GENERAL INTRODUCTION.

I. THE LIFE OF BACCHYLIDES.

BACCHYLIDES was born at Iulis, the chief town of Ceos. His father's name is given as Medon, Melion (clearly an error for Meidon), or Meidylus. His paternal grandfather Bacchylides had been distinguished as an athlete. His mother was a younger sister of the poet Simonides, who, like his nephew, was a native of Iulis.

Simonides was born in 556 B.C.; Pindar, probably in 518 B.C.; and ancient tradition said that Bacchylides was also born in 518 B.C., in Iulis, the chief town of Ceos. His father was Medon, Melion, or Meidylus, and his mother was Simonides' younger sister. Bacchylides was thus born when Pindar was about 12 years old.

1 (1) Μέδων is the form given by Suidas s.v. Βακχυλίδης. It is fairly frequent as a proper name, particularly in Attica. (2) Μελίων (in two mss. Μιλίων) appears in an epigram on the nine lyric poets quoted by Boecch, Pindar vol. 11, p. xxxi. The form Μελίων occurs nowhere else and in Μιλίων the i is regularly short (though long in Anthol. Plut. 4 and appendix). (3) Μειδύλων stands in the Etym. Magn. 582, 29 (where it is accented Μειδύλων). This is the only example of its being used by Pape-Benseler. Μειδύλων, however, occurs as an Athenian name, and is related to Μειδύλως as Βακχυλίδης to Βακχυλίδος (which is extant as an Athenian name).

Suidas s.v.: Βακχυλίδων τοῦ ἄθλητοῦ.

3 Strabo 10. p. 458; εἶ δὲ τῆς Ἰουλίδος τῆς Σιμώνειδος ἢ δὲ μελοποίητος καὶ Βακχυλίδης ἄθλητος ἄθλητος ἔκεινος. The word ἄθλητος must here mean ἄθλητης (not ἄθλητον) ἕως, since Meidon (or Medon) was the son of the athlete Bacchylides, while Simonides was the son of Leoprepes (Simon. 146, 147: Her. vii. 128, etc.). If Bacchylides was born about 512–505 B.C., his mother may have been some 15 or 20 years younger than her brother.

—By Suidas (s.v.), as by Eudocius (Vio. 93), Bacchylides is merely termed συγγενής of Simonides.

4 Pindar was born at the time of a Pythian festival (fr. 193), and therefore in the third year of an Olympiad; and Suidas places his birth in the 65th Olympiad (510–517). Boeckh, following Pausanias (10. 7 § 3) in dating the Pythiads from 586 B.C., had to place Pindar's tenth Pythian in 502 B.C. (the Pythiad to which it related being, as the scholiast says, the 21st); and thus was led to infer that Pindar was born not later than 522 B.C. But it is now established (see Otto Schröder, Prolegom. to Pindar,
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younger than Pindar. The earliest work of Bacchylides which can be approximately dated may belong to 481 or 479. The date of his birth cannot be precisely fixed, but may probably be placed somewhere within the period from 512 to 505 B.C.

According to the Chronicle of Eusebius, he ' was in his prime' (ἡμαζέων) in Ol. 78. 2, 457 B.C. 1. The physical prime denoted by the word ημαζέων was usually placed at about the fortieth year. If such a reckoning could be assumed in the present case, we should have 507 B.C. as the approximate date of birth; and that is probably not far from the truth. But, seeing how little appears to have been known as to this poet's life, it is unlikely that Eusebius had found a record of the birth-year, from which he computed the date of the prime. It is more likely that the choice of the year 467 was an inference from some other fact or facts. It was known that Bacchylides wrote odes for Hieron of Syracuse. Now the year 467 was the date of Hieron's death. If Eusebius, or his authority, assumed (or had reason to believe) that Bacchylides was still young when first introduced, not long after 478, to

1 Eustathius, Life of Pindar in the Πράξεις τῶν Πινδαρίων παρεκβολῶν (printed in Christ's ed. of Pindar, p. 103): Thomas Magister, Πινδάρου γένεσις (ib. p. 108). Pindar was 'younger than Simonides, but older than Bacchylides.'

2 Apollodorus of Athens (c. 140 B.C.) was the author of Χρονικά, or 'Annals,' in four books of iambic trimeters, beginning from the fall of Troy, and going down to his own time. (The fragments are collected by Müller, Frag. Hist., vol. i. pp. 435 ff.) In this work he gave the principal events, not only of political, but also of literary, history; and for literary history he was the chief authority of later writers. Eusebius is not believed to have had any direct knowledge of that work; he seems to have based his chronology on later compendia; but Apollodorus may have been the principal ultimate source from which the literary dates of Eusebius were derived. (See W. Christ, Gesch. d. Griech. Litt., pp. 608 and 920.)

