

1. *Theogn.* 1-18¹

- A. 1-4 ὦ ἄνα, Λητοῦς υἱέ, Διὸς τέκος, οὔποτε σεῖο
λήσομαι ἀρχόμενος οὐδ' ἀποπαυόμενος,
ἀλλ' αἶει πρῶτόν τε καὶ ὕστατον ἐν τε μέσοισιν
ἀείσω: σὺ δέ μοι κλῦθι καὶ ἐσθλὰ δίδου.
O lord, son of Leto, child of Zeus, I will never forget you at the beginning or at the end, but I will ever sing of you first, last, and in between; and do you give ear to me and grant me success.
- B. 5-10 Φοῖβε ἄναξ, ὅτε μὲν σε θεὰ τέκε πότνια Λητώ,
φοίνικος ῥαδινηῆς χερσὶν ἐφραψαμένη,
ἀθανάτων κάλλιστον, ἐπὶ τροχοειδέϊ λίμνῃ,
πᾶσα μὲν ἐπλήσθη Δῆλος ἀπειρεσίῃ
ὀδμῆς ἀμβροσίης, ἐγέλασσε δὲ γαῖα πελώρη
γῆθησεν δὲ βαθὺς πόντος ἄλδος πολιῆς.
Lord Phoebus, when the august goddess Leto gave birth to you, fairest of the immortals, as she clasped the palm-tree with her slender arms beside the circular lake, all Delos was filled from end to end with an ambrosial aroma, the vast earth beamed, and the deep expanse of the white-capped sea rejoiced.
- C. 11-14 Ἄρτεμι θηροφόνῃ, θύγατερ Διός, ἣν Ἀγαμέμνων
εἶσαθ' ὅτ' ἐς Τροίην ἔπλεε νηυσὶ θοῆς,
εὐχομένῳ μοι κλῦθι, κακὰς δ' ἀπὸ κῆρας ἄλαλκε:
σοὶ μὲν τοῦτο, θεά, σμικρόν, ἐμοὶ δὲ μέγα.
Artemis, slayer of wild beasts, daughter of Zeus, for whom Agamemnon set up a temple when he was preparing to sail on his swift ships to Troy, give ear to my prayer and ward off the evil death-spirits. For you, goddess, this is a small thing, but for me it is critical.
- D. 15-18 Μοῦσαι καὶ Χάριτες, κοῦραι Διός, αἳ ποτε Κάδμου
ἐς γάμον ἐλθοῦσαι καλὸν ἀείσατ' ἔπος:
'ὄττι καλόν, φίλον ἐστὶ, τὸ δ' οὐ καλὸν οὐ φίλον ἐστίν:'
τοῦτ' ἔπος ἀθανάτων ἦλθε διὰ στομάτων.
Muses and Graces, daughters of Zeus, who came once to the wedding of Cadmus and sang the lovely verse, "What is beautiful is loved, what is not beautiful is not loved." This is the verse that went through your immortal lips.

2. *Skolia* (884-87 PMG = *Ath.* 694 C-D)²

- A. Παλλὰς Τριτογένει' ἄνασσ' Ἀθηναῖ,
ὄρθου τήνδε πόλιν τε καὶ πολίτας,
ἄτερ ἀλγέων καὶ στάσεων
καὶ θανάτων ἀώρων, σὺ τε καὶ πατήρ.
Pallas, Tritogeneia, Queen Athena— guide this city and its citizens, you and your father, and allow no griefs or internal divisions or untimely deaths!
- B. Πλούτου μητέρ' Ὀλυμπίαν ἀείδω
Δήμητρα στεφανηφόροις ἐν ὥραις
σέ τε παῖ Διὸς Φερσεφόνῃ·
χαίρετον, εὖ δὲ τάνδ' ἀμφέπετον πόλιν.
I sing of the Olympian mother of Wealth, Demeter, in the seasons when garlands are worn, and of you, Phersephone, child of Zeus. Hail to you both! Keep careful watch over this city!
- C. ἐν Δήλῳ ποτ' | ἔτικτε τέκνα Λατώ,
Φοῖβον χρυσοκόμαν ἄνακτ' Ἀπόλλω
ἐλαφηβόλον τ' ἀγροτέραν
Ἄρτεμιν, ἃ γυναικῶν μέγ' ἔχει κράτος.
On Delos once upon a time Leto bore children: Lord Phoebus Apollo of the golden hair and the deer-shooting huntress Artemis, who exercises great power over women.

