

THE SECOND
Olympique ODE
OF
PINDAR.

Written in Praise of Theron Prince of Agrigentum (a famous City in Sicily built by his Ancestors) who in the seventy seventh Olympique won the Chariot-prize. He is commended from the Nobility of his Race (whose Story is often touch'd on) from his great Riches (an ordinary Common-Place in Pindar) from his Hospitality, Munificence and other Virtues. The Ode (according to the constant Custom of the Poet) consists more in Digressions, than in the main Subject: And the Reader must not be chocqued to hear him speak so often of his own Muse; for that is a Liberty which this kind of Poetry can hardly live without.

O D E.

I.

1 **Q**UEEN of all Harmonious things,
Dancing Words, and speaking Strings,
2 What God, what Hero wilt thou sing?
What happy Man to equal Glories bring?
Begin, begin thy noble Choice,
And let the Hills around reflect the Image of thy Voice.
Pisa

3 *Pisa* does to *Jove* belong,
Jove and *Pisa* claim thy Song,
4 The fair *First-Fruits* of *War*, th' *Olympique Games*,
Alcides offer'd up to *Jove*;
Alcides too thy Strings may move; [prove!
But, oh, what *Man* to join with these can worthy
Join *Theron* boldly to their sacred *Names*;
Theron the next Honour claims;
Theron to no *Man* gives place,
Is first in *Pisa's*, and in *Virtue's Race*;
Theron there, and he alone,
Ev'n his own swift *Fore-fathers* has out-gone.

II.

1 They through rough Ways, o'er many Stops they pass,
Till on the fatal Bank at last
2 They *Agrigentum* built, the beauteous *Eye*
Of fair-fac'd *Sicily*,
Which does it self i' th' *River* by
With *Pride* and *Joy* espy.
Then chearful *Notes* their *painted Years* did sing,
And *Wealth* was one, and *Honour* th' other *Wing*.
Their genuine *Virtues* did more sweet and clear,
In *Fortune's* graceful *Dress* appear.
3 To which great *Son* of *Rhea*, say
The *Firm Word* which forbids things to decay.
If in *Olympus Top*, where thou
Sit'st to behold thy Sacred *Show*,

4 If in *Alpheus* silver Flight,
 If in *my Verse* thou dost delight,
 My Verse, O *Rhea's Son*, which is
Lofty as *that*, and *smooth* as *this*.

III.

For the past Sufferings of this noble Race
 (Since things once *past*, and fled out of thine hand,
 Harken no more to thy Command)

Let *present Joys* fill up their Place,
 1 And with *Oblivion's* silent Stroke deface
 Of foregone Ills the very *Trace*.

In no illustrious Line
 Do these happy Changes shine
 More brightly *Theron* than in thine.

2 So in the *Crystal Palaces*
 Of the blue-ey'd *Nereides*,
Ino her endless Youth does please,
 And *thanks* her Fall into the Seas.
 3 *Beauteous Semele* does no less
 Her cruel *Midwife Thunder* bless,
 Whilst sporting with the *Gods* on high,
 4 She enjoys secure their Company,
 Plays with *Lightnings* as they fly,
 Nor trembles at the *bright Embraces* of the *Deity*.

IV.

But *Death* did them from future Dangers free,
 What God (alas) will *Caution* be
 For *living Man's* Security,

Or will *ensure* our *Vessel* in this faithless *Sea*?

Never did the *Sun* as yet

So healthful a fair *Day* beget,

1 That *travelling Mortals* might rely on it.

But *Fortune's Favour* and her *Spight*

Roll with alternate *Waves* like *Day* and *Night*.

Vicissitudes which thy great *Race* pursue,

2 E'er since the *fatal Son* his *Father* slew,

And did old *Oracles* fulfil

[*Will.*

Of *Gods* that cannot *lie*, for they foretel but their own

V.

1 *Erynnis* saw't, and made in her own *Seed*

The *innocent Parricide* to bleed,

2 She slew his wrathful *Sons* with mutual *Blows*;

But better things did then succeed, [*arose.*

3 And brave *Thersander* in amends for what was past

Brave *Thersander* was by none

In *War*, or warlike *Sports* out-done.

4 Thou *Theron* his great *Virtues* dost revive,

He in *my Verse* and *thee* again does *live*,

Loud *Olympus* happy thee,

5 *Isthmus* and *Nemea* does twice happy see.

For the *well-natur'd Honour* there

Which with thy *Brother* thou didst share,

Was to thee *double* grown

By not being all thine *Own*.

And those kind pious *Glories* do deface

The old *fraternal Quarrel* of thy *Race*.

VI.

