

54 Strabo 9.3.6 (τὸν τοπὸν) ἐκάλεσαν τῆς γῆς ὀμφαλόν, προσπλάσαντες καὶ μῦθον ὃν φησι Πίνδαρος, ὅτι συμπέ-
σοιεν ἐνταῦθα οἱ αἰετοὶ οἱ ἀφεθέντες ὑπὸ τοῦ Διός, ὁ μὲν
ἀπὸ τῆς δύσεως, ὁ δ' ἀπὸ τῆς ἀνατολῆς. Paus. 10.16.3
τὸν δὲ ὑπὸ Δελφῶν καλούμενον ὀμφαλὸν λίθου πεποιημέ-
νον λευκοῦ, τοῦτο εἶναι τὸ ἐν μέσῳ γῆς πάσης αὐτοὶ τε
λέγουσιν οἱ Δελφοί, καὶ ἐν ᾧδῇ τινι Πίνδαρος ὁμολο-
γοῦντά σφισιν ἐποίησεν.

61 Stob. ecl. 2.1.8 (2.4 Wachsmuth-Henze) Πίνδαρος
παιάνων·

τί ἔλπεαι σοφίαν ἔμμεν, ἂν ὀλίγον τοι
ἀνὴρ ὑπὲρ ἀνδρὸς ἴσχει;
οὐ γὰρ ἔσθ' ὅπως τὰ θεῶν
βουλευμάτων ἐρευνάσει βροτέα φρενί·

5 θνατᾶς δ' ἀπὸ ματρὸς ἔφν.

4 ἐρευνάσει Boeckh: ἐρευνᾶσαι codd.

70, 249b (70) schol. Pind. Pyth. 12.44a ἐν γὰρ τῷ
Κηφισσῷ οἱ αὐλητικοὶ κάλαμοι φύονται· εἴρηται δὲ καὶ ἐν
παιᾶσι περὶ αὐλητικῆς. (249b) Ammon. schol. Hom. Φ
195 [P. Oxy. 221 (2, 1899)] τοῦτο δὲ ἐμφαί[νει]ν καὶ Πίνδα-
ρον λέγοντα τὸν αὐλητικὸν κ[ά]λαμον Ἀχελωῖου κ[ρά-
ν]αν <τρέφειν, ἦτοι> (suppl. Wilamowitz et Schroeder)
τ[ο]ῦ ὕδατος·

ie, ie Queen of the Olympians,
wife of the best husband.

54 Strabo, *Geography of Greece*. “They called the place the
navel of the earth, having made up a story, which Pindar tells,
that the eagles set free by Zeus, one from the west, the other
from the east, met there.” Pausanias, *Description of Greece*.
“What is called the ‘navel’ by the Delphians is made of white
stone, and they themselves claim that it is in the center of the
whole earth, and what Pindar says in one of his odes agrees
with them.”

61 Stobaeus, *Selections (On Those Investigating Divine
Matters)*. “From Pindar’s paeans”:

What do you imagine wisdom to be, which
one man possesses in slightly greater degree than
another?

For it is impossible that he will search out the gods’
plans with a mortal mind,
since he was born from a mortal mother.

5

70, 249b (70) Scholion on *Pyth.* 12.25. “Because reeds for
pipes grow in the Kephissos; there is also mention of pipe-
playing in the paeans.” (249b) Scholia of Ammonios on *Iliad*
21 (preserved on a papyrus of the late 1st–early 2nd cent.
A.D.). “Pindar shows this when he says that the spring of
Acheloös (or of its water) nourishes the pipe-reed”:

4 οἱ κείνῳ Plut. κέρσεσθαι Wyttenbach. κέρ-
σασα Plut.

5 ματείσ' Schroeder: μανύων Plut.

6 ἕτερον secl. Schroeder | πάντ' ἐπ' οἶμον Schneidewin:
πάντα ἔτοιμον Plut.

Idem 748C αὐτὸς γοῦν ἑαυτὸν οὐκ αἰσχύνεται περὶ
τὴν ὄρχησιν οὐχ ἦττον ἢ τὴν ποίησιν ἐγκωμιάζων, ὅταν
λέγῃ . . . ἐλαφρὸν—τρόπον. Athen. 5.10.181B Κρητικὰ
καλοῦσι τὰ ὑπορχήματα· Κρήτα—Μολοσσόν.

- (b) ἐλαφρὸν ὄρχημ' οἶδα ποδῶν μειγνύμεν·
Κρήτα μὲν καλέοντι τρόπον, τὸ δ' ὄργανον
Μολοσσόν.

