

The Muse(s)'s "white noise", sympotic calm, and the taste of sound:  
the background of sound-scape and the gustatory acoustics of Pindar's epinician odes

ΙΣΘΜΙΟΝΙΚΟΣ Β' (470?)  
<ΞΕΝΟΚΡΑΤΕΙ ΑΚΡΑΓΑΝΤΙΝΩΙ ΑΡΜΑΤΙ>

FOR XENOCRATES OF ACRAGAS  
WINNER, CHARIOT RACE

Α' Οἱ μὲν πάλαι, ὦ Θρασύβουλε,  
φῶτες, οἳ χρυσαμπύκων  
ἔς δίφρον Μοισᾶν ἔβαι-  
νον κλυτᾶ φόρμιγγι συναντόμενοι,  
ρίμφα παιδείους ἐτόξευον μελιγάρυας ὕμνους,  
ὅστις ἐὼν καλὸς εἶχεν Ἀφροδίτας  
5 εὐθρόνου μνάστειραν ἀδίσταν ὀπώραν.  
ἀ Μοῖσα γὰρ οὐ φιλοκερδῆς  
πω τότ' ἦν οὐδ' ἐργάτις·  
οὐδ' ἐπέρναντο γλυκεῖ-  
αι μελιφθόγγου ποτὶ Τερψιχόρας  
ἀργυρωθεῖσαι πρόσωπα μαλθακόφωνοι ἀοιδαί.  
νῦν δ' ἐφίητι <τὸ> τῶργείου φυλάξει  
10 ῥῆμ' ἀλαθείας <⊔ →> ἄγχιστα βαῖνον,  
"χρήματα χρήματα" ἀνὴρ"  
ὅς φᾶ κτεάνων θ' ἅμα λειφθεῖς καὶ φίλων.  
ἔσσι γὰρ ὦν σοφός· οὐκ ἄγωντ' ἀεῖδω  
Ἴσθμίαν ἵπποισι νίκαν,  
τὰν Ξενοκράτει Ποσειδάων ὀπάσαις,  
15 Δωρίων αὐτῷ στεφάνωμα κόμα  
πέμπεν ἀναδεῖσθαι σελίνων,  
Β' εὐάρματον ἄνδρα γεραίρων,  
Ἀκραγαντίνων φάος.  
ἐν Κρίσα δ' εὐρυσθενῆς  
εἶδ' Ἀπόλλων νιν πότε τ' ἀγλαΐαν  
καὶ τόθι κλειναῖς <τ'> Ἐρεχθειδᾶν χαρίτεσσιν  
ἀραρώς  
20 ταῖς λιπαραῖς ἐν Ἀθήναις, οὐκ ἐμέμφθη  
ῥυσίδιφρον χεῖρα πλαξίπποιο φωτός,  
τὰν Νικόμαχος κατὰ καιρὸν  
νεῖμ' ἀπάσαις ἀνίαις·  
ὄν τε καὶ κάρυκες ὠ-  
ρᾶν ἀνέγνον, σπονδοφόροι Κρονίδα  
Ζηγνὸς Ἀλεῖοι, παθόντες πού τι φιλόξενον ἔργον·  
25 ἀδυπνώω τέ νιν ἀσπάζοντο φωνᾶ  
χρυσέας ἐν γούνασιν πίτνοντα Νίκας  
γαῖαν ἀνὰ σφετέραν,  
τὰν δὴ καλέοισιν Ὀλυμπίου Διὸς  
ἄλσος· ἴν' ἀθανάτοισι Αἰνησιδάμου  
παῖδες ἐν τιμαῖς ἐμιχθεν.  
30 καὶ γὰρ οὐκ ἀγῶντες ὑμῖν ἐντὶ δόμοι  
οὔτε κώμων, ὦ Θρασύβουλ', ἐρατῶν,

The men of long ago, O Thrasybulus, Str. 1  
who used to mount  
the chariot of the golden-wreathed Muses,  
taking with them the glorious lyre,  
freely shot their honey-sounding hymns of love  
at any boy who was beautiful and had the sweetest bloom  
5 of late summer that woos fair-throned Aphrodite.  
For at that time the Muse was not yet Ant. 1  
greedy for gain nor up for hire,  
nor were sweet, soft-voiced songs  
with their faces silvered over being sold  
from the hand of honey-voiced Terpsichore.  
But now she bids us heed the Argive's adage,  
10 which comes . . . closest to the truth:  
"Money, money makes the man," Ep. 1  
said he who lost his possessions and friends as well.  
But enough, for you are wise. Not unknown is  
the Isthmian chariot victory that I sing,  
which Poseidon granted to Xenocrates,  
15 and sent a crown of Dorian parsley  
for him to bind upon his hair,  
thus honoring the man of fine chariots, Str. 2  
a light to the people of Acragas.  
In Crisa mighty Apollo  
beheld him and gave him splendor  
there too; and when he gained the glorious favor of  
Erechtheus' descendants  
20 in shining Athens,<sup>4</sup> he had no cause to blame  
the chariot-preserving hand, which the horse-striking  
man  
Nicomachus applied fittingly Ant. 2  
to all the reins  
and whom the heralds of the seasons also recognized,  
the Elean truce-bearers of Cronus' son Zeus,  
undoubtedly having experienced some act of hospitality,  
25 and they welcomed him with a sweetly breathing voice,  
when he fell on the knees of golden Victory  
in their land, Ep. 2  
the one men call Olympian Zeus'  
sanctuary. There the sons of Aenesidamus  
were joined to immortal honors.  
30 And so, your family's houses are not unfamiliar  
with delightful victory revels, O Thrasybulus,

