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| **1. *P*. 8.35-60: Myth & Transition[[1]](#footnote-1)** | | |
| παλαισμάτεσσι γὰρ ἰχνεύων ματραδελφεούς  Οὐλυμπίᾳ τε Θεόγνητον οὐ κατελέγχεις,  οὐδὲ Κλειτομάχοιο νίκαν Ἰσθμοῖ θρασύγυιον·  αὔξων δὲ πάτραν Μειδυλιδᾶν λόγον φέρεις,  τὸν ὅνπερ ποτ’ Ὀϊκλέος παῖς ἐν ἑπταπύλοις ἰδών  υἱοὺς Θήβαις αἰνίξατο παρμένοντας αἰχμᾷ,  ὁπότ’ ἀπ’ Ἄργεος ἤλυθον  δευτέραν ὁδὸν Ἐπίγονοι.  ὧδ’ εἶπε μαρναμένων·  “**φυᾷ τὸ γενναῖον ἐπιπρέπει**  **ἐκ πατέρων παισὶ λῆμα.** θαέομαι σαφές  δράκοντα ποικίλον αἰθᾶς Ἀλκμᾶν’ ἐπ’ ἀσπίδος  νωμῶντα πρῶτον ἐν Κάδμου πύλαις.    ὁ δὲ καμὼν προτέρᾳ πάθᾳ  νῦν ἀρείονος ἐνέχεται  ὄρνιχος ἀγγελίᾳ  Ἄδραστος ἥρως· τὸ δὲ οἴκοθεν  ἀντία πράξει. μόνος γὰρ ἐκ Δαναῶν στρατοῦ  θανόντος ὀστέα λέξαις υἱοῦ, τύχᾳ θεῶν  ἀφίξεται λαῷ σὺν ἀβλαβεῖ  Ἄβαντος εὐρυχόρους ἀγυιάς.” **τοιαῦτα μέν**  **ἐφθέγξατ’ Ἀμφιάρηος. χαίρων δὲ καὶ αὐτός**  **Ἀλκμᾶνα στεφάνοισι βάλλω, ῥαίνω δὲ καὶ ὕμνῳ,**  **γείτων ὅτι μοι καὶ κτεάνων φύλαξ ἐμῶν**  **ὑπάντασεν ἰόντι γᾶς ὀμφαλὸν παρ’ ἀοίδιμον,**  **μαντευμάτων τ’ ἐφάψατο συγγόνοισι τέχναις.** | 35  40  45  50  55  60 | For, following the trail of your maternal uncles in wrestling,  you do not disgrace Theognetus at Olympia  or Clitomachus’ bold-limbed victory at the Isthmus,  but exalting the clan of the Meidylidae you earn the very words  which Oecles’ son once spoke in riddles as he beheld  the sons standing firm in battle at seven-gated Thebes,  when the Epigoni came from Argos  on a second expedition.  Thus he spoke as they fought:  “**By nature the noble resolve from fathers**  **shines forth in their sons.** I clearly see  Alcman wielding the dappled serpent on his flashing  shield in the forefront at the gates of Cadmus.  But he who suffered in a former defeat,  the hero Adrastus,  is now met with news  of better omen, but in his own household  he will fare otherwise: for he alone from the Danaan army  will gather the bones of his dead son and with the favor  of the gods will come with his host unharmed  to the spacious streets of Abas.” **Such were**  **the pronouncements of Amphiaraus, and I too am glad**  **to pelt Alcman with wreaths and sprinkle him with song,**  **because as my neighbor and guardian of my possessions,**  **he met me on my way to the earth’s famed navel**  **and employed his inherited skills in prophecy.** |

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| **2. *P*. 8.61-80: Catalogue & Prayer** | | |
| τὺ δ’, Ἑκαταβόλε, πάνδοκον  ναὸν εὐκλέα διανέμων  Πυθῶνος ἐν γυάλοις,  τὸ μὲν μέγιστον τόθι χαρμάτων  ὤπασας, οἴκοι δὲ πρόσθεν ἁρπαλέαν δόσιν  πενταεθλίου σὺν ἑορταῖς ὑμαῖς ἐπάγαγες·  **ὦναξ, ἑκόντι δ’ εὔχομαι νόῳ**  **κατά τιν’ ἁρμονίαν βλέπειν**  **ἀμφ’ ἕκαστον, ὅσα νέομαι.**  κώμῳ μὲν ἁδυμελεῖ  Δίκα παρέστακε· **θεῶν δ’ ὄπιν**  **ἄφθονον αἰτέω, Ξέναρκες, ὑμετέραις τύχαις.**  εἰ γάρ τις ἐσλὰ πέπαται μὴ σὺν μακρῷ πόνῳ,  πολλοῖς σοφὸς δοκεῖ πεδ’ ἀφρόνων  βίον κορυσσέμεν ὀρθοβούλοισι μαχαναῖς·  τὰ δ’ οὐκ ἐπ’ ἀνδράσι κεῖται· δαίμων δὲ παρίσχει,  ἄλλοτ’ ἄλλον ὕπερθε βάλλων, ἄλλον δ’ ὑπὸ χειρῶν.  μέτρῳ κατάβαίν’· ἐν Μεγάροις δ’ ἔχεις γέρας,  μυχῷ τ’ ἐν Μαραθῶνος, Ἥρας τ’ ἀγῶν’ ἐπιχώριον  νίκαις τρισσαῖς, ὦ Ἀριστόμενες, δάμασσας ἔργῳ. | 65  70  75  80 | And you, Far-shooter, who govern  the all-welcoming famous temple  in the vales of Pytho,  it was there that you granted the greatest  of joys, and earlier at home you bestowed the coveted gift  of the pentathlon during the festivities for you both.  **O lord, I pray that with a willing mind**  **you look with harmonious favor**  **on each step that I take.**  Beside the sweetly singing revel band  Justice has taken her stand; **and I request the gods’**  **ungrudging favor, Xenarces, upon your family’s good fortune;**  for if someone has gained success without long labor,  he seems to many to be a wise man among fools  and to arm his life with effective good planning.  But those things do not rest with men; a god grants them,  exalting now one man, but throwing another beneath the hands.  Enter the contest in due measure. At Megara you hold the prize  and in the plain of Marathon; and with three victories you  mastered Hera’s local contest, O Aristomenes, by your effort. |

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1. Translation and text are from Race (1997). [↑](#footnote-ref-1)