108ab Epist. Socr. 1.7 (p. 610 Hercher = 11.6 Köhl) ἀπει-
θεῖν δὲ αὐτῷ ὀκνῶ καὶ τὸν Πίνδαρον ἡγούμενος εἰς τοῦτο
εἶναι σοφόν, ὅς φησιν·

- (a) θεοῦ δὲ δείξαντος ἀρχάν
ἕκαστον ἐν πράγῳ, εὐθεία δὴ
κέλευθος ἀρετὰν ἐλεῖν,
τελευταί τε καλλίονες.
σχεδὸν γὰρ οὕτω που αὐτῷ ἔχει τὸ ὑπόρχημα.

elsewhere in Pindar; its application to the song is not clear.

⁴ The dog.

⁵ In Thessaly.

(b) The same. "In any case, he is not ashamed to praise him-
self as much for his dancing as for his poetry, when he says"
(vv. 1–2). Athenaeus, *Scholars at Dinner*. "They call hypor-
chemata Cretan" (v. 2).

I know how to join in the light dancing of feet;
they call the style¹ Cretan, but the instrument²
Molossian.

¹ Either of the music or of the dance.

² Perhaps a pipe. Molossia is in Epiros.

108ab (a) [Socrates'] *Letters*. "I hesitate to disbelieve him
(sc. a god), in that I consider Pindar to be wise in this matter,
when he says:

When a god has shown the beginning
for each endeavor, straight indeed
is the path to achieve excellence
and more noble the results.

For the hyporchema says this more or less."

130 Πίνδαρος ἀντίφωνος ὁδὸς ἐστὶν, εἰς ἔρεβός τι καὶ
βάραθρον ὠθοῦσα τὰς ψυχάς,

ἐνθεν τὸν ἄπειρον ἐρεύγονται σκότον
βληχροὶ δνοφερᾶς νυκτὸς ποταμοὶ

131b Plut. *consol. ad Apoll.* 35.120C

σῶμα μὲν πάντων ἔπεται θανάτῳ περισθενεῖ,
ζῶν δ' ἔτι λείπεται αἰῶνος εἶδω-

lives; it plunges their souls into a pit of darkness”:

from there sluggish rivers of gloomy night
belch forth an endless darkness

¹ For a discussion of the three ways, see M. M. Willcock, *Pindar Victory Odes* (Cambridge 1995) 171–172.

131b Plutarch, *Letter of Consolation to Apollonios*:

The body of all men is subject to overpowering death,
but a living image¹ of life still remains,

¹ I.e. the soul.

PINDAR

λον· τὸ γάρ ἐστι μόνον
ἐκ θεῶν· εὖδαι δὲ πρασσόντων μελέων, ἀτὰρ εὐ-
δόντεσσιν ἐν πολλοῖς ὀνείροις
δείκνυσσι τερπνῶν ἐφέρποισαν χαλεπῶν τε κρίσιν.

133 Plat. *Men.* 81B λέγει δὲ καὶ Πίνδαρος καὶ ἄλλοι . . .
τὴν ψυχὴν τοῦ ἀνθρώπου εἶναι ἀθάνατον . . . δεῖν δὲ διὰ
ταῦτα ὡς ὀσιώτατα διαβιώναι τὸν βίον·

THRENOI Fr. 131b

for it alone is
from the gods. It slumbers while the limbs are active,
but to men as they sleep, in many dreams
it reveals an approaching decision of things pleasant or
distressful.

133 Plato, *Meno*. “Among others Pindar says . . . that the
soul of man is immortal . . . that therefore it is indeed
necessary to live one’s entire life as piously as possible”:

PINDAR

ἄστρο τε καὶ ποταμοὶ καὶ κύματα πόντου
τὴν ἁωρίαν τὴν σὴν ἀνακαλεῖ.

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HIPPOKRATEI? ATHENAIΩI

Clem. Alex. *strom.* 3.3.17 (2.203 Stählin) Πίνδαρος περὶ τῶν
ἐν Ἐλευσῖνι μυστηρίων λέγων ἐπιφέρει·

ὄλβιος ὅστις ἰδὼν κεῖν' εἰς' ὑπὸ χθόν'.
οἶδε μὲν βίου τελευτάν,
οἶδεν δὲ διόσδοτον ἀρχάν

¹ κεῖν' εἰς' Teuffel: ἐκεῖνα κοινὰ εἰς' Clemens

THRENOI Fr. 136a

the stars and rivers and waves of the sea,
invoke again and again your untimely death."

137

FOR HIPPOKRATES OF ATHENS(?)¹

Clement of Alexandria, *Miscellanies*. "In speaking of the
Eleusinian mysteries, Pindar adds":

Blessed is he who sees them² and goes beneath the earth;
he knows the end of life
and knows its Zeus-given beginning.

¹ The inscription is derived from a scholion on *Pyth.* 7.18 ff.,
which says that Pindar wrote a threnos for Hippokrates, a relative
of the victor Megakles.

² The mysteries.