Greatness of *Mind* and *Fortune* too
 Th' *Olympique Trophies* shew.
 Both their several Parts must do
 In the noble *Chase of Fame*,
 This without that is *blind*, that without this is *lame*.
 Nor is fair *Virtue's Picture* seen aright,
 But in *Fortune's* golden Light.
Riches alone are of uncertain Date,
 And on *short-Man long* cannot wait.
 The *Virtuous* make of them the best,
 And put them out to *Fame* for *Interest*.
 With a *frail Good* they wisely buy
 The solid *Purchase of Eternity*. [know
 They whilst *Life's Air* they breath, consider well and
 Th' *Account* they must hereafter give below.
 Whereas th' *Unjust* and *Covetous* above,
 In deep unlovely *Vaults*,
 By the just *Decrees of Jove*
 Unrelenting *Torments* prove,
 The heavy *Necessary Effects* of *Voluntary Faults*.

VII.

Whilst in the *Lands* of unexhausted *Light*
 O're which the *God-like Sun's* unwearied Sight,
 Ne'er *winks* in *Clouds*, or *sleeps* in *Night*,
 An endless *Spring* of *Age* the *Good* enjoy,
 Where neither *Want* does *pinch*, nor *Plenty cloy*,

There

There neither *Earth* nor *Sea* they plow,
 Nor ought to *Labour* owe
 For *Food*, that whil'ft it *nour'ishes* does decay,
 And in the *Lamp* of *Life* consumes away.
 2 *Thrice* had these Men through Mortal Bodies past,
 Did *thrice* the Trial undergo,
 'Till all their *little Drofs* was purg'd at last,
 The *Furnace* had no more^e to do.
 Then in rich *Saturn's* peaceful State
 3 Were they for sacred *Treasures* plac'd,
 The *Muse-discovered World* of *Islands* *Fortunate*.

VIII.

Soft-footed Winds with tuneful Voices there
 Dance through the perfum'd Air. [glide,
 There *Silver Rivers* through *enamell'd Meadows*
 And *golden Trees* enrich their side.
 Th' *illustrious Leaves* no dropping *Autumn* fear,
 And *Jewels* for their *Fruit* they bear.
 Which by the *Blest* are gathered
 For *Bracelets* to the Arm, and *Garlands* to the Head
 Here all the *Hero's*, and their *Poets* live,
 1 *Wife Radamanthus* did the Sentence give,
 Who for his Justice was thought fit
 With *Sovereign Saturn* on the *Bench* to sit.
Peleus here, and *Cadmus* reign,
 Here great *Achilles* wrathful now no more,
 Since his blest *Mother* (who before
 Had try'd it on his *Body*' in vain)

Dipt now his *Soul* in *Stygian Lake*,
 Which did from thence a *divine Hardness* take,
 That does from *Passion* and from *Vice Invulnerable*

IX. [make.

To *Theron, Muse*, bring back thy wandering Song,
 Whom those bright Troops expect impatiently;
 And may they do so long.

How, noble *Archer*, do thy wanton *Arrows* fly
 At all the *Game* that does but cross thine Eye?

Shoot, and spare not, for I see
 Thy founding *Quiver* can ne'er emptied be;
 Let *Art* use *Method* and good *Husbandry*,
Art lives on *Nature's Alms*, is weak and poor;
Nature her self has unexhausted store,
 Wallows in *Wealth*, and runs a turning *Maze*,
 That no *vulgar Eye* can trace.

Art instead of mounting high,
 About her *humble Food* does hov'ring fly,
 Like the ignoble *Crow*, *Rapine* and *Noise* does love,
 Whilst *Nature*, like the sacred *Bird of Jove*,
 Now bears loud *Thunder*, and anon with *silent Joy*.

The beauteous *Phrygian Boy*,
 Defeats the *Strong*, o'ertakes the *Flying Prey*;
 And sometimes basks in th' open *Flames* of *Day*,
 And sometimes too he throwds
 His soaring *Wings* among the *Clouds*.

X.

Leave, wanton *Muse*, thy roving Flight,
 To thy loud *String* the well-fetch'd *Arrow* put,
 Let *Agrigentum* be the *But*,
 And *Theron* be the *White*.

And lest the Name of *Verse* should give
 Malicious Men pretext to *misbelieve*.

By the *Castalian Waters* swear
 (A sacred *Oath* no *Poets* dare
 To take in vain,

1 No more than *Gods* do that of *Styx* prophane)
 Swear in no City e'er before,

A better Man, or greater-soul'd was born,
 Swear that *Theron* sure has sworn

No Man *near* him should *be poor*.

Swear that none e'er had such a graceful Art,
 Fortune's *free* Gifts as *freely* to impart
 With an *unenvious* Hand, and an *unbounded* Heart.

XI.

But in this thankless *World* the *Givers*
 Are *envy'd* ev'n by the *Receivers*.

'Tis now the *cheap* and *frugal* Fashion,
 Rather to *hide* than *pay* the *Obligation*.

