υἱούς·  
 τοῖσιν ἐν δυσμαῖσιν αὐγᾶν φλόξ ἀνατελλομένα συνεχές παν-  
 νυχίζει 110  
 αἰθέρα κνισσᾶντι λακτίζοισα καπνῶ,

85 καὶ δεύτερον ἄμαρ ἐτείων τέρμ' ἀέθλων  
 γίγνεται, ἰσχύος ἔργον.  
 ἔνθα λευκωθείς κᾶρα

'Επ. έ. 115

82 "Libri Κρειοντίς. Mutavit Schmidius metri causa."—DISSEN. 84 κνισσᾶντι

antagonists for this purpose, and the same is related of Evenus (*Schol. Hom. Il. ix, 557*), of Cynus (*Schol. Pind. O. xi. 19*), and of Enomaus (*Schol. Pind. O. i, 114*). These passages are quoted by Dissen.

74. ἀλὸς—θέναρ.] "The surface of the sea:" see *New Cratylus*, p. 543, 560.

75. ναυτιλίαισί τε—ἀμερώσαις.] "And having opened the passage for future navigation:" see *New Cratylus*, p. 181.

79. Ἀλεκτρᾶν ὑπερθεν.] The gates of Electra opened on the road to Plataea; he says ὑπερθεν because the ground rose there.

80, 81. αὔξομεν ἔμπυρα.] "We sacrifice victims:" so Eurip. *Hippolyt.* 537: βούταν φόνον ἀέξειν. This is a sort of euphemism, similar to the Latin use of *mactare* and *adolere*. The sacrifice to the sons of Hercules, which is here referred to, and which must not be confused with the Heraclaea or Iolaia, also celebrated at Thebes, was kept ἐν δυσμαῖσιν αὐγᾶν, v. 83, "after sun-set."

as was generally the case with funeral rites: see *Schol. ad Apoll. Rh. i, 587*: τοῖς μὲν οὖν κατοικομένοις ὡς περὶ ἡλίου δυσμαῖς ἐναγίζουσι, τοῖς δὲ Οὐρανίδαῖς ὑπὸ τὴν ἑω, ἀνατελλόντος τοῦ ἡλίου.

84. λακτίζοισα.] "Violently striking." *Schol. σκληροτέρα κέχρηται μεταφορᾷ· ἔχρον γὰρ εἰπεῖν ψάουσα ἢ θιγγάνουσα.* "Poeta vividam flammam cogitat magnam-que fumi surgentis vim. λακτίζειν est vehementer pulsare, veluti quum Æschyl. *Prom.* dicit: κραδία δὲ φόβῳ φρένα λακτίζει. Ceterum *Schol.* bene comparat *Hom. Il. i, 317.* Adde *Philostrat. Imag. ii, 27*: καπνὸς μετὰ τῆς κνίσσης ἀναρρέων." Dissen.

85. ἐτείων τέρμ' ἀέθλων.] "Carrying off of annual prizes." Τέλος is used, in the sense which τέρμα here bears, in *O. xi, 67. I. i, 27.*

87. λευκωθείς κᾶρα μύρτοις.] "Crowned with white myrtle," which was

μύρτοισ ὄδ' ἀνὴρ διπλόαν  
 νίκαν ἀνεφάνατο παίδων τε τρίταν πρόσθεν, κυβερνατῆρος  
 οἰακοστρόφου 120

90 γνώμα πεπιθὼν πολυβούλω. σὺν Ὀρσέα δέ νιν κωμάζομαι,  
 τερπνὰν ἐπιστάζων χάριν.

89 "Hermannus παίδων τε pro vulgari παίδων τήν. Μοκ ἐπιστάζων e libris est pro ἀποστάζων,"—DISSEN. *Ibid.* πολυβούλω Heyne.

the dead: see Eurip. *Electra*, 323: τύμβος  
 ἠτιμασμένος οὐπώποτε χοὰς οὐδὲ κλῶνα  
 μυρσίνης ἔλαβε.

90. γνώμα—νιν.] Hermann objects to  
 this use of πεπιθὼν, and proposes to read  
 γνώμα πίσυρος· πολύβουλ' Ὀρσέα, σὺν  
 σοὶ δέ νιν, κ. See on P. III, 28. IV, 109.

ΙΣΘΜΙΟΝΙΚΑΙ Δ'. [Ε'.]  
**ΦΥΛΑΚΙΔΑ ΑΙΓΙΝΗΤΗ**  
 ΠΑΓΚΡΑΤΙΩ.

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I S T H M I A IV. [V.]

INTRODUCTION.

ON Phylacidas, the son of Lampo, who won the victories in the pan-cratiū, which are celebrated in this and the following ode, see the Introduction to *N. v.* This ode is to be referred to Ol. 75, 3. B.C. 478, two years after the battle of Salamis, which is mentioned in *v.* 49, and was sung in Ægina, at the house of Lampo, the victor's father, probably on the festal day of the Goddess Thia.

The rhythm is Dorian.

ARGUMENT.

1—6. Address to Thia the goddess of wealth. 7—19. The best addition to wealth is to be successful in the games and to receive praise for one's success:—Phylacidas has obtained three victories, and his brother Pytheas one. 19—53. The poet cannot refrain from celebrating the praises of the Æacidæ, who twice conquered Troy: and now their descendants, the Æginetans, had won great honour in the sea-fight at Salamis. But the poet is unwilling to speak too much of their merits, because all human prosperity is chequered with misfortune. 54—63. The ode concludes with praises of the victor's family, and especially of Pytheas, who had taught his brother how to conquer.

STROPHÆ.

1 0 — 0 1 0 0 — 0 0 — 0  
 2 0 0 — 0 1 0 — 0 1 0 0 0  
 3 1 0 — — 1 0 0 — 0 0 — 0  
 4 1 0 0 — 0 0 0  
 5 1 0 — — 1 0 0 — 0 0 — —  
 6 0 0 0 — — 1 0 — — 1 0 — — 1 0 0 — 1 0 — — 1 0 — 0

## ΕΡΟΔΙ.

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 5 — — — — —  
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 — — — — —  
 — — — — —  
 — — — — —  
 — — — — —

ΜΑΤΕΡ Ἀλίου πολυώνυμε Θεία,  
 σέο γ' ἕκατι καὶ μεγασθενῆ νόμισαν  
 χρυσὸν ἄνθρωποι περιώσιον ἄλλων  
 καὶ γὰρ ἐριζόμεναι

Στρ. α΄.

5 νᾶες ἐν πόντῳ καὶ ἐν ἄρμασιν ἵπποι

5

1. Μᾶτερ—Θεία.] The goddess Thia, invoked at the beginning of this ode, was, according to Hesiod, the mother of the Sun, the Moon, and the Morning; *Theogon.* 371: *Θεία δ' Ἡελίων τε μέγαν, λαμπρὰν τε Σελήνην, Ἥω θ' ἢ πάντεσσιν ἐπιχθονίοισι φαίνει, ἀθανάτοισ τε θεοῖς, τοὶ οὐρανὸν εὐρὺν ἔχουσι, γείναθ' ὑποδμηθεῖσ' Ὑπερίουος ἐν φιλότητι.*

She seems to have been the same as Euryphaëssa and Chryse. "This goddess Chryse, who is also called Athena, was probably only a different form of her sister Iphigenia" (Müller, *Dorians*, 1, p. 400). Her worship was part of an elementary religion, and she was considered the first principle of light. The name *Χρύση* was derived from the golden colour of the Moon, as appears from the epithet *χρυσόρθη*. Her power in giving wealth seems to have been attributed to her on account of this name. The cognate goddess Hecate, who was much worshipped in Ægina, in addition to her other functions, was also the patroness of games; Hesiod,

received the same honours there and have been invested with the same attributes. The reader who wishes to investigate the mythology of the goddess *Θεία* or *Ἀθηνᾶ Χρύση*, may consult Welcker in Böckh's *Pindar*, Tom. III, p. 511, and Uhden in the *Philological Museum*, II, p. 308, with the translator's note in p. 314. The epithet *πολυώνυμος* is given to several divinities, remarkable for the number of their names; e. g. to the Earth; Æschyl. *Prom.* 210: *καὶ Γαῖα, πολλῶν ὀνομάτων μορφῇ μία*: to Bacchus; Sophocl. *Antig.* 1115: *πολυώνυμε, Καδμείας νύμφας ἄγαλμα*, and to Venus; Sophocl. *Fragm. inc.* XXI: *ἢ τοὶ Κύπρις οὐ Κύπρις μόνον, ἀλλ' ἔστι πολλῶν ὀνομάτων ἐπώνυμος.*

2, 3. σέο—ἄλλων.] "Through thee men esteem powerful gold above all things else." For this sense of *νομίζω*, see Heindorf on Plato's *Gorgias*, § 48, where *οὐδὲ νομίζεσθαι* is translated: *ne ullo quidem loco haberi—prorsus negligi, ita ut nulla sint existimatione.* For *μεγασθενῆ χρυσόν*, see on I, III, 2: and for *περιώσιον*, see Theocrit.



διὰ τεάν, ὧ' νασσα, τιμάν ὠκυδινάτοις ἐν ἀμίλλαισι θαυμασταὶ  
πέλονται

ἐν τ' ἀγωνίοις ἀέθλοισι ποθεινὸν Ἄντ. α.

κλέος ἔπραξεν, ὄντιν' ἀθρόοι στέφανοι 10

χερσὶ νικάσαντ' ἀνέδησαν ἔθειραν

10 ἢ ταχυτάτι ποδῶν.

κρίνεται δ' ἀλκὰ διὰ δαίμονας ἀνδρῶν.

δύο δέ τοι ζωᾶς ἄωτον μούνα ποιμαίνοντι τὸν ἄλπνιστον

εὐανθεὶ σὺν ὄλβῳ, 15

εἴ τις εὖ πάσχων λόγον ἐσλὸν ἀκούσῃ. Ἐπ. α.

μὴ μάτευε Ζεὺς γενέσθαι πάντ' ἔχεις,

15 εἴ σε τούτων μοῖρ' ἐφίκοιτο καλῶν.

θνατὰ θνατοῖσι πρέπει. 20

τίν δ' ἐν Ἰσθμῷ διπλόα θάλλοισ' ἀρετά,

Φυλακίδα, κεῖται, Νεμέα δὲ καὶ ἀμφοῖν,

Πυθέα τε παγκρατίου. τὸ δ' ἐμὸν

20 οὐκ ἄτερ Αἰακιδᾶν κέαρ ὕμνων γέυεται 25

σὺν Χάρισιν δ' ἔμολον Λάμπωνος υἱοῖς

τάνδ' ἐς εὐνομον πόλιν. εἰ δὲ τέτραπται Στρ. β'.

θεοδότων ἔργων κέλευθον ἂν καθαρὰν,

μὴ φθόνει κόμπον τὸν εὐκότ' αἰοῖδᾶ 30

25 κιννάμεν ἀντὶ πόνων.

13 ἀκούη.

6. διὰ τεάν — τιμάν.] “Τυο beneficio, ut σὺν τιμᾷ θεῶν, P. IY, 51, et διὰ δαίμονας infr. v. 11.” Dissert.

12. ἄλπνιστον.] “Most sweet or lovely:” the positive does not occur, but we have ἔπαλπνος, P. viii, 84.

13. εἴ τις—ἀκούσῃ.] i. e. First to gain a victory, and secondly, to have your success praised in poetry. Comp. P. I, 99: τὸ δὲ παθεῖν εὖ πρῶτον ἀθλῶν· εὖ δ' ἀκούειν δευτέρα μοῖρ'· ἀμφοτέροισι δ' ἀνὴρ ὅς ἂν ἐγκύρσῃ καὶ ἔλῃ, στέφανον ὑψιστον δέδεκται.

of brachylogy, for τίν τε Πυθέα τε παγκρατίου sc. ἀρετὰ κεῖται. Comp. Æschylus Suppl. 480: σὺ μὲν πάτερ γεραιὲ τῶνδε παρθένων, κλάδους τε τούτους—λαβῶν, for αὐτάς τε ἄγων, κλάδους τε τούτους λαβῶν.

21. ἔμολον.] i. e. By means of the ode. Comp. e. g. P. II, 3, 4.

23. κέλευθον ἂν καθαρὰν.] See on O. vi, 22—27.

24, 25. μὴ φθόνει—πόνων.] He here addresses himself as the author of the epinician ode: see the exactly parallel passage, I. I, 41—46, where the same idea is expressed

καὶ γὰρ ἡρώων ἀγαθοὶ πολεμισταὶ  
 λόγον ἐκέρδαναν, κλέονται δ' ἔν τε φορμίγγεσσι ἐν αὐλῶν  
 τε παμφώνοις ὁμοκλαῖς 35

μυρίον χρόνον· μελέταν δὲ σοφισταῖς Ἀντ. β'.  
 Διὸς ἕκατι πρόσβαλον σεβιζόμενοι

30 ἐν μὲν Αἰτωλῶν θυσίαισι φαενναῖς

Οἰνεῖδαι κρατεροί,

ἐν δὲ Θήβαις ἵπποσώας Ἴόλαος 40

γέρας ἔχει, Περσεὺς δ' ἐν Ἄργει, Καστορος δ' αἰχμὰ Πολυ-  
 δεύκευς τ' ἐπ' Εὐρώτα ρεέθροις.

ἀλλ' ἐν Οἰνῶνα μεγάλητορες ὄργαι Ἐπ. β'.  
 35 Αἰακοῦ παίδων τε· τοὶ καὶ σὺν μάχαις 45

δὶς πόλιν Τρώων πράθον ἐσπόμενοι

Ἡρακλῆϊ πρότερον,

καὶ σὺν Ἀτρεΐδαις. ἔλα νῦν μοι πεδόθεν·

λέγε, τίνες Κύκνον, τίνες Ἐκτορα πέφνον,

40 καὶ στρατάρχον Αἰθιόπων ἄφοβον 50

Μέμνονα χαλκοάραν· τίς ἄρ' ἐσλὸν Τήλεφον

τρῶσεν ἐῷ δορὶ Καΐκου παρ' ὄχθαις;

τοῖσιν Λίγιναν προσφέρει στόμα πάτραν

διαπρεπέα νᾶσον· τετείχισται δὲ πάλαι

45 πύργος ὑψηλαῖς ἀρεταῖς ἀναβαίνειν; Στρ. γ'. 55

33 Πολυδεύκεός τ' 42 "Καΐκου prima longa ferendum Böckhius censet ut in peregrino nomine, quemadmodum Γαδείρα modo longam modo brevem primam habeat. Hermannus tamen Μυσίαις a poeta profectum suspicatur, h. e. ad Mysi amnis ripas, quod expulsum fuerit annotationibus interpretum."—DISSEN.

27. παμφώνοις.] See on P. XII, 23.

28. σοφισταῖς.] "To poets," who are elsewhere called σοφοί, see on O. I, 8—10.

38. ἔλα νῦν μοι πεδόθεν.] "*Perge ab origine.* Nam πεδόθεν hic est ἐξ ἀρχῆς. Proprie significat *funditus*, veluti quod Næckius Ibyco restituit ad *Chærilum*, p. 107: πεδόθεν τινάσσει ἀμετέρας φρένας. Hinc pro *penitus* dixit Hom. *Οἴ.* XIII, 295: οἱ τοι πεδόθεν φίλοι εἰσίν. "Ἐλα a curru petitum et *vehi* dictum est, pro dicere, ut Hesychius ἔλα explicat λέγε. Vide ibi Abresch." Dissen.

44, 45. τετείχισται—ἀναβαίνειν.] Three interpretations have been proposed for this passage, (1) by Thiersch: "Ægina has long been a tower for lofty virtues to climb;" (2) by Böckh: "the Æginetans have long had a tower—a great monument—erected by their ancient heroes for their descendants to climb by means of their own virtues;" (3) by Dissen: "for this long time there has stood here a tower built up of virtues difficult to climb." I think the position of ἀναβαίνειν after the substantive ἀρεταῖς instead of the adjective ὑψηλαῖς, is fatal to the third interpretation. I prefer one or other of the former explanations: the passage

- πολλά μὲν ἀρτιεπῆς  
 γλῶσσά μοι τοξεύματ' ἔχει περὶ κείνων  
 κελαδέειν· καὶ νῦν ἐν Ἄρει μαρτυρήσαι κεν πόλις Αἴαντος  
 ὀρθωθεῖσα ναύταις 60
- ἐν πολυφθόρῳ Σαλαμὶς Διὸς ὄμβρῳ Ἄντ. γ'.  
 50 ἀναρίθμων ἀνδρῶν χαλαζάεντι φόνῳ.  
 ἀλλ' ὅμως καύχημα κατάβρεχε σιγαῖ· 65  
 Ζεὺς τὰ τε καὶ τὰ νέμει,  
 Ζεὺς ὁ πάντων κύριος. ἐν δ' ἐρατεινῷ  
 μέλιτι καὶ τοιαῖδε τιμαὶ καλλίνικον χάρμ' ἀγαπάζοντι. μαρνάσθω  
 τις ἔρδων 70
- 55 ἀμφ' αἰέθλοισιν γενεὰν Κλεονίκου Ἐπ. γ'.  
 ἐκμαθῶν· οὔτοι τετύφλωται μακρὸς  
 μόχθος ἀνδρῶν· οὐδ' ὀπόσαι δαπάναι  
 ἐλπίδων, ἔκνισ' ὄπιν.

48 κελαδέειν· 50 "Hermannus συναρίθμων vult pro ἀναρίθμων, aliter constituto metro; cf. *Element. Doctr. Metr.* p. 650."—DISSEN. 52 τὰδε καὶ τὰ 58 "Hermannus lectionem ἔκνισ' repositam vult, ut versus trochaicus sit, unde v. 16. θνατοῖσιν scribit et v. 37. πρῶτα μὲν conjicit pro πρότερον."—DISSEN.

quoted by Böckh (*Fragm. incert.* 129: πότερον δίκῃ τεῖχος ὑψίον ἢ σκολιαῖς ἀπάταις ἀναβαίνει ἐπιχθόνιον γένος ἀνδρῶν) in some measure supports his view, though it may also be used in confirmation of Thiersch's version of the passage. By a metaphor slightly different from this, Ægina is called ξένοις κίονα, *O.* VIII, 27.

46, 47. πολλά—μοι τοξεύματ' ἔχει.] See *O.* II, 83, seqq.

48, 49. πόλις Αἴαντος—Σαλαμὶς.] The island of Salamis is called "the city of Ajax," because this heró was considered the tutelary deity of the place, and had a temple there. Comp. *N.* IV, 48. Simonides, *Fragm.* XXXVI, 2: νῦν δ' ἄμμ' Αἴαντος νᾶσος ἔχει Σαλαμὶς. Æschyl. *Pers.* 305: θαλασσοπλαγκτον νῆσον Αἴαντος.

50. χαλαζάεντι φόνῳ.] "With slaughter thick as hail:" comp. *N.* IX, 37, 38, and *I.* VI, 27.

51. καύχημα κατάβρεχε σίγα.] "Moisten

loud-speaking with silence." i. e. "be silent instead of bragging." Passow. For καύχημα, see on *O.* IX, 38; and for the use of κατάβρεχε, see *Fragm. inc.* 166: μὴ σίγα βρεχέσθω.

54. τοιαῖδε τιμαί.] i. e. victories in the games: comp. *N.* X, 38: εὐάγων τιμά.

54—56. μαρνάσθω—ἐκμαθῶν.] "Let a person contend for prizes, after he has become acquainted with the family of Cleonicus:" i. e. he will strive in vain to surpass them in the number of victories which they have obtained. For ἔρδων, see on *N.* VII, II.

56. οὔτοι τετύφλωται.] "Has not grown dull or lost its splendour." i. e. from length of time.

57, 58. οὐδ'—ὄπιν.] "*Nec quotquot fuerunt sumptus votorum, hoc attrivit eorum studium, sive eo studium eorum imminutum est.* Nam ὄπισ est ἐπιστροφή (Hesych. Etymol. Suid.) cura, nunc studium rei

αἰνέω καὶ Πυθέαν ἐν γυιοδάμας

75

60 Φυλακίδα πλαγᾶν δρόμον εὐθυπορήσαι  
χερσί, δεξιὸν νόῳ ἀντίπαλον.

λαμβάνέ οἱ στέφανον, φέρε δ' εὖμαλλον μίτραν,  
καὶ πτερόεντα νέον σύμπεμψον ὕμνον.

80

61 χερσί δεξιόν,

gymnasticæ. Ἐκνίσε, *imminuit*. Veluti  
κνίξειν est λεπτόνειν. *Etyim. M. v. κνίσα*,  
p. 522, 24. Δαπάναι ἐλπίδων, recte inter-  
pretante Heynio, sunt *impensæ, sumptus*  
*facti ad spes, ad vota sua consequenda.*"  
Dissen.

in Nemeis, certamina præeundo fratrem vin-  
cere docuerat. Cave enim de institutione  
in arte gymnastica a Pythea curata cogites  
cum aliis." Dissen.

61. νόῳ.] "By his skill."

59. αἰνέω καὶ Πυθέαν.] "Pytheas, victor

62. μίτραν.] See on N. VIII, 15.

ΙΣΘΜΙΟΝΙΚΑΙ Ε΄. [στ΄.]  
**ΦΥΛΑΚΙΔΑ ΑΙΓΙΝΗΤΗ**  
 ΠΑΓΚΡΑΤΙΩ.

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I S T H M I A V. [VI.]

INTRODUCTION.

THIS ode is written in honour of the same Phylacidas, but is prior in time to the last ode. It was probably composed before the battle of Salamis, and sung at a banquet given in Lampo's house.

The rhythm is Dorian.

ARGUMENT.

1—18. As it is the custom at banquets to pour out the third libation to Zeus Olympius, the Soter, and as this is the second ode which the poet has composed for the sons of Lampo (*N. v.* being the first), so he hopes that he will have to compose a third ode in honour of an Olympian victory obtained by one of them, and beseeches the fates to comply with Lampo's earnest prayers that such may be the case. 19—56. The wide-spread glory of the *Æacidæ*, especially of Peleus, Telamon, and Ajax: when Hercules went to invite Telamon to join his expedition against Troy, he found the son of *Æacus* at a public banquet, and, pouring out a libation to Zeus, prayed that his child by *Eribœa* might be invulnerable and valiant: this prayer was fulfilled in favour of Ajax. 56—75. The ode concludes with the praises of Phylacidas, his brother Pytheas, his uncle Euthymenes, and his father Lampo, who had skilfully prepared both his sons for their successful competition in the public games.

STROPHÆ.

— 1 0 — — 1 0 0 — 0 0 —  
 1 0 — 0 1 0 — — 1 0 0 0  
 1 0 — — 1 0 — — 1 0 0 — 0 0 — 0 0 — — 1 0 — —  
 1 0 — 0 1 0 0 — 0 0 0  
 5 — 1 0 — — 1 0 0

ἄ υ υ υ - υ υ υ - - ἄ υ υ - - ἄ υ υ υ υ  
 ἄ υ υ υ - - ἄ υ υ - - ἄ υ υ υ -  
 - ἄ υ υ - - ἄ υ υ υ - υ υ υ - - ἄ υ υ υ  
 - ἄ υ υ - - ἄ υ υ - ἄ υ υ

## ΕΡΟΔΙ.

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 ἄ υ υ - - ἄ υ υ υ - υ υ υ - ἄ υ υ - ἄ υ υ - - ἄ υ υ υ

ΘΑΛΛΟΝΤΟΣ ἀνδρῶν ὡς ὅτε συμποσίου Στρ. ἀ.  
 δεύτερον κρητῆρα Μοισαίων μελέων  
 κίρνάμεν Λάμπωνος εὐάθλου γενεᾶς ὑπερ, ἐν Νεμέᾳ μὲν πρῶ-  
 τον, ὦ Ζεῦ, 5  
 τίν γ' ἄωτον δεξάμενοι στεφάνων,  
 5 νῦν αὖτις Ἴσθμοῦ δεσπότα  
 Νηρεΐδεσσί τε πεντήκοντα παίδων ὀπλοτάτου  
 Φυλακίδα νικῶντος. εἶη δὲ τρίτον 10  
 σωτῆρι πορσαίνοντας Ὀλυμπίῳ Αἴγιαν κατά  
 σπένδειν μελιφθόγγοις ἀοιδαῖς.

2 κρατήρα 3, 4 κίρνάμεν et τίν, ἄωτον 5 "Hermannus νῦν αὖτε scribit pro αὖτ' ἐν, Böckhius autem νῦν αὖτις, quum unus codex habeat αὖθις."—DISSEN. 8 "κατασπένδειν in duas voces divisit Böckhius propter metrum."—DISSEN.

1—9. Θάλλοντος—ἀοιδαῖς.] This exordium refers to a custom, observed at the banquets of the Greeks, of mixing three cups; the first to Jove the Olympian, the second to the Earth and the Heroes, and the third to Jove the Saviour (Ζεὺς Σωτήρ). See Hesych. s. v. τρίτος κρατήρ, and the notes; the Scholia on this passage; Suidas s. v. τρίτου κρατήρος; Heindorf ad Platon. Charmid. p. 93. Müller, Eumeniden, § 94, seqq. It was thought intemperate to go

κρατῆρας ἐγκεραυνῶ τοῖς εὖ φρονούσιν—ὁ δὲ τέταρτος οὐκέτι ἡμέτερός ἐστι. In allusion to this practice, Pindar here says that the first epinician ode which he composed for the sons of Lampo (namely, N. v) was a cup mixed in honour of Nemean Jove, because Pytheas had conquered at Nemea by his favouring help: that the second ode, the present one in honour of Phylacidas who had conquered at the Isthmia, is a cup mixed in honour of Neptune and the Nereids: and he prays that they may obtain

10 εἰ γὰρ τις ἀνθρώπων δαπάνῃ τε χαρεῖς Ἄντ. ἀ.  
καὶ πόνῳ πράσσει θεοδμάτους ἀρετάς, 15  
σύν τέ οἱ δαίμων φυτεύει δόξαν ἐπήρατον ἔσχατιὰς ἤδη πρὸς  
ὄλβου

βάλλετ' ἄγκυραν θεότιμος ἑών.  
τοιαῖσιν ὄργαις εὔχεται 20

15 ἀντιύσαις αἶδαν γῆράς τε δέξασθαι πολίων  
ὁ Κλεονίκου παῖς ἔγῳ δ' ὑψίθρονον  
Κλωθῶ κασιγνήτας τε προσεννέπω ἔσπεσθαι κλυταῖς 25  
ἀνδρὸς φίλου Μοίρας ἐφετμαῖς.

ἔμμε τ', ὦ χρυσάρματοι Λιακίδαί, Ἐπ. ἀ.  
20 τέθμιόν μοι φημι σαφέστατον εἶναι  
τάνδ' ἐπιστείχοντα νᾶσον ραινέμεν εὐλογίαις. 30  
μυρία δ' ἔργων καλῶν τέτμηθ' ἑκατόμπεδοι ἐν σχερῶ κέλευθοι  
καὶ πέραν Νεῖλοιῳ παγᾶν καὶ δι' Ὑπερβορέους

12 ἔσχατιὰς

Jove, whom he here calls the Saviour, though, in the custom to which he refers, a distinction was made between the Olympian Zeus, and Zeus Soter, the third cup being consecrated to the latter, and the first to the former. On the proper functions of Zeus Soter, see the note on *O.* viii, 26—27. Plato makes a similar use of the practice alluded to here in *Respubl.* ix, p. 583, B. The construction of the first line is *θάλλοντος ὡς ὅτε συμποσίου δεύτερος κρατὴρ κίρναται*: see on *O.* vi, 1. For the use of *θάλλοντος* here, comp. the phrases *εἰλαπίνην τεθαλυῖαν*, *Hom. Od.* xi, 415, and *δαῖς θάλευα*, *Hesiod, Op. et dies.* 740, and see note on *N.* v, 38. This allusion in general, as well as the prayer of Hercules accompanied by a libation (v. 40), is introduced because the ode was sung at a banquet, and because probably prayers for the children of Lampo were offered up by the guests along with their libations to the gods: see *Hom. Od.* iii, 55, and comp. the similar allusions in *O.* vi, 91. vii, 7.

12, 13. ἔσχατιὰς—ἄγκυραν.] “He casts anchor at the farthest bounds of happiness:” i. e. he has sailed with a favourable wind as far as the pillars of Hercules, which is the

14, 15. *τοιαῖσιν ὄργαις—ἀντιύσαις.*] *Dis-sen* takes these words together, with this meaning: “having accomplished such desires:” *ὄργαι* being *quæ quis appetit*. I should prefer to take *ὄργαι* here in the same sense as *πᾶσαν ὄργάν*, *I.* i, 41, or *πάσαις ὄργαις*, which seems to have crept into the text of most MSS. from a marginal explanation of *μάλα ἀδόντι νόῳ* in *P.* vi, 51: so that the meaning here will be: “with such desires” (referring to *χαρεῖς*, in v. 10) “he prays that he may accomplish them (namely, that one of his sons may gain an Olympic victory, for this is the *ἔσχατιὰ ὄλβου* in the games: see on *N.* x, 32), before he receives death and hoary old age.” There is no *hysteron-proteron* in v. 15. It is humbler to pray that he may gain this honour before he dies, than to pray that he may obtain it before he grows old; and that this is the climax implied, is shown by the use of the aorist participle *ἀντιύσαις*.

18. ἐφετμαῖς.] “Earnest prayers:” the word more generally means “commands,” “directions,” or “injunctions.” See *P.* ii, 21. iv, 233. *O.* iii, 11; but it bears the same sense as here, in *Hom. Il.* i, 495: *Θέτις δ' οὐ λύθητ' ἐφετμῶν παιδῶν ἰοῦ*

- οὐδ' ἔστιν οὕτω βάρβαρος οὔτε παλίγγλωστος πόλις, 35  
 25 ἄτις οὐ Πηλέος αἶει κλέος ἥρωος, εὐδαίμονος γαμβροῦ θεῶν,  
 οὐδ' ἄτις Αἴαντος Τελαμωνιάδα Στρ. β'.  
 καὶ πατρός· τὸν χαλκοχάρμαν ἐς πόλεμον  
 ἄγε σὺν Τυρυνθίοισι πρόφρονα σύμμαχον ἐς Τρωίαν, ἥρωσι  
 μόχθον, 40  
 Λαομεδοντίαν ὑπὲρ ἀμπλακίαν  
 30 ἐν ναυσὶν Ἀλκμήνας τέκος.  
 εἶλε δὲ Περγαμίαν, πέφνεν δὲ σὺν κείνῳ Μερόπων 45  
 ἔθρεα καὶ τὸν βουβόταν οὔρεϊ ἴσον  
 Φλέγραισιν εὐρῶν Ἀλκυονῆ, σφετέρας δ' οὐ φείσατο  
 χερσὶν βαρυφθόγγιο νευρᾶς 50  
 35 Ἴρακλέης. ἀλλ' Αἰακίδαυ καλέων Ἄντ. β'.  
 ἐς πλόον κύρησε πάντων δαινυμένων.

25 "Vulgo αἶει. Hermannus αἶει, quod Scholiastes exponit κατακούει."—DISSEN.  
 35 "ἐς πλόον κάρυξε πάντων δαινυμένων Heynius ex Oratandrino κήρυξε, nullo libro ad-

words, the fame of Ægina and the Æacidae has extended to the extreme south, in consequence of the death of Memnon, king of Æthiopia, and to the extreme north, probably because Telamon accompanied Hercules on his journey to the Hyperboreans. Comp. the very similar passage in *N.* vi, 47—56. The allusion in *πέραν Νείλου παγᾶν* is obvious enough: but the tradition referred to in *εἰ Ὑπερβορίου* requires a few remarks. After having mentioned these two extreme points, the poet specifies at once Peleus and Telamon. Now it is clear that the fame of Peleus spread to the Æthiopians in consequence of the death of their king by the hand of his son Achilles: and according to the proper poetical parallelism, the Hyperboreans must have heard of the Æacidae through Telamon. But Telamon is immediately after mentioned (v. 28) as one of the Tirythian host which assisted Hercules in several of his exploits. And this Tirythian host suffered severe loss from the Moliones, in consequence of which Hercules laid an ambush for the Moliones at Cleonæ, and slew them (*O.* xi, 31). From the chief spoils (*O.* ii, 4) of this war the Olympic games were founded by Hercules.

Tirythians, such as Doryclus (*O.* xi, 68), and no doubt his constant companion Telamon was one of them. It was at this foundation of the Olympic games that he undertook his second journey to the Hyperboreans, in order to obtain from them the olive-plant for the ἄλσος (see *O.* iii, 13—34); and I entertain no doubt but that Telamon was here also his companion. In fact, either Telamon or Iolaus (whose *παραστάτης* Telamon is, *N.* iii, 37) is represented in the old legends as the constant companion of Hercules, Telamon or Iolaus being the *ἀπλίτης*, and Hercules the *ψιλός* (as suggested by Müller *apud Dissen*, ad v. 33, *infra*). A similar relation subsisted between Ajax and Teucer, and Hector and Paris, who appear in opposite pairs on the Æginetan pediment at Munich.

32. βουβόταν.] Because Alcyoneus had stolen the cattle of Apollo from Erythia.

33, 35. σφετέρας—Ἴρακλέης.] "Hercules did not spare his own loud-twanging bow-string." Σφέτερος is frequently found in this sense (*suis*); in fact it is not restricted to any person in the old writers:



τὸν μὲν ἐν ῥινῷ λέοντος στάντα κελήσατο νεκταρέαισιν σπον-  
δαῖσιν ἄρξαι

καρτεραίχμαν Ἀμφιτρωνιάδαν,  
ἄνδωκε δ' αὐτῷ φέρτατος

40 οἰνοδόκον φιάλαν χρυσῷ πεφρικυῖαν Τελαμών,

ὃ δ' ἀνατείνας οὐρανῷ χεῖρας ἀμάχους

αὔδασε τοιοῦτόν γ' ἔπος· “Εἴ ποτ' ἐμάν, ὦ Ζεῦ πάτερ,  
“θυμῷ ἐθέλων ἄραν ἄκουσας,

“νῦν σε, νῦν εὐχαῖς ὑπὸ θεσπεσίαισιν

45 “λίσσομαι παῖδα θρασὺν ἐξ Ἐριβοίας

“ἀνδρὶ τῷδε, ξεῖνον ἀμὸν μοιρίδιον τελέσαι,

“τὸν μὲν ἄρρηκτον φνάν, ὥσπερ τόδε δέρμα με νῦν περιπλα-  
νᾶται

“θηρὸς, ὃν πάμπρωτον ἄθλων κτεῖνά ποτ' ἐν Νεμέᾳ

“θυμὸς δ' ἐπέσθω.” ταῦτ' ἄρα οἱ φασμένῳ πέμψεν θεὸς

50 ἀρχὸν οἰωνῶν μέγαν αἰετόν· ἀδεῖα δ' ἔνδον νιν ἔκνιξεν χάρις,

εἶπέν τε φωνήσαισιν ἄτε μάντις ἀνήρ·

Στρ. γ'. 75

“Ἔσσεταί τοι παῖς ὃν αἰτεῖς, ὦ Τελαμών·

dicente. Habent enim alii κήρυσσε, plerique vero κέρησσε, quod probat Bäckhius, recte, ut olim etiam Hermannus. Nunc idem in Dissert. de Mens. rhythm. p. 8. mavult: Ἄλλ' Ἀλακίδαυ καλέων ἐς πλόου κάρυσσε, *Alacidam ad expeditionem se vocare indicabat, insuaviter.*—DISSSEN. 42 γ' abest 43 θέλων 48 ἀέθλων 50 μιν

37. ἐν ῥινῷ λέοντος.] “Peisander and Stesichorus were the first who introduced Hercules, as a half-naked savage, with the lion's skin around his loins, and merely a club in his hand.” Müller, *Dorians* 1, p. 450.

44. εὐχαῖς ὑπὸ θεσπεσίαισιν.] “With urgent prayers:” See Buttman, *Lexil.* 1, p. 167.

46. ξεῖνον—τελέσαι.] All the commentators translate this, after Hermann: “to make my friend perfectly happy.” (*Expeto abs te huic viro filium, qui hospitem meum beatum reddat*). I doubt if the words will bear this meaning. *Μοιρίδιος* signifies “presided over by the Fates”—“under the guidance of Destiny;” see particularly *P.* 1, 55, where it is used in the neuter. *Τελέσαι* is said either of the

in *P.* III, 8, 9: τὸν μὲν—Φλεγῦα θυγάτηρ πρὶν τελέσσαι ματροπόλῳ σὺν Ἐλειθυίᾳ; of the latter, in Eurip. *Bacchæ.* 104: ἔτεκεν δ' ἀνίκα Μοῖραι τέλεσαν ταυροκέρων θεόν. Comp. *O.* VI, 42. XI, 52. I therefore translate this passage as follows, removing the colon after *τελέσαι*: “I pray for a brave son for this man by Eribea, namely, that my friend may get, by the assistance of the Fates, a son invulnerable in body, and with courage suitable to such a frame.” For the tradition that Ajax was invulnerable, see Lobeck, on Soph. *Ajax*, vv. 834, 863.

49. θυμὸς δ' ἐπέσθω.] Not *animus autem comitetur*, as Dissen translates it, but “let his courage be suitable or correspond to his invulnerable frame:” comp. *O.* II, 22: ἔπεται δὲ λόγος εὐθρόνοισιν Κάδμοιο κούραισιν, where Dissen properly translates ἔπεται by

“καὶ νιν ὄρνιχος φανέντος κέκλετ' ἐπώνυμον εὐρυβίαν Αἴαντα,  
λαῶν

“ἐν πόνοις ἔκπαγλον Ἐνναλίου.”

80

55 ὥς ἄρα εἰπὼν αὐτίκα

ἔζετ', ἐμοὶ δὲ μακρὸν πάσας ἀναγῆσασθ' ἀρετάς·

Φυλακίδα γὰρ ἦλθον, ὦ Μοῖσα, ταμίας

Πυθέα τε κώμων Εὐθυμένει τε. τὸν Ἀργείων τρόπον

85

εἰρήσεταιί πά κ' ἐν βραχίστοις.

60 ἄραντο γὰρ νίκας ἀπὸ παγκρατίου

Ἄντ. γ'.

τρεις ἀπ' Ἴσθμοῦ, τὰς δ' ἀπ' εὐφύλλου Νεμέας,

ἀγλαοὶ παῖδες τε καὶ μάτρως· ἀνὰ δ' ἀγαγον ἐς φάος οἴαν

μοῖραν ὕμνων,

90

τὰν Ψαλυχιδᾶν δὲ πάτραν Χαρίτων

ἄρδοντι καλλίστα δρόσῳ,

65 τὸν τε Θεμιστίου ὀρθώσαντες οἶκον τάνδε πόλιω

95

θεοφιλῇ ναίοισι. Λάμπων δὲ μελέταν

ἔργοις ὀπάζων Ἠσιόδου μάλα τιμᾷ τοῦτ' ἔπος,

νιοῖσί τε φράζων παραινεῖ,

100

ξυνὸν ἄστει κόσμον ἐῷ προσάγων·

Ἐπ. γ'.

70 καὶ ξένων εὐεργεσίαις ἀγαπᾶται,

μέτρα μὲν γνώμα διώκων, μέτρα δὲ καὶ κατέχων·

53 κέκλετ' omnes libri, κέκλεν Heynius. 55 ἄρα 56 “Vulgo ἀγῆσασθαι. Emendarunt Mingarellus et Hermannus. Μοκ δὲ additum ante Μοῖσα ab Hermanno et Böckhio.”—DISSEN. 59 “πα libri plerique. Malim πως. Improbatur etiam Hermannus in *Dissert. de Particula ἄν* libr. I. c. 8.”—DISSEN. 62 “Vulgo μάτρως. Böckhio edidit μάτρως commendatum ab aliis. Est Euthymenes.”—DISSEN. 66 ναίοισι

53. ὄρνιχος—ἐπώνυμον.] “Ab aquila nomen Ajacis deducit etiam Apollod. III, 12, 7. Tzetz. ad Lycophr. 455. Alii ab αἰ αἰ, αἰάζω, ut Sophocles in *Ajace*, 450; ubi vid. Lobeck. Adde Müller, *Aeginet.* p. 22. Osann. de *Soph. Ajace*, p. 64.” Dissen.

58, 59. Εὐθυμένει.] Euthymenes was the maternal uncle of Phylacidas (*N. v.*, 41), and the son of Themistius (*infra v.* 62, 65. *N. v.*, 50).

58, 59. τὸν Ἀργείων—βραχίστοις.] This allusion to the Argive βραχυλογία is introduced because the Æginetans were colonized

say (*Æschyl. Suppl.* 269): μακρὸν γε μὲν δὴ ῥῆσιω οὐ στέργει πόλις, by a sort of anachronism, for this βραχυλογία was a Dorian peculiarity.

66, 67. Λάμπων—ἔπος.] Pindar here applies, with some slight modification of meaning, the words of Hesiod, *Op. et dies*, 410:

οὐ γὰρ ἐτωσιοεργὸς ἀνὴρ πύμπλησι καλλιῆν.

οὐδ' ἀναβαλλόμενος· μελέτη δὲ τοι ἔργον ὀφείλει.

71. μέτρα—κατέχων.] Comp. Hesiod,

γλῶσσα δ' οὐκ ἔξω φρενῶν φαίης κέ νιν ἀνδράσιν ἀθληταῖσιν  
 μμεν 105

Ναξίαν πέτραις ἐν ἄλλαις χαλκοδάμαντ' ἀκόναν.

πίσω σφε Δίρκας ἀγνὸν ὕδωρ, τὸ βαθύζωνοι κόραι

75 χρυσοπέπλου Μναμοσύνας ἀνέτειλαν παρ' εὐτειχεσιν Κάδμου  
 πύλαις. 110

72 "Vulgo ἀνδρ' ἐν ἀεθληταῖσιν. Emendarunt Heynius et Hermannus. Μοx χαλκο-  
 δάμαντ' libri."—DISSEN. 75 χαλκοδάμαν

72, 73. φαίης—ἀκόναν.] Comp. O. XI, 20, 21.

74, 75. πίσω—πύλαις.] Pindar lived near the fountain of Dirce, just outside of the

portæ Neitides, Pausan. IX, 25, § 3. Comp. O. VI, 85, 86. Πίσω here is the future of πιπίσκω, and πίομαι there is the future of πίνω.

ΙΣΘΜΙΟΝΙΚΑΙ ΣΤ'. [Ζ'.]

ΣΤΡΕΨΙΑΔΗ ΘΗΒΑΙΩ

ΠΑΓΚΡΑΤΙΩ.

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ISTHMIAM VI. [VII.]

INTRODUCTION.

STREPSIADES, a Theban pancratiast, seems to have won the victory celebrated in this ode at the summer Isthmia Ol. 81, 1. B.C. 456, that is, six months after the disastrous battle of Œnophyta, which introduced a democracy at Thebes. The reproach in v. 16, 17 perhaps refers to the fact that the Lacedæmonians, who had aided the Thebans at Tanagra, had left them to contend single-handed with the Athenians in the subsequent battle. From the success obtained by Strepesades, the poet takes occasion to suggest a hope of better days at Thebes, and he warns his fellow-citizens of the lower order to make a good use of the advantage which they have gained.

The rhythm is Lydian, with Æolian measures.

ARGUMENT.

1—19. The legendary glories of Thebes. 20—36. The recent victory of Strepesades—his strength, beauty, and valour. His uncle, who bore the same name, had fallen gloriously in battle. 37—51. The grief occasioned by the loss of this battle is now succeeded by a gentle calm. Mortals should not attempt what is beyond their strength.

STROPHE.

⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏  
⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏  
⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏

ΕΡΟΔΙ.

ἔ ὕ ἔ ὕ ὕ — ὕ — ὕ — ὕ ὕ  
 — ἔ ὕ ὕ — ὕ — ἔ ὕ ὕ — ὕ  
 — ἔ ὕ ὕ — ὕ —  
 ὕ ὕ ἔ ὕ ὕ — ὕ — ὕ — ὕ  
 5 ἔ ὕ ἔ ὕ ὕ — ὕ ἔ ὕ ἔ ὕ ὕ — ὕ ὕ  
 ἔ ὕ ὕ — ἔ ὕ  
 — ἔ ὕ ὕ — ἔ ὕ ἔ ὕ ὕ ὕ

ΤΙΝΙ τῶν πάρος, ὦ μάκαιρα Θήβα, Στρ. α΄.  
 καλῶν ἐπιχωρίων μάλιστα θυμὸν τεὸν  
 εὐφρανας; ἢ ῥα χαλκοκρότου πάρεδρον  
 Δαμάτερος ἀνὶκ' εὐρυχαίταν  
 5 ἄντειλας Διόνυσον; ἢ χρυσῶ μεσονύκτιον νίφοντα δεξαμένα  
 τὸν φέρτατον θεῶν, 5  
 ὀπὸτ' Ἀμφιτρύωνος ἐν θυρέτροις Ἄντ. α΄.  
 σταθεὶς ἄλοχον μετῆλθεν Ἡρακλείοις γοναῖς; 10  
 ἢ ὅτ' ἀμφὶ πυκναῖς Τειρεσίαο βουλαῖς;

s “Libri omnes ἢ ὅτ' ἀμφὶ Τειρεσίαο πυκναῖς βουλαῖς. Recepta lectio Heynio debetur.”—DISSEN.

2. καλῶν ἐπιχωρίων.] These words here signify *domestica facta* in general; in *P.* v, 108: καλὰ ἐπιχώρια means “glory obtained in the public games of one’s native city.”

3. ἢ ῥα.] We have here a series of questions beginning with ἢ ῥα—ἢ, &c. and it seems that in such cases ἢ ῥα is properly used in the first clause, so much so that, although the particle ῥα is of rare occurrence in Attic poetry, we have ἢ ῥα, not only in a similar position in Sophocles *Ajax.* 172, but also (in v. 177) at the commencement of the second clause of the interrogation, for which Lobek compares Hippocrates *Epidem.* vi, 594: οἷσιν ὁ σπλῆν κατάρροπος, πόδες καὶ χεῖρες θερμά· ἢ ῥα διὰ τοῦτο λεπτὸν τὸ αἷμα; ἢ ῥα καὶ φύσει τοιοῦτον ἔχουσι; I have accordingly restored the interrogation in *P.* xi, 38—40: ἢ ῥ', ὦ φίλοι, —ἐδινάθην—; ἢ με τις ἄνεμος ἔξω πλοῦν ἔβαλεν, ὡς ὅτ' ἄκατον εἰναλίαν; but not merely for this reason; for, after a digression of this kind, the question is—

λοῦσάν ἄκραν ἐμὸν πλοῦν παραμείβει;

3, 4. χαλκοκρότου πάρεδρον Δαμάτερος.] “In pluribus antiquis gemmis Ceres assidet Baccho (v. Buonarotti, *Osservazioni sopra alcuni Medaglioni antichi*, p. 441, et Mariette *Traité des pierres gravées*, T. ii, p. 1).” Gedicke. On the mythological connexion between Bacchus and Ceres, see *Theatre of the Greeks*, pp. 14, 15. The epithet χαλκοκρότου probably refers to the ἰχέϊον used in the rites of Demeter.

5. ἄντειλας.] “Brought into being—caused to be born;” this verb is applied to the production of a fountain in *I.* v, 75. In a neuter sense ἀνατέλλω is used in speaking of the “coming up” or “rising” of the sun; see *Philol. Museum* i, p. 19.

*Ibid.* χρυσῶ—νίφοντα.] So we have ὑειν and ψακάζειν with the dative: see Nicophon (*apud Athen.* vi, p. 269, E.):

ἢ ὅτ' ἀμφ' Ἰόλαον ἰππόμητιν;

10 ἢ Σπαρτῶν ἀκαμαντολογχᾶν; ἢ ὅτε καρτερᾶς Ἄδραστον ἐξ  
ἀλαλᾶς ἀμπεμφας ὀρφανὸν 15

μυρίων ἐτάρων ἐς Ἄργος ἵππιον;

Ἐπ. α.

ἢ Δωρίδ' ἀποικίαν ἀνὶκ' ἄρ' ὀρθῶ  
ἵστασας ἐπὶ σφυρῶ

Λακεδαιμονίων, ἔλον δ' Ἀμύκλας

20

15 Αἰγείδαι σέθεν ἔκγονοι, μαντεύμασι Πυθίοις;

ἀλλὰ παλαιὰ γὰρ

εὔδει χάρις, ἀμνάμονες δὲ βροτοί,

ὅ τι μὴ σοφίας ἄωτον ἄκρον

Στρ. β'. 25

κλυταῖς ἐπέων ῥοαῖσιν ἐξίκηται ζυγόν.

20 κώμαζ' ἔπειτεν ἀδυμελεῖ σὺν ὕμνῳ

καὶ Στρεψιάδα· φέρει γὰρ Ἰσθμοῖ

νίκαν παγκρατίου· σθένει τ' ἔκπαγλος ἰδεῖν τε μορφάεις· ἄγει

τ' ἀρετὰν οὐκ αἰσχίον φυᾶς.

30

φλέγεται δ' ἰοβοστρύχοισι Μοίσαις,

Ἄντ. β'.

μάτρῳ θ' ὁμωνύμῳ δέδωκε κοινὸν θάλος,

25 χάλκασπις ᾧ πότμον μὲν Ἄρης ἔμιξεν,

35

τιμὰ δ' ἀγαθοῖσιν ἀντίκειται.

ἴστω γὰρ σαφὲς ὅστις ἐν ταῦτα νεφέλα χάλαζαν αἵματος

πρὸ φίλας πάτρας ἀμύνεται,

40

12 "Heynius ἀνὶκ' ἄρ' ὀρθῶ, quum vulgo ἄρα abesset."—DISSEN. 20 "ἔπειτεν emendavit Pauwius, atque offerunt meliores libri ἔπειτ' ἐν cum Scholiasta. Vulgo ἔπειτ' ἄρ'. Mox v. 22. Bothius αἰσχίονα conjecit, Thierschius αἰσχίω, sed αἰσχίον neutrum agnoscit Scholiastes."—DISSEN. 27 πρὸς.

12—15. ἢ Δωρίδ'—Πυθίοις.] This is an account of the tradition accommodated to the views of the Thebans; in *P. v.*, 64—76, he gives a different history of the same Ægidaë, because he is there speaking in praise of a Cÿrenæan victor. The account given here seems to have been the more correct of the two. For the phrase ὀρθῶ ἵστασας ἐπὶ σφυρῶ, the commentators quote Hébrat. *Epist.* 11, 176: *securus cadat an recto stet fabula talo.*

For the neuter αἰσχίον, see Matthiä, *Gr. Gr.* § 437.

24. μάτρῳ θ'—θάλος.] Strepisades, the son of Diodotus (*v.* 31), appears to have been the maternal uncle of the victor, and as he fell in the flower of his age (*v.* 34), was probably much younger than his sister. For the force of κοινόν, see *O. II.*, 49, 50, and the note. Θάλος here is "a crown."

27. ἐν ταῦτα νεφέλα.] See *N. IX.*, 37, 38.

λοιγὸν ἄντα φέρων ἐναντίῳ στρατῷ,  
 ἀστῶν γενεᾷ μέγιστον κλέος αὔξων

Ἐπ. β'.

30 ζῶων τ' ἀπὸ καὶ θανῶν.

τὸ δέ, Διοδότῳ παῖ, μαχατὰν  
 αἰνέων Μελέαγρον, αἰνέων δὲ καὶ Ἑκτορα  
 Ἀμφιάρηόν τε,  
 εὐανθέ' ἀπέπνευσας ἀλικίαν

45

35 προμάχων ἀν' ὄμιλον, ἐνθ' ἄριστοι

Στρ. γ'.

ἔσχον πολέμοιο νεῖκος ἐσχάταις ἐλπίσιν.

50

ἔτλαν δὲ πένθος οὐ φατόν· ἀλλὰ νῦν μοι

Γαῖάοχος εὐδίαν ὕπασσεν

ἐκ χειμῶνος. αἰέσομαι χαίταν στεφάνοισιν ἀρμόσαις. ὁ δ' ἀθα-  
 νάτων μὴ θρασσέτω φθόνος

55

40 ὅ τι τερπνὸν ἐφάμερον διώκων

Ἄντ. γ'.

ἔκαλος ἔπειμι γῆρας ἔς τε τὸν μόρσιμον

αἰῶνα. θνάσκομεν γὰρ ὁμῶς ἅπαντες·

δαίμων δ' αἴσος· τὰ μακρὰ δ' εἴ τις

60

παπταίνει, βραχὺς ἐξικέσθαι χαλκόπεδον θεῶν ἔδραν· ὅτι πτε-  
 ροεῖς ἔρριψε Πάγατος

28 "Vulgo λοιγὸν ἀμύνωβ' ὑπὲρ μέτρον. Conjecit Hermannus ἀντιτίμων, Thierschius autem ἄντα φέρων in *Act. Philol. Mon.* T. II. fasc. II. p. 287, quum Scholiastes ἐναντίον φέρων habeat in explicatione loci."—DISSEN. 32 αἰεσίαν bis legebatur. 33 Ἀμφιάρηον τε, 39 "Vulgo ἀρμόζων. Hermannus ἀρμόσαις, quod semel habetur in Scholiis."—DISSEN. 44 "Olim ὁ τε. Böckhiius reposuit ὅτι, commendatum ab auctoritate librorum. Peyniius conjiciebat non male ὁ δέ."—DISSEN.

28. ἄντα φέρων.] Comp. N. VI, 28: σκοποῦ ἄντα τυχεῖν.

31—33. μαχατὰν—Ἀμφιάρηον τε.] These three warriors are mentioned because they all fell in battle, and were in some way connected with Thebes. Meleager, who was slain in battle with the Curetes, and Amphiarus, who perished in the celebrated war with Argos, were both connected with the Theban Hercules: and there was an old tradition that Hector was buried at Thebes: see Aristotle, *Antholog. Palat.* Tom. I, p. 755:

Ἐπὶ Ἑκτορος κεκίμενον ἐν Θήβαις:

Ἑκτορι τόνδε μέγαν Βοιωτῶν ἀνδρῶν  
 ἔτενξαν

τύμβον ὑπὲρ γαίης σῆμ' ἐπιγυρομέ-  
 νοις.

Comp. Pausan. IX. 13. 4

36. ἐσχάταις ἐλπίσιν.] Comp. Thucyd. II, 42: ἐλπίδι μὲν τὸ ἀφανὲς τοῦ κατορθώ-  
 σειν ἐπιτρέψαντες, ἔργῳ δὲ περὶ τοῦ ἤδη  
 ὀρωμένου σφίσι αὐτοῖς ἀξιούντες πεποι-  
 θέναι.

40. τερπνὸν ἐφάμερον.] "Jucunditates quotidianæ, jucunda quæ contingunt in diem. Sic Eurip. *Cyclop.* 335: πικρὸν καὶ φαγεῖν τοῦφ' ἡμέραν. Est enim καθ' ἡμέραν per diem, ἐφ' ἡμέραν in diem, für, auf den Tag, notante etiam Seidlero ad Eurip. *Electr.* p. 57. Hinc ἐφημέριον βίον ἔλκειν, in diem vivere, Cf. Jacobs. *Delect. Epigr.* p. 236. Et nota loquutio τροφή ἐφημέριος." Dissen.

44. βραχὺς—ἔδραν.] "He is too weak to ascend to heaven." Comp. P. x, 27:

45 δεσπόταν ἐθέλοντ' ἐς οὐρανοῦ σταθμοὺς Ἐπ. γ'. 65  
 ἐλθεῖν μεθ' ὀμάγυριν Βελλεροφόνταν  
 Ζηνός· τὸ δὲ παρ δίκαν  
 γλυκὺ πικροτάτα μένει τελευτά.  
 ἄμμι δ', ὦ χρυσέα κόμα θάλλων, πόρε, Λοξία, 70  
 50 τεαῖσιν ἀμίλλαισιν  
 εὐανθέα καὶ Πυθόϊ στέφανον.

49 ἄμμιν. 51 Vulgo Πυθοῖ, quod in metrum peccat; Böckhius scripsit Πύθιον, sed Chæroboscus agnoscit Πυθόϊ: ἔστι δ' εἰπεῖν ὅτι ἀναφέρουσί τινες τῶν τεχνικῶν μίαν χρῆσιν διάστασιν ἔχουσαν τοῦ ὄ και ἰ, παρὰ Πινδάρω· ἐκεῖνος γὰρ εἶπε τῇ Πυθόϊ (*Bekker. Anecd.* p. 1202), quod sine dubio reponendum. Cf. Hom. *Il.* x. 238: αἰδοῖ εἴκων.

And for the construction, see *N.* x, 19: βραχὺ μοι στόμα πάντ' ἀναγήσασθαι.

47, 48. τὸ—τελευτά.] Comp. *P.* iv, 139, 140. This warning was lost upon the successful democrats at Thebes. “Ἐν Θήβαις μετὰ τὴν ἐν Οἰνοφύτοις μάχην κακῶς πολιτευομένων ἢ δημοκρατία διεφθάρη, *Aristot. Polit.* v, 2. Wachsmuth (l. 2. p. 105, n. 10) suspects an error, and that Aristotle meant to allude to the battle of Tanagra, when the oligarchy may be supposed to have recovered its

ascendancy at Thebes. But it seems quite as probable, that not διεφθάρη but κακῶς πολιτευομένων is to be joined immediately with the preceding words; and that the meaning is, that after the victory of Athens at Ænophyta, the democratical party at Thebes lost all moderation, and running into excesses like those committed at Megara, Syracuse, and Rhodes, which are mentioned immediately after, provoked a reaction which finally overthrew it.” Thirlwall, *Hist. of Greece* III, p. 30, note.



ΙΣΘΜΙΟΝΙΚΑΙ Ζ'. [Η'.]  
**ΚΛΕΑΝΔΡΩ ΑΙΓΙΝΗΤῆ**  
**ΠΑΓΚΡΑΤΙΩ.**

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ISTHMIAM VII. [VIII.]

INTRODUCTION.

CLEANDER, the son of Telesarchus, an Æginetan, conquered in the Isthmian games and also at Nemea. Böckh thinks that this ode must have been written very soon after the taking of Thebes by the allied Hellenes, and, therefore, that it commemorates a Nemeæan and not an Isthmian victory; for if we refer it to the winter games at Nemea in Ol. 75, 2. B.C. 479, this will be only six months after the departure of the Persians, and then the allusions in the ode will become intelligible. Cleander's Isthmian victory was obtained in Ol. 75, 1. B.C. 480, before the events to which the ode seems to refer. The ode was sung in the vestibule of the house of Telesarchus. The rhythm is the same as that of the preceding ode.

ARGUMENT.

1—10. Although still melancholy on account of the events which had happened at Thebes, the poet rouses himself to sing the praises of Cleander, which he is the more moved to do by the mythical connexion between Ægina and Thebes. 21—60. From the mention of the nymph Ægina, he passes on to her son Æacus, who settled the quarrels of his neighbours, and to the Æacidæ in general, who were distinguished both for their self-control and for their valour: by the former virtue, Pelcus won his divine bride Thetis, for whose love Jove and Neptune were rivals; and by his valour, Achilles carried the glory of Ægina to the most distant regions, and was celebrated by the Muses after his death. 61—70. It is the poet's duty to commemorate the virtues of the departed, who, like Nicocles, the uncle of Cleander, have gained glory in their life-time. And now Cleander has emulated his deceased relative.

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⏏ ⏏



- ἐπειδὴ τὸν ὑπὲρ κεφαλᾶς 20  
 10 γε Ταντάλου λίθον παρά τις ἔτρεψεν ἄμμι θεός,  
 ἀτόλματον Ἑλλάδι μόχθον. ἀλλά Στρ. β'.  
 μοι δεῖμα μὲν παροιχόμενον  
 καρτερὰν ἔπαυσε μέριμναν· τὸ δὲ πρὸ ποδὸς ἄρειον αἰεὶ  
 σκοπεῖν 25  
 χρῆμα πᾶν. δόλιος γὰρ αἰὼν ἐπ' ἀνδράσι κρέμαται,  
 15 ἐλίσσω βίου πόρον· ἰατὰ δ' ἔστι βροτοῖς σὺν γ' ἐλευθερία 30  
 καὶ τά. χρῆ δ' ἀγαθὰν ἐλπίδ' ἀνδρὶ μέλει·  
 χρῆ δ' ἐν ἑπταπύλοισι Θήβαις τραφέντα 35  
 Αἰγίνα Χαρίτων ἄωτον προνέμειν,  
 πατρὸς οὐνεκα δίδυμαι γέγοντο θύγατρὲς Ἀσωπίδων  
 ὀπλόταται, Ζηνὶ τε ἄδον βασιλείϊ. 40  
 ὃ τὰν μὲν παρὰ καλλιρόω  
 20 Δίρκα φιλαρμάτου πόλιος ἔκισσεν ἀγεμόνα·  
 σὲ δ' ἐς νᾶσον Οἰνοπίαν ἐνεγκῶν Στρ. γ'. 45  
 κοιμᾶτο, δίον ἔνθα τέκες  
 Λιακὸν βαρυσφάραγω πατρὶ κεδνότατον ἐπιχθονίων· ὃ καὶ  
 δαιμόνεσσι δίκᾱς ἐπέειρανε· τοῦ μὲν ἀντίθεοι 50

11 ἀλλ' ἐ- 12 μοὶ 13 Πρὸ vulg. αἰεὶ Böckhiius scripsit αἰεὶ, addito πέλει, mox infin. σκοπεῖν e Scholiis adscivit. 15 βίτου 17 "Habebatur Ἀσωπίδων θ', incommodo sensu et incommoda elisione; vid. notata ad P. IV, 179. Ejecit igitur Böckhiius θ' hic, ut δ' v. 31 post εἶπε."—DISSEN: 18 Ζηνὶ θ' ἄδον βασιλῆϊ.

πῶς μὴ φῶμεν δημούμενον λέγειν τὸν Πρωταγόραν (i. e. παίζοντα), and Stesichorus apud Aristoph. Pac. 798: τοίαυτε χρῆ Χαρίτων δαμώματα καλλικόμων τὸν σοφὸν ποιητὴν ὑμνεῖν (i. e. παίγνια, ἀθύρματα), see O. I, 16. P. v, 21. N. III, 44, and the notes.

11. ἀτόλματον.] "Intolerabilem, ἀτλητον. Est enim πολμᾶν etiam pati, sustinere, tolerare, cf. Böckh. in Platon. Min. p. 142. Fr. Jacobs. Addit. ad Athen. p. 309." Dissen.

16. Χαρίτων—προνέμειν.] "To impart to Ægina, before all other states, the fairest gifts of the Graces:" for the force of προ-

17, 18. πατρὸς—ὀπλόταται.] On Theba and Ægina, here called the two youngest daughters of Asopus, see note on N. III, 3, 4.

21. Οἰνοπίαν.] Ænopia, like Ænona, was an old name of the island Ægina; Ovid, Metamorphos. VII, 472:

latere inde sinistro  
 Ænopiam Minos petit Æacideta regna;  
 Ænopiam veteres appellavere: sed ipse  
 Æacus Æginam genitricis nomine dixit.

Pindar uses the old name here, because Ægina is personified: see on N. VIII, 7.

23, 24. δ—ἐπέειρανε.] See on N. VIII, 9, 10. There was probably an old tradition,

- 25 ἀρίστευον νίεες νίεων τ' ἀρηίφιλοι παῖδες ἀγορέα  
 χάλκεον στονόεντ' ἀμφέπειν ὄμαδον 55  
 σώφρονές τ' ἐγένοντο πινυτοί τε θυμόν.  
 ταῦτα καὶ μακάρων ἐμέμναντ' ἀγοραί,  
 Ζεὺς ὅτ' ἀμφὶ Θέτιος ἀγλαός τ' ἔρισαν Ποσειδᾶν γάμῳ, 60  
 ἄλοχον εὐεϊδέ' ἐθέλων ἑκάτερος  
 εἴαν ἔμμεν' ἔρως γὰρ ἔχεν.  
 30 ἀλλ' οὐ σφιν ἄμβροτοι τέλεσαν εὐνὰν θεῶν πραπίδες, 65  
 ἐπεὶ θεσφάτων \* ἤκουσαν. εἶπεν Στρ. δ.  
 εὐβουλος ἐν μέσοισι Θέμις,  
 εἶνεκεν πεπρωμένον ἦν φέρτερον γόνον οἱ ἄνακτα πατρὸς τεκεῖν 70  
 ποντίαν θεόν, ὃς κεραυνοῦ τε κρέσσον ἄλλο βέλος  
 35 διώξει χερὶ τριόδοντός τ' ἀμαιμακέτου, Δί τε μισγομένην 75  
 ἢ Διὸς παρ' ἀδελφείοισιν.—“ἀλλὰ τὰ μὲν  
 “παύσατε βροτέων δὲ λεχέων τυχοῖσα  
 “υἱὸν εἰσιδέτω θανόντ' ἐν πολέμῳ, 80  
 “χεῖρας Ἄρει τ' ἐναλίγκιον στεροπαῖσιν τ' ἀκμὰν ποδῶν.  
 “τὸ μὲν ἐμὸν Πηλεΐ γάμου θεόμορον 85

27 ἐρίσας 28 εὐεϊδέα θέλων 31 “ἤκουσαν corruptum. Hermannus conjecit ἐπάκουσαν, Böckhius autem συνέειν. εἶπεν, quum vulgari dialecto v. ἤκουσαν glossematis ei indicium videretur, ut alias solet esse. Explicant autem grammatici συνιέναι per ἀκούειν. Mox οἱ a Böckhio additum v. 33, post γόνον ob metrum.”—DISSEN. 33 Rescribendum οὐνεκεν 35 Διὶ μισγομένην—ἀδελφείοισιν—τυχοῖσα 37 “Vulgo Ἄρει χεῖρας, mutavit Böckhius de sententia Hermannii, tum addidit τ’.”—DISSEN. 38 “Lectio est θεάμορον, quod correxit Hermannus. Mox v. 39, post Αἰακίῃ Böckhius τὸ addidit ob metrum. Her-

and Nisus, Pausan. i, 39, 5), but also, on some occasions, acted as arbiter between some of the gods, as Paris also is reported to have done. If the ode was written, as Böckh supposes, soon after the departure of the Persians, this allusion to the mediation of Æacus may perhaps be explained, with Dissen, by a reference to the state of Greece at that time. On a former occasion, the Æginetans, with whom the Thebans claimed a mythical affinity (above, v. 17), had assisted Thebes in a war with Athens (Herod. v, 80); and as the allied Hellenes probably contemplated some harsh measures against the Medizing Thebans, this allusion might be taken in the light of an appeal to the

with the Dorian members of the confederacy.

31, 32. εἶπεν—Θέμις.] “For Themis said:” there is an asyndeton here, these words being an explanation of the word θεσφάτων which precedes.

33. εἶνεκεν.] i. e. οὐνεκεν ὅτι: so Callimachus (apud Ammon. v. οὐνεκα): εἶνεκεν οὐχ ἐν ἄεισμα. I would write οὐνεκεν here, just as, conversely, I would write εἶνεκα for οὐνεκα in Attic prose, when the latter is found in the same sense as ἔνεκα; see *New Cratylus*, p. 358.

*Ibid.* οἱ.] We must refer this pronoun to Δι in v. 35.

“ὀπάσσαι γέρας Αἰακίδα

40 “ὄντ’ εὐσεβέστατον φάτις Ἴωλκοῦ τράφειν πεδίον

“ἰόντων δ’ ἐς ἄφθιτον ἄντρον εὐθύς

Στρ. ε.

“Χείρωνος αὐτίκ’ ἀγγελίαι

90

“μηδὲ Νηρέος θυγάτηρ νεϊκέων πέταλα δις ἐγγυαλιζέτω

“ἄμμιν ἐν διχομηνίδεσσιν δὲ ἐσπέραις ἐρατὸν

45 “λύοι κεν χαλινὸν ὑφ’ ἥρωϊ παρθενίας.” ὡς φάτο Κρονίδαίς 95

ἐννέποισα θεά· τοὶ δ’ ἐπὶ γλεφάροις

νεῦσαν ἀθανάτοισιν· ἐπέων δὲ καρπὸς

100

οὐ κατέφθινε. φαντὶ γὰρ ζύν’ ἀλέγειν

mannus, cui articulus displicet, scribendum censet: Πηλεΐ γάμου θεόμορον ὀπάσσαι γέρας Αἰακίδα, aut permutatis duorum vocabulorum sedibus sic: γέρας θεόμορον ὀπάσσαι γάμον Αἰακίδα.”—DISSEN. Priorem Hermannii emendationem recepi. 40 τε εὐσεβέστατόν φασ’ Ἴωλκοῦ 43 Νηρέως 44 διχομηνίδεσσι 46 “Vulgo συναλέγειν contra metrum. Eximie emendavit Hermannus. Μοχ νεαράν ἔδειξαν Schmidio debetur pro corruptis lectionibus νεάν ἀνέδειξαν, νε’ ἀνέδειξαν, νεάν ἔδειξαν.”—DISSEN.

40. εὐσεβέστατον.] The virtuous discretion and self-control of Peleus seem to have been generally assigned as the reason why he received this high distinction: comp. above, v. 26, with *N.* v. 33.

41, 42. ἰόντων—εὐθύς—αὐτίκα.] “Let them go straightway;” comp. *P.* iv, 83: τάχα δ’ εὐθύς ἰών.

43. πέταλα.] The Athenians used sometimes to ballot with olive-leaves: see *Bekker. Anecdota*, p. 248: ἐκφυλλοφορήσαι: φυγῆς ὄνομα ἢ ἐκφυλλοφορία. ἔστι δὲ τοῦτο. εἰ ἔδόκει τις τῶν πολιτῶν ἀδικεῖν καὶ ἀνάξιός εἶναι τοῦ συνεδρίου τῶν πεντακοσίων, ἐσκόπει ἢ βουλή περὶ αὐτοῦ, εἰ χρὴ αὐτὸν μηκέτι βουλευσαί, ἀλλ’ ἀπελασθῆναι τοῦ συνεδρίου. ἀντὶ δὲ τῆς ψήφου κρίνουσα περὶ τοῦ τοιούτου φύλλοις ἐλαίας ἐχρήτο, ᾧ ἕκαστος ἐπεσημήνατο τὴν ἑαυτοῦ γνώμην; ὡς περ ἐπὶ ὀστρακισμοῦ ὀστράκοις; and for the πεταλισμός of the Syracusans, see *Müller, Dorians*, II, p. 165.

44. ἐν διχομηνίδεσσιν δὲ ἐσπέραις.] “When the moon is full:” the full moon is called διχομηνίς, because it fell in the middle of the month, and divided it into two parts (see on *O.* III, 19). “Plenilunii tempus faustum habitum esse nuptiis celebrandis constat ex Eurip. *Iph. Aul.* 717 ubi

am), respondet: ὅταν σελήνης εὐτυχῆς ἔλθῃ κύκλος. Athenienses vero aliter sentientes τὰς πρὸς σύνοδον ἡμέρας ἐξελέγοντο πρὸς γάμους, ut Proclus refert ad Hesiod. *Op. et dies*, 782. Ceterum vide Martin. *Var. Lect.* I. c. 14, et nunc Lobeck. in *Aglaophamo*, T. I. p. 433.” Dissen.

45. λύοι κεν χαλινὸν—παρθενίας.] Λύειν ζώνην is generally said of the husband, λύεσθαι ζώνην of the wife: comp. Hom. *Od.* XI, 244: λῦσε δὲ παρθενίην ζώνην, sc. ὁ θεός. Theocrit. XXVII, 54: ἐς τί δ’ ἔλυσας; Plutarch, *Lycurg.* c. XV: ὁ δὲ νύμφιος... ἔλυε τὴν ζώνην (τῆς νύμφης). *Epigr. Anonym.* 649: ζώνην ἀνέρι λυσαμένη. But the Romans sometimes said *solvere zonam* when the woman was spoken of: Catullus II, 13:

Tam gratum mihi, quam ferunt puellæ  
Pernici aureolum fuisse malum,  
Quod zonam soluit diu ligatam.

Though with them also *solvere zonam* was properly the office of the husband: so *Festus*: *Cingulo nova nupta præcingebatur, quod vir lecto solvebat.* On this subject in general, see Schröder *ad Musæum*, p. 268. Ed. Schäfer. Χαλινός is here used as a synonym for δεσμός, and this is its meaning in *Æschyl. Prom.* 561: χαλινοῖς ἐν πετρίνοισιν χειμαζόμενον, and *Agam.* 219: χαλινῶν ἀναύδω μένει.

- καὶ γάμον Θέτιος ἄνακτα. καὶ νεαρὰν ἔδειξαν σοφῶν 105  
 στόματ' ἀπείροισιν ἀρετὰν Ἀχιλέος  
 ὃ καὶ Μύσιον ἀμπελόεν
- 50 αἶμαξε Τηλέφου μέλανι ραίων φόνω πεδίου, 110  
 γεφύρωσέ τ' Ἀτρείδαισι νόστον, Στρ. στ΄.  
 Ἐλέναν τ' ἐλύσατο, Τρωΐας  
 ἵνας ἐκταμῶν δορί, ταί μιν ῥύοντό ποτε μάχας ἐναριμβρότου  
 ἔργον ἐν πεδίῳ κορύσσοντα, Μέμνονός τε βίαν 115
- 55 ὑπέρθυμον Ἐκτορά τ' ἄλλους τ' ἀριστεάς· οἷς δῶμα Φερσε-  
 φόνους 120  
 μανύων Ἀχιλεύς, οὔρος Δίακιδᾶν.  
 Αἴγιναν σφετέραν τε ρίζαν πρόφαινευ.  
 τὸν μὲν οὐδὲ θανόντ' αἰοδαὶ ἔλιπον, 125  
 ἀλλὰ οἱ παρά τε πυρὰν τάφον θ' Ἐλικώνια παρθένοι  
 στάν, ἐπὶ θρῆνόν τε πολύφαιμον ἔχεαν.  
 ἔδοξ' ἄρα τόδ' ἀθανάτοις, 130
- 60 ἐσλόν γε φῶτα καὶ φθίμενον ὕμνοις θεᾶν διδόμεν.  
 τὸ καὶ νῦν φέρει λόγον, ἔσσυται τε Στρ. ζ΄.  
 Μοισαῖον ἄρμα Νικοκλέος  
 μνάμα πυγμαίου κελαδησαῖ. γεραίρετέ μιν ὅς Ἰσθμιον ἄν  
 νάπος 135  
 Δωρίων ἔλαχεν σελίνων· ἐπεὶ περικτίονας

55 Περσεφόνους 56 ἔλιπόν γ' 58 ἔσταν εἰ ἔχεναν 59 "Libri ἔδοξ' ἄρα δ' ἀθανάτοις, aut ἔδοξεν ἄρα δ' ἀθ. Corrupte. Hermannus: ἔδοξεν δ' ἄρ' ἐν ἀθανάτοις, Böckhius melius ἔδοξ' ἄρα τόδ' ἀθ."—DISSEN. 62 Νικοκλέους 63 "Vulgo γεραῖραι τέ μιν, libri γεραίρε ταί μιν, γεραίρεται μιν. Hermannus γέραιρέ τέ μιν. Melius Böckhius de conjectura Bothii. Mox ἄν νάπος eximia Hermanni correctio est pro ἄν ἀπό, quod sensu carebat."—DISSEN.

θεσφάτοισι Λοξίου. Eumen. 710: χρησμοὺς—ταρβεῖν κελεύω, μηδ' ἀκαρπιάπτου κτίσαι; and O. VII, 68: λόγων κορυφαί, for the meaning of which see on O. I, 13.

53. ἵνας ἐκταμῶν.] "Metaphorice ut apud alios τὰ νεῦρα ἐκτέμνειν, νευροκοπεῖν, cf. Erasmi Adagia in v. Similiter Latini nervos incidere, præcidere usurpant, ut constat, vid. interpretes ad Liv. VII, 39, ubi nervi conjurationis dicuntur milites, in quibus robur conjurationis consistebat, ut hic

τήξῃ τὸν θυμὸν καὶ ἐκτέμῃ ὡσπερ νεῦρα ἐκ τῆς ψυχῆς, with Timæus, p. 82, C: νεῦρον—ἐξ ἰνῶν διὰ τὴν συγγένειαν (γίγνεται).

54. κορύσσοντα.] "Urging on"—"plying:" so Hom. II. II, 273: κορύσσειν πρόλεμον. It properly means "to lift up the head of any thing:" see P. VIII, 75, and the note on 77, 78.

58. ἐπὶ—ἔχεαν.] See Hom. Od. XXIIV, 60.

65 ἐρίκασε δὴ ποτε καὶ κείνος ἄνδρας ἀφύκτω χερὶ κλονέων. 140

τὸν μὲν οὐ κατελέγχει κριτοῦ γενεὰ .

πατραδελφεοῦ· ἀλίκων τῷ τις ἄβρον 145

ἀμφὶ παγκρατίου Κλεάνδρῳ πλεκέτω

μυρσίνας στέφανον. ἐπεὶ νιν Ἀλκαθίου τ' ἀγῶν σὺν τύχῃ

ἐν Ἐπιδαύρῳ τε νεότας δέκετο πρὶν. 150

τὸν αἰνεῖν ἀγαθῷ παρέχει

70 ἤβαν γὰρ οὐκ ἄπειρον ὑπὸ χειρῶν καλῶν δάμασεν.

65 κείνος *Ibid.* "I libri omnes γενεάν, quod mutavit Ceperinus. Denique v. 68. librorum lectio est πρὶν ἔδεκτο metro repugnans."—DISSEN.

65. κριτοῦ γενεὰ πατραδελφείου.] "The descendant (nephew) of an illustrious uncle." For κριτὸς see *P.* iv, 50: κριτὸν γένος, *N.* vii, 7: ἀρετᾶ κριθεῖς.

67. Ἀλκαθίου τ' ἀγῶν.] These were games celebrated at Megara in honour of Alcathous, the son of Pelops, who slew the Cithæronian lion.

68. ἐν Ἐπιδαύρῳ.] At the games in honour of Æsculapius.

69. παρέχει.] "It is in the power of:"

so Herod. viii, 8: ἀλλ' οὐ γὰρ οἱ πάρεσχε. *Comp.* vii, 120

70. ἤβαν—δάμασεν.] "For he did not waste his youth in obscurity, by keeping it back from the attainment of honour in the public games." The οὐ belongs to δάμασεν as well as to ἄπειρον: see *N.* x, 30. Ὑπὸ χεῖρα (so ὑπὸ κεύθεσι, *N.* x, 56) is, literally, "in a hole, or lurking-place:" see Hom. *Il.* xxiv, 93. The general meaning of the line is given in *I.* iii, 48: τῶν ἀπειράτων ἀγνωστοὶ σιωπαί.





**Λ Ε Ι Ψ Α Ν Α .**



## INTRODUCTION TO THE FRAGMENTS.

THE poems of Pindar were divided by the grammarians who first collected them into 17 books. As the titles of these 17 books are differently given by Suidas, and the author of the *Bíos Πινδάρου* in the Breslau MS., though both of these grammarians recognize the number "seventeen," Böckh supposes that there were two ancient revisions of Pindar, one by Aristophanes, and the other by Aristarchus (just as we know that there were two editions of Alcæus, one by each of these grammarians; Hephæstion, p. 74): and he suggests, that the simpler arrangement given in the Breslau MS. is the older one by Aristophanes, while the more refined division, given by Suidas, is due to Aristarchus. He places the two arrangements side by side in the following tables, which represent their correspondence with each other.

1st Arrangement.	2d Arrangement.
Ὕμνοι, .....	Ὕμνοι
Παιᾶνες, .....	Παιᾶνες.
Διθύραμβοι, book I. ....	Διθύραμβοι.
Διθύραμβοι, book II. ....	Βακχικά.
Προσόδια, book I. ....	Προσόδια.
Προσόδια, book II. ....	Ἐνθρονισμοί.
Παρθένια, book I. ....	Παρθένια.
Παρθένια, book II. ....	Δαφνηφορικά.
Τὰ κεχωρισμένα τῶν Παρθενίων, ....	dispersed through the other books.
Ὑπορχήματα, book I. ....	Ὑπορχήματα.
Ὑπορχήματα, book II. ....	Δράματα τραγικά.
Ἐγκώμια, .....	Ἐγκώμια.
	Σκόλια.
Θρήνοι, .....	Θρήνοι.
Ἐπινίκια, IV books. ....	Ἐπινίκια, IV books.

The following remarks will explain the discrepancies between these two catalogues. In the older arrangement it was not thought necessary to discriminate between the different kinds of Bacchic songs: they were all called *Dithyrambs*, and divided into two books; in the more critical arrangement, the *Dithyrambs* were placed in a book by themselves, and the second book was filled with Bacchic songs of a different kind, which,

Böckh thinks, were of the nature of Ἰόβακχοι: Menander, *de Encom.* p. 27: τοὺς δὲ εἰς Διόνυσον (ὕμνους νομίζομεν) Διθυράμβους καὶ Ἰοβάκχους. The Ἐνθρονισμοί, which Böckh has placed on a line with the second book of the Προσόδια, or "processional songs," were sung, he thinks, during the procession which conducted the statue of a deity to the temple where it was to be set up, as when Agesias consecrated a statue to Ἥρα Παρθενία: see on *O.* vi, 91. Dissen, however, suggests, with great appearance of probability, that the Ἐνθρονισμοί belonged to the rites of the *Magna Mater*, at which the person to be initiated was placed on a θρόνος, while a chorus danced round him: see Dio Chrysostom, *Orat.* xii, p. 203, A: καθάπερ εἰώθασιν ἐν τῷ καλουμένῳ θρονισμῷ καθίσαντες τοὺς μνουμένους οἱ τελοῦντες περιχορεύειν. Hesych. θρόνωσις: καταρχὴ περὶ τοὺς μνουμένους (where see Alberti's note). Suidas, s. v. Ὀρφεὺς attributes to Orpheus θρονισμοὺς Μητρώους. Comp. Heindorf. *ad Plat. Euthyd.* p. 320. Welcker, *Trilog.* p. 263. Lobeck, *Aglaopham.* p. 116, 368. If this was the nature of the Ἐνθρονισμοί, one would suppose that they rather belonged to the Παρθένια, which Pindar certainly wrote for the worship of the *Magna Mater* (*P.* iii, 78: Ματρὶ, τὰν κοῦραι παρ' ἐμὸν πρόθυρον — μέλπονται θαμά, unless θαμά is to be taken with σὺν Πανί). I should therefore be inclined to place the book of Ἐνθρονισμοί as a representative of τὰ κεχωρισμένα τῶν Παρθενίων, which Böckh, however, does not believe to have been distinguished from the Παρθένια by Aristophanes himself. The substitution of the Δαφνηφορικὰ for the second book of the Παρθένια rests upon surer grounds; these songs were sung *by a chorus of virgins*, when the priests carried the laurel-boughs in solemn procession to the temple of Apollo; and they are expressly called a species of Παρθένια: see Proclus, *Chrestomath.* p. 522: τὰ δὲ λεγόμενα Παρθένια χοροῖς παρθένων ἐγράφετο, οἷς καὶ τὰ Δαφνηφορικὰ ὡς εἰς γένος ἐμπίπτει. It is very probable too that the tragedies attributed to Pindar were of the nature of Hyporchemes, for though the Hyporcheme, according to Athenæus, p. 630, E, corresponded rather to the comic than to the tragic chorus of later times, we must recollect that the lyric dramas of Pindar and others were not Dionysiac, and it is to the Dionysiac comedy that Athenæus refers. On these lyric dramas, see Böckh, *Staatshaushaltung der Athener* ii, p. 361, seqq. translated in my edition of the *Theatre of the Greeks*, p. 27—29. Finally, the *Scolia* were separated from the *Encomia*, with which they were originally classified.

It is well remarked by Dissen, that the old order, which places the *Epinicia* last, is the natural one: for it was much more reasonable to assign the first place to those odes which celebrated the gods, and to finish the collection with those which refer to the affairs of men only. But the order given by Suidas, who places the *Epinicia* first, seems to have been adopted at a very early period, for not only have all the other species of odes been lost (with the exception of the fragments which

follow), but also some of the last leaves of the four books of *Epinicia*. That none of the *Epinicia* have perished with the exception of the last odes of the collection, is clear from the following considerations. All the citations from the *Olympian*, *Pythian*, and *Nemean* odes may be verified in the odes which have come down to us. But the four fragments which are placed at the head of the following collection are quoted as belonging to lost *Isthmian* odes. We may therefore conclude that the original collection is complete with the exception of the last few leaves. The first *Epinicia* in each book relate to victories obtained with the chariot, mule-car, and single horse, which seem to have been in Pindar's opinion the κορυφαὶ ἄθλων, as the chariot-victory, in particular, was ἰππίων ἄθλων κορυφή (see on *N.* ix, 9): then come odes in honour of boxers, wrestlers, pancratiasts, &c. Now the book of the *Isthmia* begins with odes in commemoration of chariot-victories, and passes on to the pancratiasts, with whom it finishes: consequently, these fragments of the *Isthmia* must have belonged to odes commemorating victories in the pancratium, the quinquertium, the wrestling-match, or the foot-race. We infer from this that no ode, commemorating a chariot-victory, has been lost; and that the fragments of odes addressed to Alexander, king of Macedon, and Hiero, (who could not have contended except in the equestrian games,) did not belong to the class of *Epinicia*.

The order given in the Breslau MS. is the basis of the following arrangement, which I have borrowed from Böckh, together with the numbers of the fragments. In reference, however, to the importance attached by Pindar himself to the different classes of his own writings, I think the order suggested by Horace (*iv. Carm.* ii, 10, seqq.) is likely to have been the truer one. That poet says:

Fervet, immensusque ruit profundo  
Pindarus ore,

Laurea donandus Apollinari,  
Seu per audaces nova *Dithyrambos* <sup>(1)</sup>

Verba devolvit, numerisque fertur  
Lege solutis;

Seu *deos* <sup>(2)</sup>, *regesve* <sup>(3)</sup> canit deorum

Sanguinem, per quos cecidere justa  
Morte Centauri, cecidit tremendæ

Flamma Chimææ;

Sive quos *Elea* domum reducit

*Palma cœlestes, pugilemve equumve* <sup>(4)</sup>

Dicit, et centum potiore signis

Munere donat (see Schol. on *N.* v, 1);

Flebili sponsæ invenemve raptum

Whence it appears that Horace placed the compositions of Pindar in the following order: *Dithyrambi* (1); *Hymns, Pæans, Prosodia*, and other odes immediately relating to the worship of the gods (2); *Encomia* (3); *Epinicia* (4); *Threni* (5); and when we recollect that Pindar's family were flute-players; that the Thebans were especially given to the worship of Bacchus; that Pindar expressly attaches great importance to the cultivation of the Dithyramb; and that his teacher, Lasus of Hermione, was more peculiarly a dithyrambic poet, we should be disposed to place the Dithyramb at all events in the first class of his poems: and for its own sake, the choral Dithyramb, containing as it does the germs of Attic tragedy, ought to take precedence of almost all other branches of lyric and aulædic poetry.

I.

ΙΣΘΜΙΟΝΙΚΑΙ.

1.

Ἰ Ὑ Ὑ Ὑ Ὑ Ὑ Ὑ Ὑ Ὑ Ὑ  
 Ὑ Ἰ Ὑ Ὑ Ὑ Ὑ Ὑ Ἰ Ὑ Ὑ  
 Ὑ Ἰ Ὑ Ὑ Ὑ Ὑ Ὑ Ὑ

(1)

Αἰολίδαν δὲ Σίσυφον κέλοντο  
 ᾧ παιδί τηλέφαντον ὄρσαι γέρας  
 ἀποφθιμένῳ Μελικέρτῳ.

Apollonius Dyscolus, *de syntaxi.* II, 21. p. 158. Sylburg. p. 156.  
 Bekker. idem. *de pronomine*, p. 61, A. Bekker.

This fragment refers to the institution of the Isthmian games by Sisyphus: they were first held in honour of Melicertas, son of Ino, one of the Nereids, and afterwards transferred to Neptune by Theseus. Comp. Müller, *Orchom.* p. 176, with Welcker, *Nachtrag.* p. 135. For the passage before us, see *Schol. Pind. Isthm. Arg. I*, p. 514: χαρεύουσαι τοίνυν ποτὲ αἱ Νηρείδες ἐφάνησαν τῷ Σισύφῳ καὶ ἐκέλευσαν ἐς τιμὴν τοῦ Μελικέρτου ἄγειν τὰ Ἰσθμια. *Arg. ult.* p. 515: φανεῖσα δὲ μία (τῶν Νηρείδων) τῷ Σισύφῳ εἶπεν ἄγειν τὸν ἀγῶνα.

2.

Ἰ Ὑ Ὑ Ὑ Ὑ Ὑ Ὑ Ὑ Ὑ Ὑ

(2)

ὅστις δὴ τρόπος ἐξεκύλισσέ νιν.

Apollon. Dysc., *de pronomine*, p. 108, A. Bekker.

That νιν is here plural, appears from Apollonius, who cites this passage as an instance of the plural use of that pronoun. The meaning appears to be: "what art or trick enabled them to escape from the grasp of their adversaries in the wrestling-match or pancratium." For τρόπος, see on *I.* III, 70; and for ἐξεκύλισσε, comp. Æschyl. *Prom.* 86: ὅτῳ τρόπῳ τῆσδ' ἐκκυλισθήσει τύχης; whence it appears that there is something technical in the expression.

3.

"Eustathius *ad Oduss.*" μ, 1715, 63, ed. Rom.: ὡς ἐμφαίνει Πίνδαρος (3)

## 4.

- (4)  $\begin{array}{l} \bar{\iota} \cup - \cup \bar{\iota} \cup - - \bar{\iota} - - \bar{\iota} \cup \cup \\ - \bar{\iota} \cup - \cup \bar{\iota} \cup \cup - \bar{\cup} \\ - \bar{\iota} \cup \cup - \cup \cup - \\ \bar{\iota} \cup - - \bar{\iota} \cup \cup - \bar{\iota} \cup \bar{\cup} \end{array}$
- 5  $\begin{array}{l} \bar{\cup} \cup - - \bar{\iota} \cup - \bar{\cup} \\ \bar{\iota} \cup \cup - \cup \cup - - \bar{\iota} \cup - - \bar{\iota} \cup - \bar{\iota} \cup \cup - \\ - \bar{\iota} \cup - - \bar{\iota} \cup \cup - \cup \cup - \\ - \bar{\iota} \cup - \cup \bar{\iota} \cup - - \end{array}$

Κλεινὸς Αἰακοῦ λόγος, κλεινὰ δὲ καὶ ναυσικλυτὸς  
 Αἴγινα· σὺν θεῶν δέ νιν αἴσα  
 Ὕλλου τε καὶ Αἰγίμιου  
 Δωριεὺς ἐλθὼν στρατὸς ἐκτίσσατο.

- 5 τὰ μὲν ὑπὸ στάθμα νέμονται  
 οὐ θέμιν οὐδὲ δίκαν ξείνων ὑπερβαίνοντες· οἶοι δ' ἀρετὰν  
 δελφῖνες ἐν πόντῳ, ταμίαι τε σοφοὶ  
 Μοισᾶν ἀγωνίων τ' ἀέθλων.

Appended to *I.* vii [viii], in MS. *Par. C. Med. A. B.*

This was probably the exordium of an ode in honour of an Æginetan victor, and perhaps *Fragm. Incert.* 95, 96, belonged to the same ode. 3, 4. [Ὕλλου—ἐκτίσσατο.] See on *P.* i, 61—65. 6. οὐ θέμιν—ὑπερβαίνοντες.] See on *O.* viii, 20—27. 6, 7. οἶοι—πόντῳ.] See on *P.* ii, 50, 51; and to the passages quoted there, add this and *Fragm. Incert.* 155. “Intelligitur vero navium Ægineticarum eximia agilitas, remigumque dexteritas (cf. Müller, *Æginet.* p. 74), unde spectatum constat Æginetarum virtutem in compluribus præliis. Ceterum magnificentius idem de Atheniensibus Sophocles dixit *Æd. Col.* 716, seqq.: ἀ δ' εὐήρετος ἔκπαυλ' ἀλία χερσὶ παραπτομένα πλάτα θρώσκει τῶν ἑκατομπόδων Νηρηίδων ἀκόλουθος, ubi Atticarum navium velocitas cum Nereidum rapido cursu comparatur, et quemadmodum, si quinquaginta Nereidum cohortem currentem per mare videas, centum pedum videas celerrimum motum, talis fertur Attica navis remorum concitata plurimorum agilitate.” Dissen. 7, 8. ταμίαι—ἀέθλων.] See *N.* vii, 9—12. *O.* xiii, 109. *P.* viii, 65, 79.



II.

ΥΜΝΟΙ.

IN the collections of Pindar's works, the ὕμνοι were poems sung to the lyre by a chorus standing at the altar. Proclus *apud Phot.* p. 523: ὁ δὲ κυρίως ὕμνος πρὸς κιθάραν ἤδετο ἐστῶτων. In the more general use of the word ὕμνος, it might designate a poem accompanied with dancing, as Athenæus says (p. 631, C): τὸν γὰρ ὕμνον οἱ μὲν ὠρχοῦντο, οἱ δὲ οὐκ ὠρχοῦντο.

Θηβαίοις, 1—6.

1. 2.

(5, 6)

— ′ υ — — ′ υ υ — υ υ —  
 — ′ υ — — ′ υ υ — υ υ — —  
 — ′ υ υ — υ υ — —  
 ′ υ — — ′ υ υ — υ υ —  
 5 — ′ υ — — ′ υ υ — υ υ — υ  
 ′ υ — — ′ υ υ — υ υ — — ′ υ υ — υ υ — υ

ἼΣΜΗΝΟΝ ἢ χρυσαλάκατον Μελίαν,  
 ἢ Κάδμον, ἢ σπαρτῶν ἱερὸν γένος ἀνδρῶν,  
 ἢ τὰν κυανάμπυκα Θήβαν,  
 ἢ τὸ πάντολμιον σθένος Ἡρακλέος,  
 5 ἢ τὰν Διωνύσου πολυγαθέα τιμάν,  
 ἢ γάμον λευκωλένου Ἀρμονίας ὑμνήσομεν .....;

\* \* \*

Πρῶτον μὲν εὐβουλον Θέμιν οὐρανίαν  
 χρυσέαισιν ἵπποις Ὀκεανοῦ παρὰ παγαῖν  
 Μοῖραι ποτὶ κλίμακα σεμνὰν  
 ἄγον Οὐλύμπου λιπαρὰν καθ' ὁδὸν  
 5 σωτήρος ἀρχαίαν ἄλοχον Διὸς ἔμμεν'  
 αἱ δὲ τὰς χρυσάμπυκας ἀγλαοκάρπους τίκτεν ἀλαθείας Ὀρας.

The first part of this Fragment is derived from Lucian, *Demosth. Encom.* c. 19. T. III, p. 505. Plutarch, *de glor. Athen.* c. XIV. The second

This fragment was one of Pindar's earliest compositions, and was so overloaded with mythological allusions, that the poetess Corinna, at whose recommendation he had turned his attention to mythology, on seeing this essay, told him "to sow with the hand, not with the whole sack" (τῇ χειρὶ δεῖν ἔφη σπείρειν, ἀλλὰ μὴ ὄλω τῷ θυλάκῳ, Plutarch, *l. c.*). Müller and Dissen conjecture that this ode was intended for a θεοδαΐσια (see note on *N. v*, 37, and comp. Lucian, *Icaromenipp.* c. xxvii, T. vii, p. 40. Bipont.).

In the second part of this Fragment, the Fates are said to bring Themis to Olympus—σωτῆρος ἀρχαίαν ἄλοχον Διὸς ἔμμεν: for the tradition, comp. Hesiod. *Theog.* 901: δεύτερον ἠγάγετο λιπαρὴν Θέμιν, ἣ τέκεν Ὠρας; and *O. viii*, 21, 22: Σώτειρα Διὸς ξενίου Θέμις; and for ἀλαθείας Ὠρας, see Hesychius (as emended by Böckh): ἀλαθείας Ὠρας λέγει Πίνδαρος, ὅτι κυκλισμῶ πάντα ἀληθῆ ποιούσιν.

## 3.

- (7) Aristides, T. ii, p. 106: Πίνδαρος δὲ τοσαύτην ὑπερβολὴν ἐποιήσατο, ὥστε ἐν Διὸς γάμῳ καὶ τοὺς θεοὺς αὐτοὺς φησιν ἐρομένου τοῦ Διὸς εἶ του δέοιντο, αἰτῆσαι ποιήσασθαι τινὰς αὐτοῖς θεοὺς οἵτινες τὰ μεγάλα ταῦτα ἔργα καὶ πᾶσάν γε δὴ τὴν ἐκείνου κατασκευὴν κατακοσμήσουσι λόγοις καὶ μουσικῇ. This also refers to the same hymn as the preceding.

## 4.

- (8) ..... ἴ ο υ  
 — ἴ ο — — ἴ ο — — ἴ ο υ — ο υ —  
 ..... τοῦ θεοῦ  
 ἄκουσε Κάδμος μουσικὰν ὀρθὰν ἐπιδεικνυμένου.

Plutarch, *de Pyth. Orac.* c. vi. Aristides, T. ii, p. 295.

## 5.

- (9) — ἴ ο — — ἴ ο υ — ο υ —  
 — ἴ ο — —  
 ὅς καὶ τυπεῖς ἀγνώ πελέκει τέκετο  
 ξανθὰν Ἀθάναν.

6.

— † ∪ — — † ∪ ∪ — ∪ ∪ —

(10)

Κείνων λυθέντων σαῖς ὑπὸ χερσίν, ἄναξ.

Hephæstion, p. 51.

This verse refers to the liberation of the Titans, *P.* iv, 291. Hesiod, *Theog.* 501.

7.

Εἰς Ἄμμωνα.

(11)

— † ∪ — — † ∪ ∪ . . . . .

Ἄμμων Ὀλύμπου δέσποτα.

*Schol. Pyth.* ix, 89.

• See Pausan. ix, 16, init. Comp. *P.* iv, 16, 56, and consult Böckh, *Staatshaushaltung der Athener*, ii, p. 258.

8.

Εἰς Περσεφόνην.

(12)

† ∪ ∪ — ∪ ∪ — — † ∪ — . . . . .

Πότνια θεσμοφόρε χρυσανίου. . . . .

Pausan. ix, 23, 2.

Εἰς Τύχην, 9—12.

(13)

9.

Pausan. vii, 26: ἐγὼ μὲν οὖν Πινδάρου τὰ τε ἄλλα πείθομαι τῇ ᾠδῇ καὶ Μοιρῶν τε εἶναι μίαν τὴν Τύχην καὶ ὑπὲρ τὰς ἀδελφάς τι ἰσχύειν.

10.

Idem iv, 30, extr.: ᾗσε δὲ καὶ . . . Πίνδαρος ἄλλα τε ἐς τὴν Τύχην (14) καὶ δὴ καὶ φερέπολιν ἀνεκάλεσεν αὐτήν. Plutarch, *de fort. Roman.* c. x: πᾶν δὲ Τύχην καὶ εἰ μὲν ἐκείνου ἐθαύμασαν βασιλεῖς ὡς παντόπολιν καὶ

## 11.

- (15) Plutarch, *de fort. Roman.* c. IV: οὐ μὲν γὰρ ἀπειθῆς [ἀπειθῆς Reiske] (ἢ Τύχη) κατὰ Πίνδαρον, οὐδὲ δίδυμον στρέφουσα [στρέφοισα, Böckh] πηδάλιον, ἀλλὰ μᾶλλον Εὐνομίας καὶ Πειθοῦς ἀδελφῆ καὶ Προμηθείας θυγάτηρ, ὡς γενεαλογεῖ Ἀλκμάν.

## 12.

- (16)  $\cup \perp \overset{\curvearrowright}{\cup} \cup - \perp \cup -$   
 $\perp \cup \bar{\cup} \dots\dots$

Ἐν ἔργμασι δὲ νικᾷ τύχα,  
οὐ σθένος.

Aristides, T. II, p. 256.

## 13.

- (17) Aristides, T. II, p. 125: πέπονθας ταῦτόν τῳ Πινδάρου Πηλεῖ, ὅς τῆς τε θήρας διήμαρτε καὶ τὸν Εὐρυτίωνα φίλον ὄντα αὐτῷ προσδιέφθειρεν. *Schol. ad eundem*: μέμνηται ἐν Ὑμνοῖς Πίνδαρος, ὅτι τὸν Εὐρυτίωνα τὸν τοῦ Ἴρου τοῦ Ἀκτορος παῖδα, ἐν ὄντα τῶν Ἀργοναυτῶν, συνηρεύοντα ἄκων ἔκτεινε Πηλεὺς· φίλον δὲ λέγει ἐπειδὴ συγγενῆς τούτου ἦν· Πηλεὺς γὰρ πρὸ Θέτιδος θυγατέρα Ἀκτορος τὴν Πολυμήλην εἶχε γυναῖκα, ὃ δὲ Ἀκτωρ ἦν πατὴρ Ἴρου, ὅς παῖδα ἔσχε τὸν Εὐρυτίωνα.

## 14.

- (18) *Etym. M.* p. 821, 52, et *Etym. Gud.* p. 578, 42: ὠμήρησεν: Πίνδαρος δὲ ἐν Ὑμνοῖς, Ἐρίφων μεθομήρεον, αἶον ὁμοῦ καὶ μετ' αὐτῶν πορευόμενον. The poet here speaks of Pan "the companion of kids."

## 15.

- (19) *Schol. Pyth.* IV, 288: ταύτην δὲ (Φρίξου μητρυιάν) ὃ μὲν Πίνδαρος ἐν Ὑμνοῖς Δημοδίκην φησὶν, Ἰππίας δὲ Γοργῶπιον. See Müller, *Orchom.* p. 170.

## 16.

- (20) Bekker. *Anecd.* p. 80, 8: Ἀρχαίστερον: Πίνδαρος Ὑμνοῖς.

17.

*Bekker. Anecd. p. 339:* "Ἀγριος ἔλαιος: ἦν οἱ πολλοὶ ἀγριέλαιον (21) καλοῦσιν. ἔστι παρὰ Πινδάρῳ ἐν Ὑμνοῖς.

18.

*Quintilian, VIII, 6, 71:* *Exquisitam vero figuram hujus (crescentis (22) hyperboles alia insuper addita) deprehendisse apud principem Lyricorum Pindarum videor in libro quem inscripsit Ὑμνοῦς. Is namque Herculis impetum adversus Meropas, qui in insula Co dicuntur habitasse, non igni nec ventis nec mari, sed fulmini dicit similem fuisse: ut illa minora, hoc par esset. See N. IV, 26. I. V, 31.*

19.

*Scholiast. Statii Theb. II, 85:* "Ogygii, Thebani, ab Ogyge rege (23) aut amne. Ogygiis ait (Theb. I, 173) *aspera rebus fata tulere vicem.* Sic Pindarus in *Somniis:*

ΟΡΙΤΕ ΙΩΣΔΕΕΥΡΕΝΟΠΟΝΝΗΤΗΣΓΑΝΕΣΣΠΥ."

Böckh completes and emends this corrupt citation as follows: "Sic Pindarus in *Hymnis:* Ὠγυγίουσ δ' εὔρεν, ὅπου πόλιν αἴτεε τάνδ' ἐς αἰπὺ [κτισθεῖσαν ἐξεῖναι οἱ οἰκίζειν]," and for αἰπὺ he quotes *Fragm. Incert.* 106.

### III.

#### ΠΑΙΑΝΕΣ.

THE Pæan was more especially consecrated to the worship of Apollo and Artemis: see *Fragm.* (103\*) and Proclus, *apud Phot.* p. 523: ὁ Παιάν ἐστὶν εἶδος ᾠδῆς εἰς πάντας νῦν γραφόμενος θεοῦς, τὸ δὲ παλαιὸν ἰδίως ἀπενέμετο τῷ Ἀπόλλωνι καὶ τῇ Ἀρτεμίδι ἐπὶ καταπαύσει λοιμῶν καὶ νόσων ἀδόμενος. καταχρηστικῶς δὲ καὶ τὰ Προσόδια τινες Παιᾶνας λέγουσιν. *Comp. Sophocl. Œd. Tyr.* 5, 187. *Trachin.* 209. Pindar wrote Pæans to other gods besides Apollo, for instance, to Zeus of Dodona (*Fragm.* 6—9); and even in honour of men, if we may believe Servius (*ad Virg. Æneid.* x, 738): *unde Pindarus opus suum, quod et hominum et deorum continet laudes, Pæanas vocavit.* On the distinction between the Pæan and the Hyporcheme, see Müller, *Hist. Lit. Gr.* i, p. 160; and for the connexion between the Pæan and the Dithyramb, see Plato, *Legg.* iii, p. 700, D.

Εἰς Ἀπόλλωνα Πύθιον, 1—5.

1.

(24)    ♪   ♪   ♪   —   ♪   ♪   ♪   —   ♪   ♪   ♪   —   ♪   ♪   ♪   —   ♪   ♪   ♪   —   ♪   —

Ἀμφιπολοῖσι μαρνάμενον, μοιριάν περὶ τιμᾶν ἀπολωλέναι.

*Schol. Nem.* vii, 94.

See the Introduction to *N.* vii, and the notes on that ode.

2.

(25)    ..... — ♪ — ♪   ♪   ♪   — —  
 ♪ — ♪ — ♪   ♪   ♪   .....

Χρῦσαι δ' ἐξ ὑπερώου  
 ἄειδον κηληδόνες.

*Pausan.* x, 5, 5. *Galen, in Hippocr.* π. ἄρθρ. τ. iii, p. 615. *Bas. Eustath. ad Odys.* μ, p. 1709, 56. λ, 1689, 37.

The κηληδόνες here mentioned were golden figures of women suspended under the roof of the third temple.

## 3.

Plutarch, *de consolat. ad Apollon.* p. 335. Hutten: καὶ περὶ Ἀγ- (26)  
αμῆδους τε καὶ Τροφωνίου φησι Πίνδαρος, τὸν νεῶν τὸν ἐν Δελφοῖς  
οἰκοδομήσαντας αἰτεῖν παρὰ τοῦ Ἀπόλλωνος μισθὸν, τὸν δ' αὐτοῖς ἐπαγγεί-  
λασθαι εἰς ἑβδόμην ἡμέραν (*in diem tertium*, Cic. *Tusc. Disp.* iv, 47) •  
ἀποδώσειν, ἐν τοσοῦτῳ δ' εὐωχεῖσθαι παρακελεύεσθαι, τοὺς δὲ ποιήσαντας  
τὸ προσταχθὲν τῇ ἑβδόμῃ νυκτὶ κατακοιμηθέντας τελευτῆσαι. λέγεται δὲ  
καὶ αὐτῷ τῷ Πινδάρῳ ἐπισκήψαντι τοῖς παρὰ τῶν Βοιωτῶν πεμφθεῖσιν εἰς  
θεοῦ πυθέσθαι, τί ἀριστόν ἐστὶν ἀνθρώποις, ἀποκρίνασθαι τὴν πρόμαντιν, ὅτι  
οὐδ' αὐτὸς ἀγνοεῖ, εἴ γε τὰ γραφέντα περὶ Τροφωνίου καὶ Ἀγαμήδους  
εκείνου ἐστίν.

## 4.

Strabo, ix, p. 642, C. 643, A: ἐκάλεσαν τῆς γῆς ὀμφαλὸν προ- (27)  
σπλάσαντες καὶ μῦθον, ὃν φησι Πίνδαρος, κ. τ. λ. Pausan. x, 16: ἐν  
ὧδῇ τιμὴ Πίνδαρος ὁμολογοῦντά σφισιν ἐποίησεν. In the *Epinicia* Pindar  
speaks of the ὀμφαλὸς at Delphi as the centre of the Earth (*P.* iv, 74.  
vi, 3. viii, 53. xi, 10), but he does not distinctly mention the fable  
here referred to (though in *P.* iv, 4, he speaks generally of the two  
eagles on the ὀμφαλὸς;): it is therefore probable that the ὧδῆ τις,  
quoted by Pausanias, is the *Pæan* on the Delphic temples.

## 5.

Schol. *Æschyl. Eumen.* 2: Πινδάρὸς φησι πρὸς βίαν κρατῆσαι Πυθοῦς (28)  
τὸν Ἀπόλλωνα. διὸ καὶ ταρταρῶσαι ἐζήτει αὐτὸν ἢ Γῆ.

Εἰς Δία Δωδωναίου, 6—9.

## 6.

— — — — —

(29)

Δωδωναῖε μεγάσθερες, ἀριστότεχνα πάτερ,

Dio Chrysostomus, *Orat.* xii, p. 217. The Fragment is also re-  
ferred to by Plutarch, *S. N. V.* p. 11. *Symp. Qu.* i, 2, 6. *Præc. reip.*  
*ger.* c. 13. *de fac. in orbe lunæ.* c. xiii. *Adv. Stoicos.* c. xiv. Clemens  
Alex. *Strom.* v, p. 710, principally on account of the word ἀριστοτέχνας,  
which is also cited by Hesychius, in reference probably to the use of

## 7.

- (30) *Schol. Sophocl. Trach.* 175: Εὐριπίδης δὲ τρεῖς γεγονέναι φησὶν αὐτάς (i. e. the Dodonæan doves). οἱ δὲ δύο, καὶ τὴν μὲν εἰς Λιβύην ἀφικέσθαι Θήβηθεν εἰς τὸ τοῦ Ἀμμωνος χρηστήριον, τὴν δὲ εἰς τὸ περὶ τὴν Δωδώνην, ὡς καὶ Πίνδαρος Παιᾶσι.

## 8.

- (31) Strabo, VII, p. 505, A: the author of the *Etymologicum Magnum*, s. v. Σελλοί, and the writer of the lesser *Scholia* on Hom. *Il.* π, 234, say that Pindar called the Dodonæan Σελλοί by the name Ἑλλοί, the former being of course the Pelasgian, and the latter the Hellenic form of the word (*New Cratylus*, p. 95, 129).

## 9.

- (32) Strabo, VII, p. 506, A: καὶ οἱ τραγικοί τε καὶ Πίνδαρος Θεσπρωτίδα εἰρήκασιν τὴν Δωδώνην.

## 10.

- (33) Ὡ ἰ Ὡ ἰ Ὡ Ὡ — ἰ Ὡ Ὡ — Ὡ Ὡ Ὡ  
 Ὡ ἰ Ὡ Ὡ — Ὡ — Ὡ Ὡ  
 ἰ Ὡ — Ὡ ἰ Ὡ Ὡ — — ἰ Ὡ Ὡ — — ἰ Ὡ Ὡ — Ὡ Ὡ — ἰ Ὡ Ὡ — Ὡ Ὡ Ὡ

Τί δ' ἔλπει σοφίαν ἔμμεναι, ἃ ὀλίγον  
 ἀνὴρ ὑπὲρ ἀνδρὸς ἰσχύει;  
 οὐ γὰρ ἔσθ' ὅπως τὰ θεῶν βουλευμάτων ἔρευνάσει βροτέα  
 φρενὶ θνατᾶς δ' ἀπὸ ματρὸς ἔφυ.

Stobæus, *Eclog.* II, 1, 8. p. 8. Heeren.

For the sense of ἔλπει in v. 1; see N. VII. 20; and for σοφία ἰσχύειν, comp. Eurip. *Orest.* 901: ἰσχύων θράσει.

## 11.

- (34) *Schol. Apollon. Rhod.* I, 1086: εἴληψε δὲ τὰ περὶ τῶν ἀλκύνων παρα Πινδάρου ἐκ Παιάνων.—εὐλόγως δὲ ὄσσαν εἶπε τὴν ἀλκύνος φωνήν. ὑπὸ γὰρ Ἦρας ἦν ἀπεσταλμένη, ὡς φησὶ Πίνδαρος.

## 12.

- (35) *Schol. Lycophr.* 445: οἱ μάντιες οἱ ἐθάδες τοῦ ἐν Δηραίοις τόπῳ Ἀβδή-



## 13.

Plutarch, *de musica*, c. xv: Πίνδαρος δ' ἐν Παιᾶσιν ἐπὶ τοῖς Νιόβης (36) γάμοις φησὶ Λύδιον ἄρμονίαν πρῶτον διδαχθῆναι ὑπὸ Ἀνθίππου. This is said of the ἄρμονία συντονολυδιστί: see Jul. Pollux, iv, 78. Böckh, *de metris Pindari*, p. 237.

## 14.

“In eo Pæane Niobæ et liberorum ejus fata ab Apolline et Diana (37) peremptorum exposuisse Pindarum liquet: nec dubito huc referre, quod de numero liberorum Niobæ apud Pindarum tradito narratur. Ælianus, *V. H.* xii, 36: Ἀλκμὴν δέκα φησὶ, Μίμνερμος εἴκοσι καὶ Πίνδαρος τοσοῦτους. Gell. *N. A.* xx. 7: Euripides [et Pindarus] bis septenos, Sappho bis novenos, Bacchylides et Pindarus bis denos. Plura de Niobæ liberis Schol. Eurip. Phœn. 162. ubi v. Valck.” Böckh.

## 15.

The following are from the commentary of Didymus on Pindar's (38) Pæans. Ammonius: s. v. Θηβαῖοι καὶ Θηβαγενεῖς ἐπιφέρουσι, καθὼς Δίδυμος ἐν ὑπομνήματι τῷ πρώτῳ τῶν Παιάνων Πινδάρου φησὶν· καὶ τὸν τρίποδα ἀπὸ τούτου Θηβαγενεῖς πέμπουσι τὸν χρύσειον εἰς Ἰσμήνιον ἱερόν.

## 16.

Schol. Pyth. xii, 45: εἴρηται δὲ καὶ ἐν Παιᾶσι περὶ ἀύλητικῆς. (39)

## 17.

Schol. Olymp. i, 26: περὶ δὲ τῆς Δωριστὶ ἄρμονίας εἴρηται ἐν Παιᾶσιν, (40) ὅτι Δώριον μέλος σεμνότητόν ἐστιν.

## 18.

Schol. Ol. ii, 70: ἐν δὲ τοῖς Παιᾶσιν εἴρηται περὶ τοῦ χρησμοῦ τοῦ (41) ἐκπεσόντος Λαῖω, καθὰ καὶ Μυασίας ἐν τοῖς περὶ χρησμῶν γράφει: Λαῖε Λαβδακίδη, ἀνδρῶν περιώνυμε πάντων.

## 19.

Schol. Pyth. vi, 4: ἐν τῇ πολυχρύσῳ Ἀπολλωνία νάπη, περὶ ἧς ἐν (42) Παιᾶσιν εἴρηται.

#### IV.

### ΔΙΘΥΡΑΜΒΟΙ.

ON the Dithyramb in general, see Müller, *Hist. Lit. Gr.* i, p. 203, and compare *New Cratylus*, p. 394, and the note on O. XIII, 18, 19.

#### 1.

- (43) *Schol. Olymp.* XIII, 25: ὁ Πίνδαρος δὲ ἐν μὲν τοῖς Ὑπορχήμασιν ἐν Νάξῳ φησὶν εὐρεθῆναι πρῶτον διθύραμβον, ἐν δὲ τῷ πρώτῳ τῶν Διθυράμβων ἐν Θήβαις. ἐνταῦθα δὲ ἐν Κορίνθῳ.