The Byzantine Chronicon Paschale, p. 161, places the ημαζέων of Bacchylides Ol. 74 (484–481 B.C.): a statement which (if the δεκαγετέος is to be placed at about the 40th year) puts his birth back to 534–531 B.C. But this, as L. A. Michelangeli observes (Della Vita di Bacchilide, p. 5), is incompatible with the tradition that Bacchylides was younger than Pindar.
APPROXIMATE LIMITS OF DATE.

Hieron, his prime may have been conjecturally placed about a decade later. The selection of the year 467 was the more natural, since the end of Hieron’s reign might be regarded as closing a chapter in the fortunes of the poet.

Eusebius gives also another indication. Under OL 87. (2) ἐγνωριζέτο. 2 (431 B.C.) he notes that Bacchylides was then ‘well-known’ or ‘eminent’ (ἐγνωριζέτο). The phrase might be taken as denoting the full maturity of a long-established reputation1. But, even on that view, it is surprising to find the epoch placed so late. As early (probably) as 481 or 4792, Bacchylides had written an important ode for Pytheas, the son of the Aeginetan Lampon, whose victory was also celebrated by Pindar. Lampon would scarcely have given a commission to the Cean poet, if the latter had not already gained some distinction. It is true that, in youth and in middle life, the name of Bacchylides must have been overshadowed by those of the two greater lyric poets. The vigorous old age of Simonides was prolonged to about 467; Pindar survived the year 446, and may have lived till 438. It is also true that the gifts of Bacchylides were not such as conquer a swift renown by a few brilliant strokes; they were better fitted to achieve a gradual success, as the elegance and the quiet charm of his work became more widely known among those who could appreciate them. It is easy to conceive that his modest fame may have become brighter towards the evening of life than it had been in the morning or in the meridian. But it is more difficult to suppose that a chronicler, who placed the poet’s prime in 467, can have intended to give the year 431 as marking the period at which his reputation culminated.

It may be observed, however, that the phrase ἐγνωριζέτο is susceptible of an interpretation which avoids that difficulty. Eusebius, or the authority on whom he relied, may have found some indication that in 431 Bacchylides was still alive. The indication may have been an ancient

1 L. A. Michelangeli, Della Vita di Bacchilide etc. (1897), p. 6.  
2 Introduct. to Ode xii, § 2.
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mention of him, which the context made it possible to place at about the beginning of the Peloponnesian War. Or it may have been some work of his, now lost, containing an allusion which yielded an approximate date. The chronicler’s word, ἐγνωρίζετο, would then be a concise mode of saying that the poet ‘was still alive and in repute.’ The Byzantine chronographer Georgius Syncellus uses the same word ἐγνωρίζετο, but varies from Eusebius in giving Ol. 88 (428–425 B.C.) instead of Ol. 87. 2. We cannot tell whether he was here following an authority distinct from that on which Eusebius relied. If the authority followed by both writers was the same, it is possible that Eusebius, in giving 431 B.C., meant to indicate ‘the beginning of the Peloponnesian war’ as an approximate date, while Georgius Syncellus found it more accurate to say that Bacchylides was still living in the Olympiad which began in the year 428 B.C. One conclusion, at least, appears warranted. The statement that the poet survived the beginning of the Peloponnesian War must have rested on some definite ground which the chroniclers deemed satisfactory. We cannot fix the date of the poet’s birth, or of his death. But it is probable that the period from about 507 to 428 was comprised in his lifetime.

Ceos.

The surroundings and associations amidst which the boyhood and youth of Bacchylides were passed can in some measure be inferred from the traces which they have left in his work, and from what is known of his native Ceos. The ‘lovely isle’ of which he speaks, the ‘land of rocky heights,’ ‘nursing vines’ on the sunny slopes of its hills, was the outermost of the Cyclades towards the north-west. East and south of it lay the islands which

1 Chron. p. 257 (ed. Par.). Georgius, a learned monk, was known as the Συγκελλος, because he had been syn-
cellus, or attendant, of Tarassius patriarch of Constantinople (on whom see Finlay, Hist. Gr. ii. 75 ff.). His Ἱστορία Ἱστοριών, beginning from Adam, extends to the accession of Diocletian in 284 A.D. He died in 800 A.D., the year to which he had intended to bring down his work. It was continued to 813 A.D. in the chronicle of his friend Theophanes.