Nay 'tis much worse than so,
 It now an *Artifice* does grow,
Wrongs and *Outrages* to do,
 Lest Men should think we *owe*.

Such *Monsters*, *Theron*, has thy *Virtue* found,
 But all the *Malice* they profess,
 Thy *secure Honour* cannot wound:
 For thy vast *Bounties* are so *numberless*,
 That them or to *Conceal*, or else to *Tell*,
 Is equally *Impossible*.

N O T E S.

I.

Pind. Ἀναξιοφόρμιγγες ἔμοι, τίνα θεόν, τίν' ἥρωα, τίν' ἄνδρα κείν
 λαδῆσομαι; Ἦτοι Πίσα μὲ Διὸς, Ὀλυμπιάδα δ' ἔσα—σεν Ἡ-
 ρακλῆος, Ἀκρόθινα πολέμου. Θέρωνα δ' τέλειθρας ἕνεκα νικαφόρου Γε-
 γωνησέον ὀπί Δίκαιον ξένον Ἐρεισμόν Ἀκρόγανθον Ἐυωνύμων τε πα-
 τέρων Ἀώλον, ὀρθόπολιν.

Hymni dominantes Cythara, quem Deum, quem Heroem, quem Virum celebrabimus? Pisa quidem Jovis est, Olympicum autem certamen instituit Hercules, primitias belli, sed Theronem ob cursum in quadrigis victorem sonare oportet vocē, justum & hospitalem, columnen Agrigenti, laudatorum progenitorum florem, rectorem urbium.

1. Whereas *Pindar* addresses himself to his *Song*, I change it to his *Muse*; which, methinks, is better call'd Ἀναξιοφόρμιγγες, than the *Ode* which she makes. Some interpret Ἀναξιοφόρμιγγες passively, (i.) as subjects of the *Harpe*; but the other Sense is more *Grammatical*.

2. *Horace* Translates this Beginning, *Lib. 1. Ode 12. Quem virum aut Heroa Lyrā vel acri Tibiā sumes celebrare Clio. Quem Deum cuius resonet jocosa Nomen Imago?* The latter Part of which I have added to *Pindar*. *Horace* inverts the Order; but the other is more *Natural*, to begin with the *God*, and end with the *Man*.

3. *Pisa*, a Town in *Elis*, where the *Olympique Games* were celebrated every fifth Year by the *Institution* of *Hercules*, after he had slain *Augias* Prince of *Elis*, in honour of *Jupiter*, surnam'd *Olympicus* from the Mountain *Olympus*, which is just by *Pisa*.

4. Ἀκρόθινα, *First-Fruits*, from ἀκρον the *Top*, and θιν an *Heap*, because they were taken from the *Top* of the *Heap* of *Corn*, &c. Some interpret it, the *Spoils of War* dedicated to the *Gods*; so the old *Greek* Scholiast. I think the *Olympique Games* are so called, because they were sacred Exercises that disposed and improved Men for the *War*, a *Sacred Bloodless War*, dedicated to the *Gods*.

II.

Καμόντες οἱ πολλὰ θυμῷ, ἱερὸν ἔχον οἶχημα Πόσαμῶ, Σικελίας τε ἔσαν ὀφθαλμῶς, αἰὼν τ' ἔρε—σε μὲρσιμῶ πλεῖστον—τε καὶ χάριτι ἀγῶν Ἰγνησίας ἐπ' ἀρεταῖς, Ἀλλ' ἔκ Κρόνιε παῖ Ρέας Ἐδῶ Ὀλύμπου νε-
 VOL. I. μῶς

μων, Ἄεθλων τε κορυφαίαν, Πόρον τ' Ἀλφειῶ Ἰανθεὶς αἰοιδᾶς Ἐυφρον
ἄρξεν ἔτι σα—τείαν σοῖσι κόμιζον.

*Qui cum multum laborassent animo, sacram obtinuerunt sedem fluvii, Si-
ciliæq; fuerunt oculus, Vitaq; insequabatur fœlix, divitias & gratiam affe-
rens patris virtutibus. Verum O Saturnie fili Rheæ, sedem Olympi habi-
tans, & certaminum summitatem, viamq; Alphæi, delectatus Hymnis, benevo-
lus, arum patrium adhuc ipsis cura & postero generi.*

1. They say, that *Æmen* the Son of *Polydorus*, the Son of *Cadmus*, having slain one of his Fellow-Citizens as he was Hunting, fled from *Thebes* to *Athens*, afterwards to *Rhodes*, and from thence into *Sicily*, where he built *Agrigentum*; and from him to *Theron* are reckon'd many Generations; but the Progenitors of *Theron*, in a right Line, came not thither 'till a long time after.