¹ Text of Theognis from M. L. West. 1989. *Iambi et Elegi Graeci*. 2nd ed. Oxford. Translations from D. Gerber. 1999. *Greek Elegiac Poetry*. Loeb Classical Library. Cambridge, MA.

² Text and translation from S. B. Olson. 2009. *Athenaeus: The Learned Banqueters*. Vol. 8. Loeb Classical Library. Cambridge, MA.

- D. ὦ Πάν Ἀρκαδίας μεδέων κλεενῶς,
ὄρχηστὰ Βρομίαις ὅπαδὲ νύμφαις,
γελάσειας, ὦ Πάν, ἐπ' ἑμαῖς
† εὐφροσύναις ταῖσδ' αἰοδαῖς αοιδε †
O Pan, ruler of famous Arcadia, dancer and companion of Bacchic nymphs— may you smile, Pan, and take pleasure in my † festivities these songs [corrupt]! †
3. **A. Xenophanes fr. B1.13-14³**
χρῆ δὲ πρῶτον μὲν θεὸν ὑμνὲν εὐφρονας ἄνδρας
εὐφήμοις μύθοις καὶ καθαροῖσι λόγοις,
For men of good cheer it is meet first to hymn the god with reverent tales and pure words,
B. Plato *Symposium* 176A⁴
Μετὰ ταῦτα, ἔφη, κατακλιέντος τοῦ Σωκράτους καὶ δειπνήσαντος καὶ τῶν ἄλλων, σπονδὰς τε σφᾶς ποιήσασθαι καὶ ἄσαντας τὸν θεὸν καὶ τᾶλλα τὰ νομιζόμενα τρέπεσθαι πρὸς τὸν πότον.
After this, it seems, when Socrates had taken his place and had dined with the rest, they made libation and sang a chant to the god and so forth, as custom bids, till they betook them to drinking.
C. Xenophon *Symposium* 2.1⁵
Ὡς δ' ἀφηρέθησαν αἱ τράπεζαι καὶ ἔσπεισάν τε καὶ ἐπαιάνισαν,
When the tables had been removed and the guests had poured a libation and sung a hymn,
4. **skolia (PMG 893 and 895 = Ath. 694C)⁶**
A. ἐν μύρτου κλαδὶ τὸ ξίφος φορήσω
ὥσπερ Ἀρμόδιος κάριστογείτων
ὄτε τὸν τύραννον κτανέτην
ἰσονόμους τ' Ἀθήνας ἐποίησάτην.
I shall carry my sword in a spray of myrtle, like Harmodius and Aristogeiton when they killed the tyrant and made Athens a city of equal rights.
B. ἐν μύρτου κλαδὶ τὸ ξίφος φορήσω
ὥσπερ Ἀρμόδιος κάριστογείτων
ὄτ' Ἀθηναίης ἐν θυσίαις
ἄνδρα τύραννον Ἴππαρχον ἐκαινέτην.
I shall carry my sword in a spray of myrtle, like Harmodius and Aristogeiton when at the festival of Athena they killed the tyrant Hipparchus.
5. **Riddles**
A. **Ath. 10 458A⁷**
στίχον εἰπεῖν Ὀμηρικὸν ἀπὸ τοῦ ἄλφα ἀρχόμενον καὶ εἰς τὸ αὐτὸ στοιχεῖον καταλήγοντα·
ἀγχοῦ δ' ἰσταμένη ἔπεα πτερόεντα προσηύδα.
ἀλλ' ἄγε νῦν μᾶστιγα καὶ ἠνία σιγαλόεντα.
ἀσπίδας εὐκύκλους λαισήϊα τε πτερόεντα.
To recite a Homeric line that begins with alpha and ends with the same letter:
And standing close beside him she spoke winged words. (Il. 4.92)
But come now, the whip and the shining reins. (Il. 5.226)
circular shields and flapping animal-skins. (Il. 5.453)
- B. **Ath. 10 458D-E**
καὶ πάλιν στίχους Ὀμηρικοὺς ἀπὸ τῆς πρώτης συλλαβῆς καὶ τῆς ἐσχάτης δηλοῦντας ὄνομα, οἶον·
Αἴας δ' ἐκ Σαλαμῖνος ἄγεν δυοκαίδεκα νῆας. <Αἴας>.