οὔτε <u>μελικόμπων</u> ἀοιδᾶν.	nor with songs of honey-sweet acclaim.	
Γ' οὐ γὰρ πάγος οὐδὲ προσάντης ἀ κέλευθος γίνεται, εἴ τις εὐδόξων ἐς ἀν- δρῶν ἄγοι τιμὰς Ἑλικωνιάδων.	For there is no hill, nor is the road steep, when one brings the honors of the Heliconian maidens to the homes of famous men.	Str. 3
35 μακρὰ δισκῆσαις ἀκοντίσσαιμι τοσοῦθ', ὅσον ὄργαν Ξεινοκράτης ὑπὲρ ἀνθρώπων <u>γλυκεῖαν</u> ἔσχεν. <u>αἰδοῖος</u> μὲν ἦν ἀστοῖς ὀμιλεῖν, ἵπποτροφίας τε νομίζων ἐν Πανελλάνων νόμῳ· καὶ θεῶν δαΐτας προσέ- πτυκτο πάσας· οὐδέ ποτε <u>ξενίαν</u>	35 May I make a long throw with the discus and cast the javelin as far as Xenocrates surpassed all men with his sweet disposition. He was respectful in the company of his townsmen, he practiced horse-breeding in the Panhellenic tradition, and welcomed all the feasts of the gods. And never did an oncoming wind	Ant. 3
40 οὔρος ἐμπνεύσαις ὑπέστειλ' ἰστίον ἀμφὶ τράπεζαν· ἀλλ' ἐπέρα ποτὶ μὲν Φᾶσιν θερείαις, ἐν δὲ χειμῶνι πλέων Νείλου πρὸς ἄκταν.	40 cause him to furl the sails at his hospitable table, but he would travel to Phasis in summer seasons, while in winter he would sail to the shore of the Nile.	
μή νυν, ὅτι φθονεραὶ θνατῶν φρένας ἀμφικρέμανται ἐλπίδες, μήτ' ἀρετᾶν ποτε σιγάτω πατρῶαν, 45 μηδὲ τούσδ' ὕμνους· ἐπεὶ τοι οὐκ ἐλινύσοντας αὐτοὺς ἐργασάμαν. ταῦτα, Νικάσιπ', ἀπόνειμον, ὅταν ξεῖνον ἐμὸν ἠθαῖον ἔλθῃς.	Therefore, since envious hopes hang about the minds of mortals, let the son never keep silent his father's excellence 45 nor these hymns, for I truly did not fashion them to remain stationary. Impart these words to him, Nicasippus, <sup>1</sup> when you visit my honorable host.	Ep. 3

2. (a) *Il.* 1. 601-604, (b) *hom.hymn. Apoll.* 511-516, (c) Hes. *The Shield* 272-285

3. *Jr.* 222 S.-M. Διὸς παῖς ὁ χρυσός· κείνον οὐ σῆς οὐδὲ κίς δάπτει.

4. κλυτός: κλεF-, cf. κλέος, κλύω, Lat. clueo: Skt. śrutás/çrutás, Ir. cloth, Germ. hlût, laut (=κλυτός): 'famous', ἰσηρότι 'hear'

5. Hom. *Od.* 12.187 πρὶν γ' ἡμέων μελίγηρυν ἀπὸ στομάτων ὅπ' ἀκοῦσαι,  
*hom.hymn.Ap.* 518-519 οἴσι τε Μοῦσα | ἐν στήθεσιν ἔθηκε θεὰ μελίγηρυν ἀοιδῆν  
*Alcm.* 26.1 Page οὐ μ' ἔτι, παρσενικαὶ μελιγάρυες ἰαρόφωνοι, | γυῖα φέρην δύναται

