Who is the invoked goddess?

(1) Jebb suggested the personified Hemera (with reference to Hesiod, *Theogony* 124, 'Hemera daughter of Night'). This identification was accepted by Desrousseaux, Blass, Jurenka, Suess, Edmonds, Snell and Maehler.

(2) But Wilamowitz suggested Selene, and Jane Harrison independently Hecate-Selene instead. The former referred to Pausanias...
BACCHYLIDES’ ODE 7 AGAIN

5.1.4 (Selene’s fifty daughters by Endymion), the latter to Bacchylides’ hymn to Hecate, fr. 1B Snell:

‘Εκάτη ἐδοὺφορε,
ταῖς ἐρ... ἐν τοῖς θύγατερ...

Harrison also compared Bacchylides 7.1 λπαρὰ θύγατερ with the Homeric Hymn to Demeter 25= 438 ‘Εκάτη λπαροκρήδεινος.

(3) Furthermore, Steuding11 established Hecate’s concern with the competitions in sport by referring to Hesiod, Theogony 435–38, ἐκθλὴ δ’ ἀδῷ ὡπὸν ἀνδρὲς ἀεθλεύσει ἐν ὁγῶν κτλ.12 and to Apollonius Rhodius 3.1211, Βριμὼ κελήκεν [Jason] ‘Εκάτην ἐπαρωγόν ἀεθλοῦν.13

(4) Finally, in a recent paper14 Mrs Gail Pieper came back to Harrison’s Hecate, trying to defend it especially by stressing the link between the full moon and the Olympic games: cf. Pindar, Olympian 3.19–20, διχόμην . . . [ . . . Μήνα (with the corresponding scholia vetera, e.g. ad Ol. 3.35a Drachmann, διχόμην, ὡς τὴν ἅτι παυσελήνου οὔς ἄγεται τὰ ’Ολυμπία) and Olympian 10.75.

Now I would raise here the following objections to the candidacy of Hecate in our Ode 7, defending Jebb’s Hemera.

(1) There is no evidence for Chronos being father of Hecate. Dr Pieper suggests (pp.233–34) that Chronos as father for Hecate in Bacchylides fr.1B is easily understood by its connexion with Chronos mentioned in Ode 7. But this is a circular argument: we still don’t know whether Hecate is meant in this Ode 7. Her second argument is not better: “Bacchylides may well have in mind Pindar’s χρόνος ὁ πάντων πατήρ (Ol. 2.17).” If so, then Chronos could be used as father for any deity we like (Hemera not being excluded).

Thus, while Harrison and Pieper have produced no evidence for Chronos as Hecate’s father, I think that Chronos as the father of Hemera can be supported by Euripides, Supplices 787–88 (lyr.) Χρόνος παλαίως πατήρ | . . . ἀμερᾶν.15

11 H. Steuding, in Roscher, MythLex I.2 (1886–1890) 1892.5–10, s.v. ΗΕΚΑΤΗ.
15 Quoted by O. Waser, RE 3 (1899) 2482.10 s.v. CHRONOS 2.
(2) It seems to me that Favorinus' testimony strongly suggests Hemera in Ode 7. But his alternative suggestion ("θέσαν...sc. Dactyli, quos αἵμονας v.5 nominatos esse putes") has no chance of life, since Favorinus in the words "τινα Ἰδαίου Δακτύλου is clearly alluding to Heracles only (in view of Strabo 8.355, ἐν τῶι Ἰδαίων Δακτύλων Ἡρακλέα; Diodorus 5.64.6, αὐτῶν ἐνα... Ἡρακλέα; Pausanias 5.7.6, 5.7.9, 5.14.7). We can explain why Favorinus avoids mentioning the name of Heracles here: Heracles is his (and the Cynics') ideal fighter ἐν τῶι τῆι ἀρετῆι κατάδιω, and as such cannot possibly be the founder of the Olympic games—a view rejected by our author.

Thus, it may be that Favorinus had found Pelops in his original, showing off his rhetorical erudition by adding the alternative late version about the Idaean Dactyl Heracles as the founder of the Olympiad. To be sure, where Pindar follows the myth of Heracles as the founder of the games, he certainly does not have in mind the Idaean Dactyl. Finally, the word νόμωι is a mannerism of Favorinus (cf. 4.3 γυναικὸς νόμωι; 5.41 ἀγώνων νόμωι; 6.17 ἄνομάδων; νόμωι).