2 Οδε ν. τοῦ Ἰουβεροῦ: πολύκρημαν χιθώμα: ά. 11 αυτοπλοστή-
ϕον Κέων.
cluster around Delos, the central sanctuary of the Ionian race, whither (as Bacchylides shows us) the people of Ceos were wont to send their tribute of choral pacans for the festivals of Apollo. A saga, which was narrated by Bacchylides in the first ode of our series, made a link of mythical ancestry between Ceos and the greatest of the Ionian colonies on the coast of Asia Minor. Dexithea, who in her island-home had entertained gods unawares, became by Minos the mother of Euxantius, lord of Ceos, father of Miletus, and progenitor of the Milesian clan of the Euxantidae. Like so many other Ionian communities, Ceos claimed also a tie with the Achaean of the heroic age. Nestor had landed in the island on his homeward voyage from Troy, and had founded a shrine of Athena.

More important than any such legendary kinships were the affinities and sympathies bred of frequent intercourse with Attica. Only some thirteen miles of sea lay between Ceos and Cape Sunium. From the days of the Peisistratidae onwards, the intellectual and artistic progress of Athens must in some degree have affected the little island, inhabited by men of the same race, which was so close to the Attic shores. A poetical and musical culture had long existed in Ceos. Iulis possessed a temple of the Pythian Apollo. Another Python stood at Carthaea, a prosperous seaport on the south-eastern coast of the island; and near it was a choregion, a building in which choruses were trained for the festivals. Simonides, in his earlier years, had taught there. He must soon have made his mark at

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1 Ode xvi. 130. See Introduction to that Ode, § 1.
2 Introduction to Ode 1, § 3.
3 Strabo 10. p. 486. See Appendix on Ode x. 119 f.
4 This appears from an inscription (of 363 B.C.) found at Iulis (Köhler, C. I. A. 11. p. 142), lines 20—22 τοίς στρατηγοῖς οὖν τοῖς Ἰούλιοις...συνεισπράτευτον τὰ χρήματα ἐν στήλῃ λιθην καὶ στήσαι ἐν τῷ ἱερῷ Ἀπόλλωνος τῶν Πνεύμων.
5 Athenaeus 10. p. 456 f. We there learn that on a wall of the temple of Apollo at Carthaea there was a painting of Epeius, son of Panopeus, toiling as a drawer of water for the Atreidæ; when Athena inspired him with skill to make the wooden horse. The incident occurred in the cyclic Πλούς Πέρσης, and was treated by Stesichorus (fr. 18). Simonides wrote these verses (fr. 173):
the Cean school. It was probably about 527 B.C. that Hipparchus invited him to Athens, where, at the age of thirty or a little more, he found himself placed in rivalry, as a chorus-trainer, with the celebrated Lasus of Hermione¹. It would be unreasonable to take Simonides as a normal example of Attic influence on Ceos. No poet, perhaps, not of Attic birth, ever had so much of the Attic genius: the Danaë fragment is a witness. But his nephew also occasionally manifests a quality which is rather Attic than merely Ionian, especially in verses of the lighter and gayer kind². It may well be supposed that, in the education and in the social life of Ceos, the characteristics and tendencies of eastern Ionia were tempered with elements due to Athens.

We have one specimen of primitive Cean folk-lore which breathes the old spirit of free Ionian fancy, the bright, naïve, sometimes playful spirit which reveals itself in the wonderland of the Odyssey. The story relates to the far-off memory of a great drouth which once parched the island, blighting the labours of husbandman and vine-dresser. The Nymphs of Ceos, it was said, had been scared from their haunts in the valleys and on the hills by the apparition of a lion³. They fled across the sea to Carystus in Euboea. An illustration of this story can still be seen. Not far from Iulis on the east, a colossal lion, some twenty feet in length, has been rudely carved from a rock, whose natural shape assisted, or suggested, the design⁴. The Nymphs, frightened into exile by the lion,

² As in the fragment (from one of the παροιμία) beginning γλυκεί' ἀνάγκα (no. 16 in this ed.).
⁴ Bröndsted, Reisen und Untersuchungen in Griechenland. pp. 31 ff. (Paris, 1816). Bröndsted’s work,
CEOS.—THE PERSIAN WARS.

were, of course, the water-springs dried up by the torrid heat. Then Aristaeus, the god who prospers all works of the field, came from Arcadia to Ceos, where his worship endured. Taught by him, the people raised an altar to Zeus Ikmaios, the Sky-father who sends rain and dew.