³ Text and translations of Xenophanes throughout from D. Gerber. 1999. *Greek Elegiac Poetry*. Loeb Classical Library. Cambridge, MA.

⁴ Text and translation from W. R. M. Lamb. 1925. *Plato: Lysis. Symposium. Gorgias*. Loeb Classical Library 166. Cambridge, MA.

⁵ Text and translation from E. C. Marchant, O. J. Todd. Revised by Jeffrey Henderson. 2003. *Xenophon. Memorabilia. Oeconomicus. Symposium. Apology*. Loeb Classical Library 168. Cambridge, MA.

⁶ Text and translations from D. A. Campbell. 1993. *Greek Lyric*. Vol. 5. Loeb Classical Library. Cambridge, MA.

⁷ Text and translation from S. D. Olson. 2009. *Athenaeus: The Learned Banqueters*. Vol. 5. Loeb Classical Library. Cambridge, MA.

Φυλείδης, ὃν τίκτε δίφιλος ἱππότα Φυλεύς. <Φυλεύς>.

ἰητῆρ' ἀγαθῶ, Ποδαλείριος ἠδὲ Μαχάων. Ἴων.

Likewise Homeric lines whose first and last syllables combined produce a name, for example:

Ajax brought twelve ships from Salamis (Il. 2.557), yielding “Ajax”.

Phyleides, whom the horseman Phyleus, dear to Zeus, sired (Il. 2.628), yielding “Phyleus”.

A pair of fine physicians, Podaleirius and Machaon (Il. 2.732), yielding “Ion”.

6. **3 (Apollo) 157-61⁸**

κοῦραι Δηλιάδες, ἑκατηβελέταο θεράπναι:

αἴ τ' ἐπεὶ ἄρ' πρῶτον μὲν Ἀπόλλων' ὑμνήσωσιν,

αὔτις δ' αὖ Λητώ τε καὶ Ἄρτεμιν ἰοχέαιραν,

μνησάμεναι ἀνδρῶν τε παλαιῶν ἠδὲ γυναικῶν

ῦμνον ἀεΐδουσιν, θέλγουσι δὲ φύλ' ἀνθρώπων.

The Maidens of Delos, the servants of the Far-shooter, who, after first hymning Apollo, and then in turn Leto and Artemis profuse of arrows, turn their thoughts to the men and women of old and sing a song that charms the peoples.

7. **Xenophanes fr. B1.19-24**

ἀνδρῶν δ' αἰνεῖν τοῦτον ὃς ἐσθλὰ πίων ἀναφαίνει,

ὡς ἦ μνημοσύνη καὶ τόνος ἀμφ' ἀρετῆς·

οὔ τι μάχας διέπειν Τιτῆνων οὐδὲ Γιγάντων

οὐδέ <τι> Κενταύρων, πλάσμα<τα> τῶν προτέρων,

ἦ στάσιας σφεδανᾶς—τοῖς οὐδὲν χρηστὸν ἔνεστιν—

θεῶν <δὲ> προμηθεῖν αἰὲν ἔχειν ἀγαθῆν.

(it is meet) to praise that man who after drinking reveals noble thoughts, so that there is a recollection of and striving for excellence; it is not meet to make an array of the wars of the Titans or Giants or Centaurs, creations of our predecessors, or violent factions—there is nothing useful in them; and it is meet always to have a good regard for the gods.

8. **Homer *Iliad* 1.8-9⁹**

Τίς τ' ἄρ' σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι;

Λητοῦς καὶ Διὸς υἱός·

Who then brought these two together in strife? The son of Leto and Zeus.