Σειληνοῦ. ὁ γάρ τοι Πίνδαρος διαλεγόμενον παράγων τὸν
Σειληνὸν τῷ Ὀλύμπῳ τοιούτους αὐτῷ περιέθηκε λόγους·

ὦ τάλας ἐφάμερε, νήπια βάζεις
χρήματά μοι διακομπέων

¹ νήπια Kuster: νήπιε codd.

159 Dion. Hal. *de or. ant.* 2 (1.4.20 Usener-Radermacher)

ἀλλὰ γὰρ οὐ μόνον

ἀνδρῶν δικαίων Χρόνος σωτὴρ ἄριστος

κατὰ Πίνδαρον, ἀλλὰ καὶ τεχνῶν . . . καὶ παντὸς ἄλλου
σπουδαίου χρήματος.

160 Stob. *eccl.* 4.58.2 (5.1142 Wachsmuth-Henze) Πινδά-
ρου·

θανόντων δὲ καὶ φίλοι προδύονται

λόγοι post καὶ del. Bergk

166 Athen. 11.51.476B Πίνδαρος μὲν ἐπὶ τῶν Κενταύρων
λέγων·

<ἀνδρ>οδάμαν<τα> δ' ἐπεὶ Φῆρες δάεν

Socrates) the phrase of Silenos in Pindar, for when Pindar
portrays Silenos talking to Olympos,¹ he puts such words in
his mouth."

O wretched creature of the day, you babble nonsense
when boasting to me of money.

¹ The heavenly musician.

159 Dionysios of Halikarnassos, *On the Ancient Orators*.
"Yet not only

for just men Time is the best savior

according to Pindar, but for the arts . . . and every other
serious endeavor."

160 Stobaeus, *Anthology* (*The Memory of Most Men
Quickly Vanishes After Death*). "Pindar's"

even friends betray those who have died

166 Athenaeus, *Scholars at Dinner*. "In speaking of the
Centaurs, Pindar (says)":

When the Pheres¹ came to know the man-subduing
blast of honey-sweet wine,
they quickly pushed the white milk away from the tables

Proclum ad Hes. *op.* 430 (p. 149.4 Pertusi) τὸ δὲ ἄσσηπτον
ἐδήλωσεν εἰπὼν ἀκιώτατον· ὁ δὲ Πλούταρχος (fr. 65 Sand-
bach) ἐξηγήσατο τὴν αἰτίαν λέγων εἶναί τι θηρίδιον, ὃ
καλεῖται κῖς, διεσθίον τὰ ξύλα· τοῦτο καὶ Πίνδαρον οὕτω
καλεῖν περὶ τοῦ χρυσοῦ λέγοντα· κείνον οὐ σῆς, οὐ κῖς
δάμναται, ὡς ἄσσηπτον.

225 Schol. Pind. *Ol.* 2.42e πρὸ τῶν ἀγαθῶν τοῖς ἀνθρώ-
ποις τὰ κακά· ὅπερ καὶ ἐν ἑτέρῳ (-ροῖς v.l.) φησὶν·

ὁπότεν θεὸς ἀνδρὶ χάρμα πέμψη,
πάρος μέλαιναν καρδίαν ἐστυφέλιξεν

2 πάρος Nauck: προ(σ)μελαιναν codd.

226 Aristid. *or.* 34.5 (2.238 Keil) Πλάτων καὶ Πίνδαρος
πολλαχῇ μὲν καὶ ἄλλη σοφοί, καὶ δὴ καὶ κατὰ τόνδε τὸν
λόγον οὐχ ἥκιστα, ὁ μὲν οὕτωςι λέγων·

οὔτις ἐκὼν κακὸν εὔρετο

227 Clem. Alex. *strom.* 4.7.49.1 (2.270 Stählin) καὶ ὁ
Πίνδαρος·

... νέων δὲ μέριμναι σὺν πόνοις εἰλισσόμεναι
δόξαν εὐρίσκοντι· λάμπει δὲ χρόνῳ

¹ The last line is hopelessly corrupt. As emended by Valcke-
naer and Boeckh it reads, δάμναται δὲ βροτέαν φρένα κάρ-
τιστον κτεάνων ("but it, mightiest of possessions, overpowers
the mortal mind").

225 Scholion on *Ol.* 2.23. "Before good things come bad
ones to men, just what he says in another poem":

whenever a god sends joy to a man,
he first strikes his heart with gloom

226 Aristides, *Oration* 34 (*Against Those Who Burlesque
the Mysteries*). "Plato and Pindar are wise in many respects,
but not least of all in the following regard; Pindar says this":

no one willingly wins evil

227 Clement of Alexandria, *Miscellanies*. "And Pindar
(says)":

... the ambitions of the young, when exercised with toil,
gain fame. And in time deeds shine forth,
lifted up to heaven