With its legends, its cult of Apollo, and its folk-lore, Ceos can have been no uncongenial home for a boy of quick imagination. Another feature in the life of the island was the successful practice of athletics. Cean athletes were especially strong in boxing and in running. The young Bacchylides, whose grandfather and namesake had been an athlete, might naturally follow with interest the growing number of Cean victories. Those victories were recorded at Iulis on slabs of stone, under the festivals to which they severally pertained. In commemorating the success of Argeius, Bacchylides is able to tell us that precisely seventy wreaths had previously been won by Ceans at the Isthmian games.

As he grew towards early manhood, events were passing around him which may well have stimulated all his powers of thought and fancy. The overthrow of the Persians at Marathon in September, 490 B.C., must have brought a thrill of relief to the islanders of the Aegean, most of whom, in their helplessness, had given earth and water to the heralds of Dareius. A few months later the news would reach the people of Iulis that their townsman Simonides had gained the prize offered by Athens for an elegy on those who fell in the great battle. Eleven years later, after that repulse of Xerxes in which the mariners of

which was not completed contains a most careful and minute description of Ceos. See also A. Pridik, De Cesi Insulae rebus, p. 20 (Berlin, 1892). A very valuable feature of this monograph is the Appendix epigraphica, giving references to inscriptions (1) found in Ceos, or (2) relating to Ceos, but found at Athens, Delos, Delphi, or Paros. In some instances the text of the inscription is added.

1 See note on fragment 44.
2 Ode vi, verse 7.
3 See Introd. to Ode 1, § 2.
4 Ode 11, 9 f.
5 Herod. vi. 49.
6 Aeschylus is said in the Bión Δέχθων to have been an unsuccessful competitor; εν τῷ εἷς τῶν ἐν Μαραθῶι τεθνήκας ελεγέω ἡρασθείς Σιμωνίδη.
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Ceos bore their part, it was again the Cean poet who rendered the most effective tributes to the heroes of Thermopylae and Artemision, of Salamis and Plataea. In those days of patriotic enthusiasm and joy, Ceos, and more especially Iulis, must have been proud of the man who had thus become the voice of Hellas. Bacchylides himself had now entered on his poetical career. He could have desired no better introduction, at home or abroad, than the fame of his kinsman.

In 478 B.C. Hieron succeeded his brother Gelon in the rule of Syracuse. Gelon, a fine soldier, a capable statesman, and the founder of Syracusan greatness, figured in tradition as one who cared nothing for letters or art, being, indeed, almost ostentatiously scornful of the accomplishments which Greeks of his day associated with a liberal education. Once at a banquet, when the lyre was being passed round in order that each guest should play and sing in turn, Gelon ordered his horse to be brought in, and showed the company how lightly he could vault upon its back. Such a story indicates the conception which had been formed of him. Hieron, it was said, had at first resembled his brother in this respect; but after an illness, in which his enforced leisure had been solaced by music and poetry, he became devoted to the Muses. It is certain that, from the outset of his reign, men of letters found a welcome at his court. The encouragement of literary and musical culture was, indeed, an historical attribute of the Greek tyrannis. It was at the Corinth of Periander that the dithyramb had been invested with a new significance by Arion. Polycrates had entertained Ibycus and Anacreon in Samos. Anacreon, Simonides and Lasus had been honoured sojourners in the Athens of the Peisistratidae. A power which rested on no constitutional basis could derive popularity, and therefore strength, from the presence

1 Herod. viii. 46 (Salamis).
2 Simonides 1—4, 91—101.
3 Plut. Apophth. Gel. 4. 175.
4 Aelian Var. Hist. 4. 15.
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of men whose gifts and attainments enabled them to increase the attractions of the festivals. Since, moreover, Greek lyric poetry, and now drama, stood in close and manifold relations with Greek religion, the ruler who was visited and extolled by eminent poets not merely enhanced the respectability of his despotism, but obtained for it, so far, something akin to a religious sanction. The patronage of renascent humanism by such men as the Borgias and the Medici was predominantly a matter of personal inclination or of personal pride. The patronage of poets by a Hieron partook, doubtless, of both those motives, but it was also largely an affair of policy. Despite all that was vicious in the atmosphere of a tyrant’s court, such patronage was, at that moment, a gain to letters, in so far as it gave a stimulus to poetical genius, and afforded splendid opportunities for its public manifestation. Athens was in process of becoming, but had not yet become, the intellectual centre of Hellas. Meanwhile Greek literature would have been poorer had it not acquired the odes which Pindar and Bacchylides wrote for Hieron, the odes which Pindar wrote for Theron of Acracas and for Arcesilas of Cyrene.