9. **Homer *Iliad* 1.37-42**

κλυθί μευ, ἀργυρότοξ', ὃς Χρύσην ἀμφιβέβηκας

Κίλλαν τε ζαθέην Τενέδοιό τε Ἴφι ἀνάσσεις,

Σμινθεῦ, εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρειψα,

ἦ εἰ δὴ ποτέ τοι κατὰ πῖονα μηρί' ἔκηα

ταύρων ἠδ' αἰγῶν, τόδε μοι κρήνην ἐέλδωρ·

τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.

Hear me, you of the silver bow, who have under your protection Chryse and sacred Cilla, and who rule mightily over Tenedos, Smintheus, if ever I roofed over a pleasing shrine for you, or if ever I burned to you fat thigh pieces of bulls or goats, fulfill for me this wish: let the Danaans pay for my tears by your arrows.

10. **Hesiod *Works and Days* 161-5¹⁰**

καὶ τοὺς μὲν πόλεμος τε κακὸς καὶ φύλοπις αἰνῆ

τοὺς μὲν ὑφ' ἑπταπύλῳ Θήβῃ, Καδμηίδι γαίῃ,

ᾧλεσε μαρναμένους μῆλων ἔνεκ' Οἰδιπόδαο,

τοὺς δὲ καὶ ἐν νήεσσιν ὑπὲρ μέγα λαῖτμα θαλάσσης

ἔς Τροίην ἀγαγῶν Ἑλένης ἔνεκ' ἠυκόμοιο.

Evil war and dread battle destroyed these, some under seven-gated Thebes in the land of Cadmus while they fought for the sake of Oedipus' sheep, others brought in boats over the great gulf of the sea to Troy for the sake of fair-haired Helen.

⁸ Text and translation from M. L. West. 2003. *Homeric Hymns, Homeric Apocrypha, Lives of Homer*. Loeb Classical Library 496. Cambridge, MA.

⁹ Text and Translation of Homer *Iliad* throughout from A. T. Murray. Revised by William F. Wyatt. 1924. *Homer. Iliad, Volume I: Books 1-12*. Loeb Classical Library 170. Cambridge, MA: Harvard University Press.

¹⁰ Text and translation from G. Most. 2007. *Hesiod. Theogony. Works and Days. Testimonia*. Loeb Classical Library 57. Cambridge, MA: Harvard University Press.

11. **Cypria fr. 1** = Schol. (D) Il. 1.5, “Διὸς δ’ ἔτελείετο βουλή”¹¹
ἄλλοι δὲ ἀπὸ ἱστορίας τινὸς εἶπον εἰρηκέναι τὸν Ὅμηρον. φασὶ γὰρ τὴν Γῆν βαρουμένην ὑπὸ ἀνθρώπων πολυπληθείας, μηδεμίας ἀνθρώπων οὔσης εὐσεβείας, αἰτῆσαι τὸν Δία κουφισθῆναι τοῦ ἄχθους· τὸν δὲ Δία πρῶτον μὲν εὐθὺς ποιῆσαι τὸν Θηβαϊκὸν πόλεμον, δι’ οὗ πολλοὺς πάνυ ἀπώλεσεν, ὕστερον δὲ πάλιν τὸν Ἰλιακόν, συμβούλωι τῷ Μώμωι χρησάμενος, ἦν Διὸς βουλήν Ὅμηρός φησιν, ἐπειδὴ οἴος τε ἦν κεραυνοῖς ἢ κατακλυσμοῖς ἅπαντας διαφθεῖρειν·
Others have said that Homer was referring to a myth. For they say that Earth, being weighed down by the multitude of people, there being no piety among humankind, asked Zeus to be relieved of the burden. Zeus firstly and at once brought about the Theban War, by means of which he destroyed very large numbers, and afterwards the Trojan one, with Cavil as his adviser, this being what Homer calls the plan of Zeus, seeing that he was capable of destroying everyone with thunderbolts or floods.

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¹¹ Text and translation from M. L. West. 2003. *Greek Epic Fragments: From the Seventh to the Fifth Centuries BC*. Loeb Classical Library 497. Cambridge, MA: Harvard University Press.