2. I rather chuse to call *Agrigentum*, than *Theron's* Ancestors (as *Pindar* does) the *Eye of Sicily*. The Metaphor in this Sense is more natural. So *Julian* terms *Damascus*, ἡ ἑὴς ἀπάσης ὀφθαλμὸν, the *Eye of all the East*. So *Catullus*, *Sirmion*, *Insularum ocellum*, the *Eye of Islands*. *Agrigentum* took the Name from the *River Acragas*, or *Agragas*, upon which it stands, that from ἀκρῶν and γῆ, as it were, *Primaria terra*, an especial Soil; or from ἀρεῆς and γῆ, Land good for the Plough. I know very well, that it is not certain that this Town was built by *Theron's* Ancestors; neither do the Words of *Pindar* import more than their dwelling there; nevertheless, the thing being doubtful, I make bold to take that Sense which pleases me best.

3. *Jupiter*.

4. The *River of Elis*, by the side of which the *Olympique Games* were celebrated.

III.

Δοῖσ' ἄν κ' ἐπὶ γένει, ἢ ἡ πεπραγμένων Ἐν δίκᾳ τε καὶ ἄρα δίκαν Ἀποίν-
τον ἐδ' ἄν κ' ἐπὶ ὁ πατρῶν πατρὸς Δύραλο δέμων ἔρπον τέλει. Λα-
ῖα ἡ πότμω σὺν εὐδαίμονι γένοιτ' ἄ, Ἐθλῶν γ' ὑπὸ χαρμάτων Πῶ-
μα θνάσκῃ παλίγκρον δαμασθῆν Ὀσαν θεῶ μοῖσα πέμπη Ἀνεκὰς
ὄλθον ὑψιλόγῃ, Ἐπεὶ ἡ λόγῃ εὐθρόνοις Κάδμοιο κέρας, ἔπα-
σι μεγάλα πένθ' Δε πῖνε βαρὺ Κρεσσόνων πρὸς ἀγαθῶν. Ζῶς μὲν
ἐν Ὀλυμπίοις, Ἀποθανοῖσα βέβω Κεραυνῶ τανυέει—σα Σεμέλη;
οἰεῖ Δε μὲν Πάλλας αἰεὶ, καὶ Ζεὺς πατρὸς μάλα φίλη Δε παῖς ὁ κλαυ-
εῖσθ'. Λέγουσι δ' ἐν καὶ θαλάσῃ, Μετὰ κέραςι Νηρηῶν Ἀλίας, βί-
σθ' ἀρεῖσθ' Ἰονὶ τετάχθαι ἢ ὄλον αἰμοὶ χέρον.

*Adorum autem vel jure vel injuriâ infectum ne Tempus quidem omnium
pater possit reddere operum finem. Sed Oblivio cum sorte prospera fiat. Bo-
nis enim à gaudiis malum molestum domitum perit, quando divina fors mittit
de Cælo alas divitias. Convenit hic sermo Cadmi filiabus bono solio collocatis,
ille passe sicut magna (mala) sed gravis luctus opprimitur à potioribus bonis.
Vivit quidem in Cælo mortua fragore fulminis capillis passis Semele. Pallas
autem illam amat, & maximè Jupiter & filius ejus hederiger. Aiunt etiam
in mari cum filiabus Nerei marinis Inoni vitam immortalem constitutam esse
per omne tempus.*

1. *Eurip.* says excellently well of *Oblivion* to this purpose,

ὦ πότνια Λήθη ἢ κακῶν αἰεὶ εἶ σοφῆ

καὶ τοῖσα δυσυχῆσιν ευχλαία θεός!

O *Oblivion*, the wise *Disposer of Evils*, and the *Goddess* propitious to
unhappy Men!

2. For

2. For the Examples of the Change of great Misfortunes into greater Felicities, he makes use of the Stories of *Ino* and *Semele*; because they were both of *Theron's* Race, being the Daughters of *Cadmus*. *Ino*, after her Husband *Athamas* in his Madness had slain *Learchus*, believing him to be a wild Beast, fled with her other Son *Melicerta*, in her Arms, to a Rock, and from thence cast her self into the Sea; where, at the desire of *Venus*, *Neptune* made the *Child* a *God*, and her a *Goddeſs* of the Sea; him by the Name of *Palemon*, and her of *Lucothea*. See *Ovid. Met.* l. 4. The Blue-ey'd *Nereides* (i.) the *Sea-Nymphs*, who were the Daughters of *Nereus* and *Doris*, *Nereus* was the Son of *Oceanus* and *Thetis*, and is taken figuratively by the Poets for the Sea it self.

3. A known Fable. See *Ovid. Metam.* l. 3. *Semele* having made *Jupiter* promise that he would deny her nothing, ask'd that he would lye with her in all his *Majesty* of the *Thunderer*, and as he was wont to do with *Juno*; which her mortal Nature not being able to endure, she was burnt to death with his *Thunder* and *Lightning*; but *Bacchus*, her Child by *Jupiter*, then in the Womb, was saved; for which reason, I call it her *Midwife Thunder*.