#### 2.

- (44) *Etym. Magnum*, p. 460, 35: καὶ θώραξ ὁ δεκτικὸς τῆς τροφῆς τόπος· ἀφ' οὗ καὶ τὸ ἐμπίπλασθαι οἶνον θωράσασθαι (corrige θωράσσεσθαι) λέγεται, ὡς παρὰ Ἀριστοφάνει Πρὸς τοὺς συμπότας θωράξομαι, εὐωχηθήσομαι ἢ μεθυσθήσομαι· καὶ Πίνδαρος Διθυράμβων πρώτῳ· Ἀλόχῳ ποτε θωρηχθεὶς ἐπ' ἀλλοτρία. Meletius *de natura hominis* intr. Nicol. Petreio, p. 86: *Thorax igitur locus, qui alimentum accipit, est. Quidam autem vino madentem θωρήξασθαι dixerunt, ut Hippocrates: λιμὸν θώρηξις λύει, "Ebrietas," inquit, "famem solvit."* Et Pindarus in *Dithyrambis*: Ἀλόχῳ ποτε θωραχθεὶς ἐπέχεεν ἀλλότρια, quod facit: "*Uxorem vino quandoque madidus falsis insimulavit.*" From these passages Schneider and Böckh have written the Fragment as follows:

Ἀλόχῳ ποτε θωραχθεὶς ἐπέχραεν ἀλλοτρία.

i. e. "once upon a time when he was drunk he attacked his neighbour's wife." *Il.* XVI. 352: ὡς δὲ λύκος ἄρνεσσιν ἐπέχραον ἢ ἐρίφοισιν. I prefer the reading ἐπέχεεν comp. *N.* X, 82: στάξε. In the Munich MS. of Meletius, we have ἐπεχε, and in the Baroccian MS. of Meletius (131), cited by Dr. Cramer, *Philol. Mus.* II, p. 112, the Fragment is read: ἀλόχῳ ποτε θωριχθεὶς ἐπείχεν ἀλλότρια, which ought to be corrected ἀλόχῳ ποτε θωραχθεὶς ἐπείχεν ἀλλοτρία, where for the force of ἐπείχεν, comp. *Hom. Od.* XXII, 75: ἐπι δ' αὐτῷ πάντες ἔχωμεν ἄθροοι, and *Aristoph. Pax.* 1121: παῖ' αὐτὸν ἐπέχων τῷ ξύλῳ τὸν ἀλαζόνα. The participle θωρηχθεὶς occurs in the same sense as here, in *Theogn.* 880:

Ἀθηναίοις, 3, 4.

3.

— ἄ ὑ ὠ ἄ ὑ ὑ  
 ὑ ὠ ὑ — ἄ ὑ ὠ ἄ ὑ —  
 ὑ ὠ ὑ — ἄ ὑ ὑ — ὑ ἄ ὑ ὑ — ὠ  
 — ἄ ὑ ὑ — ὑ — —  
 5 — ἄ ὑ — ἄ ὑ — — ὠ ὑ ὑ —  
 ὠ ὑ ὑ ἄ ὑ ὑ — ὑ ὑ —  
 ἄ ὑ ὑ — — ἄ — ἄ ὑ ὑ — ὑ ὠ ἄ ὑ ὑ  
 ὑ ὠ ὑ — ἄ ὑ — — ἄ ὑ ὑ  
 ὑ ὑ ἄ ὑ ὑ — ὑ —  
 10 ἄ ὑ ὑ — ὠ ὑ ὑ — ὠ ὑ ὑ — ὠ ὑ ὑ — ἄ ὑ ὑ — ἄ ὑ —  
 ὑ ἄ — ὑ — — ἄ ὑ ὑ  
 ὑ ἄ — ἄ ὑ ὑ — ἄ ὑ — ἄ ὑ —  
 — ἄ ὑ — ὠ ὑ ὠ — ἄ ὑ — ἄ ὑ ὑ ὑ  
 — ἄ ὑ ὑ ὠ ἄ ὑ ὑ — ὑ ὑ — ὑ ὑ ὑ  
 15 ὑ ὑ ἄ ὑ ἄ ὑ ὑ — ὑ — — ὠ ὑ ὑ  
 ὑ ἄ ὑ — ὠ ὠ ὑ — ὑ — ὑ ὑ  
 ἄ — ἄ — ἄ ὑ ὑ — ὑ — —  
 ἄ — ἄ ὑ ὑ — ὑ ὑ — ὠ ὑ ὑ —

ΔΕΥΤ' ἐν χορόν, Ὀλύμπιδι,  
 ἔπι τε κλύτῃν πέμπετε χάριν, θεοί,  
 πολύβατον οἷτ' ἄστεος ὀμφαλὸν θυόεντα  
 ἐν ταῖς ἱεραῖς Ἀθάναις

5 οἰχνεῖτε πανδαίδαλόν τ' εὐκλέ' ἀγοράν  
 ἰοδετῶν λάχετε στεφάνων  
 τῶν τ' ἐαριδρέπτων λαιβῶν, Διόθεν τέ με σὺν ἀγλαῇ  
 ἴδετε πορευθέντ' αἰοιδᾶ δεύτερον

10 τὸν Βρόμιον τὸν Ἐριβόαν τε καλέομεν. γόνου ὑπάτων μὲν  
πατέρων μελπέμεν

γυναικῶν τε Καδμειᾶν ἔμολον.

Ἐν Ἀργεῖα Νεμέα μάντιν οὐ λανθάνει

φοῖνικος ἔρνος, ὀπότης οἰχθέντος Ὠρᾶν θαλάμου  
εὐδομον ἐπαΐωσιν ἔαρ φυτὰ νεκτάρεια.

15 τότε βάλλεται, τότε ἐπ' ἀμβρόταν χέρσον, ἐραταὶ

ἴων φόβαι, ῥόδα τε κόμαισι μίγνυται,

ἀχεῖται τ' ὄμφαι μελέων σὺν αὐλοῖς,

ἀχεῖται Σεμέλαν ἐλικάμπυκα χοροί.

Dionys. Halicarnass. *de compos. verborum*, c. xxii, p. 304, seqq. Schäfer.

Dithyramps were represented at Athens only at the Lenæa and the greater Dionysia. As the tragedies are mentioned before the comedies when the Lenæa are spoken of, and the comedies before the tragedies when the greater Dionysia are mentioned, Müller has conjectured that in ancient times tragedies were properly represented at the Lenæa, and comedies at the Dionysia in the city; hence, Dissen infers that there were two kinds of Dithyramps—one of a more sombre character, the other full of joyful merriment. Although I believe that there were considerable differences in the manner of treating the hacknied subjects of the Dithyramb, I cannot think that, after it had once become a choral song by the improvements introduced into it by Arion, it could ever have branched out into totally different classes of compositions: when the Dithyramb had once become a *choral* song, it ceased to be a recipient of the tumultuous wildness of the *comus*, and never returned to its old irregularities.

1. Δεῦτ' ἐν χορόν, Ὀλύμπιοι.] In the Baroccian MS. 216. f. 101, printed by Dr. Cramer in the *Philol. Mus.* ii, p. 112, this line is read καλεῖτ' ἐς χορόν, Ὀλύμπιοι, with the explanation ἀντὶ τοῦ καλεῖσθε. Some MSS. have ἴδετ' ἐν χορόν. 2. κλυτὰν—χάριν.] See note on O. xiii, 18, 19. 3. ἄστρος ὀμφαλόν.] Böckh understands the *tholus*, from the form of the building: Dissen, more truly I think, refers this to the altar of the twelve gods in the *forum*, which is mentioned in v. 5 (ἀγοράν), and which is called χορὸς in v. 1. It seems that the forum was the scene of the great Bacchic solemnities at Athens: comp. the oracle in Demosth. *Mid.* p. 531: εὐρυχόρους κατ' ἀγυιᾶς ἰστάναι ὠραίων Βρομίῳ χάριν ἄμμιγα πάντα. 5. πανδαίδαλον—ἀγοράν.] This refers to the old forum, situated in the valley bounded by the Pnyx, the Acropolis, and the Areopagus, and the epithet πανδαίδαλος alludes to its splendid restoration after the Persian war. 9. κισσοδέταν θεόν.] Comp. O. ii, 27. The Dithyrambic chorus

probably wore crowns of ivy, and, after obtaining the victory, put on chaplets of roses and bands of wool: so Simonides LXXII:

πολλάκι δὴ φυλῆς Ἀκαμαντίδος ἐν χοροῖσιν ὦραι  
ἀνωλόλυξαν κισσοφόροις ἐπὶ διθυράμβοις  
αἱ Διονυσιάδες, μίτραισι δὲ καὶ ῥόδων ἁώτοις  
σοφῶν ἀοιδῶν ἐσκίασαν λιπαρὰν ἔθειραν.

where the σοφοὶ ἀοιδοὶ are the choreutæ: comp. *P.* I, 3, with *O.* I, 9, 10. Ἐριβόαν.] Æschyl. *Fragm.* 409: μιξοβόας διθύραμβος. 10, 11. μελπέμεν—ἔμολον.] See *O.* VII, 13, and elsewhere. It is unnecessary to suppose with Böckh that Pindar actually came to Athens on this occasion. He was more probably still at Nemea; whence he sent this ode: v. 7. Διόθεν πορευθέντα σὺν ἀοιδῶ. 12—14. Ἐν Ἀργείᾳ—νεκτάρεια.] This passage has been very ingeniously explained by Böckh. The victor in the games at Nemea received, in addition to the crown, a palm-branch, which he carried in his hand: comp. Pausan. VIII, 48, 2. Horat. *Carm.* I, 1, 5, IV, 2, 17. Plin. *H. N.* XXXV, 10. Winkelmann, *Mon. ined.* P. I. tab. 65. The μάντις here mentioned is the priest and augur who took care of the sacred tree from which this branch was plucked. The meaning is: “although I am at Nemea in Argolis, I did not overlook the approach of the vernal Dionysia;” which is thus expressed: “in Argive Nemea the priest does not omit to notice the palm-branch, when, on the opening of the Hours’ chamber, the fragrant plants perceive the perfumes of spring.” Οἰχθέντος: so Lucret. I, 10, 11:

Simul ac species patefacta est verna diei  
Et reserata viget genitabilis aura Favoni.

Ἐπαῖωσιν: see on *N.* II, 14, and for the number, see on *P.* I, 13. Νεκτάρεια: see Hom. *Il.* III, 385. 15. βάλλεται.] “Are scattered, or strewed.” Βάλλεται—φόβαι, ἀχέϊται—ὄμφαι, χοροί, are instances of the *schema Pindaricum*, for which see on *O.* X, 6, and add Lesbosax *περὶ σχημάτων*, p. 184, Valcken. 16. ἴων φόβαι.] “Tufts of violets:” φόβη, which properly means “the hair of the head,” is often applied to designate flowers or leaves. Comp. Soph. *Antig.* 419: φόβη ὕλης. Eurip. *Ion.* 120: μυρσίνας ἱερὰν φόβαν. *Analect.* II, 304. no. 1: εὐπετάλους φόβας. Hence Hesychius *πεφοβῆσθαι*: κεκοσμηῆσθαι, κομᾶν. *Ibid.* ῥόδα κόμαισι μίγνυται.] This does not refer to the crowns of roses worn by the victorious chorus, but to the crowns worn by the citizens in general at the vernal Dionysia: see Oracle in Dem. *Mid.* p. 531: κάρη στεφάνοις πυκάσαντας. The violets mentioned just before were probably hung up in chaplets at the temples and houses; whence Athens is called ἰοστέφανοι in the next Fragment. 17. ὄμφαι μελέων σὺν αὐλοῖς.] For ὄμφαι, see on *N.* X, 34. The Dithyramb had properly a flute accompaniment: comp. Sophocle. *Antig.* 965. Aristoph. *Nub.* §11. Aristot. *Polit.* VII, 7, 9.

On this Fragment in general, see the remarks of Müller, *Hist. Lit. Gr.* ch. XXX, § 1.

## 4.

(46)  $\begin{array}{ccccccc} \text{—} & \cup & \cup & \cup & \text{—} & \cup & \cup & \text{—} & \cup & \cup & \text{—} & \cup & \cup & \text{—} & \cup & \cup \\ \text{—} & \cup & \cup & \cup & \text{—} & \cup & \cup & \text{—} & \cup & \cup & \text{—} & \cup & \cup & \text{—} & \cup & \cup \end{array}$

Αἶ τε λιπαραὶ καὶ ἰοστέφανοι καὶ ἀοίδιμοι,  
Ἑλλάδος ἔρεισμα, κλειναὶ Ἀθᾶναι, δαιμόνιον πτολίεθρον

*Schol. Aristoph. Acharn. 673. Nub. 298. Plutarch. Thes. 1. de glor. Athen. c. vii. Apophthegm. p. 236. Hutten. Philostrate. Imagg. 11, 12. Lucian, Encom. Demosth. c. x, p. 498, and other authors. The words δαιμόνιον—πτολίεθρον were added by Dissen from Frommel's edition of the Schol. on Aristides, p. 115.*

The Athenians were exceedingly pleased with the epithet λιπαραὶ, given to their city by Pindar here and elsewhere, *N. iv, 18. I. 11, 20.* See *Aristoph. Acharn. 636:*

πρότερον δ' ὑμᾶς ἀπὸ τῶν πόλεων οἱ πρεσβεις ἔξαπατῶντες  
πρῶτον μὲν ἰοστεφάνους ἐκάλουν· καπειδὴ τοῦτό τις εἶποι,  
εὐθὺς διὰ τοὺς στεφάνους ἐπ' ἀκρων τῶν πυγιδίων ἐκάθησθε·  
εἰ δέ τις, ὑμᾶς ὑποθωπέυσας, λιπαραὺς καλέσειεν Ἀθήνας,  
εὔρετο πᾶν ἄν διὰ τὰς λιπαραὺς, ἀφυῶν τιμὴν περιάψας.

A story is told by the author of an Epistle (iv) attributed to Æschines, that in consequence of these praises of Athens, Pindar was fined by his countrymen the Thebans, but that the Athenians, on hearing of it, sent their panegyrist twice the sum in which he had been mulcted, and erected a bronze statue in his honour (comp. Pausan. 1, 8). This Dithyramb seems to have contained some further encomiums, which may be gathered from an oration of Himerius (xvi, 2), where they are applied to Constantinople: καὶ μοι δοκῶ (vulgo δοκεῖ) καὶ τῆς Πινδάρου λύρας λαβῶν μέλος ἐκεῖθεν εἰς αὐτὴν ἀναφθέγγασθαι ὡς τῆς Ἑλλάδος μὲν εἰπεῖν ἔρεισμα μικρὸν, ὅπερ εἰς τὰς Ἀθήνας ἦσται Πίνδαρος, πάσης δὲ τῆς ὑφ' ἡλίον ἡδιστον ἄγαλμα· σὲ μὲν καὶ Ποσειδῶν ὁ βασιλεὺς ὁ θαλάσσιος γλαυκοῖς περιβάλλει τοῖς κύμασι οἰᾷ τινα νύμφην Ναΐδα, καὶ πανταχόθεν περιπτύσσει καὶ γέγηθε· σὲ δὲ Νηρηίδων ἀλιπορφύρων χοροὶ ἀκροῖς ἐπισκιρτῶντες τοῖς κύμασι κύκλω περὶ πᾶσαν χορεύουσι· σὸς ἔραστής οὐ ποταμὸς τις ἀλλόφυλος, ὅποια περὶ τινὰς πόλεις ποιητῶν φῆμαι κομπάζουσιν, κ. τ. λ.

## 5.

(47)  $\begin{array}{ccccccc} \text{—} & \cup & \text{—} & \text{—} & \text{—} & \cup & \cup & \text{—} & \cup & \cup & \text{—} & \text{—} & \cup & \cup & \text{—} & \text{—} \\ \text{—} & \cup & \text{—} & \text{—} & \text{—} & \cup & \cup & \text{—} & \cup & \cup & \text{—} & \cup & \cup & \text{—} & \cup & \cup \end{array}$

Πρὶν μὲν εἶρπε σχοινοτένειά τ' ἀοιδὰ διθυράμβων  
καὶ τὸ σὰν κίβδαλον ἀνθρώποισιν ἀπὸ στομάτων.

Strabo x, p. 719, A, B. Dionys. Halicarn. *de compos. verb.* c. xiv. Athenæus, x, p. 455, C. xi, p. 467, A.

Σκοινοτένεια, "stretched out like a rope:" *prolixus, profusus*: for this feminine form, see Lobeck *ad Phryn.* p. 538. Τὸ σάν: see *New Cratylus*, p. 106. The allusion is to the ῥῶδαι ἄσιγμοι, in which the harsh sound of the Doric Σ was carefully avoided. The whole passage is, as Strabo tells us, a description of the old-fashioned Dithyramb, as contrasted with that of his own time: "Formerly the Dithyramb was lengthy, and the *san* or *samech*, whenever it occurred in it, was falsified;" i. e. pronounced as *h*, or corrupted in some other way: see *New Cratylus*, p. 129.

## 6.

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(48)

σοὶ μὲν κατάρχειν,  
 μᾶτερ μεγάλα, πάρα ῥόμβοι κυμβάλων,  
 ἐν δὲ κεχλάδειν κρόταλα,  
 αἰθομένα δὲ δᾶς ὑπὸ ξανθαῖσι πεύκαις.

Strabo, *ubi supra*.

Ῥόμβοι κυμβάλων: for the word ῥόμβος, see O. xiii, 94. I. iii, 65. Κεχλάδειν: see *New Cratylus*, p. 416. Κρόταλα: see on I. vi, 3: χαλκόκροτος.

## 7.

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 ˊ ˊ ˊ ˊ

(49)

Σὲ δ' ἐγὼ παρ' ἄμμιν αἰνέω μὲν, Γηρυόνα,  
 τὸ δὲ μὴ Διὶ φίλτερον σιγῶμι πάμπαν. οὐ γὰρ εἰκόσ,  
 ἀρπαζομένων τῶν ἑόντων, καθῆσθαι παρ' ἐστία,  
 καὶ κακὸν ἔμμεναι.

Aristides, T. ii, p. 53.

Παρ' ἄμμιν: "secretly," i. e. *between ourselves*, according to the English

## 8.

- (50) Τὰν λιπαρὰν μὲν Αἴγυπτον ἀγχίκριμμον.

*Schol. Pyth.* II. inscr.

For ἀγχίκριμμον, see *Fragm.* 215.

## 9.

- (51)  $\perp \cup \cup \cup \perp \cup \_ \perp \cup \cup \cup \cup \cup \cup$

Ἦν ὅτε σῦας τὸ Βοιωτικὸν ἔθνος ἔνεπον.

Strabo, VIII, p. 494, C. p. 495, A. *Schol. Ol.* VI, 152.

## 10.

- (52) Strabo, IX, p. 62, A: ἡ Ὑρία δὲ τῆς Ταναγραίας νῦν ἐστὶ, πρότερον δὲ τῆς Θηβαΐδος, ὅπου ὁ Ὑριεὺς μεμύθενται καὶ τοῦ Ὠρίωνος γένεσις, ἣν φησι Πίνδαρος ἐν τοῖς Διθυράμβοις.

## 11.

- (53) Τρέχων δὲ μετὰ Πληϊόναν, ἅμα δ' αὐτῷ κύων λεοντοδάμας.

*Etymol. Magn.* p. 675, 33. *Schol. Nem.* II, 16. Lucian, *pro imagg.* c. XIX, p. 498. This Fragment, which refers to Orion, probably belongs to the Dithyramb quoted in no. (52).

## 12.

- (54) Harpocratio, v. παλιναίρετος: ἐπὶ δὲ τῶν καθαιρεθέντων οἰκοδομημάτων καὶ ἀνοικοδομηθέντων Πίνδαρος ἐν τοῖς Διθυράμβοις. Comp. Ruhnken, *ad Tim.* p. 201, seq.

## 13.

- (55) *Etym. M.* p. 274, 50: Πίνδαρος δὲ φησι Λυθίραμβον: καὶ γὰρ Ζεὺς τικτόμενον αὐτοῦ ἐπεβόα Λῶθι ῥάμμα. ἢ ἡ Λυθίραμβος.

## 14.

- (56) Chæroboscus, *MS. cod. Coislin* 176. fol. 144: διθύραμβον διθύραμβα παρὰ Πινδάρῳ, i. e. in the accusative singular.



15.

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┌ υ υ - <sup>´</sup>υ υ - υ - <sup>´</sup>υ υ - -

- ┌ υ .....

(57)

Ὁ ζαμενῆς δ', ὁ χοροτύπος,  
ὃν Μαλεάγονος ἔθρεψε Ναΐδος ἀκοίτας  
Σειληνός.

Pausan. III, 25, 2.

V.

ΠΡΟΣΟΔΙΑ.

THE *Prosodia*, or “processional songs,” were sung chiefly to the flute; they belonged to the same class as the *Pæans*; whence we read of *Pæanes prosodiaci*: the *Pæan* composed by Pindar for the Delians (see on I. 1, 7—9), to which the first Fragment may be referred, was probably one of this sort.

Παιὰν Δηλιακὸς προσοδιακός.

1.

(58) — ˊ ˊ — — ˊ ˊ ˊ — ˊ ˊ —  
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 ˊ ˊ ˊ — ˊ ˊ — — ˊ ˊ ˊ — ˊ ˊ — —

ΣΤΡΟΦΗ.

ΧΑΙΡ', ὦ θεοδμάτα, λιπαροπλοκάμου  
 παίδεσσι Λατοῦς ἡμεροέστατον ἔρνος,  
 πόντου θύγατερ, χθονὸς εὐρείας ἀκίνητον τέρας, ἄντε βροτοὶ  
 Δᾶλον κικλήσκουσιν, μάκαρες δ' ἐν Ὀλύμπῳ τηλέφατον  
 5 κυανέας χθονὸς ἄστρον . . . . .

. . . . .  
 . . . . .  
 . . . . .

ΑΝΤΙΣΤΡΟΦΗ.

. . . . .  
 . . . . .

ἦν γὰρ τοπάροιθε φορητὰ κυμάτεσσιν παντοδαπῶν τ' ἀνέμων



ἔ ὀ ἔ ὀ ὀ ἔ ὀ ὀ ἔ ὀ ἔ ὀ ἔ ὀ  
 ἔ ὀ ὀ ἔ ὀ ἔ ἔ ἔ ὀ ὀ ἔ ὀ ἔ  
 ἔ ὀ ὀ ἔ ὀ ἔ ἔ

. . . Πρὸς Ὀλυμπίου Διὸς σε,  
 χρυσέα κλυτόμαντι Πυθοῖ,  
 λίσσομαι Χαρίτεσσί τε καὶ σὺν Ἀφροδίτῃ  
 ἐν ζαθέῳ με δέξαι χώρῳ αἰοίδιμον  
 Πιερίδων προφάταν.

Aristides, T. II, p. 379.

Compare the beginning of *P.* vi, where Venus and the Graces are also mentioned in connexion with Delphi. I think ἐν ζαθέῳ χώρῳ refers to the dancing-place at Delphi, where the choral odes were performed. Thus the king says to the chorus, in the *Supplikes* of Æschylus, 976: λαῶν ἐν χώρῳ τάσσεσθε. The more general name for this open space was χόρος: comp. *Hom. Od.* viii, 260, with *Pausan.* iii, 11. § 9.

## 4.

- (61) Porphyrius *de abstin.* p. 251, ed. Rhör.: Πίνδαρος δὲ ἐν Προσοδίοις πάντας τοὺς θεοὺς ἐποίησεν, ὅποτε ὑπὸ Τυφῶνος ἐδιώκοντο, οὐκ ἀνθρώποις ὁμαιωθέντας, ἀλλὰ τοῖς ἄλλοις ζώοις.



## 5.

(66)  $\begin{array}{cccccccccccc} \_ & \cup & \cup & \_ & \cup & \cup & \_ & \cup & \cup & \_ & \cup & \cup & \_ & \cup & \cup & \_ \\ \cup & \cup & \_ & \cup & \cup & \_ & \cup & \_ & & & & & & & & \end{array}$

ὦ μάκαρ, ὄντε μεγάλας θεοῦ κύνα παντοδαπὸν  
καλέοισιν Ὀλύμπιοι.

Aristot. *Rhet.* II, 24, 2.

Μεγάλας θεοῦ κύνα: "the companion and guardian of the Magna Mater," because his statue stood before her temple: see *Fragm.* (63): παντοδαπὸν: because he could assume various forms; it is also an allusion to his name: comp. Creuzer, *Symbolik*, III, p. 246.

## 6.

(67) Aristides, *T.* I, p. 29: διδοάσι δ' αὐτῷ (τῷ Διονύσῳ) καὶ τὸν Πᾶνα χορευτὴν τέλειότατον τῶν θεῶν ὄντα, ὡς Πίνδαρός τε ὑμνεῖ καὶ οἱ κατ' Αἴγυπτον ἱερεῖς κατέμαθον. See Lobeck on *Soph. Ajax*, v. 698.

## 7.

(68) Servius ad *Virgil. Georg.* I, 16: *Pana Pindarus ex Apolline et Penelope in Lycaeo monte editum scribit, qui a Lycaone rege Arcadiae Lycaeus mons dictus.* In *Etym. Guid.* we have: Λυκάων Λυκάονος, ὄνομα κύριον υἱὸς Πινδάρου, which Schneider refers to the preceding extract.  
• Böckh reads υἱὸς Πριάμου.

## 8.

(69) *Schol. Theocr.* II, 10: Πίνδαρός φησιν ἐν τοῖς κεχωρισμένοις τῶν Παρθενίων, ὅτι τῶν ἐραστῶν οἱ μὲν ἄνδρες εὐχονται τὸν Ἥλιον, αἱ δὲ γυναῖκες Σελήνην. Comp. Hesychius, s. v.: οὐρανίη δ' αἶξ.

## 9.

(70)  $\begin{array}{cccccccccccccccc} \dots & \dots & \dots & \dots & \dots & \dots & \dots & \dots & \dots & \dots & \dots & \dots & \dots & \dots & \dots & \dots \\ \_ & \cup & \_ & \_ & \cup & \cup & \_ & \cup & \cup & \_ & \cup & \cup & \_ & \cup & \cup & \_ \\ \_ & \cup & \_ & \_ & \cup & \cup & \_ & \cup & \_ & \_ & \cup & \_ & \_ & \cup & \_ & \_ \\ \_ & \cup & \cup & \_ & \cup & \_ & \_ & \cup & \cup & \_ & \_ & \cup & \cup & \_ & \cup & \dots \end{array}$

... κινήσεις ἐπήει  
γᾶν καὶ θάλασσαν καὶ σκοπιαῖσιν μεγάλας ὀρέων ὑπερ' ἔστα

καὶ μυχοὺς δινάσσατο βαλλόμενος κρηπίδας ἄλσεων.  
καὶ ποτε τὸν τρικάρανον Πτώου κευθμῶνα κατέσχε...  
νασπόλον μάντιν δαπέδοισιν ὀμοκλέα.

... - υ υ - - ἰ υ υ - υ υ - -

Strabo, ix, p. 632, C.

This was probably a *Daphnephoricum* in honour of Apollo, the father of Tenerus and Ismenius by Melia (see on *P.* xi, 4), and refers to the foundation of an oracle and temple of Apollo at the foot of mount Ptous, near Acræphia on the Lake Copais: see Herod. viii, 135. Pausan. ix, 23. and Müller, *Orchom.* p. 24, 147. For σκοπιαῖσιν -ὀρέων, see *N.* ix, 47, and for βαλλόμενος κρηπίδας, see note on *P.* vii, 3, 4.

VII.

ΥΠΟΡΧΗΜΑΤΑ.

THE *Hyporcheme* was a mimetic dance of a very merry and lively character; so much so, that Athenæus compares it with comic *cordax* (630, E); it was originally appropriated to the worship of Apollo, but was subsequently introduced into the worship of Bacchus\* by Pratinas, and into that of Minerva of Iton by Bacchylides. The chorus who performed the hyporcheme consisted either of boys alone (Lucian *de saltat.* c. xvi), or of men, or of boys and young maidens (Athen. p. 631, C). On the difference between the Pæan and the Hyporcheme, see Müller, *Hist. Lit. Gr.* p. 160.

Ἰέρωνι Συρακοσίῳ, 1—3.

1.

(71)      ∪  
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           ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪

ΣΥΝΕΣ ὁ τοι λέγω, Ζαθέων ἱερῶν ὁμώνυμε πάτερ,  
 κτίστορ Αἴτνας.

*Schol. Pyth.* II, 127. *Schol. Nem.* VII, 1. *Schol. Aristoph. Aves.* 925.

It appears from the words of the Scholiast on *P.* II, 127 (69), that he considered this Hyporcheme as identical with the *Castoreum*, which Pindar there promises to send to Hiero: but it is more probable that this Hyporcheme was written in consequence of a victory which Hiero had gained with the mule-car in the Pythian games, and the Epinicia of which he was celebrating on a day consecrated to the Triopian deities, of whom Apollo was one. There are many allusions in the classical writers to the first words of this Fragment: see Aristoph. *Aves.* 939. Plat. *Phædr.* p. 236, D. *Meno*, p. 76, D. The poet calls Hiero Ζαθέων ἱερῶν ὁμώνυμος by a playful allusion to the connexion of his family with the worship of the Triopian deities: see *New Cratylus*, p. 557, 558.



2.

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υ υ † υ υ † υ † υ † υ † υ † υ †

(72)

Νομάδεσσι γὰρ ἐν Σκύθαις ἀλάται Στράτων,  
ὄς ἀμαξοφόρητον οἶκον οὐ πέπαται  
ἀκλεῆς δ' ἔβα.

This Fragment is part of the same Hyporcheme as the preceding, and is derived from the same source (*Schol. Aristoph. Av.* 925). It is stated that Hiero had given the mules, with which he had won the Pythian victory in question, to his charioteer, who seems to have been one Straton, and Pindar here begs, in a roundabout way, that he will give Straton the chariot also: "Straton is like a person wandering among the Scythians with horses only, and no chariot to live in:" on ἀμαξοφόρητος οἶκος, see Blomfield, *ad Æschyl. Prom.* 708.

3.

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υ υ † υ υ † υ υ † υ † υ † υ † υ † υ † υ † υ † υ †

(73)

Ἄπο Ταυῦγέτου μὲν Λάκαιναν  
ἐπὶ θηρσί κύνα τρέχειν πυκινώτατον ἔρπετόν·  
Σκύρραι δ' ἔς ἀμελξιν γάλακτος  
αἰγῆς ἔξοχώταται  
ὄπλα δ' ἀπ' Ἀργεος ἄρμα Θηβαίων ἀπὸ γᾶς ἀγλαοκάρπου  
Σικελίας δ' ὄχημα δαιδάλεον ματεύειν.

*Athen.* i, p. 28, A. Eustathius, *ad Hom.* p. 1822, 5.

This praise of the Sicilian mule-car, as the best of its kind, is intended to follow up the hint in the preceding Fragment. For the Spartan hounds, see Voss, *ad Virg. Georg.* III, 405; and the commentators *ad Soph. Ajax.* 8: and compare Shakspeare, *Midsummer Night's Dream.* Act IV.

My hounds are bred out of the Spartan kind,  
 So flew'd, so sanded; and their heads are hung  
 With ears that sweep away the morning dew;  
 Crook-knee'd, and dew-lapp'd like Thessalian bulls;  
 Slow in pursuit, but match'd in mouth like bells,  
 Each under each. A cry more tunable  
 Was never holla'd to, nor cheer'd with horn  
 In Crete, in Sparta, nor in Thessaly.

For the Scyrian she-goats, the commentators quote Athen. xii, p. 540, D. Ælian, H. A. iii, 33. Anthol. Pal. ix, 219: αἰγιβότον Σκύροιο πέδον. Zenobius, Prov. ii, 18: αἶξ Σκυρία· ἄλλοι δὲ φασιν ἐπὶ τῶν ὀνησιφόρων λέγεσθαι διὰ τὸ πολὺ γάλα φέρειν τὰς Σκυρίας αἶγας· μέμνηται Πίνδαρος καὶ Ἀλκαῖος. For the Argive shields (ὄπλα), see the commentators on Virgil, Æneid, iii, 637, and Pausan. ii, 25, 6. For the Theban chariots, see O. vi, 85. Hom. Il. iv, 391. Hesiod, Scut. Herc. 24. Soph. Antig. 149, 836. Eurip. Herc. Fur. 467. Critias, apud Athen. i, p. 28, A. And for the limited sense of ὄχημα, see note on O. iv, 10.

## 4.

Θηβαίους εἰς Ἥλιον ἐκλείψαντα.

(74)

— ὀ ἰ ὀ ὀ — ὀ ὀ — ὀ ὀ — ὀ — ὀ ἰ ὀ —

ἰ ὀ ὀ — ὀ ὀ ὀ — ὀ — ἰ ὀ ὀ ὀ

ὀ ἰ ὀ ὀ — ὀ ὀ ὀ — ἰ ὀ — ὀ ὀ

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ἰ ὀ ὀ — ὀ ὀ — ἰ — ἰ ὀ ὀ — ὀ ὀ ὀ ὀ

10 ἰ ὀ ὀ — ὀ ὀ — ὀ ὀ — ὀ ὀ — ὀ ἰ ὀ ὀ — ὀ ὀ ὀ

ἰ — ἰ ὀ — ὀ — ὀ — ἰ — ἰ ὀ ὀ — — ἰ ὀ ὀ

ὀ ὀ ἰ ὀ ὀ — — ἰ ὀ ὀ — ὀ —

Ἄκτις Ἑλίου, τί, πολὺσκοπ' ἐμαῖς θέαις μέτρ' ὀμμάτων,  
 ἄστρον ὑπέρτατον ἐν ἀμέρᾳ κλεπτόμενον  
 εἴθικας ἀμάχανον ἰσχὺν πτανὸν ἀνδράσιν

καὶ σοφίας ὀδόν, ἐπίσκοτον ἀτραπὸν ἐσσυμένα  
 5 ἐλαύνειν τι νεώτερον ἢ πάρος;  
 ἀλλά σε πρὸς Διὸς ἵπποις θοαῖς ἱκετεύω  
 ἀπήμον' ἐς ὄλβον τράποιο Θήβαις, ὦ πότνια, πάγκοινον τέρας.  
 πολέμου δ' εἰ σᾶμα φέρεις τινός, ἢ καρποῦ φθίσιν, ἢ νιφετοῦ  
 σθένος ὑπέρφατον,  
 ἢ στάσιν οὐλομέναν, ἢ πόντου κενέωσιν ἀνὰ πέδον,  
 ἢ παγετὸν χθονός, ἢ νότιον θέρος ὕδατι ζακότῳ διερὸν,  
 ἢ γαῖαν κατακλύσαισα θήσεις ἀνδρῶν νέον ἐξ ἀρχᾶς γένος,  
 ὀλοφυρομένων πάντων μέτα πείσομαι.

Dionys. Halicarn. *de admir. vi dic. Demosth.* p. 167, 18.

The subject of this Hyporcheme was an eclipse of the sun; Ideler thinks it must have been the eclipse which took place on the 30th of April, B. C. 463 (Ol. 79, 1), when, at 2 o'clock, P. M., 11 digits of the sun were obscured. 1. Ἄκτις Ἀελίου.] This is also the commencement of the Parodus in Soph. *Antig.* 100. *Ibid.* πολύσκοπε.] Thus Shakspeare calls the sun "the searching eye of heaven" (*Rich. II. Act III, Sc. 1*). Comp. Hom. *Il.* III, 277. XIV, 345. *Ibid.* ἐμαῖς θέαις μέτρ' ὀμμάτων.] This is Böckh's correction of the old reading: ἐμῆς θεῶ μ' ἄτερ ὀμμάτων, based upon the words of Philostratus, *Epist.* 72, p. 949: ἐκ τῆς περὶ τὸ πρόσωπον γαλήνης, ἣν εἰ μὴ θολώσεις, ἄστρον ὑπέρτατον ἐν ἀμέρᾳ βλεπόμενον δόξεις· εἰ δὲ ἐκ Πινδάρου ταῦτα, κάκεινό που κατὰ Πίνδαρον· τὰ τὴν ἀκτῖνα τὴν ἀπὸ σοῦ πηδῶσαν εἶναι τῶν ἐμῶν ὀφθαλμῶν μέτρα. Böckh translates his reading: *visui meo mensura rerum adspectabilium*, taking ὀμματα as synonymous with θεάματα, on the authority of Soph. *Electr.* 902. Plat. *Phædr.* p. 25, E. Dissen proposes ἐμοὶ θέας μέτρ' ὀμμασιν. I prefer Böckh's reading, but would not translate it as he does: I take μέτρ' ὀμμάτων to signify "the means of seeing," because without φῶς there could be no ὄψις (Plato, *Respubl.* VI, p. 507, D). See note on O. XIII, 20; and to the passages quoted there, add Juvenal VII, 88: "pone iræ frenâ modumque." 5. ἐλαύνεις τι νεώτερον ἢ πάρος.] "You are bringing upon us some evil:" for ἐλαύνεις, see N. III, 74; and for the euphemism in νεώτερον ἢ πάρος, comp. P. IV, 155. With this Fragment in general, we may compare the Parodus of the *Œdipus Tyrannus*, which is very similar to it.

Θεοῦ δὲ δείξαντος ἀρχὰν  
ἕκαστον ἐν πράγῳ εὐθείᾳ δὴ κέλευθος ἀρετὰν ἐλεῖν,  
τελευταί τε καλλίονες.

Epist. Socrat. p. 5. Aristides in Panegyri. Cyzic. T. I, p. 236. Contra  
criminantes, T. II, p. 416.

## 6.

(76) ὀὀὀ — — ὀὀὀ — οὐ — ἰ οὐ — οὐ —  
— ἰ οὐ οὐ — οὐ — ἰ οὐ — οὐ — ὀ

Γλυκὸν δ' ἀπείροισι πόλεμος· πεπειραμένων δέ τις  
ταρβέει προσιόντα νιν καρδίᾳ περισσῶς.

Stobæus Serm. CLXVII, p. 571, Wechel. Eustathius, ad Hom. p. 841, 32.  
Schol. Ven. A. B. ad Il. λ, 227.

Comp. Shakspeare, Rom. and Jul. Act II. Sc. 2: "He jests at scars  
that never felt a wound." Γλυκὸς ἀπείρω πόλεμος seems to have been  
a proverb: see Schol. Thucyd. II, 8. I, 80.

## 7.

(77) οὐ ὀὀὀ — ἰ οὐ οὐ — οὐ οὐ — ὀ ἰ οὐ ἰ οὐ οὐ — ὀ  
— ἰ οὐ ὀ ἰ οὐ — οὐ — — ἰ οὐ οὐ — ὀ — οὐ — —  
— ἰ οὐ οὐ — οὐ — ἰ — ἰ . . . . .

Ἐνέπισε κεκραμέν' ἐν αἵματι. πολλὰ δ' ἔλκε' ἔμβαλε νωμῶν  
τραχὺ ῥόπαλον, τέλος δ' αἰείραις πρὸς στιβαρὰς σπάραξε  
πλευράς,  
αἰὼν δὲ δι' ὀστέων ἐρραίσθη.

Erotianus Glossar. Hippocr. Αἰών· ὁ νωτιαῖος μυελός, and the Frag-  
ment above is given as an instance of this sense of the word.

"Ἐνέπισε ab ἐμπιπίσκω. Videntur arma intelligi quæ sanguine hostis  
tīnxit, ut describitur in sequentibus. Ad ἔλκεα ἔμβαλε, cf. ἔλκος ἐνέ-  
παξαν, P. II, 91, et ἔλκεα ῥήξαν, N. VIII, 29.—νωμῶν, P. VIII, 47. Μοχ-  
junge: αἰείραις ῥόπαλον πρὸς πλευράς σπάραξεν αὐτάς.—αἰών, medulla, cf.  
Ruhnck. Epist. Crit. p. 29. αἰὼν δι' ὀστέων est medulla in ossibus, per ossa  
diffusa, de qua significatione præpositionis cf. Heindorf. ad Plat. Soph.  
p. 357. Nisi voluit penetrante per ossa ictu contritam medullam. Ad  
ἐρραίσθη cf. Hom. Od. IX, 459." Dissen.

8.

υ ι υ - ι υ ι υ υ -

(78)

Λάκαινα μὲν παρθένων ἀγέλα.

Athen. xiv, p. 631, C.

See *New Cratylus*, p. 566.

9.

*Schol. Theocrit. vii, 103*: Ὀμολος δὲ Θετταλίας ὄρος, ὡς Ἐφορος (79) καὶ Ἀριστόδημος ὁ Θηβαῖος, ἐν οἷς ἱστορεῖ περὶ τῆς ἐορτῆς τῶν Ὀμολίων, καὶ Πίνδαρος ἐν Ὑπορχήμασιν. These rites, as Böckh remarks, were more properly called Ὀμολώϊα: see *Staatsh. der Ath.* ii, p. 361, or *Theatre of the Greeks*, p. 25.

10.

*Schol. Isthm. i, 21*: Ἰόλαος δὲ ἦν Ἡρακλέους ἠνίοχος· ἀλλ' εὐρήματα (80) Πινδάρου ἐν Ὑπορχήμασιν, ὡς καὶ εὐρημα Κάστωρος ὡς αὐτὸς λέγει. In this corrupt citation I would restore the words of Pindar by reading: ἀνία δ' εὐρεν, κατὰ Πίνδαρον ἐν Ὑπορχήμασιν, ὡς καὶ [ξύνωρις] εὐρημα Κάστωρος, ὡς αὐτὸς λέγει. The Doric form ἀνία deceived the copyist, and ΛΛ, ΝΙ, are often interchanged: for the use of εὐρεν, comp. *Fragm.* 91. *O.* xiii, 17. I have inserted ξύνωρις on the authority of the Scholiast on *P.* v, 6: δοκεῖ δὲ πρῶτος ξυνωρίδα καταζευξαι Κάστωρ. The same Scholiast tells us that Erichthonius invented the ἄρμα. This, in addition to the greater probability of my own emendation, would prevent me from receiving Böckh's correction: ἄρματα δὲ αὐτοῦ εὐρημα κατὰ τὰ Πινδάρου.

11.

*Schol. Olymp. xiii. 25*: ὁ Πίνδαρος δὲ ἐν μὲν τοῖς Ὑπορχήμασιν ἐν Νάξῳ (81) φησὶν εὐρεθῆναι πρῶτον διθύραμβον. See *Fragm.* 43.

12.

υ ι ι υ ι υ υ - υ - υ

(82)

Ὁ Μοισαγέτας με καλεῖ χορεῦσαι.

\* \* \*

Ἄγοις ὦ κλυτὰ θεράποντα Λατοῖ.

Hephæst. p. 46.

VIII.

ΕΓΚΩΜΙΑ.

THE *Encomium*, in its wider sense, was a laudatory poem of any kind; in its narrower sense, and as distinguished from the *Epinicia* and *Scolia*, it was a poem sung by a κῶμος in praise of some distinguished person; the epinician ode was often succeeded by an *encomium* (comp. *O.* vi, 89. xi, 77. *N.* ix, *ad fin.*).

Θήρωνι Ἀκραγαντίνῳ, 1, 2.

1.

(83)    ˊ ˊ — — ˊ ˊ — — ˊ . . . . .

ΒΟΥΛΟΜΑΙ παίδεσσιν Ἑλλάνων . . . . .

This Fragment and the following (quoted by the Scholiast on *O.* ii, 16) are taken from an *encomium* sung after the epinician ode for Thero's chariot-victory, which is commemorated in *O.* ii, iii.

2.

(84)    ˊ ˊ ˊ — [ˊ] ˊ — — ˊ . . . . .

ˊ ˊ — — ˊ ˊ — — ˊ ˊ ˊ — ˊ ˊ — —

ˊ ˊ — — ˊ ˊ ˊ — ˊ ˊ — ˊ

ˊ ˊ ˊ — ˊ ˊ — — ˊ ˊ ˊ

Ἐν δὲ Ῥόδον . . κατώκισθεν . . . . .

ἔνθ' ἀφορμαθέντες ὑψηλὰν πόλιν ἀμφινέμονται,

πλείστα μὲν δῶρ' ἀθανάτοις ἀνέχοντες,

ἔσπετο δ' αἰνάου πλούτου γέφος.

2. ὑψηλὰν πόλιν.] See *P.* xii, 2. 3. πλείστα — δῶρα.] See on *O.* iii, 39, 40.

Ἀλεξάνδρῳ Ἀμύντῳ, 3, 4.

3.

(85)    ˊ ˊ — ˊ ˊ ˊ — ˊ ˊ —

ˊ ˊ ˊ — ˊ ˊ — —

Ὀλβίων ὀμώνυμε Δαρδανιδᾶν,  
παῖ θρασύμηδες Ἰλμύντα.

*Schol. Nem.* vii, 1. *Dio Chrysost. Orat.* ii, p. 25.

Ὀμώνυμε Δαρδανιδᾶν, because Paris was also called Alexander.

π.

..... υ \_ \_ ἰ υ \_ \_ ἰ υ υ \_ υ υ \_ \_  
 ἰ υ υ \_ υ υ \_ \_ ἰ υ \_ \_ ἰ υ \_  
 \_ ἰ υ υ \_ ἰ υ υ \_ \_

(86)

Πρέπει δ' ἐσλοῖσιν ὑμνεῖσθαι καλλίσταις αἰδαῖς·  
 τοῦτο γὰρ ἀθανάτοις τιμαῖς ποτιψαύει μόνον [ῥηθέν].  
 θνάσκει δ' ἐπιλασθέν καλὸν ἔργον.

*Dionys. Halicarn.* ii, p. 292.

For ποτιψαύει with the dat. comp. *P.* ix, 120, where we have the simple. ψαύειν with this case. Ἐπιλασθέν: "when it is not preserved from oblivion by poetry:" see note on *N.* vii. Böckh proposes to erase the word ῥηθέν, which he has therefore included in brackets.

IX.

ΣΚΟΛΙΑ.

SCOLIA were properly drinking-songs, which were sung at social entertainments by individual guests, to whom the lyre or a sprig of myrtle was handed round the table, and who, each in his turn, favoured the company with a song composed by himself, or some poet of the day. But the scolia of Pindar seemed to have formed a class by themselves; for it appears from their antistrophic form that they were danced by a comus or chorus, whose movements were guided by the song. It is probable that, after the epinician hymn, and during the banquet which celebrated the victory, a scolium of this kind would often be called for, and would be accompanied by a dance of the comus which had sung the previous ode, or by some other chorus then present, as was the case with the first of the following Fragments.

On the subject of *Scolia* in general, see Müller, *Hist. Lit. Gr.* 1, p. 188—190: and compare Athenæus, p. 694, seqq. where many specimens are given of this species of composition.

1.

Ξενοφῶντι Κορινθίῳ.

1st STROPHE.

(87)    υ ἄ υ — υ ἄ υ υ — υ υ — — ἄ υ — — ἄ υ — —  
          ἄ υ — — ἄ υ υ — ἄ υ — — ἄ υ — ἄ υ  
          ἄ υ υ — υ υ — — ἄ υ υ — υ υ — υ ἄ υ — — ἄ υ — —  
          ἄ υ — υ ἄ υ υ — υ υ —  
          ἄ υ — — ἄ υ υ — ἄ υ — — ἄ υ — — ἄ υ υ  
          ἄ υ — — ἄ υ υ — ἄ υ — — ἄ υ — — ἄ υ υ

ΠΟΛΥΞΕΝΑΙ νεάνιδες, ἀμφίπολοι Πειθοῦς ἐν ἀφνειᾷ Κορίνθῳ,  
 αἶτε τὰς χλωρὰς λιβάνου ξανθὰ δάκρυα θυμιάτε,  
 πολλάκι ματέρ' ἐρώτων οὐρανίαν πτάμεναι νόημα ποττᾶν  
          Ἀφροδίταν,

5 ὕμνιν ἄ τ' ἄνωθεν ἀπαγορίας



ἔπορεν, ὦ παῖδες, ἐρατειναῖς ἐν εὐναῖς  
μαλθακᾶς ὥρας ἀπὸ καρπὸν δρέπεσθαι. σὺν δ' ἀνάγκῃ πάν  
καλόν.

## 1st EPODE.

— — — — —  
— — — — —  
— — — — —

. . . . .  
. . . . .  
. . . . .

Ἄλλὰ θαυμάζω, τί με λέξοντι Ἴσθμοῦ δεσπότηται  
τοιάνδε μελίφρονος ἀρχᾶν εὐρόμενον σκολίου  
ξυνάορον ξυναῖς γυναιξίν.

. . . . .  
. . . . .  
. . . . .

## 2d STROPHE.

Διδάξαμεν χρυσὸν καθαρᾷ βασάνῳ . . . . .

## ANOTHER EPODE.

ὦ Κύπρου δέσποινα, τεὸν δεῦτ' ἐς ἄλτος φορβάδων  
κουρᾶν ἀγέλαν ἑκατόγγυιον Ξενοφῶν τελέαις  
ἐπάγαγ' εὐχωλαῖς ἰανθεῖς.

. . . . .  
. . . . .  
. . . . .

Athenæus, XIII, p. 573, C-F.

At Corinth great importance was attached to the worship of Venus Urania, and when the city offered up public supplications to her they used to bring to her temple the greatest possible number of the prostitutes, with whom the city abounded, and who had dedicated themselves as *ιερόδουλοι* to the goddess. When an individual begged the aid of this goddess in accomplishing any business which he had in hand, he would vow a solemn sacrifice, to be attended by a certain number of these

crown, promised to bring to the temple 100 ἑταῖραι: and it is probable that the scolium, to which the above fragment belongs, was sung in the temple of the goddess, by the poet, or, if he was not there (*O.* XIII, 97), by one of the guests, while this numerous chorus of women danced to the words of the song.

1. Πολύξεναι.] For this feminine form, see on *N.* III, 1. *Ibid.* ἀμφίπολοι Πειθοῦς.] See on *P.* IX, 39. 4. πτάμεναι νόημα.] “Flying up in your hearts:” comp. *Soph. Ajax*, 693: ἔφριξ’ ἔρωτι, περιχαρῆς δ’ ἀνεπτόμαν. *Aristoph. Aves*, 1436—1450. *Ibid.* ποττάν.] This is more Theocritean than Pindaric: Böckh proposes to read πρὸς τάν. 5. ἀπαγορίας.] “An excuse:” like ἀπηγόρημα: the excuse itself is given in v. 7: σὺν δ’ ἀνάγκῃ πᾶν καλόν. 7. ὥρας ἀπὸ κάρπον ὀρέπεσθαι.] Comp. *P.* IX, 37. *N.* VIII, 1. *Æschyl. Sept. c. Theb.* 335: κλαυτὸν δ’ ἀρτιτρόποις, ὠμοδρόπων νομίμων προπάραιθεν, διαμεῖψαι δωμάτων στυγεράν ὁδόν.

1st *Epode.* “But I wonder what the Corinthians will say of my devising such an exordium for a sweet scolium, in communion with common women.”

2nd *Epode.* φορβάδων κουρᾶν ἀγέλαν ἑκατόγγιον.] Φορβάς properly means “one of a herd:” it is equivalent to ἀγελαία, and is opposed by Aristotle to τροφίας. It is used in the same reference as here by Sophocles, *Phœnix*, *Fragm.* II, quoted by Eustath. p. 1088, 36: φορβάς γυνὴ παρὰ Σοφοκλεῖ ἐν Φοίνικι ἢ πολλοῖς προσομιλοῦσα τροφῆς χάριν. Ἐκατόγγιον refers to the number 100, not, like ἑκατομπόδων Νηρηῶν, *Soph. Œd. Col.* 723, to the number 50: Pindar uses γυῖον to signify “the whole body;” see *N.* VII, 73. *O.* VIII, 68 (compared with *P.* VIII, 82), and *N.* IX, 24. *Fragm.* 88, v. 10.

## 2.

Θεοξένω Τενεδίω.

## STROPHE.

(88) — 1 0 0 — 0 0 — 1 0 — — 1 0 0 — 0 0 —  
 1 0 0 — 0 0 — — 1 0 — — 1 0 — — 1 0 —  
 — 1 0 — — 1 0 0 — 0 0 — 0  
 1 0 0 — 1 0 — 0 1 0 — — 1 0 —

## EPODE.

— 1 0 — — 1 0 — —  
 1 0 0 — 0 0 — — 1 0 0 — 0 0 — —

1 0 0 - 0 0 - - 1 0 - 0  
 1 0 0 - 0

## ΣΤΡΟΦΗ.

Χρῆν μὲν κατὰ καιρὸν ἐρώτων δρέπεσθαι, θυμέ, σὺν ἀλικίᾳ·  
 τὰς δὲ Θεοξένου ἀκτῖνάς τις ὕσσων μαρμαριζοίσας δρακείσ  
 ὅς μὴ πόθῳ κυμαίνεται, ἐξ ἀδάμαντος  
 ἢ σιδάρου κεχάλκευται μέλαιναν καρδίαν

## ΑΝΤΙΣΤΡΟΦΗ.

Ψυχρᾶ φλογί, πρὸς δ' Ἀφροδίτας ἀτιμασθεῖς ἐλικοβλεφάρου  
 ἢ περὶ χρήμασι μοχθίζει βιαίως, ἢ γυναικείῳ θράσει  
 ψυχὰν φορεῖται πᾶσαν ὁδὸν θεραπεύων.  
 ἀλλ' ἐγὼ [ῥας] ἕκατι τὰς [ποθεινᾶς] κηρὸς ὡς

## ΕΡΟΔΕ.

Δαχθεῖς ἐλαιηρᾶν μελισσᾶν  
 τάκομαι, εὐτ' ἂν ἴδω παίδων νεόγυιον ἐς ἤβαν.  
 ἐν δ' ἄρα καὶ Τενέδῳ Πειθῷ τε ναίει  
 καὶ Χάρις υἱόν

## ΣΤΡΟΦΗ.

Ἀγησίδα . . . . .  
 . . . . .  
 . . . . .  
 . . . . .

Athenæus, XIII, p. 601, C, D.

This scolium was written for Theoxenus of Tenedos, with whom Pindar fell in love in his old age, and was perhaps sung after the epinician ode commemorating a victory obtained by Theoxenus at the Theban Heraclæa.

9. ἐλαιηρᾶν μελισσᾶν.] The MSS. have ἐλεηρᾶν, with the various reading ἐλεκρᾶν. Hermann formerly conjectured μελικρατῶν, subsequently, ἐλειηρᾶν, "wandering in the marshy meadows:" some read μελιχρᾶν. Böckh has written ἐλαιηρᾶν, "wet with honey," quia corpuscula mellificorum animalculorum melle madent, ut puerorum in gymnasiis membra oleo uncta sunt. See *Cornus Inscript.* II, no. 9160, 6.

## 3.

Θρασυβούλω Ἀκραγαντίνω.

(89) ἄ ὀ ὀ ὀ — ὀ ὀ ὀ — ὀ ἄ ὀ — —  
 ἄ ὀ — — ἄ ὀ ὀ ὀ — ὀ ὀ — — ἄ ὀ — — ἄ ὀ ὀ —  
 ἄ ὀ — — ἄ ὀ — — ἄ ὀ ὀ ὀ — ὀ ὀ — — ἄ ὀ — ὀ

ὦ Θρασύβουλ', ἐρατᾶν ὄχημ' αἰοιδᾶν  
 τοῦτό τοι πεμπω μεταδόρπιον. ἐν ξυνῶ κεν εἴη συμπότ' ἰσὶν  
 τε γλυκερόν  
 καὶ Διωνύσοιο καρπῶ καὶ κυλίκεσσιν Ἀθαναίαισι κέντρον.

Athenæus, xi, p. 480, C.

This scolium was probably written for the epinicia of the chariot-victory obtained by Xenocrates at the Panathenæa (see I. II, 20), and was sent to Thrasybulus after his father's death.

(2). ἐν ξυνῶ κεν εἴη.] See I. II, *ad finem*. 3. κυλίκεσσιν Ἀθαναίαισι.] See Posidonius and Crates, *apud Athen.* xi, p. 495, A.

## 4.

Ἀγάθωνι.

(90) ὀ ὀ ἄ ἄ ὀ — ὀ — ὀ — —  
 ἄ ὀ — ἄ — ἄ ὀ ὀ ὀ  
 ὀ ὀ ἄ ὀ ὀ — ἄ ὀ ὀ

Χάριτάς τ' Ἀφροδισίων ἐρώτων,  
 ὄφρα σὺν χειμάρρῳ μεθύω,  
 Ἀγάθωνι δὲ καλῶ κότταβον.

Athenæus, x, p. 427, D.

Σὺν χειμάρρῳ, "with the rest of the noisy guests."

Ἰέρωνι Συρακοσίῳ, 5—7.

## 5.

(91) ἄ ὀ — — ἄ ὀ ὀ — ὀ ὀ — ὀ  
 ἄ ὀ — — ὀ — —  
 ἄ ὀ — — ἄ ὀ — — ἄ ὀ — — ἄ ὀ —

Τόν ῥα Τέρπανδρός ποθ' ὁ Λέσβιος εὖρεν  
 πρῶτος ἐν δείπνοισι Λυδῶν  
 ψαλμὸν ἀντίφθογγον ὑψηλᾶς ἀκούων πηκτίδος.

Athenæus, xiv, p. 635, B.

In this scolium the poet exhorts Hiero, though sick and sorrowful, not to withdraw himself from the elegant pleasures of music and poetry.

The first Fragment refers to the invention of the *Barbiton* by Terpander. "A fragment of Pindar relates, that Terpander, at the Lydian feasts, had heard the tone of the *pectis* (a Lydian instrument with a compass of two octaves), and had formed from it a kind of lyre called *Barbiton*. There are great difficulties as to the sense of this much-contested passage. Pindar's meaning probably is, that Terpander formed the deep-resounding barbiton, by taking the lower octave from the *pectis* (or *magadis*)." Müller, *Hist. Lit. Gr.* vol. i. p. 153.

## 6.

⊥ ◡ — — ⊥ ◡ — ◡ ⊥ ◡ ◡ —  
 — ⊥ ◡ — ◡ ⊥ ◡ — —

(92)

Μηδὲ μαύρου τέρψιν ἐν βίῳ πολὺ τοι  
 φέρτιστον ἀνδρὶ τερπνὸς αἰών.

Athenæus, xii, p. 512, D.

## 7.

— ⊥ ◡ — — ⊥ ◡ ◡ — ◡ ◡ —  
 ⊥ ◡ — — .....

(93)

\* \* \*

— ⊥ ◡ — — ⊥ ◡ ◡ — ⊥ ◡ —

— ⊥ ◡ ◡ — ◡ ◡ — ◡ ◡ — — ⊥ ◡ ◡

⊥ ◡ ◡ — ◡ ◡ .....

Κεῖνω μὲν Αἴτνα δεσμὸς ὑπερφίαλος  
 ἀμφίκειται

\* \* \*

Ἄλλ' οἶος ἄπλατον κεράϊζες θεῶν

Τυφῶν' ἑκατοντακάρανον ἀνάγκη, Ζεῦ πάτερ,  
 εἰν Ἀρίμοις ποτέ.

Strabo, XIII, p. 930, A. Julian, *Epist.* XXIIV, p. 395.

The MSS. of Strabo give πεντηκοντακέφαλον, which Hermann has properly changed into ἑκατοντακάρανον: comp. *P.* I, 16. εἰν Ἀρίμοις.] See Hom. *Il.* II, 783. Julian adds ἐνὶ βλήματι, or ἐνὶ βλέμματι, which are probably Pindar's words.

## 8.

(94)    - ˊ ˊ - - ˊ ˊ ˊ - ˊ ˊ -  
          - ˊ ˊ - ˊ ˊ ˊ -

Δείπνου δὲ λήγοντος γλυκὺ τρωγάλιον  
 καίπερ πεδ' ἄφθονον βοράν.

Athenæus, XIV, p. 641, C.

X.

ΘΡΗΝΟΙ.

PINDAR'S *Dirgès* were written not only for the funeral itself, but also for the solemn performance of funeral rites in commemoration of the dead: they were sung to the flute (Pausan. x, 7), and were probably accompanied by a choral dance. Dionysius says (*Rhet.* p. 69) that Simonides bewailed the dead παθητικῶς, but Pindar μεγαλοπρεπῶς. Pindar is said to have composed a Dirge for Hippocrates, the father of Agariste, and grandfather of Pericles. *Schol. Pyth.* vii, 18. We do not know the names of any other subjects of his θρήνοι.

1.

1 1 0 \_ \_ 1 0 0 \_ 0 0 \_ \_ 1 0 0 \_ 0 0 \_ (95)  
 \_ 1 0 0 \_ 0 0 \_ \_ 1 0 0 \_ 0 0 \_ \_  
 1 0 0 \_ 0 0 \_ \_ 1 0 \_ \_ 1 0 \_ \_  
 + 1 0 \_ \_ 1 0 0 \_ 0 1 0 \_ \_  
 5 1 0 \_ \_ 1 0 \_ \_ 1 0 0 \_ 0 0 \_ \_ 1 0 \_ \_ 1 0 \_ 0  
 \_ 1 0 0 \_ 0 0 \_ \_ 1 0 0  
 \_ 1 0 0 \_ \_ 1 0 0 \_ 0 0 \_ \_ 1 0 0 \_ 0 0 \_ \_

ΤΟΙΣΙ Λάμπει μὲν μένος ἁελίου τὰν ἐνθάδὲ νύκτα κάτω,  
 φοινικορόδοις τ' ἐνὶ λειμώνεσσι προάστιον αὐτῶν  
 καὶ λιβάνῳ σκιαρᾷ καὶ χρυσέοις καρποῖς βέβριθεν.  
 καὶ τοὶ μὲν ἵπποις γυμνασίοις τε, τοὶ δὲ πεσσοῖς,  
 5 τοὶ δὲ φορυίγγεσσι τέρπονται, παρὰ δὲ σφισιν εὐανθῆς ἄπας  
 τέθαλεν ὄλβος.  
 ὄδμα δ' ἐρατὸν κατὰ χῶρον κίθναται  
 αἰεὶ θύα μιγνύντων πύρι τηλεφανεῖ παντοῖα θεῶν ἐπὶ βωμοῖς.

The following is the end of another Strophe.

"Ενθεν τὸν ἄπειρον ἐρεύγονται σκότον  
 βληχροὶ ἐνοφερᾶς νυκτὸς ποταμοί.....

Plutarch, *Consol. ad Apollon.* p. 365. Hutten. *de occulte vivendo*, c. vii.

In the second passage we have ΣΚΥΘΙῶν δειδῶρων for ΣΚΙΕΡῶν δένδρων.

1. Τοῖσι—κάτω.] "The sun shines in the other world while it is night with us." Dissen ingeniously remarks, that this probably refers to the

performance of the funeral sacrifice after sun-set: see *I.* iii, 83. Comp. Lobeck, *Aglaoph.* i, p. 412. In *O.* ii, 61, the happy souls are represented as enjoying perpetual day. 2. προάστιον.] “Est urbs in Orco, ubi Pluto cum Proserpina habitat et heroes ceterique mortui, ante urbem vero amœnis in pratis suburbium pulcherrimum, veluti Athenis Κεραμεικὸς fuit. Etiam hic locus Pindarico more præsentibus rebus accommodatus. Videtur enim defunctus, qui canitur, in suburbio sepultus esse, ubi credo cognati fundum habebant.” Dissen. *Ult.* βληχροὶ—ποταμοί.] “Sluggish rivers:” see Valcken. *ad Theocr.* p. 218, seqq. and compare Horat. *Carm.* ii, 14, 17: *Visendus ater flumine languido Cocytus.*

## 2.

(96) ἰ ὀ — ὀ ἰ ὀ — — ἰ ὀ ὀ — ὀ ὀ — [—] ἰ ὀ — —  
 — ἰ ὀ — — ἰ ὀ ὀ — ὀ ὀ — ὀ ἰ ὀ —  
 — ἰ ὀ ὀ — ὀ ὀ — ἰ ὀ — — ἰ ὀ ὀ — ὀ ὀ ὀ  
 ἰ ὀ — — ἰ ὀ — — ἰ ὀ ὀ — ὀ ὀ — — ἰ ὀ — — ἰ ὀ — —  
 — ἰ ὀ — ἰ ὀ — — ἰ ὀ ὀ — ὀ ὀ —

Ὀλβία δ' ἅπαντες αἴσα λυσίπονον [μετανίσσονται] τελευτάν.  
 καὶ σῶμα μὲν πάντων ἔπεται θανάτῳ περισθενεῖ,  
 ζῶν δ' ἔτι λείπεται αἰῶνός 'εἶδωλον', τὸ γὰρ ἔστι μόνον  
 ἐκ θεῶν· εὐδὲι δὲ πρασσόντων μελέων, ἀτὰρ εὐδόντεσσιν ἐν  
 πολλοῖς ὄνειροις  
 δείκνυσι τερπνῶν ἐφέρποισαν χαλεπῶν τε κρίσιν.

Plutarch, *Consol. ad Apollon.* p. 366, Hutten.

For λυσίπονον, see on *P.* iv, 41. Μετανίσσονται is due to Böckh. The sense of the passage is: “by a happy lot all persons travel to an end free from toil. And the body indeed is subject to the powerful influence of death: but a shadow of vitality is still left alive, and this alone is of divine origin: while our limbs are in activity it sleeps, but when we sleep it discloses to the mind in many dreams the future judgment with regard to happiness and misery.” Πρασσόντων is used absolutely, like μαρναμένων and μολόντων, *P.* viii, 43, 85. For the force of πράσσω here, see *N.* i, 26: πράσσει γὰρ ἔργῳ μὲν σθένος βουλαῖσι δὲ φρήν. It is equivalent to ἐργάζομαι. The doctrines hinted at in this Fragment seem to have been derived by Pindar from the philosophical systems of Heraclitus and Pythagoras: he is said to have attached much importance to the interpretation of dreams (see Pausan. ix, 23. *Vit. Pind.* p. 9).



## 3.

— 1 0 0 0 1 0 1 0 0 —

(97)

— 1 — 1 0 0 — 0 0 0 —

0 1 — 1 0 — 1 0 —

1 0 0 — 0 1 0 0 — 0 — —

— 1 0 0 0 0 — 1 0 — —

Ψυχαὶ δ' ἀσεβέων ὑπουράνιοι  
 γαῖα πωτῶνται ἐν ἄλγεσι φονίους  
 ὑπὸ ζεύγλαις ἀφύκτοις κακῶν  
 εὐσεβέων δ' ἐπουράνιοι νόοισαι  
 μολπαῖς μάκαρα μέγαν αἰείδοντ' ἐν ὕμνοις.

Theodoretus, *Gr. Affect. Curatio*, viii, p. 599, C. Clemens Alexandrinus, *Strom.* iv, p. 640, 22.

Dissen justly suspects the genuineness of this Fragment: neither the diction nor the sentiments are Pindaric.

## 4.

1 0 0 — 0 0 — 1 0 — — 1 0 —

(98)

1 0 0 — 0 0 — 1 0 — — 1 0 0 — 0 0 0

1 0 — — 1 0 0

— 1 0 0 — 0 0 — — 1 0 — — 1 0 0 — 0 0 — —

1 0 — — 1 0 — — 1 0 0 — 0 0 — 1 0 — — 1 0 — —

Οἷσι δὲ Φερσεφόνα ποινὰν παλαιοῦ πένθεος  
 δέξεται, ἐς τὸν ὑπερθεὺς ἄλιον κείνων ἐνάτω ἔτει  
 ἀνδιδοῖ ψυχὰς πάλιν.  
 ἐκ τῶν βασιλῆες ἀγανοὶ καὶ σθένει κραιπνοὶ σοφία τε μέ-  
 γιστοι  
 ἄνδρες αὖξοντ' ἐς δὲ τὸν λοιπὸν χρόνον ἥρωες ἀγνοὶ πρὸς  
 ἀνθρώπων καλεῦνται.

Plato, *Meno*, p. 81, B. Stobæus, *Serm.* cxli, p. 432.

For ποινήν δέχεσθαι, comp. Hom. *Il.* ix, 633. Pindar here refers to the ἀπειμαντισμός or banishment of the homicide, which in the most ancient times appears to have been for a period of eight years, or during an ἐνναέτηρις.

We have ποιῶν πένθεος for ποιῶν ἁμαρτίας, because the Greeks considered an involuntary homicide as worthy rather of pity (αἰδώς) than censure: see Müller, *Eumeniden*, p. 144. With the last lines of this Fragment, comp. Empedocles, v. 407, p. 53:

εἰς δὲ τέλος μάντις τε καὶ ὕμνοπόλοι καὶ ἰητροὶ  
καὶ πρόμοι ἀνθρώποισιν ἐπιχθονίοισι πέλονται,  
ἔνθεν ἀναβλαστοῦσι θεοὶ τιμησι φέριστοι.

Schleiermacher (*ad Plat. l. c.*) doubts the genuineness of this Fragment, but without any sufficient reason.

## 5.

(99) ..... — — — — —  
— — — — —

..... εὐδαιμόνων  
δραπέτας οὐκ ἔστιν ὄλβος.

Stobæus *Serm.* CCXLIX, p. 821, Wechel.

## 6.

(100) — — — — —  
— — — — —  
Πέφνε δὲ τρεῖς καὶ δέκ' ἄνδρας τετράτῳ δ' αὐτὸς πεδάθη.

*Schol. Olymp.* I, 127.

This Fragment refers to the legend of Pelops and Oenomaus. For πεδάθη, comp. *O.* I, 76: πέντασον ἔγχος Οἰνομάου χάλκεον. Τετράτῳ, "by the fourteenth:" see *Fragm.* 157.

## 7.

(101) Aristides, *T.* I, p. 78: ἐπέρχεται μοι τὸ τοῦ Πινδάρου προσθεῖναι  
"Ἄστρα τε καὶ ποταμοὶ καὶ κύματα πόντου τὴν ἁφρῖαν τὴν σὴν  
ἀνακαλεῖ.

## 8.

(102) — — — — —  
— — — — —  
— — — — —

Ὀλβιος ὅστις ἰδὼν ἐκεῖνα κοίλαν  
εἶσιν ὑπὸ χθόνα· οἶδεν μὲν βίου [κεῖνος] τελευτάν,  
οἶδεν δὲ διόσδοτον ἀρχάν.

Clemens Alexandrinus, *Strom.* III, p. 518.

This Dirge was obviously written for an Athenian who had been initiated at Eleusis: Böckh thinks it is perhaps part of the Dirge written for Hippocrates. The arrangement given above is Böckh's, who has inserted *κεῖνος* to fill up the metre according to his view of it. I prefer the following arrangement:

- uu | - uu | - u | - u |  
- uu | - uu | - uu |  
- uu | - uu | - u | - u |  
- | - uu | - uu | - u |

Ὀλβιος ὅστις ἰδὼν ἐκεῖνα  
κοίλαν εἶσιν ὑπὸ χθόνα·  
οἶδεν μὲν βίον τελευτάν  
οἶδεν δὲ διόσδοτον ἀρχάν.

For the confusion of *βίος* and *βίοςτος*, see on I. III, 23.

## 9.

*Antiatticista Bekkeri*, p. 99: ἦτοι οὐκ ἄρχον, ἀλλ' ὑποτασσόμενον· (103)  
Πίνδαρος Θρήνοις. "Hoc vult, apud Pindarum post ἦ illatum esse ἦτοι,  
quum usitatus post ἦτοι sit ἦ:" Böckh, who quotes Thom. M. v. ἦτοι.  
Phavorin. Pind. N. vi; 5. Plato, *Respubl.* I, p. 344, E.

## 10.

The following interesting, but mutilated, Fragment was first pub- (103\*)  
lished in the Glasgow *variorum* edition of Euripides, after a transcript  
of some Scholia on the *Rhesus* (895), made by Amati, from a MS. in the  
Vatican, which has since been collated by Ambrosch; and Welcker and  
Schneidewin have attempted to restore the words of Pindar in a paper in  
the *Rheinisches Museum* for 1834, p. 110.

Amati's transcript runs as follows: Ἰαλέμω.....λεγονπαρωνομασθαι  
ἐπὶ τιμῇ ἰαλέμου, τοῦ ἀπόλλωνος καὶ καλλιόπης· ὡς φησι Πίνδαρος· ἔντι μὲν  
χρυσалаκάτου τεκέων.....ἀοιδαὶ ὦ.....παιάνιδες· ἔντι.....ελλοντες· ἐκ  
κισυ.....στέφανον ἐκ διο.....αιόμεναι. τὸ δὲ κοιμίσαν τρ̄.....  
ἀποφθιμένων. αἱ μὲν ἀχέταν λίνον αἴλινον ὑμνεῖν. αἱ δὲ ὑμέναιον· ἐργάμοισι

χρoῖζόμενον.....σῦμ πρῶτ...λάβεν· ἐσχάτοις ὕμνοις· ἀ δὲ ἰάλεμον ὁμοβόλῳ νούσῳ. ὅτι παῖδα θέντοι σθένος υἱὸν οἶαγρον:— (λείπει.) The following are the variations pointed out by Ambrosch: “τεκέων is followed by the word Λατοῦς, which is almost obliterated; but it may still be read with certainty; παιάνιδες is not separated by so wide an interval from ωῖ or ωῦ, which appears in the MS. In the following mutilated passage the only remaining traces are: ...λλοντες ἐκισῦ—στέφανον; the characters ἐκισυ are not altogether certain, but there is certainly no trace of κκ; the ἐκδιω too is very doubtful. After this, all is obliterated; and consequently I dare not speak positively about ...αιόμεναι; but the faint traces which remain lead to this verbal-ending. The following words are altogether illegible; only σώματ appears certain, and here the apostrophe is wanting. In the following passage, which is more legible, I have only to remark that the MS. has Λινόν; ἐργάμοισι is quite certain. After χρoῖζόμενον every word is effaced, so that no decision can be formed about συμ or ...S ὄμ: the only legible remains of ὁμοβόλῳ are ὁ—φ. The words ἐσχάτοις ὕμνοις are also somewhat suspicious: at any rate the letter which stands over the last syllable of ὕμνοις seems to be an α.”

These are the only data for the restoration of this passage, which I would write as follows, availing myself of some few of the emendations proposed by Welcker and Schneidewin:

Ἰαλέμῳ [αὐθιγενεῖ—ῶ ματρὸς ἄλγος· Φασὶ τὸν ἔ]λεγον παρωνόμασθαι ἐπὶ τιμῇ Ἰαλέμου τοῦ Ἀπόλλωνος καὶ Καλλιόπης· ὡς φησι Πίνδαρος·

ἔντι μὲν χρυσαλακάτου Λατοῦς τεκέων αἰδαὶ

ἰή[οι] παιάνιδες·

ἔντι[δὲ σύγκω]μόν τισι κισσοῦ στέφανον

ἐκ Διω[νύσου μεταμ]αιόμεναι·

5 τὸ δὲ κοίμισαν τρ[εῖς θεαὶ τριῶν

παιδῶν] σώματ' ἀποφθιμένων·

ἀ μὲν ἀχέταν Λινὸν αἴλινον ὕμνεῖν.

ἀ δ' Ὑμέναιον,

ἐν γάμοισι χρoῖζόμενον [λέχος,

10 ἀμέρα]σὺν πρῶτα λάβεν ἐσχάτοισιν ὕμνοις·

ἀ δ' Ἰάλεμον ὁμοβόλῳ νούσῳ,

ὅτε πεδαθέντα σθένος υἱὸν Οἶαγρον.....

The meaning is: “The Pæans belong to Apollo and Artemis: the Dithyrambs to Dionysus: but the three Muses have established funeral hymns in honour of their three sons Linus, Hymenæus, and Iálemus.” For the epithet χρυσαλάκατος here applied to Latona, comp. *N.* vi, 37. I have inserted ἰή[οι] from conjecture, for ωῖ = ηῖ = ιή: the word is an adjective of two genders: see Eurip. *Phœniss.* 1043. For ΛΑΟΝΤΕΣ,

I have substituted MONTICI: see on O. I, 104; and have supplied [σύγκω]μον on the authority of Æschylus (*apud Plut. Moral.* p. 389, B, as emended by Porson), by whom it is used as an epithet of the Dithyramb. For τισι, comp. O. XI, 22. For μεταμαιόμεναι, which is due to Schneidewin, comp. N. III, 81. In v. 5, as supplied by me, the metre is two syllables shorter than that of v. 5 in the strophes of O. XIII. For χροϊζόμενον λέχος, comp. Eurip. *Heraclid.* 915:

Ἥβας δ' ἐρατὸν χροϊζει  
 λέχος χρυσέαν κατ' αὐλάν.  
 ᾧ Ὑμέναιε, δισσοῦς  
 παῖδας Διὸς ἠξίωσας.

For ἀμέρα σὺν πρώτα, see Servius, *ad Virgil. Æneid.* I, 651. The reading ὠμοβόρω is due to Schneidewin; this epithet probably refers to the Argive story about Linus, with whom Ialemus is sometimes confused; see Müller, *Hist. Lit. Gr.* I, p. 18. The other emendations are due to Welcker: it is obvious that the Fragment breaks off in the middle of a sentence.

On the plaintive songs of the primitive Greeks, see a paper on Ancaeus in the *Philol. Museum*, I, p. 119.

XI.

ΕΞ ΑΔΗΛΩΝ ΕΙΔΩΝ.

CLASS I. FRAGMENTS RELATING TO THE GODS.

1.

(104) ΤΙ θεός, τί τὸ πᾶν;

Clemens Alexandrinus, *Strom.* v, p. 726, 19. Eusebius, *Præp. Ev.*  
XIII, 13.

2.

(105) ὁ θεὸς ὁ τὰ πάντα τεύχων βροτοῖς καὶ χάριν ἀοιδᾶ φυτεύει

Didymus Alexandrinus, *de Trinitate* III, 1, p. 320.

3.

(106) ὁ θεὸς ὁ τὰ πάντα τεύχων βροτοῖς καὶ χάριν ἀοιδᾶ φυτεύει

Θεῶ δὲ δυνατὸν ἐκ μελαίνας  
νυκτὸς ἀμίαντον ὄρσαι φάος,  
κελαινεφέϊ δὲ σκότει καλύψαι καθαρὸν  
ἀμέρας σέλας.

Clemens Alexandrinus, *Strom.* v, p. 708, 25. Eusebius, *Præp. Ev.*  
XIII, 13.

4.

(107) ὁ θεὸς ὁ τὰ πάντα τεύχων βροτοῖς καὶ χάριν ἀοιδᾶ φυτεύει

Κεῖνοι γάρ τ' ἄνοσοι καὶ ἀγήραοι  
πόνων τ' ἄπειροι, βαρυβόαν  
πορθμὸν πεφευγότες Ἀχέροντος.

Plutarch, *adv. Stoicos*, c. xxxi.

This Fragment is probably part of a Dirge.

## 5.

Ἐλασίβροντε παῖ Ῥέας.

(108)

Schol. Arist. *Eqq.* 623.

Comp. O. iv, init.: ἐλατὴρ ὑπέρτατε βροντᾶς.

## 6.

Θεῶν ἄτε πλέον τι λαχῶν.

(109)

Aristides, T. i, p. 8.

## 7.

“Philostratus, *Vit. Apoll. Tyan.* vi, 26. p. 267, de Nili fontibus: (110)  
πολλὰ γὰρ καὶ περὶ δαιμόνων ἄκουσιν, οἷα καὶ Πινδάρῳ κατὰ σοφίαν  
ὑμνῆται περὶ τοῦ δαίμονος, ὃν ταῖς πηγαῖς ταύταις ἐφίστησιν ὑπὲρ  
ξυμμετρίας τοῦ Νείλου. Videntur ergo ex Pindaro expressa verba  
illa *Imagg.* i, 5, p. 769: ἐν Αἰθιοπία δὲ, ὅθεν ἔρχεται, ταμίας αὐτῷ δαίμων  
ἐφέστηκεν, ὑφ' οὗ πέμπεται ταῖς ὥραις σύμμετρος: quem locum exscripsit  
Photius, *Biblioth.* p. 1015, F. ed. Schott. Ecce vero Schol. Arat. *ad*  
*Rhænom.* 282: ὁ δὲ ὑδροχόος οὗτος δοκεῖ κεκλησθαι ἀπὸ τῆς πράξεως· ἔχων  
γὰρ ἔστηκεν οἰνοχόην, καὶ ἐκχυσιν πολλὴν ποιεῖται ὑγροῦ, ἣτις εἰκάζεται  
τῷ νέκταρι τοῦ Γανυμήδους· τὸν Γανυμήτην γὰρ αὐτὸν ἔφασαν οἱ περὶ  
Πίνδαρον ἑκατοντόργυιον ἀνδριάντα, ἀφ' οὗ τῆς κινήσεως τῶν ποδῶν τὸν  
Νεῖλον πλημμυρεῖν. Hunc esse Genium istum existimo, quem Pindarus  
sub Ganymedis nomine fontibus Nili custodem apposuit.” Schneider.

## 8.

Suidas, s. v.: Ἦρας δὲ δεσμούςς ὑπὸ Διός. Phot. *Lex.* p. 59: Πλάτων (111)  
Πολιτεία β' (p. 378, D) οὕτω γραπτέον. παρὰ Πινδάρῳ γὰρ ὑπὸ Ἡφαί-  
στον δεσμεύεται ἐν τῷ ὑπ' αὐτοῦ κατασκευασθέντι θρόνῳ· ὅ τινες ἀγνοοῦν-  
τες γράφουσιν ὑπὸ Διός, καὶ φασὶ δεθῆναι αὐτὴν ἐπιβουλεύσασαν Ἡρακλεῖ.  
Κλήμης. ἡ ἱστορία καὶ παρ' Ἐπιχάρμῳ ἐν κωμασταῖς ἢ Ἡφαίστῳ.

## 9.

(112) ..... ἰ ὠ – ὠ ἰ ὠ ὠ – ὠ  
 – ἰ ὠ – ὠ ἰ ὠ ὠ – ὠ ὠ ὠ  
 ἰ ὠ – .....

Πῦρ πνέοντος ἅ τε κεραυνοῖ  
 ἄγχιστα δεξιὰν κατὰ χεῖρα πατρὸς  
 ἴζεαι.

*Schol. Victor. ad Il. ω, apud Heyn. ad Hom. T. VIII, p. 612. Plutarch, Symp. Qu. 1, 2, 4. Aristides, T. I, p. 10.*

This is addressed to Minerva: see Æschyl. *Eumen.* 825.

## 10.

(113) Lucian, *Imagg. c. VIII, T. II, p. 466*: συνεπιλήψεται τοῦ ἔργου αὐτῷ καὶ ὁ Θηβαῖος ποιητὴς, ὡς ἰοβλέφαρον ἐξεργάσεσθαι (τὴν Ἀφροδίτην). *pro Imagg. c. XXVI, T. II, p. 505*: ἕτερος δὲ τις ἰοβλέφαρον τὴν Ἀφροδίτην ἔφη.

## 11.

(114) Ἐν χρόνῳ δ' ἐγένετ' Ἀπόλλων.

*Clemens Alex. Strom. I, p. 383, 15. Euseb. Præp. Ev. x, 12.*

## 12.

(115) ἰ – ἰ ὠ ὠ – ὠ – – ἰ ὠ ὠ – ὠ – ὠ

Ὀρχήστ' ἀγλαίας ἀνάσσειν; εὐρυφάρετρ' Ἀπολλον.

*Athenæus, I, p. 22, B. Eustath. ad Iliad. p. 52, 18. ad Odys. p. 1602, 23.*

## 13.

(116) ὠ ὠ ὠ – ὠ – ἰ ὠ ὠ – ὠ ὠ – –

Κατεκρίθη δὲ θνατοῖς ἀγανώτατος ἔμμεν.

*Plutarch, de EI Delphico. c. XXI. de defect. oracul. c. VII. adv. Epicur. c. XXIII.*

Apollo is referred to.



## 14.

*Schol. Æschyl. Eumen. 11*: χαριζόμενος Ἀθηναίοις καταχθῆναί φησιν (117)  
(Αἰσχύλος) αὐτὸν ἐκέῖσε Ἀπόλλωνα κακέϊθεν τὴν παραπομπὴν αὐτῷ εἶναι·  
ὁ δὲ Πίνδαρος ἐκ Ἰανάγρας (leg. Ἰεγύρας, Müller, *Orchom.* p. 147) τῆς  
Βοιωτίας.

## 15.

— ᾶ ὠ ὠ — ὠ ὠ — — ᾶ ὠ — (118)

Μαντεύεο, Μοῖσα, προφατεύσω δ' ἐγώ.

*Eustath. ad Iliad. a*, p. 9.

*Comp. Plat. Legg. iv*, p. 719: ποιητῆς ὁπόταν ἐν τῷ τρίποδι τῆς Μούσης  
καθίζεται.

## 16.

Μοῖσ' ἀνέγκέ με. (119)

*Eustath. ubi supra et ad Iliad. a*, p. 179.

## 17.

*Julian, Epist. xix*, p. 386. Πινδάρῳ μὲν ἀργυρέας εἶναι δοκεῖ τὰς (120)  
Μούσας, οἷον ἐκδηλοῦν αὐτῶν καὶ περιφανῆς τῆς τέχνης εἰς τὸ τῆς ὕλης  
λαμπρότερον, ἀπέικαζοντι. *Comp. P. xi*, 42. *I. ii*, 7.

## 18.

*Libanius, Epist. xxxiv*, p. 16. ed. Wolf: ὁ μὲν Πίνδαρός πού φησι (121)  
μήλων τε χρυσῶν εἶναι φύλαξ, τὰ δὲ εἶναι Μουσῶν, καὶ τούτων  
ἄλλοτε ἄλλοις νέμειν.

## 19.

*Himerius, Orat. xiii*, 7, p. 594: τὰ δὲ σὰ νῦν δέον καὶ αὐτῷ τῷ Μουση- (122)  
γέτη εἰκάζεσθαι· οἷον αὐτὸν καὶ Σαπφῶ καὶ Πίνδαρος ἐν ᾧδῃ κόμη τε χρυσῇ  
κοσμήσαντες κύκνοις ἔποχον εἰς Ἐλικῶνα πέμπουσι Μούσαις Χάρισί τε ὁμοῦ  
συγχορεύσαντα, κ. τ. λ.

## 20.

- (123) *Etym. M.* p. 277, 40, v. Διόνυσος: οἱ δὲ ἀπὸ τοῦ Διὸς καὶ τῆς Νύκτος τοῦ ὄρους ὠνομάσθαι, ἐπεὶ ἐν τούτῳ ἐγεννήθη, ὡς Πίνδαρος, καὶ ἀνετράφη.

## 21.

- (124) Plutarch, *de adul. et amic. discrim.* c. xli: εὐδία γὰρ ἐπάγει νέφος ὁ κινῶν ἐν παιδίᾳ καὶ φιλοφροσύνη λόγον ὀφρῶν ἀνασπῶντα καὶ συνιστάντα τὸ πρόσωπον, ὥσπερ ἀντιπαττόμενον τῷ λυσίῳ (Λυαίῳ, Reiske) θεῷ, λύονται τὰ τῶν δυσφόρων σχοίνιον μεριμνῶν, κατὰ Πίνδαρον. For Διόνυσος Λύσιος, comp. Pausan. ix, 16, 4, and see *Philol. Mus.* ii, p. 303.

## 22.

- (125) — υ υ — υ υ — υ υ — — υ υ —  
 — — υ υ — —

Δενδρέων δὲ νομὸν Διόνυσος πολυγαθῆς αὐξάνοι,  
 ἀγνὸν φέγγος ὀπώρας.

Plutarch, *de Iside et Osiri*, c. xxxv. *Symp. Qu.* ix, 14, 4.  
 See Welcker, *Nachtrag*, p. 186.

## 23.

- (126) υ υ — υ υ — υ υ —  
 υ υ — — υ υ — υ υ —  
 υ υ — — υ υ — υ υ — —  
 — υ — — υ υ — υ υ —

Ἐλαφρὰν κυπάρισσον φιλέειν,  
 ἔαν δὲ νομὸν Κρήτας περιδαίον.  
 ἐμοὶ δ' ὀλίγον μὲν γὰρ δέδοται, ὅθεν ἄδρυα  
 πενθέων δ' οὐκ ἔλαχον οὐδὲ στασίων.

Plutarch, *de exsilio*, c. ix. Comp. Synesius, *Laus. Calvit.* p. 77.

“Be contented with a little cypress-tree, and leave alone the groves round mount Ida in Crete. A small parcel of land has fallen to my lot, whence I get nothing but apples: but I have no share in sorrow and contention.” On the cypress-groves in Crete, consult Plato, *Legg.* i, p. 625, B. Cicero, *Legg.* i, 5. Hermippus, *apud Athen.* i, p. 27, F. Pliny, *H. N.* xvi, 33, 60. Höck, *Creta*, i, p. 6.

For the form περιδαῖον, comp. περάπτων (*P.* III, 52), περόδοις (*N.* XI, 40), and the words περώσιον, περόσχια, περρέθηκατο, περφερέες, Περφίλη, quoted by Hesychius, and *Etym. M.* p. 141, 8: περβοή γὰρ ὁ πόλεμος. See Hermann, *de dial. Pind.* p. xxii. Böckh, *not. crit. ad O.* VI, 38. *New Cratylus*, p. 192, 229. For ἄδρνα, which I have given in the Fragment, and for which Plutarch has ἄδρνε, see Hesych. *s. v.*, and Athenæus, p. 83, A.

## 24.

υ ἰ ἰ υ \_

(127)

ἰ υ ἰ υ υ \_ ἰ υ υ \_ υ \_ υ \_ υ

\_ ἰ υ ἰ υ υ \_ ἰ \_

ἰ \_ ἰ υ υ .....

Τί δ' ἔρδων φίλος

σοί τε, καρτερόβροντα Κρονίδα, φίλος δὲ Μοίσαις,

Εὐθυμία τε μέλων εἶην,

τοῦτ' αἴτημί σε.

Athenæus, v, p. 191, F.

## 25.

ἰ υ \_ υ ἰ υ υ \_ υ υ \_ \_ ἰ υ υ \_ υ υ \_ \_

(128)

ὦ τάλας ἐφάμερε, νήπια βάζεις χρήματά μοι διακομπέων.

*Schol. Aristop. Nub.* 223.

This is addressed by Silenus to Olympus, the Phrygian.

## 26.

Ταῖς ἱεραῖς μελίσσαις τέρπεται.

(129)

*Schol. Pyth.* IV, 104: τὰς περὶ τὰ θεῖα μυστίδας καὶ μελίσσας φασίν.

See on *O.* VI, 46, 47.

## 27.

*Schol. Ven. A. B. Lips. ad Iliad.* θ, 386: Πίνδαρος γοῦν ἑκατὸν, Ἡσίοδος (130) δὲ πεντήκοντα ἔχειν αὐτὸν (Cerberus) κεφαλὰς φησιν.

## 28.

- (131) Tertullianus, *de corona militis*, c. VII: *Hercules nunc populum capite præfert, nunc oleastrum, nunc apium. Habes tragædiam Cerberi, habes Pindarum atque Callimachum, qui et Apollinem memorat interfecto Delphico draconè lauream induisse qua supplicem.*

## 29.

- (132) Ἄνδρῶν δικαίων χρόνος σωτὴρ ἄριστος.  
Dionysius Halicarn. *de orat. ant.* p. 81, 3.

## 30.

- (133) Ὡ ἰ ὕ - - ἰ ὕ - - ἰ ὕ ὕ - ὕ ὕ -  
Ἄνακτὰ τῶν πάντων ὑπερβάλλοντα χρόνον μακάρων.  
Plutarch, *Qu. Plat.* 8, 4.

## 31.

- (134) ..... - -  
Ὡ ἰ ὕ - - ἰ ὕ ὕ - ὕ [ὕ -] ...  
..... οἱ μὲν  
κατωκάρᾳ δεσμοῖσι δέδενται .....  
Suidas, s. v. κατωκάρᾳ.

## 32.

- (135) Pausan. v, 14: Ἄλφειῷ καὶ Ἀρτέμιδι θύουσιν (Ἡλεῖοι) ἐπὶ ἐνὸς βωμοῦ. τὸ δ' αἴτιον τοῦτον παρεδήλωσε μὲν πού καὶ Πίνδαρος, γράφομεν δὲ καὶ ἡμεῖς ἐν τοῖς λόγοις τοῖς Λετριναίοις (VI, 22).

## 33.

- (136) *Etym. M.* p. 513, 20: Κιδαλία· οἶον, Κιδαλῆς κρηνίδος ἐπλανήθην. ἐκ Πινδάρου, χεῖρα Κιδαλίας. εἰς τὴν χεῖρα αἰτιατικὴν μὴ ποιήσης ἐκθλιψιν· Κιδαλία γὰρ ἐστίν, i. e. we must not write χεῖρ' Ἀκιδαλίας, as some had done.

## CLASS II. FRAGMENTS RELATING TO HEROES.

## 34.

— † † † — † — † † — † † † † † — —

(137)

Ἀλλαλοφόνους ἐπάξαντο λόγχας ἐνὶ σφίσιω αὐτοῖς.

Apollonius Dyscolus, *de Syntaxi* II, 27, p. 180.

This Fragment refers to Otus and Ephialtes, who, according to one legend, killed one another. For the diction, compare Soph. *Antig.* 145: καθ' αὐτοῖν δικρατεῖς λόγχας στήσαντ', ἔχετον κοινοῦ θανάτου μέρος ἄμφω.

## 35.

*Etym. M.* p. 60, 37: of Elara the mother of Tityus: Ἀλέρα καὶ (138) Ἐλάρα· Ἐλάρας γενεά· οὕτω παρὰ Σιμωνίδη· Ἀλέρα δὲ παρὰ Πινδάρου· οἶον Ἀλέρας ὠσόν. Sylburg reads υἷον instead of the corrupt ὠσόν, but Böckh prefers ὠόν.

## 36.

Servius *ad Virgil. Georg.* I, 14: of Aristæus: *Huic opinioni* (that he (139) went from Thebes to Ceos, and from thence, with Dædalus, to Sardinia) *Pindarus refragatur, qui eum ait de Cea insula in Arcadiam migrasse, ibique vitam* (Heinsius *villam*) *coluisse. Nam apud Arcades pro Jove colitur, quod primus ostenderit, qualiter apes debeant reparari.* Comp. *P.* IX, 64.

## 37.

Harrocraton, s. v. Ἀυτόχθονες: ὁ δὲ Πίνδαρος καὶ ὁ τὴν Δαναΐδα (140) πεποιηκώς φασιν Ἐριχθόνιον ἐξ Ἡφαίστου καὶ Γῆς φανῆναι.

## 38.

*Schol. Hom. Iliad.* ξ, 319: αὕτη δὲ (sc. Δανάη), ὡς φησι Πίνδαρος καὶ (141) ἕτεροί τινες, ἐφθάρη ὑπὸ τοῦ πατραδέλφου αὐτῆς Προΐτου· ὅθεν αὐτοῖς καὶ στάσις ἐκινήθη.

## 39.

Φιλόμαχον γένος ἐκ Περσέως.

(142)

Athenæus IV, p. 154, F.

## 40.

- (143) Eustath. *ad Iliad.* φ, p. 1221, 35: Πίνδαρος ἰχθὺν παιδοφάγον τὸ κῆτος φησιν.

## 41.

- (144) Apollodorus, *Bibl.* II, 4, 2: Πίνδαρος δὲ καὶ Ἡσίοδος ἐν Ἀσπίδι (223) ἐπὶ τοῦ Περσέως, referring to the use of the word κίβισις.

## 42.

- (145) Charon of Lampsacus (quoted by *Schol. Apollon. Argon.* II, 479. *Etym. M.* p. 75, 25) relates a singular story about Rhœcus of Cnidus, who, having preserved an oak-tree from falling, was rewarded at his request by the love of the Hamadryad, whose life depended on that of the tree, on condition that he would abstain from all intercourse with mortal women; the goddess was to send a bee as her messenger when she intended to visit him. The messenger of love having on one occasion made its appearance while Rhœcus was engaged in a game of draughts, he uttered a peevish remark which incensed the Nymph, ὥστε πηρωθῆναι αὐτόν. "Huc pertinent (says Böckh) verba Pindari, quæ Plutarchus de eo disputans, cur apes præcipue impudicos petant (*Qu. natur.* c. xxxvi) posuerat, ex Gisb. Longolii Latina interpretatione, quæ sola habetur, ab Erasmo Schmidio deprompta: *Tu molitrix favörum parva, perfidum quæ puniens Rhœcum stimulo pupugisti eum.*"

## 43.

- (146) Ἰσοδένδρου τέκμαρ αἰῶνος λαχοῖσαι.

*Schol. Apollon. et Etym. M.* II. cc. Plutarch, *amator.* c. xv. *de Oracul. def.* c. xi.

"Since they (the Hamadryads) have had allotted to them a measure of life equal to that of a tree." This Fragment belongs to the same poem as the foregoing.

## 44.

- (147) Ἰσοδένδρου τέκμαρ αἰῶνος λαχοῖσαι.  
 Ἰσοδένδρου τέκμαρ αἰῶνος λαχοῖσαι.  
 Ἰσοδένδρου τέκμαρ αἰῶνος λαχοῖσαι.  
 Ἰσοδένδρου τέκμαρ αἰῶνος λαχοῖσαι.

Ἀνδροδάμαντα δ' ἐπεὶ Φῆρες δάεν ριπὴν μελιαδέος οἴνου,  
 ἐσσυμένως ἀπὸ μὲν λευκὸν γάλα χερσὶ τραπεζᾶν  
 ὄθειον, αὐτόματοι δ' ἐξ ἀργυρέων κεράτων  
 πίνοντες ἐπλάζοντο.

Athenæus, xi, p. 476, B.

This Fragment and the following belonged (according to Dissen's suggestion) to a scholium designed for a marriage-feast at Athens, where there were some alleged descendants of the Pirithous; the subject is obviously the battle between the centaurs and the Lapithæ at the nuptials of Pirithous and Hippodamia: comp. Horat. *Carm.* iv, 2, 14. 'Ριπή, which is elsewhere used of *light* (Soph. *Electr.* 105) or *sound* (P. i, 10), is here said of the *smell* of the wine. For ἐπλάζοντε, comp. Hom. *Od.* ii, 396. xiv, 464.

## 45.

[ ] υ - - ι υ υ - υ υ - (148)  
 ι υ υ - υ υ - ι υ - - ι υ υ -

... ὁ δὲ χλωραῖς ἐλάταισι τυπεῖς  
 ὄχεθ' ὑπὸ χθόνα Καυεὺς σχίσαις ὀρθῶ ποδὶ γᾶν.

Schol. *Apollon. Argon.* i, 61. Plutarch, *de absurd. Stoic. opin.* init.  
 Cæneus was one of the Lapithæ.

## 46.

Schol. *Nem.* vii, 103: ὡς Σκοπάδας καὶ Ἀλευάδας [ὁ Πίνδαρος] εἶωθε (149)  
 καλεῖν τοὺς Θεσσαλοὺς. This is probably a mistaken interpretation of some  
 passage in an ode written for a Thessalian.

## . 47.

..... [ ] υ υ ] - υ υ - (150)  
 ι υ υ - υ υ - ι υ υ - υ υ υ  
 ι υ υ - υ υ - ι υ υ -  
 ι υ - ι υ - ι υ υ  
 ι υ υ - υ υ - ι υ - ι υ υ

Δοιὰ βοῶν

θέρμι' ἔδει ἀνθρακιὰν στέψαντα πυρίπνοά τε

σώματα· καὶ τότε ἐγὼ σαρκῶν τ' ἐνοπὰν  
εἶδον ἢ δ' ὀστέων στεναγμὸν βαρύν·  
ἦν δὲ ἰδόντα διακρίναι πολλὸς ἐν καιρῷ χρόνος.

Athenæus, x, p. 411, C. Philostratus, *Imagg.* II, 24.

This Fragment refers to the gluttony of Hercules, who, when entertained by Coronus, the son of Cæneus, one of the Lapithæ, devoured a whole ox, bones and all. And Böckh thinks that these words are put into the mouth of Coronus himself. In the last line I take διακρίναι ἐν καιρῷ together: "there was plenty of time for a person looking on to discern the whole proceeding accurately:" in *O.* VIII, 24, we have διακρίνειν μὴ παρὰ καιρόν. For the sense of καιρός, see on *O.* IX, 38; and for διακρίνειν, see *Hom. Od.* VIII, 195: καί κ' ἀλαός τοι, ξεῖνε, διακρίνειε τὸ σῆμα ἀμφαφύων.

48.

(151) . . . . .

ᾠ \_ \_ \_ \_ \_

\_ \_ ᾠ \_ \_ \_ \_

\_ ᾠ \_ \_ ᾠ \_ \_ ᾠ \_

5 ᾠ ᾠ \_ \_ ᾠ \_ \_ ᾠ

\_ ᾠ \_ \_ ᾠ ᾠ \_ \_ ᾠ \_ \_

\_ ᾠ \_ \_ ᾠ ᾠ \_ \_ ᾠ

\_ ᾠ \_ \_ ᾠ \_ \_ ᾠ

..... κατὰ φύσιν . . .

νόμος ὁ πάντων βασιλεύς

θνατῶν τε καὶ ἀθανάτων

ἄγει δικαίων τὸ βιαιότατον

5 ὑπερτάτα χειρὶ τεκμαίρομαι

ἔργοισιν Ἡρακλέος ἐπεὶ Γηρύονα βόας

Κυκλωπίων ἐπὶ προθύρων Εὐρυσθέος

ἀναιτήτας τε καὶ ἀπριάτας ἤλασεν.

Plato, *Gorgias*, p. 484, B. *Comp. Legg.* III, p. 690, B. x, p. 890, A. *Protag.* p. 337, D. Aristides, *T.* II, p. 52: Herod. III, 38. VII, 104; see also Alberti *ad Hesych. s. v. Νόμος*. For the sentiment contained in this celebrated Fragment, see Eurip. *Hecuba*, 799:



ἡμεῖς μὲν οὖν δούλοί τε κάσθενεῖς ἴσως·  
ἀλλ' οἱ θεοὶ σθένουσι, χῶ' κείνων κρατῶν  
νόμος.

Heraclitus (p. 350, Schleiermacher): τρέφονται γὰρ πάντες ἀνθρώπινοι νόμοι ὑπὸ ἐνὸς τοῦ θείου. κρατεῖ γὰρ τοσοῦτον ὀκόσον ἐθέλει, καὶ ἐξαρκεῖ πᾶσι καὶ περιγίγνεται. Comp. Lobeck, *Aglaophamus*, p. 533. On the words ἄγει—χειρὶ, Böckh remarks: "Fatalis lex, inquit, etiam vim maximam affert, eamque justam efficit, quum humana ratione sit injusta: quia quod summa lex imperavit, etsi injustum nobis esse videatur, justum sit necesse est." Τεκμαίρομαι ἔργοισιν Ἡρακλέους: "I draw this conclusion from the deeds of Hercules:" τεκμαίρεσθαι generally means "to set up a τέκμαρ or fixed object for oneself" (Aristot. *Rhet.* I, 2. § 16, 17); it also means "to be a τέκμαρ, to be visible or discernible in or upon any thing," as in Sophocles, *Cedalion*, *Fragm.* I:

τοῖς μὲν λόγοις τοῖς σοῖσι οὐ τεκμαίρομαι,  
οὐ μᾶλλον ἢ λευκῷ λίθῳ λευκὴ σταθμῆ.

The ἅπαξ λεγόμενον ἀναιπήτας has been introduced by Böckh from conjecture for ἀναιρεῖται, which is found in the Scholiast on Aristides, l. c.

49.

Artemidorus, *Oneirocr.* IV, 2. p. 202, extr.: ἄλλα δὲ ἄλλοις νόμιμα, (152) σφέτερα δὲ κεῖται ἐκάστοις, φησὶν ὁ Πίνδαρος. This is Schneider's reading: the old editions have δέδεικται instead of δὲ κεῖται.

50.

The *Scholia Minora* on Homer, *Iliad.* φ, 194, and the *Venetian Scholia*, (153) p. 470, quote the authority of Pindar for the legend about Hercules and the Achelous, and their duel for the love of Deianeira, and how Achelous gave Hercules the horn of Amalthea in exchange for one of his own horns which had been broken off in the struggle. Comp. *Fragments* 27, 28.

51.

⊥ ⊂ ⊂ ⊂ ⊂ ⊂

(154)

Πάντα θύειν ἐκατόν.

Strabo, III, p. 232, B. of the Lusitanians.  
For the phrase, comp. Herod. IV, 88.

## 52.

- (155) *Idem.* III, p. 258, D: καὶ τὰς Πλαγκτὰς καὶ τὰς Συμπληγάδας ἐνθάδε μεταφέρουσί τινες, ταύτας εἶναι νομίζοντες στήλας, ἃς Πίνδαρος καλεῖ πύλας Γαδειρίδας, εἰς ταύτας ὑστάτας ἀφίχθαι φάσκων τὸν Ἡρακλέα. See also p. 260, and Eustath. *ad Dionys. Perieget.* 64.

## 53.

- (156) Megasthenes (*apud Strabo*, xv, p. 1038, B) says that the Indian philosophers περὶ τῶν χιλιετῶν Ὑπερβορέων τὰ αὐτὰ λέγειν Σιμωνίδῃ καὶ Πινδάρῳ καὶ ἄλλοις μυθολόγοις. *Comp. O. III. P. x*, 41.

## 54.

- (157) ... 00 - 00 - 00 - - 1 0 - -  
1 0 - - 1 0 -

... κατὰ μὲν φίλα τέκν' ἐπεφνεν θάλλοντας ἦβα  
δυνώδεκ', αὐτὸν δὲ τρίτον .....

Porphyrius, *apud Schol. Ven. Iliad.* κ, 252.

This Fragment refers to the death of Neleus and his sons by the hand of Hercules. αὐτὸν δὲ τρίτον, "and himself the thirteenth:" see *Fragm. Thren.* 6.

## 55.

- (158) - 1 0 0 - 0 0 - - 1 0 0 - 0 0 - - 1 0 -  
- 1 0 - - 1 0 - - 1 0 0 - 0 0 -  
1 0 - - 1 0 0 - 0 0 - - 1 0 0 - 0 0 - - 1 0 0  
1 0 - - 1 0 - - 1 0 - - 1 0 -

Οὐ Πηλέος ἀντιθέου μόχθοι νεότατ' ἐπέλαμψαν μυρίοις;  
πρῶτον μὲν Ἀλκμήνας σὺν υἱῷ Τρώϊον ἄμ πεδίον  
καὶ μετὰ ζωστήρας Ἀμαζόνος ἦλθεν, καὶ τὸν Ἰάσονος εὐδοξον  
πλόον

ἐκτελευτάσαις ἔλεν Μήδειαν ἐκ Κόλχων δόμων.

*Schol. Eurip. Androm.* 798 (*Matth. Eurip. T. v*, p. 582).



## 62.

- (165) ..... - ˊ υ - υ υ  
 - ˊ υ - υ - .....  
 ..... αἰνιγμα παρθένου  
 ἐξ ἀγριαῖν γνάθων .....

## 63.

- (166) ..... - ˊ υ - υ -  
 - ˊ υ - υ - .....  
 ..... δ' οὐδὲν προσαιτέων  
 ἐφθεγξάμαν ἐπὶ .....

Ἐφθεγξάμαν is an emendation for ἐφτιζάμεν, which appeared in the older editions: Lindemann found ΕΦΕΤΖΑΜΑΝ in a MS.

## 64.

- (167) υ ˊ υ - ˊ υ - ˊ υ - υ - .....  
 Τροχὸν μέλος· ται δὲ Χείρωνος ἐντολάς.

Böckh ingeniously conjectures that Achilles was represented, in the poem from which this verse is taken, as singing "a rapid song" to the harp, while the daughters of Chiron (Κενταύρου κούραι, P. IV, 103) sang to him "the injunctions of Chiron."

## 65.

- (168) - ˊ υ - ˊ υ - ˊ υ - υ - .....  
 Ἐν δασκίοισιν πατήρ· νηλεεῖ νόω δ' .....

## 66.

- (169) υ ˊ υ - - ˊ υ - - ˊ υ υ υ  
 Νόμων ἀκούοντες θεόδματον κέλαδον.

## 67.

..... υ - ι υ υ - υ υ - ι υ υ  
 - ι υ .....

(170)

Ἵφάινω δ' Ἀμυθαονίδαϊς ποικίλον  
 ἄνδημα.

Schol. Nem. vii, 116. See on N. viii, 15.

## 68.

[ι υ υ] - υ υ - - ι υ - - ι υ υ -  
 ι υ - - ι υ υ - υ υ -  
 υ ι υ - - ι υ - - ι υ - - ι υ - -  
 ι υ υ - υ υ - - ι υ υ - υ υ - - ι υ υ -  
 ι υ - - ι υ - - ι υ - -

(171)

... Ἄλλοτρίοισιν μὴ προφαίνειν τίς φέρεται  
 μόχθος ἄμμιν· τοῦτό γέ τοι ἐρέω·

καλῶν μὲν ὧν μοῖραν τε τερπνῶν ἐς μέσον χρῆ παντὶ λαῶ  
 δεικνύναι· εἰ δέ τις ἀνθρώποισι θεόςδοτος ἀτλάτα κακότητας

5 προστύχη, ταύταν σκότει κρύπτειν ἔοικεν.

Stobæus, *Serm.* ccvi, p. 848, Wechel.

This Fragment and the three following belong, according to Böckh's reasonable supposition, to a scholium in which the poet set forth the good counsel given by Amphiaraus to his son Amphiloclus.

## 69.

Μὴ πρὸς ἅπαντας ἀναρρήξαι τὸν ἀχρεῖον λόγον·  
 ἔσθ' ὅτε πιστοτάτα σιγᾶς ὁδός· κέντρον δὲ μάχας  
 ὁ κρατιστεύων λόγος.

(172)

Clemens Alexandr. *Strom.* i, p. 345, 11.

Böckh has made one strophe by prefixing this to the preceding Fragment, as follows:

ι υ υ - υ υ - - ι υ - - ι υ υ -  
 ι υ υ - υ υ - - ι υ - - ι υ υ -  
 ι υ - - ι υ υ - υ υ - - ι υ - - ι υ υ -  
 ι υ - - ι υ υ - υ υ -  
 5 υ ι υ - - ι υ - - ι υ - - ι υ - -

1 0 0 - 0 0 - - 1 0 0 - 0 0 - - 1 0 0 -  
 1 0 - - 1 0 - - 1 0 - -

Μὴ πρὸς ἅπαντας ἀναρρήξαι τὸν ἀχρεῖον λόγον·  
 ἔσθ' ὅτε πιστοτάτα σιγᾶς ὁδός· κέντρον δὲ μάχας  
 ὁ κρατιστεύων λόγος. Ἄλλοτριόισιν μὴ προφαίνειν τίς φέρεται  
 μόχθος ἄμμιν· τοῦτό γέ τοι ἐρέω·

5 καλῶν μὲν ὧν μοῖράν τε τερπνῶν ἐς μέσον χρῆ παντὶ λαῶ  
 δεικνύναι· εἰ δέ τις ἀνθρώποισι θεόςδοτος ἀτλάτα κακότας  
 προστύχη, ταύταν σκότει κρύπτειν ἔοικεν.

Ὁ κρατιστεύων λόγος is here "overbearing talkativeness," when a person  
 talks more and louder than the rest of the company.

## 70.

(173) ..... 1 0 -  
 1 0 - - 1 0 - - 1 0 0 - 0 0 -  
 1 0 - - 1 0 0 - 0 0 - - 1 0 0 - 0 0 - - 1 0 -  
 1 0 - - 1 0 0

ὦ τέκνον,  
 ποντίου θηρὸς πετραίου χρωτὶ μάλιστα νόον  
 προσφέρων πάσαις πολίεσσιν ὁμίλει· τῷ παρεόντι δ' ἐπαινῆ-  
 σαις ἐκῶν  
 ἄλλοτ' ἄλλοῖα φρόνει.

Athenæus, XII, p. 513, C.

The idea is probably borrowed from some cyclic poet; compare the  
 lines in Athenæus VII, p. 317, A.

Πουλύποδός μοι, τέκνον, ἔχων νόον, Ἀμφίλοχ' ἦρως,  
 τοῖσιν ἐφαρμόζου, τῶν κεν καὶ δῆμον ἴκηαι.

and the contrary sentiment of Ion, the tragedian in Eustathius *ad Od.* ε,  
 p. 1541, 41:

τὸν πετραῖον πλεκτάναις ἀναίμονα  
 στυγῶ μεταλλακτῆρα πουλύπουν χροός.

## 71.

(174) [1 0 0 -] 0 0 - - 1 0 0 - 0 0 - - 1 0 -

..... Ὁ γὰρ ἐξ οἴκου ποτὶ μῶμον ἔπαινος κίρναται.

Schol. Nem. VII, 89.

## 72.

┌ υ υ υ - υ υ - - ┌ υ υ - υ υ -

(175)

┌ υ - υ

᾽Ω πόποι, οἳ' ἀπατάται φροντίς ἐφ' αὐτῶν  
οὐκ ἰδνῖα.

Aristides, T. II, p. 402.

The words are said in reference to Eriphyla, who persuaded her husband Amphiaraus to join the fatal expedition against Thebes.

## 73.

"Schol. Vict. ap. Heyn. Hom. T. V, p. 784, ad Iliad. π, 10: Πεντήκοντ' (176)  
ἔσαν ἄνδρες] καὶ Πίνδαρος πενήκοντα ἐρετμούς φησι τὰς ναῦς Ἀχαιῶν  
εἶναι. Scribe πενήκοντηρέτους. De classe Græcorum adversus Trojam  
proficiscentium." Böckh.

## 74.

┌ υ υ υ - υ υ - ὦ υ - - ┌ υ - -

(177)

┌ υ υ υ - υ υ - ὦ υ - υ υ

Ὅς Δολόπων ἄγαγε θρασὺν ὄμιλον σφενδονᾶσαι,  
ἱπποδάμων Δαναῶν βέλεσι πρόσφορον.

Strabo, ix, p. 659, A: μνησθεὶς τοῦ Φοινίκου. Comp. Eustath. ad Iliad.  
p. 311.

## 75.

Aristides, T. II, p. 260: ὁ ἐπὶ τῆς ἀγωνίας ἀλλήλων ἀλλοτρίων (178)  
καὶ τίς οὐκ ἂν φήσειεν οὕτως πολλὴν εἶναι τὴν ἀλογίαν; ὄντα μὲν αὐτὸν  
κυριώτερον τοῦ Ὀδυσσεύος εἰς σοφίας λόγον, ὡς ἔφη Πίνδαρος, εἶθ' ἡτ-  
τηθῆναι ὑπὸ τοῦ χείρονος.

## 76.

Ἵπερμενὲς ἀκαμαντόχαρμαν Αἴαν.

(179)

Chæroboscus apud Bekker. Anecd. p. 1183.

