

The article examines the didactical component of Pindar's *Pythian* 8, which includes the Theban mythohistorical line - the plot of "Seven against Thebes" and the Epigoni's march on Thebes. In this ode, Pindar instructs Aeginet Aristomenes, the winner of the Pythian Games, through Amphiaraus' prophecy. Glorifying Aristomenes, Pindar instructs him not to become proud beyond measure, not to overstep the bounds, because Hesychia can destroy anyone who lets "merciless malice" into his heart, as it happened with Adrastus and his son. At the same time, Pindar compares Aristomenes with the hero Alcmaeon, the son of Amphiaraus, emphasizing that the glorious blood of their fathers flows in the veins of both. This interpretation of the fragment from Pind. *Pyth.* 8.56-60 differs from the traditional one since here Pindar meets not Alcmaeon, but Amphiaraus, receiving a prophecy from the latter. It is Amphiaraus who is called Pindar's "neighbor" and the "guardian" of the Thebans' possessions. In our opinion, Amphiaraus appears before Pindar in Delphi or on the way to Delphi. This interpretation is based on a comparison of Pindar's text with a fragment from Herodotus (Hdt. 8.134.1-2), as well as on paleotopographic, archaeological and epigraphic studies. Considering that there is no information about the cult of Alcmaeon in Thebes and in Aegina at the moment, it seems likely that Pindar implies his meeting with Amphiaraus, whose sanctuary was located, according to a number of scholars, including the author of the article, near Thebes. However, according to Herodotus who stated that the Thebans could not inquire the oracle of Amphiaraus in this sanctuary, and also on the basis of the possible location of this sanctuary off the road to Delphi, it is suggested that Amphiaraus appeared before Pindar not at Amphiareum.

Article keywords: Pindar, Amphiaraus, Alcmaeon, Adrastus, Thebes, Delphi, *Pythian* 8, educational space