4. *Secure*. Without fear of being burnt again.

IV.

Ἦτοι βροτῶν γέ κέ κείσθαι Πόρος ἔτι θανάτ' ἢ δ' ἀσύχιμον αἰμῶ
 εἶεν Ὅποτε παῖδ' ἀλίς Ἀτρεΐ σὺν ἀγαθῷ Τελῷ—τάτοισιν. Ῥοαὶ
 δ' ἄλλοιτ' ἄλλαι Ἐυθυμῖαν τὲ μὲν καὶ Πόνων ἐς ἀνδρας ἔβαν. Ὅυτω ὃ
 μοῖρ' ἄτε παρ' αἰὼν Τόν δ' ἔχθ' ἢ ἔυφρονα πότμοις Θεοῖτ' αὖ σὺν ὀλβίῳ
 Ἐπί τὲ καὶ πῆμ' ἀγθ' Παλιπυράπελον ἄλλω χρόνῳ, Ἐξ ἢ περ' ἐκτὴν ἐ
 Λαίον μύει. Ὁ ἦος Συνανήομαι. Ἐν ὃ πῦ—θῶνι χρῆσθ' ἐν παλαίρῳ
 τέλει.

*Certe terminus nullus cognoscitur mortalium vite, neq; unquam tranquil-
 lum diem, filium Solis, stabili cum bono finiemus. Sed fluxus alias alii cum
 voluptatibus & laboribus homines invadunt. Sic & fatum, quod paternam
 hinc habet jucundam sortem cum divitiis à Deo profectis, aliquam etiam cla-
 dem contrariam adducit alio tempore, ex quo fatalis filius occurrens interfecit
 Laium, & in Pythone editum Oraculum vetus perfecit.*

1. Not Men that go a Journey, but *all Men*, who in this Life are term-
 ed *Viatores, Travellers*.

2. *Oedipus. Fatal*, because of the *Predictions*. *Laius* King of *Thebes*
 being marry'd to *Jocasta*, the Daughter of *Creon*, enquired of the *Oracle*
 concerning his *Issue*, and was told that he should be slain by it. Where-
 upon he commanded *Jocasta* to put to death whatsoever she should bring
 forth; but she, moved with natural Compassion, and the great Beauty of
 the *Infant*, caused one of her Servants to expose it in the Woods, who
 making an Hole through the Feet, hung it by them upon a Tree (from
 which Wound in his Feet, he was called *Oedipus*) and so left it. But *Phor-
 bas*, chief *Herdsmen* of *Polybius* King of *Corinth*, passing by, found the
Child, and presented it to the Queen his *Mistress*; who having none of her
 own, looked upon it as one given her by the Gods, and bred it up as her
 Son; who being come to Man's Age, and desirous to know the Truth of
 his Birth, enquired it of the *Oracle*; and was answered, that he should
 meet his Father in *Phocis*; whither he went, and there in a Tumult igno-
 rantly slew *Laius*, and after married his Mother *Jocasta*, by whom he had
Eteocles and *Polynices*, the latter *Theron's* Ancestor.

V.

Ἴδοῖσα δὲ ἄλλ' Ἐρινύς, Πέρονεν εὐοῖ σὺν ἄγαλο—φρονία γένεθ' ἀείων, Λέσθη δ' Ἰθέρσανδρος, εἰ—ειπὸν Πολυνείκει, Νέοις ἐν ἀείλοισι, Ἐριμάχου τε πολέου Τιμώλυθ' Ἀδρασείδαν Θάλλθ' ἀρωγὴ δόμοις. Ὅθεν πέρμαθ' ἔχον—τα ρίζαν, πρὸς τῆς Τὸν Ἀινησιδάμου Ἐγκομέου τε μέλεον Λυσάν τε, τυγχάνεμεν. Ὀλυμπία μ' γ' αὐτὸς Πέρας ἔδειξεν, Πυθῶνι δ' Ὀυίκλαρον ἐς ἀδελφεοῖς, Ἰθμοῖ τε κοινὰ χάει—τες ἀνδρα τεδείππων δυνάδεα δόμων, ἄγαλον.

Sed intuitu acris Erinys interfecit ei per mutuam cadem prolem martiam, ut relictus est Therfander interfecto Polynici juvenilibus & in certaminibus & in pugnis belli honoratus, germen auxiliare Adrastidum domui, a quo seminis habentem radicem decet filium Anefidami encomiastica carmina lyrasq; consequi, nam apud Olympiam ipse premium accepit, apud Pythonam autem & Isthmum communes gratia ad fratrem ejusdem sortis participem flores atulerunt quadrigarum duodecim cursus conficientium.