## 77.

Schol. Soph. Ajax. Argum. Extr.: περὶ δὲ τῆς πλευρᾶς ὅτι μονὴν αὐτὴν (180)  
τρωτὴν εἶχεν (ὁ Αἴας), ἱστορεῖ καὶ Πίνδαρος· ὅτι τὸ μὲν σῶμα, ὅπερ ἐκάλυπ-  
τεν ἢ τοῦ Ἡρακλέους λεοντῆ, ἄτρωτον ἦν, τὸ δὲ μὴ καλυφθὲν, ὅπερ ἦν ἢ  
πλευρὰ, τρωτὸν ἔμεινεν.

## 78.

- (181) The *Scholia Minora et Veneta ad Iliad.* κ, 435, quote Pindar as an authority for the exploits of Rhesus, and his destruction by the agency of Juno. "He fought only one day for the Trojans, and slew many of the Greeks." Eustath. *ad Iliad*, κ, p. 817. 24.

## 79.

- (182) Aristophanes Byzantius, *ap. Eustath. ad Iliad.* λ, p. 877, 55: εἰτά φησιν, ὅτι καὶ Πίνδαρός πον τὰς Διομήδους ἵππους πρόβατα καλεῖ, τὴν φάτιν αὐτῶν λέγων προβάτων τράπεζαν.

## 80.

- (183) "Ibidem Aristophanes *Pegasus* quoque a Pindaro πρόβατον vocatum dicit; pergit enim Eustathius *ad Iliad.* l. c.: οὕτω δέ πον, φησὶ, καὶ ἐπὶ τοῦ Πηγάσου ποιεῖ: quod nisi Grammaticum memoria fefellit de φάτιναις ἐν Ὀλύμπῳ ἀρχαίαις (O. XIII, 92) cogitantem, pertinet ad locum de Bellerophonte, de quo Horatius *Carm.* IV, 2, 13." Böckh.

## 81.

- (184) ὄ ο ο - ο ο ο - ο ο ο ο  
 ἔτι δὲ τειχέων ἀνακικύει καπνός.  
*Etymol. Gudian.* p. 321, 54.

This probably refers to the destruction of Troy. Ἀνακικύειν is "to rise with violence:" "to burst forth impetuously."

## 82.

- (185) - ο ο - ο ο ο - ο ο ο -  
 ο - ο ο ο -  
 Αὐτόν με πρῶτιστα συνοικιστῆρ' αἰτίας  
 ἔσδεξαι τεμενοῦχον.  
*Apollonius Dyscolus, de Syntaxi* II, 18, p. 142.

## 83.

- (186) - ο ο - ο ο - ο ο ο - ο ο ο  
 ἦρωες αἰδοίαν ἐμίγνυντ' ἀμφὶ τράπεζαν θαμα.  
*Plutarch, Qu. Sympos.* II, 10.





## 90.

- (193) Harpocratio, v. "Αβαρις: Ἰππόστρατος μὲν γὰρ κατὰ τὴν τρίτην αὐτὸν Ὀλυμπιάδα λέγει παραγενέσθαι (εἰς τὴν Ἑλλάδα). ὁ δὲ Πίνδαρος κατὰ Κροῖσον τὸν Λυδῶν βασιλέα· ἄλλοι δὲ κατὰ τὴν εἰκοστήν καὶ πρώτην Ὀλυμπιάδα.

## 91.

- (194) Origen (*contra Celsum* III, p. 129, Höschel) quotes Pindar, conjointly with Herodotus, as an authority for the legend about Aristeas of Proconnesus.

## 92.

- (195) *Vita Pindari Vratislaviensis*, p. 9: Σιμωνίδης τὴν ἐν Σαλαμῖνι ναυμαχίαν γέγραφε· καὶ Πίνδαρος μέμνηται τῆς Καμβύσου βασιλείας. I have introduced Böckh's emendation Καμβύσου for Κάδμον, which I consider quite certain: comp. Suidas, v. Σιμωνίδης· καὶ γέγραπται αὐτῷ Δωρίδι διαλέκτῳ ἢ Καμβύσου καὶ Δαρείου βασιλεία καὶ Ξέρξου ναυμαχία καὶ ἢ ἐπ' Ἀρτεμισίῳ ναυμαχία δι' ἐλεγείας, ἢ δ' ἐν Σαλαμῖνι μελικῶς.

## 93.

- (196) [—] υ υ — υ υ — — — υ υ υ — υ υ — —  
— — υ υ — υ υ —

... Ὅθι παῖδες Ἀθηναίων ἐβάλοντο φαεινὰν κρηπίδ' ἐλευθερίας.

Plutarch, *vit. Themist.* c. VIII. *de glor. Athen.* c. VII. *de Herod. malign.* c. XXXIV. *S. N. V.* c. VI. p. 23. Wyttenb.

This refers to the battle of Artemisium. For the phrase, see on *P.* VII, 3, 4. Böckh proposes to read in the second line κρηπίδα τοῖς Ἑλλασι ἐλευθερίας, on the authority of Aristides, *T.* II, p. 188.

## 94

- (197) πανδείματι μὲν ὑπὲρ πόντιον Ἑλλας πόρον ἱερόν.

*Schol. Aristoph. Vesp.* 302.

This refers to the passage of the Persian army under Xerxes across the Hellespont. For the epithet ἱερόν, comp. *Æschyl. Persæ.* 742:

ὅστις Ἑλλήσποντον ἱερόν, δούλον ὧς, δεσμεύμασιν  
ἤλπισε σχήσειν ῥέοντα, Βόσπορον ῥόον θεοῦ.

In Herod. VII, 36, the Hellespont is called ὁ πόρος.

## 95.

- 1 0 - - 1 0 0 - .....

(198)

Ἄ Μιδύλου δ' αὐτῷ γενεὰ .....

*Schol. Pyth.* VIII, 53.

Böckh conjectures that this Fragment belonged to a lost Isthmian ode, commemorating a victory in the wrestling-match obtained by Clitomachus the uncle of Aristomenes: see *P.* VIII, 37.

## 96.

- 1 0 - 0 1 0 - 0

(199)

Κεῖ μοί τιν' ἄνδρα τῶν θανόντων.

*Schol. Isthm.* IV, *inscr.*: λέγει δὲ ἤδη τετελευτηκότα τὸν Πυθέαν.

## 97.

*Schol. Soph. Œd. T.* 888: "Ἄβαι τόπος Λυκίας, ἔνθα ἱερόν ἐστὶν Ἀπόλλω- (200)  
νος· ἢ διὰ τῶν Σαμίων, ὅτι καὶ ἐκεῖ μαντεύονται, ὡς καὶ Πίνδαρος. For  
the corrupt Σαμίων Böckh proposes Ἰαμιδῶν.

## 98.

1 0 - 0 - 0 - 0 1 0 - 0 - -

(201)

Αἰολεὺς ἔβαινε Δωρίαν κέλευθον ὕμνων.

*Schol. Pyth.* II, 128.

See on *O.* I, 101, 102.

## 99.

*Schol. Apollon. Rhod.* I, 411: Αἰσωνίς πόλις τῆς Μαγνησίας ἀπὸ τοῦ (202)  
πατρὸς Ἰάσονος, ὡς καὶ Πίνδαρός φησι καὶ Φερεκίδης. Böckh suggests that  
this may refer only to the mention of Æson as the father of Jason.

## 100.

*Stephan. Byzant.* s. v. Ἀπέσας ὄρος τῆς Νεμέας ὡς Πίνδαρος καὶ Καλ- (203)  
λίμαχος ἐν τρίτῃ.

## 101.

Δελφοὶ θεμιστῶν ὕμνων μάντιες Ἀπολλωνίδαι.

(204)

*Schol. Pyth.* IV, 4.

Böckh would omit ὕμνων, and read θεμιστῶν: comp. *Hom. Od.* XVI,  
403.



107.

ὦ ταλαίπωροι Θῆβαι. (210)

*Vita Pindari a Thoma digesta*, p. 4.

“Fragmentum mihi magnoperè suspectum.” Böckh.

108.

Μελιγαθὲς ἀμβρόσιον ὕδωρ (211)

Τιλφώσσης ἀπὸ καλλικράνου.

Strabo ix, p. 630, A, B. Steph. Byz. v. Τέλφουσσα.

See Müller, *Orchom.* p. 47. The fountain was near Haliartus and Alalcomenæ.

109.

Steph. Byz. v. Κρήστων: ὁ πολίτης Κρηστωναῖος παρὰ Πινδάρῳ. (212)

110.

⊥ ∪ — — ⊥ ∪ — — ⊥ ∪ — — ⊥ ∪ — — ⊥ ∪ — — (213)

⊥ ∪ — — ⊥ ∪ ∪ — ∪ ∪ —

Ἐνθα βουλαὶ μὲν γερόντων καὶ νέων ἀνδρῶν ἀριστεύοισιν αἰχμαί, καὶ χοροὶ καὶ Μοῖσα καὶ Ἀγλαΐα.

Plutarch, *Lycurg.* c. xxi, who also quotes Terpander: ἔνθ' αἰχμά τε νέων θάλλει καὶ Μοῦσα λιγεία καὶ Δίκα εὐρύαγυια. Comp. c. x.

111.

Οἱ τ' ἀργείλοφον παρ Ζεφυρίου κολώναν ..... (214)

*Schol. Olymp.* xi, 19.

Böckh would read Ζεφύριον.

112.

— ⊥ ∪ — — ⊥ ∪ — — ⊥ ∪ — — (215)

⊥ ∪ — — ⊥ ∪ ∪ — ∪ ∪ —

∪ ⊥ ∪ — ∪ ⊥ ∪ — — ⊥ .....

Αἰγυπτίαν Μένδητα, παρ κρημνὸν θαλάσσης,  
ἔσχατον Νείλου κέρας, αἰγιβάται  
ὅθι τράγοι γυναιξὶ μίσγονται .....

Aristides, T. II. p. 360. Priscian, VI, p. 705. Strabo, XVII, p. 1154, A.

"Non noverat Pindarus accurate Ægyptum, neque enim ad mare sita urbs Mendes fuit, sed in magna planitie." Dissen.

## 113.

(216) ..... - - 1 0 - - 1 0 - -

..... Λευκίππων Μυκηναίων προφᾶται.

Schol. Pyth. IV, 206.

## 114.

(217) - 1 0 0 - 1 0 0 - 0 -  
1 0 - 1 0 - 1 0 - 0 0 0 - 0 -  
0 1 1 0 0 - 0 0 0 - 0 - 1 0 0 - 0 0 0 -

Ἄνδρες τινὲς ἀκκίζόμενοι Σκύθαι  
νεκρὸν ἵππον στυγέρισιν λόγῳ, κτάμενον ἐν φάει  
κρυφᾶ δὲ σκολιοῦς γένυσιν ἀνδέρουσιν πόδας ἠδὲ κεφαλὰς.

Zenobius, V, 59. Diogenianus, VII, 12. Mich. Apostolius, XV, 88. Suidas, s. v. Σκύθης ὄρα, et v. ἀκκίζόμενος. Hesychius, s. v. Σκύθης ὄνειον δαῖτα, and many other passages.

The poet here alludes to the proverb Σκύθης τὸν ἵππον, ἐπὶ τῶν κρύφα τιμῶν ἐφιερμένων, φανερώς δὲ ἀπωθουμένων καὶ διαπτύοντων αὐτό, as Zenobius explains it. The verb ἀκκίζεσθαι, which was very common in Attic Greek, signifies "to pretend to need pressing," "to dissemble one's wishes," "to say no and mean yes:" Suidas: ἀκκίζεσθαι—τὸν θέλοντά τι προσποιεῖσθαι μὴ ἐθέλειν. Bekker. Anecd. p. 364, 31: ἀκκίζόμενος: θρυπτόμενος, προσποιούμενος, γυναικιζόμενος, ἢ μωραίνων. It is used in the same reference as here by Philippides, apud Athen. IX, p. 384, F: τὰ μὲν οὖν γύναια τᾶλλ' ἠκκίζετο, ἢ δ' ἀνδρσφόνος Γνάθαινα.... οὐό [νεφρούς] ἀρπιάσασα κατέπιεν. ΦΑΕΚ is Heyne's excellent emendation for ΦΑCΙ. The words κτάμενον ἐν φάει are opposed to κρυφᾶ in the next line. Böckh's translation of the Fragment is as follows: *gens quoddam hominum cupiditatem stulte dissimulans Scythæ mortuum equum verbo aversantur palam occisum, clam vero incurvos malis suis excoriant pedes et capita.*

115.

Καὶ λιπαρῶ Σμυρναίῳ ἄστει .....

(218)

Schol. Pyth. II, inscr.

116.

Eustathius, *ad Dionys. Perieget.* 467, says that Pindar called Sicily (219) *τριγλώχισσα*, in reference to its triangular form.

117.

Galen, *de puls. differ.* T. III, p. 38. extr.: καὶ τοί γ' οὐδ' ἀπὸ τῶν κυρίων (220) ὡς ἔτυχε μεταφέρειν ἔξεστιν οὐδὲ τοῖς ποιηταῖς, ἀλλὰ κὰν Πίνδαρος ἢ τις, Ὀκεανοῦ τὰ πέταλα τὰς κρήνας λέγων οὐκ ἐπαινεῖται, and then he quotes P. I, 86, as another instance of bombastic diction.

118.

— † ∪ ∪ — ∪ ∪ — — † ∪ — † ∪ — — † ∪ —  
 † ∪ — — † ∪ — — † ...

(221)

Ἄρχα μεγάλας ἀρετᾶς, ὤνασσα Ἀλάθεια, μὴ πταίσης ἐμὰν  
 σύνθεσιν τραχεῖ ποτὶ ψεύδει .....

Stobæus, *Serm.* LIX, p. 230, Wechel.

119.

..... [ † ] ∪ ∪ † ∪ ∪ — ∪  
 † ∪ — — † .....

(222)

..... παρὰ Λύδιον ἄρμα  
 πεζὸς οἰχνεύων .....

Plutarch, *vita Niciæ*, c. 1.

120.

† ∪ — — † ∪ ∪ — ∪ ∪ — — † ∪ — [ — † ] ∪ — ∪

(223)

Ταρτάρου πυθμὴν πιέσει σ' ἀφανοῦς σφυρηλάτοις...ἀνάγκαις.

Plutarch, *consol. ad Apollon.* T. I, p. 321. Hutten.

## 121.

(224)  $\overset{\circ}{\cup} \overset{\circ}{\cup} \perp \cup \cup - \cup \perp \cup \cup -$   
 $- \perp \cup \cup - \cup -$

Μανίαι τ' ἀλαλαί τ' ὀρινομένων  
 ῥιψαύχενι σὺν κλόμφ.

Plutarch, *de def. orac.* c. XIII. *Symp. Qu.* I, 5, 2. VII, 5, 4.

## 122.

(225)  $\perp \cup \cup - \cup \cup - \cup \cup -$   
 $\perp \cup - \cup - \cup -$   
 $\perp \cup \cup - - \overset{\circ}{\cup} \overset{\circ}{\cup} \overset{\circ}{\cup} \perp \cup \cup \cup$

Κλῦθ', Ἀλαλά Πολέμου θύγατερ,  
 ἐγγέων προοίμιον  
 ἀμφύετ' ἄνδρες τὸν ἱερόθυτον θάνατον.

Plutarch, *de gloria Atheniensium*, c. VII.

## 123.

(226) Plato, *Theætetus*, p. 173, D: ἀλλὰ τῷ ὄντι τὸ σῶμα μόνον ἐν τῇ πόλει  
 κεῖται αὐτοῦ καὶ ἐπιδημεῖ, ἡ δὲ διάνοια ταῦτα πάντα ἠγησαμένη σμικρὰ καὶ  
 οὐδὲν ἀτιμάσασα πανταχῇ φέρεται κατὰ Πίνδαρον τὰ τε γᾶς ὑπένερθε καὶ  
 τα ἐπίπεδα γεωμετροῦσα, οὐρανοῦ τε ὑπὲρ ἀστρονομοῦσα καὶ πᾶσαν πάντη  
 φύσιν ἐρευνωμένη τῶν ὄντων ἐκάστον ὅλου, εἰς τι τῶν ἐγγύς οὐδὲν αὐτὴν  
 συγκαθειῖσα. This reference to Pindar is repeated by several subsequent  
 writers, most of whom have borrowed from Plato. The allusion is probably  
 to some poem in which Pindar had spoken contemptuously of certain  
 philosophers of the Ionian school: and the following Fragment is in the  
 same strain.

## 124.

(227)  $[\perp] \cup \cup - \cup \cup - - \perp \cup -$

Ἄτελῆ σοφίας καρπὸν δρέπειν.

Stobæus, *Serm.* CCXI, p. 711.



Böckh connects this with the preceding Fragment, as follows:

⊥ ο ο ο — ο ο ο — — ⊥ ο ο ο — ο ο ο — — ⊥ ο ο ο  
 — ο ο — — ⊥ ο ο ο — ο ο ο — — ⊥ ο ο —

Ὅς πέταται τὰ τε νέρθεν γᾶς ἐφύπερθέ θ' ὑπερθέν τ' οὐρανοῦ  
 ἐξερευνάσων, ἀτελῆ σοφίας καρπὸν δρέπει

## 125.

(228)

ο ο ο ο — ο ο ο — ο ο ο — ο ο ο —  
 ο ο ο ο — ο ο ο ο — ο ο ο — ο ο ο — ο ο ο —  
 ο ο ο ο — ο ο ο ο — ο ο ο ο — ο ο ο ο —  
 ο ο ο ο — ο ο ο — — ο ο ο —

Τὸ κοινόν τις ἀστῶν ἐν εὐδία τιθεῖς  
 ἐρευνασάτω μεγαλάνορος Ἀσυχίας τὸ φαιδρὸν φάος,  
 στάσιν ἀπὸ πραπίδος ἐπίκοτον ἀνελών,  
 πενίας δότεيران, ἐχθρὰν κουροτρόφον.

Polybius, IV, 31, 6. Stobæus, *Serm.* ccxxiv, p. 742.  
 For the personification of Hesychia, comp. *P.* viii, 1.

## 126.

(229)

Ἄγαν φιλοτιμίαν μνώμενοι ἐν πόλεσιν ἄνδρες ἢ  
 στάσιν, ἄλγος ἐμφανές.

Plutarch, *de cohib. ir.* c. viii.

## 127.

(230)

Κακόφρονά τ' ἀμφάνη πραπίδων καρπόν.

Plutarch, *S. N. V.* c. xix, p. 76, Wyttenb.

## 128.

(231)

Φθόνον κενεοφρόνων ἐταῖρον ἀνδρῶν.

Plutarch, *de cap. ex host. util.* T. i, p. 283, Hutten.

## 129.

(232)    ◡ ◡ ◡ ◡ ◡ ◡ ◡ ◡  
          ◡ ◡ ◡ ◡ ◡ ◡ ◡ ◡  
          ◡ ◡ ◡ ◡ ◡ ◡ ◡ ◡  
          ◡ ◡ ◡ ◡ ◡ ◡ ◡ ◡

Πότερον δίκᾱ τείχος ὕψιον  
 ἢ σκολιαῖς ἀπάταις ἀναβαίνει  
 ἐπιχθόνιον γένος ἀνδρῶν,  
 δίχα μοι νόος ἀτρέκειαν εἰπεῖν.

Plato, *Respubl.* II, p. 365, A, B, and others.

For the metaphor, comp. *I.* IV, 45. The question seems to be, “whether open dealing or manoeuvre is the most likely to lead to eminence;” compare *P.* II, 81—85, with Cicero’s application (*ad Atticum* XIII, 38): *nunc me juva, mi Attice, consilio, πότερον δίκᾱς τείχος ὕψιον, id est aperte hominem asperner et respuam, ἢ σκολιαῖς ἀπάταις; ut enim Pindaro, sic δίχα μοι νόος ἀτρέκειαν εἰπεῖν.*

## 130.

(233)    ◡ ◡ ◡ ◡ ◡ ◡ ◡ ◡  
          ◡ ◡ ◡ ◡ ◡ ◡ ◡ ◡

Γλυκεῖά οἱ καρδίαν ἀτάλλρισα γηροτρόφος συναορεῖ  
 ἐλπίς, ἃ μάλιστα θνατῶν πολύστροφον γνώμαν κυβερνᾷ.

Plato, *Respubl.* I, p. 330, E, 331, A, and others.

## 131.

(234)    Anonymus, ap. *Stob. Serm.* CCLXII, p. 855 : Πίνδαρος εἶπε τὰς ἐλπίδας εἶναι ἐγρηγορότων ἐνώπνια.

## 132.

(235)    ◡ ◡ ◡ ◡ ◡ ◡ ◡ ◡  
          ◡ ◡ ◡ ◡ ◡ ◡ ◡ ◡

Σοφοὶ δὲ καὶ τὸ μηδὲν ἄγαν ἔπος αἶνησαν περισσῶς.

Plutarch, *Consol. ad Apollon.* T. I, p. 355, ed. Hutten.

## 133.

— † υ υ — υ υ — υ υ — — † υ υ — υ

(236)

— † υ υ — υ υ — υ † υ — υ

† υ .....

Εἴη καὶ ἐρᾶν καὶ ἐρωτι χαρίζεσθαι κατὰ καιρόν·  
μὴ πρεσβυτέραν ἀριθμοῦ δίωκε, θυμέ,  
πράξιν.

Athenæus, XIII, p. 561, B, 601, C.

For κατὰ καιρόν, comp. *Fragm.* (88). Πρεσβυτέραν ἀριθμοῦ, "at a more advanced age than the proper number of years." For πράξιν, see Plato, *Phædrus*, p. 232, 233.

## 134.

Γλυκύ τι κλεπτόμενον μέλημα Κύπριδος.

(237)

Clemens Alex. *Pædag.* p. 295, 24.

## 135.

Plutarch, *adv. Epicur.* c. xlii (after having quoted some lines from (238) P. 1): ποῖος γὰρ ἂν αὐλὸς ἢ κιθάρα διηρμοσμένη πρὸς ᾠδὴν ἢ τίς χορὸς εὐρυόπα κέλαδον ἀκροσόφων ἀγνύμενον διὰ στόματος φθεγγόμενος οὕτως ἠΰφρανεν Ἐπίκουρον, in which Böckh does not hesitate to recognize the words of Pindar.

## 136.

† υ — — † υ υ — υ υ — — † υ — —

(239)

† υ — — † υ υ — † υ — — † υ — —

† υ υ — υ υ — — † υ — —

† υ — — † υ υ — υ υ — — † υ — —

\* \* \*

[† υ υ — υ] υ — — † υ υ — υ υ — — † υ — —

Ἄνικ' ἀνθρώπων καματώδεις οἴχονται μέριμναι  
στηθέων ἔξω, πελάγει δ' ἐν πολυχρύσειο πλούτου  
πάντες ἴσα νέομεν ψευδῇ πρὸς ἀκτάν·

ὄς μὲν ἀχρήμων, ἀφνεὸς τότε, τοὶ δ' αὖ πλουτέοντες  
\* \* \*

..... ἀέξονται φρένας ἀμπελίνοις τόξοις δαμέντες.

Athenæus, xi, p. 782, D.

## 137.

(240) ... - - ˊ ˊ - - ˊ ...

Οἱ δ' ἄφνει πεποιθήσιν.

*Etym. M.* v. ἄφενος (p. 178, 10).

## 138.

(241) ..... ˊ ˊ ˊ - ˊ ˊ - ˊ  
- ˊ ˊ - - ˊ [ˊ -] - ˊ ˊ - -  
- ˊ ˊ - ˊ ˊ - ˊ

..... τῶνδε [γὰρ] οὔτε τι μεμπτὸν  
οὔτ' ὦν μεταλλακτὸν... ὅσσ' ἀγλαὰ χθῶν  
πόντου τε ρίπαι φέροισιν.

Plutarch, *Sympos. Qu.* vii, 5, 3.

## 139.

(242) [ˊ ˊ] ˊ - ˊ ˊ - ˊ ˊ - ˊ ˊ - -  
ˊ ˊ ˊ - ˊ ˊ - - ˊ ˊ - - ˊ ˊ ˊ - ˊ ˊ -  
ˊ ˊ - ˊ ˊ ˊ - ˊ ˊ - ˊ ˊ ˊ -  
ˊ ˊ - - ˊ .....

... Ἀελλοπόδων μὲν τιν' εὐφραίνοισιν ἵππων  
τίμια καὶ στέφανοι, τοὺς δ' ἐν πολυχρύσοις θαλάμοις βιοτά  
τέρπεται δὲ καὶ τις ἐπ' οἶδμ' ἄλιον ναὶ θοᾶ  
σῶς διαστείβων .....

Sextus Empiricus, *Hypotyp. Pyrrh.* i, p. 23.

Comp. Horace's first ode.

140.

..... υ - ι υ - υ

(243)

ι υ - - ι υ - ι -

ι υ - ι υ υ - υ υ - - ι υ υ -

..... Διὸς παῖς ὁ χρυσός·  
 κείνον οὐ σῆς οὐδὲ κίς δάπτει,  
 δάμναται δὲ βροτέαν φρένα κάρτιστον κτεάνων.

Schol. Pyth. iv, 408. Proclus ad Hesiod. Opp. et D. 435.

This Fragment has been erroneously attributed to Sappho: see Blomfield, *Mus. Crit.* i, p. 31. Böckh, *ad Schol. Pind.* p. 368.

141.

ι υ - - ι υ υ - - ι υ -

(244)

ι υ - - ι υ υ - υ υ -

ι υ ... ι υ υ - .....

· Καὶ φέρονταιί πως ὑπὸ δούλειον τύχαν  
 αἰχμάλωτοι, καὶ χρυσέων βελέων  
 ἐντὶ τραυματίαι.....

Theodorus Metochita, Ὑπόμνηματισμοὶ καὶ σημειώσεις γνωμικαί, c. LXXXVI.

This alludes to the avaricious, who are sent captive under the yoke, wounded with golden darts.

142.

Id. *ibid.* c. XLVIII: τίνα δὲ τῶν ἐν μακραῖς συμβιούντων οὐσίαις οὐ κατα- (245)  
 τρέχουσι καὶ σπαράττουσι δῆ\*τινες Κῆρες ὀλβοθρέμμονες, φησὶ Πίνδαρος,  
 μεριμναμάτων ἀλεγεινῶν;

143.

Schol. Venet. ad Iliad. ρ, 98: ὁ Πίνδαρος ἴσον μὲν θεὸν ἄνδρα τε φίλον (246)  
 θεῷ ὑποτρέσσαι ἐκέλευσεν.

144.

... υ υ υ υ - υ - υ -

(247)

ι [υ] υ - - ι υ - ι υ υ - υ

..... Ὅποτε θεὸς ἀνδρὶ χάρμα πέμψη,  
πρὸς μέλαιναν καρδίαν ἐστυφέλιξεν.

Schol. Ol. II, 40.

## 145.

(248) Οὕτις ἐκὼν κακὸν εὔρετο.

Aristides, T. II, p. 402.

## 146.

(249) Libanius, *Orat.* T. II, p. 215: πρὸς γὰρ τῷ τὰ δεύτερα τῶν προτέρων  
πεφυκέναι κρατεῖν, ὡς ἔφη Πίνδαρος, κ. τ. λ.

## 147.

(250) [ ὀ ὀ ] ὀ ὀ ὀ ὀ — — ὀ ὀ — — ὀ ὀ ὀ —

ὀ ὀ — — ὀ ὀ — — ὀ ὀ —

ὀ ὀ ὀ — ὀ ὀ — — ὀ ὀ .....

... Νέων δὲ μέριμναι σὺν πόνοις εἰλισσόμεναι  
δόξαν εὐρίσκοντι· λάμπει δὲ χρόνῳ  
ἔργα μετ' αἰθέρα λαμπευθέντα .....

Clemens Alex. *Strom.* IV, p. 586.

For μέριμνα see on O. I, 106. II, 54. For λαμπευθέντα Buttman  
proposes ἀναμπευθέντα, Böckh ἀερθέντα.

## 148.

(251) Theodorus Metochita, *ubi supra*, c. LXXV: καὶ φέρειν ἀνάγκην ἔχοντες  
κατὰ Πίνδαρον ἀλλότρια μεριμνάματα καὶ κεὰρ ἀλλοτρίας φύσεως.

## 149.

(252) Τιθεμένων ἀγώνων πρόφασις ἀρετὰν ἐς αἰπὺν  
ἔβαλε σκότον.

Plutarch *an seni sit gerenda respublica, in it. et de sollert. anim.* c. XXIII.

For the sense of τιθεμένων here, see note on O. XI, 63; and for  
πρόφασις, see P. v, 26, and comp. Euripides, *Fragm. inc.* LI: ἡ δ' εὐλάβεια  
σκότον ἔχει καθ' Ἑλλάδα, where εὐλάβεια is much the same as πρόφασις.  
There was a proverb: ἀγὼν οὐ δέχεται σκῆψιν. Zenob. II, 45.

150.

— ἰ υ — υ ἰ υ υ — υ ἰ υ — υ (253)  
 ἰ υ — υ ἰ υ υ — υ

Νικώμενοι γὰρ ἄνδρες ἀγρυζία δέδενται  
 οὐ φίλων ἐναντίον ἐλθεῖν.

Schol. Ol. viii, 92.

See note on O. viii, 67—69.

151.

ἐπὶ λεπτῷ δένδρῳ βαίνειν. (254)  
 Libanius, Epist. cxliv, p. 491.

152.

— ἰ υ ἰ υ υ — ἰ υ υ — ἰ υ υ (255)  
 υ υ ἰ υ .....

Τόλμα τέ μιν ζαμενῆς καὶ σύνεσις πρόσκοπος  
 ἐσάωσεν.

Schol. Nem. vii, 87. See note on O. vii, 43, 44.

153.

— ἰ υ υ — υ υ — ἰ υ — — (256)  
 ἰ υ .....

Σχήσει τὸ πεπρωμένον οὐ πῦρ, οὐ σιδάρεον  
 τείχος.

Plutarch, Marcell. c. xxix.

154.

Πιστὸν δ' ἀπίστοις οὐδέν. (257)

Clemens Alex. Paedag. p. 307, 7.

## 155.

- (258) ..... [ ̣ ̣ ] ̣ - ̣ ̣ ̣ - ̣  
 ̣ ̣ - - ̣ ̣ ̣ - ̣ ̣ - ̣ ̣ ̣ - ̣  
 ̣ ̣ ̣ - - ̣ ̣ ̣ - ̣ ̣ - - ̣ ̣ - - ̣ [ ̣ ̣ ]

Ἵφ' ἄρμασιν ἵππος,  
 ἐν δ' ἀρότρῳ βούσ' παρὰ ναῦν δ' ἰθύει τάχιστα δελφίς·  
 κάπρῳ δὲ βουλευόντα φόνον κύνα χρῆ τλάθυμον ἐξευρεῖν...

Plutarch, *de tranquill. anim.* c. XIII.

## 156.

- (259) [ ̣ ̣ ̣ - ] ̣ ̣ - - ̣ ̣ ̣ - ̣ ̣ [ - ̣ ]  
 ̣ ̣ ̣ - ̣ ̣ - - ̣ ̣ ̣ ̣  
 - ̣ ̣ - ̣ ̣ ̣ - ̣ ̣ [ - ].....

..... ἀλίου δελφῖνος ὑπόκρισιν...  
 τὸν μὲν ἀκύμονος ἐν πόντου πελάγει  
 αὐλῶν ἐκίνησ' ἐρατὸν μέλος.

Idem. *Symp. Qu.* VII, 5, 2.

Ἵπόκρισιν = δίκην, in accordance with the phrases ὑποκρίνασθαι σχῆμα, or πρόσωπον.

## 157.

- (260) ̣ ̣ ̣ ̣ - ̣ ̣ ̣ - ̣ ̣ ̣ -

φιλόνορα δ' οὐκ ἔλιπον βιοτάν.

Eustathius *ad Odys.* κ, p. 1657, 13.

This is also said of the dolphins: see Creuzer *Symbolik* II, p. 601.

## 158.

- (261) - ̣ ̣ ̣ ̣ - ̣ ̣ ̣ - -  
 ̣ ̣ ̣ - - ̣ ̣ ̣ -

Ἵπισθε δὲ κεῖμαι θρασειᾶν  
 ἀλωπέκων ξανθὸς λέων.

Aristides, *T.* II, p. 378: who seems to mistake the application, when he says πρὸς τῖνα τῶν ἀκροατῶν, ἐπειδὴ νυστάζοντα ἑώρα καὶ οὐκ εἰδότα ὅτῳ σύνεστιν, οὕτω πεποίηκε. Compare, however, *P.* II, 72—78.



159.

Ἐνθα ποιῖναι κτιλεύονται κάπρων λεόντων τε.

(262)

Schol. *Pyth.* II, 31.

160.

Eustathius, *ad Odys.* I, p. 1636, 7: Πίνδαρός πον ἐπὶ πολυήχου τὸ (263) ἐρισφάραγον τίθησιν.

161.

“Plutarchus, *S. N. V. extr.* p. 107, ed. Wyttenb. apud inferos animas (264) repræsentans nova corpora ad futuram vitam agendam induentes, eos qui hæc corpora fabricarentur, Neronis animæ dicit facturos fuisse Πινδαρικῆς ἐχίδνης εἶδος, ἐν ᾗ κνηθεῖσα καὶ διαφαγοῦσα τὴν μητέρα revivisceret. Aut Pindarus de tali cecinerat vipera, aut in genitivo Πινδαρικῆς nomen generis viperarum latet, ut monuit Wyttenbachius. Prius tamen verisimilius.” Böckh.

162.

Ἰάχει βαρυφθεγκτᾶν ἀγέλαι λεόντων.

(265)

Herodian-(*apud Villosin. Anecd.* T. II, p. 95) quotes this as an instance of the *schema Pindaricum*. See on *O.* x, 5, 6. *Fragm.* 45, p. 345.

163.

..... ὀ ἰ ο ὀ — — ἰ ο —  
 ὀ ἰ ο ο — ο ο — — .....

(266)

..... Μελισσοτεύκτων κηρίων  
 ἐμὰ γλυκερώτερος ὀμφά.

*Etym. M.* p. 577.

For ὀμφά, “a tuneful voice,” see on *N.* x, 34. *Fragm. Dithyr.* 3, 13.

164.

Schol. *Eurip. Orest.* 1621. *Phæniss.* 689, quote the expression Συός (267) ὀρικτίτου (or ὀρεικτίτου) παρὰ Πινδάρῳ, ἀντὶ τοῦ ὀρειοίκου. And Schol. *Pyth.* II, 31, quotes from Pindar ὀρικτίτου συός, τοῦ ἐν ὄρεσι τεθραμμένου.

## 165.

- (268) Suidas: Ἀράχνη θηλυκῶς τὸ ὕφασμα, ἀράχνης δὲ ἀρσενικῶς τὸ ζω-  
ῦφιον—εἴρηται δὲ ἀράχνης καὶ παρ' Ἡσιόδῳ καὶ παρὰ Πινδάρῳ καὶ παρὰ  
Καλλίᾳ.

## 166.

- (269) Μὴ σιγᾷ βρεχέσθω.

*Schol. Ol.* xi, 58.

*Comp. I.* iv, 51.

## 167.

- (270) Eustathius, *ad Iliad.* a, p. 128, *extr.*: ἡγεμονεύς καὶ ἡμιοχεύς καὶ ὁ ἐκ  
τοῦ Ἀλκαῖος Ἀλκεύς ὄθεν καὶ Ἀλκείδης Ἡρακλῆς, καὶ ὁ ἐκ τοῦ παρὰ Πινδάρῳ  
διάβολος κοινῶς διαβολεύς. *Id. ad Odys.* a, p. 1406, 14: καὶ ὁ παρὰ  
Πινδάρῳ διάβολος ἄνθρωπος.

## 168.

- (271) *Etymol. Gudian.* p. 193, 9: ἐξεστηκῶς (Pindarice ἐξεστακῶς) διχῶς  
λέγεται παρὰ Θουκυδίδῃ καὶ Πινδάρῳ ὅτε μὲν τὸ μαίνεσθαι καὶ ἔκφρονα  
εἶναι, ὅτε δὲ τὸ ὑπαναχωρεῖν καὶ ὑπέρχεσθαι ἢ ἀφίστασθαι.

## 169.

- (272) Pindar and Demosthenes (who has ἐπέτειος, *c. Timocr.* p. 651, 16) are  
quoted by *Etym. M.* p. 355, as an authority for ἔπετος, for which I would  
read ἐπ' ἔτος, referring this alone to Pindar (see Suidas, *s. v.* ἐπέτειος).  
Böckh suggests ἔπετες.

## 170.

- (273) *Etym. M.* p. 404, 21: ἐχέτης (ἐχέτας) ὁ πλούσιος, ὡς Πίνδαρος·  
ἀπὸ τοῦ ἔχω ἐχέτης· σθένω σθενέτης, καὶ ἐρισθενέτης. Similarly the Greeks  
used ὁ ἔχων as synonymous with πλούσιος. *Comp. Soph. Ajax.* 157: πρὸς  
γὰρ τὸν ἔχοντ' ὁ φθόνος ἔρπει.

## 171.

- (274) Eustathius *ad Iliad.* ξ, p. 975, 46: ἔλαιον, ἐξ οὔτινος ἡλαιοῦντο, εἰπεῖν  
κατὰ Πίνδαρον. *Comp. Hesych.* v. ἐλαιοῦνται θρίξ.

172.

*Etym. M.* p. 517, 25. *Gud.* v. κλέος: Πίνδαρος οὐκ οἶδα ποῦ φησι κλέος (275) κλεός καὶ συγκοπῇ κλεός. *Schol. Nem.* II, 77: ὀρειᾶν ἔνιοι διὰ τὸ ἐπὶ τῆς οὐρᾶς τοῦ Ταύρου κείσθαι, κατὰ ὕφεσιν τοῦ ὕ, ὡς καὶ τὸ κλέος ἕκατι.

173.

*Schol. Venet. B. ad Iliad.* ο, 137: μάρψει: κυρίως χερσὶ συλλήψεται. (276) μάρη γὰρ ἢ χεὶρ κατὰ Πίνδαρον, ὅθεν καὶ εὐμαρές. δηλοῖ ἀπλῶς καὶ τὸ καταλαμβάνειν, καὶ μάρνασθαι δὲ τὸ διὰ χειρῶν μάχεσθαι. *Schol. Lips. ad Iliad.* γ, 307: μαρνάμενον: οἱ δὲ ἀπὸ τοῦ μάρη ἢ χεὶρ ἤγουν τὸ διὰ χειρῶν μάχεσθαι κατὰ Πίνδαρον, ὅθεν καὶ εὐμαρές. See *New Cratylus*, p. 544.

174.

*Etym. M.* p. 579, 3; v. μεμνέωτο: Πίνδαρος δὲ Δωρικώτερον διὰ τῆς αἰ (277) μεμναίατο. Böckh supposes that he refers to a plural form μεμνάατο, as used by Pindar.

175.

Ξεινοδόκησέ τε δαίμων.

(278)

Ξεινοδόκησέ τε δαίμων.

*Apollon. Lex. Hom.* v. Ξεινοδόκος.

176.

*Schol. Venet. B. ad Iliad.* χ, 51, ad vocem ὀνομάκλυτος: κατὰ σύνθεσιν (279) οὖν ἐστὶ, ὡς τὸ τοξόκλυτος παρὰ Πινδάρῳ καὶ περίκλυτος. *Schol. Victor. et Townl.* (apud Heyn. T. VIII, p. 245): κατὰ σύνθεσιν οὖν ὡς τοξόκλυτος ἐστὶ γοῦν παρὰ Πινδάρῳ τὸ θηλυκὸν αὐτοῦ ἐν παρωνύμῳ χαρακτῆρι ὀνομάκλυτα γὰρ ἐστὶν; whence Heyne suspects that Pindar wrote τοξοκλύτα, Böckh that he used the form ὀνομακλύτα or ὀνομακλυτά. See on P. XI, 32.

177.

Ποτίκολλον ἄτε ξύλον ξύλω.

(280)

*Athenæus*, I, p. 24, B. VI, p. 248, D.

## 178.

- (281) Chæroboscus, *apud Bekker*. p. 1287: ῥερίφθαι ἔπος παρὰ Πινδαρω.

## 179.

- (282) *Schol. Ven. B. et Lips. ad Iliad.* ζ, 24: σκότιον, ὡς λόγιον—τὸ γὰρ κύριον παροξύνεται παρὰ Πινδάρω—τὸν ἐκ λαθραίας μίξεως γεννηθέντα· τὸ δὲ κύριον ὄνομα Σκοτίας.

## 180.

- (283) *Etym. M.* p. 172, 8, v. Αὐτίκα: Δωρικῶς τουτάκι, ὡς παρὰ Πινδάρω· τουτάκι πεξαμένης, for which Böckh conjectures: τουτάκι τε ζαμένης.

## 181.

- (284) *Etym. M.* p. 249, 50. Zonaras, p. 466: δαυλός, ὁ δασύς. παρὰ τὸ δάσος γίνεται δασῶ ῥῆμα, ὡς τεῖχος τειχῶ, ἀφ' οὗ Πίνδαρος τετείχηται. Tittmann supposes that this is a mistaken reference to *P.* vi, 9. *I.* iv, 44.

## 182.

- (285) Ὑψικέρατα πέτραν.  
*Etym. M.* p. 504, 3.

## 183.

- (286) Lesbonax (*de figuris*, p. 184, Valcken.) quotes μελιρρόθων δ' ἔπεται πλόκαμοι, and διήγεται (i. διαγετο) σάρκες, as instances of the *schema Pindaricum*, probably both from Pindar.

## 184.

- (287) Servius *ad Æneid.* v, 830: Fecere pedem] *Podium, hoc est funem, quo tenditur velum: quod Græce πόδα vocant, ut est apud Pindarum et Aristophanem.* As πούς ναός is not used in this sense in *N.* vi, 57, this is probably a reference to some lost poem.

## 185.

- (288) Quintilian, x, 1, 109: *non enim pluvias, ut ait Pindarus, aquas colligit, sed vivo gurgite exundat.* This does not seem to refer to *Ol.* x, 1: ὕδατα ὄμβρια.

## 186.

“Deperditum quidem Fragmentum, de cuius tamen argumento constat, (289) hoc loco memorabo. Plutarchus *de Pythiæ oraculis* c. xviii: Πίνδαρος δὲ καὶ περὶ τρόπου μελωδίας ἀμελουμένον καθ’ αὐτὸν ἀπορεῖν ὁμολογεῖ, ὅτι... οὐδὲν γὰρ ἔστι δεινὸν οὐδὲ ἀτοπὸν αἰτίας ζητεῖν τῶν τοιούτων μεταβολῶν· ἀναιρεῖν δὲ τὰς τέχνας καὶ τὰς δυνάμεις, ἂν τι κινήθῃ καὶ παραλλάξῃ τῶν κατὰ ταύτας οὐ δίκαιον. Reiskius putabat excidisse locum paulo post c. xxiii allatum, qui est *I. II, 3.* prorsus contra Plutarchi sensum. Erat locus de modo musico, Pindari ætate obsoleto.” Böckh.

## 186.\*

— † —

(289\*)

† — — † — — † — — † — — † — — [— †]

φὰν δ’ ἔμμεναι

Ζηνὸς υἱοὶ καὶ κλυτοπόλου Ποσειδάωνος.

This Fragment was first added by Dissen from Herodian *περὶ σχημάτων*, p. 60, ed. Dindorf. It refers to Theseus and Pirithous, the former of whom was the son of Neptune or Ægeus, the latter of Ixion or Jupiter (*Hom. II. II, 740*).

## 187.

Böckh here collects sundry references to the *Epinicia*, which were (290) formerly placed among the Fragments, and verifies them all. It was necessary that this should be done once for the purposes of criticism, but it is needless to go over the same ground again. Besides these Fragments, there are several apophthegms attributed to Pindar, and one epigram on Hesiod, which was inscribed on a monument in the forum of Orchomenus, and which runs as follows (*Anthol. T. II, p. 780, Jacobs*):

Χαῖρε δὲς ἠβήσας, καὶ δὲς τάφον ἀντιβολήσας,  
Ἡσίοδ’, ἀνθρώποις μέτρον ἔχων σοφίας.

But the genuineness of these remains is supported by very slender authority.



# INDICES.





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subst. εὐμῶδες ἐξ ἀδύτου O. VII, 32. σευ-

ἀεθλητής, ἀθλητής. ἀεθληταῖς ἀγαθοῖς Ν. Χ, 51. ἀεθληταῖσιν Ν. V, 49. ἀνδράσιν ἀθληταῖσιν Ι. V, 69.

ἄεθλον, ἄθλον, ἄεθλος, ἄθλος. ἐμοὶ οὗτος ἄεθλος ὑποκείμεται Ο. Ι, 84. τοῦτου ἄεθλον τέλεσον Ρ. ΙV, 165. ἀέθλων γ' ἔνεκεν Ο. Ι, 99. μεγάλων ἀέθλων κρίσιν Ο. ΙΙΙ, 22. μεγάλων ἀέθλων μεμνάσθαι Ν. Ι, 11. ἀέθλων κορυφάν Ο. ΙΙ, 14. ὑψηλοτάτων μάρτυρ' ἀέθλων Ο. ΙV, 3. ἀέθλων πεμπταμέροις ἀμίλλαις Ο. V, 6. ἀγωνίων ἀέθλων F. 4, 8. μοῖραν ἀέθλων ἔχει Ο. VI, 79. τεθμὸν μέγιστον ἀέθλων Ο. VI, 69. μάτερ χρυσοστεφάνων ἀέθλων Ο. VIII, 1. ἱερῶν ἀέθλων Ο. VIII, 64. κυδίμων ἀέθλων πτεροῖσι Ο. XIV, 24. κῶμον ἀέθλων Πυθίων Ρ. ΙΙΙ, 73. πείρατ' ἀέθλων πατρῶϊων Ρ. ΙV, 220. ἐξ ἀγλαῶν ἀέθλων Ρ. V, 53. γεύεται ἀέθλων Ρ. X, 7. τὰ μέγιστ' ἀέθλων ἔλη Ρ. X, 24. ἐξ ἀέθλων νίκας Ν. ΙΙ, 19. ἀεξιγυίων ἀέθλων κάρυξ Ν. ΙV, 73. Νεμέας ἐξ ἐρατῶν ἀέθλων Ν. VI, 12. ἀέθλων κρίσιν Ν. X, 23. στεφάνους ἐξ ἀέθλων Ι. Ι, 11. ἐτείων τέρμ' ἀέθλων Ι. ΙΙΙ, 85. ἀέθλων κράτος Ι. VII, 5. νέοις ἐν ἀέθλοις τιμώμενος Ο. ΙΙ, 47. κρίσις ἀμφ' ἀέθλοις Ο. VII, 80. ἱεροῖς ἐν ἀέθλοις Ο. XIII, 15. γυίων τίεθλοις Ρ. ΙV, 253. νικαφόροις ἀέθλοις Ρ. VIII, 27. κλειῶν ἀέθλοις Ρ. IX, 72. ἐν Ὀλυμπίοισι καὶ βαθυκόλπου Γᾶς καὶ πᾶσιν ἐπιχωρίοις Ρ. IX, 106. σὺν ἀέθλοις ποδῶν Ρ. IX, 119. ἀμφ' ἀέθλοις Ν. ΙΙ, 17. Ι. Ι, 50. ἐν ἀέθλοισι θίγον πλείστων ἀγώνων Ι. Ι, 18. σὺν εὐδόξοις ἀέθλοις Ι. ΙΙΙ, 1. ἐν Ἀδραστείοις ἀέθλοις Ι. ΙΙΙ, 44. ἐν ἀέθλοισιν ἀριστεύων Ν. XI, 14. ἐν ἀγωνίοις ἀέθλοισι Ι. ΙV, 8. ἀμφ' ἀέθλοισιν Ι. ΙV, 62. ἄεθλα γάρυεν Ο. Ι, 3. τοῦτο προσφέρων ἄθλον Ο. IX, 114. μνάμα τῶν Οὐλυμπία ἄθλων Ο. ΙΙΙ, 16. πρῶτον ἄθλων Ρ. Ι, 99. ἱππίων ἄθλων κορυφάν Ν. IX, 9. ἐσχάτων ἄθλων κορυφαῖς Ν. X, 32. πειράσθαι ἄθλων Ν. XI, 23. ἄθλων διδύμων μοῖρα Ι. ΙΙΙ, 9. πᾶμπρωτον ἄθλων Ι. V, 46.

ἀεθλονικία Ν. ΙΙΙ, 7.

ἀεθλοφόρος, ἀθλοφόρος. ἀεθλοφόρου λήματος Ν. ΙΙΙ, 79. τρεῖς ἀεθλοφόροι Ν. VI, 24. ἀθλοφόροις ἀνδράσιν Ο. VII, 7.

αἰεί V. αἰεί.

αἰίδω. οὐκ ἄγνωτ' αἰίδω νίκαν Ι. ΙΙ, 12. αἰίδει ἄλσος Ο. V, 10. πρῶφρων αἰίδε Μοισᾶν χορός Ν. V, 22. αἰίδονται μάκαρα μέγαν μολπαῖς F. 97, 5. τὸν αἰισεν ἐθέλων Ν. ΙV, 90. Θεμίστιον αἰίδειν Ν. V, 56. Λυδῶ ἐν τρόπῳ μελέταις ἐν τ' αἰίδων Ο. XIV, 18. ἀγῶν' αἰῖσαι Ο. XI, 26. ἱππων ἐλάτειραν αἰῖσαι F. 59. αἰίδεται Σωγένης Ν. VII, 8. αἰίδεται θρέψαισα ἥρωας Ρ. VIII, 26. αἰίδετο τέμενος θαλίαις Ο. XI, 79. αἰῖσομαι χαίταν στεφά-

νοισιν ἀρμόσαις Ι. VI, 39. ἀμφὶ καπον Ἀφροδίτας αἰειδόμενον Ρ. V, 24. ἐξ ὑπερῶν αἰίδων Κηληδόνες F. 25.

αἰίρω. ῥόπαλον αἰίραις F. 77, 2. πέραν ἀερθεῖς ἀνέκραγον Ν. VII, 75. ἀρετὰ ἀερθεῖσα πρὸς αἰθέρα Ν. VIII, 41. πτερύγεσσι' ἀερθέντα Πιερίδων Ι. Ι, 64.

ἀέκων. ἀέκονθ' ἐκῶν Ο. XI, 30. οὐκ ἀέκοντες Ν. ΙV, 21.

Ἄελιος, ἄλιος. \* Ἀελίοιο νύμφαν Ο. VII, 14.

\* ἀπέοντος λάχος Ἄελίου Ο. VII, 58. \* Ἀελίου υἱός Ρ. ΙV, 241. σθένος ἀελίου χρύσεον Ρ. ΙV, 144. \* Ἄλιου μάτερ Ι. ΙV, 1. \* ἀκτὶς Ἀελίου F. 74, 1. τοῖσι λάμπει μένος ἀελίου F. 95, 1. ἀλίου θαλπνότερον ἄστρον Ο. Ι, 5. ἀμέραν παῖδ' ἀλίου Ο. ΙΙ, 35. ἀυγαῖς ὀξείαις ἀλίου Ο. ΙΙΙ, 25. ἀλίω ἀμφ' ἐνὶ Ο. XIII, 36. ζαμενεῖ ἀλίω ἐθάλαπετο Ν. IX, 13. αἰθῶνι πρὶν ἀλίω γυῖον ἐμπεσεῖν Ν. VII, 73. ἄλιον Ο. ΙΙ, 68. ἐς τὸν ὑπερθεν ἄλιον ἀνδιδοῖ ψυχὰς πάλιν F. 98, 2.

ἀελλόπους. ἀελλοπόδων Ἴππων Ν. Ι, 6. F. 242. δίφρους ἀελλόποδας Ρ. ΙV, 18.

ἀελπτία. τίν' ἀελπτία βαλῶν Ρ. XII, 31.

ἀέναος, ἀένναος. ἀενάου πυρός Ρ. Ι, 6. ἀέναον τιμάν Ο. XIV, 12. ἀένναον ὀμφαλὸν χθονός Ρ. VI, 4. ἀενάοις τραπέζαις Ν. XI, 8. ἀενάου πλούτου νέφος F. 84.

ἀεξιγυίων ἀέθλων Ν. ΙV, 73.

ἀέξω. ἀέξει σε παγκρατίου ἀλκά Ν. ΙΙ, 15. ἀέξ' ἄνθος ὕμνων Ο. VI, 105. αὐτοὺς ἀέξοι καὶ πόλις Ο. VIII, 88.

ἄημι. ἄηται μαρτύρια ἐπ' ἀνθρώπους Ι. ΙΙΙ, 27.

\* Ἀθάνα, Ἀθαναία. ἀγεῖτο Ἀθάνα Ρ. X, 45. Παλλὰς Ἀθάνα Ρ. XII, 8. θρασεῖα Ν. ΙΙΙ, 48. Ἴππία Ἀθάνα Ο. XIII, 79. Ἀθαναία ἀλάλαξεν Ο. VII, 36. σὺν Ἀθαναία Ν. X, 84. τέκετο ξανθὴν Ἀθάναν F. 9.

\* Ἀθᾶναι. αἱ μεγαλοπόλιες Ἀθᾶναι Ρ. VII, 1. κλειναὶ Ἀθᾶναι F. 46. λιπαρᾶν εὐωνύμων ἀπ' Ἀθᾶνᾶν Ν. ΙV, 19. X, 49. ἐν γουνοῖς Ἀθᾶνᾶν Ι. ΙΙΙ, 43. ἐν Ἀθᾶναις Ο. IX, 94. κρανααῖς ἐν Ἀθᾶναις Ο. VII, 82. ἐν ταῖς ἱεραῖς Ἀθᾶναις F. 45. μεγάλαις Ν. ΙΙ, 8. ταῖς λιπαραῖς ἐν Ἀθᾶναις Ι. ΙΙ, 20. κρανααῖς ἐν Ἀθᾶναισι Ο. XIII, 37. Ν. VIII, 11.

\* Ἀθαναῖος. Ἀθαναίων χάριν Ρ. Ι, 75. ὀμφαί Ν. X, 34. παῖδες Ἀθαναίων F. 196. Ἀθαναίαισι κυλίκεσσι κεν εἴη κέντρον F. 89, 3.

ἀθάνατος. ἀθανάτα θέτις Ρ. ΙΙΙ, 100. ἀθανάτου στόματος Ρ. XV, 11. βίου ἀθάνατον Ρ. ΙΙΙ, 61. ἀθάνατον Ζῆνᾶ νιν θήσονται Ρ. ΙV, 65. τοῦτο ἀθάνατον φωνᾶεν ἔρπει Ι. ΙΙΙ, 58. ὄνομα ἀθάνατον Ο. VI, 57. ἀθάνατοι Ο. Ι, 65. Ζεὺς καὶ ἀθάνατοι Ο. VIII, 55. ἀθάνατοι δαίονται πῆματα βροτοῖς Ρ. ΙΙΙ, 82. παλίγγλωσσον ἀγγέλων ῥῆσιν θέσαν Ν. Ι, 58. ἀθανάτων ὅτι κλέψαις νέκταρ ἀμβροσίαν τε Ο. Ι, 60. τεθ-

- μός τις ἀθανάτων O. VIII, 25. νόμος ὁ πάντων βασιλεύς F. 151, 3. χωρὶς ἀθανάτων O. IX, 44. ἀθανάτων σὺν εὐμενίᾳ P. XII, 4. ἀθανάτων βασιλεύς N. v, 35. x, 16. πρὸς ἀθανάτων τετίμαται φίλος I. III, 77. ἀθανάτων φθόνος I. VI, 39. προσφέρομεν μέγαν νόον ἀθανάτοις N. VI, 5. δῶρα ἀθανάτοις ἀνέχοντες F. 84, 3. ἀθανάτοις τιμαῖς, F. 86, 2. ἔδοξε τόδ' ἀθανάτοις I. VII, 59. ἀθανάτοις τιμαῖς I. II, 28. γλεφάροις ἀθανάτοισιν I. VII, 45.
- ἄθεμις. ἄθεμιν δόλον P. III, 32. Πελίαν ἄθεμιν P. IV, 109.
- ἀθέων βελέων P. IV, 162.
- ἀθρέω. ἄθρησον τὸ Καστόρειον P. II, 70.
- ἀθρόος. κακότατ' ἀθρόαν P. II, 35. ἀθρόοι στέφανοι I. IV, 9. Καδμείων ἀγοὶ ἀθρόοι N. I, 51. θήσω φανέρ' ἀθρόα O. XIII, 94. ἀθρόαις πέντε νύκτεσσιν ἐν θ' ἀμέραις P. IV, 130. ἀθρόοις ἔρνεσιν I. I, 28.
- ἄθυρμα. Ἀπολλώνιον ἄθυρμα P. v, 23.
- ἀθύρω. ἄθυρε μεγάλα ἔργα N. III, 42. ἀθύρειν I. III, 57.
- \*Αἰακίδας N. v, 8. Αἰακίδα παρὰ Πηλεΐ P. III, 87. Πηλεΐ Αἰακίδα I. VII, 39. Αἰακίδαν I. v, 33. Αἰακίδαι N. VI, 48. χρυσάρματοι Αἰακίδαι I. v, 17. Αἰακιδᾶν ἄλσος O. XIII, 105. ἀρεταῖς Αἰακιδᾶν P. VIII, 24. φέγγος Αἰακιδᾶν N. III, 61. Αἰακιδᾶν ἔδος N. IV, 11. πόλιν δορικτύπων Αἰακιδᾶν N. VII, 10. ἄλσει Αἰακιδᾶν κρεόντων N. VII, 45. ἄτερ Αἰακιδᾶν I. IV, 22. οὖρος Αἰακιδᾶν I. VII, 55. Ὀλυμπιόνικος ἐὼν Αἰακίδαις πρῶτος N. VI, 17.
- \*Αἰακός. ἐξ Αἰακοῦ O. VIII, 30. Αἰακοῦ παίδων N. IV, 71. Αἰακοῦ λόγος F. 4, 1. προθύροισιν Αἰακοῦ N. v, 53. Αἰακοῦ γονάτων N. VIII, 13. ὄργαι Αἰακοῦ παίδων τε I. IV, 39. κρέοντι σὺν Αἰακῶ P. VIII, 104. Αἰακῶ γένει τε N. III, 27. Αἰακόν O. VIII, 50. N. VII, 84. δῖον Αἰακόν I. VII, 23.
- αἰανής. κόρος αἰανής P. I, 83. λιμὸν αἰανῆ I. I, 49. κόρον αἰανῆ I. III, 2. κέντρον αἰανές P. IV, 236.
- \*Αἰάντεος. Αἰάντεον βωμόν O. IX, 120.
- \*Αἴας. Σαλαμῖν' ἔχει πατρώαν N. IV, 48. ὁ καρτερὸς Αἴας N. VII, 26. χρυσεῶν στερηθεὶς ὀπλων N. VIII, 27. Ἐκτωρ Αἴαντος ἄκουσεν N. II, 14. Αἴαντος ἀλκὰν φοῖνιον I. III, 53. πόλις Αἴαντος I. IV, 54. Αἴαντος Τελαμωνιάδα καὶ πατρός I. v, 25. ἐπώνυμον εὐρυβίαν Αἴαντα I. v, 51. ὑπερμενές Αἴαν F. 179. cf. F. 180.
- \*Αἰγᾶθεν νίσσεται Ποσειδάων N. v, 37.
- \*Αἰγεΐδας. φῶτες Αἰγεΐδαι P. v, 75. Αἰγεΐδαι σέθεν ἔκγονοι I. VI, 15.
- αἰγιβάται τράγοι F. 215.
- \*Αἰγιμιός. τεθμοῖσιν ἐν Αἰγιμιοῦ Δωρίοις P. I, 64. ἐκγόνοις Αἰγιμιοῦ P. v, 72. Αἰγιμιοῦ στρατός F. 4, 3.
- \*Αἰγινα. υἱὸν Ἄκτορος Αἰγίνας τε O. IX, 75. Αἰγίνας ἑκατι N. IV, 22. ἀπ' Αἰγίνας N. v, 3. Διὸς Αἰγίνας τε λέκτρον N. VIII, 6. Αἰγινα ναυσικλυτός F. 4, 1. Αἰγινα νικῶντα O. VII, 86. Αἰγινα εὐκλείξει P. IX, 93. Αἰγινα ἔψαυσας ὕμνων N. v, 41. Αἰγινα χαρίτων ἄωτον προνέμειν I. VII, 16. ἐξένεπεν δολιχῆρετμον Αἰγιναν O. VIII, 20. πολυξέναν Δωρίδα νᾶσον Αἰγιναν N. III, 3. Αἰγιναν πάτραν διαπρεπέα νᾶσον I. IV, 48. Αἰγιναν κατά I. v, 7. Αἰγιναν πρόφαινεν I. VII, 55. Αἰγινα φίλα μᾶτερ P. VIII, 103. N. VII, 50.
- \*Αἰγίοχος. παρ' Αἰγιοχῶ I. III, 76.
- \*Αἰγισθος. θῆκεν Αἰγισθον ἐν φοναῖς P. XI, 37.
- αἶγλα. αἶγλα ποδῶν ἀνάκειται O. XIII, 35. αἶγλα διόδωτος P. VIII, 100. αἶγλαν στεφάνοις P. III, 13. θαητὰν ἐς αἶγλαν N. I, 35.
- αἰγλάεις. αἰγλᾶντα κόσμον P. II, 10. κῶας αἰγλᾶεν χρυσέω θυσάνω P. IV, 231.
- \*Αἰγυπτίαν Μένδητα F. 215.
- \*Αἰγυπτος. Αἰγύπτω ᾤκισεν ἄσθη N. x, 5. Αἰγυπτον ἀγχίκρινον F. 50.
- \*Αἶδας. οὐδ' ἀκινήταν ἔχε ράβδον O. IX, 35. Ἄϊδα λάθεται O. VIII, 72. εἰς Ἄϊδα σταθμόν O. XI, 96. εἰς Ἄϊδα δόμον P. III, 11. χθόνιον Ἄϊδα στόμα P. IV, 44. κῦμ' Ἄϊδα N. VII, 31. ἀγαλμ' Ἄϊδα N. x, 67. ψυχὰν Ἄϊδα τελέων I. I, 68. λαχόντες αἶδαν P. v, 97. αἶδαν δέξασθαι I. v, 13.
- αἰδέομαι. αἰδέομαι μέγα εἰπεῖν N. v, 14. ἐν θεοῖς κἀνθρώποις τοῦτ' αἰδέονται P. IX, 42. αἰδεσθέντες ἀλκὰν P. IV, 173.
- αἰδοῖος. αἰδοῖος ἀστοῖς ὁμιλεῖν I. II, 37. αἰδοία Χάρις O. VI, 76. ἀνδρὸς αἰδοίου P. IV, 29. αἰδοίαν Χάριν O. VII, 89. αἰδοιότατον γέρας P. v, 18. κτεάνων αἰδοιέστατον O. III, 44. αἰδοίαν ἀμφὶ τράπεζαν F. 186.
- αἶδρις ἀνήρ P. II, 37.
- αἶδροδικας. θῆρας αἶδροδικας N. I, 63.
- \*Αἰδώς. Προμαθέος Αἰδῶς ἐν ἀρετᾶν ἔβαλεν ἀνθρώποις O. VII, 44. αἰδῶς ὑπόκρυφα κέρδει κλέπτεται N. IX, 33. αἰδῶ δίδοι O. XIII, 110. σφὶν ἐπ' εὐναῖς ἐρατὰν βάλεν αἰδῶ P. IX, 12. τοκέων ἀφέλοιτ' αἰδῶ P. IV, 218. αἰδῶ καλύψαι P. IV, 146.
- αἰεὶ O. I, 58. 99. II, 29. 67. v, 15. VIII, 10. IX, 60. P. I, 64. 67. 90. II, 34. 71. 75. III, 108. IV, 256. IX, 79. N. VI, 57. VII, 39. 100. I. III, 22. 60. F. 95. 7. αἰέν N. VI, 3. αἰεὶ N. VIII, 22. I. VII, 13. αἰε P. IX, 91. ἐσαεὶ v. suo loco.
- αἰετός, αἰητός. εὐδὲ ἀνὰ σκάπτω Διὸς αἰετός P. I, 6. γλῶσσάν τε θάρσος τε τανύπτερος P. v, 112. ὠκὺς ἐν ποτανοῖς N. III, 77. αἰετοῦ ῥόμβον ἴσχει I. III, 95. καὶ τερόεντ' αἰετὸν κίχεν P. II, 50. πέμψεν θεὸς ἀρχὸν οἰωνῶν μέγαν αἰετόν I. v, 48.

πέραν πόντοιο πάλλουτ' αἰετοί N. v, 21.  
 χρυσεῶν Διὸς αἰητῶν πάρεδρος P. iv, 4.  
 \*Αἰήτας. υἱὸς Ἀελίου P. iv, 224. ἔϋξεν  
 δύνασιν Αἰήτας ἀγασθεῖς P. iv, 238. Αἰήτα  
 ζαμευῆς παῖς P. iv, 10. Αἰήτα θαλάμους  
 P. iv, 160. Αἰήτα παρ' αὐτῷ P. iv, 213.  
 αἰητός v. αἰετός.  
 αἰθήρ. ἐρήμας δι' αἰθέρος O. i, 9. αἰθέρος  
 ψυχρὰς ἀπὸ κόλπων ἐρήμου O. xiii, 85.  
 φαεινὸν ἐς αἰθέρα O. vii, 67. ἔργα μετ'  
 αἰθέρα λαμπευθέντα F. 250. πῖτναν εἰς  
 αἰθέρα χεῖρας N. v, 11. ἀερθεῖσα πρὸς  
 ὑγρὸν αἰθέρα N. viii, 42. φλόξ αἰθέρα  
 λακτίζουσα καπνῷ I. iii, 84.  
 \*Αἰθίοψ. Ἄουε παῖδ' Αἰθίοπα O. ii, 91.  
 στρατάρχον Αἰθίοπων P. vi, 31. I. iv,  
 44. ἐγχεσφόροις Αἰθίοπεσσι N. iii, 59.  
 ἐς Αἰθίοπας ἐπάλτο N. vi, 51.  
 αἰθός. αἰθᾶς ἀσπίδος P. viii, 48.  
 αἰθῶ. αἰθόισας φλογός O. vii, 48. αἰθόμενον  
 πῦρ O. i, 1. αἰθόμενα δᾶς F. 48.  
 αἰθων. αἰθων ἀλώπηξ O. x, 20. αἰθων κεραυ-  
 νός P. iii, 58. αἰθωνι ἀλίῳ N. vii, 73.  
 αἰθωνα κεραυνόν O. xi, 87. ῥόον καπνοῦ  
 αἰθωνα P. i, 23.  
 αἶμα. αἶμά οἱ P. iv, 48. Ζεῦ, τεὸν αἶμα N.  
 iii, 62. ἀπὸ ταύτας αἶμα πάτρας Καλ-  
 λίας N. vi, 36. τὸ Πεισάνδρου αἶμ' ἀπὸ  
 Σπάρτας N. xi, 34. χάλαζαν αἵματος  
 I. vi, 27. ἐμφύλιον αἶμα θνατοῖς ἐπέμιξε  
 P. ii, 32. κεκραμένα ἐν αἵματι F. 77, 1.  
 αἵμακουρία. ἐν αἵμακουρίαις ἀγλααῖσι μέ-  
 μικται O. i, 90.  
 αἱμάσσω. αἱμαξε μέλανι φόνῳ πεδίων I. vii,  
 50.  
 \*Αἴμονες. Ἰαωλκὸν Πηλεὺς παρέδωκεν Αἰ-  
 μόνεσσι N. iv, 56.  
 αἱμύλων μύθων N. viii, 33.  
 \*Αἰνέας O. vi, 88.  
 αἰνέω. σὲ αἰνέω, Γηρυόνα F. 49, 1. αἰνέω μιν'  
 O. iv, 66. ἄνδρα στεφανωσάμενον αἰνέσω  
 πυγμαῖς ἀποινα O. vii, 16. κλέος ἐτήτυ-  
 μον αἰνεσω N. vii, 63. παῖδ' Ἀρχεστρά-  
 του αἰνήσα O. xi, 104. ἄλλον αἰνήσεν  
 γάμον P. iii, 13. αἰνήσαν τὸ ἔπος F. 235.  
 αἰνεῖ οἶνον παλαιόν O. ix, 52. αἰνεῖν καὶ  
 τὸν ἐχθρόν P. iv, 98. δίκας ἄωτος ἐσλὸν  
 αἰνεῖν N. iii, 28. τὸν αἰνεῖν ἀγαθῷ πα-  
 ρέχει I. vii, 69. αἰνήσειν δόμον N. i, 72.  
 ἄνδρα κείνον αἰνήσαι μενοιῶν P. i, 43.  
 κέρδος δόλιον αἰνήσαι πρὸ δίκας P. iv,  
 140. αἰνέων Μελησίαν N. iv, 93. αἰνέων  
 αἰνήτά N. viii, 39. αἰνέων Μελέαγρον,  
 αἰνέων δὲ καὶ Ἔκτορα I. vi, 32. αἰνήσαις  
 ἔ καὶ υἱόν O. ix, 15. ἐν λόγοις ἀστῶν  
 ἀγαθοῖσιν αἰνεῖσθαι N. xi, 27.  
 \*Αἰνησιδάμος. τὸν Αἰνησιδάμου O. ii, 51.  
 Αἰνησιδάμου παιδί O. iii, 9. παῖδες I. ii,  
 28.  
 αἰνητά N. viii, 39.  
 αἰνιγμα παρθένου ἐξ ἀγριαῶν γνάθων F. 165.

αἰνίσσομαι. λόγον ὄν ἠνίξατο P. viii, 42.  
 αἶνος. τὴν αἶνος ἑτοῖμος O. vi, 12. ἀφθόνη-  
 τος αἶνος οὗτος ἀγκεῖται O. x, 7. αἶνον  
 ἔβα κόρος O. ii, 105. αἶνον θέμεν μέγαν  
 Ἰππων N. i, 6.  
 αἰνός. αἰνῶ φόβῳ P. v, 61: αἰνᾶ Ταρτάρῳ  
 P. i, 15. αἰνὰν ὕβριν P. xi, 55.  
 αἶξ. Σύριαι αἶγες F. 73.  
 \*Αἰολεύς. Αἰολέων στρατιᾶν χαλκευτέων  
 N. ix, 35. Αἰολεύς ἔβαινε Δωρίαν κέλευ-  
 θον F. 201.  
 \*Αἰοληῖς. Αἰοληίδι μολπᾶ O. i, 102. Αἰο-  
 λῆσιν ἐν πνοαῖσιν αὐλῶν N. iii, 76.  
 \*Αἰολίδας. Αἰολίδα βασιλεῦ O. xiii, 65.  
 ἐξ ἀγαυῶν Αἰολιδᾶν P. iv, 72. Αἰολίδας  
 Σίσυφος F. i.  
 \*Αἰολίς. Αἰολίδεσσι χορδαῖς P. ii, 69.  
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 \*Αἰολος. λαγέτα Αἰόλῳ καὶ παισί P. iv,  
 108. αἰόλῳ ψεύδει N. viii, 25.  
 αἰπεινός. Πυθῶνος αἰπεινᾶς N. ix, 5. αἰπει-  
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 76.  
 αἰπύς. θάνατον αἰπύν O. xi, 44. ἐς αἰπὺν  
 σκότον F. 252.  
 \*Αἰπυτος. οὐδ' ἔλαθ' Αἰπῦτον O. vi, 36.  
 αἶρεσις. τῶνδ' ἐτοίμοι αἶρεσιν παρδίδωμι N. x,  
 82.  
 αἰρέω. Ἰωλκὸν εἶλε N. iii, 33. εἶλε Περ-  
 γαμίαν I. v, 29. κόρῳ ἔλεν ἄταν O. i, 56.  
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 xiii, 81. ἔλε μόχθον P. ii, 30. στεφά-  
 νους ἔλε P. iii, 74. ἦρωας ἔλεν N. iv, 29.  
 ἔλον Ἀμύκλας I. vi, 14. ὅς ἐγκύρησεν καὶ  
 ἔλη P. i, 100. τὰ μέγιστ' ἀέθλων ἔλη P.  
 x, 24. ἄντλον ἐλεῖν O. ix, 57. ἀρετὰν  
 ἐλεῖν F. 75, 2. πρὶν μέσον ἄμαρ ἐλεῖν P.  
 ix, 117. ἐλεῖν ἀρετὰν N. v, 52. φιάλαν  
 ἀπὸ χειρὸς ἐλών O. vii, 1. νίκαν ἐλών O.  
 viii, 66. γλυκὺν ἐλών βίοντα P. ii, 26.  
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 χερὶ χειρὸς ἐλών P. ix, 126. ἄκρον ἐλών  
 P. xi, 55. τοῦτον εἴλετ' αἰῶνα N. x, 59.  
 ἀρεταῖς κλέος ἐλέσθαι O. ix, 110.  
 αἶρω. ἀρέσμαι Ἀθαναίων χάριν μισθόν P. i,  
 75. ἄρηται κῦδος ἀβρόν I. i, 50. ἐπίδοξον  
 ἄρηται κῦδος N. ix, 46. ἄραντο νίκας  
 ἀπὸ παγκρατίου I. v, 57. τόλμαν καλῶν  
 ἀραμένῳ N. vii, 59.  
 αἶσα. οἷας εἰμὲν αἶσας P. iii, 60. Διὸς αἶσα  
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 λευτὰν F. 96, 1. σὺν θεῶν αἶσα F. 4.  
 θεὸς κλυτὰν αἶσαν παρέχοι O. vi, 102.  
 τοιαύταν αἶσαν P. i, 68. οὐ κατ' αἶσαν  
 P. iv, 107. N. iii, 16. κατ' αἶσαν P. x,  
 26. παρ' αἶσαν P. viii, 13. χθονὸς αἶσαν  
 ἔννομον P. ix, 58. αἶσαν τυραννίδων P.  
 xi, 53. ταύταν μεθέπων Διόθεν αἶσαν  
 N. vi, 13. ἐπορόν σφιν ἔξοχον αἶσαν N.

- VI, 48. γαρύσομαι ἀγακλέα τὰν Ἀσωποδάρου αἴσαν I. I, 34.
- αἰσιος. αἰσιον βροντάν P. IV, 23. βροντᾶς αἰσιον φθέγμα P. IV, 197. αἰσιᾶν ὀρνίχων N. IX, 18.
- \*Αἰσονίδας. σοφὸν Αἰσονίδα P. IV, 217.
- αἴσος. δαίμων αἴσος I. VI, 43.
- αἴστω. δένδρον αἴσει N. III, 40.
- αἴστώ. πῦρ αἴστωσεν ὕλαν P. III, 37.
- αἰσχρός. ἀγει ἀρετὰν οὐκ αἰσχίον φυᾶς I. VI, 22.
- αἰσχύνω. αἰσχύνου εἶδος P. IV, 264. αἰσχύνων ἐπιχώρια P. III, 22. μαχατὰν θυμὸν αἰσχυνθῆμεν N. IV, 27.
- \*Αἰσων. Αἰσωνος παῖς P. IV, 118.
- \*Αἰσωνίς F. 202.
- αἴτ' ὦν P. IV, 78.
- αἰτέω. θεῶν ὅπιν αἰτέω ὑμετέραις τύχαις P. VIII, 75. αἰτέω σε, δέξαι P. XII, 1. αἰτέω σε ὀπάζειν N. IX, 30. αἰτημι τοῦτό σε F. 127, 4. παῖς ὃν αἰτεῖς I. V, 50. αἰτεῖ φύτευμα O. III, 18. τὰν πολλοὶ αἰτεον P. IX, 111. αἰτέων τιμὰν ἐὰ κεφαλᾷ O. VI, 60. αἰτήσων πόλιν δαιδάλλειν O. V, 20. τῷ αἰτέομαι καλέσαι Μοῖσαν I. VII, 5.
- αἰτία. μείων αἰτία O. I, 35. μελίφρων αἰτίαν ἐνέβαλεν N. VII, 11.
- αἰτιος. παντὶ θεὸν αἰτιον ὑπερτιθέμεν P. V, 25.
- \*Αἰτνα. νιφόεσσ' Αἰτνα, χιόνος τιθήνα P. I, 20. κείνῳ Αἰτνα ἀμφίκειται F. 93. ὑπ' Αἰτνας ὑψιλόφου O. XIII, 108. Αἰτνας ἐν κορυφαῖς μελαμφύλλοις P. I, 27. Αἰτνας βασιλεῖ P. I, 60. κτίστωρ Αἰτνας F. 711. ὃς Αἰτναν ἔχεις O. IV, 6. νέκτισταν ἐς Αἰτναν N. IX, 2.
- \*Αἰτναῖος. Ζηνὸς Αἰτναίου O. VI, 96. N. I, 6. Αἰτναῖον ξένον P. III, 69. παισὶν Αἰτναίων N. IX, 30.
- \*Αἰτωλός. Αἰτωλὸς ἀνὴρ O. III, 12. Αἰτωλῶν θυσίησι I. IV, 33.
- αἰχμά. Κάστωρος αἰχμὰ γέρας ἔχει I. IV, 37. ἀτερθε δαμασιμβρότου αἰχμᾶς N. IX, 85. κλέος αἰχμᾶς P. I, 66. Ἀργεῖα σὺν αἰχμᾷ O. VII, 19. παρμένοντα αἰχμᾷ P. VIII, 42. ὑπέραλλον αἰχμᾶν ταμών N. III, 32. αἰχμᾶν Ἀμφιτρύωνος θρέψε N. X, 13. αἰχμαὶ νέων ἀνδρῶν F. 213. Ἄρης ἀνθεὶ οὐλίαις αἰχμαῖσιν ἀνδρῶν O. XIII, 22. αἰχμαῖσιν διδύμαισιν ἐκπαγλὸς P. IV, 79. ἀκοντίζοντες αἰχμαῖς I. I, 24.
- αἰχμάλωτος. φέρονται ὑπὸ δούλειον τύχαν αἰχμάλωτοι F. 224.
- αἰχματᾶς. Ἰάσονος αἰχματᾶο P. IV, 12. αἰχματᾶν στρατόν O. X, 19. αἰχματᾶν κεραυνόν P. I. 5. θυμὸν αἰχματᾶν N. IX, 37. ἀνδράσιν αἰχματαῖσιν O. VI, 86. ἦρωας αἰχματᾶς N. V, 7.
- αἰψα P. IV, 133. N. III, 77.
- αἰώ. οὐκ αἰεὶ κλέος I. V, 24. αἰεν Λοξίας P. III, 27. αἰε λειβόμενον θρήνον P. XII, 10. αἰον μελοπομενᾶν Μοισᾶν P. III, 91. βοᾶν Πιερίδων αἰοντα P. I, 14.
- αἰών. αἰὼν ἔφεπε μόρσιμος O. II, 11. καθέλοι μιν αἰὼν πότμον ἐφάψαις O. IX, 64. αἰὼν ἐρραίσθη F. 77, 3. τερπνὸς αἰὼν F. 92, 2. αἰὼν ἀσφαλῆς οὐκ ἔγεντο παρ' Αἰακίδα P. III, 86. μείλιχος αἰὼν ἔπεστιν ἀνδρῶν P. VIII, 102. ὁ μακρὸς αἰὼν ἐλατῆσσας ἀρετᾶς N. III, 72. αἰὼν πρὸς γῆρας ἀμέρα N. IX, 44. αἰὼν ἀλλ' ἀλλοτ' ἐξάλλαξεν I. III, 13. δόλιος αἰὼν ἐπ' ἀνδράσι κρέματα I. VII, 14. εὐθυπομπὸς αἰὼν N. II, 8. αἰῶνος ἀκρᾶν βαθμίδων ἀπο P. V, 7. αἰῶνος εἰδωλον λείπεται F. 96, 3. ἰσοδένδρου τέκμαρ αἰῶνος F. 146. ἀδακρυν νέμονται αἰῶνα O. II, 74. τὰν ἀκίνδυνον αἰῶνα πέσσουντα P. IV, 186. εἴλετ' αἰῶνα Κάστωρος N. X, 59. ἐπειμι ἐς τὸν μόρσιμον αἰῶνα I. VI, 42.
- αἰών. Ὀγχηστῖαισιν αἰόνεσσιν I. I, 33.
- αἰωρέω. ὑγρὸν νῶτον αἰωρεῖ P. I, 9.
- ἀκᾶ P. IV, 156.
- ἀκαμαντολόγχα. Σπαρτῶν ἀκαμαντολογχᾶν I. VI, 10.
- ἀκαμαντομάχα. Ζηνὸς υἱοὶ τρεῖς ἀκαμαντομάχαι P. IV, 171.
- ἀκαμαντόπους. ἀκαμαντόποδος βροντᾶς O. IV, 1. ἀπήνας O. V, 3. ἀκαμαντοπόδων ἵππων O. III, 3.
- ἀκαμαντόχαρμαν Αἴαν F. 179.
- ἀκάμας. ποντου γέφυρ' ἀκάμαντος N. VI, 40. πτεροῖσιν ἀκάμαντας ἵππους O. I, 87.
- ἀκαμπτος. ψυχὰν ἀκαμπτος I. III, 71. χεῖρεςσιν ἢ βουλαῖς ἀκάμπτοις P. IV, 72.
- \*Ἀκάστος. Ἀκάστου δάμαρτος N. IV, 57. ἐν λέκτροῖς Ἀκάστου N. V, 30.
- ἀκατος. ἐν ἀκάτῳ N. V, 2. ἀκατου εἰναλίαν P. XI, 40.
- ἀκειρεκόμας. ἀκειρεκόμα Φοῖβῳ P. III, 14. ἀκειρεκόμαν Φοῖβον I. I, 7.
- ἀκέντητον δέμας O. I, 21.
- ἀκέομαι. δίψαν αἰδᾶν ἀκειόμενον P. IX, 108. ἀκέρδεια O. I, 53.
- ἀκεσμα. νόσων ἀκέσματα νέμει P. V, 64.
- ἀκηράτοις ἀνίαις P. V, 32.
- ἀκίνδυνος. ἀκίνδυνου ἔπος P. II, 66. ἀκίνδυνον αἰῶνα P. IV, 189. ἀκίνδυνοι ἀρεταὶ O. VI, 9.
- ἀκίνητος. οὐδ' ἀκινήταν ἔχε ράβδον O. IX, 35. ἀκίνητοι σιωπᾷ ἦρωες P. IV, 57. ἀκίνητον τέρας F. 58, 3. str.
- ἀκκίζομαι. ἄνδρες τιwὲς ἀκκίζόμενοι F. 217, 1.
- ἀκλάρωτος. χώρας ἀκλάρωτον λίπον O. VII, 59.
- ἀκλεῆς. τιμά O. XII, 16. ἀκλεῆς ἔβα F. 72.
- ἀκμα. ἐν χερσὶ ἀκμᾷ O. II, 69. ἦρος ἀκμᾷ P. IV, 64. φασγάνου ἀκμᾷ P. IX, 84. ἀκμᾷ ἔγχεος N. VI, 54. λόγχα ἀκμᾷ N. X, 60. συμπεσεῖν ἀκμᾷ βαρὺς I. III, 69. ὕδατος ζέοισαν ἀκμᾶν O. I, 48. ἐγχεῶν

- τραχεῖαν ἀκμὴν λιπῶν P. I, 11. ἀκμὴν φρενῶν ἔπαυσεν N. III, 37. ἀκμὴν ὀδόντων N. IV, 37. ἀκμαὶ ἰσχύος θρασύπονοι O. I, 96.
- ἄκμων. ἀψευδεῖ πρὸς ἄκμοι χάλκευε γλῶσσαν P. I, 86.
- ἀκοά. ἀστῶν ἀκοὰ θυμὸν βαρύνει P. I, 83. ἀκοὰ σοφοῖς ἐν μακροῖσι ποικίλλειν βαιὰ P. IX, 81. ἀκοὰν ἀδεῖαν κλύειν P. I, 90.
- ἀκοίτας. Ναῖδος ἀκοίτας F. 57. ἀκοίταν πείσαισα N. V, 28.
- ἀκοιτις. Διὸς ἀκοιτιν ἐπειράτο P. II, 34. θαλερὰν Ἡβαν ἀκοιτιν N. I, 71. πράξειν ἀκοιτιν N. V, 36.
- ἀκόνα. ὄξαν ἔχω ἐπὶ γλῶσση ἀκόνας λιγυρᾶς O. VI, 82. Ναξίαν χαλκοδάμαντ' ἀκόναν I. V, 70.
- ἀκοντίζω. μακρὰ δισκήσαις ἀκοντίσσαιμι τοσοῦτο I. II, 35. ἀκοντίζων σκοποῦ ἀγχιστα Μοισᾶν N. IX, 55. ἀκοντίζοντες αἰχμαῖς I. I, 24.
- ἄκορος. εἰρεσία ὑπεχώρησεν ἄκορος P. IV, 202.
- ἄκος. πλαγᾶν ἄκος ὑγιερὸν τὸ καλλίνικον φέρει N. III, 17.
- ἀκούω. ἀκούει βᾶσις P. I, 2. ἀκούομεν ἔμμεναι N. IV, 77. ψαλμὸν ὑψηλᾶς πηκτίδος ἀκούων F. 91, 3. νόμων ἀκούοντες θεόδματον κέλαδον F. 169. ἀκούοντι χθονία φρενὶ ὄλβον P. V, 101. ἀραν ἀκουσας I. V, 40. ἀκουσε τοῦ θεοῦ Κάδμος F. 8. ἀκουσεν Δαναόν, οἶον εὖρεν γάμον P. IX, 116. Αἰαντος ἀκουσεν N. II, 14. λόγον ἐσλὸν ἀκούση I. IV, 15. ἀκουσον N. VII, 2. ἀκουσατε P. VI, 1. φωνὰν ἀκούειν O. VI, 66. εὐ ἀκούειν P. I, 99. οὐτ' ἀκούσαι οὐτ' ἰδεῖν O. VI, 52. θαῦμα παριόντων ἀκούσαι P. I, 26. εὐ ἀκούσαι N. I, 32. ἀκούσαις Ἀγγελίας O. VIII, 81. τῶν ἀκούσαις P. IV, 135.
- ἄκρα. πρὸς ἀλλοδαπὰν ἄκραν N. III, 26.
- \* Ἀκραγαντίνος. Ἀκραγαντίνων φάος I. II, 17.
- \* Ἀκράγας. ἔρεισμ' Ἀκράγαντος O. II, 7. ὄχθαις ἐπὶ μηλοβότου Ἀκράγαντος P. XII, 3. ἐπ' Ἀκράγαντα πανύσαις O. II, 100. ποταμία Ἀκραγαντι P. VI, 6. κλεινὰν Ἀκράγαντα γεραίρων O. III, 2.
- ἄκραντος. ἀκράντοις ἔπεσι O. I, 86. ἀκράντοις ἐλπίσιν P. III, 23. ἄκραντα γαρύετον O. II, 96.
- ἀκροθίνιον, ἀκρόθινον. κτέατ' ἀνάγων ἀκροθιδίων N. VII, 41. Ὀλυμπιάδα ἀκρόθινα πολέμου ἔθνε O. II, 4. πολέμοιο δόσιν ἀκρόθινα διελῶν O. XI, 59.
- ἀκρόπολις. ἐν ἀκροπόλει ἄλσος O. VII, 49.
- ἄκρος. ἄκρας Ταιῶρου P. IV, 174. ἄκρα ἑσπέρα P. XI, 10. τέλος ἄκρον P. IX, 122. I. III, 50. ἄκρον ἐλῶν P. XI, 55. πανδοξίας ἄκρον N. I, 11. πρὸς ἄκρον ἀρετᾶς N. VI, 24. σοφίας ἄωτον ἄκρον I. VI, 18.
- κορυφὰν κατ' ἄκραν O. VII, 36. αἰῶνος ἀκρᾶν βαθμίδων P. V, 7. ἄκραις ἀρεταῖς O. XIII, 15. ἐπ' ἀκροτάτῳ βωμῷ O. VI, 70. ἀκρόσοφον καὶ αἰχματὰν ἀφίξεσθαι O. X, 19.
- \* Ἄκρων O. V, 8.
- ἀκρωτήριον Ἄλιδος O. IX, 8.
- ἄκτά. Λερναίας ἀπ' ἀκτᾶς O. VII, 33. παρὰ τὰν εὐνδρον ἀκτὰν Ἰμέρα P. I, 79. Ἀχέροντος ἀκτὰν παρ' εὐσκιον P. XI, 21. νεόμεν ψευδῆ πρὸς ἀκτὰν F. 239, 3. ἐπ' ἀκταῖσιν θορῶν P. IV, 36. βαθυκρήμοισιν ἀμφ' ἀκταῖς Ἐλώρου N. IX, 40. Νείλου πρὸς ἀκτᾶς I. II, 42.
- ἄκτις. ἐργμάτων ἀκτις καλῶν I. III, 60. ἀκτις Ἀελίου F. 74, 1. σπέρμ' ὑμετέρας ἀκτίνος ὄλβου P. IV, 255. Ὀλυμπίαν ἀγώνων θοὰν ἀκτίνα ἔσχον P. XI, 48. λαμπραὶ ἀκτῖνες ἦλθον στεροπᾶς ἀπορηγνύμεναι P. IV, 198. ὄξειαν ἀκτίνων πατήρ O. VII, 70. Ἴων ξανθαῖσι καὶ παμπορφύροις ἀκτίσι βεβρεγμένος O. VI, 55. Θεοξένου ἀκτίνας ὄσσων F. 88. str. 2.
- \* Ἄκτωρ. υἱὸν Ἄκτορος O. IX, 74.
- ἀκύμονος πόντου F. 259.
- ἄκων. ἀκοντι ἔλασε σκοπόν O. XI, 74. ἐφορμαθεῖς ἀκοντι θοῶ N. X, 69. χαλκοπάραον ἀκονθ' ὠσεῖτε βαλεῖν P. I, 44. βραχυσίδαρον ἀκοντα πάλλων N. III, 43. ἀκονθ' ὠτε χαλκοπάραον ὄρσαι γλῶσσαν N. VII, 71. εὐθὺν ἀκόντων ἰέντα ρόμβον O. XIII, 89. ἀκόντεσσιν προγόνων τιμὰν δάσασθαι P. IV, 148. ἀκόντεσσιν χαλκείοις κεραΐζεν P. IX, 20.
- ἀλάθεια. \* Ἀλάθεια, θυγάτηρ Διὸς O. XI, 4. ὦ ἄνασσ' Ἀλάθεια F. 221. οὐχ ἄπασα ἀλάθει' ἀτρεκῆς κερδίων N. V, 17. δέσποινα ἀλαθείας O. VIII, 2. ἀλαθείας ὀδὸν P. VII, 103. ἀλαθείας ὀδῶν ἀγχιστα I. II, 10. ἐν ἀλαθείᾳ πετοῖσαι O. VII, 69. ἀλάθειαν ἐξελέγγων ἐτήτυμον O. XI, 56. τὰν ἀλάθειαν ἰδέμεν N. VII, 25.
- ἀλαθῆς. ἀλαθῆς ἔξορκος O. XIII, 94. ἀλαθῆ λόγον O. I, 28. ἀλαθέα μαντιῶν θῶκον P. XI, 6. ἀλαθέσιν λόγοις O. VI, 89. ἀλαθέας Ὀρας F. 6.
- ἀλαλά. \* Ἀλαλά Πολέμου θυγάτηρ F. 225. ἐξ ἀλαλᾶς καρτερᾶς ἐπεμψας I. VI, 10. ὀρίκτυπον ἀλαλὰν Λυκίων προσμένοι N. III, 57. ἀλαλαὶ ὀρινομένων F. 224.
- ἀλαλάζω. ἀλαλαξεν ὑπερμάκει βοᾷ VII, 37.
- ἀλαλατός. Τυρσανῶν ἀλαλατός κατ' οἶκον ἔχη P. I, 72.
- ἀλάλκω. Γανυμήδει πότμον ἀλαλκε O. XI, 110. ἀλαλκε Χείρων N. IV, 60.
- ἀλάομαι. εὐφροσύνας ἀλάται O. I, 58. ἀλάται Στράτων F. 72.
- \* Ἀλάτας. παῖδες Ἀλάτα O. XIII, 14.
- ἀλεγεινῶν μεριμναμάτων F. 245.
- ἀλεγω. ξύν' ἀλέγειν γάμον I. VII, 46. Λοκρῶν γενεὰν ἀλέγων O. X, 15. ἐν τοῖσιν ἀλέγονται O. II, 86.



- \* **Ἀλεῖος.** σπονδοφόροι Ζηνός Ἀλεῖοι I. II, 24.  
 \* **Ἀλεκτραι.** Ἀλεκτρᾶν ὑπερθευ I. III, 79.  
 ἀλέκτωρ. ἐνδομάχας ἄτ' ἀλέκτωρ O. XII, 14.  
 \* **Ἀλεξιβιάδας.** Ἀλεξιβιάδα P. v, 45.  
 \* **Ἀλεξίδαμος** P. IX, 125.  
 ἀλεξιμβροτος. ἀλεξιμβρότῳ λόγχα N. VII, 30. Ἀπολλωνίαις ἀλεξιμβρότοις πομπαῖς P. v, 91.  
 ἀλέξω. ἀλέξειν Ὑβριν O. XIII, 9.  
 \* **Ἀλέρα.** οἶον Ἀλέρας ὠόν F. 138.  
 \* **Ἀλεύα παῖδες** P. x, 5.  
 \* **Ἀλευάδαι** F. 149.  
 ἀλίβατος. πέτραν ἀλίβατον O. VI, 64.  
 ἀλιερκής. ἀλιερκέα χώραν O. VIII, 25. ἀλιερκέα Ἰσθμοῦ δεираάδα I. I, 9. ἀλιερκές ὄχθαι P. I, 18.  
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 ἄλιξ. ἄλικες παρθένοι ἑταῖραι P. III, 17.  
 ἄλλοισιν ἄλικες ἄλλοι N. IV, 91. ἀλίκων τις I. VII, 65. θαητὸν ἐν ἄλιξι καὶ παλαιτέροις P. x, 58. ἄλιξιν σὺν ἄλλοις P. IV, 187. ἀλίκεσσι συμπόταις O. I. 61. ἄλικας ἐκράτει N. v, 45.  
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 ἄλιος. ἀλίιο γέροντος P. IX, 97. κόραισι  
 \* **Νηρῆος ἀλίας** O. II, 32. ἀλίαςιν πρύμναις O. IX, 78. οἶδμ' ἄλιον F. 242, 3. ἀλίου δελφίνος F. 259.  
 ἀλιπλάκτου γᾶς P. IV, 14.  
 \* **Ἀλιρόθιος.** ὠλιροθίου O. XI, 73.  
 \* **Ἄλις.** ἀκρατήριον Ἄλιδος O. IX, 8. μυχοῖς Ἄλιδος O. XI, 34. ἐς Ἄλιον O. I, 78.  
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 \* **Ἀλκαθίου ἀγών** I. VII, 67.  
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 \* **Ἀλκιμέδων** O. VIII, 65. Ἀλκιμέδοντα O. VIII, 17.  
 \* **Ἀλκιμίδας** N. VI, 8. Ἀλκιμίδα γενεά N. VI, 62.  
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 \* **Ἀλκμαίων** F. 192.  
 \* **Ἀλκμᾶν.** Ἀλκμᾶνα ἐπ' ἀσπίδος δράκοντα νωμῶντα P. VIII, 48. Ἀλκμᾶνα στεφάνοισι βάλλω P. VIII, 59.  
 \* **Ἀλκμανιδᾶν γενεᾶ** P. VII, 2.  
 \* **Ἀλκμήνα τέκε** Ζηνὶ διδύμων σθένος υἱῶν P. IX, 88. ἀδείμαντον τέκε παῖδα I. I, 12. Ἀλκμήνας κασίγνητον νόθον O. VII, 27. Ἀλκμήνας υἱοὶ καὶ Ζηνός P. IV, 172. Ἀλκμήνας λέχει N. I, 49. υἱός Ἀλκμήνας I. III, 73. Ἀλκμήνας τέκος I. v, 28. Ἀλκμήνας σὺν υἱῷ F. 158, 2. Ζεὺς ἐπ' Ἀλκμήναν μολῶν N. x, 11.  
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 \* **Ἀλκονοεύς.** τὸν μέγαν πολεμιστὰν Ἀλκονοῆ Τελαμῶν ἔλεν N. IV, 27. τὸν βουβόταν Ἀλκονοῆ I. v, 31.  
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42. ἄλλον O. I, 104. VII, 11. VIII, 12. P. III, 12. 50. VIII, 80. 81. X, 54. ἄλλο ἄστρον O. I, 6. ἄλλο κεραυνοῦ κρέσσον βέλος I. VII, 34. ἄλλοι N. IV, 91. VII, 55. ἄλλαι O. VII, 37. IX, 92. 112. ἄλλα O. II, 81. VIII, 12. P. II, 85. N. III, 39. ἄλλων O. VI, 74. VIII, 63. P. IV, 118. N. VIII, 31. XI, 13. I. IV, 3. ἄλλαν O. VI, 25. ἄλλοις O. II, 109. P. IV, 187. O. I, 113. P. II, 13. IV, 268. N. IV, 91. I. I, 68. 47. III, 42. ἄλλαις N. IX, 42. I. V, 70. ἄλλους I. VII, 55. ἄλλας N. IX, 47. ἄλλοτ' ἄλλοις νέμειν F. 121. ἄλλα ἄλλοις νόμιμα F. 152.
- ἄλλοτε. ἄλλοτ' ἄλλαι O. II, 37. ἄλλοτ' ἄλλον O. VII, 11. 95. P. VIII, 80. X, 54. ἄλλ' ἄλλοτε P. II, 85. ἄλλοτ' ἄλλοιαι P. III, 104. ἄλλοτ' ἄλλα P. XI, 42. ἄλλοτ' ἄλλα N. III, 39. ἄλλ' ἄλλοτε I. III, 18. ἄλλοτ' ἄλλοιός I. III, 23. ἄλλοτ' ἄλλοιᾶ φρόνει F. 173, 4. ἄλλοτ' ἄλλοις F. 121.
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- ἄλμα (ἄλμη). βαθεῖα ποντίας ἄλμα N. IV, 36. ἀβάπτιστος ἄλμας P. II, 80. δι' ἄλμας N. VI, 67. σὺν ἄλμα P. IV, 39.
- ἄλμα. μακρά μοι ἄλμαθ' ὑποσκᾶπτοι N. V, 20.
- ἄλμυροῖς βένθεσιν O. VII, 57.
- ἄλος. καρτεροῖς ἀδάμαντος ἄλοις δῆσε P. IV, 71.
- ἄλοχος. ἄλοχος ἔχεν σπέρμα O. IX, 66. ἄλοχος Ἡβα N. X, 18. παῖς ἐξ ἀλόχου O. XI, 90. ἀρχαίαν ἄλοχον Διός F. 6. ἀλόχῳ ἐπέχραεν (ἐπέχεεν) ἄλλοτρία F. 44. ἄλοχον μετῆλθεν Ἡρακλείοις γυναῖς I. VI, 7. ἄλοχον εὐειδέ' ἐθέλων ἐὰν ἔμμεν I. VII, 28. ἀλόχοις νέαις ἀμπλάκιον P. XI, 25.
- ἄλπνός. ζωᾶς ἄπτου ἄλπνιστον I. IV, 14.
- ἄλς. πολιᾶς ἀλός O. I, 71. P. II, 68. ἐξ ἀλός ὑγρᾶς O. VII, 69. ἀλός βαθεῖαν κέλευθον P. V, 88. μυχοῦς ἀλός P. VI, 13. Ἰονίας ὑπὲρ ἀλός οἰκέων N. VII, 65. ἀμετρῆτας ἀλός I. I, 37. βαθυκρήμου πολιᾶς ἀλός θέναρ I. III, 74. ἀβάταν ἄλα κίωνων ὑπὲρ Ἡρακλέος περᾶν N. III, 23.
- ἄλσος. Αἰακιδᾶν εὐερκὲς ἄλσος O. XIII, 105. αἰεῖδει ἄλσος ἄγνόν O. V, 10. ὑψίγειον ἄλσος O. V, 13. τεύξαν ἄλσος ἐν ἀκροπόλει O. VII, 49. σταθμᾶτο ζάθεον ἄλσος
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- \* Ἄλτις. περὶ δὲ πάξαις Ἄλτιν O. XI, 47.
- ἀλύσκω. οὐ μιν ἄλυξεν P. VIII, 16.
- ἀλύτῳ κύκλῳ P. IV, 215.
- \* Ἀλφεός, Ἀλφειός. Ἀλφεοῦ πόρῳ O. I, 92. πόρον Ἀλφεοῦ O. II, 14. XI, 50. Ζαθέοις ἐπὶ κρημνοῖς Ἀλφεοῦ O. III, 22. παρὰ Ἀλφεοῦ ῥέεθρον O. IX, 20. ἐπ' Ἀλφεοῦ ῥεέθροισιν O. XIII, 34. ἄμπνευμα σεμνόν Ἀλφεοῦ N. VI, 18. Ἀλφεοῦ ἔρνεσι I. I, 66. παρ' Ἀλφεῶ O. I, 20. Ἀλφεῶ μέσσω καταβάς O. VI, 58. ἐπ' Ἀλφεῶ ἄλσος O. VIII, 9. Ἀλφεὸν εὐρὺ ῥέοντα O. V, 18. Ἀλφεὸν οἰκεῖν O. VI, 34. παρ' Ἀλφειῶ O. VII, 15.
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- ἄλωσις. ἀλώσιος ὕστατος ἀντάσαις O. XI, 44.
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- ἄμαξιτός. νεῖσθαι κατ' ἄμαξιτόν P. IV, 247. ὁδὸν ἄμαξιτόν N. VI, 56.
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 ἀμπνεῦσαι, ἀμπνέων v. ἀναπνέω.  
 ἀμπνοάν v. ἀναπνοά.  
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 \* Ἀμυθάν P. IV, 129.  
 \* Ἀμυθαονίδαίς ὑφαίνω ἀνδημα F. 170.  
 \* Ἀμυκλαί. κλυταῖς ἐν Ἀμύκλαις P. XI, 32. ἔσχον Ἀμύκλας P. I, 65. ἔλον Ἀμύκλας O. VI, 14. Ἀμύκλαθεν ἔβα N. XI, 34.  
 ἀμύμων. Κτέατον ἀμύμονα O. XI, 28.  
 \* Ἀμύντας F. 85.  
 \* Ἀμυντορίδας. Ἀμυντορίδαι ματρώθεν Ἀστυδαμείας O. VII, 23.  
 ἀμύνω. ἀμυνεν ὕβριν N. I, 50. θυμὸν αἰχματῶν ἀμύνειν λοιγὸν Ἐνναλίου N. IX, 37. γαστρὶ ἀμύνων λιμὸν I. I, 49. χάλαζαν αἵματος πρὸ πάτρας ὅστις ἀμύνεται I. VI, 27. φθονεροὶ ἀμύνονται P. XI, 54.  
 ἀμφαινεν v. ἀναφαίνω.  
 ἀμφανδόν P. IX, 42.  
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- Ο. 1, 12. ἀμφέπει Δάματρα, θυγατρὸς ἑορτῶν καὶ Ζηνὸς κράτος Ο. VI, 95. μόχθον ἀμφέπει P. IV, 268. μυχὸν ἀμφέπει μαντεῖον P. V, 68. πόλιν ἀέθλοισ ἀμφέπει P. IX, 72. ἔεσσα κίρναμένα ἀμφέπει N. III, 75. ἀγωνία θυμὸν ἀμφέπει N. VII, 10. ἀνορέα χάλκεον ἀμφέπειν ὄμαδον I. VII, 25. τοὺς ἐπαυδαῖς ἀμφέπων P. III, 51. ἀταλὸν ἀμφέπων θυμὸν N. VII, 91. ὄλβον ἀμφέπων I. III, 77. τὸν ἀμφέποντα δαίμονα P. III, 108.
- ἀμφί cum genit. Ο. XII, 8. P. IV, 276. IX, 109. N. X, 4. I. VII, 27. 66. cum dat. Ο. I, 50. V, 15. VII, 24. 80. VIII, 42. 86. IX, 14. 97. XIII, 36. 38. 50. 61. 82. P. I, 12. 80. II. 62. IV, 81. 96. 180. V, 40. 119. VI, 42. VIII. 35. IX, 124. XI, 33. 54. N. I, 29. II, 17. IV. 85. VI, 14. VII, 80. VIII, 30. 42. IX, 40. X, 60. I. I, 50. IV, 61. VI, 8. cum accus. Ο. I, 17. 35. 48. 97. II, 33. III, 13. IX, 33. 103. XI, 80. P. II, 15. V, 24. VIII, 72. X, 56. N. I, 54. I. II, 40. VI, 9. F. 186. absol. P. VIII, 89.
- ἀμφιάλοισι Ποτειδᾶνος τεθμοῖσιν Ο. XIII, 39.
- \* Ἀμφιάρηος. Ἀμφιάρηος Ὀϊκλέος παῖς P. III, 58. Ἀμφιάρη N. IX, 24. Ἀμφιάρηον Ο. VI, 13. N. IX, 13. I. VI, 33.
- ἀμφιβάλλω. γέρας ἀμφέβαλε κόμαις P. V, 31. ὅθεν ὕμνος ἀμφιβάλλεται Ο. I, 8.
- ἀμφιθάλασσον νομόν Ο. VII, 33.
- ἀμφίκειμαι. κείνῳ Αἴτνα ἀμφίκειται F. 93.
- ἀμφικρέμαται. φρένας ἀμφικρέμανται ἐλπίδες I. II, 43.
- ἀμφικτίων. κῦδος ἐξ ἀμφικτιόνων P. IV, 66. στρατῶ ἀμφικτιόνων P. X, 8. ἀμφικτιόνων ταυροφόνῳ τριετηρίδι N. VI, 40. πρόξενος ἀμφικτιόνων I. III, 26.
- ἀμφικυλίω. ἀμφικυλίσσαις φασγάνῳ N. VIII, 23.
- ἀμφιλαφής. δύναμις ἀμφιλαφής Ο. IX, 88.
- ἀμφινέμομαι. ἀμφινέμεται σε ὄλβος P. V, 14. πόλιν ἀμφινέμονται F. 84. 2.
- ἀμφιπίπτω. ἔθνος Λοκρῶν ἀμφέπεσον Ο. XI, 102.
- ἀμφίπεδος. ὄχθον ἀμφίπεδον P. IX, 57.
- ἀμφιπολέω. γηραιὸν μέρος ἀλικίας ἀμφιπολεῖ με P. IV, 158. λέκτρον ἀμφεπόλησαν N. VIII, 6. Ἴμέραν ἀμφιπόλει, Τύχα Ο. XII, 2. τρώμαν ἔλκεος ἀμφιπολεῖν P. IV, 271.
- ἀμφίπολος. ἀμφίπολον τύμβου Ο. I, 93. πέμποισ' ἀμφιπόλους Ο. VI, 32. ἀμφιπόλοισι μαρνάμενον ἀπολωλέναι F. 24. ἀμφίπολοι Πειθούς F. 87. 1.
- ἀμφίρυτος. Κέῳ ἀμφιρύτα I. I, 8.
- ἀμφίς. ἐσθῆτος ἀμφίς P. IV, 253.
- ἀμφιτρέχω. σέλας ἀμφέδραμεν P. III, 39.
- \* Ἀμφιτρίτη. χρυσαλακάτοιο πόσις Ἀμφιτρίτας Ο. VI, 105.
- \* Ἀμφιτρύων N. I, 52. I. I, 55. Ἀμφιτρύωνος P. IX, 91. N. IX, 80. P. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.
- \* Ἀμφιτρωνιάδας Ο. VIII, 15. καρτεραίχμαν Ἀμφιτρωνιάδαν I. V, 35.
- ἀμφοτέρως. ἀμφοτέρας χειρὸς N. VII, 94. ἀμφοτέρον Ο. VI, 17. I. I, 42. ἀμφοτέροι Ο. IX, 90. κασίγνητοι ἀμφοτέροι P. IV, 124. πνέομεν ἀμφοτέροι N. VI, 2. ἀμφοτέρα Ο. I, 104. ὑπ' ἀμφοτέρων Ο. VII, 13. ἀμφοτερᾶν χαρίτων I. I, 6. ἀμφοτέροις πιστοὶ μάρτυρες P. I, 88. ἀμφοτέροις ὄς ἐγκύρση P. I, 99. ἀμφοτέροις τοκεῦσι P. II, 47. ἀμφοτέροις κακόν P. II, 76. παρ' ἀμφοτέροις P. III, 93. ἄμμιν ἀμφοτέροις P. IV, 167. ἀμφοτέραις βασιλεύει P. X, 2. ἐπ' ἀμφοτέρα Ο. XIII, 55.
- ἀμφοτέρωθεν. ἀμφοτέρωθεν Ο. XIII, 95. πτέρυγ' ἀμφοτέρωθεν χαλάξαις P. I, 6.
- ἀμφύω. ἀμφύετ' ἀνδρες τὸν θάνατον F. 225.
- ἄμφω. ἀνδρας ἄμφω νῶτα πεφρίκοντας P. IV, 183. ρίψαις δι' ἀμφοῖν P. III, 57. καὶ ἀμφοῖν I. IV, 20.
- ἀμώμητος. φρενῶν καρπὸν ἀμώμητον P. II, 74.
- ἄν cum indicat. Ο. IX, 32. N. VII, 68. IX. 35. XI, 26. cum conjunct. εὐτ' ἄν Ο. VI, 67. P. III, 106. IV, 76. ὅς ἄν, οἷς ἄν, τὰ ἄν P. I, 100. V, 65. X, 23. N. IV. 91. cum optat. Ο. II, 18. 20. 110. VII, 42. VIII, 62. XIII, 44. 99. P. IX, 123. X. 29. N. VII, 89.
- ἄνά cum dat. Ο. I, 41. VIII, 51. XI, 72. XIII, 72. P. I, 6. IV, 94. cum accus. Ο. IX, 91. P. II, 60. IV, 228. XI, 56. ἄμ 52. ἄν N. III, 47. ἄν VI, 42. ἄν N. VII, 83. N. VIII, 12. I. I, 27. ἄν I. IV, 25. VI, 35. ἄν I. VII, 63. a verbo se junctum Ο. XIII, 69. N. V, 51. IX, 8. X, 90. I. V, 59. ἄν N. IV, 34. ἄμ Ο. VII, 61.
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- ἀναβάλλω. ἀναβάλλομαι ὡς πόροιστα N. IX, 29. ἀναβάλλεται γάμον Ο. I, 80. ἀναβύλεο N. VII, 77.
- ἀναγιγνώσκω. ὄν κάρυκες ἀνέγνων I. II, 35. ἀγάνγνωτέ μοι Ὀλυμπιονίκαν Ο. XI, 1.
- ἀνάγκα. θανεῖν οἷσιν ἀνάγκα Ο. I, 82. ἐντυέ μιν ἀνάγκα πατρόθεν Ο. III, 29. ἀμέροις ἀνάγκας χερσὶ N. VIII, 3. σὺν δ' ἀνάγκα πᾶν καλόν F. 87. 6. κεραΐζες Τυφῶνα ἀνάγκα F. 93, 4. σφυρηλάτοις ἀνάγκαις F. 223. ἐχθρᾶ ἀνάγκα Ο. II, 66. σὺν ἀνάγκα P. I, 51. ἀνάγκα P. IV, 288. δήσαις ἀνάγκας ἐντεσιν P. IV, 234.
- ἀναγκαῖον λέχος P. XII, 15.
- ἀναγέομαι. ἀναγεῖσθαι ἐν Μοισᾶν δίφρῳ Ο. IX, 86. πάντ' ἀναγῆσασθαι N. X, 19. ἀρετὰς πάσας ἀναγῆσασθαι I. V, 53.
- ἀνάγω. ἐκ λεχέων ἀνάγει Φάμαν I. III, 40.