Pindar’s first Olympian was composed for the ruler of Syracuse in 476, and the poet seems to have been present when it was performed. In the same year Hieron founded the new city of Aetna on the site of Catana. The first visit of Aeschylus to Sicily was made at that period. It was then that he rendered to Hieron a tribute greater than any lyric epinikion. In his play, the Women of Aetna, he referred to the new city, ‘drawing auguries of happiness for the founders of the settlement,’ perhaps in the form of a prophecy uttered by some god or semi-divine person. One passage in that drama must have thrilled the Sicilian audience. Aeschylus spoke of the Palikoi, the dread Twin Brethren of the old Sikel faith, the dwellers at the boiling lake; and, using a myth which the Greek settlers in Sicily

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1 Vít. Aeschy. ἔρωτον τῷ τῆς Ἀργοῦ κτίσουσαν ἐπεθελέσας τῆς Αίτνας. οἰκονόμων ἐντέθην μλῶν ἅγαθον τῷ συνοχῳ τῷ πόλιν.
2 Aesch. fr. 6: τι δὴ ἐπ’ ἄσφαλτος δομα ᾧ ἤξεσατας βροτοὶ; σεμνοὶ Παλικοῦς Ζεὸς ἐφίεται καλεῖν.

J. B.
had won on to the mysterious name, he described those deities as sons born to Zeus by Thaleia, daughter of Hephaestus. The trilogy to which the Persae belonged, and which was brought out at Athens in 472, is said to have been reproduced, by Hieron’s request, in Sicily, and to have won much applause. The third piece of that trilogy, the Glauca, brought Heracles from the west of Sicily to its northern coast,—from Mount Eryx to ‘the lofty hill of Himera.’ Hieron had borne arms, under the leadership of his brother Gelon, when the Syracusans and their allies repulsed the Carthaginian invaders at Himera; on the same day, it was said, that Greek defeated Persian at Salamis. It is easy to imagine the effect that would have been made in the theatre where Hieron presided if the Aeschylean Heracles, in prophetic strain, alluded to that great deliverance.

η καὶ Παλικότιθεν εὐλογός μενεὶ φάτες: πάλιν γὰρ ἤξονο (κεφάλη εὐδ.) ἐκ σκότους τόθ’ εἰς φάσις.

This is the earliest extant mention of the Palikoi. The seat of their cult was a small lake, usually about 490 ft. in circumference, still called the Lago de’ Palici, in the province of Catania, near Favorotta. Apertures in the bed of the lake, near its centre, emit a marsh gas, which forces up the water (to a height of two feet in places). The whole surface then seems to boil. See Baedeker’s S. Italy and Sicily, p. 298: and a very full description in Freeman’s Sicily, i. 529 ff. The Palikoi were chthonian and volcanic daemons, and, like Styx, an inviolable δρόσος.

1 Steph. Byz. p. 496, 9, s.v. Παλικότιθα (the town of Ducetius, whose name survives in Palagonia). In the Greek story used by Aeschylus, Thaleia is probably a shortened form of Αἰθᾶλεια (= Δρόση). Thaleia, pregnant by Zeus, hid herself beneath the earth, to escape Hera’s wrath; and there bore two sons (the Palikoi).

The myth was suggested by the Greek fancy which derived Παλικοί from πάλιν Κοκάν (I), ‘they come back’ to the light of the upper world. In the fourth verse of the Aeschylean fragment quoted above, which indicates this derivation, the true reading (I suspect) is the traditional ἤξονο’, and not that which modern editors have preferred, Κοκάς: for, as ἤξονος in n. 1 shows, it is a prophecy; and it was like a poet to suggest Κοκάς as the second element in the name, rather than to give it. The real etymology is unknown. The Sikels being of Italic stock, Michaelis proposes pal (παλάς) and the -ic-us, Labr-ic-us, Mar-ic-a, etc.; the reference would then be to the dirty greyish colour of the lake’s water. See Block’s art. Palikoi in Roscher’s Lexikon.

2 Vitr. Aeschyl. ad fin.: φασιν ὑπὸ ἤμερων ἐξουθένα ἀναδιδάξα τοῖς Πέρσας ἐν Σικελίᾳ, καὶ λαὸς εὐδόκει. 3 Aesch. fr. 32 εἰς ὀφθαλμον ἤμεραν δ’ ἀνακώμην. See Freeman, Sicily vol. i. p. 414.