1. One may ask, why he makes mention of these tragical Accidents and Actions of Oedipus and his Sons, in an Ode dedicated to the Praise of Theron and his Ancestors? I answer, That they were so notorious, that it was better to excuse than conceal them; for which cause, he attributes them to *Fatality*; and to mitigate the thing yet more, I add, *The innocent Paricide*.

2. *Eteocles and Polynices*. The War of which two Brethren, and their Slaughter of one another, is made so famous by Statius his most excellent Poem, that it is needless to tell their *History*.

3. *Therfander*, the Son of *Polynices* by *Argia*, together with *Diomedes*, brought an Army against *Thebes*, to revenge their Father's Deaths, and took it. After that, he carried fifty Ships to the Siege of *Troy*, and was at last chosen, for his Valour, to be one of the Persons that were shut up in the Belly of the *Wooden Horse*, and so enter'd the *Town*. Virg. l. 2. *Æn.*

—*Esti se robore promunt,*

Therfantrus, Sthenelusq; Duces, & dirus Ulysses.

4. There are several great Actions of *Theron's* mention'd in *History*, besides his Successes in the *Publick Games*, which were in that Age no less Honourable than *Victories in War*; as that he expelled *Terillus* out of *Hymera*, which he had usurped, and defeated *Hamilcar*, General of the *Carthaginians* in *Sicily*, the same Day that the *Greeks* overthrew the *Persians* in that memorable Battel of *Salamis*, Herod. l. 7.

5. Because in the *Olympique Games* he obtain'd the Victory alone, in those of *Nemea* and *Isthmus* jointly with his Brother, who had shared with him in the Expence of setting forth the Chariots.

VI.

Τὸ δ' ἄλλ' ἔστι Περώνων ἀγωνίας Πρααλὺς δυσφρονῶν. Ὁ μὲν πρὸς τῶ ἀείων δέσπασα λυμένθ', φέρει τῶ δ' ἢ τῶ Καίρον, βαθεῖαν ὑπέχων Μείμωσαν ἀγροτέρων. Ἀσπὴ ἀείληθ', ἀλαθινὸν Ἀνδρὶ εἰσγθ', αἰθ' μ' ἔχ' Τίς, οἷε π' μὲλλον, Ὅτι θ' ἀντίων μ' ἐν—θάδ' αὐτίκ' ἀπαλαύσει φέροντες Πονὰς ἔτισαν τὰδ' ἐν τὰδ' εἰ δὲ Διὸς ἀρχα Ἀλιτεθ' κ' γῆς δὲ μὲν τὸς ἐχθρῶν λόγον σέβεται ἀνάγκη.

Successus certaminis dispellit molestias, divitiæ autem virtutibus ornata asferunt (huius rei) opportunitatem indagatricem, sustinentes profundam sollicitudinem. (O Divitiæ) stella præfulgida, verum homini lumen! Qui eas ha-

bet, etiam futurum novit, quod mortuorum hic intractabiles mentes poenas luunt, & quae fiant in hoc Jovis Imperio scelera judicat aliquis, inimicâ sententiam pronuntians necessitate.

1. The Connexion of this Stanza is very obscure in the Greek, and could not be render'd without much Paraphrase.

2. This is not a Translation of τὰ δ' ἐν τᾷδε δίδεσθαι ἀρχα, &c. for that it is render'd by (Above) but an innocent addition to the Poet, which does no harm, nor, I fear, much Good.

VII.

Ἴσον ὃ νύκτεσιν αἰεὶ, Ἴσον ἐν ἡμέραις ἄλι—ον ἔχοντες ὑπνέσσερον ἔδλοῖ νέμονται βίον—τον ἐ χθόνα ταρσάσον—τες ἀλλὰ χερῶν, ἔδε σόβλιον ὕδωρ, Κεῖνὰν ᾤδᾳ δίαίαν, ἀλ—λά παρὰ μὲ τιμίοις θεῶν οἴκινες ἔχαι—ρον εὐορκίας Ἄδακρον νέμον. Ἰ' Αἰώνσ, τί δ' ἀπερσέρε—τον ὀκχέονσι πόνον, Ὅσοι δ' ἐτόλμησαν ἐς τεῖς Ἐκατέρωθι μίναί—τες ἀπὸ πάντων ἀδίκων ἔχεν Ψύχαν, ἔτειλαν δὴς Ὀδὸν παρὰ Κεῖνσ τύρσιν.

At equaliter noctu semper, equaliter interdum Solem habentes non laboriosam boni degunt vitam, neq; terram neq; marinam aquam vexantes robore manuum inopem propter victum, sed apud honoratos deos (vel, cum iis qui honorantur a Diis) illi qui gaudebant fidelitate, illachrimabili fruuntur vivo, alii autem intolerabilem visum patiuntur cruciatum. Quicumq; sustinuerunt ter commorati continere animam ab omnibus injustis peregerunt Jovis viam ad Saturni urbem.