- Τροίαθεν Ν. VII, 41. στρατιάν δευρ' ἀνα-  
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 6. ὄντινα στέφανοι ἀνέδησαν ἔθειραν I.  
 IV, 10. δάφνα χρυσέα κόμας ἀναδήσαντες  
 Ρ. X, 40. στεφάνωμα πέμπεν ἀναδεῖσθαι  
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 πιονίκαις ἄγκειται Ο. X, 8.  
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 ἀναπλέκω. ὄρμοισι χέρας ἀναπλέκοντι καὶ  
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 25. ἀνά δ' ἰστία τεῖνον Ν. V, 51.  
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 30. ἂν ἀντιθεῖσ' Ὀρθωσία ἔγραψεν ἱράν  
 Ο. III, 32. ἄμ πάλου μέλλεν θέμεν Ο.  
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- ἀνέχω. θεὸς ἀνέχει τὰ κείνων P. II, 89. δῶρον ἀθανάτοις ἀνέχοντες F. 84, 3.
- ἀνεψιός. Ζαμενῆς Ἐλένοιο ἀνεψιός N. III, 60. εὐμενέοντες ἀνεψιῶν P. IV, 127.
- ἀνῆρ. ἀνῆρ τις O. I, 64. Αἰτωλὸς ἀνῆρ O. III, 12. κείνος ἀνῆρ O. VI, 7. ἄρμενα πράξαις ἀνῆρ O. VIII, 73. ἀνῆρ N. VII, 42. O. XI, 97. σοφός, καλός, ἀγλαός O. XIV, 7. ἀνῆρ ἐκ θεοῦ ἀνθεὶ πράπιθεσιν O. X, 10. ἀνῆρ XI, 22. ἀνῆρ καλὰ ἔρξαις O. XI, 97. ἀνῆρ ὑπὲρ ἀνδρὸς ἰσχύει F. 33. ἀνῆρ θνατός O. XIII, 30. ἀγητῆρ ἀνῆρ P. I, 69. ἠβρομάτας ἀνῆρ P. I, 91. ἀνῆρ ἐτέλεσσε ὕμνον P. II, 13. παθῶν εὐκότα P. II, 29. βιατὰς ἀνῆρ P. IV, 236. αἰδρις ἀνῆρ P. II, 37. εὐθύγλωστος ἀνῆρ P. II, 86. ἀνῆρ ἑκπαγλος P. IV, 79. ἀνῆρ P. IV, 132. 236. βροτήσιος ἀνῆρ P. V, 3. ὁ θεῖος P. VI, 38. κωφός τις P. IX, 90. εὐδαίμων καὶ ὑμνητὸς οὖτος ἀνῆρ P. X, 22. ὅδε N. II, 3. I. III, 88. ψεφηνός N. III, 39. ἐν ἀνδράσιν ἀνῆρ N. III, 69. ἄλλος N. IV, 39. Ἀχαιοὶ N. VII, 64. ἀνδρὸς γεύεται ἀνῆρ N. VII, 87. ἀνῆρ τις N. VIII, 49. κρέσσων N. IX, 15. ἀνῆρ, ὅς φᾶ I. II, 11. ἦλθε I. III, 71. μάντις I. V, 49. ἀνδρός O. IX, 14. αἰδοίου P. IV, 29. κείνου N. I, 9. φιλοξείνου N. I, 20. τοῦδε I. I, 34. φίλου I. V, 16. Κολοφωνίου F. 190. ἀνδρὶ N. III, 29. φέρτιστον ἀνδρὶ τερπνὸς αἰῶν F. 92, 2. θεὸς ἀνδρὶ F. 247. ἀνδρὶ εὐκότος ἀμφὶ δαιμόνων καλὰ φάμεν O. I, 35. ἀνδρὶ φέγγος O. II, 62. ἀνδρὶ δεσπότη O. VI, 18. ὅ, τι φέρτατον ἀνδρὶ τυχεῖν O. VII, 26. ἀνδρὶ φίλω P. IV, 1. ἀνδρὶ P. VII, 20. σοφῶ I. I, 45. τῷδε I. V, 43. χρῆ ἀγαθὰν ἐλπίδ' ἀνδρὶ μέλειν I. VII, 15. θεῶ ἀνέρι εἰδομένω P. IV, 21. ἀνδρα τινὰ θνατὸν O. I, 54. ἀνδρ' ἐκ θανάτου κομίσει ἤδη ἀλωκότα P. III, 56. μή τιν' ἀνδρα O. II, 103. τιν' ἀνδρα, τιν' ἥρωα O. II, 2. εὐθυμάχαν πελώριον O. VII, 15. πύξ ἀρετῶν εὐρόντα O. VII, 89. μέλλοντα δόξαν φέρειν O. VIII, 63. ὑπέρφαιτον μορφῆ καὶ ἔργοισι O. IX, 73. κείνον P. I, 42. V. 107. καρτερόν P. IV, 239. ὄλβιον P. IX, 4. ἀνδρα τῶν θανόντων F. 199. ἀνδρα φίλον θεῶ F. 246. νυμφίον P. IX, 122. φίλου P. XII, 18. N. VII, 62. ἀνδρα πατέρ' Ἀρκεσίλαν N. XI, 11. εὐάρματον I. II, 17. ἀνίρα O. IX, 118. οἷα παίζομεν ἀνδρες O. I, 17. νικῶμενοι ἀνδρες F. 253. ἀνδρες ὑπὲρ πολέων F. 265. ἐν πόλεσιν ἀνδρες F. 229. ἀνδρες τινὲς ἀκκιζόμενοι F. 217. μάτρως O. VI, 77. μάντιες O. VIII, 2. ἀγαθοὶ καὶ σοφοὶ κατὰ δαίμονα O. IX, 30. δωροφόροι P. V, 86. ἀνδρες κρέσσονας ψυχὰς κτεάνων ἔχοντες N. IX, 33. ὁιοὶ ὑψιχαῖται ἀνέρες P. IV, 173. ἀνδρῶν ἀρετῆς περὶ O. III, 39. Ἀρκάδων O. VI, 34. γένος O. VI, 24. ἐπὶ προτέρων O. VII, 73. λιταῖς O. VIII, 8. μάχαν O. VIII, 58. κῦδος O. IX, 94. ἐπιμομφάν O. XI, 9. ἐλπίδες O. XII, 5. ἐν καρδίαις O. XIII, 16. νέων αἰχμαῖσιν O. XIII, 22. πολεμίων P. I, 80. μάργων ὑπ' ἀνδρῶν O. II, 106. ἀποικομένων P. I, 93. ἵππων τε σιδαροχαρμῶν P. II, 2. νοῦν φίλου P. III, 5. ὄλβος P. III, 105. γόνον κάλλιστον P. IV, 123. Λακεδαιμονίων P. IV, 257. ἀνδρῶν συμποσίου I. IV, 1. ἀνδρῶν μετὰ P. V, 94. δαίμονα φίλων P. V, 123. φέγγος ἔπεστιν P. VIII, 101. πολλοὶ

6. μακάρων ὄμιλον P. x, 46. ἀθανάτων ἀνδρῶν τε P. xii, 4. ἐλπίδες πολυπόνων N. i, 33. καί τινα ἄνδρα στείχοντα N. i, 65. ἐν ἀνδρῶν, ἐν θεῶν γένος N. vi, 1. ὄμιλον N. vii, 24. ἐν σοφοῖς ἀνδρῶν N. viii, 41. φίλων N. viii, 43. ἰσχύος N. ix, 12. στρατόν N. ix, 18. ὄσμενίων N. ix, 36. Κλεωναίων N. x, 42. δίκαιων N. x, 54. γενεαῖς ἀνδρῶν σθένος N. xi, 38. Ἀχαιῶν I. i, 58. εὐδόξων I. ii, 34. Σπαρτῶν ἀνδρῶν ἱερὸν γένος F. 5. γένος F. 74, 11. δίκαιων F. 132. νέων αἰχμαί F. 213. κενεοφρόνων F. 231. ἐπιχθόνιον γένος ἀνδρῶν F. 232, 3. εὐτυχῆσαις τις I. iii, 1. ἀρετάν I. iii, 13. τεσσάρων I. iii, 15. χειρόνων τέχνα I. iii, 52. ἀλκά I. iv, 2. ἀναρίθμων φόνω I. iv, 56. μόχθος I. iv, 64. ταχύποτμον ἀνέρων ἔθνος O. i, 66. κῶμον ἀνέρων P. v, 22. παροιχομένων N. vi, 30. νέοις ἐν ἀνδράσιν O. iv, 23. παρ' ἀνδράσιν O. vi, 10. πτανόν ἔθηκας ἰσκὺν ἀνδράσιν F. 74, 3. αἰχμηταῖσιν O. vi, 86. ἀθλοφόροις O. vii, 8. ἀνδράσι O. xiii, 7. ναυσιφορήτοις P. i, 33. ἐν ἀνδράσι γερασφόρου P. ii, 43. ἐσλοῖσι P. iii, 66. ἀνδράσιν P. viii, 29. ἐπ' ἀνδράσι P. viii, 79. φίλοις P. ix, 66. θνατοῖς P. xii, 22. ἐν ἀνδράσιν ἀνὴρ N. iii, 69. ἀνδράσιν N. vi, 10. ποντίοις I. i, 9. ἀθληταῖσιν I. v, 69. δόλιος αἰὼν ἐπ' ἀνδράσι κρέμαται I. vii, 14. ἵπποσώμισιν ἀνδρεσσι P. ix, 65. ἀνδρεσσι καὶ γυναιξί P. v, 64. ἄνδρας ὀλέσαις O. i, 79. ἐς ἄνδρας O. ii, 38. πέφνε τρεῖς καὶ δέκ' ἄνδρας F. 100. ἄνδρας νῶτα πτεροῖσι πεφρίκοντας P. iv, 182. ἀλκίμους N. v, 15. ἀνδρας περικτίνας I. vii, 65. ἀμφύετ' ἄνδρες τὸν θάνατον F. 225.

ἀνθεμον. λείριον ἀνθεμον ποντίας ὑφελοῖσ' ἔέρσας N. vii, 79. ἀνθεμα χρυσοῦ φλέγει O. ii, 79.

ἀνθέω. σοφὸς ἀνὴρ ἀνθεῖ πραπίδεςσιν O. x, 10. ἐν δὲ Μοῖσα ἐν δ' Ἄρης ἀνθεῖ O. xiii, 22. κλέος ἀνθησεν P. i, 66. χθῶν ἀνθησεν ῥόδοις I. iii, 36. πλοῦτον ἀνθεῖν σφίσιν P. x, 18. Ἐκτορι κλέος ἀνθῆσαι N. ix, 39. ἦβας καρπὸν ἀνθῆσαντα P. ix, 114.

ἀνθος. σὸν ἀνθος ἦβας κυμαίνει P. iv, 158. ἀεξ' ὕμνων εὐτερπὲς ἀνθος O. vi, 105. δένδρεα οὐκ ἐθέλει φέρειν ἀνθος εὐῶδες N. xi, 41. τὰ τέρπν' ἀνθε' Ἀφροδίσια N. vii, 53. ἀνθέων ποιᾶντα στεφανώματα N. v, 54. ἀέθλων ἀνθεσιν ἐστεφανώσατο O. vii, 80. ἀνθεσί νιν μίγνυον N. iv, 21. ἀνθεα τεθρίππων O. ii, 55. ἀνθεα ὕμνων O. ix, 52. δύο ἀνθε' Ὀλυμπιάδος N. vi, 65.

ἀνθρακιά. ἔδει βοῶν σώματα ἀνθρακίαν στέφαντα F. 150.

ἀνθρωπος. σκιάς ἄναρ ἀνθρωπος P. viii, 100.

σοφώτατον N. v, 18. ἀνθρωποι καλέοισι N. ix, 41. ἀνθρωποι μεγασθενῆ νόμισαν χρυσόν I. iv, 3. ἀνθρώπων φρασίν O. vii, 24. ἀνθρώπων παλαιαὶ ῥήσιες O. vii, 54. ἀνθρώπων μαιομένων O. viii, 4. ἔνθα ἔξοχ' ἀνθρώπων ἀσκεῖται θέμις O. viii, 23. πολλοὶ ἀνθρώπων O. ix, 109. ἔτυμον λόγον ἀνθρώπων P. i, 68. μῶμος ἀνθρώπων P. i, 82. τιν' ἀνθρώπων P. iii, 86. ἀνθρώπων φάτις P. iii, 112. τίς ἀνθρώπων χαμαιγενέιον P. iv, 98. πρὸς ἀνθρώπων καλεῦνται F. 98, 5. κατ' ἀνθρώπων ἀγυιάς F. 206, 5. ἀνθρώπων μέριμναι F. 239. καιρὸς πρὸς ἀνθρώπων βραχὺ μέτρον ἔχει P. iv, 286. γλυκὺ ἀνθρώπων τέλος P. x, 10. τίς ἀνθρώπων P. ix, 34. ἔστι τις λόγος ἀνθρώπων N. ix, 6. κόρος ἀνθρώπων N. x, 20. ὑπὲρ ἀνθρώπων I. ii, 36. Ὀμηρος τετίμικεν δι' ἀνθρώπων I. iii, 55. εἴ τις ἀνθρώπων πράσσει ἀρετὰς I. v, 9. ξυνὸν ἀνθρώποις O. iii, 19. πολύβοσκον γαῖαν ἀνθρώποισι O. vii, 63. Αἰδῶς ἐνέβαλεν χάρματα καὶ ἀρετὰν ἀνθρώποις O. vii, 44. τερπνὸν ἀνθρώποις ἴσον οὐδέν O. viii, 53. εἶρεν ἀοιδὰ ἀνθρώποισι F. 47. εἰ δέ τις ἀνθρώποισι κακότηας προστύχη F. 171, 4. ἀνέμων χρῆσις ἀνθρώποις O. x, 1. πολλὰ παρὰ γνώμαν ἀνθρώποις ἔπεσεν O. xii, 10. ἔστι φύλον ἐν ἀνθρώποισι ματαιώτατον P. iii, 21. ἀνθρώποισιν ἰᾶσθαι νόσους P. iii, 46. ἀνθρώποισι φέρειν ἵνυγα P. iv, 217. εἴ τις ὄλβος ἐν ἀνθρώποισιν P. xii, 28. ὄλβος ἀνθρώποισι παρμονώτερος N. viii, 17. ἔρις χαλεπὰ ἀνθρώποις ὀμιλεῖν N. x, 72. ἐκ Διὸς ἀνθρώποις σαφὲς οὐχ ἔπεται τέκμαρ N. xi, 43. ἄλλοις ἀνθρώποις μισθὸς ἄλλος γλυκὺς I. i, 47. νίσσοντ' ἐπ' ἀνθρώπους ἀοιδαί O. iii, 10. οὖρος πάντας ἀνθρώπους ἐπαίσιων ἐλαύνει I. iii, 24. ἐπ' ἀνθρώπους ἄηται μυρτύρια I. iii, 27. ἐν θεοῖς κἀνθρώποις P. ix, 41.

ἀνία. ἀνευ ξυνᾶς ἀνίας P. iv, 154. ὀξείαις ἀνίαισι τυπεῖς N. i, 53.

ἀνία. ἀκηράτοις ἀνίαις P. v, 32. ἀπάσαις ἀνίαις I. ii, 22.

ἀνιαρός. ἀνιαραῖς ζάλαις O. xii, 11. τοῦτ' ἀνιαρότατον P. iv, 288.

ἀνίημι. Μοῖσ' ἀνέηκέ με F. 119.

ἀνίκα O. xii, 35. ix, 33. ἀνίχ' εὐρίσκοιτο P. i, 48. P. iv, 24. I. vi, 4. ἀνίκα ἄρα I. vi, 12. ἀνίκα οἴχονται μέριμναι F. 239.

ἀνικάτου φαρέτρας P. iv, 91.

ἀνίον. ἀνία νωμάσοισιν P. iv, 18. ἀνία νωμάσαντα I. i, 15. [Add. F. 80.]

ἀνίοχος. χειρῶν καὶ ἰσχύος ἀνίοχον N. vi, 69. ἐν τεσσαράκοντα πετόντεσιν ἀνίοχοις P. v, 50.

ἀνίστημι. ἐξ αὐτῶν ἀναστήη κακόν P. iv, 155.

- ἄνομοι. ἀνεται δὲ πρὸς χάριν εὐσεβίας ἀν-  
 δρῶν λιταῖς O. VIII, 8.  
 ἀνόμοια ἔλκεα N. VIII, 28.  
 ἀνορέα. ἀνορέας οὐκ ἀμπλακῶν O. VIII, 67.  
 ἀρίστευον ἀνορέα ἀμφέπειν ὄμαδον I. VII,  
 25. πέταται ὑποπτέροις ἀνορέαις P. VIII,  
 95. ἀνορέαις ὑπερτάταις ἐπέβα N. III,  
 19. ἀνορέαις I. III, 29.  
 ἀνορούω. κορυφὰν κατ' ἄκραν ἀνορούσασα  
 O. VII, 37.  
 ἀνώρω. ἀνὶ δ' αὐλὸν ὄρσομεν N. IX, 8.  
 ἀνοσος. κείνοι ἀνοσοί F. 107, 1.  
 ἀντα. σκοποῦ ἀντα τυχεῖν N. VI, 28.  
 ἀνταγορεύω. ἀνταγόρευσεν ἀκᾶ P. IV, 156.  
 ἀντάεις. ἀστῶν εἰ τις ἀντάεις P. IX, 96.  
 \* Ἀνταῖος. Ἀνταίου κούραν P. IX, 110. Ἀν-  
 ταίου δόμους I. III, 70.  
 \* Ἀντανορίδας. Τρῶες Ἀντανορίδαι P. V, 83.  
 ἀνταῦω. φθέγμα βροντᾶς οἱ ἀντάῦσε P. IV,  
 197.  
 ἀντάω. ὑστατος ἀλώσιος ἀντάσαις O. XI, 44.  
 ἀντερείδω. χειρὶ οἱ χεῖρ' ἀντερείσαις P. IV,  
 37.  
 ἀντέχω. Ἡρακλῆος ἀντέχομαι N. I, 33. \*  
 ἀντί P. II, 17. IV, 17. 18. I. I, 46. IV, 27.  
 ἀντία. ἀντία προτέρων O. I, 36. ἀντία τί-  
 ναξε O. IX, 31. πατρὸς ἀντία O. XIII, 51.  
 ἐρίζων ἀντία τοῖς ἀγαθοῖς P. IV, 285.  
 οἰκοθεν ἀντία πράξει P. VIII, 54.  
 ἀντιάζω, ἀντιάω. Γηγάντεσσιν ἀντιάζωσιν  
 θεοί N. I, 64. κόρος βαρὺς ἀντιάσαι N. X,  
 20. ὄργαις ἀντιάσαις I. V, 13. μολπὰ πρὸς  
 κάλαμον ἀντιάζει μελέων O. XI, 88.  
 ἀντιάνειρι στάσις O. XII, 17.  
 \* Ἀντίας N. X, 40.  
 ἀντιβολέω. τῶν ἀντεβόλησεν O. XIII, 29.  
 ἀντίθεος. ἀντιθέου Πηλέος F. 158, 1. ἀντι-  
 θέω Κάδμω P. III, 88. ἥρωες ἀντίθεοι P.  
 IX, 58. ἀντίθεοι νιέες I. VII, 24. ἀντι-  
 θέοισιν διδύμοις παισὶ Λήδας O. III, 36.  
 ἥρωας ἀντιθέους P. I, 53.  
 ἀντίκειμαι. τιμὰ ἀγαθοῖσιν ἀντίκειται I. VI,  
 26.  
 ἀντικύρω. ζάλαις ἀντικύρσαντες O. XII, 12. \*  
 \* Ἀντίλοχος P. VI, 28.  
 ἀντιξοέω. Νεμέα οὐκ ἀντιξοεῖ O. XIII, 33.  
 ἀντίος. ἀντίος ἤλυθέ οἱ N. X, 79. ἀντίον ὀρ-  
 μαίνων O. VIII, 39. ὕδωρ κικνῶ φέρειν  
 ἀντίον N. I, 25. ἀμεύσασθ' ἀντίους P. I,  
 45. vide et ἀντία.  
 ἀντίπαλος. μένος γήραος ἀντίπαλου O. VIII,  
 \* 71. δεξιὸν νόω ἀντίπαλου I. IV, 68. ὀη-  
 ριώντων ἀντιπάλων N. XI, 26.  
 ἀντιτείνω. ἀντίτειν' ἐπιβουλία N. IV, 37.  
 ἀντιτίνω. λοιγὸν ἀντιτίνων στρατῶ I. VI, 28.  
 ἀντίτομος. φαρμακώσαισ' ἀντίτομα ὄδυνᾶν  
 P. IV, 221.  
 ἀντιτυγχάνω. μάχας ἀντιτυχόντα N. VII,  
 42.  
 ἀντιφερίζω. πᾶρ σοφὸν ἀντιφερίζαι N. IX,  
 ἀντιφθέγγομαι. ἀντεφθέγγατο πατρία ὄσσα  
 O. VI, 61.  
 ἀντίφθογγον ψαλμόν F. 91, 3.  
 ἀντιφλέγω. ὄλον ὀφθαλμόν αὐτῶ ἀντέφλεξε  
 Μῆνα O. III, 21.  
 \* Ἀντιφος F. 36.  
 ἀντλέω. ἀντλει μαχανάν P. III, 62.  
 ἀντλος. ὕβρις ἐν ἀντλω τιθεῖς P. VIII, 12.  
 ἀνάπτω ἀντλον ἐλεῖν O. IX, 67.  
 ἀντόμενος φόρμιγγος P. II, 71.  
 ἄντρον. Κιλίκιον ἄντρον P. I, 17. Ἴδαϊον  
 ἄντρον O. V, 18. ἄντρον ἕναιε P. III, 63.  
 σεμνὸν ἄντρον προλιπῶν P. IX, 31. ἄντρον  
 Χείρωνος I. VII, 41. ἄντροθε νέομαι πᾶρ  
 Χαρικλοῦς P. IV, 102.  
 ἀνύω. τρίτον ἀνύσσειν κασιγνητᾶν μέρος P.  
 XII, 11. θεὸς ἅπαν τέκμαρ ἀνύεται P. II,  
 49.  
 ἄνω. ἐλπίδες πόλλ' ἄνω, τὰ δ' αὖ κατῶ κυλί-  
 ονται O. XII, 6.  
 ἀνωθεν ἀπαγορίας ἔπορευ F. 87, 4.  
 ἀνώουμον γήρας O. I, 82.  
 \* Ἀξεινος. ἐπ' Ἀξείνου στόμα P. IV, 203.  
 ἄξιος μεμίχθαι I. III, 3.  
 ἀξιόω. ἀξιοθεῖην μὴ κρύπτειν N. X, 39.  
 ἀοιδά. θεσπεσία δ' ἐπέων καύχαις ἀοιδά πρὸς-  
 φηρος N. IX, 7. λύρα βρέμεται καὶ ἀοιδά  
 N. XI, 7. ἀοιδά διθυράμβιον F. 47. ὑπὸ  
 ποικιλοφόρμιγγος ἀοιδᾶς ἐλισσόμεναι O.  
 IV, 2. ἀοιδᾶς ἄτερ O. XI, 95. σὺν ἀγ-  
 λαῖ ἀοιδᾶ F. 45, 8. θεὸς χάριν ἀοιδᾶ  
 φυτεύει F. 105. ἐν ἀοιδᾶ νέων ἀπύειν P.  
 V, 103. αὐξεται μαλθακᾶ σὺν ἀοιδᾶ N.  
 IX, 49. κόμπων ἀοιδᾶ κιννάμεν I. IV, 26.  
 ἀοιδᾶν φιλεῖ N. III, 7. περιστέλλων ἀοι-  
 δᾶν I. I, 33. γλυκεῖ' ἀοιδά N. V, 2. θεύ-  
 μοροι νίσσοντ' ἀοιδᾶί O. III, 10. μακρότε-  
 ραι ἔσποντ' ἀοιδᾶί O. XIII, 41. Μοισᾶν  
 θύγατραι ἀοιδᾶί θέλξαν νιν N. IV, 3. οὐδ'  
 ἐπέρναντο γλυκεῖαι ἀργυρωθεῖσαι πρὸς-  
 ὤπα μαλθακόφωνοι ἀοιδᾶί I. II, 8. οὔτε  
 θανόντ' ἀοιδᾶί ἐλιπον I. VII, 56. κρητῆρ  
 ἀγαφθέγκτων ἀοιδᾶν O. VI, 91. φορμικ-  
 τᾶς ἀοιδᾶν πατήρ P. IV, 176. ἐρατᾶν  
 ὄχημ' ἀοιδᾶν F. 89, 1. κρητῆδ' ἀοιδᾶν βα-  
 λέσθαι P. VII, 3. ἀοιδᾶν δίσταν P. IX,  
 107. μελικόμπων ἀοιδᾶν I. II, 32. φύλλ'  
 ἀοιδᾶν I. III, 45. ἰανθεῖς ἀοιδαῖς O. II, 15.  
 ἐν ἡμερταῖς ἀοιδαῖς O. VI, 6. μαλεραῖς  
 O. IX, 24. ἐσπερίαις ὑποκουρίζεσθ' ἀοι-  
 δαῖς P. III, 19. μαλεραῖς ἐπιφλέγων ἀοι-  
 δαῖς O. IX, 24. καλλίσταις ἀοιδαῖς F. 86,  
 1. ἱεραῖσιν ἀοιδαῖς F. 206. κλειναῖς ἀοι-  
 δαῖς P. III, 114. σὺν ἀοιδαῖς P. X, 57.  
 ἐπινικίοισιν ἀοιδαῖς πρόπολον N. IV, 78.  
 κλυταῖς ἐπέων ἀοιδαῖς N. VII, 16. μελιγ-  
 δούποισι δαιδαλθέντα μελιζέμεν ἀοιδαῖς  
 N. XII, 18. σπένδειν μελιφθόγοις ἀοι-  
 δαῖς I. V, 3. [Add. ἀοιδᾶί παιάνιδες F.  
 103\*.]



- πόν' αἰοίδιμον N. III, 76. αἰοίδιμοι Ἀθάναι F. 46. αἰοίδιμον προφάταν F. 60, 4. αἰοίδιμοι βασιλείαι O. XIV, 3.  
 αἰοιδός. πείθονται αἰοιδοὶ σάμασιν P. I, 3. Ὀμηρίδαι ῥαπτῶν ἐπέων αἰοιδοὶ N. II, 2. αἰοιδοὶ καὶ λόγοι N. VI, 31. λογίοις καὶ αἰοιδοῖς P. I, 94.  
 ἀπαγγέλλω. νίκαν ἀπαγγελεῖ P. VI, 18.  
 ἀπάγεσθαι (κόραν) P. IX, 123.  
 ἀπαγορίας ἔπορευ F. 87, 4.  
 ἀπαθῆς πρὸς ἀστῶν P. IV, 297.  
 ἀπάλαιστος ἐν λόγῳ ἔλκει N. IV, 94.  
 ἀπαλάλκω. νόσους ἀπαλάλκοι O. VIII, 85.  
 ἀπάλαμνοι φρένες O. II, 63.  
 ἀπάλαμον βίον O. I, 59.  
 ἀπαμβλύνω. ἀπὸ γὰρ κόρος ἀμβλύνει ἐλπίδας P. I, 82.  
 ἀπαναίνομαι. εὐθὺς ἀπανάνατο νόμφαν N. V, 33.  
 ἀπίορος. ἐχθρῶν ἀπίοροι P. VIII, 90.  
 ἀπάρχω. ἐνθα Γεῦκρος ἀπάρχει N. IV, 46.  
 ἄπας. ἄπας κίνδυνος N. VIII, 21. ἄπας τεθαλεν ὄλβος F. 95, 5. ἄπασα ἀλάθεια N. V, 16. Ἑλλάδος ἀπίσους N. VI, 27. τὸ φυᾶ κράτιστον ἄπαν O. IX, 106. ἄπαν ἔργον O. XIII, 17. ἄπαντι κράτει O. XI, 86. χρόνον ἄπαντα O. XIII, 25. N. I, 70. χορὸν ἄπαντα P. IX, 118. ἄπαντα λόγον N. IV, 72. σπουδᾶν ἄπασαν P. IV, 276. εὐδαιμονίαν ἄπασαν N. VII, 56. ἄπαν νῶτον P. I, 28. IV, 83. ἄπαν τέκμαρ P. II, 49. οὐχ ἄπαντες N. VII, 5. ἄπαντες μετανίσσονται τελευτάν F. 46, I. ὁμῶς ἄπαντες I. VI, 42. ἀπάντων καλῶν O. I, 84. ἀπάντων τελευτάν N. XI, 16. ἀπᾶσαι ἀνίας I. II, 22. ἄπαντας ἐν οἴκῳ O. VI, 48. οὐχ ἄπαντας ἄμμε O. IX, 114. ὑπὲρ ἄπαντας O. XI, 75. μὴ πρὸς ἄπαντας ἀναρρήξαι τὸν ἀχρεῖον λόγον F. 172. ἀγὰς ἀπᾶσας N. IV, 83. ἄπαντα τὰ μείλιχα O. I, 30.  
 ἀπάταισι τέρπεται P. II, 74. σκολιαῖς ἀπάταις τεῖχος ἀναβαίνει F. 232, 2.  
 ἀπάτερθε ἔχον O. VII, 74.  
 ἀπατάω. οἷ' ἀπιτάται φροντίς ἐφ' ἡμερίων F. 175.  
 ἀπειθῆς Τύχα F. 15.  
 ἀπειμι. τῶν οὐκ ἄπεστι N. III, 73. ἀπέοντος Ἀελίου O. VII, 58. τῶν ἀπέοντων ἦρατο P. III, 20.  
 ἀπειραντος. ἄλκῃς ἀπειράντου P. IX, 26.  
 ἀπείρατος (ἀπείραστος). βυτία ἀπειράτω O. VI, 54.  
 ἀπείρατος (ἀπείρητος). ἀπείρατου στρατὸν καλῶν O. X, 18. ἀλλοδαπῶν οὐκ ἀπείρατοι δόμοι N. I, 23. ἀπειρίτων φρένες O. VIII, 61. τῶν ἀπειράτων σιωπαί' I. III, 48.  
 ἀπειρομάχας ἐών N. IV, 30.  
 \*Ἄπειρος (Ἠπειρος). Ἄπειρω διαπρυσία N. IV, 51.  
 ἄπειρος (ἦπειρος). ῥίζαν ἀπείρου τρίταν P. IX, 8. κείναν εὐρείαν ἄπειρον P. IV, 48.  
 ἄπειρος. τὸν ἄπειρον ἐρεύγονται σκότον F. 95, 8. ἦβαν οὐκ ἄπειρον καλῶν I. VII, 70. ἀπείροπιν ἔδειξαν I. VII, 48. γλυκὺ ἀπείροισι πόλεμος F. 76. πόνων ἄπειροι F. 107, 2.  
 ἀπείριον. ἀπείριον δόξαν P. II, 64.  
 ἀπεπλος. ἄπεπλος ὀρούσαισα ποσσίν N. I, 50.  
 ἀπέραντος. πεδίον ἀπέραντον N. VIII, 38. \*Ἄπέσας F. 203.  
 ἀπέχθομαι. γῆρας ἀπεχθόμενον N. X, 83.  
 ἀπέχω. οὐδὲ παναγυρίων ἀπείχον I. III, 46. ἀπέχων ψόγον N. VII, 61. ἀπὸ πάμπαν ἀδίκων ἔχειν ψυχάν O. II, 76.  
 ἀπήμαντον βίοτον O. VIII, 87.  
 ἀπήμων. θεὸς εἶη ἀπήμων κέαρ P. X, 22. ἀπήμων κραδία κᾶδος ἀμφ' ἀλλότριον N. I, 54. ἀπήμονα ἐς ὄλβον F. 74, 7.  
 ἀπήνα. ἀκαμαντόποδος ἀπήνας δῶρα O. V, 3. ἀνὰ ἡμιόνοισι ξεστᾶ τ' ἀπήνα P. IV, 94.  
 ἀπιθέω. οὐδ' ἀπίθησέ ἴν P. IV, 36.  
 ἀπιστος. οὐδὲν φαίνεται ἔμμεν ἀπιστον P. X, 50. ἀπιστον ἐμήσατο πιστὸν ἔμμεναι O. I, 31. ἀπιστον ἔειπ' N. IX, 33. πιστὸν ἀπίστοις οὐδὲν F. 257.  
 ἄπлатος. ἀπλάτου πυρός P. I, 21. ἀπλάτοις ὀφίων κεφαλαῖς P. XII, 9. ἄπлатον κεραίζες Τυφῶνα F. 93, 3.  
 ἀπλέτου δόξας I. III, 29. [Vide not. ad P. III, 106.]  
 ἀπλόος. κελεύθοις ἀπλόοις ζωᾶς N. VIII, 36. ἀπό O. I, 13. 17. II, 76. 80. III, 9. 28. V, 14. VI, 13. 99. VII, 1. 20. 33. 93. VIII, 76. IX, 38. 62. XI, 73. 57. XIII, 85. 73. P. I, 74. 82. II, 3. III, 2. 26. 101. IV, 67. 76. 133. 179. 225. 232. 290. V, 7. 73. 114. VII, 16. VIII, 26. 43. IX, 78. XII, 17. N. I, 50. III, 9. 80. IV, 17. 19. V, 3. 7. 16. 49. VI, 18. 29. 36. 53. 61. IX, 14. X, 61. XI, 34. I. III, 71. V, 57. 58. VI, 30. F. 33. F. 47. F. 73, I. 73, 5. F. 211. F. 228.  
 [ἀποβάλλω. Vide not. ad N. VII, 18.]  
 ἀποβλάπτω. τίν σόνεσιν οὐκ ἀποβλάπτει φρενῶν N. XII, 60.  
 ἀποδάζομαι. ἀποδάσασθαι ἴσον N. X, 86.  
 ἀποδαμέω. Μοῖσα οὐκ ἀποδάμει τρόποις ἐπίσφετέροισι P. X, 37.  
 ἀπόδαμος. οὐκ ἀποδάμου Ἀπόλλωνος τυχόντος P. IV, 5.  
 ἀποδείκνυμι. ἀρετῆς ἀποδεικνύμενοι μεγάλας N. VI, 49.  
 ἀποδίδωμι. τὸ μὸρσιμον ἀπέδωκεν N. VII, 44. ἀπὸ δ' αὐτὸν δῶσω Μοῖσαις P. IV, 67.  
 ἀποδρέπω. ἦβας καρπὸν ἀποδρέψαι P. IV, 114. ὄσσε ἀπὸ καρπὸν ἀπίπτειν F. 87

- ἀποθνήσκω. ἀποθανοῖσα βρόμῳ κεραυνοῦ O. II, 27. ζῶν τ' ἀπὸ καὶ θανόν I. VI, 30.  
ἀποίητος. ἀποίητον θέμεν O. II, 18.  
ἀποικέω. ἀπώκησαν νᾶσον P. IV, 258.  
ἀποικία. ἐν εὐάνορι Πέλοπος ἀποικία O. I, 24. Δωρίδ' ἀποικίαν Λακεδαιμονίων I. VI, 12.  
ἄποινα. πυγμαῖς ἄποινα O. VII, 16. ἄποινα μόχθων εὐρη N. VII, 16. ἄποιν' ἀρετᾶς P. II, 14. εὐκλέων ἔργων ἄποινα I. III, 7. Ἰσθμιάδος νίκας ἄποινα I. VII, 4.  
ἀποίχομαι. ἀποιχόμενον Χείρωνα P. III, 3. ἀποιχομένων ἀνδρῶν P. I, 93.  
ἀπόκειμαι. προμαθείας ἀπόκεινται ροαί N. XI, 45.  
ἀπόκλαρος πόνων P. V, 51.  
ἀπολείπω. τύξοις ἀπο ψυχὰν λιπών P. III, 101.  
ἀπόλεμον εὐνομίαν P. V, 65.  
ἀπόλλυμι. μαρνάμενον ἀπολωλέναι F. 24.  
\* Ἀπόλλων O. VIII, 41. ὁ χρυσοχαῖτα P. II, 16. III, 40. IV, 66. 87. ἀρχαγέτας P. V, 60. ἐκάεργος P. IX, 29. Ἀπόλλων P. X, 35. N. V, 24. 44. εὐρυσθενῆς I. II, 18. Ἀπόλλων ἐγένετ' ἐν χρόνῳ F. 114. ὄρχηστ' ἀγλαΐας ἀνάσσω, εὐφάρετρ' Ἀπολλων F. 115. Ἀπόλλων ἐν Δηραίοις F. 35. cf. F. 122. Ἀπόλλωνος θεράποντα O. III, 17. P. I, 1. III, 11. IV, 5. 176. Ἀπόλλωνος κράνα P. IV, 294. VIII, 19. N. IX, 1. Ἀπόλλωνι O. VI, 35. Ἀπόλλωνα O. XIV, 11. P. IX, 66. Ἀπολλων P. V, 79. P. II, 10. X, 10.  
\* Ἀπολλωνιάς I. I, 6.  
\* Ἀπολλωνίδαί Δελφοί F. 204.  
\* Ἀπολλώνιος. Ἀπολλώνιον ἄθυρμα P. V, 23. Ἀπολλωνία νάπη P. VI, 9. Ἀπολλωνιάς πομπαῖς P. V, 90.  
ἀπομύω. ἀπομύω μὴ ὄρσαι N. VII, 70.  
ἀπονέμω. ταῦτ' ἀπόνειμον I. II, 47.  
ἄπονος. ἄπονον χάρμα O. XI, 23. ἀπονέστερον βίοντον O. II, 60.  
ἀπονοστέω. ἐς Λιθίοπας ἀπονοστάσαντος N. VI, 52.  
ἀποπέμπω. ἀποπέμπων Αἰακὸν δεῦρο O. VIII, 50.  
ἀποπλέω N. VII, 36.  
ἀποπνέω. ἔπος ἀπέπνευσε στόματος P. IV, 11. χρόνος ψυχᾶς ἀπέπνευσεν μελέων N. I, 47. εὐανθέα ἀπέπνευσας ἀλικίαν I. VI, 34.  
ἀπορία τελέθει N. VII, 105.  
ἀπορούω. κίονες ἀπώρουσαν F. 58. antistr. 6.  
ἄπορος. νεῖκος ἀποθέσθ' ἄπορον O. XI, 42. ἐμοὶ ἄπορα εἰπεῖν O. I, 52. ἄπορα λόγον διελθεῖν N. IV, 71.  
ἀπορρήγνυμι. ἀκτῖνες στεροπαῖς ἀπορηγνύμεναι P. IV, 198.  
ἀπορρίπτω. χαμαιπετὲς ἔπος οὐκ ἀπέριψεν P. VI, 37. ἀπὸ μοι λόγον ρίψου O. IX, 39.  
ἀποσκήπτω. ἄγκυραι ἐκ ναὸς ἀπεσκήμφθαι O. VI, 101.  
ἀποσπάω. ποίας ἀποσπασθεῖσα φύτλας P. IX, 34.  
ἀποσυλιάω. ἀποσυλάσαι βιαίως τοκέων τιμάν P. IV, 110.  
ἀποτίθημι. ἐν παίδων γυίοις ἀπεθήκατο νόστον, γλῶσσαν, οἶμον O. VIII, 68. νεῖκος ἀποθέσθαι O. XI, 42.  
ἀποτρέπω. ἀπώτρεπε αὐτίς ἔντεα ναὸς ποτιχέρσον N. IV, 69.  
ἀποτρόπω γνώμα P. VIII, 98.  
ἀπούραις τοκέων P. IV, 149.  
ἀποφαίνω. οἶκον ἀπεφάνατο ταμίαν στεφάνων N. VI, 26.  
ἀποφέρω. γλῶσσαν σφιν ἀπένεικεν ὑπερποντίαν P. V, 59.  
ἀποφεύγω. ὕβριν ἀπέφυγεν P. XI, 56.  
ἀποφθιω. ἀποφθιμένῳ Μελικέρτα F. I, 3. [ἀποφθιμένων F. 103\*.]  
ἀποφλαυρίζω. ἀποφλαυρίζαισά μιν P. III, 12.  
ἀπριάτας βόας ἤλασεν F. 151, 8.  
ἀπρήκτων κακῶν I. VII, 7.  
ἀπροσίκτων ἐρώτων N. XI, 48.  
ἀπροσόρατον πόνον O. II, 74.  
ἄπτομαι. γονάτων ἄπτομαι Αἰακοῦ N. VIII, 14. ἄπτεται οἴκοθεν Ἡρακλῆος σταλᾶν O. III, 45. ἄπτεται ἐσλῶν N. VIII, 22. ψευδέων οὐχ ἄπτεται P. III, 29. ὅσαις βροτῶν ἔθνος ἀγλαΐαις ἀπτόμεσθα P. X, 28. οἴκοθεν στάλαισιν ἄπτονθ' Ἡρακλείαις I. III, 30. θέλξαν νιν ἀπτόμεναι αἰοδαί N. IV, 3.  
ἄπτω. ἄψαι πυρσὸν ὕμνων I. III, 61.  
ἄπτώς. ὄξυρεπεῖ δόλω ἀπτῶτι O. IX, 99.  
ἀπύροις ἱεροῖς O. VII, 48.  
ἀπύω. ἀπύει σε Λοκρὶς παρθένος P. II, 19. Πυθῶ με καὶ τὸ Πελοποννησίον ἀπύει P. X, 4. ἄπυεν Εὐστράτιων O. I, 72. ἐν αἰοιδᾷ νέων Φοῖβον ἀπύειν P. V, 104. ἰκέτας ἔρχομαι ἀπύων ἐν αὐλοῖς O. V, 19.  
ἀπωθέω. ἀπὸ χερσὶ γάλα τραπεζᾶν ὤθειον F. 147, 2.  
ἄρα I. VII, 59. ὡς ἄρα O. VIII, 46. N. V, 30. I. V, 52.  
ἄρα I. V, 47. ὡς ἄρα O. VI, 52. P. IV, 156. 232. IX, 68. N. X, 89. ὡς ἄρα N. I, 35. δ' ἄρα O. XI, 45. P. III, 27. 57. IV, 78. 121. VI, 37. XI, 34. N. I, 48. VIII, 32. IX, 21. X, 69. ὅπως ἄρα O. XI, 59. τίς ἄρα I. IV, 46. ἀνὶκ' ἄρα I. VI, 12. πότερον ἄρα P. XI, 22. F. 88. ep. 3.  
ἄρά. ἐμᾶν ἄρᾶν ἀκουσας I. V, 40.  
ἀράσσω. χαλκείαις ὀπλαῖς ἀράσσεσκον χθόνα P. IV, 226.  
ἀράχνας F. 268.  
ἀργαίεις. ἀργάεντι μαστίῳ P. IV, 8. ταῦρον ἀργάντι O. XIII, 66.  
ἀργίλοφον πᾶρ κολώναν F. 214.

- γείου κόλπου P. IV, 49. Ἀργεῖα αἰχμᾶ O. VII, 19. ἐν Ἀργεῖα Νεμέα F. 45, 12. τῶργείου ῥῆμα I. II, 9. τὸν Ἀργεῖον τρόπον J. V, 55.
- ἀργικέραυτος. Διὸς ἀργικεραύτου O. VIII, 3.
- \* Ἄργος. ἐξ Ἄργεος O. IX, 73. ἀπ' Ἄργεος P. VIII, 43. N. IX, 14. ὄπλα ἀπ' Ἄργεος F. 73. 5. ἐν Ἀργεῖ O. VII, 83. P. V, 70. IX, 116. I. IV, 36. ἐν Ἀργεῖ O. XIII, 103. Ἀργεῖ O. IX, 94. Ἀργεῖ N. X, 40. Ἄργος Ἦρας δῶμα N. X, 2. ἐς Ἄργος ἵππιον I. VI, 11.
- ἀργύρεος. ἀργυρέω τόξω O. IX, 34. ἀργυρέαν κάλπιδα O. VI, 40. ἀργυρέαισι φιάλαισι N. IX, 51. ἀργυρέας Μοῖσας F. 120. ἐξ ἀργυρέων κεράτων πίνοντες F. 147, 3.
- ἀργυρίς. ἀγῶν' ἀμφ' ἀργυρίδεσσι O. IX, 97. ἀργυρόπεζ' Ἀφροδίτα P. IX, 9.
- ἀργυρόω. ἀργυρωθέντες σὺν φιάλαις ἐπέβαν N. X, 43. ἀργυρωθεῖσαι πρόσωπα ἀοιδαί I. II, 8.
- \* Ἄργω. θοᾶν Ἀργοῦς χαλιῶν P. IV, 25. ναὸς Ἀργοῦς P. IV, 125. νυκτὶ Ἀργοῖ O. XIII, 52.
- ἄρδω. οἷσιν ἄρδει στρατὸν O. V, 12. ὄλβον ἄρδει O. V, 23. πάτραν Χαρίτων ὄρῳ ἄρδοντι I. V, 60.
- \* Ἄρεα. Ἄρεας πόρον N. IX, 41.
- \* Ἀρέθουσα. Ἀρέθουσαν ἐπὶ κράναν P. III, 69.
- ἀρείων. ἀρειὸν χρῆμα I. VII, 13. ἀρειὸν γέρας N. VII, 101. ἀρείουτος ὄρνιθος P. VIII, 51. τῶν ἀρειόντων ἐρώτων N. VIII, 5.
- ἀρετά. οὐ φθίνει Κροίσου φιλόφρων ἀρετὰ P. I, 94. ἡ ἀρετὰ ἀοιδαῖς χρονίᾳ τελέθει P. III, 114. μεγάλα ἀρετὰ ὄρῳ ῥανθεισα P. V, 98. αὖξεται ἀρετὰ N. VIII, 40. λάμπει σαφῆς ἀρετὰ I. I, 22. ξιπλόα θάλλοισ' ἀρετὰ I. IV, 19. ἀγῶν' ἀνδρῶν ἀρετᾶς περὶ O. III, 39. ἀρχὰ μεγάλας ἀρετᾶς F. 221. ὅποιον' ἀρετᾶς P. II, 14. φάρμακον εἰς ἀρετᾶς P. IV, 187. ἄκρον ἀρετᾶς N. VI, 24. προξενία ἀρετᾶ τε τιμᾶρος O. IX, 89. ἀρετᾶ O. XI, 21. ἀμφ' ἀρετᾶ P. I, 80. II, 62. ἀρετᾶ κεκραμένον καθαρᾶ P. V, 2. ποδῶν ἀρετᾶ κραπήσις P. X, 23. ἀρετᾶ κριθεῖς N. VII, 7. ἀρετᾶ κατάκειται πᾶσαν ὄργαν I. I, 41. ἐν ἀρετᾶν ἔβαλεν O. VII, 43. πύξ ἀρετᾶν εὐρόντα O. VII, 89. οἷοι ἀρετᾶν δελφῖνες F. 4, 5. ἀρετᾶν ἐλεῖν F. 75, 2. πρόφασις ἀρετᾶν ἐς αἰπὺν ἔβαλε σκότον F. 252. μεγάλην ἀρετᾶν θυμῷ λαβεῖν O. VIII, 6. ὑπατος πρὸς ἀρετᾶν P. VI, 42. ὁποίαν ἀρετᾶν ἔδωκε Πότμος N. IV, 41. ἐλεῖν διπλόαν ἀρετᾶν N. V, 53. ταύταν ἀρετᾶν κελαδῆσαι N. IX, 54. ἀρετᾶν πατρῶαν μὴ σιγάτω I. II, 44. ἀνδρῶν ἀρετᾶν σύμφυτον οὐ κατελέγχει I. III, 13. μακροτέραν σπεύδειν ἀρετᾶν I.
- σχιον φυᾶς I. VI, 22. νεαράν ἀρετᾶν Ἀχιλλεὸς ἔδειξαν I. VII, 48. ἀκίνδουνοι ἀρεταὶ οὐ τίμια O. VI, 9. ἀρεταὶ μεγάλαι πολύμθοι P. IX, 79. ἀρχαῖαι ἀρεταὶ N. XI, 37. μεγάλαι ἀρεταὶ θνατοῖς ἔποντ' ἐκ Ζηνός I. III, 4. ὄρεπων κορυφᾶς ἀρετᾶν ἀπο πασᾶν O. I, 14. στέφανον ἀρετᾶν O. IV, 11. ὑψηλᾶν ἀρετᾶν ἄωτον O. V, 1. φάος εὐρυσθενέων ἀρετᾶν O. IV, 11. κορυφαῖς ἀρετᾶν μεγάλας N. I, 34. στεφάνων ἀρετᾶν τ' ὄπαδόν N. III, 8. μυριάν ἀρετᾶν γέεται N. III, 40. \* Ἀρεταῖσι μεμαλότας υἱός O. I, 89. γνησίαις ἐπ' ἀρεταῖς O. II, 12. πλοῦτος ἀρεταῖς δεδαιδαμένος O. II, 58. πρὸς ἐσχατιᾶν ἀρεταῖσιν ἰκάνων O. III, 45. ἀμφ' ἀρεταῖσι πόνος δαπάνη τε μάρναται O. V, 15. θάλλει ἀρεταῖσιν O. IX, 18. διδακταῖς ἀρεταῖς κλέος ἐλεῖσθαι O. IX, 109. πιστὸν ὄρκιον μεγάλας ἀρεταῖς O. X, 6. ἀκραις ἀρεταῖς ὑπερελθόντων ἐν ἀέθλοις O. XIII, 15. ἐν ἡρώταις ἀρεταῖσιν O. XIII, 49. ἐκ θεῶν μαχαναὶ βροταῖς ἀρεταῖς P. I, 41. ἀρεταῖς κλειναῖσιν Λιακιδᾶν θίγοισα P. VIII, 23. ξυναῖσιν ἀμφ' ἀρεταῖς τέταμαι P. XI, 54. σὺν ἀνδρὸς δαιμονίαις ἀρεταῖς N. I, 9. παλαιαῖσιν ἐν ἀρεταῖς γέγαθε N. III, 31. φαεναῖς ἀρεταῖς N. VII, 51. φλέγεται ἀρεταῖς μυρίαῖς N. X, 2. ὑψηλαῖς ἀρεταῖς I. IV, 50. τιμῶντες ἀρετᾶς O. VI, 72. τέσσαρας ἀρετᾶς N. III, 71. ἀρετᾶς ἀποδεικνύμενοι μεγάλας N. VI, 49. πᾶσας ἀρετᾶς I. V, 10. ὑμετέρας ἀρετᾶς ἕμῳ διώκειν I. III, 21. ἀρετᾶν θεοδμάτους πράσσει I. V, 10.
- ἀρήγω. νεότατι ἀρήγει θράσος P. II, 63. ἀρήγει φέρειν P. II, 94. ἀρήγοισαι λέχει N. I, 49.
- ἀρήγιος. γένος ἀρήγιον O. II, 46.
- ἀρήφιλοι παῖδες I. VII, 25.
- \* Ἄρης. χάλκεος Ἄρης O. XI, 15. ἐν Ἄρης ἀνθεῖ O. XIII, 22. βιατᾶς Ἄρης P. I, 10. χάλκασπις Ἄρης I. VI, 25. Ἄρεος βαθυπολέμου τέμενος P. II, 2. Ἄρεος ὄπλοις P. X, 14. οὐλίῳ ἐν Ἄρει O. IX, 82. χρονίῳ σὺν Ἄρει P. XI, 36. σὺν κελαινεγχεῖ Ἄρει N. X, 34. χαλκῆῳ Ἄρει I. III, 33. χεῖρας Ἄρει ἐναλίγκιον I. VII, 37. ἐν Ἄρει I. IV, 53. P. V, 85.
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- \* Ἄριμος. ἀρισθάρματον γέρας N. V, 36.

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 \* Ἀτλάς. κεῖνος Ἀτλάς οὐρανῷ προσπαλαίει  
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 III, 24. [Vide ad P. VI, 46.]  
 \* Ἀυγέας. Ἀυγέαν ὑπέρβιον μισθὸν πρᾶσ-  
 σοιτο O. XI, 29.  
 αὐγά. ὀσμμαῖσιν αὐγᾶν I. III, 83. ὀξείαις  
 ὑπακουέμεν αὐγαῖς ἀλίου O. III, 25. χρυ-  
 σὸς αὐγὰς ἔδειξεν ἀπάσας N. IV, 83.  
 αὐδά. αὐδᾶν μανύει N. IX, 4.  
 αὐδαίεις. κόσμον αὐδαέντα τειχίζομεν F.  
 206.  
 αὐδάω. αὐδασε τοιοῦτον ἔπος I. V, 39. ἀγῶ-  
 να φέρτερον αὐδάσομεν O. I, 7. αὐδάσομαι  
 ἐνόρκιον λόγον O. II, 92. ὡς αὐδάσαντος  
 P. IV, 232. N. X, 89. σὲ χαίρειν ἐστρίς  
 αὐδάσαισα P. IV, 61.  
 αὐερύω. καρταίποδ' αὐερύη Γεαόχῳ O. XIII,  
 78.  
 αὐθι O. VIII, 39.  
 αὐλά. Ἡρακλέος ὀλβίαν πρὸς αὐλάν N. IV,  
 24. αὐλάν ἐσηλθεν N. X, 16.  
 αὐλαξ. ὀρθὰς αὐλακας ἐντανύσαις ἤλαυσε  
 P. IV, 227.  
 αὐλείαις θύραις N. I, 19.  
 αὐλός. λύρα γλυκὺς τ' αὐλός ἀναπάσσει  
 χάριν O. XI, 98. ἀνὰ φόρμιγγ', ἀνὰ δ'  
 αὐλὸν ὄρσομεν N. IX, 8. φόρμιγγα καὶ  
 βοᾶν αὐλῶν O. III, 8. φόρμιγγι παμφώ-  
 νοισί τ' ἐν ἔντεσιν αὐλῶν O. VII, 12.  
 λυρῶν βοαὶ καναχαὶ τ' αὐλῶν P. X, 39.  
 αὐλῶν ἐρατὸν μέλος F. 259. αὐλῶν πάμ-  
 φωνον μέλος P. XII, 19. Αἰολῆσιν ἐν πνο-  
 αῖσιν αὐλῶν N. III, 79. ἐν φορμίγγεσσι  
 ἐν αὐλῶν τε παμφώνοις ὁμοκλαῖς I. IV,  
 30. Ἀυδοῖσι ἐν αὐλοῖς O. V, 19. μελέων  
 σὺν αὐλοῖς F. 45, 17.  
 αὐξάνω. δενδρέων νομὸν Διόνυσος αὐξάνοι  
 F. 125.  
 αὐξω. λόγον αὐξει N. VII, 32. ἔμπυρα θα-  
 νόντων αὐξομεν I. III, 80. Πυθῶνι αὐξῆς  
 οὔρον ὕμνων P. IV, 3. πόλιω αὐξων O. V,  
 4. αὐξων πάτραν P. VIII, 40. ἐν ἀρμέ-  
 νοισι πάντα θυμὸν αὐξων N. III, 56. κλέος  
 αὐξων I. VI, 29. νόμον αὐξοντες P. X, 71.  
 αὐξομένην πεδόθεν γαίαν O. VII, 62. αὐ-  
 ξεται Μυῖσα P. IV, 279. τὸ τερπνὸν  
 αὐξεται P. VIII, 97. αὐξεται ἀρετά N.  
 VIII, 40. γλυκὺ τέλος ἀρχά τ' αὐξεται  
 P. X, 10. αὐξεται νικαφορία N. IX, 48.  
 ἐκ τᾶν βασιλῆες αὐξονται F. 98, 5.  
 αὔρα. ὠκεανίδες αὔραι περιπνέουσιν O. II,  
 79. ἄλλοτ' ἄλλοιαι ὀδαιθύσσοισιν αὔραι  
 O. VI, 95. ψυχρᾶν φάρμακον αὔραν O.  
 IX, 104. σὺν Νότου αὔραις πεμπόμενοι  
 P. IV, 203.  
 αὐτά. κίνδυνον ὀξείας αὐτᾶς N. IX, 35.  
 αὐτε O. II, 99. δ' αὐτε P. III, 96. N. VI, 11.  
 P. II, 89.  
 αὐτίκα. ἐννεπέ τις αὐτίκα O. I, 47. ἔτισαν  
 αὐτίκα O. II, 63. ἔτασαν αὐτίκα O. III, 5.

αὐτίκα O. VII, 64. αὐτίκ' ἦν O. XIII, 64. τάφην αὐτίκα P. IV, 95. αὐτίκ' ἔννεπεν P. IV, 241. IX, 30. αὐτίκα συντελέθειν P. IX, 59. ἔστασεν αὐτίκα P. IX, 119. ἔμολεν αὐτίκα N. I, 35. καὶ τὸδ' αὐτίκα N. IV, 44. αὐτίκ' ἦλθε N. X, 65. ἔξετ' αὐτίκα I. V, 52. ἰόντων αὐτίκα I. VII, 42. αὐτίς. ἐπὶ χώρας αὐτίς ἔσσαι P. IV, 273. αὐτίς ἐγεῖραι P. IX, 108. νύμφευσε δ' αὐτίς N. III, 54. αὐτίς ἀπότρεπε N. IV, 70. αὐτίς κομίζαι N. VIII, 44. νῦν δ' αὐτίς I. I, 39. αὐτόθεν. ἄραρε φέγγος αὐτόθεν N. III, 61. αὐτόθεν ἄλμαθ' ὑποσκάπτοι N. V, 20. αὐτόθι ἐντί N. IX, 32. αὐτόματος. αὐτομάτῳ κελάδῳ P. IV, 60. αὐτόματοι πίνοντες F. 147, 3. αὐτόρυτος. χρυσοῦ αὐτορύτου P. XII, 17. αὐτός. αὐτός ἔδεκτο O. II, 53. εἶπεν αὐτός ὄραν O. VII, 62. αὐτός ὑπαντίασεν P. IV, 135. Ἰάσων αὐτός P. IV, 169. ἀπαθῆς αὐτός P. IV, 297. καὶ αὐτός P. VIII, 58. N. VI, 56. αὐτός Ἀτρείδας P. XI, 31. αὐτός ἴδῃ N. IV, 91. αὐτός ἐθέλεις N. X, 84. αὐτὰ δέ O. VII, 50. αὐτὰ παῖς O. VIII, 73. καὶ γὰρ αὐτὰ N. I, 50. αὐτοῦ στέρνα P. I, 19. αὐτοῦ γλεφάρων P. IV, 121. αὐτοῦ θυμόν N. IX, 36. αὐτοῦ ἀρετάν I. III, 55. αὐτᾶς βαθμίδος N. V, 1. αὐτῷ O. I, 57. ἄμα αὐτῷ F. 53. αὐτῷ φάνη O. I, 73. αὐτῷ πάρεδρον O. II, 84. αὐτῷ ἀντέφλεξε O. III, 20. ἔδοξεν αὐτῷ O. III, 25. αὐτῷ γέρας O. VII, 65. σύνδικος αὐτῷ O. IX, 105. αὐτῷ μέλος ὀφείλων O. XI, 3. ἔπερσαν αὐτῷ στρατόν O. XI, 33. ὄλον αὐτῷ P. II, 39. αὐτῷ διέφαινε P. III, 44. Αἰήτα αὐτῷ P. IV, 213. ἀμβατός αὐτῷ P. X, 27. ἐς γένος αὐτῷ N. IV, 68. αὐτῷ πέμπεν. I. II, 15. ἀνδῶκ' αὐτῷ I. V, 36. σὺν αὐτῷ P. IV, 250. αὐτόν νιν O. VI, 14. P. XII, 6. αὐτόν με ἔσδεξαι F. 185. φίλα τέκν' ἔπεφνε ὀνώδεκ', αὐτόν δὲ τρίτον F. 157. αὐτόν ἐθρέψαντο P. XII, 45. 49. αὐτόν ἔρεψαν O. XIII, 31. αὐτόν δώσω P. IV, 67. αὐτόν ἀνάγη P. V, 3. αὐτόν ἀνείπεν P. X, 8. αὐτόν N. I, 69. αὐτὰν κατακλισθεῖσαν P. IV, 38. αὐτὰν δονέοι P. IV, 218. αὐτὰν σταῖσε P. IX, 122. αὐτὰν κορυφάν N. IX, 3. αὐτὸ ἔχει N. VII, 89. προάστιον αὐτῶν F. 95, 2. τὰ αὐτῶν O. XIII, 97. ἐξ αὐτῶν P. IV, 155. ὄνυμ' αὐτῶν N. VI, 51. κάρυξ' αὐτοῖς P. IV, 200. αὐταῖς O. VI, 27. P. IV, 210. λόγχας ἐπάξαντο ἐνὶ σφίσι αὐτοῖς F. 137. αὐτούς O. III, 42. αὐτούς καὶ πόλις O. VIII, 88. αὐτούς δέγμενος P. IV, 128. I. II, 46. τῶντό O. I, 45. τῶντοῦ O. XIII, 37. ταῦτά N. VII, 104. αὐτοῦ αὐτῶν. αὐτοῦ μένον P. VI, 37.

P. II, 34. ἐπιγουνίδιον κατθηκάμεναι βρέφος αὐταῖς P. IX, 69. αὐτοφύτων ἐλκείων P. III, 47. αὔχα. κενεόφρονες αὔχαι βροτῶν N. XI, 29. αὔχημα. ὀπιθόμβροτον αὔχημα δόξας P. I, 92. αὔχην. ἐξέπεμψεν παλαισμάτων αὔχένα N. VII, 73. αὔχενων μάρψαις ὄφιας N. I, 44. βοέους ἔντεσιν αὔχενας ἐμβάλλων P. IV, 235. \* Ἀφαία F. 59. ἀφαιρέω. ἀφελεῖν μᾶνιν χθονίων P. IV, 158. ὕμνος ἀφαιρεῖται I. I, 62. Μηδείας τοκέων ἀφέλοιτ' αἰδῶ P. IV, 218. \* Ἀφαιστος. Ἀφαιστοῦ τέχναισιν O. VII, 35. σέλας Ἀφαιστοῦ P. III, 40. Ἀφαιστοιο κρουνοῦς P. I, 25. ἀφάνεια. ἔστιν ἀφάνεια τύχης I. III, 49. ἀφανής. Ταρτάρου πυθμὴν ἀφανούς F. 223. ἄφαντος. ἄφαντος ἔπελες O. I, 45. ἄφαντον βρέμει P. XI, 30. τῶν ἀφάντων κῦδος N. VIII, 34. ἄφαρ. ἄφαρ πέμπει N. F. 40. ἄφαρ ἐξικέσθαι N. X, 63. \* Ἀφαρητίδαί N. X, 65. ἄφατος. μελέων ἀφάτων N. I, 47. ἀφανρός. ῥάδιον καὶ ἀφαῦροτέροις P. IV, 272. ἄφθιτος. Ζεὺς ἄφθιτος P. IV, 291. ἄφθιτον σπέρμα P. IV, 42. ἀφθίτου Ἐννοσίδα P. IV, 33. ἄφθιτον θέσσαν O. I, 62. βίοτον ἄφθιτον O. II, 32. ἄφθιτον στρωμνάν P. IV, 230. ὅπιν ἄφθιτον θεῶν P. VIII, 75. ἄφθιτον ἄντρον I. VII, 41. ἀφθόνητος αἶνος O. X, 7. ἀφθόνητος ἔπεσσιν γένοιο O. XIII, 24. ἀφθονία. τᾶς ἀφθονίαν ὕπαζε N. III, 9. ἀφθονος. ἀφθόνων ἀστῶν O. VI, 7. ἀφθονέστερον χέρα O. II, 104. ἀφθονον βοράν F. 94. ἀφήμι. μῆλά τοι ἀφήμι P. IV, 149. ἀφικνέομαι. ἀφίκετο δόμους P. V, 29. ἀφικοντό οἱ ξένοι ἐξ Ἄργεος O. IX, 72. ἀφίξεται σὺν λαῷ P. VIII, 56. ἀφίξεσθαι στρατόν O. X, 19. ἀφίστημι. ἀφίσταμαι O. I, 52. Μοῖραι ἀφίσταντ' P. IV, 145. ἀφνειός, ἀφνεός. ἀφνεός τότε F. 239, 4. ἀφνειᾶς χειρός O. VI, 1. ἀφνεός πενιχρός τε N. VII, 19. ἐν ἀφνειᾷ Κορίνθῳ F. 87, 1. ἀφνεᾶν ἐστίαν O. I, 10. ἀφνεαῖς ἀρούραισι P. XI, 15. κορυφαῖς πολίων ἀφνεαῖς N. I, 15. ἄφνος. οἱ δ' ἄφνει πεποιθήσιν F. 240. ἄφοβος. στρατάρχου ἄφοβον Μέμνονα I. IV, 41. ἀφορμάω. ἐνθ' ἀφορμαθέντας F. 84, 2. \* Ἀφροδίσιος. τέρπν' ἄνθεα Ἀφροδίσια N. VII, 53. χάριτας Ἀφροδίσιων ἐρώτων

9. γλυκείας πρῶτον ἔψαυσ' Ἀφροδίτας  
 O. VI, 35. πρὸς Ἀφροδίτας ἀτιμασθείς  
 F. 88, 1. antistr. τὰν ποντίαν παιδ' Ἀφρο-  
 δίτας O. VII, 14. ἱερέα κτίλον Ἀφροδίτας  
 P. II, 17. χαλκάρματος πόσις Ἀφροδίτας  
 P. IV, 88. γλυκὺν ἀμφὶ κᾶπον Ἀφροδίτας  
 P. V, 24. ἑλικώπιδος Ἀφροδίτας ἄρουραν  
 P. VI, 1. κάρυξ Ἀφροδίτας ἀμβροσιᾶν  
 φιλοτάτων N. VIII, 1. Ἀφροδίτας εὐθρό-  
 νου μνάστειραν I. II, 4. Ἀφροδίταν οὐ-  
 ρανίαν F. 87, 3.  
 ἀφρόνων P. VIII, 77.  
 ἀφυκτος. ἀφύκτω χερί I. VII, 65. ἀφύκ-  
 τοισι γυιοπέδαις P. II, 41. ἀφύκτοις χερ-  
 σίν N. I, 45. ὑπὸ ζεύγλαις ἀφύκτοις  
 κακῶν F. 97, 3.  
 ἀφωνήτω ἄχει P. IV, 237.  
 ἀφωνος. εἶδον ἀφωνοὶ παρθενικαί P. IX, 101.  
 \* Ἀχαιοί. Ἀχαιοὶ ἀνήρ N. VII, 64. Ἀχαιῶν  
 πόλις N. X, 47. ἀνδρῶν Ἀχαιῶν I. I, 58.  
 ἐν Ἀχαιοῖς οἰκέων ἔδος I. I, 31.  
 \* Ἀχάρναι. Ἀχάρναι παλαίφατοι εὐάνορος  
 N. II, 16.  
 \* Ἀχέρων. Ἀχέροντος παρ' ἀκτᾶν εὐσκίον P.  
 XI, 21. πορθμὸν πεφευγότες Ἀχέροντος  
 F. 107, 3. ἀμφ' Ἀχέροντι ναιετάων N. IV,  
 85.  
 [ἀχέτας F. 103\*, 7.]  
 ἀχέω. ἀχεῖται ὄμφαι F. 45, 17.  
 ἄχθος. μεθέπων δίδυμον ἄχθος N. VI, 59.  
 \* Ἀχιλεὺς. ξανθὸς Ἀχιλεὺς παῖς ἐών N. III,  
 41. φαεινὰν Ἀχιλεὺς νᾶσον ἔχει N. IV, 49.  
 ἄχος ἔμπαξ' Ἀχιλεὺς N. VI, 53. οὖρος  
 Αἰακιδᾶν I. VII, 55. κράτιστον Ἀχιλεὺς  
 ἄτερ μάχα N. VII, 27. νεαράν ἀρετὰν  
 Ἀχιλεὺς I. VII, 48. ὡς Ἀχιλεῖ Πάτροκλος  
 O. XI, 20. ἀμφ' Ἀχιλεῖ νεοκτόνῳ N. VIII,  
 30. ἔστα σὺν Ἀχιλλεῖ O. IX, 76. σὺν  
 Ἀχιλλεῖ P. VIII, 105. Ἀχιλλέα μάτηρ  
 ἔνεικε O. II, 87.  
 ἄχυνμαι. τί τὸδ' ἄχυνμαι P. VII, 18. καίπερ  
 ἀχνόμενος θυμὸν I. VI, 5.  
 ἄχος. ἰὺξεν ἀφωνήτω ἄχει P. IV, 237. λύ-  
 σαις ἄλλον ἀλλοίων ἀχέων P. III, 50.  
 ἀχρεῖος. μὴ ἀναρρήξαι τὸν ἀχρεῖον λόγον  
 F. 172, 1.  
 ἀχρήμων F. 239, 4.  
 \* Ἀχώ. Ἀχοῖ O. XIV, 21.  
 ἀψευδεῖ ἄκμονι P. I, 86.  
 ἀωρίαν κύματα πόντου ἀνακαλεῖ F. 101.  
 ἀώς. \* Ἀοὺς παιδ' Αἰθίοπα O. II, 91. \* φαει-  
 νᾶς Ἀοὺς υἱόν N. VI, 54. ὑπνον ῥέποντα  
 πρὸς αῶ P. IX, 26.  
 \* Ἀωσφόρος. Ἀωσφόρος θαητὸς ἐν ἄστροις  
 I. III, 42.  
 ἄωτος. ναντᾶν ἄωτος P. IV, 188. ὑμνων  
 ἄωτος P. X, 53. δίκας ἄωτος N. III, 28.  
 μουσικᾶς ἐν αῶτῳ O. I, 15. ἐωνύμων  
 πατέρων ἄωτον ὀρθόπολιον O. II, 8. ἀκα-  
 μαυτοπόδων ἵππων ἄωτον O. III, 4. ἀρε-

χειρῶν ἄωτον O. VIII, 75. ἱερὸν εὐζωᾶν  
 ἄωτον P. IV, 131. Ἴσθμιάδων δρέπεσθαι  
 κάλλιστον ἄωτον N. II, 9. γλώσσας ἄωτον  
 I. I, 51. ζωᾶς ἄωτον I. IV, 13. ἄωτον  
 στεφάνων I. V, 3. σοφίας ἄωτον ἄκρον  
 I. V, 38. χαρίτων ἄωτον I. VII, 16. στε-  
 φάνων ἄωτοι O. IX, 21. ἠρώων ἄωτοι  
 N. VIII, 9.

## B.

Βάζω. νήπια βάζεις F. 128.  
 Βαθμῖς. ἐπ' αὐτὰς βαθμίδος ἐσταότα N. V,  
 1. αἰῶνος ἀκρᾶν βαθμίδων ἄπο P. V, 7.  
 βάθρον πολίων ἀσφαλές O. XIII, 6.  
 βαθύδοξος. Τυνδαριδᾶν βαθύδοξοι γείτονες  
 P. I, 66.  
 βαθύζωνος. βαθυζώνον Λήδας O. III, 37.  
 βαθύζωνοι κόραι Μναμοσύνας I. V, 71.  
 βαθυζώνοισιν Χαριτεσσιν P. IX, 2. βαθύ-  
 ζωνον Λατώ F. 59.  
 βαθύκολπος. βαθύκολπον Γᾶς P. IX, 105.  
 βαθυκόλπων Μοισᾶν P. I, 12.  
 βαθύκρημος. βαθύκρήμνον ἀλός I. III, 74.  
 βαθυκρήμοισιν ἀκταῖς N. IX, 40.  
 βαθυλείμωνα πέτραν P. X, 15.  
 βαθύμαλλος. δέρμα βαθύμαλλον P. IV, 161.  
 βαθυμῆτα Χείρων N. III, 51.  
 βαθυπέδῳ Νεμέα N. III, 17.  
 βαθυπολέμου Ἄρεος P. II, 1.  
 βαθύς. βαθεῖα ποντίας ἄλμα N. VI, 36. ἦν  
 κλέος βαθύ O. VII, 53. φρενὸς βαθείας  
 N. IV, 8. βαθὺν ὄχετόν ἄτας O. XI, 39.  
 \* βαθὺν κλᾶρον O. XIII, 60. κίνδυνον βαθὺν  
 P. IV, 207. βαθὺν πόντον P. III, 76. βα-  
 θεῖαν ἔμεριμναν ἀγροτέραν O. II, 60. βα-  
 θεῖαν πόντου πλάκα P. I, 24. ἀλός βαθεῖαν  
 κέλευθον P. V, 88. βαθύ χρέος O. VI, 3.  
 ἔσλον βαθύ O. XII, 12. σκευᾶς εἰνάλιον  
 πόνον ἐχοίσας βαθύ P. II, 79.  
 βαθύστερνος. λέοντος βαθυστέρνου I. III,  
 12. βαθύστερνον χθόνα N. IX, 25.  
 βαθύφρων. Μοιρᾶν βαθυφρόνων N. VII, 1.  
 βαίνω. ἐς δίφρον ἔβαινον I. II, 2. ἔβαινε  
 Δωρίαν κέλευθον ὕμνων F. 201. ἐπὶ δει-  
 ῶν βαίνειν F. 254. ἐπὶ χθόνα καὶ διὰ  
 πόντον βέβακεν ἀκτίς I. III, 59. ἔβαν  
 ἐπικούρος O. XIII, 93. ἄγγελος βᾶν N.  
 VI, 59. ἀκλεῖς ἔβα F. 72. κάρυξ ἐτοιμὸς  
 ἔβαν N. IV, 74. αἶνον ἔβα κόρος O. II,  
 105. πατρώων πρὸς στάθμαν ἔβα P. VI,  
 45. Ἀμύκλαθεν ἔβα σὺν Ὀρέστα N. XI, 34.  
 Οὐλυμπόνδ' ἔβα I. III, 73. ῥοαὶ εὐθυμιᾶν  
 μετὰ ἐς ἀνδρας ἔβαν O. II, 38. ἄλλα δ'  
 ἐπ' ἄλλον ἔβαν ἀγαθῶν O. VIII, 12. τα-  
 χέως ἔβαν P. IV, 180. ἀμφὶ γυναικὸς ἔβαν  
 πρὸς πόλιν P. IX, 109. ἐς θαλάμου μυχὸν  
 ἔβαν N. I, 42. ὅσοι Τροίανδ' ἔβαν I. III,  
 54. κελεύθῳ ἐν καθαρᾷ βάσομεν ὄκχον  
 O. VI, 24. βᾶμεν σὺν ἄλμα P. IV, 39.  
 ἀσθερεῖ χωρτὶ βαίμων P. I, 55. καστ'



- x, 18. ἀλαθείας ὕδων ἀγχιστα βαῖνον  
 ῥῆμα I. II, 10.  
 βαιός. βαιὴ ποικίλλειν ἐν μακροῖσι P. IX, 80.  
 βάλλω. Ἀλκυῶνα στεφάνοισι βάλλω P. VII, 59.  
 ἀγὲ θυμὲ, τίνα βάλλομεν O. II, 98.  
 πρόφασις ἀρετᾶν ἐς αἰπὺν ἔβαλε σκότον  
 F. 252. ἐν ἀρετᾶν ἔβαλεν ἀνθρώποισι O.  
 VII, 44. ἀνεμος ἔξω πλόου ἔβαλέν με  
 P. XI, 40. τὸν ὕμνος ἔβαλεν N. III, 62.  
 ἐν καρδίαις ἔβαλον σοφίσματα O. XIII,  
 16. ἐς κακότητ' ἔβαλον P. II, 36. ἐξ  
 ἀγαθῶν ἔβαλον N. XI, 30. σφὶν ἐπ' εὐναῖς  
 βάλεν αἰδῶ P. IX, 12. εἴ νιν οἶκοι βάλε  
 P. IV, 43. ψυχὰς βάλον O. VIII, 39. ἀμ-  
 φί κόμαισι βάλη κόσμου O. III, 13. μὴ  
 βαλέτω με λίθω φθόνος O. VIII, 55. λίθον  
 κεφαλᾶς βαλεῖν O. I, 38. ἄκουθ' ὡσεὶτ'  
 ἀγῶνος βαλεῖν ἔξω P. I, 44. στρατὸν βάλ-  
 λιον ἔπεφνευ O. XIII, 86. δαίμων ἄλλοτ'  
 ἄλλον ὑπερθε βάλλων P. VIII, 80. ἐπὶ  
 πατρώων ἐστίαν στέφανον βαλῶν P. XI,  
 14. τιν' ἀελπτία βαλῶν P. XII, 31. και-  
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\*Βασσιδαῖσιν N. VI, 32.

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\*Βαττιδᾶν δόμους θεμισκρέοντων P. V, 28.

\*Βάττος. τὸ κλειννότατον μέγαρον Βάττου  
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\*Βελλεροφόντας. ὁ καρτερός Βελλεροφον-  
 τας O. XIII, 81. Βελλεροφόνταν I. VI, 46.

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 νορα βιοτᾶν F. 260.  
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 βλάπτω. κατὰ σὺν ἀκουσίῳ βλέπειν P. VIII,  
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 \* Βλεψιάδαις O. VIII, 75.  
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 \* Βοιβιάδος κρημνοῖσιν P. III, 34.  
 \* Βοιώτιος. ἀγῶνες ἔνομοι Βοιώτιοι O. VII,  
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 ἔθνος F. 51.  
 βορά. πέδ' ἄφθονον βοράν F. 94.  
 \* Βορέας. πατήρ Βορέας βασιλεὺς ἀνέμων P.  
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 βουβόται πρῶνες N. IV, 52.  
 βουθυσία. ποτὶ βουθυσίαν Ἦρας N. X, 23.  
 ὑπὸ βουθυσίαις ἀέθλων θ' ἀμίλλαις O.  
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 βουλά. βουλᾶν θέτο διπλόαν N. X, 89. βου-  
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 πε βουλαῖς P. V, 119. πράσσει ἔργῳ σθέ-  
 νος, βουλαῖσι δὲ φρήν N. I, 27. χειρὶ καὶ  
 βουλαῖς ἄριστες N. VIII, 8. πυκναῖς Τει-  
 ρεσίαο βουλαῖς I. VI, 8.  
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 N. V, 28. βουλευματα θεῶν F. 33.  
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 37. κάπρω φόνον βουλευόντα χρῆ κύνα  
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 142. βοῶν ἀγελας ξανθᾶς P. IV, 149.  
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 εἰράναν παρέχοισα πατρώαις P. IX, 23.  
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 καὶ βόας σκίμψατο ἐν μέσσοις P. IV, 285.  
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 151, 6.  
 βοῶπις. Ἀρμογίαν βοῶπιον P. III, 91.

ἐξικέσθαι θεῶν ἔδραν I. VI, 44. βραχύ μοι στόμα ἀναγῆσασθαι N. V, 19. ἐν βραχεῖ P. I, 82. οἶμον βραχύν P. IV, 248. βραχύ τι τερπνόν O. XI, 93. βραχὺ μέτρον P. IV, 286. I. I, 62. ὁδοὶ βραχεῖαι P. IX, 70. ἐν βραχίστοις I. V, 56.

βραχυσίδαρον ἄκοντα N. III, 43.

βρέμω. ὁ χαμηλὰ πνέων ἄφαντον βρέμει P. XI, 30. λύρα σφι βρέμεται καὶ ἀοιδά N. XI, 7.

βρέφος. πορσαίνειν δόμεν βρέφος O. VI, 33. ἐπιγουνίδιον κατθηκάμεναι βρέφος P. IX, 64.

βρέχω. βρέχε χρυσείαις υφάδεσσι πόλιω O. VII, 34. βρέχετο πολλὰ υφάδι O. XI, 53. ἀκτίσι βεβρεγμένος σῶμα O. VI, 55. μὴ σιγᾶ βρεχέσθω F. 269.

βρίθω. εὐδοξία μέγα βρίθει N. III, 38. Κινύραν ἔβρισε πλούτῳ N. VIII, 18. λιβάνω καὶ χρυσέοις καρποῖς βέβριθεν F. 95, 3.

βρόμιος. βρομίαν φόρμιγγα N. IX, 8. \*τὸν Βρόμιον καλέομεν F. 45, 10.

βρόμος. ἀποθανοῖσα βρόμῳ κεραυνοῦ O. II, 27.

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βρότεος. βροτέα φρενὶ ἐρευνάσει F. 33. δάμναται βροτέαν φρένα F. 243, 3. βρότεον ἔθνος N. III, 71. βροτεῶν πολίων P. XII, 1. βροτέων λσχέων I. VII, 35. βροτέαις ἀρεταῖς P. I, 41. βρότεια σώματα O. IX, 36.

βροτήσιος. βροτήσιος ἀνὴρ P. V, 3.

βροτόν. οὐ θεὸς οὐ βροτόν P. III, 30. παντὶ βροτῶ O. I, 100. οἷα ἔπεται βροτῶ P. II, 75. ἀμνάμονες βροτοὶ I. VI, 17. βροτοὶ κικλήσκουσιν F. 58, 3. str. βροτῶν πείρας οὐ τι θανάτου κέκριται O. II, 33. πλείσταισι βροτῶν O. III, 41. βροτῶν ἐλέγχος O. IV, 20. ὑψιφρόνων τινὰ βροτῶν P. II, 51. βροτῶν τὸν μὲν, τὸν δὲ N. XI, 29. βροτῶν ὄλβον ὑπέρτατον οἷ σχεῖν λέγονται P. III, 83. παῦροι πιστοὶ βροτῶν N. X, 78. ἐν ὀλίγῳ βροτῶν τὸ τερπνον αὔξεται P. VIII, 96. βροτῶν φάτιν ἐξαπατῶντι μῦθοι O. I, 28. σὺν Ἄρισιν τερπνὰ γίγνεται βροτοῖς O. XIV, 6. ταῦτα βροτοῖς λέγειν P. II, 21. θεὸς ὁ τὰ πάντα τεύχων βροτοῖς F. 105. ἐν παρ' ἐσλὸν πῆματι ἀνὸνδο δαίονται βροτοῖς P. III, 81. βροτοῖσιν ἀλκὰν ἀμαχανιᾶν διδόμεν N. VII, 96. ἰατὰ βροτοῖς καὶ τὰ I. VII, 15. βροτόν (βρότεον) ἔθνος P. X, 28.

βῶλαξ. δέξατο βῶλακα δαιμονίαν P. IV, 37.

βωλακίας γᾶς P. IV, 228.

βωμός. βωμός Λυκαίων ἀναξ ἀνάσσων O. XIII, 104. θεῶν ἐπὶ βωμοῖς F. 95, 7.

παρὰ βωμῶ O. I, 93. βωμῶ μαντεῖω O. VI, 5. Ζηνὸς ἐπ' ἀκροτάτῳ βωμῶ O. VI, 70. ἀνὰ βωμῶ θεᾶς O. XIII, 72. θεᾶ κτίσαιεν βωμόν ἐναργέα O. VII, 42. ἐστεφάνωσε βωμόν O. IX, 120. βωμόν παρ' Ὀλύμπιον O. XI, 106. θέμεν βωμόν Ἀθάνᾳ O. XIII, 79. παρ βωμόν πατέρος Ἑλλανίου N. V, 10. πατρὶ βωμῶν ἀγισθέντων O. III, 20. στεφανώματα βωμῶν I. III, 80. βωμοὺς ἐξ διδύμους ἐγέραρεν ἑορταῖς θεῶν O. V, 5.

## Γ.

Γᾶ. \*ἐν βαθυκόλπου Γᾶς ἀέθλοις P. IX, 106. κατὰ γᾶς δικάζει τις O. II, 65. ἀπὸ γᾶς Ἐπειῶν Ὀπόεντος O. IX, 62. τᾶσδ' ἐξ ἀλιπλάκτου γᾶς P. IV, 14. βωλακίας νῶτον γᾶς P. IV, 229. γᾶς ἀγλαοκάρπου F. 73, 5. ἐμοὶ ὀλίγον γᾶς δέδοται F. 126, 3. πατρῴας ἀπὸ γᾶς ἀπὸ τε κτεάνων P. IV, 290. γᾶς ὀμφαλὸν παρ' ἀοίδιμον P. VIII, 62. ὀρθοδίκαν γᾶς ὀμφαλόν P. XI, 10. ὁ κινητῆρ γᾶς I. III, 37. ἐπήει γᾶν F. 70. σχίσαις γᾶν F. 148. γᾶν τε καὶ πόντον κάτα P. I, 14. ἐνερθ' ὑπὸ γᾶν P. IX, 84. γᾶν φράδασσε N. III, 25. τελευτᾶν ἀπάντων γᾶν ἐπιεσσόμενος N. XI, 16.

\*Γάδειρα. Γαδείρων τὸ πρὸς ζόφον οὐ περατόν N. IV, 69.

γαθέω. ἐν ἀρεταῖς γέγαθε N. III, 32. ἂν περὶ ψυχὰν γάθησεν P. IV, 122.

γαῖα. \*Οὐρανὸς καὶ Γαῖα μήτηρ O. VII, 38. \*Γαίαις θυγάτηρ P. IX, 17. \*Ὀραισι καὶ Γαίᾳ P. IX, 62. γαῖα πωτῶνται F. 97, 2. κατὰ γαῖ' αὐτὸν ἔμαρψεν O. VI, 14. γαῖα ἐν Θήβαις ὑπέδεκτο κεραυνωθεῖσα N. X, 8. εὐκάρποιο γαίαις μέτωπον P. I, 30. συνοικιστῆρα γαίαις ἐσδεξαι τεμενοῦχον F. 185. νῶτων γαίαις P. IV, 29. γαίαις ὑπένερθεν N. X, 87. ὑπὸ κεύθεσι γαίαις N. X, 56. γαῖα πεφύρσεσθαι κόμην N. I, 68. γαῖα καυθεῖσα πορὶ N. X, 35. γαῖαν κατακλύσαισα F. 74, 10. ἐν γαῖαν Ἰστρίαν O. III, 26. ἐνδὸν θαλάσσης αὐξομένην πεδόθεν πολύβοσκον γαῖαν O. VII, 63. διὰ γαῖαν τρίχα δασσάμενοι πατριῶν O. VII, 75. ποῖαν γαῖαν εὔχεται πατρίδ' ἔμμεν P. IV, 97. ξείναν ἰκοίμαν γαῖαν ἄλλων P. IV, 113. γαῖαν ἀνὶ σφετέραν I. II, 27. γαίαις πάσας καὶ ἄλλοθ θέναρ I. III, 73.

\*Γαῖαόχος, Γεαόχος. Γαῖαόχος εὐδίαν ὄπασσεν I. VI, 38. Γαῖαόχου παῖς ἀφθίτου Ἐννοσίδα P. IV, 33. μεγασθενῆς γαῖαόχος Ποσειδᾶν O. I, 25. εὐρυσθενεὶ Γεαόχῳ O. XIII, 78.

γάλα. μεμιγμένον μέλι λευκῶ σὺν γάλακτι N. III, 75. ἐς ἀμελξιν γάλακτος F. 73, 3. γάλα λευκόν F. 147, 2.

γαμβρός. γαμβρός Ἦρας I. III, 78. εὐδαίμονος γαμβροῦ θεῶν I. V, 24. νεανία γαμ-

- σαις N. v, 37. ὅσοι γαμβροὶ σφιν ἦλθον P. ix, 126.
- γαμέω. Ἀρμονίαν γάμεν P. iii, 91. ἔγαμεν μίαν Νηρείδων N. iv, 65.
- γάμος. τερπνὰν γάμου τελευτὰν P. ix, 68. θεόμορον γάμου γέρας I. vii, 39. ἀμφὶ θέτιος ἔρισαν γάμω I. vii, 27. ἐτοιμὸν ἀνεφρόντισεν γάμον Ἰπποδάμειαν σχεθέμεν O. i, 69. γάμον Ἀρμονίας F. 5, 6. ἀναβάλλεται γάμον θυγατρὸς O. i, 80. θεμέναν γάμον αὐτῆ O. xiii, 51. ἄλλον αἰνησεν γάμον P. iii, 13. κοινὸν γάμον γλυκὺν ἐν ἀλλάλοισι μίξαι P. iv, 222. ξυγόν ἀρμόζοισα θεῶ κούρα τε μιχθέντι γάμον P. ix, 13. θυγατρὶ φυτεύων κλεινότερον γάμον P. ix, 116. οἶον εὔρεν παρθένοισιν ὠκύτατον γάμον P. ix, 118. γάμον δαίσαντα N. i, 71. γάμον θέτιος ἀλέγειν I. vii, 47.
- \*Γανυμήδης. ἦλθε καὶ Γανυμήδης Ζηνὶ τωῦτ' ἐπὶ χρέος O. i, 44. ὦρα Γανυμήδει πότμον ἀλαλκε O. xi, 110. cf. F. 110.
- γάρ O. i, 35. ii, 21. iii, 20. 38. iv, 1. 11. vi, 8. 25. 49. 54. 90. viii, 23. 61. ix, 30. 112. x, 19. xi, 3. 7. 13. 52. xii, 3. xiii, 6. 20. 47. 92. xiv, 5. 7. P. i, 34. 41. 46. 82. 85. ii, 9. 25. 38. 54. 79. iii, 25. iv, 14. 43. 48. 68. 70. 102. 109. 118. 159. 209. 244. 247. 256. 263. 281. 286. v, 34. 49. 83. vi, 32. vii, 9. viii, 6. 36. 54. 76. ix, 118. x, 7. 53. xi, 52. N. i, 26. 32. 53. 56. iii, 3. 50. 62. iv, 22. 71. v, 31. vi, 17. 30. vii, 9. 12. 24. 84. 98. viii, 9. 20. 26. ix, 4. 13. 24. 27. 33. 46. x, 41. 46. 60. 62. 65. xi, 34. 45. I. i, 17. 26. 47. ii, 6. 33. iii, 20. 41. 48. 58. 63. 67. v, 9. 54. 57. vi, 21. 27. 42. vii, 14. 29. 46. 70. καὶ γάρ O. viii, 56. P. i, 10. iv, 181. ix, 43. x, 59. N. i, 50. 67. vi, 35. I. ii, 30. I. iv, 4. 28. μὲν γάρ O. ii, 53. vii, 23. P. iv, 272. viii, 26. τε γάρ P. iv, 148. ix, 29. I. iii, 51. ἀλλὰ γάρ O. i, 55. vi, 54. P. iv, 32. N. vii, 30. 52. I. iii, 34. vi, 16. ἢ γάρ P. vi, 1. καὶ τοὶ γάρ O. vii, 48. γάρ τοι P. iii, 85. N. viii, 17. γάρ ὦν I. ii, 12. ναὶ μὰ γάρ ὄρκον N. xi, 24.
- γαρύω. παγγλωσσία ἀκραντα γαρύετον Διὸς πρὸς ὄρνιθα O. ii, 96. ἀλλάλοισιν ἀμειβόμενοι γάρυον τοιαῦτα P. iv, 94. ἐμὸν γαρύοντ' ἀπὸ Σπάρτας κλέος P. v, 72. ἄεθλα γαρύειν O. i, 3. γλυκὺ τι γαρύεμεν N. iii, 31. γαρύεμεν ἀμέρα ὀπὶ θεῶν βασιλῆα N. vii, 83. μῆτιν γαρύων παλαιγόνων πόλεμόν τε O. xiii, 48. γαρύων εὐχος N. vi, 60. γαρύσομαι αἶσαν I. i, 34.
- γαστήρ. πολιᾶς ἐξανῆκεν γαστρός P. iv, 99. γαστρὶ ἀμύνων λιμόν I. i, 49.
- γαστρίμαργον μακάρων τι' εἰπεῖν O. i, 52.
- γάω. δαιμονία γεγάμεν εὐχειρα O. ix, 118.
- iii, 98. iv, 125. 243. 290. v, 57. vii, 10. ix, 96. 99. x, 11. xi, 44. 57. xii, 30. N. ii, 11. 13. iii, 17. iv, 4. 28. vi, 60. vii, 75. viii, 10. 28. I. iv, 2. v, 3. 39. vii, 10. 15. 60. γε μάν O. xiii, 100. P. i, 17. 50. vii, 20. viii, 50. I. iii, 18. γε μὲν P. iv, 50. N. iii, 79. x, 33.
- γεγάκω. Φοίβου αὐτὸν φᾶ γεγάκειν πατρός O. vi, 49.
- γεγωνέω. Πίσα με γεγωνεῖν πράσσει O. iii, 9. Πυθιονίκαν γεγωνεῖν P. ix, 3. θήρωνα γεγωνητέον O. ii, 6.
- γείτων. γείτων ὅτι μοι ὑπάντασε P. viii, 61. γείτον' ἔμμεναι γείτονι χάρμα N. vii, 87. γείτονι πόντῳ N. ix, 43. πόλιν γείτονα P. i, 32. γείτονα προφάταν N. i, 60. I. i, 53. Τυνδαριδᾶν βαθύδοξοι γείτονες P. i, 66. φθουερῶν τις γειτόνων O. i, 47. γειτόνων πολλοί P. iii, 35.
- γελανῆς. καρδίᾳ γελανεῖ O. v, 2. θυμῷ γελανεῖ P. iv, 181.
- γελάω. γελᾶ P. x, 36. I. i, 68. ἀγανᾶ χλαρὸν γελάσσαις ὀφρῦϊ P. ix, 39.
- γέλως γλυκὺς ὤρσεν χάριν P. viii, 89.
- γενεά. ἀκούσαις αὐτὸς Τυροῦς γενεά P. iv, 136. παλαίφητος γενεά N. vi, 32. Ἀλκιμίδα κλειτὰ γενεά N. vi, 63. γενεά Μιδύλου F. 198. πότμον ὀρφανὸν γενεᾶς O. ix, 65. Λάμπωνος εὐάθλου γενεᾶς ὑπερ I. v, 3. ἐβδόμα καὶ σὺν δεκάτα γενεᾶ P. iv, 10. πατρὶ τεῷ κοινὰν τε γενεᾶ P. vi, 15. γενεᾶ ὀπλοτέροισιν P. vi, 40. Ἀλκμανιδᾶν ἐρισθενεῖ γενεᾶ P. vii, 2. ἱερᾶ γενεᾶ P. x, 42. γλυκυτάτα γενεᾶ χάριν πορῶν P. xi, 57. πορῶν γενεᾶ ἕμνον I. iii, 39. ἀστῶν γενεᾶ I. vi, 29. οὐδὲ ποτ' ἐκλείψειν γενεάν O. vi, 91. Λοκρῶν γενεάν O. x, 1ᾶ. κούρας γενεάν ἐξερωτᾶς P. ix, 44. ἴκετ' ἐς κείνου γενεάν N. x, 14. γενεάν Κλεονίκου ἐκμαθῶν I. iv, 62. γενεάν πατραδελφεοῦ οὐ κατελέγχει I. vii, 65. γενεαῖς ἀνδρῶν N. xi, 38.
- γενέθλιος. ὄξειᾶδ' ὁ γενέθλιος ἀκτίνων πατήρ O. vii, 70. δαίμων γενέθλιος O. xiii, 101. Ζεὺς ὁ γενέθλιος P. iv, 167. Ζηνὶ γενεθλίῳ O. viii, 16.
- γένειον. λάχραι μιν μέλαν γένειον ἔρεφαν O. i, 68.
- γενέτειρα. Εἰλείθνια, γενέτειρα τέκνων N. vii, 2.
- γέννα. Ἡρακλῆος εὐρυσθενεῖ γέννα O. vii, 23. εἰπέ γένναν P. iv, 100. εὐδαίμονα γένναν F. 58, 8. antistr.
- γενναῖον λῆμα P. viii, 46.
- γεννάω. ὄθεν γεγενναμένοι P. v, 74.
- γένος. γένος Ἰαμιδᾶν O. vi, 71. ἀνέρες Ἐυνοσίδα γένος P. iv, 173. γένος Εὐφάμου φυτευθέν P. iv, 256. ἐξ Ὀκεανοῦ γένος

γένος φέρειν τοῦτό οἱ γέρας N. VII, 39. θεῶν πιστὸν γένος N. X, 54. ἱερὸν γένος ἀνδρῶν F. 5. γένος νέον ἀνδρῶν F. 74, 11. φιλόμαχον γένος ἐκ Περσέος F. 142. ἐπιχθόνιον γένος ἀνδρῶν F. 232, 3. σφίσι λοιπῶ γένει O. II, 17. σφί γένει O. VIII, 83. γένει φίλω σὺν Ἀτρέος O. XIII, 56. Βάπτου γένει P. V, 124. Αἰακῶ γένει τε N. III, 27. ὁμόδαμος Σπαρτῶν γένει I. I, 30. γένος ἀρήϊον O. II, 46. ἴκωμαι πρὸς ἀνδρῶν καὶ γένος O. VI, 25. γένος ἀμὸν ὀλέσσαι P. III, 41. κριτὸν γένος P. IV, 51. Φόρκοιο μαύρωσεν γένος P. XII, 13. ματρῶν πολὺγνωτον γένος N. X, 37. ἐς γένος αὐτῶ N. IV, 68.

γένυς. φάρμακον τείνων ἀμφὶ γένυι O. XIII, 82. δράκοντος εἶχετο λαβροτατῶν γενύων P. IV, 244. Εὐρύαλας ἐκ καρπαλιμῶν γενύων χριμφθέντα γόον P. XII, 20. ἀνδέροισιν γένυσι F. 217, 3. οὐπὼ γένυσι φαίνων τέρειναν ματέρ' οἰνάνθας N. V, 6. ἀπὸ ξανθῶν γενύων (γνάθων) P. IV, 225.

γεραῖος προπάτωρ N. IV, 89.

γεραίρω. βωμοὺς ἐγέραρεν ἑορταῖς θεῶν O. V, 5. Αἰακίδας ἐγέραρεν N. V, 8. γεραίρετέ μιν I. VII, 63. Ἀκράγαντα γεραίρων O. III, 2. δᾶμον γεραίρων P. I, 70. εὐάρματον ἄνδρα γεραίρων I. II, 17. σὲ γεραίροντες N. XI, 5.

γέρας. ᾧτινι σὸν γέρας ἔσπητ' ἀγλαόν O. VIII, 11. μέγιστον ψεύδει γέρας ἀντέταται N. VIII, 25. γέρας τηλέφαντου F. I. Ὀλυμπία γέρας ἔδεκτο O. II, 54. ἐᾷ κεφαλῇ γέρας ἔσσεσθαι O. VII, 68. νῦν αὐτῶ γέρας Ἀλκιμέδων O. VIII, 65. ἔχει αἰδοιότατον γέρας μιγνύμενον φρενί P. V, 18. ἀρισθάρματον γέρας ἀμφέβαλε κόμαις P. V, 31. τοῦτο δόμεν γέρας P. V, 124. Μεγάροισ ἔχεις γέρας P. VIII, 82. γένος φέρειν τοῦτό οἱ γέρας N. VII, 40. ἔχοιεν γέρας N. VII, 101. τεύχων τὸ μὲν ἄρμιτι τεθρίππῳ γέρας I. I, 14. ἐν Θήβαις γέρας ἔχει I. IV, 36. ὀπάσαι γάμου γέρας I. VII, 39.

γεραςφόρος. οὐδ' ἐν ἀνδράσι γεραςφόρον οὐτ' ἐν θεῶν νόμοις P. II, 43.

γέρων. Μεσσανίου γέροντος φρήν P. VI, 35. ἀλίοιο γέροντος λόγον P. IX, 97. γέροντα ξένον Στρόφιον ἐξίκετο P. XI, 34. βουλαὶ γερόντων F. 213.

γεύω. γεύεται ἀλκᾶς P. IX, 61. μυριάων ἀρετῶν ἀτελεῖ νόῳ γεύεται N. III, 40. εἰ γεύεται ἀνδρὸς ἀνὴρ τι N. VII, 86. ὕμνων γεύεται I. IV, 22. γενόμενοι στεφάνων O. I, 21. πόνων ἐγεύσαντο N. VI, 25.

γέφυρα. πόντου γέφυρ' ἀκάμαντος N. VI, 40. γέφυραν ποντιαῖα πρὸ Κορίνθου τειχέων I. III, 38.

γεφυρώω. γεφύρωσεν Ἀτρεΐδαισι νόστον I. VII, 51.

γηραλέων γλεφάρων P. IV, 121.

γῆρας. νόσοι οὔτε γῆρας κέκραται ἱερῶ γενεᾶ P. X, 41. ἐκ πόνων πρὸς γῆρας αἰὼν ἀμέρα N. IX, 44. μένος γῆρας ἀντίπαλον O. VIII, 71. ἦβη λιπαρῶ τε γῆραι εὐδαίμονα βίοντον ἀρμόσαις N. VII, 99. ἀνώνυμον γῆρας ἔψοι O. I, 83. φέρειν γῆρας εὐθυμον ἐς τελευτάν O. V, 22. θάνατον φυγῶν καὶ γῆρας ἀπεχθόμενον N. X, 83. γῆρας δέξασθαι πολιόν I. V, 13. ἔκαλος ἔπειμι γῆρας I. VI, 41.

γηροτρόφος ἐλπὶς F. 233.

\*Γηρυόνης. Γηρυόνα κύνας I. I, 13. σὲ αἰνέω Γηρυόνα F. 49, 1. ἐπεὶ Γηρυόνα βόας ἤλασεν F. 151, 6.

\*Γίγας. βασιλεὺς Γιγάντων P. VIII, 17. Γιγάντεσσι μάχην ἀντιάζωσιν P. I, 67. Γίγαντας δε ἐδάμασας N. VII, 90.

γίγνομαι. σὺν ὑμῖν τὰ τερπνὰ πάντα γίγνεται βροτοῖς O. XIV, 6. χόλος θεῶν οὐκ ἀλίθιος γίγνεται P. III, 12. δυσπαλὲς γίγνεται P. IV, 273. εὐδαίμων καὶ ὕμνητός γίγνεται σοφοῖς F. X, 22. τιμὰ γίγνεται N. VII, 31. θαρσαλέα φωνὰ γίγνεται N. IX, 49. οὐ πάγος οὐδὲ προσάντης ἀ κέλευθος γίγνεται I. II, 33. δεύτερον ἄμαρτέρμ' ἀέθλων γίγνεται I. III, 86. αἰὼν ἀσφαλῆς οὐκ ἔγεντο παρὰ Πηλεΐ P. III, 87. ἔγεντο βιατὰς Ἀντίλοχος P. IV, 28. ὅς ὑπέρτατος Ἀγησιμάχῳ υἱῶν γέμετο N. VI, 23. κείνου γέμετ' ὀξύτατον ὄμμα N. X, 62. ἀγαθοὶ καὶ σοφοὶ ἐγένοντο O. IX, 31. ἄλλαι δὲ ἐγένοντο χάρμαι O. IX, 92. ἐν χρόνῳ ἐγένετ' Ἀπόλλων F. 114. ἐκ δ' ἐγένοντο στρατός P. II, 46. ἵπποτρόφοι ἐγένοντο I. III, 32. πατρός δίδυμαι γέγοντο θυγατρὲς I. VII, 17. σώφρονες ἐγένοντο I. VII, 25. εἰ μὴ θεὸς ἀγεμόνεσσι κυβερνατῆρ γένηται P. IV, 274. ἐξοχώτερος γένηται N. III, 68. πόνων οἱ σὺν νεότατι γένωνται καὶ δίκαι N. IX, 44. γένοιο ἀφθόνητος O. XIII, 25. γένοιο καλὸς τις P. II, 72. λάθρα γένοιτ' ἄν O. II, 20. μὴ ἀτελεῖς γένοιτο P. V, 62. ἐπάκκος γένεν O. XIV, 15. θεὸς γενέσθαι O. V, 24. γενέσθαι ὑπέρτερον P. II, 60. ματρόπολιν γενέσθαι P. IV, 20. πλέονα γενέσθαι N. VII, 21. πρὶν γενέσθαι Καδμείων ἔριον N. VIII, 51. Ζεὺς γενέσθαι I. IV, 16. πεμπταῖον γεγεναμένου O. VI, 53.

γιγνώσκω. Νέστορα γιγνώσκομεν ἐξ ἐπέων P. III, 114. Ἄβραι μολπαί τέ νιν γιγνώσκουσι O. VI, 97. γιγνώσκει δ' ἐπειγομένους P. IV, 34. τὸν οὐ γιγνώσκου P. IV, 86. χαλκὸς ἔγνω μιν O. VII, 83. ἐσελθόντ' ἔγνω ὀφθαλμοί P. IV, 120. ἔγνω Ἰόλαον οὐκ ἀτιμάσαντά νιν Θῆβαι P. IX, 82. φθέγμα πάγκοιων Πολυμνάστου ἔγνωκας F. 190. ἔγνωκεν εὐ νιν P. IV, 287. γνώσομαι

νῦν τὰν Οἰδιπόδα σοφίαν P. IV, 263. γνῶ-  
ναι δ' ἔπειτ' εἰ φεύγομεν O. VI, 89. καλὰ  
γεγνώσκοντα P. IV, 288. γνοὺς Ἴσχυος  
Ξεωίαν κοίταν P. III, 31. γρόντα τὸ παρ  
ποδός P. III, 60.

γλάζω. τὸ σαυτοῦ μέλος γλάζεις F. 64.

\*Γλαῦκος. ἐκ Λυκίας Γλαῦκον ἐλθόντα τρώ-  
μεον Δαναοί O. XIII, 58.

γλαυκός. γλαυκοὶ δράκοντες O. VIII, 37.

γλαυκόχροα κόσμον ἐλαίας O. III, 13.

\*Γλαυκῶπις. ὤπασε τέχνην πᾶσαν ἐπιχθο-  
νίων Γλαυκῶπις κρατεῖν O. VII, 51. Διο-  
μήδῃ ξανθὰ Γλαυκῶπις ἔθηκε θεόν N. X, 7.  
κόραν γλαυκῶπιδα N. VII, 96.

γλαυκῶψ. γλαυκῶπα ποικιλόνωτον ὄφιν P.  
IV, 249. γλαυκῶπες δράκοντες O. VI, 45.

γλαφυρός. ἄρμασι γλαφυροῖς N. IX, 28.

γλέφαρον. γλεφάρων ὑψόθεν O. III, 12.

νεφέλαν γλεφάρων κλαίστρον P. I, 8.

δάκρυα ἐκ γηραλέων γλεφάρων πομφό-  
λυξαν P. IV, 121. ἐπὶ γλεφάροις ὕπνου  
ἀναλίσκοισα P. IX, 25. ἐπὶ γλεφάροις  
νεῦσαν ἀθανάτοισιν I. VII, 45. παρθενηῖοις  
παιδῶν ἐφίξοισα βλεφάροις (γλεφάροις)  
N. VIII, 2.

γλυκερός. νόστου γλυκεροῦ P. IV, 32. γλυ-  
κεραῖς εὐναῖς P. IX, 12. γλυκερώτερος  
ὄμφα F. 266.

γλυκός. γλυκὸς ἕμερος O. III, 35. γλυκὸς  
κρητὴρ αἰοιδᾶν O. VI, 91. γλυκὸς αὐλὸς  
ἀναπάσσει χάριν O. XI, 98. γλυκὸς μισθὸς  
ἀνθρώποις I. I, 47. γέλωε γλυκὸς ὤρσειν  
χάριν P. VIII, 89. γλυκεῖα φρήν P. VI,  
52. ἀνάπαυσις γλυκεῖα ἐν παντὶ ἔργῳ  
N. VII, 52. γλυκὴ λύτρον συμφόρας O.  
VII, 77. γλυκὴ τέλος P. X, 10. γλυκὴ  
πόλεμος F. 76. γλυκὴ τραγάλιον F. 94.  
γλυκεῖα ἐλπίς F. 233. γλυκὴ τι κλέπ-  
τόμενον μέλημα Κύπριδος F. 237. γλυ-  
κεῖας Ἀφροδίτας O. VI, 35. στεφάνων  
ἄωτον γλυκύν O. V, 1. γλυκύν καρπὸν  
φρενός O. VII, 8. γλυκύν οἶστόν O. IX,  
12. γλυκύν βίοτον P. II, 26. γλυκύν πό-  
θον P. IV, 184. γλυκύν γάμον P. IV, 223.\*  
γλυκύν κῆπον Ἀφροδίτας P. V, 24. γλυ-  
κύν ὕπνον P. IX, 24. γλυκύν ὕμνον N. IX,  
3. γλυκύν νόστου N. IX, 22. γλυκύν κώ-  
μου προφάταν N. IX, 50. ἀγγελίαν γλυ-  
κεῖαν O. IV, 6. τύχαν τερπνῶν γλυκεῖαν  
O. XIII, 110. ὅπ' ἐμᾶν γλυκεῖαν P. X, 56.  
εὐφροσύναν γλυκεῖαν I. III, 10. γλυκεῖαν  
μόχθων ἀμοιβάν N. V, 48. γλυκεῖαν ὄργάν  
I. II, 36. γλυκὴ μέλος O. XI, 3. ψευδὸς  
γλυκὴ P. II, 37. γλυκὴ τι N. III, 31. I.  
VII, 8. τὸ γλυκὴ I. VI, 48. γλυκεῖα φόρ-  
μιγξ N. IV, 44. γλυκεῖ' αἰοιδά N. V, 2.  
γλυκεῖαι αἰοιδαί I. II, 7. τὰ γλυκεῖα πάντα  
καὶ τερπνά O. XIV, 6. ἐτι γλυκυτέραν  
ὁδὸν λόγων O. I, 109. γλυκυτάτα γενεᾶ  
P. XI, 57. γλυκυτάταις φροντίσιν O. I, 19.

νεῖν ἐθέλει O. X, 9. ὅ,τι γλώσσα φρενός  
ἐξέλοι N. IV, 8. ἀρτιεπὴς γλώσσα τοξεύ-  
ματ' ἔχει P. IV, 52. γλώσσα οὐκ ἔξω  
φρενῶν I. V, 68. ἀπὸ γλώσσας φθέγγατο  
O. VI, 13. ἀμετέρας ἀπὸ γλώσσας εὐξασ-  
θαι ἔπος P. III, 2. πολιατᾶν καὶ ξένων  
γλώσσας ἄωτον I. I, 51. δόξαν ἔχω ἐπὶ  
γλώσσα ἀκόντας λιγυρᾶς O. VI, 82. ἀτι-  
μοτέραν γλώσσαν ἀπεθήκατο ἐν παίδων  
γυίοις O. VIII, 69. φέροις ἄσται γλώσσαν  
O. IX, 45. τόλμα μοι γλώσσαν ὀρνυεὶ λέ-  
γειν O. XIII, 12. ἀψευδεῖ πρὸς ἄκμονι  
χάλκευε γλώσσαν P. I, 86. ὀρφανίζει  
κακὰν γλώσσαν φαεννᾶς ὀπός P. IV, 283.  
γλώσσᾶν σφιν ἀπένεικεν ὑπερποντίαν P.  
V, 59. γλώσσαν θάρσος τε ταυόπτερος  
αἰετός P. V, 111. ἐμᾶν γλώσσαν εὐρέτω  
κελαδῆτιν N. IV, 86. ἄκουθ' ὥτε ὄρσαι  
θοᾶν γλώσσαν N. VII, 72. ἀμπλάκιον κα-  
λύψαι ἀλλοτρίαισι γλώσσαις P. XI, 27.

γνάθος. φλόγ' ἀπὸ ξανθᾶν γνάθων (γενύων)  
πνεῦν P. IV, 225. αἰνιγμα παρθένου ἐξ  
ἀγριᾶν γνάθων F. 165. ὠκείας γνάθους  
ἀμφελίξασθαι N. I, 42.

γναμπτοῖς δρόμοις I. I, 57.

γνησίαις ἀρεταῖς O. II, 12. \*

γνώμη. σφετέρας γνώμας ἀταρβάτοιο πει-  
ρώμενος P. IV, 84. ἔμπαλιν γνώμας P.  
VII, 32. εὐσεβεῖ γνώμα O. III, 43. καθαρᾶ  
γνώμα O. IV, 18. γνώμα πιθῶν P. III, 28.  
ἀποτρόπῃ γνώμα σεσεισμένον P. VIII, 98.  
οὐ γνώμα θέτο διπλόαν βουλᾶν N. X, 89.  
κυβερνατῆρος γνώμα πεπιθῶν πολυβούλω  
I. III, 90. μέτρα γνώμα διώκων I. V, 67.  
παρὰ γνώμαν O. XII, 10. γνώμαν πολύ-  
πτροπον F. 233. γνώμαν κενεᾶν σκότιν  
κυλίνδει χαμαιπετοῖσαν N. IV, 40. μὴ  
γνώμαις φθονεραῖσι φέρειν κόμπον I. I,  
45.

γνωτὰ θειαίῳ [αἰείδω] N. X, 31.

γονά. τριταῖσιν ἐν γοναῖς κείνων φευτευθέν-  
τες P. IV, 143. ὑπὸ ματροδόκοις γοναῖς  
φυτεῦσαι N. VII, 84. ἄλοχον μετῆλθεν  
Ἡρακλείοις γοναῖς I. VI, 7.

γονεύς. τιμᾶς ἀμείρειν γονέων βίον P. VI,  
27. ἐλπίδες ὀκνηρότεραι γονέων N. XI, 22.

γόνος. Θέτιος γόνος O. IX, 82. κλέπτοισα  
θεοῖο γόνον O. VI, 36. ὁμόδαμον κτησά-  
σθαν λίθινον γόνον O. IX, 49. γόνον πα-  
τέρων F. 45, 10. τέκεν γόνον ὑπερφίαλον  
P. II, 42. γόνον εὐρυμέδοντα Κρόνου P.  
III, 4. ἐξαιρετόν γόνον ἰδῶν κάλλιστον  
ἀνδρῶν P. IV, 123. γόνον οἱ φέρτατον  
ἀτίταλλεν N. III, 55. φέρτερον γόνον οἱ  
ἀνακτα πατρὸς τεκεῖν I. VII, 33.

γόνυ. γονάτων ὀρμᾶν N. V, 20. Λιακῶν σεμ-  
νῶν γονάτων ἄκτομαι N. VIII, 13. ἐν  
γούνασι πιτνόντα Νίκας I. II, 26.

γός. ὤρσειν ἐκ Δαναῶν γόου P. III, 103. ἐκ  
γενύων χριμφθέντα μιμήσαιτ' ἐρικλάγ-

\*Γοργώ. τὰς ὄφιδες υἱὸν Γοργόνος O. XIII, 61. τὰ Περσέος ἀμφὶ Μεδοίσας Γοργόνος N. X, 4. ἔπεφνε Γοργόνα P. X, 46. θρασειᾶν Γοργόνων θρῆνον P. XII, 7.  
 γουνός. ἐν γουνοῖς Ἀθανᾶν I. III, 43.  
 γραμμά. ποτὶ γραμμά P. IX, 122.  
 γράφω. ἂν Ὀρθωσία ἔγραψεν ἱρὰν O. III, 32. πότμος ἔγραψε δραμεῖν ποτὶ στάθμαν N. VI, 7. πόθι φρενὸς ἀμᾶς γέγραπται O. XI, 3.  
 γυάλον. Πυθῶνος ἐν γυάλοις P. VIII, 66. ὑπὸ κεύθεσι γαίας ἐν γυάλοις Θεράπνας N. X, 56.  
 γυιάρκης. νωδυνιᾶν γυιάρκων P. III, 6.  
 γυιοδάμας. ἐν γυιοδάμαις I. IV, 66.  
 γυῖον. πρὶν ἀλίῳ γυῖον ἐμπεσεῖν N. VII, 73. δέδεται ἀναιδεῖ ἐλπίδι γυῖα N. XI, 46. γυῖων ἀέθλοις P. IV, 253. σθένει γυῖων N. V, 39. ἐν τέτρασι παιδῶν γυῖοις ἀπεθήκατο νόστον καὶ ἀτιμότεραν γλῶσσαν καὶ ἐπικρυφον οἶμον O. VIII, 68. γυῖοις περάπτων παντόθεν φάρμακα P. III, 52. ἀρμόζουσα θητοῖσι γυῖοις P. IV, 80. μαλθακὰ τέγγει γυῖα N. IV, 5. χθονὶ γυῖα καλύψαι N. VIII, 38.  
 γυιοπέδα. ἐν ἀφύκτοις γυιοπέδαις πεσῶν P. II, 41.  
 γυμνασίους τέρπονται F. 95, 4.  
 γυμνός. τούτων γυμνὸς κᾶπος O. III, 25. γυμνὸν στάδιον P. XI, 49. γυμνὸν φάσγανον N. I, 52. γυμνοῖσι σταδίοις I. I, 23.  
 γυνά. νηλῆς γυνά P. XI, 22. θυμὸν γυναικὸς καὶ μεγάλην δύναμιν P. IV, 31. Λιβύσας ἀμφὶ γυναικὸς ἔβαν P. IX, 109. Ἐρεφύλαν δόντες Οἰκλείδα γυναικᾶ N. IX, 17. Λαμνιάδων γυναικῶν ἔλυσεν ἐξ ἀτιμίας O. IX, 22. ἀλλοδαπᾶν γυναικῶν ἐν λέχεσιν P. IV, 50. γυναικῶν Καδμειᾶν F. 45, 11. κωκυτῶ γυναικῶν P. IV, 113. Λαμνιᾶν ἔθνει γυναικῶν ἀνδροφόνων P. IV, 252. ἀνδρεςσι καὶ γυναιξίν P. V, 64. ἀρχὰν ξυνάορον ξυναῖς γυναιξίν F. 81, 9. ὅθι τράγοι γυναιξὶ μίσγονται F. 215. γυναιξίν καλλικόμοισιν N. X, 10. ἐκ δ' ἀρ' ἀτλατον βέλος πλάξε γυναικᾶς N. I, 49.  
 γυναικεῖος. γυναικεῖον στρατόν O. XIII, 86. γυναικείῳ θράσει ψυχὰν φορεῖται F. 88, 2. antistr.

## Δ.

δάζομαι. ξίφεσιν προγόνων τιμὰν δάσασθαι P. IV, 148.  
 δαιδάλεος. δαιδαλέαν φόρμιγγα P. IV, 296. δαιδάλεον ὄχημα F. 73, 6.  
 δαιδάλλω. πόλιν εὐανορίαῖσι δαιδάλλειν O. V, 21. πλοῦτος ἀρεταῖς δεδαδαλμένος O. II, 58. δεδαιδαλμένοι ψεύδεσι μῦθοι O. I, 29. δαιδαλθέντα αἰοδαῖς P. IV, 296.  
 δαίδαλος. δαιδάλω μαχαίρα N. IV, 59. ὅποσα τεκτόνων δαίδαλ' ἄγων P. V, 36.

