Pausanias' Use of the Pindaric Scholia

This paper proves that Pausanias consulted the Pindaric scholia and examines its implications for research on Pausanias. No poet proves so suitable to Pausanias' interests as Pindar, with his local histories and myths, as well as descriptions of cult sites. Pausanias reflects this by quoting from Pindar nearly twice as much as any other poet (Habicht, 133), in addition to extensive treatment of Pindar's *vita* and artifacts attached to him (1.8.4; 9.22.2-4; 25.3; 10.24.5). Barrett (80-1) shows how Pausanias, when the inscription (*SEG* 11.1223a) fails him, uses Pindar for supplemental information about the Olympic-victor Ergoteles (6.4.11). But Pausanias' knowledge of Ergoteles extends beyond what might be gathered from *O*.12 and includes echoes of the Pindaric scholia (e.g. cf. δι᾿ εὐτυχίαν πολλὴν ὕστερον δόξαν ἐκτήσατο in Σ *O*.12.14a. to Pausanias' ἔτυχε καὶ πολλὰ εὕρετο ἄλλα ἐς τιμήν). At times Pausanias corresponds with the Pindaric scholia almost verbatim (e.g. cf. ἔθετο δὲ ἀγῶνα κιθαρῳδικὸν ὥσπερ καὶ πρότερον, προσέθηκε δὲ αὐλητὴν καὶ αὐλῳδόν in Σ *P*.hyp.d. and ἔθεσαν οἱ Ἀμφικτύονες κιθαρῳδίας μὲν καθὰ καὶ ἐξ ἀρχῆς, προσέθεσαν δὲ καὶ αὐλῳδίας ἀγώνισμα καὶ αὐλῶν at 10.7.4). In light of these and other passages (e.g. cf. Σ *N*.10.114b to 4.2.7; Σ *I*.hyp.c. to 2.1.3; and Σ *P*.4.6a to 10.16.3), this paper argues that the Pindaric scholia, especially after Didymus embellished his redaction with copious geographical, mythological, and historical comments, made an attractive source for Pausanias. I conclude that the scholia serve as a model for how Pausanias quotes sources by attributed citation from select Classical authors and unattributed paraphrase from Alexandrian scholars and that the scholia, whose 2nd cent. C.E. epitome shows their value in the Second Sophistic, serve as a model for Pausanias' patchwork narrative technique. When looking for a genre-model, a comparison of the rhetorical similarities between the scholia and Pausanias provides new insights into the structure and arrangement of both texts. Future work on Pausanias then must not look to lost historical treatises, but contemporaneous mythographies, lexica, and scholia (Gaertner, 485).

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