1. A description of the Fortunate Islands, or Elysian Fields, so often mention'd by the Poets, and much after this manner. Valer. Hac lucet via latè Igne Dei, donec silvas & amœna piorum Deveniant, camposq; ubi Sol, totumq; per annum Durat aprica dies.

Virg. Æn. 6. Devenere locos latos & amœna vireta
Fortunatorum nemorum sedesq;ue beatas,
Largior hic campos æther, & lumine vestit
Purpureo, solemque suum, sua sidera norunt.

In which Homer shews the Way to Pindar, and all. Odyss. 4.

Ἄλλὰ σ' ἐς Ἠλύσιον πεδῖον κ' ἐπέσθαι γαίης
Ἀθανάλοισι πέμψουσιν, ὅθι ζανθὸς Παδάμανθ' ἔσθ,
Τῆ περ ρήϊσιν βιοτὴν πῆλξ ἀνθρώποισι
Ἄου νιφετὸς, ἔτ' ἀε χειμῶν πόλυς, ἔδ' ἐποτ' ὄμβρ' ἔσθ,
Ἄλλ' αἰεὶ ζεφύροιο λιγυπνεΐουσας αἰήτας
Ἄκεανὸς ἀνεῖσιν ἀναψύχην ἀνθρώπους.

2. According to the Opinion of Pythagoras, which was much followed by the Poets, and became them better, that Souls pass'd still from one Body to another, 'till by length of Time, and many Penances, they had purged away all their Imperfections. Virg. Æn. 6.

— Pauci lata arva tenemus,
Donec longa dies perfecto temporis orbe,
Concretam exemit labem, purumq; reliquit
Ætherium sensum atq; aurai simplicis ignem.

And a little before, — Anima quibus altera fato
Corpora debentur.

But the Restriction of this to the third *Metempsychosis*, I do not remember any where else. It may be *Thrice* is taken here indefinitely for several times, as is most frequent among the *Poets*.

2. *Saturn* is said to govern here, because the *Golden Age* was under his Reign, from the Resemblance of the Condition of Mankind, then to that of the *Blessed* now in the other World.

VIII.

Ἐρδα μακάρων Νᾶσον Ὀκεανίδες Ἄυροι χρυπέκσιν, ἀνθεμα δ' ἤ χρυσὸν ἀλέγξ, τὰ μὲν χερσὶθεν ἀπ' ἀ—γλαῶν δένδρεων ὕδωρ δ' ἄλλα
 εἰρῆς Ὀρμυσι τῶν γέρας ἀνα—πλέκονσι καὶ σεβάνοισ βυλαῖς ἐν ἑρ-
 δαῖς Ραδάμανθυοῦ Ὀν πατὴρ ἔχθ' Κρόνῳ ἐτοῖμον αὐτῷ πάρεδρον
 Πέσσις ἑσάρτων Πέας ὑπέρτατον ἐγούσας θεόνον, Πηλεὺς τε καὶ Κάδ-
 μῳ ἐν τοῖσιν ἀλέγον Ἰ Ἀχιλλέατ' ἐρξ', ἐπεὶ Ζηνὸς ἦτορ λίσσῃς ἐπῆσε
 μάτῃ.

Ubi beatorum Insulam Oceanides aera perflant, floresq; auri coruscant, alii quidem in humo ab illustribus arboribus, alios autem aqua educat, quorum manibus manus implicant & carollis (capita) juxta recta decreta Rhadamanthi, quem pater Saturnus maritus Rheæ omnium supremum habentis folium, dignum sibi habet Assessorum, Peleus, & Cadmus inter hos recensentur, Achillemq; eo transfudit mater, postquam Jovis animum precibus flexit. There follows a Description of *Achilles*, from the Slaughter of *Hector*, *Cygnus* and *Memnon*, which I thought better to leave out; and instead of it, to add by what means *Thetis* made his *Soul*, that was before so tainted with Anger, Pride and Cruelty, capable of being admitted into this Place; which I believed it not improper to attribute to her dipping of it in *Styx*, as she had formerly done his *Body*, all but his *Heel*, by which she held him, and which was therefore the only Part where he was *Vulnerable*. That the Water of *Styx* might have the like Effects upon his *Soul*, I am Authoriz'd to feign, by the common Tradition of the Water of *Lethe*, whose Power upon the *Soul* is no less.

1. Of the *Three Judges* of the *Dead* he names only one. *Virg. Æn. 6.*

Gneffius hæc Rhadamanthus habet durissima regna, &c.