δαίζω. Ἰσυφορᾶ δεδαίγμενοι P. VIII, 91. ἐκ βελῶν δαίχθεις P. VI, 33.  
 δαιμόνιος. δαιμόνιον πόδα O. VI, 8. κίονα δαιμονίαν O. VIII, 27. δαιμονία γεγάμεν εὐχειρα O. IX, 118. βώλακα δαιμονίαν P. IV, 37. δαιμόνιαι τροφοί P. II, 2. δαιμονίαις ἀρεταῖς N. I, 9. δαιμονίοισι φόβοις N. IX, 27.  
 δαίμων. δαίμων F. 110. ξεινοδόκησε δαίμων F. 278. φανσίμβροτος δαίμων Ὑπεριονίδας μέλλον εὐτείλειν φυλάξασθαι χρέος O. VII, 39. εἰ δαίμων γενέθλιος ἔρποι O. XIII, 101. δαίμων ἕτερος ἐς κακὸν τρέψαις ἐδαμάσσατό μιν P. III, 34. οἰοπόλος δαίμων ἐπῆλθεν P. IV, 28. δαίμων ἄλλοτ' ἄλλον ὑπερθε βάλλων P. VIII, 79. ἐξετελεύτασε δαίμων P. XII, 30. τίς ἀνδρας δαίμων ἀπ' Οἰωνῶνας ἔλασεν N. V, 16. σὺν τέ οἱ δαίμων φυτεύει δόξαν I. V, 11. δαίμων δῖσος I. VI, 43. τύχα δαίμονος O. VIII, 67. Ξενοφῶντος εὐθυνη δαίμονος οὖρον O. XIII, 27. δαίμονος ὀρνύντος P. X, 10. κρίνεται ἀλκά διὰ δαίμονος ἀνδρῶν I. IV, 12. ἀγαθοὶ καὶ σοφοὶ κατὰ δαίμον' ἀνδρες O. IX, 30. τὸν ἀμφέποντ' αἰεὶ φρασὶν δαίμον' ἀσκήσω P. III, 109. Διὸς νόος κυβερνᾶ δαίμον' ἀνδρῶν P. V, 123. ἀμφὶ δαιμόνων φάμεν κιλὰ O. I, 35. δαιμόνων βουλαῖσιν O. VI, 46. I. III, 37. δαιμόνων φρένας P. I, 12. τὰ εἰκότα παρ δαιμόνων μαστευέμεν P. III, 79. λαχὼν πρὸς δαιμόνων ὄλβον N. IX, 45. καὶ δαιμόνεσσι δίκας ἐπέριαινε I. VII, 24.  
 δαίνυμαι. πάντων δαινύμενων I. V, 34.  
 δαῖος. δαίων ὑπέρτεροι N. IV, 38. δάοισιν ἔλκεα ῥῆξαν N. VIII, 28.  
 δαῖς. δαιτὸς μοῖρα P. IV, 127. Ἀπολλων, τεᾶ ἐν δαιτί P. V, 80. ἐποψόμενος δαῖτα κλυτὰν O. VIII, 82. ἐν δαίθ' ὅς ἐπεστεφάνωσε βωμόν O. IX, 120. δαῖτα πορσύνοντες I. III, 79. οὔτε γὰρ θεοὶ Χαρίτων ἄτερ κοιρανέοντι χοροὺς οὔτε δαῖτας O. XIV, 9. θεῶν δαῖτας προσέπτυκτο πάσας I. II, 39.

δαίφρων. Ἀλκμήνα δαίφρων P. IX, 87.

δαίω. παρ' οἷς δαίσατο Περσεύς P. X, 31. θεοὶ δαίσαντο παρ' ἀμφοτέροις P. III, 93. δαίσαντο πυραὶ φῶτας N. IX, 24. γάμον δαίσαντα N. I, 72. ἐν παρ' ἐσλὸν πῆματα σύνδυο δαίονταί βροτοῖς ἀθάνατοι P. III, 81.

δάκνω. ὄρας ἑκατὶ δαχθεῖς F. 88, 1. ep.

δάκος ἀδινὸν κακαγοριᾶν φεύγειν P. II, 53.

δάκρυ. ἐκ γλεφάρων πομφόλυξαν δάκρυα P. IV, 121. θερμὰ τέγγων δάκρυα N. X, 75. δάκρυα ξανθὰ λιβάνου F. 87, 2.

\*Δάλιος. Δάλιον ξεῖνον P. IX, 10.

\*Δᾶλος. κραναὰ Δᾶλος I. I, 4. τοξοφόρον Δάλου θεοδμάτας σκυπὸν O. VI, 59. Δάλου ἀνάσσων P. I, 39. Δάλου κασιγνήτα

- \**Δαμάγητον ἄδοντα Δίκα* O. VII, 17.  
 \**Δαμαίω θύων ταῦρον πατρὶ δεῖξον* O. XIII, 66.  
*δαμαλίζω. μὴ ἀνέμων καταπνοᾷ δαμαλίζοι χρόνον* P. V, 121.  
*δάμαρ. δάμαρτος Ἴππολύτας Ἀκάστου* N. IV, 57. *Μενέλα δάμαρτα κομίσει* N. VII, 28.  
*δαμασιμβρότου αἰχμᾶς* O. IX, 85.  
*δαμασίφρονα χρυσόν* O. XIII, 75.  
 \**Δαμάτηρ. Δάματρος ἄλσος* I. I, 57. *χαλκοκρότου παρέδρον Δαμάτερος* I. VI, 4. *φοινικοπέζαν ἀμφέπει Δάματρα* O. VI, 95.  
*δαμάω, δαμάζω. δάμασε καὶ κείνους* O. XI, 31. *δάμασε θήρας* N. III, 22. *ἦβαν οὐ δάμασεν* I. VII, 70. *ἀγῶνα δάμασσε ἔργω* P. VIII, 84. *Πύγαντας ἐδάμασσε* N. VII, 90. *ἐδάμασσε πώλους* P. II, 8. *φῶτας δόλω δαμάσσαις* O. IX, 99. *ἐτέρω λέχει δαμαζομένην* P. XI, 24. *δαίμων ἐδαμάσσατό μιν* P. III, 25. *ὑπὸ χαρμάτων πῆμα δαμάσθεν* O. II, 22. *Συρακοσίων ἀρχῶ δαμασθέντες* P. I, 73. *δμῆθεν κεραυνῶ τόξοισι τ' Ἀπόλλωνος* P. VIII, 18. *δαμείσα τόξοισιν ὑπ' Ἀρτέμιδος* P. III, 9. *δαμέντα φρένας ἰμέρω* O. I, 41.  
*δαμνάω. δάμναται φρένα* F. 243, 3.  
 \**Δαμοδῖκα* F. 19.  
*δαμόομαι. γλυκὺ τι δαμωσόμεθα* I. VII, 8.  
*δαμος. δᾶμον Ὑπερβορέων* O. III, 17. *ἄγων ἐς φάος τόνδε δᾶμον ἀστῶν* O. V, 14. *δαμον γεραίρων τράποι ἐφ' ἄσυχίαν* P. I, 70. *δαμον ὀτρύνει ποτὶ βουθυσίαν* N. X, 23.  
*δαμότας. ἐν δαμόταις* N. VII, 65.  
 \**Δαμόφιλος* P. IV, 281.  
 \**Δανάα. Δανάας παῖς* P. X, 45. *υἱὸς Δανάας* P. XII, 17. *Ζεὺς ἐπ' Ἀλκμήναν Δανίην τε μολῶν* N. X, 11. F. 141.  
 \**Δαναοί. Γλαῦκον τρώμεον Δαναοί* O. XIII, 58. *τᾶ καὶ Δαναοὶ πόνησαν* N. VII, 36. *Ὀδυσσῆ Δαναοὶ θεράπευσαν* N. VIII, 26. *ῶρσεν ἐκ Δαναῶν γόνον* P. III, 103. *ἐκ Δαναῶν στρατοῦ* P. VIII, 54. *ξανθοκομᾶν Δαναῶν μέγιστοι* N. IX, 17. *ἵπποδάμωθ Δαναῶν* F. 177. *τελεύτασεν πόνοους Δαναοῖς* P. I, 54. *σὺν Δαναοῖς* P. IV, 48. *ἀλκᾶντατ Δαναοὺς τρέψαις ἀλίσαισιν πρύμναις ἔμβαλεν* O. IX, 77.  
 \**Δαναός. Δαναοῦ πόλιω πεντήκοντά τε κορᾶν* N. X, 1. *ἄκουσεν Δαναῶν ἐν Ἀργεῖ, οἶον εὖρεν τεσσαράκοντα καὶ ὀκτώ παρθένουσι γάμον* P. IX, 116.  
*δαπάνα. πόνος δαπάνα τε μάρναται* O. V, 15. *δαπάνα ἵππων χαῖρον* I. III, 47. *δαπάνα χαρεῖς καὶ πόνω* I. V, 9. *ὀπόσαι δαπάσαι ἐλπίδων* I. IV, 64. *λυτήριον δαπανᾶν* P. V, 106. *μὴ κάμνε λίαν δαπάναις* P. I, 90. *δαπάναις τε καὶ πόνουσι* I. I, 42.  
*δάπεδον. ἐν Πυθίοισι δαπέδοις* N. VII, 34. *σεμνοῖς δαπέδοις ἐν Ἀδραστείῳ νομῶ* N. X, 28. *δάπεδον (δάπεδον) ἄν πάδε* N. VII, 83.  
*δάπτω. Τελαμῶνος δάψεν υἱόν* N. VIII, 28. *κείνον σῆς οὐ δάπτει* F. 243.  
 \**Δαρδανίδας. Δαρδανίδα Πριάμου* P. XI, 19. *Δαρδανιδᾶν ὀλβίων ὁμώνυμε* F. 85.  
 \**Δάρδανοι. δορίκτυπον ἀλαλᾶν Φρυγῶν Δαρδάνων τε* N. III, 58.  
 \**Δάρδανος. Δαρδάνου τειχεῶν* O. XIII, 54. *δαρόν* N. IX, 30. *δάς αἰθομένα* F. 48.  
*δάσκιος. ἐν δασκίοισιν πατήρ* F. 168.  
*δατέομαι. χθόνα δατέοντο* O. VII, 55.  
*δάφνα. δάφνα χρυσῆα κόμας ἀναδήσαντες* P. X, 40.  
*δαφουνός. δαφουνὸν ἄργαν* N. III, 77.  
*δάω. ἐπεὶ Φῆρες δάεν ρίπαν οἴνου* F. 147. *σαφὰ δαεῖς ἄ,τε οἱ ἔχραον* O. VII, 91. *δαέντι* O. VII, 53.  
*δέ, ubi vis. δὲ καὶ* F. 235. F. 242, 3.  
*δεῖ. δεῖ μ' ἐλθεῖν* O. VI, 28.  
*δεῖδω. πατὴρ χόλον δεῖσαις* N. V, 62. *δείσαντες ὕβριν* P. IV, 112.  
*δείκνυμι. ἐν ὄνειροις δείκνυσι χαλεπῶν κρίσιν* F. 96, 5. *ἐς μέσον χρηὴ δεικνύμαι* F. 171, 4. *πέρατ' ἀέθλων δείκνυεν* P. IV, 220. *ἀγλαίαν ἔδειξεν* P. VI, 46. *χρυσὸς αὐγὰς ἔδειξεν* N. IV, 83. *δείξεν Κοιρανίδα τελευτᾶν πράγματος* O. XIII, 72. *πατρὶ δεῖξόν μιν* O. XIII, 66. *ἐμφρονι δεῖξαι μαθεῖν* O. IX, 80. *ἔδειξαν ἀπείροισιν ἀρετᾶν Ἀχιλέος* I. VII, 47. *θεοῦ δεῖξαντος* F. 75, 1.  
*δεῖμα, δεῖμα παροιχόμενον ἔπαυσε μέριμναν* I. VII, 12. *κλέπτων θυμῶ δεῖμα* P. IV, 97. *περὶ δεῖματι φύγον* P. V, 58.  
 \**Δεῖνις. Δεῖνιος δισσῶν σταδίων ἄγαλμα* N. VIII, 16.  
 \**Δεινομένειος. Δεινομένειε παῖ* P. II, 18.  
 \**Δεινομένης. παιδεσσιν Δεινομένους* P. I, 79. *παρ Δεινομένει κελυθῆσαι ποιῶν τεθρίππων* P. I, 58.  
*δεινός. δεινὰν στάσιν* N. IX, 13. *πάθον δεινόν* N. X, 65. *δεινῶν πολέμων* P. II, 64. *δεινοτάτων ὀδόντων* N. IV, 64. *κρουνοὺς δεινοτάτους* P. I, 26.  
*δεῖπνον. ἀρμόδιον δεῖπνον κεκόσμηται* N. I, 22. *δεῖπνον λήγοντος* F. 94, 1. *ἀμοιβαῖα θεοῖσι δεῖπνα παρέχων* O. I, 39. *δεῖπν' ἐπαγγέλλουσι πρῶτον* P. IV, 31. *δεῖπνον μεθ' ἑταιρᾶν τέρψιας* P. IX, 19. *ἐν δεῖπνοῖς* F. 91, 2.  
*δειρά. Ἀρκαδίας ἀπὸ δειρᾶν* O. III, 28. *Μαιναλίσαισιν ἐν δειραῖς* O. IX, 63.  
*δειράς. Κορίνθου δειράδα* O. VIII, 52. *τᾶν ἀλιερκέα Ἰσθμοῦ δειράδα* I. I, 10.  
*δέκα. τρεῖς καὶ δέκα* O. I, 79.  
*δέκατος. ἐβδόμα καὶ σὺν δεκάτῃ γενεᾷ* P. IV, 10.  
*δέκομαι. κέρδος ὑψιστον δέκεται* I. I, 51. *τὸν ἐν Οὐλύμπῳ φάτναι Ζηνὸς δέκονται* O. XIII, 88. *οὐδέ μιν φόρμιγγες δέκονται* P. I, 98. *ἔθνος ἐνδοκῆως δέκονται*



θυσίαισι P. v, 86. ἔνθα σὺν καλάμοιο  
βοᾷ θεὸν δέκονται N. v, 38. νῖν ἀγῶν σὺν  
τύχα ἐν Ἐπιδαύρῳ τε νεότας δέκετο πρὶν  
I. vii, 68. γέρας ἔδεκτο O. ii, 54. εὐμενεῖ  
νόῳ Ξενάρκειον ἔδεκτο P. viii, 20. ὕμνον  
ἐδέξαντ' ἀμφ' ἀρετᾶ P. i, 80. δέδεξαι  
τόνδε κῶμον P. v, 22. στέφανον δέδεκται  
P. i, 100. καταβολὰν ἀγῶνων νικαφορίας  
δέδεκται N. ii, 4. ἔνθα δέξατ' ἐλθόντα  
O. iii, 28. τὸν (ὄρνιν) δέξατο P. iv, 23.  
δέξατο βώλακα P. iv, 37. τίς ἀρχὰ δέξατο  
ναυτιλίας P. iv, 70. σπέρμα δέξατο μοι-  
ριδίου ἀμαρ P. iv, 225. πολλὰ πτερὰ  
δέξατο νικᾶν P. ix, 130. ἅ νιν δέξατο  
I. i, 38. στεφάνους ἐδέξαντο O. vi, 27.  
ἔδνα δέξαντο P. iii, 95. δέξαιτο κῶμον  
O. vi, 98. δέξαιτο δ' Αἰακιδᾶν ἔδος N.  
iv, 11. δέξεται νύμφαν ἐν δώμασιν P. ix,  
58. ἅ νιν εὐφρων δέξεται P. ix, 76. δέκευ  
τόνδε κῶμον O. iv, 9. καρδία γελανεῖ  
δέκευ δῶρα O. v, 3. φίλτρον δέκευ O.  
xiii, 65. τιμᾶν Ἀριστομένει δέκευ P. viii,  
8. κῶμον καὶ στεφαναφυρίαν δέξαι O.  
viii, 10. δέξαι με F. 60, 4. δέξαι οἱ στε-  
φάνων ἐγκώμιον τέθμον O. xiii, 28. δέξαι  
στεφάνωμα τόδε Μίδα P. xii, 5. εὐ Ἀρι-  
σταγόραν δέξαι ἐς θάλαμον N. xi, 3. αἶδαν  
γηράς τε δέξασθαι I. v, 13. ἐν δαιτὸς  
μοῖρα μελιχίοισι λόγοις αὐτοὺς δέγμενος  
P. iv, 128. δεξαμένα μεσονύκτιον θεὸν  
I. vi, 5. δεξαμένῳ στεφάνους I. iii, 11.  
ἐν δώμασι δεξάμενον ἀκοιτιν N. i, 71.  
Ζεῦ, τίν γ' ἄποτον δεξάμενοι στεφάνιον  
I. v, 3. Φερσεφύνα ποιῶν παλαιοῦ πέν-  
θεος δέξεται F. 98, 2.

δελφίν, δελφίς. δελφῖνι τάχος ἴσον N. vi,  
66. θεὸς καὶ θαλασσαῖον παραμείβεται  
δελφίνα P. ii, 51. ἀντὶ δελφίνων ἐλαχυ-  
πτερόγων ἵππους ἀμείψαντες P. iv, 17.  
οἰοὶ δ' ἀρετᾶν δελφῖνες ἐν πόντῳ F. 4, 5.  
δελφίς ἰθὺει τάχιστα F. 258. ἄλιου δελ-  
φίνος F. 259. cf. F. 260.

\*Δελφίς. χρησμὸς μελίσσης Δελφίδος P. iv,  
60.

\*Δελφοί. Δελφοὶ ξαναγέται N. vii, 42.  
Δελφοὶ Ἀπολλωνίδαί F. 204. δόξαν ἀγα-  
γόντ' ἀπὸ Δελφῶν P. ix, 78. ὅσση ἐν  
Δελφοῖσιν ἀριστεύσατε O. xiii, 42.

δέμας. δέμας ἀκέντητον παρέχων O. i, 20.  
πυρὶ περθόμενοι δέμας P. iii, 50. τὰ  
θαντὸν δέμας N. xi, 12.

δέμιτον Ἀρτέμιδος N. i, 3.

δένδρεον. ἐέρσαις δένδρεον ἄσσει N. viii, 40.  
ἐπὶ λεπτῷ δενδρέῳ βαίνειν F. 254. δέν-  
δρεα ἄνθος φέρειν οὐκ ἐθέλει N. xi, 40.  
οὐ καλὰ δένδρε' ἔθαλλεν χῶρος O. iii, 24.  
δένδρεα θαυμάζει O. iii, 34. τὰ μὲν  
χέρσθθεν ἀπ' ἀγλαῶν δενδρέων O. ii, 30.  
δενδρέων νομὸν Διόνυσος αὐξάνοι F. 125.

δεξιὰν κατὰ χεῖρα ἵζει F. 112. δεξιωτά-  
ταν ἀρετᾶν ὀπαδόν N. iii, 8.

δεξιτερός. δεξιτερῶ ποδί P. iv, 96. δεξι-  
τερᾶ P. iv, 35.

δέρκομαι. ὄμματι δέρκομαι λαμπρόν N. vii,  
66. τύραννον δέρκεται πότμος P. iii, 85.  
κλέος τηλόθεν δέδορκεν O. i, 94. τὴν Νε-  
μέας ἀπο δέδορκεν φάος N. iii, 80. παιδί  
τοῦτ' Ἀγησιδάμου δέδορκεν φέγγος N. ix,  
41. ἄλιον ἔχοντες ἀπονέστερον δέρκονται  
(I. δέκονται) βίοτον O. ii, 69. δρακεῖσ'  
ἀσφαλές P. ii, 20. Θεοξένου ἀκτίνας δστων  
δρακεῖς F. 88. str. 2. οὐ φάος, οὐ μέλαιναν  
δρακέντες εὐφρόναν N. vii, 3.

δέρμα. δέρμα κριοῦ βαθύμαλλον ἄγειν P. iv,  
161. τόδε δέρμα με περιπλανᾶται θήρως  
I. v, 45. δέρμα λαμπρόν ἐνεπευ, ἔνθα  
νιν ἐκτάνυσαν P. iv, 241.

δεσμός. τὸν τετράκναμον ἔπραξε δεσμόν P.  
ii, 40. δεσμός ὑπερφίαλος F. 93. δεσμῶσι  
δέδενται F. 134.

δέσποινα. δέσποινα Κόλχων P. iv, 11. δέ-  
σποινα Κύπρου F. 87, 11. νῖν θῆκε δέσποι-  
ναν χθονός P. ix, 7. δέσποιν' ἀλαθείας  
O. viii, 2.

δεσπόσυνος. κίονεσσιν δεσποσύναισιν P. iv,  
267.

δεσπότης. Οὐλύμπου δεσπότης N. i, 13.  
ἀνδρὶ κῶμον δεσπότη O. vi, 18. Ἴσθμοῦ  
δεσπότη O. v, 4. κράτει προσέμιξε δεσπό-  
ταν O. i, 22. δεσπότην κελαινεφέων πε-  
δίων P. iv, 53. δεσπότην ναῶν P. iv, 207.  
ἔρριψε Πάγασος δεσπότην I. vi, 45. δέ-  
σποτα πουτόμεδον O. vi, 103. Ἄμμων  
Ὀλύμπου δέσποτα F. 11. Ἴσθμοῦ δεσπό-  
τα F. 87, 7.

\*Δευκαλίων. Πύρρα Δευκαλίων τε O. ix,  
46.

δεῦρον. δεῦρ' ἐς χώραν O. vi, 63. ἀποπέμπων  
δεῦρον O. viii, 51. δεῦρ' ἀνάγων N. xi, 35.

δεῦτε. δεῦτ' ἐν χορόν F. 45, 1. δεῦτ' ἐς ἄλσος  
F. 87, 11.

δεύτερος. ἐξ Ὀκεανοῦ γένος ἦρως δεύτερος  
P. ix, 15. δευτέρα μοῖρα P. i, 99. δεῦτε-  
ρον F. 45, 8. δεύτερον ἄμαρ I. iii, 85.  
δεύτερον κρητῆρα I. v, 2. δευτέραν ὁδόν  
P. viii, 44. δευτέρῳ χρόνῳ O. i, 43. τὰ  
δεύτερα τῶν προτερῶν κρατεῖν F. 249.

δέω. κίνδυνος ἀδάμαντος δῆσεν ἄλοις P. iv,  
71. δῆσαις ἀνάγκας ἔντεσιν P. iv, 234.  
οἶον Αἴτνας ἐν κορυφαῖς δέδεται P. i, 27.  
δεσμοῖσι δέδενται F. 134. ἀγρυξία δέδεν-  
ται F. 253. κέρδει καὶ σοφία δέδεται P.  
iii, 54. δέδεται ἐλπίδι γυῖα N. xi, 45.  
χεῖρας ἱμάντι δεθείς N. vi, 36.

δέομαι. ἀλκαὶ ὕμνων δέομεναι N. vii, 13.  
δῆ O. v, 16. vi, 79. xiii, 95. P. iv, 64. 273.  
ix, 94. xi, 17. N. i, 17. v, 20. vii, 104.  
viii, 19. 48. 51. x, 75. I. ii, 27. F. 2.

58, 5. antistr. F. 75, 2. δὴ τότεν N. IX, 17. δὴ ποτε I. VII, 65. O. IX, 10.  
 \*Δημοφῶν F. 162.  
 \*Δηραίοις F. 35.  
 δηριάω. δηριώντων αντιπάλων N. XI, 26.  
 δηρίομαι πολέσιν περι πλήθει καλῶν O. XIII, 43.  
 διά cum genit. O. I, 6. P. III, 57. IV, 279. N. VI, 50. 67. VII, 26. I. III, 55. IV, 12. F. 77, 3. F. 238. cum accus. P. II, 20. IX, 127. N. VII, 21. I. III, 59. IV, 6. V, 22. a verbo se junctum O. VII, 75. N. III, 23.  
 διαβολία. διαβολιᾶν ὑποφαύτιες P. II, 76.  
 διάβολος ἄνθρωπος F. 270.  
 διαγγέλλω. διαγγέλλοισ' ὅτι νίκη N. V, 3.  
 \*Διαγόρας. Διαγόρας ἐστεφανώσατο δὲ O. VII, 80. σὺν Διαγόρα O. VII, 13.  
 διάγω. σάρκες διήγεται F. 286.  
 διαδάξομαι. δεύματι κρεῶν διεδάσαντο O. I, 51. διὰ γαῖαν τρίχα εἰσάσσομενοι O. VII, 75.  
 διαιθύσσω. ἄλλοτ' ἄλλοιαι διαιθύσσοισιν αὔραι O. VII, 95.  
 διαιρέω. ἀκρόθινα διελῶν O. XI, 59.  
 διαίτα. κεινὰν παρὰ διαίταν O. II, 71. ἀποχορέμων διαίταν μανύει P. I, 93.  
 διαιτάω. κείνο κείν' ἄμαρ διαιτάσεν P. IX, 70. πόλιν ὥπασεν λαόν τε διαιτῶν O. IX, 71.  
 διακομπέω. νήπια βάζεις χρήματά μοι διακομπέων F. 128.  
 διακρίνω. Ἄλτιν ἐν καθαρῷ διέκρινε O. XI, 48. διακρίνειν λόγον ἀνθρώπων P. I, 68. ὀρθῶ διακρίνειν φρενί O. VIII, 24. σὺν ἀέθλοισι διακρίναι P. IX, 119. ἦν ἰδόντα διακρίναι χρόνος F. 150, 5.  
 διαλλάσσω. διαλλάξαιτο τὸ ἐμφυῆς ἦθος O. X, 21.  
 διανέμω. διανέμειν ἄστν P. IV, 261. γάον διανέμων P. VIII, 65.  
 διανίσσομαι. λεπτοῦ διανισσόμενον χαλκοῦ θαμὰ καὶ δονάκων (νόμον) P. XII, 25.  
 διαντλέω. νοῦσον διαντλήσαις P. IV, 293.  
 διάπειρα βροτῶν ἔλεγχος O. IV, 20.  
 διαπλέκω. ἀγὰν πάγχυ διαπλέκει P. II, 82. βίοτον ἦβρα γήραι τε λιπαρῷ διαπλέκοις N. VII, 99. θρήνον διαπλέξαισα P. XII, 8.  
 διαπρεπέα νᾶσον I. IV, 49.  
 διαπρέπω. χρυσὸς διαπρέπει ἔξοχα πλούτου O. I, 2.  
 διαπρύσιος. Ἀπείρω διαπρυσία N. IV, 51.  
 διαρκέω. τρία ἔπει διαρκέσει N. VII, 48.  
 διαστείβω. ἐπ' οἴδμ' ἄλιον διαστείβων F. 242, 4.  
 διαστείχω I. II, 17.  
 διασωπάω. διασωπάσομαι οἱ μόρον O. XIII, 87.  
 διαυλοδρομῶν παίδων P. X, 9.  
 διάυλος. σταδίου τιμὰν διαύλου τε O. XIII, 36.

διαφέρω. ἄ,τε (χάρις) διαφέρει Ἰόλαον P. XI, 60. φησὶ ἕκαστος διαφέρομεν N. VII, 54.  
 διδακτός. διδακταῖς ἀρεταῖς O. IX, 108. ὃς διδάκτ' ἔχει N. III, 39.  
 διδασκαλίαν Χείρωνος οἴσειν P. IV, 102.  
 διδάσκω. τὸν φαρμάκων δίδαξε νόμον N. III, 53. μὴν πόρε Κενταύρω διδάξαι ἀνθρώποισιν ἰᾶσθαι νόσους P. III, 45. τὸ διδάξασθαι εἰδότε ῥάτερον O. VIII, 59. διδάξαμεν χρυσὸν βασάνῳ F. 87, 10.  
 δίδυμος. οἰωνῶν βασιλῆα δίδυμον O. XIII, 21. δίδυμοις παισὶ O. III, 37.  
 δίδυμος. δίδυμῳ κασιγνήτῳ N. I, 36. χερὶ δίδυμα P. II, 9. θησαυρὸν δίδυμον μαντοσύνας O. VI, 65. δίδυμον στρέφοισα πηδάλιον F. 15. δίδυμον ἄχθος N. VI, 59. πέτριαι δίδυμοι ζωαί P. IV, 209. δίδυμαι θυγατρὲς I. VII, 17. δίδυμων νιῶν P. IX, 89. δίδυμων ἀθλων I. III, 9. δίδυμοις παιδεσσιν N. IX, 4. αἰχμαῖσιν δίδυμαισιν P. IV, 79. βωμόν ἐξ δίδυμων O. V, 5. δίδυμους νιούς P. IV, 178. δίδυμας χάριτας P. III, 72.  
 δίδωμι. δίδωσι Μοῖσαν οἷς ἂν ἐθέλη P. V, 65. τὴν καιρὸν δίδωσι N. VII, 59. τῶν καὶ τῶν δίδοι I. III, 51. δίδοι ψᾶφον P. IV, 265. δίδοιτ' ἔχειν δύνασιν P. V, 119. ἐδίδου κόρα ἄνδρα P. IX, 121. αἰὼν δέδωκε κόσμον Ἀθάναις N. II, 8. μάτρῳ δέδωκε κοινὸν θάλασ I. VI, 24. ἔδωκε δῖφρον O. I, 87. ἔδωκε θῆρας φόβῳ P. V, 60. ἐτέροις ἔδωκεν κῦδος P. II, 89. τὰν ἔδωκεν Φερσεφόνῃ N. I, 14. ἐμοὶ ἔδωκεν ἀρετὰν N. IV, 42. Μοῖσαισιν ἔδωκ' ἀρόσαι N. X, 26. συμπόταις νέκταρ ἀμβροσίαν τε δῶκεν O. I, 65. ἀντίτομα δῶκε P. IV, 222. καρπὸν οὐκ ἔδωκεν ἄρουραι N. XI, 39. τράφεν Χείρωνι δῶκεν P. IV, 115. βίον ἀνδράσιν ἔδοσαν N. VI, 10. τὸ μὲν δῶσει, τὸ δ' οὐπω P. XII, 32. τὴν πράξιν φίλαν δίδοι O. I, 85. εὐθὺν πλόον δίδοι O. VI, 104. δίδοι οἱ χάριν O. VII, 89. αἰδῶ δίδοι καὶ τύχαν τερπνῶν O. XIII, 110. δίδοι φωνὰν N. V, 50. βροτοῖσιν ἀλκὰν ἀμαχανιῶν θαμὰ δίδόμεν N. VII, 97. ὕμνοις θεῶν δίδόμεν I. VII, 60. δῶσειν μόρον N. I, 66. πορσαίνειν δόμεν Εἰλατίδα βρέφος O. VI, 33. ἐσλὰ ἔργα δόμεν O. VIII, 85. δόμεν γέρας Βάττου γένει P. V, 124. νεαρὰ δόμεν βασάνῳ ἐς ἔλεγχον N. VIII, 20. ξένιον δοῦναι P. IV, 35. καιρὸν δίδου P. I, 57. γαῖαν δίδόντι P. IV, 21. ἐλθεῖν κῦδος δίδόντων Τυνδαριδῶν Ἐριφύλαν δόντες Οἰκλείδα γυναῖκα N. IX, 17. ἐμοὶ ὀλίγον γῆς δέδοται F. 126, 3.  
 διείργω. διείργει πᾶσα κεκριμένα δύναμις N. VI, 2.  
 διεξερευνάω. διὰ τ' ἐξερεύνασε τεναγέων ῥοάς N. III, 23.

- διέρχομαι. διέρχονται βιότου (τὸ βίου) τέλος I. III, 23. διήρχετο κύκλον βοῆ O. IX, 100. λόγον ἅπαντα διελθεῖν N. IV, 72.
- διθύραμβος. Διωνύσου Χάριτες σὺν βοηλάτα διθυράμβῳ O. XIII, 19. αἰοῖ δὲ διθυράμβων F. 47. cf. F. 43. 81. 103\*.
- δίκα. \*Εὐνομία κασίγνηταί τε Δίκα καὶ Εἰρήνη O. XIII, 7. κόμῳ Δίκα παρέστακε P. VIII, 74. Δίκας θύγατερ P. VIII, 1. ἀδόντα Δίκα O. VII, 17. κέρδος αἰνῆσαι πρὸ δίκας P. IV, 140. δίκας ἄωτος N. III, 28. ἐν δίκῃ τε καὶ παρὰ δίκαν O. II, 18. ἐν δίκῃ O. VI, 12. P. V, 14. N. V, 14. οὐ δίκῃ συναντόμενος O. II, 106. δίκῃ τεῖχος ἀναβαίνειν F. 232, 2. σὺν δίκῃ P. IX, 99. N. IX, 44. εὐθείᾳ συνάρμοξεν δίκῃ N. X, 12. δίκῃ ξεναρκεῖ N. IV, 12. παρὰ δίκαν O. II, 18. I. VI, 47. τὰν Φιλοκτίησιν δίκαν ἐφέπων P. I, 50. δίκαν ὑπερβαίνοντες F. 4. λύκειο δίκαν ὑποθεύσομαι P. II, 84. εὐώνυμον ἐς δίκαν N. VII, 48. δίκαν καππαύει τὰν πρόσθεν N. IX, 15. εὐθύνε δίκας P. IV, 153. δαιμόνεσσι δίκας ἐπεύρανε I. VII, 24.
- δικάζω. ἀλιτρά δικάζει τις O. II, 65.
- δικαιόπολις νᾶσος P. VIII, 23.
- δικαίος. δικαίῳ πηδαλίῳ P. I, 86. ὅπιν δικαίον ξένον O. II, 6. ἀνδρῶν δικαίων N. X, 54. F. 132. δικαίων πριπίδων P. IV, 280. ἐν δικαίοις ἀνδρῶν N. VIII, 41.
- δικαίω. δικαίων τὸ βραχύτερον F. 151, 4.
- δίκω. μάκος ἔδικε πέτρῳ ὑπὲρ ἄπικτας O. XI, 75. πολλά δίκον φύλλ' ἐπι καὶ στεφάνους P. IX, 128.
- δινάζω. μυχοὺς δινάσατο F. 70, 3.
- δινέω. κατὰ τριόδων ἐδινάθη P. XI, 38.
- \*Διοδότοιο παῖ I. VI, 31.
- \*Διόθεν πορευθέντα F. 45, 8.
- \*Διομήδεα ἄμβροτον Γλαυκῶπις ἔθηκε θεῶν N. X, 7.
- Διόνυσος ν. Διώνυσος.
- διορθῶ. διορθῶσαι λόγον O. VII, 21.
- διος. εἶον Αἰακόν I. VII, 22. Πυθῶνι δία P. VII, 11.
- διόςδοτος. αἶγλα διόςδοτος P. VIII, 100. οἶδεν διόςδοτον ἀρχάν F. 102ε
- διπλῶς. διπλόα ἀρετά I. IV, 9. διπλόαν ἀρετάν N. X, 89. διπλόαν νίκαν I. III, 88.
- \*Δίρκα. ρεέθροισι Δίρκα I. I, 29. Δίρκα ἀγνὸν ὕδωρ I. V, 71. παρ' ἐκλέϊ Δίρκα O. XI, 89. παρὰ καλλιρόῳ Δίρκα I. VII, 28.
- \*Διρκαῖος. Διρκαίων ὑδάτων P. IX, 91.
- δῖς. ἐστεφανώσατο δῖς O. VII, 81. δῖς ἐκ Πυθῶνος στεφανωσάμενος O. XII, 20. ἐμβέβακεν δῖς P. X, 13. δῖς τόσους N. IV, 30. δῖς δὴ δυοῖν N. VIII, 48. νικάσαις δῖς N. X, 24. δῖς κώμασαν N. X, 34. δῖς πρᾶθον I.
- δίσκος. λιθίνοις ἐν δίσκοις ἔεν I. I, 25.
- δισσός. δισσῶν σταδίων N. VIII, 16. δισσαῖσι χερσὶν ἐαῖς N. I, 44.
- διφρηλασία. ῥιμφαρμάτου διφρηλασίας O. III, 40.
- διφρηλάτας. διφρηλάτα Ἀμφιτρώωνος P. IX, 84. ἠρώων διφρηλάται κράτιστοι I. I, 17.
- δίφρος. ἐν Μοῖσῳ δίφρῳ O. IX, 87. ἐνεικε χρυσέῳ δίφρῳ P. IX, 6. δίφρον χρύσειον ἔδωκεν O. I, 87. ξεστόν δίφρον καταξενυγνύῃ P. II, 10. ὕλον δίφρον κομίξαις P. V, 51. ἐς δίφρον Μοισᾶν ἔβαινον I. II, 2. οὐδὲ παναγυρίων ἀπείχον καμπύλον δίφρον I. III, 47. δίφρους ἀελλόποδας νωμάσοισιν ἀντ' ἐρετμῶν P. IV, 18.
- δίχα. δίχα κεῖται P. V, 93. δίχα μοι νόος F. 232, 4.
- διχόβουλος. Νέμεσιν διχόβουλον O. VIII, 86.
- διχόμενης. διχόμενης Μῆρα O. III, 20. διχομηνίδεσσι ἐσπέρας I. VII, 44.
- δίψα. αἰοῖ δὲ δίψαν ἀκειόμενον P. IX, 108.
- διψάω. διψῆ πρᾶγος ἄλλο μὲν ἄλλου N. III, 6.
- διώκω. μὴ διώκε πρᾶξιν F. 236. οὐ μιν διώξω (τὸ πόρσω) O. III, 48. βέλος διώξει χερὶ I. VII, 35. ἀρετὰς ὕμνῳ διώκειν I. III, 21. φόρμιγγα πλάκτρῳ διώκων N. V, 24. ἦλθε διώκων N. X, 66. μέτρα γνώμα διώκων I. V, 67. τερπνὸν ἐφάμερον διώκων I. VI, 40.
- \*Διώνυσος. Διωνύσου Χάριτες O. XIII, 18. ἐκ Διωνύσου F. 103\*. Διωνύσου πολυγαθέα τιμάν F. 5. Διωνύσοιο καρπῶ κεν εἶη κέντρον F. 89, 3. Διώνυσος F. 122—125. εὐρυχαίταν ἀντειλας Διώνυσον παρέδρον Δαμάτερος I. VI, 5.
- διωξίππου Κυράνας P. IX, 4.
- δυοφερός. κᾶδος δυοφερόν P. IV, 112. δυοφεράς νυκτὸς ποταμοί F. 95, 9.
- δοιοί. δοιοὶ ἄνδρες P. IV, 172. δοιοὺς ὄφιας N. I, 44. δοιὰ βοῶν σώματα F. 150.
- δοκεύω. λόχμαιοι δοκεύσαις O. XI, 31.
- δοκέω. πολλοῖς σοφὸς δοκεῖ κορυσσέμεν P. VIII, 77. σφόδρα δόξομεν καταβαίνειν N. IV, 37. εἰπεῖν οἱ ἔδοξεν παρθένος O. XIII, 69. ἔδοξεν αὐτῷ κᾶπος ὑπακουέμεν ἀγαῖς ἀλίου O. III, 25. ἔδοξε τὸδ' ἀθανάτοισιν—διδόμεν I. VII, 59. εὐ ἔχοντες πολίταις ἔδοξαν ἔμμεν O. V, 16. ἐδόκησεν ὀπλοτέροισιν ὑπατος ἔμμεν P. VI, 40. ἐδόκησαν τέμνειν μαχᾶν τέλος O. XIII, 54. ἀδόκητον καὶ δοκέοντα N. VII, 31. δεδόκηται ἐπαινεῖσαι N. V, 19.
- δόκιμον ὕμνον N. III, 11.
- δόλιος. δόλιος αἰὼν I. VII, 14. δόλιον ἀστὸν P. II, 82. κέρδος δόλιον P. IV, 140. δολίων ἐρκέων N. III, 49. δολίαις τέχναιοι N. IV, 57.
- δολιχῆρετμον Αἰγίαν O. VIII, 20.

δόλος. ἐκ δόλου ἀνελε δυνευθέος P. XI, 81.  
 ὄξυρρεπεί δόλω ἀπτῶτι δαμάσσαις O. IX,  
 98. δόλω πεδᾶσαι N. V, 26. ἄντε δόλου  
 αὐτῷ θέσαν P. II, 39. Ἴσχυος ἀθεμιν  
 δόλον P. III, 32.  
 δολοφραδής. πάρφρασις δολοφραδής N. VIII,  
 33.  
 δολόω. μὴ δολωθῆς κέρδεσσι P. I, 62.  
 δόμος. δόμον ἔθεντο πρῶτον O. IX, 47. με-  
 λαντειχέα δόμον Φερσεφόνας O. XIV, 20.  
 Ἄϊδα δόμον P. III, 11. Ἀπολλον, τεὸν  
 δόμον Πυθῶνι θαητὸν ἔτευξαν P. VII, 10.  
 σεμνὸν αἰνήσειν δόμον N. I, 72. θεοῦ παρ'  
 εὐτειχέα δόμον N. VII, 46. ἐν τεμένεσσι  
 δόμον ἔχει N. VII, 94. τριπόδεσσι ἐκό-  
 σμησαν δόμον I. I, 19. ἀλλοδαπῶν οὐκ  
 ἀπείρατοι δόμοι N. I, 23. οὐκ ἀγνώτες  
 ὑμῖν δόμοι I. II, 30. πρὸ δόμων P. II, 18  
 ἔλεν Μήδειαν ἐκ Κόλχων δόμων F. 158, 4.  
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 δόμοις O. II, 49. Φιλύρας ἐν δόμοις N.  
 III, 41. οὐρανοῦ ἐν χρυσεῖσι δόμοισιν N.  
 X, 88. δόμους πατέρων φράσσατέ μοι P.  
 IV, 117. Βαπτιδᾶν ἀφίκετο δόμους P. V,  
 29. Τρώων ἔλυσε δόμους P. XI, 34. Ἀν-  
 ταίου δόμους ἦλθε I. III, 70.  
 δόναξ. διαμισσόμενον (νόμον) δονάκων P.  
 XII, 25.  
 δονέω. αὐτὰθ δονέοι μᾶστιγι Πειθοῦς P. IV,  
 219. θρόνον ὕμνων δονεῖ N. VIII, 81.  
 παντὶ μάλιστα δονεῖν θυμόν N. VI, 58.  
 ἄκοντα παλάμα δονέων P. I, 44. παντᾶ  
 χοροὶ λυρᾶν τε βοαὶ δονέονται P. VI, 39.  
 δοναθεῖσα φρήν P. VI, 36.  
 δόξα. δόξα τεῶν προγόνων P. IX, 109. τῶν  
 δόξα ἐπιφλέγει P. XI, 45. αἴχημα δόξας  
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 29. ἐν δόξα θέμενος εὐχος O. XI, 66. δόξαν  
 ἔχω τιν' ἐπὶ γλώσσα ἀκόνας O. VI, 82.  
 ποθεινοτάταν δόξαν φέρειν O. VIII, 64.  
 λόγος δόξαν φέροι P. I, 36. τῶν ἀπείρονα  
 οὐξαν εὐρεῖν P. II, 64. τελείαν ἔχει δόξαν  
 P. VIII, 26. δόξαν ἱμερτᾶν ἀγαγόντα P.  
 IX, 78. ἃ φέροι δόξαν N. IX, 34. δόξαν  
 ἐμᾶν N. XI, 24. Κλεωνύμου δόξαν παλαιῶν  
 ἄρμασιν I. III, 16. σὺν οἱ δαίμων φυτεύει  
 δόξαν ἐπήρατον I. V, 11. νέων μέριμναι  
 δόξαν εὐρίσκοντι F. 250.  
 δορίκτυπος. δορίκτυπον ἀλαλάν N. III, 57.  
 δορικτύπων Αἰακιδᾶν N. VII, 9.  
 δόρκος. δόρκου λύσιν O. XI, 49.  
 δόρυ. ἐκ δούρατος εἰναλίου P. IV, 38. δουρὶ  
 μάρνασθαι O. VI, 17. δουρὶ Περικλυμένον  
 τυπέντα N. IX, 26. τρώσεν ἐῷ δούρι I.  
 IV, 47. ἐκταμῶν δορὶ I. VII, 53. εἰναλίον  
 δόρυ P. IV, 27.  
 \*Δόρυκλος Τίρυνθα ναίων πόλιν O. XI, 70.  
 δόρακ. κοῖφα δόρασις ἀντὶ μόχθων I. I, 45.

ἀρπαλέαν δόσιον πενταθλίου P. VIII, 68.  
 τερπνῶν οὐκ ὀλίγαν δόσιον P. X, 20.  
 ὁπτεῖρα. στάσιον πενίας ὁπτεῖραν F. 228, 4.  
 δούλειον τύχαν F. 244.  
 δουλία. ἐξέλκων βαρείας δουλίας P. I, 76.  
 δουλοσύνη. ματρὸς ἔμπεδον δουλοσύνην P.  
 XII, 15.  
 δράκων. δράκοντος γενύων P. IV, 244. δρά-  
 κοντα ποικίλον ἐπ' ἀσπίδος νωμῶντα P.  
 VIII, 48. δύο γλαυκῶπες αὐτὸν ἐθρέψαντο  
 δράκοντες O. VI, 46. γλαυκοὶ δράκοντες  
 ἐσαλλόμενοι τρεῖς O. VIII, 37. δρακόν-  
 των φόβαισι P. X, 47. πέμπε δράκοντας  
 N. I, 40.  
 δριπέτας εὐδαίμωνων οὐκ ἔστιν ὄλβος F. 99.  
 δράστας. θεράπων οἱ, οὐ δράστας ὀπαδεῖ  
 P. IV, 287.  
 δρέπω. τιμᾶν οἶαν οὔτις δρέπει P. I, 49.  
 Ἴσθμιάδων δρέπεσθαι ἄωτον N. II, 9.  
 ἐρώτων δρέπεσθαι F. 88. str. 1. σοφίας  
 καρπὸν δρέπειν F. 227. δρέπιον κορυφᾶς  
 ἀρετᾶν ἀπο O. I, 13. ἦβαν δρέπων P.  
 VI, 48. δραπῶν εὐζωῆς ἄωτον P. IV,  
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 δρόμος. τέρμα δρόμου ἵππων O. III, 35.  
 Πυθιάδος ἐν δρόμῳ P. I, 32. παρ Διὸς  
 θῆκε δρόμῳ N. X, 48. χαλκείοισιν ἐν ἐν-  
 τεσι νικῶν δρόμον O. IV, 24. περὶ δωδέ-  
 κατον δρόμον ἐλαιυόντεσσι O. VI, 75.  
 σταδίου νικῶν δρόμον O. XIII, 29. φύγε  
 λαιψηρὸν δρόμον P. IX, 125. πλαγᾶν  
 ὄρομον εὐθυπορῆσαι χερσὶ I. IV, 67. ἐν  
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 λῖταις δρόμοις I. I, 23. ἐν γυμνασίοις  
 δρόμοις I. I, 57.  
 δρόσος. ἀμπέλου δρόσῳ O. VII, 2. ἀρετᾶ  
 δρόσῳ μαλθηκᾶ μινθεῖσα P. V, 20. Χα-  
 ρίτων καλλίστη δρόσῳ P. V, 60.  
 δρυς. μεγάλας δρυὸς ὄρους P. IV, 264. δρυὸς  
 ἐν στελέχει X, 61.  
 δύναμαι. δύνασαι ἀφελεῖν P. IV, 158. δύνα-  
 σαι διδόμεν N. VII, 96. δύνανται φέρειν  
 P. III, 82. δύναίτο θέμεν O. II, 19. φρά-  
 σαι δύναίτο O. II, 110. καταπέψαι οὐκ  
 ἐδυνάσθη O. I, 56. ἐπικρατεῖν δύνασθαι  
 N. VIII, 5.  
 δύναμις. ἀμφιλαφῆς δύναμις ἔσποιτο O. IX,  
 88. θεῶν δύναμις O. XIII, 80. πᾶσα κε-  
 κριμένα δύναμις N. VI, 3. δύναμιν κυριώ-  
 τερον O. I, 104. διὰ τεῶν δύναμιν P. II,  
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 μιον δύναμιν υἱοῦ N. I, 57.  
 δύνασις. δύνασιν ἀγασθεῖς P. IV, 238. θεὸς  
 οἱ τελεῖ δύνασιν P. V, 117. γυναικὸς με-  
 γάλαν δύνασιν P. IX, 31.  
 δυνατός. λῦσαι δυνατός O. XI, 9. θρέψαι  
 δυνατός N. II, 14. κομίζαι οὐ μοι δυνατὸν  
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λοτάτων P. IV, 92. δυνατοὶ παρέχειν N. VI, 34. βουλευσαὶ χερσὶ καὶ ψυχᾷ δυνατοὶ N. IX, 39. δυνατὰ μαιόμενος P. XI, 51. δύο. δύο δράκοντες O. VI, 45. οὐ ἄγκυραι O. VI, 101. οἱ δύο O. VIII, 38. ἄλλαι δύο χάρμαι O. IX, 92. δύο πλόκοι O. XIII, 31. αἱ δύο ἀμπλακίαι P. II, 30. δύο νῆκαι P. VII, 16. δύο παῖδες N. VI, 63. δύο μούνα I. IV, 13. ποδῶν δις δυοῖν N. VIII, 48.

δυσβάτος. ἀμαχανιᾶν δυσβάτων N. VII, 97. δύσηρις. οὔτε δύσηρις ἐών O. VI, 19.

δυσθροῦ φωνῆς P. IV, 63.

δυσμενής. δυσμενέων κρᾶτει P. VIII, 10. δυσμενέων ἀνδρῶν N. IX, 38.

δυσμα. ἐν δυσμαῖσιν αὐγᾶν I. III, 83.

δυσπαλής. διακρίνειν δυσπαλές O. VIII, 25. ἐπὶ χώρας αὐτῆς ἔσσαι δυσπαλές γίγνεται P. IV, 273.

δυσπευθής. δόλον δυσπευθέος P. XI, 18. δυσπευθεῖ καμάτω P. XII, 10.

δύστανος. μόχθον δύστανον P. IV, 268.

δύσφαμος. κλέος δύσφαμον N. VIII, 37.

δύσφορος. θάμβει δύσφορῶ N. I, 55. δύσφορων σχοινίον μεριμνᾶν F. 124.

δύσφρων. παραλύει δύσφρόνων O. II, 57.

δωδέκα, δώδεκα. δώδεκ' ἀνάκτων θεῶν O. XI, 51. δώδεκα πρότερον ἀμέρας P. IV, 25. δωδέκα ἡρῶας N. IV, 28. δωδέκα τέκνα F. 157.

δωδεκάγραμμαπτος, δωδεκάγραμμαπτον τέρμα O. III, 35.

δωδεκάδρομος, δωδεκάδρομος. ποδιρκέων δωδεκαδρόμων P. V, 33. τεθρίππων δωδεκαδρόμων O. II, 55.

δωδεκάμηνος. τέλος δωδεκάμηνον N. XI, 10.

δωδέκατος. δωδέκατον δρόμον O. VI, 75.

\*Δωδώνηθεν. Δωδώνηθεν ἀρχόμενοι N. IV, 53.

\*Δωδωναίε μεγασθενές F. 29.

δώμα. πολυχρύσω ἐν δώματι P. IV, 53. ὑπατον ποτὶ δώμα Διός O. I, 42. ὄλβιον ἐς Χρομίον δώμα N. IX, 3. Ἦρας δώμα θεοπρεπές N. X, 2. δώμα Φερσεφόνας I. VII, 55. ἄτερθε πρὸ δωματίων λαχόντες αἶδαν P. V, 96. ἐν δώμασι P. IV, 113.

δώμασιν ἐν χρυσεῖσι P. IX, 58. ὄλβιοι ἐν δώμασιν N. X, 71. δώματ' ἐσελθῶν P. X, 32.

δωρέω. ἐδώρησαν λιταῖς Ἑρμᾶν O. VI, 73. φιάλαν δωρήσεται γαμβρῶ O. VII, 3. χθονὸς αἶσαν συντελέθειν ἔννομον δωρήσεται οἱ P. IX, 59.

\*Δωριεύς. Δωριεύς στρατός F. 4, 3. Δωριεῖ λαῶ O. XIII, 30. Δωριεῖ κώμῳ P. VIII, 21.

\*Δωρίος. Δωρίῳ πεδίλῳ O. III, 5. Δωρίαν φόρμιγγα O. I, 17. Ἴσθμὸν Δωρίαν N. V, 37. Δωρίων σελίνων I. II, 15. VII, 64. τεθμοῖσιν Αἰγιμιοῦ Δωρίοις P. I, 65. Δωρίαν κέλευθον ὕμνων F. 201.

δῶρον. φίλια δῶρα Κυπρίας O. I, 75. ἀπήνας Ψαύμιόν τε δῶρα O. V, 3. δῶρα καὶ κράτος ἐξέφαναν N. IV, 68. δῶρα πλεῖστα F. 84, 3. Κυπρίας δῶρων ποιμένες N. VIII, 7. δωροφόρος. ἄνδρες δωροφόροι P. V, 86.

## E.

\*Ἐαρ. φοινικανθέμου ἦρος ἀκμᾶ P. IV, 64. ἔαρ εὐοδμον F. 45, 14.

ἐαριδρέπτων λοιβᾶν F. 45, 7.

εἰώ. μὴν οὐκ εἴασεν O. VII, 61. εἶα πύλεμον μάχαν τε πᾶσαν O. IX, 43. εἶαν νομὸν Κρήτας περιδαῖον F. 126, 2.

ἐβδόμα καὶ σὺν δεκάτῃ γενεᾶ P. IV, 10.

ἐγγενής. σφίσις ἐγγενές ἔμμεν ἀεθληταῖς ἀγαθοῖσιν N. X, 51.

ἐγγυαλίζω. μὴ νεικέων πέταλα δις ἐγγυαλιζέτω ἄμμιν I. VII, 43.

ἐγγυάω. ἐγγυάσομαι μὴ μιν ἀφίξεσθαι O. X, 16.

ἐγγύς P. IV, 125. ἐὼν ἐγγύς N. VII, 64.

ἐγείρω. ἐγειρ' ἐπέων σφιν οὖρον O. IX, 51. ἐγειρε λύραν N. X, 21. αὐτῆς ἐγειραὶ χρέος P. IX, 108. ἐγρηγορότων ἐνύπνια F. 234.

ἐγκαταβαίνω. σπάργανον ἐγκατέβα N. I, 38.

ἐγκαθίζω. ᾧ (θρόνῳ) ἐγκαθίζων P. IV, 153.

ἐγκίρνημι. ἐγκιρνάτω τίς μιν N. IX, 50.

ἐγκουητὶ κατέμαρψεν N. III, 35.

ἐγκύρω. ὅς ἂν ἐγκύρῃ P. I, 100. ἐγκύρσαις ἑκατονταετεί βιοτᾶ P. IV, 282.

ἐγκώμιος. ἐγκώμιον τρόπον O. XI, 80. στεφάνων ἐγκώμιον τεθμόν O. XIII, 28. ἐγκώμιον μέλος N. I, 7. ἐγκωμίων μελέων O. II, 52. ἐγκωμίων ὕμνων P. X, 53.

ἐγχειβρόμος. κόρα ἐγχειβρόμῳ O. VII, 43.

ἐγχεικέρανος. Ζηνὸς ἐγχεικεραύνου O. XIII, 74. ἐγχεικέρανον Ζήνα P. IV, 194.

ἐγχεσφόροις Αἰθιοπέσσι N. III, 58.

ἐγχος. ἀκμᾶ ἐγχεος ζακότοιο N. VI, 55. πέδαςον ἐγχος Οἰνομάου χάλκεον O. I, 76. ὁ δ' ἔφεπε κραταῖον ἐγχος P. VI, 34. τραχείαν ἐγχεῶν ἀκμᾶν P. I, 11. ἐγχεῶν προοίμιον F. 225. παλαιοῖσαν ἄτερ ἐγχεῶν P. IX, 29. πείραν Φοινικοστόλων ἐγχεῶν N. IX, 29.

ἐγχώριος. ἐγχωρίαν λίμναν O. V, 11. ἐγχώριοι βασιλῆες αἰεὶ O. IX, 60.

ἐγὼ O. VII, 7. VIII, 54. IX, 23. XI, 105. XIII, 47. 87. P. I, 42. IV, 67. 148. N. I, 33. III, 11. 73. VI, 59. VII, 20. VIII, 38. IX, 9. XI, 11. I. I, 14. 32. V, 14. VII, 5. F. 49. F. 118. ἐγῶν P. III, 77. ἐμοί O. I, 52. 84. III. VIII, 43. P. II, 66. IV, 230. V, 76. X, 48. N. IV, 41. X, 79. I. V, 53. μοί O. II, 91. III, 4. VI, 22. IX, 38. XI, 1. XIII, 11. 94. P. I, 59. III, 110. IV, 117. 119. 163. 247. VIII, 33. 61. N. I, 21. IV, 9. 72. V, 19. VII, 50. VIII, 35. X, 19.

- III, 40. VIII, 74. XIII, 89. P. II, 52.  
 IV, 141. IX, 107. F. 126, 3. μέ O. III,  
 7. 9. IV, 2. VI, 28. 83. VIII, 55. P. II,  
 96. IV, 103. 151. 157. 164. VII, 13. IX,  
 93. X, 4. XI, 39. N. IV, 33. 80. V, 1.  
 VII, 64. 75. I. V, 45. F. 60, 4. F. 82.  
 νῶν P. IV, 147. ἄμμες P. IV, 144. ἄμμιν  
 P. IV, 155. 167. I. VII, 44. F. 49. F. 171,  
 2. ἄμμι I. I, 52. VI, 49. VII, 10. ἄμμε  
 O. IX, 114. N. VI, 6.
- ἔδνον. κάλλιστον ἔδνον Ἰπποδαμείας O. IX,  
 11. ἔδνα δέξαντο P. III, 94.
- ἔδος. Λιακιδᾶν ἠύπυργον ἔδος N. IV, 12.  
 ἀσφαλὲς αἰὲν ἔδος μένει οὐρανός N. VI, 3.  
 ἔδος Ὀλύμπου O. II, 13. ἔδος Ἀρτέμιδος  
 P. II, 7. ὑψίπεδον Θεράπνας ἔδος I. I, 31.  
 Φερσεφύνας ἔδος P. XII, 2.
- ἔδρα. τῶν νέοικον ἔδραν O. V, 8. Καφισίων  
 ὑδάτων λαχοῖσαν καλλίπωλον ἔδραν O.  
 XIV, 2. εὐκυκλον ἔδραν N. IV, 66. χαλ-  
 κόπεδον θεῶν ἔδραν I. VI, 44. κέκληνται  
 σφιν ἔδραι O. VII, 76. χρυσείαις ἐν ἔδραις  
 P. III, 94. ἔδραισι Θεράπνας P. XI, 63.
- ἔδω. δοῖα βοῶν ἔδει σῶματα F. 150.
- ἔερσα. κίρναμένα ἔερσ' ἀμφέπει N. III, 75.  
 ποντίας ὑφελοῖσ' ἔέρσας N. VII, 79. χλω-  
 ραῖς ἔέρσαις N. VIII, 40.
- ἔζω. αὐτίκα ἔζετο I. V, 53. ἐπὶ χώρας ἔσ-  
 σαι P. IV, 273.
- ἔθειρα. στέφανοι ἀνέδησαν ἔθειραν I. IV, 10.
- ἐθέλω. ἐθέλω ἐπέυξασθαι P. III, 77. ἐθέλω  
 γεγωνεῖν P. IX, 1. ἐθέλω ἐναρμόξαι I.  
 I, 15. κατοικῆσαι ἐθέλεις N. X, 84. ποι-  
 μαίνειν ἐθέλει O. X, 9. οὐκ ἐθέλει φέρειν  
 N. XI, 40. ἐθέλουσι ἀλεξεῖν O. XII, 9.  
 ἐθέλουσι μένειν P. I, 62. μάλα ἐθέλουσι  
 ἀμφέπειν N. VII, 10. οἷς ἂν ἐθέλη P. V,  
 65. ἐθέλοι δόμεν O. VIII, 85. ἐθέλοι  
 ναίειν N. VII, 90. ἠθελον Χείρωνα ζῶειν  
 P. III, 1. ἠθελέ νιν πεδᾶσαι N. V, 27.  
 ἠθελον πείθεσθαι N. VIII, 10. ἀποδρέψαι  
 ἐθελον P. IX, 115. ἐθελήσω διορθῶσαι O.  
 VII, 20. ἐθελήσαις τιθέμεν P. I, 40. τὸ  
 λαλαγήσαι ἐθέλων κρύφον τε θέμεν O.  
 II, 107. ἐθέλων ἄεισεν N. IV, 89. θυμῶ  
 ἐθέλων ἄκουσας I. V, 40. ἐθέλων ἔμμεν  
 ἄλοχον εἶν I. VII, 28. μ' ἐθέλοντα πρὸς-  
 ἔλκει O. VI, 83. ἐθέλουτ' ἐλθεῖν I. VI, 45.  
 ἐθέλοντες ἀγαγεῖν P. X, 5. Κλεοῦς ἐθε-  
 λοῖσας N. III, 79.
- ἔθνος. βροτὸν ἔθνος ἀπτόμεσθα P. X, 28.  
 Βοιωτίον ἔθνος F. 51. ἔχομεν βρότεον  
 ἔθνος N. III, 71. Λαμνιᾶν ἔθνη γυναικῶν  
 P. IV, 252. τὸ ταχύποτμον ἀνέρων ἔθνος  
 O. I, 66. κλυτὸν ἔθνος Λοκρῶν O. XI,  
 101. τὸ ἐλάσιππον ἔθνος P. V, 85. κείνου  
 ὀμόσπορον ἔθνος N. V, 43. θνατὸν ἔθνος  
 N. XI, 42. Μερόπων ἔθνεα I. V, 30.
- εἰ. εἰ δ' ἔλδει O. I, 3. εἴτι ἔθηκε O. I, 18.  
 εἰ δὲ δὴ ἐπίστασιν O. I, 54.
- εἰ δὲ μὴ λίποι O. I, 108. εἰ  
 δ' ἔχει O. II, 62. εἰ δ' ἀριστεύει O. III, 44.  
 εἴ τι ποναθῆ O. VI, 11. εἰ δ' ἐδώρησαν O.  
 VI, 77. γινῶναι εἰ φεύγομεν O. VI, 90.  
 ὡς εἴ τις δωρήσεται O. VII, 1. εἰ δ' ἀνέ-  
 δραμον O. VIII, 54. εἰ νέμομαι O. IX, 28.  
 εἰ δὲ τις πράσσοι O. X, 4. εἰ μὴ ἄμερσε  
 O. XII, 17. εἰ δ' ἔρποι O. XIII, 101. εἰ  
 σοφός, εἰ καλός, εἴ τις ἀγλαός O. XIV, 7.  
 εἰ γὰρ εὐθύνου P. I, 46. εἴ τι πυραιθύσσει  
 P. I, 87. εἰ δὲ τις λέγει P. II, 58. εἰ  
 φθέγγαιο P. I, 81. εἰ χρεῶν P. III, 2.  
 εἰ δ' ἔναιε P. III, 63. εἰ κατέβαν P. III,  
 73. εἰ δ' ἐπίστα P. III, 80. τύραννον  
 δέρκεται εἴ τιν' ἀνθρώπων P. III, 86. εἰ  
 δ' ὀρέξαι P. III, 110. εἰ δὲ τις ἔχει P. III,  
 103. εἰ γὰρ βάλε P. IV, 43. εἴ τις πέλει  
 P. IV, 145. εἰ μετάλλατόν τι P. IV, 164.  
 εἰ γὰρ τις ἐξερείψαι κεῖν P. IV, 263. εἴ  
 ποτ' ἐξίκηται P. IV, 266. εἰ δὲ τις κακό-  
 τας προστύχη F. 171, 4. εἰ μὴ γένηται P.  
 IV, 274. εἴ τις φέροι P. VIII, 14. εἰ γὰρ  
 τις πέπαται P. VIII, 76. εἰ δὲ χροῖ P. IX,  
 52. εἰ φίλος, εἰ ἀνταίεις P. IX, 96. εἰ  
 συνετίθει N. XI, 41. εἴ τις ἀπέφυγεν P.  
 XI, 55. εἰ δὲ τις ὄλβος P. XII, 28. εἰ δ'  
 ἐπέβα N. III, 18. εἰ δ' ἐθάλπτο N. IV,  
 13. εἰ δὲ κελεύεις N. IV, 79. εἰ δ' ἴκει  
 N. V, 50. εἰ δὲ τις ἐνέβαλεν N. VII, 11. εἰ  
 εὐρηται N. VII, 15. εἰ γὰρ ἦν N. VII, 24. εἰ  
 ἔρχομαι N. VII, 69. εἰ ἦν N. VII, 74. εἰ  
 ἀνέκραγον N. VII, 75. εἰ δὲ γεύεται N.  
 VII, 86. εἰ δ' ἂν ἔχοι (ἀνέχοι) N. VII, 89.  
 εἰ γὰρ διαπλέκοις N. VII, 98. εἰ δὲ δεδό-  
 κηται N. V, 19. εἰ δυνατόν N. IX, 28. εἰ  
 γὰρ ἄρηται N. IX, 46. εἰ μὲν ἐθέλεις N.  
 X, 83. εἰ δὲ μάρνασαι N. V, 85. εἰ δὲ τις  
 παραμεύσεται N. XI, 13. εἰ δὲ κατάκειται  
 I. I, 41. εἰ δὲ τις νέμει I. I, 67. εἴ τις  
 ἄγοι I. II, 34. εἴ τις κατέχει I. III, 1.  
 εἴ τις εἶπῃ I. III, 59. εἴ τις ἀκούσῃ I.  
 IV, 15. εἰ ἐφίκοιτο I. IV, 17. εἰ δὲ τέ-  
 τραπται I. IV, 24. εἰ γὰρ τις πράσσει I.  
 V, 9. εἴ ποτ' ἄκουσας I. V, 39. εἴ τις πα-  
 πταίνει I. VI, 43. εἴπερ v. infra.
- εἶδομαι. οἱ ὄψιν εἶδομένω N. X, 15. θεῶ  
 ἀνέρι εἶδομένω P. IV, 21.
- εἶδος. εἶδος πρέπεν P. II, 38. θαητὸν εἶδος  
 ἔπλετο P. IX, 112. ἔργω οὐ κατὰ εἶδος  
 ἐλέγχων O. VIII, 19. αἰσχῶνοι οἱ θαητὸν  
 εἶδος P. IV, 264.
- εἶδω, video. εἶδον κρατέοντα O. XI, 104.  
 εἶδον παινόμενον P. II, 54. ἐπεὶ πάμ-  
 πρωτον εἶδον φέγγος P. IV, 111. εἶδε  
 λῆμα καὶ δύναμιν υἱοῦ N. I, 56. εἶδεν  
 ἔδραν N. IV, 66. ἐν Κρίσῃ εἶδέ νιν I. II,  
 18. νικάσαντά σ' εἶδον P. IV, 101. ἴδε  
 χθόνα O. III, 33. ἴδεν Ἰζοισαν O. XI, 37.  
 ἴδεν ἠμένους N. X, 61. ἴδον ἐν ἔδραις βα-

F. 45, 8. εὐτ' ἀνιδῶ παίδων ἐς ἡβαν F. 88.  
 ep. 2. ὄλβιος ὄστις ἰδῶν ἐκεῖνα F. 102, 1.  
 σαρκῶν ἐνοπῶν εἶδον F. 150, 4. ἦν ἰδόντα  
 διακρίναι χρόνος F. 150, 5. τὰ αὐτός τις  
 ἰδῆ N. IV, 91. οὐτ' ἀκοῦσαι οὐτ' ἰδεῖν O.  
 VI, 53. μάσσον' ἢ ὡς ἰδέμεν O. XIII, 109.  
 οἶκον ἰδεῖν P. IV, 294. τὸ συγγενὲς ἰδεῖν  
 N. VI, 8. ἦν ἰδέμεν ἀλάθειαν N. VII, 25.  
 ἰδεῖν νῦν N. VIII, 8. ἐκπαγλὸς ἰδεῖν I. VI,  
 22. εὐφράνθη ἰδῶν νῖόν O. IX, 66. ὕβριν  
 ἰδῶν P. I, 72. γόνον ἰδῶν P. IV, 123.  
 ἰδῶν παρμένοντα P. VIII, 41. ἰδοῖσα δέ  
 O. II, 45. ἰδοῖσα βιβῶντα O. XIV, 16.  
 ἰδοῖσ' νῖόν O. XIV, 22. τέρας ἰδέσθαι P.  
 I, 26. ὀνοτὸς ἰδέσθαι I. III, 68.  
 εἶδω, scio. εὐ εἶδ' ὅτι N. IV, 43. μανθάνων  
 οἶσθα προτέρων P. III, 80. ὅς πάντων τέ-  
 λος οἶσθα P. IX, 46. οἶδεν τὸ μέλλον O.  
 II, 62. οἶδεν βίου τελευτάν F. 102, 2.  
 φροντὶς ἐφαμερίων οὐκ ἰδύμι F. 175. οὐκ  
 ἀν εἰδείην λέγειν O. XIII, 44. ὁ πόλλ'  
 εἰδῶς φυᾶ O. II, 94. τὸ διδάξασθαι εἰδῶτι  
 ράτερον O. VIII, 60. εἰδῶτι τοι ἑρέω P.  
 IV, 142. οὐκ εἰδότες οἶαν ἔγραψε N.  
 VI, 6.  
 εἶδωλον ζωὸν αἰῶνος λείπεται F. 96, 3.  
 εἴκοσι. εἴκοσι ἐνιαυτοὺς P. IV, 104. πέμπ-  
 τον ἐπὶ εἴκοσι εὐχος N. VI, 60.  
 εἴκω. τὰ Ὀλυμπία εἴκειν ἤδη λελέχθαι O.  
 XIII, 98. ῥέζοντά τι καὶ παθεῖν εἴκειν  
 N. IV, 32. οὐ γὰρ εἰκόδς καθῆσθαι F. 49.  
 ταύταν σκότει κρύπτειν εἴκειν F. 171, 5.  
 ἄμμι δ' εἴκε κελαδῆσαι I. I, 52. τόλμα  
 εἰκῶς (σοπ. εἴκων) θυμὸν λεόντων I. III,  
 63. ἔστιν ἀνδρὶ φάμεν εἰκόδς O. I, 35.  
 ἔστιν εἰκόδς Ὀρίωνα νεῖσθαι N. II, 10.  
 εἰκότα χρόνον ἀλικίας O. IV, 29. εἰκότα  
 μόχθον P. II, 29. εἰκότα καιρὸν ὄλβου  
 N. VII, 58. κόμπον τὸν εἰκότα I. IV, 26.  
 εἰκότα τελευτάν τυχεῖν P. I, 34. τὰ  
 εἰκότα παρ δαιμόνων μαστενέμεν θναταῖς  
 φρασίν P. III, 59. ἑρῶν εἰκότα μορφᾶ  
 N. III, 18.  
 εἴκω, cedo. εἴξον I. I, 6. τόλμα εἴκων θυ-  
 μὸν λεόντων I. III, 63. cf. Var. Lect.  
 εἰλαπινάζω. εἰλαπινάζοισιν εὐφρόνως P. X,  
 40.  
 \*Εἰλατίδα. Εἰλατίδα O. VI, 33. Ἴσχυος.  
 Εἰλατίδα P. III, 31.  
 εἰλίσσω. μέριμναι σὺν πόνοις εἰλίσσόμεναι  
 F. 250.  
 εἶμα. ἀπὸ κρόκεον ῥίψαις εἶμα P. IV, 232.  
 εἰμί. ἀβάπτιστός εἰμι P. II, 80. εἰμί ἀσχο-  
 λος P. VIII, 30. οὐκ ἀνδριαντοποιός εἰμι  
 N. V, 1. οὐ τραχὺς εἰμι N. VII, 76. ξεινός  
 εἰμι N. VII, 61. ἐσσί ἄγγελος O. VI, 90.  
 ταμίας ἐσσί P. I, 88. οἶος ἐσσί μαθῶν P.  
 II, 72. ἐσσί δ' ἰατήρ P. IV, 270. βασιλεὺς  
 ἐσσί P. V, 16. ἐσσί μοι νῖός N. X, 80. ἐσσί  
 σοφός I. II, 12. ἔστιν εἰκόδς O. I, 35.

O. III, 47. ἔστιν ἀνθρώποις χρῆσις ἀνέ-  
 μων O. X, 12. ἔστι μόνον ἐκ θεῶν F. 96,  
 3. ἔσθ' ὅτε F. 172, 2. οὐκ ἔσθ' ὅπως  
 ἐρευνάσει F. 33. ἔστι καὶ θανόντεσσιν  
 μέρος O. VIII, 77. ἔστι φῦλον ἐν ἀνθρώ-  
 ποις P. III, 21. οὐ τί που οὗτος Ἀπόλ-  
 λων ἐστί P. IV, 87. οὐτις ἀπόκλαρός  
 ἔστιν οὐτ' ἔσεται P. V, 54. ἔστιν ἐν εὐτυχίᾳ  
 ἄκρον N. I, 10. ἔστιν ὠκὺς ἐν ποτανοῖς  
 N. III, 77. τὸ σιγαῦν ἐστι σοφώτατον  
 νοῆσαι N. V, 18. ἔστι τις λόγος N. IX, 6.  
 ἔστιν ἐφάψασθαι N. IX, 47. βαίνοισ' ἐστί  
 N. X, 18. ἐστί βαρὺς ἀντιάσαι N. X, 20.  
 ἔστι σοι λάχος N. X, 85. ἐστί μοῖρα Με-  
 λίσσῳ I. III, 9. ἔστι μοι κέλευθος I. III,  
 19. ἔστιν ἀφάνεια τύχας καὶ μαρναμένων  
 I. III, 49. οὐδ' ἔστιν οὕτω βάρβαρος I. V,  
 23. ἰατὰ καὶ τὰ βροτοῖς I. VII, 15. οἶας  
 εἰμὲν αἴσας P. III, 60. ὅσαι εἰσὶν ἐσοδοί  
 P. V, 116. βέλη μοι ἐντί O. II, 92. ἐντί  
 ὁδοὶ περαιτέραι O. IX, 112. ἐντί ὠκύτε-  
 ραι P. IV, 139. λαχόντες ἐντί P. V, 98.  
 κρυπταὶ ἐντί P. IX, 40. ἀπειράτοι ἐντί  
 N. I, 24. λογιόισιν ἐντί πρόσοδοι N. VI,  
 47. ἐντί τραυματῖαι F. 244. ἐντί τοι  
 φίλιπποι N. IX, 32. οὐκ ἀγνώτες ὑμῖν  
 ἐντί I. II, 30. τί δ' ἑρῶν σοι φίλος εἶην  
 F. 127, 3. εἶη ἐρᾶν F. 236. ἐν ζυγῶ κεν  
 εἶη κέντρον F. 89, 2. κεινός εἶην O. III,  
 48. εἶην εὐρησιεπής O. IX, 86. εἶη σε  
 πατεῖν O. I, 115. εὐφρων εἶη O. IV, 14.  
 εἰ δ' εἶη ταμίας O. VI, 4. εἶη, Ζεῦ, τὴν εἶη  
 ἀνδάνειν P. I, 29. εἶη με ὀμιλεῖν P. II,  
 96. φίλον εἶη φιλεῖν P. II, 83. εἶη ἀπή-  
 μων P. X, 21. μοὶ προκώμιον εἶη N. IV,  
 11. εἶη μὴ μοι τοιοῦτον ἦθος N. VIII, 35.  
 εἶη μιν φράξαι I. I, 64. εἶη τρίτον I. V,  
 6. ἦν οὗτος Τάνταλος O. I, 55. ἦν κλέος  
 βαθύ O. VII, 53. ἦν ἐσορᾶν καλός O. VIII,  
 19. ἦν πεπρωμένον O. VIII, 33. I. VII,  
 33. ἐξ ὄνειρου αὐτίκα ἦν ὕπαρ O. XIII,  
 65. μοιρίδιον ἦν P. I, 55. θέσφατον ἦν P.  
 IV, 71. ἦν βασιλεὺς P. IX, 14. εἰ ἦν ἐ-  
 τὰν ἀλάθειαν ἰδέμεν N. VII, 24. ἦν πάλαι  
 N. VIII, 50. ἦν ὅτε F. 51. ἦν τοσάροιθε  
 F. 58, 3. antistr. ἦν διακρίναι χρόνος F.  
 150, 5. εἰ πόνος ἦν N. VII, 74. ἐχθρὰ  
 πάρφασις ἦν πάλαι N. VIII, 32. εὐμαρὲς  
 ἦν N. VI, 33. οὐκ ἦν πεντάθλιον I. I, 26.  
 οὐ φιλοκερδής πω τότε ἦν I. II, 6. αἰδοῖος  
 ἦν ἀστοῖς ὀμιλεῖν I. II, 37. ἔσαν ὀφθαλ-  
 μός O. II, 10. οἰδυμοὶ ἔσαν ζωαὶ P. IV,  
 209. ἀρχοὶ οὐκ ἔτ' ἔσαν N. IX, 14. κεί-  
 νων ἔσαν ὑμέτεροι πρόγονοι O. IX, 57.  
 ἔσαν μέγιστοι N. IX, 17. μέγας ἐν με-  
 γάλοις ἔσομαι P. VIII, 108. ἔσομαι τοῖος  
 P. IV, 156. τερπνὸν ἐν ἀνθρώποις ἴσον  
 ἔσεται οὐδέν O. VIII, 53. τίς δὴ λύσις  
 ἔσεται N. X, 77. ἔσεται τοι παῖς I. V,  
 50. χαίρομαι ἔσεται P. IX, 51. εἰπέ-

ἔσται χρόνος P. XII, 36. ποιὰ τίς ἔσται P. IV, 63. μάρτυς ἔστω Ζεὺς P. IV, 167. τέθμιόν μοι εἶναι I. V, 17. πιστὸν ἔμμεναι O. I, 32. παῖς ἔμμεναι P. IV, 34. ἀπὸ χρυσοῦ ἔμμεναι P. XII, 18. πρόπολον ἔμμεναι N. IV, 79. ἔνδον ἄλσει ἔμμεναι N. VII, 45. ἔμμεναι χάσμα γείτονα N. VII, 87. κακὸν ἔμμεναι F. 49, 4. τί δ' ἔλπει σοφίαν ἔμμεναι F. 33. πᾶμπαν θεὸς ἔμμεναι N. X, 58. σοφοὶ ἔμμεν O. V, 16. οὐπω φανεράν ἔμμεν O. VII, 56. ἰσώνυμον ἔμμεν O. IX, 69. τοῖσιν ἀρχὰν ἔμμεν O. XIII, 60. ποίαν εὐχεται πατρίδ' ἔμμεν P. IV, 98. τοῦτ' ἀνιαρότατον ἔμμεν P. IV, 287. ἔμμεν εὐθύτομον P. V, 92. ὑπατος ἔμμεν P. VI, 42. πόσιν ἢ υἱὸν ἔμμεν P. IX, 104. ἄλοχον Διὸς ἔμμεν E. 6. κατεκρίθη ἀγανώτατος ἔμμεν F. 116. τέλος ἔμμεν P. IX, 122. ἔμμεν ἀπίστον P. X, 50. ἀπ' Ἀθηναίων ἔμμεν N. V, 49. σφίσιον ἰγγενὲς ἔμμεν N. X, 51. ἔμμεν ἀκόναν ἀνδράσι I. V, 69. ἄλοχον εἶναι ἔμμεν I. VII, 29. ἔσεσθαι μάντιν O. VI, 50. γέρας ἔσεσθαι O. VII, 68. ἔσεσθαι κλυτὰν P. I, 37. ἐπίτροπος εἶναι O. I, 106. οὐτε δῶν ἔων O. VI, 19. ὠραῖος εἶναι καὶ καλὸς O. IX, 101. θαυμαστός εἶναι O. IX, 103. εἶναι μεγαλάνωρ P. I, 52. ἐκάς εἶναι P. II, 54. ἐχθρὸς εἶναι P. II, 54. οἶος εἶναι P. III, 5. εἶναι καλὸς N. III, 18. παραστάτας εἶναι N. III, 36. παῖς εἶναι N. III, 42. ἀπειρομάχας εἶναι N. IV, 30. Ὀλυμπιόνικος εἶναι N. VI, 17. εἶναι ἐγγύς N. VII, 64. εἶναι ζύγγοτος N. X, 39. ὑπέμειθεν εἶναι N. X, 87. ἀτολμος εἶναι N. XI, 32. ὁμόδαμος εἶναι I. I, 30. εἶναι καλὸς N. III, 32. I. II, 4. θεότιμος εἶναι I. V, 11. φθινόκαρπος εἶναι P. IV, 265. καὶ πολὺ κλειτὸν περ εἶσαν Θήβαν F. 206, 4. πρόφαντον εἶναι O. I, 116. ἐκτὸς εἶναι O. VI, 104. εἶναι πλοῦτον P. IV, 170. ὑμνητὸν εἶναι P. VI, 61. θεμίσκοπον εἶναι N. VII, 47. εὐδαίμων εἶναι N. VII, 100. εἶναι τῶν τὸτ' εἶναι I. III, 45. ἀρπαζομένων τῶν εἶναι F. 49, 3. πράξιος ἐσσομένας O. XII, 8. ἐσσομένον προιδεῖν N. I, 27. τὰ ἐσσομένα O. XIII, 99.

εἶμι. ὄλβιος ὅστις εἶσιν ὑπὸ χθόνα F. 102. δόμον ἴθι O. XIV, 21. ἴτω χρέος P. VIII, 34. ἴτε παρ Μελίαν P. XI, 3. ἴοντων ἐς ἄντρον εὐθὺς ἀγγελίαι I. VII, 41. ὄρσο δεῦρο ἴμεν O. VI, 63. Οὐλυμπόνδ' ἴων O. III, 38. μετὰ στέφανον ἴων O. IV, 25. ἄχετ' ἴων O. VI, 38. ἴων πόρσω O. XI, 57. εὐθὺς ἴων P. IV, 83. δυνειρος ἴων P. IV, 163. ναυσὶν οὐτε πεζὸς ἴων P. X, 29. ὀρθὰν κέλευθον ἴων P. XI, 39. ἀμφοτέρως ἴων χειρὸς N. VII, 94. παρὰ προθυρον ἴων I. VII, 3. ἴοντι γὰς παρ' ὀμφαλόν

εἰνάλιος V. ἐνάλιος.

εἶνεκεν V. ἔνεκεν.

εἶπεῖν. τῷ μὲν εἶπε O. I, 75. εἶπεν τοιοῦτον ἔπος O. VI, 16. τῷ μὲν ναῶν πλοῦτον εἶπε O. VII, 33. εἶπεν αὐτὸς ὄραν O. VII, 62. οὕτως εἶπε ναύταις P. IV, 11. εἶπεν καὶ τὸδε P. IV, 86. ὡδ' εἶπε P. VIII, 45. εἶπε δ' ἐν μέσσοις ἀπάγεσθαι P. IX, 123. εἶπεν φιομήσαις I. V, 49. ἀπίστον εἶπα N. IX, 33. εἶπεν Ὑψιπυλεῖα O. IV, 25. τὸτ' εἶπεν P. III, 40. ὡς ἄρ' εἶπεν P. IV, 156. εἶπεν ὡδε P. IV, 229. εἶπεν θέμις ἐν μέσσοισι I. VII, 31. ὄφρ' εἶπης, ὅτι ἐστεφάνωσε O. XIV, 22. εἴ τις εὔ εἶπη τι I. III, 59. δελφῶν κεν ἴσον εἶποιμι N. VI, 68. κείνα ἔργα εἶποι O. VIII, 62. εἶπὸν μεμνᾶσθαι O. VI, 92. εἶπε γένναν P. IV, 100. γαστρίμαργόν τιν' εἶπεῖν O. I, 52. τόσα εἶπεῖν O. XIII, 68. αἰδέομαι μέγα εἶπεῖν N. V, 14. θρασύ μοι τὸδ' εἶπεῖν N. VII, 50. οὐκ ἔχω εἶπεῖν N. VII, 56. εἶπεῖν ἀτρέκειαν F. 232, 4. ἔπος κείνοισιν εἰπῶν P. IV, 105. ὡς ἄρ' εἰπῶν P. IX, 68. I. V, 52. μέγα εἰπῶν N. VI, 28. ἔπος εἰπόντα I. I, 46. ὡς ἄρα σάφα εἶπαις O. VIII, 46. εἰρήσεται V. seorsim.

εἶπερ. εἶπερ φιλεῖς P. I, 90. εἶπερ δέδωκε N. II, 7.

εἰράνα. \*Δίκα καὶ ὁμότροπος Εἰράνα ταμίαι πλοῦτον O. XIII, 7. ἐν εἰράνα N. I, 69. πολλὰν καὶ ἀσυχιον βουσίην εἰράναν παρέχοισα P. IX, 23.

εἰργῶ. εἰργεῖ ἕτερον ἕτερα N. VII, 6.

εἰρεσία. εἰρεσία ὑπεχάρεσεν ἄκορος P. IV, 202.

εἰρήσεται ἐν βραχίστοις I. V, 56.

εἰρω. εἰρειν στεφάνους ἐλαφρόν N. VII, 77.

εἶς. ὦν εἶς O. VII, 73. εἶς δέ O. VIII, 40.

μία μελέτα O. IX, 114. βοῦς μία P. IV,

142. νῆκα μία Ὀλυμπιάς P. VII, 14. μίας

ματρός N. VI, 1. μιᾷ μοίρᾳ χρόνου O.

VII, 94. ἀμέρα μιᾷ I. III, 34. μίαν ἀμε-

ραν O. IX, 91. Νηρείδων μίαν N. IV, 65.

ἐν γένος N. VI, 1. ἐνὸς σπέρματος P. III,

36. πατρός ἐνός P. X, 2. ἀλίω ἀμφ' ἐνί

O. XIII, 36. ἐνὶ τρόπῳ N. VII, 14. τυ-

χεῖν ἕνα πᾶσαν εὐδαιμονίαν N. VII, 55.

ἐν παρ' ἐσλόν P. III, 81.

εἰς O. XI, 39. 96. P. III, 10. X, 63. N. V, 11.

VII, 37. ἐς O. I, 10. 38. 75. 78. II, 38.

54. 93. III, 26. 36. V, 14. 22. VI, 13. 44.

63. 73. VII, 31. 33. 67. VIII, 47. X, 10.

XI, 12. P. I, 24. 28. 34. 35. III, 34. 25. 99.

105. IV, 44. 76. 188. 207. 211. V, 67. VI,

12. 50. IX, 57. X, 30. 46. XI, 4. N. I, 35.

43. IV, 68. VI, 51. VII, 48. 62. VIII, 21.

IX, 2. 3. 4. 18. 21. X, 14. XI, 3. I, II, 2.

34. IV, 24. V, 26. 27. 59. VI, 14. 41. 45.

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εἰσδέχομαι. αὐτόν με πρώτιστα εἰσδέξαι F.  
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εἰσείδω. υἱὸν εἰσιδέτω θανόντα I. VII, 36.  
εἰσέρχομαι. αὐλὰν εἰσῆλθεν N. x, 16. δώματ'  
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ἔσοδοι P. v, 116.

εἰσοράω. ἐσορᾶν καλός O. VIII, 19.  
εἰσορούω. ἐσόρουσε O. VIII, 40.  
εἰσοπτρον. ἔργοις καλοῖς εἰσοπτρον N. VII,  
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IX, 15. 82. XI, 90. XIII, 64. IX, 15. 82.  
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IV, 14. 26. 66. 72. 91. 132. 155. 176. v, 52.  
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VI, 12. XI, 30. I. I, 11. 37. v, 42. VI, 10.  
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στα παρθενικαὶ πόσις ἢ υἱὸν εὐχοντο P.  
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152.

ἐκαταβόλος. ἐκαταβόλε P. VIII, 64. τόξων  
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ἐκατοντόργυιος ἀνδριάς F. 110.  
ἐκβάλλω. ἔπος ἐκβαλεῖν κραταιὸν ἐν ἀγα-  
θοῖς P. II, 81.

ἐκγονος. Παμφύλου καὶ Ἡρακλειδᾶν ἐκγονοί  
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ἐκδιδάσκω. λιτάς τ' ἐπαιιδὰς ἐκδιδάσκησεν  
Αἰσονίδα P. IV, 217.

ἐκδίδωμι. Δι' τοῦτ' ἐκδώσομεν πράσσειν O.  
XIII, 102. θυμὸν ἐκδόσθαι πρὸς ἦβαν P.  
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ἐκκαίδεκα N. XI, 19.

ἐκκαλέω. γείτον' ἐκκάλεσεν N. I, 60.  
ἐκκυλίω. ὅστις δὴ τρόπος ἐξεκύλισσέ μιν F. 2.  
ἐκλείπω. οὐδέ ποτ' ἐκλείψειν γενεᾶν O. VI,  
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ἐκμανθάνω. γενεᾶν Κλεονίκου ἐκμαθῶν I.  
IV, 63.

ἐκνέω. κούφοισιν ἐκνεύσει ποσίην O. XIII,  
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ἐκνόμιος. ἐκνόμιον λῆμα καὶ δύναμιν N. I, 56.  
ἐκπαγλος. ἐκπαγλος ἀνὴρ P. IV, 79. σθένει  
ἐκπαγλος I. VI, 22. ἐκπαγλον Ἀλκωνῆ  
N. IV, 27. ἐν πόνοις ἐκπαγλον I. v, 51.

ἐκπέμτω. ἐξέπεμψεν παλαισμάτων ἀρχεῖνα  
καὶ σθένος N. VII, 72.

ἐκπονέω. ἐξεπόνασ' ἐπιτακτὸν μέτρον P.  
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ἐκτανύω. ἔνθα μιν (δέρμα) ἐκτάνυσαν P. IV,  
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ἐκτέμνω. ἴνας ἐκταμῶν δορί I. VII, 53.  
ἐκτελέω. εἴκοσι ἐκτελέσαις ἐνιαυτούς P. IV,  
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πολιν γενέσθαι Θήραν P. IV, 19. ἐξετε-  
λεύτασεν μιν δαίμων P. XII, 29. Ἰάσονος  
εὐδοξον πλόον ἐκτελευτάσαις F. 158, 4.

ἐκτος. ἐκτος στέφανος O. VIII, 76. ἐν ἔκτα  
(ἀμέρα) P. IV, 132.

ἐκτός. καμάτων ἐκτός ἐόντα O. VI, 104.  
ἐκτός ἔχειν πόδα P. IV, 289.

\*"Εκτωρ. "Εκτωρ Αἴαντος ἄκουσεν N. II,  
14. λέγεται "Εκτορι κλέος ἀνθῆσαι N. IX,  
39. ὃς "Εκτορ' ἐσφαλε, Τροίας κίονα O.  
II, 89. τίνες "Εκτορα πέφνον I. IV, 43.  
αἰνέων "Εκτορα I. VI, 32. ὑπέρθυμον "Εκ-  
τορα I. VII, 55.

ἐκφαίνω. πόθεν ἐξέφανεν Χάριτες O. XIII,  
18. δῶρα καὶ κράτος ἐξέφαναν ἐς γένος  
αὐτῶ N. VII, 68.

ἐκφέρω. τὸ μύρσιμον ἐκφερεν N. IV, 61.

- ἐκφεύγω. κινήθμων ἐκφυγεῖν πετρῶν P. IV, 209. θάνατον οὐκ ἐξέφυγεν O. XI, 44.
- ἐκχράω. ἄ,τε οἱ πατέρων ὀρθαὶ φρένες ἐξ ἀγαθῶν ἔχραον O. VII, 92. si tmesis est; sed v. notam.
- ἐκῶν. ἀέκονθ' ἐκῶν O. XI, 30. ἐκῶν ἔβαν O. XIII, 92. ἐκῶν ἄθρησον χάριν P. II, 69. ἐκῶν τέλεσον P. IV, 165. ἐκῶν θυμῶ γελαυεῖ ἔντυεν P. IV, 181. ἐκῶν ἐπαιήσαις τῶ παρεόντι F. 173, 3. οὔτις ἐκῶν κακὸν εὔρετο F. 248. ἐκόντος ἐκ δόμων P. VIII, 14. ἐκόντι νόω P. V, 43. VIII, 70. ἐκόντι νότῳ N. VI, 59. ἤθελον πείθεσθ' ἐκόντες N. VIII, 10.
- ἐλαία. γλαυκόχροα κόσμον ἐλαίας O. III, 13. σκάπτῳ σκληρῶς ἐλαίας O. VII, 29. κόσμον χρυσίας ἐλαίας O. X, 13. καρπὸς ἐλαίας N. X, 35. ἐλαία στεφανωθείς Πισάτιδι O. IV, 12. Ὀλυμπιάδων φύλλοις ἐλαιῶν χρυσέοις μιχθέντα N. I, 17.
- ἐλαιηρός. κηρὸς ὡς ἐλαιηρῶν μελισσῶν τάκομαι F. 88. I. ep.
- ἐλαιον. σὺν ἐλαίῳ φαρμακώσαισ' ἀντίτομα P. IV, 221.
- ἐλαιος ἄγριος F. 21.
- ἐλαιόω. ἠλαιούντο F. 274.
- ἐλασίβροντα παῖ Ῥέας F. 108.
- ἐλάσιππον ἔθνος P. V, 85.
- ἐλάτα. χλωραῖς ἐλάταισι τυπεῖς F. 148.
- ἐλάτειραν θοδὺν ἵππων F. 59.
- ἐλατήρ ὑπέρτατε βροντῆς O. IV, 1.
- ἐλαύνω. ἄλλοτ' ἄλλοῖος οὔρος ἀνθρώπους ἐλαύνει I. III, 24. αὔλακας ἠλαυνε P. IV, 228. ἐλαύνων ἴκετο O. VI, 48. ἐς Ἰστρον ἐλαύνων O. VIII, 47. στρατὸν ἐλαύνων O. XI, 69. περὶ ὁρόμον ἐλαυνόντεσσιν O. VI, 76. ἐλαύνειν τι νεώτερον F. 74, 5.
- ἐλαφος. χρυσόκερων ἔλαφον θήλειαν O. III, 30. κτείνοντ' ἐλάφους ἀνευ κυνῶν ἐρκέων τε N. III, 49.
- ἐλαφρός γονάτιον ἐλαφρὸν ὄρμῶν N. V, 20. εἶρειν στεφάνους ἐλαφρὸν N. VII, 77. ἐλαφρῶν κυπάρισσον F. 126, 1.
- ἐλαφρῶς. φέρειν ἐλαφρῶς P. II, 93.
- ἐλαχυπτέρυξ. δελφίνων ἐλαχυπτερύγων P. IV, 17.
- ἐλάω. ἐλᾶ τέσσαρας ἀρετὰς ὁ μακρὸς αἰὼν N. III, 71. ἀκοντι Φράστῳρ ἔλασε σκοπὸν O. XI, 74. ἀνδρας δαίμων ἀπ' Οἰνώνας ἔλασεν N. V, 16. ἔλασεν ἀντιτυχόντα μαχαίρα N. VII, 42. ἠλασε Λυγκεὺς ἐν πλευραῖσι χαλκόν N. X, 70. βόας ἀραιήτασ' ἠλασεν F. 151, 8. ἐλα νῦν μοι πεδόθεν I. IV, 42. ἐλσαις v. seorsim.
- ἐλδομαι. εἰ γάρυεν ἐλδεαι O. I, 4.
- ἐλεγχος. διάπειρα βροτῶν ἐλεγχος O. IV, 20. δόμεν ἐς ἐλεγχον N. VIII, 22. οὐκ ἐλεγχέεσσιν ἐμίανε N. III, 15.
- ἐλέγχω. ἠλεγξαν στρατιᾶν ὠκύτατι P. XI, 9.
- Ἐλειθυία P. III, 9. Ἐλείθυια, παῖ Ἥρας N. VII, 1.
- ἐλελίζω. φόρμιγγ' ἐλελίζων O. IX, 14. ἀσπεροπαῖν ἐλελίξαις N. IX, 19. ἐλελιζομένα (φόρμιγγε) P. I, 4.
- ἐλελίχθων. \*Ἐλέλιχθον Ποσειδᾶν P. VI, 50. τετραορίας ἐλελίχθονος P. II, 4.
- \*Ἐλένα. Τυνδαρίδαις ἀδεῖν καλλιπλοκάμῳ θ' Ἐλένα O. III, 1. σὺν Ἐλένα μόλον P. V, 83. ἀμφ' Ἐλένα P. XI, 33. Ἐλέναν κομίζοντες O. XIII, 57. Ἐλέναν ἐλύσατο I. VII, 52.
- \*Ἐλενος. ἀνεψιὸς Ἐλένοιο N. III, 60.
- ἐλευθερία. θεοδμάτῳ σὺν ἐλευθερία P. I, 61. σὺν ἐλευθερία I. VII, 15. ἐλευθερίας χρηπίδ' ἐβάλλοντο F. 196.
- \*Ἐλευθέριος. Ζηνὸς Ἐλευθερίου O. XII, 1.
- ἐλεύθερος. ἐλευθέρῳ στόλῳ P. VIII, 103. ἐλευθέρα φρενί P. II, 57.
- \*Ἐλευθῶ. Χρυσοκόμας πρᾶυμητιν Ἐλευθῶ συμπαρέστασεν O. VI, 42.
- \*Ἐλευσίς. εἰναλία Ἐλευσίς O. IX, 106. ἄ Ἐλευσίς O. XIII, 106. Δάμπτρος ἄλσος, Ἐλευσίνα I. I, 57.
- ἐλέφας. ἐλέφαντι κεκαδμένον O. I, 27. λευκὸν ἐλέφανθ' ἀμᾶ N. VII, 78.
- ἐλικάμπυκα Σεμέλαν F. 45, 18.
- ἐλικοβλέφαρος. ἐλικοβλεφάρου Λήδας P. IV, 172. ἐλικοβλεφάρου Ἀφροδίτας F. 88, 1. antistr.
- \*Ἐλικωνιάς. τιμὰς Ἐλικωνιάδων I. II, 24.
- \*Ἐλικώνιος. Ἐλικώνια παρθένοι I. VII, 57.
- ἐλικῶπις. ἐλικῶπιδος Ἀφροδίτας P. VI, 1.
- ἐλινύω. οὐκ ἐλινύσοντας αὐτοὺς (ἕμους) εἰργασάμαν I. II, 46. ἐλινύσοντα ἐργάζεσθαι ἀγάλατα N. V, 1.
- ἐλίσσω. ἐλίσσων βίον πόρον I. VII, 15. παρ ποδὶ νυὸς ἐλίσσομενον (κῦμα) N. VI, 57. ψᾶφον ἐλίσσομέναν O. XI, 9. Ὄραι ὑπ' αἰοιδᾶς ἐλίσσομεναι O. IV, 2. cf. εἰλίσσω.
- ἔλκος. τρώμαν ἔλκος P. IV, 271. ἔλκει τειρόμενον P. I, 52. ἔλκος ἐνέπιξαν καρδία P. II, 91. ἔλκεα ἔμβαλε F. 77, 1. ἐλκῶν αὐτοφύτων P. III, 48. ἀνόμοια ἔλκεα ῥῆξαν N. VIII, 29.
- ἐλκύω. ἀτρόποισιν ἐλκύσαι ἔπεσι N. VII, 103.
- ἔλκω. ἀπάλαιστος ἐν λόγῳ ἔλκειν N. IV, 94. χειρὸς ἔλκων ὑπίσσω N. XI, 32. ἴγγι ἔλκομαι ἤτορ N. IV, 35. στάθμας τινος ἐλκόμενοι P. II, 90.
- \*Ἐλλα. ὑπὲρ Ἑλλας πόρον F. 197.
- \*Ἐλλαν. Ἑλλανα στρατῶν N. X, 25. οὔτις Ἑλλάνων P. I, 49. παιδεσσιν Ἑλλάνων I. III, 54. F. 83. τοῖς Ἑλλάσιν F. 196. καθ' Ἑλλανας O. I, 116. O. VI, 71.
- \*Ἑλλάνιος. πατέρος Ἑλλανίου N. V, 10.
- \*Ἑλλανίς. Ἑλλανίδα στρατιᾶν P. XI, 50.
- \*Ἑλλανοδίκας. ἀτρεκῆς Ἑλλανοδίκας ἀμφί

- Ἑλλάδος ἀπάσας N. VI, 27. Ἑλλάδος ἔρεισμι' Ἀθῆναι F. 46. Ἑλλάδι P. VII, 8. τῶν ἐν Ἑλλάδι τερπνῶν P. X, 19. Ἑλλάδι μόχθον I. VII, 11. Ἑλλάδ' ἐξέλκων δουλίας P. I, 75. πᾶσαν καθ' Ἑλλάδα O. XIII, 109. ἀν' Ἑλλάδα P. II, 60. Ἑλλάδα νικάσαντα P. XII, 6.
- \* Ἑλλοί F. 31.
- \* Ἑλωρος. βαθυκρήμνοισιν ἀμφ' ἀκταῖς Ἑλώρου N. IX, 40.
- \* Ἑλλώτια O. XIII, 39.
- ἐλπίς. ἐλπίς γλυκεῖα γηροτρόφος F. 233. μεγάλας ἐξ ἐλπίδος P. VIII, 94. δέδεται ἀναιδεῖ ἐλπίδι γυῖα N. XI, 46. παρά ἐλπίδα O. XIII, 80. ἐλπίδ' ἔχω P. III, 111. χρῆ ἀγαθὰν ἐλπίδ' ἀνδρὶ μέλειν I. VII, 15. ψεύδη τάρμοισαι κυλίνδοντ' ἐλπίδες O. XII, 6. ἐλπίδες ἐγρηγορότων ἐρύπνια F. 234. κοιναὶ ἔρχοντ' ἐλπίδες ἀνδρῶν N. I, 32. ἐλπίδες ὀκνηρότεραι γονέων N. XI, 22. φθουραὶ φρένας ἀμφικρέμανται ἐλπίδες I. II, 43. κενεῶν ἐλπίδων χαῦνον τέλος N. VIII, 45. δαπάναι ἐλπίδων I. IV, 65. ἀκράντοις ἐλπίσιν μεταμῶνια θηρεύων P. III, 23. ἐσχάταις ἐλπίσιν I. VI, 36. ἅπαν ἐπὶ ἐλπίδεσσι τέκμαρ P. II, 49. ἀπὸ κόρος ἀμβλύνει ταχείας ἐλπίδας P. I, 83. ἀδείας ἐνίπτων ἐλπίδας P. IV, 201.
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- \* Ἐμμενίδαι. Ἐμμενίδαῖς Θήρωνι τ' ἐλθεῖν κῦδος O. III, 40. ὀλβίοισιν Ἐμμενίδαῖς P. VI, 5.
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\* Ἐνδαῖς. Ἐνδαΐδος υἱοί N. V, 12.

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 πενταετηρίδ' ἐορτὰν Ἡρακλῆος τέθμιον  
 κωμάσαις N. XI, 27. βωμοὺς ἐγέραρεν  
 ἐορταῖς θεῶν μεγίσταις O. V, 5. πατρὶ  
 ἐορτὰν κτίση O. VI, 69. ἀρπαλέαν δόσιν  
 πενταθλίου σὺν ἐορταῖς ὑμαῖς ἐπάγαγε  
 P. V, 60.

- εός. εἰς ἀρετᾶς P. IV, 187. εἰς δορί I. IV, 47. ἄσπει εἰς I. V, 65. εἰς κεφαλᾷ O. VI, 60. VII, 67. εἰς καρδίᾳ P. II, 91. εἰς πάτρα N. VII, 85. εἰς ὄλεθρον P. II, 41. εἰς χώρον P. IV, 269. εἰς πόδα N. VI, 15. εἰς πόλιν O. XI, 40. εἰς ψυχάν P. IV, 159. μῆτιν εἰς P. IX, 39. ἄλοχον εἰς I. VII, 29. εἰς κᾶδος O. VII, 5. εἰς χερσίν N. I, 45.
- ἐπαγγέλλω. ξείνοις δεῖπν' ἐπαγγέλλουσι P. IV, 31.
- ἐπάγω. οἴκοι ἀρπαλέαν ὁόσιν ἐπάγαγεν P. VIII, 69. ἐπὶ τι καὶ πῆμ' ἄγει O. II, 41. ἀγέλαν ἑκατόγγυιον ἐπάγαγε F. 87, 13.
- ἐπαίρω. Λοκρῶν ἐπαίρουσι ματέρα O. IX, 22.
- ἐπαινέω. κείνον ἐπαινέουσι P. V, 107. ἀδελφεοὺς ἐπαινῆσομεν P. X, 69. ποτὶ σὲ πάντα λόγον ἐπαινέειν P. II, 67. ὄλβον ἢ χειρῶν βίαν ἢ πόλεμον ἐπαινῆσαι N. V, 19. οἶκον ἐπαινέων O. XIII, 2. λέξατο πάντας ἐπαινῆσαι P. IV, 189. σύνθεσιν ἐπαινῆσαντες P. IV, 168. τῷ παρεόντι ἐπαινῆσαι ἐκῶν F. 173, 3.
- ἐπαινος. ὁ ἐξ οἴκου ἐπαινος F. 174.
- ἐπαίσσω. οὖρος ἐπαίσσων I. III, 24.
- ἐπαίω. ὅποτε ἐπαίωσιν ἔαρ F. 45, 14.
- ἐπάκοος γένευ O. XIV, 15.
- ἐπάκτος. ὄμβρος ἐπακτὸς ἐλθῶν P. VI, 10. ποιμένα ἐπακτὸν ἀλλότριον O. XI, 93.
- ἐπαλπιος. νόστος ἐπαλπιος P. VIII, 88.
- ἐπάμερος v. ἐφάμερος.
- ἐπανατέλλω. ἐπανατέλλων χρόνος O. VIII, 28.
- ἐπάξιος. χάριμα πάντων ἐπάξιον N. VII, 89. παγκρατίου στεφάνωμ' ἐπάξιον I. III, 62.
- ἐπαιδιά. μαλακαῖς ἐπαιδιαῖς ἀμφέπων P. III, 51. ἐπαιδιαῖς νώδυνον θῆκε N. VIII, 49. λιτάς τ' ἐπαιδιαῖς ἐκδίδασκησεν P. IV, 217.
- ἐπαρκέω. ὁ Ἀλκιμίδα γενεᾷ ἐπάρκεσεν N. VI, 62.
- ἐπασκέω. ἐπασκήσω τιμαῖς ἦρωα N. IX, 10. ἐτι μᾶλλον ἐπασκήσει Θήβαν F. 206, 4.
- ἐπαυρεῖν. πολλοὶ ἐπαύρου P. III, 36. μόχθων ἀμοιβάν ἐπαύρου N. V, 49.
- ἐπαυχένιος. ἐπαυχένιον ζυγόν P. II, 93.
- \*Ἐπαφος. Ἐπάφοιο κόραν P. IV, 14. Ἐπάφον παλάμαις N. X, 5.
- ἐπεὶ O. I, 26. 79. II, 87. 108. III, 6. IV, 15. VI, 14. 27. 47. 57. VII, 61. 90. VIII, 37. IX, 31. 40. XI, 27. 92. XIV, 5. P. II, 34, 36. III, 38. IV, 111. 122. 188. 191. V, 59. 84. VII, 5. IX, 83. 112. 125. XI, 33. XII, 18. N. IV, 81. VI, 29. 48. VII, 22. 35. 93. X, 14. 51. 57. I. I, 10. 45. II, 45. VII, 31. 64. 67. F. 147. F. 151, 6.
- ἐπειγώ. Ὀραι ἐπειγόμεναι N. IV, 34. ἐπειγόμενων ἤδη θεῶν P. IX, 69. γίγνωσκε δ' ἐπειγόμενους P. IV, 84. Ἐάνθοσ ἠπειγεν
- ἐπειδή I. VII, 9.
- ἐπέικω. τιν ἐπέοικεν πειθέμεν N. VII, 95.
- ἐπειμι. γῆρας ἐπειμι I. VI, 41.
- ἐπειμι. φέγγος ἐπεστιν ἀνδρῶν P. VIII, 101. ψεύδεσσι οἱ σεμνὸν ἐπεστί τι N. VII, 23. ἐπέσσεταί μοι βοᾷ κάρυκος O. XIII, 95. ἐπῆει γᾶν F. 70.
- Ἐπειοί. Ἐπειῶν βασιλεύς O. X, 36. ἀπό γᾶς O. IX, 62.
- ἐπειτα O. VI, 15. 89. VIII, 58. IX, 42. P. I, 60. V, 95. N. III, 47. X, 80. 90. ἐπειτεν N. II, 52. VI, 20. P. IV, 211. I. VI, 20.
- ἐπεμβαίνω. τετραορίας ἦρωας τ' ἐπεμβεβαῶτας N. IV, 29.
- ἐπέρχομαι. δαίμων ἐπῆλθεν P. IV, 28. ἕκαθεν ἐπελθῶν O. XI, 7. πάτρῳ ἐπερχόμενος P. VI, 46.
- ἐπέτης. πλοῦτον ἐπέταν πολύφιλον P. V, 4.
- ἐπετος F. 272.
- ἐπεύχομαι. ἐπεύξασθαι ματρί P. III, 77.
- ἐπέχω. ἐπέχε σκοπῷ τόξον O. II, 98.
- ἐπηετανός. βίον ἐπηετανόν N. VI, 10.
- ἐπήρατος. ἐπήρατον κλέος P. V, 73. δόξαν ἐπήρατον I. V, 11.
- ἐπί cum genit. O. I, 77. VII, 72. P. IV, 273, V, 93. VIII, 48. 93. IX, 92. N. V, 1. 2. F. 151, 7. cum dat. O. I, 113. II, 12. 99. III, 6. 23. VI, 70. 82. VII, 82. VIII, 9. 48. 84. X, 13. XI, 31. XIII, 34. 102. XIV, 16. P. I, 7. 36. 84. II, 49. IV, 23. 36. 163. 186. 294. V, 119. VIII, 79. IX, 12. 25. X, 38. XI, 22. XII, 2. N. I, 19. III, 4. V, 13. IX, 9. 22. X, 71. I. I, 26. 47. III, 27. IV, 37. VI, 13. VII, 14. 45. F. 73, 2. F. 254. F. 95, 7. cum accus. O. I, 45. III, 10. VIII, 12. XIII, 55. P. I, 70. III, 69. IV, 178. 203. IX, 129. X, 54. XI, 49. N. VI, 29. 50. 60. VII, 5. IX, 8. X, 11. 49. 73. I. III, 59. F. 45, 9. 15. F. 242, 3. a verbo se-junctum O. II, 41. VII, 45. VIII, 32. P. II, 9. IX, 56. XI, 14. I. VII, 58.
- ἐπιβαίνω. ὅποτε ἐπέβαινε F. 58, 5. antistr. πολλῶν ἐπέβαν καιρόν N. I, 18. ἀνορέαις ὑπερτάταις ἐπέβα N. III, 19. ἐπέβαν Σικυωνόθε N. X, 43. ἐπέβασε πότμος αὐτὸν εὐαμερίας I. I, 39. ἐπὶ μὲν βαίνει τι καὶ λάθας νέφος O. VII, 45.
- ἐπιβάλλω v. βάλλω.
- ἐπίβδα. τραχείαν ἐρποντων πρὸς ἐπίβδαν P. IV, 140.
- ἐπιβουλία. ἀντίτειν' ἐπιβουλία N. IV, 37.
- ἐπιβρίθω. ὄλβος πολὺς ἐπιβρίθαις P. III, 106.
- ἐπιγεινομένων τετραίων παιδῶν P. IV, 47.
- ἐπιγιγνώσκω. ἐπέγνω μιν P. IV, 279.
- \*Ἐπίγονοι. ἀπ' Ἀργεος ἦλυθον Ἐπίγονοι P. VIII, 44.
- ἐπιγαυμίδιον καθυμνέμεναι P. IX, 64.

