

The Scholia Vetera to Isthmian 3

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ΣΙ3.inscr.

Written for Melissus of Thebes. This man won the Isthmian and Nemean games. It is attributed as an ode for horses since Pindar doesn't make clear the form of the victory, whether for a single- or four-horse race. But he only says he was crowned for a horse race.

ΣΙ3.1./1

If anyone of men has fared well: The meaning is: "if anyone has good luck in contests or in wealth, as someone who does not go beyond the point of satiety among his success, that person is worthy of being spoken well of by the citizens." And because of this, [Pindar] himself has made this poem.

ΣΙ3.6./4

Zeus, great excellences fall to mortals from you: "from you men have good luck" since it's not through themselves, but through the providence of the gods, from whom also great excellences fall to them.

ΣΙ3.7a./5

ζῶει δὲ μάσσω ὄλβος ὀπιζομένων: "reverence is care for the future and what will be after these things". Homer (Odyssey 14.82): "who do not think of reverence"

ΣΙ3.7b./5

And the meaning is "happiness lives for a longer time and increases and remains for those who are reverent and demonstrate compunction". For those who show no disdain gain praises for their labors. But happiness doesn't accompany men who are crooked and outside the law.

ΣΙ3.7c./5

i.e. thriving happiness never associates with evil men.

ΣΙ3.11./7

εὐκλέων δ' ἔργων ἄποινα: [Pindar] says, "It is fitting to supply an encomiastic speech for good men in return for glorious perfections and it is necessary to raise up and exalt such a deed with graces."

ΣΙ3.15./9-10

ἔστι δὲ καὶ διδύμων ἀέθλων Μελίσσῳ μοῖρα: "And there is also a measure of double contests and victories for Melissos so that his soul is turned toward the sweetest mirth." On the one hand [Pindar says] "receiving wreaths in the passable places of the Isthmus" in place of "having won at the Isthmus"; on the other, "in the hollow and deep-chested valley of the lion", i.e. Nemea, having won the race of horses. For Pindar says he had the herald proclaim Thebes. He says this then because he himself had won at both the Isthmus and Nemean in the horse-race.

ΣΙ3.24./15

ἴστε μὲν Κλεωνύμου: "Truly, you know the thoroughly ancient excellence and fame of Kleomynos with chariots." And [Pindar] recalls this Kleomynos as the forebear of Melissos according to his father, since his father is Telesiadas. And in the next ode [Pindar] calls his kinsmen, as a whole, the Kleomynidai.

ΣΙ3.26a./17

καὶ ματρόθεν Λαβδακίδαισι σύγνομοι: [Pindar says] that according to his mother Kleonymos. Therefore [Pindar] says, "And on his mothers side the Labdakidai are kindred...wealth..." For his family, through the mother of Melissos and Kleonymos, is joined with the Labdakidai who were preeminent in chariot-racing.

ΣΙ3.26b./17

And it is clear that they traced back his mother's family to the Labdakidai and they share the fame of the other [side of the family] and acquired wealth sufficient for competing with chariots. For [Pindar says] "they go through wealth" instead of "they take the lead through wealth", i.e. "they possess wealth"

ΣΙ3.29./18

αἰὼν δὲ κυλινδομέναις ἀμέραις: It is becoming clear through these things that function as oracles for the complicated fortunes of Melissos' ancestors. "For life," [Pindar] says, "in the gliding days and in the years produces some things and other things in its revolutions." Perhaps then he is turning his attention to the repeated reports of the Labdakidai, but [it applies] better to the things said in the next ode. For Pindar says that four kinsmen of Melissos died in battle.

ΣΙ3.31a./18b

ἄτρωτοι γέ μὲν παῖδες θεῶν: instead of "the gods" since even the children of Hellenes are Hellenes.

ΣΙ3.31b./18b

But the meaning [is] the gods alone have no change for the worse. For these cannot be wounded [ἄτρωτοι] but they say the affairs of humans are unstable.