And the *Grammarians* derive his Name from *ρεῖα* and *δαμνάω*, from taming Men by the Severity of his Justice. *Cadmus* was chosen to be named here for one of the *Heroes*, by an apparent Reason, *Theron* being descended from him; as for *Peleus* and *Achilles*, there is no particular Cause. The *Poets* imitate sometimes the *Divine* Proceeding, and will have *Mercy* on whom they will have *Mercy*, without any reflecting upon any peculiar Merit. It was not hard indeed for those Two to be admitted here; for *Æacus*, one of the *Three Judges*, was *Father* to the *One*, and *Grandfather* to the *Other*. I make bold to add, that the *Poets* are there too, for *Pindar's* *Ἠοκωμ*, that I may not say, for *mine* own.

IX.

Πολλάμοι ὑπ' ἀγκῶν ὄκεια βέλη Ἐνδον ἔντι φαρέτρας φωνᾶντα
 συνελοῖσιν ἐς Δὲ τὸ πᾶν ἐρμηνέων χατίζης, σοφὸς ὁ πολ—λα εἰδὼς
 εὐαῖ Μαδόντες ἢ λάβροι Πασγλωαία κόρακας ὡς Ἀκροῖα γαρύερον,
 δίδος περὶς ὄρνικα θεῶν.

Multa mihi sub cubito celeres Sagittæ intrâ Pharetram sunt sonantes prudentibus, apud vulgus autem interpretibus egent. Sapiens est qui multa no-

ait naturæ viribus, qui disciplina utuntur vehementes garrulitate sicut Corvi irrita clamant adversus Jovis Avem divinam.

1. The Connexion in the Poet is very obscure. This Metaphor of Quiver and Arrows does much delight him, Olymp. 13. Ἐμέ δ' εὐθὺν ἀκόντων ἑνὴν ῥόμβον ἄρα σκόπον ἔχρη τὰ πολλὰ βέλεα καρτύνειν χερσίν. Me autem rectum telorum mittentem, turbinem præter scopum non oportet multis tela dirigere manibus. The like is in the first Olympique, and divers other places. Horace in imitation.

Prome reconditum Thalia telum, &c.

2. Pindar falls frequently into this common place of preferring Nature before Art, as in the first Nemeean Ode, &c. The Scholiast says, he does it in derogation from his Adversary Bacchilides. The Comparison of Art to a Crow, and Nature to an Eagle, is very nobly extravagant, but it was necessary to enlarge it.

3. The Poets feigned that the Eagle carry'd Jove's Thunder, because of the Strength, Courage and Swiftnes of that Bird. They likewise feigned, that Jupiter falling in Love with Ganymedes, the Son of Tros, a most beautiful Boy, carry'd him up to Heaven upon the Back of an Eagle, there to fill Nectar to him when he Feasted, and for a more ungodly use. Hor.

Expertus fidelem Jupiter in Ganymede flavo.

4. Nothing but the Eagle is said to be able to look full right into the Sun, and to make that trial of her young ones, breeding up none but those that can do so.

Χ.

Ἐπεχε νῦν σκόπῳ πύξον Ἄγε θυμὲ τίνα βάλλομαι Ἐκ μαλθάκας αὐτὴ φρενὸς ἐκκλέεσ δῖσες Ἰέντες; ἐπὶ τοῖ Ἀκρόγανθι ταυύσας Ἀυδασομαι ἐνὸρκιον Λόγον ἀλλήθῃ νόω Τεκνῶν μίτιν ἑκατὸν Ἴ' ἐτέων πόλιν φίλοις ἀνδρα μάλλον Ἐυεργέταν ἀργπίσιν, ἀρ—θονέσθην τε χερσῶ.

Intende nunc arcum in scopum; agendum anime mi; Quem petimus ex molli mente gloriosas sagittas mittentes? In Agrigentum dirgens proferam veracimemente jusjurandum peperisse nullam centum annis civitati virum amicis magis benevolunt pectore, & minus invidiam manis.

1. Virg. — Stygiamque paludem

Dii cuius jurare timent & fallere numen.

Castalian Waters. A Fountain in Phocis, at the Foot of Parnassus, Dedicated to Apollo and the Muses; so called from the Virgin Castalia; who flying from Apollo, was there turned into a Fountain.

Ἄλλ' αἶνον ἔσα κόρη ἔ δῖκα σταντόρη ἄλ—λά μάργων ὕπ' ἀνδρῶν τὸ λαλαγῆσαι δέλων Κρύρον τε δέμῳ ἐθλῶν κακοῖς Ἐρφοῖς, ἔπῃ ψάμμῳ ἀειθμὸν ἀετπέσθην, καὶνῶ ἔσα χάρματ' ἄλ—λοῖς ἔθικεν τίς ἀν φεῖσαι δύνατο.

Sed Invidia laudem invasit injustè occurrens, à furiosis viris tumultuari volens, & occultare beneficia injuriis. Siquidem arena numerum refugit, ille quot gaudia aliis contulerit quis recensere poterit?