- δείξαντ' ἀγῶνα P. IV, 254. μουσικὰν ὄρθαν ἐπιδεικνυμένου F. 8.
- \* Ἐπίδαυρος. Ἐπιδαύρω N. V, 52. ἐν Ἐπιδαύρω I. VII, 68. Ἐπιδαυρόθεν N. III, 80.
- ἐπιδέξια χειρός P. VI, 19.
- ἐπιδίκω. δίκον φύλλ' ἐπι καὶ στεφάνους P. IX, 128.
- ἐπίδοξον κῦδος N. IX, 46.
- ἐπιζεύγνυμι. ζευχθέντες ἐπι στέφανοι O. III, 6.
- \* Ἐπιζεφύριος. Ἐπιζεφυρίων Λοκρῶν O. X, 15. cf. Ζεφύριοι.
- ἐπιθορών v. θορών.
- ἐπίκαιρος. ἰατῆρ ἐπικαιρότατος P. IV, 270.
- ἐπικελαδέω. κύσμον ἐπι στεφάνω κελαδήσω O. X, 14.
- ἐπικλάγγω v. κλάγγω.
- ἐπίκοτον στάσι F. 228.
- ἐπίκουρος. Ὀλιγαίθιδαισι εἶβαν ἐπίκουρος O. XIII, 93. ἐπίκουρον ὁδὸν λόγων O. I, 110.
- ἐπίκρανον. ἂν δ' ἐπικράνοισι σχέθον πέτραν F. 58, 7. antistr.
- ἐπικρατέω. ἐρώτων ἐπικρατεῖν N. VIII, 5.
- ἐπίκρυφον οἶμον O. VIII, 69.
- ἐπικύρω. ἐκ θεῶν μετατροπίας ἐπικύρσαιεν P. X, 21. ἐπικύρσαις ἀφθόνων O. VI, 7.
- ἐπικώμιος. ἐπικώμιος ὕμνος N. VIII, 50. ἐπικωμίαν ἀνδρῶν ὅπα P. X, 6. ἴδια ναυστολέοντες ἐπικώμια N. VI, 33.
- ἐπιλάμπω. Πηλέος μόχθοι νεότατ' ἐπέλαμψαν μυρίοις F. 158, 1.
- ἐπιλανθάνω. ὀφείλων ἐπιλέλαθα O. XI, 3. θνάσκει ἐπιλασθέν ἔργον F. 86, 3.
- ἐπίλασις. καμάτων ἐπίλασις παράσχοι P. I, 46.
- ἐπίλοιπος. ἀμέραι ἐπίλοιποι O. I, 33.
- \* Ἐπιμαθεύς. Ἐπιμαθέος ὀψινόου θυγατέρα P. V, 27.
- ἐπιμίγνυμι. ἐμφύλιον αἷμα ἐπέμιξε θνατοῖς P. II, 32. ἀγλαΐαισι ἐπίμιξαι λαόν N. IX, 31. ἐπιμίξαις Αἰθιόπεσσι χεῖρας N. III, 58.
- ἐπιμομφά: λῦσαι ὀξεῖαν ἐπιμομφάν O. XI, 9.
- ἐπινέμω. Μοισᾶν ἀπὸ τόξων Δία τ' ἐπίνεμαι ἀκρωτήριον τ' Ἄλιδος O. IX, 7. •
- ἐπινεύω v. νεύω.
- ἐπίνικος, ἐπινίκιος. χειρῶν ἄωτον ἐπινικόν O. VIII, 75. ἐπινικίοισιν ἀοιδαῖς N. IV, 78.
- ἐπίνομον στρατόν P. XI, 7.
- ἐπιπέμπω. ἐπι κλυτὰν πέμπετε χάριν F. 45.
- ἐπιπρέπω. φῶ λῆμα ἐπιπρέπει P. VIII, 46.
- ἐπίσκοπος. Μινυᾶν ἐπίσκοποι O. XIV, 4.
- ἐπισπείρω. μομφάν ἐπισπείρων ἀλιτροῖς N. VIII, 39.
- ἐπιστάζω. ἐπιστάζων χάριν I. III, 90.
- ἐπίσταμαι. ἔρξαι καὶ παθεῖν ἐπίστασαι P. VIII, 7. λόγων κορυφὰν συνέμεν ἐπίστα P. III, 20.
- ἐπιστατέω. μάρτυς ἔργμασι ἐπιστατεῖ N. VII, 49.
- ἐπιστείχω. ἐπιστείχοντα νᾶσον I. V, 19.
- ἐπιστεφανώ. ἐπεστεφάνωσε βωμόν O. IX, 120.
- ἐπιτακτὸν μέτρον P. IV, 236.
- ἐπιτανύω v. τανύω.
- ἐπιτέλλω. ἐμοὶ θάνατον ἐπίτειλον N. X, 77. νιῶ ἐπιτελλόμενος P. I, 70.
- ἐπιτέρπομαι. Ἰπποῖσι ἐπιτερπόμενον O. V, 22.
- ἐπιτεύχω v. τεύχω.
- ἐπιτίθημι v. τίθημι.
- ἐπιτόσσαι. κρημνάντων ἐπέτοσσε P. IV, 25. ἐπιτόσσαις ῥέζοντας P. X, 33.
- ἐπιτρέπω. τοῖς ἐπέτραπεν νέμειν O. III, 38. ἐπιτρέψοντί οἱ Μοῖσαι O. VI, 21.
- ἐπίτροπος ἐών O. I, 106.
- ἐπιφανής. οἶκον ἐπιφανέστερον P. VII, 7.
- ἐπιφέρω. ἐπιφέροισα τιμάν O. I, 31.
- ἐπιφλέγω. τῶν εὐφροσύνα καὶ δόξ' ἐπιφλέγει P. XI, 45. πόλιν ἐπιφλέγων ἀοιδαῖς O. IX, 24.
- ἐπιχέω v. χέω. Vide F. 44.
- ἐπιχθόνιος. ἐπιχθόνιον γένος ἀνθρώπων F. 232, 3. κρατεῖν ἐπιχθονίων O. VII, 51. ἐπιχθονίων τις O. XII, 7. ἐπιχθονίων πάντων N. X, 62. κεδνότατον ἐπιχθονίων I. VII, 23. ἔσεσθαι μάντιν ἐπιχθονίοις O. VI, 40.
- ἐπιχράω. ἀλόχῳ ἐπέχραεν ἀλλοτρία F. 44. sed v. not.
- ἐπιχώριος. ἔσθας Μαγνητῶν ἐπιχώριος P. IV, 80. ἐπιχώριος ἰκοίμαν P. IV, 118. μεῖς ἐπιχώριος N. V, 44. ἐπιχώριον μάντιν O. XIII, 71. ἀγῶν' ἐπιχώριον P. VIII, 83. ἐπιχώριον χάσμα N. III, 63. ἐπιχωρίων καλῶν P. V, 116. I. VI, 2. ἀέθλοισ ἐπιχωρίοις P. IX, 107. αἰσχύνων ἐπιχώρια P. III, 22.
- ἐπιψαύω. ἐπέψασαν κατὰ πᾶν τέλος I. III, 29. φιλοτάτων ἐπιψαύειν P. IV, 92.
- ἐποικος. ἐξόχως τίμασεν ἐποίκων O. IX, 74.
- ἐποίχομαι. αὐτοὺς ἐποίχονται τραπέζαις O. III, 42. τὸν εὐεργέταν ἀμοιβαῖς ἐποιχόμενος P. II, 24.
- ἐπομαι. ἔπομαι καὶ αὐτὸς N. VI, 56. ἔπεται λόγος κούραις O. II, 24. ἔπεται ἐν ἐκάστῳ μέτρον O. XIII, 45. μείων ἔπεται μῶμος P. I, 82. τιν μοῖρ' εὐδαιμονίας ἔπεται P. III, 84. μελιρρόθων ἔπεται πλόκαμοι F. 286. ἔπεται παλαιὸς ὄλβος P. V, 55. συγγενὲς οἷς ἔπεται προῖδεῖν ἐσσόμενον N. I, 28. ἔπεται λόγῳ δίκας ἄωτος N. III, 27. ἔπεται γένος τιμὰ N. X, 37. ἐκ Διὸς ἀνθρώποις ἔπεται τέκμαρ N. XI, 43. ὄρεται θνατοῖς ἔπονται ἐκ σέθεν I. III, 4. ὄλβος εὐτ' ἂν ἐπιβρίσαις ἔπηται P. III, 106. θυμὸς ἐπέσθω I. V, 47. ἀρχαῖς ἐπόμενοι O. XI, 81. Ἀμαζόνων μετ' ἀλκὰν

ἔσπητ' ἀγλαόν O. VIII, 11. τόλμα καὶ  
δύναμις ἔσποιτο O. IX, 89. ἔσποιτο μοῖρα  
P. X, 17. ὄλβος ἄμ' ἔσπετο O. VI, 72.  
ἔσπετο πλούτου νέφος F. 84, 4. ἔσπεσθαι  
ἀνδρὸς Μοίρας ἐφετμαῖς I. V, 15. ἔσπό-  
μενοι Ἡρακλῆι I. IV, 40. πελάγει σπομέ-  
ναν P. IV, 40.

ἐκοπτεύω. ἄλλον ἐκοπτεύει Χάρις φόρ-  
μιγγι O. VII, 11.

ἐπόκτης. Πυθῶνος ὁμοκλάροις ἐπόπταις N.  
IX, 5.

ἐπόπτομαι. ἐποψόμενος δαῖτα O. VIII, 52.  
ἐπόψατο γένναν F. 58, 8, antistr.

ἔπος. παύρῳ ἔπει O. XIII, 94. εἶπεν τοιοῦ-  
τον ἔπος O. VI, 16. ἀκίνδυνον ἐμοὶ ἔπος  
παρέχοντι P. II, 86. ἔπος ἐκβαλεῖν κρα-  
ταιόν P. II, 81. τοῦτ' ἀπὸ γλώσσης εὖ-  
ξασθαι κοινὸν ἔπος P. III, 2. Μηδείας  
ἔπος ἀγκομίσαιτο Θήραιον P. IV, 9. ἔπος  
εὐτράπελον εἰπών P. IV, 105. χαμαιπετές  
ἔπος οὐκ ἀπέριψεν P. VI, 37. λεγόμενον  
τοῦτο προτέρων ἔπος ἔχω N. III, 51. τόδ'  
ἐξαύδασ' ἔπος N. X, 80. ἔπος εἰπόντ'  
ἀγαθόν I. I, 46. αὐδάσε τοιοῦτον ἔπος  
I. V, 39. Ἡσιόδου τοῦτ' ἔπος τιμᾶ I. V,  
63. τὸ μηδὲν ἄγαν ἔπος αἰνήσαν F. 235.  
ῥερίφθαι ἔπος F. 281. τρία ἔπεα διαρκέσει  
N. VII, 48. ἐπέων θέσιω O. III, 8. ἐπέων  
οὔρον λιγόν O. IX, 51. ἐπέων οὔρον εὐ-  
κλεῖα N. VI, 29. ἐξ ἐπέων κελαδενναῖν,  
οἷα τέκτονες σοφοὶ ἄρμοσαν P. III, 113.  
Μηδείας ἐπέων στίχες P. IV, 57. φιλίων  
ἐπέων ἄρχεται P. IV, 29. κρηπίδα σοφῶν  
ἐπέων P. IV, 138. παγὰν ἀμβροσίωσ'  
ἐπέων P. IV, 299. ῥαπτῶν ἐπέων ἀοιδοί  
N. II, 2. ἐπέων ἀοιδαῖς N. VII, 16. ἐπέων  
ὑμνον N. IX, 3. ἐπέων ἀοιδά N. IX, 7.  
ῥάβδου ἐπέων θεσπεσίων I. III, 57. ἐπέων  
ῥοαῖσιν I. VI, 19. ἐπέων καρπὸς I. VII, 45.  
ἀκράντοις ἐφάψατ' ἔπεσι O. I, 86. ἀφ-  
θόνητος ἔπεσιν γένοιο O. XIII, 24. ἀτρό-  
ποισιν ἐλκύσαι ἔπεσι N. VII, 104.

ἐπουράνιοι ψυχαὶ εὐσεβέων F. 97, 4.

ἐπτά O. VI, 15. VII, 72. N. II, 23. IX, 24.  
ἐπτάγλωσσος. φόρμιγγ' ἐπτάγλωσσον N.  
V, 24.

ἐπτάκις O. XIII, 39.

ἐπτακτύπου φόρμιγγος P. II, 70.

ἐπτάπυλος. ἐπτάπυλοι Θῆβαι P. IX, 83.  
ἐπταπύλοις Θήβαις P. III, 90. VIII, 41.  
XI, 11. N. IV, 19. I. I, 66. VII, 15. ἐπ-  
τάπύλους Θήβας N. IX, 18.

ἐπωνύμιος, ἐπώνυμος. ὄρνικος ἐπώνυμον I.  
V, 51. ἐπωνυμίαν χάριν νίκας O. XI, 81.  
τοῦ ἐπωνυμίαν πόλιν P. I, 30.

ἐρανος. ἐκάλεσε τὸν εὐνομώτατον ἐς ἔρανον  
O. I, 38. ἄγειν πολύθυτον ἔρανον P. V, 77.  
λυγρὸν ἔρανον θῆκε P. XII, 14.

ἐρασιμόλκος. Θαλία ἐρασιμόλκε O. XIV, 16.

ἐρασιπλάκμος. Τυροῦς ἐρασιπλάκμου P.

ἐρατεινός. ἐρατεινῶ μέλιτι I. IV, 59. ἐρα-  
τεινὸν ὕδωρ O. VI, 85. ἐρατειναῖς ἐν εὐ-  
ναῖς F. 87, 5.

\* Ἐρατιδᾶν O. VII, 93.

ἐρατός. ἐρατὸν φάος O. XI, 78. αὐλῶν ἐρα-  
τὸν μέλος F. 259. ὠδῖνος ἐρατᾶς O. VI,  
43. παιδ' ἐρατόν O. XI, 103. ἐρατὸν  
χαλιῶν παρθενίας I. VII, 44. ἐρατὰν  
αἰδῶ P. IX, 12. ἐραταὶ φόβαι F. 45, 16.  
ἐρατῶν ἀέθλων N. VI, 12. κώμων ἐρατῶν  
I. II, 21. ἐρατᾶν ὄχημ' ἀοιδᾶν F. 89, 1.

ἐράω, ἔραμαι. ἀνδρας ἐρώντας O. I, 80. οὐκ  
ἔραμαι ἔχειν N. I, 31. τῶν ἔραται φρενί  
N. X, 29. ὦν ἔραται P. I, 57. ἤρατο τῶν  
ἀπεόντων P. III, 20. θεόθεν ἐραίμαν κα-  
λῶν P. XI, 50. ἐπιψαύειν ἔραται P. IV,  
92. τοῦ ἐράσσατο O. I, 25. Ἡρας ἐράσ-  
σατο P. II, 27. εἶη ἐράν F. 236.

ἐργάζομαι. οὐκ ἐλινύσοντας αὐτοὺς (ὑμνοὺς)  
εἰργασάμαν I. II, 46. ἐλινύσουτ' ἐργά-  
ζεσθαι ἀγάλματα N. V, 1.

ἐργασία. χερὸς ἐργασίαις O. VIII, 42.

ἐργάτις. ἂ Μοῖσ' οὐκ ἐργάτις I. II, 6.

ἔργμα. ἐφ' ἐκάστῳ ἔργματι τέλος I. I, 27.  
ῥῆμα ἐργμάτων χρονιώτερον N. IV, 6.  
ἀγαθῶν ἐργμάτων N. IV, 84. ἀγερώχων  
ἐργμάτων ἔνεκεν N. VI, 34. ἐργμάτων  
ἀκτῖς καλῶν I. III, 60. ἐργμασιν νικαφό-  
ροις N. I, 7. μάρτυς ἐργμασιν N. VII, 49.  
μισθὸς ἄλλοις ἄλλος ἐφ' ἐργμασιν I. I,  
47. ἐν ἐργμασι νικᾷ τύχη F. 16.

ἔργον. ἅπαν εὐρόντος ἔργον O. XIII, 17.

ἰσχύος ἔργον I. III, 86. ἔργον θυάσκει F.  
36, 3. ἀρχομένου ἔργου πρόσωπον O. VI, 3.

εἶχετ' ἔργου P. IV, 233. ἔργω οὐ κατὰ  
εἶδος ἐλέγχων O. VIII, 19. ἔργω καθελῶν

O. XI, 66. δάμασσας ἔργω P. VIII, 84.  
ἀμαχανίαν ἔργω φυγῶν P. IX, 95. ἔργω

πράσσει N. I, 26. ἐν παντί ἔργω N. VII,  
52. ἐν ἔργω κόμπου ἰεῖς N. VIII, 49.

πρὸς ἔργον κινδύνῳ κεκαλυμμένον O. V,  
15. κράτησαν ἔργον O. IX, 91. οὔτε ἔρ-  
γον οὔτ' ἔπος εἰπών P. IV, 104. τοῦτ' ἔρ-  
γον τελέσαις P. IV, 229. ἔργον πελώριον

τελέσαις P. VI, 41. πρὸς ἔργον ἕκαστου  
N. VIII, 4. μέγα ἔργον ἐμήσαντο N. X,  
64. φιλόξενον ἔργον παθόντες I. II, 24.

ἔργον κορύσσοντα I. VII, 64. τὰ ἐν Ἀρκα-  
δία ἔργα O. VII, 84. λάμπει ἔργα F. 250,  
2. ἔργων τέλος O. II, 19. ἔργων πρὸ

πάντων φάος O. XI, 24. πάντων ταμίαι  
ἔργων ἐν οὐρανῷ O. XIV, 10. φίλων ἀντὶ

ἔργων P. II, 17. ἔργων τερὶ πάντων N.  
V, 40. ἔργων θρασέων ἔνεκεν N. X, 3.

πᾶν τέλος ἔργων N. X, 30. εὐκλέων ἔργων  
ἄποινα I. III, 7. Φάμαν παλαιὰν εὐκλέων

ἔργων I. III, 41. θεοδότων ἔργων κέλευ-  
θον I. IV, 25. μυρίαὶ ἔργων καλῶν κέλευ-  
θοι I. V, 20. τεκμαίρομαι ἐργοῖσιν Ἡρα-  
κλέος F. 151, 6. καλοῖς ἐργοῖς O. II, 108.



- βουλαῖς P. III, 30. ἐπ' ἔργοισιν ἀμφί τε βουλαῖς P. V, 119. ἔργοις καλοῖς ἔσπυτρον N. VII, 14. μελέταν ἔργοις ὀπάζων I. V, 63. ἔργα φέρου ὁμοῖα ζωοῖσιν ἐρπόντεσσι τε O. VII, 52. κείνα ἔργα εἶποι O. VIII, 63. ἐσλά δ' ἐπ' ἐσλοῖς ἔργα δόμεν O. VIII, 85. τρία ἔργα θῆκε κάλλιστ' ἀμφὶ κόμαις O. XIII, 37. φθόνου ἀμειβόμενον τὰ καλά ἔργα P. VII, 19. ἄθυρε μεγάλα ἔργα N. III, 42. παροιχομένων ἀνέρων ἀοιδοὶ τὰ καλά σφιν ἔργ' ἐκόμισαν N. VI, 31. ἔργα πολλὰ μενοινῶντες N. XI, 45.
- \* Ἐργοτέλης. Ἐργότελες O. XII, 20.
- ἔρδω. τὸ μαλθακὸν ἔρξαι καὶ παθεῖν P. VIII, 6. λαθέμεν ἔρδων O. I, 64. ἔρδων εἰκότα μορφᾷ N. III, 18. τύχη τις ἔρδων N. VII, 11. μαρνάσθω τις ἔρδων I. IV, 61. τί δ' ἔρδων φίλος σοὶ εἶην F. 127, 1. πᾶν ἔρδοντα I. III, 66. καλά ἔρξαις O. XI, 95. μέρος κἂν νόμον ἔρδόμενον O. VIII, 71.
- ἐρεθίζομαι F. 259.
- ἐρείδω. ἤρειδε Ποσειδᾶν O. IX, 33. ἤρειδέν μιν τόξω πολεμίζων O. IX, 34. ἄγκυραν ἔρεισον χθονί P. X, 51. σὺν ὀρθαῖς κίονεσσιν ἐρειδομένα (δρῦς) P. IV, 267. ἐρειδόμενον ναυαγίαις I. I, 36.
- ἐρείπω. ἐριπόντι (ἐριπέντι, v. Explicatt.) Πολυνεΐκει O. II, 47.
- ἔρεισμα. ἐρείσμ' Ἀκράγαντος O. II, 7. ἔρεισμα Ἑλλάδος F. 46.
- ἔρετμός. ἀνία ἀντ' ἔρετμῶν P. IV, 18.
- ἐρεύγω. ἐρεύγονται πυρὸς ἐκ μυχῶν παγαί P. I, 21. ἐνθεν ἐρεύγονται σκότον ποταμοί F. 95, 8.
- ἐρευνᾶω. καθ' Ἑλλάδ' εὐρήσεις ἐρευνῶν O. XIII, 109. ἐρευνᾶσει βουλευματα F. 33. ἐρευνασάτω Ἀσυχίας φάος F. 228, 2.
- ἐρέφω. νικάσαντ' ἔρεφε N. VI, 45. λάχραι νιν γένειον ἔρεφον O. I, 68. αὐτὸν ἔρεψαν πλόκοι σελίνων O. XIII, 31. κρανίοις ξένων ναὸν ἐρέφοντα I. III, 72.
- \* Ἐρεχθιδᾶν χαρίτεσσι I. II, 19.
- \* Ἐρεχθεὸς ἀστῶν P. VII, 10.
- ἔρέω. Νεμέα ἐρέω ταύταν χάριν O. VIII, 57. εἰδότει τοι ἐρέω P. IV, 142. λεγόμενον ἐρέω P. V, 108. εἰ χρή ἀντιφερίζαι, ἐρέω P. IX, 53. τοῦτό γέ τοι ἐρέω F. 171, 2. μαθῶν τις ἂν ἐρεῖ N. VII, 68. ἐρέων μάχαν P. I, 77.
- ἔρημος. αἰθέρος ψυχρᾶς ἀπὸ κόλπων ἐρήμου O. XIII, 85. ἐρήμας αἰθέρος O. I, 6. ἐκαίουτ' ἐρημοὶ N. X, 72. νώτων γαίας ἐρήμων P. IV, 26.
- ἐρημόω. ἀνδρῶν ἐρήμωσεν ἐστίαν I. III, 35. τὸν ἐράμωσαν εὐφροσύνας μέρος P. III, 97. ἐρημώσασα χῶρον P. IV, 269.
- \* Ἐρίβοια. παῖδα θρασὺν ἐξ Ἐριβοίας I. V, 42.
- ἐριβρεμέτας. ἐριβρεμετᾶν θυμὸν λεόντων I. III, 64.
- ἐρίβρομος. ἐριβρόμου χθονός P. VI, 3. ἐριβρόμον νεφέλας P. VI, 11. ἐρίβρομοι λέοντες O. X, 21.
- ἐρίζω. χειρόνεσσιν οὐκ ἐρίζει N. VIII, 22. σθένει γυίων ἐρίζοντι N. V, 39. ἀμφὶ Θέτιος ἔρισαν γάμω I. VII, 37. πρὸς θεὸν ἐρίζειν P. II, 88. οὐκ ἐρίζων ἀντία τοῖς ἀγαθοῖς P. IV, 285. ἵνα ταχυτάς ποδῶν ἐρίζεται O. I, 95. Πανελλάνεσσιν ἐριζόμενοι I. III, 47. ἐριζόμεναι νᾶες ἐν πόντῳ καὶ ἐν ἄρμασιν ἵπποι I. IV, 4.
- ἐρικλάγκταν γόνυ P. XII, 21.
- \* Ἐρινύς. ὄξει' Ἐρινύς O. II, 45.
- ἐριπλεύρω φυνᾶ P. IV, 235.
- ἔρις. χαλεπὰ ἔρις ὀμιλεῖν κρεσσόνων N. X, 72. πρὶν γενέσθαι τὰν Ἀδράστου τὰν τε Καδμείων ἔριν N. VIII, 51. ἐριδας στρέφοι N. IV, 93.
- ἐρισθενεῖ (εὐρυσθενεῖ) γενεᾷ P. VII, 2.
- ἐρισφάραγος F. 263.
- \* Ἐριτίμος. ἔσποντ' Ἐριτίμω ἀοιδαί O. XIII, 41.
- \* Ἐριφύλα. ἀνδροδάμαντ' Ἐριφύλαν N. IX, 16.
- ἐρίφων μεθομήρεος F. 18.
- \* Ἐριχθόνιος F. 140.
- ἔρκος. φελλός ὡς ὑπὲρ ἔρκος P. II, 80. ἔρκος οἶον P. V, 113. ἀνευ δολίων ἐρκέων N. III, 49. ἐν ἀγγέων ἔρκεσιν παμποικίλοις N. X, 36.
- \* Ἐρμᾶς. ἐναγώνιος Ἐρμᾶς P. II, 10. Ἐρμᾶς χρυσόραπις P. IV, 178. κλυτὸς Ἐρμᾶς P. IX, 61. ἀγώνιος Ἐρμᾶς I. I, 60. Ἐρμᾶ θυγατρὸς O. VIII, 31. ταμίαι Σπάρτας ἀγώνων μοῖραν Ἐρμᾶ καὶ σὺν Ἡρακλεῖ διέποντι N. X, 53. θεῶν κάρυκα Ἐρμᾶν O. VI, 79.
- ἐρμηνεύς. ἐς τοπᾶν ἐρμηνέων χατίζει O. II, 93.
- ἔρνος. ἔρνος φοίνικος F. 45, 13. ἔρνος ἡμεροέστατον F. 58, 2. στρ. ἔρνει Τελεσιάδα I. III, 63. ἔρνεσι Λατοῦς N. VI, 38. ἀνδησάμενος κόμαν ἐν πορφυρέοις ἔρνεσιν N. XI, 29. ἀθρόοις ἀνδησάμενοι ἔρνεσιν χαίτας I. I, 29. ἐξαιρέτοις ἔρνεσιν Ἀλφειοῦ φράξαι χεῖρα I. I, 66. ἔρνεα ἀπ' Ἀλφειοῦ στεφανωσάμενος N. VI, 18.
- ἔρομαι. εἶρετο πάντα παῖδα O. VI, 49.
- ἔρπετόν P. I, 25. πυκινώτατον ἔρπετόν F. 73, 2.
- ἔρπω. τοῦτο φωνᾶεν ἔρπει I. III, 58. εἰ δαίμων ἔρποι O. XIII, 101. ποτὶ χρόνος ἔρποι N. VII, 68. εἶρπεν ἀοιδά F. 47. χρόνος ἔρπων N. IV, 43. ἐρπόντων πρὸς ἐπίβδαν P. IV, 140. ζωοῖσιν ἐρπόντεσσι τε O. VII, 53.
- ἐρυθρός. πόντῳ ἐρυθρῷ P. IV, 251.
- ἐρύκω. ἐξενέπειν ἐρύκει με N. IV, 39.

έρνω. βίαια πάντ' ἐκ ποδὸς ἐρύσαις N. VII, 67. νόστον ἐρυσσάμενοι N. IX, 23.  
 \*Ἐρυτος. Ἐρυτον P. IV, 179.  
 ἔρχομαι. ἰκέτας ἔρχομαι O. V, 19. φέρων ἔρχομαι P. II, 4. παρ μέλος ἔρχομαι N. VII, 69. παράμερον ἐσλὸν ὑπατον ἔρχεται βροτῶ O. I, 100. ὄλβος οὐκ ἐς μακρὸν ἔρχεται P. III, 105. κοινὸν ἔρχεται κῦμ' Αἶδα N. VII, 30. ἐς ὁδὸν ἔρχονται O. VI, 73. κοιναὶ ἐλπίδες ἔρχονται N. I, 32. ἤλυθεν ἐς λέχος Θυῶνα P. III, 99. ἤλυθε φέρων P. X, 47. ἀντίος ἤλυθέ οἱ N. X, 79. ἤλυθον κατὰ κλέος P. IV, 125. ἐπ' Ἀξείνου στόμα πεμπόμενοι ἤλυθον P. IV, 204. ἐς Φᾶσιω ἤλυθον P. IV, 212. ἀπ' Ἄργεος ἤλυθον δευτέραν ὁδὸν P. VIII, 43. ἤλυθον τιμάορος O. IX, 89. ἤλυθον ταμίας I. V, 54. ἤλυθε Λιβύας πεδίου ἐξ ἀέθλων P. V, 52. ἤλυθε Ζηνὶ ἐπὶ χρέος O. I, 44. ἤλυθεν ὑπὸ σπλάγγων ἐς φάος O. VI, 16. ἤλυθέ οἱ μάντευμα θυμῶ P. IV, 73. ἤλυθέ τοι ἐξ ἀέθλων παῖς ἐναγώνιος N. VI, 11. ἤλυθε διώκων N. X, 66. Θηβᾶν ἀποπροπαλαίσων ἤλυθε I. III, 71. μετὰ ζωστήρας Ἀμαζόνος ἤλυθεν F. 158, 3. ἤλυθον μέγαρον P. IV, 134. τάχ' ἤλυθον P. IV, 172. ἤλυθον ἀκτίνας P. IV, 198. γαμβροὶ σφιν ἤλυθον P. IX, 120. πρὸς ἄκρον ἀρετᾶς ἤλυθον N. VI, 25. ὅταν ξείνον ἐμὸν ἔλθῃς I. II, 48. ὅταν αἶγλα διόσδοτος ἔλθῃ P. VIII, 100. Θήρωνι κῦδος ἔλθειν O. III, 41. πρὸς Πιτάναν ἔλθειν δεῖ O. VI, 28. πομπαῖον ἔλθειν οὖρον P. I, 34. Λαμνόθεν ἔλθειν P. I, 52. ἔλθειν τράπεζαν P. III, 16. ἐς οὐρανοῦ σταθμοὺς ἔλθειν I. VI, 46. ἐναντίον φίλων ἔλθειν F. 253. ἐρχόμενον ἐν δίκῃ P. V, 14. ἄγχι ἐλθῶν O. I, 71. παρὰ Κρόνιον ἔλθῶν O. I, 111. ἐλθῶν O. VI, 67. ἐς θεὸν ἐλθῶν O. VII, 31. εἰς Ταίναρον ἔλθῶν P. IV, 44. ὄμβρος ἐπακτός ἐλθῶν P. VI, 10. κόρος ἐλθῶν P. VIII, 33. φίλοισι φίλος ἐλθῶν N. IV, 22. ἐλθῶν στρατός F. 4, 3. ἐλθόντος ἀπ' Ἀρκαδίας P. III, 25. ἐλθόντος παρ Παμφάη N. X, 49. ἐλθόντ' Ἀρκαδίας ἀπὸ δειρᾶν O. III, 28. ἐλθόντ' ἐκ θαλάμων O. VII, 29. ἐκ Λυκίας ἐλθόντα O. XIII, 58. νᾶσον ἐλθόντες P. IV, 52. ξείνοισι ἐλθόντεσσιν P. IV, 30. ἐλθόντας πρὸς θαλάμους P. IV, 160. ἄλικας ἐλθόντας N. V, 45.  
 ἔρω. ἐτέρων ἔρωσ ὑπέκνισε φρένας P. X, 60. ἔρωσ γὰρ ἔχεν I. VII, 29. ἔρωσι χαρίζεσθαι F. 236. ἀλλοτρίων ἔρωτες φέρειν οὐ κρέσσονες N. III, 29. τῶν ἀρειόνων ἐρώτων ἐπικρατεῖν N. VIII, 5. ἀπροσικτων ἐρώτων μανίαι N. XI, 48. μᾶτέρα ἐρώτων F. 87, 3. χρῆν ἐρώτων δρέπεσθαι F. 88, 1. str. χάριτας Ἀφροδισίων ἐρώτων F. 90, 1.  
 ἔραει O. X, 10.

ἔσθας. ἔσθας νιν ἔχεν P. IV, 79. ἀγῶν ἔσθατος ἀμφίς P. IV, 253.  
 ἐσλός. κάρυκος ἐσλοῦ O. XIII, 96. ἐσλοῦ Πέλοπος N. II, 21. τὸ παράμερον ἐσλόν O. I 99. βαθὺ ἐσλόν O. XII, 12. ἄγγελου ἐσλόν P. IV, 278. τὸν ἐσλόν I. III, 7. ἐσλόν Τηλέφον I. IV, 45. ἐσλόν φῶτα I. VII, 60. ἐν παρ' ἐσλόν P. III, 81. κλέος ἐσλόν P. IV, 175. τέλειόν τι παθῶν ἐσλόν P. IX, 92. τετελεσμένον ἐσλόν N. IX, 6. ἐσλοί O. II, 69. IV, 6. ἐσλῶν χαρμάτων O. II, 21. ἐσλῶν O. II, 107. ἄπτεται ἐσλῶν N. X, 20. ἐσλοῖσιν ἐπ' ἀλλοτρίοις P. I, 84. ἐσλοῖσιν ἀνδράσιω P. III, 66. ἐσλοῖς N. IV, 95. ἐσλοῖσι μάρναται περί N. V, 47. πρέπει ἐσλοῖσιν F. 86, 1. ἀδελφεοὺς ἐσλοῦς P. X, 69. ἐσλοῦς N. I, 24. ἐσλός αἰνεῖν N. III, 28. ἐσλά δόμεν ἐπ' ἐσλοῖσιω O. VIII, 84. ἐσλά πέταται P. VIII, 76.  
 ἐσοδος, ἐσοπτρον, ἐσοράω, ἐσορούω V. eis.  
 ἐσπέρα. ἄκρα σὺν ἐσπέρα P. XI, 10. ἐσπέρας O. III, 21. P. IV, 40. ἐν διχομηνίδεσσιν ἐσπέραις I. VII, 44.  
 ἐσπέριος. ἐσπέριος φλέγεν N. VI, 39. ἐσπερίαις ἀοιδαῖς P. III, 19.  
 ἔσπερος. ἔσπερον ἐνέφλεξε φάος O. XI, 76.  
 ἔσσυμαι. ἔσσυται Μοισαῖον ἄρμα Νικοκλέος μῦθμα κελαδησαι I. VII, 61. ἐσσύμενοι εἴσω κατέσταν P. IV, 135. ἐσσυμένα ἐλαύνειν F. 74, 4. παρ' Ἀλφεῶ σῦτο O. I, 20. ἐσσυμένως ἀπὸ γάλα τραπέζαν ὤθειον F. 147, 2.  
 ἐστία. \*παῖ Ῥέας, Ἐστία N. XI, 1. συγγόνω παρ' ἐστία O. XII, 15. καθῆσθαι παρ' ἐστία F. 49. ἐς ἀφνεᾶν μάκαιραν Ἰέρωνος ἐστίαν O. I, 11. τεὰν μάκαιραν ἐστίαν P. V, 11. ἐστίαν πατρώαν P. XI, 13. μάκαιραν ἐστίαν ἐρήμωσεν I. III, 35. ἐστρίς O. II, 75. P. IV, 61.  
 ἐσχατία. πρὸς ἐσχατιᾶν ἀρεταῖσιω ἰκάνων O. III, 45. ἀν' ἐσχατιᾶν P. IX, 56. ἐσχατίας πρὸς ὄλβου I. VI, 11.  
 ἐσχατος. τὸ ἐσχατον κορυφούται βασιλεύσιω O. I, 113. ναυτιλίας ἐσχάτας N. III, 21. ἐσχατον πλόον P. X, 28. ἐσχατον Νείλου κέρας F. 215. ἐσχάτων ἀθλων N. X, 32. ἀνορέαις ἐσχάταισιω I. III, 29. ἐσχάταις ἐλπίσιω I. VI, 36. [ἐσχάτοισιω ὕμνοις F. 103\*].  
 ἑταῖρα. ἄλικες παρθένοι ἑταῖραι P. III, 18. οἰκοριᾶν ἑταιρᾶν δεῖπνων P. IX, 19.  
 ἑταῖρος. κενεοφρόνων ἑταῖρον ἀνδρῶν F. 231. ἑταῖροι P. IV, 239. ἑξόχ' ἑταίρων P. V, 26. μυρίων ἑτάρων ὄρφανόν I. VI, 11. φίλοις σὺν ἑταίροις O. IX, 4. ὄτρυνου ἑταίρους O. VI, 87. ἑταίρους N. XI, 4.  
 ἐτείων ἀέθλων I. III, 85.  
 ἕτερος. δαίμων ἕτερος P. III, 34. σκευᾶς ἑτέρας P. II, 80. ἐτέρω λέχει P. XI, 24. οὐ γ' ἕτερον λόγον O. VII, 86. ἕτερόν τινα

- ἕτερον ἕτερα N. VII, 6. ἕτερον ἑτέραις  
 χερσὶ N. VIII, 3. ἕτεροι βασιλεῖς ἱεροί  
 P. V, 96. χρυσὸν εὐχονται, ἕτεροι πεδίων  
 N. VIII, 37. τέχναι ἑτέρων ἕτεραι N. I,  
 25. ἑτέροις ἑτέρων P. X, 60. ἑτέροισι P.  
 II, 52. κείνων—ἑτέροις P. II, 89. πολ-  
 λοῖσιν ἑτέροις P. IV, 248.
- ἐτήτυμος. ἐτήτυμον ἀνδρὶ φέγγος O. II, 61.  
 ἐτήτυμον ἀλάθειαν O. XI, 56. ἐτήτυμον  
 κλέος N. VII, 63.
- ἔτι. ἔτι γλυκυτέραν O. I, 109. ἔτι λοιπῶ  
 γένει O. II, 16. ἔναι ἔτι P. III, 63. ἔτι  
 (ἐπὶ) Βάπτου γένει P. V, 124. ζώων ἔτι  
 P. X, 25. ἔτι καὶ μᾶλλον P. X, 57. ἔτι  
 μᾶλλον F. 206, 4. ἔτι ἀνακικύει καπνός  
 F. 184. ὀφείλει ἔτι N. II, 6. ἔτι ἐθάλ-  
 πετο N. IV, 13. ἔτι κελεύεις N. IV, 80.  
 παῖδ' ἔτι N. VI, 64. οὐκ ἔτ' ἔσαν N. IX,  
 14. οὐκέτ' ἔστι πόρσω θνατὸν ἔτι N. IX,  
 47. ἔτι καὶ I. I, 65. οὐκέτι v. seorsim.
- ἐτοῖμος. τὴν αἶνος ἐτοῖμος O. VI, 12. Ξενο-  
 κράτει ἐτοῖμος ὕμνων θησαυρός P. VI, 7.  
 Θεανδρίδαισιν ἐτοῖμος κάρυξ ἔβαν N. IV,  
 74. ἐτοῖμον γάμον O. I, 69. ἐτοῖμον αὐτῶ  
 πάρεδρον O. II, 84. μάλα τροφαῖς ἐτοι-  
 μον ἵππων O. IV, 16.
- ἔτος. ἑκατὸν ἑτέων O. II, 102. πάσαις ἑτέων  
 περόδοις N. XI, 40. ἐνάτῳ ἑτεῖ F. 98, 2.
- ἔτυμον λόγον P. I, 68.
- ἐτύμως. ἐτύμως ἐδώρησαν O. VI, 77.
- εὐ. εὐ πρᾶσσόντων O. IV, 4. εὐ πράσσοι O.  
 X, 4. εὐ πέπραγεν P. II, 73. εὐ ἔχοντες  
 O. V, 16. παθεῖν εὐ P. I, 99. εὐ δ'  
 ἀκούειν ibid. εὐ πάσχόμεν P. III, 164. εὐ  
 παθεῖν καὶ ἀκούσθαι N. I, 32. εὐ πάσχω  
 I. IV, 15. εὐ ἔγνωκεν P. IV, 287. εὐ  
 καθορᾶ P. IX, 51. πεπτοναμένον εὐ P. IX,  
 96. εὐ οἶδα N. IV, 43. [Vide not. ad O. II,  
 56.] εὐ δέξαι N. XI, 3. 4. εὐ εἶπη τι I.  
 III, 59.
- εὐαγκεῖ λόφῳ N. V, 46.
- εὐαγορέω. εὐαγορηθεῖς I. I, 51.
- εὐάγων τιμᾶ N. X, 38.
- \*Εὐάδνα. παῖδα τὸν Εὐάδνα τέκοι O. VI, 49.  
 παῖδ' ἰοβόστρυχον Εὐάδναν τεκέμεν λέγε-  
 ται O. VI, 30.
- εὐαθλος. Λάμπωνος εὐαθλοῦ I. V, 3.
- εὐαίμητος. εὐαίμητος Ὀρφεύς P. IV, 177.
- εὐαμερία. ἀρχαίας εὐαμερίας ἐπέβασε I. I, 40.
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 ἱέρωνος O. I, 11. 107. P. I, 32. ἱέρωνι  
 P. I, 56.
- ἴζω. εἰς ὄχετόν ἄτας ἴζοισαν O. XI, 40. ἄ  
 τε δεξιάν κατὰ χεῖρα πατρος ἴζεαι F. 112.
- ἴημι, ἰέω. ἴει ὀιστόν O. IX, 12. ὀπὸτ' ἐν  
 δίσκοις ἴεν I. I, 25. ὠτ' ἀπὸ τόξου ἴεις  
 N. VI, 29. ἐν ἔργῳ κόμπου ἴεις N. VIII,  
 49. ἀκόντων ῥόμβον ἴεντα O. XIII, 90.  
 ἐκ φρενὸς ὀιστοῦς ἴεντες O. II, 99. ἐς  
 κίνδυνον ἴεμενοι P. IV, 207.
- ἰθύω. ἰθύει δελφίς τάχιστα F. 258.
- ἰκάνω. πρὸς ἐσχατιάν ἀρεταῖσιν ἰκάνων O.  
 III, 45.
- ἰκελος. ὄργαις ἀτενὲς ἀλωπέκων ἰκελοι P.  
 II, 77.
- ἰκέσθαι. ἴκωμαι πρὸς ἀνδρῶν γένος O. VI, 24.  
 εἰς Αἶδα σταθμόν ἴκηται O. XI, 97. ἰκόμαν  
 οἴκαδε P. IV, 105. ταῦτα πόσις ἴκεο βᾶσ-  
 σαν τάνδε P. IX, 53. ἴκεο Δωρίδα νῆσον  
 Αἴγιναν N. III, 3. ἐλαύνων ἴκετ' ἐκ Πυ-  
 θῶνος O. VI, 48. χρόνῳ ἴκετο P. IV, 79.  
 ἀνὰ ἡμίονοις καὶ ἀπήνη προτροπάδαν ἴκετο  
 σπεύδων P. IV, 95. ἴκετο N. I, 53. ἴκετ' ἐς  
 κείνου γενεάν N. X, 14. ἴκοντο πέτραν O.  
 VI, 64. ἴκοντο Θήραυδε P. V, 75. πλαγ-  
 χθέντες εἰς Ἐφύραν ἴκοντο N. VII, 37.  
 ἰκοίμαν γαῖαν P. IV, 118. ἐς ἄταν σπεύδεν  
 ἰκέσθαι N. IX, 21. πρὶν τέλος ἄκρον ἰκέσ-  
 θαι I. III, 50. ἐς ἐστίαν ἰκομένους O. I, 10.
- ἰκέτας. ἰκέτας σέθεν ἔρχομαι O. V, 19. ἰκέτας  
 γονάτων ἄπτομαι N. VII, 13.
- ἰκετεύω σε F. 74, 6.
- ἴκω. Θεμίστιον ἴκεις ὥστ' αἰείδειν O. V, 9.

- ταχέως ἴκον P. IV, 126. ἴκων Πέλοπος παρὰ σταθμῶν O. V, 9. θάνεν ἴκων χρόνῳ ἐν Ἀμύκλαις P. XI, 32. καὶ τὸν ἴκοντα P. II, 36. πατρὶ ἴκοντι νεότατος τὸ πάλιν ἤδη O. XI, 91.
- ἴλα. εὐφρονες ἴλαι δέκονται N. V, 38.
- ἴλαος ἀντιθέοισιν O. III, 36. ἴλαος δέξαι P. XII, 4.
- ἰλάσκομαι. μικύντεσσι ἰλάσκομαι O. VII, 9.
- \*ἴλας O. XI, 18.
- \*Ἰλιάδας (Ὀϊλιάδης) O. IX, 120.
- \*Ἰλιον. Ἰλίῳ O. VIII, 32.
- \*Ἰλος. Ἰλου πόλιν N. VII, 30.
- ἰμάς. χεῖρας ἰμάντι δεθεῖς N. VI, 36.
- \*Ἰμέρα. Ἰμέραν εὐρυσθενέα O. XII, 2.
- \*Ἰμέρας. ἀκτῶν Ἰμέρα P. I, 79.
- ἰμερόεις. ἰμεροέστατον ἔρνος F. 58, 2 str.
- ἰμερος. τῶν νιν γλυκὺς ἰμερος ἔσχευ O. III, 35. δαμέντα φρένας ἰμέρω O. I, 41.
- ἰμερτός. λέχος ἰμερτόν P. III, 99. δόξαν ἰμερτῶν P. IX, 78. ἰμερταῖς ἀοιδαῖς O. VI, 7.
- ἴνα O. I, 95. VIII, 2. IX, 45. P. IV, 103. IX, 58. 71. N. III, 13. IV, 87. VII, 42.
- \*Ἰνώ P. XI, 2. Ἰνοῖ O. II, 33.
- \*Ἰξίονα P. II, 21.
- ἰοβόστρυχος. παιδ' ἰοβόστρυχον Εὐάδην O. VI, 30. ἰοβοστρύχοισι Μοῖσαις I. VI, 23.
- ἰογλέφαρος (Ἀφροδίτα) F. 113.
- ἰοδετῶν στεφάνων F. 45 6.
- \*Ἰόλαος I. IV, 35. Ἰολάου O. IX, 105. I. I, 16. Ἰόλαον P. IX, 82. XI, 60. I. VI, 9. Ἰόλα N. III, 36. F. 80.
- \*Ἰόνιος. Ἰονίας ἀλός N. VII, 65. Ἰόνιον πόρον N. IV, 53. Ἰονίαν θάλασσαν P. III, 68.
- ἰον. ἰων ξανθαῖσι καὶ παμπορφύροις ἀκτῖσι O. VI, 55. ἰων φόβαι F. 46, 16.
- ἰός. ἰῶ μελισσῶν ἀμεμφεῖ O. VI, 47.
- ἰοπλοκάμων Μοισῶν P. I, 1.
- ἰοστέφανοι Ἀθῶναι F. 46.
- ἰοχέαιρα παρθένος N. I, 17.
- ἵπος. ἵπον ἀνεμόεσσαν Τυφῶνος O. IV, 8.
- ἵππαιχος. λαὸν ἵππαιχμον N. I, 17.
- \*Ἰππαρις O. V, 12.
- ἵππαρχον Ποσειδάωνος P. IV, 45.
- ἵππειος. φίλτρον ἵππειον O. XIII, 65. ἵππειοῖς ἐντεσιν O. XIII, 20. χαλκείοις ὀπλοισιν ἵππειοῖς τε σὺν ἐντεσιν N. IX, 22.
- ἵππευτῶν Νομάδων P. IX, 127.
- ἵππιος. ἵππιῳ νόμῳ O. I, 101. \*Ἰππία Ἀθῶνα O. XIII, 79. ἵππίας ἐσόδους P. VI, 50. σθένος ἵππιον P. II, 12. ἵππιον Ἄργος I. VI, 11. ἵππιῶν ἄθλων N. IX, 9.
- \*Ἰπποδάμεια. Ἰπποδάμειας O. IX, 11. Ἰπποδάμειαν O. I, 70.
- ἵπποδάμος. ἵπποδάμων Δαναῶν F. 177. ἵρως ἵπποδάμους N. IV, 29.
- ἵπποδρόμιος. ἀρμάτων ἵπποδρόμιον εὐεργέταν I. I, 54.
- \*Ἰπποκλέας. Ἰπποκλέα P. X, 5. Ἰπποκλέαν P. X, 57.
- ἵπποκροτος. ἵπποκροτον σκυρωτῶν ὀδόν P. IV, 92.
- \*Ἰππολύτα N. V, 26. Ἰππολύτας N. IV, 57.
- ἵππομητις. Ἰόλαον ἵππομητιν I. VI, 9.
- ἵππος. ὕφ' ἄρμασιν ἵππος F. 258. ἵππος ἄρμ' ἐπέδα P. VI, 32. ἀγάνορος ἵππου θᾶσσον O. IX, 25. ἵππον πτερόεντα O. XIII, 87. νεκρὸν ἵππον F. 217. φιάλαισιν, ἄς ἵπποι κτησάμεναι Χρομίῳ πέμψαν N. IX, 52. ἐρίζόμεναι ἐν ἄρμασιν ἵπποι I. IV, 5. ἀκαμαντοπόδων ἵππων ἄωτον O. III, 4. δρόμου ἵππων O. III, 36. τροφαῖς ἵππων O. IV, 16. πῦρ πνεόντων ἀρχὸς ἵππων O. VII, 71. ἀνδρῶν ἵππων τε σιδεροχαρμῶν τροφοί P. II, 2. ἀελλοπόδων ἵππων N. I, 6. F. 242. ἵππων θοᾶν F. 59. δαπάνα ἵππων I. III, 47. χρυσεῖαισιν ἀν' ἵπποις O. I, 41. ἵπποις ἡμίονοις τε O. V, 7. Ποσειδανίοισιν ἵπποις O. V, 21. ἀν' ἵπποις χρυσεῖαις O. VIII, 51. ἀν' ἵπποισι τετράσι O. XI, 72. ἵπποις κλυτὰν P. I, 37. ἵπποισι Μαγνητίδεσσι P. II, 45. εὐχος ἵπποις ἐλών P. V, 21. κρηπιδ' ἀοιδῶν ἵπποισι βαλέσθαι P. VII, 4. σὺν ἵπποις P. XI, 48. ἵπποις I. I, 62. ἵπποισι νίκαν I. II, 13. χρυσεῖαισιν ἵπποις F. 6. ἵπποις θοαῖς F. 74, 7. ἵπποις τέρπονται F. 95, 4. πτεροῖσιν ἀκάμαντας ἵππους O. I, 87. νιν καὶ φαιδίμαν ἵππους O. VI, 14. ἵππους θοᾶς P. IV, 17. ἄμ' ἵπποις N. IX, 25. παρὰ πεζοβόαις ἵπποις τε ναῶν τ' ἐν μάχαις N. IX, 34.
- ἵπποσῶα. Λατοῦς ἵπποσῶα θυγάτηρ O. III, 27.
- ἵπποσῶας. ἵπποσῶας Ἰόλαος I. IV, 35. ἵπποσῶαισιν ἀνδρεσσιν P. II, 65.
- ἵππόταις λαοῖς P. IV, 153.
- ἵπποτροφία. ἵπποτροφίας νομίζων I. II, 38.
- ἵπποτρόφος. ἵπποτρόφου ἄστν N. X, 41. ἵπποτρόφοι ἐγένοντο I. III, 32.
- ἵπποχάρμαν βασιλῆα O. I, 23.
- \*Ἰρασα. Ἰρασα πρὸς πόλιν P. IX, 110.
- ἵρεα, ἵρός ν. ἵερεία, ἵερός.
- ἴς. Τροίας ἴνας ἐκταμῶν I. VII, 53.
- ἴσαμι. οἶμον ἴσαμι P. IV, 248. ἐργοῖς ἔσοπτρον ἴσαμεν N. VII, 14. ἴσθι νῦν, κελαδήσω O. X, 11. ἴσθι, ἐπαύρεο N. V, 48. ἴστω ἔχων O. VI, 8. ἴστω σαφές I. VI, 27. ἴστω λαχῶν N. IX, 45. κεφάλαια λόγων ἴστε P. IV, 117. ἴστε Κλεωνύμου δόξαν I. III, 15. ἴστε Αἴαντος ἀλκάν I. III, 53. πάντα ἴσαντι νόῳ P. III, 29.
- \*Ἰσθμιάς. Ἰσθμιάδος νίκας I. VII, 4. Ἰσθμιάδων ἄωτον N. VII, 9. ἐν Ἰσθμιάδεσσι O. XIII, 32.



- καίπερ. καίπερ οὐκ εἰδότες N. VI, 6. καίπερ ἀχνύμενος I. VII, 5. καίπερ πῆδ' ἀφθονον βορὰν F. 94. F. 206, 4. cf. πέρ.
- καιρός. νοῆσαι καιρός ἄριστος O. XIII, 46. ὁ καιρός πρὸς ἀνθρώπων βραχὺ μέτρον ἔχει P. IV, 286. καιρός παντός ἔχει κορυφάν P. IX, 81. καιροῦ μὴ πλαναθέντα N. VIII, 4. καιρῷ σὺν ἀτρεκεῖ P. VIII, 7. ἦν ἐν καιρῷ χρόνος F. 150, 5. φέρει τῶν τε καὶ τῶν καιρόν O. II, 60. μὴ παρὰ καιρόν O. VIII, 24. παρὰ καιρόν O. IX, 41. P. X, 4. ὧν ἐρᾶται, καιρόν διδούς P. I, 57. καιρόν φθέγγαιο P. I, 81. πολλῶν ἐπέβαν καιρόν N. I, 18. εἰκότα καιρόν ὄλβου δίδωσι N. VII, 58. κατὰ καιρόν I. II, 22. F. 88, 1. str. F. 236.
- καίω. ἀμ' ἐκαίοντ' ἔρημοι N. X, 72. πυρὶ καιόμενος P. III, 102. καιόμενα πυρά P. III, 44. ἐν φρασί καιόμεναν P. IV, 219. καιόμενοι πυρός P. IV, 225. γαῖα καυθεῖσα πυρὶ N. X, 35.
- καίτοι. καίτοι πότε ἦλθε I. III, 70.
- κακαγορία. κακαγοριῶν δάκος P. II, 53.
- κακάγορος. ἀκέρδεια λέλογχε κακαγόρος O. I, 53.
- κακολόγοι πολῖται P. XI, 28.
- κακοποιὸν ὄνειδος N. VIII, 33.
- κακός. κακὰν γλῶσσαν P. IV, 283. ἀμαχον κακόν P. II, 76. ἐς κακὸν τρέψαις P. III, 35. νεώτερον κακὸν ἀναστήη P. IV, 155. κακὸν ἔμμεναι F. 49. οὔτις ἐκὼν κακὸν εὔρετο F. 248. ὑπὸ ζεύγλαις κακῶν F. 97, 3. ἀπρήκτων κακῶν παυσάμενοι I. VII, 7. κακὰ φρονέων P. VIII, 86.
- κακότας. ἐς κακότατ' ἀθρόαν ἔβαλον P. II, 35. κακότας ἀτλάτα θεόςδοτος F. 171, 4.
- κακόφρονα πραπίδων καρπὸν F. 230.
- \* Κάλαις. Ζήτην Κάλαιν τε P. IV, 182.
- κάλαμος. σὺν καλάμοιο βοᾷ N. V, 38. μολπὰ πρὸς κάλαμον ἀντιάζει O. XI, 88.
- καλέω. ἔνθα καλεῖ συνίμεν P. XI, 8. καλεῖ με χορευσαί F. 82. τὸν Βρόμιον καλέομεν F. 43, 10. ὄντε καλέοισιν F. 66. ἐνθ' Ἀρέας πόρον καλέοισι N. IX, 41. τὰν καλέοισιν Διὸς ἄλσος I. II, 17. ἐκάλει κυμάτων ριπὰς P. IV, 195. ἐκάλεσεν ἐς ἔρανον O. I, 37. ἐκάλεσσε Ποσειδάνα O. VI, 58. μᾶτρωσ ἐκάλεσσέ μιν ἔμμεν ἰσώνυμον O. IX, 68. τοῖς Ἀρισταῖον καλεῖν P. IX, 67. καλέσαι Μοῖσαν I. VII, 5. ὄρσοτρίαιναν καλέων P. II, 12. Αἰακίδαὺν καλέων I. V, 33. πρὸς ἀνθρώπων καλεῦνται F. 98, 5. κέκληνται σφιν ἔδραι O. VII, 76. καλέσαντο συνεργόν O. VIII, 32. νῖν κέκλετ' ἐπώνυμον I. V, 51. καλεῖσθαί μιν τοῦτ' ὄνομα O. VI, 56. τινὰ κέκλημένον Δατοῖδα P. III, 67.
- \* Καλλιάνακτος O. VII, 93.
- \* Καλλίας N. VI, 37.
- καλλίκρανος. ὕδωρ Τιλφώσσης ἀπὸ καλλικράνου F. 211.
- Καλλικλεῖ N. IV, 80.
- καλλίκομος. καλλίκομον κούραν P. IX, 110. γυναιξὶν καλλικόμοισιν N. X, 10.
- \* Καλλίμαχος. Καλλιμάχῳ O. VIII, 82.
- καλλίνικος. καλλίνικος ὁ τριπλῶς κεχλαδῶς O. IX, 2. Ἰέρωνος καλλινίκου P. I, 32. ὕμνον καλλινίκον N. IV, 16. τὸ καλλινίκον λυτήριον δαπανᾶν P. V, 106. τὸ καλλινίκον N. III, 17. καλλινίκον κῦδος I. I, 12. καλλινίκον χάρμα I. IV, 61. ἐν ἄρμασιν καλλινίκοι P. XI, 46.
- \* Καλλιόπα O. XI, 14.
- καλλιπέπλου Κορωνίδος P. III, 25.
- καλλιπλοκάμῳ Ἑλένα O. III, 1.
- καλλίπλουτοι πόλιες O. XIII, 107.
- καλλίπωλον ἔδραν O. XIV, 2.
- καλλιρόος. καλλιρόῳ Δίρκα I. VII, 19. καλλιρόοισι πρῶαῖς O. VI, 83.
- \* Καλλίστα, postea Thera P. IV, 258.
- καλλιχόρῳ πόλει P. XII, 26.
- καλός. ἐσορᾶν καλός O. VIII, 19. ἦν καλός O. IX, 101. εἰ σοφός, εἰ καλός ἀνὴρ O. XIV, 7. γένοιο καλός τις P. II, 72. πίθων καλός P. II, 73. ἐὼν καλός N. III, 18. I. II, 4. ἰδέα καλόν O. XI, 108. καλόν τι ποναθῆ O. VI, 11. καλόν πῆμα P. II, 40. καλόν τι νέον λαχάν P. VIII, 92. ζυγὸν ὀρθῶσαι καλόν I. I, 46. Ἀγάθωνι καλῷ F. 90, 3. καλόν ἔργον F. 86, 3. σὺν δ' ἀνάγκα πᾶν καλόν F. 87, 6. καλῶν μοῖραν F. 171, 3. ἀπάντων καλῶν ἄμμορος O. I, 84. καλῶν ἴδριν O. I, 104. ἀμφὶ καλῶν μοῖρα O. VIII, 86. ἀπείρατον καλῶν O. X, 18. περὶ πλήθει καλῶν O. XIII, 43. ἐπιχωρίων καλῶν P. V, 116. I. VI, 2. χρέος νεώτατον καλῶν P. VIII, 34. ἐραίμαν καλῶν P. XI, 50. τόλμαν καλῶν N. VII, 59. οἰκείων καλῶν παρέσφαλεν N. XI, 32. ἐργμάτων καλῶν I. III, 60. τούτων μοῖρα καλῶν I. IV, 17. ἔργων καλῶν I. V, 20. καλῶν ἀπειρον I. VII, 70. καλοῖς ἔργοις O. II, 107. N. VII, 14. φάμεν καλά O. I, 35. καλά φράσαι O. XIII, 24. καλά ἔρξαις O. XI, 95. μὴ παρίει καλά P. I, 85. τὰ καλά τρέψαντες ἔξω P. III, 83. καλά γιγνώσκοντα P. IV, 288. καλά ἔργα P. VII, 19. N. VI, 31. καλά ῥέζοντα P. IX, 99. καλά μελπόμενος N. I, 20. καλά ἄστη N. X, 5. καλλίονα θάνατον P. XI, 57. κάλλιον φέρουσι P. V, 12. κάλλιον ἐνόστησε N. XI, 26. τί κάλλιον F. 59. τελευταὶ καλλίονες F. 75, 3. κάλλιστος χορός N. V, 23. καλλίστα θεῶν N. X, 13. καλλίστα δρόσῳ I. V, 60. καλλίσταν πόλιν P. IX, 71. φάρμακον κάλλιστον P. IV, 187. μνάμα κάλλιστον O. III, 16. ἔδρον κάλλιστον O. IX, 11. γόνον κάλλιστον P. IV, 123. Ἰασηνίδων κάλλ-



- I. III, 76. προίμιον κάλλιστον P. VII, 1. καλλίστα πολίων P. XII, 1. κάλλιστα ῥέξαις O. IX, 101. ἔργα κάλλιστα O. XIII, 38. καλλίσταις ἀοιδαῖς F. 86, 1. κάλπις. ἀργυρέαν καταθηκαμένα κάλπιδα O. VI, 40.
- καλύπτω. χθονὶ γυῖα καλύψαιμι N. VIII, 28. αἰδῶ καλύψαι P. IV, 146. καλύψαι ἀμάχανον ἀλλοτρίαις γλώσσαις P. XI, 26. ἐσλὸν μὴ χαμαὶ σιγαῖ καλύψαι N. IX, 7. καλύψαι ἀμέρας σέλας F. 106, 3. ἔργον κινδύνῳ κεκαλυμμένον O. V, 16.
- \*Καμάρινα. Καμαρίνα O. IV, 13. Καμάρινα O. V, 4.
- κάματος. ἀνευ καμάτου P. XII, 28. ἐν πόνῳ καμάτου μεταλαμβάνειν N. X, 79. ὄνυκον θεῖ σὺν καμάτῳ P. XII, 10. πεδὰ μέγαν κάματος P. V, 47. νύκτον κάματος θῆκε N. VIII, 50. καμάτων ἐκτός O. VI, 103. καμάτων ἐπίλασι P. I, 46. πολεμίων καμάτων ἐξ ἀμαχάνων P. II, 19. ἐκ προτέρων μεταμειψάμενοι καμάτων P. III, 96. μεγάλων καμάτων P. III, 96. μεγάλων καμάτων ποιὰν λαχόντα N. I, 69. λύτρον καμάτων I. VII, 2.
- καματώδης. καματωδέων πλαγὰν N. III, 17. καματώδες μέριμναι F. 239, 1.
- \*Καμβύσης F. 195.
- \*Κάμειρος. Κάμειρον O. VII, 73.
- κάμνω. μὴ κάμνε λίαν δαπάναις P. I, 90. ταῖσι Μῆδειοι κάμον P. I, 78. τοῦτο πράσσω μὴ κάμοι O. VIII, 29. καμών προτέρα πάθη P. VIII, 50. καμώντες πολλά θυμῷ O. II, 9. πολεμίων ἀνδρῶν καμώντων P. I, 80.
- κάμπτω. ὑψιφρόνων τιν' ἔκαμψέ βροτῶν P. II, 51.
- καμπύλον δίφρον I. III, 47.
- καναχαι αὐλῶν P. X, 39.
- καναχηδὰ. Λυδῖαν μίτραν καναχηδὰ πεποικιλμένην N. VIII, 15.
- κάπετον V. καταπίπτω.
- καπνός. καπνός ἀνακικύει F. 184. ῥόον καπνοῦ προχέοντι P. I, 22. ὕδωρ καπνῷ φέρειν ἀντίον N. I, 24. κνισσάντι καπνῷ I. III, 84. λάβρον ἀμπνεῦσαι καπνόν O. VIII, 36. λευκαυθέα σώματ' ἐπίαναν καπνόν N. IX, 23.
- καπνώ. καπνωθεῖσαν πάτραν P. V, 111.
- κᾶπος. τούτων (δενδρέων) γυμνός κᾶπος O. III, 25. ἐξαιρετὸν Χαρίτων κᾶπον νέμομαι O. IX, 29. γλυκὺν ἀμφὶ κᾶπον Ἀφροδίτας P. V, 24. Διὸς ἔξοχον ποτὶ κᾶπον P. IX, 55.
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- κερδίω. κερδίω ἀλάθεια φαίνοισα πρόσωπον N. V, 17.
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- \* Κιλίκιος. Κιλίκιον ἄντρον P. I, 17.
- \* Κίλιξ. Τυφῶς Κίλιξ P. VIII, 16.
- κινδυνεύω. ἐν δίκᾳ μὴ κινδυνευμένον N. V, 14.
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- \* Κινύρας. ἀμφὶ Κινύραν P. II, 16. Κινύραν N. VIII, 18.
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- κοινωνία. κοινωνίαν μαλθακάν **P.** I, 97.
- \*Κοιογενής **F.** 58, 4. antistr.
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- κοιτάζω. ἀνά βωμῶν κοιτάζατο **O.** XIII, 73.
- κολεός. κολεοῦ **N.** I, 52. ἐν κουλεῶν κατασχοῖσα ξίφος **N.** X, 6.
- κολλάω. κολλᾶ θάλαμων ἄλσος **O.** V, 13. Μοῖσά τοι κολλᾶ χρυσόν **N.** VII, 78.
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- κομίζω. σώματα παρὰ Κρονίδαν κομίζεν **N.** III, 49. αἰδοῖ τὰ καλά σφιν ἔργ' ἐκόμισαν **N.** VI, 31. ἐξ ἀέθλων νίκας ἐκόμιξαν **N.** II, 19. ἐλευθέρῳ στόλῳ πόλιν τανθε κομίζε **P.** VIII, 104. εὐφρων ἄρουραν πατρίαν σφίσιν κόμισον **O.** II, 16. ἐκ θανάτου κομίσαι **P.** III, 56. Μενέλα δάμαρτα κομίσαι **N.** VII, 28. εἰάν ψυχὰν κομίσαι **P.** IV, 159. τῶν ψυχῶν κομίσαι **P.** IV, 106. Ἐλέναν κομίζοντες **O.** XIII, 57. ὄλον δίφρον κομίζαις **P.** V, 51.
- κομπέω. τί κομπέω παρὰ καιρόν **P.** X, 4.
- κόμπος. πρόσφορον ἐν ἔργῳ κόμπου ἰεῖς **N.** VIII, 49. ἀγάνορα κόμπου μὴ φθονεραῖσι φέρειν γνώμαις **I.** I, 43. κόμπου τὸν εἰκότ' αἰοῖδᾶ κινυάμεν **I.** IV, 26.
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- κόραξ. κόρακες ὡς **O.** II, 96.
- \*Κορίνθιος. Κορινθίων φωτῶν **N.** II, 20. Κορινθίους σελίνοις **N.** IV, 88.
- \*Κόρινθος. Διός Κόρινθος **N.** VII, 105. Κορίνθου δεῖραδα **O.** VIII, 52. ἐν Κορίνθου πύλαις **O.** IX, 92. ἐν μυχοῖς Κορίνθου **N.** X, 42. πρὸ τειχέων Κορίνθου **I.** III, 38. ἀμφὶ Κορίνθῳ **O.** XIII, 50. ἐν ἀφκειᾷ Κορίνθῳ **F.** 87, 1. τὰν ὀλβίαν Κόρινθον **O.** XIII, 4.
- κόρος. \*Κόρον ματέρα **O.** XIII, 10. αἶνον ἔβα κόρος **O.** II, 105. ἀπὸ κόρος ἀμβλύνει αἰανῆς ἐλπίδας **P.** I, 82. μὴ κόρος ἐλθῶν κνίσση **P.** VIII, 32. κόρος ἀνθρώπων βαρὺς ἀντιάσαι **N.** X, 20. κόρῳ ἔλεν ἄταν **O.** I, 56. σὺν πλαγίῳ κόρῳ στείχοντα **N.** I, 65. κατέχει φρασίν αἰανῆ κόρον **I.** III, 2. κόρον ἔχει καὶ μέλι καὶ τὰ τέρπν' ἀνθε' Ἀφροδίσια **N.** VII, 52.
- κορύσσω. βίον κορυσσέμεν **P.** VIII, 78. ἔργον κορύσσοντα **I.** VII, 54.
- κορυφά. ἀέθλων κορυφάν **O.** II, 14. πάγ-χρυσον κορυφάν κτεάνων **O.** VII, 4. πατέρος κορυφάν κατ' ἄκραν **O.** VII, 36. λόγων κορυφάν συνέμεν **P.** III, 80. παντὸς ἔχει κορυφάν **P.** IX, 82. ἰππίων ἀθλων κορυφάν **N.** IX, 9. λόγων κορυφαί **O.** VII, 68. Αἴτνας ἐν μελαμφύλλοις κορυφαῖς **P.** I, 27. κορυφαῖς πολίων ἀφνεαῖς **N.** I, 15. ἐν κορυφαῖς ἀρετῶν μεγάλαις **N.** I, 34. ἐσχάτων ἀθλων κορυφαῖς **N.** X, 32. δρέπων κορυφᾶς ἀρετῶν ἀπο πασῶν **O.** I, 13.

- \*Κορωνίς. καλλιπέπλου Κορωνίδος P. III, 25.
- κοσμέω. τριπόδεσσιν ἐκόσμησαν δόμον I. I, 19. νᾶσον κοσμεῖν N. VI, 48. κοσμήσαις P. IX, 122. ἔνθα μοι δεῖπνον κεκόσμηται N. I, 22.
- κόσμος. κόσμῳ φέρειν P. III, 82. γλανκόχροα κόσμον ἐλαίας O. III, 13. ἐνέποι Καλλιμάχῳ κόσμον λιπαρόν O. VIII, 83. κόσμον ἐπὶ στεφάνῳ χουσέας ἐλαίας ἀδυμελῆ κελαδήσω O. X, 13. αἰγλᾶντα τίθησι κόσμον P. II, 10. δέδωκε κόσμον Ἀθάναις N. II, 8. ποτίφορον κόσμον ἔλαβες N. III, 30. ξυνὸν ἄσται κόσμον προσάγων I. V, 65. κόσμον αὐδάεντα λόγων ποικίλον τειχίζομεν F. 206.
- κότος. ἀμείλιχον καρδίᾳ κότον ἐνελάση P. VIII, 9.
- κοτεινός. κοτεινὸν ψόγον N. VII, 61. Lectio dubia.
- κότταβος. Ἀγάθωνι καλῶ κότταβον F. 90, 3. κουλός v. κολός.
- κοῦρος, κούρα. τίκτε θεόφρονα κοῦρον O. VI, 41. κοῦροι κοῦρᾶν O. IX, 60. φορβαδῶν κοῦρᾶν ἀγέλαν F. 87, 12.
- κουροτρόφον ἔχθραν F. 228, 4.
- κοῦφος. κούφα δόσις I. I, 45. χερὶ κούφα P. IX, 11. κτίσιν κούφαν O. XIII, 80. κούφα βιβῶντα O. XIV, 17. κούφοισιν ποσίν O. XIII, 109. ποσσὶ κούφοις N. VIII, 19. καυφότεραι φρένες O. VIII, 61.
- κραγέται κολοιοί N. III, 78.
- κραδία v. καρδία.
- κραίνω. κραίνει σέθεν εὐτυχίαν O. VI, 81. γάμου κραίνειν τελευτᾶν P. IX, 68. κραινωῶν ἐφετμάς O. III, 11. τῶν κλέος ἐκράνθη P. IV, 175.
- κραιπνός. βέλος κραιπνόν P. IV, 90. βασιλῆες σθένει κραιπνοί F. 98, 4. κραιπνότεραι ἢ ἀνέμων στίχες P. IV, 209.
- κράνα. ἐπ' Ἀπόλλωνος κράνα P. IV, 294. Παρνασοῦ κράναν Κασταλίαν P. I, 39. Ἀρέθουσαν ἐπὶ κράναν P. III, 69. κράναν Ὑπερῆδα λιπῶν P. IV, 125.
- κραναός. κραναά Δάλος I. I, 3. κρανααῖς Ἀθάναις O. VII, 82. XIII, 37. N. VIII, 11.
- κρανίον. κρανίοις ξένων ναῶν ἐρέφοντα I. III, 72.
- κράς. ἀγκύλῳ κρατί P. I, 8. κράτα Μεδοίσας P. XII, 16. τρία κράτα F. 3.
- κραταιός. κραταιὸς Τελαμών N. IV, 25. ἔπος κραταιόν P. II, 81. ἔγχος κραταιόν P. VI, 34.
- κρατερός v. καρτερός.
- κρατέω. κρατεῖ φθία N. IV, 50. ναῦν κρατεῖ πάχει μάκει τε P. IV, 245. ἄλικας ἐκράτει N. V, 45. τὰ δεύτερα τῶν προτέρων κρατεῖν F. 249. ποσσὶ κράτεσκε N. III, 50. ἐν Πυθῶνι κράτησεν N. VI, 36. ἐκράτησε πύργον N. X, 25.
- σαν ἔργον O. IX, 90. τέχναυ ἐπιχθονίων χερσὶ κρατεῖν O. VII, 51. κρατέων πάλα O. VIII, 20. ἐν ᾧ κρατέων P. II, 5. Ἴπποδρομία κρατέων I. III, 13. κρατέοντα χερὸς ἀλκᾶ O. XI, 105. χερσὶν ἢ ποδῶν ἀρετᾶ κρατήσαις P. X, 23.
- κρατησίμαχον σθένος νιῶν P. IX, 89.
- κρατησίπους. ἔθηκε κρατησίποδα P. X, 16.
- κρατήσιππου ἄρμα N. IX, 4.
- κρατιστεύω. κέντρον μάχας ὁ κρατιστεύων λόγος F. 172, 3.
- κράτιστος. κράτιστον μάχα N. VII, 27. κρατίσταν χάριν P. XI, 58. διφρηλάται κράτιστοι I. I, 17. τὸ δὲ φυᾶ κράτιστον ἅπαν O. IX, 107. κάρτιστον κτεάνων F. 243, 3. θεῶν κρατίστου O. XIV, 14.
- κράτος. κράτει προσέμιξε δεσπότην O. I, 22. κράτει πέλασον O. I, 78. ἐν ἅπαντι κράτει ἀραρότα O. XI, 86. κράτει δυσμενέων ὑπαντιᾶξαισα P. VIII, 11. Ζηνὸς κράτος O. VI, 96. κράτος ἐξέφαναν ἐς γένος αὐτῶ N. IV, 68. ἀέθλων κράτος ἐξεῦρε I. VII, 5.
- κρέας. δεύματα κρεῶν O. I, 50. κρεῶν ὑπερμάχας N. VII, 42.
- \*Κρεῖοισα P. IX, 16.
- \*Κρειοντίς. Μεγάρα Κρειοντίς I. III, 82.
- κρεμάω, κρέμαμαι. ἐμβόλον κρέμασαν ἀγκύρας ὑπερθεν P. IV, 192. μῶμος ἐξ ἄλλων κρέματα O. VI, 74. κρέματα P. V, 34. δόλιος αἰὼν ἐπ' ἀνδράσι κρέματα I. VII, 14. ἀμφὶ φρασὶν ἀμπλακίαι κρέμανται O. VII, 45.
- κρέσσω. κρέσσω οἰκτιρμῶν φθόνος P. I, 85. κρέσσω ἀνήρ N. IX, 15. κρέσσωνα ἀλικίας νόον P. V, 109. κρέσσωνα πλούτου μέριμναν P. VIII, 96. κρέσσωνα I. III, 52. κεραυνοῦ κρέσσω ἄλλο βέλος I. VII, 34. ἔρωτες φέρειν κρέσσωτες N. III, 29. κρεσσόνων ἀγαθῶν O. II, 26. νεῖκος κρεσσόνων O. XI, 41. ἔρις κρεσσόνων N. X, 72. κτεάνων ψυχὰς κρέσσωνας N. IX, 32.
- κρέων. Φώκου κρέοντος N. V, 12. κρέοντι Αἰακῶ P. VIII, 104. οὐρανοῦ κρέοντι N. III, 10. Αἰακιδᾶν κρέοντων N. VII, 45.
- \*Κρηθείδας P. IV, 152.
- \*Κρηθεῖς. ἀβρά Κρηθεῖς Ἴππολύτα N. V, 26.
- \*Κρηθεύς P. IV, 142.
- κρημνημι. ἄγκυραν ποτὶ ναὶ κρημνάντων P. IV, 25.
- κρημνός. παρ κρημνὸν θαλάσσης F. 215. ζαθέοις ἐπὶ κρημοῖς Ἀλφειοῦ O. III, 23. παρὰ Βοιβιάδος κρημοῖσιν P. III, 34.
- κρηπίς. κεκρότητα χουσεᾶ κρηπίς ἀοιδαῖς F. 206. βαλλόμενος κρηπίδας ἄλσεων F. 70, 3. φαεννὰν κρηπίδ' ἐλευθερίας ἐβάλλοντο F. 196. βάλλετο κρηπίδα σοφῶν ἐπέων P. IV, 138. κρηπίδ' ἀοιδᾶν ἵπποισι βαλέ-

- \*Κρηστωναῖος F. 212.  
 \*Κρήτας νομὸν περιδαῖον F. 126, 2.  
 \*Κρήτες τοξοφόροι P. v, 41.  
 κρητήρ. γλυκὺς κρητήρ ἀοιδᾶν O. vi, 91. παρὰ κρητήρα N. ix, 49. δεύτερον κρητήρα μελέων κίρναμεν I. v, 2.  
 κρίνω. κρίνει ἔργων πέρι N. v, 40. ἔκρινας ἂν κίνδυνον αὐτᾶς N. ix, 35. κρίνεται ἀλκὰ διὰ δαίμονος I. iv, 12. κέκριται πείρας οὐ τι θανάτου O. ii, 33. τοῖς οὐτε νόστος κρίθη P. viii, 88. ἐπαιήσαντες κρίθεν P. iv, 168. πᾶσα κεκριμένα δύναμις N. vi, 2. πόνων κεκριμένων N. iv, 1. ἀρετᾶ κριθείς N. vii, 7.  
 κριός. πάγχρυσον νάκος κριοῦ P. iv, 68. δέρμα κριοῦ βαθύμαλλον P. iv, 161.  
 \*Κρίσα. ἐν Κρίσα I. ii, 18.  
 \*Κρισαῖος. Κρισαῖον λόφον P. v, 37. Κρισαῖαισιν πτυχαῖς P. vi, 18.  
 κρίσις. κρίσις ἀμφ' ἀέθλοις O. vii, 80. ἀέθλων ἀγνᾶν κρίσιν O. iii, 22. ἀέθλων κρίσιν N. x, 23. δείκνυσι τερπνῶν ἐφέρποισαν χαλεπῶν τε κρίσιν F. 96, 5.  
 κριτός. κριτοῦ πατραδελφεοῦ I. vii, 65. κριτὸν γένος P. iv, 50.  
 \*Κροῖσος. Κροῖσου φιλόφρων ἀρετὰ P. i, 94. F. 192. 193.  
 κρόκα. ἐπιεσάμενοι νῶτον μαλακαῖσι κρόκαις N. x, 44.  
 κρόκεον εἶμα P. iv, 232.  
 κροκωτὸν σπάργανον N. i, 38.  
 \*Κρονίδας. Κρονίδαο Ζηνός P. iv, 171. Κρονίδα Διός O. viii, 43. Νείλοιο Κρονίδα P. iv, 56. Κρονίδα Ζηνός I. ii, 23. Κρονίδα Χείρωνι P. iv, 115. Δι Κρονίδα N. i, 72. iv, 9. Κρονίδα P. vi, 23. Κρονίδα Κένταυρον N. iii, 45. Κρονίδα καρτερόβροντα F. 127, 2. φερτάτων Κρονιδᾶν O. ix, 60. εὐμενέσσι παρὰ Κρονίδαῖς P. ii, 25. Κρονίδαῖς I. vii, 45. Κρονίδαί μακάρες P. v, 118.  
 \*Κρόνιος. ἐν βάσαις Κρονίου Πέλοπος O. iii, 24. ἰψηλοῖο πέτραν Κρονίου O. vi, 64. Κρονίου παρ τεμένει N. vi, 63. Ποσειδάωνι Κρονίῳ O. vi, 29. παρ' εὐδείελον ἐλθὼν Κρόνιον O. i, 111. Κρόνιον λόφον O. v, 17. Κρόνιον παρ' ὄχθον O. ix, 3. Κρόνιε παῖ Ῥέας O. ii, 13.  
 \*Κρονίων P. iii, 57. N. i, 16. ix, 19. Κρονίων Ζεὺς πατήρ P. iv, 23. Κρονίων P. i, 71. N. ix, 28. πατέρ Κρονίων N. x, 76.  
 \*Κρόνος. πατήρ Κρόνος O. ii, 84. Κρόνου παῖδα O. i, 10. τύρσιν Κρόνου O. ii, 77. Κρόνου παῖ O. iv, 7. Κρόνου παιδί O. vii, 67. παρ Κρόνου λοφῷ O. viii, 17. πάγον Κρόνου O. xi, 52. θυγατέρι Κρόνου P. ii, 39. Οὐρανίδα γόνον Κρόνου P. Κρόνου N. xi, 25. Κρόνον σεισίχθον' υἱόν I. i, 52.  
 κρότυλον. ἐν δὲ κεχλάδειν κρόταλα F. 48, 2.  
 κροτέω. κεκρότηται κρηπίς F. 206.  
 κρουνός. ἀμφὶ κρουνοῖς O. xiii, 61. κρουνοὺς Ἀφάιστοιο δεινοτάτους ἀναπέμπει P. i, 25.  
 κρύβδα, κρύβδαν. κρύβδα πέμπον P. iv, 144. κρύβδαν πατρός P. iii, 13.  
 κρούεις. κρούεν μάντευμα P. iv, 73. κρούεσσα συντυχία I. i, 37.  
 κρυπταὶ κλαῖδες ἐντί P. ix, 40.  
 κρύπτω. κρύψε κόλποις ὠδῖνα O. vi, 31. κρύψεν ἄμ' ἵπποις N. ix, 25. κρύψαν ἔνερθ' ὑπὸ γᾶν Ἀμφιτρύωνος σάματι P. ix, 84. μὴ κρύπτε κοινὸν σπέρμα O. vii, 92. τὸ πεποναμένον εὐ μὴ κρυπτέτω P. ix, 97. Ἄργεῖ μὴ κρύπτειν φάος ὀμμάτων N. x, 40. ταύταν σκότει κρύπτειν ἔοικεν F. 171, 5. κρύψαι τὸ συγγενὲς ἦθος O. xiii, 13. ἐν βένθεσιν νᾶσον κεκρύφθαι O. vii, 57. ἐν σχοίνῳ κέκρυπτο O. vi, 54.  
 κρυφᾶ. ἔννεπε κρυφᾶ τις αὐτίκα O. i, 47. F. 217, 3.  
 κρυφαῖος. πλοῦτον κρυφαῖον νέμειν I. i, 67.  
 κρύφιος. κρύφιον θυμὸν βαρύνει P. i, 84. κρυφίαισι ψάφοις N. viii, 26.  
 κρύφος. κρύφον θέμεν O. ii, 107.  
 κτάομαι. κτησάσθαι λίθινον γόνον O, ix, 49. ἄς (φιάλας) ἵπποι κτησάμεναι N. ix, 52.  
 κτέανον. σύνδικον Ἀπόλλωνος καὶ Μοισᾶν κτέανον P. i, 2. κτεάνων αἰδοιέστατον O. iii, 44. κάρτιστον κτεάνων F. 243. κορυφᾶν κτεάνων O. vii, 4. κτεάνων δόσιν P. i, 46. ἀπὸ κτεάνων P. iv, 290. κτεάνων φύλαξ ἐμῶν P. viii, 61. κτεάνων χάριν P. xi, 58. κτεάνων ψυχὰς κρέσσονας N. ix, 32. κτεάνων θαμὰ λειφθεῖς καὶ φίλων I. ii, 11. ἅμα κτεάνοις πολλοῖς κῦδος ἄρηται N. ix, 46.  
 κτέαρ. ἐξαρκέων κτεάτεσσι O. v, 24. κτεάτεσσι ὑπέρτερον P. ii, 59. κτέατ' ἀνάγων ἀκροθινίων N. vii, 41.  
 \*Κτέατος. Κτέατον ἀμόμονα O. xi, 28.  
 κτείνω. ὄν κτεῖνα I. v, 46. ὄφιν κτεῖνε P. iv, 249. ἔκτεινε Λᾶσον O. ii, 42. ἔκτανε Λικύμνιον O. vii, 29. κτείνοντ' ἐλάφους N. iii, 49. ὅσους ἐν χέρσῳ κτανῶν N. i, 62. ἵππον κτάμενον F. 217, 2.  
 κτίζω. πόλιν ἐκτίσσει ἐν νόμοις Ὑλλίδος στάθμας P. i, 62. κτίσεν ἄλσεα P. v, 89. πατρὶ ἑορτᾶν κτίσῃ τεθμὸν τ' ἀέθλων O. vi, 69. θεᾶ κτίσαιεν βωμὸν O. vii, 42. κτίσσειεν πόλιν P. iv, 7. ἐπεὶ κτίσθη (πύργος) νέον O. viii, 37. ὄν (ἀγῶνα) ἐκτίσσατο O. xi, 26. Δωριεὺς στρατὸς νῖν ἐκτίσσαιτο F. 4, 4.



- κτίσις. τελει κούφαν κτίσιν O. XIII, 80.  
κτίστωρ. κτίστορ Αἴτνας F. 71.  
κυαναιγίς. παρθένος κυαναιγίς O. XIII, 67.  
κυανάμπυξ Θήβα F. 5.  
κυάνεος. λόχμας κυανέας O. VI, 40. κυανέας  
χθονός F. 58, 5. str.  
κυβέρνησις. πατρῷαι κεδναὶ πολίων κυβερ-  
νάσιες P. X, 72.  
κυβερνάτας. ὡσπερ κυβερνάτας ἀνὴρ P. I,  
91.  
κυβερνατήρ. θεὸς ἀγεμόνεσσι κυβερνατήρ  
γένηται P. IV, 274. κυβερνατήρος οἰακο-  
στρόφου I. III, 89.  
κυβερνάω. κυβερνᾷ δαίμον' ἀνδρῶν P. V, 122.  
πολύστροφον γνάμαν κυβερνᾷ F. 233. τιν  
κυβερνῶνται νᾶες O. XII, 3.  
κυδαίνω. ἐκύδανεν πόλιν P. I, 31. πάλαι κυ-  
δαίνων Τέγεαν O. XI, 69. κυδαίνων πόλιν  
N. IX, 12.  
κυδίμων ἀέθλων O. XIV, 24.  
κῦδος. Θήρωνι ἐλθεῖν κῦδος O. III, 41. κῦδος  
ᾄσαι Καμαρίνα O. IV, 12. τιν κῦδος ἀβρόν  
ἀνέθηκε O. V, 7. Μελησία κῦδος ἀνέδρα-  
μον O. VIII, 54. Ἄργει ἔσχεθε κῦδος ἀν-  
δρῶν O. IX, 94. ἑτέροισι κῦδος ἀγῆραον  
παρέδωκε P. II, 52. ἑτέροις ἔδωκεν μέγα  
κῦδος P. II, 89. τῷ κῦδος ἐξ ἀμφικτιόνων  
ἔπορεν ἵπποδρομίας P. IV, 66. ἀφάντων  
κῦδος ἀντείνει σαθρόν N. VIII, 34. ἐπί-  
δοξον ἄρηται κῦδος N. IX, 47. καλλίνικου  
πατρίδι κῦδος I. I, 12. ἄρηται κῦδος ἀβρόν  
I. I, 50.  
κύκλος. κύκλω πέδον ἔθηκε δόρπου λύσιν  
O. XI, 48. ἐν ἀλύτῳ ζεύξαῖσα κύκλω P.  
IV, 215. διήρχετο κύκλω O. IX, 100.  
κυκλώω. χέρα κυκλώσαις O. XI, 75.  
\*Κυκλωπίων ἐπὶ προθύρων F. 151, 7.  
κυλίνδω. γνάμαν κενεάν σκότῳ κυλίνδει N.  
IV, 40. ἄνω, κάτω κυλίνδοντ' ἐλπίδες O.  
XII, 6. κυλινδέσκοντο κραιπνότεραι (πέ-  
τραι) ἢ ἀνέμων στίχες P. IV, 209. κυλι-  
δομένα φλόξ P. I, 24. ἐν τροχῷ παντᾶ  
κυλινδόμενον P. II, 23. κυλινδομέναις  
ἀμέραις I. III, 18.  
\*Κύκνειος. Κύκνειά μάχα O. XI, 15.  
\*Κύκνος. Κύκνον O. II, 90. I. IV, 43.  
κύλιξ. κυλίκεσσι κεν εἶη κέντρον F. 89, 3.  
\*Κυλλάνα. ὑπὸ Κυλλάνας ὄροις O. VI, 77.  
κῦμα. ὅπα κῦμα κατακλύσσει ρέον (ψᾶφον)  
O. XI, 10. κοινὸν ἔρχεται κῦμ' Αἴδαο  
N. VIII, 31. κύματα πόντου F. 101. κυ-  
μάτων ριπᾶς P. IV, 195. κυμάτων τὸ παρ  
ποδὶ ναὸς ἐλισσόμενον N. VI, 57. κύμασι  
κλονέονται P. IX, 49.  
\*Κύμα. ὑπὲρ Κύμας P. I, 18. πρὸ Κύμας  
P. I, 72.  
κυμαίνω. σὸν ἄνθος ἤβας ἄρτι κυμαίνει P. IV,  
158. ὅς μὴ πόθῳ κυμαίνεται F. 88, 3. str.  
κύβαλον. ῥόμβον κυμβάλων F. 48.  
κυναγέτας. οὐκ ἄμμορος ἀμφὶ πάλαι κυνα-
- κυπαρίσσινον μέλαθρον P. V, 39.  
κυπάρισσον ἐλαφρᾶν F. 126, 1.  
\*Κυπρία. φίλια δῶρα Κυπρίας O. I, 75.  
Κυπρίας δῶρων N. VIII, 7.  
\*Κύπριος. φᾶμαι Κυπρίων P. II, 16.  
\*Κύπρις. κλεπτόμενον μέλημα Κύπριδος F.  
237.  
\*Κυπρογένεια P. IV, 216.  
\*Κυπρογενής. σὺν Κυπρογενεῖ O. XI, 110.  
\*Κύπρος. Κύπρου δέσποινα F. 87, 11. Κύ-  
πρω N. IV, 46. ποντία ἐν Κύπρω N. VIII,  
18.  
\*Κυράνα P. IV, 279. εὐῖππου βασιλῆϊ Κυ-  
ράνας P. IV, 2. ἄστῳ χρυσοθρόνου θεῖον  
Κυράνας P. IV, 261. εὐδαίμονος Κυράνας  
P. IV, 276. ταμία Κυράνας P. V, 62. Κυ-  
ράνας ἀγακτιμέναν πόλιν P. V, 81. διωξί-  
που στεφάνωμα Κυράνας P. IX, 4. Κυρά-  
να P. IV, 62. V, 24. ἀνέφανε Κυράναν P.  
IX, 75. τὰν εὐώλενον παῖδα Κυράναν P.  
IX, 18.  
κυρέω. κῦρησε δαινυμένων I. V, 34.  
κύριος. ὁ πάντων κύριος I. IV, 59. κυρίῳ  
μηνί O. VI, 32. κύριον πάντων τέλος P.  
IX, 45. ὁδὸν κυρίαν λόγων N. VIII, 51.  
πρύτανι κύριε πολλὰν ἀγυιᾶν καὶ στρατοῦ  
P. II, 58. δύναμιν κυριώτερον O. I, 104.  
κυριώτερον ἐς σοφίας λόγον F. 178.  
κύων. κύων λεοντοδάμας F. 53. μεγάλας θεοῦ  
κύνα F. 66. κύνα Λάκαιναν F. 73. κύνα  
τλάθυμον F. 258. κύνες θρασεῖαι Γηρυόνα  
I. I, 13. ἀνευ κυνῶν N. III, 49.  
κῶας. κῶας αἰγλάεν χρυσέῳ θυσάνῳ P. IV,  
231.  
κωκυτός. μίγα κωκυτῷ γυναικῶν P. IV, 113.  
κωλύω. κώλυεν μεῖναι P. IV, 33.  
κῶμα. ἰαίνει καρδίαν κῶματι P. I, 12.  
κωμάζω. Ἀθαναίων νιν ὄμφαι κῶμασαν N,  
X, 35. κωμάσομεν Σικυώνοθεν ἐς Αἴτναν  
N. IX, 1. κῶμαζε σὺν ὕμνῳ καὶ Στρεψιά-  
δα I. VI, 20. τὸν κωμάξατε Τιμοδήμῳ  
N. II, 24. κωμάζοντι Ἐφαρμόστῳ σὺν  
ἑταίροις O. IX, 4. κωμάζοντι Ἀρκεσίλα  
P. IV, 2. κωμάζοντα χρή χαρίτεσσιν βα-  
στάσαι I. III, 8. ἐορτὰν κωμάσαις N. XI,  
27. νιν κωμάζομαι I. III, 90. κωμάσομαι  
P. IX, 92.  
κῶμος. κῶμου δεσπότη O. VI, 18. γλυκὺν  
κῶμου προφάταν N. IX, 20. ἐστεφανω-  
μένον Δωριεῖ κῶμῳ P. VIII, 21. κῶμῳ  
ἀδυμελεῖ Δίκα παρέστακε P. VIII, 73.  
δέκεν Οὐλυμπιονίκαν τόνδε κῶμον O. IV,  
10. δέξαιτο κῶμον O. VI, 98. τόνδε κῶ-  
μον δέξαι O. VIII, 10. τόνδε κῶμον O.  
XIV, 16. ἄγων κῶμον ἀέθλων P. III, 73.  
δέδεξαι τόνδε κῶμον ἀνέρων P. V, 22.  
ἀνεγειρέτω κῶμον I. VII, 4. κῶμων ὑπο-  
χεύμασιν P. V, 100. μελιγαρύων τέκτονες  
κῶμων N. III, 5. ὁμοιοὶ οὐκ ἀγνώτες κῶ-  
μων ἐρατῶν I. II, 31. ταμίης κῶμων I. V,

κώπα. κώπαν σχάσον P. x, 51. ἐμβαλεῖν κώπαισι P. iv, 201.  
κωφός. ἀνήρ τις κωφός P. ix, 90.

## Λ.

\*Λαβδακίδαί I. iii, 17.

λάβρος. λάβρος (λάνρος) στρατός P. ii, 87. σέλας λάβρον P. iii, 40. λάβρον καπνόν O. viii, 36. λάβρον λίθον Μοισαῖον N. viii, 46. λάβροι παγγλωσσία γαρύετον O. ii, 95. λαβροτατᾶν γενύων P. iv, 244.  
λαγέτας. Περσεὺς λαγέτας P. x, 31. λαγέτα Αἰόλω P. iv, 107. λαγέταν τύραννον P. iii, 85. λαγέτας νιός O. i, 89.

λαγχάνω. πευθέων οὐκ ἔλαχον F. 126, 4. Ἄλφεον οἰκεῖν λάχε O. vi, 34. ἔλαχε στέφανον χεῖρεςσι O. xi, 64. φρένων ἔλαχε καρπόν P. ii, 74. οὐ φύσιν Ὁαριωνείαν ἔλαχεν I. iii, 67. ἔλαχεν Δωρίων σελίνων I. vii, 64. ἐλάχομεν ἦβαν P. ii, 27. πρυτανεῖα λέλογχας N. xi, 1. ἀκέρδεια λέλογχεν θαμινὰ κακαγόρος O. i, 53. τὰν Διὸς εὐναὶ λάχον P. ii, 27. ἂν θέμισ λέλογχεν O. ix, 15. λέλογχε μεμφομένοις ἐσλοὺς ὕδωρ καπνῶ φέρειν ἀντίον N. i, 24. πλοῦτος ὁ λαχῶν ποιμένα O. xi, 92. ὁ καλόν τι νέον λαχῶν P. viii, 92. λαχῶν πρὸς δαιμόνων ὄλβον N. ix, 45. τρεῖς λαχῶν (στέφανου) N. x, 27. θεῶν ἄτε πλέον τι λαχῶν F. 109. Ἰσοδένδρου τέκμαρ αἰῶνος λαχοῖσαι F. 146. ἀσυχίαν λαχόντα N. i, 70. Καφισίων ὑδάτων λαχοῖσαν ἔδραν O. xiv, 1. λαχόντες αἶδαν P. v, 96. τερπνῶν λαχόντες δόσιον P. x, 20. βιοτὰν λαχόντες N. vii, 54. λάχετε στεφάνων F. 45, 6.

λάθα. λάθα γένοιτ' ἂν O. ii, 20. ἄγλωσσον λάθα κατέχει N. viii, 24. λάθας νέφος ἐπιβαίνει O. vii, 45. ἔπαυσε λάθαν Σωκλείδα N. vi, 21. ἔσχεν λάθαν πόνων N. x, 24.

λαιψηρός. λαιψηρόν δρόμον P. ix, 125. λαιψηροὶ πόλεμοι O. xii, 4. λαιψηροῖς πόδεσσιν N. x, 63.

\*Λακεδαιμόνιος. Λακεδαιμονίων ἀνδρῶν P. iv, 257. Δωρίδ' ἀποικίαν Λακεδαιμονίων I. vi, 14.

\*Λακεδαίμων. μεγάλας Λακεδαίμονος P. iv, 49. Λακεδαίμοι P. v, 69. I. i, 17. ὀλβία Λακεδαίμων P. x, 1.

\*Λακέρεια. ἐς Λακέρειαν P. iii, 34.

λακτίζω. ποτικέντρον λακτιζέμεν P. ii, 95. φλόξ αἰθέρα λακτιζοῖσα κάπνῳ I. iii, 84.

\*Λάκων, Λάκαινα. ξένου Λάκωνος Ὁρέστα P. xi, 16. Λάκαινα παρθένων ἀγέλα F. 78. Λάκαιναν κύνα F. 73.

λαλαγέω. μὴ λαλάγει τὰ τοιαῦτα O. ix, 43. τὸ λαλαγῆσαι O. ii, 107.

λαμβάνω. κίνδυνος ἀναλκιν οὐ λαμβάνει O.

λάβε σὺν Δαναοῖς P. iv, 48. ἔλαβεν αἶψα ἄγραν ποσὶν N. iii, 77. ἔλαβον χάσμα O. xi, 23. ἀπὸ φόρμιγγα πασσάλου λάμβανε O. i, 18. λάμβανέ οἱ στέφανον I. iv, 69. λάβε φροντίδα N. x, 22. ἀρετὰν θυμῷ λαβεῖν O. viii, 6. χεῖρεςσι λαβὼν φιάλαν P. iv, 193. ἐπαυχένιον λαβόντα ζυγόν P. ii, 93. [λάβεν ἐσχάτοισιν ὕμνοις F. 103.\*]

\*Λαμνιάδων γυναικῶν O. iv, 22.

\*Λαμνιᾶν γυναικῶν P. iv, 252.

\*Λαμνόθεν P. i, 52.

\*Λαμπρόμαχος O. ix, 90.

λαμπρός. λαμπρόν φέγγος P. viii, 101. δέρμα λαμπρόν P. iv, 241. δέρκομαι λαμπρόν N. vii, 66. τὸ λαμπρόν N. viii, 34. λαμπραὶ ἀκτῖνες P. iv, 198.

λάμπω. λάμπει οἱ κλέος O. i, 23. λάμπει σφίσιον ἀρετά I. i, 22. χρώτα λάμπει I. iii, 41. τοῖσι λάμπει μένος ἀελίου κάτω F. 95, 1. ἔργα λάμπει F. 250, 2.

\*Λάμπων N. v, 4. I. iv, 23. v, 3. 62.

λαυθάνω, λήθω. μάντιν οὐ λαυθάνει F. 45, 17. οὐδ' ἔλαθ' Αἴπυτον κλέπτοισα O. vi, 36. οὐδ' ἔλαθε σκοπόν P. iii, 27. σὲ μὴ λαθέτω θεὸν αἴτιον ὑπερτιθέμεν. P. v, 23. θεὸν τι λαθέμεν (λήθειν) ἔρδων O. i, 64. οὐ λαθὼν Ἦραν N. i, 37. Αἶδα λάθεται O. viii, 72. τῶν δ' ἐλάθοντο φρένες P. iv, 41.

\*Λαομεδοντίαν ἀμπλακίαν I. v, 27.

\*Λαομέδων N. iii, 35.

\*Λᾶος. Λᾶον ἔκτεινε O. ii, 42.

λαός. Δωριεῖ λαῶ O. viii, 30. λαῶ σὺν ἀβλαβεῖ P. viii, 56. χρή παντὶ λαῶ δεικνῦναι F. 171, 3. πόλιν λαόν τε διαιτᾶν O. ix, 71. τόνδε λαὸν ἀβλαβῆ νέμων O. xiii, 26. λαὸν ἀγείραις νασιώταν P. ix, 56. λαὸν ἵππαιχμον N. i, 17. λαόν N. ix, 32. Ἦρας τὸν εὐάνορα λαόν N. x, 36. λαοὶ ὀνόμασθεν O. ix, 50. λαῶν ἐν πόνοις i. v, 51. Σερίφῳ λαοῖσί τε P. xii, 12. λαοῖς ἵππότηται P. iv, 153.

λαοσεβής. ἦρως λαοσεβής P. v, 95.

λαοσσόων ἀγώνων P. xii, 24.

λαοτρόφος. πόλιν λαοτρόφον O. v, 4. λαοτρόφον τιμάν O. vi, 60.

\*Λαπίθᾶν ὑπερόπλων βασιλεύς P. ix, 14.

\*Λατοΐδας P. iv, 259. ὁ χαιτάεις Λατοΐδας P. ix, 5. Λατοΐδα σοφία P. i, 12. Λατοΐδα P. iii, 67. θεμιπλέκτοις ἅμα Λατοΐδα στεφάνοις N. ix, 53. Λατοΐδαισιν P. iv, 3.

λατρείαν Ἰαωλκόν N. iv, 54.

λάτριον μισθόν O. xi, 29.

\*Λατώ. Λατοῦς λιπαροπλοκάμου F. 58, 2. στ. Λατοῦς θυγάτηρ O. iii, 27. παῖς ὁ Λατοῦς viii, 31. ἔρνεσι Λατοῦς N. vi, 38. Λατῶ βαθύζωνον F. 59. κλυτὰ Λατοῖ

- \* Λάχσεις. χρυσάμπυκα Λάχσειν O. VII, 64.  
 λάχνα. ὅτε λάχναι νιν γένειον ἔρεφον O. I, 68.  
 λαχνάεις. στέρνα λαχνάεντα P. I, 19.  
 λάχος. ἔστι σοι μὲν τῶν λάχος N. X, 85.  
 ἔνδειξεν λάχος Ἀελίου O. VII, 58.  
 λέβης. καθαροῦ λέβητος ἔξελε Κλωθῶ O. I, 26.  
 ἐκόσμησαν δόμον λεβήτεσσιν I. I, 20.  
 λέγω. σύνης ὅ τοι λέγω F. 71. ὡς ἐμοὶ φάσμα λέγει O. VIII, 43. εἴ τις λέγει ἕτερον γενέσθαι ὑπέρτερον P. II, 59. λέγοντι O. II, 31. IX, 53. N. VII, 84. λέγε I. IV, 43. γλῶσσαν ὀρνύει λέγειν O. XIII, 12. οὐκ εἰδείην λέγειν ποντιᾶν ψάφω ἀριθμόν O. XIII, 44. ταῦτα βροτοῖς λέγειν P. II, 22. ὅστ' ἀλέξαις P. VIII, 55. θαυμάζω τί με λέξοντι Ἰσθμοῦ δεσπότης F. 87, 7. ἃ λέγεται τεκέμεν O. VI, 29. λέγεται δονεῖν N. VI, 58. λέγεται κλέος ἀνθῆσαι N. IX, 39. λέγονται σχεῖν P. III, 88. ἀρχᾶθεν λέγονται πρόξενοι τιμάεντες I. III, 25. πολλά πολλὰ λέλεκται N. VIII, 20. πάροιθε λελέχθαι O. XIII, 98. λεγόμενον ἐρέω P. V, 108. λεγόμενον τοῦτο προτέρων ἔπος ἔχω N. III, 50. λέξατο πάντα P. IV, 189.  
 λείαν πᾶσαν ἔλσαις O. XI, 46.  
 λείβω. θρήνον, τὸν αἶε λειβόμενον P. XII, 10.  
 λειμών. φοινικορόδοις ἐνὶ λειμῶνεσσι F. 95, 2.  
 λείπω. λείπε χαμαί O. VI, 95. ἀκλάρωτον λίπον O. VII, 59. λίπον νᾶσον N. V, 15. οὔτε θανόντ' αἰδοῖαι ἔλιπον I. VII, 56. φιλάνορα δ' οὐκ ἔλιπον βιοτᾶν F. 290. εἰ μὴ τάχῃ λίποι O. I, 108. μή με λίποι φέγγος P. IX, 93. ματέρα λείποντ' Ἀρκαδίας O. VI, 100. ἀνευθε λιπῶν ἐγγέων ἀκμάν P. I, 10. ἀπὸ ψυχᾶν λιπῶν P. III, 101. νᾶσον λιπῶν P. IV, 7. κράναν λιπῶν P. IV, 125. ζῶν λείπεται αἰῶνας εἰδῶλον F. 96, 3. λείφθη ἐριπέντι Πολυνεῖκει O. II, 47. τίνα λειπόμενον P. IV, 185. κτεάνων θαμὰ λειφθεῖς καὶ φίλων I. II, 11.  
 λείριον ἀνθεμον N. VII, 79.  
 λέκτρον. Διὸς Αἰγίνας τε λέκτρον N. VIII, 6. εὐνάσθη ξένου λέκτροῖσιν P. III, 26. ἐν λέκτροις N. V, 30.  
 λεοντοδάμας κύων F. 53.  
 λεπτός. λεπτοῦ χαλκοῦ P. XII, 25. ἐπὶ λεπτῶ δένδρῳ βαίνειν P. 254.  
 \* Λερναίας ἀκτᾶς O. VII, 33.  
 \* Λέσβιος. Τέρπανδρος ὁ Λέσβιος F. 91, 1.  
 λευκανθέα σώματα N. IX, 23.  
 λεύκιππος. λευκίππου θυγατρός O. VI, 95. λευκιππων πατέρων P. IV, 117. λευκίππων Μυκηναίων F. 216. λευκίπποισιν ἀγυιαῖς P. IX, 86.  
 \* Λευκοθέα P. XI, 2.  
 λευκοπύλων Τυνδαριδᾶν P. I, 66.  
 λευκός. λευκῶ γάλακτι N. III, 74. λευκὸν ἐλέφαντα N. VII, 78. λευκὸν γάλα F. 147,  
 2. λευκαῖς φρασίν P. IV, 109. στάλαν Παρίου λίθου λευκοτέραν N. IV, 81.  
 λευκώω. λευκωθείς κᾶρα μύρτοις I. III, 87.  
 λευκώλενος. λευκωλένου Ἀρμονίας F. 5.  
 λευκωλένω θυῶνα P. III, 98.  
 λευρόν ξίφος N. VII, 27.  
 λεύσσω. σθένος ἀελίου χρύσειον λεύσσομεν P. IV, 145.  
 λέχος. εὐφραυθεῖσα Πηνειοῦ λέχει P. IX, 16. ἐτέρῳ λέχει δαμαζομένην P. XI, 24. Ἀλκμήνας ἀρήγοισαι λέχει N. I, 49. ἤλυθεν ἐς λέχος ἱμερτὸν θυῶνα P. III, 99. ἀναγκαῖον λέχος P. XII, 15. ἐκ λεχέων κεῖραι ποίαν P. IX, 38. ἐκ λεχέων Φάμαν ἀνάγει I. III, 40. βροτέων λεχέων τυχοῖσα I. VII, 35. ἐν λέχεσιν P. IV, 51.  
 λέων. ξανθὸς λέων F. 261. χόρτοις ἐν λέοντος O. XIII, 43. βοτᾶνα λέοντος N. VI, 44. κοίλα λέοντος ἐν βαθυστέρνου νάπα I. III, 11. ἐν ῥινῶ λέοντος στάντα I. V, 35. λέοντι ὀμβρίμῳ παλαίοισαν P. IX, 27. ἐρίβρομοι λέοντες O. X, 21. βαρύκομποι λέοντες P. V, 58. ποιμναι λέοντων F. 262. βαρυφθεικτᾶν ἀγέλαι λέοντων F. 265. θρασυμαχάνων λέοντων ὄνυχας N. IV, 62. ἐριβριμετᾶν θηρῶν λέοντων I. III, 64. λέοντεσσιν ἀγροτέροις ἔπρασεν φόνον N. III, 44.  
 λήγω. δείπνου λήγοντος F. 94, 1. λήξαντος οὔρου P. IV, 292.  
 \* Λήδα. βαθυζώνου παισὶ Λήδας O. III, 57. Ζηνὸς υἱοὶ Λήδας τε P. IV, 172. Λήδας παῖς N. X, 66.  
 λῆμα. λῆμα Κορωνίδος P. III, 25. τὸ γενναῖον λῆμα P. VIII, 47. ἐκνόμιον λῆμα καὶ δύναμις υἱοῦ N. I, 57. ἀεθλοφόρου λήματος ἕνεκεν N. III, 79.  
 λίαρ. μὴ κάμνε λίαρ P. I, 90.  
 λίβανος. λιβάνου χλωρᾶς F. 87, 2. λιβάνῳ βέβριθεν F. 95, 3.  
 \* Λιβύα. εὐρυλείμων πότνια Λιβύα P. IX, 57. οἰκιστῆρα καρποφόρου Λιβύας P. IV, 6. Λιβύας εὐρυχόρου σπέρμα P. IV, 42. Λιβύας πεδῖον P. IV, 259. V, 52. θαλάμῳ ἐν Λιβύας πολυχρῶσῳ P. IX, 71. τὰν πυροφόρον Λιβύαν I. III, 72.  
 \* Λίβυς P. IX, 121.  
 \* Λιβύσσης γυναικός P. IX, 109.  
 λιγυρός. ἀκόντας λιγυρᾶς O. VI, 82.  
 λιγύς. οὔρον λιγύν O. IX, 51.  
 λίθινος. λιθίνα ψάφος O. VII, 86. λιθίνῳ τέγει N. III, 51. λίθινον γόνον O. IX, 49. λίθινον θάνατον P. X, 48. λιθίνοις δίσκοις I. I, 25.  
 λίθος. Παρίου λίθον N. IV, 81. βαλέτω με λίθῳ τραχεῖ φθόνος O. VIII, 55. καρτερὸν λίθον O. I, 57. λάβρον λίθον Μοισαῖον N. VIII, 47. Ταντάλου λίθον παρά τις ἔτρεψεν ἄμμι θεός I. VII, 10. λίθων βωμοῖο θέναρ νεόκτιστον P. IV, 206.  
 \* Λικύμνιος. παῖς Λικυμνίου O. XI, 68. Λικύμνιον O. VII, 29.

- λίμνα. Τριτωνίδος ἐν τροχοαῖς λίμνας P. IV, 21. ἐγχωρίαν λίμναν O. V, 11.
- λιμός. ἀμύνων λιμόν αἰανῆ I. I, 49.
- \* Λίνδος. Λίνδον O. VIII, 74.
- \* Λίνος. Λίνον αἶλινον ὕμνεῖν F. 103.\*
- λιπαράμπυξ. Μναμοσύνας λιπαράμπυκος N. VII, 15. λιπαροπλοκάμου Λατοῦς F. 58, 1. str.
- λιπαρός. λιπαρά Μαραθῶν O. XIII, 106. λιπαρᾶς Ὀρχομενοῦ O. XIV, 3. Νάξω λιπαρᾶ P. IV, 88. λιπαρῶ γήραι N. VII, 99. λιπαρῶ Σμυρναίων ἄστει F. 218. λιπαρὰν καθ' ὁδόν F. 6. λιπαρὰν Αἴγυπτον F. 50. λιπαρὸν κόσμον O. VIII, 82. λιπαραὶ Ἀθῆναι F. 46. λιπαρὰν Θηβᾶν F. 209. λιπαρὰν Θηβᾶν P. II, 3. λιπαρὰν Ἀθανᾶν N. IV, 18. λιπαραῖς Ἀθῆναις I. II, 20.
- λίσσομαι. λίσσομαι, ἀμφιπόλει O. XII, 1. λίσσομαι, νεῦσον P. I, 71. λίσσομαι, ἴκειο N. III, 1. εὐχαῖς ὑπὸ θεσπεσίαις λίσσομαι παῖδα τῶδε ἀνδρὶ I. V, 42. λίσσομαί σε F. 60, 3. ἰδεσπόταν λίσσοντο, ἐκφυγεῖν P. IV, 207.
- λιτανεύω. πολλά μιν λιτάνευεν N. V, 32. πολλά νιν πολλοὶ λιτάνευον ἰδεῖν N. VIII, 8.
- λιτός, λιτά. λιταῖς ἔπεισε O. II, 88. ἐδώρησαν λιταῖς θυσίαις O. VI, 78. ἀνδρῶν λιταῖς O. VIII, 8. λιτάς τ' ἐπαιοῖδᾶς ἐκδιδάσκησεν P. IV, 217.
- λόγιος. λογίους καὶ αἰοῖδαῖς P. I, 94. λογίοισιν N. VI, 47.
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- μεγιστόπολις. Δίκας μεγιστόπολι θυγατέρ P. VIII, 2.
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- \*Μέδοισα. εὐπαράου κράτα Μεδοίσας P. XII, 16. τὰ Περσέος ἀμφὶ Μεδοίσας Γόργονος N. X, 4.
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- μεθύω. ὄφρα μεθύω F. 90, 2.
- μείζων v. μέγας.
- μειλίχιος, μείλιχος. μειλιχίοισι λόγοις P. IV, 128. μειλιχίοις λόγοις P. IV, 240. μείλιχος αἰὼν P. VIII, 102. μείλιχος ὄργα P. IX, 44. ἅπαντα τὰ μείλιχα O. I, 30.
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- μείων v. μικρός.
- μέλαθρον. κυπαρίσσινον μέλαθρον P. V, 40.
- \*Μέλαμπος P. IV, 126.
- μελάμφυλλος. Αἴτνας μελαμφύλλοις κορυφαῖς P. I, 27.
- \*Μελάνιππος. Μελανίπποιο N. XI, 37.
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- μέλας. μέλανι φόνῳ I. VII, 50. μέλανα θάνατον P. XI, 56. χθόνα μέλαιναν O. IX, 54. μέλαιναν εὐφρόναν N. VII, 3. μέλαιναν καρδίαν F. 88, 4. στρ. F. 247. μέλαν γένειον O. I, 68. μέλαιναι ἀρουραὶ N. XI, 39.
- \*Μελέαγρος. μαχατὰν Μελέαγρον I. VI, 32.
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- μελησίμβροτος. ἀστέων ρίζαν μελησιμβροτον P. IV, 15.
- μέλι. κόρον ἔχει καὶ μέλι N. VII, 53. μέλιτι πόλιν καταβρέχων O. XI, 102. ἐν ἐρατειῳ μέλιτι I. IV, 60. τότε τοι πέμπω μεμιγμένον μέλι λευκῷ σὺν γάλακτι N. III, 74.
- \*Μελία P. XI, 4. Μελία χρυσαλάκατος F. 5.
- μελιαδής. ἐπεὶ δάεν ρίπαν μελιαδέος οἴνου F. 147.
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- μελίγαρος. μελιγάρες ὕμνοι O. X, 4. P. III, 64. μελιγαρύων κώμων N. III, 4. μελιγάρας ὕμνους I. II, 3.
- μελιγδούποισιν αἰοδαῖς N. XI, 18.
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- μελιηδέα ποίαν P. IX, 38.
- \*Μελικέρτας F. 1.
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- μελιρρόθων ἔπεται πλόκαμοι F. 286.
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- μελισσοτεύκτων κηρίων F. 266.
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- μέλλω. μέλλεις ἐνεῖκαι P. IX, 54. ὅτι μέλλει P. IX, 50. μέλλει θέμεν O. VII, 61. ὁ μέλλων χρόνος O. XI, 7. μέλλοντα δόξαν φέρειν O. VIII, 64. μέλλοντα τριταῖον ἀνεμον N. VII, 17. οἶδεν τὸ μέλλον O. II, 62. μέλλον χρέος O. VII, 40. μέλλοντες τεύξαι O. VIII, 32. τῶν μελλόντων O. XII, 9.
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- μέλος. τάμον κατά μέλη O. I, 49. μέλη



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- μέλπω. γόνον μελπόμεν F. 45, 10. τὰν  
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- μέλω. χρή ἀγαθὰν ἐλπίδ' ἀνδρὶ μέλειν I.  
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O. XI, 14. μέλων εἶην Εὐθυμία F. 127, 3.  
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- \*Μέμνων. ἀνεψιὸς Ἐλένοιο Μέμνων N. III,  
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νονα P. VI, 32. I. IV, 45.
- μεμπτός. οὔτε τι μεμπτόν F. 241.
- μέμφομαι. μέμφομ' αἴσαν τυραννίδων P.  
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- μέν—τέ F. 45, 10. F. 246. et passim in Epi-  
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- \*Μένανδρος N. V, 48.
- \*Μένδης. Αἰγυπτίαν Μένδητα F. 215.
- \*Μενέλας. ξανθῶ Μενέλα N. VII, 28.
- μενοινάω. αἰεὶ μενοινῶν βαλεῖν O. I, 58.  
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- \*Μενοίτιος. Μενοίτιον O. IX, 75.
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- μέρος. ἔστι τι καὶ θανόντεσσιν μέρος κἄν  
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- \*Μέροπες. Μερόπων ἔθνεα I. V, 29. πόρθησε  
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- μέσος. Ἄλφεῳ μέσσω καταβάς O. VI, 58.  
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- \*Μεσάνα. ἐκ Μεσάνας P. IV, 126.
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- μεταβολά. μεταβολαὶ ἰστίων P. IV, 292.  
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- μεταίσσω. μεταίξαντα κείνου ἔθνος N. V, 43.
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- μεταλλακτόν F. 241.
- μετάλλατος. εἰ μετάλλατόν τι P. IV, 164.
- μεταλλάω. μετάλλασέν μιν O. VI, 62.
- μεταμαίομαι. τηλόθε μεταμαιόμενος N. III,  
77. [F. 103\*.]
- μεταμείβω. ἦρωας μεταμείβοντας P. I, 52.  
μεταμειβόμενοι ἐναλλάξ N. X, 55. ἐκ κα-  
μάτων μεταμειψάμενοι χάριν Διὸς P. III,  
96. ἐσλὸν πῆματος πεδάμειψαν O. XII,  
12.
- μεταμώνιος. ψεύδη μεταμώνια O. XII, 6.  
μεταμώνια θηρεύων P. III, 23.
- μετανίσσομαι. αἰῶνος βαθμίδων ἀπο μετα-  
νίσσαι P. V, 8.
- μετατρέπω. ἔθηκε μοῖραν μετατραπεῖν F.  
164.
- μετατροπία. μὴ φθουραῖς ἐκ θεῶν μετατρο-  
πίαις ἐπικύρσαιεν P. X, 21.
- μετανυγάζω. πεδανυγάζων N. X, 61.
- μετέρχομαι. ἄλοχον μετῆλθεν Ἡρακλείου  
γοναῖς I. VI, 7. πεδέρχεται N. VII, 74.
- μετέχω. οὐ οἱ μετέχω θράσεος P. II, 83.
- μετοικέω. Καδμείων μετοικήσαις ἀγυαῖς P.  
IX, 86.
- μέτρον. ἔπεται ἐν ἐκάστῳ μέτρον O. XIII,  
46. ὑπὸ χειρῶν μέτρῳ καταβαίνει P. VIII,  
82. παντὸς ὄραν μέτρον P. II, 34. ἐξεπό-  
νασ' ἐπιτακτόν μέτρον P. IV, 237. καιρὸς  
βραχὺ μέτρον ἔχει P. IV, 286. κερδέων  
μέτρον θηρευέμεν χρή N. XI, 47. ὕμνος  
βραχὺ μέτρον ἔχων I. I, 62. ἰππέοις ἐν  
ἐντεσι μέτρα O. XIII, 20. μέτρα μὲν  
γνώμα διώκων, μέτρα δὲ καὶ κατέχων I. V,  
67. μέτρα ὀμμάτων F. 74, I.
- \*Μετώπα. εὐανθῆς Μετώπα O. VI, 84.