6. Sim. 593 *PMG* ὀμιλεῖ δ' ἄνθεσι / ξανθὸν μέλι μηδομένα

7. Plat. *Symposium* 211d3-c4:

ὁ εἰάν ποτε ἴδῃς, οὐ κατὰ χρυσίον τε καὶ ἐσθῆτα καὶ τοὺς καλοὺς παῖδάς τε καὶ νεανίσκους δόξει σοὶ εἶναι, οὓς νῦν ὄρων ἐκπέπληξα καὶ ἔτοιμος εἶ καὶ σὺ καὶ ἄλλοι πολλοί, ὄρωντες τὰ παιδικὰ καὶ συνόντες αἰεὶ αὐτοῖς, εἴ πως οἶόν τ' ἦν, μήτ' ἐσθίειν μήτε πίνειν, ἀλλὰ θεᾶσθαι μόνον καὶ συνεῖναι. τί δῆτα, ἔφη, οἰόμεθα, εἴ τῳ γένοιτο αὐτὸ τὸ καλὸν ἰδεῖν εἰλικρινές, καθαρὸν, ἄμεικτον, ἀλλὰ μὴ ἀνάπλεων σαρκῶν τε ἀνθρωπίνων καὶ χρωμάτων καὶ ἄλλης πολλῆς φλυαρίας θνητῆς, ἀλλ' αὐτὸ τὸ θεῖον καλὸν δύναιτο μονοειδὲς κατιδεῖν;

That, if you ever see it, will not seem to you to be of the same order as gold, and clothes, and the beautiful boys and young men that now drive you out of your mind (ἐκπέπληξαι) when you see them, so that both you and many others (καὶ σὺ καὶ ἄλλοι πολλοί) are ready, so long as you can see your beloveds and be with them always, if that were somehow possible, to stop eating and drinking, and just gaze at them and be with them. What then", she said, "do we suppose it would be like if someone succeeded in seeing beauty itself, pure, clean, unmixed, and not contaminated with things like human flesh, and colour, and much other mortal nonsense (φλυαρίας θνητῆς) ...

8. *I.* 2.8 S.-M. ἀργυρωθεῖσαι πρόσωπα μαλθακόφωνοι ἀοιδαί ~ Alc. Parth. 1.54-57 χρυσὸς [ὦ]ς ἀκήρατος· τό τ' ἀργύριον πρόσωπον, διαφάδαν τί τοι λέγω; Ἀγησιχόρα μὲν αὐτά.

9. *I.* 6.9 S.-M. μελιφθόγγοις ἀοιδαῖς.

10. *N.* 7.50-53 S.-M.

Αἴγινα, τεῶν Διὸς τ' ἐκγόνων θρασύ μοι τόδ' εἰπεῖν  
φαρναῖς ἀρεταῖς ὁδὸν κυρίαν λόγων  
οἴκοθεν· ἀλλὰ γὰρ ἀνάπαυ-  
σις ἐν παντὶ γλυκεῖα ἔργω· κόρον δ' ἔχει  
καὶ μέλι καὶ τὰ τέρπν' ἄνθ' Ἀφροδίσεια.

Aigina, I am emboldened to say that for the splendid achievements of your offspring and Zeus' there is a royal road of words stretching from your home; but rest is sweet in every endeavor and even honey and Aphrodite's delightful flowers can be cloying.

11. *Σ* 19b3-9 Dr. ἄδω καὶ τὴν Ἰσθμιακὴν νίκη, ἣν τοῖς ἵπποις ἀγωνιζομένω τῷ Ξενοκράτει ὁ Ποσειδῶν δωρησάμενος, ἀπὸ Κορινθιακῶν αὐτῷ σελίνων στέφανον αὐτοῦ ταῖς κόμαις ἐπιτεθῆναι παρέσχετο, τιμῶν τὸν ἱππικώτατον ἄνδρα δόξαν καὶ φῶς ὄντα τῷ τῶν Ἀκραγαντίνων δήμῳ.

12.

*O.* 13.8 S.-M.

ἐν τᾷ γὰρ Εὐνομία ναίει κασιγνήτα τε, βάθρον πολίων ἀσφαλές,  
Δίκα καὶ ὁμότροφος Εἰρήνη, τάμι ἀνδράσι πλούτου,  
chrύσειαι παῖδες εὐβούλου Θέμιτος

Hes. Theog. 901-902 M.-W.

δεύτερον ἠγάγετο λιπαρὴν Θέμιν, ἣ τέκεν Ὀρας,  
Εὐνομίην τε Δίκην τε καὶ Εἰρήνην τεθαλυῖαν,  
αἱ τ' ἔργα ὠρέουσι καταθηνοῖσι βροτοῖσι,

*I.* 8.5 S.-M.

τῷ καὶ ἐγώ, καίπερ ἀχνύμενος  
θυμόν, αἰτέομαι χρυσεῖαν καλέσαι  
Μοῖσαν

*N.* 5.7 S.-M.

ἀπὸ χρυσεῖαν Νηρηΐδων

13. *II.* 10.542 δεξιῇ ἠσπάζοντο ἔπεσσι τε μελιχίοισι ~ *Od.* 3.35 ἠσπάζοντο χερσίν

14. *P.* 6.52-53 S.-M. γλυκεῖα δὲ φρήν καὶ συμπόταισιν ὁμιλεῖν | μελισσᾶν ἀμείβεται τρητὸν πόνον.

[For select bibliography: PTO]

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