(3) Harrison's (and Pieper's) comparison of 7.1 λιπαρὰ θύγατερ with the Homeric Hymn to Demeter 25 = 438 Ἐκάτη λιπαροκρήδεμνος proves nothing. First, if the epithet λιπαρά, 'shining, radiant, resplendent, bright', is suitable to the moon goddess, it is even more so if applied to the goddess of the daylight. But it is also quite possible that Bacchylides in λιπαρὰ θύγατερ had in mind just the healthy look and the beauty of a sleek-skinned young woman: cf. his Ode 5.169 λιπαρὰν... ἄκοιτων (where Jebb's interpretation 'queenly, for a richly adorned bride' is refuted by Homeric Hymn to Demeter 79 ἔλεστη ἄμοιτων and by Pindar, Nemean 1.71 θελεμόν Ὡβαν ἄκοιτων: a 'blooming, buxom

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16 Favorin. Περὶ φηγῆς col. 4.46-50, in II papiro vaticano greco 11, edd. M. Norsa and G. Vitelli (Studi e testi 53, Vatican 1931).
17 Cf. e.g. Pind. Ol. 9.9 and Bacchyl. 5.181, 8.31.
18 Cf. Favorin. Περὶ φηγής 6.3-4, 3.32ff, 21.8 (supra n.16).
19 Cf. W. Schmid, RE Suppl. 6 (1935) 68.29-50, s.v. Favorinus.
20 Cf. also O. Kern, RE 4 (1901) 2019 s.v. Daktyloi, and O. Gruppe, RE Suppl. 3 (1918) 916-17 s.v. Ἡρακλες.
21 Ol. 2.3, 3.11ff, 6.68, 10.22ff; Nem. 10.33, 11.27.
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bribe'). Callimachus (Epigram 5.5 Pf.) invokes Arsinoe-Aphrodite as λιπαρή θεός; Theocritus (2.102-03) has λιπαρόχρων . . . Δέλφον; Catullus uses (2.5) desiderio meo nitenti; (61.185-86) uxor . . . ore floridulo nitens, etc.\(^{22}\)

Secondly, λιπαροκρηδεμνος 'with a bright headband' is something different. And besides, Hecate is not the only one who possesses such a 'mantilla'; it is common to Rhea (in the same Hymn to Demeter, v.459), Charis (Iliad 18.382), Hecuba (22.406), Penelope (Odyssey 1.334, 16.416, 18.210, 21.63), Mnamosyna (Pindar, Nemean 7.15 λιπαράμπυξ), and παρθένοι (Pindar, Paean 2.99); and (by the tyranny of epic oral verse-making) the battlements crowning the walls of Troy (Iliad 16.100) are also called λιπαρά (Odyssey 13.388).

(4) Dr Pieper's last argument against Hemera reads (p.231): "The only celebration on the sixteenth of which we have definite knowledge is the public feast in the Prytaneum, which occurred in the evening (Paus. 5.15.12)." It is easily refuted by Bacchylides himself. No matter which goddess is meant in Ode 7, she is said to decide (v.6 κρίνειν) about the winner, to award him the prize (vv.8-9 νείμεις γέρας νίκας), and to adorn him with crowns (v.11 ἐκόσμησες στεφάνους) on this very sixteenth day of the month (vv.2-3 ἀμέραν ἐκκαδεκάταν).

Thus, Ode 7 is a precious piece of evidence for the crowning of the winning athletes on the last (sixteenth) day of the Olympic games (in 452 B.C.). It goes well with schol.vet. ad Pind. Ol. 3.35d Drachmann (καὶ τῇ ἐκκαδεκάτῃ γίνεται ἡ κρίσει) and with schol.rec. ad Ol. 5.8 Boeckh (καὶ ἐτελεῖτο μέχρι καὶ τῇ ἐκκαδεκάτῃ, ἐν ἦ τὰ ἄθλα ἐδίδοτο).\(^{23}\)

It is true that we don't know whether the ceremony took place during the day or in the evening; but the point is that this lack of evidence cannot be used as an argument against Hemera and for Hecate.

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April, 1970

\(^{22}\) The same semantic evolution, 'shiny with oil, anointed' > 'beautiful', lives e.g. in the Serbo-Croat lep 'beautiful' from the same root as λιπαρός.

\(^{23}\) So also J. Wiesner, RE 18 (1939) 27-28, s.v. OLYMPIA.