μή Ο. Ι, 106. XII, 17. Ρ. ΙV, 274. εἰ—μή Ρ. VIII, 76. μή ματεύσῃ Ο. V, 24. μή δολωθῆς Ρ. Ι, 92. μή πταίσης F. 221. μή ἀναστήῃ Ρ. ΙV, 155. μή κνίσῃ Ρ. VIII, 33. μή θραύσοι Ο. VI, 97. μή κάμοι Ο. VIII, 29. μή καθέλοι Ο. IX, 64. ὄφρα μή γένοιτο Ρ. V, 62. μή δαμαλίζοι Ρ. V, 120. μή λίποι Ρ. IX, 90. μή ἐπικύρσαιεν Ρ. X, 20. ὅπως μή μόλοι Ν. III, 59. μή κρύπτε Ο. VII, 92. μή βαλέτω Ο. VIII, 55. μή λαλάγει Ο. IX, 43. μή παρίει Ρ. Ι. 86. μή κάμνε Ρ. Ι, 90. μή δίακε F. 236. μή σιγαῖ βρεχέσθω F. 269. μή σπευδε Ρ. III, 61. μή καταμαιναι εἰπέ Ρ. ΙV, 99. μή λαθέτω Ρ. V, 23. μή κρυπτέτω Ρ. IX, 97. μή—μή—τε—μηδὲ σιγαίτω Ι. II, 43. μή μάτενε Ι. IV, 16. μή φθόνει Ι. IV, 26. μή θρασσέτω Ι. VI, 39. ἐκέλευσεν μή παρφάμεν Ο. VII, 66. διακρίνειν μή παρά καιρόν Ο. VIII, 24. μή τεκεῖν Ο. II, 102. τὸ μή προμαθεῖν Ο. VIII, 60. εὐχομαι μή θέμεν Ο. VIII, 86. ἐγγυάσομαι μή—μηδὲ—ἀφίξεσθαι Ο. X, 17. ὅσα μή πεφίληκε Ρ. Ι, 13. ἔλπομαι μή βαλεῖν Ρ. Ι, 44. μή τινα μένειν Ρ. ΙV, 185. μή ποτε ἀμείρειν Ρ. VI, 26. δε μή παραβάλλει Ρ. IX, 90. εὐκόως μή νεῖσθαι Ν. II, 12. ὁ μή ξυνεῖς Ν. IV, 31. μή κεκινδυνευμένον Ν. V, 14. ἀπομύω μή τέρμα προβάς ὄρσαι Ν. VII, 71. μή πλαναθέντα Ν. VIII, 4. εἴη μή ποτέ Ν. VIII, 35. μή προσάψω Ν. VIII, 37. μή καλύψαι Ν. IX, 7. μή κρύπτειν Ν. X, 40. μή νεμίσασαι Ι. Ι, 3. χρή μή φέρειν Ι. Ι, 44. ὅ,τι μή ἐξίκηται Ι. VI, 18. cf. F. 49. F. 171, Ι. F. 172.

μηδέ. μηδὲ αὐδάσομεν Ο. Ι, 7. μηδ' ἐγγυαλιζέτω Ι. VII, 43. cf. F. 92, Ι. μή—μηδὲ Ο. X, 18. Ρ. IX, 91. μήτε—μηδέ Ι. II, 45.

\*Μηδεῖα. Μηδείας Ρ. ΙV, 9, 59, 218. Μηδείαν Ο. XIII, 51. Ρ. ΙV, 250, F. 158, 4.

\*Μηδεῖοι ἀγκυλότοχοι Ρ. Ι, 78.

μηδεῖς. μηδὲν ἄγαν F. 235.

μήδομαι. ἐπίτροπος ἐὼν τεαῖσι μήδεται μερίμναις Ο. Ι, 106. ἀπιστον ἐμήσατο πιστόν ἐρμεναι Ο. Ι, 31. μέγα ἔργον ἐμήσαντ' ὠκέως Ν. X, 64. ἄρτια μηδόμενος Ο. VI, 94.

μηδος. μήδεσιν ἀμοῖς Ρ. ΙV, 27. τεοῖς μήδεσι Ρ. X, 11.

μηκέτι. μηκέθ' Ο. Ι, 5. μηκέτι Ο. Ι, 144. Ν. V, 50. Ι. III, 31.

μηλοβότας. μηλοβότα Ι. Ι, 48.

μηλόβοτος. μηλοβότου Ἀκράγαντος Ρ. XII, 2.

μηλοδόκω Πυθῶνι Ρ. III, 27.

μήλου. εὐφρονα μήλοισ Ο. VII, 63. μήλων κνισσάεσσα πομπά Ο. VII, 80. ὅπασα μήλων Ρ. IX, 66. μήλα καὶ βοῶν ἀγέλας

\*Μήνα. διχόμενης ἐσπέρας ὄλον ὀφθαλμὸν ἀντέφλεξε Μήνα Ο. III, 21.

μήποτε Ο. IX, 83.

μήτε Ρ. ΙV, 297. Ι. II, 44. Ι. VII, 6.

μητίομαι. φροντίδι μητίονται τυχεῖν Ρ. II, 92.

μητις. μήτιος ἀμᾶς ἀπο Ν. III, 9. μήτιν γαρύων παλαιγόνων Ο. XIII, 48. πυκινὰν μήτιν κλύοντες Ρ. ΙV, 58. ὀρθόβουλον μήτιν ἐφευρομένοις Ρ. ΙV, 262. μήτιν εἰς ἀμείβετο Ρ. IX, 39. μήτιν ἀλώπηξ Ι. III, 65. σοφῶν μητίεσσι Ο. Ι, 9.

μαινῶ. οὐκ ἐλεγχεέσσω ἐμίαει Ν. III, 16.

μίγα. μίγα κωκυτῶ γυναικῶν Ρ. ΙV, 113.

μίγνυμι, μίσγω. νῖν ἀνθεσι μίγνυον Ν. ΙV, 21. ὦ πότμον Ἄρης ἔμιξεν Ι. VI, 26. Κόλχοισιν βίαν μίξαν Ρ. ΙV, 213. κοινὸν γάμον ἐν ἀλλάλοισι μίξαι Ρ. ΙV, 223. ῥόδα κόμαισι μίγνυται F. 45, 16. ὅθι τράγοι γυναιξὶ μίσγονται F. 215. ἐμίγνυτ' ἀμφὶ τράπεζαν F. 186. ἵπποισιν ἐμίγνυτο Ρ. II, 45. ἐν αἱμακουρίαις μέμικται Ο. Ι, 91. ἔκαλος μίχθη Ο. IX, 63. στεφάνοις ἔμιχθεν Ν. II, 22. ἐν τιμαῖς ἔμιχθεν Ι. II, 29. ἐν πελάγεσσι μίγεν πόντῳ τε Λαμυῶν τ' ἔθνει γυναικῶν Ρ. ΙV, 251. ἐν θιλάμῳ μίγεν Λιβύας Ρ. IX, 70. εὐλογίαις μεμίχθαι Ι. III, 3. γέρας μίγνύμενον φρενί Ρ. V, 19. θύα παντοῖα μίγνύντων πυρί F. 95, 7. Δὶ μισγομέναν ἢ Διὸς παρ' ἀδελφεοῖσιν Ι. VII, 35. μεμιγμένον μέλι σὺν γάλακτι Ν. III, 84. Ῥόδῳ μίχθεις Ο. VII, 71. θάμβει μίχθεις Ν. Ι, 56. Ποσειδάωνι μίχθεις Ο. VI, 29. μίχθεις Φοῖβῳ Ρ. III, 14. γάμον μίχθέντα Ρ. IX, 13. φύλλοις ἐλαιῶν μίχθέντα Ν. Ι, 18. Λακεδαιμονίων μίχθέντες ἦθεσι Ρ. ΙV, 267. Ζηνὶ μίγεις Ρ. IX, 87.

\*Μίδας. εὐδόξῳ Μίδα Ρ. XII, 5.

\*Μιδέα Ο. VII, 29.

\*Μιδέαθεν Ο. XI, 69.

\*Μιδυλίδαι Ρ. VIII, 40.

\*Μιδύλος. ἃ Μιδύλου γενεά F. 198.

μικρός. μικρῶ χρόνῳ Ο. XII, 12. cf. σμικρός. μείων αἰτία Ο. Ι, 35. μείων μῶμος Ρ. Ι, 82. οὐ μείονα φθόνον Ρ. XI, 29.

μιμέομαι. μιμήσαιτο γόον Ρ. XII, 21.

Μίν ν. οὐ.

\*Μινύας, Μινῶι. Μινῶα μυχόν Ι. Ι, 56. παλαιγόνων Μινυῶν ἐπίσκοποι Ο. XIV, 4. πλευσάντων Μινυῶν Ρ. ΙV, 69.

\*Μινύειος. ἃ Μινυεία Ο. XIV, 19.

μισέω. ὑβρίζοντα μισεῖν Ρ. ΙV, 284.

μισθός. πατίφορος ἀγαθοῖσι μισθός οὗτος Ν. VII, 63. μισθός ἄλλοις ἄλλος ἐφ' ἔργμασιν γλυκὺς Ι. Ι, 47. ἀγάνορι μισθῶ Ρ. III, 55. μισθῶ συνετίθει παρέχειν φωνάν Ρ. XI, 41. λάτριον μισθὸν πρᾶσσοιτο Ο. XI, 30. ἀρέομαι Ἀθηναίων χάριν μισθόν Ρ. Ι,

- ποικιλμέναν N. VIII, 16. φέρε μίτραν εὐ-  
μαλλον I. IV, 69. τιμάορος Ἴσθμιαισι  
Λαμπρομάχου μίτρας O. IX, 90.
- μνᾶμα. μνᾶμα κάλλιστον ἄθλων O. III, 16.  
Νικοκλέος μνᾶμα πυγμαχου κελαδήσαι I.  
VII, 63.
- μναμεῖον. ἔχεις λόγων φερτάτων μναμεῖον  
P. V, 49. vide not. ad vv. 64—76.
- μναμοσύνα. μναμοσύναν ἀνεγείροντα O. VIII,  
74.
- \*Μναμοσύνα. Μναμοσύνας ἑκατι λιπαράμ-  
πυκος N. VII, 15. κόραι χρυσοπέπλου  
Μναμοσύνας I. V, 72.
- μνάστειρα. Ἀφροδίτας μνάστειραν ἀδίσταν  
ὀπίωραν I. II, 5.
- μναστήρ. εὐκλεᾶ μναστήρ' ἀγώνων P. XII,  
24. πολέμου μναστήρα N. I, 16. μνα-  
στήρες P. IX, 110.
- μνάω. ἐμνασεν ἐστίαν πατρώαν P. XI, 13.  
Διρκαίων ὑδάτων ἀεὶ μέμνεται P. IX, 91.  
πολλοὶ μέμνανται O. VI, 11. φιλοτιμίαν  
μνώμενοι F. 229. ταῦτα καὶ μακάρων  
ἐμέμναντ' ἀγορεύει I. VII, 26. μεμνάσθω  
περιπέλλων N. XI, 15. μεμνάσθαι Συρα-  
κοσᾶν O. VI, 92. μεγάλων ἀέθλων Μοῖσα  
μεμνάσθαι φιλεῖ N. I, 12. Διὸς μεμνα-  
μένος N. VII, 80. ὦν μνασθεῖς N. IX, 10.  
μνασθέντι O. VII, 61. μεμνάωτο F. 277.
- \*Μοῖρα. θεοῦ Μοῖρα O. II, 23. Μοῖρα O. II,  
39. N. VII, 57. παρέσταν Μοῖραι O. XI,  
54. Μοῖραι ἀφισταντ' αἰδῶ καλύψαι P.  
IV, 145. Μοῖραι θέμιν ἄγον F. 6, 3.  
Μοῖραν μίαν τῆς Τύχης F. 13. παρέδρε  
Μοῖραν βαθυφρόνων N. VII, 1. συμπα-  
ρέστισεν Μοῖρας O. VI, 42. Κλωθῶ κα-  
σιγνήτας τὲ Μοῖρας I. V, 16.
- μοῖρα. δευτέρα μοῖρα P. I, 99. τιν μοῖρ'  
εὐδαιμονίας ἔπεται P. III, 84. μοῖρά τις  
ἄγειν ἔραγον P. V, 76. ἔσποιο μοῖρα  
πλούτου ἀνθεῖν σφισω P. X, 17. οὕτως  
ἔθνος ἄγει μοῖρα N. XI, 43. ἔστι διδύμων  
ἀέθλων Μελίσσῳ μοῖρα πρὸς εὐφροσύναν  
τρέψαι ἦτορ I. III, 10. μοῖρ' ἐφίκοιτο  
καλῶν I. IV, 17. ἐν μιᾷ μοῖρα χρόνου O.  
VII, 94. ἀμφὶ καλῶν μοῖρα O. VIII, 86.  
ἐν δαιτὸς μοῖρα δέγμενος P. IV, 127.  
πεπρωμέναν ἔθηκε μοῖραν μετατροπεῖν F.  
164. καλῶν μοῖραν τε τερπνῶν F. 171, 3.  
ἀγῶνος ἔχει μοῖραν O. VI, 79. ἀστέων  
μοῖραν O. VII, 76. φιλίαν νόστοιο μοῖραν  
P. IV, 196. λαοῖσι μοῖραν ἄγων P. XII,  
12. μοῖραν εὐνομον ὀπάζειν N. IX, 29.  
ἔχει μοῖραν ἐσλῶν N. X, 20. ἀγῶνων μοῖ-  
ραν διέποντι θάλειαν N. X, 53. οἶαν μοῖραν  
ὑμνων ἄγαγον ἐς φάος I. V, 59.
- μοιρίδιος. μοιρίδιον ἦν P. I, 55. μοιριδίω  
παλάμα O. IX, 28. ξεῖνον ἀμὸν μοιρίδιον  
τελέσαι I. V, 43. μοιρίδιον ἄμαρ P. IV,  
955.
- \*Μοῖσα O. I, 112. Μοῖσα καὶ Ἀγλαΐα F.  
213. Μοῖσ' ἀνέηκέ με F. 119. ἐν δὲ Μοῖσ'  
ἀδύπνοος ἀνθεῖ O. XIII, 21. αὔξεται Μοῖσα  
P. IV, 279. οὐκ ἀποδαμεί P. X, 37. Μοῖσα  
N. I, 12. VII, 77. I. II, 6. δίδωσι Μοῖσαν  
P. V, 65. χρυσεῖαν καλέσαι Μοῖσαν I.  
VII, 5. Μοῖσαν φέρειν N. III, 27. Μοῖσα  
O. III, 4. XI, 3. P. I, 58. IV, 3. XI, 41.  
N. III, 1. VI, 29. I. V, 54. F. 118. μελί-  
φθογγοι Μοῖσαι O. VI, 21. ἠυκόμων σκυ-  
τάλα Μοῖσᾶν O. VI, 91. Μοῖσᾶν δόσιν O.  
VII, 7. ἑκαταβόλων Μοῖσᾶν ἀπὸ τόξων  
O. IX, 5. Μοῖσᾶν ἐν δίφρῳ O. IX, 87.  
ιοπλοκάμων Μοῖσᾶν κτεάνον P. I, 2. σο-  
φία βαθυκόλπων Μοῖσᾶν P. I, 12. χρυ-  
σαμπύκων μελοπομενᾶν ἐν ὄρει Μοῖσᾶν P.  
III, 90. Μοῖσᾶν θυγατρὲς N. IV, 3. Μοῖ-  
σᾶν χορός N. V, 23. Μοῖσᾶν ταμίαι F. 4.  
χρύσεια μᾶλα εἶναι Μοῖσᾶν F. 121. ῥοαῖσι  
Μοῖσᾶν N. VII, 12. σκοποῦ Μοῖσᾶν N.  
IX, 55. χρυσαμπύκων ἐς δίφρον Μοῖσᾶν  
I. II, 2. προφρόνων Μοῖσᾶν τύχοιμεν I.  
III, 61. Μοῖσαις ἀγλαοθρόνοις O. XIII,  
92. ἀπὸ δ' αὐτὸν Μοῖσαισι δώσω P. IV,  
67. ἐν Μοῖσαισι ποταμός P. V, 114. Μοῖ-  
σαισιν ἔδωκ' ἀρόσαι N. X, 26. φλέγεται  
ιοβοστρόχοισι Μοῖσαις I. VI, 23. φίλος  
Μοῖσαις εἶην F. 127, 2. ἀργυρέας Μοῖσας  
F. 120. Μοῖσαι O. X, 17. N. IX, 1.
- Μοισαγέτας F. 82.
- \*Μοισαῖος. Μοισαῖον ἄρμα I. VII, 62. λά-  
βρον λίθον Μοισαῖον N. VIII, 47. Μοισαίων  
μελέων I. V, 2.
- \*Μολίονες ὑπερφίαλοι O. XI, 35.
- \*Μολοσσία. Μολοσσία ἐμβασιλευεν N. VII,  
38.
- μολπά. χλιδῶσα μολπᾶ πρὸς κάλαμον ἀν-  
τιάζει μελέων O. XI, 88. Αἰοληίδι μολπᾶ  
O. I, 102. λύραι μολπαί τε γιγνώσκοντι  
O. VI, 97. μολπαῖς αἰδοῦντι μάκαρα F.  
97, 5.
- μόλω. αἰδῶν ἐμολον O. XIV, 18. ἐμολον  
μελπόμεν F. 45, 11. ἐν ναυσὶ μόλον παρ'  
Αἰτναίου ξένον P. III, 68. σὺν Χάρισιν  
ἐμολον Λάμπωνος υἱοῖς I. IV, 23. ἐμολεν  
P. IV, 177. μόλεν ἐς ἀνδρῶν μακάρων  
ὄμιλον P. X, 45. ἐς αἰγλαν ἐμολεν ὑπὸ  
σπλάγχχνων N. I, 36. καρπὸς ἐλαίας ἐμο-  
λεν Ἴφρας λάδον ἐν ἀγγέων ἔρκεσιν N. V,  
36. ὄσσοι μόλον P. III, 47. σὺν Ἑλένα  
μόλον P. V, 83. παρ' ὀμφαλὸν μόλον χθου-  
νός N. VII, 34. ἐς χθόνα μόλη Ἴωλκοῦ  
P. IV, 77. ὀπίσω οἴκαδε μόλοι N. III, 60.  
ἀμ' Ἀτρεΐδαις Τεύθραντος πεδίων μολῶν O.  
IX, 76. ἐπ' Ἀλκμήναν μολῶν N. X, 11.  
τύχα μολῶν N. X, 25. παρ' ὄχθῳ Κρόνου  
μολῶν N. XI, 25. μολόντων παρ' ματέρα  
P. VIII, 89.

μοναμπυκία Ο. ν, 7.  
 μοναρχέω. μοναρχεῖν καὶ βασιλευμένον προί-  
 σειν Ρ. ΙV, 165.  
 μόναρχος. σκᾶπτον μόναρχον Ρ. ΙV, 152.  
 μονόδροπος. τὸν μονόδροπον Ρ. ν, 42.  
 μονόκρηπις. τὸν μονοκρήπιδα Ρ. ΙV, 75.  
 μόνος, μῦνος. ἔστα σὺν Ἀχιλλεῖ μόνος Ο.  
 ΙX, 77. ἐξελέγχων μόνος ἀλάθειαν χρόνος  
 Ο. XI, 55. μόνος ἐκ στρατοῦ Ρ. VIII, 54.  
 μόνος ἀνευ στρατιάς Ν. ΙΙΙ, 33. ζεύγλα  
 πέλασσε μῦνος Ρ. ΙV, 227. μόνα καὶ  
 μόνον τέκεν Ρ. ΙΙ, 43. ὄνπερ μόνον τέκεν  
 Ρ. ΙΙΙ, 100. τοῦτο μόνον F. 86, 2. τὸ  
 ἔστι μόνον ἐκ θεῶν F. 96, 3. πέδιλον δεξι-  
 τερῶ μόνον ἀμφὶ ποδί Ρ. ΙV, 96. μούναν  
 παλαίοισαν ἀτερ ἐγγέων Ρ. ΙX, 28. δύο  
 μῦνα Ι. ΙV, 14. μόναις ὠδίσι Ρ. ΙX, 88.  
 μονόψαφον ξίφος Ν. x, 6.  
 μόριμος υἱός Ο. ΙΙ, 42.  
 μόρος. διασωπάσομαί οἱ μόρον Ο. XIII, 87.  
 ἐνέσκιμψεν μόρον Ρ. ΙΙΙ, 58. ἐχθρότατον  
 δώσειν μόρον Ν. Ι, 66.  
 μόρσιμος. αἰὼν μόρσιμος Ο. ΙΙ, 11. τὸ μόρ-  
 σιμον οὐ παρφυκτόν Ρ. XII, 30. τὸ μόρ-  
 σιμον Διόθεν πεπρωμένον Ν. ΙV, 61. μόρ-  
 σιμον αἰῶνα Ι. VI, 41. τὸ μόρσιμον ἀπέ-  
 δωκεν Ν. VII, 44.  
 μορφά. μορφᾶ τε καὶ ἔργοισι Ο. ΙX, 70.  
 εἰκότα μορφᾶ Ν. ΙΙΙ, 18. ποτιστάζει  
 Χάρις εὐκλέα μορφάν Ο. VI, 76. μορφάν  
 παραμεύσεται ἄλλων Ν. XI, 13. μορφάν  
 βραχύς Ι. ΙΙΙ, 71.  
 μορφάεις. ἰδεῖν μορφάεις Ι. VI, 22.  
 μουσικά. μουσικᾶς ἐν αἰῶτι Ο. Ι, 15. μουσι-  
 κὰν ὄρθαν F. 8.  
 μοχθίζω. μοχθίζει περὶ χρήμασι F. 88, 2.  
 antistr.  
 μόχθος. οὐ τετύφλωται μακρὸς μόχθος ἀν-  
 δρῶν Ι. ΙV, 64. μόχθος Πηλέος ἀντιθέου  
 F. 158, 1. μὴ προφαίνειν τίς φέρεται  
 μόχθος ἄμμιν F. 171, 2. μόχθου καθύπερθε  
 Ρ. ΙX, 32. μόχθῳ Ο. XI, 97. ἐξαιρετόν  
 ἔλε μόχθον Ρ. ΙΙ, 30. μόχθου δύστανον  
 ἀμφέπει Ρ. ΙV, 268. ἤρωσι μόχθον Ι.  
 V, 27. ἀτόλματον Ἑλλάδι μόχθον Ι. VII,  
 11. τῶν μόχθῶν ἀμπνοᾶν Ο. VIII, 7.  
 μόχθων ἀμοιβάν Ν. ν, 48. ἀποινα μόχθων  
 Ν. VII, 16. ἄλλων μόχθων Ν. VIII, 31.  
 δόσις ἀντὶ μόχθων παντοδαπῶν Ι. Ι, 46.  
 \*Μόψος. μάντις Μόψος Ρ. ΙV, 191.  
 μυθέομαι. μυθήσασθ' ὁποῖαν εὖρε παγάν Ρ.  
 ΙV, 298.  
 μῦθος. δεδαϊδαλμένοι ψεύδεσι ποικίλοις ἐξα-  
 πατῶντι μῦθοι Ο. Ι, 29. αἰμύλων μῦθων  
 ὁμόφοιτος Ν. VIII, 33. σοφία κλέπτει  
 παράγοισα μῦθοις Ν. VII, 23.  
 \*Μυκήναι. Μυκηναῖν Ρ. ΙV, 49.  
 \*Μυκηναῖοι. λευκίππων Μυκηναίων F. 216.  
 μυοίς. μυοία κέλευθος Ι. ΙΙΙ, 10. μυοῖον

ἐτάρων Ι. VI, 11. μυριαῖν ἀρετᾶν Ν. ΙΙΙ,  
 40. ἀρεταῖς μυρίαῖς Ν. x, 3. Πηλέος  
 μόχθοι νεότατ' ἐπέλαμψαν μυρίαῖς F.  
 158, 1.  
 \*Μυρμιδόνες Ν. ΙΙΙ, 13.  
 μυρσίνα. μυρσίνας στέφανον Ι. VII, 67.  
 μύρτος. λευκῶθεις κᾶρα μύρτοις Ι. ΙΙΙ, 88.  
 \*Μύσιος. Μύσιον ἀμπελύεν πεδῖον Ι. VII,  
 49.  
 μυχόν. ὁ Παρνασίος μυχός Ρ. x, 8. μυχῶ  
 ἐν Μαραθῶνσι Ρ. VIII, 83. μυχῶ Ἑλλάδος  
 Ν. VI, 27. ἐς θαλάμου μυχόν εὐρύν Ν. Ι,  
 42. μυχόν ἀμφέπει μαντήιον Ρ. ν, 68.  
 Μινύα μυχόν Ι. Ι, 56. Ἀρκαδίας ἀπὸ πο-  
 λυγνάμπτων μυχῶν Ο. ΙΙΙ, 28. ἐν μυχῶν  
 Ρ. Ι, 22. μυχοῖς ἡμενον Ἄλιδος Ο. ΙX, 34.  
 ἐν μυχοῖσι Πιερίδων Ρ. VI, 49. Κορίνθου  
 ἐν μυχοῖς Ν. x, 42. ἐς μυχοὺς ἄλος Ρ. VI,  
 12. μυχοὺς δινάσσατο F. 70.  
 μῶμος. μῶμος κρέματα ἐκ φθονεόντων Ο.  
 VI, 74. μείων ἔπεται μῶμος ἀνθρώπων  
 Ρ. Ι, 82. ὁ ἐξ οἴκου ποτὶ μῶμον ἔπαινος  
 κίρναται F. 174.

## N.

Ναί. ναὶ μὰ γὰρ ὄρκον Ν. XI, 24.  
 ναιετάω. ἀμφ' Ἀχέροντι ναιετάων Ν. ΙV,  
 85. ὑπὸ Κυλλάνης ὄροις ναιετάοντες Ο.  
 VI, 78. ἀμφὶ Παγγαίου θεμέλοις ναιε-  
 τᾶοντες Ρ. ΙV, 180.  
 \*Ναῖδος ἀκοίτας F. 57.  
 ναία. ὄχθαις ἐπι ναίεις Ἀκράγαντος κολῶ-  
 ναυ Ρ. XII, 3. ἐν τᾷ ναίει Εὐνομία Ο.  
 XIII, 6. παρ' Αἰγιόχῳ ναίει Ι. ΙΙΙ, 77.  
 ἐν Τενέδῳ Πειθῶ ναίει υἱὸν Ἀγησίλα F.  
 88, 3. ep. ναίετε ἔδραν Ο. XIV, 2. παρὰ  
 πόλει ναίοισι Χαρίτων Ρ. XII, 26. τάνδε  
 πόλιν ναίοισι Ι. V, 62. ἄντρον εἶναι ἔτι Ρ.  
 ΙΙΙ, 63. μάκαρ ἀνδρῶν μέτα εἵναιεν Ρ. ν,  
 95. ναίειν εὐτυχῶς ἐν τίν Ν. VII, 91.  
 Κρόνιον ναίων λόφον Ο. ν, 17. Τίρυνθα  
 ναίων Ο. XI, 71. τίνα πάτραν, τίνα οἶκον  
 ναίοντα Ρ. VII, 6. Παρνασοῦ πόδα ναίοντα  
 Ρ. XI, 36. ὄχθαις ὑπο Ταυγέτου ναίοντες  
 Ρ. Ι, 64. νᾶσον πέλας ἐμβόλῳ Ἀσίας  
 ναίοντας Ο. VII, 19. cf. νάω.  
 Ναῖς Κρείοισα Ρ. ΙX, 16.  
 νάκος. τὸ πάγχρυσον νάκος κριοῦ Ρ. ΙV, 58.  
 \*Νάξιος. Ναξίαν ἀκόναν Ι. ν, 70.  
 \*Νάξος. ἐν Νάξῳ λιπαρᾶ Ρ. ΙV, 88. F. 81.  
 ναός. ναοῦ βασιλεύς Ρ. ΙΙΙ, 27. Πύθιον ναὸν  
 καταβάντα Ρ. ΙV, 55. πάνδοκον ναὸν  
 εὐκλέα διανεμῶν Ρ. VIII, 65. ναὸν Ποσει-  
 δάωνος ἐρέφοντα ξένων κρανίοις Ι. ΙΙΙ, 72.  
 θεῶν ναοῖσι Ο. XIII, 21.  
 νάπα. ἐν πολυχρῦσα Ἀπολλωνία νάπα Ρ.  
 VI, 9. ἐν κοίλα λέοντος νάπα Ι. ΙΙΙ, 12.  
 νάπος. ἀμειψεν ἐν κοιλόπεδον νάπος θεοῦ Ρ.  
 π, 38. Ἰσθμίου ἐκ νάπος Ι. ΙΙΙ, 63.

- νασος*. ἀδικαίη πόλις Αἰακιδῶν *νασος* P. VIII, 25. βλάσσει *νασος* ἐξ ἄλλος O. VII, 70. τρίπολιν *νασον* ναίοντας O. VII, 18. ἐν βένθεσιν *νασον* κεκρύφθαι O. VII, 57. ἱερὰν *νασον* λιπῶν P. IV, 7. τάνδε *νασον* ἐλθόντες P. IV, 52. τάν ποτε Καλλίσταν ἀπώκησαν *νασον* P. IV, 250. Δωρίδα *νασον* Αἴγιαν N. III, 3. πάνδε *νασον* N. III, 65. *νασον* εὐκλέα τάνδε κοσμεῖν N. VI, 48. ἐν Εὐξείνῳ πελάγει φαεινὰν *νασον* N. IV, 50. λίπον εὐκλέα *νασον* N. V, 15. διαπρεπέα *νασον* I. IV, 49. τάνδε *νασον* I. V, 19. ἐς *νασον* Οἰνοπίαν I. VII, 21. ἐν τᾷδε *νασῶ* P. IV, 42. *νασῶ* N. I, 13. μακάρων *νασος* O. II, 78.
- ναυαγία*. ἐσειδόμενον ναυαγίαις I. I, 36.
- ναῦς*. θαῖς ἐκ ναός ἀπεσκήμφθαι O. VI, 101. θαῖσον ναός ὑποπτέρου O. IX, 26. ναός Ἀργους P. IV, 185. ὅστις ἄρχει ναός P. IV, 230. ἔντεα ναός N. IV, 70. παρ ποδὶ ναός N. VI, 57. ναὶ Ἀργοῖ O. XIII, 52. ἄγκυραν ποτὶ ναὶ κρημνάντων P. IV, 25. τεύχειν ναὶ πομπῶν P. IV, 164. ναὶ θαῖ F. 242, 3. παρὰ ναῦν ἰθύει δελφίς F. 258. πεντηκόντορον ναῦν κράτει P. IV, 245. κυβερνῶνται θαῖ *ναῖς* O. XII, 4. ἐριζόμεναι *ναῖς* ἐν πόντῳ I. IV, 5. *ναῶν* πλόον O. VII, 32. ὠκυπόρων ἀπὸ *ναῶν* P. I, 74. δεσπόταν *ναῶν* O. IV, 207. *ναῶν* ἐν μάχαις N. IX, 34. οὗτ' ἐν ναυσὶ κοίλαις τίμιαί O. VI, 10. ἐν ναυσὶν μόλον P. III, 68. ναυσὶ θαῖς ἄλλος κέλευθον ἀνοίγων P. V, 87. ναυσὶν οὐτὲ πεζὸς ἰών P. X, 29. θαῖς ἐν ναυσὶ πῶρευσαν N. VII, 29. ἐν ναυσὶν I. V, 28. *ναῖσσι* πολεῖς ἄγαγεν P. IV, 56.
- ναυσικλυτός*. Αἴγινα *ναυσικλυτός* F. 4, 1. *ναυσικλυτῶν* N. V, 9.
- ναυσίστονον* ὕβριον P. I, 72.
- ναυσιφορήτοις* ἀνδράσι P. I, 33.
- ναυστολέω*. ἴδια *ναυστολέοντες* ἐπικώμια N. VI, 33.
- ναύτας*. ναυτῶν ἄωτος P. IV, 188. ἡμιθέοισιν Ἰάσονος ναύταις P. IV, 12. ναύταις I. IV, 54.
- ναυτιλία*. τίς ἀρχὰ δέξατο ναυτιλίας P. IV, 70. ναυτιλίας ἐσχάτας μάρτυρας N. III, 21. ναυτιλίαισι πορθμὸν ἀμερώσαις I. III, 75.
- νάω*. ψυχαὶ εὐσεβέων ἐπουράνιοι *νάοισαι* F. 97, 4.
- νεανίας*. νεανία γαμβρῶ O. VII, 4. κώμων τέκτονες νεανίαί N. III, 5.
- νεᾶνις* P. IX, 32. νεάνιδες πολύξεναι F. 87, 1.
- νεαρός*. νεαρὸν υἱόν P. X, 25. νεαρὰν ἀρετὰν I. VII, 47. νεαρά ἐξευρόντα N. VIII, 20.
- νεῖκος*. κατέχει ἐν λυγρῶ *νεῖκει* N. VIII, 25. *νεῖκος* κρεσσόνων ἀπρθέσθαι O. XI, 41. οἶον ἀταρβεῖ *νεῖκος* ἄγει κεφαλᾷ P. IX, 32. βαρὺ σφι *νεῖκος* ἔμπαξε N. VI, 52.
- ἐσχον* *νεῖκος* πολέμοιο I. VI, 36. *νεϊκῶν* πέταλα I. VII, 43.
- \*Νεῖλος*. Νεῖλου πρὸς τέμενος Κρονίδα P. IV, 56. Νεῖλου πρὸς ἀκτὰς I. II, 42. πέραν Νεῖλοιο παγᾶν I. V, 22. ἐσχατον Νεῖλου κέρας F. 210. cf. F. 110.
- νεκρός*. ἐκ νεκροῦ ἄρπασε P. III, 43. *νεκρὸν* ἵππον F. 217, 2. ἐπτά πυρᾶν *νεκρῶν* τελεσθέντων O. VI, 15.
- νέκταρ*. νέκταρ ἀμβροσίαν τε δῶκε O. I, 62. νέκταρ χυτὸν πέμπων O. VII, 7. νέκταρ ἐν χεῖλεσσι καὶ ἀμβροσίαν στάξοισι P. IX, 65.
- νεκτάρεος*. φυτὰ *νεκτάρεα* F. 45, 14. *νεκταρέαις* σπονδαῖσιν I. V, 35.
- \*Νεμέα* N. I, 7. ἡ Νεμέα N. V, 44. Νεμέας κατὰ κόλπον O. IX, 93. Νεμέας ἀπο N. III, 80. Νεμέας ἐξ ἀέθλων N. VI, 12. ἀπ' εὐφύλλου Νεμέας I. V, 58. Νεμέα O. VII, 82. VIII, 56. N. IV, 9. 75. VI, 20. VII, 80. X, 26. I. IV, 20. VII, 4. ἐν Νεμέα O. VIII, 16. XIII, 94. N. II, 23. I. V, 3. 46. ἐν βαθυπέδῳ Νεμέα N. III, 17. ἐν Ἀργείᾳ Νεμέα F. 45, 12. Νεμέα O. XIII, 33.
- \*Νεμεαῖος*. Νεμεαίου Διός N. II, 4. Μέγα Νεμεαῖον ἄγαλμα N. VIII, 16.
- \*Νεμεάς*. ἐν ἱερομηνίᾳ Νεμεάδι N. III, 2.
- \*Νεμείος*. Νεμείοις N. V, 5.
- νεμεσάω*. μὴ μοι νεμεσάσαι I. I, 3.
- \*Νέμεσις*. Νέμεσιν διχόβουλον μὴ θέμεν O. VIII, 86. φυγόντες ὑπέρδικον Νέμεσιν P. X, 44.
- νέμω*. νέμει Ἀτρέκεια πόλιν O. XI, 13. δε Συρακόσσαισι νέμει P. III, 70. ἀκέσματα νέμει P. V, 64. ἐνδον νέμει πλοῦτον I. I, 67. Ζεὺς τὰ καὶ τὰ νέμει I. IV, 58. τὰν νεῖμ' ἀπάσαις ἀνίαις I. II, 22. ἀγῶνα νέμειν O. III, 38. ἔδος Ὀλύμπου νέμων ἀέθλων τε κορυφὰν πόρον τ' Ἀλφειοῦ O. II, 13. τόνδε λαὸν ἀβλαβῆ νέμων O. XIII, 26. ὄλβος τὰ καὶ τὰ νέμων P. V, 55. ἴχνεσιν ἐν Πραξιδάμαντος πόδα νέμων N. VI, 15. Χαρίτων νέμομαι κᾶπον O. IX, 29. τούτων ἄλλοτε ἄλλοις νέμειν F. 121. τοὺς (ἀγροὺς) νέμει P. IV, 150. τὰ μὲν ὑπὸ στάθμα νέμονται F. 4, 4. ἄδακρυν νέμονται αἰῶνα O. II, 73. ταπεινὰ νέμονται N. III, 78. ἀμέραν τὰν παρὰ Διὶ νέμονται N. X, 56. ἀσυχᾶ νεμόμενος P. XI, 55.
- νεόγυιός*. νεόγυιον παίδων ἐς ἦβαν F. 88, 2. ep. νεογυίους φῶτας N. IX, 24.
- νεόδματα* στεφανώματα I. III, 80.
- νεοθαλής* νικαφορία N. IX, 48.
- νεοικόν* ἔδραν O. V, 8.
- νεόκτιστος*. νεοκτίσταν Αἴτναν N. IX, 2. νεόκτιστον λίθων βωμοῖο θέναρ P. IV, 206.
- νεόκτονος*. Ἀχιλεῖ νεοκτόνῳ N. VIII, 30.
- νέομαι*. ἀμφ' ἕκαστόν ὅσα νέομαι P. VIII,

72. ἀντροθέ νεομαι P. IV, 102. οἰκαδ' οὐ νέοντ' ἀνευ στεφάνων N. IV, 77. θανάτου πάρα θαμὰ νέονται N. VII, 20. νεῖσθαι κατ' ἀμαξιτόν P. IV, 247. Πελειάδων μὴ τηλόθε νεῖσθαι Ὠρίωνα N. II, 12.
- \*Νεοπτόλεμος N. IV, 51. VII, 35. Νεοπτόλεμον N. VII, 103. F. 24.
- νεός. ἐν παισὶν νέος P. IV, 281. νέον γένος ἀνδρῶν F. 74, 11. νέα εὐπραγία P. VII, 18. νέα κεφαλᾶ P. XI, 35. νέον O. VIII, 37. νέον ὕμνον I. IV, 70. νέαν χαίταν O. XIV, 22. καλόν τι νέον P. VIII, 92. νέων ἀνδρῶν O. XIII, 22. F. 213. νέων μέριμναι F. 250. νέων ἀοιδῶν P. V, 103. νέων ὀπί N. III, 63. νέοις ἀνδράσιν O. IV, 28. παισὶ νέοισι N. III, 69. νέαισιν παρθένοισι P. X, 59. νέαις ἀλόχοις P. XI, 25. νέαισιν ἑορταῖς N. IX, 11. νέοις ἀέθλοις O. II, 47. ὦ νέοι I. VII, 2. νεώτερον κακόν P. IV, 155. νεώτερον ἢ πάρος F. 74, 5. ὕμνων νεωτέρων O. IX, 53. τεὸν χρέος νεώτατον καλῶν P. VIII, 34.
- νεοσίγαλον τρόπον O. III, 4.
- νεότας. νεότας δέκετο I. VII, 68. ἴκοντι νεότατος τὸ πάλιν O. XI, 91. νεότατι θράσος ἀρήγει P. II, 63. πόνων οἱ σὺν νεότατι γένωνται N. IX, 44. Πηλέος μόχθοι νεότατ' ἐπέλαμψαν μυρίοις F. 158, 1.
- νέρθεν γᾶς F. 228. 227.
- \*Νεστόρειος. Νεστόρειον ἄρμα P. VI, 32.
- \*Νέστωρ. Νέστορα P. III, 112.
- νευρά. σφετέρας οὐ φείσατο χερσὶν βαρυφθόγγοιο νευρᾶς I. V, 32.
- νεύω. ἐπὶ γλεφάροις νεῦσαν I. VII, 45. νεύσον P. I, 71. νεῦσαι O. VII, 67.
- νεφέλα. \*παίδων Νεφέλας O. X, 3. ἐριβρόμου νεφέλας στρατός P. VI, 11. νεφέλα παρελέξατο P. II, 36. ἐν ταῦτα νεφέλα I. VI, 27. ξανθὰν ἀγαγὼν νεφέλαν O. VII, 49. κελαινωπὶν ἐπὶ οἱ νεφέλαν κατέχευας P. I, 7. φόνου νεφέλαν τρέψαι N. IX, 38.
- νέφος. ἐπιβαίνει λάθας νέφος O. VII, 45. πολέμοιο νέφος N. X, 9. νέφος πλούτου F. 84, 4. ἐκ νεφῶν P. IV, 197.
- νέω. νέομεν πρὸς ἀκτᾶν F. 239, 3.
- νηλής. νηλής γυνὰ P. XI, 22. νηλέα νόον P. I, 95. νηλεεῖ νόω F. 168.
- νήπιος. νήπιοι P. III, 82. νήπια βάζεις F. 128.
- νήποδον φυτῶν αἶσαν P. IX, 60.
- \*Νηρεῖς, Νηρηῖς. ἠψιθρόνων μίαν Νηρείδων N. IV, 65. ποντιᾶν χρυσαλακάτων τινα Νηρείδων N. V, 36. ποντιᾶν Νηρηίδων P. XI, 2. ἀπὸ χρυσεᾶν Νηρηίδων N. V, 7. Νηρείδεσσι πεντήκοντα I. V, 5.
- \*Νηρεῦς. Νηρέος εὐβούλου παῖδα P. III, 92. Νηρέος θυγάτρα N. III, 55. Νηρέος θυγάτρα I. III, 43. Νηρέος θυγάτρα O. III, 43.
- νικά. \*Νίκας ἐν ἀγκώνεσσι N. V, 42. \*χουσέας ἐν γούνασιν Νίκας I. II, 26. χάριν νίκης ἀγερῶχου O. XI, 82. Ἴσθμιάδος νίκας ἄποινα I. VII, 4. νίκαν τριακοστὰν ἐλῶν O. VIII, 66. εὐδοξον ἄρματι νίκαν ἀπαγγελεῖ P. VI, 17. Κλειτομάχοιο νίκαν Ἴσθμοῖ θρασύγυιον P. VIII, 38. τιμολφεῖν νίκαν N. IX, 55. αἰδῶ Ἴσθμίαν ἵπποισι νίκαν I. II, 13. διπλόαν νίκαν ἀνέφανατο I. III, 89. φέρει νίκαν παγκρατίου I. VI, 22. πέντε Ἴσθμοῖ νίκαι P. VII, 14. ἀγλααὶ νίκαι πάτραν ἐστεφάνωσαν πάλα N. XI, 20. πτερὰ δέξατο νικᾶν P. IX, 130. νίκαις τρισσαῖς P. VIII, 84. τέσσαρας ἐξ ἀέθλων νίκας ἐκόμιξαν N. II, 19. ἄραυτο νίκας ἀπὸ παγκρατίου τρεῖς I. V, 57.
- \*Νικάσιππος. Νικάσιππε I. II, 47.
- νικαφορία. νικαφορία πατέρος P. I, 59. νεοθαλῆς αὖξεται νικαφορία σὺν ἀοιδᾶ N. IX, 49. καταβολὰν ἱερῶν ἀγώνων νικαφορίας N. II, 4. νικαφορίαισι O. XI, 62. νικαφορίαῖς ὅσαις θάλησεν N. X, 41.
- νικαφόρος. τετραορίας νικαφόρου O. II, 5. νικαφόρῳ Ἀριστοκλείδα N. III, 64. νικαφόρου ἀγλαίαν O. XIII, 14. στεφάνων νικαφόρων I. I, 22. νικαφόροις O. I, 115. νικαφόροις ἀέθλοις P. VIII, 27. ἔργμασιν νικαφόροις N. I, 7.
- νικάω. ἐν ἔργμασι νικᾶ τύχα F. 16. νίκη παγκρατίου στέφανον N. V, 5. ἐνίκασεν ἄνδρας I. VII, 65. ἐν Πυθίοισι νικᾶν N. II, 9. ἄρμα καρύξαισα νικᾶν I. III, 43. δρόμῳ σὺν ποδῶν χειρῶν τε νικᾶσαι σθένει N. X, 48. ὁ νικῶν O. I, 97. νικῶν δρόμον O. IV, 24. νικῶν ἐπεστεφάνωσε βωμόν O. IX, 120. πύκτας ἐν Ὀλυμπιάδι νικῶν O. XI, 17. σταδίου νικῶν δρόμον O. XIII, 29. ἐν ἀρούραισιν Ὀρέστα νικῶν P. XI, 16. Φυλακίδα νικῶντος I. V, 6. νικῶντι N. VII, 75. Αἰγίνα νικῶνθ' ἑξάκις O. VII, 86. διπλόαν νικῶντ' ἀρετάν N. V, 53. Πυθοῖ νικῶντεσσι O. VII, 10. νικάσαις O. V, 8. ἐνθα νικάσαις P. IX, 75. N. X, 24. νικάσαντά σε P. IX, 100. Ἑλλάδα νικάσαντα τέχνα P. XII, 6. νικάσαντ'α N. VI, 45. χερσὶ νικάσαντα I. IV, 10. νικῶμενοι ἄνδρες F. 253. ξείνων νενίκανται θύραι N. IX, 2.
- \*Νικοκλέης. Νικοκλέος I. VII, 62.
- \*Νικόμαχος I. II, 22.
- \*Νιόβα F. 36. 37.
- \*Νῆσος. Νῆσου ἐν λόφῳ P. IX, 94. N. V, 46. Νῆν V. οὐ.
- νίσσομαι. ἐς ἑορτὰν Ἰλαος νίσσεται O. III, 36. Αἰγᾶθεν ποτὶ Ἴσθμόν νίσσεται N. V, 37. ἀπὸ Πίσας νίσσουτ' ἐπ' ἀνθρώπους ἀοιδαί O. III, 10.
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\*Νότος. σὺν Νότου αὔραις P. IV, 203.

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\*Νύμφα. θερμὰ Νυμφᾶν λουτρά O. XII,  
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\*ὄγχηστός. ὁ κινητὴρ γᾶς ὄγχηστόν οἰκέων Ι. ΙΙΙ, 37.

ὄδε. ὄδ' ἀνήρ Ν. ΙΙ, 3. Ι. ΙΙΙ, 88. τοῦδε Ι. I, 34. τᾶσδε Ο. VII, 30. Ρ. IV, 14. τῶδε Ν. IV, 15. X, 79. Ι. V, 43. τὰδε Ο. ΙΙ, 64. Ρ. IV, 42. τόνδε Ο. IV, 10. V, 14. VIII, 10. IX, 118. XII, 26. XIV, 16. Ρ. V, 22. Ν. X, 80. Ι. ΙΙΙ, 39. τάνδε Ο. V, 20. VIII, 25. Ρ. IV, 51. VIII, 104. IX, 54. 94. Ν. ΙΙΙ, 65. VI, 48. Ι. IV, 24. V, 19. 61. τόδε Ο. XII, 65. Ρ. ΙΙ, 3. 67. IV, 86. 277. VII, 18. X, 65. XII, 5. Ν. ΙΙΙ, 78. IV, 44. VII, 50. 83. X, 41. 80. Ι. V, 45. VII, 59. τῶνδε Ο. ΙΙ, 40. Ν. VIII, 14. X, 82. F. 241. τοῦσδε Ι. ΙΙ, 45. ὄδμᾳ κίθναται F. 95, 6.

ὄδος. πιστοτάτα σιγᾶς ὄδος F. 172, 2. ἐφ' ὄδῳ Ο. XI, 31. γλυκυτέραν ἐπίκουρον εὐρων ὄδον λόγων Ο. I, 110. ἔπειλαν Διὸς ὄδον παρὰ Κρόνου τύρσιν Ο. ΙΙ, 77. ὄδον ἀγεμονεῦσαι ταύταν Ο. VI, 25. ἐς φανεράν ὄδον ἔρχονται Ο. VI, 73. παρέλκει πραγμάτων ὀρθὰν ὄδον ἔξω φρενῶν Ο. VII, 46. ὕβριος ἐχθρὰν ὄδον εὐθυπορεῖ Ο.



93. ἀπ' Ἄργεος ἤλυθον δευτέραν ὁδὸν P. VIII, 44. εὖροις ἐς ἀγῶνα θαυματὰν ὁδὸν P. X, 30. πατρίαν καθ' ὁδὸν N. II, 7. ταύταν ὁδὸν ἀμαξιτὸν εὖρον N. VI, 56. ἀρεταῖν ὁδὸν κυρίαν λόγων N. VII, 51. αἰσιῶν οὐ κατ' ὀρνίχων ὁδὸν N. IX, 19. ἄγον λιπαρὰν καθ' ὁδὸν F. 6. σοφίας ὁδὸν F. 74, 4. πᾶσαν ὁδὸν θεραπεύων F. 88, 3. antistr. πολλαὶ ὁδοὶ εὐπραγίας O. VIII, 13. ἄλλαι ὁδῶν ὁδοὶ περαιτέραι O. IX, 113. ὁδοὶ βραχεῖαι θεῶν P. IX, 70. ἀλαθείης ὁδῶν ἀγχιστα I. II, 10. ἄλλ' ἄλλοτε πατέων ὁδοῖς σκολιαῖς P. II, 85. ἐν εὐθείαις ὁδοῖς στείχοντα N. I, 25. ἰστών παλιμβάμους ὁδοὺς P. IX, 18. ὁδοὺς. ἀκμὰν δεινοτάτων ὁδόντων N. IV, 64. ὁδύνα. ἀντίτομα στερεᾶν ὁδυνᾶν P. IV, 221. ὁδυναρός. ἔλκος ὁδυναρόν P. II, 91. \*Ὀδυσσεύς. λόγον Ὀδυσσεός N. VII, 21. Ὀδυσσῆ N. VIII, 26. ὄζος. ὄζους ὄρνυός ἐξερεῖψαι P. IV, 263. ὄθεν. ὄθεν ἀμφιβάλλεται O. I, 8. ὄθεν ἔχοντι O. II, 50. ὄθεν στεφάνων ἄωτοι ἐπαείροντι O. IX, 21. ὄθεν εὐρεῖν P. II, 64. ὄθεν γεγενναμένοι P. V, 74. ὄθεν ἀρχονται N. II, 1. ὄθεν ἄδρυα F. 126, 3. ὄθι. ὄθι ἐβάλλοντο κρηπιδ' ἐλευθερίας F. 196. ὄθι τράγοι γυναίξει μίσγονται F. 215. \*Οἰάγρου Ὀρφεύς F. 188. [νῖον Οἰάγρου F. 103.\*] οἰακοστρόφος. κυβερνατῆρος οἰακοστρόφου I. III, 89. οἶγω. οἰχθειςᾶν πυλᾶν N. I, 41. οἰχθέντος θαλάμου F. 45, 13. \*Οἰδίπους. Οἰδιπόδα σοφίαν P. IV, 263. οἶδμα ἄλιον, F. 242, 3. οἰκαδε v. οἶκος. οἰκεῖος. τὸ οἰκεῖον πιέζει πάνθ' ὁμῶς N. I, 53. οἰκεῖων καλῶν N. XI, 31. οἰκεῖαις ἀρούραις O. XII, 21. οἰκέω. πόλιν οἰκεῖ N. VII, 9. πόνων ἄτερ οἰκέοισι P. X, 43. παρὰ Βοιβιάδος κρημνοῖσιν ὤκει P. III, 34. ἵνα ὤκησαν N. III, 14. Ἄλφειον οἰκεῖν O. VI, 34. χθονὸς ρίζαν τρίταν οἰκεῖν P. IX, 8. πομπαῖς θεμισκῆπον οἰκεῖν ἔοντα N. VII, 47. οἰκεῖν οὐρανῶ N. X, 58. ὑπὲρ ἀλδὸς οἰκέων N. VII, 65. ἐν Ἀχαιοῖς θεράπνας οἰκέων ἔδος I. I, 31. Ὀγχηστὸν οἰκέων I. III, 37. οἰκέου-τας ἔνδον Ὀλύμπου P. XI, 64. οἰκημα. ἱερὸν ἔσχον οἰκημα ποταμοῦ O. II, 10. οἰκίζω. Αἰγύπτῳ ὤκισεν ἄστυ N. X, 5. τὰν παρὰ Δίρκα πόλιος ὤκισσεν ἀγεμόνα I. VII, 20. οἰκιστήρ. τᾶσδε χθονὸς οἰκιστήρ O. VII, 30. κλεινὸς οἰκιστήρ P. I, 31. οἰκιστήρα Λιβύας P. IV, 6. \*Οἰκλείδας. Οἰκλείδα N. IX, 17. μάντιν Οἰκλείδαν O. VI, 13. N. X, 9. οἰκοθεν, οἶκοι v. οἶκος. οἰκόριος. οἰκοριᾶν ἑταιρᾶν P. IX, 19. οἶκος. ὁ ἐξ οἴκου ἑπαινος F. 174. ἅπαντας ἐν οἴκῳ O. VI, 48. τρισολυμπιονίκαν ἑπαινέων οἶκον O. XIII, 2. ἄμερον κατ' οἶκον ἔχη P. I, 72. τεὸν οἶκον ταῦτα πορσύνοντα P. IV, 151. οἶκον ἰδεῖν P. IV, 294. τίνα οἶκον ναίοντα P. VII, 5. οἶκον ἀμαξοφόρητον F. 72. ἕτερον οὐ τίνα οἶκον N. VI, 26. τὸν θεμιστίου ὀρθώσαντες οἶκον I. V, 61. οἶκων πατρώων N. IX, 14. χρυσέων οἶκων ἀναξ I. III, 78. οἶκοι P. IV, 43. οἶκοι ἐπάγαγες P. VIII, 68. τὰ οἶκοι N. II, 23. οἶκοι N. V, 45. ἄπτεται οἶκοθεν Ἡρακλῆος σταλᾶν O. III, 46. οἶκοθεν οἶκαδε O. VI, 99. VII, 4. τὸ οἶκοθεν P. VIII, 53. οἶκοθεν μάτευε N. III, 30. οἶκοθεν N. VII, 52. οἶκοθεν στείχειν N. IX, 19. οἶκοθεν στάλαισιν ἄπτουθ' Ἡρακλείαις I. III, 30. ἰκόμαν οἶκαδε P. IV, 106. ὀπίσω πάλιν οἶκαδε μόλοι N. III, 60. οἶκαδε νέονται N. IV, 76. οἰκτιρμός. κρέστων οἰκτιρμοῦ φθόνος P. I, 85. οἰκτρός. συμφορᾶς οἰκτρᾶς O. VII, 77. οἰκτροτάτῳ θανάτῳ P. III, 42. οἶμος. τελέθει ὀλισθηρός οἶμος P. II, 96. ἐπικρυφον οἶμον O. VIII, 69. οἶμον ἴσαμι βραχύν P. IV, 248. οἰνάνθα. ματέρ' οἰνάνθας ὀπώραν N. V, 6. \*Οἰνείδαι κρατεροὶ I. IV, 34. οἰνηραῖς φιάλαις N. X, 43. \*Οἰνόμαος O. XI, 53. ἔγχος Οἰνομάου O. I, 76. Οἰνομάου βίαν O. I, 88. Οἰνομάου σταθμῶν O. V, 9. οἰνοδόκον φιάλαν I. V, 37. \*Οἰνοπία. νᾶσον Οἰνοπίαν I. VII, 21. οἶνος. ἐπεὶ δάεν ριπᾶν μελιαδέος οἶνον F. 147. παλαιὸν οἶνον αἶνει O. IX, 52. \*Οἰνώνα. ἀπ' Οἰνώνας N. V, 16. Οἰνώνας βασιλεύς N. VIII, 7. Οἰνώνα N. IV, 46. ἐν Οἰνώνα I. IV, 38. οἰοπόλος δαίμων P. IV, 28. οἶος. οἶος ἐν ὄρφνα O. I, 71. οἶον μανύει P. I, 93. οἶος θεῶν F. 93, 3. οἶος. οἶος ἐσσι μαθῶν P. II, 72. οἶος ἐών P. III, 5. οἶας αἶσας P. III, 60. οἶον ἀγῶνα O. IX, 95. οἶον δέδεται P. I, 27. ἔρκος οἶον P. V, 113. οἶον αἰνέων N. IV, 93. οἶον γάμον P. IX, 117. τιμὰν οἶαν οὔτις δρέπει P. I, 49. οἶαν τινὰ στάθμαν N. VI, 7. οἶαν μοῖραν ὕμνων I. V, 59. οἶον Ἀλέρας ῥόν F. 138. οἶον νεῖκος P. IX, 32. ἕκαστον οἶον ἔχομεν N. III, 70. οἶοι δ' ἀρετὰν δελφῖνες F. 4, 7. οἶοι ἔβαν P. IX, 109. οἶοι ποιμένες N. VIII, 6. οἶα παίζομεν O. I, 16. οἶα ἔπεται βροτῶ P. II, 75. οἶα γερσῖν, ἀκουτίζοντες αἰχμᾶς I. I, 24.

κόσμον F. 206. οἱ ἀπατάται φροντίς ἐφαμερίων F. 175. οἷα πάθον P. I, 73. III, 20. οἷα φιλέοισιν ὑποκουρίζεσθαι P. III, 18. οἷα (ἔπει) ἄρμωσαν P. III, 113. οἰστός. πτερόεντα ἴει γλυκὺν Πυθῶναδ' οἰστόν O. IX, 13. ἐκ φρενὸς εὐκλέας οἰστούς ἰέντες O. II, 99.

οἰχνεύω. πεζὸς οἰχνεύων F. 222.

οἰχνέω. οἰχνεύοντες P. V, 86. οἰχνεῖτε ἀγοράν F. 45, 5.

οἰχομαι. οἰχεται τιμὰ φωτὶ N. X, 78. οἰχονται μέριμναι στηθέων ἔξω F. 239, 1. ὦχεθ' ὑπὸ χθόνα F. 148. ὦχετ' ἰὼν μαντευσόμενος O. VI, 38. ὦχετο πρὸς θεόν N. VII, 40. οὐ πλόκαμοι κερθέντες ὦχοντ' ἀγλαοί P. IV, 82.

\*Οἰωνός παῖς Λικυμνίου O. XI, 69.

οἰωνός. οἰωνῶν βασιλῆα δίδυμον O. XIII, 21. ἀρχὸς οἰωνῶν P. I, 7. I. V, 48.

ὀκνηρός. ἐλπίδες ὀκνηρότεραι N. XI, 22.

ὀκτώ. τεσσαράκοντα καὶ ὀκτώ P. IX, 117. ὀκτώ N. II, 22. I. III, 81.

ὀκχέω. ὀκχέοντι πόνον O. II, 74.

ὀκχος. βάσομεν ὀκχον O. VI, 24.

οἶσω v. φέρω.

ὀλβιος. ὁ δ' ὀλβιος O. VII, 10. ὀλβιος ὅστις ἰδὼν ἐκεῖνα εἰσιν ὑπὸ χθόνα F. 102, 1. ὀλβία αἴσα F. 96, 1. ὀλβιον ἄνδρα P. IX, 4. τὰν ὀλβίαν Κόρινθον O. XIII, 4. Ἡρακλέος ὀλβίαν αὐλάν N. IV, 24. ὀλβιον δῶμα N. IX, 3. ὀλβία Λακεδαιμόνων P. X, 1. ὀλβιοι P. I, 65. ὀλβίων Δαρδανιδῶν F. 85. ὀλβίοισιν Ἐρμενίδαις P. VI, 5. ὀλβίοις δάμασιν N. I, 71.

ὀλβοθρέμμονες Κῆρες F. 245.

ὀλβος. ὀλβος ἄμ' ἔσπετο O. VI, 72. ὀλβος οὐκ ἐς μακρὸν ἀνδρῶν ἔρχεται P. III, 105. πρόλως ὀλβος ἀμφινέμεται P. V, 14. ὁ Βάττου ἔπεται παλαιὸς ὀλβος P. V, 55. ἰσχει ὀλβος φθόνον P. XI, 29. εἴ τις ὀλβος ἐν ἀνθρώποισι P. XII, 28. εὐανθῆς τέθαλεν ὀλβος F. 95, 5. εὐδαιμόνων δραπέτας οὐκ ἔστιν ὀλβος F. 99. σὺν θεῷ φυτευθεὶς ὀλβος N. VIII, 17. ζῶει μᾶσσων ὀλβος ὀπιζομένων I. III, 8. σπέρμ' ἀκτίνας ὑμετέρας ὀλβου P. IV, 256. καιρὸν ὀλβου N. VII, 58. ἐσχατίας πρὸς ὀλβου I. V, 11. θεόρτω σὺν ὀλβῳ O. II, 40. μακροτέρῳ ὀλβῳ τεθαλότα P. XI, 53. ὀλβῳ φέρτατος N. X, 13. εὐανθεῖ σὺν ὀλβῳ I. IV, 14. καταπέψαι μέγαν ὀλβον O. I, 56. πέμπη ἀνεκὰς ὀλβον ὑψηλόν O. II, 24. ὑγιέντα ὀλβον ἄρδει O. V, 23. θραύσοι ὀλβον O. VI, 97. ὀλβον εὐθύνοι P. I, 46. μακρὸν οὐχ ὑπέκεινεν ὀλβον P. II, 26. ὀλβον ὑπέρτατον σχεῖν P. III, 89. ὑφαίνειν λοιπὸν ὀλβον P. IV, 141. ἀκούοντι σφόν ὀλβου P. V, 102. ὀλβον ἐπαινήσαι N. V, 19. λαχὼν θαυμαστὸν ὀλβον N. IX, 45. ὀλβον ἔχων N. XI, 13. κάλλιστον ὀλβον ἀμφέπων I. III, 76. ὀλβον ἀπήμονα F. 74, 7.

ὀλεθρος. ἐόν ὀλεθρον P. II, 41.

\*Ὀλιγαιθίδαι. Ὀλιγαιθίδαισιν O. XIII, 93.

ὀλίγος. ἐμοὶ ὀλίγον γὰς δέδοται F. 126, 3. ἐν ὀλίγῳ P. VIII, 96. ὀλίγον κρόνον N. VII, 38. οὐκ ὀλίγαν δόσιν P. X, 20. ὀλίγον ἀνήρ ἰσχύει F. 33.

ὀλισθηρός οἶμος P. II, 96.

ὀλκάς. ἐπὶ πάσας ὀλκάδος N. V, 2.

ὀλλυμι. ὄλεσε κόραν P. XI, 33. γένος ἀμὸν ὀλέσσαι οἰκτροτάτῳ θανάτῳ P. III, 41. ἀνδρας ὀλέσαις O. I, 79. οὐλόμενος v. seorsim.

ὄλος. τὸν ὄλον ἀμφὶ χρόνον O. II, 33. ὄλον ἂν χρόνον N. III, 47. ὄλον ἐσπέρας ὀφθαλμόν O. III, 20. ὄλον στρατόν O. XI, 45. ὄλον δίφρον P. V, 50.

ὀλοφύρομαι. ὀλοφυρομένων πάντων F. 74, 12.

\*Ὀλυμπία, Οὐλυμπία. Ὀλυμπίας O. I, 7. XIII, 24. Ὀλυμπία O. II, 53. VIII, 83. IX, 2. XII, 19. XIII, 97. P. V, 124. VIII, 37. N. XI, 23. ἐν Ὀλυμπία O. VI, 26. Οὐλυμπία O. III, 16. V, 2. VII, 10. N. IV, 75. Οὐλυμπία O. VIII, 1.

\*Ὀλυμπιάς. μία ἐκπρεπῆς Διὸς Ὀλυμπιάς P. VII, 15. Ὀλυμπιάδος N. VI, 65. ἐν Ὀλυμπιάδι O. XI, 17. σὺν Ὀλυμπιάδι πρῶτα O. XI, 61. Ὀλυμπιάδ' ἔστασεν O. II, 3. τὰν Ὀλυμπιάδων ἐν δρόμοις O. I, 94. Ὀλυμπιάδων ἀγυιῶτις P. XI, 1. Ὀλυμπιάδων ἐλαιῶν N. I, 17. Ὀλυμπιάδων ἐρνεσι I. I, 65.

\*Ὀλυμπιονίκας, Οὐλυμπιονίκας O. VI, 4. ὕμνου τεθμὸν Ὀλυμπιονίκαν O. VII, 88. θῆκεν Ὀλύμπιονίκαν O. VIII, 18. τὸν Ὀλυμπιονίκαν παῖδα O. XI, 1. Οὐλυμπιονίκαν κῶμον O. IV, 9. Ὀλυμπιονίκαν ὕμνον O. III, 3. πατρός Ὀλυμπιονίκα P. X, 13. Ὀλυμπιονίκαις O. X, 7.

\*Ὀλυμπιόνικος. Ὀλυμπιόνικος ἂ Μιννεῖα O. XIV, 19. κείνος Ὀλυμπιόνικος ἐών N. VI, 17. Ὀλυμπιόνικε O. V, 21.

\*Ὀλύμπιος. Ὀλύμπιος ἀγεμῶν O. IX, 61. πατρός Ὀλυμπίσιον O. XIV, 12. Ὀλυμπίου Διὸς ἄλσος I. II, 27. F. 60, 1. σωτήρι Ὀλυμπίῳ I. V, 7. βωμὸν Ὀλύμπιον O. XI, 106. Ὀλυμπίαν ἀγώνων ἀκτίνα P. XI, 47. Ὀλύμπιοι F. 45. F. 66. ἐν Ὀλυμπίοις O. II, 27. ἐν Ὀλυμπίοισιν ἀέθλοις P. IX, 105.

Ὀλυμπόθεν, Ὀλυμπόνδε v. Ὀλύμπιος.

\*Ὀλυμπος, Οὐλυμπος. Ὀλύμπου σκοποὶ O. I, 54. ἔδος Ὀλύμπου O. II, 13. ἐνδον Ὀλύμπου P. XI, 64. Ὀλύμπου δέσποτας N. I, 13. Ἄμμων Ὀλύμπου δέσποτα F. 4. Οὐλύμπου λιπαρὰν καθ' ὁδόν F. 6. κατ' Ὀλυμπον N. X, 17. ἐν Οὐλύμπῳ. O. XIII, 88. F. 58, 4. στρ. Οὐλυμπον κατοικῆσαι N. X, 84. Οὐλυμπόθεν P. IV, 214. Οὐλυμπόνδ' ἰών O. III, 38. Οὐλυμπόνδ' ἔβα I. III, 73.

- ὀμάγυρις. ἐλθεῖν μεθ' ὀμάγυριν Ζηνός I. VI, 46.
- ὀμαδος. Χαρίτων ὀμάδω φλέγειν N. VI, 39. χάλκεον στονόεντ' ἀμφέπειν ὀμαδον I. VII, 25.
- ὀμαιμίος. πατροπάτορος ὀμαιμίου N. VI, 16.
- ὀμβριμος. Τυφῶνος ὀμβρίμου O. IV, 8. λέοντι ὀμβρίμω P. IX, 28.
- ὀμβριός. ὑδάτων ὀμβρίων O. X, 3.
- ὀμβρος. χειμέριος ὀμβρος P. VI, 10. ἐν πολυφθόρῳ Διὸς ὀμβρῶ I. IV, 55. μετὰ χειμέριον ὀμβρον P. V, 10. φρίσσοντας ὀμβρους P. IV, 81.
- ὀμηγυρίς. στρατὸν ὀμηγυρέα (ὀμαγυρέα) P. XI, 8.
- \* Ὀμηρίδαι ραπτῶν ἐπέων ἀοιδοί N. II, 1.
- \*\* Ὀμηρος I. III, 55. Ὀμήρου ῥῆμα P. IV, 277. διὰ τὸν ἀδυεπῆ Ὀμηρον N. VII, 21. F. 189.
- ὀμιλέω. πολίεσσι λόγοις ὀμιλεῖ P. VII, 9. πλαγίαις φρένεσσι ὀμιλεῖ I. III, 6. πάσαις πόλιεσσι ὀμιλεῖ F. 173, 3. ὀμιλήσει τύχαις N. I, 61. τοσσαδε νικαφόροις ὀμιλεῖν O. I, 116. τοῖς ἀγαθοῖς ὀμιλεῖν P. II, 96. συμπόταισι ὀμιλεῖν P. VI, 53. χαλεπὰ ἔρις ἀνθρώποις ὀμιλεῖν κρεσσόνων N. X, 72. ἀστοῖς ὀμιλεῖν I. II, 37. ὀμιλέων παρ' οἰκείαις ἀρούραις O. XII, 21.
- ὀμιλος. ὀμιλος ἀνδρῶν ὁ πλεῖστος N. VII, 24. σπευδεν ὀμιλος N. IX, 21. Νομάδων δὲ ὀμιλον P. IX, 127. ἐς ἀνδρῶν μακάρων ὀμιλον P. X, 46. προμάχων ἀν' ὀμιλον I. VI, 35. ἀγαγεν θρασυῖ ὀμιλου σφενδονάσαι F. 177.
- ὀμμα. ὀμμα φαεννότατον ξένοισι P. 5, 56. ὀξύτατον ὀμμα N. X, 63. ὀμματι δέρκομαι N. VII, 66. φάος ὀμμάτων N. X, 41. μέτρα ὀμμάτων F. 74, 1. ἐν ὀμμασι θέσθαι πίπτειν N. VIII, 43.
- ὀμνυμι. ὀμνυμι προήσειν P. IV, 166. μέγαν ὄρκον ὀμύσσαις O. VI, 20.
- ὀμογόνους P. IV, 146.
- ὀμόδαμος. ὀμόδαμος ἐὼν Σπαρτῶν γένει I. I, 30. ὀμόδαμον γόνον O. IX, 48.
- ὀμοθάλαμη Νηρηϊδῶν P. XI, 2.
- ὀμοθρόνου Ἡρας N. XI, 2.
- ὀμοῖος. πότμον ὀμοῖον N. X, 57. ὀμοῖοι τοκεῦσι P. II, 48. ἔργα ζωοῖσιν ἐρπόντεσσι θ' ὀμοῖα O. VII, 52.
- ὀμοίως παντὸς ἔχει κορυφάν P. IX, 81.
- ὀμοκλά. ἐν αὐλῶν παμφώνοις ὀμοκλαῖς I. IV, 30.
- ὀμόκλαρος. ὀμόκλαρον ἀδελφεόν O. II, 54. ὀμοκλάροις ἐπόπταις N. IX, 5.
- \* Ὀμολος F. 79.
- ὀμόσπορον ἔθνος N. V, 43.
- ὀμότροπος Εἰράνα O. XIII, 7.
- ὀμόφοιτος. αἰμυλων μύθων ὀμόφοιτος N. VIII, 33.
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- ὄρειος. ὄρειᾶν Πελειᾶδων N. II, 11.
- \* Ὀρέστης. ἐν ἀρούραισι Πυλάδα ξένου Λάκωνος Ὀρέστα P. XI, 16. σὺν Ὀρέστα N. XI, 34.
- ὄρθιος. ὄρθιον ὄρυσαι O. IX, 117. ὄρθιον φώνασε N. X, 76. ὕβριν ὄρθίαν P. X, 36.
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- \* Ὀρθωσία. Ὀρθωσία O. III, 52.
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πάντων πατήρ O. II, 19. Ζεὺς πατήρ O. II, 30. πατήρ Κρόνος O. II, 84. ἐν δασκίοισιν πατήρ F. 168. ὁ γενέθλιος ἀκτίνων πατήρ O. VII, 70. ξείνοισ θανμαστός πατήρ P. III, 71. ἀοιδᾶν πατήρ Ὀρφεύς P. IV, 176. πατήρ Βορέας P. IV, 182. σὸς πατήρ N. IV, 14. Πισάτα πατρός O. I, 70. Φοίβου γεγάκειν πατρός O. VI, 50. πατρί πατρός O. VIII, 70. πατρός ἀντία O. XIII, 51. πατρός O. XIII, 34. σφετέρου πατρός O. XIII, 59. πατρός Ὀλυμπίου O. XIV, 12. τὰ δ' ὑπερθε πατρός P. II, 48. κρύβδαν πατρός P. III, 13. πατρός ἐμοῦ τιμᾶν P. IV, 106. ὀφθαλμοὶ πατρός P. IV, 120. πατρός P. VI, 30. 39. πατρός ἐξ ἐνός P. X, 2. ἴχνησιν πατρός P. X, 12. φονεομένου πατρός P. XI, 17. ξεινίου πατρός N. V, 33. πατρός N. VIII, 16. Ἀσωποδώρου πατρός I. I, 34. πατρός I. V, 26. πατρός Τελεσάρχου I. VII, 3. δεξιᾶν κατὰ χεῖρα πατρός F. 112. πατρός γέγοντο θύγατρεις I. VII, 17. φέρτερον γόνον πατρός I. VII, 33. πατέρος O. VII, 36. P. I, 59. III, 67. πατέρος Ἑλλανίου N. V, 10. πατρί O. III, 20. VI, 68. VII, 43. VIII, 70. XI, 90. XIII, 66. XIV, 21. N. VII, 91. βαρνηγδούπῳ πατρί O. VI, 81. μεγίστῳ πατρί O. XI, 47. Πτοιοδώρῳ σὺν πατρί O. XIII, 40. πατρί τεῶ P. VI, 15. πατρί Πυθιονίκῳ P. XI, 43. πατρί Ἀδράστοιο N. X, 12. παρὰ πατρί φίλῳ N. X, 55. βαρυσφαράγῳ πατρί I. VII, 23. ὄν πατέρ' Ἀκρωνα O. V, 8. πατέρα Δαμάγητον O. VII, 17. πατέρ' Οὐρανιδᾶν P. IV, 194. πατέρ' Ἀρκεσίλαν N. XI, 11. Ζεῦ πάτερ O. VII, 87. XIII, 25. N. VIII, 35. IX, 31. 53. X, 29. I. V, 39. F. 93, 4. ἀριστότεχνα πάτερ F. 29. ὁμῶνυμε πάτερ F. 71. πάτερ Κρονίων N. X, 76. ἐμοὶ πατέρες P. V, 76. εὐωνύμων πατέρων ἄωτον O. II, 8. πατέρων ἀγαθῶν O. VII, 91. λευκίππων δόμους πατέρων P. IV, 117. ἐκ πατέρων P. VIII, 47. ὑπάτων πατέρων γόνου F. 45, 10. πατρόθεν ἀνάγκα O. III, 29. τὸ πατρόθεν O. VII, 23.

πάτρα. Κνωσίας ἄμερσε πάτρας O. XII, 18. τῆλε πάτρας P. XI, 23. ἀπὸ ταύτας πάτρας N. VI, 36. πρὸ φίλας πάτρας I. VI, 27. δέξεται καλλιγύναικι πάτρα P. IX, 77. εἰς πολίταρχον εὐωνύμῳ πάτρα N. VII, 85. σεῦ πάτρα N. VIII, 46. ἐξένεπεν Αἴγιαν πάτραν O. VIII, 20. καπνωθεῖσαν πάτραν ἴδον P. V, 84. αὖξω πάτραν Μιδυλιδᾶν P. VIII, 40. πάτραν ἴν' ἀκούομεν N. IV, 77. τίνα πάτραν γαίοντα P. VII, 5. πάτραν τ' εὐώνυμον ἐστεφάνωσαν N. XI, 20. τὰν Ψαλυχιδᾶν πάτραν ἄροσσι I. V, 59. τοῖσιν Αἴγιαν προφέρει στόμα πάτραν I. IV, 48. Εὐξενίδα πάτραθι N. VII, 70.

πατραδελφεός. κριτοῦ γενεᾶν πατραδελφεοῦ I. VII, 65.

πάτραθε v. πάτρα.

πάτριος. πατρία ὄσσα O. VI, 62. ἄρουραν πατρίαν O. II, 16. πατρίαν ὄδον N. II, 6.

πατρίς. πατρίδα πολυκτέανον εἰς πόλιν O. XI, 37. ποίαν γαίαν εὐχεαι πατρίδ' ἔμμεν P. IV, 98. πατρίδι I. I, 12.

πατρόθεν v. πατήρ.

\*Πάτροκλος O. XI, 20. Πατρόκλου βιατᾶν νόον O. IX, 51.

πατροπάτωρ P. IX, 85. πατροπάτορος ὀμαιμίου N. VI, 16.

πατρώιος. τύμβῳ πατρώιῳ N. X, 66. πατρώιον τῶνδε πότμον O. II, 39. γαίαν πατρώϊαν O. VII, 75. πατρώϊαν πόλιν P. V, 53. πατρώϊαι κυβερνάσεις P. X, 72.

ἀέθλων πατρώϊων P. IV, 220. πατρώων οἰκῶν N. IX, 14. πατρώας γᾶς P. IV, 290. πατρώων στάθμαν P. VI, 45. ἐστίαν πατρώων P. XI, 14. Σαλαμίνα πατρώων N. IV, 48. πατρώων ἄρουραν I. I, 35. ἀρετᾶν πατρώων I. II, 44. βουσίην πατρώϊαις P. IX, 23.

πάτρως. πάτρῳ P. VI, 46.

παῦρος. παύρῳ ἔπει O. XIII, 94. παῦρον ὑπνον P. IX, 25. παῦροί τινες O. XI, 23.

παῦροι N. IX, 37. X, 78. παύροις P. III, 115.

παύω. ἔπαυσε λάθαν N. VI, 21. ἔπαυσέν μιν ἀκμᾶν φρενῶν N. III, 37. ἔπαυσέ μοι μέριμναν I. VII, 13. τὰ μὲν παύσατε I. VII, 35. παυσάμενοι κακῶν I. VII, 7.

πάχος. πάχει μάκει τε P. IV, 245.

πέδα v. μετά.

πεδαμείβω v. μεταμείβω.

πεδαυγάζω v. μεταυγάζω.

πεδάω. ἵππος ἄρμ' ἐπέδα P. VI, 32. πεδάσον ἔγχος O. I, 76. δόλῳ μιν πεδάσαι N. V, 26. αὐτὸς πεδάθη F. 100. [πεδαθέντα σθέιος F. 103\*.]

πεδέρχομαι v. μετέρχομαι.

πεδιάδα ὄδον P. V, 91.

πέδιλον. Δωρίῳ πεδίλῳ φωνᾶν ἐναρμόξαι O. III, 5. ἐν τούτῳ πεδίλῳ πόδ' ἔχων O. VI, 8. παπτάνας ἀρίγνωτον πέδιλον ἀμφὶ ποδὶ P. IV, 95.

πεδίον. ἐν πεδίῳ Φλέγρας N. I, 67. ἐν πεδίῳ I. VII, 54. Τεύθραντος πεδίον O. IX, 76. Λιβύας πεδίον P. IV, 259. V, 52. Τρώϊον ἄμ πεδίον F. 158, 2. πεδίον ἀπέραντον N. VIII, 37. Ἴωλκοῦ πεδίον I. VII, 40. Μύσιον ἀμπελόεν πεδίον I. VII, 50. πεδίον ἐκ Πίσας O. XIII, 28. κελαινεφείων πεδίον δεσπόταν P. IV, 52. βίον πεδίον ἔδοσαν N. VI, 10.

πέδον, πεδόθεν. ἐν Αἴτνας κορυφαῖς καὶ πέδῳ P. I, 28. τὸ κύκλῳ πέδον O. XI, 48. γαίαν αὖξομέναν πεδόθεν O. VII, 62. ἔλα πεδόθεν I. IV, 42.

πέδον, πεδόθεν. ἐν Αἴτνας κορυφαῖς καὶ πέδῳ P. I, 28. τὸ κύκλῳ πέδον O. XI, 48. γαίαν αὖξομέναν πεδόθεν O. VII, 62. ἔλα πεδόθεν I. IV, 42.

πέδον, πεδόθεν. ἐν Αἴτνας κορυφαῖς καὶ πέδῳ P. I, 28. τὸ κύκλῳ πέδον O. XI, 48. γαίαν αὖξομέναν πεδόθεν O. VII, 62. ἔλα πεδόθεν I. IV, 42.

πέδον, πεδόθεν. ἐν Αἴτνας κορυφαῖς καὶ πέδῳ P. I, 28. τὸ κύκλῳ πέδον O. XI, 48. γαίαν αὖξομέναν πεδόθεν O. VII, 62. ἔλα πεδόθεν I. IV, 42.

πέδον, πεδόθεν. ἐν Αἴτνας κορυφαῖς καὶ πέδῳ P. I, 28. τὸ κύκλῳ πέδον O. XI, 48. γαίαν αὖξομέναν πεδόθεν O. VII, 62. ἔλα πεδόθεν I. IV, 42.

πέδον, πεδόθεν. ἐν Αἴτνας κορυφαῖς καὶ πέδῳ P. I, 28. τὸ κύκλῳ πέδον O. XI, 48. γαίαν αὖξομέναν πεδόθεν O. VII, 62. ἔλα πεδόθεν I. IV, 42.

πέδον, πεδόθεν. ἐν Αἴτνας κορυφαῖς καὶ πέδῳ P. I, 28. τὸ κύκλῳ πέδον O. XI, 48. γαίαν αὖξομέναν πεδόθεν O. VII, 62. ἔλα πεδόθεν I. IV, 42.

πέδον, πεδόθεν. ἐν Αἴτνας κορυφαῖς καὶ πέδῳ P. I, 28. τὸ κύκλῳ πέδον O. XI, 48. γαίαν αὖξομέναν πεδόθεν O. VII, 62. ἔλα πεδόθεν I. IV, 42.

- πεζομάχας.** ἐν πεζομάχαισι P. II, 65.  
**πεζός ἰών** P. X, 29. πεζός οἰχρευών F. 222.  
**πείθω.** πέποιθα μὴ δαιδαλωπόμεν O. I, 103.  
 πέποιθα ξενία P. X, 64. προξενία πέ-  
 ποιθα N. VII, 65. οἱ δ' ἄφνει πέποιθασιν  
 F. 240. Ζηνὸς ἦτορ λιταῖς ἔπεισε O. II,  
 88. "Ἡρας πόσιν πειθέμεν N. VII, 95.  
 δᾶμον πείσαις λόγῳ O. III, 17. Ποσει-  
 δάωνα πείσαις N. V, 37. πείσαισ' ἀκοίταν  
 βουλεύμασιν N. V, 28. πείθονται σάμασιν  
 P. I, 3. κείνου πείθεσθ' ἀναξίαις N. VIII,  
 10. νιν πίθον παρασχεῖν P. III, 65. γνώμα  
 πεπιθών I. III, 90. γνώμα πιθών P. III,  
 28. πίθεό μοι κελαδῆσαι P. I, 59. ἐνυπ-  
 νίῳ ὡς τάχιστα πιθέσθαι O. XIII, 76.  
 σάμασιν πιθόμεναι P. IV, 200. λευκαῖς  
 πιθήσαντα φρασίῳ P. IV, 109.  
**\*Πειθώ.** ἐν Τενέδῳ Πειθῶ ναίει νιδὸν Ἀγησίλα  
 F. 88, 3. ep. Πειθοῦς ἀμφίπολοι F. 87, 1.  
 μᾶστιγι Πειθοῦς P. IV, 219. σοφᾶς Πει-  
 θοῦς P. IX, 40.  
**πεῖρα.** ἐν πεῖρῃ N. III, 67. πεῖραν ἀγάνορα  
 ἐγγέων θανάτου πέρι καὶ ζωᾶς N. IX, 28.  
 πεῖραν ἔχοντες N. IV, 76.  
**πειραίνω.** δαιμόνεοσι δίκας ἐπείραινε I. VII,  
 24.  
**\*Πειράνα.** ἐν ἄστει Πειράνας O. XIII, 59.  
**πεῖρας.** κέκριται πεῖρας οὔτι θανάτου O.  
 II, 34. πολλῶν πεῖρατι συντανύσαις P.  
 I, 81. πεῖράτ' ἀέθλων δείκνυεν P. IV, 220.  
**πειράω.** ἐπείρα εὐνᾶς N. V, 30. πειρῶντι  
 P. X, 67. Διὸς ἀκοίτιν ἐπειράτο P. II,  
 34. πειράτο πρῶτον μάχας N. I, 43.  
 πειρᾶσθαι ἄθλων N. XI, 23. γνώμας πει-  
 ρώμενος P. IV, 84. πειρῶμενον ἀγωνίας  
 O. II, 57. πεπειραμένων τις F. 76.  
**\*Πείσανδρος** N. XI, 33.  
**πεισιχάλινος.** ἄρματα πεισιχάλινα P. II,  
 II.  
**πελάγος.** πελάγει ἐν πολυχρύσοιο πλούτου  
 νέομεν F. 239, 2. ἐν πόντου πελάγει F.  
 259. ἐν πελάγει ποντίῳ O. VII, 56. ἑσ-  
 πέρας ὑγρῷ πελάγει P. IV, 40. ἐν Εὐ-  
 ξείνῳ πελάγει N. IV, 49. ἐν ὠκεανοῦ πε-  
 λάγεσσι πόντῳ τ' ἐρυθρῷ P. IV, 251. ἐν  
 πελάγεσιν N. III, 22.  
**πελάζω.** ζεύγλα πέλασσευ P. IV, 227. κρά-  
 τει πέλασον O. I, 78. σπέρμα ματρὶ πε-  
 λάσαις στάξεν N. X, 81.  
**πέλας.** πέλας ἐμβόλῳ O. VII, 18. σκάπτω  
 πέλας N. XI, 4. παρ' Εὐρώτῃ πέλας I.  
 I, 29.  
**\*Πελειάς.** ὄρειαν Πελειάδων μὴ τηλόθεν  
 Ὠρίωνα νεῖσθαι N. II, 12.  
**πέλεκυς.** χαλκελάτῳ πελέκει O. VII, 36.  
 ὄξυτόμῳ πελέκει P. IV, 263. τυπείς ἄγνῳ  
 πελέκει F. 9.  
**πελεμίζομαι.** πελεμιζόμενοι ὑπὸ λόγχα N.  
 VIII, 29.  
**\*Πελίας** P. IV, 94. 156. Πελίαιο φόνον P.  
 IV, 250. Πελίαιο παῖς N. IV, 60. Πελία

- μέγαρον P. IV, 134. Πελίαν P. IV, 71.  
 Πελίαν ἄθεμιον P. IV, 109.  
**\*Πελιναῖον.** τὸ Πελιναῖον P. X, 4.  
**\*Πέλλα** O. VII, 86. XIII, 105. ἐκ Πελ-  
 λάνας N. X, 44. Πελλάνα O. IX, 105.  
**\*Πελοπηιάδαι** N. VIII, 12.  
**\*Πέλοψ.** Λυδὸς ἦρως Πέλοψ O. IX, 10. Λυ-  
 δοῦ Πέλοπος ἀποικία O. I, 24. κλέος  
 Πέλοπος O. I, 95. βασσαις Κρονίου Πέ-  
 λοπος O. III, 24. Πέλοπος σταθμῶν O.  
 V, 9. σάματι Πέλοπος O. XI, 25. ἐσλοῦ  
 Πέλοπος πτυχαῖς N. II, 21.  
**πέλω.** εἰ ἔχθρα πέλει ὁμογόνους P. IV, 145.  
 ἄρειον πέλει I. VII, 13. ἄφαντος ἔπελες  
 O. I, 46. Ἰέρωνι ὀρθωτῆρ πέλοι P. I,  
 56. ἀγαθαὶ πέλοντ' ἀπεσκήμφθαι O. VI,  
 100. θαυμασταὶ πέλονται I. IV, 7. τα-  
 νύπτερον ἐν ὕριξιν ἔπλετο P. V, 112.  
 θαητὸν ἔπλετο P. IX, 113.  
**πελώριος.** πελώριον ἄνδρα O. VII, 15. πε-  
 λώριον κλέος O. XI, 22. ἔργον πελώριον  
 P. VI, 41.  
**πεμπταῖον γεγεναμένου** O. VI, 53.  
**πεμπτάμερος.** ἀέθλων πεμπταμέροις ἀμίλ-  
 λαις O. V, 6.  
**πέμπτον ἐπὶ εἴκοσι** N. VI, 60.  
**πέμπω.** τότε τοι πέμπω μέλι N. III, 74.  
 τοῦτό τοι πέμπω μεταδόρπιον F. 89, 2.  
 υἱοῦς ἐπὶ πόνον πέμπε P. IV, 178. πέμπε  
 ὀράκοντας ἄφαρ N. I, 40. αὐτῷ στεφά-  
 νωμα πέμπεν ἀναδεῖσθαι I. II, 16. κρύβδα  
 πέμπον ἐν σπαργάνοις P. IV, 114. παντᾶ  
 ἀγγελίαν πέμψω O. IX, 27. πέμψεν κα-  
 σίγνηταν ἐς Λακέρειαν P. III, 32. πέμψε  
 οἱ αἰετόν I. V, 47. μ' ἔπεμψαν μάρτυρα  
 O. IV, 2. ἄς ἵπποι Χρομίῳ πέμψαν N.  
 IX, 52. ὁπάτε θεὸς χάρμα πέμψη F. 247.  
 πέμπη ὄλβον O. II, 23. νέκταρ ἀεθλοφό-  
 ροις πέμπων O. VII, 8. πέμποισ' ἀμφι-  
 πόλους O. VI, 32. ἀπ' ἀγῶνος ὄρμον  
 στεφάνων πέμψαντα N. IV, 13. κατ'  
 ἐμπολὸν μέλος ὑπὲρ ἀλὸς πέμπεται P.  
 II, 68. σὺν αὔραις ἐπ' Ἀξείνου στόμα  
 πεμπόμενοι P. IV, 203. ἀνέμων ρίπαισι  
 πεμφθεῖς ὑπὸ Τροίαν N. III, 57. φάσμα  
 πεμφθέν O. VIII, 44. ἐς αἰθέρα πεμ-  
 φθεῖσαν O. VII, 67.  
**Penelope Panis mater** F. 68.  
**πένθος.** πένθος ἐπίτνει βαρὺ πρὸς ἀγαθῶν  
 O. II, 25. παλαιοῦ πένθεος ποιανὸν δέξε-  
 ται F. 98, 1. ἔτλαν πένθος οὐ φατόν I.  
 VI, 37. λύσις πενθέων N. X, 77. ἐκ με-  
 γάλων πενθέων λυθέντες I. VII, 5. πεν-  
 θέων οὐκ ἔλαχον F. 126, 4.  
**πενία.** στάσις πενίας ὀδύειραν F. 228, 4.  
**πενιχρός.** ἀφνεὸς πενιχρὸς τε N. VII, 19.  
**πενταετηρίς.** πενταετηρίς ἑορτά F. 205.  
 πενταετηρίδ' ἀμᾶ θῆκε O. III, 22. πεν-  
 ταετηρίδ' ἑορτάν O. XI, 59. N. XI, 27.  
**πεντάθλιον.** οὐκ ἦν πεντάθλιον I. I, 26.  
 πενταθλίου ὄσσω P. VIII, 69.

πένταθλον, πεντάεθλον. πεντάθλω ἄμα O. XIII, 29. μετὰ πενταέθλοις N. VII, 8.  
 πεντάκις N. VI, 19.  
 πέντε. ἀθρόαις πέντε νύκτεσσιν P. IV, 130.  
 πέντε νῆκαι P. VII, 13.  
 πεντήκοντα. πεντήκοντα κορᾶν N. X, 1.  
 Νηρείδεςσι πεντήκοντα I. V, 5.  
 πεντηκόντορος. πάχει μάκει τε πεντηκόντορον ναῦν κράτει P. IV, 245.  
 πεξαμένης F. 283.  
 πεπαρεῖν. σάφα νιν ἔχεις πεπαρεῖν P. II, 57.  
 πέπλος. ἀμφί οἱ ψαύσειε πέμλοις P. IX, 124.  
 πεπρωμένος. ἦν πεπρωμένον O. VIII, 33. I. VII, 33. πεπρωμένον βασιλῆα P. IV, 61. πεπρωμέναν ἀρετάν N. IV, 43. πεπρωμέναν μοῖραν F. 164. τὸ πεπρωμένον οὐ σχήσει πῦρ F. 256. βίον γονέων πεπρωμένον P. VI, 27. τὸ μόρσιμον πεπρωμένον ἔκφερεν N. IV, 61.  
 πέρ. ἐξ οὗ περ O. II, 42. ἀφωνήτω περ ἔμπας ἄχει P. IV, 237. ὄθεν περ N. II, 1. ὄψέ περ N. III, 77. καὶ περ N. IV, 36. VI, 6. I. VII, 5. τό περ νῦν N. VII, 101.  
 περαίνω περαίνει πρὸς ἔσχατον πλόον P. X, 28. cf. πειραίνω.  
 περαιότερος. περαιότερον ἄλλων O. VIII, 63. ὁδῶν ὁδοὶ περαιότεραι O. IX, 113.  
 πέραν. πέραν πόντοιο N. V, 21. πέραν ἀερθεῖς N. VII, 75. πέραν Νείλοιο παγᾶν I. V, 22.  
 περατός. πρὸς ζόφον Γαδείρων οὐ περατόν N. IV, 69.  
 περάω. ἐπέρα ποτὶ Φάσιν I. II, 41. ἄλα περᾶν N. III, 20. τέλος δωδεκάμηνον περάσαι N. XI, 10. πόντου περάσαις P. III, 76.  
 \*Περγαμία. εἶλε Περγαμίαν I. V, 29.  
 \*Πέργαλος. Πέργαμος ἀλίσκεται O. VIII, 42.  
 πέρθω. πόλιν πέρσεν P. I, 54. Λαομέδοντ' ἔπερσεν N. III, 36. ἔπερσεν στρατόν O. XI, 33. Εὐρυσθέης κεφαλὰν ἔπραθε P. IX, 84. πόλιν πράθεν N. VII, 35. πόλιν πράθον I. IV, 40. πυρὶ περθόμενοι δέμας P. III, 50.  
 περί cum genit. O. III, 39. VI, 38. 50. VIII, 4. P. IV, 265. N. V, 40. IX, 29. X, 85. I. IV, 52. F. 24. cum dat. O. XIII, 43. P. II, 59. V, 58. N. V, 47. X, 31. I. III, 54. F. 88, 2. antistr. cum accus. O. III, 35. VI, 75. P. IV, 122. a verbo se junctum O. XI, 47.  
 περιάλλα. περιάλλ' ἐτίμασε P. XI, 5.  
 περιάπτω. περάπτωϊ γυίοις φάρμακα P. III, 52.  
 περίγλωσσοι ἔφυν P. I, 41.  
 περιδαῖος. νομόν Κρήτας περιδαῖον F. 126, 2.  
 περικάδομαι. μάλα δικαίων περικαδόμενοι N. X, 54.

περίκειμαι. οἷς στέφανος περίκειται O. VIII, 76.  
 \*Περικλύμενος. δουρὶ Περικλυμένου N. IX, 26. Περικλύμεν' εὐρυβία P. IV, 175.  
 περικτίων. ἐκ περικτιόνων N. XI, 49. περικτίονας ἄνδρας I. VII, 64.  
 περιναιετάω. ἠρώων περιναιεταόντων N. VIII, 9.  
 περίοδος. πάσαις ἐτέων περόδοις N. XI, 40.  
 περιπήγνυμι. περὶ δὲ πάξαις Ἄλτιν O. XI, 47.  
 περιπλανᾶομαι. δέρμα. με περιπλανᾶται I. V, 45.  
 περιπνέω. νᾶσος αὔραι περιπνέοισιν O. II, 79.  
 περισθενής. περισθενεῖ παγκρατίου στόλῳ N. III, 16. θανάτῳ περισθενεῖ F. 96, 2.  
 περισσός. στάθμας τινός περισσᾶς P. II, 91. βάρυνθεν περισσά N. VII, 43.  
 περισσῶς. περισσῶς ταρβεῖ F. 76. περισσῶς αἰνεσαν τὸ ἔπος F. 235.  
 περιστέλλω. θνατὰ περιστέλλων μέλη N. XI, 15. αἰόνεσσιν περιστέλλων αἰοδᾶν I. I, 33.  
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 πέραμαι. οὐδ' ἐπέρναντο ποτὶ Τερψιχόρας I. II, 7.  
 πέροδος v. περίοδος.  
 \*Περσεύς. Περσεὺς λαγέτας P. X, 31. XII, 11. I. IV, 36. τὰ Περσεὺς ἀμφὶ Μεδοῖσας N. X, 4. γένος ἐκ Περσεὺς F. 142. cf. F. 144.  
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 πετράεις. πετραέσσας Πυθῶνος O. VI, 48.  
 πετραῖος. \*Ποσειδᾶνος Πετραίου P. IV, 138. θηρὸς πετραίου F. 173, 2.  
 πέτρος. ἔδικε πέτρῳ O. XI, 75. πέτρῳ ἔλεν N. IV, 28. Ξεστόν πέτρον N. X, 67.  
 πεύθομαι. πεύθομαι αὐτὰν βᾶμεν P. IV, 38. πεύθομαι νιν ἀποσυλῆσαι P. IV, 109. ἐπιφανέστερον Ἑλλάδι πυθέσθαι P. VII, 8.  
 πεύκα. ὑπὸ Ξανθαῖσι πεύκαις F. 48.  
 πέφυω. ἔπεφνε σὺν ἀλλαλοφονίᾳ γένος O. II, 46. πέφνε Κτέατον, πέφνε δ' Εὐρυτον O. XI, 28. 29. Χίμαιραν ἔπεφνε O.

- ΧΙΙΙ**, 87. ἔπεφνε Γοργόνα P. x, 46. πέφνε ματέρα P. xi, 37. πέφνε Μερόπων ἔθνεα I. v, 29. πέφνε τρεῖς καὶ δέκ' ἄνδρας F. 100. "Εκτορα πέφνον I. iv, 43.
- πήγνυμι**. πάξομεν O. vi, 3. ἔπαξε διὰ φρενῶν ξίφος N. vii, 26. ἐν φρασί πάξαιτο N. iii, 59. ἐπάξαντο λόγχις ἐνὶ σφίσιν αὐτοῖς F. 137.
- πηδάλιον**. δικαίῳ πηδαλίῳ νόμα στρατόν P. i, 86. οἰδύμον στρέφοισα πηδάλιον F. 15.
- πηκτίς**. ὑψηλᾶν πηκτίδος F. 91, 3.
- \*Πηλεΐδας**. Πηλεΐδα P. vi, 23.
- \*Πηλεύς** O. ii, 86. F. 17. Πηλεύς ἀναξ N. iii, 32. N. iv, 56. Πηλέος ἥρωος I. v, 24. Πηλέος ἀντιθέου F. 158, 1. Αἰακίδα Πηλεΐ P. iii, 87. Πηλεΐ P. viii, 105. Πηλεΐ I. vii, 38. Πηλέα N. v, 26.
- πῆμα**. πῆμα θνάσκει παλίγκοτον ὀαμασθέν O. ii, 21. πῆματος O. xii, 12. ἐπὶ τι πῆμ' ἄγει παλιωτράπελον O. ii, 41. καλὸν πῆμα P. ii, 40. πῆμα πορών P. iv, 297. ἐν παρ' ἑσλὸν πῆματα σύνδυο δαίονται P. iii, 81.
- \*Πηνεϊός**. Πηνεϊοῦ λέχει P. ix, 16. ἀμφὶ Πηνεϊόν P. x, 56.
- πιαίνω**. σώματ' ἐπίαναν καπνόν N. ix, 23. πλοῦτον πιαίνων P. iv, 150. ἔχθεσι πιαίνονον P. ii, 56.
- πιέζω**. πιέζει στέρνα P. i, 19. πιέζει πάνθ' ὁμῶς τὸ οἰκείον N. i, 53. ἐν θυμῷ πιέσαις χόλον O. vi, 37. Ταρτάρου πυθμὴν πιέσει σε F. 223.
- πίερα**. Σικελίαν πίειραν N. i, 15.
- \*Πιερίς**. κόραι Πιερίδες O. xi, 100. βοᾶν Πιερίδων P. i, 14. μυχοῖσι Πιερίδων P. vi, 49. ἄρμα Πιερίδων P. x, 65. Πιερίδων ἀρόταις N. vi, 33. πτερύγεσσι Πιερίδων I. i, 65. Πιερίδων προφάταν F. 60, 5.
- πίθων**. πίθων καλὸς παρὰ παισί P. ii, 72.
- πικρός**. πικροτάτα τελευτά I. vi, 48.
- \*Πίνδος**. Πίνδου ἐν πτυχαῖς P. ix, 15. Πινδόθεν ὀρνύμενοι P. i, 66.
- πινυτός**. πινυτοὶ θυμόν I. vii, 25.
- πίνω**. πίσω Δίρκας ὕδωρ I. v, 71. ἐξ ἀργυρέων κεράτων πίνοντες F. 147, 4. προναρέα πίνοντας P. iii, 52. τὰς ὕδωρ πίομαι O. vi, 86.
- πίος**. πῖον τέμενος P. iv, 56.
- πίπτω**. πολλὰ παρὰ γνώμαν ἔπεσεν O. xii, 10. ἔπεσεν οὐ Χαρίτων ἑκάς P. vii, 22. πέσε δ' ἀδόκηταν ἐν καὶ δοκέοντα N. vii, 31. πέσεν ἐν ὕπνῳ I. iii, 41. ἐν ὀρφανίᾳ πέσωμεν I. vii, 6. ἐν γυιοπέδαις πεσών P. ii, 41. ἐν ἀλαθείᾳ πετοῖσαι O. vii, 69. ἐν πετόντεσσι ἀνιόχοις P. v, 50.
- \*Πίσσα**. Πίσσα Διός O. ii, 3. ἡ Πίσσα O. iii, 9. N. x, 32. Διὸς ἐν Πίσσᾳ O. vi, 5. Πίσσας γάοις O. i, 18. Πίσσας ἄλλοις O.
- κόλποις παρ' εὐδόξου Πίσσας O. xiv, 23. ἐν Πίσσᾳ O. xi, 45.
- \*Πισάτας**. Πισάτα πατρός O. i, 70. Πισάται O. ix, 73.
- \*Πισάτις**. ἐλαία Πισάτιδι O. iv, 12.
- πίστις**. ἐν ὄμμασι θέσθαι πίστιν N. viii, 44.
- πιστός**. πιστὸν ἀπίστοις οὐδέν F. 257. πιστὸν ὄρκιον O. x, 6. N. ix, 16. πιστὸν γένος N. x, 54. ἀπιστον ἔμμεναι πιστὸν O. i, 31. σύμβολον πιστὸν O. xii, 8. ἐν πόνῳ πιστοὶ παῦροι μεταλαμβάνειν N. x, 78. μάρτυρες ἀμφοτέροις πιστοὶ P. i, 88. πιστοὶ μάρτυρες P. xii, 27. πιστὰ φρονέων O. iii, 18. πιστοτάτα σιγᾶς ὁδός F. 172, 2.
- πίσυνος**. θεῶ πίσυνος P. iv, 232.
- \*Πιτάνα**. πρὸς Πιτάναν ἐλθεῖν O. vi, 28.
- πιτνάω**. πιτναν ἐς αἰθέρα χεῖρας N. v, 11.
- πιτνέω**. πιτνεῖ χαμαί P. viii, 97. πένθος ἐπίτνει O. ii, 25. Νίκας ἐν ἀγκώνεσσι πιτνών N. v, 42. ἐν γούνασιν πιτνόντα Νίκας I. ii, 26.
- πλαγία**. πλαγαὶ σιδάρου P. iv, 246. καματωδέων πλαγᾶν ἄκος N. iii, 17. πλαγᾶν δρόμον I. iv, 67. ὑπὸ πλαγαῖς σιδάρου O. xi, 38.
- πλάγιος**. πλαγίῳ ἀνδρῶν κόρῳ N. i, 64. πλαγίαις φρένεσσι I. iii, 5.
- πλάζω**. αὐτόματοι ἐξ ἀργυρέων κεράτων πίνοντες ἐπλάζοντο F. 147, 4. πλαγχθέντες N. vii, 37.
- πλάκτρον**. χρυσέῳ πλάκτρῳ διώκων N. v, 24.
- πλανάω**, καιροῦ μὴ πλαναθέντα N. viii, 4.
- πλάξ**. ἐς βαθεῖαν πόντου πλάκα P. i, 24.
- πλάξιππος**. πλαξίπποιο φωτός I. ii, 21. πλάξιππον θήβαν O. vi, 85.
- πλατύς**. πλατεῖαι πρόσοδοι N. vi, 47.
- πλειστόμβροτος**. ἑορτᾶν πλειστόμβροτον O. vi, 69.
- πλέκω**. τῷ πλεκέτῳ στέφανον I. vii, 66. αἰχματαῖσι πλέκων ὕμνον O. vi, 86. ῥήματα πλέκων N. iv, 94.
- πλευρά**. ἐν πλευραῖσι N. x, 70. πρὸς πλευρὰς σπάραξε F. 77, 2.
- πλέω**. μετὰ κείνο πλευσάντων Μινυᾶν P. iv, 69. πλέων Νείλου πρὸς ἀκτὰς I. ii, 42.
- πλέων** v. πολύς.
- πλήθος**. περὶ πλήθει καλῶν O. xiii, 43.
- πλήθω**. πλήθοντος ὄχλου P. iv, 85.
- \*Πληϊόνα** F. 53.
- πλήσσω**. ἐν Ἰδα πλάξε κεραινον N. x, 71.
- πλόκαμος**. κομῶν πλόκαμοι κερθέντες ὄχοντ' ἀγλαοί P. iv, 82. μελιρρόθων ἔπεται πλόκαμοι F. 286.
- πλόκος**. δύο πλόκοι ἔρεψαν σελίνων O. xiii, 32.
- πλόος**. κείνος ἡμιθέων πλόος P. iv, 211. ἔξω πλόου P. xi, 39. εὐθὺν πλόου οἶδοι O.

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- πλουτέω. τὸ πλουτεῖν σὺν τύχῃ P. II, 56. τοὶ δ' αὖ πλουτέοντες F. 239, 4.
- πλούτος. ὁ πλούτος ἀρεταῖς δεδαιδαλμένος O. II, 58. πλούτος ὁ λαχῶν ποιμένα O. XI, 92. ὁ πλούτος εὐρυσθενῆς P. v, 1. διαπρέπει μέγανος ἔξοχα πλούτου O. I, 2. ταμίαι πλούτου O. XIII, 7. πλούτου νέφος F. 84, 4. ἐν πελάγει πλούτου F. 239, 2. πλούτου στεφάνωμα P. I, 50. κρέσσονα πλούτου μέριμναν P. VIII, 96. σθένει πλούτου I. III, 2. πλούτου I. III, 17. ἔβρισε πλούτω N. VIII, 18. πλούτω ἴσον N. XI, 41. πλούτον ἄγων O. II, 11. πλούτον ἄβρον ὀρέξαι P. III, 110. πλούτον πιαίνων P. IV, 150. νόω πλούτου ἄγει P. VI, 47. ἀγάνορα πλούτου ἀνθεῖν P. x, 18. πολὺν πλούτον κατακρύψαις ἔχειν N. I, 31. νέμει πλούτον κρυφαῖον I. I, 67.
- πνέω. ἐκ μιᾶς ματρὸς πνέομεν N. VI, 1. φλόγα πνεῦν ἀπὸ γνάθων P. IV, 225. πνέοις γαίας ὑπενερθεν N. x, 87. ἄλλα πνέων N. III, 29. θρασεῖα πνέων καρδία P. x, 44. χαμηλὰ πνέων P. XI, 30. πῦρ πνέοισαν O. XIII, 87. πῦρ πνεόντων O. VII, 71. πῦρ πνέοντος κεραυνοῦ F. 112. κενεὰ πνεύσαις O. XI, 97.
- πνοιά. πνοιάς ὀπιθεν Βορέα O. III, 33.
- πνοά. ἀλλοῖαι πνοαὶ ἄλλοτ' εἰσὶν ἀνέμων P. III, 104. καλλιρροῖσι πνοαῖς O. VI, 83. Αἰολῆσιν ἐν πνοιαῖσιν αὐλῶν N. III, 76. φρίσσοντα πνοάς N. x, 74.
- ποδαρκῆς. ποδαρκῆς ἀμέρα O. XIII, 37. ποδαρκέων δωδεκαδρόμων P. v, 33.
- ποθεινός. παῖς ποθεινός πατρί O. XI, 91. ποθεινὰ Ἑλλάς P. IV, 218. ὥρας ἕκατι δαχθεῖς F. 88, 4. antistr. ποθεινὸν κλέος I. IV, 8. ποθεινοτάταν δόξαν O. VIII, 64.
- πόθεν. πόθεν ἐξέφανεν O. XIII, 18.
- ποθέω. ποθέω στρατιᾶς ὀφθαλμόν O. VI, 16. ζεῦξαι ποθέων O. XIII, 62.
- πόθι. πόθι φρενός O. XI, 2.
- πόθος. τὸν παμπειθῆ γλυκὴν πόθου ναὸς πρόσδαιεν P. IV, 184. ὅς μὴ πόθω κυμαίνεται F. 88, 3 str.
- ποία. στεφάνοισι ποίας P. IV, 240. ποία Παρνασία (Παρνασίδι) P. VIII, 21. κείραι μελιηδέα ποίαν ἐκ λεχέων P. IX, 38.
- ποιαίεις. ἀνθέων ποιᾶντα στεφανώματα N. v, 54.
- \*Ποίας. Ποιάντος υἱόν P. I, 53.
- ποιητός. ποιητὸν λόγον N. v, 29.
- ποικίλλω. βαιὰ ποικίλλειν ἐν μακροῖσι P. IX, 80. μίτραν καναχῶδὰ πεποικιλμέναν N. VIII, 15.
- ποικιλόγαυρος. φόρμιγγα ποικιλόγαυρον O. III, 8.
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- ποικίλος. ποικίλον ἄνδημα ὑφαίνω F. 170. ποικίλον τειχίζομεν κόσμον F. 206. ποικίλον ὕμνον O. VI, 87. δράκοντα ποικίλου P. VIII, 48. ποικίλαν ἴγυγα P. IV, 214. ποικίλου κᾶρα P. x, 46. ποικίλου κιθαρίζων N. IV, 14. ποικίλων ὕμνων N. v, 42. ποικίλων μηνῶν I. III, 36. ψεύδεσι ποικίλοις O. I, 29. ποικίλοις βουλευμάσιν N. v, 28.
- ποικιλοφόρμιγξ. ποικιλοφόρμιγγος ἀοιδῶς O. IV, 2.
- ποιμαίνω. ζωᾶς αὐτοῦ ποιμαίνοντι I. IV, 14. τὰ γλώσσα ποιμαίνειν ἐθέλει O. x, 9.
- ποιμήν. λαχῶν ποιμένα ἐπακτὸν ἀλλότριον πλούτος O. XI, 92. ποιμένες δώρων Κυπρίας N. VIII, 6.
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- ποίνιμος. χάρις ποίνιμος P. II, 17.
- ποῖος. ποίας φύτλας P. IX, 34. ποίαν γαῖαν P. IV, 97. ποίαις τύχαις N. I, 61.
- ποιπνύω. ἐμὴν ποιπνύων χάριν P. x, 64.
- πολεμαδόκος. πολεμαδόκοις ὄπλοις P. x, 13.
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- πολέμιος. θεῶν πολέμιος P. I, 15. πολεμία χερί N. IV, 55. πολεμίω ἀνδρῶν P. I, 80. πολεμίω καμάτων P. II, 19.
- πολεμιστάς. τὸν μέγαν πολεμιστάν N. IV, 27. ἀγαθοὶ πολεμισταὶ I. IV, 28.
- πόλεμος, \*Πόλεμος. Ἀλαλὰ Πόλεμον θυγάτηρ F. 225. γλυκὴ πόλεμος F. 76, 1. πόλεμον σᾶμα F. 74, 8. ἀκρόθινα πόλεμον O. II, 4. μάχαις πόλεμον O. II, 48. πόλεμον δόσιω O. XI, 58. πόλεμον μναστῆρα χαλκευτέος N. I, 16. πόλεμοιο νέφος N. x, 9. νιφᾶς πόλεμοιο I. III, 35. πόλεμοιο νεῖκος I. VI, 36. ἐν πολέμῳ P. III, 101. N. IX, 36. x, 59. I. VII, 36. πόλεμον O. XIII, 49. ἕα πόλεμον μάχαν τε O. IX, 43. σιδαρίταν πόλεμον ἐπαινήσαι N. v, 19. χαλκοχάρμαν ἐς πόλεμον I. v, 26. λαιψηροὶ πόλεμοι O. XII, 4. ὀρνημένων πόλεμων O. VIII, 34. θράσος δεινῶν πόλεμων P. II, 64. πόλεμων καὶ βουλῶν κλαῖδας P. VIII, 3. ἐν πολέμοισι P. I, 47.
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- πολιός. πολιᾶς ἀλός O. I, 71. P. II, 68. I. III, 74. πολιᾶς θαλάσσης O. VII, 61.

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- πότμος. \*Πότμος ἀναξ N. IV, 42. ὕμνε Ζηνὶ ἐκλάρωσεν πότμος O. VIII, 15. ὁ μέγας πότμος δέρκεται τύραννον P. III, 88. πότμος συγγενῆς ἐπέβασεν εὐαμερίας N. V, 40. ὁ πότμος συγγενῆς κρίνει ἔργων πέρι I. I, 39. ἀντιῶν ἔγραψεν ἄμμε δραμεῖν ποτὶ στάθμαν πότμος N. VI, 6. τύχα πότμου P. II, 56. πότμου παραδόντας P. V, 3. πότμῳ σὺν εὐδαίμονι O. II, 20. πότμῳ ζυγέοντα N. VII, 6. πατρώϊον τῶνδ' ἔχει τὸν εὐφρονα πότμον O. II, 40. πότμον ἐφάψαις O. IX, 64. ἀναιδέα πότμον ἀλαλκε O. XI, 110. πότμον ἀμπιπλάντες ὁμοῖον N. X, 57. πότμον ἔμιξεν I. VI, 25.
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- πού O. I, 28. P. IV, 87. X, 11. I. II, 24.
- Πουλυτμίδας v. Τιμίδας.
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- πρᾶγμα. τελευτᾶν πράγματος O. xiii, 72. πράγματι παντὶ τιμᾶν φέρειν P. iv, 278. τὸ τεὸν πρᾶγμα I. i, 2. πραγμάτων ὁδόν O. vii, 46.
- πρᾶγος. διψῆ πρᾶγος N. iii, 6. ἕκαστον ἐν πρᾶγος F. 75, 2.
- \*Πραξιδάμας. Πραξιδάμαντος N. vi, 15.
- πράξις. θεῶν ἐπειγομένων ὠκεῖα πράξις P. ix, 70. ἀμφὶ πράξιος ἐσσομένης O. xii, 8. πρᾶξιν φίλαν δίδοι O. i, 85. πρεσβυτέραν πρᾶξιν F. 236.
- πραπίς. στάσι ἀπὸ πραπίδος ἀνελών F. 228. πραπίδων καρπὸν F. 230. χαύνα πραπίδι P. ii, 61. δικαίαν πραπίδων P. iv, 281. θεῶν πραπίδες I. vii, 30. σοφαῖς πραπίδεσσιν O. x, 10. πραπίσιν O. ii, 104. ἐς πραπίδας ἀγαγών P. v, 67.
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- πραῦμητιν Ἐλευθῶ O. vi, 42.
- πραῦς. πραῦς ἀστοῖς P. iii, 71. πραῦν ὄαρρον P. iv, 136. φάρμακον πραῦ O. xiii, 82.
- πρέμνων χθονίων ἀπώρουσαν F. 58, 6. anti-tr.
- πρεπόντως O. iii, 9.
- πρέπω. τὸν πρέπει τυγχανέμεν μελέων O. ii, 50. οὐ πρέπει νῶν δάσασθαι P. iv, 147. πρέπει ὑπαντιᾶσαι P. v, 43. πρέπει ἀπύειν P. v, 104. πειρῶντι χρυσὸς πρέπει P. x, 67. βοᾷ σὺν Ἀριστοκλειδᾷ πρέπει N. iii, 64. πρέπει γαρνέμεν N. vii, 82. θνατὰ θνατοῖσι πρέπει I. iv,
18. πρέπει ἐσλοῖσιν F. 86, 1. εἶδος πρέπειεν θυγατέρι P. ii, 38.
- πρέσβυς. ἐν βουλαῖς πρέσβυς P. iv, 282. πρεσβυτέραν ἀριθμοῦ πρᾶξιν F. 236. βουλαὶ πρεσβύτεραι P. ii, 65. πρεσβυτέρων ἀγῶνα O. ix, 96. πρεσβύτατον ἔτεκεν O. vii, 74.
- \*Πρίαμος. Πριάμοιο πόλιν P. i, 54. κόραν Πριάμου P. xi, 19. Πριάμου πόλιν N. vii, 35.
- πρίαμαι. πρίατο θανάτοιο κομιδᾶν P. vi, 39.
- πρίν. πρίν μίχθη O. ix, 61. ἦνεγκε O. xiii, 63. τυχεῖν P. ii, 92. τελέσσαι P. iii, 19. ὥρας P. iv, 43. εἰλεῖν P. ix, 117. οὐ πρίν ἔλεν N. iv, 28. πρίν ἐμπεσεῖν N. vii, 73. φάμεν N. viii, 19. γενέσθαι N. viii, 51. αἰσχυνηθῆμεν N. ix, 26. ἰκέσθαι I. iii, 50. ἐδέκετο πρίν I. vii, 68. πρίν εἶρπεν ἀοιδά F. 47, 1. τοπρίν P. xi, 39.
- πρό O. xi, 24. xiii, 54. P. i, 72. 77. ii, 18. iv, 140. v, 96. I. iii, 38. vi, 27. vii, 13.
- προάστιον λιβάνω βέβριθεν F. 95, 2.
- πρόβατον. προβάτων τράπεζα F. 182. Πήγασος πρόβατον F. 183.
- προβάω, προβαίνω. τίς τρόπος ἀνδρα προβάσει O. viii, 63. τέρμα προβάς N. vii, 71.
- πρόγονος. ὃν πρόγονον O. vi, 59. χαλκᾶσπιδες ὑμέτεροι πρόγονοι O. ix, 58. προγόνων τιμᾶν P. iv, 148. προγόνων νῖκαι P. vii, 17. παλαιῶν τεῶν προγόνων P. ix, 109. προγόνων ἀγυιᾶν N. vii, 92.
- πρόθυρον. εὐτεῖχει προθύρῳ θαλάμου O. vi, 1. πρόθυρον Ποτειδᾶνος O. xiii, 5. παρ' ἐμὸν πρόθυρον P. iii, 78. ἀγλαὸν Τελεσάρχου παρὰ πρόθυρον I. vii, 3. προθύροισιν Λίακοῦ N. v, 53.
- προῖδειν. ἐσσομένον προῖδειν N. i, 27.
- προΐημι. προῖκαν υἱόν O. i, 65. βασιλευμένω τοι προΐσειν P. iv, 166.
- \*Προῖτος. Προῖτοιο N. x, 41.
- προκώμιον. ὕμνου προκώμιον N. iv, 11.
- προλέγομαι. ἐξοχώτατοι προλέγονται N. ii, 18.
- προλείπω. ἀντρον προλιπών F. ix, 31.
- προμάθεια. προμαθείας ῥοαί N. xi, 46. προμαθείαν φέρει νόω I. i, 40.
- προμαθεύς. προμαθέος αἰδώς O. vii, 44.
- προμανθάνω. τὸ μὴ προμαθεῖν O. viii, 60.
- πρόμαχος. προμάχων ἀν' ὄμιλον I. vi, 35.
- προνέμω. Αἰγίνα χαρίτων ἄωτον προνέμειν I. vii, 16.
- προνοέω. τὰ εἰς ἐνιαυτὸν προνοῆσαι P. x, 63.
- προξενία. προξενία πέποιθα N. vii, 65. προξενία δ' ἀρετᾶ τε O. ix, 89.
- πρόξενος. πρόξενοι ἀμφικτιόνων I. iii, 26.
- προσίμιον. προσίμιον ἐγγέων F. 225. Διὸς

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- προπάτωρ. γεραιὸς προπάτωρ σὸς Ν. ΙV, 89.
- προπετής. κλᾶρος προπετής Ν. VI, 65.
- προπίνω. φιάλαν προπίνων οἰκοθεν οἰκαδε Ο. VII, 4.
- πρόπολος. αἰοδαῖς πρόπολον ἔμμεν Ν. ΙV, 79. προπόλοισ Ο. XIII, 52.
- προπρεῶν. προπρεῶνα ξείνου Ν. VII, 86.
- πρός cum genit. Ο. ΙΙ, 26. Ρ. ΙΙΙ, 103. ΙV, 63. 286. 297. Ν. ΙX, 45. X, 42. Ι. ΙΙΙ, 77. F. 60, 1. F. 74, 6. F. 88, 1. antistr. F. 98, 5. cum dat. Ρ. Ι, 86. cum accus. Ο. Ι, 67. ΙΙ, 97. ΙΙΙ, 45. ΙV, 18. V, 15. VI, 24. 28. VIII, 8. ΙX, 37. XI, 88. Ρ. ΙΙ, 88. ΙV, 56. 140. 160. 239. 295. VI, 42. 45. ΙX, 26. 110. X. 28. Ν. ΙΙΙ, 25. ΙV, 24. 53. 69. V, 51. VI, 24. VII, 30, 40. VIII, 4. 41. ΙX, 44. Ι. ΙΙ, 42. ΙΙΙ, 10. V, 11. F. 77, 2. F. 172. F. 239, 3. cf. ποτί.
- προσάγω. ἄσται κόσμον προσάγων Ι. V, 65.
- προσαιοτέων οὐδέν F. 166.
- προσανῆς. ξενία προσανεῖ Ρ. X, 64. προσανέα πίνοντας Ρ. ΙΙΙ, 52.
- προσάντης. οὐ προσάντης γίγνεται ἀ κέλευθος Ι. ΙΙ, 33.
- προσάπτω. παισὶ κλέος προσάψω Ν. VIII, 37.
- προσανδάω. Ἰάσονα κικλήσκων προσηύδα Ρ. ΙV, 119.
- προσβάλλω. μελέταν σοφισταῖς πρόσβαλον Ι. ΙV, 32. μαλακὰν χέρα προσβάλλοντα Ρ. ΙV, 271.
- προσδαίω. ἡμιθέοισιν πόθον πρόσδαιεν Ρ. ΙV, 184.
- πρόσειμι. ταρβεῖ προσιόντα F. 76.
- προσειπεῖν. σέθεν παῖδας προσειπεῖν Ι. Ι, 56.
- προσέλκω Ο. VI, 83.
- προσεννέπω. Κλωθῶ προσεννέπω ἐσπέσθαι Ι. V, 15. προσέννεπε Ρ. ΙV, 97. Χείρωνα προσέννεπε φωνᾷ Ρ. ΙX, 30.
- προσέρπω. ἄ με προσέρπει [προσέλκει] πνοαῖς Ο. VI, 83. προσέρποντα χρόνον Ρ. Ι, 57. ὁ λοιπὸς εὐφρων ποτί χρόνος ἔρποι Ν. VII, 68.
- προσέχω. τὴν προσέχεται Ρ. VI, 51.
- πρόσθε, πρόσθεν. πρόσθε ποτέ Ο. XI, 32. πρόσθε Ο. XI, 52. F. 241. πρόσθε — πρίν Ρ. ΙΙ, 91. πρόσθεν Ρ. ΙΙΙ, 14. VIII, 68. Ι. ΙΙΙ, 89. τὰν πρόσθεν Ν. ΙX, 15.
- πρόσκοπος σύνεσις F. 225.
- προσμένω. ἀλαλὰν προσμένοι Ν. ΙΙΙ, 57.
- προσμίγνυμι. κράτει προσέμιξε δεσπόταν Ο. Ι, 22.
- πρόσοδος. πλατεῖαι ἐντὶ πρόσοδοι κοσμεῖν Ν. VI, 47.
- προσοίχομαι. ὄμφαλὸν χθονὸς προσοιχόμενοι Ρ. VI, 4.
- πρόσοψις. φαιδίμαν ἀνδρὸς αἰδοῖου πρόσοψιν θηκάμενος Ρ. ΙV, 29.
- προσπαλαίω. οὐρανῶ προσπαλαίει Ρ. ΙV, 290. προσπαλαίσων ἦλθε Ι. ΙΙΙ, 71.
- προσπτύσσω. δαῖτας προσέπτυκτο Ι. ΙΙ, 39.
- προστίθημι. νᾶσον προσέθηκε λόγῳ Ν. VIII, 65. εὐλογίαν προστιθεῖς Ο. V, 24.
- προστρέπω. Ἰαωλκὸν πολεμία χερὶ προστραπιῶν Ν. ΙV, 55.
- προστρυγάνω. εἰ δέ τις κακότας προστύχη F. 177.
- πρόσφατον θήβα ξενωθείς Ρ. ΙV, 299.
- προσφέρω. προσφέρομεν νόον ἢ φύσιν ἀθανάτοισ Ν. VI, 4. χέρα οἱ προσενεγκεῖν Ρ. ΙX, 37. προσφέρων ἀθλον Ο. ΙX, 116. προσφέρων καρδία τόλμαν Ν. X, 30. ποντίου θηρὸς πετραίου χρωτὶ νόον προσφέρων F. 173, 3.
- προσφθέγγομαι. πάγον Κρόνου προσεφθέγγατο Ο. XI, 52.
- πρόσφορος. πρόσφορος ἀναγεῖσθαι ἐν Μοισᾶν δίφρῳ Ο. ΙX, 87. ἐπέων καύχαις αἰοδαῖ πρόσφορος Ν. ΙX, 7. πρόσφορον κόμπον ἐν ἔργῳ ἰεῖς Ν. VIII, 48. ὄμιλον Δαναῶν βέλεσι πρόσφορον F. 177. cf. ποτίφορος.
- πρόσω V. πόρσω.
- πρόσωπον. ἔργου πρόσωπου θέμεν τηλαυγές Ο. VI, 3. ἐν φάει πρόσωπον Ρ. VI, 14. φαινοῖσα πρόσωπον ἀλάθεια Ν. V, 17. ἀργυρωθεῖσαι πρόσωπα Ι. ΙΙ, 8.
- πρότερος. προτέρα πάθα Ρ. VIII, 50. οὐπο πρότερον Ο. XIII, 30. πρότερον Ρ. ΙV, 25. Ι. ΙV, 41. καὶ πρότερον Ρ. VI, 28. πρότεροι ᾤκησαν Ν. ΙΙΙ, 13. ἀντία προτέρων Ο. Ι, 36. προτέρων ἀνδρῶν Ο. VII, 72. προτέρων Ν. ΙΙΙ, 50. Ρ. ΙΙΙ, 80. προτέρων καμάτων Ρ. ΙΙΙ, 96. τὰ δεύτερα τῶν προτέρων κρατεῖν F. 249. ἀρχαῖς προτέραις Ο. XI, 81. ἐφετμὰς προτέρας Ο. ΙΙΙ, 11.
- προτροπάδα. προτροπάδα ἐκετο σπεύδων Ρ. ΙV, 94.
- προτυγάνω. προτυχὸν ξένιον Ρ. ΙV, 35.
- προφαίνω. Αἴγιναν πρόφαιεν Ι. VII, 55. ἀλλοτρίοισιν μὴ προφαίνειν τίς φέρεται μόχθος ἄμμιν F. 171.
- πρόφαντος. πρόφαντον σοφία Ο. Ι, 116.
- πρόφασις. \*Πρόφασιν Ρ. V, 28. νόστον πρόφασις Ρ. ΙV, 32. πρόφασιν ἀρετὰν ἔβαλεν ἐς σκότον F. 252.
- προφάτας. Διὸς προφάταν Ν. Ι, 60. γλυκὺν κώμον προφάταν Ν. ΙX, 50. αἰοδίμον προφάταν F. 60, 5. Μυκηναίων προφάται F. 216.
- προφατεύω. προφατεύσω δ' ἐγώ F. 118.
- πρόφατος. ἐν Νεμέᾳ πρόφατον Ο. VIII, 16.
- προφέρω. ἐν πάντα νόμον προφέρει Ρ. ΙΙ, 86. τοῖσιν Αἴγιναν προφέρει στόμα πάτραν Ι. ΙV, 48.

- προφρόνως. προφρόνως ἐφίλασε P. II, 16. ἄγων προφρόνως P. X, 66. ἀντέχομαι προφρόνως N. I, 33.
- πρόφρων. πρόφρων ἄμβασε στρατόν P. IV, 191. θεὸς πρόφρων τελεῖ P. V, 117. δέξεται πρόφρων P. IX, 68. πρόφρων αἶδε N. V, 22. πρόφρονα σύμμαχον I. V, 27. προφρόνων Μοισᾶν τύχοιμεν I. III, 61.
- προχέω. ποταμοὶ προχέοντι ῥόον καπνοῦ P. I, 22. ὅπα προχεόντων ἐμᾶν P. X, 56.
- προχοά. ἐν προχοαῖς λίμνας P. IV, 20.
- πρύμνα. ἐν πρύμνα P. IV, 194. ἀλίσαισι πρύμναις O. IX, 79.
- πρυμοῖς ἀγορᾶς ἐπι P. V, 93.
- πρυτανεῖα λέλογχας N. XI, 1.
- πρύτανις. στεροπᾶν κεραυνῶν τε πρύτανιν P. VI, 24. πρύτανι κύριε ἀγυιᾶν P. II, 58.
- πρῶν. βουβόται τόθι πρῶνες ἔξοχοι κατὰ κεινται N. IV, 52.
- πρώραθε P. X, 52. πρώραθεν P. IV, 22.
- \*Πρωτεσίλας. Πρωτεσίλα I. I, 58.
- \*Πρωτογένεια. Πρωτογενείας ἄσται O. IX, 44.
- πρωτογόνῳ τελετᾷ O. XI, 53.
- πρῶτος. πρῶτος ψαύσειε P. IX, 123. Ὀλυμπιονίκος πρῶτος N. VI, 18. πρῶτος εὔρεν F. 91, 2. πρῶτα χάρις P. I, 33. πρῶτον ἄθλων P. I, 99. βάματι ἐν πρῶτῳ P. III, 43. Ὀλυμπιάδι πρῶτα O. XI, 61. ἀλίκια πρῶτα N. IX, 42. καταβολὰν ἀγῶνων πρῶταν N. II, 4. πρῶταν θεῶν N., XI, 6. πρῶτοι κτίσαιεν O. VII, 42. πρῶτοῖς καὶ τετράτοις O. VIII, 45. οἷς πρῶτοις O. VI, 75. πρῶτον ἔψαυσε O. VI, 35. ἐν ᾧ πρῶτον εὐνάσθη F. 205. πρῶτον μὲν F. 6. F. 158, 2. πρῶτον μὲν — ἐπειτα O. VI, 88. πρῶτον O. IX, 47. P. IV, 31. 217. VIII, 49. N. I, 43. I. V, 3. τὸ πρῶτον P. IX, 42. τοπρῶτον N. III, 47. πρῶτιστα F. 185. πρῶτιστος ἐπέμιξε P. II, 32. πρῶτιστον N. V, 25. [ἀμέρα σὺν πρῶτα F. 103.\*]
- πταίω. μὴ πταίσης ἐμᾶν σύνθεσιν ποτι ψεύδει F. 221.
- πτανὸν ἰσχύι F. 74, 3.
- πτερόεις. πτερόεις Πάγασος I. V, 44. πτερόεντι τροχῷ P. II, 22. πτερόεντ' αἰετόν P. II, 50. πτερόεντα οἰστόν O. IX, 12. Ἴππον πτερόεντα O. XIII, 83. πτερόεντα ὕμνον I. IV, 70.
- πτερόν. πτεροῖσιν ἀκάμαντας Ἴππους O. I, 87. ἀέθλων πτεροῖσι O. XIV, 24. πτεροῖσιν πορφυρέοις κεφρίκονζας νῶτα P. IV, 182. πολλὰ πτερά δέξατο νικᾶν P. IX, 130.
- πτέρυξ. πτέρυγα χαλάξαις P. I, 6. πτερύγεσσι ἀγλααῖς Πιερίδων I. I, 64.
- \*Πτοιόδωρος. Πτοιόδῶρ O. XIII, 40.
- πτολιπόρθοις μάχαις O. VIII, 35.
- πτυχά. κλυταῖσι πτυχαῖς ὕμνων O. I, 105. Κρισαίαισιν ἐν πτυχαῖς P. VI, 18. Πίνδου κλεονναῖς ἐν πτυχαῖς P. IX, 15. ἐν Πέλοπος πτυχαῖς N. II, 21.
- \*Πτώου κευθμῶνα F. 70, 4.
- πτώσσω. πτώσσοντι ἀπάροισι ἐχθρῶν P. VIII, 91.
- πυγμά. πυγμᾶς ἀποινα O. VII, 16. πυγμᾶς τέλος O. XI, 70.
- πυγμαχία. πυγμαχία N. VI, 26. τεῆς πυγμαχίας ἕνεκεν O. X, 12.
- πύγμαχος. Νικοκλέος πυγμαχου I. VII, 63.
- \*Πυθέας. Πυθέας εὐρυσθενίς N. V, 4. Πυθέα I. IV, 21. V, 55. Πυθέαν I. IV, 66. Πυθέα N. V, 43.
- \*Πυθιάς. Πυθιάδος δρόμῳ P. I, 32. κλεονναῖς παρὰ Πυθιάδος P. V, 21. ἐν Πυθιάδι P. VIII, 88.
- \*Πυθιονίκας. χαλκασπίδα Πυθιονίκαν P. IX, 1.
- \*Πυθιονίκος, Πυθόνικος. Πυθιονίκος ὕμνων θησαυρός P. VI, 5. Πυθιονίκον τιμᾶν P. VIII, 5. Πυθονίκῳ πατρί P. XI, 43.
- \*Πύθιος. Πύθιον θεάριον N. III, 67. Πύθιον Ἀπόλλωνα O. XIV, 11. Πύθιον ναόν P. IV, 55. Πύθιον στέφανον I. VI, 51. ἀέθλων Πύθιον P. III, 73. στεφάνων Πύθιον P. X, 26. ἐν Πύθιοισι N. II, 9. ἐν Πύθιοισι δαπέδοις N. VII, 34. μαντεύμασι Πύθιοις I. VI, 15.
- πυθμὴν Ταρτάρου F. 223.
- \*Πυθῶ, Πυθῶν. Ἀπόλλων ἄ, τε Πυθῶ P. IX, 66. Πυθῶ καὶ τὸ Πελοποννησίον P. X, 4. Ὀλυμπία Πυθοῖ τε O. VII, 10. Πυθοῖ O. VII, 10. XIII, 36. P. XI, 49. χρυσέα κλυτόμαντι Πυθοῖ F. 60, 2. Πυθῶθεν I. I, 65. πετραέσσας ἐκ Πυθῶνος O. VI, 48. ἐκ Πυθῶνος O. XII, 20. P. XII, 5. Πυθῶνος ἐν γυάλοις P. VIII, 66. Πυθῶνος αἰπεινᾶς ἐπόπταις N. IX, 5. ἐν Πυθῶνι O. II, 43. N. XI, 23. Πυθῶνι O. II, 54. N. X, 25. ἐν μηλοδόκῳ Πυθῶνι P. III, 27. Λατοῖδαισιν Πυθῶνι τε P. IV, 3. Πυθῶνι δία P. VII, 11. ἐν Πυθῶνι ἀγαθέα P. IX, 73. N. VI, 36. Πυθῶνα P. XI, 9. Πυθῶναδε O. VI, 37. IX, 13. Πυθωνόθεν P. V, 105.
- πυκινός. πυκινῷ θυμῷ P. IV, 73. πυκινᾶν μῆτιν P. IV, 58. πυκινώτατον ἔρπετόν F. 73.
- πυκνός. πυκναῖς βουλαῖς I. VI, 8. Σίσυφον πυκνώτατον παλάμαις O. XIII, 50.
- πύκτας. πύκτας νικῶν O. XI, 16. πύκταν N. V, 52.
- πύλα. οἰχθειςᾶν πυλᾶν N. I, 41. ἐν Κορίνθου πύλαις O. IX, 92. ἐν Κάδμου πύλαις P. VIII, 49. ἐν πόντοιο πύλαισι N. X, 27. παρ' εὐτειχέσιν Κάδμου πύλαις I. V, 72. πύλας ὕμνων ἀναπιτνάμεν O. VI, 27. πύλας Γαδειρίδας F. 155.
- \*Πυλάδας. Πυλάδα P. XI, 15.

\*Πύλος. ἐκ Πύλου P. IV, 174. ἐν ζαθέα Πύλω P. V, 70. ἀμφὶ Πύλου O. IX, 33.  
 πύξ. πύξ ἀρετῶν εὐρόντα O. VII, 89.  
 πῦρ. ἄτε διαπρέπει αἰθόμενον πῦρ O. I, 1. πῦρ ἐξ ἐνός σπέρματος ἐνθορόν P. III, 36. πῦρ νιν οὐκ ἐόλει P. IV, 233. χειμέριον πῦρ ἐξίκτηται λοίσθιον P. IV, 266. πῦρ πνεόντων O. VII, 71. πνέοισαν O. XIII, 87. πῦρ παγκρατές σχάσαις N. IV, 62. τὸ πεπρώμενον οὐ σχήσει πῦρ F. 256. κεραυνὸν ἀενάου πυρός P. I, 6. ἀπλάτου πυρός παγαί P. I, 21. φλόγα καιομένοιο πυρός P. IV, 225. πυρὶ ζέοισαν O. I, 48. ὑπὸ στερεῶ πυρὶ O. XI, 37. θερινῶ πυρὶ κερθόμενοι δέμας P. III, 50. πυρὶ καιόμενος P. III, 102. γαῖα καιθεῖσα πυρὶ N. X, 35. θῦα μιγνύντων πυρὶ τηλεφανεῖ F. 95, 7. πῦρ πνέοντος κεραυνοῦ F. 42.  
 πυρά. καιομένα πυρά διέφανε P. III, 44. παρὰ πυρὰν τάφον τε I. VII, 57. ἐπτά πυραὶ δαΐσαντο φῶτας N. IX, 24. ἐπτά πυρᾶν O. VI, 15.  
 πύργος. πύργος ἀστεος P. V, 56. τετείχισται πύργος ὑψηλαῖς ἀρεταῖς ἀναβαίνειν I. IV, 50. πύργον ἐσαλλόμενοι O. VIII, 38.  
 πυρίπνοος. ἔδει βοῶν σώματα πυρίπνοα F. 150.  
 πυροφόρον Λιβύαν I. III, 72.  
 πυρώ. πυρωθέντων Τρώων P. XI, 33. πυρπάλαμον βέλος O. XI, 84.  
 πυρσός. κείνον ἄψαι πυρσὸν ὕμνων I. III, 61.  
 \*Πύρρα O. IX, 46.  
 πυρφόρον κεραυνόν N. X, 71.  
 πῶ. οὐ πω O. XII, 7. I. II, 6.  
 πῶλος. ποικιλανίους ἐδάμασσε πῶλους P. II, 8.  
 πῶς. πῶς ἂν τίναζε O. IX, 32. πῶς δὴ λίπον N. V, 15.  
 πῶς N. X, 60. F. 244.  
 πωτάομαι. ψυχαὶ ἀσεβέων γαῖα πωτῶνται F. 97, 2.

## P.

\*Ρά. καὶ ῥα O. VII, 59. P. III, 45. IV, 134. 189. αἶ ῥα P. IV, 57. ἦ ῥα P. IX, 38. XI, 38. ἧ ῥα I. VI, 3. τὸν ῥα Τέρπανδρος εὐρεν F. 91, 1.  
 ῥάβδος. ἀκινήταν ἔχε ῥάβδον O. IX, 35. κατὰ ῥάβδον I. III, 56.  
 ῥάδιος. ῥάδιον πόλιν σείσαι καὶ ἀφανροτέροισ P. IV, 272. διδάξασθαι εἰδότει ῥάτερον O. VIII, 60.  
 \*Ραδάμανθυς P. II, 73. \*Ραδαμάνθυος βουλαῖς O. II, 83.  
 ραίνω. αὐτὸν ραίνω ὕμνω P. VIII, 60. ραινέμεν εὐλογίαις νᾶσον I. V, 19. ραίνων φόνω πεδίον I. VII, 50. ἀρετὰ δρόσῳ μαλθακᾶ ῥανθεῖσα P. V, 100.  
 ραίω. αἰὼν ἐρραίσθη F. 77, 3.  
 ῥάμμα F. 55.

ραπτός. ραπτῶν ἐπέων N. II, 2.  
 \*Ρέα. παῖ Ρέας O. II, 13. N. XI, 1. F. 103. πόσις Ρέας O. II, 85.  
 ρέεθρον. παρ' Ἀλφειοῦ ρέεθρον O. IX, 20. ἐπ' Ἀλφειοῦ ρέεθροισιν O. XIII, 35. ἐπ' Ἀσωποῦ ρέεθροις N. IX, 9. ρέεθροισι Δίρκας I. I, 29. ἐπ' Εὐρώτα ρέεθροις I. IV, 37.  
 ῥέζω. καλὰ ῥέζοντα P. IX, 99. ῥέζοντά τι καὶ παθεῖν ἔοικε N. IV, 32. ἐκατόμβας θεῶ ῥέζοντας P. X, 34. κάλλιστα ῥέζαις O. IX, 101.  
 ῥέπω. ὅ,τι πολὺ καὶ πολλὰ ῥέπει O. VIII, 23. ὕπνου ῥέποντα πρὸς αἰῶ P. IX, 26.  
 ῥέω. κῦμα ῥέον O. XI, 10. Ἀλφειὸν εὐρὺ ῥέοντα O. V, 18.  
 ῥηγμῖν. ἐπὶ ῥηγμῖνι πόντου N. V, 13.  
 ῥήγνυμι. ἔλκεα ῥήξαν N. VIII, 29.  
 ῥηθέν. μάντευμα ῥηθέν P. IV, 74.  
 ῥῆμα. Ὀμήρου ῥῆμα συνθέμενος πόρσυνε P. IV, 278. ῥῆμα βιοτεύει χροσιώτερον ἐργμάτων N. IV, 6. τὸ τῶργείου φυλάζει ῥῆμα I. II, 10. ῥῆματα πλέκων N. IV, 94.  
 ῥῆσις. παλίγγλωσσόν οἱ ἀγγέλων ῥῆσις θέσαν N. I, 59. ἀνθρώπων παλαιαὶ ῥῆσις O. VII, 55.  
 \*Ρῆσος F. 181.  
 ῥιγέω. μηκέτι ῥίγει N. V, 50.  
 ῥίζα. σπέρματος ἔχοντι ῥίζαν O. II, 50. ἀστέων ῥίζαν φυτεύσεσθαι μελησιμβροτον P. IV, 15. χθονὸς ῥίζαν τρίταν οἰκεῖν P. IX, 8. σφετέραν ῥίζαν πρόφαινευ I. VII, 55.  
 ῥίμφα. ῥίμφα ἐτόξεον I. II, 3.  
 ῥιμφαρμάτου διφρηλασίας O. III, 39.  
 ῥινός. ἐν ῥινῶ λέοντος I. V, 35.  
 ῥιπά. ἐπεὶ δάεν ῥιπᾶν οἴνου F. 147. πόντου ῥιπαί F. 244. ἀνέμων ῥιπαῖσι F. 58, 4. antistr. τεαῖς ῥιπαῖσι κατασχόμενος P. I, 10. ῥιπαῖς ἀνέμων κλονέονται P. IX, 49. βελέων ὑπὸ ῥιπαῖσι N. I, 68. θαλασσίαις ἀνέμων ῥιπαῖσι πεμφθεῖς N. III, 57. κυμάτων ῥιπᾶς ἀνέμων τ' ἐκάλει P. IV, 195.  
 ῥίπτω. στεφάνοισί μιν ἔριπτον (ἔρεπτον) P. IV, 240. ἔρριψε δεσπότην Πάγασος I. VI, 44. μακρὰ ῥίψαις P. I, 45. χερσὶ ῥίψαις P. III, 57. ῥερίφθαι ἔπος F. 281. ῥιψαύχει σὺν κλόνῳ F. 224.  
 ῥοά. παρ' Ἰσμηνοῦ ῥοάν N. XI, 36. ῥοαὶ ἄλλοτ' ἄλλαι ἔβαν O. II, 37. προμαθείας ἀπόκεινται ῥοαὶ N. XI, 46. ῥοαῖσι Μοισᾶν N. VII, 12. κλυταῖς ἐπέων ῥοαῖσιν I. VI, 19. διὰ τ' ἐξερεύνασε τεναγέων ῥοάς N. III, 24. ὕδατος ὥτε ῥοάς φίλον ἐς ἀνδρ' ἄγων, N. VII, 62.  
 ῥόδου. φοινικέοισιν ἀνθησεν ῥόδοις I. III, 36. ῥόδα κόμαισι μίγνυται F. 45, 16.  
 \*Ρόδος. Ῥόδος F. 84, 1. Ῥόδῳ μιχθεῖς O. VII, 71. Ῥόδου O. VII, 15. φανεράν ἐν πελάγει Ῥόδου O. VII, 56.

\*Ροῖκος F. 145.  
 ῥόμβος. εὐθὺν ἀκόντων ἰέντα ῥόμβον O. XIII, 90. αἰετοῦ ῥόμβον ἴσχει I. III, 65.  
 ῥόμβοι κυμβάλων F. 48.  
 ῥόος. ποταμοὶ προχέοντι ῥόον καπνοῦ αἴθωνα P. I, 22.  
 ῥόπαλον τραχὺ νωμῶν F. 77, 2.  
 ῥυσίδιφρον χεῖρα I. II, 21.  
 ῥύομαι. μὴν ῥύοντο I. VII, 53. ἐκ πόνων ἀνδρ' ἐρρύσατο P. XII, 19.

## Σ.

Σαθρός. κῦδος σαθρόν N. VIII, 34.  
 σαίνω. μὴν φίλον ἔσανεν P. I, 52. ἔσανεν ποτὶ ἀγγελίαν O. IV, 5. σαίνων ποτὶ πάντας P. II, 82.  
 \*Σακάδας F. 191.  
 \*Σαλαμίς. ἃ Σαλαμίς N. II, 13. Σαλαμίς I. IV, 55. παρ Σαλαμῖνος P. I, 76. Σαλαμίνα πατρῶαν N. IV, 48.  
 \*Σαλμωνεύς. θρασυμήδει Σαλμωνεῖ P. IV, 143.  
 σᾶμα. σᾶμα πολέμου F. 74, 8. ἀρχαίω σάματι παρ Πέλοπος O. XI, 25. Ἀμφιτρύωνος σάματι P. IX, 85. θανάτου παρὰ σᾶμα (πᾶρα θαμά) N. VII, 20. πείθονται σάμασιν αἰοδοί P. I, 3. θεοῦ σάμασιν πιθόμενοι P. IV, 199.  
 σάμερον O. VI, 28. P. IV, 1, XII, 29.  
 \*Σᾶμος ὠλιβοθήου O. XI, 73.  
 σᾶν κίβδαλον F. 47.  
 σάρξ. σάρκες διήγεται F. 286. σαρκῶν ἐνοπᾶν εἶδον F. 150, 4.  
 \*Σαρπηδῶν. Λύκιον Σαρπηδόνα P. III, 112. σαντοῦ F. 64.  
 σάφα. σάφα δαεῖς O. VII, 91. σάφα νιν ἔχεις πεπαρεῖν P. II, 57. σάφα εἶπαις O. VIII, 46.  
 σαφανής. τὸ σαφανές κατέφρασεν O. XI, 57.  
 σαφέως. σαφέως μαρτυρήσω O. VI, 20. σαφέως φράσσατε P. IV, 117.  
 σαφής. σαφής ἀρετὰ I. I, 22. σαφεῖς λέγειν O. XIII, 43. φαίην σαφές O. XIII, 99. ἔμαθε σαφές P. II, 25. θαέομαι σαφές P. VIII, 47. σαφές τέκμαρ N. XI, 43. ἴστω σαφές I. VI, 27. τέθμιον σαφέστατον I. V, 18.  
 σβεννώ. κεραυνὸν σβεννύεις P. I, 5.  
 σεβίζω. σεβίζομεν πόλιν P. V, 80. σεβιζόμενοι ἐν θυσίαισι I. IV, 32.  
 σέβω. σέβοντι τιμάν O. XIV, 2. Κρονίδαυ σέβεσθαι P. VI, 25.  
 σέθεν v. σύ.  
 \*Σειληνὸς Μαλεάγονος F. 57.  
 σεισίχθον' υἷον I. I, 52.  
 σείω. πόλιν σείσαι P. IV, 272. ἀποτρόπην γνῶμα σεσεισμένον P. VIII, 98.  
 σελάνα. εὐώπιδος σελάνας φάος O. XI, 78.  
 σέλας. σέλας ἀμφέδραμεν λάβρον Ἀφαιστου

P. III, 39. καλύψαι καθαρὸν ἀμέρας σελαν F. 106, 4.  
 σέλινον. πλόκοι σελίνων O. XIII, 32. Δωρίων στεφάνωμα σελίνων I. II, 16. Δωρίων σελίνων ἔλαχεν I. VII, 64. θάλησε Κορινθίοις σελίνοις N. IV, 88.  
 \*Σεμέλα P. XI, 1. παννέθειρα O. II, 28. Σεμέλαν ἐλικάμπυκα F. 45, 18.  
 σεμνός. σεμνὸν ἀντρον O. V, 18. P. IX, 31. σεμνὸν θάλος O. VI, 68. σεμνὸν ἀκρωτήριον O. IX, 7. σεμνὸν δόμον N. I, 72. σεμνὸν θεάριον N. III, 66. σεμνόν τι N. VIII, 23. σεμνὰν θυσίαν O. VII, 42. σεμνὰν θεόν P. III, 79. σεμνὰν θέτιν N. V, 25. ποτὶ κλίμακα σεμνὰν F. 6. ἄμπνευμα σεμνὸν Ἀλφεοῦ N. I, 1. σεμνῶν γονάτων N. VIII, 13. σεμνῶν ἀδύτων φύλαξ F. 63. σεμνὰν Χαρίτων F. 63. σεμνὰν Χαρίτων O. XIV, 8. σεμνοῖς δαπέδοις N. X, 28. σεμνοῦς ὀχετοῦς O. V, 12.  
 \*Σερίφος. εἰναλία Σερίφω P. XII, 12. σῆς κείνον οὐ δάπτει F. 243.  
 σθένος. σθένος πράσσει ἔργω N. I, 26. νικᾷ τύχα, οὐ σθένος F. 16. σθένος πάντολμον Ἡρακλῆος F. 5. σθένος νιφετοῦ F. 74, 8. βασιλῆες σθένει κραιπνοί F. 94, 4. τόλμα τε καὶ σθένει P. X, 24. σθένει γυίων ἐρίζοντι θρασεῖ N. V, 39. χειρῶν νικᾶσαι σθένει N. X, 48. σθένει πλούτου I. III, 2. σθένει ἐκπαγλος I. VI, 22. σθένος ζευξοῦ ἡμιόνων O. VI, 22. ὕδατος σθένος O. IX, 55. σθένος ἵππιον καταξενγυῖ P. II, 12. σθένος ἀελίου χρύσειον P. IV, 144. ἐντέων σθένος P. V, 34. ἀγωνίας σθένος P. V, 113. κρατησίμαχον σθένος υἱῶν P. IX, 89. σθένος ἔμαρψαν N. VI, 11. σθένος ἀδιαντον N. VII, 73. ἀνδρῶν σθένος N. XI, 38. [πεδαθέντα σθένος F. 103.\*]  
 σιγά. ἔσθ' ὅτε πιστοτάτα σιγᾶς ὁδός F. 172, 2. οὐδὲ σιγᾶ κατερρύη F. 164. μὴ σιγᾶ βρεχέσθω F. 269. σιγᾶ καλύψαι N. IX, 7. κατὰβρεχε σιγᾶ I. IV, 57.  
 σιγαλὸν ἀμαχανίαν φυγῶν P. IX, 95.  
 σιγάω. σιγᾶ οἱ στόμα N. X, 29. τὸ σιγᾶν σοφώτατόν ἐστι νοῆσαι N. V, 18. τὸ μὴ Διὶ φίλτερον σιγῶμι F. 49. μήτ' ἀρετὰν σιγάτω μὴδὲ τοῦσδ' ὕμνους I. II, 44. σεσιγαμένον χρῆμ' ἕκαστον O. IX, 111.  
 σιδάρεον τεῖχος F. 256.  
 σιδαρίταν πόλεμον N. V, 19.  
 σίδαρος. πλαγαῖς σιδάρου O. XI, 38. πλαγαὶ P. IV, 246.  
 σιδαροχάρμας. ἀνδρῶν ἵππων τε σιδαροχάρμαν P. II, 2.  
 \*Σικελία P. I, 19. F. 73, 6. Σικελίας ὀφθαλμός O. II, 10. ἐν πολυμάλῳ Σικελία O. I, 13. Σικελίαν πίειραν N. I, 15.  
 \*Σικυῶν O. XIII, 105. ἐκ τᾶς ἱερᾶς Σικυῶνος N. IX, 53. ἀέθλοις Σικυῶνος I. III, 44. Σικυωνόθε N. IX, 1. X, 43.  
 \*Σίπυλος. ἐς φίλαν Σίπυλον O. I, 38.

\*Σίσυφος. Σίσυφος Αιολίδας F. I. Σισυφον πυκνότατον παλάμαις O. XIII, 50.  
 σιωπά. σιωπᾶ ἀκίνητοι P. IV, 57. τῶν ἀπειράτων ἄγνωστοι σιωπαί I. III, 48.  
 σκαιοῦς. οὐ σκαιοτέρου χρημ' ἕκαστου O. IX, 112.  
 \*Σκάμανδρος. Σκαμάνδρου χεύμασιν N. IX, 39.  
 σκάπτων. καθαρῶ σκάπτω διέπων O. VI, 93. σκάπτω θένων ἐλαίας O. VII, 28. εὔδει ἀνά σκάπτω P. I, 6. ἀγλαῶ σκάπτω πέλας N. XI, 4. θεμιστεῖον ἀμφέπει σκάπτου O. I, 12. σκάπτου μόναρχον P. IV, 152.  
 σκευά. σκευᾶς ἐτέρας εἰνάλιον πόνου ἐχοίσας P. II, 80.  
 σκιά. σκιάς ὄναρ ἄνθρωπος P. VIII, 99.  
 σκιαρός. σκιαρὸν φύτευμα O. III, 19. σκιαρᾶν παγᾶν O. III, 14.  
 σκίμπτω. ἄροτρον σκίμπωτο καὶ βόας P. IV, 224.  
 σκίοεις. ὄρέων σκιοέντων P. IX, 35.  
 σκληρός. σκληρᾶς ἐλαίας O. VII, 29.  
 σκολίον μελίφρονος F. 87, 8.  
 σκολιός. ὁδοῖς σκολιαῖς P. II, 85. σκολιαῖς ἀπάταις F. 232, 2. σκυλιὸς πόδας F. 217.  
 \*Σκοπάδαι F. 149.  
 σκόπελος. Θῆβᾶν μέγαν σκόπελον F. 209.  
 σκοπέω. σκόπει ἄστρον O. I, 5.  
 σκοπιά. σκοπιάς ἄλλας ἐφάψασθαι N. IX, 47. σκοπιαῖσιν ὄρέων ὑπερ' ἔστα F. 70.  
 σκοπός. σκοποῦ ἄντα τυχεῖν N. VI, 28. σκοποῦ ἀγχιιστα Μοισᾶν N. IX, 55. ἐπεχε σκοπῶ O. II, 98. ἔλασε σκοπόν O. XI, 74. παρὰ σκοπόν O. XIII, 90.  
 σκοπός, speculator. οὐδ' ἔλαθε σκοπόν P. III, 27. τοξοφόρον Δάλου σκοπόν O. VI, 59. ξυνάνα Μαγνήτων σκοπόν πείσαισα N. V, 27. Ὀλύμπου σκοποί O. I, 54.  
 \*Σκοτίας F. 282.  
 σκότος, τὸ σκότος. ἐν σκότῳ καθήμενος O. I, 83. σκότῳ κυλίνδει N. IV, 40. σκότου πολλὸν ἔχοντι N. VII, 13. σκότου ἐρεῦγονται νυκτὸς ποταμοί F. 95, 9. πρόφασις ἀρετᾶν ἐς αἰπὺν ἔβαλε σκότου F. 252. κελαινεφεῖ σκότει καλύψαι ἀμέρας σέλας F. 106, 3. ταύταν σκότει κρύπτειν ἔοικεν F. 171, 5.  
 \*Σκύθας. νομάδεσσιν ἐν Σκύθαις F. 72. Σκύθαι F. 217.  
 \*Σκύριαι αἴγες F. 73, 3.  
 \*Σκύρος. Σκύρον ἄμαρτε N. VII, 37.  
 σκυρωτός. σκυρωτᾶν ὁδόν P. V, 93.  
 σκυτάλα Μοισᾶν O. VI, 91.  
 σκύταλον τίναξε O. IX, 32.  
 σμικρός. σμικρὸς ἐν σμικροῖς P. III, 107.  
 \*Σμυρναίων s. Σμυρναίῳ ἄστει F. 218.  
 \*Σόλυμοι. Σολύμου ἐπεφνε O. XIII, 87.  
 σός. σὸς πατήρ N. IV, 14. προπάτωρ σός

ἄνθος ἦβας P. IV, 158. σόν τε P. IV, 175. τὰν σὸν πόλιν O. V, 4. σαῖς ὑπὸ χερσίν F. 10.  
 σοφία. σοφία μεῖζων O. VII, 53. ἐχθρὰ σοφία O. IX, 41. καὶ σοφία P. III, 54. σοφία κλέπτει παράγοισα μύθοις N. VII, 23. σοφίας ἄριστον P. II, 56. ἀγῆμαι σοφίας P. IV, 248. σοφίας ἄωτον I. VI, 18. σοφίας ὁδόν F. 74, 4. κυριώτερον ἐς σοφίας λόγον F. 178. σοφίας καρπὸν δρέπειν F. 227. σοφία O. I, 116. ἀμφὶ Λατοίδα σοφία Μοισᾶν τε P. I, 12. σοφία μέγιστοι ἄνδρες F. 98, 4. τί δ' ἔλπει σοφίαν ἔμμεναι F. 33, 1. γυνῶθι τὰν Οἰδιπόδα σοφίαν P. IV, 263. δρέπων σοφίαν P. VI, 49. σοφίαι O. IV, 115.  
 σόφισμα. ἔβαλον ἀρχαῖα σοφίσματα ἐν καρδίαις O. XIII, 17.  
 σοφιστάς. σοφισταῖς μελέτων πρόσβαλον I. IV, 31.  
 σοφός. σοφὸς ὁ πολλὰ εἰδὼς φυᾶ O. II, 94. εἰ σοφὸς ἀνὴρ O. XIV, 7. ἀρματηλάτας σοφός P. V, 115. δοκεῖ σοφός P. VIII, 77. ἐσσὶ σοφός I. II, 12. σοφᾶς Πειθοῦς P. IX, 40. ἀνδρὶ σοφῶ I. I, 45. παρέπλαγξαν καὶ σοφόν O. VII, 31. σοφὸν Αἰσονίδα P. IV, 217. καὶ παρ' σοφὸν ἀντιφερίζαι P. IX, 52. σοφοὶ ἔμμεν O. V, 16. ἀγαθοὶ καὶ σοφοὶ ἐγενοντο O. IX, 30. σοφοὶ ἔφυν P. I, 42. οἱ σοφοὶ P. II, 88. τέκτονες σοφοὶ P. III, 113. σοφοὶ P. V, 12. N. VII, 17. σοφοὶ ταμίαι Μοισᾶν F. 4. σοφοὶ τὸ ἔπος αἰψησαν F. 285. αἱ σοφαὶ Μοισᾶν θυγαῖρες αἰδαί N. IV, 2. σοφῶν μητίεσσι O. I, 9. σοφῶν ἐπέων P. IV, 138. σοφῶν στόματα I. VII, 47. σοφοῖς κἄσφοις O. III, 47. σοφαῖς πραπίδεσσιν O. X, 10. σοφοῖς πολίταις P. IV, 295. σοφοῖς P. IX, 81. X, 22. ἐν σοφοῖς ἀνδρῶν N. VIII, 41. ἐστὶ σοφώτατον ἀνθρώπῳ νοῆσαι N. V, 18. σοφώτατοι μάρτυρες O. I, 34. σοφώτατα νοήματα O. VII, 72.  
 σπανίζω. Βασσίδαῖσιν ἄ τ' οὐ σπανίζει N. VI, 32.  
 σπαράσσω. πρὸς πλευρὰς σπάραξε F. 77, 2.  
 σπάργανον. κροκωτὸν σπάργανον ἐγκατέβα N. I, 38. πέμπον ἐν σπυργάνοις πορφυρέοις P. IV, 114. εὐνάσθην ὑπο σπυργάνοις F. 205.  
 \*Σπάρτα. ἀπὸ Σπάρτας P. V, 73. N. XI, 34. εὐρυχόρον Σπάρτας ἀγώνων N. X, 52. ἐν Σπάρτῃ P. I, 77. ἀνά Σπάρταν N. VIII, 12.  
 \*Σπαρτοῖ. Σπαρτῶν ξένος N. IX, 85. Σπαρτῶν γένει I. I, 30. Σπαρτῶν ἀκαμαντολογχᾶν I. VI, 10. Σπαρτῶν ἱερὸν γένος ἀνδρῶν F. 5, 2.  
 σπάω. σπασσάμενος ἄροτρον P. IV, 234.  
 σπείρω. σπείρε νάσῳ ἀγλαίαν N. I, 13.  
 σπένδω. Αἰγίαν κατὰ σπένδειν αἰδαῖς I.



- σπέρμα. σπέρματος ρίζαν O. II, 50. ἐξ ἐνός σπέρματος πῦρ P. III, 37. ἔχοντες σπέρμα φλογός O. VII, 48. μὴ κρύπτε κοινὸν σπέρμα ἀπὸ Καλλιάνακτος O. III, 93. ἔχει σπέρμα μέγιστον O. IX, 65. φέροισα σπέρμα θεοῦ καθαρὸν P. III, 15. ἀφθιτον κέχυται σπέρμα Λιβύας P. IV, 43. σπέρμ' ἀκτῖνος ὄλβου δέξατο P. IV, 235. σπέρμ' ἀδείμαντον φέρων Ἡρακλέος N. X, 17. σπέρμα θνατὸν στάξεν N. X, 81.
- σπέρχω. σπερχθεῖσα θυμῶ N. I, 40.
- σπεύδω. κῦδος ὄρσαι σπεύδει O. IV, 13. μὴ βίον ἀθάνατον σπεύδε P. III, 62. σπεύδεν ἰκέσθαι N. IX, 21. ἴκετο σπεύδων P. IV, 95. μηκέτι μακροτέρην σπεύδειν ἀρετῶν I. III, 31.
- σπλάγχχνον. ὑπὸ σπλάγχχνων O. VI, 43. N. I, 35.
- σπονδά. νεκταρέαις σπονδαῖσιν ἄρξαι I. V, 35.
- σπονδοφόροι Ζηνὸς Ἀλείοι I. II, 23.
- σπουδά. συνεφαπτόμενος σπουδᾶ O. XI, 101. ἀμφὶ Κυράνας θέμεν σπουδᾶν ἅπασαν P. IV, 276.
- σπουδαῖος. λόγον σπουδαῖον P. IV, 132.
- στάδιον. σταδίου εὐθὺν πόνον (τόνον) O. XI, 67. σταδίου δρόμον O. XIII, 29. σταδίου τιμᾶν διαύλου O. XIII, 36. γυμνὸν ἐπὶ στάδιον P. XI, 49. Δείμιος δισσῶν σταδίων N. VIII, 16. ἐν γυμνοῖσι σταδίοις I. I, 23.
- στάδιος. σταδίων θαλάμων O. V, 13.
- στάξω. σπέρμα στάξεν N. X, 82. νεκταρ ἐν χεῖλεσσι καὶ ἀμβροσίαν στάξοισι P. IX, 65.
- στάθμα. Ὑλλίδος στάθμας ἐν νόμοις P. I, 62. στάθμας τινὸς ἐλκόμενος περισσᾶς P. II, 90. ὑπὸ στάθμα νέμονται F. 5, 5. πατρώων πρὸς στάθμην P. VI, 45. οἶαν δραμεῖν ποτὶ στάθμην ἔγραψε πότμος N. VI, 7.
- σταθμάω. σταθμάτω ἄλσος πατρί O. XI, 47.
- σταθμός. εἰς Αἶδα σταθμόν O. XI, 96. Πέλοπος παρ' εὐηράτων σταθμῶν O. V, 10. αἰπεινῶν ἀπὸ σταθμῶν P. IV, 76. ἐς οὐρανοῦ σταθμούς I. VI, 45.
- στάλα. στάλαν θέμεν Καλλικλεῖ Παρίου λίθου λευκοτέρην N. IV, 81. ἄπτεται Ἡρακλέος σταλᾶν O. III, 46. στάλαισιν ἄπτουθ' Ἡρακλείαις I. III, 30.
- στάσις. στάσις ἀντιάνειρα O. XII, 17. φεύγε δεινὰν στάσιν N. IX, 13. στάσιν οὐλομένην F. 74, 9. στάσιν ἐπίκοτον F. 228, 3. στάσιν μνώμενοι F. 229. πενθέων οὐκ ἔλαχον οὐδὲ στασίων F. 126, 4.
- στέγω. ἀμφὶ παρδαλέα στέγεται ὄμβρους P. IV, 81.
- στεῖχω. στεῖχ' ἀπ' Αἰγίνας N. V, 3. οἰκοθεν στεῖχειν N. IX, 20. ἐν εὐθείαις ὁδοῖς στεῖχοντα N. I, 25. σὺν πλαγίῳ κόρῳ στεῖχοντα N. I, 65.
- στέλεχος. ὄρυός ἐν στελέχει N. X, 61.
- στέλλω. ἴδιος ἐν κοινῷ σταλείς O. XIII, 47.
- στεναγμός. εἶδον ὀστέων στεναγμὸν βαρὺν F. 150, 4.
- στερεός. στερεῶ πυρί O. XI, 37. στερεῶν ὀδυνᾶν P. IV, 221.
- στερέω. στερηθεῖς ὄπλων N. VIII, 27.
- στέρνου. ἔβαλον στέρνω Πολυδεύκεος N. X, 68. αὐτοῦ πιέζει στέρνα λαχνάεντα P. I, 19. ἀμπνοῶν στέρνων P. III, 57.
- στεροπά. ἀκτῖνες στεροπᾶς ἀπορηγνύμεναι P. IV, 198. στεροπᾶν κεραυνῶν τε πρύτανιν P. VI, 24. ἐναλίγκιον στεροπαῖσι I. VII, 37.
- στεφαναφορία. κῶμον καὶ στεφαναφορίαν δέξαι O. VIII, 10.
- στέφανος. ἔκτος στέφανος περικείται O. VIII, 76. ἐπὶ στεφάνῳ χρυσέας ἐλαίας O. X, 13. στέφανον ἀρετᾶν O. III, 19. μετὰ στέφανον ἰών O. IV, 25. ἐπὶ στέφανον τεύξαι Ἰλίῳ O. VIII, 32. ποταίμιον ἔλαχε στέφανον O. XI, 64. στέφανον ὑψιστον δέδεκται P. I, 100. τρίτον ἐπὶ στέφανον βαλῶν F. XI, 14. νίκη παγκρατίου στέφανον N. V, 5. ἐκράτησε τὸν Ἰσθμοῖ στέφανον N. X, 26. λάμβανέ οἱ στέφανον I. IV, 69. πόρε καὶ Πύθιον στέφανον I. VI, 51. πλεκέτω μυρσίνας στέφανον I. VII, 67. χαίταισι ζευχθέντες ἐπὶ στέφανοι O. III, 6. ἀθροῖ στέφανοι ἀνέδησαν νικάσαντα I. IV, 9. εὐφραῖνοισι στέφανοι F. 242. στεφάνων ἰοδετᾶν λάχετε F. 45, 6. στεφάνων ἄωτον O. V, 1. I. V, 3. στεφάνων ἄωτοι O. IX, 21. στεφάνων ἐγκώμιον τεθμόν O. XIII, 28. τυχόντα στεφάνων Πυθίων P. X, 26. ἔκατι στεφάνων P. X, 58. στεφάνων ἀρετᾶν τ' ὀπαδόν N. III, 8. ὄρμον στεφάνων N. IV, 17. ἀνευ στεφάνων N. IV, 77. οἶκον πλεόνων ταμίαν στεφάνων N. VI, 27. γενόμενοι στεφάνων νικαφόρων I. I, 21. ὄρφανία στεφάνων I. VII, 6. στεφάνοισιν ἵπποις τε κλυτὰν P. I, 37. τηλανγέσιν ἀνέδησεν στεφάνοις P. II, 6. αἶγλαν στεφάνοις ἀέθλων P. III, 73. στεφάνοισι ποίας ἔρεπτον s. ἔριπτόν μιν P. IV, 240. στεφάνοισι βάλλω P. VIII, 59. ὀκτῶ στεφάνοις ἔμιχθεν N. II, 22. θεμιπλέκτοις ἅμα Λατοῖδα στεφάνοις N. IX, 53. στεφάνοισιν ἀρμόσαις (χαίταν) I. VI, 39. στεφάνους δέξαντο O. VI, 26. δίκον φύλλ' ἐπὶ καὶ στεφάνους P. IX, 129. εἶρειν στεφάνους ἔλαφρον N. VII, 77. στεφάνους ἔξ ἄπασεν I. I, 10. δεξαμένῳ στεφάνους I. III, 11. [κισσοῦ στέφανου F. 103.\*]
- στεφανόω. ἐστεφάνωσε χαίταν O. XIV, 24. ἐστεφάνωσαν πάτραν N. XI, 21. στεφανώσαι κείνον O. I, 100. ἐστεφανώσατο δὲς O. VII, 81. στεφανωσάμενος O. XII, 19. N. VI, 19. στεφανωτάμενον O.

- vii, 15. P. viii, 20. στεφανωθείς O. iv, 12.
- στεφάνωμα. πλούτου στεφάνωμ' ἀγέρωχον P. i, 50. στεφάνωμα Κυράνας P. ix, 4. δέξαι στεφάνωμα τόδε P. xii, 5. στεφάνωμα σελίνων πέμπε I. ii, 15. παγκρατίου στεφάνωμ' ἐπάξιον I. iii, 62. ἀνθέων ποιᾶντα φέρειν στεφανώματα N. v, 54. πορσύνοντες νεόδραμα στεφανώματα βωμῶν I. iii, 80.
- στέφω. σώματα ἀνθρακιᾶν στέφαντα F. 150.
- στηθέων ἔξω οἰχονται μέριμναι F. 239, 2.
- στιβαράς πλευράς F. 77, 2.
- στίξ. ἐπέων στίχες P. iv, 57. ἀνέμων στίχες P. iv, 210. ἀνδρῶν στίχας N. ix, 38.
- στόλος. ἐλευθέρῳ στόλῳ κόμιζε P. iii, 103. ἐν περισθενεὶ παγκρατίου στόλῳ N. iii, 17. εὐανθέα ἀναβάσομαι στόλον P. ii, 62.
- στόμα. βραχὺ μοι στόμα N. x, 19. σιγᾶ οἱ στόμα N. x, 29. στόμα I. iv, 48. ἀπέπνευσ' ἀθανάτου στόματος P. iv, 11. παρ χθόνιον Ἄϊδα στόμα P. iv, 44. ἐπ' Ἀξείνου στόμα P. iv, 203. στόμα μὴ παραβάλλει P. ix, 90. στόμα O. ix, 39. σοφῶν στόματα I. vii, 48. ἀπὸ στομάτων F. 47. διὰ στομάτων F. 238.
- στοναχαῖς N. x, 75.
- στονόενθ' ὄμαδον I. vii, 25.
- στράταρχον Αἰθιοπῶν P. vi, 31. I. iv, 44.
- στρατεύομαι. ἐστρατεύθη P. i, 51.
- στρατιά. στρατιάς ὀφθαλμὸν ἐμᾶς O. vi, 16. ἀνευ στρατιάς N. iii, 33. ἤλεγξαν Ἑλλανίδα στρατιᾶν ὠκύτατι P. xi, 50. Αἰολέων στρατιᾶν χαλκευτέα ἀνάγων N. xi, 35.
- στρατός. ἐκ δ' ἐγένοντο στρατός θαυμαστός P. ii, 46. ὁ λάβρος στρατός O. ii, 87. νεφέλας στρατός ἀμείλιχος P. vi, 12. Δωριεὺς στρατός F. 4. πρύτανι κύριε ἀγνιᾶν καὶ στρατοῦ P. ii, 58. ἐκ Δαναῶν στρατοῦ P. viii, 54. Παρρᾶσιῳ στρατῷ φάνη O. ix, 102. στρατῷ ἀμφικτιόνων P. x, 8. οἱ καὶ παντὶ στρατῷ N. i, 61. Κάδμου στρατῷ I. ii, 11. ἐναντίῳ στρατῷ I. vi, 28. Ἴππαρις ἄρδει στρατόν O. v, 12. μὴ φυγόμενον στρατόν, ἀκρόσοφον δὲ καὶ αἰχματᾶν ἀφίξασθαι O. x, 17. Τυρῶνθιον στρατόν O. xi, 33. ἔλσαις ὄλον στρατόν O. xi, 45. στρατόν ἐλαύνων O. xi, 69. Ἀμαζονίδων τοξόταν βάλλων γυναικῶν στρατόν O. xiii, 88. νῶμα στρατόν P. i, 86. ἄμβασε στρατόν P. iv, 191. ἐπίνομον Ἡρωίδων στρατόν P. xi, 8. ἄρμοζον στρατόν N. vii, 11. ἀγαγον στρατόν ἀνδρῶν N. ix, 18. ἐκράτησεν Ἑλλάνα στρατόν N. x, 25. Σύριον διεῖπον στρατόν F. 160.
- \*Στράτων F. 72.
- στρέφω. ἐρίδας στρέφει N. iv, 33. δίδυμον στρέφοισα πηδάλιον F. 15.
- \*Στρεψιάδας. Στρεψιάδα I. vi, 21.
- \*Στρόφιος. Στρόφιου P. xi, 35.
- στρωμνά. στρωμνὰ κεντεῖ νῶτον P. i, 28. ἀπὸ στρωμνᾶς ὀρούσαισα N. i, 50. ἀφθιτον στρωμνὰν ἀγέσθω P. iv, 230.
- στυγερός. θνάσκοντι πλοῦτος στυγερώτατος O. xi, 94.
- στυγέω. στυγέοισιν λόγῳ F. 217, 2.
- \*Στυμφαλῖς O. vi, 84.
- \*Στυμφάλιος. Στυμφαλίῳν τειχέων O. vi, 99.
- στυφελίζω. καρδίαν ἐστυφέλιξεν F. 247.
- σύ O. xi, 3. P. v, 6. vi, 19. σέο N. i, 29. N. iii, 62. vii, 86. I. iv, 2. σεῦ O. xiv, 19. N. viii, 46. σέθεν O. i, 51. v, 19. vi, 81. viii, 45. P. i, 88. N. i, 4. iii, 5. vii, 2. I. i, 55. iii, 5. vi, 15. σοί F. 48. F. 127, 2. P. iv, 270. ix, 57. N. x, 85. σέ O. i, 36. ii, 5. v, 21. viii, 16. P. ii, 18. 64. 66. iv, 1. 59. 61. 89. 98. 141. v, 14. 23. 45. ix, 43. 100. xi, 62. xii, 1. N. ii, 14. iii, 27. ix, 80. xi, 5. I. iv, 17. v, 41. vii, 21. F. 49. F. 60, 1. F. 74, 6. τύ O. i, 85. P. ii, 57. viii, 6. 8. 64. N. v, 41. I. vi, 31. τοί F. 71. F. 89, 2. F. 171, 2. τίν O. v, 7. vi, 12. xi, 97. xii, 3. P. i, 29. 69. iii, 84. iv, 275. vi, 50. viii, 71. N. iii, 79. vii, 6. 58. 90. 95. x, 30. I. iv, 19. v, 3. ὑμεῖς v. seorsim.
- συγγενής. συγγενῆς ὀφθαλμός P. v, 17. πότμος συγγενῆς N. v, 40. I. i, 40. συγγενῆς ἐπεταὶ προῖδειν ἐσόμενον N. i, 28. συγγενεὶ εὐδοξία N. iii, 38. τὸ συγγενές N. vi, 8. P. x, 12. συγγενές ἦθος O. xiii, 13. συγγενέσιν P. iv, 133.
- σύγγονος, ζύγγονος. συγγόνῳ ἐστία O. xii, 15. σύγγονοι P. iii, 39. ἀριστῆες σύγγονοι P. ix, 112. συγγόνων χάρις O. viii, 80. συγγόνοισι τέχναις P. viii, 63. Ἀντία τε ζύγγονος N. x, 40. ἀτρεμίαν τε ζύγγονον N. xi, 12.
- σύγκοιτος. τὸν σύγκοιτον, ὕπνον P. ix, 24.
- συγκωμάζω. ἐνθαὶ συγκωμάξατε O. x, 16.
- συλάω. κράτα συλάσαις Μεδοίσας P. xii, 16. συλαθεῖς ἀγενεῖων O. ix, 95.
- συλλαμβάνω. συλλαβῶν τέρας O. xiii, 70.
- συμβάλλω. συμβαλεῖν μὲν εὐμαρὲς ἦν τὸ αἶμα N. xi, 53. τέμενος συμβάλλομαι I. i, 59.
- σύμβολον. σύμβολον οὐπω τις πιστόν ἀμφὶ πράξις ἐσόμενας θεόθεν εὔρεν O. xii, 7.
- συμμαχία O. xi, 75.
- σύμμαχος. ἄγε πρόφρονα σύμμαχον I. v, 27.
- συμμίγνυμι. νῦν συνέμιξε τύχα P. ix, 74. φόρμιγγα καὶ βοᾶν αὐλῶν ἐπέων τε θέσειν συμμίξαι πρεπόντως Αἰνησιδάμου παιδί O. iii, 9.
- συμπαρίστημι. πραῦμητιν τ' Ἐλευθῶ συμπαρίστασέν τε Μοίρας O. vi, 42.
- σύμπασι. χρόνῳ σύμπαντι O. vi, 56.

σύμπειρος. σύμπειρον ἀγωνία θυμὸν ἀμφέ-  
 πειν N. VII, 10.  
 συμπέμπω. σύμπεμψον ἕμνον I. IV, 70.  
 συμπήγνυμι. συνέπαξε λόγον N. V, 29.  
 συμπίπτω. συμπεσεῖν ἀκμᾶ βαρύς I. III,  
 69.  
 συμποσία. συμποσίας ἐφέπων P. IV, 294.  
 συμπόσιον. συμπόσιον ἀσυχίαν φιλεῖ N.  
 IX, 48. συμποσίου χάριν O. VII, 5. θάλ-  
 λουτος συμποσίου I. V, 1.  
 συμπότας. ἀλίκεσσι συμπόταις O. I, 61.  
 συμπόταισιν ὀμιλεῖν P. VI, 53. συμπό-  
 ταισὶ κεν εἴη κέντρον F. 89, 2.  
 συμπρέπω v. πρέπω.  
 συμφορά. λύτρον συμφορᾶς οἰκτρᾶς O. VII,  
 77. συμφορᾶ δεδαιγμένοι P. VIII, 91.  
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- τέκτων. τέκτονα νωδυνιῶν ἄμερον P. III, 6.  
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- \*Τελαμών. εὐρυσθενής N. III, 36. κραταιός  
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- \*Τελαμωνιάδας. ὁ Τελαμωνιάδας N. IV, 47.  
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- \*Τελέσαρχος. Τελεσάρχου I. VII, 3.
- \*Τελεσιάδας. Τελεσιάδα I. III, 63.\*
- \*Τελεσικράτης. Τελεσικράτη P. IX, 3. Τε-  
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 I. III, 29. τέλος ἄκρον ἰκέσθαι I. III, 50.
- τέμενος. αἰεῖδετο πᾶν τέμενος O. XI, 79.  
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 τεμένει P. XII, 27. Κρονίου παρ τεμένει  
 N. VI, 63. πρὸς πῖον τέμενος Κρονίδα  
 P. IV, 56. ἀγνὸν Ποσειδάωνος ἔσαντο  
 τέμενος P. IV, 204. δωδεκαδρόμων κατὰ  
 τέμενος P. v, 33. Ποσειδάνιον ἂν τέμενος  
 N. VI, 42. τὸ τεὸν τέμενος I. I, 59. τέ-  
 μενος Ἄρεος P. II, 2. ἐν τεμένεσσι τεοῖς  
 N. VII, 94.
- τεμενοῦχος. αὐτὸν με ἔσδεξαι τεμενοῦχον  
 F. 185.
- τέμνω, τάνω. τέμνειν τέλος O. XIII, 55.  
 τέμνων θάλασσαν P. III, 68. αἰχμᾶν τα-  
 μῶν N. III, 32. τᾶν (ἀλκᾶν) ταμῶν περὶ  
 φασγάνῳ I. III, 54. ψεύδη τάνουσαι O.  
 XII, 6. τάνου κατὰ μέλη O. I, 49. τέτ-  
 μνηται κέλευθοι I. v, 21.

\*Τένεδος. Τένεδον Ν. XI, 5. F. 88, 3. ep. τεός Ν. V, 43. τεά Ο. XII, 13. τεās Ο. X, 12. τεῶ P. VI, 15. τεᾶ P. V, 79. 19. Ν. X, 81. τεόν Ο. V, 11. P. IV, 151. VII, 10. F. 87, 11. P. VIII, 34. XI, 41. Ν. III, 62. XI, 3. I. I, 1. 58. VI, 2. τεάν P. II, 20. V, 10. Ν. III, 15. IV, 78. Ν. VII, 4. VIII, 44. I. IV, 6. τεαί Ο. IV, 1. τεών Ν. IX, 109. Ν. VII, 50. τεοῖς P. X, 11. Ν. VII, 94. τεαῖσι Ο. I, 106. P. V, 31. I. VI, 50. τεαῖς Ο. VIII, 42. P. I, 9. cf. σός.

τέρας. τέρας ἀκίνητον χθόνος F. 58, 3. πάγκοινον τέρας F. 74, 7. ἔννεπε τέρας Ο. VIII, 41. παρκεῖμενον συλλαβῶν τέρας Ο. XIII, 70. τέρας θαυμάσιον ιδέσθαι. P. I, 26.

τερασκόπος P. IV, 201.

τέρειναν ματέρ' οἰνάνας ὀπώραν Ν. V, 6. τέρμα. τέρμ' ἀέθλων I. III, 85. δωδεκάγναμpton περι τέρμα δρόμου Ο. III, 35. τέρμα προβάς Ν. VII, 71. ἐν τέρμασιν ἀγῶνος P. IX, 118.

\*Τέρπανδρος ὁ Λέσβιος F. 91, 1.

τερπνός. τερπνός αἰών F. 92, 2. μέλημα τερπνόν F. 63. οὐδὲν τερπνόν ἴσον Ο. VIII, 53. βροτῶν τὸ τερπνόν P. VIII, 97. τὸ τερπνόν πλεόν πεδέρχεται Ν. VII, 74. τερπνᾶς Ἥβας Ο. VI, 57. θάμβει δυσφόρῳ τερπνῶ τε Ν. I, 56. τερπνᾶν τελευτάν P. IX, 68. τερπνᾶν χάριν I. III, 90. ἔπορε βραχύ τι τερπνόν Ο. XI, 97. τερπνόν ἐφάμερον διώκων I. VI, 40. ὠπασαν τὰ τερπνὰ Ο. IX, 30. τὰ τερπνὰ καὶ γλυκέα πάντα Ο. XIV, 5. τέρπν' ἀνθεα Ν. VII, 53. τύχαν τερπνῶν Ο. XIII, 110. τῶν ἐν Ἑλλάδι τερπνῶν P. X, 19. δείκνυσι τερπνῶν κρίσιν F. 96, 5. τερπνῶν μοῖραν χρῆ δεικνύναι F. 171, 3. τερπναῖσι θαλίαις Ο. XI, 79.

τέρπομαι. ἀπάταισι θυμὸν τέρπεται P. II, 74. ταῖς ἱεραῖσι μελίσαις τέρπεται F. 129. τέρπεται τις ἐπ' οἴδμ' ἄλιον διαστειβων F. 242, 3. ἵπποις γυμνασίοις τε τέρπονται F. 95, 5.

\*Τερψίας. Τερψία Ο. XIII, 41.

τέρψις Ν. VIII, 43. ἔμπαλι τέρψιος Ο. XII, 11. μηδὲ μαύρου τέρψιν F. 92, 1. δειπνῶν τέρψιας P. IX, 19.

\*Τερψιχόρα. μελιφθόγγου ποτὶ Τερψιχόρας I. II, 7.

τεσσαράκοντα P. V, 49. τεσσαράκοντα καὶ ὀκτώ P. IX, 117.

τέσσαρες. τέσσαρες κίονες F. 58, 5. antistr. τεσσάρων I. III, 35. ἐν τετράσιν παιδῶν γυίοις Ο. VIII, 68. ἵπποισι τέτρασι Ο. XI, 72. τέτρασι σώμασι P. VIII, 85. τέσσαρας νίκας Ν. II, 19. τέσσαρας ἀρετὰς Ν. III, 71.

δ' αὐτὸς πεδάθη F. 100. τετράτων παιδῶν P. IV, 47. πρώτοις καὶ τετράτοις Ο. VIII, 46.

τετράκις, τετράκι. τρίς τετράκι τε Ν. VII, 104. τετράκις Ο. VII, 81. Ν. X, 42.

τετράκναμος. τετράκναμον δεσμόν P. II, 40. ἴγυγα τετράκναμον P. IV, 214.

τετραορία. τετραορίας ἔνεκα νικαφόρου Ο. II, 5. ἀγγελίαν τετραορίας ἐλελίχθονος P. II, 4. τετραορίας δωδέκα πέτρῳ ἔλεν Ν. IV, 28. τετραοριῶν πόνοις I. III, 17.

τετράορος. ἄρμα τετράορον P. X, 65. τετραόροισιν ἀρμάτων ζυγοῖς Ν. VII, 93.

\*Τεύθρας. Τεύθραντος πεδίου Ο. IX, 76.

\*Τεῦκρος Ν. IV, 46.

τεύχω. τεύχει μείλιχα θνατοῖς Ο. I, 30. ἰσοδαίμονα τεύχει Ν. IV, 84. θεὸς ὁ τὰ πάντα τεύχων F. 105. τεῦχε μέλος P. XII, 19. τεῦξαν ἄλσος Ο. VII, 48. δόμον ἔτευξαν P. VII, 12. προοιμίων ἀμβολαῖς τεύχης P. I, 4. τεύχειν ναῖ πομπάν P. IV, 164. ξείνια τεύχων P. IV, 129. Ἡροδότῳ τεύχων γέρας I. I, 14. τιμᾶν Θήβαισι τεύχοντα I. I, 14. Ἰλίῳ ἐπὶ στέφανον τεῦξαι Ο. VIII, 32.

τέχνα. ἀνδρῶν χειρῶν τεχνα καταμάρψαισ' ἔσφαλε κρέσσονα I. III, 53. οὐκ ἄτερ τέχνας P. II, 32. τέχνα, τὰν Παλλὰς ἐφεῦρε P. XII, 6. ὠπασε τέχνα πᾶσαν Ο. VII, 50. τέχνη ἐτέρων ἕτεροι Ν. I, 25. Ἀφαιστοῦ τέχναισι Ο. VII, 35. Ζηνὸς τέχνησι Ο. IX, 56. τέχνησι Ἀπόλλωνος P. III, 11. τέχνησι P. IV, 249. μαντευμάτων ἐφάβητο συγγούνοισι τέχνησι P. VIII, 63. δολίαις τέχναισι χρησάμενος Ν. IV, 58.

τηλαυγής. ἔργου πρόσωπον τηλαυγές Ο. VI, 4. τηλαυγές φέγγος Ν. III, 61. τηλαυγέσιν στεφάνοις P. II, 6. ἀστέρος τηλαυγέστερου φάος P. III, 75.

τῆλε πάτρας P. XI, 23.

\*Τηλεβόαι Ν. X, 15.

τηλέβολος. χερμάδι τηλεβόλῳ P. III, 49.

τηλεφανής. πυρὶ τηλεφανεῖ θύα μιγνύντων F. 95, 7.

τηλέφαντον γέρας F. I.

τηλέφατον ἄστρον F. 58, 4. str.

\*Τηλέφος Ο. IX, 79. Τηλέφου I. VII, 50. Τηλέφου I. IV, 46.

τηλόθε, τηλόθεν. τηλόθεν δέδορκε Ο. I, 94. Πελειάδων μὴ τηλόθεν Ν. II, 12. τηλόθεν πέταται Ν. VI, 50. τηλόθε μεταμαιόμενος Ν. III, 77.

τηρέω. πόλιν τηρέωντι P. II, 88.

τίθημι. τίθεις ὕβριν ἐν ἀντλῳ P. VIII, 11. τὸ κοινόν τις ἐν εὐδία τίθεις F. 228. ἐπὶ γὰρ τίθησι κόσμον P. II, 10. ἐν θυμῷ τίθει P. III, 65. θήσω φανερά Ο. XIII, 94. νῖν ἀρχέπολιν θήσεις P. IX, 56. θήσεις

πειν F. 164, 1. νόον ὑπὸ γλυκυτάταις ἔθηκε φροντίσιν O. I, 19. χάσματ' ἄλλοις ἔθηκεν O. II, 109. ἀέθλων κρίσιν καὶ πενταετηρίδα θῆκε O. III, 23. θῆκε μιν ζαλωτόν O. VII, 6. θῆκεν Ὀλυμπιονίκαν O. VIII, 18. ἔθηκε δόρπου λύσιν O. XI, 49. βασιλῆα ἔθηκε O. XIII, 21. οἱ ἔργα θῆκε ἀμφὶ κόμαις O. XIII, 38. θῆκε δέσποιναν P. IX, 7. ἔθηκε κρατησίποδα P. X, 15. θῆκεν ἐν φοναῖς P. XI, 37. ἔρανον Πολυδέκτα θῆκε P. XII, 14. ἔθηκε μάρτυρας N. III, 21. νώδυνον θῆκεν N. VIII, 50. ἄ,τε (ἄεθλα) Φοῖβω θῆκεν N. IX, 9. ἔθηκε θεόν N. X, 7. θῆκε νικᾶσαι N. X, 48. οἷσιν ἄφθιτον θέσαν O. I, 64. δόλον θέσαν P. II, 39. ἐν τείχει θέσαν P. III, 38. οἱ ῥῆσιν θέσαν παλίγγλωσσον N. I, 59. νόφ τιθέμεν P. I, 40. θέμεν τέλος O. II, 19. κρύφον θέμεν O. II, 107. ἔργου πρόσωπον θέμεν O. VI, 4. Νέμεσιν διχόβουλον μὴ θέμεν O. VIII, 86. ἄμ πάλον θέμεν O. VII, 61. θέμεν βωμόν O. XIII, 79. θέμεν σπουδάν P. IV, 276. θέμεν αἶνον N. I, 5. θέμεν προκώμιον N. IV, 9. στάλαν θέμεν N. IV, 81. θαητόν θησέμεν P. X, 58. ἀσχολίας ὑπέρτερον θήσομαι I. I, 3. θήσονται Ζῆνα P. IX, 65. ταθεμένων ἀγώνων F. 252. θέτο βουλάν N. X, 89. δόμον ἔθεντο O. IX, 47. χρηστήριον θέσθαι O. VI, 70. ἐν ὄμμασι θέσθαι N. VIII, 43. ἐν δόξᾳ θέμενος O. XI, 66. λόγον θέμενος P. IV, 132. θεμένων γάμον O. XIII, 51. θυσίαν θέμενοι O. VII, 42. θέμεναι θρόνους O. XIV, 10. πρόσωφιν θηκάμενός P. IV, 29. κᾶδος θηκάμενοι P. IV, 113.

τιθῆνα. Αἴτνα χιόνος τιθῆνα P. I, 20.

τίκτω. τίκτε κούρον O. VI, 41. ὄνπερ μόνον τίκτεν P. III, 101. ἄ δὲ τίκτεν Ὄρας F. 6, 6. τὸν τίκτε P. IV, 46. ὄν ἔτικτεν P. IX, 16. ὄν τίκτε N. V, 13. τέκες Αἰακόν I. VII, 22. τέκεν υἱούς O. I, 89. τέκεν παῖδας O. VII, 72. πρεσβύτατου ἔτεκεν O. VII, 74. τέκεν γόνον P. II, 42. τίς μιν τέκεν P. IX, 34. τέκεσθένος υἱῶν P. IX, 87. τέκεν παῖδα I. I, 12. τοὺς τέκε I. III, 82. τὸν τέκοι O. VI, 49. τεκεῖν O. II, 102. παῖδα τεκέμεν O. VI, 30. γόνον τεκεῖν I. VII, 33. τέκωνται φῶτα P. IV, 52. ἐνθα τεκοῖσα F. 58, 8. antistr. παῖδα τέξεται P. IX, 61. τέκετο ξανθὰν Ἀθάναυ F. 9.

\*Τίλφωσσα. ὕδωρ Τιλφώσσης ἀπὸ καλλικράνου F. 211.

τιμά. ἀκλεῆς τιμά ποδῶν O. XII, 16. τιμά γίνεται N. VII, 31. ἐπεται εὐάγων τιμά N. X, 38. οἴχεται τιμά N. X, 78. τιμά ἀντίκειται I. VI, 26. ταύτας τιμάς ἀμείρειν P. VI, 26. περὶ τιμά P. II, 60. σὺν τιμά θεῶν P. IV, 51. ἐπιφέροισα τιμά O. I, 31. αἰτέων λαοτρόφον τιμά O. VI, 60. ἔχει σταδίου τιμά O. XIII, 36. σέβοντι

ἀέναον πατρός τιμάν O. XIV, 12. εὐρίσκοιτο τιμάν P. I, 48. τιμάν P. IV, 108. μεγάλην προγόνων τιμάν δάσασθαι P. IV, 148. τιμάν μεγίσταν φέρειν P. IV, 278. Πυθιονίκον τιμάν δέκευ P. VIII, 5. τιμάν τεύχοντα I. I, 66. διὰ τεὰν τιμάν I. IV, 6. Διωνύσου πολυγαθέα τιμάν F. 5. θεόπομποι τιμαὶ φύτευθεν P. IV, 69. τοιαῖδε τιμαὶ I. IV, 60. μοιριᾶν περὶ τιμᾶν μαρνόμενον F. 24. τιμαῖς ἀθανάτοις ποτιψάθει F. 86, 2. σὺν θεῶν τιμαῖς P. IV, 260. ἐπασκήσω κλυταῖς τιμαῖς N. IX, 10. ἐν τιμαῖσιν I. I, 24. ἐν τιμαῖς ἐμιχθεν I. II, 29. ἄγοι τιμὰς Ἐλικωνιάδων I. II, 34.

τιμαῖς. τιμάεντες I. III, 25.

τιμαλφῆ. ὑπὲρ πολλῶν τιμαλφεῖν λόγοις νίκαν N. IX, 54.

τιμάρος. ἦλθον τιμάρος μίτραις O. IX, 90.

\*Τιμάσαρχος. Τιμασάρχου N. IV, 10. Τιμάσαρχε N. IV, 78.

τιμάω. Ἀρκαδίαν τιμά O. VI, 80. σοὶ τιμά φάος P. IV, 270. τιμά ἔπος I. V, 63. τετίμακεν I. III, 55. ἐξόχως τίμασεν O. IX, 74. ὄν περιᾶλλ' ἐτίμασε P. XI, 5. τίμασε N. VI, 42. ἄνδρα τιμ' ἐτίμασαν O. I, 55. τίμα ὕμνου τεθμόν O. VII, 88. τιμῶν Ἀλφεόν O. V, 18. τιμῶντες ἀρετὰς O. VI, 72. κᾶδος τιμάσαις O. VII, 5. τιμάσαις πόρον Ἀλφεοῦ O. XI, 50. τετίμαται φίλος I. III, 77. ἐν μάχαις τιμῶμενος O. II, 49.

\*Τιμίδαν (Πουλυτιμίδας v. Not. crit. Dissen. in var. lect.) N. VI, 64.

τίμιος. οὐ τίμιοι O. VI, 11. τινα εὐφραῖνοισιν ἵππων τίμια F. 242. παρὰ τιμίους θεῶν O. II, 71.

\*Τιμοδημίδαι N. II, 18.

\*Τιμόδημος. Τιμοδήμω N. II, 24. Τιμόδημε N. II, 14.

\*Τιμόκριτος N. IV, 13.

\*Τιμόνοος. Τιμονόου N. II, 10.

\*Τιμοσθένης. Τιμόσθενες O. VIII, 15.

τινάσσω. σκύταλον τίναξε O. IX, 32. ἐν χερὶ τινάσσω φάσγανον N. I, 52.

τίνω. ὅπα τίσομεν ἐς χάριν O. XI, 12. ποιὰς ἔτισαν O. II, 64. εὐεργέταν ἀμοιβαῖς τίνεσθαι P. II, 24.

\*Τιρύνθιος. Τιρύνθιον στρατόν O. XI, 32. Τιρυνθίων ἀρχαγέτα O. VII, 78. σὺν Τιρυνθίοισι I. V, 27.

\*Τίρυνς. ἐν Τίρυνθι O. VII, 29. Τίρυνθι ναίων πόλιν O. XI, 71.

τίς interrog. τίς τρόπος O. VIII, 63. τίς δὴ O. XI, 63. ποιὰ τίς P. IV, 63. τίς γὰρ ἀρχά P. IV, 70. τίς δὲ κίνδυνος P. IV, 71. τίς ἀνθρώπων P. IV, 98. IX, 34. τί δέ τις, τί δ' οὐ τις P. VIII, 99. τίς δαίμων N. V, 15. τίς δὴ λύσις N. X, 76. τίς ἄρα I. IV, 46. τί κάλλιον F. 59. τί ἔθηκας F. 74, 1. θαυμάζω τί με λέξοντι

- F. 87, 7. τί θεός, τί τὸ πᾶν F. 104. τί δ' ἔρδων φίλος σοι εἶην F. 127, 1. μὴ προφαίνεω τίς φέρεται μόχθος ἄμμιν F. 171, 1. τί κέ τις O. I, 82. τί P. II, 78. τί τις P. VIII, 99. τί κομπέω P. X, 4. τί φίλτερον I. I, 5. τίνι N. VII, 57. τίνι τῶν πάρος I. VI, 1. τίνα θεόν, τιν' ἥρωα, τίνα δ' ἄνδρα O. II, 2. τίνα O. II, 98. O. VI, 6. P. II, 51. VII, 5. N. VII, 25. τίνες I. IV, 43.
- tis enclit. O. I, 47. 64. 82. II, 62. 65. 110. V, 23. VII, 1. VIII, 25. XII, 7. X, 4. XIII, 20. 30. XIV, 7. P. I, 52. II, 13. 58. III, 103. IV, 86. 92. 145. 263. V, 2. 54. 76. VIII, 8. 14. 76. 99. IX, 90. 96. 120. 107. XI, 39. 55. XII, 28. N. III, 38. 68. IV, 91. 92. V, 20. VII, 11. 68. VIII, 50. IX, 6. 50. XI, 13. I. I, 49. 67. II, 34. III, 1. 59. IV, 15. 61. V, 9. VI, 43. VII, 1. 10. 65. τινός P. II, 90. F. 74, 8. τινί O. IX, 28. P. IV, 297. N. I, 13. τινά O. I, 52. 54. 104. II, 102. VI, 60. 82. VII, 62. VIII, 4. P. II, 60. III, 67. 86. IV, 247. 185. XII, 31. N. I, 64. V, 36. VI, 7. 26. VII, 44. VIII, 24. τινά μὲν — τοὺς δέ F. 242. τί O. I, 18. 28. 64. 75. II, 34. 41. VI, 11. 16. VII, 45. VIII, 77. XI, 97. XIV, 8. P. I, 87. 26. 90. III, 63. IV, 155. 164. VII, 18. VIII, 92. IX, 92. N. III, 31. IV, 32. VI, 4. VII, 23. 75. 87. VIII, 19. I. II, 24. III, 59. VII, 8. F. 13. F. 109. τινές O. XI, 23.
- \*Τιτάν. λῦσε Ζεὺς Τιτᾶνας P. IV, 291.
- \*Τιτυός, Τιτυοῦ P. IV, 46. Τιτυόν P. IV, 90.
- τλάθυμος. ἀλκὰ τλάθυμος N. II, 15. τλάθυμον κύνα F. 258.
- τλάμων. τλάμωνι ψυχᾷ P. I, 48.
- \*Τλαπόλεμος. Τλαπολέμου O. VII, 20. Τλαπολέμῳ. O. VII, 77.
- τλάω. ἔτλαν πένθος I. VI, 37. τλάθι θέμεν P. IV, 276. οὐκέτι τλάσομαι ψυχᾷ P. III, 41.
- τόθεν N. IX, 17.
- τόθι O. III, 34. O. VII, 77. P. IV, 256. VIII, 67. IX, 61. N. IV, 52. I. II, 19.
- τοί. πολύ τοι φέρτιστον F. 92, 1.
- τοιούτος. τοιαύταν αἴσαν P. I, 67. τοιαύταν μεγάλην ἀνάταν P. III, 24. τοιούτου ἔπος O. VI, 16. I. V, 39. τοιούτου ἦθος N. VIII, 35. τὰ τοιαῦτα O. IX, 43. τοιαῦτα P. IV, 94. VIII, 57.
- ταῖνον O. VI, 27. P. V, 6. 43.
- τοῖος. τοῖος ἔσομαι P. IV, 157. τοίαισιν ὀργαῖς I. V, 12.
- τοιόςδε. τοιάνδε ἀρχάν F. 87, 8. τοιαίδε τιμαί I. IV, 60. τοιαδε φύλλα I. III, 45. τοιοῖσδε βέλεσσιν O. IX, 9.
- τόκα. τόκα μὲν — τότ' αὖ O. VI, 66. τόκα μὲν — τόκα δέ N. VI, 10.
- τοκεύς. ἀμετέρων ἀρχεδικᾶν τοκέων P. IV, 110. ἀμετέρων τοκέων P. IV, 150. τοκέων αἰδῶ P. IV, 218. κεδνῶν τοκέων I. I, 5. ἀμφοτέροις τοκεῦσι P. II, 48. ἀμφὶ τοκεῦσιν P. VI, 42.
- τόκος O. XI, 9.
- τόλμα. τόλμα καὶ δύναμις ἔσποιτο O. IX, 88. τόλμα ζαμενής F. 255. τόλμα εὐθεία O. XIII, 11. τόλμα τε καὶ σθένει P. X, 24. τόλμα I. III, 63. τόλμαν καλῶν ἀραμένω N. VII, 59. προσφέρων τόλμαν N. X, 30.
- τολμάεις Ἐφιάλτα P. IV, 89.
- τολμάω. ὅσαι εἰσὶν ἔσοδοι καλῶν, τετόλμακε P. V, 117. ἐτόλμασαν ἀπέχειν O. II, 75.
- τομά. τομαῖς P. III, 53.
- τόξευμα. πολλὰ τοξεύματ' ἔχει I. IV, 52.
- τοξεύω. ρίμφα ἐτόξευον ἕμους I. II, 3.
- τοξόκλυτος F. 279.
- τόξον. ἀπὸ τόξου N. VI, 29. ἀργυρέω τόξω πολεμίζων O. IX, 34. ἔπεχε τόξου O. II, 98. ἐκαταβόλων Μοισᾶν ἀπὸ τόξων O. IX, 5. χρυσεῖς τόξοισιν ὑπ' Ἀρτέμιδος P. III, 10. τόξοις P. III, 101. κεραυνῶ τόξοισί τ' Ἀπόλλωνος P. VIII, 19.
- τοξότας. τοξόταν στρατόν O. XIII, 86. υἱὸν Ποίαντος τοξόταν P. I, 53.
- τοξοφόρος. τοξοφορον Δάλου σκοπόν O. VI, 49. Κρήτες τοξοφόροι P. V, 41.
- τοπάν O. II, 93.
- τοπάροιθε F. 58, 3. antistr.
- τοπλλάκις O. I, 32.
- τοπρίν P. XI, 39.
- τοπρῶτον N. III, 47.
- τόπος. τόσον γε — τόσσον N. IV, 4. οἷς τόσους N. IV, 30. τόσα εἰπεῖν O. XIII, 68.
- τοσόςδε. τοσσάδε ὀμιλεῖν O. I, 115.
- τοσοῦτος. τοσοῦθ' ὅσον I. II, 35.
- τόσσαι. ἐν Πυθῶνι τόσσαις P. III, 27.
- τότε. ὁπότε — τότε O. I, 40. ὁῦ τότε O. III, 26. τόκα μὲν — εὐτ' ἂν δέ — τότ' αὖ O. VI, 70. τότε καὶ O. VII, 39. τότ' ἂν O. XIII, 99. ποτὲ μὲν — τότ' αὖτε P. II, 89. ἐπεὶ — τότε P. III, 40. καὶ τότε P. III, 31. τότε γάρ P. IV, 48. τότε μὲν N. IX, 11. τότε I. II, 6. F. 45, 15. F. 150, 3. F. 239, 4. τῶν τότ' ἐόντων I. III, 45.
- τοῦνεκα O. I, 64.
- τουτάκις P. IV, 255. IX, 14. τουτάκι P. IV, 28. τουτάκι πεξαμένης F. 283.
- τράγος. αἰγιβάται τράγοι F. 215.
- τράπεζα. προβάτιον τράπεζα F. 181. αἰδοῖαν ἀμφὶ τράπεζαν F. 186. φίλαν ἀμφὶ τράπεζαν O. I, 17. ἐλθεῖν τράπεζαν νυμφίαν P. III, 16. ξενίαν ἀμφὶ τραπέζαν I. II, 40. ἀπὸ χειρὶ γάλα τραπέζαν ὄθειον F. 147, 2. ἀμφὶ τραπέζαισι O. I, 50. πλείστασι ξενίαις ἐποίχονται τραπέζαις O. III, 42. Διὸς ἀενάοις ἐν τραπέζαις N. XI, 9.



- τραυματίας. βελέων ἐντὶ τραυματίας F. 244.
- τραχύς. τραχύς ἔφεδρος N. IV, 96. οὐ τραχύς εἰμι καταθέμεν N. VII, 76. τραχεῖα ὑπαντιάξαισα P. VIII, 10. τραχεῖα μίφας πολέμοιο I. III, 35. τραχεῖ λίθω O. VIII, 55. τραχεῖ ποτὶ ψεύδει F. 221. ῥόπαλον τραχύ F. 77, 2. τραχεῖαν ἐγχεῶν ἀκμάν P. I, 10. τραχεῖαν ἐπίβδαν P. IV, 140.
- τρεῖς. δράκοντες τρεῖς O. VIII, 38. θύγατρος αἱ τρεῖς P. III, 98. υἱοὶ τρεῖς P. IV, 171. οἱ τρεῖς ἀεθλοφόροι N. VI, 24. τρεῖς καὶ δέκα ἄνδρας F. 100. τρία κράτα F. 3. τρία ἔπεα N. VII, 48. μετὰ τριῶν τέταρτον O. I, 60. τρεῖς καὶ δέκ' ἄνδρας O. I, 73. νίκας τρεῖς I. v, 58. τρία ἔργα O. XIII, 37.
- τρέπω. Ἡρακλῆα τράπε O. XI, 15. ἔτραπεν κείνον χρυσός P. III, 55. ἔτραπε παρφάμεν P. IX, 44. τράποι ἐφ' ἀσυχίαν P. I, 70. τράποιο Θήβαις τέρας F. 74, 7. πρὸς εὐφροσύναν τρέψαι I. III, 10. τρέψαι ποτὶ στίχας N. IX, 38. Δαναοὺς τρέψαι O. IX, 78. ἐς κακὸν τρέψαι P. III, 35. τὰ καλὰ τρέψαντες ἔξω P. III, 83. τέτραπται κέλευθον ἂν καθαρὰν I. IV, 24. πρὸς Ἀσυχίαν γνώμα τετραμμένον O. IV, 18. λίθον παρά τις ἔτραψεν I. VII, 10.
- τρέφω. ὄν πόντος τρέφει I. I, 48. βέλος ἀλκᾷ τρέφει O. I, 112. τρέφοντι κλέος O. XI, 99. ἄμμε θρέψει μελέτα O. IX, 114. ὄν θρέψεν ἄντρον P. I, 17. ὄν ἔθρεψε F. 57. θρέψεν Ἀσκληπίον P. III, 5. αἰχμάν θρέψε N. X, 13. θρέψαν με P. IV, 103. Ἰάσονα τράψε N. III, 51. τράψεν δῶκαν P. IV, 115. ὄντ' ἐσσεβέστατον Ἰωλκοῦ τράφειν πεδίον I. VII, 40. θρέψαι N. II, 13. θρέψαισα P. VIII, 27. τράφουσα P. II, 44. θρέψατο παιδα P. IX, 18. ἐθρέψαντο δράκοντες O. VI, 46. τὰ μιν θρέψαντο P. IX, 91. τραφεῖσα O. VI, 35. τραφέντα I. VII, 15.
- τρέχω. τρέχων μετὰ Πληζόναν F. 53. τρέχειν πυκινώτατον ἔρπετόν F. 73. ταχὺ σὺν ὄπλοις ἔδραμον N. I, 51. πασσὶ τρέχων O. XI, 68. ἐν ποσὶ μοι τράχου χρέος P. VIII, 33. δραμεῖν ποτὶ στάθμαν N. VI, 7.
- τρητὸν πόνον μελίσσᾶν P. VI, 54.
- τριακοστός. νίκαν τριακοστάν O. VIII, 66.
- τρίγλωχισ Σικελία F. 219.
- τριετηρίς. ἐν ἀμφικτιόνων ταυροφόνω τριετηρίδι N. VI, 41.
- τρικάρανον κευθμῶνα F. 70, 4.
- τριόδος. κατ' ἀμενσιπόρων τριόδων P. XI, 38.
- τριόδους. ἀντία τριόδοντος O. IX, 32. κρέσσαν βέλος τριόδοντος ἀμενσιπόρων I. III, 11.
- τριπλῶος. καλλίνικος ὁ τριπλῶος O. IX, 2. τρίπολι νᾶσον O. VII, 18.
- τρίπους. τριπόδων θησαυρόν P. XI, 4. τριπόδεσσιν καὶ λεβήτεσσιν φιάλαισί τε χρυσοῦ ἐκόσμησαν δόμον I. I, 19.
- τρίς. P. IX, 94. N. VI, 20. τρίς τετράκι τε N. VII, 104. X, 27. 28. ἐστρίς v. seor-sim.
- τριολυμπιονίκας. τρισολυμπιονίκαν οἶκον O. XIII, 1.
- τρισός. νίκαις τρισσαῖς P. VIII, 84.
- τριταῖον ἄνεμον N. VII, 17.
- τρίτος. τρίτον στέφανον P. XI, 14. τρίτον κρητῆρα I. v, 6. τρίτον μέρος κασιγνητῶν P. XII, 11. τρίταν ρίζαν ἀπείρου P. IX, 8. νίκαν τρίταν I. III, 89. τρίταισιν γουναῖς P. IV, 143.
- \*Τριτωνίς. Τριτωνίδος λίμνας P. IV, 20.
- τρίχα O. VII, 75.
- \*Τροία. Τροίας κίονα O. II, 89. Τροίας ἴνας I. VII, 52. ἐν Τροίᾳ N. II, 14. ὑπὸ Τροίαν N. III, 57. Τροίαν πόρθησε N. IV, 25. ἐς Τροίαν I. v, 27. Τροίανδε I. III, 54. Τροίαθεν N. VII, 41.
- τρομέω. Γλαῦκον τρόμεον O. XIII, 58.
- τρόπος. τίς τρόπος O. VIII, 63. ὅστις δὴ τρόπος F. 2. Λυδίῳ ἐν τρόπῳ O. XIV, 17. ἀμφὶ τρόπῳ N. I, 29. ἐνὶ σὺν τρόπῳ N. VII, 14. τὸν ἐγκώμιον ἀμφὶ τρόπον O. XI, 80. νεοσίγαλον εὐρόντι τρόπον O. III, 4. τὸν Ἀργείων τρόπον εὐρήσεται I. v, 55. τρόποις ἐπὶ σφετέροισι P. X, 38.
- τροφά. τροφαῖς ἵππων O. IV, 16.
- τροφός P. XI, 18. ἀνδρῶν ἵππων τε δαιμόνιαι τροφοί P. II, 2.
- \*Τροφώνιος F. 26.
- τροχός. ἐν πτερόεντι τροχῷ P. II, 22. τροχὸν μέλος F. 167.
- τρωγάλιον γλυκύ F. 94.
- \*Τρώες. Τρώες Ἀντανορίδαι P. v, 83. Τρώων πυρωθέντων δόμους P. XI, 34. πόλις Τρώων I. IV, 40.
- \*Τρώϊον ἄμ πεδίον ἦλθεν F. 158, 2.
- τρώμα. τρώμαν ἔλκεος ἀμφιπολεῖν P. IV, 271.
- τρώω. τὸν ἔτρωσεν λόγχας ἀκμᾷ N. X, 60. Τήλεφον τρώσεν δορὶ I. IV, 47. χαλκῶ μέλη τετρωμένοι ἢ χερμάδι P. III, 48. τύ v. σύ.
- τυγχάνω. τύχον ἀρήγοισαι N. I, 49. τύχη ἔρδων N. VII, 11. προφρόνων Μοισᾶν τυχοίμεν I. III, 61. λυρᾶν τυγχανέμεν O. II, 52. τὸ τυχεῖν O. II, 56. φέρτατον ἀνδρὶ τυχεῖν O. VII, 26. τελευταῖον τυχεῖν P. I, 35. πρὶν τυχεῖν P. II, 92. ἀμφανδὸν τυχεῖν τοπρῶτον εὐνᾶς P. IX, 42. σκοποῦ ἄντα τυχεῖν N. VI, 28. τυχεῖν εὐδαιμονίαν ἀνελόμενον N. VII, 55. πρὸς

1. VII, 35. οὐκ ἀποδάμου τυχόντος P. IV, 5. τυχόντα στεφάνων P. X, 26.  
 τύμβος. Ἰολάου τύμβος O. IX, 106. τύμβω σχεδὸν πατρῷω N. X, 66. τύμβον ἀμφίπολον ἔχων O. I, 93. Ἀμφιτρύωνος ἀγλαὸν παρὰ τύμβον N. IV, 20.  
 \*Τυνδαρίδας. ὁ Τυνδαρίδας N. X, 73. I. I, 31. εὐίππων διδόντων Τυνδαριδᾶν O. III, 41. λευκοπύλων Τυνδαριδῶν γείτονες P. I, 66. Τυνδαρίδαις φιλοξείνοις ἀδεῖν O. III, 1. σὺν Τυνδαρίδαις καὶ Χαρίτεσσι N. X, 38.  
 τύπτω. χεράδι τυπτόμενον P. VI, 14. ἀνίαισι τυπεῖς N. I, 53. τυπεῖς ἀγνώ πελέκει F. 9. χλωραῖς ἐλάταισι τυπεῖς F. 148. δουρὶ νῶτα τυπέντα N. IX, 26.  
 τυραννίς. παρὰ τυραννίδι P. II, 81. αἴσαν τυραννίδων P. XI, 53.  
 τύραννος. λαγέταν τύραννον P. III, 85.  
 \*Τυρσανός. Τυρσανῶν ἀλαλατός P. I, 72.  
 τύρσις. παρὰ Κρόνου τύρσιν O. II, 77.  
 \*Τυρώ. Τυροῦς ἐρασιπλοκάμου γενεά P. IV, 136.  
 τυφλὸν ἦτορ N. VII, 23.  
 τυφλώω. τετύφλωται μόχθος I. IV, 63. τῶν μελλόντων τετύφλωται φραδαί O. XII, 9.  
 \*Τυφώς. Τυφῶς ἑκατοντακάρανος P. I, 16. Τυφῶς Κίλιξ ἑκατόγκρανος P. VIII, 16. Ἴππον ἑκατογκεφάλου Τυφῶνος ὄμβριμον O. IV, 8. Τυφῶνα ἑκατοντακάρανον F. 93, 4. cf. F. 61.  
 τύχα. \*Σώτειρα Τύχα O. XII, 2. F. 13—15. ἐν ἔργμασι νικᾷ τύχα F. 16. τύχας ἀφάνεια I. III, 49. τύχα δαίμονος O. VIII, 67. ἐπ' εὐμενεῖ τύχα O. XIV, 16. σὺν τύχα πότμου P. II, 56. τύχα θεῶν P. VIII, 55. εὐθαλεῖ συνέμιξε τύχα N. IV, 7. σὺν τύχα N. V, 48. σὺν θεοῦ τύχα N. VI, 25. τύχα N. X, 25. σὺν τύχα I. VII, 67. δίδοι τύχαν τερπνῶν γλυκεῖαν O. XIII, 110. ὑπὸ δούλειον τύχαν F. 244. ὑμετέραις τύχαις P. VIII, 75. ποίαις ὁμιλήσει τύχαις N. I, 61.

## Υ.

ὑβρίζω. ὑβρίζοντα μισεῖν P. IV, 284.  
 ὕβρις. \*Ὑβριν, Κόρου ματέρα θρασύμυθον O. XIII, 10. ὕβρις νιν ὤρσεν εἰς ἀνάταν P. II, 28. ὕβρις ἐχθρὰν ὁδὸν O. VII, 90. κελαδεννᾶς ὄρφανοὶ ὕβρις I. III, 27. ναυσίστονον ὕβριν ἰδῶν P. I, 72. ἀγεμόνος δέισαντες ὕβριν P. IV, 112. ὕβριν ἐν ἀντλῶ τιθεῖς P. VIII, 12. κνωδάλων ὄρθιαν ὕβριν ὄρων P. X, 36. αἰνὰν ὕβριν ἀπέφυγεν P. XI, 55. κνωδάλιον ὕβριν ἄμυνεν N. I, 50.  
 ὑγίεια. ὑγίειαν ἄγων χουσέαν P. III, 73.  
 ὑγιέντα ὄλβον O. V, 23.  
 ὑγιηρός. πλαγᾶν ἄκος ὑγιηρόν N. III, 17.  
 ὑγρός. ἀλὸς ὑγρᾶς O. VII, 69. ὑγρῶ πελάγει

P. IV, 40. ὑγρὸν νῶτον P. I, 9. ὑγρὸν αἰθέρα N. VIII, 41.  
 ὕδωρ. ἀριστον ὕδωρ O. I, 1. ὕδωρ φέρβει ἄνθεμα O. II, 81. ὕδωρ ἀριστεύει O. III, 44. μελιγαθὲς ἀμβρόσιον ὕδωρ F. 211. θερμὸν ὕδωρ μαλθακὰ τέγγει γυῖα N. IV, 4. ὕδατος ζέοισαν ἀκμάν O. I, 48. ὕδατος σθένος O. IX, 55. ὕδατος ροᾶς N. VII, 62. ὕδατι Κασταλίας P. V, 31. ὕδατι ἐπ' Ἀσωπίῳ N. III, 3. ὕδατι ζακότῳ F. 74, 9. πόντιον ὕδωρ O. II, 70. τᾶς ἐρατεινὸν ὕδωρ πίομαι O. VI, 85. Ἀμένα παρ' ὕδωρ P. I, 67. ὕδωρ καπνῶ φέρειν ἀντίου N. I, 24. πίσω σφε Δίρκας ἀγνὸν ὕδωρ I. V, 75. οὐρανίων ὑδάτων ὄμβριων, παιδῶν Νεφέλας O. X, 2. Καφισίων ὑδάτων O. XIV, 1. Διρκαίων ὑδάτων μέμνεται P. IX, 91.  
 υἱός. υἱὸς μόριμος O. II, 42. Σωστράτου O. VI, 9. ἄλκιμος O. XI, 47. υἱὸς Ποσειδάωνος ἀναξ P. IV, 45. Ἀελίου θαυμαστός P. IV, 241. Καρνειάδα P. IX, 74. Δανάας P. XII, 17. Λάμπωνος N. V, 4. ἔβλασθεν N. VIII, 7. ἐσσί μοι N. X, 80. Ἀλκμήνας I. III, 73. υἱοῦ θανόντος ὅστ' ἄρα λέξει P. VIII, 55. υἱοῦ δύναμιν N. I, 58. υἱῶ P. I, 70. V, 102. Ἀλκμήνας σὺν υἱῶ F. 158, 2. υἱὸν Ἀγησίλα F. 88, 4. ep. υἱὸν προήκαν O. I, 65. αἰνήσαις υἱόν O. IX, 15. θετὸν υἱὸν ἰδῶν O. IX, 67. υἱὸν Ἀκτορος O. IX, 74. υἱὸν Γοργόνοσ O. XIII, 61. ἰδοῖσ' υἱόν O. XIV, 22. Ποιάντος υἱὸν τοξόταν P. I, 53. Φιλύρας υἱόν P. VI, 22. ἐστεφανωμένον P. VIII, 21. υἱὸν εὐχοντο ἔμμεν P. IX, 104. τυχόντα στεφάνων P. X, 26. Τελαμῶνος N. VIII, 23. φαεννᾶς Ἀοῦς N. VI, 54. Κρόνου σεισίχθονα I. I, 52. ἐναλίγκιον Ἀρεῖ I. VII, 36. υἱὲ Ταντάλου O. I, 36. Φιλάνορος O. XII, 13. μάκαρ Πολυμνάστου P. IV, 59. υἱοὶ τρεῖς Ζηνός P. IV, 171. θεῶν P. XI, 62. [Ζηνός καὶ Ποσειδάωνος φᾶν ἔμμεναι F. 289.\*] Ἐνδαίδος ἀρίγνωτες N. V, 12. υἱέες υἱέων ἀντίθεοι I. VII, 25. υἱῶν παρισταμένων O. V, 23. διδύμων σθένος P. IX, 89. ὑπέρτατος Ἀγησιμάχῳ υἱέων N. VI, 23. υἱοῖσι I. V, 64. Λάμπωνος υἱοῖς I. IV, 23. λαγέτας ἐξ υἱοῦσ O. I, 89. διδύμους υἱοῦσ P. IV, 178. παρμένοντας αἰχμᾶ P. VIII, 42. τοὺς Μεγάρᾳ τέκε I. III, 82.  
 ὕλα. πολλὰν ὕλαν πῦρ αἴστωσεν P. III, 37.  
 \*Ὑλλίς. Ὑλλίδος στάθμας P. I, 62.  
 \*Ὑλλου στρατός F. 4, 3.  
 ὕμεις. ὕμιν O. XIV, 5. I. II, 30. ὕμμι O. XIII, 14. P. II, 3. IV, 259. F. 87, 4. ὕμμε O. VIII, 15. I. V, 17.  
 ὕμναιος. ὕμναίων ἰαχὰν παμφώνων P. III, 17.  
 ὕμέτερος. ὕμετέρας P. IV, 255. ὕμέτεροι O. IX, 58. ὕμετέρων N. X, 37. ὕμετέραις P. VIII, 75. ὕμετέρας I. III, 21.

- ὕμνος. ὕμαί P. VII, 17. ὕμαῖς P. VIII, 69.  
 ὕμνέω. ὕμνησαν Θέτιν N. V, 25. ὕμνεῖτε  
 Ἄργος N. X, 2. χρηὶ ὕμνησαι τὸν ἑσλόν I.  
 III, 7. ὕμνήσομεν γάμον Ἀρμονίας F. 5.  
 ὕμνέων Ῥόδον O. VII, 14. ὕμνεῖσθαι ἄοι-  
 δαῖς F. 86. 1.  
 ὕμνητός. ἀνὴρ εὐδαίμων τε καὶ ὕμνητός P.  
 X, 22. ὕμνητὸν ἔδοντα P. XI, 61.  
 ὕμνος. ὅθεν ὁ πολύφατος ὕμνος ἀμφιβάλ-  
 λεται O. I, 8. ἀδυεπῆς ὕμνος ὀρμάται N.  
 I, 5. τὸν ὕμνος ἔβαλεν N. III, 62. ὕμνος  
 ἀγαθῶν ἐργμάτων N. IV, 83. ἐπικώμιος  
 ὕμνος N. VIII, 50. βραχὺ μέτρον ἔχει I.  
 I, 63. ὕμνου τεθμὸν Ὀλυμπιονίκαν O.  
 VII, 88. ὕμνου προκώμιον N. IV, 11.  
 ὕμνω κῦδος ἀνέδραμον O. VIII, 54. ραίνω  
 ὕμνω P. VIII, 60. Καστορεῖω ἢ Ἰολαίου  
 ὕμνω I. I, 16. ὕμνω διώκειν I. III, 21.  
 ἀδυμελεῖ σὺν ὕμνω I. VI, 20. Θήρωνος  
 Ὀλυμπιονίκαν ὕμνον ὀρθώσαις O. III, 3.  
 τίνα φύγοι ὕμνου O. VI, 6. πλέκων ποικί-  
 λον ὕμνον O. VI, 87. φίλιον ἐξεύρωμεν  
 ὕμνον P. I, 60. εὐαχέα ὕμνον ἐτέλεσσε  
 P. II, 14. ἄρχε δόκιμον ὕμνον N. III, 11.  
 πολὺν ὕμνον παρέχειν N. VI, 34. ὕμνον  
 κελάδησε καλλίνικον N. IV, 16. ἐπέων  
 γλυκὺν ὕμνον πρᾶσατε N. IX, 3. θαυ-  
 μαστὸν ὕμνον πορῶν I. III, 39. πτερόεντα  
 σύμπεμψον ὕμνον I. IV, 70. μελιγάρυες  
 ὕμνοι O. X, 4. P. III, 64. ἀναξιφόρμιγγες  
 ὕμνοι O. II, 1. ὕμνων πτυχαῖς O. I, 105.  
 πύλας ὕμνων O. VI, 27. ὕμνων ἄνθος O.  
 VI, 105. ἄνθεα ὕμνων νεωτέρων O. IX, 52.  
 οὖρον ὕμνων P. IV, 3. ὕμνων θησαυρός P.  
 VI, 7. ἐγκωμίων ἄωτος ὕμνων P. X, 53.  
 ποικίλων ἐψανσας ὕμνων N. V, 42. ὕμνων  
 δεόμεναι N. VII, 13. θρόον ὕμνων N. VII,  
 81. πυρσὸν ὕμνων I. III, 61. ὕμνων γεύε-  
 ται I. IV, 22. ὄλαν μοῖραν ὕμνων I. V, 29.  
 Δωρίαν κέλευθον ὕμνων F. 201. θεμιστῶν  
 ὕμνων μάντιες F. 204. ἐν ὕμνοις αἰεῖδοντι  
 μακάρα μέγαν F. 97, 5. ὕμνοις θεῶν διδό-  
 μεν I. VII, 60. παιδείους ἐτόξευον μελι-  
 γάρυας ὕμνους I. II, 3. τοῦσδε ὕμνους μὴ  
 σιγάτω I. II, 45.  
 ὑπαίθριος. νυκτὸς ὑπαίθριος O. VI, 61.  
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\* \* This Index was composed, for Böckh's larger edition of Pindar, by Ernest Glasewald. The passages from the Fragments were inserted in it by Frederick Kritz. Some of the Odes were differently arranged by Böckh in his second recension, which is Dissen's text, and which also forms the basis of the present edition. The Collation subjoined to the Index will obviate any inconvenience which might arise from this discrepancy; but the editor wishes that it had occurred to him to retain the numbering of Böckh's first edition in the above